Vedabase

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1 Introduction

This disk contains the original works of Srila Prabhupada, highlighting their unparalleled importance as primary sources for scholarly study. These texts are not only foundational for understanding his teachings but also serve as powerful tools for inspiring devotion among readers and practitioners. Among his many services, compiling and preserving these original writings is undoubtedly the most significant tribute he offered to his spiritual master. While various revisions exist, often presented as if authored directly by Srila Prabhupada, this compilation focuses solely on the original texts. These works are essential for grasping the true essence of his teachings and reflect the profound legacy he left behind.

2 A Second Chance: The Story of a Near - Death Experience

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
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2.2 Introduction

As the sinful Ajāmila lay on his deathbed, he was terrified to see three fierce humanlike creatures coming to drag him out of his dying body and take him away to the abode of Yamarāja, the lord of death, for punishment.

Surprisingly, Ajāmila escaped this terrible fate. How? You'll find out in the pages of A Second Chance: The Story of a Near-Death Experience.

You'll also learn many vital truths about the fundamental nature of the self and reality, so you can better prepare yourself for your own inevitable encounters with death and dying.

Even today, people momentarily on the verge of death report encounters like Ajāmila's, lending credibility to the idea that there is life after death.

In 1982, George Gallup, Jr., published a book called Adventures in Immortality, which contained results of a survey on American beliefs about the afterlife, including near-death and out-of-body experiences.

Sixty-seven percent of the people surveyed said they believe in life after death, and fifteen percent said they themselves had had some kind of near-death experience.

The people who reported a near-death experience were then asked to describe it. Nine percent reported an out-of-body sensation, and eight percent felt that "a special being or beings were present during the near-death experience."

The Gallup survey is intriguing, but it leaves unanswered this basic question: Is there any scientific evidence for near-death experiences, particularly of the out-of-body type?

Apparently there is-from studies of people on the verge of death who, while supposedly unconscious, accurately report events relating to their physical body from a perspective outside it. Heart attack patients, accident victims, and soldiers wounded in battle have all reported such experiences.

Dr. Michael Sabom, a cardiologist at the Emory University Medical School, undertook a scientific study of such reports. He interviewed thirty-two cardiac-arrest patients who reported out-of-body experiences. During a cardiac arrest the heart stops pumping blood to the brain, and so a patient should be totally unconscious. Yet twenty-six of the thirty-two patients reporting out-of-body experiences during cardiac arrest were able to give fairly accurate visual accounts of their resuscitation. And the remaining six gave extremely accurate accounts of the specific resuscitation techniques, matching confidential hospital records of their operations.

The results of Sabom's study, detailed in his book Recollections of Death: A Medical Investigation (1982), convinced him of the reality of out-of-body experiences. He concluded that the mind was an entity distinct from the brain and that the near-death crisis caused the mind and brain to split apart for a brief time. Sabom wrote, "Could the mind which splits apart from the physical brain be, in essence, the soul, which continues to exist after the final bodily death, according to some religious doctrines? As I see it, this is the ultimate question that has been raised by reports of the NDE [near-death experience]."

The true dimensions of that ultimate question are thoroughly explored in A Second Chance, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founding spiritual master (ācārya) of the International Society for Krishna Consciousness.

Thousands of years ago in India, the history concerning Ajāmila and his near-death experience was related by the great spiritual master Śukadeva Gosvāmī to his disciple King Parīkṣit. Their conversation is recorded in the Sixth Canto of the Sanskrit classic Śrīmad-Bhāgavatam, renowned as the ripened fruit of the tree of India's timeless Vedic literature.

In 1975–76, in the course of translating the Śrīmad-Bhāgavatam into English, Śrīla Prabhupāda translated the story of Ajāmila. And as with the rest of the work, in addition to the text he provided an illuminating commentary on each verse.

But this wasn't the first time Śrīla Prabhupāda had explained the story of Ajāmila. During the winter of 1970–71 Śrīla Prabhupāda was traveling with some of his Western disciples in India. They had heard him speak about Ajāmila several times, and at their request he now gave a systematic series of lectures on the Ajāmila story.

Thus A Second Chance consists of texts from the Sixth Canto of Śrīmad-Bhāgavatam (reproduced here in boldface type), selections from Śrīla Prabhupāda's commentary, and excerpts from transcriptions of his lectures during the '70–71 India tour.

The history of Ajāmila is dramatic, powerful, and engaging. And the sharp philosophical and metaphysical debates that punctuate the action as Ajāmila confronts the messengers of death and finds deliverance are bound to excite the interest of those concerned with life's deepest questions.

The Publishers

2.3 Chapter 1

Separating the Men From the Animals

Śukadeva Gosvāmī said to King Parīkṣit: In the city known as Kānyakubja [Kanauj in present-day India] there lived a brāhmaṇa named Ajāmila who married a prostitute maidservant and lost all his brahminical qualities because of the association of that low-class woman. Ajāmila gave trouble to others by arresting them, by cheating them in gambling, or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children. (Śrīmad-Bhāgavatam 6.1.21–22)

The Law of Consequences

Although Ajāmila was born of a brāhmaṇa father and strictly followed the regulative principles-no meat-eating, no illicit sex, no intoxication, and no gambling-he fell in love with a prostitute, and therefore all his good qualities were lost. As soon as a person abandons the regulative principles, he engages in various kinds of sinful activities. The regulative principles serve to keep us on the standard of human life. But if we abandon them, we fall down into illusory life, or māyā.

If we want to advance in spiritual life, we must follow the regulative principles and rectify the mistakes of our past lives and this present life. Only those who have become free from all kinds of sinful reactions and are now engaged in pious activities can fully understand God. Persons who commit sinful activities and who are overly attached to bodily comforts and mundane friendship, society, and family affection cannot be spiritually self-realized.

The fault of illicit connection with women is that it destroys all one's brahminical qualities. Ajāmila abandoned all the regulative principles due to his association with a prostitute. He became a cheater and a thief. One who acts dishonestly will be punished. He may escape the king's or government's law, but he can never escape God's law. The materialists think, "I am cheating God, and I can continue to gratify my senses by all nefarious activities." But the śāstras (scriptures) state that such persons are cheating their own happiness in the end, because they will have to accept a material body again and suffer accordingly.

A man who is born in a brāhmaṇa family is expected to be truthful and self-controlled, to be fully cognizant of spiritual life and its practical application, and to have complete faith in the statements of the śāstras.

If a person does not follow the śāstras, he becomes degraded. The great sages and ṛṣis throughout the world have given guidance, and their words are recorded in the śāstras. But rascals and fools misinterpret the scriptures and misguide the people. At present, the Bhagavad-gītā is interpreted in so many different ways, and these so-called explanations are accepted by the innocent public as authoritative knowledge. One interpreter explains that the battlefield of Kurukṣetra refers to the material body and that the five Pāṇḍava brothers are really the five senses of the material body. But this is not the proper understanding. How can anyone explain the Bhagavad-gītā when he does not understand it? Such an attempt is nonsense.

To understand the bona fide science of God, one must approach a bona fide spiritual master and hear the Bhagavad-gītā from him. We have to follow the great personalities, the previous ācāryas (spiritual masters). That will be to our profit. We should not speculate and make up our own statements. We should simply accept the injunctions given by the great ācāryas, because that is the process of the Vedic system. One must approach a bona fide spiritual master and inquire from him submissively. The Absolute Truth is explained in the scriptures, and the scriptures are explained by the spiritual master or a saintly person. Whatever the bona fide, self-realized spiritual master says must be accepted.

There is no room for interpretation of the śāstras. In the Śrīmad-Bhāgavatam it is said that Kṛṣṇa lifted Govardhana Hill just as a child lifts a mushroom. He did it so easily, but people do not believe it. Those who do not believe in the Bhāgavatam interpret an indirect meaning. The meaning is clear, and there is nothing to be misunderstood, but these rascals draw their own conclusions nonetheless.

When the language is clear, why should we interpret? By interpretation, so-called scholars and theologians have played havoc with the Vedic literature. No bona fide ācārya has ever interpreted the śāstras according to his own whims, but many so-called modern scholars and leaders have done so, and therefore people are gliding down into the most abominable conditions of material existence. In the interest of the people, these rascals should be exposed. Therefore we are presenting the Bhagavad-gītā As It Is.

The Degradation of Modern Society

Here the Śrīmad-Bhāgavatam says that the brāhmaṇa Ajāmila became attached to a prostitute and thus lost his brahminical qualifications. He was a young man of about twenty when this happened. Because of his illicit association with the prostitute, Ajāmila was forced to live by begging, borrowing, stealing, and gambling.

These verses indicate how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with chaste women, but only with unchaste women. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards, and gamblers. Therefore we first advise all the disciples in our Kṛṣṇa consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling, and intoxication, one after another. Of course, restraint is difficult, but it is quite possible if one fully surrenders to Kṛṣṇa, since all abominable habits gradually become distasteful for a Kṛṣṇa conscious person.

While in his time Ajāmila was an exception, in the present age there are millions of Ajāmilas. But if illicit sex is allowed to increase, the entire society will be condemned, for it will be full of rogues, thieves, cheaters, and so forth.

Therefore, if we actually want to improve the world situation, we have to take to Kṛṣṇa consciousness, as that gives the best service to human society, both materially and spiritually. Whatever abominable characteristics we have developed, we have only to take to the process of bhakti-yoga, or devotional service, in order to completely eradicate them. We have developed so many anarthas, or unwanted habits, the chief of which are meat-eating, intoxication, illicit sex, and gambling. But we can curb them by accepting the principles of bhakti-yoga as they are presented in the Bhagavad-gītā and the Śrīmad-Bhāgavatam. Scarcely anyone knows these Vedic scriptures, and therefore no one heeds their instructions. People would rather read all kinds of books by all kinds of rascals, but the result of such books is to kill Kṛṣṇa consciousness.

In illusion a person may think he can get rid of unwanted habits and be saved by some artificial, mystic meditation. And in fact at one time it was possible to attain liberation by practicing aṣṭāṅga-yoga, or eightfold yogic meditation. But at present almost no one can follow this process, and artificial attempts at yoga will not help us.

Therefore to help the fallen people of this Age of Kali, the Supreme Lord appeared five hundred years ago as Śrī Caitanya Mahāprabhu. He knew that the people of this age would not even be able to follow the regulative principles, what to speak of practicing aṣṭāṅga-yoga. Therefore He gave the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-so that we can gradually be elevated to the highest position of spiritual life. Other processes of purification or sacrifice cannot be followed in this age, because for the most part people are too degraded. But anyone may take to this process of chanting Hare Kṛṣṇa. As it is said in the Bṛhan-nāradīya Purāṇa (3.8.126),

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." Chanting the holy name of the Lord is always superbly effective, but it is especially effective in this Age of Kali. Its practical effectiveness will now be explained by Śukadeva Gosvāmī through the history of Ajāmila, who was freed from the hands of Yamarāja, the universal judge, simply because of chanting the holy name of Nārāyaṇa.

The Dangers of Illicit Sex

To benefit fully from chanting the holy name of the Lord, one needs to chant offenselessly. And to guarantee offenseless chanting, some austerity is required. First of all, one should not indulge in illicit sex. Sex is one of the bodily needs, so it is sanctioned in the śāstras to some degree: one is allowed to live peacefully with one's wife and have sex for begetting children. Other than to beget children, however, there is no need of indulging in sex. One who does not take the responsibility of family life but remains a bachelor and engages in illicit sex is considered irresponsible, and he will have to suffer the consequences.

Of course, one who thinks that family life is too big a responsibility can forgo it and thus avoid a lot of trouble. Family responsibility is very great; therefore if a man feels he cannot accept the responsibility, he should remain a brahmacārī, a celibate student. A person who practices the science of brahmacarya under the care of a spiritual master automatically becomes seventy-five percent free from material entanglement.

Today, however, no one wants to undergo the austerities of brahmacarya. Everyone wants to remain unmarried but also engage in sex. In this way people are losing all good character. To maintain a woman who is nothing more than a prostitute and engage in illicit sex with her for producing children is sinful. Such children are unwanted (varṇa-saṅkara), and in this way society becomes degraded.

Ajāmila became attracted to a prostitute, and with her he begot ten children. He became so degraded that he could not execute honest business to support his large family, and he was forced to beg, borrow, and steal to maintain them. If a person indulges in illicit sex, intoxication and gambling automatically follow. His expenses will be unlimited, and to meet all his expenses he will have to adopt methods of cheating and stealing. The basis for Ajāmila's degradation was his illicit connection with the prostitute.

Therefore, in the practice of Kṛṣṇa consciousness we do not allow any illicit sex. Devotees must either get married or remain celibate; this regulation is very effective for maintaining a high standard of purity.

2.4 Chapter 2

In Imitation Of the Original

Śukadeva Gosvāmī continued: My dear king, eighty-eight years of his life passed by while Ajāmila thus spent his time in abominable, sinful activities to maintain his family of ten sons and the prostitute. The youngest child was a baby named Nārāyaṇa, who was naturally very dear to his father and mother. (Śrīmad-Bhāgavatam 6.1.23–24)

Parental Affection

Ajāmila's sinfulness is shown by the fact that although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex is allowed for twenty-five years, between the ages of twenty-five and fifty. After that one should give up the habit of sex and leave home as a vānaprastha and then properly take sannyāsa. Ajāmila, however, because of his association with a prostitute, lost all brahminical culture and became most sinful, even in his so-called household life.

Ajāmila was a young man of twenty when he met the prostitute, and he begot ten children in her. When he was almost ninety years old, the time came when he was to die. At that time most of his children were grown up, so naturally the youngest child, Nārāyaṇa, became his parents' favorite, and Ajāmila was very much attached to him.

A baby's smile immediately attracts the father, mother, and relatives. When the child begins to talk, making sounds in broken language, it is very joyful for the parents. Unless this attraction is there, it is not possible to raise the child with affection. Parental affection is natural even among the animal species. In Kanpura, a monkey once came with her baby near the room where we were staying. The baby monkey entered the window through the bars, and the mother became very upset. She became mad with anxiety. Somehow or other we pushed the baby monkey out of the bars, and immediately the mother embraced the baby and took it away with her.

In human society, the affection between a mother and her child is very much eulogized, but as we see, this relationship is visible even among the animals. Therefore it is not an outstanding qualification; it is material nature's law. Unless the mother and child are affectionately connected, it is not possible for the child to grow up. Parental affection is natural and necessary, but it does not raise one to the spiritual platform.

The character of the debauchee Ajāmila was abominable, but he was still very affectionate toward his youngest child. Although Ajāmila was nearly ninety, he was still enjoying the child's playful pastimes, just as Mahārāja Nanda and mother Yaśodā enjoyed the childhood pastimes of Lord Kṛṣṇa.

Spiritual Affection and Variety

Parental affection in this material world is a perverted reflection of parental affection in the spiritual world, where it is found in its pure, original form. Everything originates with the transcendental reality. As stated in the Vedānta-sūtra (1.1.2), janmādy asya yataḥ: [SB 1.1.1] "The Supreme Absolute Truth is that from which everything emanates." If the affection between a child and his parents did not exist in the Absolute Truth, it could not exist in the material world.

Since the Absolute Truth is the source of everything, whatever varieties we see here in this material world are simply reflections of the varieties in the spiritual world. If the Absolute Truth were without variety, then where have all these varieties come from? No, the Absolute Truth is not impersonal (nirākāra) or without variety (nirviśeṣa).

Still, some persons, called Māyāvādīs, are so disappointed and frustrated with the imperfect varieties of this material world that they imagine the spiritual world to be impersonal and without variety. These impersonalists realize that they are Brahman, or spirit, but they do not know that there are innumerable planets in the brahmajyoti, or spiritual atmosphere. They think that the brahmajyoti itself is all-in-all. The impersonalists have no information of the Vaikuṇṭha planets, and due to their imperfect knowledge they again come down to these material planets. As said in the Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya-kṛchhrena paraṁ padaṁ tataḥ
patanty adho 'nādṛta yuṣmad aṅghrayaḥ

"Although impersonalists are almost liberated, still, on account of their negligence of the lotus feet of Kṛṣṇa, their intelligence is not yet purified. Thus despite performing severe austerities to rise up to the platform of Brahman, they must fall down again to this material world."

Spiritual Form and Spiritual Pastimes

The impersonalist philosophers cannot differentiate between activities in the material world and similar activities in the spiritual world. Nor do they differentiate between the material form and God's form. They are convinced that the impersonal brahmajyoti, the spiritual effulgence emanating from the Lord's body, is the Supreme Absolute Truth. The Māyāvādīs mistakenly assume that when God appears He accepts a material body, just as we have taken this material form in the material world. That kind of thinking is impersonalism, or Māyāvāda philosophy.

God has a form, but not a material form like ours. His form is sac-cid-ānanda-vigraha [Bs. 5.1], a spiritual form full of eternity, bliss, and knowledge. Anyone who understands the transcendental nature of Kṛṣṇa's form achieves perfection. This Kṛṣṇa confirms in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"When I come, I do not accept a material body; My birth and activities are completely spiritual. And anyone who perfectly understands this is liberated." When Kṛṣṇa displayed Himself as the perfect child before mother Yaśodā, He would break everything when she did not supply Him with butter-as if He were in need of butter! So God can display Himself exactly like an ordinary human being, yet He remains the Supreme Personality of Godhead.

Impersonalists cannot know God because they see Him as an ordinary man. This is rascaldom, as Kṛṣṇa declares in the Bhagavad-gītā (9.11): avajānanti māṁ mūḍhāḥ. "Only rascals accept Me as an ordinary human being." The Māyā-vādīs say, "Oh, here is a child. How can He be God?" Even Brahmā and Indra became bewildered. They thought, "How can this boy be the Supreme Lord? Let me test Him."

Sometimes a so-called incarnation of God declares, "I am God." He should be tested to determine whether or not he is actually God. The Māyāvādīs are claiming, "I am God, I am Kṛṣṇa, I am Rāma." Everyone becomes "Kṛṣṇa," everyone becomes "Rāma," yet people do not challenge their claims: "If you are Rāma, exhibit your supreme potency! Rāma constructed a bridge over the Indian Ocean. What have you done? At the age of seven, Kṛṣṇa lifted Govardhana Hill. What have you done?" When they are challenged by Kṛṣṇa's pastimes, these rascals say, "It is all fiction; it is all legend." Therefore people accept an ordinary person as Rāma or Kṛṣṇa. This nonsense is going on, and both those who declare themselves to be God and those who accept them as God will have to suffer for it. Anyone can claim to be God, and any foolish person can accept, but no one will benefit by serving a false God.

Once Lord Brahmā thought that Kṛṣṇa might also be such a false God. He observed that a mere boy in Vṛndāvana, India, was accepted as the Supreme Lord and that He was performing extraordinary activities. So Brahmā decided to make a test. He took away all of Kṛṣṇa's calves and playmates and hid them. When Brahmā returned to Vṛndāvana after one year and saw the same calves and playmates still there, he could understand that Kṛṣṇa had expanded Himself by His unlimited potency into so many calves and boys. The boys' own mothers could not detect that their sons were Kṛṣṇa's expansions, though the mothers could not explain why every evening when their boys returned home from the fields, their affection for them increased more and more. Finally, Brahmā surrendered to Kṛṣṇa, composing very nice prayers in glorification of the Lord.

Similarly, Indra became bewildered when Kṛṣṇa told His father, Nanda Mahārāja, "There is no need of performing sacrifices to Indra, because he is under the order of the Supreme Lord." Kṛṣṇa did not say to Nanda Mahārāja, "I am the Supreme Lord," but He said, "Indra is under the order of the Supreme Lord; therefore he has to supply you with water. So there is no need of performing this yajña [sacrifice] to him."

When the sacrifice to Indra was stopped, he became furious and tried to punish the inhabitants of Vṛndāvana by sending incessant torrents of rain for seven days. Vṛndāvana was nearly drowned in water-so great was the downpour. But Kṛṣṇa, a child of about seven years, immediately lifted Govardhana Hill and invited all the residents of Vṛndāvana, together with their animals, to take shelter underneath the hill. Kṛṣṇa held up the hill for seven days and nights without taking any food or rest, just to protect the residents of Vṛndāvana. Thus Indra understood that Kṛṣṇa was the Supreme Personality of Godhead.

In this way the Śrīmad-Bhāgavatam warns that if even great personalities like Brahmā and Indra can sometimes become bewildered by māyā, the external manifestation of Kṛṣṇa's energy, then what to speak of us.

So, God sometimes displays Himself as God and sometimes as a human being, but the rascal impersonalists dismiss His pastimes as legend or mythology. Either they do not believe in the śāstras or they interpret them in their own way, using ardha-kukkuti-nyāya, "the logic of half a hen." Once a man kept a hen that delivered a golden egg every day. The foolish man thought, "It is very profitable, but it is expensive to feed this hen. Better that I cut off her head and save the expense of feeding her. Then I will get the egg without any charge." The impersonalists accept the śāstras in this way. They think, "Oh, this is not good; it is inconvenient. We shall cut this portion out." When Kṛṣṇa says, "One should see Me everywhere," the rascal Māyāvādīs think it is very palatable, but when He says, "Give up everything and surrender to Me," they disagree. They accept what is convenient and reject what is not. But the ācāryas do not distort the śāstras in this way. When Kṛṣṇa spoke the Bhagavad-gītā, Arjuna said, "I accept whatever You have said."

The Absolute Truth Full of Knowledge

The Vedānta-sūtra is accepted as the supreme authority of all Vedic literature. And the Vedānta-sūtra (1.1.2) says, janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth is the original source of everything." Janma means "birth." There is no question of interpretation; the meaning is clear. Everything in this material world comes out of the Absolute Truth, just as this body comes out of the womb of our mother. Janmādy asya yataḥ: [SB 1.1.1] "Beginning from birth up to the annihilation, everything is an emanation from the Absolute Truth." The Absolute Truth is that which is the source of everything, the reservoir of everything, and the maintainer of everything.

What are the characteristics of the original source? The Śrīmad-Bhāgavatam (1.1.1) says, janmādy asya yato 'nvayād itarataś cārthesv abhijñaḥ svarāṭ: The original source of everything must be supremely cognizant of everything, both directly and indirectly. He is the supreme spirit, and He knows everything because He is perfect. We are also spirit-spiritual sparks-and as soon as a spiritual spark takes shelter in the womb of a mother, it develops a body. That means that the spiritual spark is the source of the body and all its mechanisms. Although it is by our energy that this body is produced, we do not know how our veins are created or how our bones are created. And because we do not know, we are not God. But Kṛṣṇa knows. This is the characteristic of the Absolute Truth: He knows everything. Kṛṣṇa confirms this in the Bhagavad-gītā (7.26): ”I know everything that has happened in the past, everything that is happening now, and everything that will happen in the future.”

We become cognizant of the Absolute Truth by accepting knowledge from a spiritual master, but how has Kṛṣṇa become perfectly cognizant? How is Kṛṣṇa's knowledge so perfect? Because He is fully independent (svarāṭ). He does not have to learn anything from anyone. Some rascal may try to realize himself as God by taking knowledge from a Māyāvādī, but Kṛṣṇa is God without taking knowledge from anyone. That is God.

2.5 Chapter 3

At the Final Hour

Śukadeva Gosvāmī continued: Because of the child's broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed his activities. When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him.

When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa. (Śrīmad-Bhāgavatam 6.1.25–27)

A Child's Name

Here it is clearly mentioned that the child Nārāyaṇa was so young that he could not even speak or walk properly. Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Nārāyaṇa, the old man always chanted the holy name of Nārāyaṇa. Although Ajāmila was referring to the small child and not to the original Nārāyaṇa, the name of Nārāyaṇa is so powerful that even by chanting his son's name he was becoming purified. Śrīla Rūpa Gosvāmī has therefore declared that if one's mind is somehow or other attracted by the holy name of Kṛṣṇa (tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet), one is on the path of liberation. In India even today parents often give their children names of God, such as Kṛṣṇa, Govinda, or Nārāyaṇa. Thus the parents chant the names Kṛṣṇa, Govinda, or Nārāyaṇa and get the chance to be purified.

At the time of death, Ajāmila was chanting the name of Nārāyaṇa in connection with his youngest child. Since Ajāmila was the son of a brāhmaṇa, he had been accustomed to worshiping Nārāyaṇa in his youth, because in every brāhmaṇa's house there is worship of Nārāyaṇa. Therefore, although the contaminated Ajāmila was calling for his son, by concentrating his mind on the holy name of Nārāyaṇa he remembered the Nārāyaṇa he had very faithfully worshiped in his youth.

The value of remembering Nārāyaṇa at the time of death is explained in the Second Canto of the Śrīmad-Bhāgavatam (2.1.6):

etāvān sāṅkhya-yogābhyāṁ
svadharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

”The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by acquirement of mystic powers, or by perfect discharge of one's occupational duty, is to remember Nārāyaṇa, the Personality of Godhead, at the end of life.”

Somehow or other, therefore, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death and became all-perfect.

Death, a Critical Time of Life

As mentioned above, one's mentality at the time of death is all-important. But if we become complacent and think, ”Oh, death takes place-what of it?” then we cannot advance on the spiritual path. Just as the air carries fragrances, so a person's mentality at the time of death will carry him to his next life. If he has cultivated the mentality of a Vaiṣṇava, a pure devotee of Kṛṣṇa, then he will immediately be transferred to Vaikuṇṭha. But if he has cultivated the mentality of an ordinary karmī, a fruitive worker, then he will have to stay in this material world to suffer the consequences of the kind of mentality he has thus created.

Suppose I am a businessman. If I simply do business up till the point of death, naturally my mentality will be business. One Calcutta businessman at the time of death asked about the management of his mill. He might have taken his next birth as a rat in his mill. This is possible. At the time of death, whatever you are thinking will carry you to your next body. Kṛṣṇa is very kind, and whatever mentality one is absorbed in at the time of death, Kṛṣṇa will provide an appropriate body: ”All right, you are thinking like a rat? Become a rat.” ”You are thinking like a tiger? Become a tiger.” ”You are thinking like My devotee? Come to Me.”

By chanting Hare Kṛṣṇa, we can mold our thoughts so that we are always thinking of Kṛṣṇa. As Kṛṣṇa recommends in the Bhagavad-gītā (6.47), yoginām api sarveṣāṁ mad-gatenāntarātmanā: ”The first-class yogī is he who always thinks of Me within his heart.” The Kṛṣṇa consciousness movement is especially meant for helping the members of human society come to this state of full Kṛṣṇa consciousness. Then at the end of life one will simply remember Kṛṣṇa. Whatever you practice throughout your life will determine your consciousness at death. That is natural.

One who properly prepares for the time of death is really intelligent, while one who thinks he can remain at home forever and enjoy the association of his wife and children is a fool. In illusion a man thinks, ”My bank balance, my nice house, and my family will protect me.” But these cannot protect anyone. The Śrīmad-Bhāgavatam (2.1.4) declares,

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

”One who is mad thinks, 'My strong body, my grown-up children, my good wife, and my bank balance will save me.' ” We are simply struggling in this material world like soldiers fighting on a battlefield. Our soldiers are our children, our wife, our bank balance, our countrymen, etc. The Śrīmad-Bhāgavatam warns us not to take shelter of such fallible soldiers. Even though a man has seen that his father and grandfather, who were once living, are existing no more, he does not see that likewise everyone, including himself, will be destroyed. How can he protect his son? How can his son protect him? These questions do not arise for the materialist who is simply engrossed in the animal propensities of eating, sleeping, defending, and mating.

2.6 Chapter 4

Neither Birth Nor Death

Śukadeva Gosvāmī continued: Ajāmila then saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing nearby, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa. (Śrīmad-Bhāgavatam 6.1.28–29)

Anxious to Save Themselves from Death

At the time of death people become very anxious to save themselves, especially those who have been sinful. Of course, the soul itself is not subject to death (na hanyate hanyamāne śarīre [Bg. 2.20]), but leaving the present body and entering into another body is very painful. At death the living entity can no longer bear to remain in his present body-the pain is so acute. Sometimes when a person's life becomes too painful he commits suicide. But suicide is a sin punishable by the laws of karma.

When Ajāmila was dying, he saw three ferocious and very frightening persons with ropes in their hands, unruly hair on their heads, and bodily hair like bristles. These assistants of Yamarāja, the Yamadūtas, had come to drag Ajāmila out of his body and take him to the court of Yamarāja. Sometimes a dying man cries out in fear when he sees the Yamadūtas. Ajāmila, too, became very fearful.

Fortunately, even though Ajāmila was referring to his son, he chanted the holy name of Nārāyaṇa, and therefore the order-carriers of Nārāyaṇa, the Viṣṇudūtas, also immediately arrived there. Because Ajāmila was extremely afraid of the ropes of Yamarāja, he chanted the Lord's name with tearful eyes. Actually, however, he never meant to chant the holy name of Nārāyaṇa; he meant to call his son.

The Appearance and Disappearance Of Kṛṣṇa and His Devotees

One may ask, "The devotees die, and the nondevotees also die. What is the difference?" It is like this: The mother cat may catch a rat and carry it in her mouth, and she also carries her kittens in her mouth. It is the same mouth, but the kittens are comfortable and safe, whereas the rat is feeling the jaws of death. Similarly, at the time of death the devotees are transferred to the spiritual realm, Vaikuṇṭha, whereas the ordinary sinful man is dragged down to the hellish regions by the Yamadūtas, the constables of Yama-rāja. This was apparently to be Ajāmila's fate.

In the Bhagavad-gītā (4.9) Kṛṣṇa says, janma karma ca me divyam: "My appearance and disappearance are spiritual, transcendental; they are not ordinary." Why does Kṛṣṇa appear in this world? That He explains in the previous verse (Bg. 4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I appear millennium after millennium." God's only business is to protect the faithful devotees and to kill the demoniac. Therefore we find Lord Viṣṇu pictured with His weapons, the club and cakra (disc), for protecting the devotees, and the lotus flower and conch for their benediction.

Similarly transcendental are the appearance and disappearance of Kṛṣṇa's devotees who are sent to this material world to preach the glories of the Lord. According to the principles of Vaiṣṇavism, both the appearance and the disappearance of such Vaiṣṇavas, or devotees of Viṣṇu (Kṛṣṇa), are all-auspicious. Therefore we hold festivals in their honor on the anniversaries of both days.

Actually, even ordinary living entities never take birth or die, what to speak of Kṛṣṇa and His devotees. Sometimes atheistic men say God is dead. They do not know that even the smallest living entity does not die. So how can God be dead? Atheists are described in the Bhagavad-gītā as mūḍhās, or foolish rascals. They have no knowledge but pose themselves as learned men and mutter something that is good neither for them nor the public.

Liberation via Thinking of Kṛṣṇa

Because somehow or other Ajāmila became absorbed in thinking of Nārāyaṇa, or Kṛṣṇa, at the time of death, he immediately became eligible for liberation, even though he had acted sinfully throughout his entire life. One can think of Kṛṣṇa in any capacity. The gopīs, Kṛṣṇa's cowherd girlfriends, were absorbed in thinking of Kṛṣṇa out of what appeared to be lusty desire, Śiśupāla became absorbed in thinking of Kṛṣṇa out of anger, and Kaṁsa incessantly thought of Kṛṣṇa out of fear. Kaṁsa and Śiśupāla were demons, but because they thought of the Supreme Personality of Godhead throughout their lives and at the time of death, they were granted liberation by Kṛṣṇa Himself.

Of course, it is best if one thinks of Kṛṣṇa favorably. Bhakti, or devotional service, means thinking favorably of Kṛṣṇa. Śiśupāla and Kaṁsa were not devotees, because the word devotee implies someone who is favorably disposed toward Kṛṣṇa. Thinking of Kṛṣṇa in the opposite way, however, is also accepted by Kṛṣṇa. Kṛṣṇa is so kind that anyone who thinks of Him always, even as an enemy, becomes the greatest yogī and attains liberation. Thus the results of yogic performances and austerities were achieved even by such inimical personalities as Kaṁsa and Śiśupāla. In the impersonal Brahman effulgence (brahmajyoti) we find not only the highest learned scholars (jñānīs), who have struggled to attain Brahman, but also those persons who constantly think of Kṛṣṇa in enmity. They also enter into that spiritual effulgence. Thus the destination achieved by the jñānīs is also achieved by the enemies of Kṛṣṇa. This, however, is not very desirable.

A living entity can remain for some time in the Brahman effulgence (brahmajyoti) as a tiny shining spiritual particle. As there are many molecular particles of sunshine, similarly the living entities can live as small particles of spiritual effulgence in the brahmajyoti. But they are subject to fall down into this material creation again. By nature the living entities want varieties of sense enjoyment, but in that impersonal existence there are no varieties of enjoyment. So when they desire to enjoy, they have to come again to this material world. Therefore, if one merges into the Brahman effulgence, there is every chance of falling down.

Kṛṣṇa's devotees do not desire liberation, because their only interest is to be engaged in devotional service to Kṛṣṇa, whether in the material world or in the spiritual world. Still, by the mercy of Kṛṣṇa, they attain liberation by being elevated to the planet of Goloka Vṛndāvana, the residence of Kṛṣṇa, where the material miseries of birth, death, old age, and disease are conspicuous by their absence. Thus a devotee's position is different from that of the impersonalists and jñānīs. The devotee's position is very exalted. He also passes through the Brahman effulgence, but he is not attracted to it. He is attracted to the Vaikuṇṭha planets, especially Goloka Vṛndāvana, where the Supreme Personality of Godhead lives eternally with His associates.

2.7 Chapter 5

The Viṣṇudūtas To the Rescue

Śukadeva Gosvāmī continued: My dear king, the order-carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety. The order-carriers of Yamarāja were snatching the soul from the core of Ajāmila's heart, but with resounding voices the Viṣṇudūtas forbade them to do so. (Śrīmad-Bhāgavatam 6.1.30–31)

The Messengers Dispatched by the Lord

The Yamadūtas, who are the assistants of Yamarāja, the superintendent of death, had come to drag Ajāmila away. Ajāmila appealed to his youngest son, Nārāyaṇa: "Nārāyaṇa, please come here! I'm dying!" Kṛṣṇa is so kind that as soon as He heard Ajāmila chant "Nārāyaṇa!" at the time of his death, He immediately dispatched His assistants, the Viṣṇudūtas, to give Ajāmila shelter.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the Viṣṇudūtas came because they heard Ajāmila chant the holy name of their master, Nārāyaṇa, without considering why he was chanting. While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chant the Lord's name, the Viṣṇudūtas immediately came for Ajāmila's protection. Chanting of the Lord's holy name is actually meant for His glorification. Ajāmila, however, did not glorify the Lord: he simply chanted the holy name of Nārāyaṇa because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Nārāyaṇa in his youth, he apparently chanted the holy name in full devotional service and without offense. Thus that chanting was sufficient to cleanse him of all sinful reactions and assure him the protection of the Viṣṇudūtas.

The name Nārāyaṇa has the full potency of the Supreme Personality of Godhead-Nārāyaṇa, or Kṛṣṇa. That is the secret of nāma-saṅkīrtana, chanting the names of God. By chanting the holy name of Kṛṣṇa, we make immediate contact with Kṛṣṇa Himself. The reason for this is that the Lord's name is not material: it is spiritual and absolute. Thus there is no difference between Kṛṣṇa and His name.

Snatching the Soul

When the Viṣṇudūtas arrived, they spoke to the Yamadūtas with extreme gravity: "What are you doing? Stop! You cannot take this man to Yamarāja!"

A Vaiṣṇava, one who has surrendered to the lotus feet of Lord Viṣṇu, is always protected by Lord Viṣṇu's order-carriers. Because Ajāmila had chanted the holy name of Nārāyaṇa, the Viṣṇudūtas not only immediately arrived on the spot but also at once ordered the Yamadūtas not to touch him. By speaking with resounding voices, the Viṣṇudūtas threatened to punish the Yamadūtas if they continued trying to snatch Ajāmila's soul from his heart. The order-carriers of Yamarāja have jurisdiction over all sinful living entities, but the messengers of Lord Viṣṇu are capable of punishing anyone, including Yamarāja, if he wrongs a Vaiṣṇava.

Modern scientists do not know where to find the soul within the body with their material instruments, but here the Śrīmad-Bhāgavatam clearly explains that the soul is within the core of the heart (hṛdaya); it is from the heart that the Yamadūtas were trying to extract the soul of Ajāmila. The heart is part of the mechanical arrangement of the body. As the Lord says in the Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy." Yantra means "machine," such as an automobile. The driver of the machine of the body is the individual soul, who is also its director or proprietor, but the supreme director and proprietor is the Personality of Godhead in His form as the Supersoul.

One's body is created through the agency of māyā according to one's activities in one's past life; and according to one's activities in this life, māyā creates another body for the next life. At the appropriate time, one's next body is immediately chosen, and both the individual soul and the Supersoul transfer to that particular bodily machine. This is the process of transmigration of the soul.

During transmigration from one body to the next, the sinful soul is taken away by the order-carriers of Yamarāja and put into a particular type of hellish life in order to become accustomed to the condition in which he will live in his next body.

2.8 Chapter 6

The Residents Of the Spiritual Sky

Śukadeva Gosvāmī continued: When the order-carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied, "Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja? Whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees? Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, decorated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs, and lotus flowers. Your effulgence has dissipated the darkness here with extraordinary illumination. Now, sirs, why are you obstructing us?" (Śrīmad-Bhāgavatam 6.1.32–36)

Divine Interference

The sins Ajāmila had committed placed him within the jurisdiction of Yamarāja, the supreme judge appointed to consider the sins of the living entities. When forbidden to touch Ajāmila, the order-carriers of Yamarāja were surprised, because within all the three worlds no one had ever before hindered them in the execution of their duty.

The Viṣṇudūtas were coming from Vaikuṇṭha, and they appeared extraordinary, each with four arms. The servants of Yamarāja immediately received them with respect. They had no idea which planet the Viṣṇudūtas had come from, so they simply suggested, "You must have come from a very exalted planet, but why are you interfering with our business? We are Yamadūtas. It is our duty to arrest every sinful man, and Ajāmila has committed misdeeds throughout his life. Now, at the end of his life, we are authorized to take him to Yamarāja, the son of Vivasvān, the sun-god, so why are you preventing us?"

The most significant word used in verse 32 is siddha-sattamāḥ, which means "the best of the perfect." In the Bhagavad-gītā (7.3) it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: out of millions of persons, one may try to become siddha, perfect-or, in other words, self-realized. A self-realized person knows that he is not the body but a spiritual soul (ahaṁ brahmāsmi). At present almost no one is aware of this fact, but one who understands this has attained perfection and is therefore called siddha. When one understands that the soul is part and parcel of the Supreme Soul and one thus engages in the devotional service of the Supreme Soul, one becomes siddha-sattama. One is then eligible to live in Vaikuṇṭha or Kṛṣṇaloka. The word siddha-sattama, therefore, refers to a pure devotee of the Lord.

Since the Yamadūtas are servants of Yamarāja, who is also one of the siddha-sattamas, they knew that a siddha-sattama is above the demigods and sub-demigods and, indeed, above all the living entities within this material world. The Yamadūtas therefore inquired why the Viṣṇudūtas were preventing them from carrying out the orders of such an exalted soul as Yamarāja.

It should also be noted that Ajāmila was not yet dead, for the Yamadūtas had been stopped before they could snatch the soul from his heart. Ajāmila was simply on the verge of death as the argument progressed between the Yamadūtas and the Viṣṇudūtas. The conclusion of that argument was to be a decision regarding who would claim the soul of Ajāmila.

Spiritual Beauty

The Viṣṇudūtas exactly resembled Lord Viṣṇu. The Yamadūtas had never seen them before, because the Yamadūtas stay in an atmosphere where only sinful activities are executed. Therefore they were astonished at the presence of these beautiful personalities and said, "By your bodily features you appear to be very exalted gentlemen, and you have such celestial power that you have dissipated the darkness of this material world with your effulgence. Why then should you endeavor to stop us from executing our duty?" It will be explained that the Yamadūtas, the order-carriers of Yamarāja, mistakenly considered Ajāmila sinful. They did not know that although he was sinful throughout his entire life, he was purified by constantly chanting the holy name of Nārāyaṇa.

The Viṣṇudūtas were so effulgent because they were residents of the spiritual world, where everyone and everything is self-effulgent. As Lord Kṛṣṇa says in the Bhagavad-gītā (15.6), na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ: "My abode is not illuminated by the sun, the moon, fire, or electricity." The Yamadūtas did not know where the Viṣṇudūtas had come from, but they could see that the Viṣṇudūtas were not ordinary, since they were so effulgent, they had four arms, and they were extremely beautiful.

The dress and bodily features of the residents of Vaikuṇṭha are accurately described in these verses. The residents of Vaikuṇṭha, who are decorated with garlands and yellow silken garments, have four arms holding a disc, flower, club, and conchshell. Thus they exactly resemble Lord Viṣṇu-except for one very prominent feature: the Kaustubha jewel, which the Lord wears on His chest. The residents of Vaikuṇṭha have the same bodily features as Nārāyaṇa because they have attained the liberation of sārūpya, but they nevertheless act as servants. All the residents of Vaikuṇṭhaloka know perfectly well that their master is Nārāyaṇa, or Kṛṣṇa, and that they are all His servants. They are all self-realized souls who are nitya-mukta, everlastingly liberated. Although they could conceivably declare themselves Nārāyaṇa, they never do so; they always remain Kṛṣṇa conscious and serve the Lord faithfully. Such is the atmosphere of Vaikuṇṭhaloka. Similarly, one who learns the faithful service of Lord Kṛṣṇa through the Kṛṣṇa consciousness movement will always remain in Vaikuṇṭhaloka and have nothing to do with the material world.

Beyond the Material World

In our conditioned state, we cannot know about the spiritual world. But the spiritual world exists. As Lord Kṛṣṇa states in the Bhagavad-gītā (8.20), paras tasmāt tu bhāvo 'nyo: "Besides this inferior, material nature there is another, superior nature." This material nature is one nature, comprised of millions and trillions of universes clustered together in one corner of the spiritual sky. We cannot even measure the sky covered by this one universe, within which there are innumerable planets; yet there are millions and trillions of universes in the entire material creation. And the entire material creation is only one fourth of existence. In other words, this whole material world is existing in one fourth of Kṛṣṇa's energy. The other three fourths comprise the spiritual sky. Unfortunate persons think that this planet is all in all, but this is frog philosophy. A frog in a well cannot understand anything beyond the well, and he measures everything in terms of his well. When he is told about the ocean, he cannot imagine it. Similarly, persons with such a frog's mentality imagine, "God is like this," or "God's kingdom is like that," or "I am God," or "There is no God." But this is all foolishness.

2.9 Chapter 7

Authorized Discrimination

Śukadeva Gosvāmī continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds: ”If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion. What is the process of punishing others? Who are the actual candidates for punishment? Are all persons engaged in fruitive activities punishable, or only some of them?” (Śrīmad-Bhāgavatam 6.1.37–39)

What the Representatives of Dharma Should Know

The Yamadūtas protested to the Viṣṇudūtas, ”You are so exalted that it is not very good for you to interfere with our business.” The Yamadūtas were surprised to see that the Viṣṇudūtas, although exalted souls, were hindering the rule of Yamarāja. Similarly, the Viṣṇudūtas were also surprised that the Yamadūtas, although claiming to be servants of Yamarāja, the supreme judge of religious principles, were unaware of the principles of religion. Thus the Viṣṇudūtas smiled, thinking, ”What is this nonsense they are speaking? If they are actually servants of Yamarāja, they should know that Ajāmila is not a suitable candidate for them to carry off.”

The Viṣṇudūtas began to speak in grave voices: ”You claim to be the representatives of Dharmarāja [Yamarāja], the superintendent of death and the maintainer of religion, and you accuse us of interfering in your business, which he has entrusted to you. Therefore would you kindly explain what is dharma, or religion, and what is adharma, or irreligion? If you are actually representatives of Yamarāja, then you can answer this question.”

This inquiry put by the Viṣṇudūtas to the Yamadūtas is most important. A servant must know the instructions of his master. The servants of Yamarāja claimed to be carrying out his orders, and therefore the Viṣṇudūtas very intelligently asked them to explain religious and irreligious principles. A Vaiṣṇava knows these principles perfectly well because he is well acquainted with the instructions of the Supreme Personality of Godhead. The Supreme Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up all varieties of religion and just surrender unto Me.” Therefore surrender unto the Supreme Personality of Godhead is the actual principle of religion. Those who have surrendered to the demands of material nature instead of to Kṛṣṇa are all impious, regardless of their material position. Unaware of the principles of religion, they do not surrender to Kṛṣṇa, and therefore they are considered sinful rascals, the lowest of men, and fools bereft of all knowledge. As Kṛṣṇa says in the Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, who are the lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.”

The question posed by the Viṣṇudūtas was very suitable. One who represents someone else must fully know that person’s mission. The devotees in the Kṛṣṇa consciousness movement must therefore be fully aware of the mission of Kṛṣṇa and Lord Caitanya and the philosophy of Kṛṣṇa consciousness; otherwise they will be considered foolish.

Lord Caitanya Mahāprabhu has said, yei kṛṣṇa-tattva-vettā, sei ’guru’ haya: [Cc. Madhya 8.128] ”One must know Kṛṣṇa-then he can become a guru.” Not just anyone can become a guru. Thus the Viṣṇudūtas challenged the Yamadūtas: ”If you are truly representatives of Dharmarāja, then you must explain what is religion and what is irreligion.” That should be the criterion for determining who is actually representative of religion. It is not that everyone should be accepted as religious or as a guru. Widespread ignorance has given rise to many persons calling themselves God, representing so much nonsense in the name of dharma. When someone says, ”I am God,” or ”I have become God by mystic yoga,” one should challenge him. In America a man claimed, ”I am God, everyone is God,” and thus gathered disciples. One day he was suffering from a toothache, and I asked him, ”What kind of God are you that you are suffering so much from a toothache?” Only a lunatic or a cheater claims, ”I am God.”

Officers of Law Enforcement

One who has the power to punish others should not punish everyone. There are innumerable living entities, most of whom are in the spiritual world and are nitya-mukta, everlastingly liberated. There is no question of judging these liberated living beings. Only a small fraction of the living entities, perhaps one fourth, are in the material world. And the major portion of the living entities in the material world-8,000,000 of the 8,400,000 forms of life-are lower than human beings. They are not punishable, for under the laws of material nature they are automatically evolving. Human beings, who are advanced in consciousness, are responsible for their actions, but not all humans are punishable. Those engaged in advanced pious activities are beyond punishment. Only those who engage in sinful activities are punishable. Therefore the Viṣṇudūtas particularly inquired about the criteria Yamarāja uses to determine who is punishable and who is not. How is one to be judged? What is the basic principle of authority? These are the questions raised by the Viṣṇudūtas.

The Yamadūtas felt that they were faultless because they were following the orders of Yamarāja, who himself is faultless. Just because a magistrate has to direct the punishment of those who transgress the law does not mean the magistrate is a criminal. He is a representative of the government. Similarly, although Yamarāja has jurisdiction over the regions of hell and deals with all sinful persons, he is a pure representative of Kṛṣṇa and simply executes the order of his master.

A police constable is supposed to know the law and whom to arrest for breaking the law. If he arrests anyone and everyone, then he himself is a criminal. He may not arrest the law-abiding citizens. Similarly, the Yamadūtas cannot take away just anyone and everyone to the court of Yamarāja. They can take only the nondevotees to be punished for their sinful acts. Yamarāja has especially cautioned the Yamadūtas not to approach Vaiṣṇavas.

However, because Ajāmila had been very sinful, the Yamadūtas could not understand why he should not be considered a criminal and be brought to Yamarāja for punishment.

Devotees and Demons

There are two classes of people in this material world: those who are servants of God, called devas or suras, and those who are servants of māyā (illusion), called asuras.

In the spiritual world, however, there is only one class, because the inhabitants are all servants of God. Therefore the spiritual world is called absolute. There is no disagreement in the spiritual world, as the center is Kṛṣṇa, or God, and everyone there is engaged in His service out of love, not as a paid servant. A paid servant will serve in proportion to the money he receives, but in Vaikuṇṭha there is no question of being a paid servant. Everyone is liberated, and everyone is as opulent as the Supreme Personality of Godhead, but everyone is still a servant. In the material world people serve out of need, but in the spiritual world everyone serves out of love. There is no need for anything, because everything there is complete. The Brahma-saṁhitā says that in the spiritual world there are kalpa-vṛkṣa, or desire trees, from which one can get anything he desires.

In the material world, service is forced upon everyone. If someone does not render service, he will starve. Even a king has to work, what to speak of the poor man. Under the direction of the Supreme Lord, the material energy makes everyone into a dancing dog. The master says, ”Please dance,” and the dog dances, because he knows that unless he performs, he will starve.

Whether in the material world or the spiritual world, everyone is a servant, but here people are under the impression that they are masters. The head of the family thinks, ”I am the master of my wife and children.” But in fact he is serving each and every member of his family. The state executive officer thinks, ”I am the king” or ”I am the president,” but actually he is the servant of the citizens. Servitude is his position, and unless he serves the citizens according to their expectations, he will be deposed or fail to win reelection.

In the material world everyone is trying to become master of all he surveys, and thus there is competition on every level-between self-acclaimed ”Gods,” between heads of state, even between friends and family members. In this illusory competition to be master, everyone fails. Mahātmā Gandhi was respected as the father of India, but after all he was just a servant, and when one man didn’t like his service, Gandhi was killed. Similarly, President Kennedy was a very popular president, but somebody saw some discrepancy in his service, and he was also killed. No one is really the master here. Everyone is either a servant of māyā (illusion) or a servant of God.

Everyone has to obey the government laws. Under the spell of illusion, however, the criminal thinks, ”I do not accept the government laws.” Yet when he is caught he is forced to obey the government laws in the prison house. He has no choice. Similarly, we are all servants of God, but the demoniac class of men (asuras) do not care about God and God’s laws. These rascals think that there is no God, or that everyone is God, or that they themselves are God. But such ”Gods” must also follow the laws of God in the form of birth, death, disease, and old age.

Only persons who are totally illusioned refuse to serve God. Instead of voluntarily rendering service to God, they are the slaves of māyā, the illusory energy of God. A person who is haunted by ghosts speaks all kinds of nonsense. Similarly, when a living entity is haunted by māyā, or engrossed by the illusory effects of the material nature, he also talks foolish nonsense, and the most foolish talk is to claim that he is God.

Among the two classes of men-the divine (devas) and the demoniac (asuras)-there is an ongoing struggle. The asuras are always rebelling against God, and the devas are always surrendering to God. In the story of Prahlāda Mahārāja, we see that even among family members there are devas and asuras. Prahlāda Mahārāja’s father, Hiraṇyakaśipu, was an asura, whereas Prahlāda Mahārāja was a deva. Naturally a father is affectionate toward his child, but because Hiraṇyakaśipu was a demon, he became the enemy of his son. That is the nature of demons.

Of course, even a tiger has affection for her cubs, and so at first Hiraṇyakaśipu showed affection for Prahlāda Mahārāja, who was a very well mannered and attractive child at five years old. One day Hiraṇyakaśipu asked his son, ”My dear boy, what is the best thing you have learned in school? Tell me.”

Prahlāda Mahārāja replied, ”One should sacrifice everything to realize God. This human form of life is the best opportunity we have for making spiritual progress, and it must be utilized for realizing God.”

Hiraṇyakaśipu angrily inquired from his son’s teachers, ”Why have you taught all this nonsense to my boy?”

They fearfully answered, ”Sir, we did not teach these things to this boy. He is naturally inclined toward God, so what can we do? As soon as he gets the opportunity, he begins to teach God consciousness to the other boys in the class.” In the absence of his teachers, Prahlāda Mahārāja would immediately stand up on the bench and address his friends, ”My dear boys, this life is not for enjoying sense gratification. It is for realizing God. Do not forget this.”

Similarly, we have taken up this preaching mission because people in general are interested only in immediate sense gratification, which is not good for them. In the Śrīmad-Bhāgavatam (5.5.4) Lord Ṛṣabhadeva says, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛnoti: ”Simply for sense gratification people are committing so many sinful activities. They are just like madmen.” A madman does not know what he is doing. Materialistic persons are so much engrossed in their pursuit of sense gratification that they have become maddened and commit all kinds of sins.

Lord Ṛṣabhadeva says that the materialistic way of life is very risky. For those who indulge in sense gratification, Kṛṣṇa gives the facility, forcing them to take birth again in the material atmosphere. A monkey has very good facility for enjoying sex. In some ways a monkey is renounced: he lives naked in the forest, he eats only fruit. But his nature is that he must have at least three dozen wives for sex enjoyment. So-called renunciants who wear the cloth of a sādhu but secretly enjoy illicit sex with women are just like monkeys. This is demoniac.

Demons, or asuras, do not believe in God and act according to their own whims. In the Bhagavad-gītā (7.15), Kṛṣṇa describes them as follows:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.” Here Kṛṣṇa clearly states, āsuraṁ bhāvam āśritāḥ: because the demons have taken shelter of atheistic philosophy, they are the lowest of mankind despite their advancement of education, science, and politics. Someone might object, ”How can you call an atheistic gentleman with a university degree a demon? He is so educated and highly qualified.” The verdict of the śāstra is that although he appears to be very learned, his actual knowledge has been stolen away by māyā on account of his being atheistic.

Scriptural injunctions may not be very palatable; nonetheless, they are authoritative, and we have to preach the truth. We cannot play hide and seek with the problems of life. We must know our real position, and we must know what is religion and what is irreligion. Religion means action according to the orders of God, and irreligion means action that goes against the orders of God.

2.10 Chapter 8

Religion

The Yamadūtas replied, ”That which is prescribed in the Vedas constitutes dharma, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.”(Śrīmad-Bhāgavatam 6.1.40)

Hearing from Authority

Vedic principles are accepted as authoritative because they originate with Kṛṣṇa. Thus the Vedas carry the authority of the Supreme Personality of Godhead in the same way that lawbooks carry the authority of the government.

When it comes to determining what is religion and what is irreligion, there is no such thing as ”This is my opinion” or ”I think it means this.” Opinion is nonsense. We have to understand God by the process of śuśruma, hearing from the authorized representative of God. In the Bhagavad-gītā (4.1) Kṛṣṇa says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave bravīt

”I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” This is the way to understand the Vedas: by hearing from the proper authority, the spiritual master.

So the Yamadūtas were claiming that the Viṣṇudūtas should not hinder them in the performance of their duty since they were acting under the order of a bona fide authority, Yamarāja. Yamarāja is one of the twelve mahājanas, great personalities who are authorities in both spiritual and material affairs. He is a Vaiṣṇava, but his thankless task is to punish all the souls who perform sinful activities. Just as the superintendent of police is a responsible, faithful servant of the government, so Yamarāja is a faithful servant of Lord Nārāyaṇa, or Kṛṣṇa. His task is to chastise sinful persons. If a high-court judge is required in ordinary government, why not in God’s government?

There are twelve mahājanas mentioned in the Śrīmad-Bhāgavatam: Lord Brahmā; Nārada Muni; Lord Śiva; the four Kumāras; Lord Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; Bhīṣmadeva; Janaka Mahārāja; Śukadeva Gosvāmī; Bali Mahārāja; and Yamarāja. These authorities know exactly who God is, and they can direct us to Him. Therefore the śāstras advise us to follow them.

Without following the mahājanas, it is impossible to know God, because we cannot understand the path of religion by our mental speculation. Religious principles are enunciated by the Supreme Personality of Godhead (dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]). Therefore real religion means to abide by the words of the Supreme Lord and His representatives. In the Bhagavad-gītā (18.66) Kṛṣṇa says, mām ekaṁ śaraṇaṁ vraja: ”Simply surrender unto Me.” That is true religion. Anything else is irreligion. Manmade religion is not religion; it is cheating. Nowadays it has become fashionable for everyone to manufacture his own religion without reference to the authorities. One should know that dharma, or religion, means the laws given to man by God. The path of dharma is strictly followed by the mahājanas, and so we have to follow them. Otherwise there is no possibility of understanding what religion is or who God is.

Everyone in the material world is puzzled about what religion is. Therefore, the Muṇḍaka Upaniṣad (1.2.12) says, one should approach a guru: tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. ”If someone wants to learn the transcendental science, he has to approach a guru.” There are no exceptions. One cannot say, ”I shall learn the transcendental science without going to a spiritual master.” No. That is not possible. The Vaiṣṇava principles enjoin, ādau gurv-āśrayam: the first step in understanding spiritual knowledge is to take shelter of a bona fide guru. And there are three principles to observe in taking shelter of a guru: tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. We must surrender to the spiritual master, we must inquire from him, and we must render service to him. Then we will be able to understand real spiritual knowledge.

When Sanātana Gosvāmī approached Lord Caitanya to become His disciple, Sanātana surrendered himself and said, ”My dear Lord, when I was a minister, people used to address me as a learned man, and so I accepted that I was learned and intelligent. But actually I am neither learned nor intelligent, because I do not know what I am. This is the result of my learning: I know everything except what I am and how to get out of this miserable material condition of life.”

We see that modern education fails here also. The professor talks about so many things, but if we ask him what he is, he has no answer. Universities award degrees to the graduates, who think, ”I am a Ph.D., a very learned man,” but if we ask that Ph.D. to explain what he is and what the purpose of life is, he will refer only to his bodily designations: ”I am American, I am male, etc.” He can only state his identification with the body, which he is not, and therefore he is fool number one.

At first Arjuna was also thinking in terms of bodily connections: ”Kṛṣṇa, how can I fight? On the other side there are my cousins, my brothers, my uncles, my nephews, and my brothers-in-law. If I kill them, their wives will become widows and be polluted, and there will be unwanted children.” Arjuna was a very learned man, but he was perplexed. He said, ”My dear Kṛṣṇa, now I am puzzled. I am a kṣatriya, and it is my duty to fight, but I am deviating from this duty because I am bewildered and cannot reason clearly. I know You can explain to me what I should do; therefore I surrender unto You as Your disciple. Please instruct me." (Bhagavad-gītā 2.7)

The Vedic literature advises us first of all that the guru is not a plaything. One should not think, "I must have a guru because it is fashionable, but there is no need to obey his order." That kind of guru is useless, and that kind of disciple is useless also. Accepting a guru is very serious. You must seriously find out who is a bona fide spiritual master, one who can solve the problems of your life. Only when one is serious about getting out of the blazing fire of material existence should one approach a spiritual master.

The Śrīmad-Bhāgavatam (11.3.21) says,

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śabde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

One who wants the ultimate benefit in his life must surrender to a guru. The guru must be well versed in the Vedic literature and know its conclusions. And not only must he be well versed in the scripture, but in his life he must have adopted the path of Vedic principles, without deviating in any way. He must be finished with all hankerings for wealth, women, and prestige, and he must be fully situated in spiritual life, completely surrendered to the Supreme Personality of Godhead, Kṛṣṇa. One should try to find such a personality and accept him as one's spiritual master.

So the servants of Yamarāja replied quite properly. They did not manufacture principles of religion or irreligion. Instead, they explained what they had heard from their spiritual master, Yamarāja. Mahājano yena gataḥ sa panthāḥ: one should follow the mahājana, the authorized person. Yamarāja is one of twelve authorities. Therefore the servants of Yamarāja, the Yamadūtas, replied with perfect justification when they said śuśruma: "We have heard from our master, Yamarāja."

2.11 Chapter 9

Punishment

The Yamadūtas continued, "The supreme cause of all causes, Nārāyaṇa, is situated in His abode in the spiritual world, but still He controls the entire cosmic manifestation according to the modes of material nature-goodness, passion, and ignorance. In this way all living entities are awarded different qualities, different names (such as brāhmaṇa, kṣatriya, and vaiśya), different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation.

"The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land, and the Supersoul Himself all witness the activities of the living entity. The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.

"O inhabitants of Vaikuṇṭha, you are sinless, but those within this material world are all fruitive workers, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable. Thus in proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next." (Śrīmad-Bhāgavatam 6.1.41–45)

The Cause Behind All Activities

The Śvetāśvatara Upaniṣad (6.8) informs us,

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

Nārāyaṇa, the Supreme Personality of Godhead, is almighty, omnipotent. He has multifarious energies, and therefore He is able to remain in His own abode and without endeavor supervise and manipulate the entire cosmic manifestation through the interaction of the three modes of material nature-goodness, passion, and ignorance. These interactions create different forms, bodies, activities, and changes, which all occur perfectly. Because the Lord is perfect, everything works as if He were directly supervising and taking part in it.

Atheistic men, however, being covered by the three modes of material nature, cannot see that Nārāyaṇa is the supreme cause behind all activities. Lord Kṛṣṇa confirms this in the Bhagavad-gītā (7.13),

tribhir guṇa-mayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

"Deluded by the three modes, the whole world does not know Me, who am above the modes and inexhaustible."

Compelled to Work

There are three energies of the Supreme Lord: the internal energy (parā-śakti), the marginal energy, and the external energy. The living entities belong to the marginal energy because they can come under the influence of either the internal or external energy of the Lord. By nature they also belong to the parā-śakti, but when they come under the control of the material energy they are known as kṣetra-jña-śakti, "knowers of the material field." In other words, the direct, internal energy of God is spiritual (parā), and the living entities have this same nature (parā), but in contact with the material energy (kṣetra), the living entity accepts a material body as his self and is thus forced to act, manipulating the five senses.

The Yamadūtas say that everyone with a material body must work. An ant and an elephant both have to work. The ant requires only a grain of sugar for his sustenance, whereas the elephant requires three hundred kilograms of food daily, but both must work for it. Foolish people say that the Vaiṣṇavas do not work, but the Vaiṣṇavas work for Kṛṣṇa twenty-four hours a day. They are not idle do-nothings. While we are in this material world, we have to work, but we work for Kṛṣṇa. That is not really work, or karma: it is dharma, practical religion. Unless one works for Kṛṣṇa, all his labor is adharma, irreligious sense gratification.

On the Basis of a Man’s Nature

The real aim of life is to satisfy Kṛṣṇa, and varṇāśrama-dharma is the institution of that ideal in human society. The varṇāśrama system divides society into four spiritual orders (āśramas) and four social classes (varṇas). The spiritual orders are the brahmacārīs (celibate students), the gṛhasthas (householders living under spiritual regulation), the vānaprasthas (retirees), and the sannyāsīs (renunciants). The four social orders are the brāhmaṇas (intellectuals), the kṣatriyas (warriors and administrators), the vaiśyas (farmers and businessmen), and the śūdras (manual laborers). Without the principles of varṇāśrama-dharma, human society is almost animal society. Indeed, human civilization begins when human beings accept the four social and spiritual divisions of society, according to quality and work. As Kṛṣṇa says in the Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: ”I have created the four social divisions according to quality and work.”

In this material world we associate with a particular combination of the modes of nature, and accordingly we mold our character and behavior, and by this criterion we fit into a particular social category. Today people say that there should be no more caste system, but how can they ignore the natural designation of classes in human society? There must be a class of intelligent men, the brāhmaṇas, who are qualified to disseminate Vedic knowledge to the people in general. There must be a class of kṣatriyas to offer administrative rule and protection. There must be a class of merchants and farmers, the vaiśyas, who trade and perform agricultural duties such as cow protection. And there must be a class of śūdras, who render service to the other classes. All men fit into these four classes, each according to his guṇa, or nature.

Prescribed Duty vs. Unlawful Action

Whatever our varṇa or āśrama, however, the perfection of our work is to satisfy Viṣṇu, or Kṛṣṇa. The Lord states this in the Bhagavad-gītā (3.9):

yajñārthāt karmaṇo ’nyatra
loko ’yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

”Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O Arjuna, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.” This is the sum and substance of human life. Since we have to work, we should work for Kṛṣṇa. Then we are saved from all sinful reactions.

But if we work for our personal sense gratification, we will become entangled in the reactions, lifetime after lifetime. It is not possible for a person to get out of the clutches of repeated birth and death as long as he continues to pursue sense gratification.

Caitanya Mahāprabhu says, jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’ (Caitanya-caritāmṛta, Madhya-līlā 20.108): ”The constitutional position of the living entity is that he is eternally a servant of Kṛṣṇa.” If one takes that position, he is saved; otherwise not.

And how does one who accepts his position as a servant of Kṛṣṇa work? Prahlāda Mahārāja explains in the Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

”Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering these, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything to Him-these are the nine processes of pure devotional service.”

In order to take up these processes seriously, one must accept the regulative principles for spiritual life: no meat-eating, no illicit sex, no intoxication, and no gambling. Then one will be able to accept the injunction to chant the Hare Kṛṣṇa mahā-mantra and always be engaged in the service of the Lord in one of the above nine ways. If we accept this authority, our life will be successful, both spiritually and materially. Otherwise, we will have to be satisfied with indulging in sense gratification, performing sinful activities, suffering like dogs and hogs, and enduring repeated birth, old age, disease, and death.

Forgetfulness

We accept the body as our self, thinking, ”I am this body.” However, we are not the body but rather the owner of the body, just as we are not our apartment but rather the owner or resident of the apartment. The soul is called dehī, ”one who possesses a body.” When we study our body, we say, ”This is my hand, this is my leg.” We do not say, ”I am this hand, I am this leg.” Yet the illusion that we are the body persists. The body is nothing but a vehicle for the soul. Sometimes a new motorcar is wrecked in an accident, and the driver is overwhelmed with the sense of loss, forgetting that he is not the motorcar. That is the effect of ahaṅkāra, false ego, or false conception of proprietorship.

Because we are covered by ignorance, we have forgotten what our previous body was. Even in this life we do not remember that we were once babies on the laps of our mothers. So many things have happened in our lifetime, but we do not remember them all. If we cannot even remember things that have happened in this life, how can we remember our last life?

A person engages in sinful activities because he does not know what he did in his past life to get his present materially conditioned body, which is subjected to the threefold miseries-those produced by his own body and mind, those caused by other living entities, and those arising from natural disasters. As stated by Lord Ṛṣabhadeva in the Śrīmad-Bhāgavatam (5.5.4), nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṝṇoti: a human being who is mad after sense gratification does not hesitate to act sinfully. Na sādhu manye: this is not good. Yata ātmano ’yam asann api kleśada āsa dehaḥ: because of such sinful actions, one receives another body in which to suffer as he is suffering in his present body because of his past sinful activities.

A person who does not have Vedic knowledge always acts in ignorance of what he has done in the past, what he is doing at the present, and how he will suffer in the future. He is completely in darkness. Therefore the Vedic injunction is tamasi mā: ”Don’t remain in darkness.” Jyotir gama: ”Try to go to the light.” This light is Vedic knowledge, which one can understand when one is elevated to the mode of goodness or when one transcends the mode of goodness by engaging in devotional service to the spiritual master and the Supreme Lord.

Knowledge through Service

How service to the Lord and the spiritual master results in Vedic knowledge is described in the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

”Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” The Vedas enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] one must approach a spiritual master who has full knowledge of the Vedas and be directed by him in order to become a devotee of the Lord. Then the knowledge of the Vedas will be revealed. When the Vedic knowledge is revealed, one need no longer remain in the darkness of material nature.

According to his association with the material modes of nature-goodness, passion, and ignorance-a living entity gets a particular type of body. The example of one who associates with the mode of goodness is a qualified brāhmaṇa. Such a brāhmaṇa knows past, present, and future because he consults the Vedic literature and sees through the eyes of scripture (śāstra-cakṣuḥ). He can understand what his past life was, why he is in the present body, and how he can obtain liberation from the clutches of māyā and not accept another material body. This is all possible when one is situated in the mode of goodness. Generally, however, the living entities in this material world are engrossed in the modes of passion and ignorance.

One who is in the mode of ignorance cannot know what his past life was or what his next life will be; he is simply interested in his present body. Even though he has a human body, a person in the mode of ignorance and interested only in his present body is like an animal, for an animal, being covered by ignorance, thinks that the ultimate goal of life is immediate happiness-to eat and have sex. A human being must be educated to rise above this platform, to understand his past life and how he can endeavor for a better life in the future. There is even a book, called the Bhṛgu-saṁhitā, which reveals information about one’s past, present, and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present, and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark. Indeed, the future is always dark for one who is covered by gross ignorance. Especially in this age, human society is covered by the mode of ignorance, and therefore everyone thinks his present body to be everything, without consideration of the past or future.

2.12 Chapter 10

The Next Life: It’s Up to Us

The Yamadūtas continued: ”O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless, and foolish; as happy, unhappy, or in-between; or as religious, irreligious, and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act. Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress, or a mixture of both gives evidence concerning the religious and irreligious activities of one’s past and future lives.

”The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode and in everyone’s heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

”As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.” (Śrīmad-Bhāgavatam 6.1.46–49)

Breaking Free of Past, Present, and Future Karma

Here the Yamadūtas point out that the actions and reactions of the three modes of material nature are visible in this life. For example, some people are very happy, some are very distressed, and some are in mixed happiness and distress. This is the result of past association with the modes of material nature-goodness, passion, and ignorance. Since these varieties are visible in this life, we may assume that the living entities, according to their association with the different modes of material nature, will be happy, distressed, or between the two in their next lives also. Therefore the best policy is to disassociate oneself from the three modes of material nature and be always transcendental to their contamination. This is possible only when one fully engages in the devotional service of the Lord, as Kṛṣṇa confirms in the Bhagavad-gītā (14.26):

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” Unless one is fully absorbed in the service of the Lord, one will be subjected to the contamination of the three modes of material nature and must therefore experience distress or mixed happiness and distress, depending on the severity of one's sinful activities.

Changing Bodies

The Supreme Lord has appointed Yamarāja to decide the proper punishment for those who perform sinful activities. Thus at death each being is awarded a particular body in a particular place, according to his work. As Lord Kapila explains in the Śrīmad-Bhāgavatam (3.31.1),

karmaṇā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣta udaraṁ
puṁso retaḥ-kaṇāśrayaḥ

"Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter the womb of a woman through the particle of male semen to assume a particular type of body."

We are changing our bodies every day, at every moment. It is called "growth," but actually it is a change of body. Growing means leaving the old body and accepting a new body. After some years we can see that a child has grown to boyhood, then to youth. That means he has changed his body. Similarly, when we find that the body is no longer inhabitable, we have to give it up and accept another body, just as we have to give up our clothes when they become old and worn.

This change is executed under the supervision of higher authorities (daiva-netreṇa). According to one's religious and irreligious acts, one has to accept a particular type of body in a particular position and suffer. Our sufferings are classified as ādhibhautika, ādhyātmika, and ādhidaivika. Ādhyātmika miseries are those caused by our own bodies and minds, ādhibhautika miseries are those inflicted by other living entities, and ādhidaivika miseries are those which are inflicted by higher authorities (devas) and which are completely beyond our control-such as earthquake, drought, flood, and famine. We cannot adjust these situations. In the same way, after death superior authorities will offer us a certain type of body, and we cannot say, "Oh no, sir, I do not want this body." We have to accept it.

Minute Independence

Due to repeated birth and death in so many material bodies, we have all forgotten that we are part and parcel of God, that we have an intimate relationship with Him, and that somehow or other we have fallen into this material world. It is very difficult to exactly pinpoint the origin of this forgetfulness. But even though we have forgotten Him since time immemorial, Kṛṣṇa is so merciful that to remind us of our spiritual identity and our oneness with Him as His parts, He comes personally and teaches us what we have forgotten. And when He departs He leaves behind the scripture, especially the Bhagavad-gītā, where He requests, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Please give up all your nonsense and surrender unto Me. I shall give you all protection." (Bhagavad-gītā 18.66)

Kṛṣṇa is the father of all living entities. He is not happy that all these souls in the material world are rotting like hogs. Therefore He sends His representatives. In the case of Lord Jesus Christ, Kṛṣṇa sent His son. Lord Jesus claimed to be the son of God. Everyone is a son of God, but this son was an especially favorite son, and he was sent to a particular place to reclaim the conditioned souls back home, back to Godhead.

But if the conditioned souls insist on staying here, what can Kṛṣṇa or His servant do? They allow us to go on with our materialistic activities, because the first condition for getting out of the material prison house is that we must desire to get out. When we finally become disgusted with our predicament, we pray, "My dear Lord, I have served lust, anger, and greed for so long, but they are still unsatisfied, and now I have become disgusted with serving them. Now, my dear Lord Kṛṣṇa, my intelligence is awakened, and I have come to You. Please engage me in Your service."

The living entity is the marginal energy (tataṣṭha-śakti) of the Lord, which means he can choose to be controlled by Kṛṣṇa's inferior, material energy or His superior, spiritual energy. We devotees have chosen to come to Kṛṣṇa consciousness. In other words, we have agreed to surrender to Kṛṣṇa and submit to the protection of His internal, spiritual energy. Surrender to Kṛṣṇa begins with chanting the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The word Hare indicates the devotional energy of Kṛṣṇa, Kṛṣṇa means "the all-attractive Supreme Personality of Godhead," and Rāma means "the Supreme Enjoyer."

But there are many who will not come, because they do not agree to come under the control of Kṛṣṇa's spiritual energy. But Kṛṣṇa does not interfere. He says, "You may remain in the material world or come to Me-whatever you like." We have been given minute independence and the intelligence to discriminate between what to do and what not to do.

Wake Up!

The ear is the most important organ for learning what is to be done and what is not to be done for our ultimate benefit. We must hear from the superior authority. At night we sleep peacefully, unaware that someone might be coming to chop off our head. However, our sense of hearing is acute, even in the sleeping state. If someone cries out, "Wake up! Wake up! Someone is coming to kill you!" we can be saved. Similarly, we are sleeping under the influence of material nature. We seem to be awake and acting, but prakṛti (material nature) is doing the acting-not us. We are being forced to act according to our association with the different modes of material nature. Although we are in the sleeping condition, our ear does not sleep, and it helps us to rise out of ignorance. If we hear from the right person-the spiritual master-and from the Vedic scriptures, we can awaken to our original, constitutional position as eternal servants of Kṛṣṇa. The first prescription is śravaṇaṁ, hearing about Kṛṣṇa. If we simply hear about Kṛṣṇa, we will automatically wake up. The injunction of the Vedas is uttiṣṭhata jāgrata prāpya varān nibodhata: "Wake up! Get up! Understand the great benediction you have in this human form of life. Now utilize it and get free from the clutches of the material modes of nature." In the Bhagavad-gītā (7.14) Kṛṣṇa explains how to do this:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante

māyām etāṁ taranti te

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered to Me can easily cross beyond it.” Surrender to Kṛṣṇa and be Kṛṣṇa conscious. In the human form of life, that is our only business.

2.13 Chapter 11

The Realm of the Senses

The Yamadūtas continued: ”Above the five senses of perception, the five working senses, and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being experiences three kinds of situations, namely happy, distressful, and mixed.

”The subtle body is endowed with sixteen parts-the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life, and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called saṁsṛti, or transmigration in material life.

”The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, even against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

”No living entity can remain unengaged, even for a moment. One must act by his natural tendency according to the three modes of material nature because this tendency forcibly makes him work in a particular way. The fruitive acts a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root of the living entity’s different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body like his mother’s or father’s body. Thus the gross and subtle bodies are created according to his desire.

”Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.” (Śrīmad-Bhāgavatam 6.1.50–55)

The Demands of the Senses

These verses describe how the living entity becomes entangled in the material body due to the interaction of the material modes of nature. Everyone engages in work with his hands, legs, and other senses just to achieve a certain goal according to his concocted ideas. In this way one tries to enjoy the five sense objects, namely form, sound, taste, aroma, and touch, not knowing that the actual goal of life is to satisfy the Supreme Lord. Because of disobeying the Lord, the living entity is put into material conditions, and he then tries to improve his situation according to his whims, not caring to follow the instructions of the Supreme Personality of Godhead. Nevertheless, the Supreme Lord is so kind that He comes Himself to instruct the bewildered living entity how to act obediently and then gradually return home, back to Godhead, where he can attain an eternal, peaceful life of bliss and knowledge.

In the material world the living entity has a body that is a very complicated combination of the material elements, and with this body he struggles alone, as indicated in verse 50 by the words ekas tu. For example, if one is struggling in the ocean, he must swim through it alone. Although many other men and aquatics are swimming in the ocean, he must take care of himself, because no one else will help him. Therefore this verse indicates that the seventeenth item, the soul, must work alone. Although he tries to create society, friendship, and love, ultimately no one can help him but Kṛṣṇa, the Supreme Lord. Therefore his only concern should be how to satisfy Kṛṣṇa-how to surrender to Him and evoke His mercy. That is also what Kṛṣṇa wants. As He says in the Bhagavad-gītā (18.66), sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”Just give up all kinds of concocted religion and surrender to Me.”

People bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one’s only hope, as Kṛṣṇa advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Śrī Caitanya Mahāprabhu therefore prayed:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”O Kṛṣṇa, beloved son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me.”

Similarly, Śrīla Bhaktivinoda Ṭhākura sings, anādi karama-phale, paḍi’ bhavārṇava-jale, taribāre nā dekhi upāya: ”My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself.” We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Kṛṣṇa, he is then delivered from the ocean of nescience. Thus his life becomes successful.

Pain and Pleasure

Actually, there is no pleasure in the material world; everything is painful. Everyone is trying to be happy by sensual activity, but the result is unhappiness and frustration. This is called māyā, illusion.

Lord Buddha understood the nature of material pleasure. In his youth he was a prince, enjoying great opulence and sensual pleasures, but he renounced it all. Sitting down in meditation, he stopped all sensual activities, which subject one to the pains and pleasures of this material world. He gave up his kingdom just to teach that sensual activities do not help us attain salvation. Salvation means to get out of the clutches of the pleasure and pain of this world.

Buddhism is concerned largely with the predicament of the body. Due to the interactions of the three modes of material nature, which are acting on our material bodies, we experience various pains and pleasures. Buddhism teaches that one can be relieved of these pains and pleasures as soon as one dismantles the combination of the material elements in the shape of the physical body. Nirvāṇa, the goal of Buddhism, is the state attained when a person has finished with the material combinations. After all, pains and pleasures are due to possessing this material body. However, Buddhist philosophy does not provide information about the soul, the possessor of the body. Thus Buddhism is imperfect.

Buddhist philosophy is incomplete, but that does not mean Lord Buddha did not know the complete truth. A teacher may have received his Masters degree, yet he still teaches the ABC's to his students. It is not that his knowledge is limited to the ABC's. Similarly, any especially empowered incarnation (śaktyāveśa avatāra) will preach God consciousness according to time, place, and circumstances. The teacher holds his Masters degree, but the students may not be qualified to receive the high instructions that the teacher is competent to teach.

Therefore there are different schools of religion, like Buddhism and Śaṅkarācārya's Māyāvāda philosophy. Both the Buddhists and the Māyāvādīs encourage their followers to try to get free of pain and pleasure, which are due to sensual activities. No genuine philosopher urges his followers to pursue sensual activities. Buddha finishes with matter: to achieve nirvāṇa one must first dismantle the material combination of the body. In other words, the body is a combination of five material elements: earth, water, fire, air, and ether, and this combination is the cause of all pain and pleasure; so when the combination is at last dismantled, there will be no more pain and pleasure.

Śaṅkarācārya's philosophy is to get out of this combination of material elements and become situated in our original, spiritual position. Thus the Māyāvādīs' motto is brahma satyaṁ jagan mithyā: "Brahman, the Absolute, is true, and this material creation is false." Śaṅkarācārya rejected Buddha's philosophy, which gives no information concerning the spirit soul. Buddha's philosophy deals only with matter and the dissolution of matter; thus the goal of Buddhism is to merge into the voidness.

Both Buddhism and Māyāvāda philosophy reveal only partial truth. Śaṅkarācārya's Māyāvāda philosophy accepts Brahman, spirit, but does not describe spirit in its fullness. Māyāvāda philosophy teaches that as soon as we become cognizant of our existence as Brahman (ahaṁ brahmāsmi), then all our activities come to a stop. But this is not a fact. The living entity is always active. It may seem that in meditation one can stop all sensual activity, but still one is meditating, and that is also action.

While meditating on Brahman, the Māyāvādī thinks, "I have become God." In one sense, of course, it is correct to think, "I am one with God," for as spirit souls we are all one with God in quality. But no one can ever become quantitatively one with God. In the Bhagavad-gītā (15.7) Kṛṣṇa declares that the living entities are "part and parcel of Me." Kṛṣṇa is completely spiritual (sac-cid-ānanda), so each particle of spirit must also be sac-cid-ānanda, just as a gold earring is qualitatively one with the gold in a gold mine. Still, the gold earring is not the gold mine.

So the Māyāvādīs' mistake is to think that the part can become equal to the whole. They presume that because they are part and parcel of God, they are God. Therefore the Śrīmad-Bhāgavatam (10.2.32) describes the impersonalists as aviśuddha-buddhayaḥ: "Their intelligence is impure; they are still in ignorance." Māyāvādīs believe that by accumulating knowledge they become one with God, and thus they address one another as "Nārāyaṇa." That is their great mistake. We cannot become Lord Nārāyaṇa. Nārāyaṇa is vibhu, which means "very big" or "infinite," whereas we are aṇu, infinitesimal. Our spiritual magnitude measures one ten-thousandth of the tip of a hair. Therefore how can any sane man claim that he has become God?

Śaṅkarācārya gave a hint about Brahman, teaching everyone to think, ahaṁ brahmāsmi, "I am the spirit self, not the material body." The Vedas agree. One who is situated in mukti, or liberation, understands perfectly, "I am not this body; I am pure spirit soul." But that is not the end of self-realization. Next one has to ask, "If I am an eternal spirit soul, what is my eternal spiritual activity?" That eternal activity is devotional service to Kṛṣṇa.

In the Bhagavad-gītā (18.54) Lord Kṛṣṇa describes how Brahman realization leads to devotional service:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūtesu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."

Often big svāmīs talk about attaining "Brahman realization" but do not remove themselves from worldly pleasures and pains. They involve themselves in humanitarian activities, thinking, "My fellow countrymen are suffering; let me open a hospital" or "They are uneducated; let me open a school." If someone is really on the platform of brahma-bhūtaḥ, why would he accept any particular place as his country? Actually, as spirit souls we do not belong to any country. We get a body, and as soon as the body is finished, the connection with a particular country is also finished. The symptom of lamentation reveals that the so-called liberated person has not been cured of his attachment to worldly pleasure and pain. That means he has not become joyful, because one who is joyful does not lament. So many learned sannyāsīs have fallen down to material activities because they have not in fact realized Brahman. It is not so easy. As already explained, the influence of the modes of nature is very strong. The living entity entangled in different types of fruitive activity is like a silkworm trapped in a cocoon. Getting free is very difficult unless one is helped by the Supreme Personality of Godhead.

Spiritual Senses

Real knowledge is attained by applying the senses in the service of Kṛṣṇa. At present, our mind and senses are absorbed in bodily designations, such as "I am American," "I am Indian," or "I am English." In this consciousness we think that we should apply our senses in the service of our relatives, our society, our nation, etc. But these are temporary circumstances. Our real position is that we are Brahman, pure spirit soul. As long as we think of ourselves as belonging to some temporary designation, we cannot become a devotee of Kṛṣṇa.

As we have pointed out, Brahman realization is not the end of spiritual knowledge. There are three stages of self-realization: Brahman, or the realization that one is not this body but a spirit soul; Paramātmā realization, or understanding the Lord within the heart; and Bhagavān realization, realizing the Lord in His personal form as Śrī Kṛṣṇa.

Beyond Brahman is Paramātmā realization, realizing Kṛṣṇa in the heart as Supersoul. Brahman is like the sunlight, but Paramātmā realization is like seeing the sun globe itself, the source of the sun's rays. Going still further, one can enter into the spiritual planets of Vaikuṇṭha and see the Supreme Personality of Godhead face to face. This is the ultimate stage of self-realization and is like meeting the sun-god himself. The sunlight, the sun globe, and the sun-god are one and inseparable, yet they are simultaneously different. The sunlight is the impersonal effulgence of the sun, the sun globe is its localized aspect, and the sun-god is the personal source of both the sun globe and the sunlight. In the Bhagavad-gītā (4.27) Kṛṣṇa confirms that He is the source of the Brahman effulgence: brahmaṇo hi pratiṣṭhāham. "I am the basis of the impersonal Brahman." And in the Īśopaniṣad (15) a devotee prays,

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."

So Brahman realization is not enough. A sick man's fever may go down, but he may not yet be cured. He is finally cured when he is not only safe from fever but fully recovered and back to his normal, active life. Otherwise there is danger of relapse. Likewise, understanding "I am a spirit soul, not the body" does not mean one is cured of illusion. Only when a person fully understands that he is the eternal servant of Kṛṣṇa and he acts on that understanding is he truly self-realized.

A Special Concession for All People

In the present age, for all people the best path to achieve self-realization is to chant the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The conditioned souls in this Age of Kali are so engrossed in sinful activities that it is impossible for them to follow the Vedic injunctions in a systematic way. The chanting of the Hare Kṛṣṇa mahā-mantra is the special concession of Śrī Caitanya Mahāprabhu-Kṛṣṇa Himself-who appeared five hundred years ago just to deliver the fallen souls by inaugurating the saṅkīrtana movement, the movement of the congregational chanting of the Lord's holy names. Lord Caitanya would often quote the following verse from the Bṛhan-nāradīya Purāṇa (3.8.126):

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age the only way to attain salvation is to chant the holy name, chant the holy name, chant the holy name of the Lord. There is no other way, no other way, no other way."

We can see the power of chanting the holy name of Kṛṣṇa by studying the Kṛṣṇa consciousness movement. In this movement all kinds of sinful activities are being given up by persons who have been addicted to bad habits ever since they were living in the wombs of their mothers. This is their good fortune. As Śrī Caitanya Mahāprabhu says in the Caitanya-caritāmṛta (Madhya-līlā 19.151),

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"The living entity is rotating in different lives and in different bodies, transmigrating from one situation to another throughout the universe, but if he is fortunate and gets the mercy of Kṛṣṇa, he will get a bona fide spiritual master, from whom he will receive the seed of the creeper of bhakti, devotional service." If he is truly intelligent, he will sow that seed in his heart and water it. If you sow a seed in the earth, you must water it so that it will fructify. Similarly, once the seed of bhakti has been sown in the heart, it has to be watered properly. What is that water? Śravaṇaṁ kīrtanam: hearing and chanting the glories of Kṛṣṇa is the watering process that will make the seed of devotional service grow.

By cultivating devotional service to Kṛṣṇa, we can get out of our unfortunate position in the material world, which Kṛṣṇa has certified in the Bhagavad-gītā as duḥkhālayam, a place full of miseries. In other words, by taking shelter of the lotus feet of Kṛṣṇa in the shape of chanting and hearing His holy name, we will not have to undergo repeated birth and death in this miserable material world.

Body of Desire

The Śrīmad-Bhāgavatam describes in detail how a conditioned living entity takes birth. According to his karma, the living entity is put into the semen of a particular father, and the living entity's gross material body is manifested from the union of father and mother. During sexual intercourse, the mentalities of the father and mother are combined when the father's semen and mother's egg mix, and this combination is acquired by the child.

Each of us has a different type of body: no one's body is identical to anyone else's. The different types of bodies have a cause, and that cause is karma. According to one's previous activities, one develops a certain kind of subtle body-made up of mind, intelligence, and false ego-and on the basis of the subtle body one gets a particular gross body. As Lord Kṛṣṇa states in the Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.” The character of the subtle body at the time of death is determined by the sum total of one’s activities during one’s lifetime. If a human being is taught to change his subtle body by developing Kṛṣṇa consciousness, at the time of death his subtle body will create a gross body in which he will be a devotee of Kṛṣṇa-or if he is still more advanced, he will not take another material body at all but will immediately get a spiritual body and thus return home, back to Godhead. This is the perfection of human life.

2.14 Chapter 12

Bewildered by Desire

The Yamadūtas continued: ”In the beginning this brāhmaṇa named Ajāmila studied all the Vedic literatures. He was a reservoir of good character, good conduct, and good qualities. firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajāmila was very respectful to his spiritual master, the fire-god, guests, and the elders of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.

”Once Ajāmila, following the order of his father, went to the forest to collect fruit, flowers, and two kinds of grass, called samit and kuśa. On the way home he came upon a lusty fourth-class man (śūdra) shamelessly embracing and kissing a prostitute. The śūdra was smiling, singing, and enjoying as if this were proper behavior. Both the śūdra and the prostitute were drunk. The prostitute’s eyes were rolling in intoxication, and her dress had become loose. Such was the condition in which Ajāmila saw them.

”The śūdra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajāmila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control. As far as possible he patiently tried to remember the instructions of the śāstras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.” (Śrīmad-Bhāgavatam 6.1.56–62)

Brahminical Qualifications

The order-carriers of Yamarāja, the Yamadūtas, are explaining the factual position of piety and impiety and how a living entity is entangled in this material world. Describing the history of Ajāmila, the Yamadūtas relate that in the beginning he was a learned scholar of the Vedic literature. He was well behaved, neat and clean, and very kind to everyone. In fact, he had all good qualities. In other words, he was a perfect brāhmaṇa. A brāhmaṇa is expected to be perfectly pious, to follow all the regulative principles, and to have all good qualities. The symptoms of piety are explained in these verses.

Apparently Ajāmila followed the rules and regulations of celibacy as a perfect brahmacārī and was very softhearted, truthful, clean, and pure. How he fell down in spite of all these qualities and thus came to be threatened with punishment by Yamarāja is described here.

Because Ajāmila was born into a brāhmaṇa family, he was naturally śruta-sampanna. Śruta means that by hearing the Vedas, Ajāmila was rich in Vedic knowledge. In India brāhmaṇas are called paṇḍitas, ”learned men.” A brāhmaṇa cannot be a fool and a rascal. Therefore one who has no knowledge of the Vedas cannot be a brāhmaṇa. Simply reading the Vedas from a scholastic viewpoint is useless. One must practically apply the knowledge of the Vedas. Armchair Vedāntists smoke cigarettes while reading Vedānta, but that kind of study is useless. We have seen many so-called sannyāsīs talking on Vedānta, smoking all the while. Ajāmila was not that type. He was a scholar of Vedic literature, and he was very well behaved. A brāhmaṇa must study the Vedas under the guidance of a spiritual master, and after the purificatory process of upanāyana-saṁskāra, he becomes dvija, or twice-born. At that time the sacred thread is offered to such a person. This is the sign by which we can understand a person has formally accepted a spiritual master. It is a kind of badge.

One who is not twice-born is unqualified to understand the Vedas. It is not that just because one happens to know a little Sanskrit he becomes expert in Vedic knowledge. Many foreign scholars have translated the Vedas, but we do not accept their translations as bona fide, because a student of the Vedas must be dvija. When a person has become truthful, able to control his mind and senses, clean, simple and tolerant, full of knowledge, and able to practically apply knowledge in life, and when he has full faith in God, Kṛṣṇa, he is dvija. Such a person can be said to have become a duly qualified brāhmaṇa, and he is able to study and understand the Vedas.

Ajāmila was not only born in a brāhmaṇa family, but he was qualified in Vedic knowledge. In his youth he studied the Vedas completely. He was śīlavān, ”very gentle.” He was also sad-ācāra, which means he observed the habit of keeping clean and rising early in the morning to attend Vedic temple ceremonies, such as maṅgala-ārati. He was a reservoir of good qualities. We too can be sad-ācāra if we practice devotional service regularly, including daily attendance at maṅgala-ārati and chanting sixteen rounds of the Hare Kṛṣṇa mantra on beads. These practices will gradually cleanse us of material contamination.

Upon accepting initiation from the spiritual master, one takes a vow to perform these spiritual activities daily. Even the six Gosvāmīs of Vṛndāvana, who were liberated personalities, regularly chanted the mahā-mantra many times daily, and they never failed to offer their obeisances to the Deity and the devotees. Raghunātha dāsa Gosvāmī would offer obeisances flat on the ground (daṇḍavats) many times daily. These activities indicate that the Gosvāmīs were dhṛta-vrata, accustomed to taking vows with great determination and carrying them out. Without practicing austerity and penance with firm determination, we cannot approach God. One who is serious about making spiritual advancement has to accept all these regulative principles.

Ajāmila possessed all brahminical qualifications, and he knew all the necessary mantras, such as the Gāyatrī mantra and the Hare Kṛṣṇa mahā-mantra. Also, he was always rendering service to his guru. That is the first qualification of a brāhmaṇa. In Vedic times, every high-caste family performed a fire sacrifice in the morning after taking a bath and chanting Vedic mantras. Agni (the sacrificial fire) was continually lit. They offered oblations to the fire, to the guru, and then to all the adult members of the family. Thus they daily offered respect to their father and mother and to the spiritual master. Nowadays this is not done, but in the Vedic system this was the first business of the day.

A good example of this practice of respecting elders is Yudhiṣṭhira Mahārāja, the great saintly Pāṇḍava king. After the battle of Kurukṣetra, Yudhiṣṭhira and his four brothers would go every day to offer their respects to their paternal uncle, Dhṛtarāṣṭra. Dhṛtarāṣṭra had contrived many plots to destroy the Pāṇḍavas, finally declaring war on them, but the result was that every one of his hundred sons died. Even after he lost the war, he still refused to welcome his nephews, the sons of his brother Pāṇḍu. This was a great insult to King Yudhiṣṭhira. One day Dhṛtarāṣṭra's younger brother, Vidura, a great Vaiṣṇava, went to Dhṛtarāṣṭra and said, "My dear brother, you are so shameless that first you declare war against the Pāṇḍavas, and now that you are an old man, still you do not receive King Yudhiṣṭhira as your guest, yet you live in his house at his expense. Are you so shameless, my dear brother?" Vidura spoke in this way just to help Dhṛtarāṣṭra break his attachment to family life. Dhṛtarāṣṭra was an old man, and all his sons were dead, but still he sat in his household arrangement, eating nicely prepared food. From this we can understand that family attachment is very strong. Vidura chastised Dhṛtarāṣṭra: "You are coughing up mucus because you are very old, and your liver is weak. You will die very soon, yet you are still sitting in your comfortable chair, just like a dog. Have you no more shame than a dog, which always sits waiting for his master to feed him?"

Upon hearing Vidura's harsh words, Dhṛtarāṣṭra's hard heart softened, and he replied,"Yes! My dear brother Vidura, please let me know what I should do."

Vidura said, "Come with me immediately to the forest. For the remaining days of your life, just engage yourself in Kṛṣṇa consciousness. Come with me." So without telling anyone, Dhṛtarāṣṭra left with Vidura, and Gāndhārī, Dhṛtarāṣṭra's faithful wife, followed. Together they went to the forest to finish their life in meditation on the Lord.

When King Yudhiṣṭhira came to offer his obeisances in the morning and saw that his uncles were not there, he became anxious, considering that Dhṛtarāṣṭra was an old man. At that time the great sage Nārada Muni appeared and informed him, "Do not worry. Dhṛtarāṣṭra and his wife, Gāndhārī, have been brought to the forest by your uncle Vidura."

This story from the Śrīmad-Bhāgavatam illustrates the system of offering respects to the elderly members of the family. After the morning's duties are performed, next one must go and offer obeisances to the spiritual master and the elderly persons in the family. One must also offer respects to a guest. Usually we know when a certain guest is coming to our home and can make preparations beforehand, but sometimes it happens that someone comes unexpectedly, and he too must be received with respect. And when it comes to eating, the head of the family should feed the older members first, then his children and other members of the family. He will eat last, and before he eats his food he should stand in the road and call out, "If anyone is hungry, please come. I still have not taken my food, and you are welcome!" Some remnants of food should be kept at home in anticipation of unexpected guests. The Vedic principle is that when someone comes and begs, "Sir, I am hungry," a man must give the hungry guest his own food even if he himself remains hungry. That is real gṛhastha-āśrama. I have seen that a young man will not smoke in the presence of an old man without permission, even if they are strangers. So a young man will show consideration even to an older stranger, what to speak of his father or elder brother. In Vedic society, any older man is offered respect. These principles are not hard and fast, but this is Vedic custom.

Thus Ajāmila was trained in his youth to offer respect to the spiritual master and his elders. This is one of the symptoms of sad-ācāra. Gentleness is another symptom. In other words, he was friendly to all living beings. A real brāhmaṇa is the friend of everyone, even an ant.

In this regard there is a story about Nārada Muni and a hunter. Once Nārada Muni was passing through a forest near Prayag and saw that many animals were lying half-dead. Feeling compassion for the suffering creatures, he cried out, "Who is the culprit who is killing these animals, leaving them to die in this way?"

The barbaric hunter Mṛgāri answered, "Dear sage, please let me do my business. If you have come here to beg for a deerskin, I shall give it to you."

But Nārada said, "I haven't come to beg anything from you, but to ask why you are only half-killing these animals. It is a great sin. It is better that you kill them outright."

Mṛgāri replied, "My father taught me to kill them like this. I did not know it is sinful."

Nārada said, "Yes, it is very sinful. You will have to suffer very much for it."

The hunter became thoughtful and asked, "What should I do?"

Nārada Muni advised him, "Give up this nonsense business."

Mṛgāri protested, "Then how shall I eat?"

But Nārada Muni said, "I shall provide you with food."

The hunter agreed, "All right, if you give me food, I can give up this business."

Nārada Muni then requested Mṛgāri to sit down on the bank of the Ganges and chant Hare Kṛṣṇa before a sacred tulasī plant. Nārada Muni went to the nearby village and announced that a pure Vaiṣṇava was now chanting nearby on the bank of the Ganges. Upon seeing Mṛgāri sitting and chanting peacefully, the village people said to one another, "He has given up his hunting business and is chanting Hare Kṛṣṇa." They began coming regularly to the bank of the Ganges to visit Mṛgāri. Someone brought rice, someone brought dāl, and someone else brought fruit. The food began to pile up.

The hunter Mṛgāri wondered, "Why is Nārada Muni sending me so much food? I have only myself and my wife to maintain." Thus he began distributing the food. Chanting Hare Kṛṣṇa and distributing prasādam daily, he became a perfect Vaiṣṇava. (This is the system introduced in this Kṛṣṇa consciousness movement-chanting the Hare Kṛṣṇa mahā-mantra and distributing prasādam. In every temple of Kṛṣṇa we do this.)

After some time, Nārada Muni called upon his friend Pārvata Muni and said, "I have a very nice disciple who was a hunter. Let us go and see how he is doing." Pārvata Muni agreed. When the two sages approached Mṛgāri's house, they saw that he was jumping this way and that. Upon seeing Nārada Muni, he prepared to offer obeisances at his feet, but before he did so he took the edge of his dhotī and gently brushed away the ants crawling on the ground so as not to crush them. He had been jumping because he was trying to avoid stepping on the ants. This was the very man who a short time before had been tormenting all kinds of animals, yet now he was not prepared to kill even an ant. That is the nature of a Vaiṣṇava.

So, Ajāmila had this quality of gentleness, which is prominent in brāhmaṇas. Also, despite all his training, Ajāmila was not proud. He was free of ahaṅkāra, or false ego. The very word ahaṅkāra means ”I am doing this, I am doing that, and therefore I have become so big.” Ajāmila was free of this attitude. Nor was he envious. In these degraded times, everyone is envious of one or more persons. But brāhmaṇas like Ajāmila are free of this propensity. Only when one has acquired these brahminical qualities and is accustomed to brahminical habits can one expect to be liberated from material bondage.

Ruined by Sex Attraction

Unfortunately, as related in these verses, Ajāmila lost his brahminical status. Once, as a young man, Ajāmila went to collect flowers and other articles for Deity worship. His father ordered him, ”Bring all these things from the forest.” While coming back, Ajāmila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness was sometimes manifest even in bygone ages, although not very frequently. In the present Age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when Ajāmila saw the scene of the drunken śūdra and the prostitute, he was affected, although up until then he had been a perfect brahmacārī. Nowadays promiscuity is visible in so many places, and we must consider the position of a brahmacārī student who sees such behavior. For such a brahmacārī to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, one who takes to Kṛṣṇa consciousness very seriously can withstand the provocation of sin.

In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating, and gambling. In Kali-yuga, a drunken, half-naked woman embracing a drunken man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa a man adheres to the regulative principles and chants the Hare Kṛṣṇa mantra, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one’s position is very dangerous.

Ajāmila had vowed to follow the regulative principles of spiritual life. But as we see, even when one is highly qualified there is the chance of a fall. Seeing the low-class couple engaged in public sex proved to be his downfall. Everyone knows that a husband and wife have sexual intercourse, but this should be done privately. Sex in public is animalistic. Similarly, sex with many partners is illicit. Nowadays illicit sex is common throughout the world, especially in the Western countries. A young girl thinks, ”I will find a suitable man, attract him, and have sex, but I won’t marry him right away. I will test this man, then that man. When I have found the one who makes me happy, then I will marry.” This is the mentality of a prostitute. And similarly, the young boys are hunting for many sex partners. These are commonplace activities in Western countries, where the boys and girls receive no spiritual training.

In such a cat-and-dog society, there can be no peace. All the leaders talk about peace, and they meet in peace conferences, but there can be no peace from conferring and passing resolutions. There cannot be peace unless the whole social structure is reformed, and that can be done only by Kṛṣṇa consciousness.

Kṛṣṇa consciousness is cultivated by good association, just as a degraded mentality is a result of bad association. As Lord Ṛṣabhadeva says in the Śrīmad-Bhāgavatam (5.5. 2), mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam: ”If we want to open the door to liberation, we should engage ourselves in the service of the mahātmās, the pure devotees, but if we want to open the door to hellish life, then we can associate with those who are very attached to women.” The lusty people of today’s so-called civilized society do not care for Kṛṣṇa consciousness. They do not care for their elderly family members. They indulge in sex in the street, on the beach, in the cinema. Sex is advertised constantly to attract the attention of the people. In this way materialistic atheists add fuel to the fire of lust, and people are going to hell.

So, Ajāmila became degraded by seeing a low-class couple embracing. Because both the śūdra and the prostitute were drunk, their eyes were rolling, and the prostitute’s clothes were loose. Nowadays it has become fashionable to wear revealing clothing, but this practice is abominable. It simply makes the body more attractive for sex indulgence. It is said that if one’s body is smeared with turmeric, it increases the lusty desires of the opposite sex. The word kāma-liptena indicates that the śūdra was decorated with turmeric smeared on his body. Because the śūdra and the prostitute were rascals, they were not ashamed. They exhibited themselves freely, not caring for public criticism. They were laughing, smiling, singing, and embracing, and the young Ajāmila saw everything when he passed by on the road.

In modern times sexual affairs of this kind are regularly shown in the cinema, and thus it is not hard to guess what kind of character is forming in the young men and women of today. By seeing these activities only once, Ajāmila fell down. In this way Ajāmila’s spiritual education and training were finished. He was stunned and bewildered. When Cupid attacks, all one’s education, culture, and knowledge are lost. Therefore one has to avoid this free-mixing, lusty society. Cāṇakya Paṇḍita advises, ”Always avoid associating with persons too attached to sense gratification. Rather, associate with those who are engaged in the devotional activities of spiritual life.” For this reason boys are sent to the gurukula, the house of the bona fide spiritual master, who trains them in spiritual life from the age of five.

Unless one is very strong in knowledge, patience, and proper bodily, mental, and intellectual behavior, controlling one’s lusty desires is extremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex, even a fully qualified brāhmaṇa, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.

2.15 Chapter 13

Ajāmila Begins His Degraded Life

The Yamadūtas continued: ”In the same way that the sun and moon are eclipsed by a low planet, the brāhmaṇa Ajāmila lost all his good sense. Thus he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brāhmaṇa.

”Ajāmila began spending whatever money he had inherited from his father to satisfy the prostitute with various material presentations so that she would remain pleased with him. He gave up all his brahminical activities to satisfy her. Because his intelligence was pierced by her lustful glance, Ajāmila engaged in sinful acts in her association. He even gave up the company of his extremely beautiful young wife, who came from a respectable brāhmaṇa family.

”This rascal Ajāmila, although born of a brāhmaṇa family, lost his intelligence because of the prostitute’s association, and thus he earned money somehow or other, regardless of whether properly or improperly, and used it to maintain her and her children. In this way he spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly, and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.

”Ajāmila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of Yamarāja for punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.” (Śrīmad-Bhāgavatam 6.1.63–68)

We must serve . . . but whom?

As mentioned before, Ajāmila was trained as a proper brāhmaṇa from birth, and thus he was properly situated in service to his spiritual master, elders like his father, and the Supreme Personality of Godhead. But due to his association with a prostitute, he gave up his brahminical engagements and became a servant of Lord Kṛṣṇa’s illusory energy, māyā.

There are two kinds of servants: māyā’s servants and Kṛṣṇa’s servants. Every living entity is originally a servant of Kṛṣṇa. Lord Caitanya Himself affirms this: jīvera ’svarūpa’ haya-kṛṣṇera ’nitya dāsa.’ ”The constitutional position of the living entity is to be an eternal servant of Kṛṣṇa.” (Caitanya-caritāmṛta, Madhya-līlā 20.108) In this world, everyone is trying to be a master. Individually and collectively, everyone is trying to assert, ”I am the lord of all I survey.” But this attitude is futile, because by nature everyone is a servant. Instead of becoming a servant of Kṛṣṇa, we have become the servant of our senses. In either case we are servants. Therefore, those who are really intelligent think, ”If I have to work as a servant, why not be a servant of Kṛṣṇa?” Only the Kṛṣṇa conscious devotee is sane, because he accepts his natural position as a servant of Kṛṣṇa.

Worship of Lord Kṛṣṇa, or Viṣṇu, is the actual goal of Vedic civilization, but the so-called Vedāntists do not accept this. They divert their attention to the worship of demigods and advise that one may worship any of them. No! Even demons (asuras) sometimes worship demigods. Rāvaṇa was a great devotee of Lord Śiva, but he was an asura. Similarly, Hiraṇyakaśipu was a great devotee of Lord Brahmā, but he was also an asura. Anyone who is not a devotee of Lord Viṣṇu is an asura. That is the verdict of the Vedas. Ajāmila was a brāhmaṇa, which means that he was a servant of Nārāyaṇa. In other words, he was a Vaiṣṇava.

A Vaiṣṇava is one who recognizes that Lord Kṛṣṇa is the supreme proprietor and enjoyer, and that everyone else is His servant. Just as the master is the enjoyer of his entire establishment, so Kṛṣṇa is the enjoyer of everything and everyone in both the material and spiritual worlds. Actually, no one else is the enjoyer-no one else is in the position to enjoy. Kṛṣṇa is the only enjoyer.

When we forget our relationship with Kṛṣṇa as His eternal servitors, we become servants of our senses. Following the dictation of our senses, we enter into the darkest regions of illusion and are subjected to the punishment of Yamarāja. Sometimes our conscience forbids us, ”Don’t do this,” but we surrender to our lust and greed, and thus we do it anyway. Kṛṣṇa is within our heart, also dictating ”Don’t do it,” yet still we do it. This kind of service to our senses simply brings suffering. Since we must serve, why not serve Kṛṣṇa? Why should we serve our senses, which are never satisfied anyway? We should become servants of God; that is the perfection of life. Otherwise we shall be obliged to become servants of our senses and suffer.

One who becomes a servant of Kṛṣṇa becomes a gosvāmī, a master of his senses. The title ”Gosvāmī” indicates one who refuses to follow the dictations of his senses. Instead he follows the dictation of the Supreme Personality of Godhead, just as Rūpa Gosvāmī and Sanātana Gosvāmī did. ”Gosvāmī” is not a caste title. Before becoming a gosvāmī, Rūpa Gosvāmī served the Mohammedan government as a minister and was consequently rejected by the Hindu brāhmaṇa society. But when he gave up the dictation of Nawab Hussain Shah to follow the dictation of Caitanya Mahāprabhu, the Lord made him a gosvāmī.

All genuine gosvāmīs are also vairāgīs, renunciants. But if one is unable to be a real vairāgī, then he must become a gṛhastha (householder). It is not that one may pose himself as a brahmacārī or a sannyāsī and at the same time indulge in illicit sex secretly. That is abominable. If a genuine householder practices karma-yoga, giving the results of his activities to Kṛṣṇa, he will eventually attain the platform of perfect renunciation. He should not desire to enjoy the fruits of his activities but should instead work as a matter of duty, thinking ”Kṛṣṇa wants this-Kṛṣṇa will be satisfied by my doing this-and therefore I must do it.” This is the right attitude for a devotee. Arjuna was unwilling to fight for his personal interest, but when he understood that Kṛṣṇa wanted him to fight, he took it as his duty: ”It must be done. It does not matter whether I like it or not. Kṛṣṇa wants it, and therefore I must do it.” That is the attitude of a renounced devotee of the Lord.

In the Bhagavad-gītā (18.66) Lord Kṛṣṇa instructs His disciple Arjuna, ”Just surrender unto Me, and I shall protect you from all sinful reactions.” And Arjuna accepts Kṛṣṇa’s instruction with the words kariṣye vacanaṁ tava: ”I will do as You say.” (Bhagavad-gītā 18.73) If we follow Arjuna’s example, we will be in direct contact with Kṛṣṇa, and we will be able to surmount all difficulties in both our spiritual and material life. We hear the instructions of Kṛṣṇa via the unbroken chain of disciplic succession (guru-paramparā). Acceptance of these instructions is called śikṣā, or voluntarily following the instruction of the spiritual master. The independent nature of the living entity is that he does not want to follow the instructions of another living being, however pure. But when one voluntarily agrees to obey the orders of the spiritual master, one is following the orders of Kṛṣṇa, and thus one’s life becomes perfect.

In the Śrīmad-Bhāgavatam (11.17.27) Kṛṣṇa says,

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

”One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.” Thinking the spiritual master an ordinary person and envying him are causes of a devotee’s falling down. Devotional service requires training under the guidance of a spiritual master, and this guidance is received when one surrenders to the spiritual master, inquires from him, and renders service to him. But these are impossible for one who envies the spiritual master.

Ruined by a Prostitute . . . Saved by the Holy Name

Ajāmila was trained as a brāhmaṇa, but he lost his position as a brāhmaṇa by associating with a prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life, by chanting the four syllables of the holy name Nārāyaṇa, he was saved from the gravest danger of falling down. As Kṛṣṇa says in the Bhagavad-gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt: "Even a little devotional service can save one from the greatest danger." Devotional service, which begins with chanting the holy name of the Lord, is so powerful that even if a person falls down from the exalted position of a brāhmaṇa through sexual indulgence, he can be saved from all calamities if he somehow or other chants the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in the Bhagavad-gītā it is advised that one not forget the chanting of the holy name even for a moment: satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14].

There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Kṛṣṇa mahā-mantra, he will be safe without a doubt. Ajāmila did not do this, and therefore he lost all his brahminical qualities by the association of a prostitute. Especially mentioned here is the effect of eating food prepared by a prostitute. Food prepared by an unclean, sinful woman is extremely infectious. Ajāmila ate such food, and therefore he became sinful.

Also mentioned here is Ajāmila's misuse of his inheritance. Customarily everyone is eligible to inherit his father's property, and Ajāmila also inherited the money of his father. But what did he do with the money? Instead of engaging the money in the service of Kṛṣṇa, he engaged it in the service of a prostitute. Therefore he was condemned. How did this happen? He was victimized by the prostitute's dangerous, lustful glance.

A chaste and faithful wife will give birth to good sons, who will then offer oblations to their forefathers and thus deliver them if by chance they have fallen into a hellish condition. The very word putra ("son") means "one who can deliver his forefathers from hell." Śrī Caitanya Mahāprabhu showed this by His example when He went to Gayā to offer oblations to His forefathers. Even today there is a Viṣṇu temple in Gayā where such oblations are offered at the lotus feet of Lord Viṣṇu. There have been cases where one's father or mother took the body of a ghost at death, and after oblations were offered at the lotus feet of Lord Viṣṇu at Gayā, the father or mother was delivered. However, anyone who becomes a Vaiṣṇava offers oblations to Viṣṇu at every moment, and thus his forefathers are automatically delivered. If one son in the family becomes a Vaiṣṇava, he can deliver fourteen generations of ancestors and fourteen generations of yet unborn descendants. This is confirmed in the Śrīmad-Bhāgavatam.

As sense control is the beginning of pious life, illicit sex is the beginning of sinful life. One should not engage in illicit sex, or sex for any reason except having a child with one's wife. Marriage is meant for begetting children, and in that sense it is a religious institution. Lord Kṛṣṇa confirms this in the Bhagavad-gītā (7.11): dharmāviruddho bhūteṣu kāmo 'smi. "I am sex that does not contradict religious principles." Caitanya Mahāprabhu had a devotee named Śivānanda Sena, who was a family man. Śivānanda used to come with all the devotees every year to see Lord Caitanya in Purī, and he came together with his wife and children. Once he came to see the Lord, and his wife offered her respects. At that time she was pregnant, so Caitanya Mahāprabhu advised Śivānanda, "This time when you get your child, you should give him the name Paramānanda dāsa." Caitanya Mahāprabhu knew that pregnancy resulted from sex, but He did not condemn sex in this case, as it was conducted according to scriptural injunction.

On the other hand, there is the case of Junior Haridāsa. He was a sannyāsī, a renunciant, who was an intimate associate of the Lord. Once he merely desired sex and did not actually partake of it, and immediately Caitanya Mahāprabhu, in His Paramātmā feature, could understand this. The Lord then asked His other associates not to allow Junior Haridāsa to come before Him anymore. Sarvabhauma Bhaṭṭācārya, Rāmānanda Rāya, and other intimate associates of Caitanya Mahāprabhu requested, "Junior Haridāsa is Your eternal servant. Somehow or other he has committed this offense, but kindly excuse him." Still, Lord Caitanya Mahāprabhu was firm in this respect and immediately replied, "If you like Junior Haridāsa so much, better you remain with him, and I will go away." From that moment, nobody ventured again to request Caitanya Mahāprabhu to excuse Junior Haridāsa. When Junior Haridāsa became hopeless in his efforts to be excused by Caitanya Mahāprabhu, he went to Prayag and drowned himself in the confluence of the rivers Yamunā and Ganges. Although Lord Caitanya knew about this incident, after some time He inquired of His associates, "Where is Junior Haridāsa now?"

They replied, "Sir, You did not accept him, and so he has committed suicide."

Lord Caitanya said, "Yes, very good. This is very good."

Caitanya Mahāprabhu was sometimes harder than stone and sometimes softer than a flower. That is the behavior of the Supreme Personality of Godhead. Śivānanda was a bona fide gṛhastha, obeying the rules and regulations of householder life, whereas Junior Haridāsa merely desired sex, but because he was in the renounced order of life he was condemned. A sannyāsī gives up his family and takes a vow to abstain from sex, but if he again takes to sex he commits a very great sin.

So, Ajāmila was victimized by illicit sex with a prostitute. There are many instances throughout the world in which even a purified person falls victim to attraction by a prostitute and spends all his money on her. Prostitute-hunting is so abominable that sex with a prostitute can ruin one's character, destroy one's exalted position, and plunder all one's money. Therefore illicit sex is strictly prohibited. One should be satisfied with his married wife, for even a slight deviation will create havoc. A Kṛṣṇa conscious gṛhastha should always remember this. He should always be satisfied with one wife and be peaceful simply by chanting the Hare Kṛṣṇa mantra. Otherwise at any moment he may fall down from his good position, as exemplified by the case of Ajāmila.

Considering the abominable character of Ajāmila, the Yamadūtas were perplexed as to why the Viṣṇudūtas had forbidden them to take such a man to Yamarāja for punishment. Since Ajāmila had not undergone atonement for his sinful acts, the Yamadūtas thought he should be taken to Yamarāja to be purified. Punishment by Yamarāja is a process of purification for the most abominable sinful persons. Therefore the Yamadūtas requested the Viṣṇudūtas not to obstruct their taking Ajāmila to Yamarāja.

2.16 Chapter 14

Betrayed by Leaders

Śukadeva Gosvāmī said: My dear king, the servants of Lord Viṣṇu are always very expert in logic and argument. After hearing the statements of the Yamadūtas, the Viṣṇudūtas replied as follows:

"Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained! Indeed, those in charge of maintaining religious principles are needlessly punishing a sinless, unpunishable person.

"A king or government official should be so well qualified that he acts as a father, maintainer, and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamarāja does this, for he is the supreme master of justice, and so do those who follow in his footsteps. However, if such persons become polluted and exhibit partiality by punishing an innocent person, where will the citizens go to take shelter for their maintenance and security?

"The mass of people follow the example of a leader and imitate his behavior. They accept as evidence whatever the leader accepts. People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the master's protection. If a leader is actually kindhearted and deserves to be the object of a living entity's faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?" (Śrīmad-Bhāgavatam 6.2.1–6)

Logic and Reason

The Viṣṇudūtas, like all genuine servants of God, understood everything according to logic and reason. The instructions of Kṛṣṇa are not meaningless dogma. Religion often gives rise to dogmatism, but the author of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja, urges us to try to understand Lord Caitanya and the philosophy of Kṛṣṇa consciousness according to logic. In other words, do not follow blindly, on the basis of sentiment alone. One who fails to apply logic can easily be misled by unscrupulous persons. For example, some so-called missionaries advertise that man can become God, and they attract millions of sentimental followers. But how is it possible? Where is there evidence of any man becoming God? This false propaganda is not at all logical. One should use his intelligence to understand Kṛṣṇa consciousness.

However, once we have accepted the philosophy of Kṛṣṇa consciousness and taken initiation from a bona fide spiritual master, we cannot argue with him. We cannot challenge. To do so would constitute an offense and a fall from spiritual principles.

The Duty of Governments

The Viṣṇudūtas accused the Yamadūtas of violating religious principles by attempting to drag Ajāmila to Yamarāja for punishment. Yamarāja is the officer appointed by the Supreme Personality of Godhead to judge religious and irreligious principles and to punish the sinful. However, if completely sinless people are punished, the entire assembly of Yamarāja is contaminated. This principle applies not only in the assembly of Yamarāja but throughout human society.

Upholding religious principles is the duty of the king or government. Unfortunately, in the present age, Kali-yuga, people have lost their intelligence, so they cannot differentiate between dharma and adharma, religion and irreligion. The courts do not know whom to punish and whom not. For example, out of compassion for all the fallen souls, Vaiṣṇavas go out to preach the principles of Kṛṣṇa consciousness, but unfortunately, because of the influence of Kali-yuga, even though these Vaiṣṇavas have dedicated their lives to preaching the glories of the Lord, they are sometimes harassed and punished by courts on false charges of disturbing the peace. This age, Kali-yuga, is very bad. We can only take shelter of Kṛṣṇa and always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The Viṣṇudūtas chastised the Yamadūtas for violating the principles of justice. Such corruption of the judicial system is very prominent in Kali-yuga. The judicial system is meant to provide for execution of justice, yet false witnesses and bribery make it difficult. With money, almost anyone can get a favorable judgment in court. If the justice system is corrupt, life becomes extremely troublesome. The government is supposed to offer the citizens protection, as parents do for their children. A small child is completely dependent on his father and mother, thinking with full faith, "My father is here, my mother is here-I am safe." But if the father and mother are corrupt, where is the protection for the child? Similarly, if the whole government is corrupt, where is the protection for the citizens?

Whatever the heads of society do, people generally follow. The government or king is like a father to the citizens. A father will never tolerate the killing or injuring of his children. He will give up his own life trying to attack the person threatening his children. Yet today crime is rampant. The government spends billions of dollars, but the citizens have no security in their lives. The government is answerable to the citizens because it must protect and provide for them. If the government is incapable or corrupt, then what is the position of the citizens?

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for attaining self-realization, realization of one's relationship with the Supreme Personality of Godhead. The duty of the government, therefore, is to take charge of training all the citizens in such a way that they will gradually be elevated to the spiritual platform and realize their relationship with God. This principle was followed by kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit, Lord Rāmacandra, Mahārāja Ambarīṣa, and Prahlāda Mahārāja.

Unfortunately, today's government leaders are generally dishonest and irreligious, and thus all the affairs of the state suffer. In the name of democracy, rogues and thieves fool the innocent populace into electing them to the most important posts in the government. Recently this has been proven in America, and as a result the citizens condemned the President and dragged him down from his post. This is only one case out of many.

In Kali-yuga, people have no shelter. Due to corrupt government, they are uncertain of their lives and property. The mass of people should always feel secure because of the government's protection. Therefore, how regrettable it is for the government itself to cause a breach of trust and put the citizens in difficulty for political reasons. We saw during the partition days in India that although Hindus and Muslims had been living together peacefully, manipulation by politicians suddenly aroused feelings of hatred between them, and thus the Hindus and Muslims killed one another over politics. This is a sign of Kali-yuga.

Another symptom of Kali-yuga is the abominable practice of animal slaughter. In this age animals are kept nicely sheltered, completely confident that their masters will protect them, but unfortunately as soon as the animals are fat, they are immediately sent for slaughter. Such cruelty is condemned by Vaiṣṇavas like the Viṣṇudūtas. Indeed, hellish conditions of extreme suffering await the sinful men responsible for such cruelty. One who betrays the confidence of a living entity who takes shelter of him in good faith, whether that living entity be a human being or an animal, is extremely sinful. Because such betrayals now go unpunished by the government, all of human society is terribly contaminated. The people of this age are therefore described as mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. As a consequence of such sinfulness, men are condemned (mandāḥ), their intelligence is unclear (sumanda-matayaḥ), they are unfortunate (manda-bhāgyāḥ), and therefore they are always disturbed by many problems (upadrutāḥ). This is their situation in this life, and after death they are punished in hellish conditions.

Although Ajāmila was not punishable, the Yamadūtas were insisting on taking him away to Yamarāja for punishment. This was adharma, contrary to religious principles. The Viṣṇudūtas feared that if such irreligious acts were allowed, the management of human society would be spoiled. In modern times, the Kṛṣṇa consciousness movement is trying to introduce the right principles of management for human society, but unfortunately the governments of Kali-yuga do not properly support the Hare Kṛṣṇa movement because they do not appreciate its valuable service. The Hare Kṛṣṇa movement is the right movement for ameliorating the fallen condition of human society, and therefore governments and public leaders in every part of the world should support this movement to completely rectify humanity's sinful condition.

2.17 Chapter 15

Atonement

The Viṣṇudūtas continued: "Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

"Even previously, while eating and at other times, Ajāmila would call his son, saying, 'My dear Nārāyaṇa, please come here.' Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

"The chanting of the holy name of Lord Viṣṇu is the best process of atonement for one who steals gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for a man who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for a man who murders his father, the king, or women, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons attract the attention of the Supreme Lord, who then considers, 'Because this man has chanted My name, My duty is to give him protection.' " (Śrīmad-Bhāgavatam 6.2.7–10)

Absolute Absolution

The Viṣṇudūtas charged that the Yamadūtas did not know whom to arrest and whom not to arrest. The Yamadūtas regularly arrest sinful persons, but in this case the Yamadūtas came to arrest Ajāmila, who had been released from all sinful reactions simply by chanting "Nārāyaṇa!" The Viṣṇudūtas criticized the Yamadūtas, saying, "You do not know whom to punish and whom not to punish. Even though Ajāmila committed so many sinful activities, he is now freed from the reactions to his sins. He has completely counteracted all those sins by chanting the holy name of Nārāyaṇa. Why are you now attempting to arrest this person as if he were a criminal? Although he had no intention of chanting the holy name, still he has chanted it, and therefore he is now free of sin."

The Yamadūtas had considered only the external situation of Ajāmila. Since he was extremely sinful during his life, they thought he should be taken to Yamarāja. They did not know that he had become free from the reactions of all his sins. The Viṣṇudūtas thus instructed them that because he had chanted the name Nārāyaṇa at the time of his death-and also throughout his life-he was freed from all sinful reactions. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the scriptures:

nāmno hi yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he can commit." (Bṛhad-viṣṇu Purāṇa)

avaśenāpi yan-nāmni
kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

"If one chants the holy name, even in a helpless condition or without desiring to do so, all of one's sinful reactions immediately depart, just as a lion's roar causes the small animals in the forest to flee in fear." (Garuḍa Purāṇa)

sakṛd uccāritaṁ yena
harir ity akṣara-dvayam
baddha-parikaras tena
mokṣāya gamanaṁ prati

"A person who once chants the holy name of the Lord, consisting of the two syllables ha-ri, guarantees his path to liberation." (Skanda Purāṇa)

These are some verses explaining why the Viṣṇudūtas stopped the Yamadūtas from taking Ajāmila to Yamarāja.

There are different kinds of sins, one of which is stealing. Thieves and burglars are very sinful. Another sinful activity is drunkenness. Those who are addicted to intoxication and stealing are condemned by the Viṣṇudūtas. Other examples of sins are being unfaithful to one’s friends, killing a brāhmaṇa or Vaiṣṇava, dishonoring one’s spiritual master or teacher, killing a woman, killing a king, and killing a cow. These are among the worst sins. But the Viṣṇudūtas say that even though a person has committed many such sins, if he utters the holy name of Nārāyaṇa even once, he at once becomes free from sinful reactions.

Śrīdhara Svāmī says, ”Chanting the holy name of Nārāyaṇa, Lord Hari, not only counteracted all of Ajāmila’s sinful reactions, but it made him eligible to become liberated, and therefore at the time of death he was transferred to the spiritual world.” Chanting the holy name of Kṛṣṇa counteracts all sins-more than one can possibly commit. Because Ajāmila had chanted the holy name without offense, and because he chanted sincerely, he completely freed himself from all sinful reactions. This is why we are stressing the chanting of Hare Kṛṣṇa so much. Pious activities, austerity, sacrifice-everything is done simply by chanting the Hare Kṛṣṇa mantra. There is no need of any other process of yoga, atonement, or austerity and penance. Simply by chanting without offense one achieves the results of all other ritualistic performances prescribed in the Vedas.

Previously, when engaged in sinful activities to maintain his family, Ajāmila chanted the name of Nārāyaṇa, but he did so without offense. To chant the holy name of the Lord just to counteract one’s sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (nāmno balād yasya hi pāpa-buddhiḥ). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because he chanted the holy name in this way, he had already vanquished the accumulated sinful reactions of many, many lives. The conclusion is that one who always chants the holy name of the Lord without offense is always pure. As confirmed in these verses, Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

Foolish persons say that one can chant any name, even a demigod’s name, and get the same result as chanting the holy name of the Lord. This is Māyāvāda philosophy. The Māyāvādīs think that everyone is God; they say, ”The demigods are God, I am God, you are God.” Therefore they say one can chant any name and become liberated. In Bengal it is very popular to hold a kālī-kīrtana. A party of people meet and chant, ”Kālī! Kālī! Kālī!” or the names of so many so-called avatāras. One rascal added his wife’s name to the chanting, and his foolish followers accepted it. In this way Māyāvādī philosophers are leading their followers straight to hell. Caitanya Mahāprabhu has therefore strongly warned against hearing from the Māyāvādī philosophers, lest one’s spiritual life be spoiled and the path of devotional service blocked. We should always remember this when there is any question of chanting other names. We should chant the holy name of Viṣṇu, the holy name of Kṛṣṇa-no one else’s name.

The scriptures advise us to chant only the name of the Supreme Personality of Godhead, Kṛṣṇa. There are thousands of names of Viṣṇu, and in once sense Kṛṣṇa and Viṣṇu are the same, yet the scriptures explain that chanting a thousand names of Viṣṇu gives the result of chanting the name Rāma just once, and chanting Rāma three times gives the result of chanting Kṛṣṇa once. In other words, one automatically gets all good results just by chanting the holy name of Kṛṣṇa.

Caitanya Mahāprabhu therefore recommends this chanting process, according to śāstric injunction:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” (Bṛhan-nāradīya Purāṇa)

By taking up this chanting process, we are immediately freed from all sinful reactions. Thus we begin our spiritual life. Without being freed from sinful life, there is no possibility of becoming a pure Vaiṣṇava.

Offenses Against the Holy Name

Even a devotee may sometimes commit some sinful activity, either unknowingly or due to past sinful behavior. But if he sincerely repents, thinking, ”I should not have done this, but I am so sinful that I have again committed this sin,” the Supreme Lord will excuse him on the basis of his genuine repentance. However, if he intentionally commits sinful activities, expecting that the Lord will forgive him because he is chanting Hare Kṛṣṇa, that is inexcusable.

If one commits sinful activities on the strength of chanting the holy name, he commits nāma-aparādha, or an offense against the holy name. Of the ten kinds of offenses, committing sins on the strength of chanting is the most serious. If after being freed from all sinful reactions by chanting Hare Kṛṣṇa one again commits the same sins, he is guilty of a grievous crime. For an ordinary man, that sinful activity may not be regarded so seriously, but for one who is chanting Hare Kṛṣṇa, it is a dangerous offense, just as it is a serious crime for a government officer in a high post to take advantage of his position and accept a bribe. Such men are the most punishable criminals. If a policeman steals, his crime and subsequent punishment are greater than that of an ordinary man who steals. That is the law. Similarly, one who takes gross advantage of the Hare Kṛṣṇa mantra, thinking, ”I am chanting Hare Kṛṣṇa, so even if I commit some sin I’ll be excused,” will not achieve the ultimate goal of chanting the holy name. He becomes entangled in a cycle: he is freed, then he again commits sin, then he is freed and again commits sin, freed and again commits sin. In this way he is never liberated.

Nevertheless, one should not think that one’s sinful reactions will fail to be counteracted by the chanting of Hare Kṛṣṇa. One of the ten offenses against the holy name of the Lord is to think that the holy name cannot eradicate sinful reactions. Those who cultivate offenseless chanting of the Hare Kṛṣṇa mahā-mantra should have firm faith in the words of the śāstra that declare the chanting of the holy names of Kṛṣṇa to be supremely powerful. As the Viṣṇudūtas say here, ”The chanting of the holy name of Lord Viṣṇu is the best process of atonement for all kinds of sinners.” But very often the difficulty is that one will chant Hare Kṛṣṇa and again commit sin.

The Perfection of Chanting

The key to successful chanting, therefore, is to carefully avoid sin altogether. By chanting the Hare Kṛṣṇa mahā-mantra, a person is freed from all reactions to his previous sins, and if he avoids sinning again, he very quickly becomes an advanced devotee. His mind becomes fixed upon the lotus feet of Kṛṣṇa. If we regularly chant Hare Kṛṣṇa without offense, we shall remain free from all sinful reaction, and our attachment for the Supreme Lord in devotional service will increase.

Once there was an argument between Ṭhākura Haridāsa and an ignorant so-called brāhmaṇa concerning the power of the holy name of Kṛṣṇa. In an assembly of Vaiṣṇavas, Haridāsa Ṭhākura said, "Not only does a person become situated on the spiritual platform (brahma-bhūtaḥ) by offenselessly chanting the holy names of the Lord, but his dormant love of Godhead manifests and he becomes liberated automatically."

The brāhmaṇa protested, "Don't exaggerate the effects of chanting in this way. One becomes liberated only after performing many austerities and penances. But you say that simply by chanting Hare Kṛṣṇa one becomes liberated. If that is not the case, I shall certainly cut off your nose."

Haridāsa Ṭhākura replied, "If chanting Hare Kṛṣṇa does not produce liberation as a by-product, then I shall cut off my nose."

The members of the assembly witnessing this argument became extremely agitated upon seeing the great offense the brāhmaṇa had committed against Haridāsa Ṭhākura, and they immediately expelled the offender. Shortly thereafter, the brāhmaṇa contracted leprosy, and his beautiful nose melted away. This incident is narrated in Śrī Caitanya-caritāmṛta.

There are three stages of chanting the holy name: chanting with offense, chanting as a liberated person, and chanting with full love of God. These progressive stages of chanting are like the ripening of a mango. An unripe mango tastes sour, but when the fruit is fully ripened, it tastes very sweet. Initially we may be reluctant to chant, but when we become liberated the chanting is so sweet that we cannot give it up. In this regard, Śrīla Rūpa Gosvāmī has composed a beautiful verse describing the sweetness of the holy name of Kṛṣṇa:

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroda-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

"I do not know how much nectar the two syllables Kṛṣ-ṇa have produced. When we chant the holy name of Kṛṣṇa, it appears to dance within the mouth, and we then desire many, many mouths. When the name of Kṛṣṇa enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

These are the symptoms of one who is on the liberated platform of chanting. At that stage, called prema, one has a great relish for chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. But this stage is attainable only if one follows the regulative principles. We have to be cautious. After being cured of a diseased condition, we first enter the convalescent stage. If we do something wrong, the disease may return. It is not that we become liberated and can do anything and everything. At all times we have to stick by the regulative principles of devotional life.

Accumulated Benefits from Chanting the Holy Name

Śrīla Viśvanātha Cakravartī Ṭhākura provides additional insight into the power of the holy name in his commentary to verses 9 and 10. He writes this commentary in the form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord:

"Someone may say, 'It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if a person commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?' "

Viśvanātha Cakravartī Ṭhākura replies by quoting verses 9 and 10 of this : " 'The chanting of the holy name of Lord Viṣṇu is the best process of atonement for one who steals gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for a person who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for a person who murders his father, the king, or women, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons attract the attention of the Supreme Lord, who then considers, "Because this man has chanted My holy name, My duty is to give him protection.' "

"One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, and this is beyond ordinary atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the chanting of the holy name of the Lord. In the śāstras it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Śrīdhara Svāmī. Thus when Ajāmila was in great danger of being carried off by the order-carriers of Yamarāja, the Lord immediately sent His personal order-carriers to protect him, and because Ajāmila was freed from all sinful reactions, the Viṣṇudūtas spoke on his behalf.

"Ajāmila had named his son Nārāyaṇa, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful, because the name Nārāyaṇa is not different from Lord Nārāyaṇa. When Ajāmila named his son Nārāyaṇa, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Nārāyaṇa thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

"One may argue, 'Since Ajāmila was constantly chanting the name of Nārāyaṇa, how was it possible for him to be associating with a prostitute and thinking of wine?' By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that only his chanting of the holy name of Nārāyaṇa at the time of death-and not his chanting during his lifetime-was the cause of his being freed. However, his chanting during his life would then have been a nāma-aparādha. Nāmno balād yasya hi pāpa-buddhiḥ: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a nāma-aparādhī, an offender to the holy name.

"In response it may be said that Ajāmila's chanting throughout his life was inoffensive because he did not chant the name of Nārāyaṇa with the purpose of counteracting his sins. He was in so much illusion that he did not realize he was addicted to sinful actions, nor did he know that his chanting of the holy name Nārāyaṇa was neutralizing them. Thus during his life he did not commit a nāma-aparādha, and his repeated chanting of the holy name of Nārāyaṇa while calling his son may be called pure chanting.

"Because of this pure chanting, Ajāmila unconsciously accumulated the results of bhakti, devotional service. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajāmila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the śāstras it is said that if one chants the holy name of the Lord even once, the reactions of past, present, or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time."

2.18 Chapter 16

Awakening Love of God

The Viṣṇudūtas continued: "By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by once chanting the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes, and paraphernalia.

"The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame, and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting completely eradicates the dirt from one's heart.

"At the time of death, Ajāmila helplessly and very loudly chanted the holy name of Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants the holy name jokingly, for musical entertainment, neglectfully, or even to indicate something else. This is accepted by all learned scholars of the scriptures.

"If a person somehow or other chants the holy name of Hari while dying because of an accident, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a snake, being afflicted with pain and high fever, or being injured by a weapon, he is immediately absolved from having to enter hellish life, even if he was sinful throughout his life.

"Learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. But chanting the Hare Kṛṣṇa mantra vanquishes all the effects of sinful activities, regardless of whether heavy or light.

"Although one may neutralize the reactions of sinful life through austerity, charity, vows, and other such methods, these pious activities cannot uproot the material desires in one's heart. However, one who serves the lotus feet of the Personality of Godhead is immediately freed from all such contaminations.

"As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, unfailingly burns to ashes all the reactions of one's sinful activities.

"Even if a person is unaware of the potency of a certain medicine, if he takes that medicine or is forced to take it, it will act even without his knowledge, for its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants the holy name-knowingly or unknowingly-the chanting will be very effective."

Śrī Śukadeva Gosvāmī continued speaking to King Parīkṣit: My dear king, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order-carriers of Lord Viṣṇu released the brāhmaṇa Ajāmila from the bondage of the Yamadūtas and saved him from imminent death. Then the Yamadūtas went to Yamarāja and explained to him everything that had happened.

The brāhmaṇa Ajāmila was now free from fear, having been released from the nooses of Yamarāja's servants. Coming to his senses, he immediately offered obeisances to the Viṣṇudūtas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamarāja. But when the Viṣṇudūtas saw that Ajāmila was attempting to say something, they suddenly disappeared from his presence. (Śrīmad-Bhāgavatam 6.2.11–23)

Atonement vs. Chanting the Holy Name

Here the Viṣṇudūtas say that the Vedic scriptures recommend various means of atonement, by which a person may be delivered from the reactions of his sinful activities. In Christianity there is also a means of atonement. If a Catholic commits a sin, for example, he is instructed to go to a priest and confess: "I have committed such-and-such sin." The priest is supposed to be an authorized representative of God, and so if he excuses the sinner, the sin becomes nullified.

However, such atonement cannot purify the sinful man as much as the purifying process of chanting the holy name of Lord Kṛṣṇa. The man who confesses to having sinned leaves the church and often commits the same sin again. In other words, there is no question of becoming purified by this process of atonement.

Still, atonement of various kinds is recommended in the Vedas for those who are not ready to take up the process of pure devotional service. These methods of atonement are proportional to the the severity of the sin they are meant to counteract. For example, if we fall sick with a cough or influenza, the cost of medicine prescribed by the doctor may be little, but if we are stricken with tuberculosis, the medicine will be more costly. Likewise, prāyaścitta, or the ritualistic ceremonies for counteracting sinful activities, is proportionately less or greater according to the gravity of the sin. If we commit a grievous sin, then the penance will be severe. These are the prescriptions given by great sages like Parāśara Muni and Manu. The sages have composed twenty kinds of scriptures, constituting the dharma-śāstra, and these scriptures are meant for atoning for one's sins and elevating one to the heavenly planets. For example, it is said that if one has committed certain crimes, he must vow to fast for a certain number of days or give charity. Or, a businessman who has earned a million dollars by sinful activities must give in charity accordingly.

There are many such prescribed methods of atonement, but here the Viṣṇudūtas say, "Although these prescribed methods of atonement are authorized and true, they cannot purify the heart." We can see that even though the adherents of Hinduism, Mohammedanism, and Christianity perform such rituals of atonement, they cannot refrain from again committing the same sins. One who practices these principles of atonement is like a rascal patient who goes to a physician for treatment. The physician gives him medicine and instructs him how to take it, but the foolish patient takes the medicine according to his own whims, and so his condition worsens. Again he goes to the physician, crying "Doctor, please give me more medicine."

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes an incident that took place when Sāmba, one of Lord Kṛṣṇa's sons, was rescued from the punishment of the Kauravas. Sāmba fell in love with Lakṣmaṇā, the daughter of Duryodhana, and since according to kṣatriya custom one is not offered a kṣatriya's daughter unless he displays his chivalrous valor, Sāmba abducted her. Consequently Sāmba was arrested by the Kauravas. Later, when Lord Balarāma came to rescue him, there was an argument about Sāmba's release. Since the argument was not settled, Balarāma showed His power in such a way that all of Hastināpura trembled and would have been vanquished as if by a great earthquake. Then the matter was settled, and Sāmba married Duryodhana's daughter. The purport is that one should take shelter of Kṛṣṇa and Balarāma, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Kṛṣṇa, Balarāma, or Nārāyaṇa.

Therefore such rituals of atonement as fasting and giving charity are not accepted by the Viṣṇudūtas. They say, "Such prescribed ritualistic ceremonies cannot purify a man as effectively as chanting the holy name of God." Undoubtedly one becomes free from all contamination of sinful life by executing particular religious principles, but these are ultimately insufficient, because the mind is so disturbed that even after being freed from the contamination of sinful reactions, the mind again becomes attracted to sinful activity.

The purificatory power of devotional service to Kṛṣṇa, beginning with the chanting of the holy name, is stated in the Śrīmad-Bhāgavatam (11.2.42): bhaktiḥ pareśānubhavo viraktir anyatra ca. "Devotional service to the Lord is so powerful that one who performs it is immediately freed from all material desires." All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. But pure devotional service is anyābhilāṣitā-śūnya, free from material desires. One who is situated in devotional service no longer has material desires, and thus he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one's austerities, penances, and charity may free one from sin for the time being, one's desires will reappear because his heart is impure. Thus he will act sinfully and suffer. The special advantage of devotional service is that it frees one of all material desires.

One cannot purify one's heart by atonement alone. A patient suffering from syphilis goes to the doctor, who gives him an injection and charges a high fee. Yes, he may be cured, but when he again engages in illicit sex, he once again contracts syphilis. So his heart was not purified of the desire for illicit sex. But if one takes to Kṛṣṇa consciousness, he forgets illicit sex. That is the test of one's Kṛṣṇa consciousness. A sincere devotee never commits sin, because his heart has become purified by chanting the holy name and engaging in devotional service.

Of course, there are pseudodevotees who commit sinful activities on the strength of chanting Hare Kṛṣṇa. They are great offenders against the holy name. We should not use the holy name like a machine, thinking that because the chanting process consumes sinful reactions we can freely commit more sin. This is the greatest offense against the holy name of Kṛṣṇa. Whatever sins we may have previously committed are immediately eradicated by offenseless chanting of the holy name of the Lord, even just once. But we must not sin again. Lord Caitanya Mahāprabhu forgave the sinful Jagāi and Mādhāi, who had been drunkards, woman-hunters, meat-eaters, and gamblers. But these two sinners fell down at the lotus feet of Lord Caitanya and Nityānanda Prabhu and cried, "Sirs! We are so sinful! Kindly deliver us." Lord Caitanya agreed on the condition that they promise not to commit any more sins. He said, "Whatever you have done I shall excuse, but do not do it again." Thus Jagāi and Mādhāi vowed, "This is the end of our sinful activities. We shall not do them anymore." When a person is initiated by a spiritual master, the reactions of his sins immediately become nullified. But that does not mean he can again commit sins.

Kṛṣṇa consciousness means following in the footsteps of Lord Caitanya, and so we initiate disciples according to the principle he showed in the case of Jagāi and Mādhāi. We accept many people into our Society as duly initiated disciples, but only if they vow to observe these regulations: no more illicit sex, no more gambling, no more intoxication, and no more animal-killing or meat-eating. These regulations are necessary, because if one takes up spiritual life and at the same time goes on committing sinful activities, he will never be able to make progress. As Kṛṣṇa clearly says in the Bhagavad-gītā (7.28),

yeṣām tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."

If we are actually serious about entering into the kingdom of God, Vaikuṇṭha, then we should be very careful to follow the four regulative principles mentioned above. One must not have any sex except to have children within marriage. One must not indulge in intoxication. One must not gamble. And one must not eat meat, fish, or eggs or anything else beyond the foods established for human beings-grains, fruits, vegetables, milk, and sugar. Such foodstuffs are sāttvika, or pure and good, and they are allotted for human consumption. One should not imitate the cats and dogs, reasoning that because the animals are eating meat, human beings can do likewise. If everything eatable is food, why not eat stool? Stool is also food-hogs eat stool. But human beings should not eat like hogs, who will eat all kinds of unclean foods. We have to discriminate. If we want to enter into spiritual life, we must observe these four principles of restriction. This may mean undergoing some austerity, but this is the purpose of human life. When we have purified our existence through austerity, we will be eligible to enter into the kingdom of God, but without being purified, we can never enter.

Meditation on Kṛṣṇa's Form

If one chants the holy name of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-eventually he will see Kṛṣṇa's form, realize Kṛṣṇa's qualities, and remember Kṛṣṇa's pastimes. That is the effect of the pure chanting of the Hare Kṛṣṇa mahā-mantra.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe, or most severe sins. There are twenty types of religious scriptures called dharma-śāstras, beginning with the Manu-saṁhitā and Parāśara-saṁhitā, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also begins to raise one to the platform of rendering loving service to the Supreme Personality of Godhead. Thus one serves the Lord by remembering His form, attributes, and pastimes.

Śrīla Viśvanātha Cakravartī explains that it is because of the Lord's omnipotence that this is all possible simply by chanting His holy name. What cannot be achieved through the performance of Vedic rituals can easily be achieved through the chanting of the Lord's holy name. To chant the holy name and dance in ecstasy is so easy, sublime, and effective that one can readily achieve all the benefits of spiritual life simply by following this process. Therefore Śrī Caitanya Mahāprabhu declares, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the congregational chanting of Lord Kṛṣṇa's holy name!" The saṅkīrtana movement we have started offers the best process for immediately becoming purified of all sinful reactions and coming to the platform of spiritual life.

Although Ajāmila became fallen in his later days, in his youth he was a brahmacārī and was properly trained by his father. He knew the name, form, and pastimes of Nārāyaṇa, but by bad association he forgot them. However, as soon as he chanted the name of Lord Nārāyaṇa on his deathbed, he again remembered all his past pious activities, and therefore he was saved.

That chanting and hearing the Lord's name and glories is the best means of purifying the heart of sinful propensities is confirmed at the beginning of the Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Supersoul in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

It is the special mercy of the Supreme Lord that as soon as He sees a person glorifying His name, form, and pastimes, He personally cleanses the dirt from that person's heart. Even if one does not understand the meaning of the Lord's name, form, and pastimes, one is purified simply by hearing or chanting them.

One's main purpose in human life should be to purify one's existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore everyone requires purification. As Lord Ṛṣabhadeva says in the Śrīmad-Bhāgavatam (5.5.1), tapo divyaṁ putrakā yena sattvaṁ śuddhyed yasmād brahma-saukhyaṁ tv anantam: "My dear sons, you must perform tapasya, austerity, to purify your existence; then you will come to the spiritual platform and enjoy unending spiritual happiness." The tapasya of chanting and glorifying the name, form, and pastimes of the Lord is a very easy purifying process by which everyone can become happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as karma, jñāna, and yoga, cannot cleanse the heart absolutely.

Māyāvādīs, or impersonalists, cannot glorify the name, form, and pastimes of the Lord because they think that God has no form and that His pastimes are māyā, illusory. Why should God not have a form? We have a form because our father has a form. So why should the supreme father not have a form? In the Bhagavad-gītā (14.4) Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā: "I am the seed-giving father of all beings." The Christians also believe that God is the supreme father. If the sons all have forms, how is it that the father has no form? We cannot be born of a father who is formless. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: "Kṛṣṇa is the supreme controller and the cause of all causes, and He possesses an eternal form of knowledge and bliss." (Brahma-saṁhitā 5.1) Vigraha means "form." If God is the cause of all causes, the creator, and He is creating all these forms, how can He be formless?

God has a form, but it is not a form like ours. His form is sac-cid-ānanda, but ours is just the opposite. God's form is sat, eternally existing, while man's form is asat, temporary. God's form is cit, full of knowledge, but ours is acit, full of ignorance. And His form is full of ānanda, bliss, but ours is full of nirānanda, misery. It is only because we cannot conceive of a form so different from ours that sometimes it is said God is nirākāra, without form.

God's form is transcendental. That means His body is not material but spiritual. His form is of a different nature than that to which we are accustomed. In the Vedas it is said that God sees but that He has no eyes. This means that God's eyes are unlike ours-they are spiritual, not material. We can see only so far, whereas God can see everything because He has eyes everywhere. His eyes, His form, His hands and legs are of a different nature than ours.

Unlike our knowledge, Kṛṣṇa's knowledge is unlimited. As He says in the Bhagavad-gītā (7.26), "I know past, present, future-everything." Earlier (Bhagavad-gītā 4.5) He reminds Arjuna, "Both you and I have taken many births. I remember them all, but you have forgotten them." Thus there is no limit to His knowledge. His knowledge, His body, and His happiness are completely different from our knowledge, body, and happiness. Therefore it is only out of ignorance that some people say the Absolute Truth is nirākāra, formless.

Thinking that God has no form is just imagination. It is material thought. We have a form, so He must have a form, though not a form like ours. Only fools think God is ultimately formless. Kṛṣṇa declares this in the Bhagavad-gītā (7.24): avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ. "Unintelligent men think that I was impersonal before and have now assumed this personality." In another place in the Bhagavad-gītā, those who deride the personal form of God are called mūḍhās, or asses. God certainly has a form, but His form is entirely different from ours. That is the real understanding of nirākāra.

And just as Kṛṣṇa's form is not like our material forms, so His pastimes are also not of this material nature. Anyone who knows this is immediately liberated. Kṛṣṇa confirms this in the Bhagavad-gītā (4.9),

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains my eternal abode." Simply by chanting the holy name of Kṛṣṇa purely, one can come to understand the pastimes of the Supreme Lord and thus become liberated. Chanting is easy and sublime. One who offenselessly chants Hare Kṛṣṇa will always remember Kṛṣṇa's form, pastimes, qualities, and entourage, and that remembrance will liberate him from all sinful reactions and all material bondage.

The Viṣṇudūtas here declare that although there are many methods prescribed in the Vedas for attaining liberation from sinful reactions, these methods are all insufficient, because they cannot elevate a person to the standard of absolute purity. Those who practice other methods of purification mentioned in the Vedas generally desire some material benefit, such as elevation to the heavenly kingdom. But a devotee does not care for elevation to the heavenly planets. A devotee doesn't care a fig for any planet in this material world, because he knows that the benefit of entering into the heavenly kingdom is temporary. We may live for thousands of years on a higher planet and enjoy a very high standard of life, complete with beautiful wife, abundant wealth, and the finest wine, but there is no permanent benefit. For a devotee, such a life is hellish, because he does not wish to live without Kṛṣṇa. That is genuine spiritual realization.

We simply care for Kṛṣṇa and how Kṛṣṇa will be happy. That is real happiness. We try to please Kṛṣṇa. Kaṁsa was also Kṛṣṇa conscious, insofar as he was always thinking of Kṛṣṇa, but his meditation was unfavorable. His meditation was on how to kill Kṛṣṇa. He was thinking of Kṛṣṇa, but he thought of Him as his enemy. That is certainly not bhakti, or devotion. Thinking of Kṛṣṇa but being opposed to His desire, opposed to satisfying Him, is not bhakti. One must act favorably in Kṛṣṇa consciousness. Arjuna was a devotee because he acted favorably, for the satisfaction of Kṛṣṇa. Materially speaking, Arjuna's actions appear unfavorable, but they were favorable as far as Kṛṣṇa was concerned. Therefore they were perfect and free from all sin.

Lord Kṛṣṇa's Transcendental Pastimes

It is important to understand the difference between activities of bhakti and ordinary pious activities. Cultivation of knowledge and pious activities is on the material platform. Piety does not amount to liberation. A pious man is situated on the platform of goodness, but he remains a conditioned soul, bound up by good reactions. One may even become a brāhmaṇa, a very pious man, but that does not mean he has become a devotee. And sometimes a devotee appears to act against the rules of mundane piety. Arjuna, for example, was an exalted devotee of Lord Kṛṣṇa, but he killed his relatives. Ignorant people may say, "Arjuna is not a good man. Look, he killed his grandfather, his teacher, and his nephews, devastating the entire family." But in the Bhagavad-gītā (4.3) Kṛṣṇa says to Arjuna, bhakto 'si me: "You are My very dear friend." In the estimation of the material world Arjuna may not be a good man, but because he is a soul surrendered to the desire of the Supreme Lord, he must be accepted as a devotee. While it is true that Arjuna killed his own kinsmen, in the eyes of Kṛṣṇa he remained a dear friend and devotee. That is the difference between a devotee and a good man of this world: A good man of this world tries to always act piously, for he knows that if he acts badly he will suffer sinful reactions; but a devotee, although naturally a very good man, can act like a bad man on Kṛṣṇa's order and still not fall down: he remains a pure devotee and is very dear to the Lord.

As mentioned above, hearing Kṛṣṇa's pastimes is very purifying, but such hearing has to be done with the right attitude. Some persons with material vision are very much attracted to Kṛṣṇa's rāsa-līlā-His pastimes with His cowherd girlfriends-but they do not appreciate His fighting and killing the demons. They do not know that the Absolute Truth, Kṛṣṇa, is good in any and all circumstances. Whether He is enjoying in the company of His devotees or killing the demons, He remains the Absolute Truth, and therefore all His pastimes are equally purifying to hear.

Generally people go to hear the Śrīmad-Bhāgavatam from professional reciters, who are especially fond of describing the rāsa-līlā. The people think, "Oh, Kṛṣṇa is embracing a girl-this is very nice." At times ten thousand people will gather to hear the rāsa-līlā, and in this way the reciters earn a nice profit. Thus people come to think that the Śrīmad-Bhāgavatam means the Tenth Canto, which contains the rāsa-līlā and other pastimes, but what they don't realize is that there are so many important instructions in the other cantos as well. Lord Kṛṣṇa, the summum bonum, is described in the Tenth Canto, and the other nine cantos are especially meant for purifying the heart so that one may understand Kṛṣṇa.

Therefore we instruct everyone first of all to read the first nine cantos of the Śrīmad-Bhāgavatam very carefully. Then one may read the Tenth Canto with proper understanding. Those who hear about Kṛṣṇa's rāsa-līlā and take it as an ordinary story cannot know Kṛṣṇa in truth. The rāsa-līlā is not an affair of lust. It is a transcendental pastime of love between Rādhā and Kṛṣṇa. According to Caitanya Mahāprabhu, the chapters of the Śrīmad-Bhāgavatam describing the rāsa-līlā are not meant for ordinary persons; they are meant for liberated persons only. Therefore these descriptions of the rāsa-līlā should not be described to ordinary people. Those who are advanced devotees, liberated from material contamination, can try to understand Kṛṣṇa's rāsa-līlā. One must not try to imagine the rāsa-līlā of Rādhā and Kṛṣṇa in mundane terms.

But even though ordinary hearers of Śrīmad-Bhāgavatam do not know the deep significance of Kṛṣṇa's rāsa-līlā, because they hear about Kṛṣṇa's pastimes they become purified. And if they hear from authorized sources, they will be promoted to the transcendental devotional platform. The disease within the heart is lust, the desire to enjoy, and by hearing from authorized sources about Kṛṣṇa's pastimes of loving exchanges with the gopīs, the deep-rooted lusty desires in the heart will be completely eradicated.

Unfortunately, most people do not hear the Śrīmad-Bhāgavatam from authoritative sources. They hear only from professional reciters. Therefore they remain materially diseased, full of lusty desires. Some become sahajiyā, pretending to be Kṛṣṇa and Rādhārāṇī and Her gopī friends. In this way they behave as if they were the supreme enjoyer.

The pure devotee's business is to satisfy Kṛṣṇa, and as soon as he chants the Hare Kṛṣṇa mahā-mantra, he remembers how to do so. In the material world, the living entities are inclined to go astray. The mind and senses generally become attracted to material objects of desire. But one should draw one's mind to the eternal by the practice of bhakti-yoga. Otherwise, one's mind and senses will force one to perform karma, activities for personal sense gratification. And as soon as a person engages in sense gratification, he commits sin. Therefore to avoid karmic activities, which quickly entangle one in the process of repeated birth and death, one must take to the process of Kṛṣṇa consciousness.

Here the Viṣṇudūtas advise us in the same way: If we want to be freed from the reactions of karma, we should glorify the Supreme Lord twenty-four hours a day. That will purify us. Śrīla Śrīdhara Svāmī says, "Instead of taking to prescribed ritualistic ceremonies, simply engage your mind in describing or glorifying the Supreme Personality of Godhead." This is the process of Kṛṣṇa consciousness.

In Kṛṣṇa consciousness, or devotional service, there are nine processes: hearing about the transcendental name, form, qualities, and pastimes of the Lord, chanting about these, remembering these, serving the lotus feet of the Lord, offering Him respectful worship, offering Him prayers, becoming His servant, considering Him one's friend, and surrendering everything to Him. One who practices one or more of these processes of devotional service throughout his life is sure to remember Kṛṣṇa at the time of death. That is the art of Kṛṣṇa consciousness. We cannot abandon all activities and simply chant Hare Kṛṣṇa; therefore we keep ourselves constantly engaged in practical devotional service so that our mind is fixed upon Kṛṣṇa. Then, at the time of death, we are sure to attain total liberation from material existence.

One who is not practiced in devotional service cannot all of a sudden chant the holy name of Nārāyaṇa at the time of death. He must have prior practice in order to chant effectively. Therefore Caitanya Mahāprabhu has recommended, kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] "One should chant the holy name of the Lord constantly." This is the best way of remembering Kṛṣṇa in this age, and always remembering Kṛṣṇa ensures our return home, back to Godhead. As the Lord promises in the Bhagavad-gītā (8.8),

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthānucintayan

"He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, is sure to reach Me."

That Ajāmila remembered Kṛṣṇa was not accidental. He had chanted the name of Lord Nārāyaṇa earlier in his life, but he forgot the Lord due to bad association. Nevertheless, the transcendental effect of his earlier practice was there at the time of his death, even though he was calling out the name of his youngest son, not intending to call for Kṛṣṇa.

Indiscriminate Mercy

As stated in the Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

One who practices chanting the Hare Kṛṣṇa mantra is naturally expected to chant Hare Kṛṣṇa when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord when he meets with an accident and dies, he will be saved from hellish life after death. For example, if a person falls from a high rooftop but somehow or other cries out "Hare Kṛṣṇa!" that cry will be heard by the Lord. Or, if in our sleep we dream that a tiger is coming to eat us and we chant Hare Kṛṣṇa in our sleep, the Lord hears that also.

Although Ajāmila indirectly chanted the holy name of Lord Nārāyaṇa through the medium of the name of his youngest son, he at once remembered Lord Nārāyaṇa. Therefore in Vedic society children are given God's names. It is not that the child becomes God. If we name a child Nārāyaṇa, it is understood that he is Nārāyaṇa dāsa, the servant of Lord Nārāyaṇa. Similarly, we give our disciples spiritual names, such as Viṣṇu dāsa, Vāmana dāsa, or Kṛṣṇa dāsa. That Ajāmila remembered Lord Nārāyaṇa by calling his son of the same name is confirmed in the Śrīmad-Bhāgavatam, which says that the power of the sound vibration of the holy name is absolute.

One attains freedom from all sinful reactions immediately upon recitation of the holy name, even if one does not understand the potency of the name. Whether one is chanting with devotion and reverence or without any faith, more sinful reactions are vanquished than a sinful man can commit. Kṛṣṇa's name has such unlimited potency. When Caitanya Mahāprabhu was chanting the Hare Kṛṣṇa mahā-mantra in Navadvīpa, the people used to imitate the Lord and His associates. At that time the land was ruled by Mohammedans, and sometimes the people would go to one of the government officials and complain, "The Hindus are chanting 'Hare Kṛṣṇa! Hare Kṛṣṇa!' dancing wildly, and thrashing their arms about." In this way they imitated the saṅkīrtana of Lord Caitanya. In Western countries the onlookers also imitate our chanting of Hare Kṛṣṇa when we go out to chant on the street. Even by imitating, however, they become purified. The holy name is so powerful that if someone derides us, saying, "Why are you chanting Hare Kṛṣṇa-it is nonsense!" he also gets spiritual benefit.

The chanting of Kṛṣṇa's holy name is like the sun rising in one's darkened heart. This universe is full of darkness, and only by Kṛṣṇa's arrangement for sunshine do we see light. As soon as the sun sets, the world comes under the influence of darkness. Likewise, our heart is full of the darkness of ignorance, but there is a light to dispel the darkness, and that light is Kṛṣṇa consciousness. Due to impious activities we are in ignorance, but to those who constantly engage in the service of the Lord with love and affection, Kṛṣṇa reveals Himself in the heart. By Kṛṣṇa's special mercy, the devotees are always kept in the light of Kṛṣṇa consciousness. Kṛṣṇa knows everyone's intention or motive, and His mercy is especially meant for those who are sincerely engaged in His service.

Kṛṣṇa is equal to everyone, and as such, His mercy is unlimited. However, He is very much inclined toward His devotees. If one is prepared to accept His mercy unlimitedly, then He is prepared to give it unlimitedly. On account of our envious nature, however, we are not prepared to take His mercy. In the Bhagavad-gītā (18.66) Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja/ ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "Just give up all other so-called religions and surrender to Me alone. I shall protect you from all sinful reactions." He openly offers His protection, but we do not take it. Sunlight is also equally distributed throughout the universe, but if we close the door and do not come out to take advantage of it, that is our own fault. Sunlight and moonlight do not discriminate, illuminating the houses of brāhmaṇas while leaving caṇḍālas' [dogeaters'] houses in darkness. No, the light is distributed indiscriminately. Similarly, the mercy of Kṛṣṇa is equally available to everyone, but it is up to each individual to accept God's freely distributed mercy.

Naturally Kṛṣṇa bestows more mercy upon His devotee, because the devotee has the capacity to accept that mercy through service. The process of receiving the causeless mercy of the Lord is to render more and more service. We should be very enthusiastic to render service to the Lord. That enthusiasm will come when we chant Hare Kṛṣṇa with faith and determination.

Someone may argue, "I can see how chanting the holy name with faith is purifying, but if a man has no faith, then how will the holy name act?" Here are some examples: If an innocent child touches fire, knowingly or unknowingly, it will burn him. Or, if we give medicine to a child, it acts, even though he does not know the potency of the medicine or how it is acting. Poison also acts in this way. Similarly, the Hare Kṛṣṇa mantra acts, even though we may not know how or why. Even ignorant lower creatures are benefited when we chant loudly. This is confirmed by Śrīla Haridāsa Ṭhākura: "When one chants Hare Kṛṣṇa loudly, every living entity, moving or nonmoving, benefits." (Caitanya-caritāmṛta, Antya-līlā 3.69)

The potency of the chanting of Hare Kṛṣṇa is confirmed by the spread of the Kṛṣṇa consciousness movement. In countries where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years ago, such hippies did not know the Hare Kṛṣṇa mantra, but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating, and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa mantra. One may or may not know the value of chanting the Hare Kṛṣṇa mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

Another analogy: fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. If a field of dry grass is set afire, either by a man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, a person may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if he chants the holy name, he will become free from all sinful reactions. This is the correct conclusion of the Viṣṇudūtas.

Extended Lease on Life

The servants of Yamarāja are so powerful that generally they cannot be hindered anywhere, but this time they were baffled and disappointed in their attempt to take away a man they considered sinful. Therefore they immediately returned to Yamarāja and described to him everything that had happened. They thought that it was unnatural that Ajāmila, who had seemed eligible to be brought before Yamarāja, had been released by the Viṣṇudūtas.

Now Ajāmila was fully Kṛṣṇa conscious. By the divine association of the Viṣṇudūtas, who were highly elevated Vaiṣṇavas, Ajāmila came to his full consciousness. He had been arrested, but then he had been released, and now he was free from all fear. This is liberation. When one is situated in Kṛṣṇa consciousness by the association of Vaiṣṇavas, or devotees of the Lord, one becomes free from all fear. This position is eternal. Ajāmila became fearless due to being reinstated in his constitutional position. At once he began to offer nice prayers to the Viṣṇudūtas: vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca: "I offer my respectful obeisances unto the devotees of the Lord, who are just like desire trees and oceans of mercy." This is the life of a devotee: he is always offering prayers to other devotees. First he offers respects to his spiritual master, next to his grand–spiritual master, next to his great-grand–spiritual master, and then to all devotees of Lord Kṛṣṇa.

Vaiṣṇavas are also Viṣṇudūtas because they carry out the orders of Kṛṣṇa. Lord Kṛṣṇa is very eager for all the conditioned souls rotting in this material world to surrender to Him and be saved from material pangs in this life and punishment in hellish conditions after death. A Vaiṣṇava therefore tries to bring conditioned souls to their senses. Those who are fortunate like Ajāmila are saved by the Viṣṇudūtas, or Vaiṣṇavas, and thus they return home, back to Godhead.

Good examples of merciful Vaiṣṇavas are the six Gosvāmīs. They scrutinizingly studied all kinds of scriptures to establish the principles of Kṛṣṇa consciousness. In the Bhakti-rasāmṛta-sindhu (The Nectar of Devotion) Śrīla Rūpa Gosvāmī quotes many verses from different scriptures in support of the principles of bhakti. Why did he and the other Gosvāmīs go to so much trouble and research? It is very laborious to research the Vedic literature in search of authoritative statements, and then to assimilate them in order to support the Vedic conclusions. But the six Gosvāmīs took up that laborious work out of compassion for humanity.

Spreading Kṛṣṇa consciousness, as the six Gosvāmīs did, is the best welfare work for all humanity. There seem to be many other welfare activities, but their benefit is only temporary. The great welfare work of spreading Kṛṣṇa consciousness, undertaken by exalted personalities such as the six Gosvāmīs of Vṛndāvana, has real value for all men because it is based upon substantial spiritual truth. The Vaiṣṇavas are just like desire trees (kalpa-vṛkṣa), for they can fulfill all one's spiritual desires. And thus they are also oceans of mercy (kṛpā-sindhu).

Ajāmila heard the conversation between the Yamadūtas and the Viṣṇudūtas, and simply by hearing he was completely cleansed of all material contamination. Such is the purifying effect of hearing about Kṛṣṇa. Anyone who regularly hears the Śrīmad-Bhāgavatam, the Bhagavad-gītā, the Caitanya-caritāmṛta, the Bhakti-rasāmṛta-sindhu, or any other Vaiṣṇava literature gets the same benefit as Ajāmila and becomes free of all material contamination.

Ajāmila was very grateful to the Viṣṇudūtas, and he immediately offered his respects by bowing down before them. Similarly, we have to make firm our relationships with the servants of Lord Viṣṇu. As Caitanya Mahāprabhu has said, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: "One should consider oneself the servant of the servant of the servant of Kṛṣṇa." Without offering respects to the servant of Kṛṣṇa, no one can approach Kṛṣṇa.

After Ajāmila had offered his respects to the Viṣṇudūtas, he prepared to say something out of gratitude. But they immediately took their leave because they preferred that he glorify the Supreme Lord instead. Since all his sinful reactions had been vanquished, Ajāmila was now prepared to glorify the Lord. Indeed, one cannot glorify the Lord sincerely unless one is free from all sinful activities. This is confirmed by Kṛṣṇa Himself in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." The Viṣṇudūtas made Ajāmila aware of devotional service so that He might soon become fit to return home, back to Godhead. To increase his eagerness to glorify the Lord, they disappeared so that he would feel separation in their absence. In the mood of separation, glorification of the Lord is very intense.

2.19 Chapter 17

The Moment of Truth

Śukadeva Gosvāmī continued: After hearing the discourses between the Yamadūtas and the Viṣṇudūtas, Ajāmila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmila heard glorification of the name, fame, qualities, and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.

Ajāmila said, "Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brāhmaṇa and begot children in the womb of a prostitute. Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me! My father and mother were old and had no one to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.

"It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.

"Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone? And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?

"I am certainly most abominable and unfortunate to have merged into the ocean of sinful activities. But nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

"Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Nārāyaṇa when I was just ready to die? Certainly it would not have been possible." (Śrīmad-Bhāgavatam 6.2.24–33)

Repentance

Having heard the conversation between the Yamadūtas and the Viṣṇudūtas, Ajāmila became firmly fixed in Kṛṣṇa consciousness. He began to lament, "How unfortunate I was to engage in so many sinful activities!" This is the proper attitude for a Kṛṣṇa conscious devotee. Whatever he may have done in the past, no matter how sinful, when he comes in contact with devotees and hears transcendental topics in relation to the Supreme Personality of Godhead (bhāgavata-kathā), he becomes purified and laments his previous condition. Indeed, the symptom of his purification is that he laments having behaved so sinfully. He repents and discontinues his past grievous conduct.

Ajāmila was now at the stage of devotional service in which one is freed from all material impediments and is completely satisfied (ahaituky apratihatā yayātmā suprasīdati). Having reached this platform, Ajāmila began to lament for his past materialistic activities and glorify the name, fame, form, and pastimes of the Supreme Personality of Godhead. One who takes to Kṛṣṇa consciousness naturally endeavors to follow the rules of devotional service, and he regularly chants the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. A person should not suppose that because he has taken to Kṛṣṇa consciousness he can continue his sinful activities and have their effects counteracted. We have repeatedly warned that this is the greatest offense against the holy name. Like Ajāmila, one should repent, "How unfortunate I was to engage in so many sinful activities! But now, by the grace of Kṛṣṇa, I have come to know that I was acting improperly."

Thus Ajāmila greatly repented, remembering all his sinful activities. He remembered that he had been trained by his father to be a first-class brāhmaṇa, that he had been educated in the science of the Vedas, and that he had married a beautiful and chaste wife, a girl who was innocent and highly qualified, having come from a respectable brāhmaṇa family. Ajāmila now lamented, ”I rejected her and accepted a prostitute, an abominable drunkard!”

It is a Vedic regulation that men of the higher classes-brāhmaṇas, kṣatriyas, and vaiśyas-do not beget children in the wombs of lower-class women. Therefore the custom in Vedic society is to examine the horoscopes of a girl and boy being considered for marriage to see whether their combination is suitable. Vedic astrology reveals whether one has been born in the brāhmaṇa class, the kṣatriya class, the vaiśya class, or the śūdra class, according to the three qualities of material nature. The horoscope must be examined because a marriage between a boy of the brāhmaṇa class and a girl of the śūdra class is incompatible; married life would be miserable for both husband and wife. Of course, this is a material calculation according to the three modes of nature, yet it is important for the peace and prosperity of the family and society. But if the boy and girl are devotees, there need be no such considerations. A devotee is transcendental, and therefore in a marriage between devotees, the boy and girl form a very happy combination.

Ajāmila thought, ”Because I failed to be self-controlled, I was degraded to an abominable life and all my brahminical qualifications were nullified.” This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. This helps one advance in spiritual life. The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the first duty of a devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating, and gambling. Not only should a devotee give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.

Debts to Pay

Ajāmila repented his negligence in performing his duty to his wife, father, and mother. It is the duty of grown-up children to render service to their aged parents. This practice should be reintroduced into present society. Otherwise, what is the use of family life? Proper family life means that the husband should be protective, the wife chaste, and the children grateful to their father and mother. Children should think, ”My father and mother gave me so much service. When I was unable to walk, they carried me. When I was unable to eat, they fed me. They gave me an education. They gave me life.” A bona fide son thinks of ways to render service to his father and mother. And just as a woman is expected to be faithful to her husband, so the husband should be grateful for her service and protect her. Because of his association with a prostitute, however, Ajāmila had abandoned all his duties. Regretting this, he now considered himself quite fallen.

According to the Vedic social system, as soon as one takes birth he becomes indebted to so many persons. We are indebted to the ṛṣis, or great sages, because we derive knowledge from their transcendental writings, such as the Śrīmad-Bhāgavatam, compiled by Śrīla Vyāsadeva. The authors of the scripture know past, present, and future, and we are urged to take advantage of such invaluable knowledge. Thus we are indebted to the sages.

We are also indebted to the demigods, for they manage the affairs of the universe, supplying it with every essential-sunshine from the sun-god, Sūrya; moonshine from the moon-god, Candra; air from Vāyu; and so on. Each element is controlled by a particular demigod.

We are also indebted to ordinary living entities from whom we take service. For example, we take milk from the cow. According to Vedic understanding, the cow is considered one of our mothers because we drink her milk, just as at birth we drink our mother’s milk. The Śrīmad-Bhāgavatam lists seven mothers: our own mother, the wife of our teacher or spiritual master, the wife of a brāhmaṇa, the wife of the king, the nurse, the cow, and the earth. We are indebted to all seven of these mothers, and also to our father, brothers, friends, relatives, and forefathers.

Also, if someone accepts charity, he becomes indebted, and that debt has to be repaid, just as borrowed money must be repaid. Therefore devotees should not accept charity from anyone unless they intend to spend it in Kṛṣṇa’s service. For a devotee to accept donations just to satisfy his belly is a great sin. Brāhmaṇas and sannyāsīs who accept charity from others must accept it with great caution. According to the Vedic social structure, only the brahmacārī, sannyāsī, and brāhmaṇa are allowed to collect money in charity. An ordinary householder must not. The brahmacārī may collect alms from the public for serving his spiritual master, and a sannyāsī may collect money for serving God, Kṛṣṇa. The Vedas likewise direct people to give charity to the brāhmaṇas because they know how to spend it for Kṛṣṇa. Charity given to a worthy person is in the mode of goodness, charity given for one’s own personal benefit is touched with the mode of passion, and charity given without any consideration is sunk in the mode of ignorance. For instance, if we give money to a rascal, he will likely take it to the nearest liquor shop. Those who are rich may think it does not matter-they can afford not to discriminate-but the scriptures describe these three kinds of charity.

We may well ask, How can one hope to liquidate all his debts? The answer is: only by taking shelter of the lotus feet of Kṛṣṇa, or Mukunda. The name Mukunda indicates one who liberates us from material contamination. We are indebted to the demigods, but we cannot take shelter of them. If we actually want shelter, we should take shelter of Kṛṣṇa, because He alone can free us from all debts. Kṛṣṇa is the Supreme Personality of Godhead, and if He excuses us, then all other departmental managers, such as the demigods, must also excuse us.

Ajāmila understood his position as a debtor, but since he had now taken shelter at the lotus feet of Mukunda, all his debts were cleared. Simply by taking shelter of Lord Nārāyaṇa, who is nondifferent from Mukunda, Ajāmila became free. Similarly, if we want to be free from all sinful reactions, we have no alternative but to surrender to Kṛṣṇa. As Kṛṣṇa recommends, mām ekaṁ śaraṇaṁ vraja: ”Simply surrender unto Me.” We should follow Kṛṣṇa’s advice. Otherwise, it will be very difficult to liquidate all our debts to so many persons, especially in this Age of Kali.

Permanent Credit

In the material world there is danger at every step. Even for those who are pure devotees there is the danger of falling down from the standard of purity. However, in the Śrīmad-Bhāgavatam (1.5.17) Nārada Muni assures us,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo ’tha patet tato yadi

yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

The word dharma in this verse means "occupational duties." A brāhmaṇa, for example, has certain occupational duties. Similarly, a kṣatriya has his, and so also do the vaiśya and śūdra. If a person gives up his occupational duties and takes to Kṛṣṇa consciousness, strictly following all the rules and regulations, but if due to his immature execution of devotional service he falls down, there is still no loss for him. Whatever he does as service to the Supreme Lord, although it may be a small percentage of his whole life, will remain to his credit. He does not lose it.

On the other hand, one who perfectly executes his occupational duties but fails to worship Kṛṣṇa ultimately gains nothing. Strictly discharging one's occupational duties means living a life of piety. But suppose through these pious activities you are promoted to the heavenly kingdom. Kṛṣṇa explains in the Bhagavad-gītā that as soon as the effects of your pious activities are finished, you will be forced to return to this planet. Another point: If a person performs pious activities in this life, such as giving in charity, he must return here in the next life to accept the beneficial results of his pious actions. That means he must accept another term of material life. So it is not a sound idea to hope for acquisition of the effects of pious activities.

Unfortunately, even in India people are more inclined to perform pious activities, such as giving in charity, than to take up devotional service to Kṛṣṇa. They hope that by performing such tapasya, or austerity, they will be elevated at death to a higher standard of material life in the heavenly planets. They also worship demigods for this purpose, or to gain a benediction in this life. Lord Śiva, for example, very quickly gives his worshiper material benedictions-whatever his devotee wants. He is very kind. He is known as Āśutoṣa, "he who is easily satisfied." For this reason people are fond of worshiping him for material prosperity. But Śrī Kṛṣṇa condemns such worship in the Bhagavad-gītā (7.20): kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ. "Those whose intelligence has been stolen by material desires surrender unto the demigods."

The Śrīmad-Bhāgavatam tells the story of Vṛkāsura, who sought a terrible benediction from Lord Śiva. Vṛkāsura asked that whoever he would touch upon the head would be destroyed. This is the sort of benediction sought by demons. Rāvaṇa and Hiraṇyakaśipu also received such benedictions. They thought that by becoming powerful they could elude death. This is typical demoniac mentality.

None of these demons, however, was saved from death by the benediction received from the demigods. Rather, ultimately they were all killed by the Supreme Lord. It is nature's law that everyone here must die. No one who takes birth in the material world can live eternally. The material world is called Martyaloka, meaning that every living entity here is subject to birth, death, old age, and disease. In illusion, people do not see this. They try to adjust their material condition so that they can live perpetually. Modern scientists also aspire to be immortal, in imitation of Hiraṇyakaśipu. This is all foolishness. One should not be afraid of dying, but one should be cautious and ask, "What sort of situation will I attain in my next life as a result of my activities?"

A devotee is never afraid of death. He simply prays to Kṛṣṇa, "I may die and take birth again repeatedly, as You like. But I only ask that, in whatever condition I may live, by Your mercy I will never forget You." A devotee is not afraid, but he is cautious not to fall down. At the same time, he knows that whatever percentage of devotional service he renders is to his permanent credit. The story of Ajāmila is the perfect illustration of that point. We should follow the rules and regulations very strictly, but even if we fall down, there is no loss. That is the statement of Nārada Muni quoted above. Even if one takes to Kṛṣṇa consciousness on the basis of sentiment and executes devotional service for only some time and again returns to material life, whatever service he has rendered is recorded, and one day he will be saved, just as Ajāmila was saved.

After the Viṣṇudūtas disappeared, Ajāmila at first wondered whether he had been dreaming that they had come to release him from the binding ropes of the Yamadūtas. When Ajāmila was on his deathbed, practically in a coma, he actually saw the Yamadūtas and Viṣṇudūtas, but it seemed to him that he was just dreaming. When he saw that he was in fact released from the fearsome agents of Yamarāja, he wanted to see the Viṣṇudūtas again. They had appeared very splendid. Their bodily features were just like those of Lord Viṣṇu, and they were decorated like Him and carried the four symbols of His potency: the conchshell, lotus, club, and disc. Their bodies shone with a very beautiful luster, and their dress was of golden silk. Therefore Ajāmila inquired, "Where are those beautiful personalities who released me from the bondage of the Yamadūtas?"

Ajāmila thought, "My whole life was full of sinful activities, so how could I be worthy of seeing such great personalities?" He concluded, "Perhaps in my previous life I did something good, and as a result I have been allowed to see the Viṣṇudūtas." In fact, early in life Ajāmila had been a faithful servant of Lord Nārāyaṇa, and as a result he was able to see the Viṣṇudūtas. It was the good association Ajāmila had been blessed with in his early days that saved him. As stated in the Caitanya-caritāmṛta (Madhya 22.54),

'sādhu-saṅga', 'sādhu-saṅga'-sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." In the beginning of his life Ajāmila was certainly very pure, and he associated with devotees and brāhmaṇas; because of that pious activity, even though he was fallen he was inspired to name his son Nārāyaṇa. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. As the Lord says in the Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge, and forgetfulness." The Lord is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajāmila the inspiration to name his youngest son Nārāyaṇa so that in affection he would constantly call "Nārāyaṇa! Nārāyaṇa!" and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Kṛṣṇa. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: by the mercy of the guru and Kṛṣṇa, one receives the seed of bhakti, devotional service. Watering this seed by the process of hearing and chanting the name of the Lord saves a devotee from the greatest fear.

In our Kṛṣṇa consciousness movement we therefore change a devotee's name to one that reminds him of Viṣṇu. If at the time of death the devotee can remember his own name, such as Kṛṣṇa dāsa or Govinda dāsa, he can be saved from the greatest danger. Therefore the change of names at the time of initiation is essential. The Kṛṣṇa consciousness movement is so meticulous that it gives one a good opportunity to remember Kṛṣṇa somehow or other.

Remembrance of Kṛṣṇa at the time of death is generally possible only for persons who have established an intimate relationship with Kṛṣṇa throughout a lifetime of devotional service. When Ajāmila was a young boy he was trained by his father to be completely faithful to the Lord, and until the age of twenty he served Lord Nārāyaṇa very nicely. Although Ajāmila had fallen down from the standard of devotional service to Lord Nārāyaṇa and forgotten his relationship with Him, Nārāyaṇa did not forget, and in Ajāmila's hour of need He reciprocated His devotee's love. Thus Ajāmila was given the presence of mind to remember Nārāyaṇa at the time of death.

Kṛṣṇa is very appreciative of even a small amount of devotional service. He confirms this in the Bhagavad-gītā (2.40),

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

"In this endeavor there is no loss or diminution, and a little advancement on this path protects one from the most fearful type of danger." If a person practices even a small amount of devotional service, it can save him from the greatest danger. So why not take to Kṛṣṇa consciousness? Engage in devotional service always, twenty-four hours a day. Then there is no question of danger. One who has become Kṛṣṇa conscious is fearless. He knows he is under the protection of Kṛṣṇa.

2.20 Chapter 18

Pilgrim with a Purpose

Ajāmila continued: "I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. What am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa?

"I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life, and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

"Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one performs many kinds of pious and impious acts. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Lord's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness.

"Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, I shall no longer identify myself with the body. I shall give up the false conceptions of 'I' and 'mine' and fix my mind on the lotus feet of Kṛṣṇa."

Śukadeva Gosvāmī continued: Because of a moment's association with devotees-the Viṣṇudūtas-Ajāmila detached himself from the material conception of life with determination. Thus free from all material attraction, he immediately started for Hardwar. There he took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord. Thus Ajāmila fully engaged in devotional service, and in this way he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

When his intelligence and mind were fixed upon the form of the Lord, Ajāmila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original, spiritual body-one appropriate for an associate of the Lord. Accompanied by the order-carriers of Lord Viṣṇu, he then boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.

Because of bad association, Ajāmila had given up all brahminical culture and religious principles. Becoming most fallen, he had stolen, drunk liquor, and performed other abominable acts. He had even kept a prostitute. Thus he had been destined to be carried away to hell by the

order-carriers of Yamarāja. But he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form, and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive this benefit from other methods, such as pious atonement, speculative knowledge, or meditation in mystic yoga, because even after following such methods a person will take to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

Because this very confidential historical narration has the potency to vanquish all sinful reactions, a person who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadūtas do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if a person faithfully and inoffensively chants the holy name of the Lord, what doubt is there that he will return to Godhead? (Śrīmad-Bhāgavatam 6.2.34–49)

Determination

The holy name of God is all-auspicious. Therefore for one who constantly practices chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there cannot be any inauspiciousness. Just by chanting, one is put into an auspicious condition of life perpetually.

Those engaged in broadcasting the holy name through the Kṛṣṇa consciousness movement should always consider what their position was before they came and what it is now. They had fallen into abominable lives as meat-eaters, drunkards, and woman-hunters, performing all kinds of sinful activities, but now they have been given the opportunity to chant the Hare Kṛṣṇa mantra. Therefore they should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and the members of this movement should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. They must be conscious of the difference between their present conditions and their past conditions and should always be very careful not to fall from the most exalted life of Kṛṣṇa consciousness. Every devotee of Kṛṣṇa should have this determination. Devotees have been elevated to an exalted position by the mercy of Kṛṣṇa and the spiritual master, and if they remember that this is a great opportunity and pray to Kṛṣṇa that they will not fall again, their lives will be successful.

Being fully Kṛṣṇa conscious, Ajāmila settled the debts he had accrued due to his sinful activities, and he was filled with determination to continue chanting the holy name of the Lord, Nārāyaṇa: "If I continue chanting the holy name of the Lord," he thought, "I will always be engaged in the highest welfare activities for the benefit of all living entities, and I shall be very peaceful." Because he was now purified of all sinful reactions, Ajāmila realized that Kṛṣṇa was dictating from within his heart that his duty was to become every living entity's well-wisher.

Everyone's Friend

The devotees of the Lord are very kind. They preach Kṛṣṇa consciousness for the welfare of the general public, and thus they are friends to all living entities. Others cannot be the well-wishers of all. The politicians, for example, engage in so-called service of their countrymen, but they are not the true friends of everyone in the land, because although they may serve the interests of their fellow men, they do not look after the interests of the animals. In this way they discriminate. A devotee is a friend to every living entity, whether man, animal, insect, or plant. A devotee is not willing to kill even an ant, but a nondevotee will mercilessly send animals to the slaughterhouse and in the same breath declare himself the friend of everyone.

Kṛṣṇa, God, is the best friend of every living entity. He is equal to everyone. He is not only the friend of the residents of Vṛndāvana-the gopīs, His parents, the cowherd men and boys, the cows-but He is everyone's friend, because everyone is part and parcel of Him. So Kṛṣṇa loves everyone unlimitedly. And Kṛṣṇa's devotees inherit the superexcellent loving qualities of Kṛṣṇa. Therefore they are truly the friends of everyone.

The karmīs, fruitive workers, perform sinful acts for their personal interest, killing innocent animals and becoming puffed up with their material opulence. Jñānīs, those in search of liberation through knowledge of Brahman, are also interested only in themselves. But bhaktas, or devotees, are interested in the well-being of everyone. A devotee is especially merciful to the fallen, conditioned souls. Lord Caitanya Mahāprabhu is the personification of bhakti, loving devotion to God, teaching all of us how to become devotees. He is therefore called patita-pāvana, or the one who delivers the fallen, conditioned souls. Anyone following in His footsteps is also patita-pāvana. Ajāmila was now in this same mood, and thus he thought, "Now I shall be able to become the friend of all living entities and become peaceful."

This should be the standard of determination for all Kṛṣṇa conscious persons. A devotee of Kṛṣṇa should free himself from the clutches of māyā, and he should also be compassionate to all others suffering in those clutches. The activities of the Kṛṣṇa consciousness movement are meant not only for oneself but for others also. This is the perfection of Kṛṣṇa consciousness. One who is interested only in his own salvation is not as advanced in Kṛṣṇa consciousness as one who feels compassion for others and who therefore propagates Kṛṣṇa consciousness. Such an advanced devotee will never fall down, for Kṛṣṇa will give him special protection. That is the sum and substance of the Kṛṣṇa consciousness movement. Everyone is like a plaything in the hands of the illusory energy and is acting as she dictates. One should come to Kṛṣṇa consciousness to release oneself and others from this bondage.

Association with Devotees

These verses lucidly explain how a living entity is victimized by his material conditioning. The beginning of illusion is to misidentify oneself as the body. Therefore the Bhagavad-gītā begins with the spiritual instruction that

one is not the body but the spirit soul within the body. One can always remain conscious of this fact only if one remains pure by chanting the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra, and staying in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication, and gambling. With determination one should vow to follow these principles and thus be saved from the miserable condition of material existence.

The first necessity is to become freed from the bodily conception of life. Ajāmila was immediately freed from the illusory bodily conception of life by hearing the conversation between the Viṣṇudūtas and the Yamadūtas. The proof is that right after this incident he left his wife and children and went straight to Hardwar for further advancement in spiritual life. It is mentioned here that he took shelter in a temple of Viṣṇu and executed the process of devotional service. Our Kṛṣṇa consciousness movement has established temples all over the world for this very purpose. There is no need to travel to Hardwar. Anyone can take shelter of the temple nearest him, engage in the devotional service of the Lord, and thus achieve the highest success in life by becoming absorbed in Kṛṣṇa consciousness.

If one worships the Deity of Kṛṣṇa in the temple, one's mind will naturally be absorbed in thought of the Lord and His form. There is no distinction between the form of the Lord and the Lord Himself. Therefore bhakti-yoga is the easiest system of yoga. Yogīs try to concentrate their minds upon the form of the Supersoul, Viṣṇu, within the heart, but this same objective is easily achieved when one's mind is absorbed in thinking of the Deity in the temple. In every temple there is a transcendental form of the Lord, and one may easily think of this form. By seeing the Lord during the formal worship ceremony, or ārati, by sacrificing one's money, time, and energy for the worship of the Deity, and by constantly thinking of the form of the Deity, one becomes a first-class yogī. This is the best process of yoga, as confirmed by the Supreme Personality of Godhead in the Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ

sa me yuktatamo mataḥ

”Of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving serve to Me-he is the most intimately united with Me in yoga and is the highest of all.” So the first-class yogī is he who controls his senses and detaches himself from material activities by always thinking of the form of the Lord.

Back to Godhead

The Viṣṇudūtas who had rescued Ajāmila came before him again when his mind was firmly fixed upon the form of the Lord. They had gone away for some time to give Ajāmila a chance to become firmly fixed in meditation upon the Lord. Now that his devotion had matured, they returned to take him back to Godhead. Understanding that the same Viṣṇudūtas had returned, Ajāmila offered them his obeisances by bowing down before them.

Ajāmila was now ready to return home, back to Godhead, and thus he gave up his material body and regained his original, spiritual body. As the Lord says in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” The result of perfection in Kṛṣṇa consciousness is that after giving up one’s material body, one is immediately transferred to the spiritual world in one’s original, spiritual body to become an associate of the Supreme Personality of Godhead. Some devotees go to Vaikuṇṭha to become associates of Lord Viṣṇu, and others go to Goloka Vṛndāvana to become associates of Kṛṣṇa.

Spiritual airplanes from the spiritual planets, like the one that came for Ajāmila, can take one back home, back to Godhead, in a second. The speed of such a spiritual airplane can only be imagined. Spirit is finer than the mind, and everyone has experience of how swiftly the mind travels from one place to another. Therefore one can imagine the swiftness of the spiritual form by comparing it to the speed of the mind. In less than even a moment, a perfect devotee can return home, back to Godhead, immediately after giving up his material body.

Such perfection is not available to anyone but devotees of the Lord. It has been seen that even after achieving so-called perfection, many karmīs, jñānīs, and yogīs become attached to material activities again. Many so-called svāmīs and yogīs give up material activities as false (jagan mithyā), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves sannyāsīs, members of the renounced order. All these activities are illusory aspects of the material world.

If one actually desires to get out of the material world, he must take to devotional service, which begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] chanting and hearing the glories of the Lord. The Kṛṣṇa consciousness movement has actually proved this. In the Western countries, many young boys and girls who had been addicted to drugs and who had other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement. In other words, this process is the perfect method of atonement for actions performed in the modes of passion and ignorance. The Śrīmad-Bhāgavatam (1.2.19) confirms this:

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

As a result of acting under the modes of passion and ignorance, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing about Kṛṣṇa, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ). Thus the knot of his desire for fruitive activities is cut to pieces.

At the time of death one is certainly bewildered because his bodily functions are disordered. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If a person does so, it is quite possible that even at the time of death he will be able to properly chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

2.21 Chapter 19

Erasing All Doubts

King Parīkṣit said, ”O my lord, O Śukadeva Gosvāmī, Yamarāja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadūtas, informed him of their defeat by the Viṣṇudūtas, what did he reply?

”O great sage, never before has it been heard anywhere that an order from Yamarāja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.”

Śrī Śukadeva Gosvāmī replied: My dear king, when the order-carriers of Yamarāja were baffled and defeated by the order-carriers of Viṣṇu, they approached their master, the controller of Saṁyamanī-purī and master of sinful persons, to tell him of this incident.

The Yamadūtas said, ”Our dear lord, how many controllers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature?

”If in this universe there are many judges who disagree about punishment and reward, their contradictory actions will neutralize one another, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize one another, everyone will have to be both punished and rewarded. Since there are many different karmīs, or fruitive workers, there may be different judges to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.

”The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.

”But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons. We were bringing the most sinful Ajāmila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him. As soon as the sinful Ajāmila uttered the name Nārāyaṇa, these four beautiful men immediately arrived and reassured him, saying, ’Do not fear. Do not fear.’ We wish to know about them from your lordship. If you think we are able to understand them, kindly describe who they are.”

Śrī Śukadeva Gosvāmī said: Thus having been questioned, Lord Yamarāja was very pleased with his order-carriers because of hearing from them the holy name of Nārāyaṇa. He remembered the lotus feet of the Lord and began to reply. (Śrīmad-Bhāgavatam 6.3.1–11)

Who’s in Charge?

Mahārāja Parīkṣit became astonished and asked Śukadeva Gosvāmī, ”How is it possible for anyone to surpass the order of Yamarāja?” Nobody can supersede a warrant issued by the police magistrate. Similarly, Yamarāja is the chief of the universal ”police,” and he acts on behalf of the Supreme Personality of Godhead, Kṛṣṇa. Yamarāja’s business is to arrest all the criminal living entities and subject them to punishment in his region, Yamaloka. Sinful persons are taken there and put into various hellish conditions. The case of Ajāmila, however, is exceptional. The Yamadūtas were ordered to arrest him and bring him to the court of Yamarāja, but the Viṣṇudūtas released him from their grasp.

The Viṣṇudūtas’ interference with the Yamadūtas was apparently unlawful, but just as Lord Viṣṇu can do anything, His messengers can likewise nullify any order in the material world. That is the power of the Supreme Lord. In the material world no one has the authority or power to check the orders of Yamarāja, but the Viṣṇudūtas acted under the higher authority of the Supreme Lord.

When the Yamadūtas returned to Yamaloka, they immediately went to Yamarāja and asked, ”How is it that we were checked from carrying out our duty? My dear lord, how many controllers are there? Are you the only controller, or are there many other controllers?” Less intelligent men think that a particular demigod, such as Indra, Sūrya, or Candra, is supreme. This is like thinking the policeman on the street is all-powerful within the state. There are so many police constables controlling the crowd in the street, but only foolish persons do not understand that above the constables are many higher officers, all the way up to the police commissioner, the governor of the state, and the president. The Yamadūtas simply carried out the orders of Yamarāja, thinking him to be the supreme controller, and this was the first incident in which they were stopped from executing his orders.

Śrīla Viśvanātha Cakravartī Ṭhākura says that the Yamadūtas were so disappointed that it was almost with anger that they asked Yamarāja whether there were many masters other than him. Furthermore, because the Yamadūtas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If a servant cannot carry out the orders of his master without being defeated, what is the use of serving such a powerless master?

Because the Yamadūtas had been stopped, they doubted whether Yamarāja actually had the power to punish the sinful. Although they had gone to arrest Ajāmila, following Yamarāja’s order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly punished or wrongly rewarded, or he might be neither punished nor rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme Personality of Godhead, there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions.

Actually, the position of Yamarāja was very awkward in the case of Ajāmila because according to everything they had been taught by Yamarāja, the Yamadūtas were right in attempting to arrest Ajāmila, but the Viṣṇudūtas had baffled them. Although Yamarāja, under these circumstances, was accused by both the Viṣṇudūtas and the Yamadūtas, he is perfect in administering justice because he is empowered by the Supreme Personality of Godhead. Therefore he will explain what his real position is and how everyone is controlled by the supreme controller, the Personality of Godhead.

In this world there must be measures for controlling the living entities. Śāstra, or scripture, is meant for controlling civilized men. From this word comes the word śiṣya, meaning disciple, or one who voluntarily accepts the control or guidance of the spiritual master. Those who are not gentle must be controlled by astra, or weapons. The police force needs guns and clubs to control the thieves and rogues of society.

The Yamadūtas inquired from their master whether there are different departments of justice for different types of men. In the material world a person is contaminated by some combination of the three qualities of nature-goodness, passion, and ignorance-and he conducts his activities accordingly. Symptoms of one chiefly under the influence of the mode of ignorance are laziness, excessive sleeping, and uncleanliness. The main symptom of one chiefly under the influence of the mode of passion is a strong desire to exploit material nature and other living entities for one’s own sense enjoyment. And the chief symptom of one under the influence of the mode of goodness is knowing things as they are. To such a person, everything is revealed in its proper way.

The Yamadūtas suggested, ”There may be many controllers of people in the different modes of nature, but who is the chief controller, and how are his actions carried out? As far as we know, you are the controller of everyone.” In governmental management there may be departmental officials to give justice to different persons, but the law must be one, and that central law must control everyone. The Yamadūtas could not imagine that two judges would give two different verdicts in the same case, and therefore they wanted to know who the supreme judge is. The Yamadūtas were certain that Ajāmila was a most sinful man, but although Yamarāja wanted to punish him, the Viṣṇudūtas excused him. This was a puzzling situation that the Yamadūtas wanted Yamarāja to clarify. The Yamadūtas had thought that Yamarāja was the only person in charge of administering justice. They were fully confident that no one could counteract his judgments, but now, to their surprise, his order had been violated by the four wonderful persons from Siddhaloka. Śrīla Viśvanātha Cakravartī Ṭhākura suggests that the Yamadūtas may have said to Yamarāja, ”We think that your absolute power of controlling is finished, because four very wonderful personalities checked us from executing our duty, which you gave us.”

Viśvanātha Cakravartī also remarks that the Yamadūtas may have wanted to bring the Viṣṇudūtas before Yamarāja. If Yamarāja could then have punished the Viṣṇudūtas, the Yamadūtas would have been satisfied. Otherwise, they desired to commit suicide. Before pursuing either course, however, they wanted to know about the Viṣṇudūtas from Yamarāja, who is also omniscient.

Submissive Inquiry

The Yamadūtas said, ”We wish to learn from you what are the actual facts regarding this incident. If you think that we shall be able to understand, please enlighten us.” This is the way of inquiring submissively from superiors. Not challenging. We shall always find that Mahārāja Parīkṣit, Arjuna, and anyone else executing this process of spiritual enlightenment inquires with humble submission and a mood of service. Merely because we put a question to our superior does not mean that he is obliged to answer us. Sometimes he may refuse if we are not able to comprehend the answer. We cannot demand. Inquiry, submission, and service are the way to knowledge. Whenever Mahārāja Parīkṣit questioned Śukadeva Gosvāmī, he said very submissively, ”If you think that I shall be able to understand, please answer this question.”

Before Yamarāja replied to the Yamadūtas, he first remembered the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa. Just as the subordinate puts the question to his superior with a submissive attitude, similarly, the superior is not proud, boasting, ”Yes, I can answer your question!” He remembers the lotus feet of the Lord and prays, ”Whatever You help me to speak, I'll answer.” As long as the teacher is not proud and the disciple is not disobedient, puffed up, or impudent, they can exchange spiritual questions and answers. One should not inquire in a challenging mood, and the one who answers should remember the lotus feet of the Lord so that the right answer will be given.

Yamarāja was very pleased with his servants because they had chanted the holy name of Nārāyaṇa in his dominion. Yamarāja has to deal with men who are all sinful and who can hardly understand Nārāyaṇa. Consequently, when his order-carriers uttered the name of Nārāyaṇa, he was extremely pleased, for he is also a Vaiṣṇava.

2.22 Chapter 20

Under One Master

Yamarāja said, ”My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu, and Śiva, who are in charge of the creation, maintenance, and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth.

”Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men with the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society (brāhmaṇa, kṣatriya, vaiśya, and śūdra). In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.

”I, Yamarāja; Indra, the King of heaven; Nirṛti; Varuṇa, the god of the waters; Candra, the moon-god; Agni, the fire-god; Lord Śiva; Pavana, the god of the air; Lord Brahmā; Sūrya, the sun-god; Viśvāsu; the eight Vasus; the Sādhyas; the Maruts; the Rudras; the Siddhas; and Marīci and the other great ṛṣis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Bṛhaspati and the great sages headed by Bhṛgu, are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who under illusion merely speculate to know God?

”As the different limbs of the body cannot see the eyes, so the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone's heart. Not by the senses, by the mind, by the life air, by thoughts within the heart, or by the vibration of words can the living entities ascertain the real situation of the Supreme Lord.” (Śrīmad-Bhāgavatam 6.3.12–16)

One Supreme Controller

The Yamadūtas suspected that there was a ruler even above Yamarāja. To eradicate their doubts, Yamarāja immediately replied, ”Yes, there is one supreme controller above everything.” Yamarāja is in charge of some of the moving living entities, namely the human beings, but the animals, who also move, are not under his control. Only human beings have consciousness of right and wrong, and among them only those who perform sinful activities come under the control of Yamarāja. Therefore although Yamarāja is a controller, he is only a departmental controller of a few living entities. There are other demigods who control many other departments, but above them all is one supreme controller, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] the supreme controller is Kṛṣṇa. Others, who control their own departments in the affairs of the universe, are insignificant in comparison to Kṛṣṇa, the supreme controller. As Kṛṣṇa says in the Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: ”My dear Dhanañjaya [Arjuna], no one is superior to Me.” Therefore Yamarāja immediately cleared away the doubts of his assistants, the Yamadūtas, by confirming that there is a supreme controller above all others.

In this material world, everyone is controlled by the laws of nature, regardless of who he is. Whether one is a human being, a demigod, an animal, a tree, or a plant, one is controlled by the laws of nature, and behind this natural control is the Supreme Personality of Godhead. Kṛṣṇa confirms this in the Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. ”The material nature is working under My direction and producing all moving and nonmoving beings." Thus the natural machine works under Kṛṣṇa's control.

Under the Control of Varṇa and Āśrama

Apart from other living entities, a living being in the human form of body is meant to be controlled by the Vedic injunctions in terms of the divisions of varṇa and āśrama, the social and spiritual classes. Otherwise he cannot escape punishment by Yamarāja. The point is that every human being is expected to elevate himself to the position of a brāhmaṇa, the most intelligent man, and then one must transcend that position to become a Vaiṣṇava. This is the perfection of life. The brāhmaṇas, kṣatriyas, vaiśyas, and śūdras can elevate themselves by worshiping the Lord according to their activities (sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ). The divisions of varṇa and āśrama are necessary to insure the proper execution of duties and peaceful existence for everyone, but everyone is directed to worship the Supreme Lord, who is all-pervading (yena sarvam idaṁ tatam). If one thus follows the Vedic injunctions by worshiping the Supreme Lord according to one's ability, his life will be perfect. The Śrīmad-Bhāgavatam (1.2.13) confirms this:

ataḥ pumbhir dvija-śreṣṭha
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging one's prescribed duties (dharma) according to caste divisions and orders of life is to please the Personality of Godhead." The varṇāśrama institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every varṇa and āśrama is to please the Lord. One can please the Lord under the direction of a bona fide spiritual master, and then one's life is perfect. The Supreme Lord is worshipable, and everyone worships Him directly or indirectly. Those who worship Him directly get the results of liberation quickly, whereas the liberation of those who serve Him indirectly is delayed.

The words nāmabhir vāci in verse 13 (nāmabhih-by different names; vāci-to the Vedic language) are very important. In the varṇāśrama institution, there are different names-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, and sannyāsī. The vāk, or Vedic injunctions, give directions for all these divisions. Everyone is expected to offer obeisances to the Supreme Lord and perform duties as indicated in the Vedas.

Controlled by Three Modes of Nature

Men and other living entities within this cosmic manifestation are controlled by the three modes of nature. For the living entities controlled by the base qualities of nature-passion and ignorance-there is no possibility of understanding God. Even those in the mode of goodness, like the many demigods and great ṛṣis described in these verses, cannot understand the activities of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, only one who is situated in devotional service to the Lord, and who is thus transcendental to all material qualities, can understand Him (bhaktyā mām abhijānāti [Bg. 18.55]).

Ordinary philosophers can never know the Lord. The great devotee Bhīṣmadeva confirms this in the following statement to Mahārāja Yudhiṣṭhira (Śrīmad-Bhāgavatam 1.9.16):

na hy asya karhicid rājan
pumān veda vidhitsitam
yad-vijijñāsayā yuktā
muhyanti kavayo 'pi hi

"O king, no one can know the plan of the Lord, Śrī Kṛṣṇa. Even though great philosophers inquire exhaustively, they are bewildered." No one, therefore, can understand God by speculative knowledge. Indeed, by speculation one will be bewildered.

Directed by the Supersoul

Although the different parts of the body do not have the power to see the eyes, the eyes direct the movements of the body's different parts. The legs move forward because the eyes see what is in front of them, and the hand touches because the eyes see touchable entities. Similarly, every living being acts according to the direction of the Supersoul, who is situated within the heart. The Lord Himself confirms this in the Bhagavad-gītā (15.15): sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. "I am sitting in everyone's heart and giving directions for remembrance, knowledge, and forgetfulness." Elsewhere in the Bhagavad-gītā (18.61) it is stated, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: "The Supreme Lord, as the Supersoul, is situated in the heart." The living entity cannot do anything without the sanction of the Supersoul. The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. The example of the eyes and the bodily limbs is very appropriate. If the limbs could see, they could walk forward without the help of the eyes; but that is impossible. Although one cannot see the Supersoul in one's heart through sensual activities, His direction is necessary.

2.23 Chapter 21

Confidential Knowledge

Yamarāja continued: "The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities, and features, and similarly His order-carriers, the Viṣṇudūtas, or Vaiṣṇavas, who are very beautiful, possess bodily features and transcendental qualities almost like His. They always wander within this world with full independence.

"The Viṣṇudūtas are worshiped even by the demigods and are very rarely seen. They protect the devotees of the Lord from the hands of enemies, from envious persons, and even from my jurisdiction, as well as from natural disturbances.

"The real religious principle is enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain this principle, nor can the demigods or the leaders of Siddhaloka, to say nothing of the demons, ordinary human beings, Vidyādharas, or Cāraṇas.

"Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

"My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord! The greatly sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord's holy name. Nevertheless, by chanting the holy name of the Lord he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death.

"Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if a person chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

"Because they are bewildered by the Supreme Lord's illusory energy, Yājñavalkya, Jaimini, and other compilers of the religious scriptures cannot know the confidential religious system of the twelve mahājanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas-especially the Yajur Veda, Sāma Veda, and Ṛg Veda-their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in religiosity, economic development, sense gratification, and liberation.

"Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

"My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Lord, and therefore Lord Brahmā and I and even the time factor are not competent to chastise them.

"Paramahaṁsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahaṁsas, and who are attached to family life and worldly enjoyment, which form the path to hell.

"My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals." (Śrīmad-Bhāgavatam 6.3.17–29)

The Protectors

Yamarāja was describing the Supreme Personality of Godhead, the supreme controller, but the order-carriers of Yamarāja were very eager to know about the Viṣṇudūtas, who had defeated them in their encounter with Ajāmila. Yamarāja therefore stated that the Viṣṇudūtas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities, and nature. In other words, the Viṣṇudūtas, or Vaiṣṇavas, are almost as qualified as the Supreme Lord. Yamarāja informed the Yamadūtas that the Viṣṇudūtas are no less powerful than Lord Viṣṇu. Since Viṣṇu is above Yamarāja, the Viṣṇudūtas are above the Yamadūtas. Persons protected by the Viṣṇudūtas, therefore, cannot be touched by the Yamadūtas.

Yamarāja has described the qualities of the Viṣṇudūtas to convince his own servants not to be envious of them. Yamarāja warned the Yamadūtas that the Viṣṇudūtas are worshiped with respectful obeisances by the demigods and are always very alert to protect the devotees of the Lord from the hands of enemies, from natural disturbances, and from all dangerous conditions in this material world. Sometimes the members of the Kṛṣṇa consciousness society are afraid of the impending danger of world war and ask what would happen to them if a war should occur. In all kinds of danger they should be confident of their protection by the Viṣṇudūtas or the Supreme Personality of Godhead, as Kṛṣṇa Himself confirms in the Bhagavad-gītā (9.31): kaunteya pratijānīhi na me bhaktaḥ praṇaśyati. "O son of Kuntī, declare it boldly that My devotee never perishes."

Material danger is not meant for devotees. This is also confirmed in the Śrīmad-Bhāgavatam (10.14.58): padaṁ padaṁ yad vipadāṁ na teṣām. In this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord. The pure devotees of Lord Viṣṇu may rest assured that the Lord will protect them, and as long as they are in this material world they should fully engage in devotional service by preaching the message of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa, namely chanting Hare Kṛṣṇa and the other aspects of Kṛṣṇa consciousness.

Direct Connection with Kṛṣṇa

When challenged by the Viṣṇudūtas to describe the principles of religion, the Yamadūtas had said, veda-praṇihito dharmaḥ: "The Vedic literature defines religious principles." They did not know, however, that the Vedic literature contains ritualistic ceremonies that are not transcendental but are meant to keep peace and order among materialistic persons in the material world. Real religious principles are nistraiguṇya, above the three modes of material nature, or transcendental. The Yamadūtas did not know these transcendental religious principles, and therefore when prevented from arresting Ajāmila, they were surprised.

Materialistic persons who attach all their faith to the Vedic rituals are described in the Bhagavad-gītā (2.42), wherein Kṛṣṇa says, veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ: ”The supposed followers of the Vedas say that there is nothing beyond the Vedic ceremonies.” Indeed, there is a group of men in India who are very fond of the Vedic rituals, not understanding the meaning of these rituals, which are intended to elevate one gradually to the transcendental platform of knowing Kṛṣṇa (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). Those who do not know this principle but who simply attach their faith to the Vedic rituals are called veda-vāda-ratāḥ.

Herein it is stated that the real religious principle is that which is given by the Supreme Personality of Godhead. Lord Kṛṣṇa states that principle in the Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. ”Give up all other duties and surrender unto Me.” That is the real religious principle everyone should follow. Even though one follows the Vedic scriptures, one may not know this transcendental principle, for it is not known to everyone. To say nothing of human beings, even the demigods in the upper planetary systems are unaware of it. This transcendental religious principle must be understood from the Supreme Personality of Godhead directly or from His special representative, as stated in these verses.

In the Bhagavad-gītā Lord Kṛṣṇa refers to bhāgavata-dharma as the most confidential religious principle (sarva-guhyatamam, guhyād guhyataram). Kṛṣṇa says to Arjuna, ”Because you are My very dear friend, I am explaining to you the most confidential religion.” Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up all other duties and surrender unto Me.” One may ask, If this principle is very rarely understood, what is the use of it? In answer, Yamarāja states herein that this religious principle is understandable if one follows the paramparā system of Lord Brahmā, Lord Śiva, the four Kumāras, and the other standard authorities. There are four lines of disciplic succession: one from Lord Brahmā, one from Lord Śiva, one from Lakṣmī, the goddess of fortune, and one from the Kumāras. The disciplic succession from Lord Brahmā is called the Brahma-sampradāya, the succession from Lord Śiva (Śambhu) is called the Rudra-sampradāya, the one from the goddess of fortune, Lakṣmījī, is called the Śrī-sampradāya, and the one from the Kumāras is called the Kumāra-sampradāya. One must take shelter of one of these four sampradāyas in order to understand the most confidential religious system. In the Padma Purāṇa it is said, sampradāya-vihīnā ye mantras te niṣphalā matāḥ: if one does not follow the four recognized disciplic successions, his mantra, or initiation, is useless.

At present there are many apasampradāyas, or un–bona fide sampradāyas, which have no link to authorities like Lord Brahmā, Lord Śiva, the Kumāras, or Lakṣmī. People are misguided by such sampradāyas. The śāstras say that being initiated into such a sampradāya is a waste of time, for it will never enable one to understand real religious principles and surrender to Kṛṣṇa.

Real religious principles are bhāgavata-dharma, the principles described in the Śrīmad-Bhāgavatam itself or in the Bhagavad-gītā, the preliminary study of the Bhāgavatam. What are these principles? The Bhāgavatam (1.1.2) says, dharmaḥ projjhita-kaitavo ’tra: ”In the Śrīmad-Bhāgavatam there are no cheating religious systems.” In other words, everything in the Bhāgavatam is directly connected with the Supreme Personality of Godhead. The Bhāgavatam (1.2.6) further says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: ”The supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge.” Such a religious system begins with tan-nāma-grahaṇa, chanting the holy name of the Lord. After chanting the holy name and dancing in ecstasy, one gradually sees the transcendental form of the Lord, the qualities of the Lord, and the pastimes of the Lord. In this way one fully understands the situation of the Personality of Godhead.

One can come to this understanding of the Lord, however, only by executing devotional service. As Kṛṣṇa states in the Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: ”One can understand Me as I am only by devotional service.” If a person is fortunate enough to understand the Supreme Lord in this way, the result is that after giving up his material body he no longer has to take birth in this material world (tyaktvā dehaṁ punar janma naiti [Bg. 4.9]). Instead, he returns home, back to Godhead. That is the ultimate perfection. Therefore Kṛṣṇa says in the Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

”After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.”

Evidence in Support of Chanting the Holy Name

There is no need to conduct research into the significance of the chanting of the Hare Kṛṣṇa mantra. The history of Ajāmila is sufficient proof of the power of the Lord’s holy name and the exalted position of a person who chants the holy name incessantly. Therefore Śrī Caitanya Mahāprabhu advised,

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” (Bṛhan-nāradīya Purāṇa 3.8.126) In this age, almost no one can perform all the difficult ritualistic ceremonies for becoming liberated. Therefore all the śāstras and all the ācāryas have recommended that in this age one simply chant the holy name. That will bring one all perfection.

In the assembly of Raghunātha dāsa Gosvāmī’s father, Haridāsa Ṭhākura confirmed that simply by chanting the Lord’s holy name a person is liberated, even if he does not chant completely inoffensively. Smārta-brāhmaṇas and Māyāvādīs do not believe that one can achieve liberation in this way, but the truth of Haridāsa Ṭhākura’s statement is supported by many quotations from the Vedic literature.

In the passage of Śrīmad-Bhāgavatam under discussion, for example, Yamarāja says, ”It should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting His qualities and activities. This is the only process recommended for relief from sinful reactions.” In his commentary on this verse, Śrīdhara Svāmī gives the following quotation:

sāyaṁ prātar gṛṇan bhaktyā duḥkha-grāmād vimucyate. ”If one continually chants the holy name of the Lord with great devotion morning and evening, one will become free from all material miseries.” Another quotation confirms that a person can achieve liberation if he hears the holy name of the Lord continually, every day, with great respect: anudinam idam ādareṇa śṛṇvan. Another quotation says,

śravaṇaṁ kīrtanaṁ dhyānaṁ
harer adbhuta-karmaṇaḥ
janma-karma-guṇānāṁ ca
tad-arthe ’khila-ceṣṭitam

”One should always chant and hear about the wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord.” (Śrīmad-Bhāgavatam 11.3.27) Śrīdhara Svāmī also gives the following quote from the Purāṇas: pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam. ”One can become free from all sinful reactions simply by remembering the lotus feet of the Lord day and night.” Finally, he quotes from the chapter of Śrīmad-Bhāgavatam under discussion (6.3.31):

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

”The chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the entire universe.”

All these quotations prove that one who constantly engages in chanting and hearing the holy name of the Lord, along with descriptions of His fame, form, and activities, is liberated. As stated wonderfully in verse 24, etāvatālam agha-nirharaṇāya puṁsām: simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word alam in this verse indicates that simply uttering the holy name of the Lord is sufficient. There is no need of any other process. Even if a person chants imperfectly, he becomes free from all sinful reactions.

The liberation of Ajāmila proves this power of chanting the holy name. When Ajāmila chanted the holy name of Nārāyaṇa, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajāmila certainly was not very clean; indeed, he was famous as a great sinner. Furthermore, one’s physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajāmila to have chanted clearly. Nevertheless, Ajāmila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful like Ajāmila? It is to be concluded that with a strong vow one should chant the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-for thus by the grace of Kṛṣṇa one will certainly be delivered from the clutches of māyā.

The chanting of the Hare Kṛṣṇa mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. Then, by chanting Hare Kṛṣṇa without offenses, one increases his love for Kṛṣṇa. As stated by Lord Caitanya, premā pum-artho mahān: one’s main concern should be to increase one’s attachment to the Supreme Personality of Godhead and to increase one’s love for Him.

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. Yamarāja answers this question in the passage of Śrīmad-Bhāgavatam under discussion. Unfortunately, unintelligent people are bewildered by the grandeur of Vedic yajñas, and thus they want to see gorgeous sacrifices performed. They want Vedic mantras chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. In 1975, when we established a large Kṛṣṇa-Balarāma temple in Vṛndāvana, we were obliged to have Vedic ceremonies performed by brāhmaṇas because the inhabitants of Vṛndāvana, especially the smārta-brāhmaṇas, would not accept Europeans and Americans as bona fide brāhmaṇas. Thus we had to engage brāhmaṇas to perform costly yajñas. As these yajñas were being performed, the members of our Society performed saṅkīrtana loudly with mṛdaṅgas, and I considered the saṅkīrtana more important than the Vedic ritualistic ceremonies. The ceremonies and the saṅkīrtana were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (jaḍī-kṛta-matir madhu-puṣpitāyām), whereas the saṅkīrtana was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed saṅkīrtana, but then the inhabitants of Vṛndāvana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery words of the Vedas, which describe sacrifices intended to elevate one to the higher planets.

Especially in this age, saṅkīrtana alone is sufficient. If the members of our temples in the different parts of the world simply continue saṅkīrtana before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although saṅkīrtana is sufficient for the perfection of life, worship of the Deity in the temple must continue so that the devotees may stay clean and pure. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and saṅkīrtana along parallel lines. This we should continue.

The Jurisdiction of Yamarāja

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from the prayers of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.29):

athāpī te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko ’pi ciraṁ vicinvan

The purport is that even though one is a very learned scholar of the Vedic śāstras, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities, and so forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service. Therefore in verse 26 Yamarāja says, evaṁ vimṛśya sudhiyo bhagavati: those who engage in the loving service of the Lord become sudhiyaḥ, intelligent, but this is not so of a Vedic scholar who does not understand Kṛṣṇa's name, fame, and qualities. A pure devotee is one whose intelligence is clear; he is truly thoughtful, because he engages in the service of the Lord-not as a matter of show but with love, with his mind, words, and body. Nondevotees may make a show of religion, but it is not very effective, because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts unwillingly or accidentally, because of his former habits, is excused. That is the value of the saṅkīrtana movement.

In effect, Yamarāja warned his servants, "My dear servants, henceforward you must stop disturbing the devotees. The devotees who have surrendered unto the lotus feet of the Lord and who constantly chant His holy name are praised by the demigods and the residents of Siddhaloka. Those devotees are so respectable and exalted that Lord Viṣṇu personally protects them with the club in His hand. If you approach such devotees, He will kill you with that club. What to speak of you, if even Lord Brahmā or I were to punish them, Lord Viṣṇu would punish us. Therefore do not disturb the devotees any further."

After warning the Yamadūtas in this way, Yamarāja then indicates who is to be brought before him. He specifically advises the Yamadūtas to bring to him materialistic persons attached to household life merely for sex. As stated in the Śrīmad-Bhāgavatam (7.9.45), yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: people are attached to household life only for sex pleasure, which is very insignificant. They are always harassed in many ways by their material engagements for making money to maintain their families, and their only happiness is that after working very hard all day, at night they sleep and indulge in sex. Yamarāja specifically advises his servants to bring these persons to him for punishment and not to bring the devotees, who always lick the honey from the lotus feet of the Lord, who are equal to everyone, and who try to preach Kṛṣṇa consciousness out of sympathy for all living entities. Devotees are not liable to be punished by Yamarāja, but persons who have no information of Kṛṣṇa consciousness cannot be protected by their material life of so-called family enjoyment. The Śrīmad-Bhāgavatam (2.1.4) says,

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

Materialistic persons complacently believe that their nations, communities, or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time.

In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day. Then one can come to know the purpose of human life, which is to please Lord Viṣṇu. Varṇāśrama-dharma is also meant for that purpose. As stated in the Viṣṇu Purāṇa (3.8.9):

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

Human society is meant to follow strictly the varṇāśrama-dharma, which divides society into four social divisions (brāhmaṇa, kṣatriya, vaiśya, and śūdra) and four spiritual divisions (brahmacarya, gṛhastha, vānaprastha, and sannyāsa). Varṇāśrama-dharma easily brings one nearer to Lord Viṣṇu, who is the only true objective in human society. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] unfortunately, however, people do not know that their self-interest is to return home, back to Godhead, or to approach Lord Viṣṇu. Durāśayā ye bahir-artha-māninaḥ: instead, they are simply bewildered by Kṛṣṇa's external, illusory energy. Every human being is expected to perform duties meant for approaching Lord Viṣṇu. Therefore Yamarāja advises the Yamadūtas to bring him only those persons who have forgotten their duties toward Viṣṇu. One who does not chant the holy name of Viṣṇu or Kṛṣṇa, who does not bow down to the Deity of the Lord, and who does not remember His lotus feet is punishable by Yamarāja. In summary, all avaiṣṇavas, persons unconcerned with Lord Viṣṇu, are punishable by Yamarāja.

2.24 Chapter 22

The Glories Of the Holy Name

[Then Yamarāja, considering himself and his servants offenders, spoke as follows, begging pardon from the Lord:] "O my Lord, my servants have surely committed a great offense by arresting a Vaiṣṇava such as Ajāmila. O Nārāyaṇa, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajāmila as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You."

Śukadeva Gosvāmī continued: My dear king, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame, and attributes, the Yamadūtas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

When the great sage Agastya was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history. (Śrīmad-Bhāgavatam 6.3.30–35)

Yamarāja Prays for Pardon

Lord Yamarāja took upon himself the responsibility for the offense committed by his servants. If the servant of an establishment makes a mistake, the establishment takes responsibility for it. Although Yamarāja is above offenses, his servants, practically with his permission, went to arrest Ajāmila, which was a great offense. The nyāya-śāstra confirms, bhṛtyāparādhe svāmīno daṇḍah: "If a servant makes an offense, the master is punishable." Taking this seriously, Yamarāja, along with his servants, prayed with folded hands to be excused by the Supreme Lord, Nārāyaṇa.

Achieving Perfection

We should note that although Ajāmila chanted the name of Nārāyaṇa imperfectly, he was delivered from all sinful reactions. The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. However, as we have mentioned several times before, no one should conclude that he may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to remain free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa mantra, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life. The Padma Purāṇa states,

nāmāparādha-yuktānāṁ
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

Even if one chants the Hare Kṛṣṇa mantra offensively, one can nullify these offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouchable by sinful reactions.

A devotee's duty is to chant the Hare Kṛṣṇa mantra. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies but do not believe in devotional service, who advise atonement but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again.

Since this incident, the Yamadūtas have given up the dangerous behavior of approaching devotees. For the Yamadūtas, a devotee is dangerous.

3 Beyond Birth and Death

3.1 Table of Contents

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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3.2 Chapter One

We Are Not These Bodies

dehī nityam avadhyo 'yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi

"O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature." (Bhagavad-gītā 2.30)

The very first step in self-realization is realizing one's identity as separate from the body. "I am not this body but am spirit soul" is an essential realization for anyone who wants to transcend death and enter into the spiritual world beyond. It is not simply a matter of saying "I am not this body," but of actually realizing it. This is not as simple as it may seem at first. Although we are not these bodies but are pure consciousness, somehow or other we have become encased within the bodily dress. If we actually want the happiness and independence that transcend death, we have to establish ourselves and remain in our constitutional position as pure consciousness.

Living in the bodily conception, our idea of happiness is like that of a man in delirium. Some philosophers claim that this delirious condition of bodily identification should be cured by abstaining from all action. Because these material activities have been a source of distress for us, they claim that we should actually stop these activities. Their culmination of perfection is in a kind of Buddhistic nirvāṇa, in which no activities are performed. Buddha maintained that due to a combination of material elements, this body has come into existence, and that somehow or other if these material elements are separated or dismantled, the cause of suffering is removed. If the tax collectors give us too much difficulty because we happen to possess a large house, one simple solution is to destroy the house. However, Bhagavad-gītā indicates that this material body is not all in all. Beyond this combination of material elements, there is spirit, and the symptom of that spirit is consciousness.

Consciousness cannot be denied. A body without consciousness is a dead body. As soon as consciousness is removed from the body, the mouth will not speak, the eye will not see, nor the ears hear. A child can understand that. It is a fact that consciousness is absolutely necessary for the animation of the body. What is this consciousness? Just as heat or smoke are symptoms of fire, so consciousness is the symptom of the soul. The energy of the soul, or self, is produced in the shape of consciousness. Indeed, consciousness proves that the soul is present. This is not only the philosophy of Bhagavad-gītā but the conclusion of all Vedic literature.

The impersonalist followers of Śaṅkarācārya, as well as the Vaiṣṇavas following in the disciplic succession from Lord Śrī Kṛṣṇa, acknowledge the factual existence of the soul, but the Buddhist philosophers do not. The Buddhists contend that at a certain stage the combination of matter produces consciousness, but this argument is refuted by the fact that although we may have all the constituents of matter at our disposal, we cannot produce consciousness from them. All the material elements may be present in a dead man, but we cannot revive that man to consciousness. This body is not like a machine. When a part of a machine breaks down, it can be replaced, and the machine will work again, but when the body breaks down and consciousness leaves the body, there is no possibility of our replacing the broken part and rejuvenating the consciousness. The soul is different from the body, and as long as the soul is there, the body is animate. But there is no possibility of making the body animate in the absence of the soul.

Because we cannot perceive the soul by our gross senses, we deny it. Actually there are so many things that are there which we cannot see. We cannot see air, radio waves, or sound, nor can we perceive minute bacteria with our blunt senses, but this does not mean they are not there. By the aid of the microscope and other instruments, many things can be perceived which had previously been denied by the imperfect senses. Just because the soul, which is atomic in size, has not been perceived yet by senses or instruments, we should not conclude that it is not there. It can, however, be perceived by its symptoms and effects.

In Bhagavad-gītā Śrī Kṛṣṇa points out that all of our miseries are due to false identification with the body.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) In the summertime we may feel pleasure from contact with water, but in the winter we may shun that very water because it is too cold. In either case, the water is the same, but we perceive it as pleasant or painful due to its contact with the body.

All feelings of distress and happiness are due to the body. Under certain conditions the body and mind feel happiness and distress. Factually we are hankering after happiness, for the soul's constitutional position is that of happiness. The soul is part and parcel of the Supreme Being, who is sac-cid-ānanda-vigrahaḥ [Bs. 5.1] -the embodiment of knowledge, bliss, and eternity. Indeed, the very name Kṛṣṇa, which is nonsectarian, means "the greatest pleasure." Kṛṣ means "greatest," and ṇa means "pleasure." Kṛṣṇa is the epitome of pleasure, and being part and parcel of Him, we hanker for pleasure. A drop of ocean water has all the properties of the ocean itself, and we, although minute particles of the Supreme Whole, have the same energetic properties as the Supreme.

The atomic soul, although so small, is moving the entire body to act in so many wonderful ways. In the world we see so many cities, highways, bridges, great buildings, monuments, and great civilizations, but who has done all this? It is all done by the minute spirit spark within the body. If such wonderful things can be performed by the minute spirit spark, we cannot begin to imagine what can be accomplished by the Supreme Spirit Whole. The natural hankering of the minute spirit spark is for the qualities of the whole-knowledge, bliss, and eternality-but these hankerings are being frustrated due to the material body. The information on how to attain the soul's desire is given in Bhagavad-gītā.

At present we are trying to attain eternity, bliss, and knowledge by means of an imperfect instrument. Actually, our progress toward these goals is being blocked by the material body; therefore we have to come to the realization of our existence beyond the body. Theoretical knowledge that we are not these bodies will not do. We have to keep ourselves always separate as masters of the body, not as servants. If we know how to drive a car well, it will give us good service; but if we do not know how, we will be in danger.

The body is composed of senses, and the senses are always hungry after their objects. The eyes see a beautiful person and tell us, "Oh, there is a beautiful girl, a beautiful boy. Let's go see." The ears are telling us, "Oh, there is very nice music. Let us go hear it." The tongue is saying, "Oh, there is a very nice restaurant with palatable dishes. Let us go." In this way the senses are dragging us from one place to another, and because of this we are perplexed.

indriyāṇāṁ hi caratāṁ
yan mano 'nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi

”As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man’s intelligence.” (Bg. 2.67)

It is imperative that we learn how to control the senses. The name gosvāmī is given to someone who has learned how to master the senses. Go means ”senses,” and svāmī means ”controller”; so one who can control the senses is to be considered a gosvāmī. Kṛṣṇa indicates that one who identifies with the illusory material body cannot establish himself in his proper identity as spirit soul. Bodily pleasure is flickering and intoxicating, and we cannot actually enjoy it, because of its momentary nature. Actual pleasure is of the soul, not the body. We have to mold our lives in such a way that we will not be diverted by bodily pleasure. If somehow we are diverted, it is not possible for us to establish our consciousness in its true identity beyond the body.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

”In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. The Vedas deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.” (Bg. 2.44–45)

The word veda means ”book of knowledge.” There are many books of knowledge, which vary according to the country, population, environment, etc. In India the books of knowledge are referred to as the Vedas. In the West they are called the Old Testament and New Testament. The Muhammadans accept the Koran. What is the purpose for all these books of knowledge? They are to train us to understand our position as pure soul. Their purpose is to restrict bodily activities by certain rules and regulations, and these rules and regulations are known as codes of morality. The Bible, for instance, has ten commandments intended to regulate our lives. The body must be controlled in order for us to reach the highest perfection, and without regulative principles, it is not possible to perfect our lives. The regulative principles may differ from country to country or from scripture to scripture, but that doesn’t matter, for they are made according to the time and circumstances and the mentality of the people. But the principle of regulated control is the same. Similarly, the government sets down certain regulations to be obeyed by its citizens. There is no possibility of making advancement in government or civilization without some regulations. In the previous verse, Śrī Kṛṣṇa tells Arjuna that the regulative principles of the Vedas are meant to control the three modes of material nature-goodness, passion, and ignorance (traiguṇya-viṣayā vedāḥ). However, Kṛṣṇa is advising Arjuna to establish himself in his pure constitutional position as spirit soul, beyond the dualities of material nature.

As we have already pointed out, these dualities-such as heat and cold, pleasure and pain-arise due to the contact of the senses with their objects. In other words, they are born of identification with the body. Kṛṣṇa indicates that those who are devoted to enjoyment and power are carried away by the words of the Vedas, which promise heavenly enjoyment by sacrifice and regulated activity. Enjoyment is our birthright, for it is the characteristic of the spirit soul, but the spirit soul tries to enjoy materially, and this is the mistake.

Everyone is turning to material subjects for enjoyment and is compiling as much knowledge as possible. Someone is becoming a chemist, physicist, politician, artist, or whatever. Everyone knows something of everything or everything of something, and this is generally known as knowledge. But as soon as we leave the body, all of this knowledge is vanquished. In a previous life one may have been a great man of knowledge, but in this life he has to start again by going to school and learning how to read and write from the beginning. Whatever knowledge was acquired in the previous life is forgotten. The situation is that we are actually seeking eternal knowledge, but this cannot be acquired by this material body. We are all seeking enjoyment through these bodies, but bodily enjoyment is not our actual enjoyment. It is artificial. We have to understand that if we want to continue in this artificial enjoyment, we will not be able to attain our position of eternal enjoyment.

The body must be considered a diseased condition. A diseased man cannot enjoy himself properly; a man with jaundice, for instance, will taste sugar candy as bitter, but a healthy man can taste its sweetness. In either case, the sugar candy is the same, but according to our condition it tastes different. Unless we are cured of this diseased conception of bodily life, we cannot taste the sweetness of spiritual life. Indeed, it will taste bitter to us. At the same time, by increasing our enjoyment of material life, we are further complicating our diseased condition. A typhoid patient cannot eat solid food, and if someone gives it to him to enjoy, and he eats it, he is further complicating his malady and is endangering his life. If we really want freedom from the miseries of material existence, we must minimize our bodily demands and pleasures.

Actually, material enjoyment is not enjoyment at all. Real enjoyment does not cease. In the Mahābhārata there is a verse-ramante yogino ’nante-to the effect that the yogīs (yogino), those who are endeavoring to elevate themselves to the spiritual platform, are actually enjoying (ramante), but their enjoyment is anante, endless. This is because their enjoyment is in relation to the supreme enjoyer (Rāma), Śrī Kṛṣṇa. Bhagavān Śrī Kṛṣṇa is the real enjoyer, and Bhagavad-gītā (5.29) confirms this:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

”The sages, knowing Me as the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” Bhoga means ”enjoyment,” and our enjoyment comes from understanding our position as the enjoyed. The real enjoyer is the Supreme Lord, and we are enjoyed by Him.

An example of this relationship can be found in the material world between the husband and the wife: the husband is the enjoyer (puruṣa), and the wife is the enjoyed (prakṛti). The word pri means ”woman.” Puruṣa, or spirit, is the subject, and prakṛti, or nature, is the object. The enjoyment, however, is participated in both by the husband and the wife. When actual enjoyment is there, there is no distinction that the husband is enjoying more or the wife is enjoying less. Although the male is the predominator and the female is the predominated, there is no division when it comes to enjoyment. On a larger scale, no living entity is the enjoyer.

God expanded into many, and we constitute those expansions. God is one without a second, but He willed to become many in order to enjoy. We have experience that there is little or no enjoyment in sitting alone in a room talking to oneself. However, if there are five people present, our enjoyment is enhanced, and if we can discuss Kṛṣṇa before many, many people, the enjoyment is all the greater. Enjoyment means variety. God became many for His enjoyment, and thus our position is that of the enjoyed. That is our constitutional position and the purpose for our creation. Both enjoyer and enjoyed have consciousness, but the consciousness of the enjoyed is subordinate to the consciousness of the enjoyer. Although Kṛṣṇa is the enjoyer and we the enjoyed, the enjoyment can be participated in equally by everyone. Our enjoyment can be perfected when we participate in the enjoyment of God. There is no possibility of our enjoying separately on the bodily platform. Material enjoyment on the gross bodily platform is discouraged throughout Bhagavad-gītā.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino ’nityās
tāṁs titikṣasva bhārata

”O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” (Bg. 2.14)

The gross material body is a result of the interaction of the modes of material nature, and it is doomed to destruction.

antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino ’prameyasya
tasmād yudhyasva bhārata

”Only the material body of the indestructible, immeasurable, and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.” (Bg. 2.18) Śrī Kṛṣṇa therefore encourages us to transcend the bodily conception of existence and attain to our actual spiritual life.

guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu jarā-duḥkhair
vimukto ’mṛtam aśnute

”When the embodied being is able to transcend these three modes [goodness, passion, and ignorance], he can become free from birth, death, old age, and their distresses and can enjoy nectar even in this life.” (Bg. 14.20)

To establish ourselves on the pure brahma-bhūta spiritual platform, above the three modes, we must take up the method of Kṛṣṇa consciousness. The gift of Caitanya Mahāprabhu, the chanting of the names of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-facilitates this process. This method is called bhakti-yoga or mantra-yoga, and it is employed by the highest transcendentalists. How the transcendentalists realize their identity beyond birth and death, beyond the material body, and transfer themselves from the material universe to the spiritual universes are the subjects of the following chapters.

3.3 Chapter Two

Elevation at Death

There are different kinds of transcendentalists who are called yogīs-haṭha-yogīs, jñāna-yogīs, dhyāna-yogīs, and bhakti-yogīs-and all of them are eligible to be transferred to the spiritual world. The word yoga means ”to link up,” and the yoga systems are meant to enable us to link with the transcendental world. As mentioned in the previous chapter, originally we are all connected to the Supreme Lord, but now we have been affected by material contamination. The process is that we have to return to the spiritual world, and that process of linking up is called yoga. Another meaning of the word yoga is ”plus.” At the present moment we are minus God, or minus the Supreme. When we add Kṛṣṇa-or God-to our lives, this human form of life becomes perfect.

At the time of death we have to finish that process of perfection. During our lifetime we have to practice the method of approaching that perfection so that at the time of death, when we have to give up this material body, that perfection can be realized.

prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣam upaiti divyam

”One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.” (Bg. 8.10)

Just as a student studies a subject for four or five years and then takes his examination and receives a degree, similarly, with the subject of life, if we practice during our lives for the examination at the time of death, and if we pass the examination, we are transferred to the spiritual world. Our whole life is examined at the time of death.

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6)

There is a Bengali proverb that says that whatever one does for perfection will be tested at the time of his death. In Bhagavad-gītā Kṛṣṇa describes what one should do when giving up the body. For the dhyāna-yogī (meditator) Śrī Kṛṣṇa speaks the following verses:

yad akṣaraṁ veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṅgraheṇa pravakṣye
sarva-dvārāṇi saṁyamya
mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

”Persons learned in the Vedas, who utter oṁkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation. The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.” (Bg. 8.11–12)

In the yoga system this process is called pratyāhāra, which means ”just the opposite.” Although during life the eyes are engaged in seeing worldly beauty, at death one has to retract the senses from their objects and see the beauty within. Similarly, the ears are accustomed to hearing so many sounds in the world, but at the moment of death one has to hear the transcendental oṁkāra from within.

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

”After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.” (Bg. 8.13) In this way, all the senses have to be stopped in their external activities and concentrated on the form of viṣṇu-mūrti, the form of God. The mind is very turbulent, but it has to be fixed on the Lord in the heart. When the mind is fixed within the heart and the life air is transferred to the top of the head, one can attain perfection of yoga.

At this point the yogī determines where he is to go. In the material universe there are innumerable planets, and beyond this universe there is the spiritual universe. The yogīs have information of these places from Vedic literatures. Just as one going to America can get some idea what the country is like by reading books, one can also have knowledge of the spiritual planets by reading Vedic literatures. The yogī knows all these descriptions, and he can transfer himself to any planet he likes, without the help of spaceships. Space travel by mechanical means is not the accepted process for elevation to other planets. Perhaps with a great deal of time, effort, and money a few men may be able to reach other planets by material means-spaceships, space suits, etc.-but this is a very cumbersome and impractical method. In any case, it is not possible to go beyond the material universe by mechanical means.

The generally accepted method for transferral to higher planets is the practice of the meditational yoga system or jñāna system. The bhakti-yoga system, however, is not to be practiced for transferral to any material planet, for those who are servants of Kṛṣṇa, the Supreme Lord, are not interested in any planets in this material world because they know that on whatever planet one enters in the material sky, the four principles of birth, old age, disease, and death are present. On higher planets, the duration of life may be longer than on this earth, but death is there nonetheless. By ”material universe” we refer to those planets where birth, old age, disease, and death reside, and by ”spiritual universe” we refer to those planets where there is no birth, old age, disease, and death. Those who are intelligent do not try to elevate themselves to any planet within the material universe.

If one tries to enter higher planets by mechanical means, instant death is assured, for the body cannot stand the radical changes in atmosphere. But if one attempts to go to higher planets by means of the yoga system, he will acquire a suitable body for entrance. We can see this demonstrated on this earth, for we know it is not possible for us to live in the sea, in a watery atmosphere, nor is it possible for aquatics to live on the earth. As we understand that even on this planet one has to have a particular type of body to live in a particular place, so a particular type of body is required for other planets. On the higher planets, bodies live much longer than on earth, for six months on earth is equal to one day on the higher planets. Thus the Vedas describe that those who live on higher planets live upward to ten thousand earth years. Yet despite such a long life span, death awaits everyone. Even if one lives twenty thousand or fifty thousand or even millions of years, in the material world the years are all counted, and death is there. How can we escape this subjugation by death? That is the lesson of Bhagavad-gītā.

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato ’yaṁ purāṇo
na hanyate hanyamāne śarīre

”For the soul there is never birth nor death. Nor, once having been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain.” (Bg. 2.20)

We are spirit soul, and as such we are eternal. Why, then, should we subject ourselves to birth and death? One who asks this question is to be considered intelligent. Those who are Kṛṣṇa conscious are very intelligent, because they are not interested in gaining entrance to any planet where there is death. They will reject a long duration of life in order to attain a body like God’s.

Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1] . Sat means ”eternal,” cit means ”full of knowledge,” and ānanda means ”full of pleasure.” Kṛṣṇa is the reservoir of all pleasure. If we transfer ourselves from this body into the spiritual world-either to Kṛṣṇaloka (Kṛṣṇa’s planet) or any other spiritual planet-we will receive a similar sac-cid-ānanda body. Thus the aim of those who are in Kṛṣṇa consciousness is different from those who are trying to promote themselves to higher planets within this material world.

The self, or soul, of the individual is a minute spiritual spark. The perfection of yoga lies in the transferral of this spiritual spark to the top of the head. Having attained this, the yogī can transfer himself to any planet in the material world, according to his desire. If the yogī is curious to know what the moon is like, he can transfer himself there, or if he is interested in higher planets, he can transfer himself there, just as travelers go to New York, Canada, or other cities on the earth. Wherever one goes on earth, he finds the same visa and customs systems operating, and on all the material planets one can similarly see the principles of birth, old age, disease, and death operating.

Oṁ ity ekākṣaraṁ brahma: at the point of death the yogī can pronounce oṁ, oṁkāra, the concise form of transcendental sound vibration. If the yogī can vibrate this sound and at the same time remember Kṛṣṇa, or Viṣṇu (mām anusmaran), he attains the highest goal. It is the process of yoga to concentrate the mind on Viṣṇu. The impersonalists imagine some form of the Supreme Lord, but the personalists do not imagine this; they actually see. Whether one imagines Him or actually sees Him, one has to concentrate his mind on the personal form of Kṛṣṇa.

ananya-cetāḥ satataṁ
yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

”For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.” (Bg. 8.14)

Those who are satisfied with temporary life, temporary pleasure, and temporary facilities are not to be considered intelligent, at least not according to Bhagavad-gītā. According to the Gītā, one whose brain substance is very small is interested in temporary things. We are eternal, so why should we be interested in temporary things? No one wants a nonpermanent situation. If we are living in an apartment and the landlord asks us to vacate, we are sorry, but we are not sorry if we move into a better apartment. It is our nature, because we are permanent, to want permanent residence. We don’t wish to die, because in actuality we are permanent. Nor do we want to grow old or be diseased, because these are all external or nonpermanent states. Although we are not meant to suffer from fever, sometimes fever comes, and we have to take precautions and remedies to get well again. The fourfold miseries are like a fever, and they are all due to the material body. If somehow we can get out of the material body, we can escape the miseries that are integral with it.

For the impersonalists to get out of this temporary body, Kṛṣṇa here advises that they vibrate the syllable oṁ. In this way they can be assured of transmigration into the spiritual world. However, although they may enter the spiritual world, they cannot enter into any of the planets there. They remain outside, in the brahmajyoti. The brahmajyoti may be compared to the sunshine, and the spiritual planets may be compared to the sun itself. In the spiritual sky the impersonalists remain in the effulgence of the Supreme Lord, the brahmajyoti. The impersonalists are placed in the brahmajyoti as spiritual sparks, and in this way the brahmajyoti is filled with spiritual sparks. This is what is meant by merging into the spiritual existence. It should not be considered that one merges into the brahmajyoti in the sense of becoming one with it; the individuality of the spiritual spark is retained, but because the impersonalist does not want to take a personal form, he is found as a spiritual spark in that effulgence. Just as the sunshine is composed of so many atomic particles, so the brahmajyoti is composed of so many spiritual sparks.

However, as living entities we want enjoyment. Being, in itself, is not enough. We want bliss (ānanda) as well as being (sat). In his entirety, the living entity is composed of three qualities-eternality, knowledge, and bliss. Those who enter impersonally into the brahmajyoti can remain there for some time in full knowledge that they are now merged homogeneously with Brahman, but they cannot have that eternal ānanda, bliss, because that part is wanting. One may remain alone in a room for some time and may enjoy himself by reading a book or engaging in some thought, but it is not possible to remain in that room for years and years at a time, and certainly not for all eternity. Therefore, for one who merges impersonally into the existence of the Supreme, there is every chance of falling down again into the material world in order to acquire some association. This is the verdict of Śrīmad-Bhāgavatam. Astronauts may travel thousands and thousands of miles, but if they do not find rest on some planet, they have to return again to earth. In any case, rest is required. In the impersonal form, rest is uncertain. Therefore Śrīmad-Bhāgavatam says that even after so much endeavor, if the impersonalist enters into the spiritual world and acquires an impersonal form, he returns again into the material world because of neglecting to serve the Supreme Lord in love and devotion. As long as we are here on earth, we must learn to practice to love and serve Kṛṣṇa, the Supreme Lord. If we learn this, we can enter into those spiritual planets. The impersonalist’s position in the spiritual world is nonpermanent, for out of loneliness he will attempt to acquire some association. Because he does not associate personally with the Supreme Lord, he has to return again to the world and associate with conditioned living entities there.

It is of utmost importance, therefore, that we know the nature of our constitutional position: we want eternity, complete knowledge, and also pleasure. When we are left alone for a long time in the impersonal brahmajyoti, we cannot have pleasure, and therefore we accept the pleasure given by the material world. But in Kṛṣṇa consciousness, real pleasure is enjoyed. In the material world it is generally accepted that the highest pleasure is sex. This is a perverted reflection of the sex pleasure in the spiritual world, the pleasure of association with Kṛṣṇa. But we should not think that the pleasure there is like the sex pleasure in the material world. No, it is different. But unless sex life is there in the spiritual world, it cannot be reflected here. Here it is simply a perverted reflection, but the actual life is there in Kṛṣṇa, who is full of all pleasure. Therefore, the best process is to train ourselves now, so that at the time of death we may transfer ourselves to the spiritual universe, to Kṛṣṇaloka, and there associate with Kṛṣṇa. In Brahma-saṁhitā (5.29) Śrī Kṛṣṇa and His abode are described thus:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, fulfilling all desire, in abodes built with spiritual gems, surrounded by millions of wish-fulfilling trees, always served with great reverence and affection by hundreds and thousands of lakṣmīs, or gopīs.” This is a description of Kṛṣṇaloka. The houses are made of what is called ”touchstone.” Whatever touchstone touches immediately turns into gold. The trees are wish-fulfilling trees, or ”desire trees,” for one can receive from them whatever he wishes. In this world we get mangoes from mango trees and apples from apple trees, but there from any tree one can get whatever he desires. Similarly, the cows are called surabhi, and they yield an endless supply of milk. These are descriptions of the spiritual planets found in Vedic scriptures.

In this material world we have become acclimatized to birth, death, and all sorts of suffering. Material scientists have discovered many facilities for sense enjoyment and destruction, but they have discovered no solution to the problems of old age, disease, and death. They cannot make any machine that will check death, old age, or disease. We can manufacture something that will accelerate death, but nothing that will stop death. Those who are intelligent, however, are not concerned with the fourfold miseries of material life, but with elevation to the spiritual planets. One who is continuously in trance (nitya-yuktasya yoginaḥ) does not divert his attention to anything else. He is always situated in trance. His mind is always filled with the thought of Kṛṣṇa, without deviation (ananya-cetāḥ satatam). Satatam refers to anywhere and any time.

In India I lived in Vṛndāvana, and now I am in America, but this does not mean that I am out of Vṛndāvana, because if I think of Kṛṣṇa always, then I’m always in Vṛndāvana, regardless of the material designation. Kṛṣṇa consciousness means that one always lives with Kṛṣṇa on that spiritual planet, Goloka Vṛndāvana, and that one is simply waiting to give up this material body. Smarati nityaśaḥ means ”continuously remembering,” and for one who is continuously remembering Kṛṣṇa, the Lord becomes tasyāhaṁ sulabhaḥ-easily purchased. Kṛṣṇa Himself says that He is easily purchased by this bhakti-yoga process. Then why should we take to any other process? We can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There are no rules and regulations. One can chant in the street, in the subway, or at his home or office. There is no tax and no expense. So why not take to it?

3.4 Chapter Three

Liberation from Material Planets

The jñānīs and yogīs are generally impersonalists, and although they attain the temporary form of liberation by merging into the impersonal effulgence, the spiritual sky, according to Śrīmad-Bhāgavatam their knowledge is not considered pure. By penances, austerities, and meditations they can rise up to the platform of the Supreme Absolute, but as has been explained, they again fall down to the material world, because they have not taken Kṛṣṇa’s personal features seriously. Unless one worships the lotus feet of Kṛṣṇa, he again has to descend to the material platform. The ideal attitude should be, ”I am Your eternal servitor. Please let me somehow engage in Your service.” Kṛṣṇa is called ajitaḥ-unconquerable-for no one can conquer God, but according to Śrīmad-Bhāgavatam, one with this attitude easily conquers the Supreme. Śrīmad-Bhāgavatam also recommends that we give up this futile process to measure the Supreme. We cannot even measure the limitations of space, what to speak of the Supreme. It is not possible to measure the length and breadth of Kṛṣṇa by one’s minuscule knowledge, and one who arrives at this conclusion is considered intelligent by Vedic literature. One should come to understand, submissively, that he is a very insignificant segment of the universe. Abandoning the endeavor to understand the Supreme by limited knowledge or mental speculation, we should become submissive and hear of the Supreme through the authoritative sources such as Bhagavad-gītā or through the lips of a realized soul.

In Bhagavad-gītā Arjuna is hearing about God from the lips of Śrī Kṛṣṇa Himself. In this way Arjuna set the criterion for understanding the Supreme by submissive hearing. It is our position to hear Bhagavad-gītā from the lips of Arjuna or his bona fide representative, the spiritual master. After hearing, it is necessary to practice this acquired knowledge in daily life. ”My dear Lord, You are unconquerable,” the devotee prays, ”but by this process, by hearing, You are conquered.” God is unconquerable, but He is conquered by the devotee who abandons mental speculation and listens to authoritative sources.

According to Brahma-saṁhitā there are two ways of acquiring knowledge-the ascending process and the descending process. By the ascending process one is elevated by knowledge acquired by himself. In this way one thinks, ”I don’t care for any authorities or books. I will attain knowledge myself by meditation, philosophy, etc. In this way I will understand God.” The other process, the descending process, involves receiving knowledge from higher authorities. Brahma-saṁhitā states that if one takes to the ascending process and travels at the speed of mind and wind for millions of years, he will still end up not knowing. For him, the subject matter will remain elusive and inconceivable. But that subject matter is given in Bhagavad-gītā: ananya-cetāḥ. Kṛṣṇa says to meditate on Him without deviation from the path of devotional service in submission. For one who worships Him in this way-tasyāhaṁ sulabhaḥ: ”I become easily available.” This is the process: if one works for Kṛṣṇa twenty-four hours a day, Kṛṣṇa cannot forget him. By becoming submissive, he can attract the attention of God. As Guru Mahārāja Bhaktisiddhānta Sarasvatī used to say, ”Don’t try to see God. Is God to come and stand before us like a servant just because we want to see Him? That is not the submissive way. We have to oblige Him by our love and service.”

The proper process for approaching Kṛṣṇa was given to humanity by Lord Caitanya Mahāprabhu, and Rūpa Gosvāmī, His first disciple, appreciated it. Rūpa Gosvāmī was a minister in the Muhammadan government, but he left the government to become a disciple of Caitanya Mahāprabhu. When he first went to see the Lord, Rūpa Gosvāmī approached Him with the following verse:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Madhya 19.53]

”I offer my respectful obeisances unto the Supreme Lord, Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa.” Rūpa Gosvāmī called Caitanya Mahāprabhu ”the most munificent, the most charitable personality,” because He was offering the most precious thing of all very cheaply-love of God. We all want Kṛṣṇa and are all hankering after Him. Kṛṣṇa is the most attractive, the most beautiful, the most opulent, the most powerful, and the most learned. That is the object of our hankering. We're hankering after the beautiful, the powerful, the learned, the wealthy. Kṛṣṇa is the reservoir of all of this, so we need only turn our attention toward Him, and we will get everything. Everything-whatever we want. Whatever is our heart's desire will be fulfilled by this process of Kṛṣṇa consciousness.

For one who dies in Kṛṣṇa consciousness, as stated before, entrance into Kṛṣṇaloka, the supreme abode where Kṛṣṇa resides, is guaranteed. At this point one may ask what the advantage is in going to that planet, and Kṛṣṇa Himself answers,

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

”After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” (Bg. 8.15)

This material world is certified by Śrī Kṛṣṇa, the creator, as duḥkhālayam-full of miseries. How then can we make it comfortable? Is it possible to make this world comfortable by the so-called advancement of science? No, this is not possible. As a result, we do not even wish to know what these miseries are. The miseries, as stated before, are birth, old age, disease, and death, and because we cannot make a solution to them, we try to set them aside. Science has no power to solve these miseries that are always giving us trouble. Instead, they divert our attention to the making of spaceships or atomic bombs. The solution to these problems is given here in Bhagavad-gītā: if one attains to Kṛṣṇa's platform he does not have to return again to this earth of birth and death. We should try to understand that this place is full of miseries. It takes a certain amount of developed consciousness to understand this. Cats and dogs and hogs cannot understand that they are suffering. Man is called a rational animal, but his rationality is being used to further his animalistic propensities instead of to find out how to get liberation from this miserable condition. Here Kṛṣṇa explicitly states that one who comes to Him will never be reborn to suffer miseries again. Those great souls who come to Him have attained the highest perfection of life, which alleviates the living entity from the suffering of conditional existence.

One of the differences between Kṛṣṇa and an ordinary being is that an ordinary entity can be in only one place at a time, but Kṛṣṇa can be everywhere in the universe and yet also in His own abode, simultaneously. Kṛṣṇa's abode in the transcendental kingdom is called Goloka Vṛndāvana. The Vṛndāvana in India is that same Vṛndāvana descended on this earth. When Kṛṣṇa descends Himself by His own internal potency, His dhāma, or abode, also descends. In other words, when Kṛṣṇa descends on this earth, He manifests Himself in that particular land. Despite this, Kṛṣṇa's abode remains eternally in the transcendental sphere, in the Vaikuṇṭhas. In this verse Kṛṣṇa proclaims that one who comes to His abode in the Vaikuṇṭhas never has to take birth again in the material world. Such a person is called a mahātmā. The word mahātmā is generally heard in the West in connection with Mahatma Gandhi, but we should understand that mahātmā is not the title of a politician. Rather, mahātmā refers to the first-class Kṛṣṇa conscious man who is eligible to enter into the abode of Kṛṣṇa. The mahātmā's perfection is this: to utilize the human form of life and the resources of nature to extricate himself from the cycle of birth and death.

An intelligent person knows that he does not want miseries, but they are inflicted upon him by force. As stated before, we are always in a miserable condition due to this mind, body, natural disturbances, or other living entities. There is always some kind of misery inflicted upon us. This material world is meant for misery; unless the misery is there, we cannot come to Kṛṣṇa consciousness. Miseries are actually an impetus and help to elevate us to Kṛṣṇa consciousness. An intelligent man questions why these miseries are inflicted on him by force. However, modern civilization's attitude is, ”Let me suffer. Let me cover it by some intoxication, that's all.” But as soon as the intoxication is over, the miseries return. It is not possible to make a solution to the miseries of life by artificial intoxication. The solution is made by Kṛṣṇa consciousness.

One may point out that although the devotees of Kṛṣṇa are trying to enter Kṛṣṇa's planet, everyone else is interested in going to the moon. Isn't going to the moon also perfection? The tendency to travel to other planets is always present in the living entity. One name for the living entity is sarva-gata, which means ”one who wants to travel everywhere.” Travel is part of the nature of the living entity. The desire to go to the moon is not a new thing. The yogīs also are interested in entering the higher planets, but in Bhagavad-gītā (8.16) Kṛṣṇa points out that this will not be of any help.

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

”From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.” The universe is divided into higher, middle, and lower planetary systems. The earth is considered to be a member of the middle planetary system. Kṛṣṇa points out that even if one enters into the highest planet of all, called Brahmaloka, there is still repetition of birth and death. Other planets in the universe are full of living entities. We should not think that we are here and that all the other planets are vacant. From experience we can see that no place on earth is vacant of living entities. If we dig deep down into the earth, we find worms; if we go deep into the water, we find aquatics; if we go into the sky, we find so many birds. How is it possible to conclude that other planets have no living entities? But Kṛṣṇa points out that even if we enter into those planets where great demigods reside, we will still be subjected to death. Again, Kṛṣṇa repeats that upon reaching His planet, one need not take birth again.

We should be very serious about attaining our eternal life full of bliss and knowledge. We have forgotten that this is actually our aim of life, our real self-interest. Why have we forgotten? We have simply been entrapped by the material glitter, by skyscrapers, big factories, and political play, although we know that however big we build skyscrapers, we will not be able to live here indefinitely.

We should not spoil our energy in building mighty industries and cities to further entrap ourselves in material nature; rather, our energy should be used to develop Kṛṣṇa consciousness, in order to attain a spiritual body whereby we may enter into Kṛṣṇa's planet. Kṛṣṇa consciousness is not a religious formula or some spiritual recreation; it is the most important part of the living entity.

3.5 Chapter Four

The Sky Beyond the Universe

If even the higher planets in this universe are subject to birth and death, why do great yogīs strive for elevation to them? Although they may have many mystic powers, these yogīs still have the tendency to want to enjoy the facilities of material life. On the higher planets, it is possible to live for incredibly long lifetimes. The time calculation on these planets is indicated by Śrī Kṛṣṇa:

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." (Bg. 8.17)

One yuga covers 4,300,000 years. This number multiplied by one thousand is calculated to be twelve hours of Brahmā on the planet Brahmaloka. Similarly, another twelve-hour period covers the night. Thirty such days equal a month, twelve months a year, and Brahmā lives for one hundred such years. Life on such a planet is indeed long, yet even after trillions of years, the inhabitants of Brahmaloka have to face death. Unless we go to the spiritual planets, there is no escape from death.

avyaktād vyaktayaḥ sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-saṁjñake

"When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night, they are all annihilated." (Bg. 8.18) At the end of the day of Brahmā, all the lower planetary systems are covered with water, and the beings on them are annihilated. After this devastation and after the night of Brahmā passes, in the morning when Brahmā arises there is again creation, and all these beings come forth. Thus subjection to creation and destruction is the nature of the material world.

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19) Although the living entities do not like devastation, that devastation will come and overflood the planets until all living beings on the planets stay merged in water throughout the night of Brahmā. But as day comes, the water gradually disappears.

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20) We cannot calculate the extent of the material universe, but we have Vedic information that there are millions of universes within the entire creation, and beyond these material universes there is another sky, which is spiritual. There all the planets are eternal, and the lives of all the beings on them are eternal. In this verse the word bhāvaḥ means "nature," and here another nature is indicated. In this world we have experience also of two natures. The living entity is spirit, and as long as he is within matter, matter is moving, and as soon as the living entity, the spiritual spark, is out of the body, the body is immovable. The spiritual nature is called Kṛṣṇa's superior nature, and the material is called the inferior. Beyond this material nature there is a superior nature, which is totally spiritual. It is not possible to understand this by experimental knowledge. We can see millions and millions of stars through a telescope, but we cannot approach them. We have to understand our incapabilities. If we cannot understand the material universe by experimental knowledge, what is the possibility of understanding God and His kingdom? It is not possible experimentally. We have to understand by hearing Bhagavad-gītā. We cannot understand who our father is by experimental knowledge; we have to hear the word of our mother and believe her. If we do not believe her, there is no way of knowing. Similarly, if we just stick to the Kṛṣṇa conscious method, all information about Kṛṣṇa and His kingdom will be revealed.

Paras tu bhāvaḥ means "superior nature," and vyaktaḥ refers to what we see manifested. We can see that the material universe is manifested through the earth, sun, stars, and planets. And beyond this universe is another nature, an eternal nature. Avyaktāt sanātanaḥ. This material nature has a beginning and an end, but that spiritual nature is sanātanaḥ-eternal. It has neither beginning nor end. How is this possible? A cloud may pass over the sky, and it may appear to cover a great distance, but actually it is only a small speck covering an insignificant part of the whole sky. Because we are so small, if only a few hundred miles is covered by cloud, it appears that the whole sky is covered. Similarly, this whole material universe is like a small, insignificant cloud in the vast spiritual sky. It is encased by the mahat-tattva, matter. As a cloud has a beginning and an end, this material nature also has a beginning and an end. When the clouds disappear and the sky clears, we see everything as it is. Similarly, the body is like a cloud passing over the spirit soul. It stays for some time, gives some by-products, dwindles, and then vanishes. Any kind of material phenomenon that we observe is subject to these six transformations of material nature-it comes into being, grows, stays for a while, produces some by-products, dwindles, and then vanishes. Kṛṣṇa indicates that beyond this changing, cloudlike nature there is a spiritual nature, which is eternal. In addition, when this material nature is annihilated, that avyaktāt sanātanaḥ will remain.

In Vedic literatures there is a good deal of information about the material and spiritual skies. In the Second Canto of Śrīmad-Bhāgavatam there are descriptions of the spiritual sky and of its inhabitants. There is even information given that there are spiritual airplanes in the spiritual sky and that the liberated entities there travel about on these planes like lightning. Everything that we find here can also be found there in reality. Here in the material sky everything is an imitation, or shadow, of that which exists in the spiritual sky. As in a cinema we simply see a show or facsimile of the real thing, in Śrīmad-Bhāgavatam it is said that this material world is but a combination of matter modeled after the reality, just as a mannequin of a girl in a store window is modeled after a girl. Every sane man knows that the mannequin is an imitation. Śrīdhara Svāmī says that because the spiritual world is real, this material world, which is an imitation, appears to be real. We must understand the meaning of reality-reality means existence which cannot be vanquished; reality means eternity.

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo ’ntas
tv anayos tattva-darśibhiḥ

”Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.” (Bg. 2.16)

Real pleasure is Kṛṣṇa, whereas material pleasure, which is temporary, is not actual. Those who can see things as they are do not take part in shadow pleasure. The real aim of human life is to attain to the spiritual sky, but as Śrīmad-Bhāgavatam points out, most people do not know about it. Human life is meant to understand reality and to be transferred into it. All Vedic literature instructs us not to remain in this darkness. The nature of this material world is darkness, but the spiritual world is full of light and yet is not illumined by fire or electricity. Kṛṣṇa hints of this in the Fifteenth Chapter of Bhagavad-gītā (15.6):

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

”That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.”

The spiritual world is called unmanifested because it cannot be perceived by material senses.

avyakto ’kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

”That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.” (Bg. 8.21) A great journey is indicated in this verse. We have to be able to penetrate outer space, traverse the material universe, penetrate its covering, and enter the spiritual sky. Paramāṁ gatim-that journey is supreme. There is no question of going a few thousand miles away from this planet and then returning. This sort of journey is not very heroic. We have to penetrate the whole material universe. This we cannot do by spaceships but by Kṛṣṇa consciousness. One who is absorbed in Kṛṣṇa consciousness and who at the time of death thinks of Kṛṣṇa is at once transferred there. If we at all want to go to that spiritual sky and cultivate eternal, blissful life, full of knowledge, we will have to begin now to cultivate a sac-cid-ānanda body. It is said that Kṛṣṇa has a sac-cid-ānanda body-īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1] -and we also have a similar body of eternity, knowledge, and bliss, but it is very small and is covered by the dress of matter. If somehow or other we are able to give up this false dress, we can reach that spiritual kingdom. If once we can attain that spiritual world, return is not necessary (yaṁ prāpya na nivartante).

Everyone, then, should try to go to that dhāma paramam-Kṛṣṇa’s supreme abode. Kṛṣṇa Himself comes to call us, and He gives us literatures as guidebooks and sends His bona fide representatives. We should take advantage of this facility given to human life. For one who reaches that supreme abode, penances, austerities, yogic meditations, and so on are no longer required, and for one who does not reach it, all penances and austerities are a useless waste of time. The human form of life is an opportunity to get this boon, and it is the duty of the state, parents, teachers, and guardians to elevate those who have acquired this human form of life to attain this perfection of life. Simply eating, sleeping, mating, and quarreling like cats and dogs is not civilization. We should properly utilize this human form of life and take advantage of this knowledge to prepare ourselves in Kṛṣṇa consciousness, so that twenty-four hours of the day we will be absorbed in Kṛṣṇa and at death at once transfer to that spiritual sky.

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idaṁ tatam

”The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.” (Bg. 8.22)

If we are at all interested in reaching that supreme abode, the process, as indicated here, is bhakti. Bhaktyā means devotional service, submission to the Supreme Lord. The root word for bhaktyā is bhaj, which means ”service.” The definition of bhakti given in the Nārada-pañcarātra is ”freedom from designation.” If one is determined to get out of all the designations that are attached to the pure spirit soul, and which arise due to the body and are always changed when the body is changed, one can attain to bhakti. Bhakti is realizing that one is pure spirit and not matter at all. Our real identity is not this body, which is simply a covering of the spirit, but our real identity is dāsa, servant of Kṛṣṇa. When one is situated in his real identity and is rendering service to Kṛṣṇa, he is a bhakta.

Hṛṣīkeṇa hṛṣīkeśa-sevanam: [Cc. Madhya 19.170] when our senses are free from material designations, we will utilize them in the service of the master of the senses, Hṛṣīkeśa, or Kṛṣṇa.

As Rūpa Gosvāmī points out, we have to serve Kṛṣṇa favorably. Generally we want to serve God for some material purpose or gain. Of course, one who goes to God for material gain is better than one who never goes, but we should be free from desire for material benefit. Our aim should be to understand Kṛṣṇa. Of course Kṛṣṇa is unlimited, and it is not possible to understand Him, but we have to accept what we can understand. Bhagavad-gītā is specifically presented for our understanding. Through receiving knowledge in this way, we should know that Kṛṣṇa is pleased, and we should serve Him favorably, according to His pleasure. Kṛṣṇa consciousness is a great science with immense literatures, and we should utilize them for the attainment of bhakti.

Puruṣaḥ sa paraḥ: in the spiritual sky, the Supreme Lord is present as the Supreme Person. There are innumerable self-luminous planets there, and in each one an expansion of Kṛṣṇa resides. They are four-armed and have innumerable names. They are all persons-they are not impersonal. These puruṣas, or persons, can be approached by bhakti, not by challenge, philosophical speculation, or mental concoctions, nor by physical exercises, but by devotion without the deviations of fruitive activity.

What is the puruṣaḥ, the Supreme Person, like? Yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam: every living entity and everything is within Him, and yet He is without, all-pervading. How is that? He is just like the sun, which is situated in one place and yet is present all over by its rays. Although God is situated in His dhāma paramam, His energies are distributed everywhere. Nor is He different from His energies, inasmuch as the sunshine and the sun are nondifferent. Since Kṛṣṇa and His energies are nondifferent, we can see Kṛṣṇa everywhere if we are advanced in devotional service.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti

”I worship the original Personality of Godhead, Govinda, whom the pure devotees whose eyes are smeared with the ointment of love of Godhead always observe within their hearts.” (Brahma-saṁhitā 5.38) Those who are filled with love of God see God constantly before them. It is not that we saw God last night and He is no longer present. No. For one who is Kṛṣṇa conscious, Kṛṣṇa is always present and can be perceived constantly. We simply have to develop the eyes to see Him.

Due to our material bondage, the covering of the material senses, we cannot understand what is spiritual. But this ignorance can be removed by this process of chanting Hare Kṛṣṇa. How is this? A sleeping man may be awakened by sound vibration. Although a man may be for all intents and purposes unconscious-he cannot see, feel, smell, etc.-the sense of hearing is so prominent that a sleeping man may be awakened just by sound vibration. Similarly, the spirit soul, although now overpowered by the sleep of material contact, can be revived by this transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hare Kṛṣṇa is simply an address to the Supreme Lord and His energies. Hare means energy, and Kṛṣṇa is the name of the Supreme Lord, so when we chant Hare Kṛṣṇa we are saying, ”O energy of the Lord, O Lord, please accept me.” We have no other prayer for acceptance by the Lord. There is no question of praying for daily bread, for the bread is always there. Hare Kṛṣṇa is but an address to the Supreme Lord, requesting Him to accept us. Lord Caitanya Mahāprabhu Himself prayed,

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”O son of Mahārāja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen in the ocean of birth and death. Please, therefore, pick me up from this ocean of death and fix me as one of the atoms at Your lotus feet.” (Śikṣāṣṭaka 5) The only hope for a man fallen in the middle of the ocean is that someone will come and pick him up. If someone just comes and hauls him but a few feet out of the water, he is immediately relieved. Similarly, if we are somehow lifted from the ocean of birth and death by the process of Kṛṣṇa consciousness, we are immediately relieved.

Although we cannot perceive the transcendental nature of the Supreme Lord, His name, fame, and activities, if we establish ourselves in Kṛṣṇa consciousness, gradually God will reveal Himself before us. We cannot see God by our own endeavor, but if we qualify ourselves, God will reveal Himself, and then we will see. No one can order God to come before him and dance, but we do have to work in such a way that Kṛṣṇa will be pleased to reveal Himself to us.

Kṛṣṇa gives us information about Himself in Bhagavad-gītā, and there is no question of doubting it; we just have to feel it, understand it. There is no preliminary qualification necessary for the understanding of Bhagavad-gītā, because it is spoken from the absolute platform. The simple process of chanting the names of Kṛṣṇa will reveal what one is, what God is, what the material and spiritual universes are, why we are conditioned, how we can get out of that conditioning-and everything else, step by step. Actually, the process of belief and revelation is not foreign to us. Every day we place faith in something that we have confidence will be revealed later. We may purchase a ticket to go to India, and on the basis of the ticket we have faith that we will be transported there. Why should we pay money for a ticket? We do not just give the money to anyone. The company is authorized and the airline is authorized, so faith is created. Without faith we cannot take one step forward in the ordinary course of our life. Faith we must have, but it must be faith in that which is authorized. It is not that we have blind faith, but that we accept something that is recognized. Bhagavad-gītā is recognized and accepted as scripture by all classes of men in India, and as far as outside India is concerned, many scholars, theologians, and philosophers accept Bhagavad-gītā as a great, authoritative work. There is no question that Bhagavad-gītā is authority. Even Professor Albert Einstein, such a scientist, read Bhagavad-gītā regularly.

From Bhagavad-gītā we have to accept that there is a spiritual universe which is the kingdom of God. If somehow we are transported to a country where we are informed that we will no longer have to undergo birth, old age, disease, and death, will we not be happy? If we heard of such a place, surely we would try as hard as possible to go there. No one wants to grow old; no one wants to die. Indeed, a place free of such sufferings would be our heart’s desire. Why do we want this? Because we have the right, the prerogative, to want it. We are eternal, blissful, and full of knowledge, but having been covered by this material entanglement, we have forgotten ourselves. Therefore Bhagavad-gītā gives us the advantage of being able to revive our original status.

The Śaṅkarites and Buddhists claim that the world beyond is void, but Bhagavad-gītā does not disappoint us like this. The philosophy of voidness has simply created atheists. We are spiritual beings, and we want enjoyment, but as soon as our future is void, we will become inclined to enjoy this material life. In this way, the impersonalists discuss the philosophy of voidism while trying as much as possible to enjoy this material life. One may enjoy speculation in this way, but there is no spiritual benefit.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

He who has progressed in devotional life and who is relishing service to Kṛṣṇa will automatically become detached from material enjoyment. The symptom of one absorbed in bhakti is that he is fully satisfied with Kṛṣṇa.

3.6 Chapter Five

Associating with Kṛṣṇa

If one gets something superior, he naturally gives up all inferior things. We want enjoyment, but impersonalism and voidism have created such an atmosphere that we have become addicted to material enjoyment. There must be enjoyment in connection with the Supreme Person (puruṣaḥ sa paraḥ), whom we can see face to face. In the spiritual sky we are able to speak personally with God, play with Him, eat with Him, etc. All of this can be attained by bhaktyā-transcendental loving service. However, this service must be without adulteration, that is to say, we must love God without expecting material remuneration. Loving God to become one with Him is also a form of adulteration.

One of the major differences between the spiritual sky and the material sky is that in the spiritual sky the head or leader of the spiritual planets has no rival. In all cases, the predominating personality in the spiritual planets is a plenary expansion of Śrī Kṛṣṇa. The Supreme Lord and His multifarious manifestations preside over all the Vaikuṇṭha planets. On earth, for instance, there is rivalry for the position of president or prime minister, but in the spiritual sky everyone acknowledges the Supreme Personality of Godhead to be supreme. Those who do not acknowledge Him and attempt to rival Him are placed into the material universe, which is just like a prison house. As in any city there is a prison, and the prison forms a very insignificant part of the whole city, so the material universe is a prison for the conditioned souls. It forms an insignificant part of the spiritual sky, but it is not outside the spiritual sky, just as a prison is not outside of the city.

The inhabitants of the Vaikuṇṭha planets in the spiritual sky are all liberated souls. In Śrīmad-Bhāgavatam we are informed that their bodily features are exactly like God's. On some of these planets God is manifested with two arms, and on others He has four. The inhabitants of these planets, like the Supreme Lord, also manifest two and four arms, and it is said that one cannot distinguish between them and the Supreme Person. In the spiritual world there are five kinds of liberation. Sāyujya-mukti is a form of liberation in which one merges into the impersonal existence of the Supreme Lord, called Brahman. Another form of liberation is sārūpya-mukti, by which one receives features exactly like God's. Another is sālokya-mukti, by which one can live in the same planet with God. By sārṣṭi-mukti one can have opulences similar to the Supreme Lord's. Another type enables one to remain always with God as one of His associates, just like Arjuna, who is always with Kṛṣṇa as His friend. One can have any of these five forms of liberation, but of the five the sāyujya-mukti, merging with the impersonal aspect, is not accepted by Vaiṣṇava devotees. A Vaiṣṇava wishes to worship God as He is and retain his separate individuality to serve Him, whereas the Māyāvādī impersonal philosopher wishes to lose his individuality and merge into the existence of the Supreme. This merging is recommended neither by Śrī Kṛṣṇa in Bhagavad-gītā nor by the disciplic succession of Vaiṣṇava philosophers. Lord Caitanya Mahāprabhu wrote on this subject in His Śikṣāṣṭaka (4):

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. What I want only is that I may have Your causeless devotional service in my life, birth after birth.” Here Lord Caitanya Mahāprabhu refers to ”birth after birth.” When there is birth after birth, there is no liberation. In liberation one either attains the spiritual planets or merges into the existence of the Supreme-in either case, there is no question of rebirth into the material world. But Caitanya Mahāprabhu doesn't care whether He is liberated or not: His only concern is to be engaged in Kṛṣṇa consciousness, to serve the Supreme Lord. The devotee doesn't care where he is, nor does he care whether he is born in the animal society, human society, demigod society, or whatever-he only prays to God that he not forget Him and that he always be able to engage in His transcendental service. These are symptoms of pure devotion. Of course a devotee, wherever he is, remains in the spiritual kingdom, even while in this material body. But he does not demand anything from God for his own personal elevation or comfort.

Although Śrī Kṛṣṇa indicates that He can be easily reached by one who is devoted to Him, there is an element of risk involved for the yogīs who practice other methods of yoga. For them, He has given directions in Bhagavad-gītā (8.23) regarding the proper time to leave the gross body.

yatra kāle tv anāvṛttim
āvṛttiṁ caiva yoginaḥ
prayātā yānti taṁ kālaṁ
vakṣyāmi bharatarṣabha

”O best of the Bhāratas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.” Here Kṛṣṇa indicates that if one is able to leave his body at a particular time, he can become liberated, never to return to the material world. On the other hand, he indicates that if one dies at another time, he has to return. There is this element of chance, but there is no question of chance for a devotee always in Kṛṣṇa consciousness, for he is guaranteed entrance into the abode of Kṛṣṇa by dint of his devotion to the Lord.

agnir jyotir ahaḥ śuklaḥ
ṣaṇ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ

”Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.” (Bg. 8.24) The sun spends six months on the northern side of the equator and six months on the southern side. In Śrīmad-Bhāgavatam we have information that as the planets are moving, so also the sun is moving. If one dies when the sun is situated in the northern hemisphere, he attains liberation.

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate
śukla-kṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayāvartate punaḥ

”The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back. According to the Vedas, there are two ways of passing from this world-one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.” (Bg. 8.25–26)

This is all by chance. We do not know when we are going to die, and we may die accidentally at any time. But for one who is a bhakti-yogī, who is established in Kṛṣṇa consciousness, there is no question of chance. He is always sure.

naite sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna

”The devotees who know these two paths, O Arjuna, are never bewildered. Therefore, be always fixed in devotion.” (Bg. 8.27)

It has already been ascertained that at the time of death, if one can think of Kṛṣṇa, he is immediately transferred to the abode of Kṛṣṇa.

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ
abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthānucintayan

”And whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt. He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.” (Bg. 8.5, 8.8) Such meditation on Kṛṣṇa may seem very difficult, but it is not. If one practices Kṛṣṇa consciousness by chanting the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he will be quickly helped. Kṛṣṇa and His name are nondifferent, and Kṛṣṇa and His transcendental abode are also nondifferent. By sound vibration we can have Kṛṣṇa associate with us. If, for instance, we chant Hare Kṛṣṇa on the street, we will see that Kṛṣṇa is going with us, just as when we look up and see the moon overhead, we perceive that it is also going with us. If Kṛṣṇa's inferior energy may appear to go with us, is it not possible for Kṛṣṇa Himself to be with us when we are chanting His names? He will keep us company, but we have to qualify to be in His company. If, however, we are always merged in the thought of Kṛṣṇa, we should rest assured that Kṛṣṇa is always with us. Lord Caitanya Mahāprabhu prays,

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

”O my Lord! Your holy name alone can render all benediction upon the living beings, and therefore You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies, and there is no hard and fast rule for chanting these holy names. O my Lord! You have so kindly made approach to You easy by Your holy names, but unfortunate as I am, I have no attraction for them.” (Śikṣāṣṭaka 2)

Merely by chanting we can have all the advantages of personal association with Kṛṣṇa. Lord Caitanya Mahāprabhu, who is not only considered to be a realized soul but an incarnation of Kṛṣṇa Himself, has pointed out that in this age of Kali, although men have no real facilities for self-realization, Kṛṣṇa is so kind that He has given this śabda (sound incarnation) to be utilized as the yuga-dharma, or way of realization of this age. No special qualification is necessary for this method; we need not even know Sanskrit. The vibrations of Hare Kṛṣṇa are so potent that anyone can immediately begin chanting them, without any knowledge of Sanskrit whatsoever.

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti cādyam

”A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity, or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.” (Bg. 8.28) Here Kṛṣṇa says that the purpose of all Vedic instructions is to achieve the ultimate goal of life-to go back to Godhead. All scriptures from all countries aim at this goal. This has also been the message of all religious reformers or ācāryas. In the West, for example, Lord Jesus Christ spread this same message. Similarly, Lord Buddha and Muhammad. No one advises us to make our permanent settlement here in this material world. There may be small differences according to country, time, and circumstance, and according to scriptural injunction, but the main principle that we are not meant for this material world but for the spiritual world is accepted by all genuine transcendentalists. All indications for the satisfaction of our soul’s innermost desires point to those worlds of Kṛṣṇa beyond birth and death.

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A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the International Society for Krishna Consciousness

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COMPLETE EDITION
with original Sanskrit text,
Roman transliteration, English equivalents,
translation and elaborate purports

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
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To
ŚRĪLA BALADEVA VIDYĀBHŪṢAṆA
who presented so nicely
the ”Govinda-bhāṣya” commentary
on
Vedānta philosophy

4.2 Foreword

The Bhagavad-gītā is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Kṛṣṇa are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question: should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Kṛṣṇa demonstrates to Arjuna His cosmic form. It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the Bhāgavata-purāṇa, a long work from South India, the Gītā is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived, by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍiya Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees bhakti as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the mūrti of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the Gītā from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gauḍiya Vaiṣṇava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings-although I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

The scholar, the student of Gauḍīya Vaiṣṇavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manyfold; and arguments for understanding, in these days of estrangement, need not be made.

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4.3 Preface

Originally I wrote Bhagavad-gītā As It Is in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Śrīmad Bhagavad-gītā. In all of my other books-Śrīmad Bhāgavatam, Śrī Īśopaniṣad, etc.-the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for Bhagavad-gītā As It Is considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book of knowledge with full paramparā explanation in order to establish the Kṛṣṇa consciousness movement more soundly and progressively.

Our Kṛṣṇa consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on Bhagavad-gītā As It Is. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Kṛṣṇa consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Kṛṣṇa consciousness movement in America. But actually the original father of this movement is Lord Kṛṣṇa Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.

If personally I have any credit in this matter, it is only that I have tried to present Bhagavad-gītā as it is, without adulteration. Before my presentation of Bhagavad-gītā As It Is, almost all the English editions of Bhagavad-gītā were introduced to fulfill someone's personal ambition. But our attempt, in presenting Bhagavad-gītā As It Is, is to present the mission of the Supreme Personality of Godhead, Kṛṣṇa. Our business is to present the will of Kṛṣṇa, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Kṛṣṇa, despite all their other knowledge. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, etc., we, unlike the so-called scholars, do not say that Kṛṣṇa and His inner spirit are different. Kṛṣṇa is absolute, and there is no difference between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, etc. This absolute position of Kṛṣṇa is difflcult to understand for any person who is not a devotee of Kṛṣṇa in the paramparā (disciplic succession) system. Generally the so-called scholars, politicians, philosophers, and svāmīs, without perfect knowledge of Kṛṣṇa, try to banish or kill Kṛṣṇa when writing commentary on Bhagavad-gītā. Such unauthorized commentary upon Bhagavad-gītā is known as Māyāvādī-Bhāṣya, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand Bhagavad-gītā from the Māyāvādī point of view will commit a great blunder. The result of such a blunder will be that the misguided student of Bhagavad-gītā will certainly be bewildered on the path of spiritual guidance and will not be able to go back home, back to Godhead.

Our only purpose is to present this Bhagavad-gītā As It Is in order to guide the conditioned student to the same purpose for which Kṛṣṇa descends to this planet once in a day of Brahmā, or every 8,600,000,000 years. This purpose is stated in Bhagavad-gītā, and we have to accept it as it is; otherwise there is no point in trying to understand the Bhagavad-gītā and its speaker, Lord Kṛṣṇa. Lord Kṛṣṇa first spoke Bhagavad-gītā to the sun-god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of Bhagavad-gītā, without misinterpretation, on the authority of Kṛṣṇa. To interpret Bhagavad-gītā without any reference to the will of Kṛṣṇa is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Kṛṣṇa's first disciple. Such understanding of Bhagavad-gītā is really profitable and authorized for the welfare of human society in fulfilling the mission of life.

The Kṛṣṇa consciousness movement is essential in human society, for it offers the highest perfection of life. How this is so is explained fully in the Bhagavad-gītā. Unfortunately, mundane wranglers have taken advantage of Bhagavad-gītā to push forward their demonic propensities and mislead people regarding right understanding of the simple principles of life. Everyone should know how God or Kṛṣṇa is great, and everyone should know the factual position of the living entities. Everyone should know that a living entity is eternally a servant and that unless one serves Kṛṣṇa one has to serve illusion in different varieties of the three modes of material nature, and thus perpetually one has to wander within the cycle of birth and death; even the so-called liberated Māyāvādī speculator has to undergo this process. This knowledge constitutes a great science, and each and every living being has to hear it for his own interest.

People in general, especially in this age of Kali, are enamored by the external energy of Kṛṣṇa, and they wrongly think that by advancement of material comforts every man will be happy. They have no knowledge that the material or external nature is very strong, for everyone is strongly bound by the stringent laws of material nature. A living entity is happily the part and parcel of the Lord, and thus his natural function is to render immediate service to the Lord. By the spell of illusion one tries to be happy by serving his personal sense gratification in different forms which will never make him happy. Instead of satisfying his own personal material senses, he has to satisfy the senses of the Lord. That is the highest perfection of life. The Lord wants this, and He demands it. One has to understand this central point of Bhagavad-gītā. Our Kṛṣṇa consciousness movement is teaching the whole world this central point, and because we are not polluting the theme of Bhagavad-gītā As It Is, anyone seriously interested in deriving benefit by studying the Bhagavad-gītā must take help from the Kṛṣṇa consciousness movement for practical understanding of Bhagavad-gītā under the direct guidance of the Lord. We hope, therefore, that people will derive the greatest benefit by studying Bhagavad-gītā As It Is as we have presented it here, and if even one man becomes a pure devotee of the Lord we shall consider our attempt a success.

[signed] A.C. Bhaktivedanta Swami
12 May 1971
Sydney, Australia

4.4 INTRODUCTION

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ
śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurun vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates, Śrī Lalitā and Viśākhā.

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the gopīs and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

I offer my respects to Rādhārāṇī whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare.

Bhagavad-gītā is also known as Gītopaniṣad. It is the essence of Vedic knowledge and one of the most important Upaniṣads in Vedic literature. Of course there are many commentaries in English on the Bhagavad-gītā, and one may question the necessity for another one. This present edition can be explained in the following way. Recently an American lady asked me to recommend an English translation of Bhagavad-gītā. Of course in America there are so many editions of Bhagavad-gītā available in English, but as far as I have seen, not only in America but also in India, none of them can be strictly said to be authoritative because in almost every one of them the commentator has expressed his own opinions without touching the spirit of Bhagavad-gītā as it is.

The spirit of Bhagavad-gītā is mentioned in Bhagavad-gītā itself. It is just like this: if we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own whim or the direction of a friend. It must be taken according to the directions on the label or the directions given by a physician. Similarly, Bhagavad-gītā should be taken or accepted as it is directed by the speaker himself. The speaker of Bhagavad-gītā is Lord Śrī Kṛṣṇa. He is mentioned on every page of Bhagavad-gītā as the Supreme Personality of Godhead, Bhagavān. Of course the word "bhagavān" sometimes refers to any powerful person or any powerful demigod, and certainly here Bhagavān designates Lord Śrī Kṛṣṇa as a great personality, but at the same time we should know that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as is confirmed by all great ācāryas (spiritual masters) like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka Svāmī, Śrī Caitanya Mahāprabhu and many other authorities of Vedic knowledge in India. The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the Bhagavad-gītā, and He is accepted as such in the Brahma-saṁhitā and all the Purāṇas, especially the Śrīmad-Bhāgavatam, known as the Bhāgavata Purāṇa (Kṛṣṇas tu bhagavān svayam). Therefore we should take Bhagavad-gītā as it is directed by the Personality of Godhead Himself.

In the Fourth Chapter of the Gītā the Lord says:

(1) imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākave 'bravīt
(2) evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa
(3) sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam

Here the Lord informs Arjuna that this system of yoga, the Bhagavad-gītā, was first spoken to the sun-god, and the sun-god explained it to Manu, and Manu explained it to Ikṣvāku, and in that way, by disciplic succession, one speaker after another, this yoga system has been coming down. But in the course of time it has become lost. Consequently the Lord has to speak it again, this time to Arjuna on the Battlefield of Kurukṣetra.

He tells Arjuna that He is relating this supreme secret to him because he is His devotee and His friend. The purport of this is that Bhagavad-gītā is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the jñānī, the yogī and the bhakta, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna that He is making him the first receiver of a new paramparā (disciplic succession) because the old succession was broken. It was the Lord's wish, therefore, to establish another paramparā in the same line of thought that was coming down from the sun-god to others, and it was His wish that His teaching be distributed anew by Arjuna. He wanted Arjuna to become the authority in understanding the Bhagavad-gītā. So we see that Bhagavad-gītā is instructed to Arjuna especially because Arjuna was a devotee of the Lord, a direct student of Kṛṣṇa, and His intimate friend. Therefore Bhagavad-gītā is best understood by a person who has qualities similar to Arjuna's. That is to say he must be a devotee in a direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he also has a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. One may be a devotee as a conjugal lover.

Arjuna was in a relationship with the Lord as friend. Of course there is a gulf of difference between this friendship and the friendship found in the material world. This is transcendental friendship which cannot be had by everyone. Of course everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of devotional service. But in the present status of our life, we have not only forgotten the Supreme Lord, but we have forgotten our eternal relationship with the Lord. Every living being, out of many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called svarūpa. By the process of devotional service, one can revive that svarūpa, and that stage is called svarūpa-siddhi-perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship.

How Arjuna accepted this Bhagavad-gītā should be noted. His manner of acceptance is given in the Tenth Chapter.

(12) arjuna uvāca
paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum
(13) āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me
(14) sarvam etad ṛtaṁ manye yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal Divine Person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages like Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me. O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality." (Bg. 10. 12-14).

After hearing Bhagavad-gītā from the Supreme Personality of Godhead, Arjuna accepted Kṛṣṇa as Paraṁ Brahma, the Supreme Brahman. Every living being is Brahman, but the supreme living being, or the Supreme Personality of Godhead, is the Supreme Brahman. Paraṁ dhāma means that He is the supreme rest or abode of everything, pavitram means that He is pure, untainted by material contamination, puruṣam means that He is the supreme enjoyer, divyam, transcendental, ādi-devam, the Supreme Personality of Godhead, ajam, the unborn, and vibhum, the greatest, the all-pervading.

Now one may think that because Kṛṣṇa was the friend of Arjuna, Arjuna was telling Him all this by way of flattery, but Arjuna, just to drive out this kind of doubt from the minds of the readers of Bhagavad-gītā, substantiates these praises in the next verse when he says that Kṛṣṇa is accepted as the Supreme Personality of Godhead not only by himself but by authorities like the sage Nārada, Asita, Devala, Vyāsadeva and so on. These are great personalities who distribute the Vedic knowledge as it is accepted by all ācāryas. Therefore Arjuna tells Kṛṣṇa that he accepts whatever He says to be completely perfect. Sarvam etad ṛtaṁ manye: "I accept everything You say to be true." Arjuna also says that the personality of the Lord is very difficult to understand and that He cannot be known even by the great demigods. This means that the Lord cannot even be known by personalities greater than human beings. So how can a human being understand Śrī Kṛṣṇa without becoming His devotee?

Therefore Bhagavad-gītā should be taken up in a spirit of devotion. One should not think that he is equal to Kṛṣṇa, nor should he think that Kṛṣṇa is an ordinary personality or even a very great personality. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, at least theoretically, according to the statements of Bhagavad-gītā or the statements of Arjuna, the person who is trying to understand the Bhagavad-gītā. We should therefore at least theoretically accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, and with that submissive spirit we can understand the Bhagavad-gītā. Unless one reads the Bhagavad-gītā in a submissive spirit, it is very difficult to understand Bhagavad-gītā because it is a great mystery.

Just what is the Bhagavad-gītā? The purpose of Bhagavad-gītā is to deliver mankind from the nescience of material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kurukṣetra. Arjuna surrendered unto Śrī Kṛṣṇa, and consequently this Bhagavad-gītā was spoken. Not only Arjuna, but every one of us is full of anxieties because of this material existence. Our very existence is in the atmosphere of nonexistence. Actually we are not meant to be threatened by nonexistence. Our existence is eternal. But somehow or other we are put into asat. Asat refers to that which does not exist.

Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he doesn't want suffering but rather wants to make a solution to all sufferings, then one is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind. In the Brahma-sūtra this inquiry is called "brahma-jijñāsā." Every activity of the human being is to be considered a failure unless he inquires about the nature of the Absolute. Therefore those who begin to question why they are suffering or where they came from and where they shall go after death are proper students for understanding Bhagavad-gītā. The sincere student should also have a firm respect for the Supreme Personality of Godhead. Such a student was Arjuna.

Lord Kṛṣṇa descends specifically to reestablish the real purpose of life when man forgets that purpose. Even then, out of many, many human beings who awaken, there may be one who actually enters the spirit of understanding his position, and for him this Bhagavad-gītā is spoken. Actually we are all followed by the tiger of nescience, but the Lord is very merciful upon living entities, especially human beings. To this end He spoke the Bhagavad-gītā, making His friend Arjuna His student.

Being an associate of Lord Kṛṣṇa, Arjuna was above all ignorance, but Arjuna was put into ignorance on the Battlefield of Kurukṣetra just to question Lord Kṛṣṇa about the problems of life so that the Lord could explain them for the benefit of future generations of human beings and chalk out the plan of life. Then man could act accordingly and perfect the mission of human life.

The subject of the Bhagavad-gītā entails the comprehension of five basic truths. First of all, the science of God is explained and then the constitutional position of the living entities, jīvas. There is īśvara, which means controller, and there are jīvas, the living entities which are controlled. If a living entity says that he is not controlled but that he is free, then he is insane. The living being is controlled in every respect, at least in his conditioned life. So in the Bhagavad-gītā the subject matter deals with the īśvara, the supreme controller, and the jīvas, the controlled living entities. Prakṛti (material nature) and time (the duration of existence of the whole universe or the manifestation of material nature) and karma (activity) are also discussed. The cosmic manifestation is full of different activities. All living entities are engaged in different activities. From Bhagavad-gītā we must learn what God is, what the living entities are, what prakrti is, what the cosmic manifestation is and how it is controlled by time, and what the activities of the living entities are.

Out of these five basic subject matters in Bhagavad-gītā it is established that the Supreme Godhead, or Kṛṣṇa, or Brahman, or supreme controller, or Paramātmā-you may use whatever name you like-is the greatest of all. The living beings are in quality like the supreme controller. For instance, the Lord has control over the universal affairs, over material nature, etc., as will be explained in the later chapters of Bhagavad-gītā. Material nature is not independant. She is acting under the directions of the Supreme Lord. As Lord Kṛṣṇa says, "Prakṛti is working under My direction." When we see wonderful things happening in the cosmic nature, we should know that behind this cosmic manifestation there is a controller. Nothing could be manifested without being controlled. It is childish not to consider the controller. For instance, a child may think that an automobile is quite wonderful to be able to run without a horse or other animal pulling it, but a sane man knows the nature of the automobile's engineering arrangement. He always knows that behind the machinery there is a man, a driver. Similarly, the Supreme Lord is a driver under whose direction everything is working. Now the jīvas, or the living entities, have been accepted by the Lord, as we will note in the later chapters, as His parts and parcels. A particle of gold is also gold, a drop of water from the ocean is also salty, and similarly, we the living entities, being part and parcel of the supreme controller, īśvara, or Bhagavān, Lord Śrī Kṛṣṇa, have all the qualities of the Supreme Lord in minute quantity because we are minute īśvaras, subordinate īśvaras. We are trying to control nature, as presently we are trying to control space or planets, and this tendency to control is there because it is in Kṛṣṇa. But although we have a tendency to lord it over material nature, we should know that we are not the supreme controller. This is explained in Bhagavad-gītā.

What is material nature? This is also explained in Gītā as inferior prakṛti, inferior nature. The living entity is explained as the superior prakṛti. Prakṛti is always under control, whether inferior or superior. Prakṛti is female, and she is controlled by the Lord just as the activities of a wife are controlled by the husband. Prakṛti is always subordinate, predominated by the Lord, who is the predominator. The living entities and material nature are both predominated, controlled by the Supreme Lord. According to the Gītā, the living entities, although parts and parcels of the Supreme Lord, are to be considered prakṛti. This is clearly mentioned in the Seventh Chapter, fifth verse of Bhagavad-gītā: "Apareyam itas tv anyām." "This prakṛti is My lower nature." "Prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat." And beyond this there is another prakṛti: jīva-bhūtām, the living entity.

Prakṛti itself is constituted by three qualities: the mode of goodness, the mode of passion and the mode of ignorance. Above these modes there is eternal time, and by a combination of these modes of nature and under the control and purview of eternal time there are activities which are called karma. These activities are being carried out from time immemorial, and we are suffering or enjoying the fruits of our activities. For instance, suppose I am a businessman and have worked very hard with intelligence and have amassed a great bank balance. Then I am an enjoyer. But then say I have lost all my money in business; then I am a sufferer. Similarly, in every field of life we enjoy the results of our work, or we suffer the results. This is called karma.

Īśvara (the Supreme Lord), jīva (the living entity), prakṛti (nature), eternal time and karma (activity) are all explained in the Bhagavad-gītā. Out of these five, the Lord, the living entities, material nature and time are eternal. The manifestation of prakṛti may be temporary, but it is not false. Some philosophers say that the manifestation of material nature is false, but according to the philosophy of Bhagavad-gītā or according to the philosophy of the Vaiṣṇavas, this is not so. The manifestation of the world is not accepted as false; it is accepted as real, but temporary. It is likened unto a cloud which moves across the sky, or the coming of the rainy season which nourishes grains. As soon as the rainy season is over and as soon as the cloud goes away, all the crops which were nourished by the rain dry up. Similarly, this material manifestation takes place at a certain interval, stays for a while and then disappears. Such are the workings of prakṛti But this cycle is working eternally. Therefore prakrti is eternal; it is not false. The Lord refers to this as "My prakṛti." This material nature is the separated energy of the Supreme Lord, and similarly the living entities are also the energy of the Supreme Lord, but they are not separated. They are eternally related. So the Lord, the living entity, material nature and time are all interrelated and are all eternal. However, the other item, karma, is not eternal. The effects of karma may be very old indeed. We are suffering or enjoying the results of our activities from time immemorial, but we can change the results of our karma, or our activity, and this change depends on the perfection of our knowledge. We are engaged in various activities. Undoubtedly we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all these activities, but this is also explained in the Bhagavad-gītā.

The position of īsvara is that of supreme consciousness. The jīvas, or the living entities, being parts and parcels of the Supreme Lord, are also conscious. Both the living entity and material nature are explained as prakṛti, the energy of the Supreme Lord, but one of the two, the jīva, is conscious. The other prakṛti is not conscious. That is the difference. Therefore the jīva-prakṛti is called superior because the jīva has consciousness which is similar to the Lord's. The Lord's is supreme consciousness, however, and one should not claim that the jīva, the living entity, is also supremely conscious. The living being cannot be supremely conscious at any stage of his perfection, and the theory that he can be so is a misleading theory. Conscious he may be, but he is not perfectly or supremely conscious.

The distinction between the jīva and the īśvara will be explained in the Thirteenth Chapter of Bhagavad-gītā. The Lord is kṣetrajñaḥ, conscious, as is the living being, but the living being is conscious of his particular body, whereas the Lord is conscious of all bodies. Because He lives in the heart of every living being, He is conscious of the psychic movements of the particular jīvas. We should not forget this. It is also explained that the Paramātmā, the Supreme Personality of Godhead, is living in everyone's heart as īśvara, as the controller, and that He is giving directions for the living entity to act as he desires. The living entity forgets what to do. First of all he makes a determination to act in a certain way, and then he is entangled in the acts and reactions of his own karma. After giving up one type of body, he enters another type of body, as we put on and take off old clothes. As the soul thus migrates, he suffers the actions and reactions of his past activities. These activities can be changed when the living being is in the mode of goodness, in sanity, and understands what sort of activities he should adopt. If he does so, then all the actions and reactions of his past activities can be changed. Consequently, karma is not eternal. Therefore we stated that of the five items (īśvara, jīva, prakṛti time and karma) four are eternal, whereas karma is not eternal.

The supreme conscious īśvara is similar to the living entity in this way: both the consciousness of the Lord and that of the living entity are transcendental. It is not that consciousness is generated by the association of matter. That is a mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the Bhagavad-gītā. Consciousness may be pervertedly reflected by the covering of material circumstances, just as light reflected through colored glass may appear to be a certain color, but the consciousness of the Lord is not materially affected. Lord Kṛṣṇa says, "mayādhyakṣeṇa prakṛtiḥ." When He descends into the material universe, His consciousness is not materially affected. If He were so affected, He would be unfit to speak on transcendental matters as He does in the Bhagavad-gītā. One cannot say anything about the transcendental world without being free from materially contaminated consciousness. So the Lord is not materially contaminated. Our consciousness, at the present moment, however, is materially contaminated. The Bhagavad-gītā teaches that we have to purify this materially contaminated consciousness. In pure consciousness, our actions will be dovetailed to the will of īśvara, and that will make us happy. It is not that we have to cease all activities. Rather, our activities are to be purified, and purified activities are called bhakti. Activities in bhakti appear to be like ordinary activities, but they are not contaminated. An ignorant person may see that a devotee is acting or working like an ordinary man, but such a person with a poor fund of knowledge does not know that the activities of the devotee or of the Lord are not contaminated by impure consciousness or matter. They are transcendental to the three modes of nature. We should know, however, that at this point our consciousness is contaminated.

When we are materially contaminated, we are called conditioned. False consciousness is exhibited under the impression that I am a product of material nature. This is called false ego. One who is absorbed in the thought of bodily conceptions cannot understand his situation. Bhagavad-gītā was spoken to liberate one from the bodily conception of life, and Arjuna put himself in this position in order to receive this information from the Lord. One must become free from the bodily conception of life; that is the preliminary activity for the transcendentalist. One who wants to become free, who wants to become liberated, must first of all learn that he is not this material body. Mukti or liberation means freedom from material consciousness. In the Śrīmad-Bhāgavatam also the definition of liberation is given: Mukti means liberation from the contaminated consciousness of this material world and situation in pure consciousness. All the instructions of Bhagavad-gītā are intended to awaken this pure consciousness, and therefore we find at the last stage of the Gītā's instructions that Kṛṣṇa is asking Arjuna whether he is now in purified consciousness. Purified consciousness means acting in accordance with the instructions of the Lord. This is the whole sum and substance of purified consciousness. Consciousness is already there because we are part and parcel of the Lord, but for us there is the affinity of being affected by the inferior modes. But the Lord, being the Supreme, is never affected. That is the difference between the Supreme Lord and the conditioned souls.

What is this consciousness? This consciousness is "I am." Then what am I? In contaminated consciousness "I am" means "I am the lord of all I survey. I am the enjoyer." The world revolves because every living being thinks that he is the lord and creator of the material world. Material consciousness has two psychic divisions. One is that I am the creator, and the other is that I am the enjoyer. But actually the Supreme Lord is both the creator and the enjoyer, and the living entity, being part and parcel of the Supreme Lord, is neither the creator nor the enjoyer, but a cooperator. He is the created and the enjoyed. For instance, a part of a machine cooperates with the whole machine; a part of the body cooperates with the whole body. The hands, feet, eyes, legs and so on are all parts of the body, but they are not actually the enjoyers. The stomach is the enjoyer. The legs move, the hands supply food, the teeth chew and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes the body's organization. Therefore everything is given to the stomach. One nourishes the tree by watering its root, and one nourishes the body by feeding the stomach, for if the body is to be kept in a healthy state, then the parts of the body must cooperate to feed the stomach. Similarly, the Supreme Lord is the enjoyer and the creator, and we, as subordinate living beings, are meant to cooperate to satisfy Him. This cooperation will actually help us, just as food taken by the stomach will help all other parts of the body. If the fingers of the hand think that they should take the food themselves instead of giving it to the stomach, then they will be frustrated. The central figure of creation and of enjoyment is the Supreme Lord, and the living entities are cooperators. By cooperation they enjoy. The relation is also like that of the master and the servant. If the master is fully satisfied, then the servant is satisfied. Similarly, the Supreme Lord should be satisfied, although the tendency to become the creator and the tendency to enjoy the material world are there also in the living entities because these tendencies are there in the Supreme Lord who has created the manifested cosmic world.

We shall find, therefore, in this Bhagavad-gītā that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time, and karma, or activities, and all of these are explained in this text. All of these taken completely form the complete whole, and the complete whole is called the Supreme Absolute Truth. The complete whole and the complete Absolute Truth are the Supreme Personality of Godhead, Śrī Kṛṣṇa. All manifestations are due to His different energies. He is the complete whole.

It is also explained in the Gītā that impersonal Brahman is also subordinate to the complete. Brahman is more explicitly explained in the Brahma-sūtra to be like the rays of the sunshine. The impersonal Brahman is the shining rays of the Supreme Personality of Godhead. Impersonal Brahman is incomplete realization of the absolute whole, and so also is the conception of Paramātmā in the Twelfth Chapter. There it shall be seen that the Supreme Personality of Godhead, Puruṣottama, is above both impersonal Brahman and the partial realization of Paramātmā. The Supreme Personality of Godhead is called sac-cid-ānanda-vigraha. The Brahma-saṁhitā begins in this way: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/anādir ādir govindaḥ sarva-kāraṇa-kāraṇam. ”Kṛṣṇa is the cause of all causes. He is the primal cause, and He is the very form of eternal being, knowledge and bliss.” Impersonal Brahman realization is the realization of His sat (being) feature. Paramātmā realization is the realization of the cit (eternal knowledge) feature. But realization of the Personality of Godhead, Kṛṣṇa, is realization of all the transcendental features: sat, cit and ānanda (being, knowledge, bliss) in complete vigraha (form).

People with less intelligence consider the Supreme Truth to be impersonal, but He is a transcendental person, and this is confirmed in all Vedic literatures. Nityo nityānām cetanaś cetanānām. As we are all individual living beings and have our individuality, the Supreme Absolute Truth is also, in the ultimate issue, a person, and realization of the Personality of Godhead is realization of all of the transcendental features. The complete whole is not formless. If He is formless, or if He is less than any other thing, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise it cannot be complete. The complete whole, Personality of Godhead, has immense potencies.

How Kṛṣṇa is acting in different potencies is also explained in Bhagavad-gītā. This phenomenal world or material world in which we are placed is also complete in itself because the twenty-four elements of which this material universe is a temporary manifestation, according to Sāṅkhya philosophy, are completely adjusted to produce complete resources which are necessary for the maintenance and subsistence of this universe. There is nothing extraneous; nor is there anything needed. This manifestation has its own time fixed by the energy of the supreme whole, and when its time is complete, these temporary manifestations will be annihilated by the complete arrangement of the complete. There is complete facility for the small complete units, namely the living entities, to realize the complete, and all sorts of incompleteness are experienced due to incomplete knowledge of the complete. So Bhagavad-gītā contains the complete knowledge of Vedic wisdom.

All Vedic knowledge is infallible, and Hindus accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to smṛti or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered to be a purifying agent. One might consider this to be contradictory, but it is accepted because it is Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains all antiseptic properties. So Vedic knowledge is complete because it is above all doubts and mistakes, and Bhagavad-gītā is the essence of all Vedic knowledge.

Vedic knowledge is not a question of research. Our research work is imperfect because we are researching things with imperfect senses. We have to accept perfect knowledge which comes down, as is stated in Bhagavad-gītā, by the paramparā disciplic succession. We have to receive knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters. Arjuna, the student who took lessons from Lord Śrī Kṛṣṇa, accepts everything that He says without contradicting Him. One is not allowed to accept one portion of Bhagavad-gītā and not another. No. We must accept Bhagavad-gītā without interpretation, without deletion and without our own whimsical participation in the matter. The Gītā should he taken as the most perfect presentation of Vedic knowledge. Vedic knowledge is received from transcendental sources, and the first words were spoken by the Lord Himself. The words spoken by the Lord are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner 1) is sure to commit mistakes, 2) is invariably illusioned, 3) has the tendency to cheat others and 4) is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge.

Vedic knowledge is not imparted by such defective living entities. It was imparted unto the heart of Brahmā, the first created living being, and Brahmā in his turn disseminated this knowledge to his sons and disciples, as he originally received it from the Lord. The Lord is pūrṇam, all-perfect, and there is no possibility of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that the Lord is the only proprietor of everything in the universe and that He is the original creator, the creator of Brahmā. In the Eleventh Chapter the Lord is addressed as prapitāmaha because Brahmā is addressed as pitāmaha, the grandfather, and He is the creator of the grandfather. So no one should claim to be the proprietor of anything; one should accept only things which are set aside for him by the Lord as his quota for his maintenance.

There are many examples given of how we are to utilize those things which are set aside for us by the Lord. This is also explained in Bhagavad-gītā. In the beginning, Arjuna decided that he should not fight in the Battle of Kurukṣetra. This was his own decision. Arjuna told the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. This decision was based on the body because he was thinking that the body was himself and that his bodily relations or expansions were his brothers, nephews, brothers-in-law, grandfathers and so on. He was thinking in this way to satisfy his bodily demands. Bhagavad-gītā was spoken by the Lord just to change this view, and at the end Arjuna decides to fight under the directions of the Lord when he says, ”kariṣye vacanaṁ tava.” ”I shall act according to Thy word.”

In this world man is not meant to toil like hogs. He must be intelligent to realize the importance of human life and refuse to act like an ordinary animal. A human being should realize the aim of his life, and this direction is given in all Vedic literatures, and the essence is given in Bhagavad-gītā. Vedic literature is meant for human beings, not for animals. Animals can kill other living animals, and there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. In the Bhagavad-gītā it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion and of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, passion and ignorance. All of this is clearly described, and if we properly utilize the instructions of Bhagavad-gītā, then our whole life will become purified, and ultimately we will be able to reach the destination which is beyond this material sky.

That destination is called the sanātana sky, the eternal spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindles and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. This world consists of another nature which is sanātana, eternal. Jīva is also described as sanātana, eternal, and the Lord is also described as sanātana in the Eleventh Chapter. We have an intimate relationship with the Lord, and because we are all qualitatively one-the sanātana-dhāma, or sky, the sanātana Supreme Personality and the sanātana living entities-the whole purpose of Bhagavad-gītā is to revive our sanātana occupation, or sanātana-dharma, which is the eternal occupation of the living entity. We are temporarily engaged in different activities, but all of these activities can be purified when we give up all these temporary activities and take up the activities which are prescribed by the Supreme Lord. That is called our pure life.

The Supreme Lord and His transcendental abode are both sanātana, as are the living entities, and the combined association of the Supreme Lord and the living entities in the sanātana abode is the perfection of human life. The Lord is very kind to the living entities because they are His sons. Lord Kṛṣṇa declares in Bhagavad-gītā, "sarva-yoniṣu…ahaṁ bīja-pradaḥ pitā." "I am the father of all." Of course there are all types of living entities according to their various karmas, but here the Lord claims that He is the father of all of them. Therefore the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the sanātana eternal sky so that the sanātana living entities may regain their eternal sanātana positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or ācāryas to reclaim the conditioned souls.

Therefore, sanātana-dharma does not refer to any sectarian process of religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. Sanātana-dharma refers, as stated previously, to the eternal occupation of the living entity. Rāmānujācārya has explained the word sanātana as "that which has neither beginning nor end," so when we speak of sanātana-dharma, we must take it for granted on the authority of Śrī Rāmānujācārya that it has neither beginning nor end.

The English word "religion" is a little different from sanātana-dharma. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but sanātana-dharma refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity. Sanātana-dharma is eternally integral with the living entity. When we speak of sanātana-dharma, therefore, we must take it for granted on the authority of Śrī Rāmānujācārya that it has neither beginning nor end. That which has neither end nor beginning must not be sectarian, for it cannot be limited by any boundaries. Yet those belonging to some sectarian faith will wrongly consider that sanātana-dharma is also sectarian, but if we go deeply into the matter and consider it in the light of modern science, it is possible for us to see that sanātana-dharma is the business of all the people of the world-nay, of all the living entities of the universe.

Non-sanātana religious faith may have some beginning in the annals of human history, but there is no beginning to the history of sanātana-dharma because it remains eternally with the living entities. Insofar as the living entities are concerned, the authoritative śāstras state that the living entity has neither birth nor death. In the Gītā it is stated that the living entity is never born, and he never dies. He is eternal and indestructible, and he continues to live after the destruction of his temporary material body. In reference to the concept of sanātana-dharma, we must try to understand the concept of religion from the Sanskrit root meaning of the word. Dharma refers to that which is constantly existing with the particular object. We conclude that there is heat and light along with the fire; without heat and light, there is no meaning to the word fire. Similarly, we must discover the essential part of the living being, that part which is his constant companion. That constant companion is his eternal quality, and that eternal quality is his eternal religion.

When Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu about the svarūpa of every living being, the Lord replied that the svarūpa or constitutional position of the living being is the rendering of service to the Supreme Personality of Godhead. If we analyze this statement of Lord Caitanya, we can easily see that every living being is constantly engaged in rendering service to another living being. A living being serves other living beings in two capacities. By doing so, the living entity enjoys life. The lower animals serve human beings as servants serve their master. A serves B master, B serves C master and C serves D master and so on. Under these circumstances, we can see that one friend serves another friend, the mother serves the son, the wife serves the husband, the husband serves the wife and so on. If we go on searching in this spirit, it will be seen that there is no exception in the society of living beings to the activity of service. The politician presents his manifesto for the public to convince them of his capacity for service. The voters therefore give the politician their valuable votes, thinking that he will render valuable service to society. The shopkeeper serves the customer, and the artisan serves the capitalist. The capitalist serves the family, and the family serves the state in the terms of the eternal capacity of the eternal living being. In this way we can see that no living being is exempt from rendering service to other living beings, and therefore we can safely conclude that service is the constant companion of the living being and that the rendering of service is the eternal religion of the living being.

Yet man professes to belong to a particular type of faith with reference to particular time and circumstance and thus claims to be a Hindu, Muslim, Christian, Buddhist or any other sect. Such designations are non-sanātana-dharma. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu, or a Christian may change his faith and so on. But in all circumstances the change of religious faith does not effect the eternal occupation of rendering service to others. The Hindu, Muslim or Christian in all circumstances is servant of someone. Thus, to profess a particular type of sect is not to profess one's sanātana-dharma. The rendering of service is sanātana-dharma.

Factually we are related to the Supreme Lord in service. The Supreme Lord is the supreme enjoyer, and we living entities are His servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, we become happy. We cannot become happy otherwise. It is not possible to be happy independantly, just as no one part of the body can be happy without cooperating with the stomach. It is not possible for the living entity to be happy without rendering transcendental loving service unto the Supreme Lord.

In the Bhagavad-gītā, worship of different demigods or rendering service to them is not approved. It is stated in the Seventh Chapter, twentieth verse:

kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20) Here it is plainly said that those who are directed by lust worship the demigods and not the Supreme Lord Kṛṣṇa. When we mention the name Kṛṣṇa, we do not refer to any sectarian name. Kṛṣṇa means the highest pleasure, and it is confirmed that the Supreme Lord is the reservoir or storehouse of all pleasure. We are all hankering after pleasure. Ānandamayo 'bhyāsāt. (Vs. 1.1.12) The living entities, like the Lord, are full of consciousness, and they are after happiness. The Lord is perpetually happy, and if the living entities associate with the Lord, cooperate with Him and take part in His association, then they also become happy.

The Lord descends to this mortal world to show His pastimes in Vṛndāvana, which are full of happiness. When Lord Śrī Kṛṣṇa was in Vṛndāvana, His activities with His cowherd boy friends, with His damsel friends, with the inhabitants of Vṛndāvana and with the cows were all full of happiness. The total population of Vṛndāvana knew nothing but Kṛṣṇa. But Lord Kṛṣṇa even discouraged His father Nanda Mahārāja from worshiping the demigod Indra because He wanted to establish the fact that people need not worship any demigod. They need only worship the Supreme Lord because their ultimate goal is to return to His abode.

The abode of Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā, Fifteenth Chapter, sixth verse:

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. And anyone who reaches it never comes back to this material world." (Bg. 15.6)

This verse gives a description of that eternal sky. Of course we have a material conception of the sky, and we think of it in relationship to the sun, moon, stars and so on, but in this verse the Lord states that in the eternal sky there is no need for the sun nor for the moon nor fire of any kind because the spiritual sky is already illuminated by the brahmajyoti, the rays emanating from the Supreme Lord. We are trying with difficulty to reach other planets, but it is not difficult to understand the abode of the Supreme Lord. This abode is referred to as Goloka. In the Brahma-saṁhitā it is beautifully described: Goloka eva nivasaty akhilātma-bhūtaḥ. The Lord resides eternally in His abode Goloka, yet He can be approached from this world, and to this end the Lord comes to manifest His real form, sac-cid-ānanda-vigraha. When He manifests this form, there is no need for our imagining what He looks like. To discourage such imaginative speculation, He descends and exhibits Himself as He is, as Śyāmasundara. Unfortunately, the less intelligent deride Him because He comes as one of us and plays with us as a human being. But because of this we should not consider that the Lord is one of us. It is by His potency that He presents Himself in His real form before us and displays His pastimes, which are prototypes of those pastimes found in His abode.

In the effulgent rays of the spiritual sky there are innumerable planets floating. The brahmajyoti emanates from the supreme abode, Kṛṣṇaloka, and the ānandamaya-cinmaya planets, which are not material, float in those rays. The Lord says, na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ yad gatvā na nivartante tad dhāma paramaṁ mama. One who can approach that spiritual sky is not required to descend again to the material sky. In the material sky, even if we approach the highest planet (Brahmaloka), what to speak of the moon, we will find the same conditions of life, namely birth, death, disease and old age. No planet in the material universe is free from these four principles of material existence. Therefore the Lord says in Bhagavad-gītā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna. The living entities are traveling from one planet to another, not by mechanical arrangement but by a spiritual process. This is also mentioned: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. No mechanical arrangement is necessary if we want interplanetary travel. The Gītā instructs: yānti deva-vratā devān. The moon, the sun and higher planets are called svargaloka. There are three different statuses of planets: higher, middle and lower planetary systems. The earth belongs to the middle planetary system. Bhagavad-gītā informs us how to travel to the higher planetary systems (devaloka) with a very simple formula: yānti deva-vratā devān. One need only worship the particular demigod of that particular planet and in that way go to the moon, the sun or any of the higher planetary systems.

Yet Bhagavad-gītā does not advise us to go to any of the planets in this material world because even if we go to Brahmaloka, the highest planet, through some sort of mechanical contrivance by maybe traveling for forty thousand years (and who would live that long?), we will still find the material inconveniences of birth, death, disease and old age. But one who wants to approach the supreme planet, Kṛṣṇaloka, or any of the other planets within the spiritual sky, will not meet with these material inconveniences. Amongst all of the planets in the spiritual sky there is one supreme planet called Goloka Vṛndāvana, which is the original planet in the abode of the original Personality of Godhead Śrī Kṛṣṇa. All of this information is given in Bhagavad-gītā, and we are given through its instruction information how to leave the material world and begin a truly blissful life in the spiritual sky.

In the Fifteenth Chapter of the Bhagavad-gītā, the real picture of the material world is given. It is said there:

ūrdhva-mūlam adhaḥ-śākham aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni yas taṁ veda sa veda-vit

"The Supreme Lord said: There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas." (Bg. 15.1) Here the material world is described as a tree whose roots are upwards and branches are below. We have experience of a tree whose roots are upward: if one stands on the bank of a river or any reservoir of water, he can see that the trees reflected in the water are upside down. The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but from the shadow we can understand that there is substance and reality. In the desert there is no water, but the mirage suggests that there is such a thing as water. In the material world there is no water, there is no happiness, but the real water of actual happiness is there in the spiritual world.

The Lord suggests that we attain the spiritual world in the following manner:

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ

dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gacchanty amūḍhāḥ padam avyayaṁ tat.

That padam avyayam or eternal kingdom can be reached by one who is nirmāna-moha. What does this mean? We are after designations. Someone wants to become a son, someone wants to become Lord, someone wants to become the president or a rich man or a king or something else. As long as we are attached to these designations, we are attached to the body because designations belong to the body. But we are not these bodies, and realizing this is the first stage in spiritual realization. We are associated with the three modes of material nature, but we must become detached through devotional service to the Lord. If we are not attached to devotional service to the Lord, then we cannot become detached from the modes of material nature. Designations and attachments are due to our lust and desire, our wanting to lord it over the material nature. As long as we do not give up this propensity of lording it over material nature, there is no possibility of returning to the kingdom of the Supreme, the sanātana-dhāma. That eternal kingdom, which is never destroyed, can be approached by one who is not bewildered by the attractions of false material enjoyments, who is situated in the service of the Supreme Lord. One so situated can easily approach that supreme abode.

Elsewhere in the Gītā it is stated:

avyakto ’kṣara ity uktas tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante tad dhāma paramaṁ mama.

Avyakta means unmanifested. Not even all of the material world is manifested before us. Our senses are so imperfect that we cannot even see all of the stars within this material universe. In Vedic literature we can receive much information about all the planets, and we can believe it or not believe it. All of the important planets are described in Vedic literatures, especially Śrīmad-Bhāgavatam, and the spiritual world, which is beyond this material sky, is described as avyakta, unmanifested. One should desire and hanker after that supreme kingdom, for when one attains that kingdom, he does not have to return to this material world.

Next, one may raise the question of how one goes about approaching that abode of the Supreme Lord. Information of this is given in the Eighth Chapter. It is said there:

anta-kāle ca mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvam yāti nāsty atra saṁśayaḥ

”Anyone who quits his body, at the end of life, remembering Me, attains immediately to My nature; and there is no doubt of this.” (Bg. 8.5) One who thinks of Kṛṣṇa at the time of his death goes to Kṛṣṇa. One must remember the form of Kṛṣṇa; if he quits his body thinking of this form, he approaches the spiritual kingdom. Mad-bhāvaṁ refers to the supreme nature of the Supreme Being. The Supreme Being is sac-cid-ānanda-vigraha-eternal, full of knowledge and bliss. Our present body is not sac-cid-ānanda. It is asat, not sat. It is not eternal; it is perishable. It is not cit, full of knowledge, but it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we even have perfect knowledge of this material world where there are so many things unknown to us. The body is also nirānanda; instead of being full of bliss it is full of misery. All of the miseries we experience in the material world arise from the body, but one who leaves this body thinking of the Supreme Personality of Godhead at once attains a sac-cid-ānanda body, as is promised in this fifth verse of the Eighth Chapter where Lord Kṛṣṇa says, ”He attains My nature.”

The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. Higher authorities, not the living entity himself, make this decision. According to our activities in this life, we either rise or sink. This life is a preparation for the next life. If we can prepare, therefore, in this life to get promotion to the kingdom of God, then surely, after quitting this material body, we will attain a spiritual body just like the Lord.

As explained before, there are different kinds of transcendentalists, the brahmavādi paramātmāvādi and the devotee, and, as mentioned, in the brahmajyoti (spiritual sky) there are innumerable spiritual planets. The number of these planets is far, far greater than all of the planets of this material world. This material world has been approximated as only one quarter of the creation. In this material segment there are millions and billions of universes with trillions of planets and suns, stars and moons. But this whole material creation is only a fragment of the total creation. Most of the creation is in the spiritual sky. One who desires to merge into the existence of the Supreme Brahman is at once transferred to the brahmajyoti of the Supreme Lord and thus attains the spiritual sky. The devotee, who wants to enjoy the association of the Lord, enters into the Vaikuṇṭha planets, which are innumerable, and the Supreme Lord by His plenary expansions as Nārāyaṇa with four hands and with different names like Pradyumna, Aniruddha, Govinda, etc., associates with him there. Therefore at the end of life the transcendentalists either think of the brahmajyoti, the Paramātmā or the Supreme Personality of Godhead Śrī Kṛṣṇa. In all cases they enter into the spiritual sky, but only the devotee, or he who is in personal touch with the Supreme Lord, enters into the Vaikuṇṭha planets. The Lord further adds that of this ”there is no doubt.” This must be believed firmly. We should not reject that which does not tally with our imagination; our attitude should be that of Arjuna: ”I believe everything that You have said.” Therefore when the Lord says that at the time of death whoever thinks of Him as Brahman or Paramātmā or as the Personality of Godhead certainly enters into the spiritual sky, there is no doubt about it. There is no question of disbelieving it.

The information on how to think of the Supreme Being at the time of death is also given in the Gītā:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

”In whatever condition one quits his present body, in his next life he will attain to that state of being without fail.” (Bg. 8.6) Material nature is a display of one of the energies of the Supreme Lord. In the Viṣṇu Purāṇa the total energies of the Supreme Lord as Viṣṇu-śaktiḥ parā proktā, etc., are delineated. The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of Viṣṇu-śakti, that is to say they are different potencies of Lord Viṣṇu. That energy is parā, transcendental. Living entities also belong to the superior energy, as has already been explained. The other energies, or material energies, are in the mode of ignorance. At the time of death we can either remain in the inferior energy of this material world, or we can transfer to the energy of the spiritual world.

In life we are accustomed to thinking either of the material or the spiritual energy. There are so many literatures which fill our thoughts with the material energy-newspapers, novels, etc. Our thinking, which is now absorbed in these literatures, must be transferred to the Vedic literatures. The great sages, therefore, have written so many Vedic literatures such as the Purāṇas, etc. The Purāṇas are not imaginative; they are historical records. In the Caitanya-caritāmṛta there is the following verse:

māyā mugdha jīver nāhi svataḥ kṛṣṇa-jñāna
jīvera kṛpāya kailā kṛṣṇa veda-purāṇa
(Cc. Madhya 20.122)

The forgetful living entities or conditioned souls have forgotten their relationship with the Supreme Lord, and they are engrossed in thinking of material activities. Just to transfer their thinking power to the spiritual sky, Kṛṣṇa has given a great number of Vedic literatures. First He divided the Vedas into four, then He explained them in the Purāṇas, and for less capable people He wrote the Mahābhārata. In the Mahābhārata there is given the Bhagavad-gītā. Then all Vedic literature is summarized in the Vedānta-sūtra, and for future guidance He gave a natural commentation on the Vedānta-sutra, called Śrīmad-Bhāgavatam. We must always engage our minds in reading these Vedic literatures. Just as materialists engage their minds in reading newspapers, magazines and so many materialistic literatures, we must transfer our reading to these literatures which are given to us by Vyāsadeva; in that way it will be possible for us to remember the Supreme Lord at the time of death. That is the only way suggested by the Lord, and He guarantees the result: ”There is no doubt.” (Bg. 8.7)

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
mayy arpita-mano-buddhir mām evaiṣyasy asaṁśayaḥ

”Therefore, Arjuna, you should always think of Me, and at the same time you should continue your prescribed duty and fight. With your mind and activities always fixed on Me, and everything engaged in Me, you will attain to Me without any doubt.”

He does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work. Human society is divided, according to work, into four divisions of social order-brāhmaṇa, kṣatriya, vaiśya, śūdra. The brāhmaṇa class or intelligent class is working in one way, the kṣatriya or administrative class is working in another way, and the mercantile class and the laborers are all tending to their specific duties. In the human society, whether one is a laborer, merchant, warrior, administrator, or farmer, or even if one belongs to the highest class and is a literary man, a scientist or a theologian, he has to work in order to maintain his existence. The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Kṛṣṇa. If he doesn't practice remembering Kṛṣṇa while he is struggling for existence, then it will not be possible for him to remember Kṛṣṇa at the time of death. Lord Caitanya also advises this. He says that one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Kṛṣṇa's instruction to Arjuna to ”remember Me” and Lord Caitanya's injunction to always ”chant the names of Lord Kṛṣṇa” are the same instruction. There is no difference, because Kṛṣṇa and Kṛṣṇa's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

How is this possible? The ācāryas give the following example. If a married woman is attached to another man, or if a man has an attachment for a woman other than his wife, then the attachment is to be considered very strong. One with such an attachment is always thinking of the loved one. The wife who is thinking of her lover is always thinking of meeting him, even while she is carrying out her household chores. In fact, she carries out her household work even more carefully so her husband will not suspect her attachment. Similarly, we should always remember the supreme lover, Śrī Kṛṣṇa, and at the same time perform our material duties very nicely. A strong sense of love is required here. If we have a strong sense of love for the Supreme Lord, then we can discharge our duty and at the same time remember Him. But we have to develop that sense of love. Arjuna, for instance, was always thinking of Kṛṣṇa; he was the constant companion of Kṛṣṇa, and at the same time he was a warrior. Kṛṣṇa did not advise him to give up fighting and go to the forest to meditate. When Lord Kṛṣṇa delineates the yoga system to Arjuna, Arjuna says that the practice of this system is not possible for him.

arjuna uvāca
yo 'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana
etasyāhaṁ na paśyāmi cañcalatvāt sthitiṁ sthirām

”Arjuna said, O Madhusūdana, the system of yoga which you have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.” (Bg. 6.33)

But the Lord says:

yoginām api sarveṣāṁ mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ

”Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga, and is the highest of all.” (Bg. 6.47) So one who thinks of the Supreme Lord always is the greatest yogī, the supermost jñānī, and the greatest devotee at the same time. The Lord further tells Arjuna that as a kṣatriya he cannot give up his fighting, but if Arjuna fights remembering Kṛṣṇa, then he will be able to remember Him at the time of death. But one must be completely surrendered in the transcendental loving service of the Lord.

We work not with our body, actually, but with our mind and intelligence. So if the intelligence and the mind are always engaged in the thought of the Supreme Lord, then naturally the senses are also engaged in His service. Superficially, at least, the activities of the senses remain the same, but the consciousness is changed. The Bhagavad-gītā teaches one how to absorb the mind and intelligence in the thought of the Lord. Such absorption will enable one to transfer himself to the kingdom of the Lord. If the mind is engaged in Kṛṣṇa's service, then the senses are automatically engaged in His service. This is the art, and this is also the secret of Bhagavad-gītā: total absorption in the thought of Śrī Kṛṣṇa.

Modern man has struggled very hard to reach the moon, but he has not tried very hard to elevate himself spiritually. If one has fifty years of life ahead of him, he should engage that brief time in cultivating this practice of remembering the Supreme Personality of Godhead. This practice is the devotional process of:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam

These nine processes, of which the easiest is śravaṇaṁ, hearing Bhagavad-gītā from the realized person, will turn one to the thought of the Supreme Being. This will lead to niścala, remembering the Supreme Lord, and will enable one, upon leaving the body, to attain a spiritual body which is just fit for association with the Supreme Lord.

The Lord further says:

abhyāsa-yoga-yuktena cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan

”By practicing this remembering, without being deviated, thinking ever of the Supreme Godhead, one is sure to achieve the planet of the Divine, the Supreme Personality, O son of Kuntī.” (Bg. 8.8)

This is not a very difficult process. However, one must learn it from an experienced person, from one who is already in the practice. The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord Śrī Kṛṣṇa or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Kṛṣṇa. One must thus meditate on paramaṁ puruṣaṁ, the Supreme Person; and thus attain Him. The ways and the means for ultimate realization, ultimate attainment, are stated in the Bhagavad-gītā, and the doors of this knowledge are open for everyone. No one is barred out. All classes of men can approach the Lord by thinking of Him, for hearing and thinking of Him is possible for everyone.

The Lord further says:

māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ’pi yānti parāṁ gatim
kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā
anityam asukhaṁ lokam imaṁ prāpya bhajasva mām

”O son of Pṛthā, anyone who will take shelter in Me, whether a woman, or a merchant, or one born in a low family, can yet approach the supreme destination. How much greater then are the brāhmaṇas, the righteous, the devotees, and saintly kings! In this miserable world, these are fixed in devotional service to the Lord.” (Bg. 9.32-33)

Human beings even in the lower statuses of life (a merchant, a woman or a laborer) can attain the Supreme. One does not need highly developed intelligence. The point is that anyone who accepts the principle of bhakti-yoga and accepts the Supreme Lord as the summum bonum of life, as the highest target, the ultimate goal, can approach the Lord in the spiritual sky. If one adopts the principles enunciated in Bhagavad-gītā, he can make his life perfect and make a perfect solution to all the problems of life which arise out of the transient nature of material existence. This is the sum and substance of the entire Bhagavad-gītā.

In conclusion, Bhagavad-gīta is a transcendental literature which one should read very carefully. It is capable of saving one from all fear.

nehābhikrama-nāśo ’sti pratyavāyo na vidyate
svalpam apy asya dharmasya trāyate mahato bhayāt

”In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.” (Bg. 2.40) If one reads Bhagavad-gītā sincerely and seriously, then all of the reactions of his past misdeeds will not react upon him. In the last portion of Bhagavad-gītā, Lord Śrī Kṛṣṇa proclaims:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

”Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear.” (Bg. 18.66) Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies all the reactions of sin.

One cleanses himself daily by taking a bath in water, but one who takes his bath only once in the sacred Ganges water of the Bhagavad-gītā cleanses away all the dirt of material life. Because Bhagavad-gītā is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gītā. In the present age, mankind is so absorbed with mundane activities that it is not possible to read all of the Vedic literatures. But this is not necessary. This one book, Bhagavad-gītā, will suffice because it is the essence of all Vedic literatures and because it is spoken by the Supreme Personality of Godhead. It is said that one who drinks the water of the Ganges certainly gets salvation, but what to speak of one who drinks the waters of Bhagavad-gītā? Gītā is the very nectar of the Mahābhārata spoken by Viṣṇu Himself, for Lord Kṛṣṇa is the original Viṣṇu. It is nectar emanating from the mouth of the Supreme Personality of Godhead, and the Ganges is said to be emanating from the lotus feet of the Lord. Of course there is no difference between the mouth and the feet of the Supreme Lord, but in our position we can appreciate that the Bhagavad-gītā is even more important than the Ganges.

The Bhagavad-gītā is just like a cow, and Lord Kṛṣṇa, who is a cowherd boy, is milking this cow. The milk is the essence of the Vedas, and Arjuna is just like a calf. The wise men, the great sages and pure devotees, are to drink the nectarean milk of Bhagavad-gītā.

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world-Bhagavad-gītā. And let there be one God only for the whole world-Śrī Kṛṣṇa. And one mantra only-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And let there be one work only-the service of the Supreme Personality of Godhead.

THE DISCIPLIC SUCCESSION

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ. (Bhagavad-gīta, 4.2) This Bhagavad-gītā As It Is is received through this disciplic succession:

1. Kṛṣṇa, 2) Brahmā, 3) Nārada; 4) Vyāsa, 5) Madhva, 6) Padmanābha, 7) Nṛhari, 8) Mādhava, 9) Akṣobhya, 10) Jayatīrtha, 11) Jñānasindhu, 12) Dayānidhi, 13) Vidyānidhi, 14) Rājendra, 15) Jayadharma, 16) Puruṣottama, 17) Brahmaṇyatīrtha, 18) Vyāsatīrtha, 19) Lakṣmīpati, 20) Mādhavendra Purī, 21) Īśvara Purī, (Nityānanda, Advaita), 22) Lord Caitanya, 23) Rūpa (Svarūpa, Sanātana), 24) Raghunātha, Jīva, 25) Kṛṣṇadāsa, 26) Narottama, 27) Viśvanātha, 28) (Baladeva) Jagannātha, 29) Bhaktivinode, 30) Gaurakiśora, 31) Bhaktisiddhānta Sarasvatī, 32) His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

4.5 1. Observing the Armies on the

Battlefield of Kurukṣetra
TEXT 1
dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
SYNONYMS
dhṛtarāṣṭraḥ-King Dhṛtarāṣṭra; uvāca-said; dharma-kṣetre-in the place of pilgrimage; kuru-kṣetre-in the place named Kurukṣetra; samavetāḥ-assembled; yuyatsavaḥ-desiring to fight; māmakāḥ-my party (sons); pāṇḍavāḥ-the sons of Pāṇḍu; ca-and; eva-certainly; kim-what; akurvata-did they do; sañjaya-O Sañjaya.
TRANSLATION
Dhṛtarāṣṭra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?
PURPORT
Bhagavad-gītā is the widely read theistic science summarized in the Gītā-māhātmya (Glorification of the Gītā). There it says that one should read Bhagavad-gītā very scrutinizingly with the help of a person who is a devotee of Śrī Kṛṣṇa and try to understand it without personally motivated interpretations. The example of clear understanding is there in the Bhagavad-gītā itself, in the way the teaching is understood by Arjuna, who heard the Gītā directly from the Lord. If someone is fortunate enough to understand Bhagavad-gītā in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world. One will find in the Bhagavad-gītā all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the Gītā. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The topics discussed by Dhṛtarāṣṭra and Sañjaya, as described in the Mahābhārata, form the basic principle for this great philosophy. It is understood that this philosophy evolved on the Battlefield of Kurukṣetra, which is a sacred place of pilgrimage from the immemorial time of the Vedic age. It was spoken by the Lord when He was present personally on this planet for the guidance of mankind.

The word dharma-kṣetra (a place where religious rituals are performed) is significant because, on the Battlefield of Kurukṣetra, the Supreme Personality of Godhead was present on the side of Arjuna. Dhṛtarāṣṭra, the father of the Kurus, was highly doubtful about the possibility of his sons' ultimate victory. In his doubt, he inquired from his secretary Sañjaya, "What did my sons and the sons of Pāṇḍu do?" He was confident that both his sons and the sons of his younger brother Pāṇḍu were assembled in that Field of Kurukṣetra for a determined engagement of the war. Still, his inquiry is significant. He did not want a compromise between the cousins and brothers, and he wanted to be sure of the fate of his sons on the battlefield. Because the battle was arranged to be fought at Kurukṣetra, which is mentioned elsewhere in the Vedas as a place of worship-even for the denizens of heaven-Dhṛtarāṣṭra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna and the sons of Pāṇḍu favorably, because by nature they were all virtuous. Sañjaya was a student of Vyāsa, and therefore, by the mercy of Vyāsa, Sañjaya was able to envision the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. And so, Dhṛtarāṣṭra asked him about the situation on the battlefield.

Both the Pāṇḍavas and the sons of Dhṛtarāṣṭra belong to the same family, but Dhṛtarāṣṭra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pāṇḍu from the family heritage. One can thus understand the specific position of Dhṛtarāṣṭra in his relationship with his nephews, the sons of Pāṇḍu. As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics that in the religious field of Kurukṣetra where the father of religion, Śrī Kṛṣṇa, was present, the unwanted plants like Dhṛtarāṣṭra's son Duryodhana and others would be wiped out and the thoroughly religious persons, headed by Yudhiṣṭhira, would be established by the Lord. This is the significance of the words dharma-kṣetre and kuru-kṣetre, apart from their historical and Vedic importance.
TEXT 2
sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkaṁ
vyūḍhaṁ duryodhanas tadā
ācāryam upasaṅgamya
rājā vacanam abravīt
SYNONYMS

sañjayaḥ-Sañjaya; uvāca-said; dṛṣṭvā-after seeing; tu-but; pāṇḍava-anīkam-the soldiers of the Pāṇḍavas; vyūḍham-arranged in military phalanx; duryodhanaḥ-King Duryodhana; tadā-at that time; ācāryam-the teacher; upasaṅgamya-approaching nearby; rājā-the king; vacanam-words; abravīt-spoke.

TRANSLATION

Sañjaya said: O King, after looking over the army gathered by the sons of Pāṇḍu, King Duryodhana went to his teacher and began to speak the following words:

PURPORT

Dhṛtarāṣṭra was blind from birth. Unfortunately, he was also bereft of spiritual vision. He knew very well that his sons were equally blind in the matter of religion, and he was sure that they could never reach an understanding with the Pāṇḍavas, who were all pious since birth. Still he was doubtful about the influence of the place of pilgrimage, and Sañjaya could understand his motive in asking about the situation on the battlefield. He wanted, therefore, to encourage the despondent King, and thus he warned him that his sons were not going to make any sort of compromise under the influence of the holy place. Sañjaya therefore informed the King that his son, Duryodhana, after seeing the military force of the Pāṇḍavas, at once went to the commander-in-chief, Droṇācārya, to inform him of the real position. Although Duryodhana is mentioned as the king, he still had to go to the commander on account of the seriousness of the situation. He was therefore quite fit to be a politician. But Duryodhana's diplomatic veneer could not disguise the fear he felt when he saw the military arrangement of the Pāṇḍavas.

TEXT 3

paśyaitāṁ pāṇḍu-putrāṇām
ācārya mahatīṁ camūm
vyūḍhāṁ drupada-putreṇa
tava śiṣyeṇa dhīmatā

SYNONYMS

paśya-behold; etām-this; pāṇḍu-putrāṇām-of the sons of Pāṇḍu; ācārya-O teacher; mahatīm-great; camūm-military force; vyuḍham-arranged; drupada-putreṇa-by the son of Drupada; tava-your; śiṣyeṇa-disciple; dhīmatā-very intelligent.

TRANSLATION

O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple, the son of Drupada.

PURPORT

Duryodhana, a great diplomat, wanted to point out the defects of Droṇācārya, the great brāhmaṇa commander-in-chief. Droṇācārya had some political quarrel with King Drupada, the father of Draupadī, who was Arjuna's wife. As a result of this quarrel, Drupada performed a great sacrifice, by which he received the benediction of having a son who would be able to kill Droṇācārya. Droṇācārya knew this perfectly well, and yet, as a liberal brāhmaṇa, he did not hesitate to impart all his military secrets when the son of Drupada, Dhṛṣṭadyumna, was entrusted to him for military education. Now, on the Battlefield of Kurukṣetra, Dhṛṣṭadyumna took the side of the Pāṇḍavas, and it was he who arranged for their military phalanx, after having learned the art from Droṇācārya. Duryodhana pointed out this mistake of Droṇācārya's so that he might be alert and uncompromising in the fighting. By this he wanted to point out also that he should not be similarly lenient in battle against the Pāṇḍavas, who were also Droṇācārya's affectionate students. Arjuna, especially, was his most affectionate and brilliant student. Duryodhana also warned that such leniency in the fight would lead to defeat.

TEXT 4

atra śūrā maheṣv-āsā
bhīmārjuna-samā yudhi
yuyudhāno virāṭaś ca
drupadaś ca mahā-rathaḥ

SYNONYMS

atra-here; śūrāḥ-heroes; maheṣvāsāḥ-mighty bowmen; bhīma-arjuna-Bhīma and Arjuna; samāḥ-equal; yudhi-in the fight; yuyudhānaḥ-Yuyudhāna; virāṭaḥ-Virāṭa; ca-also; drupadaḥ-Drupada; ca-also; mahārathaḥ-great fighter.

TRANSLATION

Here in this army there are many heroic bowmen equal in fighting to Bhīma and Arjuna; there are also great fighters like Yuyudhāna, Virāṭa and Drupada.

PURPORT

Even though Dhṛṣṭadyumna was not a very important obstacle in the face of Droṇācārya's very great power in the military art, there were many others who were the cause of fear. They are mentioned by Duryodhana as great stumbling blocks on the path of victory because each and every one of them was as formidable as Bhīma and Arjuna. He knew the strength of Bhīma and Arjuna, and thus he compared the others with them.

TEXT 5

dhṛṣṭaketuś cekitānaḥ
kāśirājaś ca vīryavān
purujit kuntibhojaś ca
śaibyaś ca nara-puṅgavaḥ

SYNONYMS

dhṛṣṭaketuḥ-Dhṛṣṭaketu; cekitānaḥ-Cekitāna; kāśirājaḥ-Kaśirāja; ca-also; vīryavān-very powerful; purujit-Purujit; kuntibhojaḥ-Kuntibhoja; ca-and; śaibyaḥ-Śaibya; ca-and; nara-puṅgavaḥ-heroes in human society.

TRANSLATION

There are also great, heroic, powerful fighters like Dhṛṣṭaketu, Cekitāna, Kāśirāja, Purujit, Kuntibhoja and Śaibya.

TEXT 6

yudhāmanyuś ca vikrānta
uttamaujāś ca vīryavān
saubhadro draupadeyāś ca
sarva eva mahā-rathāḥ

SYNONYMS

yudhāmanyuḥ-Yudhāmanyu; ca-and; vikrāntaḥ-mighty; uttamaujāḥ-Uttamaujā; ca-and; vīryavān-very powerful; saubhadraḥ-the son of Subhadrā; draupadeyāḥ-the sons of Draupadī; ca-and; sarve-all; eva-certainly; mahā-rathāḥ-great chariot fighters.

TRANSLATION

There are the mighty Yudhāmanyu, the very powerful Uttamaujā, the son of Subhadrā and the sons of Draupadī. All these warriors are great chariot fighters.

TEXT 7

asmākaṁ tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
saṁjñārthaṁ tān bravīmi te

SYNONYMS

asmākam-our; tu-but; viśiṣṭāḥ-especially powerful; ye-those; tān-them; nibodha-just take note, be informed; dvijottama-the best of the brāhmaṇas; nāyakāḥ-captains; mama-my; sainyasya-of the soldiers; saṁjñā-artham-for information; tān-them; bravīmi-I am speaking; te-your.

TRANSLATION

O best of the brāhmaṇas, for your information, let me tell you about the captains who are especially qualified to lead my military force.

TEXT 8

bhavān bhīṣmaś ca karṇaś ca
kṛpaś ca samitiṁ-jayaḥ
aśvatthāmā vikarṇaś ca
saumadattis tathaiva ca

SYNONYMS

bhavān-yourself; bhīṣmaḥ-Grandfather Bhīṣma; ca-also; karṇaḥ-Karṇa; ca-and; kṛpaḥ-Kṛpa; ca-and; samitiñjayaḥ-always victorious in battle; aśvatthāmā-Aśvatthāmā; vikarṇaḥ-Vikarṇa; ca-as well as; saumadattiḥ-the son of Somadatta; tathā-and as; eva-certainly; ca-and.

TRANSLATION

There are personalities like yourself, Bhīṣma, Karṇa, Kṛpa, Aśvatthāmā, Vikarṇa and the son of Somadatta called Bhuriśravā, who are always victorious in battle.

PURPORT

Duryodhana mentioned the exceptional heroes in the battle, all of whom are ever-victorious. Vikarṇa is the brother of Duryodhana, Aśvatthāmā is the son of Droṇācārya, and Saumadatti, or Bhūriśravā, is the son of the King of the Bāhlīkas. Karṇa is the half brother of Arjuna, as he was born of Kuntī before her marriage with King Pāṇḍu. Kṛpācārya married the twin sister of Droṇācārya.

TEXT 9

anye ca bahavaḥ śūrā
mad-arthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ
sarve yuddha-viśāradāḥ

SYNONYMS

anye-many others; ca-also; bahavaḥ-in great numbers; śūrāḥ-heroes; mad-arthe-for my sake; tyakta-jīvitāḥ-prepared to risk life; nānā-many; śastra-weapons; praharaṇāḥ-equipped with; sarve-all of them; yuddha-battle; viśāradāḥ-experienced in military science.

TRANSLATION

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

PURPORT

As far as the others are concerned-like Jayadratha, Kṛtavarmā, Śalya, etc.-all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that all of them would die in the Battle of Kurukṣetra for joining the party of the sinful Duryodhana. Duryodhana was, of course, confident of his victory on account of the above-mentioned combined strength of his friends.

TEXT 10

aparyāptaṁ tad asmākaṁ
balaṁ bhīṣmābhirakṣitam
paryāptaṁ tv idam eteṣāṁ
balaṁ bhīmābhirakṣitam

SYNONYMS

aparyāptam-immeasurable; tat-that; asmākam-of ours; balam-strength; bhīṣma-by Grandfather Bhīṣma; abhirakṣitam-perfectly protected; paryāptam-limited; tu-but; idam-all these; eteṣām-of the Pāṇḍavas; balam-strength; bhīma-by Bhīma; abhirakṣitam-carefully protected.

TRANSLATION

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.

PURPORT

Herein an estimation of comparative strength is made by Duryodhana. He thinks that the strength of his armed forces is immeasurable, being specifically protected by the most experienced general, Grandfather Bhīṣma. On the other hand, the forces of the Pāṇḍavas are limited, being protected by a less experienced general, Bhīma, who is like a fig in the presence of Bhīṣma. Duryodhana was always envious of Bhīma because he knew perfectly well that if he should die at all, he would only be killed by Bhīma. But at the same time, he was confident of his victory on account of the presence of Bhīṣma, who was a far superior general. His conclusion that he would come out of the battle victorious was well ascertained.

TEXT 11

ayaneṣu ca sarveṣu
yathā-bhāgam avasthitāḥ
bhīṣmam evābhirakṣantu
bhavantaḥ sarva eva hi

SYNONYMS

ayaneṣu-in the strategic points; ca-also; sarveṣu-everywhere; yathābhāgam-as they are differently arranged; avasthitāḥ-situated; bhīṣmam-unto Grandfather Bhīṣma; eva-certainly; abhirakṣantu-support may be given; bhavantaḥ-all of you; sarve-respectively; eva-certainly; hi-and exactly.

TRANSLATION

Now all of you must give full support to Grandfather Bhīṣma, standing at your respective strategic points in the phalanx of the army.

PURPORT

Duryodhana, after praising the prowess of Bhīṣma, further considered that others might think that they had been considered less important, so in his usual diplomatic way, he tried to adjust the situation in the above words. He emphasized that Bhīṣmadeva was undoubtedly the greatest hero, but he was an old man, so everyone must especially think of his protection from all sides. He might become engaged in the fight, and the enemy might take advantage of his full engagement on one side. Therefore, it was important that other heroes would not leave their strategic positions and allow the enemy to break the phalanx. Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhīṣmadeva. He was confident of the full support of Bhīṣmadeva and Droṇācārya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadī, in her helpless condition, had appealed to them for justice while she was being forced to strip naked in the presence of all the great generals in the assembly. Although he knew that the two generals had some sort of affection for the Pāṇḍavas, he hoped that all such affection would now be completely given up by them, as was customary during the gambling performances.

TEXT 12

tasya sañjanayan harṣaṁ
kuru-vṛddhaḥ pitāmahaḥ
siṁha-nādaṁ vinadyoccaiḥ
śaṅkhaṁ dadhmau pratāpavān

SYNONYMS

tasya-his; sañjanayan-increasing; harṣam-cheerfulness; kuru-vṛddhaḥ-the grandsire of the Kuru dynasty (Bhīṣma); pitāmahaḥ-the grandfather; siṁha-nādam-roaring sound, like a lion; vinadya-vibrating; uccaiḥ-very loudly; śaṅkham-conchshell; dadhmau-blew; pratāpavān-the valiant.

TRANSLATION

Then Bhīṣma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly like the sound of a lion, giving Duryodhana joy.

PURPORT

The grandsire of the Kuru dynasty could understand the inner meaning of the heart of his grandson Duryodhana, and out of his natural compassion for him he tried to cheer him by blowing his conchshell very loudly, befitting his position as a lion. Indirectly, by the symbolism of the conchshell, he informed his depressed grandson Duryodhana that he had no chance of victory in the battle, because the Supreme Lord Kṛṣṇa was on the other side. But still, it was his duty to conduct the fight, and no pains would be spared in that connection.

TEXT 13

tataḥ śaṅkhāś ca bheryaś ca
paṇavānaka-gomukhāḥ
sahasaivābhyahanyanta
sa śabdas tumulo 'bhavat

SYNONYMS

tataḥ-thereafter; śaṅkhāḥ-conchshells; ca-also; bheryaḥ-bugles; ca-and; paṇava-ānaka-trumpets and drums; go-mukhāḥ-horns; sahasā-all of a sudden; eva-certainly; abhyahanyanta-being simultaneously sounded; saḥ-that; śabdaḥ-combined sound; tumulaḥ-tumultuous; abhavat-became.

TRANSLATION

After that, the conchshells, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

TEXT 14

tataḥ śvetair hayair yukte

mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva
divyau śaṅkhau pradadhmatuḥ

SYNONYMS

tataḥ-thereafter; śvetaiḥ-by white; hayaiḥ-horses; yukte-being yoked with; mahati-in the great; syandane-chariot; sthitau-so situated; mādhavaḥ-Kṛṣṇa (the husband of the goddess of fortune); pāṇḍavaḥ-Arjuna (the son of Pāṇḍu); ca-also; eva-certainly; divyau-transcendental; śaṅkhau-conchshells; pradadhmatuḥ-sounded.

TRANSLATION

On the other side, both Lord Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

PURPORT

In contrast with the conchshell blown by Bhīṣmadeva, the conchshells in the hands of Kṛṣṇa and Arjuna are described as transcendental. The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side because Kṛṣṇa was on the side of the Pāṇḍavas. Jayas tu pāṇḍu-putrāṇāṁ yeṣāṁ pakṣe janārdanaḥ. Victory is always with persons like the sons of Pāṇḍu because Lord Kṛṣṇa is associated with them. And whenever and wherever the Lord is present, the goddess of fortune is also there because the goddess of fortune never lives alone without her husband. Therefore, victory and fortune were awaiting Arjuna, as indicated by the transcendental sound produced by the conchshell of Viṣṇu, or Lord Kṛṣṇa. Besides that, the chariot on which both the friends were seated was donated by Agni (the fire-god) to Arjuna, and this indicated that this chariot was capable of conquering all sides, wherever it was drawn over the three worlds.

TEXT 15

pāñcajanyaṁ hṛṣīkeśo
devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ
bhīma-karmā vṛkodaraḥ

SYNONYMS

pāñcajanyam-the conchshell named Pāñcajanya; hṛṣīkeśaḥ-Hṛṣīkeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); devadattam-the conchshell named Devadatta; dhanañjayaḥ-Dhanañjaya (Arjuna, the winner of wealth); pauṇḍram-the conch named Pauṇḍram; dadhmau-blew; mahā-śaṅkham-the terrific conchshell; bhīma-karmā-one who performs Herculean tasks; vṛkodaraḥ-the voracious eater (Bhīma).

TRANSLATION

Then, Lord Kṛṣṇa blew His conchshell, called Pāñcajanya; Arjuna blew his, the Devadatta; and Bhīma, the voracious eater and performer of Herculean tasks, blew his terrific conchshell called Pauṇḍram.

PURPORT

Lord Kṛṣṇa is referred to as Hṛṣīkeśa in this verse because He is the owner of all senses The living entities are part and parcel of Him, and, therefore, the senses of the living entities are also part and parcel of His senses. The impersonalists cannot account for the senses of the living entities, and therefore they are always anxious to describe all living entities as sense-less, or impersonal. The Lord, situated in the hearts of all living entities, directs their senses. But, He directs in terms of the surrender of the living entity, and in the case of a pure devotee He directly controls the senses. Here on the Battlefield of Kurukṣetra the Lord directly controls the transcendental senses of Arjuna, and thus His particular name of Hṛṣīkeśa. The Lord has different names according to His different activities. For example, His name is Madhusūdana because He killed the demon of the name Madhu; His name is Govinda because He gives pleasure to the cows and to the senses; His name is Vāsudeva because He appeared as the son of Vasudeva; His name is Devakī-nandana because He accepted Devakī as His mother; His name is Yaśodā-nandana because He awarded His childhood pastimes to Yaśodā at Vṛndāvana; His name is Pārtha-sārathi because He worked as charioteer of His friend Arjuna. Similarly, His name is Hṛṣīkeśa because He gave direction to Arjuna on the Battlefield of Kurukṣetra.

Arjuna is referred to as Dhanañjaya in this verse because he helped his elder brother in fetching wealth when it was required by the King to make expenditures for different sacrifices. Similarly, Bhīma is known as Vṛkodara because he could eat as voraciously as he could perform Herculean tasks, such as killing the demon Hiḍimba. So, the particular types of conchshell blown by the different personalities on the side of the Pāṇḍavas, beginning with the Lord's, were all very encouraging to the fighting soldiers. On the other side there were no such credits, nor the presence of Lord Kṛṣṇa, the supreme director, nor that of the goddess of fortune. So, they were predestined to lose the battle-and that was the message announced by the sounds of the conchshells.

TEXTS 16-18

anantavijayaṁ rājā
kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣa-maṇipuṣpakau
kāśyaś ca parameṣv-āsaḥ
śikhaṇḍī ca mahā-rathaḥ
dhṛṣṭadyumno virāṭaś ca
sātyakiś cāparājitaḥ
drupado draupadeyāś ca
sarvaśaḥ pṛthivī-pate
saubhadraś ca mahā-bāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak

SYNONYMS

ananta-vijayam-the conch named Ananta-vijaya; rājā-the king; kuntī-putraḥ-the son of Kuntī; yudhiṣṭhiraḥ-Yudhiṣṭhira; nakulaḥ-Nakula; sahadevaḥ-Sahadeva; ca-and; sughoṣa-maṇipuṣpakau-the conches named Sughoṣa and Maṇipuṣpaka; kāśyaḥ-the King of Kāśī (Vārāṇasī); ca-and; parama-iṣu-āsaḥ-the great archer; śikhaṇḍī-Śikhaṇḍī; ca-also; mahā-rathaḥ-one who can fight alone against thousands; dhṛṣṭadyumnaḥ-Dhṛṣṭadyumna (the son of King Drupada); virāṭaḥ-Virāṭa (the prince who gave shelter to the Pāṇḍavas while they were in disguise); ca-also; sātyakiḥ-Sātyaki (the same as Yuyudhāna, the charioteer of Lord Kṛṣṇa); ca-and; aparājitaḥ-who had never been vanquished; drupadaḥ-Drupada, the King of Pāñcāla; draupadeyāḥ-the sons of Draupadī; ca-also; sarvaśaḥ-all; pṛthivī-pate-O King; saubhadraḥ-Abhimanyu, the son of Subhadrā; ca-also; mahā-bāhuḥ-mighty-armed; śaṅkhān-conchshells; dadhmuḥ-blew; pṛthak pṛthak-each separately.

TRANSLATION

King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Anantavijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the King of Kāśī, the great fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa and the unconquerable Sātyaki, Drupada, the sons of Draupadī, and the others, O King, such as the son of Subhadrā, greatly armed, all blew their respective conchshells.

PURPORT

Sañjaya informed King Dhṛtarāṣṭra very tactfully that his unwise policy of deceiving the sons of Pāṇḍu and endeavoring to enthrone his own sons on the seat of the kingdom was not very laudable. The signs already clearly indicated that the whole Kuru dynasty would be killed in that great battle. Beginning with the grandsire, Bhīṣma, down to the grandsons like Abhimanyu and others-including kings from many states of the world-all were present there, and all were doomed. The whole catastrophe was due to King Dhṛtarāṣṭra, because he encouraged the policy followed by his sons.

TEXT 19

sa ghoṣo dhārtarāṣṭrāṇāṁ
hṛdayāni vyadārayat
nabhaś ca pṛthivīṁ caiva
tumulo ’bhyanunādayan

SYNONYMS

saḥ-that; ghoṣaḥ-vibration; dhārtarāṣṭrāṇām-of the sons of Dhṛtarāṣṭra; hṛdayāni-hearts; vyadārayat-shattered; nabhaḥ-the sky; ca-also; pṛthivīm-the surface of the earth; ca-also; eva-certainly; tumulaḥ-uproarious; abhyanunādayan-by resounding.

TRANSLATION

The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra.

PURPORT

When Bhīṣma and the others on the side of Duryodhana blew their respective conchshells, there was no heart-breaking on the part of the Pāṇḍavas. Such occurrences are not mentioned, but in this particular verse it is mentioned that the hearts of the sons of Dhṛtarāṣṭra were shattered by the sounds vibrated by the Pāṇḍavas’ party. This is due to the Pāṇḍavas and their confidence in Lord Kṛṣṇa. One who takes shelter of the Supreme Lord has nothing to fear, even in the midst of the greatest calamity.

TEXT 20

atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapi-dhvajaḥ
pravṛtte śastra-sampāte
dhanur udyamya pāṇḍavaḥ
hṛṣīkeśaṁ tadā vākyam
idam āha mahī-pate

SYNONYMS

atha-thereupon; vyavasthitān-situated; dṛṣṭvā-looking on; dhārtarāṣṭrān-the sons of Dhṛtarāṣṭra; kapi-dhvajaḥ-one whose flag is marked with Hanumān; pravṛtte-while about to be engaged; śastra-sampāte-the arrows released; dhanuḥ-bow; udyamya-after taking up; pāṇḍavaḥ-the son of Pāṇḍu (Arjuna); hṛṣīkeśam-unto Lord Kṛṣṇa; tadā-at that time; vākyam-words; idam-these; āha-said; mahī-pate-O King.

TRANSLATION

O King, at that time Arjuna, the son of Pāṇḍu, who was seated in his chariot, his flag marked with Hanumān, took up his bow and prepared to shoot his arrows, looking at the sons of Dhṛtarāṣṭra. O King, Arjuna then spoke to Hṛṣīkeśa [Kṛṣṇa] these words:

PURPORT

The battle was just about to begin. It is understood from the above statement that the sons of Dhṛtarāṣṭra were more or less disheartened by the unexpected arrangement of military force by the Pāṇḍavas, who were guided by the direct instructions of Lord Kṛṣṇa on the battlefield. The emblem of Hanumān on the flag of Arjuna is another sign of victory because Hanumān cooperated with Lord Rāma in the battle between Rāma and Rāvaṇa, and Lord Rāma emerged victorious. Now both Rāma and Hanumān were present on the chariot of Arjuna to help him. Lord Kṛṣṇa is Rāma Himself, and wherever Lord Rāma is, His eternal servitor Hanumān and His eternal consort Sītā, the goddess of fortune, are present. Therefore, Arjuna had no cause to fear any enemies whatsoever. And above all, the Lord of the senses, Lord Kṛṣṇa, was personally present to give him direction. Thus, all good counsel was available to Arjuna in the matter of executing the battle. In such auspicious conditions, arranged by the Lord for His eternal devotee, lay the signs of assured victory.

TEXTS 21-22

<1>arjuna uvāca
<1>senayor ubhayor madhye
<1>rathaṁ sthāpaya me ’cyuta

<1>yāvad etān nirīkṣe 'haṁ
<1>yoddhu-kāmān avasthitān
<1>kair mayā saha yoddhavyam
<1>asmin raṇa-samudyame

SYNONYMS

arjunaḥ-Arjuna; uvāca-said; senayoḥ-of the armies; ubhayoḥ-of both the parties; madhye-in between them; ratham-the chariot; sthāpaya-please keep; me-my; acyuta-O infallible one; yāvat-as long as; etān-all these; nirīkṣe-may look; aham-I; yoddhu-kāmān-desiring to fight; avasthitān-arrayed on the battlefield; kaiḥ-with whom; mayā-by me; saha-with; yoddhavyam-to fight with; asmin-in this; raṇa-strife; samudyame-in the attempt.

TRANSLATION

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt.

PURPORT

Although Lord Kṛṣṇa is the Supreme Personality of Godhead, out of His causeless mercy He was engaged in the service of His friend. He never fails in His affection for His devotees, and thus He is addressed herein as infallible. As charioteer, He had to carry out the orders of Arjuna, and since He did not hesitate to do so, He is addressed as infallible. Although He had accepted the position of a charioteer for His devotee, His supreme position was not challenged. In all circumstances, He is the Supreme Personality of Godhead, Hṛṣīkeśa, the Lord of the total senses. The relationship between the Lord and His servitor is very sweet and transcendental. The servitor is always ready to render a service to the Lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee. He takes greater pleasure in His pure devotee's assuming the advantageous postion of ordering Him than He does in being the giver of orders. As master, everyone is under His orders, and no one is above Him to order Him. But when he finds that a pure devotee is ordering Him, He obtains transcendental pleasure, although He is the infallible master of all circumstances.

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousins and brothers, but he was forced to come onto the battlefield by the obstinacy of Duryodhana, who was never agreeable to any peaceful negotiation. Therefore, he was very anxious to see who the leading persons present on the battlefield were. Although there was no question of a peacemaking endeavor on the battlefield, he wanted to see them again, and to see how much they were bent upon demanding an unwanted war.

TEXT 23

yotsyamānān avekṣe 'haṁ
ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher
yuddhe priya-cikīrṣavaḥ

SYNONYMS

yotsyamānān-those who will be fighting; avekṣe-let me see; aham-I; ye-who; ete-those; atra-here; samāgatāḥ-assembled; dhārtarāṣṭrasya-the son of Dhṛtarāṣṭra; durbuddheḥ-evil-minded; yuddhe-in the fight; priya-well; cikīrṣavaḥ-wishing.

TRANSLATION

Let me see those who have come here to fight, wishing to please the evil-minded son of Dhṛtarāṣṭra.

PURPORT

It was an open secret that Duryodhana wanted to usurp the kingdom of the Pāṇḍavas by evil plans, in collaboration with his father, Dhṛtarāṣṭra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun, just to learn who they were, but he had no intention of proposing peace negotiations with them. It was also a fact that he wanted to see them to make an estimate of the strength which he had to face, although he was quite confident of victory because Kṛṣṇa was sitting by his side.

TEXT 24

sañjaya uvāca
evam ukto hṛṣīkeśo
guḍākeśena bhārata
senayor ubhayor madhye
sthāpayitvā rathottamam

SYNONYMS

sañjayaḥ-Sañjaya; uvāca-said; evam-thus; uktaḥ-addressed; hṛṣīkeśaḥ-Lord Kṛṣṇa; guḍākeśena-by Arjuna; bhārata-O descendant of Bharata; senayoḥ-of armies; ubhayoḥ-of both; madhye-in the midst of; sthāpayitvā-by placing; rathottamam-the finest chariot.

TRANSLATION

Sañjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Kṛṣṇa drew up the fine chariot in the midst of the armies of both parties.

PURPORT

In this verse Arjuna is referred to as Guḍākeśa. Guḍāka means sleep, and one who conquers sleep is called guḍākeśa. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance because of his friendship with Kṛṣṇa. As a great devotee of Kṛṣṇa, he could not forget Kṛṣṇa even for a moment, because that is the nature of a devotee. Either in waking or in sleep, a devotee of the Lord can never be free from thinking of Kṛṣṇa's name, form, quality and pastimes. Thus a devotee of Kṛṣṇa can conquer both sleep and ignorance simply by thinking of Kṛṣṇa constantly. This is called Kṛṣṇa consciousness, or samādhi. As Hṛṣīkeśa, or the director of the senses and mind of every living entity, Kṛṣṇa could understand Arjuna's purpose in placing the chariot in the midst of the armies. Thus He did so, and spoke as follows.

TEXT 25

bhīṣma-droṇa-pramukhataḥ

sarveṣāṁ ca mahī-kṣitām
uvāca pārtha paśyaitān
samavetān kurūn iti

SYNONYMS

bhīṣma-Grandfather Bhīṣma; droṇa-the teacher Droṇa; pramukhataḥ-in the front of; sarveṣām-all; ca-also; mahīkṣitām-chiefs of the world; uvāca-said; pārtha-O Pārtha (son of Pṛthā); paśya-just behold; etān-all of them; samavetān-assembled; kurūn-all the members of the Kuru dynasty; iti-thus.

TRANSLATION

In the presence of Bhīṣma, Droṇa and all other chieftains of the world, Hṛṣīkeśa, the Lord, said, Just behold, Pārtha, all the Kurus who are assembled here.

PURPORT

As the Supersoul of all living entities, Lord Kṛṣṇa could understand what was going on in the mind of Arjuna. The use of the word Hṛṣīkeśa in this connection indicates that He knew everything. And the word Pārtha, or the son of Kuntī or Pṛthā, is also similarly significant in reference to Arjuna. As a friend, He wanted to inform Arjuna that because Arjuna was the son of Pṛthā, the sister of His own father Vasudeva, He had agreed to be the charioteer of Arjuna. Now what did Kṛṣṇa mean when He told Arjuna to "behold the Kurus"? Did Arjuna want to stop there and not fight? Kṛṣṇa never expected such things from the son of His aunt Pṛthā. The mind of Arjuna was thus predicated by the Lord in friendly joking.

TEXT 26

tatrāpaśyat sthitān pārthaḥ
pitṝn atha pitāmahān
ācāryān mātulān bhrātṝn
putrān pautrān sakhīṁs tathā
śvaśurān suhṛdaś caiva
senayor ubhayor api

SYNONYMS

tatra-there; apaśyat-he could see; sthitān-standing; pārthaḥ-Arjuna; pitṝn-fathers; atha-also; pitāmahān-grandfathers; ācāryān-teachers; mātulān-maternal uncles; bhrātṝn-brothers; putrān-sons ; pautrān-grandsons; sakhīn-friends; tathā-too, śvaśurān-fathers-in-law; suhṛdaḥ-wellwishers; ca-also; eva-certainly; senayoḥ-of the armies; ubhayoḥ-of both parties; api-including.

TRANSLATION

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers-all present there.

PURPORT

On the battlefield Arjuna could see all kinds of relatives. He could see persons like Bhūriśravā, who were his father's contemporaries, grandfathers Bhīṣma and Somadatta, teachers like Droṇācārya and Kṛpācārya, maternal uncles like Śalya and Śakuni, brothers like Duryodhana, sons like Lakṣmaṇa, friends like Aśvatthāmā, well-wishers like Kṛtavarmā, etc. He could see also the armies which contained many of his friends.

TEXT 27

tān samīkṣya sa kaunteyaḥ
sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo
viṣīdann idam abravīt

SYNONYMS

tān-all of them; samīkṣya-after seeing; saḥ-he; kaunteyaḥ-the son of Kuntī; sarvān-all kinds of; bandhūn-relatives; avasthitān-situated; kṛpayā-by compassion; parayā-of a high grade; āviṣṭaḥ-overwhelmed by; viṣīdan-while lamenting; idam-thus; abravīt-spoke.

TRANSLATION

When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus:

TEXT 28

arjuna uvāca
dṛṣṭvemaṁ sva-janaṁ kṛṣṇa
yuyutsuṁ samupasthitam
sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati

SYNONYMS

arjunaḥ-Arjuna; uvāca-said; dṛṣṭvā-after seeing; imam-all these; svajanam-kinsmen; kṛṣṇa-O Kṛṣṇa; yuyutsum-all in fighting spirit; samupasthitam-all present; sīdanti-quivering; mama-my; gātrāṇi-limbs of the body; mukham-mouth; ca-also; pariśuṣyati-drying up.

TRANSLATION

Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

PURPORT

Any man who has genuine devotion to the Lord has all the good qualities which are found in godly persons or in the demigods, whereas the nondevotee, however advanced he may be in material qualifications by education and culture, lacks in godly qualities.

As such, Arjuna, just after seeing his kinsmen, friends and relatives on the battlefield, was at once overwhelmed by compassion for them who had so decided to fight amongst themselves. As far as his soldiers were concerned, he was sympathetic from the beginning, but he felt compassion even for the soldiers of the opposite party, foreseeing their imminent death. And so thinking, the limbs of his body began to quiver, and his mouth became dry. He was more or less astonished to see their fighting spirit. Practically the whole community, all blood relatives of Arjuna, had come to fight with him. This overwhelmed a kind devotee like Arjuna. Although it is not mentioned here, still one can easily imagine that not only were Arjuna's bodily limbs quivering and his mouth drying up, but that he was also crying out of compassion. Such symptoms in Arjuna were not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord. It is said therefore:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhāg. 5.18.12)

TEXT 29

vepathuś ca śarīre me
roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt
tvak caiva paridahyate

SYNONYMS

vepathuḥ-trembling of the body; ca-also; śarīre-on the body; me-my; roma-harṣaḥ-standing of hair on end; ca-also; jāyate-is taking place; gāṇḍīvam-the bow of Arjuna; sraṁsate-is slipping; hastāt-from the hands; tvak-skin; ca-also; eva-certainly; paridahyate-burning.

TRANSLATION

My whole body is trembling, and my hair is standing on end. My bow Gāṇḍīva is slipping from my hand, and my skin is burning.

PURPORT

There are two kinds of trembling of the body, and two kinds of standings of the hair on end. Such phenomena occur either in great spiritual ecstasy or out of great fear under material conditions. There is no fear in transcendental realization. Arjuna's symptoms in this situation are out of material fear-namely, loss of life. This is evident from other symptoms also; he became so impatient that his famous bow Gāṇḍīva was slipping from his hands, and, because his heart was burning within him, he was feeling a burning sensation of the skin. All these are due to a material conception of life.

TEXT 30

na ca śaknomy avasthātuṁ
bhramatīva ca me manaḥ
nimittāni ca paśyāmi
viparītāni keśava

SYNONYMS

na-nor; ca-also; śaknomi-am I able; avasthātum-to stay; bhramati-forgetting; iva-as; ca-and; me-my; manaḥ-mind; nimittāni-causes; ca-also; paśyāmi-I foresee; viparītāni-just the opposite; keśava-O killer of the demon Keśī (Kṛṣṇa).

TRANSLATION

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Keśī demon.

PURPORT

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was forgetting himself on account of the weakness of his mind. Excessive attachment for material things puts a man in a bewildering condition of existence. Bhayaṁ dvitīyābhiniveśataḥ: such fearfulness and loss of mental equilibrium take place in persons who are too affected by material conditions. Arjuna envisioned only unhappiness in the battlefield-he would not be happy even by gaining victory over the foe. The word nimitta is significant. When a man sees only frustration in his expectations, he thinks, "Why am I here?" Everyone is interested in himself and his own welfare. No one is interested in the Supreme Self. Arjuna is supposed to show disregard for self-interest by submission to the will of Kṛṣṇa, who is everyone's real self-interest. The conditioned soul forgets this, and therefore suffers material pains. Arjuna thought that his victory in the battle would only be a cause of lamentation for him.

TEXT 31

na ca śreyo 'nupaśyāmi
hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca

SYNONYMS

na-nor; ca-also; śreyaḥ-good; anupaśyāmi-do I foresee; hatvā-by killing; svajanam-own kinsmen; āhave-in the fight; na-nor; kāṅkṣe-do I desire; vijayam-victory; kṛṣṇa-O Kṛṣṇa; na-nor; ca-also; rājyam-kingdom; sukhāni-happiness thereof; ca-also.

TRANSLATION

I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Kṛṣṇa, desire any subsequent victory, kingdom, or happiness.

PURPORT

Without knowing that one’s self-interest is in Viṣṇu (or Kṛṣṇa), conditioned souls are attracted by bodily relationships, hoping to be happy in such situations. Under delusion, they forget that Kṛṣṇa is also the cause of material happiness. Arjuna appears to have even forgotten the moral codes for a kṣatriya. It is said that two kinds of men, namely the kṣatriya who dies directly in front of the battlefield under Kṛṣṇa’s personal orders and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun-globe, which is so powerful and dazzling. Arjuna is reluctant even to kill his enemies, let alone his relatives. He thought that by killing his kinsmen there would be no happiness in his life, and therefore he was not willing to fight, just as a person who does not feel hunger is not inclined to cook. He has now decided to go into the forest and live a secluded life in frustration. But as a kṣatriya, he requires a kingdom for his subsistence, because the kṣatriyas cannot engage themselves in any other occupation. But Arjuna has had no kingdom. Arjuna’s sole opportunity for gaining a kingdom lay in fighting with his cousins and brothers and reclaiming the kingdom inherited from his father, which he does not like to do. Therefore he considers himself fit to go to the forest to live a secluded life of frustration.

TEXTS 32-35

kiṁ no rājyena govinda
kiṁ bhogair jīvitena vā
yeṣām arthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca
ta ime ’vasthitā yuddhe
prāṇāṁs tyaktvā dhanāni ca
ācāryāḥ pitaraḥ putrās
tathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinas tathā
etān na hantum icchāmi
ghnato ’pi madhusūdana
api trailokya-rājyasya
hetoḥ kiṁ nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana

SYNONYMS

kim-what use; naḥ-to us; rājyena-is the kingdom; govinda-O Kṛṣṇa; kim-what; bhogaiḥ-enjoyment; jīvitena-by living; vā-either; yeṣām-for whom; arthe-for the matter of; kāṅkṣitam-desired; naḥ-our; rājyam-kingdom; bhogāḥ-material enjoyment; sukhāni-all happiness; ca-also; te-all of them; ime-these; avasthitāḥ-situated; yuddhe-in this battlefield; prāṇān-lives; tyaktvā-giving up; dhanāni-riches; ca-also; ācāryāḥ-teachers; pitaraḥ-fathers; putrāḥ-sons; tathā-as well as; eva-certainly; ca-also; pitāmahāḥ-grandfathers; mātulāḥ-maternal uncles; śvaśurāḥ-fathers-in-law; pautrāḥ-grandsons; śyālāḥ-brothers-in-law; sambandhinaḥ-relatives; tathā-as well as; etān-all these; na-never; hantum-for killing; icchāmi-do I wish; ghnataḥ-being killed; api-even; madhusūdana-O killer of the demon Madhu (Kṛṣṇa); api-even if; trailokya-of the three worlds; rājyasya-of the kingdoms; hetoḥ-in exchange; kim-what to speak of; nu-only; mahī-kṛte-for the sake of earth; nihatya-by killing; dhārtarāṣṭrān-the sons of Dhṛtarāṣṭra; naḥ-our; kā-what; prītiḥ-pleasure; syāt-will there be; janārdana-O maintainer of all living entities.

TRANSLATION

O Govinda, of what avail to us are kingdoms, happiness or even life itself when all those for whom we may desire them are now arrayed in this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are ready to give up their lives and properties and are standing before me, then why should I wish to kill them, though I may survive? O maintainer of all creatures, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth.

PURPORT

Arjuna has addressed Lord Kṛṣṇa as Govinda because Kṛṣṇa is the object of all pleasures for cows and the senses. By using this significant word, Arjuna indicates what will satisfy his senses. Although Govinda is not meant for satisfying our senses, if we try to satisfy the senses of Govinda then automatically our own senses are satisfied. Materially, everyone wants to satisfy his senses, and he wants God to be the order supplier for such satisfaction. The Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way-namely, when one tries to satisfy the senses of Govinda without desiring to satisfy one’s own senses-then by the grace of Govinda all desires of the living entity are satisfied. Arjuna’s deep affection for community and family members is exhibited here partly due to his natural compassion for them. He is therefore not prepared to fight. Everyone wants to show his opulence to friends and relatives, but Arjuna fears that all his relatives and friends will be killed in the battlefield, and he will be unable to share his opulence after victory. This is a typical calculation of material life. The transcendental life is, however, different. Since a devotee wants to satisfy the desires of the Lord, he can, Lord willing, accept all kinds of opulence for the service of the Lord, and if the Lord is not willing, he should not accept a farthing. Arjuna did not want to kill his relatives, and if there were any need to kill them, he desired that Kṛṣṇa kill them personally. At this point he did not know that Kṛṣṇa had already killed them before their coming into the battlefield and that he was only to become an instrument for Kṛṣṇa. This fact is disclosed in following chapters. As a natural devotee of the Lord, Arjuna did not like to retaliate against his miscreant cousins and brothers, but it was the Lord’s plan that they should all be killed. The devotee of the Lord does not retaliate against the wrongdoer, but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His own account, but He excuses no one who has done harm to His devotees. Therefore the Lord was determined to kill the miscreants, although Arjuna wanted to excuse them.

TEXT 36

pāpam evāśrayed asmān
hatvaitān ātatāyinaḥ
tasmān nārhā vayaṁ hantuṁ
dhārtarāṣṭrān sa-bāndhavān
sva-janaṁ hi kathaṁ hatvā
sukhinaḥ syāma mādhava

SYNONYMS

pāpam-vices; eva-certainly; āśrayet-must take upon; asmān-us; hatvā-by killing; etān-all these; ātatāyinaḥ-aggressors; tasmāt-therefore; na-never; arhāḥ-deserving; vayam-us; hantum-to kill; dhārtarāṣṭrān-the sons of Dhṛtarāṣṭra; svabāndhavān-along with friends; svajanam-kinsmen; hi-certainly; katham-how; hatvā-by killing; sukhinaḥ-happy; syāma-become; mādhava-O Kṛṣṇa, husband of the goddess of fortune.

TRANSLATION

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

PURPORT

According to Vedic injunctions there are six kinds of aggressors: 1) a poison giver, 2) one who sets fire to the house, 3) one who attacks with deadly weapons, 4) one who plunders riches, 5) one who occupies another's land, and 6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by killing such aggressors. Such killing of aggressors is quite befitting for any ordinary man, but Arjuna was not an ordinary person. He was saintly by character, and therefore he wanted to deal with them in saintliness. This kind of saintliness, however, is not for a kṣatriya. Although a responsible man in the administration of a state is required to be saintly, he should not be cowardly. For example, Lord Rāma was so saintly that people were anxious to live in His kingdom, (Rāma-rājya), but Lord Rāma never showed any cowardice. Rāvaṇa was an aggressor against Rāma because he kidnapped Rāma's wife, Sītā, but Lord Rāma gave him sufficient lessons, unparalleled in the history of the world. In Arjuna's case, however, one should consider the special type of aggressors, namely his own grandfather, own teacher, friends, sons, grandsons, etc. Because of them, Arjuna thought that he should not take the severe steps necessary against ordinary aggressors. Besides that, saintly persons are advised to forgive. Such injunctions for saintly persons are more important than any political emergency. Arjuna considered that rather than kill his own kinsmen for political reasons, it would be better to forgive them on grounds of religion and saintly behavior. He did not, therefore, consider such killing profitable simply for the matter of temporary bodily happiness. After all, kingdoms and pleasures derived therefrom are not permanent, so why should he risk his life and eternal salvation by killing his own kinsmen? Arjuna's addressing of Kṛṣṇa as "Mādhava," or the husband of the goddess of fortune, is also significant in this connection. He wanted to point out to Kṛṣṇa that, as husband of the goddess of fortune, He should not have to induce Arjuna to take up a matter which would ultimately bring about misfortune. Kṛṣṇa, however, never brings misfortune to anyone, to say nothing of His devotees.

TEXTS 37-38

yady apy ete na paśyanti
lobhopahata-cetasaḥ
kula-kṣaya-kṛtaṁ doṣaṁ
mitra-drohe ca pātakam
kathaṁ na jñeyam asmābhiḥ
pāpād asmān nivartitum
kula-kṣaya-kṛtaṁ doṣaṁ
prapaśyadbhir janārdana

SYNONYMS

yadi-if; api-certainly; ete-they; na-do not; paśyanti-see; lobha-greed; upahata-overpowered; cetasaḥ-the hearts; kula-kṣaya-in killing the family; kṛtam-done; doṣam-fault; mitra-drohe-quarreling with friends; ca-also; pātakam-sinful reactions; katham-why; na-shall not; jñeyam-know this; asmābhiḥ-by us; pāpāt-from sins; asmāt-ourselves; nivartitum-to cease; kula-kṣaya-the destruction of a dynasty; kṛtam-by so doing; doṣam-crime; prapaśyadbhiḥ-by those who can see; janārdana-O Kṛṣṇa.

TRANSLATION

O Janārdana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

PURPORT

A kṣatriya is not supposed to refuse to battle or gamble when he is so invited by some rival party. Under such obligation, Arjuna could not refuse to fight because he was challenged by the party of Duryodhana. In this connection, Arjuna considered that the other party might be blind to the effects of such a challenge. Arjuna, however, could see the evil consequences and could not accept the challenge. Obligation is actually binding when the effect is good, but when the effect is otherwise, then no one can be bound. Considering all these pros and cons, Arjuna decided not to fight.

TEXT 39

kula-kṣaye praṇaśyanti
kula-dharmāḥ sanātanāḥ
dharme naṣṭe kulaṁ kṛtsnam
adharmo 'bhibhavaty uta

SYNONYMS

kula-kṣaye-in destroying the family; praṇaśyanti-becomes vanquished; kula-dharmāḥ-the family traditions; sanātanāḥ-eternal; dharme-in religion; naṣṭe-being destroyed; kulam-family; kṛtsnam-wholesale; adharmaḥ-irreligious; abhibhavati-transforms; uta-it is said.

TRANSLATION

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice.

PURPORT

In the system of the varṇāśrama institution there are many principles of religious traditions to help members of the family grow properly and attain spiritual values. The elder members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elder members, such family traditions of purification may stop, and the remaining younger family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elder members of the family be slain.

TEXT 40

adharmābhibhavāt kṛṣṇa
praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ

SYNONYMS

adharma-irreligion; abhibhavāt-having been predominant; kṛṣṇa-O Kṛṣṇa; praduṣyanti-become polluted; kula-striyaḥ-family ladies; strīṣu -of the womanhood; duṣṭāsu-being so polluted; vārṣṇeya-O descendant of Vṛṣṇi; jāyate-it so becomes; varṇa-saṅkaraḥ-unwanted progeny.

TRANSLATION

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

PURPORT

Good population in human society is the basic principle for peace, prosperity and spiritual progress in life. The varṇāśrama religion's principles were so designed that the good population would prevail in society for the general spiritual progress of state and community. Such population depends on the chastity and faithfulness of its womanhood. As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require protection by the elder members of the family. By being engaged in various religious practices, women will not be misled into adultery. According to Cāṇakya Paṇḍit, women are generally not very intelligent and therefore not trustworthy. So, the different family traditions of religious activities should always engage them, and thus their chastity and devotion will give birth to a good population eligible for participating in the varṇāśrama system. On the failure of such varṇāśrama-dharma, naturally the women become free to act and mix with men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men also provoke adultery in society, and thus unwanted children flood the human race at the risk of war and pestilence.

TEXT 41

saṅkaro narakāyaiva
kula-ghnānāṁ kulasya ca
patanti pitaro hy eṣāṁ
lupta-piṇḍodaka-kriyāḥ

SYNONYMS

saṅkaraḥ-such unwanted children; narakāya-for hellish life; eva-certainly; kula-ghnānām-of those who are killers of the family; kulasya-of the family; ca-also; patanti-fall down; pitaraḥ-forefathers; hi-certainly; eṣām-of them; lupta-stopped; piṇḍa-offerings; udaka-water; kriyāḥ-performance.

TRANSLATION

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.

PURPORT

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This offering is performed by worship of Viṣṇu, because eating the remnants of food offered to Viṣṇu can deliver one from all kinds of sinful actions. Sometimes the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of prasādam food are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life. Such help rendered to forefathers is a family tradition, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life is not required to perform such actions. Simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of misery. It is stated in the Bhāgavatam:

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyamṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers." (Bhāg. 11.5.41) Such obligations are automatically fulfilled by performance of devotional service to the Supreme Personality of Godhead.

TEXT 42

doṣair etaiḥ kula-ghnānāṁ
varṇa-saṅkara-kārakaiḥ

utsādyante jāti-dharmāḥ
kula-dharmāś ca śāśvatāḥ

SYNONYMS

doṣaiḥ-by such faults; etaiḥ-all these; kula-ghnānām-of the destroyer of a family; varṇa-saṅkara-unwanted children; kārakaiḥ-by the doers; utsādyante-causes devastation; jāti-dharmāḥ-community project; kula-dharmāḥ-family tradition; ca-also; śāśvatāḥ-eternal.

TRANSLATION

Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated.

PURPORT

The four orders of human society, combined with family welfare activities as they are set forth by the institution of the sanātana-dharma or varṇāśrama-dharma, are designed to enable the human being to attain his ultimate salvation. Therefore, the breaking of the sanātana-dharma tradition by irresponsible leaders of society brings about chaos in that society, and consequently people forget the aim of life-Viṣṇu. Such leaders are called blind, and persons who follow such leaders are sure to be led into chaos.

TEXT 43

utsanna-kula-dharmāṇāṁ
manuṣyāṇāṁ janārdana
narake niyataṁ vāso
bhavatīty anuśuśruma

SYNONYMS

utsanna-spoiled; kula-dharmāṇām-of those who have the family traditions; manuṣyāṇām-of such men; janārdana-O Kṛṣṇa; narake-in hell; niyatam-always; vāsaḥ-residence; bhavati-it so becomes; iti-thus; anuśuśruma-I have heard by disciplic succession.

TRANSLATION

O Kṛṣṇa, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.

PURPORT

Arjuna bases his argument not on his own personal experience, but on what he has heard from the authorities. That is the way of receiving real knowledge. One cannot reach the real point of factual knowledge without being helped by the right person who is already established in that knowledge. There is a system in the varṇāśrama institution by which one has to undergo the process of ablution before death for his sinful activities. One who is always engaged in sinful activities must utilize the process of ablution called the prāyaścitta. Without doing so, one surely will be transferred to hellish planets to undergo miserable lives as the result of sinful activities.

TEXT 44

aho bata mahat pāpaṁ
kartuṁ vyavasitā vayam
yad rājya-sukha-lobhena
hantuṁ sva-janam udyatāḥ

SYNONYMS

ahaḥ-alas; bata-how strange it is; mahat-great; pāpam-sins; kartum-to perform; vyavasitāḥ-decided; vayam-we; yat-so that; rājya-kingdom; sukha-lobhena-driven by greed for royal happiness; hantum-to kill; svajanam-kinsmen; udyatāḥ-trying for.

TRANSLATION

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness.

PURPORT

Driven by selfish motives, one may be inclined to such sinful acts as the killing of one's own brother, father, or mother. There are many such instances in the history of the world. But Arjuna, being a saintly devotee of the Lord, is always conscious of moral principles and therefore takes care to avoid such activities.

TEXT 45

yadi mām apratīkāram
aśastraṁ śastra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyus
tan me kṣemataraṁ bhavet

SYNONYMS

yadi-even if; mām-unto me; apratīkāram-without being resistant; aśastram-without being fully equipped; śastra-pāṇayaḥ-those with weapons in hand; dhārtarāṣṭrāḥ-the sons of Dhṛtarāṣṭra; raṇe-in the battlefield; hanyuḥ-may kill; tat-that; me-mine; kṣemataram-better; bhavet-become.

TRANSLATION

I would consider it better for the sons of Dhṛtarāṣṭra to kill me unarmed and unresisting, rather than fight with them.

PURPORT

It is the custom-according to kṣatriya fighting principles-that an unarmed and unwilling foe should not be attacked. Arjuna, however, in such an enigmatic position, decided he would not fight if he were attacked by the enemy. He did not consider how much the other party was bent upon fighting. All these symptoms are due to softheartedness resulting from his being a great devotee of the Lord.

TEXT 46

sañjaya uvāca
evam uktvārjunaḥ saṅkhye

rathopastha upāviśat
visṛjya sa-śaraṁ cāpaṁ
śoka-saṁvigna-mānasaḥ
SYNONYMS

sañjayaḥ-Sañjaya; uvāca-said; evam-thus; uktvā-saying; arjunaḥ-Arjuna; saṅkhye-in the battlefield; ratha-chariot; upasthaḥ-situated on; upāviśat-sat down again; visṛjya-keeping aside; sa-śaram-along with arrows; cāpam-the bow; śoka-lamentation; saṁvigna-distressed; mānasaḥ-within the mind.

TRANSLATION

Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

PURPORT

While observing the situation of his enemy, Arjuna stood up on the chariot, but he was so afflicted with lamentation that he sat down again, setting aside his bow and arrows. Such a kind and softhearted person, in the devotional service of the Lord, is fit to receive self-knowledge.

Thus end the Bhaktivedanta Purports to the First Chapter of the Śrīmad-Bhagavad-gītā in the matter of Observing the Armies on the Battlefield of Kurukṣetra.

4.6 2. Contents of the Gītā Summarized

TEXT 1

sañjaya uvāca
taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ
SYNONYMS

sañjayaḥ uvāca-Sañjaya said; tam-unto Arjuna; tathā-thus; kṛpayā-by compassion; āviṣṭam-overwhelmed; aśru-pūrṇa-full of tears; ākula-depressed; īkṣaṇam-eyes; viṣīdantam-lamenting; idam-this; vākyam-words; uvāca-said; madhusūdanaḥ-the killer of Madhu.

TRANSLATION

Sañjaya said: Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusūdana, Kṛṣṇa, spoke the following words.

PURPORT

Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word ”Madhusūdana” is significant in this verse. Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress-the gross material body. One who does not know this and laments for the outward dress is called a śūdra, or one who laments unnecessarily. Arjuna was a kṣatriya, and this conduct was not expected from him. Lord Kṛṣṇa, however, can dissipate the lamentation of the ignorant man, and for this purpose the Bhagavad-gītā was sung by Him. This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Śrī Kṛṣṇa. This realization is made possible by working with the fruitive being situated in the fixed conception of the real self.

TEXT 2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna
SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; kutaḥ-wherefrom; tvā-unto you; kaśmalam-dirtiness; idam-this lamentation; viṣame-this hour of crisis; samupasthitam-arrived; anārya-persons who do not know the value of life; juṣṭam-practiced by; asvargyam-that which does not lead to higher planets; akīrti-infamy; karam-the cause of; arjuna-O Arjuna.

TRANSLATION

The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

PURPORT

Kṛṣṇa and the Supreme Personality of Godhead are identical. Therefore Lord Kṛṣṇa is referred to as ”Bhagavān” throughout the Gītā. Bhagavān is the ultimate in the Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman or the impersonal all-pervasive spirit; Paramātmā, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavān, or the Supreme Personality of Godhead, Lord Kṛṣṇa. In the Śrīmad-Bhāgavatam this conception of the Absolute Truth is explained thus:

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmeti bhagavān iti śabdyate.

”The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramātmā, and Bhagavān.” (Bhāg. 1.2.11) These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun’s surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun’s surface is further advanced. And one who can enter into the sun planet is the highest. Ordinary students who are satisfied by simply understanding the sunshine-its universal pervasiveness and the glaring effulgence of its impersonal nature-may be compared to those who can realize only the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramātmā feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the bhaktas, or the transcendentalists who have realized the Bhagavān feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

The Sanskrit word Bhagavān is explained by the great authority, Parāśara Muni, the father of Vyāsadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavān. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Kṛṣṇa can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahmā, Lord Śiva, or Nārāyaṇa, can possess opulences as fully as Kṛṣṇa. Therefore it is concluded in the Brahma-saṁhitā by Lord Brahmā himself that Lord Kṛṣṇa is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavān, known as Govinda, and He is the supreme cause of all causes.

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarua-kāraṇa-kāraṇam

”There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes.” (Brahma-saṁhitā 5.1)

In the Bhāgavatam also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge

”All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” (Bhag. 1.3.28)

Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna’s lamentation for his kinsmen is certainly unbecoming, and therefore Kṛṣṇa expressed His surprise with the word kutas, ”wherefrom.” Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as Āryans. The word āryan is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Viṣṇu, or Bhagavān, and they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Āryans. Although Arjuna was a kṣatriya, he was deviating from his prescribed duties by declining to fight. This act of cowardice is described as befitting the non-Āryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity to become famous in this world. Lord Kṛṣṇa did not approve of the so-called compassion of Arjuna for his kinsmen.

TEXT 3

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa

SYNONYMS

klaibyam-impotence; mā-do not; sma-take it; gamaḥ-go in; pārtha-O son of Pṛthā; na-never; etat-like this; tvayi-unto you; upapadyate-is befitting; kṣudram-very little; hṛdaya-heart; daurbalyam-weakness; tyaktvā-giving up; uttiṣṭha-get up; parantapa-O chastiser of the enemies.

TRANSLATION

O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

PURPORT

Arjuna was addressed as the ”son of Pṛthā,” who happened to be the sister of Kṛṣṇa’s father Vasudeva. Therefore Arjuna had a blood relationship with Kṛṣṇa. If the son of a ksatriya declines to fight, he is a kṣatriya in name only, and if the son of a brāhmaṇa acts impiously, he is a brāhmaṇa in name only. Such kṣatriyas and brāhmaṇas are unworthy sons of their fathers; therefore, Kṛṣṇa did not want Arjuna to become an unworthy son of a kṣatriya. Arjuna was the most intimate friend of Kṛṣṇa, and Kṛṣṇa was directly guiding him on the chariot; but in spite of all these credits, if Arjuna abandoned the battle, he would be committing an infamous act; therefore Kṛṣṇa said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhīṣma and his relatives, but Kṛṣṇa considered that sort of magnanimity not approved by authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Kṛṣṇa.

TEXT 4

arjuna uvāca
kathaṁ bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārhāv ari-sūdana

SYNONYMS

arjunaḥ uvāca-Arjuna said; katham-how; bhīṣmam-unto Bhīṣma; aham-I; saṅkhye-in the fight; droṇam-unto Droṇa; ca-also, madhusūdana-O killer of Madhu; iṣubhiḥ-with arrows; pratiyotsyāmi-shall counterattack; pūjā-arhau-those who are worshipable; arisūdana-O killer of the enemies.

TRANSLATION

Arjuna said: O killer of Madhu [Kṛṣṇa], how can I counterattack with arrows in battle men like Bhīṣma and Droṇa, who are worthy of my worship?

PURPORT

Respectable superiors like Bhīṣma the grandfather and Droṇācārya the teacher are always worshipable. Even if they attack, they should not be counterattacked. It is general etiquette that superiors are not to be offered even a verbal fight. Even if they are sometimes harsh in behavior, they should not be harshly treated. Then, how is it possible for Arjuna to counterattack them? Would Kṛṣṇa ever attack His own grandfather, Ugrasena, or His teacher, Sāndīpani Muni? These were some of the arguments by Arjuna to Kṛṣṇa.

TEXT 5

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān

SYNONYMS

gurūn-the superiors; ahatvā-by killing; hi-certainly; mahā-anubhāvān-great souls; śreyaḥ-it is better; bhoktum-to enjoy life; bhaikṣyam-begging; api-even; iha-in this life; loke-in this world; hatvā-killing; artha-gain; kāmān-so desiring; tu-but; gurūn-superiors; iha-in this world; eva-certainly; bhuñjīya-has to enjoy; bhogān-enjoyable things; rudhira-blood; pradigdhān-tainted with.

TRANSLATION

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

PURPORT

According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhīṣma and Droṇa were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances, they have lost the respectability of teachers. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood.

TEXT 6

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

SYNONYMS

na-nor; ca-also; etat-this; vidmaḥ-do know; katarat-which; naḥ-us; garīyaḥ-better; yat-what; vā-either; jayema-conquer us; yadi-if; vā-or; naḥ-us; jayeyuḥ-conquer; yān-those; eva-certainly; hatvā-by killing; na-never; jijīviṣāmaḥ-want to live; te-all of them; avasthitāḥ-are situated; pramukhe-in the front; dhārtarāṣṭrāḥ-the sons of Dhṛtarāṣṭra.

TRANSLATION

Nor do we know which is better-conquering them or being conquered by them. The sons of Dhṛtarāṣṭra, whom if we killed we should not care to live, are now standing before us on this battlefield.

PURPORT

Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the kṣatriyas, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhṛtarāṣṭra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be another kind of defeat for them. All these considerations by Arjuna definitely prove that he was not only a great devotee of the Lord but that he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Śrī Kṛṣṇa (his spiritual master), indicate. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

TEXT 7

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

SYNONYMS

kārpaṇya-miserly; doṣa-weakness; upahata-being inflicted by; svabhāvaḥ-characteristics; pṛcchāmi-I am asking; tvām-unto You; dharma-religion; saṁmūḍha-bewildered; cetāḥ-in heart; yat-what; śreyaḥ-all-good; syāt-may be; niścitam-confidently; brūhi-tell; tat-that; me-unto me; śiṣyaḥ-disciple; te-Your; aham-I am; śādhi-just instruct; mām-me; tvām-unto You; prapannam-surrendered.

TRANSLATION

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

PURPORT

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse.

Who is the man in material perplexities? It is he who does not understand the problems of life. In the Garga Upaniṣad the perplexed man is described as follows:

yo vā etad akṣaraṁ gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ

"He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization." This human form of life is a most valuable asset for the living entity who can ultilize it for solving the problems of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the brāhmaṇa, or he who is intelligent enough to utilize this body to solve all the problems of life.

The kṛpaṇas, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of "skin disease." The kṛpaṇa thinks that he is able to protect his family members from death; or the kṛpaṇa thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes ot his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of Bhagavad-gītā, and Arjuna is the first disciple for understanding the Gītā. How Arjuna understands the Bhagavad-gītā is stated in the Gītā itself. And yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person, but to "the unborn within Kṛṣṇa." There is no difference between Kṛṣṇa's within and without. And one who has no sense of this understanding is the greatest fool in trying to understand Bhagavad-gītā.

TEXT 8

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam

SYNONYMS

na-do not; hi-certainly; prapaśyāmi-I see; mama-my; apanudyāt-they can drive away; yat-that; śokam-lamentation; ucchoṣaṇam-drying up; indriyāṇām-of the senses; avāpya-achieving; bhūmau-on the earth; asapatnam-without rival; ṛddham-prosperous; rājyam-kingdom; surāṇām-of the demigods; api-even; ca-also; ādhipatyam-supremacy.

TRANSLATION

I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it even if I win an unrivalled kingdom on the earth with sovereignty like that of the demigods in heaven.

PURPORT

Although Arjuna was putting forward so many arguments based on knowledge of the principles of religion and moral codes, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Śrī Kṛṣṇa. He could understand that his so-called knowledge was useless in driving away his problems, which were drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Kṛṣṇa. Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can only be given by a spiritual master like Kṛṣṇa. Therefore, the conclusion is that a spiritual master who is one hundred percent Kṛṣṇa conscious is the bona fide spiritual master, for he can solve the problems of life. Lord Caitanya said that one who is master in the science of Kṛṣṇa consciousness, regardless of his social position, is the real spiritual master.

kibāvipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya.

(Caitanya-caritāmṛta, Madhya 8.127)

”It does not matter whether a person is a vipra [learned scholar in Vedic wisdom] or is born in a lower family, or is in the renounced order of life-if he is master in the science of Kṛṣṇa, he is the perfect and bona fide spiritual master.” So without being a master in the science of Kṛṣṇa consciousness, no one is a bona fide spiritual master. It is also said in Vedic literatures:

ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād vaiṣṇavaḥ śvapaco guruḥ

”A scholarly brāhmaṇa, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaiṣṇava, or expert in the science of Kṛṣṇa consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava, or Kṛṣṇa conscious.”

The problems of material existence-birth, old age, disease and death-cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth, and economically developed, yet the problems of material existence are still present. They are seeking peace in different ways, but they ean achieve real happiness only if they consult Kṛṣṇa, or the Bhagavad-gītā and Śrīmad-Bhāgavatam-which constitute the science of Kṛṣṇa-or the bona fide representative of Kṛṣṇa, the man in Kṛṣṇa consciousness.

If economic development and material comforts could drive away one’s lamentations for family, social, national or international inebrieties, then Arjuna would not have said that even an unrivalled kingdom on earth or supremacy like that of the demigods in the heavenly planets would not be able to drive away his lamentations. He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation into a higher planetary situation, as men are now seeking a place on the moon planet, can also be finished at one stroke. The Bhagavad-gītā confirms this: kṣīṇe puṇye martyalokaṁ viśanti ”When the results of pious activities are finished, one falls down again from the peak of happiness to the lowest status of life.” Many politicians of the world have fallen down in that way. Such downfalls only constitute more causes for lamentation.

Therefore, if we want to curb lamentation for good, then we have to take shelter of Kṛṣṇa, as Arjuna is seeking to do. So Arjuna asked Kṛṣṇa to solve his problem definitely, and that is the way of Kṛṣṇa consciousness.

TEXT 9

sañjaya uvāca
evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; evam-thus; uktvā-speaking; hṛṣīkeśam-unto Kṛṣṇa, the master of the senses; guḍākeśaḥ-Arjuna, the master at curbing ignorance; parantapaḥ-the chastiser of the enemies; na yotsye-I shall not fight; iti-thus; govindam-unto Kṛṣṇa, the giver of pleasure; uktvā-saying; tūṣṇīm-silent; babhūva-became; ha-certainly.

TRANSLATION

Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, ”Govinda, I shall not fight,” and fell silent.

PURPORT

Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapaḥ). Although Arjuna was for the time being overwhelmed with false grief due to family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Kṛṣṇa consciousness, and would then surely fight. Thus Dhṛtarāṣṭra’s joy would be frustrated, since Arjuna would be enlightened. by Kṛṣṇa and would fight to the end.

TEXT 10

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ

SYNONYMS

tam-unto him; uvāca-said; hṛṣīkeśaḥ-the master of the senses, Kṛṣṇa; prahasan-smiling; iva-like that; bhārata-O Dhṛtarāṣṭra, descendant of Bharata; senayoḥ-of the armies; ubhayoḥ-of both parties; madhye-between; viṣīdantam-unto the lamenting one; idam-the following; vacaḥ-words.

TRANSLATION

O descendant of Bharata, at that time Kṛṣṇa, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

PURPORT

The talk was going on between intimate friends, namely the Hṛṣīkeśa and the Guḍākeśa. As friends, both of them were on the same level, but one of them voluntarily became a student of the other. Kṛṣṇa was smiling because a friend had chosen to become a disciple. As Lord of all, He is always in the superior position as the master of everyone, and yet the Lord accepts one who wishes to be a friend, a son, a lover or a devotee, or who wants Him in such a role. But when He was accepted as the master, He at once assumed the role and talked with the disciple like the master-with gravity, as it is required. It appears that the talk between the master and the disciple was openly exchanged in the presence of both armies so that all were benefitted. So the talks of Bhagavad-gītā are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them.

TEXT 11

śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; aśocyān-that which is not worthy of lamentation; anvaśocaḥ-you are lamenting; tvam-you; prajñā-vādāḥ-learned talks; ca-also; bhāṣase-speaking; gata-lost; asūn-life; agata-not past; asūn-life; ca-also; na-never; anuśocanti-lament; paṇḍitāḥ-the learned.

TRANSLATION

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

PURPORT

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, you are talking like a learned man, but you do not know that one who is learned-one who knows what is body and what is soul-does not lament for any stage of the body, neither in the living nor in the dead condition. As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.

TEXT 12

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

SYNONYMS

na-never; tu-but; eva-certainly; aham-I; jātu-become; na-never; āsam-existed; na-it is not so; tvam-yourself; na-not; ime-all these; janādhipāḥ-kings; na-never; ca-also; eva-certainly; na-not like that; bhaviṣyāmaḥ-shall exist; sarve-all of us; vayam-we; ataḥ param-hereafter.

TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

PURPORT

In the Vedas, in the Kaṭha Upaniṣad as well as in the Śvetāśvatara Upaniṣad, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reaction of work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās
teṣāṁ śāntiḥ śāśvatī netareṣām.
(Kaṭha 2.2.13)

The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge. The Lord says clearly that He Himself, Arjuna, and all the kings who are assembled on the battlefield, are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned as well as in their liberated situations. The Supreme Personality of Godhead is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual, eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

The Māyāvādī theory that after liberation the individual soul, separated by the covering of māyā or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Kṛṣṇa, the supreme authority. Nor is the theory that we only think of individuality in the conditioned state supported herein. Kṛṣṇa clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the Upaniṣads, will continue eternally. This statement of Kṛṣṇa is authoritative because Kṛṣṇa cannot be subject to illusion. If individuality is not a fact, then Kṛṣṇa would not have stressed it so much-even for the future. The Māyāvādī may argue that the individuality spoken of by Kṛṣṇa is not spiritual, but material. Even accepting the argument that the individuality is material, then how can one distinguish Kṛṣṇa's individuality? Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His Bhagavad-gītā has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The Gītā is above such literature. No mundane book compares with the Bhagavad-gītā. When one accepts Kṛṣṇa as an ordinary man, the Gītā loses all importance. The Māyāvādī argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great ācāryas like Śrī Rāmānuja and others. It is clearly mentioned in many places in the Gītā that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee's approach to the teachings of the Gīta is something like bees licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the Bhagavad-gītā can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the Gītā be touched by persons who envy the very existence of the Lord. Therefore, the Māyāvādī explanation of the Gītā is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Māyāvādīs and warns that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the Gītā. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and of the Lord is an eternal fact, and it is confirmed by the Vedas as above mentioned.

TEXT 13

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

SYNONYMS

dehinaḥ-of the embodied; asmin-in this; yathā-as; dehe-in the body; kaumāram-boyhood; yauvanam-youth; jarā-old age; tathā-similarly; dehāntara-transference of the body; prāptiḥ-achievement; dhīraḥ-the sober; tatra-thereupon; na-never; muhyati-deluded.

TRANSLATION

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

PURPORT

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth-either material or spiritual-there was no cause for lamentation by Arjuna on account of death, neither for Bhīṣma nor for Droṇa, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhīṣma and Droṇa, being noble souls, were surely going to have either spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature-both material and spiritual-is called a dhīra or a most sober man. Such a man is never deluded by the change of bodies. The Māyāvādī theory of oneness of the spirit soul cannot be entertained on the ground that spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable.

As confirmed in the Gītā, the fragmental portions of the Supreme exist eternally (sanātana) and are called kṣara; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same-fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul who is present in each and every individual body and is known as the Paramātmā, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Śrī Kṛṣṇa. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Kṛṣṇa, and Kṛṣṇa is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (māyā), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of māyā, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgotten soul deluded by māyā.

TEXT 14

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

SYNONYMS

mātrā-sensuous; sparśāḥ-perception; tu-only; kaunteya-O son of Kuntī; śīta-winter; uṣṇa-summer; sukha-happiness; duḥkha-daḥ-giving pain; āgama-appearing; apāyinaḥ-disappearing; anityāḥ-nonpermanent; tān-all of them; titikṣasva-just try to tolerate; bhārata-O descendant of the Bhārata dynasty.

TRANSLATION

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

PURPORT

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning even during the month of Māgha (January-February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the kṣatriyas, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge because by knowledge and devotion only can one liberate himself from the clutches of māyā (illusion).

The two different names of address given to Arjuna are also significant. To address him as Kaunteya signifies his great blood relations from his mother's side; and to address him as Bhārata signifies his greatness from his father's side. From both sides he is supposed to have a great heritage. A great heritage brings responsibility in the matter of proper discharge of duties; therefore, he cannot avoid fighting.

TEXT 15

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

SYNONYMS

yam-one who; hi-certainly; na-never; vyathayanti-are distressing; ete-all these; puruṣam-to a person; puruṣarṣabha-is best among men; sama-unaltered; duḥkha-distress; sukham-happiness; dhīram-patient; saḥ-he; amṛtatvāya-for liberation; kalpate-is considered eligible.

TRANSLATION

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

PURPORT

Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation. In the varṇāśrama institution, the fourth stage of life, namely the renounced order (sannyāsa) is a painstaking situation. But one who is serious about making his life perfect surely adopts the sannyāsa order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a kṣatriya, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons. Lord Caitanya took sannyāsa at the age of twenty-four, and His dependants, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took sannyāsa and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

TEXT 16

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas
tv anayos tattva-darśibhiḥ

SYNONYMS

na-never; asataḥ-of the nonexistent; vidyate-there is; bhāvaḥ-endurance; na-never; abhāvaḥ-changing quality; vidyate-there is; sataḥ-of the eternal; ubhayoḥ-of the two; api-verily; dṛṣṭaḥ-observed; antaḥ-conclusion; tu-but; anayoḥ-of them; tattva-truth; darśibhiḥ-by the seers.

TRANSLATION

Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.

PURPORT

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different cells is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite all changes of the body and the mind. That is the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. In the Viṣṇu Purāṇa it is stated that Viṣṇu and His abodes all have self-illuminated spiritual existence. "Jyotīṁṣi viṣṇur bhavanāni viṣṇuḥ." The words existent and nonexistent refer only to spirit and matter. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the Vedānta-sūtras, as well as in the Śrīmad-Bhāgavatam, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature, as it will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as the Supreme, and energy or nature is accepted as the subordinate. The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the taught. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the Bhagavad-gītā for the enlightenment of all living entities for all time.

TEXT 17

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati

SYNONYMS

avināśi-imperishable; tu-but; tat-that; viddhi-know it; yena-by whom; sarvam-all of the body; idam-this; tatam-widespread; vināśam-destruction; avyayasya-of the imperishable; asya-of it; na kaścit-no one; kartum-to do; arhati-able.

TRANSLATION

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

PURPORT

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of an individual soul, and the symptom of the soul's presence is perceived as individual consciousness. This soul is described as one ten-thousandth part of the upper portion of the hair point in size. The Śvetāśvatara Upaniṣad confirms this:

bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate.

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul." (Svet. 5.9) Similarly, in the Bhāgavatam the same version is stated:

keśāgra-śata-bhāgasya śatāṁśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarupo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ

"There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."

Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are innumerable. This very small spiritual spark is the basic principle of the material body, and the influence of such a spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived in the body by any means of material administration. Therefore, consciousness is not due to any amount of material combination, but to the spirit soul. In the Muṇḍaka Upaniṣad the measurement of the atomic spirit soul is further explained:

eṣo 'ṇurātmā cetasā veditavyo
yasmin prāṇaḥ pañcadhā saṁviveśa
prāṇaiś cittaṁ sarvam otam prajānāṁ
yasmin viśuddhe vibhavaty eṣa ātmā.

"The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [prāṇa, apāna, vyāna, samāna and udāna], is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited." (Muṇḍ. 3.1.9)

The haṭha-yoga system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures-not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere.

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading Viṣṇu-tattva.

The influence of the atomic soul can be spread all over a particular body. According to the Muṇḍaka Upaniṣad, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body.

Such atomic particles of the spirit whole are compared to the sunshine molecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name prabhā or superior energy. Neither Vedic knowledge nor modern science denies the existence of the spirit soul in the body, and the science of the soul is explicitly described in the Bhagavad-gītā by the Personality of Godhead Himself.

TEXT 18

antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata

SYNONYMS

antavantaḥ-perishable; ime-all these; dehāḥ-material bodies; nityasya-eternal in existence; uktāḥ-it is so said; sarīriṇaḥ-the embodied souls; anāśinaḥ-never to be destroyed; aprameyasya-immeasurable; tasmāt-therefore; yudhyasva-fight; bhārata-O descendant of Bharata.

TRANSLATION

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

PURPORT

The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation because the living entity can neither be killed as he is, nor can the material body, which cannot be saved for any length of time, be permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the Vedānta-sūtras the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and sacrifice the material body for the cause of religion.

TEXT 19

ya enaṁ vetti hantāraṁ
yaś cainaṁ manyate hatam
ubhau tau na vijānīto
nāyaṁ hanti na hanyate

SYNONYMS

yaḥ-anyone; enam-this; vetti-knows; hantāram-the killer; yaḥ-anyone; ca-also; enam-this; manyate-thinks; hatam-killed; ubhau-both of them; tau-they; na-never; vijānītaḥ-in knowledge; na-never; ayam-this; hanti-kills; na-nor; hanyate-be killed.

TRANSLATION

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.

PURPORT

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. The spirit soul is so small that it is impossible to kill him by any material weapon, as is evident from the previous verses. Nor is the living entity killable because of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is, ”māhiṁsyāt sarva-bhūtāni” never commit violence to anyone. Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

TEXT 20

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato ’yaṁ purāṇo
na hanyate hanyamāne śarīre

SYNONYMS

na-never; jāyate-takes birth; mriyate-never dies; vā-either; kadācit-at any time (past, present or future); na-never; ayam-this; bhūtvā-came into being; bhavitā-will come to be; vā-or; na-not; bhūyaḥ-or has come to be; ajaḥ-unborn; nityaḥ-eternal; śāśvataḥ-permanent; ayam-this; purāṇaḥ-the oldest; na-never; hanyate-is killed; hanyamāne-being killed; śarīre-by the body.

TRANSLATION

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

PURPORT

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or kūṭastha. The body is subject to six kinds of transformations. It takes its birth in the womb of the mother’s body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. The soul is not born, but, because he takes on a material body, the body takes its birth. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing, and primeval-that is, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. The soul does not at any time become old, as the body does. The so-called old man, therefore, feels himself to be in the same spirit as in his childhood or youth. The changes of the body do not affect the soul. The soul does not deteriorate like a tree, nor anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls; and, owing to the body, they appear as children of a particular man. The body develops because of the soul’s presence, but the soul has neither offshoots nor change. Therefore, the soul is free from the six changes of the body.

In the Kaṭha Upaniṣad also we find a similar passage which reads:

na jāyate mriyate vā vipaścin
nāyaṁ kutaścin na vibhūva kaścit

ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre.
(Kaṭha 1.2.18)

The meaning and purport of this verse is the same as in the Bhagavad-gītā, but here in this verse there is one special word, vipaścit, which means learned or with knowledge.

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little light in the sky early in the morning, we can understand that the sun is in the sky. Similarly, since there is some consciousness in all bodies-whether man or animal-we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge-past, present and future. The consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa's teachings of Bhagavad-gītā would be useless.

There are two kinds of souls-namely the minute particle soul (aṇu-ātmā) and the Supersoul (the vibhu-ātmā). This is also confirmed in the Kaṭha Upaniṣad in this way:

aṇor aṇīyān mahato mahīyān
ātmāsya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko
dhātuḥ prasādān mahimānam ātmanaḥ
(Kaṭha 1.2.20)

"Both the Supersoul [Paramātmā] and the atomic soul [jīvātmā] are situated on the same tree of the body within the same heart of the living being, and only one who has become free from all material desires as well as lamentations can, by the grace of the Supreme, understand the glories of the soul." Kṛṣṇa is the fountainhead of the Supersoul also, as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature; therefore he requires to be enlightened by Kṛṣṇa, or by His bona fide representative (the spiritual master).

TEXT 21

vedāvināśinaṁ nityaṁ
ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam

SYNONYMS

veda-in knowledge; avināśinam-indestructible; nityam-always; yaḥ-one who; enam-this (soul); ajam-unborn; avyayam-immutable; katham-how; saḥ-he; puruṣaḥ-person; pārtha-O Pārtha (Arjuna); kam-whom; ghātayati-hurts; hanti-kills; kam-whom.

TRANSLATION

O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

PURPORT

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he orders violence to another person according to the codes of justice. In Manu-saṁhitā, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king's punishment of hanging a murderer is actually beneficial. Similarly, when Kṛṣṇa orders fighting, it must be concluded that violence is for supreme justice, and, as such, Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Kṛṣṇa, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by Arjuna at the instruction of Kṛṣṇa is with full knowledge, so there is no possibility of sinful reaction.

TEXT 22

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

SYNONYMS

vāsāṁsi-garments; jīrṇāni-old and worn out; yathā-as it is; vihāya-giving up; navāni-new garments; gṛhṇāti-does accept; naraḥ-a man; aparāṇi-other; tathā-in the same way; śarīrāṇi-bodies; vihāya-giving up; jīrṇāni-old and useless; anyāni-different; saṁyāti-verily accepts; navāni-new sets; dehī-the embodied.

TRANSLATION

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

PURPORT

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in the previous verse.

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul.The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The Vedas, like the Muṇḍaka Upaniṣad, as well as the Śvetāśvatara Upanisad, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. Of these two birds-although they are the same in quality-one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another or from one body to another. The jīva soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master-as Arjuna agreed to do by voluntary surrender unto Kṛṣṇa for instruction-the subordinate bird immediately becomes free from all lamentations. Both the Kaṭha Upaniṣad and Śvetāśvatara Upaniṣad confirm this:

samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam asya
mahimānam iti vīta-śokaḥ

"Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories-at once the suffering bird becomes free from all anxieties." Arjuna has now turned his face towards his eternal friend, Kṛṣṇa, and is understanding the Bhagavad-gītā from Him. And thus, hearing from Kṛṣṇa, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna's lamentation.

TEXT 23

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ

SYNONYMS

na-never; enam-unto this soul; chindanti-can cut into pieces; śastrāṇi -all weapons; na-never; enam-unto this soul; dahati-burns; pāvakaḥ-fire; na-never; ca-also; enam-unto this soul; kledayanti-moistens; āpaḥ -water; na-never; śoṣayati-dries; mārutaḥ-wind.

TRANSLATION

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

PURPORT

All kinds of weapons, swords, flames, rains, tornadoes, etc., are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different types of material elements. Firearms were counteracted by water weapons, which are now unknown to modern science. Nor do modern scientists have knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces, nor annihilated by any number of weapons, regardless of scientific devices.

Nor was it ever possible to cut the individual souls from the original Soul. The Māyāvādī, however, cannot describe how the individual soul evolved from ignorance and consequently became covered by illusory energy. Because they are atomic individual souls (sanātana) eternally, they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of the fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the Varāha Purāṇa, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the Bhagavad-gītā also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

TEXT 24

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

SYNONYMS

acchedyaḥ-unbreakable; ayam-this soul; adāhyaḥ-cannot be burned; ayam-this soul; akledyaḥ-insoluble; aśoṣyaḥ-cannot be dried; eva-certainly; ca-and; nityaḥ-everlasting; sarva-gataḥ-all-pervading; sthāṇuḥ-unchangeable; acalaḥ-immovable; ayam-this soul; sanātanaḥ-eternally the same.

TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

PURPORT

All these qualifications of the atomic soul definitely prove that the individual soul is eternally the atomic particle of the spirit whole, and he remains the same atom eternally, without change. The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously. After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead.

The word sarva-gataḥ (all-pervading) is significant because there is no doubt that living entities are all over God's creation. They live on the land, in the water, in the air, within the earth and even within fire. The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire. Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there. If the sun globe is uninhabited, then the word sarva-gataḥ-living everywhere-becomes meaningless.

TEXT 25

avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ
nānuśocitum arhasi

SYNONYMS

avyaktaḥ-invisible; ayam-this soul; acintyaḥ-inconceivable; ayam-this soul; avikāryaḥ-unchangeable; ayam-this soul; ucyate-is said; tasmāt-therefore; evam-like this; viditvā-knowing it well; enam-this soul; na-do not; anuśocitum-may lament over; arhasi-you deserve.

TRANSLATION

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

PURPORT

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of śruti or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no other source of understanding the identity of the father except by the authority of the mother. Similarly, there is no other source of understanding the soul except by studying the Vedas. In other words, the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious-that also is the statement of the Vedas, and we have to accept that. Unlike the bodily changes, there is no change in the soul. As eternally unchangeable, the soul remains atomic in comparison to the infinite Supreme Soul. The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the Vedas in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly without error.

TEXT 26

atha cainaṁ nitya-jātaṁ
nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho
nainaṁ śocitum arhasi

SYNONYMS

atha-if, however; ca-also; enam-this soul; nitya-jātam-always born; nityam-forever; vā-either; manyase-so think; mṛtam-dead; tathāpi-still; tvam-you; mahā-bāho-O mighty-armed one; na-never; enam-about the soul; śocitum-to lament; arhasi-deserve.

TRANSLATION

If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed.

PURPORT

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the Bhagavad-gītā, it appears that such philosophers existed, and they were known as the Lokāyatikas and Vaibhāṣikas. These philosophers maintained that life symptoms, or soul, takes place at a certain mature condition of material combination. The modern material scientist and materialist philosophers also think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms develop by interaction of the physical and chemical elements. The science of anthropology is based on this philosophy. Currently, many pseudo-religions-now becoming fashionable in America-are also adhering to this philosophy, as well as to the nihilistic nondevotional Buddhist sects.

Even if Arjuna did not believe in the existence of the soul-as in the Vaibhāṣika philosophy-there would still have been no cause for lamentation. No one laments the loss of a certain bulk of chemicals and stops discharging his prescribed duty. On the other hand, in modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the Vaibhāṣika philosophy, the so-called soul or ātmā vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul, or whether he did not believe in the existence of the soul, he had no reason to lament. According to this theory, since there are so many living entities generating out of matter every moment, and so many of them are being vanquished every moment, there is no need to grieve for such an incidence. However, since he was not risking rebirth of the soul, Arjuna had no reason to be afraid of being affected with sinful reactions due to his killing his grandfather and teacher. But at the same time, Kṛṣṇa sarcastically addressed Arjuna as mahā-bāhu, mighty-armed, because He, at least, did not accept the theory of the Vaibhāṣikas, which leaves aside the Vedic wisdom. As a kṣatriya, Arjuna belonged to the Vedic culture, and it behooved him to continue to follow its principles.

TEXT 27

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

SYNONYMS

jātasya-one who has taken his birth; hi-certainly; dhruvaḥ-a fact; mṛtyuḥ-death; dhruvam-it is also a fact; janma-birth; mṛtasya-of the dead; ca-also; tasmāt-therefore; aparihārye-for that which is unavoidable; arthe-in the matter of; na-do not; tvam-you; śocitum-to lament; arhasi-deserve.

TRANSLATION

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

PURPORT

One has to take birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kurukṣetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a kṣatriya. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

TEXT 28

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

SYNONYMS

avyaktādīni-in the beginning unmanifested; bhūtāni-all that are created; vyakta-manifested; madhyāni-in the middle; bhārata-O descendant of Bharata; avyakta-nonmanifested; nidhanāni-all that are vanquished; eva-it is all like that; tatra-therefore; kā-what; paridevanā-lamentation.

TRANSLATION

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

PURPORT

Accepting that there are two classes of philosophers, one believing in the existence of soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if, for argument's sake, we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested-that is the difference. Then what cause is there for lamentation either in the stage of manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

And if we accept the Vedic conclusion as stated in the Bhagavad-gītā (antavanta ime dehāḥ) that these material bodies are perishable in due course of time (nityasyoktāḥ śarīriṇaḥ) but that soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul, or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

TEXT 29

āścarya-vat paśyati kaścid enam
āścarya-vad vadati tathaiva cānyaḥ
āścarya-vac cainam anyaḥ śṛṇoti
śrutvāpy enaṁ veda na caiva kaścit

SYNONYMS

āścaryavat-amazing; paśyati-see; kaścit-some; enam-this soul; āścaryavat-amazing; vadati-speak; tathā-there; eva-certainly; ca-also; anyaḥ-others; āścaryavat-similarly amazing; ca-also; enam-this soul; anyaḥ-others; śṛṇoti-hear; śrutvā-having heard; api-even; enam-this soul; veda-do know; na-never; ca-and; eva-certainly; kaścit-anyone.

TRANSLATION

Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

PURPORT

Since Gītopaniṣad is largely based on the principles of the Upaniṣads, it is not surprising to also find this passage in the Kaṭha Upaniṣad.

śravaṇāyāpi bahubhir yo na labhyaḥ
śṛṇvanto 'pi bahavo yaḥ na vidyuḥ
āścaryo vaktā kuśalo 'sya labdhā
āścaryo jñātā kuśalānuśiṣṭaḥ.

The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing. Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahmā, the first living being in the universe. Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so engrossed in subject matter for sense gratification that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence. Perhaps one has no idea that one must think of the soul, and also make a solution of the material miseries.

Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. It is very difficult to find a man who perfectly understands the position of the soul, the Supersoul, the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful. The easiest process for understanding the subject matter of self, however, is to accept the statements of the Bhagavad-gītā spoken by the greatest authority, Lord Kṛṣṇa, without being deviated by other theories. But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to accept Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

TEXT 30

dehī nityam avadhyo 'yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi

SYNONYMS

dehī-the owner of the material body; nityam-eternally; avadhyaḥ-cannot be killed; ayam-this soul; dehe-in the body; sarvasya-of everyone; bhārata-O descendant of Bharata; tasmāt-therefore; sarvāṇi-all; bhūtāni-living entities (that are born); na-never; tvam-yourself; śocitum -to lament; arhasi- deserve.

TRANSLATION

O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

PURPORT

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a kṣatriya should not abandon his duty out of fear that his grandfather and teacher-Bhīṣma and Droṇa-will die in the battle. On the authority of Śrī Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

TEXT 31

sva-dharmam api cāvekṣya
na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat
kṣatriyasya na vidyate

SYNONYMS

svadharmam-one's own religious principles; api-also; ca-indeed; avekṣya-considering; na-never; vikampitum-to hesitate; arhasi-you deserve; dharmyāt-from religious principles; hi-indeed; yuddhāt-of fighting; śreyaḥ-better engagements; anyat-anything else; kṣatriyasya-of the kṣatriya; na-does not; vidyate-exist.

TRANSLATION

Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

PURPORT

Out of the four orders of social administration, the second order, for the matter of good administration, is called kṣatriya. Kṣat means hurt. One who gives protection from harm is called kṣatriya (trayate-to give protection). The kṣatriyas are trained for killing in the forest. A kṣatriya would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system is being followed even up to the present day by the kṣatriya kings of Jaipur state. The kṣatriyas are specially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore, kṣatriyas are never meant for accepting directly the order of sannyāsa or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

āhaveṣu mitho 'nyonyaṁ jighāṁsanto mahīkṣitaḥ
yuddhamānāḥ paraṁ śaktyā svargaṁ yānty aparāṅmukhāḥ
yajñeṣu paśavo brahman hanyante satataṁ dvijaiḥ
saṁskṛtāḥ kila mantraiś ca te 'pi svargam avāpnuvan.

"In the battlefield, a king or kṣatriya, while fighting another king envious of him, is eligible for achieving heavenly planets after death, as the brāhmaṇas also attain the heavenly planets by sacrificing animals in the sacrificial fire." Therefore, killing on the battle on the religious principle and the killing of animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefitted by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the kṣatriyas killed in the battlefield also attain the heavenly planets as do the brāhmaṇas who attain them by offering sacrifice.

There are two kinds of svadharmas, specific duties. As long as one is not liberated, one has to perform the duties of that particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one's svadharma-specific duty-becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the brāhmaṇas and kṣatriyas respectively, and such duties are unavoidable. Svadharma is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane svadharma is called varṇāśrama-dharma, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of varṇāśrama-dharma, or specific duties in terms of the specific modes of nature of the body obtained. Discharging one's specific duty in any field of action in accordance with varṇāśrama-dharma serves to elevate one to a higher status of life.

TEXT 32

yadṛcchayā copapannaṁ
svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham īdṛśam

SYNONYMS

yadṛcchayā-by its own accord; ca-also; upapannam-arrived at; svarga-heavenly planet; dvāram-door; apāvṛtam-wide open; sukhinaḥ-very happy; kṣatriyāḥ-the members of the royal order; pārtha-O son of Pṛthā; labhante-do achieve; yuddham-war; īdṛśam-like this.

TRANSLATION

O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

PURPORT

As supreme teacher of the world, Lord Kṛṣṇa condemns the attitude of Arjuna who said, "I do not find any good in this fighting. It will cause perpetual habitation in hell." Such statements by Arjuna were due to ignorance only. He wanted to become nonviolent in the discharge of his specific duty. For a kṣatriya to be in the battlefield and to become nonviolent is the philosophy of fools. In the Parāśara-smṛti or religious codes made by Parāśara, the great sage and father of Vyāsadeva, it is stated:

kṣatriyo hi prajā rakṣan śastra-pāṇiḥ pradaṇḍayan
nirjitya parasainyādi kṣitiṁ dharmeṇa pālayet.

"The kṣatriya's duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with religious principles, he should rule over the world."

Considering all aspects, Arjuna had no reason to refrain from fighting. If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets whose doors were wide open to him. Fighting would be for his benefit in either case.

TEXT 33

atha cet tvam imaṁ dharmyaṁ
saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca
hitvā pāpam avāpsyasi

SYNONYMS

atha-therefore; cet-if; tvam-you; imam-this; dharmyam-religious duty; saṅgrāmam-fighting; na-do not; kariṣyasi-perform; tataḥ-then; svadharmam-your religious duty; kīrtim–reputation; ca-also; hitvā-losing; pāpam-sinful reaction; avāpsyasi-do gain.

TRANSLATION

If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

PURPORT

Arjuna was a famous fighter, and he attained fame by fighting many great demigods, including even Lord Śiva. After fighting and defeating Lord Śiva in the dress of a hunter, Arjuna pleased the Lord and received as a reward a weapon called pāśupata-astra. Everyone knew that he was a great warrior. Even Droṇācārya gave him benediction and awarded him the special weapon by which he could kill even his teacher. So he was credited with so many military certificates from many authorities, including his adopted father Indra, the heavenly king. But if he abandoned the battle, he would not only neglect his specific duty as a kṣatriya, but he would lose all his fame and good name and thus prepare his royal road to hell. In other words, he would go to hell, not by fighting, but by withdrawing from battle.

TEXT 34

akīrtiṁ cāpi bhūtāni
kathayiṣyanti te 'vyayām
sambhāvitasya cākīrtir
maraṇād atiricyate

SYNONYMS

akīrtim-infamy; ca-also; api-over and above; bhūtāni-all people; kathayiṣyanti-will speak; te-of you; avyayām-forever; sambhāvitasya-for a respectable man; ca-also; akīrtiḥ-ill fame; maraṇāt-than death; atiricyate-becomes more than.

TRANSLATION

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

PURPORT

Both as friend and philosopher to Arjuna, Lord Kṛṣṇa now gives His final judgement regarding Arjuna's refusal to fight. The Lord says, "Arjuna, if you leave the battlefield, people will call you a coward even before your actual flight. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd do better to die in the battle. For a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better to die in the battle. That will save you from the ill fame of misusing My friendship and from losing your prestige in society."

So, the final judgement of the Lord was for Arjuna to die in the battle and not withdraw.

TEXT 35

bhayād raṇād uparataṁ
maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato
bhūtvā yāsyasi lāghavam

SYNONYMS

bhayāt-out of fear; raṇāt-from the battlefield; uparatam-ceased; maṁsyante-will consider; tvām-unto you; mahā-rathāḥ-the great generals; yeṣām-of those who; ca-also; tvam-you; bahu-mataḥ-in great estimation; bhūtvā-will become; yāsyasi-will go; lāghavam-decreased in value.

TRANSLATION

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

PURPORT

Lord Kṛṣṇa continued to give His verdict to Arjuna: "Do not think that the great generals like Duryodhana, Karṇa, and other contemporaries will think that you have left the battlefield out of compassion for your brothers and grandfather. They will think that you have left out of fear for your life. And thus their high estimation of your personality will go to hell."

TEXT 36

avācya-vādāṁś ca bahūn
vadiṣyanti tavāhitāḥ
nindantas tava sāmarthyaṁ
tato duḥkhataraṁ nu kim

SYNONYMS

avācya-unkind; vādān-fabricated words; ca-also; bahūn-many; vadiṣyanti-will say; tava-your; ahitāḥ-enemies; nindantaḥ-while vilifying; tava-your; sāmarthyam-ability; tataḥ-thereafter; duḥkhataram-more painful; nu-of course; kim-what is there.

TRANSLATION

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

PURPORT

Lord Kṛṣṇa was astonished in the beginning at Arjuna's uncalled-for plea for compassion, and He described his compassion as befitting the non-Aryans. Now in so many words, He has proved His statements against Arjuna's so-called compassion.

TEXT 37

hato vā prāpsyasi svargaṁ
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayaḥ

SYNONYMS

hataḥ-being killed; vā-either; prāpsyasi-you gain; svargam-the heavenly kingdom; jitvā-by conquering; vā-or; bhokṣyase-you enjoy; mahīm-the world; tasmāt-therefore; uttiṣṭha-get up; kaunteya-O son of Kuntī; yuddhāya-to fight; kṛta-determination; niścayaḥ-uncertainty.

TRANSLATION

O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination.

PURPORT

Even though there was no certainty of victory for Arjuna's side, he still had to fight; for, even being killed there, he could be elevated into the heavenly planets.

TEXT 38

sukha-duḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivaṁ pāpam avāpsyasi

SYNONYMS

sukha-happiness; duḥkhe-in distress; same-in equanimity; kṛtvā-doing so; lābhālābhau-both in loss and profit; jayājayau-both in defeat and victory; tataḥ-thereafter; yuddhāya-for the sake of fighting; yujyasva-do fight; na-never; evam-in this way; pāpam-sinful reaction; avāpsyasi-you will gain.

TRANSLATION

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat-and, by so doing, you shall never incur sin.

PURPORT

Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities. He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. It is said:

devarṣi-bhutāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyamṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
(Bhag. 11.5.41)

”Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone-not the demigods, nor the sages, nor the people in general, nor kinsmen, nor humanity, nor forefathers.” That is the indirect hint given by Kṛṣṇa to Arjuna in this verse, and the matter will be more clearly explained in the following verses.

TEXT 39

eṣā te ’bhihitā sāṅkhye
buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha
karma-bandhaṁ prahāsyasi

SYNONYMS

eṣā-all these; te-unto you; abhihitā-described; śāṅkhye-by analytical study; buddhiḥ-intelligence; yoge-work without fruitive result; tu-but; imām-this; śṛṇu-just hear; buddhyā-by intelligence; yuktaḥ-dovetailed; yayā-by which; pārtha-O son of Pṛthā; karma-bandham-bondage of reaction; prahāsyasi-you can be released from.

TRANSLATION

Thus far I have declared to you the analytical knowledge of sāṅkhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Pṛthā, when you act by such intelligence, you can free yourself from the bondage of works.

PURPORT

According to the Nirukti, or the Vedic dictionary, saṅkhya means that which describes phenomena in detail, and saṅkhya refers to that philosophy which describes the real nature of the soul. And yoga involves controlling the senses. Arjuna’s proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease fighting because he thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom by conquering his cousins and brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of persona1 sense gratification, for there is a sacrifice of wisdom and duty. Kṛṣṇa, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our bodily dress in different manners. But, actually, we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Kṛṣṇa. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as sāṅkhya, in terms of the Nirukti dictionary. This sāṅkhya has nothing to do with the sāṅkhya philosophy of the atheist Kapila. Long before the imposter Kapila’s sāṅkhya, the sāṅkhya philosophy was expounded in the Śrīmad-Bhāgavatam by the true Lord Kapila, the incarnation of Lord Kṛṣṇa, who explained it to His mother, Devahūti. It is clearly explained by Him that the Puruṣa, or the Supreme Lord, is active and that He creates by looking over the prakṛti. This is accepted in the Vedas and in the Gītā. The description in the Vedas indicates that the Lord glanced over the prakṛti, or nature, and impregnated it with atomic individuals souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of māyā or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vāsudeva, Lord Kṛṣṇa, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam. Consequently, Kṛṣṇa will now tell him about the working process in buddhi-yoga, or karma-yoga, or in other words, the practice of devotional service only for the sense gratification of the Lord. This buddhi-yoga is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramātmā in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of buddhi-yoga by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the buddhi-yoga mentioned in this verse is the devotional service of the Lord, and the word sāṅkhya mentioned herein has nothing to do with the atheistic sāṅkhya-yoga enunciated by the impostor Kapila. One should not, therefore, misunderstand that the sāṅkhya-yoga mentioned herein has any connection with the atheistic sāṅkhya. Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real sāṅkhya philosophy is described by Lord Kapila in the Śrīmad-Bhāgavatam, but even that sāṅkhya has nothing to do with the current topics. Here, sāṅkhya means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of buddhi-yoga, or bhakti-yoga. Therefore, Lord Kṛṣṇa's sāṅkhya and Lord Kapila's sāṅkhya, as described in the Bhāgavatam; are one and the same. They are all bhakti-yoga. He said, therefore, that only the less intelligent class of men make a distinction between sāṅkhya-yoga and bhakti-yoga.

Of course, atheistic sāṅkhya-yoga has nothing to do with bhakti-yoga, yet the unintelligent claim that the atheistic sāṅkhya-yoga is referred to in the Bhagavad-gītā.

One should therefore understand that buddhi-yoga means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of buddhi-yoga and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental qualities automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. Buddhi-yoga is therefore the transcendental quality of the work that we perform.

TEXT 40

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt

SYNONYMS

na-there is not; iha-in this world; abhikrama-endeavoring; nāśaḥ-loss; asti-there is; pratyavāyaḥ-diminution; na-never; vidyate-there is; svalpam-little; api-although; asya-of this; dharmasya-of this occupation; trāyate-releases; mahataḥ-of very great; bhayāt-from danger.

TRANSLATION

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

PURPORT

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent; whereas, in material activity, without a hundred percent success, there is no profit. Ajāmila performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in Śrīmad-Bhāgavatam:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajan na pakko 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

"If someone gives up self-gratificatory pursuits and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And, what can one gain if one performs his material activities perfectly?" (Bhāg. 1.5.17) Or, as the Christians say, "What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?"

Material activities and their results end with the body. But work in Kṛṣṇa consciousness carries the person again to Kṛṣṇa consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured brāhmaṇa or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness.

TEXT 41

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

SYNONYMS

vyavasāyātmikā-resolute Kṛṣṇa consciousness; buddhiḥ-intelligence; ekā-only one; iha-in this world; kuru-nandana-O beloved child of the Kurus; bahu-śākhāḥ-various branches; hi-indeed; anantāḥ-unlimited; ca-also; buddhayaḥ-intelligence; avyavasāyinām-of those who are not in Kṛṣṇa consciousness.

TRANSLATION

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

PURPORT

A strong faith in Kṛṣṇa consciousness that one should be elevated to the highest perfection of life is called vyavasāyātmikā intelligence. The Caitanya-caritāmṛta states:

'śraddhā'-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities. When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛṣṇa consciousness. The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge ("Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ") by which one comes to know perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes. As water on the root of a tree is automatically distributed to the leaves and branches, in Kṛṣṇa consciousness, one can render the highest service to everyone-namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one's actions, then everyone will be satisfied.

Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness. As such, to be well-versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Śrīla Viśvanātha Cakravartī Ṭhākur instructs us, in his famous prayers for the spiritual master, as follows:

yasya prasādād bhagavat-prasādo
yasyāprasādānna gatiḥ kuto 'pi
dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam.

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master."

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body-not theoretically but practically, when there is no longer chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

TEXTS 42-43

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ
kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ
bhogaiśvarya-gatiṁ prati

SYNONYMS

yām imām-all these; puṣpitām-flowery; vācam-words; pravadanti-say; avipaścitaḥ-men with a poor fund of knowledge; veda-vāda-ratāḥ-supposed followers of the Vedas; pārtha-O son of Pṛthā; na-never; anyat-anything else; asti-there is; iti-this; vādinaḥ-advocates; kāma-ātmānaḥ-desirous of sense gratification; svarga-parāḥ-aiming to achieve heavenly planets; janma-karma-phala-pradām-resulting in fruitive action, good birth, etc.; kriyā-viśeṣa-pompous ceremonies; bahulām-various; bhoga-sense enjoyment; aiśvarya-opulence; gatim-progress; prati-towards.

TRANSLATION

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

PURPORT

People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the karma-kāṇḍa portions of the Vedas. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the jyotiṣṭoma sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof.

In the karma-kāṇḍa section of the Vedas it is said that those who perform the four monthly penances become eligible to drink the somarasa beverages to become immortal and happy forever. Even on this earth some are very eager to have somarasa to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called nandana-kānana in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of somarasa wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to material, temporary happiness, as lords of the material world.

TEXT 44

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

SYNONYMS

bhoga-material enjoyment; aiśvarya-opulence; prasaktānām-those who are so attached; tayā-by such things; apahṛta-cetasām-bewildered in mind; vyavasāyātmikā-fixed determination; buddhiḥ-devotional service of the Lord; samādhau-in the controlled mind; na-never; vidhīyate-does take place.

TRANSLATION

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

PURPORT

Samādhi means ”fixed mind.” The Vedic dictionary, the Nirukti, says, samyag ādhīyate ’sminn ātmatattva-yāthātmyam: ”When the mind is fixed for understanding the self, it is called samādhi. ”Samādhi is never possible for persons interested in material sense enjoyment, nor for those who are bewildered by such temporary things. They are more or less condemned by the process of material energy.

TEXT 45

trai-guṇya-viṣayā vedā
nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

SYNONYMS

traiguṇya-pertaining to the three modes of material nature; viṣayāḥ-on the subject matter; vedāḥ-Vedic literatures; nistraiguṇyaḥ-in a pure state of spiritual existence; bhava-be; arjuna-O Arjuna; nirdvandvaḥ-free from the pains of opposites; nitya-sattva-sthaḥ-ever remaining in sattva (goodness); niryoga-kṣemaḥ-free from (the thought of) acquisition and preservation; ātmavān-established in the Self.

TRANSLATION

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

PURPORT

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The Vedas deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of Vedānta philosophy where, in the beginning, there is brahma-jijñāsā, or questions on the Supreme Transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the karma-kāṇḍa chapter, are finished, then the chance for spiritual realization is offered in the form of the Upaniṣads, which are part of different Vedas, as the Bhagavad-gītā is a part of the fifth Veda, namely the Mahābhārata. The Upaniṣads mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependant on the good will of Kṛṣṇa

TEXT 46

yāvān artha udapāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ

SYNONYMS

yāvān-all that; arthaḥ-is meant; udapāne-in a well of water; sarvataḥ-in all respects; sampluta-udake-in a great reservoir of water; tāvān-similarly; sarveṣu-in all; vedeṣu-Vedic literatures; brāhmaṇasya-of the man who knows the Supreme Brahman; vijānataḥ-of one who is in complete knowledge.

TRANSLATION

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

PURPORT

The rituals and sacrifices mentioned in the karma-kāṇḍa division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gītā (15.15): the purpose of studying the Vedas is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of Bhagavad-gītā. The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the Śrīmad-Bhāgavatam (3.33.7) as follows:

aho bata śvapaco'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te.

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a cāṇḍāla [dog eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Āryan family." So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals and the injunctions of the Vedāntas and the Upaniṣads. It requires much time, energy, knowledge and resources to execute the purposes of the Vedas. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying Vedānta philosophy, the Lord replied that His spiritual master found Him to be a great fool, and thus he asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this age of Kali, most of the population is foolish and not adequately educated to understand Vedānta philosophy; the best purpose of Vedānta philosophy is served by inoffensively chanting the holy name of the Lord. Vedānta is the last word in Vedic wisdom, and the author and knower of the Vedānta philosophy is Lord Kṛṣṇa; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

TEXT 47

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi

SYNONYMS

karmaṇi-prescribed duties; eva-certainly; adhikāraḥ-right; te-of you; mā-never; phaleṣu-in the fruits; kadācana-at any time; mā-never; karma-phala-in the result of the work; hetuḥ-cause; bhūḥ-become; mā-never; te-of you; saṅgaḥ-attachment; astu-be there; akarmaṇi-in not doing.

TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

PURPORT

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, is done without desire for results. As one has to do it, obligatory work is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietory right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

TEXT 48

yoga-sthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate

SYNONYMS

yoga-sthaḥ-steadfast in yoga; kuru-perform; karmāṇi-your duty; saṅgam-attachment; tyaktvā-having abandoned; dhanañjaya-O Dhanañjaya; siddhi-asiddhyoḥ-in success and failure; samaḥ-the same; bhūtvā-having become; samatvam-evenness of mind; yogaḥ-yoga; ucyate-is called.

TRANSLATION

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

PURPORT

Kṛṣṇa tells Arjuna that he should act in yoga. And what is that yoga? Yoga means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of Kṛṣṇa. The following of Kṛṣṇa's dictation is real yoga, and this is practiced in the process called Kṛṣṇa consciousness. By Kṛṣṇa consciousness only can one give up the sense of proprietorship. One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa. That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in yoga.

Arjuna is a kṣatriya, and as such he is participating in the varṇāśrama-dharma institution. It is said in the Viṣṇu Puraṇa that in the varṇāśrama-dharma, the whole aim is to satisfy Viṣṇu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Kṛṣṇa. So, unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of varṇāśrama-dharma. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

TEXT 49

dūreṇa hy avaraṁ karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ

SYNONYMS

dūreṇa-by discarding it at a long distance; hi-certainly; avaram-abominable; karma-activities; buddhi-yogāt-on the strength of Kṛṣṇa consciousness; dhanañjaya-O conqueror of wealth; buddhau-in such consciousness; śaraṇam-full surrender; anviccha-desire; kṛpaṇāḥ-the misers; phala-hetavaḥ-those desiring fruitive action.

TRANSLATION

O Dhanañjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

PURPORT

One who has actually come to understand one's constitutional position as the eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness. As already explained, buddhi-yoga means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like the misers, unfortunate persons do not employ their human energy in the service of the Lord.

TEXT 50

buddhi-yukto jahātīha
ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam

SYNONYMS

buddhi-yuktaḥ-one who is engaged in devotional service; jahāti-can get rid of; iha-in this life; ubhe-in both; sukṛta-duṣkṛte-in good and bad results; tasmāt-therefore; yogāya-for the sake of devotional service; yujyasva-be so engaged; yogaḥ-Kṛṣṇa consciousness; karmasu-in all activities; kauśalam-art.

TRANSLATION

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.

PURPORT

Since time immemorial each living entity has accumulated the various reactions of his good and bad work, As such, he is continuously ignorant of his real constitutional position. One's ignorance can be removed by the instruction of the Bhagavad-gītā which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of action and reaction, birth after birth. Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

TEXT 51

karma-jaṁ buddhi-yuktā hi
phalaṁ tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ
padaṁ gacchanty anāmayam

SYNONYMS

karma-jam-because of fruitive activities; buddhi-yuktāḥ-being done in devotional service; hi-certainly; phalam-results; tyaktvā-giving up; manīṣiṇaḥ-devotees who are great sages; janma-bandha-the bondage of birth and death; vinirmuktāḥ-liberated souls; padam-position; gacchanti-reach; anāmayam-without miseries.

TRANSLATION

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries.

PURPORT

The liberated living entities seek that place where there are no material miseries. The Bhāgavatam says:

samāśritā ye padapallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhāvambudhir vatsa-padaṁ paraṁ padaṁ
paraṁ padaṁ yad vipadāṁ na teṣām
(Bhāg. 10.14.58)

”For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda or the giver of mukti, the ocean of the material world is like the water contained in a calf's hoofprint. Param padam, or the place where there are no material miseries, or Vaikuṇṭha, is his goal, not the place where there is danger in every step of life.”

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuṇṭha planets, where there is neither material, miserable life, nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikuṇṭhaloka. Service for the cause of the Lord is called karma-yoga or buddhi-yoga, or in plain words, devotional service to the Lord.

TEXT 52

yadā te moha-kalilaṁ
buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca

SYNONYMS

yadā-when; te-your; moha-illusory; kalilam-dense forest; buddhiḥ-transcendental service with intelligence; vyatitariṣyati-surpasses; tadā-at that time; gantāsi-you shall go; nirvedam-callousness; śrotavyasya-all that is to be heard; śrutasya-all that is already heard; ca-also.

TRANSLATION

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

PURPORT

There are many good examples in the lives of the great devotees of the Lord of those who became indifferent to the rituals of the Vedas simply by devotional service to the Lord. When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, he naturally becomes completely indifferent to the rituals of fruitive activities, even though an experienced brāhmaṇa. Śrī Mādhavendra Purī, a great devotee and ācārya in the line of the devotees, says:

sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ
smāraṁ smāraṁ aghaṁ harāmi tad alaṁ manye kim anyena me.

”O Lord, in my prayers three times a day, all glory to You. Bathing, I offer my obeisances unto You. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kaṁsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me.”

The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But, when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of śabda-brahma, or the range of the Vedas and Upaniṣads.

TEXT 53

śruti-vipratipannā te
yadā sthāsyati niścalā
samādhāv acalā buddhis
tadā yogam avāpsyasi

SYNONYMS

śruti-Vedic revelation; vipratipannā-without being influenced by the fruitive results of the Vedas; te-your; yadā-when; sthāsyati-remains; niścalā-unmoved; samādhau-in transcendental consciousness, or Kṛṣṇa consciousness; acalā-unflinching; buddhiḥ-intelligence; tadā-at that time; yogam-self-realization; avāpsyasi-you will achieve.

TRANSLATION

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the Divine consciousness.

PURPORT

To say that one is in samādhi is to say that one has fully realized Kṛṣṇa consciousness; that is, one in full samādhi has realized Brahman, Paramātmā and Bhagavān. The highest perfection of self-realization is to understand that one is eternally the servitor of Kṛṣṇa and that one's only business is to discharge one's duties in Kṛṣṇa consciousness. A Kṛṣṇa conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the Vedas nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Kṛṣṇa consciousness, one comes directly into communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.

TEXT 54

arjuna uvāca
sthita-prajñasya kā bhāṣā
samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta
kim āsīta vrajeta kim

SYNONYMS

arjuna uvāca-Arjuna said; sthita-prajñasya-of one who is situated in fixed Kṛṣṇa consciousness; kā-what; bhāṣā-language; samādhi-sthasya-of one situated in trance; keśava-O Kṛṣṇa; sthita-dhīḥ-one fixed in Kṛṣṇa consciousness; kim-what; prabhāṣeta-speak; kim-how; āsīta-does remain; vrajeta-walk; kim-how.

TRANSLATION

Arjuna said: What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

PURPORT

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Kṛṣṇa conscious has his particular nature-talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms, by which he is known as diseased, or as a learned man has his symptoms, so a man in transcendental consciousness of Kṛṣṇa has specific symptoms in various dealings. One can know his specific symptoms from the Bhagavad-gītā. Most important is how the man in Kṛṣṇa consciousness speaks, for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa and of matters relating to Him. Other symptoms then automatically follow, as stated below.

TEXT 55

śrī-bhagavān uvāca
prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; prajahāti-gives up; yadā-when; kāmān-desires for sense gratification; sarvān-of all varieties; pārtha-O son of Pṛthā; manaḥ-gatān-of mental concoction; ātmani-in the pure state of the soul; eva-certainly; ātmanā-by the purified mind; tuṣṭaḥ-satisfied; sthita-prajñaḥ-transcendentally situated; tadā-at that time; ucyate-is said.

TRANSLATION

The Blessed Lord said: O Pārtha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

PURPORT

The Bhāgavatam affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendentally situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one on to the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendentally situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

TEXT 56

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate

SYNONYMS

duḥkheṣu-in the threefold miseries; anudvigna-manāḥ-without being agitated in mind; sukheṣu-in happiness; vigata-spṛhaḥ-without being too interested; vīta-free from; rāga-attachment; bhaya-fear; krodhaḥ-anger; sthita-dhīḥ-one who is steady; muniḥ-sage; ucyate-is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

PURPORT

The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every muni has a different angle of vision, and unless a muni differs from other munis, he cannot be called a muni in the strict sense of the term. Nāsau munir yasya mataṁ na binnam. But a sthita-dhī-muni as mentioned herein by the Lord, is different from an ordinary muni The sthita-dhī-muni is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation. He has surpassed the stage of mental speculations and has come to the conclusion that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything. He is called a muni fixed in mind. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Kṛṣṇa conscious person is always steady in his determination.

TEXT 57

yaḥ sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā

SYNONYMS

yaḥ-one who; sarvatra-everywhere; anabhisnehaḥ-without affection; tat-that; tat-that; prāpya-achieving; śubha-good; aśubham-evil; na-never; abhinandati-prays; na-never; dveṣṭi-envies; tasya-his; prajñā-perfect knowledge; pratiṣṭhita-fixed.

TRANSLATION

He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge.

PURPORT

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil because he is simply concerned with Kṛṣṇa, who is all good absolute. Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, samādhi.

TEXT 58

yadā saṁharate cāyaṁ
kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā

SYNONYMS

yadā-when; saṁharate-winds up; ca-also; ayam-all these; kūrmaḥ-tortoise; aṅgāni-limbs; iva-like; sarvaśaḥ-altogether; indriyāni-senses; indriya-arthebhyaḥ-from the sense objects; tasya-his; prajñā-consciousness; pratiṣṭhitā-fixed up.

TRANSLATION

One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge.

PURPORT

The test of a yogī, devotee, or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the yogī is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The yogī, or the devotee, must be very strong to control the serpents-like a snake charmer. He never allows them to act independantly. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up his senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

TEXT 59

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

SYNONYMS

viṣayāḥ-objects for sense enjoyment; vinivartante-are practiced to be refrained from; nirāhārasya-by negative restrictions; dehinaḥ-for the embodied; rasa-varjam-giving up the taste; rasaḥ-sense of enjoyment; api-although there is; asya-his; param-far superior things; dṛṣṭvā-by experiencing; nivartate-ceases from.

TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

PURPORT

Unless one is transcendentally situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions, nor loses his taste for eatables. Similarly, sense restriction by some spiritual process like aṣṭāṅga-yoga, in the matter of yama, niyama, āsana, prāṇāyāma, pratyāhāra, dharaṇā, dhyāna, etc., is recommended for less intelligent persons who have no better knowledge. But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good if one actually has a taste for Kṛṣṇa consciousness. When one is actually Kṛṣṇa conscious, he automatically loses his taste for pale things.

TEXT 60

yatato hy api kaunteya
puruṣasya vipaścitaḥ
indriyāṇi pramāthīni
haranti prasabhaṁ manaḥ

SYNONYMS

yatataḥ-while endeavoring; hi-certainly; api-in spite of; kaunteya-O son of Kuntī; puruṣasya-of the man; vipaścitaḥ-full of discriminating knowledge; indriyāṇi-the senses; pramāthīni-stimulated; haranti-throws forcefully; prasabhaṁ-by force; manaḥ-the mind.

TRANSLATION

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

PURPORT

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Viśvāmitra, a great sage and perfect yogī, was misled by Menakā into sex enjoyment, although the yogī was endeavoring for sense control with severe types of penance and yoga practice. And,of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and the senses without being fully Kṛṣṇa conscious. Without engaging the mind in Kṛṣṇa, one cannot cease such material engagements. A practical example is given by Śrī Yāmunācārya, a great saint and devotee, who says: "Since my mind has been engaged in the service of the lotus feet of Lord Kṛṣṇa, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."

Kṛṣṇa consciousness is such a transcendentally nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables. Mahārāja Ambarīṣa also conquered a great yogī, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness.

TEXT 61

tāni sarvāṇi saṁyamya
yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā

SYNONYMS

tāni-those senses; sarvāṇi-all; saṁyamya-keeping under control; yuktaḥ-being engaged; āsīta-being so situated; mat-paraḥ-in relationship with Me; vaśe-in full subjugation; hi-certainly; yasya-one whose; indriyāṇi-senses; tasya-his; prajñā-consciousness; pratiṣṭhitā-fixed.

TRANSLATION

One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence.

PURPORT

That the highest conception of yoga perfection is Kṛṣṇa consciousness is clearly explained in this verse. And, unless one is Kṛṣṇa conscious, it is not at all possible to control the senses. As cited above, the great sage Durvāsā Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsā Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the King, although not as powerful a yogī as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The King was able to control his senses because of the following qualifications, as mentioned in the Śrīmad-Bhāgavatam:

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānavarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe

śrīmat-tulasyā rasanāṁ tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

”King Ambarīṣa fixed his mind on the lotus feet of Lord Kṛṣṇa, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the tulasī leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord … and all these qualifications made him fit to become a mat-paraḥ devotee of the Lord.” (Bhāg. 9.4.18-20)

The word mat-paraḥ is most significant in this connection. How one can become a mat-paraḥ is described in the life of Mahārāja Ambarīṣa. Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and ācārya in the line of the mat-paraḥ, remarks: ”mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma dṛṣṭiḥ sulabheti bhāvaḥ.” ”The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa.” Also the example of fire is sometimes given: ”As the small flames within burn everything within the room, similarly Lord Viṣṇu, situated in the heart of the yogī, burns up all kinds of impurities.” The Yoga-sūtra also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called yogīs who meditate on something which is not the Viṣṇu form simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa conscious-devoted to the Personality of Godhead. This is the aim of the real yoga.

TEXT 62

dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho ’bhijāyate

SYNONYMS

dhyayataḥ-while contemplating; viṣayān-sense objects; puṁsaḥ-of the person; saṅgaḥ-attachment; teṣu-in the sense objects; upajāyate-develops; saṅgāt-attachment; sañjāyate-develops; kāmaḥ-desire; kāmāt-from desire; krodhaḥ-anger; abhijāyate-becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

PURPORT

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Śiva and Lord Brahmā-to say nothing of other demigods in the heavenly planets-is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deep in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. When Haridāsa Ṭhākur was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā Devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above-mentioned verse of Śrī Yāmunācārya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

TEXT 63

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

SYNONYMS

krodhāt-from anger; bhavati-takes place; saṁmohaḥ-perfect illusion; saṁmohāt-from illusion; smṛti-of memory; vibhramaḥ-bewilderment; smṛti-bhraṁśāt-after bewilderment of memory; buddhi-nāśaḥ-loss of intelligence; buddhi-nāśāt-and from loss of intelligence; praṇaśyati-falls down.

TRANSLATION

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

PURPORT

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called prasādam. Thus everything becomes spiritualized and there is no danger of a downfall. The devotee takes prasādam in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

TEXT 64

rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati

SYNONYMS

rāga-attachment; dveṣa-detachment; vimuktaiḥ-by one who has been free from such things; tu-but; viṣayān-sense objects; indriyaiḥ-by the senses; caran-acting; ātma-vaśyaiḥ-one who has control over; vidheyātmā-one who follows regulated freedom; prasādam-the mercy of the Lord; adhigacchati-attains.

TRANSLATION

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

PURPORT

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious, he has no attachment to sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

TEXT 65

prasāde sarva-duḥkhānāṁ
hānir asyopajāyate
prasanna-cetaso hy āśu
buddhiḥ paryavatiṣṭhate

SYNONYMS

prasāde-on achievement of the causeless mercy of the Lord; sarva-all; duḥkhānām-material miseries; hāniḥ-destruction; asya-his; upajāyate-takes place; prasanna-cetasaḥ-of the happy-minded; hi-certainly; āśu-very soon; buddhiḥ-intelligence; pari-sufficiently; avatiṣṭhate-established.

TRANSLATION

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one’s intelligence soon becomes steady.

TEXT 66

nāsti buddhir ayuktasya
na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir
aśāntasya kutaḥ sukham

SYNONYMS

na asti-there cannot be; buddhiḥ-transcendental intelligence; ayuktasya-of one who is not connected (with Kṛṣṇa consciousness); na-neither; ca-and; ayuktasya-of one devoid of Kṛṣṇa consciousness; bhāvanā-mind fixed in happiness; na-neither; ca-and; abhāvayataḥ-one who is not fixed; śāntiḥ-peace; aśāntasya-of the unpeaceful; kutaḥ-where is; sukham-happiness.

TRANSLATION

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

PURPORT

Unless one is in Kṛṣṇa consciousness, there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, and that He is the proprietor of all universal manifestations, that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Kṛṣṇa consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Kṛṣṇa is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Kṛṣṇa is certainly always in distress and is without peace, however much one may make a show of peace and spiritual advancement in life. Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

TEXT 67

indriyāṇāṁ hi caratāṁ
yan mano ’nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi

SYNONYMS

indriyāṇām-of the senses; hi-certainly; caratām-while herding over; yat-that; manaḥ-mind; anuvidhīyate-becomes constantly engaged; tat-that; asya-his; harati-takes away; prajñām-intelligence; vāyuḥ-wind; nāvam-a boat; iva-like; ambhasi-on the water.

TRANSLATION

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence.

PURPORT

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Mahārāja Ambarīṣa, all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

TEXT 68

tasmād yasya mahā-bāho
nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā

SYNONYMS

tasmāt-therefore; yasya-of one's; mahā-bāho-O mighty-armed one; nigṛhītāni-so curbed down; sarvaśaḥ-all around; indriyāṇi-the senses; indriya-arthebhyaḥ-for the sake of sense objects; tasya-his; prajñā-intelligence; pratiṣṭhitā-fixed.

TRANSLATION

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

PURPORT

As enemies are curbed by superior force, similarly, the senses can be curbed not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this-that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master-is called sādhaka, or a suitable candidate for liberation.

TEXT 69

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

SYNONYMS

yā-what; niśā-is night; sarva-all; bhūtānām-of living entities; tasyām-in that; jāgarti-wakeful; saṁyamī-the self-controlled; yasyām-in which; jāgrati-awake; bhūtāni-all beings; sā-that is; niśā-night; paśyataḥ-for the introspective; muneḥ-sage.

TRANSLATION

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

PURPORT

There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the "night" of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reaction.

TEXT 70

āpūryamāṇam acala-pratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī

SYNONYMS

āpūryamāṇam-always filled; acala-pratiṣṭham-steadily situated; samudram-the ocean; āpaḥ-water; praviśanti-enter; yadvat-as; tadvat-so; kāmāḥ-desires; yam-unto one; praviśanti-enter; sarve-all; saḥ-that person; śāntim-peace; āpnoti-achieves; na-not; kāma-kāmī-one who desires to fulfill desires.

TRANSLATION

A person who is not disturbed by the incessant flow of desires-that enter like rivers into the ocean which is ever being filled but is always still-can alone achieve peace, and not the man who strives to satisfy such desires.

PURPORT

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same-steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Kṛṣṇa consciousness. As long as one has the material body, the demands of the body for sense gratification will continue. The devotee, however, is not disturbed by such desires because of his fullness. A Kṛṣṇa conscious man is not in need of anything because the Lord fulfills all his material necessities. Therefore he is like the ocean-always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Kṛṣṇa conscious man-one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the yogīs who are after mystic powers, are all unhappy because of unfulfilled desires. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

TEXT 71

vihāya kāmān yaḥ sarvān
pumāṁś carati niḥspṛhaḥ
nirmamo nirahaṅkāraḥ
sa śāntim adhigacchati

SYNONYMS

vihāya-after giving up; kāmān-all material desires for sense gratification; yaḥ-the person; sarvān-all; pumān-a person; carati-lives; nihṣpṛhaḥ -desireless; nirmamaḥ-without a sense of proprietorship; nirahaṅkāraḥ-without false ego; saḥ-all; śāntim-perfect peace; adhigacchati-attains.

TRANSLATION

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego-he alone can attain real peace.

PURPORT

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, therefore everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted him to fight. For himself there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability. Desire for the satisfaction of Kṛṣṇa is really desirelessness; it is not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Kṛṣṇa (īśāvāsyam idaṁ sarvam), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization-namely, knowing perfectly well that every living entity is the eternal part and parcel of Kṛṣṇa in spiritual identity. and therefore the eternal position of the living entity is never on the level of Kṛṣṇa or greater than Him. This understanding of Kṛṣṇa consciousness is the basic principle of real peace.

TEXT 72

eṣā brāhmī sthitiḥ pārtha
naināṁ prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṛcchati

SYNONYMS

eṣā-this; brāhmī-spiritual; sthitiḥ-situation; pārtha-O son of Pṛthā; na-never; enām-this; prāpya-achieving; vimuhyati-bewilders; sthitvā-being so situated; asyām-being so; anta-kāle-at the end of life; api-also; brahma-nirvāṇam-spiritual (kingdom of God); ṛcchati-attains.

TRANSLATION

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated, even at the hour of death, one can enter into the kingdom of God.

PURPORT

One can attain Kṛṣṇa consciousness or divine life at once, within a second-or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa. Nirvāṇa means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but Bhagavad-gītā teaches differently. Actual life begins after the completion of this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of Brahma-nirvāṇa. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God.

Brahman is just the opposite of matter. Therefore brāhmī sthitiḥ means "not on the platform of material activities." Devotional service of the Lord is accepted in the Bhagavad-gītā as the liberated stage. Therefore, brāhmī-sthitiḥ is liberation from material bondage.

Śrīla Bhaktivinode Ṭhākur has summarized this Second Chapter of the Bhagavad-gītā as being the contents for the whole text. In the Bhagavad-gītā, the subject matters are karma-yoga, jñāna-yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given, as the contents for the complete text.

Thus end the Bhaktivedanta Purports to the Second Chapter of the Śrīmad-Bhagavad-gītā in the matter of its Contents.

4.7 3. Karma-yoga

TEXT 1

arjuna uvāca
jyāyasī cet karmaṇas te
matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ
niyojayasi keśava

SYNONYMS

arjunaḥ-Arjuna; uvāca-said; jyāyasī-speaking very highly; cet-although; karmaṇaḥ-than fruitive action; te-your; matā-opinion; buddhiḥ-intelligence; janārdana-O Kṛṣṇa; tat-therefore; kim-why; karmaṇi-in action; ghore-ghastly; mām-me; niyojayasi-engaging me; keśava-O Kṛṣṇa.

TRANSLATION

Arjuna said: O Janārdana, O Keśava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?

PURPORT

The Supreme Personality of Godhead Śrī Kṛṣṇa has very elaborately described the constitution of the soul in the previous chapter, with a view to deliver His intimate friend Arjuna from the ocean of material grief. And the path of realization has been recommended: buddhi-yoga, or Kṛṣṇa consciousness. Sometimes Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious by chanting the holy name of Lord Kṛṣṇa. But without being trained in the philosophy of Kṛṣṇa consciousness, it is not advisable to chant the holy name of Kṛṣṇa in a secluded place where one may acquire only cheap adoration from the innocent public. Arjuna also thought of Kṛṣṇa consciousness or buddhi-yoga, or intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place. In other words, he wanted to skillfully avoid the fighting by using Kṛṣṇa consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Kṛṣṇa as to his best course of action. In answer, Lord Kṛṣṇa elaborately explained karma-yoga, or work in Kṛṣṇa consciousness, in this Third Chapter.

<0>TEXT 2

vyāmiśreṇeva vākyena
buddhiṁ mohayasīva me
tad ekaṁ vada niścitya
yena śreyo 'ham āpnuyām

SYNONYMS

vyāmiśreṇa-by equivocal; iva-as; vākyena-words; buddhim-intelligence; mohayasi-bewildering; iva-as; me-my; tat-therefore; ekam-only one; vada-please tell; niścitya-ascertaining; yena-by which; śreyaḥ-real benefit; aham-I; āpnuyām-may have it.

TRANSLATION

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me.

PURPORT

In the previous chapter, as a prelude to the Bhagavad-gītā, many different paths were explained, such as sāṅkhya-yoga, buddhi-yoga, control of the senses by intelligence, work without fruitive desire, and the position of the neophyte. This was all presented unsystematically. A more organized outline of the path would be necessary for action and understanding. Arjuna, therefore, wanted to clear up these apparently confusing matters so that any common man could accept them without misinterpretation. Although Kṛṣṇa had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Kṛṣṇa consciousness-either by inertia or active service. In other words, by his questions he is clearing the path of Kṛṣṇa consciousness for all students who seriously want to understand the mystery of the Bhagavad-gītā.

TEXT 3

śrī-bhagavān uvāca
loke 'smin dvi-vidhā niṣṭhā
purā proktā mayānagha
jñāna-yogena sāṅkhyānāṁ
karma-yogena yoginām

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; loke-in the world; asmin-this; dvi-vidhā-two kinds of; niṣṭhā-faith; purā-formerly; proktā-was said; mayā-by Me; anagha-O sinless one; jñāna-yogena-by the linking process of knowledge; sāṅkhyānām-of the empiric philosophers; karma-yogena-by the linking process of devotion; yoginām-of the devotees.

TRANSLATION

The Blessed Lord said: O sinless Arjuna, I have already explained that there are two classes of men who realize the Self. Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

PURPORT

In the Second Chapter, verse 39, the Lord explained two kinds of procedures-namely sāṅkhya-yoga and karma-yoga, or buddhi-yoga. In this verse, the Lord explains the same more clearly. Sāṅkhya-yoga, or the analytical study of the nature of spirit and matter, is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Kṛṣṇa consciousness, as it is explained in the 61st verse of the Second Chapter. The Lord has explained, also in the 39th verse, that by working by the principles of buddhi-yoga, or Kṛṣṇa consciousness, one can be relieved from the bonds of action; and, furthermore, there is no flaw in the process. The same principle is more clearly explained in the 61st verse-that this buddhi-yoga is to depend entirely on the Supreme (or more specifically, on Kṛṣṇa), and in this way all the senses can be brought under control very easily. Therefore, both the yogas are interdependant, as religion and philosophy. Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Kṛṣṇa, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Kṛṣṇa consciousness. This is also stated in the Bhagavad-gītā. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation, by which, gradually, one may come to the point of Kṛṣṇa consciousness; and the other process is directly connecting with everything in Kṛṣṇa consciousness. Of these two, the path of Kṛṣṇa consciousness is better because it does not depend on purifying the senses by a philosophical process. Kṛṣṇa consciousness is itself the purifying process, and by the direct method of devotional service it is simultaneously easy and sublime.

TEXT 4

na karmaṇām anārambhān
naiṣkarmyaṁ puruṣo 'śnute
na ca sannyasanād eva
siddhiṁ samadhigacchati

SYNONYMS

na-without; karmaṇām-of the prescribed duties; anārambhāt-non-performance; naiṣkarmyam-freedom from reaction; puruṣah-man; aśnute-achieve; na-nor; ca-also; sannyasanāt-by renunciation; eva-simply; siddhim-success; samadhigacchati-attain.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT

The renounced order of life can be accepted upon being purified by the discharge of the prescribed form of duties which are laid down just to purify the heart of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyāsa). According to the empirical philosophers, simply by adopting sannyāsa, or retiring from fruitive activities, one at once becomes as good as Nārāyaṇa. But Lord Kṛṣṇa does not approve this principle. Without purification of heart, sannyāsa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (buddhi-yoga). Svalpam apy asya dharmasya trāyate mahato bhayāt. Even a slight performance of such a principle enables one to overcome great difficulties.

TEXT 5

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛti-jair guṇaiḥ

SYNONYMS

na-nor; hi-certainly; kaścit-anyone; kṣaṇam-even a moment; api-also; jātu-even; tiṣṭhati-stands; akarma-kṛt-without doing something; kāryate-is forced to do; hi-certainly; avaśaḥ-helplessly; karma-work; sarvaḥ-everything; prakṛti-jaiḥ-out of the modes of material nature; guṇaiḥ-by the qualities.

TRANSLATION

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

PURPORT

It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Kṛṣṇa consciousness, otherwise it will be engaged in occupations dictated by illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinities it is necessary to engage in the prescribed duties enjoined in the śāstras. But if the soul is engaged in his natural function of Kṛṣṇa consciousness, whatever he is able to do is good for him. The Śrīmad-Bhāgavatam affirms this:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ.

"If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras nor execute the devotional service properly, and even though he may fall down from the standard, there is no loss or evil for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?" (Bhāg. 1.5.17) So the purificatory process is necessary for reaching this point of Kṛṣṇa consciousness. Therefore, sannyāsa, or any purificatory process, is to help reach the ultimate goal of becoming Kṛṣṇa conscious, without which everything is considered a failure.

TEXT 6

karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate

SYNONYMS

karma-indriyāṇi-the five working sense organs; saṁyamya-controlling; yaḥ-anyone who; āste-remains; manasā-by mind; smaran-thinking; indriya-arthān-sense objects; vimūḍha-foolish; ātmā-soul; mithyā-ācāraḥ-pretender; saḥ-he; ucyate-is called.

TRANSLATION

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

PURPORT

There are many pretenders who refuse to work in Kṛṣṇa consciousness but make a show of meditation, while actually dwelling within the mind upon sense enjoyment. Such pretenders may also speak on dry philosophy in order to bluff sophisticated followers, but according to this verse these are the greatest cheaters. For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. But he who makes a show of being a yogī, while actually searching for the objects of sense gratification, must be called the greatest cheater, even though he sometimes speaks of philosophy. His knowledge has no value because the effects of such a sinful man's knowledge are taken away by the illusory energy of the Lord. Such a pretender's mind is always impure, and therefore his show of yogic meditation has no value whatsoever.

TEXT 7

yas tv indriyāṇi manasā
niyamyārabhate 'rjuna
karmendriyaiḥ karma-yogam
asaktaḥ sa viśiṣyate

SYNONYMS

yaḥ-one who; tu-but; indriyāṇi-senses; manasā-by the mind; niyamya-regulating; ārabhate-begins; arjuna-O Arjuna; karma-indriyaiḥ-by the active sense organs; karma-yogam-devotion; asaktaḥ-without attachment; saḥ-he; viśiṣyate-by far the better.

TRANSLATION

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

PURPORT

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime svārtha-gati, or goal of self-interest, is to reach Viṣṇu. The whole institution of varṇa and āśrama is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization, one can live a controlled life, as prescribed in the śāstras, and continue carrying out his business without attachment, and in that way make progress. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living.

TEXT 8

niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyed akarmaṇaḥ

SYNONYMS

niyatam-prescribed; kuru-do; karma-duties; tvam-you; karma-work; jyāyaḥ-better; hi-than; akarmaṇaḥ-without work; śarīra-bodily; yātrā-maintenance; api-even; ca-also; te-your; na-never; prasiddhyet-effected; akarmaṇaḥ-without work.

TRANSLATION

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

PURPORT

There are many pseudo-meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Kṛṣṇa did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for kṣatriyas. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder kṣatriya. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture. After all, one has to maintain one's body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.

TEXT 9

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

SYNONYMS

yajña-arthāt-only for the sake of Yajña, or Viṣṇu; karmaṇaḥ-work done; anyatra-otherwise; lokaḥ-this world; ayam-this; karma-bandhanaḥ-bondage by work; tat-Him; artham-for the sake of; karma-work; kaunteya-O son of Kuntī; mukta-saṅgaḥ-liberated from association; samācara-do it perfectly.

TRANSLATION

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

PURPORT

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. Yajña means Lord Viṣṇu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Viṣṇu. The Vedas enjoin: yajño vai viṣṇuḥ. In other words, the same purpose is served whether one performs prescribed yajñas or directly serves Lord Viṣṇu. Kṛṣṇa consciousness is therefore performance of yajña as it is prescribed in this verse. The varṇāśrama institution also aims at this for satisfying Lord Viṣṇu. "Varṇāśramācāra-vatā puruṣeṇa paraḥ pumān/viṣṇur ārādhyate…" (Viṣṇu Purāṇa 3.8.8) Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world wilI be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. Therefore, one has to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa (or Viṣṇu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Kṛṣṇa, or under the direct instruction of Lord Kṛṣṇa Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reaction of work, but will also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

TEXT 10

saha-yajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭa-kāma-dhuk

SYNONYMS

saha-along with; yajñāḥ-sacrifices; prajāḥ-generations; sṛṣṭvā-by creating; purā-anciently; uvāca-said; prajā-patiḥ-the Lord of creatures; anena-by this; prasaviṣyadhvam-be more and more prosperous; eṣaḥ-certainly; vaḥ-your; astu-let it be; iṣṭa-all desirable; kāma-dhuk-bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you all desirable things."

PURPORT

The material creation by the Lord of creatures (Viṣṇu) is a chance offered to the conditioned souls to come back home-back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Kṛṣṇa, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relation as it is stated in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ. The Lord says that the purpose of the Vedas is to understand Him. In the Vedic hymns it is said: patiṁ viśvasyātmeśvaram. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Viṣṇu. In the Śrīmad-Bhāgavatam also Śrīla Śukadeva Gosvāmī describes the Lord as pati in so many ways:

śriyaḥ-patir yajña-patiḥ prajā-patir
dhiyāṁ patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ
prasīdatāṁ me bhagavān satāṁ patiḥ
(Bhāg. 2.4.20)

The prajā-pati is Lord Viṣṇu, and He is the Lord of all living creatures, all worlds, and all beauties, and the protector of everyone. The Lord created this material world for the conditioned souls to learn how to perform yajñas (sacrifice) for the satisfaction of Viṣṇu, so that while in the material world they can live very comfortably without anxiety. Then after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of yajña, the conditioned souls gradually become Kṛṣṇa conscious and become godly in all respects. In this age of Kali, the saṅkīrtana-yajña (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Saṅkīrtana-yajña and Kṛṣṇa consciousness go well together. Lord Kṛṣṇa in His devotional form (as Lord Caitanya) is mentioned in the Śrīmad-Bhāgavatam as follows, with special reference to the saṅkīrtana-yajña:

kṛṣṇa-varṇaṁ tviṣākṛṣṇāṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

"In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña." (Bhāg. 11.5.29) Other yajñas prescribed in the Vedic literatures are not easy to perform in this age of Kali, but the saṅkīrtana-yajña is easy and sublime for all purposes.

TEXT 11

devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpsyatha

SYNONYMS

devān-demigods; bhāvayata-having been pleased; anena-by this sacrifice; te-those; devāḥ-the demigods; bhāvayantu-will please; vaḥ-you; parasparam-mutual; bhāvayantaḥ-pleasing one another; sreyaḥ-benediction; param-the supreme; avāpsyatha-do you achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

PURPORT

The demigods are empowered administrators of material affairs. The supply of air, light, water and all other benedictions for maintaining the body and soul of every living entity are entrusted to the demigods, who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependant on the performance of yajñas by the human being. Some of the yajñas are meant to satisfy particular demigods; but even in so doing, Lord Viṣṇu is worshiped in all yajñas as the chief beneficiary. It is stated also in the Bhagavad-gītā that Kṛṣṇa Himself is the beneficiary of all kinds of yajñas: bhoktāraṁ yajña-tapasām. Therefore, ultimate satisfaction of the yajñapati is the chief purpose of all yajñas. When these yajñas are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products.

Performance of yajñas has many side benefits, ultimately leading to liberation from the material bondage. By performance of yajñas, all activities become purified, as it is stated in the Vedas:

āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau
dhruvā smṛtiḥ smṛti-lambhe sarva-granthīnāṁ vipra-mokṣaḥ

As it will be explained in the following verse, by performance of yajña, one's eatables become sanctified, and by eating sanctified foodstuffs, one's very existence becomes purified; by the purification of existence, finer tissues in the memory become sanctified, and when memory is sanctified, one can think of the path of liberation, and all these combined together lead to Kṛṣṇa consciousness, the great necessity of present-day society.

TEXT 12

iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ

SYNONYMS

iṣṭān-desired; bhogān-necessities of life; hi-certainly; vaḥ-unto you; devāḥ-the demigods; dāsyante-award; yajña-bhāvitāḥ-being satisfied by the performance of sacrifices; taiḥ-by them; dattān-things given; apradāya-without offering; ebhyaḥ-to the demigods; yaḥ-he who; bhuṅkte-enjoys; stenaḥ-thief; eva-certainly; saḥ-is he.

TRANSLATION

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief.

PURPORT

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed yajñas. In the Vedas, there are different kinds of yajñas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajñas are recommended in the Vedas. Worship of different demigods is also on the same basis-namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kālī, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those who are in the mode of goodness, the transcendental worship of Viṣṇu is recommended. But ultimately, all yajñas are meant for gradual promotion to the transcendental position. For ordinary men, at least five yajñas, known as pañca-mahāyajña, are necessary.

One should know, however, that all the necessities of life that the human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Take, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk, sugar, etc., for the persons in the mode of goodness, and also eatables for the nonvegetarians, like meats, etc., none of which can be manufactured by men. Then again, take for example heat, light, water, air, etc., which are also necessities of life-none of them can be manufactured by the human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall, breeze, etc., without which no one can live. Obviously, our life is dependant on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese, and so many essentials-all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajñas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy because they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform yajñas. Lord Caitanya, however, inaugurated the easiest performance of yajña, namely the saṅkīrtana-yajña, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

TEXT 13

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt

SYNONYMS

yajña-śiṣṭa-food taken after performance of yajña; aśinaḥ-eaters; santaḥ-the devotees; mucyante-get relief from; sarva-all kinds of; kilbiṣaiḥ-sins; bhuñjate-enjoy; te-they; tu-but; agham-grievous sins; pāpāḥ-sinners; ye-those; pacanti-prepare food; ātma-kāraṇāt-for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

PURPORT

The devotees of the Supreme Lord, or the persons who are in Kṛṣṇa consciousness, are called santas, and they are always in love with the Lord as it is described in the Brahma-saṁhitā: premāñjana- cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. The santas, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Kṛṣṇa (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore, such devotees always perform yajñas in different modes of devotional service, such as śravaṇam, kīrtanam, smaraṇam, arcanam, etc., and these performances of yajñas keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare food for self or sense gratification, are not only thieves, but are also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? It is not possible. Therefore, in order for people to become happy in all respects, they must be taught to perform the easy process of saṅkīrtana-yajña, in full Kṛṣṇa consciousness. Otherwise, there can be no peace or happiness in the world.

TEXT 14

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

SYNONYMS

annāt-from grains; bhavanti-grow; bhūtāni-the material bodies; parjanyāt-from rains; anna-food grains; sambhavaḥ-are made possible; yajñāt-from the performance of sacrifice; bhavati-becomes possible; parjanyaḥ-rains; yajñaḥ-performance of yajña; karma-prescribed duties; samudbhavaḥ-born of.

TRANSLATION

All living bodies subsist on food grains, which are produced from rain. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.

PURPORT

Śrīla Baladeva Vidyābhūṣaṇa, a great commentator on the Bhagavad-gītā, writes as follows: ye indrādy-aṅga-tayāvasthitaṁ yajñaṁ sarveśvaraṁ viṣṇum abhyarccya taccheṣam aśnanti tena taddeha-yāntrāṁ sampādayanti te santaḥ sarveśvarasya bhaktāḥ sarva-kilviṣair anādi-kāla-vivṛddhair ātmānubhava- pratibandhakair nikhilaiḥ pāpair vimucyante. The Supreme Lord, who is known as the yajña-puruṣaḥ, or the personal beneficiary of all sacrifices, is the master of all demigods who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra, Varuṇa, etc., are appointed officers who manage material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Kṛṣṇa is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the demigods. For this reason, the devotees of the Lord, who are in Kṛṣṇa consciousness, offer food to Kṛṣṇa and then eat-a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only food offered to Kṛṣṇa, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting prasādam of the Lord (food offered to Viṣṇu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity-that is the law of nature. Yajña, specifically the saṅkīrtana-yajña prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

TEXT 15

karma brahmodbhavaṁ viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityaṁ yajñe pratiṣṭhitam

SYNONYMS

karma-work; brahma-Vedas; udbhavam-produced from; viddhi-one should know; brahma-the Vedas; akṣara-the Supreme Brahman (Personality of Godhead); samudbhavam; directly manifested; tasmāt-therefore; sarva-gatam-all-pervading; brahma-Transcendence; nityam-eternally; yajñe-in sacrifice; pratiṣṭhitam-situated.

TRANSLATION

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

PURPORT

Yajñārtha karma, or the necessity of work for the satisfaction of Kṛṣṇa only, is more expressly stated in this verse. If we have to work for the satisfaction of the yajña-puruṣa, Viṣṇu, then we must find out the direction of work in Brahman, or the transcendental Vedas. The Vedas are therefore codes of working directions. Anything performed without the direction of the Vedas is called vikarma, or unauthorized or sinful work. Therefore, one should always take direction from the Vedas to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, similarly, one has to work under direction of the supreme state of the Lord. Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said: asya mahato bhūtasya naśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅ girasaḥ. "The four Vedas-namely the Ṛg-veda, Yajur-veda, Sāma-veda and Atharva-veda-are all emanations from the breathing of the great Personality of Godhead." The Lord, being omnipotent, can speak by breathing air, as it is confirmed in the Brahma-saṁhitā, for the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material nature and thus fathered all living entities. After creating or impregnating the conditioned souls into the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of yajña by becoming Kṛṣṇa conscious. Even those who cannot follow the Vedic injunctions may adopt the principles of Kṛṣṇa consciousness, and that will take the place of performance of Vedic yajñas, or karmas.

TEXT 16

evaṁ pravartitaṁ cakraṁ
nānuvartayatīha yaḥ
aghāyur indriyārāmo
moghaṁ pārtha sa jīvati

SYNONYMS

evam-thus prescribed; pravartitam-established by the Vedas; cakram-cycle; na-does not; anuvartayati-adopt; iha-in this life; yaḥ-one who; aghāyuḥ-life full of sins; indriya-ārāmaḥ-satisfied in sense gratification; mogham-useless; pārtha-O son of Pṛthā (Arjuna); saḥ-one who does so; jīvati-lives.

TRANSLATION

My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life of sin, for a person delighting only in the senses lives in vain.

PURPORT

The mammonist philosophy of work very hard and enjoy sense gratification is condemned herein by the Lord. Therefore, for those who want to enjoy this material world, the above-mentioned cycle of performing yajñas is absolutely necessary. One who does not follow such regulations is living a very risky life, being condemned more and more. By nature's law, this human form of life is specifically meant for self-realization, in either of the three ways-namely karma-yoga, jñāna-yoga, or bhakti-yoga. There is no necessity of rigidly following the performances of the prescribed yajñas for the transcendentalists who are above vice and virtue; but those who are engaged in sense gratification require purification by the above-mentioned cycle of yajña performances. There are different kinds of activities. Those who are not Kṛṣṇa conscious are certainly engaged in sensory consciousness; therefore they need to execute pious work. The yajña system is planned in such a way that sensory conscious persons may satisfy their desires without becoming entangled in the reaction of sense-gratificatory work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore, the yajñas are directly aimed at the particular demigod mentioned in the Vedas. Indirectly, it is the practice of Kṛṣṇa consciousness, because when one masters the performance of yajñas, one is sure to become Kṛṣṇa conscious. But if by performing yajñas one does not become Kṛṣṇa conscious, such principles are counted as only moral codes. One should not, therefore, limit his progress only to the point of moral codes, but should transcend them, to attain Kṛṣṇa consciousness.

TEXT 17

yas tv ātma-ratir eva syād
ātma-tṛptaś ca mānavaḥ
ātmany eva ca santuṣṭas
tasya kāryaṁ na vidyate

SYNONYMS

yaḥ-one who; tu-but; ātma-ratiḥ-takes pleasure; eva-certainly; syāt-remains; ātma-tṛptaḥ-self-illuminated; ca-and; mānavaḥ-a man; ātmani-in himself; eva-only; ca-and; santuṣṭaḥ-perfectly satiated; tasya-his; kāryam-duty; na-does not; vidyate-exist.

TRANSLATION

One who is, however, taking pleasure in the self, who is illumined in the self, who rejoices in and is satisfied with the self only, fully satiated-for him there is no duty.

PURPORT

A person who is fully Kṛṣṇa conscious, and is fully satisfied by his acts in Kṛṣṇa consciousness, no longer has any duty to perform. Due to his being Kṛṣṇa conscious, all impiety within is instantly cleansed, an effect of many, many thousands of yajña performances. By such clearing of consciousness, one becomes fully confident of his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the grace of the Lord, and therefore he no longer has any obligations to the Vedic injunctions. Such a Kṛṣṇa conscious person is no longer interested in material activities and no longer takes pleasure in material arrangements like wine, women and similar infatuations.

TEXT 18

naiva tasya kṛtenārtho

nākṛteneha kaścana
na cāsya sarva-bhūteṣu
kaścid artha-vyapāśrayaḥ

SYNONYMS

na-never; eva-certainly; tasya-his; kṛtena-by discharge of duty; arthaḥ-purpose; na-nor; akṛtena-without discharge of duty; iha-in this world; kaścana-whatever; na-never; ca-and; asya-of him; sarva-bhūteṣu -in all living beings; kaścit-any; artha-purpose; vyapa-āśrayaḥ-taking shelter of.

TRANSLATION

A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

PURPORT

A self-realized man is no longer obliged to perform any prescribed duty, save and except activities in Kṛṣṇa consciousness. Kṛṣṇa consciousness is not inactivity either, as will be explained in the following verses. A Kṛṣṇa conscious man does not take shelter of any person-man or demigod. Whatever he does in Kṛṣṇa consciousness is sufficient in the discharge of his obligation.

TEXT 19

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ

SYNONYMS

tasmāt-therefore; asaktaḥ-without attachment; satatam-constantly; kāryam-as duty; karma-work; samācara-perform; asaktaḥ-nonattachment; hi-certainly; ācaran-performing; karma-work; param-the Supreme; āpnoti-achieves; pūruṣaḥ-a man.

TRANSLATION

Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme.

PURPORT

The Supreme is the Personality of Godhead for the devotees, and liberation for the impersonalist. A person, therefore, acting for Kṛṣṇa, or in Kṛṣṇa consciousness, under proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Arjuna is told that he should fight in the Battle of Kurukṣetra for the interest of Kṛṣṇa because Kṛṣṇa wanted him to fight. To be a good man or a nonviolent man is a personal attachment, but to act on behalf of the Supreme is to act without attachment for the result. That is perfect action of the highest degree, recommended by the Supreme Personality of Godhead, Śrī Kṛṣṇa. Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities that were performed in the field of sense gratification. But action in Kṛṣṇa consciousness is transcendental to the reactions of good or evil work. A Kṛṣṇa conscious person has no attachment for the result but acts on behalf of Kṛṣṇa alone. He engages in all kinds of activities, but is completely nonattached.

TEXT 20

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ
loka-saṅgraham evāpi
sampaśyan kartum arhasi

SYNONYMS

karmaṇā-by work; eva-even; hi-certainly; saṁsiddhim-perfection; āsthitāḥ-situated; janaka-ādayaḥ-kings like Janaka and others; loka-saṅgraham-educating the people in general; eva-also; api-for the sake of; sampaśyan-by considering; kartum-to act; arhasi-deserve.

TRANSLATION

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

PURPORT

Kings like Janaka and others were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sītā, and father-in-law of Lord Śrī Rāma. Being a great devotee of the Lord, he was transcendentally situated, but because he was the King of Mithila (a subdivision of Behar province in India), he had to teach his subjects how to fight righteously in battle. He and his subjects fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kurukṣetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Kṛṣṇa consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Kṛṣṇa consciousness can act in such a way that others will follow, and this is explained in the following verse.

TEXT 21

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat-whatever; yat-and whichever; ācarati-does he act; śreṣṭhaḥ-respectable leader; tat-that; tat-and that alone; eva-certainly; itaraḥ-common; janaḥ-person; saḥ-he; yat-whichever; pramāṇam-evidence; kurute-does perform; lokaḥ-all the world; tat-that; anuvartate-follow in the footsteps.

TRANSLATION

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

PURPORT

People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly even before he begins teaching. One who teaches in that way is called ācārya, or the ideal teacher. Therefore, a teacher must follow the principles of śāstra (scripture) to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like Manu-saṁhitā and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of the standard rules as they are practiced by the great teachers. The Śrīmad-Bhāgavatam also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependants; therefore they must be conversant with standard books of moral and spiritual codes.

TEXT 22

na me pārthāsti kartavyaṁ
triṣu lokeṣu kiñcana
nānavāptam avāptavyaṁ
varta eva ca karmaṇi

SYNONYMS

na-none; me-Mine; pārtha-O son of Pṛthā; asti-there is; kartavyam-any prescribed duty; triṣu-in the three; lokeṣu-planetary systems; kiñcana-anything; na-no; anavāptam-in want; avāptavyam-to be gained; varte-engaged; eva-certainly; ca-also; karmaṇi-in one's prescribed duty.

TRANSLATION

O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything-and yet I am engaged in work.

PURPORT

The Supreme Personality of Godhead is described in the Vedic literatures as follows:

tam īśvarāṇāṁ paramaṁ maheśvaraṁ
taṁ devatānāṁ paramaṁ ca daivatam
patiṁ patīnāṁ paramaṁ parastād
vidāma devaṁ bhuvaneśam īḍyam
na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svā-bhāvikī jñāna-bala-kriyā ca.

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence." (Śvetāśvatara Upaniṣad 6.7-8)

Since everything is in full opulence in the Personality of Godhead and is existing in full truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive the results of work has some designated duty, but one who has nothing to achieve within the three planetary systems certainly has no duty. And yet Lord Kṛṣṇa is engaged on the Battlefield of Kurukṣetra as the leader of the kṣatriyas because the kṣatriyas are duty-bound to give protection to the distressed. Although He is above all the regulations of the revealed scriptures, He does not do anything that violates the revealed scriptures.

TEXT 23

yadi hy ahaṁ na varteyaṁ
jātu karmaṇy atandritaḥ
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

yadi-if; hi-certainly; aham-I; na-do not; varteyam-thus engage; jātu-ever; karmaṇi-in the performance of prescribed duties; atandritaḥ-with great care; mama-My; vartma-path; anuvartante-would follow; manuṣyāḥ-all men; pārtha-O son of Pṛthā; sarvaśaḥ-in all respects.

TRANSLATION

For, if I did not engage in work, O Pārtha, certainly all men would follow My path.

PURPORT

In order to keep the balance of social tranquility for progress in spiritual life. there are traditional family usages meant for every civilized man. Although such rules and regulations are for the conditioned souls and not Lord Kṛṣṇa, because He descended to establish the principles of religion, He followed the prescribed rules. Otherwise, common men would follow in His footsteps because He is the greatest authority. From the Śrīmad-Bhāgavatam it is understood that Lord Kṛṣṇa was performing all the religious duties at home and out of home, as required of a householder.

TEXT 24

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

SYNONYMS

utsīdeyuḥ-put into ruin; ime-all these; lokāḥ-worlds; na-do not; kuryām-perform; karma-prescribed duties; cet-if; aham-I; saṅkarasya-of unwanted population; ca-and; kartā-creator; syām-shall be; upahanyām-destroy; imāḥ-all these; prajāḥ-living entities.

TRANSLATION

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.

PURPORT

Varṇa-saṅkara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance, there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Kṛṣṇa descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is general disregard of regulative principles, the Lord Himself descends and corrects the society. We should, however, note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level. We cannot imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him at any time. The Śrīmad-Bhāgavatam affirms:

naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā ’rudro ’bdhijaṁ viṣam
īśvarāṇāṁ vacaḥ satyaṁ tathaivācaritaṁ kvacit
teṣāṁ yat sva-vaco yuktaṁ buddhimāṁs tat samācaret

”One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Śiva.” (Bhāg. 10.33.30)

We should always consider the position of the īśvaras, or those who can actually control the movements of the sun and moon, as superior. Without such power, one cannot imitate the īśvaras, who are superpowerful. Lord Śiva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison, he will be killed. There are many psuedo-devotees of Lord Śiva who want to indulge in smoking gāñjā (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Śiva they are calling death very near. Similarly, there are some psuedo-devotees of Lord Kṛṣṇa who prefer to imitate the Lord in His rāsa-līlā, or dance of love, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many ”incarnations” of God without the power of the Supreme Godhead.

TEXT 25

saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś
cikīrṣur loka-saṅgraham

SYNONYMS

saktāḥ-being attached; karmaṇi-prescribed duties; avidvāṁsaḥ-the ignorant; yathā-as much as; kurvanti-do it; bhārata-O descendant of Bharata; kuryāt-must do; vidvān-the learned; tathā-thus; asaktaḥ-without attachment; cikīrṣuḥ-desiring to; loka-saṅgraham-leading the people in general.

TRANSLATION

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading people on the right path.

PURPORT

A person in Kṛṣṇa consciousness and a person not in Kṛṣṇa consciousness are differentiated by different desires. A Kṛṣṇa conscious person does not do anything which is not conducive to development of Kṛṣṇa consciousness. He may even act exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, whereas the other is engaged for the satisfaction of Kṛṣṇa. Therefore, the Kṛṣṇa conscious person is required to show the people how to act and how to engage the results of action for the purpose of Kṛṣṇa consciousness.

TEXT 26

na buddhi-bhedaṁ janayed
ajñānāṁ karma-saṅginām
joṣayet sarva-karmāṇi

vidvān yuktaḥ samācaran

SYNONYMS

na-do not; buddhi-bhedam-disrupt the intelligence; janayet-do; ajñānām-of the foolish; karma-saṅginām-attached to fruitive work; joṣayet-dovetailed; sarva-all; karmāṇi-work; vidvān-learned; yuktaḥ-all engaged; samācaran-practicing.

TRANSLATION

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

PURPORT

Vedaiś ca sarvair aham eva vedyaḥ: that is the end of all Vedic rituals. All rituals, all performances of sacrifices, and everything that is put into the Vedas, including all directions for material activities, are meant for understanding Kṛṣṇa, who is the ultimate goal of life. But because the conditioned souls do not know anything beyond sense gratification, they study the Vedas to that end. Through sense regulations, however, one is gradually elevated to Kṛṣṇa consciousness. Therefore a realized soul in Kṛṣṇa consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Kṛṣṇa. The learned Kṛṣṇa conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, still, a slightly developed Kṛṣṇa conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For this fortunate man there is no need to follow the Vedic rituals, because in direct Kṛṣṇa consciousness one can have all the results simply by following the prescribed duties of a particular person.

TEXT 27

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

SYNONYMS

prakṛteḥ-of material nature; kriyamāṇāni-all being done; guṇaiḥ-by the modes; karmāṇi-activities; sarvaśaḥ-all kinds of; ahaṅkāra-vimūḍha-bewildered by false ego; ātmā-the spirit soul; kartā-doer; aham-I; iti-thus; manyate-thinks.

TRANSLATION

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

PURPORT

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independantly, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

TEXT 28

tattva-vit tu mahā-bāho
guṇa-karma-vibhāgayoḥ
guṇā guṇeṣu vartanta
iti matvā na sajjate

SYNONYMS

tattvavit-the knower of the Absolute Truth; tu-but; mahā-bāho-O mighty-armed one; guṇa-karma-works under material influence; vibhāgayoḥ-differences; guṇāḥ-senses; guṇeṣu-in sense gratification; vartante-being engaged; iti-thus; matvā-thinking; na-never; sajjate-becomes attached.

TRANSLATION

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

PURPORT

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa, and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he realizes that somehow or other he is entrapped in the material conception of life. In his pure state of existence he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. He therefore engages himself in the activities of Kṛṣṇa consciousness and becomes naturally unattached to the activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to Śrīmad-Bhāgavatam, one who knows the Absolute Truth in three different features-namely Brahman, Paramātmā, and the Supreme Personality of Godhead-is called tattvavit, for he knows also his own factual position in relationship with the Supreme.

TEXT 29

prakṛter guṇa-sammūḍhāḥ
sajjante guṇa-karmasu
tān akṛtsna-vido mandān
kṛtsna-vin na vicālayet

SYNONYMS

prakṛteḥ-impelled by the material modes; guṇa-sammūḍhāḥ-befooled by material identification; sajjante-become engaged; guṇa-karmasu-in material activities; tān-all those; akṛtsna-vidaḥ-persons with a poor fund of knowledge; mandān-lazy to understand self-realization; kṛtsna-vit-one who is in factual knowledge; na-may not; vicālayet-try to agitate.

TRANSLATION

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

PURPORT

Persons who are unknowledgeable falsely identify with gross material consciousness and are full of material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness is called mandān, or a lazy person without understanding of spirit soul. Ignorant men think of the body as the self; bodily connections with others are accepted as kinsmanship; the land in which the body is obtained is the object of worship; and the formalities of religious rituals are considered ends in themselves. Social work, nationalism, and altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field; for them spiritual realization is a myth, and so they are not interested. Such bewildered persons may even be engaged in such primary moral principles of life as nonviolence and similar materially benevolent work. Those who are, however, enlightened in spiritual life, should not try to agitate such materially engrossed persons. Better to prosecute one's own spiritual activities silently.

Men who are ignorant cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Kṛṣṇa consciousness, which are absolutely necessary for the human being.

TEXT 30

mayi sarvāṇi karmāṇi
sannyasyādhyātma-cetasā
nirāśīr nirmamo bhūtvā
yudhyasva vigata-jvaraḥ

SYNONYMS

mayi-unto Me; sarvāṇi-all sorts of; karmāṇi-activities; sannyasya-giving up completely; adhyātma-with full knowledge of the self; cetasā-consciousness; nirāśīḥ-without desire for profit; nirmamaḥ-without ownership; bhūtvā-so being; yudhyasva-fight; vigata-jvaraḥ-without being lethargic.

TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

PURPORT

This verse clearly indicates the purpose of the Bhagavad-gītā. The Lord instructs that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Kṛṣṇa, because that is the constitutional position of the living entity. The living entity cannot be happy independant of the cooperation of the Supreme Lord because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was, therefore, ordered by Śrī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the Soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called adhyātma-cetasā. Nirāśīḥ means that one has to act on the order of the master. Nor should one ever expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of mayi, or unto Me. And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called nirmama, or nothing is mine. And, if there is any reluctance to execute such a stern order which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become vigata-jvara, or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation.

TEXT 31

ye me matam idaṁ nityam
anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto
mucyante te 'pi karmabhiḥ

SYNONYMS

ye-those; me-My; matam-injunctions; idam-this; nityam-eternal function; anutiṣṭhanti-execute regularly; mānavāḥ-humankind; śraddhāvantaḥ-with faith and devotion; anasūyantaḥ-without envy; mucyante-become free; te-all of them; api-even; karmabhiḥ-from the bondage of the law of fruitive action.

TRANSLATION

One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

PURPORT

The injunction of the Supreme Personality of Godhead, Kṛṣṇa, is the essence of all Vedic wisdom, and therefore is eternally true without exception. As the Vedas are eternal, so this truth of Kṛṣṇa consciousness is also eternal. One should have firm faith in this injunction, without envying the Lord. There are many philosophers who write comments on the Bhagavad-gītā but have no faith in Kṛṣṇa. They will never be liberated from the bondage of fruitive action. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness.

TEXT 32

ye tv etad abhyasūyanto
nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān
viddhi naṣṭān acetasaḥ

SYNONYMS

ye-those; tu-however; etat-this; abhyasūyantaḥ-out of envy; na-do not; anutiṣṭhanti-regularly perform; me-My; matam-injunction; sarva-jñāna-all sorts of knowledge; vimūḍhān-perfectly befooled; tān-they are; viddhi-know it well; naṣṭān-all ruined; acetasaḥ-without Kṛṣṇa consciousness.

TRANSLATION

But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

PURPORT

The flaw of not being Kṛṣṇa conscious is clearly stated herein. As there is punishment for disobedience to the order of the supreme executive head, so there is certainly punishment for the disobedience of the order of the Supreme Personality of Godhead. A disobedient person, however great he may be, is ignorant of his own self, of the Supreme Brahman, and Paramātmā and the Personality of Godhead, due to a vacant heart. Therefore there is no hope of perfection of life for him.

TEXT 33

sadṛśaṁ ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni
nigrahaḥ kiṁ kariṣyati

SYNONYMS

sadṛśam-accordingly; ceṣṭate-tries; svasyāḥ-in one's own nature; prakṛteḥ-modes; jñānavān-the learned; api-although; prakṛtim-nature; yānti-undergo; bhūtāni-all living entities; nigrahaḥ-suppression; kim-what; kariṣyati-can do.

TRANSLATION

Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

PURPORT

Unless one is situated on the transcendental platform of Kṛṣṇa consciousness, he cannot get free from the influence of the modes of material nature, as it is confirmed by the Lord in the Seventh Chapter (7.14). Therefore, even for the most highly educated person on the mundane plane, it is impossible to get out of the entanglement of māyā simply by theoretical knowledge, or by separating the soul from the body. There are many so-called spiritualists who outwardly pose to be advanced in the science, but inwardly or privately are completely under the particular modes of nature which they are unable to surpass. Academically, one may be very learned, but because of his long association with material nature, he is in bondage. Kṛṣṇa consciousness helps one to get out of the material entanglement, even though one may be engaged in his prescribed duties. Therefore, without being fully in Kṛṣṇa consciousness, no one should suddenly give up his prescribed duties and become a so-called yogī or transcendentalist artificially. It is better to be situated in one's position and to try to attain Kṛṣṇa consciousness under superior training. Thus one may be freed from the clutches of māyā.

TEXT 34

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau

SYNONYMS

indriyasya-of the senses; indriyasya arthe-in the sense objects; rāga-attachment; dveṣau-also in detachment; vyavasthitau-put under regulations; tayoḥ-of them; na-never; vaśam-control; āgacchet-one should come; tau-those; hi-certainly are; asya-his; paripanthinau-stumbling blocks.

TRANSLATION

Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization.

PURPORT

Those who are in Kṛṣṇa consciousness are naturally reluctant to engage in material sense gratifications. But those who are not in such consciousness should follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material encagement, but one who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. For example, according to scriptural injunctions, one is forbidden to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But, in spite of such injunctions, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. And yet, we should not rely upon the control of such allowances. One has to follow those rules and regulations, unattached to them, because practice of sense gratifications under regulations may also lead one to go astray-as much as there is always the chance of an accident, even on the royal roads. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down; therefore any attachment for regulated sense enjoyment must also be avoided by all means. But action in the loving service of Kṛṣṇa detaches one from all kinds of sensory activities. Therefore, no one should try to be detached from Kṛṣṇa consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately to become situated on the platform of Kṛṣṇa consciousness.

TEXT 35

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ
para-dharmo bhayāvahaḥ

SYNONYMS

śreyān-far better; sva-dharmaḥ-one's prescribed duties; viguṇaḥ-even faulty; para-dharmāt-from duties mentioned for others; svanuṣṭhitāt-than perfectly done; sva-dharme-in one's prescribed duties; nidhanam-destruction; śreyaḥ-better; para-dharmaḥ-duties prescribed for others; bhaya-āvahaḥ-dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

PURPORT

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Kṛṣṇa. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. For example, a brāhmaṇa, who is in the mode of goodness, is nonviolent, whereas a kṣatriya, who is in the mode of passion, is allowed to be violent. As such, for a kṣatriya it is better to be vanquished following the rules of violence than to imitate a brāhmaṇa who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Kṛṣṇa consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Kṛṣṇa consciousness, the kṣatriya may act as a brāhmaṇa, or a brāhmaṇa may act as a kṣatriya. In the transcendental stage, the distinctions of the material world do not apply. For example, Viśvāmitra was originally a kṣatriya, but later on he acted as a brāhmaṇa, whereas Paraśurāma was a brāhmaṇa, but later on he acted as a kṣatriya. Being transcendentally situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Kṛṣṇa consciousness.

TEXT 36

arjuna uvāca
atha kena prayukto 'yaṁ
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; atha-hereafter; kena-by what; prayuktaḥ-impelled; ayam-one; pāpam-sins; carati-acts; pūruṣaḥ-a man; anicchan-without desiring; api-although; vārṣṇeya-O descendant of Vṛṣṇi; balāt-by force; iva-as if; niyojitaḥ-engaged.

TRANSLATION

Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

PURPORT

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. As such, Arjuna's question to Kṛṣṇa is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

TEXT 37

śrī-bhagavān uvāca

kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; kāmaḥ-lust; eṣaḥ-all these; krodhaḥ-wrath; eṣaḥ-all these; rajo-guṇa-the mode of passion; samudbhavaḥ-born of; mahā-śanaḥ-all-devouring; mahā-pāpmā-greatly sinful; viddhi-know; enam-this; iha-in the material world; vairiṇam-greatest enemy.

TRANSLATION

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the modes of passion, instead of being degraded into the modes of ignorance, are elevated to the modes of goodness by the prescribed method of Iiving and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give a facility to the conditioned souls to fulfill these lustful propensities, and when they are completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

This inquiry is the beginning of the Vedānta-sūtras, wherein it is said, athāto brahma-jijñāsā: one should inquire into the Supreme. And the Supreme is defined in Śrīmad-Bhāgavatam as janmādyasya yato ’nvayād itarataś ca, or, ”The origin of everything is the Supreme Brahman.” Therefore, the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Kṛṣṇa consciousness-or, in other words, desiring everything for Kṛṣṇa-then both lust and wrath can be spiritualized. Hanumān, the great servitor of Lord Rama, engaged his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Kṛṣṇa consciousness, become our friends instead of our enemies.

TEXT 38

dhūmenāvriyate vahnir
yathādarśo malena ca
yatholbenāvṛto garbhas
tathā tenedam āvṛtam

SYNONYMS

dhūmena-by smoke; āvriyate-covered; vahniḥ-fire; yathā-just as; ādarśaḥ-mirror; malena-by dust; ca-also; yathā-just as; ulbena-by the womb; āvṛtaḥ-is covered; garbhaḥ-embryo; tathā-so; tena-by that lust; idam-this; āvṛtam-is covered.

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of this lust.

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Kṛṣṇa consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Kṛṣṇa consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Kṛṣṇa consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Kṛṣṇa consciousness under able guidance.

TEXT 39

āvṛtaṁ jñānam etena
jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya
duṣpūreṇānalena ca

SYNONYMS

āvṛtam-covered; jñānam-pure consciousness; etena-by this; jñāninaḥ-of the knower; nitya-vairiṇā-eternal enemy; kāma-rūpeṇa-in the form of lust; kaunteya-O son of Kuntī; duṣpūreṇa-never to be satisfied; analena-by the fire; ca-also.

TRANSLATION

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

PURPORT

It is said in the Manu-smṛti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called maithuṇya-āgāra, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

TEXT 40

indriyāṇi mano buddhir
asyādhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam

indriyāṇi-the senses; manaḥ-the mind; buddhiḥ-the intelligence; asya-of the lust; adhiṣṭhānam-sitting place; ucyate-called; etaiḥ-by all these; vimohayati-bewilders; eṣaḥ-of this; jñānam-knowledge; āvṛtya-covering; dehinam-the embodied.

TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him.

PURPORT

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus the mind is the reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the Śrīmad-Bhāgavatam:

yasyātma-buddhiḥ kuṇāpe tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma idyadhīḥ
yat-tīrtha-buddhiḥ salite na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ.

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow."

TEXT 41

tasmāt tvam indriyāṇy ādau
niyamya bharatarṣabha
pāpmānaṁ prajahi hy enaṁ
jñāna-vijñāna-nāśanam

SYNONYMS

tasmāt-therefore; tvam-you; indriyāṇi-senses; ādau-in the beginning; niyamya-by regulating; bharatarṣabha-O chief amongst the descendants of Bharata; pāpmānam-the great symbol of sin; prajahi-curb; hi-certainly; enam-this; jñāna-knowledge; vijñāna-scientific knowledge of the pure soul; nāśanam-destroyer.

TRANSLATION

Therefore, O Arjuna, best of the Bhāratas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

PURPORT

The Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy, lust, which destroys the urge for self-realization, and specifically, knowledge of the self. Jñānam refers to knowledge of self as distinguished from non-self, or, in other words, knowledge that the spirit soul is not the body. Vijñānam refers to specific knowledge of the spirit soul and knowledge of one's constitutional position and his relationship to the Supreme Soul. It is explained thus in the Śrīmad-Bhāgavatam: jñānaṁ parama-guhyaṁ me yad-vijñāna-samanvitam / sarahasyaṁ tad-aṅgaṁ ca gṛhāna gaditaṁ mayā: "The knowledge of the self and the Supreme Self is very confidential and mysterious, being veiled by māyā, but such knowledge and specific realization can be understood if it is explained by the Lord Himself." Bhagavad-gītā gives us that knowledge, specifically knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Kṛṣṇa consciousness. So, from the very beginning of life one has to learn this Kṛṣṇa consciousness, and thereby one may become fully Kṛṣṇa conscious and act accordingly.

Lust is only the perverted reflection of the love of God which is natural for every living entity. But if one is educated in Kṛṣṇa consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Kṛṣṇa consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Kṛṣṇa consciousness, devotional service of the Lord, and turn the lust into love of Godhead-the highest perfectional stage of human life.

TEXT 42

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

SYNONYMS

indriyāṇī-senses; parāṇi-superior; āhuḥ-is said; indriyebhyaḥ-more than the senses; param-superior; manaḥ-the mind; manasaḥ-more than the mind; tu-also; parā-superior; buddhiḥ-intelligence; yaḥ-one which; buddheḥ-more than the intelligence; parataḥ-superior; tu-but; saḥ-he.

TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

PURPORT

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. These outlets are not in use when there is superior consciousness, or Kṛṣṇa consciousness. In Kṛṣṇa consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act-as it does during dreaming. But, above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and the senses, will be automatically engaged. In the Kaṭha Upaniṣad there is a passage in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the Kaṭha Upaniṣad the soul has been described as mahān, the great. Therefore the soul is above all-namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem.

With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Kṛṣṇa consciousness. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one's mind in Kṛṣṇa consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthened by association with Kṛṣṇa in Kṛṣṇa consciousness, there is every chance of falling down due to the agitated mind.

TEXT 43

evaṁ buddheḥ paraṁ buddhvā
saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho
kāma-rūpaṁ durāsadam

SYNONYMS

evam-thus; buddheḥ-of intelligence; param-superior; buddhvā-so knowing; saṁstabhya-by steadying; ātmānam-the mind; ātmanā-by deliberate intelligence; jahi-conquer; śatrum-the enemy; mahā-bāho-O mighty-armed one; kāma-rūpam-the form of lust; durāsadam-formidable.

TRANSLATION

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus-by spiritual strength-conquer this insatiable enemy known as lust.

PURPORT

This Third Chapter of the Bhagavad-gītā is conclusively directive to Kṛṣṇa consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness as the ultimate end. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material nature. Desire for overlording and sense gratification are the greatest enemies of the conditioned soul; but by the strength of Kṛṣṇa consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing Kṛṣṇa consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind-by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Kṛṣṇa consciousness by higher intelligence.

Thus end the Bhaktivedanta Purports to the Third Chapter of the Śrīmad-Bhagavad-gītā in the matter of Karma-yoga, or the Discharge of One's Prescribed Duty in Kṛṣṇa Consciousness.

4.8 4. Transcendental Knowledge

TEXT 1

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; imam-this; vivasvate-unto the sun-god; yogam-the science of one's relationship to the Supreme; proktavān-instructed; aham-I; avyayam-imperishable; vivasvān-Vivasvān (the sun-god's name); manave-unto the father of mankind (of the name Vaivasvata); prāha-told; manuḥ-the father of mankind; ikṣvākave-unto King Ikṣvāku; abravīt-said.

TRANSLATION

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

PURPORT

Herein we find the history of the Bhagavad-gītā traced from a remote time when it was delivered to the royal order, the kings of all planets. This science is especially meant for the protection of the inhabitants and therefore the royal order should understand it in order to be able to rule the citizens and protect them from the material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Kṛṣṇa consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun-god is known as Vivasvān, the king of the sun, which is the origin of all planets within the solar system. In the Brahma-saṁhitā it is stated:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrttir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kālacakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Let me worship," Lord Brahmā said, "the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person and under whose order the sun, which is the king of all planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order."

The sun is the king of the planets, and the sun-god (at present of the name Vivasvān) rules the sun planet, which is controlling all other planets by supplying heat and light. He is rotating under the order of Kṛṣṇa, and Lord Kṛṣṇa originally made Vivasvān His first disciple to understand the science of Bhagavad-gītā. The Gītā is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial. In the Mahābhārata (Śānti-parva 348.51-52) we can trace out the history of the Gītā as follows:

tretā-yugādau ca tato vivasvān manave dadau
manuś ca loka-bhṛty-arthaṁ sutāyekṣvākave dadau
ikṣvākuṇā ca kathito vyāpya lokān avasthitāḥ

"In the beginning of the Tretā-yuga [millennium] this science of the relationship with the Supreme was delivered by Vivasvān to Manu. Manu, being the father of mankind, gave it to his son Mahārāja Ikṣvāku, the King of this earth planet and forefather of the Raghu dynasty in which Lord Rāmacandra appeared. Therefore, Bhagavad-gītā existed in the human society from the time of Mahārāja Ikṣvāku."

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvāpara-yuga (800,000 years), and before that there was Tretā-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the Bhagavad-gītā to his disciple and son Mahārāja lkṣvāku, the King of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu, the Gītā was spoken by the Lord to His disciple, the sun-god Vivasvān, a rough estimate is that the Gītā was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the Gīta, according to the Gītā itself and according to the version of the speaker, Lord Śrī Kṛṣṇa. It was spoken to the sun-god Vivasvān because he is also a kṣatriya and is the father of all kṣatriyas who are descendants of the sun-god, or the sūrya-vaṁśa kṣatriyas. Because Bhagavad-gītā is as good as the Vedas, being spoken by the Supreme Personality of Godhead, this knowledge is apauruṣeya, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the Gītā must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the Gītā in their own ways, but that is not Bhagavad-gītā as it is. Therefore, Bhagavad-gītā has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikṣvāku.

TEXT 2

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

SYNONYMS

evam-thus; paramparā-disciplic succession; prāptam-received; imam-this science; rājarṣayaḥ-the saintly kings; viduḥ-understood; saḥ-that knowledge; kālena-in the course of time; iha-in this world; mahatā-by great; yogaḥ-the science of one's relationship with the Supreme; naṣṭaḥ-scattered; parantapa-O Arjuna, subduer of the enemies.

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

PURPORT

It is clearly stated that the Gītā was especially meant for the saintly kings because they were to execute its purpose in ruling over the citizens. Certainly Bhagavad-gītā was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the original purpose was scattered by the motives of the unscrupulous commentators, there arose the need to reestablish the disciplic succession. Five thousand years ago it was detected by the Lord Himself that the disciplic succession was broken, and therefore He declared that the purpose of the Gītā appeared to be lost. In the same way, at the present moment also there are so many editions of the Gītā (especially in English), but almost all of them are not according to authorized disciplic succession. There are innumerable interpretations rendered by different mundane scholars, but almost all of them do not accept the Supreme Personality of Godhead, Kṛṣṇa, although they make a good business on the words of Śrī Kṛṣṇa. This spirit is demonic, because demons do not believe in God but simply enjoy the property of the Supreme. Since there is a great need of an edition of the Gītā in English, as it is received by the paramparā (disciplic succession) system, an attempt is made herewith to fulfill this great want. Bhagavad-gītā-accepted as it is-is a great boon to humanity; but if it is accepted as a treatise of philosophical speculations, it is simply a waste of time.

TEXT 3

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam

SYNONYMS

saḥ-the same ancient; eva-certainly; ayam-this; mayā-by Me; te-unto you; adya-today; yogaḥ-the science of yoga; proktaḥ-spoken; purātanaḥ-very old; bhaktaḥ-devotee; asi-you are; me-My; sakhā-friend; ca-also; iti-therefore; rahasyam-mystery; hi-certainly; etat-this; uttamam-transcendental.

TRANSLATION

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

PURPORT

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his becoming the devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge, and some of them have commentaries by the devotees, and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demons is useless. Arjuna accepts Śrī Kṛṣṇa as the Supreme Personality of Godhead, and any commentary on the Gītā following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demonic, however, concoct something about Kṛṣṇa and mislead the public and general readers from the path of Kṛṣṇa's instructions. One should try to follow the disciplic succession from Arjuna, and thus be benefitted.

TEXT 4

arjuna uvāca
aparaṁ bhavato janma
paraṁ janma vivasvataḥ
katham etad vijānīyāṁ
tvam ādau proktavān iti

SYNONYMS

arjunaḥ uvāca-Arjuna said; aparam-junior; bhavataḥ-Your; janma-birth; param-superior; janma-birth; vivasvataḥ-of the sun-god; katham-how; etat-this; vijānīyām-shall I understand; tvam-You; ādau-in the beginning; proktavān-instructed; iti-thus.

TRANSLATION

Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

PURPORT

Arjuna is an accepted devotee of the Lord, so how could he not believe Kṛṣṇa's words? The fact is that Arjuna is not inquiring for himself but for those who do not believe in the Supreme Personality of Godhead or for the demons who do not like the idea that Kṛṣṇa should be accepted as the Supreme Personality of Godhead; for them only Arjuna inquires on this point, as if he were himself not aware of the Personality of Godhead, or Kṛṣṇa. As it will be evident from the Tenth Chapter, Arjuna knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead, the fountainhead of everything and the last word in Transcendence. Of course, Kṛṣṇa also appeared as the son of Devakī on this earth. How Kṛṣṇa remained the same Supreme Personality of Godhead, the eternal, original person, is very difficult for an ordinary man to understand. Therefore, to clarify this point, Arjuna put this question before Kṛṣṇa so that He Himself could speak authoritatively. That Kṛṣṇa is the supreme authority is accepted by the whole world, not only at present, but from time immemorial, and the demons alone reject Him. Anyway, since Kṛṣṇa is the authority accepted by all, Arjuna put this question before Him in order that Kṛṣṇa would describe Himself without being depicted by the demons who always try to distort Him in a way understandable to the demons and their followers. It is necessary that everyone, for his own interest, know the science of Kṛṣṇa. Therefore, when Kṛṣṇa Himself speaks about Himself, it is auspicious for all the worlds. To the demons, such explanations by Kṛṣṇa Himself may appear to be strange because the demons always study Kṛṣṇa from their own standpoint, but those who are devotees heartily welcome the statements of Kṛṣṇa when they are spoken by Kṛṣṇa Himself. The devotees will always worship such authoritative statements of Kṛṣṇa because they are always eager to know more and more about Him. The atheists, who consider Kṛṣṇa an ordinary man, may in this way come to know that Kṛṣṇa is superhuman, that He is sac-cid-ānanda-vigraha-the eternal form of bliss and knowledge-that He is transcendental, and that He is above the domination of the modes of material nature and above the influence of time and space. A devotee of Kṛṣṇa's, like Arjuna, is undoubtedly above any misunderstanding of the transcendental position of Kṛṣṇa. Arjuna's putting this question before the Lord is simply an attempt by the devotee to defy the atheistic attitude of persons who consider Kṛṣṇa to be an ordinary human being subject to the modes of material nature.

TEXT 5

śrī-bhagavān uvāca
bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; bahūni-many; me-of Mine; vyatītāni-have passed; janmāni-births; tava-of yours; ca-and also; arjuna-O Arjuna; tāni-all those; aham-I; veda-do know; sarvāṇi-all; na-not; tvam-yourself; vettha-know; parantapa-O subduer of the enemy.

TRANSLATION

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

PURPORT

In the Brahma-saṁhitā we have information of many, many incarnations of the Lord. It is stated there:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durllabham adurllabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.
(Bs. 5.33)

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person-absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually understood by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." It is also stated in Brahma-saṁhitā:

rāmādi mūrttiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Bs. 5.39)

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is always situated in various incarnations such as Rāma, Nṛsiṁha and many sub-incarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa, and who incarnates personally also."

In the Vedas also it is said that the Lord, although one without a second, nevertheless manifests Himself in innumerable forms. He is like the vaidurya stone, which changes color yet still remains one. All those multi-forms are understood by the pure, unalloyed devotees, but not by a simple study of the Vedas: vedeṣu durllabham adurllabham ātma-bhaktau. Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of these devotees, and in this verse it is understood that some millions of years ago when Lord Kṛṣṇa spoke the Bhagavad-gītā to the sun-god Vivasvān, Arjuna, in a different capacity, was also present. But the difference between the Lord and Arjuna is that the Lord remembered the incidence, whereas Arjuna could not remember. That is the difference between the part and parcel living entity and the Supreme Lord. Although Arjuna is addressed herein as the mighty hero who could subdue the enemies, he is unable to recall what had happened in his various past births. Therefore, a living entity, however great he may be in the material estimation, can never equal the Supreme Lord. Anyone who is a constant companion of the Lord is certainly a liberated person, but he cannot be equal to the Lord. The Lord is described in the Brahma-saṁhitā as infallible (acyuta), which means that He never forgets Himself, even though He is in material contact. Therefore, the Lord and the living entity can never be equal in all respects, even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord, but by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee or a demon cannot understand this transcendental nature. Consequently these descriptions in the Gītā cannot be understood by demonic brains. Kṛṣṇa remembered acts which were performed by Him millions of years before, but Arjuna could not, despite the fact that both Kṛṣṇa and Arjuna are eternal in nature. We may also note herein that a living entity forgets everything due to his change of body, but the Lord remembers because He does not change His sac-cid-ānanda body. He is advaita, which means there is no distinction between His body and Himself. Everything in relation to Him is spirit-whereas the conditioned soul is different from his material body. And, because the Lord's body and self are identical, His position is always different from the ordinary living entity, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, as the Lord explains in the following verse.

TEXT 6

ajo ’pi sann avyayātmā
bhūtānām īśvaro ’pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

SYNONYMS

ajaḥ-unborn; api-although; san-being so; avyaya-without deterioration; ātmā-body; bhūtānām-all those who are born; īśvaraḥ-the Supreme Lord; api-although; san-being so; prakṛtim-transcendental form; svām-of Myself; adhiṣṭhāya-being so situated; sambhavāmi-I do incarnate; ātma-māyayā-by My internal energy.

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

PURPORT

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past ”births,” whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His prakṛti or His form. Prakṛti means nature as well as svarūpa, or one’s own form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Kṛṣṇa grows from childhood to boyhood and from boyhood to youth, astonishingly enough He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation-past, present, and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance are like the sun’s rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because His appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency-and He is never contaminated by material nature. The Vedas also confirm that the Supreme Personality of Godhead is unborn, yet He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the Bhāgavatam, He appears before His mother as Nārāyaṇa, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the Viśvakośa dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

TEXT 7

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

SYNONYMS

yadā-whenever; yadā-wherever; hi-certainly; dharmasya-of religion; glāniḥ-discrepancies; bhavati-manifested, becomes; bhārata-O descendant of Bharata; abhyutthānam-predominance; adharmasya-of irreligion; tadā-at that time; ātmānam-self; sṛjāmi-manifest; aham-I.

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

PURPORT

The word sṛjāmi is significant herein. Sṛjāmi cannot be used in the sense of creation. because, according to the previous verse, there is no creation of the Lord’s form or body, since all of the forms are eternally existent. Therefore sṛjāmi means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of Dvāpara-yuga of the twenty-eighth millennium of the eighth Manu, in one day of Brahmā, still He has no obligation to adhere to such rules and regulations because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the Vedas, and any discrepancy in the matter of properly executing the rules of the Vedas makes one irreligious. In the Bhāgavatam it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The Vedas are also accepted as originally spoken by the Lord Himself to Brahmā, from within his heart. Therefore, the principles of dharma, or religion, are the direct orders of the Supreme Personality of Godhead (dharmaṁ tu sākṣāt-bhagavat-praṇītam). These principles are clearly indicated throughout the Bhagavad-gītā. The purpose of the Vedas is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the Gītā, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards complete surrender unto Him; and, whenever such principles are disturbed by the demonic, the Lord appears. From the Bhāgavatam we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when materialism was rampant and materialists were using the pretext of the authority of the Vedas. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the Vedas, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every avatāra, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an avatāra unless he is referred to by scriptures. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same-to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of the Bhagavad-gītā were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true both in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Kṛṣṇa consciousness everywhere. Such consciousness is manifest and nonmanifest only under different circumstances.

TEXT 8

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

SYNONYMS

paritrāṇāya-for the deliverance; sādhūnām-of the devotees; vināśāya-for the annihilation; ca-also; duṣkṛtām-of the miscreants; dharma-principles of religion; saṁsthāpana-arthāya-to reestablish; sambhavāmi-I do appear; yuge-millennium; yuge-after millennium.

TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

PURPORT

According to Bhagavad-gītā, a sādhu (holyman) is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualifications of Kṛṣṇa consciousness wholly and fully, he is to be understood to be a sādhu. And duṣkṛtam applies to one who doesn't care for Kṛṣṇa consciousness. Such miscreants, or duṣkṛtam, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education; whereas another person, who is one hundred percent engaged in Kṛṣṇa consciousness, is accepted as sādhu, even though such a person may neither be learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Rāvaṇa and Kaṁsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demonic. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlāda Mahārāja was the son of Hiraṇyakaśipu, he was nonetheless persecuted by his father; although Devakī, the mother of Kṛṣṇa, was the sister of Kaṁsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be born of them. So Lord Kṛṣṇa appeared primarily to deliver Devakī, rather than kill Kaṁsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the Caitanya-caritāmṛta of Kṛṣṇadāsa Kavirāja, the following verses summarize these principles of incarnation:

sṛṣṭi-hetu yei mūrti prapañce avatare
sei īśvara-mūrti 'avatāra' nāma dhare
māyātita paravyome savāra avasthāna
viśve 'avatāri' dhare 'avatāra' nāma.

"The avatāra, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or avatāra. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name avatāra."

There are various kinds of avatāras, such as puruṣāvatāras, guṇāvatāras, līlāvatāras, śaktyāveśa avatāras, manvantara-avatāras and yugāvatāras-all appearing on schedule all over the universe. But Lord Kṛṣṇa is the primeval Lord, the fountainhead of all avatāras. Lord Śrī Kṛṣṇa descends for the specific purposes of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vṛndāvana pastimes. Therefore, the prime purpose of the Kṛṣṇa avatāra is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the age of Kali. As stated in the Śrīmad-Bhāgavatam, the incarnation in the age of Kali is Lord Caitanya Mahaprabhu, who spread the worship of Kṛṣṇa by the saṅkīrtana movement (congregational chanting of the holy names), and spread Kṛṣṇa consciousness throughout India. He predicted that this culture of saṅkīrtana would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Kṛṣṇa, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the Upaniṣads, Mahābhārata, Bhāgavatam, etc. The devotees of Lord Kṛṣṇa are much attracted by the saṅkīrtana movement of Lord Caitanya. This avatāra of the Lord does not kill the miscreants, but delivers them by the causeless mercy of the Lord.

TEXT 9

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

SYNONYMS

janma-birth; karma-work; ca-also; me-of Mine; divyam-transcendental; evam-like this; yaḥ-anyone who; vetti-knows; tattvataḥ-in reality; tyaktvā-leaving aside; deham-this body; punaḥ-again; janma-birth; na-never; eti-does attain; mām-unto Me; eti-does attain; saḥ-he; arjuna-O Arjuna.

TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

PURPORT

The Lord’s descent from His transcendental abode is already explained in the 6th verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the yogīs attain liberation only after much trouble and many, many births. Even then, the liberation they achieve-merging into the impersonal brahmajyoti of the Lord-is only partial, and there is the risk of returning again to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord after ending this body and does not run the risk of returning again to this material world. In the Brahma-saṁhitā it is stated that the Lord has many, many forms and incarnations: advaitam acyutam anādim ananta-rūpam. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction, although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the Vedas:

eko devo nitya-līlānurakto bhakta-vyāpī hṛdy antarātmā.

”The one Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees.” This Vedic version is confirmed in this verse of the Gītā personally by the Lord. He who accepts this truth on the strength of the authority of the Vedas and of the Supreme Personality of Godhead and who does not waste time in philosophical speculations attains the highest perfectional stage of liberation. Simply by accepting this truth on faith, one can, without a doubt, attain liberation. The Vedic version, ”tattvamasi,” is actually applied in this case. Anyone who understands Lord Kṛṣṇa to be the Supreme, or who says unto the Lord, ”You are the same Supreme Brahman, the Personality of Godhead” is certainly liberated instantly, and consequently his entrance into the transcendental association of the Lord is guaranteed. In other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion:

tam eva viditvātimṛtyumeti nānyaḥ panthā vidyate ayanāya.

One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no alternative because anyone who does not understand Lord Kṛṣṇa as the Supreme Personality of Godhead is surely in the mode of ignorance. Consequently he will not attain salvation, simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the Bhagavad-gītā according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should therefore cultivate Kṛṣṇa consciousness with faith and knowledge, and in this way attain perfection.

TEXT 10

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

SYNONYMS

vīta-freed from; rāga-attachment; bhaya-fear; krodhāḥ-anger; mat-mayā-fully in Me; mām-unto Me; upāśritāḥ-being fully situated; bahavaḥ-many; jñāna-knowledge; tapasā-by penance; pūtāḥ-being purified; mat-bhāvam-transcendental love for Me; āgatāḥ-attained.

TRANSLATION

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they all attained transcendental love for Me.

PURPORT

As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the frustration of life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called bhāva, or transcendental love of Godhead.

According to Bhakti-rasāmṛta-sindhu, the science of devotional service:

ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā
tato ’nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ.

”In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in bhāva, or the preliminary stage of transcendental love of God. Real love for God is called premā, the highest perfectional stage of life.” In the premā stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one’s individual spiritual personality, and from the frustrations resulting from void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

TEXT 11

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye-all of them; yathā-as; mām-unto Me; prapadyante-surrender; tān-unto them; tathā-so; eva-certainly; bhajāmi-do I reward; aham-I; mama-My; vartma-path; anuvartante-do follow; manuṣyāḥ-all men; pārtha-O son of Pṛthā; sarvaśaḥ-in all respects.

TRANSLATION

All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.

PURPORT

Eveyone is searching for Kṛṣṇa in the different aspects of His manifestations. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Kṛṣṇa is only fully realized by His pure devotees. Consequently, Kṛṣṇa is the object of everyone’s realization, and thus anyone and everyone is satisfied according to one’s desire to have Him. In the transcendental world also, Kṛṣṇa reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Kṛṣṇa as supreme master, another as his personal friend, another as his son, and still another as his lover. Kṛṣṇa rewards all the devotees equally, according to their different intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted in the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the yajñeśvara; and those who are yogīs seeking mystic powers are awarded such powers. In other words, everyone is dependant for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all attempts remain imperfect, as is stated in the Śrīmad Bhāgavatam:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāradhīḥ
tīvreṇa bhakti-yogena yajeta puruṣaṁ param

”Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness.” (Bhāg. 2.3.10)

TEXT 12

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

SYNONYMS

kāṅkṣantaḥ-desiring; karmaṇām-of fruitive activities; siddhim-perfection; yajante-worship by sacrifices; iha-in the material world; devatāḥ-the demigods; kṣipram-very quickly; hi-certainly; mānuṣe-in human society; loke-within this world; siddhiḥ bhavati-becomes successful; karmajā-the fruitive worker.

TRANSLATION

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

PURPORT

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are God's different parts and parcels. God is one, and the parts and parcels are many. The Vedas say, nityo nityānām: God is one. Īśvaraḥ paramaḥ kṛṣṇaḥ. The Supreme God is one-Kṛṣṇa-and the demigods are delegated with powers to manage this material world. These demigods are all living entities (nityānām) with different grades of material power. They cannot be equal to the Supreme God-Nārāyaṇa, Viṣṇu, or Kṛṣṇa. Anyone who thinks that God and the demigods are on the same level is called an atheist, or pāṣaṇḍī. Even the great demigods like Brahmā and Śiva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahmā and Śiva (śiva-viriñci-nutam). Yet curiously enough there are many human leaders who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. Iha devatāḥ denotes a powerful man or demigod of this material world. But Nārāyaṇa, Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Śrīpāda Śaṅkarācārya, the leader of the impersonalists, maintains that Nārāyaṇa, or Kṛṣṇa, is beyond this material creation. However, foolish people (hṛt-añjana) worship the demigods because they want immediate results. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons. The intelligent person is in Kṛṣṇa consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. The boons of the demigods are material and temporary. Both the material worlds and their inhabitants, including the demigods, and their worshipers, are bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, they worship the demigods or powerful men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Kṛṣṇa consciousness for the permanent solution to the hardships of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. This verse indicates that people are rarely interested in Kṛṣṇa consciousness. They are mostly interested in material enjoyment, and therefore they worship some powerful living entity.

TEXT 13

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

SYNONYMS

cātur-varṇyam-the four divisions of human society; mayā-by Me; sṛṣṭam-created; guṇa-quality; karma-work; vibhāgaśaḥ-in terms of division; tasya-of that; kartāram-the father; api-although; mām-Me; viddhi-you may know; akartāram-as the non-doer; avyayam-being unchangeable.

TRANSLATION

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

PURPORT

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called brāhmaṇas due to their being situated in the mode of goodness. Next is the administrative class, technically called the kṣatriyas due to their being situated in the mode of passion. The mercantile men, called the vaiśyas, are situated in the mixed modes of passion and ignorance, and the śūdras, or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the abovementioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the brāhmaṇas, because a brāhmaṇa by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them approach the impersonal Brahman manifestation of Lord Kṛṣṇa, but only a man who transcends the limited knowledge of a brāhmaṇa and reaches the knowledge of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, becomes a person in Kṛṣṇa consciousness-or, in other words, a Vaiṣṇava. Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsiṁha, Varāha, etc. However, as Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

TEXT 14

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo 'bhijānāti
karmabhir na sa badhyate

SYNONYMS

na-never; mām-unto Me; karmāṇi-all kinds of work; limpanti-do affect; na-nor; me-My; karma-phale-in fruitive action; spṛhā-aspiration; iti-thus; mām-unto Me; yaḥ-one who; abhijānāti-does know; karmabhiḥ-by the reaction of such work; na-never does; saḥ-he; badhyate-become entangled.

TRANSLATION

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

PURPORT

As there are constitutional laws in the material world stating that the king can do no wrong, or that the king is not subject to the state laws, similarly the Lord, although He is the creator of this material world, is not affected by the activities of the material world. He creates and remains aloof from the creation, whereas the living entities are entangled in the fruitive results of material activities because of their propensity for lording it over material resources. The proprietor of an establishment is not responsible for the right and wrong activities of the workers, but the workers are themselves responsible. The living entities are engaged in their respective activities of sense gratification, and these activities are not ordained by the Lord. For advancement of sense gratification, the living entities are engaged in the work of this world, and they aspire to heavenly happiness after death. The Lord, being full in Himself, has no attraction for so-called heavenly happiness. The heavenly demigods are only His engaged servants. The proprietor never desires the low-grade happiness such as the workers may desire. He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth. Vedic smṛti confirms this fact as follows:

nimitta-mātram evāsau sṛjyānāṁ sarga-karmaṇi
pradhāna-kāraṇī-bhūtā yato vai sṛjya-śaktayaḥ.

In the material creations, the Lord is only the supreme cause. The immediate cause is material nature by which the cosmic manifestation is visible. The created beings are of many varieties, such as the demigods, human beings and lower animals, and all of them are subject to the reactions of their past good or bad activities. The Lord only gives them the proper facilities for such activities and the regulations of the modes of nature, but He is never responsible for their past and present activities. In the Vedānta-sūtras it is confirmed that the Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives him facilities, through the agency of material nature, the external energy. Anyone who is fully conversant with all the intricacies of this law of karma, or fruitive activities, does not become affected by the results of his activities. In other words, the person who understands this transcendental nature of the Lord is an experienced man in Kṛṣṇa consciousness, and thus he is never subjected to the laws of karma. One who does not know the transcendental nature of the Lord and who thinks that the activities of the Lord are aimed at fruitive results, as are the activities of the ordinary living entities, certainly becomes entangled himself in fruitive reaction. But one who knows the Supreme Truth is a liberated soul fixed in Kṛṣṇa consciousness.

TEXT 15

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

SYNONYMS

evam-thus; jñātvā-knowing well; kṛtam-performed; karma-work; pūrvaiḥ-by past authorities; api-although; mumukṣubhiḥ-who attained liberation; kuru-just perform; karma-prescribed duty; eva-certainly; tasmāt-therefore; tvam-you; pūrvaiḥ-by the predecessors; pūrvataram-ancient predecessors; kṛtam-as performed.

TRANSLATION

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness.

PURPORT

There are two classes of men. Some of them are full of polluted material things within their hearts, and some of them are materially free. Kṛṣṇa consciousness is equally beneficial for both of these persons. Those who are full of dirty things can take to the line of Kṛṣṇa consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefitted. Foolish persons or neophytes in Kṛṣṇa consciousness often want to retire from activities without having knowledge of Kṛṣṇa consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from the activities of Kṛṣṇa consciousness and to sit aloof making a show of Kṛṣṇa consciousness; is less important than actually engaging in the field of activities for the sake of Kṛṣṇa. Arjuna is here advised to act in Kṛṣṇa consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvān, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

TEXT 16

kiṁ karma kim akarmeti
kavayo ’py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase ’śubhāt

SYNONYMS

kim-what is; karma-action; kim-what is; akarma-inaction; iti-thus; kavayaḥ-the intelligent; api-also; atra-in this matter; mohitāḥ-bewildered; tat-that; te-unto you; karma-work; pravakṣyāmi-I shall explain; yat-which; jñātvā-knowing; mokṣyase-be liberated; aśubhāt-from ill fortune.

TRANSLATION

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins.

PURPORT

Action in Kṛṣṇa consciousness has to be executed in accord with the examples of previous bona fide devotees. This is recommended in the 15th verse. Why such action should not be independant will be explained in the text to follow.

To act in Kṛṣṇa consciousness, one has to follow the leadership of authorized persons who are in a line of disciplic succession as explained in the beginning of this chapter. The system of Kṛṣṇa consciousness was first narrated to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikṣvāku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Kṛṣṇa consciousness. For this reason, the Lord decided to instruct Arjuna in Kṛṣṇa consciousness directly. Because of the direct instruction of the Lord to Arjuna, anyone who follows in the footsteps of Arjuna is certainly not bewildered.

It is said that one cannot ascertain the ways of religion simply by imperfect experimental knowledge. Actually, the principles of religion can only be laid down by the Lord Himself. Dharmaṁ hi sākṣāt-bhagavat-praṇītam. No one can manufacture a religious principle by imperfect speculation. One must follow in the footsteps of great authorities like Brahmā, Śiva, Nārada, Manu, Kumāra, Kapila, Prahlāda, Bhīṣma, Śukadeva Gosvāmī, Yamarāja, Janaka, etc. By mental speculation one cannot ascertain what is religion or self-realization. Therefore, out of causeless mercy to His devotees, the Lord explains directly to Arjuna what action is and what inaction is. Only action performed in Kṛṣṇa consciousness can deliver a person from the entanglement of material existence.

TEXT 17

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

SYNONYMS

karmaṇaḥ-working order ; hi-certainly; api-also; boddhavyam-should be understood; boddhavyam-to be understood; ca-also; vikarmaṇaḥ-forbidden work; akarmaṇaḥ-inaction; ca-also; boddhavyam-should be understood; gahanā-very difficult; karmaṇaḥ-working order; gatiḥ-to enter into.

TRANSLATION

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Kṛṣṇa consciousness and action according to the modes, one has to learn one’s relationship with the Supreme; i.e., one who has learned perfectly knows that every living entity is the eternal servitor of the Lord and that consequently one has to act in Kṛṣṇa consciousness. The entire Bhagavad-gītā is directed toward this conclusion. Any other conclusions, against this consciousness and its attendant reactions, are vikarmas, or prohibitive actions. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them; this is as good as learning from the Lord directly. Otherwise, even the most intelligent person will be bewildered.

TEXT 18

karmaṇy akarma yaḥ paśyed
akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt

SYNONYMS

karmaṇi-in action; akarma-inaction; yaḥ-one who; paśyet-observes; akarmaṇi-in inaction; ca-also; karma-fruitive action; yaḥ-one who; saḥ-he; buddhimān-is intelligent; manuṣyeṣu-in human society; saḥ-he; yuktaḥ-is in the transcendental position; kṛtsna-karma-kṛt-although engaged in all activities.

TRANSLATION

One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the tranecendental position, although engaged in all sorts of activities.

PURPORT

A person acting in Kṛṣṇa consciousness is naturally free from the bonds of karma. His activities are all performed for Kṛṣṇa; therefore he does not enjoy or suffer any of the effects of work. Consequently he is intelligent in human society, even though he is engaged in all sorts of activities for Kṛṣṇa. Akarma means without reaction to work. The impersonalist ceases fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realization, but the personalist knows rightly his position as the eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Kṛṣṇa consciousness. Because everything is done for Kṛṣṇa, he enjoys only transcendental happiness in the discharge of this service. Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal servitorship to Kṛṣṇa makes one immune to all sorts of reactionary elements of work.

TEXT 19

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

SYNONYMS

yasya-one whose; sarve-all sorts of; samārambhāḥ-in all attempts; kāma-desire for sense gratification; saṅkalpa-determination; varjitāḥ-are devoid of; jñāna-of perfect knowledge; āgni-fire; dagdha-being burnt by; karmāṇam-the performer; tam-him; āhuḥ-declare; paṇḍitam-learned; budhāḥ-those who know.

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Kṛṣṇa consciousness. Because the person in Kṛṣṇa consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by perfect knowledge of his constitutional position as the eternal servitor of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of the eternal servitorship of the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

TEXT 20

tyaktvā karma-phalāsaṅgaṁ
nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto ’pi
naiva kiñcit karoti saḥ

SYNONYMS

tyaktvā-having given up; karma-phala-āsaṅgam-attachment for fruitive results; nitya-always; tṛptaḥ-being satisfied; nirāśrayaḥ-without any center; karmaṇi-in activity; abhipravṛttaḥ-being fully engaged; api-in spite of; na-does not; eva-certainly; kiñcit-anything; karoti-do; saḥ-he.

TRANSLATION

Abandoning all attachment to the results of his activities, ever satisfied and independant, he performs no fruitive action, although engaged in all kinds of undertakings.

PURPORT

This freedom from the bondage of actions is possible only in Kṛṣṇa consciousness when one is doing everything for Kṛṣṇa. A Kṛṣṇa conscious person acts out of pure love for the Supreme Personality of Godhead, and therefore he has no attraction for the results of the action. He is not even attached to his personal maintenance, for everything is left to Kṛṣṇa. Nor is he anxious to secure things, nor to protect things already in his possession. He does his duty to his best ability and leaves everything to Kṛṣṇa. Such an unattached person is always free from the resultant reactions of good and bad; it is as though he were not doing anything. This is the sign of akarma, or actions without fruitive reactions. Any other action, therefore, devoid of Kṛṣṇa consciousness, is binding upon the worker, and that is the real aspect of vikarma, as explained hereinbefore.

TEXT 21

nirāśīr yata-cittātmā
tyakta-sarva-parigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nāpnoti kilbiṣam

SYNONYMS

nirāśīḥ-without desire for the results; yata-controlled; citta-ātmā-mind and intelligence; tyakta-giving up; sarva-all; parigrahaḥ-sense of proprietorship over all possessions; śārīram-in keeping body and soul together; kevalam-only; karma-work; kurvan-doing so; na-never; āpnoti-does not acquire; kilbiṣam-sinful reactions.

TRANSLATION

Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

PURPORT

A Kṛṣṇa conscious person does not expect good or bad results in his activities. His mind and intelligence are fully controlled. He knows that he is part and parcel of the Supreme, and therefore the part played by him, as a part and parcel of the whole, is not his by choice but is chosen for him by the Supreme and is done only through His agency. When the hand moves, it does not move out of its own accord, but by the endeavor of the whole body. A Kṛṣṇa conscious person is always dovetailed with the supreme desire, for he has no desire for personal sense gratification. He moves exactly like a part of a machine. As a machine part requires oiling and cleaning for maintenance, similarly, a Kṛṣṇa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors. Like an animal, he has no proprietorship even over his own body. A cruel proprietor of an animal sometimes kills the animal in his possession, yet the animal does not protest. Nor does it have any real independence. A Kṛṣṇa conscious person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining body and soul, he does not require unfair means of accumulating money. He does not, therefore, become contaminated by such material sins. He is free from all reactions to his actions.

TEXT 22

yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvāpi na nibadhyate

SYNONYMS

yadṛcchā-out of its own accord; lābha-gain; santuṣṭaḥ-satisfied; dvandva-duality; atītaḥ-surpassed; vimatsaraḥ-free from envy; samaḥ-steady; siddhau-in success; asiddhau-failure; ca-also; kṛtvā-doing; api-although; na-never; nibadhyate-is affected.

TRANSLATION

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing actions.

PURPORT

A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor. He is therefore independant in his livelihood. He does not allow anyone's service to hamper his own service in Kṛṣṇa consciousness. However, for the service of the Lord he can participate in any kind of action without being disturbed by the duality of the material world. The duality of the material world is felt in terms of heat and cold, or misery and happiness. A Kṛṣṇa conscious person is above duality because he does not hesitate to act in any way for the satisfaction of Kṛṣṇa. Therefore he is steady both in success and in failure. These signs are visible when one is fully in transcendental knowledge.

TEXT 23

gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

SYNONYMS

gata-saṅgasya-unattached to the modes of material nature; muktasya-of the liberated; jñāna-avasthita-situated in transcendence; cetasaḥ-of such wisdom; yajñāya-for the sake of Yajña (Kṛṣṇa); ācarataḥ-so acting; karma-work; samagram-in total; pravilīyate-merges entirely.

TRANSLATION

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

PURPORT

Becoming fully Kṛṣṇa conscious, one is freed from all dualities and thus is free from the contaminations of the material modes. He can become liberated because he knows his constitutional position in relationship with Kṛṣṇa; and thus his mind cannot be drawn from Kṛṣṇa consciousness. Consequently, whatever he does, he does for Kṛṣṇa, who is the primeval Viṣṇu. Therefore, all his works are technically sacrifices because sacrifice involves satisfying the Supreme Person, Kṛṣṇa. The resultant reactions to all such work certainly merge into transcendence, and one does not suffer material effects.

TEXT 24

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

SYNONYMS

brahma-spiritual nature; arpaṇam-contribution; brahma-the Supreme; haviḥ-butter; brahma-spiritual; agnau-in the fire of consummation; brāhmaṇā-by the spirit soul; hutam-offered; brahma-spiritual kingdom; eva-certainly; tena-by him; gantavyam-to be reached; brahma-spiritual; karma-activities; samādhinā-by complete absorption.

TRANSLATION

A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

PURPORT

How activities in Kṛṣṇa consciousness can lead one ultimately to the spiritual goal is described here. There are various activities in Kṛṣṇa consciousness, and all of them will be described in the following verses. But, for the present, just the principle of Kṛṣṇa consciousness is described. A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as set forth here in the Gītā. This process is generally known as yajña, or activities (sacrifices) simply meant for the satisfaction of Viṣṇu or Kṛṣṇa. The more the activities of the material world are performed in Kṛṣṇa consciousness, or for Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. Brahman means spiritual. The Lord is spiritual, and the rays of His transcendental body are called brahmajyoti, His spiritual effulgence. Everything that exists is situated in that brahmajyoti, but when the jyoti is covered by illusion (māyā) or sense gratification, it is called material. This material veil can be removed at once by Kṛṣṇa consciousness; thus the offering for the sake of Kṛṣṇa consciousness, the consuming agent of such an offering or contribution; the process of consumption, the contributor, and the result are-all combined together-Brahman, or the Absolute Truth. The Absolute Truth covered by māyā is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality. Kṛṣṇa consciousness is the process of converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in Kṛṣṇa consciousness, it is said to be in samādhi, or trance. Anything done in such transcendental consciousness is called yajña, or sacrifice for the Absolute. In that condition of spiritual consciousness, the contributor, the contribution, the consumption, the performer or leader of the performance, and the result or ultimate gain-everything-becomes one in the Absolute, the Supreme Brahman. That is the method of Kṛṣṇa consciousness.

TEXT 25

daivam evāpare yajñaṁ
yoginaḥ paryupāsate
brahmāgnāv apare yajñaṁ
yajñenaivopajuhvati

SYNONYMS

daivam-in worshiping the demigods; eva-like this; apare-some; yajñam-sacrifices; yoginaḥ-the mystics; paryupāsate-worship perfectly; brahma-the Absolute Truth; agnau-in the fire of; apare-others; yajñam-sacrifice; yajñena-by sacrifice; eva-thus; upajuhvati-worship.

TRANSLATION

Some yogīs perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrffices in the fire of the Supreme Brahman.

PURPORT

As described above, a person engaged in discharging duties in Kṛṣṇa consciousness is also called a perfect yogī or a first-class mystic. But there are others also, who perform similar sacrifices in the worship of demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers only superficially demark varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Viṣṇu, who is also known as Yajña. All the different varieties of sacrifice can be placed within two primary divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Kṛṣṇa consciousness sacrifice all material possessions for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions to satisfy demigods such as Indra, the sun-god, etc. And others, who are impersonalists, sacrifice their identity by merging into the existence of impersonal Brahman. The demigods are powerful living entities appointed by the Supreme Lord for the maintenance and supervision of all material functions like the heating, watering and lighting of the universe. Those who are interested in material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called bahv-īśvara-vādī, or believers in many gods. But others, who worship the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary, sacrifice their individual selves in the supreme fire and thus end their individual existences by merging into the existence of the Supreme. Such impersonalists spend their time in philosophical speculation to understand the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyment, whereas the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist, the fire altar of sacrifice is the Supreme Brahman, and the offering is the self being consumed by the fire of Brahman. The Kṛṣṇa conscious person, like Arjuna, however, sacrifices everything for the satisfaction of Kṛṣṇa, and thus all his material possessions as well as his own self-everything-is sacrificed for Kṛṣṇa. Thus, he is the first-class yogī; but he does not lose his individual existence.

TEXT 26

śrotrādīnīndriyāṇy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

SYNONYMS

śrotra ādīni-hearing process; indriyāṇi-senses; anye-others; saṁyama-of restraint; agniṣu-in the fire; juhvati-offers; śabda-ādīn-sound vibration, etc.; viṣayān-objects of sense gratification; anye-others: indriya-of sense organs; agniṣu-in the fire; juhvati-sacrifice.

TRANSLATION

Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice.

PURPORT

The four divisions of human life, namely the brahmacārī, the gṛhastha, the vānaprastha, and the sannyāsī, are all meant to help men become perfect yogīs or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The brahmacārīs, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A brahmacārī hears only words concerning Kṛṣṇa consciousness; hearing is the basic principle for understanding, and therefore the pure brahmacārī engages fully in harer nāmānukīrtanam-chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratifications. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted, unattached sex life is also a kind of yajña because the restricted householder sacrifices his general tendency toward sense gratification for higher transcendental life.

TEXT 27

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite

SYNONYMS

sarvāṇi-all; indriya-senses; karmāṇi-functions; prāṇa-karmāṇi-functions of the life breath; ca-also; apare-others; ātma-saṁyama-controlling the mind; yoga-linking process; agnau-in the fire of; juhvati-offers; jñāna-dīpite-because of the urge for self-realization.

TRANSLATION

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

PURPORT

The yoga system conceived by Patañjali is referred to herein. In the Yoga-sūtra of Patañjali, the soul is called pratyag-ātmā and parag-ātmā. As long as the soul is attached to sense enjoyment, it is called parag-ātmā. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system. The Pātañjala system of yoga instructs one on how to control the functions of the body's air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of material attachment. According to this yoga system, pratyag ātmā is the ultimate goal. This pratyag ātmā is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the prāṇa-vāyu. The apāna-vāyu goes downwards, vyāna-vāyu acts to shrink and expand, samāna-vāyu adjusts equilibrium, udāna-vāyu goes upwards-and when one is enlightened, one engages all these in searching for self-realization.

TEXT 28

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñāś ca
yatayaḥ saṁśita-vratāḥ

SYNONYMS

dravya-yajñāḥ-sacrificing one's possessions; tapo-yajñāḥ-sacrifice in austerities; yoga-yajñāḥ-sacrifice in eightfold mysticism; tathā-thus; apare-others; svādhyāya-sacrifice in the study of the Vedas; jñāna-yajñāḥ-sacrifice in advancement of transcendental knowledge; ca-also; yatayaḥ-enlightened; saṁśita-taken to strict; vratāḥ-vows.

TRANSLATION

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge.

PURPORT

These sacrifices may be fitted into various divisions. There are persons who are sacrificing their possessions in the form of various kinds of charities. In India, the rich mercantile community or princely orders open various kinds of charitable institutions like dharmaśālā, anna-kṣetra, atithi-śālā, anathalaya, vidyāpīṭha, etc. In other countries, too, there are many hospitals, old age homes and similar charitable foundations meant for distributing food, education and medical treatment free to the poor. All these charitable activities are called dravyamaya-yajña. There are others who, for higher elevation in life or for promotion to higher planets within the universe, voluntarily accept many kinds of austerities such as candrāyana and cāturmāsya. These processes entail severe vows for conducting life under certain rigid rules. For example, under the cāturmāsya vow the candidate does not shave for four months during the year (July to October), he does not eat certain foods, does not eat twice in a day and does not leave home. Such sacrifice of the comforts of life is called tapomaya-yajña. There are still others who engage themselves in different kinds of mystic yogas like the Patañjali system (for merging into the existence of the Absolute), or haṭha-yoga or aṣṭāṅga-yoga (for particular perfections). And some travel to all the sanctified places of pilgrimage. All these practices are called yoga-yajña, sacrifice for a certain type of perfection in the material world. There are others who engage themselves in the studies of different Vedic literatures, specifically the Upaniṣads and Vedānta-sūtras, or the sāṅkhya philosophy. All of these are called svādhyāya-yajña, or engagement in the sacrifice of studies. All these yogīs are faithfully engaged in different types of sacrifice and are seeking a higher status of life. Kṛṣṇa consciousness, is, however, different from these because it is the direct service of the Supreme Lord. Kṛṣṇa consciousness cannot be attained by any one of the above-mentioned types of sacrifices but can be attained only by the mercy of the Lord and His bona fide devotee. Therefore, Kṛṣṇa consciousness is transcendental.

TEXT 29

apāne juhvati prāṇaṁ
prāṇe 'pānaṁ tathāpare
prāṇāpāna-gatī ruddhvā
prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ
prāṇān prāṇeṣu juhvati

SYNONYMS

apāne-air which acts downward; juhvati-offers; prāṇam-air which acts outward; prāṇe-in the air going outward; apānam-air going downward; tathā-as also; apare-others; prāṇa-air going outward; apāna-air going downward; gatī-movement; ruddhvā-checking; prāṇāyāma-trance induced by stopping all breathing; parāyaṇāḥ-so inclined; apare-others; niyata-controlled; āhārāḥ-eating; prāṇān-outgoing air; prāṇeṣu-in the outgoing air; juhvati-sacrifices.

TRANSLATION

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

PURPORT

This system of yoga for controlling the breathing process is called prāṇāyāma, and in the beginning it is practiced in the haṭha-yoga system through different sitting postures. All of these processes are recommended for controlling the senses and for advancement in spiritual realization. This practice involves controlling the air within the body to enable simultaneous passage in opposite directions. The apāna air goes downward, and the prāṇa air goes up. The prāṇāyāma yogī practices breathing the opposite way until the currents are neutralized into pūraka, equilibrium. Similarly, when the exhaled breathing is offered to inhaled breathing, it is called recaka. When both air currents are completely stopped, it is called kumbhaka-yoga. By practice of kumbhaka-yoga, the yogīs increase the duration of life by many, many years. A Kṛṣṇa conscious person, however, being always situated in the transcendental loving service of the Lord, automatically becomes the controller of the senses. His senses, being always engaged in the service of Kṛṣṇa, have no chance of becoming otherwise engaged. So at the end of life, he is naturally transferred to the transcendental plane of Lord Kṛṣṇa; consequently he makes no attempt to increase his longevity. He is at once raised to the platform of liberation. A Kṛṣṇa conscious person begins from the transcendental stage, and he is constantly in that consciousness. Therefore, there is no falling down, and ultimately he enters into the abode of the Lord without delay. The practice of reduced eating is automatically done when one eats only Kṛṣṇa prasādam, or food which is offered first to the Lord. Reducing the eating process is very helpful in the matter of sense control. And without sense control there is no possibility of getting out of the material entanglement.

TEXT 30

sarve 'py ete yajña-vido
yajña-kṣapita-kalmaṣāḥ
yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam

SYNONYMS

sarve-all; api-although apparently different; ete-all these; yajña-vidaḥ-conversant with the purpose of performing; yajña-sacrifices; kṣapita-being cleansed of the result of such performances; kalmaṣāḥ-sinful reactions; yajña-śiṣṭa-as a result of such performances of yajña; amṛta-bhujaḥ-those who have tasted such nectar; yānti-do approach; brahma-the supreme; sanātanam-eternal atmosphere.

TRANSLATION

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and, having tasted the nectar of the remnants of such sacrifice, they go to the supreme eternal atmosphere.

PURPORT

From the foregoing explanation of differents types of sacrifice (namely sacrifice of one's possessions, study of the Vedas or philosophical doctrines, and performance of the yoga system), it is found that the common aim of all is to control the senses. Sense gratification is the root cause of material existence; therefore, unless and until one is situated on a platform apart from sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life. This platform is in the eternal atmosphere, or Brahman atmosphere. All the above-mentioned sacrifices help one to become cleansed of the sinful reactions of material existence. By this advancement in life, one not only becomes happy and opulent in this life, but also, at the end, he enters into the eternal kingdom of God, either merging into the impersonal Brahman or associating with the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 31

nāyaṁ loko 'sty ayajñasya
kuto 'nyaḥ kuru-sattama

SYNONYMS

na-never; ayam-this; lokaḥ-planet; asti-there is; ayajñasya-of the foolish; kutaḥ-where is; anyaḥ-the other; kuru-sattama-O best amongst the Kurus.

TRANSLATION

O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

PURPORT

Whatever form of material existence one is in, one is invariably ignorant of his real situation. In other words, existence in the material world is due to the multiple reactions to our sinful lives. Ignorance is the cause of sinful life, and sinful life is the cause of one's dragging on in material existence. The human form of life is the only loophole by which one may get out of this entanglement. The Vedas, therefore, give us a chance for escape by pointing out the paths of religion, economic comfort, regulated sense gratification and, at last, the means to get out of the miserable condition entirely. The path of religion, or the different kinds of sacrifice recommended above, automatically solves our economic problems. By performance of yajña we can have enough food, enough milk, etc.-even if there is a so-called increase of population. When the body is fully supplied, naturally the next stage is to satisfy the senses. The Vedas prescribe, therefore, sacred marriage for regulated sense gratification. Thereby one is gradually elevated to the platform of release from material bondage, and the highest perfection of liberated life is to associate with the Supreme Lord. Perfection is achieved by performance of yajña (sacrifice), as described above. Now, if a person is not inclined to perform yajña according to the Vedas, how can he expect a happy life? There are different grades of material comforts in different heavenly planets, and in all cases there is immense happiness for persons engaged in different kinds of yajña. But the highest kind of happiness that a man can achieve is to be promoted to the spiritual planets by practice of Kṛṣṇa consciousness. A life of Kṛṣṇa consciousness is therefore the solution to all the problems of material existence.

TEXT 32

evaṁ bahu-vidhā yajñā
vitatā brahmaṇo mukhe
karma-jān viddhi tān sarvān
evaṁ jñātvā vimokṣyase

SYNONYMS

evam-thus; bahu-vidhāḥ-various kinds of; yajñāḥ-sacrifices; vitatāḥ-widespread; brahmaṇaḥ-of the Vedas; mukhe-in the face of; karma-jān-born of work; viddhi-you should know; tān-them; sarvān-all; evam-thus; jñātvā-knowing; vimokṣyase-be liberated.

TRANSLATION

All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

PURPORT

Different types of sacrifice, as discussed above, are mentioned in the Vedas to suit the different types of worker. Because men are so deeply absorbed in the bodily concept, these sacrifices are so arranged that one can work either with the body, the mind, or the intelligence. But all of them are recommended for ultimately bringing about liberation from the body. This is confirmed by the Lord herewith from His own mouth.

TEXT 33

śreyān dravya-mayād yajñāj
jñāna-yajñaḥ parantapa
sarvaṁ karmākhilaṁ pārtha
jñāne parisamāpyate

SYNONYMS

śreyān-greater; dravyamayāt-than the sacrifice of material possessions; yajñāt-knowledge; jñāna-yajñaḥ-sacrifice in knowledge; parantapa-O chastiser of the enemy; sarvam-all; karma-activities; akhilam-in totality; pārtha-O son of Pṛthā; jñāne-in knowledge; parisamāpyate-ends in.

TRANSLATION

O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Pṛthā, after all, the sacrifice of work culminates in transcendental knowledge.

PURPORT

The purpose of all sacrifices is to arrive at the status of complete knowledge, then to gain release from material miseries, and, ultimately, to engage in loving transcendental service to the Supreme Lord (Kṛṣṇa consciousness). Nonetheless, there is a mystery about all these different activities of sacrifice, and one should know this mystery. Sacrifices sometimes take different forms according to the particular faith of the performer. When one's faith reaches the stage of transcendental knowledge, the performer of sacrifices should be considered more advanced than those who simply sacrifice material possessions without such knowledge, for without attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Real knowledge culminates in Kṛṣṇa consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices are simply material activities. When, however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, sacrificial activities are sometimes called karma-kāṇḍa, fruitive activities, and sometimes jñāna-kāṇḍa, knowledge in the pursuit of truth. It is better when the end is knowledge.

TEXT 34

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

SYNONYMS

tat-that knowledge of different sacrifices; viddhi-try to understand; praṇipātena-by approaching a spiritual master; paripraśnena-by submissive inquiries; sevayā-by the rendering of service; upadekṣyanti-initiate; te-unto you; jñānam-knowledge; jñāninaḥ-the self-realized; tattva-truth; darśinaḥ-the seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

PURPORT

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhāgavatam says: dharmaṁ hi sākṣād-bhagavat-praṇītam-the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. One should not only hear submissively from the spiritual master; but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

TEXT 35

yaj jñātvā na punar moham
evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣāṇi
drakṣyasy ātmany atho mayi

SYNONYMS

yat-which; jñātvā-knowing; na-never; punaḥ-again; moham-illusion; evam-like this; yāsyasi-you shall go; pāṇḍava-O son of Pāṇḍu; yena-by which; bhūtāni-all living entities; aśesāṇi-totally; drakṣyasi-you will see; ātmani-in the Supreme Soul; atho-or in other words; mayi-in Me.

TRANSLATION

And when you have thus learned the truth, you will know that all living beings are but part of Me-and that they are in Me, and are Mine.

PURPORT

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. The sense of a separated existence from Kṛṣṇa is called māyā (mā-not, yā-this). Some think that we have nothing to do with Kṛṣṇa, that Kṛṣṇa is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the Bhagavad-gītā, this impersonal Brahman is the personal effulgence of Kṛṣṇa. Kṛṣṇa, as the Supreme Personality of Godhead, is the cause of everything. In the Brahma-saṁhitā it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Kṛṣṇa. The Māyāvādī philosophers wrongly think that Kṛṣṇa loses His own separate existence in His many expansions. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity. But the Māyāvādī philosophers fail to understand that Absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Kṛṣṇa. Although we are separated parts of Kṛṣṇa, we are nevertheless not different from Him. The bodily difference of the living entities is māyā, or not actual fact. We are all meant to satisfy Kṛṣṇa. By māyā alone Arjuna thought that the temporary bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Kṛṣṇa. The whole teaching of the Gītā is targetted toward this end: that a living being, as His eternal servitor, cannot be separated from Kṛṣṇa, and his sense of being an identity apart from Kṛṣṇa is called māyā. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose, since time immemorial they are situated in different bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord. But when one is engaged in transcendental service through Kṛṣṇa consciousness, one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy, imagining themselves to have a separate identity. Thus, under different standards of material identity, they become forgetful of Kṛṣṇa. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the Bhāgavatam: muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ. Liberation means to be situated in one's constitutional position as the eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

TEXT 36

api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛt-tamaḥ
sarvaṁ jñāna-plavenaiva
vṛjinaṁ santariṣyasi

SYNONYMS

api-even; cet-if; asi-you are; pāpebhyaḥ-of sinners; sarvebhyaḥ-of all; pāpa-kṛttamaḥ-the greatest sinner; sarvam-all such sinful actions; jñāna-plavena-by the boat of transcendental knowledge; eva-certainly; vṛjinam-the ocean of miseries; santariṣyasi-you will cross completely.

TRANSLATION

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

PURPORT

Proper understanding of one's constitutional position in relationship to Kṛṣṇa is so nice that it can at once lift one from the struggle for existence which goes on in the ocean of nescience. This material world is sometimes regarded as an ocean of nescience and sometimes as a blazing forest. In the ocean, however expert a swimmer one may be, the struggle for existence is very severe. If someone comes forward and lifts the struggling swimmer from the ocean, he is the greatest savior. Perfect knowledge, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Kṛṣṇa consciousness is very simple, but at the same time the most sublime.

TEXT 37

yathaidhāṁsi samiddho ’gnir
bhasma-sāt kurute ’rjuna
jñānāgniḥ sarva-karmāṇi
bhasma-sāt kurute tathā

SYNONYMS

yathā-just as; edhāṁsi-firewood; samiddhaḥ-blazing; agniḥ-fire; bhasmasāt-turns into ashes; kurute-so does; arjuna-O Arjuna; jñāna-agniḥ-the fire of knowledge; sarva-karmāṇi-all reactions to material activities; bhasmasāt-to ashes; kurute-it so does; tathā-similarly.

TRANSLATION

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

PURPORT

Perfect knowledge of self and Superself and of their relationship is compared herein to fire. This fire not only burns up all reactions to impious activities, but also all reactions to pious activities, turning them to ashes. There are many stages of reaction: reaction in the making, reaction fructifying, reaction already achieved, and reaction a priori. But knowledge of the constitutional position of the living entity burns everything to ashes. When one is in complete knowledge, all reactious, both a priori and a posteriori, are consumed. In the Vedas it is stated: ubhe uhaivaiṣa ete taraty amṛtaḥ sādhv-asādhūnī: ”One overcomes both the pious and impious interactions of work.”

TEXT 38

na hi jñānena sadṛśaṁ
pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ
kālenātmani vindati

SYNONYMS

na-never; hi-certainly; jñānena-with knowledge; sadṛśam-in comparison; pavitram-sanctified; iha-in this world; vidyate-exists; tat-that; svayam-itself; yoga-devotion; saṁsiddhaḥ-matured; kālena-in course of time; ātmani-in himself; vindati-enjoys.

TRANSLATION

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.

PURPORT

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing so sublime and pure as transcendental knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and peace are culminated in Kṛṣṇa consciousness. That is the last word in the Bhagavad-gītā.

TEXT 39

śraddhāvāl labhate jñānaṁ
tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇādhigacchati

SYNONYMS

śraddhāvān-a faithful man; labhate-achieves; jñānam-knowledge; tat-paraḥ-very much attached to it; saṁyata-controlled; indriyaḥ-senses; jñanam-knowledge; labdhvā-having achieved; parām-transcendental; śāntim-peace; acireṇa-very soon; adhigacchati-attains.

TRANSLATION

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

PURPORT

Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who believes firmly in Kṛṣṇa. One is called a faithful man who thinks that, simply by acting in Kṛṣṇa consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting ”Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,” which cleanses one’s heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Kṛṣṇa and who controls the senses can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay.

TEXT 40

ajñaś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko ’sti na paro
na sukhaṁ saṁśayātmanaḥ

SYNONYMS

ajñaḥ-fools who have no knowledge in standard scriptures; ca-and; aśraddadhānaḥ-without faith in revealed scriptures; ca-also; saṁśaya-doubts; ātmā-person; vinaśyati-falls back; na-never; ayam-this; lokaḥ-world; asti-there is; na-neither; paraḥ-next life; na-not; sukham-happiness; saṁśaya-doubtful; ātmanaḥ-of the person.

TRANSLATION

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

PURPORT

Out of many standard and authoritative revealed scriptures, the Bhagavad-gītā is the best. Persons who are almost like animals have no faith in, or knowledge of, the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words. And even though others may have faith in scriptures like Bhagavad-gītā, they do not believe in or worship the Personality of Godhead, Śrī Kṛṣṇa. Such persons cannot have any standing in Kṛṣṇa consciousness. They fall down. Out of all the abovementioned persons, those who have no faith and are always doubtful make no progress at all. Men without faith in God and His revealed word find no good in this world, nor in the next. For them there is no happiness whatsoever. One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding. In other words, doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great ācāryas who are in the disciplic succession and thereby attain success.

TEXT 41

yoga-sannyasta-karmāṇaṁ
jñāna-sañchinna-saṁśayam
ātmavantaṁ na karmāṇi
nibadhnanti dhanañjaya

SYNONYMS

yoga-devotional service in karma-yoga; sannyasta-renounced; karmāṇam-of the performers; jñāna-knowledge; sañchinna-cut by the advancement of knowledge; saṁśayam-doubts; ātma-vantam-situated in the self; na-never; karmāṇi-work; nibadhnanti-do bind up; dhanañjaya-O conquerer of riches.

TRANSLATION

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

PURPORT

One who follows the instruction of the Gītā, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by the grace of transcendental knowledge. He, as a part and parcel of the Lord, in full Kṛṣṇa consciousness, is already established in self-knowledge. As such, he is undoubtedly above bondage to action.

TEXT 42

tasmād ajñāna-sambhūtaṁ
hṛt-sthaṁ jñānāsinātmanaḥ
chittvainaṁ saṁśayaṁ yogam
ātiṣṭhottiṣṭha bhārata

SYNONYMS

tasmāt-therefore; ajñāna-sambhūtam-outcome of ignorance; hṛt-stham-situated in the heart; jñāna-knowledge; asinā-by the weapon of; ātmanaḥ-of the self; chittvā-cutting off; enam-this; saṁśayam-doubt; yogam-in yoga; ātiṣṭha-be situated; uttiṣṭha-stand up to fight; bhārata-O descendant of Bharata.

TRANSLATION

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.

PURPORT

The yoga system instructed in this chapter is called sanātana-yoga, or eternal activities performed by the living entity. This yoga has two divisions of sacrificial actions: one is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead. One who follows the path of the Gītā as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial for such a person who easily understands the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the Gītā is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead, is certainly fool number one. Ignorance can be removed by gradual acceptance of the principles of Kṛṣṇa consciousness. Kṛṣṇa consciousness is awakened by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing mystic yoga, in penance, in foregoing material possessions, in studying the Vedas, and in partaking of the social institution called varṇāśrama-dharma. All of these are known as sacrifice, and all of them are based on regulated action. But within all these activities, the important factor is self-realization. One who seeks that objective is the real student of Bhagavad-gītā, but one who doubts the authority of Kṛṣṇa falls back. One is therefore advised to study Bhagavad-gītā, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of Bhagavad-gītā have come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad-gītā as it is expressed in the Gītā itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the Gītā.

Thus end the Bhaktivedanta Purports to the Fourth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Transcendental Knowledge.

4.9 5. Karma-yoga-Action in Kṛṣṇa Consciousness

TEXT 1

arjuna uvāca
sannyāsaṁ karmaṇāṁ kṛṣṇa
punar yogaṁ ca śaṁsasi
yac chreya etayor ekaṁ
tan me brūhi su-niścitam

SYNONYMS

arjunaḥ uvāca-Arjuna said; sannyāsam-renunciation; karmaṇām-of all activities; kṛṣṇa-O Kṛṣṇa; punaḥ-again; yogam-devotional service; ca-also; śaṁsasi-You are praising; yat-which; śreyaḥ-is beneficial; etayoḥ-of these two; ekam-one; tat-that; me-unto me; brūhi-please tell; suniścitam-definitely.

TRANSLATION

Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

PURPORT

In this Fifth Chapter of the Bhagavad-gītā, the Lord says that work in devotional service is better than dry mental speculation. Devotional service is easier than the latter because, being transcendental in nature, it frees one from reaction. In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of this material encagement by buddhi-yoga, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And, in the Fourth Chapter, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Kṛṣṇa has perplexed Arjuna and confused his determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that sannyāsam, or renunciation in knowledge, should be altogether free from all kinds of activity because work and renunciation appear to him to be incompatible. He appears not to have understood that work in full knowledge is nonreactive and is therefore the same as inaction. He inquires, therefore, whether he should cease work altogether, or work with full knowledge.

TEXT 2

śrī-bhagavān uvāca
sannyāsaḥ karma-yogaś ca
niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt
karma-yogo viśiṣyate

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; sannyāsaḥ-renunciation of work; karma-yogaḥ-work in devotion; ca-also; niḥśreyasa-karau-all leading to the path of liberation; ubhau-both; tayoḥ-of the two; tu-but; karma-sannyāsāt-in comparison to the renunciation of fruitive work; karma-yogaḥ-work in devotion; viśiṣyate-is better.

TRANSLATION

The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.

PURPORT

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. Śrīmad-Bhāgavatam confirms this as follows:

nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ
parābhavas tāvad abodha-jāto yāvanna jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai karmātmakaṁ yena śarīra-bandhaḥ
evaṁ manaḥ karma-vaśaṁ prayuṅkte avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about the nature of work for fruitive results, for as long as one is engrossed in the consciousness of sense gratification, one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vāsudeva. Only then can one have the opportunity to get out of the bondage of material existence." (Bhāg. 5.5.4-6)

Therefore, jñāna (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to act in the status of spirit soul, otherwise there is no escape from material bondage. Action in Kṛṣṇa consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one's advancement in real knowledge. Without Kṛṣṇa consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Kṛṣṇa consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore, action in Kṛṣṇa consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Kṛṣṇa consciousness is incomplete, as is confirmed by Śrīla Rūpa Gosvāmī in his Bhak ti-rasāmṛta-sindbu.

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate.

"Renunciation by persons eager to achieve liberation of things which are related to the Supreme Personality of Godhead, though they are material, is called incomplete renunciation." Renunciation is compete when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Kṛṣṇa's property is always situated in renunciation. Since everything belongs to Kṛṣṇa, everything should be employed in the service of Kṛṣṇa. This perfect form of action in Kṛṣṇa consciousness is far better than any amount of artificial renunciation by a sannyāsī of the Māyāvādī school.

TEXT 3

jñeyaḥ sa nitya-sannyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho
sukhaṁ bandhāt pramucyate

SYNONYMS

jñeyaḥ-should be known; saḥ-he; nitya-always; sannyāsī-renouncer; yaḥ-who; na-never; dveṣṭi-abhors; na-nor; kāṅkṣati-desires; nirdvandvaḥ-free from all dualities; hi-certainly; mahā-bāho-O mighty-armed one; sukham-happily; bandhāt-from bondage; pramucyate-completely liberated.

TRANSLATION

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

PURPORT

One who is fully in Kṛṣṇa consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Kṛṣṇa. He knows fully well that Kṛṣṇa is the whole and that he is part and parcel of Kṛṣṇa. Such knowledge is perfect because it is qualitatively and quantitatively correct. The concept of oneness with Kṛṣṇa is incorrect because the part cannot be equal to the whole. Knowledge that one is one in quality yet different in quantity is correct transcendental knowledge leading one to become full in himself, having nothing to aspire to nor lament over. There is no duality in his mind because whatever he does, he does for Kṛṣṇa. Being thus freed from the platform of dualities, he is liberated-even in this material world.

TEXT 4

sāṅkhya-yogau pṛthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag
ubhayor vindate phalam

SYNONYMS

sāṅkhya-analytical study of the material world; yogau-work in devotional service; pṛthak-different; bālāḥ-less intelligent; pravadanti-do talk; na-never; paṇḍitāḥ-the learned; ekam-in one; api-even though; āsthitaḥ-being situated; samyak-complete; ubhayoḥ-of both; vindate-enjoys; phalam-result.

TRANSLATION

Only the ignorant speak of karma-yoga and devotional service as being different from the analytical study of the material world [sāṅkhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Viṣṇu, or the Supersoul. Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and next to water the root. The real student of sāṅkhya philosophy finds the root of the material world, Viṣṇu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Viṣṇu. Those who do not know the ultimate end say that the purposes of sāṅkhya and karma-yoga are not the same, but one who is learned knows the unifying aim in these different processes.

TEXT 5

yat sāṅkhyaiḥ prāpyate sthānaṁ
tad yogair api gamyate
ekaṁ sāṅkhyaṁ ca yogaṁ ca
yaḥ paśyati sa paśyati

SYNONYMS

yat-what; sāṅkhyaiḥ-by means of sāṅkhya philosophy; prāpyate-is achieved; sthānam-place; tat-that; yogaiḥ-by devotional service; api-also; gamyate-one can attain; ekam-one; sāṅkhyam-analytical study; ca-and; yogam-action in devotion; ca-and; yaḥ-one who; paśyati-sees; saḥ-he; paśyati-actually sees.

TRANSLATION

One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are.

PURPORT

The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions reached by the two processes. By sāṅkhya philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world, but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the Supreme. When he acts in Kṛṣṇa consciousness, he is actually in his constitutional position. In the first process of sāṅkhya, one has to become detached from matter, and in the devotional yoga process one has to attach himself to the work of Kṛṣṇa. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment. However, detachment from matter and attachment to Kṛṣṇa are one and the same. One who can see this sees things as they are.

TEXT 6

sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati

SYNONYMS

sannyāsaḥ-the renounced order of life; tu-but; mahā-bāho-O mighty-armed one; duḥkham-distress; āptum-to be afflicted with; ayogataḥ-without devotional service; yoga-yuktaḥ-one engaged in devotional service; muniḥ-thinker; brahma-Supreme; na-without; cireṇa-delay; adhigacchati-attains.

TRANSLATION

Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay.

PURPORT

There are two classes of sannyāsīs, or persons in the renounced order of life. The Māyāvādī sannyāsīs are engaged in the study of sāṅkhya philosophy, whereas the Vaisnava sannyāsīs are engaged in the study of Bhāgavatam philosophy, which affords the proper commentary on the Vedānta-sūtras. The Māyāvādī sannyāsīs also study the Vedānta-sūtras, but use their own commentary, called Śārīraka-bhāṣya, written by Śaṅkarācārya. The students of the Bhāgavata school are engaged in devotional service of the Lord, according to pāñcarātrikī regulations, and therefore the Vaiṣṇava sannyāsīs have multiple engagements in the transcendental service of the Lord. The Vaiṣṇava sannyāsīs have nothing to do with material activities, and yet they perform various activities in their devotional service to the Lord. But the Māyāvādī sannyāsīs, engaged in the studies of sāṅkhya and Vedānta and speculation, cannot relish transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the Bhāgavatam without proper understanding. Consequently their study of the Śrīmad-Bhāgavatam becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Māyāvādī sannyāsīs. The Vaiṣṇava sannyāsīs, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Māyāvādī sannyāsīs sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Kṛṣṇa consciousness are better situated than the sannyāsīs engaged in simple Brahman speculation, although they too come to Kṛṣṇa consciousness, after many births.

TEXT 7

yoga-yukto viśuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā
kurvann api na lipyate

SYNONYMS

yoga-yuktaḥ-engaged in devotional service; viśuddha-ātmā-a purified soul; vijita-ātmā-self-controlled; jita-indriyaḥ-having conquered the senses; sarvabhuta-ātmabhūta-ātmā-compassionate to all living entities; kurvan api-although engaged in work; na-never; lipyate-is entangled.

TRANSLATION

One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

PURPORT

One who is on the path of liberation by Kṛṣṇa consciousness is very dear to every living being, and every living being is dear to him. This is due to his Kṛṣṇa consciousness. Such a person cannot think of any living being as separate from Kṛṣṇa, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Kṛṣṇa consciousness is servant to all, he is very dear to everyone. And, because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And, because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Kṛṣṇa, there is no chance of his being deviated from Kṛṣṇa. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Kṛṣṇa; he does not like to eat anything which is not offered to Kṛṣṇa; and he does not wish to go anywhere if Kṛṣṇa is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, "Why then was Arjuna offensive (in battle) to others? Wasn't he in Kṛṣṇa consciousness?" Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kurukṣetra. Only their dresses were changed by the order of Kṛṣṇa, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kurukṣetra, was not really fighting at all; he was simply carrying out the orders of Kṛṣṇa in full Kṛṣṇa consciousness. Such a person is never entangled in the reactions of work.

TEXTS 8-9

naiva kiñcit karomīti
yukto manyeta tattva-vit
paśyañ śṛṇvan spṛśañ jighrann
aśnan gacchan svapan śvasan
pralapan visṛjan gṛhṇann
unmiṣan nimiṣann api
indriyāṇīndriyārtheṣu
vartanta iti dhārayan

SYNONYMS

na-never; eva-certainly; kiñcit-anything; karomi-do I do; iti-thus; yuktaḥ-engaged in the divine consciousness; manyeta-thinks; tattvavit-one who knows the truth; paśyan-by seeing; śṛṇvan-by hearing; spṛśan-by touching; jighran-by smelling; aśnan-by eating; gacchan-by going; svapan-by dreaming; śvasan-by breathing; pralapan-by talking; visṛjan-by giving up; gṛhṇan-by accepting; unmiṣan-opening; nimiṣan-closing; api-in spite of; indriyāṇi-the senses; indriya-artheṣu-in sense gratification; vartante-let them be so engaged; iti-thus; dhārayan-considering.

TRANSLATION

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping, and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

PURPORT

A person in Kṛṣṇa consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Kṛṣṇa. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Kṛṣṇa consciousness the senses are engaged in the satisfaction of Kṛṣṇa's senses. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in things of the senses. Activities such as seeing, hearing, speaking, evacuating, etc., are actions of the senses meant for work. A Kṛṣṇa consciousness person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord.

TEXT 10

brahmaṇy ādhāya karmāṇi
saṅgaṁ tyaktvā karoti yaḥ
lipyate na sa pāpena
padma-patram ivāmbhasā

SYNONYMS

brahmaṇi-the Supreme Personality of Godhead; ādhāya-resigning unto; karmāṇi-all works; saṅgam-attachment; tyaktvā-giving up; karoti-performs; yaḥ-who; lipyate-is affected; na-never; saḥ-he; pāpena-by sin; padma-patram-lotus leaf; iva-like; ambhasā-in the water.

TRANSLATION

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

PURPORT

Here brahmaṇi means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the pradhāna. The Vedic hymns, sarvam etad brahma, tasmād etad brahma nāma-rūpam annaṁ ca jāyate, and, in the Bhagavad-gītā, mama yonir mahad brahma, indicate that everything in the material world is the manifestation of Brahman; and, although the effects are differently manifested, they are nondifferent from the cause. In the Īśopaniṣad it is said that everything is related to the Supreme Brahman or Kṛṣṇa, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Kṛṣṇa, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Kṛṣṇa consciousness. It is beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet. The Lord also says in the Gītā: mayi sarvāṇi karmāṇi sannyasya: "Resign all works unto Me [Kṛṣṇa]." The conclusion is that a person without Kṛṣṇa consciousness acts according to the concept of the material body and senses, but a person in Kṛṣṇa consciousness acts according to the knowledge that the body is the property of Kṛṣṇa and should therefore be engaged in the service of Kṛṣṇa.

TEXT 11

kāyena manasā buddhyā

kevalair indriyair api
yoginaḥ karma kurvanti
saṅgaṁ tyaktvātma-śuddhaye

SYNONYMS

kāyena-with the body; manasā-with the mind; buddhyā-with the intelligence; kevalaiḥ-purified; indriyaiḥ-with the senses; api-even with; yoginaḥ-the Kṛṣṇa conscious persons; karma-actions; kurvanti-they act; saṅgam-attachment; tyaktvā-giving up; ātma-self; śuddhaye-for the purpose of purification.

TRANSLATION

The yogīs, abandoning attachment, act with body, mind, intelligence, and even with the senses, only for the purpose of purification.

PURPORT

By acting in Kṛṣṇa consciousness for the satisfaction of the senses of Kṛṣṇa, any action, whether of the body, mind, intelligence or even of the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Kṛṣṇa conscious person. Therefore, purified activities, which are generally called sadācāra, can be easily performed by acting in Kṛṣṇa consciousness. Śrī Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu describes this as follows:

īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvanmuktaḥ sa ucyate

A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities. He has no false ego, nor does he believe that he is this material body, nor that he possesses the body. He knows that he is not this body and that this body does not belong to him. He himself belongs to Kṛṣṇa, and the body too belongs to Kṛṣṇa. When he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.-whatever he may have within his possession-to Kṛṣṇa's service, he is at once dovetailed with Kṛṣṇa. He is one with Kṛṣṇa and is devoid of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Kṛṣṇa consciousness.

TEXT 12

yuktaḥ karma-phalaṁ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa
phale sakto nibadhyate

SYNONYMS

yuktaḥ-one who is engaged in devotional service; karma-phalam-the results of all activities; tyaktvā-giving up; śāntim-perfect peace; āpnoti-achieves; naiṣṭhikīm-unflinching; ayuktaḥ-one who is not in Kṛṣṇa consciousness; kāma-kāreṇa-for enjoying the result of work; phale-in the result; saktaḥ-attached; nibadhyate-becomes entangled.

TRANSLATION

The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

PURPORT

The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa, whereas the latter is attached to the results of his activities. The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he is not anxious for fruitive rewards. In the Bhāgavatam, the cause of anxiety over the result of an activity is explained as being due to one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Kṛṣṇa is the Supreme Absolute Truth, the Personality of Godhead. In Kṛṣṇa consciousness, there is no duality. All that exists is a product of Kṛṣṇa's energy, and Kṛṣṇa is all good. Therefore, activities in Kṛṣṇa consciousness are on the absolute plane; they are transcendental and have no material effect. One is, therefore, filled with peace in Kṛṣṇa consciousness. One who is, however, entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Kṛṣṇa consciousness-realization that there is no existence besides Kṛṣṇa is the platform of peace and fearlessness.

TEXT 13

sarva-karmāṇi manasā
sannyasyāste sukhaṁ vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan

SYNONYMS

sarva-all; karmāṇi-activities; manasā-by the mind; sannyasya-giving up; āste-remains; sukham-in happiness; vaśī-one who is controlled; nava-dvāre-in the place where there are nine gates; pure-in the city; dehī-the embodied soul; na-never; eva-certainly; kurvan-doing anything; na-not; kārayan-causing to be done.

TRANSLATION

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

PURPORT

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are conducted automatically by the particular modes of nature. The soul, although subjecting himself to the conditions of the body, can be beyond those conditions, if he so desires. Owing only to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Kṛṣṇa consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Kṛṣṇa consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are described as follows:

nava-dvāre pure dehī haṁso lelāyate bahiḥ
vaśī sarvasya lokasya sthāvarasya carasya ca.

”The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates: two eyes, two nostrils, two ears, one mouth, the anus and the genital. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body.” (Śvet. 3.18)

Therefore, a Kṛṣṇa conscious person is free from both the outer and inner activities of the material body.

TEXT 14

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate

SYNONYMS

na-never; kartṛtvam-proprietorship; na-nor; karmāṇi-activities; lokasya-of the people; sṛjati-creates; prabhuḥ-the master of the city of the body; na-nor; karma-phala-results of activities; saṁyogam-connection; svabhāvaḥ-modes of material nature; tu-but; pravartate-acts.

TRANSLATION

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

PURPORT

The living entity, as will be explained in the Seventh Chapter, is one in nature with the Supreme Lord, distinguished from matter, which is another nature-called inferior-of the Lord. Somehow, the superior nature, the living entity, has been in contact with material nature since time immemorial. The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant reactions. Living in such a conditional atmosphere, one suffers the results of the activities of the body by identifying himself (in ignorance) with the body. It is ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Kṛṣṇa consciousness. That alone will save him from all turmoil.

TEXT 15

nādatte kasyacit pāpaṁ
na caiva sukṛtaṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ
tena muhyanti jantavaḥ

SYNONYMS

na-never; ādatte-accepts; kasyacit-anyone’s; pāpam-sin; na-nor; ca-also; eva-certainly; sukṛtam-pious activities; vibhuḥ-the Supreme Lord; ajñānena-by ignorance; āvṛtam-covered; jñānam-knowledge; tena-by that; muhyanti-bewildered; jantavaḥ-the living entities.

TRANSLATION

Nor does the Supreme Spirit assume anyone’s sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

PURPORT

The Sanskrit word vibhuḥ means the Supreme Lord who is full of unlimited knowledge, riches, strength, fame, beauty and renunciation. He is always satisfied in Himself, undisturbed by sinful or pious activities. He does not create a particular situation for any living entity, but the living entity, bewildered by ignorance, desires to be put into certain conditions of life, and thereby his chain of action and reaction begins. A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not. The Lord is vibhu, or omniscient, but the living entity is aṇu, or atomic. Because he is a living soul, he has the capacity to desire by his free will. Such desire is fulfilled only by the omnipotent Lord. And so, when the living entity is bewildered in his desires, the Lord allows him to fulfill those desires, but the Lord is never responsible for the actions and reactions of the particular situation which may be desired. Being in a bewildered condition, therefore, the embodied soul identifies himself with the circumstantial material body and becomes subjected to the temporary misery and happiness of life. The Lord is the constant companion of the living entity as Paramātmā, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it. Desire is a subtle form of conditioning of the living entity. The Lord fulfills his desire as he deserves: Man proposes and God disposes. The individual is not, therefore, omnipotent in fulfilling his desires. The Lord, however, can fulfill all desires, and the Lord, being neutral to everyone, does not interfere with the desires of the minute independant living entities. However, when one desires Kṛṣṇa, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy. The Vedic hymn therefore declares:

eṣa u hy eva sādhu karma kārayati taṁ yamebhyo lokebhya unninīṣate
eṣa u evāsādhu karma kārayati yamadho ninīṣate.
ajño jantur anīso ’yam ātmanaḥ sukha-duḥkhayoḥ

īśvara-prerito gacchet svargaṁ vāśvabhram eva ca.

”The Lord engages the living entity in pious activities so he may be elevated. The Lord engages him in impious activities so he may go to hell. The living entity is completely dependant in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air.”

Therefore the embodied soul, by his immemorial desire to avoid Kṛṣṇa consciousness, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, under the spell of ignorance, the living entity claims that the Lord is responsible for his conditional existence. The Vedānta-sūtras also confirm this:

vaiṣamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati.

”The Lord neither hates nor likes anyone, though He appears to.”

TEXT 16

jñānena tu tad ajñānaṁ
yeṣāṁ nāśitam ātmanaḥ
teṣām āditya-vaj jñānaṁ
prakāśayati tat param

SYNONYMS

jñānena-by knowledge; tu-but; tat-that; ajñānam-nescience; yeṣām-of those; nāśitam-is destroyed; ātmanaḥ-of the living entity; teṣām-of their; ādityavat-like the rising sun; jñānam-knowledge; prakāśayati-discloses; tat param-in Kṛṣṇa consciousness.

TRANSLATION

When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.

PURPORT

Those who have forgotten Kṛṣṇa must certainly be bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. It is stated in the Bhagavad-gītā, ”sarvaṁ jñāna-plavena,” ”jñānāgniḥ sarva-karmāṇi” and ”na hi jñānena sadṛśam.” Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as is said in the Seventh Chapter, 19th verse: bahūnāṁ janmanām ante jñānavān māṁ prapadyate. After passing through many, many births, when one perfect in knowledge surrenders unto Kṛṣṇa, or when one attains Kṛṣṇa consciousness, then everything is revealed to him, as the sun reveals everything in the daytime. The living entity is bewildered in so many ways. For instance, when he thinks himself God, unceremoniously, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person who is in perfect Kṛṣṇa consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Kṛṣṇa consciousness is. The spiritual master can drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Kṛṣṇa conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Śrī Kṛṣṇa therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, but in day when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

TEXT 17

tad-buddhayas tad-ātmānas
tan-niṣṭhās tat-parāyaṇāḥ
gacchanty apunar-āvṛttiṁ
jñāna-nirdhūta-kalmaṣāḥ

SYNONYMS

tad-buddhayaḥ-one whose intelligence is always in the Supreme; tad-ātmānaḥ-one whose mind is always in the Supreme; tat-niṣṭhāḥ-whose mind is only meant for the Supreme; tat-parāyaṇāḥ-who has completely taken shelter of Him; gacchanti-goes; apunaḥ-āvṛttim-liberation; jñāna-knowledge; nirdhūta-cleanses; kalmaṣāḥ-misgivings.

TRANSLATION

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

PURPORT

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole Bhagavad-gītā centers around the declaration of Kṛṣṇa as the Supreme Personality of Godhead. That is the version of all Vedic literature. Paratattva means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramātmā and Bhagavān. Bhagavān, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that.TheLord says, mattaḥ parataraṁ nānyat kiñcit asti dhanañjaya. Impersonal Brahman is also supported by Kṛṣṇa: brahmaṇo pratiṣṭhāham. Therefore in all ways Kṛṣṇa is the Supreme Reality. One whose mind, intelligence, faith and refuge are always in Kṛṣṇa, or, in other words, one who is fully in Kṛṣṇa consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. A Kṛṣṇa conscious person can thoroughly understand that there is duality (simultaneous identity and individuality) in Kṛṣṇa, and, equipped with such transcendental knowledge, one can make steady progress on the path of liberation.

TEXT 18

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

SYNONYMS

vidyā-education; vinaya-gentleness; sampanne-fully equipped; brāhmaṇe-in the brāhmaṇa; gavi-in the cow; hastini-in the elephant; śuni-in the dog; ca-and; eva-certainly; śvapāke-in the dog-eater (the outcaste); ca-respectively; paṇḍitāḥ-those who are so wise; sama-darśinaḥ-do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste] .

PURPORT

A Kṛṣṇa conscious person does not make any distinction between species or castes. The brāhmaṇa and the outcaste may be different from the social point of view, or a dog, a cow, or an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramātmā, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramātmā regardless of the circumstances of the living entities. The Lord as Paramātmā is present both in the outcaste and in the brāhmaṇa, although the body of a brāhmaṇa and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body, whereas the Paramātmā is present in each and every body. A Kṛṣṇa conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body, whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

TEXT 19

ihaiva tair jitaḥ sargo
yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma
tasmād brahmaṇi te sthitāḥ

SYNONYMS

iha-in this life; eva-certainly; taiḥ-by them; jitaḥ-conquered; sargaḥ-birth and death; yeṣām-of those; sāmye-in equanimity; sthitam-so situated; manaḥ-mind; nirdoṣam-flawless; hi-certainly; samam-in equanimity; brahma-the Supreme; tasmāt-therefore; brahmaṇi-in the Supreme; te-they; sthitāḥ-are situated.

TRANSLATION

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

PURPORT

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer subject to take birth in the material world but can enter into the spiritual sky after his death. The Lord is flawless because He is without attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and eligible to enter into the spiritual sky. Such persons are to be considered already liberated, and their symptoms are described below.

TEXT 20

na prahṛṣyet priyaṁ prāpya
nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho
brahma-vid brahmaṇi sthitaḥ

SYNONYMS

na-never; prahṛṣyet-rejoice; priyam-pleasant; prāpya-achieving; na-does not; udvijet-agitated; prāpya-obtaining; ca-also; apriyam-unpleasant; sthira-buddhiḥ-self-intelligent; asammūḍhaḥ-unbewildered; brahmavit-one who knows the Supreme perfectly; brahmaṇi-in the Transcendence; sthitaḥ-situated.

TRANSLATION

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in Transcendence.

PURPORT

The symptoms of the self-realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self. He knows perfectly well that he is not this body, but is the fragmental port~on of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to his body. This steadiness of mind is called sthira-buddhi, or self-intelligence. He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramātmā and Bhagavān. He thus knows his constitutional position perfectly well, without falsely trying to become one with the Supreme in all respects. This is called Brahman realization, or self-realization. Such steady consciousness is called Kṛṣṇa consciousness.

TEXT 21

bāhya-sparśeṣv asaktātmā
vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā
sukham akṣayam aśnute

SYNONYMS

bāhya-sparśeṣu-in external sense pleasure; asakta-ātmā-one who is not so attached; vindati-enjoys; ātmani-in the self; yat-that which; sukham-happiness; saḥ-that; brahma-yoga-concentrated in Brahman; yukta-ātmā-self-connected; sukham-happiness; akṣayam-unlimited; aśnute-enjoys.

TRANSLATION

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

PURPORT

Śrī Yāmunācārya, a great devotee in Kṛṣṇa consciousness, said:

yadāvadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmanudyata rantum āsīt
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." A person in brahma-yoga, or Kṛṣṇa consciousness, is so absorbed in the loving service of the Lord that he loses his taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without this motivation. But a person engaged in Kṛṣṇa consciousness can work with greater vigor without sex pleasure, which he avoids. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Kṛṣṇa conscious person is not attracted to any kind of sense pleasure due to his being a liberated soul.

TEXT 22

ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ

SYNONYMS

ye-those; hi-certainly; saṁsparśajāḥ-by contact with the material senses; bhogāḥ-enjoyment; duḥkha-distress; yonayaḥ-sources of; eva-certainly; te-they are; ādi-in the beginning; antavantaḥ-subject to; kaunteya-O son of Kuntī; na-never; teṣu-in those; ramate-take delight; budhaḥ-the intelligent.

TRANSLATION

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

PURPORT

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the Padma Purāṇa it is said:

ramante yogino 'nante satyānanda-cid-ātmani
iti rāma-padenāsau paraṁ brahmābhidhīyate

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma."

In the Śrīmad-Bhāgavatam also it is said:

nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭān kāmān arhate viḍ-bhajāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam.

"My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and, as a result, you will be able to enjoy unlimited transcendental bliss." (Bhāg. 5.5.1)

Therefore, those who are true yogīs or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

TEXT 23

śaknotīhaiva yaḥ soḍhuṁ
prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ
sa yuktaḥ sa sukhī naraḥ

SYNONYMS

śaknoti-able to do; iha eva-in the present body; yaḥ-one who; soḍhum-to tolerate; prāk-before; śarīra-body; vimokṣaṇāt-giving up; kāma-desire; krodha-anger; udbhavam-generated from; vegam-urge; saḥ-he; yuktaḥ-in trance; saḥ-he; sukhī-happy; naraḥ-human being.

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogī and is happy in this world.

PURPORT

lf one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called gosvāmī, or svāmī. Such gosvāmīs live strictly controlled lives, and forego altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

TEXT 24

yo ’ntaḥ-sukho ’ntar-ārāmas
tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ
brahma-bhūto ’dhigacchati

SYNONYMS

yaḥ-one who; antaḥ-sukhaḥ-happy from within; antaḥ-ārāmah-active within; tathā-as well as; antaḥ-jyotiḥ-aiming within; eva-certainly; yaḥ-anyone; saḥ-he; yogī-mystic; brahma-nirvāṇam-liberated in the Supreme; brahma-bhūtaḥ-self-realized; adhigacchati-attains.

TRANSLATION

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

PURPORT

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external material happiness. This state is called brahma-bhūta, attaining which one is assured of going back to Godhead, back to home.

TEXT 25

labhante brahma-nirvāṇam
ṛṣayaḥ kṣīṇa-kalmaṣāḥ
chinna-dvaidhā yatātmānaḥ
sarva-bhūta-hite ratāḥ

SYNONYMS

labhante-achieve; brahma-nirvāṇam-liberation in the Supreme; ṛṣayaḥ-those who are active within; kṣīṇa-kalmaṣāḥ-who are devoid of all sins; chinna-torn off; dvaidhāḥ-duality; yata-ātmānaḥ-engaged in self-realization; sarva-bhūta-in all living entities; hite-in welfare work; ratāḥ-engaged.

TRANSLATION

One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation in the Supreme.

PURPORT

Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Kṛṣṇa is the fountainhead of everything, then when he acts in that spirit he acts for everyone. The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in first-class welfare work without being liberated in the Supreme. A Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa. He has no doubt because he is completely freed from all sins. This is the state of divine love.

A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one’s difficulties in the hard struggle for life may be found in one’s forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle.

TEXT 26

kāma-krodha-vimuktānāṁ
yatīnāṁ yata-cetasām
abhito brahma-nirvāṇaṁ
vartate viditātmanām

SYNONYMS

kāma-desires; krodha-anger; vimuktānām-of those who are so liberated; yatīnām-of the saintly persons; yata-cetasām-of persons who have full control over the mind; abhitaḥ-assured in the near future; brahma-nirvāṇam-liberation in the Supreme; vartate-is there; vidita-ātmanām-of those who are self-realized.

TRANSLATION

Those who are free from anger and all material desires, who are selfrealized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Kṛṣṇa consciousness is the best of all. The Bhāgavatam confirms this fact as follows:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogaṇās tam araṇaṁ bhaja vāsudevam.

"Just try to worship, in devotional service, Vāsudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep grown desire for fruitive activities." (Bhāg. 4.22.39)

In the conditioned soul the desire to enjoy the fruitive results of work is so deep-rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Kṛṣṇa consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analagous example of this:

darśana-dhyāna-saṁsparśair matsya-kūrma-vihaṅgamāḥ
svānya patyāni puṣṇanti tathāham api padmaja.

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!"

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, a devotee in Kṛṣṇa consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly-by engagement in Kṛṣṇa consciousness. He does not feel the pangs of material miseries; this state of life is called brahma-nirvāṇa, or the absence of material miseries due to being constantly immersed in the Supreme.

TEXTS 27-28

sparśān kṛtvā bahir bāhyāṁś
cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā
nāsābhyantara-cāriṇau
yatendriya-mano-buddhir
munir mokṣa-parāyaṇaḥ
vigatecchā-bhaya-krodho
yaḥ sadā mukta eva saḥ

SYNONYMS

sparśān-external sense objects, such as sound, etc.; kṛtvā-doing so; bahiḥ-external; bāhyān-unnecessary; cakṣuḥ-eyes; ca-also; eva-certainly; antare-within; bhruvoḥ-of the eyebrows; prāṇa-apānau-up-and down-moving air; samau-in suspension; kṛtvā-doing so; nāsā-abhyantara-within the nostrils; cāriṇau-blowing; yata-controlled; indriya-senses; manaḥ-mind; buddhih-intelligence; muniḥ-the transcendentalist; mokṣa-liberation; parāyaṇaḥ-being so destined; vigata-discarded; icchā-wishes; bhaya-fear; krodhaḥ-anger; yaḥ-one who; sadā-always; muktaḥ-liberated; eva-certainly; saḥ-he is.

TRANSLATION

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils-thus controlling the mind, senses and intelligence, the tranecendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

PURPORT

Being engaged in Kṛṣṇa consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of mysticism or yoga, known as aṣṭāṅga-yoga, which is divisible into an eightfold procedure called yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, and samādhi. In the Sixth Chapter the subject of yoga is explicitly detailed, and at the end of the Fifth it is only preliminarily explained. One has to drive out the sense objects such as sound, touch, form, taste and smell by the pratyāhāra (breathing) process in yoga, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep. Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up- and down-moving air within the body. By practice of such yoga one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This yoga process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Kṛṣṇa consciousness is the easiest process of executing yoga principles. This will be thoroughly explained in the next chapter. A Kṛṣṇa conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other engagement. This is a better way of controlling the senses than by the aṣṭāṅga-yoga.

TEXT 29

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

SYNONYMS

bhoktāram-beneficiary; yajña-sacrifices; tapasām-of penances and austerities; sarva-loka-all planets and the demigods thereof; maheśvaram-the Supreme Lord; suhṛdam-benefactor; sarva-all; bhūtānām-of the living entities; jñātvā-thus knowing; mām-Me (Lord Kṛṣṇa); śāntim-relief from material pangs; ṛcchati-achieves.

TRANSLATION

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

PURPORT

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the Bhagavad-gītā. The greatest peace formula is simply this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the Vedas the Supreme Lord is described as tam īśvarāṇāṁ paramaṁ maheśvaram. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kssna consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as karma-yoga. The question of mental speculation as to how karma-yoga can give liberation is answered herewith. To work in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is bhakti-yoga, and jñāna-yoga is a path leading to bhakti-yoga. Kṛṣṇa consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Kṛṣṇa, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with māyā (illusion) due to the desire to lord it over māyā, and that is the cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Kṛṣṇa consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in an effort to control the senses and conquer the influence of desire and anger. And, attaining Kṛṣṇa consciousness by controlling the above-mentioned passions, one remains factually in the transcendental stage, or brahman-nirvāṇa. The eightfold yoga mysticism is automatically practiced in Kṛṣṇa consciousness because the ultimate purpose is served. There is gradual process of elevation in the practice of yama, niyama, āsana, pratyāhāra, dhyāna, dhāraṇā, prāṇāyāma, and samādhi. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

Thus end the Bhaktivedanta Purports to the Fifth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Karma-yoga, or Action in Kṛṣṇa Consciousness.

4.10 6. Sāṅkhya-yoga

TEXT 1

śrī-bhagavān uvāca
anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

SYNONYMS

śrī bhagavān uvāca-the Lord said; anāśritaḥ-without shelter; karma-phalam-the result of work; kāryam-obligatory; karma-work; karoti-performs; yaḥ-one who; saḥ-he; sannyāsī-in the renounced order; ca-also; yogī-mystic; ca-also; na-not; nir-without; agniḥ-fire; na-nor; ca-also; akriyaḥ-without duty.

TRANSLATION

The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.

PURPORT

In this chapter the Lord explains that the process of the eightfold yoga system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the age of Kali. Although the eightfold yoga system is recommended in this chapter, the Lord emphasizes that the process of karma-yoga, or acting in Kṛṣṇa consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect sannyāsī, the perfect yogī.

The sannyāsīs sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform agnihotra yajñas (fire sacrifices), but actually they are self-interested because their goal is becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic yogī who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect sannyāsī, or perfect yogī. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye.
mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.

”O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.”

TEXT 2

yaṁ sannyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana

SYNONYMS

yam-what; sannyāsam-renunciation; iti-thus; prāhuḥ-they say; yogam-linking with the Supreme; tam-that; viddhi-you must know; pāṇḍava-O son of Pāṇḍu; na-never; hi-certainly; asannyasta-without giving up; saṅkalpaḥ-self-satisfaction; yogī-a mystic transcendentalist; bhavati-becomes; kaścana-anyone.

TRANSLATION

What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogī unless he renounces the desire for sense gratification.

PURPORT

Real sannyāsa-yoga or bhakti means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independant identity. He is the marginal energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Kṛṣṇa conscious, or aware of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the yogīs who restrain the senses from material attachment. But a person in Kṛṣṇa consciousness has no opportunity to engage his senses in anything which is not for the purpose of Kṛṣṇa. Therefore, a Kṛṣṇa conscious person is simultaneously a sannyāsī and a yogī. The purpose of knowledge and of restraining the senses, as prescribed in the jñāna and yoga processes, is automatically served in Kṛṣṇa consciousness. If one is unable to give up the activities of his selfish nature, then jñāna and yoga are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Kṛṣṇa conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction because no one can stand on the platform of inactivity. All these purposes are perfectly served by the practice of Kṛṣṇa consciousness.

TEXT 3

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

SYNONYMS

ārurukṣoḥ-of one who has just begun yoga; muneḥ-of the sage; yogam-the eightfold yoga system; karma-work; kāraṇam-the cause; ucyate-is said to be; yoga-eightfold yoga; ārūḍhasya-one who has attained; tasya-his; eva-certainly; śamaḥ-cessation of all material activities; kāraṇam-the cause; ucyate-is said to be.

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means.

PURPORT

The process of linking oneself with the Supreme is called yoga, which may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called yoga and may be divided into three parts, namely jñāna-yoga, dhyāna-yoga and bhakti-yoga. The beginning of the ladder is called the yogārurukṣa stage, and the highest rung is called yogārūḍha.

Concerning the eightfold yoga system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Kṛṣṇa conscious person is, however, situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa. And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

TEXT 4

yadā hi nendriyārtheṣu

na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

SYNONYMS

yadā-when; hi-certainly; na-not; indriya-artheṣu-in sense gratification; na-never; karmasu-in fruitive activities; anuṣajjate-does necessarily engage; sarva-saṅkalpa-all material desires; sannyāsī-renouncer; yoga-ārūḍhaḥ-elevated in yoga; tadā-at that time; ucyate-is said to be.

TRANSLATION

A person is said to have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

TEXT 5

uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ

SYNONYMS

uddharet-one must deliver; ātmanā-by the mind; ātmānam-the conditioned soul; na-never; ātmānam-the conditioned soul; avasādayet-put into degradation; ātmā-mind; eva-certainly; hi-indeed; ātmanaḥ-of the conditioned soul; bandhuḥ-friend; ātmā-mind; eva-certainly; ripuḥ-enemy; ātmanaḥ-of the conditioned soul.

TRANSLATION

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

PURPORT

The word ātmā denotes body, mind and soul-depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, ātmā refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness. The word hi is used for emphasizing this point, i.e., that one must do this. It is also said:

mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ
bandhāya viṣayāsaṅgo muktyai nirviṣayaṁ manaḥ.

”For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation.” Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

TEXT 6

bandhur ātmātmanas tasya
yenātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatru-vat

SYNONYMS

bandhuḥ-friend; ātmā-mind; ātmanaḥ-of the living entity; tasya-of him; yena-by whom; ātmā-mind; eva-certainly; ātmanā-by the living entity; jitaḥ-conquered; anātmanaḥ-of one who has failed to control the mind; tu-but; śatrutve-because of enmity; varteta-remains; ātmā eva-the very mind; śatruvat-as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

PURPORT

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramātmā. Real yoga practice entails meeting the Paramātmā within the heart and then following His dictation. For one who takes to Kṛṣṇa consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

TEXT 7

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ

SYNONYMS

jita-ātmanaḥ-of one who has conquered his mind; praśāntasya-of one who has attained tranquility by such control over the mind; paramātmā-the Supersoul; samāhitaḥ-approached completely; śīta-cold; uṣṇa-heat; sukha-in happiness; duḥkheṣu-in distress; tathā-also; māna-honor; apamānayoḥ-in dishonor.

TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

PURPORT

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramātmā. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one is to be considered as having already reached the destination. One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramātmā or Supersoul. Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical samādhi, or absorption in the Supreme.

TEXT 8

jñāna-vijñāna-tṛptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

SYNONYMS

jjñāna-acquired knowledge; vijñāna-realized knowledge; tṛpta-satisfied; ātmā-living entity; kūṭasthaḥ-spiritually situated; vijita-indriyaḥ-sensually controlled; yuktaḥ-competent for self-realization; iti-thus; ucyate-is said; yogī-the mystic; sama-equiposed; loṣṭra-pebbles; aśma-stone; kāñcanaḥ-gold.

TRANSLATION

A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything-whether it be pebbles, stones or gold-as the same.

PURPORT

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.

”No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (Padma Purāṇa)

This Bhagavad-gītā is the science of Kṛṣṇa consciousness. No one can become Kṛṣṇa conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled because he is surrendered to Kṛṣṇa. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

TEXT 9

suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate

SYNONYMS

suhṛt-by nature a well-wisher; mitra-benefactor with affection; ari-enemy; udāsīna-neutral between the belligerents; madhyastha-mediator between the belligerents; dveṣya-envious; bandhuṣu-among the relatives or well-wishers; sādhuṣu-unto the pious; api-as well as; ca-and; pāpeṣu-unto the sinners; sama-buddhiḥ-having equal intelligence; viśiṣyate-is far advanced.

TRANSLATION

A person is said to be still further advanced when he regards all-the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial-with an equal mind.

TEXT 10

yogī yuñjīta satatam

ātmānaṁ rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ

SYNONYMS

yogī-a transcendentalist; yuñjīta-must concentrate in Kṛṣṇa consciousness; satatam-constantly; ātmānam-himself (by the body, mind and self); rahasi-in a secluded place; sthitaḥ-being so situated; ekākī-alone; yata-cittātmā-always careful in mind; nirāśīḥ-without being attracted by anything else; aparigrahaḥ-free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

PURPORT

Kṛṣṇa is realized in different degrees as Brahman, Paramātmā and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because impersonal Brahman is the spiritual ray of Kṛṣṇa and Supersoul is the all-pervading partial expansion of Kṛṣṇa. Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious. A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman or Paramātmā. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative yogī are imperfectly Kṛṣṇa conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on Kṛṣṇa. One should always think of Kṛṣṇa and not forget Him even for a moment. Concentration of the mind on the Supreme is called samādhi or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Kṛṣṇa consciousness because direct Kṛṣṇa consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Śrīla Rūpa Gosvāmī characterizes Kṛṣṇa consciousness in this way:

anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate.
(Bhakti-rasāmṛta-sindhu 2.255-256)

”When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.”

A Kṛṣṇa conscious person well knows that everything belongs to Kṛṣṇa, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Kṛṣṇa consciousness and how to reject things unfavorable to Kṛṣṇa consciousness. He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect yogī.

TEXTS 11-12

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nāti-nīcaṁ
cailājina-kuśottaram
tatraikāgraṁ manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

SYNONYMS

śucau-in sanctified; deśe-in the land; pratiṣṭhāpya-placing; sthiram-firm; āsanam-seat; ātmanaḥ-self-dependant; na-not; ati-too; ucchritam-high; na-nor; ati-too; nīcam-low; caila-ajna-soft cloth and deerskin; kuśottaram-kuśa grass; tatra-thereupon; ekāgram-one attention; manaḥ-mind; kṛtvā-doing so; yata-citta-controlling the mind; indriya-senses; kriyaḥ-activities; upaviśya-sitting on; āsane-on the seat; yuñjyāt-execute; yogam-yoga practice; ātma-heart; viśuddhaye-for clarifying.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kuśa-grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

PURPORT

”Sacred place” refers to places of pilgrimage. In India the yogīs, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayāg, Mathurā, Vṛndāvana, Hṛṣīkeśa, and Hardwar and in solitude practice yoga where the sacred rivers like the Yamunā and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Bṛhan-Nāradīya Purāṇa it is said that in the Kali-yuga (the present yuga or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā.

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXTS 13-14

samaṁ kāya-śiro-grīvaṁ
dhārayann acalaṁ sthiraḥ
samprekṣya nāsikāgraṁ svaṁ
diśaś cānavalokayan
praśāntātmā vigata-bhīr
brahmacāri-vrate sthitaḥ
manaḥ saṁyamya mac-citto
yukta āsīta mat-paraḥ

SYNONYMS

samam-straight; kāya-śiraḥ-body and head; grīvam-neck; dhārayan-holding; acalam-unmoved; sthiraḥ-still; samprekṣya-looking; nāsikā-nose; agram-tip; svam-own; diśaḥ-all sides; ca-also; anavalokayan-not seeing; praśānta-unagitated; ātmā-mind; vigata-bhīḥ-devoid of fear; brahmacāri-vrate-in the vow of celibacy; sthitaḥ-situated; manaḥ-mind; saṁyamya-completely subdued; mat-unto Me (Kṛṣṇa); cittaḥ-concentrated; yuktaḥ-actual yogī; āsīta-being so; mat-unto Me; paraḥ-ultimate goal.

TRANSLATION

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

PURPORT

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramātmā, the four-handed Viṣṇu form. The yoga process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose. The localized Viṣṇu-mūrti is the plenary representation of Kṛṣṇa dwelling within one's heart. One who has no program to realize this Viṣṇu-murti is uselessly engaged in mock-yoga practice and is certainly wasting his time. Kṛṣṇā is the ultimate goal of life, and the Viṣṇu-murti situated in one's heart is the object of yoga practice. To realize this Viṣṇu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogī. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yājñavalkya it is said:

karmaṇā manasā vācā sarvāvasthāsu sarvadā
sarvatra maithuṇa-tyāgo brahmacaryaṁ pracakṣate.

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind-at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the guru-kula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacārīs. Without such practice, no one can make advancement in any yoga, whether it be dhyāna, jñāna or bhakti. One who, however, follows the rules and regulations of married life, having sexual relationship only with his wife (and that also under regulation), is also called brahmacārī. Such a restrained householder brahmacārī may be accepted in the bhakti school, but the jñāna and dhyāna schools do not admit even householder brahmacārīs. They require complete abstinence without compromise. In the bhakti school, a householder brahmacārī is allowed controlled sex life because the cult of bhakti-yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad-gītā it is said:

viṣayā vinivartante nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

Vigatabhīḥ. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The Bhāgavatam says, bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ: Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious. And since the ultimate goal of yoga practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all yogīs. The principles of the yoga system mentioned herein are different from those of the popular so-called yoga societies.

TEXT 15

yuñjann evaṁ sadātmānaṁ
yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ
mat-saṁsthām adhigacchati

SYNONYMS

yuñjan-practicing like this; evam-as mentioned above; sadā-constantly; ātmānam-body, mind and soul; yogī-the mystic transcendentalist; niyata-mānasaḥ-regulated mind; śāntim-peace; nirvāṇa-paramām-cessation of material existence; mat-saṁsthām-in the spiritual sky (the kingdom of God); adhigacchati-does attain.

TRANSLATION

Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

PURPORT

The ultimate goal in practicing yoga is now clearly explained. Yoga practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no yogī according to Bhagavad-gītā. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavad-gītā as that place where there is no need of sun, moon, nor electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called paraṁ dhāma, or superior abodes.

A consummate yogī, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein (mat-cittaḥ, mat-paraḥ, mat-sthānam) by the Lord Himself, can attain real peace and can ultimately reach His supreme abode, the Kṛṣṇa-loka known as Goloka Vṛndāvana. In the Brahma-saṁhitā it is clearly stated (goloka eva nivasaty akhilātma-bhūtaḥ) that the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well by dint of His superior spiritual energies. No one can reach the spiritual sky or enter into the eternal abode (Vaikuṇṭha Goloka Vṛndāvana) of the Lord without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu. Therefore a person working in Kṛṣṇa consciousness is the perfect yogī, because his mind is always absorbed in Kṛṣṇa's activities. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. In the Vedas also we learn: tam eva viditvātimṛtyum eti: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa." In other words, perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

TEXT 16

nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna

SYNONYMS

na-never; ati-too much; aśnataḥ-of one who eats so; tu-but; yogaḥ-linking with the Supreme; asti-there is; na-nor; ca-also; ekāntam-very low; anaśnataḥ-abstaining from eating; na-nor; ca-also; ati-too much; svapna-śīlasya-of one who sleeps too much; jāgrataḥ-or one who keeps night watch too much; na-not; eva-ever; ca-and; arjuna-O Arjuna.

TRANSLATION

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.

PURPORT

Regulation of diet and sleep is recommended herein for the yogīs. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gītā. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will suffer sinful reactions because of eating only polluted things. Bhuñjate te tv aghaṁ papa ye pacanty ātma-kāraṇāt. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga.

TEXT 17

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

SYNONYMS

yukta-regulated; āhāra-eating; vihārasya-recreation; yukta-regulated; ceṣṭasya-of one who works for maintenance; karmasu-in discharging duties; yukta-regulated; svapna-avabodhasya-regulated sleep and wakefulness; yogaḥ-practice of yoga; bhavati-becomes; duḥkha-hā-diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

PURPORT

Extravagance in the matter of eating, sleeping, defending and mating-which are demands of the body-can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasādam, sanctified food. Lord Kṛṣṇa is offered, according to the Bhagavad-gītā (Bg. 9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or which is not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. A Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura Haridāsa would not even accept prasādam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

TEXT 18

yadā viniyataṁ cittam
ātmany evāvatiṣṭhate
nispṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā

SYNONYMS

yadā-when; viniyatam-particularly disciplined; cittam-the mind and its activities; ātmani-in the Transcendence; eva-certainly; avatiṣṭhate-becomes situated; nispṛhaḥ-devoid of; sarva-all kinds of; kāmebhyaḥ-material desires; yuktaḥ-well situated in yoga; iti-thus; ucyate-is said to be; tadā-at that time.

TRANSLATION

When the yogī, by practice of yoga, disciplines his mental activities and becomes situated in Transcendence-devoid of all material desires-he is said to have attained yoga.

PURPORT

The activities of the yogī are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires-of which sex is the chief. A perfect yogī is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as is stated in the Śrīmad-Bhāgavatam (9.4.18-20):

sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānavarṇane
karau harer mandira-mārjanādiṣu śrutiṁ cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau tad-bhṛtyagātra-sparśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe śrīmat tulasyā rasanāṁ tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā yathottama-śloka-janāśrayā ratiḥ

"King Ambarīṣa first of all engaged his mind on the lotus feet of Lord Kṛṣṇa; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flower offered to the Lord, his tongue in tasting the tulasī leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Mahārāja Ambarīṣa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called arcanā, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general-especially those who are not in the renounced order of life-transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-gītā.

TEXT 19

yathā dīpo nivāta-stho
neṅgate sopamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanaḥ

SYNONYMS

yathā-as; dīpaḥ-a lamp; nivātasthaḥ-in a place without wind; na-does not; iṅgate-waver; sā upamā-compared to that; smṛtā-likened; yoginaḥ-of the yogī; yata-cittasya-whose mind is controlled; yuñjataḥ-constantly engaged in; yogam-meditation; ātmanaḥ-on Transcendence.

TRANSLATION

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

PURPORT

A truly Kṛṣṇa conscious person, always absorbed in Transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

TEXTS 20-23

yatroparamate cittaṁ
niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ
paśyann ātmani tuṣyati
sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
taṁ vidyād duḥkha-saṁyoga-
viyogaṁ yoga-saṁjñitam

SYNONYMS

yatra-in that state of affairs; uparamate-when one feels transcendental happiness; cittam-mental activities; niruddham-restrained from matter; yoga-sevayā-by performance of yoga; yatra-in that; ca-also; eva-certainly; ātmanā-by the pure mind; ātmānam-self; paśyan-realizing the position; ātmani-in the self; tuṣyati-becomes satisfied; sukham-happiness; ātyantikam-supreme; yat-in which; tat-that; buddhi-intelligence; grāhyam-acceptable; atīndriyam-transcendental; vetti-knows; yatra-wherein; na-never; ca-also; eva-certainly; ayam-in this; sthitaḥ-situated; calati-moves; tattvataḥ-from the truth; yam-that which; labdhvā-by attainment; ca-also; aparam-any other; lābham-gain; manyate-does not mind; na-never; adhikam-more than that; tataḥ-from that; yasmin-in which; sthitaḥ-being situated; na-never; duḥkhena-by miseries; guruṇāpi-even though very difficult; vicālyate-becomes shaken; tam-that; vidyāt-you must know; duḥkha-saṁyoga-miseries of material contact; viyogam-extermination; yoga-samjñitam-trance in yoga.

TRANSLATION

The stage of perfection is called trance, or samādhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

PURPORT

By practice of yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or samādhi which means that the yogī realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. Yoga practice is more or less based on the principles of the Patañjali system. Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patañjali system of yoga. There is an acceptance of transcendental pleasure in the Patañjali system, but the monists do not accept this transcendental pleasure out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure-realized through transcendental senses-is accepted. And this is corroborated by the Patañjali Muni, the famous exponent of the yoga system. The great sage declares in his Yoga-sūtras: puruṣārtha-śūnyānāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti.

This citi-śakti, or internal potency, is transcendental. Puruṣārtha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This "oneness with the Supreme" is called kaivalyam by the monist. But according to Patañjali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called ceto-darpaṇa-mārjanam, or clearance of the impure mirror of the mind. This "clearance" is actually liberation, or bhava-mahādāvāgni-nirvāpaṇam. The theory of nirvāṇa-also preliminary-corresponds with this principle. In the Bhāgavatam this is called svarūpeṇa vyavasthitiḥ. The Bhagavad-gītā also confirms this situation in this verse.

After nirvāṇa, or material cessation, there is the manifestation of spiritual activities, or devotional service of the Lord, known as Kṛṣṇa consciousness. In the words of the Bhāgavatam, svarūpeṇa vyavasthitiḥ: this is the "real life of the living entity." Māyā, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Patañjali also accepts this by his words kaivalyam svarūpa-pratiṣṭhā vā citi-śaktir iti. This citi-śakti or transcendental pleasure, is real life. This is confirmed in the Vedānta-sūtras as ānandamayo 'bhyāsāt. This natural transcendental pleasure is the ultimate goal of yoga and is easily achieved by execution of devotional service, or bhakti-yoga. Bhaktiyoga will be vividly described in the Seventh Chapter of Bhagavad-gītā.

In the yoga system, as described in this chapter, there are two kinds of samādhi, called samprajñāta-samādhi and asamprajñāta-samādhi. When one becomes situated in the transcendental position by various philosophical researches, it is called samprajñāta-samādhi. In the asamprajñāta-samādhi there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the yogī is once situated in that transcendental position, he is never shaken from it. Unless the yogī is able to reach this position, he is unsuccessful. Today's so-called yoga practice, which involves various sense pleasures, is contradictory. A yogī indulging in sex and intoxication is a mockery. Even those yogīs who are attracted by the siddhis (perfections) in the process of yoga are not perfectly situated. If the yogīs are attracted by the by-products of yoga, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of yoga is lost in that way.

The best practice of yoga in this age is Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing haṭha-yoga, dhyāna-yoga, and jñāna-yoga, but there is no such problem in executing karma-yoga or bhakti-yoga.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure bhakti-yoga or in Kṛṣṇa consciousness does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences-such as accidents, disease, scarcity and even the death of a most dear relative-but he is always alert to execute his duties in Kṛṣṇa consciousness or bhakti-yoga. Accidents never deviate him from his duty. As stated in the Bhagavad-gītā, āgamāpāyino 'nityās tāṁs titikṣasva bhārata. He endures all such incidental occurences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in yoga practice.

TEXT 24

sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ
viniyamya samantataḥ

SYNONYMS

saḥ-that yoga system; niścayena-with firm determination; yoktavyaḥ-must be practiced; yogaḥ-in such practice; anirviṇṇa-cetasā-without deviation; saṅkalpa-material desires; prabhavān-born of; kāmān-sense gratification; tyaktvā-giving up; sarvān-all; aśeṣatah-completely; manasā-by the mind; eva-certainly; indriya-grāmam-the full set of senses; viniyamya-regulating; samantataḥ-from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.

PURPORT

The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perserverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding bhakti-yoga, Rupa Gosvāmī says:

utsāhān niścayād dhairyāt tat tat karma-pravartanāt
saṅga-tyāgāt satovṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

"The process of bhakti-yoga can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness."

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.

Similarly, the practice of yoga, especially bhakti-yoga in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

TEXT 25

śanaiḥ śanair uparamed
buddhyā dhṛti-gṛhītayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet

SYNONYMS

śanaiḥ-gradually; śanaiḥ-step by step; uparamet-hesitated; buddhyā-by intelligence; dhṛti-gṛhītayā-carrying the conviction; ātma-saṁstham-placed in transcendence; manaḥ-mind; kṛtvā-doing so; na-nothing; kiñcit-anything else; api-even; cintayet-be thinking of.

TRANSLATION

Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else.

PURPORT

By proper conviction and intelligence one should gradually cease sense activities. This is called pratyāhāra. The mind, being controlled by conviction, meditation, and cessation of the senses, should be situated in trance, or samādhi. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.

TEXT 26

yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet

SYNONYMS

yataḥ-whatever; yataḥ-wherever; niścalati-verily agitated; manaḥ-the mind; cañcalam-flickering; asthiram-unsteady; tataḥ-from there; tataḥ-and thereafter; niyamya-regulating; etat-this; ātmani-in the self; eva-certainly; vaśam-control; nayet-must bring in.

TRANSLATION

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

PURPORT

The nature of the mind is flickering and unsteady. But a self-realized yogī has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called gosvāmī, or svāmī, and one who is controlled by the mind is called godāsa, or the servant of the senses. A gosvāmī knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hṛṣīkeśa or the supreme owner of the senses-Kṛṣṇa. Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

TEXT 27

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam

SYNONYMS

praśānta-mind fixed on the lotus feet of Kṛṣṇa; manasam-of one whose mind is so fixed; hi-certainly; enam-this; yoginam-the yogī; sukham-happiness; uttamam-the highest; upaiti-attains; śānta-rajasam-pacified passion; brahma-bhūtam-liberated by identification with the Absolute; akalmaṣam-freed from all past sinful reaction.

TRANSLATION

The yogī whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

PURPORT

Brahma-bhūta is the state of being free from material contamination and situated in the transcendental service of the Lord. Mad-bhaktim labhate parām (Bg. 18.54). One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. To be always engaged in the transcendental loving service of the Lord, or to remain in Kṛṣṇa consciousness, is to be factually liberated from the mode of passion and all material contamination.

TEXT 28

yuñjann evaṁ sadātmānaṁ
yogī vigata-kalmaṣaḥ
sukhena brahma-saṁsparśam
atyantaṁ sukham aśnute

SYNONYMS

yuñjan-thus being engaged in yoga practice; evam-thus; sadā-always; ātmānam-self; yogī-one who is in touch with the Supreme Self; vigata-is freed from; kalmaṣaḥ-all material contamination; sukhena-in transcendental happiness; brahma-saṁsparśam-being in constant touch with the Supreme; atyantam-highest; sukham-happiness; aśnute-attains.

TRANSLATION

Steady in the Self, being freed from all material contamination, the yogī achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness.

PURPORT

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called brahma-saṁsparśa.

TEXT 29

sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ

SYNONYMS

sarva-bhūta-stham-situated in all beings; ātmānam-the Supersoul; sarva-all; bhūtāni-entities; ca-also; ātmani-in the Self; īkṣate-does see; yoga-yukta-ātmā-one who is dovetailed in Kṛṣṇa consciousness; sarvatra-everywhere; sama-darśanaḥ-seeing equally.

TRANSLATION

A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

PURPORT

A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā). Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a brāhmaṇa. The perfect yogī knows that the Lord is eternally transcendental and is not materially affected by

His presence in either a dog or a brāhmaṇa. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of yoga cannot see so clearly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and nonbeliever. In the smṛti this is confirmed as follows: ātatatvāc ca mātṛtvād ātmā hi paramo hariḥ.

The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the Supreme Father (or Mother) is also. Consequently the Supersoul is always in every living being. Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies-the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another. The yogī sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Kṛṣṇa consciousness.

TEXT 30

yo māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

SYNONYMS

yaḥ-whoever; mām-Me; paśyati-sees; sarvatra-everywhere; sarvam-everything; ca-and; mayi-in Me; paśyati-he sees; tasya-his; aham-I; na-not; praṇaśyāmi-am lost; saḥ-he; ca-also; me-to Me; na-nor; praṇaśyati-is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

PURPORT

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything-this is the basic principle of Kṛṣṇa consciousness.

Kṛṣṇa consciousness is the development of love of Kṛṣṇa-a position transcendental even to material liberation. It is the stage beyond self-realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee." (Bs. 5.38)

At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogī who sees the Lord as Paramātmā within the heart, the same applies. Such a yogī turns into a pure devotee and cannot bear to live for a moment with out seeing the Lord within himself.

TEXT 31

sarva-bhūta-sthitaṁ yo māṁ
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate

SYNONYMS

sarva-bhūta-sthitam-situated in everyone's heart; yaḥ-he who; mām-unto Me; bhajati-serves in devotional service; ekatvam-oneness; āsthitaḥ-thus situated; sarvathā-in all respects; vartamānaḥ-being situated; api-in spite of; saḥ-he; yogī-transcendentalist; mayi-unto Me; vartate-remains.

TRANSLATION

The yogī who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

PURPORT

A yogī who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu-with four hands, holding conchshell, wheel, club and lotus flower. The yogī should know that Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul. The yogī in Kṛṣṇa consciousness-even though he may be engaged in various activities while in material existence-remains always situated in Kṛṣṇa. This is confirmed in the Bhakti-rasāmṛta-sindhu of Śrīla Rūpa Gosvāmī: nikhileṣu avasthāsu jīvanmukta sa ucyate. A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. In the Nārada-pañcarātra this is confirmed in this way:

dik-kālādy-anavacchinne kṛṣṇe ceto vidhāya ca tanmayo bhavati kṣipraṁ jīvo brahmaṇi yojayet.

”By concentrating one’s attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him.”

Kṛṣṇa consciousness is the highest stage of trance in yoga practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone’s heart makes the yogī faultless. The Vedas confirm this inconceivable potency of the Lord as follows:

eko ’pi san bahudhā yo ’vabhāti
aiśvaryād rūpam ekaṁ ca sūryavad bahudheyate.

”Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere. As the sun, He appears in many places at once.”

TEXT 32

ātmaupamyena sarvatra
samaṁ paśyati yo ’rjuna
sukhaṁ vā yadi vā duḥkhaṁ
sa yogī paramo mataḥ

SYNONYMS

ātma-self; aupamyena-by comparison; sarvatra-everywhere; samam-equality; paśyati-sees; yaḥ-he who; arjuna-O Arjuna; sukham-happiness; vā-or; yadi-if; vā-or; duḥkham-distress; saḥ-such; yogī-transcendentalist; paramaḥ-perfect; mataḥ-considered.

TRANSLATION

He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

PURPORT

One who is Kṛṣṇa conscious is a perfect yogī; he is aware of everyone’s happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing Kṛṣṇa to be the supreme enjoyer of all the activities of the human being. Kṛṣṇa is the proprietor of all lands and planets. The perfect yogī is the sincerest friend of all living entities. He knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Kṛṣṇa. Because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere. Since the perfect yogī tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. Na tasmāt kaścid me priyakṛt tamaḥ. In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best yogī because he does not desire perfection in yoga for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a yogī interested only in his personal elevation. The yogī who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Kṛṣṇa consciousness.

TEXT 33

arjuna uvāca
yo ’yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ sthirām

SYNONYMS

arjunaḥ uvāca-Arjuna said; yaḥ-the system; ayam-this; yogaḥ-mysticism; tvayā-by You; proktaḥ-described; sāmyena-generally; madhusūdana-O killer of the demon Madhu; etasya-of this; aham-I; na-do not; paśyāmi-see; cañcalatvāt-due to being restless; sthitim-situation; sthirām-stable.

TRANSLATION

Arjuna said: O Madhusūdana, the system of yoga which you have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

PURPORT

The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words śucau deśe and ending with yogī paramaḥ is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult yoga system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities then we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally impossible in this age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, then what of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

TEXT 34

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye

vāyor iva su-duṣkaram

SYNONYMS

cañcalam-flickering; hi-certainly; manaḥ-mind; kṛṣṇa-O Kṛṣṇa; pramāthi-agitating; balavat-strong; dṛḍham-obstinate; tasya-its; aham-I; nigraham-subduing; manye-think; vāyoḥ-of the wind; iva-like; suduṣkaram-difficult.

TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.

PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva ca
buddhintu sārathiṁ viddhi manaḥ pragraham eva ca
indriyāṇi hayānāhur viṣayāṁs teṣu gocarān
ātmendriya-mano-yukto bhoktety āhur manīṣiṇaḥ.

”The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers.” Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one’s own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting ”Hare Kṛṣṇa,” the great mantra for deliverance, in all humility. The method prescribed is sa vai manaḥ kṛṣṇa-padāravindayoḥ: one must engage one’s mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

TEXT 35

śrī-bhagavān uvāca
asaṁśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsena tu kaunteya
vairāgyeṇa ca gṛhyate

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; asaṁśayam-undoubtedly; mahā-bāho-O mighty-armed one; manaḥ-mind; durnigraham-difficult to curb; calam-flickering; abhyāsena-by practice; tu-but; kaunteya-O son of Kuntī; vairāgyeṇa-by detachment; ca-also; gṛhyate-can be so controlled.

TRANSLATION

The Blessed Lord said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe strict rules and regulations, such as placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Kṛṣṇa consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Kṛṣṇa. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Kṛṣṇa, the more one becomes enlightened and detached from everything that draws the mind away from Kṛṣṇa. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairāgya. Vairāgya means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Kṛṣṇa. This is practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit. This attachment is called pareśānubhūti spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. Similarly, by discharge of devotional service, one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

TEXT 36

asaṁyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo ’vāptum upāyataḥ

SYNONYMS

asaṁyata-unbridled; ātmanā-by the mind; yogaḥ-self-realization; duṣprāpaḥ-difficult to obtain; iti-thus; me-My; matiḥ-opinion; vaśya-controlled; ātmanā-by the mind; tu-but; yatatā-while endeavoring; śakyaḥ-practical; avāptum-to achieve; upāyataḥ-appropriate means.

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly, yoga practice without mental control is a waste of time. Such a show of yoga practice may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, the mind must be controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Kṛṣṇa conscious.

TEXT 37

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

SYNONYMS

arjunaḥ uvāca-Arjuna said; ayatiḥ-unsuccessful transcendentalist; śraddhayā-with faith; upetaḥ-engaged; yogāt-from the mystic link; calita-deviated; mānasaḥ-of one who has such a mind; aprāpya-failing; yoga-saṁsiddhim-highest perfection in mysticism; kām-which; gatim-destination; kṛṣṇa-O Kṛṣṇa; gacchati-achieves.

TRANSLATION

Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

PURPORT

The path of self-realization or mysticism is described in the Bhagavad-gītā. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. Self-realization is sought by the path of knowledge, the practice of the eightfold system or by bhakti-yoga. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, the path of bhakti-yoga is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold yoga system are generally very difficult for this age. Therefore, despite constant endeavor, one may fail for many reasons. First of all, one may not be following the process. To pursue the transcendental path is more or less to declare war on illusory energy. Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called yogāt calita-mānasaḥ: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

TEXT 38

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apratiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

SYNONYMS

kaccit-whether; na-not; ubhaya-both; vibhraṣṭaḥ-deviated from; chinna-fallen; abhram-cloud; iva-likened; naśyati-perishes; apratiṣṭhaḥ-without any position; mahā-bāho-O mighty-armed Kṛṣṇa; vimūḍhaḥ-bewildered; brahmaṇaḥ-of Transcendence; pathi-on the path.

TRANSLATION

O mighty-armed Kṛṣṇa, does not such a man, being deviated from the path of Transcendence, perish like a riven cloud, with no position in any sphere?

PURPORT

There are two ways to progress. Those who are materialists have no interest in Transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of Transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The brahmaṇaḥ pathi is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord who is manifested as Brahman, Paramātmā and Bhagavān. Lord Śrī Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful transcendentalist. To reach this goal of life through Brahman and Paramātmā realization takes many, many births: Bahūnāṁ janmanām ante. Therefore the supermost of transcendental realization is bhakti-yoga or Kṛṣṇa consciousness, the direct method.

TEXT 39

etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāsya
chettā na hy upapadyate

SYNONYMS

etat-this is; me-my; saṁśayam-doubt; kṛṣṇa-O Kṛṣṇa; chettum-to dispel; arhasi-requested to do; aśeṣataḥ-completely; tvat-Yourself; anyaḥ-without; saṁśayāsya-of the doubt; asya-of this; chettā-remover; na-never; hi-certainly; upapadyate-to be found.

TRANSLATION

This is my doubt O Kṛṣṇa, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.

PURPORT

Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the Bhagavad-gītā, the Lord said that all living entities exist individually in the past, that they exist now in the present, and that they continue to retain individual identity in the future, even after liberation from the material entanglement. So He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Kṛṣṇa, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Kṛṣṇa is the final and complete answer to all doubts because He knows past, present and future perfectly-but no one knows Him. Kṛṣṇa and Kṛṣṇa conscious devotees alone can know what is what.

TEXT 40

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; pārtha-O son of Prthā; na eva-never is it so; iha-in this material world; na-never; amutra-in the next life; vināśaḥ-destruction; tasya-his; vidyate-exists; na-never; hi-certainly; kalyāṇa-kṛt-one who is engaged in auspicious activities; kaścit-anyone; durgatim-degradation; tāta-thereafter; gacchati-going.

TRANSLATION

The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

PURPORT

In the Śrīmad-Bhāgavatam (1.5.17) Śrī Nārada Muni instructs Vyāsadeva as follows:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakko ’tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto ’bhajatāṁ sva-dharmataḥ

”If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything.” For material prospects, there are many activities both scriptural and customary. A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Kṛṣṇa consciousness. One may argue that by Kṛṣṇa consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction of not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The Bhāgavatam assures the unsuccessful transcendentalist that there need be no worries. Even though he may be subjected to the reaction of not perfectly executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life. On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Kṛṣṇa consciousness.

The purport may be understood as follows: humanity may be divided into two sections, namely, the regulated and the nonregulated. Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious because, enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions and thus gradually rise to Kṛṣṇa consciousness certainly progress in life.

Those who are then following the path of auspiciousness can be divided into three sections, namely, 1) the followers of scriptural rules and regulations who are enjoying material prosperity, 2) those who are trying to find out the ultimate liberation from material existence, and 3) those who are devotees in Kṛṣṇa consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life-even to the higher planets; but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Kṛṣṇa consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Kṛṣṇa consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold yoga system is directed toward the ultimate realization of Kṛṣṇa consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

TEXT 41

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

SYNONYMS

prāpya-after achieving; puṇya-kṛtām-of those who performed pious activities; lokān-planets; uṣitvā-after dwelling; śāśvatīḥ-many; samāḥ-years; śucīnām-of the pious; śrīmatām-of the prosperous; gehe-in the house of; yoga-bhraṣṭaḥ-one who is fallen from the path of self-realization; abhijāyate-takes his birth.

TRANSLATION

The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

PURPORT

The unsuccessful yogīs are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogī who falls after a short period of practice goes to the higher planets where pious living entities are allowed to enter. After prolonged life there, he is sent back again to this planet, to take birth in the family of a righteous brāhmaṇa vaiṣṇava or of aristocratic merchants.

The real purpose of yoga practice is to achieve the highest perfection of Kṛṣṇa consciousness. But those who do not persevere to such an extent and fail due to material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

TEXT 42

atha vā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataraṁ
loke janma yad īdṛśam

SYNONYMS

athavā-or; yoginām-of learned transcendentalists; eva-certainly; kule-in the family of; bhavati-takes birth; dhīmatām-of those who are endowed with great wisdom; etat-this; hi-certainly; durlabhataram-very rare; loke-in this world; janma-birth; yat-that which; īdṛśam-like this.

TRANSLATION

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

PURPORT

Birth in a family of yogīs or transcendentalists-those with great wisdom-is praised herein because the child born in such a family receives spiritual impetus from the very beginning of his life. It is especially the case in the ācārya or gosvāmī families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such ācārya families, but they have now degenerated due to insufficient education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

TEXT 43

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

SYNONYMS

tatra-thereupon; tam-that; buddhi-saṁyogam-revival of such consciousness; labhate-regains; paurva-previous; dehikam-bodily consciousness; yatate-endeavors; ca-also; tataḥ-thereafter; bhūyaḥ-again; saṁsiddhau-for perfection; kuru-nandana-O son of Kuru.

TRANSLATION

On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.

PURPORT

King Bharata, who took his third birth in the family of a good brāhmaṇa, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the Emperor of the world, and since his time this planet is known among the demigods as Bhāratavarṣa. Formerly it was known as Ilāvartavarṣa. The Emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good brāhmaṇa and was known as Jaḍabharata because he always remained secluded and did not talk to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahūgaṇa. From his life it is understood that transcendental endeavors, or the practice of yoga, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

TEXT 44

pūrvābhyāsena tenaiva
hriyate hy avaśo ’pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate

SYNONYMS

pūrva-previous; abhyāsena-practice; tena-by the influence of that; eva-certainly; hriyate-is attracted; hi-surely; avaśaḥ-helpless; api-also; saḥ-he; jijñāsuḥ-willing to know; api-so; yogasya-of yoga; śabda-brahma-ritualistic principles of scripture; ativartate-transcends.

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles-even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.

PURPORT

Advanced yogīs are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Kṛṣṇa consciousness, the highest yoga perfection. In the Śrīmad-Bhāgavatam (3.33.8), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

aho bata śvapaco ’to garīyān
yajjihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te.

”O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies.”

The famous example of this was presented by Lord Caitanya, who accepted Ṭhākur Haridāsa as one of His most important disciples. Although Ṭhākur Haridāsa happened to take his birth in a Moslem family, he was elevated to the post of nāmācārya by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as śabda-brahman. Unless, therefore, one is purified, one cannot take to the principle of Kṛṣṇa consciousness nor become engaged in chanting the holy name of the Lord, Hare Kṛṣṇa.

TEXT 45

prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parāṁ gatim

SYNONYMS

prayatnāt-by rigid practice; yatamānaḥ-one who endeavors; tu-but; yogī-such a transcendentalist; saṁśuddha-washed off; kilbiṣaḥ-all kinds of sins; aneka-many, many; janma-births; saṁsiddhaḥ-so achieved perfection; tataḥ-thereafter; yāti-attains; parām-highest; gatim-destination.

TRANSLATION

But when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.

PURPORT

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice. With determination, therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection-Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the Bhagavad-gītā:

yeṣāṁ tvanta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ

”After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord.”

TEXT 46

tapasvibhyo ’dhiko yogī
jñānibhyo ’pi mato ’dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna

SYNONYMS

tapasvibhyaḥ-than the ascetic; adhikaḥ-greater; yogī-the yogī; jñānibhyaḥ-than the wise; api-also; mataḥ-considered; adhikaḥ-greater than; karmibhyaḥ-than the fruitive worker; ca-also; adhikaḥ-greater than; yogī-the yogī; tasmāt-therefore; yogī-a transcendentalist; bhava-just become; arjuna-O Arjuna.

TRANSLATION

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

PURPORT

When we speak of yoga we refer to linking up our consciousness with the Supreme Absolute Truth. Such a process is named differently by various practitioners in terms of the particular method adopted. When the linking up process is predominantly in fruitive activities, it is called karma-yoga, when it is predominantly empirical, it is called jñāna-yoga, and when it is predominantly in a devotional relationship with the Supreme Lord, it is called bhakti-yoga. Bhakti-yoga or Kṛṣṇa consciousness is the ultimate perfection of all yogas, as will be explained in the next verse. The Lord has confirmed herein the superiority of yoga, but He has not mentioned that it is better than bhakti-yoga. Bhakti-yoga is full spiritual knowledge, and as such, nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most highly praised form of yoga performance mentioned here is bhakti-yoga, and this is still more clearly explained in the next verse.

TEXT 47

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

SYNONYMS

yoginām-of all yogīs; api-also; sarveṣām-all types of; mat-gatena-abiding in Me; antaḥ-ātmanā-always thinking of Me within; śraddhāvān-in full faith; bhajate-renders transcendental loving service; yaḥ-one who; mām-Me (the Supreme Lord); saḥ-he; me-Mine; yuktatamaḥ-the greatest yogī; mataḥ-is considered.

TRANSLATION

And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

PURPORT

The word bhajete is significant here. Bhajete has its root in the verb bhaj, which is used when there is need of service. The English word ”worship” cannot be used in the same sense as bhaja. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The Bhāgavatam confirms this as follows:

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭā patanty adhaḥ.

”Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position.”

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word ”worship” can be applied to demigods or to any other common living entity. The word avajānanti, used in this verse of Śrīmad-Bhāgavatam, is also found in the Bhagavad-gītā: avajānanti māṁ mūḍhāḥ: ”Only the fools and rascals deride the Supreme Personality of Godhead Lord Kṛṣṇa.” Such fools take it upon themselves to write commentaries on the Bhagavad-gītā without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word ”worship.”

The culmination of all kinds of yoga practices lies in bhakti-yoga. All other yogas are but means to come to the point of bhakti in bhakti-yoga. Yoga actually means bhakti-yoga; all other yogas are progressions toward the destination of bhakti-yoga. From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga, without fruitive results, is the beginning of this path. When karma-yoga increases in knowledge and renunciation, the stage is called jñāna-yoga. When jñāna-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called aṣṭāṅga-yoga. And, when one surpasses the aṣṭāṅga-yoga and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called bhakti-yoga, the culmination. Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand these other yogas. The yogī who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: karma-yogī, jñāna-yogī or dhyāna-yogī, rāja-yogī, haṭha-yogī, etc. If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all the other yogas. Therefore, to become Kṛṣṇa conscious is the highest stage of yoga, just as, when we speak of Himalayan, we refer to the world’s highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Kṛṣṇa consciousness on the path of bhakti-yoga to become well situated according to the Vedic direction. The ideal yogī concentrates his attention on Kṛṣṇa, who is called Śyāmasundara, who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower garlanded. Illuminating all sides is His gorgeous luster, which is called the brahmajyoti. He incarnates in different forms such as Rāma, Nṛsiṁha, Varāha and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of Mother Yaśodā, and He is known as Kṛṣṇa, Govinda and Vāsudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogī.

This stage of highest perfection in yoga can be attained only by bhakti-yoga, as is confirmed in all Vedic literature:

yasya deve parā bhaktir yathā deve tathā gurau.
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ.

”Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

Bhaktir asya bhajanaṁ tadihāmutropādhi nairāsyenāmuṣmin manaḥ kalpanam; etad eva naiṣkarmyam. ”Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiṣkarmya.”

These are some of the means for performance of bhakti or Kṛṣṇa consciousness, the highest perfectional stage of the yoga system.

Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Sāṅkhya-yoga Brahma-vidyā.

4.11 7. Knowledge of the Absolute

TEXT 1

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

SYNONYMS

śrī bhagavān uvāca-the Supreme Lord said; mayi-unto Me; āsakta-manāḥ-mind attached; pārtha-O son of Pṛthā; yogam-self-realization; yuñjan-so practicing; mat-āśrayaḥ-in consciousness of Me (Kṛṣṇa consciousness); asaṁśayam-without doubt; samagram-completely; mām-unto Me; yathā-as much as; jñāsyasi-you can know; tat-that; śṛṇu-try to hear.

TRANSLATION

Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

PURPORT

In this Seventh Chapter of Bhagavad-gītā, the nature of Kṛṣṇa consciousness is fully described. Kṛṣṇa is full in all opulences, and how He manifests such opulences is described herein. Also, four kinds of fortunate people who become attached to Kṛṣṇa, and four kinds of unfortunate people who never take to Kṛṣṇa are described in this chapter.

In the first six chapters of Bhagavad-gītā, the living entity has been described as nonmaterial spirit soul which is capable of elevating himself to self-realization by different types of yogas. At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words Kṛṣṇa consciousness, is the highest form of all yoga. By concentrating one’s mind upon Kṛṣṇa, one is able to know the Absolute Truth completely, but not otherwise. Impersonal brahmajyoti or localized Paramātmā realization is not perfect knowledge of the Absolute Truth because it is partial. Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness. In complete Kṛṣṇa consciousness one knows that Kṛṣṇa is ultimate knowledge beyond any doubts. Different types of yoga are only steppingstones on the path of Kṛṣṇa consciousness. One who takes directly to Kṛṣṇa consciousness automatically knows about brahmajyoti and Paramātmā in full. By practice of Kṛṣṇa consciousness yoga, one can know everything in full-namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.

One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Kṛṣṇa the Supreme is made possible by prescribed devotional service in nine different forms, of which śravaṇam is the first and most important. The Lord therefore says to Arjuna, ”tat śṛṇu,” or ”Hear from Me.” No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity for progress in Kṛṣṇa consciousness. One has therefore to learn from Kṛṣṇa directly or from a pure devotee of Kṛṣṇa-and not from a nondevotee upstart, puffed up with academic education.

In the Śrīmad-Bhāgavatam this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

śṛṇvatāṁ sva-kathāṁ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdyantaḥstho hy abhadrāṇi vidbunoti suhṛt satām.
naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī.
tadā rajas-tamo-bhāvāḥ kāma-lobhadayaś ca ye
ceta etair anāviddhaṁ sthitaṁ sattve prasīdati.
evam prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate.
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare.

”To hear about Kṛṣṇa from Vedic literatures, or to hear from Him directly through the Bhagavad-gītā, is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone’s heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Kṛṣṇa from the Bhāgavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of ’asaṁśayaṁ samagram,’ understanding of the Supreme Absolute Truth Personality of Godhead.” (Bhāg. 1.2.17-21)

Therefore only by hearing from Kṛṣṇa or from His devotee in Kṛṣṇa consciousness can one understand the science of Kṛṣṇa.

TEXT 2

jñānaṁ te ’haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo ’nyaj
jñātavyam avaśiṣyate

SYNONYMS

jñānam-phenomenal knowledge; te-unto you; aham-I; sa-with; vijñānam-noumenal knowledge; idam-this; vakṣyāmi-shall explain; aśeṣataḥ-in full; yat-which; jñātvā-knowing; na-not; iha-in this world; bhūyaḥ-further; anyat-anything more; jñātavyam-knowable; avaśiṣyate-remains to be known.

TRANSLATION

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

PURPORT

Complete knowledge includes knowledge of the phenomenal world and the spirit behind it. The source of both of them is transcendental knowledge. The Lord wants to explain the above-mentioned system of knowledge because Arjuna is Kṛṣṇa’s confidential devotee and friend. In the beginning of the Fourth Chapter this explanation was given by the Lord, and it is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord directly from the Lord in disciplic succession. Therefore one should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of yoga practices. When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown. The Vedas say, ”yasmin vijñāte sarvam eva vijñatam bhavanti.”

TEXT 3

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

SYNONYMS

manuṣyāṇām-of men; sahasreṣu-out of many thousands; kaścit-someone; yatati-endeavors; siddhaye-for perfection; yatatām-of those so endeavoring; api-indeed; siddhānām-of those who have achieved perfection; kaścit-someone; mām-Me; vetti-does know; tattvataḥ-in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

PURPORT

There are various grades of men, and out of many thousands one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the Gītā are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by jñāna-yoga, dhyāna-yoga, and discrimination of the self from matter. However, Kṛṣṇa can only be known by persons who are in Kṛṣṇa consciousness. Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Kṛṣṇa. Kṛṣṇa is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramātmā. The yogīs and jñānīs are confused in their attempts to understand Kṛṣṇa, although the greatest of the impersonalists, Śrīpāda Śaṅkarācārya, has admitted in his Gītā commentary that Kṛṣṇa is the Supreme Personality of Godhead. But his followers do not accept Kṛṣṇa as such, for it is very difficult to know Kṛṣṇa, even though one has transcendental realization of impersonal Brahman.

Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam. It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of bhakti or devotional service is very easy, they cannot practice it. If the path of bhakti is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of bhakti is not easy. The so-called path of bhakti practiced by unauthorized persons without knowledge of bhakti may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Śrīla Rūpa Gosvāmī writes in his Bhakti-rasāmṛta-sindhu:

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate.

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, Nārada-pañcarātra, etc., is simply an unnecessary disturbance in society.”

It is not possible for the Brahman realized impersonalist or the Paramātmā realized yogī to understand Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa: ”muhyanti yat sūrayaḥ,” ”māṁ tu veda na kaścana.” ”No one knows Me as I am,” the Lord says. And if one does know Him, then ”sa mahātmā sudurlabhaḥ.” ”Such a great soul is very rare.” Therefore unless one practices devotional service to the Lord, he cannot know Kṛṣṇa as He is (tattvataḥ), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Kṛṣṇa is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyāiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

”No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (Padma Purāṇa)

TEXT 4

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

SYNONYMS

bhūmiḥ-earth; āpaḥ-water; analaḥ-fire; vāyuḥ-air; kham-ether; manaḥ-mind; buddhiḥ-intelligence; eva-certainly; ca-and; ahaṅkāraḥ-false ego; iti-thus; iyam-all these; me-My; bhinnā-separated; prakṛtiḥ-energies; aṣṭadhā-total eight.

TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies.

PURPORT

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called prakṛti, or the energy of the Lord in His different puruṣa incarnations (expansions) as described in the Svatvata Tantra:

viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ
ekantu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarvabhūta-sthaṁ tāni jñātvā vimucyate

”For material creation, Lord Kṛṣṇa’s plenary expansion assumes three Viṣṇus. The first one, Mahā-Viṣṇu, creates the total material energy, known as mahat-tattva. The second, Garbhodakaśāyī Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā, who is present even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglement.”

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa. These Puruṣas are called incarnations. Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes (Puruṣas), controllers and enjoyers of the material energy. According to Bhagavad-gītā this atheistic conclusion is false. In the verse under discussion it is stated that Kṛṣṇa is the original cause of the material manifestation. Śrīmad-Bhāgavatam also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the brahmajyoti, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in brahmajyoti as there are in the Vaikuṇṭhalokas, and the impersonalist accepts this brahmajyoti as the ultimate eternal goal. The Paramātmā manifestation is also a temporary all-pervasive aspect of the Kṣīrodakaśāyī Viṣṇu. The Paramātmā manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Kṛṣṇa. The false ego-”I am,” and ”It is mine,” which constitute the basic principle of material existence-includes ten sense organs for material activities. Intelligence refers to the total material creation, called the mahat-tattva. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of sāṅkhya atheistic philosophy; they are originally offshoots from Kṛṣṇa’s energies and are separated from Him, but atheistic sāṅkhya philosophers with a poor fund of knowledge do not know Kṛṣṇa as the cause of all causes. The subject matter for discussion in the sāṅkhya philosophy is only the manifestation of the external energy of Kṛṣṇa, as it is described in the Bhagavad-gītā.

TEXT 5

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā-inferior; iyam-this; itaḥ-besides this; tu-but; anyām-another; prakṛtim-energy; viddhi-just try to understand; me-My; parām-superior; jīva-bhūtām-the living entities; mahā-bāho-O mighty-armed one; yayā-by whom; idam-this; dhāryate-being utilized or exploited; jagat-the material world.

TRANSLATION

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

PURPORT

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord-they have no independant existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in Śrīmad-Bhāgavatam as follows (10.87.30):

aparimitā dhruvās tanubhṛto yadi sarva-gatās

tarhiṁ na śāsyateti niyamo dhruva netarathā
ajani ca yanmayaṁ tad avimucya niyantṛ
bhavet samam anujānatāṁ yad-amataṁ mata-duṣṭatayā

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."

The Supreme Lord Kṛṣṇa is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called mukti, or liberation. The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine." His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may conclude that the Gītā confirms the living entity to be only one of the multi-energies of Kṛṣṇa; and when this energy is freed from material contamination, it becomes fully Kṛṣṇa conscious, or liberated.

TEXT 6

etad-yonīni bhūtāni
sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā

SYNONYMS

etat-these two natures; yonīni-source of birth; bhūtāni-everything created; sarvāṇi-all; iti-thus; upadhāraya-know; aham-I; kṛtsnasya-all-inclusive; jagataḥ-of the world; prabhavaḥ-source of manifestation; pralayaḥ-annihilation; tathā-as well as.

TRANSLATION

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

PURPORT

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only on the basis of spiritual energy. This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because of that superior energy, spirit soul, being present. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Viṣṇu. Therefore spirit and matter, which combine together to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything. A fragmental part and parcel of the Lord, namely, the living entity, may by manipulation of material energy construct a skyscraper, factory or city, but he cannot create matter out of nothing, and he certainly cannot construct a planet or a universe. The cause of the universe is the Supersoul, Kṛṣṇa, the supreme creator of all individual souls and the original cause of all causes, as the Kaṭha Upaniṣad confirms: nityo nityānāṁ cetanaś cetanānām.

TEXT 7

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

SYNONYMS

mattaḥ-beyond Myself; parataram-superior; na-not; anyat-anything else; kiñcit-something; asti-there is; dhanañjaya-O conquerer of wealth; mayi-in Me; sarvam-all that be; idam-which we see; protam-strung; sūtre-on a thread; maṇi-gaṇāḥ-pearls; iva-likened.

TRANSLATION

O conquerer of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

PURPORT

There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal. As far as Bhagavad-gītā is concerned, the Absolute Truth is the Personality of Godhead Śrī Kṛṣṇa, and this is confirmed in every step. In this verse, in particular, it is stressed that the Absolute Truth is a person. That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ; that is, the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge. These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes. The impersonalist, however, argues on the strength of the Vedic version given in the Śvetāśvatara Upaniṣad: tato yad uttarataraṁ tad arūpam anāmayaṁ ya etad vidur amṛtās te bhavanti athetare duḥkham evāpi yanti. "In the material world Brahmā, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahmā there is the Transcendence who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world."

The impersonalist puts more stress on the word arūpam. But this arūpam is not impersonal. It indicates the transcendental form of eternity, bliss and knowledge as described in the Brahma-saṁhitā quoted above. Other verses in the Śvetāśvatara Upaniṣad substantiate this as follows:

vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastāt

tam eva vidvān amṛta iha bhavati nānyaḥ panthā vidyate ayanāya
yasmāt paraṁ nāparam asti kiñcid yasmānnāṇīyo na jyāyo ’sti kiñcit

”I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person.

”There is no truth superior to that Supreme Person because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies.”

From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual.

TEXT 8

raso ’ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

SYNONYMS

rasaḥ-taste; aham-I; apsu-in water; kaunteya-O son of Kuntī; prabhā asmi-I am the light; śaśi-sūryayoḥ-in the sun and the moon; praṇavaḥ-the three letters A.U.M.; sarva-in all; vedeṣu-in the Vedas; śabdaḥ-sound vibration; khe-in the ether; pauruṣam-ability; nṛṣu-in man.

TRANSLATION

O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

PURPORT

This verse explains how the Lord is all-pervasive by His diverse material and spiritual energies. The Supreme Lord can be preliminarily perceived by His different energies, and in this way He is realized impersonally. As the demigod in the sun is a person and is perceived by his all-pervading energy, the sunshine, similarly, the Lord, although in His eternal abode, is perceived by His all-pervading, diffusive energies. The taste of water is the active principle of water. No one likes to drink sea water because the pure taste of water is mixed with salt. Attraction for water depends on the purity of the taste, and this pure taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying water to quench man’s thirst. That is the way of perceiving the Supreme. Practically speaking, there is no conflict between personalism and impersonalism. One who knows God knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no contradiction. Therefore Lord Caitanya established His sublime doctrine: acintya-bheda and abheda-tattvam-simultaneously one and different.

The light of the sun and the moon is also originally emanating from the brahmajyoti, which is the impersonal effulgence of the Lord. Similarly praṇava or the omkāra transcendental sound used in the beginning of every Vedic hymn to address the Supreme Lord also emanates from Him. Because the impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable names, they prefer to vibrate the transcendental sound omkāra. But they do not realize that omkāra is the sound representation of Kṛṣṇa. The jurisdiction of Kṛṣṇa consciousness extends everywhere, and one who knows Kṛṣṇa consciousness is blessed. Those who do not know Kṛṣṇa are in illusion, and so knowledge of Kṛṣṇa is liberation, and ignorance of Him is bondage.

TEXT 9

puṇyo gandhaḥ pṛthivyāṁ ca
tejaś cāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu
tapaś cāsmi tapasviṣu

SYNONYMS

puṇyaḥ-original; gandhaḥ-fragrance; pṛthivyām-in the earth; ca-also; tejaḥ-temperature; ca-also; asmi-I am; vibhāvasau-in the fire; jīvanam-life; sarva-all; bhūteṣu-living entities; tapaḥ-penance; ca-also; asmi-I am; tapasviṣu-in those who practice penance.

TRANSLATION

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

PURPORT

Puṇya means that which is not decomposed; puṇya is original. Everything in the material world has a certain flavor or fragrance, as the flavor and fragrance in a flower, or in the earth, in water, in fire, in air, etc. The uncontaminated flavor, the original flavor, which permeates everything, is Kṛṣṇa. Similarly, everything has a particular original taste, and this taste can be changed by the mixture of chemicals. So everything original has some smell, some fragrance, and some taste. Vibhāva means fire. Without fire we cannot run factories, we cannot cook, etc., and that fire is Kṛṣṇa. The heat in the fire is Kṛṣṇa. According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion fire is needed. In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa. The duration of man’s life is also due to Kṛṣṇa. Therefore by the grace of Kṛṣṇa, man can prolong his life or diminish it. So Kṛṣṇa consciousness is active in every sphere.

TEXT 10

bījaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham

SYNONYMS

bījam-seed; mām-unto Me; sarva-bhūtānām-of all living entities; viddhi-try to understand; pārtha-O son of Pṛthā; sanātanam-original, eternal; buddhiḥ-intelligence; buddhimatām-of the intelligent; asmi-I am; tejaḥ-prowess; tejasvinām-of the powerful; aham-I am.

TRANSLATION

O son of Pṛthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

PURPORT

Bījam means seed; Kṛṣṇa is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert-they cannot move, but only stand. Every entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Kṛṣṇa. As stated in Vedic literature, Brahman, or the Supreme Absolute Truth, is that from which everything is emanating. Kṛṣṇa is Parabrahman, the Supreme Spirit. Brahman is impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal aspect-that is stated in Bhagavad-gītā. Therefore, originally, Kṛṣṇa is the source of everything. He is the root. As the root of a tree maintains the whole tree, Kṛṣṇa, being the original root of all things, maintains everything in this material manifestation. This is also confirmed in the Vedic literature. Yato vā imāni bhūtāni jāyante. ”The Supreme Absolute Truth is that from which everything is born.” He is the prime eternal among all eternals. He is the supreme living entity of all living entities, and He alone is maintaining all life. Kṛṣṇa also says that He is the root of all intelligence. Unless a person is intelligent he cannot understand the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 11

balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo ’smi bharatarṣabha

SYNONYMS

balam-strength; balavatām-of the strong; ca-and; aham-I am; kāma-passion; rāga-attachment; vivarjitam-devoid of; dharma-aviruddha-not against the religious principles; bhūteṣu-in all beings; kāmaḥ-sex-life; asmi-I am; bharatarṣabha-O lord of the Bhāratas.

TRANSLATION

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas [Arjuna].

PURPORT

The strong man’s strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious principles (dharma), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

TEXT 12

ye caiva sāttvikā bhāvā
rājasās tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

SYNONYMS

ye-all those; ca-and; eva-certainly; sāttvikāḥ-in goodness; bhāvāḥ-states of being; rājasāḥ-mode of passion; tāmasāḥ-mode of ignorance; ca-also; ye-although; mattaḥ-from Me; eva-certainly; iti-thus; tān-those; viddhi-try to know; na-not; tu-but; aham-I; teṣu-in those; te-they; mayi-unto Me.

TRANSLATION

All states of being-be they of goodness, passion or ignorance-are manifested by My energy. I am, in one sense, everything-but I am independant. I am not under the modes of this material nature.

PURPORT

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Kṛṣṇa, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature-goodness, passion and ignorance-are emanations from the Supreme Lord Kṛṣṇa, but Kṛṣṇa is not subject to material nature. Therefore He is nirguṇa, which means that these guṇas, or modes, although issuing from Him, do not affect Him. That is one of the special characteristics of Bhagavān, or the Supreme Personality of Godhead.

TEXT 13

tribhir guṇa-mayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

SYNONYMS

tribhiḥ-three; guṇamayaiḥ-by the three guṇas; bhāvaiḥ-state of being; ebhiḥ-all this; sarvam-the whole world; idam-in this world; jagat-universe; mohitam-deluded; na abhijānāti-do not know; mām-unto Me; ebhyaḥ-above these; param-the Supreme; avyayam-inexhaustible.

TRANSLATION

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me who am above the modes and inexhaustible.

PURPORT

The whole world is enchanted by three modes of material nature. Those who are bewildered by these three modes cannot understand that transcendental to this material nature is the Supreme Lord, Kṛṣṇa. In this material world everyone is under the influence of these three guṇas and is thus bewildered.

Bv nature living entities have particular types of body and particular types of psychic and biological activities accordingly. There are four classes of men functioning in the three material modes of nature. Those who are purely in the mode of goodness are called brāhmaṇas. Those who are purely in the mode of passion are called kṣatriyas. Those who are in the modes of both passion and ignorance are called vaiśyas. Those who are completely in ignorance are called śūdras. And those who are less than that are animals or animal life. However, these designations are not permanent. I may either be a brāhmaṇa, kṣatriya, vaiśya or whatever-in any case, this life is temporary. But although life is temporary and we do not know what we are going to be in the next life, still, by the spell of this illusory energy, we consider ourselves in the light of this bodily conception of life, and we thus think that we are American, Indian, Russian or brāhmaṇa, Hindu, Muslim, etc. And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes. So Lord Kṛṣṇa says that men, deluded by these three modes of nature, do not understand that behind the material background is the Supreme Godhead.

There are many different kinds of living entities-human beings, demigods, animals, etc.-and each and every one of them is under the influence of material nature, and all of them have forgotten the transcendent Personality of Godhead. Those who are in the modes of passion and ignorance, and even those who are in the mode of goodness, cannot go beyond the impersonal Brahman conception of the Absolute Truth. They are bewildered before the Supreme Lord in His personal feature, which possesses all beauty, opulence, knowledge, strength, fame and renunciation. When even those who are in goodness cannot understand, what hope is there for those in passion and ignorance? Kṛṣṇa consciousness is transcendental to all these three modes of material nature, and those who are truly established in Kṛṣṇa consciousness are actually liberated.

TEXT 14

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī-transcendental; hi-certainly; eṣā-this; guṇamayī-consisting of the three modes of material nature; mama-My; māyā-energy; duratyayā-very difficult to overcome; mām-unto Me; eva-certainly; ye-those; prapadyante-surrender; māyām etām-this illusory energy; taranti-overcome; te-they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

PURPORT

The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy, their original superior power is covered. Being thus covered by material energy, one cannot possibly overcome its influence. As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called nitya-baddha, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in material history. Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome. Inferior material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The Vedas confirm this as follows:

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram.

”Although māyā [illusion] is false or temporary, the background of māyā is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller.”

Another meaning of guṇa is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself-he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature. Devotional service, or Kṛṣṇa consciousness, can help one gain such release. Kṛṣṇa, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature.

The words mām eva are also significant. Mām means unto Kṛṣṇa (Viṣṇu) only, and not Brahmā or Śiva. Although Brahmā and Śiva are greatly elevated and are almost on the level of Viṣṇu, it is not possible for such incarnations of rājo-guṇa (passion) and tamo-guṇa (ignorance) to release the conditioned soul from the clutches of māyā. In other words, both Brahmā and Śiva are also under the influence of māyā. Only Viṣṇu is the master of māyā; therefore He can alone give release to the conditioned soul. The Vedas confirm this in the phrase tvam eva viditvā or ”Freedom is possible only by understanding Kṛṣṇa.” Even Lord Śiva affirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says:

mukti-pradātā sarveṣāṁ viṣṇur eva na saṁśayaḥ.

”There is no doubt that Viṣṇu is the deliverer of liberation for everyone.

TEXT 15

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

SYNONYMS

na-not; mām-unto Me; duṣkṛtinaḥ-miscreants; mūḍhāḥ-foolish; prapadyante-surrender; narādhamāḥ-lowest among mankind; māyayā-by the illusory energy; apahṛta-stolen by illusion; jñānāḥ-knowledge; asuram-demonic; bhāvam-nature; āśritāḥ-accepting.

TRANSLATION

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

PURPORT

It is said in Bhagavad-gītā that simply by surrendering oneself unto the lotus feet of the Supreme Personality Kṛṣṇa, one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, the all-powerful Personality of Godhead? Mukti, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don’t these intelligent and hard-working leaders adopt this simple method?

The Gītā answers this question very frankly. Those really learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others-who are faithful philosophers, politicians, educators, scientists, etc.-surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of ”planning commissions.”

The atheistic plan-makers are described herein by the word duṣkṛtina, or ”miscreants.” Kṛtina means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist’s brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called duṣkṛtina, which indicates that his intelligence and efforts are misdirected.

In the Gītā it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independant authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiraṇyakaśipu and Rāvaṇa, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These duṣkṛtinas, or miscreants, are of four different patterns, as outlined below:

(1) The mūḍhas are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that karma (action) is meant for yajña (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such mūḍhas, material gains, which are destructible, are life’s all in all-despite the fact that the mūḍhas enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane force that moves the material world.

(2) Another class of duṣkṛtina, or miscreant, is called the narādhama, or the lowest of mankind. Nara means human being, and adhama means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulated principles of social, political and religious life. Those who are socially and politically developed, but who have no religious principles, must be considered narādhamas. Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man’s relation with Him. In the Gītā the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man’s reviving the lost consciousness of his eternal relation with the Supreme Truth, the Personality of Godhead Śrī Kṛṣṇa, who is all-powerful. Whoever loses this chance is classified as a narādhama. We get information from revealed scriptures that when the baby is in the mother’s womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out. To pray to God

when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by māyā, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the Manu-smṛti, which is the guide to religious principles, are meant for reviving God consciousness in the system of varṇāśrama. However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is narādhama.

When the whole population becomes narādhama, naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the Gītā, a learned man is he who sees on equal terms the learned brāhmaṇa, the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Śrī Nityānanda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical narādhamas, the brothers Jagai and Madhai, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the narādhama who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Śrī Caitanya Mahāprabhu, in propagating the bhāgavata-dharma or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is Bhagavad-gītā. The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even deny giving an aural reception to these messages, and what to speak of surrendering to the will of the Supreme Lord? Narādhamas, or the lowest of mankind, willfully neglect the prime duty of the human being.

(3) The next class of duṣkṛtina is called māyayāpahṛta-jñāna, or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows-great philosophers, poets, literati, scientists, etc.-but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of māyayāpahṛta-jñānas at the present moment, even amongst the scholars of the Gītā. In the Gītā, in plain and simple language, it is stated that Śrī Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahmā, the original father of all human beings. In fact, Śrī Kṛṣṇa is said to be not only the father of Brahmā but also the father of all species of life. He is the root of the impersonal Brahman and Paramātmā; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the māyayāpahṛta-jñāna deride the Personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the Gītā by the class of māyayāpahṛta-jñāna, outside the purview of the paramparā system, are so many stumbling blocks in the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Śrī Kṛṣṇa, nor do they teach others to follow this principle.

(4) The last class of duṣkṛtina is called āsuraṁ bhāvam āśrita, or those of demonic principles. This class is openly atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite is declared in the Gītā. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons whose very principle of life is to decry the Personality of Godhead cannot surrender unto the lotus feet of Śrī Kṛṣṇa.

Śrī Yāmunācārya Albandru of South India said, ”O my Lord! You are unknowable to persons involved with atheistic principles despite Your uncommon qualities, features, and activities and despite Your personality being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities.”

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

TEXT 16

catur-vidhā bhajante māṁ
janāḥ sukṛtino ’rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

SYNONYMS

catur-vidhāḥ-four kinds of; bhajante-render services; mām-unto Me; janāḥ-persons; sukṛtinaḥ-those who are pious; arjuna-O Arjuna; ārtaḥ-the distressed; jijñāsuḥ-the inquisitive; artha-arthī-one who desires material gain; jñānī-one who knows things as they are; ca-also; bharatarṣabha-O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

PURPORT

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called sukṛtina, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men-those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The Bhakti-rasāmṛta-sindhu defines pure devotion thus:

anyābhilāṣitāśūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā.

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees. As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramātmā and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, and they search after mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

TEXT 17

teṣāṁ jñānī nitya-yukta
eka-bhaktir viśiṣyate
priyo hi jñānino ’tyartham
ahaṁ sa ca mama priyaḥ

SYNONYMS

teṣām-out of them; jñānī-one in full knowledge; nitya-yuktaḥ-always engaged; eka-only one; bhaktiḥ-devotional service; viśiṣyate-especially; priyaḥ-very dear; hi-certainly; jñāninaḥ-person in knowledge; atyartham highly; aham-I am; saḥ-he; ca-also; mama-Mine; priyaḥ-dear.

TRANSLATION

Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.

PURPORT

Free from all contaminations of material desires, the distressed, the inquisitive, the penniless, and the seeker after supreme knowledge can all become pure devotees. But out of them, he who is in knowledge of the Absolute Truth and free from all material desires becomes a really pure devotee of the Lord. And of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best. By searching after knowledge one realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramātmā. When one is fully purified, he realizes that his constitutional position is to be the eternal servant of God. So by association with pure devotees, the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge all become themselves pure. But in the preparatory stage, the man who is in full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord. He who is situated in pure knowledge of the transcendence of the Supreme Personality of God is so protected in devotional service that material contaminations cannot touch him.

TEXT 18

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamāṁ gatim

SYNONYMS

udārāḥ-magnanimous; sarve-all; eva-certainly; ete-these; jñānī-one who is in knowledge; tu-but; ātmā eva-just like Myself; me-Mine; matam-opinion; āsthitaḥ-situated; saḥ-he; hi-certainly; yukta-ātmā-engaged in devotional service; mām-unto Me; eva-certainly; anuttamām-the highest goal; gatim-destination.

TRANSLATION

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me.

PURPORT

It is not that other devotees who are less complete in knowledge are not dear to the Lord. The Lord says that all are magnanimous because anyone who comes to the Lord for any purpose is called a mahātmā or great soul. The devotees who want some benefit out of devotional service are accepted by the Lord because there is an exchange of affection. Out of affection they ask the Lord for some material benefit, and when they get it they become so satisfied that they also advance in devotional service. But the devotee in full knowledge is considered to be very dear to the Lord because his only purpose is to serve the Supreme Lord with love and devotion. Such a devotee cannot live a second without contacting or serving the Supreme Lord. Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him.

In the Śrīmad-Bhāgavatam (9.4.57), the Lord says:

ahaṁ bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

”The devotees are always in My heart, and I am always in the heart of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me.”

TEXT 19

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

SYNONYMS

bahūnām-many; janmanām-births; ante-after; jñānavān-he possessing knowledge; mām-unto Me; prapadyate-surrenders; vāsudevaḥ-cause of all causes; sarvam-all; iti-thus; saḥ-such; mahātmā-great soul; sudurlabhaḥ-very rare.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

PURPORT

The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is trying to give up one’s attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Śrī Kṛṣṇa’s mercy is everything, that He is the cause of all causes and that this material manifestation is not independant from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa. Thus he thinks of everything in relation to Vāsudeva, or Śrī Kṛṣṇa. Such a universal vision of Vāsudeva precipitates one’s full surrender to the Supreme Lord Śrī Kṛṣṇa as the highest goal. Such surrendered great souls are very rare.

This verse is very nicely explained in the Third Chapter of Śvetāśvatara Upaniṣad: ”In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc. But these are not important if not related to the Supreme Lord. And because Vāsudeva is all-pervading and everything is Vāsudeva, the devotee surrenders in full knowledge.” (Cf. Bhagavad-gītā 7.17 and 11.40)

TEXT 20

kāmais tais tair hṛta-jñānāḥ
prapadyante ’nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

SYNONYMS

kamaiḥ-by desires; taiḥ-by those; taiḥ-by those; hṛta-distorted; jñānāḥ-knowledge; prapadyante-surrender; anya-other; devatāḥ-demigods; tam-that; tam-that; niyamam-rules; āsthāya-following; prakṛtyā-by nature; niyatāḥ-controlled; svayā-by their own.

TRANSLATION

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

PURPORT

Those who are freed from all material contaminations surrender unto the Supreme Lord and engage in His devotional service. As long as the material contamination is not completely washed off, they are by nature nondevotees. But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust. In the Śrīmad-Bhāgavatam it is recommended that whether one is free from all material desires, or is full of material desires, or desires liberation from material contamination, or is a pure devotee and has no desire for material sense gratification, he should in all cases surrender to Vāsudeva and worship Him.

It is said in the Bhāgavatam that less intelligent people who have lost their spiritual sense take shelter of demigods for immediate fulfillment of material desires. Generally, such people do not go to the Supreme Personality of Godhead, because they are in particular modes of nature (ignorance and passion) and therefore worship various demigods. Following the rules and regulations of worship, they are satisfied. The worshipers of demigods are motivated by small desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided. Because in Vedic literature there are recommendations for worshiping different gods for different purposes (e.g., a diseased man is recommended to worship the sun), those who are not devotees of the Lord think that for certain purposes demigods are better than the Supreme Lord. But a pure devotee knows that the Supreme Lord Kṛṣṇa is the master of all. In the Caitanya-caritāmṛta it is said that only the Supreme Personality of Godhead, Kṛṣṇa, is master and all others are servants. Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

TEXT 21

yo yo yāṁ yāṁ tanuṁ bhaktaḥ
śraddhayārcitum icchati
tasya tasyācalāṁ śraddhāṁ
tām eva vidadhāmy aham

SYNONYMS

yaḥ-that; yaḥ-that; yām-which; yām-which; tanum-form of the demigods; bhaktaḥ-devotee; śraddhayā-with faith; arcitum-to worship; icchati-desires; tasya-of that; tasya-of that; acalām-steady; śraddhām-faith; tam-him; eva-surely; vidadhāmi-give; aham-I.

TRANSLATION

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

PURPORT

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence-whatever one likes-but His ultimate instruction we find in the Bhagavad-gītā: man should give up all other engagements and fully surrender unto Him. That will make man happy.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvatī; and a person wanting a beautiful wife may worship the goddess Umā, the wife of Lord Śiva. In this way there are recommendations in the śāstras (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord or the Supersoul who is present in the heart of all living entities, Kṛṣṇa gives impetus to man to worship certain demigods. The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature (Taittirīya Upaniṣad, First Anuvāka) it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependant on the supreme wil1. They are not independant."

TEXT 22

sa tayā śraddhayā yuktas
tasyārādhanam īhate
labhate ca tataḥ kāmān
mayaiva vihitān hi tān

SYNONYMS

saḥ-he; tayā-with that; śraddhayā-with faith; yuktaḥ-endowed; tasya-his; ārādhanam-worship; īhate-seeks; labhate-obtains; ca-and; tataḥ-from which; kāmān-desires; mayā-by Me; eva-alone; vihitān-regulated; hi-for; tān-those.

TRANSLATION

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

PURPORT

The demigods cannot award benediction to the devotees without the permission of the Supreme Lord. The living entity may forget that everything is the property of the Supreme Lord, but the demigods do not forget. So the worship of demigods and achievement of desired results are not due to the demigods but to the Supreme Personality of Godhead, by arrangement. The less intelligent living entity does not know this, and therefore he foolishly goes to the demigods for some benefit. But the pure devotee, when in need of something, prays only to the Supreme Lord. Asking for material benefit, however, is not a sign of a pure devotee. A living entity goes to the demigods usually because he is mad to fulfill his lust. This happens when something undue is desired by the living entity, and the Lord Himself does not fulfill the desire. In the Caitanya-caritāmṛta it is said that one who worships the Supreme Lord and at the same time desires material enjoyment is contradictory in his desires. Devotional service of the Supreme Lord and the worship of a demigod cannot be on the same platform because worship of a demigod is material and devotional service to the Supreme Lord is completely spiritual.

For the living entity who desires to return to Godhead, material desires are impediments. A pure devotee of the Lord is therefore not awarded the material benefits desired by less intelligent living entities who prefer to worship demigods of the material world rather than engage in devotional service of the Supreme Lord.

TEXT 23

antavat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

SYNONYMS

antavat tu-limited and temporary; phalam-fruits; teṣām-their; tat-that; bhavati-becomes; alpa-medhasām-of those of small intelligence; devān-demigods' planets; deva-yajaḥ-worshipers of demigods; yānti-achieve; mat-My; bhaktāḥ-devotees; yānti-attain; mām-unto Me; api-surely.

TRANSLATION

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

PURPORT

Some commentators on the Gītā say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshipers of demigods go to different planets in the material world, but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them. However, worshipers of the demigods are less intelligent because they don't know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the Śrīmad-Bhāgavatam it is stated that the brāhmaṇas are the head of the Supreme Lord, the kṣatriyas are the arms, etc., and that all serve different functions. Regardless of the situation, if one knows that both the demigods and himself are part and parcel of the Supreme Lord, his knowledge is perfect. But if he does not understand this, he achieves different planets where the demigods reside. This is not the same destination the devotee reaches.

The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse that all results achieved by worshiping demigods are perishable, and therefore such worship is performed by the less intelligent living entity. Because the pure devotee engaged in Kṛṣṇa consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited.

TEXT 24

avyaktaṁ vyaktim āpannaṁ
manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto
mamāvyayam anuttamam

SYNONYMS

avyaktam-nonmanifested; vyaktim-personality; āpannam-achieved; manyante-think; mām-unto Me; abuddhayaḥ-less intelligent persons; param-supreme; bhāvam-state of being; ajānantaḥ-without knowing; mama-My; avyayam-imperishable; anuttamam-the finest.

TRANSLATION

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

PURPORT

Those who are worshipers of demigods have been described as less intelligent persons, and here the impersonalists are similarly described. Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, due to ignorance, impersonalists argue that the Supreme Lord ultimately has no form. Yāmunācārya, a great devotee of the Lord in the disciplic succession from Rāmānujācārya, has written two very appropriate verses in this connection. He says, "My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form and Your activities, and one can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the nondevotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing Vedānta and the Upaniṣads and other Vedic literatures, it is not possible for them to understand the Personality of Godhead."

In the Brahma-saṁhitā it is stated that the Personality of Godhead cannot be understood simply by study of the Vedānta literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known. Therefore in this verse it is clearly stated that not only the worshipers of the demigods are less intelligent, but those nondevotees who are engaged in Vedānta and speculation on Vedic literature without any tinge of true Kṛṣṇa consciousness are also less intelligent, and for them it is not possible to understand God's personal nature. Persons who are under the impression that the Absolute Truth is impersonal are described as asuras, which means one who does not know the ultimate feature of the Absolute Truth. In the Śrīmad-Bhāgavatam it is stated that supreme realization begins from the impersonal Brahman and then rises to the localized Supersoul-but the ultimate word in the Absolute Truth is the Personality of Godhead. Modern impersonalists are still less intelligent, for they do not even follow their great predecessor, Śaṅkarācārya, who has specifically stated that Kṛṣṇa is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Kṛṣṇa to be only the son of Devakī and Vasudeva, or a prince, or a powerful living entity. This is also condemned in Bhagavad-gītā: "Only the fools regard Me as an ordinary person." The fact is that no one can understand Kṛṣṇa without rendering devotional service and without developing Kṛṣṇa consciousness. The Gītā confirms this.

One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the mahāmantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything, are māyā. These impersonalists are known as Māyāvādī. They do not know the ultimate truth.

The twentieth verse clearly states: "Those who are blinded by lusty desires surrender unto the different demigods." It is accepted that besides the Supreme Personality of Godhead, there are demigods who have their different planets (Bg. 7.23), and the Lord also has a planet. It is also stated that the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the Kṛṣṇaloka planet. Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions. From the study of the Gītā does it appear that the demigods and their abodes are impersonal? Clearly, neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal. They are all persons; Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

Therefore the monistic contention that ultimate truth is formless and that form is imposed does not hold true. It is clearly stated here that it is not imposed. From the Gītā we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Kṛṣṇa is sac-cid-ānanda, eternal blissful knowledge. The Vedas also confirm that the Supreme Absolute Truth is ānandamaya, or full of blissful pleasure, and that He is abhyāsāt, by nature the reservoir of unlimited auspicious qualities. And in the Gītā the Lord says that although He is aja (unborn), He still appears. These are the facts that we should understand from the Gītā. We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is false as far as the statements of the Gītā are concerned. It is clear herein that the Supreme Absolute Truth, Lord Kṛṣṇa, has both form and personality.

TEXT 25

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

SYNONYMS

na-nor; aham-I; prakāśaḥ-manifest; sarvasya-to everyone; yoga-māyā-internal potency; samāvṛtaḥ-covered; mūḍhaḥ-foolish; ayam-this; na-not; abhijānāti-can understand; lokaḥ-such less intelligent persons; mām-Me; ajam-unborn; avyayam-inexhaustible.

TRANSLATION

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible.

PURPORT

It may be argued that since Kṛṣṇa was present on this earth and was visible to everyone, then why isn't He manifest to everyone now? But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus, when Śiśupāla spoke against Kṛṣṇa being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāṇḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man. Therefore in the Gītā Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves. He was manifest only to His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His eternal potency.

In the prayers of Kuntī in the Śrīmad-Bhāgavatam (1.8.18), it is said that the Lord is covered by the curtain of yoga-māyā and thus ordinary people cannot understand Him. Kuntī prays: "O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the yoga-māyā. The brahmajyoti is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your sac-cid-ānanda-vigraha, Your eternal form of bliss and knowledge."

This yoga-māyā curtain is also mentioned in the Fifteenth Chapter of the Gītā. The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the eternal potency of brahmajyoti and the less intelligent impersonalists cannot see the Supreme on this account. Also in the Śrīmad-Bhāgavatam (10.14.7) there is this prayer by Brahmā: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your eternal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them." The Supreme Personality of Godhead, Lord Kṛṣṇa, is not only unborn, but He is avyaya, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible.

TEXT 26

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

SYNONYMS

veda-know; aham-I; sama-equally; atītāni-past; vartamānāni-present; ca-and; arjuna-O Arjuna; bhaviṣyāṇi-future; ca-also; bhūtāni-living entities; mām-Me; tu-but; veda-knows; na-not; kaścana-anyone.

TRANSLATION

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

PURPORT

Here the question of personality and impersonality is clearly stated. If Kṛṣṇa, the form of the Supreme Personality of Godhead, is considered by the impersonalists to be māyā, to be material, then He would, like the living entity, change His body and forget everything in His past life. Anyone with a material body cannot remember his past life, nor can he foretell his future life, nor can he predict the outcome of his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Unlike the ordinary human being, Lord Kṛṣṇa clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future. In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvān, the sun-god, millions of years ago. Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supreme Soul. But despite His presence in every living entity as Supersoul and His presence beyond the material sky, as the Supreme Personality of Godhead, the less intelligent cannot realize Him as the Supreme Person. Certainly the transcendental body of Śrī Kṛṣṇa is not perishable. He is just like the sun, and mayā is like the cloud. In the material world we can see that there is the sun and that there are clouds and different stars and planets. The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision. The sun, moon and stars are not actually covered. Similarly, māyā cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Kṛṣṇa is. Even if one is perfected by realization of impersonal Brahman or localized Paramātmā, he cannot possibly understand the Supreme Personality of Godhead, Śrī Kṛṣṇa, without being in Kṛṣṇa consciousness.

TEXT 27

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

SYNONYMS

icchā-desire; dveṣa-hate; samutthena-born; dvandva-duality; mohena-overcome; bhārata-O scion of Bharata; sarva-all; bhūtāni-living entities; sammoham-into delusion; sarge-in creation; yānti-go; parantapa-O conquerer of enemies.

TRANSLATION

O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.

PURPORT

The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead. Pure devotees, who are not so deluded or contaminated by desire and hate, can understand that Lord Śrī Kṛṣṇa appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife." These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

TEXT 28

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

SYNONYMS

yeṣām-whose; tu-but; anta-gatam-completely eradicated; pāpam-sin; janānām-of the persons; puṇya-pious; karmaṇām-previous activities; te-they; dvandva-duality; moha-delusion; nirmuktāḥ-free from; bhajante-worship; mām-Me; dṛḍha-vratāḥ-with determination.

TRANSLATION

Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.

PURPORT

Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously and have conquered sinful reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Kṛṣṇa consciousness in the association of pure devotees who can deliver one from delusion.

It is stated in the Śrīmad-Bhāgavatam that if one actually wants to be liberated he must render service to the devotees; but one who associates with materialistic people is on the path leading to the darkest region of existence. All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

TEXT 29

jarā-maraṇa-mokṣāya
mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam
adhyātmaṁ karma cākhilam

SYNONYMS

jarā-old age; maraṇa-death; mokṣāya-for the purpose of liberation; mām-unto Me; āśritya-taking shelter of; yatanti-endeavor; ye-all those; te-such persons; brahma-Brahman; tat-actually that; viduḥ-they know; kṛtsnam-everything; adhyātmam-transcendental; karma-fruitive activities; ca-also; akhilam-entirely.

TRANSLATION

Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental and fruitive activities.

PURPORT

Birth, death, old age and diseases affect this material body, but not the spiritual body. There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body, becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service, is really liberated. Ahaṁ brahmāsmi: I am spirit. It is said that one should understand that he is Brahman-spirit soul. This Brahman conception of life is also in devotional service, as described in this verse. The pure devotees are transcendentally situated on the Brahman platform, and they know everything about transcendental and material activities.

Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Kṛṣṇa conscious, they actually enjoy spiritual association with the Supreme Lord. But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet. Even the less intelligent Brahman-realized persons cannot reach the supreme planet of Kṛṣṇa known as Goloka Vṛndāvana. Only persons who perform activities in Kṛṣṇa consciousness (mām āśritya) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Kṛṣṇa planet. Such persons have no misgivings about Kṛṣṇa, and thus they are factually Brahman.

Those who are engaged in worshiping the form or arcā of the Lord or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, adhibhūta, etc., as explained by the Lord in the next chapter.

TEXT 30

sādhibhūtādhidaivaṁ māṁ
sādhiyajñaṁ ca ye viduḥ
prayāṇa-kāle 'pi ca māṁ
te vidur yukta-cetasaḥ

SYNONYMS

sa-adhibhūta-the governing principle of the material manifestation; adhidaivam-underlying all the demigods; mām-Me; sa-adhiyajñam-sustaining all sacrifices; ca-and; ye-those; viduḥ-know; prayāṇa-of death; kāle-at the time; api-even; ca-and; mām-Me; te-they; viduḥ-know; yukta-cetasaḥ-with steadfast mind.

TRANSLATION

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death.

PURPORT

Persons acting in Kṛṣṇa consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead. In the transcendental association of Kṛṣṇa consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead Himself, and at the time of death such a Kṛṣṇa conscious person can never forget Kṛṣṇa. Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vṛndāvana.

This Seventh Chapter particularly explains how one can become a fully Kṛṣṇa conscious person. The beginning of Kṛṣṇa consciousness is association of persons who are Kṛṣṇa conscious. Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Kṛṣṇa to be the Supreme God. At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Kṛṣṇa and becomes entangled in material activities. By gradual development of Kṛṣṇa consciousness in good association, the living entity can understand that due to forgetfulness of Kṛṣṇa he has become conditioned by the laws of material nature. He can also understand that this human form of life is an opportunity to regain Kṛṣṇa consciousness and that it should be fully utilized to attain the causeless mercy of the Supreme Lord.

Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramātmā, liberation from birth, death and diseases, and worship of the Supreme Lord. However, he who is actually elevated in Kṛṣṇa consciousness does not care for the different processes. He simply directly engages himself in activities of Kṛṣṇa consciousness and thereby factually attains his constitutional position as eternal servitor of Lord Kṛṣṇa. In such a situation he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service. He is convinced that by doing so, all his objectives will be fulfilled. This determined faith is called dṛḍha-vrata, and it is the beginning of bhakti-yoga or transcendental loving service. That is the verdict of all scriptures. This Seventh Chapter of the Gītā is the substance of that conviction.

Thus end the Bhaktivedanta Purports to the Seventh Chapter of the Śrīmad-Bhagavad-gītā in the matter of Knowledge of the Absolute.

4.12 8. Attaining the Supreme

TEXT 1

arjuna uvāca
kiṁ tad brahma kim adhyātmaṁ
kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam
adhidaivaṁ kim ucyate

SYNONYMS

arjunaḥ uvāca-Arjuna said; kim-what; tat-that; brahma-Brahman; kim-what; adhyātmam-the self; kim-what; karma-fruitive activities; puruṣottama-O Supreme Person; adhibhūtam-the material manifestation; ca-and; kim-what; proktam-is called; adhidaivam-the demigods; kim-what; ucyate-is called.

TRANSLATION

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

PURPORT

In this chapter Lord Kṛṣṇa answers these different questions of Arjuna beginning with, ”What is Brahman?” The Lord also explains karma, fruitive activities, devotional service and yoga principles, and devotional service in its pure form. The Śrīmad-Bhāgavatam explains that the Supreme Absolute Truth is known as Brahman, Paramātmā, and Bhagavān. In addition, the living entity, individual soul, is also called Brahman. Arjuna also inquires about ātmā, which refers to body, soul and mind. According to the Vedic dictionary, ātmā refers to the mind, soul, body and senses also.

Arjuna has addressed the Supreme Lord as Puruṣottama, Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Person, knowing Him to be the supreme authority able to give definitive answers.

TEXT 2

adhiyajñaḥ kathaṁ ko ’tra
dehe ’smin madhusūdana
prayāṇa-kāle ca kathaṁ
jñeyo ’si niyatātmabhiḥ

SYNONYMS

adhiyajñaḥ-the Lord of sacrifice; katham-how; kaḥ-who; atra-here; dehe-in the body; asmin-in this; madhusūdana-O Madhusūdana; prayāṇa-kāle-at the time of death; ca-and; katham-how; jñeyaḥ-be known; asi-You can; niyata-ātmabhiḥ-by the self-controlled.

TRANSLATION

How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? And how can those engaged in devotional service know You at the time of death?

PURPORT

The Lord of sacrifice accepts Indra and Viṣṇu. Viṣṇu is the chief of the primal demigods, including Brahmā and Śiva, and Indra is the chief of the administrative demigods. Both Indra and Viṣṇu are worshiped by yajña performances. But here Arjuna asks who is actually the Lord of yajña (sacrifice), and how is the Lord residing within the body of the living entity.

Arjuna addresses the Lord as Madhusūdana because Kṛṣṇa once killed a demon named Madhu. Actually these questions, which are of the nature of doubts, should not have arisen in the mind of Arjuna because Arjuna is a Kṛṣṇa conscious devotee. Therefore these doubts are like demons. Since Kṛṣṇa is so expert in killing demons, Arjuna here addresses Him as Madhusūdana so that Kṛṣṇa might kill the demonic doubts that arise in Arjuna’s mind.

Now the word prayāṇa-kāle in this verse is very significant because whatever we do in life will be tested at the time of death. Arjuna fears that at the time of death, those who are in Kṛṣṇa consciousness will forget the Supreme Lord because at such a time body functions are disrupted and the mind may be in a panic-stricken state. Therefore Mahārāja Kulaśekhara, a great devotee, prays, ”My dear Lord, may I die immediately now that I’m healthy so that the swan of my mind may enter into the stem of Thy lotus feet.” This metaphor is used because the swan often takes pleasure in entering the stem of the lotus flower-similarly, the mind of the pure devotee is drawn to the lotus feet of the Lord. Mahārāja Kulaśekhara fears that at the moment of death his throat will be so choked up that he will not be able to chant the holy names, so it is better to ”die immediately.” Arjuna questions how one’s mind can remain fixed on Kṛṣṇa’s lotus feet at such times.

TEXT 3

śrī-bhagavān uvāca
akṣaraṁ brahma paramaṁ
svabhāvo ’dhyātmam ucyate
bhūta-bhāvodbhava-karo
visargaḥ karma-saṁjñitaḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; akṣaram-indestructible; brahma-Brahman; paramam-transcendental; svabhāvaḥ-eternal nature; adhyātmam-the self; ucyate-is called; bhūta-bhāva-udbhava-karaḥ-action producing the material bodies of the living entities; visargaḥ-creation; karma-fruitive activities; saṁjñitaḥ-is called.

TRANSLATION

The Supreme Lord said, The indestructible, transcendental living entity is called Brahman, and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

PURPORT

Brahman is indestructible and eternally existing, and its constitution is not changed at any time. But beyond Brahman there is Parabrahman. Brahman refers to the living entity, and Parabrahman refers to the Supreme Personality of Godhead. The constitutional position of the living entity is different from the position he takes in the material world. In material consciousness, his nature is to try to be the lord of matter, but in spiritual (Kṛṣṇa) consciousness, his position is to serve the Supreme. When the living entity is in material consciousness, he has to take on various bodies in the material world. That is called karma, or varied creation by the force of material consciousness.

In Vedic literature the living entity is called jīvātmā and Brahman, but he is never called Parabrahman. The living entity (jīvātmā) takes different positions-sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior spiritual nature. Therefore he is called the Supreme Lord's marginal energy. According to his identification with material or spiritual nature, he receives a material or spiritual body. In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body. In material nature he is sometimes manifested as a man, demigod, an animal, a beast, bird, etc., according to his karma. To attain material heavenly planets and enjoy their facilities, he sometimes performs sacrifices (yajña), but when his merit is exhausted, he returns to earth again in the form of a man.

In the process of sacrifice, the living entity makes specific sacrifices to attain specific heavenly planets and consequently reaches them. When the merit of sacrifice is exhausted, then the living entity descends to earth in the form of rain, then takes on the form of grains, and the grains are eaten by man and transformed into semen, which impregnates a woman, and thus the living entity once again attains the human form to perform sacrifice and so repeat the same cycle. In this way, the living entity perpetually comes and goes on the material path. The Kṛṣṇa conscious person, however, avoids such sacrifices. He takes directly to Kṛṣṇa consciousness and thereby prepares himself to return to Godhead.

Impersonalist commentators on the Gītā unreasonably assume that Brahman takes the form of jīva in the material world, and to substantiate this they refer to Chapter Fifteen, verse 7, of the Gītā. But this verse also speaks of the living entity as "an eternal fragment of Myself." The fragment of God, the living entity, may fall down into the material world, but the Supreme Lord (Acyuta) never falls down. Therefore this assumption that the Supreme Brahman assumes the form of jīva is not acceptable. It is important to remember that in Vedic literature Brahman (the living entity) is distinguished from Parabrahman (the Supreme Lord).

TEXT 4

adhibhūtaṁ kṣaro bhāvaḥ
puruṣaś cādhidaivatam
adhiyajño 'ham evātra
dehe deha-bhṛtāṁ vara

SYNONYMS

adhibhūtam-the physical manifestation; kṣaraḥ-constantly changing; bhāvaḥ-nature; puruṣaḥ-the universal form; ca-and; adhidaivatam-including all demigods like the sun and moon; adhiyajñaḥ-the Supersoul; aham-I (Kṛṣṇa); eva-certainly; atra-in this; dehe-body; deha-bhṛtām-of the embodied; vara-the Supreme.

TRANSLATION

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

PURPORT

The physical nature is constantly changing. Material bodies generally pass through six stages: they are born, they grow, they remain for some duration, they produce some by-products, they dwindle, and then they vanish. This physical nature is called adhibhūtam. Because it is created at a certain point and will be annihilated at a certain point, the conception of the universal form of the Supreme Lord that includes all the demigods and their different planets is called adhidaivatam. The individual soul (jīva) accompanies the body. The Supersoul, a plenary representation of Lord Kṛṣṇa, is called the Paramātmā or adhiyajña and is situated in the heart. The word eva is particularly important in the context of this verse because by this word the Lord stresses that the Paramātmā is not different from Him. The Supersoul, the Supreme Personality of Godhead, seated beside the individual soul, is the witness of the individual soul's activities and is the source of consciousness. The Supersoul gives the jīva an opportunity to act freely, and He witnesses his activities. The functions of all these different manifestations of the Supreme Lord automatically become clarified for the pure Kṛṣṇa conscious devotee engaged in transcendental service of the Lord. The gigantic universal form of the Lord called adhidaivatam is contemplated by the neophyte who cannot approach the Supreme Lord in His manifestation as Supersoul. The neophyte is advised to contemplate the universal form whose legs are considered the lowet planets and whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

TEXT 5

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

SYNONYMS

anta-kāle-at the end of life; ca-also; mām-unto Me; eva-certainly; smaran-remembering; muktvā-quitting; kalevaram-the body; yaḥ-he who; prayāti-goes; saḥ-he; mad-bhāvam-My nature; yati-achieves; na-not; asti-there is; atra-here; saṁśayaḥ-doubt.

TRANSLATION

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

PURPORT

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word smaran (remembering) is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. To remember Kṛṣṇa one should chant the mahāmantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than the tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Kṛṣṇa and so attain the supreme goal.

TEXT 6

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

SYNONYMS

yam yam-whatever; vā-either; api-also; smaran-remembering; bhāvam-nature; tyajati-give up; ante-at the end; kalevaram-this body; tam tam-similar; eva-certainly; eti-gets; kaunteya-O son of Kuntī; sadā-always; tat-that; bhāva-state of being; bhāvitaḥ-remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

PURPORT

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind? Mahārāja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Mahārāja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendentally absorbed in Kṛṣṇa's service,then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Kṛṣṇa is the best process for successfully changing one's state of being to transcendental life.

TEXT 7

tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpita-mano-buddhir
mām evaiṣyasy asaṁśayaḥ

SYNONYMS

tasmāt-therefore; sarveṣu-always; kāleṣu-time; mām-unto Me; anusmara-go on remembering; yudhya-fight; ca-also; mayi-unto Me; arpita-surrender; manaḥ-mind; buddhiḥ-intellect; mām-unto Me; eva-surely; eṣyasi-will attain; asaṁśayaḥ-beyond a doubt.

TRANSLATION

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

PURPORT

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Kṛṣṇa by chanting Hare Kṛṣṇa. This will free one from material contamination and engage the mind and intelligence in Kṛṣṇa. By chanting Kṛṣṇa's names, one will be transferred to the supreme planet, Kṛṣṇaloka, without a doubt.

TEXT 8

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthānucintayan

SYNONYMS

abhyāsa-practice; yoga-yuktena-being engaged in meditation; cetasā-by the mind and intelligence; na anya-gāminā-without being deviated; paramam-the Supreme; puruṣam-Personality of Godhead; divyam-transcendental; yāti-achieves; pārtha-O son of Pṛthā; anucintayan-constantly thinking of.

TRANSLATION

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

PURPORT

In this verse Lord Kṛṣṇa stresses the importance of remembering Him. One's memory of Kṛṣṇa is revived by chanting the mahāmantra, Hare Kṛṣṇa. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord. Puruṣam means enjoyer. Although living entities belong to the marginal energy of the Supreme Lord, they are in material contamination. They think themselves enjoyers, but they are not the supreme enjoyer. Here it is clearly stated that the supreme enjoyer is the Supreme Personality of Godhead in His different manifestations and plenary expansions as Nārāyaṇa, Vāsudeva, etc.

The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features, Nārāyaṇa, Kṛṣṇa, Rāma, etc., by chanting Hare Kṛṣṇa. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Kṛṣṇa one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

TEXT 9

kaviṁ purāṇam anuśāsitāram
aṇor aṇīyāṁsam anusmared yaḥ
sarvasya dhātāram acintya-rūpam
āditya-varṇaṁ tamasaḥ parastāt

SYNONYMS

kavim-one who knows everything; purāṇam-the oldest; anuśāsitāram-the controller; aṇoḥ-of the atom; aṇīyāṁsam-smaller than; anusmaret-always thinking; yaḥ-one who; sarvasya-of everything; dhātāram-maintainer; acintya-inconceivable; rūpam-form; āditya-varṇam-illuminated like the sun; tamasaḥ-of the darkness; parastāt-transcendental.

TRANSLATION

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

PURPORT

The process of thinking of the Supreme is mentioned in this verse. The foremost point is that He is not impersonal or void. One cannot meditate on something impersonal or void. That is very difficult. The process of thinking of Kṛṣṇa, however, is very easy and is factually stated herein. First of all, He is puruṣa, spiritual, Rāma and Kṛṣṇa, and is described herein as kavim; that is, He knows past, present and future and therefore knows everything. He is the oldest personality because He is the origin of everything; everything is born out of Him. He is also the supreme controller of the universe, maintainer and instructor of humanity. He is smaller than the smallest. The living entity is one 10,000th part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest. As the Supreme, He can enter into the atom and into the heart of the smallest and control him as the Supersoul. Although so small, He is still all-pervading and is maintaining everything. By Him all these planetary systems are sustained. We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies. The word acintya (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (acintya). Who can argue this point? He pervades this material world and yet is beyond it. We cannot even comprehend this material world, which is insignificant compared to the spiritual world-so how can we comprehend what is beyond? Acintya means that which is beyond this material world, that which our argument, logic and philosophical speculation cannot touch, that which is inconceivable. Therefore intelligent persons, avoiding useless argument and speculation, should accept what is stated in scriptures like the Vedas, Gītā, and Śrīmad-Bhāgavatam and follow the principles they set down. This will lead one to understanding.

TEXT 10

prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣam upaiti divyam

SYNONYMS

prayāṇa-kāle-at the time of death; manasā-by the mind; acalena-without being deviated; bhaktyā-in full devotion; yuktaḥ-engaged; yoga-balena-by the power of mystic yoga; ca-also; eva-certainly; bhruvoḥ-between the two eyebrows; madhye-in; prāṇam-the life air; āveśya-establishing; samyak-completely; saḥ-he; tam-that; param-transcendental; puruṣam-Personality of Godhead; upaiti-achieves; divyam-in the spiritual kingdom.

TRANSLATION

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

PURPORT

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such yoga, the mind should always be engaged in Kṛṣṇa consciousness so that at death he can remember the Supreme by His grace. This is explained in verse fourteen.

The particular use of the word yoga-balena is significant in this verse because without practice of yoga one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is very disturbed, one should practice transcendence through yoga during one's life.

TEXT 11

yad akṣaraṁ veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṅgraheṇa pravakṣye

SYNONYMS

yat-that which; akṣaram-inexhaustible; veda-vidaḥ-a person conversant with the Vedas; vadanti-say; viśanti-enters; yat-in which; yatayaḥ-great sages; vīta-rāgāh-in the renounced order of life; yat-that which; icchantaḥ-desiring; brahmacaryam-celibacy; caranti-practices; tat-that; te-unto you; padam-situation; saṅgraheṇa-in summary; pravakṣye-I shall explain.

TRANSLATION

Persons learned in the Vedas, who utter omkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

PURPORT

Lord Kṛṣṇa explains that Brahman, although one without a second, has different manifestations and features. For the impersonalists, the syllable om is identical with Brahman. Kṛṣṇa here explains the impersonal Brahman in which the renounced order of sages enter.

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such brahmacārī (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the brahmacārī principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 12

sarva-dvārāṇi saṁyamya
mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

SYNONYMS

sarva-dvārāṇi-all the doors of the body; saṁyamya-controlling; manaḥ-mind; hṛdi-in the heart; nirudhya-confined; ca-also; mūrdhni-on the head; ādhāya-fixed; ātmanaḥ-soul; prāṇam-the life air; āsthitaḥ-situated; yoga-dhāraṇām-the yogic situation.

TRANSLATION

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

PURPORT

To practice yoga, as suggested here, one first has to close the door of all sense enjoyment. This practice is called pratyāhāra, or withdrawing the senses from the sense objects. Sense organs for acquiring knowledge, such as the eyes, ears, nose, tongue and touch, should be fully controlled and should not be allowed to engage in self-gratification. In this way the mind focuses on the Supersoul in the heart and the life force is raised to the top of the head. In the Sixth Chapter this process is described in detail. But as mentioned before, this practice is not practical in this age. The best process is Kṛṣṇa consciousness. If one is always able to fix his mind on Kṛṣṇa in devotional service, it is very easy for him to remain in an undisturbed transcendental trance, or in samādhi.

TEXT 13

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

SYNONYMS

om-the combination of letters, omkāra; iti-thus; eka-akṣaram-supreme, indestructible; brahma-absolute; vyāharan-vibrating; mām-Me (Kṛṣṇa); anusmaran-remembering; yaḥ-anyone; prayāti-leaves; tyajan-quitting; deham-this body; saḥ-he; yāti-achieves; paramām-supreme; gatim-destination.

TRANSLATION

After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinke of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

PURPORT

It is clearly stated here that om, Brahman, and Lord Kṛṣṇa are not different. The impersonal sound of Kṛṣṇa is om, but the sound Hare Kṛṣṇa contains om. It is clearly recommended in this age that if one quits his body at the end of this life chanting the mahāmantra, Hare Kṛṣṇa, he will reach the spiritual planets. Similarly, those who are devotees of Kṛṣṇa enter the Kṛṣṇa planet or Goloka Vṛndāvana, whereas the impersonalists remain in the brahmajyoti. The personalists also enter many innumerable planets in the spiritual sky known as Vaikuṇṭhas.

TEXT 14

ananya-cetāḥ satataṁ
yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

SYNONYMS

ananya-cetāḥ-without deviation; satatam-always; yaḥ-anyone; mām-Me (Kṛṣṇa); smarati-remembers; nityaśaḥ-regularly; tasya-to him; aham-I am; sulabhaḥ-very easy to achieve; pārtha-O son of Pṛthā; nitya-regularly; yuktasya-engaged; yoginaḥ-of the devotee.

TRANSLATION

For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

PURPORT

In this verse the bhakti-yoga of the unalloyed devotees of the Supreme Godhead is described. The preceeding verses mention four different kinds of devotees-the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation from material entanglement have also been described: karma-yoga, jñāna-yoga, and haṭha-yoga. But here bhakti-yoga, without any mixture of these, is mentioned. In bhakti-yoga the devotees desire nothing but Kṛṣṇa. The pure bhakti devotee does not desire promotion to heavenly planets, nor does he seek salvation or liberation from material entanglement. A pure devotee does not desire anything. In the Caitanya-caritāmṛta the pure devotee is called niṣkāma, which means he has no desire for self-interest. Perfect peace belongs to him alone, not to them who strive for personal gain. The pure devotee only wants to please the Supreme Lord, and so the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain. The devotee can render service to any of the transcendental forms of the Supreme Lord, and he meets with none of the problems that plague the practitioners of other yogas. Bhakti-yoga is very simple and pure and easy to perform. One can begin by simply chanting Hare Kṛṣṇa. Kṛṣṇa is very merciful to those who engage in His service, and He helps in various ways that devotee who is fully surrendered to Him so he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time. Some say that the devotee should remain in holy places like Vṛndāvana or some holy town where the Lord lived, but a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service. It was Śrī Advaita who told Lord Caitanya, "Wherever You are, O Lord-there is Vṛndavana."

A pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable. Bhakti-yoga is the system that the Gītā recommends above all others. Generally, the bhakti-yogīs are engaged in five different ways: 1) śānta-bhakta, engaged in devotional service in neutrality; 2) dāsya-bhakta, engaged in devotional service as servant; 3) sākhya-bhakta, engaged as friend; 4) vātsalya-bhakta, engaged as parent; and 5) mādhurya-bhakta, engaged as conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa conscious process of chanting the mahāmantra, Hare Kṛṣṇa.

TEXT 15

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

SYNONYMS

mām-unto Me; upetya-achieving; punaḥ-again; janma-birth; duḥkha-ālayam-place of miseries; aśāśvatam-temporary; na-never; āpnuvanti-attain; mahātmānaḥ-the great souls; saṁsiddhim-perfection; paramām-ultimate; gatāḥ-achieved.

TRANSLATION

After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

PURPORT

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Kṛṣṇaloka, Goloka Vṛndāvana, does not wish to return. The supreme planet is described in Vedic literature as beyond our material vision, and it is considered the highest goal. The mahātmās (great souls) receive transcendental messages from the realized devotees and thus gradually develop devotional service in Kṛṣṇa consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Kṛṣṇa's association and nothing else. Such great souls in Kṛṣṇa consciousness attain the highest perfection of life. In other words, they are the supreme souls.

TEXT 16

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

SYNONYMS

ābrahma-up to the Brahmaloka planet; bhuvanāt-from the planetary systems; lokāḥ-planets; punaḥ-again; āvartinaḥ-returning; arjuna-O Arjuna; mām-unto Me; upetya-arriving; tu-but; kaunteya-O son of Kuntī; punaḥ janma-rebirth; na-never; vidyate-takes to.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

PURPORT

All kinds of yogīs-karma, jñāna, haṭha, etc.-eventually have to attain devotional perfection in bhakti-yoga, or Kṛṣṇa consciousness, before they can go to Kṛṣṇa's transcendental abode and never return. Those who attain the highest material planets or the planets of the demigods are again subjected to repeated birth and death. As persons on earth are elevated to higher planets, people in higher planets such as Brahmaloka, Candraloka and Indraloka fall down to earth. The practice of sacrifice called pañcāgni-vidyā, recommended in the Kaṭha Upaniṣad, enables one to achieve Brahmaloka, but if, in Brahmaloka, one does not cultivate Kṛṣṇa consciousness, then he must return to earth. Those who progress in Kṛṣṇa consciousness in the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom. When there is devastation of this material universe, Brahmā and his devotees, who are constantly engaged in Kṛṣṇa consciousness, are all transferred to the spiritual universe and to specific spiritual planets according to their desires.

TEXT 17

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te ’ho-rātra-vido janāḥ

SYNONYMS

sahasra-thousand; yuga-millenniums; prayantam-including; ahaḥ-day; yat-that; brahmaṇaḥ-of Brahmā; viduḥ-know it; rātrim-night; yuga-millenniums; sahasra-antām-similarly, at the end of one thousand; te-that; ahaḥ-rātra-day and night; vidaḥ-understand; janāḥ-people.

TRANSLATION

By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.

PURPORT

The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahmā, and one day of Brahmā consists of a thousand cycles of four yugas or ages: Satya, Tretā, Dvāpara, and Kali. The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. In the Tretā-yuga vice is introduced, and this yuga lasts 1,296,000 years. In the Dvāpara-yuga there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 864,000 years. And finally in Kali-yuga (the yuga we have now been experiencing over the past 5,000 years) there is an abundance of strife, ignorance, irreligion and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years. In Kali-yuga vice increases to such a point that at the termination of the yuga the Supreme Lord Himself appears as the Kalki avatara, vanquishes the demons, saves His devotees, and commences another Satya-yuga. Then the process is set rolling again. These four yugas, rotating a thousand times, comprise one day of Brahmā, the creator god, and the same number comprise one night. Brahmā lives one hundred of such ”years” and then dies. These ”hundred years” by earth calculations total to 311 trillion and 40 million earth years. By these calculations the life of Brahmā seems fantastic and interminable, but from the viewpoint of eternity it is as brief as a lightning flash. In the causal ocean there are innumerable Brahmās rising and disappearing like bubbles in the Atlantic. Brahmā and his creation are all part of the material universe, and therefore they are in constant flux.

In the material universe not even Brahmā is free from the process of birth, old age, disease and death. Brahmā, however, is directly engaged in the service of the Supreme Lord in the management of this universe-therefore he at once attains liberation. Elevated sannyāsīs are promoted to Brahmā’s particular planet, Brahmaloka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahmā and all inhabitants of Brahmaloka are subject to death, according to the law of material nature.

TEXT 18

avyaktād vyaktayaḥ sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-saṁjñake

SYNONYMS

avyaktāt-from the unmanifest; vyaktayaḥ-living entities; sarvāḥ-all; prabhavanti-come into being; ahaḥ-āgame-at the beginning of the day; rātri-āgame-at the fall of night; pralīyante-are annihilated; tatra-there; eva-certainly; avyakta-the unmanifest; saṁjñake-called.

TRANSLATION

When Brahmā’s day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā’s night they are all annihilated.

PURPORT

The less intelligent jīvas try to remain within this material world and are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahmā they exhibit their activities, and at the coming of Brahmā’s night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The jīvas (individual souls) remain compact in the body of Viṣṇu and again and again are manifest at the arrival of Brahmā’s day. When Brahmā’s life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years. Finally, when Brahmā is born again in another millennium, they are again manifest. In this way the jīvas are captivated by the material world. However, those intelligent beings who take to Kṛṣṇa consciousness and chant Hare Kṛṣṇa, Hare Rāma in devotional service transfer themselves, even in this life, to the spiritual planet of Kṛṣṇa and become eternally blissful there, not being subject to such rebirths.

TEXT 19

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame ’vaśaḥ pārtha
prabhavaty ahar-āgame

SYNONYMS

bhūta-grāmaḥ-the aggregate of all living entities; saḥ-they; eva-certainly; ayam-this; bhūtvā bhūtvā-taking birth; pralīyate-annihilate; rātri-night; āgame-on arrival; avaśaḥ-automatically; pārtha-O son of Pṛthā; prabhavanti-manifest; ahaḥ-during daytime; āgame-on arrival.

TRANSLATION

Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are helplessly dissolved.

TEXT 20

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

paraḥ-transcendental; tasmāt-from that; tu-but; bhāvaḥ-nature; anyaḥ-another; avyaktaḥ-unmanifest; avyaktāt-from the unmanifest; sanātanaḥ-eternal; yaḥ-that; saḥ-which; sarveṣu-all; bhūteṣu-manifestation; naśyatsu-being annihilated; na-never; vinaśyati-annihilated.

TRANSLATION

Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

PURPORT

Kṛṣṇa’s superior spiritual energy is transcendental and eternal. It is beyond all the changes of material nature, which is manifest and annihilated during the days and nights of Brahmā. Kṛṣṇa’s superior energy is completely opposite in quality to material nature. Superior and inferior nature are explained in the Seventh Chapter.

TEXT 21

avyakto ’kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

SYNONYMS

avyaktaḥ-unmanifested; akṣaraḥ-infallible; iti-thus; uktaḥ-said; tam-that which; āhuḥ-is known; paramām-ultimate; gatim-destination; yam-that which; prāpya-gaining; na-never; nivartante-comes back; tat-dhāma-that abode; paramam-supreme; mama-Mine.

TRANSLATION

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.

PURPORT

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in the Brahma-saṁhitā as cintāmaṇi-dhāma, a place where all desires are fulfilled. The supreme abode of Lord Kṛṣṇa known as Goloka Vṛndāvana is full of palaces made of touchstone. There are also trees which are called ”desire trees” that supply any type of eatable upon demand, and there are cows known as surabhi cows which supply a limitless supply of milk. In this abode, the Lord is served by hundreds of thousands of goddesses of fortune (Lakṣmīs), and He is called Govinda, the primal Lord and the cause of all causes. The Lord is accustomed to blow His flute (venum kvanantam). His transcendental form is the most attractive in all the worlds-His eyes are like the lotus petals and the color of His body like clouds. He is so attractive that His beauty excels that of thousands of cupids. He wears saffron cloth, a garland around His neck and a peacock feather in His hair. In the Gītā Lord Krṣṇa gives only a small hint of His personal abode (Goloka Vṛndāvana) which is the supermost planet in the spiritual kingdom. A vivid description is given in the Brahma-saṁhitā. Vedic literature states that there is nothing superior to the abode of the Supreme Godhead, and that that abode is the ultimate destination. When one attains to it, he never returns to the material world. Kṛṣṇa’s supreme abode and Kṛṣṇa Himself are nondifferent, being of the same quality. On this earth, Vṛndāvana, ninety miles southeast of Delhi, is a replica of that supreme Goloka Vṛndāvana located in the spiritual sky. When Kṛṣṇa descended on this earth, He sported on that particular tract of land known as Vṛndāvana in the district of Mathurā, India.

TEXT 22

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idaṁ tatam

SYNONYMS

puruṣaḥ-the Supreme Personality; saḥ-He; paraḥ-the Supreme, than whom no one is greater; pārtha-O son of Pṛthā; bhaktyā-by devotional service; labhyaḥ-can be achieved; tu-but; ananyayā-unalloyed, undeviating devotion; yasya-His; antaḥsthāni-within; bhūtāni-all this material manifestation; yena-by whom; sarvam-all; idam-whatever we can see; tatam-distributed.

TRANSLATION

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

PURPORT

It is here clearly stated that the supreme destination from which there is no return is the abode of Kṛṣṇa, the Supreme Person. The Brahma-saṁhitā describes this supreme abode as ānanda-cinmaya-rasa, a place where everything is full of spiritual bliss. Whatever variegatedness is manifest there is all of the quality of spiritual bliss-there is nothing material. All variegatedness is expanded as the spiritual expansion of the Supreme Godhead Himself, for the manifestation there is totally of the spiritual energy, as explained in Chapter Seven. As far as this material world is concerned, although the Lord is always in His supreme abode, He is nonetheless all-pervading by His material energy. So by His spiritual and material energies He is present everywhere-both in the material and in the spiritual universes. Yasyāntaḥsthāni means that everything is sustained by Him, whether it be spiritual or material energy.

It is clearly stated here that only by bhakti, or devotional service, can one enter into the Vaikuṇṭha (spiritual) planetary system. In all the Vaikuṇṭhas there is only one Supreme Godhead, Kṛṣṇa, who has expanded Himself into millions and millions of plenary expansions. These plenary expansions are four-armed, and they preside over the innumerable spiritual planets. They are known by a variety of names-Puruṣottama, Trivikrama, Keśava, Mādhava, Aniruddha, Hṛṣīkeśa, Saṅkarṣaṇa, Pradyumna, Śrīdhara, Vāsudeva, Dāmodara, Janārdana, Nārāyaṇa, Vāmana, Padmanābha, etc. These plenary expansions are likened unto the leaves of a tree, and the main tree is likened to Kṛṣṇa. Kṛṣṇa, dwelling in Goloka Vṛndāvana, His supreme abode, systematically conducts all affairs of both universes (material and spiritual) without a flaw by power of His all-pervasiveness.

TEXT 23

yatra kāle tv anāvṛttim
āvṛttiṁ caiva yoginaḥ
prayātā yānti taṁ kālaṁ
vakṣyāmi bharatarṣabha

SYNONYMS

yatra-in that; kāle-time; tu-but; anāvṛttim-no return; āvṛttim-return; ca-also; eva-certainly; yoginaḥ-of different kinds of mystics; prayātāḥ-one who goes; yānti-departs; tam-that; kālam-time; vakṣyāmi-describing; bharatarṣabha-O best of the Bhāratas.

TRANSLATION

O best of the Bhāratas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.

PURPORT

The unalloyed devotees of the Supreme Lord who are totally surrendered souls do not care when they leave their bodies or by what method. They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead. But those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as karma-yoga, jñāna-yoga, haṭha-yoga, etc., must leave the body at a suitable time and thereby be assured whether or not they will return to the world of birth and death.

If the yogī is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature's will. The most suitable time to leave the body and not return is being explained by the Lord in these verses. According to Ācārya Baladeva Vidyābhūṣaṇa, the Sanskrit word kāla used herein refers to the presiding deity of time.

TEXT 24

agnir jyotir ahaḥ śuklaḥ
ṣaṇ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ

SYNONYMS

agniḥ-fire; jyotiḥ-light; ahaḥ-day; śuklaḥ-white; ṣaṭ-māsāḥ-six months; uttarāyaṇam-when the sun passes on the northern side; tatra-there; prayātāḥ-one who goes; gacchanti-passes away; brahma-the Absolute; brahma-vidaḥ-one who knows the Absolute; janāḥ-person.

TRANSLATION

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.

PURPORT

When fire, light, day and moon are mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the soul. At the time of death, the jīva sets forth on the path to a new life. If one leaves the body at the time designated above, either accidently or by arrangement, it is possible for him to attain the impersonal brahmajyoti. Mystics who are advanced in yoga practice can arrange the time and place to leave the body. Others have no control-if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but if not, then there is every possibility that they will have to return. However, for the pure devotee in Kṛṣṇa consciousness, there is no fear of returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.

TEXT 25

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

SYNONYMS

dhūmaḥ-smoke; rātriḥ-night; tathā-also; kṛṣṇaḥ-the fortnight of the dark moon; ṣaṭ-māsāḥ-the six months; dakṣiṇa-ayanam-when the sun passes on the southern side; tatra-there; cāndramasam-the moon planet; jyotiḥ-light, yogī-the mystic; prāpya-achieves; nivartate-comes back.

TRANSLATION

The mystic who passes away from this world during the smoke, the night, the moonlight fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

PURPORT

In the Third Canto of Śrīmad-Bhāgavatam we are informed that those who are expert in fruitive activities and sacrificial methods on earth attain to the moon at death. These elevated souls live on the moon for about 10,000 years (by demigod calculations) and enjoy life by drinking soma-rasa. They eventually return to earth. This means that on the moon there are higher classes of living beings, though they may not be perceived by the gross senses.

TEXT 26

śukla-kṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayāvartate punaḥ

SYNONYMS

śukla-light; kṛṣṇe-darkness; gatī-passing away; hi-certainly; ete-all these; jagataḥ-of the material world; śāśvate-the Vedas; mate-in the opinion; ekayā-by one; yāti-goes; anāvṛttim-no return; anyayā-by the other; āvartate-comes back; punaḥ-again.

TRANSLATION

According to the Vedas, there are two ways of passing from this world-one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

PURPORT

The same description of departure and return is quoted by Ācārya Baladeva Vidyābhūṣaṇa from the Chandogya Upaniṣad. In such a way, those who are fruitive laborers and philosophical speculators from time immemorial are constantly going and coming. Actually they do not attain ultimate salvation, for they do not surrender to Kṛṣṇa.

TEXT 27

naite sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna

SYNONYMS

na-never; ete-all these; sṛtī-different paths; pārtha-O son of Pṛthā; jānan-even if they know; yogī-the devotees of the Lord; muhyati-bewildered; kaścana-anyone; tasmāt-therefore; sarveṣu kāleṣu-always; yoga-yuktaḥ-being engaged in Kṛṣṇa consciousness; bhava-just become; arjuna-O Arjuna.

TRANSLATION

The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion.

PURPORT

Kṛṣṇa is here advising Arjuna that he should not be disturbed by the different paths the soul can take when leaving the material world. A devotee of the Supreme Lord should not worry whether he will depart either by arrangement or by accident. The devotee should be firmly established in Kṛṣṇa consciousness and chant Hare Kṛṣṇa. He should know that concern over either of these two paths is troublesome. The best way to be absorbed in Kṛṣṇa consciousness is to be always dovetailed in His service, and this will make one's path to the spiritual kingdom safe, certain, and direct. The word yoga-yukta is especially significant in this verse. One who is firm in yoga is constantly engaged in Kṛṣṇa consciousness in all his activities. Śrī Rūpa Gosvāmī advises that one should be unattached in the material world and that all affairs should be steeped in Kṛṣṇa consciousness. In this way one attains perfection. Therefore the devotee is not disturbed by these descriptions because he knows that his passage to the supreme abode is guaranteed by devotional service.

TEXT 28

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti cādyam

SYNONYMS

vedeṣu-in the study of the Vedas; yajñeṣu-in the performances of yajña, sacrifice; tapaḥsu-undergoing different types of austerities; ca-also; eva-certainly; dāneṣu-in giving charities; yat-that which; puṇya-phalam-the result of pious work; pradiṣṭam-directed; atyeti-surpasses; tat-all those; sarvam idam-all those described above; viditvā-knowing; yogī-the devotee; param-supreme; sthānam-abode; upaiti-achieved peace; ca-also; ādyam-original.

TRANSLATION

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

PURPORT

This verse is the summation of the Seventh and Eighth Chapters, particularly as the chapters deal with Kṛṣṇa consciousness and devotional service. One has to study the Vedas under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A brahmacārī has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. These are some of the Vedic principles for observing brahmacarya.

After the student studies the Vedas under the master for a period from five to twenty years, he may become a man of perfect character. Study of the Vedas is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the brahmacārī is allowed to enter into household life and marry. When he is a householder, he also has to perform many sacrifices and strive for further enlightenment. Then after retiring from household life, upon accepting the order of vānaprastha, he undergoes severe penances, such as living in forests, dressing with tree bark, not shaving, etc. By carrying out the orders of brahmacārī, householder, vānaprastha and finally sannyāsa, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more advanced they are liberated in the spiritual sky, either in the impersonal brahmajyoti or in the Vaikuṇṭha planets or Kṛṣṇaloka. This is the path outlined by Vedic literatures.

The beauty of Kṛṣṇa consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life.

One should try to understand the Seventh and Eighth Chapters of the Gītā not by scholarship or mental speculation, but by hearing them in association with pure devotees. Chapters Six through Twelve are the essence of the Gītā. If one is fortunate to understand the Gītā-especially these middle six chapters-in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc. One should hear the Gītā from the devotee because at the beginning of the Fourth Chapter it is stated that the Gīta can only be perfectly understood by devotees. Hearing the Gītā from devotees, not from mental speculators, is called faith. Through association of devotees, one is placed in devotional service, and by this service Kṛṣṇa's activities, form, pastimes, name, etc., become clear, and all misgivings are dispelled. Then once doubts are removed, the study of the Gītā becomes extremely pleasurable, and one develops a taste and feeling for Kṛṣṇa consciousness. In the advanced stage, one falls completely in love with Kṛṣṇa, and that is the beginning of the highest perfectional stage of life which prepares the devotee's transferral to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee enters into eternal happiness.

Thus end the Bhaktivedanta Purports to the Eighth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Attaining the Supreme.

4.13 9. The Most Confidential Knowledge

TEXT 1

śrī-bhagavān uvāca
idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase 'śubhāt

SYNONYMS

śrī bhagavan uvāca-the Supreme Personality of Godhead said; idam-this; tu-but; te-unto you; guhyatamam-most confidential; pravakṣyāmi-I am speaking; anasūyave-to the nonenvious; jñānam-knowledge; vijñāna-realized knowledge; sahitam-with; yat-which; jñātvā-knowing; mokṣyase-be released; aśubhāt-from this miserable material existence.

TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

PURPORT

As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process is recommended in the Śrīmad-Bhāgavatam: "The messages of the Supreme Personality of Godhead are full of potencies, and these potencies can be realized if topics regarding the Supreme Godhead are discussed amongst devotees. This cannot be achieved by the association of mental speculators or academic scholars, for it is realized knowledge."

The devotees are constantly engaged in the Supreme Lord's service. The Lord understands the mentality and sincerity of a particular living entity who is engaged in Kṛṣṇa consciousness and gives him the intelligence to understand the science of Kṛṣṇa in the association of the devotees. Discussion of Kṛṣṇa is very potent, and if a fortunate person has such association and tries to assimilate the knowledge, then he will surely make advancement toward spiritual realization. Lord Kṛṣṇa, in order to encourage Arjuna to higher and higher elevation in His potent service, describes in this Ninth Chapter matters more confidential than any He has already disclosed.

The very beginning of Bhagavad-gītā, the First Chapter, is more or less an introduction to the rest of the book; and in the Second and Third Chapters, the spiritual knowledge described is called confidential. Topics discussed in the Seventh and Eighth Chapters are specifically related to devotional service, and because they bring enlightenment in Kṛṣṇa consciousness, they are called more confidential. But the matters which are described in the Ninth Chapter deal with unalloyed, pure devotion. Therefore this is called the most confidential. One who is situated in the most confidential knowledge of Kṛṣṇa is naturally transcendental; he therefore has no material pangs, although he is in the material world. In the Bhakti-rasāmṛta-sindhu it is said that although one who has a sincere desire to render loving service to the Supreme Lord is situated in the conditional state of material existence, he is to be considered liberated. Similarly, we shall find in the Bhagavad-gītā, Tenth Chapter, that anyone who is engaged in that way is a liberated person.

Now this first verse has specific significance. Knowledge (idaṁ jñānam) refers to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. By the practice of these nine elements of devotional service one is elevated to spiritual consciousness, Kṛṣṇa consciousness. At the time when one's heart is cleared of the material contamination, one can understand this science of Kṛṣṇa. Simply to understand that a living entity is not material is not sufficient. That may be the beginning of spiritual realization, but one should recognize the difference between activities of the body and spiritual activities by which one understands that he is not the body.

In the Seventh Chapter we have already discussed the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior natures, and all this material manifestation. Now in Chapters Nine and Ten the glories of the Lord will be delineated.

The Sanskrit word anasūyave in this verse is also very significant. Generally the commentators, even if they are highly scholarly, are all envious of Kṛṣṇa, the Supreme Personality of Godhead. Even the most erudite scholars write on Bhagavad-gītā very inaccurately. Because they are envious of Kṛṣṇa, their commentaries are useless. The commentaries given by devotees of the Lord are bona fide. No one can explain Bhagavad-gītā, or give perfect knowledge of Kṛṣṇa if he is envious. One who criticizes the character of Kṛṣṇa without knowing Him is a fool. So such commentaries should be very carefully avoided. For one who understands that Kṛṣṇa is the Supreme Personality of Godhead, the pure and transcendental Personality, these chapters will be very beneficial.

TEXT 2

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam

pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam

SYNONYMS

rāja-vidyā-the king of education; rāja-guhyam-the king of confidential knowledge; pavitram-the purest; idam-this; uttamam-transcendental; pratyakṣa-directly experienced; avagamam-understood; dharmyam-the principle of religion; susukham-very happy; kartum-to execute; avyayam-everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

PURPORT

This chapter of Bhagavad-gītā is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India: Gautama, Kaṇāda, Kapila, Yājñavalkya, Śāṇḍilya, Vaiśvānara, and, finally, Vyāsadeva, the author of the Vedānta-sūtra. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of this body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.

The Bhagavad-gītā, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable and that the soul is not perishable. That is a confidential part of knowledge: simply knowing that spirit soul is different from this body and that its nature is immutable, indestructible and eternal. But that gives no positive information about the soul. Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.

This knowledge is the purest form of all activities, as is explained in Vedic literature. In the Padma Purāṇa, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers, bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages. The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain, as explained in the twentieth verse of the Seventh Chapter.

A person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions. For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called pavitram uttamam, the purest. Uttamam means transcendental. Tamas means this material world or darkness, and uttamam means that which is transcendental to material activities. Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service, however, will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Kṛṣṇa consciousness, he gradually feels spiritual progress. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

In the Vedānta-sūtra this is also described in the following words: prakāśaś ca karmaṇy abhyāsāt. "Devotional service is so potent that simply by engaging in the activities of devotional service, one becomes enlightened without a doubt." Nārada, who happened to be the son of a maidservant, had no education, nor was he born into a high family. But when his mother was engaged in serving great devotees, Nārada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says, "Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me." (Bhāg. 1.5.25) Nārada tells his disciple Vyāsadeva that in a previous life he was engaged as a boy servant of purified devotees during four months of their stay and that he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and they gave their permission. Nārada then ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as purehearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Nārada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore he quotes from the Vedānta-sūtra (prakāśaś ca karmaṇy abhyāsāt): If one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called prakāśaḥ, directly perceived.

Nārada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Nārada also got the opportunity and simply by association achieved the highest goal of all religions, devotional service. In the Śrīmad-Bhāgavatam it is said that religious people generally do not know that the highest perfection of religion is the attainment of the stage of devotional service. Generally Vedic knowledge is required for the understanding of the path of self-realization. But here, although he was not educated in the Vedic principle, Nārada acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible? This is also confirmed in Vedic literature: ācāryavān puruṣo veda. One who is in association with great ācāryas, even if he is not educated or has not studied the Vedas, can become familiar with all the knowledge necessary for realization.

The process of devotional service is a very happy one. Why? Devotional service consists of śravaṇaṁ kīrtanaṁ viṣṇoḥ, so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized ācāryas. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, patraṁ puṣpaṁ phalam: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love. There are many instances in history. Simply by tasting the tulasī leaves offered to the lotus feet of the Lord, great sages like Sanatkumāra became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him.

It is said here that this devotional service is eternally existing. It is not as the Māyāvādī philosophers claim. They sometimes take to so-called devotional service, and as long as they are not liberated they continue their devotional service, but at the end, when they become liberated, they ”become one with God.” Such temporary time-serving devotional service is not accepted as pure devotional service. Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

As it will be seen, actual devotional service begins after liberation. So in Bhagavad-gītā it is said, brahma-bhūta. After being liberated, or being situated in the Brahman position, one’s devotional service begins. By executing devotional service, one can understand the Supreme Lord. No one can understand the Supreme Personality of Godhead by executing karma-yoga, jñāna, or aṣṭāṅga-yoga or any other yoga independantly. Without coming to the stage of devotional service, one cannot understand what is the Personality of Godhead. In the Śrīmad-Bhāgavatam it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing Śrīmad-Bhāgavatam or Bhagavad-gītā from realized souls, then he can understand the science of Kṛṣṇa or the science of God. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. When one’s heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Kṛṣṇa consciousness, is the king of all education and the king of all confidential knowledge. It is the purest form of religion, and it can be executed joyfully without difficulty. Therefore one should adopt it.

TEXT 3

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

SYNONYMS

aśraddadhānāḥ-those who are faithless; puruṣāḥ-such persons; dharmasya-of this process of religion; asya-of it; parantapa-O killer of the enemies; aprāpya-without obtaining; mām-Me; nivartante-come back; mṛtyu-death; saṁsāra-material existence; vartmani-on the path of.

TRANSLATION

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

PURPORT

The faithless cannot accomplish this process of devotional service; that is the purport of this verse. Faith is created by association with devotees. Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Thus faith is a most important factor for progress in Kṛṣṇa consciousness. In the Caitanya-caritāmṛta it is said that one should have complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa he can achieve all perfection. That is called real faith. In the Śrīmad-Bhāgavatam (3.4.12) it is stated that by giving water to the root of a tree, its branches, twigs and leaves become satisfied, and by supplying food to the stomach all the senses of the body become satisfied, and, similarly, by engaging in the transcendental service of the Supreme Lord, all the demigods and all the living entities automatically become satisfied.

After reading Bhagavad-gītā one should promptly come to the conclusion of Bhagavad-gītā: one should give up all other engagements and adopt the service of the Supreme Lord, Kṛṣṇa, the Personality of Godhead. If one is convinced of this philosophy of life, that is faith. Now the development of that faith is the process of Kṛṣṇa consciousness.

There are three divisions of Kṛṣṇa conscious men. In the third class are those who have no faith. If they are engaged in devotional service officially, for some ulterior purpose, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to the Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well-situated, they give up this process and take to their old ways again. It is only by faith that one can advance in Kṛṣṇa consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that Kṛṣṇa bhakti or service to Kṛṣṇa is the best course and so in good faith have taken it up. Thus they are superior to the third class who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class or first class, he does not fall down. One in the first class will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has no knowledge of Kṛṣṇa through the scriptures like Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward karma-yoga and jñāna-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jñāna-yoga is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Faith in Kṛṣṇa is also divided into three stages and described in Śrīmad-Bhāgavatam. First-class attachment, second-class attachment, and third-class attachment are also explained in Śrīmad-Bhāgavatam in the Eleventh Canto. Those who have no faith even after hearing about Kṛṣṇa and the excellence of devotional service, who think that it is simply eulogy, find the path very difficult, even if they are supposedly engaged in devotional service. For them there is very little hope in gaining perfection. Thus faith is very important in the discharge of devotional service.

TEXT 4

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

SYNONYMS

mayā-by Me; tatam-spread; idam-all these manifestations; sarvam-all; jagat-cosmic manifestation; avyakta-mūrtinā-unmanifested form; mat-sthāni-unto Me; sarva-bhūtāni-all living entities; na-not; ca-also; aham-I; teṣu-in them; avasthitaḥ-situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

PURPORT

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the Brahma-saṁhitā it is stated, premāñjanacchurita.... One can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if he has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different energies, the superior spiritual energy and the inferior material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as is stated in the Bhagavad-gītā, He is everywhere present by His personal representation, the diffusion of His different energies.

TEXT 5

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

SYNONYMS

na-never; ca-also; mat-sthāni-situated in Me; bhūtāni-all creation; paśya-just see; me-My; yogam aiśvaram-inconceivable mystic power; bhūta-bhṛt-maintainer of all living entities; na-never; ca-also; bhūta-sthaḥ-in the cosmic manifestation; mama-My; ātmā-Self; bhūta-bhāvanaḥ-is the source of all manifestations.

TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

PURPORT

The Lord says that everything is resting on Him. This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation. Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet. Such an image should not be entertained in connection with Kṛṣṇa's upholding this created universe. He says that although everything is resting on Him, still He is aloof. The planetary systems are floating in space, and this space is the energy of the Supreme Lord. But He is different from space. He is differently situated. Therefore the Lord says, "Although they are situated on My inconceivable energy, still, as the Supreme Personality of Godhead, I am aloof from them." This is the inconceivable opulence of the Lord.

In the Vedic dictionary it is said, "The Supreme Lord is performing inconceivably wonderful pastimes, displaying His energy. His person is full of different potent energies, and His determination is itself actual fact. In this way the Personality of Godhead is to be understood." We may think to do something, but there are so many impediments, and sometimes it is not possible to do as we like. But when Kṛṣṇa wants to do something, simply by His willing, everything is performed so perfectly that one cannot imagine how it is being done. The Lord explains this fact: although He is the maintainer and sustainer of all material manifestation, He does not touch this material manifestation. Simply by His supreme will everything is created, everything is sustained, everything is maintained, and everything is annihilated. There is no difference between His mind and Himself (as there is a difference between ourselves and our present material mind) because He is absolute spirit. Simultaneously the Lord is present in everything; yet the common man cannot understand how He is also present personally. He is different from this material manifestation, yet everything is resting on Him. This is explained here as yogam aiśvaram, the mystic power of the Supreme Personality of Godhead.

TEXT 6

yathākāśa-sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

SYNONYMS

yathā-as much as; ākāśa-sthitaḥ-situated in space; nityam-always; vāyuḥ-wind; sarvatra-gaḥ-blowing everywhere; mahān-great; tathā-similarly; sarvāṇi-everything, bhūtāni-created beings; mat-sthāni-situated in Me; iti-thus; upadhāraya-try to understand.

TRANSLATION

As the mighty wind, blowing everywhere, always rests in ethereal space know that in the same manner all beings rest in Me.

PURPORT

For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand. Space is the biggest manifestation we can conceive. The cosmic manifestation rests in space. Space permits the movement of even the atoms and on up to the greatest planets, the sun and the moon. Although the sky (or wind or air) is great, still it is situated within space. Space is not beyond the sky.

Similarly, all the wonderful cosmic manifestations are existing by the supreme will of God, and all of them are subordinate to that supreme will. As we generally say, not a blade of grass moves without the will of the Supreme Personality of Godhead. Thus everything is moving under His will: by His will everything is being created, everything is being maintained, and everything is being annihilated. Still He is aloof from everything, as space is always aloof from the activities of the atmosphere. In the Upaniṣads, it is stated, "It is out of the fear of the Supreme Lord that the wind is blowing." In the Garga Upaniṣad also it is stated, "By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun and the great planets are moving." In the Brahma-saṁhitā this is also stated. There is also a description of the movement of the sun, and it is said that the sun is considered to be one of the eyes of the Supreme Lord and that it has immense potency to diffuse heat and light. Still it is moving in its prescribed orbit by the order and the supreme will of Govinda. So, from the Vedic literature we can find evidence that this material manifestation, which appears to us to be very wonderful and great, is under the complete control of the Supreme Personality of Godhead. This will be further explained in the later verses of this chapter.

TEXT 7

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

SYNONYMS

sarva-bhūtāni-all created entities; kaunteya-O son of Kuntī; prakṛtim-nature; yānti-enter; māmikām-unto Me; kalpa-kṣaye-at the end of the millennium; punaḥ-again; tāni-all those; kalpa-ādau-in the beginning of the millennium; visṛjāmi-I create; aham-I.

TRANSLATION

O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

PURPORT

The creation, maintenance and annihilation of this material cosmic manifestation is completely dependant on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahmā. Brahmā lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahmā dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is need to manifest the cosmic world, it is done by His will: "Although I am one, I shall become many." This is the Vedic aphorism. He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

TEXT 8

prakṛtiṁ svām avaṣṭabhya

visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśaṁ prakṛter vaśāt

SYNONYMS

prakṛtim-material nature; svām-of My personal self; avaṣṭabhya-enter in; visṛjāmi-create; punaḥ punaḥ-again, again; bhūta-grāmam-all these cosmic manifestations; imam-this; kṛtsnam-total; avaśam-automatically; prakṛteḥ-by the force of nature; vaśāt-under obligation.

TRANSLATION

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

PURPORT

This matter is the manifestation of the inferior energy of the Supreme Personality of Godhead. This has already been explained several times. At the creation, the material energy is let loose as mahat-tattva, into which the Lord as His first Puruṣa incarnation, Mahā-Viṣṇu, enters. He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakaśāyī Viṣṇu. Each universe is in that way created. He still further manifests Himself as Kṣīrodakaśāyī Viṣṇu, and that Viṣṇu enters into everything-even into the minute atom. This fact is explained here. He enters into everything.

Now, as far as the living entities are concerned, they are impregnated into this material nature, and as a result of their past deeds they take different positions. Thus the activities of this material world begin. The activities of the different species of living beings are begun from the very moment of the creation. It is not that all is evolved. The different species of life are created immediately along with the universe. Men, animals, beasts, birds-everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. It is clearly stated here that the living entities have nothing to do with this process. The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will. This is the inconceivable potency of the Supreme Personality of God. And after creating different species of life, He has no connection with them. The creation takes place to accommodate the inclinations of the various living entities, and so the Lord does not become involved with it.

TEXT 9

na ca māṁ tāni karmāṇi
nibadhnanti dhanañjaya
udāsīna-vad āsīnam
asaktaṁ teṣu karmasu

SYNONYMS

na-never; ca-also; mām-Me; tāni-all those; karmāṇi-activities; nibadhnanti-bind; dhanañjaya-O conquerer of riches; udāsīnavat-as neutral; āsīnam-situated; asaktam-without attraction; teṣu-in them; karmasu-in activities.

TRANSLATION

O Dhanañjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

PURPORT

One should not think, in this connection, that the Supreme Personality of Godhead has no engagement. In His spiritual world He is always engaged. In the Brahma-saṁhitā it is stated: ”He is always involved in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities.” Material activities are being carried on by His different potencies. The Lord is always neutral in the material activities of the created world. This neutrality is explained here. Although He has control over every minute detail of matter, He is sitting as if neutral. The example can be given of a high court judge sitting on his bench. By his order so many things are happening: someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth-but still he is neutral. He has nothing to do with all that gain and loss. Similarly, the Lord is always neutral, although He has His hand in every sphere of activity. In the Vedānta-sūtra it is stated that He is not situated in the dualities of this material world. He is transcendental to these dualities. Nor is He attached to the creation and annihilation of this material world. The living entities take their different forms in the various species of life according to their past deeds, and the Lord doesn’t interfere with them.

TEXT 10

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

SYNONYMS

mayā-by Me; adhyakṣeṇa-by superintendence; prakṛtiḥ-material nature; sūyate-manifest; sa-with; carācaram-moving and non-moving; hetunā-for this reason; anena-this; kaunteya-O son of Kuntī; jagat-the cosmic manifestation; viparivartate-is working.

TRANSLATION

This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

PURPORT

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Kṛṣṇa also states in Bhagavad-gītā that of all the living entities in different forms and species, ”I am the Father.” The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, still take their different bodies according to their past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the smṛti: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities.

TEXT 11

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

SYNONYMS

avajānanti-deride; mām-Me; mūḍhāḥ-foolish men; mānuṣīm-in a human form; tanum-body; āśritam-assuming; param-transcendental; bhāvam-nature; ajānantaḥ-not knowing; mama-Mine; bhūta-everything that be; maheśvaram-supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

PURPORT

From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man. The Personality of Godhead, who conducts the creation, maintenance and annihilation of the complete cosmic manifestation, cannot be a human being. Yet there are many foolish men who consider Kṛṣṇa to be merely a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the Brahma-saṁhitā (iśvaraḥ paramaḥ kṛsṇaḥ); He is the Supreme Lord.

There are many īśvaras, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is controlled by another. In the Brahma-saṁhitā it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly both in the material and spiritual world, but Kṛṣṇa is the supreme controller (īśvaraḥ paramaḥ kṛṣṇaḥ), and His body is sac-cid-ānanda, non-material.

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him and consider Him to be a man. His body is called here mānuṣīm because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra. In so many ways He is acting just like an ordinary man, but actually His body is sac-cid-ānanda-vigraha-eternal bliss and knowledge absolute. This is confirmed in the Vedic language also (sac-cid-ānanda-rūpāya kṛṣṇāya): "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." There are other descriptions in the Vedic language also. Tam ekaṁ govindam: "You are Govinda, the pleasure of the senses and the cows." Sac-cid-ānanda-vigraham: "And Your form is transcendental, full of knowledge, bliss and eternality."

Despite the transcendental qualities of Lord Kṛṣṇa's body, its full bliss and knowledge, there are many so-called scholars and commentators of Bhagavad-gītā who deride Kṛṣṇa as an ordinary man. The scholar may be born an extraordinary man due to his previous good work, but this conception of Śrī Kṛṣṇa is due to a poor fund of knowledge. Therefore he is called mūḍha, for only foolish persons consider Kṛṣṇa to be an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies. They do not know that Kṛṣṇa's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone. Because they do not know that Kṛṣṇa has so many transcendental qualifications, they deride Him.

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (mama māyā duratyayā), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Kṛṣṇa can get out of the influence of material energy, then how can the Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us? So this conception of Kṛṣṇa is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Kṛṣṇa, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His yogam aiśvaram, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Kṛṣṇa, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Kṛṣṇa is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Kṛṣṇa consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult Bhagavad-gītā and Śrīmad-Bhāgavatam, the authoritative texts for understanding the science of Kṛṣṇa, then we can understand that Kṛṣṇa is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the Śrīmad-Bhāgavatam, First Canto, First Chapter, when the sages inquire about the activities of Kṛṣṇa, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Kṛṣṇa performed while He was present on this earth. When Kṛṣṇa appeared before His father and mother, Vasudeva and Devakī, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of the Gītā also it is stated, tenaiva rūpeṇa etc. Arjuna prayed to see again that form of four hands, and when Kṛṣṇa was thus petitioned by Arjuna, He again assumed His original form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Kṛṣṇa, who are infected with the Māyāvādī philosophy, quote the following verse from the Śrīmad-Bhāgavatam to prove that Kṛṣṇa is just an ordinary man: ahaṁ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā: "The Supreme is present in every living entity." (Bhāg. 3.29.21) We should better take note of this particular verse from the Vaiṣṇava ācāryas like Jīva Gosvāmī instead of following the interpretation of unauthorized persons who deride Kṛṣṇa. Jīva Gosvāmī, commenting on this verse, says that Kṛṣṇa, in His plenary expansion as Paramātmā, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the arca-mūrti, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Jīva Gosvāmī warns that this sort of mentality should be corrected. A devotee should see that Kṛṣṇa is present in everyone's heart as Paramātmā; therefore every body is the embodiment or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramātmā dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is all-pervading, as is confirmed in the Brahma-saṁhitā. Although His personal abode is Goloka Vṛndāvana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion, He is present everywhere in all parts of the material and spiritual creation.

TEXT 12

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

SYNONYMS

moghāśāḥ-baffled hope; mogha-karmāṇaḥ-baffled in fruitive activities; mogha-jñānāḥ-baffled in knowledge; vicetasaḥ-bewildered; rākṣasīm-demonic; āsurīm-atheistic; ca-and; eva-certainly; prakṛtim-nature; mohinīm-bewildering; śritāḥ-taking shelter of.

TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

PURPORT

There are many devotees who assume themselves to be in Kṛṣṇa consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Kṛṣṇa, as the Absolute Truth. For them, the fruit of devotional service-going back to Godhead-will never be tasted. Similarly, those who are engaged in fruitive, pious activities and who are ultimately hoping to be liberated from this material entanglement will never be successful either because they deride the Supreme Personality of Godhead, Kṛṣṇa. In other words, persons who mock Kṛṣṇa are to be understood to be demonic or atheistic. As described in the Seventh Chapter of Bhagavad-gītā, such demonic miscreants never surrender to Kṛṣṇa. Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Kṛṣṇa are one and the same. With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself. This attempt to become one with Kṛṣṇa will be baffled because of delusion. Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse. For such persons, cultivation of the knowledge in the Vedic literature, like the Vedānta-sūtra and the Upaniṣads, is always baffled.

It is a great offense, therefore, to consider Kṛṣṇa, the Supreme Personality of Godhead, to be an ordinary man. Those who do so are certainly deluded because they cannot understand the eternal form of Kṛṣṇa. In the Bṛhad-vaiṣṇava mantra it is clearly stated that one who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the śruti. And if one by chance sees his face, he should at once take bath in the Ganges to rid himself of infection. People jeer at Kṛṣṇa because they are envious of the Supreme Personality of Godhead. Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life. Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

TEXT 13

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

SYNONYMS

mahātmānaḥ-the great souls; tu-but; mām-unto Me; pārtha-O son of Pṛthā; daivīm-divine; prakṛtim-nature; āśritāḥ-taken shelter of; bhajanti-render service; ananya-manasaḥ-without deviation of the mind; jñātvā-knowing; bhūta-creation; ādim-original; avyayam-inexhaustible.

TRANSLATION

O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

PURPORT

In this verse the description of mahātmā is clearly given. The first sign of the mahātmā is that he is already situated in the divine nature. He is not under the control of material nature. And how is this effected? That is explained in the Seventh Chapter: one who surrenders unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, at once becomes freed from the control of material nature. That is the qualification. One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead. That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of material nature, he is put under the guidance of the spiritual nature. The guidance of the spiritual nature is called daivīṁ prakṛtim, divine nature. So, when one is promoted in that way-by surrendering to the Supreme Personality of Godhead-one attains to the stage of great soul, mahātmā.

The mahātmā does not divert his attention to anything outside Kṛṣṇa because he knows perfectly well that Kṛṣṇa is the original Supreme Person, the cause of all causes. There is no doubt about it. Such a mahātmā, or great soul, develops through association with other mahātmās, pure devotees. Pure devotees are not even attracted by Kṛṣṇa's other features, such as the four-armed Mahā-Viṣṇu. They are simply attracted by the two-armed form of Kṛṣṇa. Since they are not attracted to other features of Kṛṣṇa (what to speak of the demigods), they are not concerned with any form of a demigod or of a human being. They only meditate upon Kṛṣṇa in Kṛṣṇa consciousness. They are always engaged in the unswerving service of the Lord in Kṛṣṇa consciousness.

TEXT 14

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

SYNONYMS

satatam-always; kīrtayantaḥ-chanting; mām-Me; yatantaḥ ca-fully endeavoring also; dṛḍha-vratāḥ-with determination; namasyantaḥ ca-offering obeisances; mām-unto Me; bhaktyā-in devotion; nitya-yuktāḥ-perpetually engaged; upāsate-worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

PURPORT

The mahātmā cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a mahātmā is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a mahātmā is attached to the Supreme Personality of Godhead.

One who is attached to the impersonal feature of the Supreme Lord, the brahmajyoti, is not described as mahātmā in the Bhagavad-gītā. He is described in a different way in the next verse. The mahātmā is always engaged in different activities of devotional service, as described in the Śrīmad-Bhāgavatam, hearing and chanting about Viṣṇu, not a demigod or human being. That is devotion: śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇam, and remembering Him. Such a mahātmā has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental rasas. To achieve that success, he engages all activities-mental, bodily and vocal, everything-in the service of the Supreme Lord, Śrī Kṛṣṇa. That is called full Kṛṣṇa consciousness.

In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, Ekādaśī, and on the appearance day of the Lord, etc. All these rules and regulations are offered by the great ācāryas for those who are actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world. The mahātmās, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result.

As described in the second verse of this chapter, this devotional service is not only easy, but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a sannyāsī, or a brahmacārī; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually mahātmā, a great soul.

TEXT 15

jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham

SYNONYMS

jñāna-yajñena-by cultivation of knowledge; ca-also; api-certainly; anye-others; yajantaḥ-worshiping; mām-Me; upāsate-worship; ekatvena-in oneness; pṛthaktvena-in duality; bahudhā-diversity; viśvataḥ-mukham-in the universal form.

TRANSLATION

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

PURPORT

This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called mahātmā; yet there are other persons who are not exactly in the position of mahātmā but who worship Kṛṣṇa also, in different ways. Some of them are already described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: 1) He who worships himself as one with the Supreme Lord, 2) He who concocts some form of the Supreme Lord and worships that, and 3) He who accepts the universal form, the viśvarūpa of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

TEXT 16

ahaṁ kratur ahaṁ yajñaḥ
svadhāham aham auṣadham
mantro 'ham aham evājyam
aham agnir ahaṁ hutam

SYNONYMS

aham-I; kratuḥ-ritual; aham-I; yajñaḥ-sacrifice; svadhā-oblation; aham-I ; aham-I; auṣadham-healing herb ; mantraḥ-transcendental chant; aham-I; aham-I; eva-certainly; ajyam-melted butter; aham-I; agniḥ-fire; aham-I; hutam-offering.

TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

PURPORT

The sacrifice known as jyotiṣṭoma is also Kṛṣṇa, and He is also the mahā-yajña The oblations offered to the Pitṛloka or the sacrifice performed to please the Pitṛloka, considered as a kind of drug in the form of clarified butter, is also Kṛṣṇa. The mantras chanted in this connection are also Kṛṣṇa. And many other commodities made with milk products for offering in the sacrifices are also Kṛṣṇa. The fire is also Kṛṣṇa because fire is one of the five material elements and is therefore claimed as the separated energy of Kṛṣṇa. In other words, the Vedic sacrifices recommended in the karma-kāṇḍa division of the Vedas are in total also Kṛṣṇa. Or, in other words, those who are engaged in rendering devotional service unto Kṛṣṇa are to be understood to have performed all the sacrifices recommended in the Vedas.

TEXT 17

pitāham asya jagato
mātā dhātā pitāmahaḥ
vedyaṁ pavitram oṁkāra
ṛk sāma yajur eva ca

SYNONYMS

pitā-father; aham-I; asya-of this; jagataḥ-of the universe; mātā-mother; dhātā-supporter; pitāmahaḥ-grandfather; vedyam-what is to be known; pavitram-that which purifies; omkāraḥ-the syllable om; ṛk-the Ṛg-veda; sāma-the Sāma-veda; yajuḥ-the Yajur-veda; eva-certainly; ca-and.

TRANSLATION

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Ṛk, the Sāma, and the Yajur [Vedas].

PURPORT

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Kṛṣṇa's energy. In the material existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy, but under the creation of prakṛti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Kṛṣṇa. As such, these living entities who appear to be our father, mother, etc., are nothing but Kṛṣṇa. In this verse the word dhātā means creator. Not only are our father and mother parts and parcels of Kṛṣṇa, but their creator, grandmother, and grandfather, etc., are also Kṛṣṇa. Actually any living entity, being part and parcel of Kṛṣṇa, is Kṛṣṇa. All the Vedas, therefore, aim only toward Kṛṣṇa. Whatever we want to know through the Vedas is but a progressive step to understand Kṛṣṇa. That subject matter which helps us purify our constitutional position is especially Kṛṣṇa. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Kṛṣṇa and as such is also Kṛṣṇa. In all the Vedic mantras the word om, called praṇava, is a transcendental sound vibration and is also Kṛṣṇa. And because in all the hymns of the four Vedas, Sāma, Yajur, Ṛg and Atharva, the praṇava or omkāra is very prominent, it is understood to be Kṛṣṇa.

TEXT 18

gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījam avyayam

SYNONYMS

gatiḥ-goal; bhartā-sustainer; prabhuḥ-Lord; sākṣī-witness; nivāsaḥ-abode; śaraṇam-refuge; suhṛt-most intimate friend; prabhavaḥ-creation; pralayaḥ-dissolution; sthānam-ground; nidhānam-resting place; bījam-seed; avyayam-imperishable.

TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

PURPORT

Gati means the destination where we want to go. But the ultimate goal is Kṛṣṇa, although people do not know it. One who does not know Kṛṣṇa is misled, and his so-called progressive march is either partial or hallucinatory. There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Sūryaloka, Indraloka, Maharloka, etc. But all such lokas or planets, being creations of Kṛṣṇa, are simultaneously Kṛṣṇa and not Kṛṣṇa. Actually such planets, being the manifestations of Kṛṣṇa's energy, are also Kṛṣṇa, but actually they only serve as a step forward for realization of Kṛṣṇa. To approach the different energies of Kṛṣṇa is to approach Kṛṣṇa indirectly. One should directly approach Kṛṣṇa, for that will save time and energy. For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step? Everything is resting on Kṛṣṇa's energy; therefore without Kṛṣṇa's shelter nothing can exist. Kṛṣṇa is the supreme ruler because everything belongs to Him and everything exists on His energy. Kṛṣṇa, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Kṛṣṇa. Kṛṣṇa is the ultimate goal of shelter, and as such one should take shelter of Kṛṣṇa either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Kṛṣṇa is the supreme living entity. Since Kṛṣṇa is the source of our generation, or the supreme father, no one can be a better friend than Kṛṣṇa, nor can anyone be a better well-wisher. Kṛṣṇa is the original source of creation and the ultimate rest after annihilation. Kṛṣṇa is therefore the eternal cause of all causes.

TEXT 19

tapāmy aham ahaṁ varṣaṁ
nigṛhṇāmy utsṛjāmi ca
amṛtaṁ caiva mṛtyuś ca
sad asac cāham arjuna

SYNONYMS

tapāmi-give heat; aham-I; aham-I; varṣam-rain; nigṛhṇāmi-withold; utsṛjāmi-send forth; ca-and; amṛtam-immortality; ca-and; eva-certainly; mṛtyuḥ-death; ca-and; sat-being; asat-nonbeing; ca-and; aham-I; arjuna-O Arjuna.

TRANSLATION

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

PURPORT

Kṛṣṇa, by His different energies, diffuses heat and light through the agency of electricity and the sun. During summer season it is Kṛṣṇa who checks rain from falling from the sky, and then, during the rainy season, He gives unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Kṛṣṇa, and Kṛṣṇa meets us at the end as death. By analyzing all these different energies of Kṛṣṇa, one can acertain that for Kṛṣṇa there is no distinction between matter and spirit, or, in other words, He is both matter and spirit. In the advanced stage of Kṛṣṇa consciousness, one does not therefore make such distinctions. He sees Kṛṣṇa only in everything.

Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Śyāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

TEXT 20

trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān

SYNONYMS

trai-vidyāḥ-the knowers of the three Vedas; mām-unto Me; soma-pāḥ-drinkers of soma juice; pūta-purified; pāpāḥ-sins; yajñaiḥ-with sacrifices; iṣṭvā-after worshiping; svargatim-passage to heaven; prārthayante-pray; te-they; puṇyam-virtue; āsādya-enjoying; surendra-of Indra; lokam-world; aśnanti-enjoy; divyān-celestial; divi-in heaven; deva-bhogān-pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

PURPORT

The word trai-vidyāḥ refers to the three Vedas, Sāma, Yajur and Ṛg. A brāhmaṇa who has studied these three Vedas is called a tri-vedī. Anyone who is very much attached to knowledge derived from these three Vedas is respected in society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purport of studying them. Therefore Kṛṣṇa herein declares Himself to be the ultimate goal for the tri-vedīs. Actual tri-vedīs take shelter under the lotus feet of Kṛṣṇa and engage in pure devotional service to satisfy the Lord. Devotional service begins with the chanting of the Hare Kṛṣṇa mantra and side by side trying to understand Kṛṣṇa in truth. Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor, the worshipers of different demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary system or heavenly planets known as Maharloka, Janaloka, Tapoloka, etc. Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

TEXT 21

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

SYNONYMS

te-they; tam-that; bhuktvā-enjoying; svarga-lokam-heaven; viśālam-vast; kṣīṇe-being exhausted; puṇye-merits; martya-lokam-mortal earth; viśanti-fall down; evam-thus; trayī-three Vedas; dharmam-doctrines; anuprapannāḥ-following; gata-agatam-death and birth; kāma-kāmāḥ-desiring sense enjoyments; labhante-attain.

TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

PURPORT

One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the Vedānta-sūtra (janmādy asya yataḥ), or, in other words, he who fails to understand Kṛṣṇa, the cause of all causes, becomes baffled in achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a ferris wheel which sometimes goes up and sometimes comes down. The purport is that instead of being elevated to the spiritual world where there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems. One should better take to the spiritual world to enjoy eternal life full of bliss and knowledge and never return to this miserable material existence.

TEXT 22

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

SYNONYMS

ananyāḥ-no other; cintayantaḥ-concentrating; mām-unto Me; ye-who; janāḥ-persons; paryupāsate-properly worship; teṣām-their; nitya-always abhiyuktānām-fixed in devotion; yoga-kṣemam-requirements; vahāmi-carry; aham-I.

TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

PURPORT

One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies; indeed, they make the devotee perfect in self-realization. Then his only desire is to achieve the association of the Supreme Personality of Godhead. This is called yoga. By the mercy of the Lord, such a devotee never comes back to this material condition of life. Kṣema refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Kṛṣṇa consciousness by yoga, and when he becomes fully Kṛṣṇa conscious the Lord protects him from falling down to a miserable conditioned life.

TEXT 23

ye ’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te ’pi mām eva kaunteya
yajanty avidhi-pūrvakam

SYNONYMS

ye-those; api-also; anya-other; devatā-demigods; bhaktāḥ-devotees; yajante-worship; śraddhaya-anvitāḥ-with faith; te-they; api-also; mām-Me; eva-even; kaunteya-O son of Kuntī; yajanti-sacrifice; avidhi-pūrvakam-in a wrong way.

TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding.

PURPORT

”Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to Me indirectly,” Kṛṣṇa says. For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated here as avidhi-pūrvakam. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

TEXT 24

ahaṁ hi sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

SYNONYMS

aham-I; hi-surely; sarva-of all; yajñānām-sacrifices; bhoktā-enjoyer; ca-and; prabhuḥ-Lord; eva-also; ca-and; na-not; tu-but; mām-Me; abhijānanti-know; tattvena-in reality; ataḥ-therefore; cyavanti-fall down; te-they.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

PURPORT

Here it is clearly stated that there are many types of yajña performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajña means Viṣṇu. In the Second Chapter of Bhagavad-gītā it is clearly stated that one should only work for satisfying Yajña or Viṣṇu. The perfectional form of human civilization, known as varṇāśrama-dharma, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says in this verse, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

TEXT 25

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

SYNONYMS

yānti-achieve; deva-vratāḥ-worshipers of demigods; devān-to demigods; pitṝn-to ancestors; yānti-go; pitṛ-vratāḥ-worshipers of ancestors; bhūtāni-to ghosts and spirits; yānti-go; bhūtejyāḥ-worshipers of ghosts and spirits; yānti-go; mat-My; yājinaḥ-devotees; api-also; mām-unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

PURPORT

If anyone has any desire to go to the moon, the sun, or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose. These are vividly described in the fruitive activities portion of the Vedas, technically known as darśa-paurṇamāsī, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the pitā planets by performing a specific yajña. Similarly, one can go to many ghostly planets and become a yakṣa, rakṣa or piśāca. Piśāca worship is called "black arts" or "black magic." There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuṇṭha and Kṛṣṇaloka without a doubt. It is very easy to understand through this important verse that if by simply worshiping the demigods one can achieve the heavenly planets, or by worshiping the pitā achieve the pitā planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Kṛṣṇa or Viṣṇu? Unfortunately many people have no information of these sublime planets where Kṛṣṇa and Viṣṇu live, and because they do not know of them they fall down. Even the impersonalists fall down from the brahmajyoti. This Kṛṣṇa consciousness movement is therefore distributing sublime information to the entire human society to the effect that by simply chanting the Hare Kṛṣṇa mantra one can become perfect in this life and go back home, back to Godhead.

TEXT 26

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

SYNONYMS

patram-a leaf; puṣpam-a flower; phalam-a fruit; toyam-water; yaḥ-whoever; me-unto Me; bhaktyā-with devotion; prayacchati-offers; tat-that; aham-I; bhakti-upahṛtam-offered in devotion; aśnāmi-accept; prayata-ātmanaḥ-of one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit a water, I will accept it.

PURPORT

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life-the transcendental loving service of God-then he should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked for. Thus, meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, "I will accept it." Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering, enable one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of Bhagavad-gītā. To them, it is either a metaphor or proof of the mundane character of Kṛṣṇa, the speaker of the Gītā. But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Kṛṣṇa as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

TEXT 27

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

SYNONYMS

yat-what; karoṣi-you do; yat-whatever; aśnāsi-you eat; yat-whatever; juhoṣi-you offer; dadāsi-you give away; yat-whatever; yat-whatever; tapasyasi-austerities you perform; kaunteya-O son of Kuntī; tat-that; kuruṣva-make; mat-unto Me; arpaṇam-offering.

TRANSLATION

O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

PURPORT

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Kṛṣṇa in any circumstance. Everyone has to work for maintenance of his body and soul together, and Kṛṣṇa recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Kṛṣṇa. Any civilized man has to perform some religious ritualistic ceremonies; therefore Kṛṣṇa recommends, "Do it for Me," and this is called arcanā. Everyone has a tendency to give something in charity; Kṛṣṇa says, "Give it to Me," and this means that all surplus money accummulated should be utilized in furthering the Kṛṣṇa consciousness movement. Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Kṛṣṇa twenty-four hours by chanting the Hare Kṛṣṇa mantra round his beads, he is surely the greatest yogī, as substantiated by the Sixth Chapter of Bhagavad-gītā.

TEXT 28

śubhāśubha-phalair evaṁ
mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā
vimukto mām upaiṣyasi

SYNONYMS

śubha-good; aśubha-evil; phalaiḥ-results; evam-thus; mokṣyase-free; karma-action; bandhanaiḥ-bondage; sannyāsa-of renunciation; yoga-the yoga; yukta-ātmā-having the mind firmly set on; vimuktaḥ-liberated; mām-to Me; upaiṣyasi-you will attain.

TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

PURPORT

One who acts in Kṛṣṇa consciousness under superior direction is called yukta. The technical term is yukta-vairāgya. This is further explained by Rūpa Gosvāmī as follows.

Rūpa Gosvāmī says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called yukta-vairāgya. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead. Therefore at the end he becomes liberated, and this liberation is also specified. By this liberation he does not become one with the brahmajyoti but rather enters into the planet of the Supreme Lord. It is clearly mentioned here: mām upaiṣyasi, "he comes to Me," back home, back to Godhead. There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can, after quitting this body, go back to Godhead and engage directly in the association of the Supreme Lord.

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a sannyāsī Such a person always thinks of himself as an eternal servant, dependant on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord. He does not give serious attention to the fruitive activities or prescribed duties mentioned in the Vedas. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the Vedas, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

It is said, therefore, by Vaiṣṇava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee. The exact words are vaiṣṇavera kriyā mudrā vijñe nā bujhayā. A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present and in the future. His going home, back to Godhead, is guaranteed. He is above all materialistic criticism, just as Kṛṣṇa is above all criticism.

TEXT 29

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ

ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

SYNONYMS

samaḥ-equally disposed; aham-I; sarva-bhūteṣu-to all living entities; na-no one; me-Mine; dveṣyaḥ-hateful; asti-is; na-nor; priyaḥ-dear; ye-those; bhajanti-render transcendental service; tu-yet; mām-unto Me; bhaktyā-in devotion; mayi-unto Me; te-such persons; teṣu-in them; ca-also; api-certainly; aham-I.

TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

PURPORT

One may question here that if Kṛṣṇa is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service? But this is not discrimination; it is natural. Any man in this material world may be very charitably disposed, yet he has a special interest in his own children. The Lord claims that every living entity-in whatever form-is His son, and as such He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless whether it falls on rock or land or water. But for His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Kṛṣṇa consciousness, and therefore they are always transcendentally situated in Kṛṣṇa. The very phrase Kṛṣṇa consciousness suggests that those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, ”mayi te,” ”in Me.” Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words: asti na priyaḥ/ye bhajanti: ”Whoever surrenders unto Me, proportionately I take care of him.” This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord, he looks like gold. The Lord is a diamond, and so this combination is very nice. Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If a reciprocal relationship is not present between the devotee and the Lord, then there is no personalist philosophy. In the impersonal philosophy there is no reciprocation between the Supreme and the living entity, but in the personalist philosophy there is.

The example is often given that the Lord is like a desire tree, and whatever one wants from this desire tree, the Lord supplies. But here the explanation is more complete. The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord’s special mercy to the devotees. The Lord’s reciprocation should not be considered to be under the law of karma. It belongs to the transcendental situation in which the Lord and His devotees function. Devotional service of the Lord is not an activity of this material world; it is part of the spiritual world where eternity, bliss and knowledge predominate.

TEXT 30

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

SYNONYMS

api-in spite of; cet-although; sudurācāraḥ-one committing the most abominable actions; bhajate-engaged in devotional service; mām-unto Me; ananya-bhāk-without deviation; sādhuḥ-saint; eva-certainly; saḥ-he; mantavyaḥ-to be considered; samyak-completely; vyavasitaḥ-situated; hi-certainly; saḥ-he.

TRANSLATION

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

PURPORT

The word sudurācāro used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary falldown does not disqualify him. In the Śrīmad-Bhāgavatam it is stated that if a person falls down, but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a yogī fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as is explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words sādhur eva, ”he is saintly,” are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word mantavyaḥ is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections. Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

TEXT 31

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

SYNONYMS

kṣipram-very soon; bhavati-becomes; dharma-ātmā-righteous; śaśvat-śāntim-lasting peace; nigacchati-attains; kaunteya-O son of Kuntī; pratijānīhi-justly declare; na-never; me-Mine; bhaktaḥ-devotee; praṇaśyati-perishes.

TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

PURPORT

This should not be misunderstood. In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord. One who is not a devotee of the Lord has no good qualifications whatsoever. The question remains, then, how can a person engaged in abominable activities-either by accident or intention-be a pure devotee? This question may justly be raised. The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the Śrīmad-Bhāgavatam. Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the Vedas, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

TEXT 32

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

SYNONYMS

mām-unto Me; hi-certainly; pārtha-O son of Pṛthā; vyapāśrītya-particularly taking shelter; ye-anyone; api-also; syuḥ-becomes; pāpa-yonayaḥ-born of a lower family; striyaḥ-women; vaiśyāḥ-mercantile people; tathā-also; śūdrāḥ-lower class men; te api-even they; yānti-go; parām-supreme; gatim-destination.

TRANSLATION

O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination.

PURPORT

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or higher classes of people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, there are not. Everyone is eligible for the supreme destination. In the Śrīmad-Bhāgavatam it is stated that even the lowest, who are called caṇḍālas (dog-eaters), can be elevated by association with a pure devotee. Therefore devotional service and guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking center of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (brāhmaṇas), the mode of passion (kṣatriyas, or administrators), the mixed modes of passion and ignorance (vaiśyas, or merchants), and the mode of ignorance (śūdras, or workers). Those lower than them are called caṇḍālas, and they are born in sinful families. Generally, those who are born in sinful families are not accepted by the higher classes. But the process of devotional service and the pure devotee of the Supreme God are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes center of Kṛṣṇa. One has to take center completely of Kṛṣṇa. Then one can become much greater than great jñānīs and yogīs.

TEXT 33

kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam
imaṁ prāpya bhajasva mām

SYNONYMS

kim-how much; punaḥ-again; brāhmaṇāḥ-brāhmaṇas; puṇyāḥ-righteous; bhaktāḥ-devotees; rājarṣayaḥ-saintly kings; tathā-also; anityam-temporary; asukham-sorrowful; lokam-planets; imam-this; prāpya-gaining; bhajasva-are engaged in loving service; mām-unto Me.

TRANSLATION

How much greater then are the brāhmaṇas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

PURPORT

In this material world there are classifications of people, but, after all, this world is not a happy place for anyone. It is clearly stated here, anityam asukhaṁ lokam: this world is temporary and full of miseries, not habitable for any sane gentleman. This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries. Some of the philosophers, especially the minor philosophers, say that this world is false, but we can understand from Bhagavad-gītā that the world is not false; it is temporary. There is a difference between temporary and false. This world is temporary, but there is another world which is eternal. This world is miserable, but the other world is eternal and blissful.

Arjuna was born in a saintly royal family. To him also the Lord says, ”Take to My devotional service and come quickly back to Godhead, back home.” No one should remain in this temporary world, full as it is with miseries. Everyone should attach himself to the bosom of the Supreme Personality of Godhead so that he can be eternally happy. The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved. Everyone should therefore take to Kṛṣṇa consciousness and make his life perfect.

TEXT 34

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

SYNONYMS

mat-manāḥ-always thinking of Me; bhava-become; mat-My; bhaktaḥ-devotee; mat-My; yājī-worshiper; mām-unto Me; namaskuru-offer obeisances; mām-unto Me; eva-completely; eṣyasi-come; yuktvā evam-being absorbed; ātmānam-your soul; mat-parāyaṇaḥ-devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

PURPORT

In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of this contaminated material world. Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Kṛṣṇa. Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible. Such commentators do not know that there is no difference between Kṛṣṇa’s mind and Kṛṣṇa. Kṛṣṇa is not an ordinary human being; He is Absolute Truth. His body, mind and He Himself are one and absolute. It is stated in the Kūrma Purāṇa. As it is quoted by Bhaktisiddhānta Sarasvatī Gosvāmī in his Anubhāṣya comments on Caitanya-caritāmrta, Fifth Chapter, Ādi-līlā, verses 41-48, ”deha-dehi-vibhedo ’yaṁ neśvare vidyate kvacit,” which means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body. But, because they do not know this science of Kṛṣṇa, the commentators hide Kṛṣṇa and divide His personality from His mind or from His body. Although this is sheer ignorance of the science of Kṛṣṇa, some men make profit out of misleading the people.

There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kaṁsa, Kṛṣṇa’s uncle. He was also thinking of Kṛṣṇa always, but he thought of Kṛṣṇa as his enemy. He was always in anxiety, wondering when Kṛṣṇa would come to kill him. That kind of thinking will not help us. One should be thinking of Kṛṣṇa in devotional love. That is bhakti. One should cultivate the knowledge of Kṛṣṇa continually. What is that favorable cultivation? It is to learn from a bona fide teacher. Kṛṣṇa is the Supreme Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge. This kind of talk about Kṛṣṇa will help one become a devotee. Otherwise, understanding Kṛṣṇa from the wrong source will prove fruitless.

One should therefore engage his mind in the eternal form, the primal form of Kṛṣṇa; with conviction in his heart that Kṛṣṇa is the Supreme, he should engage himself in worship. There are hundreds of thousands of temples in India for the worship of Kṛṣṇa, and devotional service is practiced there. When such practice is made, one has to offer obeisances to Kṛṣṇa. One should lower his head before the Deity and engage his mind, his body, his activities-everything. That will make one fully absorbed in Kṛṣṇa without deviation. This will help one transfer into the Kṛṣṇaloka. One should not be deviated by unscrupulous commentators. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Kṛṣṇa. Pure devotional service is the highest achievement of human society.

In the Seventh and Eighth Chapters of Bhagavad-gītā, pure devotional service to the Lord has been explained, apart from the yoga of knowledge and mystic yoga or fruitive activities. Those who are not purely sanctified may be attracted by different features of the Lord, like the impersonal brahmajyoti and localized Paramātmā, but a pure devotee directly takes to the service of the Supreme Lord.

There is a beautiful poem about Kṛṣṇa in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Kṛṣṇa. The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered superior to all other philosophers and yogīs. One who always engages in Kṛṣṇa consciousness should be understood to be the perfect saintly person. His accidental nondevotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down because the Supreme Godhead personally takes care of His pure devotees. Therefore, the intelligent person should take directly to this process of Kṛṣṇa consciousness and happily live in this material world. He will eventually receive the supreme award of Kṛṣṇa.

Thus end the Bhaktivedanta Purports to the Ninth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Most Confidential Knowledge.

4.14 10. The Opulence of the Absolute

TEXT 1

śrī-bhagavān uvāca
bhūya eva mahā-bāho
śṛṇu me paramaṁ vacaḥ
yat te 'haṁ prīyamāṇāya
vakṣyāmi hita-kāmyayā

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; bhūyaḥ-again; eva-certainly; mahā-bāho-O mighty-armed; śṛṇu-just hear; me-My; paramaṁ-supreme; vacaḥ-information; yat-that which; te-to you; aham-I; prīyamāṇāya-thinking you dear to Me; vakṣyāmi-say; hita-kāmyayā-for your benefit.

TRANSLATION

The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

PURPORT

The word paramam is explained thus by Parāśara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is paramam, or the Supreme Personality of Godhead. While Kṛṣṇa was present on this earth, He displayed all six opulences. Therefore great sages like Parāśara Muni have all accepted Kṛṣṇa as the Supreme Personality of Godhead. Now Kṛṣṇa is instructing Arjuna in more confidential knowledge of His opulences and His work. Previously, beginning with the Seventh Chapter, the Lord already explained His different energies and how they are acting. Now in this chapter He explains His specific opulences to Arjuna. In the previous chapter he has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences.

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only among those who are really anxious to be in Kṛṣṇa consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because he is very dear to Him, for his benefit such discourses are taking place.

TEXT 2

na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ

SYNONYMS

na-never; me-My; viduḥ-knows; sura-gaṇāḥ-demigods; prabhavam-opulences; na-never; maharṣayaḥ-great sages; aham-I am; ādiḥ-the origin; hi-certainly; devānām-of the demigods; maharṣīṇām-of the great sages; ca-also; sarvaśaḥ-in all respects.

TRANSLATION

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

PURPORT

As stated in the Brahma-saṁhitā, Lord Kṛṣṇa is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated by the Lord personally that He is the cause of all the demigods and sages. Even the demigods and great sages cannot understand Kṛṣṇa; they can understand neither His name nor His personality, so what is the position of the so-called scholars of this tiny planet? No one can understand why this Supreme God comes to earth as an ordinary human being and executes such commonplace and yet wonderful activities. One should know, then, that scholarship is not the qualification necessary to understand Kṛṣṇa. Even the demigods and the great sages have tried to understand Kṛṣṇa by their mental speculation, and they have failed to do so. In the Śrīmad-Bhāgavatam also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Kṛṣṇa by such foolish speculation.

Here the Lord indirectly says that if anyone wants to know the Absolute Truth, "Here I am present as the Supreme Personality of Godhead. I am the Supreme." One should know this. Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Kṛṣṇa, who is eternal, full of bliss and knowledge, simply by studying His words in Bhagavad-gītā and Śrīmad-Bhāgavatam. The impersonal Brahman can be conceived by persons who are already in the inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Because most men cannot understand Kṛṣṇa in His actual situation, out of His causeless mercy He descends to show favor to such speculators. Yet despite the Supreme Lord's uncommon activities, these speculators, due to contamination in the material energy, still think that the impersonal Brahman is the Supreme. Only the devotees who are fully surrendered unto the Supreme Lord can understand, by the grace of the Supreme Personality, that He is Kṛṣṇa. The devotees of the Lord do not bother about the impersonal

Brahman conception of God; their faith and devotion bring them to surrender immediately unto the Supreme Lord, and out of the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. No one else can understand Him. So even great sages agree: What is ātmā, what is the Supreme? It is He whom we have to worship.

TEXT 3

yo mām ajam anādiṁ ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

SYNONYMS

yaḥ-anyone; mām-unto Me; ajam-unborn; anādim-without beginning; ca-also; vetti-knows; loka-the planets; maheśvaram-supreme master; asaṁmūḍhaḥ-without doubt; saḥ-he; martyeṣu-among those subject to death; sarva-pāpaiḥ-from all sinful reactions; pramucyate-is delivered.

TRANSLATION

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds-he, undeluded among men, is freed from all sins.

PURPORT

As stated in the Seventh Chapter, those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men. They are superior to millions and millions of ordinary men who have no knowledge of spiritual realization, but out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Here the word ajam, meaning unborn, should not be confused with the living entities, who are described in the Second Chapter as ajam. The Lord is different from the living entities who are taking birth and dying due to material attachment. The conditional souls are changing their bodies, but His body is not changeable. Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior material energy, but is always in the superior energy.

He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahmā and Śiva. And because He is the creator of Brahmā, Śiva and all the other demigods, He is the Supreme Person of all planets.

Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by devotional service can He be known and not by any other means, as stated in Bhagavad-gītā.

One should not try to understand Kṛṣṇa as a human being. As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.

If Kṛṣṇa is known as the son of Devakī, then how can He be unborn? That is also explained in Śrīmad-Bhāgavatam: When He appeared before Devakī and Vasudeva, He was not born as an ordinary child; He appeared in His original form, and then He transformed Himself into an ordinary child.

Anything done under the direction of Kṛṣṇa is transcendental. It cannot be contaminated by the material reactions, which may be auspicious or inauspicious. The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world. Everything is inauspicious because the very material mask is inauspicious. We simply imagine it to be auspicious. Real auspiciousness depends on activities in Kṛṣṇa consciousness in full devotion and service. Therefore if we at all want our activities to he auspicious, then we should work under the directions of the Supreme Lord. Such directions are given in authoritative scriptures such as Śrīmad-Bhāgavatam and Bhagavad-gītā, or from a bona fide spiritual master. Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord. The spiritual master, saintly persons and scriptures direct in the same way. There is no contradiction in these three sources. All actions done under such direction are free from the reactions of pious or impious activities of this material world. The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyāsa. Anyone acting under the direction of the Supreme Lord is actually a sannyāsī and a yogī, and not the man who has simply taken the dress of the sannyāsī, or a pseudo-yogī.

TEXTS 4-5

buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayam eva ca
ahiṁsā samatā tuṣṭis
tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ
matta eva pṛthag-vidhāḥ

SYNONYMS

buddhiḥ-intelligence; jñānam-knowledge; asam-mohaḥ-freedom from doubt; kṣamā-forgiveness; satyam-truthfulness; damaḥ-control of the senses; śamaḥ-control of the mind; sukham-happiness; duḥkham-distress; bhavaḥ-birth; abhāvaḥ-death; bhayam-fear; ca-also; abhayam-without fear; eva-also; ca-and; ahiṁsā-nonviolence; samatā-equilibrium; tuṣṭiḥ-satisfaction; tapaḥ-penance;

dānam-charity; yaśaḥ-fame; ayaśaḥ-infamy; bhavanti-become; bhāvāḥ-natures; bhūtānām-of living entities; mattaḥ-from Me; eva-certainly; pṛthak-vidhāḥ-differently arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

PURPORT

The different qualities of living entities, be they good or bad, are all created by Kṛṣṇa, and they are described here.

Intelligence refers to the power of analyzing things in proper perspective, and knowledge refers to understanding what is spirit and what is matter. Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge. Knowledge means knowing the distinction between spirit and matter. In modern education there is no knowledge about the spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

Asaṁmohaḥ, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution. Kṣamā, forgiveness, should be practiced, and one should excuse the minor offenses of others. Satyam, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straight and forward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.

Self-control means that the senses should not be used for unnecessary personal enjoyment. There is no prohibition against meeting the proper needs of the senses, but unnecessary sense enjoyment is detrimental for spiritual advancement. Therefore the senses should be restrained from unnecessary use. Similarly, the mind should not indulge in unnecessary thoughts; that is called śamaḥ, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively. The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed. Sukham, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness. And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Kṛṣṇa consciousness. Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.

Bhava, birth, should be understood to refer to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of Bhagavad-gītā. Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Kṛṣṇa consciousness has no fear because by his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be situated always in Kṛṣṇa consciousness. In that way we will be free from all fear. In the Śrīmad-Bhāgavatam. it is stated that fear is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead and are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear. Their future is very bright. This fear is a condition of persons who are not in Kṛṣṇa consciousness. Bhayam, fearlessness, is only possible for one in Kṛṣṇa consciousness.

Ahiṁsā, nonviolence, means that one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. Ahiṁsā means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body. That which furthers the future spiritual happiness of the people in general is called nonviolence.

Samatā, equanimity, refers to freedom from attachment and aversion. To be very much attached or to be very much detached is not the best. This material world should be accepted without attachment or aversion. Similarly, that which is favorable for prosecuting Kṛṣṇa consciousness should be accepted; that which is unfavorable should be rejected. That is called samatā, equanimity. A person in Kṛṣṇa consciousness has nothing to reject and nothing to accept unless it is useful in the prosecution of Kṛṣṇa consciousness.

Tuṣṭiḥ, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. Tapas means austerity or penance. There are many rules and definitions in the Vedas which apply here, like rising early in the morning and taking a bath. Sometimes it is very troublesome to rise early in the morning, but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles which are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in Bhagavad-gītā as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but it is the best cause. Because Kṛṣṇa is good, His cause is also good. Thus charity should be given to a person who is engaged in Kṛṣṇa consciousness. According to

Vedic literature, it is enjoined that charity should be given to the brāhmaṇas. This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the brāhmaṇas. Why? Because they are engaged in higher cultivation of spiritual knowledge. A brāhmaṇa is supposed to devote his whole life to understanding Brahman. A brahma-jana is one who knows Brahman; he is called a brāhmaṇa. Thus charity is offered to the brāhmaṇas because since they are always engaged in higher spiritual service, they have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to the renouncer of life, the sannyāsī. The sannyāsīs beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life-awakening their Kṛṣṇa consciousness-it is the business of the sannyāsīs to go as beggars to the householders and encourage them to be Kṛṣṇa conscious. As it is said in the Vedas, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the sannyāsīs; hence charity is to be given to the renouncer of life, to the brāhmaṇas, and similar good causes, not to any whimsical cause.

Yaśaḥ, fame, should be according to Lord Caitanya, who said that a man is famous when he is known as a great devotee. That is real fame. If one has become a great man in Kṛṣṇa consciousness and it is known, then he is truly famous. One who does not have such fame is infamous.

All these qualities are manifest throughout the universe in human society and in the society of the demigods. There are many forms of humanity on other planets, and these qualities are there. Now, for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

Of whatever we find, good or bad, the origin is Kṛṣṇa. Nothing can manifest in this material world which is not in Kṛṣṇa. That is knowledge; although we know that things are differently situated, we should realize that everything flows from Kṛṣṇa.

TEXT 6

maharṣayaḥ sapta pūrve
catvāro manavas tathā
mad-bhāvā mānasā jātā
yeṣāṁ loka imāḥ prajāḥ

SYNONYMS

maharṣayaḥ-the great sages; sapta-seven; pūrve-before; catvāraḥ-four; manavaḥ-Manus; tathā-also; mat-bhāvāḥ-born of Me; mānasāḥ-from the mind; jātāḥ-born; yeṣām-of them; loke-the planets; imāḥ-all this; prajāḥ-population.

TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.

PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahmā is the original creature born out of the energy of the Supreme Lord known as Hiraṇyagarbha. And from Brahmā all the seven great sages, and before them four other great sages, named Sanaka, Sananda, Sanātana, and Sanatkumāra, and the fourteen Manus, are manifest. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahmā underwent penance for one thousand years of the demigods before he realized by the grace of Kṛṣṇa how to create. Then from Brahmā, Sanaka, Sananda, Sanātana, and Sanatkumāra came out, then Rudra, and then the seven sages, and in this way all the brāhmaṇas and kṣatriyas are born out of the energy of the Supreme Personality of Godhead. Brahmā is known as pitāmaha, the grandfather, and Kṛṣṇa is known as the prapitā-maha, the father of the grandfather. That is stated in the Eleventh Chapter of the Bhagavad-gītā. (Bg. 11.39)

TEXT 7

etāṁ vibhūtiṁ yogaṁ ca
mama yo vetti tattvataḥ
so ’vikalpena yogena
yujyate nātra saṁśayaḥ

SYNONYMS

etām-all this; vibhūtim-opulence; yogam ca-also mystic power; mama-of Mine; yaḥ-anyone; vetti-knows; tattvataḥ-factually; saḥ-he; avikalpena-without division; yogena-in devotional service; yujyate-engaged; na-never; atra-here; saṁśayaḥ-doubt.

TRANSLATION

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

PURPORT

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. Generally people know that God is great, but they do not know in detail how God is great. Here are the details. If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions in Śrīmad-Bhāgavatam and Bhagavad-gītā and similar literatures.

In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahmā, Lord Śiva and the four great Kumāras and other patriarchs. There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord Kṛṣṇa. The Supreme Personality of Godhead, Kṛṣṇa, is the original forefather of all forefathers.

These are some of the opulences of the Supreme Lord. When one is firmly convinced of them, he accepts Kṛṣṇa with great faith and without any doubt, and he engages in devotional service. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord. One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to be fixed in sincere devotional service.

TEXT 8

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

SYNONYMS

aham-I; sarvasya-of all; prabhavaḥ-source of generation; mattaḥ-from Me; sarvam-everything; pravartate-emanates; iti-thus; matvā-knowing; bhajante-becomes devoted; mām-unto Me; budhāḥ-learned; bhāva-samanvitāḥ-with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

PURPORT

A learned scholar who has studied the Vedas perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the Atharva-veda it is said, "yo brahmāṇaṁ vidadhāti: pūrvaṁ yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ." "It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past." Then again it is said, "atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeya ity upakramya." "Then the Supreme Personality Nārāyaṇa desired to create living entities." Again it is said:

nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatiḥ prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ.

"From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa, the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born."

It is said in the same Vedas: brahmaṇyo devakī-putraḥ: "The son of Devakī, Kṛṣṇa, is the Supreme Personality." Then it is said:

eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgni samau neme
dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ sa ekākī na ramate tasya
dhyānāntaḥ sthasya yatra chāndogaiḥ kriyamāṇāṣṭakādi-saṁjñakā
stuti-stomaḥ stomam ucyate.

"In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no fire, no moon, no stars in the sky, no sun. There was only Kṛṣṇa, who creates all and enjoys all."

In the many Purāṇas it is said that Lord Śiva was born from the highest, the Supreme Lord Kṛṣṇa, and the Vedas say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped. In the Mokṣa-dharma Kṛṣṇa also says, prajāpatiṁ ca rudraṁ cāpy aham eva sṛjāmi vai tau hi māṁ na vijānīto mama māyā-vimohitau. "The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy." In Varāha Purāṇa it is also said, nārāyaṇaḥ paro devas tasmāj jātaś caturmukhaḥ tasmād rudro 'bhavad devaḥ sa ca sarvajñatāṁ gataḥ. "Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born."

Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says that because "everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me." There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bona fide spiritual master and from Vedic literature, who engages all his energy in Kṛṣṇa consciousness, becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on Bhagavad-gītā and proceed in Kṛṣṇa consciousness with determination and firmness.

TEXT 9

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

SYNONYMS

mat-cittāḥ-minds fully engaged in Me; mat-gata-prāṇāḥ-lives devoted to the service of Kṛṣṇa; bodhayantaḥ-preaching; parasparam-among themselves; kathayantaḥ ca-talking also; mām-about Me; nityam-perpetually; tuṣyanti-are pleased; ca-also; ramanti-enjoy transcendental bliss; ca-also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

PURPORT

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Kṛṣṇa. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the brahmajyoti effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya-caritāmṛta. It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

The Śrīmad-Bhāgavatam is also full of such narration about the relationship between the Supreme Lord and His devotees; therefore the Śrīmad-Bhāgavatam is very dear to the devotees. In this narration there is nothing about material activities, sense gratification or liberation. Śrīmad-Bhāgavatam is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

TEXT 10

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām-unto them; satata-yuktānām-always engaged; bhajatām-in devotional service; prīti-pūrvakam-in loving ecstasy; dadāmi-I give; buddhi-yogam-real intelligence; tam-that; yena-by which; mām-unto Me; upayānti-come; te-they.

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

PURPORT

In this verse the word buddhi-yogam is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga. Now buddhi-yoga is explained. Buddhi-yogam itself is action in Kṛṣṇa consciousness; that is the highest intelligence. Buddhi means intelligence, and yogam means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Kṛṣṇa consciousness in devotional service, his action is called buddhi-yogam. In other words, buddhi-yogam is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Kṛṣṇa. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Kṛṣṇa, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga. When he knows that the goal is Kṛṣṇa, but he takes pleasure in mental speculations to understand Kṛṣṇa, he is acting in jñāna-yoga. And when he knows the goal and seeks Kṛṣṇa completely in Kṛṣṇa consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga. This complete yoga is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Kṛṣṇa, and that work should be with love. If a devotee is intelligent enough, he will make progress on the path of self-realization. If one is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

TEXT 11

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

SYNONYMS

teṣām-for them; eva-certainly; anukampā-artham-to show special mercy; aham-I; ajñāna-jam-due to ignorance; tamaḥ-darkness; nāśayāmi-dispel; ātma-within; bhāvasthaḥ-themselves; jñāna-of knowledge; dīpena-with the lamp; bhāsvatā-glowing.

TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him. Prakāśānanda, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion, but even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart. So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa or the Supreme Truth. Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; therefore he is just like the sun that dissipates the darkness of ignorance. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal of Viṣṇu can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the necessities of life; he need not be anxious because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, for He is pleased by the loving devotional service of the devotee. This is the essence of the Gītā's teachings. By studying Bhagavad-gītā, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

TEXTS 12-13

arjuna uvāca
paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

SYNONYMS

arjunaḥ uvāca-Arjuna said; param-supreme; brahma-truth; param-supreme; dhāma-sustenance; pavitram-purest; paramam-supreme; bhavān-Yourself; puruṣam-personality; śāśvatam-original; divyam-transcendental; ādi-devam-original Lord; ajam-unborn; vibhum-greatest; āhuḥ-say; tvām-unto You; ṛṣayaḥ-sages; sarve-all; devarṣiḥ-the sage among the demigods; nāradaḥ-Nārada; tathā-also; asitaḥ-Asita; devalaḥ-Devala; vyāsaḥ-Vyāsa; svayam-personally; ca-also; eva-certainly; bravīṣi-explaining; me-unto me.

TRANSLATION

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of Bhagavad-gītā in this chapter, became completely free from all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He at once boldly declares, "You are Parambrahma, the Supreme Personality of Godhead." And previously Kṛṣṇa states that He is the originator of everything and everyone. Every demigod and every human being is dependant on Him. Men and demigods, out of ignorance, think that they are absolute and independant of the Supreme Lord Kṛṣṇa. That ignorance is removed perfectly by the discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Kṛṣṇa is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upaniṣad it is stated that the Supreme Brahman is the rest for everything, and Kṛṣṇa has already explained that everything is resting on Him. The Muṇḍaka Upaniṣad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Kṛṣṇa is smaraṇam, one of the methods of devotional service. It is only by devotional service to Kṛṣṇa that one can understand his position and get rid of this material body.

In the Vedas the Supreme Lord is accepted as the purest of the pure. One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme

Lord. Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

Kṛṣṇa is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures. the Purāṇas and histories. In all Vedic literatures Kṛṣṇa is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Kṛṣṇa. If we want to understand Bhagavad-gītā, we should accept the statements in these two verses. This is called the paramparā system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gītā. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.

TEXT 14

sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ

SYNONYMS

sarvam-all; etat-these; ṛtam-truths; manye-accept; yat-which; mām-unto me; vadasi-You tell; keśava-O Kṛṣṇa; na-never; hi-certainly; te-Your; bhagavan-O Personality of Godhead; vyaktim-revelation; viduḥ-can know; devaḥ-the demigods; na-nor; dānavāḥ-the demons.

TRANSLATION

O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Kṛṣṇa. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of Bhagavad-gītā. As described in the Fourth Chapter, the paramparā system of disciplic succession for the understanding of Bhagavad-gītā was lost, and therefore Kṛṣṇa reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to Gītopaniṣad, Bhagavad-gītā should be understood in the paramparā system. When the paramparā system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna of all that Kṛṣṇa says should be emulated; then we can understand the essence of Bhagavad-gītā, and then only can we understand that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 15

svayam evātmanātmānaṁ
vettha tvaṁ puruṣottama
bhūta-bhāvana bhūteśa
deva-deva jagat-pate

SYNONYMS

svayam-personality; eva-certainly; ātmanā-by Yourself; ātmānam-Yourself; vettha-know; tvam-You; puruṣottama-O greatest of all persons; bhūta-bhāvana-O origin of everything; bhūteśa-O Lord of everything; deva-deva-O Lord of all demigods; jagat-pate-O Lord of the entire universe.

TRANSLATION

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the universe!

PURPORT

The Supreme Lord Kṛṣṇa can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his successors. Persons of demonic or atheistic mentality cannot know Kṛṣṇa. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Kṛṣṇa should not try to comment on Bhagavad-gītā. Bhagavad-gītā is the statement of Kṛṣṇa, and since it is the science of Kṛṣṇa, it should be understood from Kṛṣṇa as Arjuna understood it. It should not be received from atheistic persons.

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramātmā and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A liberated man and even a common man may realize impersonal Brahman or localized Paramātmā, yet they may not understand God's personality from the verses of Bhagavad-gītā, which are being spoken by this person, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavan, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person, the father of all living entities. Therefore Arjuna addresses Him as Puruṣottama. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhūteśa, the supreme controller of everyone. And even if one knows Kṛṣṇa as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagatpati. Thus the truth about Kṛṣṇa is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Kṛṣṇa as He is.

TEXT 16

vaktum arhasy aśeṣeṇa
divyā hy ātma-vibhūtayaḥ
yābhir vibhūtibhir lokān
imāṁs tvaṁ vyāpya tiṣṭhasi

SYNONYMS

vaktum-to say; arhasi-deserve; aśeṣeṇa-in detail; divyā-divine; hi-certainly; ātma-Yourself; vibhūtayaḥ-opulences; yābhiḥ-by which; vibhūtibhiḥ-opulences; lokān-all the planets; imān-these; tvam-You; vyāpya-pervading; tiṣṭhasi-remain.

TRANSLATION

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Lord Kṛṣṇa. By Kṛṣṇa's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have through all these agencies, and he has understood Kṛṣṇa as the Supreme Personality of Godhead. For him there is no doubt, Yet he is asking Kṛṣṇa to explain His all-pervading nature so that in the future people will understand, especially the impersonalists, how He exists in His all-pervading aspect through His different energies. One should know that this is being asked by Arjuna on behalf of the common people.

TEXT 17

kathaṁ vidyām ahaṁ yogiṁs
tvāṁ sadā paricintayan
keṣu keṣu ca bhāveṣu
cintyo 'si bhagavan mayā

SYNONYMS

katham-how; vidyām aham-shall I know; yogin-O supreme mystic; tvām-You; sadā-always; paricintayan-thinking; keṣu-in which; keṣu-in which; ca-also; bhāveṣu-nature; cintyaḥ asi-You are remembered; bhagavan-O Supreme; mayā-by me.

TRANSLATION

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His yoga-māyā. Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Kṛṣṇa, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. No common man, including the demons and atheists, can know Kṛṣṇa because He is guarded by His yoga-māyā energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is not only concerned for his own understanding, but for the understanding of all mankind. Out of his mercy, because he is a Vaiṣṇava, a devotee, Arjuna is opening the understanding for the common man as far as the all-pervasiveness of the Supreme is concerned. He addresses Kṛṣṇa specifically as yogin because Śrī Kṛṣṇa is the master of the yoga-māyā energy by which He is covered and uncovered to the common man. The common man who has no love for Kṛṣṇa cannot always think of Kṛṣṇa; therefore he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. Because materialists cannot understand Kṛṣṇa spiritually, they are advised to concentrate the mind on physical things and try to see how Kṛṣṇa is manifested by physical representations.

TEXT 18

vistareṇātmano yogaṁ
vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptir hi
śṛṇvato nāsti me 'mṛtam

SYNONYMS

vistareṇa-in description; ātmanaḥ-of Yourself; yogam-mystic power; vibhūtim-opulences; ca-also; janārdana-O killer of the atheists; bhūyaḥ-again; kathaya-describe; tṛptiḥ-satisfaction; hi-certainly; śṛṇvataḥ-hearing; na asti-there is no; me-my; amṛtam-nectar.

TRANSLATION

Tell me again in detail, O Janārdana [Kṛṣṇa], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

PURPORT

A similar statement was made to Sūta Gosvāmī by the ṛṣis of Naimiṣāraṇya, headed by Śaunaka. That statement is:

vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yac chṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade.

"One can never be satiated even though one continuously hears the transcendental pastimes of Kṛṣṇa, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Kṛṣṇa relish in every step descriptions of the pastimes of the Lord." Thus Arjuna is interested to hear about Kṛṣṇa, specifically how He remains as the all-pervading Supreme Lord.

Now as far as amṛtam, nectar, is concerned, any narration or statement concerning Kṛṣṇa is just like nectar. And this nectar can be perceived by practical experience. Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories, but one never tires of hearing about Kṛṣṇa. It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead. For instance, the Purāṇas are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

TEXT 19

śrī-bhagavān uvāca
hanta te kathayiṣyāmi
divyā hy ātma-vibhūtayaḥ
prādhānyataḥ kuru-śreṣṭha
nāsty anto vistarasya me

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; hanta-yes; te-unto you; kathayiṣyāmi-I shall speak; divyāḥ-divine; hi-certainly; ātma-vibhūtayaḥ-personal opulences; prādhānyataḥ-principally; kuruśreṣṭha-O best of the Kurus; na asti-there is no; antaḥ-limit; vistarasya-to the extent; me-My.

TRANSLATION

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

PURPORT

It is not possible to comprehend the greatness of Kṛṣṇa and His opulences. The senses of the individual soul are imperfect and do not permit him to understand the totality of Kṛṣṇa's affairs. Still the devotees try to understand Kṛṣṇa, but not on the principle that they will be able to understand Kṛṣṇa fully at any specific time or in any state of life. Rather, the very topics of Kṛṣṇa are so relishable that they appear to them as nectar. Thus they enjoy them. In discussing Kṛṣṇa's opulences and His diverse energies, the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Kṛṣṇa knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies. The word prādhānyataḥ (principal) is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all. And vibhūti, as used in this verse, refers to the opulences by which He controls the whole manifestation. In the Amara-kośa dictionary it is stated that vibhūti indicates an exceptional opulence.

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Kṛṣṇa is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

aham ātmā guḍākeśa
sarva-bhūtāśaya-sthitaḥ
aham ādiś ca madhyaṁ ca
bhūtānām anta eva ca

SYNONYMS

aham-I; ātmā-soul; guḍākeśa-O Arjuna; sarva-bhūta-all living entities; āśaya-sthitaḥ-situated within; aham-I am; ādiḥ-origin; ca-also; madhyam-middle; ca-also; bhūtānām-all living entities; antaḥ-end; eva-certainly; ca-and.

TRANSLATION

I am the Self, O Guḍākeśa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

PURPORT

In this verse Arjuna is addressed as Guḍākeśa, which means one who has conquered the darkness of sleep. For those who are sleeping in the darkness of ignorance, it is not possible to understand how the Supreme Godhead manifests Himself in the material and spiritual worlds. Thus this address by Kṛṣṇa to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.

Kṛṣṇa first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the Puruṣa incarnations, and from Him everything begins. Therefore He is ātmā, the soul of the mahat-tattva, the universal elements. The total material energy is not the cause of the creation, but actually the Mahā-Visnu enters into the mahat-tattva, the total material energy. He is the soul. When Mahā-Viṣṇu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Kṛṣṇa enters.

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. A description of the three puruṣa-avatāras is given in Śrīmad-Bhāgavatam. "The Supreme Personality of Godhead manifests three features, as Kāraṇodakaśāyī Visṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, in this material manifestation." The Supreme Lord Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-Viṣṇu or Kāraṇodakaśāyī Viṣṇu, and therefore Kṛṣṇa is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

TEXT 21

ādityānām ahaṁ viṣṇur
jyotiṣāṁ ravir aṁśumān
marīcir marutām asmi
nakṣatrāṇām ahaṁ śaśī

SYNONYMS

ādityānām-of the Ādityas; aham-I am; viṣṇuḥ-the Supreme Lord; jyotiṣām-of all luminaries; raviḥ-the sun; aṁśumān-radiant; marīciḥ-Marīci; marutām-of the Marutas; asmi-I am; nakṣatrāṇām-of stars; aham-I am; śaśī-the moon.

TRANSLATION

Of the Ādityas I am Viṣṇu, of lights I am the radiant sun, I am Marīci of the Maruts, and among the stars I am the moon.

PURPORT

There are twelve Ādityas, of which Kṛṣṇa is the principal. And among all the luminaries twinkling in the sky, the sun is the chief, and in the Brahma-saṁhitā the sun is accepted as the glowing effulgence of the Supreme Lord and is considered to be one of His eyes. Marīci is the controlling deity of the heavenly spaces. Among the stars, the moon is most prominent at night, and thus the moon represents Kṛṣṇa.

TEXT 22

vedānāṁ sāma-vedo 'smi
devānām asmi vāsavaḥ
indriyāṇāṁ manaś cāsmi
bhūtānām asmi cetanā

SYNONYMS

vedānām-of all the Vedas; sāma-vedaḥ-the Sāma-veda; asmi-I am; devānām-of all the demigods; asmi-I am; vāsavaḥ-heavenly king; indriyāṇām-of all the senses; manaḥ-the mind; ca-also; asmi-I am; bhūtānām-of all living entities; asmi-I am; cetanā-the living force.

TRANSLATION

Of the Vedas I am the Sāma-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

PURPORT

The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal. Consciousness cannot be produced by a combination of matter.

TEXT 23

rudrāṇāṁ śaṅkaraś cāsmi
vitteśo yakṣa-rakṣasām
vasūnāṁ pāvakaś cāsmi
meruḥ śikhariṇām aham

SYNONYMS

rudrāṇām-of all the Rudras; śaṅkaraḥ-Lord Śiva; ca-also; asmi-I am; vitteśaḥ-the lord of the treasury; yakṣa-rakṣasām-of the Yakṣas and Rākṣasas; vasūnām-of the Vasus; pāvakaḥ-fire; ca-also; asmi-I am; meruḥ-Meru; śikhariṇām-of all mountains; aham-I am.

TRANSLATION

Of all the Rudras I am Lord Śiva; of the Yakṣas and Rākṣasas I am the lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of the mountains I am Meru.

PURPORT

There are eleven Rudras, of whom Śaṅkara, Lord Śiva, is predominant. He is the incarnation of the Supreme Lord in charge of the modes of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

TEXT 24

purodhasāṁ ca mukhyaṁ māṁ
viddhi pārtha bṛhaspatim
senānīnām ahaṁ skandaḥ
sarasām asmi sāgaraḥ

SYNONYMS

purodhasām-of all priests; ca-also; mukhyam-chief; mām-Me; viddhi-understand; pārtha-O son of Pṛthā; bṛhaspatim-Bṛhaspati; senānīnām-of all commanders; aham-I am; skandaḥ-Kārtikeya; sarasām-of all reservoirs of water; asmi-I am; sāgaraḥ-the ocean.

TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Bṛhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

PURPORT

Indra is the chief demigod of the heavenly planets and is known as the king of the heavens. The planet in which he reigns is called Indraloka. Bṛhaspati is Indra's priest, and since Indra is the chief of all kings, Bṛhaspati is the chief of all priests. And as Indra is the chief of all kings, similarly Skanda, the son of Pārvatī and Lord Śiva, is the chief of all military commanders. And of all bodies of water, the ocean is the greatest. These representations of Kṛṣṇa only give hints of His greatness.

TEXT 25

maharṣīṇāṁ bhṛgur ahaṁ
girām asmy ekam akṣaram
yajñānāṁ japa-yajño 'smi
sthāvarāṇāṁ himālayaḥ

SYNONYMS

maharṣīṇām-among the great sages; bhṛguḥ-Bhṛgu; aham-I am; girām-of vibrations; asmi-I am; ekam akṣaram-praṇava; yajñānām-of sacrifices; japa-yajñaḥ-chanting; asmi-I am; sthāvarāṇām-of immovable things; himālayaḥ-the Himalayan mountains.

TRANSLATION

Of the great sages I am Bhṛgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

PURPORT

Brahmā, the first living creature within the universe, created several sons for the propagation of various kinds of species. The most powerful of his sons is Bhṛgu, who is also the greatest sage. Of all the transcendental vibrations, the "om" (omkara) represents the Supreme. Of all the sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the purest representation of Kṛṣṇa. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Kṛṣṇa. Therefore the Himalayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himalayas are never movable. Thus the Himalayas are greater than Meru.

TEXT 26

aśvatthaḥ sarva-vṛkṣāṇāṁ
devarṣīṇāṁ ca nāradaḥ
gandharvāṇāṁ citrarathaḥ
siddhānāṁ kapilo muniḥ

SYNONYMS

aśvatthaḥ-the banyan tree; sarva-vṛkṣāṇām-of all trees; devarṣīṇām-of all the sages amongst the demigods; ca-and; nāradaḥ-Nārada; gandharvāṇām-the citizens of the Gandharva planet; citrarathaḥ-Citraratha; siddhānām-of all those who are perfected; kapilaḥ muniḥ-Kapila Muni.

TRANSLATION

Of all trees I am the holy fig tree, and amongst sages and demigods I am Nārada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

PURPORT

The fig tree (aśvattha) is one of the most beautiful and highest trees, and people in India often worship it as one of their daily morning rituals. Amongst the demigods they also worship Nārada, who is considered the greatest devotee in the universe. Thus he is the representation of Kṛṣṇa as a devotee. The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha. Amongst the perpetually living entities, Kapila is considered an incarnation of Kṛṣṇa, and His philosophy is mentioned in the Śrīmad-Bhāgavatam. Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

TEXT 27

uccaiḥśravasam aśvānāṁ
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇāṁ
narāṇāṁ ca narādhipam

SYNONYMS

uccaiḥśravasam-Uccaiḥśravā; aśvānām-among horses; viddhi-know; mām-Me; amṛta-udbhavam-produced from the churning of the ocean; airāvatam-Airāvata; gajendrāṇām-of elephants; narāṇām-among human beings; ca-and; narādhipam-the king.

TRANSLATION

Of horses know Me to be Uccaiḥśravā, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airāvata, and among men I am the monarch.

PURPORT

The devotee demigods and the demons (asuras) once took a sea journey. On this journey, nectar and poison were produced, and Lord Śiva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaiḥśravā. Another animal produced from the nectar was an elephant named Airāvata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa.

Amongst the human beings, the king is the representative of Kṛṣṇa because Kṛṣṇa is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit and Lord Rāma were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

TEXT 28

āyudhānām ahaṁ vajraṁ
dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ
sarpāṇām asmi vāsukiḥ

SYNONYMS

āyudhānām-of all weapons; aham-I am; vajram-the thunderbolt; dhenūnām-of cows; asmi-I am; kāmadhuk-the surabhi cows; prajanaḥ-for begetting children; ca-and; asmi-I am; kandarpaḥ-Cupid; sarpāṇām-of all snakes; asmi-I am; vāsukiḥ-Vāsuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vāsuki, the chief.

PURPORT

The thunderbolt, indeed a mighty weapon, represents Kṛṣṇa's power. In Kṛṣṇaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Kṛṣṇaloka. The Lord keeps many such cows, which are called surabhi. It is stated that the Lord is engaged in herding the surabhi cows. Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representative of Kṛṣṇa.

Sometimes sex is engaged in only for sense gratification; such sex does not represent Kṛṣṇa. But sex for the generation of good children is called Kandarpa and represents Kṛṣṇa.

TEXT 29

anantaś cāsmi nāgānāṁ
varuṇo yādasām aham
pitṝṇām aryamā cāsmi
yamaḥ saṁyamatām aham

SYNONYMS

anantaḥ-Ananta; ca-also; asmi-I am; nāgānām-of all serpents; varuṇaḥ-the demigod controlling the water; yādasām-of all aquatics; aham-I am; pitṝnām-of the ancestors; aryamā-Aryāma; ca-also; asmi-I am; yamaḥ-the controller of death; saṁyamatām-of all regulators; aham-I am.

TRANSLATION

Of the celestial Nāga snakes I am Ananta; of the aquatic deities I am Varuṇa. Of departed ancestors I am Aryamā, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuṇa among the aquatics. They both represent Kṛṣṇa. There is also a planet of trees presided over by Aryamā, who represents Kṛṣṇa. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

prahlādaś cāsmi daityānāṁ
kālaḥ kalayatām aham
mṛgāṇāṁ ca mṛgendro 'haṁ
vainateyaś ca pakṣiṇām

SYNONYMS

prahlādaḥ-Prahlāda; ca-also; asmi-I am; daityānām-of the demons; kālaḥ-time; kalayatām-of subduers; aham-I am; mṛgāṇām-of animals; ca-and; mṛgendraḥ-the lion; aham-I am; vainateyaḥ-Garuḍa; ca-also; pakṣiṇām-of birds.

TRANSLATION

Among the Daitya demons I am the devoted Prahlāda; among subduers I am time; among the beasts I am the lion, and among birds I am Garuḍa, the feathered carrier of Viṣṇu.

PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Ādityas, and the sons of Diti are called Daityas. All the Ādityas are devotees of the Lord, and all the Daityas are atheistic. Although Prahlāda was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Kṛṣṇa.

There are many subduing principles, but time wears down all things in the material universe and so represents Kṛṣṇa. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuḍa, the bearer of Lord Viṣṇu, is the greatest.

TEXT 31

pavanaḥ pavatām asmi
rāmaḥ śastra-bhṛtām aham
jhaṣāṇāṁ makaraś cāsmi
srotasām asmi jāhnavī

SYNONYMS

pavanaḥ-the wind; pavatām-of all that purifies; asmi-I am; rāmaḥ-Rāma; śastra-bhṛtām-of the carriers of weapons; aham-I am; jhaṣāṇām-of all aquatics; makaraḥ-shark; ca asmi-I am also; srotasām-of flowing rivers; asmi-I am; jāhnavī-the River Ganges.

TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rāma; of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Kṛṣṇa. And of rivers, the greatest in India is the Mother Ganges. Lord Rāmacandra, of the Rāmāyaṇa, an incarnation of Kṛṣṇa, is the mightest of warriors.

TEXT 32

sargāṇām ādir antaś ca
madhyaṁ caivāham arjuna
adhyātma-vidyā vidyānāṁ
vādaḥ pravadatām aham

SYNONYMS

sargāṇām-of all creations; ādiḥ-beginning; antaḥ-end; ca-and; madhyam-middle; ca-also; eva-certainly; aham-I am; arjuna-O Arjuna; adhyātma-vidyā-spiritual knowledge; vidyānām-of all education; vādaḥ-natural conclusion; pravadatām-of arguments; aham-I am.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the Self, and among logicians I am the conclusive truth.

PURPORT

Among created manifestations, the total material elements are first created by Mahā-Viṣṇu and are annihilated by Lord Śiva. Brahmā is the secondary creator. All these created elements are different incarnations of the material qualities of the Supreme Lord; therefore He is the beginning, the middle and the end of all creation.

Regarding the spiritual science of the Self, there are many literatures, such as the four Vedas, the Vedānta-sūtra and the Purāṇas, the Śrīmad-Bhāgavatam and the Gītā. These are all representatives of Kṛṣṇa. Among logicians there are different stages of argument. The presentation of evidence is called japa. The attempt to defeat one another is called vitaṇḍa, and the final conclusion is called vāda. The conclusive truth, the end of all reasoning processes, is Kṛṣṇa.

TEXT 33

akṣarāṇām a-kāro ’smi
dvandvaḥ sāmāsikasya ca
aham evākṣayaḥ kālo
dhātāhaṁ viśvato-mukhaḥ

SYNONYMS

akṣarāṇām-of letters; akāraḥ-the first; asmi-I am; dvandvaḥ-dual; sāmāsikāsya-compounds; ca-and; aham-I am; eva-certainly; akṣayaḥ-eternal; kālaḥ-time; dhātā-creator; aham-I am; viśvato-mukhaḥ-Brahmā.

TRANSLATION

Of letters I am the letter A, and among compounds I am the dual word. I am also inexhaustable time, and of creators I am Brahmā, whose manifold faces turn everywhere.

PURPORT

Akāra, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without akāra, nothing can be sounded; therefore it is the beginning of sound. In Sanskrit there are also many compound words, of which the dual word, like Rāma-kṛṣṇa, is called dvandvaḥ. For instance, Rāma and Kṛṣṇa have the same rhythm and therefore are called dual.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Kṛṣṇa because in due course of time there will be a great fire and everything will be annihilated.

Among the creators and living entities, Brahmā is the chief. The various Brahmās exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmās are representatives of Kṛṣṇa.

TEXT 34

mṛtyuḥ sarva-haraś cāham
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇāṁ
smṛtir medhā dhṛtiḥ kṣamā

SYNONYMS

mṛtyuḥ-death; sarva-haraḥ-all-devouring; ca-also; aham-I am; udbhavaḥ-generation; ca-also; bhaviṣyatām-of the future; kīrtiḥ-fame; śrīḥ vāk-beautiful speech; ca-also; nārīṇāṁ-of women; smṛtiḥ-memory; medhā-intelligence; dhṛtiḥ-faithfulness; kṣamā-patience.

TRANSLATION

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Kṛṣṇa. All species of life undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle and finally vanish. Of these changes, the first is deliverance from the womb, and that is Kṛṣṇa. The first generation is the beginning of all future activities.

The six opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with good memory, or smṛti One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is also another opulence.

TEXT 35

bṛhat-sāma tathā sāmnāṁ
gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo ’ham
ṛtūnāṁ kusumākaraḥ

SYNONYMS

bṛhat-sāma-the Bṛhat-sāma; tathā-also; sāmnām-of the Sāma-veda song; gāyatrī-the Gāyatrī hymns; chandasām-of all poetry; aham-I am; māsānām-of months; mārga-śīrṣo ’ham-the month of November-December; aham-I am; ṛtūnām-of all seasons; kusumākaraḥ-spring.

TRANSLATION

Of hymns I am the Bṛhat-sāma sung to the Lord Indra, and of poetry I am the Gāyatrī verse, sung daily by brāhmaṇas. Of months I am November and December, and of seasons I am flower-bearing spring.

PURPORT

It has already been explained by the Lord that amongst all the Vedas, the Sāma-veda is rich with beautiful songs played by the various demigods.

One of these songs is the Bṛhat-sāma, which has an exquisite melody and is sung at midnight.

In Sanskrit, there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry. Amongst the regulated poetry, the Gāyatrī mantra, which is chanted by the duly qualified brāhmaṇas, is the most prominent. The

Gāyatrī mantra is mentioned in the Śrīmad-Bhāgavatam. Because the Gāyatrī mantra is especially meant for God realization, it represents the Supreme Lord. This mantra is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord. One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the Gāyatrī mantra. The Gāyatrī mantra is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahmā is its initiator, and it is passed down from him in disciplic succession.

The months of November and December are considered the best of all months because in India grains are collected from the fields at this time, and the people become very happy. Of course spring is a season universally liked because it is neither too hot nor too cold, and the flowers and trees blossom and flourish. In spring there are also many ceremonies commemorating Kṛṣṇa's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord Kṛṣṇa.

TEXT 36

dyūtaṁ chalayatām asmi
tejas tejasvinām aham
jayo 'smi vyavasāyo 'smi
sattvaṁ sattvavatām aham

SYNONYMS

dyūtam-gambling; chalayatām-of all cheats; asmi-I am; tejaḥ-splendid; tejasvinām-of everything splendid; aham-I am; jayaḥ-victory; asmi-I am; vyavasāyaḥ-adventure; asmi-I am; sattvam-strength; sattvavatām-of all the strong; aham-I am.

TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

PURPORT

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling stands supreme and therefore represents Kṛṣṇa. As the Supreme, Kṛṣṇa can be more deceitful than any mere man. If Kṛṣṇa chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided-it is all-sided.

Among the victorious, He is victory. He is the splendor of the splendid. Among enterprising industrialists, He is the most enterprising. Among adventurers, He is the most adventurous, and among the strong, He is the strongest. When Kṛṣṇa was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill. No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

TEXT 37

vṛṣṇīnāṁ vāsudevo 'smi
pāṇḍavānāṁ dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ
kavīnām uśanā kaviḥ

SYNONYMS

vṛṣṇīnām-of the descendants of Vṛṣṇi; vāsudevaḥ-Kṛṣṇa in Dvāraka; asmi-I am; pāṇḍavānām-of the Pāṇḍavas; dhanañjayaḥ-Arjuna; munīnām-of the sages; api-also; aham-I am; vyāsaḥ-Vyāsa, the compiler of all Vedic literature; kavīnām-of all great thinkers; uśanā-Uśanā; kaviḥ-the thinker.

TRANSLATION

Of the descendants of Vṛṣṇi I am Vāsudeva, and of the Pāṇḍavas I am Arjuna. Of the sages I am Vyāsa, and among great thinkers I am Uśanā.

PURPORT

Kṛṣṇa is the original Supreme Personality of Godhead, and Vāsudeva is the immediate expansion of Kṛṣṇa. Both Lord Kṛṣṇa and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pāṇḍu, Arjuna is famous and valiant. Indeed, he is the best of men and therefore represents Kṛṣṇa. Among the munis, or learned men conversant in Vedic knowledge, Vyāsa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this age of Kali. And Vyāsa is also known as an incarnation of Kṛṣṇa; therefore Vyāsa also represents Kṛṣṇa. Kavis are those who are capable of thinking thoroughly on any subject matter. Among the kavis, Uśanā was the spiritual master of the demons; he was extremely intelligent, far-seeing, political and spiritual in every way. Thus Uśanā is another representative of the opulence of Kṛṣṇa.

TEXT 38

daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunaṁ caivāsmi guhyānāṁ
jñānaṁ jñānavatām aham

SYNONYMS

daṇḍaḥ-punishment; damayatām-of all separation; asmi-I am; nītiḥ-morality; asmi-I am; jigīṣatām-of the victorious; maunam-silence; ca-and; eva-also; asmi-I am; guhyānām-of secrets; jñānam-knowledge; jñānavatām-of the wise; aham-I am.

TRANSLATION

Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom.

PURPORT

There are many suppressing agents, of which the most important are those that cut down the miscreants. When miscreants are punished, the rod of chastisement represents Kṛṣṇa. Among those who are trying to be victorious in some field of activity, the most victorious element is morality. Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly. The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Kṛṣṇa Himself.

TEXT 39

yac cāpi sarva-bhūtānāṁ
bīјaṁ tad aham arjuna
na tad asti vinā yat syān
mayā bhūtaṁ carācaram

SYNONYMS

yat-whatever; ca-also; api-may be; sarva-bhūtānām-of all creations; bījam-the seed; tat-that; aham-I am; arjuna-O Arjuna; na-not; tat-that; asti-there is; vinā-without; yat-that; syāt-exists; mayā-by Me; bhūtam-created; carācaram-moving and unmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being-moving or unmoving-that can exist without Me.

PURPORT

Everything has a cause, and that cause or seed of manifestation is Kṛṣṇa. Without Kṛṣṇa's energy, nothing can exist; therefore He is called omnipotent. Without His potency, neither the movable nor the unmovable can exist. Whatever existence is not founded on the energy of Kṛṣṇa is called māyā, that which is not.

TEXT 40

nānto 'sti mama divyānāṁ
vibhūtīnāṁ parantapa
eṣa tūddeśataḥ prokto
vibhūter vistaro mayā

SYNONYMS

na-nor; antaḥ-a limit; asti-is there; mama-of My; divyānām-divine; vibhūtīnam-opulences; parantapa-O conquerer of the enemies; eṣaḥ-all this; tu-that; uddeśataḥ-examples; proktaḥ-spoken; vibhūteḥ-opulences; vistaraḥ-expanded; mayā-by Me.

TRANSLATION

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained. Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

SYNONYMS

yat yat-whatever; vibhūti-opulences; mat-having; sattvam-existence; śrīmat-beautiful; ūrjitam-glorious; eva-certainly; vā-or; tat tat-all those; eva-certainly; avagaccha-you must know; tvam-you; mama-My; tejaḥ-splendor; aṁśa-partly; sambhavam-born of.

TRANSLATION

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Kṛṣṇa's opulence, whether it be in the spiritual or material world. Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

TEXT 42

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā-or; bahunā-many; etena-by this kind; kim-what; jñātena-knowing; tava-you; arjuna-O Arjuna; viṣṭabhya-entire; aham-I; idam-this; kṛtsnam-all manifestations; eka-one; aṁśena-part; sthithaḥ-situated; jagat-in the universe.

TRANSLATION

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

PURPORT

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur. He should know that all things are existing due to Kṛṣṇa's entering them as Supersoul. From Brahmā, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.

Worship of demigods is discouraged herein because even the greatest demigods like Brahmā and Śiva only represent part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is samatā, which means that no one is superior to Him and that no one is equal to Him. In the Viṣṇu-mantra it is said that one who considers the Supreme Lord Kṛṣṇa in the same category with demigods-be they even Brahmā or Śiva-becomes at once an atheist. If, however, one thoroughly studies the different descriptions of the opulences and expansions of Kṛṣṇa's energy, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Kṛṣṇa consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Kṛṣṇa are very clearly indicated in this chapter in verses eight to eleven. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

Thus end the Bhaktivedanta Purports to the Tenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Opulence of the Absolute.

4.15 11. The Universal Form

TEXT 1

arjuna uvāca
mad-anugrahāya paramaṁ
guhyam adhyātma-saṁjñitam
yat tvayoktaṁ vacas tena
moho 'yaṁ vigato mama

SYNONYMS

arjunaḥ uvāca-Arjuna said; mat-anugrahāya-just to show me favor; paramam-supreme; guhyam-confidential; adhyātma-spiritual; saṁjñitam-in the matter of; yat-what; tvayā-by You; uktam-said; vacaḥ-words; tena-by that; mohaḥ-illusion; ayam-this; vigataḥ-is educated; mama-my.

TRANSLATION

Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.

PURPORT

This chapter reveals Kṛṣṇa as the cause of all causes. He is even the cause of the Mahā-Viṣṇu, and from Him the material universes emanate. Kṛṣṇa is not an incarnation; He is the source of all incarnations. That has been completely explained in the last chapter.

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has a great friend like Kṛṣṇa, but now he is thinking that although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Kṛṣṇa says several times. Kṛṣṇa is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace. He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's heart as the Supersoul.

TEXT 2

bhavāpyayau hi bhūtānāṁ
śrutau vistaraśo mayā
tvattaḥ kamala-patrākṣa
māhātmyam api cāvyayam

SYNONYMS

bhava-appearance; apyayau-disappearance; hi-certainly; bhūtānām-of all living entities; śrutau-have heard; vistaraśaḥ-detail; mayā-by me; tvattaḥ-from You; kamala-patrākṣa-O lotus-eyed one; māhātmyam-glories; api-also; ca-and; avyayam-inexhaustible.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

PURPORT

Arjuna addresses Lord Kṛṣṇa as "lotus-eyed" (Kṛṣṇa's eyes appear just like the petals of a lotus flower) out of his joy, for Kṛṣṇa has assured him, in the last verse of the previous chapter, that He sustains the entire universe with just a fragment of Himself. He is the source of everything in this material manifestation, and Arjuna has heard of this from the Lord in detail. Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them. His personality is not lost, although He is all-pervading. That is the inconceivable opulence of Kṛṣṇa which Arjuna admits that he has thoroughly understood.

TEXT 3

evam etad yathāttha tvam
ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam
aiśvaraṁ puruṣottama

SYNONYMS

evam-that; etat-this; yathāttha-as it is; tvam-You; ātmānam-the soul; parameśvara-the Supreme Lord; draṣṭum-to see; icchāmi-I wish; te-You; rūpam-form; aiśvaram-divine; puruṣottama-O best of personalities.

TRANSLATION

O greatest of all personalities, O supreme form, though I see here before me Your actual position, I yet wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

PURPORT

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by the statements of Kṛṣṇa, but in order to convince others in the future who may think that Kṛṣṇa is an ordinary person, he desires to see Him actually in His universal form, to see how He is acting from within the universe, although He is apart from it. Arjuna's asking the Lord's permission is also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for he is completely satisfied to see Him in His personal form of Kṛṣṇa. But He can understand also that Arjuna wants to see the universal form to convince others. He did not have any personal desire for confirmation. Kṛṣṇa also understands that Arjuna wants to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God. The people, therefore, should be careful; one who claims to be Kṛṣṇa should be prepared to show his universal form to confirm his claim to the people.

TEXT 4

manyase yadi tac chakyaṁ
mayā draṣṭum iti prabho
yogeśvara tato me tvaṁ
darśayātmānam avyayam

SYNONYMS

manyase-if You think; yadi-if; tat-that; śakyam-able to see; mayā-by me; draṣṭum-to see; iti-thus; prabho-O Lord; yogeśvara-the Lord of all mystic power; tataḥ-then; me-unto me; tvam-You; darśaya-show; ātmānam-Yourself; avyayam-eternal.

TRANSLATION

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self.

PURPORT

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one can see the Lord by revelation. Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord. Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his limitations as a living entity and acknowledges Kṛṣṇa's inestimable position. Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite. The word yogeśvara is also very significant here because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited. Therefore Arjuna pleads for the inconceivable grace of Kṛṣṇa. He does not give Kṛṣṇa orders. Kṛṣṇa is not obliged to reveal Himself to anyone unless one surrenders fully in Kṛṣṇa consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Kṛṣṇa.

TEXT 5

śrī-bhagavān uvāca
paśya me pārtha rūpāṇi
śataśo 'tha sahasraśaḥ
nānā-vidhāni divyāni
nānā-varṇākṛtīni ca

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; paśya-just see; me-Mine; pārtha-O son of Pṛthā; rūpāṇi-forms; śataśaḥ-hundreds; atha-also; sahasraśaḥ-thousands; nānā-vidhāni-variegated; divyāni-divine; nānā-variegated; varṇa-colored; akṛtīni-forms; ca-also.

TRANSLATION

The Blessed Lord said: My dear Arjuna, O son of Pṛthā, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

PURPORT

Arjuna wanted to see Kṛṣṇa in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature. As the material nature is manifested and not manifested, similarly this universal form of Kṛṣṇa is manifested and unmanifested. It is not eternally situated in the spiritual sky like Kṛṣṇa's other forms. As far as a devotee is concerned, he is not eager to see the universal form, but because Arjuna wanted to see Kṛṣṇa in this way, Kṛṣṇa reveals this form. This universal form is not possible to be seen by any ordinary man. Kṛṣṇa must give one the power to see it.

TEXT 6

paśyādityān vasūn rudrān
aśvinau marutas tathā
bahūny adṛṣṭa-pūrvāṇi
paśyāścaryāṇi bhārata

SYNONYMS

paśya-see; ādityān-the twelve sons of Aditi; vasūn-the eight Vasus; rudrān-the eleven forms of Rudra; aśvinau-the two Asvins; marutaḥ-the forty-nine Maruts (demigods of the wind); tathā-also; bahūni-many; adṛṣṭa-that you have not heard or seen; pūrvāṇi-before; paśya-there see; āścaryāṇi-all the wonderful; bhārata-O best of the Bhāratas.

TRANSLATION

O best of the Bhāratas, see here the different manifestations of Ādityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

PURPORT

Even though Arjuna was a personal friend of Kṛṣṇa and the most advanced of learned men, it was still not possible for him to know everything about Kṛṣṇa. Here it is stated that humans have neither heard nor known of all these forms and manifestations. Now Kṛṣṇa reveals these wonderful forms.

TEXT 7

ihaika-sthaṁ jagat kṛtsnaṁ
paśyādya sa-carācaram
mama dehe guḍākeśa
yac cānyad draṣṭum icchasi

SYNONYMS

iha-in this; ekastham-in one; jagat-the universe; kṛtsnam-completely; paśya-see; adya-immediately; sa-with; cara-moving; acaram-not moving; mama-My; dehe-in this body; guḍākeśa-O Arjuna; yat-that; ca-also; anyat-other; draṣṭum-to see; icchasi-you like.

TRANSLATION

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

PURPORT

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. Kṛṣṇa gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Kṛṣṇa, Arjuna is able to see everything.

TEXT 8

na tu māṁ śakyase draṣṭum
anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram

SYNONYMS

na-never; tu-but; mām-Me; śakyase-able; draṣṭum-to see; anena-by this; eva-certainly; sva-cakṣuṣā-with your own eyes; divyam-divine; dadāmi-I give; te-you; cakṣuḥ-eyes; paśya-see; me-My; yogam aiśvaram-inconceivable mystic power.

TRANSLATION

But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

PURPORT

A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes. To see the universal form of Kṛṣṇa, Arjuna is told not to change his mind but his vision. The universal form of Kṛṣṇa is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.

Devotees who are correctly situated in a transcendental relationship with Kṛṣṇa are attracted by loving features, not by a godless display of opulences. The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences. They are so immersed in pure love that they do not even know that Kṛṣṇa is the Supreme Personality of Godhead. In their loving exchange they forget that Kṛṣṇa is the Supreme Lord. In the Śrīmad-Bhāgavatam it is stated that the boys who play with Kṛṣṇa are all highly pious souls, and after many, many births they are able to play with Kṛṣṇa. Such boys do not know that Kṛṣṇa is the Supreme Personality of Godhead. They take Him as a personal friend. The Supreme Person is considered as the impersonal Brahman by great sages, as the Supreme Personality of Godhead by the devotees, and as a product of this material nature by ordinary men. The fact is that the devotee is not concerned to see the viśva-rūpa, the universal form, but Arjuna wanted to see it to substantiate Kṛṣṇa's statement so that in the future people could understand that Kṛṣṇa not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna. Arjuna must confirm this because Arjuna is the beginning of the paramparā system. Those who are actually interested to understand the Supreme Personality of Godhead, Kṛṣṇa, and who follow in the footsteps of Arjuna should understand that Kṛṣṇa not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained.

TEXT 9

sañjaya uvāca
evam uktvā tato rājan
mahā-yogeśvaro hariḥ
darśayām āsa pārthāya
paramaṁ rūpam aiśvaram

SYNONYMS

sañjayaḥ uvāca-Sanjaya said; evam-thus; uktvā-saying; tataḥ-thereafter; rājan-O King; mahā-yogeśvaraḥ-the most powerful mystic; hariḥ-the Supreme Personality of Godhead, Kṛṣṇa; darśayāmāsa-showed; pārthāya-unto Arjuna; paramam-divine; rūpam-universal form; aiśvaram-opulences.

TRANSLATION

Sañjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

TEXTS 10-11

aneka-vaktra-nayanam
anekādbhuta-darśanam
aneka-divyābharaṇaṁ
divyānekodyatāyudham
divya-mālyāmbara-dharaṁ
divya-gandhānulepanam
sarvāścarya-mayaṁ devam
anantaṁ viśvato-mukham

SYNONYMS

aneka-various; vaktra-mouths; nayanam-eyes; aneka-various; adbhuta-wonderful; darśanam-sight; aneka-many; divya-divine; ābharaṇam-ornaments; divya-divine; aneka-various; udyata-uplifted; āyudham weapons; divya-divine; mālya-garlands; ambara-dharam-covered with the dresses; divya-divine; gandha-fragrance; anulepanam-smeared; sarva-all; aścaryamayam-wonderful; devam-shining; anantam-unlimited; viśvataḥ-mukham-all-pervading.

TRANSLATION

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

PURPORT

These two verses indicate that there is no limit to the hands, mouths, legs, etc., of the Lord. These manifestations are distributed throughout the universe and are unlimited. By the grace of the Lord, Arjuna could see them while sitting in one place. That is due to the inconceivable potency of Kṛṣṇa.

TEXT 12

divi sūrya-sahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsas tasya mahātmanaḥ

SYNONYMS

divi-in the sky; sūrya-sun; sahasrasya-of many thousands; bhavet-there were; yugapat-simultaneously; utthitā-present; yadi-if; bhāḥ-light; sadṛśī-like that; sā-that; syāt-may be; bhāsaḥ-effulgence; tasya-there is; mahātmanaḥ-of the great Lord.

TRANSLATION

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

PURPORT

What Arjuna saw was indescribable, yet Sañjaya is trying to give a mental picture of that great revelation to Dhṛtarāṣṭra. Neither Sañjaya nor Dhṛtarāṣṭra were present, but Sañjaya, by the grace of Vyāsa, could see whatever happened. Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e. thousands of suns).

TEXT 13

tatraika-sthaṁ jagat kṛtsnaṁ
pravibhaktam anekadhā
apaśyad deva-devasya
śarīre pāṇḍavas tadā

SYNONYMS

tatra-there; ekastham-one place; jagat-universe; kṛtsnam-completely; pravibhaktam-divided in; anekadhā-many kinds; apaśyat-could see; deva-devasya-of the Supreme Personality of Godhead; śarīre-in the universal form; pāṇḍavaḥ-Arjuna; tadā-at that time.

TRANSLATION

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

PURPORT

The word tatra (there) is very significant. It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form. Others on the battlefield could not see this form because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of universes. As we learn from Vedic scriptures, there are many universes and many planets. Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Sitting on his chariot, Arjuna could see all these universes. But no one could understand what was going on between Arjuna and Kṛṣṇa.

TEXT 14

tataḥ sa vismayāviṣṭo
hṛṣṭa-romā dhanañjayaḥ

praṇamya śirasā devaṁ
kṛtāñjalir abhāṣata

SYNONYMS

tataḥ-thereafter; saḥ-he; vismayāviṣṭaḥ-being overwhelmed with wonder; hṛṣṭa-romā-with his bodily hairs standing on end due to his great ecstasy; dhanañjayaḥ-Arjuna ; praṇamya-offering obeisances; śirasā-with the head; devam-to the Supreme Personality of Godhead; kṛtāñjaliḥ-with folded hands; abhāṣata-began to say.

TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

PURPORT

Once the divine vision is revealed, the relationship between Kṛṣṇa and Arjuna changes immediately. Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form. Thus Arjuna's relationship becomes one of wonder rather than friendship. Great devotees see Kṛṣṇa as the reservoir of all relationships. In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa. It is said that He is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

It is said that Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord. The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

TEXT 15

arjuna uvāca
paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśaṁ kamalāsana-stham
ṛṣīṁś ca sarvān uragāṁś ca divyān

SYNONYMS

arjunaḥ uvāca-Arjuna said; paśyāmi-I see; devān-all the demigods; tava-Your; deva-O Lord; dehe-in the body; sarvān-all; tathā-also; bhūta-living entities; viśeṣa-saṅghān-specifically assembled; brahmāṇam-Lord Brahmā; īśam-Lord Śiva; kamala-āsana-stham-sitting on the lotus flower; ṛṣīn-great sages; ca-also; sarvān-all; uragān-serpents; ca-also; divyān-divine.

TRANSLATION

Arjuna said: My dear Lord Kṛṣṇa, I see assembled together in Your body all the demigods and various other living entities. I see Brahmā sitting on the lotus flower as well as Lord Śiva and many sages and divine serpents.

PURPORT

Arjuna sees everything in the universe; therefore he sees Brahmā, who is the first creature in the universe, and the celestial serpent upon which the Garbhodakaśāyī Viṣṇu lies in the lower regions of the universe. This snake bed is called Vāsuki. There are also other snakes known as Vāsuki. Arjuna can see from the Garbhodakaśāyī Viṣṇu up to the topmost part of the universe on the lotus-flower planet where Brahmā, the first creature of the universe, resides. That means that from the beginning to the end, everything could be seen by Arjuna sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Kṛṣṇa.

TEXT 16

aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśyāmi viśveśvara viśva-rūpa

SYNONYMS

aneka-many; bāhū-arms; udara-bellies; vaktra-mouths; netram-eyes; paśyāmi-I see; tvām-unto You; sarvataḥ-from all sides; ananta-rūpam-unlimited form; na antam-there is no end; na madhyam-there is no middle; na punaḥ-nor again; tava-Your; ādim-beginning; paśyāmi-I see; viśveśvara-O Lord of the universe; viṣva-rūpa-in the form of the universe.

TRANSLATION

O Lord of the universe, I see in Your universal body many, many forms-bellies, mouths, eyes-expanded without limit. There is no end, there is no beginning, and there is no middle to all this.

PURPORT

Kṛṣṇa is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

TEXT 17

kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejo-rāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārka-dyutim aprameyam

SYNONYMS

kirīṭinam-with helmets; gadinam-with maces; cakriṇam-with discs; ca-and; tejorāśim-effulgence; sarvataḥ-all sides; dīptimantam-glowing; pasyāmi-I see; tvām-You; durnirīkṣyam-difficult to see; samantāt-spreading; dīpta-anala-blazing fire; arka-sun; dyutim-sunshine; aprameyam-immeasurable.

TRANSLATION

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

TEXT 18

tvam akṣaraṁ paramaṁ veditavyaṁ
tvam asya viśvasya paraṁ nidhānam
tvam avyayaḥ śāśvata-dharma-goptā
sanātanas tvaṁ puruṣo mato me

SYNONYMS

tvam-You; akṣaram-inexhaustible; paramam-supreme; veditavyam-to be understood; tvam-You; asya-of this; viśvasya-of the universe; param-supreme; nidhānam-basis; tvam-You are; avyayaḥ-inexhaustible; śāśvata-dharma-goptā-maintainer of the eternal religion; sanātanaḥ-eternal; tvam-You; puruṣaḥ-Supreme Personality; mataḥ me-is my opinion.

TRANSLATION

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

TEXT 19

anādi-madhyāntam ananta-vīryam
ananta-bāhuṁ śaśi-sūrya-netram
paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ
sva-tejasā viśvam idaṁ tapantam

SYNONYMS

anādi-without beginning; madhya-without middle; antam-without end; ananta-unlimited; vīryam-glorious; ananta-unlimited; bāhum-arms; śaśi-moon; sūrya-sun; netram-eyes; paśyāmi-I see; tvām-You; dīpta-blazing; hutāśa-vaktram-fire coming out of Your mouth; sva-tejasā-by Your; viśvam-this universe; idam-this; tapantam-heating.

TRANSLATION

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

PURPORT

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Kṛṣṇa is not a literary weakness. It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over. That is not a flaw.

TEXT 20

dyāv ā-pṛthivyor idam antaraṁ hi
vyāptaṁ tvayaikena diśaś ca sarvāḥ
dṛṣṭvādbhutaṁ rūpam ugraṁ tavedaṁ
loka-trayaṁ pravyathitaṁ mahātman

SYNONYMS

dyau-in outer space; āpṛthivyoḥ-of the earth; idam-this; antaram-in between; hi-certainly; vyāptam-pervaded; tvayā-by You; ekena-by one; diśaḥ-directions; ca-and; sarvāḥ-all; dṛṣṭvā-by seeing; adbhutam-wonderful; rūpam-form; ugram-terrible; tava-Your; idam-this; loka-planetary system; trayam-three; pravyathitam-perturbed; mahātman-O great one.

TRANSLATION

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

PURPORT

Dyāv āpṛthivyoḥ (the space between heaven and earth) and lokatrayam (three worlds) are significant words in this verse because it appears that not only Arjuna saw this universal form of the Lord, but others in other planetary systems also saw it. The vision was not a dream. All who were spiritually awake with the divine vision saw it.

TEXT 21

amī hi tvāṁ sura-saṅghā viśanti
kecid bhītāḥ prāñjalayo gṛṇanti
svastīty uktvā maharṣi-siddha-saṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ

SYNONYMS

amī-all those; hi-certainly; tvām-unto You; sura-saṅghāḥ-groups of demigods; viśanti-entering; kecit-some of them; bhītāḥ-out of fear; prāñjalayaḥ-with folded hands; gṛṇanti-offering prayers unto; svasti-all peace; iti-thus; uktvā-speaking like that; maharṣi-great sages; siddha-saṅghāḥ-perfect sages; stuvanti-singing hymns; tvām-unto You; stutibhiḥ-with prayers; puṣkalābhiḥ-Vedic hymns.

TRANSLATION

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

PURPORT

The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glowing effulgence and so prayed for protection.

TEXT 22

rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca

gandharva-yakṣāsura-siddha-saṅghā
vīkṣante tvāṁ vismitāś caiva sarve

SYNONYMS

rudra-manifestations of Lord Śiva; ādityāḥ-the Ādityas; vasavaḥ-the Vasus; ye-all those; ca-and; sādhyāḥ-the Sādhyas; viśve-the Viśvadevas; aśvinau-the Aśvinīkumāras; marutaḥ-the Maruts; ca-and; uṣmapāḥ-the forefathers; ca-and; gandharva-the Gandharvas; yakṣa-the Yakṣas; asura-siddha-the demons and the perfected demigods; saṅghāḥ-assemblies; vīkṣante-are seeing; tvām-You; vismitāḥ-in wonder; ca-also; eva-certainly; sarve-all.

TRANSLATION

The different manifestations of Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvadevas, the two Aśvins, the Māruts, the forefathers and the Gandharvas, the Yakṣas, Asuras, and all perfected demigods are beholding You in wonder.

TEXT 23

rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bahu-bāhūru-pādam
bahūdaraṁ bahu-daṁṣṭrā-karālaṁ
dṛṣṭvā lokāḥ pravyathitās tathāham

SYNONYMS

rūpam-form; mahat-very great; te-of You; bahu-many; vaktra-faces; netram-eyes; mahā-bāho-O mighty-armed one; bahu-many; bāhu-arms; ūru-thighs; pādam-legs; bahu-udaram-many bellies; babu-daṁṣṭrā-many teeth; karālam-horrible; dṛṣṭvā-seeing; lokāḥ-all the planets; pravyathitāḥ-perturbed; tathā-similarly; aham-I.

TRANSLATION

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

TEXT 24

nabhaḥ-spṛśaṁ dīptam aneka-varṇaṁ
vyāttānanaṁ dīpta-viśāla-netram
dṛṣṭvā hi tvāṁ pravyathitāntar-ātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

nabhaḥ spṛśam-touching the sky; dīptam-glowing; aneka-many; varṇam-color; vyāttā-open; ānanam-mouth; dīpta-glowing; viśāla-very great; netram-eyes; dṛṣṭvā-by seeing; hi-certainly; tvām-You; pravyathitā-perturbed; antaḥ-within; ātmā-soul; dhṛtim-steadiness; na-no; vindāmi-and have; śamam-mental tranquility; ca-also; viṣṇo-O Lord Viṣṇu.

TRANSLATION

O all-pervading Viṣṇu, I can no longer maintain my equilibrium. Seeing Your radiant colors fill the skies and beholding Your eyes and mouths, I am afraid.

TEXT 25

daṁṣṭrā-karālāni ca te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagan-nivāsa

SYNONYMS

daṁṣṭrā-teeth; karālāni-like that; ca-also; te-Your; mukhāni-faces; dṛṣṭvā-seeing; eva-thus; kālānala-the fire of death; sannibhāni-as if blazing; diśaḥ-directions; na jāne-do not know; na labhe-nor obtain; ca śarma-and grace; prasīda-be pleased; deveśa-O Lord of all lords; jagat-nivāsa-refuge of the worlds.

TRANSLATION

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

TEXTS 26-27

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvani-pāla-saṅghaiḥ
bhīṣmo droṇaḥ sūta-putras tathāsau
sahāsmadīyair api yodha-mukhyaiḥ
vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni
kecid vilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ

SYNONYMS

amī-all those; ca-also; tvām-You; dhṛtarāṣṭasya-of Dhṛtarāṣṭra; putrāḥ-sons; sarva-all; saha eva-along with; avanipāla-warrior kings; saṅghaiḥ-with the groups; bhīṣmaḥ-Bhīṣmadeva; droṇaḥ-Droṇācārya; sūta-putraḥ-Karṇa; tathā-also; asau-that; saha-with; asmadīyaiḥ-our; api-also; yodha-mukhyaiḥ-chief among the warriors; vaktrāṇi-mouths; te-Your; tvaramāṇāḥ-fearful; viśanti-entering; daṁṣṭrā-teeth; karālāni-terrible; bhayānakāni-very fearful; kecit-some of them; vilagnāḥ-being attacked; daśanāntareṣu-between the teeth; sandṛśyante-being seen; cūrṇitaiḥ-smashed; uttama-aṅgaiḥ-by the head.

TRANSLATION

All the sons of Dhṛtarāṣṭra along with their allied kings, and Bhīṣma, Droṇa and Karṇa, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.

PURPORT

In a previous verse the Lord promised to show Arjuna things he would by very interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhīṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being annihilated. This is an indication that Arjuna will emerge victorious in battle, despite heavy losses on both sides. It is also mentioned here that Bhīṣma, who is supposed to be unconquerable, will also be smashed. So also Karṇa. Not only will the great warriors of the other party like Bhīṣma be smashed, but some of the great warriors of Arjuna's side also.

TEXT 28

yathā nadīnāṁ bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṇy abhivijvalanti

SYNONYMS

yathā-as; nadīnām-of the rivers; bahavaḥ-many; ambu-vegāḥ-waves of the waters; samudram-ocean; eva-certainly; abhimukhāḥ-towards; dravanti-gliding; tathā-similarly; tava-Your; amī-all those; nara-lokavīrāḥ-the kings of human society; viśanti-entering; vaktrāṇi-into the mouths; abhivijvalanti-blazing.

TRANSLATION

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

TEXT 29

yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddha-vegāḥ

SYNONYMS

yathā-as; pradīptam-blazing; jvalanam-fire; pataṅgāḥ-moths; viśanti-enters; nāśāya-destruction; samṛddha-full; vegāḥ-speed; tathā eva-similarly; nāśāya-for destruction; viśanti-entering; lokāḥ-all people. tava-unto You; api-also; vaktrāṇi-in the mouths; samṛddha-vegāḥ-with full speed.

TRANSLATION

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

TEXT 30

lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṁ
bhāsas tavogrāḥ pratapanti viṣṇo

SYNONYMS

lelihyase-licking; grasamānaḥ-devouring; samantāt-from all directions; lokān-people; samagrān-completely; vadanaiḥ-by the mouth; jvaladbhiḥ-with blazing; tejobhiḥ-by effulgence; āpūrya-covering; jagat-the universe; samagram-all; bhāsaḥ-illuminating; tava-Your; ugrāḥ-terrible; pratapanti-scorching; viṣṇo-O all-pervading Lord.

TRANSLATION

O Viṣṇu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

TEXT 31

ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum icchāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim

SYNONYMS

ākhyāhi-please explain; me-unto me; kaḥ-who; bhavān-You; ugra-rūpaḥ-fierce form; namaḥ astu-obeisances; te-unto You; deva-vara-the great one amongst the demigods; prasīda-be gracious; vijñātum-just to know; icchāmi-I wish; bhavantam-You; ādyam-the original; na-never; hi-certainly; prajānāmi-do I know; tava-Your; pravṛttim-mission.

TRANSLATION

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of it.

TEXT 32

śrī-bhagavān uvāca
kālo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛte 'pi tvāṁ na bhaviṣyanti sarve
ye 'vasthitāḥ pratyanīkeṣu yodhāḥ

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; kālaḥ-time; asmi-I am; loka-the worlds; kṣaya-kṛt-destroyer; pravṛddhaḥ-to engage; lokān-all people; samāhartum-to destroy; iha-in this world; pravṛttaḥ-to engage; ṛte api-without even; tvām-you; na-never; bhaviṣyanti-will be; sarve-all; ye-who; avasthitāḥ-situated; pratyanīkeṣu-on the opposite side; yodhāḥ-the soldiers.

TRANSLATION

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.

PURPORT

Although Arjuna knew that Kṛṣṇa was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by Kṛṣṇa. Therefore he asked further about the actual mission of this devastating force. It is written in the Vedas that the Supreme Truth destroys everything, even Brahmā. Yasya brahme ca kṣatram ca ubhe bhavata odanaḥ/mṛtyur yasyopasecanaṁ ka itthā veda yatra saḥ. Eventually all the brāhmaṇas, kṣatriyas and everyone else are devoured by the Supreme. This form of the Supreme Lord is an all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time. Except for a few Pāṇḍavas, everyone who was present in that battlefield would be devoured by Him.

Arjuna was not in favor of the fight, and he thought it was better not to fight; then there would be no frustration. In reply, the Lord is saying that even if he did not fight, every one of them would be destroyed, for that is His plan. If he stopped fighting, they would die in another way. Death cannot be checked, even if he did not fight. In fact, they were already dead. Time is destruction, and all manifestations are to be vanquished by the desire of the Supreme Lord. That is the law of nature.

TEXT 33

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savya-sācin

SYNONYMS

tasmāt-therefore; tvām-you; uttiṣṭha-get up; yaśaḥ-fame; labhasva-gain; jitvā-conquering; śatrūn-enemies; bhuṅkṣva-enjoy; rājyam-kingdom; samṛddham-flourishing; mayā-by Me; eva-certainly; ete-all these; nihatāḥ-already killed; pūrvam eva-by previous elements; nimitta-mātram-just become the cause; bhava-become; savyasācin-O Savyasācin.

TRANSLATION

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instmment in the fight.

PURPORT

Savyasācin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies. ”Just become an instrument”: nimitta-mātram. This word is also very significant. The whole world is moving according to the plan of the Supreme Personality of Godhead. Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations. There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of ”perhaps” and ”maybe.” There is a specific plan being carried out in this material world. What is this plan? This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long they have the domineering mentality which makes them try to lord it over material nature, they are conditioned. But anyone who can understand the plan of the Supreme Lord and cultivate Kṛṣṇa consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God. Thus the Battle of Kurukṣetra was fought according to the plan of God. Arjuna was refusing to fight, but he was told that he should fight and at the same time desire the Supreme Lord. Then he would be happy. If one is in full Kṛṣṇa consciousness and if his life is devoted to His transcendental service, he is perfect.

TEXT 34

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
karṇaṁ tathānyān api yodha-vīrān
mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

SYNONYMS

droṇam ca-also Droṇa; bhīṣmam ca-also Bhīṣma; jayadratham ca-also Jayadratha; karṇam-also Karṇa; tathā-also; anyān-others; api-certainly; yodha-vīrān-great warriors; mayā-by Me; hatān-already killed; tvam-you; jahi-become victorious; mā-never; vyathiṣṭhāḥ-be disturbed; yudhyasva-just fight; jetāsi-just conquer; raṇe-in the fight; sapatnān-enemies.

TRANSLATION

The Blessed Lord said: All the great warriors-Droṇa, Bhīṣma, Jayadratha, Karṇa-are already destroyed. Simply fight, and you will vanquish your enemies.

PURPORT

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire. Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master. The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans. One should follow such plans and be victorious in the struggle for existence.

TEXT 35

sañjaya uvāca
etac chrutvā vacanaṁ keśavasya
kṛtāñjalir vepamānaḥ kirītī
namaskṛtvā bhūya evāha kṛṣṇaṁ
sa-gadgadaṁ bhīta-bhītaḥ praṇamya

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; etat-thus; śrutvā-hearing; vacanam-speech; keśavasya-of Kṛṣṇa; kṛtāñjaliḥ-with folded hands; vepamānaḥ-trembling; kirītī-Arjuna; namaskṛtvā-offering obeisances; bhūyaḥ-again; eva-also; āha kṛṣṇam-said unto Kṛṣṇa; sa-gadgadam-faltering; bhīta-bhītaḥ-fearful; praṇamya-offering obeisances.

TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

PURPORT

As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, Arjuna became bewildered in wonder; thus he began to offer his respectful obeisances to Kṛṣṇa again and again, and with faltering voice he began to pray, not as a friend, but as a devotee in wonder.

TEXT 36

arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahṛṣyaty anurajyate ca
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; sthāne-rightly; hṛṣīkeśa-O master of all senses; tava-Your; prakīrtya-glories; jagat-the entire world; prahṛṣyati-rejoicing; anurajyate-becoming attached; rakṣāṁsi-the demons; bhītāni-out of fear; diśaḥ-directions; dravanti-fleeing; sarve-all; namasyanti-offering respect; ca-also; siddha-saṅghāḥ-the perfect human beings.

TRANSLATION

O Hṛṣīkeśa, the world becomes joyful upon hearing Your name and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

PURPORT

Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became an enlightened devotee of the Supreme Lord. He admitted that everything done by Kṛṣṇa is quite fit. Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables. His actions are equally good for all. Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, siddhas, and the intelligentia of the higher planets, and they were observing the fight because Kṛṣṇa was present there. When Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Kṛṣṇa's treatment of the devotees and the atheists is praised by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

TEXT 37

kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaraṁ sad-asat tat paraṁ yat

SYNONYMS

kasmāt-why; ca-also; te-unto You; na-not; nameran-offer proper obeisances; mahātman-O great one; garīyase-You are better than; brahmaṇaḥ-Brahmā; api-although; ādi-kartre-the supreme creator; ananta-unlimited; deveśa-God of the gods; jagat-nivāsa-O refuge of the universe; tvam-You are; akṣaram-imperishable; sat-asat-cause and effect; tat-param-transcendental; yat-because.

TRANSLATION

O great one, who stands above even Brahmā, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

PURPORT

By this offering of obeisances, Arjuna indicates that Kṛṣṇa is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Kṛṣṇa as mahātmā, which means that He is most magnanimous and unlimited. Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and deveśa means that He is the controller of all demigods and is above them all. He is the center of the whole universe. Arjuna also thought that it was fitting that all the perfect living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Kṛṣṇa is greater than Brahmā because Brahmā is created by Him. Brahmā is born out of the lotus stem grown from the navel abdomen of Garbhodakaśāyī Viṣṇu, who is Kṛṣṇa's plenary expansion; therefore Brahmā and Lord Śiva, who is born of Brahmā, and all other demigods must offer their respectful obeisances. Thus the Lord is respected by Lord Śiva and Brahmā and similar other demigods. The word akṣaram is very significant because this material creation is subject to destruction, but the Lord is above this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

TEXT 38

tvam ādi-devaḥ puruṣaḥ purāṇas
tvam asya viśvasya paraṁ nidhānam
vettāsi vedyaṁ ca paraṁ ca dhāma
tvayā tataṁ viśvam ananta-rūpa

SYNONYMS

tvam-You; ādi-devaḥ-the original Supreme God; puruṣaḥ-personality; purāṇaḥ-old; tvam-You; asya-this; viśvasya-universe; param-transcendental; nidhānam-refuge; vettā-knower; asi-You are; vedyam ca-and the knowable; param ca-and transcendental; dhāma-refuge; tvayā-by You; tatam-pervaded; viśvam-universe; ananta-rūpa-unlimited form.

TRANSLATION

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes. O limitless form! This whole cosmic manifestation is pervaded by You!

PURPORT

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. Nidhānam means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead Kṛṣṇa. He is the knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge; therefore He is the known and the knowable. He is the object of knowledge because He is all-pervading. Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

TEXT 39

vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṁ prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvaḥ
punaś ca bhūyo 'pi namo namas te

SYNONYMS

vāyuḥ-air; yamaḥ-controller; agniḥ-fire; varuṇaḥ-water; śaśāṅkaḥ-moon; prajāpatiḥ-Brahmā; tvam-You; prapitāmahaḥ-grandfather; ca-also; namaḥ-offering respects; namaḥ te-again I offer my respects unto You; astu-are being; sahasra-kṛtvaḥ-a thousand times; punaḥ ca-and again; bhūyaḥ-again; api-also; namaḥ-offer my respects; namaḥ te-offering my respects unto You.

TRANSLATION

You are air, fire, water, and You are the moon! You are the supreme controller and the grandfather. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!

PURPORT

The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive. Arjuna also addresses Kṛṣṇa as the grandfather because He is the father of Brahmā, the first living creature in the universe.

TEXT 40

namaḥ purastād atha pṛṣṭhatas te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvaṁ
sarvaṁ samāpnoṣi tato 'si sarvaḥ

SYNONYMS

namaḥ-offering obeisances; purastāt-from the front; atha-also; pṛṣṭhataḥ-from behind; te-You; namaḥ astu-offer my respects; te-unto You; sarvataḥ-from all sides; eva sarva-because You are everything; ananta-vīrya-unlimited potency; amita-vikramaḥ-unlimited force; tvam-You; sarvam-everything; samāpnoṣi-cover; tataḥ asi-therefore You are; sarvaḥ-everything.

TRANSLATION

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless, might! You are all-pervading, and thus You are everything!

PURPORT

Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the Viṣṇu Purāṇa: yo 'yaṁ tavāgato deva-samīpaṁ devatā-gaṇaḥ sa tvam eva jagat-sraṣṭā yataḥ sarva-gato bhavān. "Whoever comes before You, even if he be a demigod, is created by You, O Supreme Personality of Godhead."

TEXTS 41-42

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi
yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam

SYNONYMS

sakhā-friend; iti-thus; matvā-thinking; prasabham-temporary; yat-whatever; uktam-said; he kṛṣṇa-O Kṛṣṇa; he yādava-O Yādava; he sakhā iti-O my dear friend, ajānatā-without knowing; mahimānam-glories; tava-Your; idam-this; mayā-by me; pramādāt-out of foolishness; pranayena-out of love; vā api-either; yat-whatever; ca-also; avahāsārtham-for joking; asatkṛtaḥ-dishonor; asi-have been done; vihāra-in relaxation; śayyā-in joking; āsana-in a resting place; bhojaneṣu-or while eating together; ekaḥ-alone; athavā-or; api-others; acyuta-O infallible one; tat-samakṣam-as Your competitor; tat-all those; kṣāmaye-excuse; tvām-You; aham-I; aprameyam-immeasurable.

TRANSLATION

I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.

PURPORT

Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Kṛṣṇa and is therefore asking pardon and requesting Him to excuse him for the many informal gestures which arise out of friendship. He is admitting that formerly he did not know that Kṛṣṇa could assume such a universal form, although He explained it as his intimate friend. Arjuna did not know how many times he may have dishonored Him by addressing Him as "O my friend, O Kṛṣṇa, O Yādava," etc., without acknowledging His opulence. But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a friend. Such is the transcendental loving reciprocation between the devotee and the Lord. The relationship between the living entity and Kṛṣṇa is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he could not forget his friendly relationship with Kṛṣṇa.

TEXT 43

pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo
loka-traye 'py apratima-prabhāva

SYNONYMS

pitā-father; asi-You are; lokasya-of all the world; cara-moving; acarasya-nonmoving; tvam-You are; asya-of this; pūjyaḥ-worshipable; ca-also; guruḥ-master; garīyān-glorious; na-never; tvat-samaḥ-equal to You; asti-there is; abhyadhikaḥ-greater; kutaḥ-how is it possible; anyaḥ-other; loka-traye-in three planetary systems; api-also; apratima-immeasurable; prabhāva-power.

TRANSLATION

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

PURPORT

The Lord Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahmā, and presently He is also instructing Bhagavad-gītā to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

The Supreme Lord Kṛṣṇa has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

Whoever knows His transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others. The best policy is to follow the principles of Kṛṣṇa; that will make one perfect. It is also stated that there is no one who is master of Kṛṣṇa; everyone is His servant. Only Kṛṣṇa is God, and everyone is servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the Brahmā-saṁhitā, He is the cause of all causes.

TEXT 44

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

SYNONYMS

tasmāt-therefore; praṇamya-after offering obeisances; praṇidhāya-laying down; kāyam-body; prasādaye-to beg mercy; tvām-unto you; aham-I; īśam-unto the Supreme Lord; īḍyam-who is worshipable; pitā iva-like a father; putrasya-of a son; sakhā iva-like a friend; sakhyuḥ-of a friend; priyaḥ-lover; priyāyāḥ-of the dearmost; arhasi-You should; deva-my Lord; soḍhum-tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

PURPORT

Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, one might treat Kṛṣṇa as a husband, as a friend, as a master, etc. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or master tolerates, so Kṛṣṇa tolerates.

TEXT 45

adṛṣṭa-pūrvaṁ hṛṣito 'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagan-nivāsa

SYNONYMS

adṛṣṭa-pūrvam-never seen before; hṛṣitaḥ-gladdened; asmi-I am; dṛṣṭvā-by seeing; bhayena-out of fear; ca-also; pravyathitam-perturbed; manaḥ-mind; me-mine; tat-therefore; eva-certainly; me-unto me; darśaya-show; deva-O Lord; rūpam-the form; prasīda-just be gracious; deveśa-O Lord of lords; jagat-nivāsa-the refuge of the universe.

TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

PURPORT

Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend, Kṛṣṇa, is the Supreme Personality of Godhead and can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he has committed so many offenses to Kṛṣṇa out of his unalloyed friendship. Thus his mind is disturbed out of fear, although he had no reason to fear. Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuṇṭha planets He has His transcendental form with four hands as Nārāyaṇa. There are innumerable planets in the spiritual sky, and in each of them Kṛṣṇa is present by His plenary manifestations of different names. Thus Arjuna desired to see one of the forms manifest in the Vaikuṇṭha planets. Of course in each Vaikuṇṭha planet the form of Nārāyaṇa is four-handed, and the four hands hold different symbols, the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Nārāyaṇas are named. All of these forms are one and the same to Kṛṣṇa; therefore Arjuna requests to see His four-handed feature.

TEXT 46

kirīṭinaṁ gadinaṁ cakra-hastam
icchāmi tvāṁ draṣṭum ahaṁ tathaiva
tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte

SYNONYMS

kirīṭinam-with helmet; gadinam-with club; cakra-hastam-disc in hand; icchāmi-I wish; tvām-You; draṣṭum-to see; aham-I; tathā eva-in that position; tena eva-by that; rūpeṇa-with form; catur-bhujena-four-handed; sahasra-bāho-O thousand-handed one; bhava-just become; viśva-mūrte-O universal form.

TRANSLATION

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

PURPORT

In the Brahmā-saṁhitā it is stated that the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rāma, Nṛsiṁha, Nārāyaṇa, etc. There are innumerable forms. But Arjuna knew that Kṛṣṇa is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Nārāyaṇa, a spiritual form. This verse establishes without any doubt the statement of the Śrīmad-Bhāgavatam that Kṛṣṇa is the original Personality of Godhead and all other features originate from Him. He is not different from His plenary expansions, and He is God in any of His innumerable forms. In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of Godhead. One who knows Kṛṣṇa at once becomes free from all contamination of the material world.

TEXT 47

śrī-bhagavān uvāca
mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejo-mayaṁ viśvam anantam ādyaṁ
yan me tvad anyena na dṛṣṭa-pūrvam

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; mayā-by Me; prasannena-happily; tava-unto you; arjuna-O Arjuna; idam-this; rūpam-form; param-transcendental; darśitam-shown; ātma-yogāt-by My internal potency; tejomayam-full of effulgence; viśvam-the entire universe; anantam-unlimited; ādyam-original; yat me-that which is Mine; tvat-anyena-besides you; na dṛṣṭa-pūrvam-no one has previously seen.

TRANSLATION

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

PURPORT

Arjuna wanted to see the universal form of the Supreme Lord, so out of His mercy upon His devotee Arjuna, Lord Kṛṣṇa showed His universal form full of effulgence and opulence. This form was glaring like the sun, and its many faces were rapidly changing. Kṛṣṇa showed this form just to satisfy the desire of His friend Arjuna. This form was manifested by Kṛṣṇa through His internal potency, which is inconceivable by human speculation. No one had seen this universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and in other planets in outer space could also see it. They did not see it before, but because of Arjuna they were also able to see it. In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Kṛṣṇa. Someone commented that this form was shown to Duryodhana also when Kṛṣṇa went to Duryodhana to negotiate for peace. Unfortunately, Duryodhana did not accept the peace offer, but at that time Kṛṣṇa manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one has ever seen this form before.

TEXT 48

na veda-yajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ

evaṁ-rūpaḥ śakya ahaṁ nṛ-loke
draṣṭuṁ tvad anyena kuru-pravīra

SYNONYMS

na-never; veda-Vedic study; yajña-sacrifice; adhyayanaiḥ-studying; na dānaiḥ-by charity; na-never; ca-also; kriyābhiḥ-by pious activities; na tapobhiḥ-by serious penances; ugraiḥ-severe; evam-thus; rūpaḥ-form; śakyaḥ-can be seen; aham-I; nṛloke-in this material world; draṣṭum-to see; tvat-you; anyena-by another; kuru-pravīra-O best among the Kuru warriors.

TRANSLATION

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities or similar activities can this form be seen. Only you have seen this.

PURPORT

The divine vision in this connection should be clearly understood. Who can have divine vision? Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision. And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Viṣṇu are demigods. Those who are atheistic, i.e., who do not believe in Viṣṇu, or who only recognize the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision. It is not possible to decry Kṛṣṇa and at the same time have the divine vision. One cannot have the divine vision without becoming divine. In other words, those who have divine vision can also see like Arjuna.

The Bhagavad-gītā gives the description of the universal form, and this description was unknown to everyone before Arjuna. Now one can have some idea of the viśva-rūpa after this incidence; those who are actually divine can see the universal form of the Lord. But one cannot be divine without being a pure devotee of Kṛṣṇa. The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested to see the universal form of the Lord. As described in the previous verse, Arjuna desired to see the four-handed form of Lord Kṛṣṇa as Viṣṇu, and he was actually afraid of the universal form.

In this verse there are some significant words, just like veda-yajñādhya-yanaiḥ, which refers to studying Vedic literature and the subject matter of sacrificial regulations. Veda refers to all kinds of Vedic literature, namely the four Vedas (Ṛk, Yajus, Sāma and Atharva) and the eighteen Purāṇas and Upaniṣads, and Vedānta-sūtra. One can study these at home or anywhere else. Similarly, there are sūtras, Kalpa-sūtras and Mīmāṁsā-sūtras, for studying the method of sacrifice. Dānaiḥ refers to charity which is offered to a suitable party. such as those who are engaged in the transcendental loving service of the Lord, the brāhmaṇas and the Vaiṣṇavas. Similarly, pious activities refer to the agni-hotra, etc., the prescribed duties of the different castes. Pious activities and the voluntary acceptance of some bodily pains are called tapasya. So one can perform all these, can accept bodily penances, give charity, study the Vedas, etc., but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from Bhagavad-gītā we understand that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

There are many persons who create incarnations. They falsely claim an ordinary human to be an incarnation, but this is all foolishness. We should follow the principles of Bhagavad-gītā, otherwise there is no possibility of attaining perfect spiritual knowledge. Although Bhagavad-gītā is considered the preliminary study of the science of God, still it is so perfect that one can distinguish what is what. The followers of a pseudo incarnation may say that they have also seen the transcendental incarnation of God, the universal form, but that is not acceptable because it is clearly stated here that unless one becomes a devotee of Kṛṣṇa, one cannot see the universal form of God. So one first of all has to become a pure devotee of Kṛṣṇa; then he can claim that he can show the universal form of what he has seen. A devotee of Kṛṣṇa cannot accept false incarnations or followers of false incarnations.

TEXT 49

mā te vyathā mā ca vimūḍha-bhāvo
dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvaṁ
tad eva me rūpam idaṁ prapaśya

SYNONYMS

mā-let it not be; te-unto you; vyathā-trouble; mā-let it not be; ca-also; vimūḍha-bhāvaḥ-bewilderment; dṛṣṭvā-by seeing; rūpam-form; ghoram-horrible; īdṛk-like this; mama-My; idam-as it is; vyapetabhīḥ-just become free from all fear; prīta-manāḥ-be pleased in mind; punaḥ-again; tvam-you; tat-that; eva-thus; me-My; rūpam-form; idam-this; prapaśya-just see.

TRANSLATION

Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance. With a peaceful mind you can now see the form you desire.

PURPORT

In the beginning of Bhagavad-gītā Arjuna was worried about killing Bhīṣma and Droṇa, his worshipful grandfathers and masters. But Kṛṣṇa said that he need not be afraid of killing his grandfather. When they tried to disrobe Draupadī in the assembly, Bhīṣma and Droṇa were silent, and for such negligence of duty they should be killed. Kṛṣṇa showed His universal form to Arjuna just to show him that these people were already killed for their unlawful action. That scene was shown to Arjuna because devotees are always peaceful, and they cannot perform such horrible actions. The purpose of the revelation of the universal form was shown; now Arjuna wanted to see the four-armed form, and Kṛṣṇa showed him. A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings. A devotee wants to offer his respectful worshiping feelings; thus he wants to see the two-handed or four-handed Kṛṣṇa form so he can reciprocate in loving service with the Supreme Personality of Godhead.

TEXT 50

sañjaya uvāca
ity arjunaṁ vāsudevas tathoktvā
svakaṁ rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enaṁ

bhūtvā punaḥ saumya-vapur mahātmā

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; iti-thus; arjunam-unto Arjuna; vāsudevaḥ-Kṛṣṇa; tathā-that way; uktvā-saying; svakam-His own; rūpam-form; darśayāmāsa-showed; bhūyaḥ-again; āśvāsayāmāsa-also convinced him; ca-also; bhītam-fearful; enam-him; bhūtvā punaḥ-becoming again; saumya-vapuḥ-beautiful form; mahātmā-the great one.

TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

PURPORT

When Kṛṣṇa appeared as the son of Vasudeva and Devakī, He first of all appeared as four-armed Nārāyaṇa, but when He was requested by His parents, He transformed Himself into an ordinary child in appearance. Similarly, Kṛṣṇa knew that Arjuna was not interested in seeing a four-handed form of Kṛṣṇa, but since he asked to see this four-handed form, He also showed him this form again and then showed Himself in His two-handed form. The word saumya-vapuḥ is very significant. Saumya-vapu is a very beautiful form; it is known as the most beautiful form. When He was present, everyone was attracted simply by Kṛṣṇa's form, and because Kṛṣṇa is director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Kṛṣṇa. In the Brahma-saṁhitā it is stated that only a person whose eyes are smeared with the ointment of love can see the beautiful form of Śrī Kṛṣṇa.

TEXT 51

arjuna uvāca
dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ
sa-cetāḥ prakṛtiṁ gataḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; dṛṣṭvā-seeing; idam-this; mānuṣam-human being; rūpam-form; tava-Your; saumyam-very beautiful; janārdana-O chastiser of the enemies; idānīm-just now; asmi-I am; saṁvṛttaḥ-settled; sa-cetāḥ-in my consciousness; prakṛtim-my own; gataḥ-I am.

TRANSLATION

When Arjuna thus saw Kṛṣṇa in His original form, he said: Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature.

PURPORT

Here the words mānuṣaṁ rūpam clearly indicate the Supreme Personality of Godhead to be originally two-handed. Those who deride Kṛṣṇa to be an ordinary person are shown here to be ignorant of His divine nature. If Kṛṣṇa is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Nārāyaṇa form? So it is very clearly stated in Bhagavad-gītā that one who thinks that Kṛṣṇa is an ordinary person and misguides the reader by claiming that it is the impersonal Brahman within Kṛṣṇa speaking, is doing the greatest injustice. Kṛṣṇa has actually shown His universal form and His fourhanded Viṣṇu form. So how can He be an ordinary human being? A pure devotee is not confused by misguiding commentaries on Bhagavad-gītā because he knows what is what. The original verses of Bhagavad-gītā are as clear as the sun; they do not require lamplight from foolish commentators.

TEXT 52

śrī-bhagavān uvāca
su-durdarśam idaṁ rūpaṁ
dṛṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; sudur-darśana- very difficult to be seen; idam-this; rūpam-form; dṛṣṭavān asi-as you have seen; yat-which; mama-of Mine; devāḥ-the demigods; api asya-also this; rūpasya-of the form; nityam-eternally; darśana-kāṅkṣiṇaḥ-always aspire to see.

TRANSLATION

The Blessed Lord said: My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear.

PURPORT

In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many activities, sacrifices, etc. Now here the word sudurdarśam is used, indicating that Kṛṣṇa's two-handed form is still more confidential. One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penance, Vedic study and philosophical speculation, etc. It may be possible, but without a tinge of bhakti, one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa as a two-handed man is still more difficult to see, even for demigods like Brahmā and Lord Śiva. They desire to see Him, and we have evidences in the Śrīmad-Bhāgavatam that when He was supposed to be in the womb of His mother, Devakī, all the demigods from heaven came to see the marvel of Kṛṣṇa. They even waited to see Him. A foolish person may deride Him, but that is an ordinary person. Kṛṣṇa is actually desired to be seen by demigods like Brahmā and Śiva in His two-armed form.

In Bhagavad-gītā it is also confirmed that He is not visible to the foolish persons who deride Him. Kṛṣṇa's body, as confirmed by Brahmā-saṁhitā and confirmed by Himself in Bhagavad-gītā, is completely spiritual and full of bliss and eternality. His body is never like a material body. But for some who make a study of Kṛṣṇa by reading Bhagavad-gītā or similar Vedic scriptures, Kṛṣṇa is a problem. For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher. But He isn't an ordinary man. But some think that even though He was so powerful, He had to accept a material body. Ultimately they think that the Absolute Truth is impersonal; therefore they think that from His impersonal feature He assumed a personal feature attached to material nature. This is a materialistic calculation of the Supreme Lord. Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme. Thus some think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form. According to them, the personal form of the Supreme is something imaginary. They believe that in the ultimate issue, the Absolute Truth is not a person. But the transcendental process is described in Bhagavad-gītā, Chapter Two: to hear about Kṛṣṇa from authorities. That is the actual Vedic process, and those who are actually in the Vedic line hear about Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear. As we have several times discussed, Kṛṣṇa is covered by His yoga-māyā potency. He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen. This is confirmed in Vedic literature; for one who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Kṛṣṇa consciousness and by devotional service to Kṛṣṇa, can have his spiritual eyes opened and can see Kṛṣṇa by revelation. Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Kṛṣṇa, and the advanced demigods are always in hope of seeing Kṛṣṇa in His two-handed form. The conclusion is that although to see the universal form of Kṛṣṇa is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Śyāmasundara.

TEXT 53

nāhaṁ vedair na tapasā
na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ
dṛṣṭavān asi māṁ yathā

SYNONYMS

na-never; aham-I; vedaiḥ-by study of the Vedas; na-never; tapasā-by serious penances; na-never; dānena-by charity; na-never; ca-also; ijyayā-by worship; śakyaḥ-is it possible; evam-vidhaḥ-like this; draṣṭum-to see; dṛṣṭavān-seeing; asi-you are; mām-Me; yathā-as.

TRANSLATION

The form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

PURPORT

Kṛṣṇa first appeared before His parents Devakī and Vasudeva in a four-handed form, and then He transformed Himself into the two-handed form. This mystery is very difficult to understand for those who are atheists or who are devoid of devotional service. For scholars who have simply studied Vedic literature by way of speculation or out of mere academic interest, Kṛṣṇa is not easy to understand. Nor is He to he understood by persons who officially go to the temple to offer worship. They make their visit, but they cannot understand Kṛṣṇa as He is. Kṛṣṇa can be understood only through the path of devotional service, as explained by Kṛṣṇa Himself in the next verse.

TEXT 54

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa

SYNONYMS

bhaktyā-by devotional service; tu-but; ananyayā-without being mixed with fruitive activities or speculative knowledge; śakyaḥ-possible; aham-I; evam-vidhaḥ-like this; arjuna-O Arjuna; jñātum-to know; draṣṭum-to see; tattvena-in fact; praveṣṭum-and to enter into; ca-also; parantapa-O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

PURPORT

Kṛṣṇa can be understood only by the process of undivided devotional service. He explicitly explains this in this verse so unauthorized commentators, who try to understand Bhagavad-gītā by the speculative process, will know that they are simply wasting their time. No one can understand Kṛṣṇa or how He came from parents in a four-handed form and at once changed Himself into a two-handed form. It is clearly stated here that no one can see Him. Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways. There are so many rules and regulations, and if one at all wants to understand Kṛṣṇa, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. As far as charity is concerned, it is plain that charity should be given to the devotees of Kṛṣṇa who are engaged in His devotional service to spread the Kṛṣṇa philosophy or Kṛṣṇa consciousness throughout the world. Kṛṣṇa consciousness is a benediction to humanity. Lord Caitanya was appreciated by Rūpa Gosvāmī as the most munificent man of charity because love of Kṛṣṇa, which is very difficult to achieve, was distributed freely by Him. And if one worships as prescribed in the temple (in the temples in India there is always some statue, usually of Viṣṇu or Kṛṣṇa), that is a chance to progress. For the beginners in devotional service to the Lord, temple worship is very essential, and this is confirmed in the Vedic literature.

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master can see the Supreme Personality of Godhead by revelation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Kṛṣṇa. The word tu is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Kṛṣṇa.

The personal forms of Kṛṣṇa, the two-handed form and the four-handed, are completely different from the temporary universal form shown to Arjuna. The four-handed form is Nārāyaṇa, and the two-handed form is Kṛṣṇa; they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word sudurdarśam, meaning difficult to see, suggests that no one saw that universal form. It also suggests that amongst the devotees there was no necessity of showing it. That form was exhibited by Kṛṣṇa at the request of Arjuna because in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

Kṛṣṇa changes from the universal form to the four-handed form of Nārāyaṇa and then to His own natural form of two hands. This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Kṛṣṇa. He is the origin of all emanations. Kṛṣṇa is distinct even from these forms, not to speak of the impersonal conception. As far as the four-handed forms of Kṛṣṇa are concerned, it is stated clearly that even the most identical four-handed form of Kṛṣṇa (which is known as Mahā-Viṣṇu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord. Therefore one should conclusively worship the personal form of Kṛṣṇa as the Supreme Personality of Godhead who is eternity, bliss and knowledge. He is the source of all forms of Viṣṇu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in Bhagavad-gītā.

In the Vedic literature it is stated that the Supreme Absolute Truth is a person. His name is Kṛṣṇa, and He sometimes descends on this earth. Similarly, in Śrīmad-Bhāgavatam there is a description of all kinds of incarnations of the Supreme Personality of Godhead, and there it is said that Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself. Kṛṣṇas tu bhagavān svayam. Similarly, in Bhagavad-gītā the Lord says, mattaḥ parataram nānyāt: ”There is nothing superior to My form as the Personality of Godhead Kṛṣṇa.” He also says elsewhere in Bhagavad-gītā, aham ādir hi devānām: ”I am the origin of all the demigods.” And after understanding Bhagavad-gītā from Kṛṣṇa, Arjuna also confirms this in the following words: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: ”I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything.” Therefore the universal form which Kṛṣṇa showed to Arjuna is not the original form of God. The original is the Kṛṣṇa form. The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not God’s original form.

The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love in His original form of Kṛṣṇa. Therefore to Arjuna, who was so intimately related with Kṛṣṇa in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful. Arjuna, who is a constant companion of Kṛṣṇa’s, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form. This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service, the two-handed form of Kṛṣṇa is the most dear.

TEXT 55

mat-karma-kṛn mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava

SYNONYMS

mat-karma-kṛt-engaged in doing My work; mat-paramaḥ-concerning Me, the Supreme; mat-bhaktaḥ-engaged in My devotional service; saṅga-varjitaḥ-freed from the contamination of previous activities and mental speculation; nirvairaḥ-without an enemy; sarva-bhūteṣu-to every living entity; yaḥ-one who; saḥ-he; mām-unto Me; eti-comes; pāṇḍava-O son of Pāṇḍu.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

PURPORT

Anyone who wants to approach the Supreme of all the Personalities of Godhead, on the Kṛṣṇaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Kṛṣṇa, must take this formula, as is stated by the Supreme Himself. Therefore, this verse is considered to be the essence of Bhagavad-gītā. The Bhagavad-gītā is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The Bhagavad-gītā is meant to show how one can understand his spiritual existence and his eternal relationship with the Supreme Spiritual Personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service. As far as work is concerned, one should transfer his energy entirely to Kṛṣṇa conscious activities. No work should be done by any man except in relationship to Kṛṣṇa. This called Kṛṣṇa-karma. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Kṛṣṇa consciousness, one has to do business for Kṛṣṇa. If Kṛṣṇa is the proprietor of the business, then Kṛṣṇa should enjoy the profit of the business. If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Kṛṣṇa, he can do it. This is work for Kṛṣṇa. Instead of constructing a big building for his sense gratification, he can construct a nice temple for Kṛṣṇa, and he can install the Deity of Kṛṣṇa and arrange for the Deity’s service, as is outlined in the authorized books of devotional service. This is all Kṛṣṇa-karma. One should not be attached to the result of his work, but the result should be offered to Kṛṣṇa. One should also accept as prasādam, food, the remnants of offerings to Kṛṣṇa. If, however, one is not able to construct a temple for Kṛṣṇa, one can engage himself in cleansing the temple of Kṛṣṇa; that is also Kṛṣṇa-karma. One can cultivate a garden. Anyone who has land-in India, at least, any poor man has a certain amount of land-can utilize that for Kṛṣṇa by growing flowers to offer Him. He can sow tulasī plants because tulasī leaves are very important, and Kṛṣṇa has recommended this in Bhagavad-gītā. Kṛṣṇa desires that one offer Him either a leaf, or a flower, or a little water-and He is satisfied. This leaf especially refers to the tulasī So one can sow tulasī leaves and pour water on the plant. Thus, even the poorest man can engage in the service of Kṛṣṇa. These are some of the examples of how one can engage in working for Kṛṣṇa.

The word mat-paramaḥ refers to one who considers the association of Kṛṣṇa in His supreme abode to be the highest perfection of life. Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, Brahmaloka. He has no attraction for that. He is only attracted to being transferred to the spiritual sky. And even in the spiritual sky he is not satisfied with merging into the glowing brahmajyoti effulgence, for he wants to enter the highest spiritual planet, namely Kṛṣṇaloka, Goloka Vṛndāvana. He has full knowledge of that planet, and therefore he is not interested in any other. As indicated by the word mad-bhaktaḥ, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him. One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will surely make one perfect.

The term saṅga-varjitaḥ is very significant. One should disassociate himself from persons who are against Kṛṣṇa. Not only are the atheistic persons against Kṛṣṇa, but also those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in Bhakti-rasāmṛta-sindhu as follows: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. In this verse Śrīla Rūpa Gosvāmī clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Kṛṣṇa, that is called pure devotional service. Ānukūlyasya saṅkaplaḥ prātikūlyasya varjanam. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kaṁsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, he planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Kṛṣṇa. Thus while working, while eating and while sleeping, he was always Kṛṣṇa conscious in every respect, but that Kṛṣṇa consciousness was not favorable, and therefore in spite of his always thinking of Kṛṣṇa twenty-four hours a day, he was considered a demon, and Kṛṣṇa at last killed him. Of course anyone who is killed by Kṛṣṇa attains salvation immediately, but that is not the aim of the pure devotee. The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vṛndāvana. His only objective is to serve Kṛṣṇa wherever he may be.

A devotee of Kṛṣṇa is friendly to everyone. Therefore it is said here that he has no enemy. How is this? A devotee situated in Kṛṣṇa consciousness knows that only devotional service to Kṛṣṇa can relieve a person from all the problems of life. He has personal experience of this, and therefore he wants to introduce this system, Kṛṣṇa consciousness, into human society. There are many examples in history of devotees of the Lord risking their lives for the spreading of God consciousness. The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but He sacrificed His life for spreading God consciousness. Of course, it would be superficial to understand that He was killed. Similarly, in India also there are many examples, such as Ṭhākur Haridāsa. Why such risk? Because they wanted to spread Kṛṣṇa consciousness, and it is difficult. A Kṛṣṇa conscious person knows that if a man is suffering, it is due to his forgetfulness of his eternal relationship with Kṛṣṇa. Therefore, the highest benefit one can render to human society is relieving one's neighbor from all material problems. In such a way, a pure devotee is engaged in the service of the Lord. Now, we can imagine how merciful Kṛṣṇa is to those engaged in His service, risking everything for Him. Therefore it is certain that such persons must reach the supreme planet after leaving the body.

In summary, the universal form of Kṛṣṇa, which is a temporary manifestation, and the form of time which devours everything, and even the form of Viṣṇu, four-handed, have all been exhibited by Kṛṣṇa. Thus Kṛṣṇa is the origin of all these manifestations. It is not that Kṛṣṇa is a manifestation of the original viśva-rūpa, or Viṣṇu. Kṛṣṇa is the origin of all forms. There are hundreds and thousands of Viṣṇus, but for a devotee, no form of Kṛṣṇa is important but the original form, two-handed Śyāmasundara. In the Brahmā-saṁhitā it is stated that those who are attached to the Śyāmasundara form of Kṛṣṇa in love and devotion can see Him always within the heart and cannot see anything else. One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Kṛṣṇa is essential and supreme.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Universal Form.

4.16 12. Devotional Service

TEXT 1

arjuna uvāca
evaṁ satata-yuktā ye
bhaktās tvāṁ paryupāsate
ye cāpy akṣaram avyaktaṁ
teṣāṁ ke yoga-vittamāḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; evam-thus; satata-always; yuktāḥ-engaged; ye-those; bhaktāḥ-devotees; tvām-unto You; paryupāsate-properly worship; ye-those; ca-also; api-again; akṣaram-beyond the senses; avyaktam-unmanifested; teśām-of them; ke-who; yoga-vittamāḥ-the most perfect.

TRANSLATION

Arjuna inquired: Which is considered to be more perfect: those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

PURPORT

Kṛṣṇa has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogīs. Generally, the transcendentalists can be divided into two classes. One is the impersonalist, and the other is the personalist. The personalist devotee engages himself with all energy in the service of the Supreme Lord. The impersonalist engages himself not directly in the service of Kṛṣṇa but in meditation on the impersonal Brahman, the unmanifested.

We find in this chapter that of the different processes for realization of the Absolute Truth, bhakti-yoga, devotional service, is the highest. If one at all desires to have the association of the Supreme Personality of Godhead, then he must take to devotional service.

Those who worship the Supreme Lord directly by devotional service are called personalists. Those who engage themselves in meditation on the impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Kṛṣṇa indicates in this chapter that bhakti-yoga, or devotional service to Him, is highest of all. It is the most direct, and it is the easiest means for association with the Godhead.

In the Second Chapter the Lord explains that a living entity is not the material body but is a spiritual spark, a part of the Absolute Truth. In the Seventh Chapter He speaks of the living entity as part and parcel of the supreme whole and recommends that he transfer his attention fully to the whole. In the Eighth Chapter it is stated that whoever thinks of Kṛṣṇa at the moment of death is at once transferred to the spiritual sky, Kṛṣṇa's abode. And at the end of the Sixth Chapter the Lord says that out of all the yogīs, he who thinks of Kṛṣṇa within himself is considered to be the most perfect. So throughout the Gītā personal devotion to Kṛṣṇa is recommended as the highest form of spiritual realization. Yet there are those who are still attracted to Kṛṣṇa's impersonal brahmajyoti effulgence, which is the all-pervasive aspect of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge. In other words, he is clarifying his own position because he is attached to the personal form of Kṛṣṇa. He is not attached to the impersonal Brahman. He wants to know whether his position is secure. The impersonal manifestation, either in this material world or in the spiritual world of the Supreme Lord, is a problem for meditation. Actually, one cannot perfectly conceive of the impersonal feature of the Absolute Truth. Therefore Arjuna wants to say, "What is the use of such a waste of time?" Arjuna experienced in the Eleventh Chapter that to be attached to the personal form of Kṛṣṇa is best because he could thus understand all other forms at the same time and there was no disturbance to his love for Kṛṣṇa. This important question asked of Kṛṣṇa by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

TEXT 2

śrī-bhagavān uvāca
mayy āveśya mano ye māṁ
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; mayi-unto Me; āveśya-fixing; manaḥ-mind; ye-one who; mām-unto Me; nitya-always; yuktāḥ-engaged; upāsate-worships; śraddhayā-with faith; parayā-transcendental; upetāḥ-engages; te-they; me-Mine; yuktatamāḥ-most perfect; matāḥ-I consider.

TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.

PURPORT

In answer to Arjuna's question, Kṛṣṇa clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in yoga. For one in such Kṛṣṇa consciousness there are no material activities because everything is done by Kṛṣṇa. A pure devotee is constantly engaged-sometimes he chants, sometimes he hears or reads books about Kṛṣṇa, or sometimes he cooks prasādam or goes to the marketplace to purchase something for Kṛṣṇa, or sometimes he washes the temple or the dishes-whatever he does, he does not let a single moment pass without devoting his activities to Kṛṣṇa Such action is in full samādhi.

TEXTS 3-4

ye tv akṣaram anirdeśyam
avyaktaṁ paryupāsate
sarvatra-gam acintyaṁ ca
kūṭa-stham acalaṁ dhruvam
sanniyamyendriya-grāmaṁ
sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ

SYNONYMS

ye-those; tu-but; akṣaram-which is beyond the perception of the senses; anirdeśyam-indefinite; avyaktam-unmanifested; paryupāsate-completely engages; sarvatra-gam-all-pervading; acintyam-inconceivable; ca-also; kūṭastham-in the center; acalam-immovable; dhruvam-fixed; sanniyamya-controlling; indriya-grāmam-all the senses; sarvatra-everywhere; sama-buddayaḥ-equally disposed; te-they; prāpnuvanti-achieve; mām-unto Me; eva-certainly; sarva-bhūta-hite-all living entities' welfare; ratāḥ-engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

PURPORT

Those who do not directly worship the Supreme Godhead, Kṛṣṇa, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the supreme goal, Śrī Kṛṣṇa, as is stated, "After many births the man of wisdom seeks refuge in Me, knowing

Vāsudeva is all." When a person comes to full knowledge after many births, he surrenders unto Lord Kṛṣṇa. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all beings. It is inferred that one has to approach Lord Kṛṣṇa, otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Supersoul within the individual soul, one has to cease the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the Supreme Soul is present everywhere. Realizing this, one envies no living entity-he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

TEXT 5

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

SYNONYMS

kleśaḥ-trouble; adhikataraḥ-more troublesome; teṣām-of them; avyakta-unmanifested; āsakta-being attached; cetasām-of those whose minds; avyaktā-unmanifested; hi-certainly; gatiḥ duḥkham-progress is troublesome; dehavadbhiḥ-of the embodiments; avāpyate-achieve.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progrese in that discipline is always difficult for those who are embodied.

PURPORT

The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called jñāna-yogīs, and persons who are in full Kṛṣṇa consciousness, engaged in devotional service to the Lord, are called bhakti-yogīs. Now, here the difference between jñāna-yoga and bhakti-yoga is definitely expressed. The process of jñāna-yoga, although ultimately bringing one to the same goal, is very troublesome, whereas the path of bhakti-yoga, the process of being in direct service to the Supreme Personality of Godhead, is easier and is natural for the embodied soul. The individual soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the bhakti-yogī accepts the Deity of Kṛṣṇa as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worship of the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may be saguṇa and nirguṇa-of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is saguṇa worship, for the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood, or oil paint, is not actually material. That is the absolute nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arca-vigraha. This arca-vigraha is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as arca-vigraha, He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

So, for a devotee, there is no difficulty in approaching the Supreme immediately and directly, but for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the unmanifested representation of the Supreme through such Vedic literatures as the Upaniṣads, and they have to learn the language, understand the nonperceptual feelings, and they have to realize all these processes. This is not very easy for a common man. A person in Kṛṣṇa consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master, simply by offering regulative obeisances unto the Deity, simply by hearing the glories of the Lord, and simply by eating the remnants of foodstuffs offered to the Lord, realizes the Supreme Personality of Godhead very easily. There is no doubt that the impersonalists are unnecessarily taking a troublesome path with the risk of not realizing the Absolute Truth at the ultimate end. But the personalist, without any risk, trouble, or difficulty, approaches the Supreme Personality directly. A similar passage appears in Śrīmad-Bhāgavatam. It is stated there that if one has to ultimately surrender unto the Supreme Personality of Godhead (This surrendering process is called bhakti.), but instead takes the trouble to understand what is Brahman and what is not Brahman and spends his whole life in that way, the result is simply troublesome. Therefore it is advised here that one should not take up this troublesome path of self-realization because there is uncertainty in the ultimate result.

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of jñāna-yoga, may come to the point of bhakti-yoga, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independant, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Kṛṣṇa consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism. Thus this process of centering attention on the unmanifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Kṛṣṇa.

TEXTS 6-7

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ

ananyenaiva yogena
māṁ dhyāyanta upāsate
teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

SYNONYMS

ye-one who; tu-but; sarvāṇi-everything; karmāṇi-activities; mayi-unto Me; sannyasya-giving up; mat-parāḥ-being attached to Me; ananyena-without division; eva-certainly; yogena-by practice of such bhakti-yoga; mām-unto Me; dhyāyantaḥ-meditating; upāsate-worship; teṣām-of them; aham-I; samuddhartā-deliverer; mṛtyu-that; saṁsāra-material existence; sāgarāt-from the ocean; bhavāmi-become; na cirāt-not a long time; pārtha-O son of Pṛthā; mayi-unto Me; āveśita-fixed; cetasām-of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord-if not, then he will render service to māyā.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Kṛṣṇa in order to achieve Him. One should work only for Kṛṣṇa. It does not matter in what kind of work one engages, but that work should be done only for Kṛṣṇa. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Kṛṣṇa, and he can sacrifice everything for Kṛṣṇa's satisfaction, just as Arjuna did in the Battle of Kurukṣetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in yoga practice can willfully transfer the soul to whatever planet they like by the yoga process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the Varāha Purāṇa this verse appears:

nayāmi paramaṁ sthānam arcirādi-gatiṁ vinā
garuḍa-skandham āropya yatheccham anivāritaḥ

The purport of this verse is that a devotee does not need to practice aṣṭāṅga-yoga in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by yoga practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuḍa, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Kṛṣṇa consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the Nārāyaṇīya this is confirmed as follows:

yā vai sādhana-sampatti-puruṣārtha-catuṣṭaye
tayā vinā tad-āpnoti naro nārāyaṇāśrayaḥ

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of Bhagavad-gītā is stated in the Eighteenth Chapter:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ.

One should give up all other processes of self-realization and simply execute devotional service in Kṛṣṇa consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead Kṛṣṇa. That is the highest perfection of life.

TEXT 8

mayy eva mana ādhatsva
mayi buddhiṁ niveśaya
nivasiṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

SYNONYMS

mayi-unto Me; eva-certainly; manaḥ-mind; ādhatsva-fix; mayi-upon Me; buddhim-intelligence; niveśaya-apply; nivasiṣyasi-you lead; mayi-unto Me; eva-certainly; ataḥ-therefore; ūrdhvam-up; na-never; saṁśayaḥ-doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

PURPORT

One who is engaged in Lord Kṛṣṇa's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane-he lives in Kṛṣṇa. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Kṛṣṇa, Kṛṣṇa and His internal potency are dancing on the tongue of the devotee. When he offers Kṛṣṇa food, Kṛṣṇa directly accepts these eatables, and the devotee becomes Kṛṣṇa-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Gītā and in other Vedic literatures.

TEXT 9

atha cittaṁ samādhātuṁ
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptuṁ dhanañjaya

SYNONYMS

atha-if, therefore; cittam-mind; samādhātam-fixing; na-not; śaknoṣi-able; mayi-upon Me; sthiram-fixed; abhyāsa-practice; yogena-by devotional service; tataḥ-therefore; mām-Me; icchā-desire; āptum-to get; dhanañjaya-O Arjuna.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga In this way you will develop a desire to attain to Me.

PURPORT

In this verse, two different processes of bhakti-yoga are indicated. The first applies to one who has actually developed an attachment for Kṛṣṇa, the Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations, which one can follow to be ultimately elevated to the stage of attachment to Kṛṣṇa.

Bhakti-yoga is the purification of the senses. At the present moment in material existence the senses are always impure, being engaged in sense gratification. But, by the practice of bhakti-yoga these senses can become purified, and in the purified state they come directly in contact with the Supreme Lord. In this material existence, I may be engaged in some service to some master, but I don't really lovingly serve my master. I simply serve to get some money. And the master also is not in love; he takes service from me and pays me. So there is no question of love. But for spiritual life, one must be elevated to the pure stage of love. That stage of love can be achieved by practice of devotional service, performed with the present senses.

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by the material association. Now the material association has to be purified, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process.

To practice the regulative principles of bhakti-yoga one should, under the guidance of an expert spiritual master, follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Kṛṣṇa, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take prasādam, and so on. There are various rules and regulations which one should follow. And one should constantly hear Bhagavad-gītā and Śrīmad-Bhāgavatam from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of bhakti-yoga, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

TEXT 10

abhyāse 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

SYNONYMS

abhyāse-in the practice of; api-even; asamarthaḥ-unable; asi-you are; mat-karma-My work; paramaḥ-supreme; bhava-you become; mat-artham-for My sake; api-even though; karmāṇi-what; kurvan-performing; siddhim-perfection; avāpsyasi-achieve.

TRANSLATION

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

PURPORT

One who is not able even to practice the regulative principles of bhakti-yoga, under the guidance of a spiritual master, can still be drawn to this perfectional stage by working for the Supreme Lord. How to do this work has already been explained in the fifty-fifth verse of the Eleventh Chapter. One should be sympathetic to the propagation of Kṛṣṇa consciousness. There are many devotees who are engaged in the propagation of Kṛṣṇa consciousness, and they require help. So, even if one cannot directly practice the regulated principles of bhakti-yoga, he can try to help such work. Every endeavor requires land, capital, organization, and labor. Just as, in business, one requires a place to stay, some capital to use, some labor, and some organization to expand, so the same is required in the service of Kṛṣṇa. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Kṛṣṇa, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Kṛṣṇa consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the result of such activities, the same person can still sacrifice some percentage to propagate Kṛṣṇa consciousness. This voluntary service to the cause of Kṛṣṇa consciousness will help one to rise to a higher state of love for God, whereupon one becomes perfect.

TEXT 11

athaitad apy aśakto 'si
kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgaṁ
tataḥ kuru yatātmavān

SYNONYMS

atha-even though; etat-this; api-also; aśaktaḥ-unable; asi-you are; kartum-to perform; mat-unto Me; yogam-devotional service; āśritaḥ-refuge; sarva-karma-all activities; phala-result; tyāgam-for renunciation; tataḥ-therefore; kuru-do; yata-ātmavan-self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

PURPORT

It may be that one is unable to even sympathize with the activities of Kṛṣṇa consciousness because of social, familial or religious considerations or because of some other impediments. If one attaches himself directly to the activities of Kṛṣṇa consciousness, there may be objection from family members, or so many other difficulties. For one who has such a problem, it is advised that he sacrifice the accumulated result of his activities to some good cause. Such procedures are described in the Vedic rules. There are many descriptions of sacrifices and special functions of the pumundi or special work in which the result of one's previous action may be applied. Thus one may gradually become elevated to the state of knowledge. It is also found that when one who is not even interested in the activities of Kṛṣṇa consciousness gives charity to some hospital or some other social institution, he gives up the hard-earned results of his activities. That is also recommended here because by the practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand Kṛṣṇa consciousness. Of course Kṛṣṇa consciousness is not dependant on any other experience because Kṛṣṇa consciousness itself can purify one's mind, but if there are impediments to Kṛṣṇa consciousness, one may try to give up the result of his action. In that respect, social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day one may come to the stage of pure devotional service to the Supreme Lord. In Bhagavad-gītā we find it is stated: yataḥ pravṛttir bhūtānām: If one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Kṛṣṇa, he will come gradually to understand that Kṛṣṇa is the supreme cause by the sacrificial method.

TEXT 12

śreyo hi jñānam abhyāsāj
jñānād dhyānaṁ viśiṣyate
dhyānāt karma-phala-tyāgas
tyāgāc chāntir anantaram

SYNONYMS

śreyaḥ-better; hi-certainly; jñānam-knowledge; abhyāsāt-by practice; jnānāt-better than knowledge; dhyānam-meditation; viśiṣyate-especially considered; dhyānāt-from meditation; karma-phala-tyāgaḥ-renunciation of the results of fruitive action; tyāgāt-by such renunciation; śāntiḥ-peace; anantaram-thereafter.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

PURPORT

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulated principles, and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow the principles of Kṛṣṇa consciousness, it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the Supreme Personality of Godhead by a gradual process. There are processes which make one understand that one himself is the Supreme, and that sort of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as enjoined in the Vedic literature, for the brāhmaṇas, vaiśyas, and śūdras, which we shall find in a later chapter of Bhagavad-gītā. But in all cases, one should give up the result or fruits of labor; this means to employ the result of karma for some good cause. In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct. Devotional service in Kṛṣṇa consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may either take the step by step process or the direct path. The direct process is not possible for everyone; therefore the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this state; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul and Brahman should be followed. But as far as Bhagavad-gītā is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Kṛṣṇa.

TEXTS 13-14

adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī
santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ

SYNONYMS

adveṣṭā-not envious; sarva-bhūtānām-for all living entities; maitraḥ-friendly; karuṇaḥ-kindly; eva-certainly; ca-also; nirmamaḥ-with no sense of proprietorship; nirahaṅkāraḥ-without false ego; sama-equally; duḥkhaḥ-distress; sukhaḥ-happiness; kṣamī-forgiving; santuṣṭaḥ-satisfied; satatam-satisfied; yogī-engaged in devotion; yatā-atmā-endeavoring; dṛḍhaniścayaḥ-with determination; mayi-upon Me; arpita-engaged; manaḥ-mind; buddhiḥ-intelligent; yaḥ-one who; mat-bhaktaḥ-My devotee; saḥ me priyaḥ-he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the Śrīmad-Bhāgavatam it is stated: tat te 'nukampāṁ su-samīkṣyamaṇo. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. A devotee is also always kind to everyone, even to his enemy. Nirmama means that a devotee does not attach much importance to the peace and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equiposed both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Kṛṣṇa is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtably very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Kṛṣṇa consciousness.

TEXT 15

yasmān nodvijate loko
lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

SYNONYMS

yasmāt-from whom; na-never; udvijate-agītātes; lokaḥ-persons; lokāt-persons; na-never; advijate-disturbed; ca-also; yaḥ-anyone; harṣa-happiness; amarṣa-distress; bhaya-fearfulness; udvegaiḥ-with anxiety; muktaḥ-freed; yaḥ-who; saḥ-anyone; ca-also; me-My; priyaḥ-very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not dirturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness, or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Kṛṣṇa consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is always transcendental to all these disturbances; therefore he is very dear to Kṛṣṇa.

TEXT 16

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo mad-bhaktaḥ sa me priyaḥ

SYNONYMS

anapekṣaḥ-neutral; śuciḥ-pure; dakṣaḥ-expert; udāsīnaḥ-free from care; gata-vyathaḥ-freed from all distress; sarva-ārambha-all endeavors; parityāgī-renouncer; yaḥ-anyone; mat-bhaktaḥ-My devotee; saḥ-he; me-Me; priyaḥ-very dear

TRANSLATION

A devotee who is not dependant on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically, by the grace of the Supreme, money comes to him, he is not agītāted. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the sense of all activities of life, and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he is carefree. He is never pained because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

TEXT 17

yo na hṛṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

SYNONYMS

yaḥ-one who: na-never; hṛṣyati-takes pleasure; na-never; dveṣṭi-grieves; na-never; śocati-laments; na-never; kāṅkṣati-desires; śubha-auspicious; aśubha-inauspicious; parityāgī-renouncer; bhaktimān-devotee; yaḥ-one who; saḥ-he is; me-My; priyaḥ-dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get what he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks for the satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Kṛṣṇa.

TEXTS 18-19

samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthira-matir
bhaktimān me priyo naraḥ

SYNONYMS

samaḥ-equal; śatrau-to the enemy; ca-also; mitre-to friends; ca-also; tatha-so; māna-honor; apamānayoḥ-dishonor; śīta-cold; uṣṇa-heat; sukha-happiness; duḥkheṣu-distress; samaḥ-equiposed; saṅga-vivarjitaḥ-free from all association; tulya-equal; nindā-defamation; stutiḥ-repute; maunī-silent; santuṣṭaḥ-satisfied; yena-somehow; kena-or other; cit-if; aniketaḥ-having no residence; sthira-fixed; matiḥ-determination; bhaktimān-engaged in devotion; me-My; priyaḥ-dear; naraḥ-a man.

TRANSLATION

One who is equal to friends and enemies, who is equiposed in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. One who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically helps him develop them.

TEXT 20

ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ

SYNONYMS

ye-one who; tu-but; dharmya-generosity; amṛtam-understanding; idam-this; yathā-as; uktam-said; paryupāsate-completely engages; sraddadhānāḥ-with faith; mat-paramāḥ-taking the Supreme Lord as everything; bhaktāḥ-devotees; te-such persons; atīva-very, very; me-Me; priyāḥ-dear.

TRANSLATION

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

PURPORT

In this chapter the religion of eternal engagement, the explanation of the process of transcendental service for approaching the Supreme Lord, is given. This process is very dear to the Lord, and He accepts a person who is engaged in such a process. The question who is better-one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead-was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization. In other words, in this chapter it is decided that through good association, one develops attachment for pure devotional service and thereby accepts a bona fide spiritual master and from him begins to hear and chant and observe the regulative principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental service of the Lord. This path is recommended in this chapter; therefore there is no doubt that devotional service is the only absolute path for self-realization, for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter, is recommended only up to the time one surrenders himself for self-realization. In other words, as long as one does not have the chance to associate with a pure devotee, the impersonal conception may be beneficial. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to understand spirit and matter. This is necessary as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to engage in Kṛṣṇa consciousness in pure devotional service, he does not need to undergo step by step improvements in spiritual realization. Devotional service, as described in the middle six chapters of Bhagavad-gītā, is more congenial. One need not bother about materials to keep body and soul together because by the grace of the Lord everything is carried out automatically.

Thus end the Bhaktivedanta Purports to the Twelfth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Devotional Service.

4.17 13. Nature, the Enjoyer, and Consciousness

TEXTS 1-2

arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava
<1>śrī-bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jña iti tad-vidaḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; prakṛtim-nature; puruṣam-the enjoyer; ca-also; eva-certainly; kṣetram-body; kṣetrajñam-knower of the body; eva-certainly; ca-also; etat-all this; veditum-to understand; icchāmi-I wish; jñānam-knowledge; jñeyam-the object of knowledge; ca-also; keśava-O Kṛṣṇa; śrī bhagavān uvāca-the Personality of Godhead said; idam-this; śarīram-body; kaunteya-O son of Kuntī; kṣetram-the field; iti-thus; abhidhīyate-is called; etat-this; yaḥ-anyone; vetti-knows; tam-him; prāhuḥ-is called; kṣetrajñaḥ-knower of the body; iti-thus; tat-vidaḥ-one who knows.

TRANSLATION

Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti [nature], Puruṣa [the enjoyer], and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

PURPORT

Arjuna was inquisitive about prakṛti or nature, puruṣa, the enjoyer, kṣetra, the field, kṣetrajña, its knower, and of knowledge and the object of knowledge. When he inquired about all these, Kṛṣṇa said that this body is called the field and that one who knows this body is called the knower of the field. This body is the field of activity for the conditioned soul. The conditioned soul is entrapped in material existence, and he attempts to lord over material nature. And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body. And what is the body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called kṣetra, or the field of activity for the conditioned soul. Now, the person who does not identify himself with the body is called kṣetrajña, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a difference between the knower of the field of activities and the actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning-dehe ’smin-that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing. The owner is distinctly kṣetrajña. Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers. The knower is different from the field. Although we use many articles-our clothes, etc.-we know- that we are different from the things used. Similarly, we also understand by a little contemplation that we are different from the body.

In the first six chapters of Bhagavad-gītā, the knower of the body, the living entity, and the position by which he can understand the Supreme Lord are described. In the middle six chapters of the Gītā, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities-as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

TEXT 3

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

SYNONYMS

kṣetrajñam-the knower; ca-also; api-certainly; mām-Me; viddhi-know; sarva-all; kṣetreṣu-in bodily fields; bhārata-O son of Bharata; kṣetra-field of activities (the body); kṣetrajñayoḥ-the knower of the field; jñānam-knowledge; yat-that which is taught; tat-that; jñānam-knowledge; matam-opinion; mama-that.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

PURPORT

While discussing the subject of this body and the owner of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the individual soul and the Supersoul. Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says, ”I am also the knower, but I am not the individual owner of the body. I am the superknower. I am present in every body as the Paramātmā, or Supersoul.”

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad-gītā, can attain to knowledge.

The Lord says: ”I am the knower of the field of activities in every individual body.” The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

The body consists of the senses. The Supreme Lord is Hṛṣīkeśa, which means controller of the senses. He is the original controller of the senses, just as the king is the original controller of all the activities of the state, and the citizens are secondary controllers. The Lord also says: ”I am also the knower.” This means that He is the superknower; the individual soul knows only his particular body. In the Vedic literature, it is stated as follows:

kṣetrāṇi hi śarīrāṇi bījaṁ cāpi śubhāśubhe
tāni vetti sa yogātmā tataḥ kṣetrajña ucyate.

This body is called the kṣetra, and within it dwells the owner of the body and the Supreme Lord who knows both the body and the owner of the body. Therefore He is called the knower of all fields. The distinction between the field of activities, the owner of activities and the supreme owner of activities is described as follows. Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul is known in terms of Vedic literature as jñānam. That is the opinion of Kṛṣṇa. To understand both the soul and the Supersoul as one yet distinct is knowledge. One who does not understand the field of activity and the knower of activity is not in perfect knowledge. One has to understand the position of prakṛti, nature, and puruṣa, the enjoyer of the nature, and īśvara, the knower who dominates or controls nature and the individual soul. One should not confuse the three in their different capacities. One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead. It is stated in the Vedic language: ”bhoktā bhogyaṁ preritāraṁ ca matvā sarvaṁ proktaṁ tri-vidhaṁ brahmam etat.” There are three Brahman conceptions: prakṛti is Brahman as the field of activities, and the jīva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

In this chapter it will be also explained that out of the two knowers, one is fallible and the other is infallible. One is superior and the other is subordinate. One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead who states here very clearly that "I am also the knower of the field of activity." One who misunderstands a rope to be a serpent is not in knowledge. There are different kinds of bodies, and there are different owners of the bodies. Because each individual soul has his individual capacity of lording it over material nature, there are different bodies. But the Supreme also is present in them as the controller. The word ca is significant, for it indicates the total number of bodies. That is the opinion of Śrīla Baladeva Vidyābhūṣaṇa: Kṛṣṇa is the Supersoul present in each and every body apart from the individual soul. And Kṛṣṇa explicitly says here that the Supersoul is the controller of both the field of activities and the finite enjoyer.

TEXT 4

tat kṣetraṁ yac ca yādṛk ca
yad-vikāri yataś ca yat
sa ca yo yat-prabhāvaś ca
tat samāsena me śṛṇu

SYNONYMS

tat-that; kṣetram-field of activities; yat-as; ca-also; yādṛk-as it is; ca-also; yat-what is; vikāri-changes; yataḥ-from which; ca-also; yat-one; saḥ-he; ca-also; yaḥ-one; yat-which; prabhāvaḥ ca-influence also; tat-that; samāsena-in detail; me-from Me; śṛṇu-understand.

TRANSLATION

Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

PURPORT

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual is, and what the actual form of the individual soul is. One should also know the distinction between the individual living soul and the Supersoul, the different influences, their potentials, etc. One just has to understand this Bhagavad-gītā directly from the description given by the Supreme Personality of Godhead, and all this will be clarified. But one should be careful not to consider the Supreme Personality of Godhead in every body and individual soul to be the jīva. This is something like equalizing the potent and the impotent.

TEXT 5

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ

SYNONYMS

ṛṣibhiḥ-by the wise sages; bahudhā-in many ways; gītām-described; chandobhiḥ-Vedic hymns; vividhaiḥ-in various; pṛthak-variously; brahma-sūtra-the Vedānta; padaiḥ-aphorism; ca-also; eva-certainly; hetumadbhiḥ-with cause and effect; viniścitaiḥ-ascertain.

TRANSLATION

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings-especially in the Vedānta-sūtra-and is presented with all reasoning as to cause and effect.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is the highest authority in explaining this knowledge. Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities. Kṛṣṇa is explaining this most controversial point regarding the duality and non-duality of the soul and the Supersoul by referring to Scriptures, the Vedānta, which are accepted as authority. First, He says, this is according to different sages. As far as the sages are concerned, besides Himself, Vyāsadeva, the author of the Vedānta-sūtra, is a great sage, and in the Vedānta-sūtra duality is perfectly explained. And Vyāsadeva's father, Parāśara, was also a great sage, and he writes in his books of religiosity: "aham tvaṁ ca athānye…" "We-you, I and various other living entities-are all transcendental, although in material bodies. Now we are fallen into the ways of the three modes of material nature according to our different karma. As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental." Similarly, in the original Vedas, a distinction between the soul, the Supersoul and the body is made, especially in the Kaṭha Upaniṣad.

There is a manifestation of the Supreme Lord's energy known as annamaya by which one depends simply upon food for existence. This is a materialistic realization of the Supreme. Then there is prāṇamaya; this means that after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. In jñānamaya the living symptom develops to the point of thinking, feeling, and willing. Then there is Brahman realization and the realization called vijñānamaya by which the living entity's mind and life symptoms are distinguished from the living entity himself. The next and supreme stage is ānandamaya, realization of the all-blissful nature. Thus there are five stages of Brahman realization, which is called brahma puccham. Out of these the first three-annamaya, prāṇamaya, and jñānamaya-involve the fields of activities of the living entities. Transcendental to all these fields of activities is the Supreme Lord, who is called ānandamaya. In the Vedānta-sūtra also the Supreme is called ānandamayo 'bhyāsāt. The Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into vijñānamaya, prāṇamaya, jñānamaya, and annamaya. In this field of activities the living entity is considered to be the enjoyer, and different from him is the ānandamaya. That means that if the living entity decides to enjoy, in dovetailing himself with the ānandamaya, then he becomes perfect. This is the real picture of the Supreme Lord, as supreme knower of the field, the living entity, as subordinate knower, and the nature of the field of activities.

TEXTS 6-7

mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāṇi daśaikaṁ ca
pañca cendriya-gocarāḥ
icchā dveṣaḥ sukhaṁ duḥkhaṁ
saṅghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāsena
sa-vikāram udāhṛtam

SYNONYMS

mahā-bhūtāni-great elements; ahaṅkāraḥ-false ego; buddhiḥ-intelligence; avyaktam-the unmanifested; eva-certainly; ca-also; indriyāṇi-senses ; daśa ekam-eleven; ca-also; pañca-five; ca-also; indriya-gocarāḥ-objects of the senses; icchā-desire; dveṣaḥ-hatred; sukham-happiness; duḥkham-distress; saṅghataḥ-the aggregate; cetanā-living symptoms; dhṛtiḥ-conviction; etat-all this; kṣetram-field of activities; samāsena-in summary; sa-vikāram-interaction; udāhṛtam-exemplified.

TRANSLATION

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions-all these are considered, in summary, to be the field of activities and its interactions.

PURPORT

From all the authoritative statements of the great sages, the Vedic hymns and the aphorisms of the Vedānta-sūtra, the components of this world are earth, water, fire, air and ether. These are the five great elements (mahābhūta). Then there are false ego, intelligence and the unmanifested stage of the three modes of nature. Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and touch. Then five working senses: voice, legs, hands, the anus and the genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether. Then there are the five objects of the senses: smell, taste, warmth, touch and sound. Now the aggregate of these twenty-four elements is called the field of activity. If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity. Then there is desire, hatred, pleasure and pain, which are interactions, representations of the five great elements in the gross body. The living symptoms, represented by consciousness and conviction, are the manifestation of the subtle body-mind, ego and intelligence. These subtle elements are included within the field of activities.

The five great elements are a gross representation of the subtle false ego. They are a representation in the material conception. Consciousness is represented by intelligence, of which the unmanifested stage is the three modes of material nature. The unmanifested three modes of material nature is called pradhāna.

One who desires to know the twenty-four elements in detail along with their interactions should study the philosophy in more detail. In Bhagavad-gītā, a summary only is given.

The body is the representation of all these factors, and there are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by-products, then begins to decay, and at the last stage it vanishes. Therefore the field is a nonpermanent material thing. However, the kṣetrajña, the knower of the field, its proprietor, is different.

TEXTS 8-12

amānitvam adambhitvam
ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ
sthairyam ātma-vinigrahaḥ
indriyārtheṣu vairāgyam
anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-
duḥkha-doṣānudarśanam
asaktir anabhiṣvaṅgaḥ
putra-dāra-gṛhādiṣu
nityaṁ ca sama-cittatvam
iṣṭāniṣṭopapattiṣu
mayi cānanya-yogena
bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam
aratir jana-saṁsadi
adhyātma-jñāna-nityatvaṁ
tattva-jñānārtha-darśanam
etaj jñānam iti proktam
ajñānaṁ yad ato 'nyathā

SYNONYMS

amānitvam-humility; adambhitvam-pridelessness; ahiṁsā-nonviolence; kṣāntiḥ-tolerance; ārjavam-simplicity; ācārya-upāsanam-approaching a bona fide spiritual master; śaucam-cleanliness; sthairyam-steadfastness; ātma-vinigrahaḥ-control; iṇdriya-artheṣu-in the matter of the senses; vairāgyam-renunciation; anahaṅkāraḥ-being without false egoism; eva-certainly; ca-also; janma-birth;

mṛtyu-death; jarā-old age; vyādhi-disease; duḥkha-distress; doṣa-fault; anudarśanam-observing; asaktiḥ-without attachment; anabhiṣvaṅgaḥ-without association; putra-son; dāra-wife; gṛha-ādiṣu-home, etc.; nityam; ca-also; sama-cittatvam-equilibrium; iṣṭa-desirable; aniṣṭaḥ-undesirable; upapattiṣu-having obtained; mayi-unto Me; ca-also; ananya-yogena-by devotional service; bhaktiḥ-devotion; avyabhicāriṇī-constant, unalloyed; vivikta-solitary; deśa-place; sevitvam-aspiring; aratiḥ-without attachment; jana-people in general; saṁsadi-mass; adhyātma-pertaining to the self; jñāna-knowledge; nityatvam-eternity; tattva-jñāna-knowledge of the truth; artha-the object; darśanam-philosophy; etat-all this; jñānam-knowledge; iti-thus; proktam-declared; ajñānam-ignorance; yat-that which; ataḥ-from this; anyathā-others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth-all these I thus declare to be knowledge, and what is contrary to these is ignorance.

PURPORT

This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity. But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists. This is not the interaction of the tenfold elements, as described before, This is actually the means to get out of it. Of all the descriptions of the process of knowledge, the most important point is described in the first line of the tenth verse: The process of knowledge terminates in unalloyed devotional service to the Lord. So, if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value. But, if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him. The principle of accepting a spiritual master, as mentioned in the seventh verse, is essential. Even for one who takes to devotional service, it is most important. Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Śrī Kṛṣṇa, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge-who knows that he is not this body-anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception. People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion, one enters into some group, which is not actually following religious principles, and then wants to advertise himself as a religious mentor. As for actual advancement in spiritual science, one should have a test to see how far he is progressing. He can judge by these items.

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So, unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and much dishonor from others. This is expected because material nature is so constituted. Even a boy like Prahlāda, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlada tolerated him. So, for making advancement in spiritual knowledge, there may be many impediments, but we should be tolerant and continue our progress with determination.

Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy. As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master, one cannot progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Kṛṣṇa, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without reservation.

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma. Hare Rāma, Rāma Rāma Hare Hare. This process cleans the accumulated dust of past karma from the mind.

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress. And self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa. As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the eyes. Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa. This is the process of devotional service, and it is understood here that Bhagavad-gītā is simply expounding the science of devotional service. Devotional service is the main and sole objective. Unintelligent commentators on the Gītā try to divert the mind of the reader to other subjects, but there is no other subject in Bhagavad-gītā but devotional service.

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, that is real ego. Ego is there. False ego is condemned, but not real ego. In the Vedic literature, it is said: ahaṁ brahmāsmi. I am Brahman, I am spirit. This "I am," the sense of self, also exists in the liberated stage of self-realization. This sense of "I am" is ego, but when the sense of "I am" is applied to this false body, it is false ego. When the sense of self is applied to reality, that is real ego. There are some philosophers who say we should give up our ego, but we cannot give up our ego because ego means identity. We ought, of course, to give up the false identification with the body.

One should try to understand the distress of accepting birth, death, old age and disease. There are descriptions in various Vedic literatures of birth. In the Śrīmad-Bhāgavatam the world of the unborn, the child's stay in the womb of the mother, its suffering, etc., are all very graphically described. It should be thoroughly understood that birth is distressful. Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death. Similarly at the time of death, there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures. These should be discussed. And as far as disease and old age are concerned, everyone gets practical experience. No one wants to be diseased, and no one wants to become old, but there is no avoiding these. Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like Bhagavad-gītā and Śrīmad-Bhāgavatam, and engage oneself in Deity worship. These four will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one can mold his family life in this way to develop Kṛṣṇa consciousness, following these four principles, then there is no need to change from family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. One must sacrifice everything to realize or serve Kṛṣṇa, just as Arjuna did. Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Kṛṣṇa realization, he accepted the instruction of Kṛṣṇa and fought and killed them. In all cases, one should be detached from the happiness and distress of family life because in this world one can never be fully happy or fully miserable. Happiness and distress are concommitant factors of material life. One should learn to tolerate, as advised in Bhagavad-gītā. One can never restrict the coming and going of happiness and distress, so one should be detached from the materialistic way of life and be automatically equiposed in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are distressed. But if we are actually in the spiritual position, these things will not agitate us. To reach that stage, we have to practice unbreakable devotional service; devotional service to Kṛṣṇa without deviation means engaging oneself in the nine processes of devotional service, chanting, hearing, worshiping, offering respect, etc., as described in the last verse of the Ninth Chapter. That process should be followed. Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men. That would go against his grain. One may test himself by seeing how far he is inclined to live in a solitary place without unwanted association.

Naturally a devotee has no taste for unnecessary sporting or cinema-going or enjoying some social function, because he understands that these are simply a waste of time. There are many research scholars and philosophers who study sex life or some other subject, but according to Bhagavad-gītā, such research work and philosophical speculation have no value. That is more or less nonsensical. According to Bhagavad-gītā, one should make research by philosophical discretion into the nature of the soul. One should make research to understand with what the self is concerned. That is recommended here.

As far as self-realization is concerned, it is clearly stated here that bhakti-yoga is especially practical. As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least not in the bhakti conception, the devotional conception of life. This service of the individual soul to the Supreme Soul is eternal, nityam, as is clearly stated. So bhakti or devotional service is eternal. One should be established in that philosophical conviction, otherwise it is only a waste of time, ignorance.

In the Śrīmad-Bhāgavatam, this is explained; vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam. "Those who are actually knowers of the Absolute Truth know that the Self is realized in three different phases as Brahman, Paramātmā and Bhagavān." (Bhāg. 1.2.11) Bhagavān is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord. That is perfection of knowledge.

Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor up to the top floor. Now on this staircase there are so many people who have reached the first floor, the second or third floor, etc., but unless one reaches the top floor, which is the understanding of Kṛṣṇa, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated. It is clearly stated that without humility understanding is harmful. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, "I am God" because of ignorance. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

TEXT 13

jñeyaṁ yat tat pravakṣyāmi
yaj jñātvāmṛtam aśnute
anādi mat-paraṁ brahma

na sat tan nāsad ucyate

SYNONYMS

jñeyam-knowable; yat-that; tat-which; pravakṣyāmi-I shall now explain; yat-which; jñātvā-knowing; amṛtam-nectar; aśnute-taste; anādi-beginningless; mat-param-subordinate to Me; brahma-spirit; na-neither; sat-cause; tat-that; na-nor; asat-effect; ucyate-is called.

TRANSLATION

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

PURPORT

The Lord has explained the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He is explaining the knowable, both the soul and the Supersoul respectively. By knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life. As explained in the Second Chapter, the living entity is eternal. This is also confirmed here. There is no specific date at which the jīva was born. Nor can anyone trace out the history of jīvātmā's manifestation from the Supreme Lord. Therefore it is beginningless. The Vedic literature confirms this: na jāyate mṛjayate vā vipaścit. The knower of the body is never born and never dies, and he is full of knowledge. The Supreme Lord is also stated in the Vedic literature as pradhāna-kṣetrajña-patir guṇeśaḥ. The Supreme Lord as the Supersoul is the chief knower of the body, and He is the master of the three modes of material nature. In the smṛti it is said: dāsa-bhūto harer eva nānyasvaiva kadācana. The living entities are eternally in the service of the Supreme Lord. This is also confirmed by Lord Caitanya in His teaching; therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is vijñānaṁ brahma as opposed to ananta-brahma. Ananta-brahma is the Supreme Brahman Personality of Godhead.

TEXT 14

sarvataḥ pāṇi-pādaṁ tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

SYNONYMS

sarvataḥ-everywhere; pāṇi-hands; pādam-legs; tat-that; sarvataḥ-everywhere; akṣi-eyes; śiraḥ-head; mukham-face; sarvataḥ-everywhere; śrutimat-hearing; loke-in the world; sarvam-everywhere, āvṛtya-covering; tiṣṭhati-exists.

TRANSLATION

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

PURPORT

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahmā, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible. If he thinks that although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not supreme. The Supreme is different from the individual soul. The Supreme Lord can extend His hand without limit; the individual soul cannot. In Bhagavad-gītā the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. If the Lord is a far distance away, how can He accept things? This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the Brahmā-saṁhitā it is stated, goloka eva nivasati: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

TEXT 15

sarvendriya-guṇābhāsaṁ
sarvendriya-vivarjitam
asaktaṁ sarva-bhṛc caiva
nirguṇaṁ guṇa-bhoktṛ ca

SYNONYMS

sarve-all; indriya-senses; guṇa-qualities; ābhāsam-original source; sarva-all; indriya-senses; vivarjitam-being without; asaktam-without attachment; sarva-bhṛt-maintainer of everyone; ca-also; eva-certainly; nirguṇam-without material qualities; guṇa-bhoktṛ-simultaneously master of the guṇas; ca-also.

TRANSLATION

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

PURPORT

The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have. Actually, the individual souls have spiritual senses, but in condemned life they are covered with the material elements and therefore the sense activities are exhibited through matter. The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called nirguṇa. Guṇa means the material modes, but His senses are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensual activities, He has His transcendental senses which are uncontaminated. This is very nicely explained in the Śvetāśvatara Upaniṣad in the verse: sarvataḥ pāṇi-pādam. The

Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him. That is the distinction between the conditioned soul and the Supersoul. He has no material eyes, but He has eyes-otherwise how could He see? He sees everything, past, present and future. He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future. This is also confirmed in Bhagavad-gītā: He knows everything, but no one knows Him. It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs. In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things. But His hands, legs, eyes and senses are not contaminated by material nature.

Bhagavad-gītā also confirms that when the Lord appears He appears as He is by His internal potency. He is not contaminated by the material energy because He is the Lord of material energy. In the Vedic literature we find that His whole embodiment is spiritual. He has His eternal form called sac-cid-ānanda-vigraha. He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead. He is maintainer of all living entities and the witness of all activities. As far as we can understand from Vedic literature, the Supreme Lord is always transcendental. Although we do not see His head, face, hands, or legs, He has them, and when we are elevated to the transcendental situation then we can see the Lord's form. Due to materially contaminated senses, we cannot see His form. Therefore the impersonalists who are still materially affected cannot understand the Personality of Godhead.

TEXT 16

bahir antaś ca bhūtānām
acaraṁ caram eva ca
sūkṣmatvāt tad avijñeyaṁ
dūra-sthaṁ cāntike ca tat

SYNONYMS

bahiḥ-outside; antaḥ-inside; ca-also; bhūtānām-of all living entities; acaram-not moving; caram-moving; eva-also; ca-and; sūkṣmatvāt-on account of being subtle; tat-that; avijñeyam-unknowable; dūrasthaṁ-far away; ca antike-near also; ca-and; tat-that.

TRANSLATION

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

PURPORT

In Vedic literature we understand that Nārāyaṇa, the Supreme Person, is residing both outside and inside of every living entity. He is present both in the spiritual and material world. Although He is far, far away, still He is near to us. These are the statements of Vedic literature. Āsīno dūraṁ vrajati śayāno yāti sarvataḥ. And, because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence. We cannot see or understand with these material senses. Therefore in the Vedic language it is said that to understand Him our material mind and senses cannot act. But one who has purified his mind and senses by practicing Kṛṣṇa consciousness in devotional service can see Him constantly. It is confirmed in Brahmā-saṁhitā that the devotee who has developed love for the Supreme God can see Him always, without cessation. And it is confirmed in Bhagavad-gītā (11.54) that He can be seen and understood only by devotional service. Bhaktyā tvananyayā śakyaḥ.

TEXT 17

avibhaktaṁ ca bhūteṣu
vibhaktam iva ca sthitam
bhūta-bhartṛ ca taj jñeyaṁ
grasiṣṇu prabhaviṣṇu ca

SYNONYMS

avibhaktam-without division; ca-also; bhūteṣu-in every living being; vibhaktam-divided; iva-as if; ca-also; sthitam-situated; bhūta-bhartṛ-maintainer of all living entities; ca-also; tat-that; jñeyam-to be understood; grasiṣṇu-devours; prabhaviṣṇu-develops; ca-also.

TRANSLATION

Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

PURPORT

The Lord is situated in everyone's heart as the Supersoul. Does that mean that He has become divided? No. Actually, He is one. The example is given of the sun: the sun, at the meridian, is situated in his place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided. Also it is said in Vedic literature that one Viṣṇu is present everywhere by His omnipotence, just as the sun appears in many places to many persons. And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation. This was confirmed in the Eleventh Chapter when the Lord said that He has come to devour all the warriors assembled at Kurukṣetra. He also mentions that in the form of time He devours also. He is the annihilator, the killer of all. When there is creation, He develops all from their original state, and at the time of annihilation He devours them. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of al1. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him. These are the confirmations of Vedic hymns. Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṁviśanti tad brahma tad vijijñāsasva. (Taittirīya Upaniṣad, 3.1)

TEXT 18

jyotiṣām api taj jyotis
tamasaḥ param ucyate

jñānaṁ jñeyaṁ jñāna-gamyaṁ
hṛdi sarvasya viṣṭhitam

SYNONYMS

jyotiṣām-in all luminous objects; api-also; tat-that; jyotiḥ-source of light; tamasaḥ-of the darkness; param-beyond; ucyate-is said; jñānam-knowledge; jñeyam-to be known; jñāna-gamyam-to be approached by knowledge; hṛdi-in the heart; sarvasya-of everyone; viṣṭhitam-situated.

TRANSLATION

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

PURPORT

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon, stars, etc. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon because the effulgence of the Supreme Lord is there. In the material world that brahmajyoti the Lord's spiritual effulgence, is covered by the mahat-tattva, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light. But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated. It is clear, therefore, that His situation is not in the material world. He is situated in the spiritual world which is far, far away in the spiritual sky. That is also confirmed in the Vedic literature. Āditya-varṇam tamasaḥ parastāt. He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world. His knowledge is transcendental. The Vedic literature confirms that Brahman is concentrated transcendental knowledge. To one who is anxious to be transferred to that spiritual world, knowledge is given by the Supreme Lord who is situated in everyone's heart.

One Vedic mantra says: taṁ ha devam ātma-buddhi-prakāśaṁ mumukṣur vai śaraṇam aham prapadye. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. As far as the goal of ultimate knowledge is concerned, it is also confirmed in Vedic literature: tam eva viditvātimṛtyum eti. "Only by knowing You can one surpass the boundary of birth and death." He is situated in everyone's heart as the supreme controller. The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul. Therefore that there are two knowers of the field of activity, the individual soul and the Supersoul, must be admitted. One's hands and legs are distributed locally, but Kṛṣṇa's hands and legs are distributed everywhere. This is confirmed in the Śvetāśvatara Upaniṣad: sarvasya prabhum īśānaṁ sarvasya śaraṇaṁ bṛhat. That Supreme Personality of Godhead, Supersoul, is the prabhu or master of all living entities; therefore He is the ultimate center of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

TEXT 19

iti kṣetraṁ tathā jñānaṁ
jñeyaṁ coktaṁ samāsataḥ
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate

SYNONYMS

iti-thus; kṣetram-field of activities (the body); tathā-also; jñānam-knowledge; jñeyam-knowable; ca-also; uktam-describe; samāsataḥ-in summary; mat-bhaktaḥ-My devotee; etat-all this; vijñāya-after understanding; mat-bhāvāya-My nature; upapadyate-attains.

TRANSLATION

Thus the field of activities [the body], knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

PURPORT

The Lord has described in summary the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called vijñānam, or the science of knowledge. Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness. We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is everything, then we attain real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.

TEXT 20

prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān

SYNONYMS

prakṛtim-material nature; puruṣam-living entities; ca-also; eva-certainly; viddhi-must know; anādī-without beginning; ubhau-both; api-also; vikārān-transformation; ca-also; guṇān-three modes of nature; ca-also; eva-certainly; viddhi-know; prakṛti-material nature; sambhavān-produced of.

TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

PURPORT

By this knowledge, the body, the field of activities and the knowers of the body (both the individual soul and the Supersoul) can be known. The body is the field of activity and is composed of material nature. It is the individual soul which is embodied. Enjoying the activities of the body is the puruṣa, or the living entity. He is one knower, and the other is the Supersoul. Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.

Both material nature and the living entity are eternal. That is to say that they existed before the creation. The material manifestation is from the energy of the Supreme Lord and so also are the living entities, but they are of the superior energy. Both of them existed before this cosmos was manifested. Material nature was absorbed in the Supreme Personality of Godhead, Mahā-Visṇu, and when it was required, it was manifested by the agency of mahat-tattva. Similarly, the living entities are also in Him, and because they are conditioned, they are adverse to serving the Supreme Lord. Thus they are not allowed to enter into the spiritual sky. After the winding up of material nature, these living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world. That is the mystery of this material creation. Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his rebellious nature, he is conditioned within material nature. It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature. The Supreme Personality of Godhead knows, however, how and why this actually took place. In the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence. But we should know it with certainty from the descriptions of these few verses that all the transformations and influences of material nature by the three modes are also productions of material nature. All transformations and variety in respect to living entities are due to the body. As far as spirit is concerned, living entities are all the same.

TEXT 21

kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ
bhoktṛtve hetur ucyate

SYNONYMS

kārya-effect; kāraṇa-cause; kartṛtve-in the matter of creation; hetuḥ-instrument; prakṛtiḥ-material nature; ucyate-is said to be; puruṣaḥ-the living entities; sukha-happiness; duḥkhānām-of distresses; bhoktṛtve-in enjoyment; hetuḥ-instrument; ucyate-is said to be.

TRANSLATION

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

PURPORT

The different manifestations of body and senses among the living entities are due to material nature. There are 8,400,000 different species of life, and these varieties are the creation of the material nature. They arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that. When he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is. In his original state there is no doubt of enjoyment; therefore that is his real state. Because of the desire to lord it over material nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, but in the material world everyone is struggling hard to acquire victims who present different pleasures to the body. It might be more clear to state that this body is the effect of the senses. The senses are instruments for gratifying desire. Now, the sum total-body and instrument senses-are offered by material nature, and, as will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity. According to one’s desires and activities, material nature places one in various residential quarters. The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering. Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature. At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature. But in all circumstances, the Supersoul is with the individual soul. That is explained in the Vedas as follows: dvā suparṇā sayujā sakhāyā. The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul or Paramātmā.

TEXT 22

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo ’sya
sad-asad-yoni-janmasu

SYNONYMS

puruṣaḥ-the living entity; prakṛti-sthaḥ-being situated in the material energy; hi-certainly; bhuṅkte-enjoys; prakṛti-jān-produced by the material nature; guṇān-modes of nature; kāraṇam-cause; guṇa-saṅgaḥ-association with the modes of nature; asya-of the living entity; sat-asat-good and bad; yoni-species of life; janmasu-birth.

TRANSLATION

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

PURPORT

This verse is very important for an understanding of how the living entities transmigrate from one body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress. This change of dress is due to his attachment to material existence. As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another. Due to his desire to lord it over material nature, he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug. This is going on. And in all cases the living entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.

How he is put into such different bodies is explained here. It is due to association with the different modes of nature. One has to rise, therefore, above the three material modes and become situated in the transcendental position. That is called Kṛṣṇa consciousness. Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial. But he has to change that conception. That change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Kṛṣṇa. The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes to enjoy spiritual happiness. In a Vedic mantra it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

TEXT 23

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto
dehe ’smin puruṣaḥ paraḥ

SYNONYMS

upadraṣṭā-overseer; anumantā-permitter; ca-also; bhartā-master; bhoktā-supreme enjoyer; maheśvaraḥ-the Supreme Lord; paramātmā-Supersoul; iti-also; ca-and; api uktaḥ-is said; dehe-in this body; asmin-this; puruṣaḥ-enjoyer; paraḥ-transcendental.

TRANSLATION

Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

PURPORT

It is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity. Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. To clarify this, the Lord says that He is the representation of Paramātmā in every body. He is different from the individual soul; He is paraḥ, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer. His name is Paramātmā, not ātmā, and He is transcendental. It is distinctly clear that the ātmā and Paramātmā are different. The Supersoul, the Paramātmā, has legs and hands everywhere, but the individual soul does not. And because He is the Supreme Lord, He is present within to sanction the individual soul’s desiring material enjoyment. Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is bhakta or the sustained, and He is bhukta or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independantly in an attempt to dominate the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to the spiritual energy. The Lord is always eager to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual light. This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without. From without He gives instructions as stated in Bhagavad-gītā, and from within He tries to convince him that his activities in the material field are not conducive to real happiness. ”Just give it up and turn your faith toward Me. Then you will be happy,” He says. Thus the intelligent person who places his faith in the Paramātmā or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge

TEXT 24

ya evaṁ vetti puruṣaṁ
prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno ’pi
na sa bhūyo ’bhijāyate

SYNONYMS

yaḥ-anyone; evam-thus; vetti-understands; puruṣam-the living entities; prakṛtim-material nature; ca-and; guṇaiḥ-modes of material nature; saha-with; sarvathā-by all means; vartamānaḥ-situated; api-in spite of; na-never; saḥ-he; bhūyaḥ-again; abhijāyate-takes his birth.

TRANSLATION

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

PURPORT

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. This is the result of knowledge. The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material existence. By his personal endeavor in association with authorities, saintly persons and a spiritual master, he has to understand his position and then revert to spiritual consciousness or Kṛṣṇa consciousness by understanding Bhagavad-gītā as it is explained by the Personality of Godhead. Then it is certain that he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

TEXT 25

dhyānenātmani paśyanti
kecid ātmānam ātmanā
anye sāṅkhyena yogena
karma-yogena cāpare

SYNONYMS

dhyānena-by meditation; ātmani-self; paśyanti-see; kecit-one; ātmānam-Supersoul; ātmanā-by the mind; anye-others; sāṅkhyena-by philosophical discussion; yogena-by the yoga system; karma-yogena-by activities without fruitive desire; ca-also; apare-others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

PURPORT

The Lord informs Arjuna that the conditioned soul can be divided into two classes as far as man's search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding. But there are others who are faithful in their understanding of spiritual life, and they are called workers who have renounced fruitive results. Those who always try to establish the doctrine of monism are also counted among the atheists and agnostics. In other words, only the devotees of the Supreme Personality of Godhead are really capable of spiritual understanding because they understand that beyond this material nature there is the spiritual world and the Supreme Personality of Godhead who is expanded as the Paramātmā, the Supersoul in everyone, the all-pervading Godhead. Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the second class. The atheistic philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item. When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead. He is the twenty-sixth element. Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness. Those who work without fruitive results are also perfect in their attitude. They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness. Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they discover the Supersoul within themselves, they become transcendentally situated. Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the haṭha-yoga system and who try to satisfy the Supreme Personality of Godhead by childish activities.

TEXT 26

anye tv evam ajānantaḥ
śrutvānyebhya upāsate
te 'pi cātitaranty eva
mṛtyuṁ śruti-parāyaṇāḥ

SYNONYMS

anye-others; tu-but; evam-this; ajānantaḥ-without spiritual knowledge; śrutvā-by hearing; anyebhyaḥ-from others; upāsate-begin to worship; te-they; api-also; ca-and; atitaranti-transcend; eva-certainly; mṛtyum-the path of death; śruti-parāyaṇāḥ-inclined to the process of hearing.

TRANSLATION

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

PURPORT

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

TEXT 27

yāvat sañjāyate kiñcit
sattvaṁ sthāvara-jaṅgamam
kṣetra-kṣetrajña-saṁyogāt
tad viddhi bharatarṣabha

SYNONYMS

yāvat-whatever; saṁjāyate-takes place; kiñcit-anything; sattvam-existence; sthāvara-not moving; jaṅgamam-moving; kṣetra-the body; kṣetrajña-knower of the body; saṁyogāt-union between; tat viddhi-you must know it; bharatarṣabha-O chief of the Bhāratas.

TRANSLATION

O chief of the Bhāratas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

PURPORT

Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse. Whatever is created is but a combination of the living entity and material nature. There are many manifestations like trees, mountains and hills, which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and superior nature, the living entity. Without the touch of the superior nature, the living entity, nothing can grow. Therefore the relationship between matter and nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and inferior natures. The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

TEXT 28

samaṁ sarveṣu bhūteṣu
tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ
yaḥ paśyati sa paśyati

SYNONYMS

samam-equally; sarveṣu-in all; bhūteṣu-living entities; tiṣṭhantam-residing; parameśvaram-the Supersoul; vinaśyatsu-in the destructible; avinaśyantam-not destroyed; yaḥ-anyone; paśyati-see; saḥ-he; paśyati-actually sees.

TRANSLATION

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

PURPORT

Anyone who can see three things-the body, the proprietor of the body, or individual soul, and the friend of the individual soul, combined together by good association-is actually in knowledge. Those who are not associated with the soul's friend are ignorant; they simply see the body, and when the body is destroyed they think that everything is finished, but actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. The Sanskrit word parameśvaram is sometimes translated as the individual soul because the soul is the master of the body, and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this parameśvaram to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

TEXT 29

samaṁ paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanātmānaṁ
tato yāti parāṁ gatim

SYNONYMS

samam-equally; paśyan-seeing; hi-certainly; sarvatra-everywhere; samavasthitam-equally situated; īśvaram-Supersoul; na-does not; hinasti-degrade; ātmanā-by the mind; ātmānam-the soul; tataḥ yāti-then reaches; parām-the transcendental; gatim-destination.

TRANSLATION

One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination.

PURPORT

The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence. If one understands that the Supreme is situated in His Paramātmā manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself, and he therefore gradually advances in the spiritual world. The mind is generally addicted to self-centered processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding.

TEXT 30

prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānam
akartāraṁ sa paśyati

SYNONYMS

prakṛtyā-material nature; eva-certainly; ca-also; karmāṇi-activities; kriyamāṇāni-engaged in performing; sarvaśaḥ-in all respects; yaḥ-anyone who; paśyati-sees; tathā-also; ātmānam-himself; akartāram-non-doer; saḥ-he; paśyati-sees perfectly.

TRANSLATION

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

PURPORT

This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution. The self, however, is outside all these bodily activities. This body is given according to one's past desires. To fulfill desires, one is given the body, with which he acts accordingly. Practically speaking, the body is a machine, designed by the

Supreme Lord, to fulfill desires. Because of desires, one is put into difficult circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

TEXT 31

yadā bhūta-pṛthag-bhāvam
eka-stham anupaśyati
tata eva ca vistāraṁ
brahma sampadyate tadā

SYNONYMS

yadā-when; bhūta-living entities; pṛthak-bhāvam-separated entities; eka-stham-situated in one; anupaśyati-tries to see through authority; tataḥ eva-thereafter; ca-also; vistāram-expanded; brahma-the Absolute; sampadyate-attains; tadā-at that time.

TRANSLATION

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

PURPORT

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, this spirit soul is one. The spirit soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes beautified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity. How he then sees things will be explained in the next verse.

TEXT 32

anāditvān nirguṇatvāt
paramātmāyam avyayaḥ
śarīra-stho ’pi kaunteya
na karoti na lipyate

SYNONYMS

anāditvāt-due to eternity; nirguṇatvāt-due to transcendental; param-beyond material nature; ātmā-spirit; ayam-this; avyayaḥ-inexhaustable; śarīra-sthaḥ api-though dwelling in the body; kaunteya-O son of Kuntī; na karoti-never does anything; na lipyate-nor is he entangled.

TRANSLATION

Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

PURPORT

A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in a material body, he is transcendental and eternal. Thus he cannot be destroyed. By nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

TEXT 33

yathā sarva-gataṁ saukṣmyād
ākāśaṁ nopalipyate
sarvatrāvasthito dehe
tathātmā nopalipyate

SYNONYMS

yathā-as; sarva-gatam-all-pervading; saukṣmyāt-due to being subtle; ākāśam-the sky; na-never; upalipyate-mixes; sarvatra-everywhere; avasthitaḥ-situated; dehe-in the body; tathā-such; ātmā-the self; na-never; upalipyate-mixes.

TRANSLATION

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, situated in Brahman vision, does not mix with the body, though situated in that body.

PURPORT

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature. Therefore it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body. No one in science can ascertain this.

TEXT 34

yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata

SYNONYMS

yathā-as; prakāśayati-illuminates; ekaḥ-one; kṛtsnam-the whole; lokam-universe; imam-this; raviḥ-the sun, kṣetram-this body; kṣetrī-the soul; tathā-similarly; kṛtsnam-all; prakāśayati-illuminates; bhārata-O son of Bharata.

TRANSLATION

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

PURPORT

There are various theories regarding consciousness. Here in Bhagavad-gītā the example of the sun and the sunshine is given. As the sun is situated in one place, but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun.

When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body, there is no more consciousness. This can be easily understood by any intelligent man. Therefore consciousness is not a production of the combinations of matter. It is the symptom of the living entity. The consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme because the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

TEXT 35

kṣetra-kṣetrajñayor evam
antaraṁ jñāna-cakṣuṣā
bhūta-prakṛti-mokṣaṁ ca
ye vidur yānti te param

SYNONYMS

kṣetra-body; kṣetrajñayoḥ-of the proprietor of the body; evam-that; antaram-difference; jñāna-cakṣuṣā-by vision of knowledge; bhūta-living entity; prakṛti-material nature; mokṣam-liberation; ca-also; ye-one who; viduḥ-knows; yānti-approaches; te-they; param-Supreme.

TRANSLATION

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

PURPORT

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. A faithful person should at first have some good association to hear of God and thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in Bhagavad-gītā we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.

One can understand that this body is matter; it can be analyzed with its twenty-four elements. That is the gross manifestation. And the subtle manifestation is the mind and psychological effects. And the symptoms of life are the interaction of these features. But over and above this, there is the soul, and there is also the Supersoul. The soul and the Supersoul are two. This material world is working by the conjunction of the soul and the twenty-four material elements. One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and also can see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.

Thus end the Bhaktivedanta Purports to the Thirteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Nature, the Enjoyer, and Consciousness.

4.18 14. The Three Modes of Material Nature

TEXT 1

śrī-bhagavān uvāca
paraṁ bhūyaḥ pravakṣyāmi
jñānānāṁ jñānam uttamam
yaj jñātvā munayaḥ sarve
parāṁ siddhim ito gatāḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; param-transcendental; bhūyaḥ-again; pravakṣyāmi-I shall speak; jñānānām-of all knowledge; jñānam-knowledge; uttamam-the supreme; yat-which; jñātvā-knowing; munayaḥ-the sages; sarve-all; parām-transcendental; siddhim-perfection; itaḥ-from this world; gatāḥ-attain.

TRANSLATION

The Blessed Lord said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained to supreme perfection.

PURPORT

From the Seventh Chapter to the end of the Twelfth Chapter, Śrī Kṛṣṇa in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters. By understanding this knowledge, various great sages attain perfection and transfer to the spiritual world. The Lord now explains the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attain perfection. Thus it is expected that one who understands this Fourteenth Chapter will attain perfection.

TEXT 2

idaṁ jñānam upāśritya
mama sādharmyam āgatāḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca

SYNONYMS

idam-this; jñānam-knowledge; upāśritya-taking shelter of; mama-My; sādharmyam-nature; āgatāḥ-attain; sarge api-even in the creation; na-never; upajāyante-comes in; pralaye-in the annihilation; na-nor; vyathanti-disturbed; ca-also.

TRANSLATION

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

PURPORT

After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of birth and death. One does not, however, lose his identity as an individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, the devotees do not lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. But knowledge which is not contaminated by the three modes of nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the Supreme Person. Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness. However, just as there is material variegatedness in this world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposed to material variety. But actually, in the spiritual sky, one attains spiritual form. There are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated, and there one is equal in quality with the Supreme Lord. To obtain such knowledge, one must develop all the spiritual qualities. One who thus develops the spiritual qualities is not affected either by the creation or the destruction of the material world.

TEXT 3

mama yonir mahad brahma
tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ
tato bhavati bhārata

SYNONYMS

mama-My; yoniḥ-source of birth; mahat-the total material existence; brahma-supreme; tasmin-in that; garbham-pregnancy; dadhāmi-create; aham-I; sambhavaḥ-possibility; sarva-bhūtānām-of all living entities; tataḥ-thereafter; bhavati-becomes; bhārata-O son of Bharata.

TRANSLATION

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

PURPORT

This is an explanation of the world: everything that takes place is due to the combination of kṣetra and kṣetrajña, the body and the spirit soul. This combination of material nature and the living entity is made possible by the Supreme God Himself. The mahat-tattva is the total cause of the total cosmic manifestation, and because in the total substance of the material cause there are three modes of nature, it is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes become possible. This total material substance, the mahat-tattva, is described as Brahman in the Vedic literature: tasmād etad brahma nāma-rūpam annaṁ ca jāyate. Into that Brahman the seeds of the living entities are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, water, fire and air, are all material energy, called Mahā-brahman, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature-the living entity. In material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are born of this material nature.

The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature. Thus every living entity, according to his past activities, has a different body, created by this material nature, and the entity can enjoy or suffer according to his past deeds. The Lord is the cause of all the manifestations of living entities in this material world.

TEXT 4

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

SYNONYMS

sarva-yoniṣu-in all species of life; kaunteya-O son of Kuntī; mūrtayaḥ-forms; sambhavanti-as they appear; yāḥ-which; tāsām-all of them; brahma-supreme; mahat yoniḥ-the source of birth in the material substance; aham-Myself; bīja-pradaḥ-seed-giving; pitā-father.

TRANSLATION

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

PURPORT

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet, but in every planet, even in the highest where Brahmā is situated. Everywhere there are living entities; within the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process. The purport is that the living entities, being impregnated in the material world, come out and form at the time of creation according to their past deeds.

TEXT 5

sattvaṁ rajas tama iti
guṇāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho
dehe dehinam avyayam

SYNONYMS

sattvam-mode of goodness; rajaḥ-mode of passion; tamaḥ-mode of ignorance; iti-thus; guṇāḥ-qualities; prakṛti-material nature; sambhavāḥ-produced of; nibadhnanti-does condition; mahā-bāho-O mighty-armed one; dehe-in this body; dehinam-the living entity; avyayam-eternal.

TRANSLATION

Material nature consists of the three modes-goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

PURPORT

The living entity, because he is transcendental, has nothing to do with this material nature. Still, because he has become conditioned by the material world, he is acting under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

TEXT 6

tatra sattvaṁ nirmalatvāt
prakāśakam anāmayam
sukha-saṅgena badhnāti
jñāna-saṅgena cānagha

SYNONYMS

tatra-thereafter; sattvam-mode of goodness; nirmalatvāt-being purest in the material world; prakāśakam-illuminating; anāmayam-without any sinful reachon; sukha-happiness; saṅgena-association; badhnāti-conditions; jñāna-knowledge; saṅgena-association; ca-also; anagha-O sinless one.

TRANSLATION

O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

PURPORT

The living entities conditioned by material nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestations are causes of the entities' conditioned status in nature. How they are differently conditioned is explained in this section of Bhagavad-gītā. The mode of goodness is first considered. The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the brāhmaṇa, who is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions. Actually, in the Vedic literature it is said that the mode of goodness means greater knowledge and a greater sense of happiness.

The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher: each is very proud of his knowledge, and because they generally improve their living conditions, they feel a sort of material happiness. This sense of advanced happiness in conditioned life makes them bound by the mode of goodness of material nature. As such, they are attracted toward working in the mode of goodness, and, as long as they have an attraction for working in that way, they have to take some type of body in the modes of nature. Thus there is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly, one may become a philosopher, a scientist, or a poet, and, repeatedly, become entangled in the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

TEXT 7

rajo rāgātmakaṁ viddhi
tṛṣṇā-saṅga-samudbhavam
tan nibadhnāti kaunteya
karma-saṅgena dehinam

SYNONYMS

rajaḥ-mode of passion; rāga-ātmakam-born of desire or lust; viddhi-know; tṛṣṇā-hankering; saṅga-association; samudbhavam-produced of; tat-that; nibadhnāti-is bound; kaunteya-O son of Kuntī; karma-saṅgena-association with fruitive activity; dehinam-of the embodied.

TRANSLATION

The mode of passion is born of unlimited desires and longings, O son of Kuntī, and because of this one is bound to material fruitive activities.

PURPORT

The mode of passion is characterized by the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of the mode of passion. As long as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. If there is no liberation for those in the mode of goodness, what of those who are entangled in the mode of passion?

TEXT 8

tamas tv ajñāna-jaṁ viddhi
mohanaṁ sarva-dehinām
pramādālasya-nidrābhis
tan nibadhnāti bhārata

SYNONYMS

tamaḥ-mode of ignorance; tu-but; ajñāna-jam-products of ignorance; viddhi-knowing; mohanam-delusion; sarva-dehinām-of all embodied beings; pramāda-madness; ālasya-indolence; nidrābhiḥ-sleep; tat-that; nibadhnāti-binds; bhārata-O son of Bharata.

TRANSLATION

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

PURPORT

In this verse the specific application of the word tu is very significant. This means that the mode of ignorance is a very peculiar qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite. Everyone under the spell of the mode of ignorance becomes mad, and a madman cannot understand what is what. Instead of making advancement, one becomes degraded. The definition of the mode of ignorance is stated in the Vedic literature: under the spell of ignorance, one cannot understand the thing as it is. For example, everyone can see that his grandfather has died, and therefore he will also die; man is mortal. The children that he conceives will also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required. Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected, and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the mode of ignorance.

TEXT 9

sattvaṁ sukhe sañjayati
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta

SYNONYMS

sattvam-mode of goodness; sukhe-in happiness; sañjayati-develops; rajaḥ-mode of passion; karmaṇi-fruits of activities; bhārata-O son of Bharata; jñānam-knowledge; āvṛtya-covering; tu-but; tamaḥ-the mode of ignorance; pramāde-in madness; sañjayati-develops; uta-it is said.

TRANSLATION

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

PURPORT

A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and goodness may be engaged in fruitive activity; he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These are the signs of one in the mode of passion. And the mode of ignorance covers knowledge. In the mode of ignorance, whatever one does is neither good for him nor for anyone.

TEXT 10

rajas tamaś cābhibhūya
sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś caiva

tamaḥ sattvaṁ rajas tathā

SYNONYMS

rajaḥ-mode of passion; tamaḥ-mode of ignorance; ca-also; abhibhūya-also surpassing; sattvam-mode of goodness; bhavati-becomes prominent; bhārata-O son of Bharata; rajaḥ-mode of passion; sattvam-mode of goodness; tamaḥ-mode of ignorance; ca-also; eva-like that; tamaḥ-mode of ignorance; sattvam-mode of goodness; rajaḥ-mode of passion; tathā-as in this.

TRANSLATION

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

PURPORT

When the mode of passion is prominent, the modes of goodness and ignorance are defeated. When the mode of goodness is prominent, passion and ignorance are defeated. And, when the mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes. The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion. One can similarly develop the mode of passion and defeat goodness and ignorance. Or, one can develop the mode of ignorance and defeat goodness and passion. Although there are these three modes of material nature, if one is determined, he can be blessed by the mode of goodness, and, by transcending the mode of goodness, he can be situated in pure goodness, which is called the vāsudeva state, a state in which one can understand the science of God. By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

TEXT 11

sarva-dvāreṣu dehe 'smin
prakāśa upajāyate
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ity uta

SYNONYMS

sarva-dvāreṣu-all the gates; dehe asmin-in this body; prakāśaḥ-quality of illumination; upajāyate-develops; jñānam-knowledge; yadā-when; tadā-at that time; vidyāt-must know; vivṛddham-increased; sattvam-mode of goodness; iti-thus; uta-said.

TRANSLATION

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

PURPORT

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

TEXT 12

lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ spṛhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha

SYNONYMS

lobhaḥ-greed; pravṛttiḥ-hankering; ārambhaḥ-endeavor; karmaṇām-of activities; aśamaḥ-uncontrollable; spṛhā-desire; rajasi-in the mode of passion; etāni-all this; jāyante-develop; vivṛddhe-when there is excess; bharatarṣabha-O chief of the descendants of Bharata.

TRANSLATION

O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

PURPORT

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

TEXT 13

aprakāśo 'pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kuru-nandana

SYNONYMS

aprakāśaḥ-darkness; apravṛttiḥ-inactivity; ca-and; pramādaḥ-madness; mohaḥ-illusion; eva-certainly; ca-also; tamasi-of the mode of ignorance; etāni-these; jāyante-are manifested; vivṛddhe-is developed; kuru-nandana-O son of Kuru.

TRANSLATION

O son of Kuru, when there is an increase in the mode of ignorance madness, illusion, inertia and darkness are manifested.

PURPORT

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no purpose. Even though he has the capacity to work, he makes no endeavor. This is called illusion. Although consciousness is going on, life is inactive. These are the symptoms of one in the mode of ignorance.

TEXT 14

yadā sattve pravṛddhe tu
pralayaṁ yāti deha-bhṛt
tadottama-vidāṁ lokān
amalān pratipadyate

SYNONYMS

yadā-when; sattve-mode of goodness; pravṛddhe-in development; tu-but; pralayam-dissolution; yāti-goes; deha-bhṛt-embodied; tadā-at that time; uttama-vidām-of the great sages; lokān-the planets; amalān-pure; pratipadyate-attains.

TRANSLATION

When one dies in the mode of goodness, he attains to the pure higher planets.

PURPORT

One in goodness attains higher planetary systems, like Brahmaloka or Janaloka, and there enjoys godly happiness. The word amalān is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

TEXT 15

rajasi pralayaṁ gatvā
karma-saṅgiṣu jāyate
tathā pralīnas tamasi
mūḍha-yoniṣu jāyate

SYNONYMS

rajasi-in passion; pralayam-dissolution; gatvā-attaining; karma-saṅgiṣu-in the association of fruitive activities; jāyate-takes birth; tathā-thereafter; pralīnaḥ-being dissolved; tamasi-in ignorance; mūḍha-animal; yoniṣu-species; jāyate-take birth.

TRANSLATION

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

PURPORT

Some people have the impression that when the soul reaches the platform of human life, it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to the animal form of life. From there one has to again elevate himself, by evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

TEXT 16

karmaṇaḥ sukṛtasyāhuḥ
sāttvikaṁ nirmalaṁ phalam
rajasas tu phalaṁ duḥkham
ajñānaṁ tamasaḥ phalam

SYNONYMS

karmaṇaḥ-of work; sukṛtasya-in the mode of goodness; āhuḥ-said; sāttvikam-mode of goodness; nirmalam-purified; phalam-result; rajasaḥ-of the mode of passion; tu-but; phalam-result; duḥkham-misery; ajñānam-nonsense; tamasaḥ-of the mode of ignorance; phalam-result.

TRANSLATION

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render physical toil. The miseries are there. Thus Bhagavad-gītā says that in any activity performed under the spell of the mode of passion, there is definitely great misery. There may be a little so-called mental happiness-"I have this house or this money"-but this is not actual happiness. As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the illusory energy, māyā, the animals do not understand this. Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is the son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it. So, indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature the words gobhiḥ prīṇita-matsaram indicate that one who, being fully satisfied by milk, is desirous of killing the cow, is in the grossest ignorance. There is also a prayer in the Vedic literature that states:

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagaddhitāya kṛṣṇāya govindāya namo namaḥ.

"My Lord, You are the well-wisher of the cows and the brāhmaṇas, and You are the well-wisher of the entire human society and world." The purport is that special mention is given in that prayer for the protection of the cows and the brāhmaṇas. Brāhmaṇas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brāhmaṇas and the cows, must be given all protection-that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own condemnation. A civilization which guides the citizens to become animals in their next lives is certainly not a human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. It is a very dangerous age, and all nations should take care to provide the easiest process, Kṛṣṇa consciousness, to save humanity from the greatest danger.

TEXT 17

sattvāt sañjāyate jñānaṁ
rajaso lobha eva ca
pramāda-mohau tamaso
bhavato 'jñānam eva ca

SYNONYMS

sattvāt-from the mode of goodness; sañjāyate-develops; jñānam-knowledge; rajasaḥ-from the mode of passion; lobhaḥ-greed; eva-certainly; ca-also; pramāda-madness; mohau-illusion; tamasaḥ-from the mode of ignorance; bhavataḥ-develops; ajñānam-nonsense; eva-certainly; ca-also.

TRANSLATION

From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

PURPORT

Since the present civilization is not very congenial to the living entities, Kṛṣṇa consciousness is recommended. Through Kṛṣṇa consciousness, society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are. In the mode of ignorance, people are just like animals and cannot see things clearly. In the mode of ignorance, for example, they do not see that by killing one animal they are taking a chance of being killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness. One engaged in the mode of passion is not only mentally unhappy, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes to acquire enough money to maintain his status quo. This is all miserable. In the mode of ignorance, people become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

TEXT 18

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

SYNONYMS

ūrdhvam-upwards; gacchanti-goes; sattva-sthāḥ-one who is situated in the mode of goodness; madhye-in the middle; tiṣṭhanti-dwell; rājasāḥ-those who are situated in the mode of passion; jaghanya-abominable; guṇa-quality; vṛtti-sthāḥ-occupation; adhaḥ-down; gacchanti-go; tāmasāḥ-persons in the mode of ignorance.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

PURPORT

In this verse the results of actions in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloka, where the prime person of this universe, Lord Brahmā, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloka, but the highest condition of life, the mode of goodness, can bring us to this.

The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a rich man. But because there are mixtures, one can also go down. People on this earth, in the modes of passion or ignorance, cannot forcibly approach the higher planets by machine. In the mode of passion, there is also the chance of becoming mad in the next life.

The lowest quality, the mode of ignorance, is described here as abominable. The result of developing ignorance is very, very risky. It is the lowest quality in material nature. Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, etc., and, according to the development of the mode of ignorance, people are brought down to these abominable conditions. The word tāmasāḥ is very significant here. Tāmasāḥ indicates those who stay continually in the mode of ignorance without rising to a higher mode. Their future is very dark.

There is opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Kṛṣṇa consciousness. But one who does not take advantage of this opportunity certainly will continue in the lower modes.

TEXT 19

nānyaṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ vetti
mad-bhāvaṁ so ’dhigacchati

SYNONYMS

na-never; anyam-other than; guṇebhyaḥ-from the qualities; kartāram-the performer; yadā-when; draṣṭā anupaśyati-he who sees properly; guṇebhyaḥ ca-from the modes of nature; param-transcendental; vetti-know; mat-bhāvam-My spiritual nature; saḥ-he; adhigacchati-is promoted.

TRANSLATION

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

PURPORT

One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls. The real spiritual master is Kṛṣṇa, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Kṛṣṇa consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one’s life will be misdirected. By the instruction of a bona fide spiritual master, a living entity can know of his spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature. He is helpless, being in the grip of these modes, but when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature. Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated. With the association of a bona fide spiritual master, he can see his real position, and, by such an understanding, he can become fixed in full Kṛṣṇa consciousness. A man in Kṛṣṇa consciousness is not controlled by the spell of the material modes of nature. It has already been stated in the Seventh Chapter that one who has surrendered to Kṛṣṇa is relieved from the activities of material nature. Therefore for one who is able to see things as they are, the influence of material nature gradually ceases.

TEXT 20

guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto ’mṛtam aśnute

SYNONYMS

guṇān-qualities; etān-all these; atītya-transcending; trīn-three; dehī-body; deha-body; samudbhavān-produced of; janma-birth; mṛtyu-death; jarā-old age; duḥkhaiḥ-distresses; vimuktaḥ-being freed from; amṛtam-nectar; aśnute-enjoys.

TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

PURPORT

How one can stay in the transcendental position, even in this body, in full Kṛṣṇa consciousness, is explained in this verse. The Sanskrit word dehī means embodied. Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature. He can enjoy the happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky. But even in this body he can enjoy spiritual happiness. In other words, devotional service in Kṛṣṇa consciousness is the sign of liberation from this material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.

TEXT 21

arjuna uvāca
kair liṅgais trīn guṇān etān
atīto bhavati prabho
kim ācāraḥ kathaṁ caitāṁs
trīn guṇān ativartate

SYNONYMS

arjunaḥ uvāca-Arjuna said; kaiḥ-by which; liṅgaiḥ-symptoms; trīn-three; guṇān-qualities; etān-all this; atītaḥ-transcend; bhavati-become; prabho-my Lord; kim-what; ācāraḥ-behavior; katham-what; ca-also; etān-these; trīn-three; guṇān-qualities; ativartate-transcend.

TRANSLATION

Arjuna inquired: O my dear Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

PURPORT

In this verse, Arjuna's questions are very appropriate. He wants to know the symptoms of a person who has already transcended the material modes. He first inquires of the symptoms of such a transcendental person. How can one understand that he has already transcended the influence of the modes of material nature? The second question asks how he lives and what his activities are. Are they regulated or nonregulated? Then Arjuna inquires of the means by which he can attain the transcendental nature. That is very important. Unless one knows the direct means by which one can be situated always transcendentally, there is no possibility of showing the symptoms. So all these questions put by Arjuna are very important, and the Lord answers them.

TEXTS 22-25

śrī-bhagavān uvāca
prakāśaṁ ca pravṛttiṁ ca
moham eva ca pāṇḍava
na dveṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati
udāsīna-vad āsīno
guṇair yo na vicālyate
guṇā vartanta ity evaṁ
yo 'vatiṣṭhati neṅgate
sama-duḥkha-sukhaḥ sva-sthaḥ
sama-loṣṭāśma-kāñcanaḥ
tulya-priyāpriyo dhīras
tulya-nindātma-saṁstutiḥ
mānāpamānayos tulyas
tulyo mitrāri-pakṣayoḥ
sarvārambha-parityāgī
guṇātītaḥ sa ucyate

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; prakāśam ca-and illumination; pravṛttim ca-and attachment; moham-illusion; eva ca-also; pāṇḍava-O son of Pāṇḍu; na dveṣṭi-does not hate; sampravṛttāni-although developed; na nivṛttāni-nor stop development; kāṅkṣati-desires; udāsīnavat-as if neutral; āsīnaḥ-situated; guṇaiḥ-by the qualities; yaḥ-one who; na-never; vicālyate-is agitated; guṇāḥ-the qualities; vartante-is situated; iti evam-knowing thus; yaḥ-one who; avatiṣṭhati-remains; na-never; iṅgate-flickering; sama-equally; duḥkha-in distress; sukhaḥ-in happiness; svasthaḥ-being situated himself; sama-equally; loṣṭa-a lump of earth; aśma-stone; kāñcanaḥ-gold; tulya-equally disposed; priya-dear; apriyaḥ-undesirable; dhīraḥ-steadily; tulya-equally; nindā-in defamation; ātma-saṁstutiḥ-in praise of himself; māna-honor; apamānayoḥ-dishonor; tulyaḥ-equally; tulyaḥ-equally; mitra-friend; ari-enemy; pakṣayoḥ-in party; sarva-all; ārambhaḥ-endeavor; parityāgī-renouncer; guṇa-atītaḥ-transcendental to the material modes of nature; saḥ-he; ucyate-is said to be.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings-such a man is said to have transcended the modes of nature.

PURPORT

Arjuna submitted the three different questions, and the Lord answers them one after another. In these verses, Kṛṣṇa first indicates that a person transcendentally situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten. When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Kṛṣṇa, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus transcendentally situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns the dealings of a transcendentally situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendentally situated person is not affected by such false honor and dishonor. He performs his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear friend who helps him in his execution of Kṛṣṇa consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Kṛṣṇa, but for his personal self he does not attain anything. By such behavior one becomes actually transcendentally situated.

TEXT 26

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

SYNONYMS

mām-unto Me; ca-also; yaḥ-person; avyabhicāreṇa-without fail; bhakti-yogena-by devotional service; sevate-renders service; saḥ-he; guṇān-all the modes of material nature; samatītya-transcending; etān-all this; brahma-bhūyāya-to be elevated on the Brahman platform; kalpate-is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

PURPORT

This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material nature. One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Kṛṣṇa activities. Kṛṣṇa activities are known as bhakti-yoga-always acting for Kṛṣṇa. This includes not only Kṛṣṇa, but His different plenary expansions such as Rāma and Nārāyaṇa. He has innumerable expansions. One who is engaged in the service of any of the forms of Kṛṣṇa, or of His plenary expansions, is considered to be transcendentally situated. One should also note that all the forms of Kṛṣṇa are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they possess all transcendental qualities. So, if one engages himself in the service of Kṛṣṇa or His plenary expansions with unfailing determination, although these modes of material nature are very difficult to overcome, he can overcome them easily. This is already explained in the Seventh Chapter. One who surrenders unto Kṛṣṇa at once surmounts the influence of the modes of material nature. To be in Kṛṣṇa consciousness or in devotional service means to acquire the equality of Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity's spiritual position is as good as gold, as good as Kṛṣṇa in quality. The difference of individuality continues, otherwise there is no question of bhakti-yoga. Bhakti-yoga means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there is no meaning to bhakti-yoga. If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications. Thus the qualification is to become Brahman, or freed from all material contamination. It is said in the Vedic literature: brahmaiva san brahmāpyeti. One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman. By attainment of Brahman, one does not lose his eternal Brahman identity as individual soul.

TEXT 27

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

SYNONYMS

brahmaṇaḥ-of the impersonal brahmajyoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; amṛtasya-of the imperishable; avyayasya-immortal; ca-also; śāśvatasya-of eternal; ca-and; dharmasya-of the constitutional position; sukhasya-happiness; aikāntikasya-ultimate; ca-also.

TRANSLATION

And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.

PURPORT

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramātmā, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramātmā and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord. The Lord impregnates the inferior material nature with the fragments of the superior nature, and that is the spiritual touch in the material nature. When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self-realization. At this stage the Brahman realized person is transcendental to the material position, but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramātmā realization and then to the realization of the Supreme Personality of Godhead. There are many examples of this in Vedic literature. The four Kumāras were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of

Brahman runs the risk of falling down. In Śrīmad-Bhāgavatam it is stated that although a person may rise to the stage of impersonal Brahman, without going farther, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord. In the Vedic language it is also said: raso vai saḥ; rasaṁ hy evāyaṁ labdhvānandī bhavati. ”When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendentally blissful.” The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is an exchange of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, eternal happiness, imperishable happiness, eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability is included in devotional service. This is already possessed by a person who is engaged in devotional service.

The living entity, although Brahman by nature, has the desire to lord it over the material world, and due to this he falls down. In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature, goodness, passion and ignorance. Due to the association of these three modes, his desire to dominate the material world is there. By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed. Therefore the process of devotional service beginning with hearing, chanting, remembering-the prescribed nine methods for realizing devotional service-should be practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one’s material desire to dominate is removed, and one becomes firmly situated in the Lord’s transcendental loving service. This method is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all material activities. One who can thus situate himself in the brahmajyoti is equal to the Supreme Personality of Godhead in quality.

Thus end the Bhaktivedanta Purports to the Fourteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Three Modes of Material Nature.

4.19 15. The Yoga of the Supreme Person

TEXT 1

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; ūrdhva-mūlam-with roots above; adhaḥ-downwards; śākham-branches; aśvattham-banyan tree; prāhuḥ-said; avyayam-eternal; chandāṁsi-Vedic hymns; yasya-of which; parṇāni-the leaves; yaḥ-anyone; tam-that; veda-knows; saḥ-he; veda-vit-the knower of the Vedas.

TRANSLATION

The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

PURPORT

After the discussion of the importance of bhakti-yoga, one may question, ”What about the Vedas?” It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the Vedas.

The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree’s roots grow upward because they begin from where Brahmā is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, representing the various planetary systems. The fruits represent the results of the living entities’ activities, namely, religion, economic development, sense gratification and liberation.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as the tree’s reflection is situated on water. Desire is the cause of things’ being situated in this reflected material light. One who wants to get out of this material existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahmā to be the root of this material tree, and from the root, according to sāṅkhya philosophy, come prakṛti, puruṣa, then the three guṇas, then the five gross elements (pañca-mahābhūta), then the ten senses (daśendriya), mind, etc. In this way they divide up the whole material world. If Brahmā is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. The prakṛti is the external energy of the Supreme Lord, and the puruṣa is the Supreme Lord Himself, and that is explained in Bhagavad-gītā. Since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree has to be cut off. When it is said that a person knows the Vedas, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he actually knows the Vedas. One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the Vedas. The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

TEXT 2

adhaś cordhvaṁ prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni
karmānubandhīni manuṣya-loke

SYNONYMS

adhaḥ-downward; ca-and; ūrdhvam-upward; prasṛtāḥ-extended; tasya-its; śākhāḥ-branches; guṇa-modes of material nature; pravṛddhāḥ-developed; viṣaya-sense objects; pravālāḥ-twigs; adhaḥ-downward; ca-and; mūlāni-roots; anusantatāni-extended; karma-according to work; anubandhīni-bound; manuṣya-loke-in the world of human society.

TRANSLATION

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

PURPORT

The description of the banyan tree is further explained here. Its branches are spread in all directions. In the lower parts, there are variegated manifestations of living entities, such as human beings, animals, horses, cows, dogs, cats, etc. These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas (fairies), and many other higher species of life. As a tree is nourished by water, so this tree is nourished by the three modes of material nature. Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where the modes of material nature are proportionately greater in quantity, the different species of life are manifested in that proportion.

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature, we develop different senses, and, by the senses, we enjoy different varieties of sense objects. The source of the senses-the ears, the nose, eyes, etc.-is considered to be the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch-the sense objects. The roots, which are subsidiary, are the by-products of different varieties of suffering and sense enjoyment. Thus we develop attachment and aversion. The tendencies toward piety and impiety are considered to be the secondary roots, spreading in all directions. The real root is from Brahmaloka, and the other roots are in the human planetary systems. After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his karma or fruitive activities for promotion. This planet of human beings is considered the field of activities.

TEXTS 3-4

na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ su-virūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī

SYNONYMS

na-not; rūpam-form; asya-of this tree; iha-in this; tathā-also; upalabhyate-can be perceived; na-never; antaḥ-end; na-never; ca-also; ādiḥ-beginning; na-never; ca-also; sampratiṣṭhā-the foundation; aśvattham-banyan tree; enam-this; suvirūḍha-strongly; mūlam-rooted; asaṅga-śastreṇa-by the weapon of detachment; dṛḍhena-strong; chittvā-by cutting; tataḥ-thereafter; padam-situation; tat-that; parimārgitavyam-has to be searched out; yasmin-where; gatāḥ-going; na-never; nivartanti-comes back; bhūyaḥ-again; tam-to him; eva-certainly; ca-also; ādyam-original; puruṣam-the Personality of Godhead; prapadye-surrender; yataḥ-from whom; pravṛttiḥ-beginning; prasṛtā-extension; purāṇī-very old.

TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial.

PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahmā, who is generated by the Garbhodakaśāyī Viṣṇu. Finally, in this way, when one reaches to the Supreme Personality of Godhead, that is the end of research work. One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in the knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word asaṅga is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence going no one returns to this false reflected tree is given here. The Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the cause of this extension of this material world. This is already explained by the Lord Himself: ahaṁ sarvasya prabhavaḥ. "I am the origin of everything."

Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, he becomes detached automatically from this material extension.

TEXT 5

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gacchanty amūḍhāḥ padam avyayaṁ tat

SYNONYMS

nir-without; māna-respect; mohāḥ-illusion; jita-having conquered; saṅga-association; doṣāḥ-faulty; adhyātma-spiritual; nityāḥ-eternity; vinivṛtta-associated; kāmāḥ-lusts; dvandvaiḥ-with duality; vimuktāḥ-liberated; sukha-duḥkha-happiness and distress; saṁjñaiḥ-named; gacchanti-attains; amūḍhāḥ-unbewildered; padam-situation; avyayam-eternal; tat-that.

TRANSLATION

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

PURPORT

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social, and national affections. These fake associations bind one to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

TEXT 6

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

SYNONYMS

na-not; tat-that; bhāsayate-illuminates; sūryaḥ-sun; na-nor; śaśāṅkaḥ-the moon; na-nor; pāvakaḥ-fire, electricity; yat-where; gatvā-going; na-never; nivartante-comes back; tat dhāma-that abode; paramam-supreme; mama-My.

TRANSLATION

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

PURPORT

The spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa-which is known as Kṛṣṇaloka, Goloka Vṛndāvana-is described here. In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous. The shining effulgence of all those planets (called Vaikuṇṭhas) constitutes the shining sky known as the brahmajyoti. Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana. Part of that shining effulgence is covered by the mahat-tattva, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṇṭhas, chief of which is Goloka Vṛndāvana.

As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky, by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes the associate of the Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge.

One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Kṛṣṇa consciousness, there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Kṛṣṇa consciousness. One should search out a society dedicated to Kṛṣṇa consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth. He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree. In Chapter Fourteen the contamination of all kinds of processes by material nature is described. Only devotional service is described as purely transcendental.

The words paramaṁ mama are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is paramam, full of six opulences. In the Upaniṣads it is also confirmed that in the spiritual world there is no need of sunshine or moonshine, for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord. That supreme abode can be achieved only by surrender and by no other means.

TEXT 7

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

SYNONYMS

mama-My; eva-certainly; aṁśaḥ-fragmental particles; jīva-loke-world of conditional life; jīva-bhūtaḥ-the conditioned living entities; sanātanaḥ-eternal; manaḥ-mind; ṣaṣṭhāni-six; indriyāṇi-senses; prakṛti-material nature; sthāni-situated; karṣati-struggling hard.

TRANSLATION

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

PURPORT

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord-eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, sanātanaḥ. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called Viṣṇu-tattva, and the secondary expansions are called the living entities. In other words, the Viṣṇu-tattva is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṁhadeva, Viṣṇumūrti and all the predominating Deities in the Vaikuṇṭha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities have also fragmental qualities, of which independence is one. Every living entity has an individual soul, his personal individuality and a minute form of independence. By misuse of that independence, one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualititatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only the human beings and the cats and dogs, but even the greater controllers of the material world-Brahmā, Lord Śiva, and even Viṣṇu-are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word karṣati (struggling or grappling hard) is very significant. The conditioned soul is bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests in its individual capacity. The following information is there in the Mādhyandi-nāyana-śruti: sa vā eṣa brahma-niṣṭha idaṁ sarīraṁ marttyam atisṛjya brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛnoti brahmaṇaivedaṁ sarvam anubhavati. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. In smṛti also it is understood that in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of Viṣṇumūrti. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The word mamaivāṁśaḥ (fragmental parts and parcels of the Supreme Lord) is also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter which can be cut into pieces and joined together again. That conception is not applicable here because the Sanskrit word sanātana (eternal) is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that (dehino 'smin yathā) in each and every individual body, the fragmental portion of the Supreme Lord is present. That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one, just as the parts and parcels of gold are also gold.

TEXT 8

śarīraṁ yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti
vāyur gandhān ivāśayāt

SYNONYMS

śarīram-body; yat-as much as; avāpnoti-gets; yat-that which; ca-also; api-virtually; utkrāmati-gives up; īśvaraḥ-the lord of the body; gṛhītvā-taking; etāni-all these; saṁyāti-goes away; vāyuḥ-air; gandhān-smell; iva-like; āśayāt-from the flower.

TRANSLATION

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.

PURPORT

Here the living entity is described as īśvara, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa. It is a false claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to karma, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called karṣati or struggle for existence.

TEXT 9

śrotraṁ cakṣuḥ sparśanaṁ ca
rasanaṁ ghrāṇam eva ca
adhiṣṭhāya manaś cāyaṁ
viṣayān upasevate

SYNONYMS

śrotram-ears; cakṣuḥ-eyes; sparśanam-touch; ca-also; rasanam-tongue; ghrāṇam-smelling power; eva-also; ca-and; adhiṣṭhāya-being situated; manaḥ-mind; ca-also; ayam-this; viṣayān-sense objects; upasevate-enjoys.

TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

PURPORT

In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Kṛṣṇa consciousness. When, therefore, one is situated in Kṛṣṇa consciousness, he is in his pure life. But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

TEXT 10

utkrāmantaṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ

SYNONYMS

utkrāmantam-quitting the body; sthitam-situated in the body; vāpi-either; bhuñjānam-enjoying; vā-or; guṇa-anvitam-under the spell of the modes of material nature; vimūḍhāḥ-foolish persons; na-never; anupaśyanti-can see; paśyanti-one can see; jñāna-cakṣuṣaḥ-one who has the eyes of knowledge.

TRANSLATION

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

PURPORT

The word jñāna-cakṣuṣaḥ is very significant. Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body. This requires a great amount of knowledge understood from Bhagavad-gītā and similar literatures heard from a bona fide spiritual master. One who is trained to perceive all these things is fortunate. Every living entity is quitting his body under certain circumstances; he is living under certain circumstances and enjoying under certain circumstances under the spell of material nature. As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment. Persons who are everlastingly fooled by lust and desire lose all power of understanding their change of body and their stay in a particular body. They cannot comprehend it. Those who have developed spiritual knowledge, however, can see that the spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

TEXT 11

yatanto yoginaś cainaṁ
paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno
nainaṁ paśyanty acetasaḥ

SYNONYMS

yatantaḥ-endeavoring; yoginaḥ-transcendentalists; ca-also; enam-this; paśyanti-can see; ātmani-in the self; avasthitam-situated; yatantaḥ-although endeavoring; api-although; akṛta-ātmānaḥ-without self-realization; na-does not; enam-this; paśyanti-can see; acetasaḥ-undeveloped mind.

TRANSLATION

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

PURPORT

There are many transcendentalists in the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word yoginaḥ is significant in this connection. In the present day there are many so-called yogīs, and there are many so-called associations of yogīs, but they are actually blind in the matter of self-realization. They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and healthy. They have no other information. They are called yatanto 'py akṛtātmānaḥ. Even though they are endeavoring in a so-called yoga system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul. Only those who are actually in the yoga system and have realized the self, the world, and the Supreme Lord, in other words, the bhakti-yogīs, those engaged in pure devotional service in Krsṇa consciousness, can understand how things are taking place.

TEXT 12

yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

SYNONYMS

yat-that which; āditya-gatam-in the sunshine; tejaḥ-splendor; jagat-the whole world; bhāsayate-illuminates; akhilam-entirely; yat-that which; candramasi-in the moon; yat-that which; ca-also; agnau-in the fire; tat-that; tejaḥ-splendor; viddhi-understand; māmakam-from Me.

TRANSLATION

The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

PURPORT

The unintelligent cannot understand how things are taking place. The beginning of knowledge can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead. In such a conception of life, the beginning of Kṛṣṇa consciousness, lies a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home. From this verse we can understand that the sun is illuminating the whole solar system. There are different universes and solar systems, and there are different suns, moons and planets also. Sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun, the activities of human beings are set up. They set fire to prepare their foodstuff; they set fire to start the factories, etc. So many things are done with the help of fire. Therefore sunrise, fire and moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin. By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead Kṛṣṇa. Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

TEXT 13

gām āviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cauṣadhīḥ sarvāḥ
somo bhūtvā rasātmakaḥ

SYNONYMS

gām-the planets; āviśya-entering; ca-also; bhūtāni-living entities; dhārayāmi-sustaining; aham-I; ojasā-by My energy; puṣṇāmi-nourishing; ca-and; auṣadhīḥ-all vegetables; sarvāḥ-all; somaḥ-the moon; bhūtvā-becoming; rasa-ātmakaḥ-supplying the juice.

TRANSLATION

I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

PURPORT

It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the Brahmā-saṁhitā. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramātmā, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested. When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word rasātmakaḥ is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

TEXT 14

ahaṁ vaiśvānaro bhūtvā
prāṇināṁ deham āśritaḥ
prāṇāpāna-samāyuktaḥ
pacāmy annaṁ catur-vidham

SYNONYMS

aham-I; vaiśvānaraḥ-by My plenary portion as the digesting fire; bhūtvā-becoming; prāṇinām-of all living entities; deham-body; āśritaḥ-situated; prāṇa-outgoing air; apāna-downgoing air; samāyuktaḥ-keep balance; pacāmi-digest; annam-foodstuff; catur-vidham-four kinds of.

TRANSLATION

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

PURPORT

According to Āyur-vedic śāstra, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order, we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic mantras also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff. Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independant in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the Vedānta-sūtra this is also confirmed: śabdādibhyo 'ntaḥ pratiṣṭhānāc ca. The Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff: some are swallowed, some are chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

TEXT 15

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

SYNONYMS

sarvasya-of all living beings; ca-and; aham-I; hṛdi-in the heart; sanniviṣṭaḥ-being situated; mattaḥ-from Me; smṛtiḥ-remembrance; jñānam-knowledge; apohanam ca-and forgetfulness; vedaiḥ-by the Vedas; ca-also; sarvaiḥ-all; aham-I am; eva-certainly; vedyaḥ-knowable; vedānta-kṛt-the compiler of the Vedānta; veda-vit-the knower of the Vedas; eva-certainly; ca-and; aham-I.

TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.

PURPORT

The Supreme Lord is situated as Paramātmā in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramātmā, but as the form of the incarnation of the Vedas as well. The Vedas give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the Vedānta-sūtra. The commentation on the Vedānta-sūtra by Vyāsadeva in the Śrīmad-Bhāgavatam gives the real understanding of Vedānta-sūtra. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the Bhagavad-gītā. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antaḥpraviṣṭaḥ śāstā janānām. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord. Although he forgets, the Lord gives him the intelligence to renew his work where he ended his last life. So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand Vedas from Him. If one is serious to understand the Vedic knowledge, then Kṛṣṇa gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Kṛṣṇa. Vedic literature confirms this: yo 'sau sarvair vedair gīyate. In all Vedic literature, beginning from the four Vedas, Vedānta-sūtra and the Upaniṣads and Purāṇas, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Kṛṣṇa. The Vedas give us direction to understand Kṛṣṇa and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. Vedānta-sūtra confirms this in the following words: tat tu samanvayāt. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas and the goal of Vedas are clearly defined.

TEXT 16

dvāv imau puruṣau loke
kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho 'kṣara ucyate

SYNONYMS

dvau-two; imau-in this (world); puruṣau-living entities; loke-in the world; kṣaraḥ-fallible; ca-and; akṣaraḥ-infallible; eva-certainly; ca-and; kṣaraḥ-the fallible; sarvāṇi-all; bhūtāni-living entities; kūṭasthaḥ-in oneness; akṣaraḥ-infallible; ucyate-is said.

TRANSLATION

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

PURPORT

As already explained, the Lord in His incarnation as Vyāsadeva compiled the Vedānta-sutra. Here the Lord is giving, in summary, the contents of the Vedānta-sūtra: He says that the living entities, who are innumerable, can be divided into two classes-the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called jīva-bhūtāḥ, and the Sanskrit words given here, sarvāṇi bhūtāni mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the creation. Of course, in the spiritual world, there is no such thing as creation, but since the Supreme Personality of Godhead has stated in the Vedānta-sūtra that He is the source of all emanations, that conception is explained.

According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of men. The Vedas give evidence of this, so there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing as long as the living entities are conditioned. One's body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change. In the material world the living entity undergoes six changes-birth, growth, duration, reproduction, then dwindling and vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. There all exists in oneness. It is more clearly explained as sarvāṇi bhūtāni: any living entity who has come in contact with matter, beginning from the first created being, Brahmā, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

TEXT 17

uttamaḥ puruṣas tv anyaḥ
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ

SYNONYMS

uttamaḥ-the best; puruṣaḥ-personality; tu-but; anyaḥ-another; param-the Supreme; ātmā-Self; iti-thus; udāhṛtaḥ-said; yaḥ-one who; loka-of the universe; trayam-the three divisions; āviśya-entering; bibharti-maintaining; avyayaḥ-inexhaustible; īśvaraḥ-the Lord.

TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

PURPORT

This verse is very nicely expressed in the Kaṭha Upaniṣad and Śvetāśvatara Upaniṣad. It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramātmā. The Upanisadic verse runs as follows: nityo nityānāṁ cetanaś cetanānām. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain the perfect peace, not others.

It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. There is always the question of superiority and inferiority in their personalities. This particular word uttama is very significant. No one can surpass the Supreme Personality of Godhead. Loke is also significant because in the Pauruṣa, a Vedic literature, it is stated: lokyate vedārtho 'nena. This Supreme Lord in His localized aspect as Paramātmā explains the purpose of the Vedas. The following verse also appears in the Vedas:

tāvad eṣa samprasādo 'smāc
charīrāt samutthāya paraṁ
jyoti-rūpaṁ sampadya svena
rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ

"The Supersoul coming out of the body enters the impersonal brahmajyoti; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality." This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination. That Supreme Personality also has a localized aspect as Paramātmā. By incarnating Himself as the son of Satyavatī and Parāśara, He explains the Vedic knowledge as Vyāsadeva.

TEXT 18

yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

SYNONYMS

yasmāt-because; kṣaram-the fallible; atītaḥ-transcendental; aham-I; akṣarāt-from the infallible; api-better than that; ca-and; uttamaḥ-the best; ataḥ-therefore; asmi-I am; loke-in the world; vede-in the Vedic literature; ca-and; prathitaḥ-celebrated; puruṣottamaḥ-as the Supreme Personality.

TRANSLATION

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

PURPORT

No one can surpass the Supreme Personality of Godhead, Kṛṣṇa-neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

TEXT 19

yo mām evam asammūḍho
jānāti puruṣottamam
sa sarva-vid bhajati māṁ
sarva-bhāvena bhārata

SYNONYMS

yaḥ-anyone; mām-unto Me; evam-certainly; asammūḍhaḥ-without a doubt; jānāti-knows; puruṣottamam-the Supreme Personality of Godhead; saḥ-he; sarva-vit-knower of everything; bhajati-renders devotional service; mām-unto Me; sarva-bhāvena-in all respects; bhārata-O son of Bharata.

TRANSLATION

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and he therefore engages himself in full devotional service, O son of Bharata

PURPORT

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa as the Supreme Person is actually the knower of everything. The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Kṛṣṇa consciousness, the devotional service of the Supreme Lord. Throughout the whole of Bhagavad-gītā, this fact is being stressed at every step. And still there are so many stubborn commentators on Bhagavad-gītā who consider the Supreme Absolute Truth and the living entities to be one and the same.

Vedic knowledge is called śruti learning by aural reception. One should actually receive the Vedic message from authorities like Kṛṣṇa and His representatives. Here Kṛṣṇa distinguishes everything very nicely, and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply speculate academically. One should submissively hear from Bhagavad-gītā that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

The word bhajate is very significant. In many places the word bhajate is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaiṣṇava paramparā it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for a spiritual process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

TEXT 20

iti guhyatamaṁ śāstram
idam uktaṁ mayānagha
etad buddhvā buddhimān syāt
kṛta-kṛtyaś ca bhārata

SYNONYMS

iti-thus; guhyatamam-the most confidential; śāstram-revealed scriptures; idam-this; uktam-disclosed; mayā-by Me; anagha-O sinless one; etat-this; buddhvā-understanding; buddhimān-intelligent; syāt-one becomes; kṛta-kṛtyaḥ-the most perfect; ca-and; bhārata-O son of Bharata.

TRANSLATION

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

PURPORT

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual-the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Kṛṣṇa and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Kṛṣṇa and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word anagha, by which Arjuna is addressed, is significant. Anagha, O sinless one, means that unless one is free from all sinful reactions, it is very difficult to understand Kṛṣṇa. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Kṛṣṇa consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter. The problems of material existence are due to these weaknesses of the heart.

Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Puruṣottama-yoga, the Yoga of the Supreme Person.

4.20 16. The Divine and Demoniac Natures

TEXTS 1-3

śrī-bhagavān uvāca
abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nāti-mānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; abhayam-fearlessness; sattva-saṁśuddhiḥ-purification of one's existence; jñāna-knowledge; yoga-of linking up; vyavasthitiḥ-the situation; dānam-charity; damaḥ ca-and controlling the mind; yajñaḥ ca-and performance of sacrifice; svādhyāyaḥ-study of Vedic literature; tapaḥ-austerity; ārjavam-simplicity; ahiṁsā-nonviolence; satyam-truthfulness; akrodhaḥ-freedom from anger; tyāgaḥ-renunciation; śāntiḥ-tranquility; apaiśunam-aversion to faultfinding; dayā-mercy; bhūteṣu-towards all living entities; aloluptvam-freedom from greed; mārdavam-gentleness; hrīḥ-modesty; acāpalam-determination; tejaḥ-vigor ; kṣamā-forgiveness; dhṛtiḥ-fortitude; śaucam-cleanliness; adrohaḥ-freedom from envy; na-not; atimānitā-expectation of honor; bhavanti-become; sampadam-qualities; daivīm-transcendental; abhijātasya-one who is born of; bhārata-O son of Bharata.

TRANSLATION

The Blessed Lord said: Fearlessness, purification of one’s existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

PURPORT

In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the devas, or godly, and the asuras, the ungodly, or demons, were explained. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as deva prakṛti, transcendental by nature. Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms. In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities, as well as the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

The word abhijātasya in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as Garbhādhāna-saṁskāra. If the parents want a child in the godly qualities they should follow the ten principles of the human being. In Bhagavad-gītā we have studied also before that sex life for begetting a good child is Kṛṣṇa Himself. Sex life is not condemned provided the process is used in Kṛṣṇa consciousness. Those who are in Kṛṣṇa consciousness at least should not beget children like cats and dogs but should beget them so they may become Kṛṣṇa conscious after birth. That should be the advantage of children born of a father or mother absorbed in Kṛṣṇa consciousness.

The social institution known as varṇāśrama-dharma-the institution dividing society into four divisions or castes-is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so he can get liberated from the material world. In the varṇāśrama institution the sannyāsī, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A brāhmaṇa is considered to be the spiritual master of the three other sections of a society, namely, the kṣatriyas, the vaiśyas and the śūdras, but a sannyāsī, who is on the top of the institution, is considered to be the spiritual master of the brāhmaṇas also. For a sannyāsī, the first qualification should be fearlessness. Because a sannyāsī has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks, ”After leaving my connections, who will protect me?” he should not accept the renounced order of life. One must be fully convinced that Kṛṣṇa or the Supreme Personality of Godhead in His localized aspect as Paramātmā is always within, that He is seeing everything and He always knows what one intends to do. One must thus have firm conviction that Kṛṣṇa as Paramātmā will take care of a soul surrendered to Him. ”I shall never be alone,” one should think. ”Even if I live in the darkest regions of a forest I shall be accompanied by Kṛṣṇa, and He will give me all protection.” That conviction is called abhayam, without fear. This state of mind is necessary for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a sannyāsī is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal sannyāsī, and when He was at Purī His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyāsī not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyāsī, intimate relations with women and possessions of wealth for sense gratification are strictly forbidden. The ideal sannyāsī was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyāsa order of the life in connection with association with woman. One of His personal associates, namely Choṭa Haridāsa, was personally associated with Lord Caitanya, along with His other confidential personal associates, but somehow or other this Choṭa Haridāsa looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, ”For a sannyāsī or anyone who is aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back to home, back to Godhead, for him, looking toward material possessions and women for sense gratification-not even enjoying them, but just looking toward them with such a propensity-is so condemned that he had better commit suicide before experiencing such illicit desires.” So these are the processes for purification.

The next item is jñāna-yoga-vyavasthitiḥ: being engaged in the cultivation of knowledge. Sannyāsī life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A sannyāsī is supposed to beg from door to door for his livelihood, but this does not mean that he is a beggar. Humility is also one of the qualifications of a transcendentally situated person, and out of sheer humility the sannyāsī goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Kṛṣṇa consciousness. This is the duty of a sannyāsī. If he is actually advanced and so ordered by his spiritual master, he should preach Kṛṣṇa with logic and understanding, and if he is not so advanced he should not accept the renounced order of life. But even if he has accepted the renounced order of life without sufficient knowledge, he should engage himself fully in hearing from a bona fide spiritual master to cultivate knowledge. A sannyāsī or one in the renounced order of life must be situated in fearlessness, sattva-saṁśuddhiḥ (purity) and jñāna-yoga (knowledge).

The next item is charity. Charity is meant for the householders. The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Kṛṣṇa consciousness all over the world. Thus a householder should give in charity to such institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charities, as will be explained later on, charity in the modes of goodness, passion and ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended because it is simply a waste of money. Charity should be given only to propagate Kṛsna consciousness all over the world. That is charity in the mode of goodness.

Then as far as damaḥ (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely the brahmacarya, the vānaprastha and sannyāsa, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform agni-hotra sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called saṅkīrtana-yajña, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then svādhyāyaḥ, Vedic study, and tapas, austerity, and ārjavam, gentleness or simplicity, are meant for the brahmacarya or student life. Brahmacārīs should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called svādhyāyaḥ. Tapas or austerity is especially meant for the retired life. One should not remain a householder throughout his whole life; he must always remember that there are four divisions of life, brahmacarya, gṛhastha, vānaprastha and sannyāsa. So after gṛhastha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is tapasyā. The entire varṇāśrama-dharma society is meant for tapasyā. Without tapasyā or austerity no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in Bhagavad-gītā. Such theories are manufactured by showbottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the Vedas.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the brahmacarya-āśrama, or gṛhastha-āśrama or vānaprastha-āśrama. One must live very simply.

Ahiṁsā means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no other alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real ahiṁsā means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called ahiṁsā.

Satyam. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding Vedas. Śruti means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on Bhagavad-gītā that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

Akrodhaḥ means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is the product of the modes of passion and lust, so one who is transcendentally situated should check himself from anger. Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life. Hrīḥ means that one should be very modest and must not perform some act which is abominable. Acāpalam, determination, means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that; he should make progress with patience and determination. The word tejaḥ used here is meant for the kṣatriyas. The kṣatriyas should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it.

Śaucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market. Nātimānitā, not expecting honor, applies to the śūdras, the worker class, which are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the śūdras to offer respect to the higher class for the upkeep of the social order.

All these sixteen qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of the social order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

TEXT 4

dambho darpo ’bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

SYNONYMS

dambhaḥ-pride; darpaḥ-arrogance; abhimānaḥ-conceit; ca-and; krodaḥ-anger; pāruṣyam-harshness; eva-certainly; ca-and; ajñānam-ignorance; ca-and; abhijātasya-one who is born; pārtha-O son of Pṛthā; sampadam-nature; āsurīm-demoniac.

TRANSLATION

Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, O son of Pṛthā.

PURPORT

In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

TEXT 5

daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto ’si pāṇḍava

SYNONYMS

daivī-transcendental; sampat-nature; vimokṣāya-meant for liberation; nibandhāya-for bondage; āsurī-demoniac qualities; matā-it is considered; mā-do not; śucaḥ-worry; sampadam-nature; daivīm-transcendental; abhijātaḥ-born; asi-you are; pāṇḍava-O son of Pāṇḍu.

TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

PURPORT

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac because he was considering the pro’s and con’s. He was considering whether respectable persons such as Bhīṣma and Droṇa should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a kṣatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulated principles of the different orders of life is transcendentally situated.

TEXT 6

dvau bhūta-sargau loke ’smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu

SYNONYMS

dvau-two; bhūta-sargau-created living beings; loke-in this world; asmin-this; daivaḥ-godly; āsuraḥ-demoniac; eva-certainly; ca-and; daivaḥ-divine; vistaraśaḥ-at great length; proktaḥ-said; asuram-demoniac; pārtha-O son of Pṛthā; me-from Me; śṛṇu-just hear.

TRANSLATION

O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demonic. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

PURPORT

Lord Kṛṣṇa, having assured Arjuna that he was born with the divine qualities, is now describing the demoniac way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine. One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demoniac or asuric. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajāpati; the only difference is that one class obeys the Vedic injunctions and the other does not.

TEXT 7

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate

SYNONYMS

pravṛttim-proper action; ca-also; nivṛttim-improper action; ca-and; janāḥ-persons; na-never; viduḥ-know; āsurāḥ-in demoniac quality; na-never; śaucam-cleanliness; na-nor; api-also; ca-and; ācāraḥ-behavior; na-never; satyam-truth; teṣu-in them; vidyate-there is.

TRANSLATION

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

PURPORT

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning, especially among the Āryans, those who adopt the Vedic civilization and who are known as the most advanced civilized peoples. Those who do not follow the scriptural injunctions are supposed to be demons. Therefore it is stated here that the demons do not know the scriptural rules, nor do they have any inclination to follow them. Most of them do not know them, and even if some of them know, they have not the tendency to follow them. They have no faith, nor are they willing to act in terms of the Vedic injunctions. The demons are not clean, either externally or internally.

One should always be careful to keep his body clean by bathing, brushing teeth, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

As for behavior, there are many rules and regulations guiding human behavior, such as the Manu-saṁhitā, which is the law of the human race. Even up to today, those who are Hindu follow the Manu-saṁhitā. Laws of inheritance and other legalities are derived from this book. Now, in the Manu-saṁhitā, it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are kept as slaves. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men. However, this has not improved the social condition of the world. Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grownup sons in her old age. This is proper social behavior according to the Manu-saṁhitā. But modern education has artificially devised a puffed up concept of womanly life, and therefore marriage is practically now an imagination in human society. Nor is the moral condition of woman very good now. The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by the sages, the social condition of the demoniac people is very miserable.

TEXT 8

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam

SYNONYMS

asatyam-unreal; apratiṣṭham-without foundation; te-they; jagat-the cosmic manifestation; āhuḥ-is said; anīśvaram-with no controller; aparaspara-by mutual lust; sambhūtam-caused; kim anyat-there is no other cause; kāma-haitukam-it is due to lust only.

TRANSLATION

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

PURPORT

The demoniac conclude that the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things, which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, similarly, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "Under My direction the whole material world is moving." In other words, amongst the demons there is no perfect knowledge of the creation of this world; every one of them has some particular theory of his own. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions.

TEXT 9

etāṁ dṛṣṭim avaṣṭabhya
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ

SYNONYMS

etām-thus; dṛṣṭim-vision; avaṣṭabhya-accepting; naṣṭa-lost; ātmānaḥ-self; alpa-buddhayaḥ-less intelligent; prabhavanti-flourish; ugra-karmāṇaḥ-in painful activities; kṣayāya-for destruction; jagataḥ-of the world; ahitāḥ-unbeneficial.

TRANSLATION

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But, according to Bhagavad-gītā, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

TEXT 10

kāmam āśritya duṣpūraṁ
dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ

SYNONYMS

kāmam-lust; āśritya-taking shelter of; duṣpūram-insatiable; dambha-pride; māna-false prestige; mada-anvitāḥ-absorbed in conceit; mohāt-by illusion; gṛhītvā-taking; asat-nonpermanent; grāhān-things; pravartante-flourish; aśuci-unclean; vratāḥ-avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demons' lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things-sex enjoyment and accumulation of material wealth. The word aśuci-vratāḥ, unclean vow, is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat eating; those are their aśuci, unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means, the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11-12

cintām aparimeyāṁ ca
pralayāntām upāśritāḥ
kāmopabhoga-paramā
etāvad iti niścitāḥ
āśā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham
anyāyenārtha-sañcayān

SYNONYMS

cintām-fears and anxieties; aparimeyām-unmeasurable; ca-and; pralaya-antām-unto the point of death; upāśritāḥ-having taken shelter of them; kāma-upabhoga-sense gratification; paramāḥ-the highest goal of life; etāvat-thus; iti-in this way; niścitāḥ-ascertain; āśā-pāśa-entanglement in the network of hope; śataiḥ-by hundreds; baddhāḥ-being bound; kāma-lust; krodha-anger; parāyaṇāḥ-always situated in that mentality; īhante-desire; kāma-lust; bhoga-sense enjoyment; artham-for that purpose; anyāyena-illegally; artha-wealth; sañcayān-accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's karma, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Vedic literature, the Upaniṣads, there are two birds sitting in one tree; the one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13-15

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam
asau mayā hataḥ śatrur
haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhī
āḍhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ

SYNONYMS

idam-this; adya-today; mayā-by me; labdham-gained; imam-this; prāpsye-I shall gain; manoratham-according to my desires; idam-this; asti-there is; idam-this; api-also; me-mine; bhaviṣyati-will increase in the future; punaḥ-again; dhanam-wealth; asau-that; mayā-by me; hataḥ-has been killed; śatruḥ-enemy; haniṣye-I shall kill; ca-also; aparān-others; api-certainly; īśvaraḥ-the lord; aham-I am; aham-I am; bhogī-the enjoyer; siddhah-perfect; aham-I am; balavān-powerful; sukhī-happy; āḍhyaḥ-wealthy; abhijanavān-surrounded by aristocratic relatives; asmi-I am; kaḥ-who else; anyaḥ-other; asti-there is; sadṛśaḥ-like; mayā-me; yakṣye-I shall sacrifice; dāsyāmi-I shall give in charity; modiṣye-I shall rejoice; iti-thus; ajñāna-ignorance; vimohitāḥ-deluded by.

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 16

aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu
patanti narake 'śucau

SYNONYMS

aneka-numerous; citta-vibhrāntāḥ-perplexed by anxieties; moha-of illusions; jāla-by a network; samāvṛtāḥ-surrounded; prasaktāḥ-attached; kāma-lust; bhogeṣu-sense gratification; patanti-glides down; narake-into hell; aśucau-unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth farther and farther. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamoured by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of karma. According to the law of karma, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac thinks that all these things are accidental and due to the strength of his personal ability. He does not sense any arrangement behind all the varieties of people, beauty, and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep-between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and a demoniac preacher tells his followers: "Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demoniac's preachings.

Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than him and that no one is more influential than him. As far as promotion to the higher planetary system is concerned, he does not believe in performing yajñas or sacrifices. Demons think that they will manufacture their own process of yajña and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Rāvaṇa. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the Vedas. Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangement. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word mohajāla is very significant. Jāla means net; like fishes caught in a net, they have no way to come out.

TEXT 17

ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam

SYNONYMS

ātma-sambhāvitāḥ-self-complacent; stabdhāḥ-impudent; dhana-māna-wealth and false prestige; mada-anvitāḥ-absorbed in pride; yajante-perform sacrifices; nāma-in name only; yajñaiḥ-with such a sacrifice; te-they; dambhena-out of pride; avidhi-pūrvakam-without following any rules and regulations.

TRANSLATION

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.

PURPORT

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word avidhi-pūrvakam, meaning disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TEXT 18

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ

SYNONYMS

ahaṅkāram-false ego; balam-strength; darpam-pride; kāmam-lust; krodham-anger; ca-also; saṁśritāḥ-having taken shelter of; mām-Me; ātma-one's own; para-deheṣu-in other bodies; pradviṣantaḥ-blasphemes; abhyasūyakāḥ-envious.

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independant and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.

TEXT 19

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

SYNONYMS

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischievous; saṁsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsurīṣu-demoniac; eva-certainly; yoniṣu-in the wombs.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

PURPORT

In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the Śrīmad-Bhāgavatam, Third Canto, it is stated that an individual soul, after his death, is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life-animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of life are held to be always full of lust, always violent and hateful and always unclean. They are just like so many beasts in a jungle.

TEXT 20

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

SYNONYMS

āsurīm-demoniac; yonim-species; āpannāḥ-gaining; mūḍhāḥ-the foolish; janmani janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

TRANSLATION

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

PURPORT

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the Vedas also it is stated that such persons gradually sink to become dogs and hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the Vedānta-sūtra we find that the Supreme Lord has no hatred for anyone. The placing of the asuras, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the asuras are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many asuras-Rāvaṇa, Kaṁsa, Hiraṇyakaśipu-to whom the Lord appeared in various incarnations just to kill. Therefore God’s mercy is shown to the asuras if they are fortunate enough to be killed by Him.

TEXT 21

tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayaṁ tyajet

SYNONYMS

tri-vidham-three kinds of; narakasya-hellish; idam-this; dvāram-gate; nāśanam-destructive; ātmanaḥ-of the self; kāmaḥ-lust; krodhaḥ-anger; tathā-as well as; lobhaḥ-greed; tasmāt-therefore; etat-these; trayam-three; tyajet-must give up.

TRANSLATION

There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

PURPORT

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

TEXT 22

etair vimuktaḥ kaunteya
tamo-dvārais tribhir naraḥ
ācaraty ātmanaḥ śreyas
tato yāti parāṁ gatim

SYNONYMS

etaiḥ-by these; vimuktaḥ-being liberated; kaunteya-O son of Kuntī; tamaḥ-dvāraiḥ-the gates of ignorance; tribhiḥ-three kinds of; naraḥ-a person; ācarati-performs ; ātmanaḥ-self; śreyaḥ-benediction; tataḥ-thereafter; yāti-goes; parām-supreme; gatim-destination.

TRANSLATION

The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination.

PURPORT

One should be very careful of these three enemies to human life: lust, anger, and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure. Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Kṛṣṇa consciousness, then success is guaranteed for him. In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed. Therefore, according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the spiritual order system. There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

TEXT 23

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

SYNONYMS

yaḥ-anyone; śāstra-vidhim-the regulations of the scriptures; utsṛjya-giving up; vartate-remains; kāma-kārataḥ-acting whimsically in lust; na-never; saḥ-he; siddhim-perfection; avāpnoti-achieves; na-never; sukham-happiness; na-never; parām-the supreme; gatim-perfectional stage.

TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

PURPORT

As described before, the śāstra-vidhim, or the direction of the śāstra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. Therefore one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service; it is then and there that he can attain the highest perfectional stage, not otherwise.

The word kāma-cārataḥ is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord. Such persons cannot have the perfection which is meant for the human life. The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

TEXT 24

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

SYNONYMS

tasmāt-therefore; śāstram-scriptures; pramāṇam-evidence; te-your; kārya-duty; akārya-forbidden activities; vyavasthitau-in determining; jñātvā-knowing; śāstra-of scripture; vidhāna-regulations; uktam-as declared; karma-work; kartum-to do; iha arhasi-you should do it.

TRANSLATION

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

PURPORT

As stated in the Fifteenth Chapter, all the rules and regulations of the Vedas are meant for knowing Kṛṣṇa. If one understands Krsṇa from the Bhagavad-gītā and becomes situated in Krsṇa consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahāprabhu made this process very easy: He asked people simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is to be understood as having studied all Vedic literature. He has come to the conclusion perfectly. Of course, for the ordinary persons who are not in Krsṇa consciousness or who are not engaged in devotional service, what is to be done and what is not to be done must be decided by the injunctions of the Vedas. One should act accordingly, without argument. That is called following the principles of śāstra, or scripture. Śāstra is without the four principal defects that are visible in the conditioned soul: imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting forth rules and regulations. Therefore, the rules and regulations as described in the śāstra-being above these defects-are accepted without alteration by all great saints, ācāryas, and great souls.

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the Vedas. Without following the principles of the scriptures, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the śāstras is considered fortunate.

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, māyā, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life.

Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the spiritual master, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Thus end the Bhaktivedanta Purports to the Sixteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Divine and Demoniac Natures.

4.21 17. The Divisions of Faith

TEXT 1

arjuna uvāca
ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; ye-those; śāstra-vidhim-the regulations of scripture; utsṛjya-giving up; yajante-worships; śraddhayā-full faith; anvitāḥ-possessed of; teṣām-of them; niṣṭhā-faith; tu-but; kā-what is that; kṛṣṇa-O Kṛṣṇa; sattvam-in goodness; āho-said; rajaḥ-in passion; tamaḥ-in ignorance.

TRANSLATION

Arjuna said, O Kṛṣṇa, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion or in ignorance?

PURPORT

In the Fourth Chapter, thirty-ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an asura, demon, and one who follows the scriptural injunctions faithfully is called a deva, or demigod. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? This doubt of Arjuna is to be cleared by Kṛṣṇa. Are those who create some sort of God by selecting a human being and placing their faith in him worshiping in goodness, passion or ignorance? Do such persons attain the perfectional stage of life? Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfectional stage? Do those who do not follow the rules and regulations of the scriptures but who have faith in something and worship gods and demigods and men attain success in their effort? Arjuna is putting these questions to Kṛṣṇa.

TEXT 2

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehināṁ sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tāṁ śṛṇu

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; tri-vidhā-three kinds; bhavati-become; śraddhā-faith; dehinām-of the embodied; sā-that; sva-bhāva-jā-according to his mode of material nature; sāttvikī-mode of goodness; rājasī-mode of passion; ca-also; eva-certainly; tāmasī-mode of ignorance; ca-and; iti-thus; tām-that; śṛṇu-hear from Me.

TRANSLATION

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds-goodness, passion or ignorance. Now hear about these.

PURPORT

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence, give up following these rules and regulations, are governed by the modes of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. The association of the living entity with the different modes of nature has been going on perpetually since the living entity is in contact with material nature. Thus he acquires different types of mentality according to his association with the material modes. But this nature can be changed if one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

TEXT 3

sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ

SYNONYMS

sattva-anurūpā-according to the existence; sarvasya-of everyone; śraddhā-faith; bhavati-becomes; bhārata-O son of Bhārata; śraddhā-faith; mayaḥ-full; ayam-this; puruṣaḥ-living entity; yaḥ-anyone; yat-that; śraddhaḥ-faith; saḥ-that; eva-certainly; saḥ-he.

TRANSLATION

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

PURPORT

Everyone has a particular type of faith, regardless of what he is. But his faith is considered good, passionate or ignorant according to the nature he has acquired. Thus, according to his particular type of faith, one associates with certain persons. Now the real fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore one is originally transcendental to all the modes of material nature. But when one forgets his relationship with the Supreme Personality of Godhead and comes into contact with the material nature in conditional life, he generates his own position by association with the different varieties of material nature. The resultant artificial faith and existence are only material. Although one may be conducted by some impression, or some conception of life, still, originally, he is nirguṇa, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired in order to regain his relationship with the Supreme Lord. That is the only path back without fear: Kṛṣṇa consciousness. If one is situated in Kṛṣṇa consciousness, then that path is guaranteed for his elevation to the perfectional stage. If one does not take to this path of self-realization, then he is surely to be conducted by the influence of the modes of nature.

The word sattva, or faith, is very significant in this verse. Sattva or faith always comes out of the works of goodness. One's faith may be in a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in something that is productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. They are mixed. They are not in pure goodness. Pure goodness is transcendental; in purified goodness one can understand the real nature of the Supreme Personality of Godhead. As long as one's faith is not completely in purified goodness, the faith is subject to contamination by any of the modes of material nature. The contaminated modes of material nature expand to the heart. Therefore according to the position of the heart in contact with a particular mode of material nature, one's faith is established. It should be understood, that if one's heart is in the mode of goodness, his faith is also in the mode of goodness. If his heart is in the mode of passion, his faith is also in the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also thus contaminated. Thus we find different types of faith in this world, and there are different types of religions due to different types of faith. The real principle of religious faith is situated in the mode of pure goodness, but because the heart is tainted, we find different types of religious principles. Thus according to different types of faith, there are different kinds of worship.

TEXT 4

yajante sāttvikā devān
yakṣa-rakṣāṁsi rājasāḥ
pretān bhūta-gaṇāṁś cānye
yajante tāmasā janāḥ

SYNONYMS

yajante-worship; sāttvikāḥ-those who are in the mode of goodness; devān-demigods; yakṣa-rakṣāṁsi rājasāḥ-those who are in the mode of passion worship demons; pretān-dead spirits; bhūta-gaṇān-ghosts; ca anye-and others; yajante-worship; tāmasāḥ-in the mode of ignorance; janāḥ-people.

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

PURPORT

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction, only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship the demigods. The demigods include Brahmā, Śiva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We recall that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendentally situated in pure goodness. In the Śrīmad-Bhāgavatam it is said, sattvaṁ viśuddham vāsudeva-śabditam. "When a man is situated in pure goodness, he worships Vāsudeva." The purport is that those who are completely purified of the material modes of nature and who are transcendentally situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Viṣṇu, or Viṣṇu form in the material world, which is known as philosophized Viṣṇu. Viṣṇu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Viṣṇu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahmā is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end.

In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

TEXTS 5-6

aśāstra-vihitaṁ ghoraṁ
tapyante ye tapo janāḥ
dambhāhaṅkāra-saṁyuktāḥ
kāma-rāga-balānvitāḥ
karṣayantaḥ śarīra-sthaṁ
bhūta-grāmam acetasaḥ
māṁ caivāntaḥ śarīra-sthaṁ
tān viddhy āsura-niścayān

SYNONYMS

aśāstra-not mentioned in the scriptures; vihitam-directed; ghoram-harmful to others; tapyante-undergo penances; ye-those; tapaḥ-austerities; janāḥ-persons; dambha-pride; ahaṅkāra-egotism; saṁyuktāḥ-engaged; kāma-lust; rāga-attachment; bala-force; anvitāḥ-impelled by; karṣayantaḥ-tormenting; śarīra-stham-situated within the body; bhūtagrāmam-combination of material elements; acetasaḥ-by such a misled mentality; mām-to Me; ca-also; eva-certainly; antaḥ-within; śarīra-stham-situated in the body; tān-them; viddhi-understand; āsura-demons; niścayān-certainly.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egotism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

PURPORT

There are persons who manufacture modes of austerity and penances which are not mentioned in the scriptural injunctions. For instance, fasting for some ulterior purpose, such as to promote a purely political end, is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political end or social purpose. Persons who take to such austerities are, according to Bhagavad-gītā, certainly demoniac. Their acts are against the scriptural injunction and are not beneficial for the people in general. Actually, they act out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only are the combination of material elements of which the body is constructed disturbed, but also the Supreme Personality of Godhead Himself living within the body. Such unauthorized fasting or austerities for some political end are certainly very disturbing to others. They are not mentioned in the Vedic literature. A demoniac person may think that he can force his enemy or other parties to comply with his desire by this method, but sometimes one dies by such fasting. These acts are not approved by the Supreme Personality of Godhead, and He says that those who engage in them are demons. Such demonstrations are insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. The word acetasaḥ is significant in this connection-persons of normal mental condition must obey the scriptural injunctions. Those who are not in such a position neglect and disobey the scriptures and manufacture their own way of austerities and penances. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. The Lord forces them to take birth in the womb of demoniac persons. Consequently they will live by demoniac principles life after life without knowing their relationship with the Supreme Personality of Godhead. If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

TEXT 7

āhāras tv api sarvasya
tri-vidho bhavati priyaḥ
yajñas tapas tathā dānaṁ
teṣāṁ bhedam imaṁ śṛṇu

SYNONYMS

āhāraḥ-eating; tu-certainly; api-also; sarvasya-of everyone; trividhaḥ-three kinds; bhavati-there are; priyaḥ-dear; yajñaḥ-sacrifice; tapaḥ-austerity; tathā-also; dānam-charity; teṣām-of them; bhedam-differences; imam-thus; śṛṇu-hear.

TRANSLATION

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

PURPORT

In terms of different situations and the modes of material nature, there are differences in the manner of eating, performing sacrifices, austerities and charities. They are not all conducted on the same level. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise; those who consider all kinds of sacrifice or foods or charity to be the same cannot discriminate, and they are foolish. There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general.

TEXT 8-10

āyuḥ-sattva-balārogya-
sukha-prīti-vivardhanāḥ
rasyāḥ snigdhāḥ sthirā hṛdyā
āhārāḥ sāttvika-priyāḥ
kaṭv-amla-lavaṇāty-uṣṇa-
tīkṣṇa-rūkṣa-vidāhinaḥ

āhārā rājasasyeṣṭā
duḥkha-śokāmaya-pradāḥ
yāta-yāmaṁ gata-rasaṁ
pūti paryuṣitaṁ ca yat
ucchiṣṭam api cāmedhyaṁ
bhojanaṁ tāmasa-priyam

SYNONYMS

āyuḥ-duration of life; sattva-existence; bala-strength; ārogya-health; sukha-happiness; prīti-and satisfaction; vivardhanāḥ-increasing; rasyāḥ-juicy; snigdhāḥ-fatty; sthirāḥ-enduring; hṛdyāḥ-pleasing to the heart; āhārāḥ-food; sāttvika-to one in goodness; priyāḥ-palatable.

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of subhumans. Protein is amply available through split peas, dhall, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except prasādam, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnant of what is offered to the Supreme Personality of Godhead. In Bhagavad-gītā the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. Patraṁ puṣpaṁ phalaṁ toyam. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasādam should be prepared in a particular way. Any food prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

TEXT 11

aphalākāṅkṣibhir yajño
vidhi-diṣṭo ya ijyate
yaṣṭavyam eveti manaḥ
samādhāya sa sāttvikaḥ

SYNONYMS

aphala-kāñkṣibhiḥ-devoid of desire for result; yajñaḥ-sacrifice; vidhi-accordingly; dṛṣtaḥ-direction; yaḥ-anyone; ijyate-performs; yaṣṭavyam-must be performed; eva-certainly; iti-thus; manaḥ-mind; samādhāya-fixed in; saḥ-he; sāttvikaḥ-is in the mode of goodness.

TRANSLATION

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches. Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables. Everyone thinks that there is no use in going to the temple just to worship God. But worship for economic benefit is not recommended in the scriptural injunction. One should go simply to offer respect to the Deity. That will place one in the mode of goodness. It is the duty of every civilized man to obey the injunctions of the scriptures and offer respect to the Supreme Personality of Godhead.

TEXT 12

abhisandhāya tu phalaṁ
dambhārtham api caiva yat
ijyate bharata-śreṣṭha

taṁ yajñaṁ viddhi rājasam

SYNONYMS

abhisandhāya-desiring; tu-but; phalam-the result; dambha-pride; artham-material benefits; api-also; ca-and; eva-certainly; yat-that which; ijyate-worship; bharata-śreṣṭha-O chief of the Bhāratas; tam-that; yajñam-sacrifice; viddhi-know; rājasam-in the mode of passion.

TRANSLATION

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bhāratas.

PURPORT

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

TEXT 13

vidhi-hīnam asṛṣṭānnaṁ
mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñaṁ
tāmasaṁ paricakṣate

SYNONYMS

vidhi-hīnam-without scriptural direction; asṛṣṭa-annam-without distribution of prasādam; mantra-hīnam-with no chanting of the Vedic hymns; adakṣiṇam-with no remunerations to the priests; śraddhā-faith; virahitam-without; yajñam-sacrifice; tāmasam-in the mode of ignorance; paricakṣate-is to be considered.

TRANSLATION

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless-that sacrifice is of the nature of ignorance.

PURPORT

Faith in the mode of darkness or ignorance is actually faithlessness. Sometimes people worship some demigod just to make money and then spend the money for recreation, ignoring the scriptural injunctions. Such ceremonial shows of religiosity are not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality and do not benefit human society.

TEXT 14

deva-dvija-guru-prājña-
pūjanaṁ śaucam ārjavam
brahmacaryam ahiṁsā ca
śārīraṁ tapa ucyate

SYNONYMS

deva-the Supreme Lord; dvija-the brāhmaṇa; guru-the spiritual master; prājña-worshipable personalities; pūjanam-worship; śaucam-cleanliness; ārjavam-simplicity; brahma-caryam-celibacy; ahiṁsā-nonviolence; ca-also; śārīram-pertaining to the body; tapaḥ-austerity; ucyate-is said to be.

TRANSLATION

The austerity of the body consists in this: worship of the Supreme Lord, the brāhmaṇas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods, the perfect, qualified brāhmaṇas and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. These should be given proper respect. One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior. He should not do anything which is not sanctioned by the scriptural injunction. He should not indulge in sex outside of married life, for sex is sanctioned in the scripture only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.

TEXT 15

anudvega-karaṁ vākyaṁ
satyaṁ priya-hitaṁ ca yat
svādhyāyābhyasanaṁ caiva
vāṅ-mayaṁ tapa ucyate

SYNONYMS

anudvega-not agitating; karam-producing; vākyam-words; satyam-truthful; priya-dear; hitam-beneficial; ca-also; yat-which; svādhyāya-Vedic study; abhyasanam-practice; ca-also; eva-certainly; vāṅmayaṁ-of the voice; tapaḥ-austerity; ucyate-is said to be.

TRANSLATION

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

PURPORT

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

TEXT 16

manaḥ-prasādaḥ saumyatvaṁ
maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat
tapo mānasam ucyate

SYNONYMS

manaḥ-prasādaḥ-satisfaction of the mind; saumyatvam-without duplicity towards others; maunam-gravity; ātma-self; vinigrahaḥ-control; bhāva-nature; saṁśuddhiḥ-purification; iti-thus; etat-that is; tapaḥ-austerity; mānasam-of the mind; ucyate-is said to be.

TRANSLATION

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

PURPORT

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Kṛṣṇa consciousness and must always avoid sense gratification. To purify one's nature is to become Kṛṣṇa conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility of the mind's becoming satisfied. The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, as in the Purāṇas and the Mahābhārata. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Kṛṣṇa consciousness observes perfect silence in this sense. Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealing and thereby purify his existence. All these qualities together constitute austerity in mental activities.

TEXT 17

śraddhayā parayā taptaṁ
tapas tat tri-vidhaṁ naraiḥ
aphalākāṅkṣibhir yuktaiḥ
sāttvikaṁ paricakṣate

SYNONYMS

śraddhayā-with faith; parayā-transcendental; taptam-executed; tapaḥ-austerity; tat-that; tri-vidham-three kinds; naraiḥ-by men; aphala-ākāṅkṣibhiḥ-without desires for fruits; yuktaiḥ-engaged; sāttvikam-in the mode of goodness; pari-cakṣate-is called.

TRANSLATION

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

TEXT 18

satkāra-māna-pūjārthaṁ
tapo dambhena caiva yat
kriyate tad iha proktaṁ
rājasaṁ calam adhruvam

SYNONYMS

satkāra-respect; māna-honor; pūjā-artham-for worship; tapaḥ-austerity; dambhena-with pride; ca-also; eva-certainly; yat-which is; kriyate-performed; tat-that; iha-in this world; proktam-is said; rājasam-in the mode of passion; calam-flickering; adhruvam-temporary.

TRANSLATION

Those ostentatious penances and austerities which are performed in order to gain respect, honor and reverence are said to be in the mode of passion. They are neither stable nor permanent.

PURPORT

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

TEXT 19

mūḍha-grāheṇātmano yat
pīḍayā kriyate tapaḥ
parasyotsādanārthaṁ vā
tat tāmasam udāhṛtam

SYNONYMS

mūḍha-foolish; grāheṇa-with endeavor; ātmanaḥ-of one's own self; yat-which; pīḍayā-by torture; kriyate-is performed; tapaḥ-penance; parasya-to others; utsādanārtham-causing annihilation; vā-or; tat-that; tāmasam-in the mode of darkness; udāhṛtam-is said to be.

TRANSLATION

And those penances and austerities which are performed foolishly by means of obstinant self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

PURPORT

There are instances of foolish penance undertaken by demons like Hiraṇyakaśipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahmā for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

TEXT 20

dātavyam iti yad dānaṁ
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānaṁ sāttvikaṁ smṛtam

SYNONYMS

dātavyam-worth giving; iti-thus; yat-that which; dānam-charity; dīyate-given; anupakāriṇe-to any person irrespective of doing good; dese-in place; kāle-in time; ca-also; pātre-suitable person; ca-and; tat-that; dānam-charity; sāttvikam-in the mode of goodness; smṛtam-consider.

TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified brāhmaṇa or a Vaiṣṇava (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

TEXT 21

yat tu pratyupakārārthaṁ
phalam uddiśya vā punaḥ
dīyate ca parikliṣṭaṁ
tad dānaṁ rājasaṁ smṛtam

SYNONYMS

yat-that which; tu-but; prati-upakāra-artham-for the sake of getting some return; phalam-result; uddiśya-desiring; vā-or; punaḥ-again; dīyate-is given in charity; ca-also; parikliṣṭam-grudgingly; tat-that; dānam-charity; rājasam-in the mode of passion; smṛtam-is understood to be.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

PURPORT

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. "Why have I spent so much in this way?" Charity is also sometimes made under some obligation, at the request of a superior. These kinds of charity are said to be made in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

TEXT 22

adeśa-kāle yad dānam
apātrebhyaś ca dīyate
asat-kṛtam avajñātaṁ
tat tāmasam udāhṛtam

SYNONYMS

adesa-unpurified place; kāle-unpurified time; yat-that which is; dānam-charity; apātrebhyaḥ-to unworthy persons; ca-also; dīyate-is given; asatkṛtam-without respect; avajñātam-without proper attention; tat-that; tāmasam-in the mode of darkness; udāhṛtam-is said to be.

TRANSLATION

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

PURPORT

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.

TEXT 23

oṁ tat sad iti nirdeśo
brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca
yajñāś ca vihitāḥ purā

SYNONYMS

om-indication of the Supreme; tat-that; sat-eternal; iti-that; nirdeśaḥ-indication; brāhmaṇāḥ-of the Supreme; tri-vidhaḥ-three kinds; smṛtaḥ-consider; brahmaṇaḥ-the brāhmaṇas; tena-therefore; vedāḥ-the Vedic literature; ca-also; yajñāḥ-sacrifice; ca-also; vihitāḥ-sacrifice; purā-formerly.

TRANSLATION

From the beginning of creation, the three syllables-om tat sat-have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme-om tat sat, the Supreme Personality of Godhead, the eternal-they become means for spiritual elevation. In the scriptural injunctions such an objective is indicated. These three words, om tat sat, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word om is always found.

One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charities, sacrifice and penance must be done in the mode of goodness. Performed in the modes of passion or ignorance, they are certainly inferior in quality. The three words om tat sat are uttered in conjunction with the holy name of the Supreme Lord, e.g., om tad viṣṇoḥ. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, om is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. Om ity etad brahmaṇo nediṣṭaṁ nāma indicates the first goal. Then tattvamasi indicates the second goal. And sad eva saumya indicates the third goal. Combined they become om tat sat. Formerly when Brahmā, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance. Bhagavad-gītā recommends, therefore, that any work done should be done for om tat sat, or for the Supreme Personality of Godhead. When one performs penance, charity, and sacrifice with these three words, he is acting in Kṛṣna consciousness. Kṛṣṇa consciousness is a scientific execution of transcendental activities which enables one to return home, back to Godhead. There is no loss of energy in acting in such a transcendental way.

TEXT 24

tasmād oṁ ity udāhṛtya
yajña-dāna-tapaḥ-kriyāḥ
pravartante vidhānoktāḥ
satataṁ brahma-vādinām

SYNONYMS

tasmāt-therefore; om-beginning with om; iti-thus; udāhṛtya-indicating; yajña-sacrifice; dāna-charity; tapaḥ-penance; kriyāḥ-performances; pravartante-begins; vidhāna-uktāḥ-according to scriptural regulation; satatam-always; brahma-vādinām-of the transcendentalists.

TRANSLATION

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.

PURPORT

Om tad viṣṇoḥ paramaṁ padam. The lotus feet of Viṣṇu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead assures the perfection of all activity.

TEXT 25

tad ity anabhisandhāya
phalaṁ yajña-tapaḥ-kriyāḥ
dāna-kriyāś ca vividhāḥ
kriyante mokṣa-kāṅkṣibhiḥ

SYNONYMS

tat-that; iti-they; anabhisandhāya-without fruitive result; phalam-result of sacrifice; yajña-sacrifice; tapaḥ-penance; kriyāḥ-activities; dāna-charity; kriyāḥ-activities; ca-also; vividhāḥ-varieties; kriyante-done; mokṣa-kāṅkṣibhiḥ-those who actually desire liberation.

TRANSLATION

One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.

PURPORT

To be elevated to the spiritual position, one should not act for any material gain. Acts should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

TEXTS 26-27

sad-bhāve sādhu-bhāve ca
sad ity etat prayujyate
praśaste karmaṇi tathā
sac-chabdaḥ pārtha yujyate
yajñe tapasi dāne ca
sthitiḥ sad iti cocyate
karma caiva tad-arthīyaṁ
sad ity evābhidhīyate

SYNONYMS

sat-bhāve-in the sense of the nature of the Supreme; sādhu-bhāve-in the sense of the nature of devotion; ca-also; sat-the Supreme; iti-thus; etat-this; prayujyate-is used; praśaste-bona fide; karmaṇi-activities; tathā-also; sat-śabdaḥ-sound; pārtha-O son of Pṛthā; yujyate-is used; yajñe-sacrifice; tapasi-in penance; dāne-charity; ca-also; sthitiḥ-situated; sat-the Supreme; iti-thus; ca-and; ucyate-pronounced; karma-work; ca-also; eva-certainly; tat-that; arthīyam-are meant; sat-Supreme; iti-thus; eva-certainly; abhidhīyate-is practiced.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Pṛthā.

PURPORT

The words praśaste karmaṇi, or prescribed duties, indicate that there are many activities prescribed in the Vedic literature which are purificatory processes beginning from parental care up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. In all such activities it is recommended that one should vibrate om tat sat. The words sad-bhāve and sādhu-bhāve indicate the transcendental situation. One who is acting in Kṛṣṇa consciousness is called sattva, and one who is fully conscious of activities in Kṛṣṇa consciousness is called svarūpa. In the Śrīmad-Bhāgavatam it is said that the transcendental subject matter becomes clear in the association of the devotees. Without good association, one cannot achieve transcendental knowledge. When initiating a person or offering the sacred thread, one vibrates the words om tat sat. Similarly, in all kinds of yogic performances, the supreme object, om tat sat is invoked. These words om tat sat are used to perfect all activities. This supreme om tat sat makes everything complete.

TEXT 28

aśraddhayā hutaṁ dattaṁ
tapas taptaṁ kṛtaṁ ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

SYNONYMS

aśraddhayā-without faith; hutam-performed; dattam-given; tapaḥ-penance; taptam-executed; kṛtam-performed; ca-also; yat-that which; asat-falls; iti-thus; ucyate-is said to be; pārtha-O son of Pṛthā; na-never; ca-also; tat-that; pretya-after death; no-nor; iha-in this life.

TRANSLATION

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Pṛthā, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.

PURPORT

Anything done without the transcendental objective-whether it be sacrifice, charity or penance-is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme in Kṛṣṇa consciousness. Without such faith, and without the proper guidance, there can never be any fruit. In all the Vedic scriptures, faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is the understanding of Kṛṣṇa. No one can obtain success without following this principle. Therefore, the best course is to work from the very beginning in Kṛṣṇa consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

In the conditional state, people are attracted to worship demigods, ghosts, or Yakṣas like Kuvera. The mode of goodness is better than the modes of passion and ignorance, but one who takes directly to Kṛṣṇa consciousness is transcendental to all three modes of material nature. Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Kṛṣṇa consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Kṛṣṇa consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedanta Purports to the Seventeenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Divisions of Faith.

4.22 18. Conclusion-The Perfection of Renunciation

TEXT 1

arjuna uvāca
sannyāsasya mahā-bāho
tattvam icchāmi veditum
tyāgasya ca hṛṣīkeśa
pṛthak keśī-niṣūdana

SYNONYMS

arjunaḥ uvāca-Arjuna said; sannyāsasya-renunciation; mahā-bāho-O mighty-armed one; tattvam-truth; icchāmi-I wish; veditum-to understand; tyāgasya-of renunciation; ca-also; hṛṣīkeśa-O master of the senses; pṛthak-differently; keśi-nisūdana-O killer of the Keśī demon.

TRANSLATION

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyāga] and of the renounced order of life [sannyāsa], O killer of the Keśī demon, Hṛṣīkeśa.

PURPORT

Actually the Bhagavad-gītā is finished in seventeen chapters. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of Bhagavad-gītā, Lord Kṛṣṇa stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service: yoginām api sarveṣām… "Of all yogīs or transcendentalists, one who always thinks of Me within himself is best." In the next six chapters, pure devotional service and its nature and activity were discussed. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, summarized by the words om tat sat, which indicate Viṣṇu, the Supreme Person. In the third part of Bhagavad-gītā, devotional service was established by the example of past ācāryas and the Brahma-sūtra, the Vedānta-sūtra, which cites that devotional service is the ultimate purpose of life and nothing else. Certain impersonalists consider themselves monopolizers of the knowledge of Vedānta-sūtra, but actually the Vedānta-sūtra is meant for understanding devotional service, for the Lord Himself is the composer of the Vedānta-sūtra, and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every Veda, devotional service is the objective. That is explained in Bhagavad-gītā.

As in the Second Chapter a synopsis of the whole subject matter was described, similarly, in the Eighteenth Chapter also the summary of all instruction is given. The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of Bhagavad-gītā, namely renunciation (tyāga) and the renounced order of life (sannyāsa). Thus he is asking the meaning of these two words.

Two words used in this verse to address the Supreme Lord-Hṛṣīkeśa and Keśinisūdana-are significant. Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can always help us attain mental serenity. Arjuna requests Him to summarize everything in such a way that he can remain equiposed. Yet he has some doubts, and doubts are always compared to demons. He therefore addresses Kṛṣṇa as Keśinisūdana. Keśī was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

TEXT 2

śrī-bhagavān uvāca
kāmyānāṁ karmaṇāṁ nyāsaṁ
sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ
prāhus tyāgaṁ vicakṣaṇāḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; kāmyānām-with desire; karmaṇām-activities; nyāsam-renunciation; sannyāsam-renounced order of life; kavayaḥ-the learned; viduḥ-know; sarva-all; karma-activities; phala-of results; tyāgam-renunciation; prāhuḥ-call; tyāgam-renunciation; vicakṣaṇāḥ-the experienced.

TRANSLATION

The Supreme Lord said, To give up the results of all activities is called renunciation [tyāga] by the wise. And that state is called the renounced order of life [sannyāsa] by great learned men.

PURPORT

The performance of activities for results has to be given up. This is the instruction of Bhagavad-gītā. But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verse. There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures. There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped. However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

TEXT 3

tyājyaṁ doṣa-vad ity eke
karma prāhur manīṣiṇaḥ
yajña-dāna-tapaḥ-karma
na tyājyam iti cāpare

SYNONYMS

tyājyam-must be given up; doṣavat-as an evil; iti-thus; eke-one group; karma-work; prāhuḥ-said; manīṣiṇaḥ-of great thinkers; yajña-sacrifice; dāna-charity; tapaḥ-penance; karma-work; na-never; tyājyam-is to be given up; iti-thus; ca-certainly; apare-others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

PURPORT

There are many activities in the Vedic literatures which are subjects of contention. For instance, it is said that an animal can be killed in a sacrifice, yet some maintain animal killing is completely abominable. Although animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

TEXT 4

niścayaṁ śṛṇu me tatra
tyāge bharata-sattama
tyāgo hi puruṣa-vyāghra

tri-vidhaḥ samprakīrtitaḥ

SYNONYMS

niścayam-certainly; śṛṇu-hear; me-from Me; tatra-there; tyāge-in the matter of renunciation; bharata-sattama-O best of the Bhāratas; tyāgaḥ-renunciation; hi-certainly; puruṣa-vyāghra-O tiger among human beings; tri-vidhaḥ-three kinds; samprakīrtitaḥ-is declared.

TRANSLATION

O best of the Bhāratas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

PURPORT

Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Śrī Kṛṣṇa, gives His judgment, which should be taken as final. After all, the Vedas are different laws given by the Lord. Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which they are performed.

TEXT 5

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

SYNONYMS

yajña-sacrifice; dāna-charity; tapaḥ-penance; karma-activities; na-never; tyājyam-to be given up; kāryam-must be done; eva-certainly; tat-that; yajñaḥ-sacrifice; dānam-charity; tapaḥ-penance; ca-also; eva-certainly; pāvanāni-purifying; manīṣiṇām-even of the great souls.

TRANSLATION

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

PURPORT

The yogīs should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is considered to be one of these sacrifices. It is called vivāha-yajña. Should a sannyāsī, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivāha-yajña, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this vivāha-yajña should be encouraged even by persons in the renounced order of life. Sannyasīs should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity is for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

TEXT 6

etāny api tu karmāṇi
saṅgaṁ tyaktvā phalāni ca
kartavyānīti me pārtha
niścitaṁ matam uttamam

SYNONYMS

etāni-all this; api-certainly; tu-must; karmāṇi-activities; saṅgam-association; tyaktvā-renouncing; phalāni-results; ca-also; kartavyāni-as duty; iti-thus; me-My; pārtha-O son of Pṛthā; niścitam-definite; matam-opinion; uttamam-the best.

TRANSLATION

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Pṛthā. That is My final opinion.

PURPORT

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Kṛṣṇa consciousness must be encouraged. In the Śrīmad-Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion. A devotee of the Lord should accept any kind of work, sacrifice, or charity which will help him in the discharge of devotional service to the Lord

TEXT 7

niyatasya tu sannyāsaḥ
karmaṇo nopapadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ

SYNONYMS

niyatasya-prescribed duties; tu-but; sannyāsaḥ-renunciation; karmaṇaḥ-activities; na-never; upapadyate-is deserved; mohāt-by illusion; tasya-of which; parityāgaḥ-renunciation; tāmasaḥ-in the mode of ignorance; parikīrtitaḥ-declared.

TRANSLATION

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

PURPORT

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a sannyāsī may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

TEXT 8

duḥkham ity eva yat karma
kāya-kleśa-bhayāt tyajet
sa kṛtvā rājasaṁ tyāgaṁ
naiva tyāga-phalaṁ labhet

SYNONYMS

duḥkham-unhappy; iti-thus; eva-certainly; yat-that which; karma-work; kāya-body; kleśa-troublesome; bhayāt-out of; tyajet-fear; saḥ-that; kṛtvā-after doing; rājasam-in the mode of passion; tyāgam-renunciation; na eva-certainly not; tyāga-renounced; phalam-results; labhet-gain.

TRANSLATION

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

PURPORT

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness, one should not desist out of fear or because such activities are considered troublesome. Such renunciation is in the mode of passion. The result of passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.

TEXT 9

kāryam ity eva yat karma
niyataṁ kriyate 'rjuna
saṅgaṁ tyaktvā phalaṁ caiva
sa tyāgaḥ sāttviko mataḥ

SYNONYMS

kāryam-must be done; iti-thus; eva-thus; yat-that which; karma-work; niyatam-prescribed; kriyate-performed; arjuna-O Arjuna; saṅgam-association; tyaktvā-giving up; phalam-result; ca-also; eva-certainly; saḥ-that; tyāgaḥ-renunciation; sāttvikaḥ-in the mode of goodness; mataḥ-in My opinion.

TRANSLATION

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit-his renunciation is of the nature of goodness, O Arjuna.

PURPORT

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Kṛṣṇa. And when he gives up the result for Kṛṣṇa, he is acting transcendentally.

TEXT 10

na dveṣṭy akuśalaṁ karma
kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo
medhāvī chinna-saṁśayaḥ

SYNONYMS

na-never; dveṣṭi-hates; akuśalam-inauspicious; karma-work; kuśale-in auspicious; na-nor; anuṣajjate-becomes attached; tyāgī-the renouncer; sattva-goodness; samāviṣṭaḥ-absorbed in; medhāvī-intelligent; chinna-cut up; saṁśayaḥ-all doubts.

TRANSLATION

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

PURPORT

It is said in Bhagavad-gītā that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer. There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and whatever they earn they give to the Society. Such highly elevated souls are actually sannyāsīs and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

TEXT 11

na hi deha-bhṛtā śakyaṁ
tyaktuṁ karmāṇy aśeṣataḥ
yas tu karma-phala-tyāgī

sa tyāgīty abhidhīyate

SYNONYMS

na-never; hi-certainly; deha-bhṛtā-of the embodied; śakyam-possible; tyaktum-to renounce; karmāṇi-activities of; aśeṣataḥ-altogether; yaḥ tu-anyone who; karma-work; phala-result; tyāgī-renouncer; saḥ-he; tyāgī-the renouncer; iti-thus; abhidhīyate-it is said.

TRANSLATION

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

PURPORT

A person in Kṛṣṇa consciousness acting in knowledge of his relationship with Kṛṣṇa is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

TEXT 12

aniṣṭam iṣṭaṁ miśraṁ ca
tri-vidhaṁ karmaṇaḥ phalam
bhavaty atyāgināṁ pretya
na tu sannyāsināṁ kvacit

SYNONYMS

aniṣṭam-leading to hell; iṣṭam-leading to heaven; miśram ca-or mixture; tri-vidham-three kinds; karmaṇaḥ-work; phalam-result; bhavati-becomes; atyāginām-of the renouncer; pretya-after death; na tu-but not; sannyāsinām-of the renounced order; kvacit-at any time.

TRANSLATION

For one who is not renounced, the threefold fruits of action-desirable, undesirable and mixed-accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

PURPORT

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

TEXTS 13-14

pañcaitāni mahā-bāho
kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni
siddhaye sarva-karmaṇām
adhiṣṭhānaṁ tathā kartā
karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā
daivaṁ caivātra pañcamam

pañca-five; etāni-all these; mahā-bāho-O mighty-armed one; kāraṇāni-cause; nibodha-just understand; me-from Me; sāṅkhye-in the Vedas; kṛtānte-after performance; proktāni-said; siddhaye-perfection; sarva-all; karmaṇām-actuated; adhiṣṭhānam-place; tathā-also; kartā-worker; karaṇam ca-and instruments; pṛthak-vidham-different kinds; vividhāḥ ca-varieties; pṛthak-separately; ceṣṭāḥ-endeavor; daivam-the Supreme; ca-also; eva-certainly; atra-here; pañcamam-five.

TRANSLATION

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sāṅkhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

PURPORT

A question may be raised that since any activity performed must have some reaction, how is it that the person in Kṛṣṇa consciousness does not suffer or enjoy the reactions of work? The Lord is citing Vedānta philosophy to show how this is possible. He says that there are five causes for all activities and for success in all activity, and one should know these five causes. Sāṅkhya means the stalk of knowledge, and Vedānta is the final stalk of knowledge accepted by all leading ācāryas. Even Śaṅkara accepts Vedānta-sūtra as such. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the Gītā, "sarvasya cāhaṁ hṛdi." He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the super cause. Under these circumstances, he who is acting in Kṛṣṇa consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity. Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions. Everything is dependant on the supreme will, the Supersoul, the Supreme Personality of Godhead.

TEXT 15

śarīra-vāṅ-manobhir yat
karma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā
pañcaite tasya hetavaḥ

SYNONYMS

śarīra-body; vāk-speech; manobhiḥ-by the mind; yat-anything; karma-work; prārabhate-begins; naraḥ-a person; nyāyyam-right; vā-or; viparītam-the opposite; vā-or; pañca-five; ete-all these; tasya-its; hetavaḥ-causes.

TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

PURPORT

The words ”right” and ”wrong” are very significant in this verse. Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions. But whatever is done requires these five factors for its complete performance.

TEXT 16

tatraivaṁ sati kartāram
ātmānaṁ kevalaṁ tu yaḥ
paśyaty akṛta-buddhitvān
na sa paśyati durmatiḥ

SYNONYMS

tatra-there; evam-certainly; sati-being thus; kartāram-of the worker; ātmānam-the soul; kevalam-only; tu-but; yaḥ-anyone; paśyati-sees; akṛta-buddhitvāt-due to unintelligence; na-never; saḥ-he; paśyati-sees; durmatiḥ-foolish.

TRANSLATION

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

PURPORT

A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions. Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead. Therefore, one should see not only the four material causes, but the supreme efficient cause as well. One who does not see the Supreme thinks himself to be the instrument.

TEXT 17

yasya nāhaṅkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imāḹ lokān
na hanti na nibadhyate

SYNONYMS

yasya-of one who; na-never; ahaṅkṛtaḥ-false ego; bhāvaḥ-nature; buddhiḥ-intelligence; yasya-one who; na-never; lipyate-is attached; hatvā api-even killing; saḥ-he; imān-this; lokān-world; na-never; hanti-kills; na-never; nibadhyate-becomes entangled.

TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

PURPORT

In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the Supreme sanction within and without. If one does not know that a super sanction is there, why should he act? But one who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner, is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Kṛṣṇa consciousness. Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected with the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

TEXT 18

jñānaṁ jñeyaṁ parijñātā
tri-vidhā karma-codanā
karaṇaṁ karma karteti
tri-vidhaḥ karma-saṅgrahaḥ

SYNONYMS

jñānam-knowledge; jñeyam-objective; parijñātā-the knower; tri-vidhā-three kinds; karma-work; codanā-impetus; karaṇam-the senses; karma-work; kartā-the doer; iti-thus; tri-vidhaḥ-three kinds; karma-work; saṅgrahaḥ-accumulation.

TRANSLATION

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

PURPORT

There are three kinds of impetus for daily work: knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being has these elements. Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. The mind is the center of all senses, and the object is work itself. These are the different phases of work as described in Bhagavad-gītā. The sum total of all activities is called accumulation of work.

TEXT 19

jñānaṁ karma ca kartā ca

tridhaiva guṇa-bhedataḥ
procyate guṇa-saṅkhyāne
yathāvac chṛṇu tāny api

SYNONYMS

jñānam-knowledge; karma-work; ca-also; kartā-worker; ca-also; tridhā-three kinds; eva-certainly; guṇa-bhedataḥ-in terms of different modes of material nature; procyate-is said; guṇa-saṅkhyāne-in terms of different modes; yathāvat-as they act; śṛṇu-hear; tāni-all of them; api-also.

TRANSLATION

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

PURPORT

In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence. All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself according to the three material modes.

TEXT 20

sarva-bhūteṣu yenaikaṁ
bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu
taj jñānaṁ viddhi sāttvikam

SYNONYMS

sarva-bhūteṣu-in all living entities; yena-by whom; ekam-one; bhāvam-situation; avyayam-imperishable; īkṣate-does see; avibhaktam-undivided; vibhakteṣu-in the numberless divided; tat-that; jñānam-knowledge; viddhi-knows; sāttvikam-in the mode of goodness.

TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

PURPORT

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

TEXT 21

pṛthaktvena tu yaj jñānaṁ
nānā-bhāvān pṛthag-vidhān
vetti sarveṣu bhūteṣu
taj jñānaṁ viddhi rājasam

SYNONYMS

pṛthaktvena-because of division; tu-but; yat jñānam-which knowledge; nānā-bhāvān-multifarious situations; pṛthak-vidhān-differently; vetti-one who knows; sarveṣu-in all; bhūteṣu-living entities; tat jñānam-that knowledge; viddhi-must be known; rājasam-in terms of passion.

TRANSLATION

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

PURPORT

The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion. According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness. The body is itself the soul, and there is no separate soul beyond this body. According to such knowledge, consciousness is temporary. Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this body is a manifestation of temporary ignorance. Or beyond this body there is no special individual or Supreme Soul. All such conceptions are considered products of the mode of passion.

TEXT 22

yat tu kṛtsna-vad ekasmin
kārye saktam ahaitukam
atattvārtha-vad alpaṁ ca
tat tāmasam udāhṛtam

SYNONYMS

yat-that which; tu-but; kṛtsnavat-all in all; ekasmin-in one; kārye-work; saktam-attached; ahaitukam-without cause; atattva-arthavat-without reality; alpam ca-and very meager; tat-that; tāmasam-in the mode of darkness; udāhṛtam-is spoken.

TRANSLATION

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

PURPORT

The "knowledge" of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

TEXT 23

niyataṁ saṅga-rahitam
arāga-dveṣataḥ kṛtam
aphala-prepsunā karma
yat tat sāttvikam ucyate

SYNONYMS

niyatam-regulative; saṅga-rahitam-without attachment; arāga-dveṣataḥ-without love or hatred; kṛtam-done; aphala-prepsunā-without fruitive result; karma-acts; yat-that which; tat-that; sāttvikam-in the mode of goodness; ucyate-is called.

TRANSLATION

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

PURPORT

Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred and performed in Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

TEXT 24

yat tu kāmepsunā karma
sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ
tad rājasam udāhṛtam

SYNONYMS

yat-that which; tu-but; kāma-īpsunā-with fruitive result; karma-work; sāhaṅkāreṇa-with ego; vā-or; punaḥ-again; kriyate-performed; bahula-āyāsam-with great labor; tat-that; rājasam-in the mode of passion; udāhṛtam-is said to be.

TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

TEXT 25

anubandhaṁ kṣayaṁ hiṁsām
anapekṣya ca pauruṣam
mohād ārabhyate karma
yat tat tāmasam ucyate

SYNONYMS

anubandham-future bondage; kṣayam-distracted; hiṁsām-violence; anapekṣya-without consideration of consequences; ca-also; pauruṣam-distressing to others; mohāt-by illusion; ārabhyate-begun; karma-work; yat-that; tat-which; tāmasam-in the mode of ignorance; ucyate-is said to be.

TRANSLATION

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

PURPORT

One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadūtas. Irresponsible work is distraction because it destroys the regulative principles of scriptural injunction. It is often based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

TEXT 26

mukta-saṅgo 'nahaṁ-vādī
dhṛty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate

SYNONYMS

mukta-saṅgaḥ-liberated from all material association; anaham-vādī-without false ego; dhṛti-utsāha-with great enthusiasm; samanvitaḥ-qualified in that way; siddhi-perfection; asiddhyoḥ-failure; nirvikāraḥ-without change; kartā-worker; sāttvikaḥ-in the mode of goodness; ucyate-is said to be.

TRANSLATION

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

PURPORT

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal both in distress or happiness. Such a worker is situated in the mode of goodness.

TEXT 27

rāgī karma-phala-prepsur
lubdho hiṁsātmako 'śuciḥ
harṣa-śokānvitaḥ kartā
rājasaḥ parikīrtitaḥ

SYNONYMS

rāgī-very much attached; karma-phala-to the fruit of the work; prepsuḥ-desiring; lubdhaḥ-greedy; hiṁsā-ātmakaḥ-and always envious; aśuciḥ-unclean; harṣa-śoka-anvitaḥ-complicated, with joy and sorrow; kartā-such a worker; rājasaḥ-in the mode of passion; parikīrtitaḥ-is declared.

TRANSLATION

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

PURPORT

A person is too much attached to certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation of life. He is simply concerned with making this world as materially comfortable as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong for sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such is a man in the mode of passion.

TEXT 28

ayuktaḥ prākṛtaḥ stabdhaḥ
śaṭho naiṣkṛtiko 'lasaḥ
viṣādī dīrgha-sūtrī ca
kartā tāmasa ucyate

SYNONYMS

ayuktaḥ-without reference to the scriptural injunctions; prākṛtaḥ-materialistic; stabdhaḥ-obstinate; śaṭhaḥ-deceitful; naiṣkṛtikaḥ-expert in insulting others; alasaḥ-lazy; viṣādī-morose; dīrgha-sūtrī-procrastinating; ca-also; kartā-worker; tāmasaḥ-in the mode of ignorance; ucyate-is said to be.

TRANSLATION

And that worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

PURPORT

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

TEXT 29

buddher bhedaṁ dhṛteś caiva
guṇatas tri-vidhaṁ śṛṇu
procyamānam aśeṣeṇa
pṛthaktvena dhanañjaya

SYNONYMS

buddheḥ-of intelligence; bhedam-differences; dhṛteḥ-of steadiness; ca-also; eva-certainly; guṇataḥ-by the modes of material nature; tri-vidham-the three kinds of; śṛṇu-just hear; procyamānam-as described by Me; aśeṣeṇa-in detail; pṛthaktvena-differently; dhanañjaya-O winner of wealth.

TRANSLATION

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

PURPORT

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

TEXT 30

pravṛttiṁ ca nivṛttiṁ ca
kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti
buddhiḥ sā pārtha sāttvikī

SYNONYMS

pravṛttim-deserving; ca-also; nivṛttim-not deserving; kārya-work; akārye-reaction; bhaya-fearful; abhaye-fearlessness; bandham-obligation; mokṣam ca-and liberation; yā-that which; vetti-knows; buddhiḥ-understanding; sā-that; pārtha-O son of Pṛthā; sāttvikī-in the mode of goodness.

TRANSLATION

O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

PURPORT

Actions which are performed in terms of the directions of the scriptures are called pravṛtti, or actions that deserve to be performed, and actions which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work. Understanding which discriminates by intelligence is situated in the mode of goodness.

TEXT 31

yayā dharmam adharmaṁ ca
kāryaṁ cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī

SYNONYMS

yayā-by which; dharmam-principles of religion; adharmam ca-and irreligion; kāryam-work; ca-also; akāryam-what ought not to be done; eva-certainly; ca-also; ayathāvat-not perfectly; prajānati-knows; buddhiḥ-intelligence; sā-that; pārtha-O son of Pṛthā; rājasī-in the mode of passion.

TRANSLATION

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Pṛthā, is in the mode of passion.

PURPORT

Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

TEXT 32

adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāṁś ca
buddhiḥ sā pārtha tāmasī

SYNONYMS

adharmam-irreligion; dharmam-religion; iti-thus; yā-which; manyate-thinks; tamasā-by illusion; āvṛtā-covered; sarva-arthān-all things; viparītān-the wrong direction; ca-also; buddhiḥ-intelligence; sa-that; pārtha-O son of Pṛthā; tāmasī-the mode of ignorance.

TRANSLATION

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

TEXT 33

dhṛtyā yayā dhārayate
manaḥ-prāṇendriya-kriyāḥ
yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī

SYNONYMS

dhṛtyā-determination; yayā-by which; dhārayate-is sustained; manaḥ-mind; prāṇa-life; indriya-senses; kriyāḥ-activities; yogena-by yoga practice; avyabhicāriṇyā-without any break; dhṛtiḥ-such determination; sā-that; pārtha-O son of Pṛthā; sāttvikī-in the mode of goodness.

TRANSLATION

O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

PURPORT

Yoga is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensual activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word avyabhicāriṇya is very significant, for it refers to persons who are engaged in Kṛṣṇa consciousness and are never deviated by any other activity.

TEXT 34

yayā tu dharma-kāmārthān
dhṛtyā dhārayate 'rjuna

prasaṅgena phalākāṅkṣī
dhṛtiḥ sā pārtha rājasī

SYNONYMS

yayā-by which; tu-but; dharma-kāma-arthān-for religiosity and economic development; dhṛtyā-by determination; dhārayate-in such terms; arjuna-O Arjuna; prasaṅgena-for that; phala-ākāṅkṣī-desiring fruitive result; dhṛtiḥ-determination; sā-that; pārtha-O son of Pṛthā; rājasī-in the mode of passion.

TRANSLATION

And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

PURPORT

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged, is in the mode of passion.

TEXT 35

yayā svapnaṁ bhayaṁ śokaṁ
viṣādaṁ madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī

SYNONYMS

yayā-by which; svapnam-dream; bhayam-fearfulness; śokam-lamentation; viṣādam-moroseness; madam-illusion; eva-certainly; ca-also; na-never; vimuñcati-is liberated; durmedhāḥ-unintelligent; dhṛtiḥ-determination; sā-that; pārtha-O son of Pṛthā; tāmasī-in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion-such unintelligent determination is in the mode of darkness.

PURPORT

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dream is always present; either in the mode of goodness, passion or ignorance, dream is a natural occurrence. But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects and who are always dreaming of lording it over the material world, whose life, mind, and senses are thus engaged, are considered to be in the mode of ignorance.

TEXTS 36-37

sukhaṁ tv idānīṁ tri-vidhaṁ
śṛṇu me bharatarṣabha
abhyāsād ramate yatra
duḥkhāntaṁ ca nigacchati
yat tad agre viṣam iva
pariṇāme 'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam
ātma-buddhi-prasāda-jam

sukham-happiness; tu-but; idānīm-now; tri-vidham-three kinds; śṛṇu-hear; me-from Me; bharatarṣabha-O best amongst the Bhāratas; abhyāsāt-by practice; ramate-enjoyer; yatra-where; duḥkha-distress; antam-end; ca-also; nigacchati-gains; yat-that which; tat-that; agre-in the beginning; viṣam iva-like poison; pariṇāme-at the end; amṛta-nectar; upamam-compared to; tat-that; sukham-happiness; sāttvikam-in the mode of goodness; proktam-is said; ātma-self; buddhi-intelligence; prasāda-jam-satisfactory.

TRANSLATION

O best of the Bhāratas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kṛṣṇa consciousness, he is sometimes relieved from such repetitive so-called happiness.

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the Self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

TEXT 38

viṣayendriya-saṁyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukhaṁ rājasaṁ smṛtam

SYNONYMS

viṣaya-objects of sense; indriya-senses; saṁyogāt-combination; yat-that; tat-which; agre-in the beginning; amṛta-upamam-just like nectar; pariṇāme-at the end; viṣam iva-like poison; tat-that; sukham-happiness; rājasam-in the mode of passion; smṛtam-is considered.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

PURPORT

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this may be very pleasing to the senses, but at the end, or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such happiness is always in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

TEXT 39

yad agre cānubandhe ca
sukhaṁ mohanam ātmanaḥ
nidrālasya-pramādotthaṁ
tat tāmasam udāhṛtam

SYNONYMS

yat-that which; agre-in the beginning; ca-also; anubandhe-by binding; ca-also; sukham-happiness; mohanam-illusion; ātmanaḥ-of the self; nidrā-sleeping; ālasya-laziness; pramāda-illusion; uttham-produced of; tat-that; tāmasam-in the mode of ignorance; udāhṛtam-is said to be.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

PURPORT

One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, and one who has no idea how to act and how not to act is also in the mode of ignorance. For the person in the mode of ignorance, everything is illusion. There is no happiness either in the beginning or the end. For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

TEXT 40

na tad asti pṛthivyāṁ vā
divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ

SYNONYMS

na-not; tat-that; asti-there is; pṛthivyām-within the universe; vā-or; divi-in the higher planetary system; deveṣu-amongst the demigods; vā-or; punaḥ-again; sattvam-existence; prakṛti-jaiḥ-under the influence of material nature; muktam-liberated; yat-that; ebhiḥ-by this; syāt-so becomes; tribhiḥ-by three; guṇaiḥ-modes of material nature.

TRANSLATION

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature.

PURPORT

The Lord here summarizes the total influence of the three modes of material nature all over the universe.

TEXT 41

brāhmaṇa-kṣatriya-viśāṁ
śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ

SYNONYMS

brāhmaṇa-the brāhmaṇas; kṣatriya-the kṣatriyas; viśām-the vaiśyas; śūdrāṇām-the śūdras; ca-and; parantapa-O subduer of the enemies; karmāṇi-activities; pravibhaktāni-are divided; svabhāva-own nature; prabhavaiḥ-born of; guṇaiḥ-by the modes of material nature.

TRANSLATION

Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

TEXT 42

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

SYNONYMS

śamaḥ-peacefulness; damaḥ-self-control; tapaḥ-austerity; śaucam-purity; kṣāntiḥ-tolerance; ārjavam-honesty; eva-certainly; ca-and; jñānam-wisdom; vijñānam-knowledge; āstikyam-religiousness; brahma-of a brāhmaṇa; karma-duty; svabhāva-jam-born of his own nature.

TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work.

TEXT 43

śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātraṁ karma svabhāva-jam

SYNONYMS

śauryam-heroism; tejaḥ-power; dhṛtiḥ-determination; dākṣyam-resourcefulness; yuddhe-in battle; ca-and; api-also; apalāyanam-not fleeing; dānam-generosity; īśvara-leadership; bhāvaḥ-nature; ca-and kṣātram-kṣatriya; karma-duty; svabhāva-jam-born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the kṣatriyas.

TEXT 44

kṛṣi-go-rakṣya-vāṇijyaṁ
vaiśya-karma svabhāva-jam
paricaryātmakaṁ karma
śūdrasyāpi svabhāva-jam

SYNONYMS

kṛṣi-ploughing; go-cows; rakṣya-protection; vāṇijyam-trade; vaiśya-vaiśya; karma-duty; svabhāva-jam-born of his own nature; paricaryā-service; ātmakam-nature; karma-duty; śūdrasya-of the śūdra; api-also; svabhāva-jam-born of his own nature.

TRANSLATION

Farming, cattle raising and business are the qualities of work for the vaiśyas, and for the śūdras there is labor and service to others.

TEXT 45

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu

SYNONYMS

sve-own; sve-own; karmaṇi-in work; abhirataḥ-following; saṁsiddhim-perfection; labhate-achieves; naraḥ-a man; svakarma-by his own duty; nirataḥ-engaged; siddhim-perfection; yathā-as; vindati-attains, tat-that; śṛṇu-listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

TEXT 46

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

SYNONYMS

yataḥ-from whom; pravṛttiḥ-emanation; bhūtānām-of all living entities; yena-by whom; sarvam-all; idam-this; tatam-is pervaded; svakarmaṇā-in his own duties; tam-Him; abhyarcya-by worshiping; siddhim-perfection; vindati-achieves; mānavaḥ-a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such, the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedānta-sūtra-janmādy asya yataḥ. The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the Vaiṣṇava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramātmā is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Kṛṣṇa consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by Hṛṣīkeśa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Śrī Kṛṣṇa, should be worshiped. If one thinks always in this way, in full Kṛṣṇa consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in Bhagavad-gītā, teṣām ahaṁ samuddhartā. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

TEXT 47

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma
kurvan nāpnoti kilbiṣam

SYNONYMS

sreyān-better; sva-dharmaḥ-one's own occupation; viguṇaḥ-imperfectly performed; para-dharmāt-another's occupation; svanuṣṭhitāt-perfectly done; svabhāva-niyatam-prescribed duties according to one's nature; karma-work; kurvan-performing; na-never; āpnoti-achieve; kilbiṣam-sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

PURPORT

One's occupational duty is prescribed in Bhagavad-gītā. As already discussed in previous verses, the duties of a brāhmaṇa, kṣatriya, vaiśya and śūdra are prescribed according to the particular modes of nature. One should not imitate another's duty. A man who is by nature attracted to the kind of work done by śūdras should not artificially claim himself to be a brāhmaṇa, although he may be born into a brāhmaṇa family. In this way one should work according to his own nature; no work is abominable, if performed in the service of the Supreme Lord. The occupational duty of a brāhmaṇa is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a brāhmaṇa. For a kṣatriya, or administrator, there are so many abominable things; a kṣatriya has to be violent to kill his enemies, and sometimes a kṣatriya has to tell lies for the sake of diplomacy. Such violence and duplicity accompany political affairs, but a kṣatriya is not supposed to give up his occupational duty and try to perform the duties of a brāhmaṇa.

One should act to satisfy the Supreme Lord. For example, Arjuna was a kṣatriya. He was hesitating to fight the other party. But if such fighting is performed for the sake of Kṛṣṇa, the Supreme Personality of Godhead, there need be no fear of degradation. In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist. Therefore it should be taken as a simple lie if a merchant says that he is not making a profit. But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a brāhmaṇa. That is not recommended. Whether one is a kṣatriya, a vaiśya, or a śūdra doesn't matter, if he serves, by his work, the Supreme Personality of Godhead. Even brāhmaṇas, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies. Similarly, if a kṣatriya engaged in his own occupation kills an enemy, there is no sin incurred. In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of yajña, or for Viṣṇu, the Supreme Personality of Godhead. Anything done for personal sense gratification is a cause of bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord.

TEXT 48

saha-jaṁ karma kaunteya
sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenāgnir ivāvṛtāḥ

SYNONYMS

saha-jam-born simultaneously; karma-work; kaunteya-O son of Kuntī; sa-doṣam-with fault; api-although; na-never; tyajet-to be given up; sarva-ārambhāḥ-any venture; hi-is certainly; doṣeṇa-with fault; dhūmena-with smoke; agniḥ-fire; iva-as; āvṛtāḥ-covered.

TRANSLATION

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kuntī, even if such work is full of fault.

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a brāhmaṇa, he has to perform sacrifices in which animal killing is necessary. Similarly, a kṣatriya, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a śūdra serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature.

A very nice example is given herein. Although fire is pure, still there is smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a kṣatriya and take up the occupation of a brāhmaṇa, he is not assured that in the occupation of a brāhmaṇa there are no unpleasant duties. One may then conclude that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be determined to serve the Supreme Lord by his occupational duty in Kṛṣṇa consciousness. That is the perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

TEXT 49

asakta-buddhiḥ sarvatra
jitātmā vigata-spṛhaḥ
naiṣkarmya-siddhiṁ paramāṁ
sannyāsenādhigacchati

SYNONYMS

asakta-buddhiḥ-unattached intelligence; sarvatra-everywhere; jita-ātmā-control of the mind, vigata-spṛhaḥ-without material desires; naiṣkarmya-siddhim-perfection of non-reaction; paramām-supreme; sannyāsena-by the renounced order of life; adhigacchati-attains.

TRANSLATION

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

PURPORT

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Krṣna consciousness. The person acting in Kṛṣṇa consciousness is really a sannyāsī, one in the renounced order of life. By such mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A sannyāsī is supposed to be free from the reactions of his past activities, but a person who is in Kṛṣṇa consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called yogārūḍha, or the perfectional stage of yoga, as confirmed in the Third Chapter: yas tv ātma-ratir eva syāt. One who is satisfied in himself has no fear of any kind of reaction from his activity.

TEXT 50

siddhiṁ prāpto yathā brahma
tathāpnoti nibodha me
samāsenaiva kaunteya
niṣṭhā jñānasya yā parā

SYNONYMS

siddhim-perfection; prāptaḥ-achieving; yathā-as; brahma-the Supreme; tathā-so; āpnoti-achieves; nibodha-try to understand; me-from Me; samāsena-summarily; eva-certainly; kaunteya-O son of Kuntī; niṣṭhā-stage; jñānasya-of knowledge; yā-which; parā-transcendental.

TRANSLATION

O son of Kuntī, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way which I shall now summarize.

PURPORT

The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty, performing that duty for the Supreme Personality of Godhead. One attains the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord. That is the process of self-realization. Actual perfection of knowledge is in attaining pure Kṛṣṇa consciousness; that is described in the following verses.

TEXTS 51-53

buddhyā viśuddhayā yukto
dhṛtyātmānaṁ niyamya ca
śabdādīn viṣayāṁs tyaktvā
rāga-dveṣau vyudasya ca
vivikta-sevī laghv-āśī
yata-vāk-kāya-mānasaḥ
dhyāna-yoga-paro nityaṁ
vairāgyaṁ samupāśritaḥ
ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ parigraham
vimucya nirmamaḥ śānto
brahma-bhūyāya kalpate

SYNONYMS

buddhyā-by the intelligence; viśuddhayā-fully purified; yuktaḥ-such engagement; dhṛtyā-determination; ātmānam-self; niyamya-regulated; ca-also; śabdādīn-the sense objects, such as sound, etc.; viṣayān-sense objects; tyaktvā-giving up; rāga-attachments; dveṣau-hatred; vyudasya-having laid aside; ca-also; vivikta-sevī-living in a secluded place; laghu-āśī-eating a small quantity; yata-vāk-control of speech; kāya-body; mānasaḥ-control of the mind; dhyāna-yoga-paraḥ-always absorbed in trance; nityam-twenty-four hours a day; vairāgyam-detachment; samupāśritaḥ-taken shelter of; ahaṅkāram-false ego; balam-false strength; darpam-false pride; kāmam-lust; krodham-anger; parigraham-acceptance of material things; vimucya-being delivered; nirmamaḥ-without proprietorship; śāntaḥ-peaceful; brahma-bhūyāya-to become self-realized; kalpate-is understood.

TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

PURPORT

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the brahma-bhūta stage. When one is free from the material conception of life, he becomes peaceful and cannot be agitated.

TEXT 54

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ-being one with the Absolute; prasanna-ātmā-fully joyful; na-never; śocati-laments; na-never; kāṅkṣati-desires; samaḥ-equally disposed; sarveṣu-all; bhūteṣu-living entity; mat-bhaktim-My devotional service; labhate-gains; parām-transcendental.

TRANSLATION

One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

PURPORT

To the impersonalist, achieving the brahma-bhūta stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called brahma-bhūta, oneness with the Absolute. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Kṛṣṇa consciousness has nothing to lament or desire. Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful. He does not lament for any material loss or gain because he is full in service of the Lord. He has no desire for material enjoyment because he knows that every living entity is the fragmental part and parcel of the Supreme Lord and therefore eternally a servant. He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the brahma-bhūta stage, and this stage is attained very easily by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the entire world is as good as Vaikuṇṭha, or the spiritual sky. The highest personality in this material universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

TEXT 55

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

SYNONYMS

bhaktyā-by pure devotional service; mām-Me; abhijānāti-one can know; yāvān-as much as; yaḥ ca asmi-as I am; tattvataḥ-in truth; tataḥ-thereafter; mām-Me; tattvataḥ-by truth; jñātvā-knowing; viśate-enters; tat-thereafter; anantaram-after

TRANSLATION

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. It is already stated (nāhaṁ prakāśaḥ) that He is not revealed to everyone. Everyone cannot understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is. University degrees are not helpful.

One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness. One should not misunderstand that the word viśate, "enters into Me," supports the monist theory that one becomes homogeneous with the impersonal Brahman. No. Viśate means that one can enter into the abode of the Supreme Lord in his individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

After attainment of the brahma-bhūta stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the brahma-bhūta stage develops, and material contamination-greediness and lust for sense enjoyment-disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of Śrīmad-Bhāgavatam also. Also after liberation the process of bhakti or transcendental service continues. The Vedānta-sūtra confirms this: āprāyaṇāt tatrāpi hi dṛṣṭam. This means that after liberation the process of devotional service continues. In the Śrīmad-Bhāgavatam, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part and parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.

TEXT 56

sarva-karmāṇy api sadā
kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
śāśvataṁ padam avyayam

SYNONYMS

sarva-all; karmāṇi-activities; api-although; sadā-always; kurvāṇaḥ-performing; mat-under My; vyapāśrayah-protection; mat-My; prasādāt-mercy; avāpnoti-achieves; sāśvatam-eternal; padam-abode; avyayam–imperishable.

TRANSLATION

Though engaged in all kinds of activities, My devotee, under My protection, reaches the eternal and imperishable abode by My grace.

PURPORT

The word mad-vyapāśrayaḥ means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Kṛṣṇa consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Kṛṣṇaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

TEXT 57

cetasā sarva-karmāṇi
mayi sannyasya mat-paraḥ
buddhi-yogam upāśritya
mac-cittaḥ satataṁ bhava

SYNONYMS

cetasā-by intelligence; sarva-karmāni-all kinds of activities; mayi-unto Me; sannyasya-giving up; mat-paraḥ-My protection; buddhi-yogam-devotional activities; upāśritya-taking shelter of; mat-cittaḥ-consciousness; satatam-twenty-four hours a day; bhava-just become.

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

PURPORT

When one acts in Kṛṣṇa consciousness, he does not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the supreme master has no affection for profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Kṛṣṇa, but, when Kṛṣṇa is not present, how should one act? If one acts according to the direction of Kṛṣṇa in this book, as well as under the guidance of the representative of Kṛṣṇa, then the result will be the same. The Sanskrit word mat-paraḥ is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while working in that way, one should think of Kṛṣṇa only: "I have been appointed to discharge this particular duty by Kṛṣṇa." While acting in such a way, one naturally has to think of Kṛṣṇa. This is perfect Kṛṣṇa consciousness. One should, however, note that, after doing something whimsically, he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kṛṣṇa consciousness. One should act according to the order of Krsna. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, then his perfection of life in Kṛṣṇa consciousness is guaranteed.

TEXT 58

mac-cittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi

SYNONYMS

mat-My; cittaḥ-consciousness; sarva-all; durgāṇi-impediments; mat-My; prasādāt-My mercy; tariṣyasi-you will overcome; atha-therefore; cet-if; tvam-you; ahaṅkārāt-by false ego; na-not; śroṣyasi-do not hear; vinaṅkṣyasi-then lose yourself.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

PURPORT

A person in full Kṛṣṇa consciousness is not unduly anxious to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independant of the laws of material nature or free to act. He is already under strict material laws. But, as soon as he acts in Kṛṣṇa consciousness, he is liberated, free from the material perplexities. One should note very carefully that one who is not active in Kṛṣṇa consciousness is losing himself in the material whirlpool, in the ocean of birth and death. No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kṛṣṇa consciousness is free to act because everything is prompted by Kṛṣṇa from within and confirmed by the spiritual master.

TEXT 59

yad ahaṅkāram āśritya
na yotsya iti manyase
mithyaiṣa vyavasāyas te
prakṛtis tvāṁ niyokṣyati

SYNONYMS

yat-therefore; ahaṅkāram-false ego; āśritya-taking shelter; na-not; yotsya-shall fight; iti-thus; manyase-think; mithyā eṣaḥ-this is all false; vyavasāyah te-your determination; prakṛtiḥ-material nature; tvām-you; niyokṣyati-will engage you.

TRANSLATION

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

PURPORT

Arjuna was a military man, and born of the nature of the kṣatriya. Therefore his natural duty was to fight. But, due to false ego, he was fearing that by killing his teacher, grandfather and friends, there would be sinful reactions. Actually he was considering himself master of his actions, as if he were directing the good and bad results of such work. He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Kṛṣṇa consciousness to attain the perfection of life. No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead-that will keep him safe under all circumstances.

TEXT 60

svabhāva-jena kaunteya
nibaddhaḥ svena karmaṇā
kartuṁ necchasi yan mohāt
kariṣyasy avaśo 'pi tat

SYNONYMS

sva-bhāva-jena-by one's own nature; kaunteya-O son of Kuntī; nibaddhaḥ-conditioned; svena-by one's own; karmaṇā-activities; kartum-to do; na-not; icchasi-like; yat-that; mohāt-by illusion; kariṣyasi-you will act; avaśaḥ-imperceptibly; api-even; tat-that.

TRANSLATION

Under illusion you are now declining to act according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.

PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way. But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

TEXT 61

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

SYNONYMS

īśvaraḥ-the Supreme Lord; sarva-bhūtānām-of all living entities; hṛd-deśe-in the location of the heart; arjuna-O Arjuna; tiṣṭhati-resides; bhrāmayan-causing to travel; sarva-bhūtāni-all living entities; yantra-machine; ārūḍhāni-being so placed; māyayā-under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

PURPORT

Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Kṛṣṇa instructed that the individual is not all in all. The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, the localized Supersoul, sits in the heart directing the living being. After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities. Therefore all the activities of living entities are directed by this Supersoul. The living entity gets what he deserves and is carried by the material body which is created in the material energy under the direction of the Supersoul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. A person seated in a high-speed motor car goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity to work according to his past desires. The living entity is not independant. One should not think himself independant of the Supreme Personality of Godhead. The individual is always under His control. Therefore his duty is to surrender, and that is the injunction of the next verse.

TEXT 62

tam eva śaraṇaṁ gaccha
sarva-bhāvena bhārata
tat-prasādāt paraṁ śāntiṁ
sthānaṁ prāpsyasi śāśvatam

SYNONYMS

tam-unto Him; eva-certainly; śaraṇam-surrender; gaccha-go; sarva-bhāvena-in all respects; bhārata-O son of Bharata; tat-prasādāt-by His grace; parām-transcendental; śāntim-peace; sthānam-abode; prāpsyasi-you will get; śāśvatam-eternal.

TRANSLATION

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature as tad viṣṇoḥ paramaṁ padam. Since all of creation is the kingdom of God, everything material is actually spiritual, but paramaṁ padam specifically refers to the eternal abode, which is called the spiritual sky or Vaikuṇṭha.

In the Fifteenth Chapter of Bhagavad-gītā it is stated: "Sarvasya cāham hṛdi sanniviṣṭaḥ." The Lord is seated in everyone's heart, so this recommendation that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa has already been accepted by Arjuna as the Supreme. He was accepted in the Tenth Chapter as paraṁ brahma paraṁ dhāma. Arjuna has accepted Kṛṣṇa as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidences of great authorities like Nārada, Asita, Devala and Vyāsa.

TEXT 63

iti te jñānam ākhyātaṁ
guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru

SYNONYMS

iti-thus; te-unto you; jñānam-knowledge; ākhyātam-described; guhyāt-confidential; guhyataram-still more confidential; mayā-by Me; vimṛśya-by deliberation; etat-that; aśeṣeṇa-fully; yathā-as you; icchasi-you like; tathā-that; kuru-perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of brahmabhūta. One who is in the brahma-bhūta condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Kṛṣṇa also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

Here Lord Kṛṣṇa telIs Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In Bhagavad-gītā, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Kṛṣṇa consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Kṛṣṇa.

TEXT 64

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam

SYNONYMS

sarva-guhyatamam-the most confidential; bhūyaḥ-again; śṛṇu-just hear; me-from Me; paramam-the supreme; vacaḥ-instruction; iṣṭaḥ asi-you are very dear to Me; dṛḍham-very; iti-thus; tataḥ-therefore; vakṣyāmi-speaking; te-for your; hitam-benefit.

TRANSLATION

Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

PURPORT

The Lord has given Arjuna confidential knowledge of the Supersoul within everyone's heart, and now He is giving the most confidential part of this knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has said, "Just always think of Me." The same instruction is repeated here to stress the essence of the teachings of Bhagavad-gītā. This essence is not understood by a common man, but by one who is actually very dear to Kṛṣṇa, a pure devotee of Kṛṣṇa. This is the most important instruction in all Vedic literature. What Kṛṣṇa is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

TEXT 65

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

SYNONYMS

man-manāḥ-thinking of Me; bhava-just become; mat-bhaktaḥ-My devotee; mat-yājī-My worshiper; mām-unto Me; namaskuru-offer your obeisances; mām-unto Me; eva-certainly; eṣyasi-come; satyam-truly; te-to you; pratijāne-I promise; prijaḥ-dear; asi-you are; me-My.

TRANSLATION

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

PURPORT

The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Kṛṣṇa. One should always act in such a way that all his daily activities are in connection with Kṛṣṇa. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa. And the Lord's promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Kṛṣṇa. Everyone who follows the path of Arjuna can become a dear friend to Kṛṣṇa and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Kṛṣṇa-the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kṛṣṇa found in the Brahma-saṁhitā and other literatures. One should fix his mind on this original form of Godhead, Kṛṣṇa. He should not even divert his attention to other forms of the Lord. The Lord has multi-forms, as Viṣṇu, Nārāyaṇa, Rāma, Varāha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's.

TEXT 66

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān-all varieties of religion; parityajya-abandoning; mām-unto Me; ekam-only; śaraṇam-surrender; vraja-go; aham-I; tvām-you; sarva-all; pāpebhyaḥ-from sinful reactions; mokṣayiṣyāmi-deliver; mā-not; śucaḥ-worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

PURPORT

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing Bhagavad-gītā, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Kṛṣṇa. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

In the Eighth Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kṛṣṇa as the supreme savior of all living entities. With faith and love, one should surrender unto Him.

According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. One may perform a particular occupational duty according to his position in the social order, but if by executing his duty one does not come to the point of Kṛṣṇa consciousness, all his activities are in vain.

Anything that does not lead to the perfectional stage of Kṛṣṇa consciousness should be avoided. One should be confident that in all circumstances Kṛṣṇa will protect him from all difficulties. There is no need of thinking how one should keep the body and soul together. Kṛṣṇa will see to that. One should always think himself helpless and should consider Kṛṣṇa the only basis for his progress in life. As soon as one seriously engages himself in devotional service to the Lord in full Kṛṣṇa consciousness, at once he becomes freed from all contamination of material nature. There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic yoga system, etc., but one who surrenders unto Kṛṣṇa does not have to execute so many methods. That simple surrender unto Kṛṣṇa will save him from unnecessarily wasting time. One can thus make all progress at once and be freed from all sinful reaction.

One should be attracted by the beautiful vision of Kṛṣṇa. His name is Kṛṣṇa because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate. There are different kinds of transcendentalists-some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole Bhagavad-gītā. Karma-yogīs, empiric philosophers, mystics, and devotees are all called transcendentalists, but one who is a pure devotee is the best of all. The particular words used here, mā śucaḥ, "Don't fear, don't hesitate, don't worry," are very significant. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kṛṣṇa, but such worry is useless.

TEXT 67

idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ
na ca māṁ yo 'bhyasūyati

SYNONYMS

idam-this; te-you; na-never; atapaskāya-one who is not austere; na-never; abhaktāya-one who is not a devotee; kadācana-at any time; na-never; ca-also; aśuśrūṣave-one who is not engaged in devotional service; vācyam-to be spoken; na-never; ca-also; mām-unto Me; yaḥ-anyone; abhyasūyati-envious.

TRANSLATION

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

PURPORT

Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Kṛṣṇa consciousness, who have not tended a pure devotee, and especially those who are conscious of Kṛṣṇa as a historical personality or who are envious of the greatness of Kṛṣṇa, should not be told this most confidential part of knowledge. It is, however, sometimes found that even demoniac persons who are envious of Kṛṣṇa, worshiping Kṛṣṇa in a different way, take to the profession of explaining Bhagavad-gītā in a different way to make business, but anyone who desires actually to understand Kṛṣṇa must avoid such commentaries on Bhagavad-gītā. Actually the purpose of Bhagavad-gītā is not understandable to those who are sensuous-even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Kṛṣṇa. Even when one poses himself as a devotee of Kṛṣṇa, but is not engaged in Kṛṣṇa conscious activities, he also cannot understand Kṛṣṇa. There are many persons who envy Kṛṣṇa because He has explained in Bhagavad-gītā that He is the Supreme and that nothing is above Him or equal to Him. There are many persons who are envious of Kṛṣṇa. Such persons should not be told of Bhagavad-gītā, for they cannot understand. There is no possibility of faithless persons' understanding Bhagavad-gītā and Kṛṣṇa. Without understanding Kṛṣṇa from the authority of a pure devotee, one should not try to comment upon Bhagavad-gitā.

TEXT 68

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

SYNONYMS

yaḥ-anyone; idam-this; paramam-most; guhyam-confidential; mat-Mine; bhakteṣu-amongst devotees of; abhidhāsyati-explains; bhaktim-devotional service; mayi-unto Me; parām-transcendental; kṛtvā-having done; mām-unto Me; eva-certainly; eṣyati-comes; asaṁśayaḥ-without doubt.

TRANSLATION

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

PURPORT

Generally it is advised that Bhagavad-gītā be discussed amongst the devotees only, for those who are not devotees will neither understand Kṛṣṇa nor Bhagavad-gītā. Those who do not accept Kṛṣṇa as He is and Bhagavad-gītā as it is should not try to explain Bhagavad-gītā whimsically and become offenders. Bhagavad-gītā should be explained to persons who are ready to accept Kṛṣṇa as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present Bhagavad-gītā as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead.

TEXT 69

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ

bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

SYNONYMS

na-never; ca-and; tasmāt-therefore; manuṣyeṣu-among mankind; kaścit-anyone; me-My; priya-kṛttamaḥ-more dear; bhavitā-will become; na-no; ca-and; me-My; tasmāt-than him; anyaḥ-other; priyataraḥ-dearer; bhuvi-in this world.

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

adhyeṣyate ca ya imaṁ
dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham
iṣṭaḥ syām iti me matiḥ

SYNONYMS

adhyeṣyate-will study; ca-also; yaḥ-he; imam-this; dharmyaṁ-sacred; saṁvādam-conversation; āvayoḥ-of ours; jñāna-knowledge; yajñena-by sacrifice; tena-by him; aham-I; iṣṭaḥ-worshiped; syām-shall be; iti-thus; me-My; matiḥ-opinion.

TRANSLATION

And I declare that he who studies this sacred conversation worships Me by his intelligence.

TEXT 71

śraddhāvān anasūyaś ca
śṛṇuyād api yo naraḥ
so 'pi muktaḥ śubhāl lokān
prāpnuyāt puṇya-karmaṇām

SYNONYMS

sraddhāvan-faithful; anasūyaḥ ca-and not envious; śṛṇuyāt-does hear; api-certainly; yaḥ-who; naraḥ-man; saḥ api-he also; muktaḥ-being liberated; śubhān-auspicious; lokān-planets; prāpnuyāt-attains; puṇya-karmaṇām-of the past.

TRANSLATION

And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

PURPORT

In the 67th verse of this chapter, the Lord explicitly forbade the Gītā's being spoken to those who are envious of the Lord. In other words, Bhagavad-gītā is for the devotees only, but it so happens that sometimes a devotee of the Lord will hold open class, and in that class all the students are not expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Kṛṣṇa. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore simply by hearing Bhagavad-gītā, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord.

Generally those who are free from sinful reaction are righteous. Such persons very easily take to Kṛṣṇa consciousness. The word puṇya-karmaṇām is very significant here. This refers to the performance of great sacrifice. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahārāja is presiding. He is a great devotee of the Lord, and he has a special planet which is called the polestar.

TEXT 72

kaccid etac chrutaṁ pārtha
tvayaikāgreṇa cetasā
kaccid ajñāna-sammohaḥ
praṇaṣṭas te dhanañjaya

SYNONYMS

kaccit-whether; etat-this; śrutam-heard; pārtha-O son of Pṛthā; tvayā-by you; ekāgreṇa-with full attention; cetasā-by the mind; kaccit-whether; ajñāna-ignorant; saṁmohaḥ-illusion; praṇaṣṭaḥ-dispelled; te-of you; dhanañjaya-O conqueror of wealth (Arjuna).

TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

PURPORT

The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole Bhagavad-gītā in its proper perspective. If not, the Lord was ready to re-explain any point, or the whole Bhagavad-gītā if so required. Actually, anyone who hears Bhagavad-gītā from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. Bhagavad-gītā is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is fortunate enough to hear these teachings from Kṛṣṇa or from His bona fide spiritual representative, is sure to become a liberated person and get out of the darkness of ignorance.

TEXT 73

arjuna uvāca
naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ

kariṣye vacanaṁ tava

SYNONYMS

arjunaḥ uvāca-Arjuna said; naṣṭaḥ-dispelled; mohaḥ-illusion; smṛtiḥ-memory; labdhā-regained; tvat-prasādāt-by Your mercy; mayā-by me; acyuta-O infallible Kṛṣṇa; sthitaḥ-situated; asmi-I am; gata-removed; sandehaḥ-all doubts; kariṣye-I shall execute; vacanam-order; tava-Your.

TRANSLATION

Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

PURPORT

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline. Śrī Caitanya Mahāprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord. Forgetting this principle, the living entity becomes conditioned by material nature, but in serving the Supreme Lord, he becomes the liberated servant of God. The living entity's constitutional position is to be servitor; he either has to serve the illusory māyā or the Supreme Lord. If he serves the Supreme Lord, he is in his normal condition, but if he prefers to serve the illusory external energy, then certainly he will be in bondage. In illusion the living entity is serving in this material world. He is bound by his lust and desires, yet he thinks of himself as the master of the world. This is called illusion. When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires. The last illusion, the last snare of māyā to trap the living entity, is the proposition that he is God. The living entity thinks that he is no longer a conditioned soul, but God. He is so unintelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Kṛṣṇa, the Supreme Personality of Godhead, and agree to act according to His order. The word mohaḥ is very important in this verse. Mohaḥ refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is eternally servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not servant, that he is the master of this material world, for he wants to lord it over the material nature. That is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee. When that illusion is over, one agrees to act in Kṛṣṇa consciousness.

Kṛṣṇa consciousness is acting according to Kṛṣṇa's order. A conditioned soul illusioned by the external energy of matter does not know that the Supreme Lord is the master who is full of knowledge and who is the proprietor of everything. Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities. He is also the controller of inexhaustible time, and He is full of all opulences and all potencies. The Supreme Personality of Godhead can even give Himself to the devotee. One who does not know Him is under the spell of illusion; he does not become a devotee, but a servitor of māyā. Arjuna, however, after hearing Bhagavad-gītā from the Supreme Personality of Godhead, became free from all illusion. He could understand that Kṛṣṇa was not only his friend, but the Supreme Personality of Godhead. And he understood Kṛṣṇa factually. So to study Bhagavad-gītā is to understand Kṛṣṇa factually. When a person is in full knowledge, he naturally surrenders to Kṛṣṇa. When Arjuna understood that it was Kṛṣṇa's plan to reduce the unnecessary increase of population, he agreed to fight according to Kṛṣṇa's desire. He again took up his weapons-his arrows and bow-to fight under the order of the Supreme Personality of Godhead.

TEXT 74

sañjaya uvāca
ity ahaṁ vāsudevasya
pārthasya ca mahātmanaḥ
saṁvādam imam aśrauṣam
adbhutaṁ roma-harṣaṇam

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; iti-thus; aham-I; vāsudevasya-of Kṛṣṇa; pārthasya-of Arjuna; ca-also; mahātmanaḥ-two great souls; saṁvādam-discussing; imam-this; aśrauṣam-heard; adbhutam-wonder; romaharṣaṇam-hair standing on end.

TRANSLATION

Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end.

PURPORT

In the beginning of Bhagavad-gītā, Dhṛtarāṣṭra inquired from his secretary Sañjaya, "What happened in the Battlefield of Kurukṣetra?" The entire study was related to the heart of Sañjaya by the grace of his spiritual master, Vyāsa. He thus explained the theme of the battlefield. The conversation was wonderful because such an important conversation between two great souls never took place before and would not take place again. It is wonderful because the Supreme Personality of Godhead is speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord. If we follow in the footsteps of Arjuna to understand Kṛṣṇa, then our life will be happy and successful. Sañjaya realized this, and as he began to understand it, he related the conversation to Dhṛtarāṣṭra. Now it is concluded that wherever there is Kṛṣṇa and Arjuna, there is victory.

TEXT 75

vyāsa-prasādāc chrutavān
etad guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam

SYNONYMS

vyāsa-prasādāt-by the mercy of Vyāsadeva; śrutavān-heard; etat-this; guhyam-confidential; aham-I; param-the supreme; yogam-mysticism; yogeśvarāt-from the master of all mysticism; kṛṣṇāt-from Kṛṣṇa; sākṣāt-directly; kathayataḥ-speaking; svayam-personally.

TRANSLATION

By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

PURPORT

Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear Bhagavad-gītā directly, as Arjuna heard it. There are many mystics and yogīs all over the world, but Kṛṣṇa is the master of all yoga systems. Kṛṣṇa's instruction is explicitly stated in Bhagavad-gītā-surrender unto Kṛṣṇa. One who does so is the topmost yogī. This is confirmed in the last verse of the Sixth Chapter. Yoginām api sarveṣām.

Nārada is the direct disciple of Kṛṣṇa and the spiritual master of Vyāsa. Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding Bhagavad-gītā is concerned.

In Bhagavad-gītā, all the yoga systems, karma-yoga, jñāna-yoga and bhakti-yoga, are explained. Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyāsa, Sañjaya was also able to hear Kṛṣṇa directly. Actually there is no difference in hearing directly from Kṛṣṇa or hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa. The spiritual master is the representative of Vyāsadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called Vyāsa-pūjā.

TEXT 76

rājan saṁsmṛtya saṁsmṛtya
saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ
hṛṣyāmi ca muhur muhuḥ

SYNONYMS

rājan-O King; saṁsmṛtya-remembering; saṁsmṛtya-remembering; saṁvādam-message; imam-this; adbhutam-wonderful; keśava-Lord Kṛṣṇa; arjunayoḥ-and Arjuna; puṇyam-pious; hṛṣyāmi-taking pleasure; ca-also; muhuḥ muhuḥ-always, repeatedly.

TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

PURPORT

The understanding of Bhagavad-gītā is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes righteous, and he cannot forget such talks. This is the transcendental position of spiritual life. In other words, one who hears the Gītā from the right source, directly from Kṛṣṇa, attains full Kṛṣṇa consciousness. The result of Kṛṣṇa consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

TEXT 77

tac ca saṁsmṛtya saṁsmṛtya
rūpam aty-adbhutaṁ hareḥ
vismayo me mahān rājan
hṛṣyāmi ca punaḥ punaḥ

SYNONYMS

tat-that; ca-also; saṁsmṛtya-remembering; saṁsmṛtya-remembering; rūpam-form; ati-great; adbhutam-wonderful; hareḥ-of Lord Kṛṣṇa; vismayaḥ-wonder; me-my; mahān-great; rājan-O King, hṛṣyāmi-enjoying; ca-also; punaḥ punaḥ-repeatedly.

TRANSLATION

O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

PURPORT

It appears that Sañjaya also, by the grace of Vyāsa, could see the universal form of Kṛṣṇa exhibited to Arjuna. It is, of course, said that Lord Kṛṣṇa never exhibited such a form before. It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Kṛṣṇa when it was shown to Arjuna, and Vyāsa was one of them. He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Kṛṣṇa. Vyāsa disclosed this to his disciple, Sañjaya, who remembered that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly.

TEXT 78

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

SYNONYMS

yatra-where; yogeśvaraḥ-the master of mysticism; kṛṣṇaḥ-Lord Krṣna; yatra-where; pārthaḥ-the son of Pṛthā; dhanur-dharaḥ-the carrier of the bow and arrow; tatra-there; śrīḥ-opulence; vijayaḥ-victory; bhūtiḥ-exceptional power; dhruvā-certainly; nītiḥ-morality; matiḥ mama-is my opinion.

TRANSLATION

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

PURPORT

The Bhagavad-gītā began with an inquiry of Dhṛtarāṣṭra. He was hopeful of the victory of his sons, assisted by great warriors like Bhīṣma, Droṇa and Karṇa. He was hopeful that the victory would be on his side. But, after describing the scene in the battlefield, Sañjaya told the King, ”You are thinking of victory, but my opinion is that where Kṛṣṇa and Arjuna are present, there will be all good fortune.” He directly confirmed that Dhṛtarāṣṭra could not expect victory for his side. Victory was certain for the side of Arjuna because Kṛṣṇa was there. Kṛṣṇa’s acceptance of the post of charioteer for Arjuna was an exhibition of another opulence. Kṛṣṇa is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Kṛṣṇa is also the master of renunciation.

The fight was actually between Duryodhana and Yudhiṣṭhira. Arjuna was fighting on behalf of his elder brother, Yudhiṣṭhira. Because Kṛṣṇa and Arjuna were on the side of Yudhiṣṭhira, Yudhiṣṭhira’s victory was certain. The battle was to decide who would rule the world, and Sañjaya predicted that the power would be transferred to Yudhiṣṭhira. It is also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take Bhagavad-gītā to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Kṛṣṇa incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: Bhagavad-gītā is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: manmanā bhava mad-bhaktaḥ. One must become a devotee of Kṛṣṇa, and the essence of all religion is to surrender unto Kṛṣṇa, as stated, Sarva-dharmān. The instructions of Bhagavad-gītā constitute the supreme process of religion and of morality. All other processes may be purifying and may lead to this process, but the last instruction of the Gītā is the last word in all morality and religion: surrender unto Kṛṣṇa. This is the verdict of the Eighteenth Chapter.

From Bhagavad-gītā we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Kṛṣṇa is the highest perfection. This is the essence of the teachings of Bhagavad-gītā. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Kṛṣṇa in devotional service in full Kṛṣṇa consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of Bhagavad-gītā is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. Absolute Truth is realized in three features-impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead, Kṛṣṇa. Perfect knowledge of the Absolute Truth means perfect knowledge of Kṛṣṇa. If one understands Kṛṣṇa, then all the departments of knowledge are part and parcel of that understanding. Kṛṣṇa is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Kṛṣṇa. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

In Bhagavad-gītā five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependant on the Supreme Personality of Godhead, Kṛṣṇa. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramātmā, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya’s philosophy is that of ”inconceivably one and different.” This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Kṛṣṇa. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of its Conclusions-the Perfection of Renunciation.

5 Easy Journey to Other Planets - 1972 Edition

5.1 Table of Contents

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
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5.2 Preface

A living being, especially civilized man, has a natural desire to live forever in happiness. This is quite natural because, in his original state, the living being is both eternal and joyful. However, in the present conditioned state of life, he is engaged in a struggle against recurring birth and death. Therefore he has attained neither happiness nor immortality.

The latest desire man has developed is the desire to travel to other planets. This is also quite natural, because he has the constitutional right to go to any part of the material or spiritual skies. Such travel is very tempting and exciting because these skies are full of unlimited globes of varying qualities, and they are occupied by all types of living entities. The desire to travel there can be fulfilled by the process of yoga, which serves as a means by which one can transfer himself to whatever planet he likes-possibly to planets where life is not only eternal and blissful, but where there are multiple varieties of enjoyable energies. Anyone who can attain the freedom of the spiritual planets need never return to this miserable land of birth, old age, disease and death.

One can attain this stage of perfection very easily by his individual effort. He can simply follow, in his own home, the prescribed method of bhakti-yoga. This method, under proper guidance, is simple and enjoyable. An attempt is made herein to give information to the people in general, and to philosophers and religionists in particular, as to how one can transfer oneself to other planets by this process of bhakti-yoga-the highest of all yogic processes.

5.3 Chapter One

Antimaterial Worlds

Materialistic science may one day finally discover the eternal antimaterial world which has for so long been unknown to the wranglers of gross materialism. Regarding the scientists' present conception of antimatter, the Times of India (Oct. 27, 1959) published the following news release:

Stockholm, Oct. 26, 1959-Two American atomic scientists were awarded the 1959 Nobel Physics Prize today for the discovery of the antiproton, proving that matter exists in two forms-as particles and antiparticles. They are Italian-born Dr. Emillo Segre, 69, and Dr. Owen Chamberlain, born in San Francisco…. According to one of the fundamental assumptions of the new theory, there may exist another world, or an antiworld, built up of antimatter. This antimaterial world would consist of atomic and subatomic particles spinning in reverse orbits to those of the world we know. If these two worlds should ever clash, they would both be annihilated in one blinding flash.

In this statement, the following propositions are put forward:

1. There is an antimaterial atom or particle which is made up of the antiqualities of material atoms.

1. There is another world besides this material world of which we have only limited experience.

1. The antimaterial and material worlds may clash at a certain period and may annihilate one another.

Out of these three items, we, the students of theistic science, can fully agree with items 1 and 2, but we can agree with item 3 only within the limited scientific definition of antimatter. The difficulty lies in the fact that the scientists' conception of antimatter extends only to another variety of material energy, whereas the real antimatter must be entirely antimaterial. Matter as it is constituted is subjected to annihilation, but antimatter-if it is to be free from all material symptoms-must also be free from annihilation, by its very nature. If matter is destructible or separable, antimatter must be indestructible and inseparable. We shall try to discuss these propositions from the angle of authentic scriptural vision.

The most widely recognized scriptures in the world are the Vedas. The Vedas have been divided into four parts: Sāma, Yajur, Ṛg and Atharva. The subject matter of the Vedas is very difficult for a man of ordinary understanding. For elucidation, the four Vedas are explained in the historical epic called the Mahābhārata and in eighteen Purāṇas. The Rāmāyaṇa is also a historical epic which contains all the necessary information from the Vedas. So the four Vedas, the original Rāmāyaṇa by Vālmīki, the Mahābhārata and the Purāṇas are classified as Vedic literatures. The Upaniṣads are parts of the four Vedas, and the Vedānta-sūtras represent the cream of the Vedas. To summarize all these Vedic literatures, the Bhagavad-gītā is accepted as the essence of all Upaniṣads and the preliminary explanation of the Vedānta-sūtras. One may then conclude that from the Bhagavad-gītā alone one can have the essence of the Vedas, for it is spoken by Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who descends upon this material world from the antimaterial world in order to give complete information of the superior form of energy.

The superior form of energy of the Personality of Godhead is described in the Bhagavad-gītā as parā prakṛti. The scientists have recently discovered that there are two forms of perishable matter, but the Bhagavad-gītā describes most perfectly the concept of matter and antimatter in terms of two forms of energy. Matter is an energy which creates the material world, and the same energy, in its superior form, also creates the antimaterial (transcendental) world. The living entities belong to the category of superior energy. The inferior energy, or material energy, is called aparā prakṛti. In the Bhagavad-gītā the creative energy is thus presented in two forms, namely aparā and parā prakṛti.

Matter itself has no creative power. When it is manipulated by the living energy, material things are produced. Matter in its crude form is therefore the latent energy of the Supreme Being. Whenever we think of energy, it is natural that we think of the source of energy. For example, when we think of electrical energy, we simultaneously think of the powerhouse where it is generated. Energy is not self-sufficient. It is under the control of a superior living being. For example, fire is the source of two other energies, namely light and heat. Light and heat have no independent existence outside of fire. Similarly, the inferior and superior energies are derived from a source, which one may call by any name. That source of energy must be a living being with full sense of everything. That supreme living being is the Personality of Godhead, Śrī Kṛṣṇa, or the all-attractive living being.

In the Vedas the supreme living being, or the Absolute Truth, is called Bhagavān-the opulent one, the living being who is the fountainhead of all energies. The discovery of the two forms of limited energies by the modern scientists is just the beginning of the progress of science. Now they must go further to discover the source of the two particles or atoms which they term material and antimaterial.

How can the antimaterial particle be explained? We have experience with material particles or atoms, but we have no experience with antimaterial atoms. However, the Bhagavad-gītā gives the following vivid description of the antimaterial particle:

This antimaterial particle is within the material body. Because of the presence of this antimaterial particle, the material body is progressively changing from childhood to boyhood, from boyhood to youth to old age, after which the antimaterial particle leaves the old, unworkable body and takes up another material body.

This description of a living body confirms the scientific discovery that energy exists in two forms. When one of them, the antimaterial particle, is separated from the material body, the latter becomes useless for all purposes. As such, the antimaterial particle is undoubtedly superior to the material energy.

No one, therefore, should lament for the loss of material energy. All varieties of sense perception in the categories of heat and cold, happiness and distress, are but interactions of material energy which come and go like seasonal changes. The temporary appearance and disappearance of such material interactions confirms that the material body is formed of a material energy inferior to the living force, or jīva energy.

Any intelligent man who is not disturbed by happiness and distress, understanding that they are different material phases resulting from the interactions of the inferior energy, is competent to regain the antimaterial world, where life is eternal, full of permanent knowledge and bliss.

The antimaterial world is mentioned here, and in addition information is given that in the antimaterial world there is no ”seasonal” fluctuation. Everything there is permanent, blissful, and full of knowledge. But when we speak of it as a ”world,” we must remember that it has forms and paraphernalia of various categories beyond our material experiences.

The material body is destructible, and as such it is changeable and temporary. So is the material world. But the antimaterial living force is nondestructible, and therefore it is permanent. Expert scientists have thus distinguished the different qualities of the material and antimaterial particles as temporary and permanent respectively.

The discoverers of the two forms of matter have yet to find out the qualities of antimatter. But a vivid description is already given in the Bhagavad-gītā as follows. The scientist can make further research on the basis of this valuable information.

The antimaterial particle is finer than the finest of material particles. This living force is so powerful that it spreads its influence all over the material body. The antimaterial particle has immense potency in comparison to the material particle, and consequently it cannot be destroyed.

This is but the beginning of the description of the antimaterial particle in the Bhagavad-gītā. It is further explained as follows:

The finest form of the antimaterial particle is encaged within the gross and subtle material bodies. Although the material bodies (both gross and subtle) are subject to destruction, the finer, antimaterial particle is eternal. One’s interest, therefore, should be in this eternal principle.

The perfection of science will occur when it is possible for the material scientists to know the qualities of the antimaterial particle and liberate it from the association of nonpermanent, material particles. Such liberation would mark the culmination of scientific progress.

There is partial truth in the scientists’ suggestion that there may exist also another world consisting of antimaterial atoms and that a clash between the material and antimaterial worlds will result in the annihilation of both. There is a clash which is continually going on: the annihilation of the material particles is taking place at every moment, and the nonmaterial particle is striving for liberation. This is explained in the Bhagavad-gītā as follows:

The nonmaterial particle, which is the living entity, influences the material particle to work. This living entity is always indestructible. As long as the nonmaterial particle is within the lump of material energy-known by the names of gross and subtle bodies-then the entity is manifest as a living unit. In the continuous clashing between the two particles, the nonmaterial particle is never annihilated. No one can destroy the antimaterial particle at any time-past, present or future.

Therefore, we think that the theory maintaining that the material and antimaterial worlds may clash, resulting in the annihilation of both worlds, is correct only within the context of the scientists’ limited definition of antimatter. The Bhagavad-gītā explains the nature of the antimaterial particle, which can never be annihilated:

The fine and immeasurable antimaterial particle is always indestructible, permanent and eternal. After a certain period, however, its encagement by material particles is annihilated. This same principle also operates in the case of the material and antimaterial worlds. No one should fear the annihilation of the antimaterial particle, for it survives the annihilation of material worlds.

Everything that is created is annihilated at a certain stage. Both the material body and the material world are created, and they are therefore subject to annihilation. The antimaterial particle, however, is never created, and consequently it is never annihilated. This also is corroborated in the Bhagavad-gītā:

The antimaterial particle, which is the vital force, is never born or created. It exists eternally. It has neither birth dates nor death dates. It is neither repeatedly created nor repeatedly destroyed. It is eternally existing, and therefore it is the oldest of the old, and yet it is always fresh and new. Although the material particle is annihilated, the antimaterial particle is never affected.

The principle is also applicable to the antimaterial universe as well as to the antimaterial particle. When the material universe is annihilated, the antimaterial universe exists in all circumstances. This will be explained in more detail later.

The scientist may also learn the following from the Bhagavad-gītā:

The learned man who knows perfectly well that the antimaterial particle is indestructible knows that it cannot be annihilated by any means.

The atomic scientist may consider annihilating the material world by nuclear weapons, but his weapons cannot destroy the antimaterial world. The antimaterial particle is more clearly explained in the following lines:

It is neither cut into pieces by any material weapon, nor is it burnt by fire. Nor is it moistened by water, nor withered, nor dried up, nor evaporated in the air. It is indivisible, nonflammable and insoluble. Because it is eternal, it can enter into and leave any sort of body. Being steady by constitution, its qualities are always fixed. It is inexplicable, because it is contrary to all material qualities. It is unthinkable by the ordinary brain. It is unchangeable. No one, therefore, should ever lament for what is an eternal, antimaterial principle.

Thus, in the Bhagavad-gītā and in all other Vedic literatures the superior energy (antimaterial principle) is accepted as the vital force, or the living spirit. This is also called the jīva. This living principle cannot be generated by any combination of material elements. There are eight material principles which are described as inferior energies, and they are: (1) earth, (2) water, (3) fire, (4) air, (5) ether, (6) mind, (7) intelligence and (8) ego. Apart from these is the living force, or the antimaterial principle, which is described as the superior energy. These are called ”energies” because they are wielded and controlled by the supreme living being, the Personality of Godhead (Kṛṣṇa).

For a long time the materialist was limited within the boundary of the eight material principles mentioned above. Now it is encouraging to see that he has a little preliminary information of the antimaterial principle and the antimaterial universe. We hope that with the progress of time the materialist will be able to estimate the value of the antimaterial world, in which there is no trace of material principles. Of course the very word ”antimaterial” indicates that the principle is in opposition to all material qualities.

There are, of course, the mental speculators who comment upon the antimaterial principle. These fall into two main groups, and they arrive at two different erroneous conclusions. One group (the gross materialists) either denies the antimaterial principle or admits only the disintegration of material combination at a certain stage (death). The other group accepts the antimaterial principle as being in direct opposition to the material principle with its twenty-four categories. This group is known as the Sāṅkhyaites, and they investigate the material principles and analyze them minutely. At the end of their investigation, the Sāṅkhyaites finally accept only a transcendental (antimaterial) nonactive principle. However, difficulties arise for all these mental speculators because they speculate with the help of inferior energy. They do not accept information from the superior. In order to realize the real position of the antimaterial principle, one must rise to the transcendental plane of superior energy. Bhakti-yoga is the very activity of superior energy.

From the platform of the material world, one cannot estimate the real position of the antimaterial world. But the Supreme Lord, who is the controller of both material and antimaterial energies, descends out of His causeless mercy and gives us complete information of the antimaterial world. In this way we can know what the antimaterial world is. The Supreme Lord and the living entities are both antimaterial in quality, we are informed. Thus, we can have an idea of the Supreme Lord by an elaborate study of the living entities. Every living entity is an individual person. Therefore, the supreme living being must also be the supreme person. In the Vedic literatures the supreme person is properly claimed to be Kṛṣṇa. The name ”Kṛṣṇa,” indicating the Supreme Lord, is the only truly intelligible name of the highest order. He is the controller of both material and antimaterial energies, and the very word ”Kṛṣṇa” signifies that He is the supreme controller. In the Bhagavad-gītā the Lord confirms this as follows:

There are two worlds-the material and antimaterial. The material world is composed of inferior qualitative energy divided into eight material principles. The antimaterial world is made of superior qualitative energy. Because both the material and antimaterial energies are emanations of the Supreme Transcendence, the Personality of Godhead, it is proper to conclude that I [Lord Kṛṣṇa] am the ultimate cause of all creations and annihilations.

Because the Lord's two energies (inferior and superior) manifest the material and antimaterial worlds, He is called the Supreme Absolute Truth. Lord Kṛṣṇa explains this in the Bhagavad-gītā thus:

I am, Arjuna, the highest principle of transcendence, and there is nothing greater than Me. Everything that be rests on My energies exactly like pearls on a thread.

Long, long before the discovery of the principles of antimatter and the antimaterial worlds, the subject was delineated in the pages of Bhagavad-gītā. The Gītā itself indicates that its philosophy had previously been taught to the presiding deity of the sun, which implies that the principles of the Bhagavad-gītā were expounded by the Personality of Godhead long before the Battle of Kurukṣetra-at least some 120,000,000 years before. Now modern science has just discovered a fraction of the truths that are available in the Bhagavad-gītā.

The assumption of an antimaterial universe is also found in the Bhagavad-gītā. And from all data available it is to be assumed without the slightest doubt that the antimaterial world is situated in the antimaterial sky, a sky which is mentioned in the Bhagavad-gītā as sanātana-dhāma, or the eternal nature.

Exactly as material atoms create the material world, the antimaterial atoms create the antimaterial world with all its paraphernalia. The antimaterial world is inhabited by antimaterial living beings. In the antimaterial world there is no inert matter. Everything there is a living principle, and the Supreme Personality in that region is God Himself. The denizens of the antimaterial world possess eternal life, eternal knowledge and eternal bliss. In other words, they have all the qualifications of God.

In the material world the topmost planet is called Satyaloka, or Brahmaloka. Beings of the greatest talents live on this planet. The presiding deity of Brahmaloka is Brahmā, the first created being of this material world. Brahmā is a living being like so many of us, but he is the most talented personality in the material world. He is not so talented that he is in the category of God, but he is in the category of those living entities directly dominated by God. God and the living entities both belong to the antimaterial world. The scientist, therefore, would be rendering service to everyone by researching the constitution of the antimaterial world-how it is administered, how things are shaped there, who are the presiding personalities, and so on. Of the Vedic literatures, Śrīmad-Bhāgavatam deals elaborately with these matters. The Bhagavad-gītā is the preliminary study of the Śrīmad-Bhāgavatam. These two important books of knowledge should be thoroughly studied by all men in the scientific world. These books would give many clues to scientific progress and would indicate many new discoveries.

The transcendentalists and the materialists are two distinct classes of men. The transcendentalist gathers knowledge from authoritative scriptures like the Vedas. Vedic literature is received from authoritative sources which are in the line of transcendental disciplic succession. This disciplic succession (paramparā) is also mentioned in the Bhagavad-gītā. Kṛṣṇa says in the Bhagavad-gītā that hundreds of thousands of years ago the Gītā was spoken to the presiding deity of the sun, who delivered the knowledge to his son Manu, from whom the present generation of man has descended. Manu, in his turn, delivered this transcendental knowledge to his son King Ikṣvāku, who is the forefather of the dynasty in which the Personality of Godhead Śrī Rāma appeared. This long chain of disciplic succession was broken during the advent period of Lord Kṛṣṇa (five thousand years ago), and for this reason Kṛṣṇa restated the Bhagavad-gītā to Arjuna, thereby making him the first disciple of this knowledge in this age. The transcendentalist of this age, therefore, is in the disciplic line that starts with Arjuna. Without troubling himself with materialistic research work, the transcendentalist acquires the truths concerning matter and antimatter in the most perfect way (through this disciplic succession) and thereby saves himself much botheration.

The gross materialists, however, do not believe in the antimaterial worlds of the Personality of Godhead. They are therefore unfortunate creatures, although sometimes very talented, educated and advanced otherwise. They are bewildered by the influence of the material manifestation and are devoid of knowledge of things antimaterial. It is a good sign, therefore, that the materialistic scientists are gradually progressing toward the region of the antimaterial world. It may even be possible for them to make sufficient progress to be able to know the details of this antimaterial world, where the Personality of Godhead resides as the predominating figure and where the living entities live with Him and serve Him. The living entities who serve the Godhead are equal in quality to Him, but at the same time they are predominated as servitors. In the antimaterial world there is no difference between the predominated and the predominator-the relationship is in perfection and without tinge of materialism.

The nature of the material world is destructive. According to the Bhagavad-gītā, there is some partial truth to the assumption of the physical scientist that there is annihilation of the material and antimaterial worlds when they chance to clash. The material world is a creation of changing modes of nature. These modes (guṇas) are known as sattva (goodness), rajas (passion) and tamas (ignorance). The material world is created by the mode of rajas, maintained by the mode of sattva, and annihilated by the mode of tamas. These modes are omnipresent in the material world, and as such, at every hour, every minute, every second, the process of creation, maintenance and annihilation is taking place all over the material universe. The highest planet of the material universe, Brahmaloka, is also subjected to these modes of nature, although the duration of life on that planet, due to the predominance of the mode of sattva, is said to be 4,300,000 x 1,000 x 2 x 30 x 12 x 100 solar years. Despite this long duration, however, Brahmaloka is subject to destruction. Although life on Brahmaloka is fantastically long compared to life on Earth, it is only a flash in comparison to the eternal life of the nonmaterial worlds. Consequently, the speaker of the Bhagavad-gītā, Lord Śrī Kṛṣṇa, asserts the importance of the antimaterial universe, which is His abode.

Lord Kṛṣṇa instructs that all the planets within the material universe are destroyed at the end of 4,300,000 x 1,000 x 2 x 30 x 12 x 100 solar years. And all the living beings inhabiting these material planets are destroyed materially along with the destruction of the material worlds. The living entity, however, is constitutionally an antimaterial particle. But unless he elevates himself to the region of the antimaterial worlds by cultivation of antimaterial activities, he is destroyed materially at the annihilation of the material worlds and is subject to take rebirth in a material shape with the rebirth of a new material universe. In other words, he is subject to the pains of repeated birth and death. Only those living entities who take to the loving service of the Personality of Godhead during the manifested stage of material life are undoubtedly transferred to the antimaterial worlds after quitting the material body. Immortality is obtained only by those who return to Godhead by practice of antimaterial activities.

What are these antimaterial activities? They are medicines. For example, when a man falls ill, he goes to a physician who prescribes medicines which eventually cure the suffering patient. Similarly, the materialist is ailing, and he should consult an expert transcendentalist-physician. What is his ailment? He is suffering the tribulations of repeated births, deaths, diseases and old age. Once he agrees to put himself under the ”back to Godhead” treatment, he is able to transfer himself to the antimaterial world, where there is eternal life instead of birth and death.

Annihilation of the material world takes place in two ways. Partial annihilation occurs at the end of every 4,300,000 x 1,000 solar years, or at the end of each day of Brahmaloka, which is the topmost planet in the material world. During that time of partial annihilation, the topmost planets such as Brahmaloka are not annihilated, but at the end of each duration of 4,300,000 x 1,000 x 2 x 30 x 12 x 100 solar years, the entire cosmic manifestation is merged into the antimaterial body from whence the material principles emanate, manifest and merge after annihilation. The antimaterial world, which is far removed from the material sky, is never annihilated. It absorbs the material world. It may be that a ”clash” occurs between the material and antimaterial worlds, as suggested by the scientists, and that the material worlds are destroyed, but there is no annihilation of the antimaterial worlds. The eternally existing antimaterial world is unmanifested to the material scientist. He can simply have information of it insofar as the principles of its existence are contrary to the modes of the material world. Full details of the antimaterial universe can be known only from the infallible source of liberated authorities who have thoroughly realized the constitution of the antimaterial principle. This information is received by aural reception by a submissive disciple of the Personality of Godhead.

The Vedic knowledge was thus imparted unto the heart of Brahmā, the first living being in the material creation. It was Brahmā who related this knowledge to the sage Nārada Muni. Similarly, the Bhagavad-gītā was spoken by the Personality of Godhead, Śrī Kṛṣṇa, to Vivasvān, the presiding deity of the sun, and when the aural chain of disciplic succession was broken, Lord Kṛṣṇa repeated the Bhagavad-gītā to Arjuna on the Battlefield of Kurukṣetra. At that time, Arjuna took the role of disciple and student in order to receive transcendental knowledge from Śrī Kṛṣṇa. In order to drive out all misgivings which the gross materialists of the world may have, Arjuna asked all relevant questions, and the answers were given by Kṛṣṇa so that any layman can understand them. Only those who are captivated by the glamour of the material world cannot accept the authority of Lord Śrī Kṛṣṇa. One has to become thoroughly clean in habit and heart before one can understand the details of the antimaterial world. Bhakti-yoga is a detailed scientific transcendental activity that both the neophyte and the perfect yogī can practice.

The material world is only a shadow representation of the antimaterial world, and intelligent men who are clean in heart and habit will be able to learn, in a nutshell, all the details of the antimaterial world from the text of the Bhagavad-gītā, and these are in actuality more exhaustive than material details. The basic details are as follows:

The presiding Deity of the antimaterial world is Śrī Kṛṣṇa, who exists in His original personality as well as in His many plenary expansions. This personality and His plenary expansions can be known only by antimaterial activities commonly known as bhakti-yoga, or devotional service. The Personality of Godhead is the supreme truth, and He is the whole antimaterial principle. The material principle as well as the antimaterial principle is an emanation from His person. He is the root of the complete tree. When water is poured onto the root of a tree, the branches and leaves are nourished automatically. And in the same way, when Śrī Kṛṣṇa, the Personality of Godhead, is worshiped, all details of the material worlds are enlightened, and the heart of the devotee is nourished without his having to work in a materialistic way. This is the secret of the Bhagavad-gītā.

The process of entering into the antimaterial worlds differs from materialistic processes. The individual living being can very easily enter the antimaterial world by practicing antimaterial activities while residing in the material world. But those who are truly gross materialists, who depend on the limited strength of experimental thought, mental speculation and materialistic science, find great difficulty in entering the antimaterial worlds. The gross materialist may try to approach the antimaterial worlds by endeavoring with spaceships, satellites, rockets, etc., which he throws into outer space, but by such means he cannot even approach the material planets in the higher regions of the material sky, and what to speak of those planets situated in the antimaterial sky, which is far beyond the material universe. Even the yogīs who have perfectly controlled mystic powers have great difficulty entering into that region. Master yogīs who control the antimaterial particle within the material body by practice of mystic powers can give up their material bodies at will at a certain opportune moment and can thus enter the antimaterial worlds through a specific thoroughfare which connects the material and antimaterial worlds. If they are at all able, they act in accordance with the prescribed method given in the Bhagavad-gītā:

Those who have realized the Transcendence can reach the antimaterial world by leaving their material bodies during the period of uttarāyana, that is, when the sun is on its northern path, or during auspicious moments in which the deities of fire and effulgence control the atmosphere.

The different deities, or powerful directing officers, are appointed to act in the administration of cosmic activities. Foolish people who are unable to see the intricacies of cosmic management laugh at the idea of personal management of fire, air, electricity, days, nights, etc., by demigods. But the perfect yogīs know how to satisfy these unseen administrators of material affairs and, taking advantage of the good will of these administrators, leave their material bodies at will during opportune moments arranged for entrance into the antimaterial universe or into the highest planets of the material sky. In the higher planets of the material world, the yogīs can enjoy more comfortable and more pleasant lives for hundreds of thousands of years, but life in those higher planets is not eternal. Those who desire eternal life enter into the antimaterial universe through mystic powers at certain opportune moments created by the demigod-administrators of cosmic affairs, administrators unseen by the gross materialists who reside on this seventh-class planet called ”Earth.”

Those who are not yogīs but who die at an opportune moment due to pious acts of sacrifice, charity, penance, etc., can rise to the higher planets after death, but are subject to return to this planet [Earth]. Their going forth takes place at a period known as dhūma, the dark, moonless half of the month, or when the sun is on its southern path.

In summary, the Bhagavad-gītā recommends that one adopt the means of devotional service, or antimaterial activities, if one wishes to enter the antimaterial world. Those who adopt the means of devotional service, as prescribed by the expert transcendentalist, are never disappointed in their attempts to enter the antimaterial world. Although the obstacles are many, the devotees of Lord Kṛṣṇa can easily overcome them by rigidly following the path outlined by the transcendental devotees. Such devotees, who are passengers progressing in the journey of life toward the antimaterial kingdom of God, are never bewildered. No one is cheated or disappointed when he adopts the guaranteed path of devotion for entrance into the antimaterial universe. One can easily attain all the results that are derived from the studies of the Vedas, performances of sacrifice, practices of penance and offerings of charities simply by the unilateral performance of devotional service, technically known as bhakti-yoga.

Bhakti-yoga is therefore the great panacea for all, and it has been made easy to practice, especially in this iron age, by Lord Kṛṣṇa Himself in His most sublime, liberal and munificent appearance as Lord Śrī Caitanya (1486-1534), who appeared in Bengal and spread the saṅkīrtana movement-singing, dancing, and chanting the names of God-throughout India. By Lord Caitanya’s grace, one can quickly pick up the principles of bhakti-yoga. Thus all misgivings in the heart will disappear, the fire of material tribulation will be extinguished, and transcendental bliss will be ushered in.

In the Fifth Chapter of the Brahma-saṁhitā there is a description of the variegated planetary system that is within the material world. It is also indicated in the Bhagavad-gītā that there are variegated planetary systems in hundreds of thousands of material universes, and that altogether these universes comprise only a fraction (one fourth) of the creative energy of the Godhead. The majority (three fourths) of the Lord’s creative energy is manifested in the spiritual sky, called the para-vyoma or the Vaikuṇṭhaloka. These instructions of the Brahma-saṁhitā and Bhagavad-gītā may be finally confirmed by the material scientist as he researches into the existence of the antimaterial world.

In addition, a February 21, 1960, Moscow news release reported:

Russia’s well-known professor of astronomy Boris Vorontsov-Veliaminov said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.

This statement of the Russian astronomer is a confirmation of the information given in the Brahma-saṁhitā, which states:

yasya prabhā prabhavato jagand-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

According to this quote from the Brahma-saṁhitā, there are not only infinite numbers of planets, as confirmed by the Russian astronomer, but there are also infinite numbers of universes. All these infinite universes with their infinite planets within are floating on and are produced from the Brahman effulgence emanating from the transcendental body of Mahā-Viṣṇu, who is worshiped by Brahmā, the presiding deity of the universe in which we are residing.

The Russian astronomer also confirms that all the planets-which are estimated to be not less than one hundred million-are inhabited. In the Brahma-saṁhitā there is indication that in each and every one of the infinite number of universes there are infinite numbers of variegated planets.

The astronomer’s view was seconded by Professor Vladimir Alpatov, a biologist, who maintained that some of the above-mentioned planets had reached a state of development corresponding to that of the earth. The report from Moscow continued:

It could be that life, similar to that on Earth, flourishes on such planets. Doctor of Chemistry Nikolai Zhirov, covering the problem of atmosphere on the planets, pointed out that the organism of a Martian, for instance, could very well adapt itself to normal existence with a low body temperature. He said that he felt that the gaseous composition of the atmosphere of Mars was quite suitable to sustain life of beings which have become adapted to it.

The adaptability of organisms in different varieties of planets is described in the Brahma-saṁhitā as vibhūti-bhinnam, i.e., each and every one of the innumerable planets within the universes is endowed with a particular type of atmosphere, and the living beings there are advanced in science, psychology, etc., according to the superiority or inferiority of the atmosphere. Vibhūti means ”specific power,” and bhinnam means ”variegated.” Scientists who are attempting to explore outer space in an attempt to reach other planets by mechanical means must realize that organisms adapted to the atmosphere of the earth cannot exist in the atmospheres of other planets. As such, man’s attempts to reach the moon, the sun, or Mars will be completely futile because of the different atmospheres prevailing on those planets. Individually, however, one can attempt to go to any planet he desires, but this is only possible by psychological changes in the mind. Mind is the nucleus of the material body. The gradual evolutionary progress of the material body depends on psychological changes within the mind. The change of the bodily construction of a worm into that of a butterfly and, in modern medical science, the conversion of a man’s body into that of a woman (or vice versa) are more or less dependent on psychological changes.

In the Bhagavad-gītā it is said that if a man, at the time of death, concentrates his mind upon the form of the Personality of Godhead, Śrī Kṛṣṇa, and while so doing relinquishes his body, he at once enters the spiritual existence of the antimaterial world. This means that anyone who trains the mind to turn from matter to the spiritual form of the Godhead by performance of the prescribed rules of devotional service can easily attain the kingdom of God, in the antimaterial sky. And of this there is no doubt.

And in the same way, if one desires to enter into any other planet of the material sky, he can go there just after quitting the present body (i.e., after death). Thus if someone wants to go to the moon, the sun or Mars, he can do so simply by performing acts for that purpose. The Bhagavad-gītā confirms this statement in the following words:

That upon which a person meditates at the time of death, quitting his body absorbed in the thought thereof, that particular thing he attains after death.

Mahārāja Bharata, despite a life of severe penances, thought of a stag at the time of his death and thus became a stag after death. However, he did retain a clear consciousness of his past life and realized his mistake. It is important to realize that one’s thoughts at the time of death are influenced by the actual deeds which one performs during his life.

In the Śrīmad-Bhāgavatam (Third Canto, Chapter Thirty-two), the process of entering the moon is described as follows:

Materialistic-minded men, who have no information of the kingdom of God, are always mad after material acquisition of wealth, fame and adoration. Such men are interested in the progressive weal of their particular family unit for their own self-satisfaction and so are also interested in the progress of social and national welfare. These men attain their desired objects by material activities. They are mechanically engaged in the ritualistic discharge of prescribed duties and are consequently inclined to satisfy the Pitās, or bygone forefathers, and controlling demigods by performance of sacrifices as prescribed by the revealed scriptures. Addicted to such acts of sacrifices and ceremonial observances, such souls enter into the moon after death. When one is thus promoted to the moon, he receives the capacity to enjoy the drinking of soma-rasa, a celestial beverage. The moon is a place where the demigod Candra is the predominating deity. The atmosphere and amenities of life there are far more comfortable and advantageous than those here on earth. After reaching the moon, if a soul does not utilize the opportunity for promotion to better planets, he is degraded and forced to return to earth or a similar planet. However, materialistic persons, although they may attain to the topmost planetary system, are certainly annihilated at the time of the cosmic manifestation’s dissolution.

As far as the planetary system of the spiritual sky is concerned, there are unlimited Vaikuṇṭha planets in the para-vyoma. The Vaikuṇṭhas are spiritual planets which are manifestations of the internal potency of the Lord, and the ratio of these planets to the material planets (external energy) in the material sky is three to one. So the poor materialist is busy making political adjustments on a planet which is most insignificant in God’s creation. To say nothing of this planet earth, the whole universe with innumerable planets throughout the galaxies is comparable to a grain of mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something which is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on the earth planet. But the best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose.

The aṣṭāṅga-yoga system is also materialistic, inasmuch as it teaches one to control the movements of air within the material body. The spiritual spark, the soul, is floating on air within the body, and inhalation and exhalation are the waves of that air containing the soul. Therefore the yoga system is a materialistic art of controlling this air by transferring it from the stomach to the navel, from the chest to the collarbone and from there to the eyeballs and from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind, because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark which is many, many times more illuminating, dazzling and powerful than sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with His disciple Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how yogīs can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance of this force bursting out from the eyes, nose, ears, etc., as these are places which are known as the seventh orbit of the vital force. But the yogīs can block out these holes by complete suspension of air. The yogī then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogī can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogī is at liberty to do either.

For the perfect yogī who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air, etc., is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere-either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in Paradise Lost. Similarly, by choice the soul can regain paradise and return home, back to Godhead

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world in both finer and grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is the highest perfection in the practice of yoga.

Of course man is endowed with free will, and as such if he does not want to free himself of the material world he may enjoy the life of brahma-pāda (occupation of the post of Brahmā) and visit Siddhaloka, the planets of materially perfect beings who have full abilities to control gravity, space, time, etc. To visit these higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Man-made satellites and mechanical space vehicles will never be able to carry human beings to the planets of outer space. Men cannot even go on their much-advertised trips to the moon, for, as we have already stated, the atmosphere on such higher planets is different from the atmosphere here on earth. Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to have a material body exactly adapted to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha.

If one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc. When one goes to a transcendental planet, however, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires. But this desire is possible at death only if the desire is cultivated during life. Where one's treasures are, there also is one's heart. When one practices devotional service, one cultivates a desire for the kingdom of God. The following details outline a general practice by which one can prepare himself for an easy journey to the Vaikuṇṭha (antimaterial) planets, where life is free from birth, old age, disease and death.

General practice (positive functions):

1. The serious candidate must accept a bona fide spiritual master in order to be trained scientifically. Because the senses are material, it is not at all possible to realize the Transcendence by them. Therefore the senses have to be spiritualized by the prescribed method under the direction of the spiritual master.

1. When the student has chosen a bona fide spiritual master, he must take the proper initiation from him. This marks the beginning of spiritual training.

1. The candidate must be prepared to satisfy the spiritual master in every way. A bona fide spiritual master who is fully cognizant of the methods of spiritual science, learned in the spiritual scriptures such as the Bhagavad-gītā, Vedānta, Śrīmad-Bhāgavatam and Upaniṣads, and who is also a realized soul who has made a tangible connection with the Supreme Lord, is the transparent medium by which the willing candidate is led to the path of the Vaikuṇṭhas. The spiritual master must be satisfied in all respects, because simply by his good wishes a candidate can make wonderful progress along the path.

1. The intelligent candidate places intelligent questions to the spiritual master in order to clear his path of all uncertainties. The spiritual master shows the way, not whimsically, but in accordance with the principles of the authorities who have actually traversed the path. The names of these authorities are disclosed in the scriptures, and one has simply to follow them under the direction of the spiritual master. The spiritual master never deviates from the path of the authorities.

1. The candidate should always try to follow in the footsteps of the great sages who have practiced the method and obtained success. This should be taken as a motto in life. One should not superficially imitate them, but should follow them sincerely in terms of the particular time and circumstances.

1. The candidate must be prepared to change his habits in terms of the instructions contained in the books of authority, and for the satisfaction of the Lord he must be prepared to sacrifice both sense gratification and sense abnegation, following the example of Arjuna.

1. The candidate should live in a spiritual atmosphere.

1. He must be satisfied with as much wealth as is sufficient for maintenance only. He should not try to amass more wealth than is necessary to sustain himself in a simple way.

1. He must observe the fasting dates, such as the eleventh day of the growing and waning moon.

1. He must show respect to the banyan tree, the cow, the learned brāhmaṇa and the devotee.

These are the first stepping-stones toward the path of devotional service. Gradually one has to adopt other items, which are negative in character:

1. One should avoid offenses in the discharge of devotional service and in chanting the holy names.

1. He should avoid extensive association with nondevotees.

1. He must not take on unlimited disciples. This means that a candidate who has successfully followed the first twelve items can also become a spiritual master himself, just as a student becomes a monitor in class with a limited number of disciples.

1. He must not pose himself as a vastly learned man simply by quoting statements in books. He must have solid knowledge of the necessary books without superfluous knowledge in others.

1. A regular and successful practice of the above fourteen items will enable the candidate to maintain mental equilibrium even amidst great trials of material loss and gain.

1. In the next stage, the candidate does not become afflicted by lamentation and illusion.

1. He does not deride another's mode of religion or worship, nor does he deride the Personality of Godhead or His devotees.

1. He never tolerates blasphemy against the Lord or His devotees.

1. He should not indulge in the discussion of topics dealing with the relationship between man and woman; nor should he engage in useless topics concerning others' family affairs.

1. He should not inflict pain-either in body or in mind-upon other living beings, whomsoever they may be.

Out of the above twenty items, the first three positive items are imperative and most essential for the serious candidate.

There are forty-four other items to be followed by the serious candidate, but Lord Caitanya has selected five as the most important. These were selected owing to the present conditions of civic life. They are as follows:

1. One should associate with the devotees. Association with devotees is made possible by hearing them attentively, by asking them relevant questions, by supplying them food and by accepting food from them, and by giving them charity and by accepting from them whatever they offer.

1. One should chant the holy name of the Lord in all circumstances. The chanting of the Lord's name is an easy and inexpensive process of realization. One can chant any of the innumerable names of the Lord at any time. One should try to avoid offenses. There are ten offenses which one can commit while chanting the transcendental names, and these should be avoided as far as possible, but in any event, one should try to chant the holy names of the Lord at all times.

1. One should hear the transcendental topics enunciated in the Śrīmad-Bhāgavatam. This hearing is made possible through platform lectures by bona fide devotees and by authorized translations of the Bhāgavatam.

1. One should make his home at Mathurā, the birthplace of Lord Kṛṣṇa. Or one may make his home as good as Mathurā by installing the Deity of the Lord to be worshiped by all members of the family after proper initiation from the spiritual master.

1. One should worship the installed Deity with attention and devotion so that the whole atmosphere of one's home becomes the replica of the Lord's abode. This is made possible by the direction of the spiritual master who knows the transcendental art and can show the candidate the proper method.

The above five items can be adopted by any man in any part of the world. Thus anyone can prepare himself for returning home, back to Godhead, by the simple method recognized by authorities such as Lord Śrī Caitanya Mahāprabhu, who specifically advented Himself to deliver the fallen souls of this age.

For further details on this subject, one should read literatures like the Bhakti-rasāmṛta-sindhu, of which we have presented an English summary study entitled The Nectar of Devotion.

The whole process of transferring oneself to the spiritual sky involves gradually liquidating the material composition of the gross and subtle coverings of the spirit soul. The above-mentioned five items of devotional activities are so spiritually powerful that their performance by a devotee, even in the preliminary stage, can very quickly promote the sincere executor to the stage of bhāva (the stage just prior to love of Godhead), or emotion on the spiritual plane, which is transcendental to mental and intellectual functions. A complete absorption in bhāva, or love of God, makes one fit to be transferred to the spiritual sky just after leaving the material tabernacle. The perfection of love of God by a devotee actually situates him on the spiritual platform, even though he may still maintain a gross material body. He becomes like a red-hot iron which, when in contact with fire, actually ceases to be iron and acts like fire. These things are made possible by the Lord's inscrutable and inconceivable energy, which material science has not the scope to calculate. One should therefore engage himself in devotional service with absolute faith, and to make his faith steadfast one should seek the association of the standard devotees of the Lord by personal association (if possible) or by thinking of them. This association will help one develop factual devotional service to the Lord, which will cause all material misgivings to disappear like a flash of lightning. All these different stages of spiritual realization will be personally felt by the candidate, and this will create in him a firm belief that he is making positive progress on the way to the spiritual sky. Then he will become sincerely attached to the Lord and His abode. Such is the gradual process of evolving love of God, which is the prime necessity for the human form of life.

There are instances in history of great personalities, including sages and kings, who attained perfection by this process. Some of them attained success even by adhering to one single item of devotional service with faith and perseverance. Some of these personalities are listed below.

1. Emperor Parīkṣit attained the spiritual platform simply by hearing from such an authority as Śrī Śukadeva Gosvāmī.

1. Śrī Śukadeva Gosvāmī attained the same simply by recitation, verbatim, of the transcendental message which he received from his great father, Śrī Vyāsadeva.

1. Emperor Prahlāda attained spiritual success by remembering the Lord constantly, in pursuance of instructions given by Śrī Nārada Muni, the great saint and devotee.

1. Lakṣmījī, the goddess of fortune, attained success simply by sitting and serving the lotus feet of the Lord.

1. King Pṛthu attained success simply by worshiping the Lord.

1. Akrūra, the charioteer, attained success simply by chanting prayers for the Lord.

1. Hanumān (Mahāvīra), the famous nonhuman devotee of Lord Śrī Rāmacandra, attained success simply by carrying out the orders of the Lord.

1. Arjuna, the great warrior, attained the same perfection simply by making friends with the Lord, who delivered the message of Bhagavad-gītā to enlighten Arjuna and his followers.

1. Emperor Bali attained success by surrendering everything unto the Lord, including his personal body.

These are nine standard modes of devotional service to the Lord, and a candidate can choose to adopt any one, two, three, four or all, however he likes. All the services rendered to the Absolute are in themselves absolute, with none of the quantitative or qualitative differences found on the material platform. On the spiritual platform everything is identical with everything else, although there is transcendental variegatedness. Emperor Ambarīṣa adopted all the above nine items, and he attained perfect success. It was he who engaged his mind on the lotus feet of the Lord, his voice in describing the spiritual world, his hands in cleansing the temple of the Lord, his ears in submissively hearing the words of Lord Śrī Kṛṣṇa, his eyes in viewing the Deities of the Lord, his body in touching the bodies of the devotees, his nostrils in smelling the flowers offered to the Lord, his tongue in tasting the food offered to the Lord, his legs in visiting the temple of the Lord, and all the energy of his life in executing the services of the Lord without in the least desiring his own sense gratification. All these activities helped him attain the perfect stage of life which defeats all dexterities of material science.

It is therefore important for all human beings to adopt these principles of spiritual realization for the perfection of life. A human being's only obligation is spiritual realization. Unfortunately, in modern civilization, human society is too busy in discharging national duties. Actually, national duties, social duties and humanitarian duties are obligatory only to those who are bereft of spiritual duties. As soon as a man takes his birth on this earth, not only does he have national, social and humanitarian obligations, but he also has obligations to the demigods who supply air, light, water, etc. He also has obligations to the great sages who have left behind them vast treasure-houses of knowledge to guide him through life. He has obligations to all kinds of living beings, to his forefathers, family members and so forth and so on. But as soon as one engages himself in the one single obligatory duty-the duty of spiritual perfection-then he automatically liquidates all other obligations without having to make separate efforts.

A devotee of the Lord is never a disturbing element in society-on the contrary, he is a great social asset. Since no sincere devotee is attracted to sinful actions, as soon as a man becomes a pure devotee he can do inestimable selfless service to society for the peace and prosperity of all concerned, in this life and in the next. But even if such a devotee commits some offense, the Lord Himself rectifies it in no time. Therefore, there is no need for a devotee to cultivate materialistic knowledge, nor does a devotee need to renounce everything and live as a hermit. He can simply remain at home and execute devotional service smoothly in any order of life. And there are instances in history of extremely cruel men becoming kindhearted simply by the execution of devotional service. Knowledge and abnegation of an inferior way of life follow automatically in the life of a pure devotee without his having to make extraneous effort.

This spiritual art and science of devotional service is the highest contribution of Indian sages to the rest of the world. Therefore everyone who has taken his birth in India has an obligation to perfect his life by adopting the principles of this great art and science and distributing it to the rest of the world, which is still ignorant of the ultimate aim of life. Human society is destined to reach this stage of perfection by gradual development of knowledge. Indian sages, however, have already reached that position. Why do others have to wait for thousands and thousands of years to attain their heights? Why not give them the information immediately in a systematic way, so that they may save time and energy? They should take advantage of a life for which they may have labored millions of years to attain.

A Russian fiction writer is now contributing suggestions to the rest of the world that scientific progress can help man to live forever. Of course, he does not believe in a Supreme Being who is the creator. Yet we welcome his suggestion because we know that actual progress in scientific knowledge will certainly take men to the spiritual sky and inform the scientist that there is a supreme creator who has full potencies beyond all materialistic scientific conceptions.

As mentioned, every living being is eternal in form, but he has to change his outer coverings, gross and subtle, and this changing process is technically known as life and death. As long as a living being has to put on the shackles of material bondage, there is no relief from this changing process, which continues even in the highest stage of material life. The Russian fiction writer may speculate, as fiction writers are apt to do, but saner people with some knowledge of natural law will not agree that man can life forever within this material world.

A naturalist can see the general course of material nature simply by studying a piece of fruit. A small fruit develops from a flower, grows, stays for some time on a branch, becomes full-grown, ripens, then begins to dwindle daily until it finally falls from the tree and commences to decompose into the earth and at last mingles with the earth, leaving behind its seed which in its turn grows to become a tree and produces many fruits in time, which will all meet the same fate, and so on and so on.

Similarly, a living being (as a spiritual spark, a part of the Supreme Being) takes its organic form in the womb of a mother just after sexual intercourse. It grows little by little within the womb, is born, then continues growing, becomes a child, boy, youth, adult, old man, then finally dwindles and meets death, despite all the good wishes and hopeful pipe dreams of fiction writers. By comparison, there is no difference between man and the fruit. Like the fruit, the man may leave behind him his seeds of numerous children, but he cannot exist eternally within his material body due to the law of material nature.

How can anyone ignore the law of material nature? No material scientist can change the stringent laws of nature, however boastful he may be. No astronomer or scientist can change the course of the planets-he can only manufacture a paltry toy planet which he calls a satellite. Foolish children may be impressed by this and may give a great deal of credit to the inventors of modern satellites, sputniks, etc., but the saner section of humanity gives more credit to the creator of the gigantic satellites, namely the sun, stars and planets of which the material scientist can see no end. If a small toy satellite has a creator in Russia or America, it is reasonable that the gigantic satellites have their creator in the spiritual sky. If a toy satellite requires so many scientific brains for its manufacture and its orbiting, what kind of subtle and perfect brain created galaxies of stars and maintains them in their orbits? Thus far the atheistic class have not been able to answer this.

Nonbelievers put forward their own theories of the creation, which usually result in statements such as, ”It's hard to understand,” ”Our imagination cannot conceive it, but it's quite possible,” ”It's incomprehensible,” and so forth. This only means that their information has no authoritative basis and is not backed by scientific data. They simply speculate. However, authorized information is available in the Bhagavad-gītā. For instance, the Bhagavad-gītā informs us that within the material world there are living beings whose duration of life covers 4,300,000 x 1,000 x 2 x 30 x 12 x 100 solar years. We accept the Bhagavad-gītā as authority because this book of knowledge was so accepted by India's great sages like Śaṅkarācārya, Śrī Rāmānujācārya, Śrī Madhvācārya and Śrī Caitanya Mahāprabhu. The Bhagavad-gītā indicates that in the material world all component forms are subject to decay and death, regardless of their duration of life.

Therefore all material shapes are subject to the law of change, although potentially the material energy is conserved. Potentially, everything is eternal, but in the material world matter takes shape, remains for some time, develops into maturity, grows old, begins to dwindle and at last disappears again. This is the case with all material objects. The materialist's suggestion that beyond the material sky there is ”some other form” which is beyond the boundary of visibility and which is strange and inconceivable is but a faint indication of the spiritual sky. However, the basic principle of spirit is much closer-for it functions within all living beings. When that spiritual principle is out of the material body, then the material body has no life. Within the body of a child, for instance, the spiritual principle is present, and therefore changes take place in the body and it develops. But if the spirit leaves the body, the development stops. This law is applicable to every material object. Matter transforms from one shape to another when it is in contact with spirit. Without spirit there is no transformation. The entire universe develops in that way. It emanates from the energy of the Transcendence because of the spiritual force which is His, and it develops into gigantic forms like the sun, moon, earth, etc. There are fourteen divisions of planetary systems, and although they are all different in dimension and quality, the same principle of development holds true for all. The spiritual force is the creator, and by this spiritual principle only, transformation, transition and development take place.

Life is definitely not generated simply by a material reaction like a chemical combination, as many foolish men claim. Material interaction is set in motion by a superior being who creates a favorable circumstance to accommodate the spiritual living force. The superior energy handles matter in an appropriate way-as determined by the free will of the spiritual being. For example, building materials do not automatically ”react” and suddenly assume the shape of a residential house. The living spiritual being handles matter appropriately by his free will and thus constructs his house. Similarly, matter is the ingredient only, but the spirit is the creator. Only a man with a poor fund of knowledge avoids this conclusion. The creator may remain unseen in the background, but that does not mean that there is no creator. One should not be illusioned simply by the gigantic form of the material universe. Rather, one should learn to discern the existence of supreme intelligence behind all these material manifestations. The Supreme Being, who is the supreme intelligence, is the ultimate creator, the all-attractive Personality of Godhead, Śrī Kṛṣṇa. Although one may not be aware of this, there is definite information of the creator given in Vedic literatures such as the Bhagavad-gītā and especially the Śrīmad-Bhāgavatam.

When a satellite is thrown into outer space, a child may not understand that there are scientific brains behind it, but an intelligent adult realizes that scientific brains on earth are controlling the satellite. Similarly, less intelligent persons do not have information of the creator and His eternal abode in the spiritual world, which is far beyond our range of visibility, but in actuality there is a spiritual sky, and spiritual planets which are more spacious and greater in number than planets in the material sky. From the Bhagavad-gītā we receive information that the material universe only constitutes a fraction (one fourth) of the creation. Such information is extensively available in the Śrīmad-Bhāgavatam and in other Vedic literatures.

If living energy can be generated in the scientist's laboratory by "the interaction of certain physical and chemical combinations," then why haven't the boastful material scientists been able to manufacture life? They should know definitely that spiritual force is distinct from matter and that such energy is not possible to produce by any amount of material adjustment. At present Russians and Americans are undoubtedly very much advanced in many departments of technological science, but they are still ignorant of the spiritual science. They will have to learn from superior intelligence in order to make a perfect and progressive human society.

The Russians are unaware that in the Śrīmad-Bhāgavatam the socialist philosophy is most perfectly described. The Bhāgavatam instructs that whatever wealth exists-all natural resources (agricultural, mining, etc.)-is created by the ultimate creator, and therefore every living being has a right to take part of them. It is further said that a man should only possess as much wealth as is sufficient to maintain his body, and that if he desires more than that, or if he takes more than his share, he is subject to punishment. It is also stated that animals should be treated as one's own children.

We believe that no nation on earth can describe socialism as well as the Śrīmad-Bhāgavatam. Living beings other than humans can be treated as brothers and children only when one has a full conception of the creator and the actual constitution of the living being.

Man's desire to be deathless is realized only in the spiritual world. As stated at the beginning of this essay, a desire for eternal life is a sign of dormant spiritual life. The aim of human civilization should be targeted to that end. It is possible for every human being to transfer himself to that spiritual realm by the process of bhakti-yoga, as described herein. It is a great science, and India has produced many scientific literatures by which the perfection of life may be realized.

Bhakti-yoga is the eternal religion of man. At a time when material science predominates all subjects-including the tenets of religion-it would be enlivening to see the principles of the eternal religion of man from the viewpoint of the modern scientist.

Even Dr. S. Radhakrishnan admitted at a world religion conference that religion will not be accepted in modern civilization if it is not accepted from a scientific point of view. In reply, we are glad to announce to the lovers of the truth that bhakti-yoga is the eternal religion of the world and is intended for all living beings, who are all eternally related with the Supreme Lord.

Śrīpāda Rāmānujācārya defines the word sanātana, or "eternal," as that which has neither beginning nor end. When we speak of sanātana-dharma, eternal religion, we take this definition for granted. That which has neither beginning nor end is unlike anything sectarian, which has limits and boundaries. In the light of modern science it will be possible for us to see sanātana-dharma as the main occupation of all the people of the world-nay, of all living entities of the universe. Non-sanātana religious faith may have some beginning in the annals of man, but there is no historic origin of sanātana-dharma because it eternally remains with the living entities.

When a man professes to belong to a particular faith-Hindu, Muslim, Christian, Buddhist or any other sect-and when he refers to a particular time and circumstance of birth, such designations are called non-sanātana-dharma. A Hindu may become a Muslim or a Muslim may become a Hindu or Christian, etc., but in all circumstances there is one constant. In all circumstances, he is rendering service to others. A Hindu, Muslim, Buddhist or Christian is in all circumstances a servant of someone. The particular type of faith professed is not sanātana-dharma. Sanātana-dharma is the constant companion of the living being, the unifier of all religions. Sanātana-dharma is the rendering of service.

In the Bhagavad-gītā there are several references to that which is sanātana. Let us learn the import of sanātana-dharma from this authority.

There is reference to the word sanātanam in the tenth verse of the Seventh Chapter, in which the Lord says that He is the eternal fountainhead of everything and is therefore sanātanam. The fountainhead of everything is described in the Upaniṣads as the complete whole. All emanations of the fountainhead are also complete in themselves, but although many complete units emanate from the complete sanātana fountainhead, the sanātana head does not diminish in quality or quantity. That is because the nature of sanātana is unchangeable. Anything that changes under the influence of time and circumstances is not sanātana. Therefore anything that changes whatsoever in form or quality cannot be accepted as sanātana. To give a material example, the sun has been disseminating its rays for hundreds and millions of years, and yet although it is a materially created object, its form and rays are still unchanged. Therefore, that which is never created cannot change in formation and quality, even though He is the seedling source of everything.

The Lord claims to be the father of all species of life. He claims that all living beings-regardless of what they are-are part and parcel of Him. Consequently, the Bhagavad-gītā is meant for all of them. In the Gītā there is information of this sanātana nature of the Supreme Lord. There is also information of His abode, which is far beyond the material sky, and of the sanātana nature of the living beings.

Lord Kṛṣṇa, in the Bhagavad-gītā, also informs us that this material world is full of miseries in the shape of birth, old age, disease and death. Even in the topmost planet of the material universe, Brahmaloka, these miseries are present. Only in His own abode is there a total absence of misery. In that abode there is no need of light from sun, moon or fire. The planets are self-luminous. Life there is perpetual and full of knowledge and bliss. That is what is known as sanātana-dharma. It is therefore natural to conclude that the living entities must return home, back to Godhead, to enjoy life in the sanātana-dhāma with the sanātana-puruṣa, or the puruṣottama, Lord Śrī Kṛṣṇa. They must not remain to rot in this miserable land of material existence. There is no happiness in the material sphere-even in Brahmaloka-so plans and activities for elevation to higher planets within the material universe are carried out by those who are less intelligent. Less intelligent men also take shelter of demigods and only derive benefits which endure for a limited period. Thus their religious principles and the benefits derived therefrom are only temporary. The intelligent man, however, abandons all engagements in the name of religion and takes shelter of the Supreme Personality of Godhead and thus receives absolute protection from the Almighty Father. Sanātana-dharma is therefore the process of bhakti-yoga, by which one can come to know the sanātana Lord and His sanātana abode. By this process only can one return to the spiritual universe, the sanātana-dhāma, to take part in the sanātana enjoyment prevailing there.

Those who are followers of sanātana-dharma may henceforward take up those principles in the spirit of the Bhagavad-gītā. There is nothing barring anyone from adopting the eternal principles. Even persons who are less enlightened can return to Godhead. This is the version taught by Śrīmad-Bhāgavatam and by the Supreme Lord Himself in the Bhagavad-gītā. Mankind should be given a chance to take advantage of this opportunity. Because Bhagavad-gītā was spoken in the land of Bhārata-varṣa, every Indian has the responsibility to broadcast the message of real sanātana-dharma in the other parts of the world. Especially at the present moment, misguided men are suffering in the darkness of materialism, and their so-called learning has enabled them to discover the atomic bomb. They are consequently on the verge of annihilation. Sanātana-dharma, however, will teach them about the real purpose of life, and they will benefit by its propagation.

5.4 Chapter Two

Varieties of Planetary Systems

In these days, when men are trying to go to the moon, people should not think that Kṛṣṇa consciousness is concerned with something old-fashioned. When the world is progressing to reach the moon, we are chanting Hare Kṛṣṇa. But people should not misunderstand and assume that we are lagging behind modern scientific advancement. We have already passed all scientific advancement. In Bhagavad-gītā it is said that man's attempt to reach higher planets is not new. Newspaper headlines read, ”Man's First Steps on the Moon,” but the reporters do not know that millions and millions of men went there and came back. This is not the first time. This is an ancient practice. In Bhagavad-gītā (8.16) it is clearly stated, abrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: ”My dear Arjuna, even if you go to the highest planetary system, which is called Brahmaloka, you will have to come back.” Therefore, interplanetary travel is not new. It is known to the Kṛṣṇa conscious devotees.

Since we are Kṛṣṇa conscious, we take what Kṛṣṇa says to be the Absolute Truth. According to Vedic literature, there are many planetary systems. The planetary system in which we are living is called Bhūrloka. Above this planetary system is Bhuvarloka. Above that is Svarloka (the moon belongs to the Svarloka planetary system). Above Svarloka is Maharloka; above that is Janaloka; and above that is Satyaloka. Similarly, there are lower planetary systems. Thus there are fourteen statuses of planetary systems within this universe, and the sun is the chief planet. The sun is described in the Brahma-saṁhitā (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda [Kṛṣṇa], the primeval Lord, by whose order the sun assumes immense power and heat and traverses its orbit. The sun, which is the chief among all planetary systems, is the eye of the Supreme Lord.” Actually, without the sun we cannot see. We may be very proud of our eyes, but we cannot even see our next-door neighbor. People challenge, ”Can you show me God?” But what can they see? What is the value of their eyes? God is not cheap. We cannot see anything, not to speak of God, without sunshine. Without sunlight we are blind. At night, we cannot see anything, and therefore we use electricity because the sun is not present.

There is not only one sun in the cosmic manifestation; there are millions and trillions of suns. That is also stated in the Brahma-saṁhitā (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The spiritual bodily effulgence of the Supreme Personality of Godhead, Kṛṣṇa, is called the brahmajyoti, and in that brahmajyoti there are countless planets. Just as within the sunshine there are innumerable planets, in the shining effulgence of the body of Kṛṣṇa there are innumerable planets and universes. We have knowledge of many universes, and in each universe there is a sun. Thus there are millions and billions of universes and millions and billions of suns and moons and planets. But Kṛṣṇa says that if one tries to go to one of these planets, he will simply waste his time.

Now someone has gone to the moon, but what will human society gain from it? If, after spending so much money, so much energy and ten years of effort, one goes to the moon and simply touches it, what is the benefit of that? Can one remain there and call his friends to come? And even if one goes there and remains, what will be the benefit? As long as we are in this material world, either on this planet or other planets, the same miseries-birth, death, old age and disease-will follow us. We cannot rid ourselves of them.

If we go to live on the moon-assuming it is possible-even with an oxygen mask, how long could we stay? Furthermore, even if we had the opportunity to stay there, what would we gain? We might gain a little longer life perhaps, but we could not live there forever. That is impossible. And what would we gain by a longer life? Taravaḥ kiṁ na jīvanti: [SB 2.3.18] are not the trees living for many, many years? Near San Francisco I have seen a forest where there is a tree seven thousand years old. But what is the benefit? If one is proud of standing in one place for seven thousand years, that is not a very great credit.

How one goes to the moon, how he comes back, etc., is a great story, and this is all described in the Vedic literature. It is not a very new process. But the aim of our Kṛṣṇa consciousness society is different. We are not going to waste our valuable time. Kṛṣṇa says, ”Don't waste your time attempting to go to this planet or to that planet. What will you gain? Your material miseries will follow you wherever you go.” Therefore, in the Caitanya-caritāmṛta (Ādi 3.97) it is very nicely said by the author:

keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

”In this material world someone is enjoying and someone is not enjoying, but actually everyone is suffering, although some people think that they are enjoying, whereas others realize that they are suffering.” Actually everyone is suffering. Who in this material world does not suffer disease? Who does not suffer from old age? Who does not die? No one wants to grow old or suffer from disease, but everyone must do so. Where then is the enjoyment? This enjoyment is all nonsense because within this material world there is no enjoyment. It is simply our imagination. One should not think, ”This is enjoyment, and this is suffering.” Everything is suffering! Therefore, it is stated in the Caitanya-caritāmṛta, ”The principles of eating, sleeping, mating and defending will always exist, but they will exist in different standards.” For example, the Americans have taken birth in America as a result of pious activities performed in previous lifetimes. In India the people are poverty-stricken and are suffering, but although the Americans are eating very nicely buttered bread and the Indians are eating without butter, they are both eating nevertheless. The fact that India is poverty-stricken has not caused the whole population to die for want of food. The four principal bodily demands-eating, sleeping, mating and defending-can be satisfied under any circumstances, whether one is born in an impious condition or in a pious condition. The problem, however, is how to become free from the four principles of birth, death, old age and disease.

This is the real problem. It is not ”What shall I eat?” The birds and beasts have no such problem. In the morning they are immediately chirping, ”Jee, jee, jee, jee.” They know that they will have their food. No one is dying, and there is no such thing as overpopulation because everyone is provided for by God’s arrangement. There are qualitative differences, but obtaining a superior quality of material enjoyment is not the end of life. The real problem is how to get free of birth, death, old age and disease. This cannot be solved by simply wasting time traveling within this universe. Even if one goes to the highest planet, this problem cannot be solved, for there is death everywhere.

The duration of life on the moon, according to Vedic information, is ten thousand years, and one day there is equal to six months here. Thus ten thousand multiplied by one hundred eighty years is the duration of life on the moon. However, it is impossible for earthmen to go to the moon and live there for very long. Otherwise the whole Vedic literature would be false. We can attempt to go there, but it is not possible to live there. This knowledge is in the Vedas. Therefore, we are not very eager to go to this planet or that planet. We are eager to go directly to the planet where Kṛṣṇa lives. Kṛṣṇa states in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

”One can go to the moon, or one can even go to the sun or to millions and trillions of other planets, or if one is too materially attached he may remain here-but those who are My devotees will come to Me.” This is our aim. Initiation into Kṛṣṇa consciousness insures that the student ultimately can go to the supreme planet, Kṛṣṇaloka. We are not sitting idly; we are also attempting to go to other planets, but we are not merely wasting time.

A sane and intelligent man does not wish to enter any of the material planets because the four conditions of material miseries exist on all of them. From Bhagavad-gītā we can understand that even if we enter Brahmaloka, the highest planetary system of this universe, the four principles of misery will be present. We learn from Bhagavad-gītā that the duration of one day on Brahmaloka is millions of years of our calculation. That is a fact.

Even the highest planetary system, Brahmaloka, may be reached, but scientists say that it will take forty thousand years at sputnik speed. Who is prepared to travel in space for forty thousand years? From the Vedic literature we can understand that we can enter any of the planets, provided we prepare for that purpose. If one prepares himself to enter into the higher planetary systems, which are said to be inhabited by demigods, he can go there. Similarly, one can go to a lower planetary system, or if one desires he can remain on this planet. Finally, if one desires, he can enter the planet of the Supreme Personality of Godhead. It is all a matter of preparation. However, all planetary systems within our material universe are temporary. The duration of life on certain material planets may be very long, but all living entities in the material universe are eventually subject to annihilation and have to again develop other bodies. There are different types of bodies. A human body exists one hundred years, whereas an insect body may exist for twelve hours. Thus the duration of these different bodies is relative. If one enters the planet called Vaikuṇṭhaloka, the spiritual planet. however, he then achieves eternal life, full of bliss and knowledge. A human being can attain that perfection if he tries. That is stated in Bhagavad-gītā when the Lord says, ”Anyone who knows in truth about the Supreme Personality of Godhead can attain to My nature.”

Many people claim, ”God is great,” but this is a hackneyed phrase. One must know how He is great, and that can be known from authorized scripture. In the Bhagavad-gītā God describes Himself. He says, ”My appearance of taking birth just like an ordinary human being is actually transcendental.” God is so kind that He comes before us as an ordinary human being, but His body is not exactly like a human body. Those rascals who do not know about Him think that Kṛṣṇa is like one of us. That is also stated in Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

”Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” We have a chance to know about Kṛṣṇa provided we read the right literature under the right direction, and if we simply know what the nature of God is, then by understanding this one fact alone we become liberated. It is not possible in our human condition to understand the Absolute Supreme Personality of Godhead completely, but with the help of Bhagavad-gītā, the statements given by the Supreme Personality of Godhead, and of the spiritual master, we can know Him to the best of our capacity. If we can know Him in reality, then immediately after leaving this body we can enter into the kingdom of God. Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna: ”After leaving this body, one who is in knowledge does not come again to this material world, for he enters into the spiritual world and comes to Me.” (Bg. 4.9)

The purpose of our Kṛṣṇa consciousness movement is to propagate this advanced scientific idea to people in general, and the process is very simple. Simply by chanting the holy names of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-one cleanses the dirt from his heart and gains understanding that he is part and parcel of the Supreme Lord and that it is his duty to serve Him. This process is very pleasant: we chant the Hare Kṛṣṇa mantra, we dance rhythmically, and we eat nice prasāda. While enjoying this life, we are preparing to enter into the kingdom of God in our next life. This is not a fabrication-it is all factual. Although to a layman this appears to be a fabrication, Kṛṣṇa reveals Himself from within to one who is serious about God realization. Both Kṛṣṇa and the spiritual master help the sincere soul. The spiritual master is the external manifestation of God, who is situated in everyone's heart as Supersoul. For one who is very serious about understanding the Supreme Personality of Godhead, Supersoul immediately renders assistance by directing him to a bona fide spiritual master. In this way the spiritual candidate is helped from within and without.

According to the Bhāgavata Purāṇa, the Supreme Truth is realized in three stages. First there is impersonal Brahman, or the impersonal Absolute; then the Paramātmā, or localized aspect of Brahman. The neutron of the atom may be taken as the representation of Paramātmā, who also enters into the atom. This is described in the Brahma-saṁhitā. But ultimately the Supreme Divine Being is realized as the supreme all-attractive person (Kṛṣṇa) with full and inconceivable potencies of opulence, strength, fame, beauty, knowledge and renunciation. These six potencies are fully exhibited by Śrī Rāma and Śrī Kṛṣṇa when They descend before human beings. Only a section of human beings-the unalloyed devotees-can recognize Kṛṣṇa on the authority of revealed scriptures, but others are bewildered by the influence of material energy. The Absolute Truth is therefore the Absolute Person who has no equal or competitor. The impersonal Brahman rays are the rays of His transcendental body, just as the sun's rays are emanations from the sun.

According to the Viṣṇu Purāṇa, the material energy is called avidyā, or nescience, and is exhibited in the fruitive activities of sense enjoyment. But although the living being has the tendency to be illusioned and trapped by the material energy for sense enjoyment, he belongs to the antimaterial energy, or spiritual energy. In this sense the living being is the positive energy, whereas matter is the negative energy. Matter does not develop unless in contact with the superior spiritual, or antimaterial, energy, which is directly part and parcel of the spiritual whole. The subject matter of this spiritual energy exhibited by living beings is undoubtedly very complicated for an ordinary man, who is therefore astounded by the subject. Sometimes he partially understands it through the imperfect senses, and sometimes he fails to know it altogether. It is best, therefore, to hear from the highest authority, Śrī Kṛṣṇa, or from His devotee who represents Him in the chain of disciplic succession.

This Kṛṣṇa consciousness movement is meant for the purpose of understanding God. The spiritual master is the living representative of Kṛṣṇa who helps externally, and Kṛṣṇa as Supersoul helps internally. The living entity can take advantage of such guidance and make his life successful. We request that everyone read authoritative literature in order to understand this movement. We have published Bhagavad-gītā As It Is; Teachings of Lord Caitanya; Śrīmad-Bhāgavatam; Kṛṣṇa, the Supreme Personality of Godhead; and The Nectar of Devotion. We are also publishing our magazine Back to Godhead every month in many languages. Our mission is to save human society from the pitfalls of incarnating again in the cycle of birth and death.

Everyone should attempt to go to Kṛṣṇa. We have published an article in our Back to Godhead magazine entitled "Beyond the Universe." This article describes a place beyond this universe according to knowledge which is in Bhagavad-gītā. Bhagavad-gītā is a very popular book, and there are many editions of it in America and also many from India. Unfortunately, however, many rascals have come to the West to preach Bhagavad-gītā. They are designated as rascals because they are bluffers who do not give real information. In our Bhagavad-gītā As It Is, however, the spiritual nature is authoritatively described.

This cosmic manifestation is called "nature," but there is another nature, which is superior. The cosmic manifestation is inferior nature, but beyond this nature, which is manifested and unmanifested, there is another nature, which is called sanātana, eternal. It is easy to understand that everything manifested here is temporary. The obvious example is our body. If one is thirty years old, thirty years ago his body was not manifested, and in another fifty years it will again be unmanifested. That is a factual law of nature. It is manifested and again annihilated, just as waves in the sea rise frequently and then recede. The materialist, however, is simply concerned with this mortal life, which can be finished at any moment. Furthermore, as this body will die, so the entire universe, this gigantic material body, will be annihilated, and whether we are fortunate or unfortunate, on this planet or another planet, everything will be finished. Why then are we wasting our time trying to go to a planet where everything will be finished? We should try to go to Kṛṣṇaloka. This is spiritual science; we must try to understand it, and, after understanding it ourselves, we should preach this message to the whole world. Everyone is in darkness. Although people have no knowledge, they are very proud. But it is not advancement of knowledge to go to the moon after ten years of effort and take a rock and come back. The space travelers are very proud: "Oh, I have touched it." But what have they gained? Even if we were able to live there, it would not be for long. It will all be destroyed in the end.

Try to find that planet from which one will never return, where there is eternal life, and where one can dance with Kṛṣṇa. This is the meaning of Kṛṣṇa consciousness. Take this movement seriously, for Kṛṣṇa consciousness gives one a chance to reach Kṛṣṇa and to dance with Him eternally. From Vedic literature we understand that this material world is a manifestation of only one fourth of the complete creation of God. The three-fourths portion of God's creation is the spiritual world. That we find in Bhagavad-gītā. Kṛṣṇa says, "This material world is but a fractional part of the whole." If we look as far as we can see-up to the sky-our vision is still confined within only one universe, and there are unlimited universes clustered together within what is called the material world. But beyond those clusters of unlimited numbers of universes is the spiritual sky, which is also mentioned in Bhagavad-gītā, where the Lord says that beyond the material world is another nature, which is eternal; there is no history of its beginning, and it has no end. "Eternal" refers to that which has no end and no beginning. The Vedic religion is therefore called eternal because no one can trace back when it began. The Christian religion has a history of two thousand years, and the Muhammadan religion also has a history, but if one were to trace back Vedic religion, he would not find its historical beginning. Therefore it is called eternal religion.

We may rightly say that God created this material world, and this indicates that God existed before the creation. This very word "created" suggests that before the creation of the cosmic manifestation, the Lord was existing. Therefore God is not under the creation. If God were under the creation, how could He have created? He would instead have been one of the objects of this material creation. But God is not under the creation; He is the creator, and therefore He is eternal.

There is a spiritual sky, where there are innumerable spiritual planets and innumerable spiritual living entities, but those who are not fit to live in that spiritual world are sent to this material world. Voluntarily we have accepted this material body, but actually we are spirit souls who should not have accepted it. When and how we accepted it cannot be traced. No one can trace the history of when the conditioned soul first accepted the material body. There are 8,400,000 forms of living entities-water, 2,000,000 species of life are among the plants and vegetables. Unfortunately, this Vedic knowledge is not instructed by any university. But these are facts. Let the botanist and anthropologist research into the Vedic conclusion. Darwin's theory of the evolution of organic matter is, of course, very prominent in the institutions of learning. But the Bhāgavata Purāṇa and other authoritative scriptures of scientific magnitude describe how the living entities in different forms of body evolve one after another. It is not a new idea, but educators are giving stress only to Darwin's theory, although in Vedic literature we have immense information of the living conditions in this material world.

We are only a fractional portion of all the living entities in the many universes of the material world. Those who are in the material world and material body are condemned. For example, the population in prison is condemned by the government, but their number is only a fraction of the whole population. It is not that the whole population goes to prison; some, who are disobedient, are confined in prison. Similarly, the conditioned souls within this material world are only a fraction of all the living entities in the creation of God, and because they have disobeyed God-because they did not abide by the order of Kṛṣṇa-they have been put into this material world. If one is sensible and inquisitive, he should try to understand: "Why have I been put into this conditional life? I do not wish to suffer."

There are three kinds of suffering, including miseries pertaining to the body and mind. In Hawaii, in front of my house, a man was keeping some animals and birds for the purpose of taking them to be slaughtered. I gave this example to my students: "These animals are standing here, and if you tell them, 'Oh, my dear animals, why are you standing here? Go away! You are meant for the slaughterhouse,' they cannot go. They have no intelligence."

Suffering without knowledge, without remedy, is animal life. One who cannot understand that he is suffering and who thinks that he is very well off is in animal consciousness, not human consciousness. The human being should be cognizant of suffering the threefold miseries of this planet. One should know that he is suffering in birth, suffering in death, suffering in old age and suffering in disease, and one should be inquisitive as to how he may avoid the suffering. That is real research work.

We have suffered from the beginning of our birth. As a baby, the human being is tightly placed in the abdomen of the mother in an airtight bag for nine months. He cannot even move, there are insects biting him, and he cannot protest. After the child comes out, the suffering continues. The mother undoubtedly takes much care, but still the child cries because he is suffering. There are bugs biting or there are pains in his stomach; the child is crying, and the mother does not know how to pacify him. His suffering begins in the womb of his mother. Then, after his birth, as he grows up, there is more suffering. He does not want to go to school, but he is forced to. He does not want to study, but the teacher gives him tasks. If we analyze our life, we will find that it is full of suffering. Why then are we coming here? The conditioned souls are not very bright. We should inquire, "Why am I suffering?" If there is a remedy, we must take advantage of it.

We are eternally connected with the Supreme Lord, but somehow or other we are now in material contamination. Therefore, we must take up a process by which to go back again to the spiritual world. That linking process is called yoga. The actual translation of the word yoga is "plus." At the present moment we are minus God, or minus the Supreme. But when we make ourselves plus-connected-then our human form of life is perfect. During our lifetime we have to practice approaching that point of perfection, and at the time of death, when we give up this material body, that perfection has to be realized. At the time of death, one must be prepared. Students, for instance, prepare for two to five years in college, and the final test of their education is the examination. If they pass the examination, they get a degree. Similarly, in the subject of life, if we prepare for the examination at the time of death and pass it, then we are transferred to the spiritual world. Everything is examined at the time of death.

There is a very common Bengali proverb that says that whatever one does for perfection will be tested at the time of his death. Bhagavad-gītā describes what we should do at the point of our death, when we are giving up this present body. For the dhyāna-yogī (meditator) Śrī Kṛṣṇa speaks the following verses:

yad akṣaraṁ veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṅgraheṇa pravakṣye
sarva-dvārāṇi saṁyamya
mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

"Persons learned in the Vedas, who utter oṁkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation. The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga." (Bg. 8.11-12) In the yoga system this process is called pratyāhāra, which means, in technical language, "the opposite." Now the eyes are engaged in seeing worldly beauty, so one has to withdraw them from enjoying that beauty and concentrate on seeing beauty inside. That is called pratyāhāra. Similarly, one has to hear the oṁkāra sound from within.

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ

sa yāti paramāṁ gatim

”After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.” (Bg. 8.13) In this way all the senses have to be stopped in their external activities, and the mind must be concentrated on viṣṇu-mūrti, the form of Lord Viṣṇu. That is the perfection of yoga. The mind is very turbulent, so it has to be fixed upon the heart. When the mind is fixed within the heart and the life air is transferred to the top of the head, one can attain the perfection of yoga.

The perfect yogī then determines where he is to go. There are innumerable material planets, and beyond these planets there is the spiritual world. Yogīs have this information from Vedic scriptures. For example, before I came to the United States I read descriptions of it from books. Similarly, a description of the higher planets and the spiritual world can be found in the Vedic scriptures. The yogī knows everything; he can transfer himself to any planet he likes. He does not need the help of spacecraft.

Material scientists have been trying for many years, and they will go on trying for one hundred or one thousand years more, but they will never reach any planet. Maybe by a scientific process one or two men can reach some planet, but that is not the general process. The generally accepted process for transferral to other planets is the practice of the yoga system or the jñāna system. The bhakti system, however, is not meant for transferral to any material planet. Those who engage in the devotional service of Kṛṣṇa, or the Supreme Lord, are not interested in any of the planets of this material world because they know that no matter to which planet one elevates himself, he will still find the four principles of material existence there nonetheless. On some planets the duration of life is much longer than on this earth, but death is there. Those who are Kṛṣṇa conscious, however, transcend this material life of birth, death, disease and old age.

Spiritual life means release from this botheration and misery. Those who are intelligent, therefore, do not try to elevate themselves to any planet of this material world. Men are trying to reach the moon, and although it is very difficult to gain entrance to that planet, if we do gain entrance the period of our lives will be enhanced. Of course, that does not apply to life in this body. If we were to enter the moon with this body, instant death would be certain.

When one enters into a planetary system, he must have a suitable body for that planet. Every planet is inhabited by living entities with bodies suitable for that planet. For instance, we can enter the water in this body, but we cannot live there. We may stay there fifteen or sixteen hours, or maybe twenty-four hours, but that’s all. Aquatic animals, however, have particular bodies suitable for living their whole lives in water. Similarly, if one takes a fish out of water and puts it on the land, it will die instantly. As we understand that even on this planet there are different kinds of bodies for living in particular places, so, similarly, if we want to enter another planet, we have to prepare ourselves to get a suitable body.

If one transfers himself and his soul transmigrates to the moon by this yogic process, he gets a long duration of life. On the higher planets, six of our months equal one day. Thus the beings there live for ten thousand years. That is the description in the Vedic literature. So undoubtedly one can get a very long duration of life, but still there is death. After ten thousand or twenty thousand years, or even after millions of years (it does not matter), death comes.

Actually, we are not subject to death. That is affirmed in the beginning of Bhagavad-gītā (2.20): na hanyate hanyamāne śarīre. We are spirit soul, and therefore we are eternal. Why then should we subject ourselves to death and birth? It is intelligent to think in this way. Those who are Kṛṣṇa conscious are very intelligent because they are not interested in getting promotion to any planet where there is death, despite a long duration of life there. Rather, they want to get a body like God’s. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. (Bs. 5.1) God’s body is sac-cid-ānanda. Sat means ”eternal,” and cit means ”full of knowledge.” Ānanda means ”full of pleasure.”

As stated in our pamphlet Kṛṣṇa, the Reservoir of Pleasure, if we transfer ourselves to the spiritual world, to Kṛṣṇa’s planet or to any other spiritual planet, then we will get a body similar to God’s: sac-cid-ānanda-eternal, full of knowledge and full of bliss. So those who try to be Kṛṣṇa conscious have a different aim of life than those who are trying to promote themselves to the better planets in this material world. Lord Kṛṣṇa says, mūrdhny ādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām: ”The perfection of yoga is to transfer oneself to the spiritual world.” (Bg. 8.12)

The spirit soul is a minute particle within the body. We cannot see it. One practices the yoga system to raise the soul to the topmost part of the head. This practice goes on while one is living, and the perfection is reached when one can place himself on the top of the head and then break through. Then he can transfer himself to whatever higher planets he likes. That is the perfection of the yogī.

If the yogī is inquisitive to see the moon, he can say, ”Ah, let me see what the moon is like. Then I shall transfer myself to higher planets,” just like travelers who go to Europe, California, Canada, or other countries on earth. One can transfer oneself to many planets by this yoga system, but anywhere he goes he will find visa systems and customs systems. To go to other planets, one must be qualified.

Kṛṣṇa conscious persons are not interested in any temporary planet, even if it offers a long duration of life. If the yogī, at the time of death, can pronounce oṁ, the concise form of transcendental vibration, and at the same time mām anusmaran, remember Kṛṣṇa, Viṣṇu, he will attain perfection. The purpose of the entire yoga system is to concentrate the mind on Viṣṇu. Impersonalists imagine that they see the form of Viṣṇu, or the Lord, but those who are personalists do not imagine this-they actually see the form of the Supreme Lord. Either way, if one concentrates his mind through imagination or if one actually sees, one has to concentrate his mind on the Viṣṇu form. Mām means ”unto the Supreme Lord, Viṣṇu.” Anyone who leaves this body and concentrates his mind on Viṣṇu enters into the spiritual kingdom after quitting his body. Those who are actually yogīs do not desire to enter any other planet because they know that life is temporary on the temporary planets, and thus they are not interested. That is intelligence.

Those who are satisfied with temporary happiness, temporary life and temporary facilities are not intelligent according to Bhagavad-gītā (7.23). Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: ”One whose brain substance is very meager is interested in temporary things.” That is the version of Śrīmad Bhagavad-gītā. I am eternal, so why should I be interested in nonpermanent things? Who wants nonpermanent existence? No one wants it. If we are living in an apartment and the landlord asks us to vacate, we are sorry, but we are not sorry if we move to a better apartment. This then is our inclination. We do not wish to die, because we are eternal.

The material atmosphere is robbing us of our eternality. The Śrīmad-Bhāgavatam says, ”Our duration of life is being diminished by the sun, beginning from its rising until the time it sets.” Daily we are losing the duration of our lives. If the sun rises at 5:30 in the morning, at 5:30 in the evening twelve hours have been taken away from the duration of our lives. We will never get this time back. If we ask any scientist, ”I will give you twelve million dollars-please give me back these twelve hours,” he will reply, ”No, it is not possible.” The scientist cannot do it. Therefore the Bhāgavatam says that from sunrise to sunset the duration of our lives is being diminished.

Time is called kāla-past, present and future. What is now present, tomorrow will be past, and what is now future, tomorrow will be present. But this past, present and future are the past, present and future of the body. We do not belong to the category of the past, present and future. We belong to the category of eternity. Therefore one should be concerned with how to attain or how to be elevated to the platform of eternity. The developed consciousness of the human being should be utilized not in the animal propensities of eating, sleeping, mating and defending but in searching out the valuable path which will help him get that life of eternity. It is said that the sun is taking away our duration of life-every minute, every hour, every day-but if we engage ourselves in the topics of Uttama-śloka, the topics of the Lord, that time cannot be taken away. The time one devotes in a Kṛṣṇa consciousness temple cannot be taken away. It is an asset-a plus, not a minus. The duration of life, so far as the body is concerned, may be taken; however one tries to keep it intact, no one can do it. But the spiritual education we receive in Kṛṣṇa consciousness cannot be taken away by the sun. It becomes a solid asset.

Chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is a very easy thing to do. Time spent chanting cannot be taken away like time pertaining to the body. Fifty years ago I was a young man, but that time has been taken and cannot be returned. The spiritual knowledge I received from my spiritual master, however, cannot be taken away, but will go with me. Even after I quit this body, it will go with me; and if it is perfect in this life, then it will take me to the eternal abode.

Both the material and spiritual worlds belong to Kṛṣṇa. We are not proprietors of anything. It is all the property of the Supreme Lord, just as everything in the state belongs to the government, either in the prison house or outside the prison house. Conditioned life is just like life in a prison house in this material world. A prisoner cannot freely change from one cell to another. In free life one can go from one home to another home, but in prison life one cannot do that but must stay in his cell. All these planets are like cells. We are trying to go to the moon, but it is not practical by mechanical means. Whether we are American, Indian, Chinese or Russian, we have been given this planet to live on. We cannot leave-although there are millions and billions of planets and although we have machines by which we can-because we are conditioned by the laws of nature, God’s laws. A man who is put into a certain cell cannot change at will without superior authority. Kṛṣṇa says in the Bhagavad-gītā that one should not try to change from one cell to another. That will not make anyone happy. If a prisoner thinks, ”I am in this cell-let me request the warden to change my cell, and I will be happy,” that is a mistaken idea. One cannot be happy so long as he is within the prison walls. We are trying to be happy by changing cells-from capitalism to communism. The aim should be to become free from this ”ism” and that ”ism.” One has to change completely from this ”ism” of materialism; then he can become happy. That is the program of Kṛṣṇa consciousness.

We are taking advice from the Supreme Person. He says, ”My dear Arjuna, you may be elevated to the highest planetary system, which is called Brahmaloka and is desirable because life there is very long.” We cannot calculate even a half-day there. It is beyond our mathematical calculations. But even in Brahmaloka there is death. Therefore Kṛṣṇa says, ”Do not waste your time trying to elevate yourself or transfer yourself from this planet to that planet.”

The people I have seen in America are very restless. They go from one apartment to another apartment or from one country to another country. That restlessness is there because we are searching after our real home. To go from this place to that place will not give eternal life. Eternal life is with Kṛṣṇa. Therefore Kṛṣṇa says, ”Everything belongs to Me, and I have the superexcellent abode, which is called Goloka Vṛndāvana.” If one wants to go there, he must simply become Kṛṣṇa conscious and try to understand how Kṛṣṇa appears and disappears, what His constitutional position is, what our constitutional position is, what our relationship with Him is, and how to live. Simply try to understand these ideas scientifically. Everything in Kṛṣṇa consciousness is scientific. It is not bogus, whimsical, sentimental, fanatical or imaginary. It is truth, fact, reality. One must understand Kṛṣṇa in truth.

We have to give up this body, willingly or unwillingly. The day will come when we will have to submit to the laws of nature and give up this body. Even President Kennedy in his procession had to submit to nature’s law and change his body for another body. He could not say, ”Oh, I am the President; I am Mr. Kennedy. I cannot do that.” He was forced to do it. That is the way nature works.

The purpose of our developed human consciousness is to understand how nature works. Aside from human consciousness, there is consciousness in dogs, cats, worms, trees, birds, beasts and all other species. But we are not meant to live in that consciousness. The Śrīmad-Bhāgavatam says that after many, many births we have attained the human form of body. Now we should not misuse it. Please utilize this human life to develop Kṛṣṇa consciousness and be happy.

6 Elevation to Krsna Consciousness

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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6.2 Chapter One

Choosing Human and Animal Lives

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, blinded by the darkness of ignorance, with the torchlight of knowledge."

It is customary with this verse to offer obeisances to the spiritual master who enlightens his disciples in the matter of transcendental knowledge. The Vedic process does not involve research work. In mundane scholarship, we have to show our academic learning by some research, but the Vedic process is different. In the Vedic process the research work is already done; it is complete, and it is simply handed down by disciplic succession from teacher to student. There is no question of research work because the instruments and the means with which one conducts such research work are blunt and imperfect.

At this stage of our material existence, we are conditioned by many laws of nature. All conditioned souls are subject to four defects due to the imperfection of their senses. One defect is that the conditioned soul is certain to commit mistakes. There is no man who does not commit mistakes. In India, for instance, Mahātmā Gandhi was supposed to be a very great personality, but he also committed mistakes. Five minutes before he came to the meeting at which he was killed, he was warned by confidential associates not to go, but he persisted. To commit mistakes is very natural in the conditioned state of life. Indeed, the popular saying has arisen: "To err is human."

Another imperfection of the conditioned soul is that he is sure to be illusioned. Being illusioned means accepting something which is not, phantasmagoria to be factual. Every one of us is under the impression that we are these bodies, but actually we are not. Accepting the body to be the self is called illusion, or māyā. The third imperfection is that conditioned souls have a tendency to cheat. We have often heard a storekeeper say, "Because you are my friend, I won't make any profit off you." But in actuality we know that he is making at least 50% profit. There are so many instances of this cheating propensity. There are also many examples of teachers who actually know nothing but put forth theories in words like "perhaps" or "it may be," while in actuality they are simply cheating their students. The fourth imperfection is that the senses of the living entity are not perfect. Our vision is so limited that we cannot see very far away nor very near. The eye can see only under certain conditions, and therefore it is understood that our vision is limited. Similarly, all our other senses are also limited. It is not possible to understand the unlimited by these imperfect, limited senses. The conclusion is that the Vedic process does not encourage us to endeavor to learn the Absolute Truth by employing our present senses, which are conditioned in so many ways. If we are to have knowledge, it must come from a superior source which is not conditioned by these four imperfections. That source is Kṛṣṇa. He is the supreme authority of Bhagavad-gītā, and He is accepted as the perfect authority by so many saints and sages.

Those who are serious students of Vedic literature accept authority. Bhagavad-gītā, for example, is not a scholarly presentation which arose out of so much research work. It is perfect knowledge that was taught by Lord Kṛṣṇa to Arjuna on the battlefield of Kurukṣetra, and we receive information from it that in previous ages Śrī Kṛṣṇa also taught it to the sun-god Vivasvān, and it was handed down from time immemorial from Vivasvān by disciplic succession.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

If we study Bhagavad-gītā according to academic knowledge or according to our own mental speculation, we are certain to commit mistakes. It is not possible to understand Bhagavad-gītā in this way. It is necessary to follow carefully in the footsteps of Arjuna. In previous ages, due to interpretation and mental speculation, the real purport of Bhagavad-gītā was lost; therefore Kṛṣṇa re-established the teachings by giving them to Arjuna.

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost. That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore, you can understand the transcendental mystery of this science." (Bg. 4.2,3)

Thus whoever follows in the footsteps of Arjuna, approaching Kṛṣṇa in a spirit of devotion, can understand the purpose of Bhagavad-gītā as well as all other Vedic literatures.

There are four Vedas-Sāma, Ṛg, Yajur and Atharva, and there are 108 Upaniṣads, including the Īśopaniṣad, Kaṭha Upaniṣad and Taittirīya Upaniṣad, as well as the Vedānta-sūtra, Śrīmad-Bhāgavatam and Bhagavad-gītā. These literatures are not meant for any particular class of men but for the totality of human society. All societies can take advantage of Vedic knowledge to perfect human life. As pointed out before, human life is not meant for sense gratification, but for understanding God, the universe and our own identity.

From Vedic literatures we can understand that this material world is only a partial manifestation of the complete creation of God. The larger portion of God's creation is found in the spiritual world of the Vaikuṇṭhas. Above and beyond this material nature there is a superior spiritual nature, as Śrī Kṛṣṇa states in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence, and false ego-altogether these eight comprise My separated material energies. Besides this inferior nature, O mighty Arjuna, there is a superior energy of Mine which is all living entities who are struggling with material nature and sustaining the universe." (Bg. 7.4,5)

There are many material universes clustered together, and all these universes constitute the material creation. Beyond these clusters of countless material universes is the spiritual sky, which is also mentioned in Bhagavad-gītā.

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. And anyone who reaches it never comes back to this material world." (Bg. 15.6)

That superior nature which is beyond this material nature is eternal. There is no history of its ever having begun; it has neither beginning nor end.

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati
avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

"There is another, eternal nature, which is transcendental to this manifested and non-manifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme status is called unmanifested and infallible, and is the highest destination. Going there, one never returns from that, My supreme abode." (Bg. 8.20,21)

The Vedic religion, or varṇāśrama-dharma, is also called eternal because no one can trace out its beginning. The Christian religion has a history of 2,000 years, and the Mohammedan religion has a history of 1,300 years, but if we try to trace out the origins of Vedic religion, we will not be able to find a beginning. Varṇāśrama-dharma is accepted as the eternal religion of the living entity.

We often say that God created this material world, and this means that God existed before the world. Since the Lord was existing before this material manifestation, He is not subject to this creation. If He were subject to the laws of the material world, how could He have created it? That the Lord is simultaneously identical with His creation and yet exists in His completeness apart from it is stated in Bhagavad-gītā.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
ma cāhaṁ teṣv avasthitaḥ
na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

"In My transcendental form I pervade all this creation. All things are resting in Me, but I am not in them. Again, everything that is created does not rest on Me. Behold My mystic opulence: Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation." (Bg. 9.4,5)

Actually we are all spirit souls and are intended to associate with God in the spiritual sky where there are innumerable spiritual planets and innumerable spiritual living entities. However, those who are not fit to live in that spiritual world are sent to this material world. This very idea is expressed by Milton in Paradise Lost. Although spirit soul, we have voluntarily accepted this material body and by accepting it have also accepted the threefold miseries of material nature. Exactly when we accepted it and how we accepted it cannot be traced out. No one can trace out the history of when the conditioned soul first began accepting these material bodies.

At present Darwin's theory of the evolution of organic matter is very prominent in institutions of higher learning, but there is information given in the Padma Purāṇa and other authoritative scriptures of the living entities' spiritual evolution from one bodily form to another. This Purāṇa informs us that species amongst plants and vegetables alone. At present everyone is giving stress to Darwin's theory, but in Vedic literature there is immense information about the different species. Darwin expresses the opinion that the species are evolving from lower forms of life, but this is not the whole truth. The soul may progress from lower forms to higher forms, but in the beginning of creation all species were created by Śrī Kṛṣṇa, as indicated in Bhagavad-gītā.

sarva-bhūtāni kaunteya
prakṛtiṁ yān ti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham
prakṛtiṁ svām avaṣṭabhya
visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśaṁ prakṛter vaśāt

"O son of Kuntī, at the end of the millennium every material manifestation enters unto My nature, and at the beginning of another millennium, by My potency I again create. The whole cosmic order is under Me. By My will is it manifested again and again, and by My will is it annihilated at the end." (Bg. 9.7,8)

All of these living entities are subject to the threefold miseries, including those miseries pertaining to the body and mind. Animals cannot understand that they are suffering, but human beings can. One who does not know that he is suffering is in animal consciousness. Animals may be standing behind a fence to be slaughtered, but they do not understand this. As human beings, we should be cognizant that we are suffering the pains of birth, old age, disease and death and should be inquisitive to know how to avoid these miseries. We have been suffering from the beginning of our birth when as a baby we were tightly placed for nine months in the womb of a mother. After birth, suffering continues; although a mother may take much care for her child, the baby still cries. Why? Because he is suffering. Either a bug is biting, or there is a pain in the stomach or some other malady. Whatever the case, the suffering goes on. The child also suffers when he is forced to go to school when he does not want to. The child does not want to study, but the teacher gives him tasks anyway. If we carefully analyze our lives, we will find that they are full of suffering. Generally speaking, conditioned souls are not very intelligent, and therefore they go on suffering without ever inquiring why. We should understand, however, that this suffering is there, and if there is a remedy we must take advantage of it.

The great sage Ṛṣabhadeva instructed his sons in this way: "My dear boys, in this life you have acquired these beautiful bodies. Now you should know that they are not meant for sense gratification like the bodies of hogs and dogs but for spiritual realization." Essentially what Ṛṣabhadeva is saying is that a life of sense gratification is meant for stool eaters like hogs, and now that we have a higher form of life, we should not try to imitate the lower forms. Recently we were surprised to see, while walking in Central park in New York City, that a group of young American boys and girls were engaged in worshiping hogs. While we were chanting Hare Kṛṣṇa, these groups of youngsters were chanting, "Hog! Hog! Hog!" They were actually parading with hogs in Central park and bowing down before them and worshiping them. They actually wanted one hog to become president, and they wanted the hogs to lead them. This has gone to such lengths that at one be-in in Seattle there was a demonstration with hogs in which the boys and girls undressed themselves and got in the mud and played with the hogs, and in this way they were associating with the hogs and pigs which they worshiped. All this is going on in a country where the young people have good looking bodies, a great deal of money and so many other advantages over the young people of other nations. The result of gaining all these advantages is that they have simply taken to hog worship. Such hog worship was anticipated long, long ago and was described in Śrīmad-Bhāgavatam, which was compiled at least 5,000 years ago. The point is that a beautiful situation in life should be utilized for a beautiful end, not for degraded forms of worship.

In the Vedic histories we find that there were many, many exalted emperors and kings who practiced austerities and penances. Dhruva Mahārāja, Ambarīṣa Mahārāja and Yudhiṣṭhira Mahārāja were all great kings and were most opulent, but at the same time they were great sages. Thus they set the example for those who have acquired this good opportunity of a beautiful human form of life with all the facilities for economic development and good living. This opportunity should be used to attain an even better life, and this can be actualized by practice of penance. At present we are existing in these material bodies, but if we take to the process of Kṛṣṇa consciousness, our consciousness will be purified. Although American and European, the young students who are voluntarily practicing Kṛṣṇa consciousness are very pleased to practice it. The process is not troublesome but pleasing. Now they are realizing that purified existence constitutes the difference between animal life and human life.

If we purify our existence simply by following the basic regulations of Kṛṣṇa consciousness, which involve abstaining from illicit sexual connection, meat-eating, intoxication and gambling, we will gradually rise to attain our spiritual existence, which is completely pure. The sage Ṛṣabhadeva told his sons that once they purified their existence they would have unlimited happiness. We are all intended to attain peace and happiness, but whatever peace and happiness we find in this material world is limited. If we but purify our existence and attain spiritual existence, we will experience unlimited peace and happiness.

The spiritual world is not dry or abstract; as pointed out before, there is variegatedness there. A part of the spiritual pleasure experienced in the Vaikuṇṭhas is the pleasure of dancing. There are also young girls and young boys there. Indeed, there is no such thing as old age, or disease, or death, or the pains of birth. If we want to participate in the unlimited happiness, knowledge and eternal life which constitute our actual heritage in the spiritual world, we should not waste this life by working hard for sense gratification and worshiping hogs. We should accept a life devoted to the cultivation of Kṛṣṇa consciousness, and then we will get unlimited happiness and unlimited pleasure. This is the sum and substance of the Kṛṣṇa consciousness movement.

6.3 Chapter Two

Hard Struggle for Happiness

In the revealed scriptures the Supreme Lord is described as sac-cid-ānanda-vigraha [Bs. 5.1] . Sat means eternal, cit means fully cognizant, ānanda means joyful, and vigraha means that He is a person. Thus the Lord, or the Supreme Godhead, who is one without a second, is a fully cognizant and eternally joyful personality with a full sense of His identity. No one is equal to Him or greater than Him. This is a concise description of the Supreme Lord.

The living entities (jīvas) are minute samples of the Supreme Lord, and being so they therefore find in their activities the desire for eternal existence, for complete knowledge, and for happiness. These desires are evident in human society, and in the upper planetary systems (Svargaloka, Janaloka, Tapoloka, Maharloka, Brahmaloka, etc.) the living entities enjoy a longer duration of life, an increased amount of knowledge, and a generally more blissful existence. But even in the highest planet in this material world, where the duration of life and standard of enjoyment are thousands and thousands of times greater than those on earth, there is still old age, disease and death. Consequently the level of enjoyment is insignificant in comparison to the eternal bliss enjoyed in the company of the Supreme Lord. Loving service to the Supreme Lord in different relationships makes even the enjoyment of impersonal Brahman as insignificant as a drop of water in comparison to the ocean.

Every living being desires the topmost level of enjoyment in this material world, and yet everyone is unhappy here. This unhappiness is present on all the higher planets, despite a longer life span, higher standards of enjoyment and comfort. That is due to the law of material nature. We can increase the duration of life and standard to the highest capacity, and yet by the law of material nature we will be unhappy. The reason for this is that the quality of happiness which is suitable for our constitution is different from the happiness which is derived from material activities. The living entity is a minute particle of the superior spiritual energy of the Lord, which is sac-cid-ānanda-vigraha [Bs. 5.1] , and therefore he has the necessary propensity for joy which is spiritual in quality. Unfortunately for him, he is trying vainly to attain his enjoyment from the foreign atmosphere of material nature.

A fish that is taken out of the water cannot be happy by any arrangement on land. He must be supplied with water. In the same way, the minute sac-cid-ānanda living entity cannot be really happy through any amount of planning conceived by his illusioned brain in this material universe. He must therefore be given a different type of happiness which is spiritual in essence. Our ambition should be aimed at enjoying spiritual bliss and not this temporary happiness. Some philosophers claim that spiritual bliss is attained by negating material happiness and material existence. Theoretical negation of material activities as propounded by Śrīpāda Śaṅkarācārya may be effective for an insignificant section of mankind, but the best and surest way for everyone to attain spiritual bliss was propounded by Lord Śrī Caitanya Mahāprabhu by means of devotional activities. These devotional activities can change the very face of material nature.

Hankering after material happiness is called lust, and lusty activities are sure to meet with frustration in the long run. The body of a snake is very cool, but if a man, wanting to enjoy this coolness, garlands himself with a venomous snake, he will surely be killed by the snake's venomous bite. The material senses are compared to snakes; indulgence in material happiness will surely kill our spiritual identity. Therefore a sane man should be ambitious to find the real source of happiness.

In order to find this source, however, we need some knowledge of what that happiness is. There is the story of the foolish man who had no experience with sugar cane. When he asked his friend about the characteristics of sugar cane, he was imperfectly informed that sugar cane resembles the shape of a bamboo stick. Consequently he began trying to extract juice from bamboo sticks, but naturally he was baffled in his attempts. This is the situation with the illusioned living entity who, in his search for eternal happiness, ties to extract happiness from this material world, which is not only full of miseries but is also transient and flickering. In Bhagavad-gītā the material world is described as being full of miseries.

āvrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world, down to the lowest, all are places of misery, where repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

The ambition for happiness is natural and good, but the attempt to derive it from inert matter by so-called scientific arrangements is an illusory attempt doomed to frustration. Those who are befooled cannot understand this. How a person is driven by the lust for material happiness is also described in Bhagavad-gītā.

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam

"The demoniac person thinks: 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.' " (Bg. 16.13)

This atheistic or godless civilization is a huge affair contrived for the gratification of our senses, and now we are all mad after money in order to maintain this empty shell. Money is sought after by everyone because that is the medium of exchange for objects for sense gratification. Obviously the expectation of peace in such an atmosphere of gold rush pandemonium is a utopian dream. As long as there is the slightest tinge of sense gratification or desire for sense gratification, peace will remain far, far away. This is because by nature we are all eternal servants of the Supreme Lord and therefore cannot enjoy anything for our personal interests. It is therefore necessary for us to learn how to employ our senses in the transcendental service of the Lord, and to utilize everything to serve His interest. This alone can bring about much desired peace. A part of the body cannot in itself be independently happy. It can only derive its happiness and pleasure out of serving the entire body. The Supreme Lord is the whole, and we are the parts, but we are all busily engaged in activities of self-interest. No one is prepared to serve the Lord. This is the basic cause for our conditioning in material existence and for our resultant unhappiness.

From the highest executive in his skyscraper office down to the coolie in the street-all are working with the thought of accumulating wealth, legally or illegally. Actually it is all illegal, for to work for one's self-interest is both unlawful and destructive. Even the cultivation of spiritual realization for one's own self-interest is unlawful and destructive. The point is that all activities must be directed to the satisfaction of Kṛṣṇa and His service.

Those who are not engaged in the transcendental loving service of the Supreme Lord wrongfully think that they are accumulating so much money day after day.

āśā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham
anyāyenārtha-sañcayān

"Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification." (Bg. 16.12)

Consequently, although there is no lack of money in the world, there is a scarcity of peace. So much human energy is being diverted to making money, for the general population has increased its capacity to make more and more dollars, but in the long run the result is that this unrestricted and unlawful monetary inflation has created a bad economy all over the world and has provoked us to manufacture huge and costly weapons to destroy the very result of such cheap money-making. The leaders of the big money-making countries are not really enjoying peace but are making plans to save themselves from imminent destruction by nuclear weapons. In fact, huge sums of money are being thrown into the sea by way of experiments with these dreadful weapons. Such experiments are being carried out not only at huge costs but also at the cost of many lives. In this way the nations are being bound by the laws of karma. When men are motivated by the impulse for sense gratification, whatever money is earned is spoiled, being spent for the destruction of the human race. The energy of the human race is thus wasted by the laws of nature because of man's aversion to the Lord, who is actually the proprietor of all energies.

Wealth is worshiped and is referred to as Mother Lakṣmī, or the goddess of fortune. It is her position to serve Lord Nārāyaṇa, the source of all the naras, or living beings. The naras are also meant to serve Nārāyaṇa under the guidance of the goddess of fortune. The living being cannot enjoy the goddess of fortune without serving Nārāyaṇa, and therefore whoever desires to enjoy her wrongly will be punished by the laws of nature. These laws will make certain that the money itself will bring about destruction instead of peace and prosperity.

Unlawfully accumulated money is now being snatched from miserly citizens by various methods of state taxation for the future civil and international war fund, which is spending money in a wasteful and destructive manner. The citizens are no longer satisfied with just enough money to maintain a family nicely and cultivate spiritual knowledge, both of which are essential in human life. Now everyone wants money unlimitedly to satisfy insatiable desires. In proportion to the people's unlawful desires, their accumulated money is taken away by the agents of illusory energy in the shape of medical practitioners, lawyers, tax collectors, societies, constitutions, so-called holy men, famines, earthquakes, and many similar calamities. One miser who hesitated to purchase a copy of Back to Godhead spent $2,000 for a week's supply of medicine and then died. Another man who refused to spend a cent for the service of the Lord wasted thousands of dollars in a legal suit between the members of his home. There are innumerable similar instances occasioned by the dictation of illusory nature. Indeed, that is the law of nature; if money is not devoted to the service of the Lord, it must be spent as spoiled energy in the form of legal problems or diseases. Foolish people do not have the eyes to see such facts; therefore the laws of the Supreme Lord befool them.

The laws of nature do not allow us to accept more money than is required for proper maintenance. There is ample arrangement by the law of nature to provide every living being with his due share of food and shelter, but the insatiable lusts of human beings have disturbed the arrangement set forth by the Almighty Father of all species of life. By the arrangement of the Supreme Lord, there is an ocean of salt because salt is so necessary for the living being. God has, in the same manner, arranged for sufficient air and light, which are also essential. Anyone can collect any amount of salt from the natural storehouse, but constitutionally we cannot take more salt than what we need. If we take more salt, we spoil the broth, and if we take less salt our food becomes tasteless. On the other hand, if we take only what we require, our food is tasty and we are healthy. presently there is a great deal of concern over the fact that our natural resources are becoming polluted and exhausted. Actually there is ample supply, but due to misuse and greed everything is being spoiled. What conservationists and ecologists do not understand is that everything will continue to be spoiled by the insatiable lusts of mankind unless this Kṛṣṇa consciousness process is taken up. It is impossible to have peace on any platform of existence without Kṛṣṇa consciousness.

Man is therefore suffering due to his insatiable desires and lusts. Not only is man suffering, but the planet on which he resides, his mother earth, represented in Śrīmad-Bhāgavatam by mother cow, is also suffering. Once a well-known swami in India was asked whether God or providence is responsible for the sufferings of humanity. The swami replied that these sufferings were all God's pastimes or līlā. The questioner continued to ask why a living entity should be put under the dictations of the law of karma. The swami could not answer these questions to the satisfaction of his inquirers. The monists and impersonalists who think only in terms of the oneness of the living entities with the Supreme Lord cannot give satisfactory answers to such questions. Such an imperfect reply can hardly satisfy the heart of a living entity.

The Lord is described in all scriptures as līlā-puruṣottama, or the personality of Godhead, who is by His own nature always engaged in transcendental pastimes. In the Vedānta-sūtra He is also described as ānandamayo 'bhyāsāt. The monists and impersonalists try with great difficulty to explain this sūtra in diverse ways in order to support their imperfect theory of oneness and impersonality. However, the fact remains that ānanda, pleasure, cannot be enjoyed alone. That variety is the mother of enjoyment is a well-known fact. Cities, for instance, are known to be attractive if they contain a variety of things. Living entities are naturally attracted by variety, by attractive streets, buildings, cinemas, parks, conveyances, businesses, employments, foodstuffs, etc. Despite all this variety, the English poet Cowper once said, "The city is made by man, but the country is made by God." The countryside is also full of natural variegatedness in a crude form, whereas in the city this variegatedness is displayed in a modernized scientific manner. Poets like Cowper are attracted to the variegatedness of the country, and prosaic people who live in the city are attracted by the colorful varieties manufactured by man. In any case, it is variegatedness which attracts people both to the country and the city. This is the proper explanation of the verse of the Vedānta-sūtra.

Many so-called swamis who are so frequently attracted by the cities often seek a kind of pleasure in society and feminine friendship. Generally they are not attracted by the natural beauty of the woods, although they may assume the dress of a man who is meant to live in the woods. Such swamis are seeking varieties of enjoyment in matter because they have no information of the variegatedness of spiritual life. On the one hand they enjoy variegatedness in matter, and on the other they deny spiritual variegatedness to the Absolute. Because they are pledged to the theory of monism and impersonalism, they deny that whatever pertains to matter can pertain also to spirit. According to them, spirit is the denial of matter. The fact is, however, that spirit is not a negation of matter, but matter is a perverted reflection of spirit.

The real pleasure of variety exists in spirit without deluding relativity. On the other hand, inert matter, in association with dynamic spirit, manifests a false representation or a perverted reflection of that very spiritual variegatedness which is so adamantly denied by the monist class of so-called swamis.

As stated before, the Supreme Lord is sac-cid-ānanda-vigraha [Bs. 5.1] , joyful by nature, and therefore He expands Himself by His different energies, parts, and differentiated and plenary portions. The Supreme Lord is the Absolute Truth, and He is one without a second, but He also includes His diverse energies, parts, and plenary portions which are simultaneously one with and different from Him. Because He is joyful by nature, He expands Himself in diverse ways, and the activities of these expansions are called His transcendental pastimes or His līlā. These pastimes, however, are not blind and inert; they exhibit full sense, independence, and freedom of action and reaction. The complexities of the actions and the reactions of the diverse energies of the Absolute Truth constitute the subject matter of a vast science called the transcendental science of God, and the Bhagavad-gītā is the ABC or primary book of knowledge for students interested in that science. Every intelligent human being should become interested in this transcendental science; indeed, according to the opinions of the sages, human life is only meant for learning this science. The opening words of the Vedānta-sūtra proclaim: "Now is the time to inquire about Brahman."

Human life by nature is full of suffering, and lower life forms are even more miserable. Any sane man with properly discriminating senses can understand that life in the material world is full of miseries and that no one is free from the actions and reactions of such miseries. This is not a pessimistic view of life but is an actual fact which we should not be blind to. The miseries of life are divided into three categories, namely miseries arising from the body and mind, miseries arising from other living entities, and miseries arising due to natural calamities. A sane man must look to eliminate these miseries and thereby become happy in life. We are all trying to achieve peace and freedom from these miseries, at least unconsciously, and in the higher intellectual circles there are attempts to get rid of these miseries by ingenious plans and designs. But the power that baffles all the plans and designs of even the most intelligent person is the power of Māyā devī, or the illusory energy. The law of karma, or the result of all actions and reactions in the material world, is controlled by this all-powerful illusory energy. The activities of this energy function according to principles and regulations, and they act consciously under the direction of the Supreme Lord. Everything is done by nature in full consciousness; nothing is blind or accidental. This material energy is also called Durgā, which indicates that it is a force which is very difficult to surpass. No one can surpass the laws of Durgā by any amount of childish plans.

To get rid of the sufferings of humanity is simultaneously a very difficult and also a very easy affair. As long as the conditioned souls, who are themselves bound up by the laws of nature, manufacture plans to get rid of the three miseries, there will be no solution. The only effective solutions are those mentioned in Bhagavad-gītā, and we have to adopt them in our practical lives for our own benefit. The three miseries of material nature are not found in the pastimes of the Supreme Lord. As mentioned before, He is eternally joyful, and His transcendental pastimes are not different from Him. Because He is the Absolute Truth, His name, fame, form, qualities and pastimes are all identical with Him. His pastimes, therefore, cannot be equated with the sufferings of humanity as the so-called swami contends. The pastimes of the Supreme Lord are transcendental to the actual miseries and sufferings of human beings.

The sufferings of humanity are caused by the misuse of the discriminative power or the little independence which is given to individual souls. The fraudulent swamis or mental speculators, in order to remain consistent with the theory of monism, must pass off the miseries of mankind as the pastimes of God, but actually these miseries are only the enforced punishments of Māyā devī inflicted upon the misguided conditioned souls.

As living entities, we are part and parcel of the Supreme Lord. Indeed, we actually belong to His superior energy. As such, we may join His transcendental pastimes in our unconditioned state of life, but as long as we are conditioned by the laws of karma, in contact with the inferior energy, our sufferings are our own creations, born of a gross misuse of our little independence. The impersonalist monists only misguide people by contending that the threefold miseries are a part of the Lord's pastimes. Such impersonalists and monists have misguided their followers because they incorrectly think that the Supreme Lord and the individual souls are equal in all respects. True, the individual souls are equal in quality with the Supreme Lord, but not in quantity. If the individual soul were quantitatively equal to the Supreme Lord, he would have never been subjected to the laws of material nature. Material nature is subordinate to the will of the Supreme Lord, and therefore He cannot be subjected to the laws of material nature. It is contradictory for the Lord to be subjected to the laws of His own inferior energy.

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

"O conqueror of wealth (Arjuna), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." (Bg. 7.7)

Again, Śrī Kṛṣṇa states:

tribhir guṇamayair bhāvair

ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

”Deluded by the three modes (goodness, passion, and ignorance), the whole world does not know Me who am above them and inexhaustible.” (Bg. 7.13)

The individual souls, who are put into the miseries of the material world, are suffering the resultant reactions of their unsanctioned activities. This is the verdict of Bhagavad-gītā.

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”Envious, mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life.” (Bg. 16.19)

The parts and parcels are meant to serve the whole, and when they misuse their independence they are subject to the miseries of the laws of matter, just as criminals are subject to police action. The state considers its citizens to be its parts and parcels, and when a citizen misuses his relative independence, the state puts him under police authority. The life of a citizen outside the prison and the life of a citizen within the prison are not the same. Similarly, the sufferings of the living entities within the prison of material nature cannot be equated with the pastimes of the Supreme Lord which exist in the absolute freedom of sac-cid-ānanda.

No government wants its citizens to act in such a way that they must go to prison and suffer tribulations. The prison house is undoubtedly constructed by the state government, but this does not mean that the government is anxious for its citizens to be put into it. Indirectly, the disobedient citizens force the government to construct the prison house. It is not done for the pleasure of the government, which has to spend a great deal of money in constructing and maintaining it. On the contrary, the government would be very glad to demolish prisons altogether provided that there are no disobedient citizens in the state. In the same way, this material world is created by the Supreme Lord, but the Supreme Lord does not will that living entities be put in it. The living entities themselves make that decision. The residents of this material world are therefore different from those who are eternally engaged in the transcendental pastimes of the Supreme Lord.

The impersonal monists have no information of full-fledged independent life in the eternal spiritual realm. According to them, the spiritual realm is simply void. This is like prisoners thinking that there is no life outside the prison. Life outside of a prison is certainly free from prison activities, but is not devoid of activity. The soul is by nature eternally active, but the impersonalists try to negate the activities of the soul in the spiritual realm. Thus they misunderstand the miseries of prison life to be the pastimes of the Supreme Lord. This is due to their poor fund of knowledge.

The Supreme Lord never creates the actions and reactions of an individual soul. In Bhagavad-gītā this matter is clearly defined in the following way:

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate
nādatte kasyacit pāpaṁ
na caiva sukṛtaṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ
tena muhyanti jantavaḥ

”The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature. Nor does the Supreme Spirit assume anyone’s sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.” (Bg. 5.14–15)

It is clear from these passages that the sufferings of humanity are not to be equated with the pastimes of the Supreme Being, nor is the Supreme Being responsible for them. The Lord is never responsible for anyone’s vices or virtues. By vicious actions, we are put into more and more distressful conditions, whereas by pious actions we place ourselves on the path of happiness. Thus man is the architect of his own material distress or happiness. The Lord does not want the living entity to become entangled in the reactions of activities, be they good or bad. He simply wants everyone to go back home, back to Godhead. As long as we are not awakened to our pure eternal relation with God, we are certainly bewildered in our actions. Our actions, in respect to right and wrong, are all performed on the platform of ignorance. We must rise to the platform of pure knowledge, which is the pure realization that we are the eternal servitors of the Supreme Lord and enjoyers of His transcendental pastimes. The Supreme Lord is the master-enjoyer of those pastimes, and we are the servitor-enjoyers.

Transcendental knowledge is only attainable by transcendental devotional service, as described in Bhagavad-gītā.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mam upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

By rendering such devotional service only, and not by merely acquiring a bulk of discriminative knowledge, can we know the Supreme Lord as He is. When we know the personality of Godhead in reality, we can then enter into His pastimes. That is the verdict of all revealed scriptures.

6.4 Chapter Three

Toward a Peaceful Society

śrī bhagavan uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetrajña iti tad-vidaḥ

"The Supreme Lord said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field." (Bg. 13.2)

The Supreme Personality of Godhead, Kṛṣṇa, is instructing Arjuna about the knowledge of kṣetra and kṣetrajña. Kṣetra refers to the field, which is the body, and kṣetrajña refers to the knower of the field, who is the individual soul. If land is to be cultivated, there must be some cultivator, and if this body, which is likened unto a field, is to be cultivated, there must be a proprietor who can cultivate it. Now we have these material bodies, and it is our duty to cultivate them properly. That cultivation is called akarma, or work. A person may come to our place with a hoe to cultivate land, or he may come to simply drink coffee or tea. We have been given this particular type of body to cultivate and to attain required sense objects according to our desires. This body is a gift from God. God is very kind, and if someone wants something from Him, He allows it. "All right," He says. "Take this." His relationship to us is just like the relationship of a father to a son. The son may insist upon getting something from the father, and the father may try to convince him that what he wants is not for his good, saying, "My dear son, don't touch this. This is not good for you." But when the boy insists upon it, the father will allow him to have it. The affectionate father gives the son just what he wants. Similarly, the Supreme Father gives His sons and daughters just what they want. It is stated in Bhagavad-gītā that all beings, in all species of life, are his children.

sarva-yoniṣu kaunteya
mūrtayaḥ sam bhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving Father." (Bg. 14.4)

In this material world, the mother, prakṛti, which is material nature, supplies us with the body, and the Supreme Father impregnates this matter with living souls. There is an erroneous theory current that only human beings have souls and that other living entities do not, but we understand from Vedic authority that there are 8,400,000 species of bodies, including plants and trees, and that they all have souls, otherwise they would not be able to develop and grow. In this verse Śrī Kṛṣṇa claims that all living entities, regardless of the forms they take in this material world, are his sons, and that they are related to Him as a son is related to his father.

This Kṛṣṇa consciousness is especially meant for understanding the position of the soul and its relationship with God.

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

If we meditate upon this body and study whether or not we are actually the body, we will come to the conclusion that we are kṣetrajña, the knower of the body but not the body. If we study our finger and consider whether or not we are the finger, we will come to the conclusion that we are not the finger or any other part of the body, but that the finger, the arms, the legs, the head, etc. are our fingers, arms, legs, etc. In this way we can come to the conclusion that we are not these bodies but that the bodies belong to us. Therefore we say, "This is my body." Unfortunately people in this modern civilization never stop to inquire what they are or who they are. They are simply laboring hard, working hard all day in an office or factory, under the impression that, "I am this body." And if we ask people who they are, they reply, "I am Hindu, I am Moslem, I am Swedish, I am American, I am Christian, etc." These are various identifications or designations of the body, but the fact is that we are not these bodies. The body is simply the field of our activities. We are no more the body than the cultivator of a field is the field.

There are different kinds of bodies and different activities in accordance to the different types of bodies. A dog enjoys one kind of activity, a cat enjoys another, and a human enjoys another. There are differences of activity due to differences of body. When we come to the platform of truth, however, and understand that we are not these bodies, then our activities change from material activities to spiritual activities. As long as we are operating under the bodily conception of life, our activities are material, but as soon as we understand, "I do not belong to this body, ahaṁ brahmāsmi, I am spirit soul," our activities will be in accordance to that realization, that is to say that they will cease to be motivated from the material or bodily platform. Knowledge of our proper identity as separate from the body is real knowledge, but this knowledge is denied as long as we cling to bodily identification.

In the scriptures it is said that as long as we are in this bodily conception of life, all our activities will be defeated. A child is born into ignorance, and if as he grows older he remains under the bodily conception of life, he lives in darkness. His position is that of a śūdra. In the Vedic literatures we find that in this age everyone is born a śūdra; therefore everyone requires to be educated as to his real identity. If, however, we remain satisfied with our birth by our father and mother, we will remain in our condition as śūdra. We have to rise to the brahminical platform by following the purificatory processes.

As mentioned before, there are four basic characteristics of an impure life-illicit sex, intoxication, meat-eating and gambling. According to the Vedic principles, sex should not be indulged in outside of marriage. In human society there is therefore a system of marriage which distinguishes us from the cats and dogs. Whether we are Hindu, Moslem, or Christian, we acknowledge the system of marriage. The purpose of this system is to avoid illicit sex. According to the Vedic system, intoxication is also discouraged; nor is meat-eating advocated, for human beings should be nonviolent. We have been given sufficient grains, fruits, milk, and vegetables, and there is no necessity to kill poor animals. Some people argue that if we do not eat meat we will be undernourished, but we can see that the students of this Kṛṣṇa consciousness movement have given up meat and are very healthy, whereas people who are eating meat are still, despite their meat-eating, subject to so many diseases and unhealthy conditions. Gambling is also discouraged because it simply agitates the mind.

This then is the purificatory process by which one can become a brāhmaṇa. This path is open to everyone. A brāhmaṇa is one who is truthful and pure, tolerant and simple, full of knowledge and faith in God. He can control his mind and his senses also. At the present moment there is a great necessity for brāhmaṇas, because almost everyone is a śūdra, for almost everyone is wholly engaged in maintaining the body, eating, sleeping, mating and defending-all symptoms of animals and śūdras.

Society cannot be peaceful unless there are four divisions of human beings functioning in harmony with one another. These four divisions are comprised of brāhmaṇas, kṣatriyas, vaiśyas and śūdras. These are discussed by Kṛṣṇa in Bhagavad-gītā in this way:

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

”According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.” (Bg. 4.13)

These four divisions of men in human society are natural, not artificial, because in the material world everything is operating under the influence of the three modes of material nature-goodness, passion and ignorance. As long as we are in the material world, it is not possible to classify everyone in the same category because each and every person is working under the influence of the modes of material nature. However, when we transcend the material plane, there is oneness. At that time, all the divisions fall apart. The question is therefore how to transcend the modes of material nature, and that transcendence is the very process of Kṛṣṇa consciousness. As soon as we become situated in Kṛṣṇa consciousness, we become transcendental to the modes of material nature.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature, and thus comes to the level of Brahman.” (Bg. 14.26)

Thus one who is engaged in Kṛṣṇa conscious activity is at once elevated to the transcendental position. By nature we are not matter but Brahman (ahaṁ brahmāsmi). The philosophy of Śaṅkarācārya is mainly based on the principle that we should not think that we are products of this material nature. It is by some unfortunate accident that we are in contact with material nature. Actually our nature is that of spirit, Brahman, and that nature has to be invoked. This material life is a diseased condition; when we are situated in Brahman, we are in our healthy condition. That healthy Brahman condition is immediately attained as soon as we engage ourselves one hundred percent in Kṛṣṇa consciousness.

When we transcend material nature through the rendering of service unto Kṛṣṇa, what is our status? Do we become zero? Some philosophies maintain that after liberation from material life, after the nirvāṇa of this material body, we become zero, void. That is a dangerous theory. By nature the living entity is not attracted to zero. We may be diseased and suffering from so many elements, but if our doctor comes and says, ”Let me finish your ailments by killing you,” we will immediately say, ”No, no! Better let me suffer from the disease.” We do not want to be killed just to end our miseries. Thus the theory that after material life there is void is not at all attractive. Nor is it a fact. We are sac-cid-ānanda-vigraha [Bs. 5.1] , eternal, blissful and full of knowledge, and part and parcel of the Supreme. The Supreme Lord is sac-cid-ānanda-vigraha, and we are qualitatively one with Him. Although very small, a drop of seawater is as salty as the sea, and although we are but spiritual atoms, we have the same properties as the supreme spirit whole. There is no question of being void, for as living entities our spiritual properties are all there in infinite variegatedness. If, however, out of the frustration of material existence we commit suicide, we do not end our miseries. We simply create other miseries. If one attempts suicide but does not succeed, or is somehow revived, he is subject to being punished under state law. Similarly, the laws of nature treat suicides as criminal acts. We are to end this material life only after finding out the true blissful life of eternity. We should not simply be trying to end the miseries of this life simply out of frustration, but we should engage ourselves in activities that will raise us to spiritual life.

The four divisions of human society were created by Śrī Kṛṣṇa in order to facilitate this process of elevation. Just as a student is elevated from a lower class to a post-graduate class, the divisions of labor (cātur-varṇyam) are created to elevate us from the lowest stages of consciousness to the highest stage of Kṛṣṇa consciousness. This process is a process of cooperation. In the human body, the most important part is the head, then the arms, the belly and the legs. Although the head is considered to be the most important part, there is no question of neglecting the legs or any other part. Similarly, in the divisions of human society, no one division is important to the exclusion of the others. Of these divisions, the brāhmaṇas are considered to be the intellectual class, the class of teachers; the kṣatriyas are the administrative and military class; the vaiśyas are the mercantile and agricultural class; and the śūdras are the common laborer class. In a properly run society, all of these classes are required. If they cooperate in their progress toward Kṛṣṇa consciousness, there is no strife amongst them.

In the present social status, we find that we are existing in these four divisions, but there is no cooperation. Everyone is dissatisfied. Today there is great strife between the capitalist class and laborer class because between them there is no compromise. There is only friction. All this strife amongst the classes is due to lack of Kṛṣṇa consciousness. Indeed, there is not even a possibility of cooperation unless there is Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely essential for harmonizing all facets of human society. Regardless of what class we belong to, if we cooperate in Kṛṣṇa consciousness, there will be peace in the world.

Thus Kṛṣṇa consciousness is the utmost necessity for all divisions of society. Every chapter and every conclusion of Bhagavad-gītā aim toward Kṛṣna consciousness. Śrī Kṛṣṇa, who is speaking Bhagavad-gītā, is always stressing devotion to His personal Self.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
[Bg. 18.65]

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

Throughout Bhagavad-gītā we find this word mām stressed. Mām means "unto Me," meaning unto Kṛṣṇa. But there are many miscreants who are interpreting this mām to mean "everyone." When I say, "Bring me a glass of water," does it mean that I want you to bring everyone a glass of water? The individuality is there, but by jugglery of words they interpret "me" or "I" to mean "everyone." Consequently when Kṛṣṇa says "I," the miscreants identify this "I" with themselves. This is a gross misinterpretation. Although Bhagavad-gītā is very popular in the world, due to this misinterpretation by mundane scholars, it has not been properly understood.

Bhagavad-gītā clearly explains that this cātur-varṇyam system was established by Kṛṣṇa, but He is outside of this system. When Kṛṣṇa comes as an incarnation, He does not come as a member of any social order, not as a brāhmaṇa or anything else. When Kṛṣṇa came, He came as the son of Devakī and Vasudeva. Vasudeva belonged to the royal family and was therefore a kṣatriya. As such, Kṛṣṇa played the part of a kṣatriya, but this does not mean that Kṛṣṇa belonged to the kṣatriya class. There are many incarnations of Kṛṣṇa in many forms of life. In one incarnation He appeared as a fish, as a member of the community of fishes, but this does not mean that He is a fish. If we think upon seeing a fish that it belongs to Kṛṣṇa's family, we are mistaken. Of course, from another point of view, everything is Kṛṣṇa, but Kṛṣṇa is aloof from everything. This is the transcendental nature of Kṛṣṇa, and if we understand it, we will be liberated from birth and death. Although Kṛṣṇa has established the four divisions of human society, He is not in any one of them (tasya kartāram api māṁ viddhy akartāram avyayam). As soon as we understand that although Kṛṣṇa was born into a kṣatriya family, He is not a kṣatriya, we actually become liberated. If we think that because Kṛṣṇa acts in a particular way-as on the battlefield He gave instructions to Arjuna to fight-He is bound by the reactions of His activities, we are mistaken. "Works do not defile Me," Śrī Kṛṣṇa says (na māṁ karmāṇi limpanti). In conclusion, we must accept the fact that when Kṛṣṇa comes as one of us, He is not in actuality "one of us." He is transcendental. This fact we must learn by submissive inquiry from authoritative sources, such as Bhagavad-gītā or a spiritual master who is fully realized in Kṛṣṇa consciousness.

Today all facets of human society are thinking that their self-interest is in maintaining this body. Consequently today's society is simply a society of cats, dogs and hogs. From Vedic literatures we can understand that we don't have to work hard all day simply to maintain this body. We are working very hard because we are trying to control material nature for the purposes of sense gratification. One who can come to understand that Kṛṣṇa is the root of everything, the origin of everything, can understand the meaning of īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1] -Kṛṣṇa is the supreme controller. In the universe there are many īśvaras, or controllers, but Kṛṣṇa is the supreme among all of them. Kṛṣṇa consciousness gives us this knowledge. Without it, we will remain ignorant of our real self-interest.

Modern society is in dire need of intellectual persons or brāhmaṇas who can broadcast real spiritual knowledge all over the world. That is an absolute necessity for a society which is working hard simply to exploit nature. If people try to understand this Kṛṣṇa consciousness movement scientifically and philosophically, with their best knowledge and judgement, and try to cooperate, there will be peace all over the world. In essence, the method is very simple. We need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and follow the regulative principles mentioned before. By following the regulative principles, we will be avoiding the four pillars of sinful life, and by chanting the Hare Kṛṣṇa mantra, we will be associating with God constantly; thus there will be peace among all classes of men.

6.5 Chapter Four

Knowing Kṛṣṇa as He Is

We do not need any high qualifications to offer prayers to the Supreme Personality of Godhead. Whatever our social or intellectual position may be, we can offer prayers. We do not have to be very learned or very scholarly, nor do we have to present our prayers in nicely selected words that are poetical, rhetorical or metaphorical. None of this is required, although if it is there it is very nice. We simply have to express our feelings, but in order to be able to do this we have to be aware of our position. Once we are aware of our position, our feelings can be expressed sincerely and automatically.

What is our position? This has been taught by Lord Caitanya Mahāprabhu, who teaches us how to pray in his prayer:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. What I want only is that I may have Your causeless devotional service in my life-birth after birth." (Śikṣāṣṭaka 4)

In this prayer the word jagadīśa means "Lord of the universe." Jagat means universe, and īśa means Lord. Whether we are Hindu, Moslem or Christian or whatever, we must acknowledge that there is a supreme controller of this universe. This cannot be denied by anyone who has faith in God. Our conviction should be that our Supreme Father is Jagadīśa, or Lord of the entire universe. Only Lord Jagadīśa is in control; everyone else is controlled. The atheists, however, do not like this term because they like to think that they are in control, but actually this is not the case. All beings in the material world are subject to the three modes of material nature-goodness, passion and ignorance-but the Supreme Lord is above these modes.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

"Deluded by the three modes (goodness, passion, and ignorance), the whole world does not know Me who am above them and inexhaustible." (Bg. 7.13)

The Brahma-saṁhitā also gives us information regarding Jagadīśa, the Supreme. In that work, Lord Brahmā says that the supreme controller is Lord Kṛṣṇa Himself (īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]). The word īśvaraḥ means controller, and the word paramaḥ means supreme. All of us are controllers to some limited extent. If we have nothing to control, sometimes we keep a dog or cat so we can say, "My dear dog, please come here." In this way we can think, "I am the controller." Sometimes the tables turn, however, and we find that the dog controls the master. This happens because actually no one is the controller, and everyone is controlled. Unfortunately we are forgetful of this situation, and this forgetfulness is called māyā. We refuse to accept any controller of this universe because if we accept a controller we have to account for our sinful activities, just as when we accept the government we have to account for our unlawful activities. Our position is that we want to continue in our sinful activities, and therefore we deny the existence of a controller. This is the basic principle of godlessness. The current propaganda that "God is dead" is spread because people want to continue being rascals without restriction. This is the basic principle underlying the denial of God's existence. But however much we deny His existence, He will not die. In this regard, there is a Bengali proverb that says: śakuni śāpe gorumaraṇa. The word śakuni means vulture. Vultures enjoy dead animal carcasses, especially the carcass of the cow. Sometimes a vulture may go for days without a carcass; therefore this proverb says that the vulture curses the cow, wishing him to die. But this does not mean that the cow will die just to oblige the vulture. Similarly, these atheistic vultures want to see God dead so they can take pleasure in thinking, "Now God is dead, and I can do anything I like."

We must know then for certain that there is a controller; that is the beginning of knowledge. Why should we deny this truth? In every field of activity we find some finite controller, so how can we deny the existence of an infinite controller in this creation? It is not without reason therefore that Lord Caitanya Mahāprabhu particularly uses this word Jagadīśa, Lord of the universe. He does not manufacture the term, for it is found in many different Vedic mantras. For instance:

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

"O my Lord, Your hands are very beautiful, like the lotus flower, but with Your long nails You have ripped apart the wasp Hiraṇyakaśipu. Unto You, Lord of the universe, do I offer my humble obeisances."

Hiraṇyakaśipu was an atheist who denied the existence of God, but God came as Lord Nṛsiṁhadeva, a half-man, half-lion incarnation, and killed him. Therefore praise is given to the Lord as supreme controller of the universe and all living entities (jaya jagadīśa hare).

There is also another prayer: jagannātha-svāmī nayana-patha-gāmī bhavatu me: "O Lord of the universe, please be visible unto me." In all these prayers, and in many others, the supreme controller of the universe is acknowledged. Everyone is trying to become supreme controllers, but it is not possible by individual, communal or national effort. Because everyone is trying to be supreme, there is great competition in the world. The world is created in such a way, however, that no one can become supreme. Regardless of what position we place ourselves in, we will find that someone is inferior to us and that someone is superior. No one individual can say, "I am the supreme. No one is above me." Nor can anyone say, "I am the most inferior. No one is below me." Once we think that we are the most inferior, we'll immediately find that someone is inferior to us; and once we think that we are supreme, we'll immediately find someone superior. This is our position.

God's position, however, is not like this. In Bhagavad-gītā Kṛṣṇa asserts His superiority Himself in this way:

mattaḥ parataraṁ nānyat
kiñcid as ti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇa iva

"O conqueror of wealth (Arjuna), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." (Bg. 7.7)

God is asamaurdhva, which means that no one is equal to or superior to Him. If we find someone who has no superior, we can accept him as God. God can be defined as one who has no superior and who has no equal. This is the Vedic version. In the Upaniṣads it is said, na tat samaś cābhyadhikaś ca dṛśyate: no one is found equal to or greater than Him.

Another characteristic of God is that He has nothing to do. In the material world, when a man is considered very important, he always has a great number of things to do. The President of the United States, for instance, is considered to be the supreme man in the country, but as soon as there is some disturbance in Central Europe or in any other place in the world, he immediately has to call a meeting of his cabinet to consider how to deal with the situation. So even he is required to do so many things. If he does not do anything, he is no longer the supreme man. In Vedic literatures, however, we find that God has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate). Kṛṣṇa may act in so many ways in the world, but it is not because He is required to do so. This is indicated in Bhagavad-gītā.

na me pārthāsti kartavyaṁ
triṣu lokeṣu kiñcana
nānavāptam avāptavyaṁ
varta eva ca karmaṇi

”O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Neither am I in want of anything, nor have I the need to obtain anything-and yet I am engaged in work.” (Bg. 3.22)

In this respect it is interesting to note that one European gentleman, who went to Calcutta and visited several temples, noted that in the temple of the goddess Kālī, the deity had a very ferocious figure, with a chopper in hand, and was cutting off the heads of demons and wearing them as garlands. In other temples he saw the deity engaged in similar activities, but when he came to the Rādhā-Kṛṣṇa temple, he said, ”I find that in this temple there is God.” When asked how he concluded this, he said, ”In every temple I saw that the deity was doing something, but here I see that God is simply playing a flute and enjoying Himself. He obviously has nothing to do.” This is a very intelligent conclusion; indeed, it is the Vedic conclusion.

Nowadays it is becoming fashionable for people to claim that they are becoming God by meditation. This means that by meditation it is possible to transform oneself into God; in other words, God meditates, and by His meditation He becomes God. This is all nonsense. God is God, and He was always God and will always be God. Even as an infant on the lap of His mother Kṛṣṇa is God. No meditation was required, no austerity or penance. When Pūtanā, the demonic witch, came to poison Baby Kṛṣṇa, she came as a beautiful young girl and asked Mother Yaśodā, ”Oh, Yaśodāmayī, you have a very nice baby. Will you kindly give Him to me so I can nurse Him?” Yaśodā was a very simple village woman, and she said, ”Oh yes, you can take my child.” Pūtanā had smeared poison on her breasts, and she intended to kill Kṛṣṇa by letting Him suck them. This is the demonic spirit; demons are always wanting to kill Kṛṣṇa so they can say, ”God is dead. There is no God. God is impersonal.” Kṛṣṇa was so kind to Pūtanā that He allowed her to nurse Him, but when He sucked her breasts He not only sucked out the poison but her life as well. Pūtanā fell to the ground dead and was immediately transformed into her original demonic form. So this is God; in the lap of His mother He is God. He does not have to become God by meditation, penance, austerity or by following rules or regulations. He is substantially and eternally God, and He has nothing to do. If one claims that he can become God by worshiping such and such a deity or by meditating, we should immediately take it that he is not a god, but a dog. In understanding God, we must be careful to accept the Vedic conclusion only: na tasya kāryaṁ karaṇaṁ ca vidyate: God has nothing to do. Why would God have to do something to become God? If we manufacture gold, that is artificial gold, not real gold. Gold is natural, and similarly God is natural. In His childhood pastimes, in the lap of His mother, He is God; while He is playing with His boyfriends, He is God; while He is dancing, He is God; while He is fighting at Kurukṣetra, He is God; while He is married to His queens, He is God; and while He is speaking, He is God. There is no difficulty in understanding God. All that is required of us is that we listen to Kṛṣṇa.

In Bhagavad-gītā Kṛṣṇa tells Arjuna:

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

”I am the source of everything; from Me the entire creation flows. Knowing this, the wise worship Me with all their hearts.” (Bg. 10.8)

This means that Śrī Kṛṣṇa is the fountainhead of Lord Śiva and the origin of Viṣṇu and of Brahmā, and, of course, of all other demigods and other living creatures. He says further:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

”The living entities in this conditional world are My fragmental parts, and they are eternal. But due to conditioned life, they are struggling very hard with the six senses, which include the mind.” (Bg. 15.7)

In the Brahma-saṁhitā Lord Brahmā explains that if we are looking for God, here is God.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.” (Brahma-saṁhitā 5.38)

There are similar descriptions everywhere in Vedic literature, but rascals and demons are so obstinate that even though Kṛṣṇa is confirmed to be the Supreme God by the twelve standard ācāryas (Brahmā, Nārada, Śiva, Bhīṣma, the Kumāras, Kapila, Manu, etc.) and by Vyāsa, Devala and many other devotees, they still refuse to accept Him. Lord Caitanya Mahāprabhu also confirms that Kṛṣṇa is the Supreme Godhead, and the Śrīmad-Bhāgavatam says, kṛṣṇas tu bhagavān svayam. Śrīmad-Bhāgavatam gives a list of all incarnations of God, and at last concludes that the name Kṛṣṇa, which appears on this list, indicates the Supreme Personality of Godhead, whereas all other names represent manifestations or incarnations. Ete cāṁśa-kalāḥ puṁsaḥ [SB 1.3.28]. All other names of God are either parts of God or portions of parts. The parts are called aṁśa, and the portions of parts are called kalāḥ. As living entities, we are aṁśa, but we are very fragmental aṁśa. All others are either aṁśa or kalāḥ, but Kṛṣṇa is bhagavān svayam-the Supreme Personality of Godhead.

Our prayers should be directed to the Supreme Personality of Godhead and none else. Therefore we pray with Brahmā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, fulfilling all desire, in abodes built with spiritual gems, surrounded by millions of wish-fulfilling trees, always served with great reverence and affection by hundreds of thousands of Lakṣmīs, or gopīs.” (Brahma-saṁhitā 5.29)

Here Kṛṣṇa is called the original person (ādi-puruṣam). We are all persons. Our father is a person, and therefore we are persons. If we trace our father’s father back, we will find that he was also a person, and that his father was a person, and so on all the way back to Lord Brahmā, who was the first created person in this universe. Then we will also find that Lord Brahmā’s father, Viṣṇu, is also a person. Everyone is a person, and Kṛṣṇa is the supreme person. The impersonalists’ understanding of God is called nirarcā. Niḥ means ”negative” and arcā means ”form,” so nirarcā means ”negative form.” The impersonalists are mistaken when they think that God has no form at all. The word nirarcā does not indicate that He has no form, but that he has no material form as we do. Form is there, but it is not material; it is spiritual form.

What is the value of our form? This form will be changed after a few years, as soon as we give up the body. Our forms are changed just as we change our suits and dresses, but God doesn’t have a form like this; therefore He is sometimes called nirarcā. Form is there, and that also has been explained in the Brahma-saṁhitā. Lord Brahmā describes His form in this way:

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who is adept at playing on His flute, with blooming eyes like lotus petals, with head bedecked with a peacock’s feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids. I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth and substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.” (Brahma-saṁhitā 5.30, 32)

This form has nothing whatsoever to do with material forms. Impersonalists say, ”Oh, you say Kṛṣṇa has a form. If so, how can you say that He is the Supreme? The impersonal Brahman is the Supreme, and the impersonal Brahman is formless.” But we have information from Bhagavad-gītā that Kṛṣṇa is the source of the impersonal Brahman.

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

”And I am the basis of the impersonal Brahman, which is immortal and imperishable, eternal, the constitutional position of ultimate happiness.” (Bg. 14.27)

Kṛṣṇa certainly has form, but His form, as stated before, is sac-cid-ānanda-vigraha [Bs. 5.1] , eternal, full of bliss, and full of knowledge. The attributes of His transcendental body are summarized by Lord Brahmā in this way:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.” (Brahma-saṁhitā 5.1)

The word Govinda means ”He who gives pleasure to the senses.” We perceive pleasure through our senses, and therefore Kṛṣṇa, who is the reservoir of pleasure, is called Govinda. If we serve Kṛṣṇa with purified senses, we will begin to relish the pleasure of that supreme reservoir.

How can we describe God or understand His glories? It is not possible. God is unlimited. Regardless of our finite limitations, however, we can express our own feelings and say, ”My God, my Lord.” This will be accepted. Lord Caitanya Mahāprabhu teaches us to pray in this way:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”O son of Mahārāja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen in the ocean of birth and death. please, therefore, pick me up from this ocean of death and fix me as one of the atoms at Your lotus feet.” (Śikṣāṣṭaka 5)

This should be the standard of prayer; we should only want to be placed as one of the atoms at Kṛṣṇa’s lotus feet to render service unto Him. Everyone is praying to God with some interest, but even if we pray to God, ”Give me some money, give me some relief, a nice house, a nice wife, or nice food,” that is also good. Yet this is not to the standard of Lord Caitanya Mahāprabhu’s prayer. Our only prayer should be that the Lord enable us to serve Him birth after birth. Our prayer should be, ”Dear Lord, You are so great that I want to engage in Your service. I have been serving all these rascals, and I am not satisfied. Now I have come to You. please engage me in Your service.” This is the last word in prayer. Some people complain that when they pray to God they do not feel His presence. We should know that this is due to our incapacities, not God’s. There are two conceptions of presence-the physical conception and the vibrational conception. The physical conception is temporary, whereas the vibrational conception is eternal. When we enjoy or relish the vibration of Kṛṣṇa’s teachings in Bhagavad-gītā, or when we chant Hare Kṛṣṇa, we should know that by those vibrations He is immediately present. He is absolute, and because of this His vibration is just as important as His physical presence. When we feel separation from Kṛṣṇa or the spiritual master, we should just try to remember their words of instructions, and we will no longer feel that separation. Such association with Kṛṣṇa and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Kṛṣṇa was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Kṛṣṇa, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Kṛṣṇa immediately by sound vibration; therefore we should give more stress to the sound vibration of Kṛṣṇa and of the spiritual master-then we'll feel happy and won't feel separation.

From Śrīmad-Bhāgavatam we understand that when Kṛṣṇa departed from this world, Arjuna was overwhelmed with sorrow, but when he began to remember the instructions of Bhagavad-gītā, he became pacified. Arjuna was Kṛṣṇa's constant friend, so when Kṛṣṇa went to His abode, Arjuna was overwhelmed, but just by remembering His teachings he got relief from the pains of separation. Thus whenever we feel separation, it is best to remember the teachings. The teachings of Bhagavad-gītā were imparted to Arjuna for his happiness and for the happiness of all men. This is indicated by Kṛṣṇa, at the beginning of the Tenth Chapter, when He says:

bhūya eva mahā-bāho
śṛṇu me paramaṁ vacaḥ
yat te 'haṁ prīyamāṇāya
vakṣyāmi hita-kāmyayā

"Again, O mighty-armed Arjuna, listen to My supreme word, which I shall impart to you for your benefit and which will give you great joy." (Bg. 10.1)

By hearing the words of Lord Kṛṣṇa and following them carefully, we will attain not only peace in the world, but the supreme peace (parāṁ śāntim). All that is required is that we seek refuge in the lotus feet of Kṛṣṇa and render service unto Him by chanting His glories and pushing this Kṛṣṇa consciousness movement in every town and village of the world. It is Kṛṣṇa's promise that by such surrender peace and eternal life will come automatically.

tam eva śaraṇaṁ gaccha
sarva-bhāvena bhārata
tat-prasādāt parāṁ śāntiṁ
sthānaṁ prāpsyasi śāśvatam

"O scion of Bharata, surrender unto Him in all respects, so that by His mercy you can have transcendental peace and the eternal abode." (Bg. 18.62)

6.6 Chapter Five

Knowing Kṛṣṇa's Energies

For Kṛṣṇa there is no difference between material and spiritual energy. For Him, it is all the same. Sometimes electricity works for cooling purposes, and sometimes it works for heating purposes, but the energy generated from the electric powerhouse is all the same. Similarly, Kṛṣṇa's energy is always spiritual, but it is acting in different ways. In a town there may be a department of welfare and a department of police. In the eyes of the government both are the same, for both are subsidiary parts of the government, but for the individual they render different services. The material energy may be working in different ways that may not be very pleasant to the living entity, but that does not mean that material energy is not liked by Kṛṣṇa. It is as important as spiritual energy, but it is engaged to punish the conditioned soul, just as the police department is engaged in punishing criminals. In the Brahma-saṁhitā, it is confirmed that Kṛṣṇa's energy is always spiritual, but it is acting in different ways in different fields of activities. In relation to Kṛṣṇa there is no distinction between the energies, but for our understanding we discriminate and say that sometimes the energy is working in a material way and sometimes in a spiritual way. We are thinking that the energy is hot or cold, good or bad, pleasant or unpleasant, but in fact the energy is the same.

Kṛṣṇa cannot distribute inferior energy because He is not inferior. He is always superior, spiritual, and therefore His energy is always spiritual. Subhadrā is the sister of Kṛṣṇa, and from her comes the incarnation of Durgā, the personification of material energy. Subhadrā is in the spiritual world and is eternally related to Kṛṣṇa as His energy, but when Durgā conducts her activities here in the material world, it is not that she is to be considered inferior. In the Bhagavad-gītā as well as in Brahma-saṁhitā it is said that Durgā or Māyā is acting under Kṛṣṇa's direction, so how can she be considered inferior? Criminals may think that the police department is an inferior governmental department, but the law-abiding citizens do not think that this is so. It simply functions in a particular way. Similarly, the material energy has to act to bewilder the living entity who is under the direction of Kṛṣṇa.

We are the living entities within the material energy, and we are in this position because we wanted to dominate material nature. Kṛṣṇa has given us the facility, saying, "All right, you may try, but you cannot be successful." As long as we are in ignorance of how the laws of nature are working under the supreme direction of Kṛṣṇa, we will continue to be defeated in our activities. When we understand Kṛṣṇa in perfection, we will automatically know the laws of nature and how they are acting. Vaiṣṇavas are concerned with the background of the laws of material nature. When we understand Kṛṣṇa in perfection, we can understand that there is in actuality no inferior or material energy, but that everything is spiritual. We can understand that on the higher platform whatever we are experiencing are the actions and reactions of the different energies of the Supreme Lord. When we understand Kṛṣṇa perfectly, then these distinctions of superior and inferior energies will disappear. Whatever is engaged in the service of Kṛṣṇa is superior energy. In the higher sense, everything is serving Kṛṣṇa, and those who are highly elevated understand this.

That the Lord has various energies is confirmed in Vedic literatures. Yet the Supreme Lord personally has nothing to do. How is this? He has not to strive for wealth, for all wealth is His; nor for knowledge, for all knowledge is His; nor for power, for all power is His; nor for beauty, fame or renunciation, for they are all His in full. Nor does He directly manage universal affairs, for He has many assistants who can conduct affairs while He remains in His abode. This is confirmed in Śrī Īśopaniṣad:

anejad ekaṁ manaso javīyo

nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

"The personality of Godhead, although fixed in His abode, is more swift than the mind, and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He has control over those who supply the air and rain. He surpasses all in excellence." (Śrī Īśopaniṣad, Mantra 4)

Thus Kṛṣṇa has no work to perform. As the Supreme Personality of Godhead, He simply engages in enjoying Himself with the gopīs (cowherd girls) and His consort Rādhārāṇī. Kṛṣṇa, as Kṛṣṇa, does not really engage in killing demons. When Kṛṣṇa kills demons, He is known as Vāsudeva Kṛṣṇa, not the original Kṛṣṇa. When Kṛṣṇa expands Himself, He first expands as Balarāma, then Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva. As Vāsudeva, He acts in Mathurā and Dvārakā, but as Kṛṣṇa, in His original feature, He remains in Vṛndāvana. This may seem to be confusing; even one of the greatest fiction writers in Bengal misunderstood and thought that Kṛṣṇa of Vṛndāvana, Kṛṣṇa of Dvārakā, and Kṛṣṇa of Mathurā were three different persons. But this is not difficult to understand if we know the nature of Kṛṣṇa's expansions. Kṛṣṇa is the same, and He is the one without a second, but He can expand Himself in billions and trillions of forms. This is all for the purpose of His enjoyment.

In the Tenth Chapter of Bhagavad-gītā, Kṛṣṇa explains His different manifestations to Arjuna in this way:

uccaiḥśravasam aśvānāṁ
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇāṁ
narāṇāṁ ca narādhipam
āyudhānām ahaṁ vajraṁ
dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ
sarpāṇām asmi vāsukiḥ

"Of horses know Me to be Uccaiḥśravā, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airāvata, and among men I am the monarch. Of weapons I am the thunderbolt, among cows I am Kāmadhuk, giver of abundant milk. Of procreators I am Kandarpa, the god of love; and of serpents I am Vāsuki, the chief." (Bg. 10.27,28)

Lord Kṛṣṇa further enumerated the many great manifestations of the material creation and explained how each was representative of Himself. He concluded a long detailed account of these manifestations by saying:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support these entire universes." (Bg. 10.42)

Thus this material world is existing on one plenary portion of Kṛṣṇa. If Kṛṣṇa didn't enter this universe, it could not exist. Similarly, unless the spirit soul, which is a fragmental portion of Kṛṣṇa, enters this body, this body cannot exist. As soon as the spirit soul leaves, the body immediately becomes useless: when Kṛṣṇa enters into matter, matter has value. This is true for the minute individual atom and the great universe as well.

Since the manifestations of Kṛṣṇa are so great, we should know that His enjoyment is far greater than ours. We have to try to understand what kind of enjoyment Kṛṣṇa likes. Everyone knows that God is great, and we can conclude from this that His enjoyment is great also. In this regard, Svarūpa Dāmodara Gosvāmī has written a verse which says that although the loving affairs of Rādhā and Kṛṣṇa may appear like ordinary material affairs, this is not actually the case. Rādhārāṇī is the pleasure potency of Kṛṣṇa. In the Vedānta-sūtra the Absolute Truth is said to be always enjoying the pleasure potency. When we want pleasure, we cannot have it alone. We feel pleasure in the company of friends or family. I may speak in a room alone, but if I speak in a room before other people, the pleasure is increased. pleasure means that there must be others, and therefore Kṛṣṇa, the Absolute Truth, who is always engaged in enjoying Himself, has become many.

We are Kṛṣṇa's parts and parcels and have been created to give pleasure to Kṛṣṇa. The chief pleasure potency is Rādhārāṇī, and so Rādhā-Kṛṣṇa are always together. Whereas the material energy is conducted by the external potency, Māyā, the spiritual world is conducted by the internal potency, Rādhārāṇī. We often pray to Rādhārāṇī because She is the pleasure potency of Kṛṣṇa. The very word "Kṛṣṇa" means all-attractive, but Rādhārāṇī is so great that She attracts Kṛṣṇa. If Kṛṣṇa is always attractive to everyone, and Rādhārāṇī is attractive to Kṛṣṇa, how can we imagine the position of Śrīmatī Rādhārāṇī? We should try humbly to understand and offer Her our obeisances, saying, "Rādhārāṇī, You are so dear to Kṛṣṇa. You are the daughter of King Vṛṣabhānu, and You are Kṛṣṇa's beloved. We offer our respectful obeisances unto You. Rādhārāṇī is very dear to Kṛṣṇa, and if we approach Kṛṣṇa through the mercy of Rādhārāṇī, we can easily attain Him. If Rādhārāṇī recommends a devotee, Kṛṣṇa immediately accepts him, however foolish he may be. Consequently in Vṛndāvana we find that devotees chant Rādhārāṇī's name more often than Kṛṣṇa's. Wherever we go in India we will find devotees calling, "Jaya Rādhe." We should be more interested in worshiping Rādhārāṇī, for however fallen we may be, if somehow or other we can please Her, we can very easily understand Kṛṣṇa. If we try to understand Kṛṣṇa by the speculative process, we will have to spend many lifetimes of speculation; but if we take to devotional service and just try to please Rādhārāṇī, then Kṛṣṇa can be very easily realized. Rādhārāṇī is such a great devotee that She can deliver Kṛṣṇa.

Even Kṛṣṇa cannot understand Rādhārāṇī's qualities. He fails to understand Her because She is so great. In order to understand Rādhārāṇī, Kṛṣṇa actually accepted Her position. Kṛṣṇa thought, "Although I am full and complete in every respect, I still don't understand Rādhārāṇī. Why is that?" This obliged Kṛṣṇa to accept the propensities of Rādhārāṇī, and this accounts for His manifestation as Lord Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, but He is Kṛṣṇa accepting the propensities of Rādhārāṇī. Rādhārāṇī is always feeling separation from Kṛṣṇa, and similarly, in the position of Rādhārāṇī. Lord Caitanya was always feeling that separation. Furthermore, those who follow the teachings of Lord Caitanya should experience and relish the feelings of separation, not of meeting.

The gosvāmīs, disciples of Lord Caitanya Mahāprabhu, the most perfect and highly elevated beings, never said, "I have seen Kṛṣṇa." Instead, they constantly cried, "Where is Rādhārāṇī? Where are Lalitā and Viśākhā and the other damsels of Vṛndāvana?" In their mature stage of love of Godhead, when they were living in Vṛndāvana, the gosvāmīs would also cry, "Rādhārāṇī, where are You? Where are Your associates? Where are You, O son of Nanda Mahārāja? Where are you all?" In this way they were searching after Kṛṣṇa, and they never at any time said, "Last night I saw Kṛṣṇa dancing with the gopīs." Such claims are not made by a mature devotee, but by one who takes things very cheaply. Some people think that Rādhā and Kṛṣṇa are so cheap that They may be seen every night, but this is not the teaching of the gosvāmīs who were always searching after Kṛṣṇa crying, "Where are You? Where are You Rādhārāṇī? Where are You Kṛṣṇa? Are You there by Govardhana Hill? Are You on the bank of the Yamunā?" In this way, throughout the whole tract of Vṛndāvana, the gosvāmīs were crying and searching after Rādhā and Kṛṣṇa like madmen.

We have to follow in the footprints of the gosvāmīs and search out Rādhā and Kṛṣṇa in this way. Vṛndāvana is in our hearts, and we must search for Him there. This is the process recommended by Caitanya Mahāprabhu, the process of worship in separation. Feeling separation from Kṛṣṇa, Lord Caitanya Mahāprabhu would throw Himself into the sea. Sometimes He would leave His room in the dead of night and disappear. No one would know where He had gone, but all the while He was searching after Kṛṣṇa. Thus it is not that we are to enjoy the loving exchanges between Kṛṣṇa and Rādhā like spectators at some sports show. We must feel separation from Them. The more we feel separation, the more we should understand that we are advancing. With our material senses, we cannot see Kṛṣṇa, nor can we even hear His name. We can begin to perceive Him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and take Kṛṣṇa prasādam. Thus the tongue has a dual function, and by utilizing it in this way, we will realize Kṛṣṇa. We cannot see Kṛṣṇa with our material eyes, nor hear about Him with material ears, nor touch Him with our hands; but if we engage our tongue in His service, He will reveal Himself, saying, "Here I am."

This chanting of Hare Kṛṣṇa extinguishes the blazing fire of material nature. This is also the purport to the following prayer to the spiritual master.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

"The spiritual master is receiving benediction from the ocean of mercy. Just as the cloud pours water on the forest fire to extinguish it, so the spiritual master extinguishes the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of my spiritual master." (Śrī Gurvaṣṭakam, Verse 1)

This material world is often compared to a forest fire which takes place automatically. No one wants a forest fire, but there is often lightning, or carelessness, or friction, or whatever, and the fire immediately takes place. Similarly, this material world is beset with a blazing fire of problems. Everyone wants to live here peacefully, but situations develop in such a way that this is not possible for anyone. We struggle very hard to adjust things in so many ways, but nature's laws are so cruel and dangerous that in spite of our hopes and plans the blazing fire of the problems of material existence continues.

In this century, for instance, we have attempted to put out the fire of war, but it has not been possible. There was a First World War, and then a League of Nations was formed to try to prevent a second, but despite their attempts a second took place. Now a United Nations has been constructed to help end war, but war is going on in Vietnam, in Egypt, in Pakistan and other places. No one wants a Third World War, but it seems imminent. It is not possible to send a fire brigade, a few men with buckets of water, to extinguish a great fire in the forest. To extinguish a roaring forest fire there must be volumes of water; in other words, there must be an arrangement that is beyond human endeavor. When there is a merciful cloud over the forest fire, the cloud bursts, rain pours down in torrents, and the blazing fire is immediately extinguished. As a cloud collects water from the ocean, similarly the spiritual master collects water from Kṛṣṇa's ocean of mercy and pours it over the blazing fire of material existence. Thus one who bestows or distributes the merciful rain of Kṛṣṇa is called a spiritual master or guru.

In Vedic literatures it is said that in order to understand the transcendental science of Kṛṣṇa consciousness, we must try to acquire knowledge of how to extinguish this blazing fire of problems. Scientists, philosophers and other educated men are trying very hard to extinguish it, but the result seems to be bigger and bigger bombs. The karmīs or fruitive laborers are working with heart and soul, day and night, to extinguish this fire or to diminish the miserable condition of material existence by dint of hard labor. The jñānīs or philosophers are also trying, but they have become disgusted and so proclaim, "This world is false." Thinking this, they try to merge into the existence of the Supreme and in this way extinguish the fire. This is like the jackal who tries to pick some grapes from a vine, and when he fails, says, "Oh, these grapes are sour anyway." The yogīs or meditators try to gain superior mystic power by becoming greater than the greatest, smaller than the smallest, lighter than the lightest, and heavier than the heaviest, but this is just so much child's play. With any material body-whether it be great or small, light or heavy-the problems of material existence still remain. In this way one may progress from one stage to another, coming from the stage of karmī or fruitive laborer, to the stage of jñānī or philosopher, to the stage of yogī or meditator, but in any case one finally has to come to the platform of bhakti, or devotional service. This is the real evolutionary process. It is indicated in Bhagavad-gītā in this way:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes, and all that is. Such a great soul is very rare." (Bg. 7.19)

Surrender to Kṛṣṇa is the point; that is the aim of life, and the bhaktas, the intelligent men of the world, take to this stage immediately. Therefore Kṛṣṇa says that they are wise men. If, after many, many births one has to come to this point of surrender, then why not immediately?

The blazing fire of material nature is supervised by Durgā. Often she is portrayed with weapons in her hands. She has ten hands, and each holds a different type of weapon. This indicates that she is ruling all ten directions of this universe. She wields the different weapons to chastise the demons. There is one famous picture of a demon struggling with a lion, and the goddess Durgā is pulling the demon's hair and pushing her trident against his chest. If we study this picture we can determine that we are the demon and that the trident is the threefold miseries of material existence from which we are always suffering. Some miseries are inflicted by other living entities, some are inflicted by natural disasters, and some are inflicted by the mind and body themselves. In one way or another we are always struggling against these three types of miseries. No one in the material creation can say that he is free from them. The trident of this material nature is pressed against everyone's chest, and because of this, pure happiness within this material world is not possible. We may try to satisfy Mother Durgā by worshiping her or by giving her some bribe, but Durgā is not so easily bribed.

Therefore we should know that our aim of life should be to understand the Supreme Personality of Godhead. We should make every arrangement-social, political, philosophical or religious-but the aim should be to approach the Supreme person. In the Vedas it is stated that the learned advanced people, the demigods of the creation, simply look to the lotus feet of Kṛṣṇa. The aim should be the same with human civilization. Without looking to Kṛṣṇa's lotus feet, all religious, social or political endeavors will fail. It is not possible to make progress as long as our desires are anchored in the material world. In this regard, there is a story of a bridegroom's party who had to go to the bride's house down the river. It was settled that they would start at night by boat and reach the destination early in the morning. Therefore at night, after supper, the jubilant party got aboard a boat, made themselves comfortable and instructed the boatmen to start. Since all the members of the party were seated comfortably, and since the river breeze was very pleasant, they slept soundly that night. In the morning they all got up early, but to their astonishment they saw that the boat had not moved an inch toward the destination, even though the boatmen had rowed vigorously all night long. Finally, after inquiring, they found that despite the boatmen's rowing, the boat had not moved because they had failed to raise the anchor. The marriage ceremony was thus spoiled because of a foolish mistake.

Our present civilization is therefore a mistaken civilization because the mistaken leaders have forgotten to raise the anchor of attachment. Instead, the anchor is being more and more firmly fixed because they have structured the social order on the basis of sense gratification. This sense gratifying social and political set-up, maintained by various plans and schemes, has been described in Bhagavad-gītā as follows:

kāmam āśritya duṣpūraṁ
dam bha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ
cintām aparimeyāṁ ca
pralayāntām upāśritāḥ
kāmopabhoga-paramā
etāvad iti niścitāḥ

"The demoniac, taking shelter of insatiable lust, pride, and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent. Their belief is that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus, there is no measurement for their anxiety." (Bg. 16.10–11)

The leaders, like the boatmen, are all illusioned. They mislead us into taking some temporary benefit, but how long can their plans and schemes go on? If they persist until they die of heart failure or are killed by assassins, then another just like them takes their place. Even the so-called philosophers of modern society are captivated by material name and fame, and so they do not lead the general populace in the proper direction. Thus the anchor of life remains deeply fixed in the waters of nescience for the purpose of sense gratification, and thus our so-called civilization rots in a stagnant pool. Because we are not moving, we are always in the same port of problematic life. All schemes are only useless scraps of paper in the face of war, famine, earthquakes and other disasters. All these disasters are warnings from Mother Durgā, and by them she confirms her eternal superiority over the illusioned planmakers. The different weights on the anchor which keep us grounded in material life are our attachments to the material body due to our ignorance of spiritual facts, our attachment to kinsmen due to bodily relations, our attachment to our land of birth and our material possessions, our attachment to material science and our attachment to religious forms and rituals without knowing their true purpose-all these anchor the boat of the human body in the material universe. Śrī Kṛṣṇa, using the example of a strongly rooted banyan tree, advises us in Bhagavad-gītā how to get rid of this attachment once and for all:

na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ suvirūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī

"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. This banyan tree must be cut out with determination, by the weapon of detachment. Thereafter, one must seek that situation from which, having gone, one never comes back. One must surrender to that Supreme Personality of Godhead from whom everything has begun and is extending since time immemorial." (Bg. 15.3,4)

The personality of Godhead, who is fully cognizant of everything in His creation, informs us in our best interest that we must desire to get rid of this material existence. We must detach ourselves from everything material. To make the best use of a bad bargain, our material existence should be 100% spiritualized by constant association with Kṛṣṇa's message, His devotees and His names. Therefore everyone who ordinarily engages in material affairs can derive the highest benefit from this Kṛṣṇa consciousness movement. All kinds of spiritual endeavors are more or less tinged with material contamination. However, pure devotional service is transcendental to all pollution. We need not artificially adopt principles of materialism; we need only fix our minds on the lotus feet of the Supreme Lord, the Personality of Godhead, Śrī Kṛṣṇa.

6.7 Chapter Six

Taking to Kṛṣṇa Consciousness

In India all scriptures and great spiritual teachers, including Śaṅkarācārya, an impersonalist, accept Kṛṣṇa as the Supreme Lord. In the beginning of his commentary on the Bhagavad-gītā, Śaṅkarācārya says that Nārāyaṇa is transcendental to this manifested and unmanifested creation, and in the same commentary he says that the Supreme Personality of Godhead, Nārāyaṇa, is Kṛṣṇa appearing as the son of Devakī and Vasudeva. Thus in this respect there is little difference of opinion about Kṛṣṇa. Those who are authorities, be they personalists or impersonalists, are in agreement that Kṛṣṇa is the Supreme Lord.

When Kṛṣṇa was present on this planet, He proved by His activities and opulence that He is the Supreme Lord. If we are actually anxious to understand who and what the Supreme Lord is, all of the information is given in Vedic literatures. If we utilize whatever we have in our possession to understand God, Kṛṣṇa will prove that He is the Supreme Personality of Godhead. If we but accept this one fact, then all of our education is complete. It is fashionable to research to try to find out who is God, but this is not necessary. God is present, and He Himself says:

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

"O conqueror of wealth (Arjuna), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." (Bg. 7.7)

This information is not only given in Bhagavad-gītā but in other scriptures as well, and it has been accepted from the very beginning by great ācāryas (teachers) like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Lord Caitanya and many other stalwart authorities. Even at the present moment those who do not accept Kṛṣṇa as the Supreme Lord are accepting the knowledge given by Kṛṣṇa to Arjuna. So in this way they are accepting Kṛṣṇa indirectly. If one accepts Bhagavad-gītā as a great book of knowledge, he is also accepting Kṛṣṇa. There is no doubt that the Supreme Absolute Truth is Kṛṣṇa and that we have our eternal relationship with Him.

Our eternal relationship with God is sabhājana: God is great, and we are subordinate. He is the predominator, and we are the predominated. The duty of the subordinate is to please the predominator. Similarly, if we want to be happy, we must learn how to make Kṛṣṇa happy. This is the process of Kṛṣṇa consciousness.

But how is it to be understood that the Supreme Lord is satisfied by our service and labor? It is actually possible to perfect our service or occupational duty. Everyone has some service to perform according to his designations. He may be an Indian or American, Hindu, Muslim or Christian, man, woman, brāhmaṇa, kṣatriya, vaiśya, śūdra or whatever-in any case he is meant to do some sort of work, and that work is his occupational duty. Perfection of duty can be tested by seeing whether the Supreme Lord is satisfied by its execution. The Supreme Lord's satisfaction can be tested by the Lord's representative, the spiritual master. Therefore it is important to seek out a real representative of the Supreme Personality of Godhead and work under him. If he is satisfied, then we should know that the Supreme Lord is also satisfied. That is explained by Viśvanātha Cakravartī Ṭhākura:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam **

"By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master no one can make any advancement. Therefore I should always remember the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master." (Śrī Gurvaṣṭakam, Verse 8)

The spiritual master is the representative of the Supreme Lord. How does he become the representative? If one says that such and such an object is a pair of spectacles, and if he teaches his disciple in that way, there is no mistake as to the identity of the object. The spiritual master is he who has captured the words of a particular disciplic succession. In the case given, the key word is "spectacles"-that's all. The spiritual master does not have to say anything beyond that. This is the qualification. Kṛṣṇa says, "I am the Supreme," and the spiritual master says, "Kṛṣṇa is the Supreme." It is not that to be a representative of Kṛṣṇa or to be a spiritual master one has to have any extraordinary qualification. He simply has to carry the message from the authority as it is without any personal interpretation. As soon as there is some personal interpretation, the message is lost and the instructions become offensive. A person who interprets the scriptures according to his own whims should be immediately rejected.

Once Lord Caitanya Mahāprabhu said, "You must at least have enough sense to test to find out who is a spiritual master and who is not." For instance, if we want to purchase something, we must at least have some idea of what that thing is, otherwise we will be cheated. If we want to purchase a mango from the market, we must at least know what type of food a mango is and what it looks like. Similarly, we must have some preliminary knowledge of the qualifications for a bona fide spiritual master. Bhagavad-gītā itself gives some information about the succession of spiritual masters. Lord Śrī Kṛṣṇa says:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha

manur ikṣvākave ’bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
sa evāyaṁ mayā te ’dya
yogaḥ proktaḥ purātanaḥ
bhakto ’si me sakhā ceti
rahasyaṁ hy etad uttamam

”I instructed this imperishable science of yoga to the sun-god Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku. This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost. That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore, you can understand the transcendental mystery of this science.” (Bg. 4.1–3)

That original spiritual disciplic succession was broken, but now we can receive the same message by studying Bhagavad-gītā. In Bhagavad-gītā Kṛṣṇa speaks to Arjuna just as in a far distant time He spoke to the sun-god. If we accept the words of Arjuna and Kṛṣṇa, it may be possible for us to understand Bhagavad-gītā, but if we want to interpret it in our own way, the results will be nonsensical. The best way to understand Bhagavad-gītā is to accept a bona fide spiritual master. This is not very difficult.

Arjuna says that he accepts all that Kṛṣṇa has said to him because Kṛṣṇa is the Supreme Personality of Godhead:

naṣṭo mohaḥ smṛtir labdhā
tvat prasādān mayācyuta
sthito ’smi gata-sandehaḥ
kariṣye vacanaṁ tava

”Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and now I am fixed without any doubt, prepared to act according to Your instructions.” (Bg. 18.73)

As Arjuna, we should accept Kṛṣṇa as the Supreme Personality of Godhead and do as He says:

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” (Bg. 9.27)

By accepting Kṛṣṇa in this spirit, we can attain complete knowledge. If, however, we do not accept Kṛṣṇa and interpret Bhagavad-gītā in our own way, then everything will be spoiled.

If we are sincere, we will get a sincere spiritual master by the grace of Kṛṣṇa. If, however, we want to be cheated, Kṛṣṇa will send us a cheater, and we will be cheated throughout our lives. That is actually going on. For those who do not want to understand Kṛṣṇa as He is but want to understand by dint of their own imperfect vision, Kṛṣṇa, God, remains unknown.

The whole process is to accept Kṛṣṇa and His instructions and therefore to render devotional service unto Him. It is Śrīmatī Rādhārāṇī who is the very embodiment of perfect devotional service. In the Brahma-saṁhitā Rādhārāṇī is described as Kṛṣṇa’s expansion of His spiritual potency. In this way, She is nondifferent from Kṛṣṇa. The gopīs, who tend Rādhā and Kṛṣṇa, are not ordinary women or girls; they are expansions of Kṛṣṇa’s pleasure potency. Rādhārāṇī and the gopīs should never be accepted as ordinary women; indeed, to understand their position we need the guidance of a spiritual master. If we living entities want to actually associate with Rādhārāṇī, that may be possible, although She is not an ordinary woman. We can become associates of Rādhārāṇī by qualifying ourselves in advanced devotional service.

In devotional service there is no frustration; even if we perform only a small amount, it will grow. Devotional service is never lost. As far as material things are concerned, whatever we gain in the world will be lost when the body is finished. But since we are eternal spiritual sparks, our spiritual assets go with us, gradually fructifying. In this way those who have previously cultivated transcendental consciousness come in contact with Kṛṣṇa consciousness through this movement. Interest in Kṛṣṇa consciousness is not commonplace. In Bhagavad-gītā it is said that out of many millions and billions of persons, only one is interested in achieving perfection. If we can advertise that simply by reading this book and meditating for fifteen minutes anyone can immediately get power, become successful in business and pass his examination, many people would be attracted to the book. people are not attracted to Kṛṣṇa consciousness because they prefer to be cheated by māyā. They think that the perfection of life is in eating a great supply of food, or in sleeping twenty hours, or in having a new mate every night or every day. People are interested in these things, but not in the perfection of life.

Every intelligent man should at least experiment with Kṛṣṇa consciousness. He should say, ”All right. I have been enjoying this eating and sleeping for so many lives. These things were available for me to enjoy in my bird and animal bodies. Now in this life let me restrict the four principles of animalistic life-eating, sleeping, defending and mating-and let me devote my time to developing Kṛṣṇa consciousness. In this way my life will be successful.”

It is not that we have coined this term ”Kṛṣṇa consciousness.” Kṛṣṇa consciousness is the oldest phrase in the history of the world:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo ’si me

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

”Always think of Me. Become My devotee. Worship Me, and offer your homage unto Me. The result is that you will come to Me without fail. I promise you this, because you are My very dear friend. Engage your mind always in thinking of Me, engage your body in My service; and surrender unto Me. Completely absorbed in Me, surely will you come to Me.” (Bg. 18.65, 9.34)

The phrase man-manā bhava mad-bhakto means ”just be always conscious of Me.” This then is Kṛṣṇa consciousness. In Bhagavad-gītā Kṛṣṇa is repeatedly saying that we should worship Him, offer obeisances unto Him and then come to Him. Bhagavad-gītā clearly points to the absolute necessity of Kṛṣṇa consciousness, and Bhagavad-gītā is accepted as the essence of the Upaniṣads. Even from the historical point of view, it has no comparison. It has been calculated on the basis of archeological evidence that Kṛṣṇa spoke Bhagavad-gītā on the Battlefield of Kurukṣetra more than five thousand years ago. So this Kṛṣṇa consciousness movement, even from the historical point of view, is five thousand years old. Its philosophy is the oldest in the history of the world. If we wish to trace it even further back, we find that Śrī Kṛṣṇa spoke it earlier to the sun-god. Kṛṣṇa is eternal, and consciousness of Kṛṣṇa is also eternal. In this way Kṛṣṇa consciousness should be approached. It should not simply be considered a theory.

When Kṛṣṇa consciousness is covered by any other consciousness, we experience our contaminated conditional life. When the sky is clear, we can see the sun’s brilliant effulgence, but when it is covered by clouds, we cannot see it. We may be able to perceive the sunlight, but we cannot see the sun disc itself. When the sky is clear, it is in its natural condition. Similarly, our consciousness is eternally Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa eternally. This is asserted in the Fifteenth Chapter of Bhagavad-gītā:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

”The living entities in this conditional world are My fragmental parts, and they are eternal. But due to conditioned life, they are struggling very hard with the six senses, which include the mind.” (Bg. 15.7)

Somehow or other we have come in contact with material nature, and because of the mind and the six senses, we are struggling hard to exist. That is Darwin’s theory-the struggle for existence, survival of the fittest. However, the actual fact is that our constitutional position is not one of struggle. Struggle is the position of animal life. Human life should be blissful and should have as its goal spiritual advancement. At one time that was India’s principle of life, and there was a class of people, the brāhmaṇas, who engaged themselves exclusively in spiritual culture. Although brahminical cultural life is enunciated in the scriptures of India, it is not for Indians alone, but for all human beings. The Vedas were written for all mankind, but it so happened that when the Vedas were written, what is now known as the Indian culture was the only one extant. At that time, the whole planet was called Bhāratavarṣa, after Emperor Bharata Mahārāja, the son of Ṛṣabhadeva. Bharata Mahārāja ruled the whole planet, but gradually the planet was divided up. So the dharma of Vedic culture should not simply be considered Indian or Hindu in a sectarian sense.

Often the word dharma is translated to mean religion, but to conceive of dharma as a religion is to misconceive the word. In general usage, the word religion refers to a particular type of faith. The word dharma does not. Dharma indicates the natural occupation of the living entity. For example, wherever there is fire, there is heat and light, so it may be said that heat and light are the dharma of fire. Fire cannot change its dharma. In the same way, liquidity is an intrinsic quality of water, and this quality cannot be changed. If it is, it can no longer be considered water. The dharma of the individual soul can never be changed, and that dharma is the occupational duty of rendering service unto the Supreme Lord. Faiths and religions can be changed. Today I may be a Hindu, but tomorrow I may become a Christian or Moslem. In this way faiths can be changed, but dharma is a natural sequence, a natural occupation or connection.

Kṛṣṇa says that as soon as there is a discrepancy in the discharge of the dharmas of the living entities, when there is an upsurge of unnatural activities, He descends. One of the principal purposes of His descent is to reestablish religious principles. The best system of religion is that which best trains us to surrender unto the Supreme Lord. This is the basic principle underlying Bhagavad-gītā. We can select our own religion and be Hindu, Moslem, Buddhist, Christian or whatever, as long as we know the real purpose of religion. Indeed, Śrīmad-Bhāgavatam does not recommend that we give up our present religion, but it does hint at the purpose of religion. That purpose is love of Godhead, and that religion which teaches us best how to love the Supreme Lord is the best religion.

In this age especially there is a general decay in the consciousness of the masses of people. A few people remember that there is a God, but for the most part people are forgetting Him. Therefore they cannot be happy. People are thinking that God is dead, or that we have no obligation to God, or that there is no God. This sort of thinking will never make for happiness. When civilization is godless or atheistic, as it is today, God or His representative comes to remind people of their relationship with the supreme consciousness.

When Sanātana Gosvāmī inquired from Lord Caitanya, ”What am I? Why am I always in a miserable condition? What is the position of all living entities?” Śrī Caitanya Mahāprabhu immediately answered that the real identity is that of servant of God. We should not understand the word ”servant” in the sense of materialistic servant. To become a servant of God is a great position. People are always trying to get some government post or some position in a reputed business firm because the service rendered in such positions earns great profits. Although we are very anxious to get good positions in the government service, we do not stop to think of getting a position in God’s service. God is the government of all governments.

God’s service is dharma. This dharma may be described differently in different countries according to different cultural and climatic conditions or situations, but in every religious scripture obedience to God is instructed. No scripture says that there is no God or that we as living entities are independent-not the Bible, the Koran, the Vedas or even the Buddhist literatures. Generally, according to Buddhist philosophy, there is no individual soul and no supreme soul, but actually since Lord Buddha is accepted by Vedic literatures as an incarnation of God, by obeying Lord Buddha one is actually following God. In the Śrīmad-Bhāgavatam there is a list of incarnations, and Lord Buddha is accepted as one of them. Śrīmad-Bhāgavatam was compiled by Vyāsadeva five thousand years ago, and Lord Buddha appeared about 2,600 years ago, so Śrīmad-Bhāgavatam actually foretold the event of his incarnation. Lord Buddha preached that there is no God and no soul, that this body is a combination of matter, and that when we dissolve this material combination, sensations of misery and happiness will no longer exist. Then Śaṅkarācārya appeared to preach that the external feature of Brahman, the body, is merely an illusion. In all religions, temple worship and acceptance of authority are present. We may accept Kṛṣṇa, or Lord Jesus Christ, or Jehovah, or Lord Buddha, or Śaṅkarācārya, or Guru Nanak, but in any case acceptance of authority is required.

In Bhagavad-gītā Lord Śrī Kṛṣṇa is accepted as the supreme authority. Sometimes Kṛṣṇa descends personally, and sometimes He descends by His incarnations. Sometimes He descends as sound vibration, and sometimes He descends as a devotee. There are many different categories of avatāras. In this present age Kṛṣṇa has descended in His holy name, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya Mahāprabhu also confirmed that in this age of Kali, Kṛṣṇa has descended in the form of sound vibration. Sound is one of the forms which the Lord takes. Therefore it is stated that there is no difference between Kṛṣṇa and His name.

Today people have forgotten their relationship with God, but this incarnation of Kṛṣṇa in the form of His holy names, this chanting of Hare Kṛṣṇa, will deliver all the people of the world from their forgetfulness. Lord Caitanya Mahāprabhu says that if we chant or associate with the chanting of the holy names of Kṛṣṇa, we will reach the highest perfectional stage of life. According to Śrīmad-Bhāgavatam there are different processes for different ages, but the principle of each process remains valid in all ages. It is not that the chanting of Hare Kṛṣṇa is effective in this age and not in Satya-yuga. Nor is it that people were not chanting the holy names of Kṛṣṇa in Satya-yuga. In Satya-yuga meditation was the main process, and great munis meditated for periods extending upwards of 60,000 years. In this age, however, perfection by that means of meditation is not possible because we are so short-lived. Consequently in this age it is especially recommended that we all sit down together and chant Hare Kṛṣṇa. It is very easy, and everyone can take part in it. There is no necessity of education, nor are any previous qualifications required. In this age people are also very slow and unfortunate, and they are contaminated with bad association. Caitanya Mahāprabhu introduced the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as a great means of propaganda for spreading love of God. It is not that it is recommended only for Kali-yuga. Actually, it is recommended for every age. There have always been many devotees who have chanted and reached perfection in all ages. That is the beauty of this Kṛṣṇa consciousness movement. It is not simply for one age, or for one country, or for one class of people. Hare Kṛṣṇa can be chanted by any man in any social position, in any country and in any age, for Kṛṣṇa is the Supreme Lord of all people in all social positions, in all countries, in all ages.

7 Krsna Consciousness The Topmost Yoga System

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His Divine Grace
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7.2 Chapter One

The Perfection of Yoga

Lord Kṛṣṇa, the Supreme Personality of Godhead, speaks about the topmost system of yoga in the Sixth Chapter of Bhagavad-gītā. There He has explained the haṭha-yoga system. Please remember that we are preaching this Kṛṣṇa consciousness movement on the authority of Bhagavad-gītā. It is nothing manufactured. The bhakti-yoga system is authorized, and if you want to know about God, then you have to adopt this bhakti-yoga system because in the Sixth Chapter of Bhagavad-gītā it is concluded that the topmost yogī is he who is always thinking of Kṛṣṇa within himself.

Kṛṣṇa, the supreme authority, recommended the eightfold yoga system. The first step of this yoga system is to select a very secluded and sacred place. Eightfold meditation cannot be performed in a fashionable city. It is not possible. In India, therefore, those who are very serious about practicing yoga go to Hardwar, a very secluded place in the Himalayas, where they remain alone and follow a very restrictive process for eating and sleeping. There is no question of mating. Those rules and regulations must be followed very strictly. Simply to make a show of gymnastics is not perfection of yoga. Yoga means control of the senses. If you indulge your senses unrestrictedly but make a show of yoga practice, you will never be successful. You have to select a sacred place; then you have to sit with half-closed eyes and concentrate on the tip of your nose. You cannot change your posture. There are many rules and regulations which cannot possibly be followed at the present.

Even 5,000 years ago, when circumstances in the world were different, this yoga system was not practicable. Even such a great personality as Arjuna, who belonged to the royal family and was a great warrior and an intimate friend of Kṛṣṇa's, constantly living with Him, after hearing this process of yoga from Kṛṣṇa in a face-to-face discussion, said, "My dear Kṛṣṇa, it is not possible to follow." He flatly admitted, "For me these rules and regulations and practice for controlling the mind are not possible." We have to think, then: 5,000 years ago a personality like Arjuna expressed his inability to practice this eightfold yoga system, so how can we follow it now?

In this age people are very short-lived. In India the average duration of life is thirty-five years. In your country it may be more than that. But actually, whereas your grandfather lived for 100 years, you cannot. These things are changing. The duration of life will be reduced. There are predictions in the scriptures that in this age, man's duration of life, his mercy and his intelligence are being reduced. Men are not very powerful; their duration of life is very short. We are always disturbed, and we have practically no knowledge about spiritual science.

For example, in the hundreds and thousands of universities all over the world there is no department of knowledge where the science of the soul is taught. Actually, we are all spirit soul. From Bhagavad-gītā we understand that we are transmigrating from one body to another, even in our present lives. All of us had at one time the body of a small baby. Where is that body? That body is gone. Presently I am an old man, but I remember that I was once a small baby. I still remember when I was about six months old; I was lying down on the lap of my elder sister, who was knitting, and I was playing. I can remember that, so it is possible for everyone to remember that he had a small body. After the baby's body I had a boy's body; then I had a youthful body, and now I am in this body. Where are those bodies? They are gone now. This is a different body. It is explained in Bhagavad-gītā that when I give up this body, I will have to accept another body. It is very simple to understand. I have changed so many bodies, not only from childhood to boyhood to youth, but according to medical science we are changing bodies every second, imperceptibly. This Process indicates that the soul is permanent. Although I have changed many bodies, I remember my baby body and my childhood body-I am the same person, soul. Similarly, when ultimately I change this body, I shall have to accept another. This simple formula is stated in Bhagavad-gītā. Everyone can reflect on it, and there must be scientific research done in this area.

Recently I received a letter from a doctor in Toronto. He suggested that there is body and there is soul. I corresponded with him. Actually, it is a fact. The soul is there. There is so much evidence, not only in the Vedic literature but even by ordinary experience. The soul is there, and it is transmigrating from one body to another, but unfortunately there is no serious study on this subject in the universities. This is not very good. The Vedānta-sūtra says, "This human form of life is meant for searching out the spirit, the Absolute Truth." The yoga system is used to search out the spiritual principles within this material world. That process for searching is recommended in Bhagavad-gītā by Kṛṣṇa Himself. When Arjuna said, "The system You are recommending, the haṭha-yoga system, is not possible for me," Kṛṣṇa assured him that he was the greatest of all yogīs. He pacified him by saying not to bother about being unable to practice haṭha-yoga. He told him, "Of all different types of yogīs-haṭha-yogīs, jñāna-yogīs, dhyāna-yogīs, bhakta-yogīs, karma-yogīs-you are the best yogī." Kṛṣṇa says, "Of all yogīs, the one who is constantly thinking of Me within himself, meditating upon Me within the heart, is the first-class yogī."

Who can think of Kṛṣṇa always within himself? This is very easy to understand. If you love someone, you can think of him always within you; otherwise it is not possible. If you love someone, then naturally you think of him always. That is described in the Brahma-saṁhitā. One who has developed love of God, Kṛṣṇa, can think of Him constantly. When I speak of Kṛṣṇa you should understand that He is God. Another name for Kṛṣṇa is Śyāmasundara, which means that He is blackish like a cloud but very beautiful. In one verse of Brahma-saṁhitā it is said that a santa, a saintly person, who has developed love for Śyāmasundara, Kṛṣṇa, thinks of the Lord constantly within his heart. Actually, when one comes to the point of samādhi in the yoga system, he thinks, without cessation, of the Viṣṇu form of the Lord within the heart. He is absorbed in that thought.

Kṛṣṇa, Śyāmasundara, is the original Viṣṇu. That is stated in Bhagavad-gītā. Kṛṣṇa includes Brahmā, Viṣṇu, Śiva and everyone else. According to Vedic scripture, He expands first as Baladeva, Baladeva expands as Saṅkarṣaṇa, Saṅkarṣaṇa expands as Nārāyaṇa, and Nārāyaṇa expands as Viṣṇu (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu). These are Vedic statements. We can understand that Kṛṣṇa is the original Viṣṇu, Śyāmasundara.

This is the perfect system. Anyone who is thinking of Kṛṣṇa always within himself is a first-class yogī. If you want perfection in yoga, don't be satisfied only by practicing codes. You have to go further. Actually, the perfection of yoga is reached when you are in samādhi, always thinking of the Viṣṇu form of the Lord within your heart, without being disturbed. Therefore yogīs go to a secluded place, and by controlling all the senses and the mind and concentrating everything on the form of Viṣṇu, they reach samādhi. That is called perfection of yoga. Actually this yoga system is very, very difficult. It may be possible for some solitary man, but for the general mass of people it is not recommended in the scriptures: harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Adi 17.21]. "In this age of Kali one must chant the holy names of the Lord for deliverance. There is no other alternative. There is no other alternative. There is no other alternative." (Bṛhan-Nāradīya Purāṇa)

The yoga system, as it was recommended in the Satya-yuga, the Golden Age, was to always meditate on Viṣṇu. In the Tretā-yuga one could practice yoga by performing great sacrifices, and in the next age, Dvāpara-yuga, one could achieve perfection by temple worship. The present age is called Kali-yuga. Kali-yuga means the age of quarrel and disagreement. No one agrees with anyone else. Everyone has his own theory; everyone has his own philosophy. If I don't agree with you, you fight me. This is the symptom of Kali-yuga. The only method recommended in this age is chanting the holy name. Simply by chanting the holy name of God, one can attain that perfect self-realization which was attained by the yoga system in the Satya-yuga, by performance of great sacrifices in the Tretā-yuga, and by large-scale temple worship in the Dvāpara-yuga. That perfection can be attained by the simple method of Hari kīrtana. Hari means the Supreme Personality of Godhead; kīrtana means to glorify.

This method is recommended in the scriptures, and it was given to us by Caitanya Mahāprabhu 500 years ago. He appeared in a town which is known as Navadvīpa. It is about sixty miles north of Calcutta. People still go there. We have a temple center there. It is also a sacred place of pilgrimage. Caitanya Mahāprabhu appeared there, and He started this mass saṅkīrtana movement, which is conducted without discrimination. He predicted that this saṅkīrtana movement would be spread all over the world and that the Hare Kṛṣṇa mantra would be chanted in every village and town on the surface of the globe. In pursuance of the order of Lord Caitanya Mahāprabhu, following in His footsteps, we are trying to introduce this saṅkīrtana movement, chanting Hare Kṛṣṇa, and it is proving very successful everywhere. I am preaching especially in foreign countries, all over Europe, America, Japan, Canada, Australia, Malaysia, etc. I have introduced this saṅkīrtana movement, and now we have centers around the world. All eighty centers are being received with great enthusiasm. I have not imported these boys and girls from India, but they are taking this movement very seriously because it appeals to the soul directly.

We have different stages of our life-the bodily concept of life, the mental concept of life, the intellectual concept of life, and the spiritual concept of life. Actually we are concerned with the spiritual concept. Those who are allured by the bodily concept are no better than cats and dogs. If we accept that "I am this body," then we are not better than the cats and dogs because their concept of life is like that. We must understand that "I am not this body," as Kṛṣṇa wanted to impress upon Arjuna in the beginning of His teaching of Bhagavad-gītā: "First of all, try to understand what you are. Why are you lamenting in the bodily concept of life? You have to fight. Certainly you have to fight with your brothers, brothers-in-law and nephews, and you are lamenting. But first of all understand whether you are body or not." That is the beginning of Bhagavad-gītā. Kṛṣṇa tried to make Arjuna understand that he was not his body. This instruction was not for Arjuna exclusively, but for everyone. First of all we have to learn that "I am not this body," that "I am spirit soul." That is Vedic instruction.

As soon as you come to this point of being firmly convinced that you are not this body, that is called the brahma-bhūta stage of Brahman realization. That is knowledge, real knowledge. Advancement of knowledge for eating, sleeping and mating is animal knowledge. A dog also knows how to eat, how to sleep, how to mate and how to defend. If our education extends only to these points (the dog is eating according to his nature, and we are also eating, but in a nice place, with nicely cooked food on a nice table), that is not advancement. The principle is still eating. Similarly, you may sleep in a very nice apartment in a six-story building or in a 122-story building, and the dog may lie in a street, but when he sleeps and when you sleep, there is no difference. You cannot know whether you are sleeping in a skyscraper or on the ground because you are dreaming something which has taken you from your bed. You have forgotten that your body is lying there on the bed, and you are flying in the air, dreaming. Therefore, to improve the sleeping method is not advancement of civilization. Similarly, the dog has no social custom for mating. Whenever there is a she-dog, he mates on the street. You may mate very silently, in a secret place (although now people are learning how to mate like dogs), but the mating is there. The same principle applies to defending. A dog has teeth and nails with which he can defend himself, and you have atom bombs. But the purpose is defending, that's all. Therefore, scripture says that human life is not meant only for these four principles of life, bodily demands. There is another thing-a human being should be inquisitive to learn what is Absolute Truth. That education is lacking.

According to Vedic civilization a brāhmaṇa is a learned man, or one who knows the spirit. In India, brāhmaṇas are addressed as learned men, but in fact they cannot be brāhmaṇas by birth. They are expected to know what is spirit.

By birth everyone is a śūdra, a fourth-class man, but he may be reformed by the purificatory process. There are ten kinds of purificatory processes. One undergoes all these processes and at last comes to the spiritual master who gives him the sacred thread as recognition of his second birth. One birth is by your father and mother, and the other birth is by the spiritual master and Vedic knowledge. That is called second birth. At that time the candidate is given a chance to study and understand what is Veda. By studying all the Vedas very nicely, he actually realizes what is spirit and what is his relationship with God, and then he becomes a brāhmaṇa. Above that situation of impersonal Brahman understanding, he comes to the platform of understanding Lord Viṣṇu, the Supreme Personality of Godhead; then he becomes a Vaiṣṇava. This is the perfectional process.

7.3 Chapter Two

Yoga and the Master of Yoga

Yoga means the connecting link between the soul and the Supersoul, or the Supreme and the minute living creatures. Lord Śrī Kṛṣṇa is that Supreme, the Personality of Godhead. Being, therefore, the ultimate object of yoga, Kṛṣṇa's name is yogeśvara, the master of yoga.

At the conclusion of the Bhagavad-gītā, it is said: "Where there is Kṛṣṇa, and where there is Arjuna, the greatest of bowmen, there, undoubtedly, is victory."

The Bhagavad-gītā is a narrative spoken by Sañjaya, the secretary of Mahārāja Dhṛtarāṣṭra. This is just like airwaves from the radio: the play is going on in the auditorium, but you can hear from your room. So, just as we now have such a mechanical arrangement, at that time there were also certain arrangements, although there was no machine. Anyway, the secretary of Dhṛtarāṣṭra could see what was going on in the battlefield, and he was in the palace, telling this to Mahārāja Dhṛtarāṣṭra, who was blind. Now, the conclusion made by Sañjaya was that Kṛṣṇa is the Supreme Personality of Godhead.

When the yoga performance is described, it is said that Kṛṣṇa's name is yogeśvara. No one can be a better yogī than the master of yoga, and Kṛṣṇa is the master. There are many different types of yoga. Yoga means the system, and yogi means the person who practices that system. The object of yoga, the ultimate goal, is to understand Kṛṣṇa. Therefore, Kṛṣṇa consciousness means to practice the topmost type of yoga.

This topmost yoga system was described by Kṛṣṇa in the Gītā to His most intimate friend, Arjuna. In the beginning, the Lord said that this system can be practiced only by a person who has developed attachment for it. This Kṛṣṇa conscious yoga system cannot be practiced by an ordinary man who has no attachment for Kṛṣṇa, for it is a different system, and the topmost-bhakti-yoga.

There are five types of direct attachment, and there are seven types of indirect attachment. Indirect attachment is not bhakti. Direct attachment is called bhakti. If you are attached to Kṛṣṇa by the direct method, it is called devotional service, and if you are attached to Kṛṣṇa by an indirect method, it is not devotional service. But that is also attachment. King Kaṁsa, for example, was the maternal uncle of Kṛṣṇa; and there was a warning that Kaṁsa would be killed by one of his sister's sons. So he became very anxious about the sons of his sister, and he decided to kill his sister. Devakī, Kṛṣṇa's mother, was saved by her husband, Vasudeva, who made a compromise and proposed to his brother-in-law as follows: "You are afraid of the son of your sister. So your sister herself is not going to kill you." He requested, "Don't kill your sister. Save her, and I promise that all the sons born of her will be brought to you, and if you like you can kill them."

Vasudeva did this in order that his poor wife might be saved. And Vasudeva thought, "When Devakī's son is born, Kaṁsa may have a change of heart." But Kaṁsa was such a great demon that he killed all the sons of Devakī. It was told that the eighth son of the sister would kill him. So, when Kṛṣṇa was in the womb of His mother, Kaṁsa was always thinking of Kṛṣṇa. You may say that he was not Kṛṣṇa conscious, but actually he was. Not directly, not for love's sake, but as an enemy. He was Kṛṣṇa conscious as an enemy. So, that is not devotional service. One in devotional service is Kṛṣṇa conscious as Kṛṣṇa's friend, Kṛṣṇa's servant, His parent, or His lover.

You may want Kṛṣṇa as your lover, or as your son; you may want Kṛṣṇa as your friend, you may want Kṛṣṇa as your master, you may want Kṛṣṇa as the Supreme Sublime. These five different kinds of direct relationships with Kṛṣṇa are called devotion, or bhakti. They entail no material profit.

The concept of accepting God as a son is superior to the concept of accepting God as a father. There is a distinction. The relationship between father and son is that the son wants to take something from the father. The father's relationship with the son is that the father always wants to give something to the son. Therefore, the relationship with God or Kṛṣṇa as son is better than the relationship with Kṛṣṇa by one who thinks, "If I accept God as my father, then my business will be to ask for my necessities from the father." But, if I become the father of Kṛṣṇa, then from the very beginning of His childhood, my business will be to serve Him. The father is the parent of the child from the very beginning of his birth; therefore the concept of this relationship of Vasudeva and Devakī is sublime.

Kṛṣṇa's foster mother, Yaśodā, is thinking, "If I do not feed Kṛṣṇa sumptuously, He will die." She for. gets that Kṛṣṇa is the Supreme Lord, that He is sustaining the three worlds. She forgets that only one Lord is supplying the necessities of all the living entities. This same Personality of Godhead has become the son of Yaśodā, and she is thinking, "If I do not feed Him nicely, He will die." This is love. She has forgotten that it is the Supreme Personality of Godhead who has appeared before her as a little child.

This relationship of attachment is very sublime. It requires time to understand, but there is a position where, instead of asking, "O God, please give us our daily bread," you can instead think that God will die if you do not supply bread to Him. This is the ecstasy of extreme love. There is such a relationship between Kṛṣṇa and His devotee Rādhārāṇī, the greatest devotee, the greatest lover of Kṛṣṇa. Mother Yaśodā is His lover as a parent; Sudāmā is His lover as a friend; Arjuna also as a friend-there are millions and billions of different kinds of direct devotees of Kṛṣṇa.

So the yoga systems as described here lead to bhakti-yoga, and bhakti-yoga can be practiced by persons who have developed attachment to Kṛṣṇa. Others cannot practice it. And, if anyone is able to develop that attachment, the relationship will be that he will understand God, Kṛṣṇa, perfectly. However we may try to understand God by our different theories or speculations, it is still a difficult job. We may say that we have understood God, but it is not possible to understand Him as He is, because we have limited senses, and He is unlimited.

It is said in the Śrīmad-Bhāgavatam that our senses are imperfect, all of them. We cannot understand even the material world perfectly. You have seen so many planets and stars in the sky at night, but you do not know what they are. You do not even know what the moon planet is, though men have been trying for so many years to go there in sputniks. Even this one planet, Earth! We do not know what varieties there are even on this planet! If you go to the sea, to the sky, your perception is limited. Our knowledge is, therefore, always imperfect. On that we must agree. If we foolishly think that we have acquired all forms of knowledge and we have advanced in science, this is another foolishness. It is not possible.

And, when it is not possible to understand even the material things which we daily see with our eyes, what can we say of the spiritual world and Kṛṣṇa, the Supreme Personality of Godhead? He is the supreme spiritual form, and it is not possible to understand Him by our limited senses. Then why are we bothering so much for Kṛṣṇa consciousness, if it is not possible? If these imperfect senses cannot realize Kṛṣṇa as He is? The answer is that if you become submissive, if you develop the spiritual attitude of following Kṛṣṇa, and you are as a servant or a friend, as a parent or as a lover-if you begin to give service to the Supreme Lord then you can begin to know Him.

Your service begins with the tongue. How? By the tongue you can chant Hare Kṛṣṇa, and by the tongue you can taste Kṛṣṇa prasādam, spiritual food. So, the beginning of the process is very nice. You can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-and whenever prasādam is offered to you by Kṛṣṇa, by His kindness, you accept it. The result will be that if you become submissive, and if you begin this service-chanting and eating prasādam-Kṛṣṇa will reveal Himself before you.

You can't understand Kṛṣṇa by speculation; that is not Possible, because your senses are imperfect. But if you begin this process of service, then it will be possible-one day Kṛṣṇa will reveal Himself to you: "I am like this." just as Kṛṣṇa is revealing to Arjuna. Arjuna is a devotee, and he is submissive, and he is in contact with Kṛṣṇa as a friend. Therefore Kṛṣṇa is revealing to him.

The Bhagavad-gītā was spoken to Arjuna, not to any Vedāntist philosophical speculator. In the beginning of the Fourth Chapter, you will note that Kṛṣṇa says, "I am speaking to you that ancient system of yoga." It is stated, "unto you." Arjuna was a kṣatriya, a fighter. He was a householder, not even a sannyāsī, not a renouncer-but these are not qualifications to understand Kṛṣṇa. Suppose I say I have become a sannyāsī mendicant-this is not a qualification, that I can now understand Kṛṣṇa. Then what is the qualification? This: One who has developed the service spirit, with love and devotion, can understand Me." No other. Not the big scholars and mental speculators; but a child can understand Kṛṣṇa, if he has full faith in Him. So faith and devotion qualify one.

Simply by such faith and service you will understand that Kṛṣṇa is the Supreme Personality of Godhead. Just as we are preaching Kṛṣṇa consciousness; we are not wasting your time or our time, because we are in full faith that Kṛṣṇa is the Supreme Personality of Godhead. Theoretically or practically, you should accept Kṛṣṇa as the Supreme Person. Theoretically, there is the revealed scripture. You will understand from the Vedic literature, from the great devotees in the past and in the present.

For the present, there is Lord Caitanya. Lord Caitanya is the great authority. None is greater. He was mad after Kṛṣṇa. And then, after Him, His six disciples, the gosvāmīs, have left us an immensely valuable literature-especially Jīva Gosvāmī. They have written volumes on Kṛṣṇa. So, under disciplic succession, we have come to this point; and if you like past history, then go back a long, long time to Vyāsadeva. He is known to have written the Śrīmad-Bhāgavatam and other literature on Kṛṣṇa. Śrīmad-Bhāgavatam is nothing but a description of Kṛṣṇa. Vyāsa is also the writer of the Bhagavad-gītā. The Gītā was spoken by Kṛṣṇa and noted down by Vyāsa, who put this Gītā into the Mahābhārata.

So Vyāsadeva accepts Kṛṣṇa as the Supreme Person. In the Śrīmad-Bhāgavatam he has given the description of the different incarnations; there are twenty-five of Them. And, in the conclusion, he says that the descriptions that are given of different incarnations are all parts of the representations of God. But Kṛṣṇa is the Supreme Personality of Godhead Himself. He is not part, but one hundred percent-one hundred percent God. So there is the evidence of authority.

And, practically, if we believe the śāstras, the scriptures, then we can see: Who can be more powerful than Kṛṣṇa? Who can be more beautiful than Kṛṣṇa? Who can be more famous than Kṛṣṇa? Kṛṣṇa appeared five thousand years ago, but His knowledge, which He gave in the form of the Śrīmad Bhagavad-gītā, is still worshiped. It is worshiped not only by the Hindus or the Indians, but is read all over the world. In your country there are at least fifty different editions of the Bhagavad-gītā, written by different men. Similarly, in England, in Germany, in France and in all other countries, you will find hundreds of editions of the Gītā. So, who can be more famous? There are many other evidences, if you believe in śāstra: Kṛṣṇa married 16,108 wives, and He provided each one of them with a big palace, and each one of them had 10 children, and from the 10 children there were many other children born. So we have the evidence of revealed Scriptures; and in the Brahma-saṁhitā also, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is a very old book, supposed to have been written by Brahmā, the first living being in the universe.

In that Brahma-saṁhitā, it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means God. There are many gods. It is said that there are so many demigods, and there is the Supreme God. So Brahma-saṁhitā says, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]-He is the God of gods. Īśvaraḥ paramaḥ kṛṣṇaḥ, and then: sac-cid-ānanda-vigrahaḥ [Bs. 5.1]-and His body is eternal, and full of bliss and knowledge. And next: anādiḥ-He has no beginning, but He is the beginning of everyone. Anādir ādir govindaḥ [Bs. 5.1]. Go means senses, go means cow, and go means land. He is the proprietor of all land, He is the proprietor of all cows, and He is the creator of all senses.

We are after sense pleasure, but our perfection of sense pleasure can be achieved only when we reciprocate our pleasure with Kṛṣṇa. Therefore, His name is Govinda, the Supreme Original Personality of Godhead.

The same Personality of Godhead personally spoke about Himself to Arjuna in the Gītā. How can you say that somebody, by his thinking, by speculation, can say something about God that is more important than what is being said by Kṛṣṇa Himself? It is not possible. No one can speak better than Kṛṣṇa about God, because God Himself is speaking. If you speak about yourself personally, who can say more than you? So, if you have faith, if you believe theoretically or practically in Kṛṣṇa as the Supreme Personality of Godhead, then, by the speeches that are delivered by Kṛṣṇa in the Bhagavad-gītā, you can understand God. There is no difficulty.

And, if you believe Kṛṣṇa, then the result will be that you can understand God-how He is working, how His energies are acting, how He is manifesting, what is this material world, what is the spiritual world, what are the living creatures, what is their relationship-so many things are to be found in God's literature.

The whole Vedic literature deals with three things: the first is your relationship with God; then, next, after you understand your relationship with God, you can act in that way. just as a man or woman may not be related, but as soon as the relationship is established that one is husband and the other is wife, then the dealings begin.

Once they understand their relationship with God, people generally believe that God is the father, and the son's business is to ask Father for whatever he needs. But that is really a lesser relationship. If you understand God perfectly, then there are intimate relationships also. Your intimate relationship will be revealed when you are perfectly liberated. Each and every living creature has a particular relationship with God, but we have, for now, forgotten. When that relationship is revealed in the process of devotional activities, or Kṛṣṇa consciousness, you will know that that is the perfection of your life. Kṛṣṇa consciousness is a great science; it is not a sentimental speculation regarding love. It is based on scientific propositions described in the Bhagavad-gītā, in the Vedas, and in the Brahma-saṁhitā; and it is accepted by authorities like Lord Caitanya, Rāmānujācārya, Madhvācārya, Nārada, Asita, Vyāsa-there are so many authorities. Kṛṣṇa consciousness is not an ordinary lovemaking or moneymaking business; it is reality, and if you stick to it seriously, your life will be perfect.

Kṛṣṇa says in Bhagavad-gītā, "After giving up this body, one who knows Me in truth does not come back again to this material world to accept a material body." Then what happens to him? He goes to Kṛṣṇa, back home, back to Godhead. This Kṛṣṇa consciousness movement is directly giving people understanding of Kṛṣṇa. We are giving knowledge of Kṛṣṇa based on these authorized scriptures: Bhagavad-gītā and the Vedas. Veda means knowledge, and Vedānta means the ultimate end of knowledge. What is that end of knowledge? That is Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By knowing all the Vedas, the ultimate conclusion should be Kṛṣṇa. This conclusion comes after many, many births. After culturing knowledge for many, many births, when one actually becomes wise, then he surrenders unto Kṛṣṇa. How can he surrender? He knows that Vāsudeva, Kṛṣṇa, is everything. Whatever we see is simply a manifestation of the energy of Vāsudeva. One must be convinced on this point, and then he becomes a devotee. Kṛṣṇa therefore advises that whether you understand or not, simply surrender unto Him. What Kṛṣṇa taught in Bhagavad-gītā, we are also teaching, without different manufactured ideas. That is our Kṛṣṇa consciousness movement. It is open to everyone, and the process is very simple. We have our centers. If you want to take advantage of this movement, you are welcome. You will be happy.

7.4 Chapter Three

Beyond the Laws of Nature

In materialistic life we cannot control our senses and mind. The mind is dictating, "Enjoy your senses in this way," and we are enjoying our senses. Materialistic life means sense gratification. This sense gratification process is going on life after life. In the many varieties of life there are different standards of sense gratification. Kṛṣṇa is so kind that He has given us full liberty to gratify our senses.

We are part and parcel of Kṛṣṇa; we have small particles of all the desires of Kṛṣṇa. Our existence is a small particle of God's, just like a small particle of gold which has all the qualities of the original gold. Kṛṣṇa has the propensity for sense gratification. He is the original sense gratifier. It is stated in Bhagavad-gītā that Kṛṣṇa is the supreme enjoyer. Our enjoying spirit exists because it exists originally in Kṛṣṇa.

The Vedānta-sūtra says that everything originates from Kṛṣṇa. Param Brahman, or the Absolute Truth, means that from which everything is generated. Therefore, our desire for sense gratification is coming from Kṛṣṇa. Here is the perfect sense gratification-Kṛṣṇa and Rādhārāṇī. Young boys and girls are similarly trying to enjoy their senses, but where is this propensity coming from? It is coming from Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, the quality of desire for sense gratification exists within us. But the difference is that we are trying to gratify our senses in the material world; therefore we are perverted. In Kṛṣṇa consciousness one gratifies his senses in association with Kṛṣṇa. Then it is perfect.

For example, if there is a nice sweetball or some nice foodstuff and the finger picks it up, it cannot enjoy. The foodstuff has to be given to the stomach, and then the finger can also enjoy. Similarly, we cannot gratify our senses directly. But when we join with Kṛṣṇa, when Kṛṣṇa enjoys, then we can enjoy. That is our position. The finger cannot eat anything independently; it cannot enjoy the nice sweetball. The finger can pick it up and put it in the stomach, and when the stomach enjoys, then the finger enjoys.

We have to purify the propensity of material sense gratification. That is Kṛṣṇa consciousness. For Kṛṣṇa consciousness we have to be purified. What is that purification? We cannot enjoy anything directly, so we have to enjoy through Kṛṣṇa. For example, we take prasādam. The nice prasādam, the foodstuff that is prepared, is not taken directly-we take it through Kṛṣṇa. First of all, we offer to Kṛṣṇa, and then we take it.

What is the difficulty? There is no difficulty, but you become purified. The eating process is the same, but if you eat directly then you become materialistically encumbered. If you offer to Kṛṣṇa, however, and then take it, then you become freed from all contamination of material life. That is stated in Bhagavad-gītā. Devotees take prasādam after offering it to Kṛṣṇa. That is called sacrifice. Whatever you offer to Kṛṣṇa or Viṣṇu is called sacrifice. Whatever we do here, within this material world, is some sort of sinful activity, even if we do not know it. Killing is sinful activity, even if we do not kill willingly. When you walk down the street you are killing many animals. Whenever you drink water, you are also killing. Below a water pot there are many ants and microbes that are being killed. Whenever you light a fire, there are many small microbes that also burn in the fire. When you grind spices with a mortar and pestle, many small microbes are killed.

We are responsible for this. Willingly or unwillingly, we are becoming entangled in many sinful activities. Therefore, Bhagavad-gītā says that if you take the remnants of foodstuff after offering sacrifice, you become freed from all contamination. Otherwise, one who cooks to eat personally without offering to Kṛṣṇa is simply eating sinful reactions. This is our position. Therefore, it is stated that because people generally cannot control their senses, they engage in the materialistic way of life in which repeated birth and death in different species takes place.

I do not know what is my next life, but the next life will come. Before us there are many species of life; I can take birth in any one of them. I can become a demigod, I can become a cat, I can become a dog, I can become Brahmā-there are so many forms of life. In the next life I shall have to accept one of these forms, even if I do not want to. Suppose someone asks, "In your next life would you like to take the form of a dog or a hog?" I would not like it. But the law of nature says that after giving up this body, when I am not existing in this body any more, I will have to accept another body according to my karma. That is in the hands of nature. It is arranged by superior supervision. You cannot order, "Give me the body of Brahmā, give me the body of Indra or a king or something exalted." That is not in your hands or in my hands; that will be judged by the superior agency of God, Kṛṣṇa, and you will be given a body. Therefore, it is our duty to prepare a body which will help us go back to Kṛṣṇa. That is Kṛṣṇa consciousness.

Prahlāda Mahārāja, a great authority, says that one must take instruction from others. One must take instruction from a guru, a spiritual master. One should not take instruction from anyone unless one accepts him as a guru. But even one who has a nice guru cannot remain Kṛṣṇa conscious if he is determined to remain in this material world. If my determination is to remain in this material world to enjoy material life, then for me Kṛṣṇa consciousness is impossible.

Everyone in the material world is engaged in all kinds of political, philanthropic and humanitarian activities to make material life happy and prosperous, but this is not possible. One should understand that in the material world, however one may try to make adjustments, he cannot be happy. To cite an example I have given many times, if you take a fish out of water, you can give it a very comfortable velvet bedstead, but still the fish cannot be happy; it will die. Because the fish is an animal of the water, it cannot be happy without water. Similarly, we are all spirit soul; unless we are in spiritual life or in the spiritual world, we cannot be happy. That is our position.

Everyone is trying for that spiritual realization. But we do not know. Therefore, we are trying to be happy here, in material conditions. We are becoming frustrated and confused. Therefore, we have to withdraw this understanding that we shall be very happy by making adjustments to this material world. Then Kṛṣṇa consciousness will be effective.

The boys and girls who are our students have been very scornful of the materialistic way of life. Their fathers and guardians are not poor. There is no scarcity of food or material enjoyments. Why are they being frustrated? You may say that because India is poverty-stricken the people are frustrated, but why have American boys and girls been frustrated? That is the proof that the materialistic way of life cannot make you happy. You may go on for some time trying to become happy, but happiness will never come from materialistic life. That is a fact. Those who are trying to be happy by making material adjustments cannot take to Kṛṣṇa consciousness. Frustration and confusion with materialistic life is the qualification to come to Kṛṣṇa consciousness. These boys and girls have a good qualification; they are coming to Kṛṣṇa consciousness. There is a verse in Śrīmad-Bhāgavatam which states that sometimes to show special favor to His devotees Kṛṣṇa takes away all one's material opulence. For example, the Pāṇḍavas were bereft of their kingdom, although Kṛṣṇa was present there. Kṛṣṇa was present as their friend, and still they were bereft of their kingdom. They lost their property, their wife was insulted, and they were driven away to the forest.

This question was posed by Yudhiṣṭhira Mahārāja to Kṛṣṇa. "How is it," he inquired indirectly, "that You are our friend and that we are put into such difficulty?" Kṛṣṇa replied to Yudhiṣṭhira Mahārāja, "This is My special favor." Sometimes we cannot understand the special favor of Kṛṣṇa.

So this frustration of the American and English boys with the materialistic way of life is a good sign for accepting Kṛṣṇa consciousness. Of course, one does not need to become poor to take to Kṛṣṇa consciousness. But if anyone has the desire to become spiritually advanced while at the same time enjoying material life, that is not possible. These are two contradictory aspirations. One must become determined to be happy in spiritual life. That is real happiness.

This human form is especially meant for coming to that standard of spiritual life by tapasya, by voluntarily rejecting the materialistic way of life. In the history of India there were many great kings like Bharata Mahārāja who even at a very young age practiced tapasya. Bharata Mahārāja at the age of only twenty-four years left his young wife, young children and the whole empire Bhāratavarṣa and went to the forest for meditation. There are many such instances. Prahlāda Mahārāja was questioned by his father, Hiraṇyakaśipu, "Who has taught you this Kṛṣṇa consciousness?" A king's son does not mix with anyone else; he simply takes lessons from the appointed teachers. How is it then that this boy, who was only five years old, was so Kṛṣṇa conscious? His father was surprised, so he asked him, "How have you taken to Kṛṣṇa consciousness?" The answer was, "My dear father, Kṛṣṇa consciousness cannot be achieved by a person like you, whose job is always simply to enjoy this material world." Hiraṇya means gold, and kaśipu means softly cushioned bed.

Materialistic life is spent chewing the chewed. Take, for instance, a father. A father knows that he has responsibilities, so he works hard to maintain his family. It is very difficult to keep the high standard of living in this age, so one must work very hard and engage one's son in the same way. In spite of very bad experience with materialistic life, still one engages his son in the same way. This happens again and again, so it is like chewing chewed things. Once I have chewed sugar cane and taken its juice, it is thrown out in the street, and if someone wants to taste it to see how sweet it is, he is chewing the chewed. Similarly, we don't have very good experience with this materialistic life, this hard struggle for life, but human beings, as it is stated in the Śrīmad-Bhāgavatam, are born of the quality of passion. There are three qualities in the material world: goodness, passion and ignorance. Because people are in the mode of passion, they love to work very hard. That hard work is considered happiness. In London you will see everyone engaged in hard work. In the morning, all the buses and trucks travel with great speed, and people go to the office or factory from morning until late at night. They work hard, and it is called advancement of civilization. Some of them are frustrated; they don't want it. There will be frustration-after all, it is hard work. Hogs, too, are working hard day and night, thinking, "Where is stool? Where is stool?"That is their business. Therefore, in one sense this kind of civilization is a hog and dog civilization. It is not human civilization. Human civilization means sobriety. One should be inquisitive. A human being should be inquisitive to know these things: Who am I? Why am I put into this condition of working very hard to get only a few grains? Why am I in this uncomfortable situation? Where did I come from? Where do I have to go? The Vedānta-sūtra begins by stating that a human being should be inquisitive to know who he is, where he comes from, and where he has to go. Kṛṣṇa consciousness is for those who have come to detest this material world. They are good candidates for developing Kṛṣṇa consciousness. They will inquire why these men are working so hard and what their goal in life is.

That is answered in Śrīmad-Bhāgavatam. people are working so hard because they do not actually know what the goal of life is. Everyone says that he is looking after his self-interest, but he does not know what his self-interest is. Na te viduḥ svārtha-gatiṁ hi viṣṇu. He should know that his real self-interest is to make progress toward Viṣṇu, the Supreme Personality of Godhead. They do not know this. Why don't they know it? Because they have hopes which are very difficult to fulfill. I may hope for something which is possible; that is good. But if I hope for something which is never possible, that is hope which will never be fulfilled.

We are a composition of the external and internal energies of God. The gross external energy is this gross material body, and the subtle external energy is the mind, ego and intelligence. Behind both energies-the gross external energy and the subtle external energy-is the soul, the internal energy. This body is made of earth, water, fire, air and ether. This is called gross external energy, and there is also a subtle external energy of mind, intelligence and false ego. And behind that, the soul is there.

I am the proprietor of this body. Just as one is covered by a shirt and coat which are external to his real body, similarly we are covered by this gross body made up of earth, water, fire, air and ether, which is the gross external energy of God, or Kṛṣṇa, and the mind, ego and intelligence, which are subtle. Thus we are covered.

I may think that simply by having a nice shirt and coat I can be happy, but is it possible? Unless you eat nicely, unless you sleep nicely, unless you have your sense gratification, will you be happy simply by putting on a costly shirt and coat? No. That is not possible. We want to be happy by adjustment of this external energy. That cannot be. You are spirit soul-you must have spiritual food, you must have a spiritual life, and then you can be happy. As you cannot be happy simply by having a nice shirt and coat, similarly simply by the materialistic way of life you cannot be happy. There is gross matter and subtle matter. Gross matter includes high skyscraper buildings, machines, factories, nice roads, good cars, etc. Subtle matter includes nice songs, poetry, philosophy, etc. People are trying to be happy with this gross and subtle material existence. That cannot be.

Why have people accepted this sort of civilization? Because they are led by blind leaders. We are conducting this Kṛṣṇa consciousness movement, and very few are interested. But suppose we advertise some falsehood-"If you follow this path, within six months you will become God, and you will be all-powerful." Many people would come. This is actually one blind man leading other blind men. Suppose one blind man says, "All right, come, follow me. I shall help you crossing this busy Mulberry Street." He is blind, and the followers are also blind. The result will be that they will be hit by some car or truck and they will all die.

We do not know that we are bound by the stringent laws of material nature. How can we become free from this material bondage? We have to take instruction from those who are not blind, whose eyes are opened and who are liberated from this material bondage. One must take instruction from such persons, and then he will understand his self-interest. Otherwise, if one who is blind takes instruction from a blind man, it will not be possible for him to be liberated from material bondage.

What is self-interest? What is the interest of a child when it is crying? It is searching after the mother's breast. Anyone who knows this immediately brings the child to its mother-"Take care of your child; he is crying." The mother takes him to her breast, and the child is immediately happy. The child cannot express what he wants, so he simply cries. But one who knows what he is crying for helps him, and the child becomes happy. Similarly, because we are part and parcel of Kṛṣṇa, the Supreme Lord, the Supreme

Personality of Godhead, we are actually crying for Kṛṣṇa. But these false leaders, these blind leaders who do not know, are giving stone instead of bread.

How can one be happy? I have already explained the gross external energy and the subtle external energy. Those who are interested in this gross and subtle external energy will never have their ambition of life fulfilled. One who is interested in Viṣṇu and in showing the path of Viṣṇu is the real friend. One who is giving Kṛṣṇa consciousness is the real friend of the world. No others can give happiness to human society. That is the explanation given by Prahlāda Mahārāja.

You cannot manufacture a process of happiness by tackling this material energy. That is not possible because the material energy is not under your control. It is controlled by the Supreme. How can you overpower the material energy? It is not possible. That is explained in Bhagavad-gītā. It is not possible to overcome the stringent laws of material nature. Kṛṣṇa says, "It is My energy; I am the controller. But one can surrender unto Me."

All the material activities of the cosmic manifestation are going on just to bring the rebellious souls back to Godhead. That is the situation. Māyā's stringent laws are there. Why? What is the purpose of the police force or the military force? The purpose is to keep the citizens obedient to the state. If a citizen is disobedient to the state law, he is immediately put into police custody. Similarly, anyone who has rebelled against the superiority of God is put under the stringent laws of material nature, and he must suffer. That is the position. Therefore, his self-interest is to seek out the Supreme Personality of Godhead and surrender unto Him. That will make him happy. Otherwise, if he simply tries to accept material things and become happy, that is not possible.

Prahlāda Mahārāja gives a hint as to how one can seek out the path of Viṣṇu, or Kṛṣṇa consciousness. He says that we have created so many unnecessary things and become entangled by them. In the beginning of Śrīmad-Bhāgavatam it is stated that we should desire to get out of this unnecessary trouble and to be free from the problems which are created. This morning I saw a picture of Berlin which was sent by one of my disciples. I have been to Berlin and to Moscow, and both are very nice cities. Berlin is a very nice city and London is also a very nice city, but why do the people engage in fighting and bombing every other city? Why has this happened? Because they have lost their interest in Viṣṇu, God. Therefore, they are thinking, "You are my enemy; I am your enemy," and they fight like cats and dogs. But as soon as we come to the Viṣṇu understanding, the Kṛṣṇa understanding, these advanced cities, these advanced civilizations, can be maintained very nicely. You'll be happy, you'll eat nicely, dance nicely, live nicely and go back home, back to Godhead. Enjoy this life and the next life. That is our request.

Everyone should take the Kṛṣṇa consciousness movement seriously and try to understand it seriously. It is authorized on the Vedic principle; it is not something manufactured or unauthorized. We are opening centers in different parts of the world to give an opportunity for people to understand their real interest: Viṣṇu, Kṛṣṇa. That is our mission. Kindly help us and join us.

7.5 Chapter Four

The Goal of Yoga

In the Bhagavad-gītā, the Sanskrit word mām is frequently used. This word means "unto me." Kṛṣṇa, the Supreme Personality of Godhead, says, "unto Me"-Kṛṣṇa. We cannot interpret this in a different way. When I say, "Bring me a glass of water," it means that I am the person in want of the glass of water, and if you supply to me and not to others, then it is right. When Kṛṣṇa says, "unto Me," that means Kṛṣṇa. But philosophers are still interpreting-they say "unto something else." Even grammatically this is wrong.

One who has developed attachment to Kṛṣṇa is Kṛṣṇa conscious. They say if you have attachment for your lover you always think of her. That is lover consciousness. It is natural. It is stated that a woman who has another lover besides her husband shows herself very attentive to her household duties, but is always thinking, "When shall my lover and I meet in the night?" This is an example. It is possible, in spite of our false engagement, if we love somebody, to think of him always. If materially it is possible, why not spiritually? That is the whole teaching of the Bhagavad-gītā.

In the Gītā, Kṛṣṇa says to Arjuna, "As a fighter, you have to fight. You cannot step away from the fighting. It is your duty." Nowadays I have practical experience that the draft board of your country is calling for boys to join the army, but they are not willing. They are not willing because they are not trained as kṣatriyas, warriors. They are trained as śūdras, laborers. Therefore the caste system is very scientific. A section of people should be trained as brāhmaṇas, men of knowledge. Those who are intelligent enough in the society should be picked and trained in higher philosophical science. And those who are less intelligent than the brāhmaṇas should be given military training. We require everything in society-not only military men. How can everyone be a military man? Because they are sending śūdras, ordinary workers, to Vietnam, these are unnecessarily being killed. Any country which is very proud of scientific advancement, and yet does not know how to organize its society, is a fool's society.

In the Bhagavad-gītā Kṛṣṇa says that there are four divisions of society, brāhmaṇa, kṣatriya, vaiśya and śūdra. That is natural. Some are inclined toward spiritual advancement, and these are the brāhmaṇas. Now we are training boys who are spiritually inclined and they are unnecessarily being forced into military service. The foolish have no knowledge that some boy is being trained up in higher science. Why should he be destroyed when he is being perfected? The intellectual persons, those boys who have brahminical qualifications, are being restrained in brahmacarya student life: they don't take to meat-eating, they don't take part in illicit sex. They are being trained as complete brāhmaṇas, the highest intellectuals, the most purified persons in society. If there is one brāhmaṇa in a whole family, then the whole family-the whole society-becomes sanctified. But today they have no knowledge of how to train a brāhmaṇa, or how to train a kṣatriya. In the other fields of action, in the work of śūdras and vaiśyas there is nice training. If anyone wants to be a businessman, there are colleges or technological schools. That's very nice. But why should everyone be dragged into technology? Just as in your body: for proper maintenance we require the head, the arms, the belly and the legs. All these parts of the body are required. You cannot say, "We do not require the head." That is nonsense-we require everything. Suppose there is a body without a head-it is a dead body. If the body is now intact, but there is no head, it is called a dead body. The head is considered to be the intellectual part of the body. Similarly, if there is no brāhmaṇa in the society, it is a dead body. If there is no spiritual man in the society, it is a dead society.

Therefore, Kṛṣṇa says, "I have created the four divisions of society, according to quality and work." If someone is working as a brahmacārī-brāhmaṇa and has acquired the quality of understanding Kṛṣṇa, the Supreme Lord, then why should he be called for army action? The arm of the body is the kṣatriya. Of course that is required; to protect the society, to protect the country, a military arrangement should be there. No one will disapprove. But not the brāhmaṇas. It is putting a race horse before the work cart. A race horse is required for different purposes. The other beasts of burden-asses, mules and oxen-are required for pulling carts.

I say this frankly-everyone may read it-that any society where there are no spiritual persons or Kṛṣṇa consciousness is a rascal society, because it has no head. Where there is a headless man, there is a dead body. And if there is no brain, there is no head; if the brain is not working properly then he is a madman; if he has no head at all, then he is a dead man.

Do you think that in a dead society or a mad society there can be any peace? No. If the society is full of madmen, then where is the question of peace? Therefore, Kṛṣṇa consciousness is the most important study in present-day society. The men who are leading the society, the President and the Secretary of Defense, should have the intelligence to understand this science of the soul.

The other day when coming to your country I met a secretary of the Japanese government in Tokyo. I wanted to explain to him that he should cooperate with this movement, but he said, ”Oh, we cannot cooperate with any religious movement.” He is one of the chief secretaries of the government, and he is such a fool. He is taking this movement as a religious movement, just as we have so many sentimental religions. But this is not sentimental. This is the necessity of society: a class of men should be Kṛṣṇa conscious. Otherwise the society is doomed; it is going to hell. And, when such rascals are at the head of the government, how can there be peace? How can you expect peace in a dog’s society? The dogs are by nature howling-”Woof! Woof! Woof!”-as soon as they see other dogs. So do you mean to say there will be peace if you turn human society into dog society, into cat society, into tiger society? The tiger is very powerful; he can kill many other animals. But does that mean he is a very important animal? No, he has no use in society. And now we are very powerful, and we have good weapons to fight with, and we can kill many people. But these are no qualifications for good men or a good society.

We are not meant to manufacture a society of monkeys or tigers or asses-or rascals who work very hard. Do you mean to say a society of asses will derive any benefit from life? No.

For those who have developed an attraction to Kṛṣṇa, attachment can be developed. Before my coming to the West, there was no movement like this Kṛṣṇa consciousness, but now it is developing. Kṛṣṇa was not born in your country; you do not accept Kṛṣṇa as your religious God. But Kṛṣṇa is so attractive that although you are a foreigner, you are not foreign. To Kṛṣṇa you are not a foreigner. He claims everybody. We make Him foreign, but this is our foolishness.

In the Gītā Kṛṣṇa says, ”My dear Arjuna, there are many different forms and different species of life undoubtedly. But I am their father.” Just see how Kṛṣṇa is universal. He is claiming not only human society, but animal society, bird society, beast society-everyone. He says, ”I am the father.” So how can Kṛṣṇa be foreign? It is a mental concoction. They say Kṛṣṇa is Indian or Kṛṣṇa is worshiped by the Hindus and therefore He is one of the Hindu Gods; and they think that Kṛṣṇa is saying, ”Yes, I am the Hindu God. Yes, I am Indian.” But He is like the sun. Why American sun or Indian? Nothing is American or Indian; that is all artificial.

”This planet belongs to the humans, that’s all.” This is your communism. This present communism is defective because the Russians say that Russia is for the Russians or China is for the Chinese. Why not for others? Just think in terms of human communism! Why human communism? Living being communism! If you take this world as belonging to human society, that is defective. It belongs to everyone! It belongs to the tree community; it belongs to the beast community. They also have a right to live. Why should you cut the trees? Why should you send the bulls to the slaughterhouse? This is injustice. How can you gain justice by yourself doing injustice? We have no Kṛṣṇa consciousness. We do not know that Kṛṣṇa is our original father and that we are all His sons. The tree is my brother, the ant is my brother, the bull is my brother. The American is my brother, the Indian is my brother, the Chinese is my brother. Therefore, we have to develop Kṛṣṇa consciousness. We talk all this nonsense of universal brotherhood and United Nations-all nonsense. Either you acknowledge the Father, or else you have no idea of how to realize brotherhood or humanity. Therefore, they are talking for years and years. They are the same fools. Can’t you see the U.N.? They have headquarters in New York. They are simply talking nonsense, that’s all. That is their business. So unless there is full Kṛṣṇa consciousness, there cannot be any improvement of the world condition.

Kṛṣṇa says that you have to develop your attachment for Him. Begin at the beginning, but you can do it; it is not artificial. I have a few sincere students here, just developing; they are not complete, but they are developing Kṛṣṇa-attachment. Otherwise, why should they waste their time chanting Hare Kṛṣṇa? They are doing it, and it can be done. You can develop love for anything if you try for it. But Kṛṣṇa development is very natural. Because Kṛṣṇa is not a thing belonging to a particular type of religion or sect. Kṛṣṇa claims, ”I belong to everyone.” Therefore originally, we are all connected with Kṛṣṇa; but we have simply forgotten. This process of chanting is to evoke your remembrance of Kṛṣṇa. It is not that we are inducting something artificially into you. No, Kṛṣṇa is already connected with you, but you have forgotten. And we are trying to give you the process for reviving your original consciousness. So you can come to our temple; that is the beginning. You can see Kṛṣṇa or Kṛṣṇa’s devotees, and you can chant Hare Kṛṣṇa.

Kṛṣṇa is not different from His name because He is absolute. He is nondifferent from His words. The name Kṛṣṇa and the person Kṛṣṇa are not different. Because everything is Kṛṣṇa.

Oneness, the philosophy of monism or pantheism, is imperfect. When that oneness comes in understanding Kṛṣṇa, that is perfection. If Kṛṣṇa is the Supreme Absolute Truth from whom everything is emanating, then everything is Kṛṣṇa. Just as you have a gold mine and are preparing so many golden utensils and ornaments and many other things. But they are all gold because the original is gold. So you may name it ”earring,” but you have to add ”gold”-golden earring. You may name it ”necklace,” but it is gold, because originally it came from the gold mine. Similarly, originally, everything is coming from Kṛṣṇa.

If He is Supreme, the Absolute Truth, then nothing is different from Him. Just as, whether you say earring or necklace or bangle or wristwatch, these are all made of gold, and so they are gold. But, at the same time, you cannot say that this is all gold-you must say, ”This is a gold necklace. This is a gold earring.” The māyāvādī, or impersonalist, will say that everything is Brahman. But ”everything is Brahman” is not right.

This is very nicely explained in the Gītā, in the Thirteenth Chapter: ”I am expanded all over. That is My impersonal feature.” Kṛṣṇa is everywhere in His impersonal feature, but still He is a person. The Māyāvādī philosopher thinks that if Kṛṣṇa has become everything, then where is the possibility of Kṛṣṇa here, apart? This is complete rascaldom because it is thinking in a material way. There is no spiritual knowledge.

In the material way, suppose you take a piece of paper and tear it into particles and throw it all over. The original paper has no existence. This is material. But we get information from the Vedas that the Absolute Truth is so perfect that if you take away the whole, still the whole remains. One minus one equals one. The material way of thinking is one minus one equals zero; but spiritually it is not like that. Spiritually, one minus one equals one, and one plus one equals one also.

Kṛṣṇa is everything. The Māyāvādīs, the impersonalists, see our Deities here and say, ”Oh, they have installed some wooden forms, and they are worshiping them as God.” But one who knows Kṛṣṇa science understands that Kṛṣṇa is everything and therefore can appear in everything. With electricity, the current is everywhere along the line, so wherever you touch you will feel it. Similarly, the Kṛṣṇa current in His impersonal form is everywhere, and it is the technician who knows how to use the force. Before we have a phone installed, we have a telephone conversation, and we simply inform the person, before we even talk money, that he should come immediately to find out where the connection can be made. And he comes out and does his work; and we do not notice, because he knows the technique. So, one must know how to connect with Kṛṣṇa. Kṛṣṇa is everywhere-this is Kṛṣṇa consciousness. But one must know how he can derive Kṛṣṇa from the features of Kṛṣṇa’s form in wood or iron or metal.

You have to learn how to contact Kṛṣṇa everywhere in everything. That is explained in the system of yoga. Kṛṣṇa consciousness is also yoga, the perfect yoga, the highest of all yogic systems. A yogī may come, and we can challenge him, saying that this is the topmost yoga system, though at the same time it is very simple. You don’t have to exercise your body over a period of weeks before you feel some power. But in Kṛṣṇa consciousness you won’t feel tired. All of our students are simply anxious to be overloaded with work in Kṛṣṇa consciousness. ”Prabhupāda, what can I do?” And they are actually doing it. In the material world, if you work for some time you’ll feel weak.

Of course, I am not exercising myself. I am an old man of seventy-two years. I was ill, I went back to India; but I want to work. Actually, I could retire from all these activities, but as far as I can, I want to work; I want to learn day and night. At night I will work with the dictaphone, and I am sorry if I cannot work. This is Kṛṣṇa consciousness. One must be very anxious to work. It is not an idle society. No, we have sufficient engagements: editing papers, selling papers.

Simply find out how Kṛṣṇa conscious you can be. If you want to be really at peace, if you want to be happy, then develop Kṛṣṇa consciousness. And the beginning is to develop attachment for Kṛṣṇa. The process which we have prescribed is chanting and dancing before the Deities, and offering prasādam, spiritual food. This will make you more Kṛṣṇa conscious.

The yoga system as it is described in the Bhagavad-gītā is different from the bogus yoga system which is going on in the West these days. The yoga systems which have been introduced into the West by so-called yogīs are not bona fide. Yoga is difficult: the first thing is to control the senses. That is the position of the yogī: he is not allowed to indulge in sex life. If you indulge in intoxication, if you indulge in meat-eating, and if you indulge in gambling and sporting-all nonsense-you cannot at the same time become a yogī. I was astonished when a yogī came here, having advertised in India that you can be a yogī even though you may be addicted to drinking. This is not the yoga system. This is not standard. You can call it yoga, but it is not the standard yoga system.

The yoga system is especially difficult for this age. In the Śrīmad-Bhāgavatam we understand that yoga means to concentrate one’s attention on the Superself, Viṣṇu. He is situated in your heart. And, in order to concentrate your attention, you have to control the senses. The senses are working just like infuriated horses. If you cannot control the horses of your carriage, it will be dangerous. Just imagine that you are seated in a carriage and your horses are so furious that they are dragging you to hell. Then what is your position? The yoga system means to control these senses. The senses are also compared to serpents: The serpent does not know who is its friend and who is its enemy. It bites anyone. And, as soon as the serpent bites, the result is death. Similarly, if the uncontrolled senses work in their own way, then you should know that you are in a dangerous position.

It has been said that when one becomes too sensual, he loses his temper, he loses his identity, he forgets himself. Infuriated by the senses, a man will attack even his children, even his daughter. Therefore, for those who are advancing in spiritual life-not only for them but for everyone-the śāstras, scriptures, say that you should not sit in a secluded place even with your mother, even with your daughter or your sister. Why? Because the senses are so strong that if they become infuriated, you will forget whether she’s mother, sister, or daughter.

You may say that this may be true only for some foolish persons, but śāstra says no-you should not sit in a secluded place even with your mother, sister or daughter, because the senses are so strong that even though you may be very moral, you may still be attracted by sex.

Our position in this world, our suffering in this world, is due to the body. This body is the cause of all miseries, and the ultimate goal of life should be to get out of this material body and be situated in the spiritual body. This is a foreign atmosphere. The soul is free spiritually, but it has been conditioned by this material atmosphere. And the body is of this matter.

A human being is fit to inquire as to whether he is this body or something else. This can be understood very easily. I am not this body, because at the time of death the body remains-although everyone cries, ”Oh, the poor man is gone!” The man is lying there. Why do you say he is gone? He is lying there! At that time, we can come to our senses: the body is not the man. The real man is gone. The childhood body is changed to the youthful body, and the childhood body is gone. Similarly, when the boyhood body is gone, you’ll have to accept a body like mine, an old man’s body. The body is changing. Not only year after year, but at every second the body is changing. Still, you are situated there. This is very simple to understand. And because the body is there, we are suffering. Everyone is trying to get out of suffering, in any field of action; in the economic field, in the political field, or any field of activity, social or national, everyone is trying to get out of misery. There is no other activity. Either nationally or socially, individually or collectively, we are all suffering; and this suffering is due to the body.

Yoga means to inquire. What am I? If I am not this body, then what am I? I am pure soul. Now, if my bodily activities or sensual activities are incorrect, I will not be able to understand myself-what I am-and the Bhagavad-gītā says that we are all grand fools. Why fools? Since we have this body, we are fools. If somebody invites you to come to his apartment but you know it is full of danger, do you think you would like to go there? ”Oh no,” you will say, ”I am not going there. If it is full of danger, why shall I go?" Similarly, don't you think that the body is full of danger? Then, why are you going there, taking repeated birth? When you are flying in a plane, you are always fearful that there may be a crash. And what is this crashing? It is due to the body. The soul cannot be affected by crashes. But you are always afraid.

The soul is ever-existing, and the body will not exist. And because you are existing and the soul has accepted the nonexisting body, therefore you suffer.

The problem, then, is how to get out, just as you try to get out of a fever. The fevered condition is not your permanent life. Permanent life is enjoyment, but due to the fever you cannot enjoy life. When you are sick you cannot go out; you have to rest and take so many medicines and formulas. But we don't want that-"Why should I be a sick person?" But you are diseased. Similarly, we should always know that this bodily conditional stage of the pure soul is a diseased condition. And anyone who does not know that he is suffering from disease is a fool. He is Fool Number One.

The śāstra says, everyone is born a fool: because he has this body, therefore he was born a fool. No being, either American or Indian, cat or dog, is free from this. You have come to disease, that's all. If you feel, "I am an American," that is a kind of disease; if you feel, "I am an Indian," that is also a disease; if you feel, "I am a cat," that is a disease. You are not a cat, you are not a dog, you are not Indian, you are not fair, you are not black. You are your soul-that is your identity! And one who does not understand this truth, that "I am pure soul," is defeated in all his activities.

Lord Jesus Christ taught like that: If you lose your soul and gain the whole world, what do you gain? People do not know what they are, and yet they work just like madmen. Just see, all these people are working, and they are madmen. They are not Americans or Indians, Germans or Japanese. They are nothing of the kind. They have been given a chance to come to this naughty place, this Earth; and so, being born in a particular place, they have a particular kind of body-and they are mad after it.

The Bhagavad-gītā says that just as our outer garments are changed, so this body is changed. Yoga means the process of getting out of this material embodiment. Just as you are repeating changes of dress, so you are repeating birth and death, and this is the cause of your miseries. If you do not understand this, then all your activities end in defeat.

Yoga means to get out of this embodiment, and it means to know oneself. This body is born of the parents. Similarly, as pure soul, you are also the source of its birth. We do not mean birth beginning historically from a certain day and ending on a certain day. No; the soul is not like that-it has no beginning, and it has no end. But in the Bhagavad-gītā it is said that the soul is part and parcel of God. God is eternal, God is full of joy and bliss. The position of the Absolute Person, the Godhead, is that He is full of bliss, eternal, and full of knowledge. And, because we are also part and parcel of the Supreme, we have partial blissfulness and eternality, and we are full of knowledge, according to our infinitesimal size.

The human beings are understood to be the most intelligent of all living creatures, but they are misusing their intelligence. How? They are misusing their intelligence by devoting it to the animal propensities. These animal propensities are eating, sleeping, mating and fearing. You can analyze the trend of modern civilization: everyone is busy with these four principles of animal life. They are sleeping and creating some cushions for comfortable sleep. They are creating palatable dishes for the eating propensity. They are exciting sex very nicely, for the mating necessity. And they are defending their country with so many atom bombs-that is the fear propensity.

But these symptoms you will find among the animals. They are also sleeping according to their own ways, and they are defending. They may not have the atom bomb, but they have some way of defending. You can kill your enemy, or he can kill you, but there is actually no defense. You cannot defend yourself; wherever you drop the bomb, it will hurt you, due to nuclear radiation. So this is not the solution of your problems. The solution of your problems is to get out of the conditioned state of life. That is called yoga-to link yourself to the Supreme.

There is a Supreme. This material creation is so nice-don't you think there is a friend behind it? The sky is so beautiful, the foodstuff is being produced, the moon is rising in due course, the sun is rising in due course, supplying heat for your health, supplying heat to the planetary systems. Everything is arranged very nicely; and yet the fools say there is no brain behind it, but it is all happening automatically.

The fact is that there is God, Kṛṣṇa, and we are all parts and parcels of Kṛṣṇa. We have been conditioned in some way or other in this material atmosphere. But now we have this human form of life, and so we have to get out of the entanglement. But getting out is not possible. You cannot get out of the entanglement of the material body unless you develop your Kṛṣṇa consciousness. Kṛṣṇa consciousness is not artificial-don't think that. This is the greatest necessity of the human being. Kṛṣṇa consciousness, God consciousness, is there within you. Don't you find, when there is a kīrtana performance, that the more innocent a person is, the sooner he begins? Immediately, the child begins to clap, begins to dance. This is within him; and it is very simple, this Kṛṣṇa consciousness.

So, unless you develop Kṛṣṇa consciousness, there is no rescue from the entanglement of conditioned life. This you have to understand. This is not some sentiment. No, it is a great science. You have to understand it nicely. Then the human form of life will be successful, and otherwise it is defeated. You may become a very great nation, but that is not the solution of the problem of life.

By the grace of Kṛṣṇa, I am able to serve you with my life's energy. I left the United States in 1967 in poor health; but life and death-everything-depends on Kṛṣṇa. I thought, "Let me go back to Vṛndāvana, because Vṛndāvana is a sanctified place where Kṛṣṇa consciousness is very strong." I thought that I might go there and die in Kṛṣṇa consciousness. Of course, if you are always in the atmosphere of Kṛṣṇa consciousness, then here also you can have Vṛndāvana. Vṛndāvana is not a particular place that is called Vṛndāvana. Kṛṣṇa says, "It is not that I live in the Kingdom of God, Vaikuṇṭha; nor is it that I live in the heart of the yogī." The yogī wants to find out where Kṛṣṇa is within the heart. But Kṛṣṇa says, "I am not in the abode in the spiritual sky, nor am I in the heart of the yogī." Then where are You? Kṛṣṇa says, "I stay where My pure devotees are chanting My glories." That is Vṛndāvana.

So, if that is Vṛndāvana, then I am there. There is no difference. Wherever there is electric light, there is electricity. It is naturally understood. Similarly, wherever there is Kṛṣṇa consciousness, it is Vṛndāvana. We can create Vṛndāvana by the mercy of Kṛṣṇa, if we chant Hare Kṛṣṇa. Perfect this Kṛṣṇa consciousness; try to understand the philosophy behind it. It is a science, not a bluff. We can speak from any angle of vision.

Kṛṣṇa consciousness is the great necessity of human society. Learn it and appreciate it, comprehend it and assimilate it-and teach it. It is very simple. If you offenselessly chant Hare Kṛṣṇa, everything will be revealed from within because Kṛṣṇa is sitting within you. If you are strong and have faith and conviction in Kṛṣṇa, as well as in the spiritual master, the transparent via medium to Kṛṣṇa, then Kṛṣṇa is there. The Vedas say that if you have implicit faith in God and implicit faith in your bona fide guru, who teaches you Kṛṣṇa consciousness, then the result will be that all the Vedic scriptures will be revealed authoritatively.

The process is spiritual; it does not require any material qualifications. The speculators who are not realized souls are covered in delusion and are simply wasting their time. Whatever they may do in their official class, they remain the same foolish rascals. But our Kṛṣṇa conscious students will feel a change in their lives, a change in happiness, and a change in youth, also. This is reality.

I shall request you, my dear young girls and boys, to take Kṛṣṇa consciousness very seriously, and you will be happy-your life will be perfected. It will be the sublime addition to your life. It is not a bluff. We have not come here to collect some money. Money is supplied by Kṛṣṇa. I am going back and forth to India-not only I, but my students as well. For a rich man there would be many expenditures; it would cost ten thousand dollars or such trips. But our business is Kṛṣṇa, and He will supply. I do not know where the money comes from, but Kṛṣṇa supplies. In Kṛṣṇa consciousness, you will be happy. You are the young generation; you are the flower of your country and society. practice this most sublime system, Kṛṣṇa consciousness. Be happy and make others happy. This is the real mission of life.

7.6 Chapter Five

Our Real Life

The Bhagavad-gītā says that out of many thousands of human beings, one may try to make perfection of his life. Man is an animal, but he has one special prerogative, rational thought. What is that rational thought? Reasoning power, argument. Now, reasoning power is there in dogs and cats as well. Suppose a dog comes up to you; if you say, ”Hut!” he’ll understand. The dog will understand that you don’t want him. So, he has some reasoning power. But what is the special reasoning power of the human being?

As far as the bodily necessities are concerned, the reasoning power is there even in the animal. If a cat wants to steal some milk from your kitchen, she has very nice reasoning power: she is always looking to see when the master is out and she can take. So, for the four propensities of animal life-eating, sleeping, mating and defending-there is reasoning power even in beasts. Then, what is the special reasoning power of the human being, by which he is called the rational animal?

The special reasoning power is to inquire, ”Why am I suffering?” This is special reasoning. The animals are suffering, but they do not know how to remedy the suffering. But human beings are making scientific advancement and philosophical advancement, cultural advancement, religious advancement-progress in so many lines-because they want to be happy. ”Where is the point of happiness?” This reasoning power is especially given to the human being. Therefore, in the Gītā, Kṛṣṇa says, ”Out of so many men, one may know Me.”

Generally, the people are just like animals. They simply do not know anything beyond the necessities of the body: how to eat, how to sleep, how to mate and how to defend. And the Bhagavad-gītā says, out of many thousands, someone may develop this reasoning power: ”Why am I suffering?” He asks this question: ”Why am I suffering?” We do not want to suffer, but suffering is forced upon us. We do not want too much cold, but too much cold and too much heat are forced upon us.

When there is some impetus to awaken this reasoning power, it is called brahma jijñāsā. This is found in the Vedānta-sūtra. The first verse says that now, this human form of life is meant for asking the question of how to solve the problem of suffering.

So Kṛṣṇa says that this special prerogative of the human being is nut awakened very easily, except by some good association. Just as we have this Kṛṣṇa conscious association. If we attain such association, where nice things are discussed, then that awakening of reason, that special prerogative of the human being, will come. As long as this question does not arise in one’s mind, he should understand that whatever activities he is doing will lead to his defeat. He is simply leading an animal life. But, not when these questions arise: Why am I suffering? What am I? Am I meant for suffering? Am I meant for troubles?

I am undergoing troubles by nature’s laws, and by the state’s laws. So the question of freedom is how to become free from all these troubles. The Vedānta-sūtra also says that the soul, my actual self, is by nature joyful. Yet, I am suffering. Lord Kṛṣṇa further says that when these questions arise, gradually one comes to God. Those who have awakened to these questions are said to lie on the path of perfection. And, when the question of God and our relationship with God comes, that is our final perfection of life.

Now, Kṛṣṇa says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Kṛṣṇa. So understanding Kṛṣṇa is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms.

Lord Caitanya Mahāprabhu has introduced this chanting of Hare Kṛṣṇa. He has not exactly introduced it; it is in the scriptures. But He has especially propagated this formula. In this age this is the easiest method of self-realization. Simply chant Hare Kṛṣṇa. It can be done by everyone. In my classroom, I am perhaps the only Indian. My students are all Americans, and they are taking part in the chanting very nicely, chanting and dancing. That means that, in any country, in any place, this can be performed. Therefore it is the easiest. You may not understand the philosophy of the Bhagavad-gītā. That is also not very difficult; but still, if you think that you cannot understand, you can still chant very easily: Hare Kṛṣṇa, Hare Kṛṣṇa.

If we want to understand God, Kṛṣṇa, this is the beginning. The easiest beginning-simply chanting. Now, there are many students of my ISKCON institution. This institution is open a little over a year; but some of the students, by simply chanting, by the grace of Kṛṣṇa, have advanced in such a way that they can talk about the science of God, and they will very easily answer those human questions. So, this is the easiest method of transcendental meditation.

Kṛṣṇa says that out of many millions of people, one may understand Him. But, by chanting of this Hare Kṛṣṇa, as introduced by Lord Caitanya-chanting and dancing-you can understand Kṛṣṇa within a very short time. Knowledge begins not from Kṛṣṇa, but from things which we are accustomed to see every day.

Land is gross. If you touch it, you can feel its hardness. But, as soon as the land becomes still finer, it is water, and the touch is soft. And then again, from water to fire, still finer. After fire or electricity the air is still finer; and after air, the sky, ether, is finer still.

Beyond ether, the mind is still finer; and beyond the mind, intelligence is still finer. And, if you go beyond intelligence to understand the soul, it is finer still. From these elements people have discovered so many sciences. There are many scientists, for example, who are soil experts; they can say, by analyzing a particular type of earth, what kind of minerals are there. Somebody seeks out silver, somebody seeks out gold, somebody seeks out mica. This is knowledge of gross things-the earth. If you go to finer substances, then you study water, or liquid things, such as petrol and alcohol. Go still finer, and from water you will go to fire and electricity. If you study electricity, you have to study all sorts of books. And, from this finer fire, you will come to air. We have so much advancement in our airplanes; we are studying how they move, how they are made-now sputniks and jets-so many things are being discovered.

Next comes the study of the ethereal: electronics, ethereal transformations from one thing to another. Then, finer still, is the mind-psychology and psychiatry. But for intelligence, rationalism, there is only a little philosophical speculation. And what about the soul? Is there any science of the soul? The materialists have none. Material science has advanced to the study of the ether, or the mind and intelligence, but there is no advancement beyond that. Beyond intelligence, they do not know what exists. But here in the Bhagavad-gītā you can find this.

The Bhagavad-gītā begins at the point after intelligence. When Arjuna was perplexed at the outset, his intelligence was perplexed-whether to fight or not to fight. Kṛṣṇa begins the Gītā from the point where intelligence fails. How does knowledge of the soul begin? It is just like a child is playing. You can understand this child's body is now so small, but one day this child will be grown up, like you or me. But the same soul will continue. So, by intelligence, you can understand that although the body is changed, the soul is there. The same soul which was existing in the body of the child is still continuing in the body of the old man. Therefore the soul is permanent, and only the body has changed. This is a very easy thing to understand. And the last change of this body is death. As at every moment, every second, every day, every hour, the body is changing, so the last change is when one cannot act with the body, and so he has to take another one. Just as, when my cloth is too worn out or old, I cannot put it on; I have to take a new cloth. It is similar with the soul. When the body is too old or unworkable, I have to change to another body. This is called death.

This is the beginning of the Bhagavad-gītā, when the preliminary knowledge of the soul is there. And you will find that there are only a few who can understand the existence of the soul as permanent, and of the body as changeable. Therefore Bhagavān, Lord Kṛṣṇa, says that, out of many, many millions of people, one may understand it. But still, the knowledge is there. If you want to understand it, it is not difficult. You can understand it.

Now, we should inquire into the existence of the ego, the finest material substance. What is ego? I am pure soul, but with my intelligence and mind I am in contact with matter, and I have identified myself with matter. This is false ego. I am pure soul, but I am identifying falsely. For example, I am identifying with the land, thinking that I am Indian, or that I am American. This is called ahaṅkāra. Ahaṅkāra means the point where the pure soul touches matter. That junction is called ahaṅkāra. Ahaṅkāra is still finer than intelligence.

Kṛṣṇa says that these are the eight material elements: earth, water, fire, air, ether, mind, intelligence and false ego. False ego means false identification. Our nescient life has begun from this false identification-thinking that I am this matter, although I am seeing every day, at every moment, that I am not this matter. Soul is permanently existing, while matter is changing. This misconception, this illusion, is called ahaṅkāra, false ego. And your liberation means when you are out of this false ego. What is that status? Ahaṁ brahmāsmi. I am Brahman, I am spirit. That is the beginning of liberation.

Of course, one may be suffering from disease, from fever, and the temperature may come down to normal, 98.6 degrees. So he is now normal, but that is not the cure. Suppose for two days he has a 98.6 degree temperature, but with a slight change of diet, a slight change of behavior, the temperature rises immediately to 100. Relapse. Similarly, simply purifying the mind, rejecting this false ahaṅkāra identification-I am not this body, I am not this matter; I am soul-this is not liberation. It is only the beginning of liberation. If you stick to this point, and continue-just as you might continue your activities and keep your temperature at 98.6 degrees-then you are a healthy man.

For example, in the West now there is some propaganda for taking intoxication. The people want to forget the bodily existence. But how long will you forget? There will be a relapse. You can forget for one hour or two, by intoxication, and think that I am not this body. But unless you are actually on the platform of understanding yourself by knowledge, it is not possible to continue. Still, everyone is trying to think, "I am not this body." They have experience that they are suffering so much on account of bodily identification, and so, "If only I could forget my bodily identification!"

This is only a negative conception. When you actually realize yourself, simply understanding that you are Brahman will not do. You have to engage in the activities of Brahman. Otherwise you will fall down. Simply flying very high is no solution to the problem of going to the moon. Nowadays the fools are trying to go to the moon, but they simply go 240,000 miles up from the Earth, touch the moon, and return. They are very proud. There is so much talk of aeronautics: crowds and meetings and conferences. But what have they done? What are 240,000 miles in that vast sky? If you go 240 million miles, still you are limited. So this will not do. If you want to go high, you must have permanent shelter. If you can take rest there, then you cannot fall down. But if you have no rest, then you will have to fall down. The airplane goes high, seven miles, eight miles up from the earth, but it comes down immediately.

So, simply understanding ahaṅkāra means no more than understanding the false identification. Simply understanding that I am not matter, I am soul, is not perfection. The impersonalist, the void philosopher, simply thinks of the negative, that I am not this matter, I am not this body. This will not stay. You have to not only realize that you are not matter, but you have to engage yourself in the spiritual world. And that spiritual world means to be working in Kṛṣṇa consciousness. That spiritual world, that functioning of our real life, is Kṛṣṇa consciousness.

False ego I have already explained. It is neither matter nor spirit, but the junction-where the spirit soul comes into contact with matter and forgets himself. It is just as, in delirium, a man is diseased and his brain becomes puzzled, and gradually he forgets himself and becomes a madman. He is gradually forgetting. So there is the beginning of loss, and there is one point where he forgets. That beginning point is called ahaṅkāra, or false ego.

Chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is the process not merely of putting an end to this false conception of the self, but it goes beyond that, to the point where the pure spirit soul engages in his eternal, blissful, all-knowing activities in the loving service of God. This is the height of conscious development, the ultimate goal of all living entities now evolving through the cycles and species of material nature.

7.7 Chapter Six

The Hare Kṛṣṇa Mantra

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the sublime method for reviving our transcendental consciousness As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called māyā, or illusion. Māyā means that which is not. And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, it is called illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original natural energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age. By practical experience also, one can perceive that by chanting this mahā-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes-within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa mantra is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness-namely sensual, mental and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this mahā-mantra. It is automatic, from the spiritual platform, and as such, anyone can take part in vibrating this transcendental sound without any previous qualification. In a more advanced stage, of course, one is not expected to commit offenses on grounds of spiritual understanding.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: (1) Being stopped as though dumb, (2) perspiration, (3) standing up of hairs on the body, (4) dislocation of voice, (5) trembling, (6) fading of the body, (7) crying in ecstasy, and (8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When it is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Harā is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rāma are forms of addressing the Lord Himself. Both Kṛṣṇa and Rāma mean the supreme pleasure, and Harā is the supreme pleasure energy of the Lord, changed to Hare (Hah-ray) in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called māyā, is also one of the multi-energies of the Lord. And we the living entities are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Harā, it is established in its happy, normal condition.

These three words, namely Harā, Kṛṣṇa and Rāma, are the transcendental seeds of the mahā-mantra. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother Harā helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

7.8 Chapter Seven

How Bhakti-yoga Works

In the Bhagavad-gītā Kṛṣṇa tells His disciple Arjuna, ”I am disclosing a most confidential part of knowledge to you, because you are My dear friend.” As is stated in the Fourth Chapter, the Bhagavad-gītā is spoken to Arjuna because of his one qualification: he was a devotee. The Lord says that the mystery of the Bhagavad-gītā is very confidential. Without being an unalloyed devotee you cannot know it. In India there are 645 different commentaries on the Gītā. One professor has proposed that Kṛṣṇa is a doctor and Arjuna is His patient and has made his commentary in that way. Similarly, there are commentators and people who have taken it that everyone is perfect, and that they can interpret scripture in their own way. As far as we are concerned, we agree to read the Bhagavad-gītā according to the instructions given in the Gītā itself. This has to be taken through the paramparā, the system of disciplic succession.

It is being taught by the Supreme Person because ”you are My dear friend. I desire that you may become prosperous and happy. Therefore I speak to you.” Kṛṣṇa wants everyone to be happy and peaceful and prosperous, but they do not want it. Sunshine is open to everyone, but if someone wishes to remain in darkness, what can the sunshine do for him? So the Gītā is open to everyone. There are different species of life, and lower and higher grades of understanding exist-that is a fact. But Kṛṣṇa says that this knowledge is for anyone. If one has lower birth or whatever, it doesn’t matter. The Bhagavad-gītā offers transcendental subject matter everyone can understand provided he goes along with the principle as stated in the Fourth Chapter. That is, that the Gītā is coming down in disciplic succession: ”I first of all instructed this yoga system to the sun-god Vivasvān, who taught it to Manu, who taught it to Ikṣvāku.” From Kṛṣṇa the disciplic succession is coming down, but ”in course of time the disciplic succession was broken.” Arjuna is therefore made the new disciple. In the Second Chapter, Arjuna surrenders: ”So far we have been talking as friends, but now I accept You as my spiritual master.” Anyone following the principle in this line accepts the guru as Kṛṣṇa, and the student must represent Arjuna. Kṛṣṇa is speaking as the spiritual master of Arjuna, and Arjuna says, ”Whatever You are saying I accept.” Read it like that-not: ”I like this, so I accept it; this I don’t like, and so I reject it.” Such reading is useless nonsense.

The teacher must be a representative of Kṛṣṇa, a devotee, and the student must be like Arjuna. Then this Kṛṣṇa consciousness study is perfect. Otherwise it is a waste of time. In the Śrīmad-Bhāgavatam it is stated: ”If anyone wants to understand the science of Kṛṣṇa, he should associate with pure devotees. When discussions take place among pure devotees, the potency of spiritual language is revealed.” Scholarly discussion of the Gītā is futile. In the Upaniṣads it is stated: ”To one who has firm faith in God, and similar faith in God’s representative, all the import of Vedic language will be revealed.” We must have the qualification of being a devotee. Become dear to God. My spiritual master used to say, ”Don’t try to see God. Act in such a way that God will see you.” We have to qualify ourselves. By your qualification God Himself will come and see you.

If one can perceive God, he is transcendental to all material demands. We are always dissatisfied in the material world in circumstances that won’t continue; happiness is temporary, and temporary plight also will not exist for much time. Cold, heat, duality-it is all coming and going. To get to the absolute stage is the process of Kṛṣṇa consciousness. Kṛṣṇa is seated in everyone’s heart, and as you become purified He will show you the path. And in the end you will quit this body, and you will go to the spiritual sky.

”No one knows Me,” Kṛṣṇa says, ”My influence, My power and My extent. Even the maharṣis [the great thinkers] don’t know. I am the origin of all demigods and the origin of all ṛṣis.” There are so many forefathers we don’t know of, and there are Brahmā and the demigods-what do we know? We can’t reach to the platform where we can grasp God. We gather knowledge by limited senses, and Kṛṣṇa can’t be reached by the mind, the center of the senses. Imperfect senses can’t grasp perfect knowledge. Mind and sense manipulation can’t reach Him. If you engage the senses in the service of the Lord, however, then He will reveal Himself through your senses.

People may say, ”What is the use of understanding God? What is the use? Let Him stay in His place, let me stay in my place.” But in the śāstras, the scriptures, it is stated that pious activities will raise us to beauty, knowledge and good birth; and that by impious (sinful) activities, we suffer. Suffering is always there, pious or impious, but a distinction is made. He who knows God, however, becomes freed from all possible sinful reactions, which no amount of piety can accomplish. If we reject God we can never be happy.

Not even considering human society, if you take the demigods who are more advanced and intelligent, they also don’t know Kṛṣṇa. The seven great sages whose planet is near the North Star also do not know. Kṛṣṇa says: ”I am the original, the source of all these demigods.” He is the father of everything, not only the origin of demigods, but of the sages-and the universe. The Śrīmad-Bhāgavatam describes how the universal form took place, and everything is emanating from Him. Also Kṛṣṇa is the origin of Paramātmā, the Supersoul; and the impersonal brahmajyoti, the shining effulgence, is in Him. Of everything, of every conception, ”I am the source.” The Absolute Truth may be realized in three phases, but is one nondual truth. Brahman (the glowing effulgence), localized Supersoul, and Bhagavān-the Supreme Person-are three features or aspects of God.

If no one knows the Supreme Personality of Godhead, how can He be known? He can be known when the Supreme Lord comes before you and reveals Himself to you. Then you can know. Our senses are imperfect, and they cannot realize the Supreme Truth. When you adopt a submissive attitude and chant, realization begins from the tongue. To eat and to vibrate sound is the business of the tongue. If you can control your tongue for prasādam, spiritual food, and make the sound vibration of the holy name, then by surrender of the tongue you can control all the other senses. If you cannot control your tongue, you cannot control your senses. Taste prasādam and become spiritually advanced. You can have this process at your home: offer vegetarian foods to Kṛṣṇa, chant the Hare Kṛṣṇa mantra and offer obeisances:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagat-hitāya kṛṣṇāya
govindāya namo namaḥ

Everyone can offer, and then take the food with friends. And chant before the picture of Kṛṣṇa, and lead a pure life. Just see the result-the whole world will become Vaikuṇṭha, where there is no anxiety. All is anxious with us because we have accepted this material life. Just the opposite is so in the spiritual world. No one, however, knows how to get out of the material concept. Taking an intoxicant doesn’t help; the same anxieties are there when you are finished being drunk. If you want to be free and want life eternal with bliss and knowledge, take to Kṛṣṇa. No one can know God, but there is this way:. the process of Kṛṣṇa consciousness.

In the Śrīmad-Bhāgavatam it is stated that no one can conquer Him or approach Him, but He becomes conquered. How? Let people remain in their own positions, but let them give up nonsense speculation through volumes of books. Thousands of books are printed and read, and after six months thrown away. This way and that-how can you know the Supreme by speculation on the information supplied by your blunt senses? Give up research-throw it away-just become submissive; acknowledge that you are limited and subordinate to material nature and to God. No one can be equal to or greater than God. So be submissive. Try to hear about the glories of the Supreme Lord from authorized sources. Such authority is handed over by disciplic succession. If we can understand by the same authority as Arjuna, that is real authority. God is always ready to reveal; you just become Kṛṣṇa conscious. Follow the path traversed by the great ācāryas, the devoted teachers, and then everything will be known. Although He is unconquerable and unknowable, He can be known in your home.

If you take to this process and follow the principles, what will be the result? As soon as you understand, you will know that the Supreme Lord is the cause of all causes, but that He is not caused by any other cause. And He is the master of all planets. This is not accepting blindly. God has given you the power of reason, the power of arguing-but don't argue falsely. If you want to know the transcendental science you must surrender. Surrender to authority and know Him by signs. Don't surrender to a fool or a rascal. Find one who is coming in disciplic succession, one who is fully convinced about the Supreme Absolute Truth. If you find such a person, surrender and try to please him, serve him and question him. Surrender unto Him is surrender to God. Question to learn, not to waste time.

The process is there, but if we waste time by intoxication we will never see Him, the unconquerable Lord. Follow the principles and slowly but surely, without doubt, you will know. "Yes, I'm making progress," you'll say. And it is very easy, and you can execute it and be in a happy mood. Study, take part with music, eat prasādam. And no one can cheat you by this process. But if you want to be cheated-go to the cheaters.

Try to understand it from the authoritative source and apply it in your life. Amongst the dying mortals, you will become the most intelligent because you are freed from sinful actions. If you act only for Kṛṣṇa, then you are freed from all reactions. You will have no anxiety over what is auspicious or inauspicious because you will be in touch with the most auspicious. This is the process. Ultimately, we can get in touch with Kṛṣṇa. Life will be successful. Anyone can adopt it, because it is very simple.

Here is a nice formula presented by Kṛṣṇa Himself: one should understand the position of Kṛṣṇa. He is unborn and without any cause. We have experience, all of us, that we are born, and we have a cause; our father is our cause. If someone poses himself as God, he has to prove that he is unborn and uncaused. Our practical experience is that we are born. Kṛṣṇa is not born. We have to understand this. Understanding this is to be firmly convinced He is the cause, but is not caused; and since He is not caused He is the proprietor of all manifestation. One who understands this simple philosophy is not illusioned.

We are generally illusioned. We are claiming ownership of the land. But before my birth the land was here, and after my death it will still be here. How long will I go on claiming, in body after body, "This is my land! This is my land!"? Is it not nonsense? One has to be out of illusion. We should know that whatever we are doing in the material concept of life is illusion. We have to understand whether we are illusioned or not. And all conditioned souls are illusioned. He who learns to be disillusioned gets free of all encumbrances. If we want freedom from all bonds, then we have to understand God. There is no neglecting this; it is our prime duty.

Out of millions of entities, one may be enlightened. Generally we are all born fools. As soon as I take birth I am nurtured by parents and educated to falsely claim a land as my own. National education means to make you more foolish. Am I not foolish? I am changing my body like a dress life after life. You have so many minds, so many dresses-why do you claim this one? Why don't you understand: "This dress is nice, but next moment I may be in another." You are in the grip of nature. You cannot say what dress you will have: "Nature, make me American." No; material nature controls. If you live like a dog-here, take a dog's dress. If you live a godly life-here, take God.

Out of many fools someone tries to understand what I actually am. Dog? American? Russian? This real inquiry goes on. If you inquire, you have to ask someone, not just yourself. When crossing the street in a place you don't know, you have to ask the policeman or some gentleman. For "what I am" you have to go to an authority also. What is a spiritual master? He is a person conversant with the science of Kṛṣṇa. Ordinarily nobody inquires; but if a man does, he can make progress and come to this understanding: Kṛṣṇa is the cause of all causes.

Four kinds of people, followers of scripture and higher authority, inquire about Kṛṣṇa. Those addicted to sinful activities can't inquire. They go on in intoxication. The righteous, pious man inquires and goes to God. Facility is given to people in this process by the authority-to make people happy, not to exploit people. The purpose of ISKCON is, in this way, to understand the science of God. You want happiness. Here it is. You are distressed by sinful reactions. But if there is no sinful reaction there is no suffering. One who knows Kṛṣṇa without doubt is relieved of all reactions. Kṛṣṇa says, "Come to Me, and I will give you freedom from all reactions." Don't disbelieve it. He can give you shelter; He has all power. If I give you such a promise, because I have no such power I may break the promise.

If you associate yourself with Kṛṣṇa consciousness your dormant relationship with Kṛṣṇa will be evoked. You have a relationship with Him. There is no question of disbelieving; it is simply foolishness. The dormant relationship is there. You want to serve Kṛṣṇa, but simply by the spell of illusion we think we have no connection with Kṛṣṇa. We go on doing all "independent" nonsense and we are always anxious. When we associate with these dormant feelings for Kṛṣṇa, however, we will become engaged in Kṛṣṇa consciousness.

"God is unborn" indicates that He is different from the material world. We have no such experience of the unborn. This city was born-history is filled with dates. Spiritual nature, however, is unborn, and at once we can see the difference. The material nature is born. You have to understand; if Kṛṣṇa is unborn then He is spiritual, not like one of us. Kṛṣṇa is not some "extraordinary person who was also born." He is not born. So how can I decide He is an ordinary man? "Those who are fools and rascals think of Me as an ordinary man," Kṛṣṇa says in the Gītā. He is different from everything in this world. He is anādi, without cause.

Kṛṣṇa may be spiritual, but there are other spiritual bodies. We have spiritual bodies like Kṛṣṇa's, but they are born. They are not exactly born; it is like the sparks of the fire. The sparks are not born from the fire; they are actually there. We are also not born; we are sparks that come out of the original form. Even if we are not born, the spark comes out of Kṛṣṇa, so we are different; the sparks of the fire are fire, but they are not the original fire. As for quality, we are the same as Kṛṣṇa. It is like the difference between father and son. Father and son are different and nondifferent at the same time. The son is an expansion of the father, but he cannot claim that he is the father; that would be nonsense.

Because Kṛṣṇa is declaring Himself supreme proprietor, He is therefore different from anything. If I am the proprietor of New York State, I am still not New York State. In every step there is duality. No one can say we are completely one with God.

When you can understand Kṛṣṇa's and your own position in a nice analytical way, then at once you become free from sinful reactions. This process will help you. Chant Hare Kṛṣṇa and cleanse your mind, and you will receive the message. One has to be qualified. If you chant and hear, for no payment, you will approach God. All things will become clear and illuminated.

7.9 Chapter Eight

Sources of Absolute Knowledge

We require to hear about the method of relishing the Śrīmad-Bhāgavatam the most elevated text on the science of God consciousness, the matured and ripened fruit of the tree of Vedic wisdom. The Sanskrit word rasa means juice, just like the juice of an orange or a mango. And the author of the Śrīmad-Bhāgavatam requests that you kindly try to taste the rasa, or juice, of the fruit of the Bhāgavatam. Why? Why shall I taste the juice of the fruit of the Bhāgavatam? Because it is the ripened fruit of the Vedic desire tree. As a desire tree, whatever you want you can have from the Vedas. Veda means knowledge; it is so complete that whether you want to enjoy in this material world or you want to enjoy spiritual life, both kinds of knowledge are there. If you follow the Vedic principles, then you will be happy. This is like the codes of the state. If the citizens obey, then they will be happy, there will be no criminal trespassing, and they will enjoy life. The state does not come to you for nothing just to trouble you, but if you live according to the state law there is no question of unhappiness.

Similarly, this conditioned soul, the living entity, has come here to this material world for enjoyment and for material happiness. And the Vedas are the guidance: all right, enjoy-but you enjoy according to these principles. That is called Veda. Therefore, everything is there. Just as we sometimes perform a marriage ceremony in the temple. What is this marriage ceremony? It is the combination of man and woman, boy and girl. They are already there they are living like friends-what is the use of this marriage ceremony? It is Vedic: the Vedas account for living together, sex life, but under some special regulations so that you may be happy. The ultimate end is to become happy. If you follow the Vedic rules and restrictions, that will not mean that you will be kept from eating or not allowed to sleep, not allowed to defend or to have sex life. It is not like that. Your bodily necessities are the same as those of the animals; the animals also eat, they also sleep, they also mate and also defend. So we require these things also. But the Vedas prescribe some regulations: you act in this way, so that you will not be unhappy. If you follow the regulation, ultimately the result will be that you will be free from the material entanglement.

This material life is not meant for the spirit soul. It is simply a misunderstanding that you want to enjoy this material life. But Kṛṣṇa, the Supreme Lord, gives us specific orders so that we can enjoy, in such a way that, at the end, we will understand that this is not our proper life-our proper life is spiritual. This human form of life is perfected as soon as we come to the understanding of spiritual existence-that I am Brahman. Otherwise, if I do not take care of my spiritual life, then the result is that I must live as the cats and dogs do. There is every possibility that my next life will be an animal life. And if, by chance or by a freak of nature, I get into animal life, then millions and millions of years will be required before again coming to this human form of life. So the human form of life is meant for self-realization, and the Vedas are the direction.

Now in the Bhagavad-gītā you will find that Kṛṣṇa says that to study or to follow the rules and regulations of the Vedas actually means to come to the understanding of Kṛṣṇa consciousness. That is stated in the Śrīmad-Bhāgavatam also. So the Vedas give you the chance to gradually come to the point of understanding Kṛṣṇa, after many, many births. But the Bhāgavatam is called the essence of life, the ripened fruit of the Vedas, because the Bhāgavatam gives you directly what is needed in your life.

The Vedas are divided into four: Sāma, Ṛg, Atharva and Yajur. Then these are explained by the Purāṇas, of which there are eighteen. Then these are still further explained by the Upaniṣads, of which there are 108. The Upaniṣads are summarized in the Vedānta-sūtra, and the Vedānta-sūtra is still again explained by the Śrīmad-Bhāgavatam, by the same author. This is the process. So the Bhāgavatam is the essence of all Vedic knowledge.

Naimiṣāraṇya is a very famous and sacred forest in northern India, where all the ṛṣis, the sages, generally go to aid their spiritual advancement of life. This Śrīmad-Bhāgavatam was first discussed in this age in that forest. When it was discussed, the great saint Sūta Gosvāmī was asked by his audience: Now that Kṛṣṇa has gone back to His abode, with whom is transcendental knowledge now resting? This question was raised. The Bhagavad-gītā was spoken by Kṛṣṇa Himself, and it contains all descriptions of jñāna-yoga, karma-yoga, dhyāna-yoga and bhakti-yoga. Now this inquiry was made: Where can you get spiritual knowledge, now that Kṛṣṇa is gone? The answer was that Kṛṣṇa, having departed, has left us the Śrīmad-Bhāgavatam. It is the representation, the sound representation, of Kṛṣṇa. The Bhāgavatam is not different from Kṛṣṇa, as the Gītā is not different from Kṛṣṇa. They are absolute. Kṛṣṇa and Kṛṣṇa's sound vibration are not different. Kṛṣṇa and Kṛṣṇa's name are also not different. And Kṛṣṇa and Kṛṣṇa's form, again, are not different. This is absolute. It requires realization.

This Bhagavad-gītā and Śrīmad-Bhāgavatam are sound incarnations of Kṛṣṇa. The Śrīmad-Bhāgavatam is also the literary incarnation of Kṛṣṇa, and it is the fruit of Vedic knowledge. You may have experience that there is a bird which is called a parrot. The parrot's body is green, and his beak is red. The specific qualification of the parrot is that whatever you say he can imitate. That parrot bird is touching the ripened fruit, and, naturally, if the fruit is ripened on the tree, it becomes very tasteful. Again, if the fruit is tasted by the parrot, it becomes still more tasteful. That is nature's way. So, here, it is said that this Śrīmad-Bhāgavatam is just like the ripened fruit of Vedic knowledge, and at the same time it is touched by Śukadeva Gosvāmī, Sūta's spiritual master. Śuka means parrot in Sanskrit.

This Śrīmad-Bhāgavatam was first explained by Śukadeva Gosvāmī, though the author is his father, Vyāsa. Śukadeva was only sixteen years old when he was taught the Bhāgavatam, and he was illumined. He was already liberated in the impersonal concept of the Absolute, but after hearing the Bhāgavatam from his father, he became attracted by the pastimes of Kṛṣṇa, and he became a preacher of the Bhāgavatam. First he explained it before Mahārāja Parīkṣit, the great king. A short history of Mahārāja Parīkṣit is that he was a very pious king, but unfortunately by some of his acts he was cursed by a brāhmaṇa boy to die within seven days. In those days if a brāhmaṇa should curse someone it would come true. They had the power to curse or give benediction.

So Parīkṣit understood that within a week he would have to die, and he prepared himself. He gave up his kingdom, entrusting it to his son, Mahārāja Janamejaya, and he detached himself from the family and sat down on the banks of the Ganges near Delhi. It was not exactly the Ganges; it was actually the Yamunā. There, because he was a great emperor, many learned sages came.

Parīkṣit now inquired from all the great sages present there: "What is my duty? I am going to die within seven days; now what is my duty? You are all learned sages; please just prescribe for me." So someone said to practice yoga, some said to practice jñāna, the cultivation of knowledge; there were different opinions. But at that time Śukadeva Gosvāmī entered the forest, and although Śukadeva was only sixteen, he was so learned and reputed that all the old sages, including his father, Vyāsadeva, stood up to show him respect. He was so learned. So when he appeared, it was agreed. "Here is Śukadeva Gosvāmī. Let him decide what to do. We appoint him as our representative."

Śukadeva Gosvāmī was thus authorized to speak, and he was asked, "What is my duty? I am very fortunate that you have come in this momentous hour. Kindly tell me what is my duty."

Śukadeva Gosvāmī said, "All right, I shall explain to you the Śrīmad-Bhāgavatam." Then everyone present agreed.

As the Bhāgavatam was first spoken by Śukadeva Gosvāmī, it is therefore mentioned that as the parrot touches ripened fruit and it becomes even sweeter, so this Śrīmad-Bhāgavatam, because it was touched first by Śukadeva Gosvāmī, has become still more tasteful.

The idea is that any Vedic literature, especially the Bhāgavatam or the Gītā, should be learned as spoken by a realized soul. Especially this literature, which is called Vaiṣṇava literature, should not be heard from a person who is not a devotee. This point I have several times stressed. Those who are nondevotees, those who are mental speculationists, those who are fruitive workers, those who are meditators or mystic yogīs, cannot explain the science of God. This is especially mentioned also by Sanātana Gosvāmī, another great saint; those who are not in devotional service, nongodly, those who have no faith in God-such persons should not be allowed to speak on the Bhagavad-gītā and Śrīmad-Bhāgavatam, or any literature which is in relationship with the Supreme Lord. So it is not that anybody can speak the Bhāgavatam or the Gītā and we will have to hear it. No. Sanātana Gosvāmī especially prohibits us: we should not hear of the Supreme Lord from one who is not purified.

One may ask, "How can you taint the words of Kṛṣṇa, which are naturally transcendentally pure? What is the harm if we hear from the nondevotee?" This question may be raised. The example given here is that milk is very nice and nutritious, but as soon as it is touched by a serpent it becomes poison immediately. The serpent is very envious. He bites and puts to death immediately, unnecessarily, and therefore is considered the cruelest animal amongst the living entities. In the śāstra nonviolence is recommended, as in every scripture, but the serpent and the scorpion are allowed to be killed. You cannot say that milk is so nutritious, and we can drink-what is the harm if it is touched by serpents? No-the result will be death. One should not hear at least the Bhagavad-gītā and the Śrīmad-Bhāgavatam from those who are not devotees of the Lord, who have no realization of God and who are envious of Him. Their touch renders it poison. The words of the Lord are always sublime, but as soon as they are touched by the serpent-like nondevotee, one should be very careful about hearing.

In the Bhāgavatam, it is indicated that as soon as Śukadeva touched it, it became delicious. This is the distinction. Basically it is the ripened fruit of Vedic knowledge, but at the same time it has been touched by Śukadeva Gosvāmī.

The Lord is the supreme object of yoga and the reservoir of all transcendental pleasure; He reveals Himself only to His devotees and by the mercy of His devotees all can relish His intimate association.

7.10 Chapter Nine

The Real Peace Formula

Every living entity is searching after peace. That is the struggle for existence. Everyone, from the aquatics to the highest form of human being-from the ant up to Brahmā, the first creature of this universe-is searching for peace. That is the main objective. Lord Caitanya said that a person who is in full Kṛṣṇa consciousness is the only peaceful man because he has no demands. That is the special qualification of a person who is in Kṛṣṇa consciousness. He is akāmaḥ. Akāmaḥ refers to those who have no desire, who are self-sufficient, who have nothing to ask and who are fully peaceful. Who are they? They are the devotees who are situated in Kṛṣṇa consciousness.

All others fall into three classes. One class is bhukti, those who are hankering after material happiness and enjoyment. These people want to eat, drink, be merry and enjoy. There are different modes of enjoyment according to the body. People are searching after sense enjoyment on this planet, on other planets, here, there and everywhere. Their main object is to gratify the senses. That is called bhukti. The next class is those people who are fatigued or frustrated in sense gratification and therefore want liberation from this material entanglement. And then there are those who, in search of knowledge, speculate about what the Absolute Truth is. Thus there are some who want sense enjoyment, and others, the salvationists, who are seeking liberation. The salvationists also have some desire, the desire to be free from this material entanglement. Then there are those who are yogīs; they are searching after mystic perfection. There are eight kinds of mystic perfection which grant the ability to become the smallest, to become the heaviest, or to get whatever one desires. Ordinary persons who are after sense gratification and those who are salvationists or who are after mystic perfection all have some demand. But what about the devotees? They have no demands. Because they simply want to serve Kṛṣṇa, they are waiting for the order of Kṛṣṇa, and that is their satisfaction. If Kṛṣṇa wants the devotees to go to hell, they are prepared to go to hell. And if Kṛṣṇa says, "You come to Me," they are prepared to go. They have no demands. This is the perfectional stage.

There is a very nice verse in which a devotee prays: "I shall simply be conscious of You, my dear Lord, Kṛṣṇa conscious, free from all mental demands." Actually, because we are in material bondage, we have many demands. Some people want sense gratification, those who are a little more elevated want mental satisfaction, and those who are still more refined want to show some magic jugglery of power in this world. They are all in material bondage in different capacities. Therefore, a person who is Kṛṣṇa conscious prays to the Lord: "My dear Lord, when shall I be fully absorbed in Your thoughts or Your service?" "Your thoughts" are not simply abstract, concocted speculation; it is a practical mode of thought. "I shall become peaceful." All mental concoction-I want this, I want that-will be completely eradicated.

We are hovering over the mental plane. We have given power of attorney to the mind, and the mind is driving us-”Come here, go there.” One has to stop such nonsense. ”I shall simply be Your eternal servitor. And I shall be very cheerful, for I have my master.” All others who are not in Kṛṣṇa consciousness are guideless. They are their own guides. The person who is Kṛṣṇa conscious has the supreme guide; therefore, he has no fear. For example, as long as a child is under the care of his parents he has no fear. But as soon as he becomes free, he finds many impediments. This is a crude example, but similarly, when one becomes completely free from all mental concoction and engages one hundred percent in Kṛṣṇa consciousness twenty-four hours a day, he will be peaceful at once. That is peace.

Therefore, Caitanya Mahāprabhu says that those who are Kṛṣṇa conscious, because they have no demands, are actually peaceful. Those who are after sense enjoyment, salvation and yogic mystic perfection are always full of anxiety. As long as one is full of anxiety, one should know that he is still under the grip of material nature. And as soon as one is free from all anxiety, one should know that he is liberated. This fearful anxiety exists because we do not know Kṛṣṇa, the Supreme Lord, the supreme controller. Instead, we have other conceptions, and therefore we are always anxious.

There are many examples, such as Prahlāda Mahārāja. He was only five years old, a pet child, but because he was a devotee of the Lord, his father became his enemy. This is the way of the world. As soon as one becomes a devotee of the Lord he finds so many obstacles. But those obstacles will not hinder one or be impediments on the path. We should always be personally prepared to become Kṛṣṇa conscious. Otherwise, there is only the kingdom of māyā, illusion. Māyā will try to defeat us as soon as she sees, ”Oh, here is a living soul going out of my grip.” As soon as one becomes Kṛṣṇa conscious and fully surrenders unto the Supreme Lord, he has nothing more to fear from this illusion. The Kṛṣṇa conscious person is the perfectly peaceful person.

Everyone wants peace in the world. The peace marchers do not know how to obtain peace, but they want peace. I read a speech of the Archbishop of Canterbury in which he said, ”You want the kingdom of God without God.” This is our defect. If you want peace at all, then accept that peace means to understand God. That is stated in the Bhagavad-gītā. Unless you are in touch with the Supreme Lord, Kṛṣṇa, you cannot have peace. Therefore, we have a different peace formula. The real peace formula is that one must know that God is the proprietor of all this universe, including the United States of America. He is the proprietor of Russia, He is the proprietor of China, He is the proprietor of India, of everything. But because we claim that we are the proprietors, there is fighting, there is discord, there is disagreement, and how can there be peace?

First of all, one has to accept that God is the proprietor of everything. We are simply guests for fifty or a hundred years. We come and go, and while one is here, he is absorbed in this thought: ”This is my land. This is my family. This is my body. This is my property.” And when there is an order from the Supreme for one to leave his home, his property, his body, his family, his money and his bank balance and it is all gone, one has to take another place. We are under the grip of material nature, and she is offering different kinds of bodies: ”Now, my dear sir, you accept this body.” We accept an American body, an Indian body, a Chinese body, a cat’s body or a dog’s body. I am not the Proprietor even of this body, yet I say that I am this body. Actually, this is ignorance. And how can one have peace? Peace can be had when one understands that God is the proprietor of everything. One’s friends, one’s mother, one’s mother’s father and the President are all guests of time. When this knowledge is accepted, then there will be peace.

We are searching for a friend to give us peace and tranquillity. That friend is Kṛṣṇa, God. Just make friendship with Him; you’ll find everyone to be your friend. Because God is situated in everyone’s heart, if you make friendship with God, He will dictate from within so that you will also be treated in a friendly way. If you make friendship with the police commissioner, you receive some advantage. H you make friendship with President Nixon, everyone will be your friend because everyone is under the President. If you want something from any officer, simply call President Nixon, and he will say, ”All right, look after this man.” Everything is taken care of. Just try to have friendship with God, and everyone will be your friend. If all people understand this very nice fact, that God is everyone’s friend and that He is the supreme proprietor, they will become peaceful. That is explained also by Lord Caitanya.

In Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta, or any Vedic literature or any other literature in any other religion, the same fact is presented: God is the proprietor. God is the only friend. If you understand this, then you’ll have peace. This is the peace formula. As soon as you encroach on God’s Property, calling it your own, material nature, the police action, will be there: ”You are not the proprietor.” You can simply have what is allotted to you by God.

Your business is to elevate yourself to perfect Kṛṣṇa consciousness and nothing more. If you deviate from this law, if you don’t accept this principle, if you want to enjoy more, then you have to suffer more. There is no question of forgetting. Therefore, Lord Caitanya says, ”One who is Kṛṣṇa conscious has no demands. Thus he is at peace.”

Those in Kṛṣṇa consciousness do not know anything more than Kṛṣṇa. Actually only those who are Kṛṣṇa conscious are peaceful, unafraid of anything. They are neither in heaven nor in hell nor anywhere but with Kṛṣṇa, so for them everything is Vaikuṇṭha, without fear. Similarly, Lord Kṛṣṇa as Paramātmā, Supersoul, lives everywhere. He lives in the heart of a hog also. The hog eats stool, but that does not mean that because the Supreme Lord is in the heart of the hog, He is also subjected to such punishment. The Lord and His devotees are always transcendental to the modes of material nature. Persons who are completely Kṛṣṇa conscious are very rare and very peaceful. Out of millions and millions of people, it is very difficult to find one who is actually Kṛṣṇa conscious; this position of Kṛṣṇa consciousness is so rare. But Kṛṣṇa Himself, as Lord Caitanya, seeing the pitiable condition of the present day, is directly giving free love of Godhead.

Yet because love of God is being given freely and so easily, people do not care for it. My spiritual master used to say that if you take a langera mango, which is a first-class, topmost quality mango in India, very costly, very sweet and very tasteful, and go from door to door and try to distribute it freely, people will doubt: ”Why has this man brought this langera mango? Why is he trying to distribute it freely? There must be some motive behind it.” Similarly, Lord Caitanya distributed this Kṛṣṇa consciousness langera mango very cheaply, but people are so foolish that they think, ”Oh, they are simply chanting Hare Kṛṣṇa; what is there to it? This is meant for the foolish, who cannot speculate and do not have any higher standard of knowledge.” But that is not so. It is said: ”Out of millions and millions of people, only a few are interested in Kṛṣṇa consciousness.” Do not neglect this information; it is very rare, and if you practice Kṛṣṇa consciousness, your life will be successful. Your mission in human life will be fulfilled. This seed of Kṛṣṇa consciousness is very rare and very valuable. Lord Caitanya said that innumerable living entities are wandering and transmigrating in the 8,400,000 species of life, one after another. Out of so many, one may come who is fortunate, who has spiritual fortune.

Sometimes devotees of the Lord go from door to door. Their policy is to go as beggars. So in India, beggars, especially sannyāsīs, are very much respected. If a sannyāsī comes to a house to beg, he is very well received: ”Swamījī, what can I do for you?” The devotee beggar won’t ask for anything, but whatever one can give, even one capātī, makes one spiritually rich. That man who offers a capātī to a pure devotee who comes to his door is made spiritually rich. When one is advanced in spiritual wealth, he offers a good reception to devotees as far as possible. According to the Vedic system, even if your enemy comes to your house, you have to receive him in such a way that you will forget that he is your enemy. That is the general system for receiving a pure devotee who has sacrificed everything for the Lord.

These are instructions for householders. The householder should come out of his home during noontime and call out for anyone who is hungry to please come and take the food. Only if no one comes in answer to his call can the chief of the household take his meals. There are so many rules and regulations just to train a man to become godly. They are not superstitious or superfluous. The human being should be trained to be godly. Because he is part and parcel of God, he is given the chance to be trained. This training is given because some day or other the person may be Kṛṣṇa conscious.

If by chance during this training he meets a teacher who is a saintly person and a pure devotee of the Lord, then by such a contact he becomes pure. Therefore, Lord Caitanya said that the fortunate person who has had some spiritual asset in his past dealings will seek the association of a pure devotee. The seed of Kṛṣṇa consciousness is received by the mercy of guru, the spiritual master, and by the mercy of Kṛṣṇa. When the spiritual master and Lord Kṛṣṇa will that a person must have Kṛṣṇa consciousness, then the seed very nicely fructifies. That spiritual asset makes one fortunate, and thus he becomes spiritually enlivened, and then he meets a bona fide spiritual master, and, by the grace of the spiritual master, he can receive the seed of Kṛṣṇa consciousness. That is his inner urge: ”Where can I get this association? Where can I get this awareness?”

This process is recommended; it is the general process of spiritual advancement. Kṛṣṇa is within you, and as soon as Kṛṣṇa sees that you are very sincere, that you are seeking, He sends a bona fide spiritual master. This combination of Kṛṣṇa and the spiritual master is the cause of one’s receiving the seed of Kṛṣṇa consciousness. The seed is there. If you have a very nice seed of a rose bush, what is your duty? If you have a seed of any nice plant, it is your duty not to lock it up in the safety vault of a bank. Your duty is to sow it in the ground. Where should you sow that seed? If you have information of Kṛṣṇa consciousness, you just sow it in your heart. Not in this earth, but in the earth within yourself. And after sowing a seed you have to pour a little water on it, so that water is hearing and chanting. Once the seed is sown in the heart, just pour on a little water, and it will grow.

This process should not be stopped by the thought that because one is initiated there is no need of hearing and chanting. It should go on continuously. If you stop pouring water on a plant, it will dry up, it will not produce any fruit. Similarly, even if you are highly elevated in Kṛṣṇa consciousness, you cannot stop this process of hearing and chanting because māyā is so strong, so powerful, that as soon as she sees, ”Ah, here is an opportunity,” at once you will dry up. By the process of pouring water, that plant of Kṛṣṇa consciousness grows. How does it grow? There is a limit to every plant you see; it grows and grows and grows, but there is a limit where it stops growing. But the plant of Kṛṣṇa consciousness grows in such a way that it does not rest in any part of this material universe because a Kṛṣṇa conscious person is not satisfied with planetary facilities in any part of this material universe. Even if you offer him Siddhaloka, where the inhabitants are so powerful and elevated that they can fly in the sky without airplanes, he will not be satisfied.

There is a planet, Siddhaloka, according to Śrīmad-Bhāgavatam, where the inhabitants do not need airplanes or spacecraft to fly from one planet to another. Above Siddhaloka there are many other planets. I saw that the latest modern opinion is that every star is a sun, and there are different planetary systems, solar systems; but according to Vedic literature there are innumerable universes which are separate identities. The limit of this universe is the outermost sky. The modern scientist says that each and every star is a sun. But Vedic literature does not say that. Vedic literature informs us that there is only one sun in each universe, but there are innumerable universes, and thus there are innumerable suns and moons. The highest planet of this universe is called Brahmaloka. And Lord Kṛṣṇa says, ”Even if you approach the highest planet, you have to come back again.” Sputniks and astronauts are going very high, and here on earth people are clapping; but after just a brief time they come down again. However one may clap, he cannot do more than that. Similarly, those who are materialistic can go high up to Brahmaloka where Brahmā is, but those who are Kṛṣṇa conscious will reject even that. They neglect even the impersonal brahmajyoti. They don’t care for it.

The covering of this universe is far, far greater than this space which we are now in. The outside of the universe is ten times the space within, so one has to penetrate that covering, and then reach Virajā, the Causal Ocean. The Buddhist philosophical perfection is to reach that Virajā. When this material existence is completely finished, it is called virajā, according to Vedic language. But the Kṛṣṇa conscious person not only penetrates the covering of this universe, but after he reaches that Causal Ocean, which is the neutral position, he continues. The plant grows so nicely from Brahmaloka to Virajā to the spiritual sky, and even when that plant reaches the spiritual sky, it is not satisfied with any Vaikuṇṭha planet.

The highest planet in the spiritual sky is Kṛṣṇaloka. It is just like a lotus flower, where Kṛṣṇa is standing. And there, when the plant finds Kṛṣṇa’s lotus feet, it rests. Just as a creeper grows and grows and grows and at last attaches itself to something and then expands, when the devotional plant gets to the lotus feet of Kṛṣṇa, it expands. As soon as this Kṛṣṇa consciousness creeper captures Kṛṣṇa’s lotus feet, it takes shelter. ”There. Now I have finished my journey. Let me expand here.” To expand means to enjoy Kṛṣṇa’s association. There the devotees are satisfied.

That creeper has to go on, and thus those who are already in Kṛṣṇa consciousness, if they have their natural growth, relish the fruit of that creeper even in this life.

If you continue this chanting and hearing process, you will grow and grow and actually reach Kṛṣṇa’s lotus feet and there relish His association.

8 Krsna, the Reservoir of Pleasure

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Kṛṣṇa-this sound is transcendental. Kṛṣṇa means the highest pleasure. All of us, every living being, seeks pleasure. But we do not know how to seek pleasure perfectly. With a materialistic concept of life, we are frustrated at every step in satisfying our pleasure because we have no information regarding the real level on which to have real pleasure. For the last few weeks we have been learning that we are not this body; we are consciousness. Not exactly consciousness, for consciousness is actually the symptom of our real identity: we are pure soul, now merged within this material body. Modern material science lays no stress on this; therefore the scientists are sometimes misled in their understanding of spirit soul. But spirit soul is a fact, which anyone can understand by the presence of consciousness. Any child can understand that consciousness is the symptom of the spirit soul.

Now the whole process we are trying to learn from the Bhagavad-gītā (The Song of God) is how to bring ourselves to this level of consciousness. And if we act from the level of consciousness, then we may not be pushed again into the level of this bodily conception; and, if we can continue on that level, if we can continue to act in pure consciousness, then, at the end of this body we shall be free from material contamination, our spiritual life will be revived, and the ultimate result will be that in our next life, after leaving this body, we shall have our full, eternal spiritual life. Spirit, as we have already discussed, is described as eternal.

Even after the destruction of this body, consciousness is not destroyed. Rather, consciousness is transferred to another type of body and again makes us aware of the material conception of life. That is also described in the Bhagavad-gītā. At the time of death, if our consciousness is pure, we can be sure that our next life will not be material-our next life will be spiritual. If our consciousness is not pure at the point of death, then, after leaving this body, we shall have to take another material body. That is the process which is going on. That is Nature’s law.

We have now a final body. The body which we see is the gross body. It is just like a shirt and coat: within the coat there is a shirt, and within the shirt there is a body. Similarly, the pure soul is covered by a shirt and coat. The garments are the mind, intelligence and false ego. False ego means the misconception that I am matter, that I am a product of this material world. This misconception makes me localized. For example, because I have taken my birth in India, I think myself Indian. Because I have taken my birth in America, I think myself American. But as pure soul, I am neither Indian nor American. I am pure soul. These others are designations. American, or Indian, or German, or Englishman; cat or dog, or bee or bat, man or wife: all these are designations. In spiritual consciousness we become free from all such designations. That freedom is achieved when we are constantly in touch with the supreme spirit, Kṛṣṇa.

The International Society for Krishna Consciousness is simply intended to keep us in constant touch with Kṛṣṇa. Kṛṣṇa can be in constant companionship with us because He is omnipotent. Therefore, He can be fully in touch with us by His words. His words and He are not different. That is omnipotence. Omnipotence means that everything relating to Him has the same potency. For example, here in this material world, if we are thirsty and we want water, simply repeating ”Water, water, water, water,” will not satisfy our thirst, because this word has not the same potency as water itself. We require the water in substance. Then our thirst will be satisfied. But in the transcendental, absolute world, there is no such difference. Kṛṣṇa’s name, Kṛṣṇa’s quality, Kṛṣṇa’s word-everything is Kṛṣṇa and provides the same satisfaction.

Some people argue that Arjuna was talking with Kṛṣṇa because Kṛṣṇa was present before him, whereas in my case, Kṛṣṇa is not present. So how can I get directions? But that is not a fact. Kṛṣṇa is present by His words-the Bhagavad-gītā. In India, when we speak on the Bhagavad-gītā or Śrīmad-Bhāgavatam, we regularly perform worship with flowers, or with other paraphernalia, as is required for worshiping. In the Sikh religion also, although they have no form of the Deity, they worship the book Granthasahib. Perhaps some of you are acquainted with this Sikh community. They worship this Grantha. Similarly, the Moslems worship the Koran. Similarly, in the Christian world, the Bible is worshiped. It is a fact that the Lord Jesus Christ is present by His words. Kṛṣṇa is also present by His words.

These personalities, either God or the son of God, who come from the transcendental world, keep their transcendental identities without being contaminated by the material world. That is their omnipotence. We are in the habit of saying that God is omnipotent. Omnipotence means that He is not different from His name, from His quality, from His pastimes, from His instruction. Therefore, the discussion of Bhagavad-gītā is as good as discussion with Kṛṣṇa Himself.

Kṛṣṇa is seated in your heart, and in my heart too. Īśvaraḥ sarva-bhūtānāṁ hṛd deśe ’rjuna tiṣṭhati [Bg. 18.61]. God is situated in everyone’s heart. God is not away from us. He is present. He is so friendly that He remains with us in our repeated change of births. He is waiting to see when we shall turn to Him. He is so kind that though we may forget Him, He never forgets us. Although a son may forget his father, a father never forgets his son. Similarly, God, the original father of everything, everybody, all living entities, will never forsake us. We may have different bodies, but they are our shirt-coats. That has nothing to do with our real identity. Our real identity is pure soul, and that pure soul is part and parcel of the Supreme Lord. There are 8,400,000 species of life. Even the biologist and the anthropologist cannot calculate this accurately, but from authoritative, revealed scripture we get this information. Human beings represent 400,000 species, and there are 8,000,000 other species. But Kṛṣṇa, the Supreme Lord, claims that all of them, whether beast, man, snake, god, semi-god, demigod-anything whatever-all of them are, in reality, His sons.

The father gives the seed, and the mother receives the seed. The body is then formed, according to the mother’s body. And when the body is completely formed, it comes out-either from cats, from dogs, or from man. That is the process of generation. The father gives the seed, and it is emulsified with two kinds of secretion in the womb of the mother, and on the first night the body is formed just like a pea. Then, gradually, it develops. There are nine holes that develop: two ears, two eyes, nostrils, a mouth, a navel, a penis, and an anus.

According to his last karma, or action, one gets this body to enjoy, or to suffer. That is the process of birth and death. And after finishing this life, again one dies, and again one enters into the womb of some mother. Another type of body then comes out. This is the process of reincarnation.

We should be very diligent as to how we can discontinue this process of repeated birth and death and change of body. That is the prerogative of the human form of life. We can stop this process of repeated change through birth and death. We can get our actual spiritual form again and be blissful, full of knowledge and eternal life. That is the purpose of evolution. We should not miss this. The entire process of liberation begins just as we have now begun this chanting and hearing. I wish to point out that this chanting of the holy name of God (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) and hearing the truths of the Gītā is as good as bodily association with Kṛṣṇa. That is stated in the Gītā. This process is called kīrtana. Even if one does not understand the language, still, just by hearing, he acquires some piety. His assets lead him to a pious life, even if he does not understand-it has such power.

There are two topics concerning Kṛṣṇa. Two kinds of topics, actually. One topic is this Bhagavad-gītā. It is spoken by Kṛṣṇa. And the other topic concerning Kṛṣṇa is Śrīmad-Bhāgavatam. That is spoken about Kṛṣṇa. So there are two types of Kṛṣṇa kathā (topics), and both of them are equally potent because they are connected with Kṛṣṇa.

Because the Bhagavad-gītā is spoken on the Battlefield of Kurukṣetra some people have asked what we have to do with the battlefield. We have nothing to do with any battlefield. We are after knowledge of the spiritual sphere. Then, why should we bother about this battlefield? Because Kṛṣṇa is on the battlefield, and therefore the whole battlefield has become Kṛṣṇa-ized. Just as when an electric current is passed into some metal, the whole metal becomes surcharged with electricity; so too, when Kṛṣṇa is interested in some matter, that matter becomes Kṛṣṇa-ized. Otherwise, there would be no need of discussing the Battlefield of Kurukṣetra. That is His omnipotence.

This omnipotence is also described in Śrīmad-Bhāgavatam. There are many Kṛṣṇa kathās. The Vedic literature is full of them. Vedas mean that they are Kṛṣṇa kathās. Scripture, including the Vedas, may appear to be different, but they are all meant for Kṛṣṇa kathā. If we simply hear these topics on Kṛṣṇa, then what will be the result? It is pure transcendental vibration, and the result will be spiritual consciousness.

We have accumulated many inauspicious things within our hearts due to our material contamination during the course of many, many births. Many, many births-not only this birth, but part births as well. So, when we search into our hearts with the Kṛṣṇa kathā, then the contamination we have accumulated will be washed off. Our hearts will be cleansed of all rubbish. And, as soon as all the rubbish is cleared off, then we are situated in pure consciousness.

It is very difficult to eradicate all the false designations from oneself. For example, I am Indian. It is not very easy to immediately think that I am not Indian, but pure soul. Similarly, it is not a very easy task for anyone to end his identification with these bodily designations. But still, if we continue hearing the Kṛṣṇa kathā, it will be very easy. Make an experiment. Make an experiment to see how easily you'll be able to free yourself from all these designations. Of course, it is not possible to clear out the rubbish from the mind all of a sudden, but we are immediately aware that the influence of the material nature has become slackened.

The material nature is working in three modes-goodness, passion, and ignorance. Ignorance is hopeless life. Passion is materialistic. One who is influenced by the modes of passion wants this false enjoyment of material existence. Because he does not know the truth, he wants to squeeze out the energy of the body just to enjoy this matter. That is called the mode of passion. As for those in the mode of ignorance, they have neither passion nor goodness. They are in the deepest darkness of life. Situated in the mode of goodness, we can understand, at least theoretically, what I am, what this world is, what God is, and what our interrelationship is. This is the mode of goodness.

By hearing Kṛṣṇa kathā, we will be freed from the stages of ignorance and passion. We will be situated in the mode of goodness. At least we'll have the real knowledge-knowledge of what we are. Ignorance is like the animal existence. The animal's life is full of suffering, but the animal does not know that he is suffering. Take the case of a hog. Of course, here in New York City no hog is seen. But in villages in India one sees the hog. Oh, how miserable his life is, living in a filthy place, eating stools and always unclean. Yet the hog is very happy by eating stools, and having constant sexual intercourse with the she-hog and just getting fat. The hog gets very fat, because of the spirit of enjoyment which is there-although, for him, it is sensual enjoyment.

We should not be like the hog, falsely thinking that we are very happy. Working hard all day and night, then having some sex life-we think that in this way we are very happy. But this is not happiness. This has been described in the Bhāgavatam as a hog's happiness. Man's happiness is when he is situated in the mode of goodness. Then he can understand what true happiness is.

In our daily routine, if we hear this Kṛṣṇa kathā, the result will be that all the dirty things in the heart, accumulated life after life, will be cleared out. As a matter of fact, we will see that we are no longer in ignorance or in passion, but are situated in the mode of goodness. What is that position?

We will find ourselves joyful in every circumstance of life. We will never feel morose. In the Bhagavad-gītā we find that this is our brahma-bhūta (highest stage of goodness) situation. The Vedas teach us that we are not this matter. We are Brahman. Ahaṁ brahmāsmi. Lord Śaṅkarācārya preached this gospel to the world. We are not this matter; we are Brahman, spirit. When spiritual realization is actually accomplished, then our symptoms will change. What are those symptoms? When one is situated in his own spiritual consciousness, then he will have no hankering and no lamentation. Lamentation is for loss, and hankering is for gain. Two diseases characterize this material world: What we do not possess, we hanker after. "If I get these things I'll be happy. I have no money, but if I get a million dollars, then I'll be happy." And when we have a million dollars, somehow it will be lost. So we'll cry, "Oh, I have lost it!" When we hanker for earning, that is a kind of distress. And when we suffer loss, that is also distress. But if we are situated in brahma-bhūta, we will neither be distressed nor will we hanker. We will view equally everyone and everything. Even if we are situated in the midst of fiery turbulence, we will not be disturbed. That is the mode of goodness.

Bhāgavatam means the science of God. If the science of God is persevered in, we will be situated in the brahma-bhūta status. From that brahma-bhūta status, we have to work, for work is recommended here. So long as we have this material body, we have to work. We cannot stop working; it is not possible. But we have to adopt the tactics of yoga, and in this way, even by doing some ordinary work, which, by destiny or circumstances we are put into, there is no harm. Suppose that, in one's own occupation, one must speak a lie or his business can't go on. Lying is not a very good thing, so one concludes that the business is not based on very moral principles and one should therefore give it up. In the Bhagavad-gītā, however, we find instruction not to give it up. Even if we are put in such circumstances that our livelihood cannot go on without some unfair practice, we should not give it up. But we should try to make it purified. How is it purified? We should not take the fruitive result of our work. That is meant for God.

Sukṛta means pious activities. And duṣkṛta means impious activities. On the material level we can be pious or impious. Either we are performing some pious activities, or we are performing some impious activities-or we have a mixture, pious and impious. Lord Kṛṣṇa advises that we should act with knowledge of, or devotion to the Supreme. What does that knowledge mean? It means that I am the part and parcel of the supreme consciousness, or that I am not this body. If I identify myself as an American, as an Indian, or this or that, then I am on the material Plane. We should identify ourselves as neither Americans nor Indians, but as pure consciousness. I am a subordinate consciousness of the supreme consciousness; in other words, I am the servant of God. God is the supreme consciousness, and I am His servant. So, for our present understanding, subordinate means servant.

We don't ordinarily carry out the work of a servant in relationship to God. Nobody wants to be a servant, but everyone wants to be the master, because to become a servant is not a very palatable thing. But to become the servant of God is not exactly like this. Sometimes the servant of God becomes the master of God. The real position of the living entity is to be the servant of God, but in the Bhagavad-gītā we can see that the master, Kṛṣṇa, became the servant of Arjuna. Arjuna is sitting in the chariot, and Kṛṣṇa is his driver. Arjuna is not the owner of the chariot, but in the spiritual relationship we should not cling to the concept of the material relationship. Although the whole relationship, just as we have experience of it in this world, is there in the spiritual world, that relationship is not contaminated by matter. Therefore it is pure and transcendental. It is of a different nature. As we become advanced in the spiritual conception of life, we can understand what the actual position in the spiritual, transcendental world is.

Here the Lord instructs us in buddhi-yoga. Buddhi-yoga means that we have full consciousness that we are not this body; and if I act with this understanding, then I am not body-I am consciousness. That is a fact. Now, if we act on the level of consciousness, then we can overcome the fruitive result of good work or bad work. It is a transcendental stage.

It means that we are acting on another's account-on the Supreme's account. We are not liable to loss or gain. When there is gain, we should not be puffed up. We should think, "This gain is for the Lord." And when there is loss, we should know that this is not our responsibility. It is God's work-His. Then we will be happy. This we have to practice: everything on account of the Supreme. This transcendental nature we have to develop. This is the trick of doing work under these present circumstances. As soon as we work on the level of bodily consciousness we become bound by the reaction of our work. But when we work through spiritual consciousness, we are not bound either by pious activities or by vicious activities. That is the technique.

Manīṣiṇaḥ-this word is very significant. Manīṣī means thoughtful. Unless one is thoughtful, he cannot understand that he is not this body. But if one is a little thoughtful he can understand, "Oh, I am not this body. I am consciousness." Sometimes, in our leisure time, we can see, "Oh, this is my finger, and this is my hand. This is my ear, and this is my nose. Everything is mine, but what I, what I?" I am feeling this is mine, and that I am. Simply a little thought is required. Everything is mine-my eyes, my finger, my hand. My, my, my, and what is the I? The I is that consciousness, in which I am thinking, "This is mine."

Now, if I am not this body, then why should I act for this body? I should act for myself. Then, how can I work for myself? What is my position? I am consciousness. But what kind of consciousness? Subordinate consciousness-I am part of the supreme consciousness. Then, what will my activities be? My activities will be under the guidance of the supreme consciousness, just as in the office, the managing director is the supreme consciousness. For example, in the office everyone is working under the direction of the manager; therefore they have no responsibility. They have only to discharge their duties. Either pious or impious duties-never mind. In the military line, too, the order of the captain or the commander is there. The soldier has to execute it. He does not consider whether it is pious or impious. That does not matter. He simply has to act, then he is a real soldier. He acts in that way and he gets his reward. He gets title and honor. He doesn't care. The commander says, Just go and kill the enemy, and he is rewarded. Do you think that by killing one gets reward? No-it is for the duty discharged.

Similarly, here the situation is that Kṛṣṇa is instructing Arjuna. Kṛṣṇa is the supreme consciousness. I am consciousness, the part and parcel of the supreme consciousness. So my duty is to act according to that supreme consciousness. For example, I consider my hand as a part of my body. Now, it is moving in its own way. "As I want, let my hand be moved. Let my legs be moved. Let my eyes be opened and see." So, I am dictating, and these parts are working. Similarly, we are all part s and parcels of the Supreme. When we train ourselves to move and act in accordance with supreme consciousness, then we become transcendental to all these pious or impious activities. That is the technique. What will the result of this technique be? We become free from the bondage of birth and death. No more birth and death.

Modern scientists and philosophers do not think about these four things: birth, death, disease, and old age. They set them aside. "Oh, let us be happy. Let us enjoy this life." But human life is meant for finding a solution to this bondage of birth, death, disease and old age. If any civilization has not found a solution to these four problems, then that is not a human civilization. Human civilization is meant for finding a complete solution to these things.

So here in the Bhagavad-gītā, the Lord says, karma-jaṁ buddhi-yuktāḥ. Karma-jaṁ means whenever there is action there will be some reaction. If one acts in badness, there will be a bad reaction. But reaction, either good or bad, is, in the higher sense, all suffering. Suppose that by good action I get a good birth, fine bodily features, and a good education. All these good things I may have, but that does not mean that I am free from material pains. The material pains are birth, death, old age and disease. Even if I am a rich man, a beautiful man, an educated man, born in an aristocratic family, etc., I still cannot avoid death, old age, and disease.

So, we must not be concerned with pious activities or impious activities. We must be concerned with transcendental activities only. That will save us from this bondage of birth, death, old age and disease. That should be our aim in life. We should not be hankering after good or bad things. For example, suppose one is suffering from some disease. He is lying in bed, eating, passing nature's call uncomfortably, and taking bitter medicines. He always has to be kept clean by the nurses; otherwise there is an obnoxious smell. While he is lying in this condition some friends come to him and ask how he is feeling. "Yes, I am feeling well." What is this well? Lying in bed uncomfortably taking bitter medicine, and unable to move! Yet despite all these inconveniences he says, "I am well." Similarly, in our material conception of life, if we think, "I am happy," that is foolishness. There is no happiness in material life. It is impossible to have happiness here. In this condition, we do not know the meaning of happiness. That's why this very word is used, manīṣiṇaḥ-thoughtful.

We seek happiness by some extraneous, artificial means, but how long does it last? It will not endure. We again come back to sorrow. Suppose, by intoxication, we feel happy. That is not our actual happiness. Suppose I am made unconscious by chloroform, and I don't feel the pain of an operation. That does not mean that I am not having an operation. This is artificial. Real pleasure, real life exists.

As is commanded in the Bhagavad-gītā by Śrī Kṛṣṇa, the thoughtful give up the reaction of work, being situated on the level of pure consciousness. The result is that this bondage of birth and death, disease and old age comes to an end. This end is in union with the true identity, Kṛṣṇa, the reservoir of pleasure and eternal bliss. There, indeed, is the true happiness for which we are intended.

9 KRSNA, The Supreme Personality of Godhead - 1970 Edition

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To My Father, Gour Mohan De (1849-1930)

A pure devotee of Kṛṣṇa, who raised me as a Kṛṣṇa concious child from the beginning of my life. In my boyhood ages he instructed me how to play the mṛdanga. He gave me Rādhā-Kṛṣṇa Vigraha to worship, and he gave me Jagannātha-Ratha to duly observe the festival as my childhood play. He was kind to me, and I imbibed from him the ideas later on solidified by my spiritual master, the eternal father.

9.2 Words from Apple

Everybody is looking for Kṛṣṇa.

Some don't realize that they are, but they are.

KṚṢṆA is GOD, the source of all that exists, the Cause of all that is, was, or ever will be.

As GOD is unlimited, HE has many Names.

Allah-Buddha-Jehova-Rama: ALL are KṚṢṆA, all are ONE.

God is not abstract; He has both the impersonal and the personal aspects to His personality, which is SUPREME, ETERNAL, BLISSFUL, and full of KNOWLEDGE. As a single drop of water has the same qualities as an ocean of water, so has our consciousness the qualities of GOD'S consciousness … but through our identification and attachment with material energy (physical body, sense pleasures, material possessions, ego, etc.) our true TRANSCENDENTAL CONSCIOUSNESS has been polluted, and like a dirty mirror it is unable to reflect a pure image.

With many lives our association with the TEMPORARY has grown. This impermanent body, a bag of bones and flesh, is mistaken for our true self, and we have accepted this temporay condition to be final.

Through all ages, great SAINTS have remained as living proof that this non-temporary, permanent state of GOD CONSCIOUSNESS can be revived in all living Souls. Each soul is potentially divine.

Kṛṣṇa says in Bhagavad Gita: "Steady in the Self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness." (VI, 28)

YOGA (a scientific method for GOD (SELF) realization) is the process by which we purify our consciousness, stop further pollution, and arrive at the state of Perfection, full KNOWLEDGE, full BLISS.

If there's a God, I want to see Him. It's pointless to believe in something without proof, and Kṛṣṇa Consciousness and meditation are methods where you can actually obtain GOD perception. You can actually see God, and hear Him, play with Him. It might sound crazy, but He is actually there, actually with you.

There are many yogic Paths-Raja, Jnana, Hatha, Kriya, Karma, Bhakti-which are all acclaimed by the MASTERS of each method.

SWAMI BHAKTIVEDANTA is as his title says, a BHAKTI Yogi following the path of DEVOTION. By serving GOD through each thought, word and DEED, and by chanting HIS Holy Names, the devotee quickly develops God-consciousness. By chanting

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

One inevitable arrives at KṚṢṆA Consciousness. (The proof of the pudding is in the eating!)

I request that you take advantage of this book KṚṢṆA, and enter into its understanding. I also request that you make an appointment to meet your God now, through the self liberating process of YOGA (UNION) and GIVE PEACE A CHANCE.

(hand written)

<14>All you need is Love (Krishna) Hari Bol.

George Harrison 31/3/70

<10>Apple Corps Ltd 3 Savile Row London W1 Gerrard 2771/3993 Telex Apcore London

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Need to My Father, Gour Mohan De

Need Words from Apple

Need Preface!

9.3 Introduction by A.C. Bhaktivedanta Swami Prabhupāda

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! rakṣa mām
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! pāhi mām
Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! rakṣa mām
Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

Caitanya-caritāmṛta (Madhya 7.96)

While attempting to write this book, Kṛṣṇa, let me first offer my respectful obeisances unto my spiritual master, Om Viṣṇupāda 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda. Then let me offer my respectful obeisances to the ocean of mercy, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, appearing in the role of a devotee just to distribute the highest principles of devotional service. Lord Caitanya began His preaching from the country known as Gauḍadeśa (West Bengal). And as I belong to the Mādhva-Gauḍīya-sampradāya, I must therefore offer my respectful obeisances to our disciplic succession. This Mādhva-Gauḍīya-sampradāya is also known as Brahma-sampradāya because the disciplic succession originally began from Brahmā. Brahmā instructed the sage Nārada, Nārada instructed Vyāsadeva, and Vyāsadeva instructed Madhva Muni or Madhvācārya. Mādhavendra Purī, the originator of the Mādhva-Gauḍīya-sampradāya, belonged to the Madhvācārya disciplic succession; he had many renowned disciples both in the sannyāsa (renounced) and household orders of life, disciples such as Nityānanda Prabhu, Advaita Prabhu and Īśvara Purī. Īśvara Purī happened to be the spiritual master of Lord Caitanya Mahāprabhu. So let us offer our respectful obeisances to Īśvara Purī, Nityānanda Prabhu, Śrī Advaita Ācārya Prabhu, Śrīvāsa Paṇḍit and Śrī Gadādhara Paṇḍit. Next, let us offer our respectful obeisances to Svarūpa-Dāmodara, who acted as the private secretary to Lord Caitanya Mahāprabhu; and let us offer our respectful obeisances to Śrī Vāsudeva Datta and the constant attendant of Lord Caitanya, Śrī Govinda, and the constant friend of Lord Caitanya, Mukunda, and also to Murāri Gupta. And let us offer our respectful obeisances to the six Gosvāmīs of Vṛndāvana, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Raghunātha Dāsa Gosvāmī.

Kṛṣṇa Himself has explained in the Bhagavad-gītā that He is the Supreme Personality of Godhead. Whenever there are discrepancies in the regulative principles of man's religious life and a prominence of irreligious activities, He appears on this earthly planet. In other words, when Lord Śrī Kṛṣṇa appeared, there was a necessity of minimizing the load of sinful activities accumulated on this planet, or in this universe. For affairs of the material creation, Lord Mahā-Viṣṇu, the plenary portion of Kṛṣṇa, is in charge.

When the Lord descends, the incarnation emanates from Viṣṇu. Mahā-Viṣṇu is the original cause of material creation, and from Him Garbhodakaśāyi-Viṣṇu expands, and then Kṣīrodakaśāyī-Viṣṇu. Generally, all the incarnations appearing within this material universe are plenary expansions from Kṣīrodakaśāyi-Viṣṇu. Therefore, the business of minimizing the overload of sinful activities on this earth does not belong to the Supreme Personality of Godhead, Kṛṣṇa Himself. But when Kṛṣṇa appears, all the Viṣṇu expansions also join with Him. Kṛṣṇa's different expansions, namely Nārāyaṇa, the quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, as well as the partial plenary expansion of Matsya or the incarnation of fish, and other yuga-avatāras (incarnations for the millennium), and the manvantara-avatāras, the incarnations of Manus–all combine together and appear with the body of Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa is the complete whole, and all plenary expansions and incarnations always live with Him.

When Kṛṣṇa appeared, Lord Viṣṇu was also with Him. Kṛṣṇa actually appears to demonstrate His Vṛndāvana pastimes and to attract the fortunate conditioned souls and invite them back home, back to Godhead. The killing of the demons was simultaneous to His Vṛndāvana activities and was carried out only by the Viṣṇu portion of Kṛṣṇa.

In the Bhagavad-gītā, Eighth Chapter, 20th verse, it is stated that there is another eternal nature, the spiritual sky, which is transcendental to this manifested and nonmanifested matter. The manifested world can be seen in the form of many stars and planetary systems, such as the sun, moon, etc., but beyond this there is a nonmanifested portion which is not approachable to anyone in this body. And beyond that nonmanifested matter there is the spiritual kingdom. That kingdom is described in the Bhagavad-gītā as supreme and eternal. It is never annihilated. This material nature is subjected to repeated creation and annihilation. But that part, the spiritual nature, remains as it is, eternally.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is also described in the Brahmā-saṁhitā as the abode of cintāmaṇi. That abode of Lord Kṛṣṇa known as Goloka Vṛndāvana is full of palaces made of touchstone. There the trees are called desire trees, and the cows are called surabhi. The Lord is served there by hundreds and thousands of goddesses of fortune. His name is Govinda, the Primeval Lord, and He is the cause of all causes. There the Lord plays His flute, His eyes are like lotus petals, and the color of His body is like that of a beautiful cloud. On His head is a peacock feather. He is so attractive that He excels thousands of Cupids. Lord Kṛṣṇa gives only a little hint in the Gītā of His personal abode which is the supermost planet in the spiritual kingdom. But in the Śrīmad-Bhāgavatam, Kṛṣṇa actually appears with all His paraphernalia and demonstrates His activities in Vṛndāvana, then at Mathurā, and then at Dvārakā. The subject matter of this book will gradually reveal all these activities.

The family in which Kṛṣṇa appeared is called the Yadu dynasty. This Yadu dynasty belongs to the family descending from Soma, the god in the moon planet. There are two different kṣatriya families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun planet. Whenever the Supreme Personality of Godhead appears, He generally appears in a kṣatriya family because He has to establish religious principles or the life of righteousness. The kṣatriya family is the protector of the human race, according to the Vedic system. When the Supreme Personality of Godhead appeared as Lord Rāmacandra, He appeared in the family descending from the sun-god, known as Raghu-vaṁśa; and when He appeared as Lord Kṛṣṇa, He did so in the family of Yadu-vaṁśa. There is a long list of the kings of the Yadu-vaṁśa in the Ninth Canto, 24th Chapter, of Śrīmad-Bhāgavatam. All of them were great powerful kings. Kṛṣṇa's father's name was Vasudeva, son of Śūrasena, descending from the Yadu dynasty. Actually, the Supreme Personality of Godhead does not belong to any dynasty of this material world, but the family in which the Supreme Personality of Godhead appears becomes famous, by His grace. For example, sandalwood is produced in the states of Malaya. Sandalwood has its own qualifications apart from Malaya, but because, accidentally, this wood is mainly produced in the states of Malaya, it is known as Malayan sandalwood. Similarly, Kṛṣṇa the Supreme Personality of Godhead belongs to everyone, but just as the sun rises from the east, although there are other directions from which it could rise, so, by His own choice, the Lord appears in a particular family, and that family becomes famous.

When Kṛṣṇa appears, all His plenary expansions also appear with Him. Kṛṣṇa appeared along with Balarāma (Baladeva), who is known as His elder brother. Balarāma is the origin of Saṅkarṣaṇa, of the quadruple expansion. Balarāma is also the plenary expansion of Kṛṣṇa. In this book, the attempt will be made to show how Kṛṣṇa appeared in the family of the Yadu dynasty and how He displayed His transcendental characteristics. This is very vividly described in the Śrīmad-Bhāgavatam–specifically, the Tenth Canto–and the basis of this book will be Śrīmad-Bhāgavatam.

The pastimes of the Lord are generally heard and relished by liberated souls. Those who are conditioned souls are interested in reading fictional stories of the material activities of some common man. Narrations describing the transcendental activities of the Lord are found in Śrīmad-Bhāgavatam and other Purāṇas. But, the conditioned souls still prefer to study ordinary narrations. They are not so interested in studying the narrations of the pastimes of the Lord, Kṛṣṇa. And yet, the descriptions of the pastimes of Lord Kṛṣṇa are so attractive that they are relishable for all classes of men. There are three classes of men in this world. One class consists of liberated souls, another consists of those who are trying to be liberated, and the third consists of materialistic men. Whether one is liberated or is trying to be liberated, or is even grossly materialistic, the pastimes of Lord Kṛṣṇa are worth studying.

Liberated souls have no interest in materialistic activities. The impersonalist theory that after liberation one becomes inactive and needs hear nothing does not prove that a liberated person is actually inactive. A living soul cannot be inactive. He is either active in the conditioned state or in the liberated state. A diseased person, for example, is also active, but his activities are all painful. The same person, when freed from the diseased condition, is still active, but in the healthy condition the activities are full of pleasure. Similarly, the impersonalists manage to get freed from the diseased conditional activities, but they have no information of activities in the healthy condition. Those who are actually liberated and in full knowledge take to hearing the activities of Kṛṣṇa; such engagement is pure spiritual activity.

It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are trying to be liberated hear such narrations as Bhagavad-gītā and Śrīmad-Bhāgavatam, then their path of liberation becomes very clear. Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. By studying the Gītā, one becomes fully conscious of the position of Lord Kṛṣṇa; and when he is situated at the lotus feet of Kṛṣṇa, he understands the narrations of Kṛṣṇa as described in the Śrīmad-Bhāgavatam. Lord Caitanya has therefore advised His followers that their business is to propagate Kṛṣṇa-kathā.

Kṛṣṇa-kathā means narrations about Kṛṣṇa. There are two Kṛṣṇa-kathās: narrations spoken by Kṛṣṇa and narrations spoken about

Kṛṣṇa. Bhagavad-gītā is the narration or the philosophy or the science of God, spoken by Kṛṣṇa Himself. Śrīmad-Bhāgavatam is the narration about the activities and transcendental pastimes of Kṛṣṇa. Both are Kṛṣṇa-kathā. It is the order of Lord Caitanya that Kṛṣṇa-kathā should be spread all over the world, because if the conditioned souls, suffering under the pangs of material existence, take to Kṛṣṇa-kathā, then their path of liberation will be open and clear. The purpose of presenting this book is primarily to induce people to understand Kṛṣṇa or Kṛṣṇa-kathā, because thereby they can become freed from material bondage.

This Kṛṣṇa-kathā will also be very much appealing to the most materialistic persons because Kṛṣṇa's pastimes with the gopīs (cowherd girls) are exactly like the loving affairs between young girls and boys within this material world. Actually, the sex feeling found in human society is not unnatural because this same sex feeling is there in the original Personality of Godhead. The pleasure potency is called Śrīmatī Rādhārāṇī. The attraction of loving affairs on the basis of sex feeling is the original feature of the Supreme Personality of Godhead, and we, the conditioned souls, being part and parcel of the Supreme, have such feelings also, but they are experienced within a perverted, minute condition. Therefore, when those who are after sex life in this material world hear about Kṛṣṇa's pastimes with the gopīs, they will relish transcendental pleasure, although it appears to be materialistic. The advantage will be that they will gradually be elevated to the spiritual platform. In the Bhāgavatam it is stated that if one hears the pastimes of Lord Kṛṣṇa with the gopīs from authorities with submission, then he will be promoted to the platform of transcendental loving service to the Lord, and the material disease of lust within his heart will be completely vanquished. In other words, it will counteract the material sex life.

Kṛṣṇa will be appealing to the liberated souls and to persons who are trying to be liberated, as well as to the gross, conditioned materialist. According to the statement of Mahārāja Parīkṣit, who heard about Kṛṣṇa from Śukadeva Gosvāmī, Kṛṣṇa-kathā is equally applicable to every human being, in whatever condition of life he is in. Everyone will appreciate it to the highest magnitude. But Mahārāja Parīkṣit also warned that persons who are simply engaged in killing animals and in killing themselves may not be very much attracted to Kṛṣṇa-kathā. In other words, ordinary persons who are following the regulative moral principles of scriptures, no matter in what condition they are found, will certainly be attracted, but not persons who are killing themselves. The exact word used in the Śrīmad-Bhāgavatam is paśughna, which means killing animals or killing oneself. Persons who are not self-realized and who are not interested in spiritual realization are killing themselves; they are committing suicide. Because this human form of life is especially meant for self-realization, by neglecting this important part of his activities, one simply wastes his time like the animals. So he is paśughna. The other meaning of the word refers to those who are actually killing animals. This means persons who are animal eaters (even dog eaters), and they are all engaged in killing animals in so many ways, such as hunting, opening slaughterhouses, etc. Such persons cannot be interested in Kṛṣṇa-kathā.

King Parīkṣit was especially interested in hearing Kṛṣṇa-kathā because he knew that his forefathers and particularly his grandfather, Arjuna, were victorious in the great battle of Kurukṣetra only because of Kṛṣṇa. We may also take this material world as a battlefield of Kurukṣetra. Everyone is struggling hard for existence in this battlefield, and at every step there is danger. According to Mahārāja Parīkṣit, the battlefield of Kurukṣetra was just like a vast ocean full of dangerous animals. His grandfather Arjuna had to fight with such great heroes as Bhīṣma, Droṇa, Karṇa, and many others who were not ordinary fighters. Such warriors have been compared to the timiṅgila fish in the ocean. The timiṅgila fish can very easily swallow up big whales. The great fighters on the battlefield of Kurukṣetra could swallow many, many Arjunas very easily, but simply due to Kṛṣṇa's mercy, Arjuna was able to kill all of them. Just as one can cross with no exertion over the little pit of water contained in the hoofprint of a calf, so Arjuna, by the grace of Kṛṣṇa, was able to very easily jump over the ocean of the battle of Kurukṣetra.

Mahārāja Parīkṣit very much appreciated Kṛṣṇa's activities for many other reasons. Not only was his grandfather saved by Kṛṣṇa, but he himself also was saved by Kṛṣṇa. At the end of the battle of Kurukṣetra, all the members of the Kuru dynasty, both the sons and grandsons on the side of Dhṛtarāṣṭra, as well as those on the side of the Pāṇḍavas, died in the fighting. Except the five Pāṇḍava brothers, everyone died on the battlefield of Kurukṣetra. Mahārāja Parīkṣit was at that time within the womb of his mother. His father, Abhimanyu, the son of Arjuna, also died on the battlefield of Kurukṣetra, and so Mahārāja Parīkṣit was a posthumous child. When he was in the womb of his mother, a brahmāstra weapon was released by Aśvatthāmā to kill the child. When Parīkṣit Mahārāja's mother, Uttarā, approached Kṛṣṇa, Kṛṣṇa, seeing the danger of abortion, entered her womb as the Supersoul and saved Mahārāja Parīkṣit. Mahārāja Parīkṣit's other name is Viṣṇurāta because he was saved by Lord Viṣṇu Himself while still within the womb.

Thus everyone, in any condition of life, should be interested in hearing about Kṛṣṇa and His activities because He is the Supreme Absolute Truth, the Personality of Godhead. He is all-pervading; He is living within everyone's heart, and He is living as His universal form. And yet, as described in the Bhagavad-gītā, He appears as He is in the human society just to invite everyone to His transcendental abode, back to home, back to Godhead. Everyone should be interested in knowing about Kṛṣṇa, and this book is presented with this purpose: that people may know about Kṛṣṇa and be perfectly benefited in this human form of life.

In the Ninth Canto of Śrīmad-Bhāgavatam, Śrī Baladeva is described as the son of Rohiṇī, a wife of Vasudeva. Vasudeva, the father of Kṛṣṇa, had sixteen wives, and one of them was Rohiṇī, the mother of Balarāma. But Balarāma is also described as the son of Devakī, so how could He be the son of both Devakī and Rohiṇī? This was one of the questions put by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and it will be answered in due course. Mahārāja Parīkṣit also asked Śukadeva Gosvāmī why Śrī Kṛṣṇa, just after His appearance as the son of Vasudeva, was immediately carried to the house of Nanda Mahārāja in Vṛndāvana, Gokula. He also wanted to know what the activities of Lord Kṛṣṇa were while He was in Vṛndāvana and while He was in Mathurā. Besides that, he was especially inquisitive to know why Kṛṣṇa killed His maternal uncle, Kaṁsa. Kaṁsa, being the brother of His mother, was a very intimate superior to Kṛṣṇa, so how was it that He killed Kaṁsa? Also, he asked how many years Lord Kṛṣṇa remained in human society, how many years He reigned over the kingdom of Dvārakā, and how many wives He accepted there. A kṣatriya king is generally accustomed to accept more than one wife; therefore Mahārāja Parīkṣit also inquired about His number of wives. The subject matter of this book is Śukadeva Gosvāmī's answering of these and other questions asked by Mahārāja Parīkṣit.

The position of Mahārāja Parīkṣit and Śukadeva Gosvāmī is unique. Mahārāja Parīkṣit is the right person to hear about the transcendental pastimes of Kṛṣṇa, and Śukadeva Gosvāmī is the right person to describe them. If such a fortunate combination is made possible, then Kṛṣṇa-kathā immediately becomes revealed, and people may benefit to the highest possible degree from such a conversation.

This narration was presented by Śukadeva Gosvāmī when Mahārāja Parīkṣit was prepared to give up his body, fasting on the bank of the Ganges. In order to assure Śukadeva Gosvāmī that by hearing Kṛṣṇa-kathā he would not feel tired, Mahārāja Parīkṣit expressed himself very frankly: "Hunger and thirst may give trouble to ordinary persons or to me, but the topics of Kṛṣṇa are so nice that one can continue to hear about them without feeling tired because such hearing situates one in the transcendental position." It is understood that one must be very fortunate to hear about Kṛṣṇa-kathā seriously, like Mahārāja Parīkṣit. He was especially intent on the subject matter because he was expecting death at any moment. Every one of us should be conscious of death at every moment. This life is not at all assured; at any time one can die. It does not matter whether one is a young man or an old man. So before death takes place, we must be fully Kṛṣṇa conscious.

At the point of his death, King Parīkṣit was hearing Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. When King Parīkṣit expressed his untiring desire to hear about Kṛṣṇa, Śukadeva Gosvāmī was very pleased. Śukadeva was the greatest of all Bhāgavata reciters, and thus he began to speak about Kṛṣṇa's pastimes, which destroy all inauspiciousness in this age of Kali. Śukadeva Gosvāmī thanked the King for his eagerness to hear about Kṛṣṇa, and he encouraged him by saying, "My dear King, your intelligence is very keen because you are so eager to hear about the pastimes of Kṛṣṇa." He informed Mahārāja Parīkṣit that hearing and chanting of the pastimes of Kṛṣṇa are so auspicious that the processes purifies the three varieties of men involved: he who recites the transcendental topics of Kṛṣṇa, he who hears such topics, and he who inquires about Him. These pastimes are just like the Ganges water which flows from the toe of Lord Viṣṇu: they purify the three worlds, the upper, middle and lower planetary systems.

9.4 1 / Advent of Lord Kṛṣṇa

Once the world was overburdened by the unnecessary defense force of different kings, who were actually demons, but were posing themselves as the royal order. At that time, the whole world became perturbed, and the predominating deity of this earth, known as Bhūmi, went to see Lord Brahmā to tell of her calamities due to the demoniac kings. Bhūmi assumed the shape of a cow and presented herself before Lord Brahmā with tears in her eyes. She was bereaved and was weeping just to invoke the Lord's compassion. She related the calamitous position of the earth, and after hearing this, Lord Brahmā became much aggrieved, and he at once started for the ocean of milk, where Lord Viṣṇu resides. Lord Brahmā was accompanied by all the demigods headed by Lord Śiva, and Bhūmi also followed. Arriving on the shore of the milk ocean, Lord Brahmā began to pacify the Lord Viṣṇu who formerly saved the earthly planet by assuming the transcendental form of a boar.

In the Vedic mantras, there is a particular type of prayer called Puruṣa-sūkta. Generally, the demigods offer their obeisances unto Viṣṇu, the Supreme Personality of Godhead, by chanting the Puruṣa-sūkta. It is understood herein that the predominating deity of every planet can see the supreme lord of this universe, Brahmā, whenever there is some disturbance in his planet. And Brahmā can approach the Supreme Lord Viṣṇu, not by seeing Him directly, but by standing on the shore of the ocean of milk. There is a planet within this universe called Śvetadvīpa, and on that planet there is an ocean of milk. It is understood from various Vedic literatures that just as there is the ocean of salt water within this planet, there are various kinds of oceans in other planets. Somewhere there is an ocean of milk, somewhere there is an ocean of oil, and somewhere there is an ocean of liquor and many other types of oceans. Puruṣa-sūkta is the standard prayer which the demigods recite to appease the Supreme Personality of Godhead, Kṣīrodakaśāyī-Viṣṇu. Because He is lying on the ocean of milk, He is called Kṣīrodakaśāyī-Viṣṇu. He is the Supreme Personality of Godhead, through whom all the incarnations within this universe appear.

After all the demigods offered the Puruṣa-sūkta prayer to the Supreme Personality of Godhead, they apparently heard no response. Then Lord Brahmā personally sat in meditation, and there was a message-transmission from Lord Viṣṇu to Brahmā. Brahmā then broadcast the message to the demigods. That is the system of receiving Vedic knowledge. The Vedic knowledge is received first by Brahmā from the Supreme Personality of Godhead, through the medium of the heart. As stated in the beginning of Śrīmad-Bhāgavatam, tene brahma hṛdā: the transcendental knowledge of the Vedas was transmitted to Lord Brahmā through the heart. Here also, in the same way, only Brahmā could understand the message transmitted by Lord Viṣṇu, and he broadcast it to the demigods for their immediate action. The message was: the Supreme Personality of Godhead will appear on the earth very soon along with His supreme powerful potencies, and as long as He remains on the earth planet to execute His mission of annihilating the demons and establishing the devotees, the demigods should also remain there to assist Him. They should all immediately take birth in the family of the Yadu dynasty, wherein the Lord will also appear in due course of time.

The Supreme Personality of Godhead Himself, Kṛṣṇa, personally appeared as the son of Vasudeva. Before He appeared, all the demigods, along with their wives, appeared in different pious families in the world just to assist the Lord in executing His mission. The exact word used here is tatpriyārtham, which means the demigods should appear on the earth in order to please the Lord. In other words, any living entity who lives only to satisfy the Lord is a demigod. The demigods were further informed that the plenary portion of Lord Kṛṣṇa, Ananta, who is maintaining the universal planets by extending His millions of hoods, would also appear on earth before Lord Kṛṣṇa's appearance. They were also informed that the external potency of Viṣṇu (māyā), with whom all the conditioned souls are enamored, would also appear just to execute the purpose of the Supreme Lord.

After instructing and pacifying all the demigods, as well as Bhūmi, with sweet words, Lord Brahmā, the father of all prajāpatis, or progenitors of universal population, departed for his own abode, the highest material planet, called Brahmaloka.

The leader of the Yadu dynasty, King Śūrasena, was ruling over the country known as Mathurā (the district of Mathurā), as well as the district known as Śūrasena. On account of the rule of King Śūrasena, Mathurā became the capital city of all the kings of the Yadus. Mathurā was also made the capital of the kings of the Yadu dynasty because the Yadus were a very pious family and knew that Mathurā is the place where Lord Śrī Kṛṣṇa lives eternally, just as He also lives in Dvārakā.

Once upon a time, Vasudeva, the son of Śūrasena, just after marrying Devakī, was going home on his chariot with his newly wedded wife. The father of Devakī, known as Devaka, had contributed a sufficient dowry because he was very affectionate toward his daughter. He had contributed hundreds of chariots completely decorated with gold equipment. At that time, Kaṁsa, the son of

Ugrasena, in order to please his sister, Devakī, had voluntarily taken the reins of the horses of Vasudeva's chariot and was driving. According to the custom of the Vedic civilization, when a girl is married, the brother takes the sister and brother-in-law to their home. Because the newly married girl may feel too much separation from her father's family, the brother goes with her until she reaches her father-in-law's house. The full dowry contributed by Devaka was as follows: 400 elephants fully decorated with golden garlands, 15,000 decorated horses, and 1800 chariots. He also arranged for two hundred beautiful girls to follow his daughter. The kṣatriya system of marriage, still current in India, dictates that when a kṣatriya is married, a few dozen of the bride's young girlfriends (in addition to the bride) go to the house of the king. The followers of the queen are called maidservants, but actually they act as friends of the queen. This practice is prevalent from time immemorial, traceable at least to the time before the advent of Lord Kṛṣṇa 5,000 years ago. So Vasudeva brought home another two hundred beautiful girls along with his wife.

While the bride and bridegroom were passing along on the chariot, there were different kinds of musical instruments playing to indicate the auspicious moment. There were conchshells, bugles, drums and kettledrums; combined together, they were vibrating a nice concert. The procession was passing very pleasingly, and Kaṁsa was driving the chariot, when suddenly there was a miraculous sound vibrated from the sky which especially announced to Kaṁsa: "Kaṁsa: you are such a fool. You are driving the chariot of your sister and your brother-in-law, but you do not know that the eighth child of this sister will kill you."

Kaṁsa was the son of Ugrasena, of the Bhoja dynasty. It is said that Kaṁsa was the most demonic of all the Bhoja dynasty kings. Immediately after hearing the prophecy from the sky, he caught hold of Devakī's hair and was just about to kill her with his sword. Vasudeva was astonished at Kaṁsa's behavior, and in order to pacify the cruel, shameless brother-in-law, he began to speak as follows, with great reason and evidence. He said, "My dear brother-in-law Kaṁsa, you are the most famous king of the Bhoja dynasty, and people know that you are the greatest warrior and a valiant king. How is it that you are so infuriated that you are prepared to kill a woman who is your own sister at this auspicious time of her marriage? Why should you be so much afraid of death? Death is already born along with your birth. From the very day you took your birth, you began to die. Suppose you are twenty-five years old; that means you have already died twenty-five years. Every moment, every second, you are dying. Why then should you be so much afraid of death? Final death is inevitable. You may die either today or in a hundred years; you cannot avoid death. Why should you be so much afraid? Actually, death means annihilation of the present body. As soon as the present body stops functioning and mixes with the five elements of material nature, the living entity within the body accepts another body, according to his present action and reaction. It is just as when a man walks on the street; he puts forward his foot, and when he is confident that his foot is situated on sound ground, he lifts the other foot. In this way, one after another, the body changes and the soul transmigrates. See how the plantworms change from one twig to another so carefully! Similarly, the living entity changes his body as soon as the higher authorities decide on his next body. As long as a living entity is conditioned within this material world, he must take material bodies one after another. His next particular body is offered by the laws of nature, according to the actions and reactions of this life.

"This body is exactly like one of the bodies which we always see in dreams. During our dream of sleep, we create so many bodies according to mental creation. We have seen gold and we have also seen a mountain, so in a dream we can see a golden mountain by combining the two ideas. Sometimes in dreams, we see that we have a body which is flying in the sky, and at that time we completely forget our present body. Similarly, these bodies are changing. When you have one body, you forget the past body. During a dream, we may make contact with so many new kinds of bodies, but when we are awake we forget them all. And actually these material bodies are the creations of our mental activities. But at the present moment we do not recollect our past bodies.

"The nature of the mind is flickering. Sometimes it accepts something, and immediately it rejects the same thing. Accepting and rejecting is the process of the mind in contact with the five objects of sense gratification: form, taste, smell, sound, and touch. In its speculative way, the mind comes in touch with the objects of sense gratification, and when the living entity desires a particular type of body, he gets it. Therefore, the body is an offering by the laws of material nature. The living entity accepts a body and comes out again into the material world to enjoy or suffer according to the construction of the body. Unless we have a particular type of body, we cannot enjoy or suffer according to our mental proclivities inherited from the previous life. The particular type of body is actually offered to us according to our mental condition at the time of death.

"The luminous planets like the sun, moon or the stars reflect themselves in different types of reservoirs, like water, oil or ghee. The reflection moves according to the movement of the reservoir. The reflection of the moon is on the water, and the moving water makes the moon also appear to be moving, but actually the moon is not moving. Similarly, by mental concoction, the living entity attains different kinds of bodies, although actually he has no connection with such bodies. But on account of illusion, being enchanted by the influence of māyā, the living entity thinks that he belongs to a particular type of body. That is the way of conditioned life. Suppose a living entity is now in a human form of body. He thinks that he belongs to the human community, or a particular country or particular place. He identifies himself in that way and unnecessarily prepares for another body which is not required by him. Such desires and mental concoctions are the cause of different types of body. The covering influence of material nature is so strong that the living entity is satisfied in whatever body he gets, and he identifies with that body with great pleasure. Therefore, I beg to request you not to be overwhelmed by the dictation of your mind and body."

Vasudeva thus requested Kaṁsa not to be envious of his newly married sister. One should not be envious of anyone, because envy is the cause of fear both in this world and in the next when one is before Yamarāja (the lord of punishment after death). Vasudeva appealed to Kaṁsa on behalf of Devakī, stating that she was his younger sister. He also appealed at an auspicious moment, at the time of marriage. A younger sister or brother are supposed to be protected as one's children. "The position is overall so delicate," Vasudeva reasoned, "that if you kill her, it will go against your high reputation."

Vasudeva tried to pacify Kaṁsa by good instruction as well as by philosophical discrimination, but Kaṁsa was not to be pacified because his association was demoniac. Because of his demoniac associations, he was always a demon, although born in a very high royal family. A demon never cares for any good instruction. He is just like a determined thief: one can give him moral instruction, but it will not be effective. Similarly, those who are demoniac or atheistic by nature can hardly assimilate any good instruction, however authorized it may be. That is the difference between demigod and demon. Those who can accept good instruction and try to live their lives in that way are called demigods, and those who are unable to take such good instruction are called demons. Failing in his attempt to pacify Kaṁsa, Vasudeva wondered how he would protect his wife Devakī. When there is imminent danger, an intelligent person should try to avoid the dangerous position as far as possible. But if, in spite of endeavoring by all intelligence, one fails to avoid the dangerous position, there is no fault on his part. One should try his best to execute his duties, but if the attempt fails, he is not at fault.

Vasudeva thought of his wife as follows: "For the present let me save the life of Devakī, then later on, if there are children, I shall see how to save them." He further thought, "If in the future I get a child who can kill Kaṁsa–just as Kaṁsa is thinking–then both Devakī and the child will be saved because the law of Providence is inconceivable. But now, some way or other, let me save the life of Devakī."

There is no certainty how a living entity contacts a certain type of body, just as there is no certainty how the blazing fire comes in contact with a certain type of wood in the forest. When there is a forest fire, it is experienced that the blazing fire sometimes leaps over one tree and catches another by the influence of the wind. Similarly, a living entity may be very careful and fearful in the matter of executing his duties, but it is still very difficult for him to know what type of body he is going to get in the next life. Mahārāja Bharata was very faithfully executing the duties of self-realization, but by chance he contacted temporary affection for a deer, and he had to accept his next life in the body of a deer.

Vasudeva, after deliberating on how to save his wife, began to speak to Kaṁsa with great respect, although Kaṁsa was the most sinful man. Sometimes it happens that a most virtuous person like Vasudeva has to flatter a person like Kaṁsa, a most vicious person. That is the way of all diplomatic transactions. Although Vasudeva was deeply aggrieved, he presented himself outwardly as cheerful. He addressed the shameless Kaṁsa in that way because he was so atrocious. Vasudeva said to Kaṁsa, "My dear brother-in-law, please consider that you have no danger from your sister. You are awaiting some danger because you have heard a prophetic voice in the sky. But the danger is to come from the sons of your sister, who are not present now. And who knows? There may or may not be sons in the future. Considering all this, you are safe for the present. Nor is there cause of fear from your sister. If there are any sons born of her, I promise that I shall present all of them to you for necessary action."

Kaṁsa knew the value of Vasudeva's word of honor, and he was convinced by his argument. For the time being, he desisted from the heinous killing of his sister. Thus Vasudeva was pleased and praised the decision of Kaṁsa. In this way, he returned to his home.

After due course of time, Vasudeva and Devakī gave birth to eight male children, as well as one daughter. When the first son was born, Vasudeva kept his word of honor and immediately brought the child before Kaṁsa. It is said that Vasudeva was very much elevated and famous for his word of honor, and he wanted to maintain this fame. Although it was very painful for Vasudeva to hand over the newly born child, Kaṁsa was very glad to receive him. But he became a little compassionate with the behavior of Vasudeva. This event is very exemplary. For a great soul like Vasudeva, there is nothing considered to be painful in the course of discharging one's duty. A learned person like Vasudeva carries out his duties without hesitation. On the other hand, a demon like Kaṁsa never hesitates in committing any abominable action. It is said, therefore, that a saintly person can tolerate all kinds of miserable conditions of life, a learned man can discharge his duties without awaiting favorable circumstances, a heinous person like Kaṁsa can act in any sinful way, and a devotee can sacrifice everything to satisfy the Supreme Personality of Godhead.

Kaṁsa became satisfied by the action of Vasudeva. He was surprised to see Vasudeva keeping his promise, and being compassionate upon him and pleased, he began to speak as follows: "My dear Vasudeva, you need not present this child to me. I am not in danger from this child. I have heard that the eighth child born of you and Devakī will kill me. Why should I accept this child unnecessarily? You can take him back."

When Vasudeva was returning home with his first-born child, although he was pleased by the behavior of Kaṁsa, he could not believe in him because he knew that Kaṁsa was uncontrolled. An atheistic person cannot be firm in his word of honor. One who cannot control the senses cannot be steady in his determination. The great politician, Cāṇakya Paṇḍit, said, "Never put your trust in a diplomat or in a woman." Those who are addicted to unrestricted sense gratification can never be truthful, nor can they be trusted with any faith.

At that time the great sage Nārada came to Kaṁsa. He was informed of Kaṁsa's becoming compassionate to Vasudeva and returning his first-born child. Nārada was very anxious to accelerate the descent of Lord Kṛṣṇa as soon as possible. He therefore informed Kaṁsa that personalities like Nanda Mahārāja and all the cowherd men and girls and the wives of the cowherd men in Vṛndāvana, and, on the other side, Vasudeva, his father Śūrasena and all his relatives born in the family of Vṛṣṇi of the Yadu Dynasty, were preparing for the appearance of the Lord. Nārada warned Kaṁsa to be careful of the friends and well-wishers and all the demigods taking birth in those families. Kaṁsa and his friends and advisors were all demons. Demons are always afraid of demigods. After being thus informed by Nārada about the appearance of the demigods in different families, Kaṁsa at once became alert. He understood that since the demigods had already appeared, Lord Viṣṇu must be coming soon. He at once arrested both his brother-in-law Vasudeva and Devakī and put them behind prison bars.

Within the prison, shackled in iron chains, Vasudeva and Devakī gave birth to a male child year after year, and Kaṁsa, thinking each of the babies to be the incarnation of Viṣṇu, killed them one after another. He was particularly afraid of the eighth child, but after the visit of Nārada, he came to the conclusion that any child might be Kṛṣṇa. Therefore it was better to kill all the babies who took birth of Devakī and Vasudeva.

This action of Kaṁsa is not very difficult to understand. There are many instances in the history of the world of persons in the royal order who have killed father, brother, or a whole family and friends for the satisfaction of their ambitions. There is nothing astonishing about this, for the demoniac can kill anyone for their nefarious ambitions.

Kaṁsa was made aware of his previous birth by the grace of Nārada. He learned that in his previous birth he was a demon of the name Kālanemi and that he was killed by Viṣṇu. Having taken his birth in the Bhoja family, he decided to become the deadly enemy of the Yadu dynasty; Kṛṣṇa was going to take birth in that family, and Kaṁsa was very much afraid that he would be killed by Kṛṣṇa, just as he was killed in his last birth.

He first of all imprisoned his father Ugrasena because he was the chief king among the Yadu, Bhoja, and Andhaka dynasties, and he also occupied the kingdom of Śūrasena, Vasudeva's father. He declared himself the king of all such places.

Thus ends the Bhaktivedanta purport of the First Chapter of Kṛṣṇa, "Advent of Lord Kṛṣṇa."

9.5 2 / Prayers by the Demigods for Lord Kṛṣṇa in the Womb

King Kaṁsa not only occupied the kingdoms of the Yadu, Bhoja, and Andhaka dynasties and the kingdom of Śūrasena, but he also made alliances with all the other demoniac kings, as follows: the demon Pralamba, demon Baka, demon Cāṇūra, demon Tṛṇāvarta, demon Aghāsura, demon Muṣṭika, demon Ariṣṭa, demon Dvivida, demon Pūtanā, demon Keśī and demon Dhenuka. At that time, Jarāsandha was the king of Magadha province (known at present as Behar state). Thus by his diplomatic policy, Kaṁsa consolidated the most powerful kingdom of his time, under the protection of Jarāsandha. He made further alliances with such kings as Bāṇāsura and Bhaumāsura, until he was the strongest. Then he began to behave most inimically towards the Yadu dynasty into which Kṛṣṇa was to take His birth.

Being harassed by Kaṁsa, the kings of the Yadu, Bhoja and Andhaka dynasties began to take shelter in different states such as the state of the Kurus, the state of the Pañcālas and the states known as Kekaya, Śālva, Vidarbha, Niṣadha, Videha and Kośala. Kaṁsa broke the solidarity of the Yadu Kingdom, as well as the Bhoja and Andhaka. He made his position the most solid within the vast tract of land known at that time as Bhāratavarṣa.

When Kaṁsa killed the six babies of Devakī and Vasudeva one after another, many friends and relatives of Kaṁsa approached him and requested him to discontinue these heinous activities. But all of them became worshipers of Kaṁsa.

When Devakī became pregnant for the seventh time, a plenary expansion of Kṛṣṇa known as Ananta appeared within her womb. Devakī was overwhelmed both with jubilation and lamentation. She was joyful, for she could understand that Lord Viṣṇu had taken shelter within her womb, but at the same time she was sorry that as soon as her child would come out, Kaṁsa would kill Him. At that time, the Supreme Personality of Godhead, Kṛṣṇa, being compassionate upon the fearful condition of the Yadus, due to atrocities committed by Kaṁsa, ordered the appearance of His Yogamāyā, or His internal potency. Kṛṣṇa is the Lord of the universe, but He is especially the Lord of the Yadu dynasty.

This Yogamāyā is the principal potency of the Personality of Godhead. In the Vedas it is stated that the Lord, the Supreme Personality of Godhead, has multipotencies. Parāsya śaktir vividhaiva śrūyate. All the different potencies are acting externally and internally, and Yogamāyā is the chief of all potencies. He ordered the appearance of Yogamāyā in the land of Vrajabhūmi, in Vṛndāvana, which is always decorated and full with beautiful cows. In Vṛndāvana, Rohiṇī, one of the wives of Vasudeva, was residing at the house of King Nanda and Queen Yaśodā. Not only Rohiṇī, but many others in the Yadu dynasty were scattered all over the country due to their fear of the atrocities of Kaṁsa. Some of them were even living in the caves of the mountains.

The Lord thus informed Yogamāyā: "Under the imprisonment of Kaṁsa are Devakī and Vasudeva, and at the present moment, My plenary expansion, Śeṣa, is within the womb of Devakī. You can arrange the transfer of Śeṣa from the womb of Devakī to the womb of Rohiṇī. After this arrangement, I am personally going to appear in the womb of Devakī with My full potencies. Then I shall appear as the son of Devakī and Vasudeva. And you shall appear as the daughter of Nanda and Yaśodā in Vṛndāvana.

"Since you will appear as My contemporary sister, people within the world will worship you with all kinds of valuable presentations: incense, candles, flowers and offerings of sacrifice. You shall quickly satisfy their desires for sense gratificiation. People who are after materialistic affection will worship you under the different forms of your expansions, which will be named Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā."

Kṛṣṇa and Yogamāyā appeared as brother and sister–the Supreme Powerful and the supreme power. Although there is no clear distinction between the Powerful and the power, power is always subordinate to the Powerful. Those who are materialistic are worshipers of the power, but those who are transcendentalists are worshipers of the Powerful. Kṛṣṇa is the Supreme Powerful, and Durgā is the supreme power within the material world. Actually people in the Vedic culture worship both the Powerful and the power. There are many hundreds of thousands of temples of Viṣṇu and Devī, and sometimes they are worshiped simultaneously. The worshiper of the power, Durgā, or the external energy of Kṛṣṇa, may achieve all kinds of material success very easily, but anyone who wants to be elevated transcendentally must engage in worshiping the Powerful in Kṛṣṇa consciousness.

The Lord also declared to Yogamāyā that His plenary expansion, Ananta Śeṣa, was within the womb of Devakī. On account of being forcibly attracted to the womb of Rohiṇī, He will be known as Saṅkarṣaṇa and would be the source of all spiritual power or bala, by which one could be able to attain the highest bliss of life which is called ramaṇa. Therefore the plenary portion Ananta would be known after His appearance either as Saṅkarṣaṇa or Balarāma.

In the Upaniṣads it is stated, Nāyam ātmā bala hīnena labhya. The purport is that one cannot attain the Supreme or any form of self-realization without being sufficiently favored by Balarāma. Bala does not mean physical strength. No one can attain spiritual perfection by physical strength. One must have the spiritual strength which is infused by Balarāma or Saṅkarṣaṇa. Ananta or Śeṣa is the power which sustains all the planets in their different positions. Materially this sustaining power is known as the law of gravitation, but actually it is the display of the potency of Saṅkarṣaṇa. Balarāma or Saṅkarṣaṇa is spiritual power, or the original spiritual master. Therefore Lord Nityānanda Prabhu, who is also the incarnation of Balarāma, is the original spiritual master. And the spiritual master is the representative of Balarāma, the Supreme Personality of Godhead, who supplies spiritual strength. In the Caitanya-caritāmṛta it is confirmed that the spiritual master is the manifestation of the mercy of Kṛṣṇa.

When Yogamāyā was thus ordered by the Supreme Personality of Godhead, she circumambulated the Lord and then appeared within this material world according to His order. When the Supreme Powerful Personality of Godhead transferred Lord Śeṣa from the womb of Devakī to the womb of Rohiṇī, both of them were under the spell of Yogamāyā, which is also called yoga-nidrā. When this was done, people understood that Devakī's seventh pregnancy was a miscarriage. Thus although Balarāma appeared as the son of Devakī, He was transferred to the womb of Rohiṇī to appear as her son. After this arrangement, the Supreme Personality of Godhead, Kṛṣṇa, who is always ready to place His full potencies in His unalloyed devotees, entered as the Lord of the whole creation within the mind of Vasudeva. It is understood in this connection that Lord Kṛṣṇa first of all situated Himself in the unalloyed heart of

Devakī. He was not put into the womb of Devakī by seminal discharge. The Supreme Personality of Godhead, by His inconceivable potency, can appear in any way. It is not necessary for Him to appear in the ordinary way by seminal injection within the womb of a woman.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated in the pure unalloyed heart of Vasudeva is not different from the original form of Kṛṣṇa. The appearance of the form of Kṛṣṇa anywhere, and specifically within the heart, is called dhāma. Dhāma does not only refer to Kṛṣṇa's form, but His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Kṛṣṇa, the Supreme Personality of Godhead, entered the body of Devakī from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Kṛṣṇa is there, it is to be understood that all His plenary expansions, such as Nārāyaṇa, and incarnations like Lord Nṛsiṁha, Varāha, etc., are with Him, and they are not subject to the conditions of material existence. In this way, Devakī became the residence of the Supreme Personality of Godhead who is one without a second and the cause of all creation. Devakī became the residence of the Absolute Truth, but because she was within the house of Kaṁsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devakī was kept within the prison walls of Kaṁsa's palace, and no one could see her transcendental beauty which resulted from her conceiving the Supreme Personality of Godhead.

Kaṁsa, however, saw the transcendental beauty of his sister Devakī, and he at once concluded that the Supreme Personality of Godhead had taken shelter in her womb. She had never before looked so wonderfully beautiful. He could distinctly understand that there was something wonderful within the womb of Devakī. In this way, Kaṁsa became perturbed. He was sure that the Supreme Personality of Godhead would kill him in the future and that He had now come. Kaṁsa began to think: "What is to be done with Devakī? Surely she has Viṣṇu or Kṛṣṇa within her womb, so it is certain that Kṛṣṇa has come to execute the mission of the demigods. And even if I immediately kill Devakī, His mission cannot be frustrated." Kaṁsa knew very well that no one can frustrate the purpose of Viṣṇu. Any intelligent man can understand that the laws of God cannot be violated. His purpose will be served in spite of all impediments offered by the demons. Kaṁsa thought: "If I kill Devakī at the present moment, Viṣṇu will enforce His supreme will more vehemently. To kill Devakī just now would be a most abominable act. No one desires to kill his reputation, even in an awkward situation; if I kill Devakī now, my reputation will be spoiled. Devakī is a woman, and she is under my shelter; she is pregnant, and if I kill her, immediately all my reputation, the result of pious activities and duration of life, will be finished."

He also further deliberated: "A person who is too cruel, even in this lifetime is as good as dead. No one likes a cruel person during his lifetime, and after his death, people curse him. On account of his self-identification with the body, he must be degraded and pushed into the darkest region of hell." Kaṁsa thus meditated on all the pros and cons of killing Devakī at that time.

Kaṁsa finally decided not to kill Devakī right away but to wait for the inevitable future. But his mind became absorbed in animosity against the Personality of Godhead. He patiently waited for the deliverance of the child, expecting to kill Him, as he had done previously with the other babies of Devakī. Thus being merged in the ocean of animosity against the Personality of Godhead, he began to think of Kṛṣṇa and Viṣṇu while sitting, while sleeping, while walking, while eating, while working–in all the situations of his life. His mind became so much absorbed with the thought of the Supreme Personality of Godhead that indirectly he could see only Kṛṣṇa or Viṣṇu around him. Unfortunately, although his mind was so absorbed in the thought of Viṣṇu, he is not recognized as a devotee because he was thinking of Kṛṣṇa as an enemy. The state of mind of a great devotee is also to be always absorbed in Kṛṣṇa, but a devotee thinks of Him favorably, not unfavorably. To think of Kṛṣṇa favorably is Kṛṣṇa consciousness, but to think of Kṛṣṇa unfavorably is not Kṛṣṇa consciousness.

At this time Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada and followed by many other demigods, invisibly appeared in the house of Kaṁsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of their desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the Bhagavad-gītā, Kṛṣṇa descends in this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the womb of Devakī in order to fulfill this vow. The demigods were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as satyam param, or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Kṛṣṇa. One who becomes fully Kṛṣṇa conscious can attain the Absolute Truth. Kṛṣṇa is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Kṛṣṇa is Truth always, past, present and future. In the material world everything is being controlled by supreme time, in the course of past, present and future. But before the creation, Kṛṣṇa was existing, and when there is creation, everything is resting in Kṛṣṇa, and when this creation is finished, Kṛṣṇa will remain. Therefore, He is Absolute Truth in all circumstances. If there is any truth within this material world, it emanates from the Supreme Truth, Kṛṣṇa. If there is any opulence within this material world, the cause of the opulence is Kṛṣṇa. If there is any reputation within this material world, the cause of the reputation is Kṛṣṇa. If there is any strength within this material world, the cause of such strength is Kṛṣṇa. If there is any wisdom and education within this material world, the cause of such wisdom and education is Kṛṣṇa. Therefore Kṛṣṇa is the source of all relative truths.

This material world is composed of five principal elements: earth, water, fire, air and ether, and all such elements are emanations from Kṛṣṇa. The material scientists accept these primary five elements as the cause of the material manifestation, but the elements in their gross and subtle states are produced by Kṛṣṇa. The living entities who are working within this material world are also products of His marginal potency. In the Seventh Chapter of the Bhagavad-gītā, it is clearly stated that the whole manifestation is a combination of two kinds of energies of Kṛṣṇa, the superior energy and the inferior energy. The living entities are the superior energy, and the dead material elements are His inferior energy. In its dormant stage, everything remains in Kṛṣṇa.

The demigods continued to offer their respectful prayers unto the supreme form of the Personality of Godhead, Kṛṣṇa, by analytical study of the material manifestation. What is this material manifestation? It is just like a tree. A tree stands on the ground. Similarly, the tree of the material manifestation is standing on the ground of material nature. This material manifestation is compared with a tree because a tree is ultimately cut off in due course of time. A tree is called vṛkṣa. Vṛkṣa means that thing which will be ultimately cut off. Therefore, this tree of the material manifestation cannot be accepted as the Ultimate Truth. The influence of time is on the material manifestation, but Kṛṣṇa's body is eternal. He existed before the material manifestation, He is existing while the material manifestation is continuing, and when it will be dissolved, He will continue to exist.

The Kaṭha Upaniṣad also cites this example of the tree of material manifestation standing on the ground of material nature. This tree has two kinds of fruits, distress and happiness. Those who are living on the tree of the body are just like two birds. One bird is the localized aspect of Kṛṣṇa known as the Paramātmā, and the other bird is the living entity. The living entity is eating the fruits of this material manifestation. Sometimes he eats the fruit of happiness, and sometimes he eats the fruit of distress. But the other bird is not interested in eating the fruit of distress or happiness because he is self-satisfied. The Kaṭha Upaniṣad states that one bird on the tree of the body is eating the fruits, and the other bird is simply witnessing. The roots of this tree extend in three directions. That means the root of the tree is the three modes of material nature: goodness, passion and ignorance. Just as the tree's root expands, so, by association of the modes of material nature (goodness, passion and ignorance), one expands his duration of material existence. The taste of the fruits are of four kinds: religiosity, economic development, sense gratification and ultimately, liberation. According to the different associations in the three modes of material nature, the living entities are tasting different kinds of religiosity, different kinds of economic development, different kinds of sense gratification and different kinds of liberation. Practically all material work is performed in ignorance, but because there are three qualities, sometimes the quality of ignorance is covered with goodness or passion. The taste of these material fruits is accepted through five senses. The five sense organs through which knowledge is acquired are subjected to six kinds of whips: lamentation, illusion, infirmity, death, hunger and thirst. This material body, or the material manifestation, is covered by seven layers: skin, muscle, flesh, marrow, bone, fat and semina. The branches of the tree are eight: earth, water, fire, air, ether, mind, intelligence and ego. There are nine gates in this body: the two eyes, two nostrils, two ears, one mouth, one genital, one rectum. And there are ten kinds of internal air passing within the body: prāṇa, apāna, udāna, vyāna, samāna, etc. The two birds seated in this tree, as explained above, are the living entity and the localized Supreme Personality of Godhead.

The root cause of the material manifestation described here is the Supreme Personality of Godhead. The Supreme Personality of Godhead expands Himself and takes charge of the three qualities of the material world. Viṣṇu takes charge of the modes of goodness, Brahmā takes charge of the modes of passion, and Lord Śiva takes charge of the modes of ignorance. Brahmā, by the modes of passion, creates this manifestation, Lord Viṣṇu maintains this manifestation by the modes of goodness, and Lord Śiva annihilates it by the modes of ignorance. The whole creation ultimately rests in the Supreme Lord. He is the cause of creation, maintenance and dissolution. And when the whole manifestation is dissolved, in its subtle form as the energy of the Lord, it rests within the body of the Supreme Lord.

"At the present," the demigods prayed, "the Supreme Lord Kṛṣṇa is appearing just for the maintenance of this manifestation." Actually the Supreme Cause is one, but, being deluded by the three modes of material nature, less intelligent persons see that the material world is manifested through different causes. Those who are intelligent can see that the cause is one, Kṛṣṇa. As it is stated in the Brahma-saṁhitā: sarva-kāraṇa-kāraṇam. Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. Brahmā is the deputed agent for creation, Viṣṇu is the expansion of Kṛṣṇa for maintenance, and Lord Śiva is the expansion of Kṛṣṇa for dissolution.

"Our dear Lord," the demigods prayed, "it is very difficult to understand Your eternal form of personality. People in general are unable to understand Your actual form; therefore You are personally descending to exhibit Your original eternal form. Somehow people can understand the different incarnations of Your Lordship, but they are puzzled to understand the eternal form of Kṛṣṇa with two hands, moving among human beings exactly like one of them. This eternal form of Your Lordship is ever increasing in transcendental pleasure for the devotees. But for the nondevotees, this form is very dangerous." As stated in the Bhagavad-gītā, Kṛṣṇa is very pleasing to the sādhu. It is said, paritrāṇāya sādhūnām. But this form is very dangerous for the demons because Kṛṣṇa also descends to kill the demons. He is, therefore, simultaneously pleasing to the devotees and dangerous to the demons.

"Our dear lotus-eyed Lord, You are the source of pure goodness. There are many great sages who simply by samādhi, or transcendentally meditating upon Your lotus feet and thus being absorbed in Your thought, have easily transformed the great ocean of nescience created by the material nature to no more than water in a calf's hoofprint." The purpose of meditation is to focus the mind upon the Personality of Godhead, beginning from His lotus feet. Simply by meditation on the lotus feet of the Lord, great sages cross over this vast ocean of material existence without difficulty.

"O self-illuminated one, the great saintly persons who have crossed over the ocean of nescience, by the help of the transcendental boat of Your lotus feet, have not taken away that boat. It is still lying on this side." The demigods are using a nice simile. If one takes a boat to cross over a river, the boat also goes with one to the other side of the river. And so when one reaches the destination, how can the same boat be available to those who are still on the other side? To answer this difficulty, the demigods say in their prayer that the boat is not taken away. The devotees still remaining on the other side are able to pass over the ocean of material nature because the pure devotees do not take the boat with them when they cross over. When one simply approaches the boat, the whole ocean of material nescience is reduced to the size of water in a calf's hoofprint. Therefore, the devotees do not need to take a boat to the other side; they simply cross the ocean immediately. Because the great saintly persons are compassionate toward all conditioned souls, the boat is still lying at the lotus feet of the Lord. One can meditate upon His feet at any time, and by so doing, one can cross over the great ocean of material existence.

Meditation means concentration upon the lotus feet of the Lord. Lotus feet indicate the Supreme Personality of Godhead. Those who are impersonalists do not recognize the lotus feet of the Lord, and therefore their object of meditation is something impersonal. The demigods express their mature verdict that persons who are interested in meditating on something void or impersonal cannot cross over the ocean of nescience. Such persons are simply imagining that they have become liberated. ”O lotus-eyed Lord! Their intelligence is contaminated because they fail to meditate upon the lotus feet of Your Lordship.” As a result of this neglectful activity, the impersonalists fall down again into the material way of conditioned life, although they may temporarily rise up to the point of impersonal realization. Impersonalists, after undergoing severe austerities and penances, merge themselves into the Brahman effulgence or impersonal Brahman existence. But their minds are not free from material contamination; they have simply tried to negate the material ways of thinking. That does not mean that they have become liberated. Thus they fall down. In the Bhagavad-gītā it is stated that the impersonalist has to undergo great tribulation in realizing the ultimate goal. At the beginning of the Śrīmad-Bhāgavatam, it is also stated that without devotional service to the Supreme Personality of Godhead, one cannot achieve liberation from the bondage of fruitive activities. The statement of Lord Kṛṣṇa is there in the Bhagavad-gītā, and in the Śrīmad-Bhāgavatam the statement of the great sage Nārada is there, and here also the demigods confirm it. ”Persons who have not taken to devotional service are understood to have come short of the ultimate purpose of knowledge and are not favored by Your grace.” The impersonalists simply think that they are liberated, but actually they have no feeling for the Personality of Godhead. They think that when Kṛṣṇa comes into the material world, he accepts a material body. They therefore overlook the transcendental body of Kṛṣṇa. This is also confirmed in the Bhagavad-gītā: Avajānanti māṁ mūḍhāḥ. In spite of conquering material lust and rising up to the point of liberation, the impersonalists fall down. If they are engaged just in knowing things for the sake of knowledge and do not take to the devotional service of the Lord, they cannot achieve the desired result. Their achievement is the trouble they take, and that is all. It is clearly stated in the Bhagavad-gītā that to realize Brahman identification is not all. Brahman identification may help one become joyful without material attachment or detachment and to achieve the platform of equanimity, but after this stage, one has to take to devotional service. When one takes to devotional service after being elevated to the platform of Brahman realization, he is then admitted into the spiritual kingdom for permanent residence in association with the Supreme Personality of Godhead. That is the result of devotional service. Those who are devotees of the Supreme Personality of Godhead never fall down like the impersonalists. Even if the devotees fall down, they remain affectionately attached to their Lordship. They can meet all kinds of obstacles on the path of devotional service, and freely, without any fear, they can surmount such obstacles. Because of their surrender, they are certain that Kṛṣṇa will always protect them. As it is promised by Kṛṣṇa in the Bhagavad-gītā: ”My devotees are never vanquished.”

”Our dear Lord, You have appeared in Your original unalloyed form, the eternal form of goodness, for the welfare of all living entities within this material world. Taking advantage of Your appearance, all of them can now very easily understand the nature and form of the Supreme Personality of Godhead. Persons who belong to the four divisions of the social order (the brahmacārīs, the gṛhasthas, the vānaprasthas and the sannyāsīs) can all take advantage of Your appearance.

”Dear Lord, husband of the goddess of fortune, devotees who are dovetailed in Your service do not fall down from their high position like the impersonalists. Being protected by You, the devotees are able to traverse over the heads of many of māyā’s commanders-in-chief, who can always put stumbling blocks on the path of liberation. My dear Lord, You appear in Your transcendental form for the benefit of the living entities so that they can see You face to face and offer their worshipful sacrifices by ritualistic performance of the Vedas, mystic meditation and devotional service as recommended in the scriptures. Dear Lord, if You did not appear in Your eternal transcendental form, full of bliss and knowledge–which can eradicate all kinds of speculative ignorance about Your position–then all people would simply speculate about You according to their respective modes of material nature.”

The appearance of Kṛṣṇa is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead according to his mode of material nature. In the Brahmā-saṁhitā it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same Brahmā-saṁhitā, that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the Śrīmad-Bhāgavatam are vijñānam ajñānabhid āpamārjanam. Vijñānam means transcendental knowledge of the Supreme Personality. Vijñānam is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahmā presents the knowledge of Kṛṣṇa in the Brahma-saṁhitā. Brahma-saṁhitā is vijñānam as realized by Brahmā’s transcendental experience, and in that way he presented the form and the pastimes of Kṛṣṇa in the transcendental abode. Ajñānabhid means that which can match all kinds of speculation. In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Kṛṣṇa in the Brahma-saṁhitā is vijñānam–scientific, experienced knowledge given by Lord Brahmā and accepted by Lord Caitanya. There is no doubt about it. Śrī Kṛṣṇa’s form, Śrī Kṛṣṇa’s flute, Kṛṣṇa’s color–everything is reality. Here it is said that this vijñānam is always defeating all kinds of speculative knowledge. ”Therefore, without Your appearing as Kṛṣṇa, as You are, neither ajñānabhid (nescience of speculative knowledge) nor vijñānam would be realized. Ajñānabhid āpamārjanam–by Your appearance the speculative knowledge of ignorance will be vanquished and the real experienced knowledge of authorities like Lord Brahmā will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is.”

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts the form of matter in the modes of goodness. Actually the form of Kṛṣṇa or Nārāyaṇa is transcendental to any material idea. Even the greatest impersonalist, Śaṅkarācārya, has admitted that nārāyaṇaḥ paro ’vyaktāt: the material creation is caused by the avyakta impersonal manifestation of matter or the nonphenomenal total reservation of matter, and Kṛṣṇa is transcendental to that material conception. That is expressed in the Śrīmad-Bhāgavatam as śuddha-sattva, or transcendental. He does not belong to the material mode of goodness, and He is above the position of material goodness. He belongs to the transcendental eternal status of bliss and knowledge.

”Dear Lord, when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Kṛṣṇa is Your name because You are all attractive; You are called Śyāmasundara because of Your transcendental beauty. Śyāma means blackish, yet they say that You are more beautiful than thousands of Cupids. Kandarpa-koṭi-kamanīya. Although You appear in a color which is compared to the blackish cloud, because You are transcendental Absolute, Your beauty is many many times more attractive than the delicate body of Cupid. Sometimes You are called Giridhārī because You lifted the hill known as Govardhana. You are sometimes called Nandanandana or Vāsudeva or Devakīnandana because You appear as the son of Mahārāja Nanda or Devakī or Vasudeva. Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.

"Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation. One must engage himself in devotional service; then one can understand Your absolute nature, transcendental form, name and quality. Actually only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality. Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position." In other words, the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the nondevotees because there is a curtain of Yogamāyā which covers Kṛṣṇa's actual features. As confirmed in the Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya. The Lord says, "I am not exposed to anyone and everyone." When Kṛṣṇa came, He was actually present on the battlefield of Kurukṣetra, and everyone saw Him. But not everyone could understand that He was the Supreme Personality of Godhead. Still, everyone who died in His presence attained complete liberation from material bondage and was transferred to the spiritual world.

"O Lord, the impersonalists or nondevotees cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and realizes that he is always in Kṛṣṇa's company.

For persons who are not very advanced in absolute knowledge of the Supreme, Lord Kṛṣṇa exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyāsadeva wrote Mahābhārata. In the Mahābhārata, Kṛṣṇa is present in His different activities. Mahābhārata is history, and simply by studying, hearing and memorizing the transcendental activities of Kṛṣṇa, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Kṛṣṇa and who are always engaged in devotional service in full Kṛṣṇa consciousness, are never to be considered to be in the material world. Śrī Rūpa Gosvāmī has explained that those who are always engaged in Kṛṣṇa consciousness, by body, mind and activities, are to be considered liberated even within this body. This is also confirmed in the Bhagavad-gītā: those who are engaged in the devotional service of the Lord have already transcended the material position.

Kṛṣṇa appears to give a chance both to the devotees and nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

"O dear Lord," the demigods continued, "You are unborn; therefore we do not find any reason for Your appearance other than for Your pleasurable pastimes." Although the reason for the appearance of the Lord is stated in the Bhagavad-gītā (He descends just to give protection to the devotee and vanquish the nondevotee), actually He descends for His pleasure-meeting with the devotees, not really to vanquish the nondevotees. The nondevotees can be vanquished simply by material nature. "The action and reaction of the external enregy of material nature (creation, maintenance and annihilation) are being carried on automatically. But simply by taking shelter of Your holy name–because Your holy name and Your personality are nondifferent–the devotees are sufficiently protected." The protection of the devotees and the annihilation of the nondevotees are actually not the business of the Supreme Personality of Godhead when He descends. They are just for His transcendental pleasure. There cannot be any other reason for His appearance.

"Our dear Lord, You are appearing as the best of the Yadu dynasty, and we are offering our respectful humble obeisances unto Your lotus feet. Before this appearance, You also appeared as the fish incarnation, the horse incarnation, the tortoise incarnation, the swan incarnation, as King Rāmacandra, as Paraśurāma, and as many other incarnations. You appeared just to protect the devotees, and we request You in Your present appearance as the Supreme Personality of Godhead Himself to give us similar protection all over the three worlds and remove all obstacles for the peaceful execution of our lives.

"Dear mother Devakī, within your womb is the Supreme Personality of Godhead, appearing along with all His plenary extensions. He is the original Personality of Godhead appearing for our welfare. Therefore you should not be afraid of your brother, the King of Bhoja. Your son Lord Kṛṣṇa, who is the original Personality of Godhead, will appear for the protection of the pious Yadu dynasty. The Lord is appearing not only alone but accompanied by His immediate plenary portion, Balarāma."

Devakī was very much afraid of her brother Kaṁsa because he had already killed so many of her children. She used to remain very anxious about Kṛṣṇa. In the Viṣṇu Purāṇa it is stated that in order to pacify Devakī, all the demigods, along with their wives, used to always visit her to encourage her not to be afraid that her son would be killed by Kaṁsa. Kṛṣṇa, who was within her womb, was to appear not only to diminish the burden of the world but specifically to protect the interest of the Yadu dynasty, and certainly to protect Devakī and Vasudeva.

Thus ends the Bhaktivedanta purport of the Second Chapter of Kṛṣṇa, "Prayers by the Demigods for Lord Kṛṣṇa in the Womb."

9.6 3 / Birth of Lord Kṛṣṇa

As stated in the Bhagavad-gītā, the Lord says that His appearance, birth, and activities, are all transcendental, and one who understands them factually becomes immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the Second Chapter: He appears out of His own sweet pleasure. When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the star known as Rohiṇī was also predominant because this star is considered to be very auspicious. Rohiṇī is under the direct supervision of Brahmā. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. There were auspicious stars visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the minds of everyone there were signs of good fortune. The rivers were flowing full of waters, and lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance along with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the brāhmaṇas, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Due to disturbances created by the demoniac kings, the sacrificial fire alter had been almost stopped in the houses of brāhmaṇas, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the brāhmaṇas were very distressed in mind, intelligence and activities, but just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

The denizens of the Gandharva and Kinnara planets began to sing, and the denizens of Siddhaloka and the planets of the Cāraṇas began to offer prayers in the service of the Personality of Godhead. In the heavenly planets, the angels along with their wives, accompanied by the Apsaras, began to dance.

The great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devakī, who also appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared with the full moon in the sky as it rises on the eastern horizon. The objection may be raised that, since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear just as a full moon.

In an astronomical treatise by the name Khamāṇikya, the constellations at the time of the appearance of Lord Kṛṣṇa are very nicely described. It is confirmed that the child born at that auspicious moment was the Supreme Brahman or the Absolute Truth.

Vasudeva saw that wonderful child born as a baby with four hands, holding conchshell, club, disc, and lotus flower, decorated with the mark of Śrīvatsa, wearing the jeweled necklace of kaustubha stone, dressed in yellow silk, appearing dazzling like a bright blackish cloud, wearing a helmet bedecked with the vaidūrya stone, valuable bracelets, earrings and similar other ornaments all over His body and an abundance of hair on His head. Due to the extraordinary features of the child, Vasudeva was struck with wonder. How could a newly born child be so decorated? He could therefore understand that Lord Kṛṣṇa had now appeared, and he became overpowered by the occasion. Vasudeva very humbly wondered that although he was an ordinary living entity conditioned by material nature and was externally imprisoned by Kaṁsa, the all-pervading Personality of Godhead, Viṣṇu or Kṛṣṇa, was appearing as a child in his home, exactly in His original position. No earthly child is born with four hands decorated with ornaments and nice clothing, fully equipped with all the signs of the Supreme Personality of Godhead. Over and over again, Vasudeva glanced at his child, and he considered how to celebrate this auspicious moment: "Generally, when a male child is born," he thought, "people observe the occasion with jubilant celebrations, and in my home, although I am imprisoned, the Supreme Personality of Godhead has taken birth. How many millions of millions of times should I be prepared to observe this auspicious ceremony!"

When Vasudeva, who is also called Ānakadundubhi, was looking at his newborn baby, he was so happy that he wanted to give many thousands of cows in charity to the brāhmaṇas. According to the Vedic system, whenever there is an auspicious ceremony in the kṣatriya king's palace, the king gives many things in charity. Cows decorated with golden ornaments are delivered to the brāhmaṇas and sages. Vasudeva wanted to perform a charitable ceremony to celebrate Kṛṣṇa's appearance, but because he was shackled within the walls of Kaṁsa's prison, this was not possible. Instead, within his mind he gave thousands of cows to the brāhmaṇas.

When Vasudeva was convinced that the newborn child was the Supreme Personality of Godhead Himself, he bowed down with folded hands and began to offer Him prayers. At that time Vasudeva was in the transcendental position, and he became completely free from all fear of Kaṁsa. The newborn baby was also flashing His effulgence within the room in which He appeared.

Vasudeva then began to offer his prayers. "My dear Lord, I can understand who You are. You are the Supreme Personality of Godhead, the Supersoul of all living entities and the Absolute Truth. You have appeared in Your own eternal form which is directly perceived by us. I understand that because I am afraid of Kaṁsa, You have appeared just to deliver me from that fear. You do not belong to this material world; You are the same person who brings about the cosmic manifestation simply by glancing over material nature."

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devakī, the wife of Vasudeva. To eradicate this argument, Vasudeva said, "My dear Lord, it is not a very wonderful thing that You appear within the womb of Devakī because the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viṣṇu, and by Your breathing process, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the hearts of all living entities and entered even within the atoms. Therefore Your entrance in the womb of Devakī is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples. The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but the combination of the five gross elements–namely earth, water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body.

Similarly, although You appear as a child in the womb of Devakī, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

”One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy–being an emanation from You–cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it.”

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence, and therefore everything becomes illuminated. We can understand from Brahma-saṁhitā that the brahmajyoti, or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the Bhagavad-gītā that the Lord is also the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes within this material world, He accepts the material qualities. Such conclusions are not very mature, but are made by the less intelligent.

The Supreme Personality of Godhead is directly and indirectly existing everywhere; He is outside this material creation, and He is also within it. He is within this material creation not only as Garbhodakaśāyī Viṣṇu; He is also within the atom. Existence is due to His presence. Nothing can be separated from His existence. In the Vedic injunction we find that the Supreme Soul or the root cause of everything has to be searched out because nothing exists independent of the Supreme Soul. Therefore the material manifestation is also a transformation of His potency. Both inert matter and the living force–soul–are emanations from Him. Only the foolish conclude that when the Supreme Lord appears He accepts the conditions of matter. Even if He appears to have accepted the material body, He is still not subjected to any material condition. Kṛṣṇa has therefore appeared and defeated all imperfect conclusions about the appearance and disappearance of the Supreme Personality of Godhead.

”My Lord, Your appearance, existence and disappearance are beyond the influence of the material qualities. Because Your Lordship is the controller of everything and the resting place of the Supreme Brahman, there is nothing inconceivable or contradictory in You. As You have said, material nature works under Your superintendence. It is just like government officers working under the orders of the chief executive. The influence of subordinate activities cannot affect You. The Supreme Brahman and all phenomena are existing within You, and all the activities of material nature are controlled by Your Lordship.

”You are called śuklam. Śuklam, or ’whiteness’ is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahmā is called rakta, or red, because Brahmā represents the qualities of passion for creation. Darkness is entrusted to Lord Śiva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation is conducted by Your potencies, yet You are always unaffected by those qualities. As confirmed in the Vedas, Harir hi nirguṇaḥ sākṣāt: the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

”My Lord, You are the supreme controller, the Personality of Godhead, the supreme great, maintaining the order of this cosmic manifestation. And in spite of Your being the supreme controller, You have so kindly appeared in my home. The purpose of Your appearance is to kill the followers of the demonic rulers of the world who are in the dress of royal princes but are actually demons. I am sure that You will kill all of them and their followers and soldiers.

”I understand that You have appeared to kill the uncivilized Kaṁsa and his followers. But knowing that You were to appear to kill him and his followers, he has already killed so many of Your predecessors, elder brothers. Now he is simply awaiting the news of Your birth. As soon as he hears about it, he will immediately appear with all kinds of weapons to kill You.”

After this prayer of Vasudeva, Devakī, the mother of Kṛṣṇa, offered her prayers. She was very frightened because of her brother’s atrocities. Devakī said, ”My dear Lord, Your eternal forms, like Nārāyaṇa, Lord Rāma, Śeṣa, Varāha, Nṛsiṁha, Vāmana, Baladeva, and millions of similar incarnations emanating from Viṣṇu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are ever-cognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental eternal forms are self-sufficient. I can understand that You are the Supreme Lord Viṣṇu.

”After many millions of years, when Lord Brahmā comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements–namely earth, water, fire, air and ether–enter into the mahat-tattva. The mahat-tattva again enters, by the force of time, into the nonmanifested total material energy; the total material energy enters into the energetic pradhāna, and the pradhāna enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia.

”My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under Your direction. You are the original director of everything and the reservoir of all potent energies.

”Therefore my Lord, I request You to save me from the cruel hands of the son of Ugrasena, Kaṁsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors.” The Lord has confirmed this statement in the Bhagavad-gītā by assuring Arjuna, ”You may declare to the world, My devotee shall never be vanquished.”

While thus praying to the Lord for rescue, mother Devakī expressed her motherly affection: ”I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kaṁsa understands that You have appeared, he might harm You. So I request that for the time being You become invisible to our material eyes.” In other words, she requested the Lord to assume the form of an ordinary child. ”My only cause of fear from my brother Kaṁsa is due to Your appearance. My Lord Madhusūdana, Kaṁsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship which holds the four symbols of Viṣṇu–namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still by Your unalloyed mercy You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee."

On hearing the prayers of Devakī, the Lord replied, "My dear mother, in the millennium of Svāyambhuva Manu, My father Vasudeva was living as one of the Prajāpatis, and his name at that time was Sutapā, and you were his wife named Pṛśni. At that time, when Lord Brahmā was desiring to increase the population, he requested you to generate offspring. You controlled your senses and performed severe austerities. By practicing the breathing exercise of the yoga system, both you and your husband could tolerate all the influences of the material laws: the rainy season, the onslaught of the wind, and the scorching heat of the sunshine. You also executed all religious principles. In this way you were able to cleanse your heart and control the influence of material law. In executing your austerity, you used to eat only the leaves of the trees which fell to the ground. Then with steady mind and controlled sex drive, you worshiped Me, desiring some wonderful benediction from Me. Both of you practiced severe austerities for 12,000 years, by the calculation of the demigods. During that time, your mind was always absorbed in Me. When you were executing devotional service and always thinking of Me within your heart, I was very much pleased with you. O sinless mother, your heart is therefore always pure. At that time also I appeared before you in this form just to fulfill your desire, and I asked you to ask whatever you desired. At that time you wished to have Me born as your son. Although you saw Me personally, instead of asking for your complete liberation from the material bondage, under the influence of My energy, you asked Me to become your son."

In other words, the Lord selected His mother and father–namely Pṛśni and Sutapā–specifically to appear in the material world. Whenever the Lord comes as a human being, He must have someone as a mother and father, so He selected Pṛśni and Sutapā perpetually as His mother and father. And on account of this, both Pṛśni and Sutapā could not ask the Lord for liberation. Liberation is not so important as the transcendental loving service of the Lord. The Lord could have awarded Pṛśni and Sutapā immediate liberation, but He preferred to keep them within this material world for His different appearances, as will be explained in the following verses. On receiving the benediction from the Lord to become His father and mother, both Pṛśni and Sutapā returned from the activities of austerity and lived as husband and wife in order to beget a child who was the Supreme Lord Himself.

In due course of time Pṛśni became pregnant and gave birth to the child. The Lord spoke to Devakī and Vasudeva: "At that time My name was Pṛśnigarbha. In the next millennium also you took birth as Aditi and Kaśyapa, and I became your child of the name Upendra. At that time My form was just like a dwarf, and for this reason I was known as Vāmanadeva. I gave you the benediction that I would take birth as your son three times. The first time I was known as Pṛśnigarbha, born of Pṛśni and Sutapā, the next birth I was Upendra born of Aditi and Kaśyapa, and now for the third time I am born as Kṛṣṇa from you, Devakī and Vasudeva. I appeared in this Viṣṇu form just to convince you that I am the same Supreme Personality of Godhead again taken birth. I could have appeared just like an ordinary child, but in that way you would not believe that I, the Supreme Personality of Godhead, have taken birth in your womb. My dear father and mother, you have therefore raised Me many times as your child, with great affection and love, and I am therefore very pleased and obliged to you. And I assure you that this time you shall go back to home, back to Godhead, on account of your perfection in your mission. I know you are very concerned about Me and afraid of Kaṁsa. Therefore I order you to take Me immediately to Gokula and replace Me with the daughter who has just been born to Yaśodā."

Having spoken thus in the presence of His father and mother, the Lord turned Himself into an ordinary child and remained silent.

Being ordered by the Supreme Personality of Godhead, Vasudeva attempted to take his son from the delivery room, and exactly at that time, a daughter was born of Nanda and Yaśodā. She was Yogamāyā, the internal potency of the Lord. By the influence of this internal potency, Yogamāyā, all the residents of Kaṁsa's palace, especially the doorkeepers, were overwhelmed with deep sleep, and all the palace doors opened, although they were barred and shackled with iron chains. The night was very dark, but as soon as Vasudeva took Kṛṣṇa on his lap and went out, he could see everything just as in the sunlight.

In the Caitanya-caritāmṛta it is said that Kṛṣṇa is just like sunlight, and wherever there is Kṛṣṇa, the illusory energy, which is compared to darkness, cannot remain. When Vasudeva was carrying Kṛṣṇa, the darkness of the night disappeared. All the prison doors automatically opened. At the same time there was a thunder in the sky and severe rainfall. While Vasudeva was carrying his son Kṛṣṇa in the falling rain, Lord Śeṣa in the shape of a serpent spread His hood over the head of Vasudeva so that he would not be hampered by the rainfall. Vasudeva came onto the bank of the Yamunā and saw that the water of the Yamunā was roaring with waves and that the whole span was full of foam. Still, in that furious feature, the river gave passage to Vasudeva to cross, just as the great Indian Ocean gave a path to Lord Rāma when He was bridging over the gulf. In this way Vasudeva crossed the river Yamunā. On the other side, he went to the place of Nanda Mahārāja situated in Gokula, where he saw that all the cowherd men were fast asleep. He took the opportunity of silently entering into the house of Yaśodā, and without difficulty he replaced his son, taking away the baby girl newly born in the house of Yaśodā. Then, after entering the house very silently and exchanging the boy with the girl, he again returned to the prison of Kaṁsa and silently put the girl on the lap of Devakī. He again clamped the shackles on himself so that Kaṁsa could not recognize that so many things had happened.

Mother Yaśodā understood that a child was born of her, but because she was very tired from the labor of childbirth, she was fast asleep. When she awoke, she could not remember whether she had given birth to a male or female child.

Thus ends the Bhaktivedanta purport of the Third Chapter of Kṛṣṇa, "Birth of Lord Kṛṣṇa."

9.7 4 / Kaṁsa Begins His Persecutions

After Vasudeva adjusted all the doors and gates, the gatekeepers awoke and heard the newborn child crying. Kaṁsa was waiting to hear the news of the child's birth, and the gatekeepers immediately approached him and informed him that the child was born. At that time, Kaṁsa got up from his bed very quickly and exclaimed, "Now the cruel death of my life is born!" Kaṁsa became perplexed now that his death was approaching, and his hair stood on end. Immediately he proceeded toward the place where the child was born.

Devakī, on seeing her brother approaching, prayed in a very meek attitude to Kaṁsa: "My dear brother, please do not kill this female child. I promise that this child will be the wife of your son; therefore don't kill her. You are not to be killed by any female child. That was the omen. You are to be killed by a male child, so please do not kill her. My dear brother, you have killed so many of my children who were just born, shining as the sun. That is not your fault. You have been advised by demoniac friends to kill my children. But now I beg you to excuse this girl. Let her live as my daughter."

Kaṁsa was so cruel that he did not listen to the beautiful prayers of his sister Devakī. He forcibly grabbed the newborn child to rebuke his sister and attempted to dash her on the stone mercilessly. This is a graphic example of a cruel brother who could sacrifice all relationships for the sake of personal gratification. But immediately the child slipped out of his hands, went up in the sky and appeared with eight arms as the younger sister of Viṣṇu. She was decorated with a nice dress and flower garlands and ornaments; in her eight hands she held a bow, lancet, arrows, bell, conchshell, disc, club and shield.

Seeing the appearance of the child (who was actually the goddess Durgā), all the demigods from different planets like Siddhaloka, Cāraṇaloka, Gandharvaloka, Apsaroloka, Kinnaraloka, and Uragaloka presented her articles and began to offer their respective prayers. From above, the goddess addressed Kaṁsa: "You rascal, how can you kill me? The child who will kill you is already born before me somewhere within this world. Don't be so cruel to your poor sister." After this appearance, the goddess Durgā became known by various names in various parts of the world.

After hearing these words, Kaṁsa became very much overwhelmed with fear. Out of pity, he immediately released Vasudeva and Devakī from the bondage of their shackles and very politely began to address them. He said, "My dear sister and brother-in-law, I have acted just like a demon in killing my own nephews I have given up all consideration of our intimate relationship. I do not know what will be the result of these acts of mine. Probably I shall be sent to the hell where killers of the brāhmaṇas go. I am surprised, however, that the celestial prophecy has not come true. False propaganda is not found only in the human society. Now it appears that even the celestial denizens speak lies. Because I believed in the words of the celestial denizens, I have committed so many sins by killing the children of my sister. My dear Vasudeva and Devakī, you are both very great souls. I have nothing to instruct you, but still I request that you not be sorry for the death of your children. Every one of us is under the control of superior power, and that superior power does not allow us to remain together. We are bound to be separated from our friends and relatives in due course of time. But we must know for certain that even after the disappearance of the different material bodies, the soul remains intact eternally. For example, there are many pots made of earthly clay, and they are prepared and also broken. But in spite of this, the earth remains as it is perpetually. Similarly, the bodies of the soul under different conditions are made and destroyed, but the spirit soul remains eternally. So there is nothing to lament over. Everyone should understand that this material body is different from the spirit soul, and so long as one does not come to that understanding, he is sure to accept the processes of transmigration from one body to another. My dear sister Devakī, you are so gentle and kind. Please excuse me–don't be aggrieved by the death of your children, which I have caused. Actually this was not done by me because all these are predestined activities. One has to act according to the predestined plan, even unwillingly. People misunderstand that with the end of the body, the self dies, or they think that one can kill another living entity. All these misconceptions oblige one to accept the conditions of material existence. In other words, as long as one is not firmly convinced of the eternality of the soul, one is subjected to the tribulation of being killer and killed. My dear sister Devakī and brother-in-law Vasudeva, kindly excuse the atrocities I have committed against you. I am very poor-hearted, and you are so great-hearted, so take compassion upon me and excuse me."

While Kaṁsa was speaking to his brother-in-law and sister, tears flowed from his eyes and he fell down at their feet. Believing the words of Durgā-devī, whom he had tried to kill, Kaṁsa immediately released his brother-in-law and sister. He personally unlocked the iron shackles and very sympathetically showed his friendship, just like a family member.

When Devakī saw her brother so repentant, she also became pacified and forgot all his atrocious activities against her children. Vasudeva also, forgetting all past incidents, spoke smilingly with his brother-in-law. Vasudeva told Kaṁsa, "My dear fortunate brother-in-law, what you are saying about the material body and the soul is correct. Every living entity is born ignorant, understanding this material body to be his self. This conception of life is due to ignorance, and on the basis of this ignorance we create enmity or friendship. Lamentation, jubilation, fearfulness, envy, greed, illusion and madness are different features of our material concept of life. A person influenced like this engages in enmity due only to the material body. Being engaged in such activities, we forget our eternal relationship with the Supreme Personality of Godhead."

Vasudeva took the opportunity of Kaṁsa's benevolence and informed him that his atheistic activities were also due to this misconception of life–namely taking the material body to be the self. When Vasudeva talked with Kaṁsa in such an illuminating way, Kaṁsa became very pleased, and his guilt for killing his nephews subdued. With the permission of his sister Devakī and brother-in-law Vasudeva, he returned to his home with a relieved mind.

But the next day Kaṁsa called all his counsellors together and narrated to them all the incidents that had happened the night before. All the counsellors of Kaṁsa were demons and eternal enemies of the demigods, so they became depressed upon hearing their master speak of the night's events. And although they were not very much experienced or learned, they began to give instructions to Kaṁsa as follows: "Dear sir, let us now make arrangements to kill all children who were born within the last ten days in all towns, countries, villages and pasturing grounds. Let us execute this plan indiscriminately. We think that the demigods cannot do anything against us if we perform these atrocities. They are always afraid of fighting with us, and even if they wish to check our activities, they will not dare to do so. Because of the immeasurable strength of your bow, they fear you. Indeed, we have practical experience that whenever you stood to fight with them and began to shower your arrows on them, they immediately begin to flee in all directions just to save their lives. Many of the demigods were unable to fight with you, and they immediately surrendered themselves unto you by opening their turbans and the flag on their heads. With folded hands they begged you to spare them and said, 'My lord, we are all afraid of your strength. Please release us from this dangerous fight.' We have also seen many times that you would never kill such surrendered fighters when they were all fearful, their bows, arrows and chariots broken, forgetful of their military activities and unable to fight with you. So actually we have nothing to fear from these demigods. They are very proud of being great fighters in peacetime outside of the warfield, but actually they cannot show any talent or military power on the warfield. Although Lord Viṣṇu, Lord Śiva and Lord Brahmā are always ready to help the demigods headed by Indra, we have no reason to be afraid of them. As far as Lord Viṣṇu is concerned, He has already hidden Himself within the hearts of all living entities, and He cannot come out. As far as Lord Śiva is concerned, he has renounced all activities; he has already entered into the forest. And Lord Brahmā is always engaged in different types of austerities and meditation. And what to speak of Indra–he is a straw in comparison to your strength. Therefore we have nothing to fear from all these demigods. But we must not neglect them beause the demigods are our determined enemies. We must be careful to protect ourselves. To root them out from their very existence, we should just engage ourselves in your service and be always ready for your command."

The demons continued to say: "If there is some disease in the body which is neglected, it becomes incurable. Similarly, when one is not careful about restraining the senses and lets them loose, it is then very difficult to control them at all. Therefore, we must always be very careful of the demigods before they get too strong to be subdued. The foundation of strength of the demigods is Lord Viṣṇu, because the ultimate goal of all religious principles is to satisfy Him. The Vedic injunctions, the brāhmaṇas, the cows, austerities, sacrifices, performances of charity and distribution of wealth are all for the satisfaction of Lord Viṣṇu. So let us immediately begin by killing all the brāhmaṇas who are in charge of the Vedic knowledge and the great sages who are in charge of sacrificial ritualistic performances. Let us kill all the cows which are the source of butter which is so necessary for performing sacrifices. Please give us your permission to kill all these creatures."

Actually the limbs of the transcendental body of Lord Viṣṇu are the brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, sense and mind control, faithfulness, charity, tolerance and performance of sacrifices. Lord Viṣṇu is situated in everyone's heart and is the leader of all demigods, including Lord Śiva and Lord Brahmā. "We think that to kill Lord Viṣṇu is to persecute the great sages and brāhmaṇas," said the ministers.

Thus being advised by the demonic ministers, Kaṁsa, who was from the very beginning the greatest rascal, decided to persecute the brāhmaṇas and Vaiṣṇavas, being entrapped by the shackles of all-devouring, eternal time. He ordered the demons to harass all kinds of saintly persons, and then he entered his house. The adherents of Kaṁsa were all influenced by the modes of passion as well as illusioned by the modes of ignorance, and their only business was to create enmity with saintly persons. Such activities can only reduce the duration of life. The demons accelerated the process and invited their deaths as soon as possible. The result of persecuting saintly persons is not only untimely death. The act is so offensive that the actor also gradually loses his beauty, his fame and his religious principles, and his promotion to higher planets is also checked. Driven by various kinds of mental concoctions, the demons diminish all kinds of welfare. An offense at the lotus feet of the devotees and brāhmaṇas is a greater offense than that committed at the lotus feet of the Supreme Personality of Godhead. Thus a godless civilization becomes the source of all calamities.

Thus ends the Bhaktivedanta purport of the Fourth Chapter of Kṛṣṇa, "Kaṁsa Begins His Persecutions."

9.8 5 / Meeting of Nanda and Vasudeva

Although Kṛṣṇa was the real son of Vasudeva and Devakī, because of Kaṁsa's atrocious activities Vasudeva could not enjoy the birth ceremony of his son. But Nanda Mahārāja, the foster father, celebrated the birth ceremony of Kṛṣṇa very joyfully. The next day, it was declared that a male child was born of Yaśodā. According to Vedic custom, Nanda Mahārāja called for learned astrologers and brāhmaṇas to perform the birth ceremony. After the birth of a child, the astrologers calculate the moment of the birth and make a horoscope of the child's future life. Another ceremony takes place after the birth of the child: the family members take baths, cleanse themselves and decorate themselves with ornaments and garlands; then they come before the child and the astrologer to hear of the future life of the child. Nanda Mahārāja and other members of the family dressed and sat down in front of the birthplace. All the brāhmaṇas who were assembled there on this occasion chanted auspicious mantras, according to the rituals, while the astrologers performed the birth ceremony. All the demigods are also worshiped on this occasion, as well as the forefathers of the family. Nanda Mahārāja distributed 200,000 well decorated, dressed and ornamented cows to the brāhmaṇas. He not only gave cows in charity, but hills of grains, decorated with golden-bordered garments and many ornaments.

In the material world we possess riches and wealth in many ways, but sometimes not in very honest and pious ways, because that is the nature of accumulating wealth. According to Vedic injunction, therefore, such wealth should be purified by giving cows and gold in charity to the brāhmaṇas. A newborn child is also purified by giving grains in charity to the brāhmaṇas. In this material world it is to be understood that we are always living in a contaminated state. We therefore have to purify the duration of our lives, our possession of wealth and ourselves. The duration of life is purified by taking daily bath and cleansing the body inside and outside and accepting the ten kinds of purificatory processes. By austerities, by worship of the Lord, and by distribution of charity, we can purify the possession of wealth. We can purify ourselves by studying the Vedas, by striving for self-realization and by understanding the Supreme Absolute Truth. It is therefore stated in the Vedic literature that by birth everyone is born a śūdra, and by accepting the purificatory process one becomes twice-born. By studies of the Vedas one can become vipra, which is the preliminary qualification for becoming a brāhmaṇa. When one understands the Absolute Truth in perfection, he is called a brāhmaṇa. And when the brāhmaṇa reaches further perfection, he becomes a Vaiṣṇava or a devotee.

In that ceremony, all the brāhmaṇas assembled began to chant different kinds of Vedic mantras to invoke all good fortune for the child. There are different kinds of chanting known as sūta, māgadha, vandī and virudāvalī. Along with this chanting of mantras and songs, bugles and kettledrums sounded outside the house. On this occasion, the joyous vibrations could be heard in all the pasturing grounds and all the houses. Within and outside of the houses there were varieties of artistic paintings, done with rice pulp, and scented water was sprinkled everywhere, even on the roads and streets. Ceilings and roofs were decorated with different kinds of flags, festoons and green leaves. The gates were made of green leaves and flowers. All the cows, bulls and calves were smeared with a mixture of oil and turmeric and painted with minerals like red oxide, yellow clay and manganese. They wore garlands of peacock feathers, and were covered with nice colored dresses and gold necklaces.

When all the ecstatic cowherd men heard that Nanda Mahārāja, father of Kṛṣṇa, was celebrating the birth ceremony of his son, they became spontaneously joyful. They dressed themselves with very costly garments and ornamented their bodies with different kinds of earrings and necklaces and wore great turbans on their heads. After dressing themselves in this gorgeous way, they took various kinds of presentations and thus approached the house of Nanda Mahārāja.

As soon as they heard that mother Yaśodā had given birth to a child, all the cowherd women became overwhelmed with joy, and they also dressed themselves with various kinds of costly garments and ornaments and smeared scented cosmetics on their bodies.

As the dust on the lotus flower exhibits the exquisite beauty of the flower, all the gopīs (cowherd girls) applied the dust of kuṅkuma on their lotus-like faces. These beautiful gopīs took their different presentations and very soon reached the house of Mahārāja Nanda. Overburdened with their heavy hips and swollen breasts, the gopīs could not proceed very quickly towards the house of Nanda Mahārāja, but out of ecstatic love for Kṛṣṇa they began to proceeded as quickly as possible. Their ears were decorated with pearl rings, their necks were decorated with jewel padlocks, their lips and eyes were decorated with different kinds of lipstick and ointment, and their hands were decorated with nice golden bangles. As they were very hastily passing over the stone road, the flower garlands which were decorating their bodies fell to the ground, and it appeared that a shower of flowers was falling from the sky. From the movement of the different kinds of ornaments on their bodies, they were looking still more beautiful. In this way, they all reached the house of Nanda-Yaśodā and blessed the child: "Dear child, You live long just to protect us." While they were blessing child Kṛṣṇa in this way, they offered a mixture of turmeric powder with oil, yogurt, milk and water. They not only sprinkled this mixture on the body of child Kṛṣṇa but on all other persons who were present there. Also on that auspicious occasion, there were different bands of expert musicians playing.

When the cowherd men saw the pastimes of the cowherd women, they became very joyful, and in response they also began to throw yogurt, milk, clarified butter and water upon the bodies of the gopīs. Then both parties began to throw butter on each other's bodies. Nanda Mahārāja was also very happy to see the pastimes of the cowherd men and women, and he became very liberal in giving charity to the different singers who were assembled there. Some singers were reciting great verses from the Upaniṣads and Purāṇas, some were glorifying the family ancestors, and some were singing very sweet songs. There were also many learned brāhmaṇas present, and Nanda Mahārāja, being very satisfied on this occasion, began to give them different kinds of garments, ornaments, and cows in charity.

It is very important to note in this connection how wealthy the inhabitants of Vṛndāvana were simply by raising cows. All the cowherd men belonged to the vaiśya community, and their business was to protect the cows and cultivate crops. By their dress and ornaments and by their behavior, it appears that although they were in a small village, they still were rich in material possessions. They possessed such an abundance of various kinds of milk products that they were throwing butter lavishly on each other's bodies without restriction. Their wealth was in milk, yogurt, clarified butter and many other milk products, and by trading their agricultural products, they were rich in various kinds of jewelry, ornaments and costly dresses. Not only did they possess all these things, but they could give them away in charity, as did Nanda Mahārāja.

Thus Nanda Mahārāja, the foster father of Lord Kṛṣṇa, began to satisfy the desires of all the men assembled there. He respectfully received them and gave them in charity whatever they desired. The learned brāhmaṇas, who had no other source of income, were completely dependent on the vaiśya and kṣatriya communities for their maintenance, and they received gifts on such festive occasions as birthdays, marriages, etc. While Nanda Mahārāja was worshiping Lord Viṣṇu on this occasion and was trying to satisfy all the people there, his only desire was that the newborn child Kṛṣṇa would be happy. Nanda Mahārāja had no knowledge that this child was the origin of Viṣṇu, but he was praying to Lord Viṣṇu to protect Him.

Rohiṇīdevī, mother of Balarāma, was the most fortunate wife of Vasudeva. She was away from her husband, yet just to congratulate Mahārāja Nanda on the occasion of the birth ceremony of his son, Kṛṣṇa, she dressed herself very nicely. Wearing a garland, a necklace and other bodily ornaments, she appeared on the scene and moved hither and thither. According to the Vedic system, a woman whose husband is not at home does not dress herself very nicely. But although Rohiṇī's husband was away, she still dressed herself on this occasion.

From the opulence of the birth ceremony of Kṛṣṇa, it is very clear that at that time Vṛndāvana was rich in every respect. Because Lord Kṛṣṇa took birth in the house of King Nanda and mother Yaśodā, the goddess of fortune was obliged to manifest her opulences in Vṛndāvana. It appeared that Vṛndāvana had already become a site for the pastimes of the goddess of fortune.

After the birth ceremony, Nanda Mahārāja decided to go to Mathurā to pay the annual tax to the government of Kaṁsa. Before leaving, he called for the able cowherd men of the village and asked them to take care of Vṛndāvana in his absence. When Nanda Mahārāja arrived in Mathurā, Vasudeva got the news and was very eager to congratulate his friend. He immediately went to the place where Nanda Mahārāja was staying. When Vasudeva saw Nanda, he felt that he had regained his life. Nanda, overwhelmed with joy, immediately stood up and embraced Vasudeva. Vasudeva was received very warmly and offered a nice place to sit. At that time Vasudeva was anxious about his two sons who had been put under the protection of Nanda without Nanda's knowledge. With great anxiety, Vasudeva inquired about them. Both Balarāma and Kṛṣṇa were the sons of Vasudeva. Balarāma was transferred to the womb of Rohiṇī, Vasudeva's own wife, but Rohiṇī was kept under the protection of Nanda Mahārāja. Kṛṣṇa was personally delivered to Yaśodā and exchanged with her daughter. Nanda Mahārāja knew that Balarāma was the son of Vasudeva, although he did not know that Kṛṣṇa was also Vasudeva's son. But Vasudeva was aware of this fact and inquired very eagerly about Kṛṣṇa and Balarāma.

Vasudeva then addressed him, "My dear brother, you were old enough and very anxious to beget a son, and yet you had none. Now by the grace of the Lord you are fortunate to have a very nice son. I think that this incident is very auspicious for you. Dear friend, I was imprisoned by Kaṁsa, and now I am released; therefore this is another birth for me. I had no hope of seeing you again, but by God's grace I can see you." Vasudeva then expressed his anxiety about Kṛṣṇa. Kṛṣṇa was sent incognito to the bed of mother Yaśodā, and after very pompously celebrating His birth ceremony, Nanda went to Mathurā. So Vasudeva was very pleased and said, "This is a new birth for me." He never expected that Kṛṣṇa would live because all his other sons were killed by Kaṁsa.

Vasudeva continued, "My dear friend, it is very difficult for us to live together. Although we have our family and relatives, sons and daughters, by nature's way we are generally separated from one another. The reason for this is that every living entity appears on this earth under different pressures of fruitive activities; although they assemble together, there is no certainty of their remaining together for a long time. According to one's fruitive activities, one has to act differently and thereby be separated. For example, many plants and creepers are floating on the waves of the ocean. Sometimes they come together and sometimes they separate forever: one plant goes one way and another plant goes another. Similarly, our family assembly may be very nice while we are living together, but after some time, in the course of the waves of time, we are separated."

The purport of this expression by Vasudeva is this: although he had eight sons born in the womb of Devakī, unfortunately they were all gone. He could not even keep his one son Kṛṣṇa with him. Vasudeva was feeling His separation, but he could not express the real fact. "Please tell me about the welfare of Vṛndāvana," he said. "You have many animals–are they happy? Are they getting sufficient grass and water? Please also let me know whether the place where you are now living is undisturbed and peaceful." This inquiry was made by Vasudeva because he was very anxious about Kṛṣṇa's safety. He knew that Kaṁsa and his followers were trying to kill Kṛṣṇa by sending various kinds of demons. They had already resolved that all children born within ten days of the birthday of Kṛṣṇa should be killed. Because Vasudeva was so anxious about Kṛṣṇa, he inquired about the safety of His residence. He also inquired about Balarāma and His mother Rohiṇī, who were entrusted to the care of Nanda Mahārāja. Vasudeva also reminded Nanda Mahārāja that Balarāma did not know His real father. "He knows you as His father. And now you have another child, Kṛṣṇa, and I think you are taking very nice care for both of Them." It is also significant that Vasudeva inquired about the welfare of Nanda Mahārāja's animals. The animals, and especially the cows, were protected exactly in the manner of one's children. Vasudeva was a kṣatriya, and Nanda Mahārāja was a vaiśya. It is the duty of the kṣatriya to give protection to the citizens of mankind, and it is the duty of the vaiśyas to give protection to the cows. The cows are as important as the citizens. Just as the human citizens should be given all kinds of protection, so the cows also should be given full protection.

Vasudeva continued to say that the maintenance of religious principles, economic development and the satisfactory execution of meeting the demands of the senses depend on cooperation among relatives, nations and all humanity. Therefore, it is everyone's duty to see that his fellow citizens and the cows are not put into difficulty. One should see to the peace and comfort of his fellow man and the animals. The development of religious principles, economic development and sense gratification can then be achieved without difficulty. Vasudeva expressed his sorrow due to not being able to give protection to his own sons born of Devakī. He was thinking that religious principles, economic development and the satisfaction of his senses were therefore all lost.

On hearing this, Nanda Mahārāja replied, "My dear Vasudeva, I know that you are very much aggrieved because the cruel king Kaṁsa has killed all your sons born of Devakī. Although the last child was a daughter, Kaṁsa could not kill her, and she has entered into the celestial planets. My dear friend, do not be aggrieved; we are all being controlled by our past unseen activities. Everyone is subjected to his past deeds, and one who is conversant with the philosophy of karma and its reaction is a man in knowledge. Such a person will not be aggrieved at any incident, happy or miserable."

Vasudeva then replied, "My dear Nanda, if you have already paid the government taxes, then return soon to your place, because I think that there may be some disturbances in Gokula."

After the friendly conversation between Nanda Mahārāja and Vasudeva, Vasudeva returned to his home. The cowherd men headed by Nanda Mahārāja, who had come to Mathurā to pay their taxes, also returned.

Thus ends the Bhaktivedanta purport of the Fifth Chapter of Kṛṣṇa, "Meeting of Nanda and Vasudeva."

9.9 6 / Pūtanā Killed

While Nanda Mahārāja was returning home, he considered Vasudeva's warning that there might be some disturbance in Gokula. Certainly the advice was friendly and not false. So Nanda thought, "There is some truth in it." Therefore, out of fear, he began to take shelter of the Supreme Personality of Godhead. It is quite natural for a devotee in danger to think of Kṛṣṇa because he has no other shelter. When a child is in danger, he takes shelter of his mother or father. Similarly, a devotee is always under the shelter of the Supreme Personality of Godhead, but when he specifically sees some danger, he remembers the Lord very rapidly.

After consulting with his demonic ministers, Kaṁsa instructed a witch named Pūtanā, who knew the black art of killing small children by ghastly sinful methods, to kill all kinds of children in the cities, villages and pasturing grounds. Such witches can play their black art only where there is no chanting or hearing of the holy name of Kṛṣṇa. It is said that wherever the chanting of the holy name of Kṛṣṇa is done, even negligently, all bad elements–witches, ghosts, and dangerous calamities–immediately disappear. And this is certainly true of the place where the chanting of the holy name of Kṛṣṇa is done seriously–especially in Vṛndāvana when the Supreme Lord was personally present. Therefore, the doubts of Nanda Mahārāja were certainly based on affection for Kṛṣṇa. Actually there was no danger from the activities of Pūtanā, despite her powers. Such witches are called khecarī, which means they can fly in the sky. This black art of witchcraft is still practiced by some women in the remote northwestern side of India. They can transfer themselves from one place to another on the branch of an uprooted tree. Pūtanā knew this witchcraft, and therefore she is described in the Bhāgavatam as khecarī.

Pūtanā entered the county of Gokula, the residential quarter of Nanda Mahārāja, without permission. Dressing herself just like a beautiful woman, she entered the house of mother Yaśodā. She appeared very beautiful with raised hips, nicely swollen breasts, earrings, and flowers in her hair. She looked especially beautiful on account of her thin waist. She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vṛndāvana were captivated. The innocent cowherd women thought that she was a goddess of fortune appearing in Vṛndāvana with a lotus flower in her hand. It seemed to them that she had personally come to see Kṛṣṇa, who is her husband. Because of her exquisite beauty, no one checked her movement, and therefore she freely entered the house of Nanda Mahārāja. Pūtanā, the killer of many, many children, found baby Kṛṣṇa lying on a small bed, and she could at once perceive that the baby was hiding His unparalleled potencies. Pūtanā thought, "This child is so powerful that He can destroy the whole universe immediately."

Pūtanā's understanding is very significant. The Supreme Personality of Godhead, Kṛṣṇa, is situated in everyone's heart. It is stated in the Bhagavad-gītā that He gives one necessary intelligence, and He also causes one to forget. Pūtanā was immediately aware that the child whom she was observing in the house of Nanda Mahārāja was the Supreme Personality of Godhead Himself.

He was lying there as a small baby, but that does not mean that He was less powerful. The materialistic theory that God-worship is anthropomorphic is not correct. No living being can become God by undergoing meditation or austerities. God is always God. Kṛṣṇa as a child-baby is as complete as He is as a full-fledged youth. The Māyāvādī theory holds that the living entity was formerly God but has now become overwhelmed by the influence of māyā. Therefore they say that presently he is not God, but when the influence of māyā is taken away, then he again becomes God. This theory cannot be applied to the minute living entities. The living entities are minute parts and parcels of the Supreme Personality of Godhead; they are minute particles or sparks of the supreme fire, but are not the original fire, or Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, even from the beginning of His appearance in the house of Vasudeva and Devakī.

Kṛṣṇa showed the nature of a small baby and closed His eyes, as if to avoid the face of Pūtanā. This closing of the eyes is interpreted and studied in different ways by the devotees. Some say that Kṛṣṇa closed His eyes because He did not like to see the face of Pūtanā, who had killed so many children and who had now come to kill Him. Others say that something extraordinary was being dictated to her, and in order to give her assurance, Kṛṣṇa closed His eyes so that she would not be frightened. And yet others interpret in this way: Kṛṣṇa appeared to kill the demons and give protection to the devotees, as it is stated in the Bhagavad-gītā: paritrāṇāya sādhūnāṁ vīṇāśāya ca duṣkṛtām. The first demon to be killed was a woman. According to Vedic rules, the killing of a woman, a brāhmaṇa, cows or of a child is forbidden. Kṛṣṇa was obliged to kill the demon Pūtanā, and because the killing of a woman is forbidden according to Vedic Śāstra, He could not help but close His eyes. Another interpretation is that Kṛṣṇa closed His eyes because He simply took Pūtanā to be His nurse. Pūtanā came to Kṛṣṇa just to offer her breast for the Lord to suck. Kṛṣṇa is so merciful that even though He knew Pūtanā was there to kill Him, He took her as His nurse or mother.

There are seven kinds of mothers according to Vedic injunction: the real mother, the wife of a teacher or spiritual master, the wife of a king, the wife of a brāhmaṇa, the cow, the nurse, and the mother earth. Because Pūtanā came to take Kṛṣṇa on her lap and offer her breast's milk to be sucked by Him, she was accepted by Kṛṣṇa as one of His mothers. That is considered to be another reason He closed His eyes: He had to kill a nurse or mother. But His killing of His mother or nurse was no different from His love for His real mother or foster mother Yaśodā. We further understand from Vedic information that Pūtanā was also treated as a mother and given the same facility as Yaśodā. As Yaśodā was given liberation from the material world, so Pūtanā was also given liberation. When the baby Kṛṣṇa closed His eyes, Pūtanā took Him on her lap. She did not know that she was holding death personified. If a person mistakes a snake for a rope, he dies. Similarly, Pūtanā killed so many babies before meeting Kṛṣṇa, but now she was accepting the snake that would kill her immediately.

When Pūtanā was taking baby Kṛṣṇa on her lap, both Yaśodā and Rohiṇī were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Kṛṣṇa. They could not understand that she was a sword within a decorated case. Pūtanā had smeared a very powerful poison on her breasts, and immediately after taking the baby on her lap, she pushed her breastly nipple within His mouth. She was hoping that as soon as He would suck her breast, He would die. But baby Kṛṣṇa very quickly took the nipple in anger. He sucked the milk-poison along with the life air of the demon. In other words, Kṛṣṇa simultaneously sucked the milk from her breast and killed her by sucking out her life. Kṛṣṇa is so merciful that because the demon Pūtanā came to offer her breast-milk to Him, He fulfilled her desire and accepted her activity as motherly. But to stop her from further nefarious activities, He immediately killed her. And because the demon was killed by Kṛṣṇa, she got liberation. When Kṛṣṇa sucked out her very breath, Pūtanā fell down on the ground, spread her arms and legs and began to cry, "Oh child, leave me, leave me!" She was crying loudly and perspiring, and her whole body became wet.

As she died, screaming, there was a tremendous vibration both on the earth and in the sky, in all directions, and people thought that thunderbolts were falling. Thus the nightmare of the Pūtanā witch was over, and she assumed her real feature as a great demon. She opened her fierce mouth and spread her arms and legs all over. She fell exactly as Vṛtrāsura when struck by the thunderbolt of Indra. The long hair on her head was scattered all over her body. Her fallen body extended up to twelve miles and smashed all the trees to pieces, and everyone was struck with wonder upon seeing this gigantic body. Her teeth appeared just like ploughed roads, and her nostrils appeared just like mountain caves. Her breasts appeared like small hills, and her hair was a vast reddish bush. Her eye sockets appeared like blind wells, and her two thighs appeared like two banks of a river; her two hands appeared like two strongly constructed bridges, and her abdomen seemed like a dried-up lake. All the cowherd men and women became struck with awe and wonder upon seeing this. And the tumultuous sound of her falling shocked their brains and ears and made their hearts beat strongly.

When the gopīs saw little Kṛṣṇa fearlessly playing on Pūtanā's lap, they very quickly came and picked Him up. Mother Yaśodā, Rohiṇī, and other elderly gopīs immediately performed the auspicious rituals by taking the tail of a cow and circumambulating His body. The child was completely washed with the urine of a cow, and the dust created by the hooves of the cows was thrown all over His body. This was all just to save little Kṛṣṇa from future inauspicious accidents. This incident gives us a clear indication of how important the cow is to the family, society and to living beings in general. The transcendental body of Kṛṣṇa did not require any protection, but to instruct us on the importance of the cow, the Lord was smeared over with cow dung, washed with the urine of a cow, and sprinkled with the dust upraised by the walking of the cows.

After this purificatory process, the gopīs, headed by mother Yaśodā and Rohiṇī, chanted twelve names of Viṣṇu to give Kṛṣṇa's body full protection from all evil influences. They washed their hands and feet and sipped water three times, as is the custom before chanting mantra. They chanted as follows: "My dear Kṛṣṇa, may the Lord who is known as Maṇimān protect Your thighs; may Lord Viṣṇu who is known as Yajña protect Your legs; may Lord Acyuta protect Your arms; may Lord Hayagrīva protect Your abdomen; may Lord Keśava protect Your heart; may Lord Viṣṇu protect Your arms; may Lord Urukrama protect Your face; may Lord Īśvara protect Your head; may Lord Cakradhara protect Your front; may Lord Gadādhara protect Your back; may Lord Madhusūdana who carries a bow in His hand protect Your eyesight; may Lord Viṣṇu with His conchshell protect Your left side; may the Personality of Godhead Upendra protect You from above, and may Lord Tārkṣya protect You from below the earth; may Lord Haladhara protect You from all sides; may the Personality of Godhead known as Hṛṣīkeśa protect all Your senses; may Lord Nārāyaṇa protect Your breath; and may the Lord of Śvetadvīpa, Nārāyaṇa, protect Your heart; may Lord Yogeśvara protect Your mind; may Lord Pṛśnigarbha protect Your intelligence, and may the Supreme Personality of Godhead protect Your soul. While You are playing, may Lord Govinda protect You from all sides, and when You are sleeping, may Lord Mādhava protect You from all danger; when You are working may the Lord of Vaikuṇṭha protect You from falling down; when You are sitting, may the Lord of Vaikuṇṭha give You all protection; and while You are eating, may the Lord of all sacrifices give You all protection."

Thus mother Yaśodā began to chant different names of Viṣṇu to protect the child Kṛṣṇa's different bodily parts. Mother Yaśodā was firmly convinced that she should protect her child from different kinds of evil spirits and ghosts–namely Ḍākinīs, Yātudhānīs, Kūṣmāṇḍās, Yakṣas, Rākṣasas, Vīṇāyakas, Koṭarā, Revatī, Jyeṣṭhā, Pūtanā, Mātṛkās, Unmādas and similar other evil spirits, who cause persons to forget their own existence and give trouble to the life-air and the senses. Sometimes they appear in dreams and cause much perturbation; sometimes they appear as old women and suck the blood of small children. But all such ghosts and evil spirits cannot remain where there is chanting of the holy name of God. Mother Yaśodā was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Viṣṇu; therefore she took all shelter in the cows and the name of Viṣṇu just to protect her child Kṛṣṇa. She recited all the holy names of Viṣṇu so that He might save the child. Vedic culture has taken advantage of keeping cows and chanting the holy name of Viṣṇu since the beginning of history, and persons who are still following the Vedic ways, especially the householders, keep at least one dozen cows and worship the Deity of Lord Viṣṇu, who is installed in their house.

The elderly gopīs of Vṛndāvana were so absorbed in affection for Kṛṣṇa that they wanted to save Him, although there was no need to, for He had already protected Himself. They could not understand that Kṛṣṇa was the Supreme Personality of Godhead playing as a child. After performing the formalities to protect the child, mother Yaśodā took Kṛṣṇa and let Him suck her own breast. When the child was protected by Viṣṇu mantra, mother Yaśodā felt that He was safe. In the meantime, all the cowherd men who went to Mathurā to pay tax returned home and were struck with wonder at seeing the gigantic dead body of Pūtanā.

Nanda Mahārāja recalled the prophecy of Vasudeva and considered him a great sage and mystic yogi; otherwise, how could he have foretold an incident that happened during his absence from Vṛndāvana? After this, all the residents of Vraja cut the gigantic body of Pūtanā into pieces and piled it up with wood for burning. When all the limbs of Pūtanā's body were burning, the smoke emanating from the fire created a good aroma. This aroma was due to her being killed by Kṛṣṇa. This means that the demon Pūtanā was washed of all her sinful activities and attained a celestial body. Here is an example of how the Supreme Personality of Godhead is all good: Pūtanā came to kill Kṛṣṇa, but because He sucked her milk, she was immediately purified, and her dead body attained a transcendental quality. Her only business was to kill small children; she was only fond of blood. But in spite of being envious of Kṛṣṇa, she attained salvation because she gave her milk to Him to drink. So what can be said of others who are affectionate to Kṛṣṇa in the relationship of mother or father?

The pure devotees always serve Kṛṣṇa with great love and affection, for He is the Supreme Personality of Godhead, the Supersoul of every living entity. It is concluded therefore that even a little energy expended in the service of the Lord gives one immense transcendental profit. This is explained in the Bhagavad-gītā: svalpam apy asya dharmasya. Devotional service in Kṛṣṇa consciousness is so sublime that even a little service to Kṛṣṇa, knowingly or unknowingly, gives one the greatest benefit. The system of worshiping Kṛṣṇa by offering flowers from a tree is also beneficial for the living entity who is confined to the bodily existence of that tree. When flowers and fruits are offered to Kṛṣṇa, the tree that bore them also receives much benefit, indirectly. The arcanā process, or worshiping procedure, is therefore beneficial for everyone. Kṛṣṇa is worshipable by great demigods like Brahmā and Lord Śiva, and Pūtanā was so fortunate that the same Kṛṣṇa played in her lap as a little child. The lotus feet of Kṛṣṇa, which are worshiped by great sages and devotees, were placed on the body of Pūtanā. People worship Kṛṣṇa and offer food, but automatically He sucked the milk from the body of Pūtanā. Devotees therefore pray that if simply by offering something as an enemy, Pūtanā got so much benefit, then who can measure the benefit of worshiping Kṛṣṇa in love and affection?

One should only worship Kṛṣṇa if for no other reason than so much benefit awaits the worshiper. Although Pūtanā was an evil spirit, she gained elevation just like the mother of the Supreme Personality of Godhead. It is clear that the cows and the elderly gopīs who offered milk to Kṛṣṇa were also elevated to the transcendental position. Kṛṣṇa can offer anyone anything, from liberation to anything materially conceivable. Therefore, there cannot be any doubt of the salvation of Pūtanā, whose bodily milk was sucked by Kṛṣṇa for such a long time. And how can there be any doubt about the salvation of the gopīs who were so fond of Kṛṣṇa? Undoubtedly all the gopīs and cowherd boys and cows who served Kṛṣṇa in Vṛndāvana with love and affection were liberated from the miserable condition of material existence.

When all the inhabitants of Vṛndāvana smelled the good aroma from the smoke of the burning Pūtanā, they inquired from each other, "Where is this good flavor coming from?" And while conversing, they came to understand that it was the fumes of the burning Pūtanā. They were very fond of Kṛṣṇa, and as soon as they heard that the demon Pūtanā was killed by Kṛṣṇa, they offered blessings to the little child out of affection. After the burning of Pūtanā, Nanda Mahārāja came home and immediately took up the child on his lap and began to smell His head. In this way, he was quite satisfied that his little child was saved from this great calamity. Śrīla Śukadeva Gosvāmī has blessed all persons who hear the narration of the killing of Pūtanā by Kṛṣṇa. They will surely attain the favor of Govinda.

Thus ends the Bhaktivedanta purport of the Sixth Chapter of Kṛṣṇa, "Pūtanā Killed."

9.10 7 / Salvation of Tṛṇāvarta

The Supreme Personality of Godhead, Kṛṣṇa, is always full of six opulences–namely complete wealth, complete strength, complete fame, complete knowledge, complete beauty and complete renunciation. The Lord appears in different complete, eternal forms of incarnation. The conditioned soul has immense opportunity to hear about the transcendental activities of the Lord in these different incarnations. In the Bhagavad-gītā it is said, janma karma ca me divyam. The pastimes and activities of the Lord are not material; they are beyond the material conception. But the conditioned soul can benefit by hearing such uncommon activities. Hearing is an opportunity to associate with the Lord; to hear His activities is to evolve to the transcendental nature–simply by hearing. The conditioned soul has a natural aptitude to hear something about other conditioned souls in the form of fiction, drama and novel. That inclination to hear something about others may be utilized in hearing the pastimes of the Lord. Then one can immediately evolve to his transcendental nature. Kṛṣṇa's pastimes are not only beautiful; they are also very pleasing to the mind.

If someone takes advantage of hearing the pastimes of the Lord, the material contamination of dust, accumulated in the heart due to long association with material nature, can be immediately cleansed. Lord Caitanya also instructed that simply by hearing the transcendental name of Lord Kṛṣṇa, one can cleanse the heart of all material contamination. There are different processes for self-realization, but this process of devotional service–of which hearing is the most important function–when adopted by any conditioned soul, will automatically cleanse him of the material contamination and enable him to realize his real constitutional position. Conditional life is due to this contamination only, and as soon as it is cleared off, then naturally the dormant function of the living entity–rendering service to the Lord–awakens. By developing his eternal relationship with the Supreme Lord, one becomes eligible to create friendship with the devotees. Mahārāja Parīkṣit recommended, from practical experience, that everyone try to hear about the transcendental pastimes of the Lord. This Kṛṣṇa treatise is meant for that purpose, and the reader may take advantage in order to attain the ultimate goal of human life.

The Lord, out of His causeless mercy, descends on this material world and displays His activities just like an ordinary man. Unfortunately the impious entities or the atheistic class of men consider Kṛṣṇa to be an ordinary man like themselves, and so they deride Him. This is condemned in the Bhagavad-gītā by the Lord Himself when He says, "Avajānanti māṁ mūḍhāḥ." The mūḍhas, or the rascals, take Kṛṣṇa to be an ordinary man or a slightly more powerful man; out of their great misfortune, they cannot accept Him as the Supreme Personality of Godhead. Sometimes such unfortunate persons misrepresent themselves as incarnations of Kṛṣṇa without referring to the authorized scriptures.

When Kṛṣṇa grew up a little more, He began to turn Himself backside up; He did not merely lie down on His back. And another function was observed by Yaśodā and Nanda Mahārāja: Kṛṣṇa's first birthday. They arranged for Kṛṣṇa's birthday ceremony, which is still observed by all followers of the Vedic principles. (Kṛṣṇa's birthday ceremony is observed in India by all Hindus, irrespective of different sectarian views.) All the cowherd men and women were invited to participate, and they arrived in jubilation. A nice band played, and the people assembled enjoyed it. All the learned brāhmaṇas were invited, and they chanted Vedic hymns for the good fortune of Kṛṣṇa. During the chanting of the Vedic hymns and playing of the bands, Kṛṣṇa was bathed by mother Yaśodā. This bathing ceremony is technically called abhiṣeka, and even today this is observed in all the temples of Vṛndāvana as Janmāṣṭamī Day, or the birthday anniversary of Lord Kṛṣṇa.

On this occasion, mother Yaśodā arranged to distribute a large quantity of grains, and first-class cows decorated with golden ornaments were made ready to be given in charity to the learned, respectable brāhmaṇas. Yaśodā took her bath and dressed herself nicely, and taking child Kṛṣṇa, duly dressed and bathed, on her lap, she sat down to hear the Vedic hymns chanted by the brāhmaṇas. While listening to the chanting of the Vedic hymns, the child appeared to be falling asleep, and therefore mother Yaśodā very silently laid Him down on the bed. Being engaged in receiving all the friends, relatives and residents of Vṛndāvana on that holy occasion, she forgot to feed the child milk. He was crying, being hungry, but mother Yaśodā could not hear Him cry because of the various noises. The child, however, became angry because He was hungry and His mother was not paying attention to Him. So He lifted His legs and began to kick His lotus feet just like an ordinary child. Baby Kṛṣṇa had been placed underneath a hand-driven cart, and while He was kicking His legs, He accidentally touched the wheel of the cart, and it collapsed. Various kinds of utensils and brass and metal dishes had been piled up in the handcart, and they all fell down with a great noise. The wheel of the cart separated from the axle, and the spokes of the wheel were all broken and scattered hither and thither. Mother Yaśodā and all the gopīs, as well as Mahārāja Nanda and the cowherd men, were astonished as to how the cart could have collapsed by itself. All the men and women who were assembled for the holy function crowded around and began to suggest how the cart might have collapsed. No one could ascertain the cause, but some small children who were entrusted to play with baby Kṛṣṇa informed the crowd that it was due to Kṛṣṇa's striking His feet against the wheel. They assured the crowd that they had seen how it happened with their own eyes, and they strongly asserted the point. Some were listening to the statement of the small children, but others said, "How can you believe the statements of these children?" The cowherd men and women could not understand that the all-powerful Personality of Godhead was lying there as a baby, and He could do anything. Both the possible and impossible were in His power. While the discussion was going on, baby Kṛṣṇa cried. Without remonstration, mother Yaśodā picked the child up on her lap and called the learned brāhmaṇas to chant holy Vedic hymns to counteract the evil spirits. At the same time she allowed the baby to suck her breast. If a child sucks the mother's breast nicely, it is to be understood that he is out of all danger. After this, all the stronger cowherd men put the broken cart in order, and all the scattered things were set up nicely as before. The brāhmaṇas thereafter began to offer oblations to the sacrificial fire with yogurt, butter, kuśa grass, and water. They worshiped the Supreme Personality of Godhead for the good fortune of the child.

The brāhmaṇas who were present at that time were all qualified because they were not envious; they never indulged in untruthfulness, they were never proud, they were nonviolent, and they never claimed any false prestige. They were all bona fide brāhmaṇas, and there was no reason to think that their blessing would be useless. With firm faith in the qualified brāhmaṇas, Nanda Mahārāja took his child on his lap and bathed Him with water mixed with various herbs while the brāhmaṇas chanted hymns from the Ṛk, Yajus and Sāma Vedas.

It is said that without being a qualified brāhmaṇa, one should not read the mantras of the Vedas. Here is the proof that the brāhmaṇas were qualified with all the brahminical symptoms. Mahārāja Nanda also had full faith in them. Therefore they were allowed to perform the ritualistic ceremonies by chanting the Vedic mantras. There are many different varieties of sacrifices recommended for different purposes, but the mantras are all to be chanted by qualified brāhmaṇas. And because in this age of Kali such qualified brāhmaṇas are not available, all Vedic ritualistic sacrifices are forbidden. Śrī Caitanya Mahāprabhu has therefore recommended only one kind of sacrifice in this age–namely saṅkīrtana yajña, or simply chanting the mahāmantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

As the brāhmaṇas chanted the Vedic hymns and performed the ritualistic ceremonies for the second time, Nanda Mahārāja again gave huge quantities of grains and many cows to them. All the cows which were given in charity were covered with nice gold-embroidered garments, and their horns were bedecked with golden rings; their hooves were covered with silver plate, and they wore garlands of flowers. He gave so many cows just for the welfare of his wonderful child, and the brāhmaṇas in return bestowed their heartfelt blessing. And the blessings offered by the able brāhmaṇas were never to be baffled.

One day, shortly after this ceremony, when mother Yaśodā was patting her baby on her lap, the baby felt too heavy, and being unable to carry Him, she unwillingly placed Him on the ground. After a while, she became engaged in household affairs. At that time, one of the servants of Kaṁsa, known as Tṛṇāvarta, as instructed by Kaṁsa, appeared there in the shape of a whirlwind. He picked the child up on his shoulders and raised a great dust storm all over Vṛndāvana. Because of this, everyone's eyes became covered within a few moments, and the whole area of Vṛndāvana became densely dark so that no one could see himself or anyone else. During this great catastrophe, mother Yaśodā could not see her baby, who was taken away by the whirlwind, and she began to cry very piteously. She fell down on the ground exactly like a cow who has just lost her calf. When mother Yaśodā was so piteously crying, all the cowherd women immediately came and began to look for the baby, but they were disappointed and could not find Him. The Tṛṇāvarta demon who took baby Kṛṣṇa on his shoulder went high in the sky, but the baby assumed such a weight that suddenly he could not go any further, and he had to stop his whirlwind activities. Baby Kṛṣṇa made Himself heavy and began to weigh down the demon. The Lord caught hold of his neck. Tṛṇāvarta felt the baby to be as heavy as a big mountain, and he tried to get out of His clutches, but he was unable to do so, and his eyes popped out from their sockets. Crying very fiercely, he fell down to the ground of Vṛndāvana and died. The demon fell exactly like Tripurāsura, who was pierced by the arrow of Lord Śiva. He hit the stone ground, and his limbs were smashed. His body became visible to all the inhabitants of Vṛndāvana.

When the gopīs saw the demon killed and child Kṛṣṇa very happily playing on his body, they immediately picked Kṛṣṇa up with great affection. The cowherd men and women became very happy to get back their beloved child Kṛṣṇa. At that time they began to talk about how wonderful it was that the demon took away the child to devour Him but could not do so; instead he fell down dead. Some of them supported the situation: "This is proper because those who are too sinful die from their sinful reactions, and child Kṛṣṇa is pious; therefore He is saved from all kinds of fearful situations. And we too must have performed great sacrifices in our previous lives, worshiping the Supreme Personality of Godhead, giving great wealth in charity and acting philanthropically for the general welfare of men. Because of such pious activities, the child is saved from all danger."

The gopīs assembled there spoke among themselves: "What sort of austerities and penances we must have undergone in our previous lives! We must have worshiped the Supreme Personality of Godhead, offered different kinds of sacrifices, made charities and performed many welfare activities for the public such as growing banyan trees and excavating wells. As a result of these pious activities, we have got back our child, even though He was supposed to be dead. Now He has come back to enliven His relatives." After observing such wonderful happenings, Nanda Mahārāja began to think of the words of Vasudeva again and again.

After this incident, when Yaśodā once was nursing her child and patting Him with great affection, there streamed a profuse supply of milk from her breast, and when she opened the mouth of the child with her fingers, she suddenly saw the universal manifestation within His mouth. She saw within the mouth of Kṛṣṇa the whole sky, including the luminaries, stars in all directions, the sun, moon, fire, air, seas, islands, mountains, rivers, forests, and all other movable and immovable entities. Upon seeing this, mother Yaśodā's heart began to throb, and she murmured within herself, "How wonderful this is!" She could not express anything, but simply closed her eyes. She was absorbed in wonderful thoughts. Kṛṣṇa's showing the universal form of the Supreme Personality of Godhead, even when lying down on the lap of His mother, proves that the Supreme Personality of Godhead is always the Supreme Personality of Godhead, whether He is manifested as a child on the lap of His mother or as a charioteer on the battlefield of Kurukṣetra. The concoction of the impersonalist, that one can become God by meditation or by some artificial material activities, is herewith declared false. God is always God in any condition or status, and the living entities are always the parts and parcels of the Supreme Lord. They can never be equal to the inconceivable supernatural power of the Supreme Personality of Godhead.

Thus ends the Bhaktivedanta purport of the Seventh Chapter of Kṛṣṇa, "Salvation of Tṛṇāvarta."

9.11 8 / Vision of the Universal Form

After this incident, Vasudeva asked his family priest Gargamuni to visit the place of Nanda Mahārāja in order to astrologically calculate the future life of Kṛṣṇa. Gargamuni was a great saintly sage who underwent many austerities and penances and was appointed priest of the Yadu dynasty. When Gargamuni arrived at the home of Nanda Mahārāja, Nanda Mahārāja was very pleased to see him and immediately stood up with folded hands and offered his respectful obeisances. He received Gargamuni with the feeling of one who is worshiping God or the Supreme Personality of Godhead. He offered him a nice sitting place, and when he sat down, Nanda Mahārāja offered him a warm reception. Addressing him very politely, he said: "My dear brāhmaṇa, your appearance in a householder's place is only to enlighten. We are always engaged in household duties and are forgetting our real duty of self-realization. Your coming to our house is to give us some enlightenment about spiritual life. You have no other purpose to visit householders." Actually a saintly person or a brāhmaṇa has no business visiting householders who are always busy in the matter of dollars and cents. If it is asked, "Why don't the householders go to a saintly person or a brāhmaṇa for enlightenment?" the answer is that householders are very poor-hearted. Generally householders think that their engagement in family affairs is their prime duty and that self-realization or enlightenment in spiritual knowledge is secondary. Out of compassion only, saintly persons and brāhmaṇas go to householders' homes.

Nanda Mahārāja addressed Gargamuni as one of the great authorities in astrological science. The foretellings of astrological science, such as the occurrence of solar or lunar eclipses, are wonderful calculations, and by this particular science, a person can understand the future very clearly. Gargamuni was proficient in this knowledge. By this knowledge one can understand what his previous activities were, and by the result of such activities one may enjoy or suffer in this life.

Nanda Mahārāja also addressed Gargamuni as the "best of the brāhmaṇas." A brāhmaṇa is one who is expert in the knowledge of the Supreme. Without knowledge of the Supreme Absolute, one cannot be recognized as a brāhmaṇa. The exact word used in this connection is brahmavidām, which means those who know the Supreme very well. An expert brāhmaṇa is able to give reformatory facilities to the sub-castes–namely the kṣatriyas and vaiśyas. The śūdras observe no reformatory performances. The brāhmaṇa is considered to be the spiritual master or priest for the kṣatriya and vaiśya. Nanda Mahārāja happened to be a vaiśya, and he accepted

Gargamuni as a first class brāhmaṇa. He therefore offered his two foster sons–namely Kṛṣṇa and Balarāma–to Him to purify. He agreed that not only these boys, but all human beings just after birth should accept a qualified brāhmaṇa as spiritual master.

Upon this request, Gargamuni replied, "Vasudeva has sent me to see to the reformatory performances of these boys, especially Kṛṣṇa's. I am their family priest, and incidentally, it appears to me that Kṛṣṇa is the son of Devakī." By his astrological calculation, Gargamuni could understand that Kṛṣṇa was the son of Devakī but that He was being kept under the care of Nanda Mahārāja, which Nanda did not know. Indirectly he said that Kṛṣṇa, as well as Balarāma, were both sons of Vasudeva. Balarāma was known as the son of Vasudeva because His mother Rohiṇī was present there, but Nanda Mahārāja did not know about Kṛṣṇa. Gargamuni indirectly disclosed the fact that Kṛṣṇa was the son of Devakī. Gargamuni also warned Nanda Mahārāja that if he would perform the reformatory ceremony, then Kaṁsa, who was naturally very sinful, would understand that Kṛṣṇa was the son of Devakī and Vasudeva. According to astrological calculation, Devakī could not have a female child, although everyone thought that the eighth child of Devakī was female. In this way Gargamuni intimated to Nanda Mahārāja that the female child was born of Yaśodā and that Kṛṣṇa was born of Devakī, and they were exchanged. The female child, or Durgā, also informed Kaṁsa that the child who would kill him was already born somewhere else. Gargamuni stated, "If I give your child a name and if He fulfills the prophecy of the female child to Kaṁsa, then it may be that the sinful demon will come and kill this child also after the name-giving ceremony. But I do not want to become responsible for all these future calamities."

On hearing the words of Gargamuni, Nanda Mahārāja said, "If there is such danger, then it is better not to plan any gorgeous name-giving ceremony. It would be better for you to simply chant the Vedic hymns and perform the purificatory process. We belong to the twice-born caste, and I am taking this opportunity of your presence. So please perform the name-giving ceremony without external pomp." Nanda Mahārāja wanted to keep the name-giving ceremony a secret and yet take advantage of Gargamuni's performing the ceremony.

When Gargamuni was so eagerly requested by Nanda Mahārāja, he performed the name-giving ceremony as secretly as possible in the cowshed of Nanda Mahārāja. He informed Nanda Mahārāja that Balarāma, the son of Rohiṇī, would be very pleasing to His family members and relatives and therefore would be called Rāma. In the future He would be extraordinarily strong and therefore would be called Balarāma. Gargamuni said further, "Because your family and the family of the Yadus are so intimately connected and attracted, therefore His name will also be Saṅkarṣaṇa." This means that Gargamuni awarded three names to the son of Rohiṇī–namely Balarāma, Saṅkarṣaṇa, and Baladeva. But he carefully did not disclose the fact that Balarāma also appeared in the womb of Devakī and was subsequently transferred to the womb of Rohiṇī. Kṛṣṇa and Balarāma are real brothers, being originally sons of Devakī.

Gargamuni then informed Nanda Mahārāja, "As far as the other boy is concerned, this child has taken different bodily complexions in different yugas [millennia]. First of all He assumed the color white, then He assumed the color red, then the color yellow and now He has assumed the color black. Besides that, He was formerly the son of Vasudeva; therefore His name should be Vāsudeva as well as Kṛṣṇa. Some people will call Him Kṛṣṇa, and some will call Him Vāsudeva. But one thing you must know: This son has had many, many other names and activities due to His different pastimes."

Gargamuni gave Nanda Mahārāja a further hint that his son will also be called Giridharī because of His uncommon pastimes of lifting Govardhana Hill. Since he could understand everything past and future, he said, "I know everything about His activities and name, but others do not know. This child will be very pleasing to all the cowherd men and cows. Being very popular in Vṛndāvana, He will be the cause of all good fortune for you. Because of His presence, you will overcome all kinds of material calamities, despite opposing elements."

Gargamuni continued to say, "My dear King of Vraja, in His previous births, this child many times protected righteous persons from the hands of rogues and thieves whenever there was political disruption. Your child is so powerful that anyone who will become a devotee of your boy will never be troubled by enemies. Just as demigods are always protected by Lord Viṣṇu, so the devotees of your child will always be protected by Nārāyaṇa, the Supreme Personality of Godhead. This child will grow in power, beauty, opulence–in everything–on the level of Nārāyaṇa, the Supreme Personality of Godhead. Therefore I would advise that you protect Him very carefully so that He may grow without disturbance."

Gargamuni further informed Nanda Mahārāja that because he was a great devotee of Nārāyaṇa, Lord Nārāyaṇa gave a son who is equal to Him. At the same time he indicated, "Your son will be disturbed by so many demons, so be careful and protect Him." In this way Gargamuni convinced Nanda Mahārāja that Nārāyaṇa Himself had become his son. After giving this information, Gargamuni returned to his home. Nanda Mahārāja began to think of himself as the most fortunate person, and he was very satisfied to be benedicted in this way.

A short time after this incident, both Balarāma and Kṛṣṇa began to crawl on Their hands and knees. When They were crawling like that, They pleased Their mothers. The bells tied to Their waist and ankles sounded fascinating, and They would move around very pleasingly. Sometimes, just like ordinary children, They would be frightened by others and would immediately hurry to Their mothers for protection. Sometimes They would fall into the clay and mud of Vṛndāvana and would approach Their mothers smeared with clay and saffron. They were actually smeared with saffron and sandalwood pulp by Their mothers, but due to crawling over muddy clay, They would simultaneously smear Their bodies with clay. As soon as They would come crawling to Their mothers, Yaśodā and Rohiṇī would take Them on their laps and, covering the lower portion of their saris, allow Them to suck their breasts. When the babies were sucking their breasts, the mothers would see small teeth coming in. Thus their joy would be intensified to see their children grow. Sometimes the naughty babies would crawl up to the cowshed, catch the tail of a calf and stand up. The calves, being disturbed, would immediately begin running here and there, and the children would be dragged over clay and cow dung. To see this fun, Yaśodā and Rohiṇī would call all their neighboring friends, the gopīs. Upon seeing these childhood pastimes of Lord Kṛṣṇa, the gopīs would be merged in transcendental bliss. In their enjoyment they would laugh very loudly.

Both Kṛṣṇa and Balarāma were so restless that Their mothers Yaśodā and Rohiṇī would try to protect Them from cows, bulls, monkeys, water, fire and birds while they were executing their household duties. Always being anxious to protect the children and to execute their duties, they were not very tranquil. In a very short time, both Kṛṣṇa and Balarāma began to stand up and slightly move on Their legs. When Kṛṣṇa and Balarāma began to walk, other friends of the same age joined Them, and together they began to give the highest transcendental pleasure to the gopīs, specifically to mother Yaśodā and Rohiṇī.

All the gopī friends of Yaśodā and Rohiṇī enjoyed the naughty childish activities of Kṛṣṇa and Balarāma in Vṛndāvana. In order to enjoy further transcendental bliss, they all assembled and went to mother Yaśodā to lodge complaints against the restless boys. When Kṛṣṇa was sitting before mother Yaśodā, all the elderly gopīs began to lodge complaints against Him so that Kṛṣṇa could hear. They said, "Dear Yaśodā, why don't you restrict your naughty Kṛṣṇa? He comes to our houses along with Balarāma every morning and evening, and before the milking of the cows They let loose the calves, and the calves drink all the milk of the cows. So when we go to milk the cows, we find no milk, and we have to return with empty pots. If we warn Kṛṣṇa and Balarāma about doing this, They simply smile charmingly. We cannot do anything. Also, your Kṛṣṇa and Balarāma find great pleasure in stealing our stock of yogurt and butter from wherever we keep it. When Kṛṣṇa and Balarāma are caught stealing the yogurt and butter, They say, 'Why do you charge us with stealing? Do you think that butter and yogurt are in scarcity in our house?' Sometimes They steal butter, yogurt and milk and distribute them to the monkeys. When the monkeys are well fed and do not take any more, then your boys chide, 'This milk and butter and yogurt are useless–even the monkeys won't take it.' And They break the pots and throw them hither and thither. If we keep our stock of yogurt, butter and milk in a solitary dark place, your Kṛṣṇa and Balarāma find it in the darkness by the glaring effulgence of the ornaments and jewels on Their bodies. If by chance They cannot find the hidden butter and yogurt, They go to our little babies and pinch their bodies so that they cry, and then They go away. If we keep our stock of butter and yogurt high on the ceiling, hanging on a swing, although it is beyond Their reach, They arrange to reach it by piling all kinds of wooden crates over the grinding machine. And if They cannot reach, They make a hole in the pot. We think therefore that you better take all the jeweled ornaments from the bodies of your children."

On hearing this, Yaśodā would say, "All right, I will take all the jewels from Kṛṣṇa so that He can not see the butter hidden in the darkness." Then the gopīs would say, "No, no, don't do this. What good will you do by taking away the jewels? We do not know what kind of boys these are, but even without ornaments They spread some kind of effulgence so that even in darkness They can see everything." Then mother Yaśodā would inform them, "All right, keep your butter and yogurt carefully so that They may not reach it." In reply to this, the gopīs said, "Yes, actually we do so, but because we are sometimes engaged in our household duties, these naughty boys enter our house somehow or other and spoil everything. Sometimes being unable to steal our butter and yogurt, out of anger They pass urine on the clean floor and sometimes spit on it. Just see your boy now–He is hearing this complaint. All day They simply makes arrangements to steal our butter and yogurt, and now They are sitting just like very silent good boys. Just see His face." When mother Yaśodā thought to chastise her boy after hearing all the complaints, she saw His pitiable face, and smiling, she did not chastise Him.

Another day, when Kṛṣṇa and Balarāma were playing with Their friends, all the boys joined Balarāma and told mother Yaśodā that Kṛṣṇa had eaten clay. On hearing this, mother Yaśodā caught hold of Kṛṣṇa's hand and said, "My dear Kṛṣṇa, why have You eaten earth in a solitary place? Just see, all Your friends including Balarāma are complaining about You." Being afraid of His mother, Kṛṣṇa replied, "My dear mother, all these boys, including My elder brother Balarāma, are speaking lies against Me. I have never eaten clay. My elder brother Balarāma, while playing with Me today, became angry, and therefore He has joined with the other boys to complain against Me. They have all combined together to complain so you will be angry and chastise Me. If you think they are truthful, then you can look within My mouth to see whether I have taken clay or not." His mother replied, "All right, if You have actually not taken any clay, then just open Your mouth. I shall see."

When the Supreme Personality of Godhead Kṛṣṇa was so ordered by His mother, He immediately opened His mouth just like an ordinary boy. Then mother Yaśodā saw within that mouth the complete opulence of creation. She saw the entire outer space in all directions, mountains, islands, oceans, seas, planets, air, fire, moon and stars. Along with the moon and the stars she also saw the entire elements, water, sky, the extensive ethereal existence along with the total ego and the products of the senses and the controller of the senses, all the demigods, the objects of the senses like sound, smell, etc., and the three qualities of material nature. She also could perceive that within His mouth were all living entities, eternal time, material nature, spiritual nature, activity, consciousness and different forms of the whole creation. Yaśodā could find within the mouth of her child everything necessary for cosmic manifestation. She also saw, within His mouth, herself taking Kṛṣṇa on her lap and having Him sucking her breast. Upon seeing all this, she became struck with awe and began to wonder whether she were dreaming or actually seeing something extraordinary. She concluded that she was either dreaming or seeing the play of the illusory energy of the Supreme Personality of Godhead. She thought that she had become mad, mentally deranged, to see all those wonderful things. Then she thought, "It may be cosmic mystic power attained by my child, and therefore I am perplexed by such visions within His mouth. Let me offer my respectful obeisances unto the Supreme Personality of Godhead under whose energy bodily self and bodily possessions are conceived." She then said, "Let me offer my respectful obeisances unto Him, under whose illusory energy I am thinking that Nanda Mahārāja is my husband and Kṛṣṇa is my son, that all the properties of Nanda Mahārāja belong to me and that all the cowherd men and women are my subjects. All this misconception is due to the illusory energy of the Supreme Lord. So let me pray to Him that He may protect me always."

While mother Yaśodā was thinking in this high philosophical way, Lord Kṛṣṇa again expanded His internal energy just to bewilder her with maternal affection. Immediately mother Yaśodā forgot all philosophical speculation and accepted Kṛṣṇa as her own child. She took Him on her lap and became overwhelmed with maternal affection. She thus began to think, "Kṛṣṇa is not understandable to the masses through the gross process of knowledge, but He can be received through the Upaniṣads and the Vedānta or mystic Yoga system and Saṅkhya philosophy." Then she began to think of the Supreme Personality of Godhead as her own begotten child.

Certainly mother Yaśodā had executed many, many pious activities as a result of which she got the Absolute Truth, Supreme Personality of Godhead, as her son who sucked milk from her breast. Similarly, Nanda Mahārāja also must have performed many great sacrifices and pious activities for Lord Kṛṣṇa to become his son and address him as father. But it is surprising that Vasudeva and Devakī did not enjoy the transcendental bliss of Kṛṣṇa's childhood pastimes, although Kṛṣṇa was their real son. The childhood pastimes of Kṛṣṇa are glorified even today by many sages and saintly persons, but Vasudeva and Devakī could not enjoy such childhood pastimes personally. The reason for this was explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit as follows.

When the best of the Vasus of the name Droṇa along with his wife Dharā were ordered to increase progeny by Lord Brahmā, they said unto him, ”Dear father, we are seeking your benediction.” Droṇa and Dharā then took benediction from Brahmā that in the future–when they would take birth again within the universe–the Supreme Lord Kṛṣṇa in His most attractive feature of childhood would absorb their whole attention. Their dealings with Kṛṣṇa would be so powerful that simply by hearing of Kṛṣṇa's childhood activities with them, anyone could very easily cross over the nescience of birth and death.” Lord Brahmā agreed to give them the benediction, and as a result the same Droṇa appeared as Nanda Mahārāja in Vṛndāvana, and the same Dharā appeared as mother Yaśodā, the wife of Nanda Mahārāja.

In this way, Nanda Mahārāja and his wife, mother Yaśodā, developed their unalloyed devotion for the Supreme Personality of Godhead, having gotten Him as their son. And all the gopīs and cowherd men who were associates of Kṛṣṇa naturally developed their own different feelings of love for Kṛṣṇa.

Therefore, just to fulfill the benediction of Lord Brahmā, Lord Kṛṣṇa appeared along with His plenary expansion, Balarāma, and performed all kinds of childhood pastimes in order to increase the transcendental pleasure of all residents of Vṛndāvana.

Thus ends the Bhaktivedanta purport of the Eighth Chapter of Kṛṣṇa, ”Vision of the Universal Form.”

9.12 9 / Mother Yaśodā Binding Lord Kṛṣṇa

Once upon a time, seeing that her maidservant was engaged in different household duties, mother Yaśodā personally took charge of churning butter. And while she churned butter, she sang the childhood pastimes of Kṛṣṇa and enjoyed thinking of her son.

The end of her sari was tightly wrapped while she churned, and on account of her intense love for her son, milk automatically dripped from her breasts which moved as she labored very hard, churning with two hands. The bangles and bracelets on her hands tinkled as they touched each other, and her earrings and breasts shook. There were drops of perspiration on her face, and the flower garland which was on her head scattered here and there. Before this picturesque sight, Lord Kṛṣṇa appeared as a child. He felt hungry, and out of love for His mother, He wanted her to stop churning. He indicated that her first business was to let Him suck her breast and then churn butter later.

Mother Yaśodā took her son on her lap and pushed the nipples of her breasts into His mouth. And while Kṛṣṇa was sucking the milk, she was smiling, enjoying the beauty of her child's face. Suddenly, the milk which was on the oven began to boil over. Just to stop the milk from spilling, mother Yaśodā at once put Kṛṣṇa aside and went to the oven. Left in that state by His mother, Kṛṣṇa became very angry, and His lips and eyes became red in rage. He pressed His teeth and lips, and taking up a piece of stone, He immediately broke the butter pot. He took butter out of it, and with false tears in His eyes, He began to eat the butter in a secluded place.

In the meantime, mother Yaśodā returned to the churning place after setting the overflowing milk pan in order. She saw the broken pot in which the churning yogurt was kept. Since she could not find her boy, she concluded that the broken pot was His work. She began to smile as she thought, ”The child is very clever. After breaking the pot He has left this place, fearing punishment.” After she sought all over, she found a big wooden grinding mortar which was kept upside down, and she found her son sitting on it. He was taking butter which was hanging from the ceiling on a swing, and He was feeding it to the monkeys. She saw Kṛṣṇa looking this way and that way in fear of her because He was conscious of His naughty behavior. After seeing her son so engaged, she very silently approached Him from behind. Kṛṣṇa, however, quikly saw her coming at Him with a stick in her hand, and immediately He got down from the grinding mortar and began to flee in fear.

Mother Yaśodā chased Him to all corners, trying to capture the Supreme Personality of Godhead who is never approached even by the meditations of great yogīs. In other words, the Supreme Personality of Godhead, Kṛṣṇa, who is never caught by the yogīs and speculators, was playing just like a little child for a great devotee like mother Yaśodā. Mother Yaśodā, however, could not easily catch the fast-running child because of her thin waist and heavy body. Still she tried to follow Him as fast as possible. Her hair loosened, and the flower in her hair fell to the ground. Although she was tired, she somehow reached her naughty child and captured Him. When He was caught, Kṛṣṇa was almost on the point of crying. He smeared His hands over His eyes, which were anointed with black eye cosmetics. The child saw His mother's face while she stood over Him, and His eyes became restless from fear. Mother Yaśodā could understand that Kṛṣṇa was unnecessarily afraid, and for His benefit she wanted to allay His fears.

Being the topmost well-wisher of her child, mother Yaśodā began to think, ”If the child is too fearful of me, I don't know what will happen to Him.” Mother Yaśodā then threw away her stick. In order to punish Him, she thought to bind His hands with some ropes. She did not know it, but it was actually impossible for her to bind the Supreme Personality of Godhead. Mother Yaśodā was thinking that Kṛṣṇa was her tiny child; she did not know that the child had no limitation. There is no inside or outside of Him, nor beginning or end. He is unlimited and all-pervading. Indeed, He is Himself the whole cosmic manifestation. Still, mother Yaśodā was thinking of Kṛṣṇa as her child. Although He is beyond the reach of all senses, she endeavored to bind Him up to a wooden grinding mortar. But when she tried to bind Him, she found that the rope she was using was too short–by two inches. She gathered more ropes from the house and added to it, but at the end she found the same shortage. In this way, she connected all the ropes available at home, but when the final knot was added, she saw that it was still two inches too short. Mother Yaśodā was smiling, but she was astonished. How was it happening?

In attempting to bind her son, she became tired. She was perspiring, and the garland on her head fell down. Then Lord Kṛṣṇa appreciated the hard labor of His mother, and being compassionate upon her, He agreed to be bound up by the ropes. Kṛṣṇa, playing as a human child in the house of mother Yaśodā, was performing His own selected pastimes. Of course, no one can control the Supreme Personality of Godhead. The pure devotee surrenders himself unto the lotus feet of the Lord, who may either protect or vanquish the devotee. But for his part, the devotee never forgets his own position of surrender. Similarly, the Lord also feels transcendental pleasure by submitting Himself to the protection of the devotee. This was exemplified by Kṛṣṇa's surrender unto His mother, Yaśodā.

Kṛṣṇa is the supreme bestower of all kinds of liberation to His devotees, but the benediction which was bestowed upon mother Yaśodā was never experienced even by Lord Brahmā or Lord Śiva or the goddess of fortune.

The Supreme Personality of Godhead, who is known as the son of Yaśodā and Nanda Mahārāja, is never so completely known to the yogīs and speculators. But He is easily available to His devotees. Nor is He appreciated as the supreme reservoir of all pleasure by the yogīs and speculators.

After binding her son, mother Yaśodā engaged herself in household affairs. At that time, bound up to the wooden mortar, Kṛṣṇa could see a pair of trees before Him which were known as arjuna trees. The great reservoir of pleasure, Lord Śrī Kṛṣṇa, thus thought to Himself, "Mother Yaśodā first of all left without feeding Me sufficient milk, and therefore I broke the pot of yogurt and distributed the stock butter in charity to the monkeys. Now she has bound Me up to a wooden mortar. So I shall do something more mischievous than before." And thus He thought of pulling down the two very tall arjuna trees.

There is a history behind the pair of arjuna trees. In their previous lives, the trees were born as the human sons of Kuvera, and their names were Nalakūvara and Maṇigrīva. Fortunately, they came within the vision of the Lord. In their previous lives they were cursed by the great sage Nārada in order to receive the highest benediction of seeing Lord Kṛṣṇa. This benediction-curse was bestowed upon them because of their forgetfulness due to intoxication. This story will be narrated in the next chapter.

Thus ends the Bhaktivedanta purport of the Ninth Chapter of Kṛṣṇa, "Mother Yaśodā Binding Lord Kṛṣṇa."

9.13 10 / Deliverance of Nalakūvara and Maṇigrīva

The story of the cursing of Nalakūvara and Maṇigrīva and their deliverance by Kṛṣṇa, under the all-blissful desire of the great sage Nārada, is here described.

The two great demigods, Nalakūvara and Maṇigrīva, were sons of the treasurer of the demigods, Kuvera, who was a great devotee of Lord Śiva. By the grace of Lord Śiva, Kuvera's material opulences had no limit. As a rich man's sons often become addicted to wine and women, so these two sons of Kuvera were also addicted to wine and sex. Once, these two demigods, desiring to enjoy, entered the garden of Lord Śiva in the province of Kailāsa on the bank of Mandākinī Ganges. There they drank much and engaged in hearing the sweet singing of beautiful women who accompanied them in that garden of fragrant flowers. In an intoxicated condition, they both entered the water of the Ganges, which was full with lotus flowers, and there they began to enjoy the company of the young girls exactly as the male elephant enjoys the female elephants within the water.

While they were thus enjoying themselves in the water, all of a sudden Nārada, the great sage, happened to pass that way. He could understand that the demigods Nalakūvara and Maṇigrīva were too intoxicated and could not even see that he was passing. The young girls, however, were not so intoxicated as the demigods, and they at once became ashamed at being naked before the great sage Nārada. They began to cover themselves with all haste. The two demigod-sons of Kuvera were so intoxicated that they could not appreciate the presence of the sage Nārada and therefore did not cover their bodies. On seeing the two demigods so degraded by intoxication, Nārada desired their welfare, and therefore he exhibited his causeless mercy upon them by cursing them.

Because the great sage was compassionate upon them, he wanted to finish their false enjoyment of intoxication and association with young girls and wanted them to see Lord Kṛṣṇa eye to eye. He conceived of cursing them as follows. He said that the attraction for material enjoyment is due to an increase of the mode of passion. A person in the material world, when favored by the material opulence of riches, generally becomes addicted to three things–intoxication, sex and gambling. Materially opulent men, being puffed up with the accumulation of wealth, also become so merciless that they indulge in killing animals by opening slaughterhouses. And they think that they themselves will never die. Such foolish persons, forgetting the laws of nature, become overly infatuated with the body. They forget that the material body, even though very much advanced in civilization, up to the position of the demigods, will finally be burned to ashes. And while one is living, whatever the external condition of the body may be, within there is only stool, urine and various kinds of worms. Thus being engaged in jealousy and violence to other bodies, materialists cannot understand the ultimate goal of life, and without knowing this goal of life, they generally glide down to a hellish condition. In their next birth, such foolish persons commit all kinds of sinful activities on account of this temporary body, and they are even unable to consider whether this body actually belongs to them. Generally it is said that the body belongs to the persons who feed the body. One might therefore consider whether this body belongs to one personally or to the master to whom one renders service. The master of slaves claims full right to the bodies of the slaves because the master feeds the slaves. It may be questioned then whether the body belongs to the father, who is the seed-giving master of this body, or to the mother, who develops the child's body in her womb.

Foolish persons are engaged in committing all sorts of sins due to the misconception of identifying the material body with the self. But one should be intelligent enough to understand to whom this body belongs. A foolish person indulges in killing other animals to maintain the body, but he does not consider whether this body belongs to him or to his father or mother or grandfather. Sometimes a grandfather or a father gives his daughter in charity to a person with a view of getting back the daughter's child as a son. The body may also belong to a stronger man who forces it to work for him. Sometimes the slave's body is sold to the master on the basis that the body will belong to the master. And at the end of life, the body belongs to the fire, because the body is given to the fire and burned to ashes. Or the body is thrown into the street to be eaten by the dogs and vultures.

Before committing all kinds of sins to maintain the body, one should understand to whom the body belongs. Ultimately it is concluded that the body is a product of material nature, and at the end it merges into material nature; therefore, the conclusion should be that the body belongs to material nature. One should not wrongly think that the body belongs to him. To maintain a false possession, why should one indulge in killing? Why should one kill innocent animals to maintain the body?

When a man is infatuated with the false prestige of opulence, he does not care for any moral instruction but indulges in wine, women and animal killing. In such circumstances, a poverty-stricken man is often better situated because a poor man thinks of himself in relation to other bodies. A poor man often does not wish to inflict injuries to other bodies because he can understand more readily that when he himself is injured he feels pain. As such, the great sage Nārada considered that because the demigods Nalakūvara and Maṇigrīva were so infatuated by false prestige, they should be put into a condition of life devoid of opulence.

A person who has a pinprick in his body does not wish others to be pricked by pins; a considerate man in the life of poverty does not wish others to be also put into that condition. Generally it is seen that one who has risen from a poverty-stricken life and becomes wealthy creates some charitable institution at the end of his life so that other poverty-stricken men might be benefited. In short, a compassionate poor man may consider others' pains and pleasures with empathy. A poor man may be seldom puffed with false pride, and he may be freed from all kinds of infatuation. He may remain satisfied by whatever he gets for his maintenance by the grace of the Lord.

To remain in the poverty-stricken condition is a kind of austerity. According to Vedic culture, therefore, the brāhmaṇas, as a matter of routine, keep themselves in a poverty-stricken condition to save themselves from the false prestige of material opulence. False prestige due to advancement of material prosperity is a great impediment for spiritual emancipation. A poverty-stricken man cannot become unnaturally fat by eating more and more. And on account of not being able to eat more than he requires, his senses are not very turbulent. When the senses are not very turbulent, he cannot become violent.

Another advantage of poverty is that a saintly person can easily enter a poor man's house, and thus the poor man can take advantage of the saintly person's association. A very opulent man does not allow anyone to enter his house; therefore, the saintly person cannot enter. According to the Vedic system, a saintly person takes the position of a mendicant so that on the plea of begging something from the householder, he can enter any house. The householder, who has usually forgotten everything about spiritual advancement because he is busy maintaining family affairs, can be benefited by the association of a saintly person. There is a great chance for the poor man to become liberated through association with a saint. Of what use are persons who are puffed up with material opulence and prestige if they are bereft of the association of saintly persons and devotees of the Supreme Personality of Godhead?

The great sage Nārada thereafter thought that it was his duty to put those demigods into a condition where they could not be falsely proud of their material opulence and prestige. Nārada was compassionate and wanted to save them from their fallen life. They were in the mode of darkness, and being therefore unable to control their senses, they were addicted to sex life. It was the duty of a saintly person like Nārada to save them from their abominable condition. In animal life, the animal has no sense to understand that he is naked. But Kuvera was the treasurer of the demigods, a very responsible man, and Nalakūvara and Maṇigrīva were two of his sons. And yet they became so animalistic and irresponsible that they could not understand, due to intoxication, that they were naked. To cover the lower part of the body is a principle of human civilization, and when a man or woman forgets this principle, they become degraded. Nārada therefore thought that the best punishment for them was to make them immovable living entities, or trees. Trees are, by nature's laws, immovable. Although trees are covered by the mode of ignorance, they cannot do harm. The great sage Nārada thought it fitting that, although the brothers, by his mercy, would be punished to become trees, they continue to keep their memory to be able to know why they were being punished. After changing the body, a living entity generally forgets his previous life, but in special cases, by the grace of the Lord, as with Nalakūvara and Maṇigrīva, one can remember.

Sage Nārada therefore contemplated that the two demigods should remain for one hundred years, in the time of the demigods, in the form of trees, and after that they would be fortunate enough to see the Supreme Personality of Godhead, face to face, by His causeless mercy. And thus they would be again promoted to the life of the demigods and great devotees of the Lord.

After this, the great sage Nārada returned to his abode known as Nārāyaṇa Āśrama, and the two demigods turned into trees, known as twin arjuna trees. The two demigods were favored by the causeless mercy of Nārada and given a chance to grow in Nanda's courtyard and see Lord Kṛṣṇa face to face.

Although the child Kṛṣṇa was bound up to the wooden mortar, He began to proceed towards the growing trees in order to fulfill the prophecy of His great devotee Nārada. Lord Kṛṣṇa knew that Nārada was His great devotee and that the trees standing before Him as twin arjuna trees were actually the sons of Kuvera. "I must now fulfill the words of My great devotee Nārada," He thought. Then He began to proceed through the passage between the two trees. Although He was able to pass through the passage, the large wooden mortar stuck horizontally between the trees. Taking advantage of this, Lord Kṛṣṇa began to pull the rope which was tied to the mortar. As soon as He pulled, with great strength, the two trees, with all branches and limbs, fell down immediately with a great sound. Out of the broken, fallen trees came two great personalities, shining like blazing fire. All sides became illuminated and beautiful by their presence. The two purified bodies immediately came before child Kṛṣṇa and bowed down to offer their respects and prayers in the following words.

"Dear Lord Kṛṣṇa, You are the original Personality of Godhead, master of all mystic powers. Learned brāhmaṇas know very well that this cosmic manifestation is an expansion of Your potencies which are sometimes manifest and sometimes unmanifest. You are the original provider of the life, body and senses of all living entities. You are the eternal God, Lord Viṣṇu, who is all-pervading, the principal controller of everything. You are the original source of the cosmic manifestation which is acting under the spell of the three modes of material nature–goodness, passion and ignorance. You are living as the Supersoul in all the multi-forms of living entities, and You know very well what is going on within their bodies and minds. Therefore You are the supreme director of all activities of all living entities. But although You are in the midst of everything which is under the spell of the material modes of nature, You are not affected by such contaminated qualities. No one under the jurisdiction of the material modes can understand Your transcendental qualities, which existed before the creation; therefore You are called the Supreme Brahman who is always glorified by His personal internal potencies. In this material world You can be known only by Your different incarnations. Although You assume different types of bodies, these bodies are not part of the material creation. They are always full of transcendental potencies of unlimited opulence, strength, beauty, fame, wisdom and renunciation. In the material existence, there is a difference between the body and the owner of the body, but because You appear in Your original spiritual body, there is no such difference for You. When You appear, Your uncommon activities indicate that You are the Supreme Personality of Godhead. Such uncommon activities are not possible for anyone in material existence. You are that Supreme Personality of Godhead, now appearing to cause the birth and death as well as liberation of the living entities, and You are full with all Your plenary expansions. You can bestow on everyone all kinds of benediction. O Lord! O source of all fortune and goodness, we offer our respectful obeisances unto You. You are the all-pervading Supreme Personality of Godhead, the source of peace and the supreme person in the dynasty of King Yadu. O Lord, our father known as Kuvera, the demigod, is Your servant. Similarly, the great sage Nārada is also Your servitor, and by their grace only we have been able to see You personally. We therefore pray that we may always be engaged in Your transcendental loving service by speaking only about Your glories and hearing about Your transcendental activities. May our hands and other limbs be engaged in Your service and our minds always be concentrated at Your lotus feet and our heads always bowed down before the all-pervading universal form of Your Lordship.”

When the demigods Nalakūvara and Maṇigrīva finished their prayers, the child, Lord Kṛṣṇa, the master and proprietor of Gokula, bound to the wooden grinding mortar by the ropes of Yaśodā, began to smile and said, ”It was already known to Me that My great devotee-sage Nārada had shown his causeless mercy by saving you from the abominable condition of pride due to possessing extraordinary beauty and opulence in the family of the demigods. He has saved you from gliding down into the lowest condition of hellish life. All these facts are already known to Me. You are very fortunate because you were not only cursed by him, but you had the great opportunity to see him. If someone is able, by chance, to see a great saintly person like Nārada face to face, who is always serene and merciful to everyone, then immediately that conditioned soul becomes liberated. This is exactly like being situated in the full light of the sun: there cannot be any visionary impediment. Therefore, O Nalakūvara and Maṇigrīva, your lives have now become successful because you have developed ecstatic love for Me. This is your last birth within material existence. Now you can go back to your father’s residence in the heavenly planet, and by remaining in the attitude of devotional service, you will be liberated in this very life.”

After this, the demigods circumambulated the Lord many times and bowed down before Him again and again, and thus they left. The Lord remained bound up with ropes to the grinding mortar.

Thus ends the Bhaktivedanta purport of the Tenth Chapter of Kṛṣṇa, ”Deliverance of Nalakūvara and Maṇigrīva.”

9.14 11 / Killing the Demons Vatsāsura and Bakāsura

When the twin arjuna trees fell to the ground, making a sound like the falling of thunderbolts, all the inhabitants of Gokula, including Nanda Mahārāja, immediately came to the spot. They were very much astonished to see how the two great trees had suddenly fallen. Because they could find no reason for their falling down, they were puzzled. When they saw child Kṛṣṇa bound up to the wooden mortar by the ropes of Yaśodā, they began to think that it must have been caused by some demon. Otherwise, how was it possible? At the same time, they were very much perturbed because such uncommon incidences were always happening to the child Kṛṣṇa. While the elderly cowherd men were thus contemplating, the small children who were playing there informed the men that the trees fell due to Kṛṣṇa’s pulling the wooden mortar with the ropes to which He was bound. ”Kṛṣṇa came in between the two trees,” they explained, ”and the wooden mortar was topsy-turvied and stuck in between the trees. Kṛṣṇa began to pull the rope, and the trees fell down. When the trees fell down, two very dazzling men came out of the trees, and they began to talk to Kṛṣṇa.”

Most of the cowherd men did not believe the statement of the children. They could not believe that such things were at all possible. Some of the them, however, believed them and told Nanda Mahārāja, ”Your child is different from all other children. He just might have done it.” Nanda Mahārāja began to smile, hearing about the extraordinary abilities of his son. He came forward and untied the knot just to free his wonderful child. After being freed by Nanda Mahārāja, Kṛṣṇa was taken onto the laps of the elderly gopīs. They took Him away to the courtyard of the house and began to clap, praising His wonderful activities. Kṛṣṇa began to clap along with them, just like an ordinary child. The Supreme Lord Kṛṣṇa, being completely controlled by the gopīs, began to sing and dance, just like a puppet in their hands.

Sometimes mother Yaśodā used to ask Kṛṣṇa to bring her a wooden plank for sitting. Although the wooden plank was too heavy to be carried by a child, still somehow or other Kṛṣṇa would bring it to His mother. Sometimes while worshiping Nārāyaṇa, His father would ask Him to bring his wooden slippers, and Kṛṣṇa, with great difficulty, would put the slippers on His head and bring them to His father. When He was asked to lift some heavy article and was unable to lift it, He would simply move His arms. In this way, daily, at every moment, He was the reservoir of all pleasure to His parents. The Lord was exhibiting such childish ativities before the inhabitants of Vṛndāvana because He wanted to show the great philosophers and sages searching after the Absolute Truth how the Supreme Absolute Truth Personality of Godhead is controlled by and subject to the desires of His pure devotees.

One day, a fruit vendor came before the house of Nanda Mahārāja. Upon hearing the vendor call, ”If anyone wants fruits please come and take them from me!” child Kṛṣṇa immediately took some grains in His palm and went to get fruits in exchange. In those days exchange was by barter; therefore Kṛṣṇa might have seen His parents exchange fruits and other things by bartering grains, and so He imitated. But His palms were very small, and He was not very careful to hold them tight, so He was dropping the grains. The vendor who came to sell fruits saw this and was very much captivated by the beauty of the Lord, so he immediately accepted whatever few grains were left in His palm and filled His hands with fruits. In the meantime, the vendor saw that his whole basket of fruit had become filled with jewels. The Lord is the bestower of all benediction. If someone gives something to the Lord, he is not the loser; he is the gainer by a million times.

One day Lord Kṛṣṇa, the liberator of the twin arjuna trees, was playing with Balarāma and the other children on the bank of the Yamunā, and because it was already late in the morning, Rohiṇī, the mother of Balarāma, went to call them back home. But Balarāma and Kṛṣṇa were so engrossed in playing with Their friends that They did not wish to come back; They just engaged Themselves in playing more and more. When Rohiṇī was unable to take Them back home, she went home and sent mother Yaśodā to call Them again. Mother Yaśodā was so affectionate toward her son that as soon as she came out to call Him back home, her breast filled up with milk. She loudly cried, ”My dear child, please come back home. Your time for lunch is already past.” She then said, ”My dear Kṛṣṇa, O my dear lotus-eyed child, please come and suck my breast. You have played enough. You must be very hungry, my dear little child. You must be tired from playing for so long.” She also addressed Balarāma thus: ”My dear, the glory of Your family, please come back with Your younger brother Kṛṣṇa immediately. You have been engaged in playing since morning, and You must be very tired. Please come back and take Your lunch at home. Your father Nandaraja is waiting for You. He has to eat, so You must come back so that he can eat.”

As soon as Kṛṣṇa and Balarāma heard that Nanda Mahārāja was waiting for Them and could not take his food in Their absence, They started to return. Their other playmates complained, ”Kṛṣṇa is leaving us just at the point when our playing is at the summit.

Next time we shall not allow Him to leave.”

His playmates then threatened not to allow Him to play with them again. Kṛṣṇa became afraid, and instead of going back home, He went back again to play with the boys. At that time, mother Yaśodā scolded the children and told Kṛṣṇa, ”My dear Kṛṣṇa, do You think that You are a street boy? You have no home? Please come back to Your home! I see that Your body has become very dirty from playing since early morning. Now come home and take Your bath. Besides, today is Your birthday ceremony; therefore You should come back home and give cows in charity to the brāhmaṇas. Don’t You see how Your playmates are decorated with ornaments by their mothers? You should also be cleansed and decorated with nice dress and ornaments. Please, therefore, come back, take Your bath, dress Yourself nicely, and then again You may go on playing.”

In this way mother Yaśodā called back Lord Kṛṣṇa and Balarāma who are worshipable by great demigods like Lord Brahmā and Lord Śiva. She was thinking of Them as her children.

When mother Yaśodā’s children, Kṛṣṇa and Balarāma, came home, she bathed Them very nicely and dressed Them with ornaments. She then called for the brāhmaṇas, and through her children she gave many cows in charity for the occasion of Kṛṣṇa’s birthday. In this way she performed the birthday ceremony of Kṛṣṇa at home.

After this incident, all the elderly members of the cowherd men assembled together, and Nanda Mahārāja presided. They began to consult amongst themselves how to stop great disturbances in the Mahāvana on account of the demons. In this meeting, Upananda, brother of Nanda Mahārāja, was present. He was considered to be learned and experienced, and he was a well-wisher of Kṛṣṇa and Balarāma. He was a leader, and he began to address the meeting as follows: ”My dear friends! Now we should leave here for another place because we are continually finding that great demons are coming here to disturb the peaceful situation, and they are especially attempting to kill the small children. Just consider Pūtanā and Kṛṣṇa. It was simply by the grace of Lord Hari that Kṛṣṇa was saved from the hands of such a great demon. Next the whirlwind demon took Kṛṣṇa away in the sky, but by the grace of Lord Hari He was saved, and the demon fell down on a stone slab and died. Very recently, this child was playing between two trees, and the trees fell down violently, and yet there was no injury to the child. So Lord Hari saved Him again. Just imagine the calamity if this child or any other child playing with Him were crushed by the falling trees! Considering all these incidences, we must conclude that this place is no longer safe. Let us leave. We have all been saved from different calamities by the grace of Lord Hari. Now we should be cautious and leave this place and reside somewhere where we can live peacefully. I think that we should all go to the forest known as Vṛndāvana, where just now there are newly grown plants and herbs. It is very suitable for pasturing ground for our cows, and we and our families, the gopīs with their children, can very peacefully live there. Near Vṛndāvana there is Govardhana Hill, which is very beautiful, and there is newly grown grass and fodder for the animals, so there will be no difficulty in living there. I therefore suggest that we start immediately for that beautiful place, as there is no need to waste any more time. Let us prepare all our carts immediately, and, if you like, let us go, keeping all the cows in front.”

On hearing the statement of Upananda, all the cowherd men immediately agreed. ”Let us immediately go there.” Everyone then loaded all their household furniture and utensils on the carts and prepared to go to Vṛndāvana. All the old men of the village, the children and women were arranged on seats, and the cowherd men equipped themselves with bows and arrows to follow the carts. All the cows and bulls along with their calves were placed in the front, and the men surrounded the flocks with their bows and arrows and began to blow on their horns and bugles. In this way, with tumultuous sound, they started for Vṛndāvana.

And who can describe the damsels of Vraja? They were all seated on the carts and were very beautifully dressed with ornaments and costly saris. They began to chant the pastimes of child Kṛṣṇa as usual. Mother Yaśodā and mother Rohiṇī were seated on a separate cart, and Kṛṣṇa and Balarāma were seated on their laps. While mother Rohiṇī and Yaśodā were riding on the cart, they talked to Kṛṣṇa and Balarāma, and feeling the pleasure of such talks, they looked very, very beautiful.

In this way, after reaching Vṛndāvana, where everyone lives eternally, very peacefully and happily, they encircled Vṛndāvana and kept the carts all together. After seeing the beautiful appearance of Govardhana on the bank of the river Yamunā, they began to construct their places of residence. While those of the same age were walking together and children were talking with their parents, the inhabitants of Vṛndāvana felt very happy.

At this time Kṛṣṇa and Balarāma were given charge of the calves. The first responsibility of the cowherd boys was to take care of the little calves. The boys are trained in this from the very beginning of their childhood. So along with other little cowherd boys, Kṛṣṇa and Balarāma went into the pasturing ground and took charge of the calves and played with Their playmates. While taking charge of the calves, sometimes the two brothers played on Their flutes. And sometimes They played with āmalakī fruits and bael fruits, just like small children play with balls. Sometimes They danced and made tinkling sounds with Their ankle bells. Sometimes They made Themselves into bulls and cows by covering Themselves with blankets. Thus Kṛṣṇa and Balarāma played. The two brothers also used to imitate the sounds of bulls and cows and play at bullfighting. Sometimes They used to imitate the sounds of various animals and birds. In this way, They enjoyed Their childhood pastimes apparently like ordinary, mundane children.

Once, when Kṛṣṇa and Balarāma were playing on the bank of the Yamunā, a demon of the name Vatsāsura assumed the shape of a calf and came there intending to kill the brothers. By taking the shape of a calf, the demon could mingle with other calves. Kṛṣṇa, however, specifically noticed this, and He immediately told Balarāma about the entrance of the demon. Both brothers then followed him and sneaked up upon him. Kṛṣṇa caught hold of the demon-calf by the two hind legs and tail, whipped him around very forcibly and threw him up into a tree. The demon lost his life and fell down from the top of the tree to the ground. When the demon lay dead on the ground, all the playmates of Kṛṣṇa congratulated Him, ”Well done, well done,” and the demigods in the sky began to shower flowers with great satisfaction. In this way, the maintainers of the complete creation, Kṛṣṇa and Balarāma, used to take care of the calves in the morning every day, and thus They enjoyed Their childhood pastimes as cowherd boys in Vṛndāvana.

All the cowherd boys would daily go to the bank of the River Yamunā to water their calves. Usually, when the calves drank water from the Yamunā, the boys also drank. One day, after drinking, when they were sitting on the bank of the river, they saw a huge animal which looked something like a duck and was as big as a hill. Its top was as strong as a thunderbolt. When they saw that unusual animal, they became afraid of it. The name of this beast was Bakāsura, and he was a friend of Kaṁsa’s. He appeared on the scene suddenly and immediately attacked Kṛṣṇa with his pointed, sharp beaks and quickly swallowed Him up. When Kṛṣṇa was thus swallowed, all the boys, headed by Balarāma, became almost breathless, as if they had died. But when the Bakāsura demon was swallowing up Kṛṣṇa, he felt a burning fiery sensation in his throat. This was due to the glowing effulgence of Kṛṣṇa. The demon quickly threw Kṛṣṇa up and tried to kill Him by pinching Him in his beaks. Bakāsura did not know that although Kṛṣṇa was playing the part of a child of Nanda Mahārāja, He was still the original father of Lord Brahmā, the creator of the universe. The child of mother Yaśodā, who is the reservoir of pleasure for the demigods and who is the maintainer of saintly persons, caught hold of the beaks of the great gigantic duck and, before His cowherd boy friends, bifurcated his mouth, just as a child very easily splits a blade of grass. From the sky, the denizens of the heavenly planets showered flowers like the cāmeli, the most fragrant of all flowers, as a token of their congratulations. Accompanying the showers of flowers was a vibration of bugles, drums and conchshells.

When the boys saw the showering of flowers and heard the celestial sounds, they became struck with wonder. When they saw Kṛṣṇa, they all, including Balarāma, were so pleased that it seemed as if they had regained their very source of life. As soon as they saw Kṛṣṇa coming towards them, they one after another embraced the son of Nanda and held Him to their chests. After this, they assembled all the calves under their charge and began to return home.

When they arrived home, they began to speak of the wonderful activities of the son of Nanda. When the gopīs and cowherd men all heard the story from the boys, they felt great happiness because naturally they loved Kṛṣṇa, and hearing about His glories and victorious activities, they became still more affectionate toward Him. Thinking that the child Kṛṣṇa was saved from the mouth of death, they began to see His face with great love and affection. They were full of anxieties, but they could not turn their faces from the vision of Kṛṣṇa. The gopīs and the men began to converse amongst themselves about how the child Kṛṣṇa was attacked in so many ways and so many times by so many demons, and yet the demons were killed and Kṛṣṇa was uninjured. They continued to converse amongst themselves about how so many great demons in such fierce bodies attacked Kṛṣṇa to kill Him, but by the grace of Hari, they could not cause even a slight injury. Rather, they died like small flies in a fire. Thus they remembered the words of Gargamuni who foretold, by dint of his vast knowledge of the Vedas and astrology, that this boy would be attacked by many demons. Now they actually saw that this was coming true, word for word.

All the elderly cowherd men, including Nanda Mahārāja, used to talk of the wonderful activities of Lord Kṛṣṇa and Balarāma, and they were always so much absorbed in those talks that they forgot the threefold miseries of this material existence. This is the effect of Kṛṣṇa consciousness. What was enjoyed 5,000 years ago by Nanda Mahārāja can still be enjoyed by persons who are in Kṛṣṇa consciousness simply by talking about the transcendental pastimes of Kṛṣṇa and His associates.

Thus both Balarāma and Kṛṣṇa enjoyed Their childhood pastimes, imitating the monkeys of Lord Rāmacandra who constructed the bridge over the ocean and Hanumān, who jumped over the water to Ceylon. And They used to imitate such pastimes among Their friends and so happily passed Their childhood life.

Thus ends the Bhaktivedanta purport of the Eleventh Chapter of Kṛṣṇa, "Killing the Demons Vatsāsura and Bakāsura."

9.15 12 / The Killing of the Aghāsura Demon

Once the Lord desired to go early in the morning with all His cowherd boy friends to the forest, where they were to assemble together and take lunch. As soon as He got up from bed, He blew a buffalo horn and called all His friends together. Keeping the calves before them, they started for the forest. In this way, Lord Kṛṣṇa assembled thousands of His boy friends. They were each equipped with a stick, flute and horn as well as lunch bag, and each of them was taking care of thousands of calves. All the boys appeared very jolly and happy in that excursion. Each and every one of them was attentive for his personal calves. The boys were fully decorated with various kinds of golden ornaments, and out of sporting propensities they began to pick up flowers, leaves, twigs, peacock feathers and red clay from different places in the forest, and they began to dress themselves in different ways. While passing through the forest, one boy stole another boy's lunch package and passed it to a third. And when the boy whose lunch package was stolen came to know of it, he tried to take it back. But one threw it to another boy. This sportive playing went on amongst the boys as childhood pastimes.

When Lord Kṛṣṇa went ahead to a distant place in order to see some specific scenery, the boys behind Him tried to run to catch up and be the first to touch Him. So there was a great competition. One would say, "I will go there and touch Kṛṣṇa," and another would say, "Oh you cannot go. I'll touch Kṛṣṇa first." Some of them played on their flutes or vibrated bugles made of buffalo horn. Some of them gladly followed the peacocks and imitated the onomatopoetic sounds of the cuckoo. While the birds were flying in the sky, the boys ran after the birds' shadows along the ground and tried to follow their exact courses. Some of them went to the monkeys and silently sat down by them, and some of them imitated the dancing of the peacocks. Some of them caught the tails of the monkeys and played with them, and when the monkeys jumped in a tree, the boys also followed. When a monkey showed its face and teeth, a boy imitated and showed his teeth to the monkey. Some of the boys played with the frogs on the bank of the Yamunā, and when, out of fear, the frogs jumped in the water, the boys immediately dove in after them, and they would come out of the water when they saw their own shadows and stand imitating, making caricatures and laughing. They would also go to an empty well and make loud sounds, and when the echo came back, they would call it ill names and laugh.

As stated personally by the Supreme Personality of Godhead in the Bhagavad-gītā, He is realized proportionately by transcendentalists as Brahman, Paramātmā and the Supreme Personality of Godhead. Here, in confirmation of the same statement, Lord Kṛṣṇa, who awards the impersonalist Brahman realization by His bodily effulgence, also gives pleasure to the devotees as the Supreme Personality of Godhead. Those who are under the spell of external energy, māyā, take Him only as a beautiful child. Yet He gave full transcendental pleasure to the cowherd boys who played with Him. Only after accumulating heaps of pious activities, those boys were promoted to personally associate with the Supreme Personality of Godhead. Who can estimate the transcendental fortune of the residents of Vṛndāvana? They were personally visualizing the Supreme Personality of Godhead face to face, He whom many yogīs cannot find even after undergoing severe austerities, although He is sitting within the heart. This is also confirmed in the Brahma-saṁhitā. One may search for Kṛṣṇa the Supreme Personality of Godhead through the pages of the Vedas and Upaniṣads, but if one is fortunate enough to associate with a devotee, he can see the Supreme Personality of Godhead face to face. After accumulating pious activities in many, many previous lives, the cowherd boys were seeing Kṛṣṇa face to face and playing with Him as friends. They could not understand that Kṛṣṇa is the Supreme Personality of Godhead, but they were playing as intimate friends with intense love for Him.

When Lord Kṛṣṇa was enjoying His childhood pastimes with His boy friends, one Aghāsura demon became very impatient. He was unable to see Kṛṣṇa playing, so he appeared before the boys intending to kill them all. This Aghāsura was so dangerous that even the denizens of heaven were afraid of him. Although the denizens of heaven drank nectar daily to prolong their lives, they were afraid of this Aghāsura and were wondering, ”When will the demon be killed?” The denizens used to drink nectar to become immortal, but actually they were not confident of their immortality. On the other hand, the boys who were playing with Kṛṣṇa had no fear of the demons. They were free of fear. Any material arrangement for protecting oneself from death is always unsure, but if one is in Kṛṣṇa consciousness, then immortality is confidently assured.

The demon Aghāsura appeared before Kṛṣṇa and His friends. Aghāsura happened to be the younger brother of Pūtanā and Bakāsura, and he thought, ”Kṛṣṇa has killed my brother and sister. Now I shall kill Him along with all His friends and calves.” Aghāsura was instigated by Kaṁsa, so he had come with determination. Aghāsura also began to think that when he would offer grains and water in memory of his brother and kill Kṛṣṇa and all the cowherd boys, then automatically all the inhabitants of Vṛndāvana would die. Generally, for the householders, the children are the life and breath force. When all the children die, then naturally the parents also die on account of strong affection for them.

Aghāsura, thus deciding to kill all the inhabitants of Vṛndāvana, expanded himself by the yogic siddhi called mahimā. The demons are generally expert in achieving almost all kinds of mystic powers. In the yoga system, by the perfection called mahima-siddhi, one can expand himself as he desires. The demon Aghāsura expanded himself up to eight miles and assumed the shape of a very fat serpent. Having attained this wonderful body, he stretched his mouth open just like a mountain cave. Desiring to swallow all the boys at once, including Kṛṣṇa and Balarāma, he sat on the path.

The demon in the shape of a big fat serpent expanded his lips from land to sky; his lower lip was touching the ground and his upper lip was touching the clouds. His jaws appeared like a big mountain cave, without limitation, and his teeth appeared just like mountain summits. His tongue appeared to be a broad traffic way, and he was breathing just like a hurricane. The fire of his eyes was blazing. At first the boys thought that the demon was a statue, but after examining it, they saw that it was a more like a big serpent lying down in the road and widening his mouth. The boys began to talk among themselves: ”This figure appears to be a great animal, and he is sitting in such a posture just to swallow us all. Just see–is it not a big snake that has widened his mouth to eat all of us?”

One of them said, ”Yes, what you say is true. This animal’s upper lip appears to be just like the sunshine, and its lower lip is just like the reflection of red sunshine on the ground. Dear friends, just look to the right and left hand side of the mouth of the animal. Its mouth appears to be like a big mountain cave, and its height cannot be estimated. The chin is also raised just like a mountain summit. That long highway appears to be its tongue, and inside the mouth it is as dark as in a mountain cave. The hot wind that is blowing like a hurricane is his breathing, and the fishy bad smell coming out from his mouth is the smell of his intestines.”

Then they further consulted among themselves: ”If we all at one time entered into the mouth of this great serpent, how could it possibly swallow all of us? And even if it were to swallow all of us at once, it could not swallow Kṛṣṇa. Kṛṣṇa will immediately kill him, as He did Bakāsura.” Talking in this way, all the boys looked at the beautiful lotus-like face of Kṛṣṇa, and they began to clap and smile. And so they marched forward and entered the mouth of the gigantic serpent.

Meanwhile, Kṛṣṇa, who is the Supersoul within everyone’s heart, could understand that the big statuesque figure was a demon. While He was planning how to stop the destruction of His intimate friends, all the boys along with their cows and calves entered the mouth of the serpent. But Kṛṣṇa did not enter. The demon was awaiting Kṛṣṇa’s entrance, and he was thinking, ”Everyone has entered except Kṛṣṇa, who has killed my brothers and sisters.”

Kṛṣṇa is the assurance of safety to everyone. But when He saw that His friends were already out of His hands and were lying within the belly of a great serpent. He became, momentarily, aggrieved. He was also struck with wonder how the external energy works so wonderfully. He then began to consider how the demon should be killed and how He could save the boys and calves. Although there was no factual concern on Kṛṣṇa’s part, He was thinking like that. Finally, after some deliberation, He also entered the mouth of the demon. When Kṛṣṇa entered, all the demigods, who had gathered to see the fun and who were hiding within the clouds, began to express their feelings with the words, ”Alas! alas!” At the same time, all the friends of Aghāsura, especially Kaṁsa, who were all accustomed to eating flesh and blood, began to express their jubilation, understanding that Kṛṣṇa had also entered the mouth of the demon.

While the demon was trying to smash Kṛṣṇa and His companions, Kṛṣṇa heard the demigods crying, ”Alas, alas,” and He immediately began to expand Himself within the throat of the demon. Although he had a gigantic body, the demon choked by the expanding of Kṛṣṇa. His big eyes moved violently, and he quickly suffocated. His life-air could not come out from any source, and ultimately it burst out of a hole in the upper part of his skull. Thus his life-air passed off. After the demon dropped dead, Kṛṣṇa, with His transcendental glance alone, brought all the boys and calves back to consciousness and came with them out of the mouth of the demon. While Kṛṣṇa was within the mouth of Aghāsura, the demon’s spirit soul came out like a dazzling light, illuminating all directions, and waited in the sky. As soon as Kṛṣṇa with His calves and friends came out of the mouth of the demon, that glittering effulgent light immediately merged into the body of Kṛṣṇa within the vision of all the demigods.

The demigods became overwhelmed with joy and began to shower flowers on the Supreme Personality of Godhead, Kṛṣṇa, and thus they worshiped Him. The denizens of heaven began to dance in jubilation, and the denizens in Gandharvaloka began to offer various kinds of prayers. Drummers began to beat drums in jubilation, the brāhmaṇas began to recite Vedic hymns, and all the devotees of the Lord began to chant the words, ”Jaya! Jaya! All glories to the Supreme Personality of Godhead!”

When Lord Brahmā heard those auspicious vibrations which sounded throughout the higher planetary system, he immediately came down to see what had happened. He saw that the demon was killed, and he was struck with wonder at the uncommon glorious pastimes of the Personality of Godhead. The gigantic mouth of the demon remained in an open position for many days and gradually dried up; it remained a spot of pleasure pastimes for all the cowherd boys.

The killing of Aghāsura took place when Kṛṣṇa and all His boy friends were under five years old. Children under five years old are called kaumāra. After five years up to the tenth year they are called paugaṇḍa, and after the tenth year up to the fifteenth year they are called kaiśora. After the fifteenth year, boys are called youths. So for one year there was no discussion of the incident of the Aghāsura demon in the village of Vraja. But when they attained their sixth year, they informed their parents of the incident with great wonder. The reason for this will be clear in the next chapter.

For Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is far greater than such demigods as Lord Brahmā, it is not at all difficult to award one the opportunity of merging with His eternal body. This He awarded to Aghāsura. Aghāsura was certainly the most sinful living entity, and it is not possible for the sinful to merge into the existence of the Absolute Truth. But in this particular case, because Kṛṣṇa entered into Aghāsura's body, the demon became fully cleansed of all sinful reaction. Persons constantly thinking of the eternal form of the Lord in the shape of the Deity or in the shape of a mental form are awarded the transcendental goal of entering into the kingdom of God and associating with the Supreme Personality of Godhead. So we can just imagine the elevated position of someone like Aghāsura into whose body the Supreme Personality of Godhead, Kṛṣṇa, personally entered. Great sages, meditators and devotees constantly keep the form of the Lord within the heart, or they see the Deity form of the Lord in the temples; in that way, they become liberated from all material contamination and at the end of the body enter into the kingdom of God. This perfection is possible simply by keeping the form of the Lord within the mind. But in the case of Aghāsura, the Supreme Personality of Godhead personally entered. Aghāsura's position was therefore greater than the ordinary devotee's or the greatest yogi's.

Mahārāja Parīkṣit, who was engaged in hearing the transcendental pastimes of Lord Kṛṣṇa (who saved the life of Mahārāja Parīkṣit while he was in the womb of his mother), became more and more interested to hear about Him. And thus he questioned the sage Śukadeva Gosvāmī, who was reciting Śrīmad-Bhāgavatam before the King.

King Parīkṣit was a bit astonished to understand that the killing of the Aghāsura demon was not discussed for one year, until after the boys attained the paugaṇḍa age. Mahārāja Parīkṣit was very inquisitive to learn this, for he was sure that such an incident was due to the working of Kṛṣṇa's different energies.

Generally, the kṣatriyas or the administrative class are always busy with their political affairs, and they have very little chance to hear about the transcendental pastimes of Lord Kṛṣṇa. But while Parīkṣit Mahārāja was hearing these transcendental pastimes, he considered himself to be very fortunate because he was hearing from Śukadeva Gosvāmī, the greatest authority on the Śrīmad-Bhāgavatam. Thus being requested by Mahārāja Parīkṣit, Śukadeva Gosvāmī continued to speak about the transcendental pastimes of Lord Kṛṣṇa in the matter of His form, quality, fame and paraphernalia.

Thus ends the Bhaktivedanta purport of the Twelfth Chapter of Kṛṣṇa, "The Killing of the Aghāsura Demon."

9.16 13 / The Stealing of the Boys and Calves by Brahmā

Śukadeva Gosvāmī was very much encouraged when Mahārāja Parīkṣit asked him why the cowherd boys did not discuss the death of Aghāsura until after one year had passed. He explained thus: "My dear King, you are making the subject matter of the transcendental pastimes of Kṛṣṇa fresher by your inquisitiveness."

It is said that it is the nature of a devotee to constantly apply his mind, energy, words, ears, etc., in hearing and chanting about Kṛṣṇa. This is called Kṛṣṇa consciousness, and for one who is rapt in hearing and chanting Kṛṣṇa, the subject matter never becomes hackneyed or old. That is the significance of transcendental subject matter in contrast to material subject matter. Material subject matter becomes stale, and one cannot hear a certain subject for a long time; he wants change. But as far as transcendental subject matter is concerned, it is called nityanavanavāyamāna. This means that one can go on chanting and hearing about the Lord and never feel tired but will remain fresh and eager to hear more and more.

It is the duty of the spiritual master to disclose all confidential subject matter to the inquisitive and sincere disciple. Thus Śukadeva Gosvāmī began to explain why the killing of Aghāsura was not discussed until one year had passed. Śukadeva Gosvāmī told the King, "Now hear of this secret with attention. After saving His friends from the mouth of Aghāsura and after killing the demon, Lord Kṛṣṇa brought His friends to the bank of Yamunā and addressed them as follows: 'My dear friends, just see how this spot is very nice for taking lunch and playing on the soft sandy Yamunā bank. You can see how the lotus flowers in the water are beautifully blown and how they distribute their flavor all around. The chirping of the birds along with cooing of the peacocks, surrounded by the whispering of the leaves in the trees, combine and present sound-vibrations that echo one another. And this just enriches the beautiful scenery created by the trees here. Let us have our lunch in this spot because it is already late and we are feeling hungry. Let the calves remain near us, and let them drink water from the Yamunā. While we engage in our lunch-taking, the calves may engage in eating the soft grasses that are in this spot.'"

On hearing this proposal from Kṛṣṇa, all the boys became very glad and said, "Certainly, let us all sit down here to take our lunch." They then let loose the calves to eat the soft grass. Sitting down on the ground and keeping Kṛṣṇa in the center, they began to open their different boxes brought from home. Lord Śrī Kṛṣṇa was seated in the center of the circle, and all the boys kept their faces toward Him. They ate and constantly enjoyed seeing the Lord face to face. Kṛṣṇa appeared to be the whorl of a lotus flower, and the boys surrounding Him appeared to be its different petals. The boys collected flowers, leaves of flowers and barks of trees and placed them under their different boxes, and thus they began to eat their lunch, keeping company with Kṛṣṇa. While taking lunch, each boy began to manifest different kinds of relations with Kṛṣṇa, and they enjoyed each other's company with joking words. While thus enjoying lunch with His friends, Lord Kṛṣṇa's flute was pushed within the belt of His cloth, and His bugle and cane were pushed in on the left-hand side of His cloth. He was holding a lump of foodstuff prepared with yogurt, butter, rice and pieces of fruit salad in His left palm, which could be seen through His petal-like finger joints. The Supreme Personality of Godhead, who accepts the results of all great sacrifices, was laughing and joking, enjoying lunch with His friends in Vṛndāvana. And thus the scene was being observed by the demigods from heaven. As for the boys, they were simply enjoying transcendental bliss in the company of the Supreme Personality of Godhead.

At that time, the calves that were pasturing nearby entered into the deep forest, allured by new grasses, and gradually went out of sight. When the boys saw that the calves were not nearby, they became afraid for their safety, and they immediately cried out, ”Kṛṣṇa!” Kṛṣṇa is the killer of fear personified. Everyone is afraid of fear personified, but fear personified is afraid of Kṛṣṇa. By crying out the word ”Kṛṣṇa,” the boys at once transcended the fearful situation. Out of His great affection, Kṛṣṇa did not want His friends to give up their pleasing lunch engagement and go searching for the calves. He therefore said, ”My dear friends, you need not interrupt your lunch. Go on enjoying. I am going personally where the calves are.” Thus Lord Kṛṣṇa immediately started to search out the calves in the caves and bushes. He searched in the mountain holes and in the forests, but nowhere could He find them.

At the time when Aghāsura was killed and the demigods were looking on the incident with great surprise, Brahmā, who was born out of the lotus flower growing out of the navel of Viṣṇu, also came to see. He was surprised how a little boy like Kṛṣṇa could act so wonderfully. Although he was informed that the little cowherd boy was the Supreme Personality of Godhead, he wanted to see more glorified pastimes of the Lord, and thus he stole all the calves and cowherd boys and took them to a different place. Lord Kṛṣṇa, therefore, in spite of searching for the calves, could not find them, and He even lost His boy friends on the bank of the Yamunā where they had been taking their lunch. In the form of a cowherd boy, Lord Kṛṣṇa was very little in comparison to Brahmā, but because He is the Supreme Personality of Godhead, He could immediately understand that all the calves and boys had been stolen by Brahmā. Kṛṣṇa thought, ”Brahmā has taken away all the boys and calves. How can I alone return to Vṛndāvana? The mothers will be aggrieved!”

Therefore in order to satisfy the mothers of His friends as well as to convince Brahmā of the supremacy of the Personality of Godhead, He immediately expanded Himself as the cowherd boys and calves. In the Vedas it is said that the Supreme Personality of Godhead expandes Himself in so many living entities by His energy. Therefore it was not very difficult for Him to expand Himself again into so many boys and calves. He expanded Himself to become exactly like the boys, who were of all different features, facial and bodily construction, and who were different in their clothing and ornaments and in their behavior and personal activities. In other words, everyone has different tastes; being individual soul, each person has entirely different activities and behavior. Yet Kṛṣṇa exactly expanded Himself into all the different positions of the individual boys. He also became the calves, who were also of different sizes, colors, activities, etc. This was possible because everything is an expansion of Kṛṣṇa’s energy. In the Viṣṇu Purāṇa it is said, parasya brahmaṇaḥ śakti. Whatever we actually see in the cosmic manifestation–be it matter or the activities of the living entities–is simply an expansion of the energies of the Lord, as heat and light are the different expansions of fire.

Thus expanding Himself as the boys and calves in their individual capacities, and surrounded by such expansions of Himself, Kṛṣṇa entered the village of Vṛndāvana. The residents had no knowledge of what had happened. After entering the village, Vṛndāvana, all the calves entered their respective cowsheds, and the boys also went to their respective mothers and homes.

The mothers of the boys heard the vibration of their flutes before their entrance, and to receive them, they came out of their homes and embraced them. And out of maternal affection, milk was flowing from their breasts, and they allowed the boys to drink it. However, their offering was not exactly to their boys but to the Supreme Personality of Godhead, who had expanded Himself into such boys. This was another chance for all the mothers of Vṛndāvana to feed the Supreme Personality of Godhead with their own milk. Therefore Lord Kṛṣṇa gave not only Yaśodā the chance of feeding Him, but this time He gave the chance to all the elderly gopīs.

All the boys began to deal with their mothers as usual, and the mothers also, on the approach of evening, began to bathe their respective children, decorate them with tilaka and ornaments and give them necessary food after the day’s labor. The cows also, who were away in the pasturing ground, returned in the evening and began to call their respective calves. The calves immediately came to their mothers, and the mothers began to lick the bodies of the calves. These relations between the cows and the gopīs with their calves and boys remained unchanged, although actually the original calves and boys were not there. Actually the cows’ affection for their calves and the elderly gopīs’ affection for the boys causelessly increased. Their affection increased naturally, even though the calves and boys were not their offspring. Although the cows and elderly gopīs of Vṛndāvana had greater affection for Kṛṣṇa than for their own offspring, after this incident, their affection for their offspring increased exactly as it did for Kṛṣṇa. For one year continuoually, Kṛṣṇa Himself expanded as the calves and cowherd boys and was present in the pasturing ground.

As it is stated in the Bhagavad-gītā, Kṛṣṇa’s expansion is situated in everyone’s heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

One day, when Kṛṣṇa, along with Balarāma, was maintaining the calves in the forest, They saw some cows grazing on the top of Govardhana Hill. The cows could see down into the valley where the calves were being taken care of by the boys. Suddenly, on sighting their calves, the cows began to run towards them. They leaped downhill with joined front and rear legs. The cows were so melted with affection for their calves that they did not care about the rough path from the top of Govardhana Hill down to the pasturing ground. They began to approach the calves with their milk bags full of milk, and they raised their tails upwards. When they were coming down the hill, their milk bags were pouring milk on the ground out of intense maternal affection for the calves, although they were not their own calves. These cows had their own calves, and the calves that were grazing beneath Govardhana Hill were larger; they were not expected to drink milk directly from the milk bag but were satisfied with the grass. Yet all the cows came immediately and began to lick their bodies, and the calves also began to suck milk from the milk bags. There appeared to be a great bondage of affection between the cows and calves.

When the cows were running down from the top of Govardhana Hill, the men who were taking care of them tried to stop them. Elderly cows are taken care of by the men, and the calves are taken care of by the boys; and as far as possible, the calves are kept separate from the cows, so that the calves do not drink all the available milk. Therefore the men who were taking care of the cows on the top of Govardhana Hill tried to stop them, but they failed. Baffled by their failure, they were feeling ashamed and angry. They were very unhappy, but when they came down and saw their children taking care of the calves, they all of a sudden became very affectionate toward the children. It was very astonishing. Although the men came down disappointed, baffled and angry, as soon as they saw their own children, their hearts melted with great affection. At once their anger, dissatisfaction and unhappiness disappeared. They began to show paternal love for the children, and with great affection they lifted them in their arms and embraced them. They began to smell their children's heads and enjoy their company with great happiness. After embracing their children, the men again took the cows back to the top of Govardhana Hill. Along the way they began to think of their children, and affectionate tears fell from their eyes.

When Balarāma saw this extraordinary exchange of affection between the cows and their calves and between the fathers and their children–when neither the calves nor the children needed so much care–He began to wonder why this extraordinary thing happened. He was astonished to see all the residents of Vṛndāvana so affectionate for their own children, exactly as they had been for Kṛṣṇa. Similarly, the cows had grown affectionate for their calves–as much as for Kṛṣṇa. Balarāma therefore concluded that the extraordinary show of affection was something mystical, either performed by the demigods or by some powerful man. Otherwise, how could this wonderful change take place? He concluded that this mystical change must have been caused by Kṛṣṇa, whom Balarāma considered His worshipable Personality of Godhead. He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarāma understood that all those boys and calves were only expansions of Kṛṣṇa.

Balarāma inquired from Kṛṣṇa about the actual situation. He said, "My dear Kṛṣṇa, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?" At the request of Balarāma, Kṛṣṇa briefly explained the whole situation: how the calves and boys were stolen by Brahmā and how He was concealing the incident by expanding Himself so people would not know that the original cows, calves, and boys were missing.

While Kṛṣṇa and Balarāma were talking, Brahmā returned after a moment's interval (according to the duration of his life). We have information of Lord Brahmā's duration of life from the Bhagavad-gītā: 1,000 times the duration of the four ages, or 4,300,000 x 1,000, comprise Brahmā's twelve hours. Similarly, one moment of Brahmā is equal to one year of our solar calculation. After one moment of Brahmā's calculation, Brahmā came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Kṛṣṇa was his master, and he had played mischief for fun by taking away His calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). He saw that all the boys, calves and cows were playing with Kṛṣṇa in the same way as when he had come upon them, although he was confident that he had taken them and made them lie down asleep under the spell of his mystic power. Brahmā began to think, "All the boys, calves and cows were taken away by me, and I know they are still sleeping. How is it that a similar batch of cows, boys and calves are playing with Kṛṣṇa? Is it that they are not influenced by my mystic power? Have they been playing continually for one year with Kṛṣṇa?" Brahmā tried to understand who they were and how they were uninfluenced by his mystic power, but he could not ascertain it. In other words, he himself came under the spell of his own mystic power. The influence of his mystic power appeared like snow in darkness or the glow worm in daytime. During the night's darkness, the glow worm can show some glittering power, and the snow piled up on the top of a hill or on the ground can shine during the daytime. But at night the snow has no silver glitter; nor does the glow worm have any illuminating power during the daytime. Similarly, when the small mystic power exhibited by Brahmā was before the mystic power of Kṛṣṇa, it was just like snow or the glow worm. When a man of small mystic power wants to show potency in the presence of greater mystic power, he diminishes his own influence; he does not increase it. Even a great personality like Brahmā, when he wanted to show his mystic power before Kṛṣṇa, became ludicrous. Brahmā was thus confused about his own mystic power.

In order to convince Brahmā that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Kṛṣṇa transformed into Viṣṇu forms. Actually, the original ones were sleeping under the spell of Brahmā's mystic power, but the present ones, seen by Brahmā, were all immediate expansions of Kṛṣṇa, or Viṣṇu. Viṣṇu is the expansion of Kṛṣṇa, so the Viṣṇu forms appeared before Brahmā. All the Viṣṇu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell. On Their heads were glittering golden jeweled helmets; They were bedecked with pearls and earrings, and garlanded with beautiful flowers. On Their chests was the mark of śrīvatsa; Their arms were decorated with armlets and other jewelry. Their necks were smooth just like the conchshell, Their legs were decorated with bells, Their waists decorated with golden bells, and Their fingers decorated with jeweled rings. Brahmā also saw that upon the whole body of Lord Viṣṇu, fresh tulasī buds were thrown, beginning from His lotus feet up to the top of the head. Another significant feature of the Viṣṇu forms was that all of Them were looking transcendentally beautiful. Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun. Just by Their glancing They appeared as the creators and maintainers of the modes of ignorance and passion. Viṣṇu represents the mode of goodness, Brahmā represents the mode of passion, and Lord Śiva represents the mode of ignorance. Therefore as maintainer of everything in the cosmic manifestation, Viṣṇu is also creator and maintainer of Brahmā and Lord Śiva.

After this manifestation of Lord Viṣṇu, Brahmā saw that many other Brahmās and Śivas and demigods and even insignificant living entities down to the ants and very small straws–movable and immovable living entities–were dancing, surrounding Lord Viṣṇu. Their dancing was accompanied by various kinds of music, and all of Them were worshiping Lord Viṣṇu. Brahmā realized that all those Viṣṇu forms were complete, beginning from the aṇimā perfection of becoming small like an atom, up to becoming infinite like the cosmic manifestation. All the mystic powers of Brahmā, Śiva, all the demigods and the twenty-four elements of cosmic manifestation were fully represented in the person of Viṣṇu. By the influence of Lord Viṣṇu, all subordinate mystic powers were engaged in His worship. He was being worshiped by time, space, cosmic manifestation, reformation, desire, activity and the three qualities of material nature. Lord Viṣṇu, Brahmā also realized, is the reservoir of all truth, knowledge and bliss. He is the combination of three transcendental features, namely eternity, knowledge, and bliss, and He is the object of worship by the followers of the Upaniṣads. Brahmā realized that all the different forms of cows, boys and calves transformed into Viṣṇu forms were not transformed by a mysticism of the type that a yogī or a demigod can display by specific powers invested in him. The cows, calves and boys transformed into Viṣṇu mūrtis, or Viṣṇu forms were not displays of Viṣṇu māyā or Viṣṇu energy, but were Viṣṇu Himself. The respective qualifications of Viṣṇu and Viṣṇu māyā are just like fire and heat. In the heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Viṣṇu forms of the boys, cows and calves was not like the heat, but rather the fire–they were all actually Viṣṇu. Factually, the qualification of Viṣṇu is full truth, full knowledge and full bliss. Another example can be given with material objects, which are reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But the forms which Kṛṣṇa assumed were each and every one full Viṣṇu. Satyam means truth, jñānam, full knowledge, and ānanda, full bliss.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the Upaniṣads cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists who can only understand, through the studies of Upaniṣads, that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency. Lord Brahmā understood Kṛṣṇa and His expansion into Viṣṇu forms and could understand that, due to the expansion of energy of the Supreme Lord, everything movable and immovable within the cosmic manifestation is existing.

When Brahmā was thus standing baffled in his limited power and conscious of his limited activities within the eleven senses, he could at least realize that he was also a creation of the material energy, just like a puppet. As a puppet has no independent power to dance but dances according to the direction of the puppet master, so the demigods and living entities are all subordinate to the Supreme Personality of Godhead. As it is stated in the Caitanya-caritāmṛta, the only master is Kṛṣṇa, and all others are servants. The whole world is under the waves of the material spell, and beings are floating like straws in water. So their struggle for existence is continuing. But as soon as one becomes conscious that he is the eternal servant of the Supreme Personality of Godhead, this māyā or illusory struggle for existence is immediately stopped.

Lord Brahmā, who has full control over the goddess of learning and who is considered to be the best authority in Vedic knowledge, was thus perplexed, being unable to understand the extraordinary power manifested in the Supreme Personality of Godhead. In the mundane world, even a personality like Brahmā is unable to understand the potential mystic power of the Supreme Lord. Not only did Brahmā fail to understand, but he was perplexed even to see the display which was being manifested by Kṛṣṇa before him.

Kṛṣṇa took compassion upon Brahmā's inability to see even how He was displaying the force of Viṣṇu in transforming Himself into cows and cowherd boys, and thus, while fully manifesting the Viṣṇu expansion, He suddenly pulled His curtain of yogamāyā over the scene. In the Bhagavad-gītā it is said that the Supreme Personality of Godhead is not visible due to the curtain spread by yogamāyā. That which covers the reality is mahāmāyā, or the external energy, which does not allow a conditioned soul to understand the Supreme Personality of Godhead beyond the cosmic manifestation. But the energy which partially manifests the Supreme Personality of Godhead and partially does not allow one to see, is called yogamāyā. Brahmā is not an ordinary conditioned soul. He is far, far superior to all the demigods, and yet he could not comprehend the display of the Supreme Personality of Godhead; therefore Kṛṣṇa willingly stopped manifesting any further potency. The conditioned soul not only becomes bewildered, but he is completely unable to understand. The curtain of yogamāyā was drawn so that Brahmā would not become more and more perplexed.

When Brahmā was relieved from his perplexity, he appeared to be awakened from an almost dead state, and he began to open his eyes with great difficulty. Thus he could see the eternal cosmic manifestation with common eyes. He saw all around him the super-excellent view of Vṛndāvana–full with trees–which is the source of life for all living entities. He could appreciate the transcendental land of Vṛndāvana where all the living entities are transcendental to ordinary nature. In the forest of Vṛndāvana, even ferocious animals like tigers and others live peacefully along with the deer and human being. He could understand that, because of the presence of the Supreme Personality of Godhead in Vṛndāvana, that place is transcendental to all other places and that there is no lust and greed there.

Brahmā thus found Śrī Kṛṣṇa, the Supreme Personality of Godhead, playing the part of a small cowherd boy; he saw that little child with a lump of food in His left hand, searching out His friends, cows and calves, just as He was actually doing one year before, after their disappearance.

Immediately Brahmā descended from his great swan carrier and fell down before the Lord just like a golden stick. The word used among the Vaiṣṇavas for offering respect is daṇḍavat. This word means falling down like a stick; one should offer respect to the superior Vaiṣṇava by falling down straight, with his body just like a stick. So Brahmā fell down before the Lord just like a stick to offer respect; and because the complexion of Brahmā is golden, he appeared to be like a golden stick lying down before Lord Kṛṣṇa. All the four helmets on the heads of Brahmā touched the lotus feet of Kṛṣṇa. Brahmā, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahmā stood up and smeared his hands over his eyes. Seeing the Lord before him, he, trembling, began to offer prayers with great respect, humility and attention.

Thus ends the Bhaktivedanta purport of the Thirteenth Chapter of Kṛṣṇa, "The Stealing of the Boys and Calves by Brahmā."

9.17 14 / Prayers Offered by Lord Brahmā to Lord Kṛṣṇa

Brahmā said, "My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.

"Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda who is standing before me with conchshell, earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet.

"My dear Lord, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child. You are playing with Your boy friends, calves and cows, which might imply that You do not even have sufficient education. You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. As I have already stated in the Brahma-saṁhitā, Your body is not material.”

In the Brahma-saṁhitā it is stated that the body of the Lord is all spiritual; there is no difference between the Lord’s body and His self. Each limb of His body can perform the actions of all the others. The Lord can see with His hands, He can hear with His eyes, He can accept offerings with His legs and He can create with His mouth.

Brahmā continued: ”Your appearance as a cowherd child is for the benefit of the devotees, and although I have committed offenses at Your lotus feet by stealing away Your cows, boys and calves, I can understand that You have mercy upon me. That is Your transcendental quality; You are very affectionate toward Your devotees. In spite of Your affection for me, I cannot estimate the potency of Your bodily activities. It is to be understood that when I, Lord Brahmā, the supreme personality of this universe, cannot estimate the child-like body of the Supreme Personality of Godhead, then what to speak of others? And if I cannot estimate the spiritual potency of Your child-like body, then what can I understand about Your transcendental pastimes? Therefore, as it is said in the Bhagavad-gītā, anyone who can understand a little of the transcendental pastimes, appearance and disappearance of the Lord becomes immediately eligible to enter into the kingdom of God after quitting the material body. This statement is also confirmed in the Vedas, and it is stated simply: by understanding the Supreme Personality of Godhead, one can overcome the chain of repeated birth and death. I therefore recommend that people should not try to understand You by their speculative knowledge.

”The best process of understanding You is to submissively give up the speculative process and try to hear about You, either from Yourself as You have given statements in the Bhagavad-gītā and many similar Vedic literatures, or from a realized devotee who has taken shelter at Your lotus feet. One has to hear from a devotee without speculation. One does not even need to change his worldly position; he simply has to hear Your message. Although You are not understandable by the material senses, simply by hearing about You, one can gradually conquer the nescience of misunderstanding. By Your own grace only, You become revealed to a devotee. You are unconquerable by any other means. Speculative knowledge without any trace of devotional service is simply a useless waste of time in search for You. Devotional service is so important that even a little attempt can raise one to the highest perfectional platform. One should not, therefore, neglect this auspicious process of devotional service and take to the speculative method. By the speculative method one may gain partial knowledge of Your cosmic manifestation, but it is not possible to understand You, the origin of everything. The attempt of persons who are interested only in speculative knowledge is simply wasted labor, like the labor of a person who attempts to gain something by beating the empty husk of a rice paddy. A little quantity of paddy can be husked by the grinding wheel, and one can gain some grains of rice, but if the skin of the paddy is already beaten by the grinding wheel, there is no further gain in beating the husk. It is simply useless labor.

”My dear Lord, there are many instances in the history of human society where a person, after failing to achieve the transcendental platform, engaged himself in devotional service with his body, mind and words and thus attained the highest perfectional state of entering into Your abode. The processes of understanding You by speculation or mystic meditation are all useless without devotional service. One should therefore engage himself in Your devotional service even in his worldly activities, and one should always keep himself near You by the process of hearing and chanting Your transcendental glories. Simply by being attached to hearing and chanting Your glories, one can attain the highest perfectional stage and enter into Your kingdom. If a person, therefore, always keeps in touch with You by hearing and chanting Your glories and offers the results of his work for Your satisfaction only, he very easily and happily attains entrance into Your supreme abode. You are realizable by persons who have cleansed their hearts of all contamination. This cleansing of the heart is made possible by chanting and hearing the glories of Your Lordship.”

The Lord is all-pervading. As it is stated by Lord Kṛṣṇa in the Bhagavad-gītā, ”Everything is sustained by Me, but at the same time I am not in everything.” Since the Lord is all-pervading, there is nothing existing without His knowledge. The all-pervasive nature of the Supreme Personality of Godhead can never be within the limited knowledge of a living entity; therefore, a person who has attained steadiness of the mind by fixing the mind on the lotus feet of the Lord is able to understand the Supreme Lord to some extent. It is the business of the mind to wander over varied subject matter for sense gratification. Therefore only a person who engages the senses always in the service of the Lord can control the mind and be fixed at the lotus feet of the Lord. This concentration of the mind upon the lotus feet of the Lord is called samādhi. Until one reaches the stage of samādhi, or trance, he cannot understand the nature of the Supreme Personality of Godhead. There may be some philosophers or scientists who can study the cosmic nature from atom to atom; they may be so advanced that they can count the atomic composition of the cosmic atmosphere or all the planets and stars in the sky, or even the shining molecular parts of the sun or other stars and luminaries in the sky. But it is not possible to count the qualities of the Supreme Personality of Godhead.

As described in the beginning of Vedānta-sūtra, the Supreme Person is the origin of all qualities. He is generally called nirguṇa. Nirguṇa means without qualities. Guṇa means quality, and nir means without. But impersonalists interpret this word nirguṇa as ”having no quality.” Because they are unable to estimate the qualities of the Lord in transcendental realization, they conclude that the Supreme Lord has no qualities. But that is actually not the position. The real position is that He is the original source of all qualities. All qualities are emanating constantly from Him. How, therefore, can a limited person count the qualities of the Lord? One may estimate the qualities of the Lord for one moment, but the next moment the qualities are increased; so it is not possible to make an estimation of the transcendental qualities of the Lord. He is therefore called nirguṇa. His qualities cannot be estimated.

One should not uselessly labor in mental speculation to estimate the Lord’s qualities. There is no need of adopting the speculative method or exercising the body to attain mystic yoga perfection. One should simply understand that the distress and happiness of this body are predestined; there is no need to try to avoid the distress of this bodily existence or to attempt to achieve happiness by different types of exercises. The best course is to surrender unto the Supreme Personality of Godhead with body, mind and words and always be engaged in His service. This transcendental labor is fruitful, but other attempts to understand the Absolute Truth are never successful. Therefore an intelligent man does not try to understand the Supreme Person, Absolute Truth, by speculative or mystic power. Rather, he engages in devotional service and depends on the Supreme Personality of Godhead. He knows that whatever may happen to the body is due to his past fruitive activities. If one lives such a simple life in devotional service, then automatically he can inherit the transcendental abode of the Lord. Actually, every living entity is part and parcel of the Supreme

Lord and a son of the Godhead. Each has the natural right to inherit and share the transcendental pleasures of the Lord, but due to the contact of matter, conditioned living entities have been practically disinherited. If one adopts the simple method of engaging himself in devotional service, automatically he becomes eligible to become freed from the material contamination and elevated to the transcendental position of associating with the Supreme Lord.

Lord Brahmā presented himself to Lord Kṛṣṇa as the most presumptuous living creature because he wanted to examine the wonder of His personal power. He stole the boys and calves of the Lord in order to see how the Lord would recover them. After his maneuver, Lord Brahmā admitted that his attempt was most presumptuous, for he was attempting to test his energy before the person of original energy. Coming to his senses, Lord Brahmā saw that although he was a very powerful living creature in the estimation of all other living creatures within this material world, in comparison to the power and energy of the Supreme Personality of Godhead, his power was nothing. The scientists of the material world have discovered wonders such as atomic weapons, and when tested in a city or insignificant place on this planet, such powerful weapons create so-called havoc, but if the atomic weapons are tested on the sun, what is their significance? They are insignificant there. Similarly, Brahmā's stealing the calves and boys from Śrī Kṛṣṇa may be a wonderful display of mystic power, but when Śrī Kṛṣṇa exhibited His expansive power in so many calves and boys and maintained them without effort, Brahmā could understand that his own power was insignificant.

Brahmā addressed Lord Kṛṣṇa as Acyuta because the Lord is never forgetful of a little service rendered by His devotee. He is so kind and affectionate towards His devotees that a little service by them is accepted by Him as a great deal. Brahmā has certainly rendered much service to the Lord. As the supreme personality in charge of this particular universe, he is, without a doubt, a faithful servant of Kṛṣṇa; therefore he could appease Kṛṣṇa. He asked that the Lord understand him as a subordinate servant whose little mistake and impudence might be excused. He admitted that he was puffed up by his powerful position as Lord Brahmā. Because he is the qualitative incarnation of the mode of passion within this material world, this was natural for him, and therefore he committed the mistake. But after all, Lord Kṛṣṇa would kindly take compassion upon His subordinate and excuse him for his gross mistake.

Lord Brahmā realized his actual position. He is certainly the supreme teacher of this universe, in charge of the production of material nature consisting of complete material elements, false ego, sky, air, fire, water and earth. Such a universe may be gigantic, but it can be measured, just as we measure our body as seven cubits. Generally everyone's personal bodily measurement is calculated to be seven cubits of his hand. This particular universe may appear as a very gigantic body, but it is nothing but the measurement of seven cubits for Lord Brahmā. Aside from this universe, there are unlimited other universes which are outside the jurisdiction of this particular Lord Brahmā. Just as innumerable atomic infinitesimal fragments pass through the holes of a screened window, so millions and trillions of universes in their seedling form are coming out from the bodily pores of Mahā-Viṣṇu, and that Mahā-Viṣṇu is but a part of the plenary expansion of Kṛṣṇa. Under these circumstances, although Lord Brahmā is the supreme creature within this universe, what is his importance in the presence of Lord Kṛṣṇa?

Lord Brahmā therefore compared himself to a little child within the womb of his mother. If the child within the womb plays with his hands and legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn't. Similarly, Lord Brahmā may be a very great personality, and yet not only Brahmā but everything that be is existing within the womb of the Supreme Personality of Godhead. The Lord's energy is all-pervading; there is no place in the creation where it is not acting. Everything is existing within the energy of the Lord, so the Brahmā of this universe or the Brahmās of the many other millions and trillions of universes are existing within the energy of the Lord; therefore the Lord is considered to be the mother, and everything existing within the womb of the mother is considered to be the child. And the good mother is never offended with the child, even if he touches the body of the mother by kicking his legs.

Lord Brahmā then admitted that his birth was from the lotus flower which blossomed from the navel of Nārāyaṇa after the dissolution of the three worlds, or three planetary systems, known as Bhurloka, Bhuvarloka and Svarloka. The universe is divided into three divisions, namely Svarga, Martya and Pātāla. These three planetary systems are merged into water at the time of dissolution. At that time Nārāyaṇa, the plenary portion of Kṛṣṇa, lies down on the water and gradually a lotus stem grows from His navel, and from that lotus flower, Brahmā is born. It is naturally concluded that the mother of Brahmā is Nārāyaṇa. Because the Lord is the resting place of all the living entities after the dissolution of the universe, He is called Nārāyaṇa. The word nāra means the aggregate total of all living entities, and ayana means the resting place. The form of Garbhodakaśāyī Viṣṇu is called Nārāyaṇa because He rests Himself on that water. In addition, He is the resting place of all living creatures. Besides that, Nārāyaṇa is also present in everyone's heart, as it is confirmed in the Bhagavad-gītā. In that sense, also, He is Nārāyaṇa, as ayana means the source of knowledge as well as the resting place. It is also confirmed in the Bhagavad-gītā that remembrance of the living entity is due to the presence of the Supersoul within the heart. After changing the body, a living creature forgets everything of his past life, but because Nārāyaṇa the Supersoul is present within his heart, he is reminded by Him to act according to his past desire. Lord Brahmā wanted to prove that Kṛṣṇa is the original Nārāyaṇa, that He is the source of Nārāyaṇa, and that Nārāyaṇa is not an exhibition of the external energy, māyā, but is an expansion of spiritual energy. The activities of the external energy or māyā are exhibited after the creation of this cosmic world, and the original spiritual energy of Nārāyaṇa was acting before the creation. So the expansions of Nārāyaṇa, from Kṛṣṇa to Garbhodakaśāyī Viṣṇu, from Garbhodakaśāyī Viṣṇu to Kṣīrodakaśāyī Viṣṇu, and from Kṣīrodakaśāyī Viṣṇu to everyone's heart, are manifestations of His spiritual energy. They are not conducted by the material energy; therefore they are not temporary. Anything conducted by the material energy is temporary, but everything executed by the spiritual energy is eternal.

Lord Brahmā reconfirmed his statement establishing Kṛṣṇa as the original Nārāyaṇa. He said that the gigantic universal body is still resting on the water known as Garbhodaka. He spoke as follows: "This gigantic body of the universe is another manifestation of Your energy. On account of His resting on the water, this universal form is also Nārāyaṇa, and we are all within the womb of this Nārāyaṇa form. I see Your different Nārāyaṇa forms everywhere. I can see You on the water, I can feel You within my heart, and I can also see You before me now. You are the original Nārāyaṇa.

"My dear Lord, in this incarnation You have proved that You are the supreme controller of māyā. You remain within the cosmic manifestation, and yet the whole creation is within You. This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Your mother Yaśodā. By Your inconceivable potency of yogamāyā, You can make such things effective without external help.

”My dear Lord Kṛṣṇa, the whole cosmic manifestation that we are visualizing at present is all within Your body. Yet I am seeing You outside, and You are also seeing me outside. How can such things happen without being influenced by Your inconceivable energy?”

Lord Brahmā stressed herein that without accepting the inconceivable energy of the Supreme Personality of Godhead, one cannot explain things as they are. He continued: ”My dear Lord, leaving aside all other things and just considering today’s happenings–what I have seen–are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vṛndāvana; then I saw You and all the boys as four-handed Visnus, and They were being worshiped by all elements and all demigods, including myself. Again They all became cowherd boys, and You remained alone as You were before. Does this not mean that You are the Supreme Lord Nārāyaṇa, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?”

”Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually, You are alone everything–creator, maintainer, and annihilator. Similarly, You expand Yourself in different incarnations; among the demigods You incarnate as Vāmanadeva, among the great sages You incarnate as Paraśurāma, among the human beings You appear as Yourself, as Lord Kṛṣṇa, or Lord Rāma, among the animals You appear as the boar incarnation, and among the aquatics You appear as the incarnation of fish. And yet You have no appearance; You are always eternal. Your appearance and disappearance are made possible by Your inconceivable energy just to give protection to the faithful devotees and to annihilate the demons. O my Lord, O all-pervading Supreme Personality of Godhead, O Supersoul, controller of all mystic powers, no one can appreciate Your transcendental pastimes as they are exhibited within these three worlds. No one can estimate how You have expanded Your yogamāyā and Your incarnation and how You act by Your transcendental energy. My dear Lord, this whole cosmic manifestation is just like a flashing dream, and its temporary existence simply disturbs the mind. As a result, we are full of anxiety in this existence; to live within this material world means simply to suffer and to be full of all miseries. And yet this temporary existence of the material world appears to be pleasing and dear on account of its having evolved from Your body, which is eternal and full of bliss and knowledge.

”My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person; and although You have expanded Yourself in so many Viṣṇu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second, You are the supreme Supersoul. The innumerable living entities are simply like sparks of the original fire. Your Lordship, the conception of the Supersoul as impersonal is wrongly accepted because I see that You are the original person. A person with a poor fund of knowledge may think that, because You are the son of Mahārāja Nanda, You are not the original person, that You are born just like a human being. They are mistaken. You are the actual original person; that is my conclusion. In spite of Your being the son of Nanda, You are the original person, and there is no doubt about it. You are the Absolute Truth, and You are not of this material darkness. You are the source of the original brahmajyoti as well as the material luminaries. Your transcendental effulgence is identical with brahmajyoti. As it is described in the Brahma-saṁhitā, the brahmajyoti is nothing but Your personal bodily effulgence. There are many Viṣṇu incarnations and incarnations of Your different qualities, but all those incarnations are not on the same level. You are the original lamp. Other incarnations may possess the same candle power as the original lamp, but the original lamp is the beginning of all light. And because You are not one of the creations of this material world, even after the annihilation of this world, Your existence as You will continue.

”Because You are the original person, You are therefore described in the Gopāla-tāpanī (the Vedic Upaniṣad), as well as in the Brahma-saṁhitā, as govindam ādi-puruṣam. Govinda is the original person, the cause of all causes. In the Bhagavad-gītā also it is stated that You are the source of the Brahman effulgence. No one should conclude that Your body is like an ordinary material body. Your body is akṣara, indestructible. The material body is always full of threefold miseries, but Your body is sac-cid-ānanda-vigraha: full of being, bliss, knowledge and eternality. You are also nirañjana because Your pastimes, as the little son of mother Yaśodā or the Lord of the gopīs, are never contaminated by the material qualities. And although You exhibited Yourself in so many cowherd boys, calves and cows, Your transcendental potency is not reduced. You are always complete. As it is described in the Vedic literature, even if the complete is taken away from the complete–Supreme Absolute Truth–it yet remains the complete, Supreme Absolute Truth. And although many expansions from the complete are visible, the complete is one without a second. Since all Your pastimes are spiritual, there is no possibility of their being contaminated by the material modes of nature. When You place Yourself subordinate to Your father and mother, Nanda and Yaśodā, You are not reduced in Your potency; this is an expression of Your loving attitude for Your devotees. There is no other competitor or second identity than Yourself. A person with a poor fund of knowledge concludes that Your pastimes and appearance are simply material designations. You are transcendental to both nescience and knowledge, as it is confirmed in the Gopāla-tāpanī. You are the original amṛta (nectar of immortality), indestructible. As it is confirmed in the Vedas, amṛtaṁ śāśvataṁ brahme. Brahman is the eternal, the supreme origin of everything, who has no birth or death.

”In the Upaniṣads it is stated that the Supreme Brahman is as effulgent as the sun and is the origin of everything, and anyone who can understand that original person becomes liberated from the material conditional life. Anyone who can simply be attached to You by devotional service can know Your actual position, Your birth, appearance, disappearance and activities. As confirmed in the Bhagavad-gītā, simply by understanding Your constitutional position, appearance and disappearance, one can be immediately elevated to the spiritual kingdom after quitting this present body. Therefore to cross over the ocean of material nescience, an intelligent person takes shelter of Your lotus feet and is easily transferred to the spiritual world. ”There are many so-called meditators who do not know that You are the Supreme Soul. As stated in the Bhagavad-gītā, You are the Supreme Soul present in everyone’s heart. Therefore there is no necessity of one’s meditating on something beyond You. One who is always absorbed in meditation on Your original form of Kṛṣṇa easily crosses over the ocean of material nescience. But persons who do not know that You are the Supreme Soul remain within this material world in spite of their so-called meditation. If, by the association of Your devotees, a person comes to the knowledge that Lord Kṛṣṇa is the original Supersoul, then it is possible for him to cross over the ocean of material ignorance.

For instance, a person becomes transcendental to the mistake of thinking a rope is a snake; as soon as one understands that the rope is not a snake, he is liberated from fear. For one who understands You, therefore, through Your personal teachings, as stated in the Bhagavad-gītā, or through Your pure devotees, as stated in the Śrīmad-Bhāgavatam and all Vedic literatures–that You are the ultimate goal of understanding–he need no more fear this material existence.

”So-called liberation and bondage have no meaning for a person who is already engaged in Your devotional service, just as a person who knows that the rope is not a snake is unafraid. A devotee knows that this material world belongs to You, and he therefore engages everything in Your transcendental loving service. Thus there is no bondage for him. For a person who is already situated in the sun planet, there is no question of the appearance or disappearance of the sun in the name of day or night. It is also said that You, Kṛṣṇa, are just like the sun, and māyā is like darkness. When the sun is present, there is no question of darkness; so, for those who are always in Your presence, there is no question of bondage or liberation. They are already liberated. On the other hand, persons who falsely think themselves to be liberated without taking shelter of Your lotus feet, fall down because their intelligence is not pure.

”If one therefore thinks that the Supersoul is something different from Your personality and thus searches out the Supersoul somewhere else, in the forest or in the caves of the Himālayas, his condition is very lamentable.

”Your teachings in the Bhagavad-gītā are that one should give up all other processes of self- realization and simply surrender unto You, for that is complete. Because You are supreme in everything, those who are searching after the Brahman effulgence are also searching after You. And those who are searching after Supersoul realization are also searching after You. You have stated in the Bhagavad-gītā that You Yourself, by Your partial representation as the Supersoul, have entered into this material cosmic manifestation. You are present in everyone’s heart and there is no need to search out the Supersoul anywhere else. If someone does so, he is simply in ignorance. One who is transcendental to such a position understands that You are unlimited; You are both within and without. Your presence is everywhere. Instead of searching for the Supersoul anywhere else, a devotee only concentrates his mind on You within. Actually one who is liberated from the material concept of life can search for You; others cannot. The simile of thinking the rope to be a snake is applicable only to those who are still in ignorance of You. Actually the existence of a snake besides the rope is only within the mind. The existence of māyā, similarly, is only within the mind. Māyā is nothing but ignorance of Your personality. When one forgets Your personality, that is the conditional state of māyā. Therefore one who is fixed upon You both internally and externally is not illusioned.

”One who has attained a little devotional service can understand Your glories. Even one striving for Brahman realization or Paramātmā realization cannot understand the different features of Your personality unless he treads the devotional path. One may be the spiritual master of many impersonalists, or he may go to the forest or to a cave or mountain and meditate as a hermit for many, many years, but he cannot understand Your glories without being favored by a slight degree of devotional service. Brahman realization or Paramātmā realization are also not possible even after one searches for many, many years unless one is touched by the wonderful effect of devotional service.

”My dear Lord, I pray that I may be so fortunate that, in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in Your devotional service. I do not even care what form of life I get in the future, because I can see that even in the form of cows and calves or cowherd boys, the devotees are so fortunate to be always engaged in Your transcendental loving service and association. Therefore I wish to be one of them instead of such an exalted person as I am now, for I am full of ignorance. The gopīs and cows of Vṛndāvana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices and offering many valuable goats in the sacrifice cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are all able to satisfy You with their milk. You have drunk their milk to satisfaction, yet You are never satisfied by those engaged in performing sacrifices. I am simply surprised, therefore, with the fortunate position of Mahārāja Nanda, mother Yaśodā and the cowherd men and gopīs, because You, the Supreme Personality of Godhead, the Absolute Truth, are existing here as their most intimate lovable object. My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndāvana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vṛndāvana because they are actually relishing Your presence and enjoying Your association by dint of their activities. We may be proud of being controllers of the senses, but here the residents of Vṛndāvana are so transcendental that they are not under our control. Actually they are enjoying the senses through service to You. I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vṛndāvana in any of my future lives.

”My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. If I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees’ feet.

It is confirmed in the Bhagavad-gītā that the purpose of Vedic knowledge is to find Kṛṣṇa. And it is said in the Brahma-saṁhitā that it is very difficult to find Kṛṣṇa, the Supreme Personality of Godhead, by systematic reading of the Vedic literature. But He is very easily available through the mercy of a pure devotee. The pure devotees of Vṛndāvana are fortunate because they can see Mukunda (Lord Kṛṣṇa) all the time. This word ”mukunda” can be understood in two ways. Muk means liberation. Lord Kṛṣṇa can give liberation and therefore transcendental bliss. The word also refers to His smiling face, which is just like the kunda flower. Mukha also means face. The kunda flower is very beautiful, and it appears to be smiling. Thus the comparison is made.

The difference between the pure devotees of Vṛndāvana and other devotees is that the residents of Vṛndāvana have no other desire but to be associated with Kṛṣṇa. Kṛṣṇa, being very kind to His devotees, fulfills their desire; because they always want Kṛṣṇa’s association, the Lord is always prepared to give it to them. The devotees of Vṛndāvana are also spontaneous lovers. They do not follow the regulative principles. They are not required to strictly follow regulative principles because they are already naturally developed in transcendental love for Kṛṣṇa. Regulative principles are required for persons who have not achieved the position of transcendental love. Brahmā is also a devotee of the Lord, but he is subject to follow the regulative principles. He prays to Kṛṣṇa to give him the chance to take birth in Vṛndāvana so that he might be elevated to the platform of spontaneous love.

Lord Brahmā continued: "My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything–their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Pūtanā! I surmise that You shall ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service. My Lord, I can understand that the superexcellent service of the residents of Vṛndāvana is due to their spontaneously engaging all natural instincts in Your service. It is said that attachment for material objects and home is due to illusion, which makes a living entity conditioned in the material world. But this is only the case for persons who are not in Kṛṣṇa conscious. In the case of the residents of Vṛndāvana, such obstructions, as attachment to hearth and home, are nonexistent. Because their attachment has been converted unto You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Kṛṣṇa conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion.

"I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vṛndāvana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vṛndāvana pastimes are simply to enthuse Your devotees. If someone takes Your Vṛndāvana pastimes to be material, he will be misled.

"My dear Lord Kṛṣṇa, those who deride You, claiming that You have a material body like an ordinary man, are described in the Bhagavad-gītā as demonic and less intelligent. You are always transcendental. The nondevotees are cheated because they consider You to be a material creation. Actually, You have assumed this body, which resembles that of an ordinary cowherd boy, simply to increase the devotion and transcendental bliss of Your devotees.

"My dear Lord, I have nothing to say about people who advertise that they have already realized God or that by their realization they have themselves become God. But as far as I am concerned, I admit frankly that for me it is not possible to realize You by my body, mind or speech. What can I say about You, or how can I realize You by my senses? I cannot even think of You perfectly with my mind, which is the master of the senses. Your qualities, Your activities and Your body cannot be conceived by any person within this material world. Only by Your mercy can one understand, to some extent, what You are. My dear Lord, You are the Supreme Lord of all creation, although I sometimes falsely think that I am the master of this universe. I may be master of this universe, but there are innumerable universes, and there are innumerable Brahmās also who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves. Now if You will kindly allow me, I will immediately leave so You can enjoy Your friends and calves without my presence.

"My dear Lord Kṛṣṇa, Your very name suggests that You are all-attractive. The attraction of the sun and the moon are all due to You. By the attraction of the sun, You are beautifying the very existence of the Yadu dynasty. With the attraction of the moon, You are enhancing the potency of the land, the demigods, the brāhmaṇas, the cows and the oceans. Because of Your supreme attraction, demons like Kaṁsa and others are annihilated. Therefore it is my deliberate conclusion that You are the only worshipable Deity within the creation. Accept my humble obeisances until the annihilation of this material world. As long as there is sunshine within this material world, kindly accept my humble obeisances."

In this way, Brahmā, the master of this universe, after offering humble and respectful obeisances unto the Supreme Personality of Godhead and circumambulating Him three times, was ready to return to his abode known as Brahmaloka. By His gesture, the Supreme Personality of Godhead gave him permission to return. As soon as Brahmā left, Lord Śrī Kṛṣṇa immediately appeared as He had on the very day the cows and cowherd boys had vanished.

Kṛṣṇa had left His friends on the bank of the Yamunā while they were engaged in lunch, and although He returned exactly one year later, the cowherd boys thought that He had returned within a second. That is the way of Kṛṣṇa's different energies and activities. It is stated in the Bhagavad-gītā that Kṛṣṇa Himself is residing in everyone's heart, and He causes both remembrance and forgetfulness. All living entities are controlled by the supreme energy of the Lord, and sometimes they remember and sometimes they forget their constitutional position. His friends, being controlled in such a way, could not understand that for one whole year they were absent from the Yamunā bank and were under the spell of Brahmā's illusion. When Kṛṣṇa appeared before the boys, they thought, "Kṛṣṇa has returned within a minute." They began to laugh, thinking that Kṛṣṇa was not willing to leave their lunchtime company. They were very jubilant and invited Him, "Dear friend Kṛṣṇa, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together." Kṛṣṇa smiled and accepted their invitation, and He began to enjoy the lunchtime company of His friends. While eating, Kṛṣṇa was thinking, "These boys believe that I have come back within a second, but they do not know that for the last year I have been involved with the mystic activities of Lord Brahmā."

After finishing their lunch, Kṛṣṇa and His friends and calves began to return to their Vrajabhūmi homes. While passing, they enjoyed seeing the dead carcass of Aghāsura in the shape of a gigantic serpent. When Kṛṣṇa returned home to Vrajabhūmi, He was seen by all the inhabitants of Vṛndāvana. He was wearing a peacock feather in His helmet, which was also decorated with forest flowers. Kṛṣṇa was also garlanded with flowers and painted with different colored minerals collected from the caves of Govardhana Hill. Govardhana Hill is always famous for supplying natural red dyes, and Kṛṣṇa and His friends painted their bodies with them.

Each of them had a bugle made of buffalo horn and a stick and a flute, and each called his respective calves by their particular names. They were so proud of Kṛṣṇa's wonderful activities that, while entering the village, they all sang His glories. All the gopīs in Vṛndāvana saw beautiful Kṛṣṇa entering the village. The boys composed nice songs describing how they were saved from being swallowed by the great serpent and how the serpent was killed. Some described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja. "He is so wonderful that He saved us from the clutches of the great serpent and killed him," they said. But little did they know that one year had passed since the killing of Aghāsura.

In this regard, Mahārāja Parīkṣit asked Śukadeva Gosvāmī how the inhabitants of Vṛndāvana suddenly developed so much love for Kṛṣṇa, although Kṛṣṇa was not a member of any of their families. Mahārāja Parīkṣit enquired, "During the absence of the original cowherd boys, when Kṛṣṇa expanded Himself, why is it that the boys' parents became more loving toward Him than toward their own sons? Also, why did the cows become so loving toward the calves, more than toward their own calves?"

Śukadeva Gosvāmī told Mahārāja Parīkṣit that every living entity is actually most attached to his own self. Outward paraphernalia such as home, family, friends, country, society, wealth, opulence, reputation, etc., are all only secondary in pleasing the living entity. They please only because they bring pleasure to the self. For this reason, one is self-centered and is attached to his body and self more than he is to relatives like wife, children, and friends. If there is some immediate danger to one's own person, he first of all takes care of himself, then others. That is natural. That means, more than anything else, he loves his own self. The next important object of affection, after his own self, is his material body. A person who has no information of the spirit soul is very much attached to his material body, so much so that even in old age he wants to preserve the body in so many artificial ways, thinking that his old and broken body can be saved. Everyone is working hard day and night just to give pleasure to his own self, under either the bodily or spiritual concept of life. We are attached to material possessions because they give pleasure to the senses or to the body. The attachment to the body is there only because the "I," the spirit soul, is within the body. Similarly, when one is further advanced, he knows that the spirit soul is pleasing because it is part and parcel of Kṛṣṇa. Ultimately, it is Kṛṣṇa who is pleasing and all-attractive. He is the Supersoul of everything. And in order to give us this information, Kṛṣṇa descends and tells us that the all-attractive center is He Himself. Without being an expansion of Kṛṣṇa, nothing can be attractive.

Whatever is attractive within the cosmic manifestation is due to Kṛṣṇa. Kṛṣṇa is therefore the reservoir of all pleasure. The active principle of everything is Kṛṣṇa, and highly elevated transcendentalists see everything in connection with Him. In the Caitanya-caritāmṛta it is stated that a mahābhagavata, or highly advanced devotee, sees Kṛṣṇa as the active principle in all movable and immovable living entities. Therefore he sees everything within this cosmic manifestation in relation to Kṛṣṇa. For the fortunate person who has taken shelter of Kṛṣṇa as everything, liberation is already there. He is no longer in the material world. This is also confirmed in the Bhagavad-gītā: Whoever is engaged in the devotional service of Kṛṣṇa is already on the brahma-bhūta or spiritual platform. The very name Kṛṣṇa suggests piety and liberation. Anyone who takes shelter of the lotus feet of Kṛṣṇa enters the boat for crossing over the ocean of nescience. For him, this vast expansion of the material manifestation becomes as insignificant as a hoofprint. Kṛṣṇa is the center of all great souls, and He is the shelter of the material worlds.

For one who is on the platform of Kṛṣṇa consciousness, Vaikuṇṭha, or the spiritual world, is not far away. He does not live within the material world where there is danger at every step. In this way Kṛṣṇa consciousness was fully explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit. Śukadeva Gosvāmī even recited to the king the statements and prayers of Lord Brahmā. These descriptions of Lord Kṛṣṇa's pastimes with His cowherd boys, His eating with them on the bank of the Yamunā and Lord Brahmā's prayers unto Him, are all transcendental subject matters. Anyone who hears, recites or chants them surely gets all his spiritual desires fulfilled. Thus Kṛṣṇa's childhood appearance, His sporting with Balarāma in Vṛndāvana, was described.

Thus ends the Bhaktivedanta purport of the Fourteenth Chapter of Kṛṣṇa, "Prayers Offered by Lord Brahmā to Lord Kṛṣṇa."

9.18 15 / Killing of Dhenukāsura

In this way, Śrī Kṛṣṇa, along with His elder brother Balarāma, passed the childhood age known as kaumāra and stepped into the age of paugaṇḍa, from the sixth year up to the tenth. At that time, all the cowherd men conferred and agreed to give those boys who had passed their fifth year charge of the cows in the pasturing ground. Given charge of the cows, Kṛṣṇa and Balarāma traversed Vṛndāvana, purifying the land with Their footprints.

Accompanied by the cowherd boys and Balarāma, Kṛṣṇa brought forward the cows and played on His flute through the forest of Vṛndāvana, which was full of flowers, vegetables, and pasturing grass. The Vṛndāvana forest was as sanctified as the clear mind of a devotee and was full of bees, flowers and fruits. There were chirping birds and clear water lakes with waters that could relieve one of all fatigues. Sweet flavored breezes blew always, refreshing the mind and body. Kṛṣṇa, with His friends and Balarāma, entered the forest and, seeing the favorable situation, enjoyed the atmosphere to the fullest extent. Kṛṣṇa saw all the trees, overloaded with fruits and fresh twigs, coming down to touch the ground as if welcoming Him by touching His lotus feet. He was very pleased by the behavior of the trees, fruits and flowers, and He began to smile realizing their desires.

Kṛṣṇa then spoke to His elder brother Balarāma as follows: "My dear brother, You are superior to all of us, and Your lotus feet are worshiped by the demigods. Just see how these trees, full with fruits, have bent down to worship Your lotus feet. It appears that they are trying to get out of the darkness of being obliged to accept the form of trees. Actually, the trees born in the land of Vṛndāvana are not ordinary living entities. Having held the impersonal point of view in their past lives, they are now put into this stationary condition of life, but now they have the opportunity of seeing You in Vṛndāvana, and they are praying for further advancement in spiritual life through Your personal association. Generally the trees are living entities in the modes of darkness. The impersonalist philosophers are in that darkness, but they eradicate it by taking full advantage of Your presence. I think the drones that are buzzing all around You must have been Your devotees in their past lives. They cannot leave Your company because no one can be a better, more affectionate master than You. You are the supreme and original Personality of Godhead, and the drones are just trying to spread Your glories by chanting every moment. I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company even for a moment. My dear brother, You are the supreme worshipable Godhead. Just see how the peacocks in great ecstasy are dancing before You. The deer, whose behavior is just like the gopīs, are welcoming You with the same affection. And the cuckoos who are residing in this forest are receiving You with great joy because they consider that Your appearance is so auspicious in their home. Even though they are trees and animals, these residents of Vṛndāvana are glorifying You. They are prepared to welcome You to their best capacity, as is the practice of great souls in receiving another great soul at home. As for the land, it is so pious and fortunate that the footprints of Your lotus feet are marking its body.

”It is quite natural for these Vṛndāvana inhabitants to thus receive a great personality like You. The herbs, creepers and plants are also so fortunate to touch Your lotus feet. And by Your touching the twigs with Your hands, these small plants are also made glorious. As for the hills and the rivers, they too are now glorious because You are glancing at them. Above all, the damsels of Vraja, the gopīs, attracted by Your beauty, are the most glorious, because You embrace them with Your strong arms.”

In this way, both Lord Kṛṣṇa and Balarāma began to enjoy the residents of Vṛndāvana to Their full satisfaction, along with the calves and cows on the bank of the Yamunā. In some places both Kṛṣṇa and Balarāma were accompanied by Their friends. The boys were singing, imitating the humming sound of the drones and accompanying Kṛṣṇa and Balarāma, who were garlanded with forest flowers. While walking, the boys sometimes imitated the quacking sound of the swans in the lakes, or when they saw the peacocks dancing, they imitated them before Kṛṣṇa. Kṛṣṇa also moved His neck, imitating the dancing and making His friends laugh.

The cows taken care of by Kṛṣṇa had different names, and Kṛṣṇa would call them with love. After hearing Kṛṣṇa calling, the cows would immediately respond by mooing, and the boys would enjoy this exchange to their hearts’ content. They would all imitate the sound vibrations made by the different kinds of birds, especially the cakoras, peacocks, cuckoo and bhāradvājas. Sometimes, when they would see the weaker animals fleeing out of fear of the sounds of tigers and lions, the boys, along with Kṛṣṇa and Balarāma, would imitate the animals and run away with them. When they felt some fatigue, they would sit down, and Balarāma would put His head on the lap of one of the boys just to take rest, and Kṛṣṇa would immediately come and begin massaging the legs of Balarāma. And sometimes He would take a palm fan and fan the body of Balarāma, causing a pleasing breeze to relieve Him of His fatigue. Other boys would sometimes dance or sing while Balarāma took rest, and sometimes they would wrestle amongst themselves or jump. When the boys were thus engaged, Kṛṣṇa would immediately join them, and catching their hands, He would enjoy their company and laugh and praise their activities. When Kṛṣṇa would feel tired and fatigued, He would sometimes take shelter of the root of a big tree, or the lap of a cowherd boy, and lie down. When He would lie down with a boy or a root as His pillow, some of the boys would come and massage His legs, and some would fan His body with a fan made from leaves. Some of the more talented boys would sing in very sweet voices to please Him. Thus very soon His fatigue would go away. The Supreme Personality of Godhead, Kṛṣṇa, whose legs are tended by the goddess of fortune, shared Himself with the cowherd boys as one of them, expanding His internal potency to appear exactly like a village boy. But despite His appearing just like a village boy, there were occasions when He proved Himself to be the Supreme Personality of Godhead. Sometimes men pose themselves as the Supreme Personality of Godhead and cheat innocent people, but they can only cheat; they cannot exhibit the potency of God.

While Kṛṣṇa was thus engaged in exhibiting His internal potency along with the supermost fortunate friends, there occurred another chance for Him to exhibit the superhuman powers of Godhead. His most intimate friends Śrīdāmā, Subala and Stokakṛṣṇa began to address Kṛṣṇa and Balarāma with great love and affection thus: ”Dear Balarāma, You are very powerful; Your arms are very strong. Dear Kṛṣṇa, You are very expert in killing all kinds of disturbing demons. Will You kindly note that just near this place there is a big forest of the name Tālavana. This forest is full of palm trees, and all the trees are filled with fruits. Some are falling down, and some of them are very ripe even in the trees. It is a very nice place, but because of a great demon, Dhenukāsura, it is very difficult to go there. No one can reach the trees to collect the fruits. Dear Kṛṣṇa and Balarāma, this demon is present there in the form of an ass, and he is surrounded by similar demon friends who assume the same shape. All of them are very strong, so it is very difficult to approach this place. Dear brothers, You are the only persons who can kill such demons. Other than You, no one can go there for fear of being killed. Not even animals go there, and no birds are sleeping there; they have all left. One can only appreciate the sweet aroma that is coming from that place. It appears that up until now, no one has tasted the sweet fruits there, either on the tree or on the ground. Dear Kṛṣṇa, to tell You frankly, we are very attracted by this sweet aroma. Dear Balarāma, let us all go there and enjoy these fruits. The aroma of the fruits is now spread everywhere. Don’t You smell it from here?”

When Balarāma and Kṛṣṇa were thus petitioned by Their smiling, intimate friends, They were inclined to please them, and They began to proceed towards the forest, surrounded by all Their friends. Immediately upon entering the Tālavana, Balarāma began to yank the trees with His arms, exhibiting the strength of an elephant. Because of this jerking, all the ripe fruits fell down on the ground. Upon hearing the sound of the falling fruits, the demon Dhenukāsura, who was living there in the form of an ass, began to approach with great force, shaking the whole field so that all the trees began to move as if there were an earthquake. The demon appeared first before Balarāma and began to kick His chest with his hind legs. At first, Balarāma did not say anything, but the demon with great anger began to kicked Him again more vehemently. This time Balarāma immediately caught hold of the legs of the ass with one hand and, wheeling him around, threw him into the treetops. While he was being wheeled around by Balarāma, the demon lost his life. Balarāma threw the demon into the biggest palm tree about, and the demon’s body was so heavy that the palm tree fell upon other trees, and several fell down. It appeared as if a great hurricane had passed through the forest, and all the trees were falling down, one after another. This exhibition of extraordinary strength is not astonishing because Balarāma is the Personality of Godhead known as Ananta Śeṣanāga, who is holding all the planets on the hoods of His millions of heads. The whole cosmic manifestation is maintained by Him exactly as two threads hold the weaving of a cloth.

After the demon was thrown into the trees, all the friends and associates of Dhenukāsura immediately assembled and attacked Balarāma and Kṛṣṇa with great force. They were determined to retaliate and avenge the death of their friend. But Kṛṣṇa and Balarāma began to catch each of the asses by the hind legs and, exactly in the same way, wheeled them around. Thus They killed all of them by throwing them into the palm trees. Because of the dead bodies of the asses, there was a panoramic scene. It appeared as if clouds of various colors were assembled in the trees. Hearing of this great incident, the demigods from the higher planets began to shower flowers on Kṛṣṇa and Balarāma and began to beat their drums and offer devotional prayers.

A few days after the killing of Dhenukāsura, people began to come into the Tālavana forest to collect the fruits, and animals began to return without fear to feed on the nice grasses grown there. Just by chanting or hearing these transcendental activities and pastimes of the brothers Kṛṣṇa and Balarāma, one can amass pious activities.

When Kṛṣṇa, Balarāma and Their friends entered the village of Vṛndāvana, They played Their flutes, and the boys praised Their uncommon activities in the forest. Their faces were decorated with tilaka and smeared with the dust raised by the cows, and Kṛṣṇa's head was decorated with a peacock feather. Both He and Balarāma played Their flutes, and the young gopīs were joyous to see Kṛṣṇa returning home. All the gopīs in Vṛndāvana remained very morose on account of Kṛṣṇa's absence. All day they were thinking of Kṛṣṇa in the forest or of Him herding cows in the pasture. When they saw Kṛṣṇa returning, all their anxieties were immediately relieved, and they began to look at His face the way drones hover over the honey of the lotus flower. When Kṛṣṇa entered the village, the young gopīs smiled and laughed. Kṛṣṇa, while playing the flute, enjoyed the beautiful smiling faces of the gopīs.

Then Kṛṣṇa and Balarāma were immediately received by Their affectionate mothers, Yaśodā and Rohiṇī, and, according to the time's demands, they began to fulfill the desires of their affectionate sons. Simultaneously, the mothers rendered service and bestowed benediction upon their transcendental sons. They very nicely took care of their children by bathing and dressing Them. Kṛṣṇa was dressed in bluish garments, and Balarāma was dressed in yellowish garments, and They were given all sorts of ornaments and flower garlands. Being relieved of the fatigue of Their day's work in the pasturing ground, They looked refreshed and very beautiful.

They were given palatable dishes by Their mothers, and They pleasantly ate everything. After eating, They were seated nicely on clean bedding, and the mothers began to sing various songs of Their activities. As soon as They sat down on the bedding, They very quickly fell fast asleep. In this way, Kṛṣṇa and Balarāma used to enjoy Vṛndāvana life as cowherd boys.

Sometimes Kṛṣṇa used to go with His boy friends and with Balarāma, and sometimes He used to go alone with His friends to the bank of the Yamunā and tend the cows. Gradually, the summer season arrived, and one day, while in the field, the boys and cows became very thirsty and began to drink the water of the Yamunā. The river, however, was made poisonous by the venom of the great serpent known as Kāliya.

Because the water was so poisonous, the boys and cows became visibly affected immediately after drinking. They suddenly fell down on the ground, apparently dead. Then Kṛṣṇa, who is the life of all lives, simply cast His merciful glance over them, and all the boys and cows regained consciousness and began to look at one another with great astonishment. They could understand that by drinking the water of Yamunā they had died and that the merciful glance of Kṛṣṇa restored their life. Thus they appreciated the mystic power of Kṛṣṇa, who is known as Yogeśvara, the master of all mystic yogīs.

Thus ends the Bhaktivedanta purport of the Fifteenth Chapter of Kṛṣṇa, "Killing of Dhenukāsura."

9.19 16 / Subduing Kāliya

When He understood that the water of the Yamunā was being polluted by the black serpent Kāliya, Lord Kṛṣṇa took action against him and made him leave the Yamunā and go elsewhere, and thus the water became purified.

When this story was being narrated by Śukadeva Gosvāmī, Mahārāja Parīkṣit became eager to hear more about Kṛṣṇa's childhood pastimes. He inquired from Śukadeva Gosvāmī how Kṛṣṇa chastised Kāliya, who was living in the water for many years. Actually, Mahārāja Parīkṣit was becoming more and more enthusiastic to hear the transcendental pastimes of Kṛṣṇa, and his inquiry was made with great interest.

Śukadeva Gosvāmī narrated the story as follows. Within the river Yamunā there was a great lake, and in that lake the black serpent Kāliya used to live. Because of his poison, the whole area was so contaminated that it emanated a poisonous vapor twenty-four hours a day. If a bird happened to even pass over the spot, he would immediately fall down in the water and die.

Due to the poisonous effect of the Yamunā's vapors, the trees and grass near the bank of the Yamunā had all dried up. Lord Kṛṣṇa saw the effect of the great serpent's poison: the whole river that ran before Vṛndāvana was now deadly.

Kṛṣṇa, who advented Himself just to kill all undesirable elements in the world, immediately climbed up in a big kadamba tree on the bank of the Yamunā. The kadamba is a round yellow flower, generally seen only in the Vṛndāvana area. After climbing to the top of the tree, He tightened His belt cloth and, flapping His arms just like a wrestler, jumped in the midst of the poisonous lake. The kadamba tree from which Kṛṣṇa had jumped was the only tree there which was not dead. Some commentators say that due to touching the lotus feet of Kṛṣṇa, the tree became immediately alive. In some other Purāṇas it is stated that Garuḍa, the eternal carrier of Viṣṇu, knew that Kṛṣṇa would take this action in the future, so he put some nectar on this tree to preserve it. When Lord Kṛṣṇa jumped into the water, the river overflooded its banks, as if something very large had fallen into it. This exhibition of Kṛṣṇa's strength is not at all uncommon because He is the reservoir of all strength.

When Kṛṣṇa was swimming about, just like a great strong elephant, He made a tumultuous sound which the great black serpent Kāliya could hear. The tumult was intolerable for him, and he could understand that this was an attempt to attack his home. Therefore he immediately came before Kṛṣṇa. Kāliya saw that Kṛṣṇa was indeed worth seeing because His body was so beautiful and delicate; its color resembled that of a cloud, and His legs resembled a lotus flower. He was decorated with Śrīvatsa, jewels and yellow garments. He was smiling with a beautiful face and was playing in the river Yamunā with great strength. But in spite of Kṛṣṇa's beautiful features, Kāliya felt great anger within his heart, and thus he grabbed Kṛṣṇa with his mighty coils. Seeing the incredible way in which Kṛṣṇa was enveloped in the coils of the serpent, the affectionate cowherd boys and inhabitants of Vṛndāvana immediately became stunned out of fear. They had dedicated everything to Kṛṣṇa, their lives, property, affection, activities–everything was for Kṛṣṇa–and when they saw Him in that condition, they became overwhelmed with fear and fell down on the ground. All the cows, bulls and small calves became overwhelmed with grief, and they began to look at Him with great anxiety. Out of fear they could only cry in agony and stand erect on the bank, unable to help their beloved Kṛṣṇa.

While this scene was taking place on the bank of the Yamunā, there were ill omens manifest. The earth trembled, meteors fell from the sky, and the bodies of men shivered. All these are indications of great immediate danger. Observing the inauspicious signs, the cowherd men, including Mahārāja Nanda, became very anxious out of fear. At the same time they were informed that Kṛṣṇa had gone to the pasturing ground without His elder brother, Balarāma. As soon as Nanda and Yaśodā and the cowherd men heard this news, they became even more anxious. Out of their great affection for Kṛṣṇa, unaware of the extent of Kṛṣṇa's potencies, they became overwhelmed with grief and anxiety because they had nothing dearer than Kṛṣṇa and because they dedicated their everything–life, property, affection, mind and activities–to Kṛṣṇa. Because of their great attachment for Kṛṣṇa, they thought, "Today Kṛṣṇa is surely going to be vanquished!"

All the inhabitants of Vṛndāvana came out of the village to see Kṛṣṇa. The assembly consisted of children, young and old men, women, animals and all living entities; they knew that Kṛṣṇa was their only means of sustenance. While this was happening, Balarāma, who is the master of all knowledge, stood there simply smiling. He knew how powerful His younger brother Kṛṣṇa was and that there was no cause for anxiety when Kṛṣṇa was fighting with an ordinary serpent of the material world. He did not, therefore, personally take any part in their concern. On the other hand, all the inhabitants of Vṛndāvana, being disturbed, began to search out Kṛṣṇa by following the impression of His footprints on the ground, and thus they moved towards the bank of the Yamunā. Finally, by following the footprints marked with flag, bow and conchshell, the inhabitants of Vṛndāvana arrived at the river bank and saw that all the cows and boys were weeping to behold Kṛṣṇa enwrapped in the coils of the black serpent. Then they became still more overwhelmed with grief. While Balarāma was smiling to see their lamentation, all the inhabitants of Vrajabhūmi merged into the ocean of grief because they thought that Kṛṣṇa was finished. Although the residents of Vṛndāvana did not know much about Kṛṣṇa, their love for Him was beyond comparison. As soon as they saw that Kṛṣṇa was in the river Yamunā enveloped by the serpent Kāliya and that all the boys and cows were lamenting, they simply began to think of Kṛṣṇa's friendship, His smiling face, His sweet words and His dealings with them. Thinking of all these and believing that their Kṛṣṇa was now within the clutches of Kāliya, they at once felt that the three worlds had become vacant. Lord Caitanya also said that He was seeing the three worlds as vacant for want of Kṛṣṇa. This is the highest stage of Kṛṣṇa consciousness. Almost all of the inhabitants of Vṛndāvana had the highest ecstasy, love for Kṛṣṇa.

When mother Yaśodā arrived, she wanted to enter the river Yamunā, and being checked, she fainted. Other friends who were equally aggrieved were shedding tears like torrents of rain or waves of the river, but in order to bring mother Yaśodā to consciousness, they began to speak loudly about the transcendental pastimes of Kṛṣṇa. Mother Yaśodā remained still, as if dead, because her consciousness was concentrated on the face of Kṛṣṇa. Nanda and all others who dedicated everything, including their lives, to Kṛṣṇa, were ready to enter the waters of the Yamunā, but Lord Balarāma checked them because He was in perfect knowledge that there was no danger.

For two hours Kṛṣṇa remained like an ordinary child gripped in the coils of Kāliya, but when He saw that all the inhabitants of Gokula–including His mother and father, the gopīs, the boys and the cows–were just on the point of death and that they had no shelter for salvation from imminent death, Kṛṣṇa immediately freed Himself. He began to expand His body, and when the serpent tried to hold Him, he felt a great strain. On account of the strain, his coils slackened, and he had no other alternative but to let loose the Personality of Godhead, Kṛṣṇa, from his grasp. Kāliya then became very angry, and his great hoods expanded. He exhaled poisonous fumes from his nostrils, his eyes blazed like fire, and flames issued from his mouth. The great serpent remained still for some time, looking at Kṛṣṇa. Licking his lips with bifurcated tongues, the serpent looked at Kṛṣṇa with double hoods, and his eyesight was full of poison. Kṛṣṇa immediately pounced upon him, just as Garuḍa swoops upon a snake. Thus attacked, Kāliya looked for an opportunity to bite Him, but Kṛṣṇa moved around him. As Kṛṣṇa and Kāliya moved in a circle, the serpent gradually became fatigued, and his strength seemed to diminish considerably. Kṛṣṇa immediately pressed down the serpent's hoods and jumped up on them. The Lord's lotus feet became tinged with red from the rays of the jewels on the snake's hoods. Then He who is the original artist of all fine arts, such as dancing, began to dance upon the hoods of the serpent, although they were moving to and fro. Upon seeing this, denizens from the upper planets began to shower flowers, beat drums, play different types of flutes and sing various prayers and songs. In this way, all the denizens of heaven, such as the Gandharvas, Siddhas and demigods, became very pleased.

While Kṛṣṇa was dancing on his hoods, Kāliya tried to push Him down with some of his other hoods. Kāliya had about a hundred hoods, but Kṛṣṇa took control of them. He began to dash Kāliya with His lotus feet, and this was more than the serpent could bear. Gradually, Kāliya was reduced to struggling for his very life. He vomited all kinds of refuse and exhaled fire. While throwing up poisonous material from within, Kāliya became reduced in his sinful situation. Out of great anger, he began to struggle for existence and tried to raise one of his hoods to kill the Lord. The Lord immediately captured that hood and subdued it by kicking it and dancing on it. It actually appeared as if the Supreme Personality of Godhead Viṣṇu was being worshiped; the poisons emanating from the mouth of the serpent appeared to be like flower offerings. Kāliya then began to vomit blood instead of poison; he was completely fatigued. His whole body appeared to be broken by the kicks of the Lord. Within his mind, however, he finally began to understand that Kṛṣṇa was the Supreme Personality of Godhead, and he began to surrender unto Him. He realized that Kṛṣṇa was the Supreme Lord, the master of everything.

The wives of the serpent, known as the Nāgapatnīs, saw that their husband was being subdued by the kicking of the Lord, within whose womb the whole universe remains. Kāliya's wives prepared to worship the Lord, although, in their haste, their dress, hair and ornaments became disarrayed. They also surrendered unto the Supreme Lord and began to pray. They appeared before Him, put forward their offspring and anxiously offered respectful obeisances, falling down on the bank of the Yamunā. The Nāgapatnīs knew that Kṛṣṇa is the shelter of all surrendered souls, and they desired to release their husband from the impending danger by pleasing the Lord with their prayers.

The Nāgapatnīs began to offer their prayers as follows: "O dear Lord, You are equal to everyone. For You there is no distinction between Your sons, friends or enemies. Therefore the punishment which You have so kindly offered to Kāliya is exactly befitting. O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment. We think, therefore, that this apparent punishment to Kāliya is actually some benediction. We consider that Your punishment is Your great mercy upon us because when You punish someone it is to be understood that the reactions of his sinful activities are eradicated. It is already clear that this creature appearing in the body of a serpent must have been overburdened with all kinds of sin; otherwise, how could he have the body of a serpent? Your dancing on his hoods reduces all the sinful results of actions caused by his having this body of a serpent. It is, therefore, very auspicious that You have become angry and have punished him in this way. We are very astonished to see how You have become so pleased with this serpent who evidently performed various religious activities in his past lives. Everyone must have been pleased by his undergoing all kinds of penances and austerities, and he must have executed universal welfare activities for all living creatures."

The Nāgapatnīs confirm that one cannot come in contact with Kṛṣṇa without having executed pious activities in devotional service in his previous lives. As Lord Caitanya advised in His Śikṣāṣṭaka, one has to execute devotional service by humbly chanting the Hare Kṛṣṇa mantra, thinking oneself lower than the straw in the street and not expecting honor for himself but offering all kinds of honor to others. The Nāgapatnīs were astonished that, although Kāliya had the body of a serpent as the result of grievous sinful activities, at the same time he was in contact with the Lord to the extent that the Lord's lotus feet were touching his hoods. Certainly this was not the ordinary result of pious activities. These two contradictory facts astonished them. Thus they continued to pray: "O dear Lord, we are simply astonished to see that he is so fortunate as to have the dust of Your lotus feet on his head. This is a fortune sought after by great saintly persons. Even the goddess of fortune underwent severe austerities just to have the blessing of the dust of Your lotus feet, so how is it that Kāliya is so easily getting this dust on his head? We have heard from authoritative sources that those who are blessed with the dust of Your lotus feet do not care even for the highest post within the universe, namely the post of Lord Brahmā, or the kingship of heavenly planets, or the sovereignty of this planet. Nor do such persons desire to rule the planets above this earth, such as Siddhaloka; nor do they aspire for the mystic powers achieved by the yoga process. Nor do the pure devotees aspire for liberation by becoming one with You. My Lord, although he is born in a species of life which is fostered by the most abominable modes of material nature, accompanied with the quality of anger, this king of the serpents has achieved something very, very rare. Living entities who are wandering within this universe and getting different species of life can very easily achieve the greatest benediction only by Your mercy."

It is also confirmed in the Caitanya-caritāmṛta that the living entities are wandering within the universe in various species of life, but by the mercy of Kṛṣṇa and the spiritual master, they can get the seed of devotional service, and thus their path of liberation can be cleared.

"We therefore offer our respectful obeisances unto You," the Nāgapatnīs continued, "our dear Lord, because You are the Supreme Person, You are living as the Supersoul within every living entity; although You are transcendental to the cosmic manifestation, everything is resting in You. You are the personified indefatigable eternal time. The entire time force is existing in You, and You are therefore the seer and the embodiment of total time in the shape of past, present and future, month, day, hour, moment–everything. In other words, O Lord, You can see perfectly all the activities happening in every moment, in every hour, in every day, in every year, past, present and future. You are Yourself the universal form, and yet You are different from this universe. You are simultaneously one and different from the universe. We therefore offer our respectful obeisances unto You. You are Yourself the whole universe, and yet You are the creator of the whole universe. You are the superintendent and maintainer of this whole universe, and You are its original cause. Although You are present within this universe by Your three qualitative incarnations, Brahmā, Viṣṇu, and Mahesvara, You are transcendental to the material creation. Although You are the cause of the appearance of all kinds of living entities–their senses, their lives, their minds, their intelligence–You are to be realized by Your internal energy. Let us therefore offer our respectful obeisances unto You, who are unlimited, finer than the finest, the center of all creation and knower of everything. Different varieties of philosophical speculators try to reach You. You are the ultimate goal of all philosophical efforts, and You are actually described by all philosophies and by different kinds of doctrines. Let us offer our respectful obeisances unto You, because You are the origin of all scripture and the source of knowledge. You are the root of all evidences, and You are the Supreme Person who can bestow upon us the supreme knowledge. You are the cause of all kinds of desires, and You are the cause of all kinds of satisfaction. You are the Vedas personified. Therefore we offer You our respectful obeisances.

"Our dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, and You are also the supreme enjoyer now appeared as the son of Vasudeva, who is a manifestation of the pure state of goodness. You are the predominating Deity of mind and intelligence, Pradyumna and Aniruddha, and You are the Lord of all Vaiṣṇavas. By Your expansion as catur-vyūha–namely Vasudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna–You are the cause of the development of mind and intelligence. By Your activities only, the living entities become covered by forgetfulness or discover their real identity. This is also confirmed in the Bhagavad-gītā (Fifteenth Chapter): the Lord is sitting as the Supersoul in everyone's heart, and due to His presence the living entity either forgets himself or revives his original identity. We can partially understand that You are within our hearts as the witness of all our activities, but it is very difficult to appreciate Your presence, although every one of us can do so to some extent. You are the supreme controller of both the material and spiritual energies; therefore You are the supreme leader, although You are different from this cosmic manifestation. You are the witness and creator and the very ingredient of this cosmic manifestation. We therefore offer our respectful obeisances unto You. "Our dear Lord, in the matter of creating this cosmic manifestation, personally You have nothing to exert; by expending Your different kinds of energy–namely the mode of goodness, the mode of passion and the mode of ignorance–You can create, maintain and annihilate this cosmic manifestation. As the controller of the entire time force, You can simply glance over the material energy, create this universe and energize the different forces of material nature which are acting differently in different creatures. No one can estimate, therefore, how Your activities are going on within this world. Our dear Lord, although You have expanded into the three principal deities of this universe–namely Lord Brahmā, Lord Viṣṇu and Lord Śiva–for creation, maintenance and destruction, Your appearance as Lord Viṣṇu is actually for the benediction of living creatures. Therefore, for those who are actually peaceful and who are aspiring after the supreme peace, worship of Your peaceful appearance as Lord Viṣṇu is recommended. O Lord, we are submitting our prayers unto You. You can appreciate that this poor serpent is going to give up his life. You know that for us women our lives and everything are our husband's; therefore, we are praying unto You that You kindly excuse Kāliya, our husband, because if this serpent dies, then we shall be in great difficulty. Looking upon us only, please excuse this great offender. Our dear Lord, every living creature is Your offspring, and You maintain everyone. This serpent is also Your offspring, and You can excuse him although he has offended You, undoubtedly without knowing Your potency. We are praying that he may be excused this time. Our dear Lord, we are offering our loving service unto You because we are all eternal servitors of Your Lordship. You can order us and ask us to do whatever You please. Every living being can be relieved from all kinds of despair if he agrees to abide by Your orders."

After the Nāgapatnīs submitted their prayers, Lord Kṛṣṇa released Kāliya from his punishment. Kāliya was already unconscious from being struck by the Lord. Upon regaining consciousness and being released from the punishment, Kāliya got back his life force and the working power of his senses. With folded hands, he humbly began to pray to the Supreme Lord Kṛṣṇa: "My dear Lord, I have been born in such a species that by nature I am angry and envious, being in the darkest region of the mode of ignorance. Your Lordship knows well that it is very difficult to give up one's natural instincts, although by such instincts the living creature transmigrates from one body to another." It is also confirmed in the Bhagavad-gītā that it is very difficult to get out of the clutches of material nature, but if anyone surrenders unto the Supreme Personality of Godhead, Kṛṣṇa, the modes of material nature can no longer act on him. "My dear Lord," Kāliya continued, "You are therefore the original creator of all kinds of modes of material nature by which the universe is created. You are the cause of the different kinds of mentality possessed by living creatures by which they have obtained different varieties of bodies. My dear Lord, I am born as a serpent; therefore, by natural instinct, I am very angry. How is it then possible to give up my acquired nature without Your mercy? It is very difficult to get out of the clutches of Your māyā. By Your māyā we remain enslaved. My dear Lord, kindly excuse me for my inevitable material tendencies. Now You can punish me or save me as You desire."

After hearing this, the Supreme Personality of Godhead, who was acting as a small human child, ordered the serpent thus: "You must immediately leave this place and go to the ocean. Leave without delay. You can take with you all your offspring, wives and everything that you possess. Don't pollute the waters of the Yamunā. Let it be drunk by My cows and cowherd boys without hindrance." The Lord then declared that the order given to the Kāliya snake be recited and heard by everyone so that no one need fear Kāliya any longer.

Anyone who hears the narration of the Kāliya serpent and his punishment will need fear no more the envious activities of snakes. The Lord also declared: "If one takes a bath in the Kāliya lake, where My cowherd boy friends and I have bathed, or if one, fasting for a day, offers oblations to the forefathers from the water of this lake, he will be relieved from all kinds of sinful reaction." The Lord also assured Kāliya: "You came here out of fear of Garuḍa, who wanted to eat you in the beautiful land by the ocean. Now, after seeing the marks where I have touched your head with My lotus feet, Garuḍa will not disturb you."

The Lord was pleased with Kāliya and his wives. Immediately after hearing His order, the wives began to worship Him with great offerings of nice garments, flowers, garlands, jewels, ornaments, sandal pulp, lotus flowers, and nice eatable fruits. In this way they pleased the master of Garuḍa, of whom they were very much afraid. Then, obeying the orders of Lord Kṛṣṇa, all of them left the lake within the Yamunā.

Thus ends the Bhaktivedanta purport of the Sixteenth Chapter of Kṛṣṇa, "Subduing Kāliya."

9.20 17 / Extinguishing the Forest Fire

King Parīkṣit, after hearing of the chastisement of Kāliya, inquired from Śukadeva Gosvāmī as to why Kāliya left his beautiful land and why Garuḍa was so antagonistic to him. Śukadeva Gosvāmī informed the King that the island known as Nāgālaya was inhabited by serpents and that Kāliya was one of the chief serpents there. Being accustomed to eating snakes, Garuḍa used to come to this island and kill many serpents at his will. Some of them he actually ate, but some were unnecessarily killed. The reptile society became so disturbed that their leader, Vāsuki, appealed to Lord Brahmā for protection. Lord Brahmā made an arrangement by which Garuḍa would not create a disturbance: on each half-moon day, the reptile community would offer a serpent to Garuḍa. The serpent was to be kept underneath a tree as a sacrificial offering to Garuḍa. Garuḍa was satisfied with this offering, and therefore he did not disturb any other serpents.

But gradually, Kāliya took advantage of this situation. He was unnecessarily puffed up by the volume of his accumulated poison, as well as by his material power, and he thought, "Why should Garuḍa be offered this sacrifice?" He then ceased offering any sacrifice; instead, he himself ate the offering intended for Garuḍa. When Garuḍa, the great devotee-carrier of Viṣṇu, understood that Kāliya was eating the offered sacrifices, he became very angry and quickly rushed to the island to kill the offensive serpent. Kāliya tried to fight Garuḍa and faced him with his many hoods and poisonous sharp teeth. Kāliya attempted to bite him, and Garuḍa, the son of Tārkṣya, in great anger and with the great force deserving the carrier of Lord Viṣṇu, struck the body of Kāliya with his effulgent golden wings. Kāliya, who is also known as Kadrūsuta, son of Kadrū, immediately fled to the lake known as Kāliyadaha, underneath the Yamunā River, which Garuḍa could not approach.

Kāliya took shelter within the water of the Yamunā for the following reason. Just as Garuḍa went to the island of the Kāliya snake, so he also used to go to the Yamunā to catch fish to eat. There was, however, a great yogi known as Saubhari Muni, who used to meditate within the water there and who was sympathetic with the fish. He asked Garuḍa not to come there and disturb the fish. Although Garuḍa was not under anyone's order, being the carrier of Lord Viṣṇu, he did not disobey the order of the great yogi. Instead of staying and eating many fish, he carried off one big fish, who was their leader. Saubhari Muni was sorry that one of the leaders of the fish was taken away by Garuḍa, and thinking of their protection, he cursed Garuḍa in the following words: "Henceforward from this day, if Garuḍa comes here to catch fish, then–I say this with all my strength–he will be immediately killed."

This curse was known only to Kāliya. Kāliya was, therefore, confident that Garuḍa would not be able to come there, and so he thought it wise to take shelter of the lake within the Yamunā. But Kāliya's taking shelter of Saubhari Muni was not successful; he was driven away from the Yamunā by Kṛṣṇa, the master of Garuḍa. It may be noted that Garuḍa is directly related to the Supreme Personality of Godhead and is so powerful that he is never subjected to anyone's order or curse. Actually the cursing of Garuḍa–who is stated in the Śrīmad-Bhāgavatam to be of the stature of the Supreme Personality of Godhead, Bhagavān–was an offense on the part of Saubhari Muni. Although Garuḍa did not try to retaliate, the Muni was not saved from his offensive act against a great Vaiṣṇava personality. Due to this offense, Saubhari fell down from his yogic position and afterwards became a householder, a sense enjoyer in the material world. The falldown of Saubhari Muni, who was supposed to be absorbed in spiritual bliss by meditation, is an instruction to the offender of Vaiṣṇavas.

When Kṛṣṇa finally came out of Kāliya's lake, He was seen by all His friends and relatives on the bank of the Yamunā. He appeared before them nicely decorated, smeared all over with candana pulp, bedecked with valuable jewels and stones, and almost completely covered with gold. The inhabitants of Vṛndāvana, cowherd boys and men, mother Yaśodā, Mahārāja Nanda and all the cows and calves, saw Kṛṣṇa coming from the Yamunā, and it was as though they had recovered their very life. When a person regains his life, naturally he becomes absorbed in pleasure and joyfulness. They each in turn pressed Kṛṣṇa to their chests, and thus they felt a great relief. Mother Yaśodā, Rohiṇī, Mahārāja Nanda and the cowherd men became so happy that they embraced Kṛṣṇa and thought they had achieved their ultimate goal of life.

Balarāma also embraced Kṛṣṇa, but He was laughing because He had known what would happen to Kṛṣṇa when everyone else was so overwhelmed with anxiety. All the trees on the bank of the Yamunā, all the cows, bulls and calves were full of pleasure because of Kṛṣṇa's appearance there. The brāhmaṇa inhabitants of Vṛndāvana, along with their wives, immediately came to congratulate Kṛṣṇa and His family members. Brahmanas are considered to be the spiritual masters of society. They offered their blessings to Kṛṣṇa and the family on account of Kṛṣṇa's release. They also asked Mahārāja Nanda to give them some charity on that occasion. Being so pleased by Kṛṣṇa's return, Mahārāja Nanda began to give many cows and much gold in charity to the brāhmaṇas. While Nanda Mahārāja was thus engaged, mother Yaśodā simply embraced Kṛṣṇa and made Him sit on her lap while she shed tears continually.

Since it was almost night, and all the inhabitants of Vṛndāvana, including the cows and calves, were very tired, they decided to take their rest on the river bank. In the middle of the night, while they were taking rest, there was suddenly a great forest fire, and it quickly appeared that the fire would soon devour all the inhabitants of Vṛndāvana. As soon as they felt the warmth of the fire, they immediately took shelter of Kṛṣṇa, the Supreme Personality of Godhead, although He was playing just like their child. They began to say, "Our dear Kṛṣṇa! O Supreme Personality of Godhead! Our dear Balarāma, the reservoir of all strength! Please try to save us from this all devouring and devastating fire. We have no other shelter than You. This devastating fire will swallow us all!" Thus they prayed to Kṛṣṇa, saying that they could not take any shelter other than His lotus feet. Lord Kṛṣṇa, being compassionate upon His own townspeople, immediately swallowed up the whole forest fire and saved them. This was not impossible for Kṛṣṇa because He is unlimited. He has unlimited power to do anything He desires.

Thus ends the Bhaktivedanta purport of the Seventeenth Chapter of Kṛṣṇa, "Extinguishing the Forest Fire."

9.21 18 / Killing the Demon Pralambāsura

After extinguishing the devastating fire, Kṛṣṇa, surrounded by His relatives, friends, cows, calves and bulls and glorified by their singing, again entered Vṛndāvana, which is always full of cows. While Kṛṣṇa and Balarāma were enjoying life in Vṛndāvana, in the midst of the cowherd boys and girls, the season gradually changed to summer. The summer season in India is not very much welcomed because of the excessive heat, but in Vṛndāvana everyone was pleased because summer there appeared just like spring. This was possible only because Lord Kṛṣṇa and Balarāma, who are the controllers even of Lord Brahmā and Lord Śiva, were residing there. In Vṛndāvana there are many falls which are always pouring water, and the sound is so sweet that it covers the sound of the crickets. And because water flows all over, the forest always looks very green and beautiful.

The inhabitants of Vṛndāvana were never disturbed by the scorching heat of the sun or the high summer temperatures. The lakes of Vṛndāvana are surrounded by green grasses, and various kinds of lotus flowers bloom there, such as the kalhāra-kañjotpala, and the air blowing in Vṛndāvana carries the aromatic pollen of those lotus flowers. When the particles of water from the waves of the Yamunā, the lakes and the waterfalls, touched the bodies of the inhabitants of Vṛndāvana, they automatically felt a cooling effect. Therefore they were practically undisturbed by the summer season.

Vṛndāvana is such a nice place. Flowers are always blooming, and there are even various kinds of decorated deer. Birds are chirping, peacocks are crowing and dancing, and bees are humming. The cuckoos there sing nicely in five kinds of tunes.

Kṛṣṇa, the reservoir of pleasure, blowing His flute, accompanied by His elder brother Balarāma and other cowherd boys and cows, entered the beautiful forest of Vṛndāvana to enjoy the atmosphere. They walked into the midst of newly grown leaves of trees whose flowers resembled peacock feathers. They were garlanded by those flowers and decorated with saffron chalk. Sometimes they were dancing and singing and sometimes wrestling with one another. While Kṛṣṇa danced, some of the cowherd boys sang, and others played on flutes; some bugled on buffalo horns or clapped their hands, praising Kṛṣṇa, "Dear brother, You are dancing very nicely." Actually, all these boys were demigods descended from higher planets to assist Kṛṣṇa in His pastimes. The demigods garbed in the dress of the cowherd boys were encouraging Kṛṣṇa in His dancing, just as one artist encourages another with praise. Up to that time, neither Balarāma nor Kṛṣṇa had undergone the haircutting ceremony; therefore Their hair was clustered like crows' feathers. They were always playing hide-and-seek with Their boy friends or jumping or fighting with one another. Sometimes, while His friends were chanting and dancing, Kṛṣṇa would praise them, "My dear friends, you are dancing and singing very nicely." The boys played at catching ball with bell shaped fruits and round āmalakī. They played blindman's buff, challenging and touching one another. Sometimes they imitated the forest deer and various kinds of birds. They joked with one another by imitating croaking frogs, and they enjoyed swinging underneath the trees. Sometimes they would play like a king and his subjects amongst themselves. In this way, Balarāma and Kṛṣṇa, along with all Their friends, played all kinds of sports and enjoyed the soothing atmosphere of Vṛndāvana, full of rivers, lakes, rivulets, fine trees and excellent fruits and flowers.

Once while they were engaged in their transcendental pastimes, a great demon of the name Pralambāsura entered their company, desiring to kidnap both Balarāma and Kṛṣṇa. Although Kṛṣṇa was playing the part of a cowherd boy, as the Supreme Personality of Godhead He could understand everything–past, present and future. So when Pralambāsura entered their company, Kṛṣṇa began to think how to kill the demon, but externally He received him as a friend. "O My dear friend," He said. "It is very good that you have come to take part in our pastimes." Kṛṣṇa then called all His friends and ordered them: "Now we shall play in pairs. We shall challenge one another in pairs." With this proposal, all the boys assembled together. Some of them took the side of Kṛṣṇa, and some of them took the side of Balarāma, and they arranged to play in duel. The defeated members in duel fighting had to carry the victorious members on their backs. They began playing, and at the same time tended the cows as they proceeded through the Bhāṇḍīravana forest. The party of Balarāma, accompanied by Śrīdāmā and Vṛṣabha, came out victorious, and Kṛṣṇa's party had to carry them on their backs through the Bhāṇḍīravana forest. The Supreme Personality of Godhead, Kṛṣṇa, being defeated, had to carry Śrīdāmā on His back, and Bhadrasena carried Vṛṣabha. Imitating their play, Pralambāsura, who appeared there as a cowherd boy, carried Balarāma on his back. Pralambāsura was the greatest of the demons, and he had calculated that Kṛṣṇa was the most powerful of the cowherd boys.

In order to avoid the company of Kṛṣṇa, Pralambāsura carried Balarāma far away. The demon was undoubtedly very strong and powerful, but he was carrying Balarāma, who is compared with a mountain; therefore he began to feel the burden, and thus he assumed his real form. When he appeared in his real feature, he was decorated with a golden helmet and earrings and looked just like a cloud with lightning carrying the moon. Balarāma observed the demon's body expanding up to the limits of the clouds, his eyes dazzling like blazing fire and his mouth flashing with sharpened teeth. At first, Balarāma was surprised by the demon's appearance, and He began to wonder, "How is it that all of a sudden this carrier has changed in every way?" But with a clear mind He could quickly understand that He was being carried away from His friends by a demon who intended to kill Him. Immediately He struck the head of the demon with His strong fist, just as the King of the heavenly planets strikes a mountain with his thunderbolt. Being stricken by the fist of Balarāma, the demon fell down dead, just like a snake with a smashed head, and blood poured from his mouth. When the demon fell, he made a tremendous sound, and it sounded as if a great hill were falling upon being struck by the thunderbolt of King Indra. All the boys then rushed to the spot. Being astonished by the ghastly scene, they began to praise Balarāma with the words, "Well done, well done." All of them began to embrace Balarāma with great affection, thinking that He had returned from death, and they offered their blessings and congratulations. All the demigods in the heavenly planets became very satisfied and showered flowers on the transcendental body of Balarāma, and they also offered their blessings and congratulations for His having killed the great demon Pralambāsura.

Thus ends the Bhaktivedanta purport of the Eighteenth Chapter of Kṛṣṇa, "Killing the Demon Pralambāsura."

9.22 19 / Devouring the Forest Fire

While Kṛṣṇa and Balarāma and Their friends were engaged in the pastimes described above, the cows, being unobserved, began to wander off on their own, entering farther and farther into the deepest part of the forest, allured by fresh grasses. The goats, cows and buffalo traveled from one forest to another and entered the forest known as Iṣikāṭavi. This forest was full of green grass, and therefore they were allured; but when they entered, they saw that there was a forest fire, and they began to cry. On the other side, Balarāma and Kṛṣṇa, along with Their friends, could not find their animals, and they became very aggrieved. They began to trace the cows by following their footprints, as well as the path of eaten grass. All of the boys were fearing that their very means of livelihood, the cows, were now lost. Soon, however, they heard the crying of their cows. Kṛṣṇa began to call the cows by their respective names, with great noise. Upon hearing Kṛṣṇa calling, the cows immediately replied with joy. But by this time the forest fire surrounded all of them, and the situation appeared to be very fearful. The flames increased as the wind blew very quickly, and it appeared that everything movable and immovable would be devoured. All the cows and the boys became very frightened, and they looked towards Balarāma the way a dying man looks at the picture of the Supreme Personality of Godhead. They said, "Dear Kṛṣṇa and Balarāma, we are now burning from the heat of this blazing fire. Let us take shelter of Your lotus feet. We know You can protect us from this great danger. Our dear friend Kṛṣṇa, we are Your intimate friends. It is not right that we should suffer in this way. We are all completely dependent on You, and You are the knower of all religious life. We do not know anyone except You."

The Personality of Godhead heard the appealing voices of His friends, and casting a pleasing glance over them, He began to answer. By speaking through His eyes, He impressed His friends that there was no cause for fear. Then Kṛṣṇa, the supreme mystic, the powerful Personality of Godhead, immediately swallowed up all the flames of the fire. The cows and boys were thus saved from imminent danger. Out of fear, the boys were almost unconscious, but when they regained their consciousness and opened their eyes, they saw that they were again in the forest with Kṛṣṇa, Balarāma and the cows. They were astonished to see that they were completely free from the attack of the blazing fire and that the cows were saved. They secretly thought that Kṛṣṇa must not be an ordinary boy, but some demigod.

In the evening, Kṛṣṇa and Balarāma, along with the boys and cows, returned to Vṛndāvana, playing Their flutes. As they approached the village, all the gopīs became very joyous. Throughout the day the gopīs used to think of Kṛṣṇa while He was in the forest, and in His absence they were considering one moment to be like twelve years.

Thus ends the Bhaktivedanta purport of the Nineteenth Chapter of Kṛṣṇa, "Devouring the Forest Fire."

9.23 20 / Description of Autumn

The killing of Pralambāsura and the devouring of the devastating forest fire by Kṛṣṇa and Balarāma became household topics in Vṛndāvana. The cowherd men described these wonderful activities to their wives and to everyone else, and all were struck with wonder. They concluded that Kṛṣṇa and Balarāma were demigods who had kindly come to Vṛndāvana to become their children. In this way, the rainy season ensued. In India, after the scorching heat of the summer, the rainy season is very welcome. The clouds accumulating in the sky, covering the sun and the moon, become very pleasing to the people, and they expect rainfall at every moment. After summer, the advent of the rainy season is considered to be a life-giving source for everyone. The thunder and occasional lightning are also pleasurable to the people.

The symptoms of the rainy season may be compared to the symptoms of the living entities who are covered by the three modes of material nature. The unlimited sky is like the Supreme Brahman, and the tiny living entities are like the covered sky, or Brahman covered by the three modes of material nature. Originally, everyone is part and parcel of Brahman. The Supreme Brahman, or the unlimited sky, can never be covered by a cloud, but a portion of it can be covered. As stated in the Bhagavad-gītā, the living entities are part and parcel of the Supreme Personality of Godhead. But they are only an insignificant portion of the Supreme Lord. This portion is covered by the modes of material nature, and therefore the living entities are residing within this material world. The brahmajyoti–spiritual effulgence–is just like the sunshine; as the sunshine is full of molecular shining particles, so the brahmajyoti is full of minute portions of the Supreme Personality of Godhead. Out of that unlimited expansion of minute portions of the Supreme Lord, some are covered by the influence of material nature, whereas others are free.

Clouds are accumulated water drawn from the land by the sunshine. Continually for eight months the sun evaporates all kinds of water from the surface of the globe, and this water is accumulated in the shape of clouds, which are distributed as water when there is need. Similarly, a government exacts various taxes from the citizens which the citizens are able to pay by their different material activities: agriculture, trade and industry; thus the government can also exact taxes in the form of income tax and sales tax. This is compared to the sun drawing water from the earth. When there is again need of water on the surface of the globe, the same sunshine converts the water into clouds and distributes it all over the globe. Similarly, the taxes collected by the government must be distributed to the people again, as educational work, public work, sanitary work, etc. This is very essential for a good government. The government should not simply exact tax for useless squandering; the tax collection should be utilized for the public welfare of the state.

During the rainy season, there are strong winds blustering all over the country and carrying clouds from one place to another to distribute water. When water is urgently needed after the summer season, the clouds are just like a rich man who, in times of need, distributes his money even by exhausting his whole treasury. So the clouds exhaust themselves by distributing water all over the surface of the globe.

When Mahārāja Daśaratha, the father of Lord Rāmacandra, used to fight with his enemies, it was said that he approached them just like a farmer uprooting unnecessary plants and trees. And when there was need of giving charity, he used to distribute money exactly as the cloud distributes rain. The distribution of rain by clouds is so sumptuous that it is compared to the distribution of wealth by a great, munificent person. The clouds' downpour is so sufficient that the rains even fall on rocks and hills and on the oceans and seas where there is no need for water. It is like a charitable person who opens his treasury for distribution and who does not discriminate whether the charity is needed or not. He gives in charity openhanded.

Before the rainfall, the whole surface of the globe becomes almost depleted of all kinds of energies and appears very lean. After the rainfall, the whole surface of the earth becomes green with vegetation and appears to be very healthy and strong. Here, a comparison is made with the person undergoing austerities for fulfillment of a material desire. The flourishing condition of the earth after a rainy season is compared with the fulfillment of material desires. Sometimes, when a country is subjugated by an undesirable government, persons and parties undergo severe penances and austerities to get control of the government, and when they attain control, they flourish by giving themselves generous salaries. This also is like the flourishing of the earth in the rainy season. Actually, one should undergo severe austerities and penances only to achieve spiritual happiness. In the Śrīmad-Bhāgavatam it is recommended that tapasa or penance should be accepted for realizing the Supreme Lord. By accepting austerity in devotional service, one regains his spiritual life, and as soon as one regains his spiritual life, he enjoys unlimited spiritual bliss. But if someone undertakes austerities and penances for some material gain, it is stated in the Bhagavad-gītā that the results are temporary and that they are desired by persons of less intelligence.

During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kaliyuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kaliyuga there are sometimes advantages. The Vedic movement of Lord Caitanya's–the distribution of chanting the Hare Kṛṣṇa mantra–is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

After the first rainfall, when there is a thundering sound in the clouds, all the frogs begin to croak, like students suddenly engaged in reading their studies. Students are generally supposed to rise early in the morning. They do not usually arise of their own accord, however, but only when there is a bell sounded in the temple or in the cultural institution. By the order of the spiritual master they immediately rise, and after finishing their morning duties, they sit down to study the Vedas or chant Vedic mantras. Everyone is sleeping in the darkness of Kaliyuga, but when there is a great ācārya, by his calling only, everyone takes to the study of the Vedas to acquire actual knowledge. During the rainy season, many small ponds, lakes and rivulets become filled with water; otherwise the rest of the year they remain dry. Similarly, materialistic persons are dry, but sometimes, when they are in a so-called opulent position, with a home or children or a little bank balance, they appear to be flourishing, but immediately afterwards they become dry again, like the small rivulets and ponds. The poet Vidyāpati said that in the society of friends, family, children, wife, etc., there is certainly some pleasure, but that pleasure is compared to a drop of water in the desert. Everyone is hankering after happiness, just as in the desert everyone is hankering after water. If, in the desert, there is a drop of water, the water is there of course, but the benefit from that drop of water is very insignificant. In our materialistic way of life, we are hankering after an ocean of happiness, but in the form of society, friends and mundane love, we are getting no more than a drop of water. Our satisfaction is never achieved, as the small rivulets, lakes and ponds are never filled with water in the dry season.

Due to rainfall, the grass, trees and vegetation look very green. Sometimes the grass is covered by a certain kind of red insect, and when the green and red combine with umbrella-like mushrooms, the entire scene changes, just like a person who has suddenly become rich. The farmer then becomes very happy to see his field full of grains, but the capitalists–who are always unaware of the activities of a supernatural power–become unhappy because they are afraid of a competitive price. In some places certain capitalists in government restrict the farmer from producing too much grains, not knowing the actual fact that all food grains are supplied by the Supreme Personality of Godhead. According to the Vedic injunction, eko bahūnāṁ yo vidadhāti kāmān, the Supreme Personality of Godhead maintains this creation; therefore, He arranges for a supply of whatever is required for all living entities. When there is population increase, it is the business of the Supreme Lord to feed them. But persons who are atheists or miscreants do not like abundant production of food grains, especially if their business might be hampered.

During the rainy season, all living entities, in the land, sky and water, become very refreshed, exactly like one who engages in the transcendental loving service of the Lord. We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty looking, although they had naturally beautiful personal features; but due to having no information of Kṛṣṇa consciousness they appeared very dirty and wretched. Since they have taken to Kṛṣṇa consciousness, their health has improved, and by following the rules and regulations, their bodily luster has increased. When they are dressed with saffron colored cloth, with tilaka on their foreheads and beads in their hands and on their necks, they look exactly as if they come directly from Vaikuṇṭha.

In the rainy season, when the rivers swell and rush to the oceans and seas, they appear to agitate the ocean. Similarly, if a person who is engaged in the yoga-mystic process is not very advanced in spiritual life, he can become agitated by the sex impulse. High mountains, however, although splashed by torrents of rain, do not change; so a person who is advanced in Kṛṣṇa consciousness, even if put into difficulties, is not embarrassed because a person who is spiritually advanced accepts any adverse condition of life as the mercy of the Lord, and thus he is completely eligible to enter into the spiritual kingdom.

In the rainy season some of the roads are not frequently used, and they become covered with long grasses. This is exactly like a brāhmaṇa who is not accustomed to studying and practicing the reformatory methods of Vedic injunctions–he becomes covered with the long grasses of māyā. In that condition, forgetful of his constitutional nature, he forgets his position of eternal servitorship to the Supreme Personality of Godhead. By being deviated by the seasonal overgrowth of long grasses created by māyā, a person identifies himself with mayic production and succumbs to illusion, forgetting his spiritual life.

During the rainy season, lightning appears in one group of clouds and then immediately in another group of clouds. This phenomenon is compared to a lusty woman who does not fix her mind on one man. A cloud is compared to a qualified person because it pours rain and gives sustenance to many people; a man who is qualified similarly gives sustenance to many living creatures, such as family members or many workers in business. Unfortunately, his whole life can be disturbed by a wife who divorces him; when the husband is disturbed, the whole family is ruined, the children are dispersed or the business is closed, and everything is effected. It is therefore recommended that a woman desiring to advance in Kṛṣṇa consciousness peacefully live with a husband and that the couple not separate under any condition. The husband and wife should control sex indulgence and concentrate their minds on Kṛṣṇa consciousness so their life may be successful. After all, in the material world a man requires a woman, and a woman requires a man. When they are combined, they should live peacefully in Kṛṣṇa consciousness and should not be restless like the lightning, flashing from one group of clouds to another.

Sometimes, in addition to the roaring thunder of the clouds, there is an appearance of a rainbow, which stands as a bow without a string. Actually, a bow is in the curved position, being tied at its two ends by the bowstring; but in the rainbow there is no such string, and yet it rests in the sky so beautifully. Similarly, when the Supreme Personality of Godhead descends to this material world, He appears just like an ordinary human being, but He is not resting on any material condition. In the Bhagavad-gītā, the Lord says that He appears by His internal potency, which is free from the bondage of the external potency. What is bondage for the ordinary creature is freedom for the Personality of Godhead. In the rainy season, the moonlight is covered by clouds but is visible at intervals. It sometimes appears that the moon is moving with the movement of the clouds, but actually the moon is still; due to the clouds it also appears to move. Similarly, for one who has identified himself with the moving material world, his actual spiritual luster is covered by illusion, and with the movement of material activities, he thinks that he is moving through different spheres of life. This is due to false ego, which is the demarcation between spiritual and material existence, just as the moving cloud is the demarcation between moonlight and darkness. In the rainy season, when the clouds appear for the first time, after seeing their appearance, the peacocks begin to dance with joy. This can be compared to persons who are very harassed in the materialistic way of life. If they can find the association of a person engaged in the loving devotional service of the Lord, they become enlightened, just like the peacocks when they dance. We have practical experience of this, because many of our students were dry and morose previous to their coming to Kṛṣṇa consciousness, but having come into contact with devotees, they are now dancing like jubilant peacocks.

Plants and creepers grow by drinking water from the ground. Similarly, a person practicing austerities becomes dry; after the austere performances are completed and he gets the result, he begins to enjoy life in sense gratification, with family, society, love, home and other paraphernalia. Sometimes it is seen that cranes and ducks meander continually on the banks of the lakes and rivers, although the banks are filled with muddy garbage and thorny creepers. Similarly, persons who are householders without Kṛṣṇa consciousness are constantly tarrying in material life, in spite of all kinds of inconveniences. In family life, or any life, one cannot be perfectly happy without being Kṛṣṇa conscious. Śrīla Narottama dāsa Ṭhākur prays that he will have the association of a person–either a householder or a man in the renounced order of life–who is engaged in the transcendental loving service of the Lord and is always crying the holy name of Lord Caitanya. For the materialistic person, worldly affairs become too aggressive, whereas to a person who is in Kṛṣṇa consciousness, everything appears to be happily situated.

The barriers around the agricultural field sometimes break due to heavy torrents of rain. Similarly, the unauthorized atheistic propaganda in the age of Kali breaks the boundary of the Vedic injunctions. Thus people gradually degenerate to godlessness. In the rainy season, the clouds, tossed by the wind, deliver water which is welcomed like nectar. When the Vedic followers, the brāhmaṇas, inspire rich men like kings and the wealthy mercantile community to give charity in the performance of great sacrifices, the distribution of such wealth is also nectarean. The four sections of human society, namely the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras, are meant to live peacefully in a cooperative mood; this is possible when they are guided by the expert Vedic brāhmaṇas who perform sacrifices and distribute wealth equally.

Vṛndāvana forest improved from the rains and was replete with ripened dates, mangoes, blackberries and other fruits. Lord Kṛṣṇa, the Supreme Personality of Godhead, and His boy friends and Lord Balarāma, entered the forest to enjoy the new seasonal atmosphere. The cows, being fed by new grasses, became very healthy, and their milk bags were all very full. When Lord Kṛṣṇa called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their bags. Lord Kṛṣṇa was very pleased when passing through the Vṛndāvana forest by the side of Govardhana Hill. On the bank of the Yamunā He saw all the trees decorated with bee hives pouring honey. There were many waterfalls on Govardhana Hill, and their flowing made a nice sound. Kṛṣṇa heard them as He looked into the caves of the hill. When the rainy season was not ended completely but was gradually turning to autumn, sometimes, especially when there was rainfall within the forest, Kṛṣṇa and His companions would sit under a tree or within the caves of Govardhana Hill and enjoy eating the ripened fruits and talking with great pleasure. When Kṛṣṇa and Balarāma were in the forest all day, mother Yaśodā used to send Them some rice mixed with yogurt, fruits and sweetmeat. Kṛṣṇa would take them and sit on a slab of stone on the bank of the Yamunā. While Kṛṣṇa and Balarāma and Their friends were eating, they watched the cows, calves and bulls. The cows appeared to be tired from standing with their heavy milk bags. By sitting and chewing grass, they became happy, and Kṛṣṇa was pleased to see them. He was proud to see the beauty of the forest, which was nothing but the manifestation of His own energy.

At such times Kṛṣṇa would praise nature's special activities during the rainy season. It is stated in the Bhagavad-gītā that the material energy, or nature, is not independent in its actions. Nature is acting under the superintendence of Kṛṣṇa. It is also stated in the Brahma-saṁhitā that material nature, known as Durgā, is acting as the shadow of Kṛṣṇa. Whatever order is sent from Kṛṣṇa, material nature obeys. Therefore the natural beauty created by the rainy season was acted out according to the indications of Kṛṣṇa. Soon all the water reservoirs became very clean and pleasing, and refreshing air was blowing everywhere because of the appearance of autumn. The sky was completely cleared of all clouds, and it recovered its natural blue color. The blooming lotus flower in the clear water in the forest appeared like a person who has fallen down from yoga practice but again has become beautiful by resuming his spiritual life.

Everything becomes naturally beautiful with the appearance of the autumn season. Similarly, when a materialistic person takes to Kṛṣṇa consciousness and spiritual life, he also becomes as clear as the sky and water in autumn. The autumn season takes away the rolling of dark clouds in the sky as well as the polluted water. Filthy conditions on the ground also become cleansed. Similarly, a person who takes to Kṛṣṇa consciousness immediately becomes cleansed of all dirty things within and without. Kṛṣṇa is therefore known as Hari. "Hari" means "he who takes away." Kṛṣṇa immediately takes away all unclean habits from anyone who takes to Kṛṣṇa consciousness. The clouds of autumn are white, for they do not carry any water. Similarly, a retired man, being freed from all responsibility of family affairs (namely, maintaining the home, wife and children) and taking completely to Kṛṣṇa consciousness, becomes freed from all anxieties and looks as white as clouds in autumn. Sometimes in autumn the falls come down from the top of the hill to supply clean water, and sometimes they stop. Similarly, sometimes great saintly persons distribute clear knowledge, and sometimes they are silent. The small ponds which were filled with water because of the rainy season, gradually dry up in autumn. As for the tiny aquatics living in the reservoirs, they cannot understand that their numbers are diminishing day by day, as the materially engrossed persons cannot understand that their duration of life is being reduced day by day. Such persons are engaged in maintaining cows, property, children, wife, society and friendship. Due to the reduced water and scorching heat from the sun in the autumn season, the small creatures living in small reservoirs of water are much disturbed; they are exactly like uncontrolled persons who are always unhappy from being unable to enjoy life or maintain their family members. The muddy earth gradually dries up, and newly grown fresh vegetables begin to wither. Similarly, for one who has taken to Kṛṣṇa consciousness, desire for family enjoyment gradually dries up.

Because of the appearance of the autumn season, the water of the ocean becomes calm and quiet, just as a person developed in self-realization is no longer disturbed by the three modes of material nature. In autumn, farmers save the water within the fields by building strong walls so that the water contained within the field cannot run out. There is hardly any hope for new rainfalls; therefore they want to save whatever is in the field. Similarly, a person who is actually advanced in self-realization protects his energy by controlling the senses. It is advised that after the age of fifty, one should retire from family life and should conserve the energy of the body for utilization in the advancement of Kṛṣṇa consciousness. Unless one is able to control the senses and engage them in the transcendental loving service of Mukunda, there is no possibility of salvation.

During the daytime in autumn, the sun is very scorching, but at night, due to the clear moonshine, people get relief from the day's fatigue. If a person takes shelter of Mukunda, or Kṛṣṇa, he can be saved from the fatigue of misidentifying the body with the self. Mukunda, or Kṛṣṇa, is also the source of solace to the damsels of Vṛndāvana. The damsels of Vrajabhūmi are always suffering because of separation from Kṛṣṇa. When they meet Kṛṣṇa during the moonlit autumn night, their fatigue of separation is also satiated. When the sky is clear of all clouds, the stars at night shine very beautifully; similarly, when a person is actually situated in Kṛṣṇa consciousness, he is cleared of all dirty things, and he becomes as beautiful as the stars in the autumn sky. Although the Vedas prescribe karma in the form of offering sacrifices, their ultimate purpose is stated in the Bhagavad-gītā: one has to accept Kṛṣṇa consciousness after thoroughly understanding the purpose of the Vedas. Therefore the clean heart exhibited by a devotee in Kṛṣṇa consciousness can be compared to the clean sky of the autumn season. During autumn, the moon looks very bright along with the stars in the clear sky. Lord Kṛṣṇa Himself appeared in the sky of the Yadu dynasty, and He was exactly like the moon surrounded by the stars, or the members of the Yadu dynasty. When there are ample blooming flowers in the gardens in the forest, the fresh, aromatic breeze gives a great relief to the person who has suffered during the summer and rainy seasons. Unfortunately, such breezes could not give any relief to the gopīs because of their hearts' dedication to Kṛṣṇa. People in general might have taken pleasure in that nice autumn breeze, but the gopīs, not being embraced by Kṛṣṇa, were not very satisfied.

On arrival of the autumn season, all the cows, deer, birds and females in general become pregnant, because in that season generally all the husbands become impelled by sex desire. This is exactly like the transcendentalists who, by the grace of the Supreme Lord, are bestowed with the benediction of their destinations in life. Śrīla Rūpa Gosvāmī has instructed in his Upadeśamṛtā that one should follow devotional service with great enthusiasm, patience and conviction and should follow the rules and regulations, keep oneself clean from material contamination and stay in the association of devotees. By following these principles, one is sure to achieve the desired result of devotional service. For he who patiently follows the regulative principles of devotional service, the time will come when he will achieve the result, as the wives who reap results by becoming pregnant.

During the autumn, the lotus flowers in the lakes grow in large numbers because of the absence of lilies; both the lilies and the lotus flowers grow by sunshine, but during the autumn season, the scorching sunshine helps only the lotus. This example is given in the case of a country where the king or the government is strong; the rise of unwanted elements like thieves and robbers cannot prosper. When the citizens become confident that they will not be attacked by robbers, they develop very satisfactorily. A strong government is compared to the scorching sunshine in the autumn season; the lilies are compared to unwanted persons like robbers, and the lotus flowers are compared to the satisfied citizens of the government. During autumn, the fields become filled with ripened grains. At that time, the people become happy over the harvest and observe various ceremonies, such as Navānna–the offering of new grains to the Supreme Personality of Godhead. The new grains are first offered to the Deities in various temples, and all are invited to take sweet rice made of these new grains. There are other religious ceremonies and methods of worship, particularly in Bengal, where the greatest of all such ceremonies is held, called Durgā Pūjā.

In Vṛndāvana the autumn season was very beautiful then because of the presence of the Supreme Personality of Godhead, Kṛṣṇa and Balarāma. The mercantile community, the royal order and great sages were free to move to achieve their desired benedictions. Similarly, the transcendentalists, when freed from the encagement of the material body, also achieve their desired goal. During the rainy season, the mercantile community cannot move from one place to another and so do not get their desired profit. Nor can the royal order go from one place to another to collect taxes from the people. As for saintly persons who must travel to preach transcendental knowledge, they also are restrained by the rainy season. But during the autumn, all of them leave their confines. In the case of the transcendentalist, be he a jñānī, a yogī, or a devotee, because of the material body he cannot actually enjoy spiritual achievement. But as soon as he gives up the body, or after death, the jñānī merges into the spiritual effulgence of the Supreme Lord; the yogī transfers himself to the various higher planets, and the devotee goes to the planet of the Supreme Lord, Goloka Vṛndāvana, or the Vaikuṇṭhas, and thus enjoys his eternal spiritual life.

Thus ends the Bhaktivedanta purport of the Twentieth Chapter of Kṛṣṇa, ”Description of Autumn.”

9.24 21 / The Gopīs Attracted by the Flute

Kṛṣṇa was very pleased with the atmosphere of the forest where flowers bloomed and bees and drones hummed very jubilantly. While the birds, trees and branches were all looking very happy, Kṛṣṇa, tending the cows, accompanied by Śrī Balarāma and the cowherd boys, began to vibrate His transcendental flute. After hearing the vibration of the flute of Kṛṣṇa, the gopīs in Vṛndāvana remembered Him and began to talk amongst themselves about how nicely Kṛṣṇa was playing His flute. When the gopīs were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became disturbed, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a vaijayantī necklace. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, which is always glorified by the footprints of Kṛṣṇa and His companions.

Kṛṣṇa was very expert in playing the flute, and the gopīs were captivated by the sound vibration, which was not only attractive to them, but to all living creatures who heard it. One of the gopīs told her friends, ”The highest perfection of the eyes is to see Kṛṣṇa and Balarāma entering the forest and playing Their flutes and tending the cows with Their friends.”

Persons who are constantly engaged in the transcendental meditation of seeing Kṛṣṇa, internally and externally, by thinking of Him playing the flute and entering the Vṛndāvana forest, have really attained the perfection of samādhi. Samādhi (trance) means absorption of all the activities of the senses on a particular object, and the gopīs indicate that the pastimes of Kṛṣṇa are the perfection of all meditation and samādhi. It is also confirmed in the Bhagavad-gītā that anyone who is always absorbed in the thought of Kṛṣṇa is the topmost of all yogīs.

Another gopī expressed her opinion that Kṛṣṇa and Balarāma, while tending the cows, appeared just like actors going to play on a dramatic stage. Kṛṣṇa was dressed in glowing garments of yellow, Balarāma in blue, and They held new twigs of mango tree, peacock feathers, and bunches of flowers in Their hands. Dressed with garlands of lotus flowers, They were sometimes singing very sweetly among Their friends. One gopī told her friend, ”How is it Kṛṣṇa and Balarāma are looking so beautiful?” Another gopī said, ”My dear friend, we cannot even think of His bamboo flute–what sort of pious activities did it execute so that it is now enjoying the nectar of the lips of Kṛṣṇa?” Kṛṣṇa sometimes kisses the gopīs; therefore the transcendental nectar of His lips is available only to them, and His lips are considered their property. Therefore the gopīs asked: ”How is it possible that the flute, which is nothing but a bamboo rod, is always engaged in enjoying the nectar from Kṛṣṇa's lips? Because the flute is engaged in the service of the Supreme Lord, the mother and the father of the flute must be happy.”

The lakes and the rivers are considered to be the mothers of the trees because the trees live simply by drinking water. So the waters of the lakes and rivers of Vṛndāvana were full of happy lotus flowers because the waters were thinking, ”How is it our son, the bamboo rod, is enjoying the nectar of Kṛṣṇa's lips?” The bamboo trees standing by the banks of the rivers and the lakes were also happy to see their descendant so engaged in the service of the Lord, just as persons who are advanced in knowledge take pleasure to see their descendants engage in the service of the Lord. The trees were overwhelmed with joy and were incessantly yielding honey, which flowed from the beehives hanging on the branches.

Sometimes the gopīs spoke thus to their friends about Kṛṣṇa: ”Dear friends, our Vṛndāvana is proclaiming the glories of this entire earth because this planet is glorified by the lotus footprints of the son of Devakī. Besides that, when Govinda plays His flute, the peacocks immediately become mad. When all the animals and trees and plants, either on the top of Govardhana Hill or in the valley, see the dancing of the peacock, they all stand still and listen to the transcendental sound of the flute with great attention. We think that this boon is not possible or available on any other planet.” Although the gopīs were village cowherd women and girls, they had knowledge of Kṛṣṇa. Similarly, one can learn the highest truths simply by hearing the Vedas from authoritative sources.

Another gopī said, ”My dear friends, just see the deer! Although they are dumb animals, they have approached the son of Mahārāja Nanda, Kṛṣṇa. Not only are they attracted by the dress of Kṛṣṇa and Balarāma, but as soon as they hear the playing of the flute, the deer, along with their husbands, offer respectful obeisances unto the Lord by looking at Him with great affection.” The gopīs were envious of the deer because the deer were able to offer their service to Kṛṣṇa along with their husbands. The gopīs thought themselves not so fortunate because whenever they wanted to go to Kṛṣṇa, their husbands were not very happy.

Another gopī said, ”My dear friends, Kṛṣṇa is so nicely dressed that He appears to be the impetus to various kinds of ceremonies held by the womenfolk. Even the wives of the denizens of heaven become attracted after hearing the transcendental sound of His flute. Although they are traveling in the air in their airplanes, enjoying the company of their husbands, on hearing the sound of Kṛṣṇa’s flute, they immediately become perturbed. Their hair is loosened and their tight dresses are slackened.” This means that the transcendental sound of the flute of Kṛṣṇa extended to all corners of the universe. Also, it is significant that the gopīs knew about the different kinds of airplanes flying in the sky.

Another gopī said to her friends, ”My dear friends, the cows are also charmed as soon as they hear the transcendental sound of the flute of Kṛṣṇa. It sounds to them like the pouring of nectar, and they immediately spread their long ears just to catch the liquid nectar of the flute. As for the calves, they are seen with the nipples of their mothers pressed in their mouths, but they cannot suck the milk. They remain struck with devotion, and tears glide down their eyes, illustrating vividly how they are embracing Kṛṣṇa heart to heart.” These phenomena indicate that even the cows and calves in Vṛndāvana knew how to cry for Kṛṣṇa and embrace Him heart to heart. Actually, Kṛṣṇa conscious affection can be culminated in shedding tears from the eyes.

A younger gopī told her mother, ”My dear mother, the birds, who are all looking at Kṛṣṇa playing on His flute, are sitting very attentively on the branches and twigs of different trees. From their features it appears that they have forgotten everything and are engaged only in hearing Kṛṣṇa’s flute. This proves that they are not ordinary birds; they are great sages and devotees, and just to hear Kṛṣṇa’s flute they have appeared in Vṛndāvana forest as birds.” Great sages and scholars are interested in Vedic knowledge, but the essence of Vedic knowledge is stated in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ. Through the knowledge of the Vedas, Kṛṣṇa has to be understood. From the behavior of these birds, it appeared that they were great scholars in Vedic knowledge and that they took to Kṛṣṇa’s transcendental vibration and rejected all branches of Vedic knowledge. Even the river Yamunā, being desirous to embrace the lotus feet of Kṛṣṇa after hearing the transcendental vibration of His flute, broke her fierce waves to flow very nicely with lotus flowers in her hands, just to present flowers to Mukunda with deep feeling.

The scorching heat of the autumn sunshine was sometimes intolerable, and therefore the clouds in the sky appeared in sympathy above Kṛṣṇa and Balarāma and Their boy friends while They engaged in blowing Their flutes. The clouds served as a soothing umbrella over Their heads just to make friendship with Kṛṣṇa. The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vṛndāvana, which was reddish from the touch of Kṛṣṇa’s lotus feet. The aborigine girls had very full breasts, and they were also very lusty, but when their lovers felt their breasts, they were not very satisfied. When they came out into the midst of the forest, they saw that while Kṛṣṇa was walking, some of the leaves and creepers of Vṛndāvana turned reddish from the kuṅkuma powder which fell from His lotus feet. His lotus feet were held by the gopīs on their breasts, which were also smeared with kuṅkuma powder, but when Kṛṣṇa travelled in the Vṛndāvana forest with Balarāma and His boy friends, the reddish powder fell on the ground of the Vṛndāvana forest. So the lusty aborigine girls, while looking toward Kṛṣṇa playing His flute, saw the reddish kuṅkuma on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts. All material lusty desires can be immediately satisfied if one comes in contact with Kṛṣṇa consciousness.

Another gopī began to praise the unique position of Govardhana Hill in this way: ”How fortunate is this Govardhana Hill, for it is enjoying the association of Lord Kṛṣṇa and Balarāma who are accustomed to walk on it. Thus Govardhana is always in touch with the lotus feet of the Lord. And because Govardhana Hill is so obliged to Lord Kṛṣṇa and Balarāma, it is supplying different kinds of fruits, roots and herbs, as well as very pleasing crystal water from its lakes, in presentation to the Lord.” The best presentation offered by Govardhana Hill, however, was newly grown grass for the cows and calves. Govardhana Hill knew how to please the Lord by pleasing His most beloved associates, the cows and the cowherd boys.”

Another gopī said that everything appeared wonderful when Kṛṣṇa and Balarāma travelled in the forest of Vṛndāvana playing Their flutes and making intimate friendship with all kinds of moving and nonmoving living creatures. When Kṛṣṇa and Balarāma played on Their transcendental flutes, the moving creatures become stunned and stopped their activities, and the nonmoving living creatures, like trees and plants, begin to shiver with ecstasy.

Kṛṣṇa and Balarāma carried binding ropes on Their shoulders and in Their hands, just like ordinary cowherd boys. While milking the cows, the boys bound the hind legs with a small rope. This rope almost always hung from the shoulders of the boys, and it was not absent on the shoulders of Kṛṣṇa and Balarāma. In spite of Their being the Supreme Personality of Godhead, They played exactly like cowherd boys, and therefore everything became wonderful and attractive.

While Kṛṣṇa was engaged in tending the cows in the forest of Vṛndāvana or on Govardhana Hill, the gopīs in the village were always absorbed in thinking of Him and discussing His different pastimes. This is the perfect example of Kṛṣṇa consciousness: to somehow or other remain always engrossed in thoughts of Kṛṣṇa. The vivid example is always present in the behavior of the gopīs; therefore Lord Caitanya declared that no one can worship the Supreme Lord by any method which is better than the method of the gopīs. The gopīs were not born in very high brāhmaṇa or kṣatriya families; they were born in the families of vaiśyas, and not in big mercantile communities but in the families of cowherd men. They were not very well educated, although they heard all sorts of knowledge from the brāhmaṇas, the authorities of Vedic knowledge. The gopīs’ only purpose was to remain always absorbed in thoughts of Kṛṣṇa.

Thus ends the Bhaktivedanta purport of the Twenty-first Chapter of Kṛṣṇa, ”The Gopīs Attracted by the Flute.”

9.25 22 / Stealing the Garments of the Unmarried Gopī Girls

According to Vedic civilization, unmarried girls from ten to fourteen years of age are supposed to worship either Lord Śiva or the goddess Durgā in order to get a nice husband. But the unmarried girls of Vṛndāvana were already attracted by the beauty of Kṛṣṇa. They were, however, engaged in the worship of the goddess Durgā in the beginning of the hemanta season (just prior to the winter season). The first month of hemanta is called Agrahāyana (October-November), and at that time all the unmarried gopīs of Vṛndāvana began to worship goddess Durgā with a vow. They first ate haviṣyānna, a kind of foodstuff prepared by boiling together mung dahl and rice without any spices or turmeric. According to Vedic injunction, this kind of foodstuff is recommended to purify the body before one enacts a ritualistic ceremony. All the unmarried gopīs in Vṛndāvana used to daily worship goddess Kātyāyanī early in the morning after taking bath in the River Yamunā. Kātyāyanī is another name for goddess Durgā. The goddess is worshiped by preparing a doll made out of sand mixed with earth from the bank of the Yamunā. It is recommended in the Vedic scriptures that a deity may be made from different kinds of material elements; it can be painted, made of metal, made of jewels, made of wood, earth or stone or can be conceived within the heart of the worshiper. The Māyāvādī philosopher takes all these forms of the deity to be imaginary, but actually they are accepted in the Vedic literatures to be identical with either the Supreme Lord or a respective demigod.

The unmarried gopīs used to prepare the deity of goddess Durgā and worship it with candana pulp, garlands, incense lamps and all kinds of presentations–fruits, grains and twigs of plants. After worshiping, it is the custom to pray for some benediction. The unmarried girls used to pray with great devotion to goddess Kātyāyanī, addressing her as follows: ”O supreme eternal energy of the Personality of Godhead, O supreme mystic power, O supreme controller of this material world, O goddess, please be kind to us and arrange for our marriage with the son of Nanda Mahārāja, Kṛṣṇa.” The Vaiṣṇavas generally do not worship any demigods. Śrīla Narottama dāsa Ṭhākur has strictly forbidden all worship of the demigods for anyone who wants to advance in pure devotional service. Yet the gopīs, who are beyond compare in their affection for Kṛṣṇa, were seen to worship Durgā. The worshipers of demigods also sometimes mention that the gopīs also worshiped goddess Durgā, but we must understand the purpose of the gopīs. Generally, people worship goddess Durgā for some material benediction. Here, the gopīs prayed to the goddess to become wives of Lord Kṛṣṇa. The purport is that if Kṛṣṇa is the center of activity, a devotee can adopt any means to achieve that goal. The gopīs could adopt any means to satisfy or serve Kṛṣṇa. That was the superexcellent characteristic of the gopīs. They worshiped goddess Durgā completely for one month in order to have Kṛṣṇa as their husband. Every day they prayed for Kṛṣṇa, the son of Nanda Mahārāja, to become their husband.

Early in the morning, the gopīs used to go to the bank of the Yamunā to take bath. They would assemble together, capturing each other’s hands, and loudly sing of the wonderful pastimes of Kṛṣṇa. It is an old system among Indian girls and women that when they take bath in the river they place their garments on the bank and dip into the water completely naked. The portion of the river where the girls and women take bath was strictly prohibited to any male member, and this is still the system. The Supreme Personality of Godhead, knowing the minds of the unmarried young gopīs, benedicted them with their desired objective. They had prayed for Kṛṣṇa to become their husband, and Kṛṣṇa wanted to fulfill their desires.

At the end of the month, Kṛṣṇa, along with His friends, appeared on the scene. Another name of Kṛṣṇa is Yogeśvara, or master of all mystic powers. By practicing meditation, the yogi can study the psychic movement of other men, and certainly Kṛṣṇa could understand the desire of the gopīs. Appearing on the scene, Kṛṣṇa immediately collected all the garments of the gopīs, climbed up in a nearby tree, and with smiling face began to speak to them.

”My dear girls,” He said. ”Please come here one after another and pray for your garments and then take them away. I’m not joking with you. I’m just telling the truth. I have no desire to play any joke with you, for you have observed the regulative principles for one month by worshiping goddess Kātyāyanī. Please do not come here all at once. Come alone; I want to see each of you in your complete beauty, for you all have thin waists. I have requested you to come alone. Now please comply.”

When the girls in the water heard such joking words from Kṛṣṇa, they began to look at one another and smile. They were very joyous to hear such a request from Kṛṣṇa because they were already in love with Him. Out of shyness, they looked at one another, but they could not come out of the water because they were naked. Due to remaining in the water for a long time, they felt cold and were shivering, yet upon hearing the pleasing and joking words of Govinda, their minds were perturbed with great joy. They began to tell Kṛṣṇa, ”Dear son of Nanda Mahārāja, please do not joke with us in that way. It is completely unjust to us. You are a very respectable boy because You are the son of Nanda Mahārāja, and You are very dear to us, but You should not play this joke on us because now we are all shivering from the cold water. Kindly deliver our garments immediately, otherwise we shall suffer.” They then began to appeal to Kṛṣṇa with great submission. ”Dear Śyāmasundara,” they said, ”we are all Your eternal servitors. Whatever You order us to do, we are obliged to perform without hesitation because we consider it our religious duty. But if You insist on putting this proposal to us, which is impossible to perform, then certainly we will have to go to Nanda Mahārāja and lodge a complaint against You. If Nanda Mahārāja does not take action, then we shall tell King Kaṁsa about Your misbehavior.”

Upon hearing this appeal by the unmarried gopīs, Kṛṣṇa answered, ”My dear girls, if you think that you are My eternal servitors and you are always ready to execute My order, then My request is that, with your smiling faces, you please come here alone, one after another, and take away your garments. If you do not come here, however, and if you lodge complaints to My father, I shall not care anyway, for I know My father is old and cannot take any action against Me.”

When the gopīs saw that Kṛṣṇa was strong and determined, they had no alternative but to abide by His order. One after another they came out of the water, but because they were completely naked, they tried to cover their nakedness by placing their left hand over their pubic area. In that posture they were all shivering. Their simple presentation was so pure that Lord Kṛṣṇa immediately became pleased with them. All the unmarried gopīs who prayed to Kātyāyanī to have Kṛṣṇa as their husband were thus satisfied. A woman cannot be naked before any male except her husband. The unmarried gopīs desired Kṛṣṇa as their husband, and He fulfilled their desire in this way. Being pleased with them, He took their garments on His shoulder and began to speak as follows. ”My dear girls, you have committed a great offense by going naked in the River Yamunā. Because of this, the predominating deity of the Yamunā, Varuṇadeva, has become displeased with you. Please, therefore, just touch your foreheads with folded palms and bow down before the demigod Varuṇa in order to be excused from this offensive act.” The gopīs were all simple souls, and whatever Kṛṣṇa said they took to be true. In order to be freed from the wrath of Varuṇadeva, as well as to fulfill the desired end of their vows and ultimately to please their worshipable Lord, Kṛṣṇa, they immediately abided by His order. Thus they became the greatest lovers of Kṛṣṇa, and His most obedient servitors.

Nothing can compare to the Kṛṣṇa consciousness of the gopīs. Actually, the gopīs did not care for Varuṇa or any other demigod; they only wanted to satisfy Kṛṣṇa. Kṛṣṇa became very ingratiated and satisfied by the simple dealings of the gopīs, and He immediately delivered their respective garments, one after another. Although Kṛṣṇa cheated the young unmarried gopīs and made them stand naked before Him and enjoyed joking words with them, and although He treated them just like dolls and stole their garments, they were still pleased with Him and never lodged complaints against Him. This attitude of the gopīs is described by Lord Caitanya Mahāprabhu when He prays, ”My dear Lord Kṛṣṇa, You may embrace Me or trample Me under Your feet, or You may make Me brokenhearted by never being present before Me. Whatever You like, You can do, because You have complete freedom to act. But in spite of all Your dealings, You are My Lord eternally, and I have no other worshipable object.” This is the attitude of the gopīs toward Kṛṣṇa.

Lord Kṛṣṇa was pleased with them, and since they all desired to have Him as their husband, He told them, ”My dear well-behaved girls, I know of your desire for Me and why you worshiped goddess Kātyāyanī, and I completely approve of your action. Anyone whose full consciousness is always absorbed in Me, even if in lust, is elevated. As a fried seed cannot fructify, so any desire in connection with My loving service cannot produce any fruitive result, as in ordinary karma.”

There is a statement in the Brahma-saṁhitā: karmāṇi nirdahati kintu ca bhakti-bhājām. Everyone is bound by his fruitive activities, but the devotees, because they work completely for the satisfaction of the Lord, suffer no reactions. Similarly, the gopīs’ attitude toward Kṛṣṇa, although seemingly lusty, should not be considered to be like the lusty desires of ordinary women. The reason is explained by Kṛṣṇa Himself. Activities in devotional service to Kṛṣṇa are transcendental to any fruitive result.

”My dear gopīs,” Kṛṣṇa continued, ”your desire to have Me as your husband will be fulfilled because with this desire you have worshiped goddess Kātyāyanī. I promise you that during the next autumn season you shall be able to meet with Me, and you shall enjoy Me as your husband.”

Taking shelter of the shade of the trees, Kṛṣṇa became very happy. While walking He began to address the inhabitants of Vṛndāvana. ”My dear Stokakṛṣṇa, My dear Varūthapa, My dear Bhadrasena, My dear Sudāmā, My dear Subala, My dear Arjuna, My dear Viśāla, My dear Ṛṣabha–just look at these most fortunate trees of Vṛndāvana. They have dedicated their lives to the welfare of others. Individually they are tolerating all kinds of natural disturbances, such as hurricanes, torrents of rain, scorching heat and piercing cold, but they are very careful to relieve our fatigues and give us shelter. My dear friends, I think they are glorified in this birth as trees. They are so careful to give shelter to others that they are like noble, highly elevated charitable men who never deny charity to one who approaches them. No one is denied shelter by these trees. They supply various kinds of facilities to human society, such as leaves, flowers, fruit, shade, roots, bark, flavor extracts and fuel. They are the perfect example of noble life. They are like a noble person who has sacrificed everything possible–his body, mind, activities, intelligence and words–in engaging in the welfare of all living entities.”

Thus the Supreme Personality of Godhead walked on the bank of the Yamunā, touching the leaves of the trees and their fruits, flowers and twigs, and praising their glorious welfare activities. Different people may accept certain welfare activities to be beneficial for human society, according to their own views, but the welfare activity that can be rendered to people in general, for eternal benefit, is the spreading of the Kṛṣṇa consciousness movement. Everyone should be prepared to propagate this movement. As instructed by Lord Caitanya, one should be humbler than the grass on the ground and more tolerant than the tree. The tolerance of the trees is explained by Lord Kṛṣṇa Himself, and those who are engaged in the preaching of Kṛṣṇa consciousness should learn lessons from the teachings of Lord Kṛṣṇa and Lord Caitanya through Their direct disciplic succession.

While passing through the forest of Vṛndāvana on the bank of the Yamunā, Kṛṣṇa sat down at a beautiful spot and allowed the cows to drink the cold and transparent water of the Yamunā. Being fatigued, the cowherd boys, Kṛṣṇa and Balarāma also drank. After seeing the young gopīs taking bath in the Yamunā, Kṛṣṇa passed the rest of the morning with the boys.

Thus ends the Bhaktivedanta purport of the Twenty-second Chapter of Kṛṣṇa, ”Stealing the Garments of the Unmarried Gopī Girls.”

9.26 23 / Delivering the Wives of the Brahmanas Who Performed Sacrifices

The morning passed, and the cowherd boys were very hungry because they had not eaten breakfast. They immediately approached Kṛṣṇa and Balarāma and said, ”Dear Kṛṣṇa and Balarāma, You are both all-powerful; You can kill many, many demons, but today we are much afflicted with hunger, and this is disturbing us. Please arrange for something that will mitigate our hunger.”

Requested in this way by Their friends, Lord Kṛṣṇa and Balarāma immediately showed compassion on certain wives of brāhmaṇas who were performing sacrifices. These wives were great devotees of the Lord, and Kṛṣṇa took this opportunity to bless them. He said, ”My dear friends, please go to the house of the brāhmaṇas nearby. They are now engaged in performing Vedic sacrifices known as āṅgirasa, for they desire elevation to heavenly planets. All of you please go to them.” Then Lord Kṛṣṇa warned His friends, ”These brāhmaṇas are not Vaiṣṇavas. They cannot even chant Our names, Kṛṣṇa and Balarāma. They are very busy in chanting the Vedic hymns, although the purpose of Vedic knowledge is to find Me. But because they are not attracted by the names of Kṛṣṇa and Balarāma, you had better not ask them for anything in My name. Better ask for some charity in the name of Balarāma.”

Charity is generally given to high class brāhmaṇas, but Kṛṣṇa and Balarāma did not appear in a brāhmaṇa family. Balarāma was known as the son of Vasudeva, a kṣatriya, and Kṛṣṇa was known in Vṛndāvana as the son of Nanda Mahārāja, who was a vaiśya. Neither belonged to the brāhmaṇa community. Therefore, Kṛṣṇa considered that the brāhmaṇas engaged in performing sacrifices might not be induced to give charity to a kṣatriya and vaiśya. ”But at least if you utter the name of Balarāma, they may prefer to give in charity to a kṣatriya, rather than to Me, because I am only a vaiśya.”

Being thus ordered by the Supreme Personality of Godhead, all the boys went to the brāhmaṇas and began to ask for some charity. They approached them with folded hands and fell down on the ground to offer respect. "O earthly gods, kindly hear us who are ordered by Lord Kṛṣṇa and Balarāma. We hope you know Them both very well, and we wish you all good fortune. Kṛṣṇa and Balarāma are tending cows nearby, and we have accompanied Them. We have come to ask for some food from you. You are all brāhmaṇas and knowers of religious principles, and if you think that you should give us charity, then give us some food and we shall all eat along with Kṛṣṇa and Balarāma. You are the most respectable brāhmaṇas within the human society, and you are expected to know all the principles of religious procedure."

Although the boys were village boys and were not expected to be learned in all the Vedic principles of religious ritual, they hinted that because of their association with Kṛṣṇa and Balarāma, they knew all those principles. When the Supreme Personality of Godhead Kṛṣṇa and Balarāma, asked for food, the boys would immediately deliver it without hesitation because it is stated in the Bhagavad-gītā that one should perform yajña (sacrifices) only for the satisfaction of Viṣṇu.

The boys continued, "Lord Viṣṇu as Kṛṣṇa and Balarāma is standing waiting, and you should immediately deliver whatever food you have in your stock." They also explained to the brāhmaṇas how foodstuffs are to be accepted. Generally, the Vaiṣṇavas, or pure devotees of the Lord, do not take part in ordinary sacrificial performances. But they know very well the ceremonials called dīkṣā, paśusamtha sautrāmnya. One is permitted to take food after the procedure of dīkṣā and before the animal sacrificial ceremony and the Sautrāmaṇī, or ceremony in which liquors are also offered. The boys said, "We can take your food at the present stage of your ceremony, for now it will not be prohibitory. So you can deliver us the foodstuff."

Although the companions of Lord Kṛṣṇa and Balarāma were simple cowherd boys, they were in a position to dictate even to the high class brāhmaṇas engaged in the Vedic rituals of sacrifices. But the smārta brāhmaṇas, who were simply sacrificial-minded, could not understand the dictation of the transcendental devotees of the Lord. They could not even appreciate the begging of the Supreme Lord, Kṛṣṇa and Balarāma. Although they heard all the arguments on behalf of Kṛṣṇa and Balarāma, they did not care for them, and they refused to speak to the boys. Despite being highly elevated in the knowledge of Vedic sacrificial rites, all such nondevotee brāhmaṇas, although they think of themselves as very highly elevated, are ignorant, foolish persons. All their activities are useless because they do not know the purpose of the Vedas, as it is explained in the Bhagavad-gītā: to understand Kṛṣṇa. In spite of their advancement in Vedic knowledge and rituals, they do not understand Kṛṣṇa; therefore their knowledge of the Vedas is superficial. Lord Caitanya, therefore, gave His valuable opinion that a person does not have to be born in a brāhmaṇa family; if he knows Kṛṣṇa or the science of Kṛṣṇa consciousness, he is more than a brāhmaṇa, and he is quite fit to become spiritual master.

There are various details to be observed in the performance of sacrifices, and they are known as collectively as deśa. They are as follows: kāla means the time, pṛthak dravya, the different detailed paraphernalia, mantra, hymns, tantra, scriptural evidences, agni, fire, ṛtvij, learned performers of sacrifices, devatā, the demigods, vajamāna, the performer of the sacrifices, kratu, the sacrifice itself, and dharma, the procedures. All these are for satisfying Kṛṣṇa. It is confirmed that He is the actual enjoyer of all sacrifices because He is directly the Supreme Personality of Godhead and the Supreme Absolute Truth, beyond the conception or speculation of material senses. He is present just like an ordinary human boy. But for persons who identify themselves with this body, it is very difficult to understand Him. The brāhmaṇas were very interested in the comforts of this material body and in elevation to the higher planetary residences called svarga-vāsa. They were therefore completely unable to understand the position of Kṛṣṇa.

When the boys saw that the brāhmaṇas would not speak to them, they became very disappointed. They then returned to Lord Kṛṣṇa and Balarāma and explained everything that had happened. After hearing their statements, the Supreme Personality began to smile. He told them that they should not be sorry for being refused by the brāhmaṇas because that is the way of begging. He convinced them that while one is engaged in collecting or begging, one should not think that he will be successful everywhere. He may be unsuccessful in some places, but that should not be cause for disappointment. Lord Kṛṣṇa then asked all the boys to go again, but this time to the wives of those brāhmaṇas engaged in sacrifices. He also informed them that these wives were great devotees. "They are always absorbed in thinking of Us. Go there and ask for some food in My name and the name of Balarāma, and I am sure that they will deliver you as much food as you desire."

Carrying out Kṛṣṇa's order, the boys immediately went to the wives of the brāhmaṇas. They found the wives sitting inside their house. They were very beautifully decorated with ornaments. After offering them all respectful obeisances, the boys said, "Dear mothers, please accept our humble obeisances and hear our statement. May we inform you that Lord Kṛṣṇa and Balarāma are nearby. They have come here with the cows, and you may know also that we have come here under Their instructions. All of us are very hungry; therefore, we have come to you for some food. Please give us something to eat for Kṛṣṇa, Balarāma and ourselves."

Immediately upon hearing this, the wives of the brāhmaṇas became anxious for Kṛṣṇa and Balarāma. These reactions were spontaneous. They did not have to be convinced of the importance of Kṛṣṇa and Balarāma; immediately upon hearing Their names, they became very anxious to see Them. Being advanced by thinking of Kṛṣṇa constantly, they were performing the greatest form of mystic meditation. All the wives then became very busily engaged in filling up different pots with nice foodstuff. Due to the performance of the sacrifice, the various food was all very palatable. After collecting a feast, they prepared to go to Kṛṣṇa, their most lovable object, exactly in the way rivers flow to the sea.

For a long time the wives had been anxious to see Kṛṣṇa. However, when they were preparing to leave home to go see Him, their husbands, fathers, sons and relatives asked them not to go. But the wives did not comply. When a devotee is called by the attraction of Kṛṣṇa, he does not care for bodily ties. The women entered the forest of Vṛndāvana on the bank of the Yamunā, which was verdant with vegetation and newly grown vines and flowers. Within that forest, they saw Kṛṣṇa and Balarāma engaged in tending the cows, along with Their very affectionate boy friends.

The brāhmaṇas' wives saw Kṛṣṇa putting on a garment glittering like gold. He wore a nice garland of forest flowers and a peacock feather on His head. He was also painted with the minerals found in Vṛndāvana, and He looked exactly like a dancing actor on a theatrical stage. They saw Him keeping one hand on the shoulder of His friend, and in His other hand, He was holding a lotus flower. His ears were decorated with lilies, He wore marks of tilaka, and He was smiling charmingly. With their very eyes, the wives of the brāhmaṇas saw the Supreme Personality of Godhead, of whom they had heard so much, who was so dear to them, and in whom their minds were always absorbed. Now they saw Him eye to eye and face to face, and Kṛṣṇa entered within their hearts through their eyes.

They began to embrace Kṛṣṇa to their hearts' content, and the distress of separation was mitigated immediately. They were just like great sages who, by their advancement of knowledge, merge into the existence of the Supreme. As the Supersoul living in everyone's heart, Lord Kṛṣṇa could understand their minds; they had come to Him despite all the protests of their relatives, fathers, husbands, brothers, and all the duties of household affairs. They came just to see Him who was their life and soul. They were actually following Kṛṣṇa's instruction in the Bhagavad-gītā: one should surrender to Him, giving up all varieties of occupational and religious duties. The wives of the brāhmaṇas actually carried out the instruction of the Bhagavad-gītā in total. He therefore began to speak to them, smiling very magnificently. It should be noted in this connection that when Kṛṣṇa entered into the wives' hearts and when they embraced Him and felt the transcendental bliss of being merged with Him, the Supreme Lord Kṛṣṇa did not lose His identity, nor did the individual wives lose theirs. The individuality of both the Lord and the wives remained, yet they felt oneness in existence. When a lover submits to his lover without any pinch of personal consideration, that is called oneness. Lord Caitanya has taught us this feeling of oneness in His Śikṣāṣṭaka: Kṛṣṇa may act freely, doing whatever He likes, but the devotee should always be in oneness or in agreement with His desires. That oneness was exhibited by the wives of the brāhmaṇas in their love for Kṛṣṇa.

Kṛṣṇa welcomed them with the following words: "My dear wives of the brāhmaṇas, you are all very fortunate and welcomed here. Please let Me know what can I do for you. Your coming here, neglecting all the restrictions and hindrances of relatives, fathers, brothers and husbands, in order to see Me, is completely befitting. One who does this actually knows his self interest, because rendering transcendental loving service unto Me, without motive or restriction, is actually auspicious for the living entities."

Lord Kṛṣṇa here confirms that the highest perfectional stage of the conditioned soul is surrender to Him. One must give up all other responsibilities. This complete surrender unto the Supreme Personality of Godhead is the most auspicious path for the conditioned soul because the Supreme Lord is the supreme objective of love. Everyone is loving Kṛṣṇa ultimately, but realization is according to the advancement of his knowledge. One comes to understand that his self is the spirit soul, and the spirit soul is nothing but a part and parcel of the Supreme Lord; therefore the Supreme Lord is the ultimate goal of love, and thus one should surrender unto Him. This surrender is considered auspicious for the conditioned soul. Our life, property, home, wife, children, house, country, society and all paraphernalia which are very dear to us are expansions of the Supreme Personality of Godhead. He is the central object of love because He gives us all bliss, expanding Himself in so many ways according to our different situations, namely bodily, mental or spiritual.

"My dear wives of the brāhmaṇas," Kṛṣṇa said. "You can now return to your homes. Engage yourselves in sacrificial activities and be engaged in the service of your husbands and household affairs so that your husbands will be pleased with you, and the sacrifice which they have begun will be properly executed. After all, your husbands are householders, and without your help how can they execute their prescribed duties?"

The wives of the brāhmaṇas replied, "Dear Lord, this sort of instruction does not befit You. Your eternal promise is that You will always protect Your devotees, and now You must fulfill this promise. Anyone who comes and surrenders unto You never goes back to the conditioned life of material existence. We expect that You will now fulfill Your promise. We have surrendered unto Your lotus feet, which are covered by the tulasī leaves, so we have no more desire to return to the company of our so-called relatives, friends, and society and give up the shelter of Your lotus feet. And what shall we do, returning home? Our husbands, brothers, fathers, sons, mothers and our friends do not expect to see us because we have already left them all. Therefore we have no shelter to return to. Please, therefore, do not ask us to return home, but arrange for our stay under Your lotus feet so that we can eternally live under Your protection."

The Supreme Personality of Godhead replied, "My dear wives, rest assured that your husbands will not neglect you on your return, nor will your brothers, sons, or fathers refuse to accept you. Because you are My pure devotees, not only your relatives but also people in general, as well as the demigods, will be satisfied with you." Kṛṣṇa is situated as the Supersoul in everyone's heart. So if someone becomes a pure devotee of Lord Kṛṣṇa, he immediately becomes pleasing to everyone. The pure devotee of Lord Kṛṣṇa is never inimical to anyone. A sane person cannot be an enemy of a pure devotee. "Transcendental love for Me does not depend upon bodily connection," Kṛṣṇa said further, "but anyone whose mind is always absorbed in Me will surely, very soon, come to Me for My eternal association."

After being instructed by the Supreme Personality of Godhead, all the wives again returned home to their respective husbands. Pleased to see their wives back home, the brāhmaṇas executed the performances of sacrifices by sitting together, as it is enjoined in the śāstras. According to Vedic principle, religious rituals must be executed by the husband and wife together. When the brāhmaṇas' wives returned, the sacrifice was duly and nicely executed. One of the brāhmaṇas' wives, however, who was forcibly checked from going to see Kṛṣṇa, began to remember Him as she heard of His bodily features. Being completely absorbed in His thought, she gave up her material body conditioned by the laws of nature.

Śrī Govinda, the ever-joyful Personality of Godhead, revealed His transcendental pastimes, appearing just like an ordinary human being, and enjoyed the food offered by the wives of the brāhmaṇas. In this way, He attracted common persons to Kṛṣṇa consciousness. He attracted to His words and beauty all the cows, cowherd boys and damsels in Vṛndāvana.

After the return of their wives from Kṛṣṇa, the brāhmaṇas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personality of Godhead. They could finally understand their mistake; engaged in the performance of Vedic rituals, they had neglected the Supreme Personality of Godhead who had appeared just like an ordinary human being and asked for some food. They began to condemn themselves after seeing the faith and devotion of their wives. They regretted very much that, although their wives were elevated to the platform of pure devotional service, they themselves could not understand even a little bit of how to love and offer transcendental loving service to the Supreme Soul. They began to talk among themselves. "To hell with our being born brāhmaṇas! To hell with our learning all Vedic literatures! To hell with our performing great sacrifices and observing all the rules and regulations! To hell with our family! To hell with our expert service in performing the rituals exactly to the description of scriptures! To hell with it all, for we have not developed transcendental loving service to the Supreme Personality of Godhead, who is beyond the speculation of the mind, body and senses."

The learned brāhmaṇas, expert in Vedic ritualistic performances, were properly regretful, because without developing Kṛṣṇa consciousness, all discharge of religious duties is simply a waste of time and energy. They continued to talk among themselves; "The external energy of Kṛṣṇa is so strong that it can create illusion to overcome even the greatest mystic yogi. Although we expert brāhmaṇas are considered to be the teachers of all other sections of human society, we also have been illusioned by the external energy. Just see how fortunate these women are who have so devotedly dedicated their lives to the Supreme Personality of Godhead, Kṛṣṇa. They could easily give up their family connection, which is so difficult to do. Family life is just like a dark well for the continuation of material miseries."

Women in general, being very simple in heart, can very easily take to Kṛṣṇa consciousness, and when they develop love of Kṛṣṇa they can easily get liberation from the clutches of māyā, which is very difficult for even so-called intelligent and learned men to surpass. According to Vedic injunction, women are not allowed to undergo the purificatory process of initiation by the sacred thread, nor are they allowed to live as brahmacāriṇī in the āśrama of the spiritual master; nor are they advised to undergo the strict disciplinary procedure; nor are they very much expert in discussing philosophy or self-realization. And by nature they are not very pure; nor are they very much attached to auspicious activities. "But how wonderful it is that they have developed transcendental love for Kṛṣṇa, the Lord of all mystic yogīs!" the brāhmaṇas exlaimed. "They have surpassed all of us in firm faith and devotion unto Kṛṣṇa. Being too attached to the materialistic way of life, although we are considered to be masters in all purificatory processes, we did not actually know what the goal is. Even though we were reminded of Kṛṣṇa and Balarāma by the cowherd boys, we disregarded Them. We think now that it was simply a trick of mercy upon us by the Supreme Personality of Godhead that He sent His friends to beg foodstuff from us. Otherwise, He had no need to send them. He could have satisfied their hunger then and there just by willing to do so."

If someone denies Kṛṣṇa's self-sufficiency on hearing that He was tending the cows for livelihood, or if someone doubts His not being in need of the foodstuff, thinking that He was actually hungry, then one should understand that the goddess of fortune is always engaged in His service. In this way the goddess can break her faulty habit of restlessness. In Vedic literatures like Brahma-saṁhitā it is stated that Kṛṣṇa is served in His abode with great respect by not only one goddess of fortune but many thousands. Therefore it is simply illusion for one to think that Kṛṣṇa begged food from the brāhmaṇas. It was actually a trick to show them the mercy of accepting Him in pure devotional service. The Vedic ceremonial paraphernalia, the suitable place, suitable time, different grades of articles for performing ritualistic ceremonies, the Vedic hymns, the priest who is able to perform such sacrifice, the fire and the demigods, the performer of the sacrifice and the religious principles are all meant for understanding Kṛṣṇa, for Kṛṣṇa is the Supreme Personality of Godhead. He is the Supreme Lord Viṣṇu, and the Lord of all mystic yogīs.

"Because He has appeared as a child in the dynasty of the Yadus, we were so foolish that we could not understand that He is the Supreme Personality of Godhead," the brāhmaṇas said. "But on the other hand, we are very proud because we have such exalted wives who have developed pure transcendental service of the Lord without being shackled by our rigid position. Let us therefore offer our respectful obeisances unto the lotus feet of Lord Kṛṣṇa, under whose illusory energy, called māyā, we are absorbed in fruitive activities. We therefore pray to the Lord to be kind enough to excuse us because we are simply captivated by His external energy. We transgressed His order without knowing His transcendental glories."

The brāhmaṇas repented for their sinful activities. They wanted to go personally to offer their obeisances unto Him, but being afraid of Kaṁsa, they could not go. In other words, it is very difficult for one to surrender fully unto the Personality of Godhead without being purified by devotional service. The example of the learned brāhmaṇas and their wives is vivid. The wives of the brāhmaṇas, because they were infused by pure devotional service, did not care for any kind of opposition. They immediately went to Kṛṣṇa. But although the brāhmaṇas had come to know the supremacy of the Lord and were repenting, they were still afraid of King Kaṁsa because they were too addicted to fruitive activities.

Thus ends the Bhaktivedanta purport of the Twenty-third Chapter of Kṛṣṇa, "Delivering the Wives of the Brahmanas Who Performed Sacrifices."

9.27 24 / Worshiping Govardhana Hill

While engaged with the brāhmaṇas who were too involved in the performance of Vedic sacrifices, Kṛṣṇa and Balarāma also saw that the cowherd men were preparing a similar sacrifice in order to pacify Indra, the King of heaven, who is responsible for supplying water. As stated in the Caitanya-caritāmṛta, a devotee of Kṛṣṇa has strong and firm faith in the understanding that if he is simply engaged in Kṛṣṇa consciousness and Kṛṣṇa's transcendental loving service, then he is freed from all other obligations. A pure devotee of Lord Kṛṣṇa doesn't have to perform any of the ritualistic functions enjoined in the Vedas; nor is he required to worship any demigods. Being a devotee of Lord Kṛṣṇa, one is understood to have performed all kinds of Vedic rituals and all kinds of worship to the demigods. Just by performing the Vedic ritualistic ceremonies or worshiping the demigods, one does not develop devotional service for Kṛṣṇa but one who is engaged fully in the service of the Lord has already finished all Vedic injunctions.

Kṛṣṇa ordered a stop to all such activities by His devotees, for He wanted to firmly establish exclusive devotional service during His presence in Vṛndāvana. Kṛṣṇa knew that the cowherd men were preparing for the Indra sacrifice beause He is the omniscient Personality of Godhead, but as a matter of etiquette, He began to inquire with great honor and submission from elder personalities like Mahārāja Nanda and others.

Kṛṣṇa asked His father, "My dear father, what is this arrangement going on for a great sacrifice? What is the result of such sacrifice, and for whom is it meant? How is it performed? Will you kindly let Me know? I am very anxious to know this procedure, so please explain to Me the purpose of this sacrifice." Upon this inquiry, His father, Nanda Mahārāja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the yajña. Kṛṣṇa, however, persisted: "My dear father, for those who are liberal and saintly, there is no secrecy. They do not think anyone to be a friend or enemy because they are always open to everyone. And even for those who are not so liberal, nothing should be secret for the family members and friends, although secrecy may be maintained for persons who are inimical. Therefore you cannot keep any secrets from Me. All persons are engaged in fruitive activities. Some know what these activities are, and they know the result, and some execute activities without knowing the purpose or the result. A person who acts with full knowledge gets the full result; one who acts without knowledge does not get such a perfect result. Therefore, please let Me know the purpose of the sacrifice which you are going to perform. Is it according to Vedic injunction? Or is it simply a popular ceremony? Kindly let Me know in detail about the sacrifice."

On hearing this inquiry from Kṛṣṇa, Mahārāja Nanda replied, "My dear boy, this ceremonial performance is more or less traditional. Because rainfall is due to the mercy of King Indra and the clouds are his representatives, and because water is so important for our living, we must show some gratitude to the controller of this rainfall, Mahārāja Indra. We are arranging, therefore, to pacify King Indra, because he has very kindly sent us clouds to pour down sufficient quantity of rain for successful agricultural activities. Water is very important; without rainfall we cannot farm or produce grains. We cannot live if there is no rainfall. It is necessary for successful religious ceremonies, economic development, and, ultimately, liberation. Therefore we should not give up the traditional ceremonial function; if one gives it up, being influenced by lust, or greed or fear, then it does not look very good for him."

After hearing this, Kṛṣṇa, the Supreme Personality of Godhead, in the presence of His father and all the cowherd men of Vṛndāvana, spoke in such a way as to make heavenly King Indra very angry. He suggested that they forgo the sacrifice. His reasons for discouraging the sacrifice performed to please Indra were twofold. First, as stated in the Bhagavad-gītā, there is no need to worship the demigods for any material advancement; all results derived from worshiping the demigods are simply temporary, and only those who are less intelligent are interested with temporary results. Secondly, whatever temporary result one derives from worshiping the demigods is actually granted by the permission of the Supreme Personality of Godhead. It is clearly stated in the Bhagavad-gītā, mayaiva vihitān hi tān. Whatever benefit is supposed to be derived from the demigods is actually bestowed by the Supreme Personality of Godhead. Without the permission of the Supreme Personality of Godhead, one cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature; thinking themselves as all in all, they try to forget the supremacy of the Supreme Personality of Godhead. In the Śrīmad-Bhāgavatam, it is clearly stated that in this instance Kṛṣṇa wanted to make King Indra angry. Kṛṣṇa's advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson. He first tried to make Indra angry by stopping the Indra Pūjā, which was arranged by the cowherd men in Vṛndāvana.

With this purpose in mind, Kṛṣṇa began to talk as if He were an atheist supporting the philosophy of karma-mīmāṁsā. Advocates of this type of philosophy do not accept the supreme authority of the Personality of Godhead. They put forward the argument that if anyone works nicely, the result is sure to come. Their opinion is that even if there is a God who gives man the result of his fruitive activities, there is no need to worship Him because unless man works He cannot bestow any good result. They say that instead of worshiping a demigod or God, people should give attention to their own duties, and thus the good result will surely come. Lord Kṛṣṇa began to speak to His father according to these principles of the karma-mīmāṁsā philosophy. "My dear father," He said, "I don't think you need to worship any demigod for the successful performance of your agricultural activities. Every living being is born according to his past karma and leaves this life simply taking the result of his present karma. Everyone is born in different types or species of life according to his past activities, and he gets his next birth according to the activities of this life. Different grades of material happiness and distress, comforts and disadvantages of life, are different results of different kinds of activities, either from the past or present life."

Mahārāja Nanda and other elderly members argued that without satisfying the predominating god, one cannot derive any good result simply by material activities. This is actually the fact. For example, it is sometimes found that, in spite of first-class medical help and treatment by a first-class physician, a diseased person dies. It is concluded, therefore, that first-class medical treatment or the attempts of a first-class physician are not in themselves the cause for curing a patient; there must be the hand of the Supreme Personality of Godhead. Similarly, a father's and mother's taking care of their children is not the cause of the children's comfort. Sometimes it is found that in spite of all care by the parents, the children go bad or succumb to death. Therefore material causes are not sufficient for results. There must be the sanction of the Supreme Personality of Godhead. Nanda Mahārāja therefore advocated that, in order to get good results for agricultural activities, they must satisfy Indra, the superintending deity of the rain supply. Lord Kṛṣṇa nullified this argument, saying that the demigods give results only to persons who have executed their prescribed duties; therefore demigods are dependent on the execution of duties and are not absolute in awarding good results to anyone.

"My dear father, there is no need to worship the demigod Indra," Lord Kṛṣṇa said. "Everyone has to achieve the result of his own work. We can actually see that one becomes busy according to the natural tendency of his work; and according to that natural tendency, all living entities–either human beings or demigods–achieve their respective results. All living entities achieve higher or lower bodies and create enemies, friends or neutral parties only because of their different kinds of work. One should be careful to discharge duties according to his natural instinct and not divert attention to the worship of various demigods. The demigods will be satisfied by proper execution of all duties, so there is no need to worship them. Let us, rather, perform our prescribed duties very nicely. Actually one cannot be happy without executing his proper prescribed duty. One who does not, therefore, properly discharge his prescribed duties, is compared with an unchaste woman. The proper prescribed duty of the brāhmaṇas is the study of the Vedas; the proper duty of the royal order, the kṣatriyas, is engagement in protecting the citizens; the proper duty of the vaiśya community is agriculture, trade and protection of the cows; and the proper duty of the śūdras is service to the higher classes, namely the brāhmaṇas, kṣatriyas, and vaiśyas. We belong to the vaiśya community, and our proper duty is to farm, or to trade with the agricultural produce, to protect cows, or take to banking."

Kṛṣṇa identified Himself with the vaiśya community because Nanda Mahārāja was protecting many cows, and Kṛṣṇa was taking care of them. He enumerated four kinds of business engagements for the vaiśya community, namely agriculture, trade, protection of cows and banking. Although the vaiśyas can take to any of these occupations, the men of Vṛndāvana were engaged primarily in the protection of cows.

Kṛṣṇa further explained to His father: "This cosmic manifestation is going on under the influence of three modes of material nature–goodness, passion, and ignorance. These three modes are the causes of creation, maintenance, and destruction. The cloud is caused by the action of the mode of passion; therefore it is the mode of passion which causes the rainfall. And after the rainfall, the living entities derive the result–success in agricultural work. What, then, has Indra to do in this affair? Even if you do not please Indra, what can he do? We do not derive any special benefit from Indra. Even if he is there, he pours water on the ocean also, where there is no need of water. So he is pouring water on the ocean or on the land; it does not depend on our worshiping him. As far as we are concerned, we do not need to go to another city or village or foreign country. There are palatial buildings in the cities, but we are satisfied living in this forest of Vṛndāvana. Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more. I therefore request you, My dear father, to begin a sacrifice which will satisfy the local brāhmaṇas and Govardhana Hill, and let us have nothing to do with Indra."

After hearing this statement by Kṛṣṇa, Nanda Mahārāja replied, "My dear boy, since You are asking, I shall arrange for a separate sacrifice for the local brāhmaṇas and Govardhana Hill. But for the present let me execute this sacrifice known as Indra-yajña."

But Kṛṣṇa replied, "My dear father, don't delay. The sacrifice you propose for Govardhana and the local brāhmaṇas will take much time. Better take the arrangement and paraphernalia you have already made for sacrificing Indra-yajña and immediately engage it to satisfy Govardhana Hill and the local brāhmaṇas."

Mahārāja Nanda finally relented. The cowherd men then inquired from Kṛṣṇa how He wanted the yajña performed, and Kṛṣṇa gave them the following directions. "Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dahl, then halavah, pākorā, puri and all kinds of milk preparations like sweet rice, sweetballs, sandeśa, rasagullā and lāḍḍu and invite the learned brāhmaṇas who can chant the Vedic hymns and offer oblations to the fire. The brāhmaṇas should be given all kinds of grains in charity. Then decorate all the cows and feed them well. After performing this, give money in charity to the brāhmaṇas. As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the cāṇḍālas, or the fifth class of men who are considered untouchable, they also may be given sumptuous prasādam. After giving nice grasses to the cows, the sacrifice known as Govardhana Pūjā may immediately begin. This sacrifice will very much satisfy Me."

In this statement, Lord Kṛṣṇa practically described the whole economy of the vaiśya community. In all communities of human society, and in the animal kingdom, among the cows, dogs, goats, etc., everyone has his part to play. Each is to work in cooperation for the total benefit of all society, which includes not only animate objects but also inanimate objects like hills and land. The vaiśya community is specifically responsible for the economic improvement of the society by producing grains, by giving protection to the cows, by transporting food when needed, and by banking and finance.

From this statement we learn also that the cats and dogs, although not so important, are not to be neglected. Cow protection is actually more important than protection of cats and dogs. Another hint we get from this statement is that the cāṇḍālas or the untouchables are also not to be neglected by the higher classes. Everyone is important, but some are directly responsible for the advancement of human society, and some are only indirectly responsible. However, when Kṛṣṇa consciousness is there, then everyone's total benefit is taken care of.

The sacrifice known as Govardhana Pūjā is observed in the Kṛṣṇa consciousness movement. Lord Caitanya has recommended that since Kṛṣṇa is worshipable, so His land, Vṛndāvana and Govardhana Hill, are also worshipable. To confirm this statement, Lord Kṛṣṇa said that Govardhana Pūjā is as good as worship of Him. From that day, the Govardhana Pūjā has been still going on and is known as Annakūṭa. In all the temples of Vṛndāvana or outside of Vṛndāvana, huge quantities of food are prepared in this ceremony and are very sumptuously distributed to the general population. Sometimes the food is thrown to the crowds, and they enjoy collecting it off the ground. From these instances, we can understand that prasādam offered to Kṛṣṇa never becomes polluted or contaminated, even if it is thrown on the ground. The people, therefore, collect it and eat with great satisfaction.

The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana Pūjā in order to chastise Indra who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men headed by Nanda Mahārāja accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. (Following the inauguration of Govardhana Pūjā, people in Vṛndāvana still dress nicely and assemble near Govardhana Hill to offer worship and circumambulate the hill, leading their cows all around.) According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brāhmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasādam. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill. The gopīs also dressed themselves very luxuriantly and sat in bull-driven carts, chanting the glories of Kṛṣṇa's pastimes. Assembled there to act as priests for Govardhana Pūjā, the brāhmaṇas offered their blessings to the cowherd men and their wives, the gopīs.

When everything was complete, Kṛṣṇa assumed a great transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa Himself are identical. Then Kṛṣṇa began to eat all the food offered there. The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. Devotees therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship. The form of Kṛṣṇa who began to eat the offerings was separately constituted, and Kṛṣṇa Himself along with other inhabitants of Vṛndāvana began to offer obeisances to the Deity as well as Govardhana Hill. In offering obeisances to the huge form of Kṛṣṇa Himself and Govardhana Hill, Kṛṣṇa declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all the offerings." Kṛṣṇa also declared at that meeting, "One who neglects the worship of Govardhana Pūjā, as I am personally conducting it, will not be happy. There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana Pūjā will be bitten by these snakes and killed. In order to assure the good fortune of the cows and themselves, all people of Vṛndāvana near Govardhana must worship the hill, as prescribed by Me."

Thus performing the Govardhana Pūjā sacrifice, all the inhabitants of Vṛndāvana followed the instructions of Kṛṣṇa, the son of Vasudeva, and afterwards they returned to their respective homes.

Thus ends the Bhaktivedanta purport of the Twenty-fourth Chapter of Kṛṣṇa, "Worshiping Govardhana Hill."

9.28 25 / Devastating Rainfall in Vṛndāvana

When Indra understood that the sacrifice offered by the cowherd men in Vṛndāvana was stopped by Kṛṣṇa, he became angry, and he vented his anger upon the inhabitants of Vṛndāvana, who were headed by Nanda Mahārāja, although Indra knew perfectly well that Kṛṣṇa was personally protecting them. As the director of different kinds of clouds, Indra called for the sāṁvartaka. This cloud is invited when there is a need to devastate the whole cosmic manifestation. The sāṁvartaka was ordered by Indra to go over Vṛndāvana and inundate the whole area with an extensive flood. Demonically, Indra thought himself to be the all-powerful supreme personality. When demons become very powerful, they defy the supreme controller, Personality of Godhead. Indra, though not a demon, was puffed up by his material position, and he wanted to challenge the supreme controller. He thought himself, at least for the time being, as powerful as Kṛṣṇa. Indra said, "Just see the impudence of the inhabitants of Vṛndāvana! They are simply inhabitants of the forest, but being infatuated with their friend Kṛṣṇa, who is nothing but an ordinary human being, they have dared to defy the demigods."

Kṛṣṇa has declared in the Bhagavad-gītā that the worshipers of the demigods are not very intelligent. He has also declared that one has to give up all kinds of worship and simply concentrate on Kṛṣṇa consciousness. Kṛṣṇa's invoking the anger of Indra and later on chastising him is a clear indication to His devotee that those who are engaged in Kṛṣṇa consciousness have no need to worship any demigod, even if it is found that the demigod has become angry. Kṛṣṇa gives His devotees all protection, and they should completely depend on His mercy.

Indra cursed the action of the inhabitants of Vṛndāvana and said, "By defying the authority of the demigods, the inhabitants of Vṛndāvana will suffer in material existence. Having neglected the sacrifice to the demigods, they cannot cross over the impediments of the ocean of material miseries." Indra further declared, "These cowherd men in Vṛndāvana have neglected my authority on the advice of this talkative boy who is known as Kṛṣṇa. He is nothing but a child, and by believing this child, they have enraged me." Thus he ordered the sāṁvartaka cloud to go and destroy the prosperity of Vṛndāvana. "The men of Vṛndāvana," said Indra, "have become too puffed up over their material opulence and their confidence in the presence of their tiny friend, Kṛṣṇa. He is simply talkative, childish, and unaware of the complete cosmic situation, although He is thinking Himself very advanced in knowledge. Because they have taken Kṛṣṇa so seriously, they must be punished, and so I have ordered the sāṁvartaka cloud to go to there and inundate the place. They should be destroyed with their cows."

It is indicated here that in the villages or outside the towns, the inhabitants must depend on the cows for their prosperity. When the cows are destroyed, the people are destitute of all kinds of opulences. When King Indra ordered the sāṁvartaka and companion clouds to go to Vṛndāvana, the clouds were afraid of the assignment. But King Indra assured them, "You go ahead, and I will also go, riding on my elephant, accompanied by great storms. And I shall apply all my strength to punish the inhabitants of Vṛndāvana."

Ordered by King Indra, all the dangerous clouds appeared above Vṛndāvana and began to pour water incessantly, with all their strength and power. There was constant lightning and thunder, blowing of severe wind and incessant falling of rain. The rainfall seemed to fall like piercing sharp arrows. By pouring water as thick as pillars, without cessation, the clouds gradually filled all the lands in Vṛndāvana with water, and there was no visible distinction between higher and lower land. The situation was very dangerous, especially for the animals. The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold. Unable to find any other source of deliverance, they all approached Govinda to take shelter at His lotus feet. The cows especially, being much aggrieved from the heavy rain, bowed down their heads, and taking their calves underneath their bodies, they approached the Supreme Personality of Godhead to take shelter of His lotus feet. At that time all the inhabitants of Vṛndāvana began to pray to Lord Kṛṣṇa. "Dear Kṛṣṇa," they prayed, "You are all-powerful, and You are very affectionate to Your devotees. Now please protect us who have been much harassed by angry Indra."

Upon hearing their prayer, Kṛṣṇa could also understand that Indra, being bereft of his sacrificial honor, was pouring down rain that was accompanied by heavy pieces of ice and strong winds, although all this was out of season. Kṛṣṇa understood that this was a deliberate exhibition of anger by Indra. He therefore concluded, "This demigod who thinks himself supreme has shown his great power, but I shall answer him according to My position, and I shall teach him that he is not autonomous in managing universal affairs. I am the Supreme Lord over all, and I shall thus take away his false prestige which has risen from his power. The demigods are My devotees, and therefore it is not possible for them to forget My supremacy, but somehow or other he has become puffed up with material power and thus is now maddened. I shall act in such a way to relieve him of this false prestige. I shall give protection to My pure devotees in Vṛndāvana, who are at present completely at My mercy and whom I have taken completely under My protection. I will save them by My mystic power."

Thinking in this way, Lord Kṛṣṇa immediately picked up Govardhana Hill with one hand, exactly as a child picks up a mushroom from the ground. Thus He exhibited His transcendental pastime of lifting Govardhana Hill. Lord Kṛṣṇa then began to address His devotees, "My dear brothers, My dear father, My dear inhabitants of Vṛndāvana, you can now safely enter under the umbrella of Govardhana Hill, which I have just lifted. Do not be afraid of the hill and think that it will fall from My hand. You have been too much afflicted from the heavy rain and strong wind; therefore I have lifted this hill, which will protect you exactly like a huge umbrella. I think this is a proper arrangement to relieve you from your immediate distress. Be happy along with your animals underneath this great umbrella." Being assured by Lord Kṛṣṇa, all the inhabitants of Vṛndāvana entered beneath the great hill and appeared to be safe along with their property and animals.

The inhabitants of Vṛndāvana and their animals remained there for one week without being disturbed by hunger, thirst or any other discomforts. They were simply astonished to see how Kṛṣṇa was holding up the mountain with the little finger of His left hand. Seeing the extraordinary mystic power of Kṛṣṇa, Indra, the King of heaven, was thunderstruck and baffled in his determination. He immediately called for all the clouds and asked them to desist. When the sky became completely cleared of all clouds and there was sunrise again, the strong winds stopped. At that time Kṛṣṇa, the Supreme Personality of Godhead, known now as the lifter of Govardhana Hill, said, "My dear cowherd men, now you can leave and take your wives, children, cows and valuables, because everything is ended. The inundation has gone down, along with the swelling waters of the river."

All the men loaded their valuables on carts and slowly left with their cows and other paraphernalia. After they had cleared out everything, Lord Kṛṣṇa very slowly replaced Govardhana Hill exactly in the same position as it had been before. When everything was done, all the inhabitants of Vṛndāvana approached Kṛṣṇa and embraced Him with great ecstasy. The gopīs, being naturally very affectionate to Kṛṣṇa, began to offer Him curd mixed with their tears, and they poured incessant blessings upon Him. Mother Yaśodā, mother Rohiṇī, Nanda, and Balarāma, who is the strongest of the strong, embraced Kṛṣṇa one after another and, from spontaneous feelings of affection, blessed Him over and over again. In the heavens, different demigods from different planetary systems, such as Siddhaloka, Gandharvaloka and Cāraṇaloka, also began to show their complete satisfaction. They poured showers of flowers on the surface of the earth and sounded different conchshells. There was beating of drums, and being inspired by godly feelings, residents of Gandharvaloka began to play on their tampouras to please the Lord. After this incident, the Supreme Personality of Godhead, surrounded by His dear friends and animals, returned to His home. As usual, the gopīs began to chant the glorious pastimes of Lord Kṛṣṇa with great feeling, for they were chanting from the heart.

Thus ends the Bhaktivedanta purport of the Twenty-fifth Chapter of Kṛṣṇa, "Devastating Rainfall in Vṛndāvana."

9.29 26 / Wonderful Kṛṣṇa

Without understanding the intricacies of Kṛṣṇa, the Supreme Personality of Godhead, and without knowing His uncommon spiritual opulences, the innocent cowherd boys and men of Vṛndāvana began to discuss the wonderful activities of Kṛṣṇa which surpass the activities of all men.

One of them said, "My dear friends, considering His wonderful activities, how is it possible that such an uncommon boy would come and live with us in Vṛndāvana? It is really not possible. Just imagine! He is now only seven years old! How was it possible for Him to lift Govardhana Hill in one hand and hold it up just like the king of elephants holds a lotus flower? To lift a lotus flower is a most insignificant thing for an elephant, and similarly Kṛṣṇa lifted Govardhana Hill without exertion. When He was simply a small baby and could not even see properly, He killed a great demon, Pūtanā. While sucking her breast, He also sucked out her life-air. Kṛṣṇa killed the Pūtanā demon exactly as eternal time kills a living creature in due course. When He was only three months old, He was sleeping underneath a hand-driven cart. Being hungry for His mother's breast, He began to cry and throw His legs upwards. And from the kicking of His small feet the cart immediately broke apart and fell to pieces. When He was only one year old, He was carried away by the Tṛṇāvarta demon disguised as a whirlwind, and although He was taken very high in the sky, He simply hung on the neck of the demon and forced him to fall from the sky and immediately die. Once His mother, being disturbed by His stealing butter, tied Him to a wooden mortar, and the child pushed it towards a pair of trees known as yamala arjuna and caused them to fall. Once, when He was engaged in tending the calves in the forest along with His elder brother, Balarāma, a demon named Bakāsura appeared, and Kṛṣṇa at once bifurcated the demon's beaks. When the demon known as Vatsāsura entered among the calves tended by Kṛṣṇa with a desire to kill Him, He immediately detected the demon, killed him, and threw him into a tree. When Kṛṣṇa, along with His brother, Balarāma, entered the Tālavana forest, the demon known as Dhenukāsura, in the shape of an ass, attacked Them and was immediately killed by Balarāma, who caught his hind legs and threw him in a palm tree. Although the Dhenukāsura demon was assisted by his cohorts, also in the shape of asses, all were killed, and the Tālavana forest was then open for the use of the animals and inhabitants of Vṛndāvana. When Pralambāsura entered amongst His cowherd boy friends, He caused his death by Balarāma. Thereafter, Kṛṣṇa saved His friends and cows from the severe forest fire, and He chastised the Kāliya serpent in the lake of Yamunā and forced him to leave the vicinity of the Yamunā River; He thereby made the water of the Yamunā poisonless."

Another one of the friends of Nanda Mahārāja said, "My dear Nanda, we do not know why we are so attracted by your son Kṛṣṇa. We want to forget Him, but this is impossible. Why are we so naturally affectionate toward Him? Just imagine how wonderful it is! On one hand He is only a boy of seven years old, and on the other hand there is a huge hill like Govardhana Hill, and He lifted it so easily! O Nanda Mahārāja, we are now in great doubt–your son Kṛṣṇa must be one of the demigods. He is not at all an ordinary boy. Maybe He is the Supreme Personality of Godhead."

On hearing the praises of the cowherd men in Vṛndāvana, King Nanda said, "My dear friends, in reply to you I can simply present the statement of Gargamuni so that your doubts may be cleared. When he came to perform the name-giving ceremony, he said that this boy descends in different periods of time in different colors and that this time He has appeared in Vṛndāvana in a dark color and is known as Kṛṣṇa. Previously, He has white color, then red color, then yellow color. He also said that this boy was once the son of Vasudeva, and everyone who knows of His previous birth calls Him Vāsudeva. Actually he said that my son has many varieties of names, according to His different qualities and activities. Gargācārya assured me that this boy will be all-auspicious for my family and that He will be able to give transcendental blissful pleasure to all the cowherd men and cows in Vṛndāvana. Even though we will be put into various kinds of difficulties, by the grace of this boy we will be very easily freed from them. He also said that formerly this boy saved the world from an unregulated condition, and He saved all honest men from the hands of the dishonest. He also said that any fortunate man who becomes attached to this boy, Kṛṣṇa, is never vanquished or defeated by his enemy. On the whole, He is exactly like Lord Viṣṇu, who always takes the side of the demigods, who are consequently never defeated by the demons. Gargācārya thus concluded that my child would grow to be exactly like Viṣṇu in transcendental beauty, qualification, activities, influence and opulence, and so we should not be very astonished by His wonderful activities. After telling me this, Gargācārya returned home, and since then we have been continually seeing the wonderful activities of this child. According to the version of Gargācārya, I consider that He must be Nārāyaṇa Himself, or maybe a plenary portion of Nārāyaṇa."

When all the cowherd men very attentively heard the statements of Gargācārya through Nanda Mahārāja, they better appreciated the wonderful activities of Kṛṣṇa and became very jubilant and satisfied. They began to praise Nanda Mahārāja, because by consulting him their doubts about Kṛṣṇa were cleared. They said, "Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up the Govardhana Hill, just as a child picks up a mushroom. He saved us so wonderfully. May He continue to mercifully glance over us and our cows. May we live peacefully under the protection of wonderful Kṛṣṇa."

Thus ends the Bhaktivedanta purport of the Twenty-sixth Chapter of Kṛṣṇa, "Wonderful Kṛṣṇa."

9.30 27 / Prayers by Indra, the King of Heaven

When Kṛṣṇa saved the inhabitants of Vṛndāvana from the wrath of Indra by lifting Govardhana Hill, a surabhi cow from Goloka Vṛndāvana, as well as King Indra from the heavenly planet, appeared before Him. Indra, the King of heaven, was conscious of his offense before Kṛṣṇa; therefore he stealthily appeared before Him from a secluded place. He immediately fell down at the lotus feet of Kṛṣṇa, although his own crown was dazzling like sunshine. Indra knew about the exalted position of Kṛṣṇa because Kṛṣṇa is the master of Indra, but he could not believe that Kṛṣṇa could come down and live in Vṛndāvana among the cowherd men. When Kṛṣṇa defied the authority of Indra, Indra became angry because he thought that he was all in all within this universe and that no one was as powerful as he. But after this incident, his false puffed up prestige was destroyed. Being conscious of his subordinate position, he appeared before Kṛṣṇa with folded hands and began to offer the following prayers.

”My dear Lord,” Indra said, ”being puffed up by my false prestige, I thought that You had offended me by not allowing the cowherd men to perform the Indra-yajña, and I thought that You wanted to enjoy the offerings that were arranged for the sacrifice. I thought that in the name of a Govardhana sacrifice, You were taking my share of profit, and therefore I mistook Your position. Now by Your grace I can understand that You are the Supreme Lord, Personality of Godhead, and that You are transcendental to all the material qualities. Your transcendental position is viśuddha-sattvam, which is above the platform of the material mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities. Your name, fame, form, quality and pastimes are all beyond this material nature, and they are never disturbed by the three material modes. Your abode is accessible only for one who undergoes severe austerities and penances and who is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature.

”My dear Lord, You are the original father of this cosmic manifestation. You are the supreme spiritual master of this cosmic world, and You are the original proprietor of everything. As eternal time, You are competent to chastise offenders. Within this material world there are many fools like myself who consider themselves to be the Supreme Lord or the all in all within the universe. You are so merciful that without punishing their offenses, You devise means so that their false prestige is subdued and they can know that You, and none else, are the Supreme Personality of Godhead.

”My dear Lord, You are the supreme father, the supreme spiritual master and supreme king. Therefore, You have the right to chastise all living entities whenever there is any discrepancy in their behavior. The father, the spiritual master, and the supreme executive officer of the state are always well-wishers of their sons, their students and their citizens respectively. As such, the well-wishers have the right to chastise their dependents. By Your own desire You appear auspiciously on the earth in Your eternal varieties of forms; You come to glorify the earthly planet and specifically to chastise persons who are falsely claiming to be God. In the material world there is regular competition between different types of living entities to become supreme leaders of society, and after being frustrated in achieving the supreme positions of leadership, foolish persons claim to be God, the Supreme Personality. There are many such foolish personalities in this world, like me, but in due course of time, when they come to their senses, they surrender unto You and again engage themselves properly by rendering service unto You. And that is the purpose of Your chastising persons envious of You.

”My dear Lord, I committed a great offense unto Your lotus feet, being falsely proud of my material opulences, not knowing Your unlimited power. Therefore, my Lord, kindly excuse me, because I am fool number one. Kindly give me Your blessings so that I may not act so foolishly again. If You think, my Lord, that the offense is very great and cannot be excused, then I appeal to You that I am Your eternal servant; Your appearance in this world is to give protection to Your eternal servants and to destroy the demons who maintain great military strength just to burden the very existence of the earth. As I am Your eternal servant, kindly excuse me.

”My dear Lord, You are the Supreme Personality of Godhead. I offer my respectful obeisances unto You because You are the Supreme Person and the Supreme Soul. You are the son of Vasudeva, and You are the Supreme Lord, Kṛṣṇa, the master of all pure devotees. Please accept my prostrated obeisances. You are the personification of supreme knowledge. You can appear anywhere according to Your desire in any one of Your eternal forms. You are the root of all creation and the Supreme Soul of all living entities. Due to my gross ignorance, I created great disturbance in Vṛndāvana by sending torrents of rain and heavy hailstorm. I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me. But my dear Lord, You are so kind to me that You have bestowed Your mercy upon me by destroying all my false pride. I therefore take shelter unto Your lotus feet. My dear Lord, You are not only the supreme controller, but also the spiritual master of all living entities.”

Thus praised by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiling beautifully, said, ”My dear Indra, I have stopped your sacrifice just to show My causeless mercy and to revive your memory that I am your eternal master. I am not only your master, but I am the master of all the other demigods as well. You should always remember that all your material opulences are due to My mercy. Everyone should always remember that I am the Supreme Lord. I can show anyone My favor, and I can chastise anyone, because no one is superior to Me. If I find someone overpowered by false pride, in order to show him My causeless mercy, I withdraw all his opulences.”

It is noteworthy that Kṛṣṇa sometimes removes all opulences in order to facilitate a rich man’s becoming a surrendered soul to Him. This is a special favor of the Lord’s. Sometimes it is seen that a person is very opulent materially, but due to his devotional service to the Lord, he may be reduced to poverty. One should not think, however, that because he worshiped the Supreme Lord he became poverty-stricken. The real purport is that when a person is a pure devotee, but at the same time, by miscalculation, he wants to lord it over material nature, the Lord shows His special mercy by taking away all material opulences until at last he surrenders unto the Supreme Lord.

After instructing Indra, Lord Kṛṣṇa asked him to return to his kingdom in the heavenly planet and to remember always that he is never the supreme but is always subordinate to the Supreme Personality of Godhead. He also advised him to remain as King of heaven, but to be careful of false pride.

After this, the transcendental surabhi cow, who also come with Indra to see Kṛṣṇa, offered her respectful obeisances unto Him and worshiped Him. The surabhi offered her prayer as follows. ”My dear Lord Kṛṣṇa, You are the most powerful of all mystic yogīs because You are the soul of the complete universe, and from You only all this cosmic manifestation has taken place. Therefore, although Indra tried his best to kill my descendant cows in Vṛndāvana, they remained under Your shelter, and You have protected them all so well. We do not know anyone else as the Supreme, nor do we go to any other god or demigods for protection. Therefore, You are our Indra, You are the Supreme Father of the whole cosmic manifestation, and You are the protector and elevator of all the cows, brāhmaṇas, demigods and others who are pure devotees of Your Lordship. O Supersoul of the universe, let us bathe You with our milk because You are our Indra. O Lord, You appear just to diminish the burden of impure activities on the earth.”

In this way, Kṛṣṇa was bathed by the milk of the surabhi cows, and Indra was bathed by the water of the celestial Ganges through the trunk of his carrier elephant. After this, the heavenly king Indra, along with surabhi cows and all other demigods and their mothers, worshiped Lord Kṛṣṇa by bathing Him with Ganges water and the milk of the surabhis. Thus Govinda, Lord Kṛṣṇa, was pleased with all of them. The residents of all higher planetary systems, such as Gandharvaloka, Pitṛloka, Siddhaloka, and Cāraṇaloka, all combined and began to glorify the Lord by chanting His holy name. Their wives and damsels began to dance with great joy. They very much satisfied the Lord by incessantly pouring flowers from the sky. When everything was very nicely and joyfully settled, the cows overflooded the surface of the earth with their milk. The water of the rivers began to flow and give nourishment to the trees, producing fruits and flowers of different colors and tastes. The trees began to pour drops of honey. The hills and mountains began to produce potent medicinal plants and valuable stones. Because of Kṛṣṇa’s presence, all these things happened very nicely, and the lower animals, who were generally envious, were envious no longer.

After satisfying Kṛṣṇa, who is the Lord of all the cows in Vṛndāvana, who is known as Govinda, King Indra took His permission to return to his heavenly kingdom. He was surrounded by all kinds of demigods who passed with him through cosmic space. This great incident is a powerful example of how Kṛṣṇa consciousness can benefit the world. Even the lower animals forget their envious nature and become elevated to the qualities of the demigods.

Thus ends the Bhaktivedanta purport of the Twenty-seventh Chapter of Kṛṣṇa, ”Prayers by Indra, the King of Heaven.”

9.31 28 / Releasing Nanda Mahārāja from the Clutches of Varuṇa

The Govardhana ceremony took place on the new moon day. After this, there were torrents of rain and hailstorms imposed by King Indra for seven days. Nine days of the waxing moon having passed, on the tenth day King Indra worshiped Lord Kṛṣṇa, and thus the matter was satisfactorily settled. After this, on the eleventh day of the full moon, there was Ekādaśī. Mahārāja Nanda observed fasting for the whole day, and just early in the morning of the Dvādaśī, the day after Ekādaśī, he went to take bath in the River Yamunā. He entered deep into the water of the river, but he was arrested immediately by one of the servants of Varuṇadeva. These servants brought Nanda Mahārāja before the demigod Varuṇa and accused him of taking a bath in the river at the wrong time. According to astronomical calculations, the time in which he took bath was considered demoniac. The fact was, Nanda Mahārāja wanted to take a bath in the River Yamunā early in the morning before the sunrise, but somehow or other he was a little too early, and he bathed at an inauspicious time. Consequently he was arrested.

When Nanda Mahārāja was taken away by Varuṇa’s servants, his companions began to call loudly for Kṛṣṇa and Balarāma. Immediately Kṛṣṇa and Balarāma could understand that Nanda Mahārāja was taken by Varuṇa, and thus They went to the abode of Varuṇa, for They were pledged to give protection. The inhabitants of Vṛndāvana, the unalloyed devotees of the Lord, having no shelter other than the Supreme Personality of Godhead, naturally cried to Him for help, exactly like children who do not know anything but the protection of their parents. Demigod Varuṇa received Lord Kṛṣṇa and Balarāma with great respect and said, ”My dear Lord, actually at this very moment, because of Your presence, I am materially defeated. Although I am the proprietor of all the treasures in the water, I know that such possessions do not make for a successful life. But this moment, as I look at You, my life is made completely successful because by seeing You I no longer have to accept a material body. Therefore, O Lord, Supreme Personality of Godhead, Supreme Brahman and Supersoul of everything, let me offer my respectful obeisances unto You. You are the supreme transcendental personality; there is no possibility of imposing the influence of material nature upon You. I am very sorry that by being foolish, by not knowing what to do or what not to do, I have mistakenly arrested Your father, Nanda Mahārāja. So I beg Your pardon for the offense of my servants. I think that it was Your plan to show me Your mercy by Your personal presence here. My dear Lord Kṛṣṇa, Govinda, be merciful upon me–here is Your father. You can take him back immediately.”

In this way Lord Kṛṣṇa, the Supreme Personality of Godhead, rescued His father and presented him before his friends with great jubilation. Nanda Mahārāja was surprised that, although the demigod was so opulent, he offered such respect to Kṛṣṇa. That was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.

Actually, although Kṛṣṇa was acting so wonderfully, Mahārāja Nanda and mother Yaśodā could not think of Him as the Supreme Personality of Godhead. Instead, they always accepted Him as their beloved child. Thus Nanda Mahārāja did not accept the fact that Varuṇa worshiped Kṛṣṇa because Kṛṣṇa was the Supreme Personality of Godhead; rather he took it that because Kṛṣṇa was such a wonderful child He was respected even by Varuṇa. The friends of Nanda Mahārāja, all the cowherd men, became eager to know if Kṛṣṇa were actually the Supreme Personality and if He were going to give them all salvation. When they were all thus consulting among themselves, Kṛṣṇa understood their minds, and in order to assure them of their destiny in the spiritual kingdom, He showed them the spiritual sky. Generally, ordinary persons are engaged simply in working hard in the material world, and they have no information that there is another kingdom or another sky, which is known as the spiritual sky, where life is eternal, blissful, and full of knowledge. As it is stated in the Bhagavad-gītā, a person returning to that spiritual sky never returns to this material world of death and suffering.

Kṛṣṇa, the Supreme Personality of Godhead, is always anxious to give information to the conditioned soul that there is a spiritual sky far, far beyond this material sky, transcendental to the innumerable universes created within the total material energy. Kṛṣṇa is, of course, always very kind to every conditioned soul, but, as stated in the Bhagavad-gītā, He is especially inclined to the devotees. Hearing their inquiries, Kṛṣṇa immediately thought that His devotees in Vṛndāvana should be informed of the spiritual sky and the

Vaikuṇṭha planets therein. Within the material world, every conditioned soul is in the darkness of ignorance. This means that all conditioned souls are under the concept of this bodily existence.

Everyone is under the impression that he is of this material world, and with this concept of life, everyone is working in ignorance in different forms of life. The activities of the particular type of body are called karma, or fruitive action. All conditioned souls under the impression of the bodily concept are working according to their particular types of body. These activities are creating their future conditional life. Because they have very little information of the spiritual world, they do not generally take to spiritual activities, which are called bhakti-yoga. Those who successfully practice bhakti-yoga, after giving up this present body, go directly to the spiritual world and become situated in one of the Vaikuṇṭha planets. The inhabitants of Vṛndāvana are all pure devotees. Their destination after quitting the body is Kṛṣṇaloka. They even surpass the Vaikuṇṭhalokas. The fact is, those who are always engaged in Kṛṣṇa consciousness and mature, pure devotional service are given the chance, after death, to gain Kṛṣṇa's association in the universes within the material world. Kṛṣṇa's pastimes are continually going on, either in this universe or in another universe. Just as the sun globe is passing through many places across this earthly planet, so Kṛṣṇa-līlā, or the transcendental advent and pastimes of Kṛṣṇa, are also going on continually, either in this or another universe. The mature devotees, who have completely executed Kṛṣṇa consciousness, are immediately transferred to the universe where Kṛṣṇa is appearing. In that universe the devotees get their first opportunity to associate with Kṛṣṇa personally and directly. The training goes on, as we see in the Vṛndāvana līlā of Kṛṣṇa within this planet. Kṛṣṇa therefore revealed the actual feature of the Vaikuṇṭha planets so that the inhabitants of Vṛndāvana could know their destination.

Thus Kṛṣṇa showed them the eternal ever-existing spiritual sky which is unlimited and full of knowledge. Within this material world there are different gradations of forms, and according to the gradations, knowledge is proportionately manifested. For example, the knowledge in the body of a child is not as perfect as the knowledge in the body of an adult man. Everywhere there are different gradations of living entities, in aquatic animals, in the plants and trees, in the reptiles and insects, in birds and beasts and in the civilized and uncivilized human forms of life. Above the human form of life there are demigods, Cāraṇas and Siddhas on up to Brahmaloka where Lord Brahmā lives, and among these demigods there are always different gradations of knowledge. But past this material world, in the Vaikuṇṭha sky, everyone is in full knowledge. All the living entities there are engaged in devotional service to the Lord, either in the Vaikuṇṭha planets or in Kṛṣṇaloka.

As it is confirmed in the Bhagavad-gītā, full knowledge means knowing Kṛṣṇa to be the Supreme Personality of Godhead. In the Vedas and Bhagavad-gītā it is also stated that in the brahmajyoti or spiritual sky there is no need of sunlight, moonlight, or electricity. All those planets are self-illuminating, and all of them are eternally situated. There is no question of creation and annihilation in the brahmajyoti, spiritual sky. Bhagavad-gītā also confirms that beyond the material sky there is another eternal spiritual sky where everything is eternally existing. Information of the spiritual sky can be had only from great sages and saintly persons who have already surpassed the influence of the three material modes of nature. Unless one is constantly situated on that transcendental platform, it is not possible to understand the spiritual nature.

Therefore it is recommended that one should take to bhakti-yoga and keep himself engaged twenty-four hours in Kṛṣṇa consciousness, which places one beyond the reach of the modes of material nature. One in Kṛṣṇa consciousness can easily understand the nature of the spiritual sky and Vaikuṇṭhaloka. The inhabitants of Vṛndāvana, being always engaged in Kṛṣṇa consciousness, could therefore very easily understand the transcendental nature of the Vaikuṇṭhalokas.

Thus Kṛṣṇa led all the cowherd men, headed by Nanda Mahārāja, to the lake where Akrūra was later shown the Vaikuṇṭha planetary system. They took their bath immediately and saw the real nature of the Vaikuṇṭhalokas. After seeing the spiritual sky and the Vaikuṇṭhalokas, all the men, headed by Nanda Mahārāja, felt wonderfully blissful, and coming out of the river, they saw Kṛṣṇa, who was being worshiped with excellent prayers.

Thus ends the Bhaktivedanta purport of the Twenty-eighth Chapter of Kṛṣṇa, "Releasing Nanda Mahārāja from the Clutches of Varuṇa."

9.32 29 / The Rāsa Dance: Introduction

In the Śrīmad-Bhāgavatam it is stated the rāsa dance took place on the full moon night of the śarat season. From the statement of previous chapters, it appears that the festival of Govardhana Pūjā was performed just after the dark moon night of the month of Kārttika, and thereafter the ceremony of Bhrātṛdvitīya was performed; then the wrath of Indra was exhibited in the shape of torrents of rain and hailstorm, and Lord Kṛṣṇa held up Govardhana Hill for seven days, up until the ninth day of the moon. Thereafter, on the tenth day, the inhabitants of Vṛndāvana were talking amongst themselves about the wonderful activities of Kṛṣṇa, and the next day, Ekādaśī was observed by Nanda Mahārāja. On the next day, Dvādaśī, Nanda Mahārāja went to take bath in the Ganges and was arrested by the men of Varuṇa; then he was released by Lord Kṛṣṇa. Then Nanda Mahārāja, along with the cowherd men, was shown the spiritual sky.

In this way, the full moon night of the śarat season came to an end. The full mmoon night of Āśvina is called śārad-pūrṇimā. It appears from the statement of Śrīmad-Bhāgavatam that Kṛṣṇa had to wait another year for such a moon before enjoying the rāsa dance with the gopīs. At the age of seven years, He lifted Govardhana Hill. Therefore, the rāsa dance took place during His eighth year.

From Vedic literature it appears that when a theatrical actor dances among many dancing girls, the group-dance is called a rāsa dance. When Kṛṣṇa saw the full moon night of the śarat season, He decorated Himself with various seasonal flowers, especially the mallikā flowers, which are very fragrant, He remembered the gopīs' prayers to goddess Kātyāyanī, wherein they prayed for Kṛṣṇa to be their husband. He thought that the full night of the śarat season was just suitable for a nice dance. So their desire to have Kṛṣṇa as their husband would then be fulfilled.

The words used in this connection in the Śrīmad-Bhāgavatam are bhagavān api. This means that although Kṛṣṇa is the Supreme Personality of Godhead, He has no desire that needs to be fulfilled because He is always full with six opulences. Yet He wanted to enjoy the company of the gopīs. Bhagavān api signifies that this is not like the ordinary dancing of young boys and young girls. The specific word used in the Śrīmad-Bhāgavatam is yogamāyām upāśritaḥ, which means that this dancing with the gopīs is on the platform of yogamāyā, not mahāmāyā. The dancing of young boys and girls within this material world is in the kingdom of mahāmāyā, or the external energy. The rāsa dance of Kṛṣṇa with the gopīs is on the platform of yogamāyā. The difference between the platform of yogamāyā and mahāmāyā is compared in the Caitanya-caritāmṛta to the difference between gold and iron. From the viewpoint of metallurgy, gold and iron are both metals, but the quality is completely different. Similarly, although the rāsa dance and Lord Kṛṣṇa's association with the gopīs appear like the ordinary mixing of young boys and girls, the quality is completely different. The difference is appreciated by great Vaiṣṇavas because they can understand the difference between love of Kṛṣṇa and lust.

On the mahāmāyā platform, dances take place on the basis of sense gratification. But when Kṛṣṇa called the gopīs by sounding His flute, the gopīs very hurriedly rushed towards the spot of rāsa dance with the transcendental desire of satisfying Kṛṣṇa. The author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, has explained that lust means sense gratification, and love also means sense gratification–but for Kṛṣṇa. In other words, when activities are enacted on the platform of personal sense gratification, they are called material activities, but when they are enacted for the satisfaction of Kṛṣṇa, then they are spiritual activities. On any platform of activities, the principle of sense gratification is there. But on the spiritual platform, sense gratification is for the Supreme Personality of Godhead, Kṛṣṇa, whereas on the material platform it is for the performer. For example, on the material platform, when a servant serves a master, he is not trying to satisfy the senses of the master, but rather his own senses. The servant would not serve the master if the payment stopped. That means that the servant engages himself in the service of the master just to satisfy his senses. On the spiritual platform, the servitor of the Supreme Personality of Godhead serves Kṛṣṇa without payment, and he continues his service in all conditions. That is the difference between Kṛṣṇa consciousness and material consciousness.

It appears that Kṛṣṇa enjoyed the rāsa dance with the gopīs when He was eight years old. At that time, many of the gopīs were married, because in India, especially in those days, girls were married at a very early age. There are even many instances of a girl giving birth to a child at the age of twelve. Under the circumstances, all the gopīs who wanted to have Kṛṣṇa as their husband were already married. At the same time, they continued to hope that Kṛṣṇa would be their husband. Their attitude toward Kṛṣṇa was that of paramour love. Therefore, the loving affairs of Kṛṣṇa with the gopīs is called parakīya-rasa. A married man or a wife who desires another wife or husband is called parakīya-rasa.

Actually, Kṛṣṇa is the husband of everyone because He is the supreme enjoyer. The gopīs wanted Kṛṣṇa to be their husband, but factually there was no possibility of His marrying all the gopīs. But because they had that natural tendency to accept Kṛṣṇa as their supreme husband, the relationship between the gopīs and Kṛṣṇa is called parakīya-rasa. This parakīya-rasa is ever-existent in Goloka Vṛndāvana in the spiritual sky where there is no possibility of the inebriety which characterizes parakīya-rasa in the material world. In the material world, parakīya-rasa is abominable, whereas in the spiritual world it is present in the superexcellent relationship of Kṛṣṇa and the gopīs. There are many other relationships with Kṛṣṇa: master and servant, friends and friend, parent and son, and lover and beloved. Out of all these rasas, the parakīya-rasa is considered to be the topmost.

This material world is the perverted reflection of the spiritual world; it is just like the reflection of a tree on the bank of a reservoir of water: the topmost part of the tree is seen as the lowest part. Similarly, parakīya-rasa, when pervertedly reflected in this material world, is abominable. When people, therefore, imitate the rāsa dance of Kṛṣṇa with the gopīs, they simply enjoy the perverted, abominable reflection of the transcendental parakīya-rasa. There is no possibility of enjoying this transcendental parakīya-rasa within the material world. It is stated in Śrīmad-Bhāgavatam that one should not imitate this parakīya-rasa even in dream or imagination. Those who do so drink the most deadly poison.

When Kṛṣṇa, the supreme enjoyer, desired to enjoy the company of the gopīs on that full moon night of the śarat season, exactly at that very moment, the moon, the lord of the stars, appeared in the sky, displaying its most beautiful features. The full moon night of the śarat season is the most beautiful night in the year. In Indian there is a great monument called Taj Mahal in Agra, a city in the Uttar Pradesh province, and the tomb is made of first-class marble stone. During the night of the full moon of the śarat season, many foreigners go to see the beautiful reflections of the moon on the tomb. Thus this full moon night is celebrated even today for its beauty.

When the full moon rose in the east, it tinged everything with a reddish color. With the rising of the moon, the whole sky appeared smeared by red kuṅkuma. When a husband long separated from his wife returns home, he decorates the face of his wife with red kuṅkuma. This long-expected moonrise of the śarat season was thus smearing the eastern sky.

The appearance of the moon increased Kṛṣṇa's desire to dance with the gopīs. The forests were filled with fragrant flowers. The atmosphere was cooling and festive. When Lord Kṛṣṇa began to blow His flute, the gopīs all over Vṛndāvana became enchanted. Their attraction to the vibration of the flute increased a thousand times due to the rising full moon, the red horizon, the calm and cool atmosphere, and the blossoming flowers. All these gopīs were by nature very much attracted to Kṛṣṇa's beauty, and when they heard the vibration of His flute, they became apparently lustful to satisfy the senses of Kṛṣṇa.

Immediately upon hearing the vibration of the flute, they all left their respective engagements and proceeded to the spot where Kṛṣṇa was standing. While they ran very swiftly, all their earrings swung back and forth. They all rushed toward the place known as Vaṁśīvaṭa. Some of them were engaged in milking cows, but they left their milking business half finished and immediately went to Kṛṣṇa. One of them had just collected milk and put it in a milk pan on the oven to boil, but she did not care whether the milk overboiled and spilled–she immediately left to go see Kṛṣṇa. Some of them were breast feeding their small babies, and some were engaged in distributing food to the members of their families, but they left all such engagements and immediately rushed towards the spot where Kṛṣṇa was playing His flute. Some were engaged in serving their husbands, and some were themselves engaged in eating, but neither caring to serve their husbands nor eat, they immediately left. Some of them wanted to decorate their faces with cosmetic ointments and to dress themselves very nicely before going to Kṛṣṇa, but unfortunately they could not finish their cosmetic decorations nor put on their dresses in the right way because of their anxiety to meet Kṛṣṇa immediately. Their faces were decorated hurriedly and were haphazardly finished; some even put the lower part of their dresses on the upper part of their bodies and the upper part on the lower part.

While all the gopīs were hurriedly leaving their respective places, their husbands, brothers and fathers were all struck with wonder to know where they were going. Being young girls, they were protected either by husbands, elderly brothers or fathers. All their guardians forbade them to go to Kṛṣṇa, but they disregarded them. When a person becomes attracted by Kṛṣṇa and is in full Kṛṣṇa consciousness, he does not care for any worldly duties, even though very urgent. Kṛṣṇa consciousness is so powerful that it gives everyone relief from all material activities. Śrīla Rūpa Gosvāmī has written a very nice verse wherein one gopī advises another, "My dear friend, if you desire to enjoy the company of material society, friendship and love, then please do not go to see this smiling boy Govinda, who is standing on the bank of the Yamunā and playing His flute, His lips brightened by the beams of the full moonlight." Śrīla Rūpa Gosvāmī indirectly instructs that one who has been captivated by the beautiful smiling face of Kṛṣṇa has lost all attraction for material enjoyments. This is the test of advancement in Kṛṣṇa consciousness: a person advancing in Kṛṣṇa consciousness must lose interest in material activities and personal sense gratification.

Some of the gopīs were factually detained from going to Kṛṣṇa by their husbands and were locked up by force within their rooms. Being unable to go to Kṛṣṇa, they began to meditate upon His transcendental form by closing their eyes. They already had the form of Kṛṣṇa within their minds. They proved to be the greatest yogīs; as is stated in the Bhagavad-gītā, a person who is constantly thinking of Kṛṣṇa within his heart with faith and love is considered to be the topmost of all yogīs. Actually, a yogi concentrates his mind on the form of Lord Viṣṇu. That is real yoga. Kṛṣṇa is the original form of all Viṣṇu tattvas. The gopīs could not go to Kṛṣṇa personally, so they began to meditate on Him as perfect yogīs.

In the conditioned stage of the living entities, there are two kinds of results of fruitive activities: the conditioned living entity who is constantly engaged in sinful activities has suffering as his result, and he who is engaged in pious activities has material enjoyment as a result. In either case–material suffering or material enjoyment–the enjoyer or sufferer is conditioned by material nature.

The gopī associates of Kṛṣṇa, who assemble in the place where Kṛṣṇa is appearing, are from different groups. Most of the gopīs are eternal companions of Kṛṣṇa. As stated in the Brahma-saṁhitā, ānanda-cin-maya-rasa-pratibhāvitābhiḥ: in the spiritual world the associates of Kṛṣṇa, especially the gopīs, are the manifestation of the pleasure potency of Lord Kṛṣṇa. They are expansions of Śrīmatī Rādhārāṇī. But when Kṛṣṇa exhibits His transcendental pastimes within the material world in some of the universes, not only the eternal associates of Kṛṣṇa come, but also those who are being promoted to that status from this material world. The gopīs who joined Kṛṣṇa's pastimes within this material world were coming from the status of ordinary human beings. If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Kṛṣṇa. Their severe painful yearnings caused by their not being able to see Kṛṣṇa freed them from all sinful reactions, and their ecstasy of transcendental love for Kṛṣṇa in His absence was transcendental to all their reactions of material pious activities. The conditioned soul is subjected to birth and death, either by pious or sinful activities, but the gopīs who began to meditate on Kṛṣṇa transcended both positions and became purified and thus elevated to the status of the gopīs already expanded by His pleasure potency. All the gopīs who concentrated their minds on Kṛṣṇa in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.

Mahārāja Parīkṣit heard Śukadeva Gosvāmī explain the situation of the gopīs who assembled with Kṛṣṇa in the rāsa dance. When he heard that some of the gopīs, simply by concentrating on Kṛṣṇa as their paramour, became freed from all contamination of material birth and death, he said, "The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?" One should consider here that Kṛṣṇa and ordinary living beings are qualitatively one. The ordinary living beings, being part and parcel of Kṛṣṇa, are also Brahman, but Kṛṣṇa is the Supreme–Parabrahman. The question is, if it is possible for the devotee to get free from the material, contaminated stage simply by thinking of Kṛṣṇa, then why not others who are also thinking of someone? If one is thinking of a husband or son, or if anyone at all is thinking of another living entity, since all living entities are also Brahman, then why are they not all freed from the contaminated stage of material nature? This is a very intelligent question, because the atheists are always imitating Kṛṣṇa. In these days of Kaliyuga, there are many rascals who think themselves to be as great as Kṛṣṇa and who cheat people into believing that thinking of them is as good as thinking of Lord Kṛṣṇa. Parīkṣit Mahārāja, apprehending the dangerous condition of blind followers of demonic imitators, therefore asked this question, and fortunately it is recorded in the Śrīmad-Bhāgavatam to warn innocent people that thinking of an ordinary man and thinking of Kṛṣṇa are not the same.

Actually, even thinking of the demigods cannot compare with thinking of Kṛṣṇa. It is also warned in the Vaiṣṇava Tantra that one who puts Viṣṇu, Nārāyaṇa, or Kṛṣṇa on the same level of the demigods is called a pāsaṇḍa, or a rascal. On hearing this question of Mahārāja Parīkṣit, Śukadeva Gosvāmī replied, "My dear King, your question is already answered, even before this incident."

Because Parīkṣit Mahārāja wanted to clear up the situation, his spiritual master answered him very intelligently, "Why are you again asking the same subject matter which has already been explained to you? Why are you so forgetful?" A spiritual master is always in the superior position, so he has the right to chastise his disciple in this way. Śukadeva Gosvāmī knew that Parīkṣit Mahārāja asked the question not for his own understanding, but as a warning to the future innocent people who might think others to be equal to Kṛṣṇa.

Śukadeva Gosvāmī then reminded Parīkṣit Mahārāja about the salvation of Śiśupāla. Śiśupāla was always envious of Kṛṣṇa, and because of his envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him.

Besides that, in the Bhagavad-gītā Kṛṣṇa is called Hṛṣīkeśa. Śukadeva Gosvāmī also said that Kṛṣṇa is Hṛṣīkeśa, the Supersoul, whereas an ordinary man is a conditioned soul covered by the material body. Kṛṣṇa and Kṛṣṇa's body are the same because He is Hṛṣīkeśa. Any person making a distinction between Kṛṣṇa and Kṛṣṇa's body is fool number one. Kṛṣṇa is Hṛṣīkeśa and Adhokṣaja. These two particular words have been used by Parīkṣit Mahārāja in this instance. Hṛṣīkeśa is the Supersoul, and Adhokṣaja is the

Supreme Personality of Godhead, transcendental to the material nature. Just to show favor to the ordinary living entities, out of His causeless mercy, He appears as He is. Unfortunately, foolish persons mistake Him to be another ordinary person, and so they become eligible to go to hell. Śukadeva Gosvāmī reconfirmed that Kṛṣṇa is the Supreme Personality of Godhead, imperishable, immeasurable, and free from all material contamination.

Śukadeva Gosvāmī continued to inform Mahārāja Parīkṣit that Kṛṣṇa is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy, and whenever He appears, He appears as He is without change. This is also confirmed in the Bhagavad-gītā. There the Lord says that He appears in His spiritual potency. He does not appear under the control of this material potency. The material potency is under His control. In the Bhagavad-gītā it is stated that the material potency is working under His superintendence. It is also confirmed in the Brahma-saṁhitā that the material potency known as Durgā is acting just as a shadow which moves with the movement of the substance. The conclusion is that if one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.

In the Bhagavad-gītā, Eighteenth Chapter, the Lord also states that one who is engaged in preaching Kṛṣṇa consciousness is very dear to Him. A preacher has to face many difficulties in his struggle to preach pure Kṛṣṇa consciousness. Sometimes he has to suffer bodily injuries, and sometimes he has to meet death also. All this is taken as a great austerity on behalf of Kṛṣṇa. Kṛṣṇa therefore has said that such a preacher is very, very dear to Him. If Kṛṣṇa's enemies can expect salvation simply by concentrating their minds on Him, then what to speak of persons who are so dear to Kṛṣṇa? The conclusion should be that the salvation of those who are engaged in preaching Kṛṣṇa consciousness in the world is guaranteed in all circumstances. But such preachers never care for salvation, because factually one who is engaged in Kṛṣṇa consciousness, devotional service, has already achieved salvation. Śukadeva Gosvāmī therefore assured King Parīkṣit that he should always rest assured that one attracted by Kṛṣṇa attains liberation from material bondage because Kṛṣṇa is the transcendental master of all mystic power.

When all the gopīs assembled, as described, before Kṛṣṇa, He began to speak to them, welcoming them as well as discouraging them by word jugglery. Kṛṣṇa is the supreme speaker; He is the speaker of the Bhagavad-gītā. He can speak on the highest elevated subjects of philosophy, politics, economics–everything. And He also spoke before the gopīs who were so dear to Him. He wanted to enchant them by word jugglery, and thus He began to speak as follows.

"O ladies of Vṛndāvana," Kṛṣṇa said. "You are very fortunate, and you are very dear to Me. I am very pleased that you have come here, and I hope everything is well in Vṛndāvana. Now please order Me. What can I do for you? What is the purpose of coming here in this dead of night? Kindly take your seats and let Me know what I can do for you."

The gopīs had come to Kṛṣṇa to enjoy His company, to dance with Him, embrace Him and kiss Him, and when Kṛṣṇa began to receive them very officially, showing all kinds of etiquette, they were surprised. He was treating them as ordinary society women. Therefore they began to smile among themselves, and they very eagerly listened to Kṛṣṇa talk in that way. When He saw that they were smiling at Him, He said, "My dear friends, you must know now that it is the dead of night, and the forest is very dangerous. At this time all the ferocious jungle animals, the tigers, bears, jackals and wolves, are prowling in the forest. Therefore it is very dangerous for you. You cannot select a secure place now. Everywhere you go you will find that all these animals are loitering to find their prey. I think, therefore, that you are taking a great risk in coming here in the dead of night. Please turn back immediately, without delay."

When He saw that they continued to smile, He said, "I very much appreciate your bodily features. All of you have nice, very thin waists." All of the gopīs there were exquisitely beautiful. They are described by the word sumadhyamā; the standard of beauty of a woman is said to be sumadhyamā when the middle portion of the body is slender.

Kṛṣṇa wanted to impress on them that they were not old enough to take care of themselves. Actually, they required protection. It was not very wise for them to come in the dead of night to Kṛṣṇa. Kṛṣṇa also indicated that He was young and that they were young girls. "It does not look very well for young girls and boys to remain together in the dead of night." After hearing this advice, the gopīs did not seem very happy; therefore Kṛṣṇa began to stress the point in a different way.

"My dear friends, I can understand that you have left your homes without the permission of your guardians; therefore I think your mothers, your fathers, your elderly brothers or even your sons, and what to speak of your husbands, must be very anxious to find you. As long as you are here, they must be searching in different places, and their minds must be very agitated. So don't tarry. Please go back and make them peaceful."

When the gopīs appeared to be a little bit disturbed and angry from the free advice of Kṛṣṇa, they diverted their attention to looking at the beauty of the forest. At that time the whole forest was illuminated by the bright shining of the moon, and the air was blowing very silently over the blooming flowers, and the green leaves of the trees were moving in the breeze. Kṛṣṇa took the opportunity of their looking at the forest to advise them. "I think you have come out to see the beautiful Vṛndāvana forest on this night," He said, "but you must now be satisfied. So return to your homes without delay. I understand that you are all very chaste women, so now that you have seen the beautiful atmosphere of the Vṛndāvana forests, please return home and engage in the faithful service of your respective husbands. Some of you must have babies by this time, although you are very young. You must have left your small babies at home, and they must be crying. Please immediately go back home and just feed them with your breast milk. I can also understand that you have very great affection for Me, and out of that transcendental affection you have come here, hearing My playing on the flute. Your feelings of love and affection for Me are very appropriate because I am the Supreme Personality of Godhead. All living creatures are My parts and parcels, and naturally they are affectionate to Me. So this affection for Me is very much welcome, and I congratulate you for this. Now you can go back to your homes. Another thing I must explain to you is that for a chaste woman, service to the husband without duplicity is the best religious principle. A woman should be not only faithful and chaste to the husband, but affectionate to the friends of her husband, obedient to the father and mother of the husband, and affectionate to the younger brothers of the husband. And most importantly, the woman must take care of the children."

In this way, Kṛṣṇa explained the duty of a woman. He also stressed the point of serving the husband: "Even if he is not of very good character, or even if he is not very rich or fortunate, or even if he is old or invalid on account of continued diseases, whatever her husband's condition, a woman should not divorce her husband if she actually desires to be elevated to the higher planetary systems after leaving this body. Besides that, it is considered abominable in society if a woman is unfaithful and goes searching for another man. Such habits will deter a woman from being elevated to the heavenly planets, and the results of such habits are very degrading. A married woman should not search for a paramour, for this is not sanctioned by the Vedic principles of life. If you think that you are very much attached to Me and you want My association, I advise you not to personally try to enjoy Me. It is better for you to go home, simply talk about Me, think of Me, and by this process of constantly remembering Me and chanting My names, you will surely be elevated to the spiritual platform. There is no need to stand near Me. Please go back home."

The instruction given herein by the Supreme Personality of Godhead to the gopīs was not at all sarcastic. Such instructions should be taken very seriously by all honest women. The chastity of women is specifically stressed herein by the Supreme Personality of Godhead. Therefore this principle should be followed by any serious woman who wants to be elevated to a higher status of life. Kṛṣṇa is the center of all affection for all living creatures. When this affection is developed for Kṛṣṇa, then one surpasses and transcends all Vedic injunctions. This was possible for the gopīs because they saw Kṛṣṇa face to face. This is not possible for any women in the conditioned state. Unfortunately, by imitating the behavior of Kṛṣṇa with the gopīs, sometimes a rascal takes the position of Kṛṣṇa, following the philosophy of monism or oneness, and he very irresponsibly takes advantage of this rāsa-līlā to entice many innocent women and mislead them in the name of spiritual realization. As a warning, Lord Kṛṣṇa has herein hinted that what was possible for the gopīs is not possible for ordinary women. Although a woman can actually be elevated by advanced Kṛṣṇa consciousness, she should not be enticed by an imposter who says that he is Kṛṣṇa. She should concentrate her devotional activities in chanting and meditating upon Kṛṣṇa, as is advised herein. One should not follow the men called sahajiyā, the so-called devotees who take everything very lightly.

When Kṛṣṇa spoke in such a discouraging way to the gopīs, they became very sad, for they thought that their desire to enjoy rāsa dance with Kṛṣṇa would be frustrated. Thus they became full of anxiety. Out of great sadness, the gopīs began to breathe very heavily. Instead of looking at Kṛṣṇa face to face, they bowed their heads and looked to the ground, and they began to draw various types of curved lines on the ground with their toes. They were shedding heavy tears, and their cosmetic decorations were being washed from their faces. The water from their eyes mixed with the kuṅkuma of their breasts and fell to the ground. They could not say anything to Kṛṣṇa, but simply stood there silently. By their silence they expressed that their hearts were grievously wounded.

The gopīs were not ordinary women. In essence they were on an equal level with Kṛṣṇa. They are His eternal associates. As it is confirmed in the Brahma-saṁhitā, they are expansions of the pleasure potency of Kṛṣṇa, and as His potency they are nondifferent from Him. Although they were depressed by the words of Kṛṣṇa, they did not like to use harsh words against Him. Yet they wanted to rebuke Kṛṣṇa for His unkind words, and therefore they began to speak in faltering voices. They did not like to use harsh words against Kṛṣṇa because He was their dearmost, their heart and soul. The gopīs had only Kṛṣṇa within their hearts. They were completely surrendered and dedicated souls. Naturally, when they heard such unkind words, they tried to reply, but in the attempt torrents of tears fell from their eyes. Finally they managed to speak.

"Kṛṣṇa," they said, "You are very cruel! You should not talk like that. We are full-fledged surrendered souls. Please accept us, and don't talk in that cruel way. Of course, You are the Supreme Personality of Godhead, and You can do whatever You like, but it is not worthy of Your position to treat us in such a cruel way. We have come to You, leaving everything behind, just to take shelter of Your lotus feet. We know that You are completely independent and can do whatever You like, but we request You, don't reject us. We are Your devotees. You should accept us as Lord Nārāyaṇa accepts His devotees. There are many devotees of Lord Nārāyaṇa who worship Him for salvation, and He awards them salvation. Similarly, how can You reject us when we have no other shelter than Your lotus feet?

"O dear Kṛṣṇa," they continued, "You are the supreme instructor. There is no doubt about it. Your instructions to the women to be faithful to their husbands and to be merciful to their children, to take care of homely affairs and to be obedient to the elderly members of the family, are surely just according to the tenets of śāstras. But we know also that all these instructions of the śāstras may be observed perfectly by keeping oneself under the protection of Your lotus feet. Our husbands, friends, family members and children are all dear and pleasing to us only because of Your presence, for You are the Supersoul of all living creatures. Without Your presence, one is worthless. When You leave the body, the body immediately dies, and according to the injunction of the śāstra, a dead body must immediately be thrown in a river or burned. Therefore, ultimately You are the dearmost personality in this world. By placing our faith and love in Your personality, there is no chance of our being bereft of husband, friends, sons or daughters. If a woman accepts You as the supreme husband, then she will never be bereft of her husband, as in the bodily concept of life. If we accept You as our ultimate husband, then there is no question of being separated, divorced or widowed. You are the eternal husband, eternal son, eternal friend, and eternal master, and one who enters into a relationship with You is eternally happy. Since You are the teacher of all religious principles, Your lotus feet first have to be worshiped. Accordingly, the śāstras state, ācārya-upāsanā: the worship of Your lotus feet is the first principle. Besides that, as stated in the Bhagavad-gītā, You are the only enjoyer, You are the only proprietor, and You are the only friend. As such, we have come to You, leaving aside all so-called friends, society and love, and now You have become our enjoyer. Let us be everlastingly enjoyed by You. Be our proprietor, for that is Your natural claim, and be our supreme friend, for You are naturally so. Let us thus embrace You as the supreme beloved."

Then the gopīs told the lotus-eyed Kṛṣṇa, "Please do not discourage our long-cherished desires to have You as our husband. Any intelligent man who cares for his own self-interest reposes all his loving spirit in You. Persons who are simply misled by the external energy, who want to be satisfied by false concepts, try to enjoy themselves apart from You. The so-called husband, friend, son, daughter, or father and mother are all simply sources of material misery. No one is made happy in this material world by having a so-called father, mother, husband, son, daughter and friend. Although the father and mother are expected to protect the children, there are many children who are suffering for want of food and shelter. There are many good physicians, but when a patient dies, no physician can revive him. There are many means of protection, but when one is doomed, none of the protective measures can help, and without Your protection the so-called sources of protection simply become sources of continued distress. We therefore appeal to You, dear Lord of all lords, please do not kill our long-cherished desires to have You as our supreme husband.

”Dear Kṛṣṇa, as women, we are certainly satisfied when our hearts are engaged in the activities of family affairs, but our hearts have already been stolen by You. We can no longer engage them in family affairs. Besides that, You are asking us repeatedly to return home, and that is a very appropriate instruction, but unfortunately we have been stunned here. Our legs have no power to move a step from Your lotus feet. Therefore, if even at Your request we return home, what shall we do there? We have lost all our capacity to act without You. Instead of engaging our hearts in family affairs as women, we have now developed a different type of lust which is continually blazing in our hearts. Now we request You, dear Kṛṣṇa, to extinguish that fire with Your beautiful smile and the transcendental vibration emanating from Your lips. If You do not agree to do us this favor, we shall certainly be burned in the fire of separation. In that condition, we shall simply think of You and Your beautiful features and give up our bodies immediately. In that way we think it will be possible for us to reside at Your lotus feet in the next life. Dear Kṛṣṇa, if You say that if we go home our respective husbands will satisfy the lusty flame of our desire, we can only say that that is no longer possible. You have given us a chance to be enjoyed by You in the forest and have touched our breasts once in the past, which we accepted as a blessing, as did the goddesses of fortune, who are enjoyed in the Vaikuṇṭhalokas by You. Since we have tasted this transcendental enjoyment, we are no longer interested in going to anyone but You for the satisfaction of our lust. Dear Kṛṣṇa, the lotus feet of the goddess of fortune are always worshiped by the demigods, although she is always resting on Your chest in the Vaikuṇṭha planets. She underwent great austerity and penance to have some shelter at Your lotus feet, which are always covered by tulasī leaves. Your lotus feet are the proper shelter of Your servitors, and the goddess of fortune, instead of abiding on Your chest, comes down and worships Your lotus feet. We have now placed ourselves under the dust of Your feet. Please do not reject us, for we are fully surrendered souls.

”Dear Kṛṣṇa, You are known as Hari. You destroy all the miseries of all living entities, specifically of those who have left their homes and family attachment and have completely taken to You. We have left our homes with the hope that we shall completely devote and dedicate our lives to Your service. We are simply begging to be engaged as Your servants. We do not wish to ask You to accept us as Your wives. Simply accept us as Your maidservants. Since You are the Supreme Personality of Godhead and like to enjoy the parakīya-rasa and are famous as a transcendental woman hunter, we have come to satisfy Your transcendental desires. We are also after our own satisfaction, for simply by looking at Your smiling face we have become very lusty. We have come before You decorated with all ornaments and dress, but until You embrace us, all our dresses and beautiful features remain incomplete. You are the Supreme Person, and if You complete our dressing attempt as the puruṣa-bhūṣaṇa, or the male ornament, then all our desires and bodily decorations are complete.

”Dear Kṛṣṇa, we have simply been captivated by seeing You with tilaka and with earrings and by seeing Your beautiful face covered with scattered hair and Your extraordinary smile. Not only that, but we are also attracted by Your arms, which always give assurance to the surrendered souls. And although we are also attracted by Your chest, which is always embraced by the goddess of fortune, we do not wish to take her position. We shall simply be satisfied by being Your maidservants. If You, however, accuse us of encouraging prostitution, then we can only ask where is that woman within these three worlds who is not captivated by Your beauty and the rhythmic songs vibrated by Your transcendental flute? Within these three worlds there is no distinction between men and women in relation to You because both men and women belong to the marginal potency or prakṛti. No one is actually the enjoyer or the male; everyone is meant to be enjoyed by You. There is no woman within these three worlds who cannot but deviate from her path of chastity once she is attracted to You because Your beauty is so sublime that not only men and women, but cows, birds, beasts and even trees, fruits and flowers–everyone and everything–become enchanted, and what to speak of ourselves? It is, however, definitely decided that as Lord Viṣṇu is always protecting the demigods from the onslaught of demons, so You have also advented in Vṛndāvana just to give the residents protection from all kinds of distress. O dear friend of the distressed, kindly place Your hand on our burning breasts as well as on our heads, because we have surrendered unto You as Your eternal maidservants. If You think, however, that Your lotus-like palms might be burned to ashes if placed on our burning breasts, let us assure You that Your palms will feel pleasure instead of pain, as the lotus flower, although very delicate and soft, enjoys the scorching heat of the sun.”

Upon hearing the anxious plea of the gopīs, the Supreme Personality of Godhead began to smile, and being very kind to the gopīs, the Lord, although self-sufficient, began to embrace them and kiss them as they desired. When Kṛṣṇa, smiling, looked at the faces of the gopīs, the beauty of their faces became a hundred times enhanced. When He was enjoying them in their midst, He appeared just like the full moon surrounded by millions of shining stars. Thus the Supreme Personality of Godhead, surrounded by hundreds of gopīs and decorated with a flower garland of many colors, began to wander within the Vṛndāvana forest, sometimes singing to Himself and sometimes singing with the gopīs. In this way, both the Lord and the gopīs reached the cool sandy bank of the Yamunā where there were lilies and lotus flowers. In such a transcendental atmosphere, both the gopīs and Kṛṣṇa began to enjoy one another. While they were walking on the bank of the Yamunā, Kṛṣṇa would sometimes put His arms around a gopī’s head, breast or waist. Pinching one another and joking and looking at one another, they enjoyed. When Kṛṣṇa touched the bodies of the gopīs, their lust to embrace Him increased. They all enjoyed these pastimes. Thus the gopīs were blessed with all mercy by the Supreme Personality of Godhead, for they enjoyed His company without a tinge of mundane sex life.

The gopīs, however, soon began to feel very proud, thinking themselves to be the most fortunate women in the universe by being favored by the company of Kṛṣṇa. Lord Kṛṣṇa, who is known as Keśava, could immediately understand their pride caused by their great fortune of enjoying Him personally, and in order to show them His causeless mercy and to curb their false pride, He immediately disappeared from the scene, exhibiting His opulence of renunciation. The Supreme Personality of Godhead is always full with six kinds of opulences, and this is an instance of the opulence of renunciation. This renunciation confirms Kṛṣṇa’s total nonattachment. He is always self-sufficient and is not dependent on anything. This is the platform on which the transcendental pastimes are enacted.

Thus ends the Bhaktivedanta purport of the Twenty-ninth Chapter of Kṛṣṇa, ”The Rāsa Dance: Introduction.”

9.33 30 / Kṛṣṇa’s Hiding from the Gopīs

When Kṛṣṇa suddenly disappeared from the company of the gopīs, they began to search for Him in every place. After not finding Him anywhere, they became afraid and almost mad after Him. They were simply thinking of the pastimes of Kṛṣṇa in great love and affection. Being absorbed in thought, they experienced loss of memory, and with dampened eyes they began to see the very pastimes of Kṛṣṇa, His beautiful talks with them, His embracing, kissing, and other activities. Being so attracted to Kṛṣṇa, they began to imitate His dancing, His walking and smiling, as if they themselves were Kṛṣṇa. Due to Kṛṣṇa’s absence, they all became crazy; each one of them began to tell the others that she was Kṛṣṇa Himself. Soon they all began to assemble together and chant Kṛṣṇa’s name very loudly, and they moved from one part of the forest to another searching for Him. Actually, Kṛṣṇa is all-pervasive; He is in the sky, and He is in the forest; He is within the heart, and He is always everywhere.

The gopīs therefore began to question the trees and plants about Kṛṣṇa. There were various types of big trees and small plants in the forest, and the gopīs began to address them. ”Dear banyan tree, have you seen the son of Mahārāja Nanda passing this way, laughing and playing on His flute? He has stolen our hearts and has gone away. If you have seen Him, kindly inform us which way He has gone. Dear aśoka tree, dear nāga flower tree and campaka flower tree, have you seen the younger brother of Balarāma pass this way? He has disappeared because of our pride.” The gopīs were aware of the reason for Kṛṣṇa’s sudden disappearance. They could understand that when they were enjoying Kṛṣṇa, they thought themselves to be the most fortunate women within the universe, and since they were feeling proud, Kṛṣṇa disappeared immediately just to curb their pride. Kṛṣṇa does not like His devotees to be proud of their service to Him. He accepts everyone’s service, but He does not like one devotee to be prouder than others. If sometimes there are such feelings, Kṛṣṇa ends them by changing His attitude toward the devotee.

The gopīs then began to address the tulasī plants: ”Dear tulasī, you are much beloved by Lord Kṛṣṇa because your leaves are always at His lotus feet. Dear mālatī flower, dear mallikā flower, dear jasmine flower, all of you must have been touched by Kṛṣṇa while He was passing this way after giving us transcendental enjoyment. Have you seen Mādhava passing this way? O mango trees, O trees of jack fruit, O pear trees and āsana trees! O blackberries and bael trees and trees of kadamba flower–you are all very pious trees to be living on the bank of Yamunā. Kṛṣṇa must have passed through this way. Will you kindly let us know which way He has gone?”

The gopīs then looked upon the ground they were traversing and began to address the earth, ”Dear earthly planet, we do not know how many penances and austerities you have undergone to be now living with the footprints of Lord Kṛṣṇa upon you. You are very jolly; the hairs on your body are these jubilant trees and plants. Lord Kṛṣṇa must have been very much pleased with you, otherwise how could He have embraced you in the form of Varāha the boar? When you were submerged in water, He delivered you, taking the whole weight of your existence on His tusks.”

After addressing the innumerable trees and plants, they turned their faces toward the beautiful deer who were looking on them very pleasingly. ”It appears,” they addressed the deer, ”that Kṛṣṇa, who is the Supreme Nārāyaṇa Himself, must have passed through this way along with His companion, Lakṣmī, the goddess of fortune. Otherwise, how is it possible that the aroma of His garland, which is smeared with the red kuṅkuma from the breast of the goddess of fortune, can be perceived in the breeze blowing here? It appears that they must have passed through here and touched your bodies, and thus you are feeling so pleasant and are looking toward us with sympathy. Will you kindly, therefore, inform us which way Kṛṣṇa has gone? Kṛṣṇa is the well-wisher of Vṛndāvana. He is as kind to you as to us; therefore after leaving us, He must have been present in your company. O fortunate trees, we are thinking of Kṛṣṇa, the younger brother of Balarāma. While passing through here, with one hand resting on the shoulder of the goddess of fortune and the other hand whirling a lotus flower, He must have been very pleased to accept your obeisances, and He must have glanced at you with great pleasure.”

Some of the gopīs then began to address their other gopī friends, ”Dear friends, why don’t you question these creepers who are so jubilantly embracing the big trees as if the trees were their husbands? It appears that the flowers of the creepers must have been touched by the nails of Kṛṣṇa. Otherwise, how could they feel so jubilant?”

After searching for Kṛṣṇa here and there, when the gopīs became fatigued, they began to talk like madwomen. They could only satisfy themselves by imitating the different pastimes of Kṛṣṇa. One of them imitated the demon, Pūtanā, and one of them imitated Kṛṣṇa and sucked her breast. One gopī imitated a hand-driven cart, and another gopī lay down beneath the cart and began to throw up her legs, touching the wheels of the cart, as Kṛṣṇa did to kill the demon Śakaṭāsura. They imitated child Kṛṣṇa, lying down on the ground, and one gopī became the demon Tṛṇāvarta and carried the small child Kṛṣṇa by force into the sky; and one of the gopīs began to imitate Kṛṣṇa while He was attempting to walk, ringing His ankle bells. Two gopīs imitated Kṛṣṇa and Balarāma, and many others imitated Their cowherd boy friends. One gopī assumed the form of Bakāsura, and another forced her to fall down as the demon Bakāsura did when he was killed; similarly, another gopī defeated Vatsāsura. Just as Kṛṣṇa used to call His cows by their different names, so the gopīs imitated Him, calling the cows by their respective names. One of the gopīs began to play on a flute, and another praised her the way Kṛṣṇa’s boy friends praised Him while He played on His flute. One of the gopīs took another gopī on her shoulders, just as Kṛṣṇa used to take His boy friends. Absorbed in thoughts of Kṛṣṇa, the gopī who was carrying her friend began to boast that she was Kṛṣṇa herself: ”All of you just see my movement!” One of the gopīs raised her hand with her covering garments and said, ”Now don’t be afraid of torrents of rain and severe hurricanes. I’ll save you!” In this way she imitated the lifting of Govardhana Hill. One gopī forcibly put her feet on the head of another gopī and said, ”You rascal Kāliya! I shall punish you severely. You must leave this place. I have descended on this earth to punish all kinds of miscreants!” Another gopī told her friends, ”Just see! The flames of the forest fire are coming to devour us. Please close your eyes, and I shall immediately save you from this imminent danger.”

In this way all the gopīs were madly feeling the absence of Kṛṣṇa. They enquired for Him from the trees and plants. In some places they found the imprints of the marks on the sole of His feet–namely the flag, the lotus flower, the trident, the thunderbolt, etc. After seeing those footprints, they exclaimed, ”O here is the impression of the marks on the sole of Kṛṣṇa. All the marks, such as the flag, the lotus flower, the trident and the thunderbolt, are distinctly visible here.” They began to follow the footprints, and shortly they saw another set of footprints beside them, and immediately they became very sorry. ”Dear friends, just see! Whose are these other footprints? They are beside the footprints of the son of Mahārāja Nanda. It is certainly Kṛṣṇa passing through, resting His hand on some other gopī, exactly as an elephant goes side by side with his beloved mate. We must, therefore, understand that this particular gopī served Kṛṣṇa with greater affectionate love than ourselves. Because of this, although He has left us, He could not leave Her company. He has taken Her along with Him. Dear friends, just imagine how the dust of this place is transcendentally glorious. The dust of the lotus feet of Kṛṣṇa is worshiped even by Lord Brahmā and Lord Śiva, and the goddess of fortune, Lakṣmī. But at the same time, we are very sorry that this particular gopī has gone along with Kṛṣṇa, for She is sharing the nectar of Kṛṣṇa's kisses and leaving us aside to lament. O friends, just see! At this particular spot we do not see the footprints of that gopī. It appears that because there were some pin-pricks from the dried grass, Kṛṣṇa took Rādhārāṇī on His shoulder. O, She is so dear to Him! Kṛṣṇa must have picked some flowers in this spot to satisfy Rādhārāṇī, because here, where He stood erect to get the flowers from the high branches of the tree, we find only half the impression of His feet. Dear friends, just see how Kṛṣṇa must have sat down here with Rādhārāṇī and tried to set flowers in Her hair. You can be certain that both of Them sat together here." Kṛṣṇa is self-sufficient; He has nothing to enjoy from any other source, yet just to satisfy His devotee He has treated Rādhārāṇī exactly as a lusty boy treats his girlfriend. Kṛṣṇa is so kind that He always tolerates the disturbances created by His girl friends.

In this way, all the gopīs began to point out the faults of the particular gopī who had been taken alone by Kṛṣṇa. They began to say that the chief gopī, Rādhārāṇī, who was taken alone by Kṛṣṇa, must be very proud of Her position, thinking Herself the greatest of the gopīs. "Yet how could Kṛṣṇa take Her away alone, leaving all of us aside, unless She be extraordinarily qualified and beautiful? She must have taken Kṛṣṇa in the deep forest and told Him, 'My dear Kṛṣṇa, I am now very tired. I cannot go any further. Please carry Me wherever You like.' When Kṛṣṇa was spoken to in this way, He might have told Rādhārāṇī, 'All right, better get on My shoulder.' But immediately Kṛṣṇa must have disappeared, and now Rādhārāṇī must be lamenting for Him, 'My dear lover, My dearest, You are so fine and so powerful. Where have You gone? I am nothing but Your most obedient maidservant. I am very much aggrieved. Please come and be with Me again.' Kṛṣṇa, however, is not coming to Her. He must be watching Her from a distant place and enjoying Her sorrow."

All the gopīs then went further and further into the forest, searching out Kṛṣṇa, but when they learned that actually Rādhārāṇī was left alone by Kṛṣṇa, they became very sorry. This is the test of Kṛṣṇa consciousness. In the beginning they were a little envious that Kṛṣṇa had taken Rādhārāṇī alone, leaving aside all other gopīs, but as soon as they knew that Kṛṣṇa had also left Rādhārāṇī and that She was alone lamenting for Him, they became more sympathetic to Her. The gopīs found Rādhārāṇī and heard everything from Her, about how She misbehaved with Kṛṣṇa and how She was proud and was insulted for Her pride. After hearing all this, they became actually very sympathetic. Then all the gopīs, including Rādhārāṇī, began to proceed further into the forest, until they could no longer see the moonlight.

When they saw that it was getting gradually darker, they stopped. Their mind and intelligence became absorbed in the thoughts of Kṛṣṇa; they all imitated the activities of Kṛṣṇa and His speeches. Due to their heart and soul being completely given to Kṛṣṇa, they began to chant His glories, completely forgetting their family interests. In this way, all the gopīs assembled together on the bank of Yamunā, and expecting that Kṛṣṇa must return to them, they simply engaged in the chanting of the glories of Śrī Kṛṣṇa–Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thus ends the Bhaktivedanta purport of the Thirtieth Chapter of Kṛṣṇa, "Kṛṣṇa's Hiding from the Gopīs."

9.34 31 / Songs by the Gopīs

One gopī said, "My dear Kṛṣṇa, ever since You took Your birth in this land of Vrajabhūmi, everything appears to be glorious. The land of Vṛndāvana has become glorious, and it is as if the goddess of fortune is personally always existing here. But it is only we who are very unhappy, because we are searching for You, but cannot see You with our greatest effort. Our life is completely dependent upon You; therefore we request that You again come to us."

Another gopī said, "My dear Kṛṣṇa, You are the life and soul even of the lotus flower that grows on the water of lakes made transparent by the clear rains of autumn. Although the lotus flowers are so beautiful, without Your glance they fade away. Similarly, without You, we are also dying. Actually, we are neither Your wives nor slaves. You never spent any money for us, yet we are simply attracted by Your glance. Now, if we die without receiving Your glance, You'll be responsible for our deaths. Certainly the killing of women is a great sin, and if You do not come to see us and we die, You will suffer the reactions of sin. So please come see us. Do not think that one can be killed only by certain weapons. We are being killed by Your absence. You should consider how You are responsible for killing women. We are always grateful to You because You have protected us many times: from the poisonous water of Yamunā, from the serpent Kāliya, from Bakāsura, from the anger of Indra and his torrents of rain, from forest fire and so many other incidents. You are the greatest and most powerful of all. It is wonderful for You to protect us from so many dangers, but we are surprised that You are neglecting us at this moment. "Dear Kṛṣṇa, dear friend, we know very well that You are not actually the son of mother Yaśodā or the cowherd man Nanda Mahārāja. You are the Supreme Personality of Godhead and the Supersoul of all living entities. You have, out of Your own causeless mercy, appeared in this world, requested by Lord Brahmā for the protection of the world. It is by Your kindness only that You have appeared in the dynasty of Yadu. O best in the dynasty of Yadu, if anyone afraid of this materialistic way of life takes shelter at Your lotus feet, You never deny him protection. Your movements are sweet, and You are independent, touching the goddess of fortune with one hand and in the other bearing a lotus flower. That is Your extraordinary feature. Please, therefore, come before us and bless us with the lotus flower in Your hand.

"Dear Kṛṣṇa, You are the killer of all the fears of the inhabitants of Vṛndāvana. You are the supremely powerful hero, and we know that You can kill the unnecessary pride of Your devotee as well as the pride of women like us simply by Your beautiful smile. We are simply Your maidservants and slaves; please, therefore, accept us by showing us Your lotus-like beautiful face.

"Dear Kṛṣṇa, actually we have become very lusty, having been touched by Your lotus feet. Your lotus feet certainly kill all kinds of sinful activities of devotees who have taken shelter there. You are so kind that even the ordinary animals take shelter under Your lotus feet. Your lotus feet are also the residence of the goddess of fortune, yet You dance on the head of the Kāliya serpent with them.

Now we are requesting You to kindly place Your lotus feet on our breasts and pacify our lusty desires to touch You.

"O Lord, Your attractive eyes, like the lotus, are so nice and pleasing. Your sweet words are so fascinating that they please even the greatest scholars, who also become attracted to You. We are also attracted by Your speaking and by the beauty of Your face and eyes. Please, therefore, satisfy us by Your nectarean kisses. Dear Lord, words spoken by You or words describing Your activities are full of nectar, and simply by speaking or hearing Your words one can be saved from the blazing fire of material existence. Great demigods like Lord Brahmā and Lord Śiva are always engaged in chanting the glories of Your words. They do so to eradicate the sinful activities of all living entities in the material world. If one simply tries to hear Your transcendental words, he can very quickly be elevated to the platform of pious activities. For the Vaiṣṇavas, Your words give transcendental pleasure, and saintly persons who are engaged in distributing Your transcendental message all over the world are first-class charitable persons." (This was confirmed by Rūpa Gosvāmī also when he addressed Lord Caitanya as the most munificent incarnation because Lord Caitanya distributed the words of Kṛṣṇa and love of Kṛṣṇa free of charge all over the world.)

"Dear Kṛṣṇa," the gopīs continued, "You are very cunning. You can imagine how much we are distressed simply by remembering Your cunning smile, Your pleasing glance, Your walking with us in the forest of Vṛndāvana, and Your auspicious meditations. Your talks with us in lonely places were heart-warming. Now we are all aggrieved to remember Your behavior. Please save us. Dear Kṛṣṇa, certainly You know how much we are saddened when You go out of Vṛndāvana village to tend the cows in the forest. How we are afflicted simply to think that Your soft lotus feet are being pricked by the dry grass and the tiny stones in the forest! We are so attached to You that we always think simply of Your lotus feet.

"O Kṛṣṇa, when You return from the pasturing ground with the animals, we see Your face covered by Your curly hair and dusted by the hoof-dust of the cows. We see Your mildly smiling face, and our desire to enjoy You increases. O dear Kṛṣṇa, You are the supreme lover, and You always give shelter to surrendered souls. You fulfill everyone's desire; Your lotus feet are even worshiped by Lord Brahmā, the creator of the universe. To whomever worships Your lotus feet, You without a doubt always bestow Your benedictions. So kindly be pleased with us and keep Your lotus feet on our breasts and thus relieve our present distresses. Dear Kṛṣṇa, we are seeking Your kisses which You offer even to Your flute. The vibration of Your flute enchants the whole world and our hearts also. Kindly, therefore, return and kiss us with Your mouth of nectar."

When Lord Kṛṣṇa finally reappeared and assembled with the gopīs, He looked very beautiful, just befitting a person with all kinds of opulences. In the Brahma-saṁhitā, it is stated, ānanda-cin-maya-rasa-pratibhāvitābhiḥ: Kṛṣṇa alone is not particularly beautiful, but when His energy–especially His pleasure energy, represented by Rādhārāṇī–expands, He looks very magnificent. The Māyāvada conception of the perfection of the Absolute Truth without potency is due to insufficient knowledge. Actually, outside the exhibition of His different potencies, the Absolute Truth is not complete. Ānanda-cin-maya-rasa means that His body is a transcendental form of eternal bliss and knowledge. Kṛṣṇa is always surrounded by different potencies, and therefore He is perfect and beautiful. We understand from Brahma-saṁhitā and Skanda Purāṇa that Kṛṣṇa is always surrounded by many thousands of goddesses of fortune. The gopīs are all goddesses of fortune, and Kṛṣṇa took them hand in hand on the bank of the Yamunā.

It is said in the Skanda Purāṇa that out of many thousands of gopīs, 16,000 are predominant; out of those 16,000 gopīs, 108 gopīs are especially prominent; and out of 108 gopīs, eight gopīs are still more prominent; out of eight gopīs, Rādhārāṇī and Candrāvalī are prominent; and out of these two gopīs, Rādhārāṇī is the most prominent.

When Kṛṣṇa entered the forest on the bank of the Yamunā, the moonlight dissipated the surrounding darkness. Due to the season, flowers like the kunda and kadamba were blooming, and a gentle breeze was carrying their aroma. Due to the aroma, the bees were also flying in the breeze, thinking that the aroma was honey. The gopīs made a seat for Kṛṣṇa by leveling the soft sand and placing cloths over it.

The gopīs who were gathered there were mostly all followers of the Vedas. In their previous births, during Lord Rāmacandra's advent, they were Vedic scholars who desired the association of Lord Rāmacandra in conjugal love. Rāmacandra gave them the benediction that they would be present for the advent of Lord Kṛṣṇa, and He would fulfill their desires. During Kṛṣṇa's advent, the Vedic scholars took birth in the shape of the gopīs in Vṛndāvana; as young gopīs, they got the association of Kṛṣṇa in fulfillment of their previous births' desire. The ultimate goal of their perfect desire was attained, and they were so joyous that they had nothing further to desire. This is confirmed in the Bhagavad-gītā: if one attains the Supreme Personality of Godhead, then he has no desire for anything. When the gopīs had Kṛṣṇa in their company, not only all their grief, but their lamenting in the absence of Kṛṣṇa was relieved. They felt they had no desire to be fulfilled. Fully satisfied in the company of Kṛṣṇa, they spread their cloths on the ground. These garments were made of fine linen and smeared with the red kuṅkuma which decorated their breasts. With great care they spread a sitting place for Kṛṣṇa. Kṛṣṇa was their life and soul, and they created a very comfortable seat for Him.

Sitting on the seat amongst the gopīs, Kṛṣṇa became more beautiful. Great yogīs like Lord Śiva, Lord Brahmā or even Lord Śeṣa and others always try to fix their attention upon Kṛṣṇa in their heart, but here the gopīs actually saw Kṛṣṇa seated before them on their cloths. In the society of the gopīs, Kṛṣṇa looked very beautiful. They were the most beautiful damsels within the three worlds, and they assembled together around Kṛṣṇa.

It may be asked herein how Kṛṣṇa seated Himself beside so many gopīs and yet sat alone. There is a significant word in this verse: īśvara. As it is stated in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānam. Īśvara refers to the Supreme Lord as the Supersoul seated in everyone's heart. Kṛṣṇa also manifested this potency of expansion as Paramātmā in this gathering with the gopīs. Kṛṣṇa was sitting by the side of each gopī, unseen by the others. Kṛṣṇa was so kind to the gopīs that instead of sitting in their hearts to be appreciated in yogic meditation, He seated Himself by their sides. By seating Himself outside, He showed special favor to the gopīs, who were the selected beauties of all creation. Having gotten their most beloved Lord, the gopīs began to please Him by moving their eyebrows and smiling and also by suppressing their anger. Some of them took His lotus feet in their laps and began to massage Him. And while smiling, they confidentially expressed their suppressed anger and said, "Dear Kṛṣṇa, we are ordinary women of Vṛndāvana, and we do not know much about Vedic knowledge–what is right and what is wrong. We therefore put a question to You, and, since You are very learned, You can answer it properly. In dealing between lovers, we find that there are three classes of men. One class simply receives, another class reciprocates favorably, even if the lover is very contrary, and the third class neither acts contrary nor answers favorably in dealings of love. So out of these three classes, which do You prefer, or which do You call honest?"

In answer, Kṛṣṇa said, "My dear friends, persons who simply reciprocate the loving dealings of the other party are just like merchants. They give in loving affairs as much as they get from the other party. Practically there is no question of love. It is simply business dealing, and it is self-interested or self-centered. Better the second class of men, who love in spite of the opposite party's contrariness; even those without a tinge of loving affairs are better than the merchants. Sincere love can be seen when the father and mother love their children in spite of their children's neglect. The third class neither reciprocates nor neglects. They can be further divided into two classes. One is the self-satisfied, who do not require anyone's love. They are called ātmārāma, which means they are absorbed in the thought of the Supreme Personality of Godhead and so do not care whether one loves them or not. But another class are ungrateful men. They are called callous. The men in this group revolt against superior persons. For instance, a son, in spite of receiving all kinds of things from loving parents, may be callous and not reciprocate. Those in this class are generally known as gurudruha, which means they receive favors from the parents or the spiritual master and yet neglect them."

Kṛṣṇa indirectly answered the questions of the gopīs, even those questions which implied that Kṛṣṇa did not properly receive their dealings. In answer, Kṛṣṇa said that He, as the Supreme Personality of Godhead, is self-satisfied. He does not require anyone's love, but at the same time He said that He is not ungrateful.

"My dear friends," Kṛṣṇa continued, "you might be aggrieved by My words and acts, but you must know that sometimes I do not reciprocate My devotees' dealings with Me. It appears that My devotees are very much attached to Me, but sometimes I do not reciprocate their feelings properly in order to increase their love for Me more and more. If I can very easily be approached by them, they might think, 'Kṛṣṇa is so easily available.' So sometimes I do not respond. If a person has no money but after some time accumulates some wealth and then loses it, he will think of the lost property twenty-four hours a day. Similarly, in order to increase the love of My devotees, sometimes I appear to be lost to them, and instead of forgetting Me, they feel their loving sentiments for Me increase. My dear friends, do not think for a moment that I have been dealing with you just like ordinary devotees. I know what you are. You have forsaken all kinds of social and religious obligations; you have given up all connection with your parents. Without caring for social convention and religious obligations, you have come to Me and loved Me, and I am so much obliged to you that I cannot treat you as ordinary devotees. Do not think that I was away from you. I was near to you. I was simply seeing how much you were anxious for Me in My absence. So please do not try to find fault in Me. Because you consider Me so dear to you, kindly excuse Me if I have done anything wrong. I cannot repay your continual love for Me, even throughout the lifetimes of the demigods in the heavenly planets. It is impossible to repay you or show gratitude for your love; therefore please be satisfied by your own pious activities. You have displayed exemplary attraction for Me, overcoming the greatest difficulties arising from family connections. Please be satisfied with your highly exemplary character, for it is not possible for Me to repay your debt."

The exemplary character of devotional service manifested by the devotees of Vṛndāvana is the purest type of devotion. It is enjoined in authoritative śāstra that devotional service must be ahaituka and apratihata. This means that devotional service to Kṛṣṇa cannot be checked by political or religious convention. The stage of devotional service is always transcendental. The gopīs particularly showed pure devotional service towards Kṛṣṇa, so much so that Kṛṣṇa Himself remained indebted to them. Lord Caitanya thus said that the devotional service manifested by the gopīs in Vṛndāvana excelled all other methods of approaching the Supreme Personality of Godhead.

Thus ends the Bhaktivedanta purport of the Thirty-first Chapter of Kṛṣṇa, "Songs by the Gopīs."

9.35 32 / Description of the Rāsa Dance

Thus hearing the Supreme Personality of Godhead, Kṛṣṇa, speaking to pacify them, the gopīs became very much pleased. And not only by hearing His words, but also by touching the hands and legs of the Supreme Personality of Godhead, they became completely relieved from the great suffering of separation. After this, the Supreme Personality of Godhead began His rāsa dance. When one dances in the midst of many girls, it is called a rāsa dance. So Kṛṣṇa began to dance among the most beautiful and fortunate girls within the three worlds. The gopīs of Vṛndāvana, who were so attracted to Him, danced with Kṛṣṇa, hand in hand.

Kṛṣṇa's rāsa dance should never be compared with any kind of material dance, such as a ball dance or a society dance. The rāsa dance is a completely spiritual performance. In order to establish this fact, Kṛṣṇa, the supreme mystic, expanded Himself in many forms and stood beside each gopī. Placing His hands on the shoulders of the gopīs on both sides of Him, He began to dance in their midst. The mystic expansions of Kṛṣṇa were not perceived by the gopīs because Kṛṣṇa appeared alone to each of them. Each gopī thought that Kṛṣṇa was dancing with her alone. Above that wonderful dance flew many airplanes carrying the denizens of the heavenly planets, who were very anxious to see the wonderful dance of Kṛṣṇa with the gopīs. The Gandharvas and the Kinnaras began to sing, and, accompanied by their respective wives, all the Gandharvas began to shower flowers on the dancers.

As the gopīs and Kṛṣṇa danced together, a very blissful musical sound was produced from the tinkling of their bells, ornaments and bangles. It appeared that Kṛṣṇa was a greenish sapphire locket in the midst of a golden necklace decorated with valuable stones. While Kṛṣṇa and the gopīs danced they displayed extraordinary bodily features. The movements of their legs, their placing their hands on one another, the movements of their eyebrows, their smiling, the movements of the breasts of the gopīs and their clothes, their earrings, their cheeks, their hair with flowers–as they sang and danced these combined together to appear like clouds, thunder, snow and lightning. Kṛṣṇa's bodily features appeared just like a group of clouds, their songs were like thunder, the beauty of the gopīs appeared to be just like lightning in the sky, and the drops of perspiration visible on their faces appeared like falling snow. In this way, both the gopīs and Kṛṣṇa fully engaged in dancing.

The necks of the gopīs became tinted with red due to their desire to enjoy Kṛṣṇa more and more. To satisfy them, Kṛṣṇa began to clap His hands in time with their singing. Actually the whole world is full of Kṛṣṇa's singing, but it is appreciated in different ways by different kinds of living entities. This is confirmed in the Bhagavad-gītā: ye yathā māṁ prapadyante. Kṛṣṇa is dancing, and every living entity is also dancing, but there is a difference in the dancing in the spiritual world and in the material world. This is expressed by the author of Caitanya-caritāmṛta, who says that the master dancer is Kṛṣṇa and everyone is His servant. Everyone is trying to imitate Kṛṣṇa's dancing. Those who are actually in Kṛṣṇa consciousness respond rightly to the dancing of Kṛṣṇa: they do not try to dance independently. But those in the material world try to imitate Kṛṣṇa as the Supreme Personality of Godhead. The living entities are dancing under the direction of Kṛṣṇa's māyā and are thinking that they are equal to Kṛṣṇa. But this is not a fact. In Kṛṣṇa consciousness, this misconception is absent, for a person in Kṛṣṇa consciousness knows that Kṛṣṇa is the supreme master and everyone is His servant. One has to dance to please Kṛṣṇa, not to imitate or to become equal to the Supreme Personality of Godhead. The gopīs wanted to please Kṛṣṇa, and therefore as Kṛṣṇa sang, they responded and encouraged Him by saying, "Well done, well done." Sometimes they presented beautiful music for His pleasure, and He responded by praising their singing.

When some of the gopīs became very tired from dancing and moving their bodies, they placed their hands on the shoulders of Śrī Kṛṣṇa. Then their hair loosened and flowers fell to the ground. When they placed their hands on Kṛṣṇa's shoulder they became overwhelmed by the fragrance of His body which emanated from the lotus, other aromatic flowers, and the pulp of sandalwood. They became filled with attraction for Him, and they began to kiss one another. Some gopīs touched Kṛṣṇa cheek to cheek, and Kṛṣṇa began to offer them chewed betel nuts from His mouth, which they exchanged with great pleasure by kissing. And by accepting those betel nuts, the gopīs spiritually advanced.

The gopīs became tired after long singing and dancing. Kṛṣṇa was dancing beside them, and to alleviate their fatigue they took Śrī Kṛṣṇa's hand and placed it on their raised breasts. Kṛṣṇa's hand, as well as the breasts of the gopīs, are eternally auspicious; therefore when they combined, both of them became spiritually enhanced. The gopīs so enjoyed the company of Kṛṣṇa, the husband of the goddess of fortune, that they forgot that they had any other husband in the world, and upon being embraced by the arms of Kṛṣṇa and dancing and singing with Him, they forgot everything. The Śrīmad-Bhāgavatam thus describes the beauty of the gopīs while they were rāsa dancing with Kṛṣṇa. There were lotus flowers over both their ears, and their faces were decorated with sandalwood pulp. They wore tilaka, and there were drops of sweat on their smiling mouths. From their feet came the tinkling sound of ankle bells as well as bangles. The flowers within their hair were falling to the lotus feet of Kṛṣṇa, and He was very satisfied.

As stated in the Brahma-saṁhitā, all these gopīs are expansions of Kṛṣṇa's pleasure potency. Touching their bodies with His hands and looking at their pleasing eyes, Kṛṣṇa enjoyed the gopīs exactly as a child enjoys playing with the reflection of his body in a mirror. When Kṛṣṇa touched the different parts of their bodies, the gopīs felt surcharged with spiritual energy. They could not adjust their loosened clothes, although they tried to keep them properly. Their hair and garments became scattered, and their ornaments loosened as they forgot themselves in company with Kṛṣṇa.

While Kṛṣṇa was enjoying the company of the gopīs in the rāsa dance, the astonished demigods and their wives gathered in the sky. The moon, being afflicted with a sort of lust, began to watch the dance and became stunned with wonder. The gopīs had prayed to the goddess Kātyāyanī to have Kṛṣṇa as their husband. Now Kṛṣṇa was fulfilling their desire by expanding Himself in as many forms as there were gopīs and enjoying them exactly as a husband.

Śrīla Śukadeva Gosvāmī has remarked that Kṛṣṇa is self-sufficient–He is ātmārāma. He doesn't need anyone else for His satisfaction. Because the gopīs wanted Kṛṣṇa as their husband, He fulfilled their desire. When Kṛṣṇa saw that the gopīs were tired from dancing with Him, He immediately began to smear His hands over their faces so that their fatigue would be satiated. In order to reciprocate the kind hospitality of Kṛṣṇa, the gopīs began to look at Him lovingly. They were overjoyed by the auspicious touch of the hand of Kṛṣṇa. Their smiling cheeks shone with beauty, and they began to sing the glories of Kṛṣṇa with transcendental pleasure. As pure devotees, the more the gopīs enjoyed Kṛṣṇa's company, the more they became enlightened with His glories, and thus they reciprocated with Him. They wanted to satisfy Kṛṣṇa by glorifying His transcendental pastimes. Kṛṣṇa is the Supreme Personality of Godhead, the master of all masters, and the gopīs wanted to worship Him for His unusual exhibition of mercy upon them.

Both the gopīs and Kṛṣṇa entered the water of the Yamunā just to relieve their fatigue from the rāsa dance. The lily flower garlands around the necks of the gopīs were strewn to pieces due to their embracing the body of Kṛṣṇa, and the flowers were reddish from being smeared with the kuṅkuma on their breasts. The bumblebees were humming about in order to get honey from the flowers. Kṛṣṇa and the gopīs entered the water of Yamunā just as an elephant enters a water tank with his many female companions. Both the gopīs and Kṛṣṇa forgot their real identity, playing in the water, enjoying each others' company and relieving the fatigue of rāsa dancing. The gopīs began to splash water on the body of Kṛṣṇa, all the while smiling, and Kṛṣṇa enjoyed this. As Kṛṣṇa was taking pleasure in the joking words and splashing water, the demigods in the heavenly planets began to shower flowers. The demigods thus praised the superexcellent rāsa dance of Kṛṣṇa, the supreme enjoyer, and His pastimes with the gopīs in the water of Yamunā.

After this, Lord Kṛṣṇa and the gopīs came out of the water and began to stroll along the bank of the Yamunā, where a nice breeze was blowing, carrying the aroma of different kinds of flowers over the water and land. While strolling on the bank of the Yamunā, Kṛṣṇa recited various kinds of poetry. He thus enjoyed the company of the gopīs in the soothing moonlight of autumn.

Sex desire is especially excited in the autumn season, but the wonderful thing about Kṛṣṇa's association with the gopīs is that there was no question of sex desire. It was, as clearly stated in the Bhāgavata description by Śukadeva Gosvāmī, avaruddha-sauratah̩, namely the sex impulse was completely controlled. There is a distinction between Lord Kṛṣṇa's dancing with the gopīs and the ordinary dancing of living entities within the material world. In order to clear up further misconceptions about the rāsa dance and the affairs of Kṛṣṇa and the gopīs, Mahārāja Parīkṣit, the hearer of Śrīmad-Bhāgavatam, told Śukadeva Gosvāmī, "Kṛṣṇa appeared on the earth to establish the regulative principles of religion and to curb the predominance of irreligion. But the behavior of Kṛṣṇa and the gopīs might encourage irreligious principles in the material world. I am simply surprised that He would act in such a way, enjoying the company of others' wives in the dead of night." This statement of Mahārāja Parīkṣit's was very much appreciated by Śukadeva Gosvāmī. The answer anticipates the abominable acts of the Māyāvādī impersonalists who place themselves in the position of Kṛṣṇa and enjoy the company of young girls and women.

The basic Vedic injunctions never allow a person to enjoy sex with any woman except one's own wife. Kṛṣṇa's appreciation of the gopīs appeared to be distinctly in violation of these rules. Mahārāja Parīkṣit understood the total situation from Śukadeva Gosvāmī, yet to further clear the transcendental nature of Kṛṣṇa and the gopīs in rāsa dance, he expressed his surprise. This is very important in order to check the unrestricted association with women by the prakṛta-sahajiyā.

In his statement, Mahārāja Parīkṣit has used several important words which require clarification. The first word, jugupsitam, means abominable. The first doubt of Mahārāja Parīkṣit was as follows: Lord Kṛṣṇa is the Supreme Personality of Godhead who has advented Himself to establish religious principles. Why then did He mix with others' wives in the dead of night and enjoy dancing, embracing and kissing? According to the Vedic injunctions, this is not allowed. Also, when the gopīs first came to Him, He gave instructions to them to return to their homes. To call the wives of other persons or young girls and enjoy dancing with them is certainly abominable according to the Vedas. Why should Kṛṣṇa have done this?

Another word used here is āptakāma. Some may take it for granted that Kṛṣṇa was very lusty among young girls, but Parīkṣit Mahārāja said that this was not possible. He could not be lusty. First of all, from the material calculation He was only eight years old. At that age a boy cannot be lusty. Āptakāma means that the Supreme Personality of Godhead is self-satisfied. Even if He were lusty, He doesn't need to take help from others to satisfy His lusty desires. The next point is that, although not lusty Himself, He might have been induced by the lusty desires of the gopīs. But Mahārāja Parīkṣit then used another word, yadu-pati, which indicates that Kṛṣṇa is the most exalted personality in the dynasty of the Yadus. The kings in the dynasty of Yadu were considered to be the most pious, and their descendants were also like that. Having taken birth in that family, how could Kṛṣṇa have been induced, even by the gopīs? It is concluded, therefore, that it was not possible for Kṛṣṇa to do anything abominable. But Mahārāja Parīkṣit was in doubt as to why Kṛṣṇa acted in that way. What was the real purpose?

Another word Mahārāja Parīkṣit used when he addressed Śukadeva Gosvāmī is suvrata, which means to take a vow to enact pious activities. Śukadeva Gosvāmī was an educated brahmacārī, and under the circumstances, it was not possible for him to indulge in sex. This is strictly prohibited for brahmacārīs, and what to speak of a brahmacārī like Śukadeva Gosvāmī. But because the circumstances of the rāsa dance were very suspect, Mahārāja Parīkṣit inquired for clarification from Śukadeva Gosvāmī. Śukadeva Gosvāmī immediately replied that transgressions of religious principles by the supreme controller testify to His great power. For example, fire can consume any abominable thing; that is the manifestation of the supremacy of fire. Similarly, the sun can absorb water from a urinal or from stool, and the sun is not polluted; rather, due to the influence of sunshine, the polluted, contaminated place becomes disinfected and sterilized.

One may also argue that since Kṛṣṇa is the supreme authority, His activities should be followed. In answer to this question, Śukadeva Gosvāmī has very clearly said that īśvaraṇam, or the supreme controller, may sometimes violate His instructions, but this is only possible for the controller Himself, not for the followers. Unusual and uncommon activities by the controller can never be imitated. Śukadeva Gosvāmī warned that the conditioned followers, who are not actually in control, should never even imagine imitating the uncommon activities of the controller. A Māyāvādī philosopher may falsely claim to be God or Kṛṣṇa, but he cannot actually act like Kṛṣṇa. He can persuade his followers to falsely imitate rāsa dance, but he is unable to lift Govardhana Hill. We have many experiences in the past of Māyāvādī rascals deluding their followers by posing themselves as Kṛṣṇa in order to enjoy rāsa-līlā. In many instances they were checked by the government, arrested and punished. In Orissa, Ṭhākur Bhaktivinode also punished a so-called incarnation of Viṣṇu, who was imitating rāsa-līlā with young girls. There were many complaints against him. At that time, Bhaktivinode Ṭhākur was magistrate, and the government deputed him to deal with that rascal, and he punished him very severely. The rāsa-līlā dance cannot be imitated by anyone. Śukadeva Gosvāmī warns that one should not even think of imitating it. He specifically mentions that if, out of foolishness, one tries to imitate Kṛṣṇa's rāsa dance, he will be killed, just like a person who wants to imitate Lord Śiva's drinking of an ocean of poison. Lord Śiva drank an ocean of poison and kept it within his throat. The poison made his throat turn blue; and therefore Lord Śiva is called Nīlakaṇṭa. But if any ordinary person tries to imitate Lord Śiva by drinking poison or smoking gañja, he is sure to be vanquished and will die within a very short time. Lord Śrī Kṛṣṇa's dealing with the gopīs was under special circumstances.

Most of the gopīs in their previous lives were great sages, expert in the studies of the Vedas, and when Lord Kṛṣṇa appeared as Lord Rāmacandra they wanted to enjoy with Him. Lord Rāmacandra gave them the benediction that their desires would be fulfilled when He would appear as Kṛṣṇa. Therefore the desire of the gopīs to enjoy the appearance of Lord Kṛṣṇa was long cherished. So they approached goddess Kātyāyanī to have Kṛṣṇa as their husband. There are many other circumstances also which testify to the supreme authority of Kṛṣṇa and show that He is not bound to the rules and regulations of the material world. In special cases, He acts as He likes to favor His devotees. This is only possible for Him, because He is the supreme controller. People in general should follow the instructions of Lord Kṛṣṇa as given in the Bhagavad-gītā and should not even imagine imitating Lord Kṛṣṇa in the rāsa dance.

Kṛṣṇa's lifting of Govardhana Hill, His killing great demons like Pūtanā and others are all obviously extraordinary activities. Similarly, the rāsa dance is also an uncommon activity and cannot be imitated by any ordinary man. An ordinary person engaged in his occupational duty, like Arjuna, should execute his duty for the satisfaction of Kṛṣṇa; that is within his power. Arjuna was a fighter, and Kṛṣṇa wanted him to fight for His satisfaction. Arjuna agreed, although at first he was not willing to fight. Duties are required for ordinary persons. They should not jump up and try to imitate Kṛṣṇa and indulge in rāsa-līlā and thus bring about their ruin. One should know with certainty that Kṛṣṇa had no personal interest in whatever He did for the benediction of the gopīs. As stated in the Bhagavad-gītā, na māṁ karmāṇi limpanti: Kṛṣṇa never enjoys or suffers the result of His activities. Therefore it is not possible for Him to act irreligiously. He is transcendental to all activities and religious principles. He is untouched by the modes of material nature. He is the supreme controller of all living entities, either in human society, in the demigod society in heavenly planets, or in lower forms of life. He is the supreme controller of all living entities and of material nature; therefore, He has nothing to do with religious or irreligious principles.

Śukadeva Gosvāmī further concludes that the great sages and devotees, who are washed clean of all conditional life, can move freely even within the contamination of material nature by keeping Kṛṣṇa the Supreme Personality of Godhead within their hearts. In this way also they do not become subject to the laws of pleasure and pain in the modes of material nature. How, then, is it possible for Kṛṣṇa, who appears in His own internal potency, to be subjected to the laws of karma?

In the Bhagavad-gītā the Lord clearly says that whenever He appears He does so by His internal potency; He is not forced to accept a body by the laws of karma like an ordinary living entity. Every other living entity is forced to accept a certain type of body by his previous actions. But when Kṛṣṇa appears, He always appears in a body; it is not forced upon Him by the action of His past deeds. His body is a vehicle for His transcendental pleasure which is enacted by His internal potency. He has no obligation to the laws of karma. The Māyāvādī monist must accept a certain type of body, being forced by the laws of nature; therefore, his claim to be one with Kṛṣṇa or God is only theoretical. Such persons who claim to be equal with Kṛṣṇa and indulge in rāsa-līlā create a dangerous situation for the people in general. Kṛṣṇa, the Supreme Personality of Godhead, is already present as Supersoul within the bodies of the gopīs and their husbands. He is the guide of all living entities, as is confirmed in the Kaṭha Upaniṣad, nityo nityānāṁ cetanaś cetanānām. The Supersoul directs the individual soul to act, and the Supersoul is the actor and witness of all action.

It is confirmed in the Bhagavad-gītā that Kṛṣṇa is present in everyone's heart, and from Him come all action, remembrance and forgetfulness. He is the original person to be known by Vedic knowledge. He is the author of Vedānta philosophy, and He knows the Vedānta philosophy perfectly well. The so-called Vedāntists and Māyāvādīs cannot understand Kṛṣṇa as He is; they simply mislead followers by imitating the actions of Kṛṣṇa in an unauthorized way. Kṛṣṇa, the Supersoul of everyone, is already within the body of everyone; therefore if He sees someone or embraces someone there is no question of propriety.

Some ask that if Kṛṣṇa is self-sufficient, why should He at all manifest pastimes with the gopīs, which are disturbing to the so-called moralists of the world? The answer is that such activities show special mercy to the fallen, conditioned souls. The gopīs are also expansions of His internal energy, but because Kṛṣṇa wanted to exhibit the rāsa-līlā, they also appeared as ordinary human beings. In the material world, pleasure is ultimately manifested in the sex attraction between man and woman. The man lives simply to be attracted by women, and the woman lives simply to be attracted by men. That is the basic principle of material life. As soon as these attractions are combined, people become more and more implicated in material existence. In order to show them special favor, Kṛṣṇa exhibited this rāsa-līlā dance. It is just to captivate the conditioned soul. Since they are very much attracted by sexology, they can enjoy the same life with Kṛṣṇa and thus become liberated from the material condition. In the Second Canto of Śrīmad-Bhāgavatam, Mahārāja Parīkṣit also explains that the pastimes and activities of Lord Kṛṣṇa are medicine for the conditioned souls. If they simply hear about Kṛṣṇa they become relieved from the material disease. They are addicted to material enjoyment and are accustomed to reading sex literature, but by hearing these transcendental pastimes of Kṛṣṇa with the gopīs, they will be relieved from material contamination.

How they should hear and from whom is also explained by Śukadeva Gosvāmī. The difficulty is that the whole world is full of Māyāvādīs, and when they become professional reciters of Śrīmad-Bhāgavatam, and when people, without knowing the effect of the Māyāvāda philosophy, hear from such persons, they become confused. Discussion of rāsa-līlā among people in general is not recommended because they are affected by the Māyāvāda philosophy, but if one who is advanced explains, and people hear from him, certainly the hearers will be gradually elevated to the position of Kṛṣṇa consciousness and liberated from materially contaminated life.

Another important point is that all the gopīs who danced with Kṛṣṇa were not in their material bodies. They danced with Kṛṣṇa in their spiritual bodies. All their husbands thought that their wives were sleeping by their sides. The so-called husbands of the gopīs were already enamored by the influence of the external energy of Kṛṣṇa; so by dint of this very energy they could not understand that their wives had gone to dance with Kṛṣṇa. What then is the basis of accusing Kṛṣṇa of dancing with others' wives? The bodies of the gopīs, which were their husbands', were lying in bed, but the spiritual parts and parcels of Kṛṣṇa were dancing with Him. Kṛṣṇa is the supreme person, the whole spirit, and He danced with the spiritual bodies of the gopīs. There is therefore no reason to accuse Kṛṣṇa in any way.

After the rāsa dance was over, the night turned into the brāhma-muhūrta (the night of Brahmā, a very, very long period, as mentioned in the Bhagavad-gītā). The brāhma-muhūrta takes place about one and a half hours before sunrise. It is recommended that one should rise from bed at that time and, after finishing daily ablutions, take to spiritual activities by performing Maṅgala-ārātrika and chanting the Hare Kṛṣṇa mantra. This period is very convenient for the execution of spiritual activities. When that auspicious moment arrived, Kṛṣṇa asked the gopīs to leave. Although they were not willing to quit His company, they were very obedient and dear to Him. As soon as Kṛṣṇa asked them to go home, they immediately left and returned home. Śukadeva Gosvāmī concludes this episode of rāsa-līlā by pointing out that if a person hears from the right source of the pastimes of Kṛṣṇa, who is Viṣṇu Himself, and the gopīs, who are expansions of His energy, then he will be relieved from the most dangerous type of disease, namely lust. If one actually hears rāsa-līlā, he will become completely freed from the lusty desire of sex life and elevated to the highest level of spiritual understanding. Generally, because they hear from Māyāvādīs and they themselves are Māyāvādīs, people become more and more implicated in sex life. The conditioned soul should hear the rāsa-līlā dance from an authorized spiritual master and be trained by him so that he can understand the whole situation; thus one can be elevated to the highest standard of spiritual life, otherwise one will be implicated. Material lust is a kind of heart disease, and to cure the material heart disease of the conditioned soul, it is recommended that one should hear, but not from the impersonalist rascals. If one hears from the right sources with right understanding, then his situation will be different.

Śukadeva Gosvāmī has used the word śraddhānvita for one who is trained in the spiritual life. Śraddhā, or faith, is the beginning. One who has developed his faith in Kṛṣṇa as the Supreme Personality of Godhead, the Supreme Spirit Soul, can both describe and hear. Śukadeva also uses the word anuśṛṇuyāt. One must hear from disciplic succession. Anu means following, and anu means always. So one must always follow the disciplic succession and not hear from any stray professional reciter, Māyāvādī or ordinary man. Anuśṛṇuyāt means that one must hear from an authorized person who is in the disciplic succession and is always engaged in Kṛṣṇa consciousness. When a person wants to hear in this way, then the effect will be sure. By hearing rāsa-līlā, one will be elevated to the highest position of spiritual life.

Śukadeva Gosvāmī uses two specific words, bhaktim and parām. Bhaktim parām means execution of devotional service above the neophyte stage. Those who are simply attracted to temple worship but do not know the philosophy of bhakti are in the neophyte stage. That sort of bhakti is not the perfectional stage. The perfectional stage of bhakti, or devotional service, is completely free from material contamination. The most dangerous aspect of contamination is lust or sex life. Bhaktim parām devotional service is so potent that the more one advances in this line, the more he loses his attraction for material life. One who is actually deriving benefit from hearing rāsa-līlā dance surely achieves the transcendental position. He surely loses all traces of lust in his heart.

Śrīla Viśvanātha Cakravartī Ṭhākur points out that according to Bhagavad-gītā, the Brahmā day and Brahmā night are periods of solar years expanding to 4,300,000 multiplied by 1,000. According to Viśvanātha Cakravartī Ṭhākur, the rāsa dance was performed during the long period of Brahmā's night, but the gopīs could not understand that. In order to fulfill their desire, Kṛṣṇa extended the night to cover such a great period of time. One may ask how this was possible, and Viśvanātha Cakravartī Ṭhākur reminds us that Kṛṣṇa, although bound by a small rope, could show His mother the whole universe within His mouth. How was this possible? The answer is that He can do anything for the pleasure of His devotees. Similarly, because the gopīs wanted to enjoy Kṛṣṇa, they were given the opportunity to associate with Him for a long period. This was done according to His promise. When Kṛṣṇa stole the garments of the gopīs while they were taking bath at Cirghat on Yamunā, Kṛṣṇa promised to fulfill their desire in some future night. In one night, therefore, they enjoyed the company of Kṛṣṇa as their beloved husband, but that night was not an ordinary night. It was a night of Brahmā, and lasted millions and millions of years. Everything is possible for Kṛṣṇa, for He is the supreme controller.

Thus ends the Bhaktivedanta purport of the Thirty-second Chapter of Kṛṣṇa, "Description of the Rāsa Dance."

9.36 33 / Vidyādhara Liberated and the Demon Śaṅkhāsura Killed

Once upon a time, the cowherd men of Vṛndāvana, headed by Nanda Mahārāja, desired to go to Ambikāvana to perform the Śivarātri performance. The rāsa-līlā was performed during the autumn, and after that the next big ceremony is Holi or the Dolayātrā ceremony. Between the Dolayātrā ceremony and the rāsa-līlā ceremony there is one important ceremony which is called Śivarātri, which is especially observed by the Śaivites, or devotees of Lord Śiva. But sometimes the Vaiṣṇavas also observe this ceremony because they accept Lord Śiva as the foremost Vaiṣṇava. But the function of Śivarātri is not observed very regularly by the bhaktas, or devotees of Kṛṣṇa. Under the circumstances, it is stated in Śrīmad-Bhāgavatam that the cowherd men headed by Nanda Mahārāja "once upon a time desired." That means that they were not regularly observing the Śivarātri function but that once upon a time they wanted to go to Ambikāvana out of curiosity. Ambikāvana is situated somewhere in the Gujarat province. Ambikāvana is said to be situated on the river Sarasvatī, yet we do not find any Sarasvatī River in the Gujarat province; the only river there is Savarmati. In India, all the big places of pilgrimage are situated on nice rivers like the Ganges, Yamunā, Sarasvatī, Narmadā, Godāvarī, Kāverī, etc. Ambikāvana was situated on the bank of Sarasvatī, and all the cowherd men and Nanda Mahārāja went there.

They very devotedly began to worship the deity of Lord Śiva and Ambikā. It is the general practice that wherever there is a temple of Lord Śiva, there must be another temple of Ambikā (or Durgā) because Ambikā is the wife of Lord Śiva and is the most exalted of chaste women. She doesn't live outside the association of her husband. After reaching Ambikāvana, the cowherd men of Vṛndāvana first bathed themselves in the river Sarasvatī. If one goes to any place of pilgrimage, his first duty is to take a bath and sometimes to shave his head. That is the first business. After taking bath, they worshiped the deities and then distributed charity in the holy places.

According to the Vedic system, charity is given to the brāhmaṇas. It is stated in the Vedic śāstras that only the brāhmaṇas and the sannyāsīs can accept charity. The cowherd men from Vṛndāvana gave cows decorated with golden ornaments and beautiful garlands. The brāhmaṇas are given charity because they are not engaged in any business profession. They are supposed to be engaged in brahminical occupations, as described in the Bhagavad-gītā–namely, they must be very learned and must perform austerity and penances. They must not only themselves be learned, but they must also teach others. Brāhmaṇas are not meant to be brāhmaṇas alone; they should create other brāhmaṇas also. If a man is found who agrees to become a brāhmaṇa's disciple, he is also given the chance to become a brāhmaṇa. The brāhmaṇa is always engaged in the worship of Lord Viṣṇu. Therefore the brāhmaṇas are eligible to accept all kinds of charity. But if the brāhmaṇas receive excess charity, they are to distribute it for the service of Viṣṇu. In the Vedic scripture, therefore, one is recommended to give in charity to the brāhmaṇas, and by so doing one pleases Lord Viṣṇu and all the demigods.

The pilgrims take bath, worship the Deity, and give in charity; they are also recommended to fast one day. They should go to a place of pilgrimage and stay there at least for three days. The first day is spent fasting, and at night they can drink a little water because water does not break the fast.

The cowherd men, headed by Nanda Mahārāja, spent that night on the bank of the Sarasvatī. They fasted all day and drank a little water at night. But while they were taking their rest, a great serpent from the nearby forest appeared before them and hungrily began to swallow up Nanda Mahārāja. Nanda began to cry helplessly, "My dear son, Kṛṣṇa, please come and save me from this danger! This serpent is swallowing me!" When Nanda Mahārāja cried for help, all the cowherd men got up and saw what was happening. They immediately took up burning logs and began to beat the snake to kill it. But in spite of being beaten with burning logs, the serpent was not about to give up swallowing Nanda Mahārāja.

At that time Kṛṣṇa appeared on the scene and touched the serpent with His lotus feet. Immediately upon being touched by the lotus feet of Kṛṣṇa, the serpent shed its reptilian body and appeared as a very beautiful demigod named Vidyādhara. His bodily features were so beautiful that he appeared to be worshipable. There was a luster and effulgence emanating from his body, and he was garlanded with a gold necklace. He offered obeisances to Lord Kṛṣṇa and stood before Him with great humility. Kṛṣṇa then asked the demigod, "You appear to be a very nice demigod and to be favored by the goddess of fortune. How is it that you performed such abominable activities, and how did you get the body of a serpent?" The demigod then began to narrate the story of his previous life.

"My dear Lord," he said, "in my previous life I was named Vidyādhara and was known all over the world for my beauty. Because I was a celebrated personality, I used to travel all over in my airplane. While traveling, I saw a great sage named Āṅgirā. He was very ugly, and because I was very proud of my beauty, I laughed at him. Due to this sinful action, I was condemned by the great sage to assume the form of a serpent."

One should note here that before being favored by Kṛṣṇa, a person is always under the modes of material nature, however elevated he may be materially. Vidyādhara was a materially elevated demigod, and he was very beautiful. He also held a great material position and was able to travel all over by airplane. Yet he was condemned to become a serpent in his next life. Any materially elevated person can be condemned to an abominable species of life if he is not careful. It is a misconception that after reaching the human body one is never degraded. Vidyādhara himself states that even though he was a demigod, he was condemned to become a serpent. But because he was touched by the lotus feet of Kṛṣṇa, he immediately came to Kṛṣṇa consciousness. He admitted, however, that in his previous life he was actually sinful. A Kṛṣṇa conscious person knows that he is always the servant of the servant of Kṛṣṇa; he is most insignificant, and whatever good he does is by the grace of Kṛṣṇa and the spiritual master.

The demigod Vidyādhara continued to speak to Śrī Kṛṣṇa. "Because I was very proud of the exquisite beauty of my body," he said, "I derided the ugly features of the great sage Āṅgirā. He cursed me for my sin, and I became a snake. Now I consider that this curse by the sage was not at all a curse; it was a great benediction for me. Had he not cursed me, I would not have assumed the body of a serpent and would not have been kicked by Your lotus feet and thus freed from all material contamination."

In material existence, four things are very valuable: to be born in a decent family, to be very rich, to be very learned, and to be very beautiful. These are considered to be material assets. Unfortunately, without Kṛṣṇa consciousness, these material assets sometimes become sources of sin and degradation. Despite Vidyādhara's being a demigod and having a beautiful body, he was condemned to the body of a snake due to pride. A snake is considered to be the most cruel and envious living entity, but those who are human beings and are envious of others are considered to be even more vicious than snakes. The snake can be subdued or controlled by charming mantras and herbs, but a person who is envious cannot be controlled by anyone.

"My dear Lord," Vidyādhara continued, "Now since I think I have become freed from all kinds of sinful activities, I am asking Your permission to return to my abode, the heavenly planet." This request indicates that persons who are attached to fruitive activities, desiring promotion to the comforts of higher planetary systems, cannot achieve their ultimate goal of life without the sanction of the Supreme Personality of Godhead. It is also stated in the Bhagavad-gītā that the less intelligent want to achieve material benefits and therefore worship different kinds of demigods, but they actually get the benediction from the demigods through the permission of Lord Viṣṇu, or Kṛṣṇa. Demigods have no power to bestow material profit. Even if one is attached to material benediction, he can worship Kṛṣṇa the Supreme Personality of Godhead and ask Him. Kṛṣṇa is completely able to give even material benediction. There is a difference, however, in asking material benediction from the demigods and from Kṛṣṇa. Dhruva Mahārāja worshiped the Supreme Personality of Godhead for material benediction, but when he actually achieved the favor of the Supreme Lord and saw Him, he was so satisfied that he refused to accept any material benediction. The intelligent person does not ask favors from or worship the demigods; he directly becomes Kṛṣṇa conscious, and if he has any desire for material benefit, he asks Kṛṣṇa, not the demigods.

Vidyādhara, awaiting permission of Kṛṣṇa to return to the heavenly planets, said, "Now because I am touched by Your lotus feet, I am relieved from all kinds of material pangs. You are the most powerful of all mystics. You are the original Supreme Personality of Godhead. You are the master of all the devotees. You are the provider of the planetary systems, and therefore I am asking Your permission. You may accept me as fully surrendered unto You. I know very well that persons who are constantly engaged in chanting Your holy name attain release from all sinful reactions, and certainly persons who are fortunate enough to be personally touched by Your lotus feet are freed. Therefore I am sure that I am now relieved from the curse of the brāhmaṇa simply by being touched by Your lotus feet."

In this way, Vidyādhara got permission from Lord Kṛṣṇa to return to his home in the higher planetary system. After receiving this honor, he began to circumambulate the Lord. And after offering his respectful obeisances unto Him, he returned to his heavenly planet. Thus Nanda Mahārāja also became relieved from the imminent danger of being devoured by the snake.

The cowherd men who had come to execute the ritualistic function of worshiping Lord Śiva and Ambikā finished their business and prepared to return to Vṛndāvana. While returning, they recalled the wonderful activities of Kṛṣṇa. By relating the incident of Vidyādhara's deliverance, they became more attached to Kṛṣṇa. They had come to worship Lord Śiva and Ambikā, but they became more and more attached to Kṛṣṇa. Similarly, the gopīs also worshiped goddess Kātyāyanī to become more and more attached to Kṛṣṇa. It is stated in the Bhagavad-gītā that persons who are attached to worshiping demigods like Lord Brahmā, Śiva, Indra and Candra, for some personal benefit, are less intelligent and have forgotten the real purpose of life. But the cowherd men, inhabitants of Vṛndāvana, were no ordinary men. Whatever they did, they did for Kṛṣṇa. If one worships demigods like Lord Śiva and Lord Brahmā to become more attached to Kṛṣṇa, that is approved. But if one goes to the demigods for some personal benefit, that is condemned.

After this incident, on a very pleasant night, both Kṛṣṇa and His elder brother Balarāma, who are inconceivably powerful, went into the forest of Vṛndāvana. They were accompanied by the damsels of Vrajabhūmi, and they began to enjoy each other's company. The young damsels of Vraja were very nicely dressed and anointed with pulp of sandalwood and decorated with flowers. The moon was shining in the sky, surrounded by glittering stars, and the breeze was blowing, bearing the aroma of mallikā flowers, and the bumblebees were mad after the aroma. Taking advantage of the pleasing atmosphere, both Kṛṣṇa and Balarāma began to sing very melodiously. The damsels became so absorbed in Their rhythmical song that they almost forgot themselves; their hair loosened, their dresses slackened, and their garlands began to fall to the ground.

At that time, while they were so much absorbed, almost in madness, a demon associate of Kuvera (the treasurer of the heavenly planets) appeared on the scene. The demon's name was Śaṅkhāsura because on his head there was a valuable jewel resembling a conchshell. Just as the two sons of Kuvera were puffed up over their wealth and opulence and did not care for Nārada Muni's presence, this Śaṅkhāsura was also puffed up over material opulence. He thought that Kṛṣṇa and Balarāma were two ordinary cowherd boys enjoying the company of many beautiful girls. Generally, in the material world, a person with riches thinks that all beautiful women should be enjoyed by him. Śaṅkhāsura also thought that, since he belonged to the rich community of Kuvera, he, not Kṛṣṇa and Balarāma, should enjoy the company of so many beautiful girls. He therefore decided to take charge of them. He appeared before Kṛṣṇa and Balarāma and the damsels of Vraja and began to lead the girls away to the north. He commanded them as if he were their proprietor and husband, despite the presence of Kṛṣṇa and Balarāma. Being forcibly taken away by Śaṅkhāsura, the damsels of Vraja began to call the names of Kṛṣṇa and Balarāma for protection. The two brothers immediately began to follow them, taking up big logs in Their hands. "Don't be afraid, don't be afraid," They called to the gopīs. "We are coming at once to chastise this demon."

Very quickly They reached Śaṅkhāsura. Thinking the brothers too powerful, Śaṅkhāsura left the company of the gopīs and ran for fear of his life. But Kṛṣṇa would not let him go. He entrusted the gopīs to the care of Balarāma and followed Śaṅkhāsura wherever he fled. Kṛṣṇa wanted to take the valuable jewel resembling a conchshell from the head of the demon. After following him a very short distance, Kṛṣṇa caught him, struck his head with His fist and killed him. He then took the valuable jewel and returned. In the presence of all the damsels of Vraja, He presented the valuable jewel to His elder brother Balarāma.

Thus ends the Bhaktivedanta purport of the Thirty-third Chapter of Kṛṣṇa, "Vidyādhara Liberated and the Demon Śaṅkhāsura Killed."

9.37 34 / The Gopīs' Feelings of Separation

The gopīs of Vṛndāvana were so attached to Kṛṣṇa that they were not satisfied simply with the rāsa dance at night. They wanted to associate with Him and enjoy His company during the daytime also. When Kṛṣṇa went to the forest with His cowherd boy friends and cows, the gopīs did not physically take part, but their hearts went with Him. And because their hearts went, they were able to enjoy His company through strong feelings of separation. To acquire this strong feeling of separation is the teaching of Lord Caitanya and His direct disciplic succession of Gosvāmīs. When we are not in physical contact with Kṛṣṇa, we can associate with Him like the gopīs, through feelings of separation. Kṛṣṇa's transcendental form, qualities, pastimes, and entourage are all identical with Him. There are nine different kinds of devotional service. Devotional service to Kṛṣṇa in feelings of separation elevates the devotee to the highest perfectional level, to the level of the gopīs.

It is stated in Śrīnivāsācārya's prayer to the six Gosvāmīs that they left the material opulences of government service and the princely status of life and went to Vṛndāvana, where they lived just like ordinary mendicants, begging from door to door. But they were so much enriched with the gopīs' feelings of separation that they enjoyed transcendental pleasure at every moment. Similarly, when Lord Caitanya was at Jagannātha Purī, He was in the role of Rādhārāṇī, feeling the separation of Kṛṣṇa. Those who are in the disciplic succession of the Mādhva-Gauḍīya-sampradāya should also feel the separation of Kṛṣṇa, worship His transcendental form, and discuss His transcendental teachings, His pastimes, His qualities, His entourage and His associations. The spiritual masters should enrich the devotees to the highest devotional perfection. Feeling constant separation while engaged in the service of the Lord is the perfection of Kṛṣṇa consciousness.

The gopīs used to discuss Kṛṣṇa amongst themselves, and their talks were as follows. "My dear friends," one gopī said, "do you know that when Kṛṣṇa lies on the ground He rests on His left elbow, and His head rests on His left hand? He moves His attractive eyebrows while playing His flute with His delicate fingers, and the sound He produces creates such a nice atmosphere that the denizens of the heavenly planets, who travel in space with their wives and beloved, stop their airplanes, for they are stunned by the vibration of the flute. The wives of the demigods who are seated in the planes then become very much ashamed of their singing and musical qualifications. Not only that, but they become afflicted with conjugal love, and their hair and tightened dresses immediately loosen."

Another gopī said, "My dear friends, Kṛṣṇa is so beautiful that the goddess of fortune always remains on His chest, and He is always adorned with a golden necklace. Beautiful Kṛṣṇa plays His flute in order to enliven the hearts of many devotees. He is the only friend of the suffering living entities. When He plays His flute, all the cows and other animals of Vṛndāvana, although engaged in eating, simply take a morsel of food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Kṛṣṇa's flute playing is so attractive that even the animals become enchanted, and what to speak of ourselves."

Another gopī said, "My dear friends, not only living animals, but even inanimate objects like the rivers and lakes of Vṛndāvana also become stunned when Kṛṣṇa passes with peacock feathers on His head and His body smeared with the minerals of Vṛndāvana. With leaves and flowers decorating His body, He looks like some hero. When He plays on His flute and calls the cows with Balarāma, the River Yamunā stops flowing and waits for the air to carry dust from His lotus feet. The River Yamunā is unfortunate like us; it does not get Kṛṣṇa's mercy. The river simply remains stunned, stopping its waves just as we also stop crying out of frustration for Kṛṣṇa."

In the absence of Kṛṣṇa the gopīs were constantly shedding tears, but sometimes, when they expected that Kṛṣṇa was coming, they would stop crying. But when they saw that Kṛṣṇa was not coming, then again they would become frustrated and begin to cry. Kṛṣṇa is the original Personality of Godhead, the origin of all Viṣṇu forms, and the cowherd boys are all demigods. Lord Viṣṇu is always worshiped and surrounded by different demigods like Lord Śiva, Lord Brahmā, Indra, Candra, and others. When Kṛṣṇa traveled through the Vṛndāvana forest or walked on the Govardhana Hill, He was accompanied by the cowherd boys. While walking, He played His flute, just to call His cows. Just by His association, the trees, plants and other vegetation in the forest immediately became Kṛṣṇa conscious. A Kṛṣṇa conscious person sacrifices everything for Kṛṣṇa. Although trees and plants are not very advanced in consciousness, by the association of Kṛṣṇa and His friends they also became Kṛṣṇa conscious. They then want to deliver everything–whatever they have–their fruits, flowers, and the honey incessantly falling from their branches.

When Kṛṣṇa walked on the bank of the Yamunā, He was seen nicely decorated with tilaka on His head. He was garlanded with different kinds of forest flowers, and His body was smeared by the pulp of sandalwood and tulasī leaves. The bumblebees became mad after the treasure and sweet nectar of the atmosphere. Being pleased by the humming sound of the bees, Kṛṣṇa would play His flute, and together the sounds became so sweet to hear that the aquatics, the cranes, swans and ducks and other birds were charmed. Instead of swimming or flying, they became stunned. They closed their eyes and entered a trance of meditation in worship of Kṛṣṇa.

One gopī said, "My dear friend, Kṛṣṇa and Balarāma are nicely dressed with earrings and pearl necklaces. They enjoy Themselves on the top of Govardhana Hill, and everything becomes absorbed in transcendental pleasure when Kṛṣṇa plays on His flute, charming the whole created manifestation. When He plays, the clouds stop their loud thundering, out of fear of Him. Rather than disturb the vibration of His flute, they respond with mild thunder and so congratulate Kṛṣṇa, their friend."

Kṛṣṇa is accepted as the friend of the cloud because both the cloud and Kṛṣṇa satisfy the people when they are disturbed. When the people are burning due to excessive heat, the cloud satisfies them with rain. Similarly, when people in materialistic life become disturbed by the blazing fire of material pangs, Kṛṣṇa gives them relief. The cloud and Kṛṣṇa, having the same bodily color also, are considered to be friends. Desiring to congratulate its superior friend, the cloud poured not water but small flowers and covered the head of Kṛṣṇa to protect Him from the scorching sunshine.

One of the gopīs told mother Yaśodā, "My dear mother, your son is very expert among the cowherd boys. He knows all the different arts, how to tend the cows and how to play the flute. He composes His own songs, and to sing them He puts His flute to His mouth. When He plays, either in the morning or in the evening, all the demigods, like Lord Śiva, Brahmā, Indra and Candra, bow their heads and listen with great attention. Although they are very learned and expert, they cannot understand the musical arrangements of Kṛṣṇa's flute. They simply listen attentively and try to understand, but become bewildered and nothing more."

Another gopī said, "My dear friend, when Kṛṣṇa returns home with His cows, the footprint of the soles of His feet–with flag, thunderbolt, trident, and lotus flower–relieves the pain the earth feels when the cows traverse it. He walks in a stride which is so attractive, and He carries His flute. Just by looking at Him we become lusty to enjoy His company. At that time, our movements cease. We become just like trees and stand perfectly still. We even forget what we look like."

Kṛṣṇa had many thousands of cows, and they were divided into groups according to their colors. They were also differently named according to color. When He would return from the pasturing ground, He would find all the cows gathered. As Vaiṣṇavas count 108 beads, which represent the 108 individual gopīs, so Kṛṣṇa would also chant 108 different groups of cows.

"When Kṛṣṇa returns, He is garlanded with tulasī leaves," a gopī describes Him to a friend. "He puts His hand on the shoulder of a cowherd boy friend, and begins to blow His transcendental flute. The wives of the black deer become enchanted upon hearing the vibration of His flute, which resembles the vibration of the vīṇā. The deer come to Kṛṣṇa and become so charmed that they stand still, forgetting their homes and husbands. Like us, who are enchanted by the ocean of the transcendental qualities of Kṛṣṇa, the she-deer become enchanted by the vibration of His flute."

Another gopī told mother Yaśodā, "My dear mother, when your son returns home, He decorates Himself with the buds of the kunda flower, and just to enlighten and gladden His friends, He blows His flute. The breeze blowing from the south pleases the atmosphere because it is fragrant and very cool. Demigods like the Gandharvas and Siddhas take advantage of this atmosphere and offer prayers to Kṛṣṇa by sounding their bugles and drums. Kṛṣṇa is very kind to the inhabitants of Vrajabhūmi, Vṛndāvana, and when He returns with His cows and friends, He is remembered as the lifter of Govardhana Hill. Taking advantage of this opportunity, the most exalted demigods like Lord Brahmā and Lord Śiva come down to offer their evening prayers, and they accompany the cowherd boys in glorifying the qualities of Kṛṣṇa.

"Kṛṣṇa is compared with the moon, born in the ocean of the womb of Devakī. When He returns in the evening, it appears that He is fatigued, but He still tries to gladden the inhabitants of Vṛndāvana by His auspicious presence. When Kṛṣṇa returns, garlanded with flowers, His face looks beautiful. He walks into Vṛndāvana with a stride just like the elephant and slowly enters His home. Upon His return, the men, women, and cows of Vṛndāvana immediately forget the scorching heat of the day."

Such descriptions of Kṛṣṇa's transcendental pastimes and activities were remembered by the gopīs during His absence from Vṛndāvana. They give us some idea of Kṛṣṇa's attraction. Everyone and everything is attracted to Kṛṣṇa–that is the perfect description of Kṛṣṇa's attraction. The example of the gopīs is very instructive to persons who are trying to be absorbed in Kṛṣṇa consciousness. One can very easily associate with Kṛṣṇa simply by remembering His transcendental pastimes. Everyone has a tendency to love someone. That Kṛṣṇa should be the object of love is the central point of Kṛṣṇa consciousness. By constantly chanting the Hare Kṛṣṇa mantra and remembering the transcendental pastimes of Kṛṣṇa, one can be fully in Kṛṣṇa consciousness and thus make his life sublime and fruitful.

Thus ends the Bhaktivedanta purport of the Thirty-fourth Chapter of Kṛṣṇa, "The Gopīs' Feelings of Separation."

9.38 35 / Kaṁsa Sends Akrūra for Kṛṣṇa

Vṛndāvana was always absorbed in the thought of Kṛṣṇa. Everyone remembered His pastimes and was constantly merged in the ocean of transcendental bliss. But the material world is so contaminated that even in Vṛndāvana the asuras or demons tried to disturb the peaceful situation.

One demon named Ariṣṭāsura entered the village like a great bull with a gigantic body and horns, digging up the earth with his hooves. When the demon entered Vṛndāvana, it appeared that the whole land trembled, as if there were an earthquake. He roared fiercely, and after digging up the earth on the riverside, he entered the village proper. The fearful roaring of the bull was so piercing that some of the pregnant cows and women had miscarriages. Its body was so big, stout and strong that a cloud hovered over its body just as clouds hover over mountains. Ariṣṭāsura entered Vṛndāvana with such a fearful appearance that just on seeing this great demon, all the men and women were afflicted with great fear, and the cows and other animals fled the village.

The situation became very terrible, and all the inhabitants of Vṛndāvana began to cry, "Kṛṣṇa! Kṛṣṇa, please save us!" Kṛṣṇa also saw that the cows were running away, and He immediately replied, "Don't be afraid. Don't be afraid." He then appeared before Ariṣṭāsura and said, "You are the lowest of living entities! Why are you frightening the inhabitants of Gokula? What will you gain by this action? If you have come to challenge My authority, then I am prepared to fight you." In this way, Kṛṣṇa challenged the demon, and the demon became very angry by the words of Kṛṣṇa. Kṛṣṇa stood before the bull, resting His hand on the shoulder of a friend. The bull began to proceed towards Kṛṣṇa in anger. Digging the earth with his hooves, Ariṣṭāsura lifted his tail, and it appeared that clouds were hovering about the tail. His eyes were reddish and moving in anger. Pointing his horns at Kṛṣṇa, he began to charge Him, just like the thunderbolt of Indra. But Kṛṣṇa immediately caught his horns and tossed him away, just as a gigantic elephant repels a small inimical elephant. Although the demon appeared to be very tired and although he was perspiring, he took courage and got up. Again he charged Kṛṣṇa with great force and anger. While rushing towards Kṛṣṇa, he breathed very heavily. Kṛṣṇa again caught his horns and immediately threw him on the ground, breaking his horns. Kṛṣṇa then began to kick his body, just as one squeezes a wet cloth on the ground. Being thus kicked by Kṛṣṇa, Ariṣṭāsura rolled over and began to move his legs violently. Bleeding and passing stool and urine, his eyes starting from their sockets, he passed to the kingdom of death.

The demigods in the celestial planets began to shower flowers on Kṛṣṇa for His wonderful achievements. Kṛṣṇa was already the life and soul of the inhabitants of Vṛndāvana, and after killing this demon in the shape of a bull, He became the cynosure of all eyes. With Balarāma, He triumphantly entered Vṛndāvana village, and the inhabitants glorified Him and Balarāma with great jubilation. When a person performs some wonderful feat, his kinsmen and relatives and friends naturally become jubilant.

It was after this incident that the great sage Nārada disclosed the secret of Kṛṣṇa. Nārada Muni is generally known as devadarśana, which means that he can be seen only by demigods or persons on the same level with the demigods. But Nārada visited Kaṁsa, who was not at all on the level of the demigods, and yet Kaṁsa saw him. Of course Kaṁsa also saw Kṛṣṇa, what to speak of Nārada Muni, but generally one must have purified eyes to see the Lord and His devotees. Of course, by association with a pure devotee, one can derive an imperceptible benefit, which is called ajñatasukṛti. He cannot understand how he is making progress, yet he makes progress by seeing the devotee of the Lord. Nārada Muni's mission was to finish things quickly. Kṛṣṇa appeared to kill the demons, and Kaṁsa was the chief among them. Nārada wanted to expedite things; therefore, he immediately approached Kaṁsa with all the real information. "You are to be killed by the eighth son of Vasudeva," Nārada told Kaṁsa. "That eighth son is Kṛṣṇa. You were misled by Vasudeva into believing that the eighth issue of Vasudeva was a daughter. Actually, the daughter was born of Yaśodā, the wife of Nanda Mahārāja, and Vasudeva exchanged the daughter, so you were misled. Kṛṣṇa is the son of Vasudeva, as is Balarāma. Being afraid of your atrocious nature, Vasudeva has tactfully hidden Them in Vṛndāvana, out of your sight." Nārada further informed Kaṁsa, "Kṛṣṇa and Balarāma have been living incognito in the care of Nanda Mahārāja. All the asuras, your companions who were sent to Vṛndāvana to kill different children, were all killed by Kṛṣṇa and Balarāma."

As soon as Kaṁsa got this information from Nārada Muni, he took out his sharpend sword and prepared to kill Vasudeva for his duplicity. But Nārada pacified him. "You are not to be killed by Vasudeva," he said. "Why are you so anxious to kill him? Better try to kill Kṛṣṇa and Balarāma." But in order to satisfy his wrath, Kaṁsa arrested Vasudeva and his wife and shackled them in iron chains. Acting on the new information, Kaṁsa immediately called for the Keśī demon and asked him to go to Vṛndāvana immediately to fetch Balarāma and Kṛṣṇa. In actuality, Kaṁsa asked Keśī to go to Vṛndāvana to be killed by Kṛṣṇa and Balarāma and thus get salvation. Then Kaṁsa called for the expert elephant trainers, Cāṇūra, Muṣṭika, Śala, Tośala, etc., and he told them, "My dear friends, try to hear me attentively. At Nanda Mahārāja's place in Vṛndāvana there are two brothers, Kṛṣṇa and Balarāma. They are actually two sons of Vasudeva. As you know, I have been destined to be killed by Kṛṣṇa; there is a prophecy to this effect. Now I am requesting you to arrange for a wrestling match. People from different parts of the country will come to see the festival. I will arrange to get those two boys here, and you will try to kill Them in the wrestling arena."

Wrestling matches are still enjoyed by the indigenous people in the northern part of India, and it appears from the statements of Śrīmad-Bhāgavatam that 5,000 years ago wrestling was popular. Kaṁsa planned to arrange such a wrestling competition and to invite people to visit. He also told the trainers of the elephants, "Be sure to bring the elephant named Kuvalayāpīḍa and keep him at the gate of the wrestling camp. Try to capture Kṛṣṇa and Balarāma on Their arrival and kill Them."

Kaṁsa also advised his friends to arrange to worship Lord Śiva by offering animal sacrifices and performing the sacrifice called Dhanur-yajña and the sacrifice performed on the fourteenth day of the moon, known as Caturdaśī. This date falls three days after Ekādaśī, and it is set aside for the worship of Lord Śiva. One of the plenary portions of Lord Śiva is called Kālabhairava. This form of Lord Śiva is worshiped by the demons who offer skinned animals before him. The process is still current in India in a place called Vaidyanātha-dhāma where the demons offer animal sacrifices to the deity of Kālabhairava. Kaṁsa belonged to this demonic group. He was also an expert diplomat, and so he quickly arranged for his demon friends to kill Kṛṣṇa and Balarāma.

He then called for Akrūra, one of the descendants in the family of Yadu in which Kṛṣṇa was born as the son of Vasudeva. When Akrūra came to see Kaṁsa, Kaṁsa very politely shook hands with him and said, "My dear Akrūra, actually I've no better friend than you in the Bhoja and Yadu dynasties. You are the most munificent person, so as a friend I am begging charity from you. Actually I have taken shelter of you exactly as King Indra takes shelter of Lord Viṣṇu. I request you to go immediately to Vṛndāvana and find the two boys named Kṛṣṇa and Balarāma. They are sons of Nanda Mahārāja. Take this nice chariot, especially prepared for the boys, and bring Them here immediately. That is my request to you. Now, my plan is to kill these two boys. As soon as They come in the gate, there will be a giant elephant named Kuvalayāpīḍa awaiting, and possibly he will be able to kill Them. But if somehow or other They escape, They will next meet the wrestlers and will be killed by them. That is my plan. And after killing these two boys, I shall kill Vasudeva and Nanda, who are supporters of the Vṛṣṇi and Bhoja dynasties. I shall also kill my father Ugrasena and his brother Devaka, because they are actually my enemies and are hindrances to my diplomacy and politics. Thus I shall get rid of all my enemies. Jarāsandha is my father-in-law, and I have a great monkey friend named Dvivida. With their help it will be easy to kill all the kings on the surface of the world who support the demigods. This is my plan. In this way I shall be free from all opposition, and it will be very pleasant to rule the world without obstruction. You may know also that Śambara, Narakāsura and Bāṇāsura are my intimate friends, and when I begin this war against the kings who support the demigods, they will help me considerably. Surely I shall be rid of all my enemies. Please go immediately to Vṛndāvana and encourage the boys to come here to see the beauty of Mathurā and take pleasure in the wrestling competition."

After hearing this plan of Kaṁsa's, Akrūra replied, "My dear King, your plan is very excellently made to counteract the hindrances to your diplomatic activities. But you should maintain some discretion, or your plans will not be fruitful. After all, man proposes, God disposes. We may make very great plans, but unless they are sanctioned by the supreme authority, they will fail. Everyone in this material world knows that the supernatural power is the ultimate disposer of everything. One may make a very great plan with his fertile brain, but he must know that he will become subjected to the fruits, misery and happiness. But I have nothing to say against your proposal. As a friend, I shall carry out your order and bring Kṛṣṇa and Balarāma here, as you desire."

After instructing his friends in various ways, Kaṁsa retired, and Akrūra went to Vṛndāvana.

Thus ends the Bhaktivedanta purport of the Thirty-fifth Chapter of Kṛṣṇa, "Kaṁsa Sends Akrūra for Kṛṣṇa."

9.39 36 / Killing the Keśī Demon and Vyomāsura

After being instructed by Kaṁsa, the demon Keśī assumed the form of a terrible horse. He entered the area of Vṛndāvana, his great mane flying and his hooves digging up the earth. He began to whinny and terrify the whole world. Kṛṣṇa saw that the demon was terrifying all the residents of Vṛndāvana with his whinnying and his tail wheeling in the sky like a big cloud. Kṛṣṇa could understand that the horse was challenging Him to fight. The Lord accepted his challenge and stood before the Keśī demon. As He called him to fight, the horse began to proceed towards Kṛṣṇa, making a horrible sound like a roaring lion. Keśī rushed toward the Lord with great speed and tried to trample Him with his legs, which were strong, forceful, and as hard as stone. Kṛṣṇa, however, immediately caught hold of his legs and thus baffled him. Being somewhat angry, Kṛṣṇa began to move around the horse dextrously. After a few rounds, He threw him a hundred yards away, just as Garuḍa throws a big snake. Thrown by Kṛṣṇa, the horse immediately passed out, but after a little while he regained consciousness and with great anger and force rushed toward Kṛṣṇa again, this time with his mouth open. As soon as Keśī reached Him, Kṛṣṇa pushed His left hand within the horse's mouth. The horse felt great pain because the hand of Kṛṣṇa felt to him like a hot iron rod. Immediately his teeth fell out. Kṛṣṇa's hand within the mouth of the horse at once began to inflate, and Keśī's throat choked up. As the great horse began to suffocate, perspiration appeared on his body, and he began to throw his legs hither and thither. As his last breath came, his eyeballs bulged in their sockets, and he passed stool and urine simultaneously. Thus the vital force of his life expired. When the horse was dead, his mouth became loose and Kṛṣṇa could extract His hand without difficulty. He did not feel any surprise that the Keśī demon was killed so easily, but the demigods were amazed, and out of their great appreciation they offered Kṛṣṇa greetings by showering flowers.

After this incident, Nārada Muni, the greatest of all devotees, came to see Kṛṣṇa in a solitary place and began to talk with Him. "My dear Lord Kṛṣṇa," he said, "You are the unlimited Supersoul, the supreme controller of all mystic powers, the Lord of the whole universe, the all-pervading Personality of Godhead. You are the resting place of the cosmic manifestation, the master of all the devotees and the Lord of everyone. My dear Lord, as the Supersoul of all living entities, You remain concealed within their hearts exactly as fire remains concealed in every piece of fuel. You are the witness of all the activities of the living entities, and You are the supreme controller within their hearts. You are self-sufficient; before the creation, You existed, and by Your energy You have created the whole material universe. According to Your perfect plan, this material world is created by the interaction of the modes of nature, and by You they are maintained and annihilated. Although You are unaffected by all these activities, You are the supreme controller eternally. My dear Lord, You have advented Yourself on the surface of this world just to kill all the so-called kings who are actually demons. These hobgoblins are cheating people in the dress of the princely order. You have advented Yourself to fulfill Your own statement that You come within this material world just to protect the principles of religion and annihilate unwanted miscreants. My dear Lord, I am therefore sure that the day after tomorrow I shall see demons like Cāṇūra, Muṣṭika and the other wrestlers and elephants, as well as Kaṁsa himself, killed by You. And I shall see this with my own eyes. After this, I hope I shall be able to see the killing of other demons like Śaṅkha, Yavana, Mura, and Narakāsura. I shall also see how You take away the pārijāta flower from the kingdom of heaven, and how You defeat the King of heaven himself.

"My dear Lord," Nārada Muni continued, "I shall then be able to see how You marry princesses, the daughters of chivalrous kings, by paying the price of kṣatriya strength." (Whenever a kṣatriya wants to marry a very beautiful and qualified princess of a great king, he must fight his competitors and emerge victorious. Then he is given the hand of the princess in charity.)

"I shall also see how You save King Nṛga from a hellish condition," said Nārada Muni. "This You shall enact in Dvārakā. I shall also be able to see how You get Your wife and the Syamantaka jewel and how You save the son of a brāhmaṇa from death after he has already been transferred to another planet. After this, I will be able to see You kill the Pauṇḍraka demon and burn to ashes the kingdom of Kāśī. I will see how You kill the King of Cedi and Dantavakra in great fights, on behalf of Mahārāja Yudhiṣṭhira. Besides all this, it will be possible for me to see many other chivalrous activities while You remain in Dvārakā. And all these activities performed by Your grace will be sung by great poets for all time. And at the battle of Kurukṣetra You will take part as the chariot driver of Your friend Arjuna, and as the invincible death incarnation, eternal time, You will vanquish all belligerents assembled there. I shall see a large number of military forces killed in that battlefield. My Lord, let me offer my respectful obeisances unto Your lotus feet. You are situated completely in the transcendental position in perfect knowledge and bliss. You are complete in Yourself and are beyond all desires. By exhibiting Your internal potency, You have set up the influence of māyā. Your unlimited potency cannot even be measured by anyone. My dear Lord, You are the supreme controller. You are under Your own internal potency, and it is simply vain to think that You are dependent on any of Your creations.

"You have taken birth in the Yadu dynasty, or the Vṛṣṇi dynasty. Your advent on the surface of the earth in Your original form of eternal blissful knowledge is Your own pastime. You are not dependent on anything but Yourself; therefore I offer my respectful obeisances unto Your lotus feet."

Nārada Muni wanted to impress upon people in general that Kṛṣṇa is fully independent. His activities, such as His appearance in the family of Yadu or His friendship with Arjuna, do not necessarily oblige Him to act to enjoy their results. They are all pastimes, and for Him they are all play. But for us they are actual, tangible facts.

After offering his respectful obeisances to Lord Kṛṣṇa, Nārada Muni took permission and left. After He had killed the Keśī demon, Kṛṣṇa returned to tending the cows with His friends in the forest as though nothing had happened. Thus Kṛṣṇa is eternally engaged in His transcendental activities in Vṛndāvana with His friends, the cowherd boys and gopīs, but sometimes He exhibits the extraordinary prowess of the Supreme Personality of Godhead by killing different types of demons.

Later that morning Kṛṣṇa went to play with His cowherd boy friends on the top of the Govardhana Hill. They were imitating the play of thieves and police. Some of the boys became police constables, and some became thieves, and some took the role of lambs. While they were thus enjoying their childhood pastimes, a demon known by the name of Vyomāsura, "the demon who flies in the sky," appeared on the scene. He was the son of another great demon named Maya. These demons can perform wonderful magic. Vyomāsura took the part of a cowherd boy playing as thief and stole many boys who were playing the parts of lambs. One after another he took away almost all the boys and put them in the caves of the mountain and sealed the mouths of the caves with stones. Kṛṣṇa could understand the trick the demon was playing; therefore He caught hold of him exactly as a lion catches hold of a lamb. The demon tried to expand himself like a hill to escape arrest, but Kṛṣṇa did not allow him to get out of His clutches. He was immediately thrown on the ground with great force and killed, just as an animal is killed in the slaughterhouse. After killing the Vyoma demon, Lord Kṛṣṇa released all His friends from the caves of the mountain. He was then praised by His friends and by the demigods for these wonderful acts. He again returned to Vṛndāvana with His cows and friends.

Thus ends the Bhaktivedanta purport of the Thirty-sixth Chapter of Kṛṣṇa, "Killing the Keśī Demon and Vyomāsura."

9.40 37 / Akrūra's Arrival in Vṛndāvana

Nārada Muni did not mention Kṛṣṇa's killing Vyomāsura, which means that he was killed on the same day as the Keśī demon. The Keśī demon was killed in the early morning, and after that the boys went to tend the cows on Govardhana Hill, and it was there that Vyomāsura was killed. Both demons were killed in the morning. Akrūra was requested by Kaṁsa to arrive in Vṛndāvana by evening. After receiving instruction from Kaṁsa, Akrūra started the next morning via chariot for Vṛndāvana. Because Akrūra himself was a great devotee of the Lord, while going to Vṛndāvana he began to praise to the Lord. Devotees are always absorbed in thoughts of Kṛṣṇa, and Akrūra was constantly thinking of Lord Kṛṣṇa's lotus eyes.

He did not know what sort of pious activities he must have done to gain an opportunity to go see Lord Kṛṣṇa. Akrūra thought that if Kṛṣṇa willed, he would be able to see Him. Akrūra considered himself most fortunate that he was going to see Kṛṣṇa, whom great mystic yogīs desire to see. He was confident that on that day all the sinful reactions of his past life would be finished and his fortunate human form of life would be successful. Akrūra also considered that he was very much favored by Kaṁsa, who was sending him to bring back Kṛṣṇa and Balarāma and thus enabling him to see the Lord. Akrūra continued to consider that formerly great sages and saintly persons were liberated from the material world simply by seeing the shining nails of the lotus feet of Kṛṣṇa.

"That Supreme Personality of Godhead has now come just like an ordinary human being, and it is my great fortune to be able to see Him face to face," Akrūra thought. He was thrilled with expectations of seeing the very lotus feet which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, which traverse the ground of Vṛndāvana, and which touch the breasts of the gopīs covered with tinges of kuṅkuma. He thought, "I am so fortunate that I will be able to see those very lotus feet on this day, and certainly I shall be able to see the beautiful face of Kṛṣṇa, which is marked on the forehead and the nose with tilaka. And I shall also see His smile and His curling black hair. I can be sure of this opportunity because I see that today the deer are passing on my right side. Today it will be possible for me to actually see the beauty of the spiritual kingdom of Viṣṇuloka because Kṛṣṇa is the Supreme Viṣṇu, and He has advented Himself out of His own good will. He is the reservoir of all beauty; therefore my eyes will be filled today."

Akrūra knew beyond doubt that Lord Kṛṣṇa is the Supreme Viṣṇu. Lord Viṣṇu glances over the material energy, and thus the cosmic manifestation comes into being. And although Lord Viṣṇu is the creator of this material world, He is free, by His own energy, from the influence of material energy. By His internal potency He can pierce the darkness of material energy. Similarly, Kṛṣṇa the original Viṣṇu, by expansion of His internal potency, created the inhabitants of Vṛndāvana. In the Brahma-saṁhitā it is also confirmed that the paraphernalia and abode of Kṛṣṇa are expansions of His internal potency. The same internal potency is exhibited on earth as Vṛndāvana, where Kṛṣṇa enjoys Himself with His parents and in the company of His friends, the cowherd boys and gopīs. By the statement of Akrūra, it is clear that, since Kṛṣṇa is transcendental to the modes of material nature, the inhabitants of Vṛndāvana, who are engaged in loving service of the Lord, are also transcendental.

Akrūra also considered the necessity of the transcendental pastimes of the Lord. He thought that the transcendental activities, instructions, qualities and pastimes of Kṛṣṇa are all for the good fortune of people in general. The people can remain constantly in Kṛṣṇa consciousness by discussing the Lord's transcendental form, qualities, pastimes, and paraphernalia. By doing so, the whole universe can actually live auspiciously and advance peacefully. But without Kṛṣṇa consciousness, civilization is but a decoration for a dead body. A dead body may be decorated very nicely, but without consciousness such decorations are useless. Human society without Kṛṣṇa consciousness is useless and lifeless.

Akrūra thought, "That Supreme Personality of Godhead, Kṛṣṇa, has now appeared as one of the descendants of the Yadu dynasty. The principles of religion are His enacted laws. Those who are abiding by such laws are the demigods, and those who are not abiding are demons. He has advented Himself to give protection to the demigods, who are very obedient to the laws of the Supreme Lord. The demigods and the devotees of the Lord take pleasure in abiding by the laws of Kṛṣṇa, and Kṛṣṇa takes pleasure in giving them all sorts of protection. These activities of Kṛṣṇa, His protection of the devotees and killing the demons, as confirmed in the Bhagavad-gītā, are always good for men to hear and narrate. The glorious activities of the Lord will ever increasingly be chanted by the devotees and demigods.

"Kṛṣṇa, the Supreme Personality of Godhead, is the spiritual master of all spiritual masters; He is the deliverer of all fallen souls and the proprietor of the three worlds. Anyone is able to see Him by eyes smeared with love of Godhead. Today I shall be able to see the Supreme Personality of Godhead, who by His transcendental beauty has attracted the goddess of fortune to live with Him perpetually. As soon as I arrive in Vṛndāvana, I will get down from this chariot and fall prostrate to offer my obeisances to the Supreme Lord, the master of material nature and all living entities. The lotus feet of Kṛṣṇa are always worshiped by great mystic yogīs, so I shall also worship His lotus feet and become one of His friends in Vṛndāvana like the cowherd boys. When I bow down before Lord Kṛṣṇa in that way, certainly He will place His fearless lotus hand on my head. His hand is offered to all conditioned souls who take shelter under His lotus feet. Kṛṣṇa is the ultimate goal of life for all people who fear material existence, and certainly when I see Him He will give me the shelter of His lotus feet. I am aspiring for the touch of His lotus-like hands on my head."

In this way Akrūra expected blessings from the hand of Kṛṣṇa. He knew that Indra, who is the King of heaven and the master of the three worlds–the upper, middle, and lower planetary systems–was blessed by the Lord simply for his offering a little water which Kṛṣṇa accepted. Similarly, Bali Mahārāja gave only three feet of land in charity to Vāmanadeva, and he also offered a little water which Lord Vāmanadeva accepted, and thereby Bali Mahārāja attained the position of Indra. When the gopīs were dancing with Kṛṣṇa in the rāsa dance, they became fatigued, and Kṛṣṇa smeared His hand, which is as fragrant as a lotus flower, over the pearl-like drops of perspiration on the faces of the gopīs, and immediately they became refreshed. Thus Akrūra was expecting benediction from that supreme hand of Kṛṣṇa. Kṛṣṇa's hand is capable of bestowing benediction to all kinds of men if they take to Kṛṣṇa consciousness. If one wants material happiness like the king of heaven, he can derive that benediction from the hand of Kṛṣṇa; if one wants liberation from the pangs of material existence, he can also get benediction from the hand of Kṛṣṇa; and if one in pure transcendental love for Kṛṣṇa wants personal association and the touch of His transcendental body, he can also gain benediction from His hand.

Akrūra was afraid, however, of being deputed by Kaṁsa, the enemy of Kṛṣṇa. He thought, "I am going to see Kṛṣṇa as a messenger of the enemy." And at the same time, he thought, "Kṛṣṇa is in each and everyone's heart as the Supersoul, so He must know my heart." Although Akrūra was trusted by the enemy of Kṛṣṇa, his heart was clear. He was a pure devotee of Kṛṣṇa. He risked Kaṁsa's wrath just to meet Kṛṣṇa. He was certain that although he was going as a representative of Kaṁsa, Kṛṣṇa would not accept him as an enemy. "Even though I am on a sinful mission, being deputed by Kaṁsa, when I approach the Supreme Personality of Godhead, I shall stand before Him with all humility and folded hands. Surely, He will be pleased with my devotional attitude, and maybe He will smile lovingly and look upon me and thereby free me from all kinds of sinful reaction. I shall then be on the platform of transcendental bliss and knowledge. Since Kṛṣṇa knows my heart, certainly when I approach Him, He will embrace me. I am not only one of the members of the Yadu dynasty, but I am an unalloyed pure devotee. By His merciful embrace, my body, my heart and soul will be completely cleansed of the actions and reactions of my past life. When our bodies touch, I will immediately stand up with folded hands, with all humility. Certainly Kṛṣṇa and Balarāma will call me, 'Akrūra, Uncle,' and at that time my whole life will be glorious. Unless one is recognized by the Supreme Personality of Godhead, his life cannot be successful."

It is clearly stated here that one should try to be recognized by the Supreme Personality of Godhead by one's service and devotion, without which the human form of life is condemned. As stated in the Bhagavad-gītā, the Supreme Lord, Personality of Godhead, is equal to everyone. He has no friends and no enemies. But He is inclined to a devotee who renders Him service with devotional love. The Bhagavad-gītā also declares that the Supreme Lord is responsive to the devotional service rendered by the devotee. Akrūra thought that Kṛṣṇa was like the desire tree in the heavenly planets which gives fruit according to the desire of the worshiper. The Supreme Personality of Godhead is also the source of everything. A devotee must know how to render service unto Him and thus be recognized by Him. In the Caitanya-caritāmṛta it is therefore explained that one should serve both the spiritual master and Kṛṣṇa simultaneously and in that way make progress in Kṛṣṇa consciousness. Service rendered to Kṛṣṇa under the direction of the spiritual master is bona fide service because the spiritual master is the manifested representative of Kṛṣṇa. Śrī Viśvanātha Cakravartī Ṭhākur says that when one satisfies the spiritual master, he satisfies the Supreme Lord. It is exactly like service in a government office. One has to work under the supervision of the departmental head. If the supervisor of the department is satisfied with the service of a particular person, a promotion and increase in pay will automatically come.

Akrūra then thought, "When Kṛṣṇa and Balarāma are pleased with my prayers, certainly They will take my hand, receive me within Their homes and offer me all kinds of respectable hospitalities, and They will surely ask me of the activities of Kaṁsa and his friends."

In this way, Akrūra, who was the son of Śvaphalka, meditated on Śrī Kṛṣṇa on his journey from Mathurā. He reached Vṛndāvana by the end of the day. Akrūra passed the whole journey without knowing how long it took. When he reached Vṛndāvana, the sun was setting. As soon as he entered the boundary of Vṛndāvana, he saw the footprints of the cows and Lord Kṛṣṇa's footprints, impressed with the signs of His sole, the flag, trident, thunderbolt and lotus flower. Upon seeing the footprints of Kṛṣṇa, Akrūra immediately jumped down from the chariot, out of respect. He became overwhelmed with all the symptoms of ecstasy; he wept, and his body trembled. Out of extreme jubilation upon seeing the dust touched by the lotus feet of Kṛṣṇa, Akrūra fell flat on his face and began to roll on the ground.

Akrūra's journey to Vṛndāvana is exemplary. One who intends to visit Vṛndāvana should follow the ideal footsteps of Akrūra and always think of the pastimes and activities of the Lord. As soon as one reaches the boundary of Vṛndāvana, he should immediately smear the dust of Vṛndāvana over his body without thinking of his material position and prestige. Narottamadāsa Ṭhākur has sung in his celebrated song, Viṣaya-chāriyā kave śuddha have mana: "When my mind will be purified after leaving the contamination of material sense enjoyment, I shall be able to visit Vṛndāvana." Actually, one cannot go to Vṛndāvana by purchasing a ticket. The process of going to Vṛndāvana is shown by Akrūra.

When Akrūra entered Vṛndāvana, he saw Kṛṣṇa and Balarāma engaged in supervising the milking of the cows. Kṛṣṇa was dressed in yellow garments and Balarāma in bluish. Akrūra also saw that Kṛṣṇa's eyes were exactly like the beautifully grown lotus flower of the autumn season. He saw both Kṛṣṇa and Balarāma in the spring of Their youth. Although both were similar in bodily features, Kṛṣṇa was blackish in complexion, whereas Balarāma was whitish. Both were the shelter of the goddess of fortune. They had well-constructed bodies, beautiful hands and pleasing faces, and They were as strong as elephants. Now, after seeing Their footprints, Akrūra actually saw Kṛṣṇa and Balarāma, face to face. Although They were the most influential personalities, They were glancing at him with smiling faces. Akrūra could understand that both Kṛṣṇa and Balarāma had returned from tending cows in the forest; They had taken Their baths and were dressed with fresh clothing and garlanded with flowers and necklaces made of valuable jewels. Their bodies were smeared with the pulp of sandalwood. Akrūra greatly appreciated the aroma of flowers and sandalwood and Their bodily presence. He considered himself very fortunate to see Kṛṣṇa, the Supreme Personality of Godhead, and His plenary expansion, Balarāma, face to face, for he knew that They were the original personalities of the creation.

As stated in the Brahma-saṁhitā, Kṛṣṇa is the original Personality of Godhead and the cause of all causes. Akrūra could understand that the Supreme Personality of Godhead appeared personally for the welfare of His creation, to reestablish the principles of religion and to annihilate the demons. With Their bodily effulgence, the brothers were dissipating all the darkness of the world, as if They were mountains of sapphire and silver. Without hesitating, Akrūra immediately got down from his chariot and fell flat, just like a rod, before Kṛṣṇa and Balarāma. Upon touching the lotus feet of the Supreme Personality of Godhead, he became overwhelmed with transcendental bliss; his voice choked up and he could not speak. Due to Kṛṣṇa's transcendental presence, incessant torrents of tears fell from his eyes. He remained stunned in ecstasy, as if devoid of all powers to see and speak. Lord Kṛṣṇa, who is very kind to His devotees, raised Akrūra with His hand and embraced him. It appeared that Lord Kṛṣṇa was very pleased with Akrūra. Balarāma also embraced Akrūra. Taking him by the hand, Kṛṣṇa and Balarāma brought him to Their sitting room where They offered him a very nice sitting place and water for washing his feet. They also worshiped him with suitable presentations of honey and other ingredients. When Akrūra was thus comfortably seated, both Kṛṣṇa and Balarāma offered Him a cow in charity and then brought very palatable dishes of eatables, and Akrūra accepted them. When Akrūra finished eating, Balarāma gave him betel nut and spices, as well as pulp of sandalwood, just to make him more pleased and comfortable. The Vedic system of receiving a guest was completely observed by Lord Kṛṣṇa Himself to teach all others how to receive a guest at home. It is a Vedic injunction that even if a guest is an enemy, he should be received so well that he does not apprehend any danger from the host. If the host is a poor man, he should at least offer a straw mat as a sitting place and a glass of water to drink. Kṛṣṇa and Balarāma welcomed Akrūra just befitting his exalted position.

After Akrūra was thus properly received and seated, Nanda Mahārāja, the foster father of Kṛṣṇa, said, ”My dear Akrūra, what shall I inquire from you? I know that you are being protected by Kaṁsa, who is most cruel and demoniac. His protection is just like the slaughterhouse keeper’s protection of animals he will kill in the future. Kaṁsa is so selfish that he has killed the sons of his own sister, so how can I honestly believe that he is protecting the citizens of Mathurā?” This statement is most significant. If the political or executive heads of the state are simply interested in themselves, they can never look after the welfare of the citizens.

As Nanda Mahārāja spoke to Akrūra with pleasing words, Akrūra forgot all the fatigue of his day’s journey from Mathurā to Vṛndāvana.

Thus ends the Bhaktivedanta purport of the Thirty-seventh Chapter of Kṛṣṇa, ”Akrūra’s Arrival in Vṛndāvana.”

9.41 38 / Akrūra’s Return Journey and His Visiting of Viṣṇuloka Within the Yamunā River

Akrūra was warmly received by Lord Kṛṣṇa and Nanda Mahārāja and offered a resting place for the night. In the meantime, the two brothers Balarāma and Kṛṣṇa went to take Their supper. Akrūra sat on his bed and began to reflect that all the desires which he had anticipated while coming from Mathurā to Vṛndāvana had been fulfilled. Lord Kṛṣṇa is the husband of the goddess of fortune; being pleased with His pure devotee, He can offer whatever the devotee desires. But the pure devotee does not ask anything from the Lord for his personal benefit.

After taking Their supper, Kṛṣṇa and Balarāma came to bid goodnight to Akrūra. Kṛṣṇa asked about His maternal uncle, Kaṁsa, ”How is he dealing with his friends?” And He asked, ”How are my relatives?” He also inquired into Kaṁsa’s plans. The Supreme Personality of Godhead then informed Akrūra that his presence was very much welcome. He inquired from him whether all his relatives and friends were well and free from all kinds of ailments. Kṛṣṇa stated that He was very sorry that His maternal uncle Kaṁsa was the head of the kingdom; He said that Kaṁsa was the greatest anachronism in the whole system of government and that they could not expect any welfare for the citizens while he ruled. Then Kṛṣṇa said, ”My father has undergone much tribulation simply from My being his son. For this reason also he has lost many other sons. I think Myself so fortunate that you have come as My friend and relative. My good friend Akrūra, please tell Me the purpose of your coming to Vṛndāvana.”

After this inquiry, Akrūra, who belonged to the dynasty of Yadu, explained the recent events in Mathurā, including Kaṁsa’s attempt to kill Vasudeva, the father of Kṛṣṇa. He related the things which happened after the disclosure by Nārada that Kṛṣṇa was the son of Vasudeva. Sitting by him in the house of Nanda Mahārāja, Akrūra narrated all the stories regarding Kaṁsa. He told how Nārada met Kaṁsa and how he himself was deputed by Kaṁsa to come to Vṛndāvana. Akrūra explained to Kṛṣṇa that Nārada had told Kaṁsa all about Kṛṣṇa’s being transferred from Mathurā to Vṛndāvana just after His birth and about His killing all the demons sent by Kaṁsa. Akrūra then explained to Kṛṣṇa the purpose of his coming to Vṛndāvana: to take Him back to Mathurā. After hearing of these arrangements, Balarāma and Kṛṣṇa, who are very expert in killing opponents, mildly laughed at the plans of Kaṁsa.

They asked Nanda Mahārāja to invite all the cowherd boys to go to Mathurā to participate in the ceremony known as Dhanur-yajña. Kaṁsa wanted them all to go there to participate in the function. On Kṛṣṇa’s word, Nanda Mahārāja at once called for the cowherd boys and asked them to collect all kinds of milk preparations and milk to present in the ceremony. He also sent instructions to the police chief of Vṛndāvana to tell all the inhabitants about Kaṁsa’s great Dhanur-yajña function and invite them to join. Nanda Mahārāja informed the cowherd boys that they would start the next morning. They therefore arranged for the cows and bulls to carry them all to Mathurā.

When the gopīs saw that Akrūra had come to take Kṛṣṇa and Balarāma away to Mathurā, they became overwhelmed with anxiety. Some of them became so aggrieved that their faces turned black, and they began to breathe warmly and had palpitations of the heart. They discovered that their hair and dress immediately loosened. Hearing the news that Kṛṣṇa and Balarāma were leaving for Mathurā, others who were engaged in household duties stopped working as if they had forgotten everything, like a person who is called forth to die and leave this world at once. Others immediately fainted due to separation from Kṛṣṇa. Remembering His attractive smile and His talks with them, the gopīs became overwhelmed with grief. They all remembered the characteristics of the Personality of Godhead, how He moved within the area of Vṛndāvana and how, with joking words, He attracted all their hearts. Thinking of Kṛṣṇa and of their imminent separation from Him, the gopīs assembled together with heavy beating hearts. Completely absorbed in thought of Kṛṣṇa, tears fell from their eyes. They began to converse as follows.

”O Providence, you are so cruel! It appears that you do not know how to show mercy to others. By your arrangement, friends contact one another, but without fulfilling their desires you separate them. This is exactly like children’s play that has no meaning. It is very abominable that you arrange to show us beautiful Kṛṣṇa, whose bluish curling hair beautifies His broad forehead and sharp nose, who is always smiling to minimize all contention in this material world, and then arrange to separate Him from us. O Providence, you are so cruel! But most astonishingly you appear now as ’Akrūra,’ which means ’not cruel.’ In the beginning we appreciated your workmanship in giving us these eyes to see the beautiful face of Kṛṣṇa, but now, just like a foolish creature, you are trying to take out our eyes so we may not see Kṛṣṇa here again. Kṛṣṇa, the son of Nanda Mahārāja, is also very cruel! He must always have new friends; He does not like to keep friendship for a long time with anyone. We gopīs of Vṛndāvana, having left our homes, friends, and relatives, have become Kṛṣṇa’s maidservants, but He is neglecting us and going away. He does not even look upon us, although we are completely surrendered unto Him. Now all the young girls in Mathurā will have the opportunity. They are expecting Kṛṣṇa's arrival, and they will enjoy His sweet smiling face and will drink its honey. Although we know that Kṛṣṇa is very steady and determined, we are threatened that as soon as He sees the beautiful faces of the young girls in Mathurā, He will forget Himself. We fear He will become controlled by them and will forget us, for we are simple village girls. He will no longer be kind to us. We therefore do not expect Kṛṣṇa to return to Vṛndāvana. He will not leave the company of the girls in Mathurā."

The gopīs began to imagine the great functions in the city of Mathurā. Kṛṣṇa would pass through the streets, and the ladies and young girls of the city would see Him from the balconies of their respective houses. Mathurā City contained different communities, known then as Daśārha, Bhoja, Andhaka and Sātvata. All these communities were different branches of the same family in which Kṛṣṇa appeared, namely the Yadu dynasty. They were also expecting the arrival of Kṛṣṇa. It had already been ascertained that Kṛṣṇa, who is the rest of the goddess of fortune and reservoir of all pleasure and transcendental qualities, was going to visit Mathurā City.

The gopīs then began to condemn the activities of Akrūra. They stated that he was taking Kṛṣṇa, who was more dear than the dearest to them and who was the pleasure of their eyes. He was being taken from their sight without their being informed or solaced by Akrūra. Akrūra should not have been so merciless but should have taken compassion on them. The gopīs went on to say: "The most astonishing feature is that Kṛṣṇa, the son of Nanda, without consideration, has already seated Himself on the chariot. From this it appears that Kṛṣṇa is not very intelligent. Yet He may be very intelligent–but He is not very civilized. Not only Kṛṣṇa, but all the cowherd men are so callous that they are already yoking the bulls and calves for the journey to Mathurā. The elderly persons in Vṛndāvana are also merciless; they do not take our plight into consideration and stop Kṛṣṇa's journey to Mathurā. Even the demigods are very unkind to us; they are not impeding His going to Mathurā."

The gopīs prayed to the demigods to create some natural disturbance, such as a hurricane, storm or heavy rainfall, so that Kṛṣṇa could not go to Mathurā. They then began to consider: "Despite our elderly parents and guardians, we shall personally stop Kṛṣṇa from going to Mathurā. We have no other alternative than to take this direct action. Everyone has gone against us to take away Kṛṣṇa from our sight. Without Him we cannot live for a moment." The gopīs thus decided to obstruct the passage through which the chariot of Kṛṣṇa was supposed to pass. They began to talk among themselves: "We have passed a very long night–which seemed only a moment–engaged in the rāsa dance with Kṛṣṇa. We were looking at His sweet smile and were embracing and talking. Now, how shall we live even for a moment if He goes away from us? At the end of the day, in the evening, along with His elder brother Balarāma, Kṛṣṇa would return home with His friends. His face would be smeared with the dust raised by the hooves of the cows, and He would smile and play on His flute and look upon us so kindly. How shall we be able to forget Him? How shall we be able to forget Kṛṣṇa, who is our life and soul? He has already taken away our hearts in so many ways throughout our days and nights, and if He goes away, there is no possibility of our continuing to live." Thinking like this, the gopīs became more and more griefstricken at Kṛṣṇa's leaving Vṛndāvana. They could not check their minds, and they began to cry loudly, calling the different names of Kṛṣṇa, "O dear Dāmodara! Dear Mādhava!"

The gopīs cried all night before the departure of Kṛṣṇa. As soon as the sun rose, Akrūra finished his morning bath, got on the chariot and began to start for Mathurā with Kṛṣṇa and Balarāma. Nanda Mahārāja and the cowherd men got up on bullock carts, after loading them with milk preparations, such as yogurt, milk, and ghee, filled in big earthen pots, and began to follow the chariot of Kṛṣṇa and Balarāma. In spite of Kṛṣṇa's asking them not to obstruct their way, all the gopīs surrounded the chariot and stood up to see Kṛṣṇa with pitiable eyes. Kṛṣṇa was very much affected upon seeing the plight of the gopīs, but His duty was to start for Mathurā, for this was foretold by Nārada. Kṛṣṇa, therefore, consoled the gopīs. He told them that they should not be aggrieved; He was coming back very soon after finishing His business. But they could not be persuaded to disperse. The chariot, however, began to head west, and as it proceeded, the minds of the gopīs followed it as far as possible. They watched the flag on the chariot as long as it was visible; finally they could see only the dust of the chariot in the distance. The gopīs did not move from their places but stood until the chariot could not be seen at all. They remained standing still, as if they were painted pictures. All the gopīs decided that Kṛṣṇa was not returning immediately, and with greatly disappointed hearts, they returned to their respective homes. Being greatly disturbed by the absence of Kṛṣṇa, they simply thought all day and night about His pastimes and thus derived some consolation.

The Lord, accompanied by Akrūra and Balarāma, drove the chariot with great speed towards the bank of the Yamunā. Simply by taking a bath in the Yamunā, anyone can diminish the reaction of his sinful activities. Both Kṛṣṇa and Balarāma took Their baths in the river and washed Their faces. After drinking the transparent crystal clear water of the Yamunā, They took Their seats again on the chariot. The chariot was standing underneath the shade of big trees, and both brothers sat down there. Akrūra then took Their permission to also take bath in the Yamunā. According to Vedic ritual, after taking bath in the river, one should stand at least half submerged and murmur the Gāyatrī mantra. While he was standing in the river, Akrūra suddenly saw both Balarāma and Kṛṣṇa within the water. He was surprised to see Them there because he was confident that They were sitting on the chariot. Confused, he immediately came out of the water and went to see where the boys were, and he was very surprised to see that They were sitting on the chariot as before. When he saw Them on the chariot, he began to wonder whether he saw Them in the water. He therefore went back to the river. This time he saw not only Balarāma and Kṛṣṇa there, but many of the demigods and all the Siddhas, Cāraṇas, and Gandharvas. They were all standing before the Lord, who was lying down. He also saw the Śeṣa Nāga with thousands of hoods. Lord Śeṣa Nāga was covered with bluish garments, and His necks were all white. The white necks of Śeṣa Nāga appeared exactly like snowcapped mountains. On the curved lap of Śeṣa Nāga, Akrūra saw Kṛṣṇa sitting very soberly, with four hands. His eyes were like the reddish petals of the lotus flower.

In other words, after returning, Akrūra saw Balarāma turned into Śeṣa Nāga and Kṛṣṇa turned into Mahā-Viṣṇu. He saw the fourhanded Supreme Personality of Godhead, smiling very beautifully. He was very pleasing to all and was looking towards everyone. He appeared beautiful with His raised nose, broad forehead, spread-up ears and reddish lips. His arms, reaching to the knees, were very strongly built. His shoulders were high, His chest very broad and shaped like the conchshell. His navel was very deep, and His abdomen was marked with three lines. His waist was broad and big, resembling the hips of a woman, and His thighs resembled the trunks of elephants. The other parts of His legs, the joints and lower extremities, were all very beautiful, the nails of His feet were dazzling, and His toes were as beautiful as the petals of the lotus flower. His helmet was decorated with very valuable jewels. There was a nice belt around the waist, and He wore a sacred thread across His broad chest. Bangles were on His hands and armlets on the upper portion of His arms. He wore bells on His ankles. He possessed dazzling beauty, and His palms were like the lotus flower. He was still more beautiful with different emblems of the Viṣṇu-mūrti, the conchshell, club, disc and lotus flower, which He held in His four hands. His chest was marked with the particular signs of Viṣṇu, and He wore fresh flower garlands. All in all, He was very beautiful to look at. Akrūra also saw His Lordship surrounded by intimate associates like the four Kumāras, Sanaka, Sanātana, Sananda and Sanatkumāra, and other associates like Sunanda and Nanda, as well as demigods like Brahmā and Lord Śiva. The nine great learned sages were there, and devotees like Prahlāda and Nārada were engaged in offering prayers to the Lord with clean hearts and pure words. After seeing the transcendental Personality of Godhead, Akrūra immediately became overwhelmed with great devotion, and all over his body there was transcendental shivering. Although for the moment he was bewildered, he retained his clear consciousness and bowed down his head before the Lord. With folded hands and faltering voice, he began to offer prayers to the Lord.

Thus ends the Bhaktivedanta purport of the Thirty-eighth Chapter of Kṛṣṇa, "Akrūra's Return Journey and His Visiting of Viṣṇuloka Within the Yamunā River."

9.42 39 / Prayers by Akrūra

Akrūra offered his prayers as follows: "My dear Lord, I here pay my respectful obeisances unto You because You are the supreme cause of all causes and the original inexhaustible Personality, Nārāyaṇa. From Your navel a lotus flower grows, and from that lotus, Brahmā, the creator of this universe, is born. Since Brahmā is the cause of this universe, You are the cause of all causes. All the elements of this cosmic manifestation–earth, water, fire, air, ether, ego and the total material energy, as well as nature, the marginal energy, the living entities, mind, senses, the sense objects and the demigods who control the affairs of the cosmos–are all produced from Your body. You are the Supersoul of everything, but no one knows Your transcendental form. Everyone within this material world is influenced by the modes of material nature. Demigods like Lord Brahmā, being covered by the influence of material nature, do not exactly know Your transcendental existence beyond the cosmic manifestation of the three modes of material nature. Great sages and mystics worship You as the Supreme Personality of Godhead, the original cause of all living entities, all cosmic manifestation and all demigods. They worship You as all-inclusive. Some of the learned brāhmaṇas also worship You by observing the ritualistic ceremony of the Ṛg-veda. They offer different kinds of sacrifices in the names of different gods. And there are others also who are fond of worshiping transcendental knowledge. They are very peaceful and wish to give up all kinds of material activities. They engage themselves in the philosophical search for You, known as jñāna-yoga.

"There are devotees also known as Bhāgavatas who worship You as the Supreme Personality of Godhead. After being properly initiated in the method of Pāñcarātra, they decorate their bodies with tilaka and engage in worshiping Your different forms of Viṣṇu mūrti. There are others also, known as Śaivites, followers of the different ācāryas, who worship You in the form of Lord Śiva."

It is stated in the Bhagavad-gītā that worship of demigods is also indirectly worship of the Supreme Lord. But such worship is not orthodox, because the worshipable Lord is the Supreme Personality of Godhead, Nārāyaṇa. Demigods such as Brahmā and Śiva are incarnations of the material qualities, which are also emanations from the body of Nārāyaṇa. Actually, there was no one existing before the creation except Nārāyaṇa, the Supreme Personality of Godhead. The worship of a demigod is not on the level with worship of Nārāyaṇa.

Akrūra said, "Although the minds of those who are devotees of the demigods are fixed on a particular demigod, because You are the Supersoul of all living entities, including the demigods, worship of demigods indirectly goes to You. Sometimes, after flowing down from the mountains during the rainy season, small rivers fail to reach the sea; some reach the sea and some do not. Similarly, the worshipers of the demigods may or may not reach You. There is no guarantee. Their success depends on the strength of their worship."

According to Vedic principle, when a worshiper worships a particular demigod, he also conducts some ritual for Nārāyaṇa, Yajñeśvara, for it is mentioned in the Bhagavad-gītā that demigods cannot fulfill the desires of their worshipers without the sanction of Nārāyaṇa, or Kṛṣṇa. The exact words used in the Bhagavad-gītā are mayaiva vihitān hi tān, which means that the demigods can award some benediction after being authorized by the Supreme Lord. When the demigod worshiper comes to his senses, he can reason as follows: "The demigod can offer benediction only after being empowered by the Supreme Lord, so why not worship the Supreme Lord directly?" Worshipers of the demigods may come to the Supreme Personality of Godhead, but others, who take the demigod as all in all, cannot reach the ultimate goal.

Akrūra continued to pray: "My dear Lord, the whole world is filled with the three material modes of nature, namely, goodness, passion and ignorance. Everyone within this material world is covered by these modes, from Lord Brahmā down to the immovable plants and trees. My dear Lord, I offer my respectful obeisances unto You, because You are beyond the influence of the three modes. Except for You, everyone is being carried away by the waves of these modes. My dear Lord, fire is Your mouth, the earth is Your feet, the sun is Your eye, the sky is Your navel, and the directions are Your ears. Space is Your head, the demigods are Your arms, the oceans and seas are Your abdomen, and the winds and air are Your strength and vitality. All the plants and herbs are the hair on Your body; the clouds are your hair, the mountains are Your bones and nails, the days and nights are the twinkling of Your eyelids; Prajāpati (the progenitor) is Your genitals, and the rains are Your semina.

"My dear Lord, all living entities, including different grades of demigods, different grades of overlords, kings and other living entities, are supposed to be resting in You. As part and parcel of the big unit, one cannot know You by experimental knowledge. One can simply understand Your transcendental existence as the great ocean in which different grades of living entities are included, or as the fruit kadamba, out of which small mosquitoes come. My dear Lord, whatever eternal forms and incarnations You accept and which appear in this world are meant for relieving the living entities from their ignorance, illusion and lamentation. All people, therefore, can appreciate the incarnations and pastimes of Your Lordship and eternally glorify Your activities. No one can estimate how many forms and incarnations You have, nor can anyone estimate the number of universes that are existing within You.

”Let me therefore offer my respectful obeisances unto the incarnation of fish, who appeared in devastation, although Your Lordship is the cause of all causes. Let me offer my respectful obeisances unto the Hayagrīva incarnation who killed the two demons, Madhu and Kaiṭabha; let me offer my respectful obeisances unto You who appeared as the gigantic tortoise and held up the great mountain Mandara, and who appeared as the boar who rescued the earth planet which had fallen into the water of Garbhodaka. Let me offer my respectful obeisances unto Your Lordship, who appeared as Nṛsiṁhadeva, who delivered all kinds of devotees from the fearful condition of atheistic atrocities. Let me offer my respectful obeisances unto You who appeared as Vāmanadeva and covered the three worlds simply by expanding Your lotus feet. Let me offer my respectful obeisances unto You who appeared as the Lord of the Bhṛgus in order to kill all the infidel administrators of the world. And let me offer my respectful obeisances unto You who appeared as Lord Rāma to kill demons like Rāvaṇa. You are worshiped by all devotees as the chief of the Raghu dynasty, Lord Rāmacandra. Let me offer my respectful obeisances unto You who appeared as Lord Vāsudeva, Lord Saṅkarṣaṇa, Lord Pradyumna and Lord Aniruddha. Let me offer my respectful obeisances unto You, who appeared as Lord Buddha in order to bewilder the atheistic and demoniac. And let me offer my respectful obeisances unto You, who appear as Kalki in order to chastise the so-called royal order degraded to the abominable condition of the mlecchas, who are below the jurisdiction of Vedic regulative principles.

”My dear Lord, everyone within this material world is conditioned by Your illusory energy. Under the impression of false identification and false possession, everyone is transmigrating from one body to another in the path of fruitive activities and their reactions. My dear Lord, I am also no exception to these conditioned souls. I am falsely thinking myself happy in possessing my home, wife, children, state, property and effects. In this way I am acting as if in a dreamland because none of these are permanent. I am a fool to be always absorbed in such thoughts, accepting them as permanent and truth. My dear Lord, due to my false identification, I have accepted everything which is nonpermanent, such as this material body, which is not spiritual and is the source of all kinds of miserable conditions. Being bewildered by such concepts of life, I am always absorbed in thoughts of duality, and I have forgotten You who are the reservoir of all transcendental pleasure. I am bereft of Your transcendental association and am just like a foolish creature who goes in search of water in the desert, leaving the water spot which is covered by water-nourished vegetables. The conditioned souls want to quench their thirst, but they do not know where to find water. They give up the spot where there is actually a reservoir of water and run into the desert where there is no water. My dear Lord, I am completely incapable of controlling my mind, which is now driven by the unbridled senses and is attracted by fruitive activities and their results. My dear Lord, Your lotus feet cannot be appreciated by any person in the conditional stage of material existence, but somehow or other I have come near Your lotus feet, and I consider this to be Your causeless mercy upon me. You can act in any way because You are the supreme controller. I can thus understand that when a person becomes eligible to be delivered from the path of repeated birth and death, it is only by Your causeless mercy that he further progresses to become attached to Your causeless devotional service.”

Akrūra fell down before the Lord and said, ”My dear Lord, Your transcendental eternal form is full of knowledge. Simply by concentrating one’s mind upon Your form, one can understand in full knowledge everything that be, because You are the original source of all knowledge. You are the supreme powerful, possessing all kinds of energies. You are the Supreme Brahman and the Supreme Person, supreme controller and master of the material energies. I offer my respectful obeisances unto You because You are Vāsudeva, the resting place of all creation. You are the all-pervading Supreme Personality of Godhead, and You are also the Supreme Soul residing in everyone’s heart and giving direction to act. Now, my Lord, I am completely surrendered unto You. Please give me Your protection.”

Thus ends the Bhaktivedanta purport of the Thirty-ninth Chapter of Kṛṣṇa, ”Prayers by Akrūra.”

9.43 40 / Kṛṣṇa Enters Mathurā

While Akrūra was offering his prayers to the Supreme Personality of Godhead, the Lord disappeared from the water, exactly as an expert dramatic actor changes his dress and assumes his original feature. After the Viṣṇu-mūrti disappeared, Akrūra got out of the water. Finishing the rest of his ritualistic performance, he went near the chariot of Balarāma and Kṛṣṇa and was struck with wonder. Kṛṣṇa asked whether he had seen something wonderful within the water or in space. Akrūra said, ”My dear Lord, all wonderful things that are happening within this world, either in the sky or in the water or on the land, are factually appearing in Your universal form. So when I have seen You, what wonderful things have I not seen?” This statement confirms the Vedic version that one who knows Kṛṣṇa knows everything, and one who has seen Kṛṣṇa has seen everything, regardless of how wonderful a thing may be. ”My dear Lord,” Akrūra continued, ”there cannot be anything more wonderful than Your transcendental form. When I have seen Your transcendental form, what is there left to see?”

After saying this, Akrūra immediately started the chariot. By the end of the day, they had almost reached the precincts of Mathurā. When passing from Vṛndāvana to Mathurā, all passersby along the way who saw Kṛṣṇa and Balarāma could not help but look at Them again and again. In the meantime, the other inhabitants of Vṛndāvana, headed by Nanda and Upananda, had already reached Mathurā by going through forests and rivers, and they were awaiting the arrival of Kṛṣṇa and Balarāma. Upon reaching the entrance to Mathurā, Kṛṣṇa and Balarāma got down from the chariot and shook hands with Akrūra. Kṛṣṇa informed Akrūra, ”You may go home now because We shall enter Mathurā along with Our associates.” Akrūra replied, ”My dear Lord, I cannot go to Mathurā alone, leaving You aside. I am Your surrendered servant. Please do not try to avoid me. Please, come along with me, with Your elder brother and cowherd boy friends, and sanctify my house. My dear Lord, if You come, my home will be sanctified by the dust of Your lotus feet. The water emanating from the perspiration of Your lotus feet, namely the Ganges, purifies everyone, including the forefathers, the fire-god and all other demigods. King Bali Mahārāja has become famous simply by washing Your lotus feet, and all his relatives have achieved the heavenly planet due to his contact with the Ganges water. Bali Mahārāja himself enjoyed all material opulences and later on was elevated to the highest exalted position of liberation. The Ganges water not only sanctifies the three worlds but is carried on the head of Lord Śiva. O Supreme Lord of all lords! O master of the universe! I offer my respectful obeisances unto You.”

On hearing this, the Supreme Personality of Godhead, Kṛṣṇa, replied, ”Akrūra, I shall surely come to your home with My elder brother Balarāma, but only after killing all the demons who are envious of the Yadu dynasty. In this way I shall please all My relatives." Akrūra became a little disappointed by these words of the Supreme Personality of Godhead, but he could not disregard the order. He therefore entered Mathurā and informed Kaṁsa about the arrival of Kṛṣṇa, and then he entered his own home.

After the departure of Akrūra, Lord Kṛṣṇa, Balarāma and the cowherd boys entered Mathurā to see the city. They observed that the gate of Mathurā was made of first-class marble, very well constructed, and the doors were made of pure gold. There were gorgeous gardens all around, and the whole city was encircled by cannons so that no enemy could enter very easily. They saw that all the crossings of the roads were decorated with gold. And there were many rich men's houses, all appearing symmetrical, as if constructed by one engineer. The houses were decorated with costly jewels, and each and every house had nice compounds of trees, fruits and flowers. The gardens, corridors and verandas of the houses were decorated with silk cloth and embroidery work in jewels and pearls. In front of the balcony windows were pigeons and peacocks walking and cooing. All the grain dealers' shops within the city were decorated with different kinds of flowers and garlands, newly grown grass and blossoming roses. The central doors of the houses were decorated with waterpots filled with water, and a mixture of water and yogurt was sprinkled all around. There were flowers decorated with burning lamps of different sizes over the doors, and there were also decorations of fresh mango leaves and silk festoons on all the doors of the houses.

When the news spread that Kṛṣṇa, Balarāma and the cowherd boys were within Mathurā City, all the inhabitants gathered, and the ladies and girls immediately went up to the roofs of the houses to see Them. They had been awaiting the arrival of Kṛṣṇa and Balarāma with great anxiety, and in their extreme eagerness to see Kṛṣṇa and Balarāma, the ladies did not dress themselves very properly. Some of them placed their dress in the wrong place. Some anointed their eyes on one side only, and some wore ankle bells only on one leg or wore only one earring. Thus in great haste, not even decorated properly, they came to see Kṛṣṇa from the roofs. Some of them had been taking their lunch, but as soon as they heard that Kṛṣṇa and Balarāma were in the city, they left their eating and ran to the roof. Some of them were in the bathroom, taking their baths, but without properly finishing their baths, they came to see Kṛṣṇa and Balarāma. Passing by very slowly and smiling, Lord Kṛṣṇa immediately stole their hearts. He who is the husband of the goddess of fortune passed through the street like an elephant. For a very long time the women of Mathurā had heard about Kṛṣṇa and Balarāma and Their uncommon characteristics, and they were very much attracted and eager to see Them. Now when they actually saw Kṛṣṇa and Balarāma passing on the street and saw Them sweetly smiling, the ladies' joy reached the point of ecstasy. When they actually saw Them with their eyes, they took Kṛṣṇa and Balarāma within their hearts and began to embrace Them to their fullest desire. Their hairs stood up in ecstasy. They had heard of Kṛṣṇa, but they had never seen Him, and now their longing was relieved. After going up on the roofs of the palaces of Mathurā, the ladies began to shower flowers upon Kṛṣṇa and Balarāma. When the brothers were passing through the streets, all the brāhmaṇas in the neighborhood also went out with sandalwood and flowers and respectfully welcomed Them to the city. All the residents of Mathurā began to talk among themselves about the elevated and pious activities of the people of Vṛndāvana. The residents of Mathurā were surprised at the pious activities the cowherd men in Vṛndāvana must have performed in their previous lives to be able to see Kṛṣṇa and Balarāma daily as cowherd boys.

While Kṛṣṇa and Balarāma were passing in this way, They saw a washerman and dyer of clothing. Kṛṣṇa was pleased to ask him for some nice clothing. He also promised that if the washerman would deliver the nicest dyed cloth to Him, he would be very happy, and all good fortune would be his. Kṛṣṇa was neither beggar nor was He in need of clothing, but by this request He indicated that everyone should be ready to offer Kṛṣṇa whatever He wants. That is the purpose of Kṛṣṇa consciousness.

Unfortunately, this washerman was a servant of Kaṁsa and therefore could not appreciate the demand of Lord Kṛṣṇa, the Supreme Personality of Godhead. This is the effect of bad association. He could have immediately delivered the clothing to the Supreme Personality of Godhead, who promised him all good fortune, but being a servant of Kaṁsa, the sinful demon could not accept the offer. Instead of being pleased, he was very angry and refused the Lord's request saying, "How is it that You are asking clothing which is meant for the King?" The washerman then began to instruct Kṛṣṇa and Balarāma: "My dear boys, in the future don't be so impudent as to ask for things which belong to the King. Otherwise, You will be punished by the government men. They will arrest You and punish You, and You will be in difficulty. I have practical experience of this fact. Anyone who unlawfully wants to use the King's property is very severely punished."

On hearing this, Lord Kṛṣṇa, the son of Devakī, became very angry at the washerman, and striking him with the upper portion of His hand, He separated the man's head from his body. The washerman fell down dead on the ground. In this way Lord Kṛṣṇa confirmed the statement that every limb of His body is capable of doing everything He likes. Without a sword, but simply with His hand, He cut off the head of the washerman. This is proof that the Supreme Lord is omnipotent. If He wants to do something, He can do it without extraneous help.

After this ghastly incident, the employees of the washerman immediately dispersed, leaving the clothing. Kṛṣṇa and Balarāma took possession of it and dressed according to Their choice; the rest of the clothes were offered to the cowherd boys, who also used them as they desired. What they did not use remained there. They then continued to proceed. In the meantime, a devotee-tailor took the opportunity of service and prepared some nice clothes from the cloth for Kṛṣṇa and Balarāma. Thus being very nicely attired, Kṛṣṇa and Balarāma looked like elephants dressed with colored clothings on the full moon day of the dark moon. Kṛṣṇa was very much pleased with the tailor and gave him the benediction of sārūpya-mukti, which means that after leaving his body, he would be liberated and would attain a body exactly like fourhanded Nārāyaṇa's in the Vaikuṇṭha planets. He also granted him that as long as he would live he would earn sufficient opulence to be able to enjoy sense gratification. By this incident Kṛṣṇa proved that those who are Kṛṣṇa conscious devotees will not be lacking material enjoyment or sense gratification. They will have sufficient opportunity for such things, but after leaving this life they will be allowed to enter the spiritual planets of Vaikuṇṭhaloka or Kṛṣṇaloka, Goloka Vṛndāvana.

After dressing nicely, Kṛṣṇa and Balarāma went to a florist of the name Sudāmā. As soon as They reached the precinct of his house, the florist immediately came out and with great devotion fell down on his face to offer his respectful obeisances. He offered a nice seat to Kṛṣṇa and Balarāma and asked his assistant to bring out flowers and betel nuts smeared with pulp of candana. The florist's welcome greatly satisfied the Lord.

The florist very humbly and submissively offered his prayers to the Lord, saying, "My dear Lord, because You have come to my place, I think all my forefathers and all my worshipable superiors are pleased and delivered. My dear Lord, You are the supreme cause of all causes of this cosmic manifestation, but for the benefit of the residents of this earthly planet, You have appeared with Your plenary portion to give protection to Your devotees and annihilate the demons. You are equally disposed as the friend of all living entities; You are the Supersoul, and You do not discriminate between friend and enemy. Yet You are pleased to give Your devotees the special result of their devotional activities. My Lord, I am praying that You please tell me whatever You wish me to do, because I am Your eternal servant. If You will allow me to do something, it will be a great favor to me." The florist, Sudāmā, was greatly pleased within his heart by seeing Kṛṣṇa and Balarāma in his place, and thus, as his choicest desire, he made two exquisite garlands of various flowers and presented them to the Lord. Both Kṛṣṇa and Balarāma were very pleased with his sincere service, and Kṛṣṇa offered the florist His salutation and benediction, which He is always prepared to bestow upon the surrendered souls. When the florist was offered benediction, he begged from the Lord that he might remain His eternal servant in devotional service and by such service do good to all living creatures. By this, it is clear that a devotee of the Lord in Kṛṣṇa consciousness should not be simply satisfied by his own advancement in devotional service; he must be willing to work for the welfare of all others. This example was followed by the six Gosvāmīs of Vṛndāvana. It is therefore stated in their prayer, lokānāṁ hitakāriṇau: Vaiṣṇavas, or devotees of the Lord, are not selfish. Whatever benefit they derive from the Supreme Personality of Godhead as benediction they want to distribute to all other persons. That is the greatest of all humanitarian activities. Being satisfied with the florist, Lord Kṛṣṇa not only gave him benediction for whatever he wanted, but over and above that, He offered him all material opulences, family prosperity, long duration of life, and whatever else his heart desired within the material world.

Thus ends the Bhaktivedanta purport of the Fortieth Chapter of Kṛṣṇa, "Kṛṣṇa Enters Mathurā."

9.44 41 / The Breaking of the Bow in the Sacrificial Arena

After leaving the florist's place, Kṛṣṇa and Balarāma saw a hunchbacked young woman carrying a dish of sandalwood pulp through the streets. Since Kṛṣṇa is the reservoir of all pleasure, He wanted to make all His companions joyous by cutting a joke with the hunchbacked woman. Kṛṣṇa addressed her, "O tall young woman, who are you? Tell Me, for whom are you carrying this sandalwood pulp in your hand? I think you should offer this sandalwood to Me, and if you do so I am sure you will be fortunate." Kṛṣṇa is the Supreme Personality of Godhead, and He knew everything about the hunchback. By His inquiry He indicated that there was no use in serving a demon; one had better serve Kṛṣṇa and Balarāma and get rid of the result of sins.

The woman replied to Kṛṣṇa, "My dear Śyāmasundara, dear beautiful dark boy, You may know that I am engaged as maidservant of Kaṁsa. I am supplying him pulp of sandalwood daily. The King is very pleased with me for supplying this nice thing, but now I see that there is no one who can better be served by this pulp of sandalwood than You two brothers." Being captivated by the beautiful features of Kṛṣṇa and Balarāma, Their talking, Their smiling, Their glancing and other activities, the hunchbacked woman began to smear the pulp of sandalwood over Their bodies with great satisfaction and devotion. The two transcendental beggars, Kṛṣṇa and Balarāma, were naturally beautiful and had beautiful complexions, and They were nicely dressed in colorful garments. The upper portions of Their bodies were already very attractive, and when the hunchbacked woman smeared Their bodies with sandalwood pulp, They looked even more beautiful. Kṛṣṇa was very pleased by this service, and He began to consider how to reward her. In other words, in order to draw the attention of the Lord, the Kṛṣṇa conscious devotee has to serve Him in great love and devotion. Kṛṣṇa cannot be pleased by any action other than transcendental loving service unto Him. Thinking like this, Lord Kṛṣṇa pressed the feet of the hunchbacked woman with His toes and, capturing her cheeks with His fingers, gave her a jerk in order to make her straight. At once the hunchbacked woman looked like a beautiful straight girl, with broad hips, thin waist and very nice, well shaped breasts. Since Kṛṣṇa was pleased with the service of the hunchbacked woman, and since she was touched by Kṛṣṇa's hands, she became the most beautiful girl among women. This incident shows that by serving Kṛṣṇa the devotee immediately becomes elevated to the most exalted position. In all respects, devotional service is so potent that anyone who takes to it becomes qualified with all godly qualities. Kṛṣṇa was attracted to the hunchbacked woman not for her beauty but for her service; as soon as she rendered service, she immediately became the most beautiful woman. A Kṛṣṇa conscious person does not have to be qualified or beautiful; after becoming Kṛṣṇa conscious and rendering service unto Kṛṣṇa, he becomes very qualified and beautiful.

When the woman was turned by Kṛṣṇa's favor into an exquisitely beautiful young girl, she naturally felt very much obliged to Kṛṣṇa, and she was also attracted by His beauty. Without hesitation, she caught the rear part of His cloth and began to snatch it. She smiled flirtatiously and admitted that she was agitated by lusty desires. She forgot that she was on the street and before the elder brother of Kṛṣṇa and His friends.

She frankly proposed to Kṛṣṇa: "My dear hero, I cannot leave You in this way. You must come to my place. I am already very much attracted to Your beauty, so I must receive You well, for You are the best among males. You must also be very kind upon me." In plain words she proposed that Kṛṣṇa come to her home and satisfy her lusty desires. Kṛṣṇa, of course, felt a little bit embarrassed in front of His elder brother, Balarāma, but He knew that the girl was simple and attracted; therefore He simply smiled at her words. Looking towards His cowherd boy friends, He replied to the girl, "My dear beautiful girl, I am very much pleased by your invitation, and I must come to your home after finishing My other business here. Such a beautiful girl like you is the only means of solace for a person like Me, for I am away from home and not married. Certainly, as a suitable girl friend, you can give us relief from all kinds of mental agitation." Kṛṣṇa satisfied the girl in this way with sweet words. Leaving her there, He began to proceed down the street of the marketplace where the citizens were prepared to receive Him with various kinds of presentations, especially betel nuts, flowers and sandalwood.

The mercantile men in the market worshiped Kṛṣṇa and Balarāma with great respect. When Kṛṣṇa was passing through the street, all the women in the surrounding houses came to see Him, and some of the younger ones almost fainted, being captivated by His beauty. Their hair and tight dresses loosened, and they forgot where they were standing.

Kṛṣṇa next inquired from the citizens as to the location of the place of sacrifice. Kaṁsa had arranged for the sacrifice called Dhanur-yajña, and to designate this particular sacrifice he had placed a big bow near the sacrificial altar. The bow was very big and wonderful and resembled the rainbow in the sky. Within the sacrificial arena, this bow was protected by many constables and watchmen engaged by King Kaṁsa. As Kṛṣṇa and Balarāma approached the bow, they were warned not to go nearer, but Kṛṣṇa ignored this warning. He forcibly went up and immediately took the big bow in His left hand. After stringing the bow in the presence of the crowd, He drew it and broke it at the middle into two parts, exactly as an elephant breaks sugar cane in the field. Everyone present appreciated Kṛṣṇa's power. The sound of the bow cracking filled both sky and land and was heard by Kaṁsa. When Kaṁsa heard what had happened, he began to fear for his life. The caretaker of the bow, who was standing by watching, became very angry. He ordered his men to take up weapons, and he began to rush towards Kṛṣṇa, shouting, "Arrest Him! Kill Him! Kill Him!" Kṛṣṇa and Balarāma were surrounded. When They saw the threatening motions of the guards, they became angry, and taking up the two pieces of the broken bow, They began to beat off all the caretaker's men. While this turmoil was going on, Kaṁsa sent a small group of troops to assist the caretakers, but both Kṛṣṇa and Balarāma fought with them and also killed them.

After this, Kṛṣṇa did not proceed further into the sacrificial arena but went out the gate and proceeded towards Their resting camp. Along the way, He visited various places in Mathurā City with great delight. Seeing the activities and wonderful prowess of Kṛṣṇa, all the citizens of Mathurā began to consider the two brothers to be demigods who had come down to Mathurā, and they all looked upon Them with great astonishment. The two brothers strolled carefree in the street, not caring for the law and order of Kaṁsa.

When evening came, Kṛṣṇa and Balarāma, with Their cowherd boy friends, went to the outskirts of the city where all their cars were assembled. Thus Kṛṣṇa and Balarāma gave some preliminary hints of Their arrival to Kaṁsa, and he could understand what severe type of danger was awaiting him the next day in the sacrificial arena.

When Kṛṣṇa and Balarāma were going from Vṛndāvana to Mathurā, the inhabitants of Vṛndāvana had imagined the great fortune of the citizens of Mathurā in being able to see the wonderful beauty of Kṛṣṇa, who is worshiped by His pure devotees as well as the goddess of fortune. The fantasies of the residents of Vṛndāvana were actually realized, for the citizens of Mathurā became fully satisfied by seeing Kṛṣṇa.

When Kṛṣṇa returned to His camp, He was taken care of by servants who washed His lotus feet, gave Him a nice seat and offered Him milk and palatable dishes of foodstuffs. After taking supper and thinking of the next day's program, He very peacefully began to take rest. Thus He passed the night there.

On the other side, when Kaṁsa came to understand about the breaking of his wonderful bow and the killing of the caretaker and soldiers by Kṛṣṇa, he could partially realize the power of the Supreme Personality of Godhead. He could realize that the eighth son of Devakī had appeared and that now his death was imminent. Thinking of his imminent death, he could not rest the entire night. He began to have many inauspicious visions, and he could understand that both Kṛṣṇa and Balarāma, who had approached the precincts of the city, were his messengers of death. Kaṁsa began to see various kinds of inauspicious signs, both awake and dreaming. When he looked in the mirror he could not see his head, although the head was actually present. He could see the luminaries in the sky in double, although there was only one set factually. He began to see holes in his shadow, and he could hear a high buzzing sound within his ears. All the trees before him appeared to be made of gold, and he could not see his own footprints in dust or muddy clay. In dream he saw various kinds of ghosts being carried in a carriage drawn by donkeys. He also dreamed that someone gave him poison, and he was drinking it. He dreamed also that he was going naked with a garland of flowers and was smearing oil all over his body. Thus, as Kaṁsa saw various signs of death both awake and sleeping, he could understand that death was certain, and thus in great anxiety he could not rest that night. Just after the night expired, he busily arranged for the wrestling match.

The wrestling arena was nicely cleansed and decorated with flags, festoons and flowers, and the match was announced by the beating of kettledrums. The platform appeared very beautiful due to streamers and flags. Different types of galleries were arranged for respectable persons–kings, brāhmaṇas and kṣatriyas. The various kings had reserved thrones, and others had arranged seats also. Kaṁsa finally arrived, accompanied by various ministers and secretaries, and he sat on the raised platform especially meant for him. Unfortunately, although he was sitting in the center of all governing executive heads, his heart was palpitating in fear of death. Cruel death evidently does not care even for a person as powerful as Kaṁsa. When death comes, it does not care for anyone's exalted position.

When everything was complete, the wrestlers, who were to exhibit their skills before the assembly, walked into the arena. They were decorated with bright ornaments and dress. Some of the famous wrestlers were Cāṇūra, Muṣṭika, Śala, Kūṭa and Tośala. Being enlivened by the musical concert, they passed through with great alacrity. All the respectable cowherd men who came from Vṛndāvana, headed by Nanda, were also welcomed by Kaṁsa. After presenting Kaṁsa with the milk products they had brought with them, the cowherd men also took their respective seats by the side of the King, on a platform especially meant for them.

Thus ends the Bhaktivedanta purport of the Forty-first Chapter of Kṛṣṇa, "The Breaking of the Bow in the Sacrificial Arena."

9.45 42 / The Killing of the Elephant Kuvalayāpīḍa

After taking Their baths and finishing all other morning duties, Kṛṣṇa and Balarāma could hear the beating of the kettledrums in the wrestling camp. They immediately prepared Themselves to proceed to the spot to see the fun. When Kṛṣṇa and Balarāma reached the gate of the wrestling camp, They saw a big elephant of the name Kuvalayāpīḍa being tended by a caretaker. The caretaker was deliberately blocking Their entrance by keeping the elephant in front of the gateway. Kṛṣṇa could understand the purpose of the caretaker, and He prepared Himself by tightening His dress before combating the elephant. He began to address the caretaker in a very grave voice, as resounding as a cloud: "You miscreant caretaker, give way and let Me pass through the gate. If you block My way, I shall send you and your elephant to the house of death personified."

The caretaker, being thus insulted by Kṛṣṇa, became very angry, and in order to challenge Kṛṣṇa, as was previously planned, he provoked the elephant to attack. The elephant then moved before Kṛṣṇa like inevitable death. It rushed towards Him and tried to catch Him with its trunk, but Kṛṣṇa very dexterously moved behind the elephant. Being able to see only to the end of its nose, the elephant could not see Kṛṣṇa hiding behind its legs, but it tried to capture Him with its trunk. Kṛṣṇa again very quickly escaped capture, and He again ran behind the elephant and caught its tail. Holding the elephant by its tail, Kṛṣṇa began to pull it, and with very great strength He dragged it for at least twenty-five yards, just as Garuḍa drags an insignificant snake. Kṛṣṇa pulled the elephant from this side to that, from right to left, just as He used to pull the tail of a calf in His childhood. After this, Kṛṣṇa went in front of the elephant and gave it a strong slap. He then slipped away from the elephant's view and ran to its back. Then, falling down on the ground, Kṛṣṇa placed Himself in front of the elephant's two legs and caused it to trip and fall. Kṛṣṇa immediately got up, but the elephant, thinking that He was still lying down, tried to push an ivory tusk through the body of Kṛṣṇa by forcibly stabbing it into the ground. Although the elephant was harassed and angry, the caretaker riding on its head tried to provoke it further. The elephant then rushed madly towards Kṛṣṇa. As soon as it came within reach, Kṛṣṇa caught hold of the trunk and pulled the elephant down. When the elephant and caretaker fell, Kṛṣṇa jumped up on the elephant's back and broke it and killed the caretaker also. After killing the elephant, Kṛṣṇa took an ivory tusk on His shoulder. Decorated with drops of perspiration and sprinkled with the blood of the elephant, He felt very blissful, and thus He began to proceed towards the wrestling camp. Lord Balarāma took the other tusk of the elephant on His shoulder. Accompanied by Their cowherd boy friends, They entered the arena.

When Kṛṣṇa entered the wrestling arena with Balarāma and Their friends, He appeared differently to different people according to their different relationships (rasas) with Him. Kṛṣṇa is the reservoir of all pleasure and all kinds of rasas, both favorable and unfavorable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and thus increased their lust. The cowherd men who were present there looked upon Kṛṣṇa as their own kinsman, coming from the same village of Vṛndāvana. The kṣatriya kings who were present saw Him as the strongest ruler. To the parents of Kṛṣṇa, Nanda and Yaśodā, He appeared to be the most loving child. To Kaṁsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogīs present, He appeared to be the Supersoul. To the members of the Vṛṣṇi dynasty He appeared to be the most celebrated descendant. Thus appreciated differently by different kinds of men present, Kṛṣṇa entered the wrestling arena with Balarāma and His cowherd boy friends. Having heard that Kṛṣṇa had already killed the elephant, Kuvalayāpīḍa, Kaṁsa knew beyond doubt that Kṛṣṇa was formidable. He thus became very much afraid of Him. Kṛṣṇa and Balarāma had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. They were dressed as if They were going to act on a dramatic stage, and They drew the attention of all people.

The citizens of Mathurā City who saw Kṛṣṇa, the Supreme Personality of Godhead, became very pleased and began to look on His face with insatiable glances, as if they were drinking the nectar of heaven. Seeing Kṛṣṇa gave them so much pleasure that it appeared that they were not only drinking the nectar of seeing His face, but were smelling the aroma and licking up the taste of His body and were embracing Him and Balarāma with their arms. They began to talk among themselves about the two transcendental brothers. For a long time they had heard of the beauty and activities of Kṛṣṇa and Balarāma, but now they were personally seeing Them face to face. They thought that Kṛṣṇa and Balarāma were two plenary incarnations of the Supreme Personality of Godhead, Nārāyaṇa, who had appeared in Vṛndāvana.

The citizens of Mathurā began to recite Kṛṣṇa's pastimes, His birth as the son of Vasudeva, His being taken into the care of Nanda Mahārāja and his wife in Gokula, and all those events leading to His coming to Mathurā. They spoke of the killing of the demon Pūtanā, as well as the killing of Tṛṇāvarta, who came as a whirlwind. They also recalled the deliverance of the twin brothers from within the yamala arjuna trees. The citizens of Mathurā spoke among themselves: "Śaṅkhāsura, Keśī, Dhenukāsura and many other demons were killed by Kṛṣṇa and Balarāma in Vṛndāvana. Kṛṣṇa also saved all the cowherd men of Vṛndāvana from devastating fire. He chastised the Kāliya snake in the water of Yamunā, and He curbed the false pride of the heavenly King, Indra. Kṛṣṇa held up the great Govardhana Hill in one hand for seven continuous days and saved all the people of Gokula from incessant rain, hurricane and windstorm." They also began to remember other enlivening activities: "The damsels of Vṛndāvana were so pleased by seeing Kṛṣṇa's beauty and participating in His activities that they forgot the purpose of material existence. By seeing and thinking of Kṛṣṇa, they forgot all sorts of material fatigue." The Mathurā citizens discussed the dynasty of Yadu, saying that because of Kṛṣṇa's appearance in this dynasty, the Yadus would remain the most celebrated family in the whole universe. While they were thus talking about the activities of Kṛṣṇa and Balarāma, they heard the vibrations of different bands announcing the wrestling match.

The famous wrestler Cāṇūra then began to talk with Kṛṣṇa and Balarāma. "My dear Kṛṣṇa and Balarāma," he said, "we have heard about Your past activities. You are great heroes, and therefore the King has called You. We have heard that Your arms are very strong. The King and all the people present here desire to see a display of Your wrestling abilities. A citizen should be obedient and please the mind of the ruling king; acting in that way, the citizen attains all kinds of good fortune. One who does not care to act obediently is made unhappy because of the king's anger. You are cowherd boys, and we have heard that while tending Your cows in the forest, You enjoy wrestling with each other. We wish, therefore, for You to join with us in wrestling so that all the people present here, along with the King, will be pleased."

Kṛṣṇa immediately understood the purpose of Cāṇūra's statements, and He prepared to wrestle with him. But according to the time and circumstances, He spoke as follows: "You are the subject of the King of Bhoja, and you live in the jungle. We are also indirectly his subjects, and We try to please him as far as possible. This offer of wrestling is a great favor of his, but the fact is that We are simply boys. We sometimes play in the forest of Vṛndāvana with Our friends who are Our own age. We think that to combat persons of equal age and strength is good for Us, but to fight great wrestlers like you would not be good for the audience. It would contradict their religious principles." Kṛṣṇa thus indicated that the celebrated, strong wrestlers should not challenge Kṛṣṇa and Balarāma to fight.

In reply to this, Cāṇūra said, "My dear Kṛṣṇa, we can understand that You are neither a child nor a young man. You are transcendental to everyone, as is Your big brother, Balarāma. You have already killed the elephant Kuvalayāpīḍa, who was capable of fighting and defeating other elephants. You have killed him in a wonderful way. Because of Your strength, it behooves You to compete with the stronger wrestlers amongst us. I therefore wish to wrestle with You, and Your elder brother, Balarāma, will wrestle with Muṣṭika."

Thus ends the Bhaktivedanta purport of the Forty-second Chapter of Kṛṣṇa, "The Killing of the Elephant Kuvalayāpīḍa."

9.46 43 / The Killing of Kaṁsa

After Kaṁsa's wrestlers expressed their determination, the Supreme Personality of Godhead, the killer of Madhu, confronted Cāṇūra, and Lord Balarāma, the son of Rohiṇī, confronted Muṣṭika. Kṛṣṇa and Cāṇūra and then Balarāma and Muṣṭika locked themselves hand to hand, leg to leg, and each began to press against the other with a view to come out victorious. They joined palm to palm, calf to calf, head to head, chest to chest and began to strike each other. The fighting increased as they pushed one other from one place to another. One captured another and threw him down on the ground, and another rushed from the back to the front of another and tried to overcome him with a hold. The fighting increased step by step. There was picking up, the dragging and pushing, and then the legs and hands were locked together. All the arts of wrestling were perfectly exhibited by the parties, as each tried his best to defeat his opponent.

But the audience in the wrestling arena was not very satisfied because the combatants did not appear to be equally matched. They considered Kṛṣṇa and Balarāma to be mere boys before the wrestlers Cāṇūra and Muṣṭika, who were huge men as solid as stone. Being compassionate and favoring Kṛṣṇa and Balarāma, many members of the audience began to talk as follows. "Dear friends, there is danger here." Another said, "Even in front of the King this wrestling is going on between incompatible sides." The audience had lost their sense of enjoyment. They could not encourage the fighting between the strong and the weak. "Muṣṭika and Cāṇūra are just like thunderbolts, as strong as great mountains, and Kṛṣṇa and Balarāma are two delicate boys of very tender age. The principle of justice has already left this assembly. Persons who are aware of the civilized principles of justice will not remain to watch this unfair match. Those taking part in this wrestling match are not very much enlightened; therefore whether they speak or remain silent, they are being subjected to the reactions of sinful activities." "But my dear friends," another in the assembly spoke out, "just look at the face of Kṛṣṇa. There are drops of perspiration on His face from chasing His enemy, and His face appears like the lotus flower with drops of water. And do you see how the face of Lord Balarāma has turned especially beautiful? There is a reddish hue on His white face because He is engaged in a strong wrestling match with Muṣṭika."

Ladies in the assembly also addressed one another, "Dear friends, just imagine how fortunate the land of Vṛndāvana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands and engaged in tending cows along with His brother, Lord Balarāma. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vṛndāvana are fortunate to be able to constantly see the lotus feet of Kṛṣṇa and Balarāma, which are worshiped by great demigods like Lord Śiva and Brahmā and the goddess of fortune. We cannot estimate how many pious activities were executed by the damsels of Vrajabhūmi so that they were able to enjoy the Supreme Personality of Godhead and look on the unparalleled beauty of His transcendental body. The beauty of the Lord is beyond compare. No one is higher or equal to Him in beauty of complexion or bodily luster. Kṛṣṇa and Balarāma are the reservoir of all kinds of opulence–namely wealth, strength, beauty, fame, knowledge and renunciation. The gopīs are so fortunate that they can see and think of Kṛṣṇa twenty-four hours a day, beginning from their milking the cows or husking the paddy or churning the butter in the morning. While engaged in cleaning their houses and washing their floors, they are always absorbed in the thought of Kṛṣṇa."

The gopīs give a perfect example of how one can execute Kṛṣṇa consciousness even if he is in different types of material engagement. By constantly being absorbed in the thought of Kṛṣṇa, one cannot be affected by the contamination of material activities. The gopīs are, therefore, perfectly in trance, samādhi, the highest perfectional stage of mystic power. In the Bhagavad-gītā, it is confirmed that one who is constantly thinking of Kṛṣṇa is a first-class yogi among all kinds of yogīs. "My dear friends," one lady told another, "we must accept the gopīs' activities to be the highest form of piety; otherwise, how could they have achieved the opportunity of seeing Kṛṣṇa both morning and evening when He goes to the pasturing ground with His cows and cowherd boy friends and returns in the evening? They frequently see Him playing on His flute and smiling very brilliantly."

When Lord Kṛṣṇa, the Supersoul of every living being, understood that the ladies in the assembly were anxious for Him, He decided not to continue wrestling but to kill the wrestlers immediately. The parents of Kṛṣṇa and Balarāma, namely Nanda Mahārāja, Yaśodā, Vasudeva and Devakī, were also very anxious because they did not know the unlimited strength of their children. Lord Balarāma was fighting with the wrestler Muṣṭika in the same way that Kṛṣṇa, the Supreme Personality of Godhead, was fighting and wrestling with Cāṇūra. Lord Kṛṣṇa appeared to be cruel to Cāṇūra, and He immediately struck him thrice with His fist. The great wrestler was jolted, to the astonishment of the audience. Cāṇūra then took his last chance and attacked Kṛṣṇa, just as one hawk swoops upon another. Folding his two hands, he began to strike the chest of Kṛṣṇa, but Lord Kṛṣṇa was not even slightly disturbed, no more than an elephant that is hit by a flower garland. Kṛṣṇa quickly caught the two hands of Cāṇūra and began to wheel him around, and simply by this centrifugal action, Cāṇūra lost his life. Kṛṣṇa then threw him to the ground. Cāṇūra fell just like the flag of Indra, and all his nicely decorated ornaments were scattered hither and thither.

Muṣṭika also struck Balarāma, and Balarāma returned the stroke with great force. Muṣṭika began to tremble, and blood and vomit flowed from his mouth. Distressed, he gave up his vital force and fell down just as a tree falls down in a hurricane. After the two wrestlers were killed, a wrestler named Kūṭa came forward. Lord Balarāma immediately caught him in His left hand and killed him nonchalantly. Another wrestler of the name Śala came forward, and Kṛṣṇa immediately kicked him and cracked his head. Another wrestler named Tośala came forward and was killed in the same way. Thus all the great wrestlers were killed by Kṛṣṇa and Balarāma, and the remaining wrestlers began to flee from the assembly out of fear for their lives. All the cowherd boy friends of Kṛṣṇa and Balarāma approached Them and congratulated Them with great pleasure. While drums beat and they talked of the victory, the leg bells on the feet of Kṛṣṇa and Balarāma tinkled.

All the people gathered there began to clap in great ecstasy, and no one could estimate the bounds of their pleasure. The brāhmaṇas present began to praise Kṛṣṇa and Balarāma ecstatically. Only Kaṁsa was morose; he neither clapped nor offered benediction to Kṛṣṇa. Kaṁsa resented the drums' being beaten for Kṛṣṇa's victory, and he was very sorry that the wrestlers had been killed and had fled the assembly. He therefore immediately ordered the drum playing to stop and began to address his friends as follows: "I order that these two sons of Vasudeva be immediately driven out of Mathurā. The cowherd boys who have come with Them should be plundered and all their riches taken away. Nanda Mahārāja should immediately be arrested and killed for his cunning behavior, and the rascal Vasudeva should also be killed without delay. Also my father, Ugrasena, who has always supported my enemies against my will, should be killed.”

When Kaṁsa spoke in this way, Lord Kṛṣṇa became very angry with him, and within a second He jumped over the high guards of King Kaṁsa. Kaṁsa was prepared for Kṛṣṇa’s attack, for he knew from the beginning that He was to be the cause of his death. He immediately unsheathed his sword and prepared to answer the challenge of Kṛṣṇa with sword and shield. As Kaṁsa wielded his sword up and down, hither and thither, Lord Kṛṣṇa, the supreme powerful Lord, caught hold of him with great force. The Supreme Personality of Godhead, who is the shelter of the complete creation and from whose lotus navel the whole creation is manifested, immediately knocked the crown from the head of Kaṁsa and grabbed his long hair in His hand. He then dragged Kaṁsa from his seat to the wrestling dais and threw him down. Then Kṛṣṇa at once straddled his chest and began to strike him over and over again. Simply from the strokes of His fist, Kaṁsa lost his vital force.

In order to assure His parents that Kaṁsa was dead, Lord Kṛṣṇa dragged him just as a lion drags an elephant after killing it. On sight of this, there was a great roaring sound from all sides, as some spectators expressed their jubilation and others cried in lamentation. From the day Kaṁsa heard that he would be killed by the eighth son of Devakī, he was always thinking of Kṛṣṇa twenty-four hours a day without any stoppage–even while he was eating, while he was walking, while he was breathing–and naturally he got the blessing of liberation. In the Bhagavad-gītā it is stated, sadā tad-bhāva-bhāvitaḥ: a person gets his next life according to the thoughts in which he is always absorbed. Kaṁsa was thinking of Kṛṣṇa with His wheel, which means Nārāyaṇa who holds a wheel, conchshell, lotus flower and club.

According to the opinion of authorities, Kaṁsa attained sārūpya-mukti after death, that is to say he attained the same form as Nārāyaṇa (Viṣṇu). On the Vaikuṇṭha planets all the inhabitants have the same bodily features as Nārāyaṇa. After his death, Kaṁsa attained liberation and was promoted to Vaikuṇṭhaloka. From this instance we can understand that even a person who thinks of the Supreme Personality of Godhead as an enemy gets liberation and a place in a Vaikuṇṭha planet, so what to speak of the pure devotees who are always absorbed in favorable thoughts of Kṛṣṇa? Even an enemy who is killed by Kṛṣṇa gets liberation and is placed in the impersonal brahmajyoti. Since the Supreme Personality of Godhead is all good, anyone thinking of Him, either as enemy or as friend, gets liberation. But the liberation of the devotee and the liberation of the enemy are not the same. The enemy generally gets the liberation of sāyujya, and sometimes he gets sārūpya liberation.

Kaṁsa had eight brothers, headed by Kaṅka. All of them were younger than he, and when they learned that their elder brother had been killed, they combined together and rushed towards Kṛṣṇa in great anger to kill Him. Kaṁsa and his brothers were all Kṛṣṇa’s maternal uncles. They were all brothers of Kṛṣṇa’s mother, Devakī. When Kṛṣṇa killed Kaṁsa He killed His maternal uncle, which is against the regulation of Vedic injunction. Although Kṛṣṇa is independent of all Vedic injunction, He violates the Vedic injunction only in inevitable cases. Kaṁsa could not be killed by anyone but Kṛṣṇa; therefore Kṛṣṇa was obliged to kill him. As far as Kaṁsa’s eight brothers were concerned, Balarāma took charge of killing them. Balarāma’s mother, Rohiṇī, although the wife of Vasudeva, was not the sister of Kaṁsa; therefore Balarāma took charge of killing all of Kaṁsa’s eight brothers. He immediately took up an available weapon (most probably the elephant’s tusk which He carried) and killed the eight brothers one after another, just as a lion kills a flock of deer. Kṛṣṇa and Balarāma thus verified the statement that the Supreme Personality of Godhead appears to give protection to the pious and to kill the impious demons, who are always enemies of the demigods.

The demigods from the higher planetary systems began to shower flowers, congratulating Kṛṣṇa and Balarāma. Among the demigods were powerful personalities like Lord Brahmā and Śiva, and all joined together in showing their jubilation over Kaṁsa’s death. There was beating of drums and showering of flowers from the heavenly planets, and the wives of the demigods began to dance in ecstasy.

The wives of Kaṁsa and his eight brothers became aggrieved on account of their husbands’ sudden deaths, and all of them were striking their foreheads and shedding torrents of tears. They were crying very loudly and embracing the bodies of their husbands. The wives of Kaṁsa and his brothers began to lament, addressing the dead bodies: ”Our dear husbands, you are so kind and are the protectors of your dependents. Now, after your death, we are also dead, along with your homes and children. We are no longer looking very auspicious. On account of your death, the auspicious functions which were to take place, such as the sacrifice of the bow, have all been spoiled. Our dear husbands, you treated persons ill who were faultless, and as a result you have been killed. This is inevitable because a person who torments an innocent person must be punished by the laws of nature. We know that Lord Kṛṣṇa is the Supreme Personality of Godhead. He is the supreme master of everything and the supreme enjoyer of everything, and therefore anyone who neglects His authority can never be happy, and ultimately, as you have, he meets death.”

Since Kṛṣṇa was kind and affectionate to His aunts, He began to give them solace as far as was possible. The ritualistic ceremonies after death were then conducted under the personal supervision of Kṛṣṇa because He happened to be the nephew of all the dead princes. After finishing this business, Kṛṣṇa and Balarāma immediately released Their father and mother, Vasudeva and Devakī who had been imprisoned by Kaṁsa. Kṛṣṇa and Balarāma fell at Their parents’ feet and offered them prayers. Vasudeva and Devakī had suffered so much trouble because Kṛṣṇa was their son; it was beause of Kṛṣṇa that Kaṁsa was always giving them trouble. Devakī and Vasudeva were fully conscious of Kṛṣṇa’s exalted position as the Supreme Personality of Godhead; therefore, although Kṛṣṇa touched their feet and offered obeisances and prayers to them, they did not embrace Him, but simply stood up to hear the Supreme Personality of Godhead. Although Kṛṣṇa was born as their son, Vasudeva and Devakī were always conscious of His position.

Thus ends the Bhaktivedanta purport of the Forty-third Chapter of Kṛṣṇa, ”The Killing of Kaṁsa.”

9.47 44 / Kṛṣṇa Recovers the Son of His Teacher

When Lord Kṛṣṇa saw that Vasudeva and Devakī were remaining standing in a reverential attitude, He immediately expanded His influence of yogamāyā so that they could treat Him and Balarāma as children. As in the material world the relationship existing between father and mother and children can be established amongst different living entities by the influence of the illusory energy, so, by the influence of yogamāyā, the devotee can establish a relationship in which the Supreme Personality of Godhead is his child. After creating this situation by His yogamāyā, Kṛṣṇa, appearing with His elder brother Balarāma as the most illustrious sons in the dynasty of the Sātvatas, very submissively and respectfully addressed Vasudeva and Devakī: ”My dear father and mother, although you have always been very anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies, as your growing boys and as your adolescent youths.” Kṛṣṇa indirectly praised the fatherhood of Nanda Mahārāja and motherhood of Yaśodā as most glorious because although He and Balarāma were not their born sons, Nanda and Yaśodā actually enjoyed Their childhood pastimes. By nature's own arrangement, the childhood of the embodied living being is enjoyed by the parents. Even in the animal kingdom the parents are found to be affectionate to the cubs. Being captivated by the activities of their children, they take much care for their well-being. As for Vasudeva and Devakī, they were always very anxious for the protection of their sons, Kṛṣṇa and Balarāma. That is why Kṛṣṇa, after His appearance, was immediately transferred to another's house. Balarāma was also transferred from Devakī's womb to Rohiṇī's womb.

Vasudeva and Devakī were full of anxieties for Kṛṣṇa's and Balarāma's protection, and they could not enjoy Their childhood pastimes. Kṛṣṇa said, ”Unfortunately, being ordered by Our fate, We could not be raised by Our own parents to enjoy childhood pleasures at home. My dear father and mother, a man has a debt to pay to his parents, from whom he gets this body which can bestow upon him all the benefits of material existence. According to the Vedic injunction, this human form of life enables one to perform all kinds of religious activities, fulfill all kinds of desires and acquire all kinds of wealth. And only in this human form is there every possibility that one can get liberation from material existence. This body is produced by the combined efforts of the father and mother. Every human being should be obliged to his parents and understand that he cannot repay his debt to them. If, after growing up, a son does not try to satisfy his parents by his actions or by an endowment of riches, he is surely punished after death by the superintendent of death and made to eat his own flesh. If a person is able to care for or give protection to old parents, children, the spiritual master, brāhmaṇas and other dependents, but does not do so, he is considered to be already dead, although he is supposedly breathing. My dear father and mother, you have always been very anxious for Our protection, but unfortunately We could not render any service unto you. Up to date We have simply wasted Our time; We could not serve you for reasons beyond Our control. Mother and father, please excuse Us for Our sinful action.”

When the Supreme Personality of Godhead was speaking as an innocent boy in very sweet words, both Vasudeva and Devakī became captivated by parental affection and embraced Them with great pleasure. They were amazed and could not speak or answer the words of Kṛṣṇa, but simply embraced Him and Balarāma in great affection and remained silent, shedding incessant tears.

Thus consoling His father and mother, the Supreme Personality of Godhead, appearing as the beloved son of Devakī, approached His grandfather Ugrasena and announced that Ugrasena would now be the King of the Yadu kingdom. Kaṁsa had been forcibly ruling over the kingdom of Yadu, in spite of the presence of his father, whom he had arrested. But after the death of Kaṁsa, Kaṁsa's father was released and announced to be the king of the Yadu kingdom. It appears that in those days, in the western part of India, there were many small kingdoms, and they were ruled by the Yadu dynasty, Andhaka dynasty, Vṛṣṇi dynasty and Bhoja dynasty. Mahārāja Ugrasena belonged to the Bhoja dynasty; therefore Kṛṣṇa indirectly declared that the King of the Bhoja dynasty would be the emperor of the other small kingdoms. He willingly asked Mahārāja Ugrasena to rule over Them because They were his subjects. The word prajā is used both for the progeny and for the citizens, so Kṛṣṇa belonged to the prajā, both as a grandson to Mahārāja Ugrasena and as a member of the Yadu dynasty. He voluntarily accepted the rule of Mahārāja Ugrasena. He informed Ugrasena: ”Being cursed by the Yayāti, the kings of the Yadu dynasty will not rise against the throne. It will be Our pleasure to serve you as your servants. Our full cooperation with you will make your position more exalted and secure so that the kings of other dynasties will not hesitate to pay their respective revenues. Protected by Us, you will be honored even by the demigods from the heavenly planets. My dear grandfather, out of fear of My late uncle Kaṁsa, all the kings belonging to the Yadu dynasty, Vṛṣṇi dynasty, Andhaka dynasty, Madhu dynasty, Daśārha dynasty and Kukura dynasty were very anxious and disturbed. Now you can pacify them all and give them assurance of security. The whole kingdom will be peaceful.”

All the kings in the neighboring area had left their homes in fear of Kaṁsa and were living in distant parts of the country. Now, after the death of Kaṁsa and the reinstatement of Ugrasena as king, the neighboring kings were given all kinds of presentations and comforts. Then they returned to their respective homes. After this nice political arrangement, the citizens of Mathurā were pleased to live in Mathurā, being protected by the strong arms of Kṛṣṇa and Balarāma. On account of good government in the presence of Kṛṣṇa and Balarāma, the inhabitants of Mathurā felt complete satisfaction in the fulfillment of all their material desires and necessities, and because they saw Kṛṣṇa and Balarāma daily, eye to eye, they soon forgot all material miseries completely. As soon as they saw Kṛṣṇa and Balarāma coming out on the street, very nicely dressed and smiling and looking here and there, the citizens were immediately filled with loving ecstasies, simply by seeing the personal presence of Mukunda. Mukunda refers to one who can award liberation and transcendental bliss. Kṛṣṇa's presence acted as such a vitalizing tonic that not only the younger generation, but even the old men of Mathurā became fully invigorated with youthful energy and strength by regularly seeing Him.

Nanda Mahārāja and Yaśodā were also living in Mathurā because Kṛṣṇa and Balarāma were there, but after some time they wanted to go back to Vṛndāvana. Kṛṣṇa and Balarāma went before them and very feelingly and affectionately embraced Nanda and Yaśodā, and Kṛṣṇa began to speak as follows: ”My Dear father and mother, although I was born of Vasudeva and Devakī, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great affection and love. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us. My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to My real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members.” Kṛṣṇa and Balarāma satisfied Nanda and Yaśodā by sweet words and by presentation of various clothing, ornaments and properly made utensils. They satisfied them, along with their friends and neighbors who had come with them from Vṛndāvana to Mathurā, as fully as possible. On account of his excessive parental affection for Balarāma and Kṛṣṇa, Nanda Mahārāja felt tears in his eyes, and he embraced Them and started with the cowherd men for Vṛndāvana.

After this, Vasudeva had his son initiated by sacred thread as the token of second birth, which is essential for the higher castes of human society. Vasudeva called for his family priest and learned brāhmaṇas, and the sacred thread ceremony of Kṛṣṇa and Balarāma was duly performed. During this ceremony, Vasudeva gave various ornaments in charity to the brāhmaṇas and endowed them with cows decorated with silken cloths and golden ornaments. Previously, during the birth of Kṛṣṇa and Balarāma, Vasudeva had wanted to give cows in charity to the brāhmaṇas, but being imprisoned by Kaṁsa, he was able to do so only within his mind. With the death of Kaṁsa the actual cows were given to the brāhmaṇas. Then Balarāma and Kṛṣṇa were duly initiated with the sacred thread ceremony, and They repeated the chanting of the Gāyatrī mantra. The Gāyatrī mantra is offered to the disciples after the sacred thread ceremony, and Balarāma and Kṛṣṇa properly discharged the duties of chanting this mantra. Anyone who executes the chanting of this mantra has to abide by certain principles and vows. Although Balarāma and Kṛṣṇa were both transcendental personalities, They strictly followed the regulative principles. Both were initiated by Their family priest Gargācārya, usually known as Gargamuni, the ācārya of the Yadu dynasty. According to Vedic culture, every respectable person has an ācārya, or spiritual master. One is not considered to be a perfectly cultured man without being initiated and trained by an ācārya. It is said, therefore, that one who has approached an ācārya is actually in perfect knowledge. Lord Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, the master of all education and knowledge. There was no need for Them to accept a spiritual master or ācārya, yet for the instruction of ordinary men, They also accepted a spiritual master for advancement in spiritual knowledge.

It is customary, after being initiated in the Gāyatrī mantra, for one to live away from home for some time under the care of the ācārya in order to be trained in spiritual life. During this period one has to work under the spiritual master as an ordinary menial servant. There are many rules and regulations for a brahmacārī living under the care of an ācārya, and both Lord Kṛṣṇa and Balarāma strictly followed those regulative principles while living under the instruction of their spiritual master, Sāndīpani Muni, in his place in northern India. According to scriptural injunctions, a spiritual master should be respected and be regarded on an equal level with the Supreme Personality of Godhead. Both Kṛṣṇa and Balarāma exactly followed those principles with great devotion and underwent the regulations of brahmacarya, and thus They satisfied Their spiritual master, who instructed Them in Vedic knowledge. Being very satisfied, Sāndīpani Muni instructed Them in all the intricacies of Vedic wisdom as well as in supplementary literatures such as the Upaniṣads. Because Kṛṣṇa and Balarāma happened to be kṣatriyas, They were specifically trained in military science, politics and mathematics. In politics there are six departments of knowledge–how to make peace, how to fight, how to pacify, how to divide and rule, how to give shelter, etc. All these items were fully explained and instructed to Kṛṣṇa and Balarāma.

The ocean is the source of water in a river. The cloud is created by the evaporation of ocean water, and the same water is distributed as rain all over the surface of the earth and then returns toward the ocean in rivers. So Kṛṣṇa and Balarāma, the Supreme Personality of Godhead, are the source of all kinds of knowledge, but because They were playing like ordinary human boys, They set the example so that everyone would receive knowledge from the right source. Thus They agreed to take knowledge from a spiritual master.

After hearing only once from the teacher, Kṛṣṇa and Balarāma learned all the arts and sciences. In sixty-four days and sixty-four nights They learned all the necessary arts and sciences that are required in human society. During daytime They took lessons on a subject from the teacher, and by nightfall, after having heard from the teacher, They were expert in that department of knowledge.

First of all They learned how to sing, how to compose songs and how to recognize the different tunes; They learned the favorable and unfavorable accents and meters, how to sing different kinds of rhythms and melodies, and how to follow them by beating different kinds of drums. They learned how to dance with rhythm, melody and different songs. They learned how to write dramas, and They learned the various types of paintings, beginning from different village arts up to the highest perfectional stage. They also learned how to paint tilaka on the face and make different kinds of dots on the forehead and cheeks. Then They learned the art of painting on the floor with liquid paste of rice and flour; such paintings are very popular at auspicious ceremonies performed at household affairs or in the temple. They learned how to make a resting place with flowers and how to decorate clothing and leaves with colorful paintings. They also learned how to set different valuable jewels in ornaments. They learned the art of ringing waterpots. Waterpots are filled with water to a certain measurement so that when one beats on the pots, different tunes are produced, and when the pots are beaten together they produce a melodious sound. They also learned how to throw water in the rivers or the lakes while taking a bath among friends. They also learned how to decorate with flowers. This art of decorating can still be seen in various temples of Vṛndāvana during the summer season. It is called phulabāḍi. The dais, the throne, the walls and the ceiling are all fully decorated, and a small, aromatic fountain of flowers is fixed in the center. Because of these floral decorations, the people, fatigued from the heat of the summer season, become refreshed.

Kṛṣṇa and Balarāma learned the art of dressing hair in various styles and fixing a helmet in different positions on the head. They also learned how to perform on a theatrical stage, how to decorate dramatic actors with flower ornaments over the ear, and how to sprinkle sandalwood pulp and water to produce a nice fragrance. They also learned the art of performing magical feats. Within the magical field there is an art called bahurūpī by which a person dresses himself in such a way that when he approaches a friend he cannot be recognized. They also learned how to make beverages which are required at various times, and they studied syrups and tastes and the effects of intoxication. They learned how to manipulate thin threads for dancing puppets, and They learned how to string wires on musical instruments, such as the vīṇā, sitar and tampura, to produce melodious sound. Then They learned puzzles and how to set and solve them. They learned the art of reading books from which even a foolish student can very quickly learn to read the alphabet and comprehend writing. Then They learned how to rehearse and act out a drama. They also studied the art of solving crossword puzzles, filling up the missing space and making complete words.

They also learned how to draw pictographic literature. In some countries in the world, pictographic literature is still current. A story is represented by pictures; for instance, a man and a house are pictured to represent a man going home. Kṛṣṇa and Balarāma also learned the art of architecture–how to construct residential buildings. They learned to recognize valuable jewels by studying the luster and the quality of their colors. Then They learned the art of setting jewels with gold and silver. They also learned how to study soil to find minerals. This study of soil is now a greatly specialized science, but formerly it was common knowledge even for the ordinary man. They learned to study herbs and plants and to extract medicine from the elements. By studying the different species of plants, They learned how to crossbreed plants and get different types of fruits. They learned how to train and engage lambs and cocks in fighting for sporting purposes. They then learned how to teach parrots to speak and answer the questions of human beings.

They learned practical psychology–how to influence another's mind and thus induce another to act according to one's own desire. Sometimes this is called hypnotism. They learned how to wash hair, dye it in different colors and curl it in different ways. They learned the art of telling what is written in someone's book without actually seeing it. They learned to tell what is contained in another's fist. Sometimes children imitate this art, although not very accurately. One child keeps something within his fist and asks his friend, "Can you tell what is within?" and the friend gives some suggestion, although He actually cannot tell. But there is an art by which one can understand and actually tell what is held within the fist.

Kṛṣṇa and Balarāma learned how to speak and understand the languages of various countries. They learned not only the languages of human beings. Kṛṣṇa could also speak even with animals and birds. Evidence of this is found in Vaiṣṇava literature compiled by the Gosvāmīs. Then They learned how to make carriages and airplanes from flowers. It is said in the Ramāyāṇa that after defeating Rāvaṇa, Rāmacandra was carried from Laṅkā to Bhāratavarṣa on a plane of flowers called puṣpa-ratha. Kṛṣṇa then learned the art of foretelling events by seeing signs. In a book called Khanār vacana, the various types of signs and omens are described. If, when one is going out, one sees someone with a bucket full of water, that is a very good sign. But if one sees someone with an empty bucket, it is not a very good sign. Similarly, if one sees cow's milk along with a calf, it is a good sign. The result of understanding these signs is that one can foretell events, and Kṛṣṇa learned the science. Kṛṣṇa also learned the art of composing mātṛkā. A mātṛkā is a crossword section with three letters in a line; counting any three from any side, it will count nine. The mātṛkās are of different kinds and are for different purposes.

Kṛṣṇa learned the art of cutting valuable stones such as diamonds, and He learned the art of questioning and answering by immediately composing poetry within His mind. He learned the science of the action and reaction of physical combinations and permutations. He learned the art of a psychiatrist, who can understand the psychic movements of another person. He learned how to satisfy one's desires. Desires are very difficult to fulfill; but if one desires something which is unreasonable and can never be fulfilled, the desire can be subdued and satisfied, and that is an art. By this art one can also subdue sex impulses when they are aroused, as they are even in brahmacārī life. By this art one can make even an enemy his friend or transfer the direct action of a physical element to other things.

Lord Kṛṣṇa and Balarāma, the reservoir of all knowledge of arts and sciences, exhibited Their perfect understanding when They offered to serve Their teacher by awarding him anything he desired. This offering by the student to the teacher or spiritual master is called guru-dakṣiṇā. It is essential that a student satisfy the teacher in return for any learning received, either material or spiritual. When Kṛṣṇa and Balarāma offered Their service in this way, the teacher, Sāndīpani Muni, thought it wise to ask Them for something extraordinary, something which no common student could offer. He therefore consulted with his wife about what to ask from Them. They had already seen the extraordinary potencies of Kṛṣṇa and Balarāma and could understand that the two boys were the Supreme Personality of Godhead. They decided to ask for the return of their son, who had drowned in the ocean on the bank of Prabhāsakṣetra.

When Kṛṣṇa and Balarāma heard from Their teacher about the death of his son on the bank of Prabhāsakṣetra, They immediately started for the ocean on Their chariot. Reaching the beach, They asked the controlling deity of the ocean to return the son of Their teacher. The ocean deity immediately appeared before the Lord and offered Him all respectful obeisances with great humility.

The Lord said, "Some time back you caused the drowning of the son of Our teacher. I order you to return him."

The ocean deity replied, "The boy was not actually taken by me, but was captured by a demon named Pañcajana. This great demon generally remains deep in the water in the shape of a conchshell. The son of Your teacher might be within the belly of the demon, having been devoured by him."

On hearing this, Kṛṣṇa dove deep into the water and caught hold of the demon Pañcajana. He killed him on the spot, but could not find the son of His teacher within his belly. Therefore He took the demon's dead body (in the shape of a conchshell) and returned to His chariot on the beach of Prabhāsakṣetra. From there He started for Saṁyamanī, the residence of Yamarāja, the superintendent of death. Accompanied by His elder brother Balarāma, who is also known as Halāyudha, Kṛṣṇa arrived there and blew on His conchshell.

Hearing the vibration, Yamarāja appeared and received Śrī Kṛṣṇa with all respectful obeisances. Yamarāja could understand who Kṛṣṇa and Balarāma were, and therefore he immediately offered his humble service to the Lord. Kṛṣṇa had appeared on the surface of the earth as an ordinary human being, but actually Kṛṣṇa and Balarāma are the Supersoul living within the heart of every living entity. They are Viṣṇu Himself, but were playing just like ordinary human boys. As Yamarāja offered his services to the Lord, Śrī Kṛṣṇa asked him to return His teacher's son, who had come to him as a result of his work. "Considering My ruling as supreme," said Kṛṣṇa, "you should immediately return the son of My teacher."

Yamarāja returned the boy to the Supreme Personality of Godhead, and Kṛṣṇa and Balarāma brought him to his father. The brothers asked if Their teacher had anything more to ask from Them, but he replied, "My dear sons, You have done enough for me. I am now completely satisfied. What further want can there be for a man who has disciples like You? My dear boys, You can go home now. These glorious acts of Yours will always be renowned all over the world. You are above all blessing, yet it is my duty to bless You. I give You the benediction that whatever You speak will remain as eternally fresh as the instruction of the Vedas. Your teachings will not only be honored within this universe or in this millennium, but in all places and ages and will remain increasingly new and important." Due to this benediction from His teacher, Lord Kṛṣṇa's Bhagavad-gītā is ever increasingly fresh and is not only renowned within this universe, but in other planets and in other universes also.

Being ordered by Their teacher, Kṛṣṇa and Balarāma immediately returned home on Their chariots. They traveled at great speeds like the wind and made sounds like the crashing of clouds. All the residents of Mathurā, who had not seen Kṛṣṇa and Balarāma for a long time, were very pleased to see Them again. They felt joyful, like a person who has regained his lost property.

Thus ends the Bhaktivedanta purport of the Forty-fourth Chapter of Kṛṣṇa, "Kṛṣṇa Recovers the Son of His Teacher."

9.48 45 / Uddhava Visits Vṛndāvana

Nanda Mahārāja returned to Vṛndāvana without Kṛṣṇa and Balarāma. He was accompanied only by the cowherd boys and men. It was certainly a very pathetic scene for the gopīs, mother Yaśodā, Śrīmatī Rādhārāṇī and all the inhabitants and residents of Vṛndāvana. Many devotees have tried to make adjustments to Kṛṣṇa's being away from Vṛndāvana because according to expert opinion, Kṛṣṇa, the original Supreme Personality of Godhead, never goes even a step out of Vṛndāvana. He always remains there. The explanation of expert devotees is that Kṛṣṇa was actually not absent from Vṛndāvana; He came back with Nanda Mahārāja as promised.

When He was going to Mathurā on the chariot driven by Akrūra and the gopīs were practically blocking the way, Kṛṣṇa assured them that He was coming back just after finishing His business in Mathurā. He told them not to be overwhelmed, and in this way He pacified them. But when He did not come back with Nanda Mahārāja, it appeared that He either cheated them or could not keep His promise. Expert devotees, however, have decided that Kṛṣṇa was neither a cheater nor a breaker of promises. Kṛṣṇa, in His original identity, returned with Nanda Mahārāja and stayed with the gopīs and mother Yaśodā in His bhava expansion. Kṛṣṇa and Balarāma remained in Mathurā, not in Their original forms, but in Their expansions as Vāsudeva and Saṅkarṣaṇa. The real Kṛṣṇa and Balarāma were in Vṛndāvana in Their bhava manifestation, whereas in Mathurā They appeared in the prabhava and vaibhava expansions. This is the expert opinion of advanced devotees of Kṛṣṇa. But when Nanda Mahārāja was preparing to return to Vṛndāvana, there was discussion among him, Kṛṣṇa and Balarāma as to how the boys could live in separation from Nanda. The conclusion to separate was reached by mutual agreement.

Vasudeva and Devakī happened to be Kṛṣṇa and Balarāma's real parents. They wanted to keep Them now because of the death of Kaṁsa. While Kaṁsa was alive, They were kept under the protection of Nanda Mahārāja in Vṛndāvana. Now, naturally, the father and mother of Kṛṣṇa and Balarāma wanted Them to remain with them, specifically for the reformatory function of purification, the sacred thread ceremony. They also wanted to give Them a proper education, for this is the duty of the father. Another consideration was that all the friends of Kaṁsa outside Mathurā were planning to attack Mathurā. For that reason also Kṛṣṇa's presence was required. Kṛṣṇa did not want Vṛndāvana to be disturbed by enemies like Dantavakra and Jarāsandha. If Kṛṣṇa were to go to Vṛndāvana, these enemies would not only attack Mathurā, but would go on to Vṛndāvana, and the peaceful inhabitants of Vṛndāvana would be disturbed. Kṛṣṇa therefore decided to remain in Mathurā, and Nanda Mahārāja went back to Vṛndāvana. Although the inhabitants of Vṛndāvana were feeling separation from Kṛṣṇa, Kṛṣṇa was always present with them by His līlā, or pastimes, and this made them ecstatic.

Since Kṛṣṇa had departed from Vṛndāvana to Mathurā, the inhabitants of Vṛndāvana, especially mother Yaśodā, Nanda Mahārāja, Śrīmatī Rādhārāṇī, the gopīs and the cowherd boys, were simply thinking of Kṛṣṇa at every step. They were thinking, "Kṛṣṇa was playing in this way. Kṛṣṇa was blowing His flute. Kṛṣṇa was joking with us, and Kṛṣṇa was embracing us." This is called līlā-smaraṇa, and it is the process of association with Kṛṣṇa most recommended by great devotees; even Lord Caitanya enjoyed līlā-smaraṇa association with Kṛṣṇa when He was at Purī. Those who are in the most exalted position of devotional service and ecstasy can live with Kṛṣṇa always by remembering His pastimes. Śrīla Viśvanātha Cakravartī Ṭhākur has given us a transcendental literature entitled Kṛṣṇa-bhāvanamṛtā, which is full with Kṛṣṇa's pastimes. Devotees can remain absorbed in Kṛṣṇa-thought by reading such books. Any book of Kṛṣṇa-līlā, even this book, Kṛṣṇa, and our Teachings of Lord Caitanya, is actually solace for devotees who are feeling the separation of Kṛṣṇa.

That Kṛṣṇa and Balarāma did not come to Vṛndāvana can be adjusted as follows: They did not break Their promise to return to Vṛndāvana, nor were They absent, but Their presence was necessary in Mathurā.

In the meantime, Uddhava, a cousin-brother of Kṛṣṇa, came to see Kṛṣṇa from Dvārakā. He was the son of Vasudeva's brother and was almost the same age as Kṛṣṇa. His bodily features resembled Kṛṣṇa's almost exactly. After returning from His teacher's home, Kṛṣṇa was pleased to see Uddhava, who happened to be His dearmost friend. He wanted to send him to Vṛndāvana with a message to the residents to pacify their deep feeling of separation.

As stated in the Bhagavad-gītā, ye yathā māṁ prapadyante: Kṛṣṇa is very responsive. He responds in proportion to the devotee's advancement in devotional service. The gopīs were thinking of Kṛṣṇa in separation twenty-four hours a day. Kṛṣṇa was also always thinking of the gopīs, mother Yaśodā, Nanda Mahārāja and the residents of Vṛndāvana, although He appeared to be away from them. He could understand how they were transcendentally aggrieved, and so He immediately wanted to send Uddhava to give them a message of solace.

Uddhava is described as the most exalted personality in the Vṛṣṇi dynasty, almost equal to Kṛṣṇa. He was a great friend, and on account of being the direct student of Bṛhaspati, the teacher and priest of the heavenly planets, he was very intelligent and sharp in decision. From the intellectual standpoint, he was highly qualified. Kṛṣṇa, being a very loving friend of Uddhava, wanted to send him to Vṛndāvana just to study the highly elevated ecstatic devotional service practiced there. Even if one is highly elevated in material education and is even the disciple of Bṛhaspati, he still has to learn from the gopīs and the residents of Vṛndāvana how to love Kṛṣṇa to the highest degree. Sending Uddhava to Vṛndāvana with a message to the residents of Vṛndāvana to pacify them was Kṛṣṇa's special favor to Uddhava.

Lord Kṛṣṇa's name is Hari, which means one who takes away all the distress from the surrendered souls. Lord Caitanya states that there cannot be, at any time, a worship as exalted as that realized by the gopīs. Being very anxious about the gopīs' grief, Kṛṣṇa talked with Uddhava and politely requested him to go to Vṛndāvana. Shaking Uddhava's hand with His own hands, He said, "My dear gentle friend Uddhava, please go immediately to Vṛndāvana and try to pacify My father and mother, Nanda Mahārāja and Yaśodādevi, and the gopīs. They are very much griefstricken, as if suffering from great ailments. Go and give them a message. I hope their ailments will be partially relieved. The gopīs are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul to Me. I am anxious not only for the gopīs, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees. The gopīs are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me. They are keeping alive simply by thinking that I am returning to them very soon."

Requested by Lord Kṛṣṇa, Uddhava immediately left on his chariot and carried the message to Gokula. He approached Vṛndāvana at sunset, when the cows were returning home from the pasturing ground. Uddhava and his chariot were covered by the dust raised by the hooves of the cows. He saw bulls running after cows for mating; other cows, with overladened milk bags, were running after the calves to fill them with milk. Uddhava saw that the entire land of Vṛndāvana was filled with white cows and their calves. Cows were running here and there all over Gokula, and he could hear the sound of milking. Every residential house in Vṛndāvana was decorated for the worship of the sun-god and the fire-god and for the reception of guests, cows, brāhmaṇas and demigods. Every home was illuminated with light and incense arranged for sanctification. All over Vṛndāvana there were nice flower garlands, flying birds and the humming sound of the bees. The lakes were filled with lotus flowers and with ducks and swans.

Uddhava entered the house of Nanda Mahārāja and was received as a representative of Vāsudeva. Nanda Mahārāja offered him a place and sat down with him to ask about messages from Kṛṣṇa, Balarāma and other family members in Mathurā. He could understand that Uddhava was a very confidential friend of Kṛṣṇa and therefore must have come with good messages. ”My dear Uddhava, how is my friend Vasudeva enjoying life? He is now released from the prison of Kaṁsa, and he is now with his friends and his children, Kṛṣṇa and Balarāma. So he must be very happy. Tell me about him and his welfare. We are also very happy that Kaṁsa, the most sinful demon, is now killed. He was always envious of the family of the Yadus, his friends and relatives. Now because of his sinful activities, he is dead and gone, along with all his brothers.

”Please let us now know whether Kṛṣna is remembering His father and mother and His friends and companions in Vṛndāvana. Does He like to remember His cows, His gopīs, His Govardhana Hill, His pasturing ground in Vṛndāvana? Or has He forgotten all these now? Is there any possibility of His coming back to His friends and relatives so that we can again see His beautiful face with its raised nose and lotus-like eyes? We remember how He saved us from the forest fire, how He saved us from the great snake Kāliya in the Yamunā, how He saved us from so many other demons, and we simply think how much we are obliged to Him for giving us protection in so many dangerous situations. My dear Uddhava, when we think of Kṛṣṇa’s beautiful face and eyes and His different activities here in Vṛndāvana, we become so overwhelmed that all our activities cease. We simply think of Kṛṣṇa, how He used to smile and how He looked upon us. When we go to the banks of the Yamunā and other lakes of Vṛndāvana or near Govardhana Hill or the pasturing field, we see that the impressions of Kṛṣṇa’s footprints are still on the surface of the earth. We remember Him playing in those places, because He was constantly visiting them. When His appearance within our minds becomes manifest, we immediately become absorbed in thought of Him.

”We think, therefore, that Kṛṣṇa and Balarāma may be chief demigods in heaven who have appeared before us like ordinary boys in order to execute particular duties on earth. This was also foretold by Gargamuni when making Kṛṣṇa’s horoscope. If Kṛṣṇa were not a great personality how could He have killed Kaṁsa, who possessed the strength of 10,000 elephants? Besides Kaṁsa, there were very strong wrestlers, as well as the giant elephant, Kuvalayāpīḍa. All these animals and demons were killed by Him just as a lion kills an ordinary animal. How wonderful it is that Kṛṣṇa took in one hand the big, heavy bow made of three joined palm trees and broke it very quickly. How wonderful it is that continually for seven days He held up Govardhana Hill in one hand. How wonderful it is that He has killed all the demons, like Pralambāsura, Dhenukāsura, Ariṣṭāsura, Tṛṇāvarta and Bakāsura. They were so strong that even the demigods in the heavenly planets were afraid of them, but Kṛṣṇa killed them as easily as anything.”

While describing the uncommon activities of Kṛṣṇa before Uddhava, Nanda Mahārāja gradually became overwhelmed and could not speak any more. As for mother Yaśodā, she sat by the side of her husband and heard the pastimes of Kṛṣṇa without speaking. She was simply crying incessantly, and milk was pouring from her breasts. When Uddhava saw Mahārāja Nanda and Yaśodā so extraordinarily overwhelmed with thoughts of Kṛṣṇa, the Supreme Personality of Godhead, and when he experienced their extraordinary affection for Him, he also became overwhelmed and began to speak as follows. ”My dear mother Yaśodā and Nanda Mahārāja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy.”

Both Balarāma and Kṛṣṇa are the original Personalities of Godhead from whom the cosmic manifestation is emanating. They are chief among all personalities. Both of Them are the effective cause of this material creation. Material nature is conducted by the puruṣa incarnations, who are all acting under Kṛṣṇa and Balarāma. By Their partial representation They enter in the hearts of all living entities. They are the source of all knowledge and all forgetfulness also. This is confirmed in the Bhagavad-gītā, Fifteenth Chapter: ”I am present in everyone’s heart, and I cause one to remember and to forget. I am the original compiler of the Vedānta, and I am the actual knower of the Vedas.” If, at the time of death, a person can fix his pure mind upon Kṛṣṇa even for a moment, he becomes eligible to give up this material body and appear in his original spiritual body, just as the sun rises with all illumination. Passing from his life in this way, he immediately enters into the spiritual kingdom, Vaikuṇṭha. This is the result of Kṛṣṇa conscious practice.

If we practice Kṛṣṇa consciousness in this present body while we are in a healthy condition and in good mind, simply by chanting the holy mahā-mantra, Hare Kṛṣṇa, we will have every possibility of fixing our mind upon Kṛṣṇa at the time of death. If that is done, then our life becomes successful without any doubt. Similarly, if we keep our mind always absorbed in fruitive activities for material enjoyment, then naturally at the time of death we shall think of such activities and again be forced to enter into a material, conditioned body to suffer the threefold miseries of material existence. Therefore, to remain always absorbed in Kṛṣṇa consciousness was the standard of the inhabitants of Vṛndāvana, as exhibited by Mahārāja Nanda, Yaśodā and the gopīs. If we can simply follow their footsteps, even to a minute proportion, our lives will surely become successful, and we will enter into the spiritual kingdom, Vaikuṇṭha.

”My dear mother Yaśodā and Nanda Mahārāja,” Uddhava continued, ”you have thus fixed your minds wholly and solely upon that Supreme Personality of Godhead, Nārāyaṇa, in His transcendental form, the cause of impersonal Brahman. The Brahman effulgence is only the bodily ray of Nārāyaṇa, and because you are always absorbed in ecstatic thought of Kṛṣṇa and Balarāma, what activity remains to be performed by you? I have brought a message from Kṛṣṇa to the effect that He will soon come back to Vṛndāvana and satisfy you both by His personal presence. Kṛṣṇa promised that He would come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill. I therefore request you both, who are the best among all fortunates, to be not aggrieved on account of Kṛṣṇa’s absence.

”You are already perceiving His presence twenty-four hours a day, and yet He will come and see you very soon. Actually He is present everywhere and in everyone's heart, just as fire is present in wood. Since Kṛṣṇa is the Supersoul, no one is His enemy, no one is His friend, no one is equal to Him, and no one is lower or higher than Him. Actually He has no father, mother, brother or relative, nor does He require society, friendship and love. He does not have a material body; He never appears or takes birth as an ordinary human being. He does not appear in higher or lower species of life like ordinary living entities, who are forced to take birth on account of their previous activities. He appears by His internal potency just to give protection to His devotee. He is never influenced by the modes of material nature, but when He appears within this material world, it seems that He acts like an ordinary living entity under the spell of the modes of material nature. In fact, He is the overseer of this material creation and is not affected by the material modes of nature. He creates, maintains and dissolves the whole cosmic manifestation. We wrongly think of Kṛṣṇa and Balarāma as ordinary human beings. We are like dizzy men who see the whole world wheeling aroung them. The Personality of Godhead is no one's son; He is actually everyone's father, mother and supreme controller. There is no doubt of this. Whatever is being experienced, whatever is already in existence, whatever is not in existence, whatever will be in existence in the future, whatever is the smallest and whatever is the biggest have no separate existence outside the Supreme Personality of Godhead. Everything is resting in Him, but He is out of touch with everything manifested."

Nanda and Uddhava thus passed the whole night in discussing Kṛṣṇa. In the morning, the gopīs prepared for morning ārātrika by lighting their lamps and sprinkling butter mixed with yogurt. After finishing their maṅgala-ārātrika, they engaged themselves in churning butter from yogurt. While the gopīs were thus engaged, the lamps reflected on their ornaments became still more illuminated. The churning rod, their arms, their earrings, their bangles, their breasts–everything moved, and the kuṅkuma powder gave their faces a saffron luster comparable to the rising sun. While churning, they also sang the glories of Kṛṣṇa. The two sound vibrations mixed together, ascended to the sky and sanctified the whole atmosphere. After sunrise the gopīs came as usual to offer their respects to Nanda Mahārāja and Yaśodā, but when they saw the golden chariot of Uddhava at the door, they began to inquire among themselves. What was that chariot, and to whom did it belong? Some of them inquired whether Akrūra, who had taken away Kṛṣṇa, had again returned. They were not very pleased with Akrūra because, being engaged in the service of Kaṁsa, he took Kṛṣṇa away to the city of Mathurā. All the gopīs conjectured that Akrūra might have come again to fulfill another cruel plan. But they thought, "We are now dead bodies without our supreme master, Kṛṣṇa. What further act can he perpetrate on these dead bodies?" While they were talking in this way, Uddhava finished his morning ablutions, prayers and chanting and came before them.

Thus ends the Bhaktivedanta purport of the Forty-fifth Chapter of Kṛṣṇa, "Uddhava Visits Vṛndāvana."

9.49 46 / Delivery of the Message of Kṛṣṇa to the Gopīs

When the gopīs saw Uddhava, they observed that his features almost exactly resembled the features of Kṛṣṇa, and they could understand that he was a great devotee of Kṛṣṇa's. His hands were very long, and his eyes were just like the petals of the lotus flower. He was dressed in yellow colored garments and wore a garland of lotus flowers. His face was very beautiful. Having achieved the liberation of sārūpya and having the same bodily features as the Lord, Uddhava looked almost like Kṛṣṇa. In Kṛṣṇa's absence, the gopīs had been coming dutifully to visit mother Yaśodā's house early in the morning. They knew that Nanda Mahārāja and mother Yaśodā were always griefstricken, and they had made it their first duty to come and pay their respects to the most exalted elderly personalities of Vṛndāvana. Seeing the friends of Kṛṣṇa, Nanda and Yaśodā would remember Kṛṣṇa Himself and be satisfied, and the gopīs also would be pleased by seeing Nanda and Yaśodā.

When the gopīs saw that Uddhava was representing Kṛṣṇa even in his bodily features, they thought that he must be a soul completely surrendered unto the Supreme Personality of Godhead. They began to contemplate, "Who is this boy who looks just like Kṛṣṇa? He has the same eyes like lotus petals, the same raised nose and beautiful face, and he is smiling in the same way. In all respects he is resembling Kṛṣṇa, Śyāmasundara, the beautiful dark boy. He is even dressed exactly like Kṛṣṇa. Where has this boy come from? Who is the fortunate girl who has him for her husband?" Thus they all talked among themselves. They were very anxious to know about him, and because they were simply unsophisticated village girls, they surrounded Uddhava.

When the gopīs understood that Uddhava had a message from Kṛṣṇa, they became very happy and called him to a secluded place to sit down. They wanted to talk with him very freely and did not want to be embarrassed before unknown persons. They began to welcome him with polite words, in great submissiveness. "We know that you are a most confidential associate of Kṛṣṇa and that He has therefore sent you to Vṛndāvana to give solace to His father and mother. We can understand that family affection is very strong. Even great sages who have taken to the renounced order of life cannot give up family members. Kṛṣṇa has therefore sent you to His father and mother; otherwise He has no further business in Vṛndāvana. He is now in town. What does He have to know about Vṛndāvana Village or the cows' pasturing grounds? These things are not at all useful for Kṛṣṇa because He is now a man in the city.

"Surely He has nothing to do with persons who do not happen to be His family members. Why should one bother about those who are outside the family, especially and specifically those who are attached as the wives of others. Kṛṣṇa is interested in them as long as there is a need of gratification, like the bumblebees who have interest in the flowers as long as they want to take the honey out of them. It is very natural and psychological that a prostitute does not care for her paramour as soon as he loses his money. Similarly, when the citizens find that a government is incapable of giving them full protection, they leave the country. A student, after finishing his education, gives up his relationship with the teacher and the school. A rich man, after taking his reward from his worshiper, gives him up. When the fruit season is over, the birds are no longer interested in the tree. Just after eating in the house of a lord, the guest gives up his relationship with the host. After a forest fire, when there is a scarcity of green grass, the deer and other animals give up the forest. And so a man, after enjoying his girl friend, gives up his connection with her." In this way, all the gopīs began to indirectly accuse Kṛṣṇa by citing so many similes.

Uddhava understood that the gopīs of Vṛndāvana were all simply absorbed in the thought of Kṛṣṇa and His childhood activities. While talking about Kṛṣṇa with Uddhava, they forgot all about their household business. They even forgot about themselves as their interest in Kṛṣṇa increased more and more.

One of the gopīs, namely Śrīmatī Rādhārāṇī, was so much absorbed in thoughts of Kṛṣṇa by dint of Her personal touch with

Him that She actually began to talk with a bumblebee which was flying there and trying to touch Her lotus feet. While another gopī was talking with Kṛṣṇa's messenger Uddhava, Śrīmatī Rādhārāṇī took that bumblebee to be a messenger from Kṛṣṇa and began to talk with it as follows. "Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Kṛṣṇa, who is of the same nature as you. I have seen on your moustaches the red powder of kuṅkuma, which was smeared on the flower garland of Kṛṣṇa while He was pressing the breast of some other girl who is My competitor. You are feeling very proud by touching that flower, and your moustaches have become reddish. You have come here carrying a message for Me. You are anxious to touch My feet. But My dear bumblebee, let me warn you–don't touch Me! I don't want any messages from your unreliable master. You are the unreliable servant of an unreliable master." It may be that Śrīmatī Rādhārāṇī purposely addressed that bumblebee sarcastically in order to criticize the messenger Uddhava. Indirectly, Śrīmatī Rādhārāṇī saw Uddhava as not only resembling Kṛṣṇa's bodily features but as being equal to Kṛṣṇa. In this way She indicated that Uddhava was as unreliable as Kṛṣṇa Himself. Śrīmatī Rādhārāṇī wanted to give specific reasons why She was dissatisfied with Kṛṣṇa and His messengers.

She addressed the bumblebee, "Your master Kṛṣṇa is exactly of your quality. You sit down on a flower, and after taking a little honey you immediately fly away and sit in another flower and taste. You're just like your master Kṛṣṇa. He gave us the chance of tasting the touch of His lips and then left altogether. I know also that the goddess of fortune, Lakṣmī, who is always in the midst of the lotus flower, is constantly engaged in Kṛṣṇa's service. But I do not know why she has become so captivated by Kṛṣṇa. She is attached to Him, although she knows His actual character. As far as we are concerned, we are more intelligent than that goddess of fortune. We are not going to be cheated anymore by Kṛṣṇa or His messengers."

According to expert opinion, Lakṣmī, the goddess of fortune is a subordinate expansion of Śrīmatī Rādhārāṇī. As Kṛṣṇa has numerous expansions of Viṣṇu-mūrtis, so His pleasure potency, Rādhārāṇī, also has innumerable expansions of goddesses of fortune. Therefore the goddess of fortune, Lakṣmījī, is always anxious to be elevated to the position of the gopīs.

Śrīmatī Rādhārāṇī continued: "You foolish bumblebee, you are trying to satisfy Me and get a reward by singing the glories of Kṛṣṇa, but it is a useless attempt. We are bereft of all our possessions. We are away from our homes and families. We know very well about Kṛṣṇa. We know even more than you. So whatever you make up about Him will be old stories to us. Kṛṣṇa is now in the city and is better known as the friend of Arjuna. He now has many new girl friends, and they are no doubt very happy in association with Him. Because the lusty burning sensation of their breasts has been satisfied by Kṛṣṇa, they are now happy. If you go there and glorify Kṛṣṇa, they may be pleased to reward you. You are just trying to pacify Me by your behavior as a flatterer, and therefore you have put your head under My feet. But I know the trick which you are trying to play. I know that you are a messenger coming from a great trickster, Kṛṣṇa. Therefore please leave Me.

"I can understand that you are very expert in reuniting two opposing parties, but at the same time you must know that I cannot place My reliance upon you, nor upon your master Kṛṣṇa. We left our families, husbands, children and relatives only for Kṛṣṇa, and yet He did not feel any obligation in exchange. He has left us for lost. Do you think we can place our faith in Him again? We know that Kṛṣṇa cannot be long without the association of young women. That is His nature. He is finding difficulty in Mathurā because He is no longer in the village among innocent cowherd girls. He is in the aristocratic society and must be feeling difficulty in making friendships with the young girls. Perhaps you have come here to canvass again or to take us there. But why should Kṛṣṇa expect us to return there? He is greatly qualified to entice all other girls, not only in Vṛndāvana or Mathurā, but all over the universe. His wonderfully enchanting smile is so attractive and the movement of His eyebrows so beautiful that He can call for any woman from the heavenly, middle or plutonic planets. Mahā-Lakṣmī, the greatest of all goddesses of fortune, also hankers to render Him some service. In comparison to all these women of the universe, what are we? We are very insignificant.

"Kṛṣṇa advertises Himself as very magnanimous, and He is praised by great saints. His qualifications could be perfectly utilized if He would only show us mercy because we are downtrodden and neglected by Him. You poor messenger, you are only a less intelligent servant. You do not know much about Kṛṣṇa, how ungrateful and hardhearted He has been, not only in this life, but in His previous lives also. We have all heard this from our grandmother, Paurṇamāsī. She has informed us that Kṛṣṇa was born in a kṣatriya family previous to this birth and was known as Rāmacandra. In that birth, instead of killing Vāli, an enemy of His friend, in the manner of a kṣatriya, He killed him just like a hunter. A hunter takes a secure hiding place and then kills an animal without facing it. So Lord Rāmacandra, as a kṣatriya, should have fought with Vāli face to face, but instigated by His friend, He killed him from behind a tree. Thus He deviated from the religious principles of a kṣatriya. Also, He was so attracted by the beauty of Sītā that He converted Śūrpaṇakhā, the sister of Rāvaṇa, into an ugly woman by cutting off her nose and ears. Śūrpaṇakhā proposed an intimate relationship with Him, and as a kṣatriya, He should have satisfied her. But He was so selfish that He could not forget Sītādevī and converted Śūrpaṇakhā into an ugly woman. Before that birth as a kṣatriya, He took His birth as a brāhmaṇa boy known as Vāmanadeva and asked charity from Bali Mahārāja. Bali Mahārāja was so magnanimous that he gave Him whatever he had, yet Kṛṣṇa as Vāmanadeva ungratefully arrested him just like a crow and pushed him down to the Pātāla kingdom. We know all about Kṛṣṇa and how ungrateful He is. But here is the difficulty: in spite of His being so cruel and hardhearted, it is very difficult for us to give up talking about Him. Not only are we unable to give up this talk, but great sages and saintly persons are also engaged in talking about Him. We gopīs of Vṛndāvana do not want to make any more friendships with this blackish boy, but we do not know how we shall be able to give up remembering and talking about His activities."

Since Kṛṣṇa is absolute, His so-called unkind activities are as relishable as His kind activities. Saintly persons and great devotees like the gopīs cannot give up Kṛṣṇa in any circumstances. Lord Caitanya therefore prayed, "Kṛṣṇa, You are free and independent in all respects. You can either embrace Me or crush Me under Your feet–whatever You like. You may make Me brokenhearted by not letting Me see You throughout my whole life, but You are my only object of love."

"In My opinion," Śrīmatī Rādhārāṇī continued, "one should not hear about Kṛṣṇa, because as soon as a drop of the nectar of His transcendental activities is poured into the ear, one immediately rises above the platform of duality, attraction and rejection. Being completely freed from the attraction of material attachment, one gives up the attachment for this material world, family, home, wife, children and everything which is materially dear to every person. Being dispossessed of all material acquisition, one makes his relatives and himself unhappy. Then he wanders in search of Kṛṣṇa, either as a human being or in other species of life, even as a bird. It is very difficult to actually understand Kṛṣṇa, His name, His quality, His form, His pastimes, His paraphernalia and His entourage."

Śrīmatī Rādhārāṇī continued to speak to the black messenger of Kṛṣṇa. "Please do not talk any more about Kṛṣṇa. It is better to talk about something else. We are already doomed, like the black-spotted she-deer in the forest who are enchanted by the sweet musical vibration of the hunter. In the same way, we have been enchanted by the sweet words of Kṛṣṇa, and again and again we are thinking of the rays of the nails of His toes. We are becoming more and more lustful for His association; therefore, I request you not to talk of Kṛṣṇa anymore."

This talk of Rādhārāṇī with the bumblebee messenger and Her accusing Kṛṣṇa, and, at the same time, Her inability to give up talking about Him, are symptoms of the topmost transcendental ecstasy, called mahābhāva. The ecstatic mahābhāva manifestation is possible only in the persons of Rādhārāṇī and Her associates. Great ācāryas like Śrīla Rūpa Gosvāmī and Viśvanātha Cakravartī Ṭhākur have analyzed these mahābhāva speeches of Śrīmatī Rādhārāṇī, and they have described the different sentiments such as udghūrṇā, bewilderment, and jalpapratijalpa, talking in different ways. In Rādhārāṇī is found the science of ujjala, or the brightest jewel or love of God. While Rādhārāṇī was talking with the bee and the bee was flying hither and thither, it all of a sudden disappeared from Her sight. She was in full mourning due to separation from Kṛṣṇa and was feeling ecstasy by talking with the bee. But as soon as the bee disappeared, She became almost mad, thinking that the messenger-bee might have returned to Kṛṣṇa to inform Him all about Her talking against Him. "Kṛṣṇa must have been very sorry to hear it," She thought. In this way She was very much overwhelmed with another type of ecstasy.

In the meantime, the bee, flying hither and thither, appeared before Her again. She thought, "Kṛṣṇa is still kind to Me. In spite of the messenger carrying disruptive messages, He is so kind that He has again sent the bee to take Me to Him." Śrīmatī Rādhārāṇī was very careful this time not to say anything against Kṛṣṇa. "My dear friend, I welcome you," She said. "Kṛṣṇa is so kind that He has again sent you. Kṛṣṇa is so kind and affectionate to Me that He has sent you back, fortunately, in spite of your carrying My message against Him. My dear friend, you can ask from Me whatever you want. I shall give you anything because you are so kind upon Me. You have come to take Me to Kṛṣṇa because He is not able to come here. He is surrounded by new girl friends in Mathurā. But you are a tiny creature. How can you take Me there? How will you be able to help Me in meeting Kṛṣṇa while He is taking rest there along with the goddess of fortune and embracing her to His chest? Never mind. Let us forget all these things about My going there or sending you. Please let Me know how Kṛṣṇa is faring in Mathurā. Tell Me if He still remembers His foster father, Nanda Mahārāja, His affectionate mother, Yaśodā, His cowherd friends and His poor friends like us, the gopīs. I am sure that He must sometimes sing about us. We served Him just like maidservants, without any payment. Is there any possibility that Kṛṣṇa will again come back and place His arms around us? His limbs are always fragrant with the aguru scent. Please put all these inquiries to Kṛṣṇa."

Uddhava was standing near, and he heard Rādhārāṇī talking in this way, as if She had become almost mad after Kṛṣṇa. He was exceedingly surprised at how the gopīs were accustomed to think of Kṛṣṇa constantly in that topmost ecstasy of mahābhāva love. He had brought a message in writing from Kṛṣṇa, and now he wanted to present it before the gopīs, just to pacify them. He said, "My dear gopīs, your mission of human life is now successful. You are all wonderful devotees of the Supreme Personality of Godhead; therefore you are eligible to be worshiped by all kinds of people. You are worshipable throughout the three worlds because your minds are wonderfully absorbed in the thought of Vāsudeva, Kṛṣṇa. He is the goal of all kinds of pious activities and ritualistic performances, such as giving in charity, rigidly following the austerity of vows, undergoing severe penances and igniting the fire of sacrifice. He is the purpose behind the chanting of different mantras, the reading of the Vedas, controlling the senses and concentrating the mind in meditation. These are some of the many different processes for self-realization and attainment of perfection of life. But actually they are only meant for realizing Kṛṣṇa and dovetailing oneself in the transcendental loving service of the Supreme Personality of Godhead." This is the last instruction of Bhagavad-gītā also; although there are descriptions of different kinds of processes of self-realization, at the end Kṛṣṇa recommended one should give up everything and simply surrender unto Him. All other processes are meant for teaching one how to surrender ultimately unto the lotus feet of Kṛṣṇa. The Bhagavad-gītā also says that this surrendering process is completed by a sincere person executing the processes of self-realization in wisdom and austerity after many births."

Since the perfection of such austerity was completely manifested in the life of the gopīs, Uddhava was fully satisfied upon seeing their transcendental position. He continued to say: "My dear gopīs, the mentality which you have developed in relationship with Kṛṣṇa is very, very difficult to attain, even for great sages and saintly persons. You have attained the highest perfectional stage of life. It is a great boon for you that you have fixed your mind upon Kṛṣṇa and have decided to have Kṛṣṇa only, giving up your family, home, relatives, husbands and children for the sake of the Supreme Personality. Because your mind is now fully absorbed in Kṛṣṇa, the Supreme Soul, universal love has automatically developed in you. I think myself very fortunate that I have been favored, by your grace, to see you in this situation."

When Uddhava said that he had a message from Kṛṣṇa, the gopīs were more interested in hearing the message than in hearing about their exalted position. They did not very much like being praised for their high position. They showed their anxiety to hear the message which Uddhava had brought from Kṛṣṇa. Uddhava said, "My dear gopīs, I am especially deputed to carry this message to you, who are such great and gentle devotees. Kṛṣṇa has specifically sent me to you because I am His most confidential servitor."

The written message which Uddhava brought from Kṛṣṇa was not delivered to the gopīs by Uddhava, but he personally read it before them. The message was very gravely written, so that not only the gopīs, but all empiric philosophers might understand how pure love of God is intrinsically integrated with all the different energies of the Supreme Lord. From Vedic information it is understood that the Supreme Lord has multi-energies, parāsya śaktir vividhaiva śrūyate. Also, the gopīs were such intimate personal friends of Kṛṣṇa that while He was writing the message for them, He was much moved and could not write distinctly. Uddhava, as the student of Bṛhaspati, had very sharp intelligence, so instead of handing over the written message, he thought it wise to read it personally and explain it to them.

Uddhava continued: "These are the words from the Personality of Godhead. 'My dear gopīs, My dear friends, please know that separation between ourselves is impossible at any time, at any place or under any circumstances, because I am all-pervading.'"

This all-pervasiveness of Kṛṣṇa is explained in the Bhagavad-gītā, both in the Ninth and Seventh chapters. Kṛṣṇa is all-pervasive in His impersonal feature; everything is resting in Him, but He is not personally present everywhere. In the Seventh Chapter also, it is stated that the five gross elements, earth, water, fire, air and sky, and the three subtle elements, mind, intelligence, and ego, are all His inferior energies. But there is another, superior energy, which is called the living entity. The living entities are also directly part and parcel of Kṛṣṇa. Therefore Kṛṣṇa is the source of both the material and spiritual energies. He is always intermingled with everything as cause and effect. Not only the gopīs, but all living entities are always inseparably connected with Kṛṣṇa in all circumstances. The gopīs, however, are perfectly and thoroughly in cooperation in their relationship with Kṛṣṇa, whereas the living entities under the spell of māyā are forgetful of Kṛṣṇa. They think themselves as separate identities having no connection with Kṛṣṇa.

Love of Kṛṣṇa, or Kṛṣṇa consciousness, is therefore the perfectional stage of real knowledge in understanding things as they are. Our minds can never be vacant. The mind is constantly occupied with some kind of thought, and the subject matter of such thought cannot be outside the eight elements of Kṛṣṇa's energy. One who knows this philosophical aspect of all thoughts is actually a wise man, and he surrenders unto Kṛṣṇa. The gopīs are the typical example of this perfectional stage of knowledge. They are not simple mental speculators. Their minds are always in Kṛṣṇa. The mind is nothing but the energy of Kṛṣṇa. Actually, any person who can think, feel, act and will cannot be separated from Kṛṣṇa. But the stage in which he can understand his eternal relationship is called Kṛṣṇa consciousness. The diseased condition in which he cannot understand his eternal relationship with Kṛṣṇa is the contaminated stage, or māyā. Since the gopīs are on the platform of pure transcendental knowledge, their minds are always filled with Kṛṣṇa consciousness. For example, as there is no separation between fire and air, so there is no separation between Kṛṣṇa and the living entities. When the living entities forget Kṛṣṇa, they are not in their normal condition. As for the gopīs, because they are always thinking of Kṛṣṇa they are on the absolute stage of perfection in knowledge. The so-called empiric philosophers sometimes think that the path of bhakti is meant for the less intelligent, but unless the so-called man of knowledge comes to the platform of bhakti, his knowledge is certainly impure and imperfect. Actually, the stage of perfecting one's eteranl relationship with Kṛṣṇa is love in separation. But that is also illusory because there is no separation. The gopīs were never seperated from Kṛṣṇa. Even from the philosophical point of view, there was no separation.

The cosmic manifestation is also not separate from Kṛṣṇa. "Nothing is separate from Me; the whole cosmic manifestation is resting on Me and is not separate from Me. Before the creation, I was existing." This is confirmed in the Vedic literature: before creation, there was only Nārāyaṇa. There were no Brahmā and no Śiva as assistants. The whole cosmic manifestation is manipulated by the three modes of material nature. Brahmā is the incarnation of the quality of passion. It is said that Brahmā created this universe, but Brahmā is the secondary creator; the original creator is Nārāyaṇa. This is also confirmed by Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktāt. "Nārāyaṇa is transcendental, beyond this cosmic creation."

Kṛṣṇa creates, maintains, and annihilates the whole cosmic manifestation by expanding Himself in different incarnations. Everything is Kṛṣṇa, and everything is depending on Kṛṣṇa, but He is not perceived in the material energy. Material energy is called māyā, or illusion. In the spiritual energy, however, Kṛṣṇa is perceived at every step, in all circumstances. This perfectional stage of understanding is present in the gopīs. As Kṛṣṇa is always aloof from the cosmic manifestation, although it is completely dependent on Him, so a living entity is also completely aloof from his material conditional life. The material body has developed on the basis of spiritual existence. In the Bhagavad-gītā the whole cosmic manifestation is accepted as the mother of the living entities, and Kṛṣṇa is the father. As the father impregnates the mother by injecting the living entity within the womb, so all the living entities are injected by Kṛṣṇa in the womb of the material nature. They come out in different bodies according to their different fruitive activities. In all circumstances, the living entity is aloof from this material conditioned life.

If we simply study our own bodies, we can understand how a living entity is always aloof from this bodily encagement. Every action of the body is taking place by the interaction of the three modes of material nature. We can see at every moment many changes taking place in bodies, but the spirit soul is aloof from all changes. One can neither create nor annihilate nor interfere with the actions of material nature. The living entity is therefore entrapped by the material body and is conditioned in three stages, namely while awake, asleep and unconscious. The mind is acting through all the three conditions of life; the living entity in his sleeping or dreaming condition sees something as real, and in his awake condition he sees the same thing as unreal. It is concluded, therefore, that under certain circumstances he accepts something as real, and under other circumstances he accepts the very same thing as unreal. These matters are the subject matter of study for the empiric philosopher or the sāṅkhya-yogi. In order to come to the right conclusion, sāṅkhya-yogīs undergo severe austerities and penances. They practice control of the senses and renunciation.

All these different ways of determining the ultimate goal of life are compared to rivers. Kṛṣṇa is the ocean. As the rivers flow down toward the ocean, all attempts for knowledge flow toward Kṛṣṇa. After many, many births of endeavor, when one actually comes to Kṛṣṇa, he attains the perfectional stage. Kṛṣṇa says in the Bhagavad-gītā: "All are pursuing the path of realizing Me, but those who have adopted courses without any bhakti find their endeavor very troublesome." Kleśo 'dhikataras teṣām: Kṛṣṇa cannot be understood unless one comes to the point of bhakti.

Three paths are enunciated in the Gītā: karma-yoga, jñāna-yoga and bhakti-yoga. Those who are too addicted to fruitive activities are advised to perform actions which will bring them to bhakti. Those who are addicted to the frustration of empiric philosophy are also advised to realize bhakti. Karma-yoga is different from ordinary karma, and jñāna-yoga is different from jñāna. Ultimately, as stated by the Lord in the Bhagavad-gītā, bhaktya māṁ abhijānāti: only through execution of devotional service can one understand Kṛṣṇa. The perfectional stage of devotional service was achieved by the gopīs because they did not care to know anything but Kṛṣṇa. It is confirmed in the Vedas, yasmin eva vijñāte sarvam eva vijñātam bhavanti. This means that simply by knowing Kṛṣṇa all other knowledge is automatically acquired.

Kṛṣṇa continued: "Transcendental knowledge of the Absolute is no longer necessary for you. You were accustomed to love Me from the very beginning of your lives." Knowledge of the Absolute Truth is specifically required for persons who want liberation from material existence. But one who has attained love for Kṛṣṇa is already on the platform of liberation. As stated in the Bhagavad-gītā, anyone engaged in unalloyed devotional service is to be considered situated on the transcendental platform of liberation. The gopīs were not actually feeling any pangs of material existence, but they were feeling the separation of Kṛṣṇa. Kṛṣṇa therefore said,

”My dear gopīs, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me.”

The gopīs are in the perfectional stage of meditation. The yogīs are generally more fond of meditation than the execution of devotional service to the Lord, but they do not know that the perfectional stage of devotion is the attainment of the perfection of the yoga system. This constant meditation on Kṛṣṇa by the gopīs is confirmed in the Bhagavad-gītā to be the topmost yoga. Kṛṣṇa knew very well the psychology of women. When a woman’s beloved is away, she thinks of him meditatively, and He is present before her. Kṛṣṇa wanted to teach through the behavior of the gopīs. One who is constantly in trance like the gopīs surely attains the lotus feet of Kṛṣṇa.

Lord Caitanya taught people in general the method of vipralambha, which is the method of rendering service unto the Supreme Personality of Godhead in the feeling of separation. The six Gosvāmīs also taught worship of Kṛṣṇa in the feeling of the gopīs in separation. The prayers of Śrīnivāsa Ācārya about the Gosvāmīs explain these matters very clearly. Śrīnivāsa Ācārya said that the Gosvāmīs were always absorbed in the ocean of transcendental feelings in the mood of the gopīs. When they lived in Vṛndāvana they were searching for Kṛṣṇa, crying, ”Where is Kṛṣṇa? Where are the gopīs? Where are You, Śrīmatī Rādhārāṇī?” They never said, ”We have now seen Rādhā and Kṛṣṇa, and therefore our mission is fulfilled.” Their mission remained always unfulfilled; they never met Rādhā and Kṛṣṇa. At the time of the rāsa dance, those gopīs who could not join the rāsa-līlā with Kṛṣṇa gave up their bodies simply by thinking of Him. Absorption in Kṛṣṇa consciousness by feeling separation is thus the quickest method for attainment of the lotus feet of Kṛṣṇa. By the personal statement of Kṛṣṇa, the gopīs were convinced about the strength of feelings of separation. They were actually experiencing the supernatural method of Kṛṣṇa worship and were much relieved and happy to understand it.

They began to speak as follows: ”We have heard that King Kaṁsa, who was always a source of trouble for the Yadu dynasty, has now been killed. This is good news for us. We hope, therefore, that the members of the Yadu dynasty are very happy in the association of Kṛṣṇa, who can fulfill all the desires of His devotees. My dear Uddhava, kindly let us know whether Kṛṣṇa sometimes thinks of us while in the midst of highly enlightened society girls in Mathurā. We know that the women and girls in Mathurā are not village women. They are enlightened and beautiful. Their bashful smiling glances and other feminine features must be very pleasing to Kṛṣṇa. We know very well that Kṛṣṇa is always fond of the behavior of beautiful women. It seems, therefore, that He has been entrapped by the women of Mathurā. My dear Uddhava, will you kindly let us know if Kṛṣṇa sometimes remembers us while He is in the midst of other women?”

Another gopī inquired: ”Does He remember that night in the midst of kumadini flowers and moonlight, when Vṛndāvana became exceedingly beautiful? Kṛṣṇa was dancing with us, and the atmosphere was surcharged with the sound of foot bells. We exchanged pleasing conversation then. Does He remember that particular night? We remember that night, and we feel separation. Separation from Kṛṣṇa makes us agitated, as if there were fire in our bodies. He proposed to come back to Vṛndāvana to extinguish the fire, just as a cloud appears in the sky to extinguish the forest fire by its downpour.”

Another gopī said, ”Kṛṣṇa has killed His enemy, and He has victoriously achieved the kingdom of Kaṁsa. Maybe He is married with a king’s daughter by this time and living very happily among His kinsmen and friends. Therefore, why should He come to this village of Vṛndāvana?”

Another gopī said, ”Kṛṣṇa is the Supreme Personality of Godhead, the husband of the goddess of fortune, and He is self-sufficient. He has no business either with us, the girls in the Vṛndāvana forest, or with the city girls in Mathurā. He is the great Supersoul; He has nothing to do with any of us, either here or there.”

Another gopī said, ”It is an unreasonable hope for us to expect Kṛṣṇa to come back to Vṛndāvana. We should try instead to be happy in disappointment. Even Piṅgalā, the great prostitute, said that disappointment is the greatest pleasure. We all know these things, but it is very difficult for us to give up the expectation of Kṛṣṇa’s coming back again. Who can forget a solitary conversation with Kṛṣṇa, on whose breast the goddess of fortune always remains, in spite of Kṛṣṇa’s not desiring her? My dear Uddhava, Vṛndāvana is the land of rivers, forests and cows. Here the vibration of the flute is heard, and Kṛṣṇa, along with His elder brother, Śrī Balarāma, enjoyed the atmosphere in our company. Thus the environment of Vṛndāvana is constantly reminding us of Kṛṣṇa and Balarāma. The impression of His footprints is on the land of Vṛndāvana, which is the residential place of the goddess of fortune, but such signs cannot help us to get Kṛṣṇa.”

The gopīs further expressed that Vṛndāvana was still full of all opulence and good fortune; there was no scarcity or want in Vṛndāvana as far as material necessities were concerned, but in spite of such opulence they could not forget Kṛṣṇa and Balarāma.

”We are constantly remembering various attractive features of beautiful Kṛṣṇa, His walking, His smiling and His joking words. We have all become lost by the dealings of Kṛṣṇa, and it is impossible for us to forget Him. We are always praying for Him, exclaiming, ’Dear Lord, dear husband of the goddess of fortune, dear Lord of Vṛndāvana and deliverer of the distressed devotees! We are now fallen and merged into an ocean of distress. Please, therefore, come back again to Vṛndāvana and deliver us from this pitiable condition.’”

Uddhava minutely studied the transcendental abnormal condition of the gopīs in their separation from Kṛṣṇa, and he thought it wise to repeat all the pastimes of Śrī Kṛṣṇa over and over again. Materialistic persons are always in a burning condition on account of the blazing fire of material miseries. The gopīs also were burning in a transcendental blazing fire due to separation from Kṛṣṇa. The blazing fire which was exasperating the gopīs, however, is different from the fire of the material world. The gopīs constantly want the association of Kṛṣṇa, whereas the materialistic person wants the advantage of material comforts.

It is stated by Viśvanātha Cakravartī Ṭhākur that Kṛṣṇa saved the cowherd boys from the blazing forest fire within a second, while their eyes were closed. Similarly, Uddhava advised the gopīs that they could be saved from the fire of separation by closing their eyes and meditating on the activities of Kṛṣṇa from the very beginning of their association with Him. From the outside, the gopīs could visualize all the pastimes of Kṛṣṇa by hearing the descriptions of Uddhava, and from inside they could remember those pastimes. From the instruction of Uddhava, the gopīs could understand that Kṛṣṇa was not separate from them. As they were constantly thinking of Kṛṣṇa, Kṛṣṇa was also thinking of them constantly while at Mathurā.

Uddhava’s messages and instructions saved the gopīs from immediate death, and the gopīs acknowledged the benediction from

Uddhava. Uddhava practically acted as the preceptor spiritual master of the gopīs, and they in return they worshiped him as they would worship Kṛṣṇa. It is recommended in authoritative scriptures that the spiritual master should be worshiped on the level of the Supreme Personality of Godhead, because of his being His very confidential servitor, and it is accepted by great authorities that the spiritual master is the external manifestation of Kṛṣṇa. The gopīs were relieved from their transcendental burning condition by realizing that Kṛṣṇa was with them. Internally, they remembered His association within their hearts, and externally Uddhava helped them to appreciate Kṛṣṇa by conclusive instructions.

The Supreme Personality of Godhead is described in the scriptures as adhokṣaja, which indicates that He is beyond the perception of all material senses. Although He is beyond the perception of material senses, He is present in everyone's heart. At the same time, He is present everywhere by His all-pervasive feature of Brahman. All three transcendental features of the Absolute Truth (Bhagavān the Personality of Godhead, Paramātmā the localized Supersoul, and the all-pervasive Brahman) can be realized simply by studying the condition of the gopīs in their meeting with Uddhava, as described by the Śrīmad-Bhāgavatam.

It is said by Śrīnivāsa Ācārya that the six Gosvāmīs were always merged in thoughts of the activities of the gopīs. Caitanya Mahāprabhu has also recommended the gopīs' method of worship of the Supreme Personality of Godhead as superexcellent. Śrīla Śukadeva Gosvāmī has also recommended that anyone who hears from the right source about the dealings of the gopīs with Kṛṣṇa and who follows the instructions will be elevated to the topmost position of devotional service and will be able to give up the lust of material enjoyment.

All the gopīs were solaced by the instruction of Uddhava, and they requested him to stay in Vṛndāvana for a few days more. Uddhava agreed to their proposal and stayed with them not only for a few days, but for a few months. He always kept them engaged in thinking of the transcendental message of Kṛṣṇa and His pastimes, and the gopīs were feeling as if they were experiencing direct association with Kṛṣṇa. While Uddhava remained in Vṛndāvana, the inhabitants enjoyed his association. As they discussed the activities of Kṛṣṇa, the days passed just like moments. Vṛndāvana's natural atmosphere, with the presence of the River Yamunā, its nice orchards of trees decorated with various fruits, Govardhana Hill, caves, blooming flowers–all combined to inspire Uddhava to narrate Kṛṣṇa's pastimes. The inhabitants enjoyed Uddhava's association in the same way as they enjoyed the association of Kṛṣṇa.

Uddhava was attracted by the attitude of the gopīs because they were completely attached to Kṛṣṇa, and Uddhava was inspired by the gopīs' anxiety for Kṛṣṇa. He began to offer them his respectful obeisances and composed songs in praise of their transcendental qualities as follows: "Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion is that one who has attained the gopīs' condition of life does not have to take birth as Lord Brahmā or be born in a brāhmaṇa family or be initiated as a brāhmaṇa."

Śrī Uddhava confirmed the statement of Bhagavad-gītā spoken by Lord Kṛṣṇa; one who takes shelter of Him for the right purpose, be he a śūdra or lower, will attain the highest goal of life. The gopīs have set the standard of devotion for the whole world. By following in the footsteps of the gopīs by constantly thinking of Kṛṣṇa, one can attain the highest perfectional stage of spiritual life. The gopīs were not born of any highly cultured family; they were born of cowherd men, and yet they developed the highest love of Kṛṣṇa. For self-realization or God realization there is no need to take birth in a high family. The only thing needed is ecstatic development of love of God. In achieving perfection in Kṛṣṇa consciousness, no other qualification is required than to be constantly engaged in the loving service of Kṛṣṇa. Kṛṣṇa is the supreme nectar, the reservoir of all pleasure. The effect of taking up Kṛṣṇa consciousness is just like that of drinking nectar; with or without one's knowledge, it will act. The active principle of Kṛṣṇa consciousness will manifest itself everywhere; it does not matter how and where one has taken his birth. Kṛṣṇa will bestow His benediction upon anyone who takes to Kṛṣṇa consciousness, without any doubt. The supreme benediction attained by the gopīs in spite of their being born in the family of cowherd men was never attained even by the goddess of fortune herself, and certainly not by the denizens of heaven, though their bodily forms are like lotuses. The gopīs are so fortunate that during rāsa-līlā Kṛṣṇa personally embraced them with His arms. Kṛṣṇa kissed them face to face. Certainly it is not possible for any women in the three worlds to achieve this except the gopīs.

Uddhava appreciated the exalted position of the gopīs and wished to fall down and take the dust of their feet on his head. Yet he did not dare to ask the gopīs to offer the dust from their feet; perhaps they would not be agreeable. He therefore desired to have his head smeared with the dust of the gopīs' feet without their knowledge. He desired to become only an insignificant clump of grass or herbs in the land of Vṛndāvana.

The gopīs were so much attracted to Kṛṣṇa that when they heard the vibration of His flute, they instantly left their families, children, honor and feminine bashfulness and ran towards the place where Kṛṣṇa was standing. They did not consider whether they were passing over the road or through the jungles. Imperceptibly, the dust of their feet was bestowed on small grasses and herbs of Vṛndāvana. Not daring to place the dust of the gopīs' feet on his own head, Uddhava aspired to have a future birth in the position of a clump of grass and herbs. He would then be able to have the dust of the gopīs' feet.

Uddhava appreciated the extraordinary fortune of the gopīs, who relieved themselves of all kinds of material contamination by placing on their high, beautiful breasts the lotus feet of Kṛṣṇa, which are not only worshiped by the goddess of fortune, but by such exalted demigods as Brahmā and Lord Śiva, and which are meditated on by great yogīs within their hearts. Thus Uddhava desired to be able to constantly pray to be honored by the dust of the gopīs' lotus feet. The gopīs' chanting of the transcendental pastimes of Lord Kṛṣṇa has become celebrated all over the three worlds.

After living in Vṛndāvana for some days, Uddhava desired to go back to Kṛṣṇa, and he begged permission to leave from Nanda Mahārāja and Yaśodā. He had a farewell meeting with the gopīs, and taking permission of them also, he mounted his chariot to start for Mathurā.

When Uddhava was about to leave, all the inhabitants of Vṛndāvana, headed by Mahārāja Nanda and Yaśodā, came to bid him good-bye and presented him with various kinds of valuable goods secured in Vṛndāvana. They expressed their feelings with tears in their eyes due to intense attachment for Kṛṣṇa. All of them desired benediction from Uddhava. They desired always to remember the glorious activities of Kṛṣṇa and wanted their minds to be always fixed upon His lotus feet, their words always engaged in glorifying Kṛṣṇa, and their bodies always engaged in bowing down and constantly remembering Him. This prayer of the inhabitants of Vṛndāvana is the superexcellent type of self-realization. The method is very simple: to fix the mind always on the lotus feet of Kṛṣṇa, to talk always of Kṛṣṇa without passing on to any other subject matter, and to engage the body in Kṛṣṇa's service constantly. Specifically in this human form of life, one should engage his life, his resources, words and intelligence for the service of the Lord. Such kinds of activities only can elevate a human being to the highest level of perfection. This is the verdict of all authorities.

The inhabitants of Vṛndāvana said: "By the will of the supreme authority and according to the results of our own work, we may take our birth anywhere. It doesn't matter where we are born, but our only prayer is that we may simply be engaged in Kṛṣṇa consciousness." A pure devotee of Lord Kṛṣṇa never desires to be promoted to the heavenly planets, or even to Vaikuṇṭha or Goloka Vṛndāvana, because he has no desire for his own personal satisfaction. A pure devotee regards both heaven and hell to be on an equal level. Without Kṛṣṇa, heaven is hell; and with Kṛṣṇa, hell is heaven. When Uddhava had sufficiently honored the worship of the pure devotees of Vṛndāvana, he returned to Mathurā and to his master, Kṛṣṇa. After offering respects by bowing down before Lord Kṛṣṇa and Balarāma, he began to describe the wonderful devotional life of the inhabitants of Vṛndāvana. He presented all of the gifts given by the inhabitants of Vṛndāvana to Vasudeva, the father of Kṛṣṇa, and Ugrasena, the grandfather of Kṛṣṇa.

Thus ends the Bhaktivedanta purport of the Forty-sixth Chapter of Kṛṣṇa, "Delivery of the Message of Kṛṣṇa to the Gopīs."

9.50 47 / Kṛṣṇa Pleases His Devotees

For days together, Kṛṣṇa heard from Uddhava all the details of his visit to Vṛndāvana, of the condition of His father and mother, and of the gopīs and the cowherd boys. Lord Kṛṣṇa was fully satisfied that Uddhava was able to solace them by his instruction and by the message delivered to them.

Lord Kṛṣṇa then decided to go to the house of Kubjā, the hunchback woman who had pleased Him by offering Him sandalwood when He was entering the city of Mathurā. As stated in the Bhagavad-gītā, Kṛṣṇa always tries to please His devotees, and the devotees try to please Kṛṣṇa. As the devotees always think of Kṛṣṇa within their hearts, so Kṛṣṇa also thinks of His devotees within Himself. When Kubjā was converted into a beautiful society girl, she wanted Kṛṣṇa to come to her place so that she could try to receive and worship Him in her own way. Society girls generally try to satisfy their clients by offering their bodies to the men to enjoy. But this society girl, Kubjā, was actually captivated by a lust to satisfy her senses with Kṛṣṇa. When Kṛṣṇa desired to go to the house of Kubjā, He certainly had no desire for sense gratification. By supplying the sandalwood pulp to Kṛṣṇa, Kubjā had already satisfied His senses. On the plea of her sense gratification, He decided to go to her house, not actually for sense gratification, but to turn her into a pure devotee. Kṛṣṇa is always served by many thousands of goddesses of fortune; therefore He has no need to satisfy His senses by going to a society girl. But as He is kind to everyone, He decided to go there. It is said that the moon does not withhold its shining from the courtyard of a crooked person. Similarly, Kṛṣṇa's transcendental mercy is never denied to anyone, whether one has rendered service unto Him through lust, anger, fear or pure love. In the Caitanya-caritāmṛta it is stated that if one wants to serve Kṛṣṇa and at the same time wants to satisfy his own lusty desires, Kṛṣṇa will handle it so that the devotee forgets his lusty desire and becomes fully purified and constantly engaged in the service of the Lord.

In order to fulfill His past promise, Kṛṣṇa, along with Uddhava, went to the house of Kubjā. When Kṛṣṇa reached her house, He saw that it was completely decorated in a way to excite the lusty desires of a man. This suggests that there were many nude pictures, on top of which were canopies and flags embroidered with pearl necklaces, along with comfortable beds and cushioned chairs. The rooms were provided with flower garlands and were nicely scented with incense and sprinkled with scented water. And the rooms were illuminated by nice lamps.

When Kubjā saw that Lord Kṛṣṇa had come to her house in order to fulfill His promised visit, she immediately got up from the chair to receive Him. Accompanied by her many girl friends, she began to talk with Him with great respect and honor. After offering Him a nice place to sit, she worshiped Lord Kṛṣṇa in a manner just suitable to her position. Uddhava was similarly received by Kubjā and her girl friends, but he was not on an equal level with Kṛṣṇa, and he simply sat down on the floor.

Without wasting time, as one does in such situations, Kṛṣṇa entered the bedroom of Kubjā. In the meantime, Kubjā took her bath and smeared her body with sandalwood pulp. She dressed herself with nice garments, valuable jewelry, ornaments and flower garlands. Chewing betel nut and other intoxicating eatables and spraying herself with scents, she appeared before Kṛṣṇa. Her smiling glance and moving eyes were full of feminine bashfulness as she stood gracefully before Lord Kṛṣṇa, who is known as Mādhava, the husband of the goddess of fortune. When Kṛṣṇa saw that Kubjā was hesitating to come before Him, He immediately caught hold of her hand, which was decorated with bangles. With great affection, He dragged her beside Him and made her sit by His side. Simply by having previously supplied pulp of sandalwood to the Supreme Lord, Kṛṣṇa, Kubjā became free from all sinful reactions and eligible to enjoy with Him. She then took Kṛṣṇa's lotus feet and placed them on her breasts, which were burning with the blazing fire of lust. By smelling the fragrance of Kṛṣṇa's lotus feet, she immediately became relieved of all lusty desires. She was thus allowed to embrace Kṛṣṇa with her two arms and thus mitigate her long-cherished desire to have Kṛṣṇa as a visitor in her house.

It is stated in the Bhagavad-gītā that without being freed of all material sinful reactions, one cannot be engaged in the transcendental loving service of the Lord. Simply by supplying sandalwood pulp to Kṛṣṇa, Kubjā was thus rewarded. She was not trained to worship Kṛṣṇa in any other way; therefore she wanted to satisfy Him by her profession. It is confirmed in the Bhagavad-gītā that the Lord can be worshiped even by one's profession, if it is sincerely offered for the pleasure of the Lord. Kubjā then told Kṛṣṇa, "My dear friend, kindly remain with me at least for a few days. Enjoy with me, You and Your lotus-eyed friend. I cannot leave You immediately. Please grant my request."

As stated in the Vedic versions, the Supreme Personality of Godhead has multi-potencies. According to expert opinion, Kubjā represents the puruṣa-śakti potency of Kṛṣṇa, just as Śrīmatī Rādhārāṇī represents His cit-śakti potency. Although she requested Kṛṣṇa to remain with her for some days, Kṛṣṇa politely impressed upon her that it was not possible for Him to stay. Kṛṣṇa visits this material world occasionally, whereas His connection with the spiritual world is eternal. Kṛṣṇa is always present either in the Vaikuṇṭha planets or in the Goloka Vṛndāvana planet. The technical term for His presence in the spiritual world is prakaṭa-līlā.

After satisfying Kubjā with sweet words, Kṛṣṇa returned to His place along with Uddhava. There is a warning in the Śrīmad-Bhāgavatam that Kṛṣṇa is not very easily worshiped because He is the Supreme Personality of Godhead, the chief among the Viṣṇu-tattvas. To worship Kṛṣṇa or have association with Him is not a very easy job. Specifically, there is a warning for devotees who are attracted to Kṛṣṇa through conjugal love; it is not good for them to desire to have sense gratification by direct association with Kṛṣṇa. Actually, the activities of sense gratification are material. In the spiritual world there are symptoms like kissing and embracing, but there is no sense-gratificatory process as it exists in the material world. This warning is specifically for those known as sahajiyā, who take it for granted that Kṛṣṇa is an ordinary human being. They desire to enjoy sex life with Him in a perverted way. In a spiritual relationship, sense gratification is most insignificant. Anyone who desires a relationship of perverted sense gratification with Kṛṣṇa must be considered to be less intelligent. His mentality requires to be reformed.

After a while, Kṛṣṇa fulfilled His promise to visit Akrūra at his house. Akrūra was in relationship with Kṛṣṇa as His servitor, and Kṛṣṇa wanted to get some service from him. He went there accompanied by both Lord Balarāma and Uddhava. When Kṛṣṇa, Balarāma and Uddhava were approaching the house of Akrūra, Akrūra came forward, embraced Uddhava and offered respectful obeisances, bowing down before Lord Kṛṣṇa and Balarāma. Kṛṣṇa, Balarāma and Uddhava offered him obeisances in turn and were offered appropriate sitting places by Akrūra. When all were comfortably seated, Akrūra washed their feet and sprinkled the water on his head. Then he offered nice flowers and sandalwood pulp in regular worship. All three of them became very satisfied by the behavior of Akrūra. Akrūra then bowed down before Kṛṣṇa, putting his head on the ground. Then, keeping Kṛṣṇa's lotus feet on his lap, Akrūra began to gently massage them. When Akrūra was fully satisfied in the presence of Kṛṣṇa and Balarāma, his eyes became filled with tears of love for Kṛṣṇa, and he began to offer his prayers as follows.

"My dear Lord Kṛṣṇa, it is very kind of You to have killed Kaṁsa and his associates. You have delivered the whole family of the Yadu dynasty from the greatest calamity. Your saving of the great Yadu dynasty will always be remembered by them. My dear Lord Kṛṣṇa and Balarāma, You are the original personality from whom everything has emanated. You are the original cause of all causes. You have inconceivable energy, and You are all-pervasive. But for Yourself, there is no other cause and effect, gross or subtle. You are the Supreme Brahman realized by the study of the Vedas. By Your inconceivable energy, You are actually visible before us. You create this cosmic manifestation by Your own potencies, and You enter into it Yourself. As the five material elements, earth, water, fire, air, and sky, are distributed in everything manifested by different kinds of bodies, so You alone enter into different varieties of bodies, created by Your own energy. You enter the body as the individual soul as well as independently as the Supersoul. The material body is created by Your inferior energy. The living entities, individual souls, are part and parcel of You, and the Supersoul is Your localized representation. This material body, the living entity and the Supersoul constitute an individual living being, but originally they are all different energies of the one Supreme Lord.

"In the material world, You are creating, maintaining and dissolving the whole manifestation by interaction of three qualities, namely goodness, passion and ignorance. You are not implicated by the activities of those material qualities because Your supreme knowledge is never overcome, as is the case with the individual living entity."

As the Supreme Lord enters into this material creation and thus the creation, maintenance and destruction are going on in their due course, so the part and parcel living entity enters the material elements and has his material body created for him. The difference between the living entity and the Lord is that the living entity is part and parcel of the Supreme Lord and has the tendency to be overcome by the interactions of material qualities. Kṛṣṇa, the Parambrahman or the Supreme Brahman, being always situated in full knowledge, is never overcome by such activities. Therefore Kṛṣṇa's name is Acyuta, meaning He who never falls down. Kṛṣṇa's knowledge of spiritual identity is never overcome by material action, whereas the identity of the minute part and parcel living entities is prone to be overcome by material action. The individual living entities are eternally part and parcel of God. As minute sparks of the original fire, Kṛṣṇa, they have the tendeny to become extinguished.

Akrūra continued: "The less intelligent class of men misunderstand Your transcendental form to be also made of material energy. That concept is not at all applicable to You. Actually, You are all spiritual, and there is no difference between You and Your body. Because of this, there is no question of Your being conditioned or liberated. You are ever-liberated in any condition of life. As stated in the Bhagavad-gītā, 'Only the fools and rascals consider You to be an ordinary man.' To consider Your Lordship to be one of us, conditioned by the material nature, is a mistake due to our imperfect knowledge. When people deviate from the original knowledge of the Vedas, they try to identify the ordinary living entities with Your Lordship. Your Lordship has appeared on this earth in Your original form in order to reestablish the real knowledge that the living entities are neither one with nor equal to the Supreme God. My dear Lord, You are always situated in uncontaminated goodness (śuddha-sattva). Your appearance is necessary to reestablish actual Vedic knowledge, as opposed to the atheistic philosophy which tries to establish that God and the living entities are one and the same. My dear Lord Kṛṣṇa, this time You have appeared in the home of Vasudeva as His son, along with Your plenary expansion, Śrī Balarāma. Your mission is to kill all the atheistic royal families, along with their huge military strength. You have advented Yourself to minimize the overburden of the world, and in order to fulfill this mission, You have glorified the dynasty of Yadu, appearing in the family as one of its members.

"My dear Lord, today my home has become purified by Your presence. I have become the most fortunate person in the world. The Supreme Personality of Godhead, who is worshipable by all different kinds of demigods, Pitṛs, living entities, kings and emperors, and who is the Supersoul of everything, has come into my home. The water of His lotus feet is purifying the three worlds, and now He has kindly come to my place. Who is there in the three worlds among factually learned men who will not take shelter of Your lotus feet and surrender unto You? Who, knowing well that no one can be as affectionate as You are to Your devotees, is so foolish that he will decline to become Your devotee? Throughout the Vedic literature it is declared that You are the dearmost friend of every living entity. This is confirmed in the Bhagavad-gītā: suhṛdām sarva-bhūtānām. You are the Supreme Personality of Godhead, completely capable of fulfilling the desires of Your devotees. You are the real friend of everyone. In spite of giving Yourself to Your devotees, You are never depleted of Your original potency. Your potency neither decreases nor increases in volume.

”My dear Lord, it is very difficult for even the great mystic yogīs and demigods to ascertain Your movement. You cannot be approached by them, and yet out of Your causeless mercy You have kindly consented to come to my home. This is the most auspicious moment in the journey of my material existence. By Your grace only, I can just understand that my home, my wife, my children and my worldly possessions are all different bonds to material existence. Please cut the knot and save me from this entanglement of false society, friendship and love.”

Lord Śrī Kṛṣṇa was very pleased by Akrūra’s offering of prayers. His smile was captivating Akrūra more and more. The Lord replied to him as follows: ”My dear Akrūra, in spite of your submissiveness, I consider you to be My superior, on the level with My father and teacher and most well-wishing friend. You are, therefore, worshipable by Me, and since you are My uncle, I am always to be protected by you. I desire to be maintained by you because I am one of your own children. Apart from this filial relationship, you are always to be worshiped. Anyone who desires good fortune must offer his respectful obeisances unto personalities like you. You are more than the demigods. People go to worship the demigods when they are in need of some sense gratification; the demigods offer benediction to their devotees after being worshiped by them. But a devotee like Akrūra is always ready to offer the greatest benediction to the people. A saintly person or devotee is free to offer benediction to everyone, whereas the demigods can offer benediction only after being worshiped. One can take advantage of the place of pilgrimage only after going there. By worshiping the particular demigod, it takes a long time for fulfillment of the desire; but saintly persons like you, My dear Akrūra, can immediately fulfill all the desires of the devotees. My dear Akrūra, you are always Our friend and well-wisher. You are always ready to act for Our welfare. Kindly, therefore, go to Hastināpura and see what arrangement has been made for the Pāṇḍavas.”

Kṛṣṇa was very anxious to know about the sons of Pāṇḍu, because at a very young age, they had lost their father. Being very friendly to His devotees, Kṛṣṇa was anxious to know about them, and therefore He deputed Akrūra to go to Hastināpura and get information of the real situation. Kṛṣṇa continued to say, ”I have heard that after the death of King Pāṇḍu his young sons, Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva, along with their widowed mother, have come under the charge of Dhṛtarāṣṭra, who is to look after them as their guardian. But I have also heard that Dhṛtarāṣṭra is not only blind from birth, but also blind in his affection for his cruel son, Duryodhana. The five Pāṇḍavas are the sons of King Pāṇḍu, but Dhṛtarāṣṭra, due to his plans and designs, is not favorably disposed towards the Pāṇḍavas. Kindly go there and study how Dhṛtarāṣṭra is dealing with the Pāṇḍavas. On receipt of your report, I shall consider how to favor the Pāṇḍavas.” In this way the Supreme Personality of Godhead, Kṛṣṇa, ordered Akrūra to go to Hastināpura, and then He returned home, accompanied by Balarāma and Uddhava.

Thus ends the Bhaktivedanta purport of the Forty-seventh Chapter of Kṛṣṇa, ”Kṛṣṇa Pleases His Devotees.”

9.51 48 / Ill-motivated Dhṛtarāṣṭra

Thus being ordered by the Supreme Personality of Godhead, Śrī Kṛṣṇa, Akrūra visited Hastināpura. Hastināpura is said to be the site of what is now New Delhi. The part of New Delhi, which is still known as Indraprastha, is accepted by people in general as the old capital of the Pāṇḍavas. The very name Hastināpura suggests that there were many hastīs, or elephants. Because the Pāṇḍavas kept many elephants in the capital, it was called Hastināpura. Keeping elephants is a very expensive job; to keep many elephants, therefore, the kingdom must be very rich, and Hastināpura was full of elephants, horses, chariots and other opulences. When Akrūra reached Hastināpura, he saw that the capital was full of all kinds of opulences. The kings of Hastināpura were taken to be the ruling kings of the whole world. Their fame was widely spread throughout the entire kingdom, and their administration was conducted under the good counsel of learned brāhmaṇas.

After seeing the very opulent capital city, Akrūra met King Dhṛtarāṣṭra. He also saw grandfather Bhīṣma sitting with him. After meeting them, he went to see Vidura and then Vidura’s sister, Kuntī. One after another, he saw the son of Somadatta, and the King of Bāhlīka, Droṇācārya, Kṛpācārya, Karṇa and Suyodhana. (Suyodhana is another name of Duryodhana.) He saw the five Pāṇḍava brothers and other friends and relatives living in the city. Akrūra was known as the son of Gāndī, so whomever he met was very pleased to receive him. He was offered a good seat at his receptions, and he inquired all about the his relatives’ welfare and other activities.

Since he was deputed by Lord Kṛṣṇa to visit Hastināpura, it is understood that he was very intelligent in studying a diplomatic situation. Dhṛtarāṣṭra was unlawfully occupying the throne after the death of the King Pāṇḍu, despite the presence of Pāṇḍu’s sons. Akrūra wanted to study the whole situation by remaining there. He could understand very well that ill-motivated Dhṛtarāṣṭra was much inclined in favor of his own sons. In fact, Dhṛtarāṣṭra had already usurped the kingdom and was now instigating and planning to dispose of the five Pāṇḍava brothers. Akrūra knew also that all the sons of Dhṛtarāṣṭra, headed by Duryodhana, were very crooked politicians. Dhṛtarāṣṭra did not act in accordance with the good instruction given by Bhīṣma and Vidura, but he was being conducted by the ill instruction of such persons as Karṇa, Śakuni and others. Akrūra decided to stay in Hastināpura for a few months to study the whole political situation.

Gradually Akrūra learned from Kuntī and Vidura that Dhṛtarāṣṭra was very intolerant and envious of the five Pāṇḍava brothers because of their extraordinary learning in military science and their greatly developed bodily strength. They acted as true chivalrous heroes, exhibited all the good qualities of kṣatriyas, and were very responsible princes, always thinking of the welfare of the citizens. Akrūra also learned that the envious Dhṛtarāṣṭra, in consultation with his ill-advised son, had tried to kill the Pāṇḍavas by poisoning them.

Akrūra happened to be one of the cousins of Kuntī; therefore, after meeting him, she began to inquire about her paternal relatives. Thinking of her birthplace, she began to cry. She asked Akrūra whether her father, mother, brothers, sisters and other friends at home were still remembering her. She especially inquired about Kṛṣṇa and Balarāma, her glorious nephews. She asked, ”Does Kṛṣṇa, who is the Supreme Personality of Godhead, who is very affectionate to His devotees, remember my sons? Does Balarāma remember us?” Inside herself, Kuntī felt like a she-deer in the midst of tigers, and actually her position was like that. After the death of her husband, King Pāṇḍu, she was supposed to take care of the five Pāṇḍava children, but Dhṛtarāṣṭra was always planning to kill them. She was certainly living as a poor innocent animal in the midst of several tigers. Being a devotee of Lord Kṛṣṇa, she was always thinking of

Him and expected that one day Kṛṣṇa would come and save them from their dangerous position. She inquired from Akrūra whether Kṛṣṇa proposed to come to advise the fatherless Pāṇḍavas how to get free of the intriguing policy of Dhṛtarāṣṭra and his sons. By talking with Akrūra about all these affairs, she felt herself helpless and began to exclaim: "My dear Kṛṣṇa, my dear Kṛṣṇa, You are the supreme mystic, the Supersoul of the universe. You are the real well-wisher of the whole universe. My dear Govinda, at this time You are far away from me, yet I pray to surrender unto Your lotus feet. At the present moment I am very much griefstricken with my five fatherless sons. I can fully understand that but for Your lotus feet there is no shelter or protection. Your lotus feet can deliver all aggrieved souls because You are the Supreme Personality of Godhead. One can be safe from the clutches of repeated birth and death by Your mercy only. My dear Kṛṣṇa, You are the supreme pure one, the Supersoul and the master of all yogīs. What can I say? I can simply offer my respectful obeisances unto You. Accept me as Your fully surrendered devotee."

Although Kṛṣṇa was not present before her, Kuntī offered her prayers to Him as if she were in His presence face to face. This is possible for anyone following in the footsteps of Kuntī. Kṛṣṇa does not have to be physically present everywhere. He is actually present everywhere by spiritual potency, and one simply has to surrender unto Him sincerely. When Kuntī was offering her prayers very feelingly to Kṛṣṇa, she could not check herself and began to cry loudly before Akrūra. Vidura was also present, and both Akrūra and Vidura became very sympathetic to the mother of the Pāṇḍavas. They began to solace her by glorifying her sons, Yudhiṣṭhira, Arjuna and Bhīma. They pacified her, saying that her sons were extraordinarily powerful; she should not be perturbed about them, since they were born of great demigods, Yamarāja, Indra and Vāyu.

Akrūra decided to return and report on the extreme circumstances in which he found Kuntī and her five sons. He first wanted to give good advice to Dhṛtarāṣṭra, who was so favorably inclined toward his own son and unfavorably inclined toward the Pāṇḍavas. When Kuntī and Dhṛtarāṣṭra were sitting among friends and relatives, Akrūra began to address him, calling him "Vārcitravīrya." Vārcitravīrya means the son of Vicitravīrya. Vicitravīrya was the name of the father of Dhṛtarāṣṭra, but Dhṛtarāṣṭra was not actually the begotten son of Vicitravīrya. He was the begotten son of Vyāsadeva. Formerly it was the system that if a man were unable to beget a child, his brother could beget a child in the womb of his wife. That system is now forbidden in this age of Kali. Akrūra called Dhṛtarāṣṭra "Vārcitravīrya" sarcastically because he was not actually begotten by his father. He was the son of Vyāsadeva. When a child was begotten in the wife by the husband's brother, the child was claimed by the husband, but of course the child was not begotten by the husband. This sarcastic remark pointed out that Dhṛtarāṣṭra was falsely claiming the throne on hereditary grounds. Actually the son of Pāṇḍu was the rightful king, and in the presence of Pāṇḍu's sons, the Pāṇḍavas, Dhṛtarāṣṭra should not have occupied the throne.

Akrūra then said, "My dear son of Vicitravīrya, you have unlawfully usurped the throne of the Pāṇḍavas. Anyway, somehow or other you are now on the throne. Therefore I beg to advise you to please rule the kingdom on moral and ethical principles. If you do so and try to teach your subjects in that way, then your name and fame will be perpetual." Akrūra hinted that although Dhṛtarāṣṭra was ill-treating his nephews, the Pāṇḍavas, they happened to be his subjects. "Even if you treat them not as the owners of the throne, but as your subjects, you should impartially think of their welfare as though they were your own sons. But if you do not follow this principle and act in just the opposite way, then you will be unpopular among your subjects, and in the next life you will have to live in a hellish condition. I therefore hope you will treat your sons and the sons of Pāṇḍu equally." Akrūra hinted that if Dhṛtarāṣṭra did not treat the Pāṇḍavas and his sons as equals, then surely there would be a fight between the two camps of cousins. Since the Pāṇḍavas cause was just, they would come out victorious, and the sons of Dhṛtarāṣṭra would be killed. This was a prophecy told by Akrūra to Dhṛtarāṣṭra.

Akrūra further advised Dhṛtarāṣṭra, "In this material world, no one can remain as an eternal companion to another. By chance only we assemble together in the family, in the society, in the community or in the nation, but at the end, because every one of us has to give up the body, we must be separated. One should not, therefore, be unnecessarily affectionate toward family members." Dhṛtarāṣṭra's affection was also unlawful and did not show much intelligence. In plain words, Akrūra hinted to Dhṛtarāṣṭra that his staunch family affection was due to his gross ignorance of fact. Although we appear to be combined together in family, society or nation, each one of us has an individual destiny. Everyone takes birth according to individual past work; therefore everyone has to individually enjoy or suffer the result of his own karma. There is no possibility of improving one's destiny by cooperate living. Sometimes it happens that one's father accumulates wealth by illegal ways, and the son takes away the money, although it is hard-earned by the father. It is just like a small fish in the ocean who eats the material body of the large, old fish. One ultimately cannot accumulate wealth illegally for the gratification of his family, society, community or nation. That many great empires which developed in the past are no longer existing because their wealth was squandered away by later descendants is an illustration of this principle. One who does not know this subtle law of fruitive activities and thus gives up the principles of moral and ethical principles only carries with him the reactions of his sinful activities. His ill-gotten wealth and possessions are taken by someone else, and he goes to the darkest region of hellish life. One should not, therefore, accumulate more wealth than is allotted to him by destiny; otherwise he will be factually blind to his own interest. Instead of fulfilling his self-interest, he will act in just the opposite way for his own downfall.

Akrūra continued: "My dear Dhṛtarāṣṭra, I beg to advise you not to be blind about the fact of this material existence. Material conditional life, either in distress or in happiness, is to be accepted as a dream. One should try to bring his mind and senses under control and live very peacefully for spiritual advancement in Kṛṣṇa consciousness." In the Caitanya-caritāmṛta it is said that except for persons who are in Kṛṣṇa consciousness, everyone is always in a disturbed condition of mind and is full of anxiety. Even those who are trying for liberation, or merging into the Brahman effulgence, or the yogīs who are trying to achieve perfection in mystic power, cannot have peace of mind. Pure devotees of Kṛṣṇa have no demands to make of Kṛṣṇa. They are simply satisfied with service to Him. Actual peace and mental tranquillity can be attained only in perfect Kṛṣṇa consciousness.

After hearing moral instructions from Akrūra, Dhṛtarāṣṭra replied, "My dear Akrūra, you are very charitable in giving me good instructions, but unfortunately I cannot accept it. A person who is destined to die does not utilize the effect of nectar, although it may be administered to him. I can understand that your instructions are very valuable. Unfortunately, they do not stay in my flickering mind, just as the glittering lightning in the sky does not stay fixed in a cloud. I can understand only that no one can stop the onward progress of the supreme will. I understand that the Supreme Personality of Godhead, Kṛṣṇa, has appeared in the family of the Yadus in order to decrease the overburdened load of this earth."

Dhṛtarāṣṭra gave hints to Akrūra that he had complete faith in Kṛṣṇa, the Supreme Personality of Godhead. At the same time, he was very much partial to his family members. In the very near future, Kṛṣṇa would vanquish all the members of his family, and in a helpless condition, Dhṛtarāṣṭra would take shelter of Kṛṣṇa's feet. In order to show His special favor to a devotee, Kṛṣṇa usually takes away all the objects of his material affection. He thus forces the devotee to be materially helpless, with no alternative than to accept the lotus feet of Kṛṣṇa. This actually happened to Dhṛtarāṣṭra after the end of the Battle of Kurukṣetra.

Dhṛtarāṣṭra could realize two opposing factors acting before him. He could understand that Kṛṣṇa was there to remove all the unnecessary burdens of the world. His sons were an unnecessary burden, and so he expected that they would be killed. At the same time, he could not rid himself of his unlawful affection for his sons. Understanding these two contradictory factors, he began to offer his respectful obeisances to the Supreme Personality of Godhead. "The contradictory ways of material existence are very difficult to understand; they can only be taken as the inconceivable execution of the plan of the Supreme, who by His inconceivable energy creates this material world and enters into it and sets into action the three modes of nature. When everything is created, He enters into each and every living entity and into the smallest atom. No one can understand the incalculable plans of the Supreme Lord."

After hearing this statement, Akrūra could clearly understand that Dhṛtarāṣṭra was not going to change his policy of discriminating against the Pāṇḍavas in favor of his sons. He at once took leave of his friends in Hastināpura and returned to his home in the kingdom of the Yadus. After returning home, he vividly informed Lord Kṛṣṇa and Balarāma of the actual situation in Hastināpura and the intentions of Dhṛtarāṣṭra. Akrūra was sent to Hastināpura by Kṛṣṇa to study. By the grace of the Lord, he was successful and informed Kṛṣṇa about the actual situation.

Thus ends the Bhaktivedanta purport of the Forty-eighth Chapter of Kṛṣṇa, "Ill-motivated Dhṛtarāṣṭra."

9.52 49 / Kṛṣṇa Erects the Dvārakā Fort

After his death, Kaṁsa's two wives became widows. According to Vedic civilization, a woman is never independent. She has three stages of life: In childhood a woman should live under the protection of her father, a youthful woman should live under the protection of her young husband, and in the event of the death of her husband she should live either under the protection of her grown-up children, or if she has no grown-up children, she must go back to her father and live as a widow under his protection. It appears that Kaṁsa had no grown-up sons. After becoming widows, his wives returned to the shelter of their father. Kaṁsa had two queens. One was Asti, and the other Prāpti, and both happened to be the daughters of King Jarāsandha, the lord of the Bihar province (known in those days as Magadharaja). After reaching home, both queens explained their awkward position following Kaṁsa's death. The King of Magadha, Jarāsandha, was mortified on hearing their pitiable condition due to the slaughter. When informed of the death of Kaṁsa, Jarāsandha decided on the spot that he would rid the world of all the members of the Yadu dynasty. He decided that since Kṛṣṇa had killed Kaṁsa, the whole dynasty of the Yadus should be killed.

He began to make extensive arrangements to attack the kingdom of Mathurā with his innumerable military phalanxes, consisting of many thousands of chariots, horses, elephants and infantry soldiers. Jarāsandha prepared thirteen such military phalanxes in order to retaliate the death of Kaṁsa. Taking with him all his military strength, he attacked the capital of the Yadu kings, Mathurā, surrounding it from all directions. Śrī Kṛṣṇa, who appeared as an ordinary human being, saw the immense strength of Jarāsandha, which appeared as an ocean about to cover a beach at any moment. He also perceived that the inhabitants of Mathurā were overwhelmed with fear. He began to think within Himself about the situation of His mission as an incarnation and how to tackle the present situation before Him. His mission was to diminish the overburdened population of the whole world; therefore He took the opportunity of facing so many men, chariots, elephants, and horses. The military strength of Jarāsandha had appeared before Him, and He decided to kill the entire force of Jarāsandha so that they would not be able to go back and again reorganize their military strength.

While Lord Kṛṣṇa was thinking in that way, two military chariots, fully equipped with drivers, weapons, flags and other implements, arrived for Him from outer space. Kṛṣṇa saw the two chariots present before Him, and immediately addressed His attendant brother, Balarāma, who is also known as Saṅkarṣaṇa: "My dear elder brother, You are the best among the Āryans, You are the Lord of the universe, and specifically, You are the protector of the Yadu dynasty. The members of the Yadu dynasty sense great danger before the soldiers of Jarāsandha, and they are very much aggrieved. Just to give them protection, Your chariot is also here, filled with military weapons. I request You to sit down on Your chariot and kill all these soldiers, the entire military strength of the enemy. Naturally, both of Us have descended on this earth just to annihilate such unnecessary bellicose forces and to give protection to the pious devotees. So we have the opportunity to fulfill Our mission. Please let Us execute it." Thus Kṛṣṇa and Balarāma, the descendants of the Gadaha King, Daśārha, decided to annihilate the thirteen military companies of Jarāsandha.

Kṛṣṇa went upon the chariot on which Dāruka was the driver and with a small army, and to the blowing of conchshells, He came out of the city of Mathurā. Curiously enough, although the other party was equipped with greater military strength, just after hearing the vibration of Kṛṣṇa's conchshell, their hearts were shakened. When Jarāsandha saw both Balarāma and Kṛṣṇa, he was a little bit compassionate, because both Kṛṣṇa and Balarāma happened to be related to him as grandsons. He specifically addressed Kṛṣṇa as Puruṣādhama, meaning the lowest among men. Actually Kṛṣṇa is known in all Vedic literatures as Puruṣottama, the highest among men. Jarāsandha had no intention of addressing Kṛṣṇa as Puruṣottama, but great scholars have determined the true meaning of the word puruṣādhama to be "one who makes all other personalities go downward." Actually no one can be equal to or greater than the Supreme Personality of Godhead.

Jarāsandha said, "It will be a great dishonor for me to fight with boys like Kṛṣṇa and Balarāma." Because Kṛṣṇa had killed Kaṁsa, Jarāsandha specifically addressed Him as the killer of His own relatives. Kaṁsa had killed so many of his own nephews, yet Jarāsandha did not take notice of it; but because Kṛṣṇa had killed His maternal uncle, Kaṁsa, Jarāsandha tried to criticize Him. That is the way of demoniac dealing. Demons do not try to find their own faults but try to find the faults of their friends. Jarāsandha also criticized Kṛṣṇa for not even being a kṣatriya. Because He was raised by Mahārāja Nanda, Kṛṣṇa was not a kṣatriya, but a vaiśya. Vaiśyas are generally called guptas, and the word gupta can also be used to mean "hidden." So Kṛṣṇa was both hidden and raised by Nanda Mahārāja. Jarāsandha accused Kṛṣṇa of three faults: that He killed His own maternal uncle, that He was hidden in His childhood, and that He was not even a kṣatriya. And therefore Jarāsandha felt ashamed to fight with Him.

Next he turned toward Balarāma and addressed Him: "You, Balarāma! If You like You can fight along with Him, and if You have patience, then You can wait to be killed by my arrows. Thus You can be promoted to heaven." It is stated in the Bhagavad-gītā that a kṣatriya can become benefited in two ways while fighting. If a kṣatriya gains victory in the fight, he enjoys the results of victory, but even if he is killed in the fight, he is promoted to the heavenly kingdom.

After hearing Jarāsandha speak in that way, Kṛṣṇa answered: "My dear King Jarāsandha, those who are heroes do not talk much. Rather, they show their prowess. Because you are talking much, it appears that you are assured of your death in this battle. We do not care to hear you anymore, because it is useless to hear the words of a person who is going to die or one who is very distressed." In order to fight with Kṛṣṇa, Jarāsandha surrounded Him from all sides with great military strength, and the sun appeared covered by the cloudy air and dust. Similarly, Kṛṣṇa, the supreme sun, was covered by the military strength of Jarāsandha. Kṛṣṇa's and Balarāma's chariots were marked with pictures of Garuḍa and palm trees. The women of Mathurā were all standing on the tops of the houses and palaces and gates to see the wonderful fight, but when Kṛṣṇa's chariot was surrounded by Jarāsandha's military force, they became so frightened that some of them fainted. Kṛṣṇa saw Himself overwhelmed by the military strength of Jarāsandha. His small number of soldiers were being harassed by them, so He immediately took up His bow, named Śārṅga.

He began to take His arrows from their case, and one after another He set them on the bowstring and shot them toward the enemy. They were so accurate that the elephants, horses and infantry soldiers of Jarāsandha were quickly killed. The incessant arrows thrown by Kṛṣṇa appeared as a whirlwind of blazing fire killing all the military strength of Jarāsandha. As Kṛṣṇa released His arrows, gradually all the elephants began to fall down, their heads severed by the arrows. Similarly, all the horses fell, and the chariots also, along with their flags. The chariot fighters and the chariot drivers fell as well. Almost all the infantry soldiers fell on the field of battle, their heads, hands and legs cut off. In this way, many thousands of elephants and horses were killed, and their blood began to flow just like the waves of a river. In that river, the severed arms of the men appeared to be snakes, their heads appeared to be tortoises, and the dead bodies of the elephants appeared to be small islands. The dead horses appeared to be sharks. By the arrangement of the supreme will, there was a great river of blood filled with paraphernalia. The hands and legs of the infantry soldiers were floating like seaweed, and the floating bows of the soldiers appeared to be waves of the river. And all the jewelry from the bodies of the soldiers and commanders appeared to be so many pebbles flowing down the river of blood.

Lord Balarāma, who is also known as Saṅkarṣaṇa, began to fight with His club in such a heroic way that the river of blood created by Kṛṣṇa overflooded. Those who were cowards became very much afraid upon seeing the ghastly and horrible scene, and those who were heroes began to talk delightedly among themselves about the heroism of the two brothers. Although Jarāsandha was equipped with a vast ocean of military strength, the fighting of Lord Kṛṣṇa and Balarāma converted the whole situation into a ghastly scene which was far beyond ordinary fighting. Persons of ordinary mind cannot estimate how it could be possible, but when such activities are accepted as pastimes of the Supreme Personality of Godhead, under whose will everything is possible, then this can be understood. The Supreme Personality of Godhead is creating, maintaining and dissolving the cosmic manifestation by His will only. For Him to create such a vast scene of devastation while fighting with an enemy is not so wonderful. And yet, because Kṛṣṇa and Balarāma were fighting with Jarāsandha just like ordinary human beings, the affair appeared to be wonderful.

All the soldiers of Jarāsandha were killed, and he was the only one left alive. Certainly he became very depressed at this point. Śrī Balarāma immediately arrested him, just as, with great strength, one lion captures another lion. But while Lord Balarāma was binding Jarāsandha with the rope of Varuṇa and ordinary ropes also, Lord Kṛṣṇa, with a greater plan in mind for the future, asked Him not to arrest him. Jarāsandha was then released by Kṛṣṇa. As a great fighting hero, Jarāsandha became very much ashamed, and he decided that he would no longer live as a king, but would resign from his position in the royal order and go to the forest to practice meditation under severe austerities and penances.

As he was returning home with other royal friends, however, they advised him not to retire, but to regain strength to fight again with Kṛṣṇa in the near future. The princely friends of Jarāsandha began to instruct him that ordinarily it would not have been possible for him to have been defeated by the strength of the Yadu kings, but the defeat which he had experienced was simply due to his ill luck. The princely order encouraged King Jarāsandha. His fighting, they said, was certainly heroic; therefore, he should not take his defeat very seriously, as it was due only to his past mistakes. After all, there was no fault in his fighting.

In this way, Jarāsandha, the King of Magadha province, having lost all his strength and having been insulted by his arrest and subsequent release, could do nothing but return to his kingdom. Thus Lord Kṛṣṇa conquered the soldiers of Jarāsandha. Although Kṛṣṇa's army was tiny in comparison to Jarāsandha's, not a pinch of His strength was lost, whereas all of Jarāsandha's men were killed.

At that time the denizens of heaven became very pleased and began to offer their respects by chanting in glorification of the Lord and by showering Him with flowers. They accepted the victory with great appreciation. Jarāsandha returned to his kingdom, and Mathurā city was made safe from the danger of an imminent attack. The citizens of Mathurā organized the combined services of a circus of professional singers, like sūtas, māgadhas, and poets who could compose nice songs, and they began to chant the victory glorification of Lord Kṛṣṇa. When Lord Kṛṣṇa entered the city after the victory, many bugles, conches and kettledrums were sounded, and the vibrations of various musical instruments, like bherya, tūrya, vīṇā, flute and mṛdaṅga–all joined together to make a beautiful reception. While Kṛṣṇa was entering, the whole city was very much cleansed, all the different streets and roads were sprinkled with water, and the inhabitants, being joyous, decorated their respective houses, roads and shops with flags and festoons. The brāhmaṇas chanted Vedic mantras at numerous places. The people constructed road crossings, entrances, lanes and streets. When Lord Kṛṣṇa was entering the nicely decorated city of Mathurā in a festive attitude, the ladies and girls of Mathurā prepared different kinds of flower garlands to make the ceremony more auspicious. In accordance with the Vedic custom, they took yogurt mixed with freshly grown green grass and began to strew it here and there to make the victory jubilation even more auspicious. As Kṛṣṇa passed through the street, all the ladies and women began to regard Him with great affection. Kṛṣṇa and Balarāma carried various kinds of booty, ornaments and jewels carefully collected from the battlefield and presented them to King Ugrasena. Kṛṣṇa thus offered His respect to His grandfather because he was at that time the crowned king of the Yadu dynasty.

Jarāsandha, the King of Magadha, not only besieged the city of Mathurā once, but he attacked it seventeen times in the same way, equipped with the same number of military phalanxes. Each and every time, he was defeated, and all his soldiers were killed by Kṛṣṇa, and each time he had to return disappointed in the same way. Each time, the princely order of the Yadu dynasty arrested Jarāsandha in the same way and again released him in an insulting manner, and each time Jarāsandha shamelessly returned home.

While Jarāsandha was attempting one such attack, a Yavana king somewhere to the south of Mathurā became attracted by the opulence of the Yadu dynasty and also attacked the city. It is said that the King of the Yavanas, known as Kālayavana, was induced to attack by Nārada. This story is narrated in the Viṣṇu Purāṇa. Once, Gargamuni, the priest of the Yadu dynasty, was taunted by his brother-in-law. When the kings of the Yadu dynasty heard the taunt they laughed at him, and Gargamuni became angry at the Yadu kings. He decided that he would produce someone who would be very fearful to the Yadu dynasty, so he pleased Lord Śiva and received from him the benediction of a son. He begot this son, Kālayavana, in the wife of a Yavana king. This Kālayavana inquired from Nārada, "Who are the most powerful kings in the world?" Nārada informed him that the Yadus were the most powerful. Being thus informed by Nārada, Kālayavana attacked the city of Mathurā at the same time that Jarāsandha attempted to attack it for the eighteenth time. Kālayavana was very anxious to declare war on a king of the world who would be a suitable combatant for him, but he had not found any. However, being informed about Mathurā by Nārada, he thought it wise to attack this city. When he attacked Mathurā he brought with him thirty million Yavana soldiers. When Mathurā was thus besieged, Lord Śrī Kṛṣṇa began to consider how much the Yadu dynasty was in distress, being threatened by the attacks of two formidable enemies, Jarāsandha and Kālayavana. Time was growing very short. Kālayavana was already besieging Mathurā from all sides, and it was expected that the next day Jarāsandha would also come, equipped with the same number of divisions of soldiers as in his previous seventeen attempts. Kṛṣṇa was certain that Jarāsandha would take advantage of the opportunity to capture Mathurā when it was also being besieged by Kālayavana. He therefore thought it wise to take precautionary measures to defend the strategic points of Mathurā. If both Kṛṣṇa and Balarāma were engaged in fighting with Kālayavana at one place, Jarāsandha might come at another place to attack the whole Yadu family and take his revenge. Jarāsandha was very powerful, and having been defeated seventeen times, he might vengefully kill the members of the Yadu family or arrest them and take them to his kingdom. Kṛṣṇa therefore decided to construct a formidable fort in a place where no two-legged animal, either man or demon, could enter. He decided to keep His relatives there so that He would then be free to fight with the enemy. It appears that formerly Dvārakā was also part of the kingdom of Mathurā, because in the Śrīmad-Bhāgavatam it is stated that Kṛṣṇa constructed a fort in the midst of the sea. Remnants of the fort which Kṛṣṇa constructed are still existing on the Bay of Dvārakā.

He first of all constructed a very strong wall covering ninety-six square miles, and the wall itself was within the sea. It was certainly wonderful and was planned and constructed by Viśvakarmā. No ordinary architect could construct such a fort within the sea, but an architect like Viśvakarmā, who is considered to be the engineer among the demigods, can execute such wonderful craftsmanship anywhere in any part of the universe. If huge planets can be floated in weightlessness in the outer space by the arrangement of the Supreme Personality of Godhead, surely the architectural construction of a fort within the sea covering a space of ninety-six square miles was not a very wonderful act.

It is stated in the Śrīmad-Bhāgavatam that this new, well-constructed city, developed within the sea, had regular planned roads, streets and lanes. Not only were there well-planned roads, streets and lanes, but there were well-planned paths and gardens filled with plants known as kalpavṛkṣas, or desire trees. These desire trees are not like the ordinary trees of the material world; the desire trees are found in the spiritual world. By Kṛṣṇa's supreme will, everything is possible, so such desire trees were planted in the city of Dvārakā constructed by Kṛṣṇa. The city was also filled with many palaces and gopuras, or big gates. These gopuras are still found in some of the larger temples. They are very high and constructed with extreme artistic skill. Such palaces and gates held golden waterpots (kalaśa). These waterpots on the gates or in the palaces are considered to be auspicious signs.

Almost all the palaces were skyscrapers. In each and every house there were big pots of gold and silver and grains stocked in underground rooms. And there were many golden waterpots within the rooms. The bedrooms were all bedecked with jewels, and the floors were mosaic pavements of marakata jewels. The Viṣṇu Deity, worshiped by the descendants of Yadu, was installed in each house in the city. The residential quarters were so arranged that the different castes, brāhmaṇas, kṣatriyas, vaiśyas and śūdras, had their respective quarters. It appears from this that the caste system was existing even at that time. In the center of the city there was another residential quarter made specifically for King Ugrasena. This place was the most dazzling of all the houses.

When the demigods saw that Kṛṣṇa was constructing a particular city of His own choice, they sent the celebrated pārijāta flower of the heavenly planet to be planted in the new city, and they also sent a parliamentary house, Sudharmā. The specific quality of this assembly house was that anyone participating in a meeting within it would overcome the influence of invalidity due to old age. The demigod Varuṇa also presented a horse, which was all white except for black ears and which could run at the speed of the mind. Kuvera, the treasurer of the demigods, presented the art of attaining the eight perfectional stages of material opulences. In this way, all the demigods began to present their respective gifts according to their different capacities. There are thirty-three million demigods, and each of them is entrusted with a particular department of universal management. All the demigods took the opportunity of the Supreme Personality of Godhead's constructing a city of His own choice to present their respective gifts, making the city of Mathurā unique within the universe. This proves that there are undoubtedly innumerable demigods, but none of them are independent of Kṛṣṇa. As stated in the Caitanya-caritāmṛta, Kṛṣṇa is the supreme master, and all others are servants. So all the servants took the opportunity of rendering service to Kṛṣṇa when He was personally present within this universe. This example should be followed by all, especially those who are Kṛṣṇa conscious, for they should serve Kṛṣṇa by their respective abilities.

When the new city was fully constructed according to plan, Kṛṣṇa transferred all the inhabitants of Mathurā and entrusted Śrī Balarāma as the city father. After this He consulted with Balarāma, and being garlanded with lotus flowers, He came out of the city to meet Kālayavana, who had already seized Mathurā without taking up any weapons.

When Kṛṣṇa came out of the city, Kālayavana, who had never seen Kṛṣṇa before, saw Him to be extraordinarily beautiful, dressed in yellow garments. Passing through his assembly of soldiers, Kṛṣṇa appeared like the moon in the sky passing through the assembled clouds. Kālayavana was fortunate enough to see the lines of Śrīvatsa, a particular impression on the chest of Śrī Kṛṣṇa, and the Kaustubha jewel which He was wearing. Kālayavana saw Him, however, in His Viṣṇu form, with a well-built body, with four hands, and eyes like newly blooming lotus petals. Kṛṣṇa appeared blissful, with a handsome forehead and beautiful face, with smiling restless eyes and moving earrings. Before seeing Kṛṣṇa, Kālayavana had heard about Him from Nārada, and now the descriptions of Nārada were confirmed. He noticed Kṛṣṇa's specific marks and the jewels on His chest, His beautiful garland of lotus flowers, His lotus-like eyes and similar beautiful bodily features. He concluded that this beautiful personality must be Vāsudeva, because every description of Nārada's which he had heard previously was substantiated by the presence of Kṛṣṇa. Kālayavana was very much astonished to see that He was passing through without any weapon in His hands and without any chariot. He was simply walking on foot. Kālayavana had come to fight with Kṛṣṇa, and yet he had sufficient principles not to take up any kind of weapon. He decided to fight with Him hand to hand. Thus he prepared to capture Kṛṣṇa and fight.

Kṛṣṇa, however, went ahead without looking at Kālayavana, and Kālayavana began to follow Him with a desire to capture Him. But in spite of all his swift running, he could not capture Kṛṣṇa. Kṛṣṇa cannot be captured even by the mental speed attained by great yogīs. He can be captured only by devotional service, and Kālayavana was not practiced in devotional service. He wanted to capture Kṛṣṇa, and as he could not do so he was following Him from behind.

Kālayavana began running very fast, and he was thinking, "Now I am nearer; I will capture Him," but he could not. Kṛṣṇa led him far away, and He entered the cave of a hill. Kālayavana thought that Kṛṣṇa was trying to avoid fighting with him and was therefore taking shelter of the cave. He began to chastise Him with the following words: "Oh You, Kṛṣṇa! I heard that You are a great hero born in the dynasty of Yadu, but I see that You are verily running away from fighting, like a coward. It is not worthy of Your good name and family tradition." Kālayavana was following, running very fast, but still he could not catch Kṛṣṇa because he was not freed from all contaminations of sinful life.

According to the Vedic culture, anyone who does not live following the regulative principles of life observed by the higher castes like the brāhmaṇas, kṣatriyas, vaiśyas and even the laborer class is called mleccha. The Vedic social situation is so planned that persons who are accepted as śūdras can gradually be elevated to the position of brāhmaṇas by the cultural advancement known as saṁskāra, or the purificatory process. The version of the Vedic scriptures is that no one becomes a brāhmaṇa or a mleccha simply by birth; by birth everyone is accepted as śūdra. One has to elevate himself by the purificatory process to the stage of brahminical life. If he doesn't, if he degrades himself further, then he is called mleccha. Kālayavana belonged to the class of mleccha and yavanas. He was contaminated by sinful activities and could not approach Kṛṣṇa. The principles from which higher class men are restricted, namely illicit sex indulgence, meat eating, gambling and intoxication, are part and parcel of the lives of the mlecchas and yavanas. Being bound by such sinful activities one cannot make any advancement in God realization. The Bhagavad-gītā confirms that only one who is completely freed from all sinful reactions can be engaged in devotional service or Kṛṣṇa consciousness.

When Kṛṣṇa entered the cave of the hill, Kālayavana followed, chastising Him with various harsh words. Kṛṣṇa suddenly disappeared from the demon's sight, but Kālayavana followed and also entered the cave. The first thing he saw was a man lying down asleep within the cave. Kālayavana was very anxious to fight with Kṛṣṇa, and when he could not see Kṛṣṇa, but saw instead only a man lying down, he thought that Kṛṣṇa was sleeping within this cave. Kālayavana was very puffed up and proud of his strength, and he thought Kṛṣṇa was avoiding the fight. Therefore, he very strongly kicked the sleeping man, thinking him to be Kṛṣṇa. The sleeping man had been lying down for a very long time. When he was awakened by the kicking of Kālayavana, he immediately opened his eyes and began to look around in all directions. At last he began to see Kālayavana, who was standing nearby. This man was untimely awakened and therefore very angry, and when he looked upon Kālayavana in his angry mood, rays of fire emanated from his eyes, and Kālayavana burned into ashes within a moment.

Thus ends the Bhaktivedanta purport of the Forty-ninth Chapter of Kṛṣṇa, "Kṛṣṇa Erects the Dvārakā Fort."

9.53 50 / Deliverance of Mucukunda

When Mahārāja Parīkṣit heard this incident of Kālayavana's being burned to ashes, he inquired about the sleeping man from Śukadeva Gosvāmī: "Who was he? Why was he sleeping there? How had he achieved so much power that instantly, by his glance, Kālayavana was burned to ashes? How did he happen to be lying down in the cave of the hill?" Many questions were put before Śukadeva Gosvāmī, and Śukadeva also answered, as follows.

"My dear King, this person was born in the very great family of King Ikṣvāku, in which Lord Rāmacandra was also born, and he happened to be the son of a great king known as Māndhātā. He himself was also a great soul and was known popularly as Mucukunda. King Mucukunda was a very strict follower of the Vedic principles of brahminical culture, and he was truthful to his promise. He was so powerful that even demigods like Indra and others used to ask him to please help in fighting with the demons, and as such, he often fought against the demons to protect the demigods."

The commander-in-chief of the demigods, known as Kārttikeya, was satisfied with the fighting of King Mucukunda, but once he asked that the King, having taken too much trouble in fighting with the demons, retire from fighting and take rest. The commander-in-chief, Kārttikeya, addressed King Mucukunda, "My dear King, you have sacrificed everything for the sake of the demigods. You had a very nice kingdom undisturbed by any kind of enemy. You left that kingdom, you neglected your opulence and possessions, and you never cared for fulfillment of your personal ambition. Due to your long absence from your kingdom while fighting with the demons on behalf of the demigods, your family, your children, your relatives and your ministers have all passed away in due course of time. Time and tide wait for no living man. Now even if you retire to your home, you will find that no one is living there. The influence of time is very strong; all your relatives have passed away in due course of time. Time is so strong and powerful because it is a representation of the Supreme Personality of Godhead; time is therefore stronger than the strongest. By the influence of time, changes in subtle things can be effected without any difficulty. No one can check the process of time. As an animal tamer tames animals according to his will, so time also enters things according to its own will. No one can supersede the arrangement made by the supreme time."

Thus addressing Mucukunda, the demigods requested him to ask for any kind of benediction he might be pleased with, excepting the benediction of liberation. Liberation cannot be awarded by any living entity except the Supreme Personality of Godhead, Viṣṇu. Therefore another name of Lord Viṣṇu or Kṛṣṇa is Mukunda, He who can award liberation.

King Mucukunda had not slept for many, many years. He was engaged in the duty of fighting, and therefore he was very tired. So when the demigod offered benediction, Mucukunda simply thought of sleeping. He replied as follows: "My dear Kārttikeya, the best of the demigods, I want to sleep now, and I want from you the following benediction. Grant me the power to burn, by my mere glance, anyone to ashes who tries to disturb my sleeping and awakens me untimely. Please give me this benediction." The demigod agreed and also gave him the benediction that he would be able to take complete rest. Then King Mucukunda entered the cave of the mountain.

On the strength of the benediction of Kārttikeya, Kālayavana was burnt into ashes simply by Mucukunda's glancing at him. When the incident was over, Kṛṣṇa came before King Mucukunda. Kṛṣṇa had actually entered the cave to deliver King Mucukunda from his austerity, but He did not first appear before him. He arranged that first Kālayavana should come before him. That is the way of the activities of the Supreme Personality of Godhead; He does one thing in such a way that many other purposes are served. He wanted to deliver King Mucukunda, who was sleeping in the cave, and at the same time He wanted to kill Kālayavana, who had attacked Mathurā City. By this action He served all purposes.

When Lord Kṛṣṇa appeared before Mucukunda, the King saw Him dressed in a yellow garment, His chest marked with the symbol of Śrīvatsa, and the Kaustubha-maṇi hanging around His neck. Kṛṣṇa appeared before him with four hands, as Viṣṇu-mūrti, with a garland called vaijayantī hanging from His neck down to His knees. He was looking very lustrous, His face was very beautifully smiling, and He had nice jeweled earrings in both His ears. Kṛṣṇa appeared more beautiful than a human can conceive. Not only did He appear in this feature, but He glanced over Mucukunda with great splendor, attracting the King's mind. Although He was the Supreme Personality of Godhead, the oldest of all, He looked like a fresh young boy, and His movement was just like that of a free deer. He appeared extremely powerful; His excellence in power is so great that every human being should be afraid of Him.

When King Mucukunda saw Kṛṣṇa's magnificent features, he wondered about His identity, and with great humility he began to inquire from the Lord, "My dear Lord, may I inquire how it is that You happened to be in the cave of this mountain? Who are You? I can see that Your feet are just like soft lotus flowers. How could You walk in this forest full of thorns and hedges? I am simply surprised to see this! Are You not, therefore, the Supreme Personality of Godhead, who is the most powerful amongst the powerful? Are You not the original source of all illumination and fire? Can I consider You one of the great demigods, like the sun, the moon, or Indra, King of heaven? Or are You the predominating deity of any other planet?"

Mucukunda knew well that every higher planetary system has a predominating deity. He was not ignorant like modern men who consider that this earthly planet is full of living entities and all others are vacant. The inquiry from Mucukunda about Kṛṣṇa's being the predominating deity of a planet unknown to him is quite appropriate. Because he was a pure devotee of the Lord, King Mucukunda could immediately understand that Lord Kṛṣṇa, who had appeared before him in such an opulent feature, could not be one of the predominating deities in the material planets. He must be the Supreme Personality of Godhead, Kṛṣṇa, who has His many Viṣṇu forms. He therefore took Him to be Puruṣottama, Lord Viṣṇu. He could see also that the dense darkness within the mountain cave had already been dissipated due to the Lord's presence; therefore He could not be other than the Supreme Personality of Godhead. He knew very well that wherever the Lord is personally present by His transcendental name, quality, form, etc., there cannot be any darkness of ignorance. He is like a lamp placed in the darkness; He immediately illuminates a dark place.

King Mucukunda became very much anxious to know about the identity of Lord Kṛṣṇa, and therefore he said, "O best of human beings, if You think that I am fit to know about Your identity, then kindly tell me who You are. What is Your parentage? What is Your occupational duty, and what is Your family tradition?" King Mucukunda thought it wise, however, to identify himself to the Lord; otherwise he had no right to ask the Lord's identity. Etiquette is such that a person of less importance cannot ask the identity of a person of higher importance without first disclosing his own identity. King Mucukunda therefore informed Lord Kṛṣṇa, "My dear Lord, I must inform You of my identitification. I belong to the most celebrated dynasty of King Ikṣvāku, but personally I am not as great as my forefather. My name is Mucukunda. My father's name was Māndhātā, and my grandfather's name was Yuvanāśva, the great king. I was very much fatigued due to not resting for many thousands of years, and because of this all my bodily limbs were flattened and almost incapable of acting. In order to revive my energy, I was taking rest in this solitary cave, but I have been awakened by some unknown man who has forced me to wake up although I was not willing to do so. For such an offensive act, this person has been burnt into ashes simply by my glancing over him. Fortunately, now I can see You in Your grand and beautiful features. I think, therefore, that You are the cause of killing my enemy. My dear Lord, I must admit that due to the effulgence of Your body, unbearable to my eyes, I cannot see You properly. I can fully realize that by the influence of Your effulgence my powerful potency has been diminished. I can understand that You are quite fit for being worshiped by all living entities."

Seeing King Mucukunda so anxious to know about His identity, Lord Kṛṣṇa began to answer smilingly, as follows: "My dear King, it is practically impossible to tell about My birth, appearance, disappearance and activities. Perhaps you know that My incarnation Anantadeva has unlimited mouths, and for an unlimited time He has been trying to narrate fully about My name, fame, qualities, activities, appearance, disappearance and incarnation, but still He has not been able to finish. Therefore, it is not possible to know exactly how many names and forms I possess. It may be possible for a material scientist to estimate the number of atomic particles which make up this earthly planet, but the scientist cannot enumerate My unlimited names, forms and activities. There are many great sages and saintly persons who are trying to make a list of My different forms and activities, yet they have failed to make a complete list. But since you are so anxious to know about Me, I may inform you that presently I have appeared on this planet just to annihilate the demoniac principles of the people in general and to reestablish the religious principles enjoined in the Vedas. I have been invited for this purpose by Brahmā, the superintending deity of this universe, and thus I have now appeared in the dynasty of the Yadus as one of their family members. I have specifically taken My birth as the son of Vasudeva in the Yadu dynasty, and people therefore know Me as Vāsudeva, the son of Vasudeva. You may also know that I have killed Kaṁsa, who was in a previous life was known as Kālanemi, as well as Pralambāsura and many other demons. They have acted as My enemies and have been killed by Me. The demon who was present before you also acted as My enemy, and you have very kindly burned him into ashes by glancing over him. My dear King Mucukunda, you are My great devotee, and just to show you My causeless mercy, I have appeared in this form. I am very affectionately inclined toward My devotees, and in your previous life, before your present condition, you acted as My great devotee and prayed for My causeless mercy. I have, therefore, come to see you to fulfill your desire. Now you can see Me to your heart's content. My dear King, now you can ask from Me any benediction that you wish, and I am prepared to fulfill your desire. It is My eternal principle that anyone who comes under My shelter must have all his desires fulfilled by My grace."

When Lord Kṛṣṇa ordered King Mucukunda to ask a benediction from Him, the King became very joyful, and he immediately remembered the prediction of Gargamuni, who had foretold long before that in the twenty-eighth millennium of Vaivasvata Manu, Lord Kṛṣṇa would appear on this planet. As soon as he remembered this prediction, he began to understand that the Supreme Person, Nārāyaṇa, was present before Him as Lord Kṛṣṇa. He immediately fell down at His lotus feet and began to pray as follows.

"My dear Lord, O Supreme Personality of Godhead, I can understand that all living entities on this planet are illusioned by Your external energy and are enamored of the illusory satisfaction of sense gratification. Being fully engaged in illusory activities, they are reluctant to worship Your lotus feet, and because they are unaware of the benefits of surrendering unto Your lotus feet they are subjected to various miserable conditions of material existence. They are foolishly attached to so-called society, friendship and love, which simply produce different kinds of miserable conditions. Illusioned by Your external energy, everyone, both man and woman, is attached to this material existence, and all are engaged in cheating one another in a great society of the cheaters and the cheated. These foolish persons do not know how fortunate they are to have obtained this human form of life, and they are reluctant to worship Your lotus feet. By the influence of Your external energy, they are simply attached to the glare of material activities. They are attached to so-called society, friendship and love like dumb animals that have fallen into a dark well." The example of a dark well is given because in the fields there are many wells, unused for years and covered over by grass, and the poor animals, without knowing of them, fall into them, and unless they are rescued, they die. Being captivated by a few blades of grass, the animals fall into a dark well and meet death. Similarly, foolish persons, without knowing the importance of the human form of life, spoil it simply for sense gratification and die unnecessarily, without any useful purpose.

"My dear Lord, I am not an exception to this universal law of material nature. I am also one of those foolish persons who has wasted his time for nothing. And my position is especially difficult. On account of my being situated in the royal order, I was more puffed up than ordinary persons. An ordinary man thinks of becoming the proprietor of his body or of his family, but I began to think in that way on a larger scale. I wanted to be the master of the whole world, and as I became puffed up with ideas of sense gratification, my bodily concept of life became stronger and stronger. My attachment for home, wife and children, for money and for supremacy over the world, became more and more acute; in fact, it was limitless. So I remained always attached to thoughts of my material living conditions.

"Therefore, my dear Lord, I wasted so much of my valuable lifetime without any benefit. My misconception of life having been intensified, I began to think of this material body, which is just a bag of flesh and bones, as the all in all, and in my vanity I was like a dog who believes that he has become the king of human society. In this misconception of bodily life, I began to travel all over the world, accompanied by my military strength–soldiers, charioteers, elephants and horses. Assisted by many commanders and puffed up by power, I could not trace out Your Lordship, who is always sitting within my heart as the most intimate friend. I did not care for You, and this was the fault of my so-called exalted material condition. I think that, like me, all living creatures are careless about spiritual realization and are always full of anxieties, thinking, 'What is to be done?' 'What is next?' But because we are strongly bound by material desires, we continue to remain in craziness.

"Yet in spite of our being so absorbed in material thought, inevitable time, which is only a form of Yourself, is always careful about its duty, and as soon as the allotted time is over, Your Lordship immediately ends all the activities of our material dreams. As the time factor, You end all our activities, as the hungry black snake swiftly swallows up a small rat without any leniency. Due to the action of cruel time, the royal body which was always decorated with gold ornaments during life and which moved on a chariot drawn by beautiful horses or on the back of an elephant nicely decorated with golden ornaments, and which was advertised as the king of human society–that same royal body decomposes under the influence of inevitable time and becomes fit for being eaten by worms and insects or being turned into ashes or the stool of an animal. This beautiful body may be nice while in the living condition, but after death even the body of a king is eaten by an animal and therefore turns into stool or is cremated in the crematorium and turned into ashes or is put into an earthly grave where different kinds of worms and insects are produced out of it.

"My dear Lord, not only do we become under the full control of this inevitable time after death, but also while living, in a different way. For example, I may be a powerful king, and yet when I come home after conquering over the world I become subjected to many material conditions. It may be that when I come back after being victorious all subordinate kings come and offer their respects, but as soon as I enter into the inner section of my palace, I myself become an instrument in the hands of the queens, and for sense gratification I have to fall down at the feet of women. The material way of life is so complicated that before taking the enjoyment of material life one has to work so hard that there is scarcely an opportunity for enjoying. And to attain the youthful condition with all material facilities one has to undergo severe austerities and penances and become elevated to the heavenly planets. If one gets the opportunity of taking birth in a very rich or royal family, even then in that condition he is always anxious to maintain the status quo and prepare for the next life by performing various kinds of sacrifices and by distributing charity. Even in the royal condition of life one is not only full of anxieties because of political administration, but he is also in anxiety over being elevated to heavenly planets.

"It is therefore very difficult to get out of the material entanglement, but somehow or other if one is favored by You, by Your mercy only he is given the opportunity to associate with a pure devotee. That is the beginning point of liberation from the entanglement of material conditional life. My dear Lord, only by the association of pure devotees is one entrapped by Your Lordship, who is the controller of both the material and spiritual existences. You are the supreme goal of all pure devotees, and by association with pure devotees one can develop his dormant love for You. Therefore, development of Kṛṣṇa consciousness in the association of pure devotees is the cause of liberation from this material entanglement.

”My dear Lord, You are so merciful that in spite of my being reluctant to associate with Your great devotees You have shown Your extreme mercy upon me as a result of my slight contact with a pure devotee like Gargamuni. By Your causeless mercy only have I lost all my material opulences, my kingdom and my family. I do not think that I could have gotten rid of all these entanglements without Your causeless mercy. Kings and emperors accept the life of austerity to forget the royal condition of life, but by Your special causeless mercy I have already been bereft of the royal condition. Other kings exert themselves to get out of the attachment of kingdom and family by acceptance of the hardships of renunciation, but by Your mercy I do not need to become a mendicant or to practice renunciation.

”My dear Lord, I therefore pray that I may simply be engaged in rendering transcendental loving service unto Your lotus feet, which is the ambition of the pure devotees who are freed from all kinds of material contamination. You are the Supreme Personality of Godhead, and You can offer me anything I want, including liberation. But who is such a foolish person that after pleasing You he would ask from You something which might be the cause of entanglement in this material world? I do not think any sane man would ask such a benediction from You. I therefore surrender unto You because You are the Supreme Personality of Godhead, You are the Supersoul living in everyone’s heart, and You are the impersonal Brahman effulgence. Moreover, You are also this material world, because this material world is only the manifestation of Your external energy. Therefore, from any angle of vision, You are the supreme shelter for everyone. Everyone, either in the material plane or in the spiritual plane, must take shelter under Your lotus feet. I therefore submit unto You, my Lord. For many, many births I have been suffering from the threefold miseries of this material existence, and I am now tired of it. I have simply been impelled by my senses, and I was never satisfied. I therefore take shelter of Your lotus feet, which are the source of all peaceful conditions of life and which can eradicate all kinds of lamentation caused by material contamination. My dear Lord, You are the Supersoul of everyone, and You can understand everything. Now I am free from all contamination of material desire. I do not wish to enjoy this material world, nor do I wish to take advantage of merging into Your spiritual effulgence, nor do I wish to meditate upon Your localized aspect of Paramātmā, for I know that simply by taking shelter of You, I shall become completely peaceful and undisturbed.”

On hearing this statement of King Mucukunda, Lord Kṛṣṇa replied, ”My dear King, I am very much pleased with your statement. You have been the king of all the lands on this planet, but I am surprised to find that your mind is now freed from all material contamination. You are now fit to execute devotional service. I am most pleased to see that although I offered you the opportunity of asking from Me any kind of benediction, you did not take advantage of asking for material benefit. I can understand that your mind is now fixed in Me, and it is not disturbed by any material fault.”

”The material qualities are three, namely goodness, passion and ignorance. When one is placed in the mixed material qualities of passion and ignorance, he is impelled by various kinds of dirtiness and lusty desires to try to find comfort in this material world. When he is situated in the material quality of goodness, he tries to purify himself by performing various kinds of penances and austerities. When one reaches the platform of a real brāhmaṇa, he aspires to merge into the existence of the Lord, but when one desires simply to render service unto the lotus feet of the Lord, that is transcendental to all these three qualities. The pure Kṛṣṇa conscious person is therefore always free from all material qualities.

”My dear King, I offered to give you any kind of benediction, just to test how much you have advanced in devotional service. Now I can see that you are on the platform of the pure devotees because your mind is not disturbed by any kind of greedy or lusty desires of this material world. The yogīs who are trying to elevate themselves by controlling the senses and who meditate upon Me by practicing the breathing exercises of prāṇāyāma are not so thoroughly freed from material desires. It has been seen in several cases that as soon as there is allurement, such yogīs again come down to the material platform.”

The vivid example verifying this statement is Viśvāmitra Muni. Viśvāmitra Muni was a great yogī who practiced prāṇāyāma, a breathing exercise, but still when he was visited by Menakā, a society woman of the heavenly planet, he lost all control and begot in her a daughter named Śakuntalā. But the pure devotee Haridāsa Ṭhākur was never disturbed, even when all such allurements were offered by the prostitutes.

”My dear King,” Lord Kṛṣṇa continued, ”I therefore give you the special benediction that you will always think of Me. Thus you will be able to traverse this material world freely, without being contaminated by the qualities.” This statement of the Lord confirms that a person in true Kṛṣṇa consciousness, engaged in the transcendental loving service of the Lord under the direction of the spiritual master, is never subjected to the contamination of material qualities.

”My dear King,” the Lord said, ”because you are a kṣatriya, you have committed the offense of slaughtering animals, both in hunting and in political engagements. To become purified, just engage yourself in bhakti-yoga practice and always keep your mind absorbed in Me. Very soon you will be freed from all reactions to such sordid activities.” In this statement it appears that although the kṣatriyas are allowed to kill animals in the hunting process, they are not freed from the contamination of other sinful reactions. Therefore it does not matter whether one is a kṣatriya, vaiśya, or brāhmaṇa; everyone is recommended to take sannyāsa at the end of life, to engage himself completely in the service of the Lord and thus become freed from all sinful reactions of his past life.

The Lord then assured King Mucukunda, ”In your next life you will take your birth as a first-class Vaiṣṇava, the best of brāhmaṇas, and in that life your only business will be to engage yourself in My transcendental service.” The Vaiṣṇava is the first-class brāhmaṇa, because one who has not acquired the qualification of a bona fide brāhmaṇa cannot come to the platform of a Vaiṣṇava. When one comes to the platform of a Vaiṣṇava, he is completely engaged in welfare activities for all living entities. The highest welfare activity for living entities is the preaching of Kṛṣṇa consciousness. It is stated herein that those who are specifically favored by the Lord can become absolutely Kṛṣṇa conscious and be engaged in the preaching work of the Vaiṣṇava philosophy.

Thus ends the Bhaktivedanta purport of the Fiftieth Chapter of Kṛṣṇa, ”Deliverance of Mucukunda.”

9.54 51 / Kṛṣṇa, the Ranchor

When Mucukunda, the celebrated descendant of the Ikṣvāku dynasty, was favored by Lord Kṛṣṇa, he circumambulated the Lord within the cave and then came out. On coming out of the cave, Mucukunda saw that the stature of the human species had surprisingly been reduced to pigmy size. Similarly, the trees had also far reduced in size, and Mucukunda could immediately understand that the current age was Kali-yuga. Therefore, without diverting his attention, he began to travel north. Eventually he reached the mountain known as Gandhamādana. It appeared there were many trees on this mountain, such as sandalwood and other flower trees, the flavor of which made anyone joyful who reached them. He decided to remain in that Gandhamādana Mountain region in order to execute austerities and penances for the rest of his life. It appears that this place is situated in the northernmost part of the Himalayan Mountains, where the abode of Nara-Nārāyaṇa is situated. This place is still existing and is called Badarikāśrama. In Badarikāśrama he engaged himself in the worship of Lord Kṛṣṇa, forgetting all pain and pleasure and the other dualities of this material world. Lord Kṛṣṇa also returned to the vicinity of the city of Mathurā and began to fight with the soldiers of Kālayavana and kill them one after another. After this, He collected all the booty from the dead bodies, and under His direction, it was loaded on bullock carts by big men and brought back to Dvārakā.

Meanwhile, Jarāsandha again attacked Mathurā, this time with bigger divisions of soldiers, numbering twenty-three akṣauhiṇīs.

Lord Śrī Kṛṣṇa wanted to save Mathurā from the eighteenth attack of the great military divisions of King Jarāsandha. In order to prevent further killing of soldiers and to attend to other important business, Lord Kṛṣṇa left the battlefield without fighting. Actually He was not at all afraid, but He pretended to be an ordinary human being frightened by the immense quantity of soldiers and resources of Jarāsandha. Without any weapons He left the battlefield. Although His lotus feet were as soft as the petals of the lotus flower, He proceeded for a very long distance on foot.

This time, Jarāsandha thought that Kṛṣṇa and Balarāma were very much afraid of His military strength and were fleeing from the battlefield. He began to follow Them with all his chariots, horses and infantry. He thought Kṛṣṇa and Balarāma to be ordinary human beings, and he was trying to measure the activities of the Lord. Kṛṣṇa is known as Ranchor, which means "one who has left the battlefield." In India, especially in Gujarat, there are many temples of Kṛṣṇa which are known as temples of Ranchorjī. Ordinarily, if a king leaves the battlefield without fighting he is called a coward, but when Kṛṣṇa enacts this pastime, leaving the battlefield without fighting, He is worshiped by the devotee. A demon always tries to measure the opulence of Kṛṣṇa, whereas the devotee never tries to measure His strength and opulence, but always surrenders unto Him and worships Him. By following the footsteps of pure devotees we can know that Kṛṣṇa, the Ranchorjī, did not leave the battlefield because He was afraid, but because He had some other purpose. The purpose, as it will be revealed, was to attend to a confidential letter sent by Rukmiṇī, His future first wife. The act of Kṛṣṇa's leaving the battlefield is a display of one of His six opulences. Kṛṣṇa is the supreme powerful, the supreme wealthy, the supreme famous, the supreme wise, the supreme beautiful; similarly He is the supreme renouncer. Śrīmad-Bhāgavatam clearly states that He left the battlefield in spite of having ample military strength. Even without His militia, however, He alone would have been sufficient to defeat the army of Jarāsandha, as He had done seventeen times before. Therefore, His leaving the battlefield is an example of His supermost opulence of renunciation.

After traversing a very long distance, the brothers pretended to become very tired. To mitigate Their weariness They climbed up a very high mountain several miles above sea level. This mountain was called Pravarṣaṇa due to constant rain. The peak was always covered with clouds sent by Indra. Jarāsandha took it for granted that the two brothers were afraid of his military power and had hidden Themselves at the top of the mountain. First he tried to find Them, searching for a long time, but when he failed he decided to trap and kill Them by setting fires around the peak. He therefore surrounded the peak with oil and set it on fire. As the blaze spread more and more, Kṛṣṇa and Balarāma jumped from the top of the mountain down to the ground–a distance of eighty-eight miles. Thus, while the peak was burning up, Kṛṣṇa and Balarāma escaped without being seen by Jarāsandha. Jarāsandha concluded that the two brothers had been burned to ashes and that there was no need of further fighting. Thinking himself successful in his efforts, he left the city of Mathurā and returned to his home in the kingdom of Magadha. Gradually Kṛṣṇa and Balarāma reached the city of Dvārakā, which was surrounded on all sides by the sea.

Following this, Śrī Balarāma married Revatī, daughter of King Raivata, ruler of the Ānarta province. This is explained in the Ninth Canto of Śrīmad-Bhāgavatam. After the marriage of Baladeva, Kṛṣṇa married Rukmiṇī. Rukmiṇī was the daughter of King Bhīṣmaka, ruler of the province known as Vidarbha. Just as Kṛṣṇa is the Supreme Personality of Godhead, Vasudeva, Rukmiṇī is the supreme goddess of fortune, Mahā-Lakṣmī. According to the authority of Caitanya-caritāmṛta, the expansion of Kṛṣṇa and Śrī Rādhārāṇī is simultaneous; Kṛṣṇa expands Himself into various Viṣṇu-tattva forms, and Śrīmatī Rādhārāṇī expands Herself into various śakti-tattva forms by Her internal potency, as multi-forms of the goddess of fortune.

According to Vedic convention, there are eight kinds of marriages. In the first-class marriage system, the parents of the bride and bridegroom arrange the marriage date. Then, in royal style, the bridegroom goes to the house of the bride, and in the presence of brāhmaṇas, priests and relatives, the bride is given in charity to the bridegroom. Besides this, there are other systems, such as the gandharva and rākṣasa marriages. Rukmiṇī was married to Kṛṣṇa in the rākṣasa style because she was kidnapped by Him the presence of His many rivals, like Śiśupāla, Jarāsandha, Śālva and others. While Rukmiṇī was being given in charity to Śiśupāla, she was snatched from the marriage arena by Kṛṣṇa, exactly as Garuḍa snatched the pot of nectar from the demons. Rukmiṇī, the only daughter of King Bhīṣmaka, was exquisitely beautiful. She was known as Rucirānanā, which means "one who has a beautiful face, expanding like a lotus flower."

Devotees of Kṛṣṇa are always anxious to hear about the transcendental activities of the Lord. His activities of fighting, kidnapping and running away from the battlefield are all transcendental, being on the absolute platform, and devotees take a transcendental interest in hearing of them. The pure devotee does not make the distinction that some activities of the Lord should be heard and others should be avoided. There is, however, a class of so-called devotees known as prākṛta sahajiyā who are very interested in hearing about Kṛṣṇa's rāsa-līlā with the gopīs, but not about His fighting activities with His enemies. They do not know that His bellicose activities and His friendly activities with the gopīs are equally transcendental, being on the absolute platform. The transcendental pastimes of Kṛṣṇa described in the Śrīmad-Bhāgavatam are relished by pure devotees through submissive aural reception. They do not reject even a drop.

The story of Kṛṣṇa's marriage with Rukmiṇī is described as follows. The King of Vidarbha, Mahārāja Bhīṣmaka, was a very qualified and devoted prince. He had five sons and only one daughter. The first son was known as Rukmī; the second, Rukmaratha; the third, Rukmabāhu; the fourth and youngest, Rukmakeśa; and the fifth, Rukmamālī. The brothers had one young sister, Rukmiṇī. She was beautiful and chaste and was meant to be married to Lord Kṛṣṇa. Many saintly persons and sages like Nārada Muni and others used to visit the palace of King Bhīṣmaka. Naturally Rukmiṇī had a chance to talk with them, and in this way she obtained information about Kṛṣṇa. She was informed about the six opulences of Kṛṣṇa, and simply by hearing about Him, she desired to surrender herself to His lotus feet and become His wife. Kṛṣṇa had also heard of Rukmiṇī. She was the reservoir of all transcendental qualities: intelligence, liberal-mindedness, exquisite beauty and righteous behavior. Kṛṣṇa therefore decided that she was fit to be His wife. All of the family members and relatives of King Bhīṣmaka decided that Rukmiṇī should be given in marriage to Kṛṣṇa. However her elder brother, Rukmī, despite the desire of the others, arranged for her marriage with Śiśupāla, a determined enemy of Kṛṣṇa. When the black-eyed, beautiful Rukmiṇī heard the settlement, she immediately became very morose. However, being a king's daughter, she understood political diplomacy and decided that there was no use in simply being morose. Some steps should be taken immediately. After some deliberation, she decided to send a message to Kṛṣṇa, and so that she might not be deceived, she selected a qualified brāhmaṇa as her messenger. Such a qualified brāhmaṇa is always truthful and is a devotee of Viṣṇu. Without delay, the brāhmaṇa was sent to Dvārakā.

Reaching the gate of Dvārakā, the brāhmaṇa informed the doorkeeper of his arrival, and the doorkeeper led him to the place where Kṛṣṇa was sitting on a golden throne. Since the brāhmaṇa had the opportunity of being Rukmiṇī's messenger, he was fortunate enough to see the Supreme Personality of Godhead, Kṛṣṇa, who is the original cause of all causes. A brāhmaṇa is the spiritual teacher of all the social divisions. Lord Śrī Kṛṣṇa, in order to teach everyone the Vedic etiquette of how to respect a brāhmaṇa, immediately got up and offered him His throne. When the brāhmaṇa was seated on the golden throne, Lord Śrī Kṛṣṇa began to worship him exactly in the manner in which the demigods worship Kṛṣṇa. In this way, He taught everyone that worshiping His devotee is more valuable than worshiping Himself.

In due time, the brāhmaṇa took his bath, accepted his meals and took to rest on a bedstead completely bedecked with soft silk. As he was resting, Lord Śrī Kṛṣṇa silently approached and, with great respect, put the brāhmaṇa's legs on His lap and began to massage them. In this way, Kṛṣṇa appeared before the brāhmaṇa and said, "My dear brāhmaṇa, I hope that you are executing the religious principles without any difficulty and that your mind is always in a peaceful condition." Different classes of people in the social system are engaged in various professions, and when one inquires as to the well-being of a particular person, it must be done on the basis of that person's occupation. Therefore, when one inquires as to the welfare of a brāhmaṇa, the questions should be worded according to his condition of life so as not to disturb him. A peaceful mind is the basis for becoming truthful, clean, equipoised, self-controlled and tolerant. Thus by attaining knowledge and knowing its practical application in life, one becomes convinced about the Absolute Truth. The brāhmaṇa knew Kṛṣṇa to be the Supreme Personality of Godhead, and still he accepted the respectful service of the Lord on the grounds of Vedic social convention. Lord Śrī Kṛṣṇa was playing just like a human being. Belonging to the kṣatriya division of the social system, and being a young boy, it was His duty to show respect to such a brāhmaṇa.

Lord Kṛṣṇa continued: "O best of all the brāhmaṇas, you should always remain satisfied because if a brāhmaṇa is always self-satisfied he will not deviate from his prescribed duties; and simply by sticking to one's prescribed duties, everyone, especially the brāhmaṇas, can attain the highest perfection of all desires. Even if a person is as opulent as the King of heaven, Indra, if he is not satisfied he inevitably has to transmigrate from one planet to another. Such a person can never be happy under any circumstances; but if a person's mind is satisfied, even if he is bereft of his high position, he can be happy living anywhere and everywhere."

This instruction of Kṛṣṇa to the brāhmaṇa is very significant. The purport is that a true brāhmaṇa should not be disturbed in any situation. In this modern age of Kali-yuga, the so-called brāhmaṇas have accepted the abominable position of the śūdras or less than śūdras and still want to pass as qualified brāhmaṇas. Actually, a qualified brāhmaṇa always sticks to his own duties and never accepts those of a śūdra or of one less than a śūdra. It is advised in the authorized scriptures that a brāhmaṇa may, under awkward circumstances, accept the profession of a kṣatriya or even a vaiśya, but never is he to accept the profession of a śūdra. Lord Kṛṣṇa declared that a brāhmaṇa should never be disturbed by any adverse conditions of life if he scrupulously sticks to his religious principles. In conclusion, Lord Śrī Kṛṣṇa said: "I offer My respectful obeisances to the brāhmaṇas and Vaiṣṇavas, because the brāhmaṇas are always self-satisfied, and the Vaiṣṇavas are always engaged in actual welfare activities for the human society. They are the best friends of the people in general; both are free from false egoism and are always in a peaceful condition of mind."

Lord Kṛṣṇa then desired to know about the rulers (kṣatriyas) in the brāhmaṇa's kingdom, so He inquired whether the citizens of the kingdom were all happy. A king's qualification is judged by the temperament of the people in the kingdom. If they are very happy in all respects, it is to be understood that the king is honest and executing his duties rightly. Kṛṣṇa said that the king in whose kingdom the citizens are happy is very dear to Him. Of course Kṛṣṇa could understand that the brāhmaṇa had come with a confidential message; therefore He said, "If you have no objection, I am giving you permission to speak about your mission." Thus, being very satisfied by these transcendental pastimes with the Lord, the brāhmaṇa narrated the whole story of his mission to come and see Kṛṣṇa. He got out the letter which Rukmiṇī had written to Kṛṣṇa and said, "These are the words of Princess Rukmiṇī: 'My dear Kṛṣṇa, O infallible and most beautiful one, any human being who happens to hear about Your transcendental form and pastimes immediately absorbs through his ears Your name, fame and qualities; thus all his material pangs subside, and he fixes Your form in his heart. Through such transcendental love for You, he sees You always within himself; and by this process all his desires become fulfilled. Similarly, I have heard of Your transcendental qualities. I may be shameless in expressing myself so directly, but You have captivated me and taken my heart. You may suspect that I am an unmarried girl, young in age, and may dobut my steadiness of character, but my dear Mukunda, You are the supreme lion among the human beings, the supreme person among persons. Any girl, although not yet out of her home, or any woman who may be of the highest chastity, would desire to marry You, being captivated by Your unprecedented character, knowledge, opulence and position. I know that You are the husband of the goddess of fortune and that You are very kind toward Your devotees; therefore I have decided to become Your eternal maidservant. My dear Lord, I dedicate my life and soul unto Your lotus feet. I have accepted Your Lordship as my selected husband, and I therefore request You to accept me as Your wife. You are the supreme powerful, O lotus-eyed one. Now I belong to You. If that which is enjoyable for the lion to eat is taken away by the jackal, it will be a ludicrous affair; therefore I request You to immediately take care of me before I am taken away by Śiśupāla and other princes like him. My dear Lord, in my previous life I may have done public welfare work like digging wells and growing trees, or pious activities such as performing ritualistic ceremonies and sacrifices and serving the superior spiritual master, the brāhmaṇas and Vaiṣṇavas. By these activities, perhaps I have pleased the Supreme Personality of Godhead, Nārāyaṇa. If this is so, then I wish that You, Lord Kṛṣṇa, the brother of Lord Balarāma, would please come here and catch hold of my hand so that I may not be touched by Śiśupāla and his company.'"

Rukmiṇī's marriage with Śiśupāla was already settled; therefore she suggested that Kṛṣṇa kidnap her so that this might be changed. This sort of marriage, in which the girl is kidnapped by force, is known as rākṣasa and is practiced among the kṣatriyas, or the administrative, martial spirited type of men. Because her marriage was already arranged to take place the next day, Rukmiṇī suggested that Kṛṣṇa come there incognito to kidnap her and then fight with Śiśupāla and his allies like the King of Magadha. Knowing that no one could conquer Kṛṣṇa and that He would certainly emerge victorious, she addressed Him as Ajita–the unconquerable. Rukmiṇī told Kṛṣṇa not to be concerned that many of her family members, including other women, might be wounded or even killed if the fighting took place within the palace. As the king of a country thinks of diplomatic ways to achieve his object, similarly Rukmiṇī, being the daughter of a king, was diplomatic in suggesting how this unnecessary and undesirable killing could be avoided.

She explained that it was the custom of her family to visit the temple of the goddess Durgā, their family deity, before a marriage. (The kṣatriya kings were mostly staunch Vaiṣṇavas, worshiping Lord Viṣṇu in either the Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa form; still, for their material welfare they used to worship the goddess Durgā. They never made the mistake, however, of accepting the demigods as the Supreme Lord on the level of Viṣṇu-tattva, as did some less intelligent men.) In order to avoid the unnecessary killing of her relatives, Rukmiṇī suggested that it would be easiest for Him to kidnap her while she was either going from the palace to the temple or else while she was returning home.

She also explained to Kṛṣṇa why she was so anxious to be married to Him, even though her marriage was to take place with Śiśupāla, who was also qualified, being the son of a great king. Rukmiṇī said that she did not think anyone was greater than Kṛṣṇa, not even Lord Śiva, who is known as Mahādeva, the greatest of all demigods. Lord Śiva also seeks the pleasure of Lord Kṛṣṇa in order to be delivered from his entanglement in the quality of ignorance within the material world. In spite of the fact that Lord Śiva is the greatest of all great souls, mahātmās, he keeps on his head the purifying water of the Ganges, which emanates from a hole in this material universe made by the toe of Lord Viṣṇu. Lord Śiva is in charge of the material quality of ignorance, and in order to keep himself in a transcendental position, he always meditates on Lord Viṣṇu. Therefore Rukmiṇī knew very well that obtaining the favor of Kṛṣṇa was not an easy job. If even Lord Śiva must purify himself for this purpose, surely it would be difficult for Rukmiṇī, who was only the daughter of a kṣatriya king. Thus she desired to dedicate her life to observing severe austerities and penances, such as fasting and going without bodily comforts. If it were not possible in this lifetime to gain Kṛṣṇa's favor by these activities, she was prepared to do the same lifetime after lifetime. In the Bhagavad-gītā it is said that pure devotees of the Lord execute devotional service with great determination. Such determination, as exhibited by Rukmiṇīdevī, is the only price for purchasing Kṛṣṇa's favor and is the way to ultimate success in Kṛṣṇa consciousness.

After explaining Rukmiṇīdevī's statement to Kṛṣṇa, the brāhmaṇa said: "My dear Kṛṣṇa, chief of the Yadu dynasty, I have brought this confidential message for You from Rukmiṇī; now it is placed before You for Your consideration. After due deliberation You can act as You please, but if You want to do something, You must do it immediately. There is not much time left for action."

Thus ends the Bhaktivedanta purport of the Fifty-first Chapter of Kṛṣṇa, "Kṛṣṇa, the Ranchor."

9.55 52 / Kṛṣṇa Kidnaps Rukmiṇī

After hearing Rukmiṇī's statement, Lord Kṛṣṇa was very pleased. He immediately shook hands with the brāhmaṇa and said: "My dear brāhmaṇa, I am very glad to hear that Rukmiṇī is anxious to marry Me, since I am also anxious to get her hand. My mind is always absorbed in the thought of the daughter of Bhīṣmaka, and sometimes I cannot sleep at night because I am thinking of her. I can understand that the marriage of Rukmiṇī with Śiśupāla has been arranged by her elder brother in a spirit of animosity toward Me; so I am determined to give a good lesson to all of these princes. Just as fire is extracted and utilized after manipulating ordinary wood, similarly, after dealing with these demoniac princes, I shall bring forth Rukmiṇī, like fire, from their midst."

Kṛṣṇa, upon being informed of the specific date of Rukmiṇī's marriage, became anxious to leave immediately. He asked His driver, Dāruka, to harness the horses for His chariot and prepare to go to the kingdom of Vidarbha. The driver, just after hearing this order, brought Kṛṣṇa's four special horses. The names and descriptions of these horses are mentioned in the Padma Purāṇa. The first one, Śaivya, was greenish; the second, Sugrīva, was grayish like ice; the third, Meghapuṣpa, was the color of a new cloud; and the last, Balāhaka, was of ashen color. When the horses were yoked and the chariot ready to go, Kṛṣṇa helped the brāhmaṇa up and gave him a seat by His side. Immediately they started from Dvārakā and within one night arrived at the province of Vidarbha. The kingdom of Dvārakā is situated in the western part of India, and Vidarbha is situated in the northern part. They are separated by a distance of not less than 1,000 miles, but the horses were so fast that they reached their destination, a town called Kuṇḍina, within one night, or at most, twelve hours.

King Bhīṣmaka was not very enthusiastic about handing his daughter over to Śiśupāla, but he was obliged to accept the marriage settlement due to his affectionate attachment for his eldest son, who had negotiated it. As a matter of duty, he was decorating the city for the marriage ceremony and was acting in great earnestness to make it very successful. Water was sprinkled all over the streets, and the city was cleansed very nicely. Since India is situated in the tropical zone, the atmosphere is always dry. Due to this, dust always accumulates on the streets and roads; so they must be sprinkled with water at least once a day, and in big cities like Calcutta, twice a day. The roads of Kuṇḍina were arranged with colored flags and festoons, and gates were constructed at particular crossings. The whole city was decorated very nicely. The beauty of the city was enhanced by the inhabitants, both men and women, who were dressed in washed cloth, decorated with sandalwood pulp, pearl necklaces and flower garlands. Incense was burning everywhere, and fragrances like aguru scented the air. Priests and brāhmaṇas were sumptuously fed and, according to ritualistic ceremony, were given sufficient wealth and cows in charity. In this way, they were engaged in chanting Vedic hymns. The King's daughter, Rukmiṇī, was exquisitely beautiful. She was very clean and had beautiful teeth. The auspicious sacred girdle was tied on her wrist. She was given various types of jewelry to put on and long silken cloth to cover the upper and lower parts of her body. Learned priests gave her protection by chanting mantras from the Sāma Veda, Ṛg Veda and Yajur Veda. After this they chanted mantras from the Atharva Veda and offered oblations in the fire to pacify the ominous conjunctions of different stars.

King Bhīṣmaka was very experienced in dealing with the brāhmaṇas and priests when such ceremonies were held. He specifically distinguished the brāhmaṇas by giving them large quantities of gold and silver, grains mixed with molasses, and cows decorated with golden ornaments. Damaghoṣa, Śiśupāla's father, executed all kinds of ritualistic performances to invoke good fortune for his own family. Śiśupāla's father was known as Damaghoṣa due to his superior ability to cut down unregulated citizens. Dama means curbing down, and ghoṣa means famous; so he was famous for controlling the citizens. Damaghoṣa thought that if Kṛṣṇa came to disturb the marriage ceremony, he would certainly cut Him down with his military power. Therefore, after performing the various auspicious ceremonies, Damaghoṣa gathered his military divisions, known as Madasravi. He took many elephants, garlanded with golden necklaces, and many chariots and horses which were similarly decorated. It appeared that Damaghoṣa, along with his son and other companions, was going to Kuṇḍina, not completely forgetting the marriage, but mainly intent on fighting.

When King Bhīṣmaka learned that Damaghoṣa and his party were arriving, he left the city to receive them. Outside the city gate there were many gardens where the guests were welcomed to stay. In the Vedic system of marriage, the bride's father receives the large party of the bridegroom and accommodates them in a suitable place for two or three days until the marriage ceremony is performed. The party led by Damaghoṣa contained thousands of men, among whom the prominent kings and personalities were Jarāsandha, Dantavakra, Vidūratha and Pauṇḍraka. It was an open secret that Rukmiṇī was meant to be married to Kṛṣṇa but that her elder brother, Rukmī, had arranged her marriage to Śiśupāla. There was also some whispering going on about a rumor that Rukmiṇī had sent a messenger to Kṛṣṇa; therefore the soldiers suspected that Kṛṣṇa might cause a disturbance by attempting to kidnap Rukmiṇī. Even though they were not without fear, they were all prepared to give Kṛṣṇa a nice fight in order to prevent the girl from being taken away. Śrī Balarāma received the news that Kṛṣṇa had left for Kuṇḍina accompanied only by a brāhmaṇa; He also heard that Śiśupāla was there with a large number of soldiers. Suspecting that they would attack Kṛṣṇa, Balarāma took strong military divisions of chariots, infantry, horses and elephants and arrived at the precinct of Kuṇḍina.

Meanwhile, inside the palace, Rukmiṇī was expecting Kṛṣṇa to arrive, but when neither He nor the brāhmaṇa who took her message appeared, she became full of anxiety and began to think how unfortunate she was. "There is only one night between today and my marriage day, and still neither the brāhmaṇa nor Śyāmasundara has returned. I cannot ascertain any reason for this." Having little hope, she thought perhaps Kṛṣṇa had found reason to become dissatisfied and had rejected her fair proposal. As a result the brāhmaṇa might have become disappointed and not come back. Although she was thinking of various causes for the delay, she expected them both at every moment.

Rukmiṇī further began to think that demigods such as Lord Brahmā, Lord Śiva and the goddess Durgā might have been displeased. It is generally said that the demigods become angry when they are not properly worshiped. For instance, when Indra found that the inhabitants of Vṛndāvana were not worshiping him (Kṛṣṇa having stopped the Indra-yajña), he became very angry and wanted to chastise them. Thus Rukmiṇī was thinking that since she did not worship Lord Śiva or Lord Brahmā very much, they might have become angry and tried to frustrate her plan. Similarly she thought that the goddess Durgā, the wife of Lord Śiva, might have taken the side of her husband. Lord Śiva is known as Rudra, and his wife is known as Rudrāṇī. Rudrāṇī and Rudra refer to those who are very accustomed to putting others in a distressed condition so they might cry forever. Rukmiṇī was thinking of the goddess Durgā as Girijā, the daughter of the Himalayan Mountains. The Himalayan Mountains are very cold and hard, and she thought of the goddess Durgā as hardhearted and cold. In her anxiety to see Kṛṣṇa, Rukmiṇī, who was after all still a child, thought this way about the different demigods. The gopīs worshiped goddess Kātyāyanī to get Kṛṣṇa as their husband; similarly Rukmiṇī was thinking of the various types of demigods, not for material benefit, but in respect to Kṛṣṇa. Praying to the demigods to achieve the favor of Kṛṣṇa is not irregular, and Rukmiṇī was fully absorbed in thoughts of Kṛṣṇa.

Even though she pacified herself by thinking that the time for Govinda to arrive had not yet expired, Rukmiṇī felt that she was hoping against hope. She began to shed tears, and when they became more forceful, she closed her eyes in helplessness. While Rukmiṇī was in such deep thought, auspicious symptoms appeared in different parts of her body. Trembling began to occur in her left eyelid and in her arms and thighs. When trembling occurs in these parts of the body it is an auspicious sign indicating that something lucrative can be expected.

Just then Rukmiṇī, full of anxiety, saw the brāhmaṇa messenger. Kṛṣṇa, being the Supersoul of all living beings, could understand Rukmiṇī's anxiety; therefore He sent the brāhmaṇa inside the palace to let her know that He had arrived. When Rukmiṇī saw the brāhmaṇa, she could understand the auspicious trembling of her body and immediately became elated. She smiled and inquired from him whether or not Kṛṣṇa had already come. The brāhmaṇa replied that the son of the Yadu dynasty, Śrī Kṛṣṇa, had arrived; he further encouraged her by saying that Kṛṣṇa had promised to carry her away without fail. Rukmiṇī was so elated by the brāhmaṇa's message that she wanted to give him in charity everything she possessed. However, finding nothing suitable for presentation, she simply offered him her respectful obeisances. The significance of offering respectful obeisances to a superior is that the one offering obeisances is obliged to the respected person. In other words, Rukmiṇī implied that she would remain ever grateful to the brāhmaṇa. Anyone who gets the favor of the goddess of fortune, as did this brāhmaṇa, is without a doubt always happy in material opulence.

When King Bhīṣmaka heard that Kṛṣṇa and Balarāma had come, he invited Them to see the marriage ceremony of his daughter. Immediately he arranged to receive Them, along with Their soldiers, in a suitable garden house. As was the Vedic custom, the King offered Kṛṣṇa and Balarāma honey and fresh washed cloth. He was hospitable not only to Kṛṣṇa, Balarāma and kings such as Jarāsandha, but he also received many other kings and princes according to their respective personal strength, age and material possessions. Out of curiosity and eagerness, the people of Kuṇḍina assembled before Kṛṣṇa and Balarāma and began to drink the nectar of Their beauty. With tearful eyes, they offered Them their silent respects. They were very pleased, considering Lord Kṛṣṇa the suitable match for Rukmiṇī. They were so eager to unite Kṛṣṇa and Rukmiṇī that they began to pray to the Personality of Godhead: "My dear Lord, if we have performed any pious activities that You are satisfied with, kindly be merciful upon us and accept the hand of Rukmiṇī." It appears that Rukmiṇī was a very popular princess, and all the citizens, out of intense love for her, prayed for her best fortune. In the meantime, Rukmiṇī, being very nicely dressed and protected by bodyguards, came out of the palace to visit the temple of Ambikā, the goddess Durgā.

Deity worship in the temple has been in existence since the beginning of Vedic culture. There is a class of men described in the Bhagavad-gītā as the veda-vāda-rata; they only believe in the Vedic ritualistic ceremonies, but not in the temple worship. Such foolish people may here take note that although this marriage of Kṛṣṇa and Rukmiṇī took place more than 5,000 years ago, there were arrangements for temple worship. In the Bhagavad-gītā the Lord says, yānti deva-vratā devān: "The worshipers of the demigods attain the abodes of the demigods." There were many people who worshiped the demigods and many who directly worshiped the Supreme Personality of Godhead. The system of demigod worship was directed mainly to Lord Brahmā, Lord Śiva, Lord Gaṇeśa, the sun-god and the goddess Durgā. Lord Śiva and the goddess Durgā were worshiped even by the royal families; other minor demigods were worshiped by silly inferior people. As far as the brāhmaṇas and Vaiṣṇavas are concerned, they simply worship Lord Viṣṇu, the Supreme Personality of Godhead. In the Bhagavad-gītā the worship of demigods is condemned, but not forbidden; there it is clearly stated that the less intelligent class of men worship the different kinds of demigods for material benefit. On the other hand, even though Rukmiṇī was the goddess of fortune, she went to the temple of the goddess Durgā because the family deity was worshiped there. In the Śrīmad-Bhāgavatam it is stated that as Rukmiṇī was proceeding towards the temple of the goddess Durgā, within her heart she was always thinking of the lotus feet of Kṛṣṇa. Therefore when Rukmiṇī went to the temple it was not with the intention of an ordinary person, who goes to beg for material benefits; her only target was Kṛṣṇa. When people go to the temple of a demigod, the objective is actually Kṛṣṇa, since it is He who empowers the demigods to provide material benefits.

As Rukmiṇī proceeded toward the temple, she was very silent and grave. Her mother and her girl friend were by her side, and the wife of a brāhmaṇa was in the center; surrounding her were bodyguards. (This custom of a would-be bride going to the temple of a demigod is still practiced in India.) As the procession continued, various musical sounds were heard. Drums, conchshells, and bugles of different sizes such as paṇavas, turyas and bheris combined to make a sound which was not only auspicious but very sweet to hear. There were thousands of wives of respectable brāhmaṇas present. These women were all dressed very nicely with suitable ornaments. They presented Rukmiṇī with flower garlands, sandalwood pulp and a variety of colorful garments to assist her in worshiping Lord Śiva and the goddess Durgā. Some of these ladies were very old and knew perfectly well how to chant prayers to the goddess Durgā and Lord Śiva; so, followed by Rukmiṇī and others, they led these prayers before the deity.

Rukmiṇī offered her prayers to the deity by saying, "My dear goddess Durgā, I offer my respectful obeisances unto you as well as to your children." The Goddess Durgā has four famous children: two daughters–the goddess of fortune, Lakṣmī, and the goddess of learning, Sarasvatī–and two famous sons, Lord Gaṇeśa and Lord Kārttikeya. They are all considered to be demigods and goddesses. Since the goddess Durgā is always worshiped along with her famous children, Rukmiṇī specifically offered her respectful obeisances to the deity in that way; however, her prayers were different. Ordinary people pray to the goddess Durgā for material wealth, fame, profit, strength and so on; Rukmiṇī, however, desired to have Kṛṣṇa for her husband and therefore prayed to the deity to be pleased upon her and bless her. Since she desired only Kṛṣṇa, her worship of the demigods is not condemned. While Rukmiṇī was praying, a variety of items were presented before the deity, chief of which were water, different kinds of flames, incense, garments, garlands and various foodstuffs prepared with ghee, such as puris and kacuris. There were also fruits, sugarcane, betel nuts and spices offered. With great devotion, Rukmiṇī offered them to the deity according to the regulative principles directed by the old brāhmaṇa ladies. After this ritualistic ceremony, the ladies offered the remnants of the foodstuffs to Rukmiṇī as prasādam, which she accepted with great respect. Then Rukmiṇī offered her obeisances to the ladies and to the goddess Durgā. After the business of deity worship was finished, Rukmiṇī caught hold of the hand of one of her girl friends and left the temple, accompanied by the others.

All the princes and visitors who came to Kuṇḍina for the marriage were assembled outside the temple to see Rukmiṇī. The princes were especially very eager to see her because they all actually thought that they would have Rukmiṇī as their wife. Struck with wonder upon seeing Rukmiṇī, they thought that she was specially manufactured by the Creator to bewilder all the great chivalrous princes. Her body was well-constructed, the middle portion being thin. She had green eyes, pink lips, and a beautiful face which was enhanced by her scattered hair and by different kinds of earrings. Around her feet she wore jeweled lockets. The bodily luster and beauty of Rukmiṇī appeared as if painted by an artist perfectly presenting beauty following the description of great poets. The breast of Rukmiṇī is described as being a little bit high, indicating that she was just a youth not more than thirteen or fourteen years old. Her beauty was specifically intended to attract the attention of Kṛṣṇa. Although the princes gazed upon her beautiful features, she was not at all proud. Her eyes moved restlessly, and when she smiled very simply, like an innocent girl, her teeth appeared just like lotus flowers. Expecting Kṛṣṇa to take her away at any moment, she proceeded very slowly towards her home. Her legs moved just like a full-grown swan, and her ankle bells tinkled very mildly.

As already explained, the great chivalrous princes who assembled there were so overwhelmed by Rukmiṇī's beauty that they almost became unconscious. Full of lust, they hopelessly desired Rukmiṇī's hand, comparing their own beauty with hers. Śrīmatī Rukmiṇī, however, was not interested in any of them; in her heart she was simply expecting Kṛṣṇa to come and carry her away. As she was adjusting the ornaments on her left-hand finger, she happened to look upon the princes and suddenly saw that Kṛṣṇa was present amongst them. Although Rukmiṇī had never before seen Kṛṣṇa, she was always thinking of Him; thus she had no difficulty in recognizing Him amongst the princely order. Kṛṣṇa, not being concerned with the other princes, immediately took the opportunity of placing Rukmiṇī on His chariot, marked by a flag bearing an image of Garuḍa. He then proceeded slowly, without fear, taking away Rukmiṇī exactly as the lion takes the deer from the midst of the jackals. Meanwhile Balarāma appeared on the scene with the soldiers of the Yadu dynasty.

Jarāsandha, who had many times experienced defeat by Kṛṣṇa, began to roar: "How is this? Kṛṣṇa is taking Rukmiṇī away from us without any opposition! What is the use in our being chivalrous fighters with arrows? My dear princes, just look! We are losing our reputation by this action. He is just like the jackal taking away the booty from the lion."

Thus ends the Bhaktivedanta purport of the Fifty-second Chapter of Kṛṣṇa, "Kṛṣṇa Kidnaps Rukmiṇī."

9.56 53 / Kṛṣṇa Defeats All the Princes and Takes Rukmiṇī Home to Dvārakā

All the princes led by Jarāsandha became very angry at Kṛṣṇa's kidnapping Rukmiṇī. Struck by the beauty of Rukmiṇī, they had fallen from the backs of their horses and elephants, but now they began to stand up and properly arm themselves. Picking up their bows and arrows, they began to chase Kṛṣṇa on their chariots, horses and elephants. To check their progress, the soldiers of the Yadu dynasty turned and faced them. Thus terrible fighting between the two belligerent groups began. The princes opposing Kṛṣṇa were led by Jarāsandha and they were all very expert in fighting. They began to shoot their arrows at the soldiers of Yadu just as a cloud splashes the face of a mountain with torrents of rain. Gathered on the face of a mountain, a cloud does not move very much, and therefore the force of rain is much more severe on a mountain than it is anywhere else.

The opposing princes were determined to defeat Kṛṣṇa and recapture Rukmiṇī from His custody, and they fought with Him as severely as possible. Rukmiṇī, seated by the side of Kṛṣṇa, saw arrows raining from the opposing party onto the faces of the soldiers of Yadu. In a fearful attitude, she began to look on the face of Kṛṣṇa, expressing her gratefulness that He had taken such a great risk for her sake only. Her eyes moving, she appeared to be very sorry and Kṛṣṇa could immediately understand her mind. He encouraged her with these words: "My dear Rukmiṇī, don't worry. Please rest assured that the soldiers of the Yadu dynasty will kill all the opposing soldiers without delay."

As Kṛṣṇa was speaking with Rukmiṇī, the commanders of the Yadu dynasty's soldiers, headed by Lord Balarāma, who is also known as Saṅkarṣaṇa, as well as Gadadhara, not tolerating the defiant attitude of the opposing soldiers, began to strike their horses, elephants, and chariots with arrows. As the fighting progressed, the princes and soldiers of the enemy camp began to fall from their horses, elephants and chariots. Within a very short time, it was seen that millions of severed heads, decorated with helmets and earrings, had fallen on the battlefield. The soldiers' hands were cut up along with their bows and arrows and clubs; one head was piled upon another, and one horse was piled upon another. All the infantry soldiers, as well as their camels, elephants and asses, fell down with severed heads.

When the enemy, headed by Jarāsandha, found that they were gradually being defeated by the soldiers of Kṛṣṇa, they thought it unwise to risk losing in the battle for the sake of Śiśupāla. Śiśupāla himself should have fought to rescue Rukmiṇī from the hands of Kṛṣṇa, but when the soldiers saw that Śiśupāla was not competent enough to fight with Kṛṣṇa, they decided not to lose their strength unnecessarily; therefore they ceased fighting and dispersed.

Some of the princes, as a matter of etiquette, appeared before Śiśupāla. They saw that Śiśupāla was very much discouraged, like one who has lost his wife. His face appeared to be dried up, and he had lost all his energy, and all the luster of his body had disappeared. They began to address Śiśupāla thus: "My dear Śiśupāla, don't be discouraged in this way. You belong to the royal order and are the chief amongst the fighters. There is no question of distress or happiness for a person like you because neither of these conditions is everlasting. Take courage. Don't be disappointed by this temporary reverse. After all, we are not the final actor; as puppets dance in the hands of a magician, we are all dancing by the will of the Supreme, and according to His grace only we suffer distress or enjoy happiness, which therefore balance equally in all circumstances."

The whole catastrophe of the defeat was due to the envious nature of Rukmiṇī's elder brother, Rukmī. Having seen his sister forcibly taken away by Kṛṣṇa after he had planned to marry her with Śiśupāla, Rukmī was frustrated. So he and Śiśupāla, his friend and intended brother-in-law, returned to their respective homes. Rukmī, very much agitated, was determined to personally teach Kṛṣṇa a lesson. He called for his own soldiers–a military phalanx consisting of several thousand elephants, horses, chariots and infantry–and, equipped with this military strength, he began to follow Kṛṣṇa to Dvārakā. In order to show his prestige, Rukmī began to promise before all the returning kings, "You could not help Śiśupāla marry my sister, Rukmiṇī, but I cannot allow Rukmiṇī to be taken away by Kṛṣṇa. I shall teach Him a lesson. Now I am going there." He presented himself as a big commander and vowed before all the princes present, "Unless I kill Kṛṣṇa in the fight and bring back my sister from His clutches, I shall no more return to my capital city, Kuṇḍina. I make this vow before you all, and you will see that I shall fulfill it." After thus vibrating all these boasting words, Rukmī immediately got on his chariot and told his chariot driver to pursue Kṛṣṇa. He said, "I want to fight with Him immediately. This cowherd boy has become very proud because of His tricky way of fighting with the kṣatriyas, but today I shall teach Him a good lesson. Because He has the impudency to kidnap my sister, I, with my sharpened arrows, shall teach Him very good lessons indeed." Thus this unintelligent man, Rukmī, ignorant of the extent of the strength and activities of the Supreme Personality of Godhead, began to voice impudent threats.

In great stupidity he soon stood before Kṛṣṇa, telling Him repeatedly, "Stop for a minute and fight with me!" After saying this he drew his bow and directly shot three forceful arrows against Kṛṣṇa's body. Then he condemned Kṛṣṇa as the most abominable descendant of the Yadu dynasty and asked Him to stand before him for a minute so that he could teach Him a good lesson. "You are carrying away my sister just like a crow stealing clarified butter meant for use in a sacrifice. You are simply proud of Your military strength, but You cannot fight according to regulative principles. You have stolen my sister; now I shall relieve You of Your false prestige. You can keep my sister under Your possession only as long as I do not pinion You to the ground for good with my arrows."

Lord Kṛṣṇa, after hearing all these crazy words from Rukmī, immediately shot an arrow and severed the string of Rukmī's bow, making him unable to use another arrow. Rukmī immediately took another bow and shot another five arrows at Kṛṣṇa. Being attacked for the second time by Rukmī, Kṛṣṇa again severed his bowstring. Rukmī took a third bow, and Kṛṣṇa again cut off its string. This time, in order to teach Rukmī a lesson, Kṛṣṇa personally shot six arrows at him, and then He shot another eight arrows. Thus four horses were killed by four arrows, the chariot driver was killed by another arrow, and the upper portion of Rukmī's chariot, including the flag, was chopped off with the remaining three arrows.

Having run out of arrows, Rukmī took the assistance of swords, shields, tridents, lances and similar other weapons used for fighting hand-to-hand, but Kṛṣṇa immediately severed them all in the same way. Being repeatedly baffled in his attempts, Rukmī simply took his sword and ran very swiftly toward Kṛṣṇa, just as a fly proceeds toward a fire. As soon as Rukmī reached Kṛṣṇa, Kṛṣṇa cut his weapon to pieces. This time Kṛṣṇa took out His sharp sword and was about to kill him immediately, but Rukmī's sister Rukmiṇī, understanding that this time Kṛṣṇa would not excuse her brother, fell down at the lotus feet of Kṛṣṇa and in a very grievous tone, trembling with great fear, began to plead with her husband.

Rukmiṇī first addressed Kṛṣṇa as "Yogeśvara." Yogeśvara means one who is possessed of inconceivable opulence and energy. Kṛṣṇa possesses inconceivable opulence and energy, whereas Rukmiṇī's brother had only limited military potency. Kṛṣṇa is immeasurable, whereas her brother was measured in every step of his life. Therefore, Rukmī was not even comparable to an insignificant insect before the unlimited power of Kṛṣṇa. She also addressed Kṛṣṇa as the God of the gods. There are many powerful demigods, such as Lord Brahmā, Lord Śiva, Indra, and Candra; Kṛṣṇa is the Lord of all these gods, whereas Rukmiṇī's brother was not only an ordinary human being, but was, in fact, the lowest of all because he had no understanding of Kṛṣṇa. In other words, a human being who has no conception of the actual position of Kṛṣṇa is the lowest in human society. Rukmiṇī also addressed Kṛṣṇa as "Jagatpati," the master of the whole cosmic manifestation. In comparison, her brother was only an ordinary prince.

In this way, Rukmiṇī compared the position of Rukmī to that of Kṛṣṇa and very feelingly pleaded with her husband not to kill her brother just before the auspicious time of her being united with Kṛṣṇa, but to excuse him. In other words, she displayed her real position as a woman. She was happy to get Kṛṣṇa as her husband just at the moment when her marriage to another was to be performed, but she did not want it to be at the loss of her elder brother, who, after all, loved his young sister and wanted to hand her over to one who was, according to his own calculations, a better man. While Rukmiṇī was praying to Kṛṣṇa for the life of her brother, her whole body trembled, and because of her anxiety, her face appeared to by dried up, her throat became choked, and, due to her trembling, the ornaments on her body loosened and fell scattered on the ground. Lord Kṛṣṇa immediately became compassionate and agreed not to kill the foolish Rukmī. But, at the same time, He wanted to give him some light punishment, so He tied him up with a piece of cloth and snipped at his moustache, beard and hair, keeping some spots here and there.

While Kṛṣṇa was dealing with Rukmī in this way, the soldiers of the Yadu dynasty, commanded by Balarāma Himself, broke the whole strength of Rukmī's army just as an elephant in a tank discards the feeble stem of a lotus flower. In other words, as an elephant breaks the whole construction of a lotus flower while bathing in a reservoir of water, so the military strength of the Yadus broke up Rukmī's forces. Yet when the commanders of the Yadu dynasty came back to see Kṛṣṇa, they were all surprised to see the condition of Rukmī. Lord Balarāma became especially compassionate for His sister-in-law, who was newly married to His brother. In order to please Rukmiṇī, Balarāma personally untied Rukmī, and in order to further please her, Balarāma, as the elder brother of Kṛṣṇa, spoke some words of chastisement. "Kṛṣṇa, Your action is not at all satisfactory," He said. "This is an abomination very much contrary to our family tradition! To cut someone's hair and shave his moustache and beard is almost comparable to killing him. Whatever Rukmī might have been, he is now our brother-in-law, a relative of our family, and You should not have put him in such a condition."

After this, in order to pacify her, Lord Balarāma said to Rukmiṇī, "You should not be sorry because your brother has been made very odd-looking. Everyone suffers or enjoys the results of his own actions." Lord Balarāma wanted to impress upon Rukmiṇī that she should not have been sorry for the consequences suffered by her brother due to his actions. There was no need of being too affectionate toward such a brother. Lord Balarāma again turned toward Kṛṣṇa and said, "My dear Kṛṣṇa, a relative, even though he commits such a blunder and deserves to be killed, should be excused. For when such a relative is conscious of his own fault, that consciousness itself is like death. Therefore, there is no need in killing him." He again turned toward Rukmiṇī and informed her that the current duty of the kṣatriya in the human society is so fixed that, according to the principles of fighting, one's own brother may become an enemy on the opposite side. A kṣatriya does not hesitate to kill his own brother. In other words, Lord Balarāma wanted to instruct Rukmiṇī that Rukmī and Kṛṣṇa were right in not showing mercy to each other in the fighting, despite the family consideration that they happened to be brothers-in-law. Śrī Balarāma continued to inform Rukmiṇī that kṣatriyas are typical emblems of the materialistic way of life; they become puffed-up whenever there is a question of material acquisition. Therefore, when there is a fight between two belligerent kṣatriyas on account of kingdom, land, wealth, women, prestige or power, they try to put one another into the most abominable condition. Balarāma instructed Rukmiṇī that her affection toward her brother Rukmī, who had created enmity with so many persons, was a perverse consideration befitting an ordinary materialistic person. Her brother's character was not at all adorable, considering his treatment toward other friends, and yet Rukmiṇī, as an ordinary woman, was so affectionate toward him. He was not fit to be her brother, and still Rukmiṇī was lenient toward him.

"Besides that," Balarāma continued, "the consideration that a person is neutral or is one's friend or enemy is generally made by persons who are in the bodily concept of life. Such foolish persons become bewildered by the illusory energy of the Supreme Lord. The spirit soul is of the same pure quality in any embodiment of matter, but those who are not sufficiently intelligent see only the bodily differentiations of animals and men, literates and illiterates, rich and poor, and so on, which cover the pure spirit soul. Such differentiation, observed purely on the basis of the body, is exactly like differentiation between fires in terms of the different types of fuel they consume. Whatever the size and shape of the fuel, there is no such variety of size and shape of the fire which comes out. Similarly, in the sky there are no differences in size or shape."

In this way Balarāma appeased them by His moral and ethical instruction. He stated further: "This body is part of the material manifestation. The living entity or spirit soul, being in contact with matter, is transmigrating, due to illusory enjoyment, from one body to another, and that is known as material existence. This contact of the living entity with the material manifestation has neither integration nor disintegration. My dear chaste sister-in-law, the spirit soul is, of course, the cause of this material body, as much as the sun is the cause of sunlight, eyesight and the forms of material manifestation." The example of the sunshine and the material manifestation is very appropriate in the matter of understanding the living entity's contact with this material world. In the morning, there is sun rise, and the heat and light expand gradually throughout the whole day. The sun is the cause of all material production and shapes and forms; it is due to the sun that integration and disintegration of material elements take place. But as soon as the sun is set, the whole manifestation is no longer connected to the sun, which has passed from one place to another. When the sun passes from the eastern to the western hemisphere, the result of interaction due to the sunshine in the eastern hemisphere remains, but the sunshine itself is visible again on the western hemisphere. Similarly, the living entity accepts or produces different bodies and different bodily relationships in a particular circumstance, but as soon as he gives up the present body and accepts another, he has nothing to do with the former body. Similarly, the living entity has nothing to do with the next body which he accepts. He is always free from the contact of this bodily contamination. Therefore, the conclusion is that the appearance and disappearance of the body have nothing to do with the living entity, as much as the waxing and waning of the moon have nothing to do with the moon. When there is waxing of the moon, we falsely think that the moon is developing, and when there is waning of the moon we think that the moon is decreasing. Factually the moon, as it is, is always the same; it has nothing to do with such visible waxing and waning activities.

”Consciousness of material existence can be compared to sleeping and dreaming. When a man sleeps, he dreams of many nonfactual happenings, and as a result of dreaming he becomes subjected to different kinds of distress and happiness. Similarly, when person is in the dreaming condition of material consciousness, he suffers the effects of accepting a body and giving it up again in material existence. Opposite to this material consciousness is Kṛṣṇa consciousness. In other words, when a man is elevated to the platform of Kṛṣṇa consciousness he becomes free from this false conception of life.”

In this way, Śrī Balarāma instructed them in spiritual knowledge. He addressed His sister-in-law thus: ”Sweet, smiling Rukmiṇī, do not be aggrieved by false motives caused by ignorance. Due to false notions only one becomes unhappy, but this unhappiness is immediately removed by discussing the philosophy of actual life. Be happy on that platform only.”

After hearing such enlightening instruction from Śrī Balarāma, Rukmiṇī immediately became pacified and happy and adjusted her mental condition, which was very much afflicted by seeing the degraded position of her brother, Rukmī. As far as Rukmī was concerned, neither was his promise fulfilled nor his mission successful. He had come from home with his soldiers and military phalanx to defeat Kṛṣṇa and release his sister, but on the contrary, he lost all his soldiers and military strength. He was personally much degraded, and in that condition he was very sorry; but by the grace of the Lord he could continue his life to the fixed destination. Because he was a kṣatriya, he could remember his promise that he would not return to his capital city, Kuṇḍina, without killing Kṛṣṇa and releasing his sister, which he had failed to do; therefore, he decided in anger not to return to his capital city, and he constructed a small cottage in the village known as Bhojakaṭa and began to reside there for the rest of his life.

After defeating all the opposing elements and forcibly carrying away Rukmiṇī, Kṛṣṇa brought her to His capital city, Dvārakā, and then married her according to the Vedic ritualistic principle. After this marriage, Kṛṣṇa became the King of the Yadus at Dvārakā. On the occasion of His marriage with Rukmiṇī, all the inhabitants were happy, and in every house there were great ceremonies. The inhabitants of Dvārakā City became so pleased that they dressed themselves with the nicest possible ornaments and garments, and they went to present gifts according to their means to the newly married couple, Kṛṣṇa and Rukmiṇī. All the houses of Yadupurī (Dvārakā) were decorated with flags, festoons and flowers. Each and every house had an extra gate specifically prepared for this occasion, and on both sides of the gate there were big water jugs filled with water. The whole city was flavored by the burning of high quality incense, and at night there was illumination by thousands of lamps, decorating each and every building.

The entire city appeared jubilant on the occasion of Lord Kṛṣṇa’s marriage with Rukmiṇī. Everywhere in the city there was profuse decorations of banana trees and betel nut trees. These two trees are considered very auspicious in happy ceremonies. At the same time there was an assembly of many elephants, who carried the respective kings of different friendly kingdoms. It is the habit of the elephant that whenever he sees some small plants and trees, out of his sportive frivolous nature, he uproots the trees and throws them hither and thither. The elephants assembled on this occasion also scattered the banana and betel nut trees, but in spite of such intoxicated action, the whole city, with the trees thrown here and there, looked very nice.

The friendly kings of the Kurus and the Pāṇḍavas were represented by Dhṛtarāṣṭra, the five Pāṇḍu brothers, King Drupada, King Santardana, as well as Rukmiṇī’s father, Bhīṣmaka. Because of Kṛṣṇa’s kidnapping Rukmiṇī, there was initially some misunderstanding between the two families, but Bhīṣmaka, King of Vidarbha, being approached by Śrī Balarāma and persuaded by many saintly persons, was induced to participate in the marriage ceremony of Kṛṣṇa and Rukmiṇī. Although the incidence of Kṛṣṇa’s kidnapping was not a very happy occurrence in the kingdom of Vidarbha, kidnapping was not an unusual affair among the kṣatriyas. Kidnapping was, in fact, current in almost all marriages. Anyway, King Bhīṣmaka was from the very beginning inclined to hand over his beautiful daughter to Kṛṣṇa. In one way or another his purpose had been served, and so he was pleased to join the marriage ceremony, even though his eldest son was degraded in the fight. It is mentioned in the Padma Purāṇa that Mahārāja Nanda and the cowherd boys of Vṛndāvana joined the marriage ceremony. Kings from the kingdoms of Kuru, Sṛñjaya, Kekaya, Vidarbha and Kunti came to Dvārakā on this occasion with all their royal paraphernalia.

The story of Rukmiṇī’s being kidnapped by Kṛṣṇa was poeticized, and the professional readers recited it everywhere. All the assembled kings and, especially, their daughters were struck with wonder and became very pleased upon hearing the chivalrous activities of Kṛṣṇa. In this way, all visitors as well as the inhabitants of Dvārakā City became joyful seeing Kṛṣṇa and Rukmiṇī together. In other words, the Supreme Lord, the maintainer of everyone, and the goddess of fortune were united, and all the people felt extremely jubilant.

Thus ends the Bhaktivedanta purport of the Fifty-third Chapter of Kṛṣṇa, ”Kṛṣṇa Defeats all the Princes and Takes Rukmiṇī Home to Dvārakā.”

9.57 54 / Pradyumna Born to Kṛṣṇa and Rukmiṇī

It is said that Cupid, who is directly part and parcel of Lord Vāsudeva and who was formerly burned to ashes by the anger of Lord Śiva, took birth in the womb of Rukmiṇī begotten by Kṛṣṇa. This is Kāmadeva, a demigod of the heavenly planets especially capable of inducing lusty desires. The Supreme Personality of Godhead, Kṛṣṇa, has many grades of parts and parcels, but the quadruple expansions of Kṛṣṇa–Vasudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha–are directly in the Viṣṇu category. Kāma, or the Cupid demigod, who later on took his birth in the womb of Rukmiṇī, was also named Pradyumna, but he cannot be the Pradyumna of the Viṣṇu category. He belongs to the category of jīva-tattva, but for special power in the category of demigods, he was a part and parcel of the super prowess of Pradyumna. That is the verdict of the Gosvāmīs. Therefore, when Cupid was burned into ashes by the anger of Lord Śiva, he merged into the body of Vasudeva, and in order to get his body again, he was begotten by Lord Kṛṣṇa Himself; he was directly released from his body in the womb of Rukmiṇī and was born as the son of Kṛṣṇa, celebrated by the name Pradyumna. Because he was begotten by Lord Kṛṣṇa directly, his qualities were most similar to those of Kṛṣṇa.

There was a demon of the name Śambara who was destined to be killed by this Pradyumna. The Śambara demon knew of his destiny, and as soon as he learned that Pradyumna was born, he took the shape of a woman and kidnapped the baby from the maternity home less than ten days after his birth. The demon took him and threw him directly into the sea. But, as it is said, "Whoever is protected by Kṛṣṇa, no one can kill; and whoever is destined to be killed by Kṛṣṇa, no one can protect." When Pradyumna was thrown into the sea, a big fish immediately swallowed him. Later on this fish was caught by the net of a fisherman, and the fish was later on sold to the Śambara demon. In the kitchen of the demon there was a maidservant whose name was Māyāvatī. This woman had formerly been the wife of Cupid, and had been called Rati. When the fish was presented to the demon Śambara, it was taken charge of by his cook, who was to make it into a palatable fish preparation. Demons and the rākṣasas are accustomed to eat meat, fish and similar non-vegetarian foods. Similarly, other demons, like Rāvaṇa, Kaṁsa and Hiraṇyakaśipu, although born of brāhmaṇa and kṣatriya fathers, used to take meat and flesh without discrimination. This practice is still prevalent in India, and those who are meat and fish eaters are generally called demons and rākṣasas.

When the cook was cutting the fish, he found a nice baby within the belly of the fish, and he immediately presented him to the charge of Māyāvatī, who was an assistant in the kitchen affairs. This woman was surprised to see how such a nice baby could remain within the belly of a fish, and the situation perplexed her. The great sage Nārada then appeared and explained to her about the birth of Pradyumna, how the baby had been taken away by Śambara and later on thrown into the sea, and so on. In this way the whole story was disclosed to Māyāvatī, who had formerly been Rati, the wife of Cupid. Māyāvatī knew that she had previously been the wife of Cupid; after her husband was burnt into ashes by the wrath of Lord Śiva, she was always expecting him to come back again in the material form. This woman was engaged for cooking rice and dahl in the kitchen, but when she got this nice baby and understood that he was Cupid, her own husband, she naturally took charge of him and with great affection began to bathe him. Miraculously, the baby very swiftly grew up, and within a very short period he became a very beautiful young man. His eyes were just like the petals of lotus flowers, his arms were very long, down to the knees, and any woman who happened to see him became captivated by his bodily beauty.

Māyāvatī could understand that her former husband, Cupid, born as Pradyumna, had grown into such a nice young man, and she also gradually became captivated and lusty. She was smiling before him with a feminine attractiveness, expressing her desire for sexual unity. He therefore inquired from her, "How is it possible that first of all you were affectionate like a mother, and now you are expressing the symptoms of a lusty woman? What is the reason for such a change?" On hearing this statement from Pradyumna, the woman, Rati, replied, "My dear sir, you are the son of Lord Kṛṣṇa. Before you were ten days old, you were stolen by the Śambara demon and later on thrown into the water and swallowed up by a fish. In this way you have come under my care, but actually, in your former life as Cupid, I was your wife; therefore, my manifestation of conjugal symptoms is not at all incompatible. Śambara wanted to kill you, and he is endowed with various kinds of mystic powers. Therefore, before he again attempts to kill you, please kill him as soon as possible with your divine power. Since you were stolen by Śambara, your mother, Rukmiṇī-devi, has been in a very grievous condition, like a cuckoo bird who has lost her babies. She is very affectionate toward you, and since you have been taken away from her, she has been living like a cow aggrieved over the loss of its calf."

Māyāvatī had mystic knowledge of supernatural power. Supernatural powers are generally known as māyā, and to supersede all such supernatural power there is another supernatural power which is called mahāmāyā. Māyāvatī had the knowledge of the mystic power of mahāmāyā, and she delivered to Pradyumna this specific energetic power in order to defeat the mystic powers of the Śambara demon. Thus being empowered by his wife, Pradyumna immediately went before Śambara and challenged him to fight. Pradyumna began to address him in very strong language, so that his temper might be agitated and he would be moved to fight. At Pradyumna's words, the demon Śambara, being insulted, felt just like a snake feels after being struck by one's leg. A serpent cannot tolerate being kicked by another animal or by a man, and he immediately bites the opponent.

Śambara felt the words of Pradyumna as if they were a kick. He immediately took his club in his hand and appeared before Pradyumna to fight. In great anger, he began to beat Pradyumna with his club, just as a thunderbolt beats a mountain. The demon was also groaning and making a noise like a thundering cloud. Pradyumna protected himself with his own club, and eventually he struck the demon very severely. In this way, the fighting between Śambarāsura and Pradyumna began very seriously.

But Śambarāsura knew the art of mystic powers and could raise himself in the sky and fight from outer space. There is another demon of the name Maya, and Śambarāsura learned many mystic powers from him. He thus raised himself high in the sky and began to threw various types of nuclear weapons at the body of Pradyumna. In order to combat the mystic powers of Śambarāsura, Pradyumna remembered another mystic power, known as mahāvidyā, which was different from the black mystic power. The mahāvidyā mystic power is based on the quality of goodness. Understanding that his enemy was formidable, Śambara took assistance from various kinds of demonic mystic powers belonging to the Guhyakas, the Gandharvas, the Piśācas, the snakes and the Rākṣasas. But although the demon exhibited his mystic powers and took shelter of supernatural strength, Pradyumna was able to counteract his strength and powers by the superior power of mahāvidyā. When Śambarāsura was defeated in every respect, Pradyumna then took his sharpened sword and immediately cut off the demon's head, which was decorated with a helmet and with valuable jewels. When Pradyumna thus killed the demon, all the demigods in the higher planetary systems began to shower flowers on him.

Pradyumna's wife, Māyāvatī, could travel in outer space, and therefore they directly reached his father's capital, Dvārakā, by the airways. They passed above the palace of Lord Kṛṣṇa and began to come down as a cloud comes down with lightning. The inner section of a palace is known as antaḥpura (private apartments). Pradyumna and Māyāvatī could see that there were many women there, and they sat down among them. When the women saw Pradyumna, dressed in bluish garments, with very long arms, curling hair, beautiful eyes, a smiling reddish face, jewelry and ornaments, they first of all could not recognize him as Pradyumna, a personality different from Kṛṣṇa. They all felt themselves to be very much blessed by the sudden presence of Kṛṣṇa, and they wanted to hide in a different corner of the palace.

When the women saw, however, that all the characteristics of Kṛṣṇa were not present in the personality of Pradyumna, out of curiosity they came back again to see him and his wife, Māyāvatī. All of them were conjecturing as to who he was, for he was so beautiful. Among the women was Rukmiṇīdevī, who was equally beautiful, with her lotus-like eyes. Seeing Pradyumna, she naturally remembered her own son, and milk began to flow from her breast out of motherly affection. She then began to wonder, ”Who is this beautiful young boy? He appears to be the most beautiful person. Who is the fortunate young woman able to give birth to this nice boy in her womb and become his mother? And who is that young woman who has accompanied him? How have they met? Remembering my own son, who was stolen even from the maternity home, I can only guess that if he is living somewhere, he might have grown by this time to be like this boy.” Simply by intuition, Rukmiṇī could understand that Pradyumna was her own lost son. She could also observe that Pradyumna resembled Lord Kṛṣṇa in every respect. She was struck with wonder as to how he acquired all the symptoms of Kṛṣṇa. She therefore began to think more confidently that the boy must be her own grown-up son because she felt much affection for him, and, as an auspicious sign, her left arm was trembling.

At that very moment, Lord Kṛṣṇa, along with His father and mother, Devakī and Vasudeva, appeared on the scene. Kṛṣṇa, the Supreme Personality of Godhead, could understand everything, yet in that situation He remained silent. However, by the desire of Lord Śrī Kṛṣṇa, the great sage Nārada also appeared on the scene, and he began to disclose all the incidents–how Pradyumna had been stolen from the maternity home and how he had grown up and had come there with his wife Māyāvatī, who formerly had been Rati, the wife of Cupid. When everyone was informed of the mysterious disappearance of Pradyumna and how he had grown up, they all became struck with wonder because they had gotten back their dead son after they were almost hopeless of his return. When they understood that it was Pradyumna who was present, they began to receive him with great delight. One after another, all of the members of the family–Devakī, Vasudeva, Lord Śrī Kṛṣṇa, Lord Balarāma, and Rukmiṇī and all the women of the family–began to embrace both Pradyumna and his wife Māyāvatī. When the news of Pradyumna’s return was spread all over the city of Dvārakā, all the astonished citizens began to come with great anxiety to see the lost Pradyumna. They began to say, ”The dead son has come back. What can be more pleasing than this?”

Śrīla Śukadeva Gosvāmī has explained that, in the beginning, all the residents of the palace, who were all mothers and stepmothers of Pradyumna, mistook him to be Kṛṣṇa and were all bashful, infected by the desire for conjugal love. The explanation is that Pradyumna’s personal appearance is exactly like Kṛṣṇa’s, and he was factually Cupid himself. There was no cause of astonishment, therefore, when the mothers of Pradyumna and other women mistook him in that way. It is clear from the statement that Pradyumna’s bodily characteristics were so similar to Kṛṣṇa’s that he was mistaken to be Kṛṣṇa even by his mother.

Thus ends the Bhaktivedanta purport of the Fifty-fourth Chapter of Kṛṣṇa, ”Pradyumna Born to Kṛṣṇa and Rukmiṇī.”

Thus ends Volume One of Kṛṣṇa, the Supreme Personality of Godhead.

9.58 1 / The Story of the Syamantaka Jewel

There was a king of the name Satrājit within the jurisdiction of Dvārakādhāma. He was a great devotee of the sun-god, who awarded him the benediction of a jewel known as Syamantaka. Because of this Syamantaka jewel, there was a misunderstanding between King Satrājit and the Yadu dynasty. Later on the matter was settled when Satrājit voluntarily offered Kṛṣṇa his daughter, Satyabhāmā, along with the jewel Syamantaka. Not only was Satyabhāmā married to Kṛṣṇa on account of the Syamantaka jewel, but Jāmbavatī, the daughter of Jāmbavān, was also married to Kṛṣṇa. These two marriages took place before the appearance of Pradyumna, as described in the last chapter. How King Satrājit offended the Yadu dynasty and how he later on came to his senses and offered his daughter and the Syamantaka jewel to Kṛṣṇa is described as follows.

Since he was a great devotee of the sun-god, King Satrājit gradually entered into a very friendly relationship with him. The sun-god was much pleased with him and delivered to him an exceptional jewel known as Syamantaka. When this jewel was worn by Satrājit in a locket around his neck, he appeared exactly like an imitation sun-god. Putting on this jewel, he would enter the city of Dvārakā, and people would think that the sun-god had come into the city to see Kṛṣṇa. They knew that Kṛṣṇa, being the Supreme Personality of Godhead, was sometimes visited by the demigods, so while Satrājit was visiting the city of Dvārakā all the inhabitants except Kṛṣṇa took him to be the sun-god himself. Although King Satrājit was known to everyone, he could not be recognized because of the dazzling effulgence of the Syamantaka jewel.

Once, mistaking him to be the sun-god, some of the important citizens of Dvārakā immediately went to Kṛṣṇa to inform Him that the sun-god had arrived to see Him. At that time, Kṛṣṇa was playing chess. One of the important residents of Dvārakā spoke thus: ”My dear Lord Nārāyaṇa, You are the Supreme Personality of Godhead. In Your plenary portion of Nārāyaṇa or Viṣṇu, You have four hands with different symbols–the conchshell, disc, club and lotus flower. You are actually the owner of everything, but in spite of Your being the Supreme Personality of Godhead, Nārāyaṇa, You have descended in Vṛndāvana to act as the child of Yaśodāmātā, who sometimes used to tie You up with her ropes, and You are celebrated, therefore, by the name Dāmodara.”

That Kṛṣṇa is the Supreme Personality of Godhead, Nārāyaṇa, as accepted by the citizens of Dvārakā, was later on confirmed by the great Māyāvādī philosophical leader, Śaṅkarācārya. By accepting the Lord as impersonal, he did not reject the Lord’s personal form. He meant that everything which has form in this material world is subjected to creation, maintenance and annihilation, but the Supreme Personality of Godhead, Nārāyaṇa, does not have a material form subjected to these limitations. In order to convince the less intelligent class of men who take Kṛṣṇa to be an ordinary human being, Śaṅkarācārya therefore said that God is impersonal. This impersonality means that He is not a person of this material condition. He is a transcendental personality without a material body.

The citizens of Dvārakā addressed Lord Kṛṣṇa not only as Dāmodara, but also as Govinda, which indicates that Kṛṣṇa is very affectionate to the cows and calves; and just to refer to their intimate connection with Kṛṣṇa, they addressed Him as Yadunandana. He is the son of Vasudeva, born in the Yadu dynasty. In this way, the citizens of Dvārakā concluded that they were addressing Kṛṣṇa as the supreme master of the whole universe. They addressed Kṛṣṇa in many different ways, proud of being citizens of Dvārakā who could see Kṛṣṇa daily.

When Satrājit was visiting the city of Dvārakā, the citizens felt great pride to think that although Kṛṣṇa was living in Dvārakā like an ordinary human being, the demigods were coming to see Him. Thus they informed Lord Kṛṣṇa that the sun-god, with his appealing bodily effulgence, was coming to see Him. The citizens of Dvārakā confirmed that the sun-god's coming into Dvārakā was not very wonderful, because people all over the universe who were searching after the Supreme Personality of Godhead knew that He had appeared in the family of the Yadu dynasty and was living in Dvārakā as one of the members of that family. Thus the citizens expressed their joy on this occasion. On hearing the statement of His citizens, the all-pervasive Personality of Godhead, Kṛṣṇa, simply smiled. Being pleased with the citizens of Dvārakā, Kṛṣṇa informed them that the person whom they described as the sun-god was actually King Satrājit, who had come to visit Dvārakā City to show his opulence in the form of the valuable jewel obtained from the sun-god.

Satrājit, however, did not come to see Kṛṣṇa; he was instead overwhelmed by the jewel of Syamantaka. He installed the jewel in a temple to be worshiped by brāhmaṇas he engaged for this purpose. This is an instance of a less intelligent person worshiping a material thing. In the Bhagavad-gītā it is stated that less intelligent persons, in order to get immediate results from their fruitive activities, worship the demigods who are created within this universe. The word "materialist" means one concerned with gratification of the senses within this material world. Although Kṛṣṇa later asked for this Syamantaka jewel, King Satrājit did not deliver it to him, but he installed the jewel for his purposes of worship. And who would not worship that jewel? The Syamantaka jewel was so powerful that it was daily producing a large quantity of gold. A quantity of gold is counted by a measurement called a bhāra. According to Vedic formulas, one bhāra is equal to sixteen pounds of gold; one mound equals eighty-two pounds. The jewel was producing about 170 pounds of gold every day. Besides that, it is learned from Vedic literature that in whatever part of the world this jewel is worshiped there is no possibility of famine; not only that, but wherever the jewel is present, there is no possibility of anything inauspicious, such as pestilence or disease.

Lord Kṛṣṇa wanted to teach the world that the best of everything should be offered to the ruling chief of the country. King Ugrasena was the overlord of many dynasties and happened to be the grandfather of Kṛṣṇa, and Kṛṣṇa asked Satrājit to present the Syamantaka jewel to King Ugrasena. Kṛṣṇa pleaded that the best should be offered to the King. But Satrājit, being a worshiper of the demigods, had become too materialistic and, instead of accepting the request of Kṛṣṇa, thought it wiser to worship the jewel in order to get the 170 pounds of gold every day. Materialistic persons who can achieve such huge quantities of gold every day are not interested in Kṛṣṇa consciousness. Sometimes, therefore, in order to show special favor, Kṛṣṇa takes away great accumulations of materialistic wealth from a person and thus makes him a great devotee. But Satrājit refused to abide by the order of Kṛṣṇa and did not deliver the jewel to Him.

After this incident, Satrājit's younger brother, in order to display the opulence of the family, took the jewel, put it on his neck and rode on horseback into the forest making a show of his material opulence. While the brother of Satrājit, who was known as Prasena, was moving here and there in the forest, a big lion attacked him, killing both him and the horse on which he was riding, and took away the jewel to his cave. The news was received by the gorilla king, Jāmbavān, who then killed that lion in the cave and took away the jewel. Jāmbavān had been a great devotee of the Lord since the time of Lord Rāmacandra, so he did not take the valuable jewel as something he very much needed. He gave it to his young son to play with as a toy.

In the city, when Satrājit's younger brother Prasena did not return from the forest with the jewel, Satrājit became very upset. He did not know that his brother had been killed by a lion and that the lion had been killed by Jāmbavān. He was thinking instead that because Kṛṣṇa wanted that jewel and it had not been delivered to Him, Kṛṣṇa might have therefore taken the jewel away from Prasena by force and killed him. This idea grew into a rumor which was being spread by Satrājit in every part of Dvārakā.

The false rumor that Kṛṣṇa had killed Prasena and had taken away the jewel was spread everywhere like wildfire. Kṛṣṇa did not like to be defamed in that way, and therefore He decided that He would go to the forest and find the Syamantaka jewel, taking with Him some of the inhabitants of Dvārakā. Along with important men of Dvārakā, Kṛṣṇa went to search out Prasena, the brother of Satrājit, and He found him dead, killed by the lion. At the same time, Kṛṣṇa also found the lion which had been killed by Jāmbavān, who is generally called by the name Ṛkṣa. It was found that the lion had been killed by the hand of Ṛkṣa without the assistance of any weapon. Kṛṣṇa and the citizens of Dvārakā then found in the forest a great tunnel, said to be the path to Ṛkṣa's house. Kṛṣṇa knew that the inhabitants of Dvārakā would be afraid to enter the tunnel; therefore He asked them to remain outside, and He Himself entered the dark tunnel alone to find Ṛkṣa, Jāmbavān. After entering the tunnel, Kṛṣṇa saw that the very valuable jewel known as Syamantaka had been given to the son of Ṛkṣa as a toy, and in order to take the jewel from the child, He went there and stood before him. When the nurse who was taking care of Ṛkṣa's child saw Kṛṣṇa standing before her, she was afraid, thinking the valuable Syamantaka jewel might be taken away by Him. She began to cry loudly out of fear.

Hearing the nurse crying, Jāmbavān appeared on the scene in a very angry mood. Jāmbavān was actually a great devotee of Lord Kṛṣṇa, but because he was in an angry mood he could not recognize his master; he thought Him to be an ordinary man. This brings to mind the statement of the Bhagavad-gītā in which the Lord advises Arjuna to get free from anger, greed and lust in order to rise up to the spiritual platform. Lust, anger and greed run parallel in the heart and check one's progress on the spiritual path.

Not recognizing his master, Jāmbavān first challenged Him to fight. There was then a great fight between Kṛṣṇa and Jāmbavān in which they fought like two opposing vultures. Whenever there is an eatable corpse the vultures fight heartily over the prey. Kṛṣṇa and Jāmbavān first of all began fighting with weapons, then with stones, then with big trees, then hand to hand, until at last they were hitting one another with their fists, and the blows were like the striking of thunderbolts. Each was expecting victory over the other, but the fighting continued for days, both in daytime and at night, without stopping. In this way the fighting continued for twenty-eight days.

Although Jāmbavān was the strongest living entity of that time, practically all the joints of his bodily limbs became slackened and his strength reduced to practically nil after being constantly struck by the fists of Śrī Kṛṣṇa. Feeling very tired, with perspiration all over his body, Jāmbavān was astonished. Who was this opponent who was weakening him? Jāmbavān was quite aware of his own superhuman bodily strength, but when he felt tired from being struck by Kṛṣṇa, he could understand that Kṛṣṇa was no one else but his worshipable Lord, the Supreme Personality of Godhead. This incident has a special significance for devotees. In the beginning, Jāmbavān could not understand Kṛṣṇa because his vision was obscured by material attachment. He was attached to his boy and to the greatly valuable Syamantaka jewel, which he did not want to spare for Kṛṣṇa. In fact, when Kṛṣṇa came there he became angry, thinking that He had come to take away the jewel. This is the material position; although one is very strong in body, that cannot help him understand Kṛṣṇa.

In a sporting attitude, Kṛṣṇa wanted to engage in a mock fight with His devotee. As we have experienced from the pages of the Śrīmad-Bhāgavatam, the Supreme Personality of Godhead has all the propensities and instincts of a human being. Sometimes, in a sportive spirit, He wishes to fight to make a show of bodily strength, and when He so desires, He selects one of His suitable devotees to give Him that pleasure. Kṛṣṇa desired this pleasure of mock fighting with Jāmbavān. Although Jāmbavān was a devotee by nature, he was without knowledge of Kṛṣṇa while giving service to the Lord by his bodily strength. But as soon as Kṛṣṇa was pleased by the fighting, Jāmbavān immediately understood that his opponent was none other than the Supreme Lord Himself. The conclusion is that he could understand Kṛṣṇa by his service. Kṛṣṇa is sometimes satisfied by fighting also.

Jāmbavān therefore said to the Lord, ”My dear Lord, I can now understand who You are. You are the Supreme Personality of Godhead, Lord Viṣṇu, the source of everyone’s strength, wealth, reputation, beauty, wisdom and renunciation.” This statement of Jāmbavān’s is confirmed by the Vedānta-sūtra, wherein the Supreme Lord is declared to be the source of everything. Jāmbavān identified Lord Kṛṣṇa as the Supreme Personality, Lord Viṣṇu: ”My dear Lord, You are the creator of the creators of the universal affairs.” This statement is very instructive to the ordinary man, who is amazed by the activities of a person with an exceptional brain. The ordinary man is surprised to see the inventions of a great scientist, but the statement of Jāmbavān confirms that although a scientist may be a creator of many wonderful things, Kṛṣṇa is the creator of the scientist. He is not only the creator of one scientist, but of millions and trillions, all over the universe. Jāmbavān said further, ”You are not only creator of the creator, but You are also creator of the material elements which are manipulated by the so-called creators.” Scientists utilize the physical elements or laws of material nature and do something wonderful, but actually such laws and elements are also the creation of Kṛṣṇa. This is actual scientific understanding. Less intelligent men do not try to understand who created the brain of the scientist; they are simply satisfied by seeing the wonderful creation or invention of the scientist.

Jāmbavān continued: ”My dear Lord, the time factor which combines all the physical elements is also Your representative. You are the supreme time factor in which all creation takes place, is maintained, and is finally annihilated. And not only the physical elements and the time factors but also the persons who manipulate the ingredients and advantages of creation are part and parcel of You. The living entity is not, therefore, an independent creator. By studying all factors in the right perspective, one can see that You are the supreme controller and Lord of everything. My dear Lord, I can therefore understand that You are the same Supreme Personality of Godhead whom I worship as Lord Rāmacandra. My Lord Rāmacandra wanted to construct a bridge over the ocean, and I saw personally how the ocean became agitated simply by my Lord’s glancing over it. And when the whole ocean became agitated, the living entities like the whales, alligators and timiṅgila fish, all became perturbed. [The timiṅgila fish in the ocean can swallow big aquatics like whales in one gulp.] In this way the ocean was forced to give way and allow Rāmacandra to cross to the island known as Laṅkā [now supposed to be Ceylon]. This construction of a bridge over the ocean from Cape Comorin to Ceylon is still well-known to everyone. After the construction of the bridge, a fire was set all over the kingdom of Rāvaṇa. During the fighting with Rāvaṇa, each and every part of Rāvaṇa’s limbs was slashed and cut into pieces by Your sharp arrows, and his head fell to the face of the earth. Now I can understand that You are none other than my Lord Rāmacandra. No one else has such immeasurable strength; no one else could defeat me in this way.”

Lord Kṛṣṇa became satisfied by the prayers and statements of Jāmbavān, and to mitigate the pains of his body, He began to smear the lotus palm of His hand all over the body of Jāmbavān. Jāmbavān at once felt relieved from the fatigue of the great fight. Lord Kṛṣṇa then addressed him as King Jāmbavān, because he and not the lion was actually the king of the forest; with his naked hand, without a weopon, Jāmbavān had killed the lion. Kṛṣṇa informed Jāmbavān that He had come to him to ask for the Syamantaka jewel because since the Syamantaka jewel had been stolen His name had been defamed by the less intelligent. Kṛṣṇa plainly informed him that He had come there to ask him for the jewel in order to be free from this defamation. Jāmbavān understood the whole situation, and to satisfy the Lord he not only immediately delivered the Syamantaka jewel, but he also brought his daughter Jāmbavatī, who was of marriageable age, and presented her to Lord Kṛṣṇa.

The episode of Jāmbavatī’s marriage with Kṛṣṇa and the delivery of the jewel known as Syamantaka was finished within the mountain cave. Although the fighting between Kṛṣṇa and Jāmbavān went on for twenty-eight days, the inhabitants of Dvārakā waited outside the tunnel for twelve days, and after that they decided that something undesirable must have happened. They could not understand what had actually happened for certain, and being very sorry and tired, they had returned to the city of Dvārakā.

All the members of the family, namely the mother of Kṛṣṇa, Devakī, His father Vasudeva, and His chief wife Rukmiṇī, along with all other friends, relatives and residents of the palace, became very sorry when the citizens returned home without Kṛṣṇa. Because of their natural affection for Kṛṣṇa, they began to call Satrājit ill names, for he was the cause of Kṛṣṇa’s disappearance. They went to worship the goddess Candrabhāgā, praying for the return of Kṛṣṇa. The goddess was satisfied by the prayers of the citizens of Dvārakā, and she immediately offered them her benediction. Simultaneously, Kṛṣṇa appeared on the scene accompanied by His new wife Jāmbavatī, and all the inhabitants of Dvārakā and relatives of Kṛṣṇa became joyful. The inhabitants of Dvārakā became as joyful as someone receiving a dear relative back from the dead. The inhabitants of Dvārakā had concluded that Kṛṣṇa had been put into great difficulties due to the fighting; therefore, they had become almost hopeless of His return. But when they saw that Kṛṣṇa had actually returned, not alone but with a new wife, Jāmbavatī, they immediately performed another celebration ceremony.

King Ugrasena then called for a meeting of all important kings and chiefs. He also invited Satrājit, and Kṛṣṇa explained before the whole assembly the incident of the recovery of the jewel from Jāmbavān. Kṛṣṇa wanted to return the valuable jewel to King Satrājit. Satrājit, however, became ashamed because he had unnecessarily defamed Kṛṣṇa. He accepted the jewel in his hand, but he remained silent, bending his head downwards, and without speaking anything in the assembly of the kings and chiefs, he returned home with the jewel. Then he thought about how he could clear himself from the abominable action he had performed by defaming

Kṛṣṇa. He was conscious that he had offended Kṛṣṇa very grievously and that he had to find a remedial measure so that Kṛṣṇa would again be pleased with him.

King Satrājit was eager to get relief from the anxiety he had foolishly created due to being attracted by a material thing, specifically the Syamantaka jewel. Satrājit was truly afflicted by the offense he had committed toward Kṛṣṇa, and he sincerely wanted to rectify it. From within, Kṛṣṇa gave him good intelligence, and Satrājit decided to hand over to Kṛṣṇa both the jewel and his beautiful daughter, Satyabhāmā. There was no alternative for mitigating the situation, and therefore he arranged the marriage ceremony of Kṛṣṇa and his beautiful daughter. He gave in charity both the jewel and his daughter to the Supreme Personality of Godhead. Satyabhāmā was so beautiful and qualified that Satrājit, in spite of being asked for the hand of Satyabhāmā by many princes, was waiting to find a suitable son-in-law. By the grace of Kṛṣṇa he decided to hand his daughter over to Him.

Lord Kṛṣṇa, being pleased upon Satrājit, informed him that He did not have any need of the Syamantaka jewel. "It is better to let it remain in the temple as you have kept it," He said, "and every one of us will derive benefit from the jewel. Because of the jewel's presence in the city of Dvārakā, there will be no more famine or disturbances created by pestilence or excessive heat and cold."

Thus ends the Bhaktivedanta purport of the Second Volume, First Chapter, of Kṛṣṇa, "The Story of the Syamantaka Jewel."

9.59 2 / The Killing of Satrājit and Śatadhanvā

After Akrūra visited Hastināpura and reported the condition of the Pāṇḍavas to Kṛṣṇa, there were further developments. The Pāṇḍavas were transferred to a house which was made of shellac and was later on set ablaze, and everyone understood that the Pāṇḍavas along with their mother, Kuntī, had been killed. This information was also sent to Lord Kṛṣṇa and Balarāma. After consulting together, They decided to go to Hastināpura to show sympathy to Their relatives. Kṛṣṇa and Balarāma certainly knew that the Pāṇḍavas could not have been killed in the devastating fire, but in spite of this knowledge They wanted to go to Hastināpura to take part in the bereavement. On arriving in Hastināpura, Kṛṣṇa and Balarāma first of all went to see Bhīṣmadeva because he was the chief of the Kuru dynasty. They then saw Vidura, Gāndhārī and Droṇa. Other members of the Kuru dynasty were not sorry, because they wanted the Pāṇḍavas and their mother to be killed. But some family members, headed by Bhīṣma, were actually very sorry for the incident, and Kṛṣṇa and Balarāma expressed equal sorrow, without disclosing the actual situation.

When Kṛṣṇa and Balarāma were away from the city of Dvārakā, there was a conspiracy to take away the Syamantaka jewel from Satrājit. The chief conspirator was Śatadhanvā. Along with others, Śatadhanvā wanted to marry Satyabhāmā, the beautiful daughter of Satrājit. Satrājit had promised that he would give his beautiful daughter in charity to various candidates, but later on the decision was changed, and Satyabhāmā was given to Kṛṣṇa along with the Syamantaka jewel. Satrājit had no desire to give the jewel away along with his daughter, and Kṛṣṇa, knowing his mentality, accepted his daughter but returned the jewel. After getting back the jewel from Kṛṣṇa, he was satisfied and kept it with him always. But in the absence of Kṛṣṇa and Balarāma there was a conspiracy by many men, including even Akrūra and Kṛtavarmā, who were devotees of Lord Kṛṣṇa, to take the jewel from Satrājit. Akrūra and Kṛtavarmā joined the conspiracy because they wanted the jewel for Kṛṣṇa. They knew that Kṛṣṇa wanted the jewel and that Satrājit had not delivered it properly. Others joined the conspiracy because they were disappointed in not having the hand of Satyabhāmā. Some of them incited Śatadhanvā to kill Satrājit and take away the jewel.

The question is generally raised, Why did a great devotee like Akrūra join this conspiracy? And why did Kṛtavarmā, although a devotee of the Lord, join the conspiracy also? The answer is given by great authorities like Jīva Gosvāmī and others that although Akrūra was a great devotee, he was cursed by the inhabitants of Vṛndāvana because of his taking Kṛṣṇa away from their midst. Because of his wounding their feelings, Akrūra was forced to join the conspiracy declared by sinful men. Similarly, Kṛtavarmā was a devotee, but because of his intimate association with Kaṁsa, he was also contaminated by sinful reaction, and he also joined the conspiracy.

Being inspired by all the members of the conspiracy, Śatadhanvā one night entered the house of Satrājit and killed him while he was sleeping. Śatadhanvā was a sinful man of abominable character, and although due to his sinful activities he was not to live for many days, he decided to kill Satrājit while Satrājit was sleeping at home. When he entered the house to kill Satrājit, all the women there began to cry very loudly, but in spite of their great protests, Śatadhanvā mercilessly butchered Satrājit without hesitation, exactly as a butcher kills an animal in the slaughterhouse. Since Kṛṣṇa was absent from home, His wife Satyabhāmā was also present on the night Satrājit was murdered, and she began to cry, "My dear father! My dear father! How mercilessly you have been killed!" The dead body of Satrājit was not immediately removed for cremation because Satyabhāmā wanted to go to Kṛṣṇa in Hastināpura. Therefore the body was preserved in a tank of oil so that Kṛṣṇa could come back and see the dead body of Satrājit and take real action against Śatadhanvā. Satyabhāmā immediately started for Hastināpura to inform Kṛṣṇa about the ghastly death of her father.

When Kṛṣṇa was informed by Satyabhāmā of the murder of His father-in-law, He began to lament like an ordinary man. His great sorrow is, again, a strange thing. Lord Kṛṣṇa has nothing to do with action and reaction, but because He was playing the part of a human being He expressed His full sympathy for the bereavement of Satyabhāmā, and His eyes filled with tears upon hearing about the death of His father-in-law. He thus began to lament, "Oh, what unhappy incidents have taken place!" In this way both Kṛṣṇa and Balarāma, along with Satyabhāmā, the wife of Kṛṣṇa, immediately returned to Dvārakā and began to make plans to kill Śatadhanvā and take away the jewel. Although he was a great outlaw in the city, Śatadhanvā was still very much afraid of Kṛṣṇa's power, and thus he became most afraid on Kṛṣṇa's arrival.

Understanding Kṛṣṇa's plan to kill him, he immediately went to take shelter of Kṛtavarmā. But on being approached by him, Kṛtavarmā said, "I shall never be able to offend Lord Kṛṣṇa and Balarāma because They are not ordinary persons. They are the Supreme Personality of Godhead. Who can be saved from death if he has offended Balarāma and Kṛṣṇa? No one can be saved from Their wrath." Kṛtavarmā further said that Kaṁsa, although powerful and assisted by many demons, could not be saved from the wrath of Kṛṣṇa, and what to speak of Jarāsandha, who had been defeated by Kṛṣṇa eighteen times and each time had to return from the fighting in disappointment.

When Śatadhanvā was refused help by Kṛtavarmā he went to Akrūra and implored him to help. Akrūra also replied, "Both

Balarāma and Kṛṣṇa are Themselves the Supreme Personality of Godhead, and anyone who knows Their unlimited strength would never dare to offend Them or fight with Them.” He further informed Śatadhanvā, ”Kṛṣṇa and Balarāma are so powerful that simply by willing They are creating the whole cosmic manifestation, maintaining it and dissolving it. Unfortunately, persons who are bewildered by the illusory energy cannot understand the strength of Kṛṣṇa, although the whole cosmic manifestation is fully under His control.” He cited, as an example, that Kṛṣṇa, even at the age of seven years, had lifted Govardhana Hill and had continued to hold up the mountain for seven days, exactly as a child carries a small umbrella. Akrūra plainly informed Śatadhanvā that he would always offer his most respectful obeisances to Kṛṣṇa, the Supersoul of everything that is created and the original cause of all causes. When Akrūra also refused to give him shelter, Śatadhanvā decided to deliver to the hands of Akrūra the Syamantaka jewel. Then, riding on a horse which could run at great speed and up to four hundred miles at a stretch, he fled the city.

When Kṛṣṇa and Balarāma were informed of the flight of Śatadhanvā, They mounted Their chariot, its flag marked by the picture of Garuḍa, and followed immediately. Kṛṣṇa was particularly angry with Śatadhanvā and wanted to kill him because he had killed Satrājit, a superior personality. Satrājit happened to be the father-in-law of Kṛṣṇa, and it is the injunction of the śāstras that anyone who has rebelled against a superior person, or guru-druha, must be punished in proportion to the volume of offense. Because Śatadhanvā had killed His father-in-law, Kṛṣṇa was determined to kill him by any means.

Śatadhanvā’s horse became exhausted and died near a garden house in Mithilā. Unable to take help of the horse, Śatadhanvā began to run with great speed. In order to be fair to Śatadhanvā, Kṛṣṇa and Balarāma also left Their chariot and began to follow Śatadhanvā on foot. While both Śatadhanvā and Kṛṣṇa were running on foot, Kṛṣṇa took His disc and cut off the head of Śatadhanvā. After Śatadhanvā was killed, Kṛṣṇa searched through his clothing for the Syamantaka jewel, but He could not find it. He then returned to Balarāma and said, ”We have killed this person uselessly because the jewel is not to be found on his body.” Śrī Balarāma suggested, ”The jewel might have been kept in custody of another man in Dvārakā, so You’d better return and search it out.” Śrī Balarāma expressed His desire to remain in Mithilā City for some days because He enjoyed an intimate friendship with the King. Therefore, Kṛṣṇa returned to Dvārakā, and Balarāma entered the city of Mithilā.

When the King of Mithilā saw the arrival of Śrī Balarāma in his city, he became most pleased and received the Lord with great honor and hospitality. He presented many valuable presents to Balarāmajī in order to seek His pleasure. At this time Śrī Balarāma lived in the city for several years as the honored guest of the King of Mithilā, Janaka Mahārāja. During this time, Duryodhana, the eldest son of Dhṛtarāṣṭra, took the opportunity of coming to Balarāma and learning from Him the art of fighting with a club.

After killing Śatadhanvā, Kṛṣṇa returned to Dvārakā, and in order to please His wife Satyabhāmā, He informed her of the death of Śatadhanvā, the killer of her father. But He also informed her that the jewel had not been found in his possession. Then, according to religious principles, Kṛṣṇa, along with Satyabhāmā, performed all kinds of ceremonies in honor of the death of His father-in-law. In that ceremony all the friends and relatives of the family joined together.

Akrūra and Kṛtavarmā, who were prominent members in the conspiracy to kill Satrājit, had incited Śatadhanvā to kill him, but when they heard of the death of Śatadhanvā at Kṛṣṇa’s hand, and when they heard also that Kṛṣṇa had returned to Dvārakā, they both immediately left Dvārakā. The citizens of Dvārakā felt themselves threatened with pestilence and natural disturbances due to the absence of Akrūra from the city. This was a kind of superstition because while Lord Kṛṣṇa was present there could not be any pestilence, famine or natural disturbances. But in the absence of Akrūra there were some disturbances in Dvārakā. Once in the province of Kāśī within the barricade of Vārāṇasī there was severe drought and practically no rainfall. At that time the King of Kāśī arranged the marriage of his daughter, known as Gāndinī, with Śvaphalka, the father of Akrūra. This was done by the King of Kāśī on the advice of an astrologer, and actually it so happened that after the marriage of the King’s daughter with Śvaphalka there was sufficient rainfall in the province. Due to this supernatural power of Śvaphalka, his son Akrūra was also considered equally powerful, and people were under the impression that wherever Akrūra or his father remained, there would be no natural disturbance, famine or drought. That kingdom is considered to be happy where there is no famine, pestilence, or excessive heat and cold and where people are happy mentally, spiritually and bodily. As soon as there is some disturbance, people consider the cause to be due to the absence of an auspicious personality in the city. Thus there was a rumor that because of the absence of Akrūra inauspicious things were happening. After the departure of Akrūra, some of the elderly members of the town began to perceive that there were also inauspicious signs due to the absence of the Syamantaka jewel. When Lord Śrī Kṛṣṇa heard these rumors spread by the people He decided to summon Akrūra from the kingdom of Kāśī. Akrūra was Kṛṣṇa’s uncle; therefore, when he came back to Dvārakā Lord Kṛṣṇa first of all welcomed him as befitting a superior person. Kṛṣṇa is the Supersoul in everyone’s heart; He knows everything going on in everyone’s heart. He knew everything that had happened in connection with Akrūra’s conspiracy with Śatadhanvā. Therefore, He smilingly began to address Akrūra.

Addressing him as the chief among magnificent men, Kṛṣṇa said, ”My dear uncle, it is already known to Me that the Syamantaka jewel was left by Śatadhanvā with you. Presently there is no direct claimant of the Syamantaka jewel, for King Satrājit has no male issue. His daughter Satyabhāmā is not very anxious for this jewel, yet her expected son, as grandson of Satrājit, would, after performing the regulative principles of inheritance, be the legal claimant of the jewel.” Lord Kṛṣṇa indicated by this statement that Satyabhāmā was already pregnant and that her son would be the real claimant for the jewel and would certainly take the jewel from him.

Kṛṣṇa continued, ”This jewel is so powerful that no ordinary man is able to keep it. I know that you are very pious in activities, so there is no objection to the jewel being kept with you. There is one difficulty, and that is that My elder brother, Śrī Balarāma, does not believe My version that the jewel is with you. I therefore request you, O large-hearted one, to show Me the jewel before My other relatives so that they may be pacified. You cannot deny that the jewel is with you because from various kinds of rumors we can understand that you have enhanced your opulence and are performing sacrifices on an altar made of solid gold.” The properties of the jewel were known: wherever the jewel remained, it would produce for the keeper almost nine mounds of pure gold daily. Akrūra was getting gold in that proportion and was distributing it very profusely at sacrificial performances. Lord Kṛṣṇa cited Akrūra’s lavishly spending in gold as positive evidence of his possessing the Syamantaka jewel.

When Lord Kṛṣṇa, in friendly terms and in sweet language, impressed Akrūra about the real fact and Akrūra understood that nothing could be concealed from the knowledge of Śrī Kṛṣṇa, he brought the valuable jewel, shining like the sun and covered by cloth, and presented it before Kṛṣṇa. Lord Kṛṣṇa took the Syamantaka jewel in His hand and showed it to all His relatives and friends present there and then again returned the jewel to Akrūra in their presence so that they would know that the jewel was actually being kept by Akrūra in Dvārakā City.

This story of the Syamantaka jewel is very significant. In the Śrīmad-Bhāgavatam it is said that anyone who hears the story of the Syamantaka jewel or describes it or simply remembers it will be free from all kinds of defamation and the reactions of all impious activities and thus will attain the highest perfectional condition of peace.

Thus ends the Bhaktivedanta purport of the Second Volume, Second Chapter, of Kṛṣṇa, "The Killing of Satrājit and Śatadhanvā."

9.60 3 / Five Queens Married by Kṛṣṇa

There was a great rumor that the five Pāṇḍava brothers, along with their mother Kuntī, had, under the plan of Dhṛtarāṣṭra, died in a fire accident in the house of shellac in which they were living. But then the five brothers were detected at the marriage ceremony of Draupadī; so again another rumor spread that the Pāṇḍavas and their mother were not dead. It was a rumor, but actually it was so; they returned to their capital city, Hastināpura, and people saw them face to face. When this news was carried to Kṛṣṇa and Balarāma, Kṛṣṇa wanted to see them personally, and therefore Kṛṣṇa decided to go to Hastināpura.

This time, Kṛṣṇa visited Hastināpura in state, as a royal prince, accompanied by His commander-in-chief, Yuyudhāna, and by many other soldiers. He had not actually been invited to visit the city, yet He went to see the Pāṇḍavas out of His affection for His great devotees. He visited the Pāṇḍavas without warning, and all of them got up from their respective seats as soon as they saw Him. Kṛṣṇa is called Mukunda because as soon as one comes in constant touch with Kṛṣṇa or sees Him in full Kṛṣṇa consciousness, one immediately becomes freed from all material anxieties. Not only that, but he immediately becomes blessed with all spiritual bliss.

On receiving Kṛṣṇa, the Pāṇḍavas became very enlivened, just as if awakened from unconsciousness or from loss of life. When a man is lying unconscious, his senses and the different parts of his body are not active, but when he regains his consciousness, the senses immediately become active. Similarly, the Pāṇḍavas received Kṛṣṇa as if they had just regained their consciousness, and so they became very much enlivened. Lord Kṛṣṇa embraced every one of them, and by the touch of the Supreme Personality of Godhead, the Pāṇḍavas immediately became freed from all reactions of material contamination, and therefore they were smiling in spiritual bliss. By seeing the face of Lord Kṛṣṇa, everyone was transcendentally satisfied. Lord Kṛṣṇa, although the Supreme Personality of Godhead, was playing the part of an ordinary human being, and thus He immediately touched the feet of Yudhiṣṭhira and Bhīma because they were His two older cousins. Arjuna embraced Kṛṣṇa as a friend of the same age, whereas the two younger brothers, namely Nakula and Sahadeva, touched the lotus feet of Kṛṣṇa to show Him respect. After an exchange of greetings according to the social etiquette befitting the position of the Pāṇḍavas and Lord Kṛṣṇa, Kṛṣṇa was offered an exalted seat. When He was comfortably seated, the newly married Draupadī, young and very beautiful in her natural feminine gracefulness, came before Lord Kṛṣṇa to offer her respectful greetings. The Yadavas who accompanied Kṛṣṇa to Hastināpura were also very respectfully received; specifically, Sātyaki, or Yuyudhāna, was also offered a nice seat. In this way, when everyone else was properly seated, the five brothers took their seats nearby Lord Kṛṣṇa.

After meeting with the five brothers, Lord Kṛṣṇa personally went to visit Śrīmatī Kuntīdevī, the mother of the Pāṇḍavas, who was also the paternal aunt of Kṛṣṇa. In offering His respects to His aunt, Kṛṣṇa also touched her feet. Kuntīdevī's eyes became wet, and, in great love, she feelingly embraced Lord Kṛṣṇa. She then inquired from Him about the well-being of her paternal family members–her brother Vasudeva, his wife, and other members of the family. Similarly, Kṛṣṇa also inquired from His aunt about the welfare of the Pāṇḍava families. Although Kuntīdevī was related to Kṛṣṇa by family ties, she knew immediately after meeting Him that He was the Supreme Personality of Godhead. She remembered the past calamities of her life and how by the grace of Kṛṣṇa the Pāṇḍavas and their mother had been saved. She knew perfectly well that no one, without Kṛṣṇa's grace, could have saved them from the fire accident designed by Dhṛtarāṣṭra and his sons. In a choked up voice, she began to narrate before Kṛṣṇa the past history of their life.

Śrīmatī Kuntī said: "My dear Kṛṣṇa, I remember the day when You sent my brother Akrūra to gather information about us. This means that You always remember us automatically. When You sent Akrūra, I could understand that there was no possibility of our being put into danger. All good fortune in our life began when You sent Akrūra to us. Since then, I have been convinced that we are not without protection. We may be put into various types of dangerous conditions by our family members, the Kurus, but I am confident that You remember us and that you always keep us safe and sound. Devotees who simply think of You are always immune from all kinds of material dangers, and what to speak of ourselves, who are personally remembered by You. So, my dear Kṛṣṇa, there is no question of bad luck; we are always in an auspicious position because of Your grace. But because You have bestowed a special favor on us, people should not mistakenly think that You are partial to some and inattentive to others. You make no such distinction. No one is Your favorite and no one is Your enemy. As the Supreme Personality of Godhead, You are equal to everyone, and everyone can take advantage of Your special protection. The fact is that although You are equal to everyone, You are especially inclined to the devotees who always think of You. The devotees are related to You by ties of love. As such, they cannot forget You even for a moment. You are present in everyone's heart, but because the devotees always remember You, You also respond accordingly. Although the mother has affection for all the children, she takes special care of the one who is fully dependent. I know certainly, my dear Kṛṣṇa, that being seated in everyone's heart, You always create auspicious situations for Your unalloyed devotees."

Then King Yudhiṣṭhira also praised Kṛṣṇa as the Supreme Personality and universal friend of everyone, but because Kṛṣṇa was taking special care of the Pāṇḍavas, King Yudhiṣṭhira said: "My dear Kṛṣṇa, we do not know what sort of pious activities we have executed in our past lives that have made You so kind and graceful to us. We know very well that the great mystics who are always engaged in meditation to capture You do not find it easy to obtain such grace, nor can they draw any personal attention from You. I cannot understand why You are so kind upon us. We are not yogīs, but, on the contrary, we are attached to material contaminations. We are householders dealing in politics, worldly affairs. I do not know why You are so kind upon us."

Being requested by King Yudhiṣṭhira, Kṛṣṇa agreed to stay in Hastināpura for four months during the rainy season. The four months of the rainy season are called Cāturmāsya. During this period, the generally itinerant preachers and brāhmaṇas stop at a certain place and live under rigid regulative principles. Although Lord Kṛṣṇa is above all regulative principles, He agreed to stay at Hastināpura out of affection for the Pāṇḍavas. Taking this opportunity of Kṛṣṇa's residence in Hastināpura, all the citizens of the town got the privilege of seeing Him now and then, and thus they merged into transcendental bliss simply by seeing Lord Kṛṣṇa eye to eye.

One day while Kṛṣṇa was staying with the Pāṇḍavas, He and Arjuna prepared themselves to go to the forest to hunt. Both of them sat down on the chariot, which flew a flag with a picture of Hanumān. Arjuna's special chariot is always marked with the picture of Hanumān, and therefore his name is also Kapidhvaja. (Kapi means Hanumān, and dhvaja means "flag.") Thus Arjuna went to the forest with his bow and infallible arrows. He dressed himself with suitable protective garments, for he was to practice killing many enemies. He specifically entered that part of the forest where there were many tigers, deer and various other animals. Kṛṣṇa did not go with Arjuna to practice animal killing because He doesn't have to practice anything; He is self-sufficient. He accompanied Arjuna to see how he was practicing because in the future he would have to kill many enemies. After entering the forest, Arjuna killed many tigers, boars, bison, gavayas (a kind of wild animal), rhinoceroses, deer, hares, porcupines and similar other animals, which he pierced with his arrows. Some of the dead animals, which were fit to be offered in the sacrifices, were carried by the servants and sent to King Yudhiṣṭhira. Other ferocious animals, such as tigers and rhinoceroses, were killed only to stop disturbances in the forest. Since there are many sages and saintly persons who are residents of the forests, it is the duty of the kṣatriya kings to keep even the forest in a peaceful condition for living.

Arjuna felt tired and thirsty from hunting, and therefore he went to the bank of the Yamunā along with Kṛṣṇa. When both the Kṛṣṇas, namely Kṛṣṇa and Arjuna (Arjuna is sometimes called Kṛṣṇa, as is Draupadī), reached the bank of the Yamunā, they washed their hands and feet and mouths and drank the clear water of the Yamunā. While they were resting and drinking water, they saw a beautiful girl of marriageable age walking alone on the bank of the Yamunā. Kṛṣṇa asked His friend Arjuna to go forward and ask the girl who she was. By the order of Kṛṣṇa, Arjuna immediately approached the girl, who was very beautiful. She had an attractive body and nice glittering teeth and smiling face. Arjuna inquired, "My dear girl, you are so beautiful with your raised breasts–may I ask you who you are? We are surprised to see you loitering here alone. What is your purpose in coming here? We can guess only that you are searching after a suitable husband. If you don't mind, you can disclose your purpose. I shall try to satisfy you."

The beautiful girl was the river Yamunā personified. She replied, "Sir, I am the daughter of the sun-god, and I am now performing penance and austerity to have Lord Viṣṇu as my husband. I think He is the Supreme Person and just suitable to become my husband. I disclose my desire thus because you wanted to know it."

The girl continued, "My dear sir, I know you are the hero Arjuna; so I may further say that I'll not accept anyone as my husband besides Lord Viṣṇu, because He is the only protector of all living entities and the bestower of liberation for all conditioned souls. I shall be thankful unto you if you pray to Lord Viṣṇu to become pleased with me." The girl Yamunā knew it well that Arjuna was a great devotee of Lord Kṛṣṇa and that if he would pray, Kṛṣṇa would never deny his request. To approach Kṛṣṇa directly may sometimes be futile, but to approach Kṛṣṇa through His devotee is sure to be successful. She further told Arjuna, "My name is Kālindī, and I live within the water of the Yamunā. My father was kind enough to construct a special house for me within the waters of the Yamunā, and I have vowed to remain in the water as long as I cannot find Lord Kṛṣṇa." The message of the girl Kālindī was duly carried to Kṛṣṇa by Arjuna although Kṛṣṇa, as the Supersoul of everyone's heart, knew everything. Without further discussion, Kṛṣṇa immediately accepted Kālindī and asked her to sit down on the chariot. Then all of them approached King Yudhiṣṭhira.

After this, Kṛṣṇa was asked by King Yudhiṣṭhira to help in constructing a suitable house to be planned by the great architect Viśvakarmā, the celestial engineer in the heavenly kingdom. Kṛṣṇa immediately called for Viśvakarmā, and He made him construct a wonderful city according to the desire of King Yudhiṣṭhira. When this city was constructed, Mahārāja Yudhiṣṭhira requested Kṛṣṇa to live with them a few days more in order to give them the pleasure of His association. Lord Kṛṣṇa accepted the request of Mahārāja Yudhiṣṭhira and remained there for many days more.

In the meantime, Kṛṣṇa engaged in the pastime of offering Khāṇḍava Forest, which belonged to King Indra. Kṛṣṇa wanted to give it to Agni, the fire-god. Khāṇḍava Forest contained many varieties of drugs, and Agni required to eat them for rejuvenation. Agni, however, did not touch Khāṇḍava Forest directly, but requested Kṛṣṇa to help him. Agni knew that Kṛṣṇa was very much pleased with him because he had formerly given Him the Sudarśana disc. So in order to satisfy Agni, Kṛṣṇa became the chariot driver of Arjuna, and both went to the Khāṇḍava Forest. After Agni had eaten up the Khāṇḍava Forest, he was very much pleased. This time, he offered a specific bow known as Gāṇḍīva, four white horses, one chariot, and an invincible quiver with two specific arrows considered to be talismans, which had so much power that no warrior could counteract them. When the Khāṇḍava Forest was being devoured by the fire-god, Agni, there was a demon of the name Maya who was saved by Arjuna from the devastating fire. For this reason, that former demon became a great friend of Arjuna, and in order to please Arjuna he constructed a nice assembly house within the city constructed by Viśvakarmā. This assembly house had some corners so puzzling that when Duryodhana came to visit this house he was misdirected, accepting water as land and land as water. Duryodhana thus became insulted by the opulence of the Pāṇḍavas, and he became their determined enemy.

After a few days, Kṛṣṇa took permission from King Yudhiṣṭhira to return to Dvārakā. When He got permission, He went to His country, accompanied by Sātyaki, the leader of the Yadus who were living in Hastināpura with Him. Kālindī also returned with Kṛṣṇa to Dvārakā. After returning, Kṛṣṇa consulted many learned astrologers to find the suitable moment at which to marry Kālindī, and then He married her with great pomp. This marriage ceremony gave much pleasure to the relatives of both parties, and all of them enjoyed the great occasion.

The kings of Avantīpura (now known as Ujjain) were named Vinda and Anuvinda. Both kings were under the control of Duryodhana. They had one sister named Mitravindā, who was a very qualified, learned and elegant girl. She was the daughter of one of Kṛṣṇa's aunts. She was to select her husband in the assembly of princes, but she strongly desired to have Kṛṣṇa as her husband. During the assembly for selecting her husband, however, Kṛṣṇa was present, and He forcibly carried away Mitravindā in the presence of all other royal princes. Being unable to resist Kṛṣṇa, the princes were left simply looking at each other.

After this incident, Kṛṣṇa married the daughter of the King of Kośala. The King of Kośala Province was called Nagnajit. He was very pious and was a follower of the Vedic ritualistic ceremonies. His most beautiful daughter was named Satyā. Sometimes Satyā was called Nagnajitī, for she was the daughter of King Nagnajit. King Nagnajit wanted to give the hand of his daughter to any prince who could defeat seven very strong, stalwart bulls maintained by him. No one in the princely order could defeat the seven bulls, and therefore no one could claim the hand of Satyā. The seven bulls were very strong, and they could hardly bear even the smell of any prince. Many princes approached this kingdom and tried to subdue these bulls, but instead of controlling them, they themselves were defeated. This news was spread all over the country, and when Kṛṣṇa heard that the girl Satyā could be achieved only by defeating the seven bulls, He prepared Himself to go to the kingdom of Kośala. With many soldiers, He approached that part of the country, known as Ayodhyā, making a regular state visit.

When it was known to the King of Kośala that Kṛṣṇa had come to ask the hand of his daughter, he became very pleased. With great respect and pomp, he welcomed Kṛṣṇa to the kingdom. When Kṛṣṇa approached him, he offered Him a suitable sitting place and articles for reception. Everything appeared to be very elegant. Kṛṣṇa also offered him respectful obeisances, thinking him to be His future father-in-law.

When Satyā, the daughter of King Nagnajit, understood that Kṛṣṇa Himself had come to marry her, she was very much pleased that the husband of the goddess of fortune had so kindly come there to accept her. She had cherished the idea of marrying Kṛṣṇa for a long time and was following the principles of austerities in order to obtain her desired husband. She then began to think, "If I have performed any pious activities to the best of my capacity and if I have sincerely thought all along to have Kṛṣṇa as my husband, then Kṛṣṇa may be pleased to fulfill my long-cherished desire." She began to offer prayers to Kṛṣṇa mentally, thinking, "I do not know how the Supreme Personality of Godhead can be pleased upon me. He is the master and Lord of everyone. Even the goddess of fortune, whose place is next to the Supreme Personality of Godhead, and Lord Śiva, Lord Brahmā and many other demigods of different planets always offer their respectful obeisances unto the Lord. The Lord also sometimes descends on this earth in different incarnations in order to fulfill the desire of His devotees. He is so exalted and great that I do not know how to satisfy Him." She thought that the Supreme Personality of Godhead could be pleased only out of His own causeless mercy upon the devotee; otherwise, there was no other means to please Him. Lord Caitanya, in the same way, prayed in His Śikṣāṣṭaka verses, "My Lord, I am Your eternal servant. Somehow or other I have fallen into this material existence. If You kindly pick Me up and fix Me as an atom of dust at Your lotus feet, it will be a great favor to Your eternal servant." The Lord can be pleased only by a humble attitude in the service spirit. The more we render service unto the Lord under the direction of the spiritual master, the more we make advancement on the path of approaching the Lord. We cannot demand any grace or mercy from the Lord because of our service rendered to Him. He may accept or not accept our service, but the only means to satisfy the Lord is through the service attitude, and nothing else.

King Nagnajit was already a pious king, and having Kṛṣṇa in his palace, he began to worship Him to the best of his knowledge and capacity. He presented himself before the Lord thus: "My dear Lord, You are the proprietor of the whole cosmic manifestation, and You are Nārāyaṇa, the rest of all living creatures. You are self-sufficient and pleased with Your personal opulences, so how can I offer You anything? And how could I please You by such offering? It is not possible, because I am an insignificant living being. Actually I have no capacity to render any service unto You."

Kṛṣṇa is the Supersoul of all living creatures, so He could understand the mind of Satyā, the daughter of King Nagnajit. He was also very much pleased with the respectful worship of the King in offering Him a sitting place, eatables, residence, etc. He was appreciative, therefore, that both the girl and the father of the girl were anxious to have Him as their intimate relative. He began to smile and in a great voice said, "My dear King Nagnajit, you know very well that anyone in the princely order who is regular in his position will never ask anything from anyone, however exalted he may be. Such requests by a kṣatriya king from another person have been deliberately forbidden by the learned Vedic followers. If a kṣatriya breaks this regulation, his action is condemned by learned scholars. But in spite of this rigid regulative principle, I am asking you for the hand of your beautiful daughter just to establish our relationship in return for your great reception of Me. You may also be pleased to be informed that in our family tradition there is no scope for our offering anything in exchange for accepting your daughter. We cannot pay any price which you may impose for delivering her." In other words, Kṛṣṇa wanted the hand of Satyā from the King without fulfilling the condition of defeating the seven bulls.

After hearing the statement of Lord Kṛṣṇa, King Nagnajit said, "My dear Lord, You are the reservoir of all pleasure, all opulences and all qualities. The goddess of fortune, Lakṣmījī, always lives on Your chest. Under these circumstances, who can be a better husband for my daughter? Both myself and my daughter have always prayed for this opportunity. You are the chief of the Yadu dynasty. You may kindly know that from the very beginning I have made a vow to marry my daughter to a suitable candidate, one who can come out victorious in the test I have devised. I have imposed this test just to understand the prowess and position of my intended son-in-law. You are Lord Kṛṣṇa, and You are the chief of all heroes. I am sure You shall be able to bring these seven bulls under control without any difficulty. Until now they have never been subdued by any prince; anyone who has attempted to bring them under control has simply had his limbs broken."

King Nagnajit continued his request: "Kṛṣṇa, if You'll kindly bridle the seven bulls and bring them under control, then undoubtedly You will be selected as the desired husband of my daughter, Satyā." After hearing this statement, Kṛṣṇa could understand that the King did not want to break his vow. Thus, in order to fulfill his desire, He tightened His belt and prepared to fight with the bulls. He immediately divided Himself into seven Kṛṣṇas, and each one of Them immediately caught hold of a bull and bridled its nose, thus bringing it under control as if it were a plaything.

Kṛṣṇa's dividing Himself into seven is very significant. It was known to Satyā, the daughter of King Nagnajit, that Kṛṣṇa had already married many other wives, and still she was attached to Kṛṣṇa. In order to encourage her, He immediately expanded Himself into seven. The purport is that Kṛṣṇa is one, but He has unlimited forms of expansions. He married many hundereds of thousands of wives, but this does not mean that while He was with one wife the others were bereft of His association. Kṛṣṇa could associate with each and every wife by His expansions.

When Kṛṣṇa brought the bulls under His control by bridling their noses, their strength and pride were immediately smashed. The name and fame which the bulls had attained was thus vanquished. When the bulls had been bridled by Kṛṣṇa, He pulled them strongly, just as a child pulls a toy wooden bull. Upon seeing this advantage of Kṛṣṇa, King Nagnajit became very much astonished and immediately, with great pleasure, brought his daughter Satyā before Kṛṣṇa and handed her over to Him. Kṛṣṇa also immediately accepted Satyā as His wife. Then there was a marriage ceremony with great pomp. The queens of King Nagnajit also were very much pleased because their daughter Satyā got Kṛṣṇa as her husband. Since the King and queens were very pleased on this auspicious occasion, there was a celebration all over the city in honor of the marriage. Everywhere was heard the sounds of the conchshell and kettledrum and various other vibrations of music and song. The learned brāhmaṇas began to shower their blessings upon the newly married couple. In jubilation, all the inhabitants of the city dressed themselves with colorful garments and ornaments. King Nagnajit was so pleased that he began to give a dowry to the daughter and son-in-law, as follows.

First of all he gave them ten thousand cows and three thousand well-dressed young maidservants, ornamented up to their necks. This system of dowry is still current in India especially for kṣatriya princes. Also, when a kṣatriya prince is married, at least a dozen maidservants of similar age are given along with the bride. After giving the cows and maidservants, the King also enriched the dowry by giving 9,000 elephants and a hundred times more chariots than elephants. This means that he gave 900,000 chariots. And he gave a hundred times more horses than chariots, or 90,000,000 horses, and a hundred times more slaves than horses. Such slaves and maidservants were maintained by the royal princes with all provisions, as if they were their own children or family members. After giving this dowry as described, the king of the Kośala Province bade his daughter and great son-in-law be seated on a chariot. He allowed them to go to their home, guarded by a division of well-equipped soldiers. When they were travelling fast to their new home, his heart became enlivened with affection for them.

Before this marriage of Satyā with Kṛṣṇa, there had been many competitive engagements with the bulls of King Nagnajit, and many other princes of the Yadu dynasty and of other dynasties as well had tried to win the hand of Satyā. When the frustrated princes of the other dynasties heard that Kṛṣṇa was successful in getting the hand of Satyā by subduing the bulls, naturally they became envious. While Kṛṣṇa was traveling to Dvārakā, all the frustrated and defeated princes encircled Him and began to shower their arrows on the bridal party. When they attacked Kṛṣṇa's party and threw arrows like incessant torrents of rain, Arjuna, the best friend of Kṛṣṇa, took charge of the challenge, and he alone drove them off very easily to please his great friend Kṛṣṇa on the occasion of His marriage. He immediately took up his bow of the name Gāṇḍīva and chased away all the princes; exactly as a lion drives away all other small animals simply by chasing them, Arjuna drove away all the princes without killing even one of them. After this, the chief of the Yadu dynasty, Lord Kṛṣṇa, along with His newly married wife and a huge dowry, entered the city of Dvārakā with great pomp. Kṛṣṇa then lived there with His wife very peacefully.

Kṛṣṇa had another aunt, His father's sister, whose name was Śrutakīrti, and who was married and lived in the Kekaya province. She had a daughter whose name was Bhadrā. Bhadrā also wanted to marry Kṛṣṇa, and her brother handed her over to Him unconditionally. Kṛṣṇa also accepted her as His bona fide wife. Thereafter, Kṛṣṇa married a daughter of the king of the Madras province, and her name was Lakṣmaṇā. Lakṣmaṇā had all good qualities. She was also forcibly married by Kṛṣṇa, who took her in the same way that Garuḍa snatched the jar of nectar from the hands of the demons. Kṛṣṇa kidnapped this girl in the presence of many other princes in the assembly of her svayaṁvara. Svayaṁvara is a ceremony in which the bride can select her own husband from an assembly of many princes.

The description of Kṛṣṇa's marriage with the five girls mentioned in this chapter is not sufficient. He had many other thousands of wives besides them. The other thousands of wives were accepted by Kṛṣṇa after killing one demon named Bhaumāsura. All these thousands of girls were held captive in the palace of Bhaumāsura, and Kṛṣṇa released them and married them.

Thus ends the Bhaktivedanta purport of the Second Volume, Third Chapter, of Kṛṣṇa, "Five Queens Married by Kṛṣṇa."

9.61 4 / Deliverance of the Demon Bhaumāsura

The story of Bhaumāsura–how he kidnapped and made captive 16,000 princesses by collecting them from the palaces of various kings and how he was killed by Kṛṣṇa, the Supreme Lord of wonderful character–is all described by Śukadeva Gosvāmī to King Parīkṣit in the Śrīmad-Bhāgavatam. Generally, the demons are always against the demigods. This demon, Bhaumāsura, having become very powerful, took by force the umbrella from the throne of the demigod Varuṇa. He also took the earrings of Aditi, the mother of the demigods. He conquered a portion of heavenly Mount Meru and occupied the portion which was known as Maṇi-parvata. The king of the heavenly planets, Indra, therefore came to Dvārakā to complain about Bhaumāsura before Lord Kṛṣṇa.

Hearing this complaint by Indra, the King of heaven, Lord Kṛṣṇa, accompanied by His wife Satyabhāmā, immediately started for the abode of Bhaumāsura. Both of them rode on the back of Garuḍa, who flew them to Prāgjyotiṣapura, the capital city of Bhaumāsura. It was not a very easy task to enter into the city of Prāgjyotiṣapura, because it was very well fortified. First of all, there were four formidable forts guarding the four directions of the city, and it was well-protected on all sides by formidable military strength. The next boundary was a water canal all around the city, and in addition the whole city was surrounded with electric wires. The next fortification was of anila, a gaseous substance. After this, there was a network of barbed wiring constructed by a demon of the name Mura. It appeared that the city was well-protected even in terms of today's scientific advancements.

When Kṛṣṇa arrived, He broke all the forts to pieces by the strokes of His club, and the military strength scattered here and there by the constant onslaught of the arrows of Kṛṣṇa. With His celebrated Sudarśana-cakra He counteracted the electrified boundary; the channels of water and the gaseous boundary were made null and void, and He cut to pieces the electrified network fabricated by the demon Mura. By the vibration of His conchshell, He not only broke the hearts of great fighters, but also the fighting machines which were there. Similarly, the walls around the city were broken by His invincible club.

The vibration of His conchshell sounded like the thunderbolt at the time of the dissolution of the whole cosmic situation. The demon Mura heard the vibration of the conchshell, awakened from his sleep, and personally came out to see what had happened. He had five heads and had long been living within the water. The Mura demon was as brilliant as the sun at the time of the dissolution of the cosmic manifestation, and his temper was like blazing fire. The effulgence of his body was so dazzling that it was difficult to see him with open eyes. When he came out, he first of all took out his trident and began to rush the Supreme Personality of Godhead. The onslaught of the demon Mura was like a big snake attacking Garuḍa. His angry mood was very severe, and he appeared ready to devour the three worlds. First of all he attacked the carrier of Kṛṣṇa, Garuḍa, by whirling his trident and he began to vibrate sounds through his five faces like the roaring of a lion. The roaring produced by the vibration of his mouths spread all over the atmosphere until it extended not only all over the world, but also into outer space, up and down and out to the ten directions. In this way, the sound was rumbling throughout the whole universe.

Lord Kṛṣṇa saw that the trident of the Mura demon was gradually rushing toward His carrier, Garuḍa. Immediately, by a trick of His hand, He took two arrows and threw them toward the trident, cutting it to pieces. Simultaneously, using many arrows, He pierced the mouths of the demon Mura. When he saw himself outmaneuvered by the Supreme Personality of Godhead, the Mura demon immediately began to strike Him in great anger with his club. But Lord Kṛṣṇa, with His own club, broke the club of Mura to pieces before it could reach Him. The demon, bereft of his weapon, decided to attack Kṛṣṇa with his strong arms, but by the aid of His Sudarśana-cakra, Kṛṣṇa immediately separated the demon's five heads from his body. The demon then fell into the water, just as the peak of a mountain falls into the ocean after being struck by the thunderbolt of Indra.

This demon Mura had seven sons, named Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa. All of them became puffed up and vengeful because of the death of their father, and in order to retaliate, they prepared in great anger to fight with Kṛṣṇa. They equipped themselves with necessary weapons and situated Pīṭha, another demon, to act as commander in the battle. By the order of Bhaumāsura, all of them combinedly attacked Kṛṣṇa.

When they came before Lord Kṛṣṇa, they began to shower Him with many kinds of weapons, like swords, clubs, lances, arrows and tridents. But they did not know that the strength of the Supreme Personality of Godhead is unlimited and invincible. Kṛṣṇa, with His arrows, cut all the weapons of the men of Bhaumāsura into pieces, like grains. Kṛṣṇa then threw His weapons, and Bhaumāsura's commander-in-chief, Pīṭha, along with his assistants, fell down, their military dress cut off and their heads, legs, arms and thighs severed. All of them were sent to the superintendent of death, Yamarāja.

Bhaumāsura was also known as Narakāsura, for he happened to be the son of the earth personified. When he saw that all his soldiers, commanders and fighters were killed on the battlefield by the strokes of the weapons of the Personality of Godhead, he became exceedingly angry at the Lord. He then came out of the city with a great number of elephants who had all been born and brought up on the seashore. All of them were highly intoxicated. When they came out, they saw that Lord Kṛṣṇa and His wife were beautifully situated high in outer space just like a blackish cloud about the sun, glittering with the light of electricity. The demon Bhaumāsura immediately released a weapon called Śataghnī, by which he could kill hundreds of warriors with one stroke, and simultaneously all his assistants also threw their respective weapons at the Supreme Personality of Godhead. Lord Kṛṣṇa began to counteract all these weapons by releasing His feathered arrows. The result of this fight was that all the soldiers and commanders of Bhaumāsura fell to the ground, their arms, legs and heads separated from their trunks, and all their horses and elephants also fell with them. In this way, all the weapons released by Bhaumāsura were cut to pieces by the reaction of the Lord's arrows.

The Lord was fighting on the back of Garuḍa, and Garuḍa was also helping the Lord by striking the horses and the elephants with his wings and scratching their heads with his nails and sharpened beak. The elephants were feeling much pain by Garuḍa's attack on them, and they were all dispersing from the battlefield. Bhaumāsura alone remained on the battlefield, and he engaged himself in fighting with Kṛṣṇa. He saw that Kṛṣṇa's carrier, Garuḍa, was causing great disturbance to his soldiers and elephants, and in great anger he struck Garuḍa with all his strength, which defied the strength of the thunderbolt. Fortunately, Garuḍa was not an ordinary bird, and he felt the strokes given by Bhaumāsura just as a great elephant feels the impact of a garland of flowers.

Bhaumāsura thus came to see that none of his tricks would act upon Kṛṣṇa, and he became aware that all his attempts to kill Kṛṣṇa would be frustrated. Yet he attempted for the last time, taking a trident in his hand to strike Him. Kṛṣṇa was so dexterous that before Bhaumāsura could touch his trident, his head was cut off by the sharp Sudarśana-cakra. His head, illuminated by earrings and helmets, fell down on the battlefield. On the occasion of Bhaumāsura's being killed by Lord Kṛṣṇa, all the demon's relatives began to scream in disappointment, and the saintly persons began to glorify the chivalrous activities of the Lord. Taking this opportunity, the denizens of the heavenly planets began to shower flowers on the Lord.

At this time, the earth personified appeared before Lord Kṛṣṇa and greeted Him with a garland of vaijayantī jewels. She also returned the dazzling earrings of Aditi, bedecked with jewels and gold. She also returned the umbrella of Varuṇa, along with another valuable jewel, which she presented to Kṛṣṇa. After this, the earth personified began to offer her prayers to Kṛṣṇa, the Supreme Personality and master of the world, who is always worshiped by very exalted demigods. She fell down in obeisances and, in great devotional ecstasy, began to speak.

"Let me offer my respectful obeisances unto the Lord, who is always present with four kinds of symbols, namely His conchshell, disc, lotus and club, and who is the Lord of all demigods. Please accept my respectful obeisances unto You. My dear Lord, You are the Supersoul, and in order to satisfy the aspiration of Your devotees, You descend on the earth in Your various transcendental incarnations, which are just appropriate to the devotees' worshipful desire. Kindly accept my respectful obeisances.

"My dear Lord, the lotus flower is grown out of Your navel, and You are always decorated with a garland of lotus flowers. Your eyes are always spread like the petals of the lotus flower, and therefore they are all-pleasing to the eyes of others. Your lotus feet are so soft and delicate that they are always worshiped by Your unalloyed devotees, and they pacify their lotus-like hearts. I therefore repeatedly offer my respectful obeisances unto You.

"You possess all kinds of religions, fame, property, knowledge and renunciation; You are the shelter of all five opulences. Although You are all-pervading, You have nevertheless appeared as the son of Vasudeva. Please, therefore, accept my respectful obeisances. You are the original Supreme Personality of Godhead and the supreme cause of all causes. Only Your Lordship is the reservoir of all knowledge. Let me offer my respectful obeisances unto You. Personally You are unborn; still, You are the father of the whole cosmic manifestation. You are the reservoir and shelter of all kinds of energies. The manifestive appearance of this world is caused by You, and You are both the cause and effect of this cosmic manifestation. Please therefore accept my respectful obeisances.

"My dear Lord, as for the three gods–Brahmā, Viṣṇu and Śiva–they are also not independent of You. When there is necessity of creating this cosmic manifestation, You create Your passionate appearance of Brahmā, and when You want to maintain this cosmic manifestation, You expand Yourself as Lord Viṣṇu, the reservoir of all goodness. Similarly, You appear as Lord Śiva, master of the modes of ignorance, and thus dissolve the whole creation. Your transcendental position is always maintained, in spite of creating these three modes of material nature. You are never entangled like the ordinary living entities with these modes of material nature.

"Actually, my Lord, You are the material nature, You are the father of the universe, and You are the eternal time that has caused the combination of nature and the material creator. Still, You are always transcendental to all these material activities. My dear Lord, O Supreme Personality of Godhead, I know that earth, water, fire, air, sky, the five sense objects, mind, the senses and their deities, egotism, as well as the total material energy–everything animate and inanimate in this phenomenal world is resting upon You. Since everything is produced of You, nothing can be separated from You. Yet, since You are transcendentally situated, neither can anything material be identified with Your personality. Everything is, therefore, simultaneously one and different from You, and the philosophers who try to separate everything from You are certainly mistaken in their viewpoint.

"My dear Lord, may I inform You that this boy, whose name is Bhagadatta, is the son of my son, Bhaumāsura. He has been very much affected by the ghastly situation created by the death of his father and has become very much confused, being afraid of the present situation. I have therefore brought him to surrender unto Your lotus feet. I request Your Lordship to give shelter to this boy and bless him with Your lotus feet. I am bringing him to You so that he may become relieved from the reactions of all the sinful activities of his father."

When Lord Kṛṣṇa heard the prayers of mother earth, He immediately assured her of immunity from all fearful situations. He said to Bhagadatta, "Don't be afraid." Then He entered the palace of Bhaumāsura, which was equipped with all kinds of opulences. In the palace of Bhaumāsura Lord Kṛṣṇa saw 16,100 young princesses, who had been kidnapped and held captive there. When the princesses saw the Supreme Personality of Godhead, Kṛṣṇa, enter the palace, they immediately became captivated by the beauty of the Lord and prayed for His causeless mercy. Within their minds, they decided to accept Lord Kṛṣṇa as their husband without any hesitation. Each one of them began to pray to providence that Kṛṣṇa might become her husband. Sincerely and seriously, they offered their hearts to the lotus feet of Kṛṣṇa with an unalloyed devotional attitude. As the Supersoul in everyone's heart, Kṛṣṇa could understand their uncontaminated desire, and He agreed to accept them as His wives. Thus, He arranged for suitable dresses and ornaments for them, and each of them, seated on a palanquin, was dispatched to Dvārakā City. Kṛṣṇa also collected unlimited wealth from the palace, along with chariots, horses, jewels and treasure. He took from the palace fifty white elephants, each with four tusks, and all of them were dispatched to Dvārakā.

After this incident, Lord Kṛṣṇa and Satyabhāmā entered Amarāvatī, the capital city of the heavenly planet, and they immediately entered the palace of King Indra and his wife, Śacīdevī, who welcomed them. Kṛṣṇa then presented Indra with the earrings of Aditi.

When Kṛṣṇa and Satyabhāmā were returning from the capital city of Indra, Satyabhāmā remembered Kṛṣṇa's promise to give her the plant of the pārijāta flower. Taking the opportunity of having come to the heavenly kingdom, she plucked a pārijāta plant and kept it on the back of Garuḍa. Once Nārada took a pārijāta flower and presented it to Kṛṣṇa's senior wife, Śrī Rukmiṇīdevī. On account of this, Satyabhāmā developed an inferiority complex; she also wanted a flower from Kṛṣṇa. Kṛṣṇa could understand the competitive womanly nature of His co-wives, and He smiled. He immediately asked Satyabhāmā, "Why are you asking for only one flower? I would like to give you a whole tree of pārijāta flowers."

Actually, Kṛṣṇa had purposely taken His wife Satyabhāmā with Him so she could collect the pārijāta with her own hand. But the denizens of the heavenly planet, including Indra, became very irritated. Without their permission, Satyabhāmā had plucked a pārijāta plant, which is not to be found on the earth planet. Indra, along with other demigods, offered opposition to Kṛṣṇa and Satyabhāmā for taking away the plant, but in order to please His favorite wife Satyabhāmā, Kṛṣṇa became determined and adamant, so there was a fight between the demigods and Kṛṣṇa. As usual, Kṛṣṇa came out victorious, and He triumphantly brought the pārijāta plant chosen by His wife to this earth planet, to Dvārakā. After this, the plant was installed in the palace garden of Satyabhāmā. On account of this extraordinary tree, the garden house of Satyabhāmā became extraordinarily beautiful. As the pārijāta plant came down to the earthly planet, the fragrance of the flower also came down, and the celestial swans also migrated to this earth in search of its fragrance and honey.

King Indra's behavior toward Kṛṣṇa was not very much appreciated by great sages like Śukadeva Gosvāmī. Out of His causeless mercy, Kṛṣṇa had gone to the heavenly kingdom, Amarāvatī, to present King Indra with his mother's earrings, which had been lost to Bhaumāsura, and Indra had been very glad to receive them. But when a flower plant from the heavenly kingdom was taken by Kṛṣṇa, Indra offered to fight with Him. This was self-interest on the part of Indra. He offered his prayer, tipping down his head to the lotus feet of Kṛṣṇa, but as soon as his purpose was served, he became a different creature. That is the way of the dealings of materialistic men. Materialistic men are always interested in their own profit. For this purpose they can offer any kind of respect to anyone, but when their personal interest is over, they are no longer friends. This selfish nature is not only found among the richer class of men on this planet, but is present even in personalities like Indra and other demigods. Too much wealth makes a man selfish. A selfish man is not prepared to take to Kṛṣṇa consciousness and is condemned by great devotees like Śukadeva Gosvāmī. In other words, possession of too many worldly riches is a disqualification for advancement in Kṛṣṇa consciousness.

After defeating Indra, Kṛṣṇa arranged to marry the 16,100 girls brought from the custody of Bhaumāsura. By expanding Himself in 16,100 forms, He simultaneously married them all in different palaces in one auspicious moment. He thus established the truth that Kṛṣṇa and no one else is the Supreme Personality of Godhead. There is nothing impossible, for Kṛṣṇa is the Supreme Personality of Godhead; He is all-powerful, omnipresent and imperishable, and as such there is nothing wonderful in this pastime. All the palaces of the more than 16,000 queens of Kṛṣṇa were full with suitable gardens, furniture and other paraphernalia, of which there is no parallel in this world. There is no exaggeration in this story from Śrīmad-Bhāgavatam. The queens of Kṛṣṇa were all expansions of the goddess of fortune, Lakṣmījī. Kṛṣṇa used to live with them in different palaces, and He treated them in exactly the same way as an ordinary man treats his wife.

We should always remember that the Supreme Personality of Godhead Kṛṣṇa was playing exactly like a human being; although He showed His extraordinary opulences by simultaneously marrying more than sixteen thousand wives in more than sixteen thousand palaces, He behaved with them just like an ordinary man, and He strictly followed the relationship between husband and wife required in ordinary homes. Therefore, it is very difficult to understand the characteristics of the Supreme Brahman, the Personality of Godhead. Even demigods like Brahmā and others are unable to probe into the transcendental pastimes of the Lord. The wives of Kṛṣṇa were so fortunate that they got the Supreme Personality of Godhead as their husband, although their husband's personality was unknown even to the demigods like Brahmā.

In their dealings as husband and wife, Kṛṣṇa and His queens would smile, talk, joke, embrace, and so on, and their conjugal relationship ever increasingly developed. In this way, both Kṛṣṇa and the queens enjoyed transcendental happiness in their household life. Although each and every queen had thousands of maidservants engaged for her service, the queens were all personally attentive in serving Kṛṣṇa. Each one of them used to receive Kṛṣṇa personally when He entered the palace. They engaged in getting Him seated on a nice couch, presenting Him with all kinds of worshipable paraphernalia, washing His lotus feet with Ganges water, offering Him betel nuts and massaging His legs. In this way, they were giving Him relief from the fatigue of being away from home. They saw to fanning Him nicely, offering Him fragrant essential floral oil, decorating Him with flower garlands, dressing His hair, asking Him to lie down to take rest, bathing Him personally and feeding Him nice palatable dishes. All these things were done by each queen herself. They did not wait for the maidservants. In other words, Kṛṣṇa and His different queens displayed on this earth an ideal household life.

Thus ends the Bhaktivedanta purport of the Second Volume, Fourth Chapter, of Kṛṣṇa, "Deliverance of the Demon Bhaumāsura."

9.62 5 / Talks Between Kṛṣṇa and Rukmiṇī

Once upon a time, Lord Kṛṣṇa the Supreme Personality of Godhead, the bestower of all knowledge to all living entities from Brahmā to the insignificant ant, was sitting in the bedroom of Rukmiṇī, who was engaged in the service of the Lord along with her assistant maidservants. Kṛṣṇa was sitting on the bedstead of Rukmiṇī, and the maidservants were engaged in fanning Him with cāmaras (yak-tail fly-whisks).

Lord Kṛṣṇa's dealings with Rukmiṇī as a perfect husband is a perfect manifestation of the supreme perfection of the Personality of Godhead. There are many philosophers who propound a concept of the Absolute Truth in which God cannot do this or that. They deny the incarnation of God, or the Supreme Absolute Truth in human form. But actually, the fact is different: God cannot be subject to our imperfect sensual activities. He is the all-powerful, omnipresent Personality of Godhead, and by His supreme will, He can not only create, maintain and annihilate the whole cosmic manifestation, but He can also descend as an ordinary human being in order to execute the highest mission. As stated in the Bhagavad-gītā, whenever there are discrepancies in the discharge of human occupational duties, He descends. He is not forced to appear by any external agency, but descends by His own internal potency in order to reestablish the standard functions of human activities as well as to simultaneously annihilate the disturbing elements in the progressive march of human civilization. In accordance with this principle of the transcendental pastimes of the Supreme Personality of Godhead, He descended in His eternal form of Śrī Kṛṣṇa in the dynasty of the Yadus.

The palace of Rukmiṇī was wonderfully furnished. There were many canopies hanging on the ceiling with laces bedecked with pearl garlands, and the whole palace was illuminated by the effulgence of valuable jewels. There were many flower orchards of baela and cāmeli, which are considered to be the most fragrant flowers in India. There were many clusters of these plants, with blooming flowers enhancing the beauty of the palace. And because of the exquisite fragrance of the flowers, little groups of humming bees were gathered around the trees, and at night the pleasing moonshine glittered through the network of holes in the windows. There were many heavily flowered trees of pārijāta, and the mild wind stirred the flavor of the flowers all around. Within the walls of the palace, there was incense burning, and the fragrant smoke was leaking out of the window shutters. Within the room there were mattresses covered with white bedsheets resembling the foam of milk; the bedding was as soft and white as milk foam. In this situation, Lord Śrī Kṛṣṇa was very comfortably sitting and enjoying the service of Rukmiṇījī assisted by her maidservants.

Rukmiṇī was also very eager to get the opportunity of serving the Supreme Personality of Godhead as her husband. She therefore wanted to serve the Lord personally and took the handle of the cāmara from the hand of the maidservant and began to move the fan. The handle of the cāmara was made of gold, decorated and bedecked with valuable jewels, and it became more beautiful when it was taken by Rukmiṇī, because all of her fingers were beautifully set with jeweled rings. Her legs were decorated with ankle bells and jewels, which rang very softly between the pleats of her sari. Rukmiṇī's raised breasts were smeared with kuṅkuma and saffron; thus her beauty was enhanced by the reflection of the reddish color emanating from her covered breasts. The highly raised lower part of her buttocks was decorated with a jeweled lace girdle, and a locket of great effulgence hung on her neck. Above all, because she was engaged in the service of Lord Kṛṣṇa–although at that time she was old enough to have grown-up sons–her beautiful body was beyond compare in the three worlds. When we take account of her beautiful face, it appears that the curling hair on her head, the beautiful earrings on her ears, her smiling mouth, and her necklace of gold, all combined to shower rains of nectar; and it was definitely proved that Rukmiṇī was none other than the original goddess of fortune who is always engaged in the service of the lotus feet of Nārāyaṇa.

The pastimes of Kṛṣṇa and Rukmiṇī in Dvārakā are accepted by great authorities as manifestations of those of Nārāyaṇa and Lakṣmī, which are of an exalted opulence. The pastimes of Rādhā and Kṛṣṇa in Vṛndāvana are simple and rural, distinguished from the polished urban characteristics of those of Dvārakā. The characteristics of Rukmiṇī were unusually bright, and Kṛṣṇa was very much satisfied with her behavior.

Kṛṣṇa had experienced that when Rukmiṇī was offered a pārijāta flower by Nārada Muni, Satyabhāmā had become envious of her co-wife and had immediately demanded a similar flower from Kṛṣṇa. In fact, she could not be pacified until she was promised the whole tree. That was actually done by Kṛṣṇa; the tree was brought down to the earth planet from the heavenly kingdom. After this episode, Kṛṣṇa expected that because Satyabhāmā had been rewarded by a full tree of pārijāta, Rukmiṇī would also demand something. Rukmiṇī did not mention anything of the incident, however, for she was grave and simply satisfied in her service. Kṛṣṇa wanted to see her a bit irritated, and therefore He schemed in order to see the beautiful face of Rukmiṇī in an irritated condition. Although Kṛṣṇa had more than 16,100 wives, He used to behave with each of them with familial affection; He would create a particular situation between Himself and His wife in which the wife would criticize Him in the irritation of love, and Kṛṣṇa would enjoy this. In this case, because Kṛṣṇa could not find any fault with Rukmiṇī, for she was very great and always engaged in His service, He smilingly, in great love, began to speak to her. Rukmiṇī was the daughter of King Bhīṣmaka, a powerful king. Thus Kṛṣṇa did not address her as Rukmiṇī; He addressed her this time as the princess. "My dear princess, it is very surprising. Many great personalities in the royal order wanted to marry you. Although not all of them were kings, all possessed the opulence and riches of the kingly order; they were well-behaved, learned, famous among kings, beautiful in their bodily features and personal qualifications, liberal, very powerful in strength, and advanced in every respect. They were not unfit in any way, and over and above that, your father and your brother had no objection to such marriages. On the contrary, they gave their word of honor that you would be married with Śiśupāla; the marriage was sanctioned by your parents. Śiśupāla was a great king and was so lusty and mad after your beauty that if he had married you, I think he would always have remained with you just like your faithful servant.

"In comparison to Śiśupāla, with his personal qualities, I am nothing. And you may personally realize it. I am surprised that you rejected the marriage with Śiśupāla and accepted Me, who am inferior in comparison to Śiśupāla. I think Myself completely unfit to be your husband because you are so beautiful, sober, grave and exalted. May I inquire from you the reason that induced you to accept Me? Now, of course, I can address you as My beautiful wife, but still I may inform you of My actual position–that I am inferior to all those princes who wanted to marry you.

"First of all, you may know that I was so much afraid of Jarāsandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways. Another fault is that although I am on the throne of Dvārakā, I have no immediate claim. Although I got a kingdom by killing My maternal uncle, Kaṁsa, the kingdom was to go to My grandfather; so actually I have no possession of a kingdom. Besides that, I have no fixed aim in life. People cannot understand Me very well. What is the ultimate goal of My life? They know very well that I was a cowherd boy in Vṛndāvana. People expected that I would follow the footsteps of My foster father, Nanda Mahārāja, and be faithful to Śrīmatī Rādhārāṇī and all Her friends in the village of Vṛndāvana. But all of a sudden I left them. I wanted to become a famous prince. Still I could not have any kingdom, nor could I rule as a prince. People are bewildered about My ultimate goal of life; they do not know whether I am a cowherd boy or a prince, whether I am the son of Nanda Mahārāja or the son of Vasudeva. Because I have no fixed aim in life, people may call Me a vagabond. Therefore, I am surprised that you could select such a vagabond husband.

"Besides this, I am not very much polished, even in social etiquette. A person should be satisfied with one wife, but you see I have married many times, and I have more than 16,000 wives. I cannot please all of them as a polished husband. My behavior with them is not very nice, and I know you are very much conscious of it. I sometimes create a situation with My wives which is not very happy. Because I was trained in a village in My childhood, I am not well acquainted with the etiquette of urban life. I do not know the way to please a wife with nice words and behavior. And from practical experience it is found that any woman who follows My way or becomes attracted by Me is ultimately left to cry for the rest of her life. In Vṛndāvana, many gopīs were attracted to Me, and now I have left them, and they are living but are simply crying for Me in separation. I have heard from Akrūra and Uddhava that since I left Vṛndāvana, all My cowherd boy friends, the gopīs and Rādhārāṇī, and My foster father Nanda Mahārāja, are simply crying constantly for Me. I have left Vṛndāvana for good and am now engaged with the queens in Dvārakā, but I am not well-behaved with any of you. So you can very easily understand that I have no steadiness of character; I am not a very reliable husband. The net result of being attracted to Me is to acquire a life of bereavement only.

"My dear beautiful princess, you may also know that I am always penniless. Just after My birth, I was carried penniless to the house of Nanda Mahārāja, and I was raised just like a cowherd boy. Although My foster father possessed many hundreds of thousands of cows, I was not proprietor of even one of them. I was simply entrusted to take care of them and tender them, but I was not the proprietor. Here also, I am not proprietor of anything, but am always penniless. There is no cause to lament for such a penniless condition; I possessed nothing in the past, so why should I lament that I do not possess anything at present? You may note also that My devotees are not very opulent persons; they also are very poor in worldly goods. Those who are very rich, possessing worldly wealth, are not interested in devotion to Me or Kṛṣṇa consciousness. On the contrary, when a person becomes penniless, whether by force or by circumstances, he may become interested in Me if he gets the proper opportunity. Persons who are proud of their riches, even if they are offered association with My devotees, do not take advantage of consciousness of Me. In other words, the poorer class of men may have some interest in Me, but the richer class of men have no interest. I think, therefore, that your selection of Me was not very intelligent. You appear to be very intelligent, trained by your father and brother, but ultimately you have made a great mistake in selecting your life's companion.

"But there is no harm; it is better late than never. You are at liberty to select a suitable husband who is actually an equal to you in opulence, family tradition, wealth, beauty, education–in all respects. Whatever mistakes you may have made may be forgotten. Now you may chalk out your own lucrative path of life. Usually a person does not establish a marital relationship with a person who is either higher or lower than his position. My dear daughter of the King of Vidarbha, I think you did not consider very sagaciously before your marriage. Thus you made a wrong selection by choosing Me as your husband. You mistakenly heard about My having very exalted character, although factually I was nothing more than a beggar. Without seeing Me and My actual position, simply by hearing about Me, you selected Me as your husband. That was not very rightly done. Therefore I advise you that it is better late than never; you can now select one of the great kṣatriya princes and accept him as your life's companion, and you can reject Me."

Kṛṣṇa was proposing that Rukmiṇī divorce Him at a time when Rukmiṇī already had many grown-up children. Therefore Kṛṣṇa's whole proposition to Rukmiṇī appeared to be something unexpected, because according to Vedic culture there was no such thing as separation of husband and wife by divorce. Nor was it possible for Rukmiṇī to do so in advanced age, when she had many married sons. Each and every one of Kṛṣṇa's proposals appeared to Rukmiṇī to be crazy, and she was surprised that Kṛṣṇa could say such things. Simple as she was, her anxiety was increasing more and more at the thought of separation from Kṛṣṇa.

Kṛṣṇa continued: "After all, you have to prepare yourself for your next life. I therefore advise that you select someone who can help you both in this life and the next life, for I am completely unable to help. My dear beautiful princess, you know that all the members of the princely order, including Śiśupāla, Śālva, Jarāsandha, Dantavakra and even your elder brother Rukmī, are all My enemies; they do not like Me at all. They hate Me from the cores of their hearts. All these princes were very much puffed up with their worldly possessions, and they did not care a fig for anyone who came before them. In order to teach them some lessons, I agreed to kidnap you according to your desire; otherwise I actually have no love for you, although you loved Me even before the marriage.

"As I have already explained, I am not very much interested in family life or love between husband and wife. By nature, I am not very fond of family life, wife, children, home and opulences. As My devotees are always neglectful of all these worldly possessions, I am also like that. Actually, I am interested in self-realization; that gives Me pleasure, and not this family life." After submitting His statement, Lord Kṛṣṇa suddenly stopped.

The great authority Śukadeva Gosvāmī remarks that Kṛṣṇa almost always passed His time with Rukmiṇī, and Rukmiṇī was a bit proud to be so fortunate that Kṛṣṇa never left her even for a moment. Kṛṣṇa, however, does not like any of His devotees to be proud. As soon as a devotee becomes so, by some tactic He cuts down that pride. In this case also, Kṛṣṇa said many things which were hard for Rukmiṇī to hear. She could only conclude that although she was proud of her position, Kṛṣṇa could be separated from her at any moment.

Rukmiṇī was conscious that her husband was not an ordinary human being. He was the Supreme Personality of Godhead, the master of the three worlds. By the way He was speaking, she was afraid of being separated from the Lord, for she had never heard such harsh words from Kṛṣṇa before. Thus she became perplexed with fear of separation, and her heart began to palpitate. Without replying to a word of Kṛṣṇa's statement, she simply cried in great anxiety, as if being drowned in an ocean of grief. She silently scratched the ground with the nails of her toes, which were reflecting reddish light on the ground. The tears from her eyes were pink, mixed with the black cosmetic ointment from her eyelids, and the waters were dropping down, washing the kuṅkuma and saffron from her breasts. Choked up on account of great anxiety, unable to speak even a word, she kept her head downward and remained standing just like a stick. Due to extremely painful fearfulness and lamentation, she lost all her reasoning powers and became so weak that immediately her body lost so much weight that the bangles on her wrists became slackened. The cāmara rod with which she was serving Kṛṣṇa immediately fell from her hand. Her brain and memory became puzzled, and she lost consciousness. The nicely combed hair on her head scattered here and there, and she fell down straight, like a banana tree cut down by a whirlwind.

Lord Kṛṣṇa immediately realized that Rukmiṇī had not taken His words in a joking spirit. She had taken them very seriously, and in her extreme anxiety over immediate separation from Him, she had fallen into this condition. Lord Śrī Kṛṣṇa is naturally very affectionate toward His devotees, and seeing Rukmiṇī's condition, His heart immediately became softened. At once He became merciful to her. The relationship between Kṛṣṇa and Rukmiṇī was as Lakṣmī-Nārāyaṇa; therefore, He appeared before her in His four-handed manifestation of Nārāyaṇa. He got down from the bedstead, brought her up by her hands, and, placing His cooling hands on her face, smoothed the scattered hairs on her head. Lord Kṛṣṇa dried the wet breast of Rukmiṇījī with His hand. Understanding the seriousness of Rukmiṇī's love for Him, He embraced her to His chest.

The Supreme Personality is very expert in putting a thing reasonably for one's understanding, and thus He tried to retract all that He said before. He is the only resort for all the devotees, and so He knows very well how to satisfy His pure devotees. Kṛṣṇa understood that Rukmiṇī could not follow the statements which He had made in a joking way. To counteract her confusion, He again began to speak, as follows.

"My dear daughter of King Vidarbha, My dear Rukmiṇī, please do not misunderstand Me. Don't be unkind unto Me like this. I know you are sincerely and seriously attached to Me; you are My eternal companion. The words which have affected you so much are not factual. I wanted to irritate you a bit, and I was expecting you to make counter answers to those joking words. Unfortunately, you have taken them seriously; I am very sorry for it. I expected that your red lips would tremble in anger on hearing My statement and you would chastise Me in many words. O perfection of love, I never expected that your condition would be like this. I expected that you would put your blinking eyes upon Me in retaliation, and in that way, I would be able to see your beautiful face in that angry mood.

"My dear beautiful wife, you know that we are householders. We are always busy in many household affairs, so we long for a time that we can enjoy some joking words between us. That is our ultimate game in household life. Actually, the householders work very hard day and night, but all fatigue of the day's labor becomes minimized as soon as they meet, husband and wife together, and enjoy life in many ways." Lord Kṛṣṇa wanted to exhibit Himself just an ordinary householder who delights himself by exchanging joking words with his wife. He therefore repeatedly requested Rukmiṇī not to take those words very seriously.

In this way, when Lord Kṛṣṇa pacified Rukmiṇī by His sweet words, she could understand that what was formerly spoken by Him was not actually meant, but was spoken to evoke some joking pleasure between themselves. She was therefore pacified by hearing the words of Kṛṣṇa. Gradually she was freed from all fearfulness of separation from Him, and she began to look on His face very cheerfully with her naturally smiling face. She said, "My dear lotus-eyed Lord, Your statement that we are not a fit combination is completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities and object of worship for great demigods like Brahmā and Lord Śiva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit match for You? My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart, where You remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it.

”You say You always maintain enmity with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable, and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, Hṛṣīkeśa. My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give up the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of You? My dear Lord, Your statement that You do not act as an ordinary person with a particular aim in life is also perfectly correct. Even Your great devotees and servants, known as great sages and saintly persons, remain in such a state that no one can get any clue to the aim of their lives. They are considered by the human society to be crazy and cynical. Their aim of life remains a mystery to the common human being; the lowest of mankind can know neither You nor Your servant. A contaminated human being cannot even imagine the pastimes of You and Your devotees. O unlimited one, when the activities and endeavors of Your devotees remain a mystery to the common human being, how can they understand Your motive and endeavor? All kinds of energies and opulences are engaged in Your service, but still they are resting at Your shelter.

”You have described Yourself as penniless, but this condition is not poverty. Since there is nothing in existence but Yourself, You do not require to possess anything–You Yourself are everything. Unlike others, You do not require to purchase anything extraneously. With You all contrary things can be adjusted because You are absolute. You do not possess anything, but no one is richer than You. In the material world no one can be rich without possessing. Since Your Lordship is absolute, You can adjust the contradiction of possessing nothing but at the same time being the richest. In the Vedas it is stated that although You have no material hands and legs, You accept everything which is offered in devotion by the devotees. You have no material eyes and ears, but still You can see everything everywhere, and You can hear everything everywhere. Although You do not possess anything, the great demigods who accept prayers and worship from others come and worship You to solicit Your mercy. How can You be categorized among the poor?

”My dear Lord, You have also stated that the richest section of human society does not worship You. This is also correct, because persons who are puffed up with material possessions think of utilizing their property for sense gratification. When a poverty-stricken man becomes rich, he makes a program for sense gratification. This is due to his ignorance of how to utilize his hard-earned money. Under the spell of the external energy, he thinks that his money is properly employed in sense gratification, and thus he neglects to render transcendental service. My dear Lord, You have stated that persons who possess nothing are very dear to You; renouncing everything, Your devotee wants to possess You only. I see, therefore, that a great sage like Nārada Muni who does not possess any material property is still very dear to You. And such persons do not care for anything but Your Lordship.

”My dear Lord, You have stated that a marriage between persons equal in status of social standing, beauty, riches, strength, influence and renunciation can be a suitable match. But this status of life can only be possible by Your grace. You are the supreme perfectional source of all opulences. Whatever opulent status of life one may have is all derived from You. As described in the Vedānta-sūtra, janmādyasya yataḥ: You are the supreme source from which everything emanates, the reservoir of all pleasures. Therefore, persons who are endowed with knowledge desire only to achieve You, and nothing else. To achieve Your favor, they give up everything–even the transcendental realization of Brahman. You are the supreme ultimate goal of life. You are the reservoir of all interests of the living entities. Those who are actually well-motivated desire only You, and for this reason they give up everything to attain success. They therefore deserve to be associated with You. In the society of the servitors and served in Kṛṣṇa consciousness, one is not subjected to the pains and pleasures of material society, which functions according to sex attraction. Therefore, everyone, man or woman, should seek to be an associate in Your society of servitors and served. You are the Supreme Personality of Godhead; no one can excel You, nor can anyone come up to an equal level with You. The perfect social system is that in which You remain in the center, being served as the Supreme, and all others engage as Your servitors. In such a perfectly constructed society, everyone can remain eternally happy and blissful.

”My Lord, You have stated that only the beggars praise Your glories, and that is also perfectly correct. But who are those beggars? Those beggars are all exalted devotees, liberated personalities and those in the renounced order of life. They are all great souls and devotees who have no other business than to glorify You. Such great souls forgive even the worst offender. These so-called beggars execute their spiritual advancement of life, tolerating all kinds of tribulations in the material world. My dear husband, do not think that out of my inexperience I accepted You as my husband; actually, I followed all these great souls. I followed the path of these great beggars and decided to surrender my life unto Your lotus feet.

”You have said that You are penniless, and that is correct. You distribute Yourself completely to these great souls and devotees. Knowing this fact perfectly well, I rejected even such great personalities like Lord Brahmā and King Indra. My Lord, the great time factor acts under Your direction only. The time factor is so great and powerful that within moments it can effect devastation anywhere within the creation. Considering all these factors, I thought Jarāsandha, Śiśupāla and similar other princes who wanted to marry Me to be no more important than ordinary insects.

”My dear all-powerful son of Vasudeva, Your statement that You have taken shelter within the water of the ocean, being afraid of all the great princes, is quite suitable, but my experience with You contradicts this. I have actually seen that You kidnapped me forcibly in the presence of all these princes. At the time of my marriage ceremony, simply by giving a jerk to the string of Your bow, You very easily drove the others away and kindly gave me shelter at Your lotus feet. I still remember vividly that You kidnapped me in the same way as a lion forcibly takes his share of hunted booty, driving away all other small animals within the twinkling of an eye.

”My dear lotus-eyed Lord, I cannot understand Your statement that women and other persons who have taken shelter under Your lotus feet pass their days only in bereavement. From the history of the world we can see that princes like Aṅga, Pṛthu, Bharata, Yayāti and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favor of Your lotus feet, they renounced their exalted positions and entered into the forest to practice penances and austerities. When they voluntarily accepted such a position, accepting Your lotus feet as all in all, does it mean that they were in lamentation and bereavement?

”My dear Lord, You have advised me that I can still select another from the princely order and divorce myself of Your companionship. But, my dear Lord, it is perfectly well-known to me that You are the reservoir of all good qualities. Great saintly persons like Nārada Muni are always engaged simply in glorifying Your transcendental characteristics. If someone simply takes shelter of such a saintly person, he immediately becomes freed from all material contamination. And by coming in direct contact with Your service the goddess of fortune agrees to bestow all her blessings. Under the circumstances, what woman who has once heard of Your glories from authoritative sources and somehow or other has tasted the nectarean flavor of Your lotus feet can be foolish enough to agree to marry someone of this material world who is always afraid of death, disease, old age and rebirth? I have therefore accepted Your lotus feet, not without consideration, but after mature and deliberate decision. My dear Lord, You are the master of the three worlds. You can fulfill all the desires of all Your devotees in this world and the next, because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven’t the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from illusory material existence and are always prepared to distribute Yourself to Your devotees.

”My dear Lord, You have advised me to select one of the princes such as Śiśupāla, Jarāsandha or Dantavakra, but what is their position in this world? They are always engaged in hard labor to maintain their household life, just like the bulls working hard day and night with the oil-pressing machine. They are compared to asses, beasts of burden. They are always dishonored like the dogs, and they are miserly like the cats. They have sold themselves like slaves to their wives. Any unfortunate woman who has never heard of Your glories may accept such a man as her husband, but a woman who has learned about You–that You are praised not only in this world, but in the halls of the great demigods like Lord Brahmā and Lord Śiva–will not accept anyone besides Yourself as her husband. A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavor of Your lotus feet.

”My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your nonattachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and beauty. Whether You are attached to me or not, may my devotion and attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments.”

After hearing Rukmiṇī’s statement and her clarification of each and every word which He had used to arouse her anger of love toward Him, Kṛṣṇa addressed Rukmiṇī as follows: ”My dear chaste wife, My dear princess, I was expecting such an explanation from you, and for this purpose only I spoke all those joking words, so that you might be cheated of the real point of view. Now My purpose has been served. The wonderful explanation that you have given to each and every word of Mine is completely factual and approved by Me. O most beautiful Rukmiṇī, you are My dearmost wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service. And it is a fact also that My devotees, My dearmost friends and servitors, are always free from material contamination, even though they are not inclined to ask from Me such liberation. My devotees never desire anything from Me except to be engaged in My service. And yet because they are completely dependent upon Me, even if they are found to ask something from Me, that is not material. Such ambitions and desires, instead of becoming the cause of material bondage, become the source of liberation from this material world.

”My dear chaste and pious wife, I have tested, on the basis of strict chastity, your love for your husband, and you have passed the examination most successfully. I have purposely agitated you by speaking many words which were not applicable to your character, but I am surprised to see that not a pinch of your devotion to Me has been deviated from its fixed position. My dear wife, I am the bestower of all benedictions, even up to the standard of liberation from this material world, and it is I only who can stop the continuation of material existence and call one back to home, back to Godhead. One whose devotion for Me is adulterated worships Me for some material benefit, just to keep himself in the world of material happiness, culminating in the pleasure of sex life. One who engages himself in severe penance and austerities just to attain this material happiness is certainly under the illusion of My external energy. Persons who are engaged in My devotional service simply for the purpose of material gains and sense gratification certainly are very foolish. Material happiness based on sex life is available in the most abominable species of life, such as the hogs and dogs. No one should try to approach Me for such happiness, because it is available even if one is put into a hellish condition of life. It is better, therefore, for persons who are simply after material happiness and not after Me to remain in that hellish condition.”

Material contamination is so strong that everyone is working very hard day and night for material happiness. The show of religiousness, austerity, penance, humanitarianism, philanthropy, politics, science–everything is aimed at realizing some material benefit. For the immediate success of material benefit, the materialistic persons generally worship different demigods, and under the spell of material propensities they sometimes take to the devotional service of the Lord. Sometimes it so happens that if a person sincerely serves the Lord and at the same time maintains material ambition, the Lord very kindly removes the sources of material happiness. Without finding any recourse in material happiness, the devotee then engages himself absolutely in pure devotional service.

Lord Kṛṣṇa continued, ”My dear best of the queens, it is clearly understood by Me that you have no material ambition; your only purpose is to serve Me, and you have long been engaged in unalloyed service. Exemplary unalloyed devotional service not only can bestow upon the devotee liberation from this material world, but it also promotes him to the spiritual world for being eternally engaged in My service. Persons who are too addicted to material happiness cannot render such service. Women whose hearts are polluted and full of material desires devise various means of sense gratification while outwardly showing themselves to be great devotees.

”My dear honored wife, although I have thousands of wives, I do not think that any one of them can love Me more than you. The practical proof of your extraordinary position is that you had never seen Me before your marriage; you had simply heard about Me from a third person, and still your faith in Me was so fixed that even in the presence of many qualified, rich and beautiful men of the royal order, you did not select any one of them as your husband, but insisted on having Me. You neglected all the princes present, and very politely you sent Me a confidential letter inviting Me to kidnap you. While I was kidnapping you, your elder brother Rukmī violently protested and fought with Me. As a result of the fight, I defeated him mercilessly and disfigured his body. At the time of Aniruddha’s marriage, when we were all engaged in playing chess, there was another fight with your brother Rukmī on a controversial verbal point, and My elder brother Balarāma finally killed him. I was surprised to see that you did not utter even a word of protest over this incidence. Because of your great anxiety that you might be separated from Me, you suffered all the consequences without speaking even a word. As the result of this great silence, My dear wife, you have purchased Me for all time; I have become eternally under your control. You sent your messenger to Me inviting Me to kidnap you, and when you found that there was a little delay in My arriving on the spot, you began to see the whole world as vacant. At that time you concluded that your beautiful body was not fit to be touched by anyone else; therefore, thinking that I was not coming, you decided to commit suicide and immediately end that body. My dear Rukmiṇī, such great and exalted love for Me will always remain within My soul. As far as I am concerned, it is not within My power to repay you for your unalloyed devotion to Me.”

The Supreme Personality of Godhead Kṛṣṇa certainly has no business being anyone’s husband or son or father, because everything belongs to Him and everyone is under His control. He does not require anyone’s help for His satisfaction. He is ātmārāma, self-satisfied; He can derive all pleasure by Himself, without anyone’s help. When the Lord descends to play the part of a human being, He plays a role either as a husband, son, friend or enemy, in full perfection. As such, when He was playing as the perfect husband of the queens, especially of Rukmiṇījī, He enjoyed conjugal love in complete perfection.

According to Vedic culture, although polygamy is allowed, none of the wives should be ill-treated. In other words, one may take many wives only if he is able to satisfy all of them equally as an ideal householder; otherwise it is not allowed. Lord Kṛṣṇa is the world-teacher; therefore, even though He had no need for a wife, He expanded Himself into as many forms as He had wives, and He lived with them as an ideal householder, observing the regulative principles, rules and commitments in accordance with the Vedic injunctions and the social laws and customs of society. For each of His 16,108 wives, He simultaneously maintained different palaces, different establishments and different atmospheres. Thus the Lord, although one, exhibited Himself as 16,108 ideal householders.

Thus ends the Bhaktivedanta purport of the Second Volume, Fifth Chapter, of Kṛṣṇa, ”Talks Between Kṛṣṇa and Rukmiṇī.”

9.63 6 / The Genealogical Table of the Family of Kṛṣṇa

Kṛṣṇa had 16,108 wives, and in each of them He begot ten sons, all of them equal to their father in the opulences of strength, beauty, wisdom, fame, wealth and renunciation. ”Like father like son.” All the 16,108 wives of Kṛṣṇa were princesses, and when each saw that Kṛṣṇa was always present in her respective palace and did not leave home, they considered Kṛṣṇa to be a henpecked husband who was very much attached to them. Every one of them thought that Kṛṣṇa was her very obedient husband, but actually Kṛṣṇa had no attraction for any of them. Although each thought that she was the only wife of Kṛṣṇa and was very, very dear to Him, Lord Kṛṣṇa, since He is ātmārāma, self-sufficient, was neither dear nor inimical to any one of them; He was equal to all the wives and treated them as a perfect husband just to please them. For Him, there was no need for even a single wife. In fact, since they were women, the wives could not understand the exalted position of Kṛṣṇa nor the truths about Him.

All the princesses who were wives of Kṛṣṇa were exquisitely beautiful, and each one of them was attracted by Kṛṣṇa’s eyes, which were just like lotus petals, and by His beautiful face, long arms, broad ears, pleasing smile, humorous talk and sweet words. Influenced by these features of Kṛṣṇa, they all used to dress themselves very attractively, desiring to attract Kṛṣṇa by their feminine bodily appeal. They used to exhibit their feminine characteristics by smiling and moving their eyebrows, thus throwing sharpened arrows of conjugal love just to awaken Kṛṣṇa’s lusty desires for them. Still, they could not arouse the mind of Kṛṣṇa or His sex appetite. This means that Kṛṣṇa never had any sex relations with any of His many wives, save and except to beget children.

The queens of Dvārakā were so fortunate that they got Lord Śrī Kṛṣṇa as their husband and personal companion, although He is not approachable by exalted demigods like Brahmā. They remained together as husband and wife, and Kṛṣṇa, as an ideal husband, treated them in such a way that at every moment there was an increase of transcendental bliss in their smiling exchanges, talking and mixing together. Each and every wife had hundreds and thousands of maidservants, yet when Kṛṣṇa entered the palaces of His thousands of wives, each one of them used to receive Kṛṣṇa personally by seating Him in a nice chair, worshiping Him with all requisite paraphernalia, personally washing His lotus feet, offering Him betel nuts, massaging His legs to relieve them from fatigue, fanning Him to make Him comfortable, offering all kinds of scented sandalwood pulp, oils and aromatics, putting flower garlands on His neck, dressing His hair, getting Him to lie down on the bed and assisting Him in taking His bath. Thus they served always in every respect, especially when Kṛṣṇa was eating. They were always engaged in the service of the Lord.

Of the 16,108 queens of Kṛṣṇa, each of whom had ten sons, there is the following list of the sons of the first eight queens. By Rukmiṇī, Kṛṣṇa had ten sons: Pradyumna, Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cāarucandra, Vicāru and Cāru. None of them were inferior in their qualities to their divine father, Lord Kṛṣṇa. Similarly, Satyabhāmā had ten sons, and their names are as follows: Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu, Śrībhānu and Pratibhānu. The next queen, Jāmbavatī, had ten sons, headed by Sāmba. Their names are as follows: Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu. Lord Kṛṣṇa was specifically very affectionate to the sons of Jāmbavatī. By His wife Satyā, the daughter of King Nagnajit, Lord Kṛṣṇa had ten sons. They are as follows: Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and Kunti. Amongst all of them, Kuntī was very powerful. Kṛṣṇa had ten sons by Kālindī, and they are as follows: Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa, Pūrṇamāsa and the youngest, Somaka. For His next wife, Lakṣmaṇā, the daughter of the King of Madras Province, He begot ten sons, of the names: Praghoṣa, Gātravān, Siṁha, Bala, Prabala, Ūrdhvaga, Mahāśakti, Saha, Oja and Aparājita. Similarly, His next wife, Mitravindā, had ten sons. They are as follows: Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Annāda, Mahāṁsa, Pāvana, Vahni and Kṣudhi. His next wife, Bhadrā, had ten sons, of the names Saṅgrāmajit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya, Subhadrā, Vāma, Āyu and Satyaka. Besides these eight chief queens, Kṛṣṇa had 16,100 other wives, and all of them had ten sons each.

The eldest son of Rukmiṇī, Pradyumna, was married with Māyāvatī from his very birth, and afterwards he was again married with Rukmavatī, the daughter of his maternal uncle, Rukmī. From this Rukmavatī, Pradyumna had a son named Aniruddha. In this way, Kṛṣṇa's family–Kṛṣṇa and His wives, along with their sons and grandsons and even great-grandsons–all combined together to include very nearly one billion family members.

Rukmī, the elder brother of Kṛṣṇa's first wife, Rukmiṇī, was greatly harassed and insulted in his fight with Kṛṣṇa, but on the request of Rukmiṇī his life was saved. Since then Rukmī had held a great grudge against Kṛṣṇa and was always inimical toward Him. Nevertheless, his daughter was married with Kṛṣṇa' son, and his granddaughter was married with Kṛṣṇa's grandson, Aniruddha. This fact appeared to be a little astonishing to Mahārāja Parīkṣit when he heard it from Śukadeva Gosvāmī. "I am surprised that Rukmī and Kṛṣṇa, who were so greatly inimical to one another, could again be united by marital relationships between their descendants." Parīkṣit Mahārāja was curious about the mystery of this incident, and therefore he inquired further from Śukadeva Gosvāmī. Because Śukadeva Gosvāmī was a practical yogi, nothing was hidden from his power of insight. A perfect yogi like Śukadeva Gosvāmī can see past, present and future in all details. Therefore, from such yogīs or mystics there can be nothing concealed. When Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, Śukadeva Gosvāmī answered as follows.

Pradyumna, the eldest son of Kṛṣṇa, born of Rukmiṇī, was Cupid himself. He was so beautiful and attractive that the daughter of Rukmī, namely Rukmavatī, could not select any husband other than Pradyumna during her svayaṁvara. Therefore, in that selection meeting, she garlanded Pradyumna in the presence of all other princes. When there was a fight among the princes, Pradyumna came out victorious, and therefore Rukmī was obliged to offer his beautiful daughter to him. Although a far-off enmity was always blazing in the heart of Rukmī because of his being insulted by Kṛṣṇa's kidnapping of his sister, Rukmiṇī, when his daughter selected Pradyumna as her husband Rukmī could not resist consenting to the marriage ceremony just to please his sister, Rukmiṇī. And so Pradyumna became the nephew of Rukmī. Besides the ten sons described above, Rukmiṇī had one beautiful daughter with big eyes, and she was married to the son of Kṛtavarmā, whose name was Balī.

Although Rukmī was a veritable enemy of Kṛṣṇa, he had great affection for his sister, Rukmiṇī, and he wanted to please her in all respects. On this account, when Rukmiṇī's grandson Aniruddha was to be married, Rukmī offered his granddaughter Rocanā to Aniruddha. Such marriage between immediate cousins is not very much sanctioned by the Vedic culture, but in order to please Rukmiṇī, Rukmī offered his daughter and granddaughter to the son and grandson of Kṛṣṇa. In this way, when the negotiation of the marriage of Aniruddha with Rocanā was complete, a big marriage party accompanied Aniruddha and started from Dvārakā. They traveled until they reached Bhojakaṭa, which Rukmī had colonized after his sister had been kidnapped by Kṛṣṇa. This marriage party was led by the grandfather, namely Lord Kṛṣṇa, accompanied by Lord Balarāma, as well as Kṛṣṇa's first wife, Rukmiṇī, His son Pradyumna, Jāmbavatī's son Sāmba and many other relatives and family members. They reached the town of Bhojakaṭa, and the marriage ceremony was peacefully performed.

The King of Kaliṅga was a friend of Rukmī's and he gave him the ill advice to play with Balarāma and thus defeat Him in a bet. Amongst the kṣatriya kings, betting and gambling in chess was not uncommon. If someone challenged a friend to play on the chessboard, the friend could not deny the challenge. Śrī Balarāmajī was not a very expert chess player, and this was known to the King of Kaliṅga. So Rukmī was advised to retaliate against the family members of Kṛṣṇa by challenging Balarāma to play chess. Although not a very expert chess player, Śrī Balarāmajī was very enthusiastic in sporting activities. He accepted the challenge of Rukmī and sat down to play. Betting was with gold coins, and Balarāma first of all challenged with one hundred coins, then 1,000 coins, then 10,000 coins. Each time, Balarāma lost, and Rukmī became victorious.

Śrī Balarāma's losing the game was an opportunity for the King of Kaliṅga to criticize Kṛṣṇa and Balarāma. Thus the King of Kaliṅga was talking jokingly and purposefully showing his teeth to Balarāma. Because Balarāma was the loser in the game, He was a little intolerant of the sarcastic joking words. He became a little agitated, and when Rukmī again challenged Balarāma, he made a bet of 100,000 gold coins. Fortunately, this time Balarāma won. Although Balarāmajī had won, Rukmī, out of his cunningness, began to claim that Balarāma was the loser and that he himself had won. Because of this lie, Balarāmajī became most angry with Rukmī. His agitation was so sudden and great that it appeared like a tidal wave in the ocean on a full moon day. Balarāma's eyes are naturally reddish, and when He became agitated and angry His eyes became more reddish. This time He challenged and made a bet of a hundred million coins.

Again Balarāma was the winner according to the rules of chess, but Rukmī again cunningly began to claim that he had won. Rukmī appealed to the princes present, and he especially mentioned the name of the King of Kaliṅga. At that time there was a voice from the air during the dispute, and it announced that for all honest purposes Balarāma, the actual winner of this game, was being abused and that the statement of Rukmī that he had won was absolutely false.

In spite of this divine voice, Rukmī insisted that Balarāma had lost, and by his persistence it appeared that he had death upon his head. Falsely puffed up by the ill advice of his friend, he did not give much importance to the oracle, and he began to criticize Balarāmajī. He said, "My dear Balarāmajī, You two brothers, cowherd boys only, may be very expert in tending cows, but how can You be expert in playing chess or shooting arrows on the battlefield? These arts are well-known only to the princely order." Hearing this kind of pinching talk by Rukmī and hearing the loud laughter of all the other princes present there, Lord Balarāma became as agitated as burning cinders. He immediately took a club in His hand and, without any further talk, struck Rukmī on the head. From that one blow, Rukmī fell down immediately and was dead and gone. Thus Rukmī was killed by Balarāma on that auspicious occasion of Aniruddha's marriage.

These things are not very uncommon in kṣatriya society, and the King of Kaliṅga, being afraid that he would be the next to be attacked, fled from the scene. Before he could escape even a few steps, however, Balarāmajī immediately captured him and, because the King was always showing his teeth while criticizing Balarāma and Kṛṣṇa, broke all his teeth with His club. The other princes who were supporting the King of Kaliṅga and Rukmī were also captured, and Balarāma beat them with His club, breaking their legs and hands. They did not try to retaliate but thought it wise to run away from the bloody scene.

During this strife between Balarāma and Rukmī, Lord Kṛṣṇa did not utter a word, for He knew that if He supported Balarāma, Rukmiṇī would be unhappy, and if He said that the killing of Rukmī was unjust, then Balarāma would be unhappy. Therefore, Lord Kṛṣṇa was silent on the death of His brother-in-law, Rukmī, on the occasion of His grandson's marriage. He did not disturb either His affectionate relationship with Balarāma or with Rukmiṇī. After this, the bride and the bridegroom were ceremoniously seated on the chariot, and they started for Dvārakā, accompanied by the bridegroom's party. The bridegroom's party was always protected by Lord Kṛṣṇa, the killer of the Madhu demon. Thus they left Rukmī's kingdom, Bhojakaṭa, and happily started for Dvārakā.

Thus ends the Bhaktivedanta purport of the Second Volume, Sixth Chapter, of Kṛṣṇa, "The Genealogical Table of the Family of Kṛṣṇa."

9.64 7 / The Meeting of Uṣā and Aniruddha

The meeting of Aniruddha and Uṣā, which caused a great fight between Lord Kṛṣṇa and Lord Śiva, is very mysterious and interesting. Mahārāja Parīkṣit was anxious to hear the whole story from Śukadeva Gosvāmī, and thus Śukadeva narrated it. "My dear King, you must have heard the name of King Bali. He was a great devotee who gave away in charity all that he had–namely, the whole world–to Lord Vāmana, the incarnation of Viṣṇu as a dwarf brāhmaṇa. King Bali had one hundred sons, and the eldest of all of them was Bāṇāsura."

This great hero Bāṇāsura, born of Mahārāja Bali, was a great devotee of Lord Śiva and was always ready to render service unto him. Because of his devotion, he achieved a great position in society, and he was honored in every respect. Actually, he was very intelligent and liberal also, and his activities are all praiseworthy because he never deviated from his promise and word of honor; he was very truthful and fixed in his vow. In those days, he was ruling over the city of Śonitapura. By the grace of Lord Śiva, Bāṇāsura had one thousand hands, and he became so powerful that even demigods like King Indra were serving him as most obedient servants.

Long ago, when Lord Śiva was dancing in his celebrated fashion called tāṇḍava-nṛtya, for which he is known as Naṭarāja, Bāṇāsura helped Lord Śiva in his dancing by rhythmically beating drums with his one thousand hands. Lord Śiva is well-known as Āśutoṣa, very easily pleased, and he is also very affectionate to his devotees. He is a great protector for persons who take shelter of him and is the master of all living entities in this material world. Being pleased with Bāṇāsura, he said, "Whatever you desire you can have from me because I am very much pleased with you." Bāṇāsura replied, "My dear lord, if you please, you can remain in my city just to protect me from the hands of my enemies."

Once upon a time, Bāṇāsura came to offer his respects to Lord Śiva. By touching the lotus feet of Lord Śiva with his helmet, which was shining like the sun globe, he offered his obeisances unto him. While offering his respectful obeisances, Bāṇāsura said, "My dear lord, anyone who has not fulfilled his ambition will be able to do so by taking shelter of your lotus feet, which are just like desire trees–one can take from them anything he desires. My dear lord, you have given me one thousand arms, but I do not know what to do with them. Please pardon me, but it appears that I cannot use them properly in fighting. I cannot find anyone competent to fight with me except your lordship, the original father of the material world. Sometimes I feel a great tendency to fight with my arms, and I go out to find a suitable warrior. Unfortunately, everyone flees, knowing my extraordinary power. Being baffled at not finding a match, I simply satisfy the itching of my arms by beating them against the mountains. In this way, I tear many great mountains to pieces."

Lord Śiva realized that his benediction had become troublesome for Bāṇāsura and addressed him, "You rascal! You are very eager to fight, but since you have no one to fight with, you are distressed. Although you think that there is no one in the world to oppose you except me, I say that you will eventually find such a competent person. At that time your days will come to an end, and your flag of victory will no longer fly. Then you will see your false prestige smashed to pieces!"

After hearing Lord Śiva's statement, Bāṇāsura became very puffed up with his power. He was elated that he would meet someone who would be able to smash him to pieces. Bāṇāsura then returned home with great pleasure, and he always waited for the day when the suitable fighter would come to cut down his strength. He was such a foolish demon. It appears that foolish, demonic human beings, when unnecessarily overpowered with material opulences, want to exhibit these opulences, and such foolish people feel satisfaction when these opulences are exhausted. The idea is that they do not know how to expend their energy for right causes, being unaware of the benefit of Kṛṣṇa consciousness. Actually, there are two classes of men–one is Kṛṣṇa conscious, the other is non-Kṛṣṇa conscious. The non-Kṛṣṇa conscious men are generally devoted to the demigods, whereas the Kṛṣṇa conscious men are devoted to the Supreme Personality of Godhead. Kṛṣṇa conscious persons utilize everything for the service of the Lord. The non-Kṛṣṇa conscious persons utilize everything for sense gratification, and Bāṇāsura is a perfect example of such a person. He was very anxious to utilize for his own satisfaction his extraordinary power to fight. Not finding any combatant, he struck his powerful hands against the mountains, breaking them into pieces. In contrast to this, Arjuna also possessed extraordinary powers for fighting, but he utilized them only for Kṛṣṇa.

Bāṇāsura had a very beautiful daughter, whose name was Uṣā. When she had attained the age of marriage and was sleeping amongst her many girl friends, she dreamt one night that Aniruddha was by her side and that she was enjoying a conjugal relationship with him, although she had never actually seen him nor heard of him before. She awoke from her dream exclaiming very loudly, "My dear beloved, where are you?" Being exposed to her other friends in this way, she became a little bit ashamed. One of Uṣā's girl friends was Citralekhā, who was the daughter of Bāṇāsura's prime minister. Citralekhā and Uṣā were intimate friends, and out of great curiosity Citralekhā asked, "My dear beautiful princess, as of yet you are not married to any young boy, nor have you seen any boys until now; so I am surprised that you are exclaiming like this. Who are you searching after? Who is your suitable match?"

On hearing Citralekhā's inquiries, Uṣā replied, "My dear friend, in my dream I saw a nice young man who is very, very beautiful. His complexion is swarthy, his eyes are just like lotus petals, and he is dressed in yellow garments. His arms are very long, and his general bodily features are so pleasing that any young girl would be attracted. I feel much pride in saying that this beautiful young man was kissing me, and I was very much enjoying the nectar of his kissing. I am sorry to inform you that just after this he disappeared, and I have been thrown into the whirlpool of disappointment. My dear friend, I am very anxious to find this wonderful young man, the desired lord of my heart."

After hearing Uṣā's words, Citralekhā immediately replied, "I can understand your bereavement, and I assure you that if this boy is within these three worlds–the upper, middle and lower planetary systems–I must find him for your satisfaction. If you can identify him from your dream, I shall bring you peace of mind. Now, let me draw some pictures for you to inspect, and as soon as you find the picture of your desired husband, let me know. It doesn't matter where he is; I know the art of bringing him here. So, as soon as you identify him, I shall immediately arrange for it."

Citralekhā, while talking, began to draw many pictures of the demigods inhabiting the higher planetary systems, then pictures of the Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādharas and Yakṣas, as well as many human beings. (The statements of Śrīmad-Bhāgavatam and other Vedic literature prove definitely that on each and every planet there are living entities of different varieties. Therefore, it is foolish to assert that there are no living entities but those on this earth.) Citralekhā painted many pictures. Among those of the human beings was the Vṛṣṇi dynasty, including Vasudeva, the father of Kṛṣṇa, Śūrasena, the grandfather of Kṛṣṇa, Śrī Balarāmajī, Lord Kṛṣṇa and many others. When Uṣā saw the picture of Pradyumna, she became a little bashful, but when she saw the picture of Aniruddha, she became so bashful that she immediately lowered her head and smiled, having found the man she was seeking. She identified the picture to Citralekhā as that of the man who had stolen her heart.

Citralekhā was a great mystic yoginī, and as soon as Uṣā identified the picture, although neither of them had ever seen him nor knew his name, Citralekhā could immediately understand that the picture was of Aniruddha, a grandson of Kṛṣṇa. That very night she traveled in outer space and within a very short time reached the city of Dvārakā, which was well-protected by Kṛṣṇa. She entered the palace and found Aniruddha sleeping in his bedroom on a very opulent bed. Citralekhā, by her mystic power, immediately brought Aniruddha, in that sleeping condition, to the city of Śonitapura so that Uṣā might see her desired husband. Uṣā immediately bloomed in happiness and began to enjoy the company of Aniruddha with great satisfaction.

The palace in which Uṣā and Citralekhā lived was so well fortified that it was impossible for any male to either enter or see inside. Uṣā and Aniruddha lived together in the palace, and day after day the love of Uṣā for Aniruddha grew four times upon four times. Uṣā pleased Aniruddha with her valuable dresses, flowers, garlands, scents and incense. By his bedside sitting place were other paraphernalia for residential purposes–nice drinks such as milk and sherbet and nice eatables which could be chewed or swallowed. Above all, she pleased him with sweet words and very obliging service. Aniruddha was worshiped by Uṣā as if he were the Supreme Personality of Godhead. By her excellent service, Uṣā made Aniruddha forget all other things and was able to draw his attention and love upon her without deviation. In such an atmosphere of love and service, Aniruddha practically forgot himself and could not recall how many days he had been away from his real home.

In due course of time, Uṣā exhibited some bodily symptoms by which it could be understood that she was having intercourse with a male friend. The symptoms were so prominent that her actions could no longer be concealed from anyone. Uṣā was always cheerful in the association of Aniruddha, but she did not know the bounds of her satisfaction. The housekeeper and the watchmen of the palace could guess very easily that she was having relations with a male friend, and without waiting for further development, all of them informed their master, Bāṇāsura. In Vedic culture, an unmarried girl having association with a male is the greatest disgrace to the family, and so the caretaker cautiously informed his master that Uṣā was developing symptoms indicating a disgraceful association. The servants informed their master that they were not at all neglectful in guarding the house, being alert day and night against any young man who might enter. They were so careful that a male could not even see what was going on there, and so they were surprised that she had become contaminated. Since they could not trace out the reason for it, they submitted the whole situation before their master.

Bāṇāsura was shocked to understand that his daughter Uṣā was no longer a virgin maiden. This weighed heavily on his heart, and without delay he rushed towards the palace where Uṣā was living. There he saw that Uṣā and Aniruddha were sitting together and talking. Uṣā and Aniruddha looked very beautiful together, Aniruddha being the son of Pradyumna, who was Cupid himself. Bāṇāsura saw his daughter and Aniruddha as a suitable match, yet for family prestige, he did not like the combination at all. Bāṇāsura could not understand who the boy actually was. He appreciated the fact that Uṣā could not have selected anyone in the three worlds more beautiful. Aniruddha's complexion was brilliant and swarthy. He was dressed in yellow garments and had eyes just like lotus petals. His arms were very long, and he had nice, curling, bluish hair. The glaring rays of his glittering earrings and the beautiful smile on his lips were certainly captivating. Still, Bāṇāsura was very angry.

When Bāṇāsura saw him, Aniruddha was engaged in playing with Uṣā. Aniruddha was nicely dressed, and Uṣā had garlanded him with various beautiful flowers. The reddish kuṅkuma powder put on the breasts of women was spotted here and there on the garland, indicating that Uṣā had embraced him. Bāṇāsura was struck with wonder that, even in his presence, Aniruddha was peacefully sitting in front of Uṣā. Aniruddha knew, however, that his would-be father-in-law was not at all pleased and that he was gathering many soldiers in the palace to attack him.

Thus, not finding any other weapon, Aniruddha took hold of a big iron rod and stood up before Bāṇāsura and his soldiers. He firmly took a posture indicating that if he were attacked he would strike all of the soldiers down to the ground with the iron rod. Bāṇāsura and his company of soldiers saw that the boy was standing before them just like the superintendent of death with his invincible rod. Now, under the order of Bāṇāsura, the soldiers from all sides attempted to capture and arrest him. When they dared to come before him, Aniruddha struck them with the rod, breaking their heads, legs, arms and thighs, and one after another they began to fall to the ground. He killed them just as the leader of a flock of hawks kills barking dogs, one after another. In this way, Aniruddha was able to escape the palace.

Bāṇāsura knew various arts of fighting, and by the grace of Lord Śiva he knew how to arrest his opposing enemy by the use of a nāgapāśa, snake-noose, and so Aniruddha was seized as he came out of the palace. When Uṣā received the news that her father had arrested Aniruddha, she became overwhelmed with grief and confusion. Tears began to glide down her eyes, and being unable to check herself, she began to cry very loudly.

Thus ends the Bhaktivedanta purport of the Second Volume, Seventh Chapter, of Kṛṣṇa, ”The Meeting of Uṣā and Aniruddha.”

9.65 8 / Lord Kṛṣṇa Fights with Bāṇāsura

When the four months of the rainy season passed and still Aniruddha had not returned home, all the members of the Yadu family became much perturbed. They could not understand how the boy was missing. Fortunately, one day the great sage Nārada came and informed the family about Aniruddha’s disappearance from the palace. He explained how Aniruddha had been carried to the city of Śonitapura, the capital of Bāṇāsura’s empire, and how Bāṇāsura had arrested him with the nāgapāśa, even though Aniruddha had defeated his soldiers. This news was given in detail, and the whole story was disclosed. Then the members of the Yadu dynasty, all of whom had great affection for Kṛṣṇa, prepared to attack the city of Śonitapura. Practically all the leaders of the family, including Pradyumna, Sātyaki, Gada, Sāmba, Sāraṇa, Nanda, Upananda and Bhadra, combined together and gathered eighteen akṣauhiṇī military divisions into phalanxes. Then they all went to Śonitapura and surrounded it with soldiers, elephants, horses and chariots.

Bāṇāsura heard that the soldiers of the Yadu dynasty were attacking the whole city, tearing down various walls, gates and nearby gardens. Becoming very angry, he immediately ordered his soldiers, who were of equal caliber, to go and face them. Lord Śiva was so kind to Bāṇāsura that he personally came as the commander-in-chief of the military force, assisted by his heroic sons Kārttikeya and Gaṇapati. Seated on his favorite bull, Nandīśvara, Lord Śiva led the fighting against Lord Kṛṣṇa and Balarāma. We can simply imagine how fierce the fighting was–Lord Śiva with his valiant sons on one side and Lord Kṛṣṇa, the Supreme Personality of Godhead, and His elder brother, Śrī Balarāmajī, on the other. The fighting was so fierce that those who saw the battle were struck with wonder, and the hairs on their bodies stood up. Lord Śiva was engaged in fighting directly with Lord Kṛṣṇa, Pradyumna was engaged with Kārttikeya, and Lord Balarāma was engaged with Bāṇāsura’s commander-in-chief, Kumbhāṇḍa, who was assisted by Kūpakarṇa. Sāmba, the son of Kṛṣṇa, was engaged in fighting with the son of Bāṇāsura, and Bāṇāsura was engaged in fighting with Sātyaki, commander-in-chief of the Yadu dynasty. In this way the fighting was waged.

News of the fighting spread all over the universe. Demigods such as Lord Brahmā, from higher planetary systems, along with great sages and saintly persons, Siddhas, Cāraṇas and Gandharvas–all being very curious to see the fight between Lord Śiva, Lord Kṛṣṇa and their assistants–were hovering over the battlefield in their airplanes. Lord Śiva is called the bhūta-nātha, being assisted by various types of powerful ghosts and denizens of the inferno– bhūtas, pretas, pramathas, guhyakas, ḍākinīs, piśācas, kuṣmāṇḍas, vetālas, vīṇāyakas and brahma-rākṣasas. (Of all kinds of ghosts, the brahma-rākṣasas are very powerful. Brāhmaṇas transferred to the role of ghosts become brahma-Rākṣasas.)

The Supreme Personality of Godhead Śrī Kṛṣṇa simply drove all these ghosts away from the battlefield, beating them with His celebrated bow, Śārṅgadhanu. Lord Śiva then began to release all his selected weapons upon the Personality of Godhead. Lord Śrī Kṛṣṇa, without any difficulty, counteracted all these weapons with counter-weapons. He counteracted the brahmāstra, similar to the atomic bomb, by another brahmāstra, and an air weapon by a mountain weapon. When Lord Śiva released a particular weapon bringing about a violent hurricane on the battlefield, Lord Kṛṣṇa presented just the opposing element, a mountain weapon which checked the hurricane on the spot. Similarly when Lord Śiva released his weapon of devastating fire, Kṛṣṇa counteracted it with torrents of rain.

At last, when Lord Śiva released his personal weapon, called pāśupata-śastra, Kṛṣṇa immediately counteracted it by the nārāyaṇa-śastra. Lord Śiva then became exasperated in fighting with Lord Kṛṣṇa. Kṛṣṇa then took the opportunity to release His yawning weapon. When this weapon is released, the opposing party becomes tired, stops fighting, and begins to yawn. Consequently, Lord Śiva became so fatigued that he refused to fight anymore and began to yawn. Kṛṣṇa was now able to turn His attention from the attack of Lord Śiva to the efforts of Bāṇāsura, and He began to kill his personal soldiers with swords and clubs. Meanwhile, Lord Kṛṣṇa’s son Pradyumna was fighting fiercely with Kārttikeya, the commander-in-chief of the demigods. Kārttikeya was wounded, and his body was bleeding profusely. In this condition, he left the battlefield and, without fighting anymore, rode away on the back of his peacock carrier. Similarly, Lord Balarāma was smashing Bāṇāsura’s commander-in-chief, Kumbhāṇḍa, with the strokes of His club. Kūpakarṇa was also wounded in this way, and both he and Kumbhāṇḍa fell on the battlefield, the commander-in-chief being fatally wounded. Without guidance, all of Bāṇāsura’s soldiers scattered here and there.

When Bāṇāsura saw that his soldiers and commanders had been defeated, his anger only increased. He thought it wise to stop fighting with Sātyaki, Kṛṣṇa’s commander-in-chief, and instead directly attacked Lord Kṛṣṇa. Now having the opportunity to use his one thousand hands, he rushed towards Kṛṣṇa, simultaneously working 500 bows and 2,000 arrows. Such a foolish person could never measure Kṛṣṇa’s strength. Immediately, without any difficulty, Kṛṣṇa cut each of Bāṇāsura’s bows into two pieces and, to check him from going further, made his chariot horses lay on the ground. The chariot then broke to pieces. After doing this, Kṛṣṇa blew His conchshell, Pāñcajanya.

There was a demigoddess named Koṭarā who was worshiped by Bāṇāsura, and their relationship was as mother and son. Mother Koṭarā was upset that Bāṇāsura’s life was in danger, so she appeared on the scene. With naked body and scattered hair, she stood before Lord Kṛṣṇa. Śrī Kṛṣṇa did not like the sight of this naked woman, and to avoid seeing her, He turned His face. Bāṇāsura, getting this chance to escape Kṛṣṇa’s attack, left the battlefield. All the strings of his bows were broken, and there was no chariot or driver, so he had no alternative than to return to his city. He lost everything in the battle.

Being greatly harassed by the arrows of Kṛṣṇa, all the associates of Lord Śiva, the hobgoblins and ghostly bhūtas, pretas and kṣatriyas, left the battlefield. Lord Śiva then took to his last resort. He released his greatest death weapon, known as Śivajvara, which destroys by excessive temperature. It is said that at the end of this creation the sun becomes twelve times more scorching than usual. This twelve-times-hotter temperature is called Śivajvara. When the Śivajvara personified was released, he had three heads and three legs, and as he came toward Kṛṣṇa it appeared that he was burning everything into ashes. He was so powerful that he made blazing fire appear in all directions, and Kṛṣṇa observed that he was specifically coming toward Him.

As there is a Śivajvara weapon, there is also a Nārāyaṇajvara. Nārāyaṇajvara is represented by excessive cold. When there is excessive heat, one can somehow or other tolerate it, but when there is excessive cold, everything collapses. This is actually experienced by a person at the time of death. At the time of death, the temperature of the body first of all increases to 107 degrees, and then the whole body collapses and immediately becomes as cold as ice. To counteract the scorching heat of the Śivajvara, there is no other weapon but Nārāyaṇajvara.

When Lord Kṛṣṇa saw that the Śivajvara had been released by Lord Śiva, He had no other recourse than to release Nārāyaṇajvara. Lord Śrī Kṛṣṇa is the original Nārāyaṇa and the controller of the Nārāyaṇajvara weapon. When the Nārāyaṇajvara was released, there was a great fight between the two jvaras. When excessive heat is counteracted by extreme cold, it is natural for the hot temperature to gradually reduce, and this is what occurred in the fight between Śivajvara and Nārāyaṇajvara. Gradually, Śivajvara's temperature diminished, and Śivajvara began to cry for help from Lord Śiva, but Lord Śiva was unable to help him in the presence of the Nārāyaṇajvara. Unable to get any help from Lord Śiva, the Śivajvara could understand that he had no means of escape outside surrendering unto Nārāyaṇa, Lord Kṛṣṇa Himself. Lord Śiva, the greatest of the demigods, could not help him, what to speak of the lesser demigods, and therefore Śivajvara ultimately surrendered unto Kṛṣṇa, bowing before Him and offering a prayer so that the Lord might be pleased and give him protection.

By this incidence of the fight between the ultimate weapons of Lord Śiva and Lord Kṛṣṇa it is proved that if Kṛṣṇa gives someone protection, no one can kill him. But if Kṛṣṇa does not give one any protection, then no one can save him. Lord Śiva is called Mahādeva, greatest of all demigods, although sometimes Lord Brahmā is considered the greatest of all demigods, because he can create, whereas Lord Śiva can annihilate the creations of Brahmā. But both Lord Brahmā and Lord Śiva act only in one capacity. Lord Brahmā can create, and Lord Śiva can annihilate, but neither of them can maintain. Lord Viṣṇu, however, not only maintains, but He creates, and annihilates also. Factually, the creation is not effected by Brahmā, because Brahmā himself is created by Lord Viṣṇu. Lord Śiva is created, or born, of Brahmā. The Śivajvara thus understood that without Kṛṣṇa or Nārāyaṇa, no one could help him. He therefore rightly took shelter of Lord Kṛṣṇa and, with folded hands, began to pray as follows.

"My dear Lord, I offer my respectful obeisances unto You because You have unlimited potencies. No one can surpass Your potencies, and thus You are the Lord of everyone. Generally people consider Lord Śiva to be the most powerful personality in the material world, but Lord Śiva is not all-powerful; You are all-powerful. This is factual. You are the original consciousness or knowledge. Without knowledge or consciousness, nothing can be powerful. A material thing might be very powerful, but without the touch of knowledge or consciousness it cannot act. A material machine may be very gigantic and wonderful, but without the touch of someone conscious and in knowledge, the material machine is useless for all purposes. My Lord, You are complete knowledge, and there is not a pinch of material contamination in Your personality. Lord Śiva may be a powerful demigod because of his specific power to annihilate the whole creation, and similarly, Lord Brahmā may be very powerful because he can create the entire universe, but actually neither Brahmā nor Lord Śiva is the original cause of this cosmic manifestation. You are the Absolute Truth, the Supreme Brahman, and You are the original cause. The original cause of the cosmic manifestation is not the impersonal Brahman effulgence. That impersonal Brahman effulgence is resting on Your personality." As is confirmed in the Bhagavad-gītā, the cause of the impersonal Brahman is Lord Kṛṣṇa. This Brahman effulgence is likened to the sunshine which emanates from the sun globe. Therefore, impersonal Brahman is not the ultimate cause. The ultimate cause of everything is the supreme eternal form of Kṛṣṇa. All material actions and reactions are taking place in the impersonal Brahman, but in the personal Brahman, the eternal form of Kṛṣṇa, there is no action and reaction. My Lord, Your body is therefore completely peaceful, completely blissful and is devoid of material contamination.

"In the material body there are actions and reactions of the three modes of material nature. The time factor is the most important element and is above all others, because the material manifestation is effected by time agitation. Thus natural phenomena come into existence, and as soon as there is the appearance of phenomena, fruitive activities are visible. As the result of these fruitive activities, a living entity takes his form. He acquires a particular type of nature which is packed up in a subtle body and gross body formed by the life air, the ego, the ten sense organs, the mind and the five gross elements. These then create the type of body which later becomes the root or cause of various other bodies, which are acquired one after another by the transmigration of the soul. All these phenomenal manifestations are the combined actions of Your material energy. Unaffected by the action and reaction of different elements, You are the cause of this external energy, and because You are transcendental to such compulsions of material energy, You are the supreme tranquillity. You are the last word in freedom from material contamination. I am therefore taking shelter at Your lotus feet, giving up all other shelter.

"My dear Lord, Your appearance as the son of Vasudeva in Your role as a human being is one of the pastimes of Your complete freedom. To benefit Your devotees and to vanquish the nondevotees, You appear in multi-incarnations. All such incarnations descend in fulfillment of Your promise in the Bhagavad-gītā that You appear as soon as there are discrepancies in the system of progressive life. When there are disturbances by irregular principles, my dear Lord, You appear by Your internal potency. Your main business is to protect and maintain the demigods and spiritually inclined persons and maintain the standard of material law and order. Simultaneous to the maintenance of such law and order, Your violence to the miscreants and demons is quite befitting. This is not the first time You have incarnated; it is to be understood that You have done so many, many times before.

"My dear Lord, I beg to submit that I have been very greatly chastised by the release of Your Nārāyaṇajvara. It is certainly very cooling yet at the same time very severely dangerous and unbearable for all of us. My dear Lord, as long as one is forgetful of Kṛṣṇa consciousness, driven by the spell of material desires and ignorant of the ultimate shelter at Your lotus feet, one who has accepted this material body becomes disturbed by the three miserable conditions of material nature. Because one does not surrender unto You, he therefore continues to suffer perpetually."

After hearing the Śivajvara, Lord Kṛṣṇa replied, "O three-headed one, I am pleased with your statement. Be assured there is no more suffering for you from the Nārāyaṇajvara. Not only are you now free from fear of Nārāyaṇajvara, but anyone in the future who simply recollects this fight between Śivajvara and Nārāyaṇajvara will also be freed from all kinds of fearfulness." After hearing the Supreme Personality of Godhead, the Śivajvara offered his respectful obeisances unto His lotus feet and left.

In the meantime, Bāṇāsura somehow or other recovered from his setbacks and, with rejuvenated energy, returned to fight. This time Bāṇāsura appeared before Lord Kṛṣṇa, who was seated on His chariot, with different kinds of weapons in his one thousand hands. Bāṇāsura was very much agitated. He began to splash his different weapons, like torrents of rain, upon the body of Lord Kṛṣṇa. When Lord Kṛṣṇa saw the weapons of Bāṇāsura coming at Him, like water coming out of a strainer, He took His sharp-edged Sudarśana disc and began to cut off the demon's one thousand hands one after another, just as a gardener trims the twigs of a tree with sharp cutters. When Lord Śiva saw that his devotee Bāṇāsura could not be saved even in his presence, he came to his senses and personally came before Lord Kṛṣṇa and began to pacify Him by offering the following prayers.

Lord Śiva said, "My dear Lord, You are the worshipable object of the Vedic hymns. One who does not know You considers the impersonal brahmajyoti to be the ultimate Supreme Absolute Truth, without any knowledge that You are existing behind Your spiritual effulgence in Your eternal abode. My dear Lord, You are therefore called Parambrahman. This word, Parambrahman, has been used in the Bhagavad-gītā to identify You. Saintly persons who have completely cleansed their hearts of all material contamination can realize Your transcendental form, although You are all-pervading like the sky, unaffected by any material thing. Only the devotees can realize You, and no one else. In the impersonalists' conception of Your supreme existence, the sky is just like Your navel, the fire is Your mouth, and the water is Your semina. The heavenly planets are Your head, all the directions are Your ears, the Urvī planet is Your lotus feet, the moon is Your mind, and the sun is Your eye. As far as I am concerned, I act as Your ego. The ocean is Your abdomen, and the King of heaven, Indra, is Your arm. Trees and plants are the hairs of Your body, the cloud is the hair on Your head, and Lord Brahmā is Your intelligence. All the great progenitors, known as Prajāpatis, are Your symbolic representatives. And religion is Your heart. The impersonal feature of Your supreme body is conceived of in this way, but You are ultimately the Supreme Person. The impersonal feature of Your supreme body is only a small expansion of Your energy. You are likened to the original fire, and the expansions are Your light and heat."

Lord Śiva continued: "My dear Lord, although You are manifested universally, different parts of the universe are the different parts of Your body, and by Your inconceivable potency You can simultaneously be both localized and universal. In the Brahma-saṁhitā we also find it stated that although You always remain in Your abode, Goloka Vṛndāvana, You are nevertheless present everywhere. As stated in the Bhagavad-gītā, You appear to protect the devotees, which indicates good fortune for all the universe. All of the demigods are directing different affairs of the universe by Your grace only. Thus the seven upper planetary systems are being maintained by Your grace. At the end of this creation, all manifestations of Your energies, whether in the shape of demigods, human beings or lower animals, enter into You, and all immediate and remote causes of cosmic manifestation rest in You without distinctive features of existence. Ultimately, there is no possibility of distinction between Yourself and any other thing on an equal level with You or subordinate to You. You are simultaneously the cause of this cosmic manifestation and its ingredients as well. You are the Supreme Whole, one without a second. In the phenomenal manifestation there are three stages: the stage of consciousness, the stage of semiconsciousness in dreaming, and the stage of unconsciousness. But Your Lordship is transcendental to all these different material stages of existence. You exist, therefore, in a fourth dimension, and Your appearance and disappearance do not depend on anything beyond Yourself. You are the supreme cause of everything, but for Yourself there is no cause. You Yourself cause Your own appearance and disappearance. Despite Your transcendental position, my Lord, in order to show Your six opulences and advertise Your transcendental qualities, You have appeared in Your different incarnations–fish, tortoise, boar, Nṛsiṁha, Keśava, etc.–by Your personal manifestation; and You have appeared as different living entities by Your separated manifestations. By Your internal potency, You appear as the different incarnations of Viṣṇu, and by Your external potency You appear as the phenomenal world.

"Because it is a cloudy day to the common man's eyes, the sun appears to be covered. But the fact is that because the sunshine creates the cloud, even though the whole sky is cloudy, the sun can never actually be covered. Similarly, the less intelligent class of men claims that there is no God, but when the manifestation of different living entities and their activities is visible, enlightened persons see You present in every atom and through the via media of Your external and marginal energies. Your unlimited potential activities are experienced by the most enlightened devotees, but those who are bewildered by the spell of Your external energy identify themselves with this material world and become attached to society, friendship and love. Thus they embrace the threefold miseries of material existence and are subjected to the dualities of pain and pleasure. They are sometimes drowned in the ocean of attachment and sometimes taken out of it.

"My dear Lord, only by Your mercy and grace can the living entity get the human form of life, which is a chance to get out of the miserable condition of material existence. However, a person who possesses a human body but who cannot bring the senses under control is carried away by the waves of sensual enjoyment. As such, he cannot take shelter of Your lotus feet and thus engage in Your devotional service. The life of such a person is very unfortunate, and anyone living such a life of darkness is certainly cheating himself and thus cheating others also. Therefore, human society without Kṛṣṇa consciousness is a society of cheaters and the cheated.

"My Lord, You are actually the dearmost Supersoul of all living entities and the supreme controller of everything. The human being who is always illusioned is afraid of ultimate death. A man who is simply attached to sensual enjoyment voluntarily accepts the miserable material existence and thus wanders after the will-o'-the-wisp of sense pleasure. He is certainly the most foolish man, for he drinks poison and puts aside the nectar. My dear Lord, all the demigods, including myself and Lord Brahmā, as well as great saintly persons and sages who have cleansed their hearts of this material attachment, have, by Your grace, wholeheartedly taken shelter of Your lotus feet. We have all taken shelter of You, because we have accepted You as the Supreme Lord and the dearmost life and soul of all of us. You are the original cause of this cosmic manifestation, You are its supreme maintainer, and You are the cause of its dissolution also. You are equal to everyone, the most peaceful supreme friend of every living entity. You are the supreme worshipable object for every one of us. My dear Lord, let us always be engaged in Your transcendental loving service, so that we may get free from this material entanglement.

"Lastly, my Lord, I may inform You that this Bāṇāsura is very dear to me. He has rendered very valuable service unto me; therefore I want to see him always happy. Being pleased with him, I have given him the assurance of safety. I pray to You, my Lord, that as You were pleased upon his forefathers King Prahlāda and Bali Mahārāja, You will also be pleased with him."

After hearing Lord Śiva's prayer, Lord Kṛṣṇa addressed him also as lord and said, "My dear Lord Śiva, I accept your statements, and your desire for Bāṇāsura is also accepted by Me. I know that this Bāṇāsura is the son of Bali Mahārāja, and as such I cannot kill him because that is My promise. I gave a benediction to King Prahlāda that all the demons who would appear in his family would never be killed by Me. Therefore, without killing this Bāṇāsura, I have simply cut off his arms to deprive him of his false prestige. The large number of soldiers which he was maintaining became a burden on this earth, and I have killed them all in order to minimize the burden. Now he has four remaining arms, and he will remain immortal, without being affected by the material pains and pleasures. I know that he is one of the chief devotees of your lordship, so you can now rest assured that henceforward he need have no fear from anything."

When Bāṇāsura was benedicted by Lord Kṛṣṇa in this way, he came before the Lord and bowed down before Him, touching his head to the earth. He immediately arranged to bring Aniruddha along with his daughter Uṣā, seated on a nice chariot, and presented them before Lord Kṛṣṇa. After this, Lord Kṛṣṇa took charge of Aniruddha and Uṣā, who had become very opulent materially because of the blessings of Lord Śiva. Thus, keeping forward a division of one akṣauhiṇī of soldiers, Kṛṣṇa began to proceed toward Dvārakā. In the meantime, all the people at Dvārakā, having received the news that Lord Kṛṣṇa was returning with Aniruddha and Uṣā in great opulence, decorated every corner of the city with flags, festoons and garlands. All the big roads and crossings were carefully cleansed and sprinkled with sandalwood pulp mixed with water. Everywhere there was the flavor of sandalwood. All the citizens, accompanied by their friends and relatives, welcomed Lord Kṛṣṇa with great pomp and jubilation. At that time, there was a tumultuous vibration of conchshells and drums and bugles to receive the Lord. In this way the Supreme Personality of Godhead Kṛṣṇa entered His capital, Dvārakā.

Śukadeva Gosvāmī assured King Parīkṣit that the narration of the fight between Lord Śiva and Lord Kṛṣṇa is not at all inauspicious like ordinary fights. On the contrary, if one remembers the narration of this fight between Lord Kṛṣṇa and Lord Śiva in the morning and takes pleasure in the victory of Lord Kṛṣṇa, he will never experience defeat anywhere in his struggle of life.

This episode of Bāṇāsura's fighting with Kṛṣṇa and later on being saved by the grace of Lord Śiva is confirmation of the statement in the Bhagavad-gītā that the worshipers of demigods cannot achieve any benediction without its being sanctioned by the Supreme Lord, Kṛṣṇa. Here, in this narration, we find that although Bāṇāsura was a great devotee of Lord Śiva, when he faced death by Kṛṣṇa, Lord Śiva was not able to save him. But Lord Śiva appealed to Kṛṣṇa to save his devotee, and it was thus sanctioned by the Lord. This is the position of Lord Kṛṣṇa. The exact words used in this connection in the Bhagavad-gītā are mayaiva vihitān hi tān. This means that without the sanction of the Supreme Lord, no demigod can award any benediction to the worshiper.

Thus ends the Bhaktivedanta purport of the Second Volume, Eighth Chapter, of Kṛṣṇa, "Lord Kṛṣṇa Fights with Bāṇāsura."

9.66 9 / The Story of King Nṛga

Once the family members of Lord Kṛṣṇa, such as Sāmba, Pradyumna, Cārubhānu and Gada, all princes of the Yadu dynasty, went for a long picnic in the forest near Dvārakā. In the course of their excursion, all of them became thirsty, and so they began to try to find out where water was available in the forest. When they approached a well, they found that there was no water in it, but on the contrary, within the well was a wonderful living entity. It was a large lizard, and all of them became astonished to see such a wonderful animal. They could understand that the animal was trapped and could not escape by its own effort, so out of compassion they tried to take the large lizard out of the well. Unfortunately, they could not get the lizard out, even though they tried to do so in many ways.

When the princes returned home, their story was narrated before Lord Kṛṣṇa. Lord Kṛṣṇa is the friend of all living entities. Therefore, after hearing the appeal from His sons, He personally went to the well and easily got the great lizard out simply by extending His left hand. Immediately upon being touched by the hand of Lord Kṛṣṇa, that great lizard gave up its former shape and appeared as a beautiful demigod, an inhabitant of the heavenly planets. His bodily complexion glittered like molten gold. He was decorated with fine garments, and he wore costly ornaments around his neck.

How the demigod had been obliged to accept the body of a lizard was not a secret to Lord Kṛṣṇa, but still, for others' information, the Lord inquired, "My dear fortunate demigod, now I see that your body is so beautiful and lustrous. Who are you? We can guess that you are one of the best demigods in the heavenly planets. All good fortune to you. I think that you are not meant to be in this situation. It must be due to the results of your past activities that you have been put into the species of lizard life. Still, I want to hear from you how you were put in this position. If you think that you can disclose this secret, then please tell us your identity."

Actually this large lizard was King Nṛga, and when he was questioned by the Supreme Personality of Godhead he immediately bowed down before the Lord, touching to the ground the helmet on his head, which was as dazzling as the sunshine. In this way, he first of all offered his respectful obeisances unto the Supreme Lord. He then said, "My dear Lord, I am the son of King Ikṣvāku, and am King Nṛga. If you have ever taken account of all charitably disposed men, I am sure You must have heard my name. My Lord, You are the witness. You are aware of every bit of work done by the living entities–past, present and future. Nothing can be hidden from Your eternal cognizance. Still, You have ordered me to explain my history, and I shall therefore narrate the full story."

King Nṛga proceeded to narrate the history of his degradation, caused by his karma-kāṇḍa activities. He was very charitably disposed and had given away so many cows that he said the number was equal to the amount of dust on the earth, the stars in the sky and the rainfall. According to the Vedic ritualistic ceremonies, a man who is charitably disposed is commanded to give cows to the brāhmaṇas. From King Nṛga's statement, it appears that he followed this principle earnestly; however, as a result of a slight discrepancy in his action, he was forced to take birth as a lizard. Therefore it is recommended by the Lord in the Bhagavad-gītā that one who is charitably disposed and desires to derive the benefit of his charity should offer his gifts to please Kṛṣṇa. To give in charity means to perform pious activities. As a result of pious activities one may be elevated to the higher planetary systems; but promotion to the heavenly planets is no guarantee that one will never fall down. Rather, from the example of King Nṛga, it is definitely proved that fruitive activities, even if they are very pious, cannot give us eternal blissful life. As stated in the Bhagavad-gītā, the result of work, either pious or impious, is sure to bind a man unless it is discharged as yajña on behalf of the Supreme Personality of Godhead.

King Nṛga continued to say that the cows given in charity were not ordinary cows. Each one was very young and had given birth to only one calf. They were full of milk, very peaceful and healthy. All the cows were purchased with money that had been earned legally. Furthermore, their horns were gold-plated, their hooves were bedecked with silver plates, and they were covered with silken wrappers which were embroidered with pearls and necklaces. He stated that these valuably decorated cows were not given to any worthless person, but were distributed to the first-class brāhmaṇas, whom he had also decorated with nice garments and gold ornaments. The brāhmaṇas were well qualified, none of them were rich, and their family members were always in want for the necessities of life. A real brāhmaṇa never hoards money for a luxurious life, like the kṣatriyas or the vaiśyas, but always keeps himself in a poverty-stricken condition, knowing that money diverts the mind to materialistic ways of life. To live in this way is the vow of a qualified brāhmaṇa, and all of these brāhmaṇas were well situated in that exalted vow. They were well learned in Vedic knowledge. They executed the required austerities and penances in their lives, and were liberal, meeting the standard of qualified brāhmaṇas. They were equally friendly to everyone; above all, they were young and quite fit to act as qualified brāhmaṇas. Besides the cows, they were also given land, gold, houses, horses and elephants. Those who were not married were given wives, maidservants, grains, silver, utensils, garments, jewels, household furniture, chariots, etc. This charity was nicely performed as a sacrifice according to the Vedic rituals. The King also stated that not only had he bestowed gifts on the brāhmaṇas, but he had performed other pious activities, such as digging a well, planting trees on the roadside and installing ponds on the highways.

The King continued, ”In spite of all this, unfortunately one of the brāhmaṇa’s cows chanced to enter amongst my other cows. Not knowing this, I again gave it in charity to another brāhmaṇa. As the cow was being taken away by the brāhmaṇa, its former master claimed it as his own, stating, ’This cow was formerly given to me, so how is it that you are taking it away?’ Thus there was arguing and fighting between the two brāhmaṇas, and they came before me and charged that I had taken back a cow that I had previously given in charity.” To give something to someone and then to take it away is considered a great sin, especially in dealing with a brāhmaṇa. When both the brāhmaṇas charged the King with the same complaint, he was simply puzzled as to how it had happened. Thereafter, with great humility, the King offered each of them one hundred thousand cows in exchange for the one cow that was causing the fight between them. He prayed to them that he was their servant and that there had been some mistake. Thus, in order to rectify it, he prayed that they would be very kind upon him and accept his offer in exchange for the cow. The King fervently appealed to the brāhmaṇas not to cause his downfall into hell because of this mistake. A brāhmaṇa’s property is called brahma-sva, and according to Manu’s law, it cannot be acquired even by the government. Both brāhmaṇas insisted that the cow was theirs and could not be taken back under any condition; neither of them agreed to exchange it for the one hundred thousand cows. Thus disagreeing with the King’s proposal, both brāhmaṇas left the place in anger, thinking that their lawful position had been usurped.

After this incident, when the time came for the King to give up his body, he was taken before Yamarāja, the superintendent of death. Yamarāja asked him whether he wanted to first enjoy the results of his pious activities or first suffer the results of his impious activities. Yamarāja also hinted that since the King had executed so many pious activities and charities, the limit of Nṛga’s enjoyment would be unknown to him. There was practically no end to the King’s material happiness, but in spite of this hint, he was bewildered. He decided to first suffer the results of his impious activities and then to accept the results of his pious activities; therefore Yamarāja immediately turned him into a lizard.

King Nṛga had remained in the well as a big lizard for a very long time. He told Lord Kṛṣṇa: ”In spite of being put into that degraded condition of life, I simply thought of You, my dear Lord, and my memory was never vanquished.” It appears from these statements of King Nṛga that persons who follow the principles of fruitive activities and derive some material benefits are not very intelligent. Being given the choice by the superintendent of death, Yamarāja, King Nṛga could have first accepted the results of his pious activities. Instead he thought it would be better to first receive the effects of his impious activities and then enjoy the effects of his pious activities without disturbance. On the whole, he had not developed Kṛṣṇa consciousness. The Kṛṣṇa conscious person develops love of God, Kṛṣṇa, not love for pious or impious activities; therefore he is not subjected to the results of such action. As stated in the Brahma-saṁhitā, a devotee, by the grace of the Lord, does not become subjected to the resultant reactions of fruitive activities.

Somehow or other, as a result of his pious activities, King Nṛga had aspired to see the Lord. He continued to say: ”My dear Lord, I had a great desire that someday I might be able to see You personally. I think that my tendency to perform ritualistic and charitable activities, combined with this great desire to see You personally, has enabled me to retain the memory of who I was in my former life, even though I became a lizard.” (Such a person, who remembers his past life, is called jāti-smara.) ”My dear Lord, You are the Supersoul seated in everyone’s heart. There are many great mystic yogīs who have eyes to see You through the Vedas and Upaniṣads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye; therefore I am very much surprised that I am able to see You personally. I know that I was engaged in so many activities, especially as a king. Although I was in the midst of luxury and opulence and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way.”

When King Nṛga elected to receive the results of his impious activities, he was given the body of a lizard because of the mistake in his pious activities; thus he could not be directly converted to a higher status of life like a great demigod. However, along with his pious activities, he thought of Kṛṣṇa, so he was quickly released from the body of a lizard and given the body of a demigod. By worshiping the Supreme Lord, those who desire material opulences are given the bodies of powerful demigods. Sometimes these demigods can see the Supreme Personality of Godhead eye to eye, but they are still not yet eligible to enter into the spiritual kingdom, the Vaikuṇṭha planets. However, if the demigods continue to become devotees of the Lord, the next chance they get they will enter into the Vaikuṇṭha planets.

Having attained the body of a demigod, King Nṛga, continuing to remember everything, said, ”My dear Lord, You are the Supreme Lord and are worshiped by all the demigods. You are not one of the living entities, but You are the Supreme Person, Puruṣottama. You are the source of all happiness to all living entities; therefore You are known as Govinda. You are the Lord of those living entities who have accepted a material body and those who have not yet accepted a material body." (Among the living entities who have not accepted a material body are those who are hovering in the material world as evil spirits or living in the ghostly atmosphere. However, those who live in the spiritual kingdom, the Vaikuṇṭhalokas, have bodies that are not made of material elements.) "You are, my Lord, infallible. You are the Supreme, the purest of all living entities. You are living in everyone's heart. You are the shelter of all living entities, Nārāyaṇa. Being seated in the heart of all living entities, You are the supreme director of everyone's sensual activities; therefore, You are called Hṛṣīkeśa.

"My dear Supreme Lord Kṛṣṇa, because You have given me this body of a demigod, I will have to go to some heavenly planet; so I am taking this opportunity to beg for Your mercy, that I may have the benediction of never forgetting Your lotus feet, no matter to which form of life or planet I may be transferred. You are all-pervading, present everywhere as cause and effect. You are the cause of all causes, and Your potency and power are unlimited. You are the Absolute Truth, the Supreme Personality of Godhead and the Supreme Brahman. I therefore offer my respectful obeisances unto You again and again. My dear Lord, Your body is full of transcendental bliss and knowledge, and You are eternal. You are the master of all mystic powers; therefore You are known as Yogeśvara. Kindly accept me as insignificant dust at Your lotus feet."

Before entering the heavenly planets, King Nṛga circumambulated the Lord. He touched his helmet to the lotus feet of the Lord and bowed before Him. Seeing the airplane from the heavenly planets present before him, he was given permission by the Lord to board it. After the departure of King Nṛga, Lord Kṛṣṇa expressed His appreciation for the King's devotion to the brāhmaṇas as well as his charitable disposition and his performance of Vedic rituals. Therefore, it is recommended that if one cannot directly become a devotee of the Lord, one should follow the Vedic principles of life. This will enable him, one day, to see the Lord by being promoted either directly to the spiritual kingdom or indirectly to the heavenly kingdom, where he has hope of being transferred to the spiritual planets.

At this time, Lord Kṛṣṇa was present among His relatives who were members of the kṣatriya class. To teach them through the exemplary character of King Nṛga, He said: "Even though a kṣatriya king may be as powerful as fire, it is not possible for him to usurp the property of a brāhmaṇa and utilize it for his own purpose. If this is so, how can ordinary kings, who falsely think of themselves the most powerful beings within the material world, usurp a brāhmaṇa's property? I do not think that taking poison is as dangerous as taking a brāhmaṇa's property. For ordinary poison there is treatment–one can be relieved from its effects; but if one drinks the poison of taking a brāhmaṇa's property, there is no remedy for the mistake. The perfect example was King Nṛga. He was very powerful and very pious, but due to the small mistake of unknowingly usurping a brāhmaṇa's cow, he was condemned to the abominable life of a lizard. Ordinary poison affects only those who drink it, and ordinary fire can be extinguished simply by pouring water on it; but the araṇi fire ignited by the spiritual potency of a brāhmaṇa can burn to ashes the whole family of a person who provokes such a brāhmaṇa." (Formerly, the brāhmaṇas used to ignite the fire of sacrifice not with matches or any other external fire but with their powerful mantras, called araṇi.) "If someone even touches a brāhmaṇa's property, he is ruined for three generations. However, if a brāhmaṇa's property is forcibly taken away, the taker's family for ten generations before him and for ten generations after him will be subject to ruination. On the other hand, if someone becomes a Vaiṣṇava or devotee of the Lord, ten generations of his family before his birth and ten generations after will become liberated."

Lord Kṛṣṇa continued: "If some foolish king who is puffed up by his wealth, prestige and power wants to usurp a brāhmaṇa's property, it should be understood that such a king is clearing his path to hell; he does not know how much he has to suffer for such unwise action. If someone takes away the property of a very liberal brāhmaṇa who is encumbered by a large dependent family, then such a usurper is put into the hell known as Kumbhīpāka; not only is he put into this hell, but his family members also have to accept such a miserable condition of life. A person who takes away property which has either been awarded to a brāhmaṇa or given away by him is condemned to live for at least 60,000 years as miserably as an insect in stool. Therefore I instruct you, all My boys and relatives present here, do not, even by mistake, take the possession of a brāhmaṇa and thereby pollute your whole family. If someone even wishes to possess such property, let alone attempts to take it away by force, the duration of his life will be reduced. He will be defeated by his enemies, and after being bereft of his royal position, when he gives up his body he will become a serpent. A serpant gives trouble to all other living entities. My dear boys and relatives, I therefore advise you that even if a brāhmaṇa becomes angry with you and calls you by ill names or cuts you, still you should not retaliate. On the contrary, you should smile, tolerate him and offer your respects to the brāhmaṇa. You know very well that even I Myself offer My obeisances to the brāhmaṇas with great respect three times daily. You should therefore follow My instruction and example. I shall not forgive anyone who does not follow them, and I shall punish him. You should learn from the example of King Nṛga that even if someone unknowingly usurps the property of a brāhmaṇa, he is put into a miserable condition of life."

Thus Lord Kṛṣṇa, who is always engaged in purifying the conditioned living entities, gave instruction not only to His family members and the inhabitants of Dvārakā, but to all the members of human society. After this the Lord entered His palace.

Thus ends the Bhaktivedanta purport of the Second Volume, Ninth Chapter, of Kṛṣṇa, "The Story of King Nṛga."

9.67 10 / Lord Balarāma Visits Vṛndāvana

Lord Balarāma became very anxious to see His father and mother, Mahārāja Nanda and Yaśodā. Therefore He started for Vṛndāvana on a chariot with great enthusiasm. The inhabitants of Vṛndāvana had been anxious to see Kṛṣṇa and Balarāma for a very long time. When Lord Balarāma returned to Vṛndāvana, all the cowherd boys and the gopīs had grown up; but still, on His arrival, they all embraced Him, and Balarāma embraced them in reciprocation. After this He came before Mahārāja Nanda and Yaśodā and offered His respectful obeisances unto them. In response, mother Yaśodā and Nanda Mahārāja offered their blessings unto Him. They addressed Him as Jagadīśvara, or the Lord of the universe who maintains everyone. The reason for this was that both Kṛṣṇa and Balarāma maintain all living entities, and yet Nanda and Yaśodā were put into such difficulties on account of Their absence. Feeling like this, they embraced Balarāma and, seating Him on their laps, began their perpetual crying, wetting Balarāma with their tears. Lord Balarāma then offered His respectful obeisances to the elderly cowherd men and accepted the obeisances of the younger cowherd men. Thus, according to their different ages and relationships, Lord Balarāma exchanged feelings of friendship with them. He shook hands with those who were His equals in age and friendship, and with loud laughing embraced each one of them.

After being received by the cowherd men and boys, the gopīs, and King Nanda and Yaśodā, Lord Balarāma sat down, feeling satisfied, and they all surrounded Him. First Lord Balarāma inquired from them about their welfare, and then, not having seen Him for such a long time, they began to ask Him different questions. The inhabitants of Vṛndāvana had sacrificed everything for Kṛṣṇa, simply being captivated by the lotus eyes of the Lord. Because of their great desire to love Kṛṣṇa, they never desired anything like elevation to the heavenly planets or merging into the effulgence of Brahman to become one with the Absolute Truth. They were not even interested in enjoying a life of opulence, but were satisfied in living a simple life in the village as cowherd men. They were always absorbed in thoughts of Kṛṣṇa and did not desire any personal benefits, and they were all so much in love with Him that in His absence their voices faltered when they began to inquire from Balarāmajī.

First Nanda Mahārāja and Yaśodāmayī inquired, "My dear Balarāma, are our friends like Vasudeva and others in the family doing well? Now You and Kṛṣṇa are grown-up married men with children. In the happiness of family life, do You sometimes remember Your poor father and mother, Nanda Mahārāja and Yaśodādevī? It is very good news that the most sinful King Kaṁsa has been killed by You and that our friends like Vasudeva and the others who had been harassed by him, have now been relieved. It is also very good news that both You and Kṛṣṇa defeated Jarāsandha and Kālayavana, who now is dead, and that You are now living in a fortified residence in Dvārakā."

When the gopīs arrived, Lord Balarāma glanced over them with loving eyes. Being overjoyed, the gopīs, who had so long been mortified on account of Kṛṣṇa's and Balarāma's absence, began to ask about the welfare of the two brothers. They specifically asked Balarāma whether Kṛṣṇa was enjoying His life surrounded by the enlightened women of Dvārakā Purī. "Does He sometimes remember His father Nanda and His mother Yaśodā and the other friends with whom He so intimately behaved while he was in Vṛndāvana? Does Kṛṣṇa have any plans to come here to see His mother Yaśodā and does He remember us gopīs who are now pitiably bereft of His company? Kṛṣṇa might have forgotten us in the midst of the cultured women of Dvārakā, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made. Dear Lord Balarāma, descendant of Daśārha, You know that we would give up everything for Kṛṣṇa's friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation. Then, all of a sudden, Kṛṣṇa renounced us and went away. He broke off our intimate relationship without any serious consideration and left for a foreign country. But He was so clever and cunning that He manufactured very nice words. He said, 'My dear gopīs, please do not worry. The service you have rendered Me is impossible for Me to repay.' After all, we are women, so how could we disbelieve Him? Now we can understand that His sweet words were simply for cheating us."

Another gopī, protesting Kṛṣṇa's absence from Vṛndāvana, began to say: "My dear Balarāmajī, we are of course village girls, so Kṛṣṇa could cheat us in that way, but what about the women of Dvārakā? Don't think they are as foolish as we are! We village women might be misled by Kṛṣṇa, but the women in the city of Dvārakā are very clever and intelligent. Therefore I would be surprised if such city women could be misled by Kṛṣṇa and could believe His words."

Then another gopī began to speak. "My dear friend," she said, "Kṛṣṇa is very clever in using words. No one can compete with Him in that art. He can manufacture such colorful words and talk so sweetly that the heart of any woman would be misled. Besides that, He has perfected the art of smiling very attractively, and by seeing His smile women become mad after Him and would give themselves to Him without any hesitation."

Another gopī, after hearing this, said, "My dear friends, what is the use in talking about Kṛṣṇa? If you are at all interested in passing away time by talking, let us talk on some subject other than Him. If cruel Kṛṣṇa can pass His time without us, why can't we pass our time without Kṛṣṇa? Of course, Kṛṣṇa is passing His days very happily without us, but the difference is that we cannot pass our days very happily without Him."

When the gopīs were talking in this way, their feelings for Kṛṣṇa became more and more intensified, and they were experiencing Kṛṣṇa's smiling, Kṛṣṇa's words of love, Kṛṣṇa's attractive features, Kṛṣṇa's characteristics and Kṛṣṇa's embraces. By the force of their ecstatic feelings, it appeared to them that Kṛṣṇa was personally present and dancing before them. Because of their sweet remembrance of Kṛṣṇa, they could not check their tears, and they began to cry without consideration.

Lord Balarāma could, of course, understand the ecstatic feelings of the gopīs, and therefore He wanted to pacify them. He was expert in presenting an appeal, and thus, treating the gopīs very respectfully, He began to narrate the stories of Kṛṣṇa so tactfully that the gopīs became satisfied. In order to keep the gopīs in Vṛndāvana satisfied, Lord Balarāma stayed there continually for two months, namely the months of Caitra (March-April) and Vaiśākha (April-May). For those two months He kept Himself among the gopīs, and He passed every night with them in the forest of Vṛndāvana in order to satisfy their desire for conjugal love. Thus Balarāma also enjoyed the rāsa dance with the gopīs during those two months. Since the season was springtime, the breeze on the bank of the Yamunā was blowing very mildly, carrying the aroma of different flowers, especially of the flower known as kaumudī. Moonlight filled the sky and spread everywhere, and thus the banks of the Yamunā appeared to be very bright and pleasing, and Lord Balarāma enjoyed the company of the gopīs there.

The demigod known as Varuṇa sent his daughter Vāruṇī in the form of liquid honey oozing from the hollows of the trees. Because of this honey the whole forest became aromatic, and the sweet aroma of the liquid honey, Vāruṇī, captivated Balarāmajī. Balarāmajī and all the gopīs became very much attracted by the taste of Vāruṇī, and all of them drank it together. While drinking this natural beverage, Vāruṇī, all the gopīs chanted the glories of Lord Balarāma, and Lord Balarāma felt very happy, as if He had become intoxicated by drinking that Vāruṇī beverage. His eyes rolled in a pleasing attitude. He was decorated with long garlands of forest flowers, and the whole situation appeared to be a great function of happiness because of this transcendental bliss. Lord Balarāma smiled beautifully, and the drops of perspiration decorating His face appeared to be soothing morning dew.

While Balarāma was in that happy mood, He desired to enjoy the company of the gopīs in the water of the Yamunā. Therefore He called Yamunā to come nearby. But Yamunā neglected the order of Balarāmajī, considering Him to be intoxicated. Lord Balarāma became very much displeased at Yamunā's neglecting His order. He immediately wanted to scratch the land near the river with His plowshare. Lord Balarāma has two weapons, a plow and a club, and He takes service from them when they are required. This time He wanted to bring the Yamunā by force, and He took the help of His plow. He wanted to punish Yamunā because she did not come in obedience to His order. He addressed Yamunā: "You wretched river! You did not care for My order. Now I shall teach you a lesson! You did not come to Me voluntarily. Now with the help of My plow I shall force you to come. I shall divide you into hundreds of scattered streams!"

When Yamunā was threatened like this, she became greatly afraid of the power of Balarāma and immediately came in person, falling at His lotus feet and praying thus: "My dear Balarāma, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious, exalted position, but now I have come to my senses, and I remember that You hold all the planetary systems on Your head merely by Your partial expansion of Śeṣa. You are the sustainer of the whole universe. My dear Supreme Personality of Godhead, You are full of six opulences. Because I forgot Your omnipotence, I have mistakenly disobeyed Your order, and thus I have become a great offender. But, my dear Lord, please know that I am a surrendered soul unto You. You are very much affectionate to Your devotees. Therefore please excuse my impudence and mistakes and, by Your causeless mercy, may You now release me."

Upon displaying this submissive attitude, Yamunā was forgiven, and when she came nearby, Lord Balarāma wanted to enjoy the pleasure of swimming within her water along with the gopīs in the same way an elephant enjoys himself along with his many she-elephants. After a long time, when Lord Balarāma had enjoyed to His full satisfaction, He came out of the water, and immediately a goddess of fortune offered Him a nice blue garment and a valuable necklace made of gold. After taking bath in the Yamunā, Lord Balarāma, dressed in blue garments and decorated with golden ornaments, looked very attractive to everyone. Lord Balarāma's complexion is white, and when He was properly dressed He looked exactly like the white elephant of King Indra in the heavenly planet. The Rver Yamunā still has many small branches due to being scratched by the plowshare of Lord Balarāma. And all these branches of the River Yamunā still glorify the omnipotency of Lord Balarāma.

Lord Balarāma and the gopīs enjoyed transcendental pastimes together every night for two months, and time passed away so quickly that all those nights appeared to be only one night. In the presence of Lord Balarāma, all the gopīs and inhabitants of Vṛndāvana became as cheerful as they had been before in the presence of both brothers, Lord Kṛṣṇa and Lord Balarāma.

Thus ends the Bhaktivedanta purport of the Second Volume, Tenth Chapter, of Kṛṣṇa, "Lord Balarāma Visits Vṛndāvana."

9.68 11 / The Deliverance of Pauṇḍraka and the King of Kāśī

The story of King Pauṇḍraka is very interesting because there have always been many rascals and fools who have considered themselves to be God. Even in the presence of the Supreme Personality of Godhead, Kṛṣṇa, there was such a foolish person. His name was Pauṇḍraka, and he wanted to declare himself to be God. While Lord Balarāma was absent in Vṛndāvana, this King Pauṇḍraka, the King of the Karūṣa province, being foolish and puffed up, sent a messenger to Lord Kṛṣṇa. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead, and King Pauṇḍraka directly challenged Kṛṣṇa through the messenger, who stated that Pauṇḍraka, and not Kṛṣṇa, was Vāsudeva. In the present day there are many foolish followers of such rascals. Similarly, in his day, many foolish men accepted Pauṇḍraka as the Supreme Personality of Godhead. Because he could not estimate his own position, Pauṇḍraka falsely thought himself to be Lord Vāsudeva. Thus the messenger declared to Kṛṣṇa that out of his causeless mercy, King Pauṇḍraka, the Supreme Personality of Godhead, had descended on the earth just to deliver all distressed persons.

Surrounded by many other foolish persons, this rascal Pauṇḍraka had actually concluded that he was Vāsudeva, the Supreme Personality of Godhead. This kind of conclusion is certainly childish. When children are playing, they sometimes create a king amongst themselves, and the child who is selected thinks that he is the king. Similarly, many foolish persons, due to ignorance, select another fool as God, and then the rascal considers himself God, as if God could be created by childish play or by the votes of men. Under this false impression, thinking himself the Supreme Lord, Pauṇḍraka sent his messenger to Dvārakā to challenge the position of Kṛṣṇa. The messenger reached the royal assembly of Kṛṣṇa in Dvārakā and conveyed the message given by his master, Pauṇḍraka. The message contained the following statements.

"I am the only Supreme Personality of Godhead, Vāsudeva. There is no man who can compete with me. I have descended as King Pauṇḍraka, taking compassion on the distressed conditioned souls out of my unlimited causeless mercy. You have falsely taken the position of Vāsudeva without authority, but You should not propagate this false idea. You must give up Your position. O descendant of the Yadu dynasty, please give up all the symbols of Vāsudeva which You have falsely assumed. And after giving up this position, come and surrender unto me. If out of Your gross impudence You do not care for my words, then I challenge You to fight. I am inviting You to a battle in which the decision will be settled."

When all the members of the royal assembly, including King Ugrasena, heard this message sent by Pauṇḍraka, they laughed very loudly for a considerable time. After enjoying the loud laughter of all the members of the assembly, Kṛṣṇa replied to the messenger as follows: "O messenger of Pauṇḍraka, you may carry My message to your master: He is a foolish rascal. I directly call him a rascal, and I refuse to follow his instructions. I shall never give up the symbols of Vāsudeva, especially My disc. I shall use this disc to kill not only King Pauṇḍraka but all his followers also. I shall destroy Pauṇḍraka and his foolish associates, who merely constitute a society of cheaters and cheated. When this action is taken, foolish King, you will have to conceal your face in disgrace, and when your head is severed from your body by My disc, it will be surrounded by meat-eating birds like vultures, hawks and eagles. At that time, instead of becoming My shelter as you have demanded, you will be subjected to the mercy of these low-born birds. At that time your body will be thrown to the dogs, who will eat it with great pleasure."

The messenger carried the words of Lord Kṛṣṇa to his master, Pauṇḍraka, who patiently heard all these insults. Without waiting longer, Lord Śrī Kṛṣṇa immediately started out on His chariot to punish the rascal Pauṇḍraka. Because at that time the King of Karūṣa was living with his friend the King of Kāśī, Kṛṣṇa surrounded the whole city of Kāśī.

King Pauṇḍraka was a great warrior, and as soon as he heard of Kṛṣṇa's attack, he came out of the city along with two akṣauhiṇī divisions of soldiers. The King of Kāśī was also a friend to King Pauṇḍraka, and he came out with three akṣauhiṇī divisions. When the two kings came before Lord Kṛṣṇa to oppose Him, Kṛṣṇa saw Pauṇḍraka face to face for the first time. Kṛṣṇa saw that Pauṇḍraka had decorated himself with the symbols of the conchshell, disc, lotus and club. He carried the Śārṅga bow, and on his chest was the insignia of Śrīvatsa. His neck was decorated with a false Kaustubha jewel, and he wore a flower garland in exact imitation of Lord Vāsudeva. He was dressed in yellow colored silken garments, and the flag on his chariot carried the symbol of Garuḍa, exactly imitating Kṛṣṇa's. He had a very valuable helmet on his head, and his earrings, like swordfish, glittered brilliantly. On the whole, however, his dress and makeup were clearly imitation. Anyone could understand that he was just like someone onstage playing the part of Vāsudeva in false dress. When Lord Śrī Kṛṣṇa saw Pauṇḍraka imitating His posture and dress, He could not check His laughter, and thus He laughed with great satisfaction.

The soldiers on the side of King Pauṇḍraka began to shower their weapons upon Kṛṣṇa. The weapons, including various kinds of tridents, clubs, poles, lances, swords, daggers and arrows, came flying in waves, and Kṛṣṇa counteracted them. He smashed not only the weapons but also the soldiers and assistants of Pauṇḍraka, just as during the dissolution of this universe the fire of devastation burns everything to ashes. The elephants, chariots, horses, and infantry belonging to the opposite party were scattered by the weapons of Kṛṣṇa. The whole battlefield became scattered with the bodies of animals and chariots. There were fallen horses, elephants, men, asses and camels. Although the devastated battlefield appeared like the dancing place of Lord Śiva at the time of the dissolution of the world, the warriors who were on the side of Kṛṣṇa were very much encouraged by seeing this, and they fought with greater strength.

At this time, Lord Kṛṣṇa told Pauṇḍraka, "Pauṇḍraka, you requested Me to give up the symbols of Lord Viṣṇu, specifically My disc. Now I will give it up to you. Be careful! You falsely declare yourself to be Vasudeva, imitating Myself. Therefore no one is a greater fool than you." From this statement of Kṛṣṇa's it is clear that any rascal who advertises himself as God is the greatest fool in human society. Kṛṣṇa continued: "Now, Pauṇḍraka, I shall force you to give up this false representation. You wanted Me to surrender unto you. Now this is your opportunity. We shall now fight, and if I am defeated and you become victorious, I shall certainly surrender unto you." In this way, after chastising Pauṇḍraka very severely, He smashed his chariot to pieces by shooting an arrow. With the help of His disc He separated the head of Pauṇḍraka from his body, just as Indra shaves off the peaks of mountains by striking them with his thunderbolt. Similarly, He also killed the King of Kāśī with His arrows. Lord Kṛṣṇa specifically arranged to throw the head of the King of Kāśī into the city of Kāśī itself so that his relatives and family members could see it. This was done by Kṛṣṇa just as a hurricane carries a lotus petal here and there. Lord Kṛṣṇa killed Pauṇḍraka and his friend Kāśīrāja on the battlefield, and then He returned to His capital city, Dvārakā.

When Lord Kṛṣṇa returned to the city of Dvārakā, all the Siddhas from the heavenly planets were singing the glories of the Lord. As far as Pauṇḍraka was concerned, somehow or other he was always thinking of Lord Vāsudeva by falsely dressing himself in that way, and therefore Pauṇḍraka achieved sārūpya, one of the five kinds of liberation, and was thus promoted to the Vaikuṇṭha planets, where the devotees have the same bodily features as Viṣṇu, with four hands holding the four symbols. Factually, his meditation was concentrated on the Viṣṇu form, but because he thought himself to be Lord Viṣṇu, it was offensive. After being killed by Kṛṣṇa, however, that offense was also mitigated. Thus he was given sārūpya liberation, and he attained the same form as the Lord.

When the head of the King of Kāśī was thrown through the city gate, people gathered and were astonished to see that wonderful thing. When they found out that there were earrings on it, they could understand that it was someone's head. They conjectured as to whose head it might be. Some thought it was Kṛṣṇa's head because Kṛṣṇa was the enemy of Kāśīrāja, and they calculated that the King of Kāśī might have thrown Kṛṣṇa's head into the city so that the people might take pleasure that the enemy was killed. But it was finally detected that the head was not Kṛṣṇa's, but that of Kāśīrāja himself. When it was so ascertained, the queens of the King of Kāśī immediately approached and began to lament the death of their husband. "Our dear lord," they cried, "upon your death, we have become just like dead bodies."

The King of Kāśī had one son whose name was Sudakṣiṇa. After observing the ritualistic funeral ceremonies, he took a vow that since Kṛṣṇa was the enemy of his father, he would kill Kṛṣṇa and in this way liquidate his debts to his father. Therefore, accompanied by a learned priest qualified to help him, he began to worship Mahādeva, Lord Śiva. The lord of the kingdom of Kāśī is Viśvanātha (Lord Śiva). The temple of Lord Viśvanātha is still existing in Vārāṇasī, and many thousands of pilgrims still gather daily in that temple. By the worship of Sudakṣiṇa, Lord Śiva was very much pleased, and he wanted to give a benediction to his devotee. Sudakṣiṇa's purpose was to kill Kṛṣṇa, and therefore he prayed for a specific power by which he could kill Him. Lord Śiva advised that Sudakṣiṇa, assisted by the brāhmaṇas, execute the ritualistic ceremony for killing one's enemy. This ceremony is also mentioned in some of the Tantras. Lord Śiva informed Sudakṣiṇa that if such a black ritualistic ceremony were performed properly, then the evil spirit named Dakṣiṇāgni would appear to carry out any order given to him. He would have to be employed, however, to kill someone other than a qualified brāhmaṇa. In such a case he would be accompanied by Lord Śiva's ghostly companions, and the desire of Sudakṣiṇa to kill his enemy would be fulfilled.

When Sudakṣiṇa was encouraged by Lord Śiva in that way, he became assured that he would be able to kill Kṛṣṇa. With a determined vow of austerity, he began to execute the black art of chanting mantras, assisted by the priests. After this, out of the fire came a great demonic form, whose hair, beard and moustache were exactly the color of hot copper. This form was very big and fierce. As the demon arose from the fire, cinders of fire emanated from the sockets of his eyes. The giant fiery demon appeared still more fierce due to the movements of his eyebrows. He exhibited long sharp teeth and, sticking out his long tongue, licked both sides of his lips. He was naked, and he carried a big trident, which was blazing like fire. After appearing from the fire of sacrifice, he stood wielding the trident in his hand. Instigated by Sudakṣiṇa, the demon proceeded toward the capital city, Dvārakā, along with many hundreds of ghostly companions, and it appeared that he was going to burn all outer space to ashes. The surface of the earth trembled because of his striking steps. When he entered the city of Dvārakā, all the residents panicked, just like animals at the time of a forest fire.

At that time Kṛṣṇa was engaged in playing chess in the royal assembly council hall. All the residents of Dvārakā approached and addressed Him, ”Dear Lord of the three worlds, there is a great fiery demon ready to burn the whole city of Dvārakā! Please save us!” Thus, after approaching Lord Kṛṣṇa, all the inhabitants of Dvārakā began to appeal to Him for protection from the fiery demon who had just appeared in Dvārakā to devastate the whole city.

Lord Kṛṣṇa, who specifically protects His devotees, saw that the whole population of Dvārakā was most perturbed by the presence of the great fiery demon. He immediately began to smile and assured them, ”Don’t worry. I shall give you all protection.” The Supreme Personality of Godhead, Kṛṣṇa, is all-pervading. He is within everyone’s heart, and He is without also in the form of the cosmic manifestation. He could understand that the fiery demon was a creation of Lord Śiva, and in order to vanquish him He took His Sudarśana-cakra and ordered him to take the necessary steps. The Sudarśana-cakra appeared with the effulgence of millions of suns, his temperature being as powerful as the fire created at the end of the cosmic manifestation. By his own effulgence, the Sudarśana-cakra began to illuminate the entire universe, on the surface of the earth as well as in outer space. Then the Sudarśana-cakra began to freeze the fiery demon created by Lord Śiva. In this way, the fiery demon was checked by the Sudarśana-cakra of Lord Kṛṣṇa, and being defeated in his attempt to devastate the city of Dvārakā, he turned back.

Having failed to set fire to Dvārakā, he went back to Vārāṇasī, the kingdom of Kāśīrāja. As a result of his return, all the priests who had helped instruct the black art of mantras, along with their employer, Sudakṣiṇa were burned into ashes by the glaring effulgence of the fiery demon. According to the methods of black art mantras instructed in the Tantra, if the mantra fails to kill the enemy, then, because it must kill someone, it kills the original creator. Sudakṣiṇa was the originator, and the priests assisted him; therefore all of them were burned to ashes. This is the way of the demons: the demons create something to kill God, but by the same weapon the demons themselves are killed.

Following just behind the fiery demon, the Sudarśana-cakra also entered Vārāṇasī. This city of Vārāṇasī had been very opulent and great for a very long time. Even now, the city of Vārāṇasī is very opulent and famous, and it is one of the important cities of India. There were then many big palaces, assembly houses, marketplaces and gates, with very important large monuments by the palaces and gates. Lecturing platforms could be found at each and every crossing of the roads. There was a treasury house, and elephant heads, horse heads, chariots, granaries and places for distribution of foodstuff. The city of Vārāṇasī had been filled with all these material opulences for a very long time, but because the King of Kāśī and his son Sudakṣiṇa were against Lord Kṛṣṇa, the Viṣṇu-cakra Sudarśana (the disc weapon of Lord Kṛṣṇa) devastated the whole city by burning all these important places. This excursion was more ravaging than modern bombing. The Sudarśana-cakra, having thus finished his duty, came back to his Lord Śrī Kṛṣṇa at Dvārakā.

This narration of the devastation of Vārāṇasī by Kṛṣṇa’s disc weapon, the Sudarśana-cakra, is transcendental and auspicious. Anyone who narrates this story or anyone who hears this story with faith and attention will be released from all reaction to sinful activities. This is the assurance of Śukadeva Gosvāmī who narrated this story to Parīkṣit Mahārāja.

Thus ends the Bhaktivedanta purport of the Second Volume, Eleventh Chapter, of Kṛṣṇa, ”Deliverance of Pauṇḍraka and the King of Kāśī.”

9.69 12 / The Deliverance of Dvivida Gorilla

While Śukadeva Gosvāmī continued to speak on the transcendental pastimes and characteristics of Lord Kṛṣṇa, King Parīkṣit, upon hearing him, became more and more enthusiastic and wanted to hear further. Śukadeva Gosvāmī next narrated the story of Dvivida, the gorilla who was killed by Lord Balarāma.

This gorilla was a great friend of Bhaumāsura’s, or Narakāsura’s, who was killed by Kṛṣṇa in connection with his kidnapping sixteen thousand princesses from all over the world. Dvivida was the minister of King Sugrīva. His brother, Mainda, was also a very powerful gorilla king. When Dvivida gorilla heard the story of his friend Bhaumāsura’s being killed by Lord Kṛṣṇa, he planned to create mischief throughout the country in order to avenge the death of Bhaumāsura. His first business was to set fires in villages, towns, and industrial and mining places, as well as in the residential quarters of the mercantile men who were busy dairy farming and protecting cows. Sometimes he would uproot a big mountain and tear it to pieces. In this way he created great disturbances all over the country, especially in the province of Kathwar. The city of Dvārakā was situated in this Kathwar province, and because Lord Kṛṣṇa used to live in this city, Dvivida specifically made it his target of disturbance.

Dvivida was as powerful as 10,000 elephants. Sometimes he would go to the seashore, and with his powerful hands he would create so much disturbance in the sea that he would overflood the neighboring cities and villages. Often he would go to the hermitages of great saintly persons and sages and cause a great disturbance by smashing their beautiful gardens and orchards. Not only did he create disturbances in that way, but sometimes he would pass urine and stool on their sacred sacrificial arena. He would thus pollute the whole atmosphere. He also kidnapped both men and women, taking them away from their residential places to the caves of the mountains. Putting them within the caves, he would close the entrances with large chunks of stone, like the bhṛṅgī insect, which arrests and carries away many flies and other insects and puts them within the holes of the trees where he lives. He thus regularly defied the law and order of the country. Not only that, but he would sometimes pollute the female members of many aristocratic families by forcibly raping them.

While creating such great disturbance all over the country, sometimes he heard very sweet musical sounds from the Raivataka Mountain, and so he entered that mountainous region. There he saw that Lord Balarāma was present in the midst of many beautiful young girls, enjoying their company while engaged in singing and dancing. He became captivated by the beautiful features of Lord Balarāma’s body, each and every part of which was very beautiful, decorated as He was with a garland of lotus flowers. Similarly, all the young girls present, dressed and garlanded with flowers, exhibited much beauty. Lord Balarāma seemed to be fully intoxicated from drinking the Vāruṇī beverage, and His eyes appeared to be rolling in a drunken state. Lord Balarāma appeared just like the king of the elephants in the midst of many she-elephants.

This gorilla by the name of Dvivida could climb up on the trees and jump from one branch to another. Sometimes he would jerk the branches, creating a particular type of sound, ”Kila, kila,” so that Lord Balarāma was greatly distracted from the pleasing atmosphere. Sometimes Dvivida would come before the women and exhibit different types of caricatures. By nature young women are apt to enjoy everything with laughter and joking, and when the gorilla came before them they did not take him seriously, but simply laughed at him. However, the gorilla was so rude that even in the presence of Balarāma he began to show the lower part of his body to the women, and sometimes he would come forward to show his teeth while moving his eyebrows. He disrespected the women, even in the presence of Balarāma. Lord Balarāma's name suggests that He is not only very powerful, but that He takes pleasure in exhibiting extraordinary strength. So He took a stone and threw it at Dvivida. The gorilla, however, artfully avoided being struck by the stone. In order to insult Balarāma, the gorilla took away the earthen pot in which the Vāruṇī was kept. Dvivida, being thus intoxicated, with his limited strength began to tear off all the valuable clothes worn by Balarāma and the accompanying young girls. He was so puffed up that he thought that Balarāma could not do anything to chastise him, and he continued to offend Balarāmajī and His companions.

When Lord Balarāma personally saw the disturbances created by the gorilla and heard that he had already performed many mischievous activities all over the country, He became very angry and decided to kill him. Immediately He took His club in His hands. The gorilla could understand that now Balarāma was going to attack him. In order to counteract Balarāma, he immediately uprooted a big oak tree, and with great force he came and struck at Lord Balarāma's head. Lord Balarāma, however, immediately caught hold of the big tree and remained undisturbed, just like a great mountain. To retaliate, He took His club by the name of Sunanda and began to hit the gorilla with it. The gorilla's head was severely injured. Currents of blood flowed from his head with great force, but the stream of blood enhanced his beauty like a stream of liquid manganese coming out of a great mountain. The striking of Balarāma's club did not even slightly disturb him. On the contrary, he immediately uprooted another big oak tree, and after clipping off all its leaves, he began to strike Balarāma's head with it. But Balarāma, with the help of His club, tore the tree to pieces. Since the gorilla was very angry, he took another tree in his hands and began to strike Lord Balarāma's body. Again Lord Balarāma tore the tree to pieces, and the fighting continued. Each time the gorilla would bring out a big tree to strike Balarāma, Lord Balarāma would tear the tree to pieces by the striking of His club. The gorilla Dvivida would clutch another tree from another direction and again attack Balarāma in the same way. As a result of this continuous fighting, the forest became treeless. When no more trees were available, Dvivida took help from the hills and threw large pieces of stone, like rainfall, upon the body of Balarāma. Lord Balarāma, also in a great sporting mood, began to smash those big pieces of stone into mere pebbles. The gorilla, being bereft of all trees and stone slabs, now stood before Him and waved his strong fists. Then, with great force, he began to beat the chest of Lord Balarāma with his fists. This time Lord Balarāma became most angry. Since the gorilla was striking Him with his hands, He would not strike him back with His own weapons, the club or the plow. Simply with His fists He began to strike the collarbone of the gorilla. This striking proved to be fatal to Dvivida, who immediately vomited blood and fell unconscious upon the ground. When the gorilla fell, it appeared that all the hills and forests tottered.

After this horrible incident, all the Siddhas, great sages and saintly persons from the upper planetary system began to shower flowers on the person of Lord Balarāma, and sounds glorifying the supremacy of Lord Balarāma were vibrated. All of them began to chant, "All glories to Lord Balarāma! Let us offer our respectful obeisances unto Your lotus feet. By Your killing this great demon, Dvivida, You have initiated an auspicious era for the world." All such jubilant sounds of victory were heard from outer space. After killing the great demon Dvivida and being worshiped by showers of flowers and glorious sounds of victory, Balarāma returned to His capital city, Dvārakā.

Thus ends the Bhaktivedanta purport of the Second Volume, Twelfth Chapter, of Kṛṣṇa, "Deliverance of Dvivida Gorilla."

9.70 13 / The Marriage of Sāmba

Duryodhana, the son of Dhṛtarāṣṭra, had a marriageable daughter by the name of Lakṣmaṇā. She was a very highly qualified girl of the Kuru dynasty, and many princes wanted to marry her. In such cases, the svayaṁvara ceremony is held so that the girl may select her husband according to her own choice. In Lakṣmaṇā's svayaṁvara assembly, when the girl was to select her husband, Sāmba appeared. He was a son of Kṛṣṇa's by Jāmbavatī, one of the chief wives of Lord Kṛṣṇa. This son Sāmba is so named because he was a very bad child, and he always lived close to his mother. The name Sāmba indicates a son who is very much his mother's pet. Ambā means mother, and sa means with. So this special name was given to him because he always remained with his mother. He was also known as Jāmbavatīsuta for the same reason. As previously explained, all the sons of Kṛṣṇa were as qualified as their great father, Lord Kṛṣṇa. Sāmba wanted the daughter of Duryodhana, Lakṣmaṇā, although she was not inclined to have him. Therefore Sāmba kidnapped Lakṣmaṇā by force from the svayaṁvara assembly.

Because Sāmba took Lakṣmaṇā away from the assembly by force, all the members of the Kuru dynasty, namely, Dhṛtarāṣṭra, Bhīṣma, Vidura, Ujahan and Arjuna, thought it an insult to their family tradition that the boy, Sāmba, could possibly have kidnapped their daughter. All of them knew that Lakṣmaṇā was not at all inclined to select him as her husband and that she was not given the chance to select her own husband; instead she was forcibly taken away by this boy. Therefore, they decided that he must be punished. They unanimously declared that he was most impudent and that he had degraded the Kurus' family tradition. Therefore, all of them, under the counsel of the elderly members of the Kuru family, decided to arrest the boy but not kill him. They concluded that the girl could not be married to any boy other than Sāmba since she had already been touched by him. (According to the Vedic system, once being used by some boy, a girl cannot be married or given to any other boy. Nor would anyone agree to marry a girl who had already thus associated with another boy.) The elderly members of the family, such as Bhīṣma, wanted to arrest him. All the members of the Kuru dynasty, especially the great fighters, joined together just to teach him a lesson, and Karṇa was made the commander-in-chief for this small battle.

While the plan was being made to arrest Sāmba, the Kurus counseled amongst themselves that upon his arrest, the members of the Yadu dynasty would be very angry with them. There was every possibility of the Yadus' accepting the challenge and fighting with them. But they also thought, "If they came here to fight with us, what could they do? The members of the Yadu dynasty cannot equal the members of the Kuru dynasty because the kings of the Kuru dynasty are the emperors whereas the kings of the Yadu dynasty are able to enjoy their landed property.” The Kurus thought, ”If they come here to challenge us because their son was arrested, we will nevertheless accept the fight. All of us will teach them a lesson, so that automatically they will become subdued under pressure, as the senses are subdued by the mystic yoga process, prāṇāyāma.” (In the mechanical system of mystic yoga, the airs within the body are controlled, and the senses are subdued and checked from being engaged in anything other than meditation upon Lord Viṣṇu.)

After consultation and after receiving permission from the elderly members of the Kuru dynasty, such as Bhīṣma and Dhṛtarāṣṭra, six great warriors–Karṇa, Śala, Bhurisrava, Yajñaketu and Duryodhana, the father of the girl–all mahā-rathīs and guided by the great fighter Bhīṣmadeva, attempted to arrest the boy Sāmba. There are different grades of fighters, including mahā-rathī, eka-rathī and rathī, classified according to their fighting capacity. These mahā-rathīs could fight alone with many thousands of men. All of them combined together to arrest Sāmba. Sāmba was also a mahā-rathī, but he was alone and had to fight with the six other mahā-rathīs. Still he was not deterred when he saw all the great fighters of the Kuru dynasty coming up behind him to arrest him.

Alone, he turned towards them and took his nice bow, posing exactly as a lion stands adamant in the face of other animals. Karṇa was leading the party, and he challenged Sāmba, ”Why are you fleeing? Just stand, and we shall teach you a lesson!” When challenged by another kṣatriya to stand and fight, a kṣatriya cannot go away; he must fight. Therefore, as soon as Sāmba accepted the challenge and stood alone before them, he was overpowered by showers of arrows thrown by all the great warriors. As a lion is never afraid of being chased by many wolves and jackals, similarly, Sāmba, the glorious son of the Yadu dynasty, endowed with inconceivable potencies as the son of Lord Kṛṣṇa, became very angry at the warriors of the Kuru dynasty for improperly using arrows against him. He fought them with great talent. First of all, he struck each of the six charioteers with six separate arrows. Another four arrows he used to kill the charioteers’ horses, four on each chariot. One arrow was used to kill the driver and one arrow was used for Karṇa as well as the other celebrated fighters. While Sāmba was so diligently fighting alone with the six great warriors, they all appreciated the inconceivable potency of the boy. Even in the midst of fighting, they admitted frankly that this boy Sāmba was wonderful. But the fighting was conducted in the kṣatriya spirit, so all together, although it was improper, they obliged Sāmba to get down from his chariot, now broken to pieces. Of the six warriors, four took care to kill Sāmba’s four horses, and one of them managed to cut the string of Sāmba’s bow so that he could no longer fight with them. In this way, with great difficulty and after a severe fight, Sāmba was left bereft of his chariot, and they were able to arrest him. Thus, the warriors of the Kuru dynasty accepted their great victory and took their daughter, Lakṣmaṇā, away from him. Thereafter, they entered the city of Hastināpura in great triumph.

The great sage Nārada immediately carried the news to the Yadu dynasty that Sāmba was arrested and told them the whole story. The members of the Yadu dynasty became very angry at Sāmba’s being arrested, and improperly so by six warriors. Now, with the permission of the head of the Yadu dynasty’s king, Ugrasena, they prepared to attack the capital city of the Kuru dynasty.

Although Lord Balarāma knew very well that by slight provocation people are prepared to fight with one another in the age of Kali, He did not like the idea that the two great dynasties, the Kuru dynasty and the Yadu dynasty, would fight amongst themselves, even though they were influenced by Kali-yuga. ”Instead of fighting with them,” He wisely thought, ”let Me go there and see the situation, and let Me try to see if the fight can be settled by mutual understanding.” Balarāma’s idea was that if the Kuru dynasty could be induced to release Sāmba along with his wife, Lakṣmaṇā, then the fight could be avoided. He therefore immediately arranged for a nice chariot to go to Hastināpura, accompanied by learned priests and brāhmaṇas, as well as by some of the elderly members of the Yadu dynasty. He was confident that the members of the Kuru dynasty would agree to this marriage and avoid fighting amongst themselves. As Lord Balarāma proceeded towards Hastināpura in His chariot, accompanied by the learned brāhmaṇas and the elderly members of the Yadu dynasty, He looked like the moon shining in the clear sky amongst the glittering stars. When Lord Balarāma reached the precincts of the city of Hastināpura, He did not enter, but stationed Himself in a camp outside the city in a small garden house. Then He asked Uddhava to see the leaders of the Kuru dynasty and inquire from them whether they wanted to fight with the Yadu dynasty or to make a settlement. Uddhava went to see the leaders of the Kuru dynasty, and he met all the important members, including Bhīṣmadeva, Dhṛtarāṣṭra, Droṇācārya, Bali, Duryodhana and Bāhlīka. After offering them due respects, he informed them that Lord Balarāma had already arrived at the garden, outside the city door.

The leaders of the Kuru dynasty, especially Dhṛtarāṣṭra and Duryodhana, were very joyful because they knew very well that Lord Balarāma was a great well-wisher of their family. There were no bounds to their joy on hearing the news, and so immediately they welcomed Uddhava. In order to properly receive Lord Balarāma, they all took auspicious paraphernalia for His reception in their hands and went to see Him outside the city door. According to their respective positions, they welcomed Lord Balarāma by giving Him in charity nice cows and argha (an assortment of articles such as ārātrika water, sweet preparations of honey, butter, etc., and flowers, and garlands scented with pulp). Because all of them knew the exalted position of Lord Balarāma as the Supreme Personality of Godhead, they bowed their heads before the Lord with great respect. They all exchanged words of reception by asking one another of their welfare, and when such formality was finished, Lord Balarāma, in a great voice and very patiently, submitted before them the following words for their consideration. ”My dear friends, this time I have come to you as a messenger with the order of the all-powerful King Ugrasena. Please, therefore, hear the order with attention and great care. Without wasting a single moment, please try to carry out the order. King Ugrasena knows very well that you warriors of the Kuru dynasty improperly fought with the pious Sāmba, who was alone, and that with great difficulty and tactics you have arrested him. We have all heard this news, but we are not very agitated because we are most intimately related to each other. I do not think we should disturb our good relationship; we should continue our friendship without any unnecessary fighting. Please, therefore, immediately release Sāmba and bring him, along with his wife, Lakṣmaṇā, before Me.”

When Lord Balarāma spoke in a commanding tone full of heroic assertion, supremacy and chivalry, His statements were not appreciated by the leaders of the Kuru dynasty. Rather, all of them became agitated, and with great anger they said: ”Hello! These words are very astonishing but quite befitting the age of Kali; otherwise how could Balarāma speak so vituperatively? The language and tone used by Balarāma are simply abusive, and due to the influence of this age, it appears that the shoes befitting the feet want to rise to the top of the head where the helmet is worn. We are connected with the Yadu dynasty by marriage, and because of this they have been given the chance to come live with us, dine with us, and sleep with us; now they are taking advantage of these privileges.

They had practically no position before we gave them a portion of our kingdom to rule, and now they are trying to command us. We have allowed the Yadu dynasty to use the royal insignias like the whisk, fan, conchshell, white umbrella, crown, royal throne, sitting place, bedstead and everything befitting the royal order. They should not have used such royal paraphernalia in our presence, but we did not check them due to our family relationships. Now they have the audacity to order us to do things. Well, this is enough of their impudence! We cannot allow them to do any more of these things, nor shall we allow them to use these royal insignias. It would be best to take all these things away; it is improper to feed a snake with milk, since such merciful activities simply increase his venom. The Yadu dynasty is now trying to go against those who have fed them so nicely. Their flourishing condition is due to our gifts and merciful behavior, and still they are so shameless that they are trying to order us. How regrettable are all these activities! No one in the world can enjoy anything if the members of the Kuru dynasty like Bhīṣma, Droṇācārya and Arjuna do not allow them to. Exactly as a lamb cannot enjoy life in the presence of a lion, without our desire it is not even possible for the demigods in heaven, headed by King Indra, to find enjoyment in life, not to speak of ordinary human beings!" Actually the members of the Kuru dynasty were very puffed up due to their opulence, kingdom, aristocracy, family tradition, great warriors, family members and vast expansive empire. They did not even observe common formalities of civilized society, and in the presence of Lord Balarāma they uttered insulting words about the Yadu dynasty. Speaking in this unmannerly way, they returned to their city of Hastināpura.

Although Lord Balarāma patiently heard their insulting words and simply observed their uncivil behavior, from His appearance it was clear that He was burning with anger and was thinking of retaliating with great vengeance. His bodily features became so agitated that it was difficult for anyone to look at Him. He laughed very loudly and said: "It is true that if a man becomes too puffed up because of his family, opulence, beauty and material advancement, he no longer wants a peaceful life but becomes belligerent toward all others. It is useless to give such a person good instruction for gentle behavior and peaceful life, but on the contrary, one should search out the ways and means to punish him." Generally, due to material opulence a man becomes exactly like an animal. To give an animal peaceful instructions is useless, and the only means is argumentum vaculum. In other words, the only means to keep animals in order is a stick. "Just see how impudent the members of the Kuru dynasty are! I wanted to make a peaceful settlement despite the anger of all the other members of the Yadu dynasty, including Lord Kṛṣṇa Himself. They were preparing to attack the whole kingdom of the Kuru dynasty, but I pacified them and took the trouble to come here to settle the affair without any fighting. Still these rascals behave like this! It is clear that they do not want a peaceful settlement, but that they are factually warmongers. With great pride they have repeatedly insulted Me by calling the Yadus dynasty ill names.

"Even the King of heaven, Indra, abides by the order of the Yadu dynasty; and you consider King Ugrasena, who is the head of the Bhojas, Vṛṣṇis, Andhakas and Yādavas, to be the leader of a small phalanx! Your conclusion is wonderful! You do not care for King Ugrasena, whose order is obeyed even by King Indra. Consider the exalted position of the Yadu dynasty. They have forcibly used both the assembly house and the pārijāta tree of the heavenly planet, and still you think that they cannot order you. Don't you even think that Lord Kṛṣṇa, the Supreme Personality of Godhead, can sit on the exalted royal throne and command everyone? All right! If your thinking is like that, then you deserve to be taught a very good lesson. You have thought it wise that the royal insignias like the whisk, fan, white umbrella, royal throne and other princely paraphernalia not be used by the Yadu dynasty. Does this mean that even Lord Kṛṣṇa, the Lord of the whole creation and the husband of the goddess of fortune, cannot use this royal paraphernalia? The dust of Kṛṣṇa's lotus feet is worshiped by all the great demigods. The Ganges water is inundating the whole world, and since it is emanating from His lotus feet, its banks have turned into great places of pilgrimage. The principal deities of all planets engage in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their helmets. Great demigods like Lord Brahmā, Lord Śiva, and even the goddess of fortune and I are simply plenary parts of His spiritual identity, and still you think that He is not fit to use the royal insignia or even sit on the royal throne? Alas, how regrettable it is that these fools consider us, the members of the Yadu dynasty, to be like shoes and themselves like helmets. It is clear now that these leaders of the Kuru dynasty have become mad over their worldly possessions and opulence. Every statement they made was full of crazy proposals. I should immediately take them to task and bring them to their senses. If I do not take steps against them, it will be improper on My part. Therefore, on this very day, I shall rid the whole world of any trace of the Kuru dynasty. I shall finish them off immediately!" While talking like this, Lord Balarāma seemed so furious that He looked as if He could burn the whole cosmic creation to ashes. He stood up steadily, and taking His plow in His hand, began striking the earth with it. In this way the whole city of Hastināpura was separated from the earth. Lord Balarāma then began to drag the city toward the flowing water of the river Ganges. Because of this, there was a great tremor throughout Hastināpura, as if there had been an earthquake, and it seemed that the whole city would be dismantled.

When all the members of the Kuru dynasty saw that their city was about to fall into the water of the Ganges and when they heard their citizens howling in great anxiety, they immediately came to their senses and understood what was happening. Thus without waiting another second they brought forward their daughter Lakṣmaṇā. They also brought Sāmba, who had forcibly tried to take her away, keeping him in the forefront with Lakṣmaṇā at his back. All the members of the Kuru dynasty appeared before Lord Balarāma with folded hands just to beg the pardon of the Supreme Personality of Godhead. Now using good sense, they said: "O Lord Balarāma, You are the reservoir of all pleasures. You are the maintainer and support of the entire cosmic situation. Unfortunately we were all unaware of Your inconceivable potencies. Dear Lord, please consider us most foolish. Our intelligence was bewildered and not in order. Therefore we have come before You to beg Your pardon. Please excuse us. You are the original creator, sustainer and annihilator of the whole cosmic manifestation, and still Your position is always transcendental. O all-powerful Lord, great sages speak about You. You are the original puppeteer, and everything in the world is just like Your toys. O unlimited one, You have a hold on everything, and like child's play You hold all the planetary systems on Your head. When the time for dissolution comes, You close up the whole cosmic manifestation within Yourself. At that time nothing remains but Yourself lying in the Causal Ocean as Mahā-Viṣṇu. Our dear Lord, You have appeared on this earth in Your transcendental body just for the maintenance of the cosmic situation. You are above all anger, envy and enmity. Whatever You do, even in the form of chastisement, is auspicious for the whole material existence. We are offering our respectful obeisances unto You because You are the imperishable Supreme Personality of Godhead, the reservoir of all opulences and potencies. O creator of innumerable universes, let us fall down and offer

You our respectful obeisances, again and again. We are now completely surrendered unto You. Please, therefore, be merciful upon us and give us Your protection." When the prominent members of the Kuru dynasty, beginning with grandfather Bhīṣmadeva down to Arjuna and Duryodhana, had offered their respectful prayers in that way, the Supreme Personality of Godhead, Lord Balarāma, immediately became softened and assured them that there was no cause for fear and that they need not worry.

For the most part it was the practice of the kṣatriya kings to inaugurate some kind of fighting between the parties of the bride and bridegroom before the marriage. When Sāmba forcibly took away Lakṣmaṇā, the elder members of the Kuru dynasty were pleased to see that he was actually the suitable match for her. In order to see his personal strength, however, they fought with him, and without any respect for the regulations of fighting, they all arrested him. When the Yadu dynasty decided to release Sāmba from the confinement of the Kurus, Lord Balarāma came personally to settle the matter, and as a powerful kṣatriya, He ordered them to free Sāmba immediately. The Kauravas became superficially insulted by this order, so they challenged Lord Balarāma's power. They simply wanted to see Him exhibit His inconceivable strength. Thus with great pleasure they handed over their daughter to Sāmba, and the whole matter was settled. Duryodhana, being affectionate towards his daughter Lakṣmaṇā, had her married to Sāmba in great pomp. For her dowry, he first gave 1,200 elephants, each of which were at least sixty years old; then he gave 10,000 nice horses, 6,000 chariots, which were dazzling just like the sunshine, and 1,000 maidservants who were decorated with golden ornaments. Lord Balarāma, the most prominent member of the Yadu dynasty, acted as guardian of the bridegroom, Sāmba, and very pleasingly accepted the dowry. Balarāma was very satisfied after His great reception from the side of the Kurus, and accompanied by the newly married couple, He started towards His capital city of Dvārakā.

Lord Balarāma triumphantly reached Dvārakā, where He met with many citizens who were all His devotees and friends. When they all assembled, Lord Balarāma narrated the whole story of the marriage, and they were astonished to hear how Balarāma had made the city of Hastināpura tremble. It is confirmed by Śukadeva Gosvāmī that the site of Hastināpura is now known as New Delhi, and the river flowing through the city is called the Yamunā, although in those days it was known as the Ganges. From authorities like Jīva Gosvāmī it is also confirmed that the Ganges and Yamunā are the same river flowing in different courses. The part of the Ganges which flows through Hastināpura to the area of Vṛndāvana is called the Yamunā because it is sanctified by the transcendental pastimes of Lord Kṛṣṇa. The part of Hastināpura which slopes towards the Yamunā becomes inundated during the rainy season and reminds everyone of Lord Balarāma's threatening to cast the city into the Ganges.

Thus ends the Bhaktivedanta purport of the Second Volume, Thirteenth Chapter, of Kṛṣṇa, "The Marriage of Sāmba."

9.71 14 / The Great Sage Nārada Visits the Different Homes of Lord Kṛṣṇa

The great sage Nārada heard that Lord Kṛṣṇa had married 16,000 wives after He had killed the demon Narakāsura, sometimes called Bhaumāsura. Nārada became astonished that Lord Kṛṣṇa had expanded Himself into 16,000 forms and married these wives simultaneously in different palaces. Being inquisitive as to how Kṛṣṇa was managing His household affairs with so many wives, Nārada desired to see these pastimes and so set out to visit Kṛṣṇa's different homes. When Nārada arrived in Dvārakā, he saw that the gardens and parks were full of various flowers of different colors and orchards that were overloaded with a variety of fruits. Beautiful birds were chirping, and peacocks were delightfully crowing. There were tanks and ponds full of blue and red lotus flowers, and some of these sites were filled with varieties of lilies. The lakes were full of nice swans and cranes whose voices resounded everywhere. In the city there were as many as 900,000 great palaces built of first-class marble with gates and doors made of silver. The posts of the houses and palaces were bedecked with jewels such as touchstone, sapphires and emeralds, and the floors gave off a beautiful luster. The highways, lanes, streets, crossings and marketplaces were all beautifully decorated. The whole city was full of residential homes, assembly houses, and temples, all of different architectural beauty. All of this made Dvārakā a glowing city. The big avenues, crossings, lanes, streets, and also the thresholds of every residential house, were very clean. On both sides of every path there were bushes, and at regular intervals there were large trees that shaded the avenues so that the sunshine would not bother the passersby.

In this greatly beautiful city of Dvārakā, Lord Kṛṣṇa, the Supreme Personality of Godhead, had many residential quarters. The great kings and princes of the world used to visit these palaces just to worship Him. The architectural plans were made personally by Viśvakarmā, the engineer of the demigods, and in the construction of the palaces he exhibited all of his talents and ingenuity. These residential quarters numbered more than 16,000, and a different queen of Lord Kṛṣṇa resided in each of them. The great sage Nārada entered one of these houses and saw that the pillars were made of coral and the ceilings were bedecked with jewels. The walls as well as the arches between the pillars glowed from the decorations of different kinds of sapphires. Throughout the palace there were many canopies made by Viśvakarmā that were decorated with strings of pearls. The chairs and other furniture were made of ivory, bedecked with gold and diamonds, and jeweled lamps dissipated the darkness within the palace. There was so much incense and flavored gum burning that the scented fumes were coming out of the windows. The peacocks sitting on the steps became illusioned by the fumes, mistaking them for clouds, and began dancing jubilantly. There were many maidservants, all of whom were decorated with gold necklaces, bangles and beautiful saris. There were also many male servants, who were nicely dressed in cloaks and turbans and jeweled earrings. Beautiful as they were, the servants were all engaged in different household duties.

Nārada saw that Lord Kṛṣṇa was sitting with Rukmiṇīdevī, the mistress of that particular palace, who was bearing the rod of a cāmara whisk. Even though there were many thousands of maidservants who were equally beautiful and qualified, and who were of the same age, Rukmiṇīdevī personally was engaged in fanning Lord Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, worshiped even by Nārada, but still, as soon as He saw Nārada enter the palace, Kṛṣṇa got down immediately from Rukmiṇī's bedstead and stood up to honor him. Lord Kṛṣṇa is the teacher of the whole world, and in order to instruct everyone how to respect a saintly person like Nārada Muni, Kṛṣṇa bowed down, touching His helmet to the ground. Not only did Kṛṣṇa bow down, but He also touched the feet of Nārada and with folded hands requested him to sit on His chair. Lord Kṛṣṇa is the Supreme Personality worshiped by all devotees. He is the most worshiped spiritual master of everyone. The Ganges water which emanates from His feet sanctifies the three worlds. All qualified brāhmaṇas worship Him, and therefore He is called brahmaṇya-deva.

Brahmaṇya means one who fully possesses the brahminical qualifications, which are said to be as follows: truthfulness, self-control, purity, mastery of the senses, simplicity, full knowledge by practical application, and engagement in devotional service. Lord Kṛṣṇa personally possesses all these qualities, and He is worshiped by persons who themselves possess such qualities. There are thousands and millions of names of Lord Kṛṣṇa–Viṣṇu-sahasra-nāma–and all of them are given to Him because of His transcendental qualities.

Lord Kṛṣṇa in Dvārakā enjoyed the pastimes of a perfect human being. When, therefore, He washed the feet of the sage Nārada and took the water on His head, Nārada did not object, knowing well that the Lord did so to teach everyone how to respect saintly persons. The Supreme Personality of Godhead, Kṛṣṇa, who is the original Nārāyaṇa and eternal friend of all living entities, thus worshiped the sage Nārada according to Vedic regulative principles. Welcoming him with sweet nectarean words, He addressed Nārada as bhagavān, or one who is self-sufficient, possessing all kinds of knowledge, renunciation, strength, fame, beauty, and similar other opulences. He particularly asked Nārada, "What can I do in your service?"

Nārada replied, "My dear Lord, this kind of behavior by Your Lordship is not at all astonishing because You are the Supreme Personality of Godhead and master of all species of living entities. You are the supreme friend of all living entities, but at the same time You are the supreme chastiser of the miscreants and the envious. I know that Your Lordship has descended on this earth for the proper maintenance of the whole universe. Your appearance, therefore, is not forced by any other agency. By Your sweet will only, You agree to appear and disappear. It is my great fortune that I have been able to see Your lotus feet today. Anyone who becomes attached to Your lotus feet is elevated to the supreme position of neutrality and is uncontaminated by the material modes of nature. My Lord, You are unlimited; there is no limit to Your opulences. Great demigods like Lord Brahmā and Lord Śiva are always busy placing You within their hearts and meditating upon You. The conditioned souls who have now been put into the blind well of material existence can get out of this eternal captivity only by accepting Your lotus feet. Thus, You are the only shelter of all conditioned souls. My dear Lord, You have very kindly asked what You can do for me. In answer to this I simply request that I may not forget Your lotus feet at any time. I do not care where I may be, but I pray that I may be allowed to constantly remember Your lotus feet."

The benediction which the sage Nārada asked from the Lord is the ideal prayer of all pure devotees. A pure devotee never asks for any kind of material or spiritual benediction from the Lord, but his only prayer is that he may not forget the lotus feet of the Lord in any condition of life. A pure devotee does not care whether he is put in heaven or hell; he is satisfied anywhere, provided he can constantly remember the lotus feet of the Lord. Lord Caitanya also taught this same process of prayer in His Śikṣāṣṭaka, in which He clearly stated that all He wanted was devotional service, birth after birth. A pure devotee does not even want to stop the repetition of birth and death. To a pure devotee, it does not matter whether he has to take birth again in the various species of life. His only ambition is that he may not forget the lotus feet of the Lord in any condition of life.

After departing from the palace of Rukmiṇī, Nāradajī wanted to see the activities of Lord Kṛṣṇa's internal potency, yogamāyā; thus he entered the palace of another queen. There he saw Lord Kṛṣṇa engaged in playing chess, along with His dear wife and Uddhava. The Lord immediately got up from His seat and invited Nārada Muni to sit on His personal seat. The Lord again worshiped him with as much paraphernalia for reception as He had in the palace of Rukmiṇī. After worshiping him properly, Lord Kṛṣṇa acted as if He did not know what had happened in the palace of Rukmiṇī. He therefore told Nārada, "My dear sage, when Your Holiness comes here, you are full in yourself. Although We are householders and are always in need, you don't require anyone's help because you are self-satisfied. Under the circumstances, what reception can We offer you, and what can We possibly give you? Yet, since Your Holiness is a brāhmaṇa, it is Our duty to offer you something as far as possible. Therefore, I beg your pleasure to order Me. What can I do for you?"

Nāradajī knew everything about the pastimes of the Lord, so without any further discussion, he simply left the palace silently, in great astonishment over the Lord's activities. He then entered another palace. This time Nāradajī saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath. In this way, Saint Nārada entered each and every one of the sixteen thousand residential palaces of the queens of Lord Kṛṣṇa, and in each of them he found Kṛṣṇa engaged in different ways.

In one place he found Kṛṣṇa engaged in offering oblations to the sacrificial fire and performing the ritualistic ceremonies of the Vedas as enjoined for householders. In another palace, Kṛṣṇa was found performing the pañca-yajña sacrifice, which is compulsory for a householder. This yajña is also known as pañca-śūna. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take foodstuff, we kill many germs. When sweeping a floor or igniting a fire we kill many germs, and when we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities, we are killing. Therefore, it is incumbent upon every householder to perform the pañca-śūna sacrifice to rid himself of the reactions to such sinful activities.

In one palace Lord Kṛṣṇa was found engaged in feeding brāhmaṇas after performing ritualistic yajñas. In another palace, Nārada found Kṛṣṇa engaged in silently chanting the Gāyatrī mantra, and in a third he found Him practicing fighting with a sword and shield. In some palaces Lord Kṛṣṇa was found riding on horses or elephants or chariots and wandering hither and thither. Elsewhere He was found lying down on His bedstead taking rest, and somewhere else He was found sitting in His chair, being praised by the prayers of His different devotees. In some of the palaces He was found consulting with ministers like Uddhava and others on important matters of business. In one palace He was found surrounded by many young society girls, enjoying in a swimming pool. In another palace He was found engaged in giving well-decorated cows in charity to the brāhmaṇas, and in another palace He was found hearing the narrations of the Purāṇas or histories, such as the Mahābhārata, which are supplementary literatures for disseminating Vedic knowledge to common people by narrating important instances in the history of the universe. Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged along with His wife in religious ritualistic functions. Since it is necessary for householders to increase their financial assets for various expenditures, Kṛṣṇa was found somewhere engaged in matters of economic development. Somewhere else He was found enjoying family life according to the regulative principles of the śāstras.

In one palace He was found sitting in meditation as if He were concentrating His mind on the Supreme Personality of Godhead, who is beyond these material universes. Meditation, as recommended in authorized scripture, is meant for concentrating one's mind on the Supreme Personality of Godhead, Viṣṇu. Lord Kṛṣṇa is Himself the original Viṣṇu, but because He played the part of a human being, He taught us definitely by His personal behavior what is meant by meditation. Somewhere Lord Kṛṣṇa was found satisfying elderly superiors by supplying them things which they needed. Somewhere else Nāradajī found that Lord Kṛṣṇa was engaged in discussing topics of fighting, and somewhere else in making peace with enemies. Somewhere Lord Kṛṣṇa was found discussing the ultimate auspicious activity for the entire human society with His elder brother Lord Balarāma. Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married with suitable brides and bridegrooms in due course of time, and the marriage ceremonies were being performed with great pomp. In one palace He was found bidding farewell to His daughters, and in another He was found receiving a daughter-in-law. People throughout the whole city were astonished to see such pomp and ceremonies.

Somewhere the Lord was seen engaged in performing different types of sacrifices to satisfy the demigods, who are only His qualitative expansions. Somewhere He was seen engaged in public welfare activities, establishing deep wells for water supply, rest houses and gardens for unknown guests, and great monasteries and temples for saintly persons. These are some of the duties enjoined in the Vedas for householders for fulfillment of their material desires. Somewhere Kṛṣṇa was found as a kṣatriya king engaged in hunting animals in the forest and riding on very beautiful sindhī horses. According to Vedic regulations, the kṣatriyas were allowed to kill prescribed animals on certain occasions, either to maintain peace in the forests or to offer the animals in the sacrificial fire. Kṣatriyas are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society. In one situation the great sage Nārada saw Lord Kṛṣṇa, the Supreme Personality of Godhead and master of mystic powers, acting as a spy by changing His usual dress in order to understand the motives of different citizens in the city and within the palaces.

Saint Nārada saw all these activities of the Lord, who is the Supersoul of all living entities but who played the role of an ordinary human being in order to manifest the activities of His internal potency. He was smiling within himself and he began to address the Lord as follows: "My dear Lord of all mystic powers, object of the meditation of great mystics, the extent of Your mystic power is certainly inconceivable, even to mystics like Lord Brahmā and Lord Śiva. But by Your mercy, because of my being always engaged in the transcendental loving service of Your lotus feet, Your Lordship has very kindly revealed to me the actions of Your internal potency. My dear Lord, You are worshipable by all, and demigods and predominating deities of all fourteen planetary systems are completely aware of Your transcendental fame. Now please give me Your blessings so that I may be able to travel all over the universes singing the glories of Your transcendental activities."

The Supreme Personality of Godhead, Lord Kṛṣṇa, replied to Nārada as follows: "My dear Nārada, O sage among the demigods, you know that I am the supreme instructor and perfect follower of all religious principles, as well as the supreme enforcer of such principles. I am therefore personally executing such religious principles in order to teach the whole world how to act. My dear son, it is My desire that you not be bewildered by such demonstrations of My internal energy."

The Supreme Personality of Godhead was engaged in His so-called household affairs in order to teach people how one can sanctify one's household life although he may be attached to the imprisonment of material existence. Actually, one is obliged to continue the term of material existence because of household life. But the Lord, being very kind upon householders, demonstrated the path of sanctifying ordinary household life. Because Kṛṣṇa is the center of all activities, a Kṛṣṇa conscious householder's life is transcendental to Vedic injunctions and is automatically sanctified.

Thus Nārada saw one single Kṛṣṇa living in sixteen thousand palaces by His plenary expansions. Due to His inconceivable energy, He was visible in each and every individual queen's palace. Lord Kṛṣṇa has unlimited power, and Nārada's astonishment was boundless upon observing again and again the demonstration of Lord Kṛṣṇa's internal energy. Lord Kṛṣṇa behaved by His personal example as if He were very much attached to the four principles of civilized life, namely religiousness, economic development, sense gratification and salvation. These four principles of material existence are necessary for the spiritual advancement of human society, and although Lord Kṛṣṇa had no need to do so, He exhibited His household activities so that people might follow in His footsteps for their own interest. Lord Kṛṣṇa satisfied the sage Nārada in every way. Nārada was very much pleased by seeing the Lord's activities in Dvārakā, and thus he departed.

In narrating the activities of Lord Kṛṣṇa in Dvārakā, Śukadeva Gosvāmī explained to King Parīkṣit how Lord Kṛṣṇa, the Supreme Personality of Godhead, descends on this material universe by the agency of His internal potency and personally exhibits the principles which, if followed, can lead one to achieve the ultimate goal of life. All the queens in Dvārakā, more than sixteen thousand in number, engaged their feminine attractive features in the transcendental service of the Lord by smiling and serving, and the Lord was pleased to behave with them exactly as a perfect husband enjoying household life. One should know definitely that such pastimes cannot be performed by anyone but Lord Śrī Kṛṣṇa. Lord Śrī Kṛṣṇa is the original cause of the creation, maintenance and dissolution of the whole cosmic manifestation. Anyone who attentively hears the narrations of the Lord's pastimes in Dvārakā or supports a preacher of the Kṛṣṇa consciousness movement will certainly find it very easy to traverse the path of liberation and taste the nectar of the lotus feet of Lord Kṛṣṇa. And thus he will be engaged in His devotional service.

Thus ends the Bhaktivedanta purport of the Second Volume, Fourteenth Chapter, of Kṛṣṇa, "The Great Sage Nārada Visits the Different Homes of Lord Kṛṣṇa."

9.72 15 / Lord Kṛṣṇa's Daily Activities

From the Vedic mantras we learn that the Supreme Personality of Godhead has nothing to do: na tasya karyaṁ kranaṁ ca vidyate. If the Supreme Lord has nothing to do, then how can we speak of the activities of the Supreme Lord? From the previous chapter it is clear that no one can act in the way that Lord Kṛṣṇa does. We should clearly note this fact: the activities of the Lord should be followed, but they cannot be imitated. For example, Kṛṣṇa's ideal life as a householder can be followed, but if one wants to imitate Kṛṣṇa by expanding into many forms, that is not possible. We should always remember, therefore, that Lord Kṛṣṇa, although playing the part of a human being, nevertheless simultaneously maintains the position of the Supreme Personality of Godhead. We can follow Lord Kṛṣṇa's dealing with His wives as an ordinary human being, but His dealing with more than sixteen thousand wives at one time cannot be imitated. The conclusion is that to become ideal householders we should follow in the footsteps of Lord Kṛṣṇa as He displayed His daily activities, but we cannot imitate Him at any stage of our life.

Lord Kṛṣṇa used to lie down with His sixteen thousand wives, but also He would rise up from bed very early in the morning, three hours before sunrise. By nature's arrangement the crowing of the cocks warns of the brāhma-muhūrta hour. There is no need of alarm clocks; as soon as the cocks crow early in the morning, it is to be understood that it is time to rise from bed. Hearing that sound, Kṛṣṇa would get up from bed, but His rising early was not very much to the liking of His wives. The wives of Kṛṣṇa were so much attached to Him that they would lie in bed embracing Him, but as soon as the cocks crowed, Kṛṣṇa's wives would be very sorry and would immediately condemn the crowing.

In the garden within the compound of each palace there were pārijāta flowers. Pārijāta is not an artificial flower. We remember that Kṛṣṇa brought the pārijāta trees from heaven and implanted them in all His palaces. Early in the morning, a mild breeze would carry the aroma of the pārijāta flower, and Kṛṣṇa would smell it just after rising from bed. Due to this aroma, the honeybees would begin their humming vibration, and the birds also would begin their sweet chirping sounds. All together it would sound like the singing of professional chanters engaged in offering prayers to Kṛṣṇa. Although Śrīmatī Rukmiṇīdevī, the first queen of Lord Kṛṣṇa, knew that brāhma-muhūrta is the most auspicious time in the entire day, she would feel disgusted at the appearance of brāhma-muhūrta because she was not very happy to have Kṛṣṇa leave her side in bed. Despite Śrīmatī Rukmiṇīdevī's disgust, Lord Kṛṣṇa would immediately get up from bed exactly on the appearance of brāhma-muhūrta. An ideal householder should learn from the behavior of Lord Kṛṣṇa how to rise early in the morning, however comfortably he may be lying in bed embraced by his wife.

After rising from bed, Lord Kṛṣṇa would wash His mouth, hands and feet and would immediately sit down and meditate on Himself. This does not mean, however, that we should also sit down and meditate on ourselves. We have to meditate upon Kṛṣṇa, Rādhā-Kṛṣṇa. That is real meditation, Kṛṣṇa is Kṛṣṇa Himself; therefore He was teaching us that brāhma-muhūrta should be utilized for meditation on Rādhā-Kṛṣṇa. By doing so, Kṛṣṇa would feel very much satisfied, and similarly we will also feel transcendentally pleased and satisfied if we utilize the brāhma-muhūrta period to meditate on Rādhā and Kṛṣṇa and if we think of how Śrī Rukmiṇīdevī and Kṛṣṇa acted as ideal householders to teach the whole human society to rise early in the morning and immediately engage in Kṛṣṇa consciousness. There is no difference between meditating on the eternal forms of Rādhā-Kṛṣṇa and chanting the mahāmantra, Hare Kṛṣṇa. As for Kṛṣṇa's meditation, He had no alternative but to meditate on Himself. The object of meditation is Brahman, Paramātmā or the Supreme Personality of Godhead, but Kṛṣṇa Himself is all three: He is the Supreme Personality of Godhead, Bhagavān; the localized Paramātmā is His plenary partial expansion; and the all-pervading Brahman effulgence is the personal rays of His transcendental body. Therefore Kṛṣṇa is always one, and for Him there is no differentiation. That is the difference between an ordinary living being and Kṛṣṇa. For an ordinary living being there are many distinctions. An ordinary living being is different from his body, and he is different from other species of living entities. A human being is different from other human beings and different from the animals. Even in his own body, there are different bodily limbs. We have our hands and legs, but our hands are different from our legs. The hand cannot act like the leg, nor can the leg act like the hand. The eyes cannot hear like the ears, nor can the ears see like the eyes. All these differences are technically called svajtiya-vijtiya.

The bodily limitation whereby one part of the body cannot act as another part is totally absent in the Supreme Personality of Godhead. There is no difference between His body and Himself. He is completely spiritual, and therefore there is no material difference between His body and His soul. Similarly, He is not different from His millions of incarnations and plenary expansions. Baladeva is the first expansion of Kṛṣṇa, and from Baladeva expand Saṇkarṣaṇa, Vāsudeva, Pradyumna and Aniruddha. From Saṇkarṣaṇa there is again an expansion of Nārāyaṇa, and from Nārāyaṇa there is a second quadruple expansion of Saṇkarṣaṇa, Vāsudeva, Pradyumna and Aniruddha. Similarly there are innumerable expansions of Kṛṣṇa, but all of them are one. Kṛṣṇa has many incarnations, such as Lord Nṛsiṁha, Lord Boar, Lord Fish and Lord Tortoise, but there is no difference between Kṛṣṇa's original two-handed form, like that of a human being, and these incarnations of gigantic animal forms. Nor is there any difference between the action of one part of His body and that of another. His hands can act as His legs, His eyes can act as His ears, or His nose can act as another part of His body. Kṛṣṇa's smelling and eating and hearing are all the same. We limited living entities have to use a particular part of our body for a particular purpose, but there is no such distinction for Kṛṣṇa. In the Brahma-saṁhitā it is said, aṅgāni yasya sakalendriya-vṛtti: He can perform the activities of one limb with any other limb. So by analytical study of Kṛṣṇa and His person, it is concluded that He is the complete whole. When He meditates, therefore, He meditates on Himself. The self-meditation by ordinary men, designated in Sanskrit as so 'ham, is simply imitation. Kṛṣṇa may meditate on Himself because He is the complete whole, but we cannot imitate Him and meditate on ourselves. Our body is a designation; Kṛṣṇa's body is not a designation. Kṛṣṇa's body is also Kṛṣṇa. There is no existence of anything foreign in Kṛṣṇa. Whatever there is in Kṛṣṇa is also Kṛṣṇa. He is therefore the supreme, indestructible, complete existence, or the supreme truth.

Kṛṣṇa's existence is not relative existence. Everything else but Kṛṣṇa is a relative truth, but Kṛṣṇa is the Supreme Absolute Truth. Kṛṣṇa does not depend on anything but Himself for His existence. Our existence, however is relative. For example, only when there is the light of the sun, the moon or electricity are we able to see. Our seeing, therefore, is relative, and the light of the sun and moon and electricity is also relative; they are called illuminating only because we see them as such. Dependence and relativity do not exist in Kṛṣṇa. His activities are not dependent on anyone else's appreciation, nor does He depend on anyone else's help. He is beyond the existence of limited time and space, and because He is transcendental to time and space, He cannot be covered by the illusion of māyā, whose activities are limited. In the Vedic literature we find that the Supreme Personality of Godhead has multi-potencies. Since all such potencies are emanations from Him, there is no difference between Him and His potencies. Certain philosophers say, however, that when Kṛṣṇa comes He accepts a material body. But even if it is accepted that when He comes to the material world He accepts a material body, it should be concluded also that because the material energy is not different from Him, this body does not act materially. In the Bhagavad-gītā it is said, therefore, that He appears by His own internal potency, ātma-māyā.

Kṛṣṇa is called the Supreme Brahman because He is the cause of creation, the cause of maintenance and the cause of dissolution. Lord Brahmā, Lord Viṣṇu and Lord Śiva are different expansions of these material qualities. All these material qualities can act upon the conditioned souls, but there is no such action and reaction upon Kṛṣṇa because these qualities are all simultaneously one with and different from Him. Kṛṣṇa Himself is simply sac-cid-ānanda-vigraha, the eternal form of bliss and knowledge, and because of His inconceivable greatness, He is called the Supreme Brahman. His meditation on Brahman or Paramātmā or Bhagavān is on Himself only and not on anything else beyond Himself. This meditation cannot be imitated by the ordinary living entity.

After His meditation, the Lord would regularly bathe early in the morning with clear sanctified water. Then He would change into fresh clothing, cover Himself with a wrapper and then engage Himself in His daily religious functions. Out of His many religious duties, the first was to offer oblations into the sacrificial fire and silently chant the Gāyatrī mantra. Lord Kṛṣṇa, as the ideal householder, executed all the religious functions of a householder without deviation. When the sunrise became visible, the Lord would offer specific prayers to the sun-god. The sun-god and other demigods mentioned in the Vedic scriptures are described as different limbs of the body of Lord Kṛṣṇa, and it is the duty of the householder to offer respects to the demigods and great sages, as well as the forefathers.

As it is said in the Bhagavad-gītā, the Lord has no specific duty to perform in this world, and yet He acts just like an ordinary man living an ideal life within this material world. In accordance with Vedic ritualistic principles, the Lord would offer respects to the demigods. The regulative principle by which the demigods and forefathers are worshiped is called tarpaṇa, which means pleasing. One's forefathers might have to take a body on another planet, but by performance of this tarpaṇa system, they become very happy wherever they may be. It is the duty of the householder to make his family members happy, and by following this tarpaṇa system he can make his forefathers happy also. As the perfect exemplary householder, Lord Śrī Kṛṣṇa followed this tarpaṇa system and offered respectful obeisances to the elderly, superior members of His family.

His next duty was to give cows in charity to the brāhmaṇas. Lord Kṛṣṇa used to give as many as 13,084 cows. Each of them was decorated with a silken cover and pearl necklace, their horns were covered with gold plating, and their hooves were silver-plated. All of them were full of milk, due to having their first-born calves with them, and they were very tame and peaceful. When the cows were given in charity to the brāhmaṇas, the brāhmaṇas also were given nice silken garments, and each was given a deerskin and sufficient quantity of sesame grains. The Lord is generally known as go-brāhmaṇa-hitāya ca, which means that His first duty is to see to the welfare of the cows and the brāhmaṇas. Thus He used to give cows in charity to the brāhmaṇas, with opulent decorations and paraphernalia. Then, wishing for the welfare of all living entities, He would touch auspicious articles such as milk, fire, honey, ghee (clarified butter), gold, jewels and fire. Although the Lord is by nature very beautiful due to the perfect figure of His transcendental body, still He would dress Himself in yellow colored garments and put on His necklace of Kaustubha jewels. He would wear flower garlands, smear His body with the pulp of sandalwood and decorate Himself with other similar cosmetics and ornaments. It is said that the ornaments themselves became beautiful upon being placed on the transcendental body of the Lord. After decorating Himself in this way, the Lord would then look at marble statues of the cow and calf and visit temples of God or demigods like Lord Śiva. There were many brāhmaṇas who would come daily to see the Supreme Lord before taking their breakfast; they were anxious to see Him, and He welcomed them.

His next duty was to please all kinds of men belonging to the different castes, both in the city and within the palace compound. He made them happy by fulfilling their different desires, and when the Lord saw them happy He also became very much pleased. The flower garlands, betel nuts, sandalwood pulp and other fragrant cosmetic articles which were offered to the Lord would be distributed by Him, first to the brāhmaṇas and elderly members of the family, then to the queens, then to the ministers, and if there were still some balance He would utilize it for His own personal use. By the time the Lord finished all these daily duties and activities, His charioteer Dāruka would come with His wonderful chariot to stand before the Lord with folded hands, intimating that the chariot was ready, and the Lord would come out of the palace to travel. Then the Lord, accompanied by Uddhava and Sātyaki, would ride on the chariot just as the sun-god rides on his chariot in the morning, appearing with his blazing rays on the surface of the world. When the Lord was about to leave His palaces, all the queens would look at Him with feminine gestures. The Lord would respond to their greetings with smiles, attracting their hearts so much so that they would feel intense separation from the Lord.

Then the Lord would go to the assembly house known as Sudharmā. It may be remembered that the Sudharmā assembly house was taken away from the heavenly planet and was reestablished in the city of Dvārakā. The specific significance of the assembly house was that anyone who entered it would be freed from the six kinds of material pangs, namely hunger, thirst, lamentation, illusion, old age and death. These are the webs of material existence, and as long as one remained in that assembly house of Sudharmā he would not be infected by these six material webs. The Lord would say good-bye in all the sixteen thousand palaces, and again He would become one and enter the Sudharmā assembly house in procession with other members of the Yadu dynasty. After entering the assembly house, He used to sit on the exalted royal throne and would be seen to emanate glaring rays of transcendental effulgence. In the midst of all the great heroes of the Yadu dynasty, Kṛṣṇa resembled the full moon in the sky, surrounded by multi-luminaries. In the assembly house there were professional jokers, dancers, musicians and ballet girls, and as soon as the Lord sat on His throne they would begin their respective functions in order to please the Lord and put Him in a happy mood. First of all the jokers would talk in such a way that the Lord and His associates would enjoy their humor which would refresh the morning mood. The dramatic actors would then play their parts, and the dancing ballet girls would separately display their artistic movements. All these functions would be accompanied by the beating of mṛdaṅga drums and the sounds of the vīṇā and flutes and bells, followed by the sound of the pākhvaj, another type of drum. Along with these musical vibrations, the auspicious sound of the conchshell would also be added. The professional singers called sūtas and māgadhas would sing, and others would perform their dancing art. In this way, as devotees, they would offer respectful prayers to the Supreme Personality of Godhead. Sometimes the learned brāhmaṇas present in that assembly would chant Vedic hymns and explain them to the audience to their best knowledge, and sometimes some of them would recite old historical accounts of the activities of prominent kings. The Lord, accompanied by His associates, would be very much pleased to hear them.

Once upon a time, a person arrived at the gateway of the assembly house who was unknown to all the members of the assembly, and with the permission of Lord Kṛṣṇa he was admitted into the assembly by the doorkeeper. The doorkeeper was ordered to present him before the Lord, and the man appeared and offered his respectful obeisances unto the Lord with folded hands. It had happened that when King Jarāsandha conquered all other kingdoms many kings did not bow their heads before Jarāsandha, and as a result of this all of them, numbering twenty thousand, were arrested and made his prisoners. The man who was brought before Lord Kṛṣṇa by the doorkeeper was a representative messenger from all these imprisoned kings. Being duly presented before the Lord, the man began to explain the actual situation as follows:

"My dear Lord, You are the eternal form of transcendental bliss and knowledge. As such, You are beyond the reach of the mental speculation or vocal description of any materialistic man within this world. A slight portion of Your glories can be known by persons who are fully surrendered unto Your lotus feet, and by Your grace only such persons become freed from all material anxieties. My dear Lord, I am not one of these surrendered souls; I am still within the duality and illusion of this material existence. I have therefore come to take shelter of Your lotus feet, for I am afraid of the cycle of birth and death. My dear Lord, I think that there are many living entities like me who are eternally entangled in fruitive activities and their resultant reactions. They are never inclined to follow Your instructions by performance of devotional service, although it is pleasing to the heart and most auspicious for one's existence. On the contrary, they are against the path of Kṛṣṇa conscious life, and they are wandering within the three worlds impelled by the illusory energy of material existence.

"My dear Lord, who can estimate Your mercy and Your powerful activities? You are present always as the insurmountable force of eternal time, engaged in baffling the indefatigable desires of the materialists, who are thus repeatedly becoming confused and frustrated. I therefore offer my respectful obeisances unto You in Your form of eternal time. My dear Lord, You are the proprietor of all the worlds, and You have incarnated Yourself along with Your plenary expansion Lord Balarāma. It is said that Your appearance in this incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarāsandha can put us into such deplorable conditions of life against Your authority? We are puzzled at the situation and cannot understand how it is possible. It may be that Jarāsandha has been deputed to give us such trouble because of our past misdeeds, but we have heard from revealed scriptures that anyone who surrenders unto Your lotus feet immediately becomes immuned to the reactions of sinful life. I have therefore been deputed by all the imprisoned kings to whole-heartedly offer ourselves unto Your shelter, and we hope that Your Lordship will now give us full protection. We have now come to the real conclusion of our lives. Our kingly positions are nothing but the reward of our past pious activities, just as our suffering imprisonment by Jarāsandha is the result of our past impious activities. We realize now that the resultant reactions of both pious and impious activities are temporary and that we can never be happy in this conditioned life. This material body is awarded to us by the modes of material nature, and on account of this we are full of anxieties. The material condition of life simply involves bearing the burden of this dead body. As a result of fruitive activities we have thus been subjected to being beasts of burden for these bodies, and being forced by conditional life, we have given up the pleasing life of Kṛṣṇa consciousness. Now we realize that we are the most foolish persons. We have been entangled in the network of material reaction due to our ignorance. We have therefore come to the shelter of Your lotus feet, which can immediately eradicate all the results of fruitive action and thus free us from the contamination of material pains and pleasures.

"Dear Lord, because we are now surrendered souls at Your lotus feet, You can give us relief from the entrapment of fruitive action made possible by the form of Jarāsandha. Dear Lord, it is known to You that Jarāsandha possesses the power of ten thousand elephants, and with this power he has imprisoned us, just as a lion hypnotizes a flock of sheep. My dear Lord, You have already fought with Jarāsandha eighteen times consecutively, out of which You have defeated him seventeen times by surpassing his extraordinarily powerful position. But in Your eighteenth fight, You exhibited Your human behavior, and thus it appeared that You were defeated. My dear Lord, we know very well that Jarāsandha cannot defeat You at any time because Your power, strength, resources and authority are all unlimited. No one can equal You or surpass You. The appearance of defeat by Jarāsandha in the eighteenth engagement is nothing but an exhibition of human behavior. Unfortunately, foolish Jarāsandha could not understand Your tricks, and he has since then become puffed up over his material power and prestige. Specifically, he has arrested us and imprisoned us, knowing fully that as Your devotees, we are subordinate to Your sovereignty.

"Now I have explained the awful position, and Your Lordship can consider and do whatever You like. As the messenger and representative of all those imprisoned kings, I have submitted my words before Your Lordship and presented our prayers to You. All the kings are very anxious to see You so that they can all personally surrender at Your lotus feet. My dear Lord, be merciful upon them and act for their good fortune."

At the very moment the messenger of the imprisoned kings was presenting his appeal before the Lord, the great sage Nārada also arrived. Because he was a great saint, his hair was dazzling like gold, and when he entered the assembly house it appeared that the sun-god was personally present in the midst of the assembly. Lord Kṛṣṇa is the worshipable master of even Lord Brahmā and Lord Śiva, yet as soon as He saw that the sage Nārada had arrived, He immediately stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head. The great sage Nārada took a comfortable seat, and Lord Kṛṣṇa worshiped him with all paraphernalia, as required for the regular reception of a saintly person. While He was trying to satisfy Nāradajī, Lord Kṛṣṇa spoke the following words in His sweet and natural voice.

"My dear great sage among the demigods, I think that now everything is well within the three worlds. You are perfectly eligible to travel everywhere in space in the upper, middle and lower planetary systems of this universe. Fortunately, when we meet you we can very easily take information from your holiness of all the news of the three worlds; within this cosmic manifestation of the Supreme Lord, there is nothing concealed from your knowledge. You know everything, and so I wish to question you. Are the Pāṇḍavas doing well, and what is the present plan of King Yudhiṣṭhira? Will you kindly let Me know what they want to do at present?"

The great sage Nārada spoke as follows: "My dear Lord, You have spoken about the cosmic manifestation created by the Supreme Lord, but I know that You are the all-pervading creator. Your energies are so extensive and inconceivable that even powerful personalities like Brahmā, the lord of this particular universe, cannot measure Your inconceivable power. My dear Lord, You are present as the Supersoul in everyone's heart by Your inconceivable potency, exactly like the fire which is present in everyone but which no one can see directly. In conditioned life, every living entity is within the jurisdiction of the three modes of material nature. As such, they are unable to see Your presence everywhere with their material eyes. By Your grace, however, I have seen many times the action of Your inconceivable potency, and therefore when You ask me for news of the Pāṇḍavas, which is not at all unknown to You, I am not surprised at Your inquiry. My dear Lord, by Your inconceivable potencies You create this cosmic manifestation, maintain it and again dissolve it. It is by dint of Your inconceivable potency only that this material world, although a shadow representation of the spiritual world, appears to be factual. No one can understand what You plan to do in the future. Your transcendental position is always inconceivable to everyone. As far as I am concerned, I can simply offer my respectful obeisances unto You again and again. In the bodily concept of knowledge, everyone is driven by material desires, and thus everyone develops new material bodies one after another in the cycle of birth and death. Being absorbed in such a concept of existence, one does not know how to get out of this encagement of the material body. Out of Your causeless mercy, my Lord, You descend to exhibit Your different transcendental pastimes, which are illuminating and full of glory. Therefore I have no alternative but to offer my respectful obeisances unto You. My dear Lord, You are the Supreme Parambrahman, and Your pastimes as an ordinary human are another tactical resource, exactly like a play on the stage in which the actor plays parts different from his own identity. You have inquired about Your cousins the Pāṇḍavas in the role of their well-wisher, and therefore I shall let You know about their intentions. Now please hear me. First of all may I inform You that King Yudhiṣṭhira has all material opulences which are possible to achieve in the highest planetary system, Brahmaloka. He has no material opulence for which to aspire, and yet he wants to perform the Rājasūya sacrifices only to get Your association and please You.

Nārada informed Lord Kṛṣṇa, "King Yudhiṣṭhira is so opulent that he has attained all the opulences of Brahmaloka even on this earthly planet. He is fully satisfied, and he does not need anything more. He is full in everything, but now he wants to worship You in order to achieve Your causeless mercy, and I beg to request You to fulfill his desires. My dear Lord, in these great sacrificial performances by King Yudhiṣṭhira there will be an assembly of all the demigods and all the famous kings of the world.

"My dear Lord, You are the Supreme Brahman, the Personality of Godhead. One who engages himself in Your devotional service by the prescribed methods of hearing, chanting and remembering certainly becomes purified from the contamination of the modes of material nature, and what to speak of those who have the opportunity to see You and touch You directly. My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame have spread all over the universe, including the higher, middle and lower planetary systems. The transcendental water which washes Your lotus feet is known in the higher planetary system as Mandākinī, in the lower planetary system as Bhogavatī, and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it flows."

Just before the great sage Nārada arrived in the Sudharmā assembly house of Dvārakā, Lord Kṛṣṇa and His ministers and secretaries had been considering how to attack the kingdom of Jarāsandha. Because they were seriously considering this subject, Nārada's proposal that Lord Kṛṣṇa go to Hastināpura for Mahārāja Yudhiṣṭhira's great Rājasūya sacrifice did not much appeal to them. Lord Kṛṣṇa could understand the intentions of His associates because He is the ruler of even Lord Brahmā. Therefore, in order to pacify them, He smilingly said to Uddhava, "My dear Uddhava, you are always My well-wishing confidential friend. I therefore wish to see everything through you because I believe that your counsel is always right. I believe that you understand the whole situation perfectly. Therefore I am asking your opinion. What should I do? I have faith in you, and therefore I shall do whatever you advise." It was known to Uddhava that although Lord Kṛṣṇa was acting like an ordinary man, He knew everything–past, present and future. However, because the Lord was trying to consult with him, Uddhava, in order to render service to the Lord, began to speak.

Thus ends the Bhaktivedanta purport of the Second Volume, Fifteenth Chapter, of Kṛṣṇa, "Lord Kṛṣṇa's Daily Activities."

9.73 16 / Lord Kṛṣṇa in Indraprastha City

In the presence of the great sage Nārada and all the other associates of Lord Kṛṣṇa, Uddhava considered the situation and then spoke as follows: "My dear Lord, first of all let me say that the great sage Nārada Muni has requested You to go to Hastināpura to satisfy King Yudhiṣṭhira, Your cousin, who is making arrangements to perform the great sacrifice known as Rājasūya. I think, therefore, that Your Lordship should immediately go there to help the King in this great adventure. However, although to accept the invitation offered by the sage Nārada Muni as primary is quite appropriate, at the same time, my Lord, it is Your duty to give protection to the surrendered souls. Both purposes can be served if we understand the whole situation. Unless we are victorious over all the kings, no one can perform this Rājasūya sacrifice. In other words, it is to be understood that King Yudhiṣṭhira cannot perform this great sacrifice without gaining victory over the belligerent King Jarāsandha. The Rājasūya sacrifice can only be performed by one who has gained victory over all directions. Therefore, to execute both purposes, we first of all have to kill Jarāsandha. I think that if we can somehow or other gain victory over Jarāsandha, then automatically all our purposes will be served. The imprisoned kings will be released, and with great pleasure we shall enjoy the spread of Your transcendental fame at having saved the innocent kings whom Jarāsandha has imprisoned.

"But King Jarāsandha is not an ordinary man. He has proved a stumbling block even to great warriors because his bodily strength is equal to the strength of 10,000 elephants. If there is anyone who can conquer this king, he is none other than Bhīmasena because he also possesses the strength of 10,000 elephants. The best thing would be for Bhīmasena to fight alone with him. Then there would be no unnecessary killing of many soldiers. In fact, it will be very difficult to conquer Jarāsandha when he stands with his akṣauhiṇī divisions of soldiers. We may therefore adopt a policy more favorable to the situation. We know that King Jarāsandha is very much devoted to the brāhmaṇas. He is very charitably disposed towards them; he never refuses any request from a brāhmaṇa. I think, therefore, that Bhīmasena should approach Jarāsandha in the dress of a brāhmaṇa, beg charity from him, and then personally engage in fighting him. And in order to assure Bhīmasena's victory, I think that Your Lordship should also accompany him. If the fighting takes place in Your presence, I am sure Bhīmasena will emerge victorious because simply by Your presence everything impossible is made possible, just as Lord Brahmā creates this universe and Lord Śiva destroys it simply through Your influence.

"Actually, You are creating and destroying the entire cosmic manifestation; Lord Brahmā and Lord Śiva are only the superficially visible causes. Creation and destruction are actually being performed by the invisible time factor, which is Your impersonal representation. Everything is under the control of this time factor. If Your invisible time factor can perform such wonderful acts through Lord Brahmā and Lord Śiva, will not Your personal presence help Bhīmasena to conquer Jarāsandha? My dear Lord, when

Jarāsandha is killed, then the queens of all the imprisoned kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopīs were when they were released from the hands of Śaṅkhāsura. All the great sages, the King of the elephants, Gajendra, the goddess of fortune, Sītā, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities.

"Therefore, I think that if the killing of Jarāsandha is undertaken first, that will automatically solve many other problems. As for the Rājasūya sacrifice arranged in Hastināpura, it will be held, either because of the pious activities of the imprisoned kings or the impious activities of Jarāsandha.

"My Lord, it appears that You are also personally to go to Hastināpura to perform this great sacrifice so that demoniac kings like Jarāsandha and Śiśupāla may be conquered, the pious imprisoned kings released, and at the same time the great Rājasūya sacrifice performed. Considering all these points, I think that Your Lordship should immediately proceed to Hastināpura."

This advice of Uddhava's was appreciated by all who were present in the assembly, and everyone considered that Lord Kṛṣṇa's going to Hastināpura would be beneficial from all points of view. The great sage Nārada, the elderly personalities of the Yadu dynasty, and the Supreme Personality of Godhead Kṛṣṇa Himself all supported the statement of Uddhava. Lord Kṛṣṇa then took permission from His father Vasudeva and grandfather Ugrasena, and He immediately ordered His servants Dāruka and Jaitra to arrange for travel to Hastināpura. When everything was prepared, Lord Kṛṣṇa especially bid farewell to Lord Balarāma and the King of the Yadus, Ugrasena, and after dispatching His queens along with their children and sending their necessary luggage ahead, He mounted His chariot, which bore the flag marked with the symbol of Garuḍa.

Before starting the procession, Lord Kṛṣṇa satisfied the great sage Nārada by offering him different kinds of worshipable articles. Nāradajī wanted to fall at the lotus feet of Kṛṣṇa, but because the Lord was playing the part of a human being, he simply offered his respects within his mind, and fixing the transcendental form of the Lord within his heart, he left the assembly house by the airways. Usually the sage Nārada never walks on the surface of the globe, but travels in outer space. After the departure of Nārada, Lord Kṛṣṇa addressed the messenger who had come from the imprisoned kings. He told him that they should not be worried. He would very soon arrange to kill the King of Magadha, Jarāsandha. Thus He wished good fortune to all the imprisoned kings and the messenger. After receiving this assurance from Lord Kṛṣṇa, the messenger returned to the imprisoned kings and informed them of the happy news of the Lord's forthcoming visit. All the kings became joyful at the news and began to wait very anxiously for the Lord's arrival.

The chariot of Lord Kṛṣṇa began to proceed, accompanied by many other chariots, along with elephants, cavalry, infantry and similar royal paraphernalia. Bugles, drums, trumpets, conchshells, horns and coronets all began to produce a loud auspicious sound which vibrated in all directions. The 16,000 queens, headed by the goddess of fortune Rukmiṇīdevī, the ideal wife of Lord Kṛṣṇa, and accompanied by their respective sons, all followed behind Lord Kṛṣṇa. They were dressed in costly garments decorated with ornaments, and their bodies were smeared with sandalwood pulp and garlanded with fragrant flowers. Riding on palanquins which were nicely decorated with silks, flags and golden lace, they followed their exalted husband, Lord Kṛṣṇa. The infantry soldiers carried shields, swords and lances in their hands and acted as royal bodyguards to all the queens. In the rear of the procession were the wives and children of all the other followers, and there were many society girls also following. Many beasts of burden like bulls, buffaloes, mules, and asses carried the camps, bedding and carpets, and the women who were following were seated in separate palanquins on the backs of camels. This panoramic procession was accompanied by the shouts of the people and was full with the display of different colored flags, umbrellas and whisks and different varieties of weapons, dress, ornaments, helmets and armaments. The procession, being reflected in the sunshine, appeared just like an ocean with high waves and sharks.

In this way the procession of Lord Kṛṣṇa's party advanced towards Hastināpura (New Delhi) and gradually passed through the kingdoms of Ānarta (Gujarat Province), Sauvīra (Sauret), the great desert of Rājasthān, and then Kurukṣetra. In between those kingdoms there were many mountains, rivers, towns, villages, pasturing grounds and mining fields. The procession passed through all of these places in its advance. On His way to Hastināpura, the Lord crossed two big rivers, the Dṛṣvatī and the Sarasvatī. Then He crossed the province of Pañchāla and the province of Matsya. In this way, ultimately He arrived at Indraprastha.

The audience of the Supreme Personality of Godhead, Kṛṣṇa, is not very commonplace. Therefore, when King Yudhiṣṭhira heard that Lord Kṛṣṇa had already arrived in his capital city, Hastināpura, he became so joyful that all his bodily hairs stood on end in great ecstasy, and he immediately came out of the city to properly receive Him. He ordered the musical vibration of different instruments and songs, and the learned brāhmaṇas of the city began to chant the hymns of the Vedas very loudly. Lord Kṛṣṇa is known as Hṛṣīkeśa, the master of the senses, and King Yudhiṣṭhira went forward to receive Him exactly as the senses meet the consciousness of life. King Yudhiṣṭhira was the elderly cousin of Kṛṣṇa. Naturally he had great affection for the Lord, and as soon as he saw Him, his heart became filled with great love and affection. He had not seen the Lord for many days, and therefore he thought himself most fortunate to see Him present before him. The King therefore began to embrace Lord Kṛṣṇa again and again in great affection.

The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, he became free from all the contamination of material existence. He immediately felt transcendental bliss, and he merged in an ocean of happiness. There were tears in his eyes, and his body shook in ecstasy. He completely forgot that he was living in the material world. After this, Bhīmasena, the second brother of the Pāṇḍavas, smiled and embraced Lord Kṛṣṇa, thinking of Him as his own maternal cousin, and thus he was merged in great ecstasy. Bhīmasena also was so filled with ecstasy that for the time being he forgot his material existence. Then Lord Śrī Kṛṣṇa Himself embraced the other three Pāṇḍavas, Arjuna, Nakula and Sahadeva. The eyes of all three brothers were inundated with tears, and Arjuna began to embrace Kṛṣṇa again and again because they were intimate friends. The two younger Pāṇḍava brothers, after being embraced by Lord Kṛṣṇa, fell down at His lotus feet to offer their respects. Lord Kṛṣṇa thereafter offered His obeisances to the brāhmaṇas present there, as well as to the elderly members of the Kuru dynasty, like Bhīṣma, Droṇa and Dhṛtarāṣṭra. There were many kings of different provinces such as Kuru, Sṛñjaya and Kekaya, and Lord Kṛṣṇa duly reciprocated greetings and respects with them. The professional reciters like the sūtas, māgadhas and vandinas, accompanied by the brāhmaṇas, began to offer their respectful prayers to the Lord. Artists and musicians like the Gandharvas, as well as the royal jokers, began to play their drums, conchshells, kettledrums, vīṇās, mṛdaṅgas, and bugles, and they exhibited their dancing art in order to please the Lord. Thus the all-famous Supreme Personality of Godhead, Lord Kṛṣṇa, entered the great city of Hastināpura, which was opulent in every respect. While Lord Kṛṣṇa was entering the city, everyone was talking amongst themselves about the glories of the Lord, praising His transcendental name, quality, form, etc.

The roads, streets and lanes of Hastināpura were all sprinkled with fragrant water through the trunks of intoxicated elephants. In different places of the city there were colorful festoons and flags decorating the houses and streets. At important road crossings there were gates with golden decorations, and at the two sides of the gates there were golden water jugs. These beautiful decorations glorified the opulence of the city. Participating in this great ceremony, all the citizens of the city gathered here and there, dressed in colorful new clothing, decorated with ornaments, flower garlands, and fragrant scents. Each and every house was illuminated by hundreds and thousands of lamps placed in different corners of the cornices, walls, columns, bases and architraves, and from far away the rays of the lamps resembled the festival of Dīpāvalī (a particular festival observed on the New Year's Day of the Hindu calendar). Within the walls of the houses, fragrant incense was burning, and smoke rose through the windows, making the entire atmosphere very pleasing. On the top of every house flags were flapping, and the gold waterpots kept on the roofs shone very brilliantly.

Lord Kṛṣṇa thus entered the city of the Pāṇḍavas, enjoyed the beautiful atmosphere and slowly proceeded ahead. When the young girls in every house heard that Lord Kṛṣṇa, the only object worth seeing, was passing on the road, they became very anxious to see this all-famous personality. Their hair loosened, and their tightened saris became slack due to their hastily rushing to see Him. They gave up their household engagements, and those who were lying in bed with their husbands immediately left them and came directly down onto the street to see Lord Kṛṣṇa. The procession of elephants, horses, chariots, and infantry was very crowded; some, being unable to see properly in the crowd, got up on the roofs of the houses. They were pleased to see Lord Śrī Kṛṣṇa passing with His thousands of queens. They began to shower flowers on the procession, and they embraced Lord Kṛṣṇa within their minds and gave Him a hearty reception. When they saw Him in the midst of His many queens, like the full moon situated amidst many luminaries, they began to talk amongst themselves.

One girl said to another, "My dear friend, it is very difficult to guess what kind of pious activities these queens might have performed, for they are always enjoying the smiling face and loving glances of Kṛṣṇa." While Lord Kṛṣṇa was thus passing on the road, at intervals some of the citizens, who were all rich, respectable and freed from sinful activities presented auspicious articles to the Lord, just to offer Him a reception to the city. Thus they worshiped Him as humble servitors.

When Lord Kṛṣṇa entered the palace, all the ladies there became overwhelmed with affection just upon seeing Him. They immediately received Lord Kṛṣṇa with glittering eyes expressing their love and affection for Him, and Lord Kṛṣṇa smiled and accepted their feelings and gestures of reception. When Kuntī, the mother of the Pāṇḍavas, saw her nephew Lord Kṛṣṇa, the Supreme Personality of Godhead, she became overpowered with love and affection. She at once got up from her bedstead and appeared before Him with her daughter-in-law, Draupadī, and in maternal love and affection she embraced Him. As he brought Kṛṣṇa within the palace, King Yudhiṣṭhira became so confused in his jubilation that he practically forgot what he was to do at that time in order to receive Kṛṣṇa and worship Him properly. Lord Kṛṣṇa delightfully offered His respects and obeisances to Kuntī and other elderly ladies of the palace. His younger sister, Subhadrā, was also standing there with Draupadī, and both offered their respectful obeisances unto the lotus feet of the Lord. At the indication of her mother-in-law, Draupadī brought clothing, ornaments and garlands, and with this paraphernalia they received the queens Rukmiṇī, Satyabhāmā, Bhadrā, Jāmbavatī, Kālindī, Mitravindā, Lakṣmaṇā and the devoted Satyā. These principal queens of Lord Kṛṣṇa were first received, and then the remaining queens were also offered a proper reception. King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw that all who came along with Him–namely His queens, His soldiers, His ministers and His secretaries–were comfortably situated. He had arranged that they would experience a new feature of reception everyday while staying as guests of the Pāṇḍavas.

It was during this time that Lord Śrī Kṛṣṇa, with the help of Arjuna, for the satisfaction of the fire-god, Agni, allowed Agni to devour the Khāṇḍava Forest. During the forest fire, Kṛṣṇa saved the demon Mayāsura, who was hiding in the forest. Upon being saved, Mayāsura felt obliged to the Pāṇḍavas and Lord Kṛṣṇa, and he constructed a wonderful assembly house within the city of Hastināpura. In this way, Lord Kṛṣṇa, in order to please King Yudhiṣṭhira, remained in the city of Hastināpura for several months. During His stay, He enjoyed strolling here and there. He used to drive on chariots along with Arjuna, and many warriors and soldiers used to follow them.

Thus ends the Bhaktivedanta purport of the Second Volume, Sixteenth Chapter, of Kṛṣṇa, "Lord Kṛṣṇa in Indraprastha City."

9.74 17 / The Liberation of King Jarāsandha

In the great assembly of respectable persons, citizens, friends, relatives, brāhmaṇas, kṣatriyas and vaiśyas, King Yudhiṣṭhira, in the presence of all, including his brothers, directly addressed Lord Kṛṣṇa as follows: "My dear Lord Kṛṣṇa, the sacrifice known as the Rājasūya yajña is to be performed by the emperor, and it is considered to be the king of all sacrifices. By performing this sacrifice, I wish to satisfy all the demigods, who are Your empowered representatives within this material world, and I wish that You will kindly help me in this great adventure so that it may be successfully executed. As far as the Pāṇḍavas are concerned, we have nothing to ask from the demigods. We are personally fully satisfied by being Your devotees. As You say in the Bhagavad-gītā, "Persons who are bewildered by material desires worship the demigods," but our purpose is different. I want to perform this Rājasūya sacrifice and invite the demigods to show them that they have no power independent of You. They are all Your servants, and You are the Supreme Personality of Godhead. Foolish persons with a poor fund of knowledge consider Your Lordship an ordinary human being. Sometimes they try to find fault in You, and sometimes they defame You. Therefore I wish to perform this Rājasūya yajña. I wish to invite all the demigods, beginning from Lord Brahmā, Lord Śiva and other exalted chiefs of the heavenly planets, and in that great assembly of demigods from all parts of the universe, I want to substantiate that You are the Supreme Personality of Godhead and that everyone is Your servant.

"My dear Lord, those who are constantly in Kṛṣṇa consciousness and who think of Your lotus feet or of Your shoes certainly become free from all contamination of material life. Persons who are engaged in Your service in full Kṛṣṇa consciousness, who meditate upon You only or who offer prayers unto You, are purified souls. Being constantly engaged in Kṛṣṇa conscious service, such persons become freed from the cycle of repeated birth and death. They do not even desire to become freed from this material existence or to enjoy material opulences; their desires are fulfilled by Kṛṣṇa conscious activities. As far as we are concerned, we are fully surrendered unto Your lotus feet, and by Your grace we are so fortunate to see You personally. Therefore, naturally we have no desire for material opulences. The verdict of the Vedic wisdom is that You are the Supreme Personality of Godhead. I want to establish this fact, and I also want to show the world the difference between accepting You as the Supreme Personality of Godhead and accepting You as an ordinary powerful historical person. I wish to show the world that one can attain the highest perfection of life simply by taking shelter at Your lotus feet, exactly as one can satisfy the branches, twigs, leaves and flowers of an entire tree simply by watering the root. Thus, if one takes to Kṛṣṇa consciousness, his life becomes fulfilled both materially and spiritually.

"This does not mean that You are partial to the Kṛṣṇa conscious person and are indifferent to the non-Kṛṣṇa conscious person. You are equal to everyone; that is Your declaration. You cannot be partial to one and not interested in others because You are sitting in everyone's heart as the Supersoul and giving everyone the respective results of his fruitive activities. You give every living entity the chance to enjoy this material world as he desires. As Supersoul, You are sitting in the body along with the living entity, giving him the results of his own actions as well as opportunities to turn toward Your devotional service by developing Kṛṣṇa consciousness. You openly declare that one should surrender unto You, giving up all other engagements, and that You will take charge of him, giving him relief from the reactions of all sins. You are like the desire tree in the heavenly planets, which awards benedictions according to one's desires. Everyone is free to achieve the highest perfection, but if one does not so desire, then Your awarding of lesser benediction is not due to partiality."

On hearing this statement of King Yudhiṣṭhira, Lord Kṛṣṇa replied as follows: "My dear King Yudhiṣṭhira, O killer of enemies, O ideal justice personified, I completely support your decision to perform the Rājasūya sacrifice. By performing this great sacrifice, your good name will remain well established forever in the history of human civilization. My dear King, may I inform you that it is the desire of all great sages, your forefathers, the demigods, and your relatives and friends, including Myself, that you perform this sacrifice, and I think that it will satisfy every living entity. But, because it is necessary, I request that you first of all conquer all the kings of the world and collect all requisite paraphernalia for executing this great sacrifice. My dear King Yudhiṣṭhira, your four brothers are direct representatives of important demigods like Varuṇa, Indra, etc. [It is said that Bhīma was born of the demigod Varuṇa, and Arjuna was born of the demigod Indra, whereas King Yudhiṣṭhira himself was born of the demigod Yamarāja.] Your brothers are great heroes, and you are the most pious and self-controlled king and are therefore known as Dharmarāja. All of you are so qualified in devotional service unto Me that automatically I have become rivalled by you."

Lord Kṛṣṇa told King Yudhiṣṭhira that He becomes conquered by the love of one who has conquered his senses. One who has not conquered his senses cannot conquer the Supreme Personality of Godhead. This is the secret of devotional service. To conquer the senses means to engage them constantly in the service of the Lord. The specific qualification of all the Pāṇḍava brothers was that they always engaged their senses in the service of the Lord. One who thus engages his senses becomes purified, and with purified senses one can actually render service to the Lord. The Lord can thus be conquered by the devotee by loving transcendental service.

Lord Kṛṣṇa continued: "There is no one in the three worlds of the universe, including the powerful demigods, who can surpass My devotees in any of the six opulences, namely wealth, strength, reputation, beauty, knowledge and renunciation. Therefore, if you want to conquer the worldly kings, there is no possibility of their emerging victorious."

When Lord Kṛṣṇa thus encouraged King Yudhiṣṭhira, the King's face brightened like a blossoming flower because of transcendental happiness, and thus he ordered his younger brothers to conquer all the worldly kings in all directions. Lord Kṛṣṇa empowered the Pāṇḍavas to execute His great mission of chastising the infidel miscreants of the world and giving protection to His faithful devotees. In His Viṣṇu form, the Lord therefore carries four kinds of weapons in His four hands. He carries a lotus flower and a conchshell in two hands, and in the other two hands He carries a club and a disc. The club and disc are meant for the nondevotees, but because the Lord is the Supreme Absolute, the resultant action of all His weapons is one and the same. With the club and the disc He chastises the miscreants so that they may come to their senses and know that they are not all in all. Over them there is the Supreme Lord. And by bugling with the conchshell and offering blessings with the lotus flower, He always assures the devotees that no one can vanquish them, even in the greatest calamity. King Yudhiṣṭhira, being thus assured by the indication of Lord Kṛṣṇa, ordered his youngest brother, Sahadeva, accompanied by soldiers of the Sṛñjaya tribe, to conquer the southern countries. Similarly, he ordered Nakula, accompanied by the soldiers of Matsyadeśa, to conquer the kings of the western side. He sent Arjuna, accompanied by the soldiers of Kekayadeśa, to conquer the kings of the northern side, and Bhīmasena, accompanied by the soldiers of Madradeśa (Madras), was ordered to conquer the kings on the eastern side.

It may be noted that by dispatching his younger brothers to conquer in different directions, King Yudhiṣṭhira did not actually intend that they declare war with the kings. Actually, the brothers started for different directions to inform the respective kings about King Yudhiṣṭhira's intention to perform the Rājasūya sacrifice. The kings were thus informed that they were required to pay taxes for the execution of the sacrifice. This payment of taxes to Emperor Yudhiṣṭhira meant that the king accepted his subjugation before him. In case of a king's refusal to act accordingly, there was certainly a fight. Thus by their influence and strength, the brothers conquered all the kings in different directions, and they were able to bring in sufficient taxes and presentations. These were brought before King Yudhiṣṭhira by his brothers.

King Yudhiṣṭhira was very anxious, however, when he heard that King Jarāsandha of Magadha did not accept his sovereignty. Seeing King Yudhiṣṭhira's anxiety, Lord Kṛṣṇa informed him of the plan explained by Uddhava for conquering King Jarāsandha. Bhīmasena, Arjuna and Lord Kṛṣṇa then started together for Girivraja, the capital city of Jarāsandha, dressing themselves in the garb of brāhmaṇas. This was the plan devised by Uddhava before Lord Kṛṣṇa started for Hastināpura, and now it was given practical application.

King Jarāsandha was a very dutiful householder, and he had great respect for the brāhmaṇas. He was a great fighter, a kṣatriya king, but he was never neglectful of the Vedic injunctions. According to Vedic injunctions, the brāhmaṇas are considered to be the spiritual masters of all other castes. Lord Kṛṣṇa, Arjuna and Bhīmasena were actually kṣatriyas, but they dressed themselves as brāhmaṇas, and at the time when King Jarāsandha was to give charity to the brāhmaṇas and receive them as guests, they approached him.

Lord Kṛṣṇa, in the dress of a brāhmaṇa, said to the King: "We wish all glories to Your Majesty. We are three guests at your royal palace, and we are coming from a great distance. We have come to ask you for charity, and we hope that you will kindly bestow upon us whatever we ask from you. We know about your good qualities. A person who is tolerant is always prepared to tolerate everything, even though distressful. Just as a criminal can perform the most abominable acts, so a greatly charitable person like you can give anything and everything he is asked for. For a great personality like you, there is no distinction between relatives and outsiders. A famous man lives forever, even after his death; therefore, any person who is completely fit and able to execute acts which will perpetuate his good name and fame and yet does not do so becomes abominable in the eyes of great persons. Such a person cannot be condemned enough, and his refusal to give charity is lamentable throughout his whole life. Your Majesty must have heard the glorious names of charitable personalities such as Hariścandra, Rantideva and Mudgala, who used to live only on grains picked up from the paddy field, and the great Mahārāja Śibi, who saved the life of a pigeon by supplying flesh from his own body. These great personalities have attained immortal fame simply by sacrificing this temporary and perishable body." Lord Kṛṣṇa, in the garb of a brāhmaṇa, thus informed Jarāsandha that fame is imperishable, but the body is perishable. If one can attain imperishable name and fame by sacrificing his perishable body, he becomes a very respectable figure in the history of human civilization.

While Lord Kṛṣṇa was speaking in the garb of a brāhmaṇa along with Arjuna and Bhīma, Jarāsandha marked that the three of them did not appear to be actual brāhmaṇas. There were signs on their bodies by which Jarāsandha could understand that they were kṣatriyas. Their shoulders were marked with an impression due to carrying bows; they had beautiful bodily structure, and their voices were grave and commanding. Thus he definitely concluded that they were not brāhmaṇas, but kṣatriyas. He was also thinking that he had seen them somewhere before. Although these three persons were kṣatriyas, they had come to his door begging alms like brāhmaṇas. Therefore he decided that he would fulfill their desires, in spite of their being kṣatriyas. He thought in this way because their position had already been diminished by their appearing before him as beggars. "Under the circumstances," he thought, "I am prepared to give them anything. Even if they ask for my body, I shall not hesitate to offer it to them." In this regard, he began to think of Bali Mahārāja. Lord Viṣṇu in the dress of a brāhmaṇa appeared as a beggar before Bali, and in that way He snatched away all of his opulence and kingdom. He did this for the benefit of Indra, who, having been defeated by Bali Mahārāja, was bereft of his kingdom. Although Bali Mahārāja was cheated, his reputation as a great devotee who was able to give anything and everything in charity is still glorified throughout the three worlds. Bali Mahārāja could guess that the brāhmaṇa was Lord Viṣṇu Himself and that He had come to him just to take away his opulent kingdom on behalf of Indra. Bali's spiritual master and family priest, Śukrācārya, repeatedly warned him about this, and yet Bali did not hesitate to give in charity whatever the brāhmaṇa wanted, and at last he gave up everything to that brāhmaṇa. "It is my strong determination," thought Jarāsandha, "that if I can achieve immortal reputation by sacrificing this perishable body, I must act for that purpose; the life of a kṣatriya who does not live for the benefit of the brāhmaṇa is certainly condemned."

Actually King Jarāsandha was very liberal in giving charity to the brāhmaṇas, and thus he informed Lord Kṛṣṇa, Bhīma and Arjuna: "My dear brāhmaṇas, you can ask from me whatever you like. If you so desire, you can take my head also. I am prepared to give it."

After this, Lord Kṛṣṇa addressed Jarāsandha as follows: "My dear King, please note that we are not actually brāhmaṇas, nor have we come to ask for foodstuffs or grains. We are all kṣatriyas, and we have come to beg a duel with you. We hope that you will agree to this proposal. You may note that here is the second son of King Pāṇḍu, Bhīmasena, and the third son of Pāṇḍu, Arjuna. As for Myself, you may know that I am your old enemy, Kṛṣṇa, the cousin of the Pāṇḍavas."

When Lord Kṛṣṇa disclosed their disguise, King Jarāsandha began to laugh very loudly, and then in great anger and in a grave voice he exclaimed, "You fools! If you want to fight with me, I immediately grant your request. But, Kṛṣṇa, I know that You are a coward. I refuse to fight with You because You become very confused when You face me in fighting. Out of fear of me You left Your own city, Mathurā, and now You have taken shelter within the sea; therefore I must refuse to fight with You. As far as Arjuna is concerned, I know that he is younger than me and is not an equal fighter. I refuse to fight with him because he is not in any way an equal competitor. But as far as Bhīmasena is concerned, I think he is a suitable competitor to fight with me." After speaking in this way, King Jarāsandha immediately handed a very heavy club to Bhīmasena, and he himself took another, and thus all of them went outside the city walls to fight.

Bhīmasena and King Jarāsandha engaged themselves in fighting, and with their respective clubs, which were as strong as thunderbolts, they began to strike one another very severely, both of them being eager to fight. They were both expert fighters with clubs, and their techniques of striking one another were so beautiful that they appeared to be two dramatic artists dancing on a stage. When the clubs of Jarāsandha and Bhīmasena loudly collided, they sounded like the impact of the big tusks of two fighting elephants or like a thunderbolt in a flashing electrical storm. When two elephants fight together in a sugarcane field, each of them snatches a stick of sugarcane and, by catching it tightly in its trunk, strikes the other. Each elephant heavily strikes his enemy's shoulders, arms, collarbones, chest, thighs, waist, and legs, and in this way the sticks of sugarcane are smashed. Similarly, all the clubs used by Jarāsandha and Bhīmasena were broken, and so the two enemies prepared to fight with their strong fisted hands. Jarāsandha and Bhīmasena were very angry, and they began to smash each other with their fists. The striking of their fists sounded like the striking of iron bars or like the sound of thunderbolts, and they appeared to be like two elephants fighting. Unfortunately, however, neither was able to defeat the other because both were very expert in fighting, both were of equal strength, and their fighting techniques were equal also. Neither Jarāsandha nor Bhīmasena became fatigued or defeated in the fighting, although they struck each other continually. At the end of a day's fighting, both lived at night as friends in Jarāsandha's palace, and the next day they fought again. In this way they passed twenty-seven days in fighting.

On the twenty-eighth day, Bhīmasena told Kṛṣṇa, "My dear Kṛṣṇa, I must frankly admit that I cannot conquer Jarāsandha." Lord Kṛṣṇa, however, knew the mystery of the birth of Jarāsandha. Jarāsandha was born in two different parts from two different mothers. When his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named Jarā. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Kṛṣṇa therefore also knew how to kill him. He gave hints to Bhīmasena that since Jarāsandha was brought to life by the joining of the two parts of his body, he could be killed by the separation of these two parts. Thus Lord Kṛṣṇa transferred His power into the body of Bhīmasena and informed him of the device by which Jarāsandha could be killed. Lord Kṛṣṇa immediately picked up a twig from a tree and, taking it in His hand, bifurcated it. In this way He hinted to Bhīmasena how Jarāsandha could be killed. Lord Kṛṣṇa, the Supreme Personality of Godhead, is omnipotent, and if He wants to kill someone, no one can save that person. Similarly, if He wants to save someone, no one can kill him.

Informed by the hints of Lord Kṛṣṇa, Bhīmasena immediately took hold of the legs of Jarāsandha and threw him to the ground. When Jarāsandha fell to the ground, Bhīmasena immediately pressed one of Jarāsandha's legs to the ground and took hold of the other leg with his two hands. Catching Jarāsandha in this way, he tore his body in two, beginning from the anus up to the head. As an elephant breaks the branches of a tree in two, so Bhīmasena separated the body of Jarāsandha. The audience standing nearby saw that the body of Jarāsandha was now divided into two halves, so that each half had one leg, one thigh, one testicle, one breast, half a backbone, half a chest, one collarbone, one arm, one eye, one ear and half a face.

As soon as the news of Jarāsandha's death was announced, all the citizens of Magadha began to cry, "Alas, alas," while Lord Kṛṣṇa and Arjuna embraced Bhīmasena to congratulate him. Although Jarāsandha was killed, neither Kṛṣṇa nor the two Pāṇḍava brothers made a claim to the throne. Their purpose in killing Jarāsandha was to stop him from creating a disturbance against the proper discharge of world peace. A demon always creates disturbances, whereas a demigod always tries to keep peace in the world. The mission of Lord Kṛṣṇa is to give protection the righteous persons and to kill the demons who disturb a peaceful situation. Therefore Lord Kṛṣṇa immediately called for the son of Jarāsandha, whose name was Sahadeva, and with due ritualistic ceremonies He asked him to occupy the seat of his father and reign over the kingdom peacefully. Lord Kṛṣṇa is the master of the whole cosmic creation, and He wants everyone to live peacefully and execute Kṛṣṇa consciousness. After installing Sahadeva on the throne, He released all the kings and princes who had been imprisoned unnecessarily by Jarāsandha.

Thus ends the Bhaktivedanta purport of the Second Volume, Seventeenth Chapter, of Kṛṣṇa, "The Liberation of King Jarāsandha."

9.75 18 / Lord Kṛṣṇa Returns to the City of Hastināpura

The kings and the princes released by Lord Kṛṣṇa after the death of Jarāsandha were rulers of different parts of the world. Jarāsandha was so powerful in military strength that he had conquered all these princes and kings, numbering 20,800. They were all incarcerated within a mountain cave especially constructed as a fort, and for a long time they were kept in that situation. When they were released by the grace of Lord Kṛṣṇa, they all looked very unhappy, their garments were niggardly, and their faces were almost dried up for want of proper bodily care. They were very weak due to hunger, and their faces had lost all beauty and luster. Because of the kings' long imprisonment, every part of their bodies had become slackened and invalid. But although suffering in that miserable condition of life, they had the opportunity to think about the Supreme Personality of Godhead, Viṣṇu.

Now before them they saw the color of the transcendental body of Lord Kṛṣṇa, exactly like the hue of a newly arrived cloud in the sky. He appeared before them nicely covered by yellow colored silken garments, with four hands like Viṣṇu, and carrying the different symbols of the club, the conchshell, the disc and the lotus flower. There were marks of golden lines on His chest, and the nipples of His breast appeared to be like the whorl of a lotus flower. His eyes appeared to be spread like the petals of a lotus flower, and His smiling face exhibited the symbol of eternal peace and prosperity. His glittering earrings were set beautifully, and His helmet was bedecked with valuable jewels. The Lord's necklace of pearls and the bangles and bracelets nicely situated on His body all shone with a transcendental beauty. The Kaustubha jewel hanging on His chest glittered with great luster, and the Lord wore a beautiful flower garland. After so much distress, when the kings and princes saw Lord Kṛṣṇa, with His beautiful transcendental features, they looked upon Him to their hearts' content, as if they were drinking nectar through their eyes, licking His body with their tongues, smelling the aroma of His body with their noses, and embracing Him with their arms. Just by dint of their being in front of the Supreme Personality of Godhead, all reactions to their sinful activities were washed away. Therefore, without reservation, they surrendered themselves at the lotus feet of the Lord. It is stated in the Bhagavad-gītā that unless one is freed from all kinds of sinful reactions, one cannot fully surrender unto the lotus feet of the Lord. All the princes who saw Lord Kṛṣṇa forgot all their past tribulations. With folded hands and with great devotion, they began to offer prayers to Lord Kṛṣṇa, as follows.

"Dear Lord, O Supreme Personality of Godhead, master of all demigods, You can immediately remove all Your devotees' pangs because Your devotees are fully surrendered unto You. O dear Lord Kṛṣṇa, O eternal Deity of transcendental bliss and knowledge, You are imperishable, and we offer our respectful obeisances unto Your lotus feet. It is by Your causeless mercy that we have been released from the imprisonment of Jarāsandha, but now we pray unto You to release us from the imprisonment with the illusory energy of this material existence. Please, therefore, stop our continuous cycle of birth and death. We now have sufficient experience of the miserable material condition of life in which we are fully absorbed, and having tasted its bitterness, we have come to take shelter under Your lotus feet. Dear Lord, O killer of the demon Madhu, we can now clearly see that Jarāsandha was not at fault in the least; it is actually by Your causeless mercy that we were bereft of our kingdoms because we were very proud of calling ourselves rulers and kings. Any ruler or king who becomes too puffed up with false prestige and power does not get the opportunity to understand his real constitutional position and eternal life. Such foolish so-called rulers and kings become falsely proud of there position under the influence of Your illusory energy; they are just like a foolish person who considers a mirage in the desert to be a reservoir of water. Foolish persons think that their material possessions will give them protection, and those who are engaged in sense gratification falsely accept this material world as a place of eternal enjoyment. O Lord, O Supreme Personality of Godhead, we must admit that, before this, we were puffed up with our material opulences. Because we were all envious of each other and wanted to conquer one another, we all engaged in fighting for supremacy, even at the cost of sacrificing the lives of many citizens."

This is the disease of political power. As soon as a king or a nation becomes rich in material opulences, he wants to dominate other nations by military aggression. Similarly, mercantile men want to monopolize a certain type of business and control other mercantile groups. Degraded by false prestige and infatuated by material opulences, human society, instead of striving for Kṛṣṇa consciousness, creates havoc and disrupts peaceful living. Thus men naturally forget the real purpose of life: to attain the favor of Lord Viṣṇu, the Supreme Personality of Godhead.

The kings continued: "O Lord, we were simply engaged in the abominable task of killing citizens and alluring them to be unnecessarily killed, just to satisfy our political whims. We did not consider that Your Lordship is always present before us in the form of cruel death. We were so fooled that we became the cause of death for others, forgetting our own impending death. But, dear Lord, the retaliation of the time element, which is Your representative, is certainly insurmountable. The time element is so strong that no one can escape its influence; therefore we have received the reactions of our atrocious activities, and we are now bereft of all opulences and stand before You like street beggars. We consider our position to be Your causeless, unalloyed mercy upon us because now we can understand that we were falsely proud and that our material opulences could be withdrawn from us within a second by Your will. By Your causeless mercy only, we are now able to think of Your lotus feet. This is our greatest gain. Dear Lord, it is known to everyone that the body is a breeding ground of diseases. Now we are sufficiently aged, and instead of being proud of our bodily strength, we are getting weaker day by day. We are no longer interested in sense gratification or the false happiness derived through the material body. By Your grace, we have now come to the conclusion that hankering after such material happiness is just like searching for water in a desert mirage. We are no longer interested in the results of our pious activities, such as performing great sacrifices in order to be elevated to the heavenly planets. We now understand that such elevation to a higher material standard of life in the heavenly planets may sound very relishable, but actually there cannot be any happiness within this material world. We pray for Your Lordship to favor us by instructing us how to engage in the transcendental loving service of Your lotus feet so that we may never forget our eternal relationship with Your Lordship. We do not want liberation from the entanglement of material existence. By Your will we may take birth in any species of life; it does not matter. We simply pray that we may never forget Your lotus feet under any circumstances. Dear Lord, we now surrender unto Your lotus feet by offering our respectful obeisances unto You because You are the Supreme Lord, the Personality of Godhead, Kṛṣṇa, the son of Vasudeva. You are the Supersoul in everyone's heart, and You are Lord Hari, who can take away all miserable conditions of material existence. Dear Lord, Your name is Govinda, the reservoir of all pleasure. One who is engaged in satisfying Your senses automatically satisfies his own senses also, and therefore You are known as Govinda. Dear Lord, You are ever famous, for You can put an end to all the miseries of Your devotees. Please, therefore, accept us as Your surrendered servants."

After hearing the prayers of the kings released from the prison of Jarāsandha, Lord Kṛṣṇa, who is always the protector of surrendered souls and the ocean of mercy for the devotees, replied to them as follows in His sweetly transcendental voice, which was grave and full of meaning. "My dear kings," He said, "I bestow upon you My blessings. From this day forth you will be attached to My devotional service without fail. I give you this benediction, as you have desired. You may know from Me that I am always sitting within your hearts as Supersoul, and because you have now turned your faces towards Me, I, as master of everyone, shall always give you good counsel so that you may never forget Me and so that gradually you will come back home, back to Godhead. My dear kings, your decision to give up all conceptions of material enjoyment and turn instead toward My devotional service is factually the symptom of your good fortune. Henceforward you will always be blessed with blissful life. I confirm that all you have spoken about Me in your prayers is factual. It is a fact that the materially opulent position of one who is not fully Kṛṣṇa conscious is the cause of his downfall and of his becoming a victim of the illusory energy. In the past, there were many rebellious kings, such as Haihaya, Nahuṣa, Vena, Rāvaṇa and Narakāsura. Some of them were demigods, and some of them were demons, but because of their false perception of their positions, they fell from their exalted posts, and thus they no longer remained the kings of their respective kingdoms.

"While lost in the violence of conditional life, every one of you must understand that anything material has its starting point, growth, expansion, deterioration, and, finally, disappearance. All material bodies are subjected to these six conditions, and any relative acquisitions which are accumulated by this body are definitely subject to final destruction. Therefore, no one should be attached to perishable things. As long as one is within this material body, he should be very cautious in worldly dealings. The most perfect way of life in this material world is simply to be devoted to My transcendental loving service and to honestly execute the prescribed duties of one's particular position of life. As far as you are concerned, you all belong to kṣatriya families. Therefore, you should live honestly, according to the prescribed duties befitting the royal order, and you should make your citizens happy in all respects. Keep to the standard of kṣatriya life. Do not beget children out of sense gratification, but simply take charge of the welfare of the people in general. Everyone takes birth in this material world because of the contaminated desires of his previous life, and thus he is subjected to the stringent laws of nature, such as birth and death, distress and happiness, profit and loss. One should not be disturbed by duality, but should always be fixed in My service and thus remain balanced in mind and satisfied in all circumstances, considering all things to be given by Me, and one should remain undeviated from engagement in devotional service. Thus one can live a very happy and peaceful life, even within this material condition. In other words, one should actually be callous to this material body and its by-products and should remain unaffected by them. He should remain fully satisfied in the interests of the spirit soul and be engaged in the service of the Supersoul. One should engage his mind only on Me, one should simply become My devotee, one should simply Worship Me, and one should offer his respectful obeisances unto Me alone. In this way, one can cross over this ocean of nescience very easily and at the end come back to Me. In conclusion, your lives should constantly be engaged in My service."

After delivering His instructions to the kings and princes, Lord Kṛṣṇa immediately arranged for their comfort and asked many servants and maidservants to take care of them. Lord Kṛṣṇa requested Sahadeva, the son of King Jarāsandha, to supply all necessities to the kings and also asked him to show them all respect and honor. In pursuance of the order of Lord Kṛṣṇa, Sahadeva offered them all honor, and presented them with ornaments, garments, garlands, and other paraphernalia. After taking their baths and dressing very nicely, the kings appeared happy and gentle. Then they were supplied nice foodstuffs. Lord Kṛṣṇa supplied everything for their comfort, as was befitting their royal positions. Since the kings were so mercifully treated by Lord Kṛṣṇa, they felt great happiness, and all their bright faces appeared just like the stars in the sky after the end of the rainy season. They were all nicely dressed and ornamented, and their earrings glittered. Each one was then seated on a chariot bedecked with gold and jewels and drawn by decorated horses. After seeing that each was taken care of, Lord Kṛṣṇa, in a sweet voice, asked them to return to their respective kingdoms. By His very liberal behavior, unparalleled in the history of the world, Lord Kṛṣṇa released all the kings who had been in the clutches of Jarāsandha, and being fully satisfied, the kings began to engage in chanting His holy name, thinking of His holy form, and glorifying His transcendental pastimes as the Supreme Personality of Godhead. So engaged, they returned to their respective kingdoms. The citizens of their kingdoms were very greatly pleased to see them return, and when they heard of the kind dealings of Lord Kṛṣṇa, they all became very happy. The kings began to manage the affairs of their kingdoms in accordance with the instructions of Lord Kṛṣṇa, and all those kings and their subjects passed their days very happily. This is the vivid example of the Kṛṣṇa conscious society. If the people of the world divide the whole society, in terms of their respective material qualities, into four orders for material and spiritual progress, centering around Kṛṣṇa and following the instructions of Kṛṣṇa as stated in Bhagavad-gītā, the entire human society will undoubtedly be happy. This is the lesson that we have to take from this incident.

After thus causing the annihilation of Jarāsandha by Bhīmasena and after being properly honored by Sahadeva, the son of Jarāsandha, Lord Kṛṣṇa, accompanied by Bhīmasena and Arjuna, returned to the city of Hastināpura. When they reached the precincts of Hastināpura, they blew their respective conchshells, and by hearing the sound vibrations and understanding who was arriving, everyone immediately became cheerful. But upon hearing the conchshells, the enemies of Kṛṣṇa became very sorry. The citizens of Indraprastha felt their hearts become joyful simply by hearing the vibration of Kṛṣṇa's conchshell because they could understand that Jarāsandha had been killed. Now the performance of the Rājasūya sacrifice by King Yudhiṣṭhira was almost certain. Bhīmasena, Arjuna, and Kṛṣṇa, the Supreme Personality of Godhead, arrived before King Yudhiṣṭhira and offered their respects to the King. King Yudhiṣṭhira attentively heard the narration of the killing of Jarāsandha and the setting free of the kings. He also heard of the tactics which were adopted by Kṛṣṇa to kill Jarāsandha. The King was naturally affectionate toward Kṛṣṇa, but after hearing the story, he became even more bound in love for Kṛṣṇa; tears of ecstasy glided from his eyes, and he became so stunned that he was almost unable to speak.

Thus ends the Bhaktivedanta purport of the Second Volume, Eighteenth Chapter, of Kṛṣṇa, "Lord Kṛṣṇa Returns to the City of Hastināpura."

9.76 19 / The Deliverance of Śiśupāla

King Yudhiṣṭhira became very happy after hearing the details of the Jarāsandha episode, and he spoke as follows: "My dear Kṛṣṇa, O eternal form of bliss and knowledge, all the exalted directors of the affairs of this material world, including Lord Brahmā, Lord Śiva and King Indra, are always anxious to receive and carry out orders from You, and whenever they are fortunate enough to receive such orders, they immediately take them and keep them in their hearts. O Kṛṣṇa, You are unlimited, and although we sometimes think of ourselves as royal kings and rulers of the world and become puffed up over our paltry positions, we are very poor in heart. Actually, we are fit to be punished by You, but the wonder is that instead of punishing us, You so kindly and mercifully accept our orders and carry them out properly. Others are very surprised that Your Lordship can play the part of an ordinary human, but we can understand that You are performing these activities just like a dramatic artist. Your real position is always exalted, exactly like that of the sun, which always remains at the same temperature both during the time of its rising and the time of its setting. Although we feel the difference in temperature between the rising and the setting sun, the temperature of the sun never changes. You are always transcendentally equipoised, and thus You are neither pleased nor disturbed by any condition of material affairs. You are the Supreme Brahman, the Personality of Godhead, and for You there are no relativities. My dear Mādhava, You are never defeated by anyone. Material distinctions–'This is me.' 'This is you.' 'This is mine.' 'This is yours.'–are all conspicuous by dint of their absence in You. Such distinctions are visible in the lives of everyone, even the animals, but those who are pure devotees are freed from these false distinctions. Since these distinctions are absent in Your devotees, they cannot possibly be present in You."

After satisfying Kṛṣṇa in this way, King Yudhiṣṭhira arranged to perform the Rājasūya sacrifice. He invited all the qualified brāhmaṇas and sages to take part and appointed them to different positions as priests in charge of the sacrificial arena. He invited the most expert brāhmaṇas and sages, whose names are as follows: Kṛṣṇa-dvaipāyana Vyāsadeva, Bharadvāja, Sumantu, Gautama, Asita, Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa, Trita, Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila, Parāśara, Garga, Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Paraśurāma, Śukrācārya, Āsuri, Vītihotra, Madhucchandā, Vīrasena and Akṛtavraṇa. Besides all these brāhmaṇas and sages, he invited such respectable old men as Droṇācārya, Bhīṣma (the grandfather of the Kurus), Kṛpācārya, and Dhṛtarāṣṭra. He also invited all the sons of Dhṛtarāṣṭra, headed by Duryodhana, and the great devotee Vidura was also invited. Kings from different parts of the world, along with their ministers and secretaries, were also invited to see the great sacrifice performed by King Yudhiṣṭhira, and the citizens, comprising learned brāhmaṇas, chivalrous kṣatriyas, well-to-do vaiśyas, and faithful śūdras, all visited the ceremony.

The brāhmaṇa priests and sages in charge of the sacrificial ceremony constructed the sacrificial arena as usual with a plow of gold, and they initiated King Yudhiṣṭhira as the performer of the great sacrifice, in accordance with Vedic rituals. Long years ago, when Varuṇa performed a similar sacrifice, all the sacrificial utensils were made of gold. Similarly, in the Rājasūya sacrifice of King Yudhiṣṭhira, all the utensils required for the sacrifice were golden.

In order to participate in the great sacrifice performed by King Yudhiṣṭhira, all the exalted demigods like Lord Brahmā, Lord Śiva, and Indra the King of heaven, accompanied by their associates, as well as the predominating deities of higher planetary systems like Gandharvaloka, Siddhaloka, Janoloka, Tapoloka, Nāgaloka, Yakṣaloka, Rākṣasaloka, Pakṣiloka and Cāraṇaloka, as well as famous kings and their queens, were all present by the invitation of King Yudhiṣṭhira. All the respectable sages, kings and demigods who assembled there unanimously agreed that King Yudhiṣṭhira was quite competent to take the responsibility of performing the Rājasūya sacrifice; no one was in disagreement on this fact. All of them knew thoroughly the position of King Yudhiṣṭhira; because he was a great devotee of Lord Kṛṣṇa, no accomplishment was extraordinary for him. The learned brāhmaṇas and priests saw to it that the sacrifice by Mahārāja Yudhiṣṭhira was performed in exactly the same way as in bygone ages by the demigod Varuṇa. According to the Vedic system, whenever there is an arrangement for sacrifice, the members participating in the sacrifice are offered the juice of the soma plant. The juice of the soma plant is a kind of life-giving beverage. On the day of extracting the soma juice, King Yudhiṣṭhira very respectfully received the special priest who had been engaged to detect any mistake in the formalities of sacrificial procedures. The idea is that the Vedic mantras must be enunciated perfectly and chanted with the proper accent; if the priests who are engaged in this business commit any mistake, the checker or referee priest immediately corrects the procedure, and thus the ritualistic performances are perfectly executed. Unless it is perfectly executed, a sacrifice cannot yield the desired result. In this age of Kali there is no such learned brāhmaṇa or priest available; therefore, all such sacrifices are forbidden. The only sacrifice recommended in the śāstras is the chanting of the Hare Kṛṣṇa mantra.

Another important procedure is that the most exalted personality in the assembly of such a sacrificial ceremony is first offered worship. After all arrangements were made for Yudhiṣṭhira's sacrifice, the next consideration was who should be worshiped first in the ceremony. This particular ceremony is called Agrapūjā. Agra means first, and pūjā means worship. This Agrapūjā is similar to election of the president. In the sacrificial assembly, all the members were very exalted. Some proposed to elect one person as the perfect candidate for accepting Agrapūjā, and others proposed someone else.

When the matter remained undecided, Sahadeva began to speak in favor of Lord Kṛṣṇa. He said, "Lord Kṛṣṇa, the best amongst the members of the Yadu dynasty and the protector of His devotees, is the most exalted personality in this assembly. Therefore I think that He should without any objection be offered the honor of being worshiped first. Although demigods such as Lord Brahmā, Lord Śiva, Indra, the King of heavenly planets, and many other exalted personalities are present in this assembly, no one can be equal to or greater than Kṛṣṇa in terms of time, space, riches, strength, reputation, wisdom, renunciation or any other consideration. Anything which is considered opulent is present originally in Kṛṣṇa. As an individual soul is the basic principle of the growth of his material body, similarly Kṛṣṇa is the Supersoul of this cosmic manifestation. All kinds of Vedic ritualistic ceremonies, such as the performance of sacrifices, the offering of oblations in the fire, the chanting of the Vedic hymns and the practice of mystic yoga–all are meant for realizing Kṛṣṇa. Whether one follows the path of fruitive activities or the path of philosophical speculation, the ultimate destination is Kṛṣṇa; all bona fide methods of self-realization are meant for understanding Kṛṣṇa. Ladies and gentlemen, it is superfluous to speak about Kṛṣṇa, because every one of you exalted personalities know the Supreme Brahman, Lord Kṛṣṇa, for whom there are no material differences between body and soul, between energy and the energetic, or between one part of the body and another. Since everyone is a part and parcel of Kṛṣṇa, there is no qualitative difference between Kṛṣṇa and all living entities. Everything is an emanation of Kṛṣṇa's energies, the material and spiritual energies. Kṛṣṇa's energies are like the heat and light of the fire; there is no difference between the quality of heat and light and the fire itself.

"Also, Kṛṣṇa can do anything He likes with any part of His body. We can execute a particular action with the help of a particular part of our body, but He can do anything and everything with any part of His body. And because His transcendental body is full of knowledge and bliss in eternity, He doesn't undergo the six kinds of material changes–birth, existence, growth, fruitive action, dwindling and vanishing. Unforced by any external energy, He is the supreme cause of the creation, maintenance and dissolution of everything that be. By the grace of Kṛṣṇa only, everyone is engaged in the practice of religiousness, the development of economic conditions, the satisfaction of the senses and, ultimately, the achievement of liberation from material bondage. These four principles of progressive life can be executed by the mercy of Kṛṣṇa only. He should therefore be offered the first worship of this great sacrifice, and no one should disagree. As by watering the root, the watering of the branches, twigs, leaves and flowers is automatically accomplished, or as by supplying food to the stomach, the nutrition and metabolism of all parts of the body are automatically established, so by offering the first worship to Kṛṣṇa, everyone present in this meeting–including the great demigods–will be satisfied. If anyone is charitably disposed, it will be very good for him to give in charity only to Kṛṣṇa, who is the Supersoul of everyone, regardless of his particular body or individual personality. Kṛṣṇa is present as the Supersoul in every living being, and if we can satisfy Him, then automatically every living being becomes satisfied."

Sahadeva was fortunate to know of the glories of Kṛṣṇa, and after describing them in brief, he stopped speaking. After this speech was delivered, all the members present in that great sacrificial assembly applauded, confirming his words continuously by saying, "Everything that you have said is completely perfect. Everything that you have said is completely perfect." King Yudhiṣṭhira, after hearing the confirmation of all present, especially of the brāhmaṇas and learned sages, worshiped Lord Kṛṣṇa according to the regulative principles of the Vedic injunctions. First of all, King Yudhiṣṭhira–along with his brothers, wives, children, other relatives and ministers–washed the lotus feet of Lord Kṛṣṇa and sprinkled the water on their heads. After this, Lord Kṛṣṇa was offered various kinds of silken garments of yellow color, and heaps of jewelry and ornaments were presented before Him for His use.

King Yudhiṣṭhira felt such ecstasy by honoring Kṛṣṇa, who was his only lovable object, that tears glided down from his eyes, and although he wanted to, he could not see Lord Kṛṣṇa very well. Lord Kṛṣṇa was thus worshiped by King Yudhiṣṭhira. At that time all the members present in that assembly stood up with folded hands and began to chant, "Jaya! Jaya! Namaḥ! Namaḥ! " When all joined together to offer their respectful obeisances to Kṛṣṇa, there were showers of flowers from the sky.

In that meeting, King Śiśupāla was also present. He was an avowed enemy of Kṛṣṇa for many reasons, especially because of Kṛṣṇa's having stolen Rukmiṇī from the marriage ceremony; therefore, he could not tolerate such honor to Kṛṣṇa and glorification of His qualities. Instead of being happy to hear the glories of the Lord, he became very angry. When everyone offered respect to Kṛṣṇa by standing up, Śiśupāla remained in his seat, but when he became angry at Kṛṣṇa's being honored, Śiśupāla stood up suddenly, and, raising his hand, began to speak very strongly and fearlessly against Lord Kṛṣṇa. He spoke in such a way that Lord Kṛṣṇa could hear him very distinctly.

"Ladies and gentlemen, I can appreciate now the statement of the Vedas that, after all, time is the predominating factor. In spite of all endeavors to the contrary, the time element executes its own plan without opposition. For example, one may try his best to live, but when the time for death comes, no one can check it. I see here that although there are many stalwart personalities present in this assembly, the influence of time is so strong that they have been misled by the statement of a boy who has foolishly spoken about Kṛṣṇa. There are many learned sages and elderly persons present, but still they have accepted the statement of a foolish boy. This means that by the influence of time, even the intelligence of such honored persons as are present in this meeting can be misdirected. I fully agree with the respectable persons present here that they are competent enough to select the personality who can be first worshiped, but I cannot agree with the statement of a boy like Sahadeva, who has spoken so highly about Kṛṣṇa and has recommended that Kṛṣṇa is fit to accept the first worship in the sacrifice. I can see that in this meeting there are many personalities who have undergone great austerities, who are highly learned, and who have performed many penances. By their knowledge and direction, they can deliver many persons who are suffering from the pangs of material existence. There are great ṛṣis here whose knowledge has no bounds, as well as many self-realized persons and brāhmaṇas also, and therefore I think that any one of them could have been selected for the first worship because they are worshipable even by the great demigods, kings and emperors. I cannot understand how you could have selected this cowherd boy, Kṛṣṇa, and have left aside all these other great personalities. I think Kṛṣṇa to be no better than a crow–how can He be fit to accept the first worship in this great sacrifice?

”We cannot even ascertain as yet to which caste this Kṛṣṇa belongs or what His actual occupational duty is.” Actually, Kṛṣṇa does not belong to any caste, nor does He have to perform any occupational duty. It is stated in the Vedas that the Supreme Lord has nothing to do as His prescribed duty. Whatever has to be done on His behalf is executed by His different energies.

Śiśupāla continued: ”Kṛṣṇa does not belong to a high family. He is so independent that no one knows His principles of religious life. It appears that He is outside the jurisdiction of all religious principles. He always acts independently, not caring for the Vedic injunctions and regulative principles. Therefore He is devoid of all good qualities.” Śiśupāla indirectly praised Kṛṣṇa by saying that He is not within the jurisdiction of Vedic injunction. This is true because He is the Supreme Personality of Godhead. That He has no qualities means that Kṛṣṇa has no material qualities, and because He is the Supreme Personality of Godhead, He acts independently, not caring for conventions or social or religious principles.

Śiśupāla continued: ”Under these circumstances, how can He be fit to accept the first worship in the sacrifice? Kṛṣṇa is so foolish that He has left Mathurā, which is inhabited by highly elevated persons following the Vedic culture, and He has taken shelter in the ocean, where there is not even talk of the Vedas. Instead of living openly, He has constructed a fort within the water and is living in an atmosphere where there is no discussion of Vedic knowledge. And whenever He comes out of the fort, He simply harasses the citizens like a dacoit, thief or rogue.”

Śiśupāla went crazy because of Kṛṣṇa’s being elected the supreme first-worshiped person in that meeting, and he spoke so irresponsibly that it appeared that he had lost all his good fortune. Being overcast with misfortune, Śiśupāla continued to insult Kṛṣṇa further, and Lord Kṛṣṇa patiently heard him without protest. Just as a lion does not care when a flock of jackals howl, Lord Kṛṣṇa remained silent and unprovoked. Kṛṣṇa did not reply to even a single accusation made by Śiśupāla, but all the members present in the meeting, except a few who agreed with Śiśupāla, became very agitated because it is the duty of any respectable person not to tolerate blasphemy against God or His devotee. Some of them, who thought that they could not properly take action against Śiśupāla, left the assembly in protest, covering their ears with their hands in order not to hear further accusations. Thus they left the meeting condemning the action of Śiśupāla. It is the Vedic injunction that whenever there is blasphemy of the Supreme Personality of Godhead, one must immediately leave. If he does not do so, he becomes bereft of his pious activities and is degraded to the lower condition of life.

All the kings present, belonging to the Kuru dynasty, Matsya dynasty, Kekaya dynasty and Sṛñjaya dynasty, became very angry and immediately took up their swords and shields to kill Śiśupāla. Śiśupāla was so foolish that he did not become even slightly agitated, although all the kings present were ready to kill him. He did not care to think of the pros and cons of his foolish talking, and when he saw that all the kings were ready to kill him, instead of stopping, he stood to fight with them and took up his sword and shield. When Lord Kṛṣṇa saw that they were going to engage in fighting in the arena of the auspicious Rājasūya yajña, He personally pacified them. Out of His causeless mercy He Himself decided to kill Śiśupāla. When Śiśupāla was abusing the kings who were about to attack him, Lord Kṛṣṇa took up His disc, which was as sharp as the blade of a razor, and immediately separated the head of Śiśupāla from his body.

When Śiśupāla was thus killed, a great roar and howl went up from the crowd of that assembly. Taking advantage of that disturbance, the few kings who were supporters of Śiśupāla quickly left the assembly out of fear for their lives. But despite all this, the fortunate Śiśupāla’s spirit soul immediately merged into the body of Lord Kṛṣṇa in the presence of all members, exactly as a burning meteor falls to the surface of the globe. Śiśupāla’s soul’s merging into the transcendental body of Kṛṣṇa reminds us of the story of Jaya and Vijaya, who fell to the material world from the Vaikuṇṭha planets upon being cursed by the four Kumāras. For their return to the Vaikuṇṭha world, it was arranged that both Jaya and Vijaya, for three consecutive births would act as deadly enemies of the Lord, and at the end of these lives they would again return to the Vaikuṇṭha world and serve the Lord as His associates.

Although Śiśupāla acted as the enemy of Kṛṣṇa, he was not for a single moment out of Kṛṣṇa consciousness. He was always absorbed in thought of Kṛṣṇa, and thus he got first the salvation of sāyujya-mukti, merging into the existence of the Supreme, and finally became reinstated in his original position of personal service. The Bhagavad-gītā corroborates the fact that if one is absorbed in the thought of the Supreme Lord at the time of death, he immediately enters the kingdom of God after quitting his material body. After the salvation of Śiśupāla, King Yudhiṣṭhira rewarded all the members present in the sacrificial assembly. He sufficiently remunerated the priests and the learned sages for their engagement in the execution of the sacrifice, and after performing all this routine work, he took his bath. This bath at the end of the sacrifice is also technical. It is called the avabhṛtha bath.

Lord Kṛṣṇa thus enabled the performance of the Rājasūya yajña arranged by King Yudhiṣṭhira to be successfully completed, and, being requested by His cousins and relatives, He remained in Hastināpura for a few months more. Although King Yudhiṣṭhira and his brothers were not willing to have Lord Kṛṣṇa leave Hastināpura, Kṛṣṇa arranged to take permission from the King to return to Dvārakā, and thus He returned home along with His queens and ministers.

The story of the fall of Jaya and Vijaya from the Vaikuṇṭha planets to the material world is described in the Seventh Canto of Śrīmad-Bhāgavatam. The killing of Śiśupāla has a direct link with that narration of Jaya and Vijaya, but the most important instruction that we get from this incident is that the Supreme Personality of Godhead, being absolute, can give salvation to everyone, whether one acts as His enemy or as His friend. It is therefore a misconception that the Lord acts with someone in relationship of a friend and with someone else in the relationship of an enemy. His being an enemy or friend is always on the absolute platform. There is no material distinction.

After King Yudhiṣṭhira took his bath after the sacrifice and stood in the midst of all the learned sages and brāhmaṇas, he seemed exactly like the King of heaven and thus looked very beautiful. King Yudhiṣṭhira sufficiently rewarded all the demigods who participated in the yajña, and being greatly satisfied, all of them left praising the King's activities and glorifying Lord Kṛṣṇa.

When Śukadeva Gosvāmī was narrating these incidents of Kṛṣṇa's killing Śiśupāla and describing the successful execution of the Rājasūya yajña by Mahārāja Yudhiṣṭhira, he pointed out also that after the successful termination of the yajña there was only one person who was not happy. He was Duryodhana. Duryodhana by nature was very envious because of his sinful life, and he appeared in the dynasty of the Kurus as a chronic disease personified in order to destroy the whole family.

Śukadeva Gosvāmī assured Mahārāja Parīkṣit that the pastimes of Lord Kṛṣṇa–the killing of Śiśupāla and Jarāsandha and the releasing of the imprisoned kings–are all transcendental vibrations, and anyone who hears these narrations from the authorized persons will be immediately freed from all the reactions of the sinful activities of his life.

Thus ends the Bhaktivedanta purport of the Second Volume, Ninteenth Chapter of Kṛṣṇa, ”The Deliverance of Śiśupāla.”

9.77 20 / Why Duryodhana Felt Insulted at the End of the Rājasūya Sacrifice

King Yudhiṣṭhira was known as ajātaśatru, or a person who has no enemy. Therefore, when all men, all demigods, all kings, sages and saints saw the successful termination of the Rājasūya yajña performed by King Yudhiṣṭhira, they became very happy. That Duryodhana alone was not happy was astonishing to Mahārāja Parīkṣit, and therefore he requested Śukadeva Gosvāmī to explain this.

Śukadeva Gosvāmī said, ”My dear King Parīkṣit, your grandfather, King Yudhiṣṭhira, was a great soul. His congenial disposition attracted everyone as his friend, and therefore he was known as ajātaśatru, one who never created an enemy. He engaged all the members of the Kuru dynasty in taking charge of different departments for the management of the Rājasūya sacrifice. For example, Bhīmasena was put in charge of the kitchen department, Duryodhana in charge of the treasury department, Sahadeva in charge of the reception department, Nakula in charge of the store department, and Arjuna was engaged in looking after the comforts of the elderly persons. The most astonishing feature was that Kṛṣṇa, the Supreme Personality of Godhead, took charge of washing the feet of all the incoming guests. The Queen, the goddess of fortune Draupadī, was in charge of administering the distribution of food, and because Karṇa was famous for giving charity, he was put in charge of the charity department. In this way Sātyaki, Vikarṇa, Hārdikya, Vidura, Bhūriśravā, and Santardana, the son of Bāhlīka, were all engaged in different departments for managing the affairs of the Rājasūya sacrifice. They were all so bound in loving affection for King Yudhiṣṭhira that they simply wanted to please him.

After Śiśupāla had died by the mercy of Lord Kṛṣṇa and had become merged in the spiritual existence, and after the end of the Rājasūya yajña, when all friends, guests and well-wishers had been sufficiently honored and rewarded, King Yudhiṣṭhira went to bathe in the Ganges. The city of Hastināpura is today standing on the bank of the Yamunā, and the statement of Śrīmad-Bhāgavatam that King Yudhiṣṭhira went to bathe in the Ganges indicates, therefore, that during the time of the Pāṇḍavas, the river Yamunā was also known as the Ganges. While the King was taking the avabhṛtha bath, different musical instruments, such as mṛdaṅgas, conchshells, drums, kettledrums and bugles, vibrated. In addition, the ankle bells of the dancing girls jingled. Many groups of professional singers played vīṇās, flutes, gongs and cymbals, and thus a tumultuous sound vibrated in the sky. The princely guests from many kingdoms, like Sṛñjaya, Kāmboja, Kuru, Kekaya and Kośala, were present with their different flags and gorgeously decorated elephants, chariots, horses and soldiers. All were passing in a procession, and King Yudhiṣṭhira was in the forefront. The executive members such as the priests, religious ministers and brāhmaṇas, were performing a sacrifice and all were loudly chanting the Vedic hymns. The demigods, the inhabitants of the Pitṛloka and Gandharvaloka, as well as many sages, showered flowers from the sky. The men and women of Hastināpura, Indraprastha, their bodies smeared with scents and floral oils, were nicely dressed in colorful garments and decorated with garlands, jewels and ornaments. They were all enjoying the ceremony, and they threw on each other liquid substances like water, oil, milk, butter and yogurt. Some even smeared these on each other's bodies. In this way, they were enjoying the occasion. The professional prostitutes were also engaged by jubilantly smearing these liquid substances on the bodies of the men, and the men reciprocated in the same way. All the liquid substances had been mixed with turmeric and saffron, and their color was a lustrous yellow.

In order to observe the great ceremony, many wives of the demigods had come in different airplanes, and they were visible in the sky. Similarly the queens of the royal family arrived gorgeously decorated and surrounded by bodyguards on the surface of different palanquins. During this time, Lord Kṛṣṇa, the maternal cousin of the Pāṇḍavas, and His special friend Arjuna, were both throwing the liquid substances on the bodies of the queens. The queens became bashful, but at the same time their beautiful smiling brightened their faces. Because of the liquid substances thrown on their bodies, the saris covering them became completely wet. The different parts of their beautiful bodies, particularly their breasts and their waists, became partially visible because of the wet cloth. The queens also brought in buckets of liquid substances and sprinkled them on the bodies of their brothers-in-law. As they engaged in such jubilant activities, their hair fell loose, and the flowers decorating their bodies began to fall. When Lord Kṛṣṇa, Arjuna and the queens were thus engaged in these jubilant activities, persons who were not clean in heart became agitated by lustful desires. In other words, such behavior between pure males and females is enjoyable, but persons who are materially contaminated become lustful.

King Yudhiṣṭhira, in a gorgeous chariot yoked by excellent horses, was present with his queens, including Draupadī and others. The festivities of the sacrifice were so beautiful that it appeared as if Rājasūya was standing there in person with the functions of the sacrifice.

Following the Rājasūya sacrifice, there was the Vedic ritualistic duty known as patnīsaṁyāja. This sacrifice was performed along with one's wife, and it was also duly performed by the priests of King Yudhiṣṭhira. When Queen Draupadī and King Yudhiṣṭhira were taking their avabhṛtha bath, the citizens of Hastināpura as well as the demigods began to beat on drums and blow trumpets out of feelings of happiness, and there was a shower of flowers from the sky. When the King and the Queen finished their bath in the Ganges, all the other citizens, consisting of all the varṇas or castes–the brāhmaṇas, the kṣatriyas, the vaiśyas, and the śūdras–took their baths in the Ganges. Bathing in the Ganges is recommended in the Vedic literatures because by such bathing one becomes freed from all sinful reactions. This is still current in India, especially at particularly auspicious moments. At such times, millions of people bathe in the Ganges.

After taking his bath, King Yudhiṣṭhira dressed in a new silken cloth and wrapper and decorated himself with valuable jewelry. The King not only dressed himself and decorated himself, but he also gave clothing and ornaments to all the priests and to the others who had participated in the yajñas. In this way, they were all worshiped by King Yudhiṣṭhira. He constantly worshiped his friends, his family members, his relatives, his well-wishers and everyone present, and because he was a great devotee of Lord Nārāyaṇa, or because he was a Vaiṣṇava, he therefore knew how to treat everyone well. The Māyāvādi philosophers' endeavor to see everyone as God is an artificial way towards oneness, but a Vaiṣṇava or a devotee of Lord Nārāyaṇa sees every living entity as part and parcel of the Supreme Lord. Therefore, a Vaiṣṇava's treatment of other living entities is on the absolute platform. Since one cannot treat one part of his body differently from another part because they all belong to the same body, so a Vaiṣṇava does not see a human being as distinct from an animal because in both of them he sees the soul and the Supersoul seated simultaneously.

When everyone was refreshed after bathing and was dressed in silken clothing with jeweled earrings, flower garlands, turbans, long wrappers and pearl necklaces, they looked, all together, like the demigods from heaven. This was especially true of the women, who were very nicely dressed. Each wore a golden belt around the waist. They were all smiling. Spots of tilaka and curling hair were scattered here and there. This combination was very attractive.

Persons who had participated in the Rājasūya sacrifice–including the most cultured priests, the brāhmaṇas who had assisted in the performance of the sacrifice, the citizens of all varṇas, kings, demigods, sages, saints and citizens of the Pitṛloka–were all very much satisfied by the dealings of King Yudhiṣṭhira, and at the end they happily departed for their residences. While returning to their homes, they talked of the dealings of King Yudhiṣṭhira, and even after continuous talk of his greatness they were not satiated, just as one may drink nectar over and over again and never be satisfied. After the departure of all others, Mahārāja Yudhiṣṭhira restrained the inner circle of his friends, including Lord Kṛṣṇa, by not allowing them to leave. Lord Kṛṣṇa could not refuse the request of the King. He therefore sent back all the heroes of the Yadu dynasty, like Sāmba and others. All of them returned to Dvārakā, and Lord Kṛṣṇa personally remained in order to give pleasure to the King.

In the material world, everyone has a particular type of desire to be fulfilled, but one is never able to fulfill his desires to his full satisfaction. But King Yudhiṣṭhira, because of his unflinching devotion to Kṛṣṇa, could fulfill all his desires successfully by the performance of the Rājasūya yajña. From the description of the execution of the Rājasūya yajña, it appears that such a function is a great ocean of opulent desires. It is not possible for an ordinary man to cross over such an ocean; nevertheless, by the grace of Lord Kṛṣṇa, King Yudhiṣṭhira was able to cross over it very easily, and thus he became freed from all anxieties.

When Duryodhana saw that Mahārāja Yudhiṣṭhira had become very famous after performance of the Rājasūya yajña and was fully satisfied in every respect, he began to burn with the fire of envy because his mind was always poisonous. For one thing, he envied the imperial palace which had been constructed by the demon Maya for the Pāṇḍavas. The palace was excellent in its puzzling artistic workmanship and was befitting the position of great princes, kings or leaders of the demons. In that great palace, the Pāṇḍavas were living with their family members, and Queen Draupadī was serving her husbands very peacefully. And because in those days Lord Kṛṣṇa was also there, the palace was also decorated by His thousands of queens. When the queens, with their heavy breasts and thin waists, moved within the palace, and their ankle bells rang very melodiously with their movement, the whole palace appeared more opulent than the heavenly kingdoms. Because a portion of their breasts was sprinkled with saffron powder, the pearl necklaces on their breasts appeared to be reddish. With their full earrings and flowing hair, the queens appeared very beautiful. After looking at such beauties in the palace of King Yudhiṣṭhira, Duryodhana became envious. He became especially envious and lustful upon seeing the beauty of Draupadī because he had cherished a special attraction for her from the very beginning of her marriage with the Pāṇḍavas. In the marriage selection assembly of Draupadī, Duryodhana had also been present, and with other princes he had been very much captivated by the beauty of Draupadī, but had failed to achieve her.

Once upon a time, King Yudhiṣṭhira was sitting on the golden throne in the palace constructed by the demon Maya. His four brothers and other relatives, as well as his great well-wisher, the Supreme Personality of Godhead, Kṛṣṇa, were present and the material opulence of King Yudhiṣṭhira seemed no less than that of Lord Brahmā. When he was sitting on the throne surrounded by his friends, and the reciters were offering prayers to him in the form of nice songs, Duryodhana, with his younger brother, came to the palace. Duryodhana was decorated with a helmet, and he carried a sword in his hand. He was always in an envious and angry mood, and therefore, on a slight provocation, he spoke sharply with the doorkeepers and became angry. He was irritated because he failed to distinguish between water and land. By the craftsmanship of the demon Maya, the palace was so decorated in different places that one who did not know the tricks would consider water to be land and land to be water. Duryodhana was also illusioned by this craftsmanship, and when he was crossing water thinking it to be land, he fell down. When Duryodhana, out of his foolishness, had thus fallen, the queens enjoyed the incident by laughing. King Yudhiṣṭhira, could understand the feelings of Duryodhana, and he tried to restrain the queens from laughing, but Lord Kṛṣṇa indicated that King Yudhiṣṭhira should not restrain them from enjoying the incident. Kṛṣṇa desired that Duryodhana might be fooled in that way and that all of them might enjoy his foolish behavior. When everyone laughed, Duryodhana felt very insulted, and his hairs stood up in anger. Being thus insulted, he immediately left the palace, bowing his head. He was silent and did not protest. When Duryodhana left in such an angry mood, everyone regretted the incident, and King Yudhiṣṭhira also became very sorry. But despite all occurrences, Kṛṣṇa was silent. He did not say anything against or in favor of the incident. It appeared that Duryodhana had been put into illusion by the supreme will of Lord Kṛṣṇa, and this was the beginning of the enmity between the two sects of the Kuru dynasty. It appeared that it was a part of Kṛṣṇa's plan in His mission to decrease the burden of the world.

King Parīkṣit had inquired from Śukadeva Gosvāmī as to why Duryodhana was not satisfied after the termination of the great Rājasūya sacrifice, and thus it was explained by Śukadeva Gosvāmī.

Thus ends the Bhaktivedanta purport of the Second Volume, Twentieth Chapter, of Kṛṣṇa, "Why Duryodhana Felt Insulted at the End of the Rājasūya Sacrifice."

9.78 21 / The Battle Between Śālva and the Yadu Dynasty

While Śukadeva Gosvāmī was narrating various activities of Lord Kṛṣṇa in playing the role of an ordinary human being, he also narrated the history of the battle between the dynasty of Yadu and a demon of the name Śālva, who had managed to possess a wonderful airship named Saubha. King Śālva was a great friend of Śiśupāla's. When Śiśupāla went to marry Rukmiṇī, Śālva was one of the members of the bridegroom's party. When there was a fight between the soldiers of the Yadu dynasty and the kings of the opposite side, Śālva was defeated by the soldiers of the Yadu dynasty. But, despite his defeat, he made a promise before all the kings that he would in the future rid the whole world of all the members of the Yadu dynasty. Since his defeat in the fight during the marriage of Rukmiṇī, he had maintained within himself an unforgettable envy of Lord Kṛṣṇa, and he was, in fact, a fool, because he had promised to kill Kṛṣṇa.

Usually such foolish demons take shelter of a demigod like Lord Śiva to execute their ulterior plans, and so Śālva, in order to get strength, took shelter of the lotus feet of Lord Śiva. He underwent a severe type of austerity during which he would eat no more than a handful of ashes daily. Lord Śiva, the husband of Pārvatī, is generally very merciful, and he becomes very quickly satisfied if someone undertakes severe austerities in order to please him. So after continued austerities by Śālva for one year, Lord Śiva became pleased with him and asked him to beg for the fulfillment of his desire.

Śālva begged from Lord Śiva the gift of an airplane which would be so strong that it could not be destroyed by any demigod, demon, human being, Gandharva, Nāga, or even by any Rākṣasa. Moreover, he desired that the airplane be able to fly anywhere and everywhere he would like to pilot it, and be specifically very dangerous and fearful to the dynasty of the Yadus. Lord Śiva immediately agreed to give him the benediction, and Śālva took the help of the demon Maya to manufacture this iron airplane, which was so strong and formidable that no one could crash it. It was a very big machine, almost like a big city, and it could fly so high and at such a great speed that it was almost impossible to see where it was, and so there was no question of attacking it. Although it might be dark outside, the pilot could fly it anywhere and everywhere. Having acquired such a wonderful airplane, Śālva flew it to the city of Dvārakā, because his main purpose in obtaining the airplane was to attack the city of the Yadus, toward whom he maintained a continual feeling of animosity.

Śālva thus not only attacked the city of Dvārakā from the sky, but he also surrounded the city by a large number of infantry. The soldiers on the surface began to attack the beautiful spots of the city. They began to destroy the baths, the city gates, the palaces and the skyscraper houses, the high walls around the city and the beautiful spots where the people would gather for recreation. While the soldiers were attacking on the surface, the airplane began to drop big slabs of stone, tree trunks, thunderbolts, poisonous snakes and many other dangerous things. Śālva also managed to create such a strong whirlwind within the city that all of Dvārakā became dark because of the dust that covered the sky. The airplane occupied by Śālva put the entire city of Dvārakā into distress equal to that caused on the earth long, long ago by the disturbing activities of Tripurāsura. The inhabitants of Dvārakā Purī became so harassed that they were not in a peaceful condition for even a moment.

The great heroes of Dvārakā City, headed by commanders such as Pradyumna, counterattacked the soldiers and the airplane of Śālva. When he saw the extreme distress of the citizens, Pradyumna immediately arranged his soldiers and personally got upon a chariot, encouraging the citizens by assuring safety. Following his command, many warriors like Sātyaki, Cārudeṣṇa and Sāmba, all young brothers of Pradyumna, as well as Akrūra, Kṛtavarmā, Bhānuvinda, Gada, Śuka and Sāraṇa–all came out of the city to fight with Śālva. All of them were great fighters; each one could fight with thousands of men. All were fully equipped with necessary weapons and assisted by hundreds and thousands of charioteers, elephants, horses and infantry soldiers. Fierce fighting began between the two parties, exactly as was formerly carried on between the demigods and the demons. The fighting was very severe, and whoever observed the fierce nature of the fight felt his hairs stand on end.

Pradyumna immediately counteracted the mystic demonstration occasioned by the airplane of Śālva, the King of Saubha. By the mystic power of the airplane, Śālva had created a darkness as dense as night, but Pradyumna all of a sudden appeared like the rising sun. As with the rising of the sun the darkness of night is immediately dissipated, so with the appearance of Pradyumna the power exhibited by Śālva became null and void. Each and every one of Pradyumna's arrows had a golden feather at the end, and the shaft was fitted with a sharp iron edge. By releasing twenty-five such arrows, Pradyumna severely injured Śālva's commander-in-chief. He then released another one hundred arrows toward the body of Śālva. After this, he pierced each and every soldier by releasing one arrow, and he killed the chariot drivers by firing ten arrows at each one of them. The carriers like the horses and elephants were killed by the release of three arrows directed toward each one of them. When everyone present on the battlefield saw this wonderful feat of Pradyumna, the great fighters on both the sides began to praise his acts of chivalry.

But still the airplane occupied by Śālva was very mysterious. It was so extraordinary that sometimes there would appear to be many airplanes in the sky, and sometimes it would seem that there was none. Sometimes it was visible, and sometimes it was not visible, and the warriors of the Yadu dynasty became puzzled about the whereabouts of the peculiar airplane. Sometimes they would see the airplane on the ground, and sometimes they would see it flying in the sky. Sometimes they would see the airplane resting on the peak of a hill, and sometimes it was seen floating on the water. The wonderful airplane was flying in the sky like a firefly in the wind–it was not steady even for a moment. But despite the mysterious maneuvering of the airplane, the commanders and the soldiers of the Yadu dynasty would immediately rush toward Śālva wherever he was present with his airplane and soldiers. The arrows released by the dynasty of the Yadus were as brilliant as the sun and as dangerous as the tongues of serpents. All the soldiers fighting on behalf of Śālva became soon distressed by the incessant release of arrows upon them by the heroes of the Yadu dynasty, and Śālva himself became unconscious from the attack of these arrows.

The soldiers and the fighters fighting on behalf of Śālva were also very strong, and the release of their arrows also harassed the heroes of the Yadu dynasty. But still the Yadus were so strong and determined that they did not move from their strategic positions. The heroes of the Yadu dynasty were determined to either die in the battlefield or gain victory. They were confident of the fact that if they died in the fighting they would attain a heavenly planet, and if they were to came out victorious they would enjoy the world. The name of Śālva's commander-in-chief was Dyumān. He was very powerful, and although bitten by twenty-five of Pradyumna's arrows, he suddenly attacked Pradyumna with his fierce club and struck him so strongly that Pradyumna became unconscious. Immediately there was a roaring, "Now he is dead! Now he is dead!" The force of the club on the chest of Pradyumna was very severe, enough to tear asunder the chest of an ordinary man.

Pradyumna's chariot was being driven by the son of Dāruka. According to Vedic military principles, the chariot driver and the hero on the chariot have to cooperate during the fighting. As such, it was the duty of the chariot driver to take care of the hero on the chariot during the dangerous and precarious fighting on the battlefield. Thus Dāruka removed the body of Pradyumna from the battlefield. Two hours later, in a quiet place, Pradyumna regained his consciousness, and when he saw that he was in a place other than the battlefield he addressed the charioteer and condemned him:

"Oh, you have done the most abominable act! Why have you moved me from the battlefield? My dear charioteer, I have never heard that anyone in our family was ever removed from the battlefield. None of them left the battlefield while fighting. By this removal you have overburdened me with a great defamation. It will be said that I left the battlefield while fighting was going on. My dear charioteer, I must accuse you–you are a coward and emasculator! Tell me, how can I go before my uncle Balarāma and before my father Kṛṣṇa, and what shall I say before Them? Everyone will talk about me and say that I fled from the fighting place, and if they inquire from me about this, what will be my reply? My sisters-in-law will play jokes upon me with sarcastic words: 'My dear hero, how have you become such a coward? How have you become such a eunuch? How have you become so low in the eyes of the fighters who opposed you?' I think, my dear charioteer, that you have committed a great offense by removing me from the battlefield."

The charioteer of Pradyumna replied, "My dear sir, I wish a long life for you. I think I did not do anything wrong, as it is the duty of the charioteer to help the fighter in the chariot when he is in a precarious condition. My dear sir, you are completely competent in the battlefield activities. It is the mutual duty of the charioteer and the warrior to give protecion to each other in a precarious condition. I was completely aware of the regulative principles of fighting, and I did my duty. The enemy all of a sudden struck you with his club so severely that you lost consciousness. You were in a dangerous position, surrounded by your enemies. Therefore I was obliged to act as I did."

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-first Chapter, of Kṛṣṇa, "The Battle Between Śālva and Members of the Yadu Dynasty."

9.79 22 / The Deliverance of Śālva

After talking with his charioteer, the son of Dāruka, Pradyumna could understand the real circumstances, and therefore he refreshed himself by washing his mouth and hands. Arming himself properly with bows and arrows, he asked his charioteer to take him near the place where Śālva's commander-in-chief was standing. During the short absence of Pradyumna from the battlefield, Dyumān, Śālva's commander-in-chief, had been taking over the positions of the soldiers of the Yadu dynasty. By appearing in the battlefield, Pradyumna immediately stopped him and struck him with eight arrows. With four arrows he killed his four horses, with one arrow his chariot driver and with another arrow he cut his bow in two; with another arrow, he cut his flag into pieces, and with another he severed his head from his body.

On the other fronts, heroes like Gada, Sātyaki and Sāmba were engaged in killing the soldiers of Śālva. The soldiers who were staying with Śālva in the airplane were also killed in the fighting, and they fell into the ocean. Each party began to strike the opposite party very severely. The battle was fierce and dangerous and continued for twenty-seven days without stop.

While the fight was going on in the city of Dvārakā, Kṛṣṇa was staying at Indraprastha along with the Pāṇḍavas and King Yudhiṣṭhira. This fighting with Śālva took place after the Rājasūya yajña had been performed by King Yudhiṣṭhira and after the killing of Śiśupāla. When Lord Kṛṣṇa understood that there was great danger in the city of Dvārakā, He took permission from the elderly members of the Pāṇḍava family, especially from His aunt Kuntīdevī, and started immediately for Dvārakā.

Lord Kṛṣṇa began to think that while He was arriving in Hastināpura with Balarāma after the killing of Śiśupāla, Śiśupāla's men must have attacked Dvārakā. On reaching Dvārakā, Lord Kṛṣṇa saw that the whole city was greatly endangered. He placed Balarāmajī in a strategic position for the protection of the city, and He Himself asked His charioteer Dāruka to prepare to start. He said, "Dāruka, please immediately take Me to where Śālva is staying. You may know that this Śālva is a very powerful, mysterious man. Don't fear him in the least." As soon as he got his orders from Lord Kṛṣṇa, Dāruka had Him seated on the chariot and drove very quickly toward Śālva.

The chariot of Lord Kṛṣṇa was marked with the flag bearing the insignia of Garuḍa, and as soon as the soldiers and warriors of the Yadu dynasty saw the flag, they could understand that Lord Kṛṣṇa was on the battlefield. By this time, almost all the soldiers of Śālva had been killed, but when Śālva saw that Kṛṣṇa had come to the battlefield, he released a great, powerful weapon which flew through the sky with a roaring sound like a great meteor. It was so bright that the whole sky lit up by its presence. But as soon as Lord Kṛṣṇa appeared, He tore the great weapon into hundreds and thousands of pieces by releasing His own arrow.

Lord Kṛṣṇa struck Śālva with sixteen arrows, and with showers of arrows He overpowered the airplane, just as the sun in a clear sky overpowers the whole sky by an unlimited number of molecules of sunshine. Śālva struck a severe blow to Kṛṣṇa's left side, where the Lord was carring His bow, Śārṅga, and as a result the Śārṅga bow fell from Lord Kṛṣṇa's hand. This dropping of the bow was indeed wonderful. Great personalities and demigods who were observing the fighting between Śālva and Kṛṣṇa became most perturbed by this, and they began to exclaim, "Alas! Alas!"

Śālva thought that he had become victorious, and with a roaring sound began to address Lord Kṛṣṇa as follows: "You rascal, Kṛṣṇa! You kidnapped Rukmiṇī forcibly, even in our presence. You baffled my friend Śiśupāla and married Rukmiṇī Yourself. And in the great assembly at King Yudhiṣṭhira's Rājasūya yajña, while my friend Śiśupāla was a little absent-minded, You took an opportunity to kill him. Everyone thinks that You are a great fighter and that no one can conquer You. So now You'll have to prove Your strength. I think that if You stand before me any longer, with my sharpened arrows I shall send You to a place wherefrom You will never return."

To this Lord Kṛṣṇa replied, ”Foolish Śālva, you are talking nonsensically. You do not know that the moment of death is already upon your head. Those who are actually heroes do not talk much. They prove their prowess by practical exhibition of chivalrous activities.” After saying this, Lord Kṛṣṇa, in great anger, struck Śālva on the collarbone with His club so severely that he began to bleed internally and tremble as if he were going to collapse from severe cold. Before Kṛṣṇa was able to strike him again, however, Śālva became invisible by his mystic power.

Within a few moments, a mysterious unknown man came before Lord Kṛṣṇa. Crying loudly, he bowed down at the Lord’s lotus feet and said to Him, ”Since You are the most beloved son of Your father Vasudeva, Your mother Devakī has sent me to inform You of the unfortunate news that Your father has been arrested by Śālva and taken him away by force. He took him just as a butcher mercilessly takes away an animal.” When Lord Kṛṣṇa heard this unfortunate news from the unknown man, He at first became most perturbed, just like an ordinary human being. His face showed signs of grief, and He began to cry in a pitious tone, ”How could that happen? My brother Lord Balarāma is there, and it is impossible for anyone to conquer Balarāmajī. He is in charge of Dvārakā City, and I know He is always alert. How could Śālva possibly enter the city and arrest My father in that way? Whatever he may be, Śālva’s power is limited, so how could it be possible that he has conquered the strength of Balarāmajī and taken away My father, arresting him as described by this man? Alas! Destiny is, after all, very powerful.”

While Śrī Kṛṣṇa was thinking like this, Śālva brought before Him in custody a man exactly resembling Vasudeva, His father. These were all creations of the mystic power of Śālva.

Śālva began to address Kṛṣṇa, ”You rascal, Kṛṣṇa! Look. This is Your father who has begotten You and by whose mercy You are still living. Now just see how I kill Your father. If You have any strength, try to save him.” The mystic juggler, Śālva, speaking in this way before Lord Kṛṣṇa, immediately cut off the head of the false Vasudeva. Without hesitation he took away the dead body and got into his airplane. Lord Kṛṣṇa is the self-sufficient Supreme Personality of Godhead, yet because He was playing the role of a human being, He became very depressed for a moment, as if He had actually lost His father. But at the next moment He could understand that the arrest and killing of His father were demonstrations of the mystic powers which Śālva had learned from the demon Maya. Coming to His right consciousness, He could see that there was no messenger and no head of His father, but that only Śālva had left in his airplane, which was flying in the sky. He then began to think of slaying Śālva.

Kṛṣṇa’s reaction is a controversial point among great authorities and saintly persons. How could Kṛṣṇa, the Supreme Personality of Godhead, the reservoir of all power and knowledge, be bewildered in such a way? Lamentation, aggrievement and bewilderment are characteristics of persons who are conditioned souls, but how can such things affect the person of the Supreme, who is full of knowledge, power and all opulence? Actually, it is not at all possible that Lord Kṛṣṇa was misled by the mystic jugglery of Śālva. He was displaying His pastime in playing the role of a human being. Great saintly persons and sages who are engaged in the devotional service of the lotus feet of Lord Kṛṣṇa and who have thus achieved the greatest perfection of self-realization have transcended the bewilderments of the bodily concept of life. Lord Kṛṣṇa is the ultimate goal of life for such saintly persons. How then could Kṛṣṇa have been bewildered by the mystic jugglery of Śālva? The conclusion is that Lord Kṛṣṇa’s bewilderment was another opulence of His supreme personality.

When Śālva thought that Kṛṣṇa had been bewildered by his mystic representations, he became encouraged and began to attack the Lord with greater strength and energy by showering volumes of arrows upon Him. But the enthusiasm of Śālva can be compared to the speedy march of flies into a fire. Lord Kṛṣṇa, by hurling His arrows with unfathomable strength, injured Śālva, whose armor, bow and jeweled helmet all scattered into pieces. With a crashing blow from Kṛṣṇa’s club, Śālva’s wonderful airplane burst into pieces and fell into the sea. Śālva was very careful, and instead of crashing with the airplane, he managed to jump onto the land. He again rushed towards Lord Kṛṣṇa. When Śālva ran swiftly to attack Kṛṣṇa with his club, Lord Kṛṣṇa cut off his hand, which fell to the ground with the club. Finally deciding to kill him, the Lord took up His wonderful disc, which was shining like the brilliant sun at the time of the dissolution of the material creation. When Lord Śrī Kṛṣṇa stood up with His disc to kill Śālva, He appeared just like the red sun rising over a mountain. Lord Kṛṣṇa then cut off his head, and the head, with its earrings and helmet, fell on the ground. Śālva was thus killed in the same way as Vṛtrāsura was killed by Indra, the King of heaven.

When Śālva was killed, all his soldiers and followers began to cry, ”Alas! Alas!” While Śālva’s men were thus crying, the demigods from the heavenly planets showered flowers on Kṛṣṇa and announced the victory by beating on drums and blowing bugles. At this very moment, other friends of Śiśupāla, such as Dantavakra, appeared on the scene to fight with Kṛṣṇa in order to avenge the death of Śiśupāla. When Dantavakra appeared before Lord Kṛṣṇa, he was extremely angry.

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-second Chapter, of Kṛṣṇa, ”The Deliverance of Śālva.”

9.80 23 / The Killing of Dantavakra, Vidūratha and Romaharṣaṇa

After the demise of Śiśupāla, Śālva and Pauṇḍra, another foolish demoniac king of the name Dantavakra wanted to kill Kṛṣṇa in order to avenge the death of his friend Śālva. He became so agitated that he personally appeared on the battlefield without the proper arms and ammunition and without even a chariot. His only weapon was his great anger, which was red-hot. He carried only a club in his hand, but he was so powerful that when he moved, everyone felt the earth tremble. When Lord Kṛṣṇa saw him approaching in a very heroic mood, He immediately got down from His chariot, for it was a rule of military etiquette that fighting should take place only between equals. Knowing that Dantavakra was alone and armed with only a club, Lord Kṛṣṇa responded similarly and prepared Himself by taking His club in His hand. When Kṛṣṇa appeared before him, Dantavakra’s heroic march was immediately stopped just as the great, furious waves of the ocean are stopped by the beach.

At that time, Dantavakra, who was the King of Karūṣa, stood up firmly with his club and spoke to Lord Kṛṣṇa as follows: ”It is a great pleasure and fortunate opportunity, Kṛṣṇa, that we are facing each other eye to eye. My dear Kṛṣṇa, after all, You are my eternal cousin, and I should not kill You in this way, but unfortunately You have committed a great mistake by killing my friend Śālva. Moreover, You are not satisfied by killing my friend, but I know that You want to kill me also. Because of Your determination, I must kill You by tearing You to pieces with my club. Kṛṣṇa, although You are my relative, You are foolish. You are our greatest enemy, so I must kill You today just as a person removes a boil on his body by a surgical operation. I am always very much obliged to my friends, and I therefore consider myself indebted to my dear friend Śālva. I can only liquidate my indebtedness to him by killing You."

As the caretaker of an elephant tries to control the animal by striking it with his trident, so Dantavakra tried to control Kṛṣṇa simply by speaking strong words. After finishing his vituperation, he struck Kṛṣṇa on the head with his club and made a roaring sound like a lion. Although struck strongly by the club of Dantavakra, Kṛṣṇa did not move even an inch, nor did He feel any pain. Taking His Kaumodakī club and moving very skillfully, Kṛṣṇa struck the chest of Dantavakra so fiercely that the heart of Dantavakra split in twain. As a result, Dantavakra began to vomit blood, his hairs became scattered, and he fell to the ground, spreading his hands and legs. Within only a few minutes all that remained of Dantavakra was a dead body on the ground. After the death of Dantavakra, just as at the time of Śiśupāla's death, in the presence of all persons standing there, a small particle of spiritual effulgence came out of the demon's body and very wonderfully merged into the body of Lord Kṛṣṇa.

Dantavakra had a brother named Vidūratha who became overwhelmed with grief at the death of Dantavakra. Out of grief and anger, Vidūratha was breathing very heavily, and just to avenge the death of his brother he also appeared before Lord Kṛṣṇa with a sword and a shield in his hands. He wanted to kill Kṛṣṇa immediately. When Lord Kṛṣṇa understood that Vidūratha was looking for the opportunity to strike I im with his sword, He employed His Sudarśana cakra, His disc, which was as sharp as a razor, and without delay he cut off the head of Vidūratha, with its helmet and earrings.

In this way, after killing Śālva and destroying his wonderful airplane and then killing Dantavakra and Vidūratha, Lord Kṛṣṇa at last entered His city, Dvārakā. It would not have been possible for anyone but Kṛṣṇa to kill these great heroes, and therefore all the demigods from heaven and the human beings on the surface of the globe were glorifying Him. Great sages and ascetics, the denizens of the Siddha and Gandharva planets, the denizens known as Vidyādharas, Vāsuki and the Mahānāgas, the beautiful angels, the inhabitants of Pitṛloka, the Yakṣas, the Kinnaras and the Cāraṇas all began to shower flowers upon Him and sing the songs of His victory in great jubilation. Decorating the entire city very festively, the citizens of Dvārakā held a great celebration, and when Lord Kṛṣṇa passed through the city all the members of the Vṛṣṇi dynasty and the heroes of the Yadu dynasty followed Him with great respect. These are some of the transcendental pastimes of Lord Kṛṣṇa, who is the master of all mystic power and the Lord of all cosmic manifestations. Those who are fools, who are like animals, sometimes think that Kṛṣṇa is defeated, but factually He is the Supreme Personality of Godhead, and no one can defeat Him. He always remains victorious over everyone. He is the only one God, and all others are His subservient order carriers.

Once upon a time, Lord Balarāma heard that there was an arrangement being made for a fight between the two rival parties in the Kuru dynasty, one headed by Duryodhana and the other by the Pāṇḍavas. He did not like the idea that He was to be only a mediator to stop the fighting. Finding it unbearable not to take an active part on behalf of either of the parties, He left Dvārakā on the plea of visiting various holy places of pilgrimage. He first of all visited the place of pilgrimage known as Prabhāsakṣetra. He took His bath there, and He pacified the local brāhmaṇas and offered oblations to the demigods, pitās, great sages and people in general, in accordance with Vedic ritualistic ceremonies. That is the Vedic method of visiting holy places. After this, accompanied by some respectable brāhmaṇas, He decided to visit different places on the bank of the river Sarasvatī. He gradually visited such places as Pṛthūdaka, Bindusara, Tritakūpa, Sudarśanatīrtha, Viśālatīrtha, Brahmatīrtha and Cakratīrtha. Besides these, He also visited all the holy places on the bank of Sarasvatī River running toward the east. After this He visited all the principal holy places on the bank of the Yamunā and on the bank of the Ganges. Thus He gradually came to the holy place known as Naimiṣāraṇya.

This holy place, Naimiṣāraṇya, is still existing in India, and in ancient times it was especially used for the meetings of great sages and saintly persons with the aim of understanding spiritual life and self-realization. When Lord Balarāma visited that place there was a great sacrifice being performed by a great assembly of transcendentalists. Such meetings were planned to last thousands of years. When Lord Balarāma arrived, all the participants of the meeting–great sages, ascetics, brāhmaṇas and learned scholars–immediately arose from their seats and welcomed Him with great honor and respect. Some offered Him respectful obeisances, and those who were elderly great sages and brāhmaṇas offered Him blessings by standing up. After this formality, Lord Balarāma was offered a suitable seat, and everyone present worshiped Him. Everyone in the assembly stood up in the presence of Balarāma because they knew Him to be the Supreme Personality of Godhead. Education or learning means to understand the Supreme Personality of Godhead; therefore, although Lord Balarāma appeared on the earth as a kṣatriya, all the brāhmaṇas and sages stood up because they knew who Lord Balarāma was.

Unfortunately, after being worshiped and seated at His place, Lord Balarāma saw Romaharṣaṇa, the disciple of Vyāsadeva (the literary incarnation of Godhead), still sitting on the Vyāsāsana. He had neither gotten up from his seat nor offered Him respects. Because he was seated on the Vyāsāsana, he foolishly thought himself greater than the Lord; therefore he did not get down from his seat or bow down before the Lord. Lord Balarāma then considered the history of Romaharṣaṇa: he was born in a sūta family or a mixed family, born of a brāhmaṇa woman and kṣatriya man. Therefore although Romaharṣaṇa considered Balarāma a kṣatriya, he should not have remained sitting on a higher seat. Lord Balarāma considered that Romaharṣaṇa, according to his position by birth, should not have accepted the higher sitting position, because there were many learned brāhmaṇas and sages present. He also observed that Romaharṣaṇa not only did not come down from his exalted seat, but he did not even stand up and offer his respects when Balarāmajī entered the assembly. Lord Balarāma did not like the audacity of Romaharṣaṇa, and He became very angry with him.

When a person is seated on the Vyāsāsana, he does not generally have to stand up to receive a particular person entering the assembly, but in this case the situation was different because Lord Baladeva is not an ordinary human being. Therefore, although Romaharṣaṇa Sūta was voted to the Vyāsāsana by all the brāhmaṇas, he should have followed the behavior of other learned sages and brāhmaṇas who were present and should have known that Lord Balarāma is the Supreme Personality of Godhead. Respects are always due Him, even though such respects can be avoided in the case of an ordinary man. The appearances of Kṛṣṇa and Balarāma are especially meant for reestablishment of the religious principles. As stated in the Bhagavad-gītā, the highest religious principle is to surrender unto the Supreme Personality of Godhead. It is also confirmed in the Śrīmad-Bhāgavatam that the topmost perfection of religiousness is to be engaged in the devotional service of the Lord.

When Lord Balarāma saw that Romaharṣaṇa Sūta did not understand the highest principle of religiousness in spite of having studied all the Vedas, He certainly could not support his position. Romaharṣaṇa Sūta had been given a chance to become a perfect brāhmaṇa, but because of his ill behavior in his relationship with the Supreme Personality of Godhead, his low birth was immediately remembered. Romaharṣaṇa Sūta had been given the position of a brāhmaṇa, but he had not been born in the family of a brāhmaṇa; he had been born in a pratiloma family. According to the Vedic concept, there are two kinds of mixed family heritage. They are called anuloma and pratiloma. When a male is united with a female of a lower caste, the offspring is called anuloma; but when a male unites with a woman of a higher caste, the offspring is called pratiloma. Romaharṣaṇa Sūta belonged to the pratiloma family because his father was a kṣatriya and his mother a brāhmaṇa. Because Romaharṣaṇa's transcendental realization was not perfect, Lord Balarāma remembered his pratiloma heritage. The idea is that any man can be given the chance to become a brāhmaṇa, but if he improperly uses the position of a brāhmaṇa without actual realization, then his elevation to the brahminical position is not valid.

After seeing the deficiency of realization in Romaharṣaṇa Sūta, Lord Balarāma decided to chastise him for being puffed up. Lord Balarāma therefore said, "This man is liable to be awarded the death punishment because, although he has the good qualification of being a disciple of Lord Vyāsadeva and although he has studied all the Vedic literature from this exalted personality, he was not submissive in the presence of the Supreme Personality of Godhead." As stated in the Bhagavad-gītā, a person who is actually a brāhmaṇa and is very learned must automatically become very gentle also. In the case of Romaharṣaṇa Sūta, although he was very learned and had been given the chance to become a brāhmaṇa, he had not become gentle. From this we can understand that when one is puffed up by material acquisition, he cannot acquire the gentle behavior befitting a brāhmaṇa. The learning of such a person is as good as a valuable jewel decorating the hood of a serpent. Despite the valuable jewel on the hood, a serpent is still a serpent and is as fearful as an ordinary serpent. If a person does not become meek and humble, all his studies of the Vedas and Purāṇas and his vast knowledge in the śāstras become simply outward dress, like the costume of a theatrical artist dancing on the stage. Lord Balarāma began to consider thus: "I have appeared in order to chastise false persons who are internally impure but externally pose themselves to be very learned and religious. My killing of such persons is proper to check them from further sinful activity."

Lord Balarāma had avoided taking part in the Battle of Kurukṣetra, and yet because of His position, the reestablishment of religious principles was His prime duty. Considering these points, He killed Romaharṣaṇa Sūta simply by striking him with a kuśa straw, which was nothing but a blade of grass. If someone questions how Lord Balarāma could kill Romaharṣaṇa Sūta simply by striking him with a blade of kuśa grass, the answer is given in Śrīmad-Bhāgavatam by the use of the word prabhu (master). The Lord's position is always transcendental, and because He is omnipotent He can act as He likes without being obliged to the material laws and principles. Thus it was possible for Him to kill Romaharṣaṇa Sūta simply by striking him with a blade of kuśa grass.

At the death of Romaharṣaṇa Sūta, everyone present became much aggrieved, and there was roaring and crying. Although all the brāhmaṇas and sages present there knew Lord Balarāma to be the Supreme Personality of Godhead, they did not hesitate to protest the Lord's action, and they humbly submitted, "Our dear Lord, we think that Your action is not in line with the religious principles. Dear Lord Yadunandana, we may inform You that we brāhmaṇas posted Romaharṣaṇa Sūta on that exalted position for the duration of this great sacrifice. He was seated on the Vyāsāsana by our election, and when one is seated on the Vyāsāsana, it is improper for him to stand up to receive a person. Moreover, we awarded Romaharṣaṇa Sūta an undisturbed duration of life. Under the circumstances, since Your Lordship has killed him without knowing all these facts, we think that Your action has been equal to that of killing a brāhmaṇa. Dear Lord, deliverer of all fallen souls, we know certainly that You are the knower of all Vedic principles. You are the master of all mystic powers; therefore ordinarly the Vedic injunctions cannot be applied to Your personality. But we request that You show Your causeless mercy upon others by kindly atoning for this killing of Romaharṣaṇa Sūta. We do not, however, suggest what kind of act You should perform to atone for killing him; we simply suggest that some method of atonement be adopted by You so that others may follow Your action. What is done by a great personality is followed by the ordinary man."

The Lord replied, "Yes, I must atone for this action, which may have been proper for Me, but is improper for others; therefore, I think it is My duty to execute a suitable act of atonement enjoined in the authorized scriptures. Simultaneously I can also give this Romaharṣaṇa Sūta life again, with a span of long duration, sufficient strength, and full power of the senses. Not only this, if you desire I shall be glad to award him anything else which you may ask. I shall be very glad to grant all these boons in order to fulfill your desires."

This statement of Lord Balarāma definitely confirms that the Supreme Personality of Godhead is free to act in any way. Although it may be considered that His killing of Romaharṣaṇa Sūta was improper, He could immediately counteract the action with greater profit to all. Therefore, one should not imitate the actions of the Supreme Personality of Godhead; one should simply follow the instructions of the Lord. All the great learned sages present realized that although they considered the action of Lord Balarāma to be improper, the Lord was able to immediately compensate with greater profits. Not wanting to detract from the mission of the Lord in killing Romaharṣaṇa Sūta, all of them prayed, "Our dear Lord, the uncommon use of Your kuśa weapon to kill Romaharṣaṇa Sūta may remain as it is; because of Your desire to kill him, he should not be brought to life again. At the same time Your Lordship may remember that we sages and brāhmaṇas voluntarily gave him long life; therefore, such a benediction should not be nullified." Thus the request of all the learned brāhmaṇas in the assembly was ambiguous because they wanted to keep intact the benediction given by them that Romaharṣaṇa Sūta would continue to live until the end of the great sacrifice, but at the same time they did not want to nullify Balarāma's killing him.

The Supreme Personality of Godhead therefore solved the problem in a manner befitting His exalted position, and said, "Because the son is produced from the body of the father, it is the injunction of the Vedas that the son is the father's representative. Therefore I say that Ugraśravā Sūta, the son of Romaharṣaṇa Sūta, should henceforth take his father's position and continue the discourses on the Purāṇas, and because you wanted Romaharṣaṇa to have a long duration of life, this benediction will be transferred to his son. The son, Ugraśravā, will therefore have all the facilities you offered–long duration of life in a good and healthy body, without any disturbances and full strength of all the senses."

Lord Balarāma then implored all the sages and brāhmaṇas that aside from the benediction offered to the son of Romaharṣaṇa, they should ask from Him any other benediction, and He would be prepared to fulfill it immediately. The Lord thus placed Himself in the position of an ordinary kṣatriya and informed the sages that He did not know in what way He could atone for His killing of Romaharṣaṇa, but whatever they would suggest He would be glad to accept.

The brāhmaṇas could understand the purpose of the Lord, and thus, they suggested that He atone for His action in a manner which would be beneficial for them. They said, "Our dear Lord, there is a demon of the name Balvala. He is the son of Ilvala, but he is a very powerful demon, and he visits this sacred place of sacrifice every fortnight on the full moon and moonless days and creates a great disturbance to the discharge of our duties in the sacrifice. O descendant of the Daśārha family, we all request You to kill this demon. We think that if You kindly kill him, that will be Your atonement on our behalf. The demon occasionally comes here and profusely throws upon us contaminated, impure things like puss, blood, stool, urine and wine, and he pollutes this sacred place by showering such filth upon us. After killing Balvala, You may continue touring all these sacred places of pilgrimage for twelve months, and in that way You will be completely freed from all contamination. That is our prescription."

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-third Chapter, of Kṛṣṇa, "The Killing of Dantavakra, Vidūratha and Romaharṣaṇa."

9.81 24 / The Liberation of Balvala, and Lord Balarāma's Touring the Sacred Places

Lord Balarāma prepared Himself to meet the demon Balvala. At the time when the demon usually attacked the sacred place, there appeared a great hailstorm, the whole sky became covered with dust and the atmosphere became surcharged with a filthy smell. Just after this, the mischievous demon Balvala began to shower torrents of stool and urine and other impure substances on the arena of sacrifice. After this onslaught, the demon himself appeared with a great trident in his hand. He was a gigantic person, and his black body was like a huge mass of carbon. His hair, his beard and his moustache appeared reddish, like copper, and because of his great beard and moustache, his mouth appeared to be very dangerous and fierce. As soon as He saw the demon, Lord Balarāma prepared to attack him. He first began to consider how He could smash the great demon to pieces. Lord Balarāma called for His plow and club, and they immediately appeared before Him. The demon Balvala was flying in the sky, and at the first opportunity Lord Balarāma dragged him down with His plow and angrily smashed the demon's head with His club. By Balarāma's striking, the forehead of the demon became fractured. There was a profuse flow of blood from his forehead, and he began to scream loudly. In this way the demon, who had been such a great disturbance to the pious brāhmaṇas, fell to the ground. His falling was like a great mountain with a red oxide peak being struck by a thunderbolt and smashed to the ground.

The inhabitants of Naimiṣāraṇya, learned sages and brāhmaṇas, became most pleased by seeing this, and they offered their respectful prayers to Lord Balarāma. They offered their heartfelt blessings upon the Lord, and all agreed that Lord Balarāma's attempt to do anything would never be a failure. The sages and brāhmaṇas then performed a ceremonial bathing of Lord Balarāma, just as King Indra is bathed by the demigods when he is victorious over the demons. The brāhmaṇas and sages honored Lord Balarāma by presenting Him first-class new clothing and ornaments and the lotus flower garland of victory, the reservoir of all beauty, which was never to be dried up, being in everlasting existence.

After this incidence, Lord Balarāma took permission from the brāhmaṇas assembled at Naimiṣāraṇya and, accompanied by other brāhmaṇas, went to the bank of the river Kauṣikī. After taking His bath in this holy place, He proceeded toward the river Sarayū and visited the source of the river. He began to travel on the bank of the Sarayū River, and He gradually reached Prayāga, where there is a confluence of three rivers, the Ganges, Yamunā and Sarasvatī. Here He also regularly took His bath, worshiped the local temples of God and, as it is enjoined in the Vedic literature, offered oblations to the forefathers and sages. He gradually reached the āśrama of the sage Pulaha and from there went to Gaṇḍakī on the river Gomati. After this He took His bath in the river Vipāśā. Then gradually He came to the bank of the Śoṇa River. (The Śoṇa River is still running as one of the big rivers in the Behar Province.) He also took His bath there and performed the Vedic ritualistic ceremonies. He continued His travels and gradually came to the pilgrimage city of Gayā, where there is a celebrated Viṣṇu temple. According to the advice of His father Vasudeva, He offered oblations to the forefathers in this Viṣṇu temple. From here He traveled to the delta of the Ganges, where the sacred river Ganges mixes with the Bay of Bengal. This sacred place is called Gaṅgāsāgara, and at the end of January every year there is still a great assembly of saintly persons and pious men, just as there is an assembly of saintly persons in Prayāga every year which is called the Magh Mela Fair.

After finishing His bathing and ritualistic ceremonies at Gaṅgāsāgara, Lord Balarāma proceeded toward the mountain known as Mahendra Parvata. At this place He met Paraśurāma, the incarnation of Lord Kṛṣṇa, and He offered him respect by bowing down before him. After this He gradually turned toward southern India and visited the banks of the river Godāvarī. After taking His bath in the river Godāvarī and performing the necessary ritualistic ceremonies, He gradually visited the other rivers–the Veṇā, Pampā and Bhīmarathī. On the bank of the river Bhīmarathī there is the deity called Svāmī Kārttikeya. After visiting Kārttikeya Lord Balarāma gradually proceeded to Śailapura, a pilgrimage city in the province of Mahārāṣṭra. Śailapura is one of the biggest districts in Mahārāṣṭra Province. He then gradually proceeded towards the Draviḍadeśa. Southern India is divided into five parts, called Pañcadraviḍa. Northern India is also divided into five parts, called Pañcagaura. All the important ācāryas of the modern age, namely Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, and Nimbārka, advented themselves in these Draviḍa Provinces. Lord Caitanya appeared in Bengal, which is part of the five Gauradeśas.

The most important place of pilgrimage in southern India, or Draviḍa, is Veṅkaṭācala, commonly known as Bālajī. After visiting this place Lord Balarāma proceeded toward Viṣṇukāñcī, and from there He proceeded on the bank of the Kāverī. He took His bath in the river Kāverī; then He gradually reached Raṅgakṣetra. The biggest temple in the world is in Raṅgakṣetra, and the Viṣṇu Deity there is celebrated as Raṅganātha. A similar temple of Raṅganātha is in Vṛndāvana, although not as big as the temple in Raṅgakṣetra.

While going to Viṣṇukāñcī, Lord Balarāma also visited Śivakāñcī. After visiting Raṅgakṣetra, He gradually proceeded toward Mathurā, commonly known as the Mathurā of southern India. After visiting this place, He gradually proceeded toward Setubandha. Setubandha is the place where Lord Rāmacandra constructed the stone bridge from India to Laṅkā (Ceylon). In this particularly holy place, Lord Balarāma distributed ten thousand cows to the local brāhmaṇa priests. It is the Vedic custom that when a rich visitor goes to any place of pilgrimage he gives in charity to the local priests gifts of houses, cows, ornaments and garments. This system of visiting places of pilgrimage and providing the local brāhmaṇa priests with all necessities of life has greatly deteriorated in this age of Kali. The richer section of the population, because of its degradation in Vedic culture, is no longer attracted by these places of pilgrimage, and the brāhmaṇa priests who depended on such visitors have also deteriorated in their professional duty of helping the visitors. These brāhmaṇa priests in the places of pilgrimage are called paṇḍa or paṇḍit. This means that they formerly were very learned brāhmaṇas and used to guide the visitors in all details of the purpose of coming there, and thus both the visitors and the priests were benefited by mutual cooperation.

It is clear from the description of Śrīmad-Bhāgavatam that when Lord Balarāma was visiting the different places of pilgrimage, He properly followed the Vedic system. After distributing cows at Setubandha, Lord Balarāma proceeded toward the Kṛtamālā and Tāmraparṇī Rivers. These two rivers are celebrated as sacred, and Lord Balarāma bathed in both. He then proceeded toward Malaya Hill. This Malaya Hill is very great, and it is said that it is one of seven peaks called the Malaya Hills. The great sage Agastya used to live there, and Lord Balarāma visited him and offered His respects by bowing down before him. After taking the sage's blessings, Lord Balarāma, with the sage's permission, proceeded toward the Indian Ocean.

At the point of the cape there is a big temple of the goddess Durgā where she is known as Kanyākumārī. This temple of Kanyākumārī was also visited by Lord Rāmacandra, and therefore it is to be understood that the temple has been existing for millions of years. From there, Lord Balarāma went on to visit the pilgrimage city known as Phālgunatīrtha, which is on the shore of the Indian Ocean, or the Southern Ocean. Phālgunatīrtha is celebrated because Lord Viṣṇu in His incarnation of Ananta is lying there. From Phālgunatīrtha, Lord Balarāma went on to visit another pilgrimage spot known as Pañcāpsarasa. There also He bathed according to the regulative principles and observed the ritualistic ceremonies. This site is also celebrated as a shrine of Lord Viṣṇu; therefore Lord Balarāma distributed ten thousand cows to the local brāhmaṇa priests.

From Cape Comarin Lord Balarāma turned toward Kerala. The country of Kerala is still existing in southern India under the name of South Kerala. After visiting this place, He came to Gokarṇatīrtha, where Lord Śiva is constantly worshiped. Balarāma then visited the temple of Āryādevī, which is completely surrounded by water. From that island, He went on to a place known as Śūrpāraka. After this He bathed in the rivers known as Tāpī, Payoṣṇī and Nirvindhyā, and He came to the forest known as Daṇḍakāraṇya. This is the same Daṇḍakāraṇya forest where Lord Rāmacandra lived while He was in exile. Lord Balarāma next came to the bank of the river Narmadā, the biggest river in central India. On the bank of this sacred Narmadā is a pilgrimage spot known as Māhiṣmatī Purī. After bathing there, according to regulative principles, Lord Balarāma returned to Prabhāsatīrtha, wherefrom He had begun His journey.

When Lord Balarāma returned to Prabhāsatīrtha He heard from the brāhmaṇas that most of the kṣatriyas in the Battle of Kurukṣetra had been killed. Balarāma felt relieved to hear that the burden of the world had been reduced. Lord Kṛṣṇa and Balarāma appeared on this earth to lessen the burden of military strength created by the ambitious kṣatriya kings. This is the way of materialistic life: not being satisfied by the absolute necessities of life, people ambitiously create extra demands, and their illegal desires are checked by the laws of nature or by laws of God, appearing as famine, war, pestilence and similar catastrophes. Lord Balarāma heard that although most of the kṣatriyas had been killed, the Kurus were still engaged in fighting. Therefore He returned to the battlefield just on the day Bhīmasena and Duryodhana were engaged in a personal duel. As well-wisher of both of them, Lord Balarāma wanted to stop them, but they would not stop.

When Lord Balarāma appeared on the scene, King Yudhiṣṭhira and his young brothers, Nakula, Sahadeva, Lord Kṛṣṇa and Arjuna, immediately offered Him their respectful obeisances, but they did not speak at all. The reason they were silent was that Lord Balarāma was somewhat affectionate toward Duryodhana, and Duryodhana had learned from Balarāmajī the art of fighting with a club. Thus, when the fighting was going on, King Yudhiṣṭhira and others thought that Balarāma might come there to say something in favor of Duryodhana, and they therefore remained silent. Both Duryodhana and Bhīmasena were very enthusiastic in fighting with clubs, and in the midst of large audiences, each was very skillfully trying to strike the other, and while attempting to do so they appeared to be dancing. But although they appeared to be dancing, it was clear that both of them were very angry.

Lord Balarāma, wanting to stop the fighting, said, "My dear King Duryodhana and Bhīmasena, I know that both of you are great fighters and are well known in the world as great heroes, but still I think that Bhīmasena is superior to Duryodhana in bodily strength. On the other hand, Duryodhana is superior in the art of fighting with a club. Taking this into consideration, My opinion is that neither of you is inferior to the other in fighting. Under the circumstances, there is very little chance of one of you being defeated by the other. Therefore I request you not to waste your time in fighting in this way. I wish you to stop this unnecessary fight."

The good instruction given by Lord Balarāma to both Bhīmasena and Duryodhana was intended for equal benefit of both of them. But they were so enwrapped in anger against each other that they could only remember their long-lasting personal enmity. Each thought only of killing the other, and they did not give much importance to the instruction of Lord Balarāma. Both of them then became like madmen in remembering the strong accusations and ill behavior they had exchanged with one another. Lord Balarāma, being able to understand the destiny which was awaiting them, was not eager to go further in the matter. Therefore, instead of staying, He decided to return to the city of Dvārakā.

When He returned to Dvārakā, He was received with great jubilation by relatives and friends, headed by King Ugrasena and other elderly persons; all of them came forward to welcome Lord Balarāma. After this, He again went to the holy place of pilgrimage at Naimiṣāraṇya, and the sages, saintly persons and brāhmaṇas all received Him standing. They understood that Lord Balarāma, although a kṣatriya, was now retired from the fighting business. The brāhmaṇas and sages, who were always for peace and tranquillity, were very pleased at this. All of them embraced Balarāma with great affection and induced Him to perform various kinds of sacrifices in that sacred spot of Naimiṣāraṇya. Actually Lord Balarāma had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man to show how one should abide by the injunction of the Vedas.

The Supreme Personality of Godhead Balarāma instructed the sages and saintly persons at Naimiṣāraṇya on the subject matter of the living entities' relationship with this cosmic manifestation, on how one should accept this whole universe and on how one should relate with the cosmos in order to achieve the highest goal of perfection, the understanding that the whole cosmic manifestation is resting on the Supreme Personality of Godhead and that the Supreme Personality of Godhead is also all-pervading, even within the minutest atom, by the function of His Paramātmā feature.

Lord Balarāma then took the avabhṛtha bath which is accepted after finishing sacrificial performances. After taking His bath, He dressed Himself in new silken garments and decorated Himself with beautiful jewelry amidst His relatives and friends. He appeared to be a shining full moon amidst the luminaries in the sky. Lord Balarāma is the Personality of Godhead Ananta Himself; therefore He is beyond the scope of understanding by mind, intelligence or body. He descended exactly like a human being and behaved in that way for His own purpose; we can only explain His activities as the Lord's pastimes. No one can even estimate the extent of the unlimited demonstrations of His pastimes because He is all-powerful. Lord Balarāma is the original Viṣṇu; therefore anyone remembering these pastimes of Lord Balarāma in the morning and evening, will certainly become a great devotee of the Supreme Personality of Godhead, and thus his life will become successful in all respects.

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-fourth Chapter, of Kṛṣṇa, "The Liberation of Balvala, and Lord Balarāma's Touring Sacred Places."

9.82 25 / Meeting of Lord Kṛṣṇa with Sudāmā Brāhmaṇa

King Parīkṣit was hearing the narrations of the pastimes of Lord Kṛṣṇa and Lord Balarāma from Śukadeva Gosvāmī. These pastimes are all transcendentally pleasurable to hear, and Mahārāja Parīkṣit addressed Śukadeva Gosvāmī as follows: "My dear lord, the Supreme Personality of Godhead Kṛṣṇa is the bestower of both liberation and love of God simultaneously. Anyone who becomes a devotee of the Lord automatically attains liberation without having to make a separate attempt. The Lord is unlimited, and as such, His pastimes and activities for creating, maintaining and destroying the whole cosmic manifestation are unlimited. I therefore wish to hear about His other pastimes of which you may not have spoken as yet. My dear master, the conditioned souls within this material world have been frustrated by searching out the pleasure of happiness derived from sense gratification. Such desires for material enjoyment are always piercing the heart of conditioned souls. But I am actually experiencing how the transcendental topics of Lord Kṛṣṇa's pastimes can relieve one from the state of being affected by such sense gratificatory material activities. I think that no intelligent person can reject this method of hearing the transcendental pastimes of the Lord again and again; simply by hearing, one can remain always steeped in transcendental pleasure. Thus one will not be attracted by material sense gratification."

In this statement, Mahārāja Parīkṣit has used two important words: viṣaṇṇaḥ and viśeṣajñaḥ: viṣaṇṇaḥ means "morose." The materialistic persons are inventing many ways and means to become fully satisfied, but actually they remain morose. The point may be raised that sometimes those who are transcendentalists also remain morose. Parīkṣit Mahārāja has used, however, the word viśeṣajñaḥ. There are two kinds of transcendentalists, namely the impersonalists and the personalists. Viśeṣajñaḥ refers to the personalists, who are interested in transcendental variegatedness. The devotees become jubilant by hearing the descriptions of the personal activities of the Supreme Lord, whereas the impersonalists, who are actually more attracted by the impersonal feature of the Lord, are only superficially attracted by the personal activities of the Lord. As such, in spite of coming in contact with the pastimes of the Lord, the impersonalists do not fully realize the benefit to be derived, and thus they remain in exactly the same morose position, due to fruitive activity, with the materialists.

King Parīkṣit continued: "The capacity for talking can be perfected only by describing the transcendental qualities of the Lord. The capacity for working with one's hands can be successful only when one engages himself in the service of the Lord with those hands. Similarly, one's mind can be pacified only when he simply thinks of Kṛṣṇa in full Kṛṣṇa consciousness. This does not mean that one has to be very thoughtful, but one simply has to understand that Kṛṣṇa, the Absolute Truth, is all-pervasive, by His localized aspect as Paramātmā. If only one can think that Kṛṣṇa, as Paramātmā, is everywhere, even within the atom, then one can perfect the thinking, feeling and willing function of his mind. The perfect devotee does not see the material world as it appears to material eyes, but he sees everywhere the presence of his worshipable Lord in His Paramātmā feature."

Mahārāja Parīkṣit continued to say that the function of the ear can be perfected simply by engagement in hearing the transcendental activities of the Lord. He said further that the function of the head can be fully utilized when the head is engaged in bowing down before the Lord and His representative. That the Lord is represented in everyone's heart is a fact, and therefore the highly advanced devotee offers his respects to every living entity, considering that the body is the temple of the Lord. But it is not possible for all men to come to that stage of life immediately, because that stage is for the first-class devotee. The second-class devotee can consider the Vaiṣṇavas, or the devotees of the Lord, to be representatives of Kṛṣṇa, and the devotee who is just beginning, the neophyte or third-class devotee, can bow his head before the Deity in the temple and before the spiritual master, who is the direct manifestation of the Supreme Personality of Godhead. In the neophyte stage, in the intermediate stage, or in the fully advanced perfected stage, one can make the function of the head perfect by bowing down before the Lord or His representative. Similarly, he can perfect the function of the eyes by seeing the Lord and His representative. In this way, everyone can elevate the functions of the different parts of his body to the highest perfectional stage simply by engaging them in the service of the Lord or His representative. If one is able to do nothing more, he can simply bow down before the Lord and His representative and drink the caraṇāmṛta, the water which has washed the lotus feet of the Lord or His devotee.

On hearing these statements of Mahārāja Parīkṣit, Śukadeva Gosvāmī became overwhelmed with devotional ecstasy because of King Parīkṣit's advanced understanding of the Vaiṣṇava philosophy. Śukadeva Gosvāmī was already engaged in describing the activities of the Lord, and when he was asked by Mahārāja Parīkṣit to describe them further, he continued with great pleasure to narrate Śrīmad-Bhāgavatam.

There was a very nice brāhmaṇa friend of Lord Kṛṣṇa. As a perfect brāhmaṇa, he was very elevated in transcendental knowledge, and because of his advanced knowledge, he was not at all attached to material enjoyment. Therefore he was very peaceful and had achieved supreme control over his senses. This means that the brāhmaṇa was a perfect devotee because unless one is a perfect devotee, he cannot achieve the highest standard of knowledge. It is stated in the Bhagavad-gītā that a person who has come to the point of perfection of knowledge surrenders unto the Supreme Personality of Godhead. In other words, any person who has surrendered his life for the service of the Supreme Personality of Godhead has come to the point of perfect knowledge. The result of perfect knowledge is that one becomes detached from the materialistic way of life. This detachment means complete control of the senses, which are always attracted by material enjoyment. The senses of the devotee become purified, and in that stage the senses are engaged in the service of the Lord. That is the complete field of devotional service.

Although the brāhmaṇa friend of Lord Kṛṣṇa was a householder, he was not busy accumulating wealth for very comfortable living; therefore he was satisfied by the income which automatically came to him according to his destiny. This is the sign of perfect knowledge. A man who is in perfect knowledge knows that one cannot be happier than he is destined to be. In this material world, everyone is destined to suffer a certain amount of distress and to enjoy a certain amount of happiness. The amount of happiness and distress is already predestined for every living entity. No one can increase or decrease the happiness of the materialistic way of life. The brāhmaṇa, therefore, did not exert himself for more material happiness, but he used his time for advancement of Kṛṣṇa consciousness. Externally he appeared to be very poor because he had no rich dress and could not provide a very rich dress for his wife, and because their material condition was not very opulent they were not even eating sufficiently, and thus both he and his wife appeared to be very thin. The wife was not very anxious for her personal comfort, but she felt very concerned for her husband, who was such a pious brāhmaṇa. She was trembling due to her weak health, and although she did not like to dictate to her husband, she spoke as follows:

"My dear lord, I know that Lord Kṛṣṇa, who is the husband of the goddess of fortune, is your personal friend. You are also a devotee of Lord Kṛṣṇa, and He is always ready to help His devotee. Even if you think that you are not rendering any devotional service to the Lord, still you are surrendered to Him, and the Lord is the protector of the surrendered soul. Moreover, I know that Lord Kṛṣṇa is the ideal personality of Vedic culture. He is always in favor of brahminical culture and is very kind to the qualified brāhmaṇas. You are the most fortunate person because you have as your friend the Supreme Personality of Godhead. Lord Kṛṣṇa is the only shelter for personalities like you because you are fully surrendered unto Him. You are saintly, learned and fully in control of your senses. Under the circumstances, Lord Kṛṣṇa is your only shelter. Please, therefore, go to Him. I am sure that He will immediately understand your impoverished position. You are a householder; therefore without any money you are in a distressed condition. But as soon as He understands your position, He will certainly give you sufficient riches so that you can live very comfortably. Lord Kṛṣṇa is now the King of the Bhoja, Vṛṣni and Andhaka dynasties, and I have heard that He never leaves His capital city, Dvārakā. He is living there without outside engagements. He is so kind and liberal that He immediately gives everything, even His personal self, to any person who surrenders unto Him. When He is prepared to give Himself personally to His devotee, then there is nothing wonderful in giving some material riches. Of course, He does not give much material wealth to His devotee if the devotee is not very fixed, but I think in your case He knows perfectly well how much you are fixed in devotional service. Therefore He will not hesitate to award you some material benefit for the bare necessities of life."

In this way, the wife of the brāhmaṇa again and again requested, in great humility and submission, that he go to Lord Kṛṣṇa. The brāhmaṇa thought that there was no need to ask any material benefit from Lord Śrī Kṛṣṇa, but he was induced by the repeated requests of his wife. Moreover, he thought, "If I go there I shall be able to see the Lord personally. That will be a great opportunity, even if I don't ask any material benefit from Him." When he had decided to go to Kṛṣṇa, he asked his wife if she had anything in the home that he could offer to Kṛṣṇa, because he must take some presentation for his friend. The wife immediately collected four palmsful of chipped rice from her neighboring friends and tied it in a small cloth, like a handkerchief, and gave it to her husband to present to Kṛṣṇa. Without waiting any longer, the brāhmaṇa took the presentation and began to proceed toward Dvārakā to see his Lord. While he was proceeding toward Dvārakā He was absorbed in the thought of how he could be able to see Lord Kṛṣṇa. He had no thought within his heart other than Kṛṣṇa.

It was of course very difficult to reach the palaces of the kings of the Yadu dynasty, but brāhmaṇas were allowed to visit, and when the brāhmaṇa friend of Lord Kṛṣṇa went there, he, along with other brāhmaṇas, had to pass through three military encampments. In each camp there were very big gates, and he also had to pass through them. After the gates and the camps, there were sixteen thousand big palaces, the residential quarters of the sixteen thousand queens of Lord Kṛṣṇa. The brāhmaṇa entered one palace which was very gorgeously decorated. When he entered this beautiful palace, he felt that he was swimming in the ocean of transcendental pleasure. He felt himself constantly diving and surfacing in that transcendental ocean.

At that time, Lord Kṛṣṇa was sitting on the bedstead of Queen Rukmiṇī. Even from a considerable distance He could see the brāhmaṇa coming to His home, and He could recognize him as His friend. Lord Kṛṣṇa immediately left His seat and came forward to receive His brāhmaṇa friend and, upon reaching him, embraced the brāhmaṇa with His two arms. Lord Kṛṣṇa is the reservoir of all transcendental pleasure, and yet He Himself felt great pleasure upon embracing the poor brāhmaṇa because He was meeting His very dear friend. Lord Kṛṣṇa had him seated on His own bedstead and personally brought him all kinds of fruits and drinks to offer him, as is proper in receiving a worshipable guest. Lord Śrī Kṛṣṇa is the supreme pure, but because He was playing the role of an ordinary human being, He immediately washed the brāhmaṇa's feet and, for His own purification, sprinkled the water onto His head. After this the Lord smeared the body of the brāhmaṇa with different kinds of scented pulp, such as sandalwood, aguru and saffron. He immediately burned several kinds of scented incense, and, as is usual, He offered him ārātrika with burning lamps. After thus offering him an adequate welcome and after the brāhmaṇa had taken food and drink, Lord Kṛṣṇa said, "My dear friend, it is a great fortune that you have come here."

The brāhmaṇa, being very poor, was not dressed nicely; his clothing was torn and dirty, and his body was also very lean and thin. He appeared not to be very clean, and because of his weak body, his bones were distinctly visible. The goddess of fortune, Rukmiṇīdevī personally began to fan him with the cāmara fan, but the other women in the palace became astonished at Lord Kṛṣṇa's behavior in receiving the brāhmaṇa in that way. They were surprised to see how eager Lord Kṛṣṇa was to welcome this particular brāhmaṇa. They began to wonder how Lord Kṛṣṇa could personally receive a brāhmaṇa who was poor, not very neat or clean, and poorly dressed; but at the same time they could realize that the brāhmaṇa was not an ordinary living being. They knew that he must have performed great pious activities; otherwise why was Lord Kṛṣṇa, the husband of the goddess of fortune, taking so much care for him? They were still more surprised to see that the brāhmaṇa was seated on the bedstead of Lord Kṛṣṇa. They were especially surprised to see that Lord Kṛṣṇa had embraced him exactly as He embraced His elder brother, Balarāmajī, because Lord Kṛṣṇa used to embrace only Rukmiṇī or Balarāma, and no one else.

After receiving the brāhmaṇa nicely, and seating him on His own cushioned bed, Lord Kṛṣṇa said, ”My dear brāhmaṇa friend, you are a most intelligent personality, and you know very well the principles of religious life. I believe that after you finished your education at the house of our teacher and after you sufficiently remunerated him, you must have gone back to your home and accepted a suitable wife. I know very well that from the beginning you were not at all attached to the materialistic way of life, nor did you desire to be very opulent materially, and therefore you are in need of money. In this material world, persons who are not attached to material opulence are very rarely found. Such unattached persons haven’t the least desire to accumulate wealth and prosperity for sense gratification, but sometimes they are found to collect money just to exhibit the exemplary life of a householder. They show how by proper distribution of wealth one can become an ideal householder and at the same time become a great devotee. Such ideal householders are to be considered followers of My footsteps. I hope, My dear brāhmaṇa friend, you remember all those days of our school life when both you and I were living together at the boarding house. Actually, whatever knowledge both you and I received in our life was accumulated in our student life.

”If a man is sufficiently educated in student life under the guidance of a proper teacher, then his life becomes successful in the future. He can very easily cross over the ocean of nescience, and he is not subjected to the influence of illusory energy. My dear friend, everyone should consider his father to be his first teacher because by the mercy of one’s father one gets this body. The father is therefore the natural spiritual master. Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am. The spiritual master may be more than one. The spiritual master who instructs the disciples about spiritual matters is called śikṣa-guru, and the spiritual master who initiates the disciple is called dīkṣā-guru. Both of them are My representatives. There may be many spiritual masters who instruct, but the initiator spiritual master is one. A human being who takes advantage of these spiritual masters and, receiving proper knowledge from them, crosses the ocean of material existence, is to be understood as having properly utilized his human form of life. He has practical knowledge that the ultimate interest of life, which is to be gained only in this human form, is to achieve spiritual perfection and thus be transferred back home, back to Godhead.

”My dear friend, I am Paramātmā, the Supersoul present in everyone’s heart, and it is My direct order that human society must follow the principles of varṇa and āśrama. As I have stated in the Bhagavad-gītā, the human society should be divided, according to quality and action, into four varṇas. Similarly, everyone should divide his life into four parts. One should utilize the first part of life in becoming a bona fide student, receiving adequate knowledge and keeping oneself in the vow of brahmacarya, so that one may completely devote his life for the service of the spiritual master without indulging in sense gratification. A brahmacārī is meant to lead a life of austerities and penance. The householder is meant to live a regulated life of sense gratification, but no one should remain a householder for the third stage of life. In that stage, one has to return to the austerities and penances formerly practiced in brahmacārī life and thus relieve himself of the attachment to household life. After being relieved of his attachments to the materialistic way of life, one may accept the order of sannyāsa.

”As the Supersoul of the living entities, sitting in everyone’s heart, I observe everyone’s activity in every stage and order of life. Regardless of which stage one is in, when I see that one is engaged seriously and sincerely in discharging the duties ordered by the spiritual master, and is thus dedicating his life to the service of the spiritual master, that person becomes most dear to Me. As far as the life of brahmacarya is concerned, if one can continue the life of a brahmacārī under the direction of a spiritual master, that is extremely good; but if in brahmacārī life one feels sex impulses, then he should take leave of his spiritual master, satisfying him according to the guru’s desire. According to the Vedic system, a gift is offered to the spiritual master, which is called guru-dakṣiṇā. Then the disciple should take to householder life and accept a wife according to religious rites.”

These instructions given by Lord Kṛṣṇa while talking with His friend the learned brāhmaṇa are very good for the guidance of human society. A system of human civilization that does not promote varṇa and āśrama is nothing but polished animal society. Indulgence in sex life by a man or woman living single is never acceptable in human society. A man should either strictly follow the principles of brahmacārī life or, with the permission of the spiritual master, should get married. Single life with illicit sex is animal life. For the animals there is no marriage institution.

Modern society does not aim at fulfilling the mission of human life. The mission of human life is to go back home, back to Godhead. To fulfill this mission, the system of varṇa and āśrama must be followed. When the system is followed rigidly and consciously, it fulfills this mission of life. When it is followed indirectly, without guidance of superior order, it simply creates a disturbing condition in human society, and there is no peace and prosperity.

Kṛṣṇa continued to talk with His brāhmaṇa friend: ”My dear friend, I think you remember our activities during the days when we were living as students. You may remember that once we went to collect fuel from the forest on the order of the guru’s wife. While we were collecting the dried wood, we by chance entered the dense forest and became lost. There was an unexpected dust storm and then clouds and lightning in the sky and the explosive sound of thunder. Then sunset came, and we were lost in the dark jungle. After this, there was severe rainfall; the whole ground was overflooded with water, and we could not trace out the way to return to our guru’s āśrama. You may remember that the heavy rainfall–it was not actually rainfall but a sort of devastation. On account of the dust storm and the heavy rain, we began to feel greatly pained, and in whichever direction we turned we were bewildered. In that distressed condition, we took each other’s hand and tried to find our way out. We passed the whole night in that way, and early in the morning when our absence became known to our gurudeva, he sent his other disciples to search us out. He also came with them, and when they reached us in the jungle they found us to be very distressed.

”With great compassion our gurudeva said, ’My dear boys, it is very wonderful that you have suffered so much trouble for me. Everyone likes to take care of his body as the first consideration, but you are so good and faithful to your guru that without caring for bodily comforts you have taken so much trouble for me. I am also glad to see that bona fide students like you will undergo any kind of trouble for the satisfaction of the spiritual master. That is the way for a bona fide disciple to become free from his debt to the spiritual master. It is the duty of the disciple to dedicate his life to the service of the spiritual master. My dear best of the twice-born, I am greatly pleased by your action, and I bless you: May all your desires and ambitions be fulfilled. May the understanding of the Vedas which you have learned from me always continue to remain within your memory, so that at every moment you can remember the teachings of the Vedas and quote their instructions without difficulty. Thus you will never be disappointed in this life or in the next.'"

Kṛṣṇa continued: "My dear friend, you may remember that many such incidents occurred while we were in the āśrama of our spiritual master. Both of us can realize that without the blessings of the spiritual master no one can be happy. By the mercy of the spiritual master and by his blessings, one can achieve peace and prosperity and be able to fulfill the mission of human life."

On hearing this, the learned brāhmaṇa replied, "My dear Kṛṣṇa, You are the Supreme Lord and the supreme spiritual master of everyone, and since I was fortunate enough to live with You in the house of our guru, I think I have nothing more to do in the matter of prescribed Vedic duties. My dear Lord, the Vedic hymns, ritualistic ceremonies, religious activities and all other necessities for the perfection of human life, including economic development, sense gratification and liberation, are all derived from one source: Your supreme personality. All the different processes of life are ultimately meant for the understanding of Your personality. In other words, they are the different parts of Your transcendental form. And yet You played the role of a student and lived with us in the house of the guru. This means that You adopted all these pastimes for Your pleasure only; otherwise there was no need for Your playing the role of a human being."

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-fifth Chapter, of Kṛṣṇa, "The Meeting of Lord Kṛṣṇa with Sudāmā Brāhmaṇa."

9.83 26 / The Brāhmaṇa Sudāmā Benedicted by Lord Kṛṣṇa

Lord Kṛṣṇa, the Supreme Personality of Godhead, the Supersoul of all living entities, knows very well everyone's heart. He is especially inclined to the brāhmaṇa devotees. Lord Kṛṣṇa is also called brahmaṇyadeva, which means that He is worshiped by the brāhmaṇas. Therefore it is understood that a devotee who is fully surrendered unto the Supreme Personality of Godhead has already acquired the position of a brāhmaṇa. Without becoming a brāhmaṇa, one cannot approach the Supreme Brahman, Lord Kṛṣṇa. Kṛṣṇa is especially concerned with vanquishing the distress of His devotees, and He is the only shelter of pure devotees.

Lord Kṛṣṇa was engaged for a long time in talking with Sudāmā Vipra about their past association. Then, just to enjoy the company of an old friend, Lord Kṛṣṇa began to smile, and asked, "My dear friend, what have you brought for Me? Has your wife given you some nice eatable for Me?" While He was addressing His friend, Lord Kṛṣṇa was looking upon him and smiling with great love. He continued, "My dear friend, you must have brought some presentation for Me from your home."

Lord Kṛṣṇa knew that Sudāmā was hesitating to present Him the paltry chipped rice which was actually unfit for His eating, and understanding the mind of Sudāmā Vipra the Lord said, "My dear friend, certainly I am not in need of anything, but if My devotee gives Me something as an offering of love, even though it may be very insignificant, I accept it with great pleasure. On the other hand, if a person is not a devotee, even though he may offer Me very valuable things, I do not like to accept them. I actually accept only things which are offered to Me in devotion and love; otherwise, however valuable the thing may be, I do not accept it. If My pure devotee offers Me even the most insignificant things–a little flower, a little piece of leaf, a little water–but saturates the offering in devotional love, then I not only gladly accept such an offering, but I eat it with great pleasure."

Lord Kṛṣṇa assured Sudāmā Vipra that He would be very glad to accept the chipped rice which he had brought from home, yet out of great shyness, Sudāmā Vipra hesitated to present it to the Lord. He was thinking, "How can I offer such insignificant things to Kṛṣṇa?" and he simply bowed his head.

Lord Kṛṣṇa, the Supersoul, knows everything in everyone's heart. He knows everyone's determination and everyone's want. He knew, therefore, the reason for Sudāmā Vipra's coming to Him. He knew that, driven by extreme poverty, he had come there at the request of his wife. Thinking of Sudāmā as His very dear class friend, He knew that Sudāmā's love for Him as a friend was never tainted by any desire for material benefit. Kṛṣṇa thought, "Sudāmā has not come asking anything from Me, but being obliged by the request of his wife, he has come to see Me just to please her." Lord Kṛṣṇa therefore decided that He would give more material opulence to Sudāmā Vipra than could be imagined even by the King of heaven.

He then snatched the bundle of chipped rice which was hanging on the shoulder of the poor brāhmaṇa, packed in one corner of his wrapper, and said, "What is this? My dear friend, you have brought Me nice, palatable chipped rice!" He encouraged Sudāmā Vipra, saying, "I consider that this quantity of chipped rice will not only satisfy Me, but will satisfy the whole creation." It is understood from this statement that Kṛṣṇa, being the original source of everything, is the root of the entire creation. As watering the root of a tree immediately distributes water to every part of the tree, so an offering made to Kṛṣṇa, or any action done for Kṛṣṇa, is to be considered the highest welfare work for everyone, because the benefit of such an offering is distributed throughout the creation. Love for Kṛṣṇa becomes distributed to all living entities.

While Lord Kṛṣṇa was speaking to Sudāmā Vipra, He ate one morsel of chipped rice from his bundle, and when He attempted to eat a second morsel, Rukmiṇīdevī, who is the goddess of fortune herself, checked the Lord by catching hold of His hand. After touching the hand of Kṛṣṇa, Rukmiṇī said, "My dear Lord, this one morsel of chipped rice is sufficient to cause him who offered it to become very opulent in this life and to continue his opulence in the next life. My Lord, You are so kind to Your devotee that even this one morsel of chipped rice pleases You very greatly, and Your pleasure assures the devotee opulence both in this life and in the next." This indicates that when food is offered to Lord Kṛṣṇa with love and devotion and He is pleased and accepts it from the devotee, Rukmiṇīdevī, the goddess of fortune, becomes so greatly obliged to the devotee that she has to personally go to the devotee's home to turn it into the most opulent home in the world. If one feeds Nārāyaṇa sumptuously, the goddess of fortune, Lakṣmī, automatically becomes a guest in one's house, which means that one's home becomes opulent. The learned brāhmaṇa Sudāmā passed that night at the house of Lord Kṛṣṇa, and while he was there he felt as if he were living in a Vaikuṇṭha planet. Actually he was living in Vaikuṇṭha, because wherever Lord Kṛṣṇa, the original Nārāyaṇa, and Rukmiṇīdevī, the goddess of fortune, live is not different from the spiritual planet, Vaikuṇṭhaloka.

The learned brāhmaṇa Sudāmā did not appear to have received anything substantial from Lord Kṛṣṇa while he was at His place, and yet he did not ask anything from the Lord. The next morning he started for his home, thinking always about his reception by Kṛṣṇa, and thus he became merged in transcendental bliss. All the way home he was simply remembering the dealings of Lord Kṛṣṇa, and he was feeling very happy to have seen the Lord.

The brāhmaṇa began to think as follows, "It is most pleasurable to see Lord Kṛṣṇa, who is most devoted to the brāhmaṇas. How great a lover He is of the brahminical culture! He is the Supreme Brahman Himself, yet He reciprocates with the brāhmaṇas. He also respects the brāhmaṇas so much that He embraced to His chest a poor brāhmaṇa like me, although He never embraces anyone to His chest except the goddess of fortune. How can there be any comparison between me, a poor, sinful brāhmaṇa, and the Supreme Lord Kṛṣṇa, who is the only shelter of the goddess of fortune? And yet, considering me as a brāhmaṇa, He embraced me with heartfelt pleasure in His two transcendental arms. Lord Kṛṣṇa was so kind to me that He allowed me to sit down on the same bedstead where the goddess of fortune lies down. He considered me to be His real brother. How can I appreciate my obligation to Him? When I was tired, Śrīmatī Rukmiṇīdevī, the goddess of fortune, began to fan me, holding the cāmara whisk in her own hand. She never considered her exalted position as the first queen of Lord Kṛṣṇa. I was rendered service by the Supreme Personality of Godhead because of His high regard for the brāhmaṇas, and by massaging my legs and feeding me with His own hand, He practically worshiped me! Aspiring for elevation to the heavenly planets, or liberation or all kinds of material opulences, or perfection in the mystic yoga powers, everyone throughout the universe worships the lotus feet of Lord Kṛṣṇa. Yet the Lord was so kind to me that He did not give me even a farthing, knowing very well that I am a poverty-stricken man who, if I got some money, might become puffed up and mad after material opulence and so forget Him."

The statement of the brāhmaṇa Sudāmā is correct. An ordinary man who is very poor and prays to the Lord for benediction in material opulence, and who somehow or other becomes richer in material opulence, immediately forgets his obligation to the Lord. Therefore, the Lord does not offer opulences to His devotee unless the devotee is thoroughly destitute. Rather, if a neophyte devotee serves the Lord very sincerely and at the same time wants material opulence, the Lord keeps him from obtaining it.

Thinking in this way, the learned brāhmaṇa gradually reached his own home. But on reaching there he saw that everything was wonderfully changed. He saw that in place of his cottage there were big palaces made of valuable stones and jewels, glittering like the sun, moon and rays of fire. Not only were there big palaces, but at intervals there were beautifully decorated parks, in which many beautiful men and women were strolling. In those parks there were nice lakes full of lotus flowers and beautiful lilies, and there were flocks of multicolored birds. Seeing the wonderful conversion of his native place, the brāhmaṇa began to think to himself, "How am I seeing all these changes? Does this place belong to me, or to someone else? If it is the same place where I used to live, then how has it so wonderfully changed?"

While the learned brāhmaṇa was considering this, a group of beautiful men and women with features resembling those of the demigods, accompanied by musical chanters, approached to welcome him. All were singing auspicious songs. The wife of the brāhmaṇa became very glad on hearing the tidings of her husband's arrival, and with great haste she also came out of the palace. The brāhmaṇa's wife appeared so beautiful that it seemed as if the goddess of fortune herself had come to receive him. As soon as she saw her husband present before her, tears of joy began to fall from her eyes, and her voice became so choked up that she could not even address her husband. She simply closed her eyes in ecstasy. But with great love and affection she bowed down before her husband, and within herself she thought of embracing him. She was fully decorated with a gold necklace and ornaments, and while standing among the maidservants she appeared like the wife of a demigod just alighting from an airplane. The brāhmaṇa was surprised to see his wife so beautiful, and in great affection and without saying a word he entered the palace with his wife.

When the brāhmaṇa entered his personal apartment in the palace, he saw that it was not an apartment, but the residence of the King of heaven. The palace was surrounded by many columns of jewels. The couches and the bedsteads were made of ivory, bedecked with gold and jewels, and the bedding was as white as the foam of milk and as soft as a lotus flower. There were many whisks hanging from golden rods, and many golden thrones with sitting cushions as soft as the lotus flower. In various places there were velvet and silken canopies with laces of pearls hanging all around. The structure of the building was standing on first-class transparent marble, with engravings made of emerald stones. All the women in the palace were carrying lamps made of valuable jewels. The flames and the jewels combined to produce a wonderfully brilliant light. When the brāhmaṇa saw his position suddenly changed to one of opulence, and when he could not determine the cause for such a sudden change, he began to consider very gravely how it had happened.

He thus began to think, "From the beginning of my life I have been extremely poverty-stricken, so what could be the cause of such great and sudden opulence? I do not find any cause other than the all-merciful glance of my friend Lord Kṛṣṇa, the chief of the Yadu dynasty. Certainly these are gifts of Lord Kṛṣṇa's causeless mercy. The Lord is self-sufficient, the husband of the goddess of fortune, and thus He is always full with six opulences. He can understand the mind of His devotee, and He sumptuously fulfills the devotee's desires. All these are acts of my friend, Lord Kṛṣṇa. My beautiful dark friend Kṛṣṇa is far more liberal than the cloud which can fill up the great ocean with water. Without disturbing the cultivator with rain during the day, the cloud brings liberal rain at night just to satisfy him. And yet when the cultivator wakes up in the morning, he considers that it has not rained enough. Similarly, the Lord fulfills the desire of everyone according to his position, and yet one who is not in Kṛṣṇa consciousness considers all the gifts of the Lord to be less than his desire. On the other hand, when the Lord receives a little thing in love and affection from His devotee, He considers it a great and valuable gift. The vivid example is myself. I simply offered Him a morsel of chipped rice, and in exchange He has given me opulences greater than the opulence of the King of heaven."

What the devotee actually offers the Lord is not needed by the Lord. He is self-sufficient. If the devotee offers something to the Lord, it acts for his own interest because whatever a devotee offers the Lord comes back in a quantity a million times greater than what was offered. One does not become a loser by giving to the Lord, but he becomes a gainer by millions of times.

The brāhmaṇa, feeling great obligation to Kṛṣṇa, thought, "I pray to have the friendship of Lord Kṛṣṇa and to engage in His service, and to surrender fully unto Him in love and affection, life after life. I do not want any opulence. I only desire not to forget

His service. I simply wish to be associated with His pure devotees. May my mind and activities be always engaged in His service. The unborn Supreme Personality of Godhead Kṛṣṇa knows that many great personalities have fallen from their positions because of extravagant opulence. Therefore, even when His devotee asks for some opulence from Him, the Lord sometimes does not give it. He is very cautious about His devotees. Because a devotee in an immature position of devotional service may, if offered great opulence, fall from his position due to being in the material world, the Lord does not offer opulence to him. This is another manifestation of the causeless mercy of the Lord upon His devotee. His first interest is that the devotee may not fall. He is exactly like a well-wishing father who does not give much wealth into the hand of his immature son, but who, when the son is grown up and knows how to spend money, gives him the whole treasury house."

The learned brāhmaṇa thus concluded that whatever opulences he had received from the Lord should not be used for his extravagant sense gratification, but for the service of the Lord. The brāhmaṇa accepted his newly-acquired opulence, but he did so in a spirit of renunciation, unattached to sense gratification, and thus he lived very peacefully with his wife, enjoying all the facilities of opulence as prasādam of the Lord. He enjoyed varieties of foodstuff by offering it to the Lord and then taking it as prasādam. Similarly, if by the grace of the Lord we get such opulences as material wealth, fame, power, education and beauty, it is our duty to consider that they are all gifts of the Lord and must be used for His service, not for our sense enjoyment. The learned brāhmaṇa remained in that position, and instead of deterioating due to great opulence, his love and affection for Lord Kṛṣṇa increased day after day. Material opulence can be the cause of degradation and also the cause of elevation, according to the purposes for which it is used. If opulence is used for sense gratification, it is the cause of degradation, and if it is used for the service of the Lord, it is the cause of elevation.

It is evident from Lord Kṛṣṇa's dealings with Sudāmā Vipra that the Supreme Personality of Godhead is very, very pleased with a person is possessed of brahminical qualities. A qualified brāhmaṇa like Sudāmā Vipra is naturally a devotee of Lord Kṛṣṇa. Therefore it is said, brāhmaṇo vaiṣṇavaḥ: a brāhmaṇa is a Vaiṣṇava. Or sometimes it is said, brāhmanaḥ paṇḍitaḥ. Paṇḍita means a highly learned person. A brāhmaṇa cannot be foolish or uneducated. Therefore there are two divisions of brāhmaṇas, namely Vaiṣṇavas and paṇḍitas. Those who are simply learned are paṇḍitas, but not yet devotees of the Lord, or Vaiṣṇavas. Lord Kṛṣṇa is not especially pleased with them. Simply the qualification of being a learned brāhmaṇa is not sufficient to attract the Supreme Personality of Godhead. A brāhmaṇa must not only be well qualified according to the requirements stated in scriptures such as Śrīmad Bhagavad-gītā and Śrīmad-Bhāgavatam, but at the same time he must be a devotee of Lord Kṛṣṇa. The vivid example is Sudāmā Vipra. He was a qualified brāhmaṇa, unattached to all sorts of material sense enjoyment, and at the same time a great devotee of Lord Kṛṣṇa. Lord Kṛṣṇa, the enjoyer of all sacrifices and penances, is very fond of a brāhmaṇa like Sudāmā Vipra, and we have seen by the actual behavior of Lord Kṛṣṇa how much He adores such a brāhmaṇa. Therefore, the ideal stage of human perfection is to become a brāhmaṇa-vaiṣṇava like Sudāmā Vipra.

Sudāmā Vipra realized that although Lord Kṛṣṇa is unconquerable, He nevertheless agrees to be conquered by His devotees. He realized how kind Lord Kṛṣṇa was to him, and he was always in trance, constantly thinking of Kṛṣṇa. By such constant association with Lord Kṛṣṇa, whatever darkness of material contamination was remaining within his heart was completely cleared away, and very shortly he was transferred to the spiritual kingdom, which is the goal of all saintly persons in the perfectional stage of life.

Śukadeva Gosvāmī has stated that all persons who hear this history of Sudāmā Vipra and Lord Kṛṣṇa will know how affectionate Lord Kṛṣṇa is to the brāhmaṇa devotees like Sudāmā. Therefore anyone who hears this history gradually becomes as qualified as Sudāmā Vipra, and he is thus transferred to the spiritual kingdom of Lord Kṛṣṇa.

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-sixth Chapter, of Kṛṣṇa, "The Brāhmaṇa Sudāmā Benedicted by Lord Kṛṣṇa".

9.84 27 / Lord Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana

Once upon a time while Lord Kṛṣṇa and Balarāma were living peacefully in Their great city of Dvārakā, there was the rare occasion of a full solar eclipse, such as takes place at the end of every kalpa, or day of Brahmā. At the end of every kalpa the sun is covered by a great cloud, and incessant rain covers the lower planetary systems up to Svargaloka. By astronomical calculation, people were informed about this great eclipse prior to its taking place, and therefore everyone, both men and women, decided to assemble at the holy place in Kurukṣetra known as Samanta-pañcaka.

The Samanta-pañcaka pilgrimage site is celebrated because Lord Paraśurāma performed great sacrifices there after having killed all the kṣatriyas in the world twenty-one times. Lord Paraśurāma killed all the kṣatriyas, and their accumulated blood flowed like a stream. Lord Paraśurāma dug five big lakes at Samanta-pañcaka and filled them with this blood. Lord Paraśurāma is Viṣṇu-tattva. As stated in the Īśopaniṣad, Viṣṇu-tattva cannot be contaminated by any sinful activity. Yet although Lord Paraśurāma is fully powerful and uncontaminated, in order to exhibit ideal character, He performed great sacrifices at Samanta-pañcaka to atone for His so-called sinful killing of the kṣatriyas. By His example, Lord Paraśurāma established that the killing art, although sometimes necessary, is not good. Lord Paraśurāma considered Himself culpable for the sinful killing of the kṣatriyas; therefore, how much more are we culpable for such abominable unsanctioned acts. Thus, killing of living entities is prohibited from time immemorial all over the world.

Taking advantage of the occasion of the solar eclipse, all important persons visited the holy place of pilgrimage. Some of the important personalities are mentioned as follows. Among the elderly persons there were Akrūra, Vasudeva and Ugrasena; among the younger generation there were Gada, Pradyumna, Sāmba, and many other members of the Yadu dynasty who had come there with a view to atone for sinful activities accrued in the course of discharging their respective duties. Because almost all the members of the Yadu dynasty went to Kurukṣetra, some important personalities, like Aniruddha, the son of Pradyumna, and Kṛtavarmā, the commander-in-chief of the Yadu dynasty, along with Sucandra, Śuka and Sāraṇa, remained in Dvārakā to protect the city.

All the members of the Yadu dynasty were naturally very beautiful, and yet on this occasion, when they appeared duly decorated with gold necklaces and flower garlands, dressed in valuable clothing and properly armed with their respective weapons, their natural beauty and personalities were a hundred times enhanced. The members of the Yadu dynasty came to Kurukṣetra in their gorgeously decorated chariots resembling the airplanes of the demigods, pulled by big horses that moved like the waves of the ocean, and some of them rode on sturdy, stalwart elephants that moved like the clouds in the sky. Their wives were carried on beautiful palanquins by beautiful men whose features resembled those of the Vidyādharas. The entire assembly looked as beautiful as an assembly of the demigods of heaven.

After arriving in Kurukṣetra, the members of the Yadu dynasty took their baths ceremoniously, with self-control, as enjoined in the śāstras, and they observed fasting for the whole period of the eclipse in order to nullify the reactions of their sinful activities. Since it is a Vedic custom to give in charity as much as possible during the hours of the eclipse, the members of the Yadu dynasty distributed many hundreds of cows in charity to the brāhmaṇas. All those cows were fully decorated with nice dress and ornaments. The special feature of these cows was that they had golden ankle bells and flower garlands on their necks.

All the members of the Yadu dynasty again took their baths in the lakes created by Lord Paraśurāma. After this they sumptuously fed the brāhmaṇas with first-class cooked food, all prepared in butter. According to the Vedic system, there are two classes of food. One is called raw food, and the other is called cooked food. Raw food does not include raw vegetables and raw grains, but food boiled in water; whereas cooked food is made in ghee. Capatis, dahl, rice and ordinary vegetables are called raw foods, as are fruits and salads. But purīs, kacuri, saṅgosas, sweet balls, etc., are called cooked foods. All the brāhmaṇas invited on that occasion by the members of the Yadu dynasty were fed sumptuously with cooked food.

The ceremonial functions performed by the members of the Yadu dynasty externally resembled the ritualistic performances performed by the karmīs. When a karmī performs some ritualistic ceremony, his ambition is sense gratification–good position, good wife, good house, good children or good wealth; but the ambition of the members of the Yadu dynasty was different. Their ambition was to offer perpetual faith and devotion to Kṛṣṇa. All the members of the Yadu dynasty were great devotees. As such, after many births of accumulated pious activities, they were given the chance to associate with Lord Kṛṣṇa. In going to take their baths in the place of pilgrimage at Kurukṣetra or observing the regulative principles during the solar eclipse or feeding the brāhmaṇas–in all their activities–they simply thought of devotion to Kṛṣṇa. Their ideal worshipable Lord was Kṛṣṇa, and no one else.

After feeding the brāhmaṇas, it is the custom for the host, with their permission, to accept prasādam. Thus, with the permission of the brāhmaṇas, all the members of the Yadu dynasty took lunch. Then they selected resting places underneath big, shadowy trees, and when they had taken sufficient rest, they prepared to receive visitors, among whom there were relatives and friends, as well as many subordinate kings and rulers. There were the rulers of the Matsya Province, Uśīnara Province, Kośala Province, Vidarbha Province, Kuru Province, Sṛñjaya Province, Kāmboja Province, Kekaya Province and many other countries and provinces. Some of the rulers belonged to opposing parties, and some were friends. But above all, the visitors from Vṛndāvana were most prominent. The residents of Vṛndāvana, headed by Nanda Mahārāja, had been living in great anxiety because of separation from Kṛṣṇa and Balarāma. Taking advantage of the solar eclipse, they all came to see their life and soul, Kṛṣṇa and Balarāma.

The inhabitants of Vṛndāvana were well-wishers and intimate friends of the Yadu dynasty. This meeting of the two parties after long separation was a very touching incident. Both the Yadus and the residents of Vṛndāvana felt such great pleasure in meeting and talking together that it was a unique scene. Meeting after long separation, they were all jubilant; their hearts were throbbing, and their faces appeared like freshly bloomed lotus flowers. There were drops of tears falling from their eyes, the hair on their bodies stood on end, and because of their extreme ecstasy, they were temporarily speechless. In other words, they began to dive in the ocean of happiness.

While the men were meeting in that way, the women were also meeting one another in the same manner. They were embracing each other in great friendship, smiling very mildly, and looking at one another with much affection. When they were embracing each other in their arms, the saffron and kuṅkuma spread on their breasts was exchanged from one person to another, and they all felt heavenly ecstasy. Due to such heart-to-heart embracing, torrents of tears glided down their cheeks. The juniors were offering obeisances to the elders, and the elders were offering their blessings to the juniors. They were thus welcoming one another and asking after each other's welfare. Ultimately, however, all their talk was only of Kṛṣṇa. All the neighbors and relatives were connected with Lord Kṛṣṇa's pastimes in this world, and as such Kṛṣṇa was the center of all their activities. Whatever activities they performed–social, political, religious or conventional–were transcendental.

The real elevation of human life rests on knowledge and renunciation. As stated in the Śrīmad-Bhāgavatam, in the First Canto, devotional service rendered to Kṛṣṇa automatically produces perfect knowledge and renunciation. The family members of the Yadu dynasty and the cowherd men of Vṛndāvana had their minds fixed on Kṛṣṇa. That is the symptom of all knowledge, and because their minds were always engaged in Kṛṣṇa, they were automatically freed from all material activities. This stage of life is called yukta-vairāgya as enunciated by Śrīla Rūpa Gosvāmī. Knowledge and renunciation, therefore, do not mean dry speculation and renunciation of activities. Rather, one must start speaking and acting only in relationship with Kṛṣṇa.

In this meeting at Kurukṣetra, Kuntīdevī and Vasudeva, who were sister and brother, met after a long period of separation, along with their respective sons and daughters-in-law, wives, children and other family members. By talking among themselves, they soon forgot all their past miseries. Kuntīdevī especially addressed her brother Vasudeva as follows: "My dear brother, I am very unfortunate, because not one of my desires has ever been fulfilled; otherwise how could it happen that although I have such a saintly brother as you, perfect in all respects, you did not inquire from me as to how I was passing my days in a distressed condition of life." It appears that Kuntīdevī was remembering the miserable days when she had been banished along with her sons through the mischievous plans of Dhṛtarāṣṭra and Duryodhana. She continued; "My dear brother, I can understand that when providence goes against someone, even one's nearest relatives also forget him. In such a condition, even one's father, one's mother or one's own children will forget him. Therefore, my dear brother, I do not accuse you."

Vasudeva replied to his sister, "My dear sister, do not be sorry, and do not blame me in that way. We should always remember that we all are only toys in the hands of providence. Everyone is under the control of the Supreme Personality of Godhead. It is under His control only that all kinds of fruitive actions and the resultant reactions take place. My dear sister, you know that we were very much harassed by King Kaṁsa, and by his persecutions we were scattered here and there. We were always full of anxieties.

Only in the last few days have we returned to our own places, by the grace of God.”

After this conversation, Vasudeva and Ugrasena received the kings who came to see them, and they sufficiently welcomed them all. Seeing Lord Kṛṣṇa present on the spot, all the visitors felt transcendental pleasure and became very peaceful. Some of the prominent visitors were as follows: Bhīṣmadeva, Droṇācārya, Dhṛtarāṣṭra, Duryodhana, and Gāndhārī along with her sons; King Yudhiṣṭhira along with his wife, and the Pāṇḍavas along with Kuntī; Sṛñjaya, Vidura, Kṛpācārya, Kuntibhoja, Virāṭa, King Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu, the King of Kāśī, Damaghoṣa, Viśālākṣa, the King of Mithilā, the King of Madras (formerly known as Madra), the King of Kekaya, Yudhāmanyu, Suśarmā, Bāhlīka along with his sons, and many other rulers who were subordinate to King Yudhiṣṭhira.

When they saw Lord Kṛṣṇa with His thousands of queens, they became fully satisfied at the sight of such beauty and transcendental opulence. All who were there personally visited Lord Balarāma and Kṛṣṇa, and being properly welcomed by the Lord they began to glorify the members of the Yadu dynasty, especially Kṛṣṇa and Balarāma. Because he was the King of the Bhojas, Ugrasena was considered the chief Yadu, and therefore the visitors specifically addressed him: ”Your majesty Ugrasena, King of the Bhojas, factually the Yadus are the only persons within this world who are perfect in all respects. All glories unto you! All glories unto you! The specific condition of your perfection is that you are always seeing Lord Kṛṣṇa, who is sought after by many mystic yogīs undergoing severe austerities and penances for great numbers of years. All of you are in direct touch with Lord Kṛṣṇa at every moment.

”All the Vedic hymns are glorifying the Supreme Personality of Godhead, Kṛṣṇa. The Ganges water is considered sanctified because of its being the water used to wash the lotus feet of Lord Kṛṣṇa. The Vedic literatures are nothing but the injunctions of Lord Kṛṣṇa. The purpose of the study of all the Vedas is to know Kṛṣṇa; therefore, the words of Kṛṣṇa and the message of His pastimes are always purifying. By the influence of time and circumstances, all the opulences of this world had become almost completely wiped out, but since Kṛṣṇa has appeared on this planet, all auspicious features have again appeared due to the touch of His lotus feet. Because of His presence, all our ambitions and desires are gradually being fulfilled. Your Majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship, and by blood relationship also. As a result, you are constantly in touch with Lord Kṛṣṇa, and you have no difficulty in seeing Him at any time. Lord Kṛṣṇa moves with you, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in worldly affairs which are considered to lead to the royal road to hell, but due to the presence of Lord Kṛṣṇa, the original Personality of Godhead in the Viṣṇu category, who is omniscient, omnipresent and omnipotent, all of you are factually relieved from all material contamination, and are situated in the transcendental position of liberation and Brahman existence.”

When they had heard that Kṛṣṇa would be present in Kurukṣetra because of the solar eclipse, the residents of Vṛndāvana, headed by Mahārāja Nanda, had also decided to go there, and therefore all the members of the Yadu dynasty were attending. King Nanda, accompanied by his cowherd men, had loaded all their necessary paraphernalia on bullock carts, and all of the Vṛndāvana residents had come to Kurukṣetra to see their beloved sons Lord Balarāma and Lord Kṛṣṇa. When the cowherd men of Vṛndāvana arrived in Kurukṣetra, all the members of the Yadu dynasty became most pleased. As soon as they saw the residents of Vṛndāvana, they stood up to welcome them, and it appeared that they had again regained their life. Both had been very eager to meet, and when they actually came forward and met, they embraced one another to their heart’s satisfaction and remained in embrace for a considerable time.

As soon as Vasudeva saw Nanda Mahārāja, he jumped and ran over to him and embraced him very affectionately. Vasudeva began to narrate his past history–how he had been imprisoned by King Kaṁsa, how his babies had been killed, and how immediately after Kṛṣṇa’s birth he had carried Him to the place of Nanda Mahārāja, and how Kṛṣṇa and Balarāma had been raised by Nanda Mahārāja and his queen, Yaśodā, as their own children. Similarly, Lord Balarāma and Kṛṣṇa also embraced King Nanda and mother Yaśodā and then offered Their respect unto their lotus feet by bowing down. Because of Their feeling affection for Nanda and Yaśodā, both Lord Kṛṣṇa and Balarāma became choked up, and for a few seconds They could not speak. The most fortunate King Nanda and mother Yaśodā placed their sons on their laps and began to embrace Them to their full satisfaction. Because of separation from Kṛṣṇa and Balarāma, both King Nanda and Yaśodā had been merged in great distress for a very long time. Now, after meeting Them and embracing Them, all their sufferings were mitigated.

After this, Kṛṣṇa’s mother, Devakī, and Balarāma’s mother, Rohiṇī, both embraced mother Yaśodā. They said, ”Dear Queen Yaśodādevi, both you and Nanda Mahārāja have been great friends to us, and when we remember you we are immediately overwhelmed by the thought of your friendly activities. We are so indebted to you that even if we were to return your benediction by giving you the opulence of the King of heaven, it would not be enough to repay you for your friendly behavior. We shall never forget your kindly behavior toward us. When both Kṛṣṇa and Balarāma were born, before They even saw Their real father and mother, They were entrusted to your care, and you raised Them as your own children, fostering Them as birds take care of their offspring in the nest. You have nicely fed, nourished and loved Them and have performed many auspicious religious ceremonies for Their benefit.

”Actually They are not our sons; They belong to you. Nanda Mahārāja and yourself are the real father and mother of Kṛṣṇa and Balarāma. As long as They were under your care They had not even a pinch of difficulty. Under your protection, They were completely out of the way of all kinds of fear. This most affectionate care which you have taken for Them is completely befitting your elevated position. The most noble personalities do not discriminate between their own sons and the sons of others, and there cannot be any personalities more noble than Nanda Mahārāja and yourself.”

As far as the gopīs of Vṛndāvana were concerned, from the very beginning of their lives, they did not know anything beyond Kṛṣṇa. Kṛṣṇa and Balarāma were their life and soul. The gopīs were so attached to Kṛṣṇa that they could not even tolerate not seeing Him momentarily when their eyelids blinked and impeded their vision. They condemned Brahmā, the creator of the body, because he foolishly made eyelids which blinked and checked their seeing Kṛṣṇa. Because they had been separated from Kṛṣṇa for so many years, the gopīs, having come along with Nanda Mahārāja and mother Yaśodā, felt intense ecstasy in seeing Kṛṣṇa. No one can even imagine how anxious the gopīs were to see Kṛṣṇa again. As soon as Kṛṣṇa became visible to them, they took Him inside their hearts through their eyes and embraced Him to their full satisfaction. Even though they were embracing Kṛṣṇa only mentally, they became so ecstatic and overwhelmed with joy that for the time being they completely forgot themselves. The ecstatic trance which they achieved simply by mentally embracing Kṛṣṇa is impossible to achieve even for great yogīs constantly engaged in meditation on the Supreme Personality of Godhead. Kṛṣṇa could understand that the gopīs were rapt in ecstasy by embracing Him in their minds, and therefore, since He is present in everyone's heart, He also reciprocated the embracing from within.

Kṛṣṇa was sitting with mother Yaśodā and His other mothers, Devakī and Rohiṇī, but when the mothers engaged in talking, He took the opportunity and went to a secluded place to meet the gopīs. As soon as He approached the gopīs, the Lord began to smile, and after embracing them and inquiring about their welfare, He began to encourage them, saying, "My dear friends, you know that both Lord Balarāma and Myself left Vṛndāvana just to please Our relatives and family members. Thus We were long engaged in fighting with Our enemies and were obliged to forget you, who were so much attached to Me in love and affection. I can understand that by this action I have been ungrateful to you, but still I know you are faithful to Me. May I inquire if you have been thinking of Us although We had to leave you behind? My dear gopīs, do you now dislike remembering Me, considering Me to have been ungrateful to you? Do you take My misbehavior with you very seriously?

"After all, you should know it was not My intention to leave you; our separation was ordained by providence, who after all is the supreme controller and does as he desires. He causes the intermingling of different persons, and again disperses them as he desires. Sometimes we see that due to the presence of clouds and strong wind, atomic particles of dust and broken pieces of cotton are intermingled together, and after the strong wind subsides, all the particles of dust and cotton are again separated, scattered in different places. Similarly, the Supreme Lord is the creator of everything. The objects which we see are different manifestations of His energy. By His supreme will we are sometimes united and sometimes separated. We can therefore conclude that ultimately we are absolutely dependent on His will.

"Fortunately, you have developed loving affection for Me, which is the only way to achieve the transcendental position of association with Me. Any living entity who develops such unalloyed devotional affection for Me certainly at the end goes back to home, back to Godhead. In other words, unalloyed devotional service and affection for Me are the cause of supreme liberation.

"My dear gopī friends, you may know from Me that it is My energies only which are acting everywhere. Take, for example, an earthen pot. It is nothing but a combination of earth, water, air, fire and sky. It is always of the same physical composites, whether in its beginning, during its existence or after its annihilation. When it is created, the earthen pot is made of earth, water, fire, air and sky; while it remains, it is the same in composition; and when it is broken and annihilated, its different ingredients are conserved in different parts of the material energy. Similarly, at the creation of this cosmic manifestation, during its maintenance, and after its dissolution, everything is but a different manifestation of My energy. And because the energy is not separate from Me, it is to be concluded that I am existing in everything.

"In the same way, the body of a living being is nothing but a composition of the five elements, and the living entity embodied in the material condition is also part and parcel of Me. The living entity is imprisoned in the material condition on account of his false conception of himself as the supreme enjoyer. This false ego of the living entity is the cause of his imprisonment in material existence. As the Supreme Absolute Truth, I am transcendental to the living entity, as well as to his material embodiment. The two energies, material and spiritual, are both acting under My supreme control. My dear gopīs, I request that instead of being so afflicted, you try to accept everything with a philosophical attitude. Then you will understand that you are always with Me and that there is no cause of lamentation in our being separated from one another."

This important instruction of Lord Kṛṣṇa's to the gopīs can be utilized by all devotees engaged in Kṛṣṇa consciousness. The whole philosophy is considered on the basis of inconceivable, simultaneous oneness and difference. In Bhagavad-gītā the Lord says that He is present everywhere in His impersonal feature. Everything is existing in Him, but still He is not personally present everywhere. The cosmic manifestation is nothing but a display of Kṛṣṇa's energy, and because the energy is not different from the energetic, nothing is different from Kṛṣṇa. When this absolute consciousness, Kṛṣṇa consciousness, is absent, we are separated from Kṛṣṇa; but fortunately, if this Kṛṣṇa consciousness is present, then we are not separated from Kṛṣṇa. The process of devotional service is the revival of Kṛṣṇa consciousness, and if the devotee is fortunate enough to understand that the material energy is not separated from Kṛṣṇa, then he can utilize the material energy and its products in the service of the Lord. But in the absence of Kṛṣṇa consciousness, the forgetful living entity, although part and parcel of Kṛṣṇa, falsely puts himself in the position of enjoyer of the material world and, being thus implicated in material entanglement, is forced by the material energy to continue his material existence. This is also confirmed in the Bhagavad-gītā. Although a living entity is forced to act by the material energy, he falsely thinks that he is the all-in-all and the supreme enjoyer.

If the devotee knows perfectly that the arcā-vigraha, or Deity form of Lord Kṛṣṇa in the temple, is exactly the same sac-cid-ānanda-vigraha as Kṛṣṇa Himself, then his service to the temple Deity becomes direct service to the Supreme Personality of Godhead. Similarly, the temple itself, the temple paraphernalia and the food offered to the Deity are also not separate from Kṛṣṇa. One has to follow the rules and regulations prescribed by the ācāryas, and thus, under superior guidance, Kṛṣṇa-realization is fully possible, even in this material existence.

The gopīs, having been instructed by Kṛṣṇa in this philosophy of simultaneous oneness and difference, remained always in Kṛṣṇa consciousness and thus became liberated from all material contamination. The consciousness of the living entity who falsely presents himself as the enjoyer of the material world is called jīva-kośa, which means imprisonment by the false ego. Not only the gopīs but anyone who follows these instructions of Kṛṣṇa becomes immediately freed from the jīva-kośa imprisonment. A person in full Kṛṣṇa consciousness is always liberated from false egoism; he utilizes everything for Kṛṣṇa's service and is not at any time separated from Kṛṣṇa.

The gopīs therefore prayed to Kṛṣṇa, "Dear Kṛṣṇa, from Your navel emanated the original lotus flower which is the birthsite of Brahmā, the creator. No one can estimate Your glories or Your opulence, which therefore remain always a mystery even to the highest thoughtful men, the masters of all yogic power. The conditioned soul fallen in the dark well of this material existence can very easily, however, take shelter of the lotus feet of Lord Kṛṣṇa. Thus his deliverance is guaranteed." The gopīs continued: "Dear

Kṛṣṇa, we are always busy in our family affairs. We therefore request that You remain within our hearts as the rising sun, and that will be Your greatest benediction."

The gopīs are always liberated souls, because they are fully in Kṛṣṇa consciousness. They only pretended to be entangled in household affairs in Vṛndāvana. In spite of their long separation, the inhabitants of Vṛndāvana, the gopīs, were not interested in the idea of going with Kṛṣṇa to His capital city, Dvārakā. They wanted to remain busy in Vṛndāvana and thus feel the presence of Kṛṣṇa in every step of their lives. They immediately invited Kṛṣṇa to come back to Vṛndāvana. This transcendental emotional existence of the gopīs is the basic principle of Lord Caitanya's teaching. The Ratha-yātrā Festival observed by Lord Caitanya is the emotional process of taking Kṛṣṇa back to Vṛndāvana. Śrīmatī Rādhārāṇī refused to go with Kṛṣṇa to Dvārakā to enjoy His company in the atmosphere of royal opulence, but wanted to enjoy His company in the original Vṛndāvana atmosphere. Lord Kṛṣṇa, being profoundly attached to the gopīs, never goes away from Vṛndāvana, and the gopīs and other residents of Vṛndāvana remain fully satisfied in Kṛṣṇa consciousness.

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-seventh Chapter, of Kṛṣṇa, "Lord Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana."

9.85 28 / Draupadī Meets the Queens of Kṛṣṇa

There were many visitors who came to see Kṛṣṇa, and among them were the Pāṇḍavas, headed by King Yudhiṣṭhira. After talking with the gopīs and bestowing upon them the greatest benediction, Lord Kṛṣṇa came to welcome King Yudhiṣṭhira and other relatives who had come to see Him. He first of all inquired from them whether their situation was auspicious. Actually, there is no question of ill fortune for anyone who sees the lotus feet of Lord Kṛṣṇa, yet when Lord Kṛṣṇa, as a matter of etiquette, inquired from King Yudhiṣṭhira about his welfare, the King became very happy by such a reception and began to address the Lord thus: "My dear Lord Kṛṣṇa, great personalities and devotees in full Kṛṣṇa consciousness always think of Your lotus feet and remain fully satisfied by drinking the nectar of transcendental bliss. The nectar which they constantly drink sometimes comes out of their mouths and is sprinkled on others as the narration of Your transcendental activities. This nectar coming from the mouth of a devotee is so powerful that if one is fortunate enough to have the opportunity to drink it, he immediately becomes freed from the continuous journey of birth and death. Our material existence is caused by our forgetfulness of Your personality, but fortunately, the darkness of forgetfulness is immediately dissipated if one is privileged to hear about Your glories. Therefore, my dear Lord, where is the possibility of ill fortune for one who is constantly engaged in hearing Your glorious activities?

"Since we are fully surrendered unto You and have no other shelter than Your lotus feet, we are always confident of our good fortune. My dear Lord, You are the ocean of unlimited knowledge and transcendental bliss. The result of the action of mental concoction is to exist in the three temporary phases of material life–wakefulness, sleep and deep sleep. But these conditions cannot exist in Kṛṣṇa consciousness. All such reactions are invalidated by practice of Kṛṣṇa consciousness. You are the ultimate destination of all liberated persons. Out of Your independent will only, You have descended on this earth by the use of Your own internal potency, yogamāyā, and in order to reestablish the Vedic principles of life, You have appeared just like an ordinary human being. Since You are the Supreme Person, there cannot, therefore, be any ill luck for one who has fully surrendered unto You."

When Lord Kṛṣṇa was busy meeting various kinds of visitors and while they were engaged in offering prayers to the Lord, the female members of the Kuru dynasty and the Yadu dynasty took the opportunity of meeting with one another and engaging in talk of Lord Kṛṣṇa's transcendental pastimes. The first inquiry was made by Draupadī to the wives of Lord Kṛṣṇa. She addressed them: "My dear Rukmiṇī, Bhadrā, Jāmbavatī, Satyā, Satyabhāmā, Kālindī, Śaibya, Lakṣmaṇā, Rohiṇī and all other wives of Lord Kṛṣṇa, will you please let us know how Lord Kṛṣṇa, the Supreme Personality of Godhead, accepted you as His wives and married you in pursuance of the marriage ceremonies of ordinary human beings?"

To this question, the chief of the queens, Rukmiṇīdevī, replied, "My dear Draupadī, it was practically a settled fact that princes like Jarāsandha and others wanted me to marry King Śiśupāla, and, as is usual, all the princes present during the marriage ceremony were prepared with their armor and weapons to fight with any rival who dared to stop the marriage. But the Supreme Personality of Godhead kidnapped me the way a lion takes away a lamb from the flock. This was not, however, a very wondrous act for Lord Kṛṣṇa, because anyone who claims to be a very great hero or king within this world is subordinate to the lotus feet of the Lord. All the kings touched their helmets to the lotus feet of Lord Kṛṣṇa. My dear Draupadī, it is my eternal desire that life after life I may be engaged in the service of Lord Kṛṣṇa, who is the reservoir of all pleasure and beauty. This is my only desire and ambition in life."

After this, Satyabhāmā began to speak. She said, "My dear Draupadī, my father was very much afflicted on the death of his brother, Prasena, and he falsely accused Lord Kṛṣṇa of killing his brother and stealing the Syamantaka jewel, which had actually been taken by Jāmbavān. Lord Kṛṣṇa, in order to establish His pure character, fought with Jāmbavān and rescued the Syamantaka jewel, which was later delivered to my father. My father was very much ashamed and sorry for accusing Lord Kṛṣṇa of his brother's death. After getting back the Syamantaka jewel, he thought it wise to rectify his mistake, so although he had promised others my hand in marriage, he submitted the jewel and myself at the lotus feet of Kṛṣṇa, and thus I was accepted as His maidservant and wife."

After this, Jāmbavatī replied to Draupadī's question. She said, "My dear Draupadī, when Lord Kṛṣṇa attacked my father Jāmbavān, the King of the ṛkṣas, my father did not know that Lord Kṛṣṇa was his former master, Lord Rāmacandra, the husband of Sītā. Not knowing the identity of Lord Kṛṣṇa, my father remained continually engaged in fighting with Him for twenty-seven days. After this period, when he became very tired and fatigued, he could understand that since no one but Lord Rāmacandra could defeat him, his opponent, Lord Kṛṣṇa, must be the same Lord Rāmacandra. He thus came to his senses and not only immediately returned the Syamantaka jewel, but in order to satisfy the Lord, he presented me to Him to become His wife. In this way I was married to the Lord, and thus my desire to remain life after life as a servitor of Kṛṣṇa was fulfilled."

After this, Kālindī said, "My dear Draupadī, I was engaged in great austerities and penances in order to get Lord Kṛṣṇa as my husband. When Lord Kṛṣṇa became aware of this fact, He very kindly came to me along with His friend Arjuna and accepted me as His wife. Lord Kṛṣṇa then took me away from the bank of Yamunā, and since then I have been engaged in the house of Lord Kṛṣṇa as a sweeper. And the Lord is treating me as His wife.”

After this, Mitravindā said, ”My dear Draupadī, there was a great assembly of princes at my svayaṁvara ceremony. Lord Kṛṣṇa was also present in that meeting, and He accepted me as His maidservant by defeating all the princes present there. He immediately took me away to Dvārakā, exactly as a lion takes a deer from a pack of dogs. When I was thus taken away by Lord Kṛṣṇa, my brothers wanted to fight with Him, and later on they were defeated. Thus my desire to become the maidservant of Kṛṣṇa life after life was fulfilled.”

After this, Satyā addressed Draupadī in this way: ”My dear Draupadī, my father arranged for an assembly for my svayaṁvara, [the personal selection of a husband], and in order to test the strength and heroism of the prospective bridegrooms, my father stipulated that they each fight with his seven ferocious bulls, which had long, serpentine horns. Many heroic prospective bridegrooms tried to defeat the bulls, but unfortunately they were all severely struck, and they returned to their homes as defeated invalids. When Lord Śrī Kṛṣṇa came and fought with the bulls, they were just like playthings for Him. He captured the bulls and roped each one of them by their nostrils. Thus they came under His control, just like a goat’s small kids come very easily under the control of children. My father became very pleased and married me with Lord Kṛṣṇa in great pomp, giving as my dowry many divisions of soldiers, horses, chariots and elephants, along with hundreds of maidservants. Thus Lord Kṛṣṇa brought me to His capital city, Dvārakā. On the way back, He was also assaulted by many princes, but Lord Kṛṣṇa defeated all of them, and thus I have the privilege of serving His lotus feet as a maidservant.”

After this, Bhadrā began to speak. She said, ”My dear Draupadī, Lord Kṛṣṇa is the son of my maternal uncle. Fortunately, I became attracted to His lotus feet. When my father understood these feelings of mine, he personally arranged for my marriage, inviting Lord Kṛṣṇa to marry me and giving Him in dowry one akṣauhiṇī, or division of armed forces, along with many maidservants and other royal paraphernalia. I do not know whether I shall be able to have the shelter of Lord Kṛṣṇa life after life, but still I pray to the Lord that wherever I may take my birth I may not forget my relationship with His lotus feet.”

Then Lakṣmaṇā said, ”My dear Queen, many times I have heard the great sage Nārada glorifying the pastimes of Lord Kṛṣṇa. I became attracted to the lotus feet of Kṛṣṇa when I heard Nārada say that the goddess of fortune, Lakṣmī, was also attracted to His lotus feet. Since then I have always been thinking of Him, and thus my attraction for Him has increased. My dear Queen, my father was very affectionate toward me. When he understood that I was attracted to Kṛṣṇa, he devised a plan. His plan was like that devised by your father; during the svayaṁvara, the prospective bridegrooms had to pierce the eyes of a fish with their arrows. The difference between the competition in your svayaṁvara and mine was that in your case the fish was hanging openly on the ceiling, in clear view, but in my case the fish was covered with a cloth and could only be seen by the reflection of the cloth in a pot of water. That was the special feature of my svayaṁvara.

”The news of this device was spread all over the world, and when the princes heard of it, they arrived at my father’s capital city from all directions, fully equipped with armor and guided by their military instructors. Each one of them desired to win me as his wife, and one after another they raised the bow and arrow which was left there for piercing the fish. Many could not even join the bowstring to the two ends of the bow, and without attempting to pierce the fish, they simply left the bow as it was and went away. Some with great difficulty drew the string from one end to the other, and being unable to tie the other end, they were suddenly knocked down by the spring-like bow. My dear Queen, you will be surprised to know that at my svayaṁvara meeting there were many famous kings and heroes present. Heroes like Jarāsandha, Ambaṣṭha, Śiśupāla, Bhīmasena, Duryodhana and Karṇa were, of course, able to string the bow, but they could not pierce the fish, because it was covered, and they could not trace it out from the reflection. The celebrated hero of the Pāṇḍavas, Arjuna, was able to see the reflection of the fish on the water, but although with great caution he traced out the location of the fish and shot an arrow, he did not pierce the fish in the right spot. His arrow at least touched the fish, and so he proved himself better than all other princes.

”All the princes who had tried to pierce the target were disappointed, being baffled in their attempts, and some candidates had even left the place without making an attempt, but when at last Lord Kṛṣṇa took up the bow, He was able to tie the bowstring very easily, just as a child plays with a toy. He placed the arrow, and looking only once at the reflection of the fish in the water, He shot the arrow, and the pierced fish immediately fell down. This victory of Lord Kṛṣṇa was accomplished at noon, during the moment called abhijit, which is astronomically calculated as auspicious. At that time the vibration of ’Jaya! Jaya!’ was heard all over the world, and from the sky came sounds of drums beat by the denizens of heaven. Great demigods were overwhelmed with joy and began to shower flowers on the earth.

”At that time, I entered the arena of competition, and the ankle bells on my legs were sounding very melodiously as I walked. I was nicely dressed with new silken garments, flowers were decorating my hair, and because of Lord Kṛṣṇa’s victory, I was in ecstatic joy and smiling very pleasingly. I was carrying in my hands a golden necklace bedecked with jewels, which was glittered at intervals. My curling hair encircled my face, which was shining with a bright luster due to the reflection of my various rings. My eyes blinking, I first of all observed all the princes present, and when I reached my Lord I very slowly placed the golden necklace on His neck. As I have already informed you, from the very beginning my mind had been attracted by Lord Kṛṣṇa, and thus I considered the garlanding of the Lord to be my great victory. As soon as I placed my garland on the neck of the Lord, there sounded immediately the combined vibration of mṛdaṅgas, paṭahas, conchshells, drums, kettledrums and other instruments, causing a tumultuous sound, and while the music played, expert male and female dancers began to dance, and singers began to sing sweetly.

”My dear Draupadī, when I accepted Lord Kṛṣṇa as my worshipable husband, and He also accepted me as His maidservant, there was a tumultuous roaring among the disappointed princes. All of them became very agitated because of their lusty desires, but without caring for them, my husband, in His form as the four-handed Nārāyaṇa, immediately took me on His chariot, which was drawn by four excellent horses. Expecting opposition from the princes, He armored Himself and took up His bow named Śārṅga, but our celebrated driver, Dāruka, drove the beautiful chariot without a moment’s delay toward the city of Dvārakā. Thus, in the presence of all the princes, I was carried away very quickly, exactly as a deer is carried away from the flock by a lion. Some of the princes, however, wanted to check our progress, and thus, equipped with proper weapons, they opposed us, just as dogs try to oppose the progressive march of a lion. At that time, due to the arrows released by the Śārṅga bow of Lord Kṛṣṇa, some of the princes were cut on their left hands, some of them lost their legs, and some lost their heads and their lives, and others fled from the battlefield.

”The Supreme Personality of Godhead then entered the most celebrated city of the universe, Dvārakā, and as He entered the city, He appeared like the shining sun. The whole city of Dvārakā was profusely decorated on that occasion. There were so many flags and festoons and gates all over Dvārakā that the sunshine could not even enter the city. I have already told you that my father was very much affectionate to me, so when he saw that my desire was fulfilled by getting Lord Kṛṣṇa as my husband, in great happiness he began to distribute to friends and relatives various kinds of gifts, such as valuable dresses, ornaments, bedsteads and sitting carpets. Lord Kṛṣṇa is always self-sufficient, yet my father, out of his own accord, offered my husband a dowry consisting of riches, soldiers, elephants, chariots, horses and many rare and valuable weapons. He presented all these to the Lord with great enthusiasm. My dear Queen, at that time I could guess that in my previous life I must have performed some wonderfully pious activity, and as a result I can in this life be one of the maidservants in the house of the Supreme Personality of Godhead.”

When all the principal queens of Lord Kṛṣṇa had finished their statements, Rohiṇī, as the representative of the other sixteen thousand queens, began to narrate the incident of their becoming wives of Kṛṣṇa.

”My dear Queen, when Bhaumāsura was conquering all the world, he collected wherever possible all the beautiful daughters of the kings and kept us arrested within his palace. When news of our imprisonment reached Lord Kṛṣṇa, He fought with Bhaumāsura and released us. Lord Kṛṣṇa killed Bhaumāsura and all his soldiers, and although He had no need to accept even one wife, He nevertheless, by our request, married all sixteen thousand of us. My dear Queen, our only qualification was that we were always thinking of the lotus feet of Lord Kṛṣṇa, which is the way to release oneself from the bondage of repeated birth and death. My dear Queen Draupadī, please take it from us that we are not after any opulence such as kingdom, empire, or a position of heavenly enjoyment. We do not want to enjoy such material opulences, nor do we desire to achieve the yogic perfections, nor the exalted post of Lord Brahmā. Nor do we want any of the different kinds of liberation– sālokya, sārṣṭi, sāmīpya or sāyujya. We are not at all attracted by any of these opulences. Our only ambition is to bear on our heads life after life the dust particles attached to the lotus feet of Lord Kṛṣṇa. The goddess of fortune also desires to keep that dust on her breast, along with fragrant saffron. We simply desire this dust, which accumulates underneath the lotus feet of Kṛṣṇa as He travels on the land of Vṛndāvana as a cowherd boy. The gopīs especially, and also the cowherd men and the aborigine tribeswomen, always desire to become the grass and straw on the street of Vṛndāvana, to be trampled on by the lotus feet of Kṛṣṇa. My dear Queen, we wish to remain as such life after life, without any other desire.”

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-eighth Chapter, of Kṛṣṇa, ”Draupadī Meets the Queens of Kṛṣṇa.”

9.86 29 / Sacrificial Ceremonies Performed by Vasudeva

Among the women present at Kurukṣetra during the solar eclipse were Kuntī, Gāndhārī, Draupadī, Subhadrā and the queens of many other kings, as well as the gopīs from Vṛndāvana. When the different queens of Lord Kṛṣṇa were submitting their statements as to how they were married and accepted by Lord Kṛṣṇa as His wives, all the female members of the Kuru dynasty were struck with wonder. They were filled with admiration at how all the queens of Kṛṣṇa were attached to Him with love and affection. When they heard about the queens’ intensity of love and affection for Kṛṣṇa, they could not check their eyes from filling up with tears.

While the women were engaged in conversations among themselves and the men were similarly engaged in conversation, there arrived almost all the important sages and ascetics from all directions, who had come for the purpose of seeing Lord Kṛṣṇa and Balarāma. Chief among the sages were Kṛṣṇa-dvaipāyana Vyāsa, the great sage Nārada, Cyavana, Devala, Asita, Viśvāmitra, Śatānanda, Bharadvāja, Gautama, and Lord Paraśurāma along with his disciples; Vasiṣṭha, Gālava, Bhṛgu, Pulastya, Kaśyapa, Atri, Mārkaṇḍeya, Bṛhaspati, Dvita, Trita, Ekata; the four Kumāra sons of Brahmā, Sanaka, Sanandana, Sanātana and Sanatkumāra; Aṅgira and Agastya, Yājñavalkya and Vāmadeva.

As soon as the sages and ascetics arrived, all the kings, including Mahārāja Yudhiṣṭhira and the Pāṇḍavas and Lord Kṛṣṇa and Balarāma, immediately got up from their seats and offered their respects by bowing down to the universally respected sages. After this, the sages were properly welcomed by being offered seats and water for washing their feet. Palatable fruits, garlands of flowers, incense, and sandalwood pulp were presented, and all the kings, led by Kṛṣṇa and Balarāma, worshiped the sages according to the Vedic rules and regulations. When all the sages were comfortably seated, Lord Kṛṣṇa, who descended for the protection of religion, began to address them on behalf of all the kings. When Kṛṣṇa began to speak, all became silent, being eager to hear and understand His welcoming words to the sages.

Lord Kṛṣṇa spoke thus: ”All glories to the assembled sages and ascetics! Today we are all feeling that our lives have become successful. Today we have achieved the desired goal of life, because we are now seeing face to face all the exalted liberated sages and ascetics whom even the great demigods in the heavens desire to see. Persons who are neophytes in devotional service and who simply offer their respectful obeisances to the Deity in the temple but cannot realize that the Lord is situated in everyone’s heart, and those who simply worship different demigods for fulfillment of their own lusty desires, are unable to understand the importance of these sages. They cannot take advantage of receiving these sages by seeing them with their eyes, by touching their lotus feet, by inquiring about their welfare or by diligently worshiping them.”

Neophyte devotees or religionists cannot understand the importance of great mahātmās. They go to the temple as a matter of formality and pay their respectful obeisances unto the Deity. But when one is promoted to the next platform of transcendental consciousness, one can understand the importance of mahātmās and devotees, and in that stage the devotee tries to please them. Therefore, Lord Kṛṣṇa said that the neophyte cannot understand the importance of great sages, devotees or ascetics.

Kṛṣṇa continued, ”One cannot purify himself by traveling to holy places of pilgrimage and taking bath there or by seeing the Deities in the temples. But if one happens to meet a great devotee, a mahātmā who is representative of the Personality of Godhead, one becomes immediately purified. In order to become purified, there is the injunction to worship the fire, the sun, the moon, the earth, the water, the air, the sky and the mind. By worshiping all the elements and their predominating deities, one can become free from the influence of envy, but all the sins of an envious person can be nullified immediately simply by serving a great soul. My dear revered sages and respectable kings, you can take it from Me that a person who accepts this material body made of three elements–mucus, bile and air–as his own self, who considers his family and relatives as his own, and who accepts material things as worshipable, or who visits holy places of pilgrimage just to take a bath there, but never associates with great personalities, sages and mahātmās–such a person, even in the form of a human being, is nothing but an animal, like an ass."

When the supreme authority, Lord Kṛṣṇa, was thus speaking with great gravity, all the sages and ascetics remained in dead silence. They became amazed upon hearing Him speaking the absolute philosophy of life in such a concise way. Unless one is very much advanced in knowledge, one thinks his body to be his self, his family members to be his kith and kin, and the land of his birth to be worshipable. From this concept of life, the modern ideology of nationalism has sprung up. Lord Kṛṣṇa condemned such ideas, and He also condemned persons who take the trouble to go to holy places of pilgrimage just to take a bath and come back without taking the opportunity to associate with the great devotees and mahātmās living there. Such persons are compared to the most foolish animal, the ass. All those who heard considered the speech of Lord Kṛṣṇa for some time, and they concluded that Lord Kṛṣṇa was actually the Supreme Personality of Godhead, playing the role of an ordinary human being who is forced to take a certain type of body as a result of the reactions of his past deeds. He was assuming this pastime as an ordinary human simply to teach the people in general how they should live for perfection of the human mission.

Having concluded that Kṛṣṇa was the Supreme Personality of Godhead, the sages began to address Him thus: "Dear Lord, we, the leaders of human society, are supposed to possess the proper philosophy of life, and yet we are becoming bewildered by the spell of Your external energy. We are surprised to see Your behavior, which is just like that of an ordinary human being and which conceals Your real identity as the Supreme Personality of Godhead, and we therefore consider Your pastimes to be all-wonderful.

"Our dear Lord, by Your own energy You are creating, maintaining and annihilating the whole cosmic manifestation of different names and forms, in the same way as the earth creates many forms of stone, trees and other varieties of names and forms and yet remains the same. Although You are creating varieties of manifestation through Your energy, You are unaffected by all those actions. Our dear Lord, we remain simply stunned by seeing Your wonderful actions. Although You are transcendental to this entire material creation and are the Supreme Lord and the Supersoul of all living entities, You nevertheless appear on this earth by Your internal potency to protect Your devotees and destroy the miscreants. By such appearance You reestablish the principles of eternal religion, which the human society forgets by long association with the material energy. Our dear Lord, You are the creator of the social orders and spiritual statuses of the human society according to quality and work, and when these orders are misguided by unscrupulous persons, You appear and set them right.

"Dear Lord, the Vedic knowledge is the representation of Your pure heart. Austerities, study of the Vedas, and meditative trances lead to different realizations of Your Self in Your manifested and nonmanifested aspects. The entire phenomenal world is a manifestation of Your impersonal energy, but You Yourself, as the original Personality of Godhead, are nonmanifested there. You are the Supreme Soul, the Supreme Brahman. Persons who are situated in brahminical culture, therefore, can understand the truth about Your transcendental form. Thus You always hold the brāhmaṇas in respect, and thus You are considered to be the topmost of all followers of brahminical culture. You are therefore known as brahmaṇya-deva. Our dear Lord, You are the last word in good fortune and the last resort of all saintly persons; therefore we all consider that we have achieved the perfection of our life, education, austerity and acquisition of transcendental knowledge by meeting You. Factually, You are the ultimate goal of all transcendental achievements.

"Our dear Lord, there is no end to Your unlimited knowledge. Your form is transcendental, eternally existing in full bliss and knowledge. You are the Supreme Personality of Godhead, the Supreme Brahman, the Supreme Soul. Being covered by the spell of Your internal potency, yogamāyā, You are now temporarily concealing Your unlimited potencies, but still we can understand Your exalted position, and therefore all of us offer You our respectful obeisances. Dear Lord, You are enjoying Your pastimes in the role of a human being, concealing Your real character of transcendental opulence; therefore, all the kings who are present here, even the members of the Yadu dynasty who are constantly mingling with You, eating with You, and sitting with You, cannot understand that You are the original cause of all causes, the soul of everyone, the original cause of all creation.

"When a person dreams at night, hallucinatory figures created by the dream are accepted as real, and the imaginary dream body is accepted as one's real body. For the time being one forgets that besides the body created in hallucination, there is another, real body in his awakened state. Similarly, in the awakened state also, the bewildered conditioned soul considers sense enjoyment to be real happiness.

"By the process of enjoyment of the senses of the material body, the spirit soul is covered, and his consciousness becomes materially contaminated. It is due to material consciousness that one cannot understand the Supreme Personality of Godhead, Kṛṣṇa. All great mystic yogīs endeavor to revive their Kṛṣṇa consciousness by mature practice of the yoga system and thus understand Your lotus feet and meditate upon Your transcendental form. In this way the accumulated result of sinful activities is counteracted. It is said that the water of the Ganges can vanquish volumes of a person's sinful actions, but the Ganges water is glorious only due to Your lotus feet. The Ganges water is flowing as perspiration from the lotus feet of Your Lordship. And we are all so fortunate that today we have been able to directly see Your lotus feet. Dear Lord, we are all surrendered souls, devotees of Your Lordship; therefore, please be kind and bestow Your causeless mercy upon us. We know well that persons who have become liberated by constant engagement in Your devotional service are no longer contaminated by the material modes of nature; thus they have become eligible to be promoted to the kingdom of God in the spiritual world."

After first offering prayers to Lord Kṛṣṇa, the assembled sages wanted to take permission from King Dhṛtarāṣṭra and King Yudhiṣṭhira and then depart for their respective āśramas. At that time, however, Vasudeva, the father of Lord Kṛṣṇa and the most celebrated of all pious men, approached the sages and with great humility offered his respects by falling down at their feet. Vasudeva said, "My dear great sages, you are more respected than the demigods. I therefore offer my respectful obeisances unto you. I wish that you will accept my one request, if you so desire. I shall consider it a great blessing if you kindly explain the supreme fruitive activity by which one can counteract the reactions of all other activities."

The great sage Nārada was the leader of all the sages present there. Therefore he began to speak. ”My dear sages,” he said, ”it is not very difficult to understand that because of his great goodness and simplicity, Vasudeva, who has become the father of the Personality of Godhead by accepting Kṛṣṇa as his son, is inclined to ask us about his welfare. It is said that familiarity breeds contempt. As such, Vasudeva, having Kṛṣṇa as his son, does not regard Kṛṣṇa with awe and veneration. Sometimes it is seen that persons who are living on the bank of the Ganges do not consider the Ganges to be very important, and they go far away in order to take their baths at a place of pilgrimage. Being that Lord Kṛṣṇa, whose knowledge is never second in any circumstances, is personally present, there is no need of Vasudeva's asking us for instruction.

Lord Kṛṣṇa is not affected by the process of creation, maintenance and annihilation; His knowledge is never influenced by any agency beyond Himself. He is not agitated by the interaction of the material qualities, which changes things in the modes of time. His transcendental form is full of knowledge which never becomes agitated by ignorance, pride, attachment, envy or sense enjoyment. His knowledge is never subjected to the laws of karma regarding pious or impious activities; nor is it influenced by the three modes of material energy. No one is greater than or equal to Him, because He is the supreme authority, the Personality of Godhead.

”The ordinary conditioned human being may think the conditioned soul, who is covered by his materialistic senses, mind and intelligence, to be equal to Kṛṣṇa, but Lord Kṛṣṇa is just like the sun, which, although it sometimes may appear to be so, is never covered by the cloud, snow or fog or by other planets. When the eyes of less intelligent men are covered by such influences, they think the sun to be invisible. Similarly, persons influenced by the senses and addicted to material enjoyment cannot have a clear vision of the Supreme Personality of Godhead.”

The sages present then began to address Vasudeva in the presence of Lord Kṛṣṇa, Balarāma and many other kings, and, as requested by him, they gave their instructions: ”To counteract the reaction of karma, or desires impelling one to fruitive activities, one must execute the prescribed sacrifices which are meant for worshiping Lord Viṣṇu with faith and devotion. Lord Viṣṇu is the beneficiary of the results of all sacrificial performances. Great personalities and sages who are sufficiently experienced to possess vision of the three phases of the time element, namely past, present and future, and those who are able to see everything clearly through the eyes of revealed scriptures, have unanimously recommended that to purify the dust of material contamination accumulated in the heart and to clear the path of liberation and thereby achieve transcendental bliss, one must please Lord Viṣṇu. For everyone in the different social orders (brāhmaṇa, kṣatriya and vaiśya) who are living as householders, this worship of the Supreme Personality of Godhead Lord Viṣṇu, who is known as Puruṣottama, the original person, is recommended as the only auspicious path.

”All conditioned souls within this material world have deep-rooted desires to lord it over the resources of material nature. Everyone wants to accumulate riches, everyone wants to enjoy life to the greatest extent, everyone wants a wife, home and children, and everyone wants to become happy in this world and be elevated to the heavenly planets in the next life. But these desires are the causes of one's material bondage. Therefore, to get liberation from this bondage, one has to sacrifice his honestly earned riches for the satisfaction of Lord Viṣṇu.

”The only process to counteract all sorts of material desire is to engage oneself in the devotional service of Lord Viṣṇu. In this way a self-controlled person, even while remaining in householder life, should give up the three kinds of material desires, namely desire for the acquisition of material opulences, the enjoyment of wife and children, and elevation to higher planets. Eventually he may give up householder life and accept the renounced order of life, engaging himself completely in the devotional service of the Lord. Everyone, even if born in a higher status of life as brāhmaṇa, kṣatriya, or vaiśya, is certainly indebted to the demigods, to the sages, to the forefathers, to living entities and so on, and in order to liquidate all these debts, one has to perform sacrifices, study the Vedic literature and generate children in religious householder life. If somehow one accepts the renounced order of life without fulfilling this debt, certainly he falls down from his position. Today you have already liquidated your debts to your forefathers and the sages. Now, by performing sacrifices, you can free yourself from indebtedness to the demigods and thus take complete shelter of the Supreme Personality of Godhead. My dear Vasudeva, certainly you have already performed many pious activities in your previous lives. Otherwise, how could you be the father of Kṛṣṇa and Balarāma, the Supreme Personality of Godhead?”

Saintly Vasudeva, after hearing all the sages, offered his respectful obeisances unto their lotus feet. In this way he pleased the sages, and then he elected for them to perform the yajñas. When the sages were elected as priests of the sacrifices, they also in turn induced Vasudeva to collect the required paraphernalia for executing the yajñas in that place of pilgrimage. Thus Vasudeva was persuaded to start to perform the yajñas, and all the members of the Yadu dynasty took their baths, dressed themselves very nicely, and decorated themselves beautifully and garlanded themselves with lotus flowers. Vasudeva's wives, dressed with nice garments and ornaments and golden necklaces, approached the arena of sacrifice carrying in their hands the required articles to offer in the sacrifice.

When everything was complete, there was heard the vibration of mṛdaṅgas, conchshells, kettledrums and other musical instruments. Professional dancers, both male and female, began to dance. The sūtas and māgadhas, who were professional singers, began to offer prayers by singing. The Gandharvas and their wives, whose voices were very sweet, began to sing many auspicious songs. Vasudeva anointed his eyes with collyrium, smeared butter over his body, and then, along with his eighteen wives, headed by Devakī, sat before the priests to be purified by the abhiṣeka ceremony. All such ceremonies were observed strictly according to the principles of scriptures, as was done formerly in the case of the moon with the stars. Vasudeva, because he was being initiated for the sacrifice, was dressed in deerskin, but all his wives were dressed with very nice saris, bangles, necklaces, ankle bells, earrings and many other ornaments. Vasudeva looked very beautiful surrounded by his wives, exactly like the King of heaven when he performs such sacrifices.

At that time, when Lord Kṛṣṇa and Lord Balarāma, along with Their wives, children and relatives, sat down in that great sacrificial arena, it appeared that the Supreme Personality of Godhead was present along with all His part and parcel living entities and multi-energies. We have heard from the śāstras that Lord Kṛṣṇa has multi-energies and parts and parcels, but now in that sacrificial arena all could actually experience how the Supreme Personality of Godhead eternally exists along with His different energies. At that time, Lord Kṛṣṇa appeared as Lord Nārāyaṇa, and Lord Balarāma appeared as Saṅkarṣaṇa, the reservoir of all living entities.

Vasudeva satisfied Lord Viṣṇu by performing different kinds of sacrifices, such as jyotiṣṭoma, darṣa and pūrṇamāsa. Some of these yajñas are called prākṛta, and some of them are known as sauryasatra or vaikṛta. Thereafter, the other sacrifices, known as agnihotra, were also performed, and the prescribed articles were offered in the proper way. In this way Lord Viṣṇu became pleased. The ultimate purpose of offering oblations in sacrifice is to please Lord Viṣṇu. But in this age of Kali it is very difficult to collect the different articles required for offering sacrifices. People have neither the means to collect the required paraphernalia nor the necessary knowledge or tendency to offer such sacrifices. Therefore, in this age of Kali, when people are mostly unfortunate, full of anxieties and disturbed by various kinds of calamities, the only sacrifice recommended is the performance of saṅkīrtana-yajña. Worshiping Lord Caitanya by this saṅkīrtana-yajña is the only recommended process in this age.

After the performance of the different sacrifices, Vasudeva offered ample riches, clothing, ornaments, cows, land and maidservants to the priests. Thereafter, all the wives of Vasudeva took their avabhṛtha baths and performed the part of the sacrificial duties known as patnīsaṁyāja. After finishing the offering with all the required paraphernalia, they all took their baths together in the lakes constructed by Paraśurāma, which are known as the Rāma-hrada. After Vasudeva and his wives took their baths, all the garments and ornaments which they wore were distributed to the subordinate persons who were engaged in singing, dancing and similar activities. We may note that the performance of sacrifice necessitates the profuse distribution of riches. Charity is offered to the priests and the brāhmaṇas in the beginning, and used garments and ornaments are offered in charity to the subordinate assistants after the performance of the sacrifice.

After offering the used articles to the singers and reciters, Vasudeva and his wives, dressed with new ornaments and dresses, fed everyone very sumptuously, beginning from the brāhmaṇas down to the dogs. After this, all the friends, family members, wives and children of Vasudeva, along with all the kings and members of the Vidarbha, Kośala, Kuru, Kāśī, Kekaya and Sṛñjaya dynasties, assembled together. The priests, the demigods, the people in general, the forefathers, the ghosts and the Cāraṇas were all sufficiently remunerated by being offered ample gifts and respectful honor. Then all the persons assembled there took permission from Lord Kṛṣṇa, the husband of the goddess of fortune, and while glorifying the perfection of the sacrifice made by Vasudeva, they departed to their respective homes.

At that time, when King Dhṛtarāṣṭra, Vidura, Yudhiṣṭhira, Bhīma, Arjuna, Bhīṣmadeva, Droṇācārya, Kuntī, Nakula, Sahadeva, Nārada, Lord Vyāsadeva and many other relatives and kinsmen were about to part, they felt separation and therefore embraced each and every member of the Yadu dynasty with great feeling. Many others who were assembled in that sacrificial arena also departed. After this, Lord Kṛṣṇa and Lord Balarāma, along with King Ugrasena, satisfied the inhabitants of Vṛndāvana, headed by Mahārāja Nanda and the cowherd men, by profusely offering all kinds of gifts in order to worship them and please them. Out of their great feelings of friendship, the inhabitants of Vṛndāvana remained there for a considerable time along with the members of the Yadu dynasty.

After performing this sacrifice, Vasudeva felt so satisfied that there was no limit to his happiness. All the members of his family were with him, and in their presence he caught hold of the hands of Nanda Mahārāja and addressed him thus: "My dear brother, the Supreme Personality of Godhead has created a great tie of bondage which is known as the bondage of love and affection. I think it is a very difficult job for even the great sages and saintly persons to cut such a tie of love. My dear brother, you have exhibited feelings of love for me, which I was not able to return. I think, therefore, that I am ungrateful. You have behaved exactly as is characteristic of saintly persons, but I shall never be able to repay you. I have no means to repay you for your friendly dealings. Nevertheless I am confident that our tie of love will never break. Our relationship of friendship must ever continue, in spite of my inability to repay you. I hope you will excuse me for this inability.

"My dear brother, in the beginning, due to my being imprisoned, I could never serve you as a friend, and although at the present moment I am very opulent, because of my material prosperity I have become blind. I therefore cannot satisfy you properly even at this time. My dear brother, you are so nice and gentle that you offer all respect to others, but you don't care for any respect for yourself. A person seeking for auspicious progress in life must not possess too much material opulence with which to become blind and puffed up, but he should take care of his friends and relatives."

When Vasudeva was speaking to Nanda Mahārāja in this way, he was influenced by a great feeling for the friendship of Nanda Mahārāja and the beneficial activities executed by King Nanda on his behalf. As such, his eyes filled with tears, and he began to cry. Desiring to please his friend Vasudeva and being affectionately bound with love for Lord Kṛṣṇa and Balarāma, Nanda Mahārāja passed three months in their association. At the end of this time, all the members of the Yadu dynasty tried to please the inhabitants of Vṛndāvana to their hearts' content. The members of the Yadu dynasty tried to satisfy Nanda Mahārāja and his associates by offering them clothing, ornaments, and many other valuable articles, and they all became fully satisfied. Vasudeva, Ugrasena, Lord Kṛṣṇa, Lord Balarāma, Uddhava and all other members of the Yadu dynasty presented their individual gifts to Nanda Mahārāja and his associates. After Nanda Mahārāja received these farewell presentations, he, along with his associates, started for Vrajabhūmi, Vṛndāvana. The minds of the inhabitants of Vṛndāvana remained, however, with Kṛṣṇa and Balarāma, and therefore all of them started for Vṛndāvana without their minds.

When the members of the Vṛṣṇi family saw all their friends and visitors departing, they observed that the rainy season was approaching, and thus they decided to return to Dvārakā. They were fully satisfied, for they regarded Kṛṣṇa as everything. When they returned to Dvārakā, they began with great satisfaction to describe the sacrifice performed by Vasudeva, their meeting with various friends and well-wishers, and various other incidents which occurred during their travels in the places of pilgrimage.

Thus ends the Bhaktivedanta purport of the Second Volume, Twenty-ninth Chapter, of Kṛṣṇa, "Sacrificial Ceremonies Performed by Vasudeva."

9.87 30 / Spiritual Instruction for Vasudeva and Return of the Six Dead Sons of Devakī by Lord Kṛṣṇa

It is a Vedic custom that the junior members of the family should offer respects to the elderly persons every morning. The children or the disciples especially should offer their respects to the parents or the spiritual master in the morning. In pursuance of this Vedic principle, Lord Kṛṣṇa and Balarāma used to offer Their obeisances to Their father, Vasudeva, along with his wives. One day, after having returned from the sacrificial performances at Kurukṣetra, when Lord Kṛṣṇa and Balarāma went to offer Their respects to Vasudeva, Vasudeva took the opportunity of appreciating the exalted position of his two sons. Vasudeva had the opportunity to understand the position of Kṛṣṇa and Balarāma from the great sages who had assembled in the arena of the sacrifice. He not only heard from the sages, but on many occasions he actually experienced that Kṛṣṇa and Balarāma were not ordinary human beings, but were very extraordinary. Thus he believed the words of the sages that his sons Kṛṣṇa and Balarāma were the Supreme Personality of Godhead.

With firm faith in his sons, he addressed them thus: "My dear Kṛṣṇa, You are the sac-cid-ānanda-vigraha Supreme Personality of Godhead, and my dear Balarāma, You are Saṅkarṣaṇa, the master of all mystic powers. I have now understood that You are eternal. Both of You are transcendental to this material manifestation and to its cause, the Supreme Person Mahā-Viṣṇu. You are the original controller of all. You are the rest of this cosmic manifestation. You are its creator, and You are also its creative ingredients. You are the master of this cosmic manifestation, and actually this manifestation is created for Your pastimes only.

"The different material phases from the beginning to the end of the cosmos manifest under different time formulas are also Yourself, because You are both the cause and effect of this manifestation. The two features of this material world, the predominator and the predominated, are also You, and You are the supreme transcendental controller who stands above them. Therefore, You are beyond the perception of our senses. You are the supreme soul, unborn and unchanging. You are not affected by the six kinds of transformations which occur in the material body. The wonderful varieties of this material world are also created by You, and You have entered as the Supersoul into each living entity and even into the atom. You are the maintainer of everything.

"The vital force which is acting as the life principle in everything and the creative force derived from it are not acting independently, but are dependent upon You, the Supreme Person behind these forces. Without Your will, they cannot work. Material energy has no cognizance. It cannot act independently without being agitated by You. Because the material nature is dependent upon You, the living entities can only attempt to act. But without Your sanction and will they cannot perform anything or achieve the result they desire.

"The original energy is only an emanation from You. My dear Lord, the shining of the moon, the heat of the fire, the rays of the sun, the glittering of the stars, and the electric lightning which is manifested as very powerful, as well as the gravity of the mountains, the energy of the earth and the quality of its flavor–all are different manifestations of You. The pure taste of water and the vital force which maintains all life are also features of Your Lordship. The water and its taste are also Yourself.

"My dear Lord, although the forces of the senses, the mental power of thinking, willing and feeling, and the strength, movement and growth of the body appear to be performed by different movements of the airs within the body, they are all ultimately manifestations of Your energy. The vast expanse of outer space rests in Yourself. The vibration of the sky, its thunder, the supreme sound omkāra and the arrangement of different words to distinguish one thing from the other are symbolic representations of Yourself. Everything is Yourself. The senses, the controllers of the senses, the demigods, and the acquisition of knowledge which is the purpose of the senses, as well as the subject matter of knowledge–all are Yourself. The resolution of intelligence and the sharp memory of the living entity are also Yourself. You are the egotistic principle in ignorance which is the cause of this material world, the egotistic principle of passion which is the cause of the senses, and the egotistic principle of goodness which is the origin of the different controlling deities of this material world. The illusory energy, or māyā, which is the cause of the conditioned soul's perpetual transmigration from one form to another, is Yourself.

"My dear Supreme Personality of Godhead, You are the original cause of all causes, exactly as the earth is the original cause of different kinds of trees, plants and similar varieties of manifestation. As the earth is represented in everything, so You are present throughout this material manifestation as Supersoul. You are the supreme cause of all causes, the eternal principle. Everything is, in fact, a manifestation of Your one energy. The three qualities of material nature–sattva, rajas and tamas–and the result of their interaction, are linked up with You by Your agency of yogamāyā. They are supposed to be independent, but actually the total material energy is resting upon You, the Supersoul. Since You are the supreme cause of everything, the interactions of material manifestation–birth, existence, growth, transformation, deterioration and annihilation–are all absent in Yourself. Your supreme energy, yogamāyā, is acting in variegated manifestations, but because yogamāyā is Your energy, You are therefore present in everything."

In the Bhagavad-gītā, this fact is very nicely explained in the Ninth Chapter, wherein the Lord says, "In My impersonal form I am spread all over the material energy; everything is resting in Me, but I am not there." This very statement is also given by Vasudeva. To say He is not present everywhere means that He is aloof from everything, although His energy is acting everywhere. This can be understood by a crude example: In a big establishment, the energy, or the organization of the supreme boss, is working in every nook and corner of the business, but that does not mean that the original proprietor is present there, although in every department and every atmosphere the presence of the proprietor is felt by the worker. The physical presence of the proprietor in every department is formality only. Actually his energy is working everywhere. Similarly, the omnipresence of the Supreme Personality of Godhead is felt in the action of His energies. Therefore the philosophy of inconceivable simultaneous oneness with and difference from the Supreme Lord is confirmed everywhere. The Lord is one, but His energies are diverse.

Vasudeva said, "This material world is like a great flowing river, and its waves are the three material modes of nature–goodness, passion and ignorance. This material body, as well as the senses, the faculties of thinking, feeling and willing and the stages of distress, happiness, attachment and lust–are all are different products of these three qualities of nature. The foolish person who cannot realize Your transcendental identity above all this material reaction continues to remain in the entanglement of fruitive activity and is subjected to the continuous process of birth and death without a chance of being freed."

This is also confirmed in a different way by the Lord in the Fourth Chapter of Bhagavad-gītā. There it is said that anyone who knows the appearance and activities of the Supreme Lord Kṛṣṇa becomes freed from the clutches of material nature and goes back home, back to Godhead. Therefore Kṛṣṇa's transcendental name, form, activities and qualities are not products of this material nature.

"My dear Lord," Vasudeva continued, "despite all these defects of the conditioned soul, if someone somehow or other comes in contact with devotional service, he achieves this civilized human form of body with developed consciousness and thereby becomes capable of executing further progress in devotional service. And yet, illusioned by the external energy, people generally do not utilize this advantage of the human form of life. Thus they miss the chance of eternal freedom and unnecessarily spoil the progress they have made after thousands of births.

”In the bodily concept of life, one is attached to the offspring of the body, due to false egotism, and everyone in conditioned life is entrapped by false relationships and false affection. The whole world is moving under this false impression of material bondage. I know that neither of You are my sons; You are the original chief and progenitor, the Personalities of Godhead, known as Pradhāna and Puruṣa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength. You have already informed me about this in the past. My dear Lord, You are the shelter of the surrendered soul, the supreme well-wisher of the meek and humble. I am therefore taking shelter of Your lotus feet, which alone can give one liberation from the entanglement of material existence.

”For a long time I have simply considered this body to be myself, and although You are the Supreme Personality of Godhead, I considered You to be my son. My dear Lord, at the very moment when You first appeared in Kaṁsa’s prison house, I was informed that You were the Supreme Personality of Godhead and that You had descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millennium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many eternal forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance? Our only business should be to glorify Your supreme greatness.”

When Vasudeva was addressing his divine sons in that way, Lord Kṛṣṇa and Balarāma were smiling. Because They are very affectionate to Their devotees, They accepted all the appreciation of Vasudeva with a kindly smiling attitude. Kṛṣṇa then began to confirm all Vasudeva’s statements as follows: ”My dear father, whatever you may say, We are, after all, your sons. What you have said about Us is certainly a highly philosophical understanding of spiritual knowledge. I accept it in total without exception.”

Vasudeva was in the complete perfection of life in considering Lord Kṛṣṇa and Balarāma to be his sons, but because the sages assembled in the place of pilgrimage at Kurukṣetra had spoken about the Lord as the supreme cause of everything, Vasudeva simply repeated it out of his love for Kṛṣṇa and Balarāma. Lord Kṛṣṇa did not wish to detract from His relationship with Vasudeva as father and son; therefore in the very beginning of His reply He accepted the fact that He is the eternal son of Vasudeva and that Vasudeva is the eternal father of Kṛṣṇa. After this, Lord Kṛṣṇa informed His father of the spiritual identity of all living entities. He continued, ”My dear father, everyone, including Myself and My brother Balarāma, as well as all the inhabitants of the city of Dvārakā and the whole cosmic manifestation, is exactly as you have already explained, but all of us are also qualitatively one.”

Lord Kṛṣṇa intended for Vasudeva to see everything in the vision of a mahābhāgavata, a first-class devotee. A first-class devotee sees that all living entities are part and parcel of the Supreme Lord and that the Supreme Lord is situated in everyone’s heart. In fact, every living entity has spiritual identity, but in contact with material existence he becomes influenced by the material modes of nature. He becomes covered by the concept of bodily life, forgetting that his spirit soul is of the same quality as the Supreme Personality of Godhead. One mistakenly considers one individual to be different from another simply because of their material bodily coverings. Because of differences between bodies, the spirit soul appears before us differently.

Lord Kṛṣṇa then gave a nice example in terms of the five material elements. The total material elements, namely, the sky, the air, the fire, the water and the earth, are present in everything in the material world, whether in an earthen pot or in a mountain or in the trees or in an earring. These five elements are present in everything, in different proportions and quantities. A mountain is a gigantic form of the combination of these five elements, and a small earthen pot is of the same elements, but in a smaller quantity. Therefore all material items, although in different shapes or different quantities, are of the same ingredients. Similarly, the living entities–beginning from Lord Kṛṣṇa and including the Viṣṇu-tattva and millions of Viṣṇu forms, and then the living entities in different forms, beginning from Lord Brahmā down to the small ant–are all of the same quality in spirit. Some are great in quantity, and some are small, but qualitatively they are of the same nature. It is therefore confirmed in the Upaniṣads that Kṛṣṇa, or the Supreme Lord, is the chief among all living entities, and He maintains them and supplies them with all necessities of life. Anyone who knows this philosophy is in perfect knowledge. The Vedic version tat tvam asi, ”Thou art the same,” does not mean that everyone is God, but everyone is qualitatively of the same nature as that of God.

After hearing Kṛṣṇa speak the entire philosophy of spiritual life in an abbreviated summation, Vasudeva was exceedingly pleased with his son. Being thus elated, he could not speak, but remained silent. In the meantime, Devakī, the mother of Lord Kṛṣṇa, sat by the side of her husband. Previously she had heard that both Kṛṣṇa and Balarāma were so kind upon Their teacher that They had brought back the teacher’s dead sons from the clutches of the superintendent of death, Yamarāja. Since she had heard this incident, she had been also thinking of her own sons who were killed by Kaṁsa, and while remembering them she became overwhelmed with grief.

In compassion for her dead sons, Devakī began to appeal to Lord Kṛṣṇa and Balarāma thus: ”My dear Balarāma, Your very name suggests that You give all pleasure and all strength to everyone. Your unlimited potency is beyond the reach of our minds and words, and my dear Kṛṣṇa, You are the master of all mystic yogīs. I also know that You are the master of the Prajāpatis like Brahmā and his assistants, and You are the original Personality of Godhead, Nārāyaṇa. I also know for certain that You have descended to annihilate all kinds of miscreants who have been misled in the course of time. They have lost control of their minds and senses, fallen from the quality of goodness, and have deliberately neglected the direction of the revealed scriptures by living a life of extravagancy and impudency. You have descended on the earth to minimize the burden of the world by killing such miscreant rulers. My dear Kṛṣṇa, I know that Mahā-Viṣṇu, who is lying in the causal ocean of the cosmic manifestation and who is the source of this whole creation, is simply an expansion of Your plenary portion. Creation, maintenance and annihilation of this cosmic manifestation are being effected only by Your plenary portion. I am, therefore, taking shelter of You without any reservation. I have heard that when You wanted to reward Your teacher, Sāndīpani Muni, and he asked You to bring back his dead son, You and Balarāma immediately brought him from the custody of Yamarāja, although he had been dead for a very long time. By this act I understand You to be the supreme master of all mystic yogīs. I am, therefore, asking You to fulfill my desire in the same way. In other words, I am asking You to bring back all my sons who were killed by Kaṁsa; upon Your bringing them back, my heart will be content, and it will be a great pleasure for me just to see them once."

After hearing Their mother speak in this way, Lord Balarāma and Kṛṣṇa immediately called for the assistance of yogamāyā and started for the lower planetary system known as Sutala. Formerly, in His incarnation of Vāmana, the Supreme Personality of Godhead was satisfied by the King of the demons, Bali Mahārāja, who donated to Him everything he had. Bali Mahārāja was then given the whole of Sutala for his residence and kingdom. Now when this great devotee, Bali Mahārāja, saw that Lord Balarāma and Kṛṣṇa had come to his planet, he immediately merged in an ocean of happiness. As soon as he saw Lord Kṛṣṇa and Balarāma in his presence, he and all his family members stood up from their seats and bowed down at the lotus feet of the Lord. Bali Mahārāja offered Lord Kṛṣṇa and Balarāma the best seat he had in his possession, and when both Lords were seated comfortably, he began to wash Their lotus feet. He then sprinkled the water on his head and on the heads of his family members. The water used to wash the lotus feet of Kṛṣṇa and Balarāma can purify even the greatest demigods, such as Lord Brahmā.

After this, Bali Mahārāja brought valuable garments, ornaments, sandalwood pulp, betel nuts, lamps and various nectarean foodstuffs, and along with his family members he worshiped the Lord according to the regulative principles and offered his riches and body unto the lotus feet of the Lord. King Bali was feeling such transcendental pleasure that he repeatedly grabbed the lotus feet of the Lord and kept them on his chest; and sometimes he put them on the top of his head, and in this way he was feeling transcendental bliss. Tears of love and affection began to flow down from his eyes, and all his hairs stood on end. He began to offer prayers to the Lords in a voice which choked up intermittently.

"My Lord Balarāma, You are the original Anantadeva. You are so great that Anantadeva Seṣa and other transcendental forms have originally emanated from You and Lord Kṛṣṇa. You are the original Personality of Godhead, and your eternal form is all-blissful and full of complete knowledge. You are the creator of the whole world. You are the original initiator and propounder of the systems of jñāna-yoga and bhakti-yoga. You are the Supreme Brahman, the original Personality of Godhead. I therefore with all respect offer my obeisances unto both of You. My dear Lords, it is very difficult for the living entities to get to see You, yet when You are merciful upon Your devotees it becomes easy for them to see you. As such, only out of Your causeless mercy have You agreed to come here and be visible to us, who are generally influenced by the qualities of ignorance and passion.

"My dear Lord, we belong to the daitya or demon category. The demons or demonic persons–the Gandharvas, the Siddhas, the Vidyādharas, the Cāraṇas, the Yakṣas, the Rākṣasas, the Piśācas, the ghosts and the hobgoblins–are incapable, by nature, of worshiping You or becoming Your devotees. Instead of becoming Your devotees, they simply become impediments on the path of devotion. But, opposed to them, You are the Supreme Personality of Godhead, representing all the Vedas and situated in the mode of uncontaminated goodness. Your position is always transcendental. For this reason, some of us, although born of the modes of passion and ignorance, have taken shelter of Your lotus feet and become devotees. Some of us are actually pure devotees, and some of us have taken shelter of Your lotus feet, desiring to gain something from devotion.

"By Your causeless mercy only we demons in direct contact with Your personality. This contact is not possible even for the great demigods. No one knows how You act through Your yogamāyā potency. Even demigods cannot calculate the expanse of the activities of Your internal potency, so how is it possible for us to know it? I therefore place my humble prayers before You: please be kind to me, who am fully surrendered unto You, and favor me with Your causeless mercy so that I may simply remember Your lotus feet birth after birth. My only ambition is that I may live alone just like the paramahaṁsas who, traveling alone here and there in great peace of mind, depend simply upon Your lotus feet. I also desire that if I have to associate with anyone, they may be only Your pure devotees and no one else, because Your pure devotees are always well-wishers of all living entities.

"My dear Lord, You are the supreme master and director of the whole world. Please, therefore, engage me in Your service and let me thus become freed from all material contaminations. You can purify me in that way because if someone engages himself in the loving service of Your Lordship, he immediately becomes free from all kinds of regulative principles enjoined in the Vedas."

The word paramahaṁsa mentioned here means the supreme swan. It is said that the swan can draw milk out from a reservoir of water; it can take only the milk portion and reject the watery portion. Similarly, a person who can draw out the spiritual portion from this material world and who can live alone, depending only on the Supreme Spirit, not on the material world, is called paramahaṁsa. When one achieves the paramahaṁsa platform, he is no longer under the regulative principles of the Vedic injunctions. A paramahaṁsa accepts only the association of pure devotees and rejects others who are too much materially addicted. In other words, those who are materially addicted cannot understand the value of the paramahaṁsa, but those who are fortunately advanced in spiritual sense take shelter of the paramahaṁsa and thus successfully complete the mission of human life.

After Lord Kṛṣṇa heard the prayers of Bali Mahārāja, He spoke as follows: "My dear King of the demons, in the millennium of the Svāyambhuva Manu, the Prajāpati known as Marīci begot six sons, all demigods, in the womb of his wife, Ūrṇā. Once upon a time, Lord Brahmā became captivated by the beauty of his daughter and was following her, impelled by sex desire. At that time, these six demigods looked at the action of Lord Brahmā with abhorrence. This criticism of Brahmā's action by the demigods constituted a great offense on their part, and for this reason they were condemned to take birth as the sons of the demon Hiraṇyakaśipu. These sons of Hiraṇyakaśipu were thereafter put in the womb of mother Devakī, and as soon as they took their birth, Kaṁsa killed them one after another. My dear King of the demons, mother Devakī is very anxious to see these six dead sons again, and she is very much aggrieved on account of their early death at the hand of Kaṁsa. I know that all of them are living with you. I have decided to take them with Me in order to pacify My mother Devakī. After seeing My mother, all these six conditioned souls will be liberated, and thus in great pleasure they will be transferred to their original planet. The names of these six conditioned souls are as follows: Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī. They will be again reinstated in their former position as demigods."

After thus informing the King of the demons, Kṛṣṇa stopped speaking, and Bali Mahārāja understood the Lord's purpose. He worshiped Him sufficiently, and thereafter Lord Kṛṣṇa and Lord Balarāma took away the six conditioned souls and returned to the city of Dvārakā, where He presented them as little babies before His mother, Devakī. Mother Devakī became overwhelmed with joy and was so ecstatic in motherly feeling that immediately milk began to flow from her breasts, and she fed the babies with great satisfaction. She began to take them on her lap again and again, smelling their heads and thinking, "He has gotten my lost children back!" For the time being she became overpowered by the energy of Viṣṇu, and in great motherly affection she began to enjoy the company of her lost children.

The milk from the breasts of Devakī was transcendental nectar because the same milk had been sucked by Lord Kṛṣṇa. As such, the babies who sucked the breasts of Devakījī, which had touched the body of Lord Kṛṣṇa, immediately became self-realized persons. The babies therefore began to offer their obeisances unto Lord Kṛṣṇa, Balarāma, their father Vasudeva, and mother Devakī. After this, they were immediately transferred to their respective heavenly planets.

After they departed, Devakī became stunned with wonder that her dead children had come back and had again been transferred to their respective planets. She could adjust the events only by thinking of Lord Kṛṣṇa's pastimes, in which, because Lord Kṛṣṇa's potencies are all inconceivable, anything wonderful can be performed. Without accepting the inconceivable, unlimited potencies of the Lord, one cannot understand that Lord Kṛṣṇa is the Supreme Soul. By His unlimited potencies, He performs unlimited pastimes also, and no one can describe them in full nor can anyone know them all. Sūta Gosvāmī, speaking Śrīmad-Bhāgavatam before the sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi, gave his verdict in this connection as follows.

"Great sages, please understand that the transcendental pastimes of Lord Kṛṣṇa are all eternal. They are not ordinary narrations of historical incidences. Such narrations are identical with the Supreme Personality of Godhead Himself. Anyone, therefore, who hears such narrations of the Lord's pastimes becomes immediately freed from the contamination of material existence. And those who are pure devotees enjoy these narrations as nectar entering into their ears." Such narrations were described by Śukadeva Gosvāmī, the exalted son of Vyāsadeva, and anyone who hears them, as well as anyone who describes them for the hearing of others, becomes Kṛṣṇa conscious. And it is only the Kṛṣṇa conscious persons who become eligible for going back home, back to Godhead.

Thus ends the Bhaktivedanta purport of the Second Volume, Thirtieth Chapter, of Kṛṣṇa, "Spiritual Instruction for Vasudeva and Return of the Six Dead Sons of Devakī by Lord Kṛṣṇa."

9.88 31 / The Kidnapping of Subhadrā and Lord Kṛṣṇa's Visiting Śrutadeva and Bahulāśva

After hearing this incident, King Parīkṣit became more inquisitive to hear about Kṛṣṇa and His pastimes, and thus he inquired from Śukadeva Gosvāmī how his grandmother Subhadrā was kidnapped by his grandfather Arjuna at the instigation of Lord Kṛṣṇa. King Parīkṣit was very much eager to learn about his grandfather's kidnapping and marriage of his grandmother.

Thus Śukadeva Gosvāmī began to narrate the story as follows: "Once upon a time, your grandfather Arjuna, the great hero, was visiting several holy places of pilgrimage, and while he was thus traveling all over he happened to come to Prabhāsakṣetra. In the Prabhāsakṣetra he heard the news that Lord Balarāma was negotiating the marriage of Subhadrā, the daughter of Arjuna's maternal uncle, Vasudeva. Although her father, Vasudeva, and her brother, Kṛṣṇa, were not in agreement with Him, Balarāma was in favor of marrying Subhadrā to Duryodhana. Arjuna, however, desired to gain the hand of Subhadrā."

As he thought of Subhadrā and her beauty, Arjuna became more and more captivated with the idea of marrying her, and with a plan in mind he dressed himself like a Vaiṣṇava sannyāsī, carrying a tridaṇḍa in his hand. The Māyāvādī sannyāsīs take one daṇḍa, or one rod, whereas the Vaiṣṇava sannyāsīs take three daṇḍa, or three rods. The three rods, or tridaṇḍa, indicate that a Vaiṣṇava sannyāsī vows to render service to the Supreme Personality of Godhead by his body, mind and words. The system of tridaṇḍa-sannyāsa has been in existence for a long time, and the Vaiṣṇava sannyāsīs are called tridaṇḍīs, or sometimes tridaṇḍi-svāmīs or tridaṇḍi-gosvāmīs.

Sannyāsīs are generally meant to travel all over the country for preaching work, but during the four months of the rainy season in India, from September through December, they do not travel, but take shelter in one place and remain there without moving. This non-movement of the sannyāsī is called Cāturmāsya-vrata. When a sannyāsī stays in a place for four months, the local inhabitants of that place take advantage of his presence to become spiritually advanced.

Arjuna, in the dress of a tridaṇḍi-sannyāsī, remained in the city of Dvārakā four months, devising a plan whereby he could get Subhadrā as his wife. The inhabitants of Dvārakā as well as Lord Balarāma could not recognize the sannyāsī to be Arjuna; therefore all of them offered their respect and obeisances to the sannyāsī without knowing the actual situation.

One day Lord Balarāma invited this particular sannyāsī to lunch at His home. Balarāmajī very respectfully offered him all kinds of palatable dishes, and the so-called sannyāsī was eating sumptuously. While eating at the home of Balarāmajī, Arjuna was simply looking over beautiful Subhadrā, who was very enchanting even to the great heroes and kings. Out of love for her, Arjuna's eyes brightened, and he began to see her with glittering eyes. Arjuna decided that somehow or other he would achieve Subhadrā as his wife, and his mind became agitated on account of this strong desire.

Arjuna, the grandfather of Mahārāja Parīkṣit, was himself extraordinarily beautiful, and his bodily structure was very much attractive to Subhadrā. Subhadrā also decided within her mind that she would accept only Arjuna as her husband. As a simple girl, she was smiling with great pleasure, looking at Arjuna. Thus Arjuna also became more and more attracted by her. In this way, Subhadrā dedicated herself to Arjuna, and he resolved to marry her by any means. He then became absorbed twenty-four hours a day in the thought of how he could get Subhadrā as his wife. He was afflicted with the thought of getting Subhadrā, and he had not a moment's peace of mind.

Once upon a time, Subhadrā, seated on a chariot, came out of the palace fort to see the gods in the temple. Arjuna took this opportunity, and with the permission of Vasudeva and Devakī, he kidnapped her. After getting on Subhadrā's chariot, he prepared himself for a fight. Taking up his bow and holding off with his arrows the soldiers ordered to check him, Arjuna took Subhadrā away. While Subhadrā was being thus kidnapped by Arjuna, her relatives and family members began to cry, but still he took her, just as a lion takes his share and departs. When it was disclosed to Lord Balarāma that the so-called sannyāsī was Arjuna, and that he had planned such a device simply to take away Subhadrā and that he had actually taken her, He became very angry. Just as the waves of the ocean become agitated on a full moon day, Lord Balarāma became greatly disturbed.

Lord Kṛṣṇa was in favor of Arjuna; therefore, along with other members of the family, He tried to pacify Balarāma by falling at His feet and begging Him to pardon Arjuna. Lord Balarāma was then convinced that Subhadrā was attached to Arjuna, and He became pleased to know that she wanted Arjuna as her husband. The matter was settled, and in order to please the newly married couple, Lord Balarāma arranged to send a dowry, consisting of an abundance of riches, elephants, chariots, horses, servants and maidservants.

Mahārāja Parīkṣit was very anxious to hear more about Kṛṣṇa, and so, after finishing the narration of Arjuna's kidnapping Subhadrā, Śukadeva Gosvāmī began to narrate another story, as follows.

There was a householder brāhmaṇa in the city of Mithilā, the capital of the kingdom of Videha. This brāhmaṇa, whose name was Śrutadeva, was a great devotee of Lord Kṛṣṇa. Due to his being fully Kṛṣṇa conscious and always engaged in the service of the Lord, he was completely peaceful in mind and detached from all material attraction. He was very learned and had no other desire than to be fully situated in Kṛṣṇa consciousness. Although in the order of householder life, he never took great pains to earn anything for his livelihood; he was satisfied with whatever he could achieve without much endeavor, and somehow or other he lived in that way. Every day he would get necessities for life in just the quantity required, and not more. That was his destiny. The brāhmaṇa had no desire to get more than what he needed, and thus he was peacefully executing the regulative principles of a brāhmaṇa's life, as enjoined in the revealed scriptures.

Fortunately, the King of Mithilā was as good a devotee as the brāhmaṇa. The name of this famous King was Bahulāśva. He was very well established in his reputation as a good king, and he was not at all ambitious to extend his kingdom for the sake of sense gratification. As such, both the brāhmaṇa and King Bahulāśva remained pure devotees of Lord Kṛṣṇa in Mithilā.

Since Lord Kṛṣṇa was very merciful upon these two devotees, King Bahulāśva and the brāhmaṇa, Śrutadeva, He one day asked His driver, Dāruka, to take His chariot into the capital city of Mithilā. Lord Kṛṣṇa was accompanied by the great sages Nārada, Vāmadeva, Atri, Vyāsadeva, Paraśurāma, Asita, Aruṇi, Bṛhaspati, Kaṇva, Maitreya, Cyavana and others. Lord Kṛṣṇa and the sages were passing through many villages and towns, and everywhere the citizens would receive them with great respect and offer them articles in worship. When the citizens came to see the Lord and all of them assembled together in one place, it seemed that the sun was present along with his various satellite planets. In that journey, Lord Kṛṣṇa and the sages passed through the kingdoms of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pāñcāla, Kunti, Madhu, Kekaya, Kośala and Arṇa, and thus all the citizens of these places, both men and women, could see Lord Kṛṣṇa eye to eye. In this way they enjoyed celestial happiness, with open hearts full of love and affection for the Lord, and when they saw the face of the Lord, it seemed to them that they were drinking nectar through their eyes. When they saw Kṛṣṇa, all the ignorant misconceptions of their lives dissipated. When the Lord passed through the various countries and the people came to visit Him, simply by glancing over them the Lord would bestow all good fortune upon them and liberate them from all kinds of ignorance. In some places, the demigods also would join with the human beings, and their glorification of the Lord would cleanse all directions of all inauspicious things. In this way, Lord Kṛṣṇa slowly and gradually reached the kingdom of Videha.

When the news of the Lord's arrival was received by the citizens, they all felt unlimited happiness and came to welcome Him, taking gifts in their hands to offer. As soon as they saw Lord Kṛṣṇa, their hearts immediately blossomed in transcendental bliss, just as a lotus flower blooms on the rising of the sun. Previously they had simply heard the names of the great sages, but had never seen them. Now, by the mercy of Lord Kṛṣṇa, they had the opportunity of seeing both the great sages and the Lord Himself.

King Bahulāśva, as well as the brāhmaṇa, Śrutadeva, knowing well that the Lord had come there just to grace them with favor, immediately fell at the Lord's lotus feet and offered their respects. With folded hands, the King and the brāhmaṇa each simultaneously invited Lord Kṛṣṇa and all the sages to his home. In order to please both of them, Lord Kṛṣṇa expanded Himself into two and went to the houses of each one of them; yet neither the King nor the brāhmaṇa could understand that the Lord had gone to the house of the other. Both thought that the Lord had gone only to his own house. That He and His companions were present in both houses, although both the brāhmaṇa and the King thought He was present in his house only, is another opulence of the Supreme Personality of Godhead. This opulence is described in the revealed scriptures as vaibhava-prakāśa. Similarly, when Lord Kṛṣṇa married sixteen thousand wives, He also expanded Himself into sixteen thousand forms, each one of them as powerful as He Himself. Similarly, in Vṛndāvana, when Brahmā stole away Kṛṣṇa's cows, calves and cowherd boys, Kṛṣṇa expanded Himself into many new cows, calves and cowherd boys.

Bahulāśva, the King of Videha, was very intelligent and was a perfect gentleman. He was astonished that so many great sages, along with the Supreme Personality of Godhead, were personally present in his home. He knew perfectly well that the conditioned soul, especially when engaged in worldly affairs, cannot be a hundred percent pure, whereas the Supreme Personality of Godhead and His pure devotees are always transcendental to worldly contamination. Therefore, when he found that the Supreme Personality of Godhead Kṛṣṇa and all the great sages were at his home, he was astonished, and he began to thank Lord Kṛṣṇa for His causeless mercy.

Feeling very much obliged and wanting to receive his guests to the best of his capacity, he called for nice chairs and cushions, and Lord Kṛṣṇa, along with all the sages, sat down very comfortably. At that time, King Bahulāśva's mind was very restless, not because of any problems, but because of great ecstasy of love and devotion. His heart was filled with love and affection for the Lord and His associates, and his eyes were filled with tears of ecstasy. He arranged to wash the feet of his divine guests, and after washing them he and his family members sprinkled the water on their own heads. After this, he offered to the guests nice flower garlands, sandalwood pulp, incense, new garments, ornaments, lamps, cows and bulls. In a manner just befitting his royal position, he worshiped each one of them in this way. When all had been fed sumptuously and were sitting very comfortably, Bahulāśva came before Lord Kṛṣṇa and caught His lotus feet. He placed them on his lap and, while massaging the feet with his hands, began to speak about the glories of the Lord in a sweet voice.

"My dear Lord, You are the Supersoul of all living entities and as witness within the heart are cognizant of everyone's activities. As such, being duty-bound, we always think of Your lotus feet so that we can remain in a secure position without deviating from Your eternal service. As a result of our continuous remembrance of Your lotus feet, You have kindly visited my place personally to favor me with Your causeless mercy. We have heard, my dear Lord, that by Your various statements You confirm Your pure devotees to be more dear to You than Lord Balarāma or Your constant servitor the goddess of fortune. Your devotees are dearer to You than Your first son, Lord Brahmā, and I am sure that You have so kindly visited my place in order to prove Your divine statement. I cannot imagine how people can be godless and demoniac even after knowing of Your causeless mercy and affection for Your devotees who are constantly engaged in Kṛṣṇa consciousness. How can they forget Your lotus feet?

”My dear Lord, it is known to us that You are so kind and liberal that when a person leaves everything just to engage in Kṛṣṇa consciousness, You sometimes give Yourself in exchange for that unalloyed service. You have appeared in the Yadu dynasty to fulfill Your mission of reclaiming all conditioned souls rotting in the sinful activities of material existence, and this appearance is already famous all over the world. My dear Lord, You are the ocean of unlimited mercy, love and affection. Your transcendental form is full of bliss, knowledge and eternity. You can attract everyone’s heart by Your beautiful form as Śyāmasundara, Kṛṣṇa. Your knowledge is unlimited, and to teach all people how to execute devotional service You have sent Your incarnation Nara-Nārāyaṇa, who is engaged in severe austerities and penances at Badarīnārāyaṇa. Kindly, therefore, accept my humble obeisances at Your lotus feet. My dear Lord, I beg to request You and Your companions, the great sages and brāhmaṇas, to remain at my place so that this family of the famous King Nimi may be sanctified by the dust of Your lotus feet at least for a few days.” Lord Kṛṣṇa could not refuse the request of His devotee, and thus He remained there for a few days along with the sages in order to sanctify the city of Mithilā and all its citizens.

Meanwhile, the brāhmaṇa, simultaneously receiving Lord Kṛṣṇa and His associates at his home, became transcendentally overwhelmed with joy. After offering his guests nice sitting places, the brāhmaṇa began to dance, throwing his wrap around his body. Śrutadeva, being not at all rich, offered only mattresses, wooden planks, straw carpets, etc., to his distinguished guests, Lord Kṛṣṇa and the sages, but he welcomed them to his best capacity. He began to speak very highly of the Lord and the sages, and he and his wife washed the feet of each one of them. After this, he took the water and sprinkled it over all the members of his family, and although it appeared that the brāhmaṇa was very poor, he was at that time most fortunate. While Śrutadeva was welcoming Lord Kṛṣṇa and His associates, he simply forgot himself in transcendental joy. After welcoming the Lord and His companions, according to his capacity he brought fruits, incense, scented water, scented clay, tulasī leaves, kuśa straw and lotus flowers. They were not very costly items and could be secured very easily, but because they were offered with devotional love, Lord Kṛṣṇa and His associates accepted them very gladly. The brāhmaṇa’s wife cooked very simple foods like rice and dhal, and Lord Kṛṣṇa and His followers were very pleased to accept them because they were offered in devotional love. When Lord Kṛṣṇa and His associates were fed in this way, the brāhmaṇa Śrutadeva was thinking thus: ”I am fallen into the deep, dark well of householder life and am the most unfortunate person. How has it become possible that Lord Kṛṣṇa, who is the Supreme Personality of Godhead, and His associates, the great sages, whose very presence makes a place as sanctified as a pilgrimage site, have agreed to come to my place?” While the brāhmaṇa was thinking in this way, the guests finished their lunch and sat back very comfortably. At that time, the brāhmaṇa, Śrutadeva, and his wife, children and other relatives, appeared there to render service to the distinguished guests. While touching the lotus feet of Lord Kṛṣṇa, the brāhmaṇa began to speak.

”My dear Lord,” he said, ”You are the Supreme Person, Puruṣottama, situated transcendentally to the manifested and unmanifested material creation. The activities of this material world and of the conditioned souls have nothing to do with Your position. We can appreciate that it is not only today You have given me Your audience. You are associating with all the living entities as Paramātmā since the beginning of creation.”

This statement of the brāhmaṇa is very instructive. It is a fact that the Supreme Lord Personality of Godhead in His Paramātmā feature entered the creation of this material world as Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, and in a very friendly attitude the Lord is sitting along with the conditioned soul in the body. Therefore, every living entity has the Lord with him from the very beginning, but due to his mistaken consciousness of life, the living entity cannot understand this. When his consciousness is, however, changed into Kṛṣṇa consciousness, he can immediately understand how Kṛṣṇa is trying to assist the conditioned souls to get out of the material entanglement.

Śrutadeva continued, ”My dear Lord, You have entered this material world as if in a sleeping condition. A conditioned soul, while sleeping, creates false or temporary worlds in his mind; he becomes busy in many illusory activities–sometimes becoming a king, sometimes being murdered or sometimes going to an unknown city–and all these are simply temporary affairs. Similarly, Your Lordship, apparently also in a sleeping condition, enters this material world to create a temporary manifestation, not for Your personal necessities, but for the conditioned soul who wants to imitate Your Lordship as enjoyer. The conditioned soul’s enjoyment in the material world is temporary and illusory. And yet the conditioned soul is by himself unable to create such a temporary situation for his illusory enjoyment. In order to fulfill his desires, although they are temporary and illusory, You enter in this temporary manifestation to help him. Thus, from the beginning of the conditioned soul’s entering into the material world, You are his constant companion. When, therefore, the conditioned soul comes in contact with a pure devotee and takes to devotional service, beginning from the process of hearing Your transcendental pastimes, glorifying Your transcendental activities, worshiping Your eternal form in the temple, offering prayers to You and engaging in discussion to understand Your transcendental position, he then gradually becomes freed from the contamination of material existence. His heart becomes cleansed of all material dust, and thus gradually You become visible in the heart of the devotee. Although You are constantly with the conditioned soul, only when he becomes purified by devotional service do You become revealed to him. Others, who are bewildered by fruitive activities, either by Vedic injunction or customary dealings, and who do not take to devotional service, become captivated by the external happiness of the bodily concept of life. You are not revealed to such persons. Rather, You remain far, far away from them. But for one who, being engaged in Your devotional service, has purified his heart by constant chanting of Your holy name, You become very easily understood as his eternal constant companion.

”It is said that Your Lordship, sitting in the heart of a devotee, gives him direction by which he can very quickly come back to home, back to You. This direct dictation by You reveals Your existence within the heart of the devotee. Only a devotee can immediately appreciate Your existence within his heart, whereas for a person who has only a bodily conception of life and is engaged in sense gratification You always remain covered by the curtain of yogamāyā. Such a person cannot realize that You are very near, sitting within his heart. For a nondevotee, You are appreciated only as ultimate death. The difference is like the difference between a cat’s carrying its kittens in its mouth and cat’s carrying a rat in its mouth. In the mouth of the cat, the rat feels its death, whereas the kittens in the mouth of the cat feel motherly affection. Similarly, You are present to everyone, but the nondevotee feels You as ultimate cruel death, whereas for a devotee You are the supreme instructor and philosopher. The atheist, therefore, understands the presence of God as death, but the devotee understands the presence of God always within his heart, takes dictation from You and lives transcendentally, not being affected by the contamination of the material world.

"You are the supreme controller and superintendent of the material nature's activities. The atheistic class of men simply observe the activities of material nature, but cannot find You as the original background. A devotee, however, can immediately see Your hand in every movement of material nature. The curtain of yogamāyā cannot cover the eyes of the devotee of Your Lordship, but it can cover the eyes of the nondevotee. The nondevotee is unable to see You eye to eye, just as a person whose eyes are interrupted by the covering of a cloud cannot see the sun, although persons who are flying above the cloud can see the sunshine brilliantly, as it is. My dear Lord, I offer my respectful obeisances unto You. My dear self-effulgent Lord, I am Your eternal servitor. Therefore, kindly order me–what can I do for You? The conditioned soul feels the pangs of material contamination as threefold miseries as long as You are not visible to him. And as soon as You are visible by development of Kṛṣṇa consciousness, all miseries of material existence simultaneously become vanquished."

The Supreme Personality of Godhead, Kṛṣṇa, is naturally very much affectionately inclined to His devotees. When He heard Śrutadeva's prayers of pure devotion, He was very much pleased and immediately caught his hands and began to address him thus: "My dear Śrutadeva, all these great sages and saintly persons have been very kind to you by personally coming here to see you. You should consider this opportunity to be a great fortune for you. They are so kind that they are traveling with Me, and wherever they go they immediately make the whole atmosphere as pure as transcendence simply by the touch of the dust of their feet. People are accustomed to go to the temples of God. They also visit holy places of pilgrimage, and after prolonged association with such activities, for many days by touch and by worship, gradually they become purified. But the influence of great sages and saintly persons is so great that by seeing them one immediately becomes completely purified.

"Moreover, the very purifying potency of pilgrimages or worship of different demigods is also achieved by the grace of saintly persons. A pilgrimage site becomes a holy place because of the presence of the saintly persons there. My dear Śrutadeva, when a person is born as a brāhmaṇa, he immediately becomes the best of all human beings. And if such a brāhmaṇa, remaining self-satisfied, practices austerities, studies the Vedas and engages in My devotional service, as is the duty of the brāhmaṇa–or in other words, if a brāhmaṇa becomes a Vaiṣṇava–how wonderful is his greatness! My feature of four-handed Nārāyaṇa is not so pleasing or dear to Me as is a brāhmaṇa Vaiṣṇava. Brāhmaṇa means 'one well conversant with Vedic knowledge'; a brāhmaṇa is the insignia of perfect knowledge, and I am the full-fledged manifestation of all gods. The less intelligent class of men do not understand Me as the highest knowledge, nor do they understand the influence of the brāhmaṇa Vaiṣṇava. They are influenced by the three modes of material nature and thus dare to criticize Me and My pure devotees. A brāhmaṇa Vaiṣṇava, or a devotee already on the brahminical platform, can realize Me within his heart, and therefore he definitely concludes that the whole cosmic manifestation and its different features are effects of different energies of the Lord. Thus he has a clear conception of the whole material nature and the total material energy, and in every action such a devotee sees Me only, and nothing else.

"My dear Śrutadeva, you may therefore accept all these great saintly persons, brāhmaṇas and sages as My bona fide representatives. By worshiping them faithfully, you will be worshiping Me more diligently. I consider worship of My devotees to be better than direct worship of Me. If someone attempts to worship Me directly without worshiping My devotees, I do not accept such worship, even though it may be presented with great opulence."

In this way both the brāhmaṇa, Śrutadeva, and the King of Mithilā, under the direction of the Lord, worshiped both Kṛṣṇa and His followers, the great sages and saintly brāhmaṇas, on an equal level of spiritual importance. Both brāhmaṇa and King ultimately achieved the supreme goal of being transferred to the spiritual world. The devotee does not know anyone except Lord Kṛṣṇa, and Kṛṣṇa is most affectionate to His devotee. Lord Kṛṣṇa remained in Mithilā both at the house of the brāhmaṇa Śrutadeva and at the palace of King Bahulāśva. And after favoring them lavishly by His transcendental instructions, He went back to His capital city, Dvārakā.

The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the brāhmaṇa were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead. Because it has become the fashion of this age to become falsely proud of having taken birth in the family of a kṣatriya or of a brāhmaṇa, we see persons without any qualification other than birth claiming to be a brāhmaṇa or kṣatriya or vaiśya. But as it is stated in the scriptures, kalau śūdra- sambhava: "In this age of Kali, everyone is a śūdra." This is because there is no performance of the purificatory processes known as saṁskāras, which begin from the time of the mother's pregnancy and continue up to the point of the individual's death. No one can be classified as a member of a particular caste, especially of a higher caste–brāhmaṇa, kṣatriya or vaiśya–simply by birthright. If one is not purified by the process of the seed-giving ceremony, or Garbhādhāna-saṁskāra, he is immediately classified amongst the śūdras, because only the śūdras do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the śūdras or the animals. But Kṛṣṇa consciousness is the highest perfection, by which everyone can come to the platform of a Vaiṣṇava. This includes having all the qualifications of a brāhmaṇa. The Vaiṣṇavas are trained to become freed from the four kinds of sinful activities–illicit sex, indulgence in intoxicants, gambling, and eating animal foodstuffs. No one can be on the brahminical platform without having these preliminary qualifications, and without becoming a qualified brāhmaṇa, one cannot become a pure devotee.

Thus ends the Bhaktivedanta purport of the Second Volume, Thirty-first Chapter, of Kṛṣṇa, "The Kidnapping of Subhadrā and Lord Kṛṣṇa's Visiting Śrutadeva and Bahulāśva."

9.89 32 / Prayers by the Personified Vedas

King Parīkṣit inquired from Śukadeva Gosvāmī about a very important topic in understanding transcendental subject matter. His question was, "Since Vedic knowledge generally deals with the subject matter of the three qualities of the material world, how then can it approach the subject matter of transcendence, which is beyond the approach of the three material modes? Since the mind is material and the vibration of words is a material sound, how can the Vedic knowledge, expressing by material sound the thoughts of the mind, approach transcendence? Description of a subject matter necessitates describing its source of emanation, its qualities and its activities. Such description can be possible only by thinking with the material mind and by vibrating material words. Although Brahman, or the Absolute Truth, has no material qualities, our power of speaking does not go beyond the material qualities. How then can Brahman, the Absolute Truth, be described by your words? I do not see how it is possible to understand transcendence from such expressions of material sound."

The purpose of King Parīkṣit's inquiring was to ascertain from Śukadeva Gosvāmī whether the Vedas ultimately describe the Absolute Truth as impersonal or as personal. Understanding of the Absolute Truth progresses in three features–impersonal Brahman, Paramātmā localized in everyone's heart and, at last, the Supreme Personality of Godhead Kṛṣṇa.

The Vedas deal with three departments of activities. One is called karma-kāṇḍa, or activities under Vedic injunction which gradually purify one to understand his real position; the next is jñāna-kāṇḍa, the process of understanding the Absolute Truth by speculative methods; and the third is upāsanā-kāṇḍa, or worship of the Supreme Personality of Godhead and sometimes of the demigods also. The worship of the demigods recommended in the Vedas is ordered with the understanding of the demigods' relationship to the Personality of Godhead. The Supreme Personality of Godhead has many parts and parcels; some are called svāṁśas, or His personal expansions, and some are called vibhinnāṁśas, the living entities. All such expansions, both svāṁśas and vibhinnāṁśas, are emanations from the original Personality of Godhead. Svāṁśa expansions are called Viṣṇu-tattva, whereas the vibhinnāṁśa expansions are called jīva-tattva. The different demigods are jīva-tattva. The conditioned souls are generally put into the activities of the material world for sense gratification; therefore, as stated in the Bhagavad-gītā, to regulate those who are very much addicted to different kinds of sense gratification the worship of demigods is sometimes recommended. For example, for persons who are very much addicted to meat-eating, the Vedic injunction recommends that after worshiping the form of the goddess Kālī and sacrificing a goat (not any other animal) under karma-kāṇḍa regulation, the worshipers may be allowed to eat meat. The idea is not to encourage one to eat meat, but to allow one who is persistent to eat meat under certain restricted conditions. Therefore, worship of the demigods is not worship of the Absolute Truth, but by worshiping the demigods one gradually comes to accept the Supreme Personality of Godhead in an indirect way. This indirect acceptance is described in the Bhagavad-gītā as avidhi. Avidhi means not bona fide. Since demigod worship is not bona fide, the impersonalists stress concentration on the impersonal feature of the Absolute Truth. King Parīkṣit's question was, which is the ultimate target of Vedic knowledge–this concentration on the impersonal feature of the Absolute Truth or concentration on the personal feature? After all, both the impersonal and the personal features of the Supreme Lord are beyond our material conception. The impersonal feature of the Absolute, the Brahman effulgence, is but the rays of the personal body of Kṛṣṇa. These rays of the personal body of Kṛṣṇa are cast all over the creation of the Lord, and the portion of the effulgence which is covered by the material cloud is called the created cosmos of the three material qualities–sattva, rajas and tamas. How can persons who are within this clouded portion called the material world conceive of the Absolute Truth by the speculative method?

In answering King Parīkṣit's question, Śukadeva Gosvāmī replied that the Supreme Personality of Godhead has created the mind, senses and living force for the purpose of sense gratification in transmigration from one kind of body to another, as well as for the purpose of allowing liberation from the material conditions. In other words, the senses, mind and living force can be utilized for sense gratification and transmigration from one body to another or for the matter of liberation. The Vedic injunctions are there just to give the conditioned souls the chance for sense gratification under regulative principles, and thereby also give them the chance for promotion to the higher conditions of life; ultimately, if the consciousness is purified, one comes to his original position and goes back home, back to Godhead.

The living force is intelligent. One therefore has to utilize his intelligence over the mind and the senses. When the mind and senses are purified by the proper use of intelligence, then the conditioned soul is liberated; otherwise, if the intelligence is not properly utilized in controlling the senses and mind, the conditioned soul continues to transmigrate from one kind of body to another simply for sense gratification. Another point clearly stated in the answer of Śukadeva Gosvāmī is that the Lord created the mind, senses and intelligence of the individual living force. It is not stated that the living entities themselves were ever created. Just as the shining particles of the sun's rays are always existing along with the sun, the living entities exist eternally as parts and parcels of the Supreme Personality of Godhead. The conditioned souls, although eternally existing as part of the Supreme Lord, are sometimes put within the cloud of the material concept of life, in the darkness of ignorance. The whole Vedic process is to alleviate that darkened condition. Ultimately, when the senses and mind of the conditioned being become fully purified, he then comes to the original position, called Kṛṣṇa consciousness, and that is liberation.

In the Vedānta-sūtra, the first sūtra, or code, questions about the Absolute Truth. Athāto brahma-jijñāsā: What is the nature of the Absolute Truth? The next sūtra answers that the nature of the Absolute Truth is that He is the origin of everything. Whatever we experience, even in this material condition of life, is but an emanation from Him. The Absolute Truth created the mind and senses and intelligence. This means that the Absolute Truth is not without mind, intelligence and senses. In other words, He is not impersonal. The very word "created" means that He has transcendental intelligence. For example, when a father begets a child, the child has senses because the father also has senses. The child is born with hands and legs because the father also has hands and legs. Sometimes it is said, therefore, that man is made after the image of God. The Absolute Truth is therefore the Supreme Personality, with transcendental mind, senses and intelligence. When one's mind, intelligence and senses are purified of material contamination, one can understand the original feature of the Absolute Truth as a person.

The Vedic process is to gradually promote the conditioned soul gradually from the mode of ignorance to the mode of passion and from the mode of passion to the mode of goodness. In the mode of goodness there is sufficient light for understanding things as they are. For example, from earth a tree grows, and from the wood of the tree, fire is ignited. In that igniting process we first of all find the smoke, and the next stage is heat, and then fire. When there is actually fire, we can utilize it for various purposes; therefore, fire is the ultimate goal. Similarly, in the gross material stage of life the quality of ignorance is very much prominent. Dissipation of this ignorance takes place in the gradual progress of civilization from the barbarian stage to civilized life, and when one comes to the form of civilized life, he is said to be in the mode of passion. In the barbarian stage, or in the mode of ignorance, the senses are gratified in a very crude way, whereas in the mode of passion or in the civilized stage of life, the senses are gratified in a polished manner. But when one is promoted to the mode of goodness, one can understand that the senses and the mind are only engaged in material activities due to being covered by perverted consciousness. When this perverted consciousness is gradually transformed into Kṛṣṇa consciousness, then the path of liberation is opened. So it is not that one is unable to approach the Absolute Truth by the senses and the mind. The conclusion is, rather, that the senses, mind and intelligence in the gross stage of contamination cannot appreciate the nature of the Absolute Truth, but, when purified, the senses, mind and intelligence can understand what the Absolute Truth is. This purifying process is called devotional service, or Kṛṣṇa consciousness.

In the Bhagavad-gītā it is clearly stated that the purpose of Vedic knowledge is to understand Kṛṣṇa, and Kṛṣṇa is understood by devotional service, beginning with the process of surrender. As stated in the Bhagavad-gītā, one has to think of Kṛṣṇa always. One has to render loving service to Kṛṣṇa always, and one has to always worship and bow down before Kṛṣṇa. By this process only can one enter into the kingdom of God without any doubt.

When one is enlightened in the mode of goodness by the process of devotional service, he is freed from the modes of ignorance and passion. The word ātmane indicates the stage of brahminical qualification in which one is allowed to study the Vedic literatures known as the Upaniṣads. The Upaniṣads describe in different ways the transcendental qualities of the Supreme Lord. The Absolute Truth, the Supreme Lord, is called nirguṇa. That does not mean that He has no qualities. It is only because He has qualities that the conditioned living entities can have qualities. The purpose of studying the Upaniṣads is to understand the transcendental quality of the Absolute Truth, as opposed to the material qualities of ignorance, passion and goodness. That is the way of Vedic understanding. Great sages like the four Kumāras, headed by Sanaka, followed these principles of Vedic knowledge and came gradually from impersonal understanding to the platform of personal worship of the Supreme Lord. It is therefore recommended that we must follow the great personalities. Śukadeva Gosvāmī is also one of the great personalities, and his answer to the inquiry of Mahārāja Parīkṣit is authorized. One who follows in the footsteps of such great personalities surely walks very easily on the path of liberation and ultimately goes back to home, back to Godhead. That is the way of perfecting this human form of life.

Śukadeva Gosvāmī continued to speak to Parīkṣit Mahārāja. "My dear King," he said, "I will narrate in this regard a nice story. This story is important because it is in connection with Nārāyaṇa, the Supreme Personality of Godhead. This narration is a conversation between Nārāyaṇa Ṛṣi and the great sage Nārada. Nārāyaṇa Ṛṣi still resides in Badarikāśrama in the Himalayan hills and is accepted as an incarnation of Nārāyaṇa. Once when Nārada, the great devotee and ascetic amongst the demigods, was traveling in different planets, he desired to personally meet the ascetic Nārāyaṇa in Badarīkāśrama and offer him his respects. This great sage incarnation of Godhead, Nārāyaṇa Ṛṣi, has been undergoing great penances and austerities from the very beginning of the creation in order to teach the inhabitants of Bhāratavarṣa how to attain the highest perfectional stage of going back to Godhead. His austerities and penances are exemplary practices for the human being."

Badarīkāśrama is situated in the northernmost part of the Himalayan Mountains and is always covered with snow. Religious Indians still go to visit this place during the summer season, when the snowfall is not very severe. Once, the incarnation of God Nārāyaṇa Ṛṣi was sitting amongst many devotees in the village known as Kalāpagrāma. Of course, these were not ordinary sages who were sitting with Him, and the great sage Nārada also appeared there. After offering his respects to Nārāyaṇa Ṛṣi, Nārada asked Him exactly the same question asked by King Parīkṣit of Śukadeva Gosvāmī. When Nārada asked this question of Nārāyaṇa Ṛṣi, the Ṛṣi also answered by following in the footsteps of His predecessors. He narrated a story of how the same question had been discussed on the planet known as Janoloka. Janoloka is above the Svargaloka planets, such as the moon, Venus, etc. In this planet, great sages and saintly persons live, and they were also discussing the same point regarding the understanding of Brahman and His real identity.

The great sage Nārāyaṇa began to speak. "My dear Nārada," He said, "I will tell you a story which took place long, long ago. There was a great meeting of the denizens of the heavenly planets, and almost all of the important brahmacārīs, such as the four Kumāras–Sanat, Sanandana, Sanaka and Sanātana Kumāra–attended. Their discussion was on the subject matter of understanding the Absolute Truth, Brahman. You were not present at that meeting because you went to see My expansion Aniruddha, who lives on the island of Śvetadvīpa. In this meeting, all the great sages and brahmacārīs very elaborately discussed the point about which you have asked me, and it was very interesting. The discussion was so delicate that even the Vedas were unable to answer the intricate questions raised."

Nārāyaṇa Ṛṣi told Nāradajī that the same question which Nāradajī had raised had been discussed in that meeting in Janoloka. This is the way of understanding through the paramparā, or disciplic succession. Mahārāja Parīkṣit was sent to Śukadeva Gosvāmī; Śukadeva Gosvāmī referred the matter to Nārada, who had in the same way questioned Nārāyaṇa Ṛṣi, who had put the matter to still higher authorities in the planet of Janoloka, where it was discussed among the great Kumāras–Sanat, Sanātana, Sanaka Kumāra and Sanandana. These four brahmacārīs are recognized scholars in the Vedas and śāstras. Their unlimited volumes of knowledge, backed by austerities and penances, are exhibited by their sublime, ideal character. They are very amiable and gentle in behavior, and for them there is no distinction between friends, well-wishers and enemies. Being transcendentally situated, such personalities as the Kumāras are above all material considerations and are always neutral in respect to material dualities. In the discussions held among the four brothers, one of them, namely Sanandana, was selected to speak, and the other brothers became the audience to hear him.

Sanandana said, "After the dissolution of the whole cosmic manifestation, the entire energy and the whole creation in its nucleus form enters into the body of Garbhodakaśāyī Viṣṇu. The Lord at that time remains asleep for a long, long time, and where there is again necessity of creation, the Vedas personified assemble around the Lord and begin to glorify Him, describing His wonderful transcendental pastimes. It is exactly like a king: when he is asleep in the morning, the appointed reciters come around his bedroom and begin to sing of his chivalrous activities, and while hearing of his glorious activities, the king gradually awakens.

"The Vedic reciters or the personified Vedas sing thus: 'O unconquerable Lord, You are the Supreme Personality. No one is equal to You or greater than You. No one can be more glorious in his activities. All glories unto You! All glories unto You! By Your own transcendental nature You fully possess all six opulences. As such, You are able to deliver all conditioned souls from the clutches of māyā. O Lord, we fervently pray that You kindly do so. All the living entities, being Your parts and parcels, are naturally joyful, eternal and full of knowledge, but due to their own faults they try to imitate You by trying to become the supreme enjoyer; thus they disobey Your supremacy and become offenders. And because of their offenses, Your material energy has taken charge of them; thus, their transcendental qualities of joyfulness, bliss and wisdom have been covered by the clouds of the three material qualities. This cosmic manifestation, made of the three material qualities, is just like a prison house for the conditioned souls. The conditioned souls are struggling very hard to escape from the material bondage, and according to their different conditions of life they have been given different types of engagement. But all engagements are based on Your knowledge. Pious activities can be executed only when inspired by Your mercy. Therefore, without taking shelter at Your lotus feet one cannot surpass the influence of material energy. Actually, we, as personified Vedic knowledge, are always engaged in Your service to help the conditioned soul understand You.'"

This prayer of the Vedas personified illustrates that the Vedas are meant for helping the conditioned souls to understand Kṛṣṇa. All the śrutis or personified Vedas offered glories to the Lord again and again, singing, "Jaya! Jaya!" This indicates that the Lord is praised for His glories. Of all His glories the most important is His causeless mercy upon the conditioned souls in reclaiming them from the clutches of māyā.

There are unlimited numbers of living entities in different varieties of bodies, some moving and some standing in one place, and the conditioned life of these living entities is due only to their forgetfulness of their eternal relationship with the Supreme Personality of Godhead. When the living entity wants to lord it over the material energy by imitating the position of Kṛṣṇa, he is immediately captured by the material energy and, according to his desire, is offered a variety of 8,400,000 different kinds of bodies. Although undergoing the threefold miseries of material existence, the illusioned living entity falsely thinks himself the master of all he surveys. Under the spell of the material energy, which represents the threefold material qualities, the living entity is so entangled that it is not at all possible for him to become free unless he is graced by the Supreme Lord. The living entity cannot conquer the influence of the material modes of nature by his own endeavor, but because material nature is working under the control of the Supreme Lord, the Lord is beyond its jurisdiction. Except for Him, all living entities, beginning from Brahmā down to an ant, are conquered by the contact of material nature.

Because He possesses in full the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the Lord alone is beyond the spell of material nature. Unless the living entity is situated in Kṛṣṇa consciousness, he cannot approach the Supreme Personality of Godhead, yet the Lord, by His omnipotency, can dictate from within as the Supersoul. In the Bhagavad-gītā, the Lord advises, "Whatever you do, do for Me; whatever you eat, first of all offer to Me; whatever charity you want to give, first give to Me; and whatever austerities and penances you want to perform, perform for Me." In this way the karmīs are directed to gradually develop Kṛṣṇa consciousness. Similarly, Kṛṣṇa directs the philosophers to approach Him gradually by discriminating between Brahman and māyā. At last when one is mature in knowledge, he surrenders unto Kṛṣṇa. As Kṛṣṇa says in Bhagavad-gītā, "After many, many births, the wise philosopher surrenders unto Me." The yogīs are also directed to concentrate their meditation upon Kṛṣṇa within the heart, and by such continued process of Kṛṣṇa consciousness the yogi can become free from the clutches of material energy. But, as is stated in Bhagavad-gītā, because the devotees are engaged in devotional service with love and affection from the very beginning, the Lord directs them so that they can approach Him without difficulty or deviation. Only by the grace of the Lord can the living entity understand the exact position of Brahman, Paramātmā and Bhagavān.

The statements of the personified Vedas give clear evidence that the Vedic literature is presented only for understanding Kṛṣṇa. It is confirmed in the Bhagavad-gītā that through all the Vedas it is Kṛṣṇa alone who has to be understood. Kṛṣṇa is always enjoying, either in the material world or in the spiritual world; because He is the supreme enjoyer, for Him there is no distinction between the material world and spiritual worlds. The material world is an impediment for the ordinary living entities because they are under its control, but Kṛṣṇa, being the controller of the material world, has nothing to do with the impediments it offers. Therefore, in different parts of the Upaniṣads, the Vedas declare, "Brahman is eternal, full of all knowledge and all bliss, but the one Supreme Personality of Godhead is existing in the heart of every living entity." Because of His all-pervasiveness, He is able to enter not only into the hearts of the living entities, but even into the atoms also. As the Supersoul, He is the controller of all activities of the living entities. He is living within all of them and witnessing their actions, allowing them to act according to their desires, and also giving them the results of their different activities. He is the living force of all things, but still He is transcendental to the material qualities. He is omnipotent; He is expert in manufacturing everything, and on account of His superior, natural knowledge, He can bring everyone under His control. As such, He is everyone's master. He is sometimes manifest on the surface of the globe, but He is simultaneously within all matter. Desiring to expand Himself in multi-forms, He glanced over the material energy, and thus innumerable living entities became manifest. Everything is created by His superior energy, and everything in His creation appears to be perfectly done without deficiency.

Those who aspire for liberation from this material world must therefore worship the Supreme Personality of Godhead, the ultimate cause of all causes. He is just like the total mass of earth, from which varieties of earthly pots are manufactured: the pots are made of earthly clay, they rest on the earth, and after being destroyed, their elements ultimately merge back into earth. Although the Personality of Godhead is the original cause of all varieties of manifestation, the impersonalists especially stress the Vedic statement, sarvaṁ khalv idam brahma: "Everything is Brahman." The impersonalists do not take into account the varieties of manifestation emanating from the supreme cause of Brahman. They simply take into consideration that everything emanates from Brahman and after destruction merges into Brahman and that the intermediate stage of manifestation is also Brahman. Although the Māyāvādīs believe that prior to its manifestation the cosmos was in Brahman, after creation it remains in Brahman and after destruction it merges into Brahman, they do not know what Brahman is. This fact is clearly described in the Brahma-saṁhitā: The living entities, space, time, and the material elements like fire, earth, sky, water and mind, constitute the total cosmic manifestation, known as bhūr bhuvaḥ svaḥ, which is manifested by Govinda. It flourishes on the strength of Govinda and after annihilation enters into and is conserved in Govinda. Lord Brahmā therefore says, "I worship Lord Govinda, the original personality, the cause of all causes."

The word Brahman indicates the greatest of all and the maintainer of everything. The impersonalists are attracted by the greatness of the sky, but because of their poor fund of knowledge they are not attracted by the greatness of Kṛṣṇa. In our practical life, however, we are attracted by the greatness of a person and not by the greatness of a big mountain. Actually the term Brahman can be applied to Kṛṣṇa only; therefore in the Bhagavad-gītā Arjuna admitted that Lord Kṛṣṇa is the Parambrahman, or the supreme rest of everything.

Kṛṣṇa is the Supreme Brahman because of His unlimited knowledge, unlimited potencies, unlimited strength, unlimited influence, unlimited beauty and unlimited renunciation. Therefore, the word Brahman can be applied to Kṛṣṇa only. Arjuna affirms that because the impersonal Brahman is the effulgence emanating as rays of Kṛṣṇa's transcendental body, Kṛṣṇa is the Parambrahman. Everything is resting on Brahman, but Brahman itself is resting on Kṛṣṇa. Therefore Kṛṣṇa is the ultimate Brahman or Parambrahman. The material elements are accepted as inferior energies of Kṛṣṇa because by their interaction the cosmic manifestation takes place, rests on Kṛṣṇa, and after dissolution again enters into the body of Kṛṣṇa as His subtle energy. Kṛṣṇa is therefore the cause of both manifestation and dissolution.

Sarvaṁ khalv idaṁ brahma means everything is Kṛṣṇa, and that is the vision of the mahābhāgavatas. They see everything in relation to Kṛṣṇa. The impersonalists argue that Kṛṣṇa has transformed Himself into many and that therefore everything is Kṛṣṇa and worship of everything is worship of Him. This false argument is answered by Kṛṣṇa in the Bhagavad-gītā: although everything is a transformation of the energy of Kṛṣṇa, He is not present everywhere. He is simultaneously present and not present. By His energy He is present everywhere, but as the energetic He is not present everywhere. This simultaneous presence and non-presence is inconceivable to our present senses. But a clear explanation is given in the beginning of the Īśopaniṣad, in which it is stated that the Supreme Lord is so complete that although unlimited energies and their transformations are emanating from Kṛṣṇa, Kṛṣṇa's personality is not in the least bit transformed. Therefore, since Kṛṣṇa is the cause of all causes, intelligent persons should take shelter of His lotus feet.

Kṛṣṇa advises everyone just to surrender unto Him alone, and that is the way of Vedic instruction. Since Kṛṣṇa is the cause of all causes, He is worshiped by all kinds of sages and saints by observance of the regulative principles. When there is a necessity for meditation, great personalities meditate on the transcendental form of Kṛṣṇa within the heart. In this way the minds of great personalities are always engaged in Kṛṣṇa. With minds engaged in Kṛṣṇa, naturally the captivated devotees simply talk of Kṛṣṇa.

Talking of Kṛṣṇa or singing of Kṛṣṇa is called kīrtana. Lord Caitanya also recommends kīrtanīyaḥ sadā hariḥ, which means always thinking and talking of Kṛṣṇa and nothing else. That is called Kṛṣṇa consciousness. Kṛṣṇa consciousness is so sublime that anyone who takes to this process is elevated to the highest perfection of life–far, far beyond the concept of liberation. In the Bhagavad-gītā, therefore, Kṛṣṇa advises everyone always to think of Him, render devotional service to Him, worship Him and offer obeisances to Him. In this way a devotee becomes fully Kṛṣṇa-ized and, being always situated in Kṛṣṇa consciousness, ultimately goes back to Kṛṣṇa.

Although the Vedas have recommended worship of different demigods as different parts and parcels of Kṛṣṇa, it is to be understood that such instructions are meant for the less intelligent class of men, who are still attracted by material sense enjoyment. But the person who actually wants perfect fulfillment of the mission of human life should simply worship Lord Kṛṣṇa, and that will simplify the matter and completely guarantee the success of his human life. Although the sky, the water and the land are all part and parcel of the material world, when one stands on the solid land his position is more secure than when he stands in the sky or the water. An intelligent person, therefore, does not stand under the protection of different demigods, although they are part and parcel of Kṛṣṇa. Rather, he stands on the solid ground of Kṛṣṇa consciousness. That makes his position sound and secure.

Impersonalists sometimes give the example that if one stands on a stone or a piece of wood, one certainly stands on the surface of the land, because the stone and wood are both resting on the surface of the earth. But it may be replied that if one stands directly on the surface of the earth, he is more secure than on the wood or stone which are resting on the earth. In other words, taking shelter of Paramātmā or taking shelter of impersonal Brahman is not as secure a course as taking direct shelter of Kṛṣṇa in Kṛṣṇa consciousness. The position of the jñānīs and yogīs is therefore not as secure as the position of the devotees of Kṛṣṇa. Lord Kṛṣṇa has therefore advised in the Bhagavad-gītā that only a person who has lost his senses takes to the worship of demigods. And regarding persons who are attached to the impersonal Brahman, the Śrīmad-Bhāgavatam says, "My dear Lord, those who are thinking of themselves as liberated by mental speculation are not yet purified of the contamination of material nature because of their inability to find the shelter of Your lotus feet. Although they rise to the transcendental situation of existence in impersonal Brahman, they certainly fall from that exalted position because they have neglected to desire Your lotus feet." Lord Kṛṣṇa therefore advises that the worshipers of the demigods are not very intelligent persons because they derive only temporary, exhaustible results. Their endeavors are those of less intelligent men. But the Lord assures that His devotee has no fear of falling.

The personified Vedas continued to pray: "Dear Lord, considering all points of view, if one has to worship someone superior to him, then just out of good behavior one should stick to the worship of Your lotus feet because You are the ultimate controller of creation, maintenance and dissolution. You are the controller of the three worlds, Bhūr, Bhuvar and Svar, You are the controller of the fourteen upper and lower worlds, and You are the controller of the three material qualities. Demigods and persons advanced in spiritual knowledge are always engaged in hearing and chanting about Your transcendental pastimes because this has the specific potency of nullifying the accumulated results of sinful life. Intelligent persons factually take a dip in the ocean of Your nectarean activities and very patiently hear of them. Thus they immediately become freed from the contamination of the material qualities; they do not have to undergo severe penances and austerities for advancement of spiritual life. This chanting and hearing of Your transcendental pastimes is the easiest process for self-realization. Simply by submissive aural reception of the transcendental message, one's heart becomes cleansed of all dirty things. Thus Kṛṣṇa consciousness becomes fixed in the heart of a devotee.

"The great authority Bhīṣmadeva has also given the opinion that this process of chanting and hearing about the Supreme Personality of Godhead is the essence of all Vedic ritualistic performances. Dear Lord, the devotee who wants to elevate himself simply by this process of devotional activities, especially by hearing and chanting, very soon comes out of the clutches of the dualities of material existence. By this simple process of penance and austerity the Supersoul within the devotee's heart becomes very pleased and gives the devotee directions so that he may go back to home, back to Godhead. It is stated in the Bhagavad-gītā that one who engages all his activities and senses in the devotional service of the Lord becomes completely pacified because the Supersoul is satisfied with him; thus the devotee becomes transcendental to all kinds of dualities, such as heat and cold, honor and dishonor. Being freed from all dualities, he feels transcendental bliss, and he no longer suffers cares and anxieties due to material existence. Bhagavad-gītā confirms that the devotee who is always absorbed in Kṛṣṇa consciousness has no anxieties for his maintenance or protection. Being constantly absorbed in Kṛṣṇa consciousness, he ultimately achieves the highest perfection. While in the material existence, he lives very peacefully and blissfully without any cares and anxieties, and after quitting this body he goes back to home, back to Godhead. The Lord confirms in the Bhagavad-gītā, 'My supreme abode is a transcendental place where going no one returns to this material world. Anyone who attains the supreme perfection, being engaged in My personal devotional service in the eternal abode, reaches the highest perfection of human life and doesn't have to come back again to the miserable material world.'

"My dear Lord, it is imperative that the living entities be engaged in Kṛṣṇa consciousness, always rendering devotional service by prescribed methods such as hearing and chanting and executing Your orders. If a person is not engaged in Kṛṣṇa consciousness and devotional service, it is useless for him to exhibit the symptoms of life. Generally it is accepted that if a person is breathing he is alive. But a person without Kṛṣṇa consciousness may be compared to a bellows in a blacksmith's shop. The big bellows is a bag of skin which exhales and inhales air, and a human being who is simply living within the bag of skin and bones without taking to Kṛṣṇa consciousness and loving devotional service is no better than the bellows. Similarly, a nondevotee's long duration of life is compared to the long existence of a tree, his voracious eating capacity is compared to the eating of dogs and hogs, and his enjoyment in sex life is compared to that of hogs and goats.

"The cosmic manifestation has been possible because of the entrance of the Supreme Personality of Godhead as Mahā-Viṣṇu within this material world. The total material energy becomes agitated by the glance of Mahā-Viṣṇu, and only then does the interaction of the three material qualities begin. Therefore it should be concluded that whatever material facilities we are trying to enjoy are available only due to the mercy of the Supreme Personality of Godhead.

"Within the body there are five different departments of existence, known as annamaya, prāṇamaya, manomaya, vijñānamaya and, at last, ānandamaya. In the beginning of life, every living entity is food conscious. A child or an animal is satisfied only by getting nice food. This stage of consciousness, in which the goal is to eat sumptuously, is called annamaya. Anna means food. After this one lives in the consciousness of being alive. If one can continue his life without being attacked or destroyed, one thinks himself happy. This stage is called prāṇamaya, or consciousness of one's existence. After this stage, when one is situated on the mental platform, that consciousness is called manomaya. The material civilization is primarily situated in these three stages, annamaya, prāṇamaya and manomaya. The first concern of civilized persons is economic development, the next concern is defense against being annihilated, and the next consciousness is mental speculation, the philosophical approach to the values of life.

"If by the evolutionary process of philosophical life one happens to reach to the platform of intellectual life and understands that he is not this material body, but is a spirit soul, then by evolution of spiritual life he comes to the understanding of the Supreme Lord or the Supreme Soul. When one develops his relationship with Him and executes devotional service, that stage of life is called Kṛṣṇa consciousness, the ānandamaya stage. Ānandamaya is the blissful life of knowledge and eternity. As it is said in the Vedānta-sūtra, ānandamayo 'bhyāsāt. The Supreme Brahman and the subordinate Brahman, or the Supreme Personality of Godhead and the living entities, are both joyful by nature. As long as the living entities are situated in the lower four stages of life, annamaya, prāṇamaya, manomaya and vijñānamaya, they are considered to be in the material condition of life, but as soon as one reaches the stage of ānandamaya he becomes a liberated soul. This ānandamaya stage is explained in the Bhagavad-gītā as the brahma-bhūtā stage. There it is said that in the brahma-bhūtā stage of life there is no anxiety and no hankering. This stage begins when one becomes equally disposed toward all living entities, and it then expands to the stage of Kṛṣṇa consciousness in which one always hankers to render service unto the Supreme Personality of Godhead. This hankering for advancement in devotional service is not the same as hankering for sense gratification in material existence. In other words, hankering remains in spiritual life, but it becomes purified. When our senses are purified, they become freed from all material stages, namely annamaya, prāṇamaya, manomaya and vijñānamaya, and they become situated in the highest stage–ānandamaya, or blissful life in Kṛṣṇa consciousness. The Māyāvādī philosophers consider ānandamaya to be the state of being merged in the Supreme. To them, ānandamaya means that the Supersoul and the individual soul become one. But the real fact is that oneness does not mean merging into the Supreme and losing one's own individual existence. Merging in the spiritual existence is the living entity's realization of qualitative oneness with the Supreme Lord in His eternity and knowledge aspects. But the actual ānandamaya (blissful) stage is obtained when one is engaged in devotional service. That is confirmed in the Bhagavad-gītā. Mad-bhaktiṁ labhate parām: the brahma-bhūtā ānandamaya stage is complete only when there is the exchange of love between the Supreme and the subordinate living entities. Unless one comes to this ānandamaya stage of life, his breathing is like the breathing of a bellows in a blacksmith's shop, his duration of life is like that of a tree, and he is no better than the lower animals like the camels, hogs and dogs.

Undoubtedly the eternal living entity cannot be annihilated at any point. But the lower species of life exist in a miserable condition, whereas one who is engaged in devotional service of the Supreme Lord is situated in the pleasurable or ānandamaya status of life. The different stages described above are all in relationship with the Supreme Personality of Godhead. Although in all circumstances there exist both the Supreme Personality of Godhead and the living entities, the difference is that the Supreme Personality of Godhead always exists in the ānandamaya stage, whereas the subordinate living entities, because of their minute position as fragmental portions of the Supreme Lord, are prone to fall to the other stages of life. Although in all the stages both the Supreme Lord and the living entities exist, the Supreme Personality of Godhead is always transcendental to our concept of life, whether we are in bondage or in liberation. The whole cosmic manifestation becomes possible by the grace of the Supreme Lord, it exists by the grace of the Supreme Lord, and when it is annihilated, it merges into the existence of the Supreme Lord. As such, the Supreme Lord is the supreme existence, the cause of all causes. Therefore the conclusion is that without development of Kṛṣṇa consciousness, one's life is simply a waste of time.

Those who are very materialistic and cannot understand the situation of the spiritual world cannot understand the abode of Kṛṣṇa. For such persons, great sages have recommended the yogic process whereby one gradually rises from meditation on the abdomen, which is called mūlādhāra or maṇipūraka meditation. Mūlādhāra and maṇipūraka are technical terms which refer to the intestines within the abdomen. Grossly materialistic persons think that economic development is of foremost importance because they are under the impression that a living entity exists only by eating. Such grossly materialistic persons forget that although we may eat as much as we like, if the food is not digested it produces the troubles of indigestion and acidity. Therefore, in itself, eating is not the cause of the vital energy of life. For digestion of eatables we have to take shelter of another, superior energy, which is mentioned in the Bhagavad-gītā as vaiśvānara. Lord Kṛṣṇa says in the Bhagavad-gītā that He helps the digestion in the form of vaiśvānara. The Supreme Personality of Godhead is all-pervasive; therefore, His presence as vaiśvānara is not extraordinary.

Kṛṣṇa is actually present everywhere. The Vaiṣṇava, therefore, marks his body with temples of Viṣṇu: he first marks a tilaka temple on the abdomen, then on the chest, then between the collarbones, then on the forehead, and gradually he marks the top of the head, the brahma-randhra. The thirteen temples of tilaka marked on the body of a Vaiṣṇava are known as follows: On the forehead is the temple of Lord Keśava, on the belly is the temple of Lord Nārāyaṇa, on the chest is the temple of Lord Mādhava, and on the throat, between the two collarbones, is the temple of Lord Govinda. On the right side of the waist is the temple of Lord Viṣṇu, on the right arm is the temple of Lord Madhusūdana, and on the right side of the collarbone the temple of Lord Trivikrama. Similarly, on the left side of the waist is the temple of Lord Vāmanadeva, on the left arm is the temple of Śrīdhara, on the left side of the collarbone is the temple of Hṛṣīkeśa, on the upper back the temple is called Padmanābha, and on the lower back the temple is called Dāmodara. On the top of the head the temple is called Vāsudeva. This is the process of meditation on the Lord's situation in different parts of the body, but for those who are not Vaiṣṇavas, great sages recommend meditation on the bodily concept of life–meditation on the intestines, on the heart, on the throat, on the eyebrows, on the forehead and then on the top of the head. Some of the sages in the disciplic succession from the great saint Aruṇa meditate on the heart because the Supersoul is also staying within the heart along with the living entity. This is confirmed in Bhagavad-gītā, Fifteenth Chapter, wherein the Lord states, "I am situated in everyone's heart."

For the Vaiṣṇava, the protection of the body for the service of the Lord is a part of devotional service, but those who are gross materialists accept the body as the self. They worship the body by the yogic process of meditation on the different bodily parts, such as maṇipūraka, dahara and hṛdaya, gradually rising to the brahma-randhra on the top of the head. The first-class yogi who has attained perfection in the practice of the yoga system ultimately passes through the brahma-randhra to any one of the planets in either the material or spiritual worlds. How a yogi can transfer himself to another planet is very vividly described in the Second Canto of Śrīmad-Bhāgavatam.

In this regard, Śukadeva Gosvāmī has recommended that the beginners worship the virāṭa puruṣa, the gigantic universal form of the Lord. One who cannot believe that the Lord can be worshiped with equal success in the Deity or arcā form, or who cannot concentrate on this form, is advised to worship the universal form of the Lord. The lower part of the universe is considered the feet and legs of the Lord's universal form, the middle part of the universe is considered the navel or abdomen of the Lord, the upper planetary systems such as Janoloka and Maharloka are the heart of the Lord, and the topmost planetary system, Brahmaloka, is considered the top of the Lord's head. There are different processes recommended by great sages, according to the position of the worshiper, but the ultimate aim of all meditational and yogic processes is to go back home, back to Godhead. As stated in Bhagavad-gītā, anyone who reaches the highest planet, the abode of Kṛṣṇa, or even the Vaikuṇṭha planets, never has to come down again to this miserable material condition of life.

The Vedic recommendation, therefore, is that one make the lotus feet of Viṣṇu the target of all one's efforts. Tad viṣṇoḥ paramaṁ padaṁ, Viṣṇuloka or the Viṣṇu planets, are situated above all the material planets. These Vaikuṇṭha planets are known as sanātana-dhāma, and they are eternal. They are never annihilated, not even by the annihilation of this material world. The conclusion is that if a human being does not fulfill the mission of his life by worshiping the Supreme Lord and does not go back to Godhead, then it is to be understood that he has been frustrated in fulfilling the main purpose of human life.

The next prayer of the personified Vedas to the Lord concerns His entering into different species of life. It is stated in Bhagavad-gītā, Fourteenth Chapter, that in every species and form of life the spiritual part and parcel of the Supreme Lord is present. The Lord Himself claims in the Gītā that He is the seed-giving father of all forms and species, and therefore they must all be considered sons of the Lord. The entrance of the Supreme Lord into everyone's heart as Paramātmā sometimes bewilders the impersonalists, who think in terms of the equality of the living entities with the Supreme Lord. They think that because the Supreme Lord enters into different bodies along with the individual soul, there is no distinction between the Lord and the individual entities. Their challenge is, "Why should individual souls worship the Paramātmā or Supersoul?" According to them, both the Supersoul and the individual soul are on the same level; they are one, without any difference between them. There is a difference, however, between the Supersoul and the individual soul, and this is explained in Bhagavad-gītā, Fifteenth Chapter, wherein the Lord says that although He is situated with the living entity in the same body, He is superior. He is dictating to or giving intelligence to the individual soul from within. It is clearly stated in the Gītā that the Lord gives intelligence to the individual soul and that both memory and forgetfulness are due to the influence of the Supersoul. No one can act independently of the sanction of the Supersoul. Therefore, the individual soul acts according to his past karma, reminded by the Lord. The nature of the individual soul is forgetfulness, but the presence of the Lord within the heart reminds him of what he wanted to do in his past life. The intelligence of the individual soul is exhibited like fire in wood. Although fire is always fire, it is exhibited in a size proportionate to the size of the wood. Similarly, although the individual soul is qualitatively one with the Supreme Lord, he exhibits himself according to the limitations of his present body.

The Supreme Lord or the Supersoul is said to be eka-rasa. Eka means one, and rasa means mellow. The transcendental position of the Supreme Lord is that of eternity, bliss and full knowledge. His position of eka-rasa does not change in the slightest when He becomes a witness and advisor to the individual soul in each individual body.

The individual soul, beginning from Lord Brahmā down to the ant, exhibits his spiritual potency according to his present body. The demigods are in the same category with the individual souls in the bodies of the human beings or in the bodies of lower animals. Intelligent persons, therefore, do not worship different demigods, who are simply infinitesimal representatives of Kṛṣṇa manifesting in conditioned bodies. The individual soul can exhibit his power and potencies only in proportion to the shape and constitution of the body. The Supreme Personality of Godhead, however, can exhibit His full potencies in any shape or form without any change. The

Māyāvādī philosophers' thesis that God and the individual soul are one and the same cannot be accepted because the individual soul has to develop his power and potencies according to the development of different types of bodies. The individual soul in the body of a baby cannot show the full power and potency of a grown man, but the Supreme Personality of Godhead Kṛṣṇa, even when lying on the lap of His mother as a baby, could exhibit His full potency and power by killing Pūtanā and other demons who tried to attack Him. Therefore the spiritual potency of the Supreme Personality of Godhead is said to be eka-rasa, or without change. Therefore the Supreme Personality of Godhead is the only worshipable object, and this is perfectly known to persons who are uncontaminated by the force of material nature. In other words, only the liberated souls can worship the Supreme Personality of Godhead. Less intelligent Māyāvādīs take to the worship of demigods, thinking that the demigods and the Supreme Personality of Godhead are on the same level.

The personified Vedas continued to offer their obeisances. "Dear Lord," they prayed, "after many, many births, those who have actually become wise take to the worship of Your lotus feet in complete knowledge." This is also confirmed in the Bhagavad-gītā, wherein the Lord says that after many, many births, a great soul or mahātmā surrenders unto the Lord, knowing well that Vāsudeva, Kṛṣṇa, is the cause of all causes. The Vedas continued: "As has already been explained, since our mind, intelligence and senses have been given to us by God, when these instruments are actually purified there is no alternative but to engage them all in the devotional service of the Lord. A living entity's entrapment in different species of life is due to the misapplication of his mind, intelligence and senses in material activities. Various kinds of bodies are awarded as the result of a living entity's actions, and they are created by the material nature according to the living entity's desire. Because a living entity desires and deserves a particular kind of body, it is given to him by the material nature under the order of the Supreme Lord."

In the Śrīmad-Bhāgavatam, Third Canto, it is explained that under the control of superior authority a living entity is put within the semina of a male and injected into the womb of a particular female in order to develop a particular type of body. A living entity utilizes his senses, intelligence, mind, etc., in a specific way of his own choosing and thus develops a particular type of body within which he becomes encaged. In this way the living entity becomes situated in different species of life, either in a demigod, human or animal body, according to different situations and circumstances.

It is explained in the Vedic literatures that the living entities entrapped in different species of life are part and parcel of the Supreme Lord. The Māyāvādī philosophers mistake the living entity for the Paramātmā, who is actually sitting with the living entity as a friend. Because the Paramātmā, the localized aspect of the Supreme Personality of Godhead, and the individual living entity are both within the body, a misunderstanding sometimes takes place that there is no difference between the two. But there is a definite difference between the individual soul and the Supersoul, and it is explained in the Varāha Purāṇa as follows. The Supreme Lord has two kinds of parts and parcels: the living entity is called vibhinnāṁśa, and the Paramātmā or the plenary expansion of the Supreme Lord is called svāṁśa. The svāṁśa plenary expansion of the Supreme Personality is as powerful as the Supreme Personality of Godhead Himself. There is not even the slightest difference between the potency of the Supreme Person and that of His plenary expansion as Paramātmā, but the vibhinnāṁśa parts and parcels possess only a minute portion of the potencies of the Lord. The Nārāyaṇa-Pañcarātra states that the living entities who are the marginal potency of the Supreme Lord are undoubtedly of the same quality of spiritual existence as the Lord Himself, but they are prone to be tinged with the material qualities. Because he is prone to be subjected to the influence of material qualities, the minute living entity is called jīva. Sometimes the Supreme Personality of Godhead is also known as Śiva, the all-auspicious. So the difference between Śiva and jīva is that the all-auspicious Personality of Godhead is never affected by the material qualities, whereas the minute portions of the Supreme Personality of Godhead are prone to be affected by the qualities of material nature.

The Supersoul within the body of a particular living entity, although a plenary portion of the Lord, is worshipable by the individual living entity. Great sages have therefore concluded that the process of meditation is designed so that the individual living entity may concentrate his attention on the lotus feet of the Supersoul form (Viṣṇu). That is the real form of samādhi. The living entity cannot become liberated from material entanglement by his own effort. He must therefore take to the devotional service of the lotus feet of the Supreme Lord, or the Supersoul within himself. Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam, has composed a nice verse in this regard, the purport of which is as follows: "My dear Lord, I am eternally your part and parcel, but I have been entrapped by the material potencies, which are also an emanation from You. As the cause of all causes, You have entered my body as the Supersoul, and I have the prerogative to enjoy the supreme blissful life of knowledge along with You. Therefore, my dear Lord, please order me to render You loving service so that I can again be brought to my original position of transcendental bliss."

Great personalities understand that a living entity entangled in this material world cannot become freed by his own efforts. With firm faith and devotion, such great personalities engage themselves in rendering transcendental loving service to the Lord. That is the verdict of the personified Vedas.

The personified Vedas continued: "Dear Lord, it is very difficult to achieve perfect knowledge of the Absolute Truth. Your Lordship is so kind to the fallen souls that You appear in different incarnations and execute different activities. You appear even as a historical personality of this material world, and Your pastimes are very nicely described in the Vedic literatures. Such pastimes are as attractive as the ocean of transcendental bliss. People in general have a natural inclination to read narrations in which ordinary jīvas are glorified, but when they become attracted by the Vedic literatures which delineate Your eternal pastimes, they actually dip into the ocean of transcendental bliss. As a fatigued man feels refreshed by dipping into a reservoir of water, so the conditioned soul who is very much disgusted with material activities becomes refreshed and forgets all the fatigue of material activities simply by dipping into the transcendental ocean of Your pastimes. And eventually he merges in the ocean of transcendental bliss. The most intelligent devotees, therefore, do not take to any means of self-realization except devotional service and constant engagement in the nine different processes of devotional life, especially hearing and chanting. When hearing and chanting about Your transcendental pastimes, Your devotees do not care even for the transcendental bliss derived from liberation or from merging into the existence of the Supreme. Such devotees are not interested even in so-called liberation, and certainly they have no interest in material activities for elevation to the heavenly planets for sense gratification. Pure devotees seek only the association of paramahaṁsas, or great liberated devotees, so that they can continually hear and chant about Your glories. For this purpose the pure devotees are prepared to sacrifice all comforts of life, even giving up the material comforts of family life and so-called society, friendship and love. Those who have tasted the nectar of devotion by relishing the transcendental vibration of chanting Your glories, Hare Kṛṣṇa, Hare Kṛṣṇa, ** Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, do not care for any other spiritual bliss or for material comforts, which appear to the pure devotee to be less important than the straw in the street."

The personified Vedas continued: "Dear Lord, when a person is able to purify his mind, senses and intelligence by engaging himself in devotional service in full Kṛṣṇa consciousness, his mind becomes his friend. Otherwise, his mind is always his enemy. When the mind is engaged in devotional service of the Lord, it becomes the intimate friend of the living entity because the mind can then think of the Supreme Lord always. Your Lordship is eternally dear to the living entity, so when the mind is engaged in thought of You, one immediately feels the great satisfaction for which he has been hankering life after life. When one's mind is thus fixed on the lotus feet of the Supreme Personality of Godhead, one does not take to any kind of inferior worship or inferior process of self-realization. By attempting to worship a demigod or by taking to any other process of self-realization, the living entity becomes a victim of the cycle of birth and death, and no one can estimate how much the living entity becomes degraded by entering the abominable species of life such as the cats and dogs."

Śrī Narottama dāsa Ṭhākur has sung that persons who do not take to the devotional service of the Lord but are attracted to the process of philosophical speculation and fruitive activities drink the poisonous results of such actions. Such persons are forced to take birth in different species of life and are forced to adopt obnoxious practices like meat-eating and intoxication. Materialistic persons generally worship the transient material body and forget the welfare of the spirit soul within the body. Some take shelter of materialistic science to improve bodily comforts, and some take to the worship of demigods in order to be promoted to the heavenly planets. Their goal in life is to make the material body comfortable while forgetting the interest of the spirit soul. Such persons are described in the Vedic literature as suicidal because attachment for the material body and its comforts forces the living entity to wander through the process of birth and death perpetually and suffer the material pangs as a matter of course. The human form of life is a chance for one to understand his position, and the most intelligent person takes to devotional service just to engage his mind, senses and body in the service of the Lord without deviation.

The personified Vedas continued: "Dear Lord, there are many mystic yogīs who are very learned and deliberate in achieving the highest perfection of life. They engage themselves in the yogic process of controlling the life-air within the body. Concentrating the mind upon the form of Viṣṇu and controlling the senses very rigidly, they practice the yoga system, but even after much laborious austerity, penance, and regulation, they achieve the same destination as persons who are inimical toward You. In other words, both the yogīs and great, wise philosophical speculators ultimately attain the impersonal Brahman effulgence, which is also automatically attained by the demons who are regular enemies of the Lord. Demons like Kaṁsa, Śiśupāla and Dantavakra also attain the Brahman effulgence because they constantly meditate upon the Supreme Personality of Godhead. Women such as the gopīs were attached to Kṛṣṇa and captivated by His beauty, and their mental concentration on Kṛṣṇa was provoked by lust. They wanted to be embraced by the arms of Kṛṣṇa, which resemble the beautiful round shape of a snake. Similarly, there are the Vedic hymns, and we also simply concentrate our minds on the lotus feet of Your Lordship. Women like the gopīs concentrate upon You dictated by lust, and we concentrate upon Your lotus feet to go back home, back to Godhead. Your enemies also concentrate upon You, thinking always how to kill You, and the yogīs undertake great penances and austerities just to attain Your impersonal effulgence. All these different persons, although concentrating their minds in different ways, achieve spiritual perfection according to their different perspectives because You are equal to all Your devotees."

Śrīdhara Svāmī has composed a nice verse in this regard: "My dear Lord, to be engaged always in thinking of Your lotus feet is very difficult. It is possible by great devotees who have already achieved love for You and are engaged in transcendental loving service. My dear Lord, I wish that my mind also may be engaged somehow or other on Your lotus feet, at least for some time."

The attainment of spiritual perfection by different spiritualists is explained in the Bhagavad-gītā, wherein the Lord says that He grants the perfection the devotee desires in proportion to the devotee's surrender unto Him. The impersonalists, yogīs and the enemies of the Lord enter into the Lord's transcendental effulgence, but the personalists who are following in the footsteps of the inhabitants of Vṛndāvana or strictly following the path of devotional service are elevated to the personal abode of Kṛṣṇa, Goloka Vṛndāvana, or to the Vaikuṇṭha planets. Both the impersonalists and the personalists enter into the spiritual realm or the spiritual sky, but the impersonalists are given their place in the impersonal Brahman effulgence, whereas the personalists are given a position in the Vaikuṇṭha planets or in the Vṛndāvana planet, according to their desire to serve the Lord in different mellows.

The personified Vedas stated that persons who are born after the creation of this material world cannot understand the existence of the Supreme Personality of Godhead by manipulating their material knowledge. Just as a person born in a particular family cannot understand the position of his great-grandfather who lived before the birth of the recent generation, we are unable to understand the Supreme Personality of Godhead, Nārāyaṇa or Kṛṣṇa, who exists eternally in the spiritual world. In the Eighth Chapter of the Bhagavad-gītā it is clearly said that the Supreme Person, who lives eternally in the spiritual kingdom of God (sanātana-dhāma), can be approached only by devotional service.

As for the material creation, Brahmā is the first created person. Before Brahmā there was no living creature within this material world; it was void and dark until Brahmā was born on the lotus flower sprouted from the abdomen of Garbhodakaśāyī Viṣṇu. Garbhodakaśāyī Viṣṇu is an expansion of Kāraṇodakaśāyī Viṣṇu, Kāraṇodakaśāyī Viṣṇu is an expansion of Saṅkarṣaṇa, and Saṅkarṣaṇa is an expansion of Balarāma. Balarāma is an immediate expansion of Lord Kṛṣṇa. After the creation of Brahmā, the two kinds of demigods were born: demigods like the four brothers Sanaka, Sanātana, Sanandana and Sanat-kumāra, who are representatives of renunciation of the world, and demigods like Marīci and their descendants who are meant to enjoy this material world. From these two kinds of demigods were gradually manifested all other living entities, including the human beings. Thus any living creature within this material world, including Brahmā, all the demigods and all the rākṣasas, are to be considered modern. This means that they were all recently born. Therefore, just as a person recently born in a family cannot understand the situation of his distant forefather, so anyone within this material world cannot understand the position of the Supreme Lord in the spiritual world because the material world has only recently been created. Although they have a long duration of existence, all the manifestations of the material world, namely, the time elements, the living entities, the Vedas, and the gross and subtle elements, are all created at some point. Anything manufactured within this created situation or accepted as a means to understanding the original source of creation is to be considered modern.

Therefore by the process of self-realization or God realization through fruitive activities, philosophical speculation or mystic yoga, one cannot actually approach the supreme source of everything. When the creation is completely terminated, when there is no existence of the Vedas, no existence of material time, no existence of the gross and subtle material elements, and when all the living entities are in the nonmanifested stage resting within Nārāyaṇa, then all these manufactured processes become null and void and cannot act. Devotional service, however, is eternally going on in the eternal spiritual world. Therefore the only factual process of self-realization or God realization is devotional service, and if one takes to this process he takes to the real process of God realization. Śrīla Śrīdhara Svāmī has therefore composed a verse in this regard which conveys the idea that the supreme source of everything, the Supreme Personality of Godhead, is so great and unlimited that it is not possible for the living entity to understand Him by any material acquisition. Everyone should therefore pray to the Lord to be engaged in His devotional service eternally, so that by the grace of the Lord one can understand the supreme source of creation. The supreme source of creation, the Supreme Lord, reveals Himself only to the devotees. In the Fourth Chapter of Bhagavad-gītā the Lord says to Arjuna, "My dear Arjuna, because you are My devotee and because you are My intimate friend I shall therefore reveal to you the process of understanding Me." In other words, the supreme source of creation, the Supreme Personality of Godhead, cannot be understood by our own endeavor. We have to please Him with devotional service, and then He will reveal Himself to us. Then we can understand Him to some extent.

There are different kinds of philosophers who have tried to understand the supreme source by their mental speculation. There are generally six kinds of mental speculators, and they are called ṣaḍ-darśana. All these philosophers are impersonalists and are known as Māyāvādīs. Every one of them has tried to establish his own opinion, although they all have later compromised and stated that all opinions lead to the same goal and that every opinion is therefore valid. According to the prayers of the personified Vedas, however, none of them are valid because their process of knowledge is created within the temporary material world. They have all missed the real point: the Supreme Personality of Godhead or the Absolute Truth can be understood only by devotional service.

One class of philosophers, known as Mīmāṁsakas, represented by sages such as Jaimini, have concluded that everyone should be engaged in pious activities or prescribed duties and that such activities will lead one to the highest perfection. But this is contradicted in the Ninth Chapter of Bhagavad-gītā, where Lord Kṛṣṇa says that by pious activities one may be elevated to the heavenly planets, but as soon as one's accumulation of pious activities is used up, one has to leave the enjoyment of a higher standard of material prosperity in the heavenly planets and immediately come down again to these lower planets, where the duration of life is very short and where the standard of material happiness is of a lower grade. The exact words used in the Gītā are kṣīṇe puṇye martya-lokaṁ viśanti. Therefore the conclusion of the Mīmāṁsaka philosophers, that pious activities will lead one to the Absolute Truth, is not valid. Although a pure devotee is by nature inclined to pious activities, no one can attain the favor of the Supreme Personality of Godhead by pious activities alone. Pious activities may purify one of the contamination caused by ignorance and passion, but this is automatically attained by a devotee who is constantly engaged in hearing the transcendental message of Godhead in the form of the Bhagavad-gītā, Śrīmad-Bhāgavatam or similar scriptures. From the Bhagavad-gītā we understand that even a person who is not up to the standard of pious activities but who is absolutely engaged in devotional service is to be considered well situated on the path of spiritual perfection. It is also said in the Bhagavad-gītā that a person who is engaged in devotional service with love and faith is guided from within by the Supreme Personality of Godhead. The Lord Himself as Paramātmā, or the spiritual master sitting within one's heart, gives the devotee exact directions by which he can gradually go back to Godhead. The conclusion of the Mīmāṁsaka philosophers is not actually the truth which can lead one to real understanding.

Similarly, there are Sāṅkhya philosophers, metaphysicians or material scientists who study this cosmic manifestation by their invented scientific method and who do not recognize the supreme authority of God as the creator of the cosmic manifestation. Rather, they wrongly conclude that the reaction of material elements is the original cause of creation. The Bhagavad-gītā, however, does not accept this theory. It is clearly said therein that behind the cosmic activities is the direction of the Supreme Personality of Godhead. This fact is corroborated by the Vedic injunction asad vā idam agra āsīt, which means that the origin of the creation existed before the cosmic manifestation. Therefore, the material elements cannot be the cause of material creation. Although the material elements are accepted as material causes, the ultimate cause is the Supreme Personality of Godhead Himself. The Bhagavad-gītā says, therefore, that material nature works under the direction of Kṛṣṇa.

The conclusion of the atheistic Sāṅkhya philosophy is that because the effects of the material worlds are temporary or illusory, the cause is therefore also illusory. The Sāṅkhya philosophers are in favor of voidism, but the actual fact is that the original cause is the Supreme Personality of Godhead and this cosmic manifestation is the temporary manifestation of His material energy. When this temporary manifestation is annihilated, its cause, the eternal existence of the spiritual world, continues as it is, and therefore the spiritual world is called sanātana-dhāma, the eternal abode. The conclusion of the Sāṅkhya philosopher is therefore not valid.

Then there are the philosophers headed by Gautama and Kaṇāda. They have very minutely studied the cause and effect of the material elements and have ultimately come to the conclusion that atomic combination is the original cause of creation. Present material scientists also follow in the footsteps of Gautama and Kaṇāda, who propounded this theory of paramānuvāda. This theory, however, cannot be supported because the original cause of everything is not inert atoms. This is confirmed in Bhagavad-gītā and Śrīmad-Bhāgavatam as well as in the Vedas, wherein it is stated eko nārāyaṇa āsīt, Only Nārāyaṇa existed before the creation. The Śrīmad-Bhāgavatam and Vedānta-sūtra also say that the original cause is sentient and both indirectly and directly cognizant of everything within this creation. In the Bhagavad-gītā Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: "I am the original cause of everything," and mattaḥ sarvaṁ pravartate: "From Me everything comes into existence." Therefore, atoms may form the basic combinations of material existence, but these atoms are generated from the Supreme Personality of Godhead. Thus the philosophy of Gautama and Kaṇāda cannot be supported.

Similarly, impersonalists headed by Aṣṭāvakra and later on by Śaṅkarācārya accept the impersonal Brahman effulgence as the cause of everything. According to their theory, the material manifestation is temporary and unreal, whereas the impersonal Brahman effulgence is reality. But this theory cannot be supported either, because the Lord Himself says in the Bhagavad-gītā that this Brahman effulgence is resting on His personality. It is also confirmed in the Brahma-saṁhitā that the Brahman effulgence is the personal bodily rays of Kṛṣṇa. As such, impersonal Brahman cannot be the original cause of the cosmic manifestation. The original cause is the all-perfect sentient Personality of Godhead, Govinda.

The most dangerous theory of the impersonalists is that when God comes as an incarnation He accepts a material body created by the three modes of material nature. This Māyāvādī theory has been condemned by Lord Caitanya as most offensive. He has said that anyone who accepts the transcendental body of the Personality of Godhead to be made of this material nature commits the greatest offense at the lotus feet of Viṣṇu. Similarly, the Bhagavad-gītā also states that only the fools and rascals deride the Personality of Godhead when He descends in a human form. Lord Kṛṣṇa, Lord Rāma and Lord Caitanya actually moved within human society as human beings.

The personified Vedas condemn the impersonal conception as a gross misrepresentation. In the Brahma-saṁhitā, the body of the Supreme Personality of Godhead is described as ānanda-cin-maya-rasa. The Supreme Personality of Godhead possesses a spiritual body, not a material body. He can enjoy anything through any part of His body, and therefore He is omnipotent. The limbs of a material body can perform only a particular function, just as hands can hold but they cannot see or hear. Because the body of the Supreme Personality of Godhead is made of ānanda-cin-maya-rasa or sac-cid-ānanda-vigraha, He can enjoy anything and do everything with any of His limbs. Acceptance of the spiritual body of the Lord as material is dictated by the tendency to make the Supreme Personality of Godhead equal to the conditioned soul. The conditioned soul has a material body. Therefore, if God also has a material body, then the impersonalistic theory that the Supreme Personality of Godhead and the living entities are one and the same can be very easily propagandized.

Factually, when the Supreme Personality of Godhead comes He exhibits different pastimes, and yet there is no difference between His childish body when He is lying on the lap of His mother Yaśodā and His so-called grown up body fighting with the demons. In His childhood body also, He fought with demons such as Pūtanā, Tṛṇāvarta, Aghāsura, etc., with strength equal to that with which He fought in His youth against demons like Dantavakra, Śiśupāla and others. In material life, as soon as a conditioned soul changes his body, he forgets everything of his past body, but from the Bhagavad-gītā we understand that Kṛṣṇa, because He has a sac-cid-ānanda body, did not forget instructing the sun-god about Bhagavad-gītā millions of years ago. The Lord is therefore known as Puruṣottama because He is transcendental to both material and spiritual existence. That He is the cause of all causes means that He is the cause of the spiritual world and of the material world as well. The Supreme Personality of Godhead is omnipotent and omniscient. Therefore, because a material body can be neither omnipotent nor omniscient, the Lord's body surely is not material. The Māyāvādī theory that the Personality of Godhead comes within this material world with a material body cannot be supported by any means.

It can be concluded that all the theories of the material philosophers are generated from the temporary illusory existence, like the conclusions in a dream. Such conclusions certainly cannot lead us to the Absolute Truth. The Absolute Truth can only be realized through devotional service. As the Lord says in the Bhagavad-gītā, bhaktyā mām abhijānāti, "Only by devotional service can one understand Me." Śrīla Śrīdhara Svāmī has composed a nice verse in this regard, which states: "My dear Lord, let others be engaged in false argument and dry speculation, theorizing upon their great philosophical theses. Let them loiter in the darkness of ignorance and illusion, falsely enjoying as if very learned scholars, although they are without knowledge of the Supreme Personality of Godhead. As far as I am concerned, I wish to be liberated simply by chanting the holy names of the all-beautiful Supreme Personality of Godhead–Mādhava, Vāmana, Trinayana, Saṅkarṣaṇa, Śrīpati and Govinda. Simply by chanting His transcendental names, let me become free from the contamination of this material existence."

In this way the personified Vedas said, "My dear Lord, when a living entity, by Your grace only, comes to the right conclusion about Your exalted transcendental position, at that time he no longer bothers with the different theories manufactured by the mental speculators or so-called philosophers." This is a reference to the speculative theories of Gautama, Kaṇāda, Patañjali and Kapila (Nirīśvara). There are actually two Kapilas: one Kapila, the son of Kardama Muni, is an incarnation of God, and the other is an atheist of the modern age. The atheistic Kapila is often misrepresented to be the Supreme Personality of Godhead who appeared as the son of Kardama Muni during the time of Svāyambhuva Manu. Lord Kapila, the incarnation of Godhead, appeared long long ago; the modern age is the age of Vaivasvata Manu, whereas He appeared during the time of Svāyambhuva Manu.

According to Māyāvādī philosophy, this manifested world or the material world is mithyā or māyā, false. Their preaching principle is brahma-satya jagat-mithyā. According to them, only the Brahman effulgence is true, and the cosmic manifestation is illusory or false. But according to Vaiṣṇava philosophy, this cosmic manifestation is caused by the Supreme Personality of Godhead. In the Bhagavad-gītā the Lord says that He enters within this material world by one of His plenary portions, and thus the creation takes place. From the Vedas also, we can understand that this asat or temporary cosmic manifestation is also an emanation from the supreme sat or fact. From the Vedānta-sūtra also it is understood that everything has emanated from the Supreme Brahman. As such the Vaiṣṇavas do not take this cosmic manifestation to be false. The Vaiṣṇava philosopher sees everything in this material world in relationship with the Supreme Lord.

This conception of the material world is very nicely explained by Śrīla Rūpa Gosvāmī, who said that renunciation of this material world as illusory or false without knowledge that the material world is also the manifestation of the Supreme Lord is of no practical value. The Vaiṣṇavas, however, are free of attachment to this world because generally the material world is accepted as an object of sense gratification. The Vaiṣṇavas are not in favor of sense gratification; therefore, they are not attached to material activities. The Vaiṣṇava accepts this material world according to the regulative principles of the Vedic injunctions. Since the Supreme Personality of Godhead is the original cause of everything, the Vaiṣṇava sees everything in relationship with Kṛṣṇa, even in this material world. By such advanced knowledge, everything becomes spiritualized. In other words, everything in the material world is already spiritual, but due to our lack of knowledge we see things as material.

The personified Vedas presented the example that those who are seeking after gold do not reject gold earrings, gold bangles or anything else made of gold simply because they are shaped differently from the original gold. All living entities are part and parcel of the Supreme Lord and are qualitatively one, but they are now differently shaped in 8,400,000 species of life, just like many different ornaments which have been manufactured from the same source of gold. As one who is interested in gold accepts all the differently shaped gold ornaments, so a Vaiṣṇava, knowing well that all living entities are of the same quality as the Supreme Personality of Godhead, accepts all living entities as eternal servants of God. As a Vaiṣṇava, then, one has ample opportunity to serve the Supreme Personality of Godhead simply by reclaiming these conditioned, misled living entities, training them in Kṛṣṇa consciousness and leading them back to home, back to Godhead. The fact is that the minds of the living entities are now agitated by the three material qualities, and the living entities are therefore transmigrating, as if in dreams, from one body to another. When their consciousness is changed into Kṛṣṇa consciousness, however, they immediately fix Kṛṣṇa within their hearts, and thus their path for liberation becomes clear.

In all the Vedas the Supreme Personality of Godhead and the living entities are stated to be of the same quality–caitanya, or spiritual. This is also confirmed in the Padma Purāṇa, wherein it is said that there are two kinds of spiritual entities; one is called the jīva, and the other is called the Supreme Lord. Beginning from Lord Brahmā down to the ant, all living entities are jīvas, whereas the Lord is the Supreme four-handed Viṣṇu or Janārdana. The word ātmā can be applied only to the Supreme Personality of Godhead, but because the living entities are His parts and parcels, sometimes the word ātmā is applied to them also. The living entities are therefore called jivātmā, and the Supreme Lord is called Paramātmā. Both the Paramātmā and jivātmā are within this material world, and therefore this material world has a purpose other than sense gratification. The conception of a life of sense gratification is illusion but the conception of service by the jivātmā to the Paramātmā, even in this material world, is not at all illusory. A Kṛṣṇa conscious person is fully aware of this fact, and thus he does not take this material world to be false, but acts in the reality of transcendental service. The devotee therefore sees everything in this material world as an opportunity to serve the Lord. He does not reject anything as material, but dovetails everything in the service of the Lord. Thus a devotee is always in the transcendental position, and everything that he uses becomes spiritually purified by being used in the service of the Lord.

Śrīdhara Svāmī has composed a nice verse in this regard: "I worship the Supreme Personality of Godhead who is always manifested as reality even within this material world, which is considered by some to be false." The conception of the falsity of this material world is due to lack of knowledge, but a person advanced in Kṛṣṇa consciousness sees the Supreme Personality of Godhead in everything. This is actually realization of the Vedic aphorism, sarvaṁ khalv idaṁ brahma: "Everything is Brahman."

The personified Vedas continued: "Dear Lord, less intelligent men take to other ways of self-realization, but actually there is no chance to become purified from material contamination or to stop the repeated cycle of birth and death unless one is a thoroughly pure devotee. Our dear Lord, everything is resting on Your different potencies; and everyone is supported by You, as is stated in the Vedas (eko bahūnāṁ yo vidadhāti kāmān). Therefore Your Lordship is the supporter and maintainer of all living entities–demigods, human beings and animals. Everyone is supported by You, and You are also situated in everyone's heart. In other words, You are the root of the whole creation. Therefore those who are engaged in Your devotional service without deviation always worship You. Such devotees actually pour water on the root of the universal tree. By devotional service, therefore, one satisfies not only the Personality of Godhead but also all others, because everyone is maintained and supported by Him. Because he understands the all-pervasive feature of the Supreme Personality of Godhead, a devotee is the most practical philanthropist and altruist. Such pure devotees, thoroughly engaged in Kṛṣṇa consciousness, very easily overcome the cycle of birth and death, and they as much as jump over the head of death."

A devotee is never afraid of death or of changing his body; his consciousness is transformed into Kṛṣṇa consciousness, and even if he does not go back to Godhead, even if he transmigrates to another material body, he has nothing to fear. A vivid example is Bharata Mahārāja. Although in his next life he became a deer, in the life after that he became completely free from all material contamination and was elevated to the kingdom of God. The Bhagavad-gītā affirms, therefore, that a devotee is never vanquished. A devotee's path to the spiritual kingdom, back home, back to Godhead, is guaranteed. Even though a devotee slips in one birth, the continuation of his Kṛṣṇa consciousness elevates him further and further until he goes back to Godhead. Not only does a pure devotee purify his own personal existence, but whoever becomes his disciple also ultimately becomes purified and able to enter the kingdom of God without difficulty. Not only can a pure devotee easily surpass death, but by his grace his followers also can do so without difficulty. The power of devotional service is so great that a pure devotee can electrify another person by his transcendental instruction on crossing over the ocean of nescience.

The instructions of a pure devotee to his disciple are also very simple. No one feels any difficulty in following in the footsteps of a pure devotee. Anyone who follows in disciplic succession from recognized devotees of the Lord, such as Lord Brahmā, Lord Śiva, the Kumāras, Manu, Kapila, King Prahlāda, King Janaka, Śukadeva Gosvāmī, Yamarāja, etc., very easily finds the door of liberation open. On the other hand, those who are not devotees but are engaged in uncertain processes of self-realization, such as jñāna, yoga and karma, are understood to be still contaminated. Such contaminated persons, although apparently advanced in self-realization, cannot even liberate themselves, not to speak of others who follow them. Such nondevotees are compared to chained animals, for they are not able to go beyond the jurisdiction of the formalities of a certain type of faith. In the Bhagavad-gītā they are condemned as veda-vādaḥ. They cannot understand that the Vedas deal with activities of the material modes of nature–goodness, passion and ignorance.

Lord Kṛṣṇa advised Arjuna that one has to go beyond the jurisdiction of the duties prescribed in the Vedas and take to Kṛṣṇa consciousness, devotional service. It is said in the Bhagavad-gītā, nistraiguṇyo bhavārjuna, "My dear Arjuna, just try to become transcendental to the Vedic rituals." The transcendental position beyond the Vedic ritualistic performances is devotional service. In the Bhagavad-gītā the Lord clearly says that persons who are engaged in His devotional service without adulteration are situated in Brahman. Actual Brahman realization means Kṛṣṇa consciousness and engagement in devotional service. The devotees are therefore real brahmacārīs because their activities are always in Kṛṣṇa consciousness, devotional service.

The Kṛṣṇa consciousness movement is therefore a supreme call to all kinds of religionists asking them with great authority to join this movement by which one can learn how to love God and thus surpass all formulas and formalities of scriptural injunction. A person who cannot overcome the jurisdiction of stereotyped religious principles is compared to an animal chained up by his master. The purpose of all religion is to understand God and develop one's dormant love of Godhead. If one simply sticks to the religious formulas and formalities and does not become elevated to the position of love of God, he is considered to be a chained animal. In other words, if one is not in Kṛṣṇa consciousness, he is not eligible for liberation from the contamination of material existence.

Śrīla Śrīdhara Svāmī has composed a nice verse which says, "Let others engage in severe austerities, let others fall to the land from the tops of hills and give up their lives, let others travel to many holy places of pilgrimage for salvation, or let them be engaged in deep study of philosophy and Vedic literatures; let the mystic yogīs engage in their meditational service, and let the different sects engage in unnecessary arguing as to which is the best. But it is a fact that unless one is Kṛṣṇa conscious, unless one is engaged in devotional service, and unless one has the mercy of the Supreme Personality of Godhead, he cannot cross over this material ocean." An intelligent person, therefore, gives up all stereotyped ideas and joins the Kṛṣṇa consciousness movement for factual liberation.

The personified Vedas continued their prayers. "Our dear Lord, Your impersonal feature is explained in the Vedas: You have no hands, but You can accept all sacrifices which are offered to You; You have no legs, but You can walk more swiftly than anyone. Although You have no eyes, You can see whatever happens in the past, present and future. Although You have no ears, You can hear everything that is said. Although You have no mind, You know everyone and everyone's activities, past, present and future, and yet no one knows who You are. You know everyone, but no one knows You; therefore, You are the oldest and supreme personality."

Similarly, in another part of the Vedas it is said, "You have nothing to do. You are so perfect in Your knowledge and potency that everything becomes manifest simply by Your will. There is no one equal to or greater than You, and everyone is acting as Your eternal servant." Thus the Vedic statements describe that the Absolute has no legs, no hands, no eyes, no ears and no mind, and yet He can act through His potencies and fulfill the needs of all living entities. As stated in the Bhagavad-gītā, His hands and legs are everywhere; He is all-pervasive. The hands, legs, ears and eyes of all living entities are acting and moving by the direction of the Supersoul sitting within the living entity's heart. Unless the Supersoul is present, it is not possible for the hands and legs to be active. The Supreme Personality of Godhead is so great, independent and perfect, however, that even without having any eyes, legs and ears, He is not dependent on others for His activities. On the contrary, others are dependent on Him for the activities of their different sense organs. Unless the living entity is inspired and directed by the Supersoul, he cannot act.

The fact is that ultimately the Absolute Truth is the Supreme Person. But because He is acting through His different potencies which are impossible for the gross materialists to see, the materialists accept Him as impersonal. For example, one can observe the personal artistic work in a painting of a flower, and one can understand that the color adjustment, the shape, etc., have demanded the minute attention of the artist. The artist's work is clearly exhibited in a painting of different blooming flowers. But the gross materialist, without seeing the hand of God in such artistic manifestations as the actual flowers blooming in nature, concludes that the Absolute Truth is impersonal. Actually, the Absolute is personal, but He is independent. He does not require to personally take a brush and colors to paint the flowers, but His potencies are acting so wonderfully that it appears as if flowers have come into being without the aid of an artist. The impersonal view of the Absolute Truth is accepted by less intelligent men because unless one is engaged in the service of the Lord, he cannot understand how the Supreme is acting–he cannot even know the His name. Everything about the His activities and personal features is revealed to the devotee only through his loving service attitude.

In the Bhagavad-gītā it is clearly said, bhoktāraṁ yajña-tapasām: the Lord is the enjoyer of all kinds of sacrifices and of the results of all austerities. Then again the Lord says, sarva-loka-maheśvaram: "I am the proprietor of all planets." So that is the position of the Supreme Personality of Godhead. Although He is present in Vṛndāvana and enjoys transcendental pleasure in the company of His eternal associates, the gopīs and the cowherd boys, His potencies are acting under His direction all over the creation. They do not disturb His eternal pastimes.

Through devotional service only can one understand how the Supreme Personality of Godhead, by His inconceivable potencies, simultaneously acts impersonally and as a person. He is acting just like the supreme emperor, and many thousands of kings and chiefs are working under Him. The Supreme Personality of Godhead is the supreme independent controlling person, and all the demigods–including Lord Brahmā, Lord Śiva, Indra the King of heaven, the king of the moon planet, and the king of the sun planet–are working under His direction. It is confirmed in the Vedas that the sun is shining, the air is blowing, and fire is distributing heat out of fear of the Supreme Personality of Godhead. The material nature is producing all kinds of movable and immovable objects within the material world, but none of them can independently act or create without the direction of the Supreme Lord. All of them are acting as tributaries, just like subordinate kings who offer their annual taxes to the emperor.

The Vedic injunction states that every living entity lives by eating the remnants of foodstuffs offered to the Personality of Godhead. In great sacrifices the injunction is that Nārāyaṇa should be present as the supreme predominating Deity of the sacrifice, and after the sacrifice is performed, the remnants of foodstuffs are distributed amongst the demigods. This is called yajña-bhāga. Every demigod has an allotment of yajña-bhāga which he accepts as prasādam. The conclusion is that the demigods are not independently powerful; they are posted as different executives under the order of the Supreme Personality of Godhead, and they are eating prasādam or the remnants of sacrifices. They are executing the order of the Supreme Lord exactly according to His plan. The Supreme Personality of Godhead is in the background, and His orders are carried out by others. It only appears that He is impersonal. In our grossly materialistic way, we cannot conceive how the Supreme Person is above the impersonal activities of material nature. Therefore the Lord explains in the Bhagavad-gītā that there is nothing superior to Himself and that the impersonal Brahman is subordinately situated as a manifestation of His personal rays. Śrīpada Śrīla Śrīdhara Svāmī has therefore composed a nice verse in this regard: "Let me offer my respectful obeisances unto the Supreme Personality of Godhead, who has no material senses but through whose direction and will all the material senses are working. He is the supreme potency of all material senses or sense organs. He is omnipotent, and He is the supreme performer of everything. Therefore He is worshipable by everyone. Unto that Supreme Person do I offer my respectful obeisances."

Kṛṣṇa Himself declares in the Bhagavad-gītā that He is Puruṣottama, which means the Supreme Personality. Puruṣa means person, and uttama means supreme or transcendental. Also in Bhagavad-gītā the Lord declares that because He is trascendental to all sentient and insentient beings, He is therefore known as the puruṣottama. In another place the Lord says that as the air is situated in the all-pervading sky, so everyone is situated in Him, and everyone is acting under His direction.

The Vedas personified continued. "Our dear Lord," they prayed, "You are equal to all, with no partiality toward a particular type of living entity. As Your parts and parcels, all living entities enjoy or suffer in different conditions of life. They are just like the sparks of a fire. Just as sparks dance on a blazing fire, so all living entities are dancing on Your support. You are providing them with everything they desire, and yet You are not responsible for their position of enjoyment or suffering. There are different types of living entities–demigods, human beings, animals, trees, birds, beasts, germs, worms, insects and aquatics–and all are enjoying or suffering in life by resting on You. The living entities are of two kinds: one class is called ever-liberated, nitya-mukta, and the other class is called nitya-baddha. The nitya-mukta living entities are in the spiritual kingdom, and the nitya-baddha are in the material world.

"In the spiritual world both the Lord and the living entities are manifest in their original status, like live sparks in a blazing fire. But in the material world, although the Lord is all-pervasive in His impersonal feature, the living entities have forgotten their Kṛṣṇa consciousness, just as sparks sometimes fall from a blazing fire and lose their original brilliant condition. Some sparks fall onto dry grass and thus ignite another big fire. This is a reference to the pure devotees who take compassion on the poor and innocent living entities. The pure devotee enlightens Kṛṣṇa consciousness in the hearts of the conditioned souls, and thus the blazing fire of the spiritual world becomes manifest even within this material world. Some sparks fall onto water; they immediately lose their original brilliance and become almost extinct. This is comparable to the living entities who take their birth in the midst of gross materialists, in which case their original Kṛṣṇa consciousness becomes almost extinct. Some sparks fall to the ground and remain midway between the blazing and extinct conditions. Thus some living entities are without Kṛṣṇa consciousness, some are between having and not having Kṛṣṇa consciousness, and some are actually situated in Kṛṣṇa consciousness. The demigods in the higher planets, beginning form Lord Brahmā, Indra, Candra, the sun-god, the moon-god, and various other demigods, are all Kṛṣṇa conscious. Human society is between the demigods and the animals, and thus some are more or less Kṛṣṇa conscious, and some are completely forgetful of Kṛṣṇa consciousness. The third-grade living entities, namely the animals, beasts, plants, trees and aquatics, have completely forgotten Kṛṣṇa consciousness. This example stated in the Vedas of the the sparks of a blazing fire is very appropriate for understanding the condition of different types of living entities. But above all other living entities is the Supreme Personality of Godhead, Kṛṣṇa or Puruṣottama, who is always liberated from all material conditions.

"The question may be raised as to why the living entities have fallen by chance into different conditions of life. To answer this question, we first have to understand that there cannot be any influence of chance for the living entities; chance is for nonliving entities. According to the Vedic literatures, living entities have knowledge, and thus they are called caitanya, which means in knowledge. Their situation in different conditions of life, therefore, is not accidental. It is by their choice because they have knowledge. In the Bhagavad-gītā the Lord says, 'Give up everything and just surrender unto Me.' This process of realizing the Supreme Personality of Godhead is open for everyone, but still it is the choice of the particular living entity whether to accept or reject this proposal. In the last portion of the Bhagavad-gītā, Lord Kṛṣṇa very plainly said to Arjuna, 'My dear Arjuna, now I have spoken everything to you. Everything now depends on whether you choose to accept it.' Similarly, the living entities who have come down to this material world have made their own choice to enjoy this material world. It is not that Kṛṣṇa sent them into this material world. The material world is created for the enjoyment of living entities who wanted to give up the eternal service of the Lord to become the supreme enjoyer themselves. According to Vaiṣṇava philosophy, when a living entity desires to gratify his senses and forgets the service of the Lord, he is given a place in the material world to act freely according to his desire, and therefore he creates a condition of life in which he either enjoys or suffers. We should know definitely that both the Lord and the living entities are eternally cognizant. There is no birth and death for either the Lord or the living entities. When creation takes place, it does not mean that the living entities are created. The Lord creates this material world to give the conditioned souls a chance to elevate themselves to the higher platform of Kṛṣṇa consciousness. If the conditioned soul does not take advantage of this opportunity, then after the dissolution of this material world, he enters into the body of Nārāyaṇa and remains there in deep sleep until the time of another creation.

"In this connection the example of the rainy season is very appropriate. Seasonal rainfall may be taken as the agent for creation because after the rainfall the wet fields are favorable for growing different types of vegetation. Similarly, as soon as there is creation by the Lord's glancing over the material nature, immediately the living entities spring up in their different living conditions, just as different types of vegetation grow after a rainfall. The rainfall is one, but the creation of the different vegetables is varied. The rain falls equally on the whole field, but the different vegetables sprout up in different shapes and different forms according to the seeds planted. Similarly, the seeds of our desires are varied. Every living entity has a different type of desire, and that desire is the seed which causes his growth in a certain type of body. This is explained by Rūpa Gosvāmī by the word pāpa-bīja. Pāpa means sinful. All our material desires are to be taken as pāpa-bīja, or the seeds of sinful desires. Bhagavad-gītā explains that our sinful desire is that we do not surrender unto the Supreme Lord. The Lord therefore says in Bhagavad-gītā, 'I shall give you protection from the resultant actions of sinful desires.' These sinful desires are manifested in different types of bodies; therefore, no one can accuse the Supreme Lord of partiality in His giving one type of body to a certain type of living entity and another type of body to another living entity. All the bodies of the 8,400,000 species come according to the mental condition of the individual living entities. The Supreme Personality of Godhead, Puruṣottama, only gives them a chance to act according to their desires. Therefore, the living entities are acting, taking advantage of the facility given by the Lord.

"At the same time, they are born from the transcendental body of the Lord. This relationship between the Lord and the living entities is explained in the Vedic literatures, wherein it is said that the Supreme Lord maintains all His children, giving them whatever they want. Similarly, in the Bhagavad-gītā, the Lord says, 'I am the seed-giving father of all living entities.' It is very simple to understand that the father gives birth to the children, but the children act according to their own desires. Therefore the father is never responsible for the different futures of his children. Each child can take advantage of the father's property and instruction, but even though the inheritance and instruction may be the same for all the children, out of their different desires, each child creates a different life and thereby suffers or enjoys.

"Similarly, the Bhagavad-gītā's instructions are equal for everyone; everyone should surrender unto the Supreme Lord, and He will take charge of them and protect them from sinful reactions. The facilities of living in the creation of the Lord are equally offered to all living entities. Whatever there is, either on the land, on water or in the sky, is equally given to all living entities. Since they are all sons of the Supreme Lord, everyone can enjoy the material facilities given by the Lord, but unfortunate living entities create unfavorable conditions of life by fighting among themselves. The responsibility for this fighting and creating favorable and unfavorable situations of life lies with the living entities, not with the Supreme Personality of Godhead. Therefore, if the living entities take advantage of the Lord's instructions as given in the Bhagavad-gītā and develop Kṛṣṇa consciousness, then their lives become sublime, and they can go back to Godhead.

”One may argue that because this material world is created by the Lord, He is therefore responsible for its condition. Certainly He is indirectly responsible for the creation and maintenance of this material world, but He is never responsible for the different conditions of the living entities. The Lord's creation of this material world is compared to the cloud's creation of vegetation. In the rainy season the cloud creates different varieties of vegetables. The cloud pours water on the surface of the earth, but it never touches the earth directly. Similarly, the Lord creates this material world simply by glancing over the material energy. This is confirmed in the Vedas: He threw His glance over the material nature, and thus there was creation. In the Bhagavad-gītā it is also confirmed that simply by His transcendental glance over the material nature, He creates different varieties of entities, both movable and immovable, living and dead.

”The creation of the material world can therefore be taken as one of the pastimes of the Lord; it is called one of the pastimes of the Lord because He creates this material world whenever He desires. This desire of the Supreme Personality of Godhead is also extreme mercy on His part because it gives another chance to the conditioned souls to develop their original consciousness and thus go back to Godhead. Therefore no one can blame the Supreme Lord for creating this material world.

”From the subject matter under discussion, we can gain a clear understanding of the difference between the impersonalists and the personalists. The impersonal conception recommends merging in the existence of the Supreme, and the voidist philosophy recommends making all material varieties void. Both these philosophies are known as Māyāvāda. Certainly the cosmic manifestation comes to a close and becomes void when the living entities merge into the body of Nārāyaṇa to rest until another creation, and this may be called an impersonal condition, but these conditions are never eternal. The cessation of the variegatedness of the material world and the merging of the living entities into the body of the Supreme are not permanent because the creation will take place again, and the living entities who merge into the body of the Supreme without having developed their Kṛṣṇa consciousness will again appear in this material world when there is another creation. The Bhagavad-gītā confirms the fact that this material world is created and annihilated. This is going on perpetually, and conditioned souls who are without Kṛṣṇa consciousness come back again and again whenever the material creation is manifest. If such conditioned souls take advantage of this opportunity and develop Kṛṣṇa consciousness under the direct instruction of the Lord, then they are transferred to the spiritual world and do not have to come back again to the material creation. It is said, therefore, that the voidists and the impersonalists are not very intelligent because they do not take shelter under the lotus feet of the Lord. Because they are less intelligent, these voidists and impersonalists take to different types of austerities, either to attain the stage of nirvāṇa, which means finishing the material conditions of life, or to attain oneness by merging into the body of the Lord. All of them again fall down because they neglect the lotus feet of the Lord.”

In the Caitanya-caritāmṛta, the author, Kṛṣṇadāsa Kavirāja Gosvāmī, after studying all the Vedic literature and hearing from all authorities, has given his opinion that Kṛṣṇa is the only supreme master and that all living entities are His eternal servants. His statement is confirmed in the prayers by the personified Vedas. The conclusion is, therefore, that everyone is under the control of the Supreme Personality of Godhead, everyone is serving under the supreme direction of the Lord, and everyone is afraid of the Supreme Personality of Godhead. It is out of fear of Him that activities are being rightly executed. Everyone's position is to be subordinate to the Supreme Lord, yet the Lord has no partiality in His view of the living entities. He is just like the unlimited sky; as the sparks of a fire dance in the fire, similarly, all living entities are like birds flying in the unlimited sky. Some of them are flying very high, some are flying at a lesser altitude, and some are flying at a still lesser altitude. The different birds are flying in different positions according to their respective abilities to fly, but the sky has nothing to do with this ability. In the Bhagavad-gītā also, the Lord confirms that He awards different positions to different living entities according to their proportionate surrender. This proportionate reward by the Personality of Godhead to the living entities is not partiality. Therefore, in spite of the living entities' being situated in different positions, in different spheres, and in different species of life, all of them are always under the control of the Supreme Personality of Godhead, and yet He is never responsible for their different living conditions. It is foolish and artificial, therefore, to think oneself equal to the Supreme Lord, and it is still more foolish to think that one has not seen God. Everyone is seeing God in His different aspects; the only difference is that the theist sees God as the Supreme Personality, the most beloved, Kṛṣṇa, and the atheist sees the Absolute Truth as ultimate death.

The personified Vedas continued to pray. ”Our dear Lord from all Vedic information it is understood that You are the supreme controller, and all living entities are controlled. Both the Lord and the living entities are called nitya, eternal, and so are qualitatively one, yet the singular nitya, or the Supreme Lord, is the controller, whereas the plural nityas are controlled. The individual controlled living entity resides within the body, and the supreme controller, as Supersoul, is also present there, but the Supersoul is controlling the individual soul. That is the verdict of the Vedas. If the individual soul were not controlled by the Supersoul, then how could one explain the Vedic version that a living entity transmigrates from one body to another, enjoying and suffering the effects of his past deeds? Sometimes he is promoted to a higher standard of life, and sometimes he is degraded to a lower standard of life? Thus the conditioned souls are not only under the control of the Supreme Lord, but they are also conditioned by the control of the material nature. This relationship of the living entities to the Supreme Lord as the controlled and the controller definitely proves that although the Supersoul is all-pervasive, the individual living entities are never all-pervasive. If the individual souls were all-pervasive, there would be no question of their being controlled. The theory that the Supersoul and the individual soul are equal is therefore a polluted conclusion, and no sensible person accepts it; rather, one should try to understand the distinctions between the supreme eternal and the subordinate eternals.”

The personified Vedas therefore concluded, ”O Lord, both You and the limited dhruvas, the living entities, are eternal. The form of the unlimited eternal is sometimes calculated as the universal form, and in the Vedic literatures like the Upaniṣads, the form of the limited eternal is vividly described. It is said therein that the original spiritual form of the living entity is one ten-thousandth the size of the tip of a hair. It is stated that the spirit is greater than the greatest and smaller than the smallest. The individual living entities, who are eternally part and parcel of God, are smaller than the smallest. With our material senses, we can perceive neither the Supreme, who is greater than the greatest, nor the individual soul, who is smaller than the smallest. We have to understand both the greatest and the smallest from the authoritative sources of Vedic literature. Vedic literature states that the Supersoul is sitting within the body of a living entity and is as big as a thumb. Therefore the argument may be put forward, how can something the size of a thumb be accommodated within the heart of an ant? The answer is that this thumb measurement of the Supersoul is imagined in proportion to the body of the living entity. In all circumstances, therefore, the Supersoul and the individual living entity cannot be taken as one, although both of them enter within the material body of a living entity. The Supersoul living within the heart is for directing or controlling the individual living entity. Although both are dhruva, or eternal, the living entity is always under the direction of the Supreme.

”It may be argued that because the living entities are born of the material nature, they are all equal and independent. In the Vedic literature, however, it is said that the Supreme Personality of Godhead impregnates the material nature with the living entities, and then they come out. Therefore, the appearance of the individual living entities is not factually due to material nature alone, just as a child produced by a woman is not her independent production. A woman is first impregnated by a man, and then a child is produced. As such, the child produced by the woman is part and parcel of the man. Similarly, the living entities are apparently produced by the material nature, but not independently. It is due to the impregnation of material nature by the supreme father that the living entities are present. Therefore the argument that the individual living entities are not part and parcel of the Supreme cannot stand. For example, the different parts and parcels of the body cannot be taken as equal to the whole; rather, the whole body is the controller of the different limbs. Similarly, the parts and parcels of the supreme whole are always dependent and are always controlled by the source of the parts and parcels. It is confirmed in the Bhagavad-gītā that the living entities are part and parcel of Kṛṣṇa: mamaivāṁśo. No sane man, therefore, will accept the theory that the Supersoul and the individual soul are of the same category. They are equal in quality, but quantitatively the Supersoul is always the Supreme, and the individual soul is always subordinate to the Supersoul. That is the conclusion of the Vedas.”

Two significant words used in this connection is yanmaya and cinmaya. In Sanskrit grammar, the word mayat is used in the sense of transformation, and also in the sense of sufficiency. The Māyāvādī philosophers interpret that yanmaya or cinmaya indicates that the living entity is always equal to the Supreme. But one has to consider whether this affix, mayat, is used for sufficiency or for transformation. The living entity never possesses anything exactly in the same proportion as the Supreme Personality of Godhead. Therefore, this mayat affix cannot be used to mean that the individual living entity is self-sufficient. The individual living entity never has sufficient knowledge; otherwise, how could he have come under the control of maya, or the material energy? The word sufficient can be accepted, therefore, only in proportion to the magnitude of the living entity. The spiritual oneness of the Supreme Lord and the living entities is never to be accepted as homogeneity. Each and every living entity is individual. If homogeneous oneness is accepted, then by the liberation of one individual soul, all other individual souls would have been liberated immediately. But the fact is that every individual soul is differently enjoying and suffering in the material world.

The word mayat is also used in the sense of transformation, or sometimes it is also used to mean by-product. The impersonalist theory is that Brahman Himself has accepted different types of bodies and that this is His līlā or pastime. There are, however, many hundreds and thousands of species of life in different standards of living conditions, such as human beings, demigods, animals, birds and beasts, and if all of them were expansions of the Supreme Absolute Truth, then there would be no question of liberation because Brahman is already liberated. Another interpretation put forward by the Māyāvādīs is that in every millennium different types of bodies are manifested, and when the millennium is closed, all the different bodies or expansions of Brahman automatically become one, ending all different manifestations. Then in the next millennium, according to this theory, Brahman again expands in different bodily forms. If we accept this theory, then Brahman becomes subject to change. But this cannot be accepted. From Vedānta-sūtra we understand that Brahman is by nature joyful. He cannot, therefore, change Himself into a body which is subject to painful conditions. Actually, the living entities who are part and parcel of Brahman are infinitesimal particles prone to be covered by the illusory energy. As explained before, the particles of Brahman are like sparks blissfully dancing within a fire, but there is a chance of their falling from the fire to smoke, although smoke is another condition of fire. This material world is just like smoke, and the spiritual world is just like a blazing fire. The innumerable living entities are prone to fall down to the material world from the spiritual world when influenced by illusory energy, and it is also possible for the living entity to become liberated again when by cultivation of real knowledge he becomes completely freed from the contamination of the material world.

The theory of the asuras is that the living entities are born of material nature, or prakṛti, in touch with the puruṣa. This theory also cannot be accepted because both the material nature and the Supreme Personality of Godhead are eternally existing. Neither the material nature nor the Supreme Personality of Godhead can be born. The Supreme Lord is known as aja, or unborn. Similarly, the material nature is also called ajā. Both the terms, aja and ajā, mean unborn. Because both the material nature and the Supreme Lord are unborn, it is not possible that they can beget the living entities. As water in contact with air sometimes presents innumerable bubbles, so a combination of material nature and the Supreme Person causes the appearance of the living entities within this material world. As bubbles in the water appear in different shapes, similarly the living entities also appear in the material world in different shapes and conditions, influenced by the modes of material nature. As such, it is not improper to conclude that the living entities appearing within this material world in different shapes, such as human beings, demigods, animals, birds, beasts, etc., all get their respective bodies due to different desires. No one can say when such desires were awakened in them, and therefore it is said, anādi-karma: the cause of such material existence is untraceable. No one knows when material life began, but it is a fact that it does have a point of beginning because originally every living entity is a spiritual spark. As sparks falling onto the ground from a fire have a beginning, similarly the living entities coming to this material world have a beginning, but no one can say when. Even during the time of dissolution, these living entities remain merged in the spiritual existence of the Lord, as if in deep sleep, but their original desires to lord it over the material nature do not subside. Again, when there is cosmic manifestation, they come out to fulfill the same desires, and therefore they appear in different species of life.

This merging into the Supreme at the time of dissolution is compared to honey. In the honeycomb, the tastes of different flowers and fruits are conserved. When one drinks honey, one cannot distinguish what sort of honey has been collected from what sort of flower, but the palatable taste of the honey presupposes that the honey is not homogeneous, but is a combination of different tastes. Another example is that although different rivers ultimately mix with the water of the sea, that does not mean that the individual identities of the rivers are thereby lost. Although the water of the Ganges and the Yamunā mixes with the water of the sea, the River Ganges and River Yamunā still continue to exist independently. The merging of different living entities into Brahman at the time of dissolution involves the dissolution of different types of bodies, but the living entities, along with their different tastes, remain individually submerged in Brahman until another manifestation of the material world. As the salty taste of seawater and the sweet taste of Ganges water are different, and this difference continuously exists, so the difference between the Supreme Lord and the living entities continually exists, even though it appears that at the time of dissolution they merge. The conclusion is, therefore, that even when the living entities become free from all contamination of material conditions, they merge into the spiritual kingdom, for still their individual tastes in relationship with the Supreme Lord continue to exist.

The personified Vedas continued: "Our dear Lord, it is our conclusion that all living entities are attracted by Your material energy, and only due to their mistakenly identifying themselves as products of the material nature are they transmigrating from one kind of body to another in forgetfulness of their eternal relationship with You. Because of ignorance, these living entities are misidentifying themselves in different species of life, and especially when they are elevated to the human form of life, they identify with a particular class of men, or a particular nation or race or so-called religion, forgetting their real identity as eternal servants of Your Lordship. Due to this faulty conception of life, they are undergoing repeated birth and death. Out of many millions of them, if one becomes intelligent enough, by association with pure devotees, he comes to the understanding of Kṛṣṇa consciousness and comes out of the jurisdiction of the material misconception."

In the Caitanya-caritāmṛta it is confirmed by Lord Caitanya that the living entities are wandering within this universe in different species of life, but if one of them becomes intelligent enough, by the mercy of the spiritual master and the Supreme Personality of Godhead, Kṛṣṇa, then he begins his devotional life in Kṛṣṇa consciousness. It is said, hariṁ vīṇā na mṛtim taranti: without the help of the Supreme Personality of Godhead, one cannot get out of the clutches of repeated birth and death. In other words, only the Supreme Lord, the Personality of Godhead, can relieve the conditioned souls from the cycle of repeated birth and death.

The personified Vedas continued: "The influence of time–past, present and future–and the material miseries, such as excessive heat, excessive cold, birth, death, old age, disease, are all simply the movement of Your eyebrows. Everything is working under Your direction. It is said in the Bhagavad-gītā that all material activity is going on under the direction of the Supreme Personality of Godhead, Kṛṣṇa. All the conditions of material existence are opposing elements for persons who are not surrendered unto You. But for those who are surrendered souls and are in full Kṛṣṇa consciousness, these things cannot be a source of fearfulness. When Lord Nṛsiṁhadeva appeared, Prahlāda Mahārāja was never afraid of Him, whereas his atheist father was immediately faced with death personified and was killed. Therefore, although Lord Nṛsiṁhadeva appears as death for an atheist like Hiraṇyakaśipu, He is always kind and is the reservoir of all pleasure to the devotees like Prahlāda. A pure devotee is not, therefore, afraid of birth, death, old age and disease.

Śrīpāda Śrīdhara Svāmī has composed a nice verse, the purport of which is as follows: "My dear Lord, I am a living entity perpetually disturbed by the conditions of material existence. I have been cracked into different pieces by the smashing wheel of material existence, and because of my various sinful activities while existing in this material world, I am burning in the blazing fire of material reaction. Somehow or other, my dear Lord, I have come to take shelter under Your lotus feet. Please accept me and give me protection." Śrīla Narottama dāsa Ṭhākur also prays like this: "My dear Lord, O son of Nanda Mahārāja, associated with the daughter of Vṛṣabhānu, I have come to take shelter under Your lotus feet after suffering greatly in the material condition of life, and I pray that You please be merciful upon me. Please do not kick me away; I have no other shelter but You."

The conclusion is that any process of self-realization or God realization other than bhakti-yoga, or devotional service, is extremely difficult. Taking shelter of devotional service to the Lord in full Kṛṣṇa consciousness is therefore the only way to become free from the contamination of material conditional life, especially in this age. Those who are not in Kṛṣṇa consciousness are simply wasting their time, and they have no tangible proof of spiritual life.

It is said by Lord Rāmacandra, "I always give confidence and security to anyone who surrenders unto Me and decides definitely that He is My eternal servant because that is My natural inclination." Similarly, Lord Kṛṣṇa says in the Bhagavad-gītā, "The influence of the material nature is insurmountable, but anyone who surrenders unto Me can verily overcome the influence of material nature." The devotees are not at all interested in arguing with the nondevotees to nullify their theories. Rather than wasting their time, they always engage themselves in the transcendental loving service of the Lord in full Kṛṣṇa consciousness.

The personified Vedas continued: "Our dear Lord, although great mystic yogīs may have full control over the elephant of the mind and the hurricane of the senses, unless they take shelter of a bona fide spiritual master, they fall victims to the material influence and never become successful in their attempts at self-realization. Such unguided persons are compared to merchants going to sea on a ship without a captain. By his personal attempts, therefore, no one cannot get free from the clutches of material nature. One has to accept a bona fide spiritual master and work according to his direction. Then it is possible to cross over the ocean of nescience of material conditions. Śrīpada Śrīdhara Svāmī has composed a nice verse in this connection, in which he says, "O all-merciful spiritual master, representative of the Supreme Personality of Godhead, when will my mind be completely surrendered unto your lotus feet? At that time, only by your mercy, I shall be able to get relief from all obstacles to spiritual life, and I shall be situated in blissful life."

Actually, ecstatic samādhi, or absorption in the Supreme Personality of Godhead can be achieved by constant engagement in His service, and this constant engagement in devotional service can be performed only when one is working under the direction of a bona fide spiritual master. The Vedas therefore instruct that in order to know the science of devotional service, one has to submit himself unto the bona fide spiritual master. The bona fide spiritual master is he who knows the science of devotional service in disciplic succession. This disciplic succession is called śrotriyam. The prime symptom of one who has become a spiritual master in disciplic succession is that he is one hundred percent fixed in bhakti-yoga. Sometimes people neglect to accept a spiritual master, and instead they endeavor for self-realization by mystic yoga practice, but there are many instances of failure, even by great yogīs like Viśvāmitra. Arjuna said in the Bhagavad-gītā that controlling the mind is as impractical as stopping the blowing of a hurricane. Sometimes the mind is compared to a maddened elephant. Without following the direction of a spiritual master one cannot control the mind and the senses. In other words, if one practices yoga mysticism and does not accept a bona fide spiritual master, he will surely fail. He will simply waste his valuable time. The Vedic injunction is that no one can have full knowledge without being under the guidance of an ācārya. Ācāryavān puruṣo veda: one who has accepted an ācārya knows what is what. The Absolute Truth cannot be understood by arguments. One who has attained the perfect brahminical stage naturally becomes renounced; he does not strive for material gain because by spiritual knowledge he has come to the conclusion that in this world there is no insufficiency. Everything is sufficiently provided by the Supreme Personality of Godhead. A real brāhmana, therefore, does not endeavor for material perfection; rather, he approaches a bona fide spiritual master to accept orders from him. A spiritual master's qualification is that he is brahmaniṣṭham, which means that he has given up all other activities and has dedicated his life to working only for the Supreme Personality of Godhead, Kṛṣṇa. When a bona fide student approaches a bona fide spiritual master, he submissively prays to the spiritual master, "My dear lord, kindly accept me as your student and train me in such a way that I will be able to give up all other kinds of processes for self-realization and simply engage in Kṛṣṇa consciousness, devotional service."

The devotee engaged by the direction of the spiritual master in the transcendental loving service of the Lord contemplates as follows: "My dear Lord, You are the reservoir of pleasure. Since You are present, what is the use of the transient pleasure derived from society, friendship and love? Persons who are unaware of the supreme reservoir of pleasure falsely engage in deriving pleasure from sense gratification, but this is transient and illusory." In this connection, Vidyāpati, a great Vaiṣṇava devotee and poet, says, "My dear Lord, undoubtedly there is some pleasure in the midst of society, friendship and love, although it is materially conceived, but such pleasure cannot satisfy my heart, which is like a desert." In a desert there is a need of an ocean of water. But if only a drop of water is poured on the desert, what is the value of such water? Similarly, our material hearts are full of multi-desires, which cannot be fulfilled within the material society of friendship and love. When our hearts begin to derive pleasure from the supreme reservoir of pleasure, then we can be satisfied. That transcendental satisfaction is only possible in devotional service, in full Kṛṣṇa consciousness.

The personified Vedas continued: "Our dear Lord, You are sac-cid-ānanda-vigraha, the ever-blissful form of knowledge, and because the living entities are parts and parcels of Your personality, their natural state of existence is to be fully conscious of You. In this material world, anyone who has developed such Kṛṣṇa consciousness is no longer interested in the materialistic way of life. A Kṛṣṇa conscious being becomes disinterested in family life or opulent living conditions, and he requires only a little concession for his bodily needs. In other words, he is no longer interested in sense gratification. The perfection of human life is based on knowledge and renunciation, but it is very difficult to attempt to reach the stage of knowledge and renunciation while in family life. Kṛṣṇa conscious persons therefore take shelter of the association of devotees or sanctified places of pilgrimage. Such persons are aware of the relationship between the Supersoul and the individual living entities, and they are never in the bodily concept of life. Because they always carry You in full consciousness within their hearts, they are so purified that any place they go becomes a holy place of pilgrimage, and the water which washes their feet is able to deliver many sinful persons hovering within this material world."

When Prahlāda Mahārāja was asked by his atheistic father to describe something very good which he had learned, he replied to his father that for a materialistic person who is always full of anxieties due to being engaged in temporary and relative truths, the best course is to give up the blind well of family life and go to the forest to take shelter of the Supreme Lord. Those who are actually pure devotees are celebrated as mahātmās, or great sages, personalities perfect in knowledge. They always think of the Supreme Lord and His lotus feet, and thus they become automatically liberated. Devotees who are always situated in that position become electrified by the inconceivable potencies of the Lord, and thus they themselves become the source of liberation for their followers and devotees. A Kṛṣṇa conscious person is fully electrified spiritually, and therefore anyone who touches or takes shelter of such a pure devotee becomes similarly electrified with spiritual potencies. Such devotees are never puffed up with material opulences. Generally, the material opulences are good parentage, education, beauty and riches, but although a devotee of the Lord may possess all four of these material opulences, he is never carried away by the pride of possessing such distinctions. Great devotees of the Lord travel all over the world from one place of pilgrimage to another, and on their way they meet many conditioned souls and deliver them by their association and distribution of transcendental knowledge. They reside in places like Vṛndāvana, Mathurā, Dvārakā, Jagannātha Purī and Navadvīpa because only devotees assemble in such places. In this way they take advantage of saintly association, and by such association the devotees advance more and more in Kṛṣṇa consciousness. Such advancement is not possible in ordinary household life which is devoid of Kṛṣṇa consciousness.

The personified Vedas continue: "Our dear Lord, there are two classes of transcendentalists, the impersonalists and the personalists. The opinion of the impersonalists is that this material manifestation is false and that only the Absolute Truth is factual. The view of the personalist, however, is that the material world, although very temporary, is nevertheless not false, but is factual. Such transcendentalists have different arguments to establish the validity of their philosophies. Factually, the material world is simultaneously both truth and untruth. It is truth because everything is an expansion of the Supreme Absolute Truth, and it is untruth because the existence of the material world is temporary; it is created, and it is annihilated. Because of its different conditions of existence, the cosmic manifestation has no fixed position. Those who advocate acceptance of this material world as false are generally known by the maxim brahma satya jagan mithyā. They put forward the argument that everything in the material world is prepared from matter. For example, there are many things made of clay, such as earthen pots, dishes and balls. After their annihilation, these things may become transformed into many other material objects, but in all cases, their existence as clay continues. An earthen water jug, after being broken, may be transformed into a bowl or dish, but either as a dish, bowl or water jug, the earth itself continues to exist. Therefore, the forms of a water jug, bowl or dish are false, but their existence as earth is real. This is the impersonalists' version. This cosmic manifestation is certainly produced from the Absolute Truth, but because its existence is temporary, it is therefore false; the impersonalists' understanding is that the Absolute Truth, which is always present, is the only truth. In the opinion of other transcendentalists, however, this material world, being produced of the Absolute Truth, is also truth. The impersonalists' counter-argument is that the material world is not factual because sometimes it is found that matter is produced from spirit soul, and sometimes spirit soul is produced from matter. Such philosophers push forward the argument that although cow dung is dead matter, sometimes it is found that scorpions come out of cow dung. Similarly, dead matter like nails and hair comes out of the living body. Therefore, things produced of a certain thing are not always the same. On the strength of this argument, Māyāvādī philosophers establish that although this cosmic manifestation is certainly an emanation from the Absolute Truth, the cosmic manifestation does not necessarily have truth in it. According to this view, the Absolute Truth, Brahman, should therefore be accepted as truth, whereas the cosmic manifestation, although a product of the Absolute Truth, cannot be taken as truth.

The view of the Māyāvādī philosopher, however, is stated in the Bhagavad-gītā to be the view of the asuras, or demons. The Lord says in Bhagavad-gītā, asatyam apratiṣṭham te jagad āhur anīśvaram. The asuras' view of this cosmic manifestation is that the whole creation is false. The asuras think that the mere interaction of matter is the source of the creation, and there is no controller or God. But actually that is not the fact. From the Seventh Chapter of the Bhagavad-gītā, we understand that the five gross elements–earth, water, air, fire and sky–plus the subtle elements–mind, intelligence and false ego–are the eight separated energies of the Supreme Lord. Beyond this inferior material energy, there is a spiritual energy, which is known as the living entities. The living entities are also accepted as the superior energy of the Lord. The whole cosmic manifestation is a combination of the inferior and superior energies, and the source of the energies is the Supreme Personality of Godhead. The Supreme Personality of Godhead has many different types of energies. That is confirmed in the Vedas: parāsya śaktir vividhaiva śrūyate. The transcendental energies of the Lord are variegated, and because such varieties have emanated from the Supreme Lord, they cannot be false. The Lord is ever-existing, and the energies are ever-existing. Some of the energy is temporary–sometimes manifested and sometimes unmanifested–but that does not mean that it is false. The example may be given that when a person is angry he does things which are different from his normal condition of life, but that the mood of anger only appears and disappears does not mean that the energy of anger is false. As such, the argument of the Māyāvādī philosophers that this world is false is not accepted by the Vaiṣṇava philosophers. It is confirmed by the Lord Himself that the view that there is no supreme cause of this material manifestation, that there is no God, and that everything is only the creation of the interaction of matter is a view of the asuras.

The Māyāvādī philosopher sometimes puts forward the argument of the snake and the rope. In the dark of evening, a curled up rope is sometimes, due to ignorance, taken for a snake. But mistaking the rope as a snake does not mean that the rope or the snake is false, and therefore this example, used by the Māyāvādīs to illustrate the falsity of this material world, is not valid. When a thing is taken as fact but actually has no existence at all, it is called false. But if something is mistaken for something else, that does not mean that it is false. The Vaiṣṇava philosophers use a very appropriate example comparing this material world to an earthen pot. When we see an earthen pot, it does not at once disappear and turn into something else. It may be temporary, but the earthen pot is taken into use for bringing water, and we continue to see it as an earthen pot. Therefore, although the earthen pot is temporary and is different from the original earth, still we cannot say that it is false. We should therefore conclude that the entire earth and the earthen pot are both truths because one is the product of the other. We understand from Bhagavad-gītā that after the dissolution of this cosmic manifestation, the energy enters into the Supreme Personality of Godhead. The Supreme Personality of Godhead is ever-existing with His varied energies. Because the material creation is an emanation from Him, we cannot say that this cosmic manifestation is a product of something void. Kṛṣṇa is not void. Whenever we speak of Kṛṣṇa, He is present with His form, quality, name, entourage and paraphernalia. Therefore, Kṛṣṇa is not impersonal. The original cause of everything is neither void nor impersonal, but is the Supreme Person. Demons may say that this material creation is anīśvara, without a controller or God, but such arguments ultimately cannot stand.

The example given by the Māyāvādī philosophers that inanimate matter like nails and hair comes out from the living body is not a very sound argument. Nails and hair are undoubtedly inanimate, but they come not from the animate living being, but from the inanimate material body. Similarly, the argument that the scorpion comes from cow dung, meaning that a living entity comes from matter, is also not sound. The scorpion which comes out of the cow dung is certainly a living entity, but the living entity does not come out of the cow dung. Only the living entity's material body, or the body of the scorpion, comes out of the cow dung. The sparks of the living entity, as we understand from Bhagavad-gītā, are impregnated within material nature, and then they come out. The body of the living entity in different forms is supplied by material nature, but the living entity himself is begotten by the Supreme Lord. The father and the mother give the body which is necessary for the living entity under certain conditions. The living entity transmigrates from one body to another according to his different desires. The desires in the subtle form of intelligence, mind and false ego accompany the living entity from body to body, and by superior arrangement a living entity is put into the womb of a certain type of material body, and then he develops a similar body. Therefore, the spirit soul is not produced from matter, but it takes on a particular type of body under superior arrangement. To our present experience, this material world is a combination of matter and spirit. The spirit is moving the matter. The spirit soul (the living entity) and matter are different energies of the Supreme Lord. Since both energies are products of the supreme eternal or the supreme truth, they are therefore factual; they are not false. Because the living entity is part and parcel of the Supreme, he is existing eternally. Therefore, there cannot be any question of birth or death. So-called birth and death occur because of the material body. The Vedic version sarvaṁ khalv idaṁ brahma means that since both the energies have emanated from the Supreme Brahman, everything that we experience is not different from Brahman.

There are many arguments about the existence of this material world, but the Vaiṣṇava philosophical conclusion is the best. The example of the earthen pot is very suitable: the form of the earthen pot may be temporary, but it has a specific purpose. The purpose of the earthen pot is to carry water from one place to another. Similarly, this material body, although temporary, has a special use. The living entity is given a chance from the beginning of the creation to evolve different kinds of material bodies according to the reserve desires he has accumulated from time immemorial. The human form of body is a special chance in which the developed form of consciousness can be utilized.

Sometimes the Māyāvādī philosophers push forward the argument that if this material world is truth, then why are householders advised to give up their connection with this material world and take sannyāsa? But the Vaiṣṇava philosopher's view of sannyāsa is not that because the world is false, one must therefore give up material activities. The purpose of Vaiṣṇava sannyāsa is to utilize things as they are intended. Śrīla Rūpa Gosvāmī has given two formulas for our dealing with this material world. When a Vaiṣṇava renounces this materialistic way of life and takes to sannyāsa, it is not on the conception of the falsity of the material world, but to devote himself fully to engaging everything in the service of the Lord. Śrīla Rūpa Gosvāmī therefore gives this formula: One should be unattached to the material world because material attachment is meaningless. The entire material world, the entire cosmic manifestation, belongs to God, Kṛṣṇa. Therefore, everything should be utilized for Kṛṣṇa, and the devotee should remain unattached to material things. This is the purpose of Vaiṣṇava sannyāsa. A materialist sticks to the world for sense gratification, but a Vaiṣṇava sannyāsī, although not accepting anything for his personal sense gratification, knows the art of utilizing everything for the service of the Lord. Śrīla Rūpa Gosvāmī has therefore criticized the Māyāvādī sannyāsīs because they do not know that everything has a utilization for the service of the Lord. On the contrary, they take the world to be false and thus falsely think of being liberated from the contamination of the material world. Since everything is an expansion of the energy of the Supreme Lord, the expansions are as real as the Supreme Lord is.

That the cosmic world is only temporarily manifested does not mean that it is false or that the source of its manifestation is false. Since the source of its manifestation is truth, the manifestation is also truth, but one must know how to utilize it. The same example can be cited: the temporary earthen pot is produced from the whole earth, but when it is utilized for a proper purpose, the earthen pot is not false. The Vaiṣṇava philosophers know how to utilize the temporary construction of this material world, just as a sane man knows how to utilize the temporary construction of the earthen pot. When the earthen pot is utilized for a wrong purpose, that is false. Similarly, this human form of body, or this material world, when utilized for false sense gratification, is false. But if this human form of body and the material creation are utilized for the service of the Supreme Lord, their activities are never false. It is therefore confirmed in the Bhagavad-gītā that a little service attitude in utilizing this body and the material world for the service of the Lord can deliver a person from the gravest danger of life. When they are properly utilized, neither the superior nor inferior energies emanating from the Supreme Personality of Godhead are false. As far as fruitive activities are concerned, they are mainly based on the platform of sense gratification. Therefore an advanced Kṛṣṇa conscious person does not take to them. The result of fruitive activities can elevate one to the higher planetary system, but as it is said in the Bhagavad-gītā, foolish persons, after exhausting the results of their pious activities in the heavenly kingdom, come back again to this lower planetary system and then again try to go to the higher planetary system. Their only profit is to take the trouble of going and coming back, just as at present many material scientists are spoiling their time by trying to go to the moon planet and again come back. Those who are engaged in such activities are described by the Vedas personified as andha-paramparā, or blind followers of the Vedic ritualistic ceremonies. Although such ceremonies are certainly mentioned in the Vedas, they are not meant for the intelligent class of men. Men who are too much attached to material enjoyment are captivated by the prospect of being elevated to the higher planetary systems, and so they take to such ritualistic activities. But a person who is intelligent, or who has taken shelter of a bona fide spiritual master to see things as they are, does not take to fruitive activities, but engages himself in the transcendental loving service of the Lord.

Persons who are not devotees take to the Vedic ritualistic ceremonies for materialistic reasons, and then they are bewildered. A vivid example can be given: an intelligent person possessing millions of dollars in currency notes does not hold the money without using it, even though he knows perfectly well that the currency notes in themselves are nothing but paper. When one has one million dollars in currency notes, he is actually holding only a huge bunch of papers, but if he utilizes it for a purpose, then he benefits. Similarly, although this material world may be false, just like the paper, it has its proper beneficial utilization. Because the currency notes, although paper, are issued by the government, they therefore have full value. Similarly, this material world may be false or temporary, but because it is an emanation from the Supreme Lord, it has its full value. The Vaiṣṇava philosopher acknowledges the full value of this material world and knows how to properly utilize it, whereas the Māyāvādī philosopher, mistaking the currency note for false paper, gives it up and cannot utilize the money. Śrīla Rūpa Gosvāmī therefore declares that if one rejects this material world as false, not considering the importance of this material world as a means to serve the Supreme Personality of Godhead, such renunciation has very little value. A person who knows the intrinsic value of this material world for the service of the Lord, who is not attached to the material world, and who renounces the material world by not accepting it for sense gratification is situated in real renunciation. This material world is an expansion of the material energy of the Lord. Therefore it is real. It is not false, as it is sometimes concluded from the example of the snake and the rope.

The personified Vedas continued: ”The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less intelligent men to be false.” The Māyāvādī philosophers take advantage of the flickering nature of this cosmic manifestation to prove their thesis that this world is false. According to the Vedic version, before the creation this world had no existence, and after dissolution the world will no longer be manifested. Voidists also take advantage of this Vedic version and conclude that the cause of this material world is void. But Vedic injunction does not say that it is void. The Vedic injunction defines the source of creation and dissolution as yato vā imāni bhūtāni jāyante, ”He from whom this cosmic manifestation has emanated and in whom, after annihilation, everything will merge.” The same is explained in the Vedānta-sūtra and in the first verse of the First Chapter of Śrīmad-Bhāgavatam by the words janmādyasya, He from whom all things emanate. All these Vedic injunctions indicate that the cosmic manifestation is due to the Supreme Absolute Personality of Godhead, and when it is dissolved it merges into Him. The same is confirmed in the Bhagavad-gītā: this cosmic manifestation is coming into existence and again dissolving, and after dissolution it merges into the existence of the Supreme Lord. This statement definitely confirms that the particular energy known as bahi-raṅgā-māyā, or the external energy, although of flickering nature, is the energy of the Supreme Lord, and as such it cannot be false. It simply appears to be false. The Māyāvādī philosophers conclude that because the material nature has no existence in the beginning and is nonexistent after dissolution, it is therefore false. But by the example of the earthen pots and dishes the Vedic version is presented: although the existence of the particular by-products of the Absolute Truth are temporary, the energy of the Supreme Lord is permanent. The earthen pot or water jug may be broken or transformed into another shape, such as that of a dish or bowl, but the ingredient, or the material basis, namely the earth, continues to be the same. The basic principle of this cosmic manifestation is always the same, Brahman, or the Absolute Truth; therefore, the Māyāvādī philosophers' theory that it is false is certainly only mental concoction. That the cosmic manifestation is flickering and temporary does not mean that it is false. The definition of falsity is that which never had any existence but is existing only in name. For instance, the eggs of a horse or the flower of the sky or the horn of a rabbit are phenomena which exist only in name. There are no horse's eggs, there is no rabbit's horn, nor are there flowers growing in the sky. There are many things which exist in name or imagination but actually have no factual manifestation. Such things may be called false. But the Vaiṣṇava cannot take this material world to be false simply because of its temporary nature is manifesting and again dissolving.

The personified Vedas continued to say that the Supersoul and the individual soul, or Paramātmā and jīvātmā, cannot be equal in any circumstance, although both of them are sitting within the same body, like two birds sitting in the same tree. As declared in the Vedas, these two birds, although sitting as friends, are not equal. One is simply a witness. This bird is Paramātmā, or the Supersoul. And the other bird is eating the fruit of the tree. That is the jīvātmā. When there is cosmic manifestation, the jīvātmā, or the individual soul, appears in the creation in different forms, according to his previous fruitive activities, and due to his long forgetfulness of real existence, he identifies himself with a particular form awarded to him by the laws of material nature. After assuming a material form, he becomes subjected to the three material modes of nature and acts accordingly to continue his existence in the material world. While enwrapped in such ignorance, his natural opulences, although existing in minute quantity, are almost extinct. The opulences of the Supersoul, or the Supreme Personality of Godhead, however, are not diminished, although He appears within this material world. He maintains all opulences and perfections in full and yet keeps Himself apart from all the tribulations of this material world. The conditioned soul becomes entrapped in the material world, whereas the Supersoul, or the Supreme Personality of Godhead, leaves it without affection, just as a snake sheds his skin. The distinction between the Supersoul and the conditioned individual soul is that the Supersoul, or the Supreme Personality of Godhead, maintains His natural opulences, known as ṣaḍ-aiśvarya, aṣṭa-siddhi and aṣṭa-guṇa.

Because of their poor fund of knowledge, the Māyāvādī philosophers forget the fact that Kṛṣṇa is always full of six opulences, eight transcendental qualities and eight kinds of perfection. The six opulences are that no one is greater than Kṛṣṇa in wealth, in strength, in beauty, in fame, in knowledge and in renunciation. The first of Kṛṣṇa's eight transcendental qualities is that He is always untouched by the contamination of material existence. This is also mentioned in the Īśopaniṣad: apāpa-viddham: just as the sun is never polluted by any contamination, the Supreme Lord is never polluted by any sinful activities. Similarly, although Kṛṣṇa's actions might sometimes seem to be impious, He is never polluted by such actions. The second transcendental quality is that Kṛṣṇa never dies. In the Bhagavad-gītā, Fourth Chapter, He informs Arjuna that both He and Arjuna had many appearances in this material world, but He alone remembers all such activities–past, present and future. This means that He never dies. Forgetfulness is due to death. As we die, we change our bodies. That is forgetfulness. Kṛṣṇa, however, is never forgetful. He can remember everything that has happened in the past. Otherwise, how could He remember that He first taught the Bhagavad-gītā yoga system to the sun-god, Vivasvān? Therefore, He never dies. Nor does He ever become an old man. Although Kṛṣṇa was a great-grandfather when He appeared on the Battlefield of Kurukṣetra, He did not appear as an old man. Kṛṣṇa cannot be polluted by any sinful activities, Kṛṣṇa never dies, Kṛṣṇa never becomes old, Kṛṣṇa never becomes subjected to any lamentation, Kṛṣṇa is never hungry, and He is never thirsty. Whatever He desires is perfectly lawful, and whatever He decides cannot be changed by anyone. These are the transcendental qualities of Kṛṣṇa. Besides that, Kṛṣṇa is known as Yogeśvara. He has all opulences or facilities of mystic powers, such as aṇima-siddhi, the power to become smaller than the smallest. It is stated in the Brahma-saṁhitā that Kṛṣṇa has entered even within the atom, aṇḍāntarastha-paramāṇu-cayāntarastham. Similarly, Kṛṣṇa, as Garbhodakaśāyī Viṣṇu, is within the gigantic universe, and He is lying in the Causal Ocean as Mahā-Viṣṇu in a body so gigantic that when He exhales, millions and trillions of universes emanate from His body. This is called mahima-siddhi. Kṛṣṇa also has the perfection of laghimā: He can become the lightest. It is stated in the Bhagavad-gītā that it is because Kṛṣṇa enters within this universe and within the atoms that all the planets are floating in the air. That is the explanation of weightlessness. Kṛṣṇa also has the perfection of prāpti: He can get whatever He likes. Similarly, He has the facility of īśitā, controlling power. He is called the supreme controller, Parameśvara. In addition, Kṛṣṇa can bring anyone under His influence. This is called vaśitā.

Kṛṣṇa is endowed with all opulences, transcendental qualities and mystic powers. No ordinary living being can be compared to Him. Therefore, the Māyāvādīs' theory that the Supersoul and the individual soul are equal is only a misconception. The conclusion is, therefore, that Kṛṣṇa is worshipable and that all other living entities are simply His servants. This understanding is called self-realization. Any other realization of one's self beyond this relationship of eternal servitorship of Kṛṣṇa is impelled by māyā. It is said that the last snare of māyā is to dictate to the living entity to try to become equal to the Supreme Personality of Godhead. The Māyāvādī philosopher claims to be equal to God, but he cannot reply to the question of why he has fallen into material entanglement. If he is the Supreme God, then how is it that he has been overtaken by impious activities and thereby subjected to the tribulations of the law of karma? When the Māyāvādīs are asked about this, they cannot properly answer. The speculation that one is equal to the Supreme Personality of Godhead is another symptom of sinful life. One cannot take to Kṛṣṇa consciousness unless he is completely freed from all sinful activities. The very fact that the Māyāvādī claims to become one with the Supreme Lord means that he is not yet freed from the reactions of sinful activities. Śrīmad-Bhāgavatam says that such persons are aviśuddha-buddhayā, which means that they falsely think themselves liberated, although at the same time they think themselves equal with the Absolute Truth. Their intelligence is not purified.

The personified Vedas said that if the yogīs and the jñānīs do not free themselves from sinful desires, then their particular process of self-realization will never be successful. "My dear Lord," the personified Vedas continued, "if saintly persons do not take care to eradicate completely the roots of sinful desires, they cannot experience the Supersoul, although He is sitting side by side with the individual soul. Samādhi, or meditation, means that one has to find the Supersoul within himself. One who is not free from sinful reactions cannot see the Supersoul. If a person has a jeweled locket in his necklace but forgets the jewel, it is almost as though he does not possess it. Similarly, if an individual soul meditates but does not actually perceive the presence of the Supersoul within himself, he has not realized the Supersoul." Persons who have taken to this path of self-realization must therefore be very careful to be uncontaminated by the influence of māyā. Śrīla Rūpa Gosvāmī says that a devotee should be completely free from all sorts of material desires. A devotee should not be affected by the resultant actions of karma and jñāna. One simply has to understand Kṛṣṇa and carry out His desires. That is the pure devotional stage. "Mystic yogīs who still have contaminated desires for sense gratification never become successful in their attempt, nor can they realize the Supersoul within the individual self. As such, the so-called yogīs and jñānīs who are simply wasting their time in different types of sense gratification, either by mental speculation or by exhibition of limited mystic powers, will never become liberated from conditional life and will continue to go through repeated births and deaths. For such persons, both this life and the next life become sources of tribulation. Such sinful persons are already suffering tribulation in this life, and because they are not perfect in self-realization they will be plagued with further tribulation in the next life. Despite all endeavors to attain perfection, such yogīs, contaminated by desires for sense gratification, will continue to suffer in this life and in the next."

Śrīla Viśvanātha Cakravartī Ṭhākur remarks in this connection that if sannyāsīs and persons in the renounced order of life who have left their homes for self-realization do not engage themselves in the devotional service of the Lord but become attracted by philanthropic work, such as opening educational institutions, hospitals, or even monasteries, churches or temples of demigods, they find only trouble from such engagements, not only in this life but in the next. Sannyāsīs who do not take advantage of this life to realize Kṛṣṇa simply waste their time and energy in activities outside the jurisdiction of the renounced order of life. A devotee's attempt to engage his energies in such activities as constructing a Viṣṇu temple is, however, never wasted. Such engagements are called Kṛṣṇārthe akhila-ceṣṭā, variegated activities performed to please Kṛṣṇa. A philanthropist's opening a school building and a devotee's constructing a temple are not on the same level. Although a philanthropist's opening an educational institution may be pious activity, it comes under the laws of karma, whereas constructing a temple for Viṣṇu is devotional service.

Devotional service is never within the jurisdiction of the law of karma. It is stated in the Bhagavad-gītā that devotees transcend the reaction of the three modes of material nature and stand on the platform of Brahman realization: brahma-bhūyāya kalpate. The Bhagavad-gītā says, sa guṇān samatityaitān brahma-bhūyāya kalpate: devotees of the Personality of Godhead transcend all the reactions of the three modes of material nature and are situated on the transcendental Brahman platform. The devotees are liberated both in this life and in the next. Any work done in this material world for Yajña or Viṣṇu or Kṛṣṇa is considered to be liberated work, but without connection with Acyuta, the infallible Supreme Personality of Godhead, there is no possibility of stopping the resultant actions of the law of karma. The life of Kṛṣṇa consciousness is the life of liberation. The conclusion is that a devotee, by the grace of the Lord, is liberated, both in this life and the next, whereas karmīs, jñānīs and yogīs are never liberated, either in this life or in the next.

The personified Vedas continued: "Dear Lord, anyone who, by Your grace, has understood the glories of Your lotus feet is callous to material happiness and distress. The material pangs are inevitable as long as we are existing within the material world, but a devotee does not divert his attention to such actions and reactions, which are the results of pious and impious activities. Nor is a devotee very much disturbed or pleased by praise or condemnation by the people in general. A devotee is sometimes greatly praised by the people in general because of his transcendental activities, and sometimes he is criticized, even though there is no reason for adverse criticism. The pure devotee is always callous to praise or condemnation by the ordinary people. Actually, the devotee's activities are on the transcendental plane. He is not interested in the praise or condemnation of people engaged in material activities. If the devotee can thus maintain his transcendental position, then his liberation in this life and in the next life is guaranteed by the Supreme Personality of Godhead. A devotee's transcendental position within this material world is maintained in the association of pure devotees, simply by hearing the glorious activities enacted by the Lord in different ages and in different incarnations."

The Kṛṣṇa consciousness movement is based on this principle. Śrīla Narottama dāsa Ṭhākur has sung, "My dear Lord, let me be engaged in Your transcendental loving service, as indicated by the previous ācāryas, and let me live in the association of pure devotees. That is my desire, life after life." In other words a devotee does not much care whether or not he is liberated, but he is anxious only for devotional service. Devotional service means that one does not do anything independently of the sanction of the ācāryas. The actions of the Kṛṣṇa consciousness movement are directed by the previous ācāryas, headed by Śrīla Rūpa Gosvāmī; in the association of devotees following these principles, a devotee is able to perfectly maintain his transcendental position.

In the Bhagavad-gītā, the Lord says that a devotee who knows Him perfectly is very dear to Him. Four kinds of pious men take to devotional service. If a man is pious, then in his distressed condition, he approaches the Lord for mitigation of his distress. If a pious man is in need of material help, he also prays to the Lord for such help. If a pious man is actually inquisitive about the science of God, he also approaches the Supreme Personality of Godhead, Kṛṣṇa. Similarly, a pious man who is simply anxious to know the science of Kṛṣṇa also approaches the Supreme Lord. Out of these four classes of men, the last is praised by Kṛṣṇa Himself in the Bhagavad-gītā. A person who tries to understand Kṛṣṇa with full knowledge and devotion by following in the footsteps of previous ācāryas conversant with the scientific knowledge of the Supreme Lord is praiseworthy. Such a devotee can understand that all conditions of life, favorable and unfavorable, are created by the supreme will of the Lord. And when he has fully surrendered unto the lotus feet of the Supreme Lord, he does not care whether his condition of life is favorable or unfavorable. A devotee takes even an unfavorable condition to be the special favor of the Personality of Godhead. Actually, there are no unfavorable conditions for a devotee. He sees everything coming by the will of the Lord as favorable, and in any condition of life he is simply enthusiastic to discharge his devotional service. This devotional attitude is explained in the Bhagavad-gītā: a devotee is never distressed in reverse conditions of life, nor is he overjoyed in favorable conditions. In the higher stages of devotional service, a devotee is not even concerned with the list of do's and do not's. Such a position can be maintained only by following in the footsteps of the ācāryas. Because a pure devotee follows in the footsteps of the ācāryas, any action he performs to discharge devotional service is to be understood to be on the transcendental platform. Lord Kṛṣṇa therefore instructs us that an ācārya is above criticism. A neophyte devotee should not consider himself to be on the same plane as the ācārya. It should be accepted that the ācāryas are on the same platform as the Supreme Personality of Godhead, and as such, neither Kṛṣṇa nor His representative ācārya should be subject to any adverse criticism by the neophyte devotees.

The personified Vedas thus worshiped the Supreme Personality of Godhead in different ways. Offering worship to the Supreme Lord by praying means remembering His transcendental qualities, pastimes and activities. But the Lord's pastimes and qualities are unlimited. It is not possible for us to remember all the qualities of the Lord. Therefore, the personified Vedas worshiped to the best of their ability, and at the end they spoke as follows.

”Our dear Lord, although Lord Brahmā, the predominating deity of the highest planet, Brahmāloka, and King Indra, the predominating demigod of the heavenly planet, as well as the predominating deities of the sun planet, the moon planet, etc., are all very confidential directors of this material world, they have very little knowledge about You. Then what to speak of ordinary human beings and mental speculators? It is not possible for anyone to enumerate the unlimited transcendental qualities of Your Lordship. No one, including the mental speculators and the demigods in higher planetary systems, is actually able to estimate the length and breadth of Your form and characteristics. We think that even Your Lordship does not have complete knowledge of Your transcendental qualities. The reason is that You are unlimited. Although it is not befitting in Your case to say that You do not know Yourself, it is nevertheless practical to understand that because You have unlimited qualities and energies and because Your knowledge is also unlimited, there is unlimited competition between Your knowledge and Your expansion of energies.”

The idea is that because God and His knowledge are both unlimited, as soon as God is cognizant of some of His energies, He perceives that He has still more energies. In this way, both His energies and His knowledge increase. Because both of them are unlimited, there is no end to the energies and no end to the knowledge with which to understand the energies. God is undoubtedly omniscient, but the personified Vedas say that even God Himself does not know the full extent of His energies. This does not mean that God is not omniscient. When an actual fact is unknown to a certain person, this is called ignorance or lack of knowledge. This is not applicable to God, however, because He knows Himself perfectly, but still His energies and activities increase. Therefore He also increases His knowledge to understand it. Both are increasing unlimitedly, and there is no end to it. In that sense it can be said that even God Himself does not know the limit of His energies and qualities.

How God is unlimited in His expansion of energies and activities can be roughly calculated by any sane and sober living entity. It is said in the Vedic literature that innumerable universes issue forth when Mahā-Viṣṇu exhales in His yoga-nidrā, and innumerable universes enter His body when He again inhales. We have to imagine that these universes, which, according to our limited knowledge, are expanded unlimitedly, are so great that the gross ingredients, the five elements of the cosmic manifestation, namely earth, water, fire, air and sky, are not only within the universe, but are covering the universe in seven layers, each layer ten times bigger than the previous one. In this way, each and every universe is very securely packed, and there are numberless universes. All these universes are floating within the innumerable pores of the transcendental body of Mahā-Viṣṇu. It is stated that just as the atoms and particles of dust are floating within the air along with the birds and their number cannot be calculated, so innumerable universes are floating within the pores of the transcendental body of the Lord. For this reason, the Vedas say that God is beyond the capacity of our knowledge. Abāṅmanasagocara: to understand the length and breadth of God is beyond the jurisdiction of our mental speculation. Therefore, a person who is actually learned and sane does not claim to be God, but tries to understand God, making distinctions between spirit and matter. By such careful discrimination, one can clearly understand that the Supreme Soul is transcendental to both the superior and inferior energies, although He has a direct connection with both. In the Bhagavad-gītā, Lord Kṛṣṇa explains that although everything is resting on His energy, He is different or separate from the energy.

Nature and the living entities are sometimes designated as prakṛti and puruṣa respectively. The whole cosmic manifestation is an amalgamation of the prakṛti and puruṣa. Nature is the ingredient cause, and the living entities are the effective cause. These two causes combine together, and the effect is this cosmic manifestation. When one is fortunate enough to come to the right conclusion about this cosmic manifestation and everything which is going on within it, he knows it to be caused directly and indirectly by the Supreme Personality of Godhead Himself. It is concluded in the Brahma-saṁhitā, therefore, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam.

After much deliberation and consideration, when one has attained the perfection of knowledge, he comes to the conclusion that Kṛṣṇa, or God, is the original cause of all causes. Instead of speculating about the measurement of God–whether He is so long or so wide–or philosophizing, one should come to the conclusion of the Brahma-saṁhitā: sarva-kāraṇa-kāraṇam: ”Kṛṣṇa, or God, is the cause of all causes.” That is the perfection of knowledge.

Thus the Veda-stuti, or the prayers offered by the personified Vedas to the Garbhodakaśāyī Viṣṇu, were first narrated in disciplic succession by Sanandana to his brothers, all of whom were born of Brahmā. In the beginning the four Kumāras were the first-born of Brahmā; therefore they are known as pūrva-jāta. It is stated in the Bhagavad-gītā that the paramparā system, or the disciplic succession, begins with Kṛṣṇa Himself. Similarly, here, in the prayers of the personified Vedas, it is to be understood that the paramparā system begins with the Personality of Godhead Nārāyaṇa Ṛṣi. We should remember that this Veda-stuti is being narrated by Kumāra Sanandana, and the narration is being repeated by Nārāyaṇa Ṛṣi in Bodi Āśrama. Nārāyaṇa Ṛṣi is the incarnation of Kṛṣṇa for showing us the path of self-realization by undergoing severe austerities. In this age Lord Caitanya demonstrated the path of pure devotional service by putting Himself in the role of a pure devotee. Similarly, in the past Lord Nārāyaṇa Ṛṣi was an incarnation of Kṛṣṇa who performed severe austerities in the Himalayan ranges. Śrī Nārada Muni was hearing from Him. So in the statement given by Nārāyaṇa Ṛṣi to Nārada Muni, as it was narrated by Kumāra Sanandana in the form of the Veda-stuti, it is understood that God is the one supreme and that all others are His servants.

In the Caitanya-caritāmṛta it is stated, ekalā īśvara kṛṣṇa: ”Kṛṣṇa is the only Supreme God.” Āra sava bhṛtya: ”All others are His servants.” Yāre yaiche nācāya, se taiche kare nṛtya: ”The Supreme Lord, as He desires, is engaging all living entities in different activities, and thus they are exhibiting their different talents and tendencies.” This Veda-stuti is thus the original instruction regarding the relationship existing between the living entity their different talents and tendencies.” This Veda-stuti is thus the original instruction regarding the relationship existing between the living entity and the Supreme Personality of Godhead. The highest platform of realization for the living entity is the attainment of this devotional life. One cannot be engaged in devotional life or Kṛṣṇa consciousness unless he is fully free from material contamination. Nārāyaṇa Ṛṣi informed Nārada Muni that the essence of all Vedas and Vedic literatures (namely, the four Vedas, the Upaniṣads, the Purāṇas) teaches the rendering of transcendental loving service to the Lord. In this connection Nārāyaṇa Ṛṣi has used one particular word–rasa. In devotional service this rasa is the via media or the basic principle for exchanging a relationship between the Lord and the living entity. A rasa is also described in the Vedas as īśāvāsya: ”The Supreme Lord is the reservoir of all pleasure.” All the Vedic literatures, the Purāṇas, the Vedas, the Upaniṣads, the

Vedānta-sutras, etc., are teaching the living entities how to attain the stage of rasa. The Bhāgavatam also says that the statements of the Mahāpurāṇa (Śrīmad-Bhāgavatam) contain the essence rasas in all Vedic literatures. Nigama-kalpa-taror galitaṁ phalaṁ. The Bhāgavatam is the essence of the ripened fruit in the tree of the Vedic literature.

We understand that with the breathing of the Supreme Personality of Godhead there issued forth the four Vedas, namely the Ṛg-veda, the Sāma-veda, Yajur-veda, and the Atharva-veda, and the histories like the Mahābhārata and all the Purāṇas, which are also considered to be the history of the world. The Vedic histories like the Purāṇas and Mahābhārata are called the fifth Veda.

The verses of Veda-stuti are to be considered the essence of all Vedic knowledge. The four Kumāras and all other authorized sages know perfectly that devotional service in Kṛṣṇa consciousness is the essence of all Vedic literatures, and they are all preaching this in different planets, traveling in outer space. It is stated herein that such sages, including Nārada Muni, hardly ever travel on land; they are perpetually traveling in space.

Sages like Nārada and the Kumāras travel throughout the universe in order to educate the conditioned souls and show them that their business in the world is not that of sense gratification, but of reinstating themselves again in their original position of devotional service to the Supreme Personality of Godhead. It is stated in several places that the living entities are like sparks of the fire, and the Supreme Personality of Godhead is like the fire itself. Somehow or other when the sparks fall out of the fire they lose their natural illumination; thus it is ascertained that the living entities come into this material world exactly as sparks fall from a great fire. The living entity wants to imitate Kṛṣṇa and tries to lord it over material nature; thus he forgets his original position, and his illuminating power, his spiritual identity, is extinguished. However, if a living entity takes to Kṛṣṇa consciousness, he is reinstated in his original position. Sages and saints like Nārada and the Kumāras are traveling all over the universe educating people and encouraging their disciples to preach this process of devotional service so all the conditioned souls may be able to revive their original consciousness, or Kṛṣṇa consciousness, and thus gain relief from the miserable conditions of material life.

Śrī Nārada Muni is a naiṣṭika-brahmacārī. There are four types of brahmacārī, and the first is called sāvitra, which refers to a brahmacārī who, after initiation and the sacred thread ceremony, must observe at least three days celibacy. The next is called prājāpatya, which refers to a brahmacārī who strictly observes celibacy for at least one year after initiation. The next is called brāhma-brahmacārī, which refers to a brahmacārī who observes celibacy from the time of initiation up to the time of the completion of his study of Vedic literature. The next stage is called naiṣṭika, which refers to a brahmacārī who is celibate throughout his whole life. Out of these, the first three are upqrvma, which means that the brahmacārī can marry later on after the brahmacārī period is over. The naiṣṭika-brahmacārī is completely reluctant to have any sex life; therefore the Kumāras and Nārada are known as naiṣṭika-brahmacārīs. The brahmacārī system of life is especially advantageous in that it increases the power of memory and determination. It is specifically mentioned in this connection that because Nārada was naiṣṭika-brahmacārī he could remember whatever he heard from his spiritual master and would never forget it. One who can remember everything perpetually is called śruta-dhara. A śruta-dhara brahmacārī can repeat all that he has heard verbatim without notes and without reference to books. The great sage Nārada has this qualification, and therefore, taking instructions from Nārāyaṇa Ṛṣi, he is engaged in propagating the philosophy of devotional service all over the world. Because such great sages can remember everything, they are very much thoughtful, self-realized and completely fixed in the service of the Lord. Thus the great sage Nārada, after hearing from his spiritual master Nārāyaṇa Ṛṣi, became completely realized. He became established in the truth, and he became so happy that he offered the following prayers to Nārāyaṇa Ṛṣi.

A naiṣṭhika-brahmacārī is also called vīra-vrata. Nārada Muni addressed Nārāyaṇa Ṛṣi as an incarnation of Kṛṣṇa, and he specifically addressed him as the supreme well-wisher of the conditioned souls. It is stated in the Bhagavad-gītā that Lord Kṛṣṇa descends in every millennium just to give protection to His devotees and to annihilate the nondevotees. Nārāyaṇa Ṛṣi also being an incarnation of Kṛṣṇa, is also addressed as the well-wisher of the conditioned souls. As stated in the Bhagavad gītā, everyone should know that there is no well-wisher like Kṛṣṇa. Everyone should understand that Lord Kṛṣṇa is the well-wisher of everyone and should take shelter unto Kṛṣṇa. In this way one can become completely confident and satisfied knowing that he has someone who is able to give him all protection. Kṛṣṇa Himself, His incarnations and His plenary expansions are all supreme well-wishers of the conditioned souls, but Kṛṣṇa is the well-wisher even for the demons, for He gave salvation to all demons who came to kill Him at Vṛndāvana; therefore Kṛṣṇa's welfare activities are absolute, for even though He annihilates a demon or gives protection to a devotee, His activities are one and the same. It is said that the demon Pūtanā was elevated to the same position as Kṛṣṇa's mother. When Kṛṣṇa kills a demon it should be known that the demon is supremely benefited by this; however, a pure devotee is always protected by the Lord.

Nārada Muni, after offering respects to his spiritual master, went to the āśrama of Vyāsadeva and narrated the entire story to his disciple. Thus Nārada Muni, being properly received by Vyāsadeva in his āśrama and seated very comfortably, began to narrate what he had heard from Nārāyaṇa Ṛṣi. In this way Śukadeva Gosvāmī informed Mahārāja Parīkṣit of the answers to his questions regarding the essence of Vedic knowledge and regarding what is considered to be the ultimate goal in the Vedas. The supreme goal in life is to seek the transcendental blessings of the Supreme Personality of Godhead and thus become engaged in the loving service of the Lord. One should follow in the footsteps of Śukadeva Gosvāmī and all the Vaiṣṇavas in the disciplic succession and should pay respectful obeisances unto Lord Kṛṣṇa, the Supreme Personality of Godhead Hari. The four sects of Vaiṣṇava disciplic succession, namely the Madhva-sampradāya, the Rāmānuja-sampradāya, the Viṣṇusvāmī-sampradāya and the Nimbārka-sampradāya, in pursuance of all Vedic conclusions, agree that one should surrender unto the Supreme Personality of Godhead.

The Vedic literatures are divided into two parts: the śrutis and the smṛtis. The śrutis are the four Vedas: Ṛk, Sāma, Atharva and Yajus, and the Upaniṣads, and the smṛtis are the Purāṇas like Mahābhārata, which includes Bhagavad-gītā. The conclusion of all these is that one should know Śrī Kṛṣṇa as the Supreme Personality of Godhead. He is the Parampuruṣa, or the Supreme Personality of Godhead under whose superintendence material nature works, being created, maintained and destroyed. After the creation, the Supreme Lord incarnates into three, Brahmā, Viṣṇu and Lord Śiva. All of these take charge of the three qualities of material nature, but the ultimate direction is in the hand of Lord Viṣṇu. The complete activities of material nature under the three modes are being conducted under the direction of the Supreme Personality of Godhead, Kṛṣṇa. This is confirmed in the Bhagavad-gītā, nyadarśana, and in the Vedas: sa aikṣata.

The atheistic Sāṅkhyaite philosophers offer their arguments that this material cosmic manifestation is due to prakṛti and puruṣa.

They argue that nature and material energy constitute the material cause and the effective cause. But Kṛṣṇa is the cause of all causes. He is the cause of all material and effective causes. Prakṛti and puruṣa are not the ultimate cause. Superficially it appears that a child is born due to the combination of the father and mother, but the ultimate cause of both the father and the mother is Kṛṣṇa. He is therefore the original cause, or the cause of all causes, as confirmed in the Brahma-saṁhitā.

In the material nature, both the Supreme Lord and the living entities enter. The Supreme Lord Kṛṣṇa, by one of His plenary expansions, manifests as Kṣīrodakaśāyī Viṣṇu and the Mahā-Viṣṇu, the gigantic Viṣṇu form lying in the Causal Ocean. Then from that gigantic form of the Mahā-Viṣṇu, the Garbhodakaśāyī Viṣṇu expands in every universe. From Him, Brahmā, Viṣṇu and Śiva expand. Viṣṇu enters into the hearts of all living entities, as well as into all material elements, including the atom. The Brahma-saṁhitā says: aṇḍāntarastha-paramāṇu-cayāntarastham. He is within this universe and also within every atom.

The living entity has a small material body taken from various species and forms, and similarly the whole universe is but the material body of the Supreme Personality of Godhead. This body is described in the śāstras as virāṭa rūpa. As the individual living entity maintains his particular body, the Supreme Personality of Godhead maintains the whole cosmic creation and everything within it. As soon as the individual living entity leaves the material body, the body is immediately annihilated, and similarly as soon as Lord Viṣṇu leaves the cosmic manifestation, everything is annihilated. Only when the individual living entity surrenders unto the Supreme Personality of Godhead is his liberation from material existence assured. This is confirmed in the Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te. Surrendering unto the Supreme Personality of Godhead is therefore the cause of liberation and nothing else. How the living entity becomes liberated from the modes of material nature after surrendering unto the Supreme Personality of Godhead is illustrated by a sleeping man within a room. When a man is sleeping, everyone sees that he is present within the room, but actually the man himself is not within that body, for while sleeping a man forgets his bodily existence, although others may see that his body is present. Similarly, a liberated person engaged in devotional service of the Lord may be seen by others to be engaged in the household duties of the material world, but since his consciousness is fixed in Kṛṣṇa he does not live within this world. His engagements are different, exactly as the sleeping man's engagements are different from his bodily engagements. It is confirmed in the Bhagavad-gītā that a devotee engaged full time in the transcendental loving service of the Lord has already surpassed the influence of the three modes of material nature. He is already situated on the Brahman platform of spiritual realization, although he appears to be living within the body or within the material world.

Śrīla Rūpa Gosvāmī stated in this connection in his Bhakti-rasamṛtā-sindhu that the person whose only desire is to serve the Supreme Personality of Godhead may be situated in any condition in the material world, but he is to be understood as jīvanmukta, that is to say he is to be considered liberated while living within the body or the material world. The conclusion, therefore, is that a person fully engaged in Kṛṣṇa consciousness is a liberated person. Such a person has actually nothing to do with the material world. Those who are not in Kṛṣṇa consciousness are called karmīs and jñānīs, and they hover on the bodily and mental platforms and thus are not liberated. This situation is called kaivalya-nirasta-yoni. A person situated on the transcendental platform becomes freed from the repetition of birth and death. This is also confirmed in Bhagavad-gītā, Fourth Chapter. Simply by knowing the transcendental nature of the Supreme Personality of Godhead Kṛṣṇa, one becomes free from the chains of the repetition of birth and death, and after quitting his present body he goes back home, back to Godhead. This is the conclusion of all the Vedas. Thus one should surrender unto the lotus feet of Lord Kṛṣṇa after understanding the prayers offered by the personified Vedas.

Thus end the Bhaktivedanta purports of the Second Volume, Thirty-second Chapter, of Kṛṣṇa, "Prayers by the Personified Vedas."

9.90 33 / The Deliverance of Lord Śiva

As a great devotee of Kṛṣṇa, King Parīkṣit was already liberated, but for clarification he was asking various questions of Śukadeva Gosvāmī. In the previous chapter, King Parīkṣit's question was, "What is the ultimate goal of the Vedas?" And Śukadeva Gosvāmī explained the matter, giving authoritative descriptions from the disciplic succession, beginning with Sanandana down to Nārāyaṇa Ṛṣi, Nārada, Vyāsadeva, and then he himself. The conclusion was that devotional service, or bhakti, is the ultimate goal of the Vedas. A neophyte devotee may question, "If the ultimate goal of life, or the conclusion of the Vedas, is to elevate oneself to the platform of devotional service, then why is it observed that a devotee of Lord Viṣṇu is generally not very prosperous materially, whereas a devotee of Lord Śiva is found to be very opulent?" In order to clarify this matter, Parīkṣit Mahārāja asked Śukadeva Gosvāmī: "My dear Śukadeva Gosvāmī, it is generally found that those who engage in the worship of Lord Śiva, whether in human, demoniac, or demigod society, become very opulent materially, although Lord Śiva himself lives just like a poverty-stricken person. On the other hand, the devotees of Lord Viṣṇu, who is the controller of the goddess of fortune, do not appear to be very prosperous, and sometimes they are even found to be living without any material opulence at all. Lord Śiva lives underneath a tree or in the snow of the Himalayan Mountains. He does not even construct a house for himself, but still the worshipers of Lord Śiva are very rich. Kṛṣṇa, or Lord Viṣṇu, however, lives very opulently, whether in Vaikuṇṭha or in this material world, but His devotees appear to be poverty-stricken. Why is this so?"

Mahārāja Parīkṣit's question is very intelligent. The two classes of devotees, namely the devotees of Lord Śiva and the devotees of Lord Viṣṇu, are always in disagreement. Even today in India these two classes of devotees still criticize each other, and especially in South India, the followers of Rāmānujācārya and the followers of Śaṅkarācārya hold occasional meetings for understanding the Vedic conclusion. Generally, the followers of Rāmānujācārya come out victorious in such meetings. So Parīkṣit Mahārāja wanted to clarify the situation by asking this question of Śukadeva Gosvāmī. That Lord Śiva lives as a poor man although his devotees appear to be very opulent, whereas Lord Kṛṣṇa or Lord Viṣṇu is always opulent, and yet His devotees appear to be poverty-stricken, is a situation which appears contradictory and puzzling to a discriminating person.

Śukadeva Gosvāmī began to reply to King Parīkṣit's inquiry about the apparent contradictions regarding the worship of Lord Śiva and that of Lord Viṣṇu. Lord Śiva is the master of the material energy. The material energy is represented by goddess Durgā, and Lord Śiva happens to be her husband. Since goddess Durgā is completely under the subjugation of Lord Śiva, it is to be understood that Lord Śiva is the master of this material energy. The material energy is manifested in three qualities, namely goodness, passion and ignorance, and therefore Lord Śiva is the master of these three qualities. Although he is in association with these qualities for the benefit of the conditioned soul, Lord Śiva is the director and is not affected. Although the conditioned soul is affected by the three qualities, Lord Śiva, because he is the master of these qualities, is not affected by them.

From the statements of Śukadeva Gosvāmī we can understand that the effects of worshiping different demigods are not, as some less intelligent persons suppose, the same as the effects of worshiping Lord Viṣṇu. He clearly states that by worshiping Lord Śiva one achieves one reward, whereas by worshiping Lord Viṣṇu one achieves a different reward. This is also confirmed in the Bhagavad-gītā: Those who worship the different demigods achieve the desired results which the respective demigods can reward. Similarly, those who worship the material energy receive the suitable reward for such activities, and those who worship the pitās receive similar results. But those who are engaged in devotional service or worship of the Supreme Lord, Viṣṇu or Kṛṣṇa, go to the Vaikuṇṭha planets or Kṛṣṇaloka. One cannot approach the transcendental region or paravyoma, the spiritual sky, by worshiping Lord Śiva or Brahmā or any other demigod.

Since this material world is a product of the three qualities of material nature, all varieties of manifestations come from those three qualities. With the aid of materialistic science, modern civilization has created many machines and comforts of life, and yet they are only varieties of the interactions of the three material qualities. Although the devotees of Lord Śiva are able to obtain many material acquisitions, we should know that they are simply collecting products manufactured by the three qualities. The three qualities are again subdivided into sixteen, namely the ten senses (five working senses and the five knowledge-acquiring senses), the mind, and the five elements (earth, water, air, fire and sky). These sixteen items are further extensions of the three qualities. Material happiness or opulence means gratification of the senses, specifically the genitals, the tongue and the mind. By exercising our minds we create many pleasurable things just for enjoyment by the genitals and the tongue. The opulence of a person within this material world is estimated in terms of his exercise of the genitals and the tongue, or, in other words, how well he is able to utilize his sexual capacities and how well he is able to satisfy his fastidious taste by eating palatable dishes. Material advancement of civilization necessitates creating objects of enjoyment by mental concoction just to become happy on the basis of these two principles: pleasures for the genitals and pleasures for the tongue. Herein lies the answer to King Parīkṣit's question to Śukadeva Gosvāmī as to why the worshipers of Lord Śiva are so opulent.

The devotees of Lord Śiva are only opulent in terms of the material qualities. Factually, such so-called advancement of civilization is the cause of entanglement in material existence. It is actually not advancement, but degradation. The conclusion is that because Lord Śiva is the master of the three qualities, his devotees are given things manufactured by the interactions of these qualities for satisfaction of the senses. In the Bhagavad-gītā, however, we get instruction from Lord Kṛṣṇa that one has to transcend the qualitative existence. Nistraiguṇyo bhavārjuna: the mission of human life is to become transcendental to the three qualities. Unless one is nistraiguṇya, he cannot get free from material entanglement. In other words, favors received from Lord Śiva are not actually beneficial to the conditioned souls, although apparently such facilities seem to be opulent.

Śukadeva Gosvāmī continued: "The Supreme Personality of Godhead Hari is transcendental to the three qualities of material nature." It is stated in the Bhagavad-gītā that anyone who surrenders unto Him surpasses the control of the three qualities of material nature. Therefore, since Hari's devotees are transcendental to the control of the three material qualities, certainly He Himself is transcendental. It is stated, therefore, in the Śrīmad-Bhāgavatam that Hari, or Kṛṣṇa, is the original Supreme Personality. There are two kinds of prakṛtis, or potencies, namely the internal potency and the external potency, and Kṛṣṇa is the overlord of both these prakṛtis or potencies. He is sarva-dṛk, or the overseer of all the actions of the internal and external potencies, and He is also described as upadraṣṭa, the supreme advisor. Because He is the supreme advisor, He is above all the demigods, who merely follow the directions of the supreme advisor. As such, if one directly follows the instructions of the Supreme Lord, as inculcated in the Bhagavad-gītā and the Śrīmad-Bhāgavatam, then gradually one becomes nirguṇa, or above the interaction of the material qualities. To be nirguṇa means to be bereft of material opulences because, as we have explained, material opulence means an increase of the actions and reactions of the three material qualities. By worshiping the Supreme Personality of Godhead, instead of being puffed up with material opulence one becomes enriched with spiritual advancement of knowledge in Kṛṣṇa consciousness. To become nirguṇa means to achieve eternal peace, fearlessness, religiousness, knowledge and renunciation. All these are symptoms of becoming free from the contamination of the material qualities.

Śukadeva Gosvāmī, in answering Mahārāja Parīkṣit's question, went on to cite an historical instance regarding Parīkṣit Mahārāja's grandfather, King Yudhiṣṭhira. He said that after finishing the aśvamedha sacrifice in the great sacrificial arena, King Yudhiṣṭhira, in the presence of great authorities, enquired on that very same point: how is it that the devotees of Lord Śiva become materially opulent, whereas the devotees of Lord Viṣṇu do not? Śukadeva Gosvāmī specifically referred to King Yudhiṣṭhira as "your grandfather" so that Mahārāja Parīkṣit would be encouraged to think that he was related to Kṛṣṇa and that his grandfathers were intimately connected with the Supreme Personality of Godhead.

Although Kṛṣṇa is always very satisfied by nature, when this question was asked by Mahārāja Yudhiṣṭhira He became even more satisfied because these questions and their answers would bear a great meaning for the entire Kṛṣṇa conscious society. Whenever Lord Kṛṣṇa speaks about something to a specific devotee, it is not only meant for that devotee, but for the entire human society. Instructions by the Supreme Personality of Godhead are important even to the demigods, headed by Lord Brahmā, Lord Śiva and others, and anyone who does not take advantage of the instructions of the Supreme Personality of Godhead, who descends within this world for the benefit of all living entities, is certainly very unfortunate.

Lord Kṛṣṇa answered the question of Mahārāja Yudhiṣṭhira as follows: "If I especially favor a devotee and especially wish to care for him, the first thing I do is take away his riches." When the devotee becomes a penniless pauper or is put into a comparatively poverty-stricken position, his relatives and family members no longer take interest in him, and in most cases they give up their connection with him. The devotee then becomes doubly unhappy. First of all he becomes unhappy because his riches have been taken away by Kṛṣṇa, and he is made even more unhappy when his relatives desert him because of his poverty-stricken condition. We should note, however, that when a devotee falls into a miserable condition in this way, it is not due to past impious activities, known as karma-phala; the poverty-stricken position of the devotee is a creation of the Personality of Godhead. Similarly, when a devotee becomes materially opulent, that is also not due to his pious activities. In either case, whether the devotee becomes poorer or richer, the arrangement is made by the Supreme Personality of Godhead. This arrangement is especially made by Kṛṣṇa for His devotee just to make him completely dependent upon Him and to free him from all material obligations. He can then concentrate his energies, mind and body–everything–for the service of the Lord, and that is pure devotional service. In the Nārada-pañcarātra it is therefore explained, sarvopādhi-vinirmuktam, which means "being freed from all designations." Works performed for family, society, community, nation, or humanity are all designated: "I belong to this society," "I belong to this community," "I belong to this nation," "I belong to this species of life." Such identities are all merely designations. When, by the grace of the Lord, a devotee becomes freed from all designations, his devotional service is actually naiṣkarma. Jñānīs are very much attracted by the position of naiṣkarma, in which one's actions no longer have material effect. When the devotee's actions are freed from effects, they are no longer in the category of karma-phalam, or fruitive activities. As explained before by the personified Vedas, the happiness and distress of a devotee are produced by the Personality of Godhead for the devotee, and the devotee therefore does not care whether he is in happiness or in distress. He goes on with his duties in executing devotional service. Although his behavior seems to be subject to the action and reaction of fruitive activities, he is actually freed from the results of action.

It may be questioned why a devotee is put into such tribulation by the Personality of Godhead. The answer is that this kind of arrangement by the Lord is just like a father's sometimes becoming unkind to his sons. Because the devotee is a surrendered soul and is taken charge of by the Supreme Lord, whenever the Lord puts him into any condition of life–either in distress or happiness–it is to be understood that behind this arrangement there is a large plan designed by the Personality of Godhead. For example, Lord Kṛṣṇa put the Pāṇḍavas into a distressed condition so acute that even grandfather Bhīṣma could not comprehend how such distress could occur. He lamented that although the whole Pāṇḍava family was headed by King Yudhiṣṭhira, the most pious king, and protected by the two great warriors Bhīma and Arjuna, and although, above all, the Pāṇḍavas were all intimate friends and relatives of Lord Kṛṣṇa, they still had to undergo such tribulations. Later on, however, it was proved that this was planned by the Supreme Personality of Godhead Kṛṣṇa as part of His great mission to annihilate the miscreants and protect the devotees.

Another question may be raised: Since a devotee is put into different kinds of happy and distressful conditions by the arrangement of the Personality of Godhead, and a common man is put into such conditions as a result of his past deeds, then what is the difference? How is the devotee any better than the ordinary karmī ? The answer is that the karmīs and the devotees are not on the same level. In whatever condition of life the karmī may be, he continues in the cycle of birth and death because the seed of karma, or fruitive activity, is there, and it fructifies whenever there is an opportunity. By the law of karma a common man is perpetually entangled in repeated birth and death, whereas a devotee's distress and happiness, not being under the laws of karma, are part of a temporary arrangement by the Supreme Lord which does not entangle the devotee. Such an arrangement is made by the Lord only to serve a temporary purpose. If a karmī performs auspicious acts, he is elevated to the heavenly planets, and if he acts impiously, he is put into a hellish condition of life. But whether a devotee acts in a so-called pious or in an impious manner, he is neither elevated nor degraded, but is transferred to the spiritual kingdom. Therefore a devotee's happiness and distress and a karmī's happiness and distress are not on the same level. This fact is corroborated by a speech by Yamarāja to his servants in connection with the liberation of Ajāmila. Yamarāja advised his followers that persons who have never uttered the holy name of the Lord nor remembered the form, quality and pastimes of the Lord should be approached by his watchguards. Yamarāja also advised his servants never to approach the devotees. On the contrary, he instructed his messengers that if they meet a devotee they should offer their respectful obeisances. So there is no question of a devotee's being promoted or degraded within this material world. As there is a gulf of difference between the punishment awarded by the mother and the punishment awarded by an enemy, so a devotee's distressed condition is not the same as the distressed condition of a common karmī.

Here another question may be raised. If God is all-powerful, why should He try to reform His devotee by putting him in distress? The answer is that when the Supreme Personality of Godhead puts His devotee into a condition of distress, it is not without purpose. Sometimes the purpose is that in distress a devotee's feelings of attachment to Kṛṣṇa are magnified. For example, when Kṛṣṇa, before leaving the capital of the Pāṇḍavas for His home, was asking for permission to leave, Kuntīdevī said, "My dear Kṛṣṇa, in our distressed condition You were always present with us. Now, because we have been elevated to a royal position, You are leaving us. I would therefore prefer to live in distress than to lose You." When a devotee is put into a situation of distress, his devotional activities are accelerated. Therefore, to show special favor to a devotee, the Lord sometimes puts him into distress. Besides that, it is stated that the sweetness of happiness is sweeter to those who have tasted bitterness. The Supreme Lord descends to this material world just to protect His devotees from distress. In other words, if devotees were not in a distressed condition, the Lord would not have come down. As for His killing the demons or the miscreants, this can be easily done by His various energies, just as many asuras are killed by His external energy, goddess Durgā. Therefore the Lord does not need to come down personally to kill such demons, but when His devotee is in distress He must come. Lord Nṛsiṁhadeva appeared not to kill Hiraṇyakaśipu but to see Prahlāda and to give him blessings. In other words, because Prahlāda Mahārāja was put into very great distress, the Lord appeared.

When, after the dense, dark night, there is finally sunrise in the morning, it is very pleasant. When there is scorching heat, cold water is very pleasant and when there is freezing winter, hot water is very pleasant. Similarly, when a devotee, after experiencing the condition of the material world, relishes the spiritual happiness awarded by the Lord, his position becomes still more pleasant and enjoyable.

The Lord continued: "When My devotee is bereft of all material riches and is deserted by his relatives, friends and family members, because he has no one to look after him, he completely takes shelter of the lotus feet of the Lord." Śrīla Narottamadāsa Ṭhākur has sung in this connection, "My dear Lord Kṛṣṇa, O son of Nanda Mahārāja, You are now standing before me along with Śrīmatī Rādhārāṇī, the daughter of King Vṛṣabhānu. I am now surrendering unto You. Please accept me. Please do not kick me away. I have no shelter other than You."

When a devotee is thus put into so-called miserable conditions and is bereft of riches and family, he tries to revive his original position of material opulence. But although he tries again and again, Kṛṣṇa again and again takes away all his resources. Thus he finally becomes disappointed in material activities, and in that stage of frustration in all endeavors, he can fully surrender unto the

Supreme Personality of Godhead. Such persons are advised by the Lord from within to associate with devotees. By associating with devotees they naturally become inclined to render service to the Personality of Godhead, and they immediately get all facilities from the Lord to advance in Kṛṣṇa consciousness. The non-devotees, however, are very careful about preserving their material condition of life. Generally, therefore, such non-devotees do not come to worship the Supreme Personality of Godhead, but worship Lord Śiva or other demigods for immediate material profit. In the Bhagavad-gītā it is said, therefore, kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ: the karmīs, in order to achieve success within this material world, worship the various demigods. It is also stated by Lord Kṛṣṇa that those who worship the demigods are not mature in their intelligence. The devotees of the Supreme Personality of Godhead, therefore, because of their strong attachment for Him, do not foolishly go to the demigods.

Lord Kṛṣṇa said to King Yudhiṣṭhira: "My devotee is not deterred by any adverse conditions of life; he always remains firm and steady. Therefore I give Myself to him, and I favor him so he can achieve the highest success in life." The mercy bestowed upon the tried devotee by the Supreme Personality is described as Brahman, which indicates that the greatness of that mercy can be compared only to the all-pervasive greatness. Brahman means unlimitedly great and unlimitedly expanding. That mercy is also described as parama, for it has no comparison within this material world, and it is also called sūkṣmam, very fine. The Lord's mercy upon the tried devotee is not only great and unlimitedly expansive, but it is of the finest quality of transcendental love between the devotee and the Lord. Such mercy is further described as cinmātram, completely spiritual. The use of the word mātram indicates absolute spirituality, with no tinge of material qualities. That mercy is also called sat, eternal, and anantakam, unlimited. Since the devotee of the Lord is awarded such unlimited spiritual benefit, why should he worship the demigods? A devotee of Kṛṣṇa does not worship Lord Śiva or Brahmā or any other subordinate demigod. He completely devotes himself to the transcendental loving service of the Supreme Personality of Godhead.

Śukadeva Gosvāmī continued: "The demigods, headed by Lord Brahmā and Lord Śiva and including Lord Indra, Candra, Varuṇa and others, are apt to become very quickly satisfied and very quickly angered by the good and ill behavior of their devotees. But this is not so with the Supreme Personality of Godhead, Viṣṇu." This means that any living entity within this material world, including the demigods, is conducted by the three modes of material nature, and therefore the qualities of ignorance and passion are very prominent within the material world. Those devotees who take blessings from the demigods are also infected with the material qualities, especially passion and ignorance. Lord Śrī Kṛṣṇa has therefore stated in the Bhagavad-gītā that to take blessings from the demigods is less intelligent because when one takes benedictions from the demigods, the results of such benedictions are temporary. It is easy to get material opulence by worshiping the demigods, but the result is sometimes disastrous. As such, the benedictions derived from demigods are appreciated by the less intelligent class of men. Persons who derive benedictions from the demigods gradually become puffed up with material opulence and neglectful of their benefactors.

Śukadeva Gosvāmī addressed King Parīkṣit thus: "My dear King, Lord Brahmā, Lord Viṣṇu, and Lord Śiva, the principal trio of the material creation, are able to bless or curse anyone. Of this trio, Lord Brahmā and Lord Śiva become very easily satisfied, and at the same time they become very easily angered. When they are satisfied they give benedictions without any consideration, and when they are angry, they curse the devotee without any consideration. But Lord Viṣṇu is not like that. Lord Viṣṇu is very considerate. Whenever a devotee wants something from Lord Viṣṇu, Lord Viṣṇu first of all considers whether such a benediction will ultimately be good for the devotee. Lord Viṣṇu never bestows any benediction which will ultimately prove disastrous to the devotee, He is, by His transcendental nature, always merciful; therefore, before giving any benediction, He considers whether it will prove beneficial for the devotee. Since the Supreme Personality of Godhead is always merciful, even when it appears that He has killed a demon, or even when He apparently becomes angry toward a devotee, His actions are always auspicious. The Supreme Personality of Godhead is therefore known as all-good. Whatever He does is good."

As for the benedictions given by demigods like Lord Śiva, there is the following historical incident cited by great sages. Once, Lord Śiva, after giving benediction to a demon named Vṛkāsura, the son of Śakuni, was himself entrapped in a very dangerous position. Vṛkāsura was searching after a benediction and was trying to decide which of the three presiding deities to worship in order to get it. In the meantime he happened to meet the great sage Nārada and consulted with him as to whom he should approach to achieve quick results from his austerity. He inquired, "Of the three deities, namely Lord Brahmā, Lord Viṣṇu and Lord Śiva, who is the most quickly satisfied?" Nārada could understand the plan of the demon, and he advised him, "You had better worship Lord Śiva; then you will quickly get the desired result. Lord Śiva is very quickly satisfied and very quickly dissatisfied also. So you try to satisfy Lord Śiva." Nārada also cited instances wherein demons like Rāvaṇa and Bāṇāsura were enriched with great opulences simply by satisfying Lord Śiva with prayers. Because the great sage Nārada was aware of the nature of the demon Vṛkāsura, he did not advise him to approach Viṣṇu or Lord Brahmā. Persons such as Vṛkāsura who are situated in the material mode of ignorance, cannot stick to the worship of Viṣṇu.

After receiving instruction from Nārada, the demon Vṛkāsura went to Kedāranātha. The pilgrimage site of Kedāranātha still exists near Kashmere. It is almost always covered by snow, but for part of the year, during the month of July, it is possible to see the deity, and devotees go there to offer their respects. Kedāranātha is for the devotees of Lord Śiva. According to the Vedic principle, when something is offered to the deities to eat, it is offered in a fire. Therefore a fire sacrifice is necessary in all sorts of ceremonies. It is specifically stated in the śāstras that gods are to be offered something to eat through the fire. The demon Vṛkāsura therefore went to Kedāranātha and ignited a sacrificial fire to please Lord Śiva.

After igniting the fire in the name of Śiva, he began to offer his own flesh, by cutting it from his body so as to please Lord Śiva. Here is an instance of worship in the mode of ignorance. In the Bhagavad-gītā, different types of sacrifice are mentioned. Some sacrifices are in the mode of goodness, some are in the mode of passion, and some are in the mode of ignorance. There are different kinds of tapasya and worship because there are different kinds of people within this world. But the ultimate tapasya, Kṛṣṇa consciousness, is the topmost yoga and the topmost sacrifice. As confirmed in the Bhagavad-gītā, the topmost yoga is to think always of Lord Kṛṣṇa within the heart, and the topmost sacrifice is to perform the saṅkīrtana-yajña.

In the Bhagavad-gītā it is stated that the worshipers of the demigods have lost their intelligence. As will be revealed later in this chapter, Vṛkāsura wanted to satisfy Lord Śiva for a third-class materialistic objective, which was temporary and without real benefit.

The asuras or persons within the mode of ignorance will accept such benedictions from the demigods. In complete contrast to this sacrifice in the modes of ignorance, the arcanā-vidhi process for worshiping Lord Viṣṇu or Kṛṣṇa is very simple. Lord Kṛṣṇa says in the Bhagavad-gītā that He accepts from His devotee even a little fruit, a flower or some water, which can be gathered by any person, poor or rich. Of course, those who are rich are not expected to offer only a little water, a little piece of fruit or a little leaf to the Lord. A rich man should offer according to his position, but if the devotee happens to be a very poor man the Lord will accept even the most meager offering. The worship of Lord Viṣṇu or Kṛṣṇa is very simple, and it can be executed by anyone in this world. But worship in the mode of ignorance, as exhibited by Vṛkāsura, is not only very difficult and painful, but it is also a useless waste of time. Therefore Bhagavad-gītā says that the worshipers of the demigods are bereft of intelligence; their process of worship is very difficult, and at the same time the result obtained is flickering and temporary.

Although Vṛkāsura continued his sacrifice for six days, he was nevertheless unable to personally see Lord Śiva, which was his objective; he wanted to see him face to face and ask him for a benediction. Here is another contrast between a demon and a devotee. A devotee is confident that whatever he offers to the Deity in full devotional service is accepted by the Lord, but a demon wants to see his worshipable deity face to face so that he can directly take the benediction. A devotee, however, does not worship Viṣṇu or Lord Kṛṣṇa for any benediction. Therefore a devotee is called akāma, free of desire, and a nondevotee is called sarva-kāma, or desirous of everything. On the seventh day, the demon Vṛkāsura decided that he should cut off his head and offer it to satisfy Lord Śiva. Thus he took a bath in a nearby lake, and without drying his body and hair, he prepared to cut off his head. According to the Vedic system, an animal which is to be offered as a sacrifice has to be bathed first, and while the animal is wet he is sacrificed. When the demon was thus preparing to cut off his head, Lord Śiva became very compassionate. This compassion, however, is a symptom of the quality of goodness. Lord Śiva is called triliṅga. Therefore his manifestation of the nature of compassion is a sign of the quality of goodness. This compassion, however, is present in every living entity. The compassion of Lord Śiva was aroused because the demon was offering his flesh to the sacrificial fire. This is natural compassion. Even if a common man sees someone preparing to commit suicide, it is his duty to try to save him. He does so automatically. There is no need to appeal to him. Therefore when Lord Śiva appeared from the fire to check the demon from suicide, it was not as a very great favor to him.

The demon was saved from committing suicide by the touch of Lord Śiva; his bodily injuries immediately healed, and his body became as it was before. Then Lord Śiva told the demon, "My dear Vṛkāsura, you do not need to cut off your head. You can ask from me any benediction you like, and I shall fulfill your desire. I do not know why you wanted to cut off your head to satisfy me. I become satisfied even by an offering of a little water." Actually, according to the Vedic process, the Śiva liṅga in the temple or the form of Lord Śiva in the temple is worshiped simply by offering Ganges water because it is said that Lord Śiva is greatly satisfied when Ganges water is poured upon his head. Generally, devotees offer Ganges water and the leaves of the bilva tree, which are especially meant for offering to Lord Śiva and the goddess Durgā. The fruit of this tree also is offered to Lord Śiva. Lord Śiva assured Vṛkāsura that he becomes satisfied by a very simple process of worship. Why then was he so anxious to cut off his head, and why was he taking so much pain by cutting his body to pieces and offering it in the fire? There was no need of such severe penances. Anyway, out of compassion and sympathy, Lord Śiva prepared to give him any benediction he liked.

When the demon was offered this facility by Lord Śiva, he asked for a very fearful and abominable benediction. The demon was very sinful, and sinful persons do not know what sort of benediction should be asked from the deity. Therefore he asked Lord Śiva to be benedicted with such power that as soon as he would touch anyone's head, it would immediately crack, and the man would die. The demons are described in the Bhagavad-gītā as duṣkṛtinas, or miscreants. Kṛtī means very meritorious, but when duṣ, is added, it means abominable. Instead of surrendering unto the Supreme Personality of Godhead, the duṣkṛtinas worship different demigods in order to derive abominable material benefits. Sometimes such demons as material scientists discover lethal weapons. They cannot show their meritorious power by discovering something which can save man from death, but instead they discover weapons which accelerate the process of death. Because Lord Śiva is powerful enough to give any benediction, the demon could have asked of him something beneficial for human society, but for his personal interest he asked that anyone whose head would be touched by his hand would at once die.

Lord Śiva could understand the motive of the demon, and he was very sorry that he had assured him whatever benediction he liked. He would not withdraw his promise, but he was very sorry in his heart that he was to offer him a benediction so dangerous to human society. The demons are described as duṣkṛtinas, miscreants, because although they have brain power and merit, the merit and brain power are used for abominable activities. Sometimes, for example, the materialistic demons discover a lethal weapon. The scientific research for such a discovery certainly requires a very good brain, but instead of discovering something beneficial to human society, they discover something to accelerate the death which is already assured to every man. Similarly, Vṛkāsura, instead of asking Lord Śiva for something beneficial to human society, asked for something very dangerous to human society. Therefore Lord Śiva felt sorry within himself. Devotees of the Personality of Godhead, however, never ask any benediction from Lord Viṣṇu or Kṛṣṇa, and even if they ask something from the Lord, it is not at all dangerous for human society. That is the difference between the demons and the devotees, or the worshipers of Lord Śiva and the worshipers of Lord Viṣṇu.

While Śukadeva Gosvāmī was narrating the history of Vṛkāsura, he addressed Mahārāja Parīkṣit as Bhārata, referring to King Parīkṣit's birth in a family of devotees. Mahārāja Parīkṣit was saved by Lord Kṛṣṇa while he was in his mother's womb. Similarly, he could have asked Lord Kṛṣṇa to save him from the curse of the brāhmaṇa, but he did not do so. The demon, however, wanted to become immortal by killing everyone with the touch of his hand. Lord Śiva could understand this, but because he had promised, he gave him the benediction.

The demon, however, being very sinful, immediately decided that he would use the benediction to kill Lord Śiva and take away Gaurī (Pārvatī) for his personal enjoyment. He immediately decided to place his hand on the head of Lord Śiva. Thus Lord Śiva was put into an awkward position because he was endangered by his own benediction to a demon. This is also another instance of a materialistic devotee's misusing the power derived from the demigods.

Without further deliberation, the demon Vṛkāsura immediately approached Lord Śiva to place his hand on Lord Śiva's head. Lord Śiva was so afraid of him that his body trembled, and he began to flee from the land to the sky and from the sky to other planets until he reached the limits of the universe, above the higher planetary systems. Lord Śiva fled from one place to another, but the demon Vṛkāsura continued to chase him. The predominating deities of other planets, such as Brahmā, Indra and Candra, could not find any way to save Lord Śiva from the impending danger. Wherever Lord Śiva went, they remained silent.

At last Lord Śiva approached Lord Viṣṇu, who is situated within this universe on the planet known as Śvetadvīpa. Śvetadvīpa is the local Vaikuṇṭha planet beyond the jurisdiction of the influence of external energy. Lord Viṣṇu in His all-pervasive feature remains everywhere, but wherever He remains personally is the Vaikuṇṭha atmosphere. In the Bhagavad-gītā it is stated that the Lord remains within the heart of all living entities. As such, the Lord remains within the heart of many low-born living entities, but that does not mean that He is low-born. Wherever He remains is transformed into Vaikuṇṭha. So the planet within this universe known as Śvetadvīpa is also Vaikuṇṭhaloka. It is said in the śāstras that residential quarters within the forest are in the mode of goodness, residential quarters in big cities, towns and villages are in the mode of passion, and residential quarters in an atmosphere wherein indulgence in the four sinful activities of illicit sex, intoxication, meat-eating and gambling predominate are in the mode of ignorance. But residential quarters in a temple of Viṣṇu, the Supreme Lord, are in Vaikuṇṭha. It doesn't matter where the temple is situated, but the temple itself, wherever it may be, is Vaikuṇṭha. Similarly, the Śvetadvīpa planet, although within the material jurisdiction, is Vaikuṇṭha.

Lord Śiva finally entered Śvetadvīpa Vaikuṇṭha. In Śvetadvīpa there are great saintly persons who are completely freed from the envious nature of the material world and are beyond the jurisdiction of the four principles of material activities, namely, religiousness, economic development, sense gratification and liberation. Anyone who enters into that Vaikuṇṭha planet never comes back again to this material world. Lord Nārāyaṇa is celebrated as a lover of His devotees, and as soon as He understood that Lord Śiva was in great danger, He appeared as a brahmacārī and personally approached Lord Śiva to receive him from a distant place. The Lord appeared as a perfect brahmacārī, with a belt around His waist, a sacred thread, deerskin, a brahmacārī stick and raudra beads. (Raudra beads are different from tulasī beads. Raudra beads are used by the devotees of Lord Śiva.) Dressed as a brahmacārī, Lord Nārāyaṇa stood before Lord Śiva. The shining effulgence emanating from His body attracted not only Lord Śiva but also the demon Vṛkāsura.

Lord Nārāyaṇa offered his respects and obeisances unto Vṛkāsura, just to attract his sympathy and attention. Thus checking the demon, the Lord addressed him as follows: "My dear son of Śakuni, you appear to be very tired, as if coming from a very distant place. What is your purpose? Why have you come so far? I see that you are very tired and fatigued, so I request you to take a little rest. You should not unnecessarily tire your body. Everyone greatly values his body because with this body only can one fulfill all the desires of one's mind. We should not, therefore, unnecessarily give trouble to this body."

The brahmacārī addressed Vṛkāsura as the son of Śakuni just to convince him that He was known to his father, Śakuni. Vṛkāsura then took the brahmacārī to be someone known to his family, and therefore the brahmacārī's sympathetic words appealed to him. Before the demon could argue that he had no time to take rest, the Lord began to inform him about the importance of the body, and the demon was convinced. Any man, especially a demon, takes his body to be very important. Thus Vṛkāsura became convinced about the importance of his body.

Then, just to pacify the demon, the brahmacārī told him, "My dear lord, if you think that you can disclose the mission for which you have taken the trouble to come here, maybe I shall be able to help you so that your purpose will be easily served." Indirectly, the Lord informed him that because the Lord is the Supreme Brahman, certainly He would be able to adjust the awkward situation created by Lord Śiva.

The demon was greatly pacified by the sweet words of Lord Nārāyaṇa in the form of a brahmacārī, and at last he disclosed all that had happened in regard to the benediction offered by Lord Śiva. The Lord replied to the demon as follows: "I myself cannot believe that Lord Śiva has in truth given you such a benediction. As far as I know, Lord Śiva is not in a sane mental condition. He had a quarrel with his father-in-law Dakṣa, and he has been cursed to become a piśāca (ghost). Thus he has become the leader of the ghosts and hobgoblins. Therefore I cannot put any faith in his words. But if you have faith still in the words of Lord Śiva, my dear king of the demons, then why don't you make an experiment by putting your hand on your head? If the benediction proves false, then you can immediately kill this liar, Lord Śiva, so that in the future he will not dare to give out false benedictions."

In this way, by Lord Nārāyaṇa's sweet words and by the expansion of His superior illusion, the demon became bewildered, and he actually forgot the power of Lord Śiva and his benediction. He was thus very easily persuaded to put his hand on his own head. As soon as the demon did that, his head cracked, as if struck by thunder, and he immediately died. The demigods from heaven began to shower flowers on Lord Nārāyaṇa, praising Him with all glories and all thanksgiving, and they offered their obeisances to the Lord. On the death of Vṛkāsura, all the denizens in the higher planetary systems, namely, the demigods, the pitās, the Gandharvas and the inhabitants of Janoloka, began to shower flowers on the Personality of Godhead.

Thus Lord Viṣṇu in the form of a brahmacārī released Lord Śiva from the impending danger and saved the whole situation. Lord Nārāyaṇa then informed Lord Śiva that this demon, Vṛkāsura, was killed as the result of his sinful activities. He was especially sinful and offensive because he wanted to experiment on his own master, Lord Śiva. Lord Nārāyaṇa then told Lord Śiva, "My dear lord, a person who commits an offense to great souls cannot continue to exist. He becomes vanquished by his own sinful activities, and this is certainly true of this demon, who has committed such an offensive act against you."

Thus, by the grace of the Supreme Personality of Godhead Nārāyaṇa, who is transcendental to all material qualities, Lord Śiva was saved from being killed by a demon. Anyone who hears this history with faith and devotion certainly becomes liberated from material entanglement as well as from the clutches of his enemies.

Thus ends the Bhaktivedanta purport of the Second Volume, Thirty-third Chapter, of Kṛṣṇa, "Deliverance of Lord Śiva."

9.91 34 / The Superexcellent Power of Kṛṣṇa

Long, long ago, there was an assembly of great sages on the bank of the river Sarasvatī, and they performed a great sacrifice of the name Satrayajña. In such assemblies, the great sages present usually discuss Vedic subject matters and philosophical topics, and in this particular meeting the following question was raised: The three predominating deities of this material world, namely, Lord

Brahmā, Lord Viṣṇu and Lord Śiva, are directing all the affairs of the this cosmos, but who among them is the Supreme? After much discussion on this question, the great sage named Bhṛgu, who is the son of Lord Brahmā, was deputed to test all three predominating deities and report to the assembly as to who is the greatest.

Being thus deputed, the great sage Bhṛgumuni first of all went to his father's residence in Brahmāloka. The three deities are the controllers of the three material qualities, namely the qualities of goodness, passion and ignorance. The plan decided upon by the sages was for Bhṛgu to test which of the predominating deities possesses the quality of goodness in full. Therefore, when Bhṛgumuni reached his father, Lord Brahmā, because he wanted to test whether he had the quality of goodness, he purposely did not offer his respects to his father either by offering obeisances or by offering prayers. It is the duty of a son or a disciple to offer respects and recite suitable prayers when he approaches his father or spiritual master. But Bhṛgumuni purposely failed to offer respects, just to see Lord Brahmā's reaction to this negligence. Lord Brahmā was very angry at his son's impudency, and he showed signs which definitely proved this to be so. He was even prepared to condemn Bhṛgu by cursing him, but because Bhṛgu was his son, Lord Brahmā controlled his anger with his great intelligence. This means that although the quality of passion was prominent in Lord Brahmā, he had the power to control it. Lord Brahmā's anger and his controlling his anger are likened to fire and water. Water is produced from fire, but fire can be extinguished with water. Similarly, although Lord Brahmā was very angry due to his quality of passion, he could still control his passion because Bhṛgumuni was his son.

After testing Lord Brahmā, Bhṛgumuni went directly to the planet Kailāsa, where Lord Śiva resides. Bhṛgumuni happened to be Lord Śiva's brother. Therefore, as soon as Bhṛgumuni approached, Lord Śiva was very glad and personally rose to embrace him. But when Lord Śiva approached, Bhṛgumuni refused to embrace him. "My dear brother," he said, "you are always very impure. Because you smear your body with ashes, you are not very clean. Please do not touch me." When Bhṛgumuni refused to embrace his brother, saying that Lord Śiva was very impure, the latter became very angry with him. It is said that an offense can be committed either with the body, with the mind or by speech. Bhṛgumuni's first offense, committed towards Lord Brahmā, was an offense with the mind. His second offense, committed towards Lord Śiva by insulting him, criticizing him for unclean habits, was an offense by speech. Because the quality of ignorance is prominent in Lord Śiva, when he heard Bhṛgu's insult, his eyes immediately became red with anger. With uncontrollable rage, he took up his trident and prepared to kill Bhṛgumuni. At that time, Lord Śiva's wife, Pārvatī, was present. Her personality is a mixture of the three qualities, and therefore she is called Triguṇamayī. In this case, she saved the situation by evoking Lord Śiva's quality of goodness. She fell down at the feet of her husband, and with her sweet words she talked him out of killing Bhṛgumuni.

After being saved from the anger of Lord Śiva, Bhṛgumuni went directly to the planet Śvetadvīpa, where Lord Viṣṇu was lying on a bed of flowers, accompanied by His wife, the goddess of fortune, who was engaged in massaging His lotus feet. There Bhṛgumuni purposely committed the greatest sin by offending Lord Viṣṇu by his bodily activities. The first offense committed by Bhṛgumuni was mental, the second offense was vocal, and the third offense was corporal. These different offenses are progressively greater in degree. An offense committed within the mind is a positive offense, the same offense, committed verbally is comparatively more grave, and when committed by bodily action it is superlative in offensiveness. So Bhṛgumuni committed the greatest offense by touching the chest of the Lord with his foot in the presence of the goddess of fortune. Of course, Lord Viṣṇu is all-merciful. He did not become angry at the activities of Bhṛgumuni because Bhṛgumuni was a great brāhmaṇa. A brāhmaṇa is to be excused even if he sometimes commits an offense, and Lord Viṣṇu set the example. Yet it is said that from the time of this incident, the goddess of fortune, Lakṣmī, has not been very favorably disposed towards the brāhmaṇas, and therefore, because the goddess of fortune withholds her benedictions from them, the brāhmaṇas are generally very poor. Bhṛgumuni's touching the chest of Lord Viṣṇu with his foot was certainly a great offense, but Lord Viṣṇu is so great that He did not care. The so-called brāhmaṇas of the Kali-yuga are sometimes very proud that they can touch the chest of Lord Viṣṇu with their feet. But when Bhṛgumuni touched the chest of Lord Viṣṇu with his feet, it was different because although it was the greatest offense, Lord Viṣṇu, being greatly magnanimous, did not take it very seriously.

Instead of being angry or cursing Bhṛgumuni, Lord Viṣṇu immediately got up from His bed along with His wife, the goddess of fortune, and offered respectful obeisances to the brāhmaṇa. He addressed Bhṛgumuni as follows: "My dear brāhmaṇa, it is a great blessing for Me that you have come here. Please, therefore, sit down on this cushion for a few minutes. My dear brāhmaṇa, I am very sorry that when you first entered I could not receive you properly. It was a great offense on My part, and I beg you to pardon Me. You are so pure and great that the water which washes your feet can purify even the places of pilgrimage. Therefore, I request you to purify the Vaikuṇṭha planet where I live with My associates. My dear father, O great sage, I know that your feet are very soft, like a lotus flower, and that My chest is as hard as a thunderbolt. I am therefore afraid that you may have felt some pain by touching My chest with your feet. Let Me therefore touch your feet to relieve the pain you have suffered." Lord Viṣṇu then began to massage the feet of Bhṛgumuni.

The Lord continued to address Bhṛgumuni. "My dear lord," He said, "My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Lakṣmī, will be very glad to live there perpetually." Another name for Lakṣmī is Cañcalā. She does not stay in one place for a long time. Therefore, we see that a rich man's family sometimes becomes poor after a few generations, and sometimes we see that a poor man's family becomes very rich. Lakṣmī, the goddess of fortune, is Cañcalā in this material world, whereas in the Vaikuṇṭha planets she eternally lives at the lotus feet of the Lord. Because Lakṣmī is famous as Cañcalā, Lord Nārāyaṇa indicated that she might not have been living perpetually by His chest, but because His chest had been touched by the feet of Bhṛgumuni, it was now sanctified, and there was no chance that the goddess of fortune would leave. Bhṛgumuni, however, could understand his position and that of the Lord, and he was struck with wonder at the behavior of the Supreme Personality of Godhead. Because of his gratitude, his voice choked up, and he was unable to reply to the words of the Lord. Tears glided from his eyes, and he could not say anything. He simply stood silently before the Lord.

After testing Lord Brahmā, Lord Śiva and Lord Viṣṇu, Bhṛgumuni returned to the assembly of great sages on the bank of the river Sarasvatī and described his experience. After hearing him with great attention, the sages concluded that of all the predominating deities, certainly Viṣṇu is situated in the mode of goodness in the highest degree. In the Śrīmad-Bhāgavatam, these great sages are described as brahma-vādinām. Brahmā-vādinām means those who talk about the Absolute Truth but have not yet come to a conclusion. Generally brahma-vādī refers to the impersonalists or to those who are students of the Vedas. It is to be understood, therefore, that all the gathered sages were serious students of Vedic literature, but had not come to definite conclusions as to who is the Supreme Absolute Personality of Godhead.

After hearing Bhṛgununi's experience in meeting all three predominating deities, Lord Śiva, Lord Brahmā, and Lord Viṣṇu, the sages concluded that Lord Viṣṇu is the Supreme Truth, the Personality of Godhead. It is said in the Śrīmad-Bhāgavatam that after hearing the details from Bhṛgumuni, the sages were astonished because although Lord Brahmā and Lord Śiva were immediately agitated, Lord Viṣṇu, in spite of being kicked by Bhṛgumuni, was not agitated in the least. The example is given that small lamps may become agitated by a little breeze, but the greatest lamp or the greatest illuminating source, the sun, is never moved, even by the greatest hurricane. One's greatness has to be estimated by one's ability to tolerate provoking situations. The sages gathered on the bank of the River Sarasvatī concluded that if anyone wants actual peace and freedom from all fearfulness, he should take shelter of the lotus feet of Viṣṇu. If Lord Brahmā and Lord Śiva lost their peaceful attitude upon a slight provocation, how could they maintain the peace and tranquility of their devotees? As for Lord Viṣṇu, however, it is stated in the Bhagavad-gītā that anyone who accepts Lord Viṣṇu or Kṛṣṇa as the supreme friend attains the highest perfection of peaceful life.

The sages thus concluded that by following the principles of vaiṣṇava-dharma, one becomes actually perfect. But if one follows all the religious principles of a particular sect and does not become advanced in understanding the Supreme Personality of Godhead, Viṣṇu, all such labor of love is fruitless. To execute religious principles means to come to the platform of perfect knowledge. If one comes to the platform of perfect knowledge, then he will be disinterested in material affairs. Perfect knowledge means to know one's own self and to know the Supreme Self. The Supreme Self and the individual self, although one in quality, are different in quantity. This analytical understanding of knowledge is perfect. Simply to understand, "I am not matter; I am spirit," is not perfect knowledge. The real religious principle is devotional service, or bhakti. This is confirmed in the Bhagavad-gītā. Lord Kṛṣṇa says, "Give up all other religious principles and simply surrender unto Me." Therefore, the term dharma applies only to the vaiṣṇava-dharma or bhagavad-dharma, following which all other good qualities and advancements in life are automatically achieved.

The highest perfectional knowledge is to know the Supreme Lord. He cannot be understood by any process of religion other than devotional service; therefore, the immediate result of perfect knowledge is achieved by executing devotional service. After attainment of knowledge, one becomes disinterested in the material world. This is not because of dry philosophical speculation. The devotees become disinterested in the material world, not simply because of theoretical understanding, but practical experience. When a devotee realizes the effect of association with the Supreme Lord, he naturally hates the association of so-called society, friendship and love. This detachment is not dry, but is due to achieving a higher status of life by relishing transcendental mellows. It is further stated in the Śrīmad-Bhāgavatam that after attainment of such knowledge and detachment from material sense gratification, one's advancement in the eight opulences attained by mystic yoga practice, namely the aṇimā, laghimā and prāpti siddhis, etc., are also achieved without separate effort. The perfect example is Mahārāja Ambarīṣa. He was not a mystic yogī but he was a great devotee, yet in a disagreement with Mahārāja Ambarīṣa, the great mystic Durvāsā was defeated in the presence of his devotional attitude. In other words, a devotee does not need to practice the mystic yoga system to achieve power. The power is behind him by the grace of the Lord, just as when a small child is surrendered to a powerful father, all the powers of the father are behind him.

When a person becomes famous as a devotee of the Lord, his reputation is never to be extinguished. Lord Caitanya, when discoursing with Rāmānanda Rāya, questioned, "What is the greatest fame?" Rāmānanda Rāya replied that to be known as a pure devotee of Lord Kṛṣṇa is the perfect fame. The conclusion, therefore, is that Viṣṇu-dharma, or the religion of devotional service unto the Supreme Personality of Godhead, is meant for persons who are thoughtful. By proper utilization of thoughtfulness, one comes to the stage of thinking of the Supreme Personality of Godhead. By thinking of the Supreme Personality of Godhead, one becomes free from the contamination of the faulty association of the material world, and thus one becomes peaceful. The world is in a disturbed condition because of a scarcity of such peaceful devotees in human society. Unless one is a devotee, one cannot be equal to all living entities. A devotee is equally disposed towards the animals, the human beings and all living entities because he sees every living entity as a part and parcel of the Supreme Lord. In the Īśopaniṣad it is clearly stated that one who has come to the stage of seeing all living beings equally does not hate anyone or favor anyone. The devotee does not hanker to possess more than he requires. Devotees are therefore akiñcana; in any condition of life a devotee is satisfied. It is said that a devotee is evenminded whether he is in hell or in heaven. A devotee is callous to all subjects other than his engagement in devotional service. This mode of life is the highest perfectional stage, from which one can be elevated to the spiritual world, back home, back to Godhead. The devotees of the Supreme Personality of Godhead are especially attracted by the highest material quality, goodness, and the qualified brāhmaṇa is the symbolic representation of this goodness. Therefore, a devotee is attached to the brahminical stage of life. He is not very much interested in passion or ignorance, although these qualities also emanate from the Supreme Lord, Viṣṇu. In the Śrīmad-Bhāgavatam the devotees are described as nipuṇa-buddhayaḥ, which means that they are the most intelligent class of men. Uninfluenced by attachment or hatred, the devotee lives very peacefully and is not agitated by the influence of passion and ignorance.

It may be questioned here why a devotee should be attached to the quality of goodness in the material world if he is transcendental to all material qualities. The answer is that there are different kinds of people existing in the modes of material nature. Those who are in the mode of ignorance are called rākṣasas, those in the mode of passion are called asuras, and those in the mode of goodness are called suras, or demigods. Under the direction of the Supreme Lord, these three classes of men are created by material nature, but those who are in the mode of goodness have a greater chance to be elevated to the spiritual world, back home, back to Godhead.

Thus all the sages who assembled on the bank of the river Sarasvatī to try to determine who is the supreme predominating Deity became freed from all doubts about Viṣṇu worship. All of them thereafter engaged in devotional service, and thus they achieved the desired result and went back to Godhead.

Those who are actually anxious to be liberated from material entanglement would do better to accept at once the conclusion given by Śrī Śukadeva Gosvāmī in the beginning of the Śrīmad-Bhāgavatam. It is said there that hearing the Śrīmad-Bhāgavatam is extremely conducive to liberation because it is spoken by Śukadeva Gosvāmī. The same fact is again confirmed by Sūta Gosvāmī:

if anyone who is traveling aimlessly within this material world cares to hear the nectarean words spoken by Śukadeva Gosvāmī, certainly he will come to the right conclusion; simply by discharging devotional service to the Supreme Personality of Godhead he will be able to stop the fatigue of migrating from one material body to another perpetually. In other words, by proper hearing one will become fixed in loving devotional service to Viṣṇu. He will certainly be able to get relief from this material journey of life, and the process is very simple. One has to give aural reception to the sweet words spoken by Śukadeva Gosvāmī in the form of Śrīmad-Bhāgavatam.

Another conclusion is that we should never consider the demigods, even Lord Śiva and Lord Brahmā, to be on an equal level with Lord Viṣṇu. If we do this, then according to Padma Purāṇa, we immediately become atheists. In the Vedic literature known as Harivaṁśa it is also stated that only the Supreme Personality of Godhead, Viṣṇu, is to be worshiped. The Hare Kṛṣṇa mahāmantra, or any such Viṣṇu mantra, is always to be chanted. In the Second Canto of Śrīmad-Bhāgavatam, Lord Brahmā says, "Both Lord Śiva and myself are engaged by the Supreme Personality of Godhead to act in different capacities under His direction." In the Caitanya-caritāmṛta it is also stated that the only master is Kṛṣṇa, and everyone in all categories of life are servants of Kṛṣṇa only.

In the Bhagavad-gītā it is confirmed by the Lord that there is no truth superior to Kṛṣṇa. Śukadeva Gosvāmī also, in order to draw attention to the fact that among all Viṣṇu-tattva forms, Lord Kṛṣṇa is one hundred percent the Supreme Personality of Godhead, narrated the story of an incident which took place when Lord Kṛṣṇa was present.

Once upon a time, a brāhmaṇa's wife gave birth to a child. Unfortunately, however, just after being born and touching the ground, the child immediately died. The brāhmaṇa father took the dead child and went directly to Dvārakā to the palace of the king. The brāhmaṇa was very upset because of the untimely death of the child in the presence of his young father and mother. Thus his mind became very disturbed. Formerly, when there were responsible kings, up to the time of Dvāpara-yuga, when Lord Kṛṣṇa was present, the king was liable to be blamed for the untimely death of a child in the presence of his parents. Similarly, such responsibility was there during the time of Lord Rāmacandra. As we have explained in the First Canto of Śrīmad-Bhāgavatam, the king was so responsible for the comforts of the citizens that he was to see that there was not even excessive heat or cold. Although there was no fault on the part of the king, the brāhmaṇa whose child had died immediately went to the palace door and began to accuse the king as follows.

"The present king, Ugrasena, is envious of the brāhmaṇas!" The exact word used in this connection is brāhma-dviṣaḥ. One who is envious of the Vedas or one who is envious of a qualified brāhmaṇa or the brāhmana caste is called brahma-dvit. So the King was accused of being brahma-dvit. He was also accused of being śaṭha-dhī, falsely intelligent. The executive head of a state must be very intelligent to see to the comforts of the citizens, but, according to the brāhmaṇa the king was not at all intelligent, although he was occupying the royal throne. Therefore he also called him lubdha, which means greedy. In other words, a king or an executive head of state should not occupy the exalted post of presidency or kingship if he is greedy and self-interested. But it is natural that an executive head becomes self-interested when he is attached to material enjoyment. Therefore, another word used here is viṣayātmanaḥ.

The brāhmaṇa also accused the king of being kṣatra-bandhu, which refers to a person born in the family of kṣatriyas or the royal order who is without the qualifications of a royal personality. A king should protect brahminical culture and should be very alert to the welfare of his citizens; he should not be greedy due to attachment to material enjoyment. If a person with no qualifications represents himself as a kṣatriya of the royal order, he is not called a kṣatriya, but a kṣatra-bandhu. Similarly, if a person is born of a brāhmaṇa father but has no brahminical qualification, he is called brahma-bandhu or dvija-bandhu. This means that a brāhmaṇa or a kṣatriya is not accepted simply by birth. One has to qualify himself for the particular position; only then is he accepted as a brāhmaṇa or a kṣatriya.

Thus the brāhmaṇa accused the king that his newly born baby was dead due to the disqualifications of the king. The brāhmaṇa took it most unnaturally, and therefore he held the king to be responsible. We also find in Vedic history that if a kṣatriya king was irresponsible, sometimes a consulting board of brāhmaṇas maintained by the monarchy would dethrone him. Considering all these points, it appears that the post of monarch in the Vedic civilization is a very responsible one.

The brāhmaṇa therefore said, "No one should offer respects or worship to a king whose only business is envy. Such a king spends his time either hunting and killing animals in the forest or killing citizens for criminal acts. He has no self-control and possesses bad character. If such a king is worshiped or honored by the citizens, the citizens will never be happy. They will always remain poor, full of anxieties and aggrievement, and always unhappy." Although in modern politics the post of monarch is abolished, the president is not held responsible for the comforts of the citizens. In this age of Kali, the executive head of a state somehow or other gets votes and is elected to an exalted post, but the condition of the citizens continues to be full of anxiety, distress, unhappiness, and dissatisfaction.

The brāhmaṇa's second child was also born dead, and the third also. He had nine children, and each of them was born dead, and each time he came to the gate of the palace to accuse the King. When the brāhmaṇa came to accuse the King of Dvārakā for the ninth time, Arjuna happened to be present with Kṛṣṇa. On hearing that a brāhmaṇa was accusing the King of not properly protecting him, Arjuna became inquisitive and approached the brāhmaṇa. He said, "My dear brāhmaṇa, why do you say that there are no proper kṣatriyas to protect the citizens of your country? Is there not even someone who can pretend to be a kṣatriya, who can carry a bow and arrow at least to make a show of protection? Do you think that all the royal personalities in this country simply engage in performing sacrifices with the brāhmaṇas but have no chivalrous power?" Thus Arjuna indicated that kṣatriyas should not sit back comfortably and engage only in performing Vedic rituals. Rather, they must be very chivalrous in protecting the citizens. Brāhmaṇas, being engaged in spiritual activities, are not expected to do anything which requires physical endeavor. Therefore, they need to be protected by the kṣatriyas so that they will not be disturbed in the execution of their higher occupational duties.

"If the brāhmaṇas feel unwanted separation from their wives and children," Arjuna continued, "and the kṣatriya kings do not take care of them, then such kṣatriyas are to be considered no more than stage players. In dramatic performances in the theater, an actor may play the part of a king, but no one expects any benefits from such a make-believe king. Similarly, if the king or the executive head of a state cannot give protection to the head of the social structure, he is considered merely a bluffer. Such executive heads simply live for their own livelihood while occupying exalted posts as chiefs of state. My lord, I promise that I shall give protection to your children, and if I am unable to do so, then I shall enter into blazing fire so that the sinful contamination which has infected me will be counteracted."

Upon hearing Arjuna speak in this way, the brāhmaṇa replied, "My dear Arjuna, Lord Balarāma is present, but He could not give protection to my children. Lord Kṛṣṇa is also present, but He also could not give them protection. There are also many other heroes, such as Pradyumna and Aniruddha, carrying bows and arrows, but they could not protect my children." The brāhmaṇa directly hinted that Arjuna could not do that which was impossible for the Supreme Personality of Godhead. He felt that Arjuna was promising something beyond his power. The brāhmaṇa said, "I consider your promise to be like that of an inexperienced child. I cannot put my faith in your promise."

Arjuna then understood that the brāhmaṇa had lost all faith in the kṣatriya kings. Therefore, to encourage him, Arjuna spoke as if criticizing even his friend, Lord Kṛṣṇa. While Lord Kṛṣṇa and others were listening, he specifically attacked Kṛṣṇa by saying, "My dear brāhmaṇa, I am neither Saṅkarṣaṇa nor Kṛṣṇa nor one of Kṛṣṇa's sons like Pradyumna or Aniruddha. My name is Arjuna, and I carry the bow known as Gāṇḍīva. You cannot insult me because I have satisfied even Lord Śiva by my prowess when we were both hunting in the forest. I had a fight with Lord Śiva, who appeared before me as a hunter, and when I satisfied him by my prowess, he gave me the weapon known as paśupatāstra. Do not doubt my chivalry. I shall bring back your sons even if I have to fight with death personified." When the brāhmaṇa was assured by Arjuna in such exalted words, he somehow or other was convinced, and thus he returned home.

When the brāhmaṇa's wife was to give birth to another child, the brāhmaṇa began to chant, "My dear Arjuna please come now and save my child." After hearing him, Arjuna immediately prepared himself by touching sanctified water and uttering holy mantras to protect his bows and arrows from danger. He specifically took the arrow which was presented to him by Lord Śiva, and while going out, he began to remember Lord Śiva and his great favor. In this way, he appeared in front of the maternity home, equipped with his bow, known as Gāṇḍīva, and with various other weapons.

It appears that Arjuna did not leave Dvārakā because he had to fulfill his promise to the brāhmaṇa. He was called at night when the brāhmaṇa's wife was to give birth to the child. While going to the maternity home to attend to the delivery case of the brāhmaṇa's wife, Arjuna remembered Lord Śiva, and not his friend Kṛṣṇa; he thought that since Kṛṣṇa could not give protection to the brāhmaṇa, it was better to take shelter of Lord Śiva. This is another instance of how a person takes shelter of the demigods. This is explained in the Bhagavad-gītā: kāmais tais tair hṛta-jñānāḥ: a person who loses his intelligence because of greediness and lust forgets the Supreme Personality of Godhead and takes shelter of the demigods. Of course, Arjuna was not an ordinary living entity, but because of his friendly dealings with Kṛṣṇa, he thought that Kṛṣṇa was unable to give protection to the brāhmaṇa and that he would do better to remember Lord Śiva. Later on it was proved that Arjuna's taking shelter of Lord Śiva instead of Kṛṣṇa was not at all successful. Arjuna, however, did his best by chanting different mantras, and he took up his bow to guard the maternity home from all directions.

The brāhmaṇa's wife delivered a male child, and as usual the child began to cry. But suddenly, within a few minutes, both the child and Arjuna's arrows disappeared in the sky. It appeared that the brāhmaṇa's house was near Kṛṣṇa's residence and that Lord Kṛṣṇa was enjoying everything that was taking place apparently in defiance of His authority. It was He who played the trick of taking away the brāhmaṇa's baby as well as the arrows, including the one given by Lord Śiva, of which Arjuna was so proud. Tad bhavati alpamedhasām: less intelligent men take shelter of the demigods due to bewilderment and are satisfied with the benefits they award.

In the presence of Lord Kṛṣṇa and others, the brāhmaṇa began to accuse Arjuna: "Everyone see my foolishness! I put my faith in the words of Arjuna, who is impotent and who is expert only in false promises. How foolish I was to believe Arjuna. He promised to protect my child when even Pradyumna, Aniruddha, Lord Balarāma and Lord Kṛṣṇa failed. If such great personalities could not protect my child, then who can do so? I therefore condemn Arjuna for his false promise, and I also condemn his celebrated bow Gāṇḍīva and his impudency in declaring himself greater than Lord Balarāma, Lord Kṛṣṇa, Pradyumna and Aniruddha. No one can save my child, for he has already been transferred to another planet. Due to sheer foolishness only, Arjuna thought that he could bring back my child from another planet."

Thus condemned by the brāhmaṇa, Arjuna empowered himself with a mystic yoga perfection so that he could travel to any planet to find the brāhmaṇa's baby. It seems that Arjuna had mastered the mystic yogic power by which yogīs can travel to any planet they desire. He first of all went to the planet known as Yamaloka, where the superintendent of death, Yamarāja, lives. There he searched for the brāhmaṇa's baby, but he was unable to find him. He then immediately went to the planet where the King of heaven, Indra, lives. When he was unable to find the baby there, he went to the planets of the fire demigods, Nairṛti, and then to the moon planet. Then he went to Vāyu and to Varuṇaloka. When he was unable to find the baby in those planets, he went down to the Rasātala planet, the lowest of the planetary systems. After traveling to all these different planets, he finally went to Brahmaloka, where even the mystic yogīs cannot go. By the grace of Lord Kṛṣṇa, Arjuna had that power, and he went above the heavenly planets to Brahmaloka. When he was unable to find the baby even after searching all possible planets, he then attempted to throw himself into a fire, as he had promised the brāhmaṇa if unable to bring back his baby. Lord Kṛṣṇa, however, was very kind toward Arjuna because Arjuna happened to be the most intimate friend of the Lord. Lord Kṛṣṇa persuaded Arjuna not to enter the fire in disgrace. Kṛṣṇa indicated that since Arjuna was His friend, if he were to enter the fire in hopelessness, indirectly it would be a blemish on Him. Lord Kṛṣṇa therefore checked Arjuna, assuring him that He would find the baby. He told Arjuna, "Do not foolishly commit suicide."

After addressing Arjuna in this way, Lord Kṛṣṇa called for His transcendental chariot. He mounted it along with Arjuna and began to proceed north. Lord Kṛṣṇa, the all-powerful Personality of Godhead, could have brought the child back without effort, but we should always remember that He was playing the part of a human being. As a human being has to endeavor to achieve certain results, so Lord Kṛṣṇa, like an ordinary human being, or like His friend Arjuna, left Dvārakā to bring back the brāhmaṇa's baby. By appearing in human society and exhibiting His pastimes as a human being, Kṛṣṇa definitely showed that there was not a single personality greater than He. "God is great." That is the definition of the Supreme Personality of Godhead. So at least within this material world, while He was present, Kṛṣṇa proved that there was no greater personality within the universe.

Seated on His chariot with Arjuna, Kṛṣṇa began to proceed north, crossing over many planetary systems. These are described in the Śrīmad-Bhāgavatam as sapta-dvīpa. Dvīpa means island. All these planets are sometimes described in the Vedic literature as dvipas. The planet on which we are living is called Jambūdvīpa. Outer space is taken as a great ocean of air, and within that great ocean of air there are many islands, which are the different planets. In each and every planet there are oceans also. In some of the planets, the oceans are of salt water, and in some of them there are oceans of milk. In others there are oceans of liquor, and in others there are oceans of ghee or oil. There are different kinds of mountains also. Each and every planet has a different type of atmosphere.

Kṛṣṇa passed over all these planets and reached the covering of the universe. This covering is described in the Śrīmad-Bhāgavatam as great darkness. This material world as a whole is described as dark. In the open space there is sunlight, and therefore it is illuminated, but in the covering, because of the absence of sunlight, it is naturally dark. When Kṛṣṇa approached the covering layer of this universe, the four horses which were drawing His chariot–Śaibya, Sugrīva, Meghapuṣpa and Balāhaka–all appeared to hesitate to enter the darkness. This hesitation is also a part of the pastimes of Lord Kṛṣṇa because the horses of Kṛṣṇa are not ordinary. It is not possible for ordinary horses to go all over the universe and then enter into its outer covering layers. As Kṛṣṇa is transcendental, similarly His chariot and His horses and everything about Him are also transcendental, beyond the qualities of this material world. We should always remember that Kṛṣṇa was playing the part of an ordinary human being, and His horses also, by the will of Kṛṣṇa, played the parts of ordinary horses in hesitating to enter the darkness.

Kṛṣṇa is known as Yogeśvara, as is stated in the last portion of Bhagavad-gītā. Yogeśvara hariḥ: all mystic powers are under His control. In our experience, we can see many human beings who have yogic mystic power. Sometimes they perform very wonderful acts, but Kṛṣṇa is understood to be the master of all mystic power. Therefore, when He saw that His horses were hesitant to proceed into the darkness, He immediately released His disc, known as the Sudarśana cakra, which illuminated the sky a thousand times brighter than sunlight. The darkness of the covering of the universe is also a creation of Kṛṣṇa's, and the Sudarśana cakra is Kṛṣṇa's constant companion. Thus the darkness was penetrated by His keeping the Sudarśana cakra in front. The Śrīmad-Bhāgavatam states that the Sudarśana cakra penetrated the darkness just as an arrow released from the Śārṅga bow of Lord Rāmacandra penetrated the army of Rāvaṇa. Su means very nice, and darsana means observation; by the grace of Lord Kṛṣṇa's disc, Sudarśana, everything can be seen very nicely, and nothing can remain in darkness. Thus Lord Kṛṣṇa and Arjuna crossed over the great region of darkness covering the material universes.

Arjuna then saw the effulgence of light known as the brahmajyoti. The brahmajyoti is situated outside the covering of the material universes, and because it cannot be seen with our present eyes, this brahmajyoti is sometimes called avyakta. This spiritual effulgence is the ultimate destination of the impersonalists known as Vedāntists. The brahmajyoti is also described as anantapāram, unlimited and unfathomed. When Lord Kṛṣṇa and Arjuna reached this region of the brahmajyoti, Arjuna could not tolerate the glaring effulgence, and he closed his eyes. Lord Kṛṣṇa's and Arjuna's reaching the brahmajyoti region is described in Harivaṁśa. In that portion of the Vedic literature, Kṛṣṇa informed Arjuna, "My dear Arjuna, the glaring effulgence, the transcendental light which you are seeing, is My bodily rays. O chief of the descendants of Bharata, this brahmajyoti is Myself." As the sun disc and the sunshine cannot be separated, similarly Kṛṣṇa and His bodily rays, the brahmajyoti, cannot be separated. Thus Kṛṣṇa claimed that the brahmajyoti is He Himself. This is clearly stated in the Harivaṁśa, when Kṛṣṇa says, "ahaṁ saḥ." The brahmajyoti is a combination of the minute particles known as spiritual sparks, or the living entities known as citkana. The Vedic word so'ham, or "I am the brahmajyoti," can also be applied to the living entities, who can also claim to belong to the brahmajyoti. In the Harivaṁśa, Kṛṣṇa further explains, "This brahmajyoti is an expansion of My spiritual energy."

Kṛṣṇa told Arjuna, "The brahmajyoti is beyond the region of My external energy, known as māyā-śakti." When one is situated within this material world, it is not possible for him to experience this Brahman effulgence. Therefore, in the material world this effulgence is not manifested, whereas in the spiritual world, it is manifested. That is the purport of the words vyakta-avyakta. In the Bhagavad-gītā it is said avyakto 'vyaktāt sanātanaḥ: both these energies are eternally manifested.

After this, Lord Kṛṣṇa and Arjuna entered a vast extensive spiritual water. This spiritual water is called the Kāraṇārṇava Ocean or Virajā which means that this ocean is the origin of the creation of the material world. In the Mṛtyuñjaya Tantra, a Vedic literature, there is a vivid description of this Kāraṇa Ocean, or Virajā. It is stated there that the highest planetary system within the material world is Satyaloka, or Brahmaloka. Beyond that there are Rudraloka and Mahā-Viṣṇuloka. Regarding this Mahā-Viṣṇuloka, it is stated in the Brahma-saṁhitā, yaḥ kāraṇārṇava-jale bhajati sma yoga: "Lord Mahā-Viṣṇu is lying in the Kāraṇa Ocean. When He exhales, innumerable universes come into existence, and when He inhales, innumerable universes enter within Him." In this way, the material creation is generated and again withdrawn. When Lord Kṛṣṇa and Arjuna entered the water, it appeared that there was a strong hurricane of transcendental effulgence brewing, and the water of the Kāraṇa Ocean was greatly agitated. By the grace of Lord Kṛṣṇa, Arjuna had the unique experience of being able to see the very beautiful Kāraṇa Ocean.

Accompanied by Kṛṣṇa, Arjuna saw a large palace within the water. There were many thousands of pillars and columns made of valuable jewels, and the glaring effulgence of those columns was so beautiful that Arjuna became charmed by it. Within that palace, Arjuna and Kṛṣṇa saw the gigantic form of Anantadeva, who is also known as Śeṣa. Lord Anantadeva or Śeṣanāga was in the form of a great serpent with thousands of hoods, and each one of them was decorated with valuable, effulgent jewels, which were beautifully dazzling. Each of Anantadeva's hoods had two eyes which appeared very fearful. His body was as white as the mountaintop of Kailāsa, which is always covered by snow. His neck was bluish, as were His tongues. Thus Arjuna saw the Śeṣanāga form, and he also saw that on the very soft, white body of Śeṣanāga, Lord Mahā-Viṣṇu was lying very comfortably. He appeared to be all-pervading and very powerful, and Arjuna could understand that the Supreme Personality of Godhead in that form is known as Puruṣottama. He is known as Puruṣottama, the best, or the Supreme Personality of Godhead, because from this form emanates another form of Viṣṇu, which is known as Garbhodakaśāyī Viṣṇu within the material world. The Mahā-Viṣṇu form of the Lord, Puruṣottama, is beyond the material world. He is also known as Uttama. Tama means darkness, and ut means above, transcendental; therefore, Uttama means above the darkest region of the material world. Arjuna saw that the bodily color of Puruṣottama, Mahā-Viṣṇu, was as dark as a new cloud in the rainy season; He was dressed in very nice yellow clothing, His face was always beautifully smiling, and His eyes, which were like lotus petals, were very attractive. Lord Mahā-Viṣṇu's helmet was bedecked with valuable jewels, and His beautiful earrings enhanced the beauty of the curling hair on His head. Lord Mahā-Viṣṇu had eight arms, all very long, reaching to His knees. His neck was decorated with the Kaustubha jewel, and His chest was marked with the symbol of śrīvatsa, which means the resting place of the goddess of fortune. The Lord wore a garland of lotus flowers down to His knees. This long garland is known as a vaijayantī garland.

The Lord was surrounded by His personal associates Nanda and Sunanda, and the personified Sudarśana disc was also standing by Him. As is stated in the Vedas, the Lord has innumerable energies, and they were also standing there personified. The most important among them were as follows: puṣṭi, the energy for nourishment, śrī, the energy of beauty, kīrti, the energy of reputation, and ajā, the energy of material creation. All these energies are invested in the administrators of the material world, namely Lord Brahmā, Lord Śiva and Lord Viṣṇu, and in the kings of the heavenly planets, Indra, Candra, Varuṇa and the sun-god. In other words, all these demigods, being empowered by the Lord with certain energies, engage in the transcendental loving service of the Supreme Personality of Godhead. The Mahā-Viṣṇu feature is an expansion of Kṛṣṇa's body. It is also confirmed in the Brahma-saṁhitā that Mahā-Viṣṇu is a portion of a plenary expansion of Kṛṣṇa. All such expansions are nondifferent from the Personality of Godhead, but since Kṛṣṇa appeared within this material world to manifest His pastimes as a human being, He and Arjuna immediately offered their respects to Lord Mahā-Viṣṇu by bowing down before Him. It is stated in the Śrīmad-Bhāgavatam that Lord Kṛṣṇa offered respect to Mahā-Viṣṇu; this means that He offered obeisances unto Him only because Lord Mahā-Viṣṇu is nondifferent from He Himself. This offering of obeisances by Kṛṣṇa to Mahā-Viṣṇu is not, however, the form of worship known as ahaṅgraha-upāsanā, which is sometimes recommended for persons who are trying to elevate themselves to the spiritual world by performing the sacrifice of knowledge. This is also stated in the Bhagavad-gītā: jñāna-yajñena cāpy ante yajanto mām upāsate.

Although there was no necessity for Kṛṣṇa to offer obeisances, because He is the master teacher, He taught Arjuna just how respect should be offered to Lord Mahā-Viṣṇu. Arjuna, however, became very much afraid upon seeing the gigantic form of everything, distinct from the material experience. Seeing Kṛṣṇa offering obeisances to Lord Mahā-Viṣṇu, he immediately followed Him and stood before the Lord with folded hands. After this, the gigantic form of Mahā-Viṣṇu, greatly pleased, smiled pleasingly and spoke as follows.

"My dear Kṛṣṇa and Arjuna, I was very anxious to see you both, and therefore I arranged to take away the babies of the brāhmaṇa and keep them here. I have been expecting to see you both at this palace. You have appeared in the material world as My incarnations in order to minimize the force of the demoniac persons who burden the world. Now after killing all these unwanted demons, you will please again come back to Me. Both of you are incarnations of the great sage Nara-Nārāyaṇa. Although you are both complete in yourselves, to protect the devotees and to annihilate the demons and especially to establish religious principles in the world so that peace and tranquility may continue, you are teaching the basic principles of factual religion so that the people of the world may follow you and thereby be peaceful and prosperous."

Both Lord Kṛṣṇa and Arjuna then offered their obeisances to Lord Mahā-Viṣṇu, and taking back the brāhmaṇa's children, they returned to Dvārakā via the same route by which they had entered the spiritual world. All the children of the brāhmaṇa had duly grown up. After returning to Dvārakā, Lord Kṛṣṇa and Arjuna delivered to the brāhmaṇa all of his sons.

Arjuna, however, was struck with great wonder after visiting the transcendental world by the grace of Lord Kṛṣṇa. And by the grace of Kṛṣṇa he could understand that whatever opulence there may be within this material world is an emanation from Him. Any opulent position a person may have within this material world is due to Kṛṣṇa's mercy. One should therefore always be in Kṛṣṇa consciousness, in complete gratefulness to Lord Kṛṣṇa, because whatever one may possess is all His mercy.

Arjuna's wonderful experience due to the mercy of Kṛṣṇa is one of the many thousands of pastimes performed by Lord Kṛṣṇa during His stay in this material world. They were all unique and have no parallel in the history of the world. All these pastimes prove fully that Kṛṣṇa is the Supreme Personality of Godhead, yet while He was present within this material world, He played just like an ordinary man possessing many worldly duties. He played the part of an ideal householder, and although He possessed 16,000 wives, 16,000 palaces and 160,000 children, He also performed many sacrifices, just to teach the royal order how to live in the material world for the welfare of humanity. As the ideal Supreme Personality, He fulfilled the desires of everyone, from the brāhmaṇas, the highest persons in human society, down to the ordinary living entities, including the lowest of men. Just as King Indra is in charge of distributing rain all over the world to satisfy everyone in due course, so Lord Kṛṣṇa satisfies everyone by pouring down His causeless mercy. His mission was to give protection to the devotees and to kill the demoniac kings; therefore, He killed many hundreds and thousands of demons. Some of them He killed personally, and some of them were killed by Arjuna, who was deputed by Kṛṣṇa. In this way He established many pious kings such as Yudhiṣṭhira at the helm of world affairs. Thus, by His divine arrangement He created the good government of King Yudhiṣṭhira, and there ensued peace and tranquility.

Thus ends the Bhaktivedanta purport of the Second Volume, Thirty-fourth Chapter, of Kṛṣṇa, "The Superexcellent Power of Kṛṣṇa."

9.92 35 / Summary Description of Lord Kṛṣṇa's Pastimes

After returning from the spiritual kingdom, which he was able to visit personally along with Kṛṣṇa, Arjuna was very much astonished. He thought to himself that although he was only an ordinary living entity, by the grace of Kṛṣṇa it had been possible for him to see personally the spiritual world. Not only had he seen the spiritual world, but he had also personally seen the original Mahā-Viṣṇu, the cause of the material creation. It is said that Kṛṣṇa never goes out of Vṛndāvana. Vṛndāvanaṁ parityajya na pādam ekaṁ gacchati. Kṛṣṇa is supreme in Mathurā, He is more supreme in Dvārakā, and He is most supreme in Vṛndāvana. Kṛṣṇa's pastimes in Dvārakā are displayed by His Vāsudeva portion, yet there is no difference between the Vāsudeva portion manifested in Mathurā and Dvārakā and the original manifestation of Kṛṣṇa at Vṛndāvana. In the beginning of this book we have discussed that when Kṛṣṇa appears, all His incarnations, plenary portions and portions of the plenary portions come with Him. Thus some of His different pastimes are manifested not by the original Kṛṣṇa Himself but by His different portions and plenary portions of incarnation. Arjuna was therefore puzzled about how Kṛṣṇa went to see the Kāraṇārṇavaśāyī Viṣṇu in the spiritual world. This is fully discussed in the commentaries of Śrīla Viśvanātha Cakravartī Ṭhākur.

It is understood from the speech of Mahā-Viṣṇu that He was very anxious to see Kṛṣṇa. It may be said, however, that since

Mahā-Viṣṇu took away the brāhmaṇa's sons, He certainly must have gone to Dvārakā to do so. Therefore, why did He not see Kṛṣṇa there? A possible answer is that Kṛṣṇa cannot be seen even by the Mahā-Viṣṇu who is lying in the Causal Ocean of the spiritual world, unless Kṛṣṇa gives His permission. Thus Mahā-Viṣṇu took away the brāhmaṇa's sons one after another just after their births so that Kṛṣṇa would come personally to retrieve them, and then Mahā-Viṣṇu would be able to see Him there. If that is so, the next question is this: Why would Mahā-Viṣṇu come to Dvārakā personally if He were not able to see Kṛṣṇa? Why did He not send some of His associates to take away the sons of the brāhmaṇa? A possible answer is that it is very difficult to put any of the citizens of Dvārakā into trouble in the presence of Kṛṣṇa. Therefore, it was not possible for any of Mahā-Viṣṇu's associates to take away the brāhmaṇa's sons, and thus He personally came to take them.

Another question may also be raised: The Lord is known as brahmaṇya-deva, the worshipable Deity of the brāhmaṇas, so why was He inclined to put a brāhmaṇa into such a terrible condition of lamentation over one son after another until the ninth son was taken away? The answer is that Lord Mahā-Viṣṇu was so anxious to see Kṛṣṇa that He did not hesitate even to give trouble to a brāhmaṇa. Although giving trouble to a brāhmaṇa is a forbidden act, Lord Viṣṇu was prepared to do anything in order to see Kṛṣṇa–He was so anxious to see Him. After losing each of his sons, the brāhmaṇa would come to the gate of the palace and accuse the King of not being able to give the brāhmaṇas protection and of thus being unfit to sit on the royal throne. It was Mahā-Viṣṇu's plan that the brāhmaṇa would accuse the kṣatriyas and Kṛṣṇa, and Kṛṣṇa would be obliged to come see Him to take back the brāhmaṇa's sons.

Still another question may be raised: If Mahā-Viṣṇu cannot see Kṛṣṇa, then how was Kṛṣṇa obliged to come before Him after all to take back the sons of the brāhmaṇa? The answer is that Lord Kṛṣṇa went to see Lord Mahā-Viṣṇu not exactly to take away the sons of the brāhmaṇa but only for Arjuna's sake. His friendship with Arjuna was so intimate that when Arjuna prepared himself to die by entering the fire, Kṛṣṇa wanted to give him complete protection. Arjuna, however, would not desist from entering the fire unless the sons of the brāhmaṇa were brought back. Therefore Kṛṣṇa promised him, "I will bring back the brāhmaṇa's sons. Do not try to commit suicide."

If Lord Kṛṣṇa were going to see Lord Viṣṇu only to reclaim the sons of the brāhmaṇa, then He would not have waited until the ninth son was taken. But when the ninth son was taken away by Lord Mahā-Viṣṇu and Arjuna was therefore ready to enter the fire because his promise was going to prove false, that serious situation made Lord Kṛṣṇa decide to go with Arjuna to see Mahā-Viṣṇu. It is said that Arjuna is an empowered incarnation of Nara-Nārāyaṇa. He is even sometimes called Nara-Nārāyaṇa. The Nara-Nārāyaṇa incarnation is also one of Lord Viṣṇu's plenary expansions. Therefore, when Kṛṣṇa and Arjuna went to see Lord Viṣṇu, it is to be understood that Arjuna visited in His Nara-Nārāyaṇa capacity, just as Kṛṣṇa, when He displayed His pastimes in Dvārakā, acted in His Vāsudeva capacity.

After visiting the spiritual world, Arjuna concluded that whatever opulence anyone can show within the material or spiritual worlds is all a gift of Lord Kṛṣṇa. Lord Kṛṣṇa is manifested in various forms, as viṣṇu-tattva and jīva-tattva, or, in other words, as sāṁśa and vibhinnāṁśa. Viṣṇu-tattva is known as sāṁśa, and jīva-tattva is known as vibhinnāṁśa. He can, therefore, display Himself by His different transcendental pastimes, either in the portion of sāṁśa or vibhinnāṁśa, as He likes, but still He remains the original Supreme Personality of Godhead.

The concluding portion of Kṛṣṇa's pastimes is found in the Ninetieth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, and in this chapter Śukadeva Gosvāmī wanted to explain how Kṛṣṇa lived happily at Dvārakā with all opulences. Kṛṣṇa's opulence of strength has already been displayed in His different pastimes, and now it will be shown how His residence at Dvārakā displayed His opulences of wealth and beauty. In this material world, which is only a perverted reflection of the spiritual world, the opulences of wealth and beauty are considered to be the highest of all opulences. Therefore, while Kṛṣṇa stayed on this planet as the Supreme Personality of Godhead, His opulences of wealth and beauty had no comparison within the three worlds. Kṛṣṇa enjoyed sixteen thousand beautiful wives, and it is most significant that He lived at Dvārakā as the only husband of these hundreds and thousands of beautiful women. It is specifically stated in this connection that He was the only husband of sixteen thousand wives. It is, of course, not unheard of in the history of the world that a powerful king would keep many hundreds of queens, but although such a king might be the only husband of so many wives, he could not enjoy all of them at one time. Kṛṣṇa, however, enjoyed all of His sixteen thousand wives simultaneously.

Although it may be said that yogīs also can expand their bodies into many forms, the yogis' expansion and Lord Kṛṣṇa's expansion are not one and the same. Kṛṣṇa is therefore sometimes called yogeśvara, the master of all yogīs. In the Vedic literature we find that the yogī Saubhari Muni expanded himself into eight. But that expansion was like a television expansion. The television image is manifested in millions of expansions, but those expansions cannot act differently; they are simply reflections of the original and can only act exactly as the original does. Kṛṣṇa's expansion is not material like the expansion of the television or the yogī. When Nārada visited the different palaces of Kṛṣṇa, he saw that Kṛṣṇa, in His different expansions, was variously engaged in each and every palace of the queens.

It is also said that Kṛṣṇa lived at Dvārakā as the husband of the goddess of fortune. Queen Rukmiṇī is the goddess of fortune, and all the other queens are her expansions. So Kṛṣṇa, the chief of the Vṛṣṇi dynasty, enjoyed with the goddess of fortune in full opulence. The queens of Kṛṣṇa are described as permanently youthful and beautiful. Although Kṛṣṇa had grandchildren and great-grandchildren, neither Kṛṣṇa nor His queens looked older than sixteen or twenty years of age. The young queens were so beautiful that when they moved they appeared like lightning moving in the sky. They were always dressed with excellent ornaments and garments and were always engaged in sportive activities like dancing, singing or playing ball on the roofs of the palaces. The dancing and tennis playing of girls in the material world appear to be perverted reflections of the original pastimes of the original Personality of Godhead, Kṛṣṇa, and His wives.

The roads and streets of the city of Dvārakā were always crowded with elephants, horses, chariots and infantry soldiers. When elephants are engaged in service, they are given liquor to drink, and it is said that the elephants in Dvārakā were given so much liquor that they would sprinkle a great quantity of it on the road and still would walk on the streets intoxicated. The infantry soldiers passing on the streets were profusely decorated with golden ornaments, and horses and golden chariots plied along the streets. In all directions of Dvārakā City, wherever one would turn his eyes he would find green parks and gardens, and each of them was filled with trees and plants laden with fruits and flowers. Because there were so many nice trees of fruits and flowers, all the sweetly chirping birds and buzzing bumblebees joined together to make sweet vibrations. The city of Dvārakā thus fully displayed all opulences. The heroes in the dynasty of Yadu used to think themselves the most fortunate residents of the city, and actually they enjoyed all transcendental facilities.

All the sixteen thousand palaces of Kṛṣṇa's queens were situated in this beautiful city of Dvārakā, and Lord Kṛṣṇa, the supreme eternal enjoyer of all these facilities, expanded Himself into sixteen thousand forms and simultaneously engaged in different family affairs in those sixteen thousand palaces. In each and every one of the palaces there were nicely decorated gardens and lakes. The crystal-clear water of the lakes contained many blooming lotus flowers of different colors like blue, yellow, white and red, and the saffron powder from the lotus flowers was blown all around by the breeze. All the lakes were full of beautiful swans, ducks and cranes, crying occasionally with melodious sounds. Lord Śrī Kṛṣṇa sometimes entered those lakes, or sometimes the rivers, with His wives and enjoyed swimming pastimes with them in full jubilation. Sometimes the wives of Lord Kṛṣṇa, who were all goddesses of fortune, would embrace the Lord in the midst of the water while swimming or taking bath, and the red vermilion of kuṅkuma decorating the beauty of their breasts would adorn the chest of the Lord with a reddish color.

The impersonalists would not dare believe that in the spiritual world there are such varieties of enjoyment, but in order to demonstrate the factual, ever-blissful enjoyment in the spiritual world, Lord Kṛṣṇa descended on this planet and showed that the spiritual world is not devoid of such pleasurable facilities of life. The only difference is that in the spiritual world such facilities are eternal, never-ending occurrences, whereas in the material world they are simply impermanent perverted reflections. When Lord Kṛṣṇa was engaged in such enjoyment, the Gandharvas and professional musicians would glorify Him with melodious musical concerts, accompanied by mṛdaṅgas, drums, kettledrums, stringed instruments and brass bugles, and the whole atmosphere would change into a greatly festive celebration. In a festive mood, the wives of the Lord would sometimes sprinkle water on the Lord's body with a syringe-like instrument, and the Lord would similarly wet the bodies of the queens. When Kṛṣṇa and the queens engaged themselves in these pastimes, it seemed as if the heavenly king, Yakṣarāja, were engaged in such pastimes with his many wives. (Yakṣarāja is also known as Kuvera and is considered to be the treasurer of the heavenly kingdom.) When the wives of Lord Kṛṣṇa thus became wet, their breasts and thighs would increase in beauty a thousand times, and their long hair would fall down to decorate those parts of their bodies. The beautiful flowers which were placed in their hair would fall, and the queens, being seemingly harassed by the Lord's throwing water at them, would approach Him on the plea of snatching the syringe-like instrument, and this attempt would create a situation wherein the Lord could embrace them as they willingly approached Him. Upon being embraced, the wives of the Lord would feel on their mouths a clear indication of conjugal love, and this would create an atmosphere of spiritual bliss. When the garland on the neck of the Lord then touched the breasts of the queens, their whole bodies became covered with saffron yellow. Being engaged in their celestial pastimes, the queens forgot themselves, and their loosened hair appeared like the beautiful waves of a river. When the queens sprinkled water on the body of Kṛṣṇa or He sprinkled water on the bodies of the queens, the whole situation appeared just like an elephant enjoying in a lake with many she-elephants.

After enjoying fully amongst themselves, the queens and Lord Kṛṣṇa would come out of the water, and their wet garments, which were very valuable, would be given up by them to be taken away by the professional singers and dancers. These singers and dancers had no other means of subsistence than the rewards of valuable garments and ornaments left by the queens and kings on such occasions. The whole system of society was so well planned that all the members of society in their different positions as brāhmaṇas, kṣatriyas, vaiśyas, and śūdras had no difficulty in earning their livelihood. There was no competition among the divisions of society. The original conception of the caste system was so planned that one group of men engaged in a particular type of occupation would not compete with another group of men engaged in a different occupation.

In this way, Lord Kṛṣṇa used to enjoy the company of His sixteen thousand wives. Devotees of the Lord who want to love the Supreme Personality of Godhead in the mellow of conjugal love are elevated to the position of becoming wives of Kṛṣṇa, and Kṛṣṇa also keeps them always attached to Him by His kind behavior. Kṛṣṇa's behavior with His wives, His movements, His talking with them, His smiling, His embracing, and similar other activities just like a loving husband kept them always very much attached to Him. That is the highest perfection of life. If someone remains always attached to Kṛṣṇa, it is to be understood that he is liberated, and his life is successful. With any devotee who loves Kṛṣṇa with his heart and soul, Kṛṣṇa reciprocates in such a way that the devotee caannot remain unattached to Him. The reciprocal dealings of Kṛṣṇa and His devotees are so attractive that a devotee cannot think of any subject matter other than Kṛṣṇa.

For all the queens, Kṛṣṇa only was their worshipable objective. They were always absorbed in thought of Kṛṣṇa, the lotus-eyed and beautifully blackish Personality of Godhead. Sometimes, in thought of Kṛṣṇa, they remained silent, and in great ecstasy of bhāva and anubhāva they sometimes spoke as if in delirium. Sometimes, even in the presence of Lord Kṛṣṇa, they vividly described the pastimes they had enjoyed in the lake or in the river with Him. Some of such talk may be described here.

One of the queens said to the bird kurarī, "My dear kurarī, now it is very late at night. Everyone is sleeping. The whole world is now calm and peaceful. At this time, the Supreme Personality of Godhead is sleeping, although His knowledge is undisturbed by any circumstance. Then why are you not sleeping? Why are you lamenting like this throughout the whole night? My dear friend, is it that you are also attracted by the lotus eyes of the Supreme Personality of Godhead and by His sweet smiling and attractive words, exactly as I am? Do those dealings of the Supreme Personality of Godhead pinch your heart as they do mine?

"Hello cakravākī. Why have you closed your eyes? Are you searching after your husband, who might have gone to foreign countries? Why are you lamenting so pitiably? Alas, it appears that you are very much aggrieved. Or is it a fact that you are also willing to become an eternal servitor of the Supreme Personality of Godhead? I think that you are anxious to put a garland on the lotus feet of the Lord and then place it on your hair.

"O my dear ocean, why are you roaring all day and night? Don't you like to sleep? I think you have been attacked by insomnia, or, if I am not wrong, my dear Śyāmasundara has tactfully taken away your gravity and power of forbearance which are your natural qualifications. Is it a fact that for this reason you are suffering from insomnia like me? Yes, I admit that there is no remedy for this disease.

”My dear moon-god, I think you have been attacked by a severe type of tuberculosis. For this reason, you are becoming thinner and thinner day by day. O my lord, you are now so weak that your thin rays cannot dissipate the darkness of night. Or is it a fact that, just as I have, you also have been stunned by the mysteriously sweet words of my Lord Śyāmasundara? Is it a fact that it is because of this severe anxiety that you are so grave?

”O breeze from the Himalayas, what have I done to you that you are so intent on teasing me by awakening my lust to meet Kṛṣṇa? Do you not know that I have already been injured by the crooked policy of the Personality of Godhead? My dear Himalayan breeze, please know that I have already been stricken. There is no need to injure me more and more.

”My dear beautiful cloud, the color of your beautiful body exactly resembles my dearmost Śyāmasundara’s bodily hue. I think, therefore, that you are very dear to my Lord, the chief of the dynasty of the Yadus, and because you are so dear to Him, you are, exactly as I am, absorbed in meditation. I can appreciate that your heart is full of anxiety for Śyāmasundara. You appear to be excessively eager to see Him, and I see that for this reason only, there are drops of tears gliding down from your eyes, just as there are from mine. My dear black cloud, we must admit frankly that to establish an intimate relationship with Śyāmasundara means to purchase unnecessary anxieties while we are otherwise comfortable at home.”

Generally the cuckoo sounds its cooing vibration at the end of night or early in the morning. When the queens heard the cooing of the cuckoo at the end of night, they said, ”Dear cuckoo, your voice is very sweet. As soon as you vibrate your sweet voice, we immediately remember Śyāmasundara because your voice exactly resembles His. We must frankly admit that your voice is imbued with nectar, and it is so invigorating that it is competent to bring back life to those who are almost dead in separation from their dearmost friend. So we are very much obliged to you. Please let us know how we can welcome you or how we can do something for you.”

The queens continued talking like that, and they addressed the mountain as follows: ”Dear mountain, you are very generous. By your gravitation only, the whole crust of this earth is properly maintained, and because you are discharging your duties very faithfully, you do not know how to move. Because you are so grave, you do not move hither and thither, nor do you say anything. Rather, you always appear to be in a thoughtful mood. It may be that you are always thinking of a very grave and important subject matter, but we can guess very clearly what you are thinking of. We are sure that you are thinking of placing the lotus feet of Śyāmasundara on your raised peaks, as we want to place His lotus feet on our raised breasts.

”Dear dry rivers, we know that because this is the summer season, all your beds are dry and you have no water. Because all your water has now been dried up, you are no longer beautified by blooming lotus flowers. At the present moment, you appear to be very lean and thin, so we can understand that your position is exactly like ours. We have lost everything due to being separated from Śyāmasundara, and we no longer hear His pleasing words. Our hearts no longer work properly, and therefore we also have become very lean and thin. We think, therefore, that you are just like us. You have turned lean and thin because you are not getting any water from your husband, the ocean, through the clouds.” The example given herewith by the queens is very appropriate. The river beds become dry when the ocean no longer supplies water through the clouds. The ocean is supposed to be the husband of the river and therefore is supposed to support her. Unless a woman is supported by her husband with the necessities of life, she also becomes as dry as a dry river.

One queen addressed a swan as follows. ”My dear swan, please come here, come here. You are welcome. Please sit down and take some milk. My dear swan, can you tell me if you have any message from Śyāmasundara? I take you to be a messenger from Him. If you have any such news, please tell me. Our Śyāmasundara is always very independent. He never comes under the control of anyone. We have all failed to control Him, and therefore we ask you, is He keeping Himself well? I may inform you that Śyāmasundara is very fickle. His friendship is always temporary; it breaks even by slight agitation. But would you kindly explain why He is so unkind to me? Formerly He said that I alone am His dearmost wife. Does He remember this assurance? Anyway, you are welcome. Please sit down. But I cannot accept your entreaty to go to Śyāmasundara. When He does not care for me, why should I be mad after Him? I am very sorry to let you know that you have become the messenger of a poor-hearted soul. You are asking me to go to Him, but I am not going. What is that? You talk of His coming to me? Does He desire to come here to fulfill my long expectation for Him? All right. You can bring Him here. But don’t bring with Him His most beloved goddess of fortune. Do you think that He cannot be separated from the goddess of fortune even for a moment? Could He not come here alone, without Lakṣmī? His behavior is very displeasing. Does it mean that without Lakṣmī, Śyāmasundara cannot be happy? Can’t He be happy with any other wife? Does it mean that the goddess of fortune has the ocean of love for Him, and none of us can compare to her?”

All the wives of Lord Kṛṣṇa were completely absorbed in thought of Him. Kṛṣṇa is known as yogeśvara, the master of all yogīs, and all the wives of Kṛṣṇa at Dvārakā used to keep this yogeśvara within their hearts. Instead of trying to be master of all yogic mystic powers, it is better if one simply keeps the supreme yogeśvara, Kṛṣṇa, within his heart. Thus one’s life can become perfect, and one can very easily be transferred to the kingdom of God. It is to be understood that all the queens of Kṛṣṇa who lived with Him at Dvārakā were in their previous lives very greatly exalted devotees who wanted to establish a relationship with Kṛṣṇa in conjugal love. Thus they were given the chance to become His wives and enjoy a constant loving relationship with Him. Ultimately, they were all transferred to the Vaikuṇṭha planets.

The Supreme Absolute Truth Personality of Godhead is never impersonal. All the Vedic literatures glorify the transcendental performance of His various personal activities and pastimes. It is said that in the Vedas and in the Ramāyāṇa, only the activities of the Lord are described. Everywhere in the Vedic literature, His glories are sung. As soon as soft-hearted people such as women hear those transcendental pastimes of Lord Kṛṣṇa, they immediately become attracted to Him. Soft-hearted women and girls are therefore very easily drawn to the Kṛṣṇa consciousness movement. One who is thus drawn to the Kṛṣṇa consciousness movement and tries to keep himself in constant touch with such consciousness certainly gets the supreme salvation, going back to Kṛṣṇa at Goloka Vṛndāvana. If simply by developing Kṛṣṇa consciousness one can be transferred to the spiritual world, one can simply imagine how blissful and blessed were the queens of Lord Kṛṣṇa, who talked with Him personally and who saw Lord Kṛṣṇa eye to eye. No one can properly describe the fortune of the wives of Lord Kṛṣṇa. They took care of Him personally by rendering various transcendental services like bathing Him, feeding Him, pleasing Him and serving Him. Thus no one’s austerities can compare to the service of the queens at Dvārakā.

Śukadeva Gosvāmī informed Mahārāja Parīkṣit that for self-realization the austerities and penances performed by the queens at Dvārakā have no comparison. The objective of self-realization is one: Kṛṣṇa. Therefore, although the dealings of the queens with Kṛṣṇa appear just like ordinary dealings between husband and wife, the principal point to be observed is the queens' attachment for Kṛṣṇa. The entire process of austerity and penance is meant to detach one from the material world and to enhance one's attachment to Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa is the shelter of all persons advancing in self-realization. As an ideal householder, He lived with His wives and performed the Vedic rituals just to show less intelligent persons that the Supreme Lord is never impersonal. Kṛṣṇa lived with wives and children in all opulence, exactly like an ordinary conditioned soul, just to exemplify to those souls who are actually conditioned that one may enter into the circle of family life as long as Kṛṣṇa is the center. For example, the members of the Yadu dynasty lived in the family of Kṛṣṇa, and Kṛṣṇa was the center of all their activities.

Renunciation is not as important as enhancing one's attachment to Kṛṣṇa. The Kṛṣṇa consciousness movement is especially meant for this purpose. We are preaching on the principle that it does not matter whether a man is a sannyāsī or gṛhastha. One simply has to increase his attachment for Kṛṣṇa, and then his life is successful. Following in the footsteps of Lord Śrī Kṛṣṇa, one can live with his family members or within the society or nation, not for the purpose of indulging in sense gratification but to realize Kṛṣṇa by advancing in attachment for Him. There are four principles of elevation from conditional life to the life of liberation, which are technically known as dharma, artha, kāma and mokṣa (religion, economic development, sense gratification and liberation). If one lives a family life following in the footsteps of Lord Kṛṣṇa's family members, one can achieve all four of these principles of success simultaneously by making Kṛṣṇa the center of all activities.

It is already known to us that Kṛṣṇa had 16,108 wives. All these wives were exalted liberated souls, and among them Queen Rukmiṇī was the chief. After Rukmiṇī there were seven other principal wives, and the names of the sons of these eight principal queens have already been mentioned. Besides these eight queens, Lord Kṛṣṇa had ten sons by each of the other queens. Thus all together Kṛṣṇa's children numbered 16,108 times ten. One should not be astonished to hear that Kṛṣṇa had so many sons. One should always remember that Kṛṣṇa is the Supreme Personality of Godhead and that He has unlimited potencies. He claims all living entities as His sons, so even if he had sixteen million sons attached to Him personally, there would be no cause for astonishment.

Among Kṛṣṇa's greatly powerful sons, eighteen sons were mahā-rathas. The mahā-rathas could fight alone against many thousands of soldiers, charioteers, cavalry and elephants. The reputations of these eighteen sons are very widespread and are described in almost all the Vedic literatures. The eighteen mahā-ratha sons are listed as Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva, Sunandana, Citrabāhu, Virūpa, Kavi and Nyagrodha. Of these eighteen mahā-ratha sons of Kṛṣṇa, Pradyumna is considered to be the foremost. Pradyumna happened to be the eldest son of Queen Rukmiṇī, and he inherited all the qualities of his great father, Lord Kṛṣṇa. He married the daughter of his maternal uncle, Rukmī, and Aniruddha, the son of Pradyumna, was born from that marriage. Aniruddha was so powerful that he could fight against ten thousand elephants. He married the granddaughter of Rukmī, the brother of his grandmother, Rukmiṇī. Because the relationship between these cousins was distant, such a marriage was not uncommon. Aniruddha's son was Vajra. When the whole Yadu dynasty was destroyed by the curse of a brāhmaṇa, only Vajra survived. Vajra had one son, whose name was Pratibāhu. The son of Pratibāhu was named Subāhu, the son of Subāhu was named Śāntasena, and the son of Śāntasena was Śatasena.

It is stated by Śukadeva Gosvāmī that all the members of the Yadu dynasty had many children. Just as Kṛṣṇa had many sons, grandsons and great-grandsons, so each one of the kings named herewith also had similar family extensions. Not only did all of them have many children, but all were extraordinarily rich and opulent. None of them were weak or short-lived, and above all, all the members of the Yadu dynasty were staunch devotees of the brahminical culture. It is the duty of the kṣatriya kings to maintain the brahminical culture and to protect the qualified brāhmaṇas, and all these kings discharged their duties very rightly. The members of the Yadu dynasty were so numerous that it would be very difficult to describe them all even if one had a duration of life of many thousands of years. Śrīla Śukadeva Gosvāmī informed Mahārāja Parīkṣit that he had heard from reliable sources that simply to teach the children of the Yadu dynasty, there were as many as 38,800,000 tutors or ācāryas. If so many teachers were needed to educate their children, one can simply imagine how vast was the number of family members. As for their military strength, it is said that King Ugrasena alone had ten quadrillion soldiers as personal bodyguards.

Before the advent of Lord Kṛṣṇa within this universe, there were many battles between the demons and the demigods. Many demons died in the fighting, and they all were given the chance to take birth in high royal families on this earth. Because of their royal exalted posts, all these demons became very much puffed up, and their only business was to harass their subjects. Lord Kṛṣṇa appeared on this planet just at the end of Dvāpara-yuga in order to annihilate all these demoniac kings. As it is said in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vīṇāśāya ca duṣkṛtām: The Lord comes to protect the devotees and to annihilate the miscreants. Some of the demigods were also asked to appear on this earth to assist in the transcendental pastimes of Lord Kṛṣṇa. When Kṛṣṇa appeared, He came in the association of His eternal servitors, but the demigods also were requested to come down to assist Him, and thus all of them took their births in the Yadu dynasty. The Yadu dynasty had 101 clans in different parts of the country. All the members of these different clans respected Lord Kṛṣṇa in a manner befitting His divine position, and all of them were His devotees heart and soul. Thus all the members of the Yadu dynasty were very opulent, happy and prosperous, and they had no anxieties. Because of their implicit faith in and devotion to Lord Kṛṣṇa, they were never defeated by any other kings. Their love of Kṛṣṇa was so intense that in their regular activities–in sitting, sleeping, traveling, talking, sporting, cleansing and bathing–they were simply absorbed in thoughts of Kṛṣṇa and paid no attention to bodily necessities. That is the symptom of a pure devotee of Lord Kṛṣṇa. Just as when a man is fully absorbed in some particular thought, he sometimes forgets his other bodily activities, so the members of the Yadu dynasty acted automatically for their bodily necessities, but their actual attention was always fixed on Kṛṣṇa. Their bodily activities were performed mechanically, but their minds were always absorbed in Kṛṣṇa consciousness.

Śrīla Śukadeva Gosvāmī has concluded the Ninetieth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam by pointing out five particular excellences of Lord Kṛṣṇa. The first excellence is that before Lord Kṛṣṇa's appearance in the Yadu family, the River Ganges was known as the purest of all things; even impure things could be purified simply by touching the water of the Ganges.

This superexcellent power of the Ganges water was due to its having emanated from the toe of Lord Viṣṇu. But when Lord Kṛṣṇa, the Supreme Viṣṇu, appeared in the family of the Yadu dynasty, He traveled personally throughout the kingdom of the Yadus, and by His intimate association with the Yadu dynasty, the whole family not only became very famous but also became more effective in purifying others than the water of the Ganges.

The next excellence of Lord Kṛṣṇa's appearance was that although apparently He gave protection to the devotees and annihilated the demons, both the devotees and the demons achieved the same result. Lord Kṛṣṇa is the bestower of five kinds of liberation, of which sāyujya-mukti, or the liberation of becoming one with the Supreme, was given to the demons like Kaṁsa, whereas the gopīs were given the chance to associate with Him personally. The gopīs kept their individuality to enjoy the company of Lord Kṛṣṇa, but Kaṁsa was accepted into His impersonal brahmajyoti. In other words, both the demons and the gopīs were spiritually liberated, but because the demons were enemies and the gopīs were friends, the demons were killed and the gopīs were protected.

The third excellence of Lord Kṛṣṇa's appearance was that the goddess of fortune, who is worshiped by demigods like Lord Brahmā, Indra and Candra, remained always engaged in the service of the Lord, even though the Lord gave more preference to the gopīs. Lakṣmījī, the goddess of fortune, tried her best to be on an equal level with the gopīs, but she was not successful. Nevertheless, she remained faithful to Kṛṣṇa, although generally she does not remain at one place even if worshiped by demigods like Lord Brahmā.

The fourth excellence of Lord Kṛṣṇa's appearance concerns the glories of His name. It is stated in the Vedic literature that by chanting the different names of Lord Viṣṇu a thousand times, one may be bestowed with the same benefits as by thrice chanting the holy name of Lord Rāma. And by chanting the holy name of Lord Kṛṣṇa only once, one receives the same benefit. In other words, of all the holy names of the Supreme Personality of Godhead, including Viṣṇu and Rāma, the holy name of Kṛṣṇa is the most powerful. The Vedic literature therefore specifically stresses the chanting of the holy name of ** Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya introduced this chanting of the holy name of Kṛṣṇa in this age, thus making liberation more easily obtainable than in other ages. In other words, Lord Kṛṣṇa is more excellent than His other incarnations, although all of them are equally the Supreme Personality of Godhead.

The fifth excellence of Lord Kṛṣṇa's appearance is that He established the most excellent of all religious principles by His one statement in the Bhagavad-gītā that simply by surrendering unto Him, one can discharge all the principles of religious rites. In the Vedic literature there are twenty kinds of religious principles mentioned, and each of them is described in different śāstras. But Lord Kṛṣṇa is so kind to the fallen conditioned souls of this age that He personally appeared and asked everyone to give up all kinds of religious rites and simply surrender unto Him. It is said that this age of Kali is three-fourths devoid of religious principles. Hardly one fourth of the principles of religion are still observed in this age. But by the mercy of Lord Kṛṣṇa, this vacancy of Kali-yuga has not only been completely filled, but the religious process has been made so easy that simply by rendering transcendental loving service unto Lord Kṛṣṇa by chanting His holy names, Hare ** Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can achieve the highest result of religion, namely, being transferred to the highest planet within the spiritual world, Goloka Vṛndāvana. One can thus immediately estimate the benefit of Lord Kṛṣṇa's appearance and can understand that His giving relief to the people of the world by His appearance was not at all extraordinary.

Śrīla Śukadeva Gosvāmī thus concludes his description of the superexalted position of Lord Kṛṣṇa by glorifying Him in the following way: "O Lord Kṛṣṇa, all glories unto You. You are present in everyone's heart as Paramātmā. Therefore You are known as Jananivāsa, one who lives in everyone's heart." As confirmed in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānaṁ hṛd-deśe 'rjuna tiṣṭhati: The Supreme Lord in His Paramātmā feature lives within everyone's heart. This does not mean, however, that Kṛṣṇa has no separate existence as the Supreme Personality of Godhead. The Māyāvādī philosophers accept the all-pervading feature of Parabrahman, but when Parabrahman, or the Supreme Lord, appears, they think that He appears under the control of material nature. Because Lord Kṛṣṇa appeared as the son of Devakī, the Māyāvādī philosophers accept Kṛṣṇa to be an ordinary living entity who takes birth within this material world. Therefore Śukadeva Gosvāmī warns them that devakī-janma-vāda, which means that although Kṛṣṇa is famous as the son of Devakī, actually He is the Supersoul or the all-pervading Supreme Personality of Godhead. The devotees, however, take this word devakī-janma-vāda in a different way. The devotees understand that actually Kṛṣṇa was the son of mother Yaśodā. Although Kṛṣṇa first of all appeared as the son of Devakī, He immediately transferred Himself to the lap of mother Yaśodā, and His childhood pastimes were blissfully enjoyed by mother Yaśodā and Nanda Mahārāja. This fact was also admitted by Vasudeva himself when he met Nanda Mahārāja and Yaśodā at Kurukṣetra. He admitted that Kṛṣṇa and Balarāma were actually the sons of mother Yaśodā and Nanda Mahārāja. Vasudeva and Devakī were only Their official father and mother. Their actual father and mother were Nanda and Yaśodā. Therefore Śukadeva Gosvāmī addressed Lord Kṛṣṇa as devakī-janma-vāda.

Śukadeva Gosvāmī then glorifies the Lord as one who is honored by the yadu-vara-pariṣat, the assembly house of the Yadu dynasty, and as the killer of different kinds of demons. Kṛṣṇa, the Supreme Personality of Godhead, could have killed all the demons by employing His different material energies, but He wanted to kill them personally in order to give them salvation. There was no need of Kṛṣṇa's coming to this material world to kill the demons. Simply by His willing, many hundreds and thousands of demons could have been killed without His personal endeavor. But actually He descended for His pure devotees, to play as a child with mother Yaśodā and Nanda Mahārāja and to give pleasure to the inhabitants of Dvārakā. By killing the demons and by giving protection to the devotees, Lord Kṛṣṇa established the real religious principle, which is simply love of God. By following the factual religious principles of love of God, even the living entities known as sthira-cara were also delivered of all material contamination and were transferred to the spiritual kingdom. Sthira means the trees and plants, which cannot move, and cara means the moving animals, specifically the cows. When Kṛṣṇa was present, He delivered all the trees, monkeys and other plants and animals who happened to see Him and serve Him both in Vṛndāvana and in Dvārakā.

Lord Kṛṣṇa is especially glorified for His giving pleasure to the gopīs and the queens of Dvārakā. Śukadeva Gosvāmī glorifies Lord Kṛṣṇa for His enchanting smile, by which He enchanted not only the gopīs at Vṛndāvana but also the queens at Dvārakā. The exact word used in this connection is vardhayan kāmadevam. In Vṛndāvana as the boy friend of many gopīs and in Dvārakā as the husband of many queens, Kṛṣṇa increased their lusty desires to enjoy with Him. For God realization or self-realization, one generally has to undergo severe austerities and penances for many, many thousands of years, and then it may be possible to realize God. But the gopīs and the queens of Dvārakā, simply by enhancing their lusty desires to enjoy Kṛṣṇa as their boy friend or husband, received the highest type of salvation.

This behavior of Lord Kṛṣṇa with the gopīs and queens is unique in the history of self-realization. Usually people understand that for self-realization one has to go to the forest or to the mountains and undergo severe austerities and penances. But the gopīs and the queens, simply by being attached to Kṛṣṇa in conjugal love and enjoying His company in a so-called sensuous life full of luxury and opulence, achieved the highest salvation, which is impossible to be achieved even by great sages and saintly persons. Similarly, demons such as Kaṁsa, Dantavakra, Śiśupāla, etc., also got the highest benefit of being transferred to the spiritual world.

In the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva offered his respectful obeisances to the Supreme Truth, Vāsudeva, Kṛṣṇa. After that he taught his son, Śukadeva Gosvāmī, to preach Śrīmad-Bhāgavatam. It is in this connection that Śukadeva Gosvāmī glorifies the Lord as jayati. Following in the footsteps of Śrīla Vyāsadeva, Śukadeva Gosvāmī and all the ācāryas in disciplic succession, the whole population of the world should glorify Lord Kṛṣṇa, and for their best interest they should take to this Kṛṣṇa consciousness movement. The process is easy and helpful. It is simply to chant the mahāmantra, Hare Kṛṣṇa, ** Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya has therefore recommended that one should be callous to the material ups and downs. Material life is temporary, and so the ups and downs of life may come and go. When they come, one should be as tolerant as a tree and as humble and meek as the straw in the street, but certainly he must engage himself in Kṛṣṇa consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul of all living entities, out of His causeless mercy comes down and manifests His different transcendental pastimes in different incarnations. Hearing the attractive pastimes of Lord Kṛṣṇa's different incarnations is a chance for liberation for the conditioned soul, and the most fascinating and pleasing activities of Lord Kṛṣṇa Himself are still more attractive because Lord Kṛṣṇa personally is all-attractive.

Following in the holy footsteps of Śrīla Śukadeva Gosvāmī, we have tried to present this book Kṛṣṇa for being read and heard by the conditioned souls of this age. By hearing the pastimes of Lord Kṛṣṇa, one is sure and certain to get salvation and be transferred back home, back to Godhead. It is recommended by Śukadeva Gosvāmī that as we hear the transcendental pastimes and activities of the Lord, we gradually cut the knots of material contamination. Therefore, regardless of what one is, if one wants the association of Lord Kṛṣṇa in the transcendental kingdom of God for eternity in blissful existence, one must hear about the pastimes of Lord Kṛṣṇa and chant the mahāmantra, Hare Kṛṣṇa, ** Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The transcendental pastimes of the Supreme Personality of Godhead Kṛṣṇa are so powerful that simply by hearing, reading and memorizing this book Kṛṣṇa, one is sure to be transferred to the spiritual world, which is ordinarily very difficult to achieve. The description of the pastimes of Lord Kṛṣṇa is so attractive that automatically it gives us an impetus to study repeatedly, and the more we study the pastimes of the Lord, the more we become attached to Him. This very attachment to Kṛṣṇa makes one eligible to be transferred to His abode, Goloka Vṛndāvana. As we have learned from the previous chapter, to cross over the material world is to cross over the stringent laws of material nature. The stringent laws of material nature cannot check the progress of one who is attracted by the spiritual nature. This is confirmed in the Bhagavad-gītā by the Lord Himself: although the stringent laws of material nature are very difficult to overcome, if anyone surrenders unto the Lord, he can very easily cross over nescience. There is, however, no influence of material nature in the spiritual world. As we have learned from the Second Canto of Śrīmad-Bhāgavatam, the ruling power of the demigods and the influence of material nature are conspicuous by their absence in the spiritual world.

Śrīla Śukadeva Gosvāmī has therefore advised Mahārāja Parīkṣit in the beginning of the Second Canto that every conditioned soul should engage himself in hearing and chanting the transcendental pastimes of the Lord. Śrīla Śukadeva Gosvāmī also informed King Parīkṣit that previously many other kings and emperors went to the jungle to prosecute severe austerities and penances in order to go back home, back to Godhead. In India, it is still a practice that many advanced transcendentalists give up their family lives and go to Vṛndāvana to live there alone and completely engage in hearing and chanting of the holy pastimes of the Lord. This system is recommended in the Śrīmad-Bhāgavatam, and the six Gosvāmīs of Vṛndāvana followed it, but at the present moment many karmīs and pseudo-devotees have overcrowded the holy place of Vṛndāvana just to imitate this process recommended by Śukadeva Gosvāmī. It is said that many kings and emperors formerly went to the forest for this purpose, but Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur Gosvāmī Mahārāja does not recommend that one take up this solitary life in Vṛndāvana prematurely.

One who goes prematurely to Vṛndāvana to live in pursuance of the instructions of Śukadeva Gosvāmī again falls a victim to māyā, even while residing in Vṛndāvana. To check such unauthorized residence in Vṛndāvana, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur has sung a nice song in this connection, the purport of which is as follows: "My dear mind, why are you so proud of being a Vaiṣṇava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog because such popularity is another extension of the influence of māyā." One may go to Vṛndāvana for cheap popularity, and instead of being absorbed in Kṛṣṇa consciousness, one may always think of money and women, which are simply temporary sources of happiness. It is better that one engage whatever money and women he may have in his possession in the service of the Lord because sense enjoyment is not for the conditioned soul.

The master of the senses is Hṛṣīkeśa, Lord Kṛṣṇa. Therefore, the senses should always be engaged in His service. As for material reputation, there were many demons like Rāvaṇa who wanted to go against the laws of material nature, but they all failed. One should therefore not take to the demoniac activity of claiming to be a Vaiṣṇava just for false prestige, without performing service to the Lord. But when one engages oneself in the devotional service of the Lord, automatically the Vaiṣṇava reputation comes to him. There is no need to be envious of the devotees who are engaged in preaching the glories of the Lord. We have practical experience of being advised by the so-called bābājīs in Vṛndāvana that there is no need to preach and that it is better to live in Vṛndāvana in a solitary place and chant the holy name. Such bābājīs do not know that if one is engaged in preaching work or in glorifying the Supreme Personality of Godhead, the good reputation of a preacher automatically follows one. One should not, therefore, prematurely give up the honest life of a householder to lead a life of debauchery in Vṛndāvana. Śrīla Śukadeva Gosvāmī's recommendation to leave home and go to the forest in search of Kṛṣṇa is not for immature persons. Mahārāja Parīkṣit was mature. Even in his householder life, or from the very beginning of his life, he worshiped Lord Kṛṣṇa’s mūrti. In his childhood he worshiped the Deity of Lord Kṛṣṇa, and later, although he was a householder, he was always detached, and therefore when he got the notice of his death, he immediately gave up all connection with household life and sat down on the bank of the Ganges to hear Śrīmad-Bhāgavatam in the association of devotees.

Thus ends the Bhaktivedanta purport of the Ninetieth Chapter of Kṛṣṇa, ”Summary Description of Lord Kṛṣṇa’s Pastimes.”

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Srimad-Bhagavatam 7.6.6 – Vrndavana, December 8, 1975
Srimad-Bhagavatam 7.6.6 – New Vrindaban, June 22, 1976
Srimad-Bhagavatam 7.6.6-9 – Montreal, June 23, 1968
Srimad-Bhagavatam 7.6.7 – Vrndavana, December 9, 1975
Srimad-Bhagavatam 7.6.8 – Vrndavana, December 10, 1975
Srimad-Bhagavatam 7.6.8 – New Vrindaban, June 24, 1976
Srimad-Bhagavatam 7.6.9 – Vrndavana, December 11, 1975
Srimad-Bhagavatam 7.6.9 – New Vrindaban, June 25, 1976
Srimad-Bhagavatam 7.6.9-17 – San Francisco, March 31, 1969
Srimad-Bhagavatam 7.6.10 – Vrndavana, December 12, 1975
Srimad-Bhagavatam 7.6.10 – New Vrindaban, June 26, 1976
Srimad-Bhagavatam 7.6.11-13 – New Vrindaban, June 27, 1976
Srimad-Bhagavatam 7.6.14 – New Vrindaban, June 28, 1976
Srimad-Bhagavatam 7.6.15 – New Vrindaban, June 29, 1976
Srimad-Bhagavatam 7.6.16 – New Vrindaban, June 30, 1976
Srimad-Bhagavatam 7.6.17-18 – New Vrindaban, July 1, 1976
Srimad-Bhagavatam 7.6.19 – New Vrindaban, July 2, 1976
Srimad-Bhagavatam 7.6.20-23 – Washington D.C., July 3, 1976
SB 7.7: LecturesSrimad-Bhagavatam 7.7.19-20 – Bombay, March 18, 1971
Srimad-Bhagavatam 7.7.22-26 – San Francisco, March 10, 1967
Srimad-Bhagavatam 7.7.25-28 – San Francisco, March 13, 1967
Srimad-Bhagavatam 7.7.28, 32-35 – Mombassa, September 11, 1971
Srimad-Bhagavatam 7.7.30-31 – Mombassa, September 12, 1971
Srimad-Bhagavatam 7.7.29-31 – San Francisco, March 15, 1967, (incomplete lecture)
Srimad-Bhagavatam 7.7.32-35 – San Francisco, March 17, 1967, (incomplete lecture)
Srimad-Bhagavatam 7.7.40-44 – San Francisco, March 20, 1967
Srimad-Bhagavatam 7.7.46 – San Francisco, March 22, 1967, (incomplete lecture)
SB 7.9: LecturesSrimad-Bhagavatam 7.9.1 – Mayapur, February 8, 1976
Srimad-Bhagavatam 7.9.1 – Mayapur, February 10, 1977
Srimad-Bhagavatam 7.9.2 – Mayapur, February 12, 1977
Srimad-Bhagavatam 7.9.3 – Mayapur, February 10, 1976
Srimad-Bhagavatam 7.9.3 – Mayapur, February 17, 1977
Srimad-Bhagavatam 7.9.4 – Mayapur, February 11, 1976
Srimad-Bhagavatam 7.9.4 – Mayapur, February 18, 1977
Srimad-Bhagavatam 7.9.5 – Mayapur, February 12, 1976
Srimad-Bhagavatam 7.9.5 – Mayapur, February 25, 1977
Srimad-Bhagavatam 7.9.6 – Mayapur, February 26, 1977
Srimad-Bhagavatam 7.9.7 – Mayapur, February 14, 1976
Srimad-Bhagavatam 7.9.7 – Mayapur, February 27, 1977
Srimad-Bhagavatam 7.9.8 – Montreal, July 1, 1968
Srimad-Bhagavatam 7.9.8 – Montreal, July 2, 1968

Srimad-Bhagavatam 7.9.8 – Seattle, October 21, 1968
Srimad-Bhagavatam 7.9.8 – Hawaii, March 21, 1969
Srimad-Bhagavatam 7.9.8 – Calcutta, March 5, 1972
Srimad-Bhagavatam 7.9.8 – Mayapur, February 15, 1976
Srimad-Bhagavatam 7.9.8 – Mayapur, February 28, 1977
Srimad-Bhagavatam 7.9.9 – Montreal, July 4, 1968
Srimad-Bhagavatam 7.9.9 – Montreal, July 6, 1968
Srimad-Bhagavatam 7.9.9 – Mayapur, February 16, 1976
Srimad-Bhagavatam 7.9.9 – Mayapur, March 1, 1977
Srimad-Bhagavatam 7.9.10 – Montreal, July 9, 1968
Srimad-Bhagavatam 7.9.10 – Montreal, July 10, 1968
Srimad-Bhagavatam 7.9.10 – Montreal, July 12, 1968
Srimad-Bhagavatam 7.9.10 – Mayapur, February 17, 1976
Srimad-Bhagavatam 7.9.10-11 – Montreal, July 14, 1968
Srimad-Bhagavatam 7.9.11 – Montreal, August 17, 1968
Srimad-Bhagavatam 7.9.11 – Mayapur, February 18, 1976
Srimad-Bhagavatam 7.9.11-13 – Hawaii, March 24, 1969
Srimad-Bhagavatam 7.9.12 – Montreal, August 18, 1968
Srimad-Bhagavatam 7.9.12 – Montreal, August 19, 1968
Srimad-Bhagavatam 7.9.12 – Mayapur, February 19, 1976
Srimad-Bhagavatam 7.9.12-13 – Montreal, August 20, 1968
Srimad-Bhagavatam 7.9.13 – Montreal, August 21, 1968
Srimad-Bhagavatam 7.9.13 – Mayapur, February 20, 1976
Srimad-Bhagavatam 7.9.13-14 – Montreal, August 22, 1968
Srimad-Bhagavatam 7.9.14 – Mayapur, February 21, 1976
Srimad-Bhagavatam 7.9.15 – Mayapur, February 22, 1976
Srimad-Bhagavatam 7.9.16 – Mayapur, February 23, 1976
Srimad-Bhagavatam 7.9.17 – Mayapur, February 24, 1976
Srimad-Bhagavatam 7.9.18 – Mayapur, February 25, 1976
Srimad-Bhagavatam 7.9.19 – Hamburg, September 7, 1969, (with German Translator)
Srimad-Bhagavatam 7.9.19 – Mayapur, February 26, 1976
Srimad-Bhagavatam 7.9.20 – Mayapur, February 27, 1976
Srimad-Bhagavatam 7.9.21 – Mayapur, February 28, 1976
Srimad-Bhagavatam 7.9.22 – Mayapur, February 29, 1976
Srimad-Bhagavatam 7.9.23 – Mayapur, March 1, 1976
Srimad-Bhagavatam 7.9.24 – Mayapur, March 2, 1976
Srimad-Bhagavatam 7.9.26 – Mayapur, March 4, 1976
Srimad-Bhagavatam 7.9.27 – Mayapur, March 5, 1976
Srimad-Bhagavatam 7.9.28 – Mayapur, March 6, 1976
Srimad-Bhagavatam 7.9.29 – Mayapur, March 7, 1976
Srimad-Bhagavatam 7.9.30 – Mayapur, March 8, 1976
Srimad-Bhagavatam 7.9.31 – Mayapur, March 9, 1976
Srimad-Bhagavatam 7.9.32 – Mayapur, March 10, 1976
Srimad-Bhagavatam 7.9.33 – Mayapur, March 11, 1976
Srimad-Bhagavatam 7.9.34 – Mayapur, March 12, 1976
Srimad-Bhagavatam 7.9.35 – Mayapur, March 13, 1976
Srimad-Bhagavatam 7.9.36 – Mayapur, March 14, 1976
Srimad-Bhagavatam 7.9.37 – Mayapur, March 15, 1976
Srimad-Bhagavatam 7.9.39 – Mayapur, March 17, 1976
Srimad-Bhagavatam 7.9.40 – Mayapur, March 18, 1976
Srimad-Bhagavatam 7.9.41 – Mayapura, March 19, 1976
Srimad-Bhagavatam 7.9.42 – Mayapur, March 22, 1976
Srimad-Bhagavatam 7.9.43 – Visakhapatnam, February 22, 1972
Srimad-Bhagavatam 7.9.43 – Calcutta, March 23, 1976
Srimad-Bhagavatam 7.9.44 – Delhi, March 26, 1976
Srimad-Bhagavatam 7.9.46 – Vrndavana, April 1, 1976
Srimad-Bhagavatam 7.9.47 – Vrndavana, April 2, 1976
Srimad-Bhagavatam 7.9.48 – Vrndavana, April 3, 1976
Srimad-Bhagavatam 7.9.49 – Vrndavana, April 4, 1976
Srimad-Bhagavatam 7.9.51 – Vrndavana, April 6, 1976
Srimad-Bhagavatam 7.9.52 – Vrndavana, April 7, 1976
Srimad-Bhagavatam 7.9.53 – Vrndavana, April 8, 1976
Srimad-Bhagavatam 7.9.54 – Vrndavana, April 9, 1976
Srimad-Bhagavatam 7.9.55 – Vrndavana, April 10, 1976

SB 7.12: LecturesSrimad-Bhagavatam 7.12.1 – Bombay, April 12, 1976
Srimad-Bhagavatam 7.12.2 – Bombay, April 13, 1976
Srimad-Bhagavatam 7.12.3 – Bombay, April 14, 1976
Srimad-Bhagavatam 7.12.4 – Bombay, April 15, 1976
Srimad-Bhagavatam 7.12.5 – Bombay, April 16, 1976
Srimad-Bhagavatam 7.12.6 – Bombay, April 17, 1976
Srimad-Bhagavatam 7th Canto – Calcutta, March 7, 1972
Canto 10: LecturesSrimad-Bhagavatam 10.22.35 – Bombay, March 19, 1971710319LE.BOM
Canto 11: LecturesSB 11.3: Lectures Srimad-Bhagavatam 11.3.21 – New York, April 13, 1969
Canto 12: LecturesSB 12.2: Lectures Srimad-Bhagavatam 12.2.1 – San Francisco, March 18, 1968
SB General LecturesSrimad-Bhagavatam Lecture Excerpt – Los Angeles, June 8, 1972720608SB.LA
Srimad-Bhagavatam Excerpt – Los Angeles, July 3, 1972720703SB.LA
Srimad-Bhagavatam Lecture – Melbourne, May 19, 1975750519SB.MEL
Nectar of Devotion LecturesThe Nectar of Devotion – Los Angeles, June 23, 1970
The Nectar of Devotion – Vrndavana, October 16, 1972
The Nectar of Devotion – Bombay, December 26, 1972
The Nectar of Devotion – Vrndavana, October 17, 1972
The Nectar of Devotion – Vrndavana, October 18, 1972
The Nectar of Devotion – Vrndavana, October 19, 1972
The Nectar of Devotion – Bombay, December 27, 1972
The Nectar of Devotion – Vrndavana, October 20, 1972
The Nectar of Devotion – Bombay, December 28, 1972
The Nectar of Devotion – Vrndavana, October 21, 1972
The Nectar of Devotion – Vrndavana, October 23, 1972
The Nectar of Devotion – Bombay, January 1, 1973
The Nectar of Devotion – Bombay, January 2, 1973
The Nectar of Devotion – Vrndavana, October 24, 1972
The Nectar of Devotion – Bombay, January 4, 1973
The Nectar of Devotion – Bombay, January 5, 1973
The Nectar of Devotion – Bombay, January 6, 1973
The Nectar of Devotion – Vrndavana, October 26, 1972
The Nectar of Devotion – Bombay, January 7, 1973
The Nectar of Devotion – Vrndavana, October 27, 1972
The Nectar of Devotion – Bombay, January 8, 1973
The Nectar of Devotion – Bombay, January 9, 1973
The Nectar of Devotion – Vrndavana, October 28, 1972
The Nectar of Devotion – Bombay, January 10, 1973
The Nectar of Devotion – Bombay, January 11, 1973
The Nectar of Devotion – Vrndavana, October 29, 1972
The Nectar of Devotion – Vrndavana, October 30, 1972
The Nectar of Devotion – Vrndavana, October 31, 1972
The Nectar of Devotion – Vrndavana, November 1, 1972
The Nectar of Devotion – Vrndavana, November 2, 1972
The Nectar of Devotion – Vrndavana, November 3, 1972
The Nectar of Devotion – Vrndavana, November 4, 1972
The Nectar of Devotion – Vrndavana, November 5, 1972
The Nectar of Devotion – Vrndavana, November 6, 1972
The Nectar of Devotion – Vrndavana, November 7, 1972
The Nectar of Devotion – Vrndavana, November 8, 1972
The Nectar of Devotion – Vrndavana, November 9, 1972
The Nectar of Devotion – Vrndavana, November 10, 1972
The Nectar of Devotion – Vrndavana, November 11, 1972
The Nectar of Devotion – Vrndavana, November 12, 1972
The Nectar of Devotion – Calcutta, January 25, 1973
The Nectar of Devotion – Vrndavana, November 13, 1972
The Nectar of Devotion – Vrndavana, November 14, 1972
The Nectar of Devotion – Calcutta, January 27, 1973
The Nectar of Devotion – Calcutta, January 28, 1973
The Nectar of Devotion – Calcutta, January 29, 1973
The Nectar of Devotion – Calcutta, January 30, 1973
The Nectar of Devotion – Calcutta, January 31, 1973
Sri Caitanya-caritamrta LecturesAdi-lila: LecturesAdi 1: LecturesSri Caitanya-caritamrta, Adi-lila 1.1 – Mayapur, March 25, 1975
Sri Caitanya-caritamrta, Adi-lila 1.2 – Mayapur, March 26, 1975

Sri Caitanya-caritamrta, Adi-lila 1.3 – Mayapur, March 27, 1975
Sri Caitanya-caritamrta, Adi-lila 1.4 – Mayapur, March 28, 1975
Sri Caitanya-caritamrta, Adi-lila 1.5 – Mayapur, March 29, 1975
Sri Caitanya-caritamrta, Adi-lila 1.6 – Mayapur, March 30, 1975
Sri Caitanya-caritamrta, Adi-lila 1.7 – Mayapur, March 31, 1975
Sri Caitanya-caritamrta, Adi-lila 1.8 – Mayapur, April 1, 1975
Sri Caitanya-caritamrta, Adi-lila 1.9 – Mayapur, April 2, 1975
Sri Caitanya-caritamrta, Adi-lila 1.10 – Mayapur, April 3, 1975
Sri Caitanya-caritamrta, Adi-lila 1.11 – Mayapur, April 4, 1975
Sri Caitanya-caritamrta, Adi-lila 1.12 – Mayapur, April 5, 1975
Sri Caitanya-caritamrta, Adi-lila 1.13 – Mayapur, April 6, 1975
Sri Caitanya-caritamrta, Adi-lila 1.14 – Mayapur, April 7, 1975
Sri Caitanya-caritamrta, Adi-lila 1.15 – Dallas, March 4, 1975
Sri Caitanya-caritamrta, Adi-lila 1.15 – Mayapur, April 8, 1975
Sri Caitanya-caritamrta, Adi-lila 1.16 – Mayapur, April 9, 1975
Adi 3: LecturesSri Caitanya-caritamrta, Adi-lila 3.87-88 – New York, December 27, 1966
Adi 7: LecturesSri Caitanya-caritamrta, Adi-lila 7.1 – Mayapur, March 1, 1974
Sri Caitanya-caritamrta, Adi-lila 7.1 – Atlanta, March 1, 1975
Sri Caitanya-caritamrta, Adi-lila 7.2 – Mayapur, March 2, 1974
Sri Caitanya-caritamrta, Adi-lila 7.3 – Mayapur, March 3, 1974
Sri Caitanya-caritamrta, Adi-lila 7.4 – Mayapur, March 4, 1974
Sri Caitanya-caritamrta, Adi-lila 7.5 – Mayapur, March 7, 1974
Sri Caitanya-caritamrta, Adi-lila 7.7 – Mayapur, March 9, 1974
Sri Caitanya-caritamrta, Adi-lila 7.8 – Vrndavana, March 15, 1974
Sri Caitanya-caritamrta, Adi-lila 7.39-47 – San Francisco, February 1, 1967
Sri Caitanya-caritamrta, Adi-lila 7.49-65 – San Francisco, February 3, 1967
Sri Caitanya-caritamrta, Adi-lila 7.66-76 – San Francisco, February 6, 1967
Sri Caitanya-caritamrta, Adi-lila 7.76-81 – San Francisco, February 2, 1967
Sri Caitanya-caritamrta, Adi-lila 7.80-95 – San Francisco, February 10, 1966
Sri Caitanya-caritamrta, Adi-lila 7.91-2 – Vrndavana, March 13, 1974
Sri Caitanya-caritamrta, Adi-lila 7.106-107 – San Francisco, February 13, 1967
Sri Caitanya-caritamrta, Adi-lila 7.107-109 – San Francisco, February 15, 1967
Sri Caitanya-caritamrta, Adi-lila 7.108 – San Francisco, February 18, 1967
Sri Caitanya-caritamrta, Adi-lila 7.109-114 – San Francisco, February 20, 1967
Sri Caitanya-caritamrta, Adi-lila 7.113-17 – San Francisco, February 22, 1967
Sri Caitanya-caritamrta, Adi-lila 7.118-121 – San Francisco, February 24, 1967
Sri Caitanya-caritamrta, Adi-lila 7.119 – Gorakhpur, February 17, 1971
Sri Caitanya-caritamrta, Adi-lila 7.149-171 – San Francisco, March 18, 1967
Madhya-lila: LecturesMadhya 6: LecturesSri Caitanya-caritamrta, Madhya-lila 6.149-50 – Gorakhpur, February 13, 1971
Sri Caitanya-caritamrta, Madhya-lila 6.151-154 – Gorakhpur, February 14, 1971
Sri Caitanya-caritamrta, Madhya-lila 6.154 – Gorakhpur, February 16, 1971
Sri Caitanya-caritamrta, Madhya-lila 6.154-155 – Gorakhpur, February 19, 1971 (Krsna Niketan)
Sri Caitanya-caritamrta, Madhya-lila 6.254 – Los Angeles, January 8, 1968
Madhya 8: LecturesSri Caitanya-caritamrta, Madhya-lila 8.128 – Bhuvanesvara, January 24, 1977
Madhya 20: LecturesSri Caitanya-caritamrta, Madhya-lila 20.66-96 – New York, November 21, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.97-99 – New York, November 22, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.98-99 – Washington, D.C., July 4, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.98-102 – April 27, 1976, Auckland, New Zealand
Sri Caitanya-caritamrta, Madhya-lila 20.100 – Washington, D.C., July 5, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.100-108 – New York, November 22, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.100-108 – Bombay, November 9, 1975
Sri Caitanya-caritamrta, Madhya-lila 20.101 – Washington, D.C., July 6, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.101-104 – Bombay, November 3, 1975
Sri Caitanya-caritamrta, Madhya-lila 20.102 – Baltimore, July 7, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.103 – Washington, D.C., July 8, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.104 – New York, July 10, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.105 – New York, July 11, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.106 – New York, July 12, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.107 – New York, July 13, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.108-109 – New York, July 15, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.110 – New York, July 17, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.110-111 – Bombay, November 17, 1975
Sri Caitanya-caritamrta, Madhya-lila 20.111 – New York, July 19, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.112 – Bombay, November 24, 1975

Sri Caitanya-caritamrta, Madhya-lila 20.112 – New York, July 20, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.113 – London, July 23, 1976
Sri Caitanya-caritamrta, Madhya-lila 20.118-119 – New York, November 23, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.119-121 – New York, November 24, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.120 – Bombay, November 12, 1975
Sri Caitanya-caritamrta, Madhya-lila 20.121-124 – New York, November 25, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.124-125 – New York, November 26, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.125 – New York, November 27, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.137 – New York, November 28, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.137-142 – New York, November 29, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.137-146 – Bombay, February 24, 1971
Sri Caitanya-caritamrta, Madhya-lila 20.142 – New York, November 30, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.144-146 – New York, December 1, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.146-151 – New York, December 3, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.152-154 – New York, December 5, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.154-157 – New York, December 7, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.156-163 – New York, December 11, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.164-173 – New York, December 13, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.172 – New York, December 14, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.245-255 – New York, December 16, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.255-281 – New York, December 17, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.281-293 – New York, December 18, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.294-298 – New York, December 19, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.298 – New York, December 20, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.313-317 – New York, December 21, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.318-329 – New York, December 22, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.330-335 – New York, December 23, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.334-341 – New York, December 24, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.337-353 – New York, December 25, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.353-354 – New York, December 26, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.354-358 – New York, December 28, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.358-359 – New York, December 29, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.367-84 – New York, December 31, 1966
Sri Caitanya-caritamrta, Madhya-lila 20.385-394 – New York, January 1, 1967
Sri Caitanya-caritamrta, Madhya-lila 20.391-405 – New York, January 2, 1967
Sri Caitanya-caritamrta, Madhya-lila 20.395 – Hyderabad, August 17, 1976
Madhya 21: LecturesSri Caitanya-caritamrta, Madhya-lila 21.1-10 – New York, January 3, 1967
Sri Caitanya-caritamrta, Madhya-lila 21.13-49 – New York, January 4, 1967
Sri Caitanya-caritamrta, Madhya-lila 21.49-61 – New York, January 5, 1967
Sri Caitanya-caritamrta, Madhya-lila 21.62-67 – New York, January 6, 1966
Madhya 22: LecturesSri Caitanya-caritamrta, Madhya-lila 22.5 – New York, January 7, 1967
Sri Caitanya-caritamrsta, Madhya-lila 22.6 – New York, January 8, 1967
Sri Caitanya-caritamrta, Madhya-lila 22.11-15 – New York, January 9, 1967
Sri Caitanya-caritamrta, Madhya-lila 22.14-20 – New York, January 10, 1967
Sri Caitanya-caritamrta, Madhya-lila 22.21-28 – New York, January 11, 1967
Sri Caitanya-caritamrta, Madhya-lila 22.27-31 – New York, January 15, 1967
Sri Caitanya-caritamrta, Madhya-lila 22.31-33 – New York, January 16, 1967
Madhya 25: LecturesSri Caitanya-caritamrta, Madhya-lila 25.19-31 – San Francisco, January 20, 1967
Sri Caitanya-caritamrta, Madhya-lila 25.29 – San Francisco, January 21, 1967
Sri Caitanya-caritamrta, Madhya-lila 25.31-38 – San Francisco, January 22, 1967
Sri Caitanya-caritamrta, Madhya-lila 25.36-40 – San Francisco, January 23, 1967
Sri Caitanya-caritamrta, Madhya-lila 25.40-50 – San Francisco, January 24, 1967
Sri Isopanisad LecturesSri Isopanisad Invocation Lecture Excerpt – Los Angeles, April 27, 1970
Sri Isopanisad Invocation Lecture – Los Angeles, April 28, 1970
Sri Isopanisad, Mantra 1 – Los Angeles, October 30, 1968
Sri Isopanisad, Mantra 1 – Los Angeles, April 29, 1970
Sri Isopanisad, Mantra 1 – Los Angeles, April 30, 1970
Sri Isopanisad, Mantra 1 – Los Angeles, May 2, 1970
Sri Isopanisad, Mantra 1 – Los Angeles, May 3, 1970
Sri Isopanisad, Mantra 1 – Los Angeles, May 4, 1970
Sri Isopanisad, Mantra 2-4 – Los Angeles, May 6, 1970
Sri-Isopanisad, Mantra 3 – Los Angeles, May 5, 1970
Sri Isopanisad, Mantra 5 – Los Angeles, May 7, 1970
Sri Isopanisad, Mantra 6 – Los Angeles, May 8, 1970

Sri Isopanisad, Mantra 7 – Los Angeles, May 9, 1970
Sri Isopanisad, Mantra 7 – Los Angeles, May 10, 1970
Sri Isopanisad, Mantra 8 – Los Angeles, May 11, 1970
Sri Isopanisad, Mantra 8 – Los Angeles, May 12, 1970
Sri Isopanisad, Mantra 9 – Los Angeles, May 13, 1970
Sri Isopanisad, Mantra 9-10 – Los Angeles, May 14, 1970
Sri Isopanisad, Mantra 10 – Los Angeles, May 15, 1970
Sri Isopanisad, Mantra 11 – Los Angeles, May 16, 1970
Sri Isopanisad, Mantra 13-15 – Los Angeles, May 18, 1970
Sri Isopanisad Lecture Excerpt – Los Angeles, July 8, 1971
Sri Brahma-samhita LecturesSri Brahma-samhita, Verse 29 – Los Angeles, November 5, 1968
Sri Brahma-samhita, Verse 32 – New York, July 26, 1971
Sri Brahma-samhita, Verse 32 Excerpt – Los Angeles, August 14, 1972
Sri Brahma-samhita, Verse 33 – New York, July 19, 1971
Sri Brahma-samhita, Verse 33 – New York, July 27, 1971
Sri Brahma-samhita, Verse 33 – Stockholm, September 6, 1973, Upsala University
Sri Brahma-samhita, Verse 34 – San Francisco, September 13, 1968
Sri Brahma-samhita, Verse 35 – New York, July 31, 1971
Sri Brahma-samhita, Lecture – Los Angeles, November 9, 1968
Sri Brahma-samhita, Lecture – New York, July 28, 1971
Sri Brahma-samhita, Lecture – Bombay, January 3, 1973
Sri Brahma-samhita, Lecture – Stockholm, September 7, 1973
Festival LecturesSri Gaura-Purnima Srimad-Bhagavatam 7.9.38 – Mayapur, March 16, 1976
Lecture-Day after Sri Gaura-Purnima – Hawaii, March 5, 1969
Sri Rama-Navami, Lord Ramacandra's Appearance Day – Hawaii, March 27, 1969
Sri Rama-Navami, Lord Ramacandra's Appearance Day, Cornerstone Laying – Bombay, April 1, 1974
Nrsimha-caturdasi Lord Nrsimhadeva's Appearance Day – Boston, May 1, 1969
Nrsimha-caturdasi Lord Nrsimhadeva's Appearance Day – Srimad-Bhagavatam 7.5.22-34 – Los Angeles, May 27, 1972
Nrsimha-caturdasi Lord Nrsimhadeva's Appearance Day – Bombay, May 5, 1974
Gundica Marjanam Cleansing of the Gundica Temple, Lecture (the day before Ratha-yatra) – San Francisco, July 4, 1970
Ratha-yatra Lecture at The Family Dog Auditorium – San Francisco, July 27, 1969
Ratha-yatra and Press Conference – San Francisco, July 4, 1970
Ratha-yatra – San Francisco, July 5, 1970
Ratha-yatra – San Francisco, June 27, 1971
Ratha-yatra – San Francisco, June 27, 1971
Ratha-yatra – Los Angeles, July 1, 1971
Ratha-yatra – London, July 13, 1972
Ratha-yatra – London, July 13, 1972
Ratha-yatra – Philadelphia, July 12, 1975
Ratha-yatra – New York, July 18, 1976
Janmastami Lord Sri Krsna's Appearance Day – Montreal, August 16, 1968
Janmastami Lord Sri Krsna's Appearance Day – Hamburg, September 4, 1969
Janmastami Lord Sri Krsna's Appearance Day Lecture – London, August 21, 1973
Janmastami Lord Sri Krsna's Appearance Day – Bhagavad-gita 7.5 Lecture – Vrndavana, August 11, 1974
Sri Vyasa-puja – Hamburg, September 5, 1969
Sri Vyasa-puja – New Vrindaban, September 2, 1972
Sri Vyasa-puja – London, August 22, 1973
Sri Vyasa-puja – Hyderabad, August 19, 1976
Radhastami, Srimati Radharani's Appearance Day – Montreal, August 30, 1968
Radhastami, Srimati Radharani's Appearance Day – London, August 29, 1971
Radhastami, Srimati Radharani's Appearance Day – Bhagavad-gita 18.5 – London, September 5, 1973
His Divine Grace Srila Sac-cid-ananda Bhaktivinoda Thakura's Appearance Day, Lecture – London, September 3, 1971
Srila Krsnadasa Kaviraja Gosvami's Appearance Day – Vrndavana, October 19, 1972
His Divine Grace Bhaktiprajnana Kesava Maharaja's Disappearance Day Lecture, (Srila Prabhupada's Sannyasa Guru) – Seattle, Oct
Govardhana Puja Lecture – New York, November 4, 1966
His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Disappearance Day, Lecture – Los Angeles, December 9, 196
His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Disappearance Day, Lecture – Los Angeles, December 13, 19
His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Disappearance Day, Lecture – Bombay, December 22, 1975
His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Disappearance Day, Lecture – Hyderabad, December 10, 1976

Varaha-dvadasi, Lord Varaha's Appearance Day Lecture Dasavatara-stotra Purport – Los Angeles, February 18, 1970

Varaha-dvadasi, Lord Varaha's Appearance Day Lecture – Bhuvanesvara, January 31, 1977

Lord Nityananda Prabhu's Appearance Day Nitai-Pada-Kamala Purport – Los Angeles, January 31, 1969

Lord Nityananda Prabhu's Avirbhava Appearance Day Lecture – Bhuvanesvara, February 2, 1977

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Lecture – Los Angeles, February 7, 1969

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, SB 6.3.24 – Gorakhpur, February 15, 1971

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Evening – Gorakhpur, February 15, 1971

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Lecture – Atlanta, March 2, 1975

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Lecture – Mayapur, February 21, 1976

His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Appearance Day, Lecture – Mayapur, February 8, 1977

Jagannatha Deities Installation Srimad-Bhagavatam 1.2.13-14 – San Francisco, March 23, 1967

Sri Sri Rukmini Dvarakanatha Deity Installation – Los Angeles, July 16, 1969

Sri Sri Radha Gokulananda Deity Installation – London, August 21, 1973

Sri Sri Kaliya Krsna Deity Installation – Lautoka, Fiji, May 2, 1976

Six Gosvamis Lecture, Sri Sri Sad-govamy-astaka – Los Angeles, November 18, 1968

Arrival Addresses and TalksArrival Address – London, September 11, 1969

Arrival Lecture – Los Angeles, June 29, 1971

Arrival Address – Detroit Airport, July 16, 1971

Arrival Lecture – Gainesville, July 29, 1971

Arrival Lecture – New Delhi, November 10, 1971

Arrival Lecture – Los Angeles, May 18, 1972

Arrival Lecture – Paris, July 20, 1972

Arrival Address – New York, April 5, 1973

Arrival Lecture – Los Angeles, April 13, 1973

Arrival Address – London, July 7, 1973

Arrival Speech – Stockholm, September 5, 1973

Srila Prabhupada Welcomed by Governor at Hotel De Ville – Geneva, May 30, 1974

Arrival Address – Paris, June 8, 1974

Arrival Address – Los Angeles, July 8, 1974

Arrival Lecture – Mayapur, September 27, 1974

Arrival Address – Los Angeles, February 9, 1975

Arrival Lecture – Mexico, February 11, 1975, (With Spanish Translator)

Arrival Lecture – Miami, February 25, 1975

Arrival Address – Atlanta, February 28, 1975

Arrival Lecture – Dallas, March 3, 1975

Arrival Address – London, March 8, 1975

Arrival Lecture – Calcutta, March 20, 1975

Arrival Talk in Room – Mayapur, March 23, 1975

Arrival Address – Los Angeles, June 20, 1975

Arrival Conversation – Los Angeles, June 20, 1975

Arrival Address – Denver, June 27, 1975

Arrival – Chicago, July 3, 1975

Arrival – Philadelphia, July 11, 1975

Arrival Lecture – Philadelphia, July 11, 1975

Arrival Lecture – San Francisco, July 15, 1975

Arrival Address – Paris, August 11, 1975

Arrival Address – Mauritius, October 1, 1975

Arrival Talk – Calcutta, March 22, 1976

Arrival Lecture – Melbourne, April 19, 1976

Arrival Address – New Zealand, April 27, 1976

Arrival – Honolulu, May 3, 1976

Arrival Speech Excerpt – Detroit, June 11, 1976

Arrival Address – Toronto, June 17, 1976

Arrival Speech – New Vrindaban, June 21, 1976

Arrival Address – New York, July 9, 1976

Arrival Address – Vrndavana, September 3, 1976

Arrival Talk – Aligarh, October 9, 1976

Arrival Lecture – Calcutta, February 4, 1977

InitiationsInitiation Lecture – San Francisco, March 10, 1968

Initiation Ceremony of Visnujana – San Francisco, March 24, 1968

Brahmana Initiation Lecture with Professor O'Connell – Boston, May 6, 1968, (Glenville Ave. Temple)
Initiation of Jayapataka Dasa – Montreal, July 24, 1968
Initiation of Satyabhama Dasi and Gayatri Initiation of Devotees Going to London – Montreal, July 26, 1968
Initiation of Bali-mardana Dasa – Montreal, July 29, 1968
Initiation of Rukmini Dasi – Montreal, August 15, 1968
Initiation of Hrsikesa Dasa and Marriage of Satsvarupa and Jadurani – New York, September 5, 1968
Initiation – Seattle, October 20, 1968
Lecture & Initiation – Seattle, October 20, 1968
Talk, Initiation Lecture, and Ten Offenses Lecture – Los Angeles, December 1, 1968
Initiation Lecture – Los Angeles, December 19, 1968
Initiations – Los Angeles, January 10, 1969
Initiation – Hawaii, March 25, 1969
Initiation of Baradraj and Chandanacarya Dasas – Boston, May 4, 1969
Initiation of Lokanatha dasa – New Vrindaban, May 21, 1969
Brahmana Initiation Lecture – New Vrindaban, May 25, 1969
Initiation Lecture and Bhagavan dasa's Marriage Ceremony – New Vrindaban, June 4, 1969
Lecture at Initiation Fire Sacrifice – Los Angeles, July 16, 1969
Initiation Lecture – Hamburg, August 27, 1969
Initiation Lecture – Boston, December 26, 1969
Gayatri Mantra Initiation – Boston, May 9, 1968
Sannyasa Initiation – Los Angeles, February 20, 1970
Initiation of Mrga-netri Dasi – Los Angeles, June 22, 1970
Initiation: Sri Ranga, Romaharsana, Sridhara Dasas – Los Angeles, July 3, 1970
Initiation Lecture Excerpt – Los Angeles, July 2, 1971
Initiation Lecture Excerpt – Los Angeles, July 5, 1971
Initiation Lecture – Los Angeles, July 13, 1971
Initiation Lecture Excerpt – Detroit, July 17, 1971
Detroit Initiations – Detroit, July 18, 1971
Initiations – New York, July 21-22, 1971
Initiations – New York, July 22, 1971
Initiations – New York, July 23, 1971
Initiations – New York, July 24, 1971
Initiations – New York, July 25, 1971
Initiation and Brahma-samhita Lecture – New York, July 26, 1971
Initiations and Sannyasa – New York, July 26, 1971
Initiations – New York, July 26, 1971
Initiation Lecture – New York, July 28, 1971
Initiation Lecture – London, August 22, 1971
Initiation Lecture Excerpt – London, September 7, 1971
Initiations – Sydney, April 2, 1972
Deity Installation and Initiation – Melbourne, April 6, 1972
Initiations and Lecture Sannyasa Initiation of Sudama dasa – Tokyo, April 30, 1972
Initiations – Los Angeles, May 23, 1972
Lecture at Sannyasa Initiation – Los Angeles, May 27, 1972
Initiations – Los Angeles, June 21, 1972
Initiations – San Diego, June 30, 1972
Initiation Lecture – New Vrindaban, September 1, 1972
Initiation Lecture and Ceremony – New Vrindaban, September 4, 1972
Sannyasa Initiation Lecture – Calcutta, January 26, 1973
Initiations – Los Angeles, April 16, 1973
Initiation Ceremony – Los Angeles, May 15, 1973
Initiation Ceremony – Los Angeles, December 25, 1973
Initiations – Los Angeles, January 10, 1974
Initiation Lecture – Caracas, February 22, 1975
Initiation Ceremony – Melbourne, July 1, 1974
Lecture and Initiation – Chicago, July 10, 1975
Babaji Initiation – Chicago, July 11, 1975
Gurudasa Sannyasa Initiation – San Francisco, July 21, 1975
Sannyasa Initiation – Bombay, November 18, 1975
Excerpt from Sannyasa Initiation of Viraha Prakasa Swami – Mayapur, February 5, 1976
Sannyasa Initiation – Mayapur, March 16, 1976
Initiation Talk Excerpt – Vrndavana, April 4, 1976
Initiation Lecture Excerpt – Melbourne, April 23, 1976
Initiations – Detroit, June 15, 1976

Initiation Lecture – Toronto, June 17, 1976
Initiation Lecture – Hyderabad, August 22, 1976
Delhi Initiations – Delhi, August 31, 1976
Cornerstone CeremoniesCornerstone Laying – Bombay, January 23, 1975
Foundation Stone Ceremony Speech – Bhuvanesvara, February 2, 1977
Wedding CeremoniesParamananda & Satyabhama's Wedding – Montreal, July 22, 1968
Wedding of Syama dasi and Hayagriva – Los Angeles, December 25, 1968
Wedding Ceremony and Lecture – Boston, May 6, 1969
Initiation of Sri-Caitanya dasa and Wedding of Pradyumna and Arundhati – Columbus, May 14, 1969
Wedding Lecture – November 17, 1971, New Delhi
Address at Wedding of Bali-mardana – Los Angeles, December 4, 1973
General LecturesLecture Excerpt – New York, August 25, 1966
Lecture on Maha-mantra – New York, September 8, 1966
Lecture – Los Angeles, February 2, 1968
Lecture – San Francisco, April 2, 1968
Lecture to Technology Students (M.I.T.) – Boston, May 5, 1968
Lecture at Engagement – Boston, May 8, 1968
Lecture at a School – Montreal, June 11, 1968
Lecture Engagement – Montreal, June 15, 1968
Lecture – Montreal, June 26, 1968
Lecture Excerpt – Montreal, June 29, 1968
Lecture Excerpt – Montreal, July 18, 1968
Lecture Excerpt – Montreal, July 20, 1968
Lecture Excerpt – Montreal, July 27, 1968
Speech to Indian Audience – Montreal, July 28, 1968
Lecture Excerpt – Montreal, August 23, 1968
Lecture Excerpt – San Francisco, September 14, 1968
Lecture on Teachings of Lord Caitanya – Seattle, September 25, 1968
Lecture – Seattle, September 27, 1968
Lecture – Seattle, September 30, 1968
Lecture – Seattle, October 2, 1968
Lecture – Seattle, October 4, 1968
Lecture – Seattle, October 7, 1968
Lecture – Seattle, October 9, 1968
Lecture – Seattle, October 11, 1968
Lecture – Seattle, October 18, 1968
Lecture to College Students – Seattle, October 20, 1968, Introduction by Tamala Krsna
Lecture – Montreal, October 26, 1968
Lecture – Los Angeles, November 13, 1968
Lecture Excerpt on Twenty-four Elements – Los Angeles, November 14, 1968
Class in Los Angeles – Los Angeles, November 15, 1968
Lecture – Los Angeles, December 4, 1968
Press Release – Los Angeles, December 22, 1968
Recorded Speech to Members of ISKCON London – Los Angeles, December 23, 1968
Lecture Excerpt – Los Angeles, January 13, 1969
Lecture – Los Angeles, January 15, 1969
Sunday Feast Lecture – Los Angeles, January 19, 1969
Lecture Excerpt – Los Angeles, February 9, 1969
Lecture Excerpt – Los Angeles, February 10, 1969
Lecture Excerpt – Los Angeles, February 12, 1969
Lecture – Hawaii, March 23, 1969
Lecture – Hawaii, March 30, 1969
Srila Prabhupada and Disciples Speak – New York, April 9, 1969
Lecture Excerpt – New York, April 11, 1969
Lecture Excerpt – New York, April 12, 1969
Lecture – New York, April 16, 1969
Lecture – New York, April 17, 1969
Engagement Lecture – Buffalo, April 23, 1969
Lecture – Boston, April 25, 1969
Lecture Engagement and Prasada Distribution – Boston, April 26, 1969
Brandeis University Lecture – Boston, April 29, 1969
Northeastern University Lecture – Boston, April 30, 1969
Lecture Excerpt – Boston, May 1, 1969
Lecture at International Student Society – Boston, May 3, 1969

Lecture Excerpt – Boston, May 5, 1969
Lecture at Engagement – Columbus, may 19, 1969
Address to Indian Association – Columbus, May 11, 1969
Lecture with Allen Ginsberg at Ohio State University – Columbus, May 12, 1969
Lecture – New Vrindaban, June 7, 1969
Lecture – New Vrindaban, June 22, 1969
Lecture – London, September 14, 1969
Conway Hall Lecture – London, September 15, 1969
Lecture – London, September 16, 1969
Lecture – London, September 26, 1969
Lecture: ”Nobody Wants to Die” – Boston, May 7, 1968
Lecture – Boston, December 23, 1969
Lecture at Harvard University – Boston, December 24, 1969
Lecture to International Student Society – Boston, December 28, 1969
Lecture (Day after Lord Rama’s Appearance Day) – Los Angeles, April 16, 1970
Lecture – Bombay, November 2, 1970
Lecture Excerpt – Bombay, November 7, 1970
Lecture Excerpt – Bombay, November 10, 1970
Speech to Maharaja and Maharani and Conversations Before and After – Indore, December 11, 1970
Lecture at Krsna Niketan – Gorakhpur, February 16, 1971
Lecture – Gorakhpur, February 17, 1971
Lecture – Gorakhpur, February 18, 1971
Pandal Lecture – Bombay, February 23, 1971
Lecture on Teachings of Lord Caitanya – Bombay, March 17, 1971
Pandal Lecture at Cross Maidan – Bombay, March 26, 1971
Pandal Lecture – Bombay, March 31, 1971
Pandal Lecture – Bombay, April 6, 1971
Pandal Lecture – Bombay, April 7, 1971
Pandal Lecture – Bombay, April 10, 1971
Pandal Lecture – Bombay, April 11, 1971
Lecture at Boys’ School – Sydney, May 12, 1971
Lecture at Wayside Chapel – Sydney, May 13, 1971
Lecture – Paris, June 26, 1971
Speech at Olympia Theater – Paris, June 26, 1971, (with translator)
Lecture – San Francisco, June 28, 1971
Lecture Excerpt – Los Angeles, July 5, 1971
Lecture – Los Angeles, July 11, 1971
Lecture – Detroit, July 16, 1971
Lecture – Los Angeles, July 20, 1971
Lecture – London, August 11, 1971
Lecture Excerpt – London, August 13, 1971
Pandal Lecture – Delhi, November 12, 1971
Pandal Lecture – Delhi, November 13, 1971
Pandal Lecture – November 14, 1971, Delhi
Pandal Lecture – Delhi, November 20, 1971
Lecture – Delhi, December 13, 1971
Lecture – Visakhapatnam, February 18, 1972
Speech at Gaudiya Math Center – Visakhapatnam, February 19, 1972
Lecture at Caitanya Matha – Visakhapatnam, February 19, 1972
Lecture excerpt – Visakhapatnam, February 20, 1972, At Krsna Caitanya Matha (BV Puri Maharaja)
Lecture – Bombay, March 18, 1972
Lecture – Bombay, March 19, 1972
Lecture Excerpt – Sydney, April 2, 1972
Lecture at Christian Monastery – Melbourne, April 6, 1972
Town Hall Lecture – Auckland, April 14, 1972
Lecture at Art Gallery – Auckland, April 16, 1972
Lecture at Auckland University – Auckland, April 17, 1972
Lecture – Tokyo, April 20, 1972
Lecture Excerpt – Tokyo, April 28, 1972
Lecture – Tokyo, April 29, 1972, (with interpreter)
Lecture – Tokyo, May 1, 1972
Lecture – Los Angeles, May 18, 1972
Sunday Feast Lecture – Los Angeles, May 21, 1972
Lecture Excerpt – Los Angeles, June 7, 1972

Lecture Excerpt – Los Angeles, June 8, 1972
Hare Krishna Festival Address – San Diego, July 1, 1972, At Balboa Park Bowl
Lecture – London, July 12, 1972
Speech – New Vrindaban, August 31, 1972
Lecture – Laguna Beach, September 30, 1972
Rotary Club Lecture – Hyderabad, November 29, 1972
Rotary Club Lecture – Ahmedabad, December 5, 1972
Rotary Club Lecture – Ahmedabad, December 8, 1972 ”The Present Need of Human Society”
Pandal Lecture – Bombay, January 14, 1973
Lecture at Bharata Chamber of Commerce ”Culture and Business” – Calcutta, January 30, 1973
University Lecture – Calcutta, January 29, 1973
Lecture at Indo-American Society ”East and West” – Calcutta, January 31, 1973
Lecture Excerpt – Jakarta, February 25, 1973
Lecture – Jakarta, February 26, 1973
Lecture – Jakarta, February 27, 1973
Lecture – Jakarta, February 28, 1973
Lecture – Jakarta, March 1, 1973
Lecture – Jakarta, March 2, 1973
Arrival – Dallas, May 19, 1973
Lecture: What is a Guru? – London, August 22, 1973
Lecture – London, August 23, 1973
Lecture – London, August 26, 1973
Lecture at Upsala University Faculty – Stockholm, September 7, 1973
Lecture on Gurvastakam at Upsala University – Stockholm, September 9, 1973
Lecture – Bombay, September 25, 1973
Lecture at Bharatiya Vidya Bhavan – Bombay, October 18, 1973
Lecture – Hong Kong, January 31, 1974
Pandal Speech and Question Session – Delhi, November 10, 1973
Lecture – Vrndavana, March 14, 1974
Lecture at World Health Organization – Geneva, June 6, 1974
Lecture at the Hare Krsna Festival at La Salle Pleyel – Paris, June 14, 1974
Public Lecture – Konigstein, Germany, June 19, 1974
Public Speech – Bad Homburg, Germany, June 22, 1974
Lecture at St. Pascal’s Franciscan Seminary – Melbourne, June 28, 1974
La Trobe University Lecture – Melbourne, July 1, 1974
Ceremony Speech Excerpt – Vrndavana, August 18, 1974
Sunday Feast Lecture – Atlanta, March 2, 1975
Lecture on Manipur Dancing – Mayapur, March 29, 1975
Lecture After Play – Mayapur, April 6, 1975
Life Member House Lecture – Hyderabad, April 14, 1975
Lecture on Science of Krsna – Hyderabad, April 14, 1975
Speech – Vrndavana, April 20, 1975
Speech – Vrndavana, April 27, 1975
Lecture – Honolulu, May 25, 1975
City Hall Lecture – Durban, October 7, 1975
Lecture Excerpt – Vrndavana, December 6, 1975
Lecture Engagement at Birla House – Bombay, December 17, 1975
Lecture with Translator – Sanand, December 25, 1975
Lecture with Translator – Sanand, December 27, 1975
Lecture – Nellore, January 4, 1976
Speech Excerpt – Mayapur, January 15, 1976
Speech to Devotees – Vrndavana, April 7, 1976
Subha Vilasa Home Engagement – Toronto, June 19, 1976
Tenth Anniversary Address – Washington, D.C., July 6, 1976
Lecture Excerpt – London, July 25, 1976
Sunday Feast Lecture – London, July 25, 1976
Lecture Excerpt – August 2, 1976, New Mayapur (French farm)
Excerpt of Speech at Fire Yajna with South Indian Brahmanas – Hyderabad, August 16, 1976
Address to Rotary Club – Chandigarh, October 17, 1976
Morning Lecture – Allahabad, January 15, 1977
Evening Lecture – Bhuvanesvara, January 19, 1977
Lecture – Bhuvanesvara, January 21, 1977
Evening Lecture – Bhuvanesvara, January 23, 1977
Evening Address to Pandas and Scholars – Jagannatha Puri, January 26, 1977

Lecture – Bhuvanesvara, January 29, 1977, (with Oriyan translator)
Lecture – Bombay, March 26, 1977
Lecture – Bombay, April 1, 1977
General Lecture – (location & date unknown)
Departure TalksDeparture – Los Angeles, October 5, 1972
Departure Address – Los Angeles, July 15, 1974
Departure Lecture – Mexico City, February 18, 1975
Departure Lecture – Caracas, February 25, 1975
Departure Lecture – London, March 12, 1975
Conversation – Hawaii, June 20, 1975
Departure Conversation – Los Angeles, June 27, 1975
Philosophy DiscussionsDiscussions with Syamasundara dasaGottfried Wilhelm von Leibnitz
David Hume
Immanuel Kant
Hegel
Charles Darwin
Henri Bergson
Jeremy Bentham
John Stuart Mill
William James
John Dewey
Soren Aabye Kierkegaard
Arthur Schopenhauer
Martin Heidegger
Ludwig Wittgenstein
Jacques Maritain
Edmund Husserl
Sigmund Freud
Carl Gustav Jung
Jean-Paul Sartre
Bertrand Russell
B. F. Skinner
Karl Marx
Mao Tse Tung
The Evolutionists: Thomas Huxley, Henri Bergson, and Samuel Alexander
Johann Gottlieb Fichte
Discussions with Hayagriva dasaSocrates
Plato
Aristotle
Plotinus
Origen
St. Augustine
Thomas Aquinas
Thomas Hobbes
Rene Descartes
Blaise Pascal
Benedict Spinoza
Gottfried Wilhelm von Leibnitz
John Locke
George Berkeley
David Hume
Immanuel Kant
Johann Gottlieb Fichte
George Wilhelm Friedrich Hegel
Arthur Schopenhauer
Charles Darwin
Thomas Henry Huxley
Henri Bergson
Samuel Alexander
John Stuart Mill
Auguste Comte
Karl Marx
William James
John Dewey

Soren Aabye Kierkegaard
Jean-Paul Sartre
Sigmund Freud
Carl Gustav Jung
B. F. Skinner and Henry David Thoreau
Song PurportsPurport to Bhajahu Re Mana – New York, March 30, 1966
Purport to Brahma-samhita Verses 32 and 38 – New York, November 5, 1966
Purport to Bhajahu Re Mana – San Francisco, March 16, 1967
Purport to Gauranga Bolite Habe – Los Angeles, January 5, 1969
Purport excerpt to Sri-Krsna-Caitanya Prabhu – Montreal, July 17, 1968
Purport to Nitai-Pada-Kamala – Los Angeles, December 21, 1968
Purport to Prayers by King Kulasekhara – Los Angeles, December 25, 1968
Spelling of Prayers to the Six Gosvamis – Los Angeles, December 26, 1968
Purport & Explanation to Hari Hari Biphale – Los Angeles, December 26, 1968
Purport Excerpt to Sri Sri Siksastakam – Los Angeles, December 28, 1968
Purport to Gauranga Bolite Habe – Los Angeles, December 29, 1968
Spelling of Arati Song – Los Angeles, December 31, 1968
Purport to Sri-Sri-Gurv-astakam – Los Angeles, January 2, 1969
Purport to Parama Koruna – Los Angeles, January 4, 1969
Purport to Gaurangera Duti Pada – Los Angeles, January 6, 1969
Purport to Bhajahu Re Mana – Los Angeles, January 7, 1969
Purport to the Mangalacarana Prayers – Los Angeles, January 8, 1969
Purport to Gauranga Bolite Habe – Los Angeles, January 9, 1969
Purport to Gaura Pahu – Los Angeles, January 10, 1969
Purport to Sri Krsna Caitanya Prabhu – Los Angeles, January 11, 1969
Purport to Parama Koruna – Los Angeles, January 16, 1969
Purport to Jiv Jago – Columbus, May 20, 1969
Purport to Hari Hari Biphale – Hamburg, September 10, 1969
Purport to Nrsimha Prayers – Los Angeles, August 2, 1970
Purport to Jaya Radha-Madhava – Gorakhpur, February 14, 1971
Purport to Hare Krishna Maha Mantra – Los Angeles, July 10, 1971
Purport to Jaya Radha-Madhava – New York, July 20, 1971
Purport to Bhajahu Re Mana – Los Angeles, May 27, 1972
Purport to Parama Koruna – Atlanta, February 28, 1975
Lectures
Bhagavad-gītā - Chapter 1 Lectures
Bhagavad-gītā Introduction

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New York, February 19-20, 1966
660219-20BG.NY
Introduction to Gītopaniṣad
(Earliest Recording of Śrīla Prabhupāda
in the Bhaktivedanta Archives)
Prabhupāda:
oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita

Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Introduction to Gītopaniṣad by A.C. Bhaktivedanta Swami, the author of Śrīmad-Bhāgavatam, Easy Journey to Other Planets, editor of Back to Godhead, etc.

Bhagavad-gītā is known also Gītopaniṣad, the essence of Vedic knowledge, and one of the most important of the various Upaniṣads in Vedic literature. This Bhagavad-gītā, there are many commentations in English and what is the necessity of another English commentation of the Bhagavad-gītā can be explained in the following way. One American lady, Mrs. Charlotte Le Blanc asked me to recommend an English edition of Bhagavad-gītā which she can read. Of course, in America there are so many editions of English Bhagavad-gītā, but so far I have seen them, not only in America but also India, none of them can be said strictly as authoritative because almost every one of them have expressed their own opinion through the commentation of the Bhagavad-gītā without touching the spirit of Bhagavad-gītā as it is.

The spirit of Bhagavad-gītā is mentioned in the Bhagavad-gītā itself. It is just like this. If we want to take a particular medicine, then we have to follow the particular direction mentioned on the label of the medicine. We cannot take the particular medicine according to our own direction or by the direction of a friend, but we have to take the medicine under the direction given on the label of the bottle and as directed by the physician. Similarly, the Bhagavad-gītā also should be taken or accepted as it is directed by the speaker Himself. The speaker of the Bhagavad-gītā is Lord Śrī Kṛṣṇa. He is mentioned in every page of the Bhagavad-gītā as the Supreme Personality of Godhead, Bhagavān. Of course, "bhagavān" is sometimes designated to any powerful person or any powerful demigod, but here bhagavān is certainly designated to Śrī Kṛṣṇa, a great personality, but at the same time we must know that Lord Śrī Kṛṣṇa, as He is confirmed by all the ācāryas… I mean to say, even Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka Svāmī and Śrī Caitanya Mahāprabhu and many others. In India there were many authoritative scholars and ācāryas, I mean, authorities of the Vedic knowledge. All of them, including Śaṅkarācārya, has accepted Śrī Kṛṣṇa as the Supreme Personality of Godhead. The Lord Himself has also established Himself as the Supreme Personality of Godhead in the Bhagavad-gītā. He is accepted so in the Brahmā-saṁhitā and all Purāṇas, especially in the Bhāgavata Purāṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So therefore we should take Bhagavad-gītā as it is directed by the Personality of Godhead Himself.

So in the Fourth Chapter of Bhagavad-gītā the Lord says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
[Bg. 4.2]
sa evāyaṁ mayā te 'dya

yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam
[Bg. 4.3]

The idea is the Lord said to Arjuna that "This yoga, this system of yoga, Bhagavad-gītā, was first spoken by Me to the sun-god and the sun-god explained to Manu. Manu explained to Ikṣvāku, and in that way, by disciplic succession, one after another, this yoga system is coming, and in course of time this system is now lost. And therefore, I am speaking to you the very same yoga system again, the very same old yoga system of Bhagavad-gītā, or Gītopaniṣad. Because you are My devotee and you are My friend, therefore it is possible for you only to understand."

Now the purport is that Bhagavad-gītā is a treatise which is specially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the jñānī, the yogī and the bhakta. Or the impersonalist or the meditator or the devotees. So here it is clearly mentioned, the Lord says to Arjuna that "I am speaking or I am making you the first man of the paramparā. Because the old paramparā or disciplic succession is now broken, therefore I wish to establish again another paramparā in the same line of thought as it was coming down from the sun-god to others. So you, you take it and you distribute it. Or the system, the yoga system of Bhagavad-gītā may now be distributed through you. You become the authority of understanding Bhagavad-gītā." Now here is a direction that Bhagavad-gītā is especially instructed to Arjuna, the devotee of the Lord, the direct student of Kṛṣṇa. And not only that, he is intimately in touch with Kṛṣṇa as friend. Therefore Bhagavad-gītā is understood by a person who has similar qualities like Kṛṣṇa. That means he must be a devotee, he must be in relation, direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he has a direct relationship also with the Lord. That is a subject matter very long, but briefly it can be stated that a devotee is in relationship with the Supreme Personality of Godhead in five ways. One may be a devotee in a passive state, one may be a devotee in active state, one may be a devotee as a friend, one may be a devotee as parent, and one may be a devotee as conjugal lover.

So Arjuna was a devotee in relationship with the Lord as a friend. The Lord can become a friend. Of course, this friendship and the conception of friendship which we have got in the mundane world, there is a gulf of difference. This is transcendental friendship which… Not that everyone will have the relationship with the Lord. Everyone has got a particular relationship with the Lord and that particular relationship is evoked by the perfection of devotional service. At the present status of our life we have not only forgotten the Supreme Lord, but also we have forgotten our eternal relationship with the Lord. Every living being, out of many, many millions and billions of living beings, each and every living being has got a particular relationship with the Lord eternally. That is called svarūpa. Svarūpa. And by the process of devotional service one can revive that svarūpa of oneself. And that stage is called svarūpa-siddhi, perfection of one's constitutional position. So Arjuna was a devotee and he was in touch with the Supreme Lord in friendship.

Now, this Bhagavad-gītā was explained to Arjuna and how Arjuna accepted it? That should also be noted. How Arjuna accepted the Bhagavad-gītā is mentioned in the Tenth Chapter. Just like

arjuna uvāca
paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me
[Bg. 10.12-13]
sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ.
[Bg. 10.14]

Now, Arjuna says, after hearing Bhagavad-gītā from the Supreme Personality of Godhead, he accepts Kṛṣṇa as paraṁ brahma, the Supreme Brahman. Brahman. Every living being is Brahman, but the supreme living being or the Supreme Personality of Godhead is the Supreme Brahman or supreme living being. And paraṁ dhāma. Paraṁ dhāma means He is the supreme rest of everything. And pavitram. Pavitram means He is pure from material contamination. And He's addressed as puruṣam. Puruṣam means the supreme enjoyer; śāśvatam, śāśvata means from very beginning, He's the first person; divyam, transcendental; devam, the Supreme Personality of Godhead; ajam, never born; vibhum, the greatest.

Now one may doubt that because Kṛṣṇa was the friend of Arjuna, therefore he might say all these things to his own friend. But Arjuna, just to drive out this kind of doubts in the mind of the readers of Bhagavad-gītā, he establishes his proposition by the authorities. He says that Lord Śrī Kṛṣṇa is accepted as the Supreme Personality of Godhead not only by himself, Arjuna, but He is so accepted by authorities like Nārada, Asita, Devala, Vyāsa. These personalities are great personalities in distributing the Vedic knowledge. They (are) accepted by all ācāryas. Therefore Arjuna says that "Whatever You have spoken so far to me, I accept them as completely perfect." Sarvam etad ṛtaṁ manye [Bg. 10.14]. "I take it, I believe it that whatever You have spoken, they are all right. And Your Personality, Your Personality of Godhead, is very difficult to understand. And therefore You cannot be known by even the demigods. You cannot be known even by the demigods." That means the Supreme Personality Godhead cannot be known even by greater personalities than the human being, and how a human being can understand Śrī Kṛṣṇa without becoming His devotee?

Therefore Bhagavad-gītā should be taken up in a spirit of devotee of Lord Śrī Kṛṣṇa. One should not think that he is equal, on the same level of Śrī Kṛṣṇa, or one should not think that He is an ordinary personality, maybe a very great personality. No. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. So at least theoretically, on the statement of Bhagavad-gītā or on the statement, assertion of Arjuna, the person who is trying to understand the Bhagavad-gītā, we should accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, and then, with that submissive spirit… Unless one receives this Bhagavad-gītā in a submissive spirit and aural reception, it is very difficult to understand Bhagavad-gītā because it is a great mystery.

So in this Bhagavad-gītā… We may survey what is this Bhagavad-gītā. This Bhagavad-gītā is meant for delivering persons, persons from the nescience of this material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in the matter of fighting the battle of Kurukṣetra. And as such he surrendered unto Śrī Kṛṣṇa, and therefore this Bhagavad-gītā was spoken. Similarly, not only Arjuna but every one of us is always full of anxieties due to our, this material existence. Asad-grahāt. It is… Our existence is in the environment or atmosphere of nonexistence. But actually, we are not nonexistent. Our existence is eternal, but some way or other we are put into this asat. Asat means which does not exist.

Now out of so many human being who are actually inquiring about his position as to what he is, why he is put into this awkward position of suffering… Unless one is awakened to this position, that "Why I am suffering? I do not want all these sufferings. I have tried to make a solution of all these sufferings, but I have failed," unless one is in that position, he is not to be considered a perfect human being. Humanity begins when this sort of inquiries are awakened in one's mind. In the Brahma-sūtra this inquiry is called brahma-jijñāsā. Athāto brahma jijñāsā. And every activity of the human being is to be considered a failure without having this inquiry in his mind. So persons who have awakened this inquiry into his mind as to "What I am, why I am suffering, wherefrom I have come or where I shall go after death," when these inquiries come, are awakened in the mind of a sane human being, then he is practically the right student for understanding Bhagavad-gītā. And he must be śraddhāvān. Śraddhāvān. He must have respect, a fond respect in the Supreme Personality of Godhead. Such a person, as the ideal person was Arjuna.

So Lord Kṛṣṇa, He descends, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7], just to establish the real purpose of life. When man forgets the real purpose of life, the mission of human form of life, then it is called dharmasya glāniḥ, the disturbance of the occupation of human being. So in that circumstances, out of many, many human being, who awakens, one who awakens the spirit of understanding his position, for him this Bhagavad-gītā is spoken. We are just like swallowed by the tigress of nescience, and Lord, being causelessly merciful upon the living entities, especially for the human being, He spoke Bhagavad-gītā, making His friend Arjuna as the student.

Arjuna was certainly, being an associate of Lord Kṛṣṇa, he was above all ignorance. But still, Arjuna was put into ignorance in the Battlefield of Kurukṣetra just to question about the problems of life to the Supreme Lord so that the Lord can explain them for the benefit of future generation of human being to chalk out the plan of his life and act in that way so that his life, his mission of human life, can be perfect.

So in this Bhagavad-gītā the subject matter is comprehending five different truths. The first truth is what is God. It is the preliminary study of the science of God. So that science of God is explained here. Next, the constitutional position of the living entities, jīva. Īśvara and jīva. The Lord, the Supreme Lord, He is called īśvara. Īśvara means controller, and jīva, the living entities are… Jīvas, the living entities, they are not īśvara, or the controller. They are controlled. Artificially, if I say that "I am not controlled, I am free," this is not the sign of a sane man. A living being is controlled in every respect. At least, in his conditioned life he is controlled. So in this Bhagavad-gita the subject matter comprehends about the īśvara, the supreme controller, and about the controlled living entities and prakṛti, the nature, the material nature. And next, the time, or duration of existence of the whole universe, or this manifestation of the material nature, and the duration of time, or the eternal time, and karma. Karma means activity. Everything, the whole universe, whole cosmic manifestation is full of different activities. The living beings especially, they are all engaged in different activities. So we have to study from the Bhagavad-gītā, īśvara, what is God, jīva, what are these living entities, and prakṛti, what is this cosmic manifestation, and how it is controlled by time, and what are these activities?

Now out of these five subject matter, in the Bhagavad-gītā it establish that the Supreme Godhead or Kṛṣṇa or Brahman or Paramātmā… You may call whatever you like. But the supreme controller. There is a supreme controller. So the supreme controller is the greatest of all. And the living beings, they are in quality like the supreme controller. Just like the supreme controller, the Lord, He has control over the universal affairs, over the material nature, how the… It will be explained in the later chapters of Bhagavad-gītā that this material nature is not independent. She is acting under the direction of the Supreme Lord. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "This material nature is working under My direction," mayādhyakṣeṇa, "under My superintendence." So we, we are mistaken. When we see wonderful things happening in the cosmic nature, we should know that behind these wonderful manifestations, there is a controller. Nothing can be manifested without being controlled. It is childish to, not to consider about the controller. Just like a very nice motor car with very good speed and very good engineering arrangement is running on the street. A child may think that "How this motor car is running without the help of any horse or any pulling agent?" But a sane man or an elderly person, he knows that in spite of all engineering arrangements in the motor car, without the driver it cannot move. That engineering arrangement of a motor car, or in electric powerhouse… Now at the present moment it is the day of machinery, but we should always know that behind the machinery, behind the wonderful working of the machinery, there is a driver. So the Supreme Lord is the driver, adhyakṣa. He is the Supreme Personality under whose direction everything is working. Now these jīva, or the living entities, they have been accepted by the Lord in this Bhagavad-gītā, as we'll know it in later chapters, that they are parts and parcels of the Supreme Lord. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Aṁśa means parts and parcels. Now as a particle of gold is also particle, a drop of water of the ocean is also salty, similarly, we, the living entities, being part and parcels of the supreme controller, īśvara, Bhagavān, or Lord Śrī Kṛṣṇa, we have got, I mean to say, qualitatively all the qualities of the Supreme Lord in minute. Because we are minute īśvara, subordinate īśvara. We are also trying to control. We are just trying to control over the nature. In the present days you are trying to control over the space. You are trying to float imitation planets. So this tendency of controlling or creating is there because partially we have got that controlling tendency. But we should know that this tendency is not sufficient. We have the tendency of controlling over the material nature, lording it over the material nature, but we are not the supreme controller. So that thing is explained in the Bhagavad-gītā.

Then what is this material nature? The nature is also explained. The nature, material nature, is explained in the Bhagavad-gītā as inferior, inferior prakṛti. Inferior prakṛti, and the living entities are explained as the superior prakṛti. Prakṛti means which is controlled, which is under… Prakṛti, real meaning of prakṛti is a woman or a female. Just like a husband controls the activities of his wife, similarly, the prakṛti is also subordinate, predominated. The Lord, the Supreme Personality of Godhead, is the predominator, and this prakṛti, both the living entities and the material nature, they are different prakṛtis, or predominated, controlled by the Supreme. So according to Bhagavad-gītā, the living entities, although they are parts and parcels of the Supreme Lord, they are taken as prakṛti. It is clearly mentioned in the Seventh Chapter of the Bhagavad-gītā yes, apareyam itas tu viddhi aparā [Bg. 7.5]. This material nature is aparā iyam. Itas tu, and beyond this there is another prakṛti. And what is that prakṛti? Jīva-bhūta, these…

So this prakṛti, the constitution of this prakṛti is constituted by three qualities: the mode of goodness, the mode of passion, and mode of ignorance. And above these modes, three different kinds of modes, goodness, passion, and, I mean to say, ignorance, there is eternal time. There is eternal time. And by combination of these modes of nature and under the control, under the purview of this eternal time, there are activities. There are activities, which is called karma. These activities are being done from time immemorial and we are suffering or enjoying the fruits of our activities. Just like in the present life also, we enjoy the activities, the fruits of our activities. Suppose I am a businessman and I have worked very hard with intelligence and I have amassed a vast amount of bank balance. Now I am the enjoyer. Similarly, suppose I started my business with a vast amount of money, but I failed to make a successful…, I lost all the money. So I am sufferer. So similarly, in every field of our life we enjoy, we enjoy the result of our work. This is called karma.

So these things, īśvara, jīva, prakṛti, or the Supreme Lord, or the living entity, the material nature, the eternal time, and our different activities, these things are explained in the Bhagavad-gītā. Now out of these five, the Lord, the living entities, and the material nature and time, these four items are eternal. Now manifestation, manifestation of prakṛti may be temporary, but it is not false. Some philosophers say that this manifestation of material nature is false, but according to the philosophy of Bhagavad-gītā or according to the philosophy of the Vaiṣṇavas, they do not accept the manifestation of the world as false. They accept that the manifestation is real, but it is temporary. It is just like a cloud takes place in the sky and the rainy season begins, and after the rainy season there are so many new green vegetation all over the field, we can see. And as soon as the rainy season is finished, then the cloud is vanquished. Generally, gradually, all this vegetation dry up and again the land becomes barren. Similarly, this material manifestation takes place at a certain interval. We'll understand it, we'll know it, from the pages of the Bhagavad-gītā. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This manifestation becomes magnificent at a certain interval, and again it disappears. That is the work of the prakṛti. But it is working eternally; therefore prakṛti is eternal. It is not false. Because the Lord has accepted, mama prakṛti, "My prakṛti." Apareyam itas tu viddhi me prakṛtiṁ parām [Bg. 7.5]. Bhinnā prakṛti, bhinnā prakṛti, aparā prakṛti, this material nature is a separated energy of the Supreme Lord, and the living entities, they are also energy of the Supreme Lord, but they are not separated. They are eternally related. So the Lord, the living entity, the nature, material nature, and time, they are all eternal. But the other item, karma, is not eternal. The effects of karma or activity may be very old. We are suffering or enjoying the results of our activities from a time immemorial, but still, we can change the result of our karma, or activity. That will depend on our perfect knowledge. We are engaged in various activities undoubtedly, but we do not know what sort of activities we shall adopt that will give us relief from the actions and reactions of all activities. That is also explained in the Bhagavad-gītā.

Now, the position of īśvara is supreme consciousness. Position of īśvara, or the Supreme Lord, is supreme consciousness. And the jīvas, or the living entities, being parts and parcels of the Supreme Lord, he is also conscious. A living entity is also conscious. The living entity is explained as prakṛti, energy, and the material nature is also explained as prakṛti, but amongst the two, one prakṛti, the jīvas, they are conscious. The other prakṛti is not conscious. That is the difference. Therefore the jīva prakṛti is called superior because the jīvas has consciousness similar to the Lord. The Lord is supreme consciousness. One should not claim that a jīva, a living entity is also supremely conscious. No. A living being cannot be supremely conscious at any stage of his perfection. This is a misleading theory. This is misleading theory. But he is conscious. That's all. But he is not supreme conscious.

The supreme conscious, it will be explained in the Bhagavad-gītā in the chapter where the distinction between the jīva and īśvara is explained. Kṣetra-kṣetra-jña. This kṣetra-jña has been explained that the Lord is also kṣetra-jña, or conscious, and the jīvas, or the living beings, they are also conscious. But the difference is that a living being is conscious within his limited body, but the Lord is conscious of all bodies. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Lord lives within the core of heart in every living being, therefore He is conscious of the psychic movements, activities, of the particular jīva. We should not forget. It is also explained that the Paramātmā, or the Supreme Personality of Godhead, is living in everyone's heart as īśvara, as the controller and He is giving direction. He is giving direction. Sarvasya cāhaṁ hṛdi sanniviṣṭhaḥ [Bg. 15.15], everyone's heart He is situated, and He gives direction to act as he desires. The living entity forgets what to do. First of all he makes his determination to act in a certain way, and then he is entangled in the actions and reactions of his own karma. But after giving up one type of body, when he enters another type of body… Just like we give up one kind of dress, one type of dress, for another type of dress, similarly, it is explained in this Bhagavad-gītā that vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. One, as one changes his different dresses, similarly the living entities, they are also changing different bodies, transmigration of the soul, and pulling on the actions and reactions of his past activities. So these activities can be changed when a living being is in the mode of goodness, in sanity, and he understands what sort of activities he should adopt, and if he does so, then the whole action and reactions of his past activities can be changed. Therefore karma is not eternal. Other things, out of the four, five items-īśvara, jīva, prakṛti, kāla, and karma-these four items are eternal, whereas the karma, the item known as karma, that is not eternal.

Now the conscious īśvara, the supreme conscious īśvara, and difference between the supreme conscious īśvara, or the Lord, and the living being is, in the present circumstances, is like this. Consciousness, consciousness of, both of the Lord and the living entities, they are, this consciousness is transcendental. It is not that this consciousness is generated by the association of this matter. That is a mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the Bhagavad-gītā. They cannot. Consciousness may be pervertedly reflected by the cover of material circumstances, just like light reflected through a colored glass may seem according to the color. Similarly, the consciousness of Lord, it is not materially affected. The Supreme Lord, just like Kṛṣṇa, He says that mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. When He descends in this material world, His consciousness is not materially affected. Had His consciousness been materially affected, He was unfit to speak about the transcendental subject matter in the Bhagavad-gītā. One cannot say anything about the transcendental world without being free from the materially contaminated consciousness. So the Lord was not materially contaminated. But our consciousness, at the present moment, is materially contaminated. So whole thing, as the Bhagavad-gītā teaches, we have to purify the materially contaminated consciousness and in that pure consciousness, the actions will be done. That will make us happy. We cannot stop. We cannot stop our activity. The activities are to be purified. And these purified activities are called bhakti. Bhakti means they are, they appear also just like ordinary activity, but they are not contaminated activities. They are purified activities. So an ignorant person may see that a devotee is working like an ordinary man, but a person with poor fund of knowledge, he does not know that the activities of a devotee or the activities of the Lord, they are not contaminated by the impure consciousness of matter, impurity of the three guṇas, modes of nature, but transcendental consciousness. So our consciousness is materially contaminated, we should know.

Now when we are such materially contaminated, that is called our conditioned stage. Conditioned stage. And the false ego, the false consciousness… The false consciousness is exhibited under the impression that ”I am one of the product of this material nature.” That is called false ego. The whole material activities, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Yasyātma-buddhiḥ kuṇape tri-dhātuke, one who is absorbed in the thought of bodily conception. Now, the whole Bhagavad-gītā was explained by the Lord because Arjuna represented himself with bodily conception. So one has to get free from the bodily conception of life. That is the preliminary activity for a transcendentalist who wants to get free, who wants to be liberated. And he has to learn first of all that he is not this material body. So this consciousness, or material consciousness, when we are freed from this material consciousness, that is called mukti. Mukti or liberation means to become free from material consciousness. In the Śrīmad-Bhāgavata also the definition of liberation is said, muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Svarūpeṇa vyavasthitiḥ. Mukti means liberation from the contaminated consciousness of this material world and to become situated in pure consciousness. And the whole instruction, instruction of Bhagavad-gītā, is targeted to awaken that pure consciousness. We’ll find in the last stage of the instruction of Bhagavad-gītā that Kṛṣṇa is asking Arjuna whether he is now in purified consciousness. Whether he was in purified consciousness. The purified consciousness is to act according to the direction of the Lord. That is purified consciousness. That is the whole sum and substance of purified consciousness. Consciousness is already there, but because we are part and parcels, therefore we are affected. There is affinity of being affected by the material modes. But the Lord being Supreme, He is never affected. He is never affected. That is the difference between the Lord and the Supreme…, Supreme Lord and the…

Now this consciousness is… What is this consciousness? This consciousness is that ”I am.” What I am? When in contaminated consciousness this ”I am” means that ”I am the lord of all I survey.” This is impure consciousness. And ”I am the enjoyer.” The whole material world is moving that every living being is thinking that ”I am the lord and I am the creator of this material world.” The consciousness has got two psychic movement or two psychic division. One is that ”I am the creator,” and the other is ”I am the enjoyer.” So the Supreme Lord is actually the creator and He is actually the enjoyer. And the living entities, being part and parcel of the Supreme Lord, he’s not actually the creator or the enjoyer, but he’s a cooperator. Just like the whole machine. The part of the machine is the cooperator, is the cooperator. Or if we can study just the constitution of our body. Now, in the body there are hands, there are legs, there are eyes, and all these instruments, working, but all these parts and parcels of the body, they are not enjoyer. The stomach is the enjoyer. The leg is moving from one place to another. The hand is collecting, the hand is preparing foodstuff, and the teeth is chewing, and everything, all parts of body, are engaged in satisfying the stomach because the stomach is the principle fact within the organization of this body. And everything should be given to the stomach. Prāṇopahārāc ca yathendriyāṇām [SB 4.31.14]. Just like you can see a tree green by pouring water in the root. Or you can become healthy… The parts of the body-the hands, the legs, the eyes, the ears, the fingers-everything keeps in healthy stage when the parts of the body cooperate with the stomach. Similarly, the supreme living being, the Lord, He is the enjoyer. He is the enjoyer and He is the creator. And we, I mean to say, subordinate living beings, the products of the energy of the Supreme Lord, we are just to cooperate with Him. That cooperation will help. Just for example, a good foodstuff taken by the fingers. If the fingers think that ”Why should we give it to the stomach? Let us enjoy.” That is a mistake. The fingers are unable to enjoy. If fingers want the fruit of enjoyment of that particular foodstuff, the fingers must put it into the stomach. So the whole arrangement is that the central figure, central figure of creation, central figure of enjoyment, is the Supreme Lord, and the living entities, they are simply cooperator. By cooperation, by cooperation they enjoy. The relation is just like the master and the servant. If the master is satisfied, if the master is fully satisfied, the servants are automatically satisfied. That is the law. Similarly, the Supreme Lord should be satisfied, although the tendency for becoming creator and the tendency to enjoy this material world is, they are also in the living entities because it is there in the Supreme Lord. He has created, He has created the manifested cosmic world.

Therefore we shall find in this Bhagavad-gītā that the complete whole, comprising the supreme controller, the controlled living entities, the cosmic manifestation, the eternal time, and the activities, all of them are completely explained. So the whole thing taking together completely is called the Absolute Truth. The complete whole, or the Supreme Absolute Truth, is therefore the complete Personality of Godhead Śrī Kṛṣṇa. As I have explained, that the manifestation are due to His different energies, and He is the complete whole.

The impersonal Brahman is explained in the Bhagavad-gītā that impersonal Brahman is also subordinate to the complete person. Brahmaṇo ’haṁ pratiṣṭhā [Bg. 14.27]. Impersonal Brahman is also. It is… The impersonal Brahman is more explicitly explained in the Brahma-sūtra as the rays. As there is the rays of the sunshine, sun planet, similarly, the impersonal Brahman is the shining rays of the Supreme Brahman or the Supreme Personality of Godhead. Therefore impersonal Brahman is incomplete realization of the absolute complete whole, and so also the conception of Paramātmā. These things are also explained. Puruṣottama-yoga. When we shall read the chapter of Puruṣottama-yoga it will be seen that the Supreme Personality, Puruṣottama, is above the impersonal Brahman and partial realization of Paramātmā.

The Supreme Personality of Godhead is called sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. In the Brahma-saṁhitā, the beginning is started like this: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].” Govinda, Kṛṣṇa, is the cause of all causes. He is the primal Lord.” So the Supreme Personality of Godhead is sac-cid-ānanda-vigrahaḥ. Impersonal Brahman realization is the realization of His sat part, eternity. And Paramātmā realization is the realization of sat-cit, eternal knowledge part realization. But realization of the Personality of Godhead as Kṛṣṇa is realization of all the transcendental features like sat, cit, and ānanda, in complete vigraha. Vigraha means form. Vigraha means form. Avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ [Bg. 7.24]. People with less intelligence, they consider the Supreme Truth as impersonal, but He is a person, a transcendental person. This is confirmed in all Vedic literature. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So, as we are also persons, individual living beings, we are persons, we have got our individuality, we are all individual, similarly the Supreme Truth, the Supreme Absolute, He is also, at the ultimate issue He is a person. But realization of the Personality of Godhead is realization of all the transcendental features like sat, cit, and ānanda, in complete vigraha. Vigraha means form. Therefore the complete whole is not formless. If He is formless or if He is less in any other thing, He cannot be complete whole. The complete whole must have everything within our experience and beyond our experience. Otherwise He cannot be complete. The complete whole Personality of Godhead has immense potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That is also explained in Bhagavad-gītā, how He is acting in different potencies. This phenomenal world, or the material world, where we are now put, is also complete by itself because pūrṇam idam [Īśopaniṣad, Invocation]. The 24 elements of which, according to Sāṅkhya philosophy, the 24 elements of which this material universe is a temporary manifestation, are completely adjusted to produce complete things which are necessary for the maintenance and subsistence of this universe. No extraneous effort by any other unit is required for the maintenance of the universe. It’s at its own time, fixed up by the energy of the complete whole, and when the time is complete, these temporary manifestations will be annihilated by the complete arrangement of the complete. There is complete facility for the small complete units, namely, the living entities, to realize the complete. And all sorts of incompleteness is experienced on account of incomplete knowledge of the complete. So the Bhagavad-gītā is the complete knowledge of the Vedic wisdom.

The whole Vedic knowledge is infallible. There are different examples how we take Vedic knowledge as infallible. Take for example, so far the Hindus are concerned, and how they accept the Vedic knowledge as complete, here is an insignificant example. Just like the cow dung. The cow dung is the stool of an animal. According to smṛti or Vedic wisdom, if one touches the stool of an animal he has to take his bath to purify himself. But in the Vedic scriptures the cow dung is as stated as pure. Rather, impure place or impure things are purified by touch of the cow dung. Now if one argues how it is that in one place it is said that the stool of the animal is impure and another place it is said that the cow dung which is also the stool of an animal, it is pure, so it is contradictory. But actually, it may appear to be contradictory, but because it is Vedic injunction, therefore for our practical purposes we accept it. And by that acceptance we are not committing mistake. It has been found by modern chemists, modern science, one Dr. Lal Mohan Gosal, he has very minutely analyzed the cow dung and he has found that cow dung is a composition of all antiseptic properties. So similarly, he has also analyzed the water of the Ganges out of curiosity. So my idea is that Vedic knowledge is complete because it is above all doubts and all mistakes. So, and Bhagavad-gītā is the essence of all Vedic knowledge. The Vedic knowledge is therefore infallible. It comes down through the perfect disciplic succession.

Therefore Vedic knowledge is not a thing of research. Our research work is imperfect because we are searching everything with imperfect senses. Therefore the result of our research work is also imperfect. It cannot be perfect. We have to accept the perfect knowledge. The perfect knowledge is coming down, as it is stated in the Bhagavad-gītā, just we have begun, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We have to receive the knowledge from the right source in disciplic succession of spiritual master beginning from the Lord Himself. So Bhagavad-gītā is spoken by the Lord Himself. And Arjuna, the, I mean to say, the student who took lessons of the Bhagavad-gītā, he accepted the whole story as it is, without any cutting. That is also not allowed, that we accept a certain portion of Bhagavad-gītā and reject another portion. That is also not accepted. We must accept the Bhagavad-gītā without interpretation, without any cutting, and without our own whimsical participation in the matter because it should be taken as the most perfect Vedic knowledge. The Vedic knowledge is received from the transcendental sources because the first word was spoken by the Lord Himself. The words spoken by the Lord is called apauruṣeya, or not delivered by any person of the mundane world, who is infected with four principles of imperfectness. A living being of the mundane world has four defective principles of his life, and they are 1) that he must commit mistake, 2) he must be sometimes illusioned, and 3) he must try to cheat others, and 4) he’s endowed with imperfect senses. With all these four principles of imperfectness, one cannot deliver the perfect form of information in the matter of all-pervading knowledge. The Vedas are not like that. The Vedic knowledge was imparted in the heart of Brahmā, the first created living being. And Brahmā in his turn disseminated the knowledge to his sons and disciples as they were originally received from the Lord. The Lord, being pūrṇam or all-perfect, there is no chance of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that except the Lord, nobody is the proprietor of anything within the universe. That is explained in the Bhagavad-gītā:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

The Lord is the original creator. He is the creator of Brahmā, He is the creator… That is also explained. He is the creator of Brahmā. In the 11th Chapter the Lord is addressed as prapitāmaha [Bg. 11.39] because Brahmā is addressed as pitāmaha, the grandfather, but He is the creator of the grandfather also. So nobody should claim to be the proprietor of anything, but he must accept things which are set aside by the Lord as his quota of maintenance. Now, there are many examples how we have to utilize the allotment of the Lord. That is also explained in the Bhagavad-gītā. Arjuna, he decided in the beginning that he should not fight. That was his own contemplation. Arjuna said to the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. And that point of view was due to his conception of the body. Because he was thinking that the body was himself and the bodily relatives, his brothers, his nephews, his father-in-law or his grandfather, they were expansion of his body, and he was thinking in that way to satisfy his bodily demands. And the whole thing was spoken by the Lord just to change the view. And he agreed to work under the direction of the Lord. And he said, kariṣye vacanaṁ tava [Bg. 18.73].

Therefore in this world the human being is not meant for quarreling like the cats and dogs. They must be intelligent enough to realize the importance of the human life and refuse to act like ordinary animal. He should… A human being should realize the aim of human life. This direction is given in all the Vedic literature, and the essence is given in the Bhagavad-gītā. Vedic literature are meant for the human being and not for the cats and dogs. The cats and dogs can kill their eatable animals, and for that there is no question of sin on their part. But if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. And in the Bhagavad-gītā it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, the activities of passion, the activities of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, eatables on passion, eatables on ignorance. They're all clearly described, and if we properly utilize the instructions of the Bhagavad-gītā, then our whole life will become purified and ultimately we shall (be) able to reach the destination. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

That information is given in the Bhagavad-gītā, that beyond this material sky, there is another spiritual sky; that is called sanātana sky. In this sky, this covered sky, we find everything temporary. It is manifested, it stays for some time, gives us some by-product, and then it becomes dwindling, and then vanishes. That is the law of this material world. You take this body, you take a fruit or anything what is created here, it has got its annihilation at the end. So beyond this temporary world there is another world for which the information is there, that paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. There is another nature which is eternal, sanātana, which is eternal. And the jīva, jīva is also described as sanātana. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātana, sanātana means eternal. And the Lord is also described as sanātana in the 11th Chapter. So because we have got intimate relation with the Lord and we are all qualitatively one… The sanātana-dhama and the sanātana Supreme Personality and the sanātana living entities, they are on the same qualitatively plane. Therefore the whole target of Bhagavad-gītā is to revive our sanātana occupation or sanātana…, that is called sanātana-dharma, or eternal occupation of the living entity. We are now temporarily engaged in different activities and all these activities being purified. When we give up all these temporary activities, sarva-dharmān parityajya [Bg. 18.66], and when we take up the activities as desired by the Supreme Lord, that is called our pure life. [break] Therefore, sanātana-dharma, as mentioned above, that the Supreme Lord is sanātana, and the transcendental abode, which is beyond the spiritual sky, that is also sanātana. And the living entities, they are also sanātana. So association of the sanātana Supreme Lord, sanātana living entities, in the sanātana eternal abode is the ultimate aim of human form of life. The Lord is so kind upon the living entities because the living entities are claimed to be all sons of the Supreme Lord. The Lord declares sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Every living, every type of living entity… There are different types of living entities according to their different karma, but the Lord claims that He is the father of all living entities, and therefore the Lord descends to reclaim all these forgotten conditioned souls back to the sanātana-dhāma, the sanātana sky, so that the sanātana living entity may again reinstall in his sanātana position in eternal association of the Lord. He comes Himself by different incarnations, He sends His confidential servitor as sons or associates or ācāryas to reclaim the conditioned souls.

And therefore sanātana-dharma does not mean any sectarian process of religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. So far sanātana-dharma is concerned, it means the eternal occupation. Śrīpāda Rāmānujācārya has explained the word sanātana as "the thing which has neither any beginning nor any end." And when we speak of sanātana-dharma we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has no beginning, nor any end. The word religion is a little different from sanātana-dharma. Religion conveys the idea of faith. Faith may change. One may have faith in a particular process, and he may change the faith afterwards and adopt another faith. But sanātana-dharma means which cannot be changed, which cannot be changed. Just like water and liquidity. Liquidity cannot be changed from water. Heat and fire. Heat cannot be changed from fire. Similarly, the eternal function of the eternal living entity, which is known as sanātana-dharma, cannot be changed. It is not possible to change. We have to find out what is that eternal function of the eternal living entity. When we speak of sanātana-dharma therefore, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has no beginning nor any end. The thing which has no end, no beginning, must not be any sectarian thing or limited by any boundary. When we hold on the conference on the sanātana-dharma, people belonging to some of the noneternal religious faiths may wrongly consider it that we are dealing in some sectarian thing. But if we go deep into the matter and take everything in the light of modern science, it will be possible for us to see sanātana-dharma as the business of all the people of the world, nay, all the living entities of the universe. Non-sanātana religious faith may have some beginning in the annals of the human society, but there cannot be any history of the sanātana-dharma because it continues to remain with the history of the living entities. So far living entities are concerned, we find it from the authority of the śāstras that living entities have also no birth or death. In the Bhagavad-gītā it is clearly stated that the living entity is never born, nor does it ever die. He's eternal, indestructible, and continues to live after the destruction of his temporary material body. With reference to the above concept of sanātana-dharma we may try to understand the concept of religion from the Sanskrit root meaning of the word dharma. It means that which is constantly with the particular object. As we have already mentioned, when we speak of fire it is concluded at the same time that there is heat and light along with the fire. Without heat and without light, there is no meaning of the word fire. Similarly, we must find out the essential part of a living being which is always companion with him. That part of constant companion of the living being is his eternal quality, and the eternal part of the living being's quality is his eternal religion. When Sanātana Gosvāmī asked Lord Śrī Caitanya Mahāprabhu about the svarūpa-we have already discussed about the svarūpa of every living being-svarūpa or real constitution of the living being, the Lord replied that the constitutional position of the living being is to render service to the Supreme Personality of Godhead. But if we analyze this part of the statement of Lord Caitanya, we can very well see that every living being is constantly engaged in the business of rendering service to another living being. A living being serves another living being in different capacities, and by doing so, the living entity enjoys life. A lower animal serves a human being, a servant serves his master, A serves B master, B serves C master, and C serves D master, and so on. Under the circumstances, we can see that a friend serves another friend, and the mother serves the son, or the wife serves the husband, or husband serves the wife. If we go on searching in that spirit, it will be seen that there is no exception in the society of the living being where we do not find the activity of service. The politician present his manifesto before the public and convinces voters about his service capacity. The voter also gives the politician his valuable vote on expectation that the politician will give service to the society. The shopkeeper serves the customer and the artisan serves the capitalist. The capitalist serves his family and the family serves the head man in terms of the eternal capacity of eternal being. In this way we can see no living being is exempted from the practice of rendering service to other living being, and therefore we can conclude that service is a thing which is the constant companion of the living being, and therefore it may be safely concluded that rendering of service by a living being is the eternal religion of the living being. When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth, and thus one claims to be a Hindu, a Muslim, a Christian, Buddhist, or any other sect, and sub-sect, such designations are non-sanātana-dharma. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu or a Christian, etc., but in all circumstances such change of religious faith does not allow a person to change his eternal engagement of rendering service to other. A Hindu or a Muslim or a Christian, in all circumstances, he is servant of somebody, and thus to profess a particular type of faith is not to be considered as sanātana-dharma, but the constant companion of the living being, that is, rendering of service, is the sanātana-dharma. So factually, we are related in the service relationship with the Supreme Lord. The Supreme Lord is the supreme enjoyer, and we living entities are eternally His supreme servitors. We are created for His enjoyment, and if we partake, participate in that eternal enjoyment with the Supreme Personality of Godhead, that makes us happy, not otherwise. Independently, as we have already explained that independently, any part of the body, the hand, the feet, the fingers, or any part of the body, independently, cannot be happy without cooperation with the stomach, similarly, the living entity can never be happy without rendering his transcendental loving service to the Supreme Lord. Now, in the Bhagavad-gītā the worship of different demigods is not approved, is not approved because… It is said in the Bhagavad-gītā [Bg. 7.20], the Lord says, kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ. Kāmais tais tair hṛta-jñānāḥ. Those who are directed by lust, only they worship the demigods other than the Supreme Lord, Kṛṣṇa. We also may remember that when we speak of "Kṛṣṇa" it is not a sectarian name. The "Kṛṣṇa" name means the highest pleasure. It is confirmed that the Supreme Lord is the reservoir, is the storehouse of all pleasure. We are all hankering after pleasure. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The living entities or the Lord, because we are full of consciousness, therefore our consciousness is after happiness. Happiness. The Lord is also perpetually happy, and if we associate with the Lord, cooperate with Him, take part in His association, then also we become happy. The Lord descends on this mortal world to show His pastimes in Vṛndāvana full of happiness. When Lord Śrī Kṛṣṇa was in Vṛndāvana, His activities with His cowherd boys friends, with His damsels, with His friends, damsel friends, and with the inhabitants of Vṛndāvana and His occupation of cowherding in His childhood, and all these pastimes of Lord Kṛṣṇa were full of happiness. The whole of Vṛndāvana, the whole population of Vṛndāvana, was after Him. They did not know except Kṛṣṇa. Even Lord Kṛṣṇa restricted His father, Nanda Mahārāja

in worshiping the demigod Indra because He wanted to establish that people need not worship any other demigod except the Supreme Personality of Godhead. Because the ultimate aim of life is to return to the abode of the Supreme Lord. The abode of Lord Kṛṣṇa is described in the Bhagavad-gītā, 15th Chapter, 6th verse,

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

Now the description of that eternal sky… When we speak of sky, because we have material conception of the sky, therefore we think of sky with sun, moon, stars, like that. But the Lord says that the eternal sky, there is no need of sun. Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. Neither in that eternal sky there is need of moon. Na pāvakaḥ means neither there is necessity of electricity or fire for illuminating because the spiritual sky is already illuminated by the brahmajyoti. Brahmajyoti, yasya prabhā [Bs. 5.40], the rays of the supreme abode. Now in these days when people are trying to reach other planets, it is not very difficult to understand the abode of the Supreme Lord. The abode of the Supreme Lord is in the spiritual sky, and it is named as Goloka. In the Brahmā-saṁhitā it is very nicely described, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. The Lord, although resides eternally in His abode, Goloka, still He is akhilātma-bhūtaḥ, He can be approached from here also. And the Lord therefore comes to manifest His real form, sac-cid-ānanda-vigraha [Bs. 5.1], so that we may not have to imagine. There is no question of imagination. The Lord's presence, by His causeless mercy He presents Himself in His Śyāmasundara-rūpa. Unfortunately, people with less intelligence deride at Him. Avajānanti māṁ mūḍhā [Bg. 9.11]. Because the Lord comes as one of us and just like plays with us as a human being, therefore we need not consider that Lord is one of us. It is His omnipotency that He presents Himself with His real form before us and displays His pastimes, just the prototype of His abode. So that abode of Lord, there are innumerable planets also in that brahmajyoti. Just like we have got innumerable planets floating on the sun rays, similarly, in the brahmajyoti, which is emanating from the abode of the Supreme Lord, Kṛṣṇaloka, Goloka, ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37], all those planets are spiritual planets. They are ānanda-cinmaya; they are not material planets. So the Lord says,

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

Now anyone who can approach that spiritual sky will not be required to come back again in this material sky. So long we are in the material sky, what to speak of approaching the moon planet…. The moon planet, of course, is the nearest planet, but even we approach the highest planet, which is called Brahmaloka, there also we have the same miseries of material life, I mean to say, the miseries of birth, death, old age, and diseases. No planets in the material universe is free from the four principles of material existence. The Lord therefore says in the Bhagavad-gītā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. The living entities are traveling from one planet to another. It is not that we can simply go to other planets by the mechanical arrangement of the sputnik. Anyone who desires to go to other planet, there is process. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. If anyone wants to go to any other planet, say, moon planet, we need not try to go by the sputnik. The Bhagavad-gītā instructs us, yānti deva-vratā devān. These moon planets or sun planets or the planets above this Bhūloka, they are called Svargaloka. Svargaloka. Bhūloka, Bhuvarloka, Svargaloka. There are different status of planets. So Devaloka, they are known just like that. The Bhagavad-gītā gives a very simple formula that you can go to the higher planets, Devaloka. Yānti deva-vratā devān. Yānti deva-vratā devān. Deva-vratā, if we practice the process of worshiping the particular demigod, then we can go to that particular planet also. We can go to the sun planet even, we can go to the moon planet, we can go to the heavenly planet, but Bhagavad-gītā does not advise us to go to any one of these planets in the material world because even we go to the Brahmaloka, the highest planet, which is calculated by the modern scientist that we can reach the highest planet by traveling with sputniks for 40,000 years. Now it is not possible to live 40,000 years and reach the highest planet of this material universe. But if one devotes his life in the worshipment of the particular demigod he can approach the particular planet, as it is stated in the Bhagavad-gītā: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Similarly, there is Pitṛloka. Similarly, one who likes to approach the supreme planet, supreme planet… The supreme planet means the Kṛṣṇaloka. In the spiritual sky there are innumerable planets, sanātana planets, eternal planets, which are never destroyed, annihilated. But of all those spiritual planets there is one planet, the original planet, which is called Goloka Vṛndāvana. So these informations are there in the Bhagavad-gītā and we are given the opportunity for leaving this material world and get our eternal life in the eternal kingdom. Now in the 15th Chapter of the Bhagavad-gītā, the real picture of this material world is given. It is said there that

ūrdhva-mūlam adhaḥ-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit
[Bg. 15.1]

Now, this material world is described in the Fifteenth chapter of the Bhagavad-gītā as a tree which has got its root upwards, ūrdhva-mūlam. Have you experience of any tree which has its root upwards? We have got this experience of a tree, root upwards by reflection. If we stand on the bank of a river or any reservoir of water, we can see that the tree on the bank of the reservoir of water is reflected in the water as trunk downwards and the root upwards. So this material world is practically a reflection of the spiritual world. Just like the reflection of the tree on the bank of a reservoir of water is seen downwards, similarly, this material world, it is called shadow. Shadow. As in the shadow there cannot be any reality, but at the same time, from the shadow we can understand that there is reality. The example of shadow in the, shadow of water in the desert, suggests that in the desert there is no water, but there is water. Similarly, in the reflection of the spiritual world, or in this material world, there is undoubtedly, there is no happiness, there is no water. But the real water, or the actual happiness, is in the spiritual world. The Lord suggests that one has to reach that spiritual world in the following manner, nirmāna-mohā.

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gacchanty amūḍhāḥ padam avyayaṁ tat
(Bg. 15.5)

That padam avyayam, that eternal kingdom, can be reached by one who is nirmāna-mohā. Nirmāna-mohā. Nirmāna means we are after designations. Artificially we want some designations. Somebody wants to become sir, somebody wants to become lord, somebody wants to become the president, or somebody wants to become a rich man, somebody wants to become something else, king. All these designations, so long we'll have attachment for all these designations… Because after all these designations belong to the body, and we are not this body. This is the first conception of spiritual realization. So one has no attraction for designation. And jita-saṅga-doṣā, saṅga-doṣā. Now we are associated with the three modes of material qualities, and if we become detached by devotional service of the Lord… So long we are not attracted by devotional service of the Lord, we cannot be detached from the three modes of material nature. Therefore the Lord says, vinivṛtta-kāmāḥ, these designations or these attachments are due to our lust, desire. We want to lord it over the material nature. So, so long we do not give up this propensity of lording it over the material nature, up to that time there is no possibility of going back to the kingdom of the Supreme, the sanātana-dhāma. Dvandvair vimuktāḥ sukha-duḥkha-saṁjñair gacchanty amūḍhāḥ, amūḍhāḥ padam avyayaṁ tat [Bg. 15.5]. That eternal kingdom, which is never destructible like this material world, can be approached by amūḍhāḥ. Amūḍhāḥ means nonbewildered, one who is not bewildered by the attraction of this false enjoyment. And one is situated in the supreme service of the Lord, he is the right person to approach that eternal kingdom. And that eternal kingdom does not require any sun, any moon, or any electricity. That is a glimpse idea of approaching of the eternal kingdom. In another place in the Bhagavad-gītā it is also said that

avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama
[Bg. 8.21]

Avyakta means nonmanifested. Even the part of material world is not manifested before us. Our senses are so imperfect that we cannot see how many stars, how many planets there are in this material universe. Of course, through the Vedic literature we get information of all the planets. We may believe or not believe, but all the important planets in which we have connection, they are described in the Vedic literature, especially in the Śrīmad-Bhāgavatam. But the spiritual world, which is beyond this material sky, paras tasmāt tu bhāvo 'nyo [Bg. 8.20], but that avyakta, that nonmanifested spiritual sky, is the paramāṁ gatim, that is, one should desire, one should hanker after reaching that supreme kingdom. And once approaching that supreme kingdom, yaṁ prāpya, one approaching or one achieving that supreme kingdom, na nivartante, one hasn't got to return back to this material world. And that place which is the eternal abode of Lord, that from where we haven't got to return, that is our, that should be our… [break] Now a question may be raised, what is the way how to approach the supreme abode of the Lord. That is also described in the Bhagavad-gītā. It is said on the 8th Chapter, verses 5, 6, 7, 8, the process of approaching the Supreme Lord or Supreme Lord's abode is also given there. It is said like this:

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

Anta-kāle, at the end of life, at the time of death. Anta-kāle ca mām eva, one who thinks of Kṛṣṇa, smaran, if he can remember. A dying person, at the time of death, if he remembers the form of Kṛṣṇa and while remembering in that way, if he quits the present body, then surely he approaches the spiritual kingdom, mad-bhāvam. Bhāvam means the spiritual nature. Yaḥ prayāti sa mad-bhāvaṁ yāti. Mad-bhāvam means just like the nature or the transcendental nature of the Supreme Being. As we have described above, that the Supreme Lord is sac-cid-ānanda-vigraha [Bs. 5.1]. He has His form, but His form is eternal, sat; and full of knowledge, cit; and full of bliss, ānanda. Now just we can compare our present body, whether this body is sac-cid-ānanda. No. This body is asat. Instead of being sat it is asat. Antavanta ime dehā [Bg. 2.18], Bhagavad-gītā says that this body is antavat, perishable. And… Sac-cid-ānanda. Instead of becoming sat, it is asat, just the opposite. And instead of becoming cit, full of knowledge, it is full of ignorance. We have no knowledge of the spiritual kingdom, neither we have got any perfect knowledge of this material world. So many things unknown to us, therefore this body is ignorant. Instead of becoming full of knowledge it is ignorant. The body is perishable, full of ignorance, and nirānanda. Instead of becoming full of bliss, it is full of miseries. All the miseries that we experience in this material world, it is all due to this body. The Lord says that anta-kāle ca mām eva smaran muktvā kalevaram [Bg. 8.5]. One who quits this material body, simply by remembering Lord Kṛṣṇa, the Supreme Personality of Godhead, he at once gets the spiritual body of sac-cid-ānanda-vigraha [Bs. 5.1]. The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. But that is decided by higher authorities. Just like according to our service we are promoted or degraded. Similarly, according to our acts we are… Acts of this life, the activities of this life are preparation ground for the next life. We are preparing for our next life by our activities of this life. So if we can prepare our this life for getting promotion to the kingdom of God, then surely, after leaving, after quitting this material body… The Lord says yaḥ prayāti, one who goes, sa mad-bhāvaṁ yāti [Bg. 8.5], mad-bhāvam, he gets the same spiritual body as the Lord has or the same spiritual nature. Now, there are different kinds of transcendentalists as we have already explained above. The brahmavādī, paramātmavādī and the devotees. In spiritual sky or in the brahmajyoti there are spiritual planets, innumerable spiritual planets, we have already discussed. And the number of those planets are far, far greater than all the universes of this material world. This material world is ekāṁśena sthito jagat [Bg. 10.42]. This is one-fourth part manifestation of the whole creation. Three-fourths part of the creation is the spiritual world and in the one-fourth part of this creation there are millions of universes like this which we are experiencing at the present moment. And in one universe there are millions and billions of planets. So there are millions and billions of suns and stars and moons in all this material world, but all this material world constitute only one-fourth manifestation of the whole creation. The three-fourths manifestation is in the spiritual sky. Now, this mad-bhāvam, one who desires to merge into the existence of the Supreme Brahman, they merge in the brahmajyoti of the Supreme Lord. Mad-bhāvam means that brahmajyoti as well as the spiritual planets in the brahmajyoti. And the devotees, who want to enjoy in the association of the Lord, they enter into the planets, Vaikuṇṭha planets. There are innumerable Vaikuṇṭha planets, and the Lord, Supreme Lord Śrī Kṛṣṇa, by His plenary expansion as Nārāyaṇa with four hands with different names, Pradyumna, Aniruddha, and Mādhava, Govinda… There are many innumerable names of this four-handed Nārāyaṇa. So one of the planets, that is also mad-bhāvam, that is also within the spiritual nature. So any transcendentalist who at the end of life, either he thinks of the brahmajyoti or meditates upon the Paramātmā or thinks of the Supreme Personality of Godhead Śrī Kṛṣṇa, in either case, they enter into the spiritual sky. But only the devotees, those who have practiced personal touch with the Supreme Lord, they enter into the Vaikuṇṭha planets or in the Goloka Vṛndāvana planet. The Lord says, yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ [Bg. 8.5]. There is no doubt. One should not disbelieve. That is the question. So you are reading Bhagavad-gītā throughout the whole life, but when the Lord speaks something which does not tally with our imagination, we reject it. That is not the process of Bhagavad-gītā reading. Just like Arjuna said that sarvam etaṁ ṛtam manye, "I believe in everything, whatever You have said." Similarly, hear, hearing. The Lord says that at the time of death, whoever thinks of Him, either as Brahman or Paramātmā or the Personality of Godhead, certainly he enters into the spiritual sky and there is no doubt about it. One should not disbelieve it. And the process is, general rule is also stated in the Bhagavad-gītā, how one can, how it is possible to get into the spiritual kingdom simply by thinking of the Supreme at the time of death. Because the general process is also mentioned:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ
[Bg. 8.6]

There are different bhāvas. Now, this material nature is also one of the bhāvas, as we have already explained, that this material nature is also the display of one of the energies of the Supreme Lord. In the Viṣṇu Purāṇa the total energies of the Supreme Lord have been summarized.

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā par
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

All the energies, potencies of the…, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Lord has diverse energies, innumerable energies, which we cannot conceive. But great learned sages, liberated souls, they have studied and they have summarized the whole energies into three parts, into three headings. The first is… All the energies are viṣṇu-śakti. All the energies, they are different potencies of the Lord Viṣṇu. Now, that energy is parā, transcendental. And kṣetra-jñākhyā tathā parā, and the living entities, kṣetra-jña, they are also belonging to the group of that superior energy, as it is confirmed in the Bhagavad-gītā also. We have already explained. And the other energies, the material energy is tṛtīyā karma-saṁjñānyā [Cc. Madhya 6.154]. The other energy is in the mode of ignorance. So that is material energy. So material energy is also bhagavad-(indistinct). So at the time of death, either we can remain in the material energy, or this material world, or we can transfer into the spiritual world. That is the criterion. So the Bhagavad-gītā says,

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ
[Bg. 8.6]

Now, as we are accustomed to think either of this material energy or of the spiritual energy, now, how to transfer the thinking? The thinking of the material energy, how it can be transferred into thinking of the spiritual energy? So for thinking in the spiritual energy the Vedic literatures are there. Just like thinking in the material energies, there are so many literatures-newspapers, magazines, novels, fictions, and so many things. Full of literatures. So our thinkings are absorbed in these literatures. Similarly, if we want to transfer our thinking in the spiritual atmosphere, then we have to transfer our reading capacity to the Vedic literature. The learned sages therefore made so many Vedic literatures, the Purāṇas. The Purāṇas are not stories. They are historical records. In the Caitanya-caritāmṛta there is a verse which reads as follows. anādi-bahirmukha jīva kṛṣṇa bhuli' gela ataeva kṛṣṇa veda-purāṇa kailā [Cc. Madhya 20.117]. That these forgetful living entities, conditioned souls, they have forgotten the relationship with the Supreme Lord, and they are engrossed in thinking of the material activities. And just to transfer their thinking power to the spiritual capacity, the Kṛṣṇa-dvaipāyana Vyāsa, he has made so many Vedic literatures. Vedic literatures means first he divided the Vedas into four. Then he explained them by the Purāṇas. Then for the incapable persons, just like strī, śūdra, vaiśya, he made the Mahābhārata. And in the Mahābhārata he introduced this Bhagavad-gītā. Then again he summarized the whole Vedic literature in the Vedānta-sūtra. And the Vedānta-sūtra for future guidance, he made a natural commentation by himself which is called Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is called bhāṣyo 'yaṁ brahma-sūtrāṇām. It is the natural commentation of Vedānta-sūtra. So all these literatures, if we transfer our thought, tad-bhāva-bhāvitaḥ, sadā. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. One who is engaged always… Just like the materialist is always engaged in reading some material literature like newspaper, magazines, and fiction, novel, etc., and so many scientific or philosophies, all these things of different degrees of thought. Similarly, if we transfer our, that reading capacity for these Vedic literatures, as presented by, as very kindly presented by Vyāsadeva, then it is quite possible for us to remember at the time of death the Supreme Lord. That is the only way suggested by the Lord Himself. Not suggested, it is the fact. Nāsty atra saṁśayaḥ [Bg. 8.5]. Undoubtedly. There is no doubt about it. Tasmāt, the Lord suggested therefore, tasmāt sarveṣu kāleṣu mām anusmara yudhya ca [Bg. 8.7]. He advises Arjuna that mām anusmara yudhya ca. He does not say that "You simply go on remembering Me and give up your present occupational duty." No. That is not suggested. The Lord never suggests something impractical. This material world, to maintain this body, one has to work. The work is divided into four divisions of social order: brāhmaṇa, kṣatriya, vaiśya, śūdra. The intelligent class of the society, they are working in a different way, and the administrator class of society, they are also working in a different way. The mercantile society, the productive society, they are also working in a different way, and the laborer class, they are also working in different way. In the human society, either as laborer or as mercantile men, or as politicians, administrators, or as the highest class of intelligent class of men in literary career, scientific researches, everybody is engaged in some work, and one has to work, struggle for existence. So Lord advises that "You need not give up your occupation, but at the same time you can remember." Mām anusmara [Bg. 8.7]. That will make you, that will help you in remembering Me at the time of death. If you don't practice remembering Me always, along with your struggle for existence, then it is not possible." It is not possible. The same thing is advised by Lord Caitanya, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Kīrtanīyaḥ sadā. One should practice to chant the name of the Lord always. The name of Lord and the Lord is not different. So here the instruction of Lord Kṛṣṇa to Arjuna that mām anusmara [Bg. 8.7], "You just remember Me," and Lord Caitanya's instruction that "You chant always the name of Kṛṣṇa." Here Kṛṣṇa says that "You always remember Me," or you remember Kṛṣṇa, and Lord Caitanya says, "You always chant the name of Kṛṣṇa." So there is no difference because Kṛṣṇa and Kṛṣṇa's name are nondifferent in the Absolute. In the absolute status there is no difference between one thing to another. That is the absolute status. So the Lord being absolute, there is no difference between His name and Himself. So we have to practice like that. tasmāt sarveṣu kāleṣu [Bg. 8.7]. Always, twenty-four hours, we have to mold our activities of life in such way that we can remember it twenty-four hours. How it is possible? Yes, it is possible. It is possible. A very crude example is set by the ācāryas in this connection. And what is that example? It is said that a woman who is attached to another man, although she has got a husband, still, she's attached to another man. And this sort of attachment becomes very strong. This is called parakīya-rasa. Either in case of man or woman. If man has got attachment for another woman besides his wife, or a woman has got attachment for another man besides her husband, that attachment is very strong. That attachment is very strong. So the ācāryas give this example as a bad character woman who has got attachment for other's husband, she always thinks, at the same time, shows her husband that she is very much busy in the family affairs so that her husband may not doubt her character. So as she is always remembering the time of meeting with her lover at night, in spite of doing all this household work very nicely, similarly one has to remember the supreme husband, Śrī Kṛṣṇa, always in spite of doing his material duties very nicely. That is possible. It requires a strong sense of love. When you have got a strong sense of love for the Supreme Lord, then it is possible that we can go on discharging our duty, at the same time remember the Lord. So we have to develop that sense. Just like Arjuna was always thinking of Lord. He, out of twenty-four hours, not for a second he could forget Kṛṣṇa. Constant companion of Kṛṣṇa. At the same time, a warrior. Lord Kṛṣṇa did not advise Arjuna to give up his fighting, go to the forest, go to the Himalaya and meditate. When yoga system was advised to Arjuna, Arjuna declined, that "This system is not possible for me." Then the Lord said, yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47]. Mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ. So one who thinks of the Supreme Lord always, he's the greatest yogī, he is the supermost jñānī, and he is also the greatest devotee at the same time. The Lord advises that tasmāt sarveṣu kāleṣu mām anusmara yudhya ca [Bg. 8.7]. "As a kṣatriya you cannot give up your fighting business. You have to fight. So at the same time if you practice remembering Me always, then it will be possible," anta-kāle ca mām eva smaran [Bg. 8.5], "then it will be possible to remember Me also at the time of death." Mayy arpita-mano-buddhir mām evaiṣyasy asaṁśayaḥ. Again He says that there is no doubt. If one is completely surrendered into the se

rvice of the Lord, into the transcendental loving service of the Lord, mayy arpita-mano-buddhir [Bg. 8.7]. Because we work not with our body actually. We work with our mind and intelligence. So if our intelligence and mind are always engaged in the thought of the Supreme Lord, then naturally our senses are also engaged in the service of the Lord. That is the secret of Bhagavad-gītā. One has to learn this art, how one can be absorbed both by the mind and intelligence twenty-four hours thinking of the Lord. And that will help one to transfer himself into the kingdom of God or in the spiritual atmosphere after leaving this material body. The modern scientists, they are trying for years and years together for reaching the moon planet, and they have no approach as yet. But here in the Bhagavad-gītā, here is a suggestion. Suppose a man lives for another fifty years and he… So nobody tries to elevate himself in the spiritual ideas for fifty years. That's a very good idea. But even for ten years or five years one sincerely tries for this practice, mayy arpita-mano-buddhir… [Bg. 8.7] It is simply a question of practice. And that practice can be very easily possible by the devotional process, śravaṇaṁ. Śravaṇaṁ. The easiest process is to hear.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These nine processes. So the easiest process is simply hearing. Hearing of this Bhagavad-gītā or Śrīmad-Bhāgavatam from the realized person, that will train up oneself, one, into the thoughts of the Supreme Being twenty-four hours, which will lead one ultimately, anta-kāle, to remember the Supreme Lord, and thus leaving this body, he will have a spiritual body, a spiritual body, just fit for association with the Lord. The Lord therefore says,

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthānucintayan
[Bg. 8.8]

Anucintayan, constantly thinking of Himself only. It is not very difficult process. One has to learn this process from the experienced person in this line. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One should approach a person who is already in the practice. So abhyāsa-yoga-yuktena. This is called abhyāsa-yoga, practicing. Abhyāsa… How to remember the Supreme Lord always. Cetasā nānya-gāminā. The mind, the mind is always flying to this, to that. So one has to practice to concentrate the mind into the form of the Supreme Lord Śrī Kṛṣṇa always, or in the sound, in His name which is made easier. Instead of concentrating my mind-my mind may be very restless, going hither and thither, but I can concentrate my ear into the sound vibration of Kṛṣṇa and that will also help me. That is also abhyāsa-yoga. Cetasā nānya-gāminā paramaṁ puruṣaṁ divyaṁ. Paramaṁ puruṣa, that Supreme Personality of Godhead in the spiritual kingdom, in the spiritual sky, one can approach, anucintayan, constantly thinking. So these processes, the ways and means, all are stated in the Bhagavad-gītā and there is no bar for anyone. It is not that a particular class of men can approach. Thinking of Lord Kṛṣṇa is possible, hearing of Lord Kṛṣṇa is possible by everyone. And the Lord says in the Bhagavad-gītā,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]
kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam
imaṁ prāpya bhajasva mām
[Bg. 9.33]

The Lord says that even a human being in the lowest status of life, lowest status of life, or even a fallen woman, or a mercantile man, or a laborer class of man… The mercantile class of men, the laborer class of men, and the woman class, they are counted in the same category because their intelligence is not so developed. But the Lord says, they also, or even lower than them, māṁ hi pārtha vyapāśritya ye 'pi syuḥ [Bg. 9.32], not only they or lower than them, or anyone, it does not matter who is he, or who is she, anyone who accepts this principle of bhakti-yoga and accepts the Supreme Lord as the summum bonum of life, the highest target, highest goal of life, māṁ hi pārtha vyapāśritya ye 'pi syuḥ, te 'pi yānti parāṁ gatim, that parāṁ gatim in the spiritual kingdom and the spiritual sky, everyone can approach. Simply one has to practice the system. That system is hinted in the Bhagavad-gītā very nicely and one can adopt it and make his life perfect and make a permanent solution of life. That is the sum and substance of the whole Bhagavad-gītā. Therefore, the conclusion is that Bhagavad-gītā is a transcendental literature which one should read very carefully. Gītā-śāstram idaṁ puṇyaṁ yaḥ paṭhet prayataḥ pumān. And the result will be, if he properly follows the instruction, then he can be freed from all miseries of life, all anxieties of life. Bhaya-śokādi-varjitaḥ. All fears of life, in this life, as well as he'll get a spiritual life in the next life.

gītādhyāyana-śīlasya
prāṇāyama-parasya ca
naiva santi hi pāpāni
pūrva-janma-kṛtāni ca

So another advantage is that if one reads Bhagavad-gītā very sincerely and with all seriousness, then by the grace of the Lord, the reactions of his past misdeeds will not act upon him. The Lord says very loudly in the Bhagavad-gītā in the last portion, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. The Lord takes the responsibility. One who surrenders unto the Lord, He takes the responsibility to indemnify, to indemnify from all reactions of sins.

mala-nirmocanaṁ puṁsāṁ
jala-snānaṁ dine dine
sakṛd gītāmṛta-snānam
saṁsāra-mala-nāśanam

One cleanses oneself daily by taking bath in the water, but one who takes once bath in the sacred Ganges water of Bhagavad-gītā, his, the dirty material life is altogether vanquished.

gītā su-gītā kartavyā
kim anyaiḥ śāstra-vistaraiḥ
yā svayaṁ padmanābhasya
mukha-padmād viniḥsṛtā

Because Bhagavad-gītā is spoken by the Supreme Personality of Godhead, therefore people should…, people may not read all other Vedic literatures. Simply if he attentively and regularly reads and hears Bhagavad-gītā, gītā su-gītā kartavyā… And one should adopt this means by all means. Gītā su-gītā kartavyā kim anyaiḥ śāstra-vistaraiḥ. Because at the present age people are embarrassed with so many things that it is hardly possible to divert his attention in all the Vedic literatures. This one literature will do because it is essence of all Vedic literature, and especially spoken by the Supreme Personality of Godhead.

bhāratāmṛta-sarvasvaṁ
viṣṇu-vaktrād viniḥsṛtam
gītā-gaṅgodakaṁ pītvā
punar janma na vidyate

As it is said that one who drinks the water of the Ganges, he also gets salvation, then what to speak of Bhagavad-gītā? Bhagavad-gītā is the nectar in the whole Mahābhārata, and is spoken by Viṣṇu. Lord Kṛṣṇa is the original Viṣṇu. Viṣṇu-vaktrād viniḥsṛtam. It is coming out of the mouth of the Supreme Personality of Godhead. And gaṅgodakaṁ, the Ganges is said to be emanated from the lotus feet of the Lord, and Bhagavad-gītā is emanated from the mouth of the Lord. Of course, there is no difference between the mouth and the feet of the Supreme Lord. Still, from neutral position we can study that Bhagavad-gītā is even more important than the Ganges water.

sarvopaniṣado gāvo
dogdhā gopāla-nandana
pārtho vatsaḥ su-dhīr bhoktā
dugdhaṁ gītāmṛtaṁ mahat

Just… This Gītopaniṣad is just like a cow, and the Lord is famous as cow boy, and He was milking this cow. Sarvopaniṣado. And it is the essence of all Upaniṣads and represented as the cow. And the Lord being expert cow boy, He is milking the cow. And pārtho vatsaḥ. And Arjuna is just like the calf. And su-dhīr bhoktā. And learned scholars and pure devotees, they are to take this milk. Su-dhīr bhoktā dugdhaṁ gītāmṛtaṁ mahat. The nectar, the milk of Bhagavad-gītā, is meant for learned devotees.

ekaṁ śāstraṁ devakī-putra-gītam
eko devo devakī-putra ev
eko mantras tasya nāmāni yāni
karmāpy ekaṁ tasya devasya sevā

Now the world should learn from the Bhagavad-gītā, the lesson. Evaṁ śāstraṁ devakī-putra-gītam. There is one scripture only, one common scripture for the whole world, for the people of the whole world, and that is this Bhagavad-gītā. Devo devakī-putra eva. And there is one God for the whole world, is Śrī Kṛṣṇa. And eko mantras tasya nāmāni. And one hymn, mantra, one hymn only, one prayer, or one hymn, is to chant His name, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Eko mantras tasya nāmāni yāni karmāpy ekaṁ tasya devasya sevā. And there is one work only, that is to serve the Supreme Personality of Godhead. If one learns from Bhagavad-gītā, then the people are very much anxious to have one religion, one God, one scripture, and one business or one activity of life. This is summarized in the Bhagavad-gītā. That one, one God, is Kṛṣṇa. Kṛṣṇa is not sectarian God. Kṛṣṇa, from the name of Kṛṣṇa… Kṛṣṇa means, as we have explained above, Kṛṣṇa means the greatest pleasure. So therefore… (break-end)

Introduction to Bhagavad-gītā As It Is

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Los Angeles, November 23, 1968

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Prabhupāda: Somebody come read Bhagavad-gītā. You will read? Come on. Our publication by Macmillan Company, Bhagavad-gītā, is out.

Devotee: Where shall I read from?

Prabhupāda: Introduction.

Devotee: This is the introduction to Bhagavad-gītā As It Is.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

"The Bhagavad-gītā is also known as the Gītopaniṣad. It is the essence of the Vedic knowledge and one of the most important Upaniṣads in Vedic literature. There are many commentaries on the Bhagavad-gītā, and the necessity for another should be explained in the following basis. An American lady asked me to recommend an English edition of the Bhagavad-gītā which she could read. I was unable to do so in good conscience. Of course there are many translations, but of those I have seen, not only in America but those also in India, none can be said to be authoritative, because in almost every one of them the author has expressed his personal opinion through the commentaries without touching the spirit of the Bhagavad-gītā as it is. The spirit of the Bhagavad-gītā is mentioned in the Gītā itself. It is like this: If we want to take a particular medicine, then we have to follow the directions written on the label of the bottle. We cannot take the medicine according to our own directions or the directions of a friend ot in knowledge of this medicine. We must follow the directions on the label or the directions of our physician. The Bhagavad-gītā also should be accepted as it is directly by the speaker Himself. The speaker is Lord Śrī Kṛṣṇa. He is mentioned on every page as the Supreme Personality of Godhead or Bhagavān. Bhagavān sometimes means any powerful person or demigod, but here it means Kṛṣṇa."

Prabhupāda: Most of you must have read some editions of Bhagavad-gītā. I will give you instances. One of the English translations, commentaries by Dr. Radhakrishnan, in the Ninth Chapter the Lord says,

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi kaunteya
asaṁśaya…

The Lord says that "You, you just always remain thinking of Me." That means always remain in Kṛṣṇa consciousness. Simply this Kṛṣṇa consciousness means some way or other you have to think of Kṛṣṇa always. Some way or other you just engage yourself in some activities so that it can remind you about Kṛṣṇa. That is the process. Therefore those who are elevated devotees, they, in everything, they remember Kṛṣṇa. That is the perfection. (Bengali) Here is a light. A perfect devotee sees the light, not the light as it is, but he sees some relationship with Kṛṣṇa or Kṛṣṇa in the light. This is stated in the Bhagavad-gītā also, that prabhāsmi śaśi-sūryayoḥ. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. Kṛṣṇa says that "I am the taste of the water." Now the…, when you are thirsty you want water. You feel some nice taste in the water by which your thirst is satisfied, "Yes, now I am satisfied." So Kṛṣṇa says, "I am that taste." Similarly He says prabhāsmi śaśi-sūryayoḥ: "The light in the sun, in the moon, that I amthat light." In this way He has described. So when one is highly elevated in Kṛṣṇa consciousness, in everything, in every action and every phenomenon he will see only Kṛṣṇa. That is the perfection of Kṛṣṇa consciousness.

So that is being taught in the Ninth Chapter, and in this verse, man-manā bhava mad-bhakto, "Always think of Me," this is the sum and substance of all spiritual advancement. What is that? Smartavyaṁ satato viṣṇuḥ. One should always be absorbed in the thought of Viṣṇu, the Supreme Personality of Godhead. That is called samādhi. That is perfection of yoga. The yoga system is the practice of the most lower class of men. I mean to say spiritually, not materially. Because their mind is so much distracted from here and there, they have to concentrate the mind by practice and focus the mind on Viṣṇu. That is the yoga perfection, real. Now they are manufacturing so many other things, but the real yoga practice is this, that you have to draw your attention from everything and focus the same on Viṣṇu form. That is yoga system. Dhyānāvasthita manasā paśyanti yaṁ yoginaḥ. This is the definition of yogi. They are in meditation, dhyānāvasthita. Dhyānāvasthita means meditation. So those who are yogis… You have heard so much about meditation-there is very popular word in your country-and what is that meditation? The meditation is to focus the mind on the form of Viṣṇu. Dhyānāvasthita manasā paśyanti yaṁ yoginaḥ.

So this instruction you will find in the Ninth Chapter, man-manā bhava mad-bhaktaḥ [Bg. 9.34], "Always think of Me." That is the perfection of life, always thinking of Viṣṇu. But one commentator, very big commentator, he says, "This meditation is not up to Kṛṣṇa." Just see. Kṛṣṇa says "Just meditate upon Me," in the Bhagavad-gītā, and the commentator says, "It is not up to Kṛṣṇa." In this way, in similar way or a different way, every commentary on Bhagavad-gītā so far published I have seen, their business is how to divert one's attention from Kṛṣṇa, although in the Bhagavad-gītā the main factor is Kṛṣṇa. That is mentioned here. What is that? Read on. This Bhagavad-gītā has come. Yes.

Devotee: The last sentence was, "Bhagavān sometimes mean any, any, means any powerful person or demigod, but here it means Kṛṣṇa. This is confirmed by all the great…"

Prabhupāda: Now this bhagavān, you have heard, many times I have explained, bhaga. Bhaga means opulence. There are six kinds of opulences. What is that? Wealth, and then influence, strength, reputation and knowledge, beauty and renunciation. Is it not six? If a man is wealthy, very rich, just like in your country Rockefeller, Ford, there are many rich men in your, the…, your country is very rich. So if one is very rich he is called opulent. If a man is very reputed, famous man, he is also opulent. If a man is very influential, he is also opulent. If a man is very strong… Now the strong man, formerly strong men had request, ahh, respect. All the kings, they were respected on their personal strength. They used to…, they had to fight with the opponents. So that is also opulence. Then beauty. A very beautiful man or woman, that is also opulence. And wise, very learned, wise man, that is also opulence-scientist, philosopher, mathematician. So they are also opulent. And renouncer. Renouncer, that one who give up everything, he has everything in his possession, but he disposes himself, that is called renunciation. Just like king, Mahārāja Bharata, under whose name India is called Bhārata-varṣa. He was the emperor of the world, but at the age of twenty-four years only he gave up everything-his young wife, young children. Lord Buddha, Lord Buddha was prince, but very young boy, at the age of twenty years or something like that, he gave up everything, his father's kingdom. This is called renunciation. At the present moment (chuckles) hardly there is any sense of renunciation, but formerly there were many kings, many princes who renounced everything for spiritual advancement. So these six principles are called bhaga.

So these six principles are there. Just like we are minute part and parcel of the Supreme Lord. Fragment, very small fragment. So every one of us have got some money according to our capacity. Every one of us has got some strength or some reputation or some beauty or some knowledge. Comparatively it may be that your position may be greater than me or other's position may be greater than you, that not all of us on the same level. There are comparative positions. So bhagavān means you go on searching. When you find a person that nobody is richer than Him, nobody is stronger than Him, nobody is richer than Him, nobody is reputed than Him, nobody is wiser than him, nobody is beautiful, more beautiful than Him, and nobody is renouncer than Him, He is Bhagavān, He is God.

So all these you will find in Kṛṣṇa. That is the significance of Kṛṣṇa. When Kṛṣṇa was present on this material world so nobody could excel Him in any of these opulences. Nobody. So far richness is concerned, He exhibited His richness with His (indistinct). He married 16,108 wives, and each wife had a palace, and the palace did not require light. It was bedecked with valuable jewels, so at night the light from the jewels will illuminate the rooms. Can you imagine such house? (laughter) And not only that, that He married 16,000 wives and He was apart from them, no. With each wife He was present. With some wife He is talking, with some wife He is playing, with some wife He is looking after the children. In this way Nārada travelled all the houses, all the palaces, he saw Kṛṣṇa is there engaged. This is called opulence. So far power is concerned, there were so many fights with Kṛṣṇa, nobody could conquer. So far beauty is concerned, you know Kṛṣṇa's beauty, even from the picture. And the, all the gopīs, in Vṛndāana… Kṛṣṇa at the age of fifteen, sixteenth year, naturally at that time boys are very beautiful, any, any man even. So He was so beautiful that they, all the gopīs prayed to Yogamāyā. Everyone prayed, "My dear mother, please give me Kṛṣṇa as my husband." So this is, but (indistinct) significance is the, that the day they prayed the next day there was… Perhaps you know that Kṛṣṇa's vastraṇaṁ-līlā. Vastraṇaṁ-līlā means… In India still there are places in Punjab when girls and women take bath they keep their clothings in the river, I mean to say, not in the bathroom. In the rivers, they keep their clothings on the shore, on the bank, and they dip into the water completely naked. So that place is completely separate for the women. No man can go there. That is the system still somewhere. They will take bath fully and they will come and again dress. And woman, woman, they are all naked, there was no shame. They, no man and no boy can go there. This vastraṇaṁ-līlā was that Kṛṣṇa stealthily went there and tookup all their clothes, and got up on a tree, (laughter) (laughs) with the clothings. And they cannot come out of the water. "Kṛṣṇa, You are very naughty. Give us our clothes. Give us our clothes." That was vastraṇaṁ-līlā.(laughter) The purpose was the, the people interpret in a different way, but the purpose is very significant. Only devotees can understand that all these girls, day before, they prayed to Yogamāyā that, everyone prayed, that "Let us have Kṛṣṇa as our husband." Now Kṛṣṇa was at that time only 15, 16 years, no older. In India still the boys of 15, 16 years, they are not married. At least he must be 20, 22 years. And girls are married between 12 to 16 years. That is the Vedic system. Neither it was possible for Kṛṣṇa to marry all the girls, but they all prayed. So how to fulfil their desire? That was vastraṇaṁ-līlā. The vastraṇaṁ-līlā means that according to any human civilization, system, a woman can become naked only before husband. So Kṛṣṇa fulfilled that, that "You are naked, I am before you,so I am your husband." That's all. Wholesale acceptance. That was the purpose. But the nonsense people they differently, differently interpret.

So Kṛṣṇa's opulence, beauty, strength, and so far wisdom, at least you can test. Now the wisdom, see preliminary wisdom only. Preliminary talks on spiritual matter is discussed in this Bhagavad-gītā. And this book is still read, even after five thousand years, all over the world. Just see His wisdom. That is a test. Big scholars, big religionists, philosophers, they are bewildered still about Bhagavad-gītā. Therefore there are so many interpretations. But this, what is this Bhagavad-gītā? Bhagavad-gītā is the A B C D of spiritual knowledge. It is not very high depth of spiritual knowledge. High depth of spiritual knowledge is in the Srimad Bhagavatam. This is only entrance. Just like children are taught a b c d., or first book of knowledge. It is only the first book of knowledge. And what is that first book of knowledge? The first book of knowledge teaches from the very beginning that you are not this body. That is the beginning of knowledge, spiritual knowledge. And the whole world, great philosophers, the geat politicians… Now yesterday the boys gave me one paper. There is discussion about Transcendental Meditation. There was publication of our activities also, and some others are… So the so-called Transcendental Meditation they are discussing on the mind. And the Bhagavad-gītā, mind is immediately rejected as matter. So Transcendental Meditation, they're on the platform of the mind. Just see. And the Bhagavad-gītā says that mind is external nature only.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

In the gross material concept of life we are under the impression that "I am this body." Therefore we are concerned with the senses. If our senses are gratified, we think we are now satisfied. So this is the gross type of existence, I mean to say, existence of ignorance. Illusion. Māyā. When one is under the thought that "I am this," this is illusion. Illusion means you accept something, something is presented as reality, and you accept it. Just like the example is given water in the desert. Mirage. There is no water, but a, an animal is hankering, is running after water in the desert. That is practical, that due to sunshine there is a reflection, it appears in the desert. Sometimes you might have seen-not here, in India we have seen several times-that exactly there is a vast water, and it is reflecting, the reflection. That is called mirage. There is not a drop of water, but the animal, when he is thirsty he…, it thinks that "There is water." He jumps into the desert and the water is going ahead, going ahed, and he is running after it and then dying. So this illusion, that "I am this body." So we are after this sense gratification. Body means the senses. So that is mirage, illusion. Just like the animal is running after water in the desert.

So even this yoga system, the haṭha yoga system, that is also based on this illusion. They are trying to put this water under certain exercise and thinking that they are elevating themselves in spirit. But Bhagavad-gītā, in the beginning, says that you are not this body, neither this mind. This is the beginning of Bhagavad-gītā, and that is a b c d. Any person who does not know that I am not this body he has no even a-b-c-d knowledge of spiritual kingdom. If one is attracted with this bodily function or mind, mental function, he is outside the spiritual purview altogether. He rejected immediately. That test is in the Bhagavad-gītā. These people, the so-called yogis, so-called karmīs… Karmīs means the ordinary worker, those who are running in the street with motor car, this way and that way, very busy. You see. What are they? They are karmīs. Karmīs means under the bodily concept. They are thinking that comfort of this body and sense gratification is the end of life. That is karmī. If they have got very nice apartment, a nice wife and good bank balance and a very nice dress, oh, there is perfection. That's all. That is karmī. And jñānī means that when they are confused.

Just like there are a section of people in your country, they have seen enough of this material affair, happiness, or they are searching after something wrongly. But actually those who are intelligent, they don't remain confused. Actually they want to see "What is my actual position." They are called jñānī, man of knowledge.

So jñāna, or knowledge, is on the mental plane and karma is on the bodily plane. So somebody, some section of people, they are engaged in this bodily platform, and some section of people are engaged in the mental platform. Whatever religion and process of elevation of life we have manufactured, they can be grouped in two ways: mental and bodily. That's all. And Bhagavad-gītā is transcendental. Neither on the mental plane nor on the bodily plane. Therefore the last instruction of Bhagavad-gītā is sarva-dharmān parityajya. Dharma, you have created so many religious principles, so many concocted spiritual ways of life or material ways of life. Somebody are materialists and somebody are so-called spiritualists. So Kṛṣṇa says that you have to give up all this nonsense-on the mental platform and bodily platform. You have come to the transcendental platform. And what is that transcendental platform? To understand your relationship with Kṛṣṇa. That is Kṛṣṇa consciousness. Read.

Devotee: "This is confirmed by all the great teachers, including Śaṅkara and Śrī Caitanya Mahāprabhu. In India there are many authorities on Vedic knowledge and they have virtually all accepted Śrī Kṛṣṇa as the Supreme Personality of Godhead. We should therefore accept the Bhagavad-gītā as it is, directed by the Supreme Personality of Godhead…"

Prabhupāda: And here is an important fact. The other day while I was walking, I saw one advertisement of tourist agent. India, (indistinct) can view wonderful land. The wonderful land. Anyway, so I asked Karttikeya(?), "So India is considered very wonderful?" He said "Yes." Anyway, India is still considered the land of spiritual cultivation. Even one Chinese author, he has written that if you want to study religion, then you have to go India. He is impartial. He is not Indian nor an American or any country. He is Chinese. Chinese are considered to be Communist country, but he has very impartially said that if you have to learn what is religion then you have to go to India. Anyway India, actually it is the land of religion, dharma-kṣetra, although it has gone down at the present moment. But anyway, there are two sections in the…, amongst the Indian, bona fide religionists. That means bona fide religionists means those who are following the Vedic principles. They are called bona fide. Anyway, that is, that wa the system in the bygone ages, even one thousand years ago. And now that, just like Buddha, Buddha religion. Buddha religion is also Indian religion. Lord Buddha, He was Indian. He, just like Lord Caitanya began His propaganda from Bengal, Lord Buddha made His propaganda from Bihar. He was Indian. But the defect was that He did not acknowledge the authority of the Vedas. Therefore His philosophy was considered atheism. And this Śaṅkarācārya drove away all the Buddhists from the land of India. Therefore they took shelter in China, Japan, Burma. Outside India. So anyway, strict religionists they are followers of Vedas, and they are divided into two groups: one group led by Śaṅkarācārya and the other group is led by the Vaiṣṇavas, or generally Rāmānujācārya, Madhvācārya or Lord Caitanya. They are all the same, Vaiṣṇava. Now all these two groups, following the Vedic principles, they accept Kṛṣṇa as the Supreme Personality of Godhead. So far India's authoritative persons are concerned, there is no two opinions, that Kṛṣṇa is not God. Both of them accept Kṛṣṇa the Supreme Personality. So far we are concerned, Vaiṣṇavas, we accept. There is no doubt about it. There are four different parties of Vaiṣṇavas. All of them accept Kṛṣṇa, the Supreme Personality of Godhead. There are eight commentaries on the very authoritative, very large commentaries on the Śrīmad-Bhāgavatam of these Vaiṣṇavas, and all of them accept Kṛṣṇa. So far the other party is concerned, the impersonalists led by Śaṅkarācārya, a great stalwart scholar, he also accepts Kṛṣṇa as the Supreme Personality of Godhead. He says, sa bhagavān svayaṁ kṛṣṇa: "The concept of Personality of Godhead, here is Kṛṣṇa." And people may misunderstand; therefore he has specifically mentioned Kṛṣṇa who has appeared as the son of Devakī and Vasudeva. Particularly, just like when you have to put your identification, you have to give the, your father's name or your husband's name. Similarly, the same principle as Śaṅkarācārya has followed. He has said "Kṛṣṇa, the Kṛṣṇa who is, wh has appeared as the son of Devakī and Vasudeva." So there is no two opinions. No, "Or this Kṛṣṇa, maybe another Kṛṣṇa." No. So that is stated here. Yes. Kṛṣṇa is accepted the Supreme Personality of Godhead by all the followers of Vedas. That is a fact. Yes.

Devotee: "Now in the Fourth Chapter the Lord tells Arjuna that this yoga system of the Bhagavad-gītā was first spoken to the sun-god. The Blessed Lord said, 'I instructed this imperishable science, imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku. This supreme science was thus received through the chain of disciplic succession and the saintly kings understood it in that way. But in the course of time the succession was broken and therefore the science as it is appears to be lost.' "

Prabhupāda: That is the instruction in the Bhagavad-gītā, that this science of Bhagavad-gītā has to be accepted by disciplic succession. That is the way of accepting any scientific thing. Just like even in material science, suppose if you have to become medical practitioner or a lawyer. So you have to study the law books by the previous lawyers, by the judgments of the courts. One who has studied the previous records of legal implications, he is best lawyer. Similarly a medical practicer, practitioner, who has studied the previous books and knowledge and experience, he is called experienced physician. The same principle is there that the spiritual knowl…, you cannot manufacture any spiritual knowledge. That is atheism. You cannot manufacture any religious principle. It is not possible. That is not accepted in Vedas. Dharmaṁ tu sākṣād bhagavat-praṇī. Dharma means the rules and regulation which is given by God. That is accepted everywhere. In Bible, in Koran also. The laws of God. You cannot manufacture. So Kṛṣṇa said that this principle of Bhagavad-gītā… At the present moment Bhagavad-gītā is being interpreted by anyone and everyone according to his whims. That is not permissible. That is not Bhagavad-gītā. We have to understand this. Simply Bhagavad-gītā is that which is received by the paramparā system. That is being explained. Go on.

Devotee: "Arjuna was neither a great scholar nor a Vedantist, but a great soldier. A soldier is not supposed to be scholarly, and so Arjuna was selected to understand the Bhagavad-gītā because of one qualification only: he was a devotee of the Lord. This indicates that the Bhagavad-gītā is especially meant for the devotee of the Lord."

Prabhupāda: So this point is described that just like this yogi Maharishi, he has also written one Bhagavad-gītā. And what right he has got? He has no right to say anything about Bhagavad-gītā because he is not a devotee. Bhagavad-gītā is taught to Arjuna. He was neither a yogi nor a scholar nor a Vedantist nor a brāhmaṇa even. He was kṣatriya. Nor a sannyāsī even. He was gṛhastha. He had three wives and so many children. And he was fighting for kingdom. What is the qualification that Bhagavad-gītā was taught to him? Because he was devotee. People have to see how Bhagavad-gītā is to be accepted. Specially Kṛṣṇa mentions in the Fourth

Chapter that ”I am speaking to you. The disciplic succession is now broken. Therefore I am speaking to you the old system of yoga, Bhagavad-gītā, again, unto you.” ”Why unto me, Kṛṣṇa?” ”Because you are My devotee.” That was the answer. So only qualification to understand Bhagavad-gītā is to become a devotee of Kṛṣṇa; otherwise it is not possible. Just give this challenge to everyne: ”So what do you understand about Bhagavad-gītā? You don’t…, you are not devotee of Kṛṣṇa. How you can understand Bhagavad-gītā? So you are speaking of Bhagavad-gītā and cheating people.”

So bring all the books which is, which are published in your country and find out a single man who is a Kṛṣṇa’s devotee. Nobody of them. Then what authority he has got to write on Bhagavad-gītā? He has no right. It is simply poking your nose in other’s business. Nonsense. Just challenge these persons, ”What right you have got?” He has no right. These, these, these rascals, they say that everyone is God. And how they can be devotee? Does a devotee say that everyone is God? They say ”God is one.” So you are realizing by meditation, ”I am God, you are God, my brother is God, my father is God, my these are God, everyone is God.” This, this is the, going on. You want to stop all this rascaldom. That is our challenge. We may not have many followers. We don’t care for that. We don’t want these nonsense followers, many thousands. What they will do? But if we can turn one man into Kṛṣṇa consciousness perfectly, he can do tremendous work in the world. That is our principle. We don’t want nonsense. So this is the princile of understanding Bhagavad-gītā. Go on.

Devotee: ”There are three kinds of transcendentalists: the yogi, the impersonalist and the bhakta, or devotee. Kṛṣṇa says to Arjuna, ’I am making you the first man of disciplic succession. The old succession is broken. I wish to reestablish the line of teaching which was passed down from the sun-god. So you become the authority of the Bhagavad-gītā.’ The Bhagavad-gītā is directed to the devotee of the Lord who is directly in touch with the Lord as a friend. To learn the Bhagavad-gītā one should be like Arjuna, a devotee having a direct relationship with the Lord. This is more helpful than yoga or impersonal philosophical speculation. A devotee can be in relationship with the Lord in five different ways. He may have passive…, have a passive relationship…”

Prabhupāda: Now here is explained who is a devotee. That is explained. Yes.

Devotee: ”He may have a passive relationship, he may have an active relationship. Three, he may be in friendship. Four, he may have the relationship of a parent. And five, he may have the relationship of conjugal lover of the Lord. Arjuna was a devotee in relationship…”

Prabhupāda: The passive relationship is simply realizing, ”Oh, how God is great”. God is great. One is thunderstruck with the greatness of God. That is passive relationship: ”God, God is great.” When that relationship is enhanced a little, more the next stage is that ”If God is great why not give Him some service?” just like we are accustomed to give some service to some person who is greater than me. That is the laws of nature. Just like the animals. The animals are giving service to the man, because the man is supposed to be greater than the animal. Similarly, one man is greater than the other, so the smaller man is giving service to the greater man. That is the law of nature. So when this sense comes, ”If God is so great,” not that ”God is great; therefore exact from God the things of my sense gratification.” No. The real love is that ”God is great, God is supplying us so many things, all of our necessities, why not render some service to God?” This consciousness is part of development. The next developmen is to give service to God as friend, just like Arjuna is giving. And the next development is to render service to God as parents. And the highest platform of service rendering to God is conjugal love. So there are different stages. That is explained. Go on.

Devotee: ”Arjuna was a devotee in relationship with the Lord as a friend. This friendship is different from friendship in the mundane world. This kind of friendship is transcendental. Everyone has some relationship with the Lord. Unfortunately, in our present status, we have forgotten that eternal tie. Yet each of the millions upon millions of living beings has his particular relationship. By the process of service one can revive one’s original status with the Lord. Now Arjuna…”

Prabhupāda: This relationship is already established, because I am eternal, God is eternal, therefore my relationship with God is also eternal. That relationship is there. Now, due to my covering of this material body or influence of material energy, I have forgotten. This is my position. In the conditioned state, in this material condition of life, our position is that I…, we have forgotten our relationship with God. But therefore you are trying to establish so many relationships with this material world. I am trying to find some relationship with particular type of society, particular type of community, particular type of nation, particular type of family or individuals. So many ways, I am searching where is my relationship, because I have lost my relationship with God. Therefore I have to reestablish, I have to revive my old relationship with Kṛṣṇa. That is Kṛṣṇa consciousness. This Kṛṣṇa consciousness process is to… Just like in darkness you are finding your things, your watch, you cannot find it out. Sometimes you are touching this, sometimes touching this, sometimes touching this, but the real thing you are not touching. So you are bewildered, you are harassed. And now you, if you touch Kṛṣṇa consciousness, these harassments will be stopped. It is so nice thing. We are giving you your lost relationship, which you are searching out life after life. And you are confused. Take this! You will be happy. You will find your relationship, eternal relationship with Kṛṣṇa.

Devotee: ”Now Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship. Thus the Bhagavad-gītā was explained to him. How he accepted it should be noted. This is mentioned in the Tenth Chapter. After hearing the Bhagavad-gītā from the Lord, Arjuna accepted Kṛṣṇa as the Supreme Brahman. Every living being is Brahman, or spirit, but the supreme living being is the Supreme Brahman.”

Prabhupāda: Now here is another point, that everyone is reading Bhagavad-gītā. The…, it is clearly stated how Bhagavad-gītā should be accepted. Bhagavad-gītā was spoken to Arjuna, and Arjuna accepted it in his own understanding, whatever he understood. That is also stated. Therefore we have to place ourselves in the position of Arjuna and accept the truth as Arjuna directly received it. That is understanding of Bhagavad-gītā. That is stated in the Tenth Chapter, how Arjuna accepted Bhagavad-gītā and Kṛṣṇa. That is explained. Yes.

Devotee: ”Arjuna accepted Kṛṣṇa as pure, free from all material contamination, as the supreme enjoyer, as the foremost person, the Supreme Personality of Godhead, never born, the greatest. Now one may say that…, one may say that since Kṛṣṇa and Arjuna were friends, Arjuna was only saying these things to his friend. But Arjuna mentions that Kṛṣṇa is accepted as the Supreme Personality of Godhead not only by himself but by Nārada, Vyāsa and numerous other great persons.”

Prabhupāda: Authorities. He accepted Kṛṣṇa as the Supreme Personality of Godhead not because Kṛṣṇa happened to be his intimate friend but on the authorities of others. And on the statement of Kṛṣṇa, and by understanding Him fully. He, he did not accept Him blindly. So this is the process of understanding Bhagavad-gītā. And although he understood fully, because in future so many rascals will come and proclaim himself that "I am also incarnation of Godhead," therefore in the Eleventh Chapter Arjuna requested Kṛṣṇa that "If you think, You can show me Your universal form," so that in future others will accept some bogus rascal as the Supreme Personality of Godhead, he may test by seeing the, I mean to say, universal form of the person. So who can exhibit this universal form except Kṛṣṇa?

So we have explained this Bhagavad-gītā in the paramparā system as we have heard from authoritative sources. So it may be a new contribution to your country, because in every edition they have concocted some ideas about Bhagavad-gītā, but we are presenting Bhagavad-gītā as it is. That's all. So, any question?

Devotee (2): You commented that, Swami Prabhupāda, that everyone has a natural desire to have relationship with Kṛṣṇa, but that because…

Prabhupāda: Not desire, but he is already established.

Devotee (2): Established.

Prabhupāda: That is covered. Just like your relationship with somebody as father and son, it is established. You might have forgot, you might have left your home since a very, very long time, and you do not know who is your father, but there is some father. That is a fact. Nobody can say, "No. I, I have, I am born without father." Nobody can say. One has father, but it may be that he has forgotten his father. So this Kṛṣṇa consciousness movement is that we have got some relationship with the Supreme Lord. That we have now forgotten. So it is not the question of desire. It is there. You don't desire to become one's son, you are already one's son. You simply do not know. Similarly, your relationship with Kṛṣṇa is there, every one of us, but I have forgotten; I do not know. This Kṛṣṇa consciousness practice will revive your relationship in what way…, in which way you are related with Kṛṣṇa. It is not that you have to desire. No. It is already there. You have to desire only how to revive it, that's all. That isKṛṣṇa consciousness. It is not an artificial thing. Just like we are establishing some relationship with somebody or you are my father or you are my wife, you are my husband. No. It is already there. Simply we have to find out. That will be revealed when you are perfect in Kṛṣṇa consciousness, brahma-bhūtaḥ prasannātmā na śocati, you are freed from all material contamination, and you are perfectly situated in devotional service; it will be at once revealed: "Oh, you are related to Kṛṣṇa." You will have to wait for that.

Child Devotee: Who was Jesus's father?

Prabhupāda: Hm?

Child Devotee: Who was Jesus's father?

Prabhupāda: God.

Child Devotee: Oh, that's right.

Prabhupāda: You do not know that? Oh, he said that "I am son of God." How is that, you are asking for (indistinct). You do not know this? He said himself that "I am son of God." You do not know this?

Child Devotee: Well I didn't really (indistinct). I didn't really…, I didn't, I wasn't thinking about God the father. But don't we all have…?

Prabhupāda: What is that, he said?

Child Devotee: Aren't we all the sons of God?

Prabhupāda: Yes.

Devotee (2): (to child) You're thinking that Lord Jesus Christ had a relationship with Joseph. Joseph was married to his mother Mary. And so he's thinking what is his, what is Jesus's relationship with Joseph since Jesus is son of God, and Joseph raised him from little boy?

Prabhupāda: Yes. Just like every spirit soul is son of God, but materially we think that some…, somebody as father. But real father is God. That is stated in the i:

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ yonir brahma mahad
ahaṁ bīja-pradaḥ pitā

This mahat-tattva, this material world, just like a child, a child is born, the father gives the seed and mother develops the body. The child's body is developed… Actually all, all of us, we have got this body from mother. Therefore we have got very natural affinity with mother. The child can forget his father, but he cannot forget his mother. Mother's relationship is so intimate. Similarly, this material body we have got from the material energy; therefore we are so much materialist. We are thinking of this country, that community, this family, how materialistic, because this body is material. But so far spirit soul I am concerned, I am the son or the part and parcel of the Supreme. So material nature is the mother and God is the father. And we are exhibited in so many forms, 8,400,000's of forms. So one who has understood this truth, that God is father, he no more looks, "Ah, this is cat," "This is dog," "This is cow," "This is black," "This is white," "This is Chinese," "This is American." No. That is uiversal brotherhood: "Oh, they are my brothers." Brahma-bhūtaḥ prasannātmā. No more enmity. "They are all my brothers." Samaḥ sarveṣu bhūteṣu. With everyone he sees on the equal level, for "They are spiritual part, part and parcel of my father." This vision makes one advance in Kṛṣṇa consciousness. This is fact. This is realization. This is universal brotherhood. Everything this is, this Kṛṣṇa consciousness.

Devotee (4): What is the proper relationship of the devotee to Rādhā, Rādhikā?

Prabhupāda: Rādhārāṇī is daivī-māyā. Just like we are, in our material conditional life, we are under the material energy. Similarly, in our liberated state we have to become under the spiritual energy. That spiritual energy is Rādhārāṇī. We are acting at the present moment under material energy, because our body is made of material energy. So when you are liberated you will develop your body of spiritual energy. That spiritual energy is Rādhārāṇī. So you have to become under some…, under the control of some energy. You are also energy; you are marginal energy. Marginal energy means you may be under the control of the spiritual energy or you may be under the control of material energy-your marginal position. But when you are under the control of the material energy, that is your precarious condition, struggle for existence. And when you are under spiritual energy, that is your life of freedom. Rādhārāṇī is spiritual energy, and Durgā, or Kālī, is material energy. So those who are materialist, they worship Drgā, Kālī, the material, different forms of material energy. And, so in both the cases… There is a word in Sanskrit, it is called śakta, śakta. Śakta, the word comes from śakti. Śakti means energy.

So there is a division, that those who are worshiper of the Supreme as mother-just like the worshiper of Goddess Kālī-that means those who are accepting the Absolute as mother, they are called śaktas. The śakta… The Vaiṣṇava, they are also śakta, because they are also accepting another pure energy, personal energy, or internal energy of Kṛṣṇa. That is also śakti. And the materialist also, they are also accepting another energy. The one energy, spiritual energy is in our normal condition, and material energy in…, is our abnormal condition. The Kṛṣṇa consciousness practice means you have to transfer yourself from this material energy to the…, under the control…, from the control of material energy, under the control of spiritual energy. That's all. That spiritual energy is Rādhārāṇī. You have to become under the control. That, I'll give you one concrete example. Just like a person is always under the control of government as citizen. When he is outlaw, he is under the criminal law, and who is law-abiding, he is under civil law. He cannot say that "I cannot remain within the law of the government." He has to. That is his position. Artificially he may deny, but he will be forced. Similarly, our position is part and parcel of the Supreme Lord. And as part and parcel we have to render service. If we voluntarily render service, out of love, that is spiritual energy. And we are forced to render service under pressure, that is material energy. In the material energy we are forced. Who wants to become… Suppose you are American. If somebody says, "Would you like to become a dog next life?", would you like? Anybody would like? What do you think? (laughter) But according to his work, he will be forced to accept. There is no saying, "No, no. I don't like this sort of life." No. He will be forced. That is material energy. Forced, just like criminal law. "Oh, you have to go to the prison." "I don't want." You will be forced. "I don't want." He will be arrested, immediately. There is sufficient power. There is police, thre is military, there is so many things. You cannot say no.

So this is intelligence, that I have to serve. Now in my material condition I am serving so many things, especially my senses. So neither my senses are satisfied nor I am satisfied. So this intelligence is not coming to us. They are going on, carvita-carvaṇānām, chewing the chewed. The senses, same sense gratification in different way. In theatre, in stage, in, at home, at club-everywhere. Simply changing the platform and trying to be happy. How you can be happy? They already distasted. Does it mean that sense satisfaction in an apartment and sense satisfaction in the club is different? It is simply imagination. "Let me go to the club, let me go to the stage, let me go to this Florida beach, and let me go there, let me see the naked dance, let me see that, let me…" That's all. But the platform is there, sense gratification. But he is not intelligent that "I have satisfied my senses in so many different ways. I have served my senses in so many different ways. Neither I am satisfied, neither my senses are satsfied." Therefore the intelligent man says, "I am no more going to satisfy my senses, I will satisfy Kṛṣṇa." That is Kṛṣṇa consciousness. Then he gets full satisfaction. This is voluntary. This is called surrender, that "I have tried to satisfy my, the whims of my senses so many lives. I have become frustrated, confused. Let me try this life to satisfy the senses of Kṛṣṇa." That's all. At least let me give a trial one life, and let me see the result.

So our Kṛṣṇa consciousness movement means that we are requesting everyone that give a trial this life at least. You have satisfied your senses in so many forms of life, huh? The dogs also satisfied their senses, the cat also satisfied his senses, the tiger, and these civilized, uncivilized, these god, everyone. Now you don't try to satisfy your senses, you try to satisfy Kṛṣṇa. That's all. And Kṛṣṇa, being full, complete, if Kṛṣṇa is satisfied, your senses will be satisfied automatically. Therefore His name is Govinda. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Govinda means who satisfies the senses. Don't think that your senses will remain unsatisfied. It will be completely satisfied. That is the secret of Kṛṣṇa consciousness.

So, have some kīrtana. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 1.1

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London, July 7, 1973

Pradyumna (leads chanting, etc.):

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

Prabhupāda: (during chanting of śloka) Now, in your leisure hour you will try to repeat and get by heart some of the ślokas. That will be very nice. Go on.

Pradyumna: (after synonyms) "Translation: Dhṛtarāṣṭra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?"

Prabhupāda: So the history is that same family, there was dispute who would occupy the throne. Dhṛtarāṣṭra and, actually he was the eldest son of the king, and next was Pāṇḍu. So every country the law of primogeniture, what is called? The eldest child… In your country even the eldest child is a girl, she also occupies the throne. Just like present Queen Elizabeth. Formerly there was Queen Victoria; before that, another Elizabeth. But in India woman has no such right. Woman is never given any responsible post. That is the opinion of the greatest politician in the history of the world, Cāṇakya Paṇḍita. According to his opinion, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca. He has given his explicit opinion that "You cannot trust with any responsible post or any responsibility with a woman and politician." Those who are diplomat, politician, you cannot trust them.

So the general regulation is that woman should remain under the protection of husband, er, father, husband and children. Just like these Pāṇḍus, their mother, Kuntī, she was very, very qualified lady. But still, after the death of her husband, she always remained with the sons. The sons are going to the forest; the mother is also going. Also the wife is also going, Draupadī. This was the… So two parties… Dhṛtarāṣṭra was the eldest son, but he was blind, bodily defect. Therefore he was not awarded the throne. His next brother, Pāṇḍu, he was offered the throne, but he died very early age, a young man. When these Pāṇḍus, the five sons, Yudhiṣṭhira Mahārāja, at at that time not Mahārāja, Yudhiṣṭhira, Bhīma, Arjuna, Nakula, Sahadeva, they were very small children, so they were taken care of by Dhṛtarāṣṭra and other elderly family… Bhīṣmadeva. He was the grandfather of the Pāṇḍavas. He was the elder uncle of Dhṛtarāṣṭra. Bhīṣma was elder brother of Dhṛtarāṣṭra's father. He was so old. But he was… Actually, the kingdom belonged to Bhīṣma, but he remained a brahmacārī, he did not marry. There was no issue of Bhīṣmadeva. Therefore his nephews, Dhṛtarāṣṭra and Pāṇḍu, they were inheritor.

Now, after the death of Pāṇḍu, there was conspiracy. Dhṛtarāṣṭra wanted that "Actually, this is my kingdom. Now, somehow or other, I could not get it. Now my brother is dead. So if I do not inherit, why not my sons.?" This was the politics. Politics are always there, and enviousness, jealousy. This is the nature of this material world. You cannot avoid it. Spiritual world means just the opposite. There is no politics. There is no jealousy. There is no enviousness. That is spiritual world. And material world means politics, jealousy, diplomacy, enviousness, so many things. This is material world. So even in the heavenly planets, these things are there, politics. Even in animal kingdom, these politics are there. This is the nature. Matsaratā. Matsaratā means enviousness. One man is envious of another man. It doesn't matter, even they are brothers or family members. Here the family members, Dhṛtarāṣṭra and Pāṇḍu, two brothers, their sons, they were family members, but the enviousness…

So the Kṛṣṇa consciousness movement is not for the persons who are envious. Envious. It is a movement to train people how to become not envious. It is very first-class scientific movement, yes. Not to become envious. Therefore Śrīmad-Bhāgavatam in the beginning introduces, dharmaḥ projjhita-kaitavo atra [SB 1.1.2]. In this Śrīmad-Bhāgavatam, dharma, religious principles, cheating type of religious principle is completely eradicated, thrown away, projjhita. They are kicked out, projjhita. Just like you collect all the dirty things from the room, sweeping and then kick out, don't keep it within the room. Similarly, cheating type of religious system-kicked out. It is not such religion, "this religion," "that religion." Any religion system, if there is jealousy, that is not religion. Jealousy means… We should understand jealousy, what is jealousy. Jealousy means that you are rightful owner of something; I won't allow you to take it. This is jealousy. This is jealousy. Jealousy, try to understand. Suppose you are rightful owner of something, and I am trying that "You don't own it. I shall own it. Or somebody own it. I shall not allow it." This is jealousy.

So what is the rightful ownership of the living entity? That is to be understood. Birthright, what is called birthright. Just like everyone has got right to live under the protection of the government, everyone. That is good government. Government should give security of life and property. That is government. Not only for the human being, but even for the ant. This is government. Not that I give protection to my brother, and not to others. That is not… Just like Parīkṣit Mahārāja, he was giving protection to the animals also. When he was on his tour, as soon as he saw that a black man was trying to kill one cow, oh, immediately he took his sword, "Who are you? You are trying to kill?"

So this is good government. Unless the government is equal to everyone… Just like God is equal to everyone. The king or the government must be representative of God. Therefore, according to Vedic civilization, king is offered as good respect as to the Supreme Personality of Godhead. King is called nara-deva, nara-deva. That means "God in human form." King is given… Why? Because he acts as the representative of God. He cannot be jealous to any living entity, at least, born in his kingdom. That is called praja. Praja means one who has taken birth, or, in other words, national, national. So that was the duty.

So formerly, when there was fight between two kings, it is on the principle that who is giving good protection to the citizens, not for personal profit. Who is able to give good protection, life, security for life and property, he should become king. So these persons, this Dhṛtarāṣṭra and his sons, they were jealous. How they could give protection to the citizens? They are themselves jealous. Just like nowadays, all these politicians, they are jealous. They cannot give any protection to the citizens. They are simply interested with their party politics. They have no time even to think how to give nice protection to the citizens so that they may feel happy always that "We have got good government. There is no cause of anxiety. We have got sufficient food, sufficient protection, sufficient opulence, everything sufficient." That is good government.

So here, Dhṛtarāṣṭra, he is jealous. He cannot give any good government. Kṛṣṇa knew it. Kṛṣṇa sent a messenger, Akrura. You have read in the Śrīmad-Bhāgavatam. Before this Battle of Kurukṣetra from Dvārakā, He sent his uncle Akrūra: "Just go to Hastināpura, New Delhi, and see what is the situation." So Akrūra understood that Dhṛtarāṣṭra was planning something. So he talked with him that "Why you are implicated in such planning? Kṛṣṇa does not want it." Although Dhṛtarāṣṭra knew that Kṛṣṇa was the Supreme Personality of Godhead… So Dhṛtarāṣṭra said that "I know that what I am planning, that is not good. I know Kṛṣṇa-the Supreme Personality of Godhead. And He has requested me. But I tell you frankly, I cannot do without it. So when Kṛṣṇa will be pleased upon me, I may be."

So this is the position of the materialistic person. A materialistic person knows that he is sinful. A materialistic person knows that whatever he is doing is wrong, but he cannot check. Just like the thief. A thief knows that if he commits stealing, he will be arrested, he will be punished. He knows. Because he heard from lawbooks, from other sources, and he has also seen that a thief is arrested and he is taken by the police for being punished. So we have got two kinds of experiences: by hearing and by seeing directly. In Bengali it is called, dekhā-śunā. In India it is called. The two kinds of experience: one by seeing, practically experiencing, hand to hand; another by hearing. So one who is intelligent, he gets his experience simply by hearing from the right source. That is nice.

So our process is that we are getting experience about the perfect knowledge, the destination of life, simply by hearing from Kṛṣṇa. So we are the most intelligent person. It is not possible to experience directly, but if one has got intelligence, then simply by hearing and considering and thinking over it, he gets the experience. So those who are very sinful, they get experience by hearing and by direct, directly seeing also; still, they cannot check from sinful activities. So Dhṛtarāṣṭra, Dhṛtarāṣṭra, by his sinful activities he became so much fallen that he did not hear anybody's advice, Vidura's advice, Bhīṣma's advice, that "Don't plan like this. They are rightful owners. The Pāṇḍavas, they are rightful owners. They are minor, but don't try to cheat them." But Dhṛtarāṣṭra was…

So when the planning was complete and the warfield was set up at dharma-kṣetre kuru-kṣetre [Bg. 1.1]. Dharma-kṣetre means, kuru-kṣetre, that place is a pilgrimage. People still go to observe religious ritualistic performances. And in the Vedas there is injunction, kuru-kṣetre dharmam ācaret: "If you want to perform some ritualistic ceremonies, religious, then go to Kurukṣetra." So Kurukṣetra is a dharma-kṣetra. It is a not fictitious thing, just like rascal commentators, so-called, they say, "Kurukṣetra means this body." It is not that. As it is. Try to understand Bhagavad-gītā as it is. Kurukṣetra, dharma-kṣetra. It is a place of religion. And especially when Kṛṣṇa was present there, it is already. Why this house? Before our occupation, why this house was an ordinary house? Now it is temple. It is dharma-kṣetra, it is a religious place. Why? Because Kṛṣṇa is there. Kṛṣṇa is there. So either you take Kurukṣetra, ordinary place. But because in the battlefield Kṛṣṇa was there directing Arjuna. So it is already dharma-kṣetra.

So formerly people were religiously trained up. So they could not speak lies in a dharma-kṣetra. That is still the practice. Just like in the western world, the Christians go to the church, they admit, confession, "Yes, I have done it." But that has become a formality. But actually, one should admit in religious place that "Yes, I have done this." But that does not mean you admit and again do it. No. You admit once, then you are excused. But don't do it again.

So here Dhṛtarāṣṭra says, samavetā yuyutsavaḥ [Bg. 1.1]. "All these people, my sons, māmakāḥ…" Māmakāḥ. That means "my sons," and pāṇḍava, "my brother Pāṇḍu's sons." Samavetā, "they assembled." What is the purpose? The purpose is yuyutsavaḥ. This word yuyutsu is still used in Japan. Perhaps you know, yuyutsa, fighting. So yuyutsu, those who are desirous of fighting. Now, both the parties were desiring to fight, and they assembled. Why he is asking question, kim akurvata: "What did they do"? Because he was little doubtful that "These boys, after being assembled in dharma-kṣetra kuru-kṣe…, they might have changed their ideas. They might have settled up." Actually, the sons of Dhṛtarāṣṭra might have admitted, "Yes, Pāṇḍavas, you are actually the owner. What is the use of unnecessarily fighting?" So he was very much anxious whether they had changed their decision. Therefore he is asking. Otherwise there was no question of asking, kim akurvata. He… Just like if you are given food, if I ask somebody that "Such and such gentleman was served with nice dishes. Then what did he do?" This is foolish question. He would eat. That's all. (laughter) What is the question of "What did he do?" Similarly, when it is already settled up that they were to fight, there was no such question as kim akurvata, "What did they do?" But he asked this question because he was doubtful whether they had changed their opinion.

Kim akurvata sañjaya [Bg. 1.1]. He was asking his secretary. He was blind man. He was always conducted by his secretary Sañjaya, a very faithful secretary. And he is explaining the Bhagavad-gītā by experiencing, by television within the heart. That art is not yet developed. You have got television through machine, but there is another television-you can see within your heart everything, what is going on outside. So that television was known to… That will be explained by Sañjaya, that by the grace of Vyāsadeva, he learned this televisioning, and he was sitting with his master within the room and he was actually seeing how the fighting is going on. And he was explaining. This is the basic principle of Bhagavad-gītā, I mean, the basic platform. So let us discuss gradually, one after an… Thank you very much. Hare Kṛṣṇa. [break]

…leader to Bhagavad-gītā and became a sādhu, mahātmā, but when they found that a mahātmā is leader and he is a great student of Bhagavad-gītā, and by the way all people gathered round him. Although he was a politician, he has nothing to do with Bhagavad-gītā or mahātmā, no. (laughter) Because the definition of mahātmā is given in the Bhagavad-gītā. The definition of mahātmā is there: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya manaso [Bg. 9.13]. This is mahātmā. Mahātmā means he has taken shelter of Kṛṣṇa cent percent, and his only business is to worship and glorify Kṛṣṇa. That is mahātmā. So Gandhi never believed that there was Kṛṣṇa, but he became mahātmā by popular vote. That's all. That kind of mahātmā is not accepted by the śāstra. Mahātmā is, first symptom of mahātmā is that he must be a great devotee of Kṛṣṇa. That is mahātmā. That is…. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. And he is not under any material world. He is in the spiritual world. Daivīṁ prakṛtim āśritāḥ. And what is the symptom? Bhajanty ananya-manaso. Ananya-manaso, without any diversion, he's simply devoted to Kṛṣṇa. This is mahātmā. Everything is there in the Bhagavad-gītā, therefore I request you to study Bhagavad-gītā thoroughly as it is. Then you become perfectly powerful, spiritual. Now chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 1.2-3

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London, July 9, 1973

Pradyumna: (leads chanting, etc.)

sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkaṁ
vyūḍhaṁ duryodhanas tadā
ācāryam upasaṅgamya
rāja vacanam abravīt
[Bg. 1.2]

Translation: "Sañjaya said: O King, after looking over the army gathered by the sons of Pāṇḍu, King Duryodhana went to his teacher and began to speak the following words:"

Prabhupāda: So Dhṛtarāṣṭra inquired from Sañjaya, kim akurvata: "After my sons and my brother's sons assembled together for fighting, what did they do?" This was the inquiry. So to encourage him… Because Sañjaya could understand the feelings of his master that he wanted the fight, no compromise, kṣatriya spirit, "Let my sons and my brother's sons fight…" That is kṣatriya spirit. "My sons are one hundred in number and they are only five, so certainly my sons will come out victorious, and then the kingdom will be assured." That was his plan. So Sañjaya, his secretary, could understand the feeling. Of course, at last he would inform differently. Yatra yogeśvaraḥ hariḥ. At last he described, "My dear sir, you do not expect victory. It is not possible. Because the other side is Kṛṣṇa, yatra yogeśvaraḥ hariḥ, and the fighter Arjuna, so it is beyond your expectation of victory." But in the beginning he says, "Don't be discouraged. There was no compromise. Immediately your son Duryodhana…" And he is addressing himself (his son) as "rāja." because Dhṛtarāṣṭra would be encouraged when at least he thinks of his son becoming the king. Therefore he said "rāja."

So dṛṣṭvā tu pāṇḍavānīkam [Bg. 1.2]. Duryodhana did not expect that the Pāṇḍavas would be able to accomplish military strength so nicely because they were bereft of all sources. Their kingdom was taken away, their money was usurped, they were sent into the forest, so many tribulations. But the foolish Duryodhana did not know that above all, there was Kṛṣṇa on their side. That he could not calculate. Therefore when he saw the Pāṇḍavas are well-equipped with good number of soldiers, pāṇḍavānīkam, he was little surprised, that "How they could gather are so many soldiers?" So immediately, to consult the commander-in-chief Dronācārya….

Dronācārya was everyone's teacher, ācārya. Ācārya means teacher. Ācāryam upasaṅgamya [Bg. 1.2]. The military teacher. So Duryodhana, he was military teacher of the Pāṇḍavas also. When all of them were children, they were given under the instruction of Dronācārya. Dronācārya was brāhmaṇa, but he knew the military art. Therefore he was appointed teacher for all the boys, the Kauravas. So… but Ācārya, Dronācārya joined with Duryodhana. Bhīṣmadeva joined with Duryodhana. None of them joined with Arjuna. Because Arjuna or Mahārāja Yudhiṣṭhira was not king at that time, the financial control was not in their hands, and these people, sons of Dhṛtarāṣṭra, they were on the government political power. The financial control was in their hands. So they were giving enough money for maintenance to Dronācārya and Bhīṣmadeva. So they felt obliged. Of course, they knew everything. But externally, they felt obligation: "Arjuna, I am getting money from Duryodhana. So in this point of danger, if I do not join him, it does not look well. I am getting financial maintenance."

Of course, Arjuna did not ask him. Arjuna was satisfied with Kṛṣṇa. That's all. Kṛṣṇa also divided Himself. Because it is family quarrel. So He said, "I cannot take part with anyone and even if I take part, side, of any of you, I shall not fight. Directly I shall not fight. I may be on your side or that side, but I'll not fight." Still, Arjuna was satisfied. So Kṛṣṇa, in order to satisfy Arjuna, that "I shall not fight, but I shall become your charioteer. I shall drive your chariot." So in this way the battle was arranged, and when Dhṛtarāṣṭra inquired, kim akurvata sañjaya [Bg. 1.1], "What did they do?" He said, "Sir, don't be disappointed. There was no compromise. Immediately your son, after seeing the military arrangement of the Pāṇḍavas, he was surprised, and immediately he went to Dronācārya." He is the commander-in-chief appointed first. "What to do?" Rājā vacanam abravīt [Bg. 1.2]. Then he began to speak, to inform Dronācārya. So next verse.

Pradyumna: (leads chanting, etc.)
paśyaitāṁ pāṇḍu-putrāṇām
ācārya mahatiṁ camūm
vyūḍhāṁ drupada-putreṇa
tava śiṣyeṇa dhīmatā
[Bg. 1.3]

Translation: "O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple, the son of Drupada."

Prabhupāda: So-intelligent. This Drupada, the son of Drupada, he was meant for killing Dronācārya. Drupada Mahārāja was not in good terms with Dronācārya. So he performed a yajña to get a son who could kill Dronācārya. That son is this Draupada. So Dronācārya knew that "Drupada Mahārāja has got his son. In future he would kill me." Still, when he was offered to become his disciple, to learn military art, he accepted, "Yes." That means the brāhmaṇas were so liberal: "When he is coming as my disciple, never mind, he would kill me in future. That doesn't matter. But I must give him teaching." Therefore this word is used, dhīmatā, very intelligent: "He has killed the military science from you just to kill you." Dhīmatā, tava śiṣyeṇa. "Your disciple, he has arranged." This is the pointing out. So that he may be angry: "This rascal has learned from me and he wants to kill me?"

But no. Duty is duty. After all, everyone will die; nobody will exist. So nobody should be afraid of death. This is Vedic civilization. Death is inevitable. "As sure as death." Who can avoid death? So being afraid of death, we should not deviate from our duties, real duty. That is Vedic civilization. So Duryodhana wanted to point out "That this boy, your disciple, he… It is fixed up that he's meant for killing you, and he has arranged nicely military phalanx just to defeat you. And he has learned this art from you."

Therefore he is using this word, dhīmatā. Dhī, dhī means intelligence. Dhīmat-śabda. Dhīmat. Dhī means intelligence, and mat means "one who possesses." Asty arthe matup-pratyaya. When one possesses something, in this sense, this pratyaya… In Sanskrit there are pratyayas. So matup pratyaya. So matup. From matup, it comes to mat. Sanskrit language means it is so reformed that each and every word has significance. Not that like your English language. "Beauty but peauty put.(?)" No, not like that. If you say "beauty but," you must say, "peauty put." But no, you change: beauty but peauty put. Why? This kind of change cannot be allowed in Sanskrit language. If the "u" means "aḥ," just like beauty but, then it must always mean like that, no change. So dhīmatā. Dhī means intelligence. Dhī means intelligence. So one who has got intelligence. Every word is used with full meaning. Sanskrit language is so nice. Therefore it is called Sanskrit, Sanskrit, Saṁskṛta. Saṁskṛta means reform. And the alphabets are called devanāgarī. Devanāgarī means these alphabets… Just like in Europe the Roman letters are used, similarly, in the upper planetary system these alphabets are used, devanāgarī, used in the cities of the demigods. And the language is called Saṁskṛta, "most reformed." And Sanskrit is the mother of all languages.

Even in this planet, the Latin is also derived from Sanskrit. Just like the "maternal," the matṛ-śabda, "paternal," pitṛ-śabda. So dhīmatā. So here the writer is Vyāsadeva. So every word is selected, either in Bhagavad-gītā or in Śrīmad-Bhāgavatam or the Purāṇas, all writings of…, Mahābhārata, each and every word is used just like weighing in the balance. So many words should be in the beginning, so many words should be in the end. And not whimsically. That cannot be allowed. That is called saṁskṛta sāhitya, literary… Just like Caitanya Mahāprabhu when he was hearing Keśava Kāśmīrī, as soon as there was little discrepancy, bhavānī-bhartā, immediately he criticized and defeated him. Sanskrit language is so nice.

Paśyaitāṁ pāṇḍu-putrāṇām ācārya: [Bg. 1.3] "My dear teacher, just see how many military soldiers are standing there on behalf of the Pāṇḍavas, and they have been arranged by your disciple, who is meant for killing you. So just remember." That means "You become more strong that this boy and the other party may not kill you." But Duryodhana does not know that the death does not depend on military strength or bodily strength. When death will come, nobody can check. Death is God. When Kṛṣṇa desires that "This man should be killed now," or "He must die now," nobody can check. Rākhe kṛṣṇa mare ke mare kṛṣṇa rākhe ke. If Kṛṣṇa desires to kill somebody, nobody can give him protection, no power. And if He wants to save somebody, nobody can kill him. This is Kṛṣṇa's protection.

Therefore this big, big commander-in-chief Dronācārya and Bhīṣmadeva, Karṇa, they were very, very, big, powerful commanders. Arjuna was nothing before them. Arjuna was just like… Parīkṣit Mahārāja compared that "My grandfather was just like an ordinary fish, and these soldiers, these commanders, (were) just like timiṅgila." Timiṅgila, there is a fish-we get information from Vedic literature-very big fish. They swallow up the whales. Timi. Timi means whale fish. And timiṅgila means… Just like small fish are swallowed up like this. So just imagine how big such fish is. So these commanders, Karṇa, Dronācārya, and Bhīṣma, were compared with the timiṅgila. And Arjuna although very powerful, he was compared with timi. So Parīkṣit Mahārāja admitted "That it was not possible for my grandfather to win over the battle before these big, big commanders. It is only by the grace of Kṛṣṇa he was saved." So the conclusion is if Kṛṣṇa saves, nobody can kill; and if Kṛṣṇa wants to kill, nobody can save. Therefore our conclusion should be that we should always be under the protection of Kṛṣṇa. Avaśya rakṣibe kṛṣṇa. This is śaraṇāgati. Śaraṇāgati, surrender. Surrender means that "I am surrendering to Kṛṣṇa with full faith that He is quite competent and able to give me protection." This is called surrender. Not that hesitation: "Oh, I will surrender to Kṛṣṇa, and in case of danger, He may not be able to give me protection." That is not surrender. With full faith, "Yes, Kṛṣṇa is so powerful, Kṛṣṇa is so great, that I am surrendering to Kṛṣṇa from this day: 'From this day… Kṛṣṇa, I was wandering throughout the universe life after life without knowing my relationship with you. Now, today, I surrender unto you. Kindly accept me and engage me in your service.' " This is called surrender. Thank you very much. (end)

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Bhagavad-gītā 1.4-5

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London, July 10, 1973

Pradyumna (leads chanting, etc):

atra śūrā maheṣvāsā
bhīmārjuna-samā yudhi
yuyudhāno virāṭaś ca
drupadaś ca mahā-rathaḥ
[Bg. 1.4]

Translation: "Here in this army there are many heroic bowmen equal in fighting to Bhīma and Arjuna; there are also great fighters like Yuyudhāna, Virāṭa and Drupada."

Prabhupāda: So all these heroes are mentioned not only in this verse, in several other verses also. So people may ask that "By mentioning these great fighter, what spiritual progress we make? Because we are meant for chanting Hare Kṛṣṇa mahā-mantra, so by chanting the names of these great fighters, what do we gain?" The question may be raised there. But the thing is that nirbandhaḥ kṛṣṇa-sambandhe, whenever there is connection with Kṛṣṇa, that also becomes Kṛṣṇa. This is a subtle form of philosophical understanding. Nirbandhaḥ kṛṣṇa-sambandhe. If there is relationship with Kṛṣṇa… Therefore the sahajiyās, they do not read Bhagavad-gītā. They say, "We have nothing to do with Bhagavad-gītā." They jump over to the Śrīmad-Bhāgavatam, Tenth Canto, Kṛṣṇa's rāsa-līlā, as if Kṛṣṇa is connected with rāsa-līlā and not with this līlā. They make distinction. Kṛṣṇa's this fighting līlā, pastimes, and the rāsa-līlā pastime, they are all the same because Kṛṣṇa is the center. Kṛṣṇa being center, whatever in connection with Kṛṣṇa is there, that becomes also Kṛṣṇa. This is the idea.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

This is the instruction of Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu.

So just like we, in propagating Kṛṣṇa consciousness, we have to deal with money or persons who are not Kṛṣṇa conscious, outsider. We have to deal with them. But when we go to outsider or when we deal with money, there is relationship with Kṛṣṇa, kṛṣṇa-sambandha. So Rūpa Gosvāmī has distinguished the…

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Prāpañcika means material. So prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Everything has got connection with Kṛṣṇa because ultimately everything is Kṛṣṇa's energy. The material world is also manifestation of Kṛṣṇa's energy. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. You'll find. Material world means these five elements, gross and subtle. Earth, water, air, fire, sky, these are gross. And mind, intelligence, and ego, these are subtle. These elements, material elements, Kṛṣṇa says, bhinnā me prakṛtir aṣṭadhā: "These material elements, they are separated, but they are My energy. They are My energy." The same example. Just like cloud. Cloud is created by the sun. It is sun's energy which creates the cloud. You know. By temperature the sea water is evaporated, forms into gas. That is cloud. So cloud is created by the energy of the sun, but when there is cloud you cannot see the sun. Sun is covered. Similarly, material energy is Kṛṣṇa's energy. But when you become covered by this material energy, you do not see Kṛṣṇa. This is the position.

So we have to use our intelligence. That is described by Śrīla Rūpa Gosvāmī: prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ, mumukṣubhiḥ parityāgaḥ. Mumukṣu, especially the Māyāvādīs, who are after liberation, to merge into the existence of the Supreme, mumukṣu, mokṣa, they, Māyāvāda, they say, "Everything is māyā." Brahma satyaṁ jagan mithyā: "This world is false; only Brahman is reality." But we say that why the jagat, the world should be false if it is coming from the reality? We do not agree with them. We do not accept that this world is false. No. We can say, "It is temporary manifestation." But it is not false. Why it is false? We are living in this house. If somebody, some rascal, says, "It is false," why false? We are utilizing this house. We are utilizing this microphone.

We are utilizing the dictaphone. Why it is false? There is sambandha. There is relationship with Kṛṣṇa. Anything material, made of earth, water, fire, air, they are Kṛṣṇa's energies. Therefore there is direct relationship with Kṛṣṇa. And if Kṛṣṇa is reality, why His energy should be false? No. We must know how to utilize it.

So similarly, in this battlefield, Kṛṣṇa is there, and all the living entities… Some of them are soldiers, some of them are commander-in-chiefs, some of them this, that. Or the chariot or the ground-everything Kṛṣṇa's energy. So if we remember that everything is manifestation of Kṛṣṇa's energy, there is no question of materialism. It is all spiritual energy. So nirbandhaḥ kṛṣṇa-sambandhe. So we have to use them for Kṛṣṇa. Here all of of them have gathered. This is another Kṛṣṇa's energy. Kṛṣṇa appears, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He wanted to kill all the demons. That is another side of his business. As one side, paritrāṇāya sādhūnām, to give protection to the devotees, the other side is to vanquish all the demons. Just like if you want to grow paddy on the field, so first of all you have to destroy all the unwanted weeds. Then you grow the seeds; it will come out nicely. So these two things are required. Destruction and construction. Both the things are Kṛṣṇa's activities or different energies. So you cannot accept one thing, giving up the other side. We have to understand that both sides, they are working as different manifestation of Kṛṣṇa's energy. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. In the Vedas it is said that the Absolute has got multi-energies. So one energy is working in one way, another energy is working in another way. Parāsya śaktir vividhaiva śrūyate, svā-bhāvikī jñāna-bala-kriyā ca. Just like here also, when we do something, we require varieties of energies to make that thing perfect. So everything, Kṛṣṇa, Kṛṣṇa's, this material world or spiritual world, everything is working in order, under different energies.

So these, I mean to say, warriors' name mentioning, we should not neglect. Kṛṣṇa wanted to gather all the demoniac power in that Battlefield of Kurukṣetra and kill them. That was His plan. So there is a plan of Kṛṣṇa. Nirbandhaḥ kṛṣṇa-sambandhe. We should not be attached to things as there, but we should try to understand that there is relationship with Kṛṣṇa. And as soon as there is relationship with Kṛṣṇa, we shall properly utilize it. That is Kṛṣṇa consciousness. As soon as we understand that there is relationship with Kṛṣṇa, nirbandhaḥ kṛṣṇa-sambandhe… Everything can be utilized for Kṛṣṇa. Kṛṣṇa is not a stereotyped, stagnant block. Kṛṣṇa is a dynamic force. Therefore everything can be dovetailed in the service of Kṛṣṇa. Simply one should learn the art under proper guidance how to utilize. Then that will be perfect form of Kṛṣṇa consciousness. Read next verse.

Pradyumna (leads chanting, etc.):
dhṛṣṭaketuś cekitānaḥ
kāśirājaś ca vīryavān
purujit kuntibhojaś ca
śaibyaś ca nara-puṅgavaḥ
[Bg. 1.5]

Translation: "There are also great, heroic, powerful fighters like Dhṛṣṭaketu, Cekitāna, Kāśirāja, Purujit, Kuntibhoja and Śaibya."

Prabhupāda: Practically in the Battle of Kurukṣetra great personalities, warriors, from all parts of the world they came and joined. Some of them joined with this party and others joined with the other party. So far we have studied… just like Śaibya, he belonged to Śibya. So all these personalities, we did not get their full description, it would enhance the pages. But these big personalities, we have got their information. There is a book, The Personalities of Mahābhārata. Bhagavad-gītā is part of Mahābhārata. Mahābhārata means greater India. Mahā means greater, and bhārata means India. So this whole planet was Bhārata-varṣa. There was only one flag. The whole planet was being ruled by one king. That is the king of this Hastināpura. The fight is that, that who would be the king, Mahārāja Yudhiṣṭhira or Duryodhana. But a king… It is not a democratic; it is monarchy. So Kṛṣṇa is deciding, "No, Duryodhana is unfit. Mahārāja Yudhiṣṭhira is fit." This is Kṛṣṇa's desire. Therefore this fight is there. Kurukṣetra. Kṛṣṇa wanted to wipe out all unwanted demons from the face of the world and enthrone Mahārāja Yudhiṣṭhira because he is the exact representative of Kṛṣṇa.

So monarchy or dictatorship is welcome. Now the Communists, they want dictatorship. That is welcome, provided that particular dictator is trained like Mahārāja Yudhiṣṭhira. Not that simply by votes of some rascal population one becomes dictatorship, another rascal comes. Another big rascal comes. Just like in the Communist country the Stalin was their dictator. And in the historical record it is said that he is the greatest criminal in the history of the world. Greatest criminal. He would not tolerate anyone going against him. As soon as he finds that "This man is going against me," immediately call him, "Now here is poison and here is resignation." Or kill him. "You take poison or I shall kill you." This was his policy. In this way he killed so many enemies. He not only killed the Czar family. So his business was killing. Not that kind of dictatorship wanted. Dictatorship wanted that by his direction the citizens will be so happy that even they will not have any anxiety. Adhayo vyadhayaḥ (?).

We have read the other day in the Śrīmad-Bhāgavatam. There are three kinds of miserable conditions of life, bhūtātma-hetav aḥ. The cause… They are caused by three principles: adhyātmika, adhibhautika, adhidaivika. Daiva-bhūtātma-hetavaḥ. These are all described in the Śrīmad-Bhāgavatam. Daiva means controlled by the higher demigods. Just like famine or earthquake. This is not under your control. At any time the earthquake, there may be. There may be famine. There may be pestilence. There may be natural disturbance, flood. This is called daiva, controlled by higher demigods. Just like Indra wanted to overflood Vṛndāvana being angry upon the residents of the… Kṛṣṇa saved, Giridhārī. He became Giridhārī. So these disturbances are there. Adhyātmika, adhibhautika. But the king or the dictator should be so perfect and he will guide the citizens in such a way that they will not feel all these disturbances. That kind of dictatorship wanted. He will direct in such a way that even this natural adhyātmika, adhibhautika… Adhibhautika means "You are envious of me, I am envious of you." So there is always cold war, struggle. This should be stopped. There should not be unnatural heat or unnatural cold, excessive heat. People will feel in all respects happy.

If that condition can be brought in, like Mahārāja Yudhiṣṭhira or his forefathers, or even his grandson. After Mahārāja Yudhiṣṭhira, there was no kingdom of Mahārāja Yud…, of the son of Yudhiṣṭhira or Arjuna. All died in the Battlefield of Kurukṣetra. Only one grandson was in the womb of his mother, posthumous child. He was saved only. So up to that point, Mahārāja Parīkṣit, the whole planet was very nicely governed by dictatorship. So we can bring in such dictatorship, provided that dictator is perfectly Kṛṣṇa conscious. Under his guidance, everything… Because he knows how to conduct kingdom, how to make everyone happy. Nirbandhaḥ kṛṣṇa-sambandhe. So here is another list of fighters. But the real purpose of this battlefield is to bring all the fighters, big fighters of the world, together. And under Kṛṣṇa's guidance they would be all killed. Nimitta-mātraṁ bhava savyasācin. When Arjuna was declining to fight, Kṛṣṇa ultimately said, "My dear Arjuna, you fight or not fight, it doesn't matter. These people are not going back home. It is already settled up. You simply become, take the credit that you have fought and killed. It is al... They are already killed. Because that is My plan." Nimitta-mātraṁ bhava savyasācin. They are already killed.

So this battlefield, because Kṛṣṇa wanted to kill them, and the result was-you will find in the Bhagavad-gītā, they all attained svarūpa. Anyone who was killed, who died in the Battlefield of Kurukṣetra, in the presence of Kṛṣṇa, they all attained their original, constitutional position, spiritual form. They all went back to home, back to Godhead, everyone. Therefore Kṛṣṇa is Absolute. Either His killing or His protecting, it is all the same. You don't think that Kṛṣṇa is killing. No. If anyone is killed by Kṛṣṇa, he immediately gets liberation: the liberation for which great great saintly persons, sages, they undergo severe austerities for life after life, simply by being killed, he gets that. So by becoming Kṛṣṇa's enemy, one gets this benefit. Just think over if you become Kṛṣṇa's friend, what is the benefit. That is Kṛṣṇa consciousness. The Māyāvādīs they are after liberation. So this liberation is granted even to the enemies of Kṛṣṇa. They are also enemies. The Māyāvādīs, they are also enemies. Kṛṣṇe aparādhī. They are offender to Kṛṣṇa because they do not accept the form of Kṛṣṇa. Therefore they are offender. So everything studied in relationship with Kṛṣṇa, that is perfect knowledge, and that is described in the Bhagavad-gītā. So it is not that like sahajiyās that we are interested in Kṛṣṇa's rāsa dance, not with this fighting in the Battlefields of Kurukṣetra. This is sahajiyā-bhāva. This is not wanted. Thank you very much. Hare Kṛṣṇa. (end)

730711BG.LON

Bhagavad-gītā 1.6-7

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London, July 11, 1973

Pradyumna: "Translation: There are the mighty Yudhāmanyu, the very powerful Uttamaujā, the son of Subhadrā and the sons of Draupadī. All these warriors are great chariot fighters."

asmākaṁ tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
saṁjñārthaṁ tān bravīmi te
[Bg. 1.7]

"Translation: O best of the brāhmaṇas, for your information, let me tell you about the captains who are especially qualified to lead my military force."

Prabhupāda: So formerly, five thousand years ago, the same system, military-ordinary soldiers, then the captain, then the commander, the commander-in-chief-as there are gradations in the modern age, the same thing was there. But mahā-ratha, they had good qualification. Mahā-ratha means alone he could fight with many other charioteers. They are called ati-ratha, mahā-ratha. There are different grades of fighters.

So, so far Pāṇḍavas are concerned, their son. Saubhadra... Saubhadra means Abhimanyu, Subhadrā's son. Because he was Subhadrā's son, his name was Saubhadra. Draupadī's sons, they are called Draupadeya. In Sanskrit, just like bhaginī, sister, bhaginī, her son is called bhāgineya, nephews. So there is link. As soon as we speak Saubhadra, that means Subhadrā's son. Subhadrā's son, he was only sixteen years old at that time. He was married with Uttarā, the daughter of Mahārāja Virāṭa. So they were all mahā-rathas, ordinary, not ordinary fighters. This Abhimanyu was killed by conspiracy by seven commander-in-chief. Bhīṣma, Karṇa, Droṇācārya, Aśvatthāmā, they all surrounded him, and they did not allow him to come out. They were very experienced commanders. So this is kṣatriya spirit. He was simply a boy, sixteen years old and he had to be killed by the combined efforts of very, very, big commander-in-chiefs. He was so great fighter, Abhimanyu. Abhimanyu-vāda (?). So Saubhadra, Draupadī... Similarly, Draupadī's sons also there. Sarva eva mahā-rathāḥ [Bg. 1.6]. Mahā-ratha means one who could fight with one thousand chariots on the other side. They were called mahā-rathāḥ.

Then Duryodhana, first of all he pointed out the military strength of the opposite side. This is intelligence. One should take calculation of the opposing elements or the enemy's side. In fighting the first thing is to take estimation of the enemy's side, how much they are strong, how they have arranged. Then one should calculate how to counteract, how to fight with them, this is intelligence. Without taking any calculation of the other side, if you are not prepared, then how you can become victorious? This is sane proposal, that is, upayan cintayet prajño apayan ca cintayet.. A prajña, an intelligent man, not only think of the bright side on this business, or this fight, or this any..., so many things we have to deal with. Simply we should not calculate the brighter side. There is darker side also. We should always think, "If there is some thief, if there is some rogue, they cheat us, then what precaution I am going to take?" This is intelligence. If I simply calculate that "In this business I will make so much profit." In the meantime, somebody comes and cheats me and go away, then... Therefore upayan cintayet prajña apayan ca cintayet. Darker side also should be thought of. That is intelligence. Just like they are doing. After calculating the darker side-enemy means darker side-they can defeat me at any moment. That is darker side.

So after calculating their strength, then Duryodhana is speaking about his own strength, asmākaṁ tu viśiṣṭā ye. Viśiṣṭā, not to speak of the ordinary soldiers. They're viśiṣṭā. Viśiṣṭā means who are specifically to be mentioned, high officers. Asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama [Bg. 1.7]. He was in commander-in-chief. For eighteen days there was fight, and one after another, a commander-in-chief was killed. And sixty-four crores of men were killed in the Battlefield of Kurukṣetra. And the battle was finished within eighteen days, not lingering for some years. No. Fight to the best capacity and finish the business.

So everyone, both the sides, Pāṇḍava's side and Kaurava's side, all were killed. This Saubhadra, Draupadeya, everyone was killed. And the other side also. Only the five brothers they remained, and the one grandchild who was in the womb of the mother, he remained. Otherwise everyone was finished within eighteen days. Such a great fight it was. And people from all parts of the world, they joined the Battle of Kurukṣetra.

Somebody was criticizing me that ”Swamiji, you are introducing this Hare Kṛṣṇa movement. People are becoming coward. They simply chant Hare Kṛṣṇa.” So I replied that ”You will see the power of Hare Kṛṣṇa movement in due course of time.” He required… Because there were two battles in India: the battle between Rāvaṇa and Rāma, Rāma-Rāvaṇa, the battle of Rāmāyaṇa; and another battle was Battle of Kurukṣetra. And in these two battles the hero was Vaiṣṇava and Viṣṇu. In the Rāma-Rāvaṇa battle Lord Rāmacandra was there and His devotee Hanumān, Vajrāṅgajī. Similarly, in the Battlefield of Kurukṣetra, Kṛṣṇa was there and His devotee Arjuna was there. So Vaiṣṇavas, they do not simply chant Hare Kṛṣṇa. If there is need, they can fight under the guidance of Viṣṇu and become victorious. A Vaiṣṇava's one qualification is… Out of the twenty-six qualifications, one qualification is dakṣa, expert. If there is need of fighting, they can fight like very expert. That is also needed. Kṛṣṇa consciousness does not mean one-sided. Kṛṣṇa as all-pervading, the Kṛṣṇa consciousness movement also should be all-pervading. It should touch everything, even politics, sociology, everything, if required. That is the aim. Because Kṛṣṇa's mission is: yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. There is two mission: not only to give protection to the devotees, but also to kill the demons. To kill the demons, that is one side. So the devotees of Kṛṣṇa should be trained up both ways: not only to give protection to the devotees, to give them encouragement, but if need be, they should be prepared to kill the demons. That is Vaiṣṇavism. It is not cowardism. It is not cowardism. When need be. Generally, a Vaiṣṇava is non-violent. Just like Arjuna. In the beginning he was non-violent, Vaiṣṇava. He said, ”Kṛṣṇa, what is the use of this fighting? Let them enjoy.” So by nature he was non-violent, but he was induced by Kṛṣṇa to become violent, that ”Your non-violence will not help. You become violent. You kill them. I want.” So if Kṛṣṇa wants we shall be prepared to become violent also. And Kṛṣṇa, that is open secret, that paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Two business of Kṛṣṇa, two side. So those who are devotees of Kṛṣṇa, they should be trained up both ways, they should be prepared. But generally, there is no question of becoming violent, unnecessarily. As the modern politicians, unnecessarily they declare war, a Vaiṣṇava does not do so. No, unnecessarily, there is no need of war. When it was completely impossible to settle up the things between the Pāṇḍavas and the Kauravas, then Kṛṣṇa said, ”All right, then there must be fight.” When Duryodhana declined to spare even a portion of land holding the sūcyagra, the point of a needle… he refused that ”I cannot spare even so much land which can hold the point of a needle.” Then the war was declared. There is no question of settlement. Otherwise, Kṛṣṇa requested that ”These five Pāṇḍavas, they are kṣatriyas. They cannot become merchant or brāhmaṇa. Brāhmaṇa's profession is paṭhana pāṭhana yajana yājana dāna pratigrahaḥ. Brāhmaṇa can take charity from others. A sannyāsī can take charity from others. Not a kṣatriya or a gṛhastha. No. That is not allowed. ”So they are kṣatriyas; they cannot take the professions of a brāhmaṇa, neither they can take the profession of a mercantile man, business man. They must have some land so that rule over, take taxation. And that is their living means.

So spare only five villages to these five brothers and settle up.” But Duryodhana replied, ”No, Sir. What to speak of five villages, we cannot spare even so much land which can hold the point of needle.” Then the war was declared. So Vaiṣṇava, they are non-violent. But if need be, they can become violent for Kṛṣṇa's sake. This is the Battle of Kurukṣetra. So any more? Or end here? All right, end here. Chant Hare Kṛṣṇa. (End)

730712BG.LON

Bhagavad-gītā 1.10

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London, July 12, 1973

Pradyumna: ”Translation: Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.” [Bg. 1.10]

Prabhupāda: So Duryodhana is very proud of his strength, military strength, because he was empowered, he could gather. And over and above that, Bhīṣma is the commander-in-chief. He is giving protection. And on the other side, the Pāṇḍavas, they are not empowered. Somehow or other, they gathered some soldiers from relatives. Therefore their strength was limited in consideration of the other party. And that is, being protected by Bhīma. Duryodhana always considered Bhīma as a fool. Therefore he is very much confident that ”Our side is being protected by Bhīṣma, and the other side, although Bhīma is very strong, but he has no brain very much.” So he was very hopeful of victory.

But in the previous verse he said, anye ca bahavaḥ śūrā mad-arthe tyakta-jīvitāḥ [Bg. 1.9]. Tyakta-jīvitāḥ means ”They have come to lay down their life for me.” This is a foretelling because actually, whoever joined the Battlefield of Kurukṣetra, none of them returned. Tyakta-jīvitāḥ. So it is already concluded that although Duryodhana is very much proud of his military strength protected by Bhīṣma, still, tyakta-jīvitāḥ, they would surely die. This is the conclusion. Nānā-śastra-praharaṇāḥ sarve yuddha-viśāradāḥ. No, not a single person inexperienced was there. Yuddha-viśāradāḥ. Viśārada means very expert, fighting. Still, they would have to lay down their life because it is Kṛṣṇa's plan that all these fighting men, they were not ruling properly according to the tenets of Vedic injunctions. Therefore they were demons. Military strength for self-aggrandizement is demoniac. Military strength is required to rule over the kingdom but not to misuse them for aggression to others' country or others' kingdom. That was not allowed.

So when Kṛṣṇa appeared, there were many kings. Although they were under the ruling of the Pāṇḍavas, still, Hastināpura, still they were fighting. That is natural. If one has no Kṛṣṇa consciousness, then his strength and opulence would be misused. And if one is Kṛṣṇa conscious, then he would use his strength and opulence very properly. So these kings were meant for giving protection to the citizens, to train them to the Vedic conception of life. But they were not doing that. Therefore they were demons.

Although they were kṣatriyas, still… Kṣatriyas are meant for representing the Supreme Personality of Godhead. Actually, Kṛṣṇa is the proprietor. Sarva-loka-maheśvaram. Sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati [Bg. 5.29]. So He is the proprietor. Sarva-loka. Sarva-loka means all the planets, all the universes. Because they are created by Kṛṣṇa, by Kṛṣṇa's bodily effulgence, brahmajyoti. So they are created by Kṛṣṇa's. Just like from the sunshine these planets are created, similarly from brahmajyoti, innumerable universes are created.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So it is all creation of Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Everything has come out from Kṛṣṇa's body, external, therefore He is the proprietor. If I have created something, then I am the proprietor. It is very easy to understand. In the Vedas also, it is said eko nārāyaṇa āsīt: "Before the creation only there was Nārāyaṇa." In the Catuḥ-śloki Bhāgavata also it is said, aham evāsam evāgre [SB 2.9.33/34/35/36]. So before creation there was Kṛṣṇa. When we speak of Kṛṣṇa, it does not mean Kṛṣṇa was alone. Kṛṣṇa means with His form, with His pastimes, with His paraphernalia, with His entourage, everything. When we speak of king, it does not mean king is alone. As soon as we speak of king, we must understand the king, king's kingdom, king's secretaries, king's ministers, king's queen, king's palace, so many things. Similarly, when the Vedas says that eko nārāyaṇa āsīt, "Before creation there was only Nārāyaṇa." So Nārāyaṇa with His paraphernalia, with His expansion… Nārāyaṇa has expansion in the spiritual world, vaikuṇṭha jagat, innumerable Vaikuṇṭha planets. You have seen the picture. Innumerable. We have given only twenty-four names, but there are innumerable.

So actually, either in this material world or in the spiritual world, all planets, Vaikuṇṭha planets or kuṇṭha planets… Here in this material world, kuṇṭha planets. Kuṇṭha means anxiety. Here, in any planet you go, the anxiety will be there. This is material. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Why anxiety? Because we have accepted something asat, which will not stay. But we are eternal, we want to stay. Our natural position is eternity. So we don't want this temporary body. Therefore we try to save the body as much as possible. But it will not be saved. Because we have accepted something nonsense, which is not compatible with our existence. The modern civilization, they do not know it. They think it that death is natural sequence. It cannot be avoided. No. It can be avoided. It can be avoided. But these rascals, they do not know how to avoid it, although it is mentioned in the Bhagavad-gītā how you can avoid death. Birth, death, old age and disease, these are the problems, but they do not know how to solve these problems. They are simply engaged in some temporary business. And they are fighting. They are making plans. They are making diplomacy. But in the real problem they do not touch, neither they know how to solve it. But this Kṛṣṇa consciousness movement can solve it. These rascals may understand this fact, that this Kṛṣṇa consciousness movement is not a sentiment, so-called religious movement. It is a scientific movement to solve all the problems of life. This is Kṛṣṇa consciousness.

So in the Bhagavad-gītā it is said, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Punar janma naiti. If you can avoid next birth… Next birth means to accept another material body. Tathā dehāntara-prāptiḥ, tathā dehāntara-prāptiḥ [Bg. 2.13]. After giving up this body, we have to accept another body. These rascals, they do not understand it. So many defects in the modern civilization, full of ignorance, and still, they are passing as great scientists, great philosophers, great politicians. Real knowledge they haven't got. So try to give them real knowledge. Tathā dehāntara-prāptiḥ. This is the crucial point, dehāntara-prāptiḥ. One has to accept another body. So if you can find out a means so that you do not accept another body, then you are safe. Because as soon as you accept another body, janma, birth, then where there is janma, there is mṛtyu, death also. And between janma and mṛtyu, birth and death, there is disease and old age. So Kṛṣṇa says that tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "One can avoid accepting another material body." How? Janma karma me divyaṁ yo jānāti tattvataḥ. Simply try to understand Kṛṣṇa, what is Kṛṣṇa, why Kṛṣṇa appears, why Kṛṣṇa takes part in politics, why Kṛṣṇa… so many, Kṛṣṇa's activities.

So this is… Our Kṛṣṇa consciousness movement means: try to understand Kṛṣṇa. Simply if you try to understand… You cannot understand Kṛṣṇa fully. That is not possible. Kṛṣṇa is unlimited. But to our limited knowledge, whatever is possible, that is stated in the Bhagavad-gītā. As far as we can understand about Kṛṣṇa, if we simply understand Kṛṣṇa, His transcendental nature, His transcendental activities, divyam… Janma karma me divyam [Bg. 4.9]. Divyam means transcendental. It is not ordinary. Tattvataḥ, in truth, in fact. Then you become free from this janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Very easy thing.

Therefore try to understand Kṛṣṇa. How you will understand Kṛṣṇa? Kṛṣṇa is so great. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. You cannot understand Kṛṣṇa by these blunt material senses. That is not possible. You have to purify it. You have to purify it. Tat-paratvena nirmalam [Cc. Madhya 19.170]. Simply by Kṛṣṇa consciousness, always thinking of Kṛṣṇa, all your senses will be purified. This is the process. Sevonmukhe hi jihvādau. And you can begin service with your tongue.

Now, this is also very surprising. By utilizing our tongue, we can become perfect. This is also unknown to the modern science. By utilizing the tongue, one can become perfect. Yes. This is the process. If by the tongue you chant Hare Kṛṣṇa mantra, and by the tongue you taste prasādam, you will be perfect, simply by executing these two things. Do not accept anything, do not allow the tongue to touch anything which is not offered to Kṛṣṇa. This is one item. And another item-engage the tongue, always chanting Hare Kṛṣṇa. You become perfect. Is it very difficult task? Anyone can do. Hare Kṛṣṇa mahā-mantra, anyone can chant. And nice prasādam, anyone can take. And actually, it is happening so. How these European, American boys and girls, they are advancing, they are realizing? Simply by that process, tongue: chant Hare Kṛṣṇa, take prasādam. So you can introduce this process all over the world. Give them chance to chant Hare Kṛṣṇa mantra. But it is difficult also. There was a cartoon? That one…?

Haṁsadūta: Hayagrīva…?

Prabhupāda: No, no, that one old lady is requesting her husband, "Chant chant chant," and the husband is replying, "Can't can't can't." (laughter). There was a cartoon. So we are requesting everyone, "Please chant," and they are replying, "Can't." Still, they will not chant. This is the difficulty. Otherwise, we can deliver all the people on this earth back to home, back to Godhead, simply by this process. Chant and take prasādam. This should be…

Just like the other day we held the festival, Ratha-yātrā. Chant and take prasādam. That's all. Organize this all over the world. They will be saved. They will understand Kṛṣṇa. Sevonmukhe hi jihvādau svayam… [Brs. 1.2.234]. Kṛṣṇa will appear. Kṛṣṇa… You cannot see Kṛṣṇa. That is not possible. You cannot order Kṛṣṇa, "Please come, I will see You." No. When He is pleased with your service, He will come. "Yes, I am here. See Me." That is the history. Just like Dhruva Mahārāja. Dhruva Mahārāja was meditating, and within six months, he saw Kṛṣṇa, face to face. So everyone can see. Everyone will be able, provided we utilize the tongue. Sevonmukhe hi jihvādau. Jihvādau. Jihvādau means ”beginning with the tongue.” We have got senses, all senses, eyes, ears, touch, so many senses. But begin with the sense, tongue. Try to control the tongue and engage in Kṛṣṇa's service.

Therefore Bhaktivinoda Ṭhākura says, śarīra abidyā-jāl, joḍendriya tāhe kāl: ”This body is material body and the senses are our greatest enemies,” joḍendriya tāhe kāl. ”So out of all the senses,” tā'ra madhye jihwā ati lobhamoy sudurmati, ”of all the senses, the tongue is formidable.” It is sudurmati, it has no limit to taste. I have seen in Japan. Twenty miles away they are coming to taste some fried birds in the hotel. You see. They have got bus. The hotel has got their own bus, and they bring customers from the city and they are coming after office hours just to taste some jungle birds, fried. There is a hotel.

Devotee: Wild duck.

Prabhupāda: Maybe, whatever it may be. You have tasted? (laughter) So the tongue is so formidable enemy. Simply for tasting, they will commit so many sinful activities. They will commit so many abominable actions simply for tongue. And that is a straight line. Tongue, then belly, then genital. So if you can control the tongue, the other things will be controlled. Therefore, tā'ra madhye jihwā ati lobhamoy sudurmati. Lobhamoy, it is very greedy. And sudurmati, it very difficult to control.

Just see. Simply for tongue, so many slaughterhouses are being maintained. I have seen. Those who are meat-eaters… I have seen in the airplane. A small piece of meat they are eating, not very much. But for these small pieces, so many population, huge quantity of slaughterhouse is being maintained. They cannot give up that small piece of meat. What is the difficulty? They can make… The same thing can be made by milk, milk product, channa. What do you call curd? Cheese. You prepare cheese and fry it. You'll get the same taste. But let the animal live, take its milk, and prepare so many milk preparations. But these rascals will not do. You kill simply for this tongue. It is so strong, this tongue. They cannot give up this, I mean to say, formidable tongue. He is demanding, ”You must give me meat.” So they are obliged. And for this obligation, they are committing so much sinful activities, abominable activities. And becoming bound up by the laws of nature to accept a body within the 8,400,000 species of life, and becoming the worm in the stool.

They do not know how the material law is working. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti, nature, is so strong. It is acting very nicely. So we have to become very careful. That carefulness you cannot do any other way. Especially in this age. Simply if you surrender to Kṛṣṇa, if you become Kṛṣṇa conscious, Kṛṣṇa will take care of you, and you will be saved. Thank you very much. Hare Kṛṣṇa. (end)

730713BG.LON

Bhagavad-gītā 1.12

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London, July 13, 1973

Pradyumna: Translation: ”Then Bhīṣma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly like the sound of a lion, giving Duryodhana joy.” [Bg. 1.12]

Prabhupāda: So Duryodhana was doubting that ”My grandfather, Bhīṣma, is more affectionately inclined to the other party. So he may not be lenient in fighting.” So in order to encourage Duryodhana, tasya sañjanayan harṣam. ”Don't think that I am lenient. I am strong.” Immediately, to encourage him, he blew his conchshell. Nowadays they use bugle. Formerly the conchshells were used by the kings.

And not that in modern days the fighting takes place-the poor soldiers, they come to fight, and the leaders, they remain in safety place. It is not like that. All of them came out, kṣatriya. Bhīṣmadeva came, Duryodhana came, Arjuna came. And face to face, they had to fight. Not that the poor soldiers would fight and they would remain in a secure place, no. So tasya sañjanayan harṣaṁ kuru-vṛddhaḥ. Kuru-vṛddha, the oldest man in the dynasty, Kuru dynasty, pitāmaha, he's the grandfather of Arjuna and Duryodhana. The Dhṛtarāṣṭra's elder uncle, his father's elder brother. He was very old man, brahmacārī, and in that old age also, he was taking the risk of fighting. This is kṣatriya spirit. Not that only… Dhṛtarāṣṭra was escaping. Not escaping, because he was physically incapable, blind, therefore he did not come in the battlefield. Otherwise even Bhīṣmadeva, in such old age he also came. This is kṣatriya spirit. When there is fight, there is no rest. And fight means ”Either the other party should be killed or I shall be killed.” Not that without any decision the fighting will be stopped. No, that cannot be. When there is two parties, must be belligerent, one party. So decision is that ”Either you kill me or I kill you.” Not that without killing… ”Without being killed one of us, the fighting cannot be stopped.”

Just like Jarāsandha was fighting with Bhīma. During daytime the fighting was going on, and at night Bhīma was a guest of Jarāsandha. As guest is honored, respected, all the parties… But during daytime the fighting was going on. And this fighting went on for twenty-eight days. Still, there was no decision. Then Kṛṣṇa gave hint, Bhīmasena, that ”Jarāsandha has got a defect. He is joined, two bodies joined. So if you bifurcate him, then he will be killed.” So later on Bhīmasena took that policy, and Jarāsandha was killed.

So amongst the kṣatriyas when there is fighting, unless one party is killed, the fighting cannot be stopped. This is the Battle of Kurukṣetra, to see the history of the former kings and kṣatriyas, how they were determined. This is one of the qualifications of kṣatriya: not to go away from the fighting. When there is challenge of fighting, immediately a kṣatriya would accept. That is kṣatriya spirit. Īśvara-bhāvaṁ ca, and ruling over others. And charitable. These are the symptoms of kṣatriya.

They are described in the Bhagavad-gītā, brāhmaṇa qualification, kṣatriya qualification, vaiśya qualification, śūdra qualification. So… Very nice arrangement, Vedic civilization. Everyone is guided by the superior. The brāhmaṇa guides the kṣatriyas, the kṣatriya guides the vaiśyas, and the vaiśya employs the śūdras. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. In this way, four divisions of brāhmaṇa, kṣatriya, vaiśya, they manage the whole society so nicely. The kṣatriyas, as the kṣatriya's business was to give protection to the citizens, similarly, vaiśya's duty was to give protection to the animals. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44].

Vaiśya, they should engage themselves in agricultural production and giving protection to the cows, especially mentioned, go-rakṣya. Go-rakṣya, cow protection, is one of the items of state affairs. And now there is no cow protection. Poor cows, they deliver milk, and later on they become slaughtered. How much sinful the modern society is, and they still want peace and prosperity. That is not possible. The society must be divided-brāhmaṇa, kṣatriya, vaiśya, śūdra-and they must execute their proper duty. And the vaiśyas, they should give protection to the cows. And the śūdras, they should work under the direction of the higher three divisions. In this way there will be nice management.

Then, as it is stated during the reign of Mahārāja Yudhiṣṭhira, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Then nature also will help. If you keep things all right, according to the direction, then nature also will help you. Nature will give you sufficient foodstuff. Vavarṣa parjanyaḥ, kāmam. Whatever the necessities of life, it will be supplied by nature simply by proper pouring of water, vṛṣṭi. Actually, now the whole world is suffering for drought. There is scarcity of rain. And if the rain is stopped for one or two years more, there will be havoc. It is already there, havoc. In India there is famine, because they are more, mostly agriculturists. So there is famine. In other countries they have got industries. But India is not so industrially advanced. So without water, nothing can be produced.

Therefore during Mahārāja Yudhiṣṭhira's time, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Yajñād bhavati parjanyaḥ [Bg. 3.14]. If you want sufficient water, then you must perform yajña. These are the indications, direction of the Vedic wisdom. So at the present moment no other yajña is possible. The only yajña, saṅkīrtana-yajña, is possible. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. So if this Kṛṣṇa consciousness movement is taken seriously all over the world and they perform saṅkīrtana-yajña, everything will be adjusted immediately. Everything. But these rascals will not take it. They will suffer. Otherwise all directions are there. People have to take the advantage of direction, perfect direction, without any mistake, and they will be happy. So we are trying to introduce this Kṛṣṇa consciousness movement so that people may come to their senses, take advantage of it and be happy. Thank you very much. Hare Kṛṣṇa. (end)

730714BG.LON

Bhagavad-gītā 1.13-14

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London, July 14, 1973

Pradyumna (leads chanting, etc.):

tataḥ śaṅkhāś ca bheryaś ca
paṇavānaka-gomukhāḥ
sahasaivābhyahanyanta
sa śabdas tumulo 'bhavat
[Bg. 1.13]

Translation: "After that, the conchshells, bugles, trumpets, drums and horns were all of a sudden sounded, and the combined sound was tumultuous."

Prabhupāda: So there are mention of various types of musical instruments. Those instruments are no longer in use. But different types of bugles, drums, kettledrums, as they use in modern days. So the same principle. By musical instruments, the soldiers are kept alive so they can fight nicely. Sa śabdas tumulo 'bhavat: "When simultaneously all the instruments were sounded, it become tumultuous." Next verse. Tataḥ śvetair hayair yukte mahati syandane sthitau. Read it.

Pradyumna (leads chanting, etc.):

tataḥ śvetair hayair yukte
mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva
divyau śaṅkhau pradadhmatuḥ
[Bg. 1.14]

Translation: "On the other side, both Lord Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells."

Prabhupāda: So you have seen the picture. Kṛṣṇa is driving four white horses. (reads from purport:) "In contrast with the conchshell blown by Bhīṣmadeva, the conchshells in the hands of Kṛṣṇa and Arjuna are described as transcendental." Kṛṣṇa is transcendental. Nārāyaṇaḥ paro 'vyaktāt. Kṛṣṇa is not of this material world. Kṛṣṇa's body, Kṛṣṇa's activities, everything of Kṛṣṇa, they are transcendental. They are not of this material world. Divyam. In the catuḥ-śloki Bhāgavatam it is said when Kṛṣṇa was instructing Brahmā, aham evāsam evāgre: [SB 2.9.33/34/35/36] "Before this material creation, I was existing." In the Vedas also, it is said, eko nārāyaṇa āsīt. "Before creation, only Nārāyaṇa was there."

So Kṛṣṇa's position is always transcendental. He is not any creation of this material world. But because he comes just like a human being and acts also just like human being, those who are less intelligent, avajānanti, they think of Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Mūḍhāḥ. Mūḍhāḥ means asses. Or less intelligent class of men. They cannot understand Kṛṣṇa's position. Kṛṣṇa's position is always transcendental.

When Arjuna inquired from Him about His instruction to sun-god, Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This bhakti-yogam of as mentioned in the Bhagavad-gītā... Bhagavad-gītā is bhakti-yogam, to understand the Supreme Personality of Godhead. So this literature is also transcendental. Bhakti is also transcendental. Bhakti is not any activities of this material world. Janma karma me divyam [Bg. 4.9]. So bhakti is activity in relationship with Kṛṣṇa. Therefore it is not material. Sa guṇān samatītyaitān brahma-bhūyāya kalpate, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Bhakti-yoga is transcendental. And because Kṛṣṇa is transcendental, you cannot understand Kṛṣṇa by any material method. Therefore Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. The method also is transcendental, not of this material world. So if we can understand simply these facts, that Kṛṣṇa is transcendental, Kṛṣṇa's name is transcendental, Kṛṣṇa's form is transcendental, sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Kṛṣṇa's body is sac-cid-ānanda, not body like this. This body is asat, acit and nirānanda, just the opposite. This material body is asat. Asat means temporary. It will not exist. But Kṛṣṇa's body is not like that. Kṛṣṇa's body is eternal. That is cit. Sat-cit. Full of knowledge.

So less intelligent class of men, they cannot understand Kṛṣṇa. Therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These indriya, these material senses, cannot speculate to understand the Supreme Personality of Godhead. That is not possible. Śrama eva hi kevalam [SB 1.2.8]. That is simply laboring, wasting time. Kṛṣṇa should be understood as Kṛṣṇa says. He can explain Himself. Nobody can explain. Because our senses are imperfect. We are deficient by four kinds of faults. We commit mistake; we are illusioned; with imperfect senses, we try to speak transcendental knowledge; therefore cheating. With imper… They will say, "Probably," "Maybe." This is the so-called scientists' language. That means imperfect knowledge. Still, they want to teach. This is cheating. Knowledge must be perfect. Then you can teach others.

So our process is to receive the perfect knowledge from the perfect source and distribute it. We don't manufacture knowledge. Therefore we are presenting Bhagavad-gītā as it is, as it is. The Bhagavad-gītā is already perfect. Why shall I interpret with my imperfect senses? This is cheating. But people want to be cheated. Vañcita-vañcaka-sampradāya. The whole world is full of cheaters and cheated. Because we want to be cheated, there are so many cheaters. They don't want real thing. Here is the real thing, Bhagavad-gītā, the Supreme Personality of Godhead speaking personally about Himself. Why should we interpret? Does it mean that the Supreme Personality of Godhead, the supreme authority, left something unexplained to be interpreted later on by some rascals? No. But the rascals dare; they interpret. That is cheating. That is another fault. There are 640-45 editions of Bhagavad-gītā. Simply cheating. Amongst them, there are big, big scholars. Not scholars. All rascals, but they cheat. They pose themselves as scholars and people want to be cheated, so they take their words. So they cannot understand Kṛṣṇa. Cheated. They take the shelter of the cheaters. Therefore they are cheated.

So the māyā is very strong. Māyā always dictates so that we may be cheated: "Why you are taking Kṛṣṇa as the Supreme Personality of Godhead? Don't take. He is ordinary man. You can be also equal with Kṛṣṇa. You also become God. You become also incarnation." This is going on. And people flock there because they want to be cheated. What Kṛṣṇa says, they will not accept it. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "Only take to Kṛṣṇa consciousness." Sarva-dharmān. Because any dharma which is not approved by the Supreme Lord Kṛṣṇa, that is not dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. A human being or a demigod or very exalted person cannot manufacture dharma. That is not possible. Real dharma is given by the Supreme Personality of Godhead Kṛṣṇa, and that real dharma is stated in the Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "Just surrender unto me." This is real dharma. Surrender to Kṛṣṇa and follow His instruction; your life will be perfect. Because you follow the perfect instruction, therefore you are also perfect. Simple process. To become perfect, we have to follow the perfect instruction.

So in the Bhagavad-gītā there is perfect instruction. And if we take it as it is and follow it, then we become perfect. To become perfect is not very difficult job. But because we don't want to become perfect, because we want to be cheated, we do not become perfect. This is the difficulty. So we should know from the very beginning that Kṛṣṇa is transcendental. And all His activities, they are all transcendental. Although Kṛṣṇa appears just like ordinary human being… He does not appear like ordinary human being because Kṛṣṇa, when He was three months old only, He killed the Pūtanā rākṣasī. A three month's old child cannot kill such giant demon. It is not possible. Kṛṣṇa, when He was six or seven years old, He lifted the Govardhana Hill. So what is the difficulty for Kṛṣṇa? If Kṛṣṇa can float big, big gigantic planets in the air just like cotton swab floating, so is it very difficult for Kṛṣṇa to lift a mountain with His hand, with His finger? That is not difficult for Kṛṣṇa. But those who want to be cheated, when Kṛṣṇa shows His transcendental strength, they don't believe it, another cheating. They, they'll admit, "Oh, these are… What is called?

Devotee: Mythology.

Prabhupāda: Mythology. As if Vyāsadeva wrote this Śrīmad-Bhāgavatam to put before these rascals some mythology, some imaginary things. Just see how they want to be cheated. Such an exalted personality like Vyāsadeva, who has given us the Vedic literature, he presented something which is imaginary. What business He has got? Therefore sometimes these cheated people, they deny to accept that Bhāgavata is written by Śrī Vyāsadeva. But those who are actually ācāryas, those who can guide us, like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, big, big…, Caitanya Mahāprabhu, they do not say like this, that "It is mythology. It is imaginary." They accept as it is. So we have to follow these mahājana. Mahājano yena gataḥ sa panthāḥ dharmasya tattvaṁ nihito guhāyām [Cc. Madhya 17.186]. We have to follow great personalities, ācāryas. ācāryavān puruṣo veda. One who has got, one who has taken shelter of ācārya, bona fide spiritual master, he knows. Ācāryavān puruṣo veda. Because he is receiving the right knowledge from the right source, ācārya… Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Ācārya means by disciplic succession. As Kṛṣṇa says, disciplic succession, all the ācāryas will say the same thing. They will not change, they will not interpret. They can explain. But the original fact is not distorted. That is ācārya. Ācārya will never say that "Kṛṣṇa is material. Kṛṣṇa… There was no such thing as Kṛṣṇa. There was no such battle, Battle of Kurukṣetra. These are all imaginary." So if we don't want to be cheated, then we should take Kṛṣṇa as He is presenting Himself and as it is confirmed by the ācāryas. Then our knowledge is perfect. So here it is said,

tataḥ śvetair hayair yukte
mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva
divyau śaṅkhau pradadhmatuḥ
[Bg. 1.14]

Kṛṣṇa and His devotee Arjuna, they are on the same platform. Therefore Mādhava and Pāṇḍava. They blew Their transcendental conchshells. This is not ordinary. (reads from purport:) "The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side." This is the sounding. Divyau. They are also sounding their conchshell, even Bhīṣma, but that cannot be compared with the conchshells of Mādhava and Pāṇḍava. Arjuna, associates, they are also equally powerful. Nobody can be associates of Kṛṣṇa without being very, very much advanced. Just like fire can mix with fire, similarly water can mix with water; similarly, unless one is transcendentally advanced, he cannot be associate of Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings,

gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne,
se jāy brajendra-suta-pāś
Gaurāṅgera saṅgi-gaṇe. Śrī Caitanya Mahāprabhu, Kṛṣṇa, and His associates,
śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

All the devotees. So Narottama dāsa Ṭhākura says, "So all these associates of Caitanya Mahāprabhu should be known-they are also of the same category." Gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne. This word nitya-siddha is significant. Nitya-siddha and nitya-baddha. There are two kinds of living entities. Nitya-baddha means ever-conditioned. Ever-conditioned means those who are in this material world, they do not know when they came in touch with this material world. Neither they do know when they will be liberated. They are called nitya-baddha, ever-conditioned. And similarly, there are nitya-siddhas. Nitya-siddhas means they never come in contact with this material world, and even they come here for some business, they do not forget their position. That is nitya-siddha. Try to understand. There are two kinds of living entities: nitya-siddha, nitya-baddha. Nitya-baddhas are within this material world. Beginning from Brahmā down to a small ant, insignificant ant, they are all nitya-baddhas. Anyone who is in this material world-nitya-baddha. And nitya-siddhas, they belong to the spiritual world. They never come in contact with this material world, and even they come for some business under the order of the Supreme Lord, they do not touch these material qualities They remain always transcendental. As Kṛṣṇa remains always transcendental, even though He is in this material world, similarly, Kṛṣṇa's nitya-siddha associates, they are also transcendental. They never touch this material world.

So try to understand the position of Kṛṣṇa. Kṛṣṇa is nārāyaṇaḥ paro 'vyaktāt, transcendental, paraḥ avyaktāt. That is puruṣottama-yoga in the Bhagavad-gītā. Kṛṣṇa has said, "Anyone who has understood Me, ajam avyayam, ajam-I never take birth in this material world, neither I am deteriorated by material contact-he knows me perfectly." That is called puruṣottama. Puruṣa uttama. Uttama. Uttama means "not of this material world." Ut. Ut means above, and tama means this darkness. So ut-tama means "above this darkness." So uttama puruṣa. Puruṣa uttama. Puruṣa. Puruṣa means enjoyer. Prakṛti means enjoyed. So actually, we are not puruṣa; we are prakṛti. That is stated in the Bhagavad-gītā, apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Apareyam, these material elements, bhūmir āpo 'nalo vāyuḥ, earth, water, fire, air, sky, mind, intelligence, bhinnā me prakṛtir aṣṭadhā, these are separated energies, material energies of Kṛṣṇa. They are also prakṛti. As this material world is prakṛti, similarly, there is another prakṛti, Kṛṣṇa gives information. Apareyam itas tu viddhi me prakṛtiṁ parām. But that is parā-prakṛti. So we are not puruṣa; we are prakṛtis. Although by materially dressed, we appear to be puruṣa, actually, we are not puruṣa. Just like if you dress one woman like a man, that does mean she has become man. She is woman. Similarly, we are puruṣa in the sense that we are trying to imitate the supreme puruṣa, Puruṣottama. Kṛṣṇa is the Supreme enjoyer. We are trying to become imitation Kṛṣṇa. Just like so many rascals, they declare that "God, I am God." That is the last snare, Māyāvāda. First of all we try to become enjoyer like the head of the family man or a minister or this and that, so many. Everyone is trying to become head, enjoyer. And at last, being baffled in every respect, he wants to become God. This is the last snare of māyā. Nobody can become God. He is Puruṣottama and we are prakṛtis. Artificially, how we can become enjoyer? Prakṛti means enjoyed. Enjoyer and… Predominator and the predominated.

So jīva-bhūta, we jīvas, we are all prakṛti. Puruṣa is only Kṛṣṇa. All living entities… Viṣṇu-tattva is puruṣa-tattva, and we are śakti-tattva, śakti, energy, marginal energy of Kṛṣṇa. So energy is prakṛti. The prakṛti is not puruṣa. So Māyāvāda philosophy is wrong. They pose them as so 'ham. So 'ham "I am the same." How you can be same? In the śāstra it is said that "You living entity, you are prakṛti." How you can become same, you puruṣa. This is mistake. How prakṛti, how a woman can become man? Artificially one can become. Here also so-called woman, they are also puruṣa. They are thinking puruṣa. Puruṣa means enjoyer. Here woman is also thinking to enjoy, and the so-called man is also thinking to enjoy. Everyone. Nobody wants to serve. Everyone wants to be served. Puruṣa attitude. Everyone wants to be served. Nobody wants to serve. This is the material conception of life.

So when we agree to serve, not to be served, that is liberated person. When we agree to serve only, not to be served. Not to accept service from others, but to serve others-that is real liberation. But here the material disease is that everyone is making plan "How others will serve me." This is called māyā. This is called māyā. Māyā means that artificially we want to be served. That is not possible. When we agree to serve… As Caitanya Mahāprabhu has given us the path of liberation, jīvera svarūpa hoy nitya-kṛṣṇa-dāsa, this is our position. We are eternal servant of Kṛṣṇa.

So when we engage ourself in the service of Kṛṣṇa… The whole Bhagavad-gītā is spoken on this basis. Arjuna was artificially declining to serve Kṛṣṇa. Kṛṣṇa wanted him to fight, and Arjuna was putting so many reasons, "How he could fight and kill the other side who are his kinsmen, who are nephews, who are brothers, grandfather?" This argument were being put. So that means he refused to serve Kṛṣṇa. That is material condition. He was thinking in his own terms. He wanted to enjoy the family members, the so-called nephews, brothers, that "If they are killed, then what is the use of my, this kingdom?" [break] …but people thinks that I get kingdom I enjoy myself. That is condition. But a liberated soul will take the kingdom, but it will be used for Kṛṣṇa's service. That is liberated, soul.

In this way we should try to understand, Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's associates, Kṛṣṇa's activities, all divyam, transcendental. They are not material. Therefore it is mentioned here, divyau śaṅkhau pradadhmatuḥ [Bg. 1.14]. Divyau śaṅkhau. The śaṅkha used by Kṛṣṇa and Arjuna, they are not ordinary śaṅkha. Thank you very much. Hare Kṛṣṇa. (end)

730715BG.LON
Bhagavad-gītā 1.15

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London, July 15, 1973
Pradyumna (leads chanting, etc.):

pāñcajanyaṁ hṛṣīkeśo
devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ
bhīma-karmā vṛkodaraḥ
[Bg. 1.15]

Translation: "Then Lord Kṛṣṇa blew His conchshell named Pāñcajanya; Arjuna blew his, the Devadatta; and Bhīma, the voracious eater and performer of Herculean tasks, blew his terrific conchshell named Pauṇḍram."

Prabhupāda: So Vṛkodara, Bhīmasena, is advertised as voracious eater. But he can perform Herculean task also. Just like the elephant, it eats voraciously, but it gives service also. Similarly if we simply eat voraciously and we cannot give any service that is not good. We must eat sumptuously and give service also. In Bengali it is said that peṭe keli piṭhe soya (?). If one is given sufficient food in the belly, he can carry more burden on the back. So Bhīma-karma, his activities were very Herculean, very, very, difficult tasks he performed.

So everyone is named here with his task. The first name is, Kṛṣṇa, Hṛṣīkeśa. Hṛṣīkeśa. He is the master of the senses. Govinda. Go means senses. "Who gives pleasure to the senses." So Kṛṣṇa has got many names, thousands, out of which, the Kṛṣṇa name is chief, mukhya. That is described in Vedic literature. People say God has no name. That is right. He has no particular fixed name. But His names are there according to His different activities. Just like His name is Devakī-nandana. Because He accepted Devakī as His mother, therefore He is called Devakī-nandana. Similarly, He is called Nanda-nandana, Yaśodā-nandana, Vrajendra-nandana-in relationship with Nanda Mahārāja, Yaśodā, His foster father and mother. Similarly, He is sometimes named Pārtha-sārathi because He acted as the chariot driver of Arjuna. Arjuna's name is Pārtha. His mother's name is Pṛthā, Kuntī's. From Pṛthā, his name is Pārtha. From his father's name, Pāṇḍu, his name is Pāṇḍava. So in this way big personalities or anyone, they should tally, the name should tally with the activities. This is nomenclature.

In the… According to Vedic civilization, after the birth of the child, there was name-giving ceremony, what kind of name. So that was calculated astrologically, that what kind of name he should be given, because the name should carry some meaning of the activities of his life. So Kṛṣṇa is named here Hṛṣīkeśa. Hṛṣīkeśa, Kṛṣṇa, in the fifteenth chapter is described that He gives direction to everyone. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] "I am sitting in everyone's heart as Paramātmā." Realization of the Absolute Truth are three features, Brahman, Paramātmā and Bhagavān.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Brahman, Paramātmā and Bhagavān. The same object. So the Brahman realization is impersonal realization. Just like the sun, the sun globe, and the sunshine. They are one, but the sunshine, realization of the sunshine, is not realization of the sun globe. Or realization of the sun globe is not realization of the sun god who is within the sun globe. Vivasvān. His name is Vivasvān. The present predominating Deity in the sun planet, his name is Vivasvān. And his son Manu is called Vaivasvata Manu. This is the age of Vaivasvata Manu. So at the… This is very nice example, that the sunshine, the sun globe and the sun god. They are all one, but still, the sun globe is not the person, sun god; neither the sunshine is not the person sun, although they are one. This is called acintya-bhedābheda-tattva, inconceivably one and different simultaneously.

So Brahman realization is also God realization, but it is partial. The Supreme Lord is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He is person. But He is not a person like us. He is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means person. So He is person, Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Three features, realization of the Absolute. The first realization, imperfect realization, is impersonal Brahman. Further advanced realization-Paramātmā realization. And ultimate realization-the Supreme Personality of Godhead, Kṛṣṇa. These are the three stages.

So when He is Hṛṣīkeśa, it is His Paramātmā feature. As it is stated in the Bhagavad-gītā,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Īśvara, the Supreme Lord, Kṛṣṇa. Īśvara means the Supreme, īśvara means controller. But the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Control everyone of us, we are controller. We control our family, our society, our business, our factory. There are different kinds of controller. So in that sense everyone is īśvara, but different types of īśvara. But the supreme īśvara…. Supreme means nobody controls Him, but He controls everyone. That is Supreme. Here we are controller, but we are also controlled, somebody else, superior than me. Therefore we cannot be called supreme controller. Supreme controller is Kṛṣṇa.

When Kṛṣṇa was present on this planet, nobody could control Kṛṣṇa, but He controlled everyone. Nobody could control Kṛṣṇa. So therefore the great saintly persons, even Brahmā, they have decided, that īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] "The Supreme controller is Kṛṣṇa." He controls even Brahmā, ādi-kavaye. In the Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Tene, He instructed Brahmā śabda-brahma, Vedic knowledge, hṛdā, through heart. That is Hṛṣīkeśa. You can argue that "Brahmā was the first creature within this universe. So how he could be instructed by somebody else?" No. The somebody else is always there within the heart, Hṛṣīkeśa. Hṛṣīkeśa means controller. Sarvasya cāham… Kṛṣṇa says in the Bhagavad-gītā, sarvasya, in the fifteenth chapter, sarvasya ca ahaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me, one remembers and one forgets also." Forgets also. If you want to forget Kṛṣṇa, so Kṛṣṇa will give you such intelligence that you will forget Him forever. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So the atheist class, demon class, they want to forget Kṛṣṇa. So Kṛṣṇa gives him such intelligence that he can speak of atheism so many volumes. But he is getting that intelligence from Kṛṣṇa. Kṛṣṇa gives everyone the chance that "Whatever you want to do, you can do. I will give you intelligence. So if you want to become atheist, then I will give you intelligence how to become first-class atheist, like Hiraṇyakaśipu, Rāvaṇa, Kaṁsa. And if you want to become devotee, then I will give you intelligence also in that way." Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Anyone who is engaged in His service with love and affection, teṣām, not all, not all… Because not all, not everyone wants to serve Him. Everyone wants to become God, imitator. Imitation. Therefore they say, "Why Kṛṣṇa shall be alone God? I am God." You are God. That's all right. But you are not the Supreme God. Why you forget that? You may be a God at home of your wife, but when you go to your office, you are not god; your master is god. He directs you to do something; you have to do it.

So we may claim that "Every one of us, we are God," but nobody can claim that "We are supreme; I am Supreme God." That is not possible. That can, Kṛṣṇa can claim only. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, there is no more superior personality than Me." And He proved it. So God cannot be manufactured. God is God. Kṛṣṇa, when He was three months old on the lap of His mother, still, He was God. He could kill the Pūtanā. So God cannot be manufactured by so-called meditation and mystic power. You can get some of the insignificant powers of God, but simply, but you do not know how much powerful is God. That you do not know. Therefore when a person gets little power, he thinks that he has become God. He does not know how much powerful God is.

So therefore śāstra says that "You may be god in your own atmosphere, in your own jurisdiction. You may think that you are God." And everyone thinks like that. "But the Supreme God is Kṛṣṇa." Eko yo bahūnāṁ vidadhāti kāmān. In the Upaniṣads it is said that God is also a person like me, you. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). But His personality is different from your personality, from my personality. What is that difference? Eko yo bahūnāṁ vidadhāti kāmān: "He supplies all the necessities of all other personalities." That is the difference. God is supplying us food. This conception is there in the Bible, "God, give us our daily bread." This is nice. Accepting that you are getting all supplies from God, this is sukṛti, this is puṇyavat.

If one, anyone says, "Oh, what God? We are creating our own food." Just like the Communist says. They are duṣkṛtina, rascals. But if anyone even goes to the church and temple for asking something to God, he is pious. At least, he has approached God. So one day when he will be advanced devotee, he will not ask any more. He knows that "Why shall I bother God? He is supplying everyone food, so why shall I ask Him food? My food is also there. Let me serve Him." That is his higher intelligence. That is higher intelligence, that "Why shall I ask food from God? God is supplying food to the cats, dogs, ants, elephants, and I want little food, he will not supply me? And especially when I engage myself in His service? Ordinary man pays to his servant, and I shall starve if I am engaged in the service of God?" This is intelligence. This is intelligence. "Why shall I bother God? If He likes, I will starve. That doesn't matter. But I must engage myself in the service of the Lord." This is intelligence. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This intelligence comes after many, many births of endeavoring for self-realization. It is not easily comes.

So there is no question of scarcity for devotee. Just like this morning I was discussing with a gentleman. So a devotee is not in need of everything. Why he should be? He cannot be. Even one who is not devotee, if he is getting supplies from God, how is it that the devotee will not get? Just like the government. The government, although there is prisonhouse, the government supplies the food. Not that because they have gone to the prisonhouse, they are starving. Rather, those who are unemployed, they prefer prisonhouse, that without any service, they will get free food.

So anyone within this material world, they are prisoners. Bhrāmayan yantrārūḍhāni māyayā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord Kṛṣṇa as Hṛṣīkeśa, He is sitting in everyone's heart as Paramātmā, and He is guiding. This is confirmed in the Vedas that two birds are sitting on one tree. These two birds, one is Kṛṣṇa and another, the living entity, Paramātmā and jīvātmā. The jīvātmā is eating the fruit, and Paramātmā is simply becoming witness. Anumantā upadraṣṭā. Paramātmā is seeing, Hṛṣīkeśa is seeing that you are doing this. So we may forget what nuisance we had done in our last life, but Paramātmā is there, witness; you have to get a body according to your work. Karmaṇā daiva-netreṇa [SB 3.31.1]. You are working, that is being witnessed by the Paramātmā. And He is also giving advice. Because we have forgotten Kṛṣṇa, we have rebelled against Kṛṣṇa. We want to act according to our whims.

Just like a child wants to do something according to his whims. Father checks him, "My dear child, do not do this." But if he likes, if he persists, father says, "All right, you do it." This is the position. The Hṛṣīkeśa, Paramātmā, He is always guiding us, but we do not accept His guidance. This is our position. Arjuna has accepted Kṛṣṇa, that "I shall be guided by You. Although You'll not fight." Therefore here it is said, Hṛṣīkeśa, He's guiding Arjuna. The hṛṣīka means the senses. Hṛṣīka-īśa. Īśa means Lord, master, īśvara or īśa. So Hṛṣīkeśa. Actually, He is the master of the senses. In the Bhagavad-gītā you will find. In the Eleventh Chapter it is said, sarvataḥ pāṇi-pādaṁ tat, "God has His hands and legs all over the universe." What is that? This, our hand, our legs, this is God's hands, God's leg. He is the master. I am claiming, "This is my hand," but as soon as God withdraws the power of your hand, it is paralyzed, you cannot repair. Therefore the real proprietor is Kṛṣṇa. You are not proprietor. You have been given the facility to use it, for…, use it not for your sense gratification, but for the satisfaction of the Lord. Then your life is perfect. Because the things belongs to Kṛṣṇa. He is Hṛṣīkeśa. He is the master. Just like we are sitting in this house. Somebody has given us. Similarly, everything belongs to God. This is self-realization. My body belongs to God, my mind belongs to God, my intelligence belongs to God, I am spirit soul, I am part and parcel of God. Therefore everything belongs to…Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. So if you don't use it for God, that is called demonism. And if you use it for God, that is devotion. That's all.

One must realize that "Everything belongs to God; nothing belongs to me. Even this body is given to me by God. "Why a different body? The different body is… God gives us different body according to our karma. That is explained. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. How we get a different type of body? We have got different types of body. Because according to our past karma, we have created a certain type of body and now we have entered into that body and working according to past karma.

The Christian theologicians, they do not believe in the karma. I was student in Christian college, Scottish Churches College. So in our younger days, the Professor, Dr. W.S. Urquhart. So I heard his lecture, that he did not believe in the karmas. He said that

"If I am suffering or enjoying for my last karma, who is the witness? Because some witness must be there that I have done this." But at that time we were not very expert. But this Hṛṣīkeśa is the witness, anumantā upadraṣṭā. Upadraṣṭā. He is simply seeing. So the Christians, they have no Paramātmā idea. Sometimes they say holy ghost. Means a clear idea. But this Hṛṣīkeśa is clear idea. Hṛṣīkeśa. Hṛṣīka-īśa.

So this bhakti, devotional path, is meant for satisfying the master of the senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīkeṇa, by your senses, when you serve the Hṛṣīkeśa, the master of the senses, that is called bhakti. This is the definition of bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. Nārada-pañcarātra. So that is our business. We should under… That is self-realization. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God; nothing belongs to us. This is Bhāgavata communism. As the communists, they say, "Everything belongs to the state," we say "Everything belongs to God." We never say that anything belongs to anyone. No. This is Bhāgavata communism. So everything belongs to God. So one can utilize God's property as much as he requires, not more than that. Then he will be thief, he will be punishable. Just like father's property. Each and every son has got the right to live at the father's protection. Mā gṛdhaḥ kasya svid dhanam. That is spiritual communism. Whatever wealth is there within this universe, all belong to God, and we are, as sons of God, we have got right to take advantage of this wealth, but not more than what I require. That's all. This is spiritual communism. If you take more, then you become punishable. This is the law of nature.

Therefore our aim of life should be to understand that every…, to know… This is self-realization, that everything belongs to God. Nothing belongs to us. This is self-realization. I also belong to God. My, this body made of five elements, gross body… Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], earth, water, fire, air, sky. This is gross body. And subtle body, khaṁ mano buddhir eva, mind, intelligence, ego. These eight. Kṛṣṇa says, bhinnā me prakṛtir aṣṭadhā: "These eight kind of prakṛti, they are My energy. They are My energy." So this whole universe is creation of Kṛṣṇa's material energy.

We are marginal energy of Kṛṣṇa. So we are now put into this material energy because we wanted to enjoy this material world. In the spiritual world the only enjoyer is Kṛṣṇa, either in spiritual or material world, He is the only enjoyer. That is stated in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. "I am the enjoyer." So this is to be understood, that He is the supreme enjoyer. He is also enjoyer of My energy. Because my energy is derived from Kṛṣṇa's energy. Just like master and servant. The master is paying him food, anything for comforts. He is getting energy. So how the energy should be utilized? For the master, not for his sense gratification. This is perfection of life. You produce anything by your energy, but you cannot use it for your sense gratification. Then you become perfect. And if you want to do it, then Hṛṣīkeśa, the master of the senses, will give you intelligence how to do it. Just like He is giving Arjuna intelligence. Therefore He is mentioned as Hṛṣīkeśa. How to win victory? How to utilize his energy for Kṛṣṇa? Kṛṣṇa wanted the battle. Arjuna was a military man. He utilized his military strength for Kṛṣṇa's purposes. That is the perfection of life.

So whatever you have got, if you utilize it for Kṛṣṇa's sake, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhakti [Cc. Madhya 19.170], that is bhakti. Even by fighting, you can be a great devotee, just like Arjuna. He was not chanting on the beads, but he was fighting. But still, bhakto 'si priyo 'si me [Bg. 4.3]. Kṛṣṇa says, "Oh, you are My great devotee." Now people, may say that "He was not chanting. He was fighting. How he became a great devotee?" But Kṛṣṇa says, bhakto 'si priyo 'si me: "You are My dear friend. You are My devotee. Because you are utilizing your energy for Me." So bhakti means you utilize your energy for Kṛṣṇa. Then your life is perfect. Thank you very much. (end)

730716BG.LON
Bhagavad-gītā 1.16-19

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London, July 16, 1973
Pradyumna (leads chanting, etc.):
anantavijayaṁ rājā
kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣa-maṇipuṣpakau
kāśyaś ca parameṣvāsaḥ
śikhaṇḍi ca mahā-rathaḥ
dhṛṣṭadyumno virāṭaś ca
sātyakiś cāparājitaḥ
drupado draupadeyāś ca
sarvaśaḥ pṛthivī-pate
saubhadraś ca mahā-bāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak
[Bg. 1.16-18]

"King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Anantavijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the King of Kāśī, the great fighter Śikhaṇḍi, Dhṛṣṭadyumna, Virāṭa and the unconquerable Sātyaki, Drupada, the sons of Draupadī, and the others, O King, such as the son of Subhadrā, greatly armed, all blew their respective conchshells."

Prabhupāda: So here Dhṛtarāṣṭra is addressed as pṛthivī-pati, the lord of the world. Pṛthivī, pṛthivī means this planet. So five thousand years ago, from the statement it appears that the king of Hastināpura was the emperor of the whole world, pṛthivī-pati. One king, the whole planet was being governed by one emperor or king, and different parts of the world, other kings, subordinate kings, as they are named here, Drupada, then Virāṭa, Kāśya, in different parts of the world they came and joined. And each and every one of them possessed a different kind of bugle, śaṅkha. So they declared that now we are ready to fight.

And another significance of this verse is, Yudhiṣṭhira is also described here as rājā. In the beginning Sañjaya informed Dhṛtarāṣṭra that Duryodhana rājā. So actually the fight is between the two kings. One side Duryodhana, another side Yudhiṣṭhira. One may not misunderstand, therefore particularly mentioned kuntī-putra, this rājā is Kuntī's son, kuntī-putra. So Drupada, Mahārāja Drupada, the father of Draupadī, Draupadī was gained by Arjuna in competition. Draupadī, the daughter of Mahārāja Drupada is Draupadī. She is Draupadī. And her sons they are draupadeya.

So the grandfather, the grandsons, all of them were present, because they were allies. Mahārāja Drupada happened to be the father-in-law of the Pāṇḍavas. Draupadī accepted five husbands. When Draupadī was gained in the competition, they were incognito. The Pāṇḍavas were incognito. They were banished for twelve years, and after twelve years, one year they had to live incognito. Nobody would understand where they are living. So they took shelter at the house of Mahārāja Virāṭa.

So Virāṭa, at that time this Mahārāja Virāṭa's daughter Uttarā, was trained by Arjuna for dancing. Arjuna was appointed as a dancing teacher for the daughter of Mahārāja Virāṭa, Uttarā. So when it was discovered that Arjuna was not a dancing teacher, he was the great hero, Mahārāja Virāṭa wanted to offer his daughter, that you marry my daughter, because he was disclosed. So Arjuna said, "How can I marry this girl. I am her teacher. Therefore a teacher is to be considered as father, so it is not possible. So if you like I can get this girl married with my son Saubhadra, Subhadrā's son."

Arjuna had another wife Subhadrā. That Subhadrā, you know, sister of Kṛṣṇa. Sister of Kṛṣṇa. So Subhadrā, Balarāma, elder brother, Kṛṣṇa, younger brother. Kṛṣṇa wanted to hand over Subhadrā to Arjuna, and Balarāma wanted to hand over Subhadrā to Duryodhana. So Kṛṣṇa could not say anything. The elder brother has decided. Therefore Kṛṣṇa advised Arjuna to kidnap Subhadrā. Just see how much Kṛṣṇa was affectionate to Arjuna that Arjuna liked also to marry Subhadrā, and Subhadrā also liked, but the elder brother did not agree. So they made a plan that Arjuna kidnap Subhadrā.

This kidnapping was allowed among the kṣatriyas, and fight. That is kṣatriya marriage. Unless there is fight, that marriage is not complete. The red vermillion which we apply, that is kṣatriya principle. After killing the opposite party, the blood will be smeared over the hair of the bride. That is conquer, victory. So in every marriage, Kṛṣṇa had 16,108 wives, and each wife was married by fighting, beginning from Rukmiṇī. Rukmiṇī also, the first wife of Kṛṣṇa, the first queen, when Kṛṣṇa became king of Dvārakā, she was the first queen. So Subhadra was kidnapped by Arjuna. Rukmiṇī was settled up to be married with Śiśupāla. Śiśupāla also happened to be Kṛṣṇa's cousin-brother, and Rukmiṇī did not like that she would be handed over to Śiśupāla. She wanted to marry Kṛṣṇa. So she sent one letter to Kṛṣṇa that this is the position. "My brother Rukma, he has decided to hand over to me to Śiśupāla, but I don't like. So please arrange for kidnapping." A brāhmaṇa was sent to Kṛṣṇa.

That is also another responsibility of kṣatriya. If a girl proposes, "I want to marry you," a kṣatriya cannot refuse, he cannot refuse. He must marry that girl, even at the risk of life. This is kṣatriya spirit. One rākṣasī, she wanted to marry Bhīma. So Bhīma refused, she was a rākṣasī. So she complained to Mahārāja Yudhiṣṭhira that I wanted to marry Bhīma but he has refused. And Yudhiṣṭhira Mahārāja compelled Bhīma, "You must marry. Even though she is rākṣasī, you are kṣatriya you cannot refuse." This was the system, very nice system, brāhmaṇa, kṣatriya, vaiśya, śūdra. Don't work now, you should hear. You cannot divert your attention.

So all these kings on the side of the Pāṇḍavas, they were relatives, so they joined. So when they blew their different types of conchshell, then the other side were trembled, "Oh, they have gathered so much strength." Because Duryodhana thought that for, continually for thirteen years Pāṇḍavas were banished, so they could not gather any good amount of soldiers. But when they saw that so many kings from different parts of the world have joined them, so they became frightened. That is described in the next verse, sa ghoṣo dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat. They are just like heart-broken: "What is this? They have gathered so much great, great fighters." Nabhaś ca pṛthivīṁ caiva tumulo 'bhyanunādayan. You read this verse.

Pradyumna:

sa ghoṣo dhārtarāṣṭrāṇāṁ
hṛdayāni vyadārayat.
nabhaś ca pṛthivīṁ caiva
tumulo 'bhyanunādayan
[Bg. 1.19]

Translation: "The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra."

Prabhupāda: So enemy, when one enemy fights, the other party, well-equipped, strong, so it breaks the heart of the enemy. That happened. So there is nothing to especially… The breaking of the heart by vibrating different types of conchshell from the side of the Pāṇḍavas, it broke the heart of the dhārtarāṣṭrāṇām. Dhṛtarāṣṭra, his sons, one hundred sons. So from Dhṛtarāṣṭra, Dhārtarāṣṭra, dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat. And it resounded both in the sky or on the surface. So I think that's all. (end)

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Bhagavad-gītā 1.20

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London, July 17, 1973
Pradyumna (leads chanting, etc.):

atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapi-dhvajaḥ
pravṛtte śastra-sampāte
dhanur udyamya pāṇḍavaḥ
hṛṣīkeśaṁ tadā vākyam
idam āha mahī-pate
[Bg. 1.20]

Translation: ”O King, at that time Arjuna, the son of Pāṇḍu, who was seated in his chariot, his flag marked with Hanumān, took up his bow and prepared to shoot his arrows, looking at the sons of Dhṛtarāṣṭra. O King, Arjuna then spoke to Hṛṣīkeśa, Kṛṣṇa, these words:”

Prabhupāda: So again the word hṛṣīkeśa is used here. In the beginning also, hṛṣīkeśaḥ pāñcajanyam. Kṛṣṇa is again designated as Hṛṣīkeśa. As we have explained several times, bhakti means hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti, the whole devotional service program, means hṛṣīkena hṛṣīkeśa-sevanam. So Arjuna was meant for serving Kṛṣṇa, because he is bhakta. Kṛṣṇa has already addressed him, bhakto ’si, priyo ’si, rahasyaṁ hy etad uttamam: [Bg. 4.3] ”My dear Arjuna, I am speaking to you the mystery of Bhagavad-gītā.” It is a mystery. Mystery means very complicated; no ordinary man can understand. Therefore it is called mystery, rahasyam. But not ordinary rahasyam, uttamam. Uttamam means transcendental, not covered with darkness of material science. But it is brilliant, daivam, divyam. Rahasyam.

So ordinary man cannot understand. Therefore they interpret foolishly, speculate, and demonstrate their rascaldom. That’s all. Even big, big scholars. So they cannot understand because they are not devotee. It is meant for the devotee. This whole Bhagavad-gītā is a transaction between God and His devotee. There is nothing more. Just like if you go to the market and two mercantile men talking. So it should be understood that he is also businessman, he is also businessman, so they must be talking something about business. It is natural conclusion. Two businessmen are talking seriously, not that they are discussing Bhagavad-gītā. You cannot say that. They must be talking about business, something about profit.

Just like all the businessmen, they assemble in exchange, like stock exchange. So there is howling, great sound, talking with each other, tumultuous sound. That tumultuous sound means one businessman is talking, ”What is your rate? This is my rate. What is your rate?” That’s all. You cannot expect that a stock exchange, the people gathered there, they are talking something about Bhāgavata and Bhagavad-gītā. No.

Similarly, when there is talk between the Supreme Lord Kṛṣṇa and His devotee, so this whole talk is bhakti. It is nothing else. They derive some meaning, jñāna, jñānātmaka-vyākhyā. They describe on the understanding of the jñānīs, philosophical speculators. They are also candidate. Those who are jñānis actually, they are also interested to know what is Kṛṣṇa. Jñānī ca bharatarṣabha, jijñāsur. Ārto arthārthī jijñāsur jñānī ca bharatarṣabha [Bg. 7.16]. These four classes of men, provided their background is pious life….

Impious life cannot inquire about God or can understand about God. We have several times repeated the verse,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Pāpīs, sinful men, they cannot understand. They understand, only think that ”Kṛṣṇa is Bhagavān; so I am also Bhagavān. He’s an ordinary man, maybe little powerful, historically very famous man. So He is, after all, a man. So I am also man. So why not I am God?” This is the conclusion of the abhaktas, non-devotees and sinful men.

So anyone who is declaring himself God, immediately you should know he is the greatest sinful man. And if you study his private life, you will see that he is number one sinful man. This is the test. Otherwise nobody will say that I am God, this false representation. Nobody. Any pious man will not do it. He knows, ”What I am? I am ordinary human being. How can I claim to take the position of God?” And they become famous among rascals.

As it is stated in the Śrīmad-Bhāgavatam, śva-viḍ-varāhoṣṭra kharaiḥ [SB 2.3.19]. What is that verse? Uṣṭra-kharaiḥ, saṁstutaḥ puruṣaḥ paśuḥ. They…. in this world we see there are many great men, so-called great men, and they are very much praised by the general people. So Bhāgavata says, that anyone who is not a devotee, who never chants the Hare Kṛṣṇa mantra, he may be very great man in the estimation of rascals, but he is nothing but an animal. Śva-viḍ-varāha-uṣṭra-kharaiḥ. ”So how you can say such a great man. You are saying that animal.” Our business is very thankless task. We say any man who is not a devotee, he is rascal. We say generally. It is very harsh word, but we have to use it. As soon as we see that he is not a devotee of Kṛṣṇa, then he’s a rascal. How do we say? He is not my enemy, but we have to say because it is stated by Kṛṣṇa.

If we are really Kṛṣṇa conscious, then our business is to repeat the words of Kṛṣṇa. That’s all. What is the difference between a Kṛṣṇa’s representative and non-representative? The representative of Kṛṣṇa will simply repeat what Kṛṣṇa says. That’s all. He becomes representative. It doesn’t require much qualification. You simply repeat with firm conviction. As Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So one who has accepted this fact, that, ”If I surrender to Kṛṣṇa, my all business is successful,” he is Kṛṣṇa’s representative. That’s all.

You don’t require to be very highly educated or advanced. Simply if you simply accept that what Kṛṣṇa says… Just like Arjuna said, sarvam etaṁ ṛtam manye yad vadasi keśava: [Bg. 10.14] ”My dear Kṛṣṇa, Keśava, whatever You are saying, I accept it, without any change.” That is bhakta. Therefore Arjuna is addressed, bhakto ’si. This is the bhakta’s business. Why shall I think of Kṛṣṇa as like me, ordinary man? This is the difference between a bhakta and not bhakta. A bhakta knows that ”I am insignificant, a small spark of Kṛṣṇa. Kṛṣṇa is individual person. I am also individual person. But when we consider about His power and my power, I am most insignificant.” This is understanding of Kṛṣṇa.

There is no difficulty. Simply one must be sincere, not sinful. But a sinful man cannot understand Him. The sinful man, he will say, ”Oh, Kṛṣṇa is also man. I am also man. Why I am not God? He is simply God? No, I am also. I am God. You are God, you are God, every God.” Just like Vivekananda said, ”Why you are searching after God? Don’t you see so many gods are loitering in the street?” You see. This is his God realization. This is his God realization. And he became a big man: ”Oh, he is seeing everyone God.”

This foolishness, this rascaldom, is going on all over the world. One does not know what is God, what is power of God, what is meant by God. They are accepting some rascal as God. As nowadays, that is going on. Another rascal has come. He is also declaring himself God. So it has become very cheap thing. But they have no brain to think that ”I am claiming God; what power I have got?”

So this is the mystery. This is the mystery. Without becoming devotee, the mystery of understanding God is not possible. And Kṛṣṇa has said in the Bhagavad-gītā how one can know Him. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Only by devotion, simply. He could have said, ”By high, topmost knowledge” or ”By yogic process” or ”By acting, becoming a very great karmī, worker, one can understand Me.” No, he has never said, never said. So the karmīs, jñānīs, yogis, they are all rascals. They cannot understand Kṛṣṇa. All rascals. Karmīs are third-class rascals, the jñānīs are second-class rascal, and the yogis are first-class rascal. That’s all.

You should understand, the so-called yogis, they are first-class rascal because they do not understand Kṛṣṇa. The jñānīs they are also second-class rascal. Even a big scholar like Dr. Radhakrishnan, he is how, I mean to say, deforming the meaning of Bhagavad-gītā. Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] ”You always think…” This is Kṛṣṇa consciousness, man-manā: ”Always think of Kṛṣṇa, Me, about Me,” Kṛṣṇa says. And they will make meaning that you can say also. ”Kṛṣṇa says that you always think of Him; you can say also, Think of me.” This meaning, they are distorting. So Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and this Dr. Radhakrishnan says, ”It is not to the Kṛṣṇa person.” Just see. Just a big scholar, doctor of philosophy, he cannot understand Kṛṣṇa. Kṛṣṇa says directly, man-manā bhava mad-bhaktaḥ [Bg. 9.34]. He is interpreting in a different way.

Therefore this word is used here, hṛṣīkeśa. Hṛṣīkeśam idaṁ vākyam, hṛṣīkeśam tadā vākyam idam āha mahī-pate [Bg. 1.20]. Mahī-pate, ”O King…” Sañjaya was addressing Dhṛtarāṣṭra. He’s a king. So mahī-pate. Hṛṣīkeśaṁ kapi-dhvajaḥ. Kapi-dhvajaḥ is nominative. So ”He said…” Kapi-dhvajaḥ. Kapi-dhvajaḥ is also significant. Kapi-dhvajaḥ, Arjuna, on his… Just like nowadays also, every nation has different types of flags, so Arjuna also had his flag on the… Dhvajaḥ. Dhvajaḥ means the flag. The flag was on the top of his chariot. And it was marked with Hanumān, Vajrāṅgajī, Vajrāṅgajī, Hanumān, who fought for Lord Rāmacandra. He is fighting for Kṛṣṇa. So he is also following the footsteps of Vajrāṅgajī.

Vaiṣṇavism is like that. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājano yena gataḥ sa panthāḥ. Vaiṣṇava should follow his previous mahājana, authority. That is Vaiṣṇavism. We don’t manufacture ideas. We don’t commit such rascaldom. We simply accept the behavior or the activities of previous ācāryas. There is no difficulty. There is no difficulty.

So in the fighting principle, Arjuna is fighting for Kṛṣṇa. He is following the previous fighting ācārya, Hanumānji. Therefore he has depicted his flag with Hanumān, that ”Hanumānji, Vajrāṅgajī, kindly help me.” This is Vaiṣṇavism. ”I have come here to fight for Lord Kṛṣṇa. You fought also for the Lord. Kindly help me.” This is the idea. Kapi-dhvajaḥ. So any activities of the Vaiṣṇava, they should always pray to the previous ācārya, ”Kindly help me. Kindly…” This is, Vaiṣṇava is always thinking himself helpless, helpless. And begging help from the previous ācārya.

Just like in Caitanya-caritāmṛta you will find, the author, at the end of every chapter:

śrī rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa
[Cc. Adi 1.110]

His every line, he is thinking of Rūpa-Raghunātha, previous ācāryas. ”So let me surrender to the gosvāmīs and they will help me how to write.” You cannot write. That is not possible.

So this is Vaiṣṇava’s policy. Vaiṣṇava ṭhākura, tomāra kukkura, baliyā janaha more. Bhaktivinoda Ṭhākura has sung, ”My dear vaiṣṇava ṭhākura, you just accept me as your dog, as the dog works by the indication of the master.” He will give his life. Dog has a good qualification. However a strong dog may be, when the master orders, he will give his life. This is dog, faithful, so faithful to the master. So vaiṣṇava ṭhākura… So Bhaktivinoda Ṭhākura is praying, vaiṣṇava ṭhākura, tomāra kukkura, baliyā janaha more: ”My dear vaiṣṇava ṭhākura…” Vaiṣṇava ṭhākura means guru. ”Kindly accept me as your dog.” And he describes, I forget the exact language, that ”I will always try to protect you. As dog keeps watch, so I will watch so nobody will come to disturb you. And whatever little prasādam you’ll give me, I’ll be satisfied.” That dog’s qualification. The master is eating, but the dog will never come, unless the master gives little morsel. He is satisfied. He is satisfied.

So this is Vaiṣṇavism, to follow the previous ācārya. This is Vaiṣṇavism. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ…. Tarko ’pratiṣṭhaḥ śrutayo vibhinnā. Tarko, if you are very great logician, you can argue, ”Oh why Kṛṣṇa can be God? I can be God,” by logic you may defeat an ignorant devotee, but śāstra says by becoming a big logician, you cannot understand transcendental knowledge. Transcendental knowledge you have to understand by submitting, praṇipātena, tad viddhi praṇipātena [Bg. 4.34]. First of all surrender. Tad viddhi. If you want to know this transcendental science, then you must fully surrender. This is first qualification. Tad viddhi praṇipātena paripraśnena sevayā. Three things. First surrender; then if you cannot understand, then you question. Otherwise you have no right to question from a Vaiṣṇava.

Not that ”Can you show me God?” What qualification you have got? You want to see God. Another rascal will say ”Yes, I will show you God. Come to me. I shall show you God.” This is going on. One rascal inquires, ”Can you show me God?” and the big rascal says, ”Yes, come to me alone. I shall show you God.” This business is going on. God’s seeing is so cheap thing that any rascal comes, ”Can you show me God,” and another rascal says, ”Yes, come to me. In the evening I shall show you.” That means if he is a foolish rascal, then he will show him something magic, and he will understand, ”Oh I have seen God.” That’s all, finished. God-seeing business is finished. And he comes… After God-seeing, he is the same, the same rascal. What improvement you have… You have seen God. What improvement you have made? God seeing is so cheap thing. No.

So we should be very careful. If we actually are interested in understanding… Manuṣyāṇāṁ. It is not so easy. In the Bhagavad-gītā you will find. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, kaścid yatati siddhaye, one person becomes interested how to make his life successful. Because they do not know what is successful life. They simply know how to work like hogs and dogs, day and night working. And what is the goal of life? Now, sense gratification. Just like the hogs. Hogs, you will find, day and night finding out where is stool. And he will eat. And as soon as the hogs become very fatty, because they eat actually very substantial… Stool is chemically very substantial food. It contains hydro-phosphytes. The doctors said. I do not know whether they have tasted. (laughter). But they taste it actually. When they test in laboratory, they taste. I know that. They taste it. They have to taste it. Because their laboratory, chemical examination means the symptoms has to be written, the characteristics. Just like potassium cyanide, they have not tasted. Because as soon as you taste, you will die. (laughter)

So chemical analysis means one has to test to find out the characteristic. So this I have seen, one doctor friend, he was keeping one dysentery stool in a plate, on his table, I saw. ”What is this doctor?” He said, ”Oh, it is to be tasted… It is dysentery stool”. So they taste it. They have to. They take fish… Everyone, medical men know. So this hog's business is to eat stool, and as soon as he gets fatty, then sex. And that sex has no discrimination. You will see, a hogs, he does not care whether mother, sister or anyone, daughter. It doesn't matter. So this is hog civilization. Simply eating and getting strength of the senses and enjoy it.

This human life is not meant for that purpose. Therefore it is said that a person without God consciousness, Kṛṣṇa consciousness, he is no better than these dogs and hogs. That's all. This is our conclusion. We don't give any formal respect. Of course, we have to give because we are in this world. But at heart we cannot give respect to a person who has not any sense of Kṛṣṇa consciousness. We cannot give. Because who is going to give any respect to the dogs and hogs? Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Therefore Jīva Gosvāmī has commented on this verse… If somebody says that ”This Mr. such and such, this Dr. such and such, he is respected by so many people, and you are saying that he's a rascal? What is this?” So Jīva Gosvāmī says that ”This man, who is respected, but he is respected by whom? He is respected by this class of men: dogs, hogs, camel and asses. So he is a big paśuḥ.”

Just like the lion. Lion is respected in the forest by dogs, hogs, camel and asses and other animals. Because lion is the king of the animals. But does it mean, because he is designated as the king of animals, it has got any use? Has it got any use for any purpose? Similarly, these political leaders, they may be lion, but who respects them? These dogs, hogs, camels and asses, that's all. He may be a big animal, but he is animal, no better than a big animal. That's all. And other animals praises, dogs, hogs, camels.

Every word in the Śrīmad-Bhāgavata we have to… We have described why especially these animals have been selected, dogs, hogs, camels and asses. A dog is very faithful to his master. He will commit so many offenses for the sake of the master. Because he knows, ”The master gives me food.” So in your country, if you pass through one's house, from within the house they will bark, ”Bark! Bark! Bark! Ba! Ba! Why you are going in front of my house?” This is committing offense, committing offense unnecessarily. So the dog's business: one side, he is very faithful, and one side, he is simply committing offense, unnecessarily frightening other people, you see unnecessarily, without any offense. And dog's another business is that he is seeking always master. Unless he finds out a good master, it is a street dog and it has no place. It has no place. It will not get sufficient food, become lean and thin, and loiter in the street. Because dog must find out… Śūdra-like. Śūdra, unless he finds out a master to provide him, his all education is useless.

Nowadays they are educated, but they must have a good service. That means he's a śūdra. Without finding a master, his education has no value. So therefore in the śāstra it is said, kalau śūdrā sambhavāḥ. Kalau, ”In this age, Kali-yuga, everyone is śūdra.” Because he cannot even live without having a master. He must have a master to provide him. But the Vedic culture is that brāhmaṇa, kṣatriya, vaiśya, they will not accept any service. No. They will die of starvation. Especially brāhmaṇa. That is enjoined in the śāstras, that a brāhmaṇa, if he is in bad position some way or other, economically, he may accept the position of a kṣatriya or a vaiśya, but he should not accept the position of a śūdra. That is doggish. This is so injunction.

Therefore formerly a brāhmaṇa, when he accepts a service from anywhere, he was rejected from the brāhmaṇa society. You know, Sanātana Gosvāmī. Sanātana Gosvāmī, Rūpa Gosvāmī, they belonged to a very high-class brāhmaṇa, Sarasvata Brāhmaṇa, very rich men. But both the brothers accepted service in Mohammedan government as ministers, and they were immediately rejected from the brāhmaṇa society. It is not very long ago, say, about five hundred years ago. The brāhmaṇa society was so strong. As soon as they will accept service. You know, the Tagore family of Calcutta, Rabindranatha Tagore, they are also brāhmaṇas. But we know, in our childhood, they were also excommunicated from the brāhmaṇa family because they also accepted service.

So these are Vedic principles. If we follow… The brāhmaṇa will not accept anyone's service. That is against. Similarly, kṣatriya. Kṣatriya… Why this fight between Arjuna? They made them bereft of the kingdom. So they appealed to Duryodhana, that ”My dear Duryodhana, you are my brother, you have taken all our properties. So we are kṣatriya. We are not going to become vaiśya or brāhmaṇa. We must live. Give us at least five villages, five brothers. We shall be satisfied. There is no question of war.” ”No, sir, not even the land which can hold the point of needle. I cannot spare.” There is no way. Therefore there was fight. There was fight.

So these are the some of the glorious points of this fight. But he depended on Kṛṣṇa, Arjuna. Therefore he was successful, victorious. You do, act as kṣatriya. Not that as kṣatriya he should become a brāhmaṇa beggar, no. A kṣatriya cannot be beggar, neither a brāhmaṇa cannot be vaiśya. This is real caste system. But you work as a cobbler, and at the same time you claim to become a brāhmaṇa, this is not allowed. Formerly the king used to see whether a brāhmaṇa is acting like a brāhmaṇa. Otherwise he will be stopped. Then he will be designated as he is working. This was the duty of the king to see that everyone is employed according to his profession. It was the duty of the king to see. Everyone must be employed. A brāhmaṇa must be working like a brāhmaṇa. A kṣatriya must be working like a kṣatriya. A vaiśya must be working as a… Otherwise he cannot say.

Not like at the present moment, a brāhmaṇa is working, a servant, a śūdra, and he is brāhmaṇa. No. This is called asuric varṇāśrama. Varṇāśrama. Varṇāśrama is very good institution. But still varṇāśrama, perfect varṇāśrama, cannot be possible in this age. Therefore when there was talk between Caitanya Mahāprabhu and Rāmānanda Rāya that how perfection of life can be attained, so Rāmaṇanada Raya first of all quoted a verse from Viṣṇu Purāṇa,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsāṁ
nāṇyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

That ”When human society accepts this varṇāśrama institution, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vana… This is Vedic civilization. Without this division, there is no civilization. They are animals.” So therefore he quoted this verse, varṇāśramācāravatā puruṣeṇa paraḥ pumān: ”If anyone is following the principles of varṇāśrama, then he is worshiping Lord Viṣṇu.” Because the whole life is meant for worshiping Viṣṇu. The present civilization, they do not know that. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know, rascals, that what is the aim of life. Aim of life is to become Vaiṣṇava, servant of Viṣṇu. Therefore the very word is used, hṛṣīkeśa. Hṛṣīkeśa, He is the guide. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So Arjuna was strictly following the Vaiṣṇava principles, and therefore he inquired from Hṛṣīkeśa because he knows, "The Hṛṣīkeśa will guide me." Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. Hṛdi sanniviṣṭo. Mattaḥ smṛtir jñānam apohanaṁ ca. So Arjuna knew it. Therefore this very word is used. The other day, also hṛṣīkeśa word was there. And bhakti means to satisfy Hṛṣīkeśa. This is bhakti. Hṛṣikena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti, this is the simple definition of bhakti. Hṛṣīkena. Hṛṣīka means the senses. As you have got hands, legs, eyes, ears…. These are different senses. When you engage your senses only for the service of Kṛṣṇa, then you become devotee. That's all. Your life is perfect.

You simply see Kṛṣṇa nicely decorated in the temple. That is bhakti. You simply prepare foodstuff for Kṛṣṇa. That is bhakti. You simply chant the holy name of Kṛṣṇa. That is bhakti. In this way we can utilize all the senses. We can utilize our hands in collecting flowers, in cleansing the temple. If we haven't got education, ignorant, it doesn't require. Simply engage your senses, hṛṣīkena hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Then you become perfect. You have got your senses. Engage the senses for the service of Kṛṣṇa. Then you become perfect. Very nice thing. You don't require to become a very big philosopher, very rich man, very nicely educated, nothing of the sort. Simply you have got your senses. Engage the senses in the service of Kṛṣṇa, your life is perfect. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 1.21-22

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London, July 18, 1973

Pradyumna (leads chanting, etc.):

arjuna uvāca
senayor ubhayor madhye
rathaṁ sthāpaya me 'cyuta
yāvad etān nirīkṣe 'haṁ
yoddhu-kāmān avasthitān
kair mayā saha yoddhavyam
asmin raā-samudyame
[Bg. 1.21-22]

Translation: "Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt."

Prabhupāda: Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Before this, Kṛṣṇa was addressed as Hṛṣīkeśa. Hṛṣīkeśa we have explained. Now Kṛṣṇa is addressed here Acyuta. Cyuta means fallen, and acyuta means not fallen. Just like we are fallen. We are fallen conditioned souls. In this material world we have come with an enjoying spirit. Therefore we are fallen. If one keeps his position rightly, he does not fall. Otherwise he is degraded. That is fallen condition. So all the living entities within this material world, beginning from Brahmā down to the small insignificant ant, they are all fallen, fallen conditioned souls. Why they are fallen?

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

Fallen means when the living entities are under the clutches of this material energy. That is called fallen. Just like a man, when he is under police custody, it is to be understood that he is a criminal, he is fallen. He has fallen down from good citizenship. Similarly, we are all parts and parcels of Kṛṣṇa. Mamaivāṁśo jīva-bhuta [Bg. 15.7]. So as part and parcel, our position is to live with Kṛṣṇa. Just like this is my finger, part and parcel of my body. The finger must remain attached with this body. When this finger is cut off and fallen, although it is finger, it is no longer as important as it was formerly when it was attached with this body. So anyone who is not attached with the service of the Supreme Lord, he is fallen. This is the conclusion.

But Kṛṣṇa is not fallen. If Kṛṣṇa… Because He comes to reclaim us.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Kṛṣṇa says that "I appear when there is discrepancies in the, I mean to say, occupational duties of the living entities." Dharmasya glānir bhavati. We don't translate dharma as "religion." Religion in the English dictionary, it is "a kind of faith." Faith can be changed. But dharma is a word which cannot be changed. If it is changed, it is to be understood artificial. Just like the water. Water is liquid, everyone knows. But sometimes water becomes hard, very hard, ice. So that is not the natural position of water. Artificially, on account of excessive cold or by artificial means the water becomes solid. But the real position of water is liquidity.

So when we are detached from the service of the Lord, this is also unnatural, unnatural. Natural position is that we must be engaged in the service of the Lord. That is our natural position. Therefore the Vaiṣṇava kavi says that kṛṣṇa bhuliya jīva bhoga vañcha kare. When a living entity forgets Kṛṣṇa, forgets Kṛṣṇa's position… Kṛṣṇa's position… Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor, I am the enjoyer." This is the Kṛṣṇa's position. He never falls down that position. Kṛṣṇa is enjoyer. He keeps always that position. He never falls down. He never comes to the position of being enjoyed. That is not possible. If you want to bring Kṛṣṇa on the position of being enjoyed, then you are defeated. Being enjoyed means keeping Kṛṣṇa in front, I want to get some profit of sense gratification. That is our unnatural position. Kṛṣṇa will never agree. Kṛṣṇa will never agree. Kṛṣṇa cannot be enjoyed. He is always enjoyer. He is always the proprietor. So kṛṣṇa bhuliya jīva means when we forget this position of Kṛṣṇa, that He is the Supreme Enjoyer, He is the supreme proprietor… This is called forgetfulness. As soon as I think that ”I am enjoyer, I am proprietor,” this is my fallen stage. Kṛṣṇa bhuliya jīva bhoga vañcha kare. Then jāpaṭiyā dhare, māyā, immediately māyā captures.

Therefore a conditioned soul, fallen conditioned soul, is struggling for existence. He is trying to be enjoyer, he is trying to be proprietor. That is his artificial way of life. Just like if a woman wants to become a man, that is her artificial position. She may dress herself as a man, just like in the western countries sometimes we see woman is artificially dressing like man, with hat, coat, man, riding on horse. That is artificial. So similarly, our position here in this material world is artificial. We are trying to imitate a man.

Actually the living entities are described in the Bhagavad-gītā, prakṛti. Prakṛti means woman. And puruṣa means man. So the living entities are never described as puruṣa. Puruṣa is Kṛṣṇa. Puruṣa śāśvata. When Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam adyam… [Bg. 10.12]. Puruṣaṁ śāśvatam. Kṛṣṇa is always puruṣa. God cannot be female. God is always male, puruṣa. And we are prakṛti. That is described in the Bhagavad-gītā. Apareyam itas tu viddhi me prakṛtim parā [Bg. 7.5].

After describing the material energy, bhūmir āpo analo vāyuḥ [Bg. 7.4], earth, water, air, fire, this material…. This is also female, prakṛti. Female means…. In India we have got little experience. The female is always controlled. Female is never given the position of controller. Nowadays it is going on. Just like Indira Gandhi, she has given the position of controller. This is artificial. In the history of India, greater India, Mahābhārata, you will never find that a woman has been given a position of controller. No. It is not possible.

We have to take things from the śāstra. In the Bhagavad-gītā also woman’s position has been equated with śūdra. Striyaḥ śūdrās tathā vaiśyas te ’pi yānti parāṁ gatim. So position must be ascertained. But this position is artificial. Here either woman or man, they are in artificial position. Because a woman may be in women’s dress, but her mind is like man. She also wants to enjoy. And the others, the so-called man…. The so-called man is also not man; he is woman. Prakṛti. Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. Prakṛti. As the earth, water, air, fire, sky, they are also controlled, the supreme controller is Kṛṣṇa, similarly, the so-called man or woman in this material world, they are also controlled. Nobody can say that ”I am not controlled.” Who is here? You must be controlled.

Therefore we see two prakṛtis: para prakṛti and apara prakṛti. But all of them are controlled; none of them are the controller. And that is the difference between puruṣa and prakṛti. Puruṣa means controller. And prakṛti means controlled. Puruṣa means predominator, and prakṛti means predominated. This is the difference. So Kṛṣṇa does not fall from his position of predominator. Therefore He is addressed as Acyuta, Acyuta. Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Another meaning of Acyuta… Kṛṣṇa is the Supreme Personality of Godhead, and Arjuna knows that ”I am not controller; I am controlled.” He is devotee, he knows his position. Therefore he is now trying to control Kṛṣṇa. He is ordering Kṛṣṇa. Senayor ubhayor madhye rathaṁ sthāpaya: ”My dear Kṛṣṇa,” he is not addressing as Kṛṣṇa-Acyuta, ”now you place my chariot between the two parties.” This is ordering. That means Arjuna becoming controller. And Kṛṣṇa becoming controlled. Just the opposite. Therefore Arjuna knows his subordinate position and he is ordering to Kṛṣṇa. So indirectly he is begging to be excused: ”My dear Kṛṣṇa, I cannot order You. Order must come from You. But because You promised to carry out my order, You wanted to become my chariot driver, therefore I am ordering. Therefore I am ordering. I am not in position of ordering to You and You promised to carry out my order, and I think You are fixed up in Your that promise. Therefore I am asking you, Acyuta. You don’t fall from Your promise.” This is the… senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. What is the number of verse?

Devotee: Page forty-eight.

Prabhupāda: Forty-eight? The next point is that Arjuna wanted to see with whom he had to fight. He had no desire to fight. That will be explained. He was fighting unwillingly. Unwillingly. Because he is a Vaiṣṇava, unnecessarily he does not want to kill, although he is kṣatriya. It is his duty. Whenever there is discrepancy, killing, as representative of Kṛṣṇa… Kṛṣṇa has got two business. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. He has got two businesses. One business is to give protection to the devotees, sādhu, sādhu. Sādhu means devotee. Sādhu does not mean simply by changing dress, saffron color, and smoking beedies. That is not sādhu. Sādhu means devotee.

One who is devotee… That is explained in many śāstras. Sadhavaḥ sādhu-bhūṣaṇām. Sādhu-bhūṣaṇām.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-bhūtānām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

This is the qualification of sādhu. Sādhu is titikṣava, tolerates all kinds of miserable conditions. He is sādhu. Because this is a place of miserable condition. A sādhu learns how to tolerate. Sādhu is never disturbed. Yasmin sthito guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. A sādhu, who has got the shelter of Kṛṣṇa, if he is placed in the severest type of dangerous condition, he is never disturbed. Just like Prahlāda Mahārāja, his father was putting him in so many dangerous conditions, even he was supplying with poison. He knew that ”My father has given me poison to drink. All right, let me drink. If Kṛṣṇa likes, He will save me. I am now put into such dangerous position. I have to drink. Father is giving poison. Who can check?” And such a big powerful Hiraṇyakaśipu. The mother cried, requested… He forced the mother, Prahlāda’s mother, ”Give your son this poison.” So she begged so much, but he was a rascal demon. ”No, you must give.” So the mother knew, the son knew that the rascal father is giving this poison. What can he do, a small child? ”All right, let me drink.” Guruṇāpi duḥkhena na vicālyate. He is not agitating. ”All right, if Kṛṣṇa likes, I will live.” This is the position of sādhu. He is not disturbed. Titikṣavaḥ. In all circumstances, he is tolerant. That is sādhu. Sādhu does not become disturbed. Titikṣavaḥ. At the same time, kāruṇikāḥ. He is himself disturbed, but he is merciful to others.

Just like Jesus Christ. He is being crucified, and still he is merciful: ”God, these people do not know what they are doing. Please excuse them.” This is sādhu. He is personally being disturbed by the demons, but still, he is merciful to the general people. They are suffering for want of Kṛṣṇa consciousness. So even up to the point of death, he is trying to preach Kṛṣṇa consciousness. ”Let the people be benefited. Eh, what is this material body? Even if I am killed, I am not killed. This body is killed, that’s all.” This is sādhu. Titikṣavaḥ kāruṇikāḥ. In one side he is tolerant, and other side, merciful.

In the material world, when one man is disturbed, he cannot do any beneficial work to any others. He is disturbed. ”No, I am very much disturbed. Don’t talk with me.” No. But sādhu still goes on benefiting the people in general. Titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. And what kind of benefit? The so-called rascals humanitarian work? No. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He is beneficial to all kinds of living entities.

Not this rascaldom, daridra-nārāyaṇa. Just like one rascal has manufactured this daridra-nārāyaṇa. The poor man has become Nārāyaṇa, and the goat Nārāyaṇa is killed for their feeding. Not this kind of sādhu. Suhṛdaṁ sarva-bhūtānām. A sādhu will not allow any kind of killing. See in the Christian religion, it is first injunction is ”Thou shalt not kill.” If you want to become religious… They are simply killing, and still, they are claiming ”Christian.” What kind of Christian? Simply their business is killing. So it is very difficult to find out a Christian, although they are claiming, I am ”Christian.” It is very difficult. Because their business is killing. And Lord Jesus Christ ordered, first order is, ”Thou shalt not kill. Thou shalt not covet.” Who is following?

So sādhu is suhṛdaṁ sarva-bhūtānām. Why he should allow animal killing? They are also living entities, but for their benefit, the so-called sādhu says, ”The animal has no soul.” What is this nonsense? Animal has no soul? Why? What is the difference between animal and man? What are the symptoms of possessing the soul? They are all equal. The man also eats, the animal also eats. The man also sleeps, the animal also sleeps, the man also have sex life, the animals also have sex life. The man also defends, the animals also defends. So where is the deficiency that you say that the animal has no soul?

Imperfect knowledge. Or making adjustment for their own benefit. Now they are making correction: ”Thou shalt not kill,” ”Thou shalt not murder.” That means it will come to human being. But the actual commandment is ”Thou shalt not kill.” But these Christian people, they are making some amendment, ”Thou shalt not murder.” Because murder will apply to the killing of human beings. But Lord Jesus Christ never said like that. ”Thou shalt not kill.” It is applicable both for human being and for animal or even for trees. Unnecessarily you cannot kill. That is sādhu. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. ”Don’t kill my brother, but you can kill my neighbors.” Not like that. He is not sādhu. Sādhu is kind to all living entities.

Kṛṣṇa consciousness means to become kind to everyone. Therefore we say, ”No meat-eating.” Meat-eating means killing the animals. Killing the animals. Why you shall kill animals? You have to take Kṛṣṇa prasādam. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aṣnāmi [Bg. 9.26]. Kṛṣṇa says… Kṛṣṇa is God. He can eat everything, everything. Kṛṣṇa ate fire, you know. There was forest fire in Vṛndāvana. All the cowherds boys they became very much frightened, ”Kṛṣṇa.” ”Yes, I’m ready.” He ate up all the fire. So for Kṛṣṇa He could eat anything He likes. He is God. But still, He recommends, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. Why? Because we have to take Kṛṣṇa’s prasādam, so therefore He is recommending, ”These things you can give Me.” Patraṁ puṣpaṁ phalaṁ toyaṁ. So that is our food. We are devotees of Kṛṣṇa. We are meant for eating the remnants of foodstuff offered to Kṛṣṇa.

That is our… Jihvā, tāra madhye… If you want to conquer the tongue, then you fix up your mind that you shall not take anything which is not offered to Kṛṣṇa. Then your tongue will be controlled. Tāra madhye jihvā ati lobhamaya sudurmati. Tongue is the bitterest enemy of the living being. The tongue is dragging. Jihvā. ”Kindly give me this immediately. Kindly give me this wine immediately. Kindly give me this tea immediately. Kindly give me this cigarette immediately. Kindly give me this meat.” Why? Control. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26]. So we have to take prasādam, eat Kṛṣṇa prasādam. Then naturally the other things will be negativated. This is the position. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29].

So if all human beings become vegetarian, not vegetarian, but eater of the Kṛṣṇa’s prasādam, all these liquor house and slaughterhouse and brothels will be closed. This is Kṛṣṇa consciousness movement. We want to close these nonsense places of sinful life: brothels, illegitimate sense gratification, sex relationship, prostitution. If we are embarrassed with this sinful life, there is no possibility of becoming again acyuta. We remain cyuta, fallen. We remain fallen.

It is not so easy thing that ”I do everything, whatever I like.” Some rascals preach that ”Oh, religion has nothing to do with your eating. You can eat anything you like, and still you become a religious man.” This is all nonsense. Nobody can become religious man if he is attracted by sinful activities. It is not possible. You must stop sinful activities. That is first condition. Otherwise you cannot understand what there… People… Perhaps, in this Kṛṣṇa conscious, except this Kṛṣṇa conscious movement, all rascals, they do not know what is God. They have no clear conception of God. Because they are sinful. We can give the name, address and everything of God, clear conception, not vague idea, ”God may be like this, God may be like that.” Why maybe? He is God.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Clear conception. The śāstra, Brahma-saṁhitā, clear description of God, veṇuṁ kvaṇantam. He is playing on flute. It is not that the Muralīdhara, Śyāmasundara, Kṛṣṇa, has been imagined by some poet. No, it is described in the śāstra, the form of the Lord. He is busy in playing flute, veṇuṁ kvaṇantam. Aravinda dalāyatākṣaṁ [Bs. 5.30], His eyes are just like petals of the lotus flower. Veṇuṁ kvaṇantam aravinda, barhāvataṁsa, there is a peacock feather on His head. Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ, and He is so beautiful that His beauty can cut down thousands of Cupids. Cupid is supposed to be the most beautiful in this material world. Kandarpa-koti-kamanīya-viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.30]. Clear conception.

This is the description of God in the śāstra. And when God came, Kṛṣṇa came on this planet, the same description. He is playing on flute, He has got the feather, peacock feather. So this painting of Kṛṣṇa is not an artist’s imagination. It is exactly the form. So here is the form of the Lord. Here is the name of the Lord. Here is the activities of the Lord. This is clear conception. A sādhu knows what is God. Or sādhu cannot know. They are thinking, ”God must be like this, God may be like this, He must be a very old man,” because adi-puruṣa. He is the first living… In this way… So you cannot create God by imagination. That is not possible. God is God, always. You have to know simply what is God. He is never cyuta.

God never becomes fallen down from His original position. The original position is, God describes Himself, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior authority than Me." That is God. One, if he is controlled, how he can be God? The supreme controller is God, the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ means controller, and paramaḥ means supreme. And who is that? Kṛṣṇa. Kṛṣṇa says also, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So He is acyuta. He keeps His position. He never falls down. We are all fallen souls. Because our position, our Acyuta position is to serve Kṛṣṇa. Because we are part and parcel of Kṛṣṇa.

The same example: Just like this finger is part and parcel of my body. Its business is to serve the body. That is the business. There is no other business. A finger can pick up a rasagullā and keep it here. The finger cannot eat. Similarly, we cannot eat directly. That is our diseased condition. We have to offer Kṛṣṇa. When Kṛṣṇa eats, if we eat that, then we become energized. Just like you rasagullā put into the mouth. When it goes to the stomach, the finger immediately becomes reddish. The finger enjoys. Not only the finger, the eyes enjoy, the legs enjoy, because the energy is distributed. Directly we cannot be energized by eating. We must eat Kṛṣṇa's prasādam. This is principle. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109].

So if we serve Kṛṣṇa, that is our Acyuta position. If we deny to serve Kṛṣṇa, that is vicyuta, fallen condition. Acyuta and vicyuta. So to become Kṛṣṇa conscious means acyuta-gotra. Acyuta-gotra. Gotra, perhaps you do not know. Gotra is the family tradition. According to Vedic civilization, everybody has got gotra. Gotra means of the same family, of ṛṣis, gotra, from the ṛṣis. So we have to become acyuta-gotra, again belonging to the family of Kṛṣṇa. Now we are fallen. Therefore we have forgotten that we belong to the family of Kṛṣṇa. When we revive our consciousness, Kṛṣṇa consciousness, that "I belong to the Kṛṣṇa's family…" Kṛṣṇa is not alone, eko bahu śyāma. He wants to enjoy.

So we are family members of Kṛṣṇa, not void. That is another rascaldom. Why Kṛṣṇa should be alone? He is so powerful, He is so opulent, have you got any experience that a powerful person, opulent person is alone? Where is that example? Any rich man, any powerful man, any king, any lord, oh, he has got so many associates. So how Kṛṣṇa can be alone? Kṛṣṇa is never alone. Therefore you will find always Kṛṣṇa with the gopīs, Kṛṣṇa with the cowherds boys, Kṛṣṇa with Arjuna. Kṛṣṇa is never alone. So these are the conditions of becoming acyuta. So Arjuna knows all these things because he is a devotee. Therefore particularly he is addressing Kṛṣṇa, senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. That's all right. Thank you very much. (end)

730719BG.LON

Bhagavad-gītā 1.23

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London, July 19, 1973

Prabhupāda: Dhārtarāṣṭrasya durbuddher [Bg. 1.23]. Durbuddhi, to usurp others' property is durbuddhi, mischievous. Why one should encroach upon others' property? That is not good. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. This is the Vedic instruction, that "You accept only what is given to you. Don't encroach upon others' property." This is peaceful. Everything belongs to Kṛṣṇa. So whatever Kṛṣṇa gives you as prasādam, as His favor, you accept it and be satisfied. This is the basic principle of peace in the world. But because people are not educated in that way, everyone is wanting more and more and more and more. There is no satisfaction. So that is durbuddhi. The Vedic culture is that "You be satisfied with your position." There is no question of starving in any position of life. People are trying to make economic development, but according to śāstra, it is not possible to develop your economic position simply by endeavor. You are destined to have some portion mixed up with happiness and distress. That is the nature. Dharmārtha-kāma-mokṣa [SB 4.8.41]. These are four principles of human activities. First beginning is dharma. Dharma means to abide by the orders of the Supreme. That is dharma. So people do not know who is the Supreme and what is His order. So what kind of religion? They accept dharma as religion, faith, a superfluous faith only. But that is not dharma, religion. Dharma means to abide by the orders of the Supreme. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That is the meaning of dharma: obedience to God. There is no conception of God, and what to speak of obedience. But this is the simple meaning of religion: obedience to God. That's all, three words. God is the supreme proprietor, God is the maintainer… Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Therefore we are maintained, we are predominated, we are servant, we should remain obedient to God. This is religion. Where is the difficulty? Unfortunately, they do not know what is God, what is His command, what is religion. They do not know. They manufacture. And because they do not know the simple process, they are called durbuddhi, not very nicely intelligent. A rascal, in other words.

In the Bhagavad-gītā it is plainly said, mūḍha. Mūḍha means asses, rascal. He does not know his own interest. He is called mūḍha, ass. Just like ass. Ass is whole day working with tons of cloth on his back, but he does not… Not a piece of cloth belongs to him. This is ass. And he is working so hard only for a morsel of grass, which is available everywhere. But he is thinking that "This gentleman, washerman, is giving me food." This is ass. Such food can be available anywhere and everywhere, but he is thinking like that and working so hard. So karmīs are like that. He will eat two capātis or four capātis, but he is working day and night. If you want to see him, he will say, "Oh, I have no time." He does not think at any time that "I am interested to eat four capātis, which can be very easily available. So why I am working so hard?" But that sense does not come. He is working, working, working, "More money, more money, more money, more money, more money." The Bhāgavata says, "No, no. This is not your business." The four capātis is already destined to you; you will get, any circumstances. You don't waste your time simply under some false impression of economic development. Don't waste your time. You cannot get more, you cannot get less. That is already there. So you utilize your time for understanding Kṛṣṇa. That is your business. People will not accept it. "Oh, this is a waste of time. Attending the class of Bhagavad-gītā, this is waste of time. By this time I could have earned hundreds of dollars." That is their business. That is called durbuddhi, durbuddhi, not very intelligent. All mūḍha, asses.

Real intelligent person is he who is satisfied what Kṛṣṇa has given him: "If Kṛṣṇa wants, He will give me more. Let me become Kṛṣṇa conscious. Let me study about Kṛṣṇa. Let me chant about Kṛṣṇa. Let me hear about Kṛṣṇa. Let me see with my eyes Kṛṣṇa, the Deity Kṛṣṇa. Let me engage my hands in worshiping Kṛṣṇa, in cleansing the temple, my hands. Let my legs be engaged in going to the temple." In this way all our senses should be engaged in the service of Kṛṣṇa. That is our real business. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Tasyaiva hetoḥ: "For that purpose only." Which purpose? Which we could not achieve after wandering the whole universe, up and down. The living entity is wandering by transmigration from one body to another up and down. Sometimes he is becoming Brahmā even. Brahmā, Indra, Candra. He can become. One can become. By pious activities, you can be raised to the position of Brahmā, Indra, Candra, demigods, big, big demigods. And by impious activities, you can go down to become the worm of a stool. This is going on. This is called bhramatām upary adhaḥ. Upari adhaḥ. Adhaḥ means down, and upari means up. So ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Who are going to upper planetary system? Sattva-sthāḥ, those who are qualified brāhmaṇas, strictly following the principles.

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

If you follow these principles, controlling the senses, truthful, clean, full of knowledge, believing in the śāstra and God, and vijñānam, practical application of knowledge in life. Vijñānam… Simply to know is useless. You must practically apply in life. That is called vijñānam. Practical examination. Those who are science students, in BAC, they have to give, pass theoretical knowledge and practical knowledge also. Simply theoretical knowledge, "So much hydrogen, oxygen, makes water," that is theoretical. But when you mix up hydrogen, oxygen gas, and actually prepare water, that is called practical. So that is science. Science means simply theoretical knowledge is not sufficient. Observation and experiment. Experimental knowledge. That is called vijñānam.

So by practical knowledge you should be well-acquainted with God. That is brāhmaṇa's business. So sattva-sthāḥ, those who are strictly following the brahminical principles, they will be situated in upper planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. But a Vaiṣṇava is above these. Mad-yājino 'pi yānti mām [Bg. 9.25]. Those who are following these principles with an aim for higher planetary system, they can go, elevated. Similarly, those who are trying to go back to home, back to Kṛṣṇa, they can also go. It is not very… This process, our Kṛṣṇa consciousness movement, is to help people to go back to home, back to Kṛṣṇa. It is not very difficult. Why it is difficult? Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Try to understand Kṛṣṇa in truth, not vaguely. Kṛṣṇa is the Supreme Personality of Godhead. We think of God. So why don't you accept Kṛṣṇa? He says and śāstra says, the ācārya says, Vyāsadeva says, Nārada says, your Guru Mahārāja says. Why not accept? Why rascaldom? Why you are searching after any other God? Here is God. Name, address, activities, everything is there, authorized statement of the Vedas. So is there any difficulty to understand Kṛṣṇa? But this rascal will not take it. Persistent. "Oh, why Kṛṣṇa can be accepted? I have got a God, manufactured." This is misfortune. Durbhaga, durbuddhi, miscreant rascal. That is stated in the Bhagavad-gītā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. These are the qualifications of persons who do not surrender to Kṛṣṇa: miscreants, mischievous, sinful, mūḍha, rascal, asses, narādhama, lowest of the mankind. These are the qualifications. So they are all durbuddhi. Human life is meant… This is an opportunity to understand Kṛṣṇa. Hari hari biphale janama goṅāinu, manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu. This is Narottama dāsa Ṭhākura's song. Anyone who is not trying to understand Kṛṣṇa… Not even trying, what to speak of worshiping Him, giving Him service… And Kṛṣṇa says simply by trying to know Him, one becomes liberated. Simply by trying, not perfectly. Even imperfectly. Because he is endeavoring to understand Kṛṣṇa, that very activity will make him liberated. That very activity. It is not possible to understand Kṛṣṇa. He is so great, unlimited. How we can understand Kṛṣṇa? Kṛṣṇa cannot understand Himself. Or Ananta cannot understand. So… Actually, that is the fact. We cannot understand Kṛṣṇa. But still, whatever Kṛṣṇa says about Himself in the Bhagavad-gītā, if we accept so much, then we immediately become fit for going back to Godhead, back to home. Simply. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Tattvataḥ. Tattvataḥ means in truth. The tattvataḥ cannot understand. Even siddhas, those who are perfect…

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Nobody can understand, even if he is siddha, perfect. Perfect means not spiritually perfect, means materially perfect. Or even spiritually, partially perfect. Brahma-jñānī, they are partially perfect. Paramātmā-jñānī, yogis, they are also partially perfect. Not completely perfect. Completely perfect is the devotees. Only devotees, they are completely perfect. Others, the jñānīs and yogis and karmīs… Karmīs are, they are rascals. Jñānīs, they are partially perfect because they can understand the eternity portion of the Supreme Lord, brahma-jñāna. That is eternity portion. And Paramātmā-jñāna is the cid-aṁśa, knowledge or personally seeing God as the four-handed Viṣṇu. So that is also imperfect knowledge. That when He comes to know Bhagavān, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], then there is perfect knowledge. Ānanda. Because when one comes to the understanding of personal God, there is ānanda. In other features, there is no ānanda. There is eternity, there is knowledge, but there is no ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is the Vedānta-sūtra. One is by nature ānandamaya. We are searching after ānanda, bliss, but we do not know where to get bliss. We are trying to get bliss in this material world by eating meat, eating wine, drinking wine, by sex. They are trying to get ānanda. That is not ānanda. Ānanda is what is satyānanda. These ānandas, these pleasures-flickering, for few minutes, for few hours. That is not ānanda. Ānanda means satyānanda, real ānanda, real ānanda. What is that real ānanda? Brahma-sukha. That ānanda is in exchange with the Supreme Brahman. Brahma-saukhyam anantam [SB 5.5.1]. That is anantam, unlimited ānanda. Therefore ramante yoginaḥ anante [Cc. Madhya 9.29]. Therefore those who are actually yogis, bhakti-yogīs… There are different types of yoga. So they ramante, they enjoy, ramante yoginaḥ anante, along with the ananta, unlimited. Kṛṣṇa is unlimited. When you join with Kṛṣṇa in His rāsa dance as gopīs, or as cowherds boy, play with Him, or become His father and mother, Yaśodā, Nanda Mahārāja, Yaśodā-rāṇī, or become servant, or even become like water Yamunā, or land in Vṛndāvana and trees or fruits or flowers, any way, or cows and calves… Join with Kṛṣṇa. Then you get ānanda, real ānanda. Ānandamayo 'bhyāsāt

(Vedānta-sūtra 1.1.12). Sac-cid-ānanda-vigraha [Bs. 5.1]. That is the description in all Bhāgavatam, how the Kṛṣṇa's associates are enjoying life. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. Śukadeva Gosvāmī said, "These boys who are playing with Kṛṣṇa, oh, they are not ordinary boys." Kṛta-puṇya-puñjāḥ: "They have amassed the effects of pious activities for millions and trillions of births. Now they have come to play with Kṛṣṇa."

So that opportunity is there in bhakti-yoga. Kṛṣṇa is anxious to take you back. Why you are wasting time? Economic development. What economic development you'll do? You cannot get more than what is destined to you. That is not possible. Then everyone would have been big man, big, educated, very beautiful. Even… Pious activities, the effects of pious activity, is to get nice opulence. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Birth in very high family, janma; aiśvarya, opulence, riches; education; śrī… Śruta, śruta means education, highly learned. These things are effects of pious activities. You get nice family, you take your birth in nice family, rich family, aiśvarya, you get good education, you become very beautiful. These are the effects of pious activities. Similarly, the effects of impious activities, the opposite. But they are all material. They are destined. Whatever you have got by pious or impious activities, that you cannot change. It is not possible. But you can change your position, this material position, by Kṛṣṇa consciousness. That you can change. Other things you cannot change. If you are white, you cannot become black, or if you are black, you cannot become white. That is not possible. But you can become first-class Kṛṣṇa conscious person. Either you are black or white, it doesn't matter. This is Kṛṣṇa consciousness. Therefore our endeavor should be how to become Kṛṣṇa conscious. Other things we cannot change. This is not possible. Sarvatra.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Kālena, by time, whatever you are destined you will get. Don't bother about so-called economic development. So far food is concerned, Kṛṣṇa is supplying. Eko bahūnāṁ yo vidadhāti kāmān. Even cats and dogs and ants. Why not you? There is no need of bothering Kṛṣṇa, "God give us our daily bread." He will give you. Don't bother. Try to become very faithful servant of God. "Oh, God has given me so many things. So let me give my energy to serve Kṛṣṇa." This is required. This is Kṛṣṇa consciousness. "I have taken so much, life after life, from Kṛṣṇa. Now this life let me dedicate to Kṛṣṇa." This is Kṛṣṇa consciousness. "This life I will not let it go uselessly like cats and dogs. Let me utilize it for Kṛṣṇa consciousness." This is Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

730720BG.LON

Bhagavad-gītā 1.24-25

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Pradyumna (leads chanting, etc.):

sañjaya uvāca
evam ukto hṛṣīkeśo
guḍākeśena bhārata
senayor ubhayor madhye
sthāpayitvā rathottamam
[Bg. 1.24]

Translation: "Sañjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Kṛṣṇa drew up the fine chariot in the midst of the armies of both parties."

bhīṣma-droṇa-pramukhataḥ
sarveśāṁ ca mahīkṣitām
uvāca pārtha paśyaitān
samavetān kurūn iti
[Bg. 1.25]

Translation: "In the presence of Bhīṣma, Droṇa and all other chieftains of the world, Hṛṣīkeśa, the Lord, said, Just behold, Pārtha, all the Kurus who are assembled here."

Prabhupāda: So sañjaya uvāca. Actually Sañjaya, the secretary of Dhṛtarāṣṭra, he is relating the activities in the battlefield. Dhṛtarāṣṭra is blind. How in the battlefield the fighting was going on, Sañjaya was observing, either by television or a similar method. Otherwise, how he could explain things are going on in the battlefield in the room? This Bhagavad-gītā, Sañjaya explained, all activities in the battlefield, to Dhṛtarāṣṭra, within the room. So there must have been something like television or higher than the television, he was seeing within himself everything.

So scientific improvement is coming, but still on the material platform. Material means gross material and subtle material. That is explained in the Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Earth, water, fire, air, sky, these five elements are gross material, everyone can see, gross. We can see earth, we can see water. We can see fire, air, or we can perceive the sky also. But there is subtle matter also. Mind, intelligence, ego. We cannot see the mind. We cannot see intelligence. I understand that you have got intelligence, or everyone knows we have got mind, but we cannot see. This is subtle. They are also matter, subtle matter. So the television is a machine made of gross matter, but there is possibility of making another machine of subtle matter. There is possibility. Because matter, they are also matter. That subtle matter machine is not yet discovered. But here we can see the subtle matter discovery was there. Otherwise, how Sañjaya could see the activities in the battlefield? This is to be understood. They are very much proud of material advancement of science, but still, they have to make advancement, subtle matter. And above that subtle matter, within that subtle matter, there is spiritual identity. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ [Bg. 3.42].

First of all we can see a person. A person we see, what do we see? The senses. But we cannot see the director of the senses. The director of the senses is the mind. And the director of the mind is intelligence. And the owner of the intelligence is the soul. This is understanding. The soul is there. Whose intelligence? As soon as we shall say intelligence, whose intelligence? That is the soul's intelligence. Wherefrom the intelligence is coming? From Paramātmā, Hṛṣīkeśa. Therefore this word is used here, hṛṣ īkeśa. The intelligence will come from Paramātmā. Otherwise we cannot act, just like a child has got intelligence, but it is guided by the parent's intelligence: "My dear son, do like this." And he does it. Similarly, we have got all this mind, intelligence, everything, but that is being guided by the super-intelligence, Kṛṣṇa. Therefore He is called Hṛṣīkeśa. Once we have explained Hṛṣīkeśa. So we have to reach that platform where we can talk with Hṛṣīkeśa. That is spiritual platform. That is possible. The more you become purified, you can talk with Hṛṣīkeśa, who is within yourself. He is not outside. Although He in Goloka Vṛndāvana, Kṛṣṇa is always in Vṛndāvana, in the spiritual world, but because He is Kṛṣṇa, He can remain with you also at the same time, simultaneously. This is Kṛṣṇa. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37].

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

It is proposed, our Māyāpura temple will be on this plan. Goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. The highest planetary system, spiritual, that is spiritual planet, that is named goloka-nāmni, Goloka Vṛndāvana. We have given that picture in the Bhāgavata cover. Perhaps you know. The topmost original planet is the Goloka. Goloka-nāmni nija-dhāmni. That is the abode of Kṛṣṇa. Kṛṣṇa-dhāma. Kṛṣṇa-dhāma. People are searching after God. But actually there is the planet where God lives, Kṛṣṇa lives. But you have got your machine, aeroplane, sputnik. You can reach there, but you cannot reach even the highest planet, even on this material planet, material universe. Everyone sees. We see the stars or planets. Now you have got the machine; you go there. No. You cannot go. You are so limited. Even you cannot go to the moon planet, which is so nearest. You cannot go. But still, we are proud of our these airplanes, sputniks. We are thinking, "Now we have become God." These rascals they do not know what is God. They are all rascals. They have no idea what is God. Therefore they have accepted another rascal as God. This is going on. You cannot reach. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām, so 'pyasti yat prapada-sīmny avicintya-tattve [Bs. 5.34]. Śāstra gives you. Just like your material science also gives you information that there is one planet, highest planet, and one can go there by sputnik in forty thousands of years. So who is going to live forty thousand years to reach there? But they have got theoretically all these things. The highest planet. Material. That is not spiritual.

So after finishing this material world, there is covering of the universe, stock matter, mahat-tattva, wherefrom all these material comings. There is stock. So you have to penetrate through that stock material. And each layer of stock is ten times more than the other. So you have to pierce through the stock, material stock; then you reach the spiritual world. And the spiritual world, there are many… "Many" means three times more than these universes. This universe, this material universe, is only one-fourth manifestation of Kṛṣṇa's creation. Ekāṁśena sthito jagat. When Arjuna inquired from Kṛṣṇa, "So would you kindly explain little of your opulence." "Yes." So He said, "I am this. Out of this, I am this." He summarized,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Ekāṁśena. You are seeing this universe. This universe-only a fragment of the material creation, a fragment. Caitanya Mahāprabhu informed us… One of His devotees requested Caitanya Mahāprabhu, "My dear Lord, You have come personally. You kindly take all the living entities to the spiritual world. Be kind enough upon them. And if you think that they are so sinful they cannot be taken, then transfer all their sins unto me. You take them. You take them." So Caitanya Mahāprabhu began to smile that "Even if I take the all the living entities of the universe, but do you know, this universe is only one fragmental part of other, all other universes. There are many other universes." And He compared that "In a bag where, bag full of mustard seeds…" Just imagine, a big bag of mustard seeds. "And this universe is just like one mustard seed." There are so many universes, so many universes. And it is confirmed in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa. Jagad-aṇḍa means this universe. Brahmāṇḍa, jagad-aṇḍa. Koṭi, innumerable. Jagad-aṇḍa-koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. And each universe there are innumerable planets. And each planet is different from others. This is God's creation. And these rascals are manufacturing God. And there is other description also. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. This jagad-aṇḍa, the universe. And there, in each universe, there is a controller of the universe, Brahmā. He is called jagad-aṇḍa-nātha, master of this universe. Because it is controlled by Brahmā, therefore each universe is called brahmāṇḍa. It is controlled by Brahmā. So in the Brahma-saṁhitā we get information: jagad-aṇḍa-nāthāḥ, plural number. There are many, many thousands jagad-aṇḍa… Not only one Brahmā. Many millions of Brahmās, many millions of Śiva, many millions of Viṣṇu, many millions of sun. Because there are many millions of universes. Now, just imagine. This is material creation. And that material creation, Kṛṣṇa says, ekāṁśena sthito jagat [Bg. 10.42]. Taking all the material universes, it is only one-fourth creation of the Lord. And the three fourths creation is the spiritual world. Just imagine what is spiritual world. And in that spiritual, the topmost planet is Goloka.

So you cannot go even in the moon planet. How you can go to that spiritual planet penetrating the material coverings coming to the spiritual effulgence, Brahman, and after all these universes, then…? Therefore it is said, panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34]. Koṭi-śata-vatsara, millions of years, if you go with your sputnik with full force… Panthās tu koṭi-śata-vatsara. Not this sputnik, but make your planes of mind speed. This is material speed. What is this speed? A few thousands, twenty thousand, fifty thousand. But do you know mind speed? You are sitting here, and immediately, within a second, you can go to India. This is mind speed. Immediately. So panthās tu koṭi-śata-vatsara sampragamyo vāyor athāpi [Bs. 5.34]. By the air speed or mind speed. Vāyor athāpi manaso muni-puṅgavānām. And driven by great scientists, muni-puṅgava. Puṅgava means very expert, nara-puṅgava. So big, big scientists, expert scientists, if they can discover airplane which is running on mind speed or air speed… They are not, they cannot go by the air speed. They fly on the air, but not with the air speed. So in this way, still, avicintya-tattve, after going many, many millions of years in that speed, still you will find, "Oh, Goloka Vṛndāvana is far, far away." This is the position.

So that Krsna… And we are explaining what is Kṛṣṇa. Don't consider Kṛṣṇa is ordinary human being. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He kindly appears before us just like ordinary human being, don't think that He is like us. It is the conclusion. Just like these rascals, they think that "Because Kṛṣṇa appeared as a human being, I am also God. I am also God. Why Kṛṣṇa shall be alone God?" So we are trying to explain what is Kṛṣṇa, Hṛṣīkeśa. Hṛṣīkeśa. Then goloka-nāmni. Goloka eva nivasaty akhilātma-bhūtaḥ. Goloka eva nivasati.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

So our worship is very simple. Tam ahaṁ bhajāmi. We worship that Govinda, ādi-puruṣam. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. We don't worship ordinary so-called rascals. We worship Govinda. How Govinda is? The Govinda's description is Brahma-saṁhitā. That Govinda, ānanda-cinmaya-rasa-pratibhāvitābhiḥ: "He is always in the spiritual world, which is ānanda-cinmaya-rasa." Not this kind of ānanda-cinmayānanda, spiritual bliss. Spiritual bliss means it is continually going on; still, nobody is fed up. Here you can accept any ānanda in this material world, so many things. It cannot go on very long time. Suppose if I give you rasagullā, one rasagullā, you can take: "Oh, very nice." Another, "Very nice." Another, "Nice." Then next four or five, "No, I do not want." Finished. Similarly, any ānanda you can take. Sex life. It cannot be continued. Finished. So try to understand what is cinmayānanda. Ānanda-cinmaya-rasa-pratibhā… It, they'll never ends. It goes, nava-nava-yauvana, one after another, new, new, new, new. Just try to understand what is spiritual bliss. You do not… The sahajiyās, they accept this material bliss as spiritual bliss. That is called sahajiyā. Don't be sahajiyās. Try to understand according to śāstra.

So Kṛṣṇa is described, this how He becomes Hṛṣīkeśa, that goloka eva nivasati. He is enjoying with His associates, the cowherds boys, the gopīs, in goloka-nāmni nija-dhāmni. He is enjoying there. At the same time, He is within your heart. This is Kṛṣṇa, Hṛṣīkeśa. He's come simultaneously, not only within your heart, within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam aham… [Bs. 5.35]. Not only within your heart, but within the atom. Just imagine. How many atoms there are. So Kṛṣṇa is everywhere. These are…, we have to take information of Kṛṣṇa from the śāstra. Śāstram eva cakṣusā (?). Vedānta-sūtra. Your eyes should be śāstra, not your so-called imagination. śāstra-cakṣusā. Yaḥ śāstra-vidhim utsṛjya vartate kāma… [Bg. 16.23]. If you give up the direction of the śāstra and manufacture your own way, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, as you like, then na sa siddhim avāpnoti: you will never get siddhi, perfection, never get. Na sa siddhim avāp…, na sukham, neither happiness. And what to speak of parāṁ gatim, going back to home, back to Godhead. So śāstra-cakṣusā. Everything we have to take from the śāstra. Because we are blind now. śāstra-cakṣusā. Our, the śāstra-jñāna, because the spiritual master enlightens the disciple with śāstra-jñāna, therefore he is spiritual master. If the spiritual master bluffs the disciple, then he is not spiritual master. Bluffing. No.

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-guruve namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

This is guru. Guru means he'll always enlighten the disciple with the light of śāstra. Not that he will say, "There is no need of śāstra. I am incarnation. I, whatever speak, you take it." No. This is rascal. You should immediately, who has no reference to the śāstra, immediately take him as a rascal number one. This is the conclusion.

So here is śāstra, Bhagavad-gītā. Hṛṣīkeśa. We have already explained one day. Here also, again we are explaining. Hṛṣīkeśa. Kṛṣṇa. Kṛṣṇa is there. He never leaves from Vṛndāvana. He is there. Why? Here also. Just like we see, a very rich man, a very influential man, the president, he lives in his… The Queen, she is in the Buckingham Palace. But she cannot go at the same time anywhere and everywhere. No. She is in, packed up in Buckingham Palace. Kṛṣṇa is not like that. Therefore He is Hṛṣīkeśa. Try to understand the distinction between Kṛṣṇa and others. Kṛṣṇa is goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Ātma-bhūta. This ātma-bhūta is Hṛṣīkeśa. He is giving intelligence. The more you become purified, the more you get direct instruction from Hṛṣīkeśa. This is the point. So how you can become purified? Purified means no more influenced by the modes of material nature. That is explained: guḍākeśa. Guḍāka īśa. Guḍāka means darkness, and īśa. When you become master of this material world, or material senses. This material world means material senses. That's all. So if you become master of the material senses, then you become guḍākeśa. Therefore Arjuna is described here as guḍākeśa. Arjuna… Don't take Arjuna that he was mistaken. No, he cannot be. How he can be? He is constantly with Kṛṣṇa. How he can be misdirected? No. That is not possible. In the Caitanya-caritāmṛta it is said that kṛṣṇa sūrya-sama māyā andhakāra [Cc. Madhya 22.31]. So guḍāka means darkness, māyā. So kṛṣṇa sūrya-sama māyā andhakāra. The darkness and light is there always, side by side. We have got experience. Here is sunlight, here is darkness. So these two things are there. So kṛṣṇa sūrya-sama māyā andhakāra, yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra. Wherever there is Kṛṣṇa, there is no jurisdiction of darkness or māyā.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

You can become immediately out of the scope of māyā if you always remain surrendered to Kṛṣṇa. Māyā will not touch you. Just like if you remain always in the sunshine, there is no question of night. Nowadays it is very easy. If you simply drive your plane on the western side, you'll never get night. You just round about. Yes. Just like it is materially possible. You drive your plane simply on the western side. Start your plane in the morning and go to the western side and don't stop it. You go on for three, four, as many days as you like. You'll never get night. This is practical. Similarly, if you keep always with Kṛṣṇa, you are guḍākeśa, you will never get darkness. Or māyā will not touch you. This is Kṛṣṇa consciousness. So try to become Guḍākeśa.

The next verse. Kṛṣṇa Hṛṣīkeśa. So He knew the sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Kṛṣṇa is there. Kṛṣṇa knows what is your purpose, what you want to do, what is your past, future. Everything Kṛṣṇa knows. Everything Kṛṣṇa knows. That is explained in the Bhagavad-gītā. Vedāhaṁ samatītāni; [Bg. 7.26] "I know everything." So Kṛṣṇa, sthāpayitvā, rathottamaṁ sthāpayitvā. As soon as Arjuna asked Him, senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta [Bg. 1.21], immediately He carried out the order and He knew why he wants. He wanted to see, "With whom I have to fight, my friends and relatives." He's hesitating. So why this ignorance of Arjuna, the question may be. Arjuna is guḍākeśa. He is above this material world. How he is being affected by his so-called relatives and kinsmen? He was hesitating to fight on this principle, that "They are my relatives. They are my kinsmen. They are my family members." He was always thinking. Therefore Kṛṣṇa knew it. So he has become so family-wise infected. But he is guḍākeśa. How it is possible? He is above all these things. Yes, he is above all these things. By Kṛṣṇa's desire, he is playing like that, ordinary man. Otherwise, how Bhagavad-gītā will come? Kṛṣṇa cannot talk with ordinary person. Kṛṣṇa cannot fight with ordinary person. Even the demons, when they come, just like Hiraṇyākṣa, Hiraṇyakaśipu. They were Jaya-Vijaya in the Vaikuṇṭha world. So they came here, and Kṛṣṇa asked them, that "If you become My enemy, then within three births you will come back. And if you remain friend, then seven births." So they preferred, "Oh, I shall become Your enemy, Sir, so that I can come back again after three births." So why? That Kṛṣṇa has all the propensities. Just like we sometimes want to fight, mock fight. So in the Vaikuṇṭha world there cannot be any fight. So because Kṛṣṇa wanted to exercise His fighting spirit, He sent His devotee. He became enemy and He fought. So you have to understand Kṛṣṇa in that way, as Hṛṣīkeśa. He knows that unless Arjuna becomes affected family-wise, how Bhagavad-gītā will be there? Therefore although Guḍākeśa, Arjuna, is above darkness, still, by the will of Kṛṣṇa, Hṛṣīkeśa, he played just like ordinary man, affected with his family affection. Therefore Kṛṣṇa in the next verse says… Uvāca. Kṛṣṇa said, "My dear Pārtha, now you wanted to see with whom you have to fight. Now, here is Bhīṣma, Droṇa, and many other kings. All the descendants of Kuru dynasty, your Dhṛtarāṣṭra's sons. Now you see very nicely and be prepared to fight with them." So this is the explanation of Hṛṣīkeśa and Guḍākeśa.

Thank you very much. (end)

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Bhagavad-gītā 1.26-27

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London, July 21, 1973

Pradyumna (leads chanting, etc.):

tatrāpaśyat sthitān pārthaḥ
pitṝn atha pitāmahān
ācāryān mātulān bhrātṝn
putrān pautrān sakhīṁs tathā
śvaśurān suhṛdaś caiva
senayor ubhayor api
[Bg. 1.26]
tān samīkṣya sa kaunteyaḥ
sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo
viṣīdann idam abravīt
[Bg. 1.27]

Translation: "There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers-all present there. When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus."

Prabhupāda: This is the problem. Now Arjuna is facing the problem. What is this problem? Suppose you bring all my friends, my relatives, my sons, grandsons, my father-in-law, brother-in-law, friends, my animals… Because there were soldiers, senayor ubhayor api, there were animals also. Horses, elephants. They are also within the membership. According to Vedic conception, the animals, they are also members of your family. Because they are giving service. Not that one section of the members of my family I give protection, and the other section, I take everything from them and then cut throat. This is not civilization. You keep your sons, wife, daughters, cows, dogs, they are animals, asses, domestic animals, horses, elephants. If you are rich, you can keep elephants also. It does not mean… Either family-wise or state-wise, it does not mean that you give protection to some members and cut throat of the others. Oh, how horrible it is. So all of them were present now. And the problem is that he has to kill them, Arjuna. It is fight, it is a family fight.

So some of the family members on the other side, and some of the family members this side. So other side also, what are they? Tatrāpaśyat sthitān pārthaḥ pitṝn atha pitāmahān [Bg. 1.26]. Pitṝn, teachers, and pitṝn also. Pitṝn means those who are on the status of father. And Bhīṣmadeva was a grandfather, a real grandfather, pitāmahā. He is on the other side. Droṇācārya, he is on the other side, teacher. They had to be respected. Actually Arjuna did so. Before fighting with Droṇācārya, he first of all throw one arrow on his lotus feet, obeisances. This is the etiquette. "My dear sir, you have taught me this fighting science, now it is being used against you, duty. So I offer my obeisances." And Droṇācārya also, threw another arrow, touching his head: "My dear boy, become blessed." This is duty. How blessed? "By killing me. I know you will kill me, so I give you blessings that you kill me." This is duty. The disciple is fighting, touching the feet of Droṇācārya: "My dear sir, it is duty. Now we are face to face to fight. So give me your blessing." This is one side. The other side, blessing, "Yes, you have my all blessings."

So this is the problem. This material world is problematic, especially when we have got these family relationships. "Society, friendship, and love, divinely bestowed upon man." They say. (laughs) It is not divinely bestowed. It is not. It is entanglement. It is entanglement. Dehāpatya. There is verse in the Second Canto of Śrīmad-Bhāgavatam. Dehāpatya. What is that verse? Dehāpatya-kalatrādi [SB 2.1.4]. Deha, first affection is with our body. "I am this Mr. Such and such. This is I am, this body." I have got attraction for this body. Then the offsprings, the by-products of this body. Apatya. Apatya means children. And how this by-product is made? Kalatra, through wife. Strī. Strī means which expands. Vistara, expands. I am alone. I accept wife, strī, and with her cooperation I expand. So one who helps me to expand, that is called strī. Every Sanskrit word has got meaning. Why woman is called strī? Because she helps, expanding myself. How expanding? Dehāpatya-kalatrādiṣu [SB 2.1.4]. I get my children. First of all I was affectionate to my body. Then, as soon as I get a wife, I become affectionate to her. Then, as soon as I get children, I become affectionate to children. In this way I expand my affection for this material world. This material world, attachment. It is not required. It is a foreign thing. This material body is foreign. I am spiritual. I am spiritual, ahaṁ brahmāsmi. But because I wanted to lord it over the material nature, Kṛṣṇa has given me this body. Daiva-netreṇa [SB 3.31.1]. He is giving you body. He is giving the body of Brahmā, He is giving you the body of ant. As you desire. As you desire. If you want the body of a tiger, Kṛṣṇa will give you. If you want the body of a hog, He will give you. If you want the body of Brahmā, He will give you. If you want the body of a demigod, He will give you. If you want the body of American, He will give you. Englishman, He will give you. Indian, He will give you. That is Kṛṣṇa. He is so kind. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa is very kind. Just like a son disobedient to the father, but he wants to enjoy something. Still, father giving him, "All right, you take money, and enjoy." Father is so kind. "You become free. Whatever you like, you can do. You take some money." This is our concession.

This material life is a concession to us, given by God, for gratifying our senses. This is material life. Kṛṣṇa does not want that you become entangled in this material world. That He doesn't want. Why He should want? Kṛṣṇa… Just like you produce your sons, children. Why? To remain in household life, enjoy in the company of wife, children, friends. This is… One can understand. Why I take so much responsibility of family? I was alone. Why I get married? Why I beget children? Why I make friends? Because I want to enjoy. So Kṛṣṇa is also a person. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He has produced so many children, these living entities. Why? To enjoy along with them. Just try to understand the psychology. Yato vā imāni bhūtāni jayante, janmādy asya yataḥ [SB 1.1.1]. Where this idea came from, that "I shall be happy within society, friendship and love, children?" Wherefrom this idea came? Where is the origin? The origin is there in Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. Janmādy asya yataḥ. The origin of love. Just like Kṛṣṇa is loving Rādhārāṇī. So the loving idea came from Kṛṣṇa. Anything that is within our experience, that is in Kṛṣṇa. So Kṛṣṇa cannot be impersonal. That is nonsense. Kṛṣṇa is exactly a person like me, you. But the difference is that He's very, very, unlimitedly powerful. I am limited. This is the difference. So Kṛṣṇa also wants that to live with His family. Our Kṛṣṇa consciousness movement is just to train ourselves again to enter into the family of Kṛṣṇa. This is our movement. With these families, the so-called families, we are suffering. We are suffering. But this family idea is there this. That is perfect in Kṛṣṇa, with Kṛṣṇa. The family idea, wherefrom family idea comes without it is being situated in Kṛṣṇa? Because nothing can be visible without being in Kṛṣṇa. He is the origin. Janmādy asya yataḥ [SB 1.1.1]. Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything."

So whatever we are seeing in this material world, the origin is in Kṛṣṇa. But here it is perverted. That is the only difference. Just like a tree. The original tree is standing erect. But when you see the perverted reflection of the tree, everything is topsy-turvied. The upside has gone downside. You have seen the reflection of the tree. So the upside, downside. When the upside of the tree becomes downside, that is called perverted reflection. So this material world is perverted reflection of the spiritual world. It is false in this sense because it is reflection. Otherwise, exactly the same things are there in the spiritual world. Ūrdhva-mūlam adhah-śākham aśvatthaṁ prāhur avyayam [Bg. 15.1]. There is. In the Bhagavad-gītā you will find in the Fifteenth Chapter. Ūrdhva-mūlam. Here, this material world, the origin-mūlam means root-is upside, upside. Because it is reflection. This tree is erect, and this is reflection. So the root has gone upside. So here is the problem. Because we are attached to our this so-called family, society, friendship and love… When Arjuna was faced, then he became kṛpayā parayāviṣṭo viṣīdann idam abravīt [Bg. 1.27]. "How it is possible, Kṛṣṇa, that I have to kill the other side, my fathers, my father-in-law, my grandfather, my sons, my grandsons, my brother, my so many friends?" So it is natural. Kṛpayā parayā āviṣṭaḥ. He becomes overwhelmed with compassion. Kṛpayā parayāviṣṭo viṣīdan. Very morosely. "Oh, Kṛṣṇa, I will have to fight with them. I will have to kill them." Why this consciousness came? The other side also, Duryodhana, why he did not think in that way? Why Arjuna is thinking? Because he is devotee. That is the difference. A devotee thinks like that. A devotee does not like to kill anyone, even an ant. Why he should be encouraged to kill his friends? A devotee is like that. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. This is the result of devotional life. Arjuna was insulted. Arjuna was taken away all his belongings. Arjuna was banished for thirteen years. His wife was insulted. So many atrocities was done to him. Still, when the question of killing came, he was not very happy: "No." This is Vaiṣṇava. This is Vaiṣṇava. He is ready to excuse even the greatest enemy. But Kṛṣṇa does not want. If you insult His devotee, the devotee may excuse, but Kṛṣṇa will not excuse. This is Kṛṣṇa's position. Therefore be careful to insult a devotee. A devotee may excuse you. But Kṛṣṇa will not excuse you. Kṛṣṇa is so strict. He cannot tolerate any insult to His devotee. Therefore this arrangement of fighting. Arjuna wanted, "No, let them be excused." Kṛṣṇa wanted, "No, you must fight. You must kill them." This is the position. So he is within the dilemma. Kṛṣṇa is insisting that "You must fight and kill them," but he is thinking, "How shall I kill my kinsmen?" This is the problem. Therefore, tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān [Bg. 1.27]. All friends are there. Kṛpayā parayāviṣṭo viṣīdann idam abravīt. So this is one side, that if you want to please Kṛṣṇa, then you have to be prepared for killing your so-called relatives. If you want Kṛṣṇa. If you want to please Kṛṣṇa.

So this whole Vedic civilization is made just to train how you can be detached from this so-called family affection. This is Vedic training. First of all brahmacārī. Brahmacārī means to lead the life of austerity. A brahmacārī is supposed to live to serve the spiritual master at his home, and he has to work just like a menial. He may be a king's son or a very great brāhmaṇa's son, but as soon as he agrees to live with the spiritual master, he has to live just like a menial servant. Whatever the spiritual master will order, he has to do it. This is brahmacārī. And they will gladly do, because they are children. Brahmacārī life begins from five years. So you ask any child do anything, he will do. They are learned. They are given education, "Go from door to door, house to house, and bring some alms." So brahmacārī means the neighborhood, their sons. So when the brahmacārī goes for begging, "Mother, give me something, alms," so immediately, some rice, some dāhl, some atta, is given, or some vegetables, sometimes some money. So they bring everything to the spiritual master and it becomes the property of the spiritual master. Because he has begged, it is not his property. Sarvasvaṁ guru-veditam(?). Everything is guru's property. So much so that after cooking everything, the spiritual master will call, "My dear boys, come on. Take prasādam." But if he forgets to call somebody, he will not touch. He will not touch. This is brahmacārī. "Oh, spiritual master has not called me; so I will fast." (laughter) He begged the rice and vegetables and atta and dāhl. It is cooked. But when it is cooked, that is also spiritual master's property. If the spiritual master does not ask him to take, he cannot take. He cannot touch. This is brahmacārī life. So therefore the first training is given, to become austere, tolerate, how to tolerate, how to call other women as "mother." He is learning from the beginning, a small child. He is trained up to call any woman, even of his own age, not "sister,"-"mother." This is the training. Mātṛvat para-dāreṣu. This is education. Mātṛvat para-dāreṣu. Cāṇakya Paṇḍita, the great politician, has given the definition of a learned scholar. Who is learned scholar? He has given the definition. What is this? Mātṛvat para-dāreṣu. To see every woman except his wife as mother. This is education. This is education, perfection of education, when you can see all women except your wife as mother. This is education. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. And others' property? Just like garbage in the street. Nobody is interested in the garbage. You throw. That is education. And ātmavat sarva-bhūteṣu. And thinking all living entities as your own self. If you feel pains and pleasure by something, you could not afflict the pains to others. If your throat is cut, if your head is cut, you feel so much pain, how you can cut the head of another animal? This is education. Samaḥ sarveṣu-bhūteṣu. This is education, three things. This is the test of education.

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Where is? Where is that paṇḍita? There is no such thing now.

So this problem, attachment for this material world, gradually we have to cut it. That is the Vedic civilization. If you want to go back to home, back to Godhead, then at the same time, if you remain attached to this material world, so-called society, friendship and love, then it is not possible. So long you will have a pinch of attraction with this material world, there is no possibility of being transferred to the spiritual world. This is the position. Therefore by training, by education, we have to become detached. Detached, this society, friendship and love. We have to understand the falsity of this so-called society, friendship and love. It is just like… because we are being carried away by the waves of māyā. Bhaktivinoda Ṭhākura has sung, māyār bośe, jāccho bhese, Khāccho hābuḍubu bhāi. Just like we see sometimes in rainy season, so many plants and creepers and vegetables and so many other things are floating in the river, going. Similarly, we also, all floating in the waves of māyā. Māyār bośe, jāccho bhese, khāccho hābuḍubu. Sometimes drowned, sometimes on the surface, sometimes on the other shore, sometimes on this shore. This is going on. So long we are in this material world, we are being tossed by different currents, and sometimes I am here as the master of some kingdom, and sometimes I am dog of somebody else. This is my position. The same thing. Very good example, that we are being carried away by the waves of māyā. Sometimes we are gathering together. So many straws and vegetables, they gather together. And sometimes the same vegetables and straws are thrown asunder. One is there, one is here. So here also, we assemble here as society, friendship and love exactly like that. In the waves of māyā. Then nobody is your father, nobody is your mother, nobody is your sister, nobody. It is simply māyic, illusory combination. Illusory combination, temporary combination. And we are so much attached to this combination that we are refusing to go back to home, back to Godhead. This is our position.

Therefore we have to meet them in the battlefield of Kurukṣetra, and if required, we have to kill them and execute the order of Kṛṣṇa. This is our position. If we are thinking that "In this material existence I shall be safe, assisted by my society, friendship, love, country, and politics and sociology," "No, no, sir, it is not possible." It is not possible. You have to take care of yourself. Your so-called society, friendship, love, country, nation, and this, never will be able to help you. Because you are under the clutches of māyā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are under the clutches of māyā. you have no independence. Neither anyone has got any independence to save you. That is not possible. The same example as I gave sometimes, that you learn how to drive aeroplane. So you go high in the sky. But if you are in danger, no other aeroplane can help you. You are finished. Therefore you must be a very careful pilot to take care of yourself. Similarly, in this material world everyone individually has to take care of himself. How he can be saved from the clutches of māyā. That is Kṛṣṇa consciousness movement. A teacher can give you hints. The ācārya can give you hints that "You can be saved in this way." But the execution of the duties, that is in your hand. If you perform the spiritual duties rightly, then you are saved. Otherwise, even ācārya gives you instruction, if you don't follow, so how he can save you? He can save you by instruction, by his mercy, as much as possible. But you have to take it in your hands seriously.

So this problem is… Arjuna is facing now this problem. That is general problem. Dehāpatya-kalatrādiṣu. Dehāpatya. Deha means this body. Apatya means children. Kalatra means wife. Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4]. We are thinking that "We shall be protected by my these soldiers. I have got my sons, grandsons, my grandfather, my father-in-law, my brother-in-law, my so many society, friendship and love." Everyone is thinking like that. "My nation, my community, my philosophy, my politics. No. Nothing can save you. Dehāpatya-kalatrādiṣu asatsu api. They are all temporary. They come and go. Asatsu api. Pramatto tasya nidhanaṁ paśyann api na paśyati. One who is too much attached to this society, friendship and love, he is pramatta. Pramatta means crazy, madman. Paśyann api na, tasya nidhanam. He does not see. Although he is seeing that "My father has died. When I was a child, my father was giving me protection. Now my father has gone away. Who is giving me protection? Is my father alive to give me protection? Who is giving me protection? My mother was giving me protection. Now who is giving me protection? I was in family, my sons, my daughters, my wife, but I left them. Now who is giving me protection?" And actually Kṛṣṇa gives you protection always. Not your society, friendship and love. They will be finished. As your father is finished, as your grandfather is finished, similarly, your sons, grandsons, will be finished. None of them will be able to give you protection. Only Kṛṣṇa will be giving you protection. Therefore you surrender to Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo mokṣa… [Bg. 18.66]. "I shall give you protection." Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] "My devotee is never vanquished." So the best thing is to take to Kṛṣṇa consciousness, fully surrender unto Him, and you will be protected. Otherwise, there is no other way of being protected. We'll be carried away by the waves of māyā. This is the position.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 1.28-29

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London, July 22, 1973
Pradyumna (leads chanting, etc.):

arjuna uvāca
dṛṣṭvemaṁ svajanaṁ kṛṣṇa
yuyutsuṁ samupasthitam
sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati
[Bg. 1.28]
vepathuś ca śarīre me
roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt
tvak caiva paridahyate
[Bg. 1.29]

Translation: "Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up. My whole body is trembling, and my hair is standing on end. My bow Gāṇḍīva is slipping from my hand, and my skin is burning."

Prabhupāda: So dṛṣṭvā imaṁ svajanam. Arjuna is a great warrior, fighter, and for a kṣatriya to kill one is not very difficult task. The kṣatriyas are trained up. Hunting. Hunting is allowed for the kṣatriyas. Just like medical practitioners, they are trained up how to practice surgical operation on dead body. It is not possible to, of course, for a gentleman, to push knife in someone's body. It is naturally very difficult thing. Rogues and thieves, they can stab. So as the doctors, medical men, surgeons are trained up to operate their knife on the dead body to see where are the nerves, similarly, kṣatriyas are also allowed for being trained how to kill. Kṣatriya means… Kṣat. Kṣat means injury. And tra means trāyate, saves. A kṣatriya has to save the citizens from being injured by others. He is called kṣatriya. Brāhmaṇa means one who knows brahma, the supreme. So brāhmaṇa, kṣatriya, vaiśya, śūdra. These divisions are there according to quality. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By guṇa. Guṇa means quality. And karma means actual operation of the guṇa.

So Arjuna was a kṣatriya, trained up by Droṇācārya how to kill. This is the… Nonviolence is not the business of the kṣatriya. That is cowardice. They are taught how to become violent. Otherwise, they cannot rule over. Formerly the judgement was given by the king, immediately finished. Not go to the court and wait for the judgement for ten years. In the meantime everything is finished. Not like that. Anything, there was regularly, the king used to sit in his assembly, and all the criminals, culprits, they were judged by the king himself. Sometimes the king had to kill personally with the sword. Even in European countries, the royal orders were trained up. Nowadays it is constitutional, democratic government. The king has no power. But this is not good for the people. The democracy is a farce. At least, I do not like it. Because so many rascals, simply by getting votes, go to the government, and what do they know how to rule over? Therefore, at the present moment, all over the world there is no good government. There is no good government. The America was considered to have very good government. Now we can see the behavior of Mr. Nixon. It is not possible. Formerly the kṣatriyas, they were trained up how to govern. They were trained up by military men, just like Droṇācārya trained Arjuna, Duryodhana. All the royal princes were trained up how to kill. Not only killing, also, according to śāstra, how to rule over. The king's business is to see that everyone in the country, they are properly employed and engaged in his own business. That is king's business. There was no question of unemployment. This is government's first business. Because if a person is unemployed, then the devil's workshop. Devil's, work… If he hasn't got to do anything… That is being done now. Rich man's son, he hasn't got to do anything, so his brain is devil's workshop. They are manufacturing so many "isms." But everyone should be engaged. This is government's first business to see. A brāhmaṇa is engaged as a brāhmaṇa, a kṣatriya is engaged as kṣatriya.

So Arjuna was not a coward. He was a competent warrior. But still, dehātma-buddhi, the bodily concept of life is so strong… That Arjuna admits, dṛṣṭvā tu svajanaṁ kṛṣṇa: [Bg. 1.28] ”My dear Kṛṣṇa, I have to kill my own men.” What is that ”own men”? ”Own men” means this bodily relationship. Why others are not own men? Everyone is own men. Because everyone is Kṛṣṇa’s son. So when one becomes Kṛṣṇa conscious, he can see everyone own men. And when he is not Kṛṣṇa conscious, he simply sees own men where there is bodily relationship. This is the defect. They are advertising, humanitarian work, philanthropic work, communism, this ”ism,” but when there is question of bodily relationship, immediately everything is changed. You know, the Communist country, the Khruschev was driven out because he was patronizing his own men. That was the defect. So you can advertise that ”I am for everyone,” but there is affection for own men. Nepotism. Nepotism. It’s called nepotism. So many big, big leaders. Our Jawaharhal Nehru, he was sending his own men as ambassador. Vijaya Lakshmi, a woman, she was being sent as ambassador. She was high commissioner here. So this ”own men” question is very prominent everywhere.

So Arjuna is a great warrior. He could fight all the soldiers, all the fighting men, yuyutsu. The other party, they were also, they were assembled, yuyutsu, with fighting spirit. Other men, even they are not fighting spirit, we can kill very easily. But own men, although they are fighting spirit, still he hesitates. Because own men. So this ”own-menship,” in relationship with the body, is the barrier for spiritual understanding. So long this conception of life will exist, that ”I am this body, and anyone who is related with this body, they are my own men, kinsmen, relatives…” This conception of life is the greatest barrier for advancing in spiritual consciousness. Therefore the Vedic civilization is so planned that one has to give up this rascal ”own men” conception. That is the vairāgya. It is called vairāgya. Jñāna-vairāgya. Two things required in human life: knowledge and vairāgya, detachment. The attachment increases. First of all, it increases. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. This whole world is based on sex life. A man has got attraction for woman; a woman has got attraction for man. This is nature’s bondage. Shackle. And when they are actually united, either by the father, mother, or by their own way, that shackle, that attraction, increases. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ. Hṛdaya-granthim. Knot in the heart. ”She is my wife.” ”He is my husband.” Of course, now that knot is very slack. Formerly it was very strong because the woman was not allowed to mix with any other man, and the man was also not allowed with any other woman. This intermingling has slackened even that knot, hṛdaya-granthim. Therefore, even trifle cases, quarrel between husband and wife, there is divorce. Because that unity is not very strong now. That is good. Some way or other, it is slackened. So this ”own-menship” comes from bodily concept of life.

So Arjuna is preparing the ground, how to receive the instruction of Bhagavad-gītā. Because spiritual instruction will begin to separate the soul from the body. Unless one understands that there is a soul different from this body, there is no spiritual education. This is the basic principle. If you do not understand what is soul, what is spirit soul, then where is spiritual education? So Arjuna was affected. He says frankly, dṛṣṭvā tu svajanaṁ kṛṣṇa yuyutsuṁ samupasthitam: [Bg. 1.28] ”What is this? I have to kill my own men.” Svajanam. Svajanam means own men. ”No, no.” Sīdanti mama gātrāṇi: ”Oh, I am shivering.” Mukhaṁ ca pariśuṣyati: ”My mouth is being dried up.” We have got this experience. When there is danger, these things happen, so many symptoms.

vepathuś ca śarīre me
roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt
tvak caiva paridahyate
[Bg. 1.29]

As these things, these symptoms, different transformations of bodily constitution, appear in times of danger, similarly such symptoms appear in times of spiritual bliss. That is called aṣṭa-sāttvika-vikāra [Cc. Antya 14.99], eight kinds of transformation of the body. So there is so many reserve energies within our body. They become manifest in due course of time when the mind and intelligence work in different ways. This is the study, how things appear. It is appearing from intelligence, mind. The soul is there and the intelligence and mind creating the situation of the bodily symptoms. Therefore body or the senses are not all. The modern education, they think this body is everything. No. Real study is body means the senses. Indriyāṇi parāṇy āhuḥ. On gross vision we see this body. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. But the bodily symptoms are acting because the mind is there. And mind is working because the intelligence is there. And the intelligence is working because the soul is there. (aside:) You can stand.

So this is the process. The basic principle is the soul. The soul is acting through intelligence, and the intelligence is acting through mind, and the mind is expressed through the senses. This is the position. So as my mind is absorbed in something, some subject matter, my bodily symptoms also will work, or the senses will work according to that mind. Therefore for spiritual advancement also, you have to train your mind. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. If you use… First of all fix up your mind. Yoga means indriya-saṁyama. Yoga practice means that controlling the mind and the senses. That is yoga practice. Because our mind is very flickering and changing, something accepting immediately, something rejecting immediately, very flickering. Therefore we have to train up the mind, and when the mind is trained up, then automatically your senses will be controlled. If you are strong-minded, that ”I will not accept any foodstuff which is not offered to Kṛṣṇa,” naturally your tongue is controlled. Naturally. Bhaktivinoda Ṭhākura has sung, śarīra avidyā-jāl jaḍendriya tāhe kāl jīve phele viṣaya-sāgare. Our this body is a network of nescience, or ignorance. This body, why we have got this body, material body? Because we have forgotten Kṛṣṇa and we wanted to lord it over the material nature. This is our position. Therefore, according to our different desires, we have got different bodies. Here we are sitting, say fifty or hundred men. Nobody’s body will tally with other’s body. Face and everything, different. Because every one of us has got different desires. Therefore their facial expression, bodily construction, everything is made according to the mind. So at the time of death also, the constitution of mind will transfer me to another, different type of body. The mind will carry the soul. These are all explained in the Bhagavad-gītā. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. So if you train up your mind, that is Kṛṣṇa consciousness. Always remembering Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Then it may be possible that at the time of death you remember Kṛṣṇa and your life is successful. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Immediately you are transferred to Kṛṣṇaloka. This is training.

So we have to think of Kṛṣṇa always, twenty-four hours. Kīrtanīyaḥ sadā hariḥ. Caitanya Mahāprabhu has recommended. Taror api sahiṣṇunā.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Because our aim is… If we are serious of being transferred to the loka, to the place, where Kṛṣṇa is, then we have to train up the mind so nicely that at the time of death I can remember Kṛṣṇa. Therefore one great king, Kulaśekhara, he is praying to Kṛṣṇa, kṛṣṇa tvadīya pada-paṅkaja… What is that verse? Tvadīya, kṛṣṇa tvadīya pada-paṅkaja [MM 33]. I am just forgetting. The idea is, Kulaśekhara, King Kulaśekhara is praying to Kṛṣṇa, adyaiva viśatu me mānasa-rāja-haṁsaḥ. Adyaiva. Prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ smaraṇaṁ kutas te. He is praying, ”Kṛṣṇa, I am now in good health. So kindly award me death immediately.” Adyaiva. ”Immediately, so that my mind, who is just like a swan, he can take pleasure by entering into stem of Your lotus flower feet.” Kṛṣṇa’s feet is always compared with lotus flower, and the lotus flower has got a stem. And the swans, they take pleasure being entangled with that stem. They go and dive into the water. This is their very good sporting. So he is taking that sporting, he is comparing his mind as the rāja-haṁsa. ”So as the rāja-haṁsa takes pleasure by entangling him in the stem of the lotus flower, similarly Your lotus feet, there is a stem. So my mind, which may be compared with rāja-haṁsa, let it be entangled now, immediately. Otherwise I do not know.” Prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ. ”When everything bodily function will be mixed up, kapha-vāta-pittaiḥ, ’ghan ghan,’ there will be some sound, how I will be able to remembering your lotus feet? So let me die immediately, immediately. Now I am quite fit. Otherwise I may not be able.” This is the point. The mind should be kept in healthy condition. Saṁjña. Therefore one who dies with full sense remembering Kṛṣṇa, oh, he is successful. In Bengali it is said, bhajana kara sādhana kara mūrti yāṅre haya. (?) You may be very great devotee. That’s all right. But it will be tested at the time of your death, how you remember Kṛṣṇa. That will be the test examination. At the time of death, if we forget, if we become parrotlike… Just like parrot, he chants also, ”Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa.” But when the cat catches the neck, ”Kanh! Kanh! Kanh!” No more Kṛṣṇa. No more Kṛṣṇa. So artificial practice will not help us. Then ”Khan, khan.” That kapha-pitta-vātaiḥ, kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te [MM 33].

So from the beginning we have to practice Kṛṣṇa consciousness if we are actually serious to go back to home, back to Godhead. Not that let it be left for two or three years before death. Oh, it is not so easy. It is not so easy. Prahlāda Mahārāja recommends therefore,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He was five years old, Kṛṣṇa conscious, from the womb of his mother. He heard instruction of Nārada. Nārada was instructing his mother. He was in the womb. Fortunately, by God’s grace, he heard all the instruction of Nārada when he was in the womb of his mother. And the result was, from the beginning of his life, he is Kṛṣṇa conscious. From the beginning. As soon as he took birth, he was Kṛṣṇa conscious. So he was advising his class friends, preaching. Just see. He was five-years-old boy, but he was taking the opportunity of preaching. Because the teacher… He is born of demon family. So all those class friends, they were also sons of demons. So there is no question of Kṛṣṇa consciousness. But he learned Kṛṣṇa consciousness from the womb of his mother.

So he was trying to preach. Because he was king’s son, there was no other opportunity for preaching, and he was a five-years-old boy. He took the opportunity in the classroom, as soon as the teacher is away, he would preach. He would preach. This is preaching spirit. As soon as you get some opportunity, preach. What is that preach? Preaching, Caitanya Mahāprabhu has advised us, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is preaching. ”Whoever you meet, simply speak of the instruction of Kṛṣṇa.” So if you are advanced, if you know what is the instruction of Kṛṣṇa by reading Bhagavad-gītā, you can preach to others. And if you have not read anything, suppose you do not know anything, then you can also preach. What is that? ”Just become a devotee of Kṛṣṇa, my dear sir.” That’s all. This is also preaching. ”Just surrender to Kṛṣṇa.” You go door to door. If you cannot do anything, simply say, ”My dear sir, you are very good man. Oh, you are very intelligent man. Chant Hare Kṛṣṇa.” Sakalam eva vihāya dūrāt. This preaching was taught by Prabodhānanda Sarasvatī. Dante nidhāya tṛṇakaṁ padayor nipatya kāku-śataṁ kṛtvā ca ahaṁ bravīmi. This is the preaching process. Dante nidhāya tṛṇakam. According to Vedic civilization, if one wants to become very humble and approach another person, then he has to take one straw in the mouth. Tṛṇa. So the preaching process is to take a straw in the mouth, dante nidhāya tṛṇakaṁ padayor nipatya, and falling down on your feet, dante nidhāya tṛṇakaṁ padayor, kāku-śataṁ kṛtvā ca ahaṁ bravīmi. And flattering you: ”Sir, you are so great man, you are so intelligent man.” This is flattering. Although he is fool number one, we have to flatter like that. ”Oh, there is no greater man like you. You are so intelligent, you are so rich, you are so beautiful.” So all these things. Just like the beggars. Sometimes: ”You become king.” And one thinks, ”Oh, he is blessing me. All right, you take one paisa.” So this flattering is also required. So kāku-śataṁ kṛtvā cāhaṁ bravīmi. So the man may ask that ”Why you are so humble and flattering? What is your intention? Tell me.” So he is now telling. He sādhavaḥ, ”Oh, you are great sādhu.” He sādhavaḥ, sakalam eva vihāya dūrāt: ”You have learned so many nice things. I know that. But kick them out, please.” Sakalam eva. ”Whatever you have nonsense learned, rascaldom you have learned, please kick them out. This is my request.” Sakalam eva vihāya dūrāt caitanya-candra-caraṇe kurutānurāgam. ”Just hear what Śrī Caitanya Mahāprabhu says. This is my request.” This is preaching. This is preaching. Flatter, fall down on his feet, and eulogize him as great sādhu, as great intelligent, great rich. Do so that he may little hear. And when he says, ”What do you want?” ”Now, (laughter) I want this, sir. Whatever rascaldom you have learned, please forget. Because I know you are rascal number one. (laughter) You have got so many hodge-podge thing in your brain. So you kick them out please.” Sakalam eva vihāya dūrāt. ”Kick them, throw away, long distance. Don’t look upon them.” ”Then what to do?” Caitanya-candra-caraṇe kurutānurāgam. ”Please hear what Caitanya-candra says.” śrī-kṛṣṇa-caitanya-dayā karaha vicāra,

vicāra karile citte pābe camatkāra: [Cc. Ādi 8.15] "Just try to understand the mercy of Śrī Caitanya Mahāprabhu and you will feel so sublime." Śrī-kṛṣṇa-caitanya-dayā karaha vicāra [Cc. Ādi 8.15]. "Don't take it blindly. If you are intelligent, just make a judgment, what Caitanya-candra is." Tell him.

So this is preaching. This is preaching. So Arjuna has to be a preacher. Practical preacher. What is that preaching? That he has to sacrifice everything for Kṛṣṇa's sake. That's all. This is preaching. Sakalam eva vihāya dūrāt. Arjuna will be the greatest example, how he became Kṛṣṇa conscious, in the last Tenth Chapter. He will say, sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "My dear Kṛṣṇa, Keśava, whatever you say, I accept in total." Without any interpretation, or "This is like this, this is like that, this is not very good." Ardha-kukkuṭī-nyāya [Cc. Ādi-līlā 5.176]. All rascals, they accept this Bhagavad-gītā on the principle of ardha-kukkuṭī-nyāya. In the nyāya, in the logic. There is a logic, ardha-kukkuṭī-nyāya. What is that ardha-kukkuṭī-nyāya? Kukkuṭī means the hen. So hen gives one egg every day. So the man, proprietor of the hen, he is considering that "This hen is very good, giving every day one egg. But the, its mouth is expensive. It eats. So let me cut the mouth, simply take the egg." So there are rascals, they study Bhagavad-gītā on this principle of ardha-kukkuṭī-nyāya. "Cut this, take this, cut this, take this." So if you cut the head, there will be no more egg. The rascal does not know. If you cut the head there will be no more production of egg. So similarly, if you try to study Bhagavad-gītā according to your whims, cut this and take this, that is not study of Bhagavad-gītā. That is something else. That is something else. That is something else.

Therefore we have to take from Arjuna how he accepted Bhagavad-gītā. He said, sarvam etad ṛtaṁ manye: [Bg. 10.14] "Kṛṣṇa, You are the Supreme Personality of Godhead. Whatever You are speaking, whatever You have spoken, I take them as it is." This is study of Bhagavad-gītā. So the hindrance is this svajanam. Now he is presenting. He is presenting himself as fool number one, although he is not so. But he is creating the ground for Kṛṣṇa's speaking on Bhagavad-gītā. This is the principle. Therefore he is not at all affected by the svajanam, but he is presenting, "This is my problem, that I have to kill..." Dṛṣṭvā imaṁ svajanaṁ kṛṣṇa. "By seeing my own kinsmen, because I am fool number one..." Yasyātma-buddhiḥ kuṇape tridhātuke [SB 10.84.13]." I am calling them svajana. In śāstra it is called svajanākhya-dasyu. Svajanākhya-dasyu. They are all thieves and rogues, but they are claiming as my kinsmen. Suppose in your pocket there is one hundred dollars. If some pickpocket takes it and if you capture him, then you give him immediately to the police. And when you come home after hard-earned money, and when your wife takes away, oh, you laugh, "Oh you have taken all my money! Ahhhhh!" But the same pickpocket, but the same pickpocket, but because he's svajanākhya-dasyu, "pickpocket in the name of svajana," he is very much pleased: "Oh, my wife has taken, my son has taken. Never mind." That's all. And others? As soon as takes, he, "Give him to the police." The same business is being done. He is working hard day and night, and they are plundering. Still, they are thinking, "They are my svajanam, they are my kinsmen." This is called illusion.

Thank you very much. (end)

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Bhagavad-gītā 1.30

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London, July 23, 1973

Pradyumna (leads chanting, etc.):

na ca śaknomy avasthātuṁ
bhramatīva ca me manaḥ
nimittāni ca paśyāmi
viparītāni keśava
[Bg. 1.30]

Translation: "I am now unable to stand here any longer. I am forgetting myself, my mind is reeling. I foresee only evil, O killer of the Keśi demon."

Prabhupāda: So viparītāni. Nimittāni ca paśyāmi viparītāni keśava. Viparītāni means "just the opposite." "I have come here to fight to regain my kingdom. That is the cause for which I have come here to fight, but actually I am seeing it is just the opposite. My fighting will be useless. I came here to fight for some useful purpose, but now I see that viparītāni, just opposite. It will be useless." Why useless? Because one tries to become rich man, opulent-this is material nature-just to show to his relatives, to his friends, to his family members, "Just see how I have become rich, opulent." This is the psychology. A man works very hard day and night to become rich just to make a show that "My dear friends, my dear relatives, you see that how I have become now rich." This is the only purpose. Nobody is working hard for serving Kṛṣṇa. This is māyā. And Kṛṣṇa consciousness means, the same hardship we shall take, but take for Kṛṣṇa. Just like our Mrs. Sharma. She was working in the family, but now she has come to work for Kṛṣṇa. And this is salvation. This is mukti. Not that we have to stop our working capacity. Simply we have to change the position. In the family life we work uselessly for so-called relatives, but the same labor, when we employ for the service of Kṛṣṇa, every inch of it is utilized.

There is song by Govinda dāsa, śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re, biphale sevinu kṛpaṇa durajana, capala sukha-laba lāgi re. He says that śīta ātapa bāta bariṣaṇa: "I have worked without caring for scorching heat and severe cold." Actually people work so hard. He has to go to office. Suppose there is snowfall. So he cannot stop. He has to go. Or there is scorching heat. You have no experience in your country, scorching heat. But India, 122 degrees. Just imagine, this year. Still they have to go to work. So somewhere it is severe cold and somewhere it is severe scorching heat. This is nature's law. You have to suffer. While you are in cold country, you think that "India is very warm. They are very happy." (laughs) And in India they are thinking, "In England they are very happy." This is the way. This is illusion. Nobody thinks that there is no happiness within these three worlds, beginning from Brahmaloka down to the Pātālaloka. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. There is no happiness, even if you go to the Brahmaloka and get the opportunity of living like Brahmā, millions of years, and thousand times better standard of life. Still it is not happiness. They do not know it. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Therefore mad-dhāma gatvā punar janma na vidyate. Therefore our aim should be only how to go back to home back to Godhead. That should be.

So nimittāni viparītāni. This viparītāni, when we are materially conscious, we see that "Without happiness of myself, my family, my society, my country, my community…" They think happiness in terms of expanded selfishness. "First of all, my happiness, personal." Just like a child. It does not think of anyone's happiness. Whatever he takes, he wants to eat. So you, as we grow, we expand our happiness little more: "My happiness, my brother's happiness, my family's happiness, my community's happiness, or my nation's happiness." So you can go on expanding the scope of happiness, but there is no happiness. There is no happiness. These foolish persons, they do not know. So Arjuna also is playing like an ordinary foolish person. Nimittāni viparītāni. "Where is my happiness? I came here to fight, to get happiness, and I have to kill my own kinsmen. Then where is my happiness? I cannot enjoy the property or the kingdom alone. There must be relatives, brothers. I will be very proud: 'Just see how I have become king.' So if they are dying, then who, whom I shall show my opulence?" This is the psychology. Nimittāni ca viparītāni paśyāmi. Just the opposite. This is illusion. This is illusion.

There is no happiness actually, expanding selfishness. Just like a national leader like Mahatma Gandhi in our country. He planned that "Let the Britishers go away. My countrymen will be happy. My countrymen will be happy." But when the Britishers went away, giving the responsibility of Indian empire to the Indian people, Gandhi was thinking in the morning, "Oh, I am so unhappy. Now only death will please me." And the next, the same evening, he was killed. He was so unhappy. Because everything was topsy-turvied. He wanted Hindu-Muslim unity. Now the country was divided. The Muslims became separated. The whole program was changed. There were so many things. He wanted that the government should be very simplified. But he saw that his disciples, his followers, were after office, simply for office. So nimittāni. He saw that "I shall be happy, my countrymen will be happy," but at the end he saw viparītāni, all opposite. Everyone will experience that. So long he will be materially attached, he will find viparītāni. "I wanted to be…" Sukhera lāgiyā, e ghara bandhinu, aguṇe puriyā gelā (?): "I constructed this nice house for living happily, but there was fire and everything finished." This is the way. You construct everything for happiness, but there will be something which will put you into the most miserable condition. This is called material world. They do not know. Therefore one who is intelligent, he thinks that "If I have to work so hard for so-called happiness, and here is Kṛṣṇa is canvassing, asking me, that 'You work for Me,' so why not work for Kṛṣṇa? Here I see viparītāni, everything is opposite. There is no happiness." So that is intelligence. "I have to work hard. Kṛṣṇa says, 'Just surrender unto Me.' " Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So Kṛṣṇa is asking to work for Him, giving up everything. That is clear, everyone knows. "Here also I am working very hard, but here I am working hard to be happy, but the viparītāni, I am becoming unhappy. So why not work for Kṛṣṇa?" This is intelligence. I have to work after all. Jīvera svarūpa haya nitya-kṛṣṇera dāsa [Cc. Madhya 20.108-109]. Constitutionally, every living entity is a servant. He's serving eternal servant of Kṛṣṇa. If he does not serve Kṛṣṇa, then he will have to become servant of māyā. That's all. His servitude, servantship, will not go. Ḍheṅki svarga gele sva-dharmān. (?) Ḍheṅki. Just like a ḍheṅki, you do not understand. The husking machine. Say, a typewriter. So if you send the typewriter to the heaven, what does it mean? It is to be worked as typewriter. Does it mean because it has gone to heaven, the work has changed? No. The work will continue. Either in this hell or heaven, typewriter will kat, kat, kat, kat. That's all. Similarly, our position is servant. If you don't become servant of Kṛṣṇa, then you serve, you become servant of your wife, your children, your relative, your country, your nation, your dog. At last, if you have no family, then you become servant of your dog. You know in your country it is very usual. If he has nobody, then he keeps a dog, and takes it on the street. His dog passes stool, and he is standing, waiting: "Yes, sir. You pass your stool, I am waiting." Just see. It is practical. If you don't become servant of Kṛṣṇa, then you have to become servant of the dog. This is nature's way. Therefore intelligent person will take lesson from it, that "I have to become servant. Why not become Kṛṣṇa's servant? Then I will be happy. There are so many Kṛṣṇa's servants. They are so happy. Why shall I remain the servant of the māyā?" Kāmādīnāṁ katidhā.

So we remain servant of māyā on account of my sense gratification. That's all. I remain servant of my wife because I want to satisfy my senses. I want to remain servant of my husband because I want sense gratification. Here is the disease. Everyone. Even the servant of the servant or servant of the dog [Cc. Madhya 13.80]. Because I like it, a pet dog. So actually, instead of becoming master, we become servant. This is the fact. And servant of whom? Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Servant of lust, servants of greediness. Kāma, krodha, moha, mātsarya. Servant of all these senses. Therefore one who is intelligent… There was a brāhmaṇa. He said like this: "My dear Lord Kṛṣṇa, I am now servant. I have served so much." Kāmādīnāṁ kati na katidhā durnideśāḥ. "I have served them so nicely that I had to execute something which is abominable." If you become servant of somebody, if he says that "You have to do it," your conscience does not allow you to do it. Still, you have to do it. Still, you have to do it. A man is stealing for family. He does not like to steal. Still, he is in need of money; he has to steal. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. This is study, study the psychological condition. When I become servant of māyā, even I do not wish to do something which is not very good, still I am obliged to do it. But the result is that nobody is satisfied. The same example. Just like Gandhi served his country so much, so nicely, so voluntarily. Still, the result was he was killed by his countryman. Just see. Result was, the reward was that he served his country so much. It is undoubtedly, nobody can serve so sincerely. Everybody knows. But the result was even a person like Mahatma Gandhi was killed by his countrymen. Just this morning Mrs. Sharma was telling that she has worked so much for the family, but still, the sons and daughters, they want, "No, no, you cannot go. You serve us, serve us. We are not satisfied yet." They will never be satisfied. You serve māyā. The māyā will never be satisfied. Teṣāṁ na karuṇā jāta na trapā nopaśānti. (?)

The intelligent man is speaking, "My dear Lord, I have served my senses, lust, anger, greediness, so much so. Still, they are not kind upon me. They are still dictating, still dictating, 'Do this, do this, do this.' Therefore," sampratam labdha buddhi (?), " now I have got intelligence by Your grace." Guru-kṛṣṇa-kṛpayā [Cc. Madhya 19.151]. "By the grace of my spiritual master, by the grace of yourself, I have got this intelligence. Now I have come to You, to serve. Kindly engage me." This is surrender. "I have served my senses, lust, greediness, and other things so faithfully. They are not satisfied. They still want me to serve. They are not going to give me pension. They want still, 'Oh what you have done? You have to do so many things.' So now I am disgusted." This is called vairāgya. Vairāgya. Jñāna-vairāgya-yuktayā [SB 1.2.12]. This is required. In human life, this is, this intelligence required, vairāgya, not to serve this material world, but to serve Kṛṣṇa. The Māyāvādī philosophers, they simply stop these material activities. Just like Buddha philosophy, nirvāṇa. He simply advises to stop this. But after stopping, what is, sir? "No, zero. Zero." That cannot be. That is not possible. This is their mistake. But the people to whom Buddha philosophy was preached, they are not so intelligent that there can be better service after giving up this service. Therefore Lord Buddha said, ”You stop this service. You become happy because ultimately everything is zero.” Śūnyavādī. Nirviśeṣavādī.

The Māyāvādīs, there are two kinds of Māyāvādīs: the impersonalists and the voidists. They are all Māyāvādī. So their philosophy is good so far, because a foolish man cannot understand more than this. A foolish man, if he is informed that there is better life in the spiritual world, to become servant of God, Kṛṣṇa, they think, ”I became servant of this material world. I have suffered so much. Again servant of Kṛṣṇa? Oh…” They shudder, ”Oh, no, no. This is not good. This is not good.” As soon as they hear of service, they think of this service, this nonsense service. They cannot think of that there is service, but there is simply ānanda. One is still more eager to serve Him, Kṛṣṇa. That is spiritual world. That they cannot understand. So these nirviśeṣavādī, impersonalists, they think like that. Just like a diseased man lying on the bed, and if he is informed that ”When you will be cured, you will be able to eat nicely, you will be able to walk,” he thinks that ”Again walking? Again eating?” Because he is accustomed to eat bitter medicine and sāgudānā, not very palatable, and so many things, passing stool and urine, activities on the bed. So as soon as they inform that ”After being cured there is also passing of stool and urine and eating, but that is very palatable,” he cannot understand. He says, ”It is something like this.”

So the Māyāvādī impersonalists, they cannot understand that serving Kṛṣṇa is simply pleasure and blissful. They cannot understand. Therefore they become impersonalists: ”No. The Absolute Truth cannot be person.” That is another side of the Buddha philosophy. Impersonal means zero. That is also zero. So Buddhist philosophy, they also make the ultimate goal zero, and these Māyāvādīs, they also make the ultimate goal… Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not understand that there is life, blissful life, by serving Kṛṣṇa. Therefore, here Arjuna is playing just like ordinary man. So he says to Kṛṣṇa, ”You wanted me to fight, to become happy, to get the kingdom, but by killing my own men? Oh, nimittāni viparītāni. You are misleading me.” Nimittāni ca paśyāmi viparītāni. ”I’ll not be happy by killing my own men. That is not possible. How You are inducing me?” So he said, nimittāni ca viparītāni paśyāmi. ”No, no.” Na ca śaknomy avasthātum: ”I cannot stand here. Let me go back. Take my chariot back. I’ll not stay here.” Na ca śaknomy avasthātuṁ bhramatīva ca me manaḥ [Bg. 1.30]. ”I am becoming bewildered. I am puzzled now.”

So this is the position, material world. We are always in problem, puzzle, and when something better is proposed to the materialistic person, that ”You take to Kṛṣṇa consciousness, you’ll be happy,” he sees nimittāni viparītāni, just opposite. ”What this Kṛṣṇa consciousness I shall happy? My family is in trouble or I have got so many problems. What this Kṛṣṇa consciousness will help me?” Nimittāni ca viparītāni. This is material condition of life. Therefore it requires time, little time to understand. That is Bhagavad-gītā. The same Arjuna, he is now finding, nimittāni ca viparītāni. When he will understand Bhagavad-gītā, he will say, ”Yes, Kṛṣṇa, what You are saying, it is right. It is right.” Because after instructing Arjuna, Kṛṣṇa will ask him, ”Now what you want to do?” Because Kṛṣṇa does not force. Kṛṣṇa says that ”You surrender unto Me.” He does not force, that ”You must surrender. I am God. You are My part and parcel.” No, He’ll never say that. Because He has given you little independence, He will not touch it. Otherwise what is the difference between a stone and a living entity? A living entity must have independence, although it is very little, minute. That Kṛṣṇa does not touch. He’ll never touch. You’ll have to agree, ”Yes, Kṛṣṇa, I shall surrender unto You. Yes. That is for my benefit.” This is Kṛṣṇa consciousness. You must voluntarily agree, not hackneyed, mechanical. ”Spiritual master says like this right. All right let me do it.” No. You have to understand very nicely. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Prīti, with love. When you work, when you work for Kṛṣṇa with love and enthusiasm, that is your Kṛṣṇa conscious life. If you think that ”It is hackneyed, it is troublesome, but what can I do? These people ask me to do it. I have to do it,” that is not Kṛṣṇa consciousness. You have to do it voluntarily and with great pleasure. Then you know. Utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt, sato vṛtteḥ sādhu-saṅge ṣaḍbhir bhaktiḥ prasidhyati. You will find in our Upadeśāmṛta (3). Always you should be enthusiastic, utsāhāt. Dhairyāt, with patience. Tat-tat-karma-pravartanāt, niścayāt. Niścayāt means with confidence. ”When I am engaged in Kṛṣṇa’s business, Kṛṣṇa’s activities, Kṛṣṇa will surely take me back to home, back to…” Niścayāt. And Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. ”I will take you back.” It is stated. Kṛṣṇa is not a liar so we have to work with enthusiasm. Just… Not viparītāni. That will be accepted by Arjuna at the end. Kṛṣṇa will ask him, ”My dear Arjuna, what is your now decision?” Arjuna will say, ”Yes.” Tvat prasādāt keśava naṣṭa-mohaḥ: ”My all illusion is now gone by Your mercy.” Kariṣye vacanaṁ tava: [Bg. 18.73] ”Now I shall fight. Yes, I shall kill all my kinsmen.”

That’s all. Thank you very much. Hare Kṛṣṇa.

British man: …made of a very inferior metal, in fact, in lead. But we couldn’t think anything better than having this badge made for you in solid gold, twenty-four carat, and hereby we present it on behalf of the members of the guild to you, our most beloved leader.

Prabhupāda: Thank you very much. (devotees all shouting Haribol!) So, how it is to be used?

British man: Just like this, m’Lord. Has a pin on it.

Prabhupāda: Oh, I see. Thank you. Hm. Betiye, saheb. Idara chair ne. (Hindi) This is Part One? Betiye. (end)

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Bhagavad-gītā 1.31

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London, July 24, 1973

Pradyumna (leads chanting, etc.):

na ca śreyo ’nupaśyāmi
hatvā svajanam āhave
na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca
[Bg. 1.31]

Translation: ”I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Kṛṣṇa, desire any subsequent victory, kingdom, or happiness.”

Prabhupāda: So there are two things, śreyas and preyas. Here Arjuna is speaking of śreyas. Śreyas means ultimate good, and preyas means immediately palatable. That is called preyas. So everyone should be interested for śreyas, not for preyas. Just like a child, he likes to play all day and night. Naturally. Playful child. So that is called preyas. He likes immediate pleasure. But his father says, ”My dear child, just go to school or read book.” So father is asking for śreyas, ultimate good. If he is not educated at the, at childhood, then how he will prosper in his future life? So considering the future prospect, ultimate good, that is called śreyas. And preyas means immediate. Just like we eat something which I may not digest, or it may have some bad effect later on. But people are interested-the immediate benefit, without calculation of future benefit.

So Arjuna is considering with reference to his future, that ”If I kill my kinsmen, what benefit there will be? I want victory, I want kingdom, to become happy, but if my all kinsmen are killed, then what is the value of my victory? With whom I shall enjoy?” He is thinking like that. Society… The same thing: society, friendship and love. Everyone wants to enjoy life with society, friends. Nobody wants to enjoy life alone. That is not possible. This is not natural. So wherefrom we got this idea, that I cannot enjoy alone? Just like generally a person is alone, but he gets a wife with a hope for enjoying family life, children, wife, friends. Gṛha-kṣetra, ataḥ gṛha-kṣetra-sutāpta-vittaiḥ. Gṛha means apartment, and kṣetra means land. Gṛha-kṣetra-suta. Suta means children. Ataḥ gṛha-kṣetra-suta āpta. Āpta means friends, society. Ataḥ gṛha-kṣetra-sutāpta-vittaiḥ. Āpta means friends, society, and to support all these things-gṛha, kṣetra, suta, āpta-there is required money, vitta. Vitta means money. Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8]. This is material life. Gṛha, kṣetra. ”I must have Gṛha.” Gṛha means with wife. Na gṛhaṁ gṛham ity āhur gṛhiṇī gṛham ucyate. Gṛha. Gṛha means house.

So we are also living in house, very nice house. But still, we are not gṛhastha. A Gṛha, to live in a house, does not mean a gṛhastha. Na gṛhaṁ gṛham ity āhuḥ. Gṛhastha means gṛha. Gṛhe tiṣṭhati iti gṛhastha. Every Sanskrit word has got elaborate meaning. Gṛhastha means one who stays in gṛha, in house. He is called gṛhastha. So we can be called gṛhastha also. We are living in house. No. Śāstra says, na gṛhaṁ gṛham ity āhuḥ: ”Simply a house is not gṛha.” There must be the housewife. That means wife. Gṛhiṇī gṛham ucyate. In Hindi this word is used, garbhali means if there is no wife, that is not gṛha. And another Cāṇakya Paṇḍita says, putra-hīnaṁ gṛhaṁ śūnyam. ”You have got wife, but if you have no children, that gṛha is also void.” So gṛhastha means to live with wife and children, and cultivating spiritual life. That is called gṛhastha. It doesn’t matter, you live with your wife and children, or you live with brahmacārī, sannyāsī. Anything. It doesn’t matter. Therefore there are so many divisions of life. Whichever status of life is suitable for you, you can accept. Brahmacārī, gṛhastha, vānaprastha, sannyāsa āśrama. Āśrama, when the word is added, āśrama, that means it has got reference with cultivation of spiritual life. So gṛhastha-āśrama. One can live at home with wife and children, but the business should be Kṛṣṇa consciousness. We don’t accept the Māyāvādī sannyāsī because there is no Kṛṣṇa consciousness. Simply by becoming sannyāsī… Brahma satyaṁ jagan mithyā: ”This world is false. Brahman is truth. So I give up this world.” That kind of sannyāsī we do not accept. Either you become gṛhastha or sannyāsī or brahmacārī, there must be Kṛṣṇa. Then it will be called āśrama. Gṛhastha-āśrama, sannyāsa-āśrama, brahmacārī-āśrama. Therefore this word is added, āśrama.

So Arjuna is in gṛhastha-āśrama. He wants to serve Kṛṣṇa. He’s Kṛṣṇa’s friend. He is a devotee. Kṛṣṇa has already recommended. In the Fourth Chapter He will declare, bhakto ’si priyo ’si me [Bg. 4.3]. ”You are My dear friend. You are My devotee.” So he is qualified, gṛhastha-āśramī. He is devotee of Kṛṣṇa, but he is also family man. He has his wife, children. So here the problem is what is śreyas? What is ultimate good? That is mistaken here. Therefore Bhagavad-gītā is required. He is thinking that ”Kṛṣṇa is not so important. My family is important. My family.” Although he is devotee. Therefore kaniṣṭha-adhikārī, in the lower stage of devotee, in the lower stage of devotion, one may be interested in Kṛṣṇa consciousness, but his real interest is how to improve this material life. Just like: ”O God, give us our daily bread.” So he has gone to God not to serve God, but to take bread. Ārtaḥ arthārthī. That is also good. But he… Because he has gone to God to ask for bread, he is better than the rascals who do not care for God. He has gone to God. That is recommended in the Bhagavad-gītā. Ārto jijñāsur arthārthī jñānī ca bharatarṣabha. Catur-vidhā bhajante māṁ janāḥ sukṛtino ’rjuna [Bg. 7.16]. ”Arjuna, four kinds of people, they become devotee.” Who are they? Ārta. Ārta means distressed. Arthārthī, one who is poor, wants some money; jijñāsu, inquisitive; and jñānī, and a man of knowledge. So ārtaḥ arthārthī, this is meant, this is referred to the gṛhastha. The gṛhasthas, they become sometimes distressed. The gṛhastha-āśrama means unless there is Kṛṣṇa or full consciousness of Kṛṣṇa, it is simply miserable, simply miserable. Duḥkhālayam aśāśvatam [Bg. 8.15]. Simply working hard day and night, then there is, child is sick, then wife is not satisfied, the servant is not satisfied… So many things, problem. But if there is Kṛṣṇa in the center, the all problems will be solved. But people do not know this. They think that ”I shall be happy with wife, children, servants, house, and this and that.” No. That is not possible. Therefore one should be in gṛhastha-āśrama. Not only in family life. Family, the dogs have got family life. He has got wife, children. The cats and the hogs, a big family. Because a hog begets, at a time, one dozen children. What you beget? You are afraid of begetting one child even. This contraceptive method. But they are not afraid. They beget one dozen children at a time, twice in a year. So to live with family, wife, children… Then the hog accepts family life. No. That is not family life. You live with wife, children, peacefully, if you like, but bring in Kṛṣṇa in the center. That is gṛhastha-āśrama.

So Arjuna is talking of the ultimate good. But he is talking ultimate good with the point of view from material conception. He does not know… He knows, but he is playing the part of a person who does not know that ultimate śreyas, ultimate good, is Kṛṣṇa. Ultimate good is not that ”We live with family-that is good.” No. When you live with family because you cannot renounce, so that is allowed. But you live with family with Kṛṣṇa. So Kṛṣṇa is there, but he is thinking in terms of material role, that ”If my kinsmen are dead, I kill them, then where is my good? It is no good. What shall I do with the victory and happiness? Where is happiness? I cannot live without them.” This is the conception. Ataḥ gṛha… Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho ’yam [SB 5.5.8]. This is illusion. Everyone is trying to become happy with society, friendship and love, children, wife, friends, money and house and land. This is the conception of material…. So Arjuna is thinking in material concept of life. He is not thinking that ”My ultimate good is to satisfy Kṛṣṇa.” This is the Bhagavad-gītā’s purport. That is Kṛṣṇa consciousness. One has to change to satisfy Kṛṣṇa, not to satisfy himself or the family or the society or the nation, no. Whether Kṛṣṇa is satisfied, that is the criterion. That is ultimate good.

Kasmin tuṣṭe jagat tuṣṭam. If Kṛṣṇa is satisfied, then other things will be automatically satisfied. But they do not know. They are thinking that ”I can bring Kṛṣṇa in the midst of my family provided Kṛṣṇa helps me to enjoy this material life.” They are thinking like that. That is ārta. But that is also good. Just like Dhruva Mahārāja, he was ārta. Ārta, means he wanted something material, benefit. His stepmother insulted him, that ”You cannot sit down on the lap of your father because you were not born in my womb.” He was kṣatriya; he took it insult. So his father had two wives. So he was born the eldest queen. The father was not very much attached to the eldest queen. The father was attached to the junior queen. And the junior queen was very proud that ”The king is in my hand.” So she insulted. The father was not happy. The… Although Dhruva Mahārāja was born of the eldest queen… And it is sometimes liking. So that does not mean he did not like his son. So he wanted to sit down on the lap of his father and the stepmother insulted. So he took it very seriously. And he wanted to have the kingdom. This is arthārthī. He wanted something. And his mother advised that ”You take shelter of Kṛṣṇa. He can fulfill your desire.” So therefore ārtaḥ arthārthī. He was distressed; at the same time, he wanted a kingdom by the grace of Kṛṣṇa. That was his purpose. So because he went to worship Kṛṣṇa for some material benefit, he is to be taken as pious.

Catur-vidhā bhajante māṁ sukṛtina. Sukṛtina means pious. Kṛtī means very expert in acting worldly activities. So one who are engaged in pious activities, they are called sukṛtī. There are two kinds of activities: impious activities, sinful activities; and pious activities. So one who goes to pray in the church or in the temple, ”O God, give us our daily bread,” or ”God, give me some money,” or ”God, give me relief from this distress,” they are also pious. They are not impious. The impious people, they will never surrender to God, Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ, prapadyante narādhamāḥ [Bg. 7.15]. These class of men, sinful men, rascal, lowest of the mankind, whose knowledge has been taken away by māyā, and demon-these classes of men will never surrender to God. Therefore they are duṣkṛtina, impious. So Kṛṣṇa is pious, but still he wants the family benefit. This is his defect. Er, Arjuna. Family prosperity. He wants to be happy with society, friendship and love. Therefore he says that na kāṅkṣe vijayam… This is called vairāgya. Śmaśāna-vairāgya. It is called śmaśāna-vairāgya. Śmaśāna-vairāgya means that in India, the Hindus, they burn the dead body. So relatives take the dead body for burning to the burning ghāṭa, and when the body is burned, everyone present there, for the time being, they become little renounced: ”Oh, this is the body. We are working for this body. Now it is finished. It is burnt into ashes. So what is the benefit?” This kind of vairāgya, renouncement, is there. But as soon as he comes from the burning ghāṭa, he again begins his activities. In the śmaśāna, in the burning ghāṭa, he becomes renounced. And as soon as comes home, again he is vigorous, vigorous, how to earn, how to get money, how to get money, how to get money. So this kind of vairāgya is called śmaśāna-vairāgya, temporary. He cannot become vairāgī. And he said, na kāṅkṣe vijayam: [Bg. 1.31] ”I don’t want victory. I don’t want this.” This is temporary sentiment. Temporary sentiment. These people, they attach to family life. They may say like that, that ”I don’t want this happiness, don’t want this very nice position, victory. I don’t want.” But he wants everything. He wants everything. Because he does not know what is the śreyas. Śreyas is Kṛṣṇa. Actually, when one gets Kṛṣṇa, or Kṛṣṇa consciousness, then he can say that ”I don’t want this.” They will not say that. Why they will say, ”Don’t want this”? Here what we have got? Suppose I have got a kingdom. So that is my kingdom? No. That is Kṛṣṇa’s kingdom. Because Kṛṣṇa says bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. I may be His representative. Kṛṣṇa wants that everyone should be Kṛṣṇa conscious.

So the king’s duty is, as representative of Kṛṣṇa, to make every citizen Kṛṣṇa conscious. Then he is doing nice duty. And because the monarchs did not do so, therefore now monarchy is abolished everywhere. So again the monarchs, where there is monarchy, little, at least show of monarchy, just like here in England there is, actually if the monarch becomes Kṛṣṇa conscious, actually becomes representative of Kṛṣṇa, then the whole face of the kingdom will change. That is required. Our Kṛṣṇa consciousness movement is for that purpose. We don’t very much like this so-called democracy. What is the value of this democracy? All fools and rascals. They vote another fool and rascal, and he becomes prime minister, or this or that. Just like… In so many cases. That is not good for the people. We are not for this so-called democracy because they are not trained. If the king is trained… That was the system of monarchy. Just like Yudhiṣṭhira Mahārāja or Arjuna or anyone. All the kings. Rājarṣi. They were called rājarṣi.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ. Rāja, king means, he is not only king. He is a great ṛṣi, saintly person, just like Mahārāja Yudhiṣṭhira or Arjuna. They’re saintly persons. They are not ordinary, this drunkard king, that ”I have got so much money. Let me drink and let there be dancing of the prostitute.” Not like that. They were ṛṣi. Although they were king, they were ṛṣis. That kind of king wanted, rājarṣi. Then people will be happy. In Bengali there is a proverb, rājara pāpe rāja naṣṭa gṛhiṇī doṣe gṛhastha bhraṣṭa (?). In gṛhastha life, in household life, if the wife is not good, then nobody will be happy in that home, gṛhastha life, household life. Similarly, in a kingdom, if the king is impious, then everything, everyone will suffer. This is the problem.

So Kṛṣṇa, Arjuna is thinking of the śreyas and preyas. Actual śreyas means to achieve Kṛṣṇa consciousness. That is wanting in Arjuna. He is showing that feature of life, that he wants better the society, friendship and love. He does not want to kill them. Then everything will be finished. But actually the fact is that even after killing the so-called kinsmen, if he can satisfy Kṛṣṇa, that is his śreyas. That is his śreyas. That he does not know. And because he does not know, therefore this Bhagavad-gītā is there. He is playing the part that he does not know that Kṛṣṇa is the ultimate goal of life, not this so-called society, friendship and love. He is playing that part, that he does not know. He is thinking that ”Kṛṣṇa is not important.” Kṛṣṇa has already asked him to fight, but he is considering that ”Kṛṣṇa, You are asking me to fight, and I have to kill my own kinsmen. Then where is my victory?” So therefore he said… Here in the previous verse, he has said, paśyāmi viparītāni keśava: [Bg. 1.30] ”You are asking me to fight, for my victory, for my happiness, but I see it will be just the opposite.” Paśyāmi viparītāni. This is his problem. And to solve this problem, Arjuna became the disciple of Kṛṣṇa, and Kṛṣṇa advised him this Bhagavad-gītā, and that is the prelude. Unless Arjuna plays like that, ordinary man…

Anyone, everyone wants to be happy with this Gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8], household life, and having some land. In those days there was no industry. Therefore industry is not meant. Land. If you get land, then you can produce your food. But actually that is our life. Here in this village we find so much land lying vacant, but they are not producing their food. They make their food the cows, poor cows, to kill them and eat them. This is not Gṛha-kṣetra. You become gṛhastha, but you produce your food from the land, Gṛha-kṣetra. And when you produce food, then beget children, Gṛha-kṣetra-suta-āpta-vitta. In India in village, there is, still the system is amongst the poor men, the cultivators, that if the cultivator cannot provide to keep a cow, he will not marry. Jaru and garu. Jaru means wife, and garu means cow. So one should keep a wife if he is able to keep a cow also. Jaru and garu. Because if you keep a wife, immediately there will be children. But if you cannot give them cows' milk, the children will be rickety, not very healthy. They must drink sufficient milk. So cow is therefore considered mother. Because one mother has given birth to the child, the another mother is supplying milk. So everyone should be obliged to mother cow, because she is supplying milk. So according to our śāstra there are seven mothers. Ādau mātā, real mother, from whose body I have taken my birth. Ādau mātā, she is mother. Guru-patnī, the wife of teacher. She is also mother. Ādau mātā guru-patnī, brāhmaṇī. The wife of a brāhmaṇa, she is also mother. Ādau mātā guru-patnī brāhmaṇī rāja-patnikā, the queen is mother. So how many? Ādau mātā guru-patnī brāhmaṇī rāja-patnikā, then dhenu. Dhenu means cow. She is also mother. And dhātrī. Dhātrī means nurse. Dhenu dhātrī tathā pṛthvī, also the earth. Earth is also mother. The people are taking care of mother land, where he is born. That is good. But by the by they should take care of mother cow also. But they are not taking care of mother. Therefore they are sinful. They must suffer. They must have, there must be war, pestilence, famine. As soon as people become sinful, immediately nature's punishment will come automatically. You cannot avoid it.

Therefore Kṛṣṇa consciousness movement means solution of all problems. Teaching people not to become sinful. Because a sinful man cannot become Kṛṣṇa conscious. To become Kṛṣṇa conscious means that he has to give up his sinful activities. No illicit sex life, no meat-eating, no intoxication, no gambling. These are the four pillars of sinful life. So people are not ready to give up this. But we do not make any compromise, that you go on with your sinful life, at the same time I sanction that you have become Kṛṣṇa conscious. No, that we cannot do. There is no compromise on this point. You must give up all this sinful life. Because there is no chance of becoming Kṛṣṇa conscious. Why you shall make a show? There is no benefit by making a show. Just like Arjuna. Arjuna is trying to make a show of Kṛṣṇa consciousness. He has good attachment for other things. And the whole Bhagavad-gītā is taught to Arjuna to give up that attachment.

So ultimately it is said that, Sañjaya said, yatra yogeśvaraḥ kṛṣṇaḥ [Bg. 18.78]. Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ/ tatra śrīr vijayo bhūtir, bhuva, dhruvā nītir matir mama. This is the conclusion of Bhagavad-gītā. Sañjaya uvāca. And at last Sañjaya said to his master, Dhṛtarāṣṭra, "My dear master, you are expecting victory between the fight, fight between your sons and…, but don't expect it. It is," matir mama, "in my opinion, yatra kṛṣṇaḥ yogeśvara, the party where Kṛṣṇa the Yogeśvara…," Yogeśvara. Yoga, yoga there are powerful mystic power. Yoga means mystic power. Not this yoga, this playing some gymnastics. That is not yoga. Yoga means when one becomes perfect in yoga, he gets many siddhis. They are called aṣṭa-siddhi, eight kinds of siddhi. Aṇimā, laghimā, prāpti-siddhi, like that, so many. Īśitva, vaśitva. So a yogi, aṇimā, he can become the smaller than the smallest. We are already smaller than the smallest, because our real dimension, spiritual dimension, is one ten-thousandth part of the tip of the hair. This is our dimension. This is only outward covering, this body. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So a yogi can give up this body and come to his original, spiritual body, and it is so small that you cannot keep yogi in prison. Anywhere. Because there is some hole, he'll get out. This is yogi. This is mystic power. What do they know about mystic power? Simply press the nose, that's all. This kind of yoga…, of course these are preliminary processes, dhyāna, dhāraṇā, prāṇāyāma. This prāṇāyāma requires to get the breathing from the opposite side… We have got experience. The two holes of the nostrils, one is blocked, one is open. So prāṇāyāma means to try to open the blocked side. That is called. So there are so many. But ultimate yoga means to get this power. That is yoga. So all these powers, they are simply fragmental. The yogis, they can attain. Although they can become, they are already smaller than the smallest. So Kṛṣṇa is the supreme master of all mystic power. Therefore He is called Yogeśvara. He is called Yogeśvara. So if Kṛṣṇa is on your side, then you do not require to practice yoga. If you are a devotee of Kṛṣṇa, because how much power you shall get. You may gain some power by this mystic process, but you cannot be equal with Kṛṣṇa's power. Just like aṇimā, laghimā. To make everything very light, or become very light, the yogi can fly in the air without an aeroplane. He can go even in the sun planet, moon planet, without any sputnik. Simply [break]

…his wife. But he was a yogi and she was devoted, so became lean and thin, because she could not eat very nicely. A yogi cannot supply nice food. Simply starvation, starvation. (laugh) That is yogi. So he thought that this poor girl came to me, his father is king. She is not accustomed to so much trouble, so she asked her, "What you want?" "No, because I have come to you, I want some children, and a little comfortable life." "All right." So he made an aeroplane by yogic power, a big town. Not this 747. The 747 is the biggest plane, but not like this. A big town with lake, with palatial building, maid-servants, servants, and that big plane went all round the universe. He showed all the planets to his wife. This is yogic power. This is yogic power. So where is that yogi? So here, Yogeśvara. All these mystic powers can be attained by ordinary man if he wants, there is process. But Kṛṣṇa is the master of all yogic power, Yogeśvara. So who can get victory? Kṛṣṇa can do anything. Just like we sing every day. Jaya rādhā-mādhava kuñja-bihārī gopī-jana-vallabha giri-vara-dhārī. Giri-vara. People may take it that Kṛṣṇa is fond of some gopīs, but they do not take care of the Kṛṣṇa's other business. As soon as the gopīs are in danger, he can lift the Govardhana Hill, Giri-vara-dhārī. That is Kṛṣṇa. The rascals they do not know they think that Kṛṣṇa is after the gopīs, therefore He is immoral. But the rascal has no eyes to see that Kṛṣṇa may be immoral in his eye, but here is Yogeśvara. At the same time, Yogeśvara.

So without becoming a disciple in bhakti-yoga, nobody can study Kṛṣṇa. It is not possible. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So the whole thing, Bhagavad-gītā is there, how to understand Kṛṣṇa. As soon as you understand Kṛṣṇa, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. There is no more again birth in this material world. You go back to home, back to Godhead.

Thank you very much. (end)

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Bhagavad-gītā 1.32-35

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London, July 25, 1973
Pradyumna (leads chanting, etc.):
kiṁ no rājyena govinda
kiṁ bhogair jīvitena vā
yeṣām arthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca
ta ime 'vasthitā yuddhe
prāṇāṁs tyaktvā dhanāni ca
ācāryāḥ pitaraḥ putrās
tathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinas tathā
etān na hantum icchāmi
ghnato 'pi madhusūdana
api trailokya-rājyasya
hetoḥ kiṁ nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana
[Bg. 1.32-35]

Translation: "O Govinda, of what avail to us are kingdoms, happiness or even life itself when all those for whom we may desire them are now arrayed in this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are ready to give up their lives and properties and are standing before me, then why should I wish to kill them, though I may survive? O maintainer of all creatures, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth."

Prabhupāda: So Arjuna is thinking in terms of his own sense gratification. He is posing himself as if he does not know what is the plan of Kṛṣṇa. Yes. The plan of Kṛṣṇa is explained by Kṛṣṇa in the Bhagavad-gītā.
yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tad ātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

The plan is already known to everyone how the management of the cosmic manifestation is going on. The cosmic manifestation is there. This material world. It is, although temporary, it has got a purpose. The purpose is to give chance to the living entities who are rotting in this material world to revive his Kṛṣṇa consciousness, or original consciousness, and go back to home, back to Godhead. This is the plan. This material cosmic manifestation is there, bhūtvā bhūtvā pralīyate [Bg. 8.19]. The nature is, it is sometimes manifested and sometimes it is dissolved, annihilated. Everything material, that is the way. Just like our body. It is created at a certain date, and it will be annihilated at a certain date. Similarly, this gigantic body… That is also body of the Supreme Lord, virāt body. Virāt means gigantic. Kṛṣṇa will show His virāt-rūpa to Arjuna. So this external body, exactly just like we have got our this external body. Internal body. The soul is covered by two bodies, the external and internal. External means these gross elements-earth, water, air, fire, sky. And internal means the mind, intelligence and ego. They are also material. Just like our body is covered by shirt and coat, similarly, the soul is encaged in two kinds of bodies. When this gross body is finished, the subtle body, mind, intelligence and ego, they are there. The soul is covered. The gross body is finished. That is called death. But people do not know that there is no death for the soul. The outward cover is finished, the inward cover is there, and the inward cover will carry the soul to another gross body. That is called transmigration. The mind is creating, as we are making our consciousness in this life, so we are making our next life also. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25].

So we have got two kinds of bodies, gross and subtle, and within that, I am living, you are living, soul. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Asmin dehe, within this body, there is the dehī, the proprietor of the body. So people do not understand that this finishing of this gross body is not actually death or annihilation of the soul. Na hanyate hanyamāne śarīre [Bg. 2.20]. Even annihilation of the subtle body does not mean death of the soul. Na hanyate hanyamāne śarīre [Bg. 2.20]. There are two kinds of bodies. So when the gross body is annihilated, the subtle body carries me to another gross body. Just like the air carries the flavor of a certain place. If the air is passing over rose garden, it carries the flavor. Although we cannot see, but we can smell. We can understand the breeze is so fragrant, means it is coming over a rose garden. Similarly, filthy place, a bad smell, the air carries. So the subtle body carries the mental situation of the soul and puts him into a particular body according to that mental situation. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death, the mental situation will give me chance for another gross body. If we have created my mind Kṛṣṇa conscious, then he will give me, the mental situation will give me a body by which I can make further progress. That is also stated in the Bhagavad-gītā: śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg.

6.41]. Yoga-bhraṣṭaḥ. Suppose one has begun yoga. Yoga means attempt to link with the supreme. That is called yoga. And viyoga means without any relationship, or without any attachment for the Supreme. Yoga means plus, and viyoga means minus. So plus. Plus means, one plus one equal to two.

So when we try to connect with the Supreme, then we can understand there is God and I am also there. We have got intimate relationship. That is explained in the Vedas. Two birds are sitting on the same tree. One bird is eating the fruit and the other bird is simply witnessing. The witnessing bird is God, Kṛṣṇa, and the eating bird is the living entity. So God is witnessing all our activities, and our mental situation. So He orders māyā, the external energy, prakṛti, that "He requires to be given a body like this," and the material nature gives the living entity a particular type of body, and they are numbering 8,400,000. So there is no certainty what kind of body I am going to get next life. But in the Bhagavad-gītā it is explained that if you are situated on the mode of goodness, then you will get your place in the higher planetary system.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

There are three qualities, material nature. They are working. And we are under the influence of either of them. Either in the influence of goodness, or in the influence of passion, or in the influence of ignorance. So when we are under the influence of ignorance, jaghanya-guṇa-vṛtti, then our behavior and activities becomes very abominable, very, very much abominable. Especially in this Kali-yuga, it is stated that people will have no fixed time for eating or sleeping or taking bath. In this way their bodily features will be like ghost. That we are seeing actually. The hippies, they are becoming. Practically in this age there will be no place even for taking daily bath. That we see especially in this country. The apartment, there is no bathing place. They have to go outside. So things are deteriorating very, very much. Adho gacchanti tāmasāḥ. Therefore the human civilization means to make progress towards the quality of goodness. That will help him for making farther progress. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Ūrdhvam means higher planetary system. Here it is said that api trailokya-rājyasya hetoḥ. Trailokya. Oṁ bhūr bhuvaḥ svaḥ. This is bhūr-loka. Above this, bhuvar-loka, and above that, svar-loka, heavenly planets. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. This is Gāyatrī-mantra.

So Arjuna is speaking of trailokya-rājyasya. He is ascertaining that "Even if I get the kingdom of the three worlds, what to speak of only this earthly planet, what is insignificant, even if I get the kingdom of trailokya, svarga, martya, pātāla, like that, still, I am not prepared to fight with my kinsmen, what to speak of this earthly planet." He decided like that. This is called family attachment. He is speaking, "Even in exchange of kingdom of the three worlds, I am not prepared to fight."

api trailokya-rājyasya
hetoḥ kiṁ nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana
[Bg. 1.35]

"What I shall get by killing my cousin-brothers? And along with them, there are so many relatives."

ācāryāḥ pitaraḥ putrās
tathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinas tathā
etān na hantum icchāmi
[Bg. 1.33-34]

"My dear Kṛṣṇa, Madhusūdana." He is not addressing Kṛṣṇa as "Kṛṣṇa." He is addressing Him, "Madhusūdana." He is reminding Him that "You also killed, but You kill Your enemies, Madhu." Madhu was a demon. Madhu-kaiṭabha-bhare hari-murāre. Madhu-kaiṭabha-bhare. So, "You are Madhusūdana. You are the killer of Madhu demon, who was Your enemy. You are not Nanda-sūdana or Yaśodā-sūdana." That is reminding Him, little critically, that "You are Yourself Madhusūdana. You kill only Your enemies. Why You are inducing me to kill my kinsmen?" This is the criticism. So etān na hantum icchāmi. So "You may induce me, but I am not going to kill them." Etān na hantum. Hantum, "To kill, I am not willing." Then the question may be that "It is fight. If you do not kill, if you stand still, then they will kill you. Because it is fight. Then what you will do?" "Yes, I agree." Ghnato 'pi. "If they kill me, I agree. Still, I will not kill them." Ghnato 'pi. "Even they kill me, I will not fight, I will not kill them. But if they kill me, that is also agreed; still, I will not kill." Just see how much determination. This is called family attraction.

So he is preparing the ground for teaching Bhagavad-gītā. We are so much attached to our bodily conception of life, and expansion of bodily conception of life. He is thinking in terms of bodily conception of life. Śyālāḥ bandhuḥ pitaraḥ pitāmahāḥ. Because somebody happens to be… Just like there are many thousands of women. One woman with whom I have got my bodily connection I take: "She is my wife. I have to give protection." This is all based on bodily connection. So long there was no bodily connection with that woman, you didn't care for her. But as soon as there is bodily connection, immediately the attachment is there. Tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. Generally, everyone has got attraction for woman. Woman has got attraction for man. That is general. But when they are united by marriage, the attraction becomes very acute, hṛdaya-granthim āhuḥ. Hṛdaya-granthi means very hard knot. Hṛdaya-granthim āhuḥ. So this is called family attraction. Then I get my attraction for my children, for my society, for my home. So Arjuna's description of this means bodily concept of life. The sum and substance of this whole passage described by Arjuna, kiṁ no rājyena govinda kiṁ bhogair jīvitena vā [Bg. 1.32]. Everyone works so hard to acquire money. Why? The family attraction. We were student of economics and there was a book, Marshall's Economics. That Mr. Marshall is explaining that economic impetus begins from family affection, family affection. Unless one has got family, he will not try to earn. He will not try to earn money. He will be irresponsible. Therefore it is essential. When one is given some responsible post… Some… I know some English firm in India, I had some connection with him. So he was simply trying to know, "The man who is going to work for us, whether he is family man?" Because unless he is a family man, he has no attraction. He can give up the job at any moment. Because there is no family attraction. This is the psychology. Therefore according to Vedic civilization, it is the duty of the parents to get the sons and daughters married so that they will have family attraction, they will be established, they will be organized, things will go nicely. If there is no family attraction, no responsibility, then the things will not go nicely. This is the basic principle.

So anyway, the family attraction is required for regulated life. If there is no family attraction, there is no regulated life. We have got very good experience of these things. So family attraction required. It is not that it is rejected. It is required for regulated life. Unregulated life cannot make any progress. Therefore, in the Vedic civilization, the gṛhastha-āśrama is recommended. Everyone should be married and everyone should live. If possible let him live-a brahmacārī. First of all the brahmacārī-āśrama is given there, austerity, under the guidance of the spiritual master. So the idea is not to be entangled. Brahmacārī has no connection with worldly affairs. He's simply interested with the order of the spiritual master. That is called brahmacārī. So one is trained up as a brahmacārī, and he is sufficiently given knowledge, that "Don't be entangled with these material affairs. Don't be entangled. Try to avoid. But if you are still unable, your sex impulse is very strong, all right, then you go and marry." This is the process. First of all he is taught to be vairāgī. Vairāgya. This whole Kṛṣṇa consciousness movement may be called vairāgya-vidyā. Sarvabhauma Bhaṭṭācārya, he wrote one verse on Caitanya Mahāprabhu. He wrote one hundred verses. Out of that, two verses or four verses are available. When he composed the verses eulogizing Caitanya Mahāprabhu, and it was shown to Him, because it was self-eulogization, He immediately tore up the paper. So still, the devotees collected and got two or four verses. So one of the verses written by Sarvabhauma Bhaṭṭācārya is: vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. This bhakti-yoga is vairāgya-vidyā, how to teach people to be detached from this material attraction. This is vairāgya-vidyā. In another place, in Śrīmad-Bhāgavatam, it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

In the human life, two things required: jñāna and vairāgya. Jñāna means that "I am not this body." This is jñāna. Not that so-called scientific knowledge, more attachment for this body. That is not... That is ajñāna. That is not jñāna. Jñāna means how to achieve the status of vairāgya. That is jñāna. Jñāna-vairāgya-yuktayā [SB 1.2.12]. So the brahmacārī is taught vairāgya-vidyā. Vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Sarvabhauma Bhaṭṭācārya says that "This Caitanya Mahāprabhu, who has taken sannyāsa, very early age, only at the age of twenty-four years, a very young man. He has got His young wife at home, sixteen years old, and He has got His mother, old, seventy years old. So He has given up all responsibility, and there is no other male member in the family to look after them, the mother and the young wife. Still, He has taken sannyāsa. So therefore He is the Purāṇa-puruṣa, the Supreme Person, but He has come to teach us this vairāgya-vidyā." Vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Puruṣaḥ purāṇaḥ, Kṛṣṇa. Kṛṣṇa is described: puruṣaḥ purāṇaḥ. Śāśvataṁ purāṇaḥ. Divyam, ādi-puruṣam. So puruṣaḥ purāṇaḥ. Vairāgya-vidyā-nija-bhakti-yogam: "He has come to teach the bhakti-yoga which is vairāgya-vidyā." Vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ śrī-kṛṣṇa-caitanya-śarīra-dhārī [Cc. Madhya 6.254]. "Now He has assumed the body of Śrī Kṛṣṇa Caitanya Mahāprabhu." Tam ahaṁ prapadye: "I offer my respectful obeisances to this person. He has come to teach us vairāgya-vidyā."

So vairāgya-vidyā. This family attachment, and just the opposite thing is vairāgya-vidyā, how to become detached. This is the whole process of Vedic civilization. Everyone has got this attachment for the body and expansion of the body. So vairāgya-vidyā means to be detached. That is called brahma-jñāna. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. That is brahma-jñāna. As soon as you understand, ahaṁ brahmāsmi, "I am not this body, I am spirit soul," this is called brahma-jñāna. So long you do not get this knowledge, you are in ignorance. That ignorance, there are degrees. In the sattva-guṇa or in the modes of goodness, you can simply theoretically understand that "I am not this body." That is sattva-guṇa. Brahminical qualities. Śamo damas titikṣā ārjavaṁ jñāna. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. When you... brahma-jānātīti brāhmaṇaḥ. Brāhmaṇa means who has got the knowledge of brahma. Veda-paṭhād bhaved vipro brahma-jānātīti brāhmaṇaḥ janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ.

So everyone is born śūdra, but by cultivation of knowledge and culture, one can become... Saṁskārāt. Therefore, according to Vedic system, there are ten kinds of saṁskāra, reformatory method. This upanayana-saṁskāra, this is also one of the saṁskāra, sacred thread. Upanayana. Upa means near, and nayana means bringing. When the spiritual master brings nearer to spiritual consciousness, a person is given the upanayana, or the sacred thread. The sacred thread is the indication that "This man is now under the control of the spiritual master for advancing in Kṛṣṇa consciousness." This thread ceremony. This is called upanayana. Similarly, there is reformatory method, marriage, ten kinds of reformatory... The first beginning is garbhādhāna. So these things are impossible to introduce now in this Kali-yuga. Therefore the only reformatory method is: harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21]. In this age of Kali, people are so fallen, so degraded, that it is not possible to introduce systematically the whole Vedic principle; it is not possible. That is not possible. It is Caitanya Mahāprabhu's grace, mercy, that He has given us mercifully, vairāgya-vidyā-nija-bhakti [Cc. Madhya 6.254], just to teach very short-cut method. What is that? Chant Hare Kṛṣṇa. Simple. Simple. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni [Cc. Antya 20.12]. You are suffering in this material world, dāvāgni, now, forest fire. This material world is forest fire. But they are so ignorant, they cannot understand that "We are burning in the blazing fire of this material existence. Our attempt should be how to get out of it." But there is no such knowledge. Just like animals. The animals are suffering. They are being taken to the slaughterhouse. There is no, I mean, strength of protesting. They are being slaughtered. So we are being also being slaughtered by the laws of nature. We are also being slaughtered. So we do not know how to make progress. That is slaughtering.

So this is going on, very abominable condition of this age, mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. First of all, they are very much slow, or bad. Manda means bad or slow. Slow means the human form of life is meant for making progress in spiritual understanding. So in this age every man is very slow. They do not know that there is need of spiritual understanding, there is need of making progress in spiritual life. They have forgotten. They have become just like animals. Therefore they are called mandāḥ. Sumanda-matayaḥ. And if one is little interested, he accepts something bogus which has no meaning. "I belong to this 'ism,' I belong to that 'ism,' that 'ism,' that…" "Ism," what is that "ism"? Dharma, or "ism," what is that required? Dharmaṁ tu sākṣād bhagavat-praṇītam… [SB 6.3.19]. It is simple thing that the dharma means, religious code means, the order of the Supreme Personality of Godhead. We have to obey. That is called dharma. But they have no knowledge, what is the Supreme Personality of Godhead, what is His order. They are here in the Bhagavad-gītā. The Supreme Personality of Godhead comes down to teach us, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. "When people forget their regulative life, I come down." So He has come down. He has come down. He will teach Arjuna that "You are so family-wise attached." Then He will teach. From the Second Chapter He will begin the teaching. Prajñā-vādāṁś ca bhāṣase. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. When Kṛṣṇa, Arjuna accepted Kṛṣṇa, that "I am now puzzled, what to do. So I know I am puzzled, I am kṣatriya. It is my duty to fight, but I am hesitating. So it is very embarrassing puzzle. Therefore I am surrendering unto You." Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. "I am becoming Your disciple, not friend. Now let us talk as master and disciple, not as friend and friend." So when he accepted Kṛṣṇa as the master. Kṛṣṇa is always master, but it is simply acceptance. So at that time Kṛṣṇa will speak, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11], that "You are…" gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. Paṇḍita. "You are posing yourself…" He will speak so many things. That is like paṇḍita, learned. It is very nice thing. "Kṛṣṇa…" Arjuna is saying that "How can I kill my kinsmen? There is my grandfather, there is my teacher, there are my kinsmen." It is not bad. For worldly men this is very nice consideration, that "I am not going to kill my kinsmen." That is a very good consideration. Prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. But spiritually, it is ignorance, it is foolishness. Materially, it may be very nice thing, he's talking very nice. Therefore the first chastisement was… Kṛṣṇa took the position of spiritual master. So spiritual master has the right to chastise the disciple. So immediately he chastised. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna, you are talking, you are lamenting so badly, and at the same time you are talking just like a very learned man."

So this is the position of the world. One talks very high words, but his behavior is very abominable. So gradually we shall come to that point. So let us finish.Now Arjuna is promising… Kṛṣṇa arranged this fight to execute his purpose. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That was his purpose. "Duṣkṛtām, all these sinful rascals, they are ruling over the world, I want to kill them." Therefore this battle was arranged so that all these rascals and demons will come there and it will be killed, in one place. And the right person, Mahārāja Yudhiṣṭhira, will be installed on the throne. That was his plan. The right person. Kṛṣṇa wants His representative to rule over the… King means representative of God. [break] (end)

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Bhagavad-gītā 1.36

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London, July 26, 1973

Pradyumna (leads chanting, etc.):

pāpam evāśrayed asmān
hatvaitān ātatāyinaḥ
tasmān nārha vayaṁ hantuṁ
dhārtarāṣṭrān svabāndhavān
svajanaṁ hi kathaṁ hatvā
sukhinaḥ syāma mādhava
[Bg. 1.36]

Translation: "Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?"

Prabhupāda: So pāpam eva. Pāpam means sinful activities, and puṇyam is pious. So people should consider in every activity, whether it is pāpam or puṇyam, whether it is virtuous or sinful activities. But the asuras, they do not know. Pravṛttiṁ ca nivṛttiṁ ca na vidur asurā janāḥ [Bg. 16.7]. Those who are asuras, they do not care what is sinful or what is right. "I like it; I must do it." This is asura. There is no reference to the authorities, whether the action which I am going to do, whether it is pious or impious. Because by impious activities I will be degraded. Adho gacchanti tamasaḥ [Bg. 14.18]. Jaghanya-guṇa-vṛtti-sthāḥ. If we become addicted to sinful activities, the result will be we shall be degraded. But they do not know. Even so-called religious priests, they support killing, condone it. Killing is impious, sinful activity, but in the name of religion, killing is also going on. If someone says, "It is my religion to cut throat," will it be accepted very nice thing? Sometimes… Just like here is the war. This is also religious war. But still, discrimination. Arjuna, because he is a Vaiṣṇava, a Vaiṣṇava means devatā, demigod. Viṣṇu-bhakto bhaved daiva āsuras tad viparyayaḥ. What is the difference between deva and asura? Who is called a devata, and who is called an asura? There are two kinds of men. One class is called deva, devata. The other class is called asura. Devāsura.

So there is always fight between deva and asura. Now at the present moment, the number of asuras have increased. Formerly the number of devatās were greater. So Arjuna is devatā because he is Viṣṇu-bhakta. Dvau bhūta-sargau loke ('smin) daiva āsura eva ca [Bg. 16.6]. There are two classes of men within this creation. Viṣṇu-bhakto bhaved daivaḥ. Those who are devotees of Lord Viṣṇu, they are called devatā. Just like the demigods like Indra, Candra, Sūrya, and many others. There are thirty-three krores of devatās in the higher planetary system. They are all Viṣṇu-bhakta. They will abide by the orders of Viṣṇu and Vaiṣṇava. Just like Indra. He is devatā. There was fight between Hiraṇyakaśipu and the Indra's party. So when Hiraṇyakaśipu was defeated, naturally the… Afterward, if the other party is defeated, the victorious party makes some, so many aggression, especially aggression of women. That is still current. Innocent women, they are very much harassed after the war by the victorious party. You know, the soldiers are given freedom to rape the women. And plunder the property. So many things they have. So when Hiraṇyakaśipu was defeated, all the devatās, they did not make such aggression, but the wife of Hiraṇyakaśipu-Kāyadhu, I think-she was arrested by Indra and was taken. She was crying, just usual, woman. But she was being dragged by Indra. So Nārada was passing. Now, he said, ”What are you doing this?” ”No, there is no question of harassing this woman. But I am taking her in my custody because she is pregnant and the child is begotten by asura, Hiraṇyakaśipu. Therefore I shall wait for the birth of the child, and as soon as she gives birth, I will kill that child.” Yes. So Nārada said, ”No, no. That child is not asura child. He is coming, a great devotee, mahā-bhāgavata of Kṛṣṇa.” Because Nārada knew that when… Not before. After all, he knew. But before also, he knew. Because they are saintly persons, they can understand that here is a child is coming who will be a great devotee of Kṛṣṇa. So mahā-bhāgavata. So ”Don't try that. You don't take her to your custody. Better give her in my custody. I shall take care.” So immediately he abided by the order of Nārada, immediately. He released. And not only released, circumambulated the woman. So here is a mahā-bhāgavata, in the womb of this woman. So let us offer our obeisances. This is Vaiṣṇava. As soon as understood, that there is a Vaiṣṇava mahā-bhāgavata, in the womb of this woman, ”She is to be respected, offered obeisances.” This is called Vaiṣṇava. But the asura would not do that. Asura would not do that. That is the difference between devatā and asura. In the Bhagavad-gītā, Sixteenth Chapter, you will find the description of the asura: pravṛttiṁ ca nivṛttiṁ ca na vidur asurā janāḥ [Bg. 16.7]. Pravṛtti. Pravṛtti means what sort of activities we shall do, and what sort of activities we shall not do. The asuras, they do not know. The asuras, they do not know. Anything they do. ”For my sense gratification I must do everything.” Therefore they become entangled. So long they are strong in this life, they do not take care of anyone. Śāstra, sādhu or guru. They do not care for anything. So that means… But the asuric civilization, the living entities become entangled because he may not care for any action, the asura, but the nature is there.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Rascals, they are thinking that they are free to act anything he likes. That is not possible. So long we are in this material world, we are conditioned. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi. As we are associating with the particular quality of this material nature…

There are three varieties of quality. Goodness, passion and ignorance. So we have to associate with either of these qualities. Unless we are Kṛṣṇa conscious. Unless one is engaged in devotional service, he must be influenced by these three kinds of qualities. Goodness… Somebody may be very good man, according to the estimation of the… Just like Arjuna, he is talking in the modes of goodness, considering, considering. ”Although they are ātatāyinaḥ…” Pāpam eva āśrayed asmān hatvā etān ātatāyinaḥ. Ātatāyinaḥ means aggressor. According to law, if somebody comes to attack you, or if somebody comes to kidnap your wife, these are ātatāyinaḥ. Or somebody comes to set fire in your house, especially they are called aggressors. So these aggressors are to be immediately killed. There is no question of nonviolence. You must kill immediately. There is no sin. Ātatāyinaḥ. But here, although the other party is ātatāyinaḥ, aggressor, still, Arjuna is considering whether they should be killed or not. That is the difference between devatā. In every action, they are calculating. But he is considering that ”This kind of aggressor, because they are my kinsmen, they are my family men, whether this kind of aggressor should be killed or not?” It is common sense. Suppose your son has done something mischievous. The same thing. Same thing means to attack the father. Still, the father will consider, ”Whether I shall kill my son or not?” That is natural. ”If my son sets fire in the house, whether I shall kill him or not?” So Arjuna's position is like that. ”Although they are ātatāyinaḥ, aggressor, still, because they belong to the same family, whether I shall kill them?” He is considering, pāpam eva āśrayed: ”If I kill this kind of aggressor, I will be attacked with sinful activities. I have to suffer the result of sinful activities.” And he is explaining why. Pāpam eva āśrayed asmān. ”Because these are bāndhavān.” Sva-bāndhavān dhārtarāṣṭrān. The dhārtarāṣṭrān means the sons of Dhṛtarāṣṭra, Duryodhana and others. So sva-bāndhavān. ”They are our family members, bāndhavān.” Sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava [Bg. 1.36]. ”Mādhava, my dear Mādhava, You are the husband of the goddess of fortune. So you are always very happy. Do you think I shall become happy by killing my own men? Do you think like that?” Because friend and friend talking.

So this is the position. Just see, they were ātatāyinaḥ, aggressor. There is no doubt about it. Because these dhārtarāṣṭrān, the sons of Dhṛtarāṣṭra, they insulted Draupadi. Arjuna's wife. There was betting. The wife was betting. So they defeated, they were defeated in the chess play, and the wife was taken by the other party. So Karṇa took the opportunity. Because during Draupadi's svayamvara, Karṇa was insulted by Draupadi. The piercing of the eyes of the fish, Karṇa was greater, what is called, arrowman. So when Karṇa came to touch the arrow for piercing the eyes of the fish, Draupadi objected, objected because she wanted Arjuna to become her husband. But she knew that ”If Karṇa comes to this combat, he will be victorious. Then I will have to go to Karṇa.” So she was also very intelligent daughter of kṣatriya king. So Karna, nobody knew that he is kṣatriya. He was supposed to be son of a carpenter. Karṇa was born before Kuntī's marriage. Therefore she… Karṇa remained hidden, whose son. But he was kṣatriya. So it was unknown. So Draupadi took this opportunity that ”This competition is meant for the kṣatriyas, not for the non-kṣatriyas.” Because he was supposed to be son of a carpenter, śūdra. So he was not given the opportunity to gain Draupadi. But if he was given the opportunity, he would have come out victorious. So now Karṇa took this opportunity. When Draupadi was lost in the game, so he immediately… Karṇa was Duryodhana's friend. He immediately advised, ”Now she is our property. We can do whatever we like with. Arjuna has lost his wife.” So he advised that ”Make her naked in this assembly.” To become naked in the, so many people, that is a great insult for woman. So actually, they tried to insult. Not tried, it was fact. But Kṛṣṇa saved. You know, Draupadi's vastra-haraṇa. She was tried to become naked, but these people could not make her naked. The sārī was supplied by Kṛṣṇa, one after another, one after another, heaps of sārī. Then they become fed up, gave up that business, that ”She cannot be made naked.”

So they were actually ātatāyinaḥ. Because ātatāyinaḥ means one who comes to kidnap your wife, insults your wife. You should immediately kill. Just like Lord Rāmacandra. He was so pious king, but when it so happened that his wife, Sītā, was insulted… Sītā was taken away by Rāvaṇa. Lord Rāmacandra could marry hundreds and thousands of Sītās. He is the Supreme Personality of Godhead. He could create Sītā, Rādhārāṇī, Lakṣmī. They are the pleasure potency of the Supreme Personality of Godhead. The Supreme Personality of Godhead cannot have a material wife or material companion. Kṛṣṇa's Rādhārāṇī or Lord Rāmacandra's Sītādevī, Nārāyaṇa's Lakṣmīdevī, they are pleasure potency of the Supreme Personality of Godhead. Rādhā-kṛṣṇa-praṇaya-vṛkitir āhlādinī-śaktir asmāt. Āhlādinī-śakti. Kṛṣṇa, God, has got many potencies. One of the potencies is called āhlādinī-śakti, pleasure potency. So Kṛṣṇa's consort, Lord Rāmacandra's consort, they are pleasure potency, exhibited. So to show the example, Lord Rāmacandra, because Sītā was kidnapped, Sītā was insulted, or Rāmacandra was insulted, the retaliation was Lord Rāmacandra killed not only Rāvaṇa, but the whole dynasty, finished. Only for one woman. He could create so many. No. Because ātatāyinaḥ, aggressed over. Just to teach people that anyone, if he is aggressor, he must be killed. This is the position.

But Arjuna is considering whether it will be pious or impious. This is devatā. In every action, they will consider, "What I am going to do, whether it is pious or impious." That is devatā. "If it is pious, then it will elevate me. And if it is impious, then it will degrade me." Nobody wants degradation. The human life should be especially meant for elevation, not for degradation. You have come to this human form of life from the lower status of life. Jalajā nava-lakṣāṇi sthavarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. Through so many status of life: the aquatics, the trees, the plants, the insects, the reptiles, the birds, the beasts. In this way… Bahūnāṁ janmanām ante. Bahūnāṁ sambhavante [Bg. 7.19]. This human form of life is gotten, we have received, after many, many births. These people, they do not know. It is very rare. Therefore Narottama dāsa Ṭhākura sings, manuṣya janama pāiya, rādhā-kṛṣṇa nā bhajiyā, jāniyā suniyā viṣa khāinu. Hari hari viphale janama goiṅu. He is lamenting, "My dear Kṛṣṇa, I am so unfortunate. I got this human form of life. It was meant for developing Kṛṣṇa consciousness. But I have wasted my time otherwise. So how it is so? Jāniyā suniyā viṣa khāinu. Knowingly I have taken poison. Knowingly." Labdhvā sudurlabhaṁ idam bahu-sambhavante, manuṣyam artha-dam [SB 11.9.29]. These people, they do not know. Because they are asuras, they do not know what to do in this human form of life and what not to do. They are killing animals without any hesitation. They do not know these rascals. And still they are spiritual leaders. How horrible condition is this, in this Kali-yuga. Just imagine. Without any restriction, without any hindrance, they are committing sinful life. They do not know, next life, all this boastfulness, pride, will be finished. He will have to accept another body, which will be offered by the material nature. You cannot say that "I will not accept this body; I want this body." No. Nature is not under your dictation. You have to abide by the dictation of nature. Prakṛteḥ kriyamāṇāni. This verse of Bhagavad-gītā is very important.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahāṅkāra, by false ego. The asuras, they think, "I am independent. I can do whatever I like." No. You cannot do so. If you do so, then you will be punished.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva prapadyante
māyām etān taranti
[Bg. 7.14]

For every little action, you are responsible. It is being noted by the material nature. And you will be forced to accept a kind of body for suffering. In so many types of bodies. Therefore Arjuna, being devatā, he is considering that "Although they are ātatāyinaḥ, at the same time, they are family men. Whether it is good to kill family?" He is asking Kṛṣṇa. Kṛṣṇa is there. He is considering, he is consulting with Kṛṣṇa that "Do you think that killing this kind of aggressor, I will be benefitted or not?" Therefore in the last line he said, sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava: [Bg. 1.36] "My dear Kṛṣṇa, do you think by killing my family men, my relatives, shall I be happy? You are Mādhava. You are always happy because You are husband of goddess of fortune. But do you think I shall be happy in this way?" This is consultation.

So this is the proof of Arjuna's character, a devotee's character. A devotee is always devatā, demigod. So one who is devotee, one who is Kṛṣṇa conscious, sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Sura means devatā. All the good qualities of devatā. A devotee of Kṛṣṇa will never accept that killing is very good. No. "For the satisfaction of my tongue, I shall kill so many animals." A devotee will never accept. Ahiṁsa. Ahiṁsa. That is the third quality. Amānitvam adambhitvaṁ ahiṁsā kṣāntir ārjavam [Bg. 13.8]. These are… Everything is there in the Bhagavad-gītā. Amānitvam. Amānitvam means to accept this body as "I am." This is amānitvam, er, not to accept. That is amānitvam. Everyone is proud that "I am Indian," "I am American," "I am Englishman." So it is boastful, very proud of this body. So knowledge means "I am not this body. I am not this body." That is amānitvam. Adambhitvam. As soon as we become aware that "I am not this body," then my false pride immediately goes. Amānitvam adambhitvam ahiṁsā. Then ahiṁsā, nonviolence. Ārjavam, simplicity. There are eighteen qualifications of the demigods. So one who becomes a devotee of Kṛṣṇa, Kṛṣṇa conscious, these, all these good qualities develop. So here is the proof, that Arjuna, because he is a devotee of Kṛṣṇa, he is considering, "Whether I shall kill them or not?" Ahiṁsā. It is consideration, not that it is final settlement.

So people are trying to elevate the status of the society by so many things. But they do not know the secret. The secret is that if one is trained only to become a devotee of Kṛṣṇa, all good qualities automatically will be visible in his person. There is no need of separate endeavor, how to make a man honest, how to make a man religious, how to make a man high-thinking, simple living. These are good… Śamo damas, titikṣa ārjavaṁ jñānaṁ vijñānam āstikyam [Bg. 18.42]. All these qualities immediately develop. Because a living entity, spirit soul, he is part and parcel of Kṛṣṇa. Mamaivāṁśo jīvaḥ [Bg. 15.7]. Kṛṣṇa says all this. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. "They have come to this material world. I am the seed-giving father. They wanted to enjoy. So I have given them chance. But actually I am the father. The material nature is the mother." Just like we have got experience, the father injects the living entity in the womb of the mother. And the mother, by her blood, develops the body of the child. Similarly, all these living entities, 8,400,000 species, the… Bījo 'haṁ sarva-bhūtānām [Bg 7.10]. The father is Kṛṣṇa. He has given the seed in the womb of this material nature. And the material nature has given the body. Somebody has got the body of fish, somebody has got the body of tree, plant, somebody has got insect, reptile, somebody bird, sometimes beasts, somebody human being, somebody demigod. But all these materials have been supplied by the mother. It is very easy to understand. Just like the child grows, the mother supplies the bodily ingredients. Caitanya Mahāprabhu therefore… This is very scientific. When He took sannyāsa and the mother came… Advaita Prabhu arranged to see for the last time her son. Because a sannyāsī is no more coming home. So at that time, mother became overwhelmed: "Such beautiful body. He has nice hair. Now it is shaven." So she became very much overwhelmed and was crying. So Caitanya Mahāprabhu immediately fell down on her lotus feet and He said, "My dear mother, this body is yours. My dear mother, this body is yours. This body should have been engaged for your service, but some way or other, I mistake, I have taken this sannyāsī. Kindly excuse Me." Caitanya Mahāprabhu said that "This body belongs to you. This is your body." Every son should think like that. This is Vedic culture. Actually, the body supplied, mother. From the very beginning, after sex… These are all described in the Bhāgavata. The two secretions become emulsified, and a body is formed just like a pea, and gradually develops. The ingredients, the energy is supplied by the mother. So the same thing. The whole creation, the body is supplied by material nature, mother. Therefore she is called "mother." Material nature is called "mother." Mother Durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir eka. The material nature…, and her name is Durgā.

Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sa
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.
[Bs. 5.44]

This is description of Durgā. So Kṛṣṇa also says. So we should not think like that, that animals or trees or birds and beasts, they are other than ourself. They are our brothers. Because the seed-giving father is Kṛṣṇa, and the mother is material nature. So we have got the same father and same mother. So if we have got the same father and mother, they are all our brothers.

So unless one is advanced in spiritual consciousness, how he can think of universal brotherhood? This is nonsense. There is no possibility. The so-called universal brotherhood is possible when he is Kṛṣṇa conscious, when one knows that Kṛṣṇa is the common father of everyone. The father will not tolerate. Suppose father has got ten sons. Out of them one or two sons are useless. So those who are very capable sons, if they say to the father, "My dear father, these two sons of yours, they are useless. So let us cut their throat and eat." So father will say, "Yes, you do that"? No. Father will never say. The father will say, "Let them be useless, but let them live at my cost. Why…? You have no right to infringe on their rights." This is common sense. But these rascals, they think that animals are to be killed for the satisfaction of the tongue of the human being. No sense. No sense. And still they are passing on as religious heads. Such type of cheating religion is completely kicked out from this Bhāgavata religion. Dharmaḥ projjhita-kaitavo atra paramo nirmatsarāṇāṁ vāstavaḥ vastu vedyam atra [SB 1.1.2]. It is meant for, this Bhāgavat-dharma. Kṛṣṇa consciousness movement is meant for the paramo nirmatsarāṇāṁ those who are not envious. How they can be envious? Paramahaṁsa, one who has understood what is this creation, who is the creator, what are these living entities, one who has got this knowledge, he is called paramahaṁsa. So how a paramahaṁsa can be envious of others? Therefore it is said paramo nirmatsarāṇām [SB 1.1.2]. Matsaratā. Matsaratā means envious. So without becoming Vaiṣṇava, without becoming a devotee of Kṛṣṇa, you do not think that anyone is a human being. He is simply animal.

Thank you very much. Hare Kṛṣṇa. (end)
730727BG.LON
Bhagavad-gītā 1.37-39

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London, July 27, 1973
Pradyumna (leads chanting, etc.):

yady apy ete na paśyanti
lobhopahata-cetasaḥ
kula-kṣaya-kṛtaṁ doṣaṁ
mitra-drohe ca pātakam
kathaṁ na jñeyam asmābhiḥ
pāpād asmān nivartitum
kula-kṣaya-kṛtaṁ doṣaṁ
prapaśyadbhir janārdana
[Bg. 1.37-38]

Translation: "O Janārdana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?"

Prabhupāda: So other party, Duryodhana's party, they were not considering all these pious or impious, sinful or vicious, activities. Because lobha-upahata-cetasaḥ: "They have lost their sense on account of greediness for acquiring the empire." When one becomes lusty or overpowered by greediness, then he loses all intelligence. There are many places stated that. Kāmais tais tair hṛta-jñānāḥ yajanti anya-devatāḥ [Bg. 7.20]. Kṛṣṇa says that "Those who are worshipers of other demigods…" Actually worshipful is the Supreme Lord Kṛṣṇa. Others, they should be shown respect. But worship means for the Supreme Personality of Godhead. He is worshipful. Śaraṇyam. He is to be taken shelter of; He is to be worshiped. That is being taught. That is religion. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Always thinking of the Supreme Personality of Godhead, worshiping Him, offering Him obeisances, that is Kṛṣṇa consciousness movement. The Deity room offering obeisances, worshiping, chanting, dancing, always be engaged to offer respect and submission to the Supreme Personality of Godhead. This is the duty of everyone. Because all living entities are by constitution eternal servant. That is their healthy position. So long they remain servant of the Supreme, that is healthy. Same example, I have given many times, that my part and parcel of the body, this finger, so long it is fit to give service to the body, it is healthy. If it cannot give service, then it is diseased. Similarly, all living entities who are not giving, rendering any service to the Lord, they are simply working for sense gratification, that is diseased condition. And in the diseased condition, nobody can be happy. That is not possible. If you have got some disease, you cannot be happy.

So that is the position. They cannot understand that by serving Kṛṣṇa, we become healthy or in our normal position. This is called ignorance. Somebody is trying to forget Him, somebody is trying to become equal with Him. This business is going on. And nobody is submitting that "My Lord, I forgot my service. From this day, I become again Your servant. Please give me protection." Sarva-dharmān parityajya mām… [Bg. 18.66]. This is the teaching of all śāstra, all Vedas. But these people, the other party, they have become blind. They have become blind. Why? Lobha-upahata-cetasaḥ. They have lost their sense. Kula-kṣaya-kṛtaṁ doṣam. There is a great fault by destroying dynasty. Nowadays people are destroying from the womb, abortion, contraception, destroying. They do not know. Kula-kṣaya. Actually putra. Putra means, put means puṁ-nāma-narakam. There is a hell which is called puṁ-nāma-naraka. And tra means trāyate, deliver. So putra means puṁ-nāma-narakāt trāyate iti putra. The Sanskrit word for son, putra means that the son is expected to deliver the forefathers from the hellish condition of life. Sometimes due to our sinful activities, we become ghost. That is very hellish condition. So when śraddhā is offered by the putra…, who will offer? The putra will offer. That is the duty. Then he gets again material body. These are the subtle laws. People do not know. Neither they are eager to know. But these are the information we get from Vedic literature. Putra has got a duty, to save the forefathers. Therefore one has to, it is his duty to keep a putra. At least one son he must leave. But people are not very much anxious to have putra. Rather to kill putra. They are so sinful. Kāma-lobha-hata-cetasaḥ. Simply sense enjoyment. That's all. Why bhāryā? Why one should marry? Putrārthe kriyate bhāryā. Bhāryā means wife. One accepts a wife. Why? For a putra. For a son. Why son is required? Putraḥ piṇḍaṁ prayojanam. Offering oblations by the putra to deliver the forefathers. That is prayojanam, that is absolutely necessary. Each and every one should leave a putra before his death. He has got so many duties. This is Vedic civilization. But nobody now cares for that. Neither it is possible. Therefore the only remedy is to surrender. Śaraṇyam.

devarṣi-bhūtāptā-nṛṇāṁ pitṝṇāṁ
nāyam ṛṇī na kiṅkara(ś ca) rājan
sarvātmanā ye śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartum
[SB 11.5.41]

The one excuse is that every one of us, we are indebted to devarṣi, devatā, the demigods. The demigods. Just like Indra. He supplies us water. Just like we are obliged to pay tax to the water department, to the fire department, to the education department, so many departments government. Or once we pay our income tax, that is distributed to so many departments. So actually why we pay? Because we are indebted. Now, the sunshine, we are getting advantage of sunshine. So we are indebted to the sun-god. Similarly, we are indebted to the moon-god. We are receiving so much advantages. Varuṇa. Deva. So we are indebted to so many demigods. Similarly, we are indebted to the ṛṣis. Just like Vyāsadeva. He has given us this Vedic literature. We are taking advantage of it. So we must feel indebted. Deva ṛṣi, ṛṣi. First of all, we are indebted to the devatās, and then to the ṛṣis, then the bhūtas, ordinary living entities. Just like we are taking milk from the cow. We are indebted. "No, we are killing them." They are committing simply sinful life and they want to be happy and peaceful. Just see. We are indebted. I am obliged to you for your service. So instead of feeling obligation, if I cut your throat, how gentleman I am, just see, imagine. So we are indebted. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. And pitṝṇām, these pitṛ, kula-kṣaya, forefathers. I have got this body… From my grandfather, my father has got this body; from my father, I have got this body. I am also indebted. Because this body, human body, is a chance for understanding, for my position. I can get out of the clutches of this māyā of transmigrating from one body to another. So this opportunity I have got by the grace of my forefathers. These are feelings of obligation. And there is duty. Therefore Arjuna is considering so many things because he is devotee. Kula-kṣaya-kṛtaṁ doṣaṁ mitra-drohe ca pātakam [Bg. 1.37]. "These rascals, they have become lost of their intelligence on account of greediness for acquiring the empire. But so far I am concerned," Arjuna said, kathaṁ na jñeyam asmābhiḥ [Bg. 1.38]. Plural number: "By us." "Us" means including Kṛṣṇa. He is saying not "I" or "by me." He is including Kṛṣṇa: "You are in this side; so because You are on my side, You are my charioteer, if I do not consider all these things, what people will say? That 'Arjuna is such a great devotee of Kṛṣṇa. And Kṛṣṇa is there. He is committing such sinful activities.' " Therefore he says, kathaṁ na jñeyam asmābhiḥ. He is dragging Kṛṣṇa also. That is right, yes. A saintly person, a devotee, should consider all these things, before acting, "Whether I am doing it property or improperly?" This is Arjuna. The other party, lobha-upahata-cetasaḥ. Upahata-cetasaḥ. They have lost their sense. But we cannot. A devotee must be very responsible. He must act in such a way that nobody can blame him. Otherwise everyone say, "What kind of devotee he is?" So this is the duty. They should be very cautious. A sannyāsī, they should be very cautious. Caitanya Mahāprabhu said, sannyāsīra alpa-chidre bahu kari' mane. An ordinary gṛhastha, or… Gṛhastha only, If he talks with woman nobody will blame. He is gṛhastha. But if a sannyāsī talks with woman very intimately, oh, immediately people will take note of it. Sannyāsīra alpa-chidre bahu kari' mane. That is the practice. He should be very cautious. So a devotee, a sannyāsī, they have got very, very great responsibility. People will very easily criticize them. So Arjuna is considering all these points. Kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum [Bg. 1.38]. They may indulge in these sinful activities, how we can indulge? What people will say? Kula-kṣaya-kṛtaṁ doṣaṁ prapaśyadbhir janārdana. "He Janārdana, You are maintainer of the people. So if the people become sinful, so it is very difficult to maintain them." These things are being considered. Kula-kṣaya. So we cannot destroy family. But on one condition we can become free from all this obligation. What is that? Gataḥ śarabyaṁ parihṛtya kartum [SB 11.5.41]. Śaraṇyam. Mukunda-caraṇam. One who has dedicated his life simply to serve Mukunda, Kṛṣṇa, Mukunda. Muk means mukti, liberation. And ānanda. Kṛṣṇa gives liberation, His name is Govinda, Mukunda. Hundreds and thousands of names Kṛṣṇa has got. So if one has taken, fully surrendering unto the lotus feet of Mukunda, he has no more any obligation, either these pitṛ, devarṣi, deva, devatā, demigod, ṛṣi, bhūta. He is immune because he is transcendental. But so long one is not a devotee, one who is not fully surrendered to the lotus feet of Mukunda, he must have to follow all these regulative principles and duties. He cannot be released. Everything, account is kept. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is noted down. Karmaṇā daiva-netreṇa [SB 3.31.1]. According to his karma, he is going to get another body. These are the subtle laws. Therefore kula-kṣaya-doṣam. You cannot destroy your family. Materially, you cannot destroy your family. So Arjuna is speaking, kula-kṣayaṁ kṛtaṁ doṣaṁ prapaśyadbhir janārdana [Bg. 1.38]. "We can see. These rascals, they have lost their intelligence, but when we see, how we can destroy the family?" So further explanation will be given next.

Pradyumna (leads chanting, etc.):

kula-kṣaye praṇaśyanti
kula-dharmāḥ sanātanāḥ
dharme nāste kulaṁ kṛtsnam
adharmo 'bhibhavaty uta
[Bg. 1.39]

Translation: "With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice."

Prabhupāda: So, so much responsibility is there, killing the family. Because they have no responsibility at the present moment, everyone irreligious. Two things are there: religion and irreligion. Kṛṣṇa also says, yadā yadā hi dharmasya glānir bhavati abhyutthānam adharmasya [Bg. 4.7]. If we cannot keep on religious principles, then… We have to do something. Then we have to enhance our irreligious principle. So this family tradition, according to Vedic civilization, was very strictly observed so that the family may be kept in order in religious principles. Why? Now, because the human life is meant for reviving his eternal position, sanātana. This word is used here. Kula-dharmāḥ sanātanāḥ. The real purpose of life, especially human life, is meant for reviving our sanātana-dharma, sanātana occupation, eternal occupation. By observing the rules and regulations of varṇāśrama-dharma, four varṇas and four āśramas…, that is called kula-dharma. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha and sannyāsa. Each one of them must strictly observe the rules and regulations of that particular āśrama. Why it should be observed so strictly? Because by observing the regulative principle of each stages of life, one will be able to please the Supreme Personality of Godhead.

varṇāśramacarvatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate (panthā)
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

If we observe strictly the rules and regulations of kula-dharma… Kula-dharma means if you are a brāhmaṇa, you must observe the regulative principles, the qualitative principles of a brāhmaṇa. If you are in, a kṣatriya, then you must also observe the kṣatriya principles.

All these are described in the Bhagavad-gītā, who is brāhmaṇa, who is kṣatriya, by symptoms. By symptoms we have to accept whether one is brāhmaṇa or kṣatriya or vaiśya, not by birth. That is the injunction of the śāstras. So this has to be observed. If we want actually deliverance from this material entanglement, so these rules and regulations of kula-dharma, we must observe. If we do not observe, then immediately we become irreligious. Dharme naṣṭe kṛtaṁ kṛtsnam adharmam abhibhavati iti uta. Uta, Arjuna said, "It is said." He has learned from higher authorities. Uta, "it is said" means "said by authorities." So "If adharma, irreligious life, is propagated, on account of loss of kula-dharma, then everything is lost, my dear Kṛṣṇa. So why shall I kill?" Other things also will be described later on, that the, when the male members are killed, the female members become widow, and they, their character becomes polluted. So many things Kṛṣṇa will speak about this family life.

So at the present moment, there is no such family life, no consideration of religion, no consideration of irreligious life. Everything, just like animals. Kalau śūdra-sambhavaḥ. If not animals, they are all śūdras, nobody brāhmaṇa, nobody kṣatriya, nobody vaiśya. So it is a chaotic condition of the human society. Therefore it cannot be revived to the original position of systematic institutional position. It is not possible. Everything is lost. Therefore by the Caitanya Mahāprabhu's grace, one thing:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
(nāsty eva) gatir anyatha.
[Cc. Ādi 17.21]

Everything is lost. Now, simply by chanting harer nāma, the holy name of Lord Kṛṣṇa, you become again situated in the original position. Everything is adjusted because it is transcendental. So there is no other way. Caitanya Mahāprabhu is so merciful that from the śāstras he has selected this process of saṅkīrtana movement: ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. The human life is meant for extinguishing the blazing fire of material existence. But we are not in regulative principles. We have lost everything, our sanātana-kula-dharma, everything. Under the circumstances, Caitanya Mahāprabhu gives us the greatest facility according to śāstra. That is the boon of this age: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa, everyone becomes free from all contamination of this age, mukta-saṅgaḥ, paraṁ vrajet. And he becomes so purified that he becomes fit to go back to home, back to Godhead. So this opportunity, chanting of Hare Kṛṣṇa mantra, we should not miss. We should… We must. Where is the difficulty, Hare Kṛṣṇa chanting? Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Tṛṇād api sunīcena taror api sahiṣṇunā. This is the only savior for the human society of this age.

Thank you very much. Hare Kṛṣṇa. (end)

730728BG.LON
Bhagavad-gītā 1.40

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London, July 28, 1973
Pradyumna (leads chanting, etc.):
adharmābhibhavāt kṛṣṇa

praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ
[Bg. 1.40]

”When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.”

Prabhupāda: This is very important point. For good population. Without good population in the society, gentlemen, cultured, educated, following the rules and regulations of religious principles, how you can expect peace and prosperity? That is not possible. So the whole Vedic system was meant for having very good population. Not such kind of population who are addicted to killing and drinking and so many other sinful activities. No. Then you cannot check. If such population is there, then everything will be polluted. Especially nowadays, because there is want of good population, and they go in the government, and how you can expect good government, good administration? The whole population is polluted. Therefore even such a great state, U.S.A., the president is being tried and he’s being criticized.

So there must be good population. So to have good population, the women should be very chaste. That is the basic principle of Vedic civilization. And to keep the women chaste, it was the function of the responsible father, or, in the absence of father, the elder brother… So he must get the woman, the girl, married. It is compulsory. There was no compulsory for man to marry. Because a man may remain brahmacārī. By training, he can abstain from sex. But if woman is not protected very strictly, it is very difficult. It is very difficult. We are discussing śāstra. Don’t think otherwise. Cāṇakya Paṇḍita says: viśvāsaṁ naiva kartavyaṁ strīṣu rāja-kuleṣu ca. Viśvāsaṁ naiva kartavyam. ”Don’t trust women.” Viśvāsaṁ naiva kartavyaṁ strīṣu. Strīṣu means women. Rāja-kula… And politicians. Yes. Viśvāsaṁ naiva kartavyaṁ strīṣu rāja-kuleṣu ca. Never the trust the politician and woman. Of course, when woman comes to Kṛṣṇa consciousness, that position is different. We are speaking of ordinary woman. Because Kṛṣṇa says, in another place, striyo vaiśyas tathā śūdraḥ [Bg. 9.32]. They are considered, women, vaiśya, the mercantile community, and śūdra, and the worker class, they are less intelligent. Pāpa-yoni. When the progeny is defective, then they become less intelligent. So Kṛṣṇa says:

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyas tathā śūdras
te ’pi yānti paraṁ gatiḥ
[Bg. 9.32]

Even pāpa-yoni, degraded birth, even women, śūdra and vaiśya, they also can become fully Kṛṣṇa conscious by training. And they can also go back to home, back to Godhead, without any check.

So when we study things from material point of view, these things are to be taken care. But when a man or woman becomes Kṛṣṇa conscious, he or she takes care of herself or himself. So it is spoken… Arjuna is speaking of ordinary woman. Strīṣu duṣṭāsu. Just like adharma-abhibhava. Adharma. If the woman is trained, a girl is trained from the very beginning that: ”You should remain chaste,” that is dharma. It is called Satītā dharma. Satī means chastity. There are many stories of Satī, chaste woman. Nala-damayantī. His husband became so poverty-stricken. He was king, but he became later on so poverty-stricken that he had no sufficient cloth. The husband and wife was putting on the same cloth, half and half. So still, still there was no divorce. You see. Still the woman did not consider… She was also king’s daughter. But the husband has fallen down to so much poverty-stricken condition. ”So why shall I live with him?” These are some of the extreme examples of chastity. Not to speak of olden days, I have seen in Bombay, in 1935 or ’34, on the roadside, there was a beggar. The beggar, the face was defaced. Might be some accident. His eyes and everything became defaced. He could not see, everything became useless. So he, he was sitting on the roadside, and his wife also, also sitting. But I saw that beggar was neat and clean. The wife was also neat and clean. The wife’s business was that to keep the husband always neat and clean and fresh and bring him there and again take him at home. Young woman. So I could understand that the wife is so chaste. She has not left such ugly husband. Because his face was defaced. And helping him. Because they require some money. So we have seen.

There are many stories of chaste woman. Many stories. There was one disciple of Rāmānujācārya, a very poor. So Rāmānujācārya came in that poor disciple’s house and he saw there was no one in the house. So he thought: ”What is this? This is my disciple’s house. He’s family man. Why there is none?” That means he could understand that the door is not locked. Door was closed only. Then he could understand that within the door his wife is there. Therefore he knocked the door, and there was response also, knocking, but she could not come out. That means she, she was so poor that she had no garment. She was keeping herself within the room, naked. So Rāmānujācārya could understand that ”There is his wife. Maybe she has no sufficient clothing.” So immediately, his own cloth he gave her, within the room, and the woman came out, putting on that… And then offered obeisances. So he could understand the position. They were very, very poor. Even no clothing. So after putting on the cloth, she went to the grocer’s shop. Because Rāmānujācārya is there. She must receive. Grocer shop. The grocer knew that this woman is very woman, uh, very poor, so his business was to entice her. But she never agreed, although she was young. Now this woman went to the grocer’s shop that: ”You know that I am very poor. I require immediately some grains, ghee, and other things. My Guru Mahārāja has come at home. I must receive. So tonight I agree with your proposal. Please give me. Even at the sacrifice of my chastity I want this.” So the grocer was very glad. ”Oh, this woman, I have canvassed her, I have tried to induce her. She never agreed. And now she’s agreeing.” So: ”All right, you take, whatever you like. Take.” So she was given all kinds of food grains, as much as she wanted. And she cooked and gave to the spiritual master and his associates, his servants. Everything was very nice. In the meantime, the husband came, working whole day. And he saw that everything was nicely done. ”Guru Mahārāja is fed, and his associates, they’re fed.” So he asked his wife: ”How did you get all these things?” Then she narrated the whole story. Then husband also said: ”Yes, you have promised. All right. Take some prasādam and go to him. Because you have promised to meet him this evening. So go.” Then the grocer heard the whole story and his mind became changed. ”Oh, such a chaste woman. Such a faithful… You are my mother. You take more ingredients, grains, as much as you like, you shall…”

So there are still. That is not very long ago. So this was the training. And the psychology is that woman, the first man she meets and if she is kept carefully, she becomes staunch lover. This is psychology. There is good psychology in maintaining the society. Therefore a woman, especially in India, especially in Bengal, before attaining puberty, she was married. Not to meet the husband unless she attains puberty. But she remained at father's house, but she must know that: "I am married. I have got husband." This psychology. Then she becomes very chaste. Because she thinks of her husband, and becomes more and more devoted. So this arrangement that woman must be married before puberty… Or even after puberty, she must get a husband. So if this dharma… It is called kanyā-dāya, kanyā-dāya. Kanyā-dāya means it is very obligatory that the father must get the daughter married. This is dharma. So if this dharma, or this religious principle is violated, that is… Arjuna is marking: adharma-abhi, abhi-bhava. When people become neglectful of the family tradition and religious principles, adharma abhibhavāt kṛṣṇa praduṣyanti kula-striyaḥ [Bg. 1.40]. Kula-striyaḥ. Kula-striyaḥ means… Kula means family, and striyaḥ means woman. So woman must be belonging to a respectable family. Therefore it is said: kula-striyaḥ. Not society-girls. Kula-striyaḥ. Of the family. We have got experience in our school, college days. I was sitting in a friend's house and one sweeper woman, sweeper, with broomstick and with, what is called, covering?

Devotee: Shawl.

Prabhupāda: She was standing, say, about twenty yards distant from our sitting place. So I asked my friend that: "Your, this sweeper woman wants to come in. She's waiting because we are sitting. She is ashamed to come. So let us come here." So we stood separately. That means although she was a sweeper woman, still we had to honor her to enter. We stood up separately. She was feeling that; "How can I go between two men?" This we have seen in our… So this is Vedic culture. Woman should not be allowed to mix with man. Not allowed. In Japan also, the same system. Before marriage, they can mix. But after marriage they cannot mix. In Japan also I have seen. But in India still the system is there. Woman, without husband, cannot talk with any man. That is also psychological. In the Bhāgavata it is stated that man is like ghee, butterpot, and woman is like fire. Therefore, as they, as soon as there is fire and butter pot, the butter pot must melt. Therefore they should be kept aside. These are the statements. And the śāstra says that in a solitary place you should not remain even with your daughter, even with your sister, even with your mother.

mātṛ-svasra-duhitravan
na viviktaḥ sanevaśet
balavān indriya-grāmo
vidvāṁs api karṣati

Either your mother or sister, or daughter. No, nobody becomes lusty with mother or sister or daughter. But śāstra says: "Even your mother or sister or daughter, you should not live in a solitary place." Then one may question that "How it is possible?" No. The śāstra says: balavān indriya-grāmaḥ. The senses are so strong that it becomes polluted. "Now it may be, some rascal fools may be polluted like that." No. Śāstra… Vidvāṁs api karṣati. Even the most learned, he can be polluted. So sometimes in India, I am criticized that I keep women and men in the same temple. In India, that is not allowed. No women can live at night. They can come and go. But I defend myself that this is the system of the country, the women and men, they intermingle. How can I check it? Then the women, shall I not give them any chance for chanting Hare Kṛṣṇa? No, I shall do this chance, I shall give this chance to woman even at the risk. That is my reply.

So therefore chastity is very, very important thing for producing good population, nice population. So unless the population is good… If the population becomes hippies, then how there can be any peace and prosperity? Therefore, to produce children, there is saṁskāra. First saṁskāra is Garbhādhāna saṁskāra. This is called kula-dharma. Garbhādhāna saṁskāra means when, especially the high caste, brāhmaṇa, kṣatriya especially…Not śūdra. Śūdra has no saṁskāra. Only the higher class, brāhmaṇa, kṣatriya and vaiśya. Vaiśya also sometimes no saṁskāra. But brāhmaṇa, kṣatriya must have saṁskāra. Daśa-vidhā saṁskārāḥ. Ten kinds of saṁskāra. One of the saṁskāra… Saṁskāra means purificatory method. One of the saṁskāra is also marriage. One must get married. So, before the child is given birth, there is a saṁskāra, what is called? Garbhādhāna saṁskāra. It is not that the husband and wife mix without any restriction and have sex life at any time. No. You know that, that mother of Hiraṇyakaśipu, Kaśyapa Muni, I think, father. So she, the woman became very much sexually excited and the husband replied that: "This is not time. This is very bad time, evening. Why you are insisting?" But she was too much lusty, and because the husband was obliged, Hiraṇyakaśipu was born, a demon was born. Therefore there is Garbhādhāna saṁskāra, to find out when the husband and wife should mix and give birth to a child. Therefore in the Bhagavad-gītā you'll see that sex life which is according to the principle of religious ideas, that is "I am." So sex life is not bad, provided it is executed according to the religious principles. So Garbhādhāna saṁskāra… Just, what is the idea? The idea is the child born must be first class. He'll be able to become Kṛṣṇa conscious. He'll be able to understand the śāstras, the Vedas. He must have the good brain. These were the ideas. But if they are not born in that way, like cats and dog, that is called varṇa-saṅkara. Varṇa-saṅkara. You cannot specify whether he's a brāhmaṇa or a kṣatriya and vaiśya and śūdra. That is called varṇa-saṅkara. So varṇa-saṅkara population is not good. Varṇa-saṅkara. No caste. No designation, no definition to which class this man belongs.

So at the present moment, because these purificatory processes are not accepted, even in India… Accepted, they're unable. Everything has topsy-turvied. Therefore the śāstra says that: "Accept everyone as śūdra." Kalau śūdraḥ sambhava. There is no more brāhmaṇa, kṣatriya or vaiśya. All śūdras. We have to accept. Because no Vedic culture, no Garbhādhāna saṁskāra. They are born like cats and dogs. So where is this division? There cannot be. Therefore, accept them as śūdra. Varṇa-saṅkara is less than śūdra. So at least, śūdra they should be. So there is no Vaidic dīkṣā. For śūdra, there is no dīkṣā, there is no initiation. Initiation is meant for the persons who are born in brāhmaṇa family, kṣatriya family, or vaiśya family. The śūdra has no initiation. So in India there are professional gurus. They initiate śūdras, but do not eat foodstuff touched by the disciple. So there are so many things, that if he's initiated, how he can remain śūdra? But they keep him śūdra; at the same time, they become guru. Sanātana Gosvāmī gives direction in the Hari-bhakti-vilāsa that: tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. If properly initiated, he becomes immediately brāhmaṇa. Dvijatvam. Dvija means second birth. Yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ. There is a chemical process that kāṁsya, bell metal, can be turned into gold by mixing with proportionately mercury. Now here is a hint of chemistry. If anyone can prepare gold… But it is very difficult to mix mercury. As soon as there is little heat, immediately the mercury's finished. So there is a process. Everything has process. Many yogis know how to make gold from copper. Actually, chemically, copper, tin and mercury, if you mix proportionately, it will be gold. So Sanātana Gosvāmī gives this example. As the copper and tin, these two metals, mixed with mercury, there can be production of gold, similarly, by proper initiation, by the proper spiritual master, one śūdra, even though he's a śūdra, less than śūdra, varṇa-saṅkara, or caṇḍāla, he can become dvija, brāhmaṇa. So our process is to make dvija. Pāñcarātrikī vidhi. Pāñcarātrikī vidhi. That is recommended.

śruti-smṛti-purāṇādi-
pāñcarātrikī vidhiṁ vinā
aikāntikī harer bhaktir
utpātayaiva kalpate
[Brs. 1.2.101]

Rūpa Gosvāmī gives this direction that the initiation must be done according to śruti, smṛti or pāñcarātrikī vidhi. There is nyāya-prasthāna, śruti-prasthāna and smṛti-prasthāna. To make spiritual progress in three ways: by the Vedānta philosophy, or Vedic ways, or according to Smṛti. Smṛti means authorized books written in accordance to the Śruti. Śruti smṛti. Just like Bhagavad-gītā. Bhagavad-gītā is not directly Vedas, but the all the stanzas of Bhagavad-gītā, they're strictly according to the Nyāya-prasthāna and Śruti-prasthāna. So any book which is strictly written according to the Vedas and Vedāntas, that is also accepted as Vedic literature. So Pāñcarātrikī vidhi means that it doesn't matter whether man is śūdra or caṇḍāla… Caṇḍāla means less than śūdra. Pañcama The fifth grade. First class, brāhmaṇa; second class, kṣatriya; third class, vaśya; fourth class, śūdra; and below this fourth class, they're all caṇḍālas. Caṇḍālas means pañcama. Untouchable. They are called untouchable. So even the untouchables… Because Kṛṣṇa has said: Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. The pāpa-yoni, caṇḍāla means pāpa-yoni, born of low-grade family… The Bhāgavata says, Śukadeva Gosvāmī says, that: Kirāta-hūnāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanā khasādayaḥ [SB 2.4.18]. Yavana, mlecca yavana. They, they are called… They are also counted amongst the caṇḍālas. Ye 'nye ca pāpāḥ, even lower than that. Ye 'nye ca pāpāḥ śuddhyanti. They becomes purified. How? Prabhaviṣṇave namaḥ. When they are initiated to become Kṛṣṇa conscious. So if a, one may argue, "How it is possible to make a caṇḍāla a Vaiṣṇava?" No, that is possible. Prabhaviṣṇave namaḥ. Viṣṇu is so powerful, omnipotent. He can do that. So only by Viṣṇu mantra, by becoming a Vaiṣṇava, one can transcend all this restriction, sociology. They can be. That is confirmed by Kṛṣṇa: māṁ cāvyabhicāriṇī bhakti-yogena yaḥ sevate sa guṇān brahmātītyaitan brahma-bhūyaya kalpate [Bg. 14.26]. Immediately he transcends. He's in the Brahman platform. One who has taken very seriously this devotional service, he's no more on this material platform. So long we are in the material platform, these distinction, brāhmaṇa, ksatriya, vaiśya, varṇa-saṅkara, they are considered. But when one is transcendentally situated, simply in pure, unalloyed service of the Lord, he's no more in the material platform. He's in the spiritual platform. Brahma-bhūyāya kalpate. He's already in the Brahman platform. Brahman platform means sa guṇān samatītya etān. This material platform means three modes of material nature. Sattva-guṇa, rajo-guṇa, tamo-guṇa. Here, even one is brāhmaṇa… Sattva-guṇa means the brahminical qualification. He's also contaminated. He's conditioned by the material nature. And what to speak of śūdra and varṇa-saṅkara? Everyone is conditioned by the material nature. Daivī hy eṣā guṇamayī [Bg. 7.14]. Brāhmaṇa means to be situated, a first-class prisoner. A first-class prisoner is also prisoner. You cannot say that he's free. No, free is different from a first-class prisoner. Sometimes, any respectable gentleman, some political offense, he's put into jail. Just like Gandhi also went to jail. And so many others. But they were given the place, first-class prisoners. They got servant. They got separate bungalow and books, library, all facilities. But they cannot go out of the prison house. They are called first-class prisoners. So to become a brāhmaṇa means to becomes a first-class prisoner. That's all.

So our, our point of view is not to become a first-class prisoner. To get out of the prison. That is Vaiṣṇava vision. You'll find… Last night I have given comments that Mādhavendra Purī, he was performing the Annakuta ceremony and installing the Deity. So everything was being brāhmaṇa, done by brāhmaṇa, qualified brāhmaṇa, but Mādhavendra Purī initiated them again to become Vaiṣṇava. Then he gave them in charge of the Deity worship. So the Vaiṣṇava functions cannot be done even by a brāhmaṇa. Even one is qualified brāhmaṇa, he is unfit to propagate Vaiṣṇava philosophy. That is stated in the śāstras.

sat-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaisnavaḥ śva-paco guruḥ

Śva-paco means caṇḍāla, who was eating dog. That is considered the lowest. There are different kinds of meat-eaters. But in India, the cow-flesh-eaters, they were none. Some of them were eating hogs, even dogs. No government will not allow to eat the cow flesh. No, that is not allowed. If you want to eat flesh, you can eat hogs and dogs, and other, goats also. But you cannot touch a cow. This is restriction. First of all, they should not be meat-eater. But if you are staunch meat-eaters, then you cannot touch cow. You can eat some other animal. So śva-pacaḥ. Śva-pacaḥ means the dog-eaters. In Korea, and some parts of there, they eat dogs. They, they sell dog flesh publicly. So in India also there is a class. In Asamsaye, they eat also dog. So the dog-eaters, they are considered lowest of the mankind. Śva-pacaḥ. Śva means dog and pacaḥ means who cooks. Śva-pacaḥ means caṇḍāla. If a man from the śva-pacaḥ family, or the caṇḍāla family, he becomes a Vaiṣṇava, strictly according to the orders, then he can become guru, but not a brāhmaṇa if he's not a Vaiṣṇava. This is the stricture. Even one is born in the family of a brāhmaṇa, and he's not only born, he's qualified, sat-karma-nipuṇo… Nipuṇo means qualified. Brāhmaṇa has got six kinds of occupation. He must be learned himself, he must be able to teach others Vedic literatures. That is called paṭhana pāṭhana. Then he must worship… Worship means demigods. Or they consider that any demigod or God, the same, some impersonalists. So yajana, yājana. There are other also, religious ritual functions. They perform. That is called yajana. Yajana yājana. And dāna pratigṛha. A brāhmaṇa takes contribution. A brāhmaṇa is never engaged in service like śūdra. That is śūdra's business.

So these are called dharmas. There are so many departmental dharmas. So Arjuna is referring to this, that: adharma-abhibhavāt kṛṣṇa. When these principles are sacrificed and there is awakening of adharma, irreligious principles, then the result will be…

Adharma abhibhavāt kṛṣṇa praduṣyanti kula-striyaḥ [Bg. 1.40]. Then the stricture will be withdrawn and the family women, women, they'll be polluted. And as soon as the women is polluted, strīṣu duṣṭāsu, the woman is polluted, vārṣṇeya, "My dear Kṛṣṇa," jāyate varṇa-saṅkara, "then the whole population will be varṇa-saṅkara." And the next verse will explain how varṇa sankara population makes this world exactly like hell. That is stated.

saṅkaro narakāyaiva
kula-ghnānāṁ kulasya ca
patanti pitaro hy eṣāṁ
lupta-piṇḍa-udaka kriyaḥ
[Bg. 1.41]

This will be explained next…

So five thousand years. You just try to understand how the society was going on strictly on the Vedic principles. So now there is no such thing. Nobody is observing Vedic principles. And because the Vedic principles were strictly being followed, the whole world was one unit, controlled by these Pāṇḍavas. Even the grandson of Pāṇḍava, Mahārāja Parīkṣit,… This is on the Battlefield of Kurukṣetra. Then when the battle was over, the next king was Mahārāja Parīkṣit, grandson of Arjuna. Up to that time, everything was in order, Vedic principles. All over the world. There was no question of eating meat. The same principles were followed. No meat-eating, no illicit sex, no gambling, no intoxication. Because the king was very strong. Mahārāja Parīkṣit, when he saw that a black man was going to kill one cow, immediately he took his sword: "Who are you? I shall kill you immediately." That was king's stricture. So the Kali was ordered to get out of his kingdom. He begged of his life: "Sir, you are going to kill me. But it is my time. I have now come, and it is my business, cow-killing. So what can I do? This is my business." So Mahārāja Parīkṣit understood that now the Kali-yuga is coming. So it is his business. So "I am as king. How can I stop his business?" That is also another problem. One must be occupied, one must be engaged in his business. Therefore, he asked him to go to these places. Where? In the slaughterhouse, in the brothel for illicit sex, and slaughterhouse and in the drunkard den for intoxication, and gambling place. So Kali was in difficulty to find out a place like that in that time. He could not find. Therefore there was conspiracy to kill the king so that Kali can enter.

So these are the principles. This is called human society. Varnāśramācaravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. In human society, viṣṇur ārādhyate, the Lord is worshiped. But ne te viduḥ svārtha-gatiṁ hi viṣṇuḥ. At the present moment, these rascals, they do not know. Andhā yathāndair upanīyamānāḥ. And the so-called leaders, they are blind, themselves, and they are trying to lead other blind men. This is the social position. Therefore there is no more hope of reviving the Vedic culture. But by the grace of Caitanya Mahāprabhu, ceto darpanaṁ mārjanam… The Vedic culture means to cleanse the heart and make him perfect. Brahma-bhūtaḥ, perfectly spiritualized. That is Vedic culture. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. To know the Supreme Lord. That is Vedic culture. Now everything is topsy-turvied. Therefore, by the grace of Caitanya Mahāprabhu, He has simply recommended: harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Only chant. Then the result will be: ceto-darpana-mārjanam [Cc. Antya 20.12]. The same result as the Vedic culture introduced will purify the heart to understand one's position. By the chanting of Hare Kṛṣṇa mantra, the same position will come. It is so nice. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Therefore there is no question of being depressed that: "We do not belong to this, do not belong to that." Never mind. Whatever it is. Simply chant and you'll become purified. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Bhagavad-gītā 1.41-42

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London, July 29, 1973
Pradyumna (leads chanting, etc.):

saṅkaro narakāyaiva
kula-ghnānāṁ kulasya ca
patanti pitaro hy eṣāṁ
lupta-piṇḍodaka-kriyāḥ
[Bg. 1.41]

Translation: "When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors."

Prabhupāda: Saṅkaro narakāyaiva. When there are unwanted children, then the family tradition, the family obligation, they are all forgotten. At the present moment, nobody knows that after death there is life, and still such life is connected with the family, the forefathers and the descendants. Nothing of this science is known at the present moment. More or less, exactly like animals. That's all. An animal has no such feelings of connections. Simply the number of days he will eat. He will eat, sleep, have sex life and die, that's all. This subtle regulation of family connection is unknown at the present moment, and still they are very proud of advancement of knowledge. So unwanted children, as we have discussed in the previous… Praduṣyanti kula-striyaḥ [Bg. 1.40]. If the woman, kula-striyaḥ, family… Family woman and prostitute are different. Still in India, the uncontrolled woman, or there is a class of prostitutes. They are not family women. But kula-striyaḥ, family women, they have got so many obligations. There is a verse that svargāpta-kāma-mokṣāya dharā samprati hetutā. Dharā means wife. Wife can help one to be elevated to the heavenly planets, and dharmārtha-kāma, to become helpful in the matter of advancement in religious and spiritual knowledge: dharma; artha, economic development; kāma, satisfying the husband for sense gratification; dharma artha kāma; and mokṣa also, also for salvation. The wife is so important. If there is chaste wife, she can help the husband in these four principles of life, dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], dharā samprati hetutā. If we can train up nice wife, or the society trains the girls to become nice wife, she becomes a great source of energy to the husband. Dharma-artha-kāma-mokṣāḥ dharā sampra…. And if they are polluted, they become source of the saṅkara, varṇa-saṅkara.

The exact example of varṇa-saṅkara is the hippies at the present moment. All over the world, not only in the Western countries but in India also. So the population, hippie population means saṅkara population. So increase of such population means narakāyaiva, naraka, hellish, hellish condition of life in this life, also in the next life. At that time, to live, actually we have practically seen in recent years, especially in Calcutta, it has become a hellish life. The population, the younger generation, is so polluted, so contaminated, that you cannot safely walk in the street. Anywhere, the young boys they can encircle you and rob you. You cannot say on. The police cannot help, the government cannot help. So these unwanted children, without being trained up in the varṇāśrama system, they become the cause of hellish life in this life also after death. After death according to Vedic regulations, piṇḍa-udaka, piṇḍa, offering Viṣṇu prasāda and water at least once in a year it is required by the family members. And according to Vedic culture, there is one month fixed up in a year when all people will offer piṇḍa and udaka to the forefathers. Tarpana, tarpana. Week or fortnight, for one fortnight. So the idea is that if the forefather in the family has not achieved a proper life… Sometimes due to sinful activities, too much attachment, a man becomes ghost. Ghost, there is ghosts. Bhūta preta piśāca. Not only this life, demonic life, but after death also, there are ghostly lives. They do not get this gross body. They remain in the subtle body, mind, intelligence, and ego. Due to their gross sinful life, they are punished by not getting a gross life. Because without getting a gross life, we cannot enjoy. With mind, I cannot enjoy rasagullā. I must have the tongue, I must have the hand, fingers, I can pick up, then… In the mind, I may think of eating or collecting rasagullā, but actually I do not get the taste. So gross body is required, because every living entity in this material world, they have come to enjoy. Kṛṣṇa bhuliyā jīva bhoga vāñchā kare pāśāte māyā tāre jāpaṭiyā dhare. This is the beginning of our material life. When we forget to render service to Kṛṣṇa, immediately we get a material body offered by the material nature.

prakṛteḥ kriyamāṇāni
guṇair karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

So this gross body is required for enjoyment. Spirit, spiritual body is also very subtle, and the astral body, or subtle body, is also very subtle. The gross body required. So on account of one's severe sinful life, he does not get this gross body. Therefore the lupta-piṇḍodaka-kriyā [Bg. 1.41]. Taking for granted that some of my forefathers have become ghostly life and has not got the gross body, so by this piṇḍodaka… Piṇḍa means offering prasāda of Viṣṇu prasāda. Still in India there is a place Gayā. There is Viṣṇu temple, and it is a custom all Hindus… Nowadays, they do not go. They do not believe even. They have given up everything. Due to unwanted children, they don't care for it, what is family, what is piṇḍa-udaka. Simply eat, drink, be merry, and enjoy, that's all. But you see 5000 years, Arjuna… Arjuna was not a brāhmaṇa, neither a sannyāsī. A gṛhastha, householder, and a, in royal order. He's on the battlefield. He's not a Vedantist. But just see how his knowledge is perfect. This is Vedic culture. One may not be a brāhmaṇa. Brāhmaṇa is very advanced. Satya śama dama titikṣa [Bg. 18.42]. But even kṣatriyas, they are also so advanced, so advanced we can see that he is hearing Bhagavad-gītā from Kṛṣṇa in the battlefield. How much time you can spare in the battlefield? The talk took place between the two soldiers when he was just going to throw his arrow. Śāstra sampate. Just we going to… He became very compassionate: "Kṛṣṇa, I have to kill my own kinsmen." And he's describing. He's describing, "What kind of sinful activities I am going to do." So just try to understand how much people were advanced. These Bhagavad-gītā talks took place between Kṛṣṇa and Arjuna in the battlefield just on the verge of his beginning the battle. So how much time he could spare? Utmost, half an hour. Not more than that. So within half an hour, this Bhagavad-gītā was taught to Arjuna, and he could understand it, and then he agreed to fight. Yes, naṣṭo mohaḥ smṛtir labdhā, kariṣye vacanaṁ tava. [Bg. 18.73] How much advanced he was in education and learning, just imagine. At the present moment they are reading Bhagavad-gītā years after years, big, big scholars, big, big theologians and… But they cannot understand. After reading Bhagavad-gītā, they are accusing Kṛṣṇa as immoral. One professor in Oxford University, he is a student or professor of Bhagavad-gītā, has written book. Now his conclusion is that Kṛṣṇa is immoral. That means he could not understand Bhagavad-gītā. Bhagavad-gītā cannot be understood by any demon or third-class man. That is explained in the Bhagavad-gītā. Kṛṣṇa said to Arjuna that: "I am speaking to you the same Bhagavad-gītā [Bg. 4.1], science of God, which I spoke millions of years ago to the sun-god, because the paramparā is lost and I have picked up you because bhakto 'si me priyo 'si [Bg. 4.3], you are very dear friend and bhakta."

So Bhagavad-gītā is not meant for the demons or the abhaktas. The first condition is that he must be a devotee of Kṛṣṇa. Then it will be revealed. Otherwise it is not possible. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛitaḥ [Bg. 7.25]. Na māṁ duṣkṛtino mūḍhā prapadyante narādhamāḥ [Bg. 7.15]. These things are there. So if one is devotee of Kṛṣṇa, he can understand Bhagavad-gītā very easily. Just like Arjuna understood within half an hour. Others, they cannot understand. In one sense, the people at that time were so educated, advanced, that they could talk about the Absolute Truth and understand within half an hour, one hour. There was no need of books in those days. People were so sharp memoried. Once heard from the spiritual master they'll never forget. With the advancement of Kali, so many things will reduce. One of them is the memory will be reduced. People will be weaker. There will be no more mercy. The brain will not be so powerful or sharp. These things are described. So we cannot even imagine what kind of brain Arjuna possessed. Another thing, this Bhagavad-gītā is part of Mahābhārata. And the Mahābhārata was written for strī-śūdra-dvija-bandhūnāṁ trayi na śruti-gocarāḥ [SB 1.4.25]. Strī, woman, strī, śūdra and dvija-bandhu. Dvija-bandhu means a person born in high family, brāhmaṇa, kṣatriya, vaiśya, at least brāhmaṇa, kṣatriya, but he's not qualified brāhmaṇa or kṣatriya. He's called dvija-bandhu, the friend of the twice-born. The brāhmaṇa, kṣatriya, vaiśya, they are twice-born. One birth is father and mother; another birth is by the spiritual master, by Vedic knowledge. The Vedic knowledge is mother and the spiritual master is the father. So the second birth. Therefore, they are called dvija, twice born. So dvija-bandhūnām, those who are not actually twice born but born in the family of dvijas. Therefore they are called dvija-bandhu, "not dvija, friends of the dvijas." Dvija-bandhu. One may become a friend of the dvija. One may become a son of a high-court judge, but that does not mean he's also high-court judge. But now they are taking: "Because my father is brāhmaṇa, therefore I am brāhmaṇa." No. That was not accepted. Your father may be brāhmaṇa, but if you are not qualified brāhmaṇa, you cannot be called a brāhmaṇa. You can be called dvija-bandhu. So this Mahābhārata was written: strī-śūdra-dvija-bandhūnāṁ trayi na śruti gocarāḥ [SB 1.4.25]. Woman and dvija-bandhu and the śūdras, it is very difficult for them to understand the Vedic literatures directly, because they have no advanced knowledge or education. Therefore the same thing. The Vedic knowledge was described in the Mahābhārata. Because it is history. Everyone is interested to read history. So through history, the Vedic knowledge was imparted. Therefore, Mahābhārata is called the fifth Vedas. There are four Vedas, Sama, Yajur, Ṛk, Atharva. And Mahābhārata is fifth Veda. They are meant for this stri, śūdra, dvija-bandhu. So Bhagavad-gītā is within the Mahābhārata. So actually it was meant for the less intelligent class of men. But, at the present moment, the highest intelligent class of men cannot understand. Just see the difference. Formerly, 5000 years, this was meant for the less intelligent class of men, and we have deteriorated so much that the so-called highest intelligent class of men cannot understand this Bhagavad-gītā. And he is posted as the professor in the Oxford University.

So this class of men are leading the society. The third-class, fourth-class men, they are leaders. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. So now we are talking with so many big, big persons, guests, coming daily. But actually, we can see how much the third-class, fourth-class men, practically blind, they are leading the society. That we can understand. Therefore, the social order is… Just like Arjuna is describing here, saṅkaro narakāyaiva kula-ghnānāṁ kulasya ca [Bg. 1.41]. Who knows this? Who knows this science, that saṅkaro narakāyaiva, if you produce unwanted hellish condition? Who is caring for that? The world is in hellish condition, we can perceive, but they are trying in a different way. They want to remain demons; at the same time, they want to become leaders. So at the present moment, comparing the social status 5000 years ago… According to Darwin's theory, 5000 years ago, men were uncivilized, uncivilized. Now this literature is written by uncivilized men. Just see. So highly intellectual writings, they were uncivilized. Now they have become civilized. That is Darwin's theory. We are now making progress. So Arjuna said that patanti pitaro hy eṣāṁ lupta-piṇḍodaka-kriyāḥ [Bg. 1.41]. Piṇḍodaka. In Calcutta, there was a big scientist. His name was Sarpisirat. He was speaking in a, he was atheist number one, he was speaking that: "This piṇḍodaka, by offering piṇḍa, prasāda and water, it will go to my forefather. So just give me to eat downstairs whether I can eat upstairs?" This reasoning. But he does not know that how much there are different types of eating. They do not know there is eating in the subtle body also. The ghosts also, they eat. But the method is different. So even a big scientist speak like that, then how the ordinary people…? Yad yad ācarati śreṣṭhaḥ, lokas tad anuvartate [Bg. 3.21]. If the so-called advanced in education they speak so irresponsibly, naturally, others will follow. Therefore, at the present moment, the whole generation is covered with ignorance and darkness. No clear knowledge. And without clear knowledge, whatever we do… Just like in darkness, whatever we act, that is simply embezzlement. That's all. It is not very correctly understood. Therefore we have no correct knowledge, no correct activities, and, and the result is narakayaiva. So you can read next verse.

Pradyumna:
doṣair etaiḥ kula-ghnānāṁ
varṇa-saṅkara-karakaiḥ
utsādyante jāti-dharmāḥ
kula-dharmāś ca śāśvataḥ
[Bg. 1.42]

Translation: "Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated."

Prabhupāda: So jāti-dharma. Jāti, nowadays it has been taken as "national." But here, jāti-dharma means…Just like one is born in brāhmaṇa jāti, kṣatriya jāti, vaiśya jāti, śūdra jāti. So each jāti, they have got different types of responsibilities. So when the unwanted children, irresponsible children, they do not follow any more the tradition, the family tradition, or jāti-dharma, so they create a class of population in the varṇa-saṅkara. So everything becomes topsy-turvy, hellish condition. And actually it has so happened. Now there is no more jāti-dharma. Everyone is engaged somehow or other to fill up the belly. Formerly, formerly there was stricture. The brāhmaṇas, the kṣatriyas, and the vaiśyas, these three higher castes, there were certain restrictions. The brāhmaṇa would not do this or the brāhmaṇa must do this. So that is called jāti-dharma. A brāhmaṇa cannot accept service from anywhere. I have discussed many times. A kṣatriya also cannot. And vaiśya cannot. Only the śūdra can become servant of others. Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam [Bg. 18.44]. So, at the present moment, nobody can observe the strict rules and regulations, that "I am born in a brāhmaṇa family. I cannot accept anyone's service." Then you will have to starve. Because he has no brahminical capacity… By education, by culture, he's a śūdra, although falsely he's claiming that he is a brāhmaṇa or kṣatriya. So his jāti-dharma, family tradition, family rituals, everything is lost due to this unwanted children. Unwanted children make everything topsy-turvy. So Arjuna is visualizing all the future calamities. But there is one remedy. It is a fact that jāti-dharma we have lost. No more we can be called strictly following the jāti-dharma. No more can one present himself strictly as a brāhmaṇa or kṣatriya. Everything is lost now, by the influence of Kali-yuga. And varṇa-saṅkara. So there is only one remedy, only one remedy. That is stated in Śrīmad-Bhāgavatam, Eleventh Canto:

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkarā nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We must admit that we have created hellish condition of society by producing unwanted children, and disobeying the jāti-dharma or kula-dharma. That one has to admit, everyone. So what is the remedy? Only remedy is to surrender to Kṛṣṇa. Kṛṣṇa is canvassing that: "Even you can give up your jāti-dharma, but simply surrender unto Me. I shall give you protection."

There is another verse in the Śrīmad-Bhāgavatam: tyaktvā sva-dharmān caraṇāmbujaṁ harer [SB 1.5.17]. Sva-dharma. Sva-dharma means jāti-dharma. So I may be born in a brāhmaṇa or kṣatriya, so I have got sva-dharma. A kṣatriya or brāhmaṇa has got his own regulative principles. So Bhāgavata, Nārada says, Bhāgavata says and Nārada says that if one has given up his jāti-dharma…, because Kṛṣṇa is asking: sarva-dharmān parityajya [Bg. 18.66]. Sarva-dharma means this sva-dharma, jāti-dharma, or so many other dharmas man created for the nice keep-up of the society. Just like we create even in the modern world so many rules and regulations. Take for example that one must keep to the left. Just to keep order in the society. There are so many things. So jāti-dharma, kula-dharma is also like that. Spiritually, it has no value. It, it can help one to be elevated on the spiritual platform. But spiritual advancement does not depend on this jāti-dharma or kula-dharma. It does not depend. Even without following the rules and regulations of jāti-dharma and kula-dharma one can become advanced in spiritual life. Ahaitukī apratihatā. If one is serious to become Kṛṣṇa conscious, then all these material impediments cannot check him. Anyone can become. Sat, sat śva-paco… There is a… What is called? Mantra-tantra-viśārada, avaiṣṇavo gurur na syāt vaisnavaḥ śva-paco guruḥ. One is very expert in jāti-dharma, but if he's not a Vaiṣṇava, if he's not a devotee of Lord Viṣṇu… Vaiṣṇava means visnur yasya devatā one who has accepted… There are many demigods, devatās. So sometimes they are advised that: "If you want this result, then you worship this demigod." Just like it is said that if you want a beautiful wife, so you worship Umā. Umā, the wife of Lord Śiva, she is very beautiful. So similarly, if you want learning then you worship such and such demigod. If you want money, then you worship such and such demigod. These are there, I mean to say orders in the Vedic literature. But if you want to get relief from this material condition of life, then you have to take the shelter of Viṣṇu, Vaiṣṇava. Or the śāstra says even if you have got other desires to fulfill, still you become Vaiṣṇava. That is the last instruction. You don't require to worship other demigods. In the Bhagavad-gītā also it is said kāmais tais tair hṛta-jñānāḥ yajanty anya-devatā [Bg. 7.20]. If one is bewildered on account of lusty desires, they go to different demigods for begging some benefit. So they are hṛta-jñāna. Hṛta-jñāna means lost of intelligence. If Kṛṣṇa is the Supreme, so suppose if you want some material happiness, can He not give you? He can give you also. So why should you bother about other demigods? Therefore, it is said kāmais tais tair hṛta-jñāna. If Kṛṣṇa is the Supreme Lord, so if I have got some desires, material desires… Actual bhakti means minus all material… Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. One must be freed from all material desires. But even if you have got some material desire, still you can take shelter of Kṛṣṇa. You don't require to take shelter of other demigods. So that is the last instruction in the Vedic literature.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāradhi
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Akāma means devotee. Devotees have no desire. They have got desire just to become devotee of Kṛṣṇa. That is natural desire. If the son desires that: "I shall be obedient son of my father," that is natural desire. Or the son desires that: "I shall depend on my father, and I shall be happy," that kind of desire is natural desire. Similarly, if one desires that: "I shall become a devotee of Lord Kṛṣṇa," that is natural desire. But when I desire to lord it over the material nature and forget my service to Kṛṣṇa, that is called vāsanā. That is material desire, abhilāṣa. So we have to give up these material desires. Then it is bhakti. Anyābhilāṣitā-śūnyaṁ jñānaṁ karmādy anāvṛtam anukūlyena kṛṣṇa… [Bhakti-rasāmṛta-sindhu 1.1.11].

So even if we have violated the jāti-dharma and kula-dharma… That is a fact. We have done so. There is no denying this fact. Every one of us, we have done that. Then what is the next duty or remedy? Because we have violated everything. So that, for that purpose, in the Bhāgavata gives you direction. Here is the verse: devarṣi-bhūtāptaṁ nṛṇāṁ pitṝṇām [SB 11.5.41]. Pitṛ, pitṛ piṇḍodaka-kriyāḥ. So we are obliged to offer piṇḍa and water to the pitṛs. But here is an, what is called, an outlet. Devarṣi, we are indebted to the devatās. Ṛṣis, we are indebted to the great sages. Devarṣi, devarṣi bhūtānām. We are indebted to so many other living entities, bhūtānām, and nṛṇāṁ. We are also indebuted to the human society. Nṛṇāṁ, pitṝṇām. We are indebted to the pitṛs, forefather. Pitṝṇām. So na kiṅkarā nāyam ṛṇī ca rājan. One becomes freed from the servitude of all these personalities, devarsi-bhūtāpta nṛṇāṁ pitṝṇām [SB 11.5.41]. How he can become? Sarvātmā yaḥ śaraṇaṁ śaraṇyam. One who has fully surrendered unto the lotus feet of the Lord, śaraṇyam. Śaraṇyam means here is the real place where one can surrender fully. Others, if I surrender to a cats and dogs, what he will help me? Therefore they are not śaraṇyam. But, by mistake, if they take shelter of such cats and dogs, what benefit they will get? Therefore śaraṇyam, the worthwhile surrender is to the lotus feet of Mukunda. Therefore it is said, sarvātmā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartum [SB 11.5.41]. We have got so many duties, but in this age, we have lost everything. Therefore, our only duty is to surrender unto the lotus feet of Mukunda, Kṛṣṇa. That will save us. Kṛṣṇa says-it is not story-Kṛṣṇa says ahaṁ tvāṁ sarva pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. "I know that you have violated your family tradition, your past regulations, everything you have done for which you are to be punished, sinful activities, but I give you assurance, if you surrender unto Me, then ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. I shall give you deliverance from all the reactions of sinful activities." Therefore at the present moment, because we have lost all culture, we have done so many sinful activities, if we want to be saved, it is, the only remedy is to surrender to the lotus feet of Kṛṣṇa, and thus become saved.

Thank you very much. (end)

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Bhagavad-gītā 1.43

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London, July 30, 1973
Pradyumna (leads chanting, etc.):

utsanna-kula-dharmāṇāṁ
manuṣyāṇāṁ janārdana
narake niyataṁ vāso
bhavatīty anuśuśruma
[Bg. 1.43]

Translation: ”O Kṛṣṇa, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.”

Prabhupāda: So family tradition, whose family tradition? Manuṣyāṇāṁ. Family… Manuṣyāṇāṁ, those who are human being, they have got family and family rituals, kula-dharma, jāti-dharma. Just like cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. This is meant for the human being, manuṣyāṇāṁ, not for the animals. So unless the human society accepts this principle of varṇāśrama-dharma ordained by Kṛṣṇa, the Supreme Lord, he is not considered amongst the human being. They are as good as animals because there is no regular, systematic principles of how to live, a human being. Therefore in the Viṣṇu Purāṇa… When Caitanya Mahāprabhu was talking with Rāmānanda Raya, so Caitanya Mahāprabhu inquired, ”What is the actual aim of life?” Sādhya-sādhana [Cc. Madhya 8.118]. Sādhya and sādhana. ”What is the aim?” Sādhya means what for this human form of life we have got. That is called sādhya, the goal, the goal of life. And sādhana. Sādhana means the activity by which we can attain, we can achieve that goal of life. This is called sādhya-sādhana. The Darwin theory, although they are giving some idea of progressive evolution, but he does not know what is the goal of life, why this progress is there. That these rascals they do not know. Simply just imagining, taking some whims from the Padma Purāṇa, Brahmā Vaivarta Purāṇa. Aṣitiṁś catvarāṁś caiva, jīva-jātiṣu, lakṣāṁs tān jīva-jātiṣu. There are 8,400,000 types of jīva-jātis. Aṣitiṁś catvarāṁś caiva lakṣāṁs tān jīva-jātiṣu. So this is already there. Brahmādbhiḥ. In this way the living entity is wandering in the cycle of transmigration of the soul. So from this, Mr. Darwin might have taken some hints, but he could not explain properly. He could not catch up that brahmādbhiḥ, who is wandering. So it is a chaos.

So anyway, why this living entity is wandering, not fixed up? So there must be some goal. He is hankering after that. There must be some goal of life. To achieve that goal of life that is called sādhya. Why we are struggling here for happiness or something else? We are struggling. So this question was raised by Caitanya Mahāprabhu, that ”What is the goal of life?” Unless there is goal of life, why there is struggle? Why… There must be some goal of life, sādhya. And sādhana. Sādhana means the means by which we can achieve that goal of life. That is called sādhana, sādhana. So Rāmānanda Rāya quoted… Because when there is talk between two learned persons, they… Just like nowadays it has become a fashion: ”In my opinion,” ”I think in this way.” What, nonsense, what you can think? What is your knowledge? But he is very proud. Everyone like that. The other day, that Sir Alistair? Alistair Hardy came. He also said, ”It is my opinion.” Nobody thinks that he is a nonsense number one; what is the value of his opinion? Nobody thinks. But this is the Vedic principle. Even Caitanya Mahāprabhu, He, when He was asked by Prakāśānanda Sarasvatī that ”You are a sannyāsī. You do not engage Yourself in the study of Vedānta. You are simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa.” So… Because a sannyāsī is supposed to be always reading Vedānta philosophy especially and all other philosophy. So ”What is this, that you are chanting like a sentimental person?” So Caitanya Mahāprabhu replied, ”Yes, My Guru Mahārāja, spiritual master, saw Me a fool number one.” So Caitanya Mahāprabhu, it was known to Prakāśānanda Sarasvatī, He was a great learned scholar in His student life. So He is posing Himself as a fool number one. So this is the way. Caitanya-caritāmṛta the author of Caitanya-caritāmṛta, he is presenting himself: purīṣera kīṭa haite muñi sei laghiṣṭha: [Cc. Ādi 5.205] ”I am lower than the worm of the stool.” Purīṣera kīṭa haite muñi sei laghiṣṭha. Laghiṣṭha means lower, lowest. Jagāi mādhāi haite muñi sei pāpiṣṭha. Jagāi and Mādhāi was taken, they were drunkards, woman hunters. Therefore they were sinful. So Caitanya-caritāmṛta kahe, says that jagāi mādhāi haite muñi sei papiṣṭha. This is the way, nobody think himself as one has become very big man and he has his own opinion to give. This is rascaldom. So everyone should think that ”What is my value?” That is really learned, humble and meek. Nobody should think that ”Now I have learned everything. I can surpass everyone. I have become above all rules and regulation. Now I have become paramahaṁsa.” This is rascaldom. Everyone should always think, ”I am fool number one.” Therefore the endeavor will go on, to become perfect. If we think that ”Now I have become perfect, paramahaṁsa,” then the spiritual regulative principles will never be followed, and you will fall down.

So here Arjuna also says that narake niyataṁ vāso bhavati iti anuśuśruma: [Bg. 1.43] ”Kṛṣṇa, I have heard it from authorative sources.” He never says, ”Kṛṣṇa, in my opinion, if it is done like that, then people will go to hell.” He does not give his own opinion. He says iti, ”Thus,” anuśuśruma, ”I have heard.” This is called paramparā system. Nobody should give his own opinion. He must quote the authoritative statement to support his proposition. So similarly, when Caitanya Mahāprabhu asked that ”What is the aim of life and how to achieve it?” so Rāmānanda Rāya, he did not give his own opinion, that ”In my opinion, like this.” Here also Arjuna says, ity anuśuśruma, ”I have heard it.” He heard it means… Śuśruma means ”heard from authority.” So Rāmānanda Rāya said that ”Real purpose of life, goal of life, is to satisfy the Supreme Personality of Godhead.” Just like as we are citizens, what is our duty? We want to satisfy the authority, the government. When one serves the government nicely, in this country he is recognized as knight. He is recognized as earl, as lord, as… So many, they have got titles. Every country, when a person is very exalted citizen, then he is recognized by the government. So if this is the system in our ordinary life, then the aim of life should be to satisfy the supreme governor, or supreme government. It is very common sense. But they have no supreme government. They think, ”Whatever government we make, that is final.” No. There are so many kingdoms, so many planets. In each planet there is government, there is authority, and above all of them, there is the supreme authority, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. This is the śāstric injunction. There are many controller. In this planet there is controller. There is another planet, another planet. Even Brahma is the controller of the whole universe. Just like in our government there is system. One department… Several departments is being managed by another director. Several directors is being managed by another secretary. As… The same system. Kṛṣṇa is the supreme proprietor, sarva-loka-maheśvara [Bg. 5.29], and He has got many secretaries, assistants. They are called Brahmā. So Brahmā means the manager of one brahmāṇḍa, universe. And there are millions of Brahmās, millions, trillions. They are numberless. Ananta-koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭiḥ [Bs. 5.40]. Koṭi. Koṭi means unlimited. Jagad-aṇḍa. Jagad-aṇḍa means universe. Brahmāṇḍa or jagad-aṇḍa. Aṇḍa. Aṇḍa means it is egg-shaped, round, egg-shaped. Therefore it is called aṇḍa, brahmāṇḍa. Bhū-gola. Gola means round. I have heard that before the science, the people were under the impression that this world is square. Is it not?

Devotees: Flat.

Prabhupāda: Flat. Flat, yes. But in the Vedic śāstra, millions of years ago it is mentioned: bhū-gola. Gola means round. Just see. And these rascals say that formerly people were not so intelligent. They are intelligent because they are thinking that this world is flat. And those who have spoken millions of years ago, "It is round," they will have less intelligence. Just see. Bhū, gola. Gola means round. Bhū-gola. Similarly, jagad-aṇḍa. Abda means round, just like egg. Aṇḍa means egg. Jagad-aṇḍa. This universe is egg-shaped. And we can see also, the sky is round. This is the wall of this universe.

So anyway, so as we are here, in this small government, our business is to satisfy the governor… Suppose if you decry the queen. If you say publicly in a meeting that "Queen is a prostitute." Then what will be? Immediately you will be arrested and punished. In your private house you can say. Nobody will hear. But if you say such thing nonsense in public, immediately you will be criminal. Therefore your duty is to respect the queen, to abide by the orders of the government. That is your aim of good citizenship. What is the difference between good citizen and outlaws? The difference is a good citizen is always trying to satisfy the government by abiding the laws given by the government. So therefore our ultimate goal is to satisfy the supreme government, Kṛṣṇa. Because Kṛṣṇa is the supreme. These universes, they are Kṛṣṇa's kingdom. There are many kingdoms. Just like we have got many universes within this material world, similarly, there are many spiritual planets in the spiritual world. These are common-sense affairs. Why people will not understand? Therefore our business is to satisfy Kṛṣṇa, to become perfect, satisfy Kṛṣṇa. Viṣṇur ārādhyate [Cc. Madhya 8.58]. So how viṣṇur ārādhyate? This is the philosophy. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Suppose in an office your immediate boss, some superintendent of the office, you follow his orders, although he is not final. Above the superintendent of the office, there is another secretary. Above the secretary, there is one other director. Above the director, there is managing director. These are common-sense things. Similarly there are many, many controllers, but the supreme controller is Kṛṣṇa, or Viṣṇu. So it is common-sense affair that our aim of life is to satisfy the Supreme Lord, Viṣṇu, or Kṛṣṇa. This is common sense. Is there any other reasoning that "Why He should be satisfied?"? No. You have to satisfy.

So this is Vaiṣṇavism. One who wants to satisfy Viṣṇu, he is called Vaiṣṇava. That is Vaiṣṇavism. Viṣṇu means the Supreme Lord. So everything is arranged to satisfy the Lord Viṣṇu. So where from it begins? The cats and dogs, they can be trained up for satisfying Viṣṇu? No, there is no possibility. They are dogs, animals. They are simply busy with four principles of life: eating, sleeping, sex-life and defending. That's all. They cannot be trained up that "You become very obedient to Lord Viṣṇu. Become a devotee." Man-manā bhava mad-bhakto mad yājī māṁ namaskuru [Bg. 18.65]. "You become the devotee of Kṛṣṇa." No, that is not possible. Therefore it is said that manuṣyāṇāṁ. Manuṣyāṇāṁ. It is the duty of the manusya, not of the dog. Manuṣyāṇāṁ. Utsanna-kula-dharmānāṁ manuṣyāṇāṁ janārdana [Bg. 1.43].

So human life has got a great responsibility. If you become like cats and dog, the hippies, then utsanna, everything is destroyed. Utsanna-kula-dharma. They have no family. They don't care for any rules and regulation. Utsanna, everything destroyed. Jaghanya-guṇa-vṛtti-sthaḥ [Bg. 14.18]. No family life, no taking bath, no worship, nothing of… All irresponsible. I have seen it in Amsterdam. What is that park?

Haṁsadūta: Vondal Park.

Prabhupāda: Horrible. Actually this, this, what was spoken by Arjuna five thousand years ago, it is now happening. Utsanna, all destroyed, finished. Kula-dharmānām. No family life. So therefore for human being, it is the duty to understand his position, and it is his duty to satisfy the Supreme Lord. This is the whole plan. Therefore Rāmānanda Rāya quoted the verse from Viṣṇu Purāṇa that varṇāśramācaravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58]. Because the aim is to satisfy Viṣṇu, to become Vaiṣṇava. To become brāhmaṇa is also lower status. You will hear from the Caitanya-caritāmṛta that our Mādhavendra Purī, he was installing Deities. So there are many brāhmaṇas, caste brāhmaṇa, born in… So in order to give charge of worship to those brāhmaṇas, he initiated them to become Vaiṣṇava. Because without becoming Vaiṣṇava, nobody has got right to worship Viṣṇu. Viṣṇu will not accept anything from anyone unless he is devotee. And Viṣṇu is poverty-stricken that He has come to take from you? He cannot eat? He has no eating means? No. He agrees to accept our offering just on the basis of love. The Vaiṣṇava loves Viṣṇu, and Viṣṇu agrees to accept any foodstuff. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. That bhakti is main thing, not your palatable dish. Viṣṇu is quite competent to prepare thousand times better palatable dishes than you can offer. But the real thing is bhakti.

So viṣṇur ārādhaṇam means viṣṇur ār…, that should be the aim of human life. Viṣṇur āradhana means one must become a Vaiṣṇava, and Vaiṣṇava means regulated life, not destroyed everything, finished, to become hogs. That is not Vaiṣṇava. Vaiṣṇava means regulated, end-to, how to satisfy Viṣṇu. So whole Vedic scheme is there, how to satisfy Viṣṇu. Therefore it is said that utsanna kula-dharmānāṁ manuṣyāṇāṁ [Bg. 1.43]. In the human life, if they do not follow the regulative principles of family life, family tradition and systematic arrangement of four divisions of the society, brāhmaṇa, kṣatriya, vaiśya, śūdra… In this way we can satisfy the Supreme Lord. Our aim is to satisfy the Supreme Lord, and this can be done perfectly if we follow the regulative principles of jāti-dharma, kula-dharma. Jāti-dharma means if you are born in the family of a brāhmaṇa you have got particular duties. Simply if you think yourself that "I am born in a brāhmaṇa family; my duty is all finished. Now I can do whatever nonsense…" They think like that. I have spoken. They are very much proud of taking birth in brāhmaṇa family. So when others are engaged in devotional service, they say, "Oh, you are born in lower family. You have got to do this. We are born in brāhmaṇa… We have nothing to do." You see? But they do not know that jāti-dharma kula-ghnānām, utsanna-kula-dharmānam. If you are actually brāhmaṇa, you must keep your family tradition. That is brāhmaṇa. Otherwise if you sacrifice everything of your family tradition… Just like in your country, the Lord family. The Lord family is maintained. The government, the Lord family has got money deposited with the government, and government gives the interest so that the family tradition may be maintained, the aristocratic style. Or if they spoil, they no more cares for them. Then their house will be sold and they will be street-beggar. That's all. No more Lord family.

So everywhere, you take politically or socially or spiritually, for human beings, if you want to make your life successful, then you must keep the tradition of brāhmaṇa-vaiṣṇava. So our, we are Vaiṣṇava. Our only tradition is how to satisfy Viṣṇu. That is the tradition of everyone, but, especially Vaiṣṇavas. They must be very alert, very careful, how to keep Lord Viṣṇu or Kṛṣṇa satisfied. That is our only business. So you should not neglect it. Then utsanna-kula-dharmānām,… then you will spoil everything. When you have invited Viṣṇu, Kṛṣṇa, Caitanya Mahāprabhu, to accept your service, you must be very, very careful how to render service. How cleansely, how nicely you have to serve. Otherwise everything will be spoiled. Utsanna-kula-dharmānām. A Vaiṣṇava's kula-dharma is simply to satisfy Kṛṣṇa. So in the… Manuṣyāṇāṁ. Actually, human life begins when he is ready to serve the Supreme Lord Viṣṇu. That is human life; otherwise it is animal life. Therefore the whole world is in chaos. They are not eager to serve Viṣṇu. They are simply eager to serve their senses. Go-dāsa. Servant of the senses. So instead of becoming servant of the senses, you have to become master of the senses. That is called gosvāmī. If you remain servant of the senses, then you are go-dāsa. Kāmādināṁ katidhā kati na…. That is animal life. But when you become master of the senses… How it is possible, master of the senses? Now, if you employ your senses always in the service of Kṛṣṇa, your senses are already controlled. Just like your tongue. Your tongue asks you, "Go to the restaurant and eat some nice thing." But if you are a Vaiṣṇava, if you have this vow that "I shall not allow my tongue to eat anything except prasādam," it is already controlled. That means, to control the senses means to engage the senses in the service of the Lord. This is control. Otherwise, by force… Just like the yogis, they try artificially by some gymnastic. That may be possible for some time, but it is… There are many instances, it became… [break] Because by force they cannot control the senses. That is not possible. You must give better engagement. [break] By force, if you think that "I shall control my tongue, I shall control my eyes, I shall control my genital, I shall control my belly." Artificial. That may be possible for some time. But they are so strong, the senses are so strong, artificially it cannot be stopped. Paraṁ dṛṣṭvā… [break]… stated in the Bhagavad-gītā. You give the senses better engagement. Then you can control. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir uttamā. Sarvopādhi-vinirmuktaṁ tat-paratvena… [Cc. Madhya 19.170]. [break] You have to purify the senses. How? By engaging the senses in the ser… [break]… tat paratvena. [break] Then you will be able to purify the senses, and with purified senses, when you are engaged in the service of the Supreme, that is called bhakti.

So if we are actually human beings, manuṣyāṇāṁ… [break] Kula-dharma, this family tradition, is not meant for the cats and dogs. If you live like cats… [break] …there is no question of family tradition. But if you live, want to live like human being, manuṣyāṇāṁ, then this system must be… [break] …puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. Catur-vārṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Then society must be divided into four classes… As we have got four divisions in [break] …brāhmaṇa, kṣatriya, vaiśya, śūdra must be there. [break] And each one should serve according to his guṇa-karma, quality and capacity to work. Then the whole society is organized… [break] …will be perfect, there will be peace… [break] …no war, nothing of the sort, and gradually making progress back to home, back to Godhead. Otherwise it will be chaos… [break] …become at the present moment.

So… [break] …utsanna kula-dharmānāṁ manuṣyāṇāṁ. Manuṣya, janārdana. Jana means general public, and "one who controls." Kṛṣṇa controls every… [break] …Janāradana. So "My dear Janārdana, Kṛṣṇa, in the human society, if we spoil this traditional process, then what…? It becomes…" Narake niyataṁ vāso [Bg. 1.43] If you do not… [break] …if we live like cats and dog, then next life we get cats and dog… [break] But these rascals, they do not know. They do not believe in the next life. So it is horrible condition. Purposefully you put yourself if you do not follow… [break] …process. The varṇāśrama-dharma… [break]… society. Utsanna-kula-dharmānāṁ manuṣyānāṁ janārdana, narake niyatam. Niyatam means always. [break] Just like the hog, hellish life… [break] …eating stool, living in filthy place. māyā is dictating, "You are… [break] …more than a king." Yes. Sometimes Indra became a hog, and… By the curse of Bṛhaspati. So when Brahmā again came to recall him,… [break] …he was Indra. He denied. [break] …responsibility. Family… [break]… The hog… [break] …āvaraṇātmikā-śakti. [break] …lowest standard of living. He will think that "I am very happy." This is called āvaraṇa… [break] So if the hog thinks that "I am living…" [break] …Then he will die. in the human mind,… [break] …hellish condition of life, then he can make progress in spiritual life. And for so long he thinks that "I am living very peacefully, very happily…" [break] … then athāto brahma jijñāsā. Unless one comes to that… That sense will come when one follows the tradition of family life. (end)

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Bhagavad-gītā 1.44

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London, July 31, 1973

Pradyumna (leads chanting, etc.): Translation: "Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness."

Prabhupāda:

aho bata mahat-pāpaṁ
kartuṁ vyavasitā vayam
yad rājya-sukha-lobhena
hantuṁ svajanam udyatāḥ
[Bg. 1.44]

So sometimes Arjuna is accused, Bhagavad-gītā is also accused, that "There is violence. There is violence. Bhagavad-gītā is full of violence." Yes, it is full of violence. The warfield. But here the Vaiṣṇava thinking, Arjuna is thinking that it was arranged for his rājya-sukha. Yad rājya-sukha-lobhena. Lobhena. It was arranged for the satisfaction of Arjuna so that he could enjoy the kingdom and the happiness thereof. Actually, it was not so. It was arranged by Kṛṣṇa for His satisfaction, not for Arjuna's satisfaction. So that is the difference between ordinary work and devotional service. Devotional service and ordinary work, they look almost equal. Just like we are living in this house. The neighbors, they may think that "Some people are living here, chanting, dancing. We also dance. We also sometimes sing. And eating, they are also eating. Then what is the difference?" They may think that "What is the difference between devotional service and ordinary work?" It looks almost equal. Therefore people misunderstand that Bhagavad-gītā is ordinary warfare, violence. But it is not that. It is arranged by Kṛṣṇa because, to fulfill His mission. His mission is paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. That is His satisfaction, not Arjuna's satisfaction, not anyone's satisfaction. It is His plan. He comes, He descends on this planet, in this universe, just to establish the real purpose of religious life and to kill, to vanquish those who are opposing the real purpose of life, human life. That is His mission, simultaneously two things. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8].

So svajanam.

aho bata mahat-pāpaṁ
kartuṁ vyavasitā vayam
yad rājya-sukha-lobhena
hantuṁ svajanam udyatāḥ
[Bg. 1.44]

Svajanam means kinsmen. So kinsmen does not mean, in higher sense, only my brother or my sister or my father or my uncle. No. Svajanam means all living entities. Because one who hasn't got Kṛṣṇa consciousness, with ordinary consciousness, material consciousness, he cannot think in terms of svajanam. "My kinsmen, all living entities," he cannot think. Actually, everyone is our svajanam, because if God is father, as Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā, if He is the supreme father… Not only He claims, at least, any fine religious system claims, "God is the original father." That's a fact. Ahaṁ sarvasya prabhavo mattaḥ sarvam pravartate [Bg. 10.8]. Everything has come from Him. He is the supreme father. So if Kṛṣṇa is the supreme father, He is father of everyone. Sarva-yoniṣu kaunteya [Bg. 14.4]. In all species of life, in all forms of life, they are all our svajana, kinsmen. How it cannot be? Because Kṛṣṇa is the original father. This is Kṛṣṇa consciousness. Therefore a devotee of Kṛṣṇa does not want to commit a little harm to any living entity. That is Kṛṣṇa consciousness.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita, one who is learned, he is sama-darśinaḥ, equal vision. Not that… Just Kṛṣṇa has equal vision… That picture, Kṛṣṇa, He's embracing the calf. He is not only embracing the gopīs, but He is embracing the calf also, cows also. Sama-darśinaḥ. For Kṛṣṇa the gopīs, the calf and the cows or anyone in Vṛndāvana who has come to serve Him, they are all equal to Him. Somebody wants to serve Kṛṣṇa as calf, somebody wants to serve Kṛṣṇa as cow, somebody wants to serve Kṛṣṇa as gopī, somebody wants to serve Kṛṣṇa as cowherd boy, somebody wants to serve Kṛṣṇa as His father, somebody wants to serve Kṛṣṇa as His mother. These are the different mellows, different tastes. Every living entity has got his own taste, how to love Kṛṣṇa. But the central point is to love Kṛṣṇa. Kṛṣṇa also reciprocates. He has no discrimination that "Here is gopī, beautiful girl. Therefore I shall love her more than the calf." No. Kṛṣṇa is not so partial. Similarly, Kṛṣṇa's devotees also, because he has… Kṛṣṇa consciousness means he has got now in minute quantity Kṛṣṇa's quality. Therefore he is also equal to everyone. He thinks everyone svajana, the member of the same family. It does not matter if one has become ant or one has become elephant. The living spark, the soul, is the same dimension, either within the ant or in the elephant. This dimension of the soul we have several times discussed, 1/10,000th part of the top of the hair.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīvo bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

That is the dimension. In śāstra we get the dimension of the soul-very, very minute: 1/10,000th part of the top of the hair. Just imagine. So that portion is within the ant and within Brahma and within elephant. Therefore, one who is paṇḍita, one who knows what are these souls, spiritual sparks, part and parcel of Kṛṣṇa, if he has got full knowledge, then his vision is

vidyā-vinaya-sampanne
brāhmane gavi-hastini
śuni caiva śva-pāke ca
paṇḍitāh sama-darśinaḥ
[Bg. 5.18]

Sama-darśinaḥ means equal vision. A learned brāhmaṇa, he is most intelligent man in the human society, and a dog… Superficially, externally, there is much difference. Here is a dog, a street dog, and here is a learned brāhmaṇa. But one who is paṇḍita, one who is Kṛṣṇa conscious, he sees that the paṇḍita and the dog, they are the same, because they are also the same spiritual spark. By his karma, he has become a learned paṇḍita, and by his karma, he has become a dog. But within the different body, dehino 'smin yathā dehe kaumāraṁ [Bg. 2.13]. Asmin dehe, in this body there is the soul. That is his vision. Of course, externally, it is not that I shall behave equally with the brāhmaṇa and the dog. That is external behavior. But internally, we should know that both the brāhmaṇa and the dog, they're a spiritual spark. This is called brahma-jñāna. Brahma-jñāna means the knowledge of spiritual self. That is called brahma-jñāna. So when one attains this brahma-jñāna, then brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Samatā, equal. That is brahma-jñāna.

So in this verse Kṛṣṇa says, er, Arjuna says that yad rājya-sukha-lobhena hantuṁ svajanam udyatāḥ [Bg. 1.44]. So when are killing animals for the satisfaction of our tongue, this is mahat pāpam. Kṛṣṇa, Arjuna says, aho bata mahat pāpam. Mahat pāpam, great sinful act, great sinful act. If we want to kill anyone, any living entity, for my satisfaction, either my tongue satisfaction or any sense satisfaction, it is mahā-pāpam, great sinful act. Because they are all svajana. You cannot kill, either you take this sense or that sense. But Arjuna is speaking in a limited sense; he is thinking of his own family members. But if one is actually in knowledge, brahma-jñāna, he thinks in the same way that "The lower animals, they are also our family members. And if I kill him for my satisfaction, my sense satisfaction, it is great sinful act." Unfortunately, everyone is killing for his sense gratification in the name of religion. In the name of religion, although it is prohibited, still they are killing. Just imagine how much sinful activities they are doing. And how they can be happy? Happiness, of course, a hog also thinks that he is very happy that he is eating stool, living in filthy place, and because he has got the facility of sex life without any discrimination he may think happy life, but that is not happiness. Happiness is different thing. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. If you want to feel happiness by your these blunt material senses, that is not happiness. Happiness is beyond your material senses. Ātyantikam. That is real happiness.

Real happiness means it will never end, and you will never feel satiation, that ”I no more want.” That is real happiness. Material happiness, there is no such thing. That you will feel immediately satiation. After enjoying any material happiness a few minutes, you will feel ”Again another, again another, again another.” So therefore in the Bhagavad-gītā it is said, sukham ātyantikaṁ yat tat [Bg. 6.21]. So real, what is real happiness, that is not felt by these blunt material senses. So what is that sense? That is purified senses. Sarvopādhi-vinirmuktam tat-paratvena nirmalam [Cc. Madhya 19.170]. When our senses are purified, tat-paratvena, for the sake of Kṛṣṇa, when our senses are employed for the sake of Kṛṣṇa, that is purified senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. That is wanted.

So here, in the beginning, Arjuna, he's thinking in terms of his blunt senses. But the same thing he will do. Ātyantikam, atīndriya, purified senses. Just try to understand. This is Kṛṣṇa consciousness. Arjuna is now thinking, yad rājya-sukha-lobhena [Bg. 1.44], ”For the matter of getting kingdom and sense gratification, I am going to kill my kinsmen. So it is great sin.” That's a fact. If the warfare in the Kurukṣetra battlefield was for Arjuna's sense satisfaction, then it was a great sin. But actually, it is not being done for Arjuna's satisfaction. It is to be done for Kṛṣṇa's satisfaction. So therefore the conclusion should be that whatever we do, if we do it for our own sense satisfaction, that is mahā-pāpam, sinful activities. But if we do the same thing for Kṛṣṇa's satisfaction, that is spiritual advancement. This is the difference. So outsiders, they think that… A karmī is working for his own satisfaction and a devotee is working for Kṛṣṇa's satisfaction. Although two things are similar, externally it appears the same thing, but there is great difference. Whatever you do for your own satisfaction, for the satisfaction of your whims, that is mahā-pāpa, great sin. The same thing, when you do for Kṛṣṇa, that is opening your path to liberation, back to home, back to Godhead. This is difference. You have to change the consciousness. What you are doing? For whom you are doing? For yourself or for Kṛṣṇa? This is Kṛṣṇa consciousness. And that is the perfection of life. In whatever position you are, whatever you are doing, it doesn't matter. That is confirmed in the Śrīmad-Bhāgavatam,

ataḥ pumbhir dvija-śreṣṭha
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhiṁ hari-toṣaṇam
[SB 1.2.13]

Hari-toṣaṇam means to satisfy the Supreme Lord, Hari. That is perfection. It doesn't matter what you are doing. Varṇāśrama-vibhāgaśaḥ. First of all, ”whatever doing,” it does not mean whatever nonsense you are doing, that will be accepted. No. Varṇāśrama-vibhāgaśaḥ. According to Vedic civilization, there is division of varṇa: brāhmaṇa, kṣatriya, vaiśya, śūdra. So activities must be done according to the varṇāśrama prescription. A brāhmaṇa is ordered to do like this. Satyaḥ śamo damas titikṣa ārjavam. You should practice this. A kṣatriya should practice this. And a vaiśya should practice this. So therefore it is called varṇāśrama-the prescribed duties are already there. Therefore perfect human society means… First of all there must be this division, brāhmaṇa, kṣatriya, vaiśya. And when they act the duties of that particular position, brāhmaṇa, kṣatriya, for the satisfaction of Kṛṣṇa, that is perfection of life. It doesn't matter whether you are a śūdra or you are a brāhmaṇa, but if you act for the satisfaction of Kṛṣṇa according to the prescription of your position, then your life is perfect. That is wanted. The whole human civilization should be based on this principle. There must be division. The division is already there. They should be coordinated, systematized. Not that everyone is brāhmaṇa. Brāhmaṇa means the intelligent man. So we should pick up the intelligent men. They should be trained as brāhmaṇa. Those who are martial, having fighting spirit, they should be selected as kṣatriya. Those who are for increasing money, mercantile mentality, they should be also collected. Similarly, śūdras. And they should be trained, everyone, to satisfy Kṛṣṇa. Varṇāśrama-vibhāgaśaḥ. Svanuṣṭhitasya dharmasya saṁsiddhiṁ hari-toṣaṇam [SB 1.2.13].

So here Arjuna is a fighter, he is engaged in fighting. Now he is thinking that is proper. He is Vaiṣṇava. He is devotee. He is properly thinking that ”For my sense gratification I am going to kill my kinsmen? Oh, what a great sinful activity I am going to do.” But actually, Kṛṣṇa is not engaging His devotee to act sinfully. No. That is not Kṛṣṇa's business. Although superficially it appears that Kṛṣṇa is engaging Arjuna to fight in the sinful activities, no, that is not sinful. Whatever Kṛṣṇa does, it is not sinful; it is transcendental, the most pure activity. The rascals who do not understand Kṛṣṇa, they say that Kṛṣṇa is immoral. They do not know what is Kṛṣṇa and what is Kṛṣṇa's action. They do not know. They think, ”Now, Kṛṣṇa is engaging Arjuna to fight. Oh, it is immoral. Why Kṛṣṇa should engage Arjuna in the fighting business?” So therefore… Or ”Why Kṛṣṇa is engaged in dancing with the gopīs? They are wives and sister of other men. It is sinful.” If we enjoy with others' wife or others' daughter or others' sister, who is not bona fide my wife, if I want to enjoy life, that illicit sex… Kṛṣṇa is not doing that. But artificially, those who have nonsense, they see that ”Kṛṣṇa is dancing at dead of night with others' daughters and girls. Therefore He is immoral.” But that means he does not know what is Kṛṣṇa. Kṛṣṇa can do anything. Tejīyasaṁ na doṣāya. Tejīyasaṁ na doṣāya [SB 10.33.29]. Just like the sun is very powerful. As you see in this material world, a sun, a material thing, and it is very powerful, but the sun is soaking water, taking water from the sea as well as from filthy place. So he is also evaporating water from urine also. In filthy place, sewer ditches, he is evaporating water, as well as from the sea. But does it mean by evaporating water from the sewer ditch and urine, the sun is becoming polluted? No. Rather, he is turning that place, what is called, prophylactic, antiseptic, by his sunshine. Similarly, even though somebody comes to Kṛṣṇa with some purpose which is not moral, but the man or woman who comes there, he becomes, he or she becomes purified. And Kṛṣṇa does not become immoral. This science has to be known by the rascals before calling Kṛṣṇa immoral. Therefore Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

These rascals, they do not know what is Kṛṣṇa. They think Kṛṣṇa is ordinary man. ”Why He is engaging Arjuna in the fighting? Why He is dancing with others' daughter and girls? These are immoral things.” Therefore this rasa dance should not be discussed among the fools and rascals. They'll misunderstand. Although the professional reciters, they take part, whenever they speak of Bhāgavata, they immediately jump over the rasa dance. That is not to be done. Caitanya Mahāprabhu never indulged in such thing. For mass of people He engaged Himself in saṅkīrtana. And when Kṛṣṇa's dealing with the gopīs were discussed, He was discussing amongst three selected devotees: Rāmānanda Rāya, Svarūpa Dāmodara and Śikhi Māhati. He had thousands and thousands of devotees, but He never discussed Kṛṣṇa's rasa-līlā in the mass of people, never did it. Therefore it is restricted. Because they will misunderstand. These rascals, they do not know what is Kṛṣṇa, and they will misunderstand. They will be polluted. Of course, not polluted. Because after all, they will hear about Kṛṣṇa. But they may misunderstand. That is against their making progress to the spiritual life.

So Kṛṣṇa is not immoral. Kṛṣṇa is not engaging Arjuna to commit such sinful activities, svajanaṁ hatvā. No. Kṛṣṇa is engaging him in His service. So one has to understand that. So when Arjuna will understand that "This war, this fighting is not for my sense gratification, it is for Kṛṣṇa's sense gratification…" Then he agreed, because he is a devotee. Kariṣye vacanaṁ tava: [Bg. 18.73] "Yes I shall now act." This is the proposition. So ātmendriya-tṛpti-vāñchā dhare tāra nāma kāma. Kāma means lust. What is lust? Lust means whenever you try to satisfy your senses, that is called lust. And the same, whenever you try to satisfy Kṛṣṇa's senses, that is love. Practically the same business, but personal and Kṛṣṇa. So Kṛṣṇa consciousness movement means we have to act everything for Kṛṣṇa under proper direction. We cannot manufacture that "I am doing for Kṛṣṇa." Then that is another misleading. Therefore we require the guidance of the spiritual master. Kṛṣṇa. Guru-kṛṣṇa-kṛpāya [Cc. Madhya 19.151]. In the Caitanya-caritāmṛta, that you have to seek the mercy both of Kṛṣṇa and guru, not that you have become so advanced that you are directly in connection with Kṛṣṇa and whatever you are doing, it is mercy. No. Don't think like that. It must be guided, it must be confirmed by guru. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Bhakti line is there. So our business is, Kṛṣṇa consciousness movement is that we have to satisfy Kṛṣṇa. That reference by that Professor Zaehner, that one rogue, he did by his whims, and he alleged that "After reading Bhagavad-gītā violence, he committed this violence." So did he take permission from Kṛṣṇa or Kṛṣṇa's representative? But he does not know the technique. He has unnecessarily accused, committed a great offense to the lotus feet of Kṛṣṇa. So therefore inexperienced persons, they should not try to teach Bhagavad-gītā to others because he has no knowledge. This knowledge has to be received by paramparā system. Evam paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So simply by academic career, by knowledge of ABCD, you cannot understand Bhagavad-gītā. In the Bhagavad-gītā it is said, bhakto 'si priyo 'si me [Bg. 4.3], without becoming bhakta… Therefore Sanātana Gosvāmī has forbidden that "Don't hear anything about Kṛṣṇa from a person who is not a Vaiṣṇava." Avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtaṁ śravanaṁ na karta… This is prohibited. You cannot hear. But this audience or the students, they also do not know that "Here is a rascal, he is not a devotee, he is not a Vaiṣṇava. Why shall we hear from him Bhagavad-gītā?" The first condition is bhakto 'si. And the prohibition is also by ācāryas. Avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtaṁ śravanaṁ na kartavyam. Pūta-hari-kathāmṛtam. Hari-kathā, talks of Kṛṣṇa, they are by themselves pure. But still, it is prohibited that if it is spoken by an avaiṣṇava, nondevotee, one should not hear, should not hear. Must immediately reject. First of all, we have to see who is going to speak about Kṛṣṇa. Is it a devotee of Kṛṣṇa? Is he a Vaiṣṇava or not? If he is not, then immediately reject: "Oh, we are not going to hear from you." But people do not know. Any rascal speaking about Bhagavad-gītā we hear. That is not the process. Then you will misunderstand. Avaiṣṇava-mukhod…, sarpocchiṣṭaṁ payo yathā. Just like milk is very good food, everyone knows. But when it is touched by the tongue of the serpent, it is poison immediately. So we cannot drink poison. Don't hear Bhagavad-gītā or any talk about Kṛṣṇa from a person who is not a Vaiṣṇava, who is not a devotee of Kṛṣṇa. We'll misunderstand. Just like they will say, they will say, "Oh, Kṛṣṇa is engaging Arjuna for fighting, for committing so many sinful activities." No, that is not the fact. Kṛṣṇa is engaging Arjuna fighting, to fighting, just to serve His purpose. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. And Arjuna is executing the mission of Kṛṣṇa not for his personal benefit. These are the things.

That's all right. Thank you very much. (end)

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Bhagavad-gītā 1.45-46

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London, August 1, 1973

Pradyumna (leads chanting, etc.):

yadi mām apratikāram
aśastraṁ śastra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyus
tan me kṣemataraṁ bhavet
[Bg. 1.45]
sañjaya uvāca
evam uktvārjunaḥ saṅkhye
rathopastha upāviśat
visṛjya sa-śaraṁ cāpaṁ
śoka-saṁvigna-mānasaḥ
[Bg. 1.46]

Translation: "I would consider it better for the sons of Dhṛtarāṣṭra to kill me unarmed and unresisting, rather than fight with them.

"Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief."

Prabhupāda: Yadi māṁ apratikāram aśastram śastra-pāṇayaḥ. It is the custom between the kṣatriyas that in the fighting, if the other party hasn't got weapon to fight, this party will supply him weapon, not that the other party without weapon and this party will take opportunity to kill him. This is not the rules and regulation of fighting. There are many rules and regulation of the fighting. Not that "Because he is my enemy, I shall kill him any way." No. There are rules and regulations. If the enemy has broken his chariot, he is fallen down on the ground, the other party also will immediately get down from the chariot. Suppose he is feeling… If one is on the foot and another on the chariot, so he will be in superior position. So therefore the opposite party must also get down from the chariot and walk with him. That means the defeated enemy should be given all opportunities so he may not think that unnecessarily, in weak position, he has been killed. No. So Arjuna says… Arjuna, of course, did later on. When he killed Karṇa. Karṇa was without weapon, and he fell down from the chariot. Karṇa, after falling down from the chariot, and he was trying to raise the wheel of the chariot from the mud, so Kṛṣṇa asked Arjuna "That this is the opportunity to kill him. You kill him immediately." So at that time he had no weapons and he fell down from the chariot, and in that position he was killed by Arjuna by the order of Kṛṣṇa. This is violating the laws.

So you can violate the laws on the order of Kṛṣṇa. You cannot do. This is surrender. When Kṛṣṇa says that "You do this," although it is wrong, you have to do it. There is no consideration. Just like in fight, the commander says to the soldiers, "Do this." His duty is to do that. He should not think at that time what is right or wrong. Just like Yudhiṣṭhira Mahārāja, he was advised by Kṛṣṇa that "Yudhiṣṭhira, Mahārāja Yudhiṣṭhira, you go to Droṇācārya and inform him that 'Your son is dead.' " It was a false information. Because Droṇācārya would not die if he is not affected with some lamentation. So Kṛṣṇa asked Mahārāja Yudhiṣṭhira that "You go because you are recognized truthful, Dharmarāja. So when you will say, this is also false, he will believe." But Yudhiṣṭhira hesitated, "How can I tell lie?" He disobeyed the order of Kṛṣṇa, and he wanted to become very truthful. For this reason he had to see hell. So in the mundane consideration there are so many things, right and wrong. So long you are on the mundane platform, you have to obey all these right and wrong. But in the spiritual platform, when it is ordered by Kṛṣṇa… He is above all this duality. He is Absolute. So even if He says to do something wrong… Because He cannot say anything which is wrong. God is all-good. If you discriminate God's order from the mundane platform, then you will be misguided. Anyone who has got firm and fixed up faith that whatever God does, whatever God orders, even from mundane calculation it may be wrong, that is right… That is absolute understanding. So those who are in the spiritual platform, for them, there is no such consideration, which is right and which is wrong. Their only consideration is whether Kṛṣṇa is pleased. That's all. If Kṛṣṇa is pleased by inducing me to do something wrong, I will not hesitate to do it. I will do it because it is Kṛṣṇa's order. Tasmin tuṣṭe jagat tuṣṭam. My principle should be, "If Kṛṣṇa is satisfied, then everything is all right." But while we are in the mundane platform, we should not concoct the idea that "Kṛṣṇa is pleased; let me do that." No. That you, cannot do. You have to follow the rules and regulations. But if you think that it is… You cannot think; neither you can manufacture. So either you should hear from Kṛṣṇa directly or… That is not possible because we are not in touch with Kṛṣṇa at the present moment. We are trying to see Kṛṣṇa through the transparent medium of spiritual master. So we cannot manufacture that "This is Kṛṣṇa's desire." No. You have to get it confirmed from the transparent medium, spiritual master. These are the principles.

So Arjuna says, yadi māṁ apratikāram. Pratikāram, apratikāram. Pratikāram means counteraction, and apratikāram means without any counteraction. So he is informing Kṛṣṇa that "If the other party, dhārtarāṣṭrāḥ, the sons of Dhṛtarāṣṭra, other party, they kill me while I am not prepared…" But that is not the regulation of fighting. So therefore he says apratikāram: "Whether if I am not prepared and they kill me all of a sudden, this is wrong. I accept, even they kill me, apratikāram, without I am fully equipped…" Aśastram. In the fight, one must be equipped with all weapons. "But when I am not equipped with weapons or I am not willing to fight… Because I am not willing to fight." This has been decided: "I cannot kill my kinsmen. Therefore I am not going to take the step of pratikāram, counteraction. So even in this condition, they come and kill me," yadi māṁ apratikāram aśastram, "I am not fully equipped with śastra, weapons," aśastram and śastra-pāṇayaḥ, "and they are fully equipped with weapons," dhārtarāṣṭrā raṇe hanyus, "so in this condition the other party, my cousin-brothers, sons of Dhṛtarāṣṭra, if they kill me," raṇe hanyus, tan me kṣemataraṁ bhavet, "I shall prefer that. I am not going to fight. If you think that 'If you don't fight, then they will take the opportunity…' " He is talking with Kṛṣṇa. He is already giving the counterargument, that "Kṛṣṇa, if you think that I don't fight, but they will take the opportunity and kill me immediately, that also I shall prefer, but I am not going to fight. This is my decision." Sañjaya uvāca. So Sañjaya, the secretary of Dhṛtarāṣṭra… They were sitting in a room. So evam uktvā, "thus saying," Arjuna, the person… Arjuna is nominative case. Arjuna, saṅkhye, "in the battlefield;" rathopastha, "on the chariot," upāviśat. You have seen the picture. When Kṛṣṇa blew His conchshell and from the backside Arjuna is just trying to take his arrow and fight… But instead of fighting, he's visṛjya sa-śaraṁ cāpam. "No, no, no. I am not going to…, giving up. Finished. I am no more going to fight." Visṛjya sa-śaraṁ cāpam. Why it is? Śoka-saṁvigna-mānasaḥ. His mind was overwhelmed with lamentation, that "How can I kill my kinsmen?" This is the position.

So apratikāram, pratikāram. There are two things. Pratikāram means counteraction. Here in this material world, for everything there is counteraction. Just like if you are diseased, so you have to take the medicine. That is pratikāram. The disease is caused by some, what is called, disarrangement within the body. So we have to arrange, we have to set up the disarrangement within the body. That is pratikāram. Medicine, counteraction. Similarly, if somebody is coming to kill you, so you also become prepared to kill him. This is pratikāram. If somebody is drowning in the sea, then you have to give him some help, send some boat or some lifeboat so that he can be saved. So we have got so many… This material world is going on. It is full of dangers. Padaṁ padaṁ yad vipadam [SB 10.14.58]. Material world means step by step, simply danger. That is material world. So we have to find out pratikāram, counteraction, how to save yourself from danger. Just like when we walk, we see in so many doors, "Danger." So that you are warned. Sometimes the doors are: "Beware of the dog." So you have to take care, "No, I shall not enter." So everything there is danger, and there is pratikāram, counter, counteraction, how to save yourself from it. This is called struggle for existence. In this material world, there is only this danger and counteraction. I am unhappy; so just to become happy I have to work, I have to get money. Whatever I want… So this is going on. Pratikāram, danger, vipadam. Padaṁ padaṁ yad vipadam. Padaṁ padaṁ yad vipadaṁ na teṣām. So samāśritā ye pada-pallavaṁ plavam. Anyone who has taken shelter of the lotus feet of Kṛṣṇa, samāśritā ye pada-pallavaṁ plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Murāri. Murāri means Kṛṣṇa. So puṇya-yaśo. He is simply glorified by pious activities. There is no impious activities in Kṛṣṇa. Kṛṣṇa is the purest. So whatever He does, that is pure. The rascals they do not know this. They think, "Kṛṣṇa is immoral." And He has become a professor, teacher. He does not know, he does not understand Kṛṣṇa. So many big, big professors, learned scholars, they do not understand what is Kṛṣṇa. And they talking about Kṛṣṇa. They are taking the position of instructing about Kṛṣṇa. Just see how rascaldom. You do not know something perfectly, and still, you are talking about it. This is going on. Puṇya-yaśo murāreḥ. What is Kṛṣṇa? Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19]. We have to know Kṛṣṇa. Because as soon as you know Kṛṣṇa, you become immediately liberated.

So knowing Kṛṣṇa is not so easy thing. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. First of all you become siddha, perfect. Perfect means perfect knowledge. That is called siddha. And another siddha means very powerful, master of all yogic perfection. That is also siddha. Yogic perfection, eight kinds of perfection,

animā-laghimā-prāptiḥ
prākāmyaṁ mahimā yathā
īśitvaṁ ca vaśitvaṁ ca
tathā kāmāvasāyitā

So they obtain eight kinds of siddhis. They are also called siddhas. From material point of view, a perfect yogi can counteract anything, and whatever he likes, he can do. That is called siddhi, aṣṭa-siddhi. But still, he is not as siddha as Kṛṣṇa. Kṛṣṇa's name is Yogeśvara. He is the master of all the yogis. Yogesvara. Yatra yogeśvaraḥ kṛṣṇaḥ [Bg. 18.78]. The yogis also, they are deficient with Kṛṣṇa's power. Still, some rascals, without any yoga siddhi, they claim that "I have become God." What is your qualification? Have you got all the yoga-siddha? Then how you claim that you are… But rascals, they claim to become God, and other rascals, they also believe that "Here is God." Both of them are animals. Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. One who does not know actually what is Kṛṣṇa, if he accepts somebody, some rascal as God, then he is also animal. That is also animal. One who is claiming that "I am as good as Kṛṣṇa," he is certainly animal, crazy. He does not know what is the power of Kṛṣṇa, how much He is Yogeśvara. Still, he is falsely claiming to become Kṛṣṇa. And one who accepts him as Kṛṣṇa… So Kṛṣṇa, one should understand first of all Kṛṣṇa. Without understanding Kṛṣṇa, if somebody remarks, if he thinks Kṛṣṇa as ordinary human being, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], that is the mūḍha's business, rascals' business. Kṛṣṇa, because He comes as ordinary human being, manuṣya-līlā, if we take Him, Kṛṣṇa, as like me, like ordinary, than I am a mūḍha. How a human child at the age of six or seven years, one can lift the whole mountain Govardhana? First of all try to understand Kṛṣṇa, how much powerful He is. How a three-month-old child can kill a big demon, Putana. These things are there in the Bhāgavatam about Kṛṣṇa's life. How do you claim to become as good as Kṛṣṇa? This is crazy. Animalism.

So Kṛṣṇa's order must be final. If He says then everything is all right. So here Arjuna's position is: Kṛṣṇa has already arranged the battle, and he knows that Kṛṣṇa wants this battle; still, he says that yadi mām apratikāram, he decides in his own way. This is called māyā. He knows what is Kṛṣṇa's desire, and still, he is speaking his own philosophy. That means Arjuna is placing himself on the position of ordinary man. Ordinary man does not know what is Kṛṣṇa and what is Kṛṣṇa's desire, and he manufactures his own philosophy and thoughts. That is ordinary man. But Arjuna, he is always friend of Kṛṣṇa, constant friend. His name is Gudakesa, above all darkness. Certainly he must be. One who is Kṛṣṇa's friend directly, how there can be ignorance? There cannot be. Then why Arjuna is playing that part? He knows Kṛṣṇa's desire; still, he says that yadi mām apratikāram aśastram śastra-pāṇayaḥ. And no… Tan me kṣemataraṁ bhavet. He is playing like that. Because without Arjuna's playing like that, how this Bhagavad-gītā will come? This is just like playing on the stage. One very rich man, he is, in a drama, he is playing the part of a very poor man. But actually, he is not poor man. But in the stage he is playing the part of a poor man. Similarly, Arjuna is not bewildered, but for the time being he appears to be bewildered by Kṛṣṇa's māyā, because Kṛṣṇa wants to speak Bhagavad-gītā, for the benefit of the whole world, that what is spiritual knowledge. Therefore this is a stage arrangement.

So pratikāram and apratikāram. Whatever we have manufactured, pratikāram, counteraction, that will be also failure if Kṛṣṇa does not sanction it. That is realized by Prahlāda Mahārāja. He says "My dear Lord," Hiraṇyakaśipu, that "people have manufactured so many pratikāram, counteraction." But tanu-bhṛtām, "Those who have accepted this material body, they are simply manufacturing things to counteract dangers. But even though they have all this counteracting machine or counteracting agents, still, without Your sanction, this counteracting machine or agent will not be fruitful." So similarly, Arjuna is being protected by Kṛṣṇa. So even though Arjuna is not well-equipped, apratikāram, still he will be saved. Because Kṛṣṇa is there. Tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām [SB 7.9.19]. And even one is well-equipped and if Kṛṣṇa does not like to save him, he'll not be saved. Always mind this. Rakṣe kṛṣṇa mare ke, mare kṛṣṇa rakṣe ke. This is ordinary, that if Kṛṣṇa wants to kill you, nobody can save you. And if Kṛṣṇa wants to save you, nobody can kill you. This is the position. So the examples are given by Prahlāda Mahārāja: bālasya neha śaraṇaṁ pitarau nṛsiṁha. "My Lord Nṛsiṁhadeva, the parents of children, they are not actually protector of the children." Because generally we think that "This child, this boy has got his father, mother, he is well-protected." No. Father and mother… Every father and mother wants to protect the child, but still, the child has to meet some danger and dies. There are so many experience. Similarly, bālasya neha śaraṇaṁ pitarau nṛsiṁha. The father and mother is a counteraction for the dangers of the child. But Prahlāda Mahārāja said, "No, they are not counteraction." It is not that if a child is in danger, because the father and mother is very strong, very rich, he will be able to give protection to the child. No. That is not possible. Then nārtasya cāgadam. The medicine… A person is suffering from some disease, some fatal disease. If you think "I shall engage first-class physician and I shall supply first-class medicine," if you think, "Then the patient will be saved," no, that is not possible. That is not possible. We have got many experiences like that. Then no rich man would have died. Because he has got money, he can employ first-class physician, first-class medicine, and simply by engaging such things, counteracting, pratikāram, he cannot be saved. There are many examples like that. So the conclusion is tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām: [SB 7.9.19] "If You neglect, if You have decided that this person, this child cannot be saved, then any amount of pratikāram will not help, will not help."

Therefore real pratikāram is Kṛṣṇa. Real pratikāram is Kṛṣṇa, counteractive. So better we take shelter of Kṛṣṇa as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You must always know that no counteraction will be beneficial for us unless we are protected by Kṛṣṇa. So therefore our business is fully surrender to Kṛṣṇa and seek His protection. Kṛṣṇa says, "Yes," ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, "I shall give you protection." This is Bhagavad-gītā philosophy. We have to believe on the assertion of Kṛṣṇa that "He is prepared to give me all protection, provided I have fully surrendered unto His lotus feet."

Thank you very much. (end)

Bhagavad-gītā Chapter - 2: Lectures
721206BG.AHM

Bhagavad-gītā 2.1

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Ahmedabad, December 6, 1972
Prabhupāda: (tape begins with maṅgalācaraṇa prayers)
taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ
[Bg. 2.1]

So in the morning we shall discuss on the Bhagavad-gītā, and the… My students, they have requested to speak in English because they cannot understand Hindi. So I think gentlemen gathered here, they'll also understand English. So kindly allow me to speak English. Now, in the first chapter of the Bhagavad-gītā, the…, it is the set-up, Kṛṣṇa and Arjuna. According to the order of Kṛṣṇa, Arjuna, Kṛṣṇa placed the chariot in between the two soldiers, two phalanxes of soldiers. Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Arjuna was respectful to Kṛṣṇa. Kṛṣṇa has accepted to be charioteer, inferior position than Kṛṣṇa. Kṛṣṇa is on the chariot, sitting on the throne, and, uh, Arjuna is sitting on the throne, and Kṛṣṇa has taken the inferior position, driving the chariot. So this is very nice position for devotional service. Those who are not devotees, they aspire to become Kṛṣṇa. Their aspiration is to merge into the existence of the Supreme, or to become one with Kṛṣṇa. But in devotional service it is not the desire of the devotee to become one with Kṛṣṇa, but sometimes to make Kṛṣṇa as the order-carrier of the devotee. To become one with Kṛṣṇa, it may be a very great position. But to become the, I mean to say, command, commander of Kṛṣṇa, that is another thing. That position is greater than to become one with Kṛṣṇa.

So there are five kinds of liberation. Sāyujya, the first liberation is supposed to be sāyujya, means, to become one with the Supreme. The Māyāvāda philosophers, monists, they aspire after sāyujya-mukti. But the devotees, Vaiṣṇavas, they do not aspire after sāyujya-mukti. Their, for them, there are other, four kinds of mukti: sārūpya, sālokya, sārṣṭi, sāmīpya. And those who are still further advanced, they do not want any kind of mukti, neither of these five kinds of muktis. Just like Caitanya Mahāprabhu, He prays, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is pure devotional prayer. The devotees does not approach the Supreme for any material gain. Pure devotion means without any aspiration of any kind of material gain. Or even spiritual gain.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Uttamā-bhakti, first-class bhakti, what is that? Anyābhilāṣitā-śūnyam: without any kind of desire than to serve the Lord. And in the Śrīmad-Bhāgavatam also, it is said, sa vai puṁsāṁ paro dharmaḥ. Paraḥ means transcendental, beyond this material conception. Kṛṣṇa, or the Absolute, Nārāyaṇa, that is para. Nārāyaṇaḥ paraḥ avyaktāt. Nārāyaṇa is not anything of this material world. Nārāyaṇa, Kṛṣṇa, Viṣṇu. The Absolute Personality of Godhead, He is not anything of this material world. When we use this word, nirākāra, that means His form is not anything of this material world. But He has got His form. That is a transcendental form. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Nirākāra means He, He has no such form, as we have got this material form. This material form is neither of the three transcendental bliss, sac-cid-ānanda. This is asat, acit, and nirānanda. This body, this material body is asat, acit, and nirānanda. Therefore, when in the Vedic literature or in authorized statement we find "nirākāra," that means His form does not belong to this asat, acit, or nirānanda. But He has His form. Divyam. Janma karma me divyam [Bg. 4.9]. Divyam, transcendental. And Śrīpāda Śaṅkarācārya also, who especially preached impersonalism, he also admits that nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa, the form of Nārāyaṇa, is beyond the range of this avyakta." Avyakta and…

This world is creation… Avyaktād anya-sambhavaḥ. This world is creation of this avyakta. And beyond this avyakta, there is another nature. That is spiritual nature. That is explained in the Bhagavad-gītā: paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. So this situation… Kṛṣṇa is advising… No. I mean to say, Arjuna advising, rathaṁ sthāpaya me acyuta. Acyuta. Kṛṣṇa is not cyuta. Kṛṣṇa is acyuta. Cyuta means those who are fallen in the material world. They are cyuta. We are fallen in the material world. Therefore we have accepted this material body. Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. Icchā. Icchā means desire. And dveṣa means envy, enviousness. Icchā-dveṣa-samutthena. When we become envious of Kṛṣṇa and we want to enjoy this material world, then we come to this material creation. Icchā-dveṣa-samutthena sarge yānti parantapa.

So any one of us, we, who is in this material world, having a material body, beginning from Brahmā down to the ant, a small ant, anyone of them… In the Brahma-saṁhitā it is said that yas tv indra-gopam athavendra-maho sva-karma-bandhānurūpa-phala-bhājanam atanoti [Bs. 5.54]. Indra-gopa. There is a, there is a insect which is called in Sanskrit language as indra-gopa. It is a microbe. You cannot see with these naked eyes. So this microbe is called indra, and there is another Indra, the King of Heaven. So the Brahma-saṁhitā says, yas tu indra-gopa. And Mahendra, the King of Heaven… Beginning from this indra-gopa, up to the King of Heaven, everyone is subjected to enjoy or suffer the resultant action of his karma. By karma, by the resultant action of karma, one has become the King of Heaven, and by karma, resultant action of karma, one has become the microbic insect. This is the material world. There are 8,400,000 types or forms of this material body, and we are wandering, sarva-gata, in different planets, in different forms. This is material world. And in the material world, whatever form we may have, we have got attachment for this body. Not only attachment, we are under the impression that "I am this body." Everyone. That is material conception of life.

So that thing happened to Arjuna. In the battlefield, he identified himself as the body. He thought himself that he belongs to the Kuru family, and his family relatives, his, other side, his brother, nephews, or his grandfather… So he refused to fight. "My dear Kṛṣṇa…" After placing the chariot between the two parties, senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. And then he become very much disturbed that "I have to kill the other side, my brother and my nephews, my grandfather. No, no. Kṛṣṇa, I cannot. No. This is not possible. I shall not fight." This is the stage of Bhagavad-gītā. Kṛṣṇa became very much dissatisfied. Of course, Arjuna played the part of a conditioned soul. A conditioned soul is under the impression that he's the body. That is animal life. In the śāstra it is said, "Anyone who is identifying himself with this material body, he is animal." Go-kharaḥ. Sa eva go-kharaḥ. Go means cows, and khara means ass.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Yasya. Anyone who is identifying this, himself, with this body, which is made of tri-dhātu… According to Āyur Vedic medical system, this body is production of kapha, pitta, vāyu. Or in our modern medical science, anatomy, physiology, this body is a combination of bones, muscles, skin, blood, urine, stool. That's all. So śāstra says, "If anyone thinks that he is this lump of bones, flesh, blood, urine and stool," yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], and sva-dhīḥ kalatrādiṣu, "and the production of these bones and flesh, kalatrādiṣu…" Because we have got relationship here in this material world with wife. Kalatra means wife. Kalatra, kalatrādiṣu: "Beginning from wife." Wife produces so many children, and therefore ādi, the beginning is wife. So sva-dhīḥ kalatrādiṣu. "The wife and my children, they are my kith and kin." Sva-dhīḥ kalatra, sva-dhīḥ. "They are my own." Everyone is working… Even a great economist, Mr. Marshall, he says that economic development begins from family affection. Family affection. So unless one thinks that he has to maintain his wife, children, family, there is no question of economic development. Impetus. So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu and bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma, this earth, as worshipable. Bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile: "And for pilgrimage, one who thinks that the water is tīrtha…" Tīrtha means where one can get transcendental knowledge. Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu. "…but has no interest to associate with persons who is expert in transcendental knowledge. Such, these persons, they are called go-khara." Go-khara means cows and asses. So Arjuna played the part of a go-khara. In the battlefield of Kurukṣetra, he played the part of an ordinary person, go-khara, who is identifying this body as self. Therefore he required instruction. Not only… He became so much overwhelmed that he gave up his arrows and bows and sat down, tightly: "My dear Kṛṣṇa, I am not, I cannot fight." And he was crying. Not only he gave up his duty, he was kṣatriya, and he was crying: "Oh, I'll have to kill my kinsmen. No, no, no. I cannot do it."

This is the set-up in the first chapter of the Bhagavad-gītā. This is the summary. Now sañjaya uvāca. The Sañjaya is speaking to Dhṛtarāṣṭra. Sañjaya is seeing the battlefield within his heart. That is another television. And by the grace of Vyāsadeva, he learned the art, that he advanced… He was so much advanced that the… Just like we see television, relay from the battlefield, and he, Dhṛtarāṣṭra was blind. And his secretary, Sañjaya, he was speaking. He was seeing the activities in the battlefield. Dhṛtarāṣṭra inquired from him:

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

He was asking Sañjaya: "What did they do?" Kim akurvata sañjaya. That was the question. And first of all, Sañjaya described the arrangement in the battlefield, and then he's speaking. Now, sometimes Bhagavad-gītā is misinterpreted that this battle, I mean to say, dharma-kṣetra kuru-kṣetra means "this body." We do not misinterpret in that way. There is no question of misinterpretation. We are presenting Bhagavad-gītā as it is. We do not change by our whimsical imagination, concoction. We do not interpret the words of the Bhagavad-gītā according to our own desire. No. Actually, from literary point of view, interpretation is required when things are not understood very clearly. The interpretation required. In the law court, when the lawyers try to interpret before the judge, when the terms are not very clear… That is the same way, in, in, amongst the associates and society of learned scholars. Interpretation is not required when the things are very clear. Just like the sun, sunshine, sunlight. There is no need of a lamp to show the sun. The sun is self-effulgent. It is already there. Light is there. Why one should take a lamp to show the sun? This misinterpretation has killed the spirit, the real essence, of Bhagavad-gītā.

So there was so many editions and so many misinterpretation. Our, this Kṛṣṇa consciousness movement, our proposition is that we are, I mean to say, presenting Bhagavad-gītā as it is. We do not misinterpret. So dharma-kṣetra kuru-kṣetra. Kurukṣetra is dharma-kṣetra, the place where religious ritualistic performances are done. Kuru-kṣetre dharmam ācaret. That is the Vedic version. So Kurukṣetra is always… Still people go for pilgrimage in Kurukṣetra, and the station is there, Kurukṣetra, and the place is there. People go there. Kurukṣetra. Why one should interpret that kuru-kṣetra means this body and Pāṇḍavas means these pañca-indriyas, so many things? There is no question of interpretation. And this Mahābhārata… Mahābhārata means "The History of Greater India." That is Mahābhārata. History, it is history. It is not a fiction. It is history. Mahābhārata. This planet was formerly known as Bhārata-varṣa. This planet. The whole planet. Not that the piece of land, as we are calling now, Bhārata-varṣa. No. Before that, this planet was known as Ilāvṛta-varṣa. And after the reign of Mahārāja Bharata, the son of Ṛṣabhadeva, this planet became Bhārata-varṣa. So Bhārata-varṣa means the whole planet. But we have lost… Just like we have lost portion of the present Bhārata-varṣa as Pakistan. Everyone knows, twenty years before there was no such thing as Pakistan. But circumstantially we have lost. So…, so the whole Bhārata-varṣa has been partitioned as this portion is called America, this portion is called Europe, this portion is called Asia. These are modern names. Actually, the whole planet was Bhārata-varṣa. And the whole planet was being controlled by Vedic culture. So as we have lost our Vedic culture, as we could not control the others, other people in other part of the world, by our culture, by our political maneuver, we have lost. Even up to the day of Battlefield of Kurukṣetra… Why Kurukṣetra? Up to the time of Mahārāja Parīkṣit, the whole world was being controlled by one king in New Delhi, Hastināpura. There was no other kingdom. And when the battlefield was…, the battle was there, all people from all parts of body, all parts of the world, they joined, either this party or that party. That was the battlefield.

So this is the picture of the Battlefield of Kurukṣetra, and Kṛṣṇa is ordered by Arjuna to place the chariot in between the two soldiers. Now, after seeing the soldiers and the kings and other party, Arjuna is aggrieved, so much so that he did not like to fight, and he was crying. Now, Dhṛtarāṣṭra asked Sañjaya: "Then what happened next?" Dhṛtarāṣṭra was very much anxious. He said: dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. "Now these two parties, yuyutsavaḥ, they, they, they were, both of them were desirous of fighting, yuyutsavaḥ. So one party is māmakāḥ, my sons, and the other party is Pāṇḍavas, the sons of my brother, Pāṇḍu." Māmakāḥ pāṇḍavāś caiva [Bg. 1.1]. Now, the word is used: yuyutsavaḥ. "They assembled for fighting." Then what is the use of asking: kim akurvata, "Then what did they do?" It is natural to conclude that when they assemble for fighting, there must be fighting. But why he was asking: kim akurvata? The suspect was that because the parties assembled in the dharma-kṣetra, so they might have changed their ideas. Still, in India, if there is two fighting parties, they go to a temple and ask that "You say the right thing." So in the temple, still, in the villages, they do not dare to speak lies. Yes. The fighting and the misunderstanding becomes settled up. So Dhṛtarāṣṭra was thinking whether the two parties, they have settled up. He did not like that. He wanted that "These Pāṇḍavas should be killed, and my sons," I mean to say "the Kauravas, they should come out victorious so that there will be no enemy." He was very much anxious to place his sons on the throne. Because he was blind, he could not acquire the throne. His younger brother was situated on the throne. Now, after the death of his younger brother, he thought that "I missed the opportunity of sitting on the throne. Why not my sons? They have got actual right." That is the background of this Kurukṣetra battle. He was always devising some means, how the sons of Pāṇḍu, his nephews, could be separated and his sons would sit on the throne. That was his idea. Therefore he inquired, kim akurvata. Otherwise, there was no question of inquiring kim akurvata. They went there to fight. They'll fight. But he was suspecting, "If they have made any compromise?" That he did not like. That he did not like. He wanted that "There must be fighting. And they are five brothers. My sons are one hundred in number. So they would be killed, and my sons will be without any rivalry."

This is the background of Kurukṣetra. But another thing is the dharma-kṣetra, effect of dharma-kṣetra was visible in Arjuna. Dharma-kṣetra. He, because he's devotee of Kṛṣṇa… Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Because he's devotee of Kṛṣṇa, therefore he felt: "What is this? Why shall I kill these, my brothers?" Because he was devotee. This sentiment came into the mind of Arjuna, not on the other side, Duryodhana. He never thought. Although they were placed, both of them placed at dharma-kṣetra. The effect of dharma-kṣetra was manifest in the body of Arjuna, not Duryodhana. This is the… If one is pure, then the effects of dharma becomes manifest very quickly. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ… [Bg. 7.15]. Kṛṣṇa says in… that those who are too much sinful, sinful, simply their life is sinful, duṣkṛtinaḥ. Duṣkṛtinaḥ. Kṛti. Kṛti means one who has got good brain. But duṣkṛtinaḥ, but the brain is applied for mischievous activities. For mischievous activities, it also requires good brain. And similarly, for pious activities, that also requires brain. But those who are applying their brain for mischievous activities, they are called duṣkṛtinaḥ. So duṣkṛtinaḥ… Na māṁ duṣkṛtino mūḍhāḥ. Why they do so? Because they are mūḍhāḥ, rascals. If one has got good brain, he should apply it for good work, but sometimes they are utilized… Just like a thief, he has got good brain. A rogue, he has got good brain, but he's applying for mischievous activities, for making people unhappy. That is not the right use. Jñāna-khala. They are called jñāna-khala. One who has got nice knowledge, it should be utilized for better purpose.

So the effect of Kurukṣetra, dharma-kṣetra, was visible in the person of Arjuna, not in the person of Duryodhana. That is the difference. Therefore he was crying: "So I am put in such a position that I have to fight and I have to kill my brothers, my nephews, my grandfather." He was too much affected. Although it is weakness, but it is not actually weakness. It is compassion. Arjuna was not a coward, neither he was less heroic than the other side. But out of compassion, because he was devotee… Devotees, they are para-duḥkha-duḥkhī. The, the symptom of a devotee is they are unhappy by seeing others unhappy. That is the symptom of devotee. Generally, a person, if he sees somebody happy, he becomes happy. Mātsaratā. That is the world situation. If I see my brother is very happy, he has improved in his material condition, then I become unhappy: "He has advanced so much, and I could not do so." This is material civilization. Envious, gṛhamedhī. Everyone is envious. Either you take person to person or neighbor to neighbor, their sympathy is lip sympathy. Actually, everyone is envious. Businessman to businessman, nation to nation. This is material world. Therefore spiritual advancement means for person who is not envious. Not envious. Paramo nirmatsarāṇāṁ satāṁ vastavya-vastu vedyam [SB 1.1.2]. In the Śrīmad-Bhāgavatam it is said that if you want to know the real truth, vastavya-vastu, the one must become paramo nirmatsaram. Nirmatsara. Matsara, matsara means envious, and nirmatsara, not envious. And parama, first-class nirmatsara. Therefore Vyāsadeva says that: dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām [SB 1.1.2]. In the introduction of Śrīmad-Bhāgavatam, Vyāsadeva says who are the candidates to understand this science of God, Śrīmad-Bhāgavatam? It is not for the persons who are entangled in cheating religious system. Cheating, dharmaḥ kaitavaḥ. Kaitava means cheating. So cheating type of religious system are kicked out from this book, Śrīmad-Bhāgavatam, but it is meant for persons who are not envious, paramo nirmatsarāṇāṁ satām. Vastavya-vastu. One who wants to learn reality, not false reality. This, here, in this material world, everything is false reality. Just like we are trying to find out water in the desert. That is the example, mirage, false… There is no water. But the animal, he sees that there is water, vast water, and he runs after it and dies. So here in this material world also, every one of us, running after the false mirage, that "There is happiness, there is happiness, there is happiness." This is called material condition, and we are envious. This is the position, and therefore Kṛṣṇa begins the Bhagavad-gītā to get out of this ignorance and enviousness, and this is the basic principle of Bhagavad-gītā.

So we shall discuss tomorrow again. Thank you very much. (end)

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Bhagavad-gītā 2.1

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Ahmedabad, December 7, 1972

Prabhupāda:
sañjaya uvāca
taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ
[Bg. 2.1]

Madhusūdana. Kṛṣṇa is described here as Madhusūdana, the killer of the demon Madhu. Madhu-kaiṭabha-ari. So Arjuna was attacked by a demon of forgetting his duty, being too much afflicted by bodily relationship. This is our position. In this material world, we are so much attached to this bodily relationship that it is to be considered just like we are ghostly haunted. In a poetry, Prema-vivarta, it is said that piśācī pāile yena mati-cchanna haya, māyā-grasta jīvera haya se bhāva udaya. Māyā-grasta jīva. Māyā-grasta. Māyā means illusion, hallucination. So we are, in this material world, we are all illusioned. Illusioned means accepting something as fact which is not. Something… Just like in dream we see sometimes I am attacked with a tiger; my head is being cut off. So many things. So actually there is no tiger, my head is not being cut off, but still, I am crying: "Oh, here is a tiger, here is a tiger!" So our attachment for this world is like that. It is illusion. I am thinking that "Without me, everything will be spoiled. My presence is required." And so on, so on. Just like sometimes our political leaders. Each and every one of them thinks that without him, the whole situation will be spoiled. Even Mahatma Gandhi, he was so attached that he would not retire from political life-unless he was killed. The attachment was so strong. But after passing away of Mahatma Gandhi or Jawaharlal Nehru or so many big, big leaders, the world is going on. There is a Bengali proverb that "When the king dies, it does not mean the kingdom stops." The kingdom goes on. But when, so long, the leader or the person in charge remains there, he thinks that "Without me, everything will be spoiled." This is called māyā. This is called illusion.

According to Vedic system, therefore, there is forced renunciation. Nobody wants to retire from family life, but the Vedic injunction is that after one has passed fifty years, he must leave his family life. Pañcāśordhvaṁ vanaṁ vrajet. In the beginning, as a student life, he's trained up, brahmacārī, undergoing severe austerities, penances, and taking instruction from the spiritual master about the temporary existence of this material world. In this way, he's trained up very nicely. And even after training, if he appears to be attached to this material world, he's allowed to go home and marry. And some of the brahmacārīs are allowed to remain naiṣṭhika-brahmacārī, without going home and accepting a wife. But one who cannot, he's allowed to accept wife and become a householder and remain there for twenty-five years. Because generally, the brahmacārī was going home at the age of twenty-four years, twenty-five years. So after marriage, he may get a child. So living there for twenty-five years, means the child is grown up. Then the husband and wife takes leave, not leaving for good, but vānaprastha, traveling in pilgrimages like Vṛndāvana, Prayāga. That was the system. And after two months, again he comes back and remains home for another two months. Again goes out. In this way, the whole process is how to give up attachment from this family life, from this world. And when he's trained up fully, he takes sannyāsa. That is our Vedic system.

So the attachment of this material world is very strong. That is stated in the Śrīmad-Bhāgavatam by Ṛṣabhadeva: Puṁsaḥ striyā mithunī-bhāvam etami [SB 5.5.8]. This whole material world is an attachment of male and female. Puṁsaḥ striyā mithunī-bhāvam, sex impulse, attachment. Tayor mitho hṛdaya-granthim āhuḥ. And when they are married, when they are united, then it becomes a hard knot in the heart. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mamet. Then gradually, after being united, one becomes attached to gṛha, home, apartment, kṣetra,… Formerly there was no industry. So everyone must have some land to produce food. Gṛha-kṣetra, suta, then children; āpta, friends; vitta, then money, because without money, nothing can be maintained. Ataḥ gṛha-kṣetra-sutāpta-vittair janasya mohaḥ. He becomes more and more illusioned. And ahaṁ mameti: [SB 5.5.8] "Oh, this is my country. This is my family. This is my house. This is my children." So on, so on. Mama. "Mine." And "I am this person. I am this body." This is illusion.

So Arjuna appeared to be illusioned that "How I shall fight with my brothers and grandfather on the other side?" He became so much illusioned… Taṁ tathā kṛpayāviṣṭam [Bg. 2.1]. He became illusioned not unnecessarily. He was very much compassionate, compassionate with his family members. Kṛpayāviṣṭam, aśru-pūrṇākulekṣaṇam [Bg. 2.1]. And he was crying. There was tears in his eyes. Viṣīdantam idaṁ vākyam. And he was lamenting in this way: "How shall I fight?" So Kṛṣṇa then began to speak. Kṛṣṇa saw that "My friend, Arjuna, has become too much illusioned." So He wanted to kill the demon of illusion. Therefore He's mentioned herein as Madhusūdana. Kṛṣṇa comes. He has got two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Side by side, giving protection to His devotees, sādhu… Sādhu means devotee. Devotee of Kṛṣṇa is mentioned in the Bhagavad-gītā as sādhu. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. One who is strictly a pure devotee of Kṛṣṇa, he is mentioned as sādhu. Sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [Bg. 9.30]. He is first-class sādhu. Even if he's a gṛhastha, it doesn't matter. Generally, we understand sādhu means with saffron cloth. No. Sādhu's qualification is that he must be a pure devotee of Kṛṣṇa. Sādhavaḥ sādhu-bhūṣaṇaḥ. Sādhavaḥ sādhu-bhūṣaṇaḥ. So now Kṛṣṇa speaks, śrī bhagavān uvāca. Bhagavān. This Bhagavān means one who is full with six kinds of opulences. He's called Bhagavān.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayaś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhaga. Bhagavān and Kṛṣṇa. Kṛṣṇa means all-attractive. Bhagavān Śrī Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are other great personalities. Lord Śiva is also sometimes described as Bhagavān. Similarly, Lord Brahmā, Nārada, others are also sometimes described as Bhagavān. But real Bhagavān means Kṛṣṇa. They are Bhagavān partially. All these things have been very much carefully analyzed by Śrīla Rūpa Gosvāmī. He has analyzed in the Bhakti-rasāmṛta-sindhu, which we have translated into English: Nectar of Devotion. He has analyzed that Kṛṣṇa is cent percent Bhagavān. And Nārāyaṇa is ninety-four percent Bhagavān.

And Lord Śiva is eighty-four percent Bhagavān. And all other living entities, all living entities, we are, we are minutely seventy-eight percent Bhagavān. That means when you come to the perfection of life, when you are actually in the spiritual stage, then you are…, you have got the qualities of Bhagavān in minute quantity, but not all the qualities-eighty, seventy-eight percent. These have been very nicely analyzed in Bhakti-rasāmṛta-sindhu. And the śāstra says also: kṛṣṇas tu bhagavān svayam [SB 1.3.28]. In the Śrīmad-Bhāgavatam there is a list of all the incarnations, that ”Such and such incarnation appears for such and such particular activities.” In that incarnation list there is name of Lord Rāmacandra also, Lord Buddha also. Buddha's name is also there. But in the conclusive portion it is declared there: ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. In that list, the name of Lord Kṛṣṇa, Lord Balarāma is there also. But the conclusion is given by Vyāsadeva that ”Except Kṛṣṇa, all others, they are plenary expansion of Kṛṣṇa, or part of plenary expansion of Kṛṣṇa.” Aṁśa-kalāḥ. Aṁśa means direct expansion. And kalāḥ means expansion of the…, secondary expansions. So it is concluded there that ete cāṁśa-kalāḥ puṁsaḥ. All these incarnations, they are either aṁśa or kalāḥ. But Kṛṣṇa, the name Kṛṣṇa, kṛṣṇas tu bhagavān svayam: He's the original Personality of Godhead, Kṛṣṇa.

The same thing, here Vyāsadeva describes: śrī bhagavān uvāca. He's not ordinary person. Bhagavān speaking. Bhagavān means… What is Bhagavān? Aiśvarya. Aiśvarya means riches. Nobody can be richer than Bhagavān. We have got our ideas of richness. I may be rich, but you are richer than me. Somebody is richer than you. Somebody is richer than another, another, another. You go, make proceed. When you find out the final richest person, that is Bhagavān. Aiśvaryasya sama… Samagrasya. All riches. Not that partial. One may have one thousand, another man, one lakh, one man, one crore, but nobody can say that ”I have got all the monies.” No, that is not possible. But Bhagavān has all the monies. Aiśvaryasya samagrasya vīryasya. Similarly, strength, bodily strength or power. Aiśvaryasya samagrasya vīryasya yaśasaḥ. And similarly, reputation. We are also reputed. But nobody can be reputed than Kṛṣṇa. Just like five thousand years ago He spoke this Bhagavad-gītā, and He's so reputed that Kṛṣṇa spoke Bhagavad-gītā and still it is running on. Not only in India, but we are traveling all over the world. There are so many editions of Bhagavad-gītā. So He's so reputed. So aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). And beautiful. The most beautiful. Kṛṣṇa, most attractive. Yaśasaḥ śri…, jñāna, knowledge, the book of knowledge which He has given, this Bhagavad-gītā, there is no comparison. There is no second book in the whole world which contains so full of knowledge. So jñāna. And vairāgya also. In spite of all the property of Kṛṣṇa, Kṛṣṇa doesn't care for this material world. He is busy in the spiritual world. Rādhā-mādhava kuñja-bihārī. He's busy in Vṛndāvana. He has many servants. Just big man has got many secretaries, servants, they look after, similarly, in this material world. His representatives-Brahmā, Viṣṇu, Maheśvara-they are managing the affairs of this whole universe. But He's enjoying in Vṛndāvana. Jaya rādhā-mādhava kuñja-bihārī. He has no concern. He doesn't care what is happening here. But it, it does not mean that He doesn't care, but He has no anxiety how the things are being managed. When it is mismanaged, then sometimes Kṛṣṇa comes in His Vāsudeva form. Not the original Kṛṣṇa. Original Kṛṣṇa never leaves Vṛndāvana. Padam ekaṁ na gacchati. He's always in His abode.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

He is very much adhered to His cows. Surabhīr abhipālayantam. And He's surrounded by hundreds and thousands of goddesses of fortune, these gopīs. He is surrounded. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. We are, we are praying goddess of fortune to have some favor, but in the spiritual world, Kṛṣṇa is served by hundreds and thousands of goddess of fortune. This is Kṛṣṇa's position.

So I do not know why foolish people, they do not understand what is God. Everything is there. And He comes also, personally. Not only the God's name, address, activities, and everything is there, but He comes personally also. He proves Kṛṣṇa. He proved that He is the Supreme Personality of Godhead. When Kṛṣṇa was present, He proved all these things. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). He proved. He had sixteen thousand wives, and each wife, a big palatial building of marble, bedecked with jewels and gardens with pārijāta flowers. These are description. Nobody can maintain sixteen thousand wives in sixteen thousand palaces. Not only that, not that if He enters in one palace, He lives with one wife, the other wives are vacant. No. He expanded Himself into sixteen thousand forms. And with each wife He was living comfortably. Each wife had ten children. And those children also had each ten children, grandsons. In this way, Kṛṣṇa's family was more than one crore, Yadu-vaṁśa. So if you study from material point of view, when Kṛṣṇa was present, He proved that He's Bhagavān. And Bhagavān means not a big beard and meditation. Kṛṣṇa never became Bhagavān by meditation. He was not a manufactured God. He's God always. He's not manufactured. When He was on the lap of His mother Yaśodā, He was God. The Pūtanā came to kill Him, but Kṛṣṇa killed him. In this way, if we read the life of Kṛṣṇa, He's proved-Bhagavān. And not only He proved Himself, but all others, great authorities, accepted Him Bhagavān. There are four Vaiṣṇava ācāryas in the recent years and one Māyāvāda ācārya, Śaṅkarācārya. Śaṅkarācārya also, although he is inclined to the impersonal feature of the Lord, but he accepted Kṛṣṇa: sa bhagavān svayaṁ kṛṣṇaḥ. He accepted: ”Kṛṣṇa is the Supreme Personality of Godhead, Nārāyaṇa.” Nārāyaṇaḥ avyaktāt. So other Vaiṣṇava ācāryas, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, lately Lord Caitanya, all of them accepted Kṛṣṇa as the Supreme Personality of Godhead. And Arjuna, he also, when he heard from Him Bhagavad-gītā, he accepted Him as the Supreme Personality of Godhead. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam [Bg. 10.12].

So Kṛṣṇa is accepted universally the Supreme Personality of Godhead. Why people are making research, ”Where is God?” I do not know. Why they are uselessly taking so much hard labor to search out God? Here is God, Kṛṣṇa. Bhagavān uvāca. So there is no reason, there is no, I mean to say, chance of not accepting Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa personally says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”There is no more superior element above Me.” Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. ”I am the origin of everything.” Aham ādir hi devānām [Bg 10.2]. Then… There are so many statements, ”Kṛṣṇa is the Supreme Personality of Godhead.” So anyone who is actually serious about understanding about the Supreme Personality of Godhead, there is no difficulty. But because we are obstinate, because we are sinful, because we are lowest of the mankind, because our knowledge has been taken away by māyā, and because we are atheists, we do not accept Kṛṣṇa as the Supreme Personality. Otherwise, there is no reason. Kṛṣṇa therefore describes: na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Unless one is duṣkṛtina, always miscreants, full of sinful life, he cannot deny Kṛṣṇa as the Supreme Personality of Godhead.

So our, this Kṛṣṇa consciousness movement is preaching all over the world that "You are all advanced in civilization, and advanced in scientific knowledge, and advanced in everything, but you are missing one thing-God, Kṛṣṇa. So here is God. Here is Kṛṣṇa. You try to understand Kṛṣṇa and be Kṛṣṇa conscious and make your life successful." That is our propaganda. Thank you very much. Hare Kṛṣṇa. [break]

Indian: May I ask you one question?

Prabhupāda: Yes.

Indian: When there is bhajana singing…

Prabhupāda: Yes.

Indian: …which I can understand the words…

Prabhupāda: Hare Kṛṣṇa?

Indian: Or any bhajana of God. Then, you see, understand language and everything. You see, if it is just like Mirabhai and crying, tear comes from my face, and laughing, very instant laughing, laugh…

Prabhupāda: Yes.

Indian: And there is no other progress.

Prabhupāda: No, that is aṣṭa-sāttvika-vikāra [Cc. Antya 14.99].

Indian: Sāttvika-vikāra.

Prabhupāda: Yes, that is called vikāra, transformation of spiritual platform. Yes.

Indian: But still there is something more, something more.

Prabhupāda: No, that is the… When one cries, transformed, that means he's realizing Kṛṣṇa.

Indian: Yes, yes…

Prabhupāda: He's realizing like that. That is realization. Caitanya Mahāprabhu also used to do that. That is highest stage, mahā-bhāva.

Indian: Mahā-bhāva, yes…

Prabhupāda: Yes.

Indian: So then I go in bhajana, wash out everything; I feel myself that there is only soul, no body. And then you see a man who sings or who are present, you see, they are also not their body. Simply soul.

Prabhupāda: Yes, forget all material… Yes.

Indian: All these things. Then there is only soul.

Prabhupāda: Yes, that is perfectional, liberated stage.

Indian: Liberated stage.

Prabhupāda: Yes.

Indian: And have you explained anything about this in your Gītā, in fifteen… You see? These three…?

Prabhupāda: Gītā is just to understand what is God. And then, when you are actually engaged in God's service, these things come. That is higher stage. Gītā is the ABCD of understanding God.

Indian: So it will give you some more reflection… You see…

Prabhupāda: Yes. But if we accept the ABCD, then we come to literature. Then we pass M.A. examination. Yes. So Gītā is the preliminary step, first step of understanding God.

Indian: I am reading Gītā from my childhood. I like it.

Prabhupāda: Very good.

Indian: Yes. So I think your Gītā will give me some more reflection.

Prabhupāda: Yes. I am explaining as it is. I am not interpreting. So it is being accepted.

Indian: So I should read it.

Prabhupāda: Thank you.

Indian: That's the inclination, that I should read the books.

Prabhupāda: (laughing) Very good.

Indian: Very good.

Devotee: Hare Kṛṣṇa!

Prabhupāda: Jaya. (pause) Yes, let us discuss. [break]

Indian (2): …the Pāṇḍavas. So if we do our work so perfect, we can't do it. Otherwise, we… So I am an imperfect devotee. But the question, you see, I was wondering … all the worldly duties sincerely and honestly to our capacity pride is necessary or inevitable. "Oh, I'm a brāhmaṇa. I'm worshiping God." But pride is necessary that we must do in our own hand. I cannot.

Prabhupāda: Yes. If your life is so made that in every step you are feeling presence of Kṛṣṇa, then it is Kṛṣṇa consciousness. That is the first-class yoga, as it is confirmed by Kṛṣṇa:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Just like these boys, they are being trained up to think of Kṛṣṇa twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Just like we have constructed this pandal. Our business is to preach Kṛṣṇa. So the energy employed for constructing this temple, that is also Kṛṣṇa, that energy. Somebody is doing… Anything… Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. If our activities are always dovetailed for Kṛṣṇa's satisfaction, that is called vairāgya. Vairāgya. A man is engaged in business. That's all right. But if the fruit of that business is made, is meant for Kṛṣṇa, then sva-karmaṇā tam abhyarcya [Bg. 18.46]. That is sva-karmaṇā. Generally, we work for our sense gratification. "I have got this money. I must use for my sense gratification or for my relative's sense gratification or for my country's sense gratification, for my society's sense gratification." So this is materialism. But when the same thing is turned for Kṛṣṇa's sense gratification, that is spiritual. That is the difference between prema and kāma. Kāma. It has been very simplified by Kavirāja Kṛṣṇadāsa Gosvāmī in his Caitanya-caritāmṛta: ātmendriya-prīti-vāñchā tāre bali 'kāma' [Cc. Ādi 4.165]. Ātmendriya-prīti. If you want to satisfy your senses, that is called kāma, lust. Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma. The same thing, when you try to satisfy the senses of Kṛṣṇa, that is called prema.

So we have to divert the activities for Kṛṣṇa. That is Kṛṣṇa consciousness. Just like Arjuna. Arjuna, he, in the beginning, he denied to fight. That, our subject matter. He was crying. "No, no, I cannot fight." So apparently Arjuna was very nice gentleman that he is forgetting his claim over the kingdom, he's nonviolent, he's not willing to fight with his brothers, and he was crying so compassionate. So from materialistic point of view, he was very nice. But immediately, as we'll begin tomorrow, Kṛṣṇa says that "Why you are thinking like anārya?" Anārya. Anārya-juṣṭam. "This kind of thinking is not for āryas, Āryans. It is for the non-Āryans." He did not… And the whole Bhagavad-gītā was spoken to Arjuna to make him ārya. And at the end, Kṛṣṇa inquired from Arjuna that "What is your decision?" Yathecchasi tathā kuru [Bg. 18.63] But Arjuna replied, kariṣye tad-vacanam. Kariṣye vacanaṁ tava. [Bg. 18.73] "Now I shall fight." And Kṛṣṇa gave him certificate: bhakto 'si priyo 'si me [Bg. 4.3]. "You are very dear friend, and My great devotee." Now, fighting is not very good business, killing. But sometimes, by killing, one can become a great devotee of Kṛṣṇa. He was a warrior, fighter. His business was to fight, but he fought for Kṛṣṇa. Then he became a devotee. That is sva-karmaṇā tam abhyarcya [Bg. 18.46]. He… Arjuna, brāhmaṇa and kṣatriya. Similarly, our…, means sva-karma, guṇa-karma-vibhāgaśaḥ. Our, according to Vedic system, there are four divisions. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Not by birth, but by quality and actual activities. So there are brāhmaṇas. There are kṣatriyas. There are vaiśyas. There are śūdras. There are brahmacārīs. There are gṛhasthas, vānaprasthas, sannyāsa. So everyone should be engaged to satisfy Kṛṣṇa. That is the whole philosophy. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. "You work as brāhmaṇa, you work as a kṣatriya, you work as a vaiśya or śūdra. It doesn't matter." Even Kṛṣṇa has advised that "If you, even if you think that I am working as a vaiśya, it is not very good, because sometimes I have to speak lie for business's sake. And brāhmaṇa's business is very nice. No." Kṛṣṇa has advised: sa-doṣam api na tyajet: [Bg. 18.48] "Even in your profession there are so many faults, you should not give it up. You should go on." But the result must be given to Kṛṣṇa. That is the secret. You may work as a brāhmaṇa, as a kṣatriya, as a businessman, as an engineer, as a doctor, as a warrior, whatever you may be. It is, it is never condemned. No work is condemned. Every work is dignified provided it is meant for Kṛṣṇa. That is Kṛṣṇa consciousness. [break]

Chant. (end)

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Bhagavad-gītā 2.1-5

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Germany, June 16, 1974

Prabhupāda: (prema-dhvani)

Satsvarūpa: Oṁ namo bhagavate vāsudevāya. (devotees repeating). Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya.

sañjaya uvāca
taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ
[Bg. 2.1]

Prabhupāda: Next. Next. Next verse.

Satsvarūpa: Śrī-bhagavān uvāca. (devotees repeating)

kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna
[Bg. 2.2]

Prabhupāda: Next verse also.

Satsvarūpa:

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa
[Bg. 2.3]
(repeats)

Prabhupāda: Next verse.

Satsvarūpa:

arjuna uvāca
kathaṁ bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana

iṣubhiḥ pratiyotsyāmi
pūjārhāv arisūdana
[Bg. 2.4]
(repeats)

Prabhupāda: Next verse also.

Satsvarūpa:

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān
[Bg. 2.5]

Prabhupāda: Synonyms? No. Everyone goes to bring that flask, and everyone is lost.

Satsvarūpa: Here it is.

Prabhupāda: (to translator who translates throughout:) In German language you can just translate this śloka he has ut…

So this was a discussion between Arjuna and Kṛṣṇa in the Battlefield of Kurukṣetra. So the subject of discussion was that although the battle was declared, Arjuna, when he actually found that "On the other side there are my relatives," how he could slay them? Kṛṣṇa advised that "Everyone must execute his prescribed duty without consideration of any personal loss or gain." According to Vedic civilization, there are four divisions of the society. Everywhere the same divisions are there all over the world. This is very natural. Just like we can study from our own body, there is head, there is arm, there is belly, and there is leg, similarly, in the society there must be a class of men who should be considered as brain, another class of men should be there who will protect the society from danger, another class of men will be expert in producing food grains and give protection to the cows and make trade, so. And the rest class of men, namely who cannot work as brain neither can work as protector from danger, nor they can produce food grains or give protection to the cows, they are called śūdras-as you cannot avoid, to make your body complete, the brain department, the arms department, the belly department and the walking or working department.

So Arjuna belonged to the group of men who was meant for giving protection to the society. So when he was declining to fight, Arjuna, when he was declining to fight, at that time Kṛṣṇa gave him advice that "It is your duty to fight." So generally killing is not good at all, but when there is enemy, aggressor, then to kill the aggressor is not sin. So the other party in the Battlefield of Kurukṣetra, they became aggressor to the Arjuna's party. Now, this is the set up of the Bhagavad-gītā. The real purpose is to instruct Arjuna about spiritual understanding.

So spiritual understanding means first of all to know what is spirit. If you do not know what is spirit, then where is spiritual understanding? People are too much engrossed with the body. That is called materialism. But when you understand what is spirit and you act accordingly, that is called spiritualism. So Arjuna was hesitating to fight with the other party because he had bodily relationship with them. So between Arjuna and Kṛṣṇa there was discussion, but that was friendly discussion. Therefore, when Arjuna understood that simply friendly discussion could not solve the problem, he became His disciple. Kṛṣṇa… Arjuna surrendered to Kṛṣṇa, śiṣyas te 'ham śādhi māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, so long we are talking as friend. Now I become Your regular disciple. Kindly save me by instruction. What I have to do?" Therefore, when this stage was arrived, Kṛṣṇa is advising Arjuna as follows: śrī-bhagavān uvāca. Now, it is said here… Who is saying to Arjuna? The author or the recorder of Bhagavad-gītā… Bhagavad-gītā was spoken by Kṛṣṇa. It was a discussion between Kṛṣṇa and Arjuna, and it was recorded by Vyāsadeva, and later on it became a book. Just like when we speak it is recorded and later on it is published as a book. Therefore in this book it is said, bhagavān uvāca. Vyāsadeva is the writer. He does not say that, "I speak." He says, bhagavān uvāca, means "The Supreme Personality of Godhead said."

So Kṛṣṇa is accepted by the authorities as Bhagavān, or the Supreme Personality of Godhead. And what is Bhagavān? Bhagavān means that one who is fully equipped with six opulences. Fully equipped with all opulences means Bhagavān is the richest personality. How much rich Bhagavān, or God, is, we can understand that we are proud of possessing a few acres of land, and Bhagavān means who is the proprietor of the whole universe. Therefore He is considered the richest. Similarly, He is considered the strongest. And similarly, He is considered the wisest. And similarly, He is the most beautiful personality. In this way, when you find a person the richest, the most beautiful, the most wise, the strongest-in this way, when you find, that is Bhagavān, or God. So when Kṛṣṇa was present on this planet He proved all these opulences possessed by Him. Take, for example, that everyone marries, but Kṛṣṇa, being the Supreme Person, He married 16,108 women. But it is not that He remained one husband for sixteen thousand wives. He made arrangement for providing the sixteen thousand wives in different palaces. Each palace, there is described, they were made of first-class marble stone and furniture made of ivory and the sitting place made of very nice, soft cotton. In this way there is description. And the outward compound, there are many flower trees. Not only that, He also expanded Himself into sixteen thousand expansion, personal expansion. And He was living in that way with each and every wife. So it is not very difficult task for God. (devotees offer obeisances) God is said to be situated everywhere. So within our vision, if He is situated in sixteen thousand homes, what is the difficulty for Him?

So here it is said, śrī-bhagavān uvāca. The most powerful authority is speaking. Therefore, whatever He says, it is to be taken as truth. In our this conditional life, just like we are living under material condition, we have got four defects: we commit mistake, we are illusioned, and we want to cheat also, and our senses are imperfect. So knowledge received from a person who is infected with four kinds of deficiencies is not perfect. So when you receive knowledge from a person who is transcendental to all these four kinds of defects, that is perfect knowledge. Modern scientists, they theorize that "It may be like this. It may be like that," but that is not perfect knowledge. So if you speculate with your imperfect senses, what is the value of that knowledge? It may be, I mean to say, partial knowledge, but that is not perfect knowledge. Therefore our process of receiving knowledge is to receive it from the perfect person. And therefore we are receiving knowledge from Kṛṣṇa, Bhagavān, the most perfect, and therefore our knowledge is perfect. Just like a child. He may be imperfect, but if his father says, "My dear child, this is called spectacle," so if the child speaks, "This is spectacle," that knowledge is perfect. Because the child does not make research to find out knowledge. He asks his father or mother, "What is this, Daddy? What is this, Mother?" And the mother says, "My dear child, this is this." Another example can be given that if a child does not, in childhood, he does not know who is his father, then he cannot make any research work. If he makes research work to find out his father, he'll never find out his father. But if he asks his mother, "Who is my father?" and the mother says, "He is your father," that is perfect. Therefore knowledge, knowledge of God, who is beyond your sense perception, how can you know? Therefore you have to know from God Himself or His representative.

So here Kṛṣṇa, the Supreme Personality of Godhead, is speaking, and that is the final authority. He says to Arjuna as follows. He says, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna, you are talking like very learned scholar, but you are lamenting on a subject matter which you should not do." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. Gatāsūn means this body. When it is dead or when it is alive, bodily conception of life is foolishness. So no learned man takes serious consideration of the body. Therefore in the Vedic literature it is said that "One who is in the bodily concept of life, he is nothing more than an animal." Therefore at the present moment, without knowledge of the self, the whole world is going on under the bodily concept of life. The bodily concept of life is there amongst the animals. The cats and dogs, they are very proud of becoming a big cat or big dog. Similarly, if a man also becomes similarly proud that "I am big American," "big German," "big," what is the difference? But that is actually going on, and therefore they are fighting like cats and dogs.

So we shall discuss more tomorrow.

Devotees: Jaya. (end)

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Bhagavad-gītā 2.1-10 and Talk

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Los Angeles, November 25, 1968

Tamāla Kṛṣṇa: "Sañjaya said, Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusūdana, Kṛṣṇa, spoke the following words [Bg. 2.1]. The Supreme Personality said, 'My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy' [Bg. 2.2].

Prabhupāda: Now, Arjuna was sympathetic with his brothers and relatives and he was practically crying, with tears in his eyes, and Kṛṣṇa said that it is non-Āryan. It is not befitting for an Āryan. Just see. He was so compassionate, but still, it is not approved by Kṛṣṇa. Go on.

Tamāla Kṛṣṇa: Purport. "The Sanskrit word Bhagavān is explained by the great authority, Parāśara Muni, the father of Vyāsadeva. The Supreme Personality who possesses all riches, entire strength, entire fame, entire beauty, entire knowledge, and entire renunciation is called Bhagavān. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he is possessor of all these opulences entirely. Such a claim is applicable to Kṛṣṇa only, and as such He is the Supreme Personality of Godhead. No living entity, including Brahmā, can possess such opulence. Neither Lord Śiva nor even Nārāyaṇa can possess such opulence as fully as Kṛṣṇa. By analytical study of such possessions it is concluded in the Brahma-saṁhitā by Lord Brahmā himself that Lord Kṛṣṇa is the Supreme Personality of Godhead. Nobody is equal to or above Him. He is the primeval Lord or Bhagavān known as Govinda, and He is the supreme cause of all causes. It is stated as follows: There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is Supreme over all of them because none can excel Him. He is the Supreme Person and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes. In the Bhāgavatam also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described therein as the original Personality from whom many, many incarnations and Personalities of Godhead expand. It is stated in this way: All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Personality of Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself. Therefore Kṛṣṇa is the original Supreme Personality of Godhead, the source of both Supersoul and the impersonal Brahman. In the presence of the Supreme Person, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Kṛṣṇa expressed His surprise with the word kutas, wherefrom. Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as Āryans. The word Āryan is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Viṣṇu, or Bhagavān. Such persons are captivated by the external features…"

Prabhupāda: But at the present moment they claim that "We belong to the Āryan family," but they have not the qualification of an Āryan. The Āryan qualification is described there. Simply Arjuna was little flickering, he showed his little weakness, and he was at once condemned as non-Āryan. "Oh, you are just showing your symptom of a non-Āryan." You see. And by Kṛṣṇa. So the Āryan word is not ordinary. To become Āryan means a perfect human being, as far as possible. That is Āryan civilization. Go on.

Tamāla Kṛṣṇa: "Such persons are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Āryans. Arjuna was trying to deviate from his prescribed duties, declining to fight, although he was a kṣatriya or warrior. This act of cowardice is described as befitting the non-Āryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity of becoming famous in this world. Lord Kṛṣṇa did not approve of the so-called compassion of Arjuna for his kinsmen."

Prabhupāda: So-called compassion. He was thinking that by showing that compassion he'll be, I mean to say, eulogized by Kṛṣṇa. But Kṛṣṇa condemned it. Yes. Just the opposite. In other words, Kṛṣṇa is very strict also. That is the qualification of Kṛṣṇa and His associates. Vajrād api kaṭhora and kusumād api kamala. Softer than the flower and harder than the thunderbolt. Two sides. When Kṛṣṇa is strict He's harder than the thunderbolt, and when He's soft, He's softer than the flower. These two examples are given. Vajrād api kaṭhora, kusumād api kamala. So Kṛṣṇa is not lenient to His friend or to His devotee. Because that leniency will not help him, will not help him. Sometimes He appears to be very hard for the devotee, but He's not hard. Just like father sometimes becomes very strict. That is good. That will be proved, how Kṛṣṇa's hardness will prove his salvation. At the end Arjuna will admit, "By Your mercy, my illusion is now over." So this sort of stricture by…, from God on the devotee is sometimes misunderstood. Because we are always accustomed to accept what is immediately very pleasing, but sometimes we'll find that we are not getting which is immediately very pleasing, but we should not be disappointed. We shall stick to Kṛṣṇa. That is Arjuna's position. Go on.

Tamāla Kṛṣṇa: "O son of Pṛthā, do not yield to this degrading impotence [Bg. 2.3]."

Prabhupāda: Hm. Degrading impotence. He doesn't want to see (chuckling) His devotee a coward and impotent. So this so-called qualification, impotency and niggard, that is not qualification for devotee. He must be very, in every way, very expert and fit. Kṛṣṇa wants to see. Yes. Go on.

Tamāla Kṛṣṇa: "It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy."

Prabhupāda: He's specially addressing, "chastiser of the enemy." Where there is no excuse, you must be chastiser. Not that "Because I have become Kṛṣṇa conscious, I'll be very humble." You must be humble, but in need, if there is need, you shall be thunderbolt. That is Kṛṣṇa instructing.

Tamāla Kṛṣṇa: "Arjuna said: O killer of Madhu, Kṛṣṇa, how can I counterattack with arrows in battle personalities like Bhīṣma and Droṇa, who are worthy of my worship [Bg. 2.4]?"

Prabhupāda: Of course, all explanation are not there. Here, these words, Kṛṣṇa addressed Arjuna, "chastiser of enemies." And Arjuna addresses Kṛṣṇa, "Madhusūdana," or the killer of the demon Madhu. "Yes, You are addressing me as chastiser of enemy, but do You think my grandfather, my teacher, they are my enemies? You killed demon Madhu, therefore Your name is Madhusūdana, but You are asking me to kill my grandfather and teacher." That is the hint. "It is all right that Your name is Madhusūdana. You killed one demon whose name was Madhu, but You are asking me, Bhīṣmasūdana? Bhīṣma is my grandfather. And Droṇasūdana?" Sūdana means killer. "So how can I be that?" That is the answer.

Tamāla Kṛṣṇa: "It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, then our spoils will be tainted with blood [Bg. 2.5]."

Prabhupāda: This is another indication how superiors should be shown respect. Arjuna says, "Although they have become avaricious, still, they are my superior." Avaricious, why? "They have got full affection for me. My grandfather Bhīṣma has got full affection for me. And Droṇācārya, I am his very dear student so he has also my very affection… good affection for me. But because Duryodhana has paid them, he has accepted their service. Paid them. So avaricious. Simply for money, in spite of so much affection and intimate relationship, they have accepted the service of Duryodhana, counting on money. So therefore they are avaricious. But in spite of their being avaricious, they are my respectful." This is respect. This is respect, that the respectful person who is my respectful, even there are some characteristics who does not command respect, still respect should be offered. This is a respectful offering. Yes. Sometimes it may be. The example is given. In the Bhagavad-gītā you'll find, api cet sudarācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. "Even a devotee is sometimes found not acting properly, but because he has got that unflinching faith and devotion upon Me," Kṛṣṇa says, "therefore he is saint." Only for that one qualification-he does not know except Kṛṣṇa. So to such person, even some flaws are found in their character… Just like we have imposed some rules that illicit sex relationship and intoxication, meat-eating, so many things. So… Of course, intentionally one should not break these laws. But even sometimes we may find that there is some flaw in one's part… Suppose if I see somebody smoking, but he is doing Kṛṣṇa consciousness very nicely. So we should not deride. We shall give him concession to reform. It does not mean that because he has accidentally smoked, smoking, that does not mean he has become immediately disqualified. As Arjuna is showing: "Although they have become avaricious, still, they are my superiors. Still. Still, they are my superiors." This is called unflinching faith. In spite of seeing my respectful superior abominable, not willingly, but by accident, still, I should not withdraw my respect. That is the… Hmm.

Tamāla Kṛṣṇa: "Nor do we know which is better, conquering them or being conquered by them. The sons of Dhṛtarāṣṭra, whom if we killed we should not care to live, are now standing before us on this battlefield [Bg. 2.6]." Purport. "Arjuna became perplexed in this connection, not knowing whether he should execute the fighting with the risk of committing unnecessarily violence, although it is the duty of the kṣatriyas, or whether he should not and prefer instead to live by begging, because if he did not conquer the enemy, begging would be the only means left for his living. There was no certainty of victory because either side might emerge victorious."

Prabhupāda: These are his causes of perplexities, how he was thinking, that has been tried to be explained. Yes, go on.

Tamāla Kṛṣṇa: "Even if there were victory awaiting them, because their cause was justified, still if the sons of Dhṛtarāṣṭra should die in battle, it would be very difficult to live in their absence. Under the circumstances that would be another kind of defeat. All these considerations by Arjuna definitely proved that he was not only a great devotee of the Lord but that he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging although he was born in the royal household is another sign of detachment. He was fully in the quality of forbearance as all these qualities combined with his faith in the words of instruction of Śrī Kṛṣṇa, his spiritual master, give evidence. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes over and above his enormous attributes in his material relationships."

Prabhupāda: Go on. (coughs)

Tamāla Kṛṣṇa: "Now I am confused about…"

Prabhupāda: Yes, what is there?

Tamāla Kṛṣṇa: "Now I am confused about duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and a soul surrendered unto You. Please instruct me [Bg. 2.7]." Purport. "By nature's own way, the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and it behooves one therefore to approach a bona fide spiritual master who can give one the proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life which happen without our desire. They appear like a forest fire which takes place without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear without our wanting such confusion. Nobody wants fire, and yet it takes place and we are perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution one must approach a spiritual master who is in disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not therefore remain in…”

Prabhupāda: This is a translation of a Vedic version, ācāryavān puruṣo veda. Ācāryavān, one who has ācārya as his guidance, he is supposed to know everything. Ācāryavān puruṣo veda. That is given there.

Tamāla Kṛṣṇa: ”One should not therefore remain in material perplexities but should approach such a teacher. This is the purport of this verse. Who is the man in material perplexities? It is he who does not understand the problems of life. In the Garga Upaniṣad this is described as follows. He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs without understanding the science of self-realization. He is called a miserly man. This human form of life is the most valuable asset for the living entity who can utilize it for solving the problems of life. Therefore one who does not utilize this opportunity is a miser.”

Prabhupāda: As a miser does not properly use his asset. Suppose you have got one million dollars, you keep it only, you do not use it properly or you spoil it. Then you are called miser. But if you utilize it properly and gain out of it, then you are intelligent. Similarly, Garga Upaniṣad says, he makes distinction, two classes. One class of men he says kṛpaṇa. Kṛpaṇa means miser. And another class of men he says brāhmaṇa, brāhmaṇas. So he classifies, etad viditvāsmāt ya praiti sa brāhmaṇaḥ. This self-realization process… We shall die. It is sure. Every one of us, we’ll die. But we should not die like cats and dogs. That is the difference. We may die. We must die. Nobody can escape death, but before death we must know what is self and self-realization. They are brāhmaṇas. Those who are trying to understand what he is, what is his relation with God and how he should live, they are called brāhmaṇas. And those who are living like cats and dogs, simply eating, sleeping, mating and dying, so they are dying like cats and dogs. So death is inevitable. That is also advised by Prahlāda Mahārāja in his instruction to his class fellows. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. ”My dear friends, from this beginning of life… We are now five years old. From this life we should try to understand bhāgavata-dharma.” Bhāgavata-dharma means to understand our relationship with the Supreme Lord. That is called bhāgavata-dharma. Mānuṣam adhruvam. Tad apy adhruvam. Although the life is temporary, but it is very suitable for self-realization. So therefore one should begin this process from childhood. Just like modern education system, if children are given some playthings, engineering… I’ve seen in your country especially. He’s given railway line and so many things. He can understand how railway system is working, or engineering, so that from the very beginning of his life he’s getting idea and he may catch up some line of activities. Similarly this Kṛṣṇa conscious education also should be given from the very beginning of life. That is the mistake of the modern civilization. Everyone is becoming engineering, technologist, or medical man or so many. But the real problem of life is to understand the self. But there is no educational system throughout the whole world what is the self, what is his need, how it is constituted, how it is working, so many things. In Boston, there was a Massachusetts Technological…

Devotee: Massachusetts Institute of Technology.

Prabhupāda: You know that? Yes. So I explained there that ”Here is a nice technological institute, but where is your, this technological department, to understand?” So the students very much appreciated it. Factually, this is the defect. We know… This will be the beginning of Bhagavad-gītā, that there is something which minus, this body is useless. But nobody is trying to understand what is that something. There is no technological institute to understand what is that something. Is it not defective? And still, they are very much proud of advancement of education. The real thing is missing. You have got all departments for comforts of this body, for maintaining this body, but the thing which minus this body, the body is useless, what about that thing? That is Bhagavad-gītā. That is Bhagavad-gītā. Bhagavad-gītā is teaching that technology. You should try to understand this Bhagavad-gītā is not technology for the external body. Bhagavad-gītā is the technology of the dehī which is within the body, which is moving the body, which is keeping the body fit. This body is fit very nice, very beautiful, very attractive. How long? So long the spirit soul is there. As soon as the spirit soul is off, immediately it begins to decompose. There may be a nice, beautiful young girl, everyone is hankering after her, but as soon as the spirit soul is gone, nobody will like to accept it. Immediately it becomes useless. (laughs) Huh? So nobody is very serious what is that thing? That is Bhagavad-gītā. Yes.

Śrīmatī: Is that what age is then, as the spirit soul is leaving the body, do you become older?

Prabhupāda: No, spirit soul is not old. The body is changing, that is the process. That will be explained,

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Spirit soul is evergreen. The body is changing. That is to be understood. Body is changing. That everyone can understand. Just like in your childhood your body was different. Just like this child, a different body. And when that child will be young girl, that will be a different body. But the spirit soul is there in this body and that body. So this is the proof that spirit soul does not change, the body changed. This is the proof. I am thinking of my childhood. That means I am the same ”I” which I was existing in my childhood, and I remember in my childhood I was doing this, I did that. But that childhood body is no longer. That is gone. Therefore it is conclusion that my body has changed, but I am the same. Is it not? This is simple truth. So this body will change, still I shall remain. I may enter into another body, that doesn’t matter, but I shall remain. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. As I am changing my body even in the present circumstances, similarly, the ultimate change does not mean I am dead. I enter into another… That also explained, vāsāṁsi jīrṇāni yathā [Bg. 2.22], that I change. Just like when I was not sannyāsī, I was dressing like any gentleman. Now I have changed my dress. That does not mean that I have died. No. I have changed my body, that’s all. I have changed my dress. Go on. Not now. Yes. Kṛpaṇas, yes, you were reading there.

Tamāla Kṛṣṇa: ”The kṛpaṇas, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, to wife and children and other members on the basis of ’skin disease.' The kṛpaṇas think that they are able to protect their family members from death, or the kṛpaṇa thinks that his family or society can save him from death. Such family attachment can be found even in the lower animals, who also take care of children. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still on account of miserly weakness he could not discharge the duty. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between a master and disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original…"

Prabhupāda: Here is a technique. The same Kṛṣṇa and same Arjuna, they are talking as friends. Then what was the necessity of Arjuna accepting Kṛṣṇa as spiritual master? The same Arjuna and same Kṛṣṇa, they'll talk, but what is the necessity of accepting as spiritual master? That means after accepting spiritual master he'll not argue. He'll simply accept whatever He says. That is the technique. Friendly talks, equal level, He, Kṛṣṇa was talking something and he was replying. So that argument has no end. But when he accepts Him as spiritual master, there is no more argument. One has to accept whatever He says. Therefore he's accepting as spiritual master. After this, Arjuna will never say, "This is wrong, this is, no," or "I don't agree." No. He'll accept. So acceptance of spiritual master means to accept anything, whatever he says. Therefore one has to select a spiritual master whom he can completely surrender. That is the technique. Veda-vākya. Just like in the Vedic injunction, nobody can deny. Similarly, spiritual master is also representative of Veda. Ācāryavān puruṣo veda. So similarly, it is just like Vedic injunction. So spiritual master has also got the great duty. He has to instruct the disciple in such a way that he may not be misled, and that is not possible because a spiritual master is he who will simply speak from authoritative sources. He'll speak from Bhagavad-gītā, Bhāgavata, or what was spoken by Nārada, Vyāsa, that is his authority. He does not say, "In my opinion it is…" No. Therefore it is perfect, it is coming from the disciplic succession, and if one agrees to such instruction, then he's also perfectly advancing. It is not difficult to understand. So he's accepting. "Now I accept You as my spiritual master. You teach me." Is that the statement? Yes. What is that?

Tamāla Kṛṣṇa: "He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Kṛṣṇa is therefore the original spiritual master in the science of the Bhagavad-gītā, and Arjuna is the original disciple in understanding the Gītā. How Arjuna understands the Bhagavad-gītā is stated in the Gītā itself, and yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person but to the unborn within Kṛṣṇa. There is no difference between Kṛṣṇa's within and without, and one who has no sense of this understanding is the greatest fool, the greatest pretender."

"I can find no means to drive away this grief which is drying up my senses. I will not even be able to destroy it if I win an unrivalled kingdom on the earth with sovereignty like that of the demigods in heaven [Bg. 2.8].

"Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, 'Govinda, I shall not fight,' and fell silent [Bg. 2.9].

O descendant of Bharata, at that time Kṛṣṇa, smiling in the midst of both the armies, spoke the following words to the grief-stricken Arjuna [Bg. 2.10]."

Prabhupāda: So Arjuna was so serious, and Kṛṣṇa was smiling. (laughs) "Just see the fool, what he is doing." Therefore there was necessity of instructing Bhagavad-gītā. The fool has to be instructed. Yes. This is the… He was smiling. This is childish. He was very serious, "Oh." Just like sometimes a child is very serious, and the father is smiling. Yes. So now Bhagavad-gītā will be spoken. He has accepted Kṛṣṇa as spiritual master. Now He'll teach. So what does He teach? Next?

Tamāla Kṛṣṇa: "The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead [Bg. 2.11]."

Prabhupāda: This is the first version of Kṛṣṇa as teacher. What is that? Read it again?

Tamāla Kṛṣṇa: "Those who are wise lament neither for the living nor the dead."

Prabhupāda: Yes. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11], that "You are lamenting for a thing which no learned man does. That means you are not learned, but you are talking just like learned man." What is that? "You are talking"?

Tamāla Kṛṣṇa: "While speaking learned words you are…"

Prabhupāda: Yes. "You are speaking learned words, but your behavior shows that you are not learned because you are lamenting on a subject which no learned man laments." Politely He says that "You are not learned, but you are talking just like a learned man." That you will find. Dr. Frog, (laughs) speaking like a very great philosopher. Just like here, that Dr. Radhakrishnan, that says, "It is not to Kṛṣṇa but within Kṛṣṇa." That fool does not know that there is no within or without of Kṛṣṇa. Rather, Kṛṣṇa is within and without. That he does not know. And he's accepted as a very great learned man. Dr. Frog, or Dr. Radhakrishnan. You see? This is going on in the world. They are posing themself as very learned, but… This can be detected by devotees, who is learned and who is not learned. Others cannot detect. Others will be misled. The devotees, they have got such eyes to see that they can immediately discriminate who is a fool, who is learned. There is a story that one man was searching after the truth. So he met some person, saintly person. So he gave him one feather, that "You try to see within the feather who is a human being and who is not." So when he began to see within the feather, he saw, "There is no human being." Similarly,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.]

Guru or the spiritual master… [break] …means pure devotee.

Vīrabhadra: In the āśrama, and before that when you said that a brāhmaṇa is… Do you mean, when you say brāhmaṇa, do you mean… I mean are they… the devotees who are not pure but…

Prabhupāda: Yes, they're also pure devotees because they're following my instruction. Just like a technician, he is expert, but somebody is assisting him. So the assistants, because they are following the instruction of the expert, therefore their work is also complete. So it is not necessarily that one has to become pure devotee immediately. Just like we are also following the instruction of our spiritual master. I don't claim that I am pure devotee or perfect, but my only qualification is that I am trying to follow the instruction of the perfect. Similarly… This is called disciplic succession. Just like here it is stated that Kṛṣṇa is the original spiritual master and Arjuna is the original student. So Arjuna said that sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. "My dear Kṛṣṇa, whatever You are saying, I accept in toto," in the Tenth Chapter. Just like Dr. Radhakrishnan says, "It is not to Kṛṣṇa, it is something else." He does not accept in that way. He says that "Whatever You are saying, I accept it. You are saying that You are the Supreme, I accept it. I don't say that You have got a separate thing within. That is Supreme, You are not Supreme, as person." This is impersonalist. They do not know that Kṛṣṇa has no such… A conditioned soul… Just like we are, I am different from my soul. "I am" means my body, or I am soul, different from the body. So Kṛṣṇa has no such differentiation. He does not know that. Because he's not following Kṛṣṇa, the perfect spiritual master. He's following some rascal spiritual master. Therefore he has this mistake. But if we follow Arjuna and Kṛṣṇa, then we get the perfect knowledge. We may not be cent percent perfect, but as far as possible, if we follow the instruction as it is, that much perfect. In this way one will get perfection.

So one has to follow. The same example, try to understand, that a perfect, expert technologist or technician or mechanic is working, and somebody is working under his instruction. So this somebody, because he is strictly working under the instruction of the expert, he's also expert. He may not be cent percent expert, but his work is expert. Is that clear? Because he is working under the expert. Do you follow? So if you follow pure devotee, then you are also pure devotee. It may not be one is cent percent pure. Because we are trying to raise ourself from the conditional life. But if we strictly follow the pure devotee, then we are also pure devotee. So far we do, that is pure. So pure devotee does not mean one has to become immediately cent percent pure. But if he sticks to the principle that "We'll follow a pure devotee," then his actions are… He is as good as a pure devotee. It is not I am explaining in my own way. It is the explanation of Bhāgavata. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footprints of pure devotees. It is said that tarkaḥ apratiṣṭhaḥ. If you want to become pure by your arguments and logic, that is not possible. I may be defeated by another strong man who is stronger in argument than me, so this is not the way of becoming purified, tarka, simply arguing. Tarkaḥ apratiṣṭhaḥ smṛtayo vibhinnāḥ [Cc. Madhya 17.186] . Śrutayaḥ, scriptures. Suppose somebody sticks to the scriptures. So scriptures, there are different types of scripture. So they are vibhinna. Vibhinna means different types. So how we can become purified by, even by following the scriptures? Tarko 'pratiṣṭhaḥ smṛtayo vibhinnā na cāsāv ṛṣir yasya mataṁ na bhinnam. Muni means thoughtful, philosophers. If we follow a particular type of philosopher, that is also not perfect because I may be under the care of a philosopher, frog philosopher. So that is also not sure. Tarko 'pratiṣṭhaḥ smṛtayo vibhinnā na cāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām.

Therefore to become pure or to understand the essence of purity is very confidential. It is not to be acquired by our own efforts, by argument or by being expert in scripture or by becoming a philosopher or a similar way. It is very confidential. Then how? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow a pure devotee, acknowledged devotee. Similarly, in the Bhagavad-gītā, if we follow Arjuna, then we understand Bhagavad-gītā as it is. But if we don't follow Arjuna, if we follow somebody, Dr. Frog, or create our own interpretation, then we remain impure. So mahājano yena gataḥ sa panthāḥ. We have to follow the footprints of mahājana, great soul. So here is directly you are meeting great soul, Arjuna. He is directly being taught Bhagavad-gītā by the original teacher. Who can be greater authority than Arjuna? So as Arjuna accepts Bhagavad-gīta, if you accept Bhagavad-gītā in that way, then your study of Bhagavad-gītā is perfect. It is very simple. Therefore I'm saying here that Kṛṣṇa is the original teacher, and Arjuna is the original student. So you follow the original student, you understand Bhagavad-gītā. Even Kṛṣṇa is not present before you. He is present by His words. This is the way of following what is pure. Yes?

Tamāla Kṛṣṇa: Can Kṛṣṇa give us the ability to someday remember every word that you are saying to us now? Because I myself, I forget so much. I want to hear just how you are talking and I can't.

Prabhupāda: What is that? I don't follow.

Tamāla Kṛṣṇa: I want to be able to hear you saying exactly what you're saying now. I want to always be able to hear it, but I forget. My memory is very poor.

Prabhupāda: Why? No. If we try… Memory may be poor. Everything depends on cultivation. If you cultivate something, your memory increases. Everyone becomes expert not in one day but by cultivation. Similarly, if you try to remember, then your memory will help you to remember. It is not difficult. That is stated in the Bhagavad-gītā, that we have to try to remember Kṛṣṇa. He's so beautiful, His instructions are so nice. If we simply remember Kṛṣṇa… That was the perfection approved by Lord Caitanya. I think I have narrated the story. When Lord Caitanya was traveling in South India in a big temple, Raṅganātha temple, He went to see the Deity, and He saw one brāhmaṇa was reading Bhagavad-gītā. And people were joking him, "Oh, Mr. brāhmaṇa, how you are reading Bhagavad-gītā?" Because they were the neighbors, they knew that this brāhmaṇa was illiterate and he was studying Bhagavad-gītā. So they were joking. But the brāhmaṇa did not care them. He was taking the book and in his own way he was reading. Caitanya Mahāprabhu saw this incident, He came to the brāhmaṇa. So He asked the brāhmaṇa, "My dear brāhmaṇa, what you are reading?" So he could understand "This persons is not joking with me; He is serious." So he explained, "My dear sir, I am reading Bhagavad-gītā. Unfortunately, I am illiterate. I do not know even the alphabets." "Why you are reading Bhagavad-gītā?" So he said that, "My spiritual master knows that I am illiterate, but still, he has asked me to read Bhagavad-gītā. What can I do? Therefore I have taken this book. I am seeing simply. I do not know how to read." "Oh, that's all right. You cannot read. But I see that you are crying. How you are crying if you are not reading?" "Yes, I am crying. Of course, there is cause." "What is that?" "As soon as I take this Bhagavad-gītā, I remember Kṛṣṇa. Kṛṣṇa is sitting as driver and Arjuna is hearing. I have heard the story. I know something of the instruction but cannot read. So as soon as I take this book, this picture comes before me and I simply think, 'Oh, how Kṛṣṇa is nice that He has become a charioteer of His devotee. He is so great. Still, He has accepted a menial service of His devotee.' This gives me so much pleasure that I cry." Caitanya Mahāprabhu embraced him, "Your Bhagavad-gītā reading is perfect. You have taken the essence." So this is the thing. If you simply remember Kṛṣṇa is teaching Arjuna and Arjuna is hearing, if you simply remember the picture, that is sufficient. Even if you think that you cannot read. Because after all we have to become Kṛṣṇa conscious. We haven't got to become a learned man to argue with another learned man. If it is possible we can do that, but that does not make any difference if I cannot argue with others or if I cannot teach very nicely Bhagavad-gītā to others. Simply if I remember this picture, that is perfection. Because we have to become Kṛṣṇa conscious. We have to simply think of Kṛṣṇa. You think in any way. That is your perfection. Smartavyaḥ satataṁ viṣṇuḥ. This is the injunction. You have to think of Viṣṇu always. This is samādhi; this is meditation; this is yoga siddhi, perfection of yoga.

So one who has learned to think of Kṛṣṇa always, he is already on the perfectional stage. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If one has come to this stage, just to understand Kṛṣṇa the great, the Supreme Personality of Godhead, and he's surrendered soul, "Kṛṣṇa, whatever You like You do. I am surrendered."… This is ārādhana. Then he doesn't require to undergo any austerities or penance. His everything is finished. And nārādhito yadi haris tapasā tataḥ kim. And if he does not come to this stage, his so-called scholarship, learned argument, this or that-all nonsense, finished. Useless. One has to come to this stage. Therefore Lord Caitanya embraced the brāhmaṇa, "Yes, your study of Bhagavad-gītā is perfect." Because one has to come to this stage, thinking of Kṛṣṇa always. So if one does not come to this stage, simply by academic education, he says "It should be like this. The interpretation should be like this," he's simply wasting time. Frog philosopher. One has to come to this stage. Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. So that is the perfection. Kṛṣṇa and gopīs. They were cowherds girl. Their father, mother, they were only ordinary village men, keeping cows. That's all. What was their education? They were not Vedantists. But they learned to love Kṛṣṇa. That was their qualification. And Caitanya Mahāprabhu certifies, ramyad upāsanā vraja-vadhu-vargeṇa va kalpita. "Oh, there is no better worship than that which was contemplated by the gopīs." Because they did not know what is Kṛṣṇa but they loved Kṛṣṇa. That's all. They loved Kṛṣṇa, that because Kṛṣṇa was God or Kṛṣṇa was something great? No. Their natural affection was for Kṛṣṇa. They could not stay even for a moment without seeing Kṛṣṇa. That was their qualification. This is Kṛṣṇa consciousness.

Boy: How come a lotus flower is so great?

Prabhupāda: He will explain, he will explain. So, one has to come to perfect Kṛṣṇa consciousness some way or other. That is perfection. That is everything. If one always thinks of Kṛṣṇa, then he is perfect. We should not forget. We have presented so many formulas. Why? Not the formulas are important, but the formulas will help me to remember Kṛṣṇa always. Just like you are going to sell our magazines. So this magazine selling or taking some contribution is not our business. Our business is that we are spreading Kṛṣṇa consciousness, people are hearing something about Kṛṣṇa. And because we are helping, we are also hearing. We are also benefiting. When you speak somebody about Kṛṣṇa, then I hear also Kṛṣṇa. Śravaṇaṁ kīrtanam [SB 7.5.23]. The first preliminary steps, hearing and chanting, is going on. So in this way we shall take all opportunities so that twenty-four hours, whether awakened or sleeping, we shall always think of Kṛṣṇa. That is perfection. This chanting means always remembering Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Rāma, Hare Rāma. Cooking, I am cooking for Kṛṣṇa, I am typing for Kṛṣṇa, I am going to preach for Kṛṣṇa, I'm distributing Back to Godhead for Kṛṣṇa. In this way (laughs) always remember Kṛṣṇa, that's all. That will make you perfect. Yes?

Devotee: Did Kṛṣṇa have children by the gopīs?

Prabhupāda: No. Kṛṣṇa's love was not this love, sex love. That was different thing. Yes?

Viṣṇujana: When we're engaged in spreading Kṛṣṇa consciousness by this singing or selling Back to Godheads or speaking with people, if through our senses, like seeing or hearing or touching and smelling, our mind gets distracted even while we're engaged in selling Back to Godhead, then how can we always, how can we always return to that point of remembering even though our senses are being dragged by billboard signs and so many…

Prabhupāda: No, suppose you are selling Back to Godhead. Does it not remind you (of) Kṛṣṇa? Does it not remind you about Kṛṣṇa? What for you are selling Back to Godhead? You could sell another popular magazine which could sell very nicely, quickly, thousands of copies. Why you have taken this Back to Godhead? For Kṛṣṇa. You are not for business, you are not ordinary, I mean to say, newspaper seller. Why you have taken Back to Godhead? Your motive is that people may know about Kṛṣṇa. That is your motive. If magazine selling is your business, you can take any other sense gratificatory magazine. There are so many. And you can sell, you can make some profit. So we have to mold our life in such a way that we shall always remember Kṛṣṇa. Therefore remembering Kṛṣṇa is my primary business. And we have to act in such a way that we may not forget Kṛṣṇa. That should be the principle. That is the secret. Therefore it is equally good for anyone because we can engage anyone in the business of Kṛṣṇa. If somebody has no, I mean to say, knowledge, he can simply sweep over the floor of Kṛṣṇa's temple. That will make him remembering Kṛṣṇa, that "I am cleansing the floor of Kṛṣṇa's temple." He's as good as the editor of Back to Godhead. Yes?

Devotee: How does the devotee go about practicing this Kṛṣṇa consciousness when he's asleep?

Prabhupāda: Yes, Sleep means your gross senses are stopped, but your mind works. Therefore you dream. So if you practice your mind to be engaged in Kṛṣṇa consciousness, in dream also you'll see that you are preparing prasādam. "I am going to sell Back to Godhead." (chuckles) That's all. Sometimes some nights when I feel hungry, I dream that I'm eating Kṛṣṇa prasādam very sumptuous. (laughing)

Devotee: Oh, haribol! (laughing)

Prabhupāda: (laughs) Somebody is supplying me nice paraṭā and I am eating. (laughs) But, being hungry, oh, my hunger is not satisfied. I'm eating, eating, till the dream is end. So if you practice, this is the technique. We have to practice in this way, that when all functions of this body will be stopped at the time of death, oh, we shall remember some way or other, Kṛṣṇa. Then successful. Immediately successful. That is the technique. Therefore Kulaśekhara is praying,

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

The devotee, a great devotee, King Kulaśekhara. He has a nice book, Mukunda-mālā-stotra. I began translating, commenting, this line in Vṛndāvana. So the first verse is he's comparing his mind with the swan. I think you have seen, Jayānanda, when we were walking in Seattle in that park, in a lake the swan were diving near the lotus. You have seen? Yes. That is the practice. The swan takes pleasure where there is, I mean to say, what is called, lotus or lily, lilies. There's a stem. They dive and they entangle their long neck with the… That is their sporting. So Kṛṣṇa's lotus feet, we call, lotus feet. So he says that "My mind may be entangled with the stem of Your lotus feet just like the swan. Immediately. I can do that now because I am in healthy state. Otherwise at the time of death, kapha-vāta-pittaiḥ, when mucus, bile, everything will be disordered, and my throat will be choked up, I will not be able to speak or chant. So why shall I wait for that time? Now I am fit. Let my mind be absorbed with Your thought and let me die." That is the technique. That our mind should be always absorbed in Kṛṣṇa thought. So if by Kṛṣṇa's grace, at the time of that last moment of quitting this body, when every function of the body will be disordered we can remember Kṛṣṇa, then our life is successful. So we have to practice this. This, everything, whatever we are doing, it is practicing for the last moment. There is a Bengali proverb, bhajana kara sādhana kara matte janle haya.(?) How you are advancing in Kṛṣṇa consciousness, that will be tested at the time of your death. The examination will be at that time. So if that technique becomes perfect, then our life is perfect. At once you are transferred to the Kṛṣṇaloka. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. "My dear Kaunteya, My dear Arjuna, that person, after quitting this body, he never comes back again to this nonsense material world, but he comes to Me." That is perfection. People have no knowledge who is transferred, where it is transferred, what is God, what is… No, nothing of the sort. Simply eat, drink, be merry and enjoy, and die like cats and dogs. That's all.

So we have tried to explain all these things in this Bhagavad-gītā As It Is. Try to read it repeatedly and you get all information, all techniques. This life should not be misused. That should be the first point. It should be very properly utilized in Kṛṣṇa consciousness. Consciousness is there. Just absorb it in Kṛṣṇa. Consciousness must be absorbed in some thought. Make it Kṛṣṇa thought always. Make your program in such a way that you cannot go out of Kṛṣṇa thought. Just like businessmen, they're always thinking, "What profit is there? What is the bank balance? And how the business is going? How the profit is going?" They're always thinking of that. Somebody is thinking something. Everyone. If one is after some woman, he's thinking of that woman always. If one is after some man, he's also thinking of that man. So thinking must be there, some subject matter of thinking. That we have to change to Kṛṣṇa thinking some way or other. Transferring the thinking or consciousness to Kṛṣṇa. You do it in whatever way you like, but there are some standard way. If you follow, that will be easier. People have some idea of God, they accept. But simply having some idea of God one cannot think. But here is a solid God, Kṛṣṇa, with two hands playing flute, and one can think of Him. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram [Bs. 5.38]. They're thinking of whom? Śyāmasundara. Śyāma, blackish, but very beautiful. Śyāmasundaram acintya-guṇa-svarūpam. With transcendental qualities. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. "I am worshiping that Govinda." So we have to mold our life. This is Kṛṣṇa consciousness. Chant Hare Kṛṣṇa. So you have got another good assistant?

Tamāla Kṛṣṇa: Expert.

Prabhupāda: Yes. Now take some contribution and purchase one temple. (laughs) The saṅkīrtana's party's responsibility is increasing. Just find out some person, and give us a temple.

Tamāla Kṛṣṇa: I found someone who will give us a big garage, but it's not a temple. A nice man.

Prabhupāda: Never mind garage. Let him begin. We shall sit down there in garage. He's giving for good or…

Tamāla Kṛṣṇa: No. He is volunteering. He's a businessman who has started to chant.

Prabhupāda: Oh.

Tamāla Kṛṣṇa: He's very nice.

Prabhupāda: So let him give us and we shall make our temple there in the garage. Where it is?

Tamāla Kṛṣṇa: He says it's nearby here. He said fifty people can come in.

Prabhupāda: Oh, that's all right.

Tamāla Kṛṣṇa: He said we should hold kīrtana there now.

Prabhupāda: And immediately.

Tamāla Kṛṣṇa: Yes, he's suggested it.

Prabhupāda: So do it immediately. It is Kṛṣṇa's grace. Never mind garage. We shall turn hell into heaven. (laughter)

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

Svargāpavarga, heaven or the Brahman effulgence, or hell, all these are equal to a devotee. A devotee does not make any distinction because he has always within his heart Kṛṣṇa. So either he goes to hell or heaven, it doesn't matter. You see? If Kṛṣṇa goes with him then it is no longer hell. (laughs) Just like īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Lord as Supersoul is in everyone's heart, so He's in the heart of the hog or He is in the heart of the worm in the stool. Does it mean Kṛṣṇa is living in the stool? No. Wherever He lives, He lives in Vṛndāvana. That is His inconceivable potency. He can live everywhere, but He does not live there. He lives in Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. So it doesn't matter whether it is garage or anything. If somebody is voluntarily offering that, immediately accept that. We shall sit down there, and fifty people can sit. It is sufficient. We can decorate it nicely. Immediately. Near this place?

Tamāla Kṛṣṇa: Yes, he says it's nearby here.

Prabhupāda: Very good.

Tamāla Kṛṣṇa: He's a very nice man. He started to chant when he came to our other temple, and every day he chants while he goes to work…

Prabhupāda: Very good.

Tamāla Kṛṣṇa: …when he's walking the street.

Prabhupāda: So he is devotee.

Tamāla Kṛṣṇa: He said he was smoking two and a half packs of cigarettes. Now he only smokes three or four. Soon he will stop.

Prabhupāda: (laughs) You see? How practical. Yes. This is practical. One of my Godbrothers, he narrated his life history, that he was distilling wine for drinking. And he said that all kinds of intoxicants he has passed. He is graduate of all kinds of intoxication. (laughs) But when he came to Guru Mahārāja, he left everything. He has not even smoking a biḍi, cigarette. Pāpī tāpī yata chilo, hari-nāme uddhārilo, tāra sākṣī jagāi mādhāi. The witness is Jagāi and Mādhāi. So you accept it.

Tamāla Kṛṣṇa: He'll have to call me. He said he would call tomorrow.

Prabhupāda: Very good.

Dayānanda: Well, did he donate it?

Tamāla Kṛṣṇa: No. We'll have a phone by tomorrow.

Dayānanda: You said he came to the other temple.

Tamāla Kṛṣṇa: Remember the Indian people came that night? I'll tell you who he is.

Dayānanda: With the twelve-year-old boy?

Tamāla Kṛṣṇa: No. He came with his wife that night.

Prabhupāda: He's Indian?

Tamāla Kṛṣṇa: No. No. There was another Indian people there that night, but he was separately with his wife. We had a kīrtana. That was that very rich man, Indian man who came, and then there was another couple there.

Prabhupāda: So he's also rich man?

Tamāla Kṛṣṇa: I don't think so. But he has a wife and he says many things have been changing since he chanted. He says he doesn't know whether he should attribute it to the chant, but he's going to keep chanting. And he looks very, ah, he looks much happier.

Prabhupāda: That's all right. So, chant. (end)

751017BG.JOH

Bhagavad-gītā 2.1-11

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Johannesburg, October 17, 1975

Prabhupāda: I shall speak some verses from Bhagavad-gītā, Second Chapter, in which the Supreme Personality of Godhead Kṛṣṇa instructed. The beginning of instruction is the Second Chapter of Bhagavad-gītā. So Arjuna, representing ourself, conditioned soul, covered with the material body and thinking in bodily conception of life… He was to fight with his brothers, nephews, grandfather, Bhīṣmadeva, also teacher the military science, Droṇācārya. In this way the business was not very palatable. Although he was forced to fight by the opposite party who were very near, thick and thin people, and he had to kill them, so it was not very satisfactory to him. Therefore he flatly denied to fight: "Kṛṣṇa, I am not going to fight." He left his weapon, and then Kṛṣṇa was surprised that "My friend, Arjuna, he is denying to fight in My presence."

So Sañjaya, the private secretary of Mahārāja Dhṛtarāṣṭra, he was relaying the message which was going on in the battle of Kurukṣetra by higher process. Nowadays we have got experience of the television, but the another process, antar-dṛṣṭi, that is also television. You can see the reflection of external activities within your heart, and you can explain. So Sañjaya, the private secretary of Mahārāja Dhṛtarāṣṭra, he explained that Arjuna was denying to fight. So,

taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ
[Bg. 2.1]

Madhusūdana is Kṛṣṇa's another name. So when Kṛṣṇa saw that Arjuna is unnecessarily disturbed, then, taṁ tathā kṛpayāviṣṭam aśru-pūrṇākulekṣaṇam [Bg. 2.1]. Aśru-pūrṇa: his eyes was full with tears. "Kṛṣṇa, I have to fight with my relatives." So he was crying, that "This is not very good business." So why he was crying? Kṛpayāviṣṭam: being merciful upon them. They were so cruel upon the Pāṇḍavas that they insulted their wife, they tricked how to take away their kingdom. All this injustice was done to them. Still, because Arjuna is a Vaiṣṇava, a devotee, still, he was sympathetic: "No, no, let them do whatever they have done, but I am not going to kill them." So kṛpayāviṣṭam aśru-pūrṇākulekṣaṇam [Bg. 2.1], viṣīdantam. Bhagavān uvāca. Then, after Arjuna being silent not to fight, then Bhagavān… Kṛṣṇa is Bhagavān. Bhagavān means the Supreme Personality of Godhead, full with all opulences. That is called Bhagavān. Generally in India we speak, bhāgyavān. Bhāgyavān means one who has got opulences. So Bhagavān means one who is full in opulences-in wealth, in strength, in influence, in beauty, in education, in renunciation. In these six ways, when one is opulent fully then he can be called Bhagavān. Partially, if one is very opulent, sometimes he is also called Bhagavān, but real Bhagavān, according to śāstra, is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Others, they may possess some of the opulences, not in full, partially. Just like Nārada Muni or Lord Brahmā, Lord Śiva. They are also sometimes called Bhagavān. But real Bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So here Bhagavān, the Supreme Person, Kṛṣṇa. Kṛṣṇa means, as Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior person or element more than Me." And when Arjuna understood Kṛṣṇa he also admitted, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So Kṛṣṇa is the Supreme Personality of Godhead. He is the origin of Brahman. He is the origin of Paramātmā. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is experienced in three ways-Brahman, Paramātmā and Bhagavān. So Bhagavān is the last word of the Absolute Truth, the Supreme Person. Therefore Vyāsadeva has purposefully written here, "śrī bhagavān uvāca." Bhagavān uvāca means you cannot exceed the Supreme Person. Nobody can be equal to the Supreme Person; nobody can be more than the Supreme Person. Everyone should be under the Supreme Person. That is the meaning of Bhagavān. So Bhagavān said,

kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna
[Bg. 2.2]

”My dear Arjuna, you are My friend, personal friend, and you are proposing this, which is befitting to the anārya.” Anārya-juṣṭam: ”This is not for the Aryan. You are kṣatriya, you are meant for fighting for justice, and you are denying to fight? Oh, this is not good.” Anārya-juṣṭam: ”This kind of proposal, cowardice, can be proposed by the anārya.” Ārya means the advanced. One who is advanced in knowledge, in civilization, they are called ārya, Aryan civilization. So in the Aryan civilization there are four divisions to maintain the society in the correct balance. That is also stated in the Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The society must be divided into four classes of men. The first-class means most intelligent class of men. They should be trained up as brāhmaṇa. Śamo damaḥ satyaṁ śaucaṁ titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So this is the beginning of civilization, not that all śūdras as it is now in this age. Kalau śūdra-sambhavaḥ. Kali-yuga, there is no training how to qualify a section of person to become first-class brāhmaṇa. That training is not there, neither kṣatriya, neither pure vaiśya class. We are proud of our business, vaiśya, but vaiśya means kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Vaiśya means they should take care of the cows, cow protection, go-rakṣya. Why go-rakṣya? Why not other animal rakṣya? Kṛṣṇa has not said ”animal rakṣya” or ”janawal-(?) rakṣya.” Go-rakṣya. The cow is very, very important animal. If you want to advance your spiritual consciousness, then you must have sufficient milk and sufficient grains. That is civilization. Therefore it is the duty of the vaiśyas to produce food grain. Annād bhavanti bhūtāni [Bg. 3.14]. Annād. In the society, if you have got sufficient anna, both the animals and the man, they will be happy. These are the instruction in the Bhagavad-gītā, everything practical. If we follow Bhagavad-gītā from all angles of vision-social, political, economical, religious, cultural-you will be perfect. This is Bhagavad-gītā. We are therefore taken up this mission, to preach Bhagavad-gītā as it is to solve all the problems of the world. That is Aryan civilization. Aryan civilization means following the principles of Bhagavad-gītā.

So here Kṛṣṇa is addressing Arjuna, anārya: ”Non-Aryan. You are kṣatriya. Your service is now required to fight with persons who have created injustice. So what is this, that you are denying to fight?” Anārya juṣṭam. And asvargyam. Asvargyam means ”By denying your duty you cannot be elevated in your next life or you cannot be elevated in the higher planetary system.” For a kṣatriya, it is the duty of the kṣatriya to fight and lay down his life. Then he is promoted to the higher planetary system. That is the shastric injunction. If he becomes victorious, then he enjoys this material world, and if he dies, he is promoted to heaven. These things are there. Therefore Kṛṣṇa is advising Arjuna, asvargyam: ”If you deny to fight, then you will be refused to enter in the higher planetary system.” Akīrti-karam. ”And you are known as a great fighter, great soldier and My friend, and this will be going against your reputation. Don’t do this.” Then He says,

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tvaktvottiṣṭha parantapa
[Bg. 2.3]

”My dear friend, parantapa…” Parantapa means one who gives trouble to the enemies. This is the material world. A kṣatriya cannot behave like a brāhmaṇa, to excuse. Brāhmaṇa business is to excuse. Kṣamā-rūpa-tapasvinaḥ. Those who are tapasvī, they can excuse, but those who are in the governmental post, to make justice, there is no question of excuse. Life for life. ”You have killed one man; you must be killed.” This is justice. A brāhmaṇa, he may excuse, ”All right, you have killed my man. Never mind. I excuse you.” That is a brāhmaṇa’s business. But a kṣatriya, the government, the ruling power, he cannot do so. It is his mercy. It is the government’s mercy when a murderer is hanged. That is the injunction in the Manu-saṁhitā. ”So parantapa, you are kṣatriya. Your business is to punish the unjust.” Kṣudraṁ hṛdaya-daurbalyam: ”For a kṣatriya this kind of poor-heartedness, that ’I shall not fight…’ Give it up. Don’t indulge in such thing.”

Then Arjuna replied,

kathaṁ bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārhāv arisūdana
[Bg. 2.4]

He is addressing Kṛṣṇa as arisūdana, the killer of the enemies. He says, ”But in my case, I have to fight with Bhīṣma, Droṇācārya. They are my well-wisher, and how can I kill them? It is my duty to offer my respect, touching their feet, and You are enticing me to pierce their body with arrow? So, of course, You have killed so many enemies, but You have killed enemies. Why You are inducing me to kill my grandfather and my teacher?” Of course, Arjuna, also intelligent. He replied that ”You cannot accuse me as anārya. This is the consideration. Therefore I am hesitating to fight.” Then he says,

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān
[Bg. 2.5]

”They are not only my grandfather. They are guru. And mahānubhāvān, very great personality, Bhīṣmadeva, Droṇācārya. So if I kill them and if I live prosperously, taking the kingdom, do You think it is all right that I live on the blood of my guru and great personalities? Do You think it is all right?” Of course, he says,

na caitad vidmaḥ kataran no garīyo

yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te ’vasthitāḥ pramukhe dhārtarāṣṭrāḥ
[Bg. 2.6]

”Kṛṣṇa, actually I am puzzled. It is my duty to fight, but now I am puzzled whether I shall fight or not fight because, after all, the other side, they are my relatives, family members, dhārtarāṣṭrāḥ. Dhṛtarāṣṭra is my elder brother of my father, and his sons they are my cousin-brothers. So I am puzzled whether I shall fight.” He plainly explained his position that ”Not that I have become anārya. I have got sufficient strength. I can fight, but I am puzzled whether I shall fight in this case or not.”

Then he submits,

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam
[Bg. 2.7]

Then Arjuna decided to accept Kṛṣṇa as his guru. He… Śiṣyas te ’ham: ”I become your disciple.” To become disciple means no more argument. When we talk friendly there is argument, counterargument. But when there is order from guru there is no more argument. Therefore Arjuna says that kārpaṇya-doṣopahata-svabhāvaḥ: ”Actually my behavior should be exactly like a kṣatriya, to fight for the just cause, but in this case I am denying. Therefore I am kṛpaṇa.” Kṛpaṇa means one who does not properly use his position. One man is very rich, but he does not use his money, simply sees the money. He is called kṛpaṇa. Similarly, Arjuna is powerful, he can fight, he is a kṣatriya, but he is denying his ability. Therefore he is thinking that ”I have become kṛpaṇa, miser. Although I have got strength, I am denying to fight.” ”Although I have got money, I do not spend.” These are called kṛpaṇa. So kārpaṇya-doṣopahata: ”Now I am infected with kārpaṇya-doṣa.” Kārpaṇya-doṣopahata-svabhāvaḥ.

So when we become puzzled with these material affairs, what to do-to do or not to do, this is the example-at that time we must approach a guru. That is the instruction here, we see. Pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ. When we are bewildered, we do not distinguish what is religious and what is not religious, do not use our position properly. That is kārpaṇya-doṣopahata-svabhāvaḥ [Bg. 2.7]. At that time there is need of guru. That is the Vedic instruction. Tad-vijñānārthaṁ sa gurum evābhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This is the duty. This is civilization, that we are meeting with so many problems of life. That is natural. In this material world the material world is problems of life. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Material world means in every step there is danger. That is material world. So therefore we should take guide from guru, from the teacher, from the spiritual master how to make progress, because this… That will be explained later on, that the goal of our life, at least in this human form of life, in the Aryan civilization, the goal of life is to understand our constitutional position, ”What I am. What I am.” If we do not understand ”What I am,” then I am equal to the cats and dogs. The dogs, cats, they do not know. They think that they are the body. That will be explained. So in such condition of life, when we are puzzled… Actually we are puzzled every moment. Therefore it is necessary one should approach to a proper guru. Now Arjuna is approaching Kṛṣṇa, the first-class guru. First-class guru. Guru means the Supreme Lord. He is guru of everyone, parama-guru. So anyone who represents Kṛṣṇa, he is also guru. That will be explained in the Fourth Chapter. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So Kṛṣṇa is showing example, where we should offer our surrender and accept guru. Here is Kṛṣṇa. So you have to accept Kṛṣṇa or His representative as guru. Then your problems will be solved. Otherwise it is not possible, because he can say what is good for you, what is bad for you. He is asking, yac chreyaḥ syān niścitaṁ brūhi tat [Bg. 2.7]. Niścitam. If you want advice, instruction, niścitam, which is without any doubt, without any illusion, without any mistake, without any cheating, that is called niścitam. That you can get from Kṛṣṇa or His representative. You cannot get right information from the imperfect person or a cheater. That is not right instruction. Nowadays it has become a fashion; everyone is becoming guru and he is giving his own opinion, ”I think,” ”In my opinion.” That is not guru. Guru means he should give evidences from śāstra. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ: [Bg. 16.23] ”Anyone who does not give evidences, proof, from the śāstra, then” na siddhiṁ sa avāpnoti, ”he does not get at any time success,” na sukham, ”neither any happiness in this material world,” na parāṁ gatim, ”and what to speak of elevation in the next life.” These are the injunction.

So we must select guru. Here it is, example, Arjuna. He’s accepting Kṛṣṇa as guru. Why he is accepting? Because, he says,

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam
[Bg. 2.8]

So he has selected that the right person, guru, and he said that ”Unless I hear from You what is right and wrong, I cannot decide whether I shall fight or I shall not fight. Which way is better for me I cannot understand.” In this way,

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

”After addressing Kṛṣṇa that ’You give me the right direction; otherwise I am not going to fight,’ he left his weapon and became silent.”

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ

[Bg. 2.10]

Now, Kṛṣṇa took the position of guru, and He began to instruct. Tam uvāca hṛṣīkeśaḥ. Hṛṣīkeśa…, Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīkeśa means hṛṣīka īśa. Hṛṣīka means the senses, and īśa, the master. Therefore Kṛṣṇa is the master of our senses, everyone's senses. That will be explained in the Thirteenth Chapter, that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. In this body there are two living entities. One is myself, the individual soul, ātmā; and the other is Kṛṣṇa, Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So actually the proprietor is Paramātmā. I am given the chance to use it, so my senses, so-called my senses, that is not my senses. I have not created my hand. The hand is created by God, or by Kṛṣṇa, through the agency of this material nature, and I am given the hand to use it for my purpose, for my eating, for my collecting. But actually it is not my hand. Otherwise, when this hand becomes paralyzed, I am claiming, "my hand"-I cannot use it because the power of the hand is withdrawn by the proprietor. Just like in a house, rented house, you are living. If the proprietor of the house, landlord, eject you, you cannot live there. You cannot use it. Similarly, we can use this body as long as the real proprietor of the body, Hṛṣīkeśa, allows me to stay here. Therefore Kṛṣṇa's name is Hṛṣīkeśa. And this Kṛṣṇa consciousness movement means that we have accepted the senses from Kṛṣṇa. It should be used for Kṛṣṇa. Instead of using it for Kṛṣṇa, we are using it for our sense gratification. This is our miserable condition of life. Just like you are living in a place for which you have to pay rent, but if you don't pay rent-you think that it is your property-then there is trouble. Similarly, Hṛṣīkeśa means the real proprietor is Kṛṣṇa. I have been given this property. That is stated in the Bhagavad-gītā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantra: it is a machine. This machine has been given by Kṛṣṇa to me because I desired that "If I get a machine like a human body, then I can enjoy like this." So Kṛṣṇa fulfills your desire: "All right." And if I think, "If I get a machine in which I can directly suck blood of other animal," "All right," Kṛṣṇa says, "you take the machine of a tiger's body and use it." So this is going on. Therefore His name is Hṛṣīkeśa. And when we understand properly that "I am not the proprietor of this body. Kṛṣṇa is the proprietor of the body. I wanted a certain type of body to use it for my sense gratification. He has given it and I am not happy. Therefore I shall learn how to use this machine for the proprietor," this is called bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Because Kṛṣṇa is the proprietor of the senses-He is the proprietor of this body-so when this body will be utilized for Kṛṣṇa's service, that is our perfection of life. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

If you want the definition of bhakti, the bhakti means to use the things for the proprietor. That is right use. If somebody use for another purpose, that is misuse. So bhakti means, when things are used properly, that is called bhakti. Now we are thinking that this machine, this body, "I am born in India, so it is Indian machine. It should be utilized for India's profit." Another person is thinking, "This machine, it is gotten from America, so it should be used for America." That is going on in the name of nationality or communism, or society or friendship and this and so on. We have invented so many "isms," but they are all misuse because actually the machine does not belong to the American or the Indian or the African. The machine belongs to Kṛṣṇa. So this is misuse. So when we understand that we are misusing this machine improperly, that is called pure machine. That is called pure understanding, or Kṛṣṇa consciousness. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. "I am not American. I am not Indian. I am not brāhmaṇa. I am not kṣatriya. I am not human being." Ahaṁ brahmāsmi: "I am Brahman." Not the Supreme Brahman, but part and parcel of Brahman. Supreme Brahman is Kṛṣṇa, Parabrahman. He is addressed as Parabrahman. So we are part and parcel of Brahman. Therefore we are Brahman. So we have to realize this position. Ahaṁ brahmāsmi: "I am Brahman." I am not this machine. I am put into this machine, but because the machine is gotten either from America or from India or from heaven or from hell, I am designating this machine as American machine or Indian machine. Actually this machine belongs to Kṛṣṇa, and it should be used for Kṛṣṇa. Therefore the definition of bhakti means hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. This is bhakti.

So Kṛṣṇa, now He has taken the position of teacher. Now no more friendly talking because Arjuna has accepted Him as the teacher. So He's the teacher. It is the duty of the teacher to punish or to chastise the disciple when he is wrongly going on. That is the duty. So first teaching of Kṛṣṇa, because Arjuna has accepted His leadership, His teachership, His instruction, accepted that he will follow His instruction, so first instruction is aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "You rascal, you are rascal. You are talking like a very learned man that 'How shall I kill my, this grandfather? How shall I kill my brother, this and so on?' This is all bodily concept of life. You are talking on the bodily platform." So what is this body? It is to be neglected? "Yes." Aśocyān anvaśocas tvam: "It is not to be lamented."

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

Paṇḍita means one who knows that "I am not this body." That is paṇḍita. The body is a lump of matter, so what is the value of lump of matter? Either while it is moving or while it is not moving, it is a lump of matter. Suppose we are now moving with this body with nice coat, pant, hat. That's all right. But what it is? It is a lump of matter. Either coat, pant, or these bones and the skin and the blood and the stool and urine, whatever this body is composed of, it is all material. And when the living entity goes away from this body, the same lump of matter… Does it change? So we are not lamenting at the present moment because it is moving. And as soon as the movement is stopped, I say, ”Oh, my father has gone. My son has gone,” and we lament. So actually the body is the same. The same body is lying here as dead body, whom we are lamenting, ”my father,” but you have never seen your father. You have seen only the coats and pants and the body. That is your education. Therefore Kṛṣṇa says, ”Arjuna, you are thinking on terms of this coats and pants and bones and muscles and urine and stool. Therefore you are rascal number one.” This is the first instruction, aśocyān anvaśocas tvaṁ prajñā… [Bg. 2.11]. ”Do any gentlemen lament for this torn-up cloth, bones and skins and urine and stool? Does any sane man lament?” This is the first instruction. So aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: ”You are talking just like a very learned man to argue with Me, but you are fool number one because”-gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ-”this is not the business of the paṇḍita.”

So this is not the position of Arjuna only. The whole material civilization, the whole population of the whole world, they are like this aśocyān anvaśocas tvam [Bg. 2.11]. When the body is living, when the body is moving, they are busy how to make the body comfort. And when the body is not moving they are lamenting. That is the business. Therefore brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. The…, our business is, the material civilization means, śocati kāṅkṣati, two business. Kāṅkṣati means desiring. While the body is moving we are desiring, making plan: ”I want this. I want this. My son requires this. My nation requires this. My community requires this.” This is, means, kāṅkṣati, desiring to possess this, possess… And when the body is lost, then śocati: ”Oh, my father is lost. My brother is lost. My son is lost.” Two business. So long there is no spiritual knowledge, we have got on the material conception of body two business-śocati, kāṅkṣati: desiring for things which we do not possess and lamenting for things which we have lost. This is our two business. But if you become self-realized, if you become aware actually what you are, then na śocati na kāṅkṣati.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is the business. So our this Kṛṣṇa consciousness movement is trying to educate people to give up this bodily concept of life. This is the sum and substance of this movement. And unless we come to understanding that ”I am not this body; I am a spirit soul. My aim of life is missing,” then we remain cats and dogs.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Anyone who is leading his life on the bodily concept of life, he is no better than the dogs and hogs. So in order to stop this civilization of dogs and hogs, the Kṛṣṇa consciousness movement is essential. Kṛṣṇa consciousness means to take instruction from Kṛṣṇa. This is the first instruction. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. So gradually He will give instruction.

So it is our request that you try to study Bhagavad-gītā as it is. Don’t try to distort it by your so-called education. Try to understand Kṛṣṇa as He is saying. Then you will be benefited. Your life will be successful. Thank you very much. Hare Kṛṣṇa. [break]

Puṣṭa-kṛṣṇa: What is the meaning of sac-cid-ānanda?

Prabhupāda: That is spirit soul. Sat means eternal, and cit means knowledge, and ānanda means bliss. So if we study ourself, this body is not eternal. Sat means eternal. So if you study this body… In the Bhagavad-gītā you will find, antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This body is antavat; it will perish. Therefore it is not sat. Sat means eternal, and the body is not eternal. Therefore it is very difficult to understand what is sat because we have no education, no experience. Everything is annihilated, destroyed, anything material. So actually we have no experience what is sat. So… But Vedic instruction is sad gama asato mā: ”Don’t remain in asat, noneternal. Come to the platform of eternity.” Sad gama asato mā. So that is our mission of life. The human form of life is distinct from the cats and dogs because if you instruct to the cats and dogs what is sat and what is asat, it is impossible for them to understand. It is not possible. Therefore Vedic instruction is asato mā: ”Don’t remain cats and dogs in the human form only. You come to the platform of eternity.” Asato mā sad gama. So we must try what is eternal. So far in the present condition, as this material condition, we do not know what is actually eternal because our body is not eternal. Therefore the first instruction is that ”You are lamenting on the body which is not eternal, but you are eternal. Your business is to understand the eternal.” That is called sat. And cit. Cit means knowledge. At the present moment we are all in ignorance. We do not know what is the next step, ”Whether I am going to live or to die.” Everything in ignorance. Therefore this body is also not cit. It is full of ignorance. Then sat, cit and ānanda, that we have got experience… Where is ānanda? Ānanda means blissfulness, joyfulness. There cannot be any joyfulness in this body. There are three kinds of miserable condition of material life: adhyātmika, adhibhautika, adhidaivika. So either these three or one or two is always there. Adhyātmika means miserable condition on account of the body and mind. So wherever we go, the body is there. So even if I am very opulent materially with wealth, we are getting experience that even the most rich, richest man in the society, he is committing suicide. Why? He has got every resources to enjoy. Why he is committing suicide? That means there is also no ānanda, even you possess the material things. So there is no question of sac-cid-ānanda in this material condition of life. If you understand what is spiritual life and if you practice how to come to the spiritual life, spiritual platform, as Kṛṣṇa is, then we can become equal with Kṛṣṇa, sac-cid-ānanda [Bs. 5.1]. Otherwise we are in ignorance. This body is not sac-cid-ānanda. (end)

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Bhagavad-gītā 2.2

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London, August 3, 1973
Pradyumna (leads chanting, etc.):
śrī bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna
[Bg. 2.2]

Translation: "The Supreme Person, Bhagavān, said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy."

Prabhupāda: So in this verse Vyāsadeva is writing. Of course, the speaking is through Sañjaya, but the original writer is Vyāsadeva. In other ślokas he writes arjuna uvāca, sañjaya uvāca, like that. Similarly, he could write here kṛṣṇa uvāca. He could write. No. He's writing bhagavān uvāca. So Kṛṣṇa is the Supreme Personality of Godhead. By this writing, it is established. Śrī-bhagavān uvāca. He cannot be equal with Arjuna or Sañjaya or anybody else. Asammaurdhva. Bhagavān, the Supreme Personality of Godhead, is supreme. Nobody is equal to Him, nobody is higher than. Everyone is lower. That is the meaning of Bhagavān. Nobody can claim "I am Bhagavān." But nowadays there are so many rascals, they are claiming that everyone is Bhagavān. So Vyāsadeva is mistaken? Actually, these Māyāvādī philosophers, they are so great rascals they sometimes say like that, that Vyāsadeva is also mistaken. They have got the audacity to say Vyāsadeva, he is accepted as incarnation of Nārāyaṇa, who has given us the Vedic literature, so many books he has given, the Vedas, the Purāṇas, the Mahābhārata, Śrīmad-Bhāgavatam, Vedānta-sūtra. Everything is given by Vyāsadeva in writing, and we'll accept it, Nārāyaṇa, incarnation of Nārāyaṇa, mahāmuni-kṛte. He is also Vyāsa-muni, but He is also mahāmuni-kṛte. So there cannot be any mistake in the words of Vyāsadeva. This is the difficulty. If one does not come through the channel of disciplic succession, so they are in so many ways mistaken. Vyāsadeva is above all this. He is not an ordinary writer, material description or material name and faith. He cannot be mistaken. As Bhagavān, Kṛṣṇa cannot be mistaken. Similarly, Vyāsadeva, incarnation of Bhagavān, he also cannot be mistaken. Neither devotee of Kṛṣṇa can be mistaken. Devotee of Kṛṣṇa, he does not say anything as his own opinion. He never says. What Kṛṣṇa says, he says. He may be not perfect, but what Kṛṣṇa has said, that is perfect.

Therefore, a pure devotee, who does not say anything beyond which was spoken by Kṛṣṇa, therefore his statement is also without mistake. Common man within this material world, he commits mistake: "To err is human." Even big, big personalities, they commit mistake. But nārāyaṇa paraḥ. He is transcendental. Kṛṣṇa is transcendental. There cannot be any mistake; there cannot be any illusion. Those who are in this material world, they have got four defects: they commit mistake, they are illusioned, and their senses are imperfect, bhrama, pramāda, vipralipsā, and they're cheaters. Because… Just like modern-day scientists and philosophers, they propogate so many branches of knowledge, but when, on the crucial point, they are caught, they say, "I do not know perfectly. I do not know perfectly. We are trying to know. In future, we shall tell you the perfect." But if you are not in perfect knowledge, why should you take the post of a teacher? If your knowledge is imperfect, then whatever you speak, that is imperfect. Therefore with imperfect knowledge, why you should become a teacher? That is cheating. That is cheating. Therefore purposefully Vyāsadeva is writing, sri-bhagavān uvāca, where there is no cheating, no imperfection, no illusion, no mistake. Four things. No mistake, no illusion, no cheating and no imperfection. This is Bhagavān. Why we are taking Bhagavad-gītā so seriously? There are so many other books we can read, so many theories, so many philosophers, big, big philosophers. But we cannot take them because they are defective. The author is sure to commit mistake. He is illusioned. Because his senses are not perfect, therefore imperfection.

So with all these defects, we cannot accept anyone's knowledge. This is Vedic process. This is called paramparā system, disciplic succession. We receive knowledge perfectly from the Supreme Bhagavān. And if I receive the knowledge from Bhagavān, and if I distribute the same knowledge as Bhagavān has said, without any interpretation of my cheating policy, then the knowledge which I distribute, that is also perfect. I may not be perfect, but the knowledge which I have taken from Kṛṣṇa, if I present it as it is, without any interpretation, then what I give you, that is perfect. It is very easy to understand. I have given several times… Just like a peon has brought a money order for you, thousand dollars. So he's giving you. So you cannot say, "Oh, here is a peon. He's a poor man. How he can give me one thousand dollars?" He's not giving; the money is sent by somebody else. He's simply handing you. Therefore Caitanya Mahāprabhu says, āmāra ājñāya guru haya tāra sarva-deśa, tāra ei deśa [Cc. Madhya 7.128]. He's asking everyone to become a spiritual master. So how everyone can become a spiritual master? A spiritual master must have sufficient knowledge, so many other qualifications. No. Even without any qualifications, one can become a spiritual master. How? Now the process is, Caitanya Mahāprabhu says, āmāra ājñāya: "On My order." That is the crucial point. One does not become spiritual master by his own whims. That is not spiritual master. He must be ordered by superior authority. Then he's spiritual master. Āmāra ājñāya. Just like in our case. Our superior authority, our spiritual master, he ordered me that "You just try to preach this gospel, whatever you have learned from me, in English." So we have tried it. That's all. It is not that I am very much qualified. The only qualification is that I have tried to execute the order of superior authority. That's all. This is the secret of success.

vyavasāyātmikā-buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhir avyavasāyinām
[Bg. 2.41]

Bahu-śākhā hy anantāś ca. Vyavasāyātmikā-buddhiḥ, niścayātmikā-buddhiḥ. If one has got unflinching faith in Kṛṣṇa and guru, guru-kṛṣṇa-kṛpāya… [Cc. Madhya 19.151]. We have to receive mercy both from the spiritual master and Kṛṣṇa. We cannot jump over to Kṛṣṇa. That is another nonsense. We must approach Kṛṣṇa through guru. That is paramparā system. Kṛṣṇa is not so cheap thing that you can jump over. Somebody says, "Oh, why shall I accept guru? I can approach Kṛṣṇa directly." No. Kṛṣṇa does not accept such… Mad-bhaktaḥ pūjābhyadhikaḥ. Kṛṣṇa says that "First of all you become devotee of My devotee." Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ: "I am the servant of the servant of the servant of Kṛṣṇa [Cc. Madhya 13.80]." This is called paramparā system. You have to learn how to become servant of the servant of Kṛṣṇa. The more you become in the lower position-servant, servant, servant, servant, servant, hundreds times servant, servant-then more you are advanced. Here in this material world everyone is trying to be master of the master. Just opposite. And the spiritual world, the endeavor is to become servant's servant. This is the secret.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthaḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is Vedic instruction.

So Viśvanātha Cakravartī Ṭhākura, in connection with the verse, vyavasāyātmikā-buddhir ekeha kuru-nandana, niścayātmikā-buddhiḥ… [Bg. 2.41] So Viśvanātha Cakravartī Ṭhākura says that "The instruction which I have received from my spiritual master, that is my life and soul." This is called niścayātmikā-buddhiḥ, means assurance: "Whatever I have received, the order from my spiritual master, that will give me salvation." Or even no salvation. It doesn't matter. A real devotee, a servant, does not expect anything, but kāryam: "It is my duty. It is my duty." If one takes in such spirit… Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yā [Bg. 6.1]. Kāryam. Kāryam means "It is my duty. It must be done. That's my duty." Without any result. Anāśrita-karma-phalaṁ. Karma-phalaṁ. Every action, there is a result. Bad or good, it doesn't matter. There must be some result. So anāśritaḥ karma-phalaṁ. Don't take shelter of the result of your work. Generally we work; if the result is very good, then we like to work. If the result is not very good, then we don't like to work. But a devotee should not take…(Aside:) Why you are moving so fast?

Devotee: I have got difficulty in my body. So I stand…

Prabhupāda: So by moving you shall be cured?

Devotee: Well… I'm sorry.

Prabhupāda: Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ [Bg. 6.1]. Do not take shelter of your result of your activities. You must take it as duty. He is sannyāsī. Anāśritaṁ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī. He's actually sannyāsī. A sannyāsī does not become simply by changing dress. No. Sannyāsī means he's to work for Kṛṣṇa. Without taking shelter of the result. It doesn't matter. "Kṛṣṇa has ordered, and Kṛṣṇa's representative has ordered. Therefore I have to do it." Kāryaṁ karma karoti yaḥ. sa sannyāsī.

So here, bhagavān uvāca. Vyāsadeva does not say that kṛṣṇa uvāca. If, if he would have said, "Kṛṣṇa," then people would have misunderstood. He's directly speaking, bhagavān uvāca, "the Supreme Personality of Godhead." So anyone who is impersonalist, how he can understand Bhagavad-gītā? Bhagavān means person. Bhagavān is not imperson. The Absolute Truth is manifested in three features: Brahman, Paramātmā, Bhagavān. Brahman is the beginning, impersonal. Sarvaṁ khalv idaṁ brahma. Because… Just like fire. Fire is burning somewhere, but its heat and light is impersonal. Suppose here is big fire. Just like we got fireplace. That is in one corner. But the whole room you are feeling heat. That heat is impersonal. But the fireplace, where there is blazing fire, that is personal. So impersonal conception is the offshoot of the person. That will be explained in the Thirteenth Chapter: mayā tatam idaṁ sarvam [Bg. 9.4]. Kṛṣṇa says that "Everyone, everywhere I am spread. I exist everywhere." How does He exist? By His energy. That energy is impersonal. But the Supreme Person, He's not impersonal. He's person. Therefore it is said, śrī-bhagavān uvāca. Bhagavān means who is full with six kinds of opulence, aiśvarya: the richest, the most famous, the most learned, the most beautiful, the most strong, and the most renouncer. He's Bhagavān. So Bhagavān is the ultimate understanding of the Absolute Truth. Just like when you feel temperature… Just like we feel temperature from the sunshine, heat. And light. The sun is giving heat and light. We enjoy the light and heat. But if you trace wherefrom this heat and light is coming, then you go to the sun planet. That is localized. That is not impersonal. And again, if you enter into the sun planet, then you will see the sun-god, Vivasvan. So we should not conclude final simply by heat and light. So Brahman understanding, impersonal understanding of the Absolute Truth, is imperfect understanding, partial understanding. It is not full understanding. Full understanding is Bhagavān. Therefore it is stated here, śrī-bhagavān uvāca. There cannot be any mistake. That is final.

So Bhagavān is criticizing. Arjuna became a very good man: "Why shall I…? Oh, I cannot kill my kinsmen." From material point of view, people will very much appreciate, "Oh, here is Arjuna. He's so nice, nonviolent. He is foregoing his claim. He has given up his astra, bow and arrows. He's no, no longer fighting. He has decided not to fight with kinsmen, kill his own men." So from material point of view, Arjuna is supposed to be very, very good man. But the Supreme Person, Kṛṣṇa, what does He say? Anārya-juṣṭam: "You rascal, you are speaking like anārya." He'll say rascal later on. He posed himself to be very good man, but when he comes to the test of the Supreme Personality of Godhead, He refuses to accept him as a good man. He's saying that "You are anārya." There are two kinds of men: anārya and ārya. Āryan. Āryan means advanced in knowledge. He's called Āryan. And anārya means uncivilized. So immediately He rebukes him, anārya-juṣṭam. "You are talking just like non-Āryan, uncivilized person." People are very much, nowadays, eager how to stop war. But Kṛṣṇa says… [break] … at any case is not required. There is necessity of war. Just like He's trying to convince Arjuna. Our war means… According to Vedic civilization, that is dharma-yuddha, religious fight. When the actual need is there to fight, we must fight. Not that when there is need of fight, one becomes nonviolent. Just like yesterday in the evening, when we were talking with Dr. Shoemaker, so they were supporting that "Why should you kill any animal who is coming to… If you are determined not to kill…" We were talking of not killing, that why should you kill one animal who is coming to attack? No. You must kill. That is necessity. You should not go to the forest to find out some living entities, living beings, to kill. That is not your business. That is hiṁsa. But if a tiger comes to attack you, you must kill. That is self-defense. And that is not hiṁsa. So a devotee knows, a Kṛṣṇa conscious person knows when to kill and when not to kill. But it is not that because we accept not killing, therefore in every case, killing should be stopped. No. If there is necessity, killing should be accepted. Therefore Arjuna decided not to kill, not to fight. And Kṛṣṇa says that "This is anārya-juṣṭam. this kind of decision is made by the uncivilized rascal." Anārya-juṣṭam asvargyam akīrti-karam [Bg. 2.2]. So many things, He says. Asvargyam. Because the aim of human life should be to make progress. That is called ārya, progressive march.

Now we have got this human form of body, progressing from the lowest species of life in aquatics, then trees, plants, insects, birds, beasts, 8,400,000… Now I have got this civilized form of body. Then, the, my endeavor should be how to make further progress. The further progress is described in the Bhagavad-gītā, that you can go to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Ūrdhvam, higher planetary system. Madhye tiṣṭhanti rājasaḥ. Madhye, in the middle planetary system, those who are contaminated with the passion quality, they remain. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasaḥ. And those who are miscreants, jaghanya-guṇa-vṛtti-sthāḥ, most hatefully accustomed, these hatefully accustomed, illicit sex, meat-eating, gambling, intoxication… These are habits of hateful nature. So jaghanya-guṇa-vṛtti-sthāḥ adho gacchanti tāmasaḥ, they go down. Either become animals or… There are seven kinds of lower planetary systems: tala, atala, nitala, pātala, talātala, rasātala, like that. So ārya means must make progress. Anārya means one who does not know what is progress of life. They think there is no life after death. "So I have got this life now. Let me enjoy my senses to the best capacity." This is anārya, demon. "Eat, drink, be merry and enjoy." Because as soon as the body will be finished, the senses also will be finished. Now let me use the senses. (?). So anārya, they do not know that there is life after death. They think that as soon as… [break] Big, big professors, in Europe, they say like that, "After death, everything is finished." Cārvaka Muni's theory. This kind of theory was accepted long, long ago. In the Vedic culture. Not accepted, was heard. Never it was accepted. Cārvaka theory. Cārvaka theory was atheist. He was not… [break] So his philosophy was atheistic philosophy. He used to say that bhaṣmi bhūtasya dehasya kuto punar āgamaḥ, means bodily concept of life, talking of this body, deha, that it is burned into ashes. So he used to say, "When the body is burned into ashes, then where is the chance of coming back?" That means he had no information of the soul. [break]

…accepted by the Vedic civilization. The anārya… [break] The Āryan theory is that what is next life, what is next life, progressive. That is ārya. Civilized man. They may think like that. But you are belonging to the Āryan family, Pāṇḍava family. Akīrti-karam. You are celebrated as Kṛṣṇa's friend. [break] So people will say that "Kṛṣṇa's friend, he's not fighting." Therefore akīrti-karam, reputation defamation it is. "Don't do this." And He says, kutaḥ-kaśmalam idaṁ viṣame samupasthitam. "And in this, at this time of danger… There is fighting; you have to fight. And viṣame, at this time of danger, you are so much bewildered that you given up your weapons down. And now you promise that 'No, I shall not fight.' " So immediately Arjuna was condemned.

Therefore the so-called good men of this world, who are engaged in so many welfare activities, humanitarian activities, by mental concoction, they may be all foolish activities in the estimation of the Supreme Personality of Godhead. They are very much puffed up, that "We are doing this, opening hospital and school, and philanthropism, nationalism." Is there any such thing in the Bhagavad-gītā? Is there any advice that "You open hospital, school and do this philanthropic work"? No. If you have got anything to give in charity, you are charitably disposed, Kṛṣṇa says, "Give it to Me. If you are so rich and if you have got this good intention to give in charity, give it to Me." Yat karoṣi yaj juhosi yad aśnāsi yat tapasyasi dadāsi yat [Bg. 9.27]. Dadāsi yat means "whatever you give in charity." Kuruṣva tad mad-arpanam: "Give it to Me. Yes, I am expanding My hand. Come on." But they have forgotten Kṛṣṇa or Kṛṣṇa's advice, and they remain puffed up, that "I am engaged in this activity, that activity, this activity." Thousands of millions of such activities may be very good in the estimations of the fools and rascals, but it may not be accepted by Kṛṣṇa. That is the crucial point. But our point is that unless accepted by Kṛṣṇa, it is simply śrama eva hi kevalam [SB 1.2.8], simply waste of time. Our philosophy says. We have to satisfy Kṛṣṇa. We haven't got to satisfy ourself that "I am doing very nice work in this way." So all these people, they are manufacturing concocted ideas. Mano-rathena asato dhavato bahiḥ. By mental concoction. Harāv abhaktasya kuto mahad-guṇā mano-rathena āsato dhāvato bahiḥ [SB 5.18.12]. One who is not Kṛṣṇa conscious, not devotee of Kṛṣṇa, he has no good qualification. "No, he's a very big man. He has opened such big, big hospitals, big, big schools, big, big, big…" Yes, that may be good from the material estimation, but because he's not a devotee of Kṛṣṇa, these are not good qualifications. Harāv a… This one word: Harāv abhaktasya, harāv abhaktasya. If one has no devotion to the Supreme Personality of Godhead, he cannot have any good qualities. These are not good qualities. Actually that is so. Suppose if you, the… According to karma-kāṇḍa vicāra, if you open a school, so in the next time, you will have good education. It is pious activities from material point of view. So the benefit will be that you will have good education in your next life. Accepting that it is very nice, next life I shall be very learned scholar, but to become that learned scholar I'll have to take my birth. But he does not know that how much difficulties are there to take birth. Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-darśanam [Bg. 13.9]. One should see to the duḥkha, unhappiness, on account of birth and death. So suppose you will get next life in the heavenly planet, or you shall become very rich man, or you shall become very learned man, but you have to go through these distresses, janma. They do not consider this. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-dar… Those who are actually learned, they, they should know that "Why shall I go again in the process of birth and death?" We have forgotten how much difficulty it is, how much troublesome it is, how much distress it is to remain in the womb of the mother for taking birth again. That we have forgotten. Therefore this kind of conclusion is not very intelligent conclusion. The intelligent conclusion is: tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. That is intelligent. After giving up this body, no more coming to material world. That is intelligence.

So how many people do understand this intelligence? And where is the teaching? Therefore one who is not devotee, he has no good qualifications. If he's still under the distresses of this material world, that is not very intelligent question. Therefore Kṛṣṇa says, bahūnām janmanām ante jñānavān [Bg. 7.19]. Jñānavān means intelligent, wise. What does he do? Bahūnāṁ janmanām ante jñānavān maṁ prapadyate. He surrenders to Kṛṣṇa. This is intelligence. This is wisdom. So here also, the same thing. Kṛṣṇa has already expressed that "You must fight." But he is showing himself as very good man, nonviolent: "I shall not kill. I shall not do this. I shall not do this." So immediately Kṛṣṇa very strongly criticizing him that "You are talking just like anārya, not civilized man." Kṛṣṇa, still He has not used very strong words. He has simply mildly rebuked his doing to Arjuna that "You are not talking just like a intelligent man or advanced in civilization. You are talking like uncivilized man." Anārya-juṣṭam.

So these things are there in the Bhagavad-gītā. We may be very much puffed up by our mental concoction, that "I am doing very nice work." but it may not be accepted by God. It may not be accepted by Kṛṣṇa. You may concoct. And naturally, one who is not guided by Kṛṣṇa, one who is not guided by the Kṛṣṇa's representative, he's fool. He must be misguided. He must be misguided. Anārya. Ārya, anārya, yes. Therefore we have to take shelter of Kṛṣṇa through His representative so that we may become

Ārya. Ārya, āryan. Āryan civilization means being guided by the Supreme Person, Vedic culture. That is called Āryan civilization. Vedic culture. And what is the purpose of Vedas? Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Therefore the ultimate goal of civilization should be, Aryan civilization, progressive civilization, how to understand Kṛṣṇa. That is perfect civilization. And Kṛṣṇa, everything minus Kṛṣṇa, that is not civilization. This is anārya-juṣṭam asvargyam akīrti-karam [Bg. 2.2]. We should not waste our time in such thing which is devoid of Kṛṣṇa consciousness. This is first-class civilization.

Thank you very much. (end)
721211BG.AHM
Bhagavad-gītā 2.2-6

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Ahmedabad, December 11, 1972
Prabhupāda:
śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna
[Bg. 2.2]

Anārya-juṣṭam, "not at all befitting a man who knows the progressive values of life." Āryan. Āryan means who are progressive. So this dejection of Arjuna in the battlefield is described as befitting a non-Āryan. Āryan, according to Āryan civilization as described in the Bhagavad-gītā, there are four divisions inaugurated by the Supreme Personality of Godhead. As we have already explained, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Any systematic religious process is to be understood: "It is given by God." Man cannot make any religious system. So this Āryan system, progressive system, is cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa says, "It is introduced by Me for very good management of the social order." Brāhmaṇa, kṣatriya, vaiśya, śūdra. So Arjuna belonged to the kṣatriya family. Therefore his hesitation to fight in the battlefield is not befitting the Āryans. For the royal order to become nonviolent, this is not good. The kṣatriyas, when they are fighting in the battlefield, the killing is not a sin for them. Similarly, a brāhmaṇa, when he's offering sacrifice, sometimes animals are sacrificed; so that does not mean that he is committing sin. This animal sacrifice was made not for eating the animals. It was for testing the Vedic mantra. Whether the brāhmaṇas who were engaged in offering sacrifice, whether they were chanting the Vedic mantra in right way, that was tested by offering one animal and again giving the animal a new youth life. That was animal sacrifice. Sometimes horses, sometimes cows were offered. But in this age, Kali-yuga, they are forbidden because there is no such yājñika-brāhmaṇa. All kinds of sacrifices are forbidden in this age.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

Aśvamedha sacrifice, gomedha sacrifice, sannyāsa, and to get child by devara, husband's younger brother, these things are forbidden in this age.

So it was the duty of the kṣatriya to fight. Therefore Kṛṣṇa is condemning his behavior, that "This is not befitting a kṣatriya. By this action, you will be defamed." Akīrti-karam arjuna [Bg. 2.2]. "You are such a nice fighter, soldier, and if you cease to fight, then the other party will defame you in so many ways. What you are thinking of? Especially you are My friend. I am standing here. Despite My becoming your chariot driver, if you decline to fight, certainly it will be a great havoc. Don't do this." Therefore He says, anārya-juṣṭam asvargyam. Asvargyam means "You cannot be promoted to the heavenly planet." It is said that a kṣatriya who dies in the fight is immediately promoted to the heavenly planet. But because he is dying for the good cause, therefore he is promoted. Asvargyam akīrti-karam. "It is defamation on your part." So

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa
[Bg. 2.3]

Parantapa means one who can give trouble to the enemies. It is the duty of the kṣatriya. Enemies, aggressor, they should be killed. There is no ātatāyī. Ātatāyī means one who is aggressor. One who kidnaps one's wife, one who take away by force one's wealth, one who sets fire in one's house, these are called aggressor. So aggressor should be killed. Aggressor should be given trouble. So Kṛṣṇa does not teach unnecessarily nonviolence. If kṣatriya becomes nonviolent, then the whole state will be in chaos. They must learn how to kill any criminal. He should be immediately killed.

Just like Mahārāja Parīkṣit, Arjuna's grandson, when he was touring in his empire… The whole world was at that time Indian empire. Not Indian exactly. Bhārata-varṣa. Now we have imitated some name, Bhārata, the "Indian," "Hindustan." But formerly the whole planet was known as Bhārata-varṣa. So when he saw that one black man was trying to kill one cow, immediately he took his sword: "Immediately I shall kill you. Who are you, killing cows in my kingdom?" This is kṣatriya's business. So… But there is no kṣatriya now because so many cows are being killed. Nobody is protesting. It is the duty of the kṣatriya to protect every living entity born in the land, in his kingdom. It is not that, as it is going on now, that only the human beings should be protected and not the animals. No animal could be killed except in sacrifice, as prescribed. Unnecessarily, there was no need of killing animals. That is great sin. Dyūtaṁ pānaṁ striyaḥ sūnā yatrādharmaś catur-vidhaḥ [SB 1.17.38]. Striya, illicit connection with woman, is sinful life. Unnecessarily killing animals, that is sinful life. Intoxication, that is sinful life. Gambling, that is also sinful life. When this

Kali was excused, he surrendered himself to Mahārāja Parīkṣit that "You have asked me to go out of your kingdom, but where is out of your kingdom? The whole world is your kingdom. So kindly give me some place where I can stay." So Mahārāja Parīkṣit gave him these four places, that "You can stay where illicit sex life is going on." That mean prostitution. "And unnecessary animals are killed, slaughterhouse." Striya-sūnā-pāna-dyūta [SB 1.17.38]. "Where intoxicants are indulged in or gambling. In these four places you can stay." So at that time, Kali could not find out such place, throughout the whole world. So he was disturbed. So there was conspiracy to kill Mahārāja Parīkṣit because the Kali could understand that so long Mahārāja Parīkṣit would live, it is impossible to find out a slaughterhouse or a brothel or a drinking house or gambling place. No.

So the kingdom was so nice. We have got description from Śrīmad-Bhāgavatam. Mahārāja Parīkṣit, Mahārāja Yudhiṣṭhira, many. The monarchy was so nice that because they were trained up, rājarṣi… They were not ordinary kings. They were as good as great sages and great saintly person. Imaṁ rājarṣayo viduḥ [Bg. 4.2]. Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa said to the sun-god Vivasvān. And so He said, "The sun-god transferred the teaching to his son Manu, and Manu transferred the teaching to Mahārāja Ikṣvāku." Evaṁ paramparā-prāptam [Bg. 4.2]. In this way, the point is that the philosophy of Bhagavad-gītā was especially taught to the royal order because they would know. They should know. Because a king is supposed to be representative of God, nara-deva. King is addressed as nara-deva. Even in 500 years ago when Sanātana Gosvāmī was minister of Nawab Hussein Shah… Sanātana Gosvāmī wanted to resign. He wanted to join Caitanya Mahāprabhu's movement. So when the Nawab understood that Sanātana Gosvāmī… His name was Dabir Khas. He changed his name. So he said, "No, you cannot resign. Then my whole kingdom will be topsy-turvied. I completely depend, dependent on you." So Sanātana Gosvāmī said, "My, Your Majesty, I am no more able to serve you. Kindly excuse me." Then the Nawab said that "Then I shall punish you. I am Nawab. I am king." So Sanātana Gosvāmī said, "Yes, you can punish me because you are representative of God." He never protested "Oh, you are Mohammedan, I am this, Hindu or…" No. He accepted him, that "You can punish me." So the idea is that formerly the monarch, the king, was actually representative of God. They used to rule in such a nice way that nobody was unhappy. During Mahārāja Yudhiṣṭhira's ruling, reign, you will find in the Bhāgavatam that people were so happy that they had no anxiety. Not only they were free from all anxieties, but they had not to bear even scorching heat or shivering cold. No. So they were so happy.

That is the duty of the government. It may be monarchy or democracy. The first duty of the government is to see that all the citizens, they are feeling happy. That is the duty of the government. Not simply collecting taxes and: "All the citizens may go to hell. It doesn't matter." This is not good government. Good government is to see there are… It may be secular government. The secular government does not mean that the whole citizens should be less religious, godless. Secular government should see that even there are many religious sects, just like Hindus or Muslim and Christians, so secular government does not mean that they should neglect. They should see that the Hindus are strictly following the principles of Hindu religion, the Mohammedans are strictly following the principles of Mohammedan religion or… That is government's duty. Nobody should remain unemployed. That is government's duty. There are so many things. They are all described in connection with Mahārāja Pṛthu, one noble king.

So in Bhāgavata you'll find everything. Politics, sociology, religion, culture, philosophy-everything you will find. Vidyā bhāgavata vadniḥ.(?) All kinds of cultural and educational instruction are there in the Śrīmad-Bhāgavatam. So

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa
[Bg. 2.3]

"Give up this cowardice habit. You get up and prepare for your fight. This is kṣatriya's business. You should not go behind." Arjuna uvāca. "Arjuna replied."

kathaṁ bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārhāv arisūdana
[Bg. 2.4]

Now Kṛṣṇa was encouraging to fight; Arjuna was also very intelligently replying. He addressed Kṛṣṇa as Madhusūdana, Arisūdana. Madhusūdana means "the killer of Madhu demon" or "the killer or enemy." So his purpose is that "I have to kill Bhīṣmadeva, who is my so kind grandfather, and I have to kill Droṇācārya, who is my teacher, from whom I have learned this military art. So You have killed the demons and Your enemy, and why You are inducing me to kill my guru and my grandfather?" This is his argument. Kathaṁ bhīṣmam ahaṁ saṅkhye droṇaṁ ca madhusūdana, iṣubhiḥ pratiyotsyāmi: [Bg. 2.4] "They, my grandfather, my teacher, may chastise me, but how I can pierce with arrows their body?"

So this is the problem: duty. Arjuna was forgetting duty. And Kṛṣṇa was inducing him: "Never mind. According to kṣatriya rules and regulation, even the opposite party is your own son, you should not hesitate to kill him. This is kṣatriya's business." If the opposite party is your own son, but when there is fight, there must be decided: one party must be killed. This is kṣatriya's business. So he says, gurūn ahatvā hi mahānubhāvān [Bg. 2.5]. "These guru, this Droṇācārya and Bhīṣma, they are not ordinary men." Mahānubhāvān. Bhīṣma, everyone knows. Bhīṣma is one of the authorities, authorities of religious principle. There are twelve authorities.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

There are four, twelve authorities. One of them is Bhīṣma. Prahlādo janako bhīṣmo balir vaiyāsakir vayam. So Bhīṣma is not ordinary person. Therefore he said, katham, gurūn ahatvā hi mahānubhāvān śreyo bhoktuṁ bhaikṣyam apīha loke [Bg. 2.5]. "I do not like to kill my guru, who is so great, and my grandfather. Better I shall become a beggar." A kṣatriya's business is not to beg. A brāhmaṇa can beg. A brāhmaṇa can accept charity, but kṣatriya cannot accept any charity from anyone else. Neither he can come down to do business like the vaiśyas. That is not. Everyone should stick to his own principle. If this is followed, then it is really secular government. A government must see whether-you are claiming as a brāhmaṇa-whether you are actually discharging your duties as a brāhmaṇa. That is secular government. You are claiming as a kṣatriya; whether you are discharging your duties as a kṣatriya? You are a vaiśya; whether you are discharging your duties as vaiśya? This is government's duty. That is cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Now they are eager to wash off this social system. They want classless society. But in the material world there cannot be any classless society. It is not possible. Classless society can be established in the spiritual world. Just like we are propagating this Kṛṣṇa consciousness movement. This is classless society. Here you will find Europeans, Americans, Indians, Africans, Hindus, Muslims, Christians, but they have forgotten that they are Hindus, Muslims or Christians or Americans or Indians. They are all identifying, "We are all servant of Kṛṣṇa." This is classless society. This is classless society. There is no distinction. Here a Hindu coming from very respectable brāhmaṇa family and another man is coming from the dog-eater's family. It doesn't matter. As soon as one becomes Vaiṣṇava he is classless society. Therefore it is forbidden, vaiṣṇave jāti-buddhiḥ. Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ, nārakī. Just like we should not consider this Deity before us as made of some metal or wood. No. Arcye śilā-dhīḥ. No. Here is the Supreme Personality of Godhead standing. We should take it like that. Otherwise, does it mean that we are offering our obeisances to a metal doll? We have become so fool? No. We take it, "Here is Kṛṣṇa personally standing." That is the, that, if one cannot feel like that… The śāstra says you should feel like that. Arcye śilā-dhīr guruṣu nara-matiḥ. Guru, a spiritual master, should not be considered as ordinary human being. Guruṣu nara-matiḥ. The Ganges water, one should not think that it is ordinary water. Or caraṇāmṛta. These are forbidden. Similarly, vaiṣṇave jāti-buddhiḥ. One should not think, "He is American Vaiṣṇava, he is brāhmaṇa Vaiṣṇava, he is African Vaiṣṇava, he is black Vaiṣṇava, he is white Vaiṣṇava." No. Vaiṣṇava is Vaiṣṇava, servant of God. Just like in the Ganges water. There are so many… In Calcutta I have seen so many mill water coming, sewer ditches' water is coming. But when it falls down on the Ganges water, it is no more any other water. Everything is Ganges water. Practically we accept it. In Calcutta there are many rigid Hindus, brāhmaṇas. They are taking bath in the Ganges, but even stool is floating there, they set it aside and take bath. Ganges water. Actually, you see chemically, although so many unclean water is coming there, it is still pure. Similarly, Vaiṣṇava, he may come from any family, it doesn't matter. He becomes immediately transcendental. Kṛṣṇa says in the Bhagavad-gītā:

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

Immediately he becomes. We are trying to become, to understand ahaṁ brahmāsmi. So this realization immediately become effective if one is a pure devotee. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate, sa guṇān samatītyaitān [Bg. 14.26]. He is above all these three qualities.

So if actually you want to make classless society, then you have to accept this Kṛṣṇa consciousness movement. There is no other way. If you make artificially classless society, it will never be effective. The Communists are trying to make classless society. That classless society can be formed on spiritual platform, not on the material platform. This will be artificial. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. When one is actually advanced in knowledge… Advanced with knowledge means one should understand that "I am eternal servant of Kṛṣṇa, or God." That is advancement of knowledge. Ahaṁ brahmāsmi: "I am not this body, I am spirit soul. And Kṛṣṇa is the supreme soul. I am part and parcel of Kṛṣṇa." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Simply by understanding that "I am spirit soul, I am Brahman," will not help us. You must act like Brahman. Then it will be… Janma, guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be realization; that is guṇa. At the same time, there must be practical work. That is Vedic civilization. You should not claim falsely. If you are actually brāhmaṇa, you must act as a brāhmaṇa. If you are a kṣatriya, you must act as a kṣatriya. Guṇa-karma-vibhāgaśaḥ. Not that "I am a brāhmaṇa; now I have become something else." Just like in Calcutta we have seen there are small slaughterhouses, and they have posted one deity, Goddess Kālī, and have got sacred thread, and the signboard is: "This meat is slaughtered by a brāhmaṇa. Therefore it is pure. Therefore it is pure." And that is going on. Oh, the meat-eaters, they take all this meat, and they think, "It is the prasāda of Goddess Kālī, and it is slaughtered by a brāhmaṇa. There is no sin; it is all right." This is going on. No. Brāhmaṇa is not meant for becoming a slaughterer, a killer. No. Brāhmaṇa should be truthful, brāhmaṇa should be cleansed, no sinful life. Brāhmaṇa should be controlling the senses, controlling the mind. Brāhmaṇa must be well-educated, jñāna, and he must apply the knowledge in practical life and believe in the Vedic injunctions. These are the qualifications of brāhmaṇa. Similarly, there are qualification of kṣatriyas, vaiśyas. We should follow that. And it is the duty of the government to see that "This man is claiming as a brāhmaṇa, whether he is actually executing the duties of brāhmaṇa?" That is government's duty. Not that they should simply fight that "I am brāhmaṇa," "I am kṣatriya," "I am Hindu," "I am Muslim." No. The government's duty is to see that actually whether he is as he claims to be.

So Arjuna says that "I do not like to kill my grandfather or my guru." Not only ordinary guru. Guru is never ordinary. Guru… That I have explained. Never we should consider guru as ordinary human being. Guru means as king is the representative for giving protection to the people, similarly, a guru or brāhmaṇa is also meant for giving protection to the people from spiritual side. The king, kṣatriya, is meant for giving protection to the people from material side. The vaiśya is to produce from the material side. Everything is systematically arranged. So brāhmaṇa means the intelligent class of men, kṣatriya means the administrative class of men, and vaiśya means the productive class of men, and the śūdra means ordinary worker. These divisions are everywhere. You cannot say that only the brāhmaṇas and kṣatriyas and vaiśyas are in India. No. When it is a creation of Kṛṣṇa, or God, it must be everywhere-in every planet, in every country, every city. Because anywhere you go, either in Europe or America, you will find some classes of men, very intelligent class. They are interested in philosophy, science. Similarly, there is a class of men who are interested in politics. They are kṣatriyas you can say. Similarly, there are persons who are interested in making money, vaiśyas. And there are ordinary class of men, they neither brāhmaṇa nor kṣatriya nor… They cannot live independently. Śūdra means he must find out a master. A master. Paricaryātmakaṁ karma śūdra-karma svabhāva-jam [Bg. 18.44]. Śūdra's business is to find out a master. Just like a dog. A dog must find out a nice master. Otherwise it is a street dog. Its condition is not very good. Similarly, a śūdra means he must have a nice paying master. Otherwise his life is at risk. So if you consider in that way, the śāstra says, kalau śūdra-sambhavaḥ. In this Kali-yuga, everyone is a śūdra. You hardly find a real brāhmaṇa or real kṣatriya or vaiśya. Because they are after service. In the śāstra it is said that a brāhmaṇa, if he is in difficulty, he may take the profession of a kṣatriya or up to a vaiśya, but never take the business of a śūdra like a dog. That is prohibited. And nowadays we are claiming to become brāhmaṇa and going here and there with application, "If there is any vacancy, sir?"

So these things are topsy-turvied. Simply it has become a farce. Actually if we want to establish Vedic civilization, then we must follow strictly the principles of Vedas as it is described in the Bhagavad-gītā. And if it is practiced, then daiva-varṇāśrama-dharma. That is required. Daiva-varṇāśrama-dharma. There must be the four divisions. Just like we have got four divisions in our body: the head division, the arm division, the belly division, and the leg division. The leg division is the śūdra, the belly division is the vaiśya, and the arm division is the kṣatriya, and the head division is the brāhmaṇa. So these divisions are now lost. Actually, there is no kṣatriya, no brāhmaṇa. Maybe there are some vaiśyas and śūdras. So suppose if your whole body there is only belly and leg, then what is the body? If you have no head and no arm, then how it is? What kind of body it is? So therefore, in the social order of the present day, there is no brāhmaṇa, no kṣatriya. Only there are some few vaiśyas and śūdras. So therefore there is chaos all over the world. So this Kṛṣṇa consciousness movement is meant for creating some real brāhmaṇa. At least, there may be head. They are all mad after the influence of the material energy. So there is need of some brāhmaṇa who can give advice to the people how to live, how to become God conscious, how to become happy. There is great need of this movement. Simply so-called classless society will not help us. That is not Vedic civilization.

Hatvārtha-kāmāṁs tu gurūn ihaiva bhuñjīya bhogān rudhira-pradigdhān. [Bg. 2.5] So Arjuna is giving his nice argument that "If I kill my such great-grandfather and such noble, my teacher, then after killing them, if I enjoy this world, it will be mixed with blood and fire. So I cannot fight. I can…" Arjuna clearly declined to fight. Then again he said,

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ
[Bg. 2.6]

He said that "After killing my family men…" Dhṛtarāṣṭra, dhārtarāṣṭrāḥ, pāṇḍavāḥ… Dhṛtarāṣṭra and Pāṇḍu, they were two brothers, and their sons, cousin-brothers. So generally, people want to increase his material opulence to show to his friends and relatives. When one person constructs a very new, very nice house, he invites his relatives and his friends to show them that "Now I have become so opulent." So Arjuna is thinking in that term, that "Suppose I conquer over and I get the kingdom. But if my relatives and brothers are dead, whom shall I show?" This is another kind of vairāgya. How this material relationship makes one foolish, Arjuna is playing the part of a foolish man, and Kṛṣṇa will chastise him. We shall see later on. Thank you very much. Hare Kṛṣṇa. [break]

Question (Indian man): I have got a doubt about this Hiraṇyākṣa, Prahlāda's father…

Prabhupāda: Hiraṇyakaśipu.

Indian: Hiraṇyakaśipu. Because God has taken the shape of a Narasiṁha Swami and then He finishes him by tearing his stomach. And then He takes all the intestines and pushes out. That is the picture normally shown. What is the significance and how this is actually, what it is meaning? Why He is this sort of picture is being given and everywhere I see this picture in town and everywhere right from my childhood. I have been seeing this. What does this signify?

Prabhupāda: It is no significant. Keśava dhṛta-nara-hari-rūpa.

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-nara-hari-rūpa, nṛsiṁha-rūpe
jaya jagadīśa hare **

So Kṛṣṇa assumed the nara-hari, nṛsiṁha-rūpa, half-man, half-lion. So these are description in the śāstras.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam…
[Bs. 5.39]

So there is no significance. This Hiraṇyakaśipu wanted to become immortal. Then, when he was refused by Lord Brahmā that "You cannot become immortal, that is not possible," then, in a roundabout way, he took benediction from Lord Brahmā that he would not die on land, on water, on the sky, no weapon can kill him, no demigod can kill him. In this way, roundabout way, he thought now he has become immortal. So to keep the words of Brahmā as it is, the Lord assumed a form which is not within his description. And instead of killing him with a weapon He killed him by the nails. Nail is not considered as a weapon. So He killed him between day and night, because he also took benediction that "I shall not die during daytime or nighttime." So God, Kṛṣṇa, is so intelligent that we may try to become immortal by so many scientific brain, but there will be some flaw and he wants, must be killed. This is God's intelligence

Indian lady: Swamiji, what would happen if a person (unintelligible)

Prabhupāda: I cannot follow.

Indian lady: (unintelligible)

Pradyumna: In college if they start to study biology or zoology, it involves killing animals, dissection. Is that a sin?

Prabhupāda: Yes, certainly. You cannot kill even an ant.

Indian lady: Then you could give up such study?

Prabhupāda: That is your business. What can I say? (laughter) But any kind of animal killing is sin, sinful. [break] Kṛṣṇa says, sarva-yoniṣu sambhavanti mūrtayo yāḥ, tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Kṛṣṇa says that "I am the seed-giving father of all living entities in any form." Sarva-yoniṣu. Sarva means all, 8,400,000 species and forms. So Kṛṣṇa is the father, and all living entities are part and parcel of the Lord. They have different dresses according to different karma, but actually, every living entity is part and parcel of God, sons. So suppose a father has got ten sons and one of them or two of them are useless. So if the elder brother wants to make some experiment by killing the younger brother, would the father be pleased? No. Father will be sorry even the intelligent boy is killed or the dull boy is killed. For father, there is no such distinction. Similarly, you cannot kill animals without being sanctioned. That sanction is in the sacrifice. I have already explained, for testing. According to Vedic system, if you kill anybody, then you must be responsible for the sinful life. (end)

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Bhagavad-gītā 2.3

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London, August 4, 1973

Pradyumna (leads chanting, etc.):

klaibyaṁ ma sma gamaḥ pārtha
naitat tvayy upapadyate
kśūdraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa
[Bg. 2.3]

Translation: "O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy."

Prabhupāda: So Bhagavān, Kṛṣṇa, is encouraging, kśūdraṁ hṛdaya-daurbalyam. "For a kṣatriya to speak like that, 'No no, I cannot kill my kinsmen. I am giving my weapons,' this is weakness, cowardice. Why you are all this nonsense doing?" Kśūdraṁ hṛdaya-daurbalyam. "This kind of compassion, giving up your duty as a kṣatriya, it is simply weakness of the heart. It has no meaning." Klaibyaṁ ma sma gamaḥ pārtha naitat tvayy upapadyate. "Especially for you. You are My friend. What people will say? So give up this weakness of the heart and uttiṣṭha, stand up, take courage." So just see how Kṛṣṇa is inducing Arjuna to fight. People are very much ignorant and they sometimes criticize that "Kṛṣṇa is exciting Arjuna. He is very gentleman, nonviolent, and Kṛṣṇa is exciting him to fight." This is called jaḍa-darśana. Jaḍa-darśana. Jaḍa-darśana means material vision. Therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Śrī-kṛṣṇa-nāmādi. We become in touch with Kṛṣṇa by chanting His name, Hare Kṛṣṇa. That is the beginning of our connection with Kṛṣṇa. Nāmādi. So śāstra says, ataḥ śrī-kṛṣṇa-nāmādi. Ādi means beginning.

So we have no connection with Kṛṣṇa. But if we chant Hare Kṛṣṇa mahā-mantra, immediately our first chance to contact Kṛṣṇa begins. So it has to be practiced. Not that immediately I realize Kṛṣṇa. That is not… Of course, if one is advanced, it is possible immediately. So śrī-kṛṣṇa-nāmādi. Nāma means name. So Kṛṣṇa is not only name. Ādi, that is the beginning, but form, activities. Just like śravanaṁ kīrtanam [SB 7.5.23]. So śravanaṁ kīrtanam, glorifying or describing about Kṛṣṇa… So He has got His form. So nāma means name, and then, rūpa means form. Nāma, rūpa… Līlā means pastimes; guṇa means quality; entourage, his associates; all these… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved [Cc. Madhya 17.136]. Na bhaved grāhyam indriyaiḥ. By ordinary senses we cannot understand… Either Śrī Kṛṣṇa's name… We are hearing our, through the aural reception, Kṛṣṇa's name, but if we keep our ear without purification… Of course, by hearing, it will be purified. We have to help. Help means to avoid the offenses, ten kinds of offenses. So in this way we shall help the purificatory process. Just like if I want to ignite fire, so I must help the igniting process by drying the wood. It will very soon get fire. Similarly, simply chanting, that will help us also. It will take time. But if we avoid the offenses, then it will be very quickly purified. The action will be there.

So ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. So this behavior of Kṛṣṇa, how ordinary men can understand? Because they have got their ordinary senses, therefore they mistake. Why Kṛṣṇa? Even Kṛṣṇa's devotee, Vaiṣṇava. That is also stated. Vaiṣṇavera kriyā mūdra vijñeha nā bujhaya [Cc. Madhya 23.39]. Even a Vaiṣṇava ācārya, what he is doing, even the most expert intelligent man cannot understand why he is doing this. Therefore we should not try to imitate the higher authorities, but we have to follow the order, injunction, given by the higher authorities. It is not possible. Kṛṣṇa is exciting Arjuna to fight. That does not mean we can also do that, excite, no. That will be immoral. For Kṛṣṇa it is not immoral. Whatever He is doing… God is good, He is all-good. We should accept it. Whatever He is doing, that is all-good. This is one side. And whatever I am doing without authority's order, this is all bad. He does not require any order from anyone else. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. He is the supreme controller. He does not require anyone's instruction. Whatever He does, it is perfect. This is Kṛṣṇa understanding. And not that I have to study Kṛṣṇa in my own way. Kṛṣṇa is not subjected to your examination or your test. He is above all. He is transcendent. Therefore those who have not the transcendental vision, they misunderstand Kṛṣṇa. Here He is directly enticing,

klaibyaṁ ma sma gamaḥ pārtha
naitat tvayy upapadyate
kśūdraṁ hṛdaya-daurbalyaṁ
taktvottiṣṭha parantapa
[Bg. 2.3]

Parantapa is, this word, very word, is used that "You are a kṣatriya, you are king. Your business is to chastise the mischief mongers. That is your business. You cannot excuse the mischief monger." Formerly the kings were so… The king himself used to judge. A criminal was brought before the king, and if the king thought it wise, he would take his own sword, immediately cut his head. That was the duty of king. Even not many, about hundred years ago in Kashmir, the king, as soon as a thief was caught, he would be brought before the king, and if he is proved that he was a thief, he has stolen, immediately the king will cut off his hands personally, chopped off. Even hundred years ago. So all other thieves warned, "This is your punishment." So there was no thiefing. There was no stealing, no burglary in Kashmir. Even somebody lost something on the road, it will lie down. Nobody will touch it. The order was, king's order was, "If something is lying down on the street uncared for, you cannot touch it. The man who has left it, he would come; he will collect. You cannot take." Even hundred years ago. So this capital punishment is required. Nowadays the capital punishment is excused. Murderers are not hanged. This is all mistake, all rascaldom. A murderer must be killed. No mercy. Why a human killer? Even an animal killer should be immediately hanged? That is kingdom. The king should be so strict.

So this sympathy is like Arjuna's sympathy. The sympathy… Now the state is sympathizing with the murderer not to be killed. This is Arjuna. That is hṛdaya-daurbalyam. That is not duty. One has to discharge the duty ordered by the superior authority very strictly, without any consideration. So these are weakness of the heart, this kind of sympathy. But ordinary person will not understand. Therefore to understand Kṛṣṇa, one requires special senses, special senses, not ordinary senses. Special senses means you have to pluck your eyes and you have to put another eyes? No. You have to purify. Tat-paratvena nirmalam [Cc. Madhya 19.170]. Just like if you have got some disease in the eyes, you apply medicine, and when it is clear, you can see clearly everything; similarly, with these blunt senses, we cannot understand what is Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. As śrī-kṛṣṇasya nāmādau, Kṛṣṇa's name, form, quality, etc., is not understand by these blunt senses, so how it is to be done? Now, sevonmukhe hi jihvādau. Again jihvādau, beginning from the tongue, controlling the tongue. Just see it is something peculiar, that you have to understand Kṛṣṇa by controlling the tongue? This is something wonderful. How is that? I have to control my tongue to understand Kṛṣṇa? But it is, the śāstra injunction is there: sevonmukhe hi jihvādau. Jihvā means tongue. So in order to see Kṛṣṇa, in order to understand Kṛṣṇa, the first business is to control your tongue. Therefore we say, don't take meat, don't take liquor. Because it is controlling the tongue. The tongue is the most strong enemy as sense, as perverted sense. And these rascals they say, "No, you can eat whatever you like. It has nothing to do with religion." But Vedic śāstra says, "You rascal, first of all control your tongue. Then you can understand what is God."

So this is called Vedic injunction-perfect. If you control your tongue, then you control your belly, then you control your genital. Rūpa Gosvāmī gives instruction,

vāco-vegaṁ manaso krodha-vegam
jihvāvegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ sa pṛthiviṁ sa śiṣyāt.
[NoI 1]

This is instruction, that anyone who has become competent to control the tongue, to control the mind, to control the anger, to control the belly and control the genital…, if six kind of control is there, he is fit for becoming spiritual master; he can make disciples all over the world. And if you cannot control your tongue, if you cannot control your anger, control your mental concoction, then how you can become even a spiritual master? That is not possible. Pṛthiviṁ sa śiṣyāt. One who did… That is called gosvāmī, gosvāmī or svāmī, master of the senses. Master of controlling these six kinds.

So beginning is the jihvā. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Sevā. The tongue can be engaged in the service of the Lord. How? You chant Hare Kṛṣṇa, always glorify. Vācāṁsi vaikuṇṭha-guṇānuvarṇane. Vācāṁsi, means talking. Talking is the business of tongue, and tasting is the business of tongue. So you engage the tongue in the service of the Lord by glorifying. Whenever… You take a vow that "Whenever I shall speak, I shall simply speak, glorifying Kṛṣṇa, nothing more." That is tongue control. If you don't allow your tongue to speak anything nonsense, grāmya-kathā… We sometimes sit together. We talk so many nonsense. That should be controlled. "Now I have engaged my tongue for the service of the Lord, so we shall not talk anything of sense gratification." This is controlling the tongue. "I cannot eat anything which is not offered to Kṛṣṇa." This is controlling the tongue. So these are small techniques, but it has got great, great value so that Kṛṣṇa will be pleased, the austerity, and He will reveal. You cannot understand. You cannot see Kṛṣṇa. You cannot order Kṛṣṇa, "Kṛṣṇa, please come, dancing with flute. I shall see You." This is order. Kṛṣṇa is not subjected to your order. Therefore Caitanya Mahāprabhu gives us instruction, aśliṣya vā pāda-ratāṁ pinastu māṁ marma-hatāṁ karotu vā adarśanam [Cc. Antya 20.47]. Adarśanam. Everyone wants to see Kṛṣṇa, a devotee, but a pure devotee says that "No, if you don't like to see me, that's all right. You can break my heart. I may always pray to see You. But You do not come and break my heart, that is also accepted. Still, I shall worship You." This is pure devotion. Not that "I have asked Kṛṣṇa to come before me dancing. He did not come. So I give up this nonsense. The Kṛṣṇa consciousness movement is no value." Not like that. This is Rādhārāṇī's attitude. So Kṛṣṇa left Vṛndāvana. All the gopīs, they passed their days simply crying for Kṛṣṇa, but never condemned Kṛṣṇa. Whenever somebody came… Kṛṣṇa also was thinking of them because gopīs are the greatest devotees, topmost devotees. There is no comparison with the devotion of the gopīs. Therefore Kṛṣṇa was always obliged to them. Kṛṣṇa said to the gopīs that "You have to be satisfied with your own business. I cannot return you anything for your love." Kṛṣṇa, the Supreme, the all-powerful, He was unable to repay the debts for the gopīs. Caitanya Mahāprabhu said, ramyā kācid upāsanā vraja-vadhu-vargeṇa yā kalpitā. There is no more better worship than what was conceived by the gopīs. So gopīs are the topmost devotees. And amongst the gopīs, Śrīmatī Rādhārāṇī is the topmost. Therefore Śrīmatī Rādhārāṇī is greater than Kṛṣṇa.

So this is Gauḍīya-Vaiṣṇava philosophy. It requires time. So the activities of Kṛṣṇa, the rascals, if they simply see that "Kṛṣṇa is enticing Arjuna to fight; therefore Kṛṣṇa is immoral," that is, means wrong vision. You have to see Kṛṣṇa with separate eyes. Therefore Kṛṣṇa says in the Bhagavad-gītā, janma karma me divyaṁ ca. Divyam [Bg. 4.9]. These transcendental activities of Kṛṣṇa, if anyone can understand, simply if anyone can understand, then he becomes liberated immediately. Liberated. Not liberated ordinary liberation, but for going back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The greatest liberation. There are different types of liberation also. Sāyujya sārūpya sārṣṭi sālokya sāyujya… [Cc. Madhya 6.266]. Five kinds of liberation. So sāyujya means to merge into the existence, Brahman, brahma-laya (merging in the impersonal). That is also liberation. The Māyāvādīs or the jnani sampradāya, they want to merge into the existence, Brahman existence. That is also mukti. That is called sāyujya-mukti. But for a devotee, this sāyujya-mukti is just like hell. Kaivalyaṁ narakāyate. So for Vaiṣṇava, kaivalyam, to, monism, to merge into the existence of the Supreme, is compared with hell. Kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta 5). And the karmīs… Jñānīs are anxious to merge into the existence of the Brahman effulgence, and the karmīs, their highest aim is how to be elevated in the higher planetary system, Svarga-loka, where Lord Indra is there, or Brahmā is there. That is karmī's ambition, to go to the heaven. They all, except Vaiṣṇava philosophy, in all other literature, all other scripture, means Christian and Mohammedan, their aim is how to be elevated to the heaven.

So heaven is described in the Vedic literature as tri-daśa-pūr. Tri-daśa-pūr. Tri-daśa-pūr means there are 33,000,000's of demigods, and they have got their separate planets. This is called tri-daśa-pūr. Tri means three, and daśa means ten. So thirty-three or thirty. Anyway, tri-daśa-pūr ākāśa-puṣpāyate. Ākāśa-puṣpa means something imaginary something imaginary. A flower in the sky. A flower should be in the garden, but if somebody imagines the flower in the sky, it is something imaginary. So for a devotee, this heavenly promotion to the heavenly planet is just like a flower in the sky. Tri-daśa-pūr ākāśa-puṣpāyate. Kaivalyaṁ narakāyate. Jñānī and karmī. And durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁstrāyate. Then yogi. Yogis are trying. Yogi means yoga indriya-samyama, controlling the senses. That is yogic practice. Our senses are very strong. Just like we also, Vaiṣṇavas, we first of all try to control the tongue. So yogis also, they try to control the senses, not only tongue, but all other, ten kinds of senses, by that yogis mystic process. So why they are trying to control? Because the senses are just like serpents. A serpent… Just like they touch anywhere, immediately something up to death. Injury there must be up to death. This is exemplified: just our sex impulse. As soon as there is illicit sex, there is so many difficulties. Of course, nowadays it has all become very easy. Formerly it was very difficult, especially in India. Therefore a young girl was always protected, because if she mixes with the boys, somehow or other, as soon as there is sex, she becomes pregnant. And it will be no more possible to get her married. No. Touched by the serpent. This is… Vedic civilization is very strict. Because the whole aim was how to go back to home, back to Godhead, not sense gratification, eat, drink, be merry, enjoy. That is not the aim of human life. So everything was planned with that aim. Viṣṇur aradhyate.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur āradhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Varṇāśrama, these brāhmaṇa, kṣatriya, vaiśya, everyone had to strictly follow the rules and regulation of the particular division. A brāhmaṇa must act as a brāhmaṇa. A kṣatriya must as… Here is the… Just Kṛṣṇa says, "You are kṣatriya; why you are talking all this rascal? You must!" Naitat tvayy upapadyate [Bg. 2.3]. "In two ways you should not do this. As a kṣatriya you should not do this, and as My friend, you should not do this. This is your weakness." So this is Vedic civilization. Fight for the kṣatriya. A brāhmaṇa is not going to fight. Brāhmaṇa is satyaḥ śamo damaḥ, he is practicing how to become peaceful, how to become clean, how to control the senses, how to control the mind, how to become simple, how to become full cognizant of the Vedic literature, how to apply practically in life, how to become firmly fixed up in conviction. These are brāhmaṇas'. Similarly, kṣatriya's-fighting. That is necessary. Vaiśya-kṛṣi-go-rakṣya-vāṇījyam [Bg. 18.44]. So all these strictly to be followed. Just yesterday we were reading when Manu, Vaivasvatu Manu, came to Kardama Muni, he is receiving, "Sir, I know that your touring means you are just…," what is called, what is called, examining?

Devotee: Inspecting.

Prabhupāda: Inspecting, yes. Inspecting. "Your touring means inspection whether the varṇāśrama, whether the brāhmaṇa is doing actually as brāhmaṇa, kṣatriya is doing actually as kṣatriya." That is king's touring. King's touring not a pleasure touring at the expense of the state go somewhere and come back. No. He was… Sometimes in disguise the king used to see whether this varṇāśrama-dharma is being maintained, properly being observed, whether somebody is simply wasting time like hippies. No, that cannot be done. That cannot be done. Now in your government there is some inspection that nobody is employed, but unemployed. But so many things are not practically inspected. But it is the duty of the government to see everything. Varnāśramācaravatā, everything is practicing as brāhmaṇa. Simply by falsely becoming brāhmaṇa, falsely becoming kṣatriya-no. You must. So this was the king's duty, government's duty. Now everything is topsy-turvied. Everything is no more practical value. Therefore Caitanya Mahāprabhu said, kalau…,

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva
gatir anyathā
[Cc. Ādi 17.21]

It is very difficult to take us back to the original process of civilization.

So for a Vaiṣṇava, as I was explaining, the tri-daśa-pūr ākāśa-puṣpāyate durdāntendriya-kāla-sarpa-paṭalī. So controlling the sense, that is durdānta. Durdānta means formidable. It is very, very difficult to control the senses. Therefore the yoga process, mystic yoga process-just to practice how to control the senses. But for a devotee… They… Just like the tongue, if it is engaged only in the business of chanting Hare Kṛṣṇa mantra and eating only Kṛṣṇa prasādam, the whole thing is done, perfect yogi. Perfect yogi. So for a bhakta, there is no trouble with the senses because a bhakta knows how to engage each and every sense in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. That is bhakti. Hṛṣīka means the senses. When the senses are engaged only for the service of Kṛṣṇa, Hṛṣīkeśa, then there is no need of practicing yoga. Automatically they are locked up in the service of Kṛṣṇa. They have no other engagement. That is the highest. Therefore Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"A first-class yogi is he who is always thinking of Me." Therefore this chanting of Hare Kṛṣṇa mantra, if we simply chant and hear, the first-class yogi. So these are the process. So Kṛṣṇa wants to Arjuna that "Why you are indulging in this weakness of mind? You are under My protection. I am ordering you to fight. Why you are denying?" This is the purport.

Thank you very much. (end)

730805BG.LON

Bhagavad-gītā 2.4-5

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London, August 5, 1973

Pradyumna (leads chanting, etc.):

arjuna uvāca
kathaṁ bhīṣmam aham saṅkhye
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārhāv ari-sūdana
[Bg. 2.4]
gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān
[Bg. 2.5]

Translation: "Arjuna said: O killer of Madhu (Kṛṣṇa), how can I counterattack with arrows in battle men like Bhīṣma and Droṇa, who are worthy of my worship? It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood."

Prabhupāda: So the first problem was for Arjuna how to kill the kinsmen, family men. Now, when he was chastised by Kṛṣṇa as a friend that "Why you are so weak? Don't be weak. This is sentiment. This kind of compassion is sentiment. Uttiṣṭha. You better get up and fight." If I do not want to do something, I can offer so many pleas. You see. So next he is presenting gurūn: "All right, Kṛṣṇa, you are talking about my kinsmen. I accept that it is my weakness. But how do You advise me to kill my guru? Droṇācārya is my guru. And Bhīṣmadeva is also my guru. So do you want me to kill my guru? Gurūn hi hatvā. And not only ordinary guru. This is not that they are ordinary men. Mahānubhāvān. Bhīṣma is a great devotee, and similarly, Droṇācārya also, a great personality. Mahānubhāvān. So kathaṁ bhīṣmam ahaṁ saṅkhye droṇaṁ ca madhusūdana [Bg. 2.4]. "They are two great personalities. They are not only my gurus, but they are great personalities." And Kṛṣṇa is addressed "Madhusūdana." Madhusūdana means… Madhu was Kṛṣṇa's enemy, a demon. So He killed. So "You are Madhusūdana, You are killer of Your enemies. Can You give me any evidence that You have killed Your guru? So why You are asking me?" This is the purport. Iṣubhiḥ pratiyotsyāmi pūjārhāv ari-sūdana. Again Ari-sūdana. Ari means enemy. Madhusūdana, particularly "the killer of the Madhu demon." And next is Arisudana. Ari means enemy. So Kṛṣṇa has killed so many demons, ari, who came to fight with Him as enemy. Therefore His name is Arisudana.

So Kṛṣṇa has got enemies also, what to speak of ourself. This material world is so made, that you must have some enemies. Matsaratā. Matsaratā means enviousness, jealousy. This material world is like that. So there are jealous enemies of God also. They are called demons. Ordinary jealousy or enemy, that is natural. But even to God. Just like yesterday night, evening, somebody came to see me. He was arguing that "Why Kṛṣṇa should be accepted as God?" That was his argument. So Kṛṣṇa has enemies. Therefore Kṛṣṇa… Not only He, but everyone who is in the material world is enemy of Kṛṣṇa. Everyone. Because they want to be competitor of Kṛṣṇa. Kṛṣṇa says that bhoktāram: "I am the supreme enjoyer." Sarva-loka-maheśvaram: [Bg. 5.29] "I am the Supreme proprietor." And the Vedas also confirm, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. "Everything is the property of the Supreme Lord." Sarvaṁ khalv idaṁ brahma. These are Vedic injunctions. Yato vā imāni bhūtāni jāyante: "From whom everything has come." Janmādy asya yataḥ [SB 1.1.1]. These are Vedic versions. But still, we, because we are enemies, "No, why Kṛṣṇa shall be the proprietor? I am the proprietor. Why Kṛṣṇa shall be God only. I have got another God. Here is another God."

So Kṛṣṇa has enemies. Arisudana. And He has to kill them. Kṛṣṇa has got two businesses: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. Miscreants… They are miscreants. The demons who challenge Kṛṣṇa, who want to compete with Kṛṣṇa, who want to share with the property of Kṛṣṇa, they are all enemies of Kṛṣṇa, and they should be killed. So killing business is all right here for the enemies, not ordinarily. Then the next question is, "All right, enemies, you can kill, admitted. But how you advise me to kill my gurus? Gurūn ahatvā. But if for Kṛṣṇa's sake, if there is need, you have to kill your guru also. That is the philosophy. For Kṛṣṇa's sake. If Kṛṣṇa wants, then you cannot… If Kṛṣṇa wants that you should kill your guru, then you have to do it. That is Kṛṣṇa consciousness. Of course, Kṛṣṇa will not ask you to kill guru, but… Because guru and Kṛṣṇa are the same. Guru-kṛṣṇa-kṛpāya [Cc. Madhya 19.151]. We get Kṛṣṇa consciousness through the mercy of guru and Kṛṣṇa. So real guru is never to be killed, but the so-called guru has to be killed. The so-called, pseudo guru, false guru, he should be killed. Just like Prahlāda Mahārāja. While Prahlāda Mahārāja… He was standing. Here is, Nṛsiṁhadeva is killing his father. Father is guru. Sarva-devamayo guruḥ [SB 11.17.27]. Similarly, father is also guru, at least, official guru. Materially he is guru. So how Prahlāda Mahārāja allowed Nṛsiṁhadeva to kill his guru? He's father. Everyone knows that Hiraṇyakaśipu is father. Would you like to see that your father is being killed by some person and you'll stand? You will not protest? Is that your duty? No, that is not your duty. When your father is attacked, you must protest. At least, if you are unable, you must fight. You first of all lay down your life: "How is that, my father is being killed in my front?" That is our duty. But Prahlāda Mahārāja did not protest. He could have requested-he is devotee-"My dear sir, Prabhu, my Lord, You can excuse my father." He didn't. But he knew that "My father is not being killed. It is the body of the father." Later on he begged for his father in a different way. First of all, when Nṛsiṁhadeva was angry, He was killing the body, he knew that "The body is not my father. The soul is my father. So let the Lord satisfy Himself by killing the body of my father; then I shall save him."

So Prahlāda Mahārāja… Nṛsiṁhadeva offered Prahlāda Mahārāja, "Now you can take any kind of benediction you like." So Prahlāda Mahārāja replied, "My Lord, we are materialists. I am born of a father absolutely materialist. So I am also, because I am born of a materialist father, I am also materialist. And You, the Supreme Personality of Godhead, You are offering to give me some benediction. I can take any kind of benediction from You. I know that. But what is the use of it? Why shall I ask You for any benediction? I have seen my father. Materially, he was so powerful that even the demigods, Indra, Candra, Varuṇa, they were threatened by his red eyes. And he gained over, control over the universe. He was so powerful. And riches, wealth, power, reputation, everything complete, but You have finished it in one second. So why You are offering me such benediction? What shall I do with them? If I take that benediction from You and I become puffed up and do everything wrong against You, then You can finish it within a second. So kindly do not offer me such benediction, such material opulence. Better give me benediction to be engaged in the service of Your servant. I want this benediction. Let me be benedicted by You that I may be engaged in the service of Your servant, not directly Your servant."

Then, after many prayers, after pacifying the Lord… He was very angry. Then when He was little pacified, he asked, "My dear Lord, I can ask You one, another benediction. that my father was very, very staunch enemy of You. That was the cause of his death. Now I ask You kindly excuse him and give him liberation." This is Vaiṣṇava son. He did not ask anything for himself. And although he knew that his father was the greatest enemy, still, he is asking his benediction, "This poor fellow may be liberated." So Lord Nṛsiṁhadeva guaranteed, said, "My dear Prahlāda, not only your father, but your father's father, his father, up to fourteen generations, all are liberated. Because you are born in this family." So anyone who has become a Vaiṣṇava, a devotee of the Lord, he is giving the greatest service to the family. Because in relationship with him, his father, mother, anyone, they will be liberated. Just like we have got experience, if a person dies in the fight immaturely, his family is taken care of by the government. Similarly, to become a devotee is the greatest qualification. He has got everything. Yatra yogeśvaro hariḥ yatra dhanur-dharaḥ pārthaḥ [Bg. 18.78]. When there is Kṛṣṇa and when there is devotee, all victory, all glories are there. That is guaranteed.

So gurūn ahatvā. A devotee of Kṛṣṇa, if need be, if he's unqualified guru… Unqualified guru means who does not know how to guide the disciple. Guru's duty is to guide. So such kind of guru can be at least rejected. That is Jīva Gosvāmī's… Kārya-kāryam ajānataḥ. A guru who does not know what to do and what not to do, but by mistake, by mistakenly I have accepted somebody as guru, he can be rejected. By rejecting him, you can accept an actual bona fide guru. So guru is not killed, but he can be rejected. That is the injunction of the śāstra. So Bhīṣmadeva or Droṇācārya, certainly they were gurus, but Kṛṣṇa indirectly giving indication to Arjuna, that "Although they are in the position of guru, you can reject them." Kārya-kāryam ajānataḥ. "They do not know factually." This Bhīṣmadeva, he materially considered his position. He knew everything from the beginning, that the Pāṇḍavas, they were parentless, fatherless children, and he raised them from the very beginning. Not only that, he was so much affectionate to the Pāṇḍavas that he was thinking, when they were sent to forest, banished, at that time Bhīṣmadeva was crying, that "These five boys, they are so pure, so honest, and not only pure and honest, so powerful warriors, Arjuna and Bhīma. And this Draupadī is practically directly the goddess of fortune. And they have got their friend, the Supreme Personality of Godhead, Kṛṣṇa. And they are suffering?" He cried. He was such affectionate. Therefore Arjuna is considering, "How can I kill Bhīṣma?" But duty is so strong. Kṛṣṇa is advising, "Yes, he must be killed because he has gone to the other side. He has forgotten his duty. He should have joined you. Therefore he is no more in the position of guru. You must kill him. He has wrongly joined the other party. Therefore there is no harm, killing him. Similarly Droṇācārya. Similarly Droṇācārya. I know they are great personalities, they have got great affection. But only on material consideration they have gone there." What is that material consideration? Bhīṣma thought that "I am maintained by the money of Duryodhana. Duryodhana is maintaining me. Now he is in danger. If I go to the other side, then I should be ungrateful. He has maintained me so long. And if I, in the time of danger, when there is fighting, if I go to the other side, that will be…" He thought like this. He did not think that "Duryodhana may be maintaining, but he has usurped the property of the Pāṇḍavas." But it is his greatness. He knew that Arjuna will never be killed because Kṛṣṇa is there. "So from material point of view, I must be grateful to Duryodhana." The same position was for Droṇācārya. They were maintained.

Therefore Caitanya Mahāprabhu has said that viṣayīra anna khāile malīna haya mana [Cc. Antya 6.278]. Such great personalities became darkened because they took money from them, anna. If I am provided by somebody who is too much materialist, then that will affect me. I will become also materialist. I will also become materialist. So Caitanya Mahāprabhu has warned that "Those who are viṣayī, those who are not devotees, do not accept anything from them because it will make your mind unclean." So therefore a brāhmaṇa and a Vaiṣṇava, they do not accept directly money. They accept bhikṣā. Bhikṣā. Just like here it is said bhaikṣyam. Śreyo bhoktuṁ bhaikṣyam apīha loke [Bg. 2.5]. When you ask somebody… Still, bhikṣā is also sometimes prohibited from a person who is too much materialist. But bhikṣā is allowed for sannyāsīs, for brāhmaṇa. So therefore Arjuna is speaking that "Instead of killing such great gurus who are so great personalities, mahānubhāvān…" So bhaikṣyam. For a kṣatriya… A brāhmaṇa, a sannyāsī can beg, can beg alms, but not a kṣatriya, not a vaiśya. That is not allowed. So he was a kṣatriya, Arjuna. So he says, "Better I shall take the profession of a brāhmaṇa and beg from door to door instead of enjoy the kingdom by killing my guru." That was his proposal. So on the whole, Arjuna is illusioned-illusioned in the sense that he is forgetting his duty. He is a kṣatriya, his duty is to fight; never mind the opposite party, even he is son, a kṣatriya will not hesitate to kill his son even if he is inimical. Similarly, the son, if the father is inimical, he would not hesitate to kill his father. This is the stringent duty of the kṣatriyas, no consideration. A kṣatriya cannot consider like that. Therefore Kṛṣṇa said, klaibyam: "You don't be coward. Why you are becoming coward?" These topics are going on. Later on, Kṛṣṇa will give him real spiritual instruction. This is… Ordinary talks are going on between the friend and the friend.

That's all right. Thank you. (end)

730806BG.LON

Bhagavad-gītā 2.6

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London, August 6, 1973
Pradyumna (leads chanting, etc.):

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ
[Bg. 2.6]

Translation: "Nor do we know which is better-conquering them or being conquered by them. The sons of Dhṛtarāṣṭra, whom if we killed we should not care to live, are now standing before us on this battlefield."

Prabhupāda: So these two groups of cousin-brothers... Mahārāja Pāṇḍu had five sons and Dhṛtarāṣṭra had one hundred sons. So it is family, the same family, and it was understanding between them that when others beyond the family would come to attack them, they would join, 105 brothers, and fight. But when there was fight amongst themselves-one side, hundred brothers; one side, five brothers. Because a kṣatriya family, it is to be understood they must go on fighting. Even in their marriage there would be fighting. Without fighting, no marriage takes place in kṣatriya family. Kṛṣṇa had 16,108 wives, and almost in each time He had to fight, to gain the wife. It was a sporting. For kṣatriya to fight, it was a sporting. So he is perplexed whether this kind of fighting he should encourage or not.

There is a proverb in Bengal, khābo ki khābo nā yadi khāo tu pauṣe. "When you are perplexed, Whether I shall eat or not eat,' better not eat." Sometimes we come to this point, "I am not very hungry, whether I shall eat or not eat?" The best course is not eat, not that you eat. But if you eat, then you can eat in the month of December, Pauṣa. Why? It is... In Bengal... Bengal is tropical climate, but when it is winter season, it is advised that "If you eat it is not so harmful because it will be digested." The night is very long, or the cold season, the digestive power, is nice. So when we are confused, "to do or not to do," jābo ki jābo nā yadi jāo tu śauce: "When you think, 'Whether I shall go or not?' better don't go. But when it is a question of answering the call of nature, you must go." Jābo ki jābo nā yadi jāu tu śauce, khābo ki khābo nā yadi khāo tu pauṣe. These are very common sense. Similarly, Arjuna is now perplexed, "Whether I shall fight or not fight?" That is also everywhere. When there is declaration of war between the modern politicians, they consider... Just like in the last Second World War, when Hitler was preparing for war... Everyone knew that Hitler was going to retaliate because in the first war they became defeated. So Hitler was again preparing. One, my God-brother, German, he came in 1933 in India. So at that time he informed that "There must be war. Hitler is preparing heavy preparations. War must be there." So at that time, I think, in your country the Prime Minister was Mr. Chamberlain. And he went to see Hitler to stop the war. But he would not. So similarly, in this fight, to the last point, Kṛṣṇa tried to avoid the war. He proposed to Duryodhana that "They are kṣatriyas, your cousin-brothers. You have usurped their kingdom. Never mind, you have taken some way or other. But they are kṣatriyas. They must have some means of livelihood. So give them, five brothers, five villages. Out of the whole world empire, you give them five villages." So he... "No, I am not going to part with even an inch of land without fight." Therefore, under such condition, the fight must be there.

So there is no question of Arjuna's considering whether he would fight or not. It is sanctioned by Kṛṣṇa; so fight must be there. Just like when we were walking, the question was raised that "Why war takes place?" That is not a very difficult subject to understand because everyone of us has got a fighting spirit. Even children fight, cats and dogs fight, birds fight, ants fight. We have seen it. So why not human beings? The fighting spirit is there. That is one of the symptoms of living condition. Fighting. So when that fighting should take place? Of course, at the present moment, by the ambitious politicians, they fight. But fighting, according to Vedic civilization, fighting means dharma-yuddha. On religious principles. Not by whims of political ideas, ism. Just like now fighting is going on on two political groups, the communist and the capitalist. They are trying to avoid only fight, but the fighting is going on. As soon as America is in some field, immediately Russia is also there. In the last fighting between India and Pakistan, as soon as President Nixon sent their Seventh Fleet on the India Ocean, Bay of Bengal, almost in front of India... This was illegal. But very puffed-up, America. So sent the Seventh Fleet, maybe to show sympathy to the Pakistan. But immediately our Russian friend also appeared there. And therefore, America had to come back. Otherwise, I think, America would have attacked on behalf of Pakistan.

So this is going on. Fighting you cannot stop. Many people, they are thinking how to stop war. That is impossible. It is nonsense proposal. It cannot be. Because the fighting spirit is there in everyone. That is a symptom of living entity. Even children, who has no politics, no enmity, they fight for five minutes; again they are friends. So the fighting spirit is there. Now, how it should be utilized? Our Kṛṣṇa consciousness movement is there. We say, consciousness. We don't say, "Stop fight" or "Do this, do that, do that," no. Everything should be done in Kṛṣṇa consciousness. That is our propaganda. Nirbandha-kṛṣṇa-sambandhe. Whatever you do, it must have some relationship with the satisfaction of Kṛṣṇa. If Kṛṣṇa is satisfied, then you act. That is Kṛṣṇa consciousness. Kṛṣṇendriya tṛpti vāñchā tāra nāma prema [Cc. Ādi 4.165]. This is love. Just like you love somebody; for the sake of your beloved, you can do anything, and we do sometimes. Similarly, the same thing should be transferred to Kṛṣṇa. That's all. Try to educate yourself how to love Kṛṣṇa and act for Kṛṣṇa only. This is the perfection of life. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti means service, bhaja-sevāyām. The bhaj-dhātu, it is used for the purpose of rendering service, bhaja. And bhaja, there is Sanskrit grammar, kti-pratyaya, to make it noun. This is verb. So there are pratyayas, kti pratyaya, ti pratyaya, many pratyayas. So bhaj-dhātu kti, equal to bhakti. So bhakti means to satisfy Kṛṣṇa. Bhakti cannot be applied to anyone else. If somebody says that "I am a great devotee of Kālī, goddess Kālī," that is not bhakti; that is business. Because any demigod you worship, there is some purpose behind that. Generally, people take to become a devotee of goddess Kālī for eating meat. That is their purpose. In the Vedic culture, those who are meat-eaters, they have been advised that "Don't eat meat purchased from the slaughterhouse or from the market." Actually, this system was never current anywhere, all over the world, that to maintain slaughterhouse. This is latest invention. We talk with sometimes with Christian gentlemen, and when we inquire that "Lord Christ says 'Thou shalt not kill'; why you are killing?" they give evidence that "Christ also ate meat sometimes." Sometimes Christ ate meat, that's all right, but did Christ say that "You maintain big, big slaughterhouse and go on eating meat?" There is no common sense even. Christ might have eaten.

Sometimes he… If there was no, nothing available for eating, what could you do? That is another question. In great necessity, when there is no other food except taking meat… That time is coming. In this age, Kali-yuga, gradually food grains will be reduced. It is stated in the Śrīmad-Bhāgavatam, Twelfth Canto. No rice, no wheat, no milk, no sugar will be available. One has to eat meat. This will be the condition. And maybe to eat the human flesh also. This sinful life is degrading so much so that they will become more and more sinful. Tān aham dviṣataḥ krūrān kṣīpāmy ajasram andhe-yoniṣu [Bg. 16.19]. Those who are demons, those who are sinful, nature's law is to place him in such condition that he will become more and more a demon so that he will never be able to understand what is God. This is nature's law. If you want to forget God, then God will put you in such a condition that you can never understand what is God. That is demonic life. That time is also coming. At the present moment, still a few men are interested, what is God. Arto arthārtī jijñāsu jñānī [Cc. Madhya 24.95]. But time is coming ahead when there will be no sense to understand God. That is the last stage of Kali-yuga, and at that time Kalkī avatāra, Kalkī avatāra will come. At that time there is no preaching of God consciousness, simply killing, simply killing. Kalkī avatāra with His sword will simply massacre. Then again Satya-yuga will come. Again golden age will come.

So this problem of fighting… We have to understand that fighting spirit is there in everyone. You cannot check it, you cannot stop it. We do not say stop. The Māyāvādī philosopher says that "You stop this thing," but that is not possible. You cannot stop. Because you are living entity, you have got all these propensities. How you can stop it? But it should be utilized properly. That's all. You have got the fighting spirit. How to utilize it? Yes. Narottama dāsa Ṭhākura recommends, krodha bhakta-dveṣī-jane: "Those who are envious of God or God's devotee, you can utilize your anger upon them." You can utilize. The anger you cannot give up. Our business is how to utilize it. That is Kṛṣṇa consciousness. Everything has to be utilized. We do not say that "You stop this, stop that." No. Kṛṣṇa says, yat karoṣi, yaj juhosi, yad aśnāsi, yat tapasyasi kuruśva tad mad-arpanam [Bg. 9.27]. Yat karoṣi. Kṛṣṇa does not say that "You do this, you do that." He says, "Whatever you do, but the result should come to Me." So here the position is that Arjuna is to fight not for himself, but he is only thinking in terms of himself. He says, te avasthitaḥ pramukhe dhārtarāṣṭrāḥ, yān eva hatvā na jijīviṣāmas: [Bg. 2.6] "They are my brothers, relatives. If they die… We do not wish to die. Now they are in my front. I have to kill them?" So still he is thinking in terms of his own satisfaction. He is preparing the background-how materialistic persons, they think in the terms of personal satisfaction. So that has to be given up. Not personal satisfaction, Kṛṣṇa's satisfaction. That is Kṛṣṇa consciousness. Whatever you do, it doesn't matter. You have to test it, whether you are doing it for Kṛṣṇa. That is your perfection. Not only perfection, that is the perfection of your mission of human life. This human life is meant for that purpose. Because less than human form, the animal life, they are trained, perfection of sense gratification, personal satisfaction. They have no such feeling that "Other animals also…" When there is some eatable, one dog, he will think "How I can get it?" He will never think how other dogs also will be able to take it. This is not animal nature. Animal nature means their own satisfaction. There is no question of "My friend, my family members." Even, they do not share even with their own children. You might have seen. If there is some foodstuff, the dog and the dog's children, everyone is trying to take in his own side. This is animal. So when this thing is changed for Kṛṣṇa, that is human life. That is the distinction between animal life. So that is very difficult also. Therefore the whole education is there, Bhagavad-gītā, how to teach people, "Act for Kṛṣṇa, act for God, not for your personal interest. Then you'll be entangled." Yajñārthāt karmaṇaḥ anyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Anything you do, it will produce some reaction, and you have to enjoy or suffer that reaction. Anything you do. But if you do for Kṛṣṇa, there is no more reaction. That is your freedom. Yogaḥ karmasu kauśalam [Bg. 2.50]. That is stated in the Bhagavad-gītā. Yoga, when you are in contact with Kṛṣṇa, that is the secret of success in this material world, working. Otherwise whatever you are doing, whatever you are working, it will produce some reaction and you will have to enjoy or suffer.

So here again, the same thing. Arjuna is thinking in terms, na caitad vidmaḥ kataran no garīyo [Bg. 2.6]. So he is perplexed, "Which one, which side will be glorious? I shall stop fighting or not fighting?" In the next verses it will be seen… When you are in such perplexity, "what to do and what not to do," so in order to get right direction, you must approach the spiritual master. That will be done in the next verse. Arjuna will say that "I do not know. I am now perplexed. Although I know it is my duty as kṣatriya to fight, still I am hesitating. I am hesitating in my duty. So therefore I am perplexed. So Kṛṣṇa, therefore I submit to You." Formerly he was talking just like friend. Now he will be prepared to take lesson from Kṛṣṇa.

So our the whole instruction of Bhagavad-gītā is that: You should not act for yourself; you should simply act for Kṛṣṇa. So even fighting for Kṛṣṇa, or even doing something still abominable for Kṛṣṇa… Just like the gopīs. The gopīs were captivated by Kṛṣṇa. Kṛṣṇa was a young boy, very beautiful, and the gopīs were young girls. That is the superficial… Actually, the gopīs are eternal associates of Kṛṣṇa. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. They are expansions of Kṛṣṇa, Kṛṣṇa's pleasure potency expansion. They are meant for Kṛṣṇa's pleasure. They are not ordinary women. But superficially, just to teach us how to love Kṛṣṇa at the risk of anything… Therefore gopīs, when they were attracted by Kṛṣṇa at midnight… Kṛṣṇa was playing flute, and they became attracted and they left home. Some of them were locked up. They gave up their life even. They were so much attracted. Now this kind of behavior, if youngs girls… According to Vedic civilization, they cannot go out from the protection of father, husband or brother. No, they cannot go. Especially at midnight. So this was against Vedic principle. It is openly a kind of prostitution. But because it was done for Kṛṣṇa, Lord Caitanya Mahāprabhu, He recommends, ramyā kācid upāsanā vraja-vadhubhiḥ kalpitā: "There is no more better type of worship than it was conceived by the vraja gopīs. Vraja-vadhu. The most abominable. For a young girl to leave the care of husband, father, and go to another young boy, according to Vedic culture, it is the most abominable. So still, because, it was, the center was Kṛṣṇa, it is accepted as the highest type of worship. That is Kṛṣṇa consciousness. We have to learn how to act only for Kṛṣṇa, how to love only Kṛṣṇa. Then our life is successful. And the human life… Because we have also come down from Vaikuṇṭha some millions and millions of years ago. Anādi karama-phale. Anādi means before the creation. We living entities, we are eternal. Even the creation is annihilated after millions and trillions of years, the living entities, they are not annihilated. Na hanyate hanyamāne śarīre [Bg. 2.20]. They remain. So when this whole cosmic manifestation will be annihilated, the living entities will remain in the body of Viṣṇu. Then when again another creation will take place, they will come out again to fulfill their desires. The real desire is how to go to home, back to Godhead.

So this chance is given. So if this chance is misused, this life, human form of life, it is very, very risky. Again we will have to accept the cycle of birth and death. And not only that, if we do not fulfill the mission of life, then again there will be annihilation of the whole creation and we will have to stay within the body of Viṣṇu for millions and trillions of years. Again we will have to come. So therefore it is called anādi karama-phale. Anādi means "before the creation." This is going on. And to teach the befooled living entities, Kṛṣṇa personally comes. Kṛṣṇa is very much anxious to take us back to home, back to Godhead. Because we are part and parcel of Kṛṣṇa. Suppose if your son is loitering in the street, are you not anxious, "Oh, there may be some accident, and the poor boy will be killed." So you go, try to find out. Similarly, Kṛṣṇa's position is like that. We are in this material world simply suffering life after life. Duḥkhālayam aśāśvatam [Bg. 8.15]. This place is miserable. But māyā's illusion, we are taking this miserable condition of life as happiness. This is called māyā. there is no happiness in this material world. Everything miserable. The sooner we understand that everything is miserable in this material world and the sooner we prepare ourself to leave this material world and go back to home, back to…, that is our sense. Otherwise, whatever we are doing, we are simply being defeated. Because we are missing the aim. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Durāśayā. We are, by hope against hope-it will never be fulfilled-we are trying to adjust things here to become happy without God consciousness. It will never be accompli… Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā. Durāśayā means "the hope which will never be fulfilled."

So all these materialistic persons, they are so fools, rascals, miscreants, they are increasing these material activities. They are thinking by this increasing material activities they will be happy. No. That is not possible. Durāśayā ye… And their leaders… Andhā yathāndhair upanīyamānās te 'pīśa-tantryam uru-dāmni baddhāḥ [SB 7.5.31]. All of us are tied very tight, hands and legs, and we are thinking we are free, independent. By the laws of material nature… Still, we are thinking that we are independent. The scientist is trying to avoid God, independent by science. That is not possible. We are under the grip of the material nature. Material nature means the agent of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛteḥ kriyamāṇāni guṇair karmāṇi sarvaśaḥ [Bg. 3.27]. So we are always in perplexity like Arjuna, what to do, what not to do. But if we take this principle, that "We must do for Kṛṣṇa…" So take direction from Kṛṣṇa and take direction from Kṛṣṇa's representative and you do it; then there is no karma-bandhanaḥ. Karmāṇi nirdaheti kintu ca bhakti-bhājām [Bs. 5.54]. Otherwise, we are bound up by the reaction of every act. We cannot get out. So this perplexity, "Whether I shall fight or not fight," that will be explained that "Yes, you must fight for Kṛṣṇa. Then it is all right." Kāmaḥ kṛṣṇa-karmārpane. Just like Hanumān. He fought for Lord Rāmacandra. He did not fight for himself. Similarly, Arjuna also, his flag is kapi-dhvaja, his flag is marked with Hanumān. He knew that. So Hanumān, a great fighter, fought with Rāvaṇa, not for his personal interest. The interest was how to get out Sītājī from the hands of Rāvaṇa, kill the whole family, and get out and let her sit down on the side of Rāmacandra. This is the policy of Hanumān, devotees. And the Rāvaṇa policy is "Take away Sītā from the clutches of Rāma and enjoy it." This is Rāvaṇa policy. And the Hanumān policy is: "Take out Sītā from the hands of Rāvaṇa and get her seated by the side of Rāma." The same Sītā. Sītā means Lakṣmī. So Lakṣmī means Nārāyaṇa's property, God's property.

So we should learn the policy that all these materialistic persons, Rāvaṇas, they are trying to enjoy God's property. So some way or other… Of course we cannot fight with Rāvaṇa class man. We are not so strong. Therefore we have taken the policy of becoming a beggar: "Sir, you are so nice man. Please give us something. Give us something. Because you are spoiling your life by keeping God's property, you are going to hell. So some way or other, if you become a member, so you will be saved. You will be saved." That is our policy. We are not beggar. But it is a policy. Now we are not very strong to fight with the Rāvaṇas; otherwise, we would have taken all the money by fighting. But that is not possible. We are not so strong. Therefore we have taken the policy of beggar.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.7

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London, August 7, 1973

Pradyumna (leads chanting, etc.):

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvam dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam
[Bg. 2.7]

"Now I am confused about my duty and have lost all composure because of weakness. In this condition, I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me."

Prabhupāda: This is very important verse in Bhagavad-gītā. It is a turning point of life. Kārpaṇya-doṣa. Miserly, doṣa means fault When one does not act according to his position, that is fault. And that is called miserly. So everyone has got his natural propensities, svabhāva. Yasya hi svabhāvasya tasyāso duratikramaḥ. Svabhāva, natural propensities. It is a common example, it is given, that yasya hi yaḥ svabhāvasya tasyāso duratikramaḥ. One, habit is the second nature. One who has, who is habituated or one whose nature, characteristic in some way, it is very difficult to change. The example is given: śvā yadi kriyate rājā saḥ kiṁ na so uparhanam. If you make a dog a king, does it mean that he'll not lick up shoes? Yes, dog's nature is to lick up shoes. So even if you dress him like a king and let him sit down on a throne, still, as soon as he'll see one shoe, he'll jump over and lick it. This is called svabhāva. Kārpaṇya-doṣa.

So in the animal life, it is not possible to change one's nature, which is given by the material energy, prakṛti. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo 'sya, kāraṇaṁ guṇa-sangaḥ asya sad-asad-janma-yoniṣu [Bg. 13.22]. Why? All living entities are part and parcel of God. Therefore originally the characteristic of the living entity is as good as God. Simply it is a question of quantity. Quality is the same. Quality is the same. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The same example. If you take a drop of sea water, the quality, the chemical composition is the same. But the quantity is different. It is a drop, and the sea is vast ocean. Similarly, we are exactly of the same quality as Kṛṣṇa. We can study. Why people say God is impersonal? If I am of the same quality, so God is also person, how He can be imperson? If, qualitatively, we are one, then as I feel individually, so why God should be refused individuality? This is another nonsense. The impersonalist rascals, they cannot understand what is the nature of God. In the Bible also it is said: "Man is made after God." You can study God's quality by studying your quality, or anyone's quality. Simply the difference is quantity's different. I have got some quality, some productive capacity. We also produce, every individual soul is producing something. But his production cannot be compared with production of God. That is the difference. We are producing one flying machine. We are taking very much pride that: "Now we have discovered the sputnik. It is going to the moon planet." But that is not perfect. It is coming back. But God has produced so many flying planets, millions and trillions of planets, very, very heavy planets. Just like this planet is carrying so many big, big mountains, sea, but still it is flying. It is floating in the air just like a cotton swab. This is God's power. Gām āviśya [Bg. 15.13]. In the Bhagavad-gītā, you'll find: ahaṁ dhārayāmy ojasā. Who is sustaining all these big, big planets? We are explaining gravity. And in the śāstra we find that it is being carried by Saṅkarṣaṇa.

So the quality is the same, but the quantity is different. So because the quality's same, so we have got all the propensities as God has, as Kṛṣṇa has. Kṛṣṇa has got loving propensities with His pleasure potency, Śrīmatī Rādhārāṇī. Similarly, because we are part and parcel of Kṛṣṇa, we have also got this loving propensity. So this is svabhava. But when we come in contact with this material nature… Kṛṣṇa does not come into the contact of the material nature. Therefore, Kṛṣṇa's name is Acyuta. He never falls down. But we are prone to fall down, to be under the… Prakṛteḥ kriyamāṇāni. We are now under the influence of prakṛti. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As soon as we fall down under the clutches of this prakṛti, material nature, which means… Prakṛti's composed of three qualities, goodness, passion and ignorance. So we capture one of the qualities. That is the cause, kāraṇaṁ guṇa-sanga [Bg. 13.22]. Guṇa-saṅga. Means associating with different quality. Guna-saṅga asya jīvasya, of the living entity. That is the cause. One can ask: "If the living entity is as good as God, why one living entity has become dog, and one living entity has become god, demigod, Brahmā?" Now the answer is kāraṇam. The reason is guṇa-saṅga asya. Asya jīvasya guṇa-saṅga. Because he's associating with a particular guṇa. Sattva-guṇa, rajo-guṇa, tamo-guṇa.

So these things are described very vividly in Upaniṣad, how guṇa-sanga acts. Just like a fire. There are sparks. The sometimes the sparks fall down from the fire. Now there are three conditions of the fire spark falling down. If the spark falls down on dry grass, then it can immediately ignite the grass, the dry grass. If the spark falls down on ordinary grass, then it burns for some time, then again it becomes extinguished. But if the spark falls down on the water, immediately extinguished, the fiery quality. So those who are captured by the sattva-guṇa, sattva-guṇa, they are intelligent. They have got knowledge. Just like brāhmaṇa. And those who are captured by the rajo-guṇa, they are busy in material activities. And those who have captured tamo-guṇa, they are lazy and sleepy. That's all. These are the symptoms. Tamo-guṇa means they're very lazy and sleepy. Rajo-guṇa means very active, but active like monkey. Just like monkey's very active, but they're all dangerous. You'll never see inactive. Whenever it will sit down, it will make gat gat gat gat.

So these are activities, foolish activities. But when one is in goodness, he's sober. He can understand what is the value of life, how one should live, what is the aim of life, what is the goal of life. That goal of life is to understand Brahman. Brahma jānātīti brāhmaṇaḥ. Therefore the good quality means the brāhmaṇa. Similarly, kṣatriya. So they are guṇa-karma-vibhāgaśaḥ. Guṇa. Guṇa has to be taken into account. Śrī Kṛṣṇa therefore said: catur vārṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. We have captured some kind of guṇa. It is very difficult. But we can immediately transcend all guṇas. Immediately. How? By bhakti yoga process. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. If you take the bhakti-yoga process, then you are no longer influenced by either of these three qualities, goodness, passion, and ignorance. That is also stated in the Bhagavad-gītā: māṁ ca avyabhicāriṇī bhakti-yogena sevate. Anyone who is engaged in the devotional service of Kṛṣṇa, avyabhicāriṇī, without any deviation, staunch, devout attention, such person, māṁ cāvyabhicāriṇī yogena, māṁ ca avyabhicāreṇa yogena bhajate māṁ sa guṇān samatītyaitān [Bg. 14.26]. Immediately, he becomes transcendental to all the qualities. So devotional service is not within these material qualities. They are transcendental. Bhakti is transcendental. Therefore, you cannot understand Kṛṣṇa or God without bhakti. Bhaktyā māṁ abhijānāti [Bg. 18.55]. Only bhaktyā māṁ abhijānāti. Otherwise, it is not possible. Bhaktyā māṁ abhijānāti yāvan yas cāsmi tattvataḥ. Reality, in reality, if you want to understand what is God, then you have to adopt this bhakti process, devotional service. Then you transcend. Therefore, in the Śrīmad Bhāgavatam, Nārada says that: tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17]. If anyone, even by sentiment, gives such, gives up his occupational duty according to guṇa… That is called svadharma… Svadharma means one's duty according to the quality he has acquired. That is called svadharma. The brāhmaṇa, kṣatriya, vaiśya, śūdra, they are divided guṇa-karma-vibhāgaśaḥ [Bg. 4.13], by guṇa and karma.

So here Arjuna says that kārpaṇya-doṣopahataḥ-svabhāvaḥ [Bg. 2.7]. "I am kṣatriya." He understands that: "I am doing wrong. I am refusing to fight. Therefore, it is kārpaṇya-doṣa, miserly." Miserly means I have got some means to spend, but if I don't spend this is called miser. Kṛpaṇatā. So kṛpaṇatā. There are two classes of men, brāhmaṇa and śūdra. Brāhmaṇa and śūdra. Brāhmaṇa means he's not miser. He has got the opportunity, great asset of this human form of body, many millions of dollars worth, this human… But he's not using it properly, simply seeing it: "How beautiful I am." That's all. Just spend your beauty or utilize your asset, the human… That is brāhmaṇa, to be liberal. And the… Etad viditvā prayāti sa brāhmaṇaḥ, One who knows… Therefore Prahlāda Mahārāja says: durlabhaṁ manuṣyaṁ janma adhruvam arthadam [SB 7.6.1]. He was preaching amongst his class friends. He was born in a demonic family, Hiraṇyakaśipu. And his class friends, also, of the same category. So Prahlāda Mahārāja was advising them: "My dear brothers, let us cultivate Kṛṣṇa consciousness." So other boys, what do they know about Kṛṣṇa conscious…? Prahlāda Mahārāja is liberated from the very birth. So they said: "What is this Kṛṣṇa consciousness?" They could not understand. So he was convincing them: durlabhaṁ manuṣyaṁ janma tad apy adhruvam arthadam. This human body is durlabhaṁ. Labdhvā sudurlabhaṁ idam bahu sambhavānte [SB 11.9.29]. This human form of body is a great concession given by the material nature. People are so miscreant and foolish. They do not understand what is the value of this human form of life. They engage this body for sense gratification like cats and dogs. The śāstra therefore says: "No, this human form of body is not meant for spoiling like the hogs and dogs." Nāyaṁ deho deha-bhājāṁ nṛ-loke. Everyone has got a body, material body. But nṛ-loke, in the human society, this body is not to be spoiled. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhati viḍ-bhujāṁ ye [SB 5.5.1]. This human form of life, simply working uselessly hard, day and night, for sense gratification. This is the business of the hog and dog. They are doing also the same thing, whole day and night, working hard simply for sense gratification. So therefore in the human society there must be a system of division. That is called varṇāśrama-dharma. That is Vedic civilization. That is really called Ārya-samāja. Ārya-samāja does not mean to become rascal and fool and deny the existence of God. No. That is Anārya. Just like Kṛṣṇa rebuked Arjuna: anārya-juṣṭa. "You are talking like anārya." One who is not Kṛṣṇa conscious, he's anārya. Anārya. Ārya means who is advancing in Kṛṣṇa consciousness. So really Ārya-samāna means Kṛṣṇa conscious person. Otherwise, bogus, bogus ārya-samāna. Because here from the Bhagavad-gītā says, Kṛṣṇa says Arjuna, rebuking, because he was refusing to fight, because he does not know what is his duty, again Arjuna is admitting here that kārpaṇya-doṣopahata-svabhāvaḥ [Bg. 2.7]. "Yes, I am anārya. I have become anārya. Because I have forgotten my duty."

So actually āryan samāja means Kṛṣṇa conscious society, International Society for Kṛṣṇa… That is Ārya. Not bogus. So here, Arjuna is explaining, putting himself: "Yes, kārpaṇya-doṣo. Because I am forgetting my duty, therefore upahata-svabhāvaḥ, I am bewildered in my natural propensities." A kṣatriya should be always active. Whenever there is a war, there is fight, they must be very much enthusiastic. A kṣatriya, if another kṣatriya says: "I want to fight with you," he, oh, he cannot refuse. "Yes, come one. Fight. Take sword." Immediately: "Come one" That is kṣatriya. Now he's refusing to fight. He's forgetting his duty, kṣatriya duty. Therefore, he's admitting: Yes, kārpaṇya-doṣa. Kārpaṇya-doṣopahata-svabhāvaḥ [Bg. 2.7]. "My natural duty I am forgetting. Therefore I have become miser. Therefore my…" Now when you become miser, that is a diseased condition. Then what is your duty? Then go to a person who can… Just like when you become diseased, you go to a physician and ask him "What to do, sir? I am now suffering with this disease." This is your duty. Similarly, when we are perplexed in our duties, or we forget our duties, it is very nice to go to the superior person and ask him what to do. So who can be superior person than Kṛṣṇa? Therefore Arjuna says: pṛcchāmi tvām. "I am asking you. Because it is my duty. I'm now falling in my duty, faulty. So this is not good. So I must ask somebody who is superior to me." That is the duty. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the Vedic duty. Everyone is perplexed. Everyone is suffering in this material world, being perplexed. But he'll not search out a bona fide guru. No. That is kārpaṇya-doṣa. That is kārpaṇya-doṣa. Here, Arjuna is coming out of the kārpaṇya-doṣa. How? Now he's asking Kṛṣṇa. Pṛcchāmi tvām. "My dear Kṛṣṇa, You are the most superior person. That I know. You are Kṛṣṇa. So I am perplexed. Actually, I am forgetting my duty. Therefore, I am asking You."

So you have to approach the Supreme Person, means Kṛṣṇa or His representative. All others are rascals and fools. If you approach a person, guru, who is not representative of Kṛṣṇa, you are approaching a rascal. How you'll be enlightened? You must approach Kṛṣṇa, or His representative. That is wanted. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. So who is guru? Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. A guru is full Kṛṣṇa conscious. Brahma-niṣṭham. And śrotriyam. Śrotriyam means who has heard, who has received knowledge by the śrotriyaṁ paṭha. By hearing from superior authority. Evaṁ paramparā-prāptam imaṁ rājarṣayoḥ viduḥ [Bg. 4.2]. So here we have to learn from Arjuna that when we are perplexed, when we forget our real duty, and therefore we are puzzled, then our duty is to approach Kṛṣṇa as Arjuna is doing. So if you say: "Where is Kṛṣṇa?" Kṛṣṇa is not there, but Kṛṣṇa's representative is there. You should approach him. That is the Vedic injunction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. One must approach guru. And guru means Kṛṣṇa originally. Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ [SB 1.1.1]. Janmādyasya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāt. You have to approach. That is guru. So we consider, we take Brahmā… Because he's the first creature within this universe, he's accepted as the guru. He imparted… Just like we belong to the Brahma-sampradāya. There are four sampradāyas, Brahma-sampradāya, Śrī-sampradāya, Rudra-sampradāya and Kumāra-samapradāya. They're all mahājanas. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to accept the line of action which is given by the mahājana.

So Brahmā is mahājana. You'll find Brahmā's picture with Veda in his hand. So he's the, he gave the first instruction of Veda. But wherefrom he got the Vedic knowledge? Therefore Vedic knowledge is apauruṣeya. It is not man-made. It is God-made. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. So how God, Kṛṣṇa gave to Brahmā? Tene brahma hṛdā. Brahma, brahma means the Vedic knowledge. Śabda-brahma. Tene. He injected Vedic knowledge from hṛdā. Teṣāṁ satata-yuktānāṁ bhajatāṁ pritī-pūrvakam [Bg. 10.10]. When Brahmā was created, he was perplexed: "What is my duty? Everything is dark." So he meditated, and Kṛṣṇa gave him knowledge that: "Your duty is this. You do like this." Tene brahma hṛdā ya ādi-kavaye. Ādi-kavaye [SB 1.1.1]. Brahmā is ādi-kavaye. So actual guru is Kṛṣṇa. And here is… Kṛṣṇa is advising the Bhagavad-gītā. These rascals and fools will not accept Kṛṣṇa as guru. They'll go to some rascal and fool and miscreants, sinful person, and accept guru. How he can be guru?

So guru is Kṛṣṇa. Here is the example given by Arjuna. Pṛcchāmi tvām. Who is that tvām? Kṛṣṇa. "Why you are asking Me?" Dharma-sammūḍha-cetāḥ [Bg. 2.7]. "I am bewildered in my duties, dharma." Dharma means duty. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Sammūḍha-cetāḥ. "So what I have to do?" Yac chreyaḥ. "What is actually my duty?" Śreyaḥ. Śreyaḥ and preyaḥ. Preyaḥ… They are two things. Preya means which I like immediately, very nice. And śreya means ultimate goal. They are two things. Just like a child wants to play all day. That is childish nature. That is śreya. And preya means he must take education so that in future his life will be settled up. That is preya, śreya. So Arjuna is asking not preya. He's asking instruction from Kṛṣṇa not for the purpose of confirming his śreya. Śreya means immediately he was thinking that: "I shall be happy by not fighting, not by killing my kinsmen." That, he was, like a child, he was thinking. Śreya. But when he came to his consciousness… Not actually consciousness, because he's intelligent. He's asking for preya, uh, śreya. Yac chreyaḥ syāt. "What is the, actually, my ultimate goal of life?" Yac chreyaḥ syāt. Yac chreyaḥ syāt niścitaṁ [Bg. 2.7]. Niścitam means fixed-up, without any mistake. Niścitam. In Bhāgavata, there is, called niścitaṁ. Niścitam means you haven't got to make research. It is already settled up. "This is the decision:" Because we, with our teeny brain, we cannot find out what is the actual niścitaṁ, fixed-up sreya. That we do not know. That you have to ask from Kṛṣṇa. Or his representative. These are the things. Yac chreya syāt niścitaṁ brūhi tan me.

So… "Kindly speak to me that." "So why shall I speak to you?" Here says: śiṣyas te 'ham [Bg. 2.7]. "Now I am accepting You as my guru. I become Your śiṣya." Śiṣya means: "Whatever you'll say, I'll accept." That is śiṣya. The śiṣya word comes from śas-dhātu. Śas-dhātu. Śāstra. Śāstra. Śāsana. Śiṣya. These are from the same root. Śas-dhātu. Śas-dhātu means rule, ruling. So we can rule in various ways. We can be ruled, becoming a śiṣya of a proper guru. That is śas-dhātu. Or we can be ruled by śāstra, weapon. Just like king has got weapon. If you don't follow the king's instruction or government's instruction, then there is police force, military force. That is śāstra. And there is śāstra also. Śāstra means book, scripture. Just like Bhagavad-gītā. Everything is there. So we must be ruled, either by śāstra, śāstra or guru. Or becoming śiṣya. Therefore it is said: śiṣyas te 'ham [Bg. 2.7]. "I become voluntarily… I surrender unto You." "Now you become śiṣya. What is the proof that you have become My śiṣya?" Śādhi māṁ tvāṁ prapannam. "Now I am fully surrender." Prapannam.

So this knowledge required, how to find out real guru and how to surrender unto Him. The guru does not mean that I keep a guru. So as order-supplier "My dear guru, I am suffering from this. Can you give me some medicine?" "Yes, yes. Take this medicine." "Yes." Not that guru. If you are suffering from some disease, you go to a physician. It is not guru's business to give you some medicine. A guru's business is to give you Kṛṣṇa. Kṛṣṇa sei tomāra, kṛṣṇa dīte pāra. A Vaiṣṇava is praying guru: "Sir, you are devotee of Kṛṣṇa. You can give me Kṛṣṇa if you like." This is the position of śiṣya. Guru's business is how to give you Kṛṣṇa, not any material things. For material things, there are so many institutions. But if you want Kṛṣṇa, then guru's required. Who is, who requires a guru?

tasmād guruṁ prapadyeta
jijñāsu śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upasamāśrayam
[SB 11.3.21]

Who requires a guru? Guru's not a fashion. "Oh, I have got a guru. I shall make a guru." Guru means one who's serious. Tasmād guruṁ prapadyeta. One has to seek out a guru. Why? Jijñāsu śreya uttamam. One who is inquisitive of the Supreme. Not guru make a fashion. Just like we keep a dog, fashion. Similarly, we keep a guru. That is not guru karma (?). "Guru will act according to my decision." Not like that. Guru means one who can give you Kṛṣṇa. That is guru. Kṛṣṇa sei tomāra. Because Kṛṣṇa is guru. That is stated in the Brahma-saṁhitā. Vedeṣu durlabhaṁ adurlabhaṁ ātma-bhaktau [Bs. 5.33]. Vedeṣu durlabhaṁ. If you want to search out… Although Vedas means knowledge, and the ultimate knowledge is to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. This is the instruction. So if you independently wants to study Vedas, just, there is, there are some rascals… They say: "We understand only Vedas." What do you understand Veda? How you'll understand Veda? So Vedas says, tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. You'll understand Vedas by taking one, purchasing one Vedas book, or taking it, you'll understand Vedas? Vedānta is not so cheap thing. Without becoming a brāhmaṇa, nobody can understand a Veda, what is Veda. Therefore, it is restricted. Without becoming brāhmaṇa, nobody is allowed to study Vedas. It's all nonsense. What you'll understand about the Vedas? Therefore Vyāsadeva, after compiling the four Vedas, dividing the four Vedas, he made Mahābhārata. Because the Vedas, subject matter of Vedas is so difficult. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarāḥ [SB 1.4.25]. For women, for śūdras, and for the dvija bandhu. They cannot understand what is Vedas. So all these rascal dvija-bandhus and śūdras, they want to study Vedas. No, that is not possible. One has to become first of all situated in the brahminical qualification, satyaṁ śamo damas titiksva ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma karma sva-bhāva… [Bg. 18.42]. Then touch Veda. Otherwise, what you'll understand Vedas? Nonsense. Therefore, Vedas says: tad vijñānārthaṁ sa gurum [MU 1.2.12]. You must approach a guru to understand Veda. And what is that Veda? Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The Vedas means, to study Vedas means to understand Kṛṣṇa. And surrender unto Him. This is Vedic knowledge. Where Arjuna says that: prapannam. "Now I am surrender unto You. I am now no more going to talk with You on equal level just as if I know so many things." He was right, but he was thinking on the material platform. He was thinking that praduṣyanti kula-striyaḥ [Bg. 1.40]. If everyone… This is material point. But Vedic knowledge is spiritual, uttamam. Tasmād guruṁ prapadyeta jijñāsu śreya uttamam [SB 11.3.21]. Uttamam. This śreya. Uttamam. Yac chreya syāt niścitaṁ. Fixed-up. There is, there is no question of changing. That instruction is now, will be given by Kṛṣṇa. Sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja. And this takes place-bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19].

So therefore in order to achieve the highest, goal of life, one should fully surrender to Kṛṣṇa or His representative. Then his life is successful.

Thank you very much. (end)

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Bhagavad-gītā 2.7-11

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New York, March 2, 1966

Prabhupāda: Now Arjuna is perplexed. He is perplexed in the matter, whether to fight or not to fight. That was his perplexity. After seeing his relatives in front of him, with whom he was to fight, he was perplexed. And there was some argument also with Kṛṣṇa. Kṛṣṇa, of course, did not encourage him. Now, here is a point, that Kṛṣṇa is the Supreme Personality of Godhead. What is that?

Young man: What?

Prabhupāda: What is this book?

Young man: Well, this is the, the, the translation to the Bhagavad-gītā.

Prabhupāda: Well, no, you can hear me.

Young man: I am hearing. I am hearing.

Prabhupāda: Yes. Don't turn your attention. Just hear me. Kṛṣṇa, although He is present there, the Supreme Personality of Godhead, but still, He did not encourage him. From worldly point of view, when somebody says that "I'll… I give it up. I don't want it. I don't want to fight with my friends or my relatives. Better let them enjoy. I shall forego my claim," from worldly point of view, this is a very, I mean, gentlemanly behavior, that one is foregoing his claim for the matter of his relatives or friends. But Kṛṣṇa is not encouraging that proposal. We have to mark it. Kṛṣṇa is not encouraging. Kṛṣṇa is rather… Kṛṣṇa is, rather, inducing Arjuna that "It is not a very good proposal. It is not befitting your position. You belong to the Āryan family. You belong to the kṣatriya, royal family. And you are denying to fight? No, no, this is not good. And I am your friend. I have taken the responsibility of your chariot driver, and, if you do not fight, what people will say?" So He is not encouraging. Just see.

Now, here is a good proposal from the worldly point of view that Arjuna does not want to fight, and Kṛṣṇa is not encouraging him. Now, what is the point? Somebody may say that "Kṛṣṇa, the Supreme Personality of Godhead, why He is encouraging in the matter of fighting?" People, at the present moment, when there is a question of war, people want to stop that war. At the present moment, the movement is going on between all nations that they do not want war. But here we see that Kṛṣṇa is not discouraging war. We have to mark this point. He is not discouraging war, but He is, rather, advocating, inducing Arjuna that "No, no, no, this is not befitting your position. You must fight, must fight."

So here is a point, that sometimes we may do something which is approved by the general public, but it may not be approved by the supreme authority. Superficially it may appear very appealing to the sentiment of the public, but factually such thing may not be correct, may not be correct. If we accept Kṛṣṇa as the Supreme Personality of Godhead, and "Why He was inducing Arjuna to fight?" It does not mean that He was inducing Arjuna to do something wrong. But from worldly point of view, Arjuna was a very pious man and he was declining to fight, not to kill his kinsmen, not to kill his friends. This… This is a very important point. So he argued, "No, no, if I fight, my people will die, and their wives will become widow, and they will be adulterated, and then, by adulteration, unwanted population will increase, and who will offer śrāddha?" Śrāddha… There is a ceremony of śrāddha according to Hindu scripture. I do not know whether you have in your Christian religion, but according to Hindu, a dead body is offered some respect every year. Just like death anniversary observed, similarly, in the family, the descendants, they offer some foodstuff after some religious ceremony. That is called śrāddha. And it is believed that that offering goes to the dead forefathers. So that is a family religious ceremony. So Arjuna said that "These people will die. Who will offer that ablution to the forefathers?" So from ordinary point of view, from the point of view of a family man, he argued with Kṛṣṇa in so many ways. And after, at the end, he decided that "I cannot fight. I cannot fight." Then Kṛṣṇa tried to induce him, and he said that "Yes, whatever You are saying, that I am a kṣatriya and I am not doing my duty, this is all right, but My mind is perplexed." So he was at the same time conscious that Śrī Kṛṣṇa only can make a solution of this perplexity. So he said,

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam
[Bg. 2.7]

Kārpaṇya-doṣa. Kārpaṇya-doṣa means a miserly man, miserly man. He was conscious of the fact that he was a great hero, he was a great fighter, and, at the same time, the enemies were there. So his actual duty was to fight with the enemy. They were offering fight. For a kṣatriya there are some obligations. If somebody challenges that "I want to fight with you," a kṣatriya cannot deny. If somebody challenges, "Yes, I want to bet with you, gambling," a kṣatriya cannot deny. And for that reason, the Pāṇḍavas lost their kingdom. The other side, his cousins, offered them, that "All right, let us come to betting." So betting, the bid was they offered the kingdom. "Now, if you, if you," I mean to say, "defeated, if you are defeated, then you lose your kingdom." So they lost their kingdom. Then the next, next offer was that "If you are defeated, you lost your wife." So they lost their wife. And similarly, they were put: "Now, this time, if you are defeated, you have to go to the forest for twelve years." So there was a great plan behind them, and the Pāṇḍavas were defeated in so many ways, and they were harassed, embarrassed for not less than twenty years. And now they were to fight, face to face. Now he is not prepared to fight. That means he has become miserly, mean he is deviating from his duty. Now. So he is conscious that "Practically, I am deviating from my duty." Kārpaṇya-doṣa: "This is my miserly behavior." Doṣa. Doṣa means "It is a fault on my part. I should not have deviated from this fighting, but my sentiment does not allow me to fight with my kinsmen." So here is a perplexity. So kārpaṇya-doṣopahata-svabhāvaḥ, dharma-sammūḍha-cetāḥ: [Bg. 2.7] "Not only I am miserly, but I am deviating from my duty, dharma." Dharma. This dharma means, according to different position… Just like brāhmaṇa, the intellectual society; the kṣatriyas, the administrator society; the vaiśyas, the mercantile society; and the śūdras. Śūdras means the laborer class. So these four divisions are always. Now you can name in a different way. That doesn't matter. But in every society and for all time these divisions are there. So according to Vedic system, this system is observed by generation. So he was a kṣatriya. Now, kṣatriya's duty was to fight with the enemy, and he was not executing that, I mean to say, injunction. Therefore, he is conscious that dharma-sammūḍha-cetāḥ: [Bg. 2.7] "Oh, I am deviating from my religion also. It is the duty of kṣatriya. No. So I am now perplexed." So yac chreyaḥ syān niścitam: "Now You should kindly, definitely say." Now, here is a position: "I do not understand what is to be done. You kindly…" Yac chreyaḥ syān niścitam. Niścitam means definitely what is right. Brūhi tan me. Now Kṛṣṇa can say, "Well, I have already saying you that you should fight, but you are not carrying out the order." So he says that śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. So he accepted that "All right, whatever arguments we have done so far, let us forget that. Now I accept You as my spiritual master, not my friend."

Now, the idea of accepting spiritual master, that is also very obligatory. You see? As soon as you accept one as the spiritual master. First of all, we have recorded in your… You have heard it, that acceptance of spiritual master must be selected, you see, after careful examination, just like one selects his bride or bridegroom after careful examination. And in India they are very careful because the marriage of the boys and girls take place under the guidance of the parents. So the parents very carefully see. So similarly, if one has to… The acceptance of spiritual master is necessary. According to Vedic injunction, one, everyone, should have a spiritual master. Perhaps you have seen a sacred thread. We have got sacred thread. Mister Cohen, you have… This kind of… Sacred thread. That sacred thread is the sign that this person has his spiritual master, has a spiritual master. Just like… Here, of course, there is no such distinction. A married girl… And according to Hindu system, they have got some sign so that people can understand, "This girl is married." They put on a red, I mean to say, painting here so that others know that "This girl is married." And, according to, what is called this? The division of the hair? What is this line? You call?

Young man: Part.

Prabhupāda: Eh?

Young man: Part.

Prabhupāda: What is the spelling?

Young man: To part!

Prabhupāda: To part. This parting, this parting is also… There is some meaning. When the parting is here, in the middle, then that girl has her husband and she is coming from respectable family. And if the, I mean to say, partition is here, then she is a prostitute. You see? A prostitute cannot… There was king's ruling that a prostitute cannot (laughs) part here. And then again, when a girl is well dressed, it should be considered that she has got her husband at home. And when she is not well dressed, then it should be understood that her husband is out of home. You see? And a widow's dress… There are so many. There are symptoms. So similarly, this thread, sacred thread, is a sign that this person has accepted somebody as his spiritual master. He has got his… Just like this red mark symbolizes that "This girl has her husband," similarly, this sacred thread is the symbol that "This man has got his spiritual master." So there is a ceremony. You see? So according to Vedic system, one has to accept a spiritual master in order to make a solution of his life. In every step of his life the spiritual master guides him. He also makes question to the spiritual master and he guides him so that he will, his life, his progress of life, may be systematic.

Now, to take such guidance means the spiritual master should also be a very perfect man. Otherwise, how can he guide? Now, here Arjuna knows that Śrī Kṛṣṇa is the perfect person. So therefore he is accepting Him as śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam: [Bg. 2.7] "I am just surrendering unto You, You self, Yourself, and You accept me as Your disciple because friendly talks cannot make a solution of the perplexity." Friendly talks may be going on for years together, but there is no solution. Here, accepting Kṛṣṇa as the spiritual master means whatever Kṛṣṇa will decide, he has to accept. One cannot deny the order of a spiritual master. Therefore one has to select a spiritual master whose order, carrying, you'll not commit a mistake. You see? Now, suppose if you accept a wrong person as spiritual master, and if you, if he guides you wrongly, then your whole life is spoiled. So one has to accept a spiritual master whose guidance will make his life perfect. That is the relation between spiritual master and disciple. It is not a formality. It is a great responsibility both for the disciple and for the spiritual master. And… Yes?

Young man (2): But if the disciple is in ignorance before…

Prabhupāda: Yes.

Young man (2): …how does he know which master to choose? I mean, because he doesn't have the knowledge…

Prabhupāda: Yes.

Young man (2): …to make a wise selection.

Prabhupāda: Yes. Yes. So the first thing is that one should be searching after a disciple, er, or searching after a spiritual master. Now, just like you search after some school. You search after some school. So when you are searching after some school, you must have at least some preliminary knowledge what a school means. You cannot search after a school and go to a cloth shop. If you are so ignorant that you do not know what is a school and what is a cloth shop, then it is very difficult for you. You must know, at least, what is a school. So that knowledge is like this: tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. The spiritual master is required for a person who is inquisitive to have transcendental knowledge. He requires a spiritual master. You see? So there is another verse in Śrīmad-Bhāgavatam: tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Tasmād guruṁ prapadyeta: "One should search after a spiritual master who is inquisitive about transcendental subject matter." So unless one is at least conversant with the preliminary knowledge of transcendental matters… That transcendental matter here you can see. Arjuna is perplexed, and now he wants a definite answer. This is the inquiry about transcendental subject matter. So every human being has to inquire. The inquiry must be there. What is that inquiry? That inquiry is that, preliminary, that every human being is suffering. A ignorant man… Just like a cat and dog or an animal. They are suffering, but they do not understand. Suffering they do not understand. Just like we have seen… Of course, here animals are slaughtered in slaughterhouse. In, according to Hindu system, of course, cow killing is not allowed. But there are meat-eaters. So according to Hindu system, if anyone wants to eat meat, he should take a goat. According to Hindu system, only goats and lambs can be killed for meat-eating, no other animals, no other animals. Cow is not… forbidden. Just like, in, in, the Hindus, they do not eat cow's flesh. And the Muslims, they do not eat, I mean to say, hogs. Hog's flesh they do not eat. They have got some sentiment. But meat-eating is also there in the Hindu society, but that is only by goat's meat or lamb's meat, generally goat. Generally goat. Now, these goats are sacrificed before a goddess Kālī, Goddess Kālī. So I have seen it, that one animal is being killed, slaughtered, and the, another animal, which will be slaughtered next, he's… It has been given some grass, and it is standing there. You see? It has no knowledge that "My next turn is mine," so it is not going away. So this is animal. This is animal. A human, human being, is not so fool. If there is sign that "Next time my killing is to be taken up," then he… At least he will protest or try to go away, something like that. But there is no such thing. So the distinction between animal and man is that that animal is not aware of the sufferings he is undergoing. There are sufferings both for the animals and for the man, but man is conscious. If a man is not awakened to his suffering, then he is in animal consciousness.

We should not forget that we are always under suffering. There are three kinds of sufferings. I don't say about this economic problem or… That is also another suffering. But according to Vedic knowledge-or it is a fact-there are three kinds of suffering. One kind of suffering belonging to the body and the mind… Now, suppose I am getting some headache. Now I am feeling very warm, I am feeling very cold, and so many bodily sufferings there are. Similarly, we have got sufferings of the mind. My mind is not well today. I have been… Somebody has called me something. So I am suffering. Or I have lost something or some friend, so many things. So sufferings of the body and mind, and then sufferings by the nature, nature. This is called adhidaivika, which we have to control. In every suffering we have no control, especially… Suppose there is heavy snowfall. The whole New York City is flooded with the snow, and we are all put into inconvenience. That's a sort of suffering. But you have no control. You cannot stop snow falling. You see? If some, some, there is wind, cold wind, you cannot stop it. This is called adhidaivika suffering. And the suffering of the mind and suffering of the body is called adhyātmika. And there is other sufferings, adhibhautika, attack by other living beings, my enemy, some animal or some worm, so many. So these three kinds of sufferings are there always. Always. And… But we do not want all these sufferings. When this question comes… Now here Arjuna is conscious that "There is a fight, and it is my duty to fight with the enemy, but there is suffering because they are my kinsmen." So he's feeling that. So unless a human being is conscious and awakened to the fact that we are always in suffering but we do not want all these sufferings… This question… Such a person is required to approach a spiritual master, when he is conscious. You see? So long he is animal-like, that he does not know that he's always in suffering… He does not know, he does not care, or he does not want to make a solution. And here Arjuna is suffering, and he wants to make a solution, and therefore he accepts a spiritual master. So when we are conscious of our sufferings, we are awakened to the suffering situation… Suffering is there. Forgetfulness or ignorance of suffering is no meaning. Suffering is there. But when one is very serious to make a solution of his suffering, then a spiritual master required. Just like Arjuna requires now a spiritual master. Is it clear? Yes. So that suffering is there. It does not require any education, simply thinking that, a slight thinking, that "I do not want all these sufferings, but I am suffering. Why? Is there any solution? Is there…?" But there is solution. All these scriptures, all these Vedic knowledge, everything… And not only Vedic knowledge… Now… Oh, why you are going to school? Why you are going to college? Why you are taking scientific education? Why you are taking law education? Everything is meant for ending our sufferings. If there was no suffering, then nobody would have taken education. You see? But he thinks that "If I am educated, if I become a doctor or if I become a lawyer or if I become an engineer, I will be happy." Happy. That is the ultimate aim. "I will get a good job, government job. I'll be happy." So happiness is the end of every, I mean to say, pursuance. So… But these mitigation of sufferings, they are temporary. Real suffering, real suffering is due to our, this material existence, these three kinds of suffering. So when one is conscious about his suffering and he wants to make a solution of this suffering, then there is necessary of a spiritual master. Now, if you want to make a solution of your sufferings, and you want to consult a person, now what sort of person you must meet who can end your all sufferings? That selection must be there. If you want to purchase a jewel, diamond, and very valuable thing, and if you go to a grocer's shop… Such kind of ignorance-you must be cheated. You must be cheated. At least you must approach to a jewelry shop. Jewelry shop, you see? So much knowledge you must have. So is that question solved?

Young man (2): Yes, yes.

Prabhupāda: Yes. The, the necessity of a spiritual master is for him who is conscious of his material suffering. If one is not conscious of his material suffering, then he is not even on the human being status. He's still in the animal status. Animal status, you see? Now, the modern civilization… The modern civilization is practically… They are evading, evading the real sufferings. They are engaged in temporary sufferings. But the Vedic system is Vedic knowledge. They are meant for ending the sufferings of.., for good, sufferings for good. You see? The human life is meant for that, ending all suffering. Of course, we are trying to end all kinds of suffering. Our business, our occupation, our education, our advancement of knowledge-everything is meant for ending suffering. But that suffering is temporary, temporary. But we have to end the sufferings for good. Suffering… That sort of knowledge is called transcendental knowledge, and if anyone is seeking after that transcendental… This Bhagavad-gītā is not an ordinary thing. It is transcendental knowledge. And now here the ground is prepared. Ground is prepared. Arjuna is conscious of his suffering, perplexity. Now he is seeking a spiritual master.

So the, the… We should take the position of Arjuna, disciple. When a disciple is serious about making, about making a solution of the suffering, then he requires a spiritual master. And what sort of spiritual master? Kṛṣṇa, the most perfect man, the most perfect man. So a spiritual master is representative of Kṛṣṇa. Of course, Kṛṣṇa is not present before us. But at least we must have a person as our spiritual master who represents Kṛṣṇa. And who can represent Kṛṣṇa? One who is devotee of Kṛṣṇa, in the line, disciplic succession. You see? So see here. Arjuna accepts Kṛṣṇa as the spiritual master. Now, question may be that "Why Arjuna…? There was many learned men, not only Kṛṣṇa, but there were Vyāsadeva and other great sages and brāhmaṇas. Why…?" Kṛṣṇa was also kṣatriya. Kṛṣṇa was not a brāhmaṇa. Of course, He took His, mean… He appeared in the family of a kṣatriya. And they were cousin-brothers. Kṛṣṇa and Arjuna, they were cousin-brothers. Kṛṣṇa was the son of the brother, and Arjuna was the son of the sister. Arjuna's mother and Kṛṣṇa's father, they were brother and sister. So they are in the family relation. They were intimately related, and at the same time, they were of the same age and friends. Now, the question may be: "Why Kṛṣṇa is accepted as the spiritual master?" That is the selection of the disciple, that Arjuna says,

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam
[Bg. 2.8]

Now, he says that "I am so perplexed that my lamentation cannot be satisfied even if I get the kingdom of the universe. I am going to fight for the kingdom only of this earth, or the India." Of course, formerly, India means Bhārata. Now India is a name given by the foreigners. The real name of this planet is Bhāratavarṣa, this planet. Now, gradually, it has been cut up. It has been cut up, just like we have got immediate experience that some portion of India is now cut up, and that is named Pakistan. You know, all. Similarly, this whole planet, five thousand years before, this whole planet was known as Bhāratavarṣa. Bhāratavarṣa. And before that, thousands and millions of years before, this planet was known as Ilāvṛtavarṣa. Ilāvṛtavarṣa. And now, since the time of Emperor Bharata… There was an emperor whose name was Bharata. So from the name of Bharata, this planet's name became Bhāratavarṣa. So up to five thousand years before… Why five thousand years before? Say, up to four thousand years before, although the modern history cannot give account, chronological account, more than 2,500 years, but we are speaking… About four thousand years before, this planet was called Bhāratavarṣa. Now, Arjuna says that "We are going to fight for the matter of this Bhāratavarṣa planet. This is one of the planet in the universe. But if I get the whole planets of this, the complete planets of this universe, and without any competitor, still, the perplexity which has arisen in my mind, that cannot be mitigated." So… Now, see what sort, what sort of responsibility is given to the Kṛṣṇa. Sañjaya uvāca. Now, Sañjaya said,

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

"Just saying this, Arjuna became silent: 'Oh, I cannot fight.' "

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ
[Bg. 2.10]

Now here Kṛṣṇa is addressed as Hṛṣīkeśa. Hṛṣīkeśa… We should always remember that Kṛṣṇa is the Supreme Personality of Godhead. He is present as incarnation. Now, God is all-powerful. God is all-powerful. So if He comes before you, you cannot deny, that "How is that, God has come?" You cannot say that. If God is all-powerful, then it is His choice. It is His free will. He can come before you, come before you, provided you are such qualified devotee. So there cannot be any solid argument that "God cannot come" or "God…" Of course, so far Vedic literatures are concerned, they accept the incarnation of God. So Kṛṣṇa is the Supreme Personality of Godhead, and so He is addressed as Hṛṣīkeśa. Hṛṣīka… Hṛṣīkeśa, it has got a significant, significant meaning. Hṛṣīka. Hṛṣīka means the senses, hṛṣīka. And īśa. Īśa means Lord. Īśa means Lord. So He is the Lord of the senses. He is the Lord of the senses. Similarly, Govinda, Govinda… Here also, Govinda name is also there. Yes. Na yotsya… Na yotsya iti govindam uktvā tūṣṇīṁ babhūva ha [Bg. 2.9]. Govindam. Govinda. Go means also senses. Go means cow, go means land, and go means sense. And inda. Inda (?) means pleasure. One who gives pleasure to the cow, one who gives pleasure to the land, one who gives pleasure to the senses-so His name is Govinda. Now, two things, two names, are used here. So we should try to understand what is the meaning of Hṛṣīkeśa. Hṛṣīka means indriya, and īśa means Lord. So whatever senses we have got, the actually the proprietor of the senses-not myself. The proprietor of the senses is God. Just like we are sitting in this room. This room is allotted for our sitting under some consideration of rent or whatever it may be, but this room is not ours. That's a fact. We should not consider that "This is… I am the proprietor of the room." Although I am using it to my heart's desire, as I like, that is a different thing. But as soon as there is some misunderstanding or the landlord says, "Now you cannot room in this room. Vacate," I have to vacate. You see? Similarly, this is also just like room, this, our body. This body is given to us by God under certain condition, and as soon as God likes that "You should vacate from this body," I have to vacate. Nobody can allow us to stay here. And besides that… Just like my hand, my hand, this hand… Now, suppose if this hand is paralyzed… the power of this hand is so long, so long there is power from the Supreme. Otherwise, if my hand is paralyzed, there is no remedy. There is no remedy. You see? So we are not the owner of this body, not the owner of the senses. The senses are just like hired, hired from the Supreme Lord. This is a very subtle understanding. One should know. So therefore actually the proprietor of the senses is God. Now, if I am the proprietor of this tape recorder, then it should be utilized for my purpose. Anything which I own, that should be utilized for my purpose. Your things should be utilized for your purpose. So if God is the proprietor of our senses, then these senses must be used for God's purpose. That is the constitutional position. That is the constitutional position. Now, when these senses are used for other than God's purpose, that is bondage, conditioned life. When the senses are purified and it is used for God's purpose, that is natural life. That is natural life. So whole trouble is that although our senses and everything, whatever we have got… There is Īśopaniṣad, a part of Vedas. It is stated there that īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything, whatever you see, that belongs to God." That belongs to God. Now, it is our misunderstanding that we are claiming… All the people of the world, they are claiming as proprietor. Now, just like this American land. American land, now you are claiming as the proprietor. But is it a fact? Actually are you proprietor? Eh? Now, say, some hundreds and hundreds years, when Columbus came, so there were no Americans here, and so you were not proprietor. The land was there. Now, when you shall go away, the land will also be there. So the land belongs to God, and everything… Now, we say that we have manufactured this typewriter. Now, this typewriter, the now ingredient, the iron, have we manufactured iron? No. Iron is received from the mines. It is given by God. Nobody can manufacture iron. Nobody can manufacture anything. They can transform from one thing to another. They can bring out the iron from the mine. They can melt, and they can transform the shape of the metal in a different way. So that they can do, but they cannot produce iron. They cannot produce anything-wood, iron, earth, anything, whatever.

So real proprietor is God. Real proprietor is God, everything. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. This is God consciousness. This is God consciousness. One who is in God consciousness, he is a perfect man. He is a perfect man. So here, the significant word,

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ
[Bg. 2.10]

Now, Kṛṣṇa is smiling. Kṛṣṇa is smiling because that "Just see. Arjuna is such a hero. He is My friend, and now he is so much perplexed." Now, when he sat down and he, Arjuna, accepted Kṛṣṇa as the spiritual master, now Kṛṣṇa begins to speak. Śrī-bhagavān uvāca. Śrī-bhagavān uvāca. Here the book does not say, kṛṣṇaḥ uvāca. Śrī-bhagavān uvāca. Now, we should understand what is the meaning of bhagavān. Bhaga… Bhaga means opulence. Opulence. There are six kinds of opulence. And what are…? Yes.

Young man (2): It means what?

Prabhupāda: Opulence.

Young man (2): Opulence.

Prabhupāda: Do you follow, opulence?

Young man (2): Yes, I do.

Prabhupāda: Yes. So what are these opulences? Wealth is opulence. Then strength is opulence. Then… Aiśvaryasya samagrasya vīryasya. Strength and fame. Fame is also opulence. Just like Lord Jesus Christ. The whole Christian world knows. Lord Kṛṣṇa everyone knows. Or the, apart from them, President Johnson. Now the whole America and the whole world knows who is President Johnson. Mahatma Gandhi. The famous. So fame is also opulence. And nobody knows me, but he is also a person. He is known throughout the whole world. So this is an opulence. Just like your Rockefellers. They are very rich. So everyone knows in the world. So they are opulent, opulent by wealth. Similarly, somebody is opulent by fame, and somebody is opulent by strength. And so strength is opulence, wealth is opulence, and fame is opulence. And then beauty; beauty is also opulence. If one, one man or woman, is very beautiful, he attracts persons. He attracts. So anything that attracts, that is called opulence. A wealthy man attracts. A strong man attracts. A famous man attracts. If somebody, famous man, comes here, oh, so many people will gather to receive him.

So these are opulences: wealth, strength, fame, beauty, knowledge and renunciation-six things. Anyone who possess all these six opulences in full, He is God. That is the definition of God. So when Kṛṣṇa was present on this earth, He showed His opulence, opulences, in full. Opulences in full. Of course, we have got all these historical records about Him. Now, so far His wealth is concerned, He had 16,108 wives. And for each of them, for each of them, He built a palace. And all those palaces were so nicely built that there was no need of electricity or light. It was bedecked with jewels. So day and night, they were blazing. You see? So these description are there. But if we forget that, that He is God, then this will be something like story, that ”How a man can marry sixteen thousand wives? How He…?” But we should always remember that He is God. He is all-powerful. And for no other person such historical records are there, only for Kṛṣṇa. So in strength also nobody could conquer Him. And beauty… So far beauty is concerned, when He was on the battlefield… Have you seen any picture of Kṛṣṇa? Have you seen? Oh, no. Any one of you have seen Kṛṣṇa? Kṛṣṇa, when He was present in the battle, Battlefield of Kurukṣetra, at that time He was about ninety years old. Ninety years old. He had His great-grandchildren. He married sixteen thousand wives, and each wife had ten children. And those ten children, they also got, each, ten, twelve children. And they had children also. Because He was at that time ninety years old, He got at that time great-grandchildren also. So His family was very great. Now, if you see the picture of Kṛṣṇa, you’ll see Him just like a boy of twenty-two, twenty-five years old. He was so beautiful. He was so beautiful. Then… That is the sign of God. It is stated in Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He is the original person. Because from God everyone has born, therefore He is the original person, ādyam. Purāṇa-puruṣam. Purāṇa means the oldest person. Still, nava-yauvanaṁ ca. Whenever you will see God… That is the… This is the sign of God. You’ll find Him just like a youth, a new youth. Youthfulness means, say, sixteen to twenty-four years. So nava-yauvanaṁ ca. That is the sign of God. So He was so beautiful that when He was a boy of fifteen years old His, the whole, I mean, of His, of the same age girls, girls of His age, they were after Him. He was so beautiful. So in beauty He was superexcellent. In wealth He was superexcellent. In strength He was superexcellent. And in knowledge…

Now, here is a book, Bhagavad-gītā. Now, apart from other books, other knowledge which He imparted to other…, now, here is a book which was imparted to Arjuna. Now, it is so, the depth of knowledge…, that people are still considering, great, great scholars. We are not reading, but Dr. Radhakrishnan, one of the greatest scholars of the world-now he is the president of India-he is discussing. Professor Einstein, he was living here in America. He was a German Jew, and I think he was living in America. He was a great student of this Bhagavad-gītā. Hitler. Hitler was a great student of Bhagavad-gītā. And there were many scholars still reading Bhagavad-gītā, trying to understand. Just see what best depth of knowledge He has given. It is made by Kṛṣṇa. So in knowledge, in wealth, in strength, in beauty, and in everything He was opulent. Therefore He is Bhagavān. You cannot accept any ordinary man as Bhagavān. So therefore Bhagavān. Now, bhagavān uvāca. And because He has been accepted as the spiritual master… Just like a teacher has the right to sometimes rebuke the student, so in the first instance He is rebuking Arjuna in the following words that

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

that ”Arjuna, you are speaking just like a very great, learned man, but you are… You are… In other words, you are a fool. You do not know how things are going on because paṇḍitāḥ, those who are learned men, they would not have lamented just like you are doing.” That means indirectly He says… Paṇḍitāḥ means learned. Learned man does not lament over a dead body or a living body. Gatāsūn agatāsūṁś ca. Asūn means life. One has lost his life. And one has got his life, a body, living body and a dead body, living body and a dead body. Just mark the point, that ”A learned man… As you are lamenting over the subject of killing your friends and relatives, but a learned man would not have lamented like this. That means you are a fool.” When He says… Just like if I say, ”Mr. Green, what you have done, any intelligent man should not have done this.” So this is indirectly saying that ”You are not intelligent.” It is in a gentleman’s way, speaking that ”Mr. Green, what you are doing, no intelligent man can do this.” That means ”You are not intelligent.” So here He say that ”You are lamenting over the bodies of your relatives because in the fight you are considering that ’My friends and my relatives will be killed,’ so that means they are living bodies, and you are lamenting over the, over their killing. So this sort of lamentation is never done by a learned man. A learned man never does it.” Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. ”Those who are learned, one who is learned, he does not lament over the body, either a living body or dead body. There is no question of…” Now, because one who knows the distinction between the body and the soul, firmly con… Just like you have heard the name of Socrates. Soc…, a great philosopher, Greek philosopher. He believed in the immortality of soul. So he was punished in the court. Hemlock. Hemlock was offered to him, that ”All right, if you believe the immortality of soul, then you drink this hemlock poison.” So he drunk because he was firmly convinced that ”Even if I drink this poison… My body will be destroyed, but by destruction of my body, I am not going to be destroyed.” He was convinced. So he did not lament. So a paṇḍita, learned man, must know that this body and soul, the distinction, the difference between body and soul… The body is not soul, and the soul is not body, and one who knows, he is learned man. This instruction is given first. So for spiritual advancement this first knowledge, that the body and the soul is different… This body cannot be identified with the soul. You see? The soul is there, but body is not soul. Body is not soul. So every learned man knows it, and we should be…

I think we can stop here. (end)

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Bhagavad-gītā 2.8

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London, August 8, 1973
Pradyumna (leads chanting, etc.):
na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam
[Bg. 2.8]

”I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it if even if I win an unrivalled kingdom on the earth with sovereignty like that of the demigods in heaven.”

Prabhupāda: Na hi prapaśyāmi mamāpanudyād. This is the position of material existence. We are sometimes in difficulty. Not sometimes. Always, we are in difficulty, but we call it sometimes, because to get over the difficulty, we make some attempt, and that attempt-making is taken as happiness. Actually there is no happiness. But sometimes, with the hope that: ”By this attempt, I shall become happy in future,”… As the so-called scientists are dreaming: In future, we shall become without death.” So many, they are dreaming. But those who are sane persons, they say: ”Trust no future, however pleasant.”

So that is the actual position. Na hi prapaśyāmi mamāpanudyād. Therefore he has approached Kṛṣṇa: śiṣyas te ’ham [Bg. 2.7]. ”I, now I become your śiṣya.” ”Why you have come to Me?” ”Because I know nobody else can save me from this dangerous position.” This is real sense. Yac chokam ucchoṣaṇam indriyāṇām [Bg. 2.8]. Ucchoṣaṇam. When we are put into great difficulties, it dries up the existence of the senses. No sense enjoyment also can make us happy. Ucchoṣaṇam indriyānām. Here happiness means sense gratification. Here… Actually this is not happiness. Real happiness is described in the Bhagavad-gītā: atīndriyam, sukham atyantīkaṁ yat tat atīndriyam [Bg. 6.21]. Real happiness, atyantikam, the supreme happiness, is not enjoyed by the senses. Atīndriya, surpassing, transcendental to the senses. That is real happiness. But we have taken happiness as sense enjoyment. So by sense enjoyment, nobody can become happy. Because we are in the material existence. And our senses are false senses. Real senses-spiritual senses. So we have to awaken our spiritual consciousness. Then by spiritual senses we can enjoy. Sukham atyantikaṁ yat atīndriya [Bg. 6.21]. Surpassing these senses. Surpassing these senses means… These senses are, means covering. Just like I am this body. Actually I’m not this body. I’m spirit soul. But this is the covering of my real body, spiritual body. Similarly, spiritual body has spiritual senses. Not that nirākāra. Why nirākāra? It is a common-sense affair. Just like if you have got a hand, a or two, one or two hands, you have got two hands. Therefore when the hand is covered by some cloth, the cloth also gets a hand. Because I have got hand, therefore my dress has got a hand. Because I have got my legs, therefore my covering, dress, has got legs, pant. It is a common-sense affair. Wherefrom this body came? This body’s described: vāsāṁsi, garments. So garment means it is cut according to the body. That is garment. Not that my body is made according to the garment. It is a commonsense affair. So when I have got hands of my shirt, this is my subtle body or gross body, therefore originally, spiritually, I have got my hands and legs. Otherwise, how it comes? How do you develop?

So originally we are all persons, no imperson. Kṛṣṇa also says… He’ll say that: ”These soldiers, these kings, you and Me, My dear Arjuna, it is not that we did not exist in the past. Neither it is that in future we shall cease to exist.” So this particular instruction of Kṛṣṇa, that: ”I, You and all these kings and soldiers who have assembled here, they existed. As we are existing now, individual persons; similarly, they existed, individual persons. And in future also we shall exist as individual persons.” So where is the question of imperson? These nonsense impersonalists, voidists. Therefore, the principle is to understand things in reality one has to approach Kṛṣṇa as Arjuna has approached, śiṣyas te ’ham: [Bg. 2.7] ”Now I am Your disciple. You just teach me. Śādhi māṁ prapannam. I am surrendering. I am not trying to talk with You on equal level.”

To accept guru means whatever guru says, you have to accept. Otherwise, don’t make guru. Don’t make a fashion. You must be ready. That is called prapannam. Tad viddhi praṇipātena [Bg. 4.34]. You can understand simply by surrendering, not to test guru. ”I shall test him, how, how much he knows.” Then what is the use of making guru? No. Therefore Arjuna says that: ”Besides You, there is nobody else who can actually satisfy me in this perplexed condition.” Yac chokam ucchoṣaṇam indriyāṇām [Bg. 2.8]. ”My senses are being dried up.” Because the superficial senses… That are not actually senses. Real sense is within. Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. We have to serve Kṛṣṇa, Hṛṣīkeśa… Kṛṣṇa is real, and we have to come to that position of reality. Then we can serve Kṛṣṇa. Hṛṣīkeṇa. Tat paratvena nirmalam. When our senses are purified. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu paro buddhir [Bg. 3.42]. These are different stages. This bodily concept of life means senses. But when you transcend these senses, you come to the mental platform. When you transcend the mental platform, you come to the intellectual platform. When you come to the intellectual platform, when you transcend, then you come to the spiritual platform. That is spiritual form. There are different grades and steps. In the gross bodily platform we demand pratyakṣa-jñānam. Pratyakṣa means direct perception. There are different stages of knowledge. Pratyakṣa, aparokṣa, pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta. These are different stages of knowledge. So knowledge acquired in the bodily platform, direct perception, is not real knowledge. Therefore, we can challenge these scientists, so-called scientists. Their basic principle of knowledge is on the bodily concept of life, pratyakṣa, experimental knowledge. Experimental knowledge means this gross sense perception. That is experimental. Pratyakṣa. Everyone says: ”We do not see God.” God is not such a subject matter that you can see with this pratyakṣa, direct perception. God’s another name is Anubhāva. Anubhāva. Just like in this room we do not see the sun directly. But we know that there is sun. It is daytime. How do you know it? You do not see. But there are other processes by which you can experience. That is called aparokṣa. Pratyakṣa parokṣa aparokṣa. In this way, Kṛṣṇa consciousness means adhokṣaja and aprakṛta, beyond the senses. Therefore, in the Bhagavad-gītā it is said: adhokṣaja. Where direct perception cannot reach. So where direct perception cannot reach, then how you can perceive anubhāva? That is śrota-panthā. That is śruti. You have to take knowledge from the Vedas. And the Vedic knowledge is explained by guru. Therefore one has to take shelter of Kṛṣṇa as the Supreme guru, or His representative. Then all these troubles, means ignorance, can be dissipated. Yac chokam ucchoṣaṇam indriyāṇām [Bg. 2.8].

So now Kṛṣṇa may say: ”There are, that’s all right. You are, for temporarily… You go on fighting. And when you will get the kingdom, you’ll be happy. There is no need of making Me guru. Neither it is…” Just like ordinary men, they think that: ”We are earning so much money. What is the use of making a guru? I can understand everything in my own way.” And another rascal is: ”Yes, yata mata tata patha. Whatever their opinion, that’s all right. You can make your own opinion.” That is going on. You can make your own opinion to understand God. So all foolish rascals, they’re making their own opinion. No, that is not possible. Therefore Kṛṣṇa, Arjuna says: avāpya bhūmāv asaptnam ṛddham [Bg. 2.8]. This is a very significant word. Sapatni. Sapatni means ”rival wife, co-wife.” If a man has got two, three wives… Why two, three? Our Lord had 16,100. So this is God. Sapatnya, but there is no competition. You’ll find in the statements of all the queens in Kṛṣṇa book, when they were talking with Kuntī, er, Draupadī, every wife was giving description that how much she was anxious to become maidservant of Kṛṣṇa. Nobody is rival. In the material world, if a man has got more than one wife, there is rivalry. Rivalry. This example is given in the Śrīmad-Bhāgavatam that just like we have got our senses, similarly, if somebody has got different wife, so one wife is snatching him that: ”You come to my room,” another wife is snatching: ”You come to my room.” So he’s perplexed. Similarly we have got these wives, the senses. The eyes are dragging: ”Please come to the cinema.” The tongue is dragging: ”Please come to the restaurant.” The hand is driving somewhere else. The leg is driving somewhere. So our position is like that. The same man, who has got different wives and dragging him different room. This is our position. So why this position? Because these wives are rivals. Here: sapatnyam ṛddham. If there are many kings to claim one property, there is difficulty. And Arjuna says: avāpya bhūmāv asaptnyam ṛddham [Bg. 2.8]. ”Getting riches for which there is no other claimant. I am the only proprietor, even if I get such riches, rājyam, such kingdom, surāṇām api cādhipatyam, not only kingdom of this world, but also kingdom of higher planetary system…” These men are trying to go to the moon planet. But there is, that is also another kingdom, another kingdom. So that kingdom belongs to the higher living entities, those who are known as demigods. They are very powerful. Just like Indra. Indra is very powerful controller of the rains. He has got the thunderbolt. But people do not believe this, but we believe. What is described in the Vedic literatures… Not believe. You have to believe. This is fact. Wherefrom this thunderbolt is coming? Who is arranging for the rain? There must be some director. As in government offices or state, there are so many departmental management, similarly in God’s government there must be so many directors, so many officers. They are called demigods. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. Devatāḥ, the demigods, they are also supplying us by the order of Kṛṣṇa. Just like Indra. Indra is supplying us. Therefore Indra yajña, there is sacrifice for satisfying the different demigods. Kṛṣṇa stopped this Indra yajña, you know, Govardhana. When Nanda Mahārāja was arranging for Indra yajña, Kṛṣṇa said: ”My dear father, there is no need of Indra yajña.” That means anyone who is Kṛṣṇa conscious, for him, there is no need of any yajña. Especially in this age, Kali-yuga, it is very difficult to perform different kinds of yajña. That was possible in the Treta-yuga. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. Makhaiḥ means yajña, performing yajña. Yajñārthe karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. So these formulas, these directions, nobody is following. It is not possible in this age. Therefore the śāstra injunction is: yajñaiḥ saṅkīrtanair prāyair yajanti hi sumedhasaḥ. Those who have got good brain substance, so instead of bothering with so many things, one performs saṅkīrtana-yajña. These are the statements in the śāstra.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopaṅgāstra-pārṣadam
yajñaiḥ saṅkīrtanaiḥ prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

So here, in this room, especially, kṛṣṇa-varṇaṁ tviṣākṛṣṇam, here is Caitanya Mahāprabhu. He is Kṛṣṇa Himself, but His complexion is akṛṣṇa, not blackish. Kṛṣṇa-varṇaṁ tviṣa… Tviṣa means by complexion. Akṛṣṇa. Yellowish. Saṅgopaṅgāstra-pārṣadam. And He’s accompanied by His associates, Nityānanda Prabhu, Advaita Prabhu, śrīvāsādi gaura-bhakta-vṛnda. This is the worshipable Deity in this age. Kṛṣṇa-varṇaṁ tviṣākṛṣṇa. So what is the process of worship? Yajñaiḥ saṅkīrtanair prāyair yajanti hi sumedhasaḥ. This saṅkīrtana-yajña as we are performing before Lord Caitanya, Nityānanda and others, this is the perfect performance of yajña in this age. Otherwise, no other… Therefore it is becoming successful. This is the only prescribed yajña. Other yajñas, Rājasūya yajña, this yajña, that… There are so many yajñas… And sometimes India, they perform so-called yajñas. They collect some money. That’s all. It cannot be successful because there is no yajnic brāhmaṇa. The yajnic brāhmaṇa is not in existence at the present moment. The yajnic brāhmaṇa used to test how correctly they are pronouncing Vedic mantra. The test was that one animal should be put into the fire and he would again come with fresh, young body. Then it is tested that the yajña is being performed nicely. The brāhmaṇas, the yajnic brāhmaṇa, they are pronouncing the Veda mantra correctly. This is the test. But where is that brāhmaṇa in this age? Therefore no yajña is recommended. Kalau pañca vivarjayet aśvamedham, avalambhaṁ sannyāsaṁ bāla-paitṛkam, devareṇa suta-pitṛ kalau pañca vivarjayet [Cc. Ādi 17.164]. So there is no yajña in this age. There is no yajnic brāhmaṇa. This is the only yajña: chant Hare Kṛṣṇa mantra and dance in ecstasy. This is the only yajña.

So rājyaṁ surāṇām api cādhipatyam [Bg. 2.8]. Formerly there were many demons who conquered over the kingdom of the demigods. Rājyaṁ surāṇām api cādhipatyam. Just like Hiraṇyakaśipu. He spread his authority even over the kingdom of Indra. Indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge [SB 1.3.28]. Indrāri. Indrāri means the enemy of Indra. Indra is the king of the heavenly planets, and enemy means the demons. The demigods and their enemy, demons. Just like we have got many enemies. Because we are chanting Hare Kṛṣṇa mantra, there are so many critics and so many enemies also. They do not like. So this is always. Now the number has increased. Formerly, there were some. Now there are many. So therefore indrāri-vyākulaṁ lokam. When these demons, the population, demonic population increases, then vyākulaṁ lokam. People become perplexed. Indrāri vyākulaṁ lokaṁ mṛdayanti yuge yuge. So when, at that time, Kṛṣṇa comes. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are list of names of the incarnation of Kṛṣṇa and God, or God. But after mentioning all the names, the Bhāgavata indicates that: ”All the names listed herewith, they are partial representation of Kṛṣṇa. But the name, Kṛṣṇa is there. He’s real, original Personality of…” Kṛṣṇas tu bhagavān svayam. And He comes… Indrāri-vyākulaṁ loke. When people are too much embarrassed by the onslaught of the demons, He comes. And He also confirms. This is śāstra. One śāstra says He comes in this condition. And Kṛṣṇa says: ”Yes, yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham: [Bg. 4.7] at that time, I come.”

So in this Kali-yuga, people are so much disturbed. Therefore, Kṛṣṇa has come in the form of His name, Hare Kṛṣṇa. Kṛṣṇa has come not personally, but by His name. But because Kṛṣṇa is absolute, there is no difference between His name and Himself. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Nāma-cintāmaṇi kṛṣṇa-caitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya-muktaḥ. Name is full. As Kṛṣṇa is full, complete, similarly, Kṛṣṇa's name is also full, complete. Śuddha. It is not material things. Pūrṇaḥ śuddhaḥ nityaḥ. Eternal. As Kṛṣṇa is eternal, His name is also eternal. Pūrṇaḥ śuddhaḥ nitya-muktaḥ. There is no material conception in chanting Hare Kṛṣṇa mantra. Abhinnatvān nāma-nāminoḥ. Nāma, the holy name and the Lord, they are abhinna, identical. So we cannot be happy… Rājyaṁ surāṇām api cādhipatyam [Bg. 2.8]. Even if we get the kingdom of the demigods, asapatya, without any rival, still we cannot be happy so long we have got material conception of life. It is not possible. That is explained in this verse.

What is the time? Thank you very much. That's all. (end)

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Bhagavad-gītā 2.8-12

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Los Angeles, November 27, 1968

Prabhupāda: Read. Hare Kṛṣṇa. Yes, Second Chapter.

Devotee: Start at verse 8. "I can find no means to drive away this grief which is drying up my senses. I will not even be able to destroy it if I win an unrivaled kingdom on the earth with sovereignty like that of the demigods in heaven [Bg. 2.8]. Sañjaya said: Having spoken thus, Arjuna, chastiser of the enemy told Kṛṣṇa, Govinda, 'I shall not fight,' and fell silent [Bg. 2.9]. O descendant of Bharata, at that time Kṛṣṇa, smiling in the midst of both the armies, spoke the following words to the grief-stricken Arjuna [Bg. 2.10]. The Blessed Lord said…"

Prabhupāda: So when we become very serious in a dangerous position, as if we are lost, but Kṛṣṇa smiles. You see? Sometimes we think… This is called illusion. The same example, just a man in dreaming, crying, "There is tiger, there is tiger. It is eating me," and the man who is awakened, he smiles, "Where is the tiger?" (chuckles) "Where is the tiger?" And this man is crying, "Tiger, tiger, tiger." Similarly, when we are very much perplexed… Just like the politicians, they are sometimes perplexed in political situation and claiming, "This is my land, my country," and other party also claiming, "It is my land, my country," and they are fighting very gravely. Kṛṣṇa smiles. "What these nonsense are claiming 'my country, my land'? It is My land, and they are claiming 'my land' and fighting." Actually, the land belongs to Kṛṣṇa, but these people, under illusion, claiming, "It is my land, it is my country," forgetting how long he shall belong to this country or this nation. That is called illusion.

So this is our position. Without understanding our real position we are perplexed with these all worldly problems, which are all false. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. Moha, moha means illusion. This is the illusion. So everyone is under this illusion. So one who is intelligent, if he can understand that this worldly position is simply illusion… The, all the thoughts which I have concocted, based on the principle of "I" and "mine," this is all illusion. So one, when one is intelligent to get out of the illusion, he surrenders to a spiritual master. That is being exemplified by Arjuna. When he's too much perplexed… He was talking with Kṛṣṇa as friend, but he saw that "This friendly talking will not solve my question." And he selected Kṛṣṇa… Because he knew the value of Kṛṣṇa. At least, he ought to have known. He is friend. And he knows that Kṛṣṇa is accepted… "Although He is acting as my friend, but by great authorities Kṛṣṇa is accepted as the Supreme Personality of Godhead." That was known to Arjuna. So he said that "I'm so much puzzled that I cannot understand. Even accepting that I shall be victorious in this battle, still I shall not be happy. What to speak of being victorious on this planet, if I become the king of all other planets or if I become a demigod in the higher planetary system, still this distress cannot be mitigated." You see?

Devotee: Verse 11: "The Blessed Lord said: While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead [Bg. 2.11]." Purport: "The Lord at once took the position of a teacher and chastised his student, calling him indirectly a fool. The Lord said, 'You are talking like a learned man, but you do not know that one who is learned, one who knows what is body and what is soul, does not lament for any stage of the body, neither in the living nor in the dead condition.' As explained in the later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is more important than religious formularies. And because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow. Therefore the body is not as important as the soul. One who knows this is actually learned. For him there is no cause for lamentation in any stage of the material body."

Prabhupāda: He says, Kṛṣṇa says, that "This body, either dead or alive, has nothing to be lamented." Dead body, suppose when the body is dead, it has no value. What is the use of lamenting? You can lament for many thousands of years, it will not come to life. So there is no cause of lamenting on dead body. And so far spirit soul is concerned, that is eternal. Even it appears to be dead, or with the death of this body, he does not die. So why one should be overwhelmed, "Oh, my father is dead, my such and such relative is dead," and crying? He's not dead. This knowledge one must have. Then he'll be cheerful in all cases and he'll be interested simply in Kṛṣṇa consciousness. There is nothing to be lamented for the body, either alive or dead. That is being instructed by Kṛṣṇa in this chapter. Go on.

Devotee: "Never was there a time when I did not exist, nor you, nor all these kings. Nor in the future shall any of us cease to be [Bg. 2.12]." Purport: "In the Vedas, in the Kaṭha Upaniṣad, as well as in the Śvetāśvatara Upaniṣad, it is said that…"

Prabhupāda: (correcting pronunciation) Śvetāśvatara. There are many Upaniṣads, they are called Vedas. Upaniṣads are the headlines of the Vedas. Just like in a chapter there is a headline, similarly these Upaniṣads are the headlines of the Vedas. There are 108 Upaniṣads, principal. Out of that, nine Upaniṣads are very important. So out of those nine Upaniṣads, Śvetāśvatara Upaniṣad, Taittireya Upaniṣad, Aitareya Upaniṣad, Īśopaniṣad, Īśa Upaniṣad, Muṇḍaka Upaniṣad, Māṇḍūkya Upaniṣad, Kaṭhopaniṣad, these Upaniṣads are very important. And whenever there is argument on some point, one has to give reference from these Upaniṣads. If one can give reference from the Upaniṣads, then his argument is very strong. Śabda-pramāṇa. Pramāṇa means evidence. Evidence… If you want to gain in your case… Just like you have to give very nice evidence in a court, similarly, according to Vedic culture, the evidence is pramāṇa. Pramāṇa means evidence. Śabda-pramāṇa. There are three kinds of evidences accepted by the learned scholars in Vedic culture. One evidence is pratyakṣa. Pratyakṣa means direct perception. Just like I am seeing you, you are seeing me. I am present, you are present. This is direct perception. And there is another evidence which is called anumāna. Suppose in that room, and I am coming just now, I do not know whether any person there is or not. But there is some sound, I can imagine, "Oh, there is somebody." This is called anumāna. In logic it is called hypothesis. That is also evidence. If by my bona fide suggestions I can give evidence, that is also accepted. So direct evidence, and, what is called, hypothesis or suggestion evidence. But the strong evidence is śabda-pramāṇa. Śabda, śabda-brahman. That means Vedas. If one can give evidence from the quotation of the Vedas, then it has to be accepted. Nobody can deny the Vedic evidence. That is the system. How it is so? Caitanya Mahāprabhu has given very nice example. That is in the Vedas. Just like we keep conchshell in the Deities' room. Conchshell is considered very pure, transcendental; otherwise, how we can keep before Deity and you blow conchshell? You offer water with conchshell. How you can offer? But what is this conchshell? The conchshell is the bone of an animal. It is nothing but bone of an animal. But the Vedic injunction is that if you touch the bone of an animal, you'll have to take bath immediately. You become impure. Now one may say, "Oh, this is contradiction. In one place it is said that if you touch the bone of an animal, then you have to purify yourself by taking bath immediately, and here, the bone of an animal is in the Deities' room. So it is contradiction, is it not? If bone of an animal is impure, how you can place it in the Deities' room? And if bone of an animal is pure, then what is the meaning of becoming impure and take bath?" You'll find similar contradiction in the Vedic injunctions. But because it is said by the Vedas that bone of an animal is impure, you have to accept. But this bone of an animal, conchshell, is pure. Just like sometimes our students are perplexed when we say that onion is not to be taken, but onion is a vegetable. So śabda-pramāṇa means the Vedic evidence should be taken in such a way that no argument. There is meaning; there is no contradiction. There is meaning. Just like several times I have told you that cow dung. Cow dung is, according to Vedic injunction, is pure. In India it is actually used as antiseptic. In villages especially, there is large quantity of cow dung, and they're, all over the house they have smeared to make the house antiseptic. And actually after smearing cow dung in your room, when it is dried, you'll find refreshed, everything antiseptic. It is practical experience. And one Dr. Ghosh, a great chemist, he examined cow dung, that why cow dung is so much important in the Vedic literature? He found that cow dung contains all the antiseptic properties. In Āyur-veda, cow dung dried and burned into ashes is used as toothpowder. It is very antiseptic toothpowder. Similarly, there are many things, many injunctions in the Vedas, which may apparently appear as contradiction, but they are not contradiction. They are on experience, on transcendental experience. Just like a father says to his child that "My dear child, you take this food. It is very nice." And the child takes it, believing the father, authority. The child knows that "My father…" He is confident that "My father will never give me anything which is poison." Therefore he accepts it blindly, without any reason, without any analysis of the food, whether it is pure or impure. You have to believe in such a way. You go to a hotel because it is licensed by the government. You have to believe when you take foodstuff there it is nice, it is pure, or it is antiseptic, or it is… But how do you know it? The authority. Because this hotel is authorized by the government, it has got license, therefore you believe. Similarly śabda-pramāṇa means as soon as there is evidence in the Vedic literature, "This is this," you have to accept. That's all. Then your knowledge is perfect because you are accepting things from the perfect source. Similarly Kṛṣṇa, Kṛṣṇa is accepted as the Supreme Personality of Godhead. Whatever He says, it is all right. Accept. Arjuna said at last, sarvam etad ṛtaṁ manye [Bg. 10.14]. "My dear Kṛṣṇa, whatever You say I accept it." That should be our principle. Why should we bother about researching when the evidence is there from the authority?

So to save time, to save trouble one has to accept the authority, actual authority. This is the Vedic process. And therefore Veda says, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Tad vijñānārtham, in order to learn that transcendental science, one has to accept guru. Gurum eva, certainly, one must. Otherwise there is no possibility. Therefore Kṛṣṇa is accepted here as the spiritual master of Arjuna, and as the spiritual master or father or teacher has got right to chastise his son or disciple… A son is never dissatisfied when father chastises. That is the etiquette everywhere. Even the father is sometimes violent, the child or the son tolerates. A typical example is Prahlāda Mahārāja. Innocent child, Kṛṣṇa consciousness child, but father torturing. He never says anything. "All right." Similarly Kṛṣṇa, just after taking the position of the spiritual master, is designating Arjuna as a grand fool. Just like Caitanya Mahāprabhu also said that "My spiritual master found Me a great fool [Cc. Adi 7.71]." Was Caitanya Mahāprabhu a fool? And can it be possible that anyone can become the spiritual master of Caitanya Mahāprabhu? Both things are impossible. Caitanya Mahāprabhu, even not accepting Him as incarnation of Kṛṣṇa, if simply you accept Him as ordinary scholar or man, there was no comparison of His scholarship. But He said that "My spiritual master found Me a great fool." What is that meaning? That "A person, even in My position, always remains a fool before his spiritual master. That is good for him." Nobody should impose that "What do you know? I know better than you." This position is not, denied. And other point is, from the disciple's point of view, why he should remain always a fool before a person? Unless he's actually authorized, actually so great that he can teach me as a fool. One should select a spiritual master in that way and as soon as the spiritual master is selected, one should remain always a fool, although he may not be a fool, but the better position is like that. So Arjuna, instead of remaining on the same level as friend and friend, voluntarily accepting to remain a fool before Kṛṣṇa. And Kṛṣṇa is accepting that "You are a fool. You're talking just like a learned man, but you are a fool because you are lamenting on a matter which no learned man laments." That means "A fool laments," that "You are a fool. Therefore you are a fool." It is in a round about way… Just like, what is called in logic? Parenthesis? Or something like that, called. Yes. That if I say that "You look like that person who stole my watch," that means "You look like a thief." Similarly, (chuckles) Kṛṣṇa, in a round about way, says that "My dear Arjuna, you are talking just like learned man, but you are lamenting on a subject matter which no learned man laments." Go on.

Devotee: "In the Śvetāśvatara Upaniṣad it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reaction to work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons, who can see within and without the same Supreme Personality of Godhead, can actually attain to perfect peace eternal. The same Vedic truth enumerated herein is given to Arjuna and in that connection to all persons in the world who pose themselves as very learned but factually have very poor fund of knowledge. The Lord says clearly that He Himself, Arjuna, and all the kings who are assembled in the battlefield are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities."

Prabhupāda: What is the original verse? You read.

Devotee: "Never was there a time when I did not exist, nor you, nor all these kings… [Bg. 2.12]"

Prabhupāda: Now, "Never there was a time when I did not exist, nor you, nor these people." Now He analytically says, "I, you, and…" first person, second person, and third person. That is complete. "I, you, and others." So Kṛṣṇa says, "Never there was a time when I, you, and all these persons who have assembled in this battlefield did not exist." That means "In the past, I, you, and all of them, they individually existed." Individually. The Māyāvādī theory is that the ultimate spirit is impersonal. Then how Kṛṣṇa can say that "Never there was a time when I, you, and all these persons never existed"? That means, "I existed as individual, you existed as individual, and all these persons who are before us, they existed as individuals. Never there was a time." Now, what is your answer, Dīnadayāla? Kṛṣṇa says never we were mixed up. We are all individuals. And He says, "Never we shall remain… Never there will be time when we shall not exist." That means in the past we existed as individuals, in the present there is no doubt we are existing as individual, and in the future also, we shall continue to remain as individuals. Then when the impersonal conception comes at all? In the past, present, future, there are three times. Huh? In all the times we are individuals. Then when God becomes impersonal or I become impersonal or you become impersonal? Where is the chance? Kṛṣṇa clearly says, "There was never time when I, you, and all these individual kings or soldiers… It was not that we did not exist in the past." So in the past we existed as individual, and in the present there is no doubt. We are existing as individual. You are my disciple, I am your spiritual master, but you have got your individuality, I have got my individuality. If you don't agree with me, you can leave me. That is your individuality. So if you don't like Kṛṣṇa, you cannot become in Kṛṣṇa consciousness, that is your individuality. So this individuality continues. Similarly Kṛṣṇa, if He does not like you, He may refuse you Kṛṣṇa consciousness. Not that because you are following all the rules and regulations, Kṛṣṇa is obliged to accept you. No. If He thinks that "He's nonsense; I cannot accept him," He'll reject you.

So He has got individuality, you have got individuality, everyone has got individuality. Where is the question of impersonalism come? There is no possibility. And if you don't believe Kṛṣṇa, you don't believe Vedas, apart from anything else, Kṛṣṇa is accepted as the supreme authority, the Personality of Godhead. Then if we don't believe Him, then where is the possibility of advancing in knowledge? There is no possibility of it. So there is no question of individuality. This is the statement of authority. Now, apart from statement of authority, you have to apply your reason and arguments. Can you say anywhere there is agreement between two parties? No. You go, study. In the state, in the family, in the community, in the nation, there is no agreement. Even in the assembly, even in your country. Suppose there is Senate, everyone has got country's interest, but he's thinking in his individual way. One is thinking that "My country's welfare will be in this line." Otherwise, why there is competition during election of president. Everyone is saying that "America needs Nixon." And another person, he also says, "America needs me." So, but why two? If America you, and you are both… No. There is individuality. Mr. Nixon's opinion is something else. Mr. another candidate's opinion is something else. In the assembly, in the Senate, in the Congress, in the United Nations, everyone is fighting with his individual view. Otherwise why there are so many flags in the world? You cannot say anywhere impersonalism. Personality is predominating everywhere. Everywhere, the personality, individuality, is predominant. So we have to accept. We have to apply our reason, arguments, and accept the authority. Then the question is solved. Otherwise it is most difficult.

Devotee: "The Supreme Personality of Godhead is the Supreme Individual Person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain as eternal persons. Their individuality existed in the past and their individuality will continue in the future without interruption. Therefore there is no cause for lamentation for any one of the individual living entities. The Māyāvādī or impersonal theory that after liberation the individual soul, separate on account of māyā or illusion, will merge into the impersonal Brahman without individual existence…"

Prabhupāda: Now, the Māyāvādī says that this individuality is māyā. So their conception is that spirit, the whole spirit is a lump. Their theory is ghaṭākāśa poṭākāśa. Ghaṭākāśa poṭākāśa means… Just like sky. The sky is an expansion, impersonal expansion. So in a pot, in a waterpot, in a pitcher that is closed… Now, within the pitcher, there is also sky, a small sky. Now as soon as the pitcher is broken, the outside, the bigger sky, and the small sky within the pitcher mixes. That is Māyāvāda theory. But this analogy cannot be applied. Analogy means points of similarity. That is the law of analogy. The sky cannot be compared… The small sky within the pitcher cannot be compared with the living entity. It is material, matter. Sky is matter, and individual living entity is spirit. So how you can say? Just like a small ant, it is spirit soul. It has got its individuality. But a big dead stone, hill or mountain, it has no individuality. So matter has no individuality. Spirit has individuality. So if the points of similarity differ, then there is no analogy. That is the law of analogy. So you cannot analogize with matter and spirit. Therefore this analogy is fallacious. Ghaṭākāśa poṭākāśa. Then another evidence is in the Bhagavad-gītā. Kṛṣṇa says that mamaivāṁśo jīva-bhūta [Bg. 15.7]. "This individual souls, they are My part and parcel." Jīva-loke sanātanaḥ. And they are eternal. That means eternally they are part and parcel. Then when… How this Māyāvāda theory can be supported, that due to māyā, being covered by māyā, they are now appearing individual, separate, but when the covering of māyā will be taken away, they will mix up just like the small sky within the pitcher and the big sky outside mixes? So this analogy is fallacious from logical point of view, as well as from authentic Vedic point of view. They are eternally fragments. There are many other evidences from Bhagavad-gītā. Bhagavad-gītā says that spirit cannot be fragmented. So if you say that by covering of māyā the spirit has become fragment, that is not possible. It cannot be cut. Just like if you cut one big piece of paper into small fragments, it is possible because it is matter, but spiritually it is not possible. Spiritually, eternally, the fragments are fragments, and the Supreme is Supreme. Kṛṣṇa is the Supreme, and we are fragmental parts. We are fragments eternally. These things are explained in Bhagavad-gītā in different places very nicely. I request you all to keep one copy of this Bhagavad-gītā, every one of you, and read it carefully. And there will be examination in the coming September. So… Of course, that is voluntary. But I request you to prepare for the examination next September. And one who will pass the examination will get the title Bhakti-śāstrī. Have you distributed that… Yes. Go on.

Devotee: ”Nor is the theory that we only think of individuality in the conditioned state supported herein. Kṛṣṇa clearly says that in the future also the individuality of the Lord and others as it is…”

Prabhupāda: Kṛṣṇa never says that after liberation these individual souls will mix up with the Supreme Soul. Kṛṣṇa never says in the Bhagavad-gītā.

Devotee: ”Kṛṣṇa clearly says that in the future also the individuality of the Lord and others, as it is confirmed in the Upaniṣads, will continue eternally. This statement of Kṛṣṇa is authoritative.”

Prabhupāda: Yes, Upaniṣad says nityo nityānām. Now, nitya means eternal, and the Supreme Lord is the supreme eternal, and we individual souls, we are also many eternals. So He is the leader eternal. Eko bahūnām… How He is leader? Eko bahūnāṁ vidadhāti kāmān. That one, singular number eternal, person, He is supplying all the needs of other eternals. These things are clearly said in the Vedas. And actually we are experiencing. Just like in Christian theology, the individual goes to the church and prays God, ”Give us our daily bread.” Why he's asking God? Of course, this atheist class of men are now teaching them, ”Where is bread? You are going to church. You come to us; we shall supply you bread.” So this Vedic thought is there also. The Vedas say, eko bahūnāṁ vidadhāti kāmān. That supreme one eternal, He's supplying, He's maintaining all other individual eternals. And Bible also enjoins that ”You go, ask for your bread to God.” So unless God is maintainer and supplier, why this injunction is there? Therefore He is the leader; He is the maintainer. And the Vedas clearly says this is the position. He is the Supreme. And by knowing this one can become in peace. That is the Vedic injunction. Go on.

Devotee: ”This statement of Kṛṣṇa is authoritative because Kṛṣṇa cannot be subject to illusion. If individuality…”

Prabhupāda: Yes. If the Māyāvādī philosopher says that this statement of Kṛṣṇa is in māyā, that ”He says that 'Everyone was individual in the past.' No, in the past everyone was one, lump sum, homogeneous. By māyā, we have become individual.” If the Māyāvādī says like that, then Kṛṣṇa becomes one of the conditioned souls. He does not… He loses His authority. Because conditioned soul cannot give you the truth. I am conditioned soul. I cannot say something which is absolute. So Kṛṣṇa is accepted as the Absolute. So if the Māyāvādī theory is accepted, then Kṛṣṇa's theory has to be rejected. If Kṛṣṇa is rejected, then there is no need of reading Kṛṣṇa's book, Bhagavad-gītā. It is useless, waste of time. If He's a conditioned soul like us… Because we cannot take any instruction from a conditioned soul. So the spiritual master, even if you take that he is conditioned soul, but he does not speak anything from his own side. He speaks from Kṛṣṇa's side. So unless… The Vedic principle is that unless one is not liberated from the material conditions, he cannot give us any perfect knowledge. The conditioned soul, however he may be academically advanced, educated, he cannot give us any perfect knowledge. Only one who is above the condition of these material laws, he can give us the perfect knowledge. Similarly Śaṅkarācārya, he's also impersonalist, but he accepts Kṛṣṇa the supreme authority. Sa bhagavān svayaṁ kṛṣṇa. ”Kṛṣṇa is that Supreme Personality of Godhead.” The modern Māyāvādī philosophers, they do not disclose this statement of Śaṅkarācārya. To cheat people. But Śaṅkarācārya's statement is there. We can give evidence. He accepts Kṛṣṇa as the supreme authority. He has written so many nice poems praising or worshiping Kṛṣṇa. And at the last time he says, bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. ”You rascal fools. Oh, you are depending on grammar to understand. This is all nonsense.” Bhaja govindam. ”Just worship Govinda.” Bhaja govindaṁ bhaja… Three times he says. ”Just worship Govinda.” Bhaja govindaṁ bhaja govindaṁ bhaja govindam. Just like Caitanya Mahāprabhu says three times, harer nāma harer nāma harer nāma [Cc. Ādi 17.21]. Three times means giving too much stress. Just like we sometimes say, ”You do this, do this, do this.” That means no more denial. Finish all stress. So as soon as one thing is three times stressed, that means final. So Śaṅkarācārya says, bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. Mūḍha, mūḍha I've several times explained. Mūḍha means rascal, ass. You are depending on your grammatical understanding, dukṛn karaṇe. Dukṛn, these are grammatical affix and prefix, pratya, prakaraṇa. So you are depending on this verbal root, that verbal root, and creating, interpreting your meaning in a different way. All this is nonsense. This dukṛn karaṇe, your grammatical jugglery of words, will not save you at the time of death. You rascal, you just worship Govinda, Govinda, Govinda. That is the instruction of Śaṅkarācārya also. Because he was a devotee, he was a great devotee. But he pretended to be an atheist because he was to deal with the atheists. Unless he presents himself as an atheist, the atheist followers will not hear him. Therefore he presented Māyāvāda philosophy for the time being. The Māyāvāda philosophy cannot be accepted eternally. The eternal philosophy is Bhagavad-gītā. That is the verdict. Go on.

Devotee: ”If individuality is not a fact, then Kṛṣṇa would not have stressed it so much even for the future.”

Prabhupāda: Yes. He says that there was no such time when we are not individual, and there will be no such time in the future when we shall not remain individual. And so far present is concerned, we are all individual. You know. So where is the possibility of losing individuality? Become imperson? No. There is no possibility. This voidism, impersonalism, they are artificial ways of negating the perplexing variegatedness of this material existence. That is the negative side only. That is not a positive side. A positive side is that, as Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. ”After giving up this material tabernacle, one comes to Me.” Just like after leaving this room, you have to enter another room. You cannot say that ”After leaving this room, I shall live in the sky.” Similarly, after leaving this body, if you go to Kṛṣṇa in the spiritual kingdom, your individuality will be there, but you'll have that spiritual body. When there is spiritual body there is no perplexities. Just like your body is different from the body of the aquatics. The aquatics, they have no disturbance in the water because their body is made like that. They can live there peacefully. You cannot live. Similarly, the fishes, if you take them out of the water, they cannot live. Similarly, because you are spirit soul, you cannot live peacefully in this material world. This is foreign. But as soon as you enter into the spiritual world, your life is eternal, blissful and full of knowledge, real peace. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Kṛṣṇa says, ”After leaving this body, he does not come to this perplexities of material world.” Mām eti, ”He comes to Me.” ”Me” means His kingdom, His paraphernalia, His associates, everything. If some rich man or some king says, ”All right, you come to me,” that does not mean that he's impersonal. If a king says, ”Come to…” means that he has got his palace, he has got his secretary, he has got his nice apartment, everything is there. How he can be imperson? But he says only, ”Come to me.” This ”me” means everything. This ”me” does not mean impersonal. And we get information from Brahma-saṁhitā, lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ surabhīr abhipālayantam [Bs. 5.29]. So He's not impersonal. He's raising cows, He's with hundreds and thousands of goddesses of fortune, His friends, His paraphernalia, His kingdom, His house, everything is there. So there is no question of impersonalism. Yes.

Devotee: ”The Māyāvādī may argue that the individuality spoken of by Kṛṣṇa is not spiritual but material. Even accepting the argument that the individuality is material, how can one distinguish Kṛṣṇa’s individuality?”

Prabhupāda: They also think of Kṛṣṇa, therefore, as material. That is also condemned by Kṛṣṇa. You’ll find, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. ”Because I have appeared just like a human being, these rascals deride at Me that I am also one of them.” Mūḍha. Mūḍha means rascal. Just like Dr. Radhakrishnan says, ”It is not to Kṛṣṇa. Kṛṣṇa… It is the soul within the Kṛṣṇa.” That means he identifies Kṛṣṇa as one of us. His body and His soul different. But Kṛṣṇa is not… Kṛṣṇa said, sambhavāmy ātma-māyayā [Bg. 4.6]. ”I appear in My own, original stature. I do not change.” We change. The individual soul… Prakṛteḥ kriyamāṇāni [Bg. 3.27]. He’s conducted by, influenced by this prakṛti, nature, but He’s not conducted or influenced by the nature. He comes in His own influence, as He is, ātma-māyayā. This is the distinction. Therefore He does not change body. When I come, I change bodies. This time I may have this body; next time I may have another body. That is material, and therefore I forget. Just like Kṛṣṇa says in the Fourth Chapter that ”Many times you and I came. You have forgotten [Bg. 4.5].” Because we change our material body therefore we forget. These things all will be explained. Go on.

Devotee: ”Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared as subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along, and if He is accepted as an ordinary conditioned soul in individual consciousness, then His Bhagavad-gītā has no value as authoritative scripture. A common man with all the defects of human frailty is unable to teach that which is worth hearing. Bhagavad-gītā is above such literature. No mundane book compares with the Bhagavad-gītā. When one accepts Kṛṣṇa as an ordinary man, the Bhagavad-gītā loses all importance. The Māyāvādī argues that the plurality mentioned in this verse is conventional and that the plurality thus refers to the body. But previous to this verse such a bodily conception has already been condemned. After condemning the bodily conception of living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, the plurality is on spiritual grounds as is confirmed by great teachers like Śrī Rāmānuja. It is clearly mentioned in many places in the Bhagavad-gītā that this spiritual plurality is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee’s approach to the teachings of the Bhagavad-gītā is something like a bee licking on a bottle of honey. One cannot have a taste of honey unless one can taste within the bottle. Similarly, the mysticism of the Bhagavad-gītā can be understood only by devotees. No one else can taste it, as is stated in the Fourth Chapter of the book. Nor can the Gītā be touched by persons who envy the very existence of the Lord. Therefore the Māyāvādī explanation of the Gītā is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentaries made by the Māyāvādīs.”

Prabhupāda: Yes. Lord Caitanya has clearly said, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. One meets disaster if he hears a Māyāvādī philosopher to understand Vedic literature. That is His injunction. Māyāvādi-bhāṣya śunile haya sarva-nāśa. Sarva-nāśa means disaster. It is actually disaster. A māyāvādi-bhāṣya, Māyāvādī commentary, they have simply tried, (that) the individual, tiny individual spiritual spark that ”You are the Supreme.” So he’s just (like) Dr. Frog. You see. So puffed up, puffed up, when he… At one time, it will burst. Therefore it is disastrous. It is disastrous. (chuckling) Māyāvādi-bhāṣya śunile haya sarva-nāśa. So that’s all. Finished? Yes. Oh, not yet?

Devotee: ”Therefore the Māyāvādī explanation of the Gītā is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentaries made by the Māyāvādīs and warns that one who takes to understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the Gītā. If individuality refers to the empirical universe, then there is no need for teachings of the Lord. The plurality of the individual souls and of the Lord is an eternal fact, and it is confirmed by the Vedas as above mentioned.”

Prabhupāda: So you read very carefully Bhagavad-gītā. You have to meet so many opposing elements; so you have to argue and convince them. Hm. (saṅkīrtana party enters and offers obeisances) So, what is your report?

Tamāla Kṛṣṇa: Yesterday we sold 125 magazines and collected twenty dollars. Today, so far, Junior Dave(?), he has sold… How many have you sold today?

Junior Dave: Eighty-five.

Tamāla Kṛṣṇa: Eighty-five today so far.

Prabhupāda: And there is night.

Tamāla Kṛṣṇa: Tonight, we will go out tonight.

Vīrabhadra(?): I have a question. In about the middle of your lecture you said that Kṛṣṇa said that everybody always lived on. I lived on, you lived on, and everybody here lived on. Does that means us in this room lived on too? We always lived?

Prabhupāda: What do you think?

Vīrabhadra: I don’t know.

Prabhupāda: Yes. ”All” means including all men of this room also. You also.

Vīrabhadra: I lived on?

Prabhupāda: Yes. You lived in the past, you are living at present, you will live in the future also. Is that all right?

Vīrabhadra: I understand that.

Prabhupāda: Hm?

Devotee: I read somewhere in your writings that in order to understand the confidential affairs of Rādhā and Kṛṣṇa one must serve the gopīs who are servants of the gopīs, and I assumed that you were a servant of the gopīs. Is that correct? Or… How do I serve the servants of the gopīs?

Prabhupāda: Gopīs, they are not conditioned souls. They are liberated spirits. So first of all you have to come out from this conditioned life. Then the question of serving gopī will come. Don’t be at the present moment, very eager to serve gopī. Just try to get out of your conditional life. Then time will come when you’ll be able to serve gopī. In this conditional stage we cannot serve anything. Kṛṣṇa is performing it (everything?). But Kṛṣṇa gives us opportunities to accept service in this arcā-mārga. Just like we keep the Deity of Kṛṣṇa, offer prasāda under regulation, under principle. So we have to make advance in this way, this chanting, hearing, and worshiping in the temple, ārati, offering prasāda. In this way, as we make advance, then automatically Kṛṣṇa will reveal to you and you'll understand your position, how you have to… Gopīs means who are always, constantly engaged in the service of the Lord. So that eternal relationship will be revealed. So we have to wait for that. Immediately we cannot imitate serving gopīs. That's a good idea that you shall serve gopī, but it will take time. Not immediately. Immediately we have to follow the rules and regulations and routine work. Yes.

Viṣṇujana: Do the liberated souls also seek after this Kṛṣṇa consciousness? Those who have become free…

Prabhupāda: They become perfect in Kṛṣṇa consciousness. Liberated soul means… We are just trying to be Kṛṣṇa conscious. We are not actually in full Kṛṣṇa consciousness. We are… Just like a diseased person is trying to recover. So one who is recovered, there is no question of his healthy life. We are trying to be healthy, our present position. So we are trying to be Kṛṣṇa conscious. So one who is liberated is nothing but Kṛṣṇa conscious. You follow? Yes. Kṛṣṇa consciousness is the perfection of life. So we are trying to reach that platform of perfection by regulative principle. But when we are actually on the platform, there is nothing but Kṛṣṇa consciousness. That is the perfection of life. That is our actual, liberated stage. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our svarūpa. Svarūpa means actual constitutional position. And mukti, liberation, means to come to that real position. Just like healthy life means to come to the normal life from the diseased stage. That is healthy life and normal life. So Kṛṣṇa consciousness is our normal consciousness. This normal consciousness is now polluted. We have got so many other consciousness. So this is an attempt to get out of all, I mean to say, infected consciousness, come to the real stage of pure Kṛṣṇa consciousness. One question. No more. Next day. Yes?

Devotee: In Śrīmad-Bhāgavatam you have said that… It's stated that Vyāsadeva was afraid when Sūta Gosvāmī was born that he would leave home because he was already a liberated soul.

Prabhupāda: Hm?

Devotee: It says in the Śrīmad-Bhāgavatam that Vyāsadeva was afraid that Sūta Gosvāmī when he was born would leave home because he was already a liberated soul.

Prabhupāda: Yes.

Devotee: But he was attracted to Kṛṣṇa's pastimes. So what…?

Prabhupāda: Yes. That is the sign of liberated soul. Because to become attracted by Kṛṣṇa, that is our normal condition. So he was liberated; therefore normally he became attracted with Kṛṣṇa's pastimes. That is his normal life. One who is not attracted by Kṛṣṇa's pastimes, he will be attracted by President Johnson's pastimes. (laughter) One has to be attracted. One has to be attracted by the dog's pastimes. Don't you see a person how he is serving the dog? The dog stands, passes urine, he also stands. You see? He's a human being, and he is waiting for the dog passing urine. How much he is attending the pastimes of the dog? So if you (are) not attracted by the pastimes of God, then you'll have to be attracted by the pastimes of the dog. There is no other alternative. Either māyā or Kṛṣṇa. The atheist, agnostic, they deny Kṛṣṇa's pastimes; therefore they remain attracted by the pastimes of this material world. Yes?

Madhudviṣa: Prabhupāda, I think this is… Did Lord Caitanya take sannyāsa from a Māyāvādī sannyāsī?

Prabhupāda: Yes. That is a formality. That is not very important. Because Māyāvādī sannyāsīs, they are also Vedic sannyāsīs. They are not outsiders. But their interpretation of Veda is different. But they follow the Vedic rules. So this acceptance of sannyāsa is following a principle of the Vedic rules. So the Māyāvādī sannyāsī may differ in his interpretation, but he's following the Vedic rules. So this acceptance of sannyāsa is following the Vedic rules. So you can accept sannyāsa even from Māyāvādī. It doesn't matter. But you have to transcend the limits of Vedic rules. That is Kṛṣṇa consciousness. That also Caitanya Mahāprabhu… Although He took sannyāsa, He did not assume the sannyāsa title. His sannyāsa guru was Keśava Bhāratī. Naturally, He would have accepted the Bhāratī title. Śrī Kṛṣṇa Bhāratī, or something like that. But He remained Śrī Kṛṣṇa Caitanya. Caitanya is the name of the brahmacārī under the Bhāratī sannyāsī. One brahmacārī… The brahmacārīs, they are assistant or personal servitors of a sannyāsī. That is the system. So Caitanya Mahāprabhu was… In the beginning, He was accepted… That is the Māyāvādī system. One is accepted first of all as brahmacārī. So that, His name was Caitanya. But even after His acceptance of sannyāsa, He did not assume the title Bhāratī. That means actually He did not take sannyāsa. That was simply formality. Because Māyāvādī sannyāsī thinks that he is God; so how He can assume that title? He was preaching, He was going to preach that we are servant of God; therefore He did not assume that title. And besides that, when Caitanya Mahāprabhu was going to Lord…, see Jagannātha Purī, His rod was taken away by Nityānanda and it was broken and thrown away. So He, apparently He became very angry that "You have broken My rod, sannyāsa rod. So I am not going with You." He separated. These statements are there in the Caitanya-caritāmṛta [Cc. Madhya 1.97]. So in one sense, Caitanya Mahāprabhu did not require to accept any sannyāsa guru, but He accepted the formality that if one takes sannyāsa, one has to take sannyāsa from another sannyāsī. That is the system. Just like if you want to get yourself married, you have to call for a priest. That does not mean that you have to agree with the priest's personal opinion. Do you follow? Yes. He may execute the rules and regulation of marriage ceremony, but that does not mean that one has to agree with the priest's opinion, personal opinion. This is the answer. But when you accept a spiritual master, that is not allowed. Unless you cent percent agree with the spiritual master's opinion or philosophy, there is no need of accepting a spiritual master. There is no need. Yes.

Jaya-gopāla: How is Māyādevī in such a distasteful position? How did she acquire her position?

Prabhupāda: (S)He's not acquired. She's given that position by Kṛṣṇa. Because there are many individual souls who will defy Kṛṣṇa; therefore Māyāvādī (Māyādevī) is required to punish them. Māyādevī is required to punish them. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. "It is very difficult to surpass the stringent laws of My māyā." So laws…, the māyā is not independent. Just like police force. What is the value of police force unless government gives the power? Does it mean… Suppose a Mr. John, he comes as a policeman. He's Mr. John. What power he has got? But because government has given him power, he can arrest you. Similarly, Māyā has no powers. Kṛṣṇa has given her power to chastise these individual souls who are defying the authority of Kṛṣṇa. They should be punished. It is Māyā's thankless task, but Māyā is obedient servant of Kṛṣṇa. Mama māyā. He says, "My māyā." So Māyā is not degraded. Māyā is faithful servant of Kṛṣṇa. She is faithfully serving. That is stated in the Brahma-saṁhitā. You should read. So many nice books you have got. What is Māyā doing? That is stated in the Brahma-saṁhitā.

Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Durgā is Māyā. Now what is the position of Māyā? Māyā is so strong, that sṛṣṭi-sthiti-pralaya. She can perform creation, maintenance, and dissolution of this whole universe. She's so powerful. The material nature is so powerful. So sṛṣṭi-sthiti-pralaya-sādhan a-śaktir ekā. Alone, she can do this as good as Kṛṣṇa or the Supreme Personality of Godhead. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva [Bs. 5.44]. But she is just like shadow. Chāyeva yasya. Chāyeva yasya… She is working just like shadow. Just like here is shadow of my hand. If I shake my hand, the shadow also shakes. The Māyā is acting like that. In the Bhagavad-gītā also it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Under My superintendence, prakṛti, the nature, or Māyā, is acting." Chāyeva yasya bhuvanāni vibharti durgā. And next line, icchānurūpam api yasya ca ceṣṭate sā. That Māyā is acting under the direction of the Personality. And who is that personality? Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. "That personality is Govinda, the Supreme Person. I am offering my respectful obeisances." So Māyā is acting under the direction of Kṛṣṇa just like the shadow is moving under the movement of the original. So Māyā's position is not degraded. Don't think like that. Therefore Vaiṣṇava offers all respect to Māyā because she is working under Kṛṣṇa. She is Vaiṣṇavī. She is also energy of Kṛṣṇa. Therefore she is also Vaiṣṇavī. In the Caṇḍī… (end)

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Bhagavad-gītā 2.9

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Auckland, February 21, 1973

Prabhupāda:

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

Ladies and gentlemen, I thank you very much for your coming here and participate in this great movement. So this evening I shall present before you topics between Kṛṣṇa and Arjuna. I think most of you know the Bhagavad-gītā. The subject matter of Bhagavad-gītā is talking between Kṛṣṇa and Arjuna. Kṛṣṇa was driver of the chariot. Both of them were in the Battlefield of Kurukṣetra. Kṛṣṇa, the Supreme Personality of Godhead, He played just like an ordinary human being as friend of Arjuna. And when Arjuna was little disturbed… Because this battle was arranged between two parties of cousin-brothers… And when Arjuna saw the other party, all his relatives, family members, so he hesitated to fight, and there was some argument. Kṛṣṇa said that "You are a kṣatriya. You are king. It is your duty to fight."

According to Vedic system, there should be four classes of men: the brāhmaṇa, kṣatriya, vaiśya, śūdra, social order; and spiritual order: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. This is perfect system of human civilization. So I shall briefly describe. Brāhmaṇa is compared with the head. Just like you have got your body. In the body there are different departments: the head department, the arms department, the belly department, and the leg department. So to maintain your body fit, you must have all these four departments rightly working. Your brain must work very nicely, your arms must work very nicely, although also the digestive system, intestines, stomach, that must also work very nicely, as well as the legs also must work nicely. Then you are perfectly fit. Similarly, in the social system there must be the head department. (aside:) This child is disturbing. The head department means the most intellectual part of the society, the most intelligent portion of the society. In the society there are naturally four classes of men, very intelligent class of men, politicians, mercantile people and ordinary workers, in every society all over the world, all over the universe. You can name them differently, but these four classes are there. That is by nature's system. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By nature's way or by God's arrangement, there are four classes of men. The most intelligent class of men is called the brāhmaṇas. Intelligent means one who knows up to the Supreme Lord. And then next intelligent class: the politicians, administrators. Next intelligent class: the mercantile class, traders. And the fourth class man means worker. They have no intelligence, but they depend on others for their livelihood. So there are first-class, second-class, third-class, fourth-class men everywhere, any part of the world.

So the brāhmaṇas' duty is to give education, intelligence, up to the understanding of the Supreme Absolute Truth, Brahman. The Absolute Truth is called Brahman. So one who knows Brahman or the Absolute Truth… Knowledge means the end of knowledge should be up to the understanding of the Absolute Truth, the original source of everything. Absolute. Not relative. Relative truth, everyone knows, but when one comes to the point of understanding the Absolute Truth, the original source of everything… There must be original source of everything. That is Brahman. Those who have read the Vedānta philosophy… The Vedānta philosophy describes Brahman. The first aphorism in the Vedānta philosophy is called athāto brahma jijñāsā. The Vedānta philosophy says that this human form of life is meant for understanding the Absolute Truth. One must be… Human being must be interested to know the Absolute Truth. That is perfection of human life. Because in the cats' and dogs' life… Unfortunately, at the present moment, people do not know what is the distinction between cats and dogs and a human being. That is another defect of the modern education. The distinction between cats and dogs… They are also living beings. Of course, in some quarter they say that the cats and dogs and lower animals, they have no soul. No. That is not the fact. Everyone has got soul, but the cats and dogs and animals, they are not advanced in consciousness. As soon as there is soul, there must be consciousness. These things are described in the Bhagavad-gītā, and you can perceive also. I am existing in this body; you are existing in your body-how it is known? By the consciousness. If I pinch your body, you feel pain. You pinch my body; I feel pain. Similarly, cats and dogs, they also feel pain or pleasure. So that is the proof of existence of the soul even in cats and dogs and human beings. The only difference is in the human form of life the consciousness is developed. So developed consciousness means to understand the Absolute Truth. That is the special function of the human being. Therefore the Vedānta-sūtra says, "Now this human form of life is meant for understanding the Absolute Truth, what is the original cause of everything." Because there must be some cause. That is education. Just like your appearance is caused by your father. Your father's appearance is caused by his father. Similarly you go on researching, his father, his father, his father… Then ultimately you will come to the original father, whom you call God, Kṛṣṇa, or whatever you call. There must be some original father. So the Vedānta-sūtra explains when the question is that what is the original cause of everything… What is Brahman? What is the Absolute Truth? Athāto brahma jijñāsā: ”Now this human form of life is meant for inquiring about the Absolute Truth.” What is that Absolute Truth? The next answer is janmādy asya yataḥ [SB 1.1.1], means ”The Absolute Truth is that from whom everything emanates,” or ”The Absolute Truth is the original cause of all causes.” This is the… So this knowledge, anyone who has knowledge, not only this knowledge, absolute knowledge as well as relative knowledge, such class of men is called the brāhmaṇas, the most intelligent class.

The next class is called the kṣatriya. Just like when somebody comes to attack you, first of all your brain gives you dictation, ”Now this man is coming to attack you. You spread your hand.” So immediately my hand spreads and I want to protect myself. So these are called kṣatriya class or the armies, from ”arm.” So next intelligent class is the government class, administrator class. Then next intelligent class is third-class. First-class, brāhmaṇas, second-class, the kṣatriyas, and the third-class, the vaiśyas, who maintain the society for economic condition, development of economic condition, because we require things to consume to maintain this body. So these are called mercantile class, and the ordinary man who is neither brāhmaṇa nor kṣatriya nor vaiśya, he is called śūdra.

So this is natural, natural division of the society. Unless human being comes to the natural division… There is, but sometimes it happens that a śūdra is taking the place of the brāhmaṇa or the brāhmaṇa is obliged to act as a śūdra. Then there is anomaly. There is some chaos in the society. So at the present moment the education department does not distinguish who is a brāhmaṇa, who is a kṣatriya, who is a vaiśya or a śūdra. And because the things have topsy-turvied, there is chaos all over the world, not only here or there, because the division of labor or the division of working has been overlapped. Now this Kṛṣṇa consciousness movement is meant for creating some brāhmaṇas, or the most intelligent class of men. There is no hindrance. Anyone can become brāhmaṇa. Just like in education anyone can become engineer, anyone can become medical practitioner or anyone can become lawyer if he takes such education from the very beginning, similarly, brāhmaṇa, kṣatriya, vaiśya, śūdra, there are natural division of the society. But at the present moment there is scarcity of brāhmaṇa. Brāhmaṇa means who has got very nice intellectual brain, who can understand the Absolute Truth. He is called brāhmaṇa. So this Kṛṣṇa consciousness movement is trying to create some good brains so that he can understand, one can understand what is the Absolute Truth. This is the movement.

So here the same instruction is there in the Bhagavad-gītā, which is spoken by Kṛṣṇa, the Supreme Personality of Godhead. So when Arjuna was perplexed whether to fight or not to fight, he was very much perplexed, and he accepted Kṛṣṇa as his spiritual master. Śiṣyas te ’haṁ śādhi māṁ prapannam: [Bg. 2.7] ”My dear Kṛṣṇa, just now we are talking like friends, but this is a very important factor. I have to decide. Now I accept You as my spiritual master and You give me the right guidance.” The whole transaction of the Bhagavad-gītā is based on the talking of Kṛṣṇa and Arjuna only. So when Arjuna decided that ”I am not going to fight with my kinsmen, the other side, unless I am convinced that I have to do it.” So at that time,

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

Now he simply left his weapons, his arrows and bow. ”My dear Kṛṣṇa, I am not going to fight.” He left everything and became silent. So at that time,

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ
[Bg. 2.10]

Then Kṛṣṇa was smiling, that ”How is that? Arjuna is My friend, he is so advanced, and he has been overcome by this temporary illusion. His duty is to fight, and in the presence of other party he is ready to fight, and this man, My friend Arjuna, is declining to fight.” So He was little astonished. Therefore here it is said, prahasann iva, smiling. Smiling because He thought that sometimes illusion takes place even to a great personality like Arjuna. Therefore He was smiling. So hasann iva. Then He said, śrī bhagavān uvāca. Bhagavān uvāca. Kṛṣṇa is the Supreme Personality of Godhead, Bhagavān. The Bhagavān word is very significant. Bhaga means opulence. Opulence. There are six kinds of opulences we experience. The wealth. If one is very rich, he is called opulent. Aiśvaryasya samagrasya vīryasya. If one is very powerful, he is called also opulent. If one is very wise, he is called opulent. If one is very beautiful, he is called opulent. Similarly, there are six kinds of opulences, and when all these six kinds of opulences are possessed by somebody, he is called Bhagavān, Bhagavān, or God. Opulences, you have got some riches, but you cannot claim that you have got all the riches. The definition… There is definition of God given by Parāśara Muni in the Vedic literature:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayaś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Who is Bhagavān? Who is God? The person who possesses all the riches, all the strength, all the wisdom, all the beauty, all renunciation, like that. He is called Bhagavān. So there is definition. Nowadays it has become a fashion that so many ”Bhagavāns” or ”Gods” are coming. But there is definition, there is test, who will be accepted as Bhagavān. So when Kṛṣṇa, Lord Kṛṣṇa was present, He actually showed by His activities, by His behavior, that He is the Supreme Personality of Godhead. For example-it may be unbelievable, but these are in the history of Kṛṣṇa-that Kṛṣṇa married 16,108 wives. Now, it is unbelievable. We cannot maintain even one wife, but He maintained 16,108 wives, and each wife had big palatial buildings. This description we have got. So that means so far riches are concerned, Kṛṣṇa showed that there is no second comparison in the whole history of the world that one is maintaining sixteen thousand wives and each wife has got special palace. These descriptions are there. Therefore Kṛṣṇa is accepted as the Supreme Personality of Godhead, and, by all the authorities of Vedic knowledge. Formerly, during Kṛṣṇa's time, there were authorities like Vyāsadeva, like Nārada. They also accepted that Kṛṣṇa is the Supreme Personality of Godhead. And you will find in the Tenth Chapter of the Bhagavad-gītā Arjuna, after understanding Kṛṣṇa, he expressed his opinion, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam ādyam [Bg. 10.12]. He accepted. And he also said that "I am not accepting… Because it may be said that I am Your friend, so I am accepting You as the Supreme Personality of Godhead, but great ācāryas or great stalwart authorities like Parāśara Muni, Vyāsadeva, Nārada, Asita, Devala…" He gave evidence. So Kṛṣṇa is accepted. So far Vedic literature is concerned, the ācāryas are concerned… Recently, within, say, two thousand years, there have been many ācāryas like Śaṅkarācārya, Madhvācārya, Nimbārka, Rāmānujācārya. They have all accepted Kṛṣṇa as the Supreme Personality of Godhead. And, say, within five hundred years, Lord Caitanya, He also accepted Kṛṣṇa. By His symptoms, by the historical fact, by the evidence of the Vedas, He is accepted as the Supreme Personality of Godhead. Therefore, when Kṛṣṇa is speaking, the very words are used, śrī bhagavān uvāca. Bhagavān means the Supreme Personality of Godhead is speaking. Uvāca means speaking.

Then our point is that we should have to receive Godhead from the highest perfectional person. Knowledge, our knowledge, your knowledge or anyone's knowledge-we are defect in four principles. Our, we commit mistake. Every one of us who are sitting in this meeting, nobody can say that "I have never committed any mistake." That is not possible. We commit mistake, everyone. We commit mistakes and we are sometimes illusioned. Illusioned. That we can make experiment, that every one of us at the present moment is illusioned. How it is? That I have…, am not this body, but I am accepting this body as "I am." The whole world is-I may say whole world, but at least the majority portion-everyone is under the impression that "I am this body." But I am not this body. I am soul. That will be instructed in the Bhaga… I am not this body. I am soul. I am spirit soul. There are so many evidences. If I am this body, then when the soul is not there, the living entity is not there, the body is simply a lump of matter. That is the difference between a dead body and living body. Living body means that the soul is there. Therefore the body is moving. And as soon as the soul is not there, the body is nothing but a lump of matter. I think somebody as my father. I call, "Father," Father immediately replies, "Yes, my son." But when the soul of the father is not there, then the father, this body of the father, whom I am seeing as father, although he is there, still, he cannot reply. This is the distinction.

So Kṛṣṇa is replying that "You are afraid of fighting with your kinsmen, but you are mistaken. You are mistaken." Every one of us is mistaken because there are four defects in our conditional life. This is our conditional life. So long we are within this body, material body, that is our conditional life. We live under certain conditions. But actually, we are spirit soul, we are part and parcel of God. As soon as we are free from this conditional life, that is our real, actual life. That is called liberated life. The human form of life is meant for getting this liberation. So long one does not get this human form of life by the evolutionary process… There is evolution, from aquatic to birds and beast and then… Jalajā nava-lakṣāṇi. First aquatic life, then plant life, tree life, then insect life, then bird's life, then beast life, then human life, then civilized human life. So this is the process of evolution. Now, we are supposed to be civilized human being. This life is especially meant for how to get out of this evolutionary process, how to get out of this evolutionary process. The evolutionary process means transmigration of the soul from one body to another. We do not wish to die, but we have to accept death. This is our conditional stage of life. I do not wish to take birth; still, I am forced to go into the womb of my mother by the laws of nature. After giving up one body I enter another body. And there is no security what kind of body I shall get next. It may be human body, it may be animal, it may be trees or it may be better than human being, because there are three divisions. One division is called demigod, and one division is called the human being. The other division is called lower than the human being. Nṛ-tiryag-deva. Deva means who are very highly advanced in knowledge. They are called devas, and God conscious, Kṛṣṇa conscious, such men. There are different planets also for different kinds of living entities. So this knowledge is being imparted by the Supreme Personality of Godhead, not by a person like me or like you who are defective in four principles. That I was going to explain. The four defects are that we commit mistakes, we are illusioned, and our senses are imperfect, and therefore sometimes we cheat others. Although I know, I do not know a subject matter very clearly; still, I say something as authority. That is cheating. We should not cheat. If we want to give knowledge to the people, we must give perfect knowledge.

So perfect knowledge, how it can come? The perfect knowledge can come from the Supreme Personality of Godhead. This is the process of acquiring knowledge, so far we are concerned. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The knowledge, perfect knowledge, is coming from Kṛṣṇa, or the Supreme Personality of Godhead, and if we receive that knowledge in cool head and assimilate, then our knowledge is perfect. Just like we are preaching this Kṛṣṇa consciousness movement. This is perfect knowledge. If you inquire whether I am perfect or my disciples who are preaching this Kṛṣṇa conscious movement, they are perfect, we may be imperfect. We are imperfect. We accept we are imperfect. But we are distributing the perfect knowledge. Kindly try to understand. We may be imperfect, but perfection means one who assimilates the perfect knowledge, he is perfect. I shall give you one example. Just like a post peon delivers you one hundred dollars. The post peon is not rich man. He cannot deliver you the hundred dollars. But he… The money is sent by some, your friend. He is honestly carrying that money and delivering you. That is the post peon's business. Similarly, our duty to receive perfect knowledge from Kṛṣṇa and distribute it. Then it is perfect. This knowledge, what we are distributing, it is not that we have created this knowledge by research work or by so many other ways, by inductive process. No. Our knowledge is from the deductive process. Kṛṣṇa said, "This is this." We accept. That is our movement, Kṛṣṇa consciousness. We may be imperfect, but Kṛṣṇa is perfect. Therefore, whatever Kṛṣṇa says, if we accept it and if we…. Not accept blindly, but you can employ your logic and argument and try to understand, then your knowledge is perfect.

So here Kṛṣṇa said, when He saw Arjuna that he was not willing to fight, then Kṛṣṇa said,

śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

He immediate… Because Kṛṣṇa was accepted as the spiritual master of Arjuna, He said in a very gentle way, "My dear Arjuna," aśocyān anvaśocas tvam, "You are lamenting for something which is not the subject matter of lamentation." Because Arjuna was hesitating to fight in bodily relationship. He was thinking that he is this body, his other side, the relatives, brothers or nephews or grandfather, the other side, they are also the bodies. Because bodily concept of life, we hesitate. Because every one of us in bodily concept. That is animal life. And so long we are in the bodily relationship… Dog, he does not know anything else. He simply knows that he is this body. But a human being, by cultivation of knowledge, by logic, by argument, he can understand that "I am not this body." Therefore a human being says, as soon as you inquire… Even a child. You ask child, you show him the finger, "What is this?" The child will reply, "It is my finger." The child will never say, "I finger." He will say, "my." So everything is "mine." "My body, my head, my leg." Everything is "mine," but where is the "I?" That should be the inquiry, that "Everything, I am speaking 'mine.' Where is that 'I'?" As soon as we come to this point, "Where is that 'I'?" then our human sense is developed. Otherwise we are in the animal sense of life. So Kṛṣṇa is, I mean to say, instructing Arjuna that aśocyān anvaśocas tvam: [Bg. 2.11] "My dear Arjuna, you are lamenting on the subject matter which is not the subject matter of lamentation." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase. Prajñā-vādāṁś ca bhāṣase. "You are talking like a very intelligent, learned scholar." Because in the previous chapter he was arguing with Kṛṣṇa, giving evidences from śāstra on the bodily concept of life. But he does not know the śāstras say, "One who is in the bodily concept of life, he is no better than an ass or cow." That he did not know.

So every one of us, we… There are so many big, big scholars. I shall give you one instance. I was talking one big professor who is in Russia, Moscow, Professor Kotovsky. He said, "Swamiji, after death, everything is finished." That bodily concept of life. Even big, big educationist, big, big doctors, philosophers, scientists, they have got this bodily concept of life. So Kṛṣṇa is first of all trying to remove this bodily concept of life. He said therefore, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "My dear Arjuna, you are talking like a very intelligent man, but you are lamenting on the subject matter which is not at all lamentable." What is that? Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. Paṇḍitāḥ means one who is learned. This body, either in living condition of dead condition, it is not the subject matter of lamentation. This is the first education of spiritual life, that this body is actually dead body already. So long the soul is there, it is moving. So when the soul leaves this body and accepts another body, the body was already dead, a lump of matter, and now it is left aside, and the soul has gone to another body. So it is a lump of matter at the present moment, then, after death or after leaving, after the soul has gone from the body, it is the same lump of matter. So lump of matter, where is the cause of lamentation or jubilation? It is a lump of matter. This understanding is first required.

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

He said that paṇḍitāḥ, those one who is learned, he does not lament on this lump of matter. Actually, if you soberly analyze this body, what is this body? Actually, it is lump of matter. It is a combination of bone and blood, flesh, urine, stool, nails and hairs. Otherwise what you can find in it? Do you mean to say by combining these ingredients, bones and flesh and urine and stool, you can manufacture a very learned scholar? Is there any science that you can manu… Ingredients… If the bodily ingredients is the man, you take this. In a dead body you take all these ingredients, again manufacture a similar man. But that is not possible. That is not possible. So this is our ignorance. Therefore Kṛṣṇa said that "You are lamenting on a thing which is not at all subject matter. It is a dead matter. It was dead matter, and it will remain dead matter." Just like this apartment. I am living in this apartment; you are living in this apartment. I am not this apartment. When I vacate, when you vacate this apartment, the apartment remains. We go to another apartment. Similarly, it will be explained in the later verses,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, "In this body, there is the proprietor, the soul." Dehino 'smin yathā dehe. That, on account of the proprietor, he is changing body. Changing body means… So long the soul is there. Suppose a child is born. If the child is born dead, then this body will never grow. You can apply any chemicals or any science; the body will remain the same. But so long the soul is there within the body, the child from the babyhood will come to childhood, then childhood to boyhood, boyhood to youthhood. In this way the body will change. We have changed so many bodies, every one of us. I knew, I know that I had a childish body, I had a boyhood body, but those bodies are no more existing. But I am existing. Therefore the conclusion should be that I, you, as soul, we are eternal. The body is changing. This is our disease. Therefore this disease… This disease means birth, death, old age and disease. So as soon as you accept this body, material body, you become subjected to the four laws of material nature. These four laws of material nature are that as soon as you've accepted this body, then you must accept death. Anything which is born must meet death also. Birth, death. And in the via media there is old age and disease. This body… I have got, you have got, everyone. There is a death of getting this body, and there will be a death of leaving this body. And between these two deaths there are so many other miserable conditions. They are summarized: old age and disease. But the real science is that "I am the soul. I am the part and parcel of the Supreme Lord. So Supreme Lord, God, is eternal. I am also eternal." These things are described. Na hanyate hanyamāne śarīre [Bg. 2.20]. As God, we are as good as God, at least in quality, not in quantity. We are… Just like a drop of sea water is as good as the sea water in quality-the whole sea water is also salty, and the drop of sea water is also salty-similarly, we have got all the chemical composition, or qualities, of God. Now, God is eternal; therefore we must be eternal. That is stated in the Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. After destruction of this body, the soul is never destroyed. This is our real, constitutional position. Then why we have accepted this changing process: birth, death, old age and disease? This is our material life.

So this is the education, that we should understand what is our material life and what is our spiritual life. Spiritual life means sac-cid-ānanda-vigraha [Bs. 5.1]. Sat-cit-ānanda. Sat means eternal, cit means full of knowledge, and bliss means full of jubilation, ānanda, pleasure. This is our constitution. This is God's constitution. This our constitution. The difference between God and ourself is that God never accepts this material body, but sometimes we, under certain circumstances, we have to accept this material body. But never mind. We have accepted this material body. We can get out of it. And the process for getting out of it is Kṛṣṇa consciousness. This is the science. Kṛṣṇa consciousness movement means we are teaching people how to get out of this entanglement of birth, death, old age and disease and become as good as God. This is Kṛṣṇa consciousness movement. It is very scientific movement, authoritative movement. So not only it is authoritative, it is accepted by millions and thousands. At least in India there are many. And in the Western countries also, they are also accepting because it is scientific. They are not fools and rascals. So our request is that you don't take this movement as something sentimental, religious faith. No. It is a very scientific, educational movement. Take advantage of it. That is our request. You can understand this movement by reading so many books. We have got about two dozen books like this. But we have got another alternative method which is very simple and easy. You chant Hare Kṛṣṇa mahā-mantra. If you chant this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, gradually everything will be clear. So we are not selling this mantra, we are not asking any price for it. This Hare Kṛṣṇa mantra is open for everyone. So our request is that there is no loss on your part. You kindly take this mantra and chant. Begin chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then the result will be, gradually, all the misgivings within our heart will be cleansed. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And as soon as our heart is cleansed, we can understand that "I am not this material body. I am spirit soul. I have got different business. So long I am working for the maintenance of this body. Now I understand that body is my superficial shirt and coat dress." One should not take simply care for the shirt and coat. Any gentleman knows. Shirt and coat, we take care of course, but not that as the self. Similarly, the present civilization is in a shirt-coat civilization, present civilization. They do not know what is there within the shirt-coat. That they are missing. This Kṛṣṇa consciousness movement is therefore very important. The missing point is being presented that you are not this body. You are within this body, spirit soul. You just try to come out of this entanglement of birth, death, old age, and go back to home, back to Godhead.

Thank you very much. Hare Kṛṣṇa. [break]

Madhudviṣa: …and she is saying that God is love…

Prabhupāda: No, that I explained, that Kṛṣṇa was advising to kill, to fight. That… He is explaining that killing of the body is not killing of the soul.

Woman (1): But you can't… Your body might be an illusion, but to you it's real. And if you abused your life, then that's…

Prabhupāda: Fighting is a kṣatriya's duty, you see. Just like I can give you one example. Just like one man is ordered by the state that "This man should be hanged." Does it mean that the state is enemy of this man?

Woman (1): I disagree with hanging completely.

Madhudviṣa: She also disagrees with hanging.

Prabhupāda: You may disagree, but what is the principle? Do you mean to say the state is wrong, the government is wrong?

Woman (1): (Yes)

Prabhupāda: Well, that is an individual opinion. But according to śāstra, we have to understand that… Suppose your dress, something unclean dress, you have got. So if somebody says that "You take out this unclean dress. Get a…," so is that very (sic:) enimating. Because after all, the soul is within the body. So if the body has become unclean, or some other reason, the body has to be changed, so that is not lack of love. Therefore we have to understand actually what we are. Am I this body or something else?

Woman (1): No, I quite agree that I'm spirit soul. I quite agree with that.

Prabhupāda: Then that's all right. So similarly, when there is duty, when…, because I have already explained that the kṣatriyas are meant for maintaining the social order. The brāhmaṇa is meant for giving good intelligence. The vaiśyas are meant for maintaining the economic condition. So as the government maintains the force, military police, their business is to chastise. This is required for maintenance of the whole thing. So you cannot avoid this war, fighting, when it is for good cause. We should not be so foolish that war can be, I mean to say, completely abolished. That is not possible. If you want to keep the social order, you must have to maintain the military strength, the police strength, and the court or the university. Everything is required. You cannot neglect one of them. Similarly… But if you are afraid of being killed-that is the medicine we are preaching-then you get out of this entanglement. You be situated in your spiritual body. There is no more question of killing. But so long you are in the material world, you have to abide by the rules and regulation of material nature. That you cannot avoid.

Woman (1): Well, certainly I disagree with transmigration. I mean, if you're going to come back a plant or a bee, there's not much point in trying to agree to such a thing.

Madhudviṣa: She says she does not agree with transmigration of the soul.

Prabhupāda: You may not agree. What you are?

Devotee: This lady fluctuates in her mind too much and there are many other people here who would like to ask questions too. Are there any other questions?

Woman (2): How do you regard suicide, and would there be any exceptional circumstances that might justify it?

Prabhupāda: Suicide is not justified. Suicide is not justified. It is violation of nature's law. Nature gives you a certain type of body to live in it for certain days, and suicide means you go against the laws of nature, you untimely stop the duration of life. Therefore he becomes a criminal. Suicide is criminal even in ordinary state laws. One cannot make suicide.

Woman (3): I understand that Hare Kṛṣṇa is a scientific movement. Do you think that there is a scientific explanation for the way in which personal enlightenment by simply chanting Hare Kṛṣṇa?

Devotee: The question is that you have said that the Hare Kṛṣṇa movement is a scientific movement…

Prabhupāda: Yes.

Devotee: …and she wants to know if you can offer a scientific explanation how the Hare Kṛṣṇa mantra can give a person…

Prabhupāda: Yes. That is very easy to understand. Suppose you are sleeping, and if I vibrate some sound, you can hear and can wake up. No other method will act. Suppose you are sleeping. Then I have to call "Mr. or Mrs. Such-and-such, please get up, get up, get up." You get up. Similarly, at the present moment it is our sleeping stage. Therefore this transcendental vibration will awaken to spiritual consciousness. Just try to understand. When one is asleep, the sound vibration can help him. Similarly, at the present moment, in our material condition of life we are sleeping. This transcendental, spiritual vibration will help you. That is the process.

Man (1): If you follow any one movement, then you automatically close your mind to other things.

Prabhupāda: Your business is how to get success of life. So any method you can accept, but your aim should be one-how to get out of this material entanglement. So here we are presenting one authorized movement, how to get out of this material entanglement. If you have got any other movement or any other idea to get out of this material, that is also accepted. It is not that… But so far we know, this movement is the only movement which can get you out of this entanglement. But if you have got any other alternative movement, we do not grudge. Just like our system is sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. We want to teach people to understand himself and to understand God. That is our method.

Man (1): Can I ask one more thing?

Prabhupāda: No. So if you have got any other method to understand yourself and God, you can follow. We have no objection. But our method is that. We want to test that by following some method, either call it religious or cultural, whether you have understood yourself and God. Then it is perfect. Otherwise it is simply waste of time.

Man (1): I also understand that we are not this body, we are spirit, soul. But if it wasn't for your body you are using now, you wouldn't be able to communicate this message to other people. So…

Prabhupāda: We do not neglect this body, but we don't identify it. That is our principle. Just like you have got a car. It is helping you to take you from one place to another. You don't neglect it; we maintain the car nicely. But we never identify. Suppose, some way or other, the car is damaged, is lost. Then I do not become overwhelmed, because I know that I am not this car. I can get another car. That's all.

Man (2): Prabhupāda, in quite a few places in your writings you say that of all the billions of astronomical bodies in this universe, that the sun is the only self-luminous one, the only one that gives off its own light. Now, astronomers throughout the world are in universal agreement and teach as an absolutely verifiable fact that there are millions of bodies in our universe that give off their own light, just like our sun does, that our sun is just one of them. Now, on this point your teaching is diametrically opposed to the teachings of all the qualified astronomers in the world, and I would like to know…

Prabhupāda: What is that astronomical calculation?

Madhudviṣa: He is saying that this… Do you understand the question?

Prabhupāda: No. Explain.

Madhudviṣa: He is saying that in your teachings you say the sun is the only self-illuminous body in the universe, whereas the scientists say that there is many millions of stars that are in the sky that are also self-illuminous.

Prabhupāda: No. We say that there are innumerable universes. We say.

Man (2): But in this particular universe, we're talking about.

Prabhupāda: Yes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa-koṭi. Jagad-aṇḍa means universe, and koṭi means millions. So there are millions and millions of universes, and in each universe there are millions and millions of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. And each planet is differently constituted. The atmosphere of each planet is different from another. This is God's creation. Now as there are innumerable universes, there may be innumerable suns also.

Man (2): Yeah, but they say that's in this universe….

Prabhupāda: Just try to understand. Because there are innumerable universes and in each and every universe there is a sun, there is a moon, there is Venus, everything. So under the circumstances, as we accept innumerable universes, automatically we accept innumerable suns. So where is the difference between the astrologer and our…

Man (2): The astronomers also accept that there are innumerable universes and they say that in each one they have millions and millions of self-luminous stars, and in this one also, but you say that in this one there is only the sun.

Prabhupāda: But do you think that I have to accept the astronomers blindly?

Man (2): Well, they say…

Prabhupāda: No. Why? Why? If there are innumerable suns, why they are not present at night? Why you are suffering from want of one sun?

Man (2): Because we are much further away from the others than our particular one.

Prabhupāda: No. At least, we are not able to bring them into service. We are depending only on one sun in this universe. You may say there are innumerable suns, but why the astronomers or the scientists could not take advantage of another sun at night? Why it is darkness?

Man (2): Because we're much closer to this one than the others. We're much closer to this one.

Prabhupāda: Yes. That is… What is that?

Madhudviṣa: He says that the earth is much more closer to this sun than it is to other suns.

Prabhupāda: Anyway, we do not take. But we, according to our Vedic information, this is only one universe, which is within our vision, this sky, the dome. That is one universe. The other universes are outside this universe. That is the Vedic information.

Devotee: Are there any other questions?

Man (3): Each of us have come here tonight sort of looking for a bit of a miracle or a bit of a statement that can stamp us, to hold us, to illuminate us. (devotees laugh) Now, you travel in a spirit. Can you tell us the wonderful feeling of enlightenment to enter this spirit? We don't know how to exactly enter this spirit and travel as you travel.

Prabhupāda: That I am distributing. You chant at home, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, and see the result. (laughter) It is not difficult. If there is no expenditure, there is no loss, if you chant Hare Kṛṣṇa mantra, and you see the result at home. You haven't got to travel. You sit down at your home and chant Hare Kṛṣṇa.

Man (3): The word travel… Illumination. Each of us wants to know that beautiful, glorious feeling and how we gain it.

Prabhupāda: That glorious… First of all we must know what we are. The mistake is that we are accepting this body as ourself. I am thinking Indian, you are thinking Australian, he is thinking American, he is thinking Mohammedan, he is thinking Hindu. In this way, because we are thinking different way, we have got difference of opinion. But as soon as we come to the spiritual platform. There will be no more different opinion. That we are trying, that come to the spiritual platform. Then everything will go on. The first lesson of coming to the spiritual platform is to understand that "I am not this body." This the first lesson of spiritual understanding.

Man (4): I've read about Hubbard's Scientology and a lot of the writings that Hubbard writes sound a lot like the theory of Hare Kṛṣṇa. Is there any parallel at all between the two, or have you taken any opinion on side (?) both your cases? You know anything about that?

Madhudviṣa: He is saying is there any similarities between the philosophy of Scientology…

Prabhupāda: What is that Scientology? I do not know. (laughter, applause) I do not know. Can you explain what is this Scientology?

Man (4): It's just a teaching that's supposed to be fairly widespread. (laughter)

Madhudviṣa: Yes?

Man (5): Can you give any explanation about the spiritual, around the earth. If they are all luminous?

Madhudviṣa: He wants to know something about psychic phenomena.

Prabhupāda: Psychic phenomena is the subtle materialism. There are two material conditions: one gross condition, one subtle condition. Gross condition is created by the five elements-earth, water, fire, air, and ether. And the subtle elements are mind, intelligence and ego, false ego. So all these eight elements, they are material. One section is gross, and another section is subtle. So the psychology means the subtle material elements. It is material; it is not spiritual. It is subtle.

Man (6): At rebirth do we all return as a male if the previous existence was a male, or do we change. (laughter)

Madhudviṣa: He is asking when you take birth again do you take birth as the same sex or do you change your sex?

Prabhupāda: No, no. Just like you change your body, you change your shirts, it is not necessary that you will get the same type of shirt. No. That you… Just like if your present shirt, you want to change, and you go to the store and you purchase another shirt and coat, that will depend on your choice and the price you can pay. It is not necessarily that you will get the same type of shirt and coat. Therefore, when we change our body, there is no guarantee that we get the same type of body. A male can get a female body. There are many instances like that. And a female can get the male body. A man can get animal body, like that. So in the Bhagavad-gītā it is said dehāntara-prāptiḥ [Bg. 2.13], change of body. But what kind of body you are going to change, that will depend on your own work.

Man (7): Is this your last body? If so, how do you know? (laughter)

Prabhupāda: What is that?

Madhudviṣa: He is asking you if this is your last body.

Prabhupāda: I think so. (laughter) Not only I, all of my disciples. They are going to… Because we are not speaking nonsense. This is there in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Janma karma me divyaṁ yo jānāti tattvataḥ. Any one who understands Kṛṣṇa factually, the result is tyaktvā deham, giving up this body, he never accepts again material body. He goes back to home, back to Godhead. Therefore, because we are trying to understand Kṛṣṇa, and if by Kṛṣṇa's grace we can understand Him, then we are not again going to accept any material body. That's a fact.

Man (8): I have some sympathy for you, sir, but I think that tonight you have been postulating the old concept that most of our established religions have thrown out, that is that the reward for the miseries of this life lie in the transmigration of one's soul. But…

Prabhupāda: Yes. That is actual misery.

Man (1): But, but but… In the West, our theologies have taught us that we no longer believe in heaven, we no longer believe in hell, we no longer believe in a soul. So I think that if you want to generate some sympathy, you had better change your tack. (laughter)

Prabhupāda: No, I… If you do not believe, that does not mean the things become null and void. That is not a fact. Suppose a thief does not believe in the prison house. That does not mean the prisonhouse will be closed. A thief may think like that. That is another thing. But the prisonhouse will continue, and as soon as you commit theft, you will be put there. That's all.

Man (8): I think that there is no point in answering a question with a parable. In point of fact, the things you've been postulating tonight is a denial of observable truth.

Madhudviṣa: Of what truth?

Puṣṭa Kṛṣṇa: Observable truth.

Prabhupāda: Yes. It is truth. (laughter) Anyone who has got eyes to see, he can see the truth.

Man (9): Do you believe in the essential unity of religious paths in such a way that soon people will take to God and yoga?

Madhudviṣa: He said do you believe in any unity between religious paths.

Prabhupāda: Yes, religion is only one. Just like religion… Our definition of religion is dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Religion means the laws and the codes given by God." That is religion. Now, God is one. God cannot be two. And what He says, that is also one. So if we accept that one law of God, that is religion. Then there is unity. But if you create your own religion by your imagination, that is another thing. Religion means the laws given by… Just like state law. State law is acceptable by everyone. I have given this instance. The state law is that "Keep to the right" or "left." Everyone accepts. There is no disunity. So if we actually take the words of God, then there is unity. But if we do not take, if we create our own system of religion, that is a different thing.

Man (9): But this is, in fact, what we do. This is how we exist, by our own government. By no other government, by no other observable government.

Prabhupāda: But the question was unity. If you take only the word and the codes of God, there is unity. Otherwise there is disunity. If you say that "State may say that 'Keep to the left.' I will go to the right," that is your decision. But people accept. This is law. Similarly… That is our definition, that "First-class religion is that which teaches its follower how to love God." That is first-class religion. We don't say that Christianity is first-class or Hinduism first-class, or… No. Any religion which teaches or trains one perfectly how to love God, that is first-class religion.

Man (10): Can the human consciousness transcend time?

Prabhupāda: No. Time is unlimited. How you can transcend?

Woman (4): How do you regard abortion? At what stage does the spirit…

Prabhupāda: Most abominable.

Woman (4): What stage does the spirit enter into the womb?

Siddha-svarūpa: What stage does the spirit enter into the womb.

Prabhupāda: Spirit, as it is, spirit-very small. It is mentioned in the śāstra. The dimension of the spirit is one ten-thousandth portion of the tip of the hair-very small particle, smaller than the atom. This atom enters into the father's semina, and the semina is injected in the mother's womb, and then the two seminas, being emulsified, it creates a small body like a pea. And because the spirit soul is there, it develops into body. This is the science.

Woman (5): Are you saying that the mother does not enter or do anything into the spirit of the child?

Prabhupāda: What is that?

Madhudviṣa: She is speaking for woman's rights.

Prabhupāda: What is that right? Because you are woman, you have to be pregnant. What is that? How you can avoid it?

Man (3): No, no. It's a serious question. You should answer it. It's a serious question.

Madhudviṣa: She is saying that the woman has nothing to do with the spirit soul.

Prabhupāda: Well, woman herself is a spirit soul. How she can say like that? Everyone is spirit soul, either woman… Woman and man-this is body. But everyone is spirit soul.

Man (11): I might answer that question for her. You can lead the horse to water but you can't make it drink

Man (3): That's no answer either. (everyone starts talking)

Devotee: We can chant?

Prabhupāda: Just chant Hare Kṛṣṇa.

Woman (5): From the father, what about the mother? (end)

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Bhagavad-gītā 2.9

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London, August 15, 1973

Pradyumna (leads chanting, etc.):

sañjaya uvāca
evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tuṣṇīṁ babhūva ha
[Bg. 2.9]

Translation: "Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, 'Govinda, I shall not fight,' and fell silent."

Prabhupāda: In the previous verse, Arjuna said that "There is no profit in this fighting because the other side, they are all my relatives, kinsmen, and by killing them, even if I become victorious, so what is the value?" That we have explained, that such kind of renouncement sometimes takes place in ignorance. Actually, it is not very much intelligently placed. So in this way, evam uktvā, "saying that, 'So there is no profit in fighting,' " evam uktvā, "saying this," hṛṣīkeśam, he is speaking to the master of the senses. And in previous verse he has said, śiṣyas te 'haṁ prapannam: [Bg. 2.7] "I am Your surrendered disciple." So Kṛṣṇa becomes guru, and Arjuna becomes the disciple. Formerly they were talking as friends. But friendly talking cannot decide any serious question. When there is some serious matter, it must be spoken between authorities.

So hṛṣīkeśam, I have several times explained. Hṛṣīka means the senses, and īśa means the master. Hṛṣīka-īśa, and they join together: Hṛṣīkeśa. Similarly, Arjuna also. Guḍākeśa. Guḍāka means darkness, and īśa… Darkness means ignorance.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-guruve namaḥ

Guru's duty is… A śiṣya, a disciple, comes to the guru for enlightenment. Everyone is born foolish. Everyone. Even the human beings, because they are coming from the animal kingdom by evolution, so the birth is the same, ignorance, like animals. Therefore, even though one is human being, he requires education. The animal cannot take education, but a human being can take education. Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate vid-bhujāṁ ye [SB 5.5.1]. I have several times recited this verse, that now… In the lower than human being condition, we have to work very hard simply for four necessities of life: eating, sleeping, mating and defending. Sense gratification. Main object is sense gratification. Therefore everyone has to work very hard. But in the human form of life, Kṛṣṇa gives us so much facilities, intelligence. We can make our standard of living very comfortable, but with the purpose of attaining perfection in Kṛṣṇa consciousness. You live comfortably. That's all right. But don't live like animals, simply increasing sense gratification. The human effort is going on how to live comfortably, but they want to live comfortably for sense gratification. That is the mistake of the modern civilization. Yuktāhāra-vihāraś ca yogo bhavati siddhiḥ. In the Bhagavad-gītā it is said yuktāhāra. Yes, you must eat, you must sleep, you must satisfy your senses, you must arrange for defense-as much as possible, not to divert attention too much. We have to eat, yuktāhāra. That's a fact. But not atyāhara. Rūpa Gosvāmī has advised in his Upadeśāmṛta,

atyāhāraḥ prayāsaś ca
prajalpo niyamagrahaḥ
laulyaṁ jana-saṅgaś ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

If you want to advance in spiritual consciousness-because that is the only objective of life-then you should not eat more, atyāhāraḥ, or collect more. Atyāhāraḥ prayāsaś ca prajalpo niyamagrahaḥ. That is our philosophy.

The other day in Paris one press reporter came to me, the Socialist Press. So I informed him that "Our philosophy is that everything belongs to God." Kṛṣṇa says bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. "I am the enjoyer, bhoktā." Bhoktā means enjoyer. So bhoktāraṁ yajña-tapasāṁ. Just like this body is working. The whole body is working, everyone's, to enjoy life, but wherefrom the enjoyment begins? The enjoyment begins from the stomach. You have to give sufficient nice foodstuffs to the stomach. If there is sufficient energy, we can digest. If sufficient energy, then all other senses become strong. Then you can enjoy sense gratification. Otherwise it is not possible. If you cannot digest.... Just like we are now old man. We cannot digest. So there is no question of sense enjoyment. So sense enjoyment begins from the stomach. The luxuriant growth of the tree begins from the root, if there is sufficient water. Therefore the trees are called pada-pa. They drink water from the legs, the roots, not from the heads. Just like we eat from the head. So there are different arrangements. As we can eat from the mouth, the trees, they eat from their legs. But one must eat. Āhāra-nidrā-bhaya-maithuna. Eating is there, either you eat through your legs or your mouth or your hands. But so far Kṛṣṇa is concerned, He can eat from anywhere. He can eat from hands, from legs, from eyes, from ears, anywhere. Because He is complete spiritual. There is no difference between His heads and legs and ears and eyes. That is stated in the Brahma-saṁhitā,

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sadujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

So as in this body our sense enjoyment should begin from the stomach, similarly, as the tree begins developing luxuriantly from the root, similarly, Kṛṣṇa is the origin of everything, janmādy asya yataḥ [SB 1.1.1], root. So without Kṛṣṇa consciousness, without pleasing Kṛṣṇa, you cannot be happy. This is the system. Therefore how Kṛṣṇa will be pleased? Kṛṣṇa will be pleased that... We are all Kṛṣṇa's sons, God's sons. Everything Kṛṣṇa's property. These are fact. Now, we can enjoy taking prasādam of Kṛṣṇa, because He is the proprietor, bhoktā, enjoyer. So everything should be given first to Kṛṣṇa, and then you take the prasādam. That will make you happy. That is stated in the Bhagavad-gītā. Bhuñjate te tv aghaṁ pāpaṁ ye pacanty ātma-kāraṇāt: [Bg. 3.13] "Those who are cooking for eating themselves, they are simply eating sin." Bhuñjate te tv aghaṁ pāpaṁ ye pacanty ātma... Yajñārthāt karmaṇo 'nyatra loko' yaṁ karma... Everything should be done for Kṛṣṇa, even your eating, anything. All sense enjoyment, you can enjoy. But after Kṛṣṇa has enjoyed. Then you can eat. Therefore Kṛṣṇa's name is Hṛṣīkeśa. He is the master. Master of the senses. You cannot enjoy your senses independently. Just like the servant. Servant cannot enjoy. Just like the cook cooking very, very nice foodstuffs in the kitchen, but he cannot eat in the beginning. That is not possible. Then he will be dismissed. The master first of all must take, and then they can enjoy all the nice foodstuffs.

So Kṛṣṇa is the master of the senses. The whole world is struggling for sense gratification. Here is the simple philosophy, truth, that "First of all let enjoy, let Kṛṣṇa enjoy. He is the master. Then we enjoy." Tena tyaktena bhuñjīthā. The Īśopaniṣad says everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to Kṛṣṇa." This is the mistake. Everything belongs to Kṛṣṇa, but we are thinking, "Everything belongs to me." This is illusion. Ahaṁ mameti [SB 5.5.8]. Ahaṁ mameti. Janasya moho 'yam ahaṁ mameti. This is illusion. Everyone is thinking, "I am this body, and everything, whatever we find in this world, that is to be enjoyed by me." This is the mistake of civilization. The knowledge is: "Everything belongs to God. I can take only whatever He gives me, kindly allows." Tena tyaktena bhuñjīthā. This is not Vaiṣṇava philosophy; this is the fact. Nobody is proprietor. Īśāvāsyam idaṁ sarvam. Every... Kṛṣṇa says, "I am enjoyer. I am the proprietor." Sarva-loka-maheśvaram [Bg. 5.29]. Mahā-īśvaram. Mahā means great. We can claim īśvaram, controller, but Kṛṣṇa is described as mahā-īśvaram "controller of the controller." That is Kṛṣṇa. Nobody is independently controller.

So therefore Kṛṣṇa is described, Hṛṣīkeśa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. And bhakti means to serve Hṛṣīkeśa by the hṛṣīka. Hṛṣīka means senses. Kṛṣṇa is the master of the senses, and therefore, whatever senses I have got, the master is Kṛṣṇa, proprietor is Kṛṣṇa. So when our senses are engaged in the satisfaction of the master of the senses, that is called bhakti. This is the definition of bhakti, devotional service. And when the senses are engaged for sense gratification, not for the master, that is called kāma. Kāma and prema. Prema means to love Kṛṣṇa and do everything for satisfaction of Kṛṣṇa. That is prema, love. And kāma means everything done for the satisfaction of my senses. This is the difference. The sense is the medium. Either you do it, satisfy your senses, or you satisfy Kṛṣṇa's senses. But when you satisfy Kṛṣṇa's senses, you become perfect, and when you satisfy your senses, you become imperfect, illusioned. Because you cannot satisfy your senses. That is not possible without Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

Therefore one has to purify the senses. At the present moment, everyone is trying to satisfy his senses. Ahaṁ mameti. Janasya moho 'yam [SB 5.5.8]. Puṁsaḥ striyā maithunī-bhāvam etat. The whole material world is that... There are two living entities, male and female. The male is trying also, satisfy his senses, and the female is also trying to satisfy her senses. Here the so-called love means... There is no love. It cannot be love. Because the man and woman, nobody is trying to satisfy the other party's senses. Everyone is trying to satisfy his or her senses. A woman is loving a man for satisfying her senses, and the man is loving a woman for satisfying. Therefore, as soon as there is some little disturbance in the sense gratification, divorce. "I don't want it." Because the central point is personal sense gratification. But we can make a picture, show-bottle, ”Oh, I love you so much. I love you so much.” There is no love. It is all kāma, lust. In the material world, there cannot be possibility of love. It is not possible. The so-called is cheating, cheating only. ”I love you. I love you because you are beautiful. It will satisfy my senses. Because you are young, it will satisfy my senses.” This is the world. Material world means this. Puṁsaḥ striyā maithunī-bhāvam etat. The whole basic principle of this material world is sense gratification. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45].

This material world, so-called love, society, friendship and love-everything is depending on that sense gratification, maithunādi, beginning from sex. Yan maithunādi gṛhamedhi-sukhaṁ hi tuccham. So when one becomes free from this maithunādi-sukham, he is liberated, he is liberated, svāmī, gosvāmī. So long one is attached to this maithunādi, sex impulse, he is neither svāmī nor gosvāmī. Svāmī means when one becomes master of the senses. As Kṛṣṇa is the master of senses, so when one becomes Kṛṣṇa conscious, he becomes master of the senses. It is not that senses should be stopped. No. It should be controlled. ”When I require, I shall use it; otherwise not.” That is master of senses. ”I shall not act impelled by the senses. Senses should act under my direction.” That is svāmī.

Therefore Arjuna is called Guḍākeśa. He is master of… He is also, when he likes. He is not a coward, but he is compassionate because he is devotee. Because he is devotee of Kṛṣṇa… Anyone who becomes a devotee of Kṛṣṇa, all the good qualities manifest in his body. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. All godly qualities. So Arjuna, he is also… Otherwise how he can become intimate friend of Kṛṣṇa unless of the same position? Friendship becomes very strong when both the friends (are) on equal level: same age, same education, same prestige, same beauty. The more similarity of position, then the friendship is there, strong. So Arjuna is also on the same level of Kṛṣṇa. Just like if somebody becomes friend of the president, friend of the king or queen. So he is not ordinary man. He must be of the same position. Just like the Gosvāmīs. The Gosvāmīs, when they gave up their family life… It is described by Śrīnivāsa Ācārya, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇiṁ sadā tucchavat. Maṇḍala-pati, big, big leaders, maṇḍala-pati. Big, big leaders, zamindars, big, big, big men. He was minister. Who can become his friend unless he is also a very big man? So Rūpa Gosvāmī gave up their company. As soon as Rūpa Gosvāmī and Sanātana Gosvāmī became acquainted with Śrī Caitanya Mahāprabhu, immediately they decided that ”We shall retire from this ministership and join Śrī Caitanya Mahāprabhu to help Him.” To serve Him, not to help Him. Śrī Caitanya Mahāprabhu doesn’t require anyone’s help. But if we try to associate and try to serve Him, then our life becomes successful. Just like Kṛṣṇa says… Kṛṣṇa came to preach Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That was His mission, that ”These rascals have become servant of so many things: society, friendship, love, religion, this, that, so many things, nationality, community. So these rascals should stop all this nonsense business.” Sarva-dharmān parityajya: ”Give up all this nonsense. Simply just become surrendered unto Me.” This is religion. Otherwise, how Kṛṣṇa is advising that sarva-dharmān parityajya, [Bg. 18.66] ”You give up all religious system?” He came-dharma-saṁsthāpanārthāya. He came to reestablish the principles of religion. Now He says, sarva-dharmān parityajya: ”Give up all.” That means anything without Kṛṣṇa consciousness, without God consciousness, they are all cheating religion. They are not religion. Religion means dharmāṁ tu sākṣat bhagavat-praṇītam, the order of the Supreme Lord. If we do not know who is the Supreme Lord, if we do not know what is the order of the Supreme Lord, then where is religion? That is not religion. That may go on in the name of religion, but that is cheating. So the Bhagavad-gītā ends: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And Bhāgavata begins from that point.

Therefore Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. Bhāgavata begins, dharmaḥ projjhita-kaitavaḥ atra: ”Now, in this Śrīmad-Bhāgavatam, all cheating type of religions are rejected, projjhita.” So there is link. Real religion means to love God. That is real religion. Therefore Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] ”That is first-class religion.” It doesn’t mean that you follow this religion or that religion. You may follow any religion. It doesn’t matter, either Hindu religion or Christian religion or Mohammedan religion, anything you like. But we have to test. Just like a student who has passed M.A. examination. Nobody inquires, ”From which college you have passed your examination? You have passed M.A. examination? That’s all right.” And we are concerned, whether you are graduate, postgraduate. That’s all. Nobody inquires, ”From which college, from which country, from which religion, you have passed your M.A. examination?” No. Similarly, nobody should inquire, ”To which religion you belong?” One must see whether he has learned this art, how to love God. That’s all. That is religion. Because here is the religion: sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Bhāgavata says. Dharmaḥ projjhita-kaitavaḥ atra: ”All cheating type of religion is kicked out from this Bhāgavatam.” Only nirmatsarāṇām, those who are not envious of God… ”Why shall I love God? Why shall I worship God? Why shall I accept God?” They are all demons. For them only, Śrīmad-Bhāgavatam, for them only those who are actually serious to love. Ahaitukī apratihatā yenātmā samprasīdati.

So real success of life is that when you learned how to love God. Then your heart will be satisfied. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you get Kṛṣṇa or God… Kṛṣṇa means God. If you have got another name of God, that is also accepted. But God, the Supreme Lord, the Supreme Person. When you have got this… Because we are loving somebody. The loving propensity is there. In everyone. But it is misdirected. Therefore Kṛṣṇa says, ”Kick out all these loving objects. Try to love Me.” Sarva-dharmān parityajya mām ekam [Bg. 18.66]. In this way your loving will never be able to satisfy you. Yenātmā samprasīdati. If you want real satisfaction, then you must love Kṛṣṇa, or God. That is the whole philosophy of…, Vedic philosophy. Or any philosophy you take. Because after all, you want satisfaction of yourself, full satisfaction of your mind. That can be only achieved when you love God. Therefore that religion is first-class which teaches, which trains the candidate how to love God. That is first-class religion. Sa vai puṁsāṁ paro dharmo yato bhaktiḥ… [SB 1.2.6]. And that love not with a motive. Just like here in this material world, ”I love you; you love me.” Background is some motive. Ahaituky apratihatā. Ahaitukī, no motive. Anyābhīlāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. All other desires making zero. Zero. That will be taught in the Bhagavad-gītā. Anyābhīlaṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. People are working… Somebody is working for knowledge and somebody is working for sense gratification. This is the material world. This is the material world. Somebody is trying to become very big scholar, knowledge, ”What is this? What is this? What is this?” Not for understanding God, but for having some superfluous knowledge. So this is called jñāna. And karma means working day and night for sense gratification. So bhakti is transcendental.

Anyābhīlāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11]. Not tinted by all these contamination, jñāna and karma. Therefore Narottama dāsa Ṭhākura says, jñāna-kāṇḍa, karma-kāṇḍa, sakalī viṣera bhāṇḍa. Either you are engaged in the activities of karma or either you are engaged in the activities of speculative knowledge or acquiring knowledge, this is jñāna-kāṇḍa and karma-kāṇḍa. So Narottama dāsa Ṭhākura says that "Both these, jñāna-kāṇḍa and karma-kāṇḍa, are pots of poison. Either you drink this or that, it doesn't matter." Karma-kāṇḍa-according to karma you'll get a different body. Jñāna-kāṇḍa also. If you actually become very much advanced in knowledge, you can get a body in a brāhmaṇa family, in a very educated family. But I'll have to go through the transmigration of the soul, repetition of birth and death. There is risk. I do not know what I am going to get. It is not guaranteed. Little mistake. Little mistake… Just like Bhārata Mahārāja, little mistake. At the time of…, he was thinking of a deer. Next life he got the life of a deer. Little mistake. Yaṁ yaṁ vāpi smaran loke tyajanty ante kalevaram [Bg. 8.6]. Because nature is so perfect, at the time of your death, what is the mental condition, you will get a similar body, next life. Karmaṇā daiva-netreṇa [SB 3.31.1]. Because daiva, Kṛṣṇa is with you. Kṛṣṇa will see, "Now he is thinking of become a king. Now he is thinking to become a dog." So Kṛṣṇa immediately gives you. You take the body of a dog. You take the body of a lion. You take the body of a king. Take the body. Similarly, if you are thinking of Kṛṣṇa, take the body of a Kṛṣṇa, immediately. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is Kṛṣṇa consciousness, how to train the mind to die thinking of Kṛṣṇa. Then your life is successful. Therefore we have to chant Hare Kṛṣṇa, always think of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Then your life is perfect.

Thank you very much. (end)
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Bhagavad-gītā 2.10

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London, August 16, 1973
Pradyumna (leads chanting, etc.):
tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ
[Bg. 2.10]

Translation: "O descendant of Bhārata, at that time Kṛṣṇa, smiling, in the midst of both armies, spoke the following words to the grief-stricken Arjuna."

Prabhupāda: So hṛṣīkeśaḥ, prahasann iva. Kṛṣṇa began to laugh, smiling, "What a nonsense this is, Arjuna." First of all he said, "Put me." Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. "Kṛṣṇa, just put my chariot between the two parties of soldiers." And now… (coughs, aside:) Bring me water. He was so enthusiastic in the beginning that "Put my chariot between the two armies." Now this rascal is saying no yotsya, "I will not fight." Just see the rascaldom. So even Arjuna, Kṛṣṇa's direct friend, māyā is so strong that he also becomes a rascal, what to speak of others. First of all very enthusiasm: "Yes, put my chariot between the two armies." And now in the…, na yotsya iti govindam [Bg. 2.9], "I am not going to fight." This is rascaldom. So he was smiling, that "He is My friend, direct friend, and such a big, and he is now saying that 'I will not fight.' "

So Kṛṣṇa smiling, this smiling is very significant, prahasann. Tam uvāca hṛṣīkeśaḥ prahasann iva bhārata, senayor ubhayor viṣīdantam, lamenting. First of all he came with great enthusiasm to fight; now he is lamenting. And Kṛṣṇa is mentioned here as Hṛṣīkeśa. He is solid. He is Acyuta. He is solid. He is not changed. Another significance of this word Hṛṣīkeśa… Because in Nārada-Pañcarātra the bhakti means hṛṣīkeśa-sevanam. Therefore this very name is mentioned here, Hṛṣīkeśa. Hṛṣīkeśa-sevanaṁ bhaktir ucyate. Bhakti means to serve Hṛṣīkeśa, the master of the senses. And the master of senses, some rascals are describing that Kṛṣṇa is immoral. He is master of senses and He is immoral. Just see how he has studied Bhagavad-gītā. If Kṛṣṇa is perfect brahmacārī… Kṛṣṇa is perfect brahmacārī, for… It was declared by Bhīṣmadeva. Bhīṣmadeva is the first-grade brahmacārī in the universe. He promised to Satyavatī's father… You know the story. Satyavatī's father… His, Bhīṣmadeva's father was attracted by a fisherwoman, fishergirl. So he wanted to marry. And the father of the girl denied, "No, I cannot give my daughter to you." So "Why? I am king, I am asking your daughter." "No, you have got a son." Bhīṣmadeva was the son of his first wife, mother Ganges. The mother Ganges was wife of Santanu Mahārāja, and Bhīṣmadeva was the only remaining son. The contract was between Santanu Mahārāja and Ganges, Mother Ganges, that "I can marry you if you allow me that all the children born I shall throw in the water of the Ganges. And if you do not allow me, then immediately I shall leave your company." So Santanu Mahārāja said, "All right, still, I shall marry you." So she was throwing all the children in the Ganges. So this Bhīṣmadeva… So after all, father, so he became very much sorry, that "What is this? What kind of wife I have got? She is simply throwing all the children in the water." So at the time of Bhīṣmadeva, Santanu Mahārāja said, "No, I cannot allow it. I cannot allow it." Then mother Ganges said, "Then I am going." "Yes, you can go, I don't want you. I want this son." So he was wifeless. Again he wanted to marry the Satyavatī. So the father said, "No, I cannot give my daughter to you because you have got a son, grown-up son. He will be king. So I cannot give my daughter to you to become your maidservant. Her… If I would have thought that her son would be the king, then I can offer you my daughter." So he said, "No, that is not possible." But Bhīṣmadeva understood that "My father is attracted with this girl." So he approached. He said to the fisherman that "You can offer your daughter to my father, but you are thinking that I shall become king. So your daughter's son will be king. On this condition you can offer your daughter." So he replied, "No, I cannot." "Why?" "You may not be king, but your son may be king." Just see, this material calculation. Then at that time he said, "No, I shall not marry. That's all. I promise. I shall not marry." So he remained brahmacārī. Therefore his name is Bhīṣma. Bhīṣma means very solid, firmly fixed. So he was a brahmacārī. For the sake, for the satisfaction of his father's senses, he remained brahmacārī.

So Bhīṣmadeva, in Rājasūya-yajña, admitted that "Nobody is better brahmacārī than Kṛṣṇa. He was within the gopīs, all young girls, but He remained a brahmacārī. If I would have been within the gopīs, I do not know what was, what would have been my condition." So therefore Kṛṣṇa is the perfect brahmacārī, Hṛṣīkeśa. And these rascals they are saying that Kṛṣṇa is immoral. No. Kṛṣṇa is perfect brahmacārī. Dhīra. Dhīra means one who is not agitated even there is cause of being agitated. So Kṛṣṇa is such a brahmacārī. In spite of in His just on the verge of youthhood at the age of 15, 16, years, all the village girls were friends, they were very much attracted with Kṛṣṇa's beauty. They used to come to Kṛṣṇa for dancing in the village. But He was brahmacārī. You will never hear that Kṛṣṇa had some illicit sex. No. There was no such thing description. The dancing is description, but no contraceptive pill. No. That is no described here. Therefore He is Hṛṣīkeśa. Hṛṣīkeśa means perfect brahmacārī. Vikāra-hetu, even there is cause of being agitated, He is not agitated. That is Kṛṣṇa. He has got thousands and thousands of devotees, and some of the devotees, if they want Kṛṣṇa as lover, Kṛṣṇa accepts that, but He does not require anyone else. He does not require. He is self-sufficient. He does not require anyone's help for His sense gratification. Therefore Kṛṣṇa is Hṛṣīkeśa, the master of the senses.

So at least Kṛṣṇa's devotees… There are many instances of Kṛṣṇa's devotees. They are also… Why many? Almost all devotees, they are master of the senses, gosvāmī. Just like Haridāsa Ṭhākura, you know. Haridāsa Ṭhākura was young man, and the village zamindar, he was Mohammedan. So everyone was eulogizing Haridāsa Ṭhākura, such a great devotee. So the zamindar, the village zamindar, he became very much envious. So he employed one prostitute to pollute Haridāsa Ṭhākura. And she came at dead of night, nicely dressed, attractive. She was also young, very beautiful. So she proposed that "I have come, being attracted by your beauty." Haridāsa Ṭhākura said, "Yes, that's all right. Come on, sit down. Let me finish my chanting. Then we shall enjoy." So she sat down. But Haridāsa Ṭhākura chanting, he was chanting… We, we cannot chant even sixteen rounds, and he was chanting three times sixty-four rounds. How many it is?

Revatinandana: 196.

Prabhupāda: 196 rounds. That was his only business. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… So sometimes somebody wants to imitate Haridāsa Ṭhākura. It is not possible. So Haridāsa Ṭhākura, when it became morning, the prostitute, "Sir, now it is morning." "Yes, next night I shall… Come next night. Today I could not finish my chanting." That was a plea. In this way three days passed. Then the prostitute became converted, fell down on his…, "Sir, I came to pollute you. Now save me, I am so fallen." So Haridāsa Ṭhākura said "Yes, I know that. I could have leaved this place immediately when you came, but I wanted that you have come to me, you may be converted to this Vaisnavism." So the prostitute became a great devotee by the mercy of… Haridāsa Ṭhākura said that "You sit down in this place. You chant Hare Kṛṣṇa before this tulasī plant. Now I am leaving this place."

So Kṛṣṇa-bhakti is like that. Full control over the senses. As Kṛṣṇa has got full control over the senses, similarly, those who are actually Kṛṣṇa devotees, they have got full control over the senses. Hṛṣīkeśa. Just like Yamunacārya. He is praying, he is speaking, yad-avadhi mama cittaḥ kṛṣṇa-padāravinde nava-nava-dhāmany udyataṁ rantum āsīt: "Since I have begun to feel transcendental bliss being taken shelter of the lotus feet of Kṛṣṇa," yad-avadhi mama cittaḥ kṛṣṇa-padāravinde, kṛṣṇa-padāravinde, the lotus feet of Kṛṣṇa. "Since my citta, my heart, has been attracted by the lotus feet of Kṛṣṇa," tad-avadhi bata nārī-saṅgame, "since then, as soon as I think of sex life," bhavati mukha-vikāraḥ, "I hate, I spit on it." This is Kṛṣṇa-bhakti. Kṛṣṇa-bhakti is like that. Bhakti-pareśānubhava-viraktir anyatra syāt. This most attractive feature in this material world is sex. That is the foundation of material life. All these people are working so hard day and night only for that sex enjoyment. Yan maithunādi-gṛha… They are taking so much risk. They are working, karmis, they are working so hard. What is their pleasure of life? The pleasure of life is sex. Yan maitunādi-gṛhamedhi-sukhaṁ hi tuccham. Very abominable activities, but that is their pleasure. This is material life. So Kṛṣṇa is not like that. But the rascals, they paint picture, and that pictures are very much appreciated, that Kṛṣṇa is embracing gopīs. Somebody was telling me that… Last… Who came? That Kṛṣṇa's picture. So when Kṛṣṇa is killing Putanā, that picture they will not paint, or killing Kaṁsa, or… Kṛṣṇa has got so many pictures. These pictures they will not, artists. They will simply paint the picture, His confidential dealings with the gopīs. One who cannot understand Kṛṣṇa, what is Kṛṣṇa, which Vyāsadeva has described what is Kṛṣṇa in nine cantos, to understand Kṛṣṇa, and then in the Tenth Canto he begins the birth advent of Kṛṣṇa… But these rascals, they jump over immediately to the rāsa-līlā. First of all understand Kṛṣṇa. Just like if you become a friend of some very big man, so first of all try to understand him. Then you'll try to understand his family affairs or confidential things. But these people jump over to the rāsa-līlā. And misunderstand. And therefore they sometimes say, "Kṛṣṇa is immoral." How Kṛṣṇa can be immoral? By accepting, by chanting Kṛṣṇa's name, the immoral persons are becoming moral, and Kṛṣṇa is immoral. Just see the foolishness. Simply by chanting Kṛṣṇa's name, all immoral persons are becoming moral. And Kṛṣṇa is immoral. And it is spoken by a rascal professor.

So it is very difficult. Nobody can understand Kṛṣṇa without becoming a pure devotee of Kṛṣṇa. Because Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yas cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ, in truth. Tattvataḥ means truth. If one wants to understand Kṛṣṇa as He is, then he has to take this process of devotional service, bhakta, bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When one is employed as the servitor of Hṛṣīkeśa, the master of senses. Master, and hṛsīkeṇa, when your senses are also engaged in the service of the master of the senses, then you also become master of the senses. You also. Because your senses are engaged in the service of the Hṛṣīkeśa, the senses have no other opportunity to be engaged. Locked up. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. So this is the process of devotional service. If you want to become master of the senses, gosvāmī, svāmī, then you should always keep your senses engaged in the service of Hṛṣīkeśa. That is the only way. Otherwise it is not possible. As soon as you become a little slack to engage your senses in the service of the master of the senses, immediately māyā is there, "Come on, please." This is the process. Kṛṣṇa bhuliyā jīva bhoga vāñchā kare, pāsate māyā tāre jāpaṭiyā dhare. As soon as you forget Kṛṣṇa, even for a moment, immediately māyā is there: "Please, my dear friend, come here." Therefore we have to become very cautious. We cannot forget Kṛṣṇa even for a moment. Therefore the chanting program, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma… Always remember Kṛṣṇa. Then māyā will not be able to touch you. Mām eva ye prapadyante māyām etān taranti. Māyā cannot touch. Just like Haridāsa Ṭhākura. He was engaged in the service of Hṛṣīkeśa. Māyā came in full-fledged strength. Still, she was defeated; Haridāsa Ṭhākura was not defeated.

So try to understand Kṛṣṇa as Hṛṣīkeśa. So Hṛṣīkeśa, Kṛṣṇa, began to laugh that "He is My friend, constant associate, and such weakness. He first of all was enthusiastic to ask Me to take his chariot, senayor ubhayor madhye. Now viṣīdantan, now he is lamenting." So… We are all fools like that. Arjuna is not fool. Arjuna has been been described as Guḍākeśa. How he can be fool? But he is playing the part of fool. If he does not play the part of a fool, how this Bhagavad-gītā will come from the mouth of Śrī Kṛṣṇa? And because he is devotee, he is perfectly playing in such a way that Kṛṣṇa is giving instruction. So perfect teacher and the perfect disciple, Arjuna. We have to learn from their de… Our position… Arjuna is representing just like ordinary man like us, and Kṛṣṇa is Hṛṣīkeśa, giving His advice, perfect advice. If we take, if we read Bhagavad-gītā in the spirit of understanding like Arjuna, the perfect disciple, and if we accept the advice and the instruction of Kṛṣṇa, the perfect teacher, then we should know that we have understood Bhagavad-gītā. By my mental speculation, by rascal interpretation, by showing one's scholarship, you cannot understand Bhagavad-gītā. That is not possible. Submissive. Therefore in the Bhagavad-gītā it is said, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So we have to surrender as Arjuna, he surrendered. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I surrender unto You. I become Your disciple." To become disciple means to surrender, voluntarily accepting the instruction, the advice, the order of the spiritual master. So Arjuna has already accepted that. Although he is speaking that na yotsye, "Kṛṣṇa, I shall not fight." But master, when He explains everything, he will fight. Master's order. Not to fight, that is his own sense gratification. And to fight in spite of he had no desire to fight, that is the satisfaction of the master. This is the sum and substance of Bhagavad-gītā.

So Kṛṣṇa, seeing Arjuna, viṣīdantam very much affected, lamenting, that he is not prepared to do his duty. Therefore in the next verse He begins that aśocyān anvaśocas tvaṁ prajña-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna, you are My friend. Never mind, māyā is very strong. Despite your being My friend, personal, you are so much overwhelmed with false compassion. So just hear Me." Therefore He said, aśocyān: "You are lamenting on a subject matter which is not at all good." Aśocya. Śocya means lamentation, and aśocya means one should not lament. Aśocya. So aśocyān anvaśocas tvaṁ prajña-vādāṁś ca bhāṣase. "But you are talking like very learned scholar." Because he has talked. But those things are right. What Arjuna has said, that varṇa-saṅkara, when the women become polluted, the population is varṇa-saṅkara, that is fact. Whatever Arjuna has said to Kṛṣṇa in order to avoid the fighting, so those things are correct. But from the spiritual platform, those things may be correct or incorrect, but from spiritual platform, they are not to be considered very serious. Therefore aśocyān anvaśocas tvam. Because his lamentation was on the bodily concept of life. That bodily concept of life, in the very beginning of Kṛṣṇa's instructions, it is condemned. Aśocyān anvaśocas tvam: [Bg. 2.11] "You are lamenting on the bodily concept of life." Because anyone who is in the bodily concept of life, he is no better than animal. So our all morality, all social status, all politics, all philosophy, everything is on this bodily concept of life. We want to enjoy senses. Senses means different parts of the body. So one who is interested with the body-that means one who is interested with the senses-their only business is how to… (end)

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Bhagavad-gītā 2.11

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New York, March 4, 1966

Prabhupāda: So Kṛṣṇa is, in this sen…, He's identified, that bhagavān. Bhagavān means that nobody can surpass His knowledge. Because I have already given the definition of bhagavān, that a personality who is in full, all the opulences-wealth, strength, fame and knowledge, beauty and renunciation-He is God. You see? So… Now, in this, at the present moment, when people are godless, I think, this definition is convincing. If you find out a personality that, one who has got in full all these opulences, He is God. Then it will be very difficult to present an ordinary man as God. You see? You'll find that in the Bhagavad-gītā, when Arjuna was convinced that Kṛṣṇa is the Supreme Personality of Godhead… But because in future others will have doubt about Kṛṣṇa, he requested Kṛṣṇa that "Will You show me Your universal form?" And Kṛṣṇa agreed and showed him the universal form. That means in future any intelligent man, accepting a so-called God, may also ask him, "Just show something, that you are God." Without showing something, simply by false advertisement, one cannot be God. So whole mistake is that we do not know what is God. We consider God may be just like one of us. No. The God who is controlling such a huge affairs of universal administration, He cannot be, He is superconscious. That is superconsciousness.

Now, here, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. Now, the whole living existence is a very subtle thing. Now, this body, this body made of earth, water, fire, air, sky, this gross body; and behind this, there is another subtle body. That is mind, intelligence and ego. So when we give up this gross body, that subtle body carries me to another gross body. So when this, this body is lifeless, that body, subtle body, is not lifeless. Just like at night, when this gross body is asleep, the subtle body works. Therefore we dream. So subtle body carries to next life. And I have given in the introduction that how one man changes his body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Now, the subtle body, I mean to say, mind, intelligence and ego, when these three things, psychic life, is absorbed in a certain kind of thought, the dying man gets a similar body in the next life. The, that we shall come when we make progress in the study of Bhagavad-gītā. Just like the air passing over the rose tree carries the flavor of the rose, and the air passing over a filthy place carries the flavor of that filthy place-the air is pure, but because it is passing over certain conditions, it carries the flavor-similarly, the mind, intelligence and ego carries the flavor of our present activities to the next life. That is the subtle mystery of transmigration of the soul from one body to another. Now, if this, this life we purify just like rose, then next life we shall get a body which is full of flavor. If, if, if in this life, if we practice devotion of God, then next life is to become the associate of God. That cintāmaṇi-prakara-sadmasu… We are transferred to that planet. You see? These are simple things. The whole thing is in my hand. If I want to be degraded, I can prepare myself in this life for such degradation in the next life. And if we want to elevate ourself to the highest perfection of life, as to become one of the associates of God, we can prepare ourself like that. You'll find in the, in the advanced chapters, that yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Now, we are trying to go to the moon planet. Now, here, in this life, if cultivate ourself for the same thought, the moon planet… That means the moon planet, about moon planet, we have to hear, and we have to think that "I shall go in such and such place." Unless you hear, you cannot abide here. Just like our friend, Mr. Cohen, he has left for California. Now, so far I am concerned, I have no idea of California. Now, he has told me that after reaching there, he'll write about the description of the place. Now, suppose if, reading that description of the place, I think of going there, so I prepare myself, "Oh, I must go there." So just like I, I was describing that cintāmaṇi-dhāma [Bs. 5.29], what sort of trees are there. And you were very much pleased that "I must go there." So we have to hear. Unless we hear what sort of God He is, what sort of God's place is, what is the mode of life there, we cannot be attracted. We cannot be attracted.

So here they say that gatāsūn agatāsūṁś ca. There are two, two sort of bodies in which we are now entered. Now, suppose this gross body appears to be now dead and gone, stopped, but one must know that subtle body has carried him to another body. So subtle body is not lost life. The life is there. So here Kṛṣṇa says that either of the gross body or of… Subtle body has to be also left. When you get liberation, when you get liberation, that subtle body, that egoistic life, has also to be left. Now, at any condition, the body has to be left. So why one should cry for this body? Therefore Kṛṣṇa says that "A learned man does not lament over this body." The whole question, that a soul is different from this body, the whole question is solved in one verse. You see? Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. "One who is actually learned, he does not, he has no concern of this body. He's concerned with the activities of the soul. So you are speaking of so many things that 'If these, my friends, die, the, I mean to say, their wives will become widow.' These are all… According to the bodily relation, you are speaking. And you are posing yourself just like a very learned man, but you are a fool number one because your whole conception is on the body. Your whole conception of argument with Me was on the body, but you are, you are posing himself just as if you are very learned man." So anyone who has got conception, the identification of this body, he's not a learned man. He's a fool. He may be, in the calculation of academic education, he may be B.A., M.A., Ph.D., DAC, or something like, doctors and…, but if he has got his identification with this body, he's not a learned man according to Bhagavad-gītā. Not only according, according to whole Vedic literature. This is the first instruction. This is the… If we want to make progress towards spiritual advancement of knowledge, this preliminary knowledge we must have, that "I am not this body. I am not this body." This is the preliminary standing of spiritual knowledge. This is not advancement. This is simply A-B-C-D, ABCD of spiritual life. In the Bhāgavata there is a very nice verse in this connection in which it is stated, yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. Yasyātma-buddhiḥ kuṇape tri-dhātuke. Kuṇape means this bag, this bag made of three elements. Now, according to Āyurvedic medical system, this body is made of three elements: kapha, pitta, vāyu.

Woman: Three elements?

Prabhupāda: Yes. Kapha. Kapha means cold, coldness.

Woman: Common.

Prabhupāda: Cough, cough, what do you call cough? Coughing. Yes. Kapha, pitta, vāyu: "coldness, heat and air." Yes. Only these three things constitute this body. Therefore it is called a bag made of three elements: coldness, air and fire, heat. Heat, coldness and air-this body's made.

Woman: What, what does coldness stand for?

Prabhupāda: Coldness, you can take it for water, or secretion.

Woman: Water.

Prabhupāda: Yes.

Woman: Yes. Water, fire and air.

Prabhupāda: Water, fire and air.

Woman: That's better.

Prabhupāda: Now, the Bhāgavata says that yasyātma-buddhiḥ kuṇape tri-dhātuke: [SB 10.84.13] "If anyone, he's identified with this body made of water, air and fire…" And yasyātma-buddhiḥ kuṇape tri-dhātuke. This is a body made of three things. Now… And sva-dhīḥ kalatrādiṣu: "And if one thinks the issues, the by-products of this body as his own kinsmen…" Just like my children, my wife, my relatives, my father, my mother, my brother, my nation, my society-everything is due to this bodily relation. And there are thousands of women loitering in the street of New York, and suppose I have got some ma…, bodily connection with you, I call you my wife. And because I have got bodily relation with you, all the children produced by you, they are my children. You see? So whole thing is… The basic principle is wrong, that "I am this body." Now, from the expansion of the body, the whole thing, the whole thing is false. Because I am not this body, so my expansion of body is also not I am. But whole world is going on on this false impression. The whole world is going on. The fight, the fighting between one nation and another nation-because due to this body. So yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. "One who is identified with this body, which is made of water, fire and, water, fire and air, and the issues from this body as kinsmen and own men…" Yasyātma-buddhiḥ kuṇape tri-dhā.., sva-dhīḥ kalatrādiṣu: "And," I mean to say, "attachment, attachment for such issues…" And bhauma-ijya-dhīḥ: "And the land from which this body has grown up, that is worshipable." Now everybody is fighting for the land. "Oh, we are Indian." "We are Pakistani." "We are Vietnamese." "We are Americans." "We are German." The fighting, so much fighting is going on. The land, for the land. So land, land has become worshipable, so worshipable that one is sacrificed his valuable life for that land. You see? But the land is so dear, why? This body has become grown up from this land. So that is also there, the bodily connection.

So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. In the land… They have no meaning for God. Now, the Russian philosophy, they have no meaning for God, but they have every meaning for their land, for the land. So land has been identified as worshipable, and they're prepared to sacrifice anything for the land. So yasyātma-buddhiḥ kuṇape tri-dhātuke: "One who is identified with this body and one who thinks the bodily offshoots as his own men, and the land from which the body has grown as worshipable," yat-tīrtha-buddhiḥ salile.

Yat-tīrtha-buddhiḥ salile. Now, in Christian world also, that the water of the Jordan River is sacred is considered. Similarly, Hindus also, when they go to some pilgrimage, they take bath on the sacred river. But one should know that going to the sacred place does not mean simply to take bath in that water. Real meaning of going to a sacred place-to find out some intelligent scholar in spiritual knowledge. They are living there. To make association with them, to take knowledge from them-that is the purpose of going to pilgrimage. Because in pilgrimage, holy places… Just like I, my residence is at Vṛndāvana. So at Vṛndāvana there are many great scholars and saintly persons living. So one should go to such holy places not simply to take bath in the water, but he must be intelligent enough to find out some spiritually advanced man living there and take instruction from him and (be) benefited by that. But he does not go. He takes simply bath and purchases some goods and advertises, "Oh, I have been to such and such pilgrimage."

Well… yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13] and yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu: ”He has the attachment for pilgrimage, for taking bath only, but he has no attraction for the learned people there.” You see?

So such kind of man is considered as ass. Sa eva go-kharaḥ [SB 10.84.13]. Go-khara. Go-khara. Go means cow or…, and khara means ass. So practically the whole world is moving as the civilization of cow and asses because the whole thing is identification with this… The center is this body, and expansion of the body, the attraction, whole attraction is there. Yes? You want to…?

Woman: Yes. In the Indian places known as sacred places…

Prabhupāda: Sac… Yes.

Woman: …isn't …sacred places…

Prabhupāda: Yes.

Woman: …isn't it also a fact that there is more magnetism there because of the meeting of…

Prabhupāda: Oh, yes. Certainly.

Woman: …saints and more people…?(?)

Prabhupāda: Certainly. Certainly. Certainly. Therefore the place itself has got some magnetism. You see?

Woman: Yes. And when…

Prabhupāda: Just like at Vṛndāvana, at Vṛndāvana… That is practical. Now here I am sitting, New York, a very great, the world's greatest city, so magnificent city, but my heart is always hankering after that Vṛndāvana.

Woman: Yes.

Prabhupāda: Yes. I am not happy here.

Woman: Yes, I know.

Prabhupāda: I shall be very happy to return to my Vṛndāvana, that sacred place. ”But then why you are…?” Now, because it is my duty. I have brought some message for you people. Because I am ordered by superior, my spiritual master, that ”Whatever you have learned, you should go to the Western countries, and you must distribute this knowledge.” So in spite of all my difficulties, all my inconveniences, I am here because I am in duty. I, I… That is my personal convenience, if I go and sit down at Vṛndāvana, I shall be very comfortable there. And I'll be, I'll have no anxiety, nothing of the sort. You see? But I have taken all the risk in the old age because I am in duty-bound. I am in duty-bound. So I have to execute my duty in spite of all my inconveniences. That is the idea.

So this is the whole thing, the whole basic principle of spiritual advancement of knowledge. One should first be convinced that he is not this body. He is not this body. Then other spiritual knowledge will begin. This is the basic principle. You'll find it. You'll find it in the Bhagavad-gītā that this situation of spiritual life is called brahma-bhūtaḥ. Brahman. So

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So the, unless one understands himself, he also cannot understand God also. In his, in his misunderstanding position… Now, what Dr. Mishra is teaching is very nice because he is teaching that ”Just first of all you know 'What I am, what I…' ” That's very good. But that ”what I am” can be known from the Bhagavad-gītā also, that ”I am not this body. I am not this body.” That knowledge, at least theoretically, one must accept, that ”I am not this body.” Now Kṛṣṇa is describing that what is the position. I am not this body. That's all right. Now, actually, what we are? What we are? I'm not body. That's all right. Then what we are? Now, the next, next version is Kṛṣṇa… We must always know that Kṛṣṇa… Here it is said, bhagavān uvāca. Bhagavān uvāca. Bhagavān uvāca means that He has got so extensive knowledge that there cannot be any mistake. He's authority. He's authority. So whatever He says is right. Is right. That is the conception of bhagavān. Here it is not said, Kṛṣṇaḥ uvāca. Because somebody may doubt Kṛṣṇa, that ”Kṛṣṇa was a historical personality. Why you should be so much concerned with Kṛṣṇa?” as is general view. But here it is said, bhagavān uvāca. And I have given you the definition of Bhagavān, that He is all knowledge. So whatever He will speak, Bhagavān, there cannot be any mistake. For ordinary persons, there are four, I mean to say, difficulties, four imperfectness. Just like we are ordinary man. We have got four imperfectness. What is that imperfectness? That we must commit mistake. We must commit mistake. Our constitutional position at the present moment is such that we are sure to commit mistake. Even greatest politician like Gandhi, he committed mistake, and so many great men, they committed mistake. ”To err is human,” therefore, it is called, that any, any man, however he may be great in the estimation of this world, he is sure to commit mistake. And another imperfection is that he is illusioned.

Woman: Illusioned.

Prabhupāda: Illusioned. Now, illusioned you can see. Illusioned means taking one thing for another. That is called illusion. Just like in the desert, accepting the sand as water. That is called illusion. Similarly, every one of us who are identified with this body, he's under illusion. That is a false thing, but he has no knowledge. Even President Johnson, he's under illusion. Even the greatest scientist, he's under this illusion. So that, one is sure to commit mistake, and one is under illusion, and bhrama, pramāda and vipralambhana… Vipralambhana means the tendency for cheating.

Woman: That is the fourth?

Prabhupāda: That is the third. First is that one is sure to commit mistake, one is sure to be in illusion, and one is adapted to cheat others. Now, he is imperfect, but he wants to give knowledge to others. That is cheating. Everyone is imperfect, but he wants to give knowledge to others. Then you can ask that ”You are also giving us knowledge?” No, I am not giving you knowledge. I am speaking Bhagavad-gītā. I am giving you knowledge as given by Lord Kṛṣṇa. It is not my knowledge.

Woman: But this is own interpretation.

Prabhupāda: Eh? Not interpretation. It is reading.

Woman: One can cheat.

Prabhupāda: I give you… Cheat. No, that is also in the definition of a conditioned soul. These four principles are there. It is not my manufactured thing. The, these are information from authoritative scripture, that a conditioned soul has four imperfectness. One imperfectness is that he's sure to commit mistake. He's illusioned, and he has got a tendency to cheat, and, above all, his senses are imperfect. So anyone who is above all these four imperfectness-who never commits mistake, who is never illusioned, who never cheats others, and who has got perfect senses-He is God. That is also another definition of God. He may not be… God is Supreme, God, but anyone who comes to this stage of life, he's liberated. He's lib…, as good as God. Yes?

Student: Do you say, eh..? (incomplete) (end)

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Bhagavad-gītā 2.11

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Edinburgh, July 16, 1972

Prabhupāda: Translation.

Pradyumna: Translation: "The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead [Bg. 2.11]."

Prabhupāda: "The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living or the dead." This Kṛṣṇa philosophy, Kṛṣṇa consciousness movement, is to teach people to understand what is the constitutional position of the living entity. Here it is said that one who is learned, he does not lament either for the living or for the dead body. (aside:) They should be removed from the front range. They should be removed, they should go backwards. (pause) The present civilization is based on the bodily concept of life: "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am black," "I am white," and so on. The whole civilization is going on on this bodily concept of life. Although there is advancement of learning, many universities and educational institutions, but nowhere this subject matter is discussed or taught, "What I am." Rather, they're still more misled by giving them education that "You are born in this land. You must feel for your nation, you must act for your nation," or the so-called nationality is taught. But nobody is taught actually what he is.

The same position was for Arjuna, Arjuna in the Battlefield of Kurukṣetra. There was a fight. That is the history of greater India, Mahābhārata. It is called Mahābhārata. This Bhagavad-gītā is part of Mahābhārata. Mahābhārata means greater India or greater planet. So in that history of greater India, there is a, there was a fight between two cousin-brothers, the Pāṇḍavas and the Kurus. The Pāṇḍavas and Kurus, they belonged to the same family known as Kuru dynasty, and at that time, 5,000 years ago, the Kuru dynasty was ruling all over the world. Now, what we know as Bhārata-varṣa is a fraction only. Formerly, this planet was known as Bhārata-varṣa. Before that, from thousands of years ago, this planet was known as Ilāvṛta-varṣa. But there was a great emperor whose name was Bharata. After his name, this planet was known as Bhārata-varṣa. But gradually, in due course of time, people became disintegrated from one unit. Just like we have got experience in India, say, 20 years or 25 years ago, there was no Pakistan. But some way or other, there is another division of Pakistan. So actually, long, long years ago there was no division of this planet. The planet is one, and the king was also one, and the culture was also one. The culture was Vedic culture, and the king was one. As I told you that the Kuru dynasty kings, they ruled over the world. It was monarchy. So there was a fight between two cousin brothers of the same family, and that is the theme of this Bhagavad-gītā. Bhagavad-gītā was spoken in the battlefield. In the battlefield, we have got very little time. This Bhagavad-gītā was spoken when the two parties met on the battlefield. And Arjuna, after seeing the other party, that the other party, all of them belonged to his family, all family members, because it was fight between cousin brothers, so he became compassionate. Compassionately, he said to Kṛṣṇa, "My dear Kṛṣṇa, I don't wish to fight. Let my cousin brothers enjoy the kingdom. I cannot kill them in this fight." This is the subject matter of Bhagavad-gītā. But Kṛṣṇa induced him that "You are a kṣatriya. It is your duty to fight. Why you are deviating from your duty?"

According to Vedic system, there are four classes of men in the society. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Human society must be divided into four classes of men. Just like in our body, there are four different departments: the brain department, the hand department, the belly department, and the leg department. You require all these. If the body is to be maintained, then you must maintain properly your head, your arms, your belly, and leg. The cooperation. You have heard many times the caste system of India: brāhmaṇa, kṣatriya, vaiśya, śūdra. This is not artificial. It is natural. In any society you go, not only in India, in any other country, these four classes of men are there. Intelligent class of men, administrator class of men, productive class of men, and laborer class of men. You call it by different names, but there must be such division. As I told you, there are divisions in my own body-the brain department, the arms department, the belly department, and the leg department. So all the kings, they belong to the arms department for protection of the people. So formerly, the kṣatriyas…, kṣatriya means one who gives protection to the citizens from being harmed by other enemies. That is called kṣatriya.

So our point is that Kṛṣṇa informs Arjuna that "Why you are deviating from your duty? Do you think that your brother or your uncle or your grandfather on the other side, they will be dead after fighting? No. That is not the fact." The point is that Kṛṣṇa wanted to teach Arjuna that this body is different from the person. Just like every one of us, we are different from the shirt and coat. Similarly, we living entities, soul, is different from the gross body and the subtle body. This is the philosophy of Bhagavad-gītā. People do not understand it. Generally, people understand that he is this body. That is condemned in the śāstras.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go means cow, and khara means ass. Anyone who is living on the bodily concept of life, yasyātma-buddhiḥ kuṇape tri-dhātuke… The bodily concept of life is meant for the animals. The dog does not know that he's not this body, he's pure soul. But a man, if he's educated, he can understand that he's not this body, he is different from this body. How he can understand that we are different from this body? That is also a very simplified method. Here, you'll find in the Bhagavad-gītā, it is said,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dehinaḥ… Asmin dehe, in this body, as there is soul, dehī… Dehī means the possessor of this body. I am not this body. If you ask me, "What…" Just like sometimes we ask the child, "What is this?" He will say, "It is my head." Similarly, if you ask me also, anyone, "What is this?" Anyone will say, "It is my head." Nobody will say, "I head." So if you scrutinizingly analyze all parts of the body, you'll say, "It is my head, my hand, my finger, my leg," but where is "I"? "My" is spoken when there is "I." But we have no information of the "I." We have simply information of "my." That is called ignorance. So the whole world is under this impression of taking the body as the self. Another example we can give you. Just like some of your relatives. Suppose my father has died. Now I am crying, "Oh, my father is gone. My father is gone." But if somebody says, "Why do you say your father is gone? He is lying here. Why you are crying?" "No, no, no, that is his body. That is his body. My father is gone." Therefore in our present calculation I am seeing your body, you are seeing my body, nobody is seeing the actual person. After death, he comes to sense: "Oh, it is not my father; it is my father's body." You see? So we become intelligent after death. And while we are living, we are in ignorance. This is the modern civilization. While living… Just like people have insurance policy to get some money. So that money is received after death, not during life. Sometimes during life also. So my point is that so long we are living, we are in ignorance. We do not know "What is my father, what is my brother, what I am." But everyone is under the impression, "This body is my father, this body is my child, this body is my wife." This is called ignorance. If you study the whole world, during living time everyone will say that "I am Englishman," "I am Indian," "I am Hindu," "I am Muslim." But if you ask him, "Actually are you so?" That… Because this body is Hindu, Muslim, or Christian, because by accident the body is produced in a society of Hindu, Muslim, or the body is born in a particular country, therefore we say, "I am Indian, "I am European," "I am this," "I am that." But when the body is dead, at that time we say, "No, no, the person which was within the body, that is gone. It is a different thing."

Just try to understand how much ignorant we are. We are all in ignorance. This education is wanted because people, by this ignorance, they're fighting with one another. One nation is fighting with another, one religionist is fighting with another religionist. But it is all based on ignorance. I am not this body. Therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Ātma-buddhiḥ kuṇape, this is a bag of bones and muscles, and it is manufactured by three dhātus. Dhātu means elements. According to Āyur-vedic system: kapha, pitta, vāyu. Material things. So therefore I am a spirit soul. I am part and parcel of God. Ahaṁ brahmāsmi. This is the Vedic education. Try to understand that you do not belong to this material world. You belong to the spiritual world. You are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. In the Bhagavad-gītā, God says that "All living entities are My part and parcels." Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. He's undergoing a great struggle for life under the impression, under the bodily impression that he is this body, but this kind of impression or understanding is animal civilization. Because the animals are also eating, sleeping, having sex intercourse, and defending in their own way. So if we also, human being, if we are engaged with all these business, namely eating, sleeping, sex intercourse, and defending, then we are not better than the animals. The special prerogative of the human being is to understand "What I am? I am this body or something else?" Actually, I am not this body. I have given you so many examples. I am spirit soul. But at the present moment every one of us is busy on this understanding that I am this body. Nobody is working on the understanding that he is not body, he's spirit soul. Therefore try to understand this Kṛṣṇa consciousness movement. We are trying to educate every man without any distinction. We do not… Because we do not take consideration of the body. The body may be Hindu, body may be Muslim, the body may be European, body may be American, or the body may be different style. Just like you have got a dress. Now, because I am in saffron dress and you are in black coat, that does not mean we shall fight together. Why? You may have a different dress, I may have a different dress. So where is the reason for fighting? This understanding is wanted at the present moment. Otherwise, you'll be a civilization of animals. Just like in the jungle, there are animals. There are cats, dogs, jackals, tigers, and they always fight. Therefore, if we really want śānti-śānti means peace-then we must try to understand "What I am." That is our Kṛṣṇa consciousness movement. We are teaching everyone what he is actually. But his position is… Everyone's position, not only my or yours. Everyone. Even the animals. They're also spirit spark. They're also. Kṛṣṇa claims that,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa claims that "I am the seed-giving father of all living entities." Actually, this is the fact. If we want to study the origin of creation, everything is explained in the Bhagavad-gītā. Just like the father gives the seed within the womb of the mother, and the seed grows a particular type of body, similarly, we living entities, we are all part and parcel of God, so God impregnates this material nature, and we come out with this material body under different forms. There are 8,400,000s of forms. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. There is a list. Everything is there.

So our present situation is that the whole civilization is going on under the wrong impression that everyone is the body. That is not a fact. Therefore, this Kṛṣṇa kīrtana, this Hare Kṛṣṇa movement, it has got a special effect. It is… Don't think this Hare Kṛṣṇa movement is ordinary sound vibration. It is spiritual vibration. It is called mahā-mantra. Mahā-mantra. Just like… I do not know in your country whether there's snake chanters. In India still, there are many snake chanters, enchanters, I am sorry. So they chant some mantra, and a man, snake-bitten, can be revived to his consciousness. Anyone Indian present here, they know. Still. Especially I have seen in Punjab, there are many snake enchanters who know the how to chant the mantras. So if it is physically possible that a dead man… Of course, when a man is bitten by a snake he's not dead. He becomes unconscious. He's not dead. But by this chanting of mantra, he comes to his consciousness. Therefore, it is the system in India, if a man is bitten by a snake, he's not burned, or he's not taken as dead body. He's floated in some lifeboat and given to the water. If he gets chance he may come out again to consciousness. So similarly, we are, at the present moment, due to our ignorance, we are sleeping. We are sleeping. Therefore, to awaken us, this mantra, mahā-mantra, is required to awaken. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Just like these boys, these European boys and girls who are along with me… I have got about, more than three, four thousand disciples like that. They are chanting Hare Kṛṣṇa. And not that whimsically they are chanting. They are fully convinced. If you talk with them, they will talk very nicely on philosophy. Everything sane, as a sane man. So how they are doing? Four years ago, they did not know what is the name of Kṛṣṇa. Perhaps they might have seen in the English dictionary the name of Kṛṣṇa as stated "a Hindu god." But actually, that is not the fact. Kṛṣṇa is the name of God. Kṛṣṇa means the all-attractive, all-good. All-attractive means He must be good; otherwise, how He can be attractive? A bad, someone who is bad, he cannot be attractive. Therefore Kṛṣṇa, this very word, means all-attractive. He has got all the good qualities, all the opulences so that He is attractive. That is the right description of, or right nomenclature of God. If God has got any name particular which is full in everything, that word is Kṛṣṇa. It is a Sanskrit word, but it indicates… Kṛṣṇa means God. In the śāstra it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ means controller, and paramaḥ, the supreme. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. That is the instruction of Vedic literature. So our this Kṛṣṇa consciousness movement is not a sectarian religious movement. It is a scientific philosophical movement. Try to understand it. But the process is very simple. The process is by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We are not magician, but we ask our students "Simply you chant this transcendental vibration," and he becomes gradually cleansed of all dirty things within the heart. This is our process. Caitanya Mahāprabhu has explained, He has given us the instruction, ceto-darpaṇa-mārjanam [Cc. Antya 20.12].

Our whole trouble in this material world is due to misunderstanding. The first misunderstanding is that "I am this body." And actually, every one of us, we are standing on this platform, the bodily concept of life. And because the basic standing foundation is mistaken, therefore whatever we are creating, whatever we are understanding, they are all mistaken. Because the basic platform is mistaken. So first of all we have to drive away this mistaken idea that I am this body." That is called ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the heart. I am thinking, "I am this body," but actually I am not this. So we have to cleanse this misconception, and that is very easily done by simply chanting this Hare Kṛṣṇa mahā-mantra. It is practical. So our request is that every one of you, if you kindly take our instruction to chant Hare Kṛṣṇa mahā-mantra… You are not losing anything. But the gain is very much. We are not charging you anything. Just like others, if he gives some mantra, they will charge. But we are freely distributing. Everyone can take. Even the children, they can take. There are many children in our society. They chant and dance. It does not require any education. It does not require any price. Simply if you chant… Why do you not make an experiment and see by chanting? That is our request. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One may object, "Why shall I chant your Hindu Kṛṣṇa's name?" So we don't say that Kṛṣṇa, or God. God has got many names. That we admit. It is not… God is unlimited. Therefore, He must have unlimited names. But this Kṛṣṇa word is very perfect because it means all-attractive. You can discuss, "God is great." That's all right. How He's great? That is another understanding. So if you think that "Kṛṣṇa is the name of Hindu God, why shall I chant this?" So Caitanya Mahāprabhu says, "No." If you have got a name, another alternative name of God, then you chant that. Our only request is that you chant the holy name of God. If you have got any name of God, you can chant. You'll be purified. That is our propaganda.

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

Caitanya Mahāprabhu says that each and every name of God is as powerful as God. Because God is Absolute, therefore there is no difference between His name, form, pastimes. Nothing is different from God. That is absolute knowledge. Advaya-jñāna. So if you chant the holy name of God, that means you are directly in touch with God. Because the name is not different from God. Try to understand. Similarly, if you touch fire, it will act. If you do not know or know what is the quality of fire, it doesn't matter. If you touch fire, it will act. Similarly, if you actually chant the holy name of God, it will act. The example is: just like you put a iron rod in the fire, it becomes warm, warmer, and gradually, it becomes red hot. By the association of fire, the iron rod becomes fire. Iron rod is not fire. But by association with the fire, it becomes as good as fire so that when it is red hot, you touch anywhere, the iron rod will burn. Similarly, if you keep yourself always in touch with God, then gradually, you become godly. You do not become God, but you become godly. And as soon as you become godly, then all your godly qualifications will come out. This is the science. Try to understand. We are part and parcel of God, every living entity. You can study God, what is God, by studying yourself. Because I am part and… Just like from a bag of rice, if you take a few grains of rice, you see, you can understand what quality of rice is there in the bag. Similarly, God is great, that's all right. But if we simply study ourself, then we can understand what is God. Just like you take a drop of water from the ocean. You can understand what are the chemical composition of the ocean. You can understand. So that is called meditation. To study oneself, "What I am." If one has actually studied himself, then he can understand God also. Now take, for example, "What I am." Even you meditate upon yourself, you can understand that you are an individual person. Individual person means you have got your own opinion, I have got my own opinion. Therefore sometimes we disagree. Because you are individual, I am individual. And because we are all individuals, as part and parcel of God, then God also must be individual. This is study. As I am a person, so God is also person. God cannot be imperson. If we take God as the original father, supreme father… The Christian religion believes. All other religion believes. And we also believe, Bhagavad-gītā. Because Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], "I am the original father of all living entities." So if God is father of all living entities and we all living entities, we are individual person, how God can be imperson? God is person. This is called philosophy; this is called logic.

Now, here, in this world, we have got experience that we want to love somebody. Anyone. Even in animal kingdom. A lion also loves the cubs. The love is there. Prema, it is called prema. So therefore this loving affair is there also in God. And when we come in contact with God our dealings will be simply on the basis of love. I love Kṛṣṇa, or God, and Kṛṣṇa loves me. This is our exchange of feelings. So in this way, the science of God, even without reading any Vedic literature-of course, that will help you-if you have deeply studied what is God, you can understand God. Because I am a sample of God, I am minute particle. Just like the particle of gold is gold. The drop of ocean water is also salty. The ocean is also salty, you can understand. Similarly, by studying our individuality, by studying our propensities, we can understand what is God. This is one side. And here, God personally presents Himself, Kṛṣṇa… [break] "…demons, I appear." But mind that, God is absolute. Either His deliverance of the devotees or killing of the demons, they are the same thing. Because we learn from the Vedic literature that demons who are killed by the Personality of Godhead, they also go to the same salvation, liberation point. Because he is killed by God, he's touched by God.

So it is a great science. It is not a sentiment. It is based on philosophy and authorized Vedic literature. So our only request is that you try to take this movement very seriously and you will be happy. For happiness, there are three things to understand. That is stated in the Bhagavad-gītā.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

You have to understand only three things then you become peaceful. What is that? The first thing is that "God is enjoyer, I am not enjoyer." But here, our mistake is, everyone is thinking, "I am enjoyer." But actually, we are not enjoyer. For example, because I am part and parcel of God… Just like my hand is part and parcel of my body. Suppose the hand catches one nice fruit cake, nice palatable cake. The hand cannot enjoy it. The hand picks it up and puts it in the mouth. And when the mou…, it goes into the stomach, when the energy is created by eating that food, that is enjoyed by the hand. Not only by this hand-this hand also, the eyes also, legs also. Similarly, we cannot enjoy anything directly. If we put everything for the enjoyment of God and then when we take, participate in that enjoyment, that is our healthy life. This is the philosophy. We don't take anything. Bhagavat-prasādam. Bhagavat-prasādam. Our philosophy is that we prepare nice foodstuff and we offer to Kṛṣṇa, and after He has eaten, then we take it. That is our philosophy. We don't take anything which is not offered to Kṛṣṇa. So we are saying God as the supreme enjoyer. We are not enjoyer. We are all subordinate. So bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And God is proprietor of everything. That's a fact. Now suppose such big ocean. Are you proprietor? We are claiming that I am proprietor of this land or this sea. But actually, before my birth, the sea was there, the land was there, and after my death, the sea will be there, the land will be there. When I become proprietor? Just like in this hall. Before we entered this hall, the hall was existing, and when we leave this hall, the hall will exist. Then when we become proprietor? If we falsely claim that sitting here for one hour or half an hour, we have become proprietor, that is false impression. So one has to understand that we are neither proprietor nor enjoyer. Bhoktāraṁ yajña… God is the enjoyer. And God is the proprietor. Sarva-loka-maheśvaram. And suhṛdaṁ sarva-bhūtānām [Bg. 5.29], He's the best friend of everyone. He's not friend only of the human society. He's friend of the animal society. Because every living entity is God's son. How we can be otherwise treating man in some way and animal in other way? No. God is actually perfect friend of all living entities. If we simply understand these three things, then we become peaceful, immediately.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the process of śānti. You cannot establish… If you think that "I am the only son of God, and the animal is, has no soul, and let us kill," that is not a very good philosophy. Why not? What the symptoms of possessing soul? The symptoms of possessing soul is the same four formulas: eating, sleeping, mating, and defending. The animals also busy in these four things; we are also busy in these four things. Then where is the difference between animal and me?

So everything has clear conception in the philosophy of Vedic literature, especially they're summarized in the Bhagavad-gītā As It Is. So our only request is that you become God conscious. That is the opportunity. This human form of life is the only opportunity to understand what is God, what I am, what is my relationship with God. The animals-we cannot invite cats and dogs in this meeting. That is not possible. We have invited human being. Because they can understand. So the human being has got the prerogative, prerogative to understand. Durlabhaṁ mānuṣaṁ janma. Therefore it is called durlabha, very rarely we have got this human form of life. If we do not try to understand in this form of life "What is God, what I am, what is our relationship," then we are committing suicide. Because after this life, as soon as I give up this body, I'll have to accept another body. And we do not know what kind of body I am going to accept. That is not in my hands. You cannot order that "Next life make me a king." That is not possible. If you are actually eligible to become a king, nature will offer you a body in the king's house. You cannot do that. Therefore, we have to work to get the next, better body. That is also explained in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So if we have to prepare ourself in this life for the next body, why not prepare yourself for a body back to home, back to Godhead. This is Kṛṣṇa consciousness movement. We are teaching every man how he can prepare himself so that after leaving this body, he can go directly to God. Back to home, back to Godhead. This is stated in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Tyaktvā deham, after giving up this… [break] …we have to give up. I may not like to give up this body, but I'll have to. That is nature's law. "As sure as death." Before death, we must prepare ourselves, what is next body. If we are not doing that, then we are killing ourselves, committing suicide. So this Kṛṣṇa consciousness movement is to save the human kind from being fatally injured by the wrong conception of bodily concept of life. And the simple method is by chanting the sixteen words, or if you are philosopher, if you are scientist, if you want to know everything scientifically, philosophically, we have got big, big books like this. You can either read books or simply join with us and chant Hare Kṛṣṇa mantra.

Thank you very much.

Revatīnandana: Now our spiritual master has finished his lecture. If there are any questions on what he's been saying… Don't worry about the dress and marks on the forehead. That we can answer for you later. But about what my spiritual master has been saying, if there are any questions, you can put up a hand and I'll convey the question to my spiritual master. So if you have a question just raise your hand. Yes? (question is asked) Do we believe in reincarnation? She wants to know if we believe in reincarnation.

Prabhupāda: I don't follow. That's not question. (?)

Devotee: Hm? This lady.

Śyāmasundara: Do we believe in reincarnation?

Prabhupāda: Where is the question of believing? It is a fact. It is not a question of belief. It is a fact.

Śyāmasundara (for woman): Unless you fully surrender to God, then there's no question of knowing that. (?)

Prabhupāda: Yes. To go back to Godhead means you don't get this material body. So long you get this material body, you have to change. That is the material nature. Anything which is material, it has got a date of birth and it has got a date of annihilation. And in the via media there is growth, their existence. So this body, not only this body, even this material world, it has got a date or creation, and it will be annihilated. This is explained in the Bhagavad-gītā. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into manifestation once, and again it is destroyed. This is material existence. When you go back to home, back to Godhead, you haven't got to accept this material body. Your spiritual body is already there within this material body. And in that spiritual body you shall exist along with God. That is the highest perfection of life.

Revatīnandana: Are there any other questions? Yes?

Guest: (too faint)

Revatīnandana: Um… Well, it's an unusual question.

Prabhupāda: Huh?

Revatīnandana: He wants to know if you believe that the Virgin Mary who is the mother of Jesus is the same as Pārvatī.

Prabhupāda: Maybe, we have no objection.

Revatīnandana: Yes? (question is asked) He wants to know more about those who are asleep and those who are awake in our eyes. What is a sleeper and who is awake?

Prabhupāda: One who is not Kṛṣṇa conscious or God conscious, he's sleeping.

Revatīnandana: (to guest:) He said that one who is not Kṛṣṇa conscious, not God conscious, he is sleeping. His real life is asleep. So being awake in the true sense is to know my relation with God. That is true life, eternal life. Yes?

Prabhupāda: The Vedic injunction is uttiṣṭhata jāgrata prāpya varān nibodhata, that "You wake up. You have got this chance of human form of body. You take advantage of it." These are the Vedic instructions. Uttiṣṭhata, "Get up, be awake." Jāgrata, "Be awakened to understand your identity." Therefore one who is not trying to understand his identity, spiritual identity, he's sleeping.

Revatīnandana: Yes? (question is asked) How can we know ourselves in Kṛṣṇa consciousness? How can we know ourselves through Kṛṣṇa consciousness?

Prabhupāda: That you will know as they have known. These boys, these girls, they had no idea of Kṛṣṇa four years ago. Now they are fully Kṛṣṇa conscious. So if you follow their process, you'll understand what is Kṛṣṇa.

Revatīnandana: All right, we'll take one more. Yes? (long question is asked) Well, I couldn't quite follow you. I couldn't hear you distinctly.

Prabhupāda: Why don't you come forward? Come here.

Revatīnandana: Just very loudly and very simply state…

Prabhupāda: Or come here. We shall talk with you. Come here. (man makes a long statement-inaudible)

Revatīnandana: In other words, you… Can you say that as a question? If you have a question, we can answer; otherwise, if you have a philosophy, then we can discuss it later. So what is the question? (man says more) Well, what is the contradiction? (man says more) Well, his question it is why must we do something to become God when we're already God?

Prabhupāda: You are not God, you are dog. Just the opposite. Do you know what is God?

Man: According to you, we are all parts of God in either language.

Prabhupāda: How you are God? God is the controller. Are you controller? You are controlled. Therefore the controlled cannot be God. God means controller. Anyone who is controlled, he cannot be God. Anyone who… If one is controller, then he is God.

Man: Yes, but I am also part of this controller.

Prabhupāda: Therefore, you are not absolutely controller. You are both controlled and controller. That everyone is. Just like you are controller in your family, but you are controlled in the office. Similarly, everyone is dualistic. He's controller and controlled. But if you find somebody that He's only controller, not controlled, that is God.

Man: If God is the controller and I am a part of God, then I'm a controlled part.

Prabhupāda: Yes, part of controller, part of God means you have got little power of controlling. But that you are not absolute controller. (man speaks-too faint) But first of all you have to ascertain whether you are an absolute controller or you are controlled. First of all you answer this question. Are you absolutely controller?

Man: I am not…

Prabhupāda: Therefore, nobody is absolutely controller. He's controlled by the laws of nature. How he's absolutely controller? You are controlled by death, you're controlled by birth, you're controlled by disease, you're controlled by old age. How you became controller? So therefore you are not God!

Revatīnandana: All right. (applause) So if you have further discussion, you can discuss further later. After the program, we'll be all around to talk with you. For now, any more questions, it becomes difficult to follow. If there's any more questions, we'll take them after the next, this chant now. So just like my spiritual master is inviting that if you want to further understand this philosophy, you can discuss with us, and we have got many volumes of books. But you may not be very philosophically inclined. But anyone can experience Kṛṣṇa and Kṛṣṇa consciousness just by chanting this simple mantra with the names of God, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And now, for concluding the formal part of the program, we're going to chant this Hare Kṛṣṇa mantra and invite you all to join in and experience Kṛṣṇa in the form of His name, this transcendental sound. Just chant Hare Kṛṣṇa with us, and then afterward, if there are more questions or you want to see our literature, we have so many books, we can do that. But for now, please, for a minute make an experiment in Kṛṣṇa consciousness by chanting this mantra. (devotee, first Revatīnandana then Nanda-kumāra, leads kīrtana and Prabhupāda chants along. Prabhupāda leads prema-dhvani-end)

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Bhagavad-gītā 2.11

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London, August 17, 1973

Pradyumna (leads chanting, etc.):

śrī bhagavān uvāca
aśocān anvaśocas tvaṁ
prajña-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitaḥ
[Bg. 2.11]

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."

Prabhupāda: So, what is that thing which is living and dead? The body. The body is living and dead. So Kṛṣṇa indirectly or directly chastised Arjuna that: "The behavior that you are showing, it is not like a learned man." Nānuśocanti paṇḍitaḥ. That means indirectly He said that, "You do not know things are there. Not learned. You are fool." In spite of Arjuna speaking so many things in support of his being nonviolent and not to kill his kinsmen, Kṛṣṇa chastised him that "You are not learned. You are fool." So this is the position. Those who are under the bodily concept of life, they can speak so many learned things, but after all they are fool.

yasyātma-buddhi-kuṇape tri-dhātuke
sva-dhiḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeśv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

In the Śrīmad-Bhāgavatam, those who are under the bodily concept of life, they are described as follows: Yasya ātma-buddhiḥ. Ātma means self. Ātma-buddhiḥ, in this body, what is this body? Kuṇape tri-dhātuke. It is a bag of three elements, kapha, pitta, vāyu. Mucus, bile and air. So, or ordinarily you can understand, this is a combination, this material body is combination of flesh, bone, blood, mucus, stool, urine, and so many other things. That, we are not self, but the foolish persons, they are taking this lump of matter, bones and flesh, accepting that "I am this body." No learned man will take like that. The whole world is misled under this conception. They are accepting this lump of matter, blood and flesh and bones-"I am this is I am." This is animal mentality. Animal thinks like that, not learned man. Learned man, one who knows, he will say ahaṁ brahmāsmi, "I am spirit soul. I am servant of God." This is learned speaking. "I am not this body."

So Kṛṣṇa is chastising Arjuna because he has accepted, he's becoming His disciple, so the spiritual master has the right to chastise the disciple for right direction like the teacher, like the father. Similarly, although Kṛṣṇa and Arjuna are friends, but Arjuna has accepted Him as spiritual master. There should not be any compromising words as it is done between friend and friend. The right things must be said that "You are wrong. Don't talk nonsense. Talking like very learned man but you do not know anything." "Why I do not know?" "Because this body, while living, agatāsūn…" Asun means the living force. While the living force is there, and when the living force is gone, two conditions… This body is moving very nicely because the living force is there. And as soon as the living force is gone out, this nice body will no longer move. It will decompose. "Dust thou art, dust thou beist." "Again become…" It is called pañca-bhūta. Mix with the earth. Earth, water, fire, air, sky-these five gross elements are the ingredients of this body. So as soon as the soul is out of this body, this body again… Conservation of the energy. The earthly energy goes to the earth, the waterly energy goes to the water. It is a combination of earth. water, air, fire. So they become decomposed. And become distributed to different elements. And that is the scientific law, it is called conservation of energy. The energy is never lost. It comes back again to the original stock.

So Kṛṣṇa says this body, either in living force or without living force… Without living force it is called dead. With living force it is called living. In both the condition, a learned man…, learned man means one who knows brahma-bhūtaḥ. One who knows Brahman, one who has realized Brahman. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as one is on the stage of brahma-bhūtaḥ stage, he can understand that "I am not this body. I am separate from this body." This knowledge was very common knowledge. At least we can see five thousand years ago. The kṣatriyas were fighting severely one another, but still they are not in bodily concept of life. So Arjuna being kṣatriya, is so much embarrassed with the bodily concept of life; therefore Kṛṣṇa chastised him, that "You are not a very learned man. You are talking just like a learned man, but you are not learned man." So this conclusion is to be taken by us. That anyone within this world, if he has got bodily concept of life, he's not a learned man. He's a fool. So this world at the present moment at least, it is a fool's paradise. Nobody is learned. Because everyone is working under the bodily concept of life. This is chastise. This is the first chastisement. Just like before giving lesson, if the student is writing or reading wrongly, then the teacher immediately says, ”You fool, it is not like this. It should be like this.”

So the first step Kṛṣṇa took in educating Arjuna… The Bhagavad-gītā is now being actually being spoken, bhagavān uvāca. The first basic principle is explained to Arjuna that ”You do not know anything. Don’t talk just like a learned man.” Actually, that is our own… Every one of us in the same position. Just like yesterday, two boys came. No philosophy, talking like nonsense, starvation, as if he has taken, what is called? Contract for stopping starvation. He’s starving, everyone is starving, this law, the nature will go on. Somebody, because there are three qualities of the nature-sattva-guṇa, rajo-guṇa, tamo-guṇa. So the natural laws will go on under the three laws. Therefore always we shall find three classes or three status of living condition. That will be explained in Bhagavad-gītā. Even, everywhere there are different species of life. Everywhere these three qualities are working. Just like there are some good trees. Good trees means which are producing nice fruits and flowers. They are good trees. And there are trees, no fruit, no flower, very long standing. No use. No useful purpose. I’ve seen in Los Angeles, big, big palm trees, very long, but there is no fruit. In India there are palm trees like that, they bear fruit, very nice fruit, tal. Very sweet fruit. So any tree which does not give us nice fruit or nice flower, that is sinful. Amongst the trees also there are pious trees, there are sinful trees, amongst the animals also there are pious animals, sinful animals. Just like dog and the cow. Cow is pious animal and the dog is sinful animal. So natures, amongst the birds, this crow is sinful bird. And the ducks, white swan, they are pious bird. The peacocks. So similarly in the human society also, there are pious men and sinful men. Those who are pious they have got different position. Janmaiśvarya-śruta-śrī…. [SB 1.8.26] Pious man means born in very good family, rich family. Janma, aiśvarya, aiśvarya means riches, opulence. Janma, first-class aristocratic family, brāhmaṇa family. Janmaiśvarya-śruta, educated, highly educated; śrī, beautiful. These are the signs of pious life. And similarly just the opposite, ugly, no education, born in poor family or low grade family, poor. These are the things.

So either you take human life or animal life or birds’ life, beasts’ life, trees’ life, anywhere you go, these three laws are working. Goodness, passion and ignorance. Therefore, always there must be three classes. Middle class, high class and lower class. There must be. So you cannot make one classless. That is not possible. So long the bodily concept of life is there, there must be these three classes. High class, middle class and lower class. So those who are condemned, they must suffer. Everyone is condemned in this material world. But first-class condemned, second-class condemned, third-class condemned. So you’ll find this first class, second class, third, you cannot stop it. Just like in Bombay sometimes I showed to my disciples, say in 1935. 1935 means about fifty years ago. Fifty years ago when I was in Bombay, that time I was doing some business. So a class of men, they were living on footpath. Their home (is) on the footpath. They have got a box or a bag and lying on the footpath and eating on the footpath, their, everything on the footpath. Now the same class of men are still there. Now economically, fifty years ago, the value of money was greater. At that time, fifty years ago we were purchasing, say ghee, at most one rupee per kilo. So now you cannot get first class ghee unless you pay twenty-five rupees per kilo. So the value of money has decreased. So that means, in other words people are getting more money. Formerly, one servant was engaged, ten rupees or twelve rupees per month. Now you cannot get a servant unless you pay one hundred rupees. So in that comparison, everyone is getting more money, but still the condition is the same. Condition is the same. This will go on. Even if you get more money, the other circumstances will force you to remain in the same condition as you were fifty years ago. Because you are destined. This is called destiny. You cannot change your destiny. That is not possible.

Therefore Bhāgavata says that do not try to change your destiny. Everyone is trying to change the destiny. I am poor man, I must be very rich man. But you cannot change your destiny. Tasyaiva hetoḥ prayateta kovido na labhate yad bhramatām upary adhaḥ [SB 1.5.18]. In this world we are, every one of us are bound up by the laws of karma, destiny. We have got our destiny. So much happiness, so much distress we must have. Because this is a mixture of happiness and distress. Here you cannot have unadulterated happiness. That is not possible in this… Unadulterated happiness, real happiness can be achieved in the spiritual world. Not in the material world. So certain amount of happiness and certain amount of distress we have to enjoy and suffer. You cannot change it. This is the law of nature in this material world.

Therefore Bhāgavata says, tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ. People are wandering within this material world, living entity, in different forms of life under different conditions of life. But they are not getting the information of Kṛṣṇa. That is their misfortune. So one who is fortunate during this period of continuous wandering in different species of life on different planets, he contacts another devotee. Guru-Kṛṣṇa. Or one who is actually anxious to unite with the Supreme Lord, how one gets this consciousness-by associating with devotees. Just like we are holding this class. Even those who are not devotee, outsider, if they come they can also understand, then he becomes, one becomes very seriously anxious how to understand God, how to go back to home, back to Godhead. Then Kṛṣṇa immediately helps. This is the process. Kṛṣṇa is there within your heart. As soon as you become little serious, immediately, Kṛṣṇa is ready. Kṛṣṇa is ready, He is sitting with you as a friend. Simply looking for the opportunity when you’ll come back to Him. That is Kṛṣṇa. He’s always sitting with you. But we are not willing to go back to home, back to Godhead. We want to become God in this material world. This is our position. Instead of going back to home, back to Godhead, live with God, we want to become God here. That is our position. Therefore, we are suffering. Here, you can… Nowhere you cannot be God. God is one. Nobody can be equal or above Him. Everyone must be subordinate to God. Therefore those who are not learned-foolish people-they are trying to be happy in this material world by adjustment and becoming himself God. This is atheism and this is demoniac tendency. But those who are advanced in knowledge, they know that ”We are eternally servant of God; we cannot become God. Better to remain servant of God; that is our happiness.”

So those who are in the bodily concept of life, they cannot advance in this real knowledge, that we are eternally servant of God. Our constitutional position is like that. If we do not serve God, we do not agree… We are servant of God, but if we deny that ”No, I am not servant,” so that means I become servant of māyā. Servant I’ll have to remain. That is my constitutional position. So one must first of all understand what is his identity. So this is the beginning of a lesson given by Kṛṣṇa, that ”You are lamenting for this body. This is not your identity. This is not your identity. You are wrongly thinking.” Just like if your coat is some way or other destroyed, that does not mean that you are destroyed. If your car by accident is broken, that does not mean that you are finished. Sometimes we get accident, that is another thing. But I am not the car. I am not this body, I am not this coat. This is real knowledge. Although sometimes we become little sorry, but the identity is different. So Kṛṣṇa says that ”You are talking like learned man, but you do not know your identity. You are not this body."

This is the summary information. Aśocyān anvaśocas tvaṁ prajña-vādāṁś ca bhāṣase [Bg. 2.11]. So anyone who is not in perfect knowledge, he should not take the position of talking like a learned man. That is cheating and that is foolishness. First of all you know things as they are. Then talk. Otherwise, it is said that it is better not to talk than to talk foolish. It is better to stop talking. Therefore, sometimes in spiritual advancement there is a process, maunam. Maunam means not to talk. Those who are too much foolish, the spiritual master orders him, "Don't talk. Please remain silent." That's all. Because if you talk, you'll talk simply nonsense. Why should you spoil your energy by such nonsense talking? Better stop. The meditation is also like that also. Instead of talking or doing nonsense, if one is remaining silent for some time, it is little good for him. But this meditation and maunam, silence, is not meant for the devotees. They are meant for the lesser intelligent class of men. Devotees' business is always to talk about Kṛṣṇa. Why they should stop talking? Maunam? No. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu says that one has to chant and talk of Kṛṣṇa twenty-four hours. Where is the question of maunam, silence? There is no question of silence. Silence is for those who are nonsense. "Be silent, don't talk." For them. At least they practice silence means at least they stop talking nonsense. But those who are actually advanced, for them there is no such restriction. Vācāṁsi vaikuṇṭha-guṇānuvarṇane. We should use our talking power for describing the glories of the Lord. Vaikuṇṭha-guṇānuvarṇane. That is kīrtana. That is chanting. Abhavad naiyāsaki-kīrtane. Just like for seven days when Parīkṣit Mahārāja was going to die… He had only seven days left. So twenty-four hours without any eating or without any drinking a drop of water, he went on hearing from Śukadeva Gosvāmī. And similarly, Śukadeva Gosvāmī also went on speaking, speaking Śrīmad-Bhāgavatam. Śrī-viṣṇu-śravane parīkṣit. They got, both of them got salvation back to home, back to Godhead. How? One was hearing, and one was chanting. These two processes. Parīkṣit Mahārāja was hearing and Śukadeva Gosvāmī was chanting. And what was the subject matter? Kṛṣṇa. That's all.

So Kṛṣṇa subject matter is so nice that simply you do not do anything. Simply hear, that's all. You have got God-given ear. You can hear. Sit down. Stane sthitaḥ śrutigataṁ tanuvān manobhiḥ. Śrutigatam, śruti means this ear. Śrota-pantaḥ. This is called śrota-pantaḥ. Getting knowledge by hearing. Satāṁ prasaṅgān mama vīrya-samvido bhavanty hṛtkārṇa-rasāyana-kathāḥ, satāṁ prasaṅgāt [SB 3.25.25]. When there is actually sat-sanga. Sat-sanga means this talking of Kṛṣṇa, hearing about Kṛṣṇa. When there is, there is no business. Not like a rented reciter or a paid reciter who is earning money by reciting. No, no. Not to hear from him. Actually, he's self-realized, who is working for the Lord, from satām. Satām means devotees. Satāṁ prasaṅga. Therefore is called satsaṅga. Satsaṅga means the association of the devotees. Sat means devotee. Sat means God. Oṁ tat sat. Or everything is asat. Asat means temporary. This material world is temporary. And sat means spiritual. So sat-saṅga means spiritual association. Sat-saṅgān mukta-duḥ-saṅgaḥ. The more you associate with sat, with devotees, then you become, more you become liberated. Sat-saṅgān mukta-duḥ-saṅgaḥ. Duḥ-saṅga. We are in the material world, we are simply in association, bad association, duḥ-saṅga. So if we want to get rid of this bad association, we must associate with the devotees. Sat-sangat mukta duhsanga. And satāṁ prasaṅgāt mama vīrya-samvido, if we hear in really devotee's association, then the… [break]

So Arjuna has got the best opportunity. He's hearing from the Supreme Personality of Godhead. He has got the… He's so fortunate. He's talking with the Supreme Personality of Godhead, face to face, directly. So our business should be we should follow the footsteps of Arjuna. How to follow the footsteps of Arjuna? As Arjuna understood Bhagavad-gītā, you try to understand in that way. Arjuna accepted Kṛṣṇa the Supreme Personality of Godhead. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. "Kṛṣṇa, You are the Supreme Person, Paraṁ Brahman, pavitra, the most pure." So if we, similarly, if we, even if we do not understand Bhagavad-gītā, if we follow that: "Arjuna has understood like this, that Kṛṣṇa is the Supreme Brahman, Supreme Personality of Godhead," then you understand everything. This is called paramparā. You don't require to, I mean, to tax your brain, what is Kṛṣṇa. Because now we have got poor intelligence. We cannot do that. But you simply accept what Arjuna says. Then you are perfect. Even I make a, I may become a fool number one, but if I accept… Mahājano yena gataḥ sa panthā. Mahājana. Those who are authorities, if you follow the authorities, then you understand. Dharmasya tattvaṁ nihitaṁ guhāyam. It is very difficult to understand what is religion, what is the process of religion. People are very much puzzled. But if we follow the great personalities… They are also mentioned in the śāstras. Svayambhu, Śambhu, Manu, Kumāra, Kapila, Manu. So if we follow their footsteps… Just like Arjuna. That, that is, really we understand. "If Arjuna has understood like this, so let me understand like that." That's all. Simple thing. Then we understand Bhagavad-gītā. But, if we want to speak very learned scholarly, but do not understand what is Kṛṣṇa, this is simply waste of time. As the so-called scholars and philosophers are doing. They do not understand Kṛṣṇa, but talking all nonsense, and such things are very much appreciated by others. That is described in the Śrīmad-Bhāgavatam: śva-viḍ-varāha-uṣtra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. These rascals, so-called scholars, so-called incarnation, are accepted by similar class of animals. Śva-viḍ-varāha. And actually Vedic understanding is to follow the footsteps of the predecessor ācāryas who understand things. Then our life will be successful. We'll understand.

Thank you very much. (end)
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Bhagavad-gītā 2.11
(with Spanish translator)

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Mexico, February 11, 1975
Prabhupāda:
śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

Śrī bhagavān uvāca. Bhagavān means the Supreme Being. In the English dictionary when you consult the word God, it is stated there, ”the Supreme Being.” What is that Supreme Being? We are all living being, but amongst ourself there is comparative, superlative positions. I am here; you are here; he is there. So you may be better than me, he may be better than you, and somebody else may be better than him. In this way you go on searching after one better than the other. When you ultimately come to a point that nobody is better then him, that is Bhagavān.

Bhaga means opulence. So there are six kinds of opulences. One opulence is to become very rich, another opulence is to become very powerful, another opulence is to become very strong, another opulence is to become very famous, another opulence is to become very wise, and another opulence is to become very much renounced. So these six kinds of opulences, when present in the superlative degree, that is Bhagavān. This means, as it is stated in the Vedic literature, na tasya samaḥ adhikaś ca dṛśyate: ”Nobody is found equal to Him or greater than Him.” In this material world any person you take, next moment you'll find somebody equal to him and somebody greater than him. But the Vedic information is: God means who has no equal and who has no greater person than Him. Actually Bhagavad-gītā was spoken by Kṛṣṇa, and here it is said, bhagavān uvāca. So Bhagavān, the Supreme God, means Kṛṣṇa. That is the statement in all Vedic literature.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Means that īśvara, controller, the supreme controller is Kṛṣṇa. We are also controller. I control a few people, you control a few men, another control more men, another, more men, or… You can go on. But the supreme controller, who controls everyone, all big controllers, that is Kṛṣṇa. Therefore, when it is said, bhagavān uvāca, that means the version which is presented herewith was spoken by the supreme controller.

So our process of receiving knowledge is from the supreme controller because, according to the definition already given-wise, the most wise-Kṛṣṇa, or Bhagavān, is the most wise. Therefore, if we receive knowledge from the most wise, then there is no flaw. That is our principle, that we are receiving from Kṛṣṇa, the supreme controller, directly. Just like when there is some misunderstanding, we take help from the law books because in the law book or in the law court, the decision is obligatory to both the parties. So to give knowledge there are many, many parties, but when we receive knowledge from the Supreme, that is all-inclusive. So here Kṛṣṇa says, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. Arjuna has accepted the guidance of Kṛṣṇa. He has said previously that ”The position is very perplexing. Therefore I accept You as my spiritual master, and You kindly give me enlightenment.” This is the process. We should approach the Supreme or the representative of the Supreme, just like the same example: when there is any controversy, we refer to the law book or to the lawyer, or we take the decision of the law court, and that is final.

So here Kṛṣṇa says to Arjuna that… Because he has accepted the leadership of Kṛṣṇa, therefore Kṛṣṇa is chastising him in this way. He is chastising in this way, that Arjuna was talking with Kṛṣṇa as friends. So friends means equal status, but he gave up that status. He took the status of a disciple. A disciple means who voluntarily agrees to be disciplined by the spiritual master. When one becomes disciple, he cannot disobey the order of the spiritual master. Śiṣya. Śiṣya, this word, comes from the root śās-dhātu, means ”I accept your ruling.” So previously Arjuna has accepted, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] ”I am now surrendered to You, and I agree voluntarily to accept Your ruling.” This is the relationship between the spiritual master and the disciple. So we have got ten kinds of offenses in chanting the Hare Kṛṣṇa mantra. So the first offense is guror avajñā, means to disobey the orders of guru, spiritual master. One cannot disobey the orders of guru. Caitanya Mahāprabhu, although He is Kṛṣṇa Himself, he also says, guru more mūrkha dekhi' karila śāsana: [Cc. Ādi 7.71] ”My guru, My spiritual master, saw Me a fool, and therefore he has chastised Me.” So therefore Kṛṣṇa… Because Arjuna has accepted Kṛṣṇa as guru, therefore He is chastising him that ”You are lamenting on a subject matter which is not done by any learned man.” That means ”You are not a learned man. You are fool.” ”The learned man does not do like this”-that means ”You are not learned man because you are doing this.” So Kṛṣṇa said that ”You… Practically you are not in the knowledge of things. Still, you are lamenting on the bodily concept of life.” Anyone who accepts this body as self, he is not only unlearned, but he is compared with the animal. That is the statement in the Vedic literature,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go means cow, and khara means ass. So anyone who accepts this body as self, he is animal, he is not human being. That is the beginning of knowledge. People are accepting knowledge from a school, college, university, but at the present moment at least, how many people know that he is not body? Unless we understand this first principle of knowledge, there is no question of spiritual advancement of life. So the beginning of Bhagavad-gītā is to give lesson that we are not this body. It will be later on explained that the spirit soul, or the real person, is within this body. Just like we are here. We are within this shirt and coat, but we are not the shirt and coat. So if the shirt and coat is stolen and if somebody becomes mad after it and lamenting, that is not very good sense. Therefore He is saying that aśocyān anvaśocas tvam: [Bg. 2.11] ”You are lamenting on the subject matter which is never done by any learned man.” So we shall go further on? Yes? Read, you, purport in Spanish. [break]

Hṛdayānanda: (translating question from Spanish) …one does not follow the instructions of guru.

Prabhupāda: Then he's misguided. A ship without rudder, or without captain. A ship without captain.

Hṛdayānanda: (translating) He wants to know why Lord Caitanya is not mentioned in the Bhāgavatam with the other incarnations.

Prabhupāda: He has not mentioned, but Bhāgavata has mentioned. No, you don't bring any other question. You talk about this, which we have lectured. In this way, if you bring other question, that is not… We are discussing one verse. You can put question on this, not irrelevant question. Of course, that is not irrelevant, but not in connection with these verses. So question means in connection with this verse.

Hṛdayānanda: (translating) How can we understand the guru?

Prabhupāda: How do you understand? When you go for treatment to a physician, how do you understand that here is a physician? How do you understand? Tell me?

Hṛdayānanda: He says by the title and reputation.

Prabhupāda: Yes. Some way or other, you know that he is a physician. So similarly, you have to find out guru. Guru… First of all, who requires a guru? That is the question. Because guru is not a fashion… The… It is said in the Śrīmad-Bhāgavatam, tasmād guruṁ prapadyeta: [SB 11.3.21] "On account of this, you should go to a guru." What is that account? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: "One who is very much inquisitive to know about spiritual affair, he requires a guru." Spiritual affair means that… We are in this material world. We are suffering. When the question will come in one's mind, "Why I am suffering?" that is spiritual. Just like an animal is being taken to the slaughterhouse. He cannot inquire, "Why I am being taken to the slaughterhouse?" But if a man is being taken forcibly, he'll protest; he will cry; he'll call crowd. Therefore human being can inquire about spiritual affair. So when there is spiritual inquiry, then one requires a guru. And by going to guru, as it is stated, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. One has to learn by surrendering, praṇipāta. So first of all there must be a strong impulse to inquire about the transcendental subject matter. Then one requires a guru. Not that, to follow a fashion, that one has guru. Ācāryavān puruṣo veda. Unless one becomes under the control of ācārya, he has no perfect knowledge. Therefore the Vedas says, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "For understanding that transcendental science, one must approach a guru." And what is the symptom of guru? Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham: Guru means one who has complete knowledge of Vedic version, and not only that, he is a staunch or fixed-up devotee of the Supreme Lord. These are the qualification. The guru strictly follows the Vedic injunction and teaches the same thing to his disciple. That is guru. So first thing is: one must be inquisitive to understand about the spiritual subject matter. Just like you have come here in this temple. You know that here nothing like political meeting is going on. Here something spiritual matter is being discussed. Therefore you have come. This inclination is the beginning of spiritual life. This is called śraddhā. Śraddhā means faith.

So this śraddhā has to be developed further, and to develop this śraddhā, or faith, one has to associate with persons who are keeping with this faith. Therefore it is said, ādau śraddhā tataḥ sādhu-saṅgaḥ: [Cc. Madhya 23.14-15] "First of all faith, then to associate with persons who are devotees and faithful…" In this way, when further development is done, then atha bhajana-kriyā, means the learning the process of devotional service. [break] …gambling, no meat-eating. These are not wanted. In the beginning of life nobody smokes or nobody becomes intoxicated. It is learned by bad association. Similarly, it can be given up by good association. They are called anarthas. Anartha means unwanted bad habits. So when we are children, innocent, we have no bad habits, but as we grow and associate with bad company, we also acquire all these bad habits. So to give up all these bad habits means we have to associate with sādhus or devotees, saintly persons. Then we can give it up. This is called anartha-nivṛtti, means giving up all unwanted bad habits. These things are not wanted. Nobody dies if he does not smoke or drink. Nobody dies. So artificially we learn it, so by good association we can give it up. So when we are purified out of all the bad habits, then we become fixed up in spiritual knowledge. So in this way we make advance in spiritual life, and at the last stage we become lover of God. This is the process, and one who teaches this process, he is guru. This is the definition of guru.

Hṛdayānanda: (translating)

Prabhupāda: I do not know what you said. What he said?

Devotee: Devotee is compassionate to the sufferings of others.

Prabhupāda: What is that? I cannot follow.

Paramahaṁsa: There's a tendency for someone who hears this verse to think that one should become callous to the sufferings of others.

Prabhupāda: Where it is?

Paramahaṁsa: Well, there's a tendency to misunderstand it in that way.

Prabhupāda: No, when we are teaching, it is because the people are suffering on account of ignorance. Therefore we are teaching. How we are callous? We are not callous; we are very much sympathetic to give them knowledge. How do you say? The devotees are not callous. Why they are touring all over the world, accepting so much trouble, opposition? Because they are very much sympathetic with the people who are suffering out of ignorance. They are the most sympathetic friend of the human society. So this is not true that they are callous. So any other question?

Hṛdayānanda: (translating) If we've already committed so many offenses to chanting, now, at this point, how can we purify ourselves?

Prabhupāda: If you… You don't commit offense. Why do you voluntarily commit offense? You should not commit offense. Then it will be all right, purified.

Hṛdayānanda: (translating) He wants to know how we can increase our desire for saṅkīrtana.

Prabhupāda: By performing saṅkīrtana. Just like if a man drinks and if he drinks, drinks, then you become a drunkard. (laughter) Drink more and you become drunkard. Similarly, chant more and you become perfect chanter.

Hṛdayānanda: (translating) He wants to know if the greatest offense is to disobey the guru.

Prabhupāda: Yes, that is the first offense. Guror avajñā, śruti-śāstra-nindanam. Śruti-śāstra-nindanaṁ guror avajñā. If you accept guru and again disobey him, then what is your position? You are not a gentleman. You promise before guru, before Kṛṣṇa, before fire, that "I shall obey your order; I shall execute this," and again you do not do this. Then you are not even a gentleman, what to speak about devotee. This is common sense.

Hṛdayānanda: (Spanish)

Prabhupāda: You cannot understand? What is that?

Hṛdayānanda: A devotee, how can he control his tongue?

Prabhupāda: He can take prasādam. (laughter) Bhaktivinoda Ṭhākura has said like that, tā'ra madhye jihwā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre: "Out of all the senses, the tongue sense is very powerful. So it is very difficult to control it." So he says, tā'ra madhye jihwā ati, lobhamoy sudurmati: "The tongue is very greedy and very difficult to be controlled. Therefore Kṛṣṇa has given us one weapon." What is that? Kṛṣṇa baṛo doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi: "Kṛṣṇa is very kind. Therefore He has given us His remnants of foodstuff." So if we make this promise, that "I shall not take anything which is not offered to Kṛṣṇa," then your tongue will be controlled. And in the śāstra it is said that you cannot understand Kṛṣṇa… Ataḥ śrī-kṛṣṇa-nāmādi. Not only Kṛṣṇa, even His name you cannot understand with these imperfect senses.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

"But when you engage your tongue in the service of Kṛṣṇa, then Kṛṣṇa reveals Himself." So the tongue's business is twofold. One is with tongue we speak-it vibrates sound-and another business is with tongue we taste nice foodstuff. So if you engage this tongue in the matter of Kṛṣṇa's service by vibrating Hare Kṛṣṇa mantra, and if you don't allow your tongue to touch anything which is not offered to Kṛṣṇa, then you become immediately Kṛṣṇa-realized soul. So when the tongue is controlled, all other senses are automatically controlled. This is the process. Now again engage your tongue, chanting Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.11

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Mauritius, October 1, 1975
Prabhupāda:

śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

This is the version of Kṛṣṇa in the beginning of Bhagavad-gītā. So first of all it is said here, Vyāsadeva, the author…, not author, the compiler who recorded the talks between Kṛṣṇa and Arjuna and then put it systematically in a book form. So he says that bhagavān uvāca. Bhagavān means the Supreme Person. Just like in this meeting, amongst my students, I am the supreme person, similarly, in the state there is a supreme person, the president or the prime minister, so everywhere you will find out one supreme person. Without a supreme person nothing can be managed, order-giving person. This is everlastingly existing, and you cannot avoid this. Even in Communist country they also have the supreme person, dictator. So taking the whole universal affair, the nature, how things are going on… The sun is rising early in the morning. It is setting exactly in due time. Then the moon is coming. Everyone in big, big planetary system, they are working very systematically. The astronomical calculation is so perfect that, they say, one ten-thousandth part of a second is also calculated. So accurately things are moving.

So in the Brahma-saṁhitā it is said, yac cakṣur eṣa savitā sakala-grahāṇām. The sun is the eye of all the planets. We have got eyes, but unless there is sunrise, what is the value of our eyes? We cannot see. We are very much proud of our eyes, we want to see everything. But we do not calculate the value of our eyes. Unless there is sunshine we cannot see. At night, unless there is electricity or moonlight or some lamp, we cannot see. And still, we are very much proud of seeing. This is called illusion. We have no power. We are put under certain condition; then we work. Otherwise we cannot work. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Prakṛti, material nature, puts us under certain condition and we work accordingly, not independently. And the prakṛti, material nature, also working under somebody. Just like when you go on the street you see red light and green light. As soon as you see red light you stop your car. So this red light and green light is being manipulated by the police, and the police is working under government. Similarly, this whole material nature is acting like red light or green light, but behind that red light and green light there is the supreme brain. That is the Supreme Personality of Godhead. So as a layman or as child cannot understand how the red light and blue light, green light, is working… He sees simply, he thinks automatically it is being done. That is foolishness. It is not being automatically done. There is machine. There is manipulator behind this red light. So this is intelligence. Anyone who is concluding that "On the street the red light and green light is working automatically; there is no brain behind it," he's a rascal. Simi larly, the whole material cosmic manifestation is working… Even the big sun planet, it is also working under certain direction. Yac cakṣur eṣa savitā sakala-grahāṇām. Without sunrise nobody can see, not only in this planet, in other planets also, sakala-grahāṇām. So this sun planet is so important… Day and night, year and millions of years-everything is being calculated on the solar system. So this powerful planet is described as the eyes of everyone. Without sunshine nobody can see. Yac cakṣur eṣa savitā sakala-grahāṇāṁ rājā. It is to be considered as the king of all planets, rājā, sakala-grahāṇām. All the planets, they are moving, rotating on the heat of the sun, heat and light, and they are working on the light of the sun. Sun is so important. Everything is described in the Vedic literature. So that sun also-working under somebody's direction. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun is rotating in the orbit at the speed of sixteen thousand miles per second by the order of somebody. That is Govinda. Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So this is knowledge. This is knowledge. So the Supreme Person is Bhagavān. Bhaga means six kinds of opulences: the richest, the most powerful, the wisest, the most beautiful, and the most influential, and the most renounced at the same time. Just like this whole cosmic manifestation is created by the will of the Supreme Personality of Godhead, but you will not find him here. Disinterested. Many millions of universes are working by His will, but He is not interested. The example is just like a big capitalist.

He has got many factories, and if you go to the factory-there is a Tata factory, iron factory-you will find huge factories going on, but Mr. Tata is not there. Things are going on. Similarly, all cosmic manifestation going on, it is under the will of Kṛṣṇa. But He is not present here. That is explained in the Bhagavad-gītā, mat-sthāni sarva-bhūtāni: [Bg. 9.4] ”Everything is resting on Me.” Any factory, every worker knows that the whole factory function resting on that supreme person. He knows that. So actually fact is that mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ: ”But I am not there. I am not there.” Similarly, Bhagavān means that. Under His will, under His power, everything is working so nicely, systematically, but if you want to see God, Kṛṣṇa, you cannot see Him. He is not there. He is in Goloka Vṛndāvana, but His influence is so extensive that even without His personal presence, things are going on so nicely. This is called Bhagavān. Bhagavān means this.

So here in this Bhagavad-gītā, that Bhagavān is giving you knowledge. So how much perfect it is, you have to consider. Vyāsadeva could have said, ”śrī-vyāsadeva uvāca.” No. Bhagavān uvāca, so authoritative. So whatever He says, there cannot be any change. It is all perfect. Unfortunately, we rascals, we do not take Bhagavad-gītā as it is. We want to change it according to our whims. This rascal havoc has ruined the whole world. Otherwise, if they would have preached Bhagavad-gītā as it is, the world situation would have been different. Everything would have been in order, tranquility, peace, and everybody would have been prosperous. But the rascals will not do that. That is the defect. Therefore our tiny effort is how to present Bhagavad-gītā as it is. This is our mission. If we take… Even now, in this distorted condition of the world, if we accept Bhagavad-gītā as it is, then still, we will be benefited. There is no doubt about it. Therefore our appeal is that throughout the whole world people should come, try to understand Bhagavad-gītā, and set up examples and do the needful. Then everything will be peaceful. This is the peace formula. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānam [Bg. 5.29]. Suhṛdaṁ sarva-bhūtānam. Suhṛt means well-wisher. Well-wisher. Here is the supreme well-wisher. He wants, Kṛṣṇa wants that wherever you live, you live peacefully and happily; and therefore He is called suhṛt. He is desiring everyone’s happiness. Therefore He comes Himself to advise, to instruct how to live, how to follow His instruction, and He leaves these behind Him, such books as Bhagavad-gītā, and He sends His representative occasionally to revive our consciousness. This business is going on, not only in the human society, even in the animal society. Anywhere, even in demigod society, things are going on like that. Therefore we should know, whatever Bhagavān says, there cannot be any mistake, any illusion, any cheating or any imperfectness. Then it will be very nice. And that is the fact. The word used, bhagavān uvāca, means this instruction is neither mistaken nor illusion nor cheating nor imperfect. Whatever we teach, we speak, we conditioned soul… As I said, that we are very much proud of our eyes, but we cannot see without sunrise… We cannot see without electricity. But that is our defect. We are possessing everything defective, still we are proud: ”We are perfect.” That is cheating. We are not perfect. But Kṛṣṇa, Bhagavān, is not like that. If we think Kṛṣṇa is also like us, avajānanti māṁ mūḍhā mānuṣīm… [Bg. 9.11]. Because He teaches exactly like a human being, He appears, therefore we think, ”He may be little more intelligent than me. After all, He is like me.” No. He is Bhagavān. We have to understand.

So the problem was that Arjuna was not willing to fight, considering his family members as not to be killed. Nobody, of course, should like to kill his family members, so that was natural. But this family relationship or national relationship, community relationship, this is due to this body. I accept somebody as my brother because he has got the body from the same father from whom I have got this body. But the body is by-product of the father’s body. So this bodily relationship is material. Material means outward, external. It is not real relationship. The father is a soul, I am soul, my brother is a soul, so we are related on the spiritual platform in relationship with God because soul is not matter. Our material father is… Material father means we see the material body. We do not see the soul of the father, neither the father sees the soul of the son. Everyone under illusion we are simply seeing the body and accepting as kinsman. So this illusion was to be removed by Kṛṣṇa, and therefore He said, aśocyān anvaśocas tvam [Bg. 2.11]. ”You are lamenting over the body. Oh, it is very regrettable. You are lamenting.” Aśocyān anvaśocaḥ. What is this body? It is simply lump of matter. As soon as the soul is out of this body, what is the value of this lump of matter? It will be thrown in the street, and somebody will kick on the face. Nobody will care. Nobody will care. But so long the soul is there, if you touch the hair even-”Why you are touching my hair?” But when the soul is not there, on the same face, if somebody kicks, nobody will care. This is the position of the body. Therefore it is said, aśocyān: ”It is garbage. Why you are lamenting on this garbage?” Aśocyān anvaśocas tvam [Bg. 2.11]. ”You are talking, very learned man, that ’If I kill my brothers the, my brothers’ wives will be widow, and there will be prostitution and then the whole family will go to ruin.’ These are all external condition.” He…

This is real education, that ”You are thinking on terms of the body; therefore it is not very important subject matter.” Real subject matter-what will happen to the soul-that is real, important. But whole world, they do not know what is the important platform. All rascals, they are concerned with this body. That is not wonderful; that is natural. Even if we know, still, if there is some bodily pain we become very much disturbed. But we should know, always remember, that ”I am not this body.” The same example, that I have got a very nice car, Rolls Royce car, I have got attachment, that is all right, but we should know always that ”I am not this Rolls Royce car. I am different from it.” This is knowledge. ”I may have some attachment for my car. That is natural. I have paid for it. I like it. But in spite of all these consideration I am not the Rolls Royce car. The Rolls Royce car is a lump of matter. I am using it.” Similarly, we should always remember that ”I am using this material body for my transaction, different transaction, but I am not this material body.” But a devotee, he uses this material body, utilizes it properly. Just like we are also going by aeroplane, by motorcar, but we have no concern with the… I have come to you country by aeroplane not to see your country. I have come for Kṛṣṇa’s business: to see if I can induce you to Kṛṣṇa consciousness. Otherwise we have no concern with this aeroplane or motorcar or anything. We take advantage. Similarly, when we take advantage of this body for advancing in Kṛṣṇa consciousness, then it is very nice. Nirbandhaḥ kṛṣṇa-sambandhe. That is also renouncement. He has no attachment. He simply uses things. Then that thing becomes spiritual. Actually it is spiritual, and when it is not used for spiritual purpose or Kṛṣṇa’s purpose, it is material, the same thing. What is the difference between material and spiritual? That is, a picture is there. There are so many pictures. People may say that ”Here is the same picture. Why these people are worshiping and offering ārati and chanting?” But this picture is spiritual because it enhances or enthuses a spiritual consciousness. Therefore it is spiritual. Of course, it is not very easy to understand immediately, but on the ultimate issue, everything is created by Kṛṣṇa, or God, so by seeing everything, if you remember Kṛṣṇa, then that is spiritual. That is spiritual. So anyway, for ordinary man this does not happen.

Therefore Kṛṣṇa says that ”You are lamenting for the body. Oh, it is very astonishing. And you are talking like a very learned man.” Everyone you will find talking, very learned man. He knows something, but ask him, ”What you are?” ”I am Indian.” ”I am American. I am Mr. Such and such. I am father of such and such.” This is bodily… However great he may be, he is identified with the body. And according to śāstra, so long we shall identify with this body, we are not better than the cats and dogs because they also identify with the body. Therefore Kṛṣṇa says, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. ”Why? I am wrong?” Yes. Because gatāsūn agatāsūṁś ca. The body, whether with the soul or without the soul, it is material. So so long even the soul is there, we should not be very much interested with the bodily comforts. We should be interested how to make progress in spiritual consciousness. And general people, they are simply engaged to get bodily comforts. The whole world is going on. The material civilization means bodily comfort. They are increasing their activities how to… They take it as civilization that to increase the bodily comforts of life. That is their idea. But they do not know that even if we are able to increase to the largest extent our bodily comfort, the body will not exist. It will die. But we do not see to that, that ”Never mind. We shall die. So long we live…” Yāvad jīvet sukhaṁ jīvet. ”So long we live, let us live very happily.” So it is a great science. They do not know that… You may think that you are living very happily, but you have to change this body, and that body may not be very happy. That they do not know. This is ignorance, moha. Mohitaṁ nābhijānāti. Being bewildered by the three modes of material nature, they do not know what is the actual fact. Therefore we have to learn from the perfect person, Kṛṣṇa, what is this position. Here it is said that aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase gatāsūn agatāsūṁś ca nānu… [Bg. 2.11]. ”This is not the subject matter of eulogizing or lamenting. The subject matter should be different. That is soul.” Then He will explain, next verse.

Thank you very much.

Devotees: Haribol! (end)

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Bhagavad-gītā 2.11,
Rotary Club Address

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Hotel Imperial, Delhi, March 25, 1976

Prabhupāda: (prema-dhvani) Thank you very much.

śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

Our this Kṛṣṇa consciousness movement, it is not something new, imaginary movement. It is very old movement. At least five thousand years ago this Bhagavad-gītā was repeated by Lord Kṛṣṇa in the Battlefield of Kurukṣetra. Before that, as it is stated in the Bhagavad-gītā, Fourth Chapter,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Kṛṣṇa said to Arjuna that ”This science of understanding God, long, long ago I spoke to the sun-god Vivasvān.” In the Vedic scripture we understand that every planet is inhabited by living entities. The sun is also one of the planets, and there are living entities. Otherwise how Kṛṣṇa could go there and speak the predominating person, Vivasvān? The name of the person is also given, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. And vivasvān manave prāha. Vivasvān, the sun-god… Because in the higher planetary system the sun planet, moon planet, and many, many other planets, they are called the heavenly planets. The inhabitants of those planets are very opulent. The material happiness available in those planets are hundreds and thousand times better than in this planet. So it is confirmed in the Bhagavad-gītā that sun planet is also inhabited by living beings. But their body is made of fire. That is the difference. Just like here our body is made of earth. Earth, air… Earth, water, air, fire, ether-these are the five material elements. In some planet the earth is prominent; in some planet the water is prominent; in other planet the fire is prominent. So this is the creation of God, different varieties. That is confirmed in the Bhagavad-gītā:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

This material world, composed of many millions of universes, that is one-fourth creation of the Supreme Personality of Godhead. Ekāṁśena sthito jagat.

So Bhagavad-gītā means to understand what is God, the science of God. And God Himself is speaking about Himself. Otherwise it is not possible to understand what is God. So if we carefully understand the ślokas and the passages mentioned in the Bhagavad-gītā, we can understand what is God. And the human form of life is meant for understanding God. He has no other business. In the lower bodies, less than human form of body… According to Darwin’s theory, the human form of body comes from monkey. But the evolution is accepted in the Vedic literature but not like Darwin’s. The evolution, again according to Vedic scripture, is that the living entity is different from the body, and the living entity is passing through many forms of body. We shall read that. So the bodies are according to my desire. I am desiring something. Just like here we are sitting, so many ladies and gentlemen, but not one of them is similar to anyone else. They have got different bodies. That body is created according to one's desire. The mind, the subtle mind, is the creator of the next body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death whatever I am thinking, a similar body will be offered to me by the laws of nature. Subtle body. The mind, intelligence and ego, they are subtle body, and the gross body is made of earth, water, air, fire, ether. So when we give up this gross body, the subtle body carries me to another gross body. This is the way of transmigration of the soul. The prakṛti, nature, nature's law, is very strict and stringent. The nature will immediately offer you a similar body according to the thinking at the time of your death. Tathā dehāntara-prāptiḥ [Bg. 2.13].

Therefore this human form of body is meant for going back to home, back to Godhead. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. We are eternal. As God is eternal, we are also eternal because we are part and parcel of God. As God is always blissful, jolly, similarly our nature is always blissful and jolly. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat, cit, ānanda. Sat means eternal, and cit means blissful, cit means full of knowledge; and ānanda. Ānanda means blissfulness. That is our nature. Therefore we want to live. We do not wish to die. We do not wish… Nobody wishes to die, but we are forced to die. That is our punishment. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. This instruction you will get in the Bhagavad-gītā, that "The living entity is eternal," śāśvata, "very, very old." Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre: [Bg. 2.20] "When the body is destroyed, is annihilated, the soul exists. It goes to another body." The example is just like every one of us… In the first day of intercourse of the father-mother, the secretion mix together, emulsified, and if the living entity is allowed to enter into that, it grows. That is the beginning of our body. But if the living entity is not allowed into the, that emulsified, small pealike form, then there is no pregnancy. So attempt is made to pollute that emulsification. Therefore the living entity cannot enter into it and there is no pregnancy. Otherwise there must be pregnancy. Then that pealike body grows, and in seven months it grows the hands and legs and head and everything, and consciousness comes back. When we die our consciousness becomes almost stopped, and we then lie down within the womb of the mother according to species of body, a status-take it for granted our human form of body-seven months. At that time body is grown up. In this way, in tenth month the body is fully grown. Then by nature's way the body comes out and another life begins. This is called transmigration of the soul.

So actually we are eternal. In the Vedic language it is said, nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Nitya. Nitya means eternal. And nityānām. Nityānām means plural number of nityas. So there are many nityas, means many living entities, but there is one nitya Supreme. That is God. He is also a living entity like us. Then where is the difference? The difference is, we learn from the Vedic line, eko bahūnāṁ vidadhāti kāmān: "That singular number nitya, eternal, maintains the plural number nityas." We are within the plural number, nityānām. So conclusion is that God is the Supreme Being and we are living being. So our relation is very intimate. Qualitatively we are one because we are part and parcel. So God is eternal, full of knowledge, and blissful; therefore our position is also the same but in minute quantity. His knowledge is great. Therefore God is great. Our knowledge is limited. And because we have got limited potencies, therefore we are called living entities. And God has got unlimited potencies, therefore God is great and we are small. This is conclusion of the Bhagavad-gītā. And we are in this material world being contaminated by the material nature. We are suffering because anything material, it has got limited period of existence. Anything you take, it is asat. Asat means "which will not exist," and sat means "which will exist." The Vedic injunction is asato mā sad gama: "You are sat. You revive your eternal life. Don't be entangled in this asat."

So we are transmigrating from one body to another. There is evolution.

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

Because in the beginning the whole planet was covered in water. The water is drying up and gradually land is coming out. So therefore in the beginning the aquatics, jalajā nava-lakṣāṇi. So the aquatic animals, they are 900,000 species. Jalajā nava…, sthāvarā lakṣa-viṁśati. Then trees and plants and herbs and grasses and so many, they are 2,000,000 forms. Then kṛmayo rudra-saṅkhyakāḥ. Then insect life, reptile life, 1,100,000. Then pakṣiṇāṁ daśa-lakṣaṇam, then birds, varieties of birds, 1,000,000. Then paśu, four-legged animals, 3,000,000 types. Then mānuṣāḥ catur-lakṣāṇi. Then human form of life, uncivilized and civilized, that human form of life 400,000. So in comparison to the lower species of life, we are very small quantity. Together there are 8,400,000 species of life, living entities. The evolution process is from one body to another, another, another. In this way, when you come to the human form of life, it should be utilized for full knowledge about our eternal life. That is the opportunity. And if we don't take this opportunity, if we live like other animals-eating, sleeping, sex, and fearfulness, āhāra-nidrā-bhayam-but we do not care to understand what we are, what is God, what is our relationship with God, then we are missing the point.

That lesson, instruction, is given in the Bhagavad-gītā. And it is very easy to understand. The perplexity which Arjuna met at the Battle, in the Battlefield of Kurukṣetra… The fight was between two sector of family members. They're cousin-brothers, one family, but there was some trouble, who would occupy the throne. From Mahābhārata we understand that the Pāṇḍavas, at least up to Mahārāja Parīkṣit, he ruled over the whole world. Bhāratavarṣa means the whole world, and the capital was here, Hastināpura. This information we get, Mahābhārata. Mahā means greater, and bhārata means India. Mahābhārata. So there was trouble, who will occupy the throne. So there was fight. So when fight was arranged, then Arjuna… He was a devotee of Kṛṣṇa. (aside to someone talking:) Please stop. He declined fight. He said to Kṛṣṇa, "My dear Kṛṣṇa"-Kṛṣṇa was his friend-"I don't like this fight because they are my cousin-brothers. Although they have usurped my kingdom, let them enjoy it. I don't wish to fight with them." But Kṛṣṇa declined. Kṛṣṇa said, "No, you have to fight. Your duty is to fight." Then Arjuna placed before Him so many ideas that "If I kill my brother, then my brothers' wives will be widow and they may be polluted, then unwanted children, varṇa-saṅkara, will come out, and when the varṇa-saṅkara population is filling, then the whole world becomes a hell." So many arguments. So Kṛṣṇa, when He saw that Arjuna is very much afflicted with the material ideas, so He wanted to teach him this Bhagavad-gītā. So first punishment… Not punishment, chastisement. Because Arjuna accepted that "The perplexities which I am facing is not possible to be solved except Yourself." He knew that Kṛṣṇa is the Supreme Personality of Godhead. So he surrendered himself to Kṛṣṇa, śiṣyas te ’haṁ śādhi māṁ prapannam, kārpaṇya-doṣopahata svabhāvaḥ: [Bg. 2.7] ”I am a kṣatriya. It is my duty to fight in right cases, and I am declining. This is my weakness. So kindly instruct me how I can give up this weakness. I am accepting You as my guru.” Śiṣyas te ’ham. Śiṣya means who voluntarily accepts to be ruled by a person who is guru. He is called śiṣya.

So Arjuna and Kṛṣṇa, they were friends, but still, to take right instruction without any argument, he accepted He is guru. Then after the acceptance Kṛṣṇa’s first warning is,

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

”My dear Arjuna, you are talking like a very learned man, but the subject matter which you have touched is not at all taken seriously by the paṇḍita.” Paṇḍita means learned man. That means, ”You are talking like a fool. You are taking this body as self.” So actually this is not the fact. The body is not the self. The self is different. If you analyze this body, what you will find? Suppose we are breathing. What is this breathing? It is air only. Now, when the breathing is stopped, a man is dead. Now, you are so much advanced in science. Why don’t you replace this breathing? It is nothing but air. So you can manufacture some machine working in electric battery and put some air and fix up, and that same air will come: ”Woosh, woosh, woosh, woosh. ”Will that give you life? No. Even if you artificially bring breathing, just like nowadays they, with oxygen gas, as if oxygen gas is life… That is not the fact. So if you analyze every part of the body, then you will find that there is no life. This is called education. This is called scientific knowledge. Simply abruptly taking something without any proper understanding, that is not knowledge. Therefore Kṛṣṇa chastised him that ”You are talking like very scientific, learned scholar, but you are a fool number one because you are accepting this material body as the self.” This is ignorance. This is confirmed in another place, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This kuṇape, this bag of three elements, kapha pitta vāyu, or, take it, the skin, muscle, veins, bones, urine, stool, blood-what you will find if you dissect this body? They are all material things. What is blood? It is also water, red water. The urine, this is also water. And this bone, bone is nothing but earth hardened. If you take plaster of Paris… They sometimes show artificial bone also in the medical college. But that is not. That is bone. That is earth. So do you think this combination of this earth, water, air, fire, is life? Can you produce life? You take… You can get enough earth, water, air, pus, stool, urine, blood. You manufacture one life. That you cannot do. This is called analysis. And those who are engaged in understanding the self as the combination of these earth, water, air, fire-sa eva go-kharaḥ [SB 10.84.13]. Such persons are defined in the śāstra as no more intelligent than the cows and the asses. So from here spiritual knowledge begins. You analyze the body, but you won’t find the real soul or real life, although it is within you. But why you cannot find? It is very, very small. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. The formation of the soul, measurement of the soul, is very, very… It is smaller than the atom. Keśāgra-śata-bhāgasya [Cc. Madhya 19.140]. The tip of the hair you divide into hundred part, and take one part. Again divide it into hundred parts. That one part is the measurement of the soul. That means one ten thousandth part of the top of the hair. So how you can see? But that small particle is giving you living force. This knowledge we get from Bhagavad-gītā, and that is the fact. You cannot get life by analyzing this material body. That is not possible. You have to find out what is that small particle. You have to hear. Therefore you cannot get knowledge by your material activities. You have to hear it from the authorities; otherwise there is no possibility. Just like you cannot understand who is your father. You have to take the knowledge from your mother. If mother certifies, ”This gentleman is your father,” that is correct. But if you go on researching who is your father you will never be able to know who is your father. Similarly, what is life, what is soul, what is our, this body, what is the ultimate goal of life, why you are suffering-all this knowledge you have to take from the higher authorities. That is called Vedic process, not to endeavor by research. What you can research? Our fund of knowledge is very, very poor, limited. You cannot have perfect knowledge unless you hear from the authority. So Kṛṣṇa is the authority. Our Kṛṣṇa consciousness movement means you take knowledge from the best authority. Don’t manufacture knowledge. That will not help you. That is Kṛṣṇa consciousness movement.

So here Kṛṣṇa says that ”My dear Arjuna, you are talking like a very learned man.” That is our disease. Everyone will talk as if… We manufacture, but that is useless. Ke āmi kene āmāya jāre… You cannot make any solution. Therefore the whole world is in chaotic condition. We speak of our own country, India. Not only India, everywhere the chaotic condition is because they have no real knowledge. They are simply claiming to be very learned man, which is chastised here by Kṛṣṇa. Aśocyān anvaśocas tvaṁ prajñā-vādān: [Bg. 2.11] ”You are presenting yourself as very learned man, but the subject matter which you have taken, this body, this body is nothing but dead lump of matter.” That is said here, that aśocyān anvaśocas tvaṁ gatāsūn agatāsūṁś ca. This body, when it is living condition… Living condition means so long the soul is there, it looks like very bright, beautiful, moving here and there. And when the soul leaves this body, then what it is? It has no value, a lump of matter. Just like a motorcar. So long it is moving, it is worth one lakh, and so long it does not move, it is simply lump of iron and copper and something. Who cares for it? It is thrown away. Same thing. The body has no value. It has value so long the soul is there. Otherwise suppose a big man… They are lamenting such, ”A great man has passed away.” But what is that such great man? He is lying on the floor, on the bed, the same man. So why you are seeing that he has gone? Then who has gone? You have never seen him who has gone. This is knowledge. So our human life is meant for understanding what has gone from the body which makes the body a lump of matter… [break]

Dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt. In the Satya-yuga, when the duration of life was very, very great, meditation was possible. And next yuga? Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. By performing the ritualistic ceremonies recommended in the Vedas, yajña… And the next yuga, by paricarya, by Deity worship. And next yuga, this Kali-yuga, hari-kīrtanāt, simply by chanting the holy name of the Lord. Otherwise… And meditation means kṛte yad dhyāyato viṣṇum. Meditation means to think of Viṣṇu, Lord Viṣṇu. That is the recommendation. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they think of the Supreme Person, dhyānāvasthita manasā, mind absorbed, surcharged with thinking of Viṣṇu. That is called meditation. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. And in the Bhagavad-gītā this dhyāna is recommended in the sixth chapter:

yogīnām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Any yogi… There are different varieties of yogis. So of all the yogis, the bhakti-yogī who is thinking of Kṛṣṇa within the mind, he is the first-class yogi. So in our movement we are creating first-class yogis because they are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So this is directly to create first-class yogis. Yoginām api sarveṣām.

Indian: Swamiji, in our ancient books Kṛṣṇa has also been projected as a person who has lived for a certain period of history, and who was associated with number of…

Prabhupāda: Friends and relatives.

Indian: …relatives for temporary time. Our books of literature also projected the Supreme Being as the perfect one. How do you reconcile the two things? How do we accept that… Your teachings are based on the assumption that that person who lived for that period of time is the perfect person. But how do you fundamentally assure that what He has said is correct? How do you reconcile the two points?

Prabhupāda: That I have already explained, that one has to understand Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Before your asking, I have already explained that if that person, Kṛṣṇa, whom you think that He lived for a certain period with friends and relatives just like ordinary man, if you simply study what is this person, then you'll be comforted (competent?). Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. To understand Him in fact, it is not so easily. That is also explained in the Bhagavad-gītā:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many millions of persons, one becomes siddha, perfect. So that perfection is not complete perfection. That perfection means ahaṁ brahmāsmi: "I am not this material body; I am spirit soul." So one who understands this position of oneself is calculated as perfect, but yatatām api siddhānām [Bg. 7.3], in that perfect stage if one endeavors to understand Kṛṣṇa, yatatām api siddhānāṁ kaścid, out of many such millions of persons who trying to understand Kṛṣṇa in perfection, one may understand. So it is not so easy. Janma karma ca me divyaṁ yo jānā… [Bg. 4.9], again tattvataḥ. That factual understanding is possible. How it is possible? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Only through devotion you can understand. So these problems will be solved when you become a devotee. Then Kṛṣṇa will reveal. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If you try to understand that Supreme Person Kṛṣṇa, who comes before you as ordinary person, you can understand Him if you become His devotee. Otherwise it is not possible. Ataḥ śrī-kṛṣṇa-nāmādi. You cannot understand Kṛṣṇa or His name, His form, His pastimes, His activities-na bhaved grāhyam indriyaiḥ-by your imperfect senses. But sevonmukhe hi jihvādau svayam eva sphurati. When you are engaged in His service, then He reveals Himself: "Here I am." So this is the process. If you want to understand that person, Kṛṣṇa, who is accepted as the Supreme Personality of Godhead, then you have to take shelter of bhakti-yoga and associate with bhaktas. Then it is possible. Otherwise not.

Indian (2): Praṇāmas, Swamiji.

Prabhupāda: Hare Kṛṣṇa.

Indian (2): Shri Gandhiji was also great admirer of the Gītā and a great scholar and a great…, made commentary also. But he at the time of the great war asked the great powers to let Hitler come in and not fight him at all. But where have you… He said that Hitler change of heart that would be effective and not that punishment. That means punishment is a fault, and I would like your enlightenment on this paradox.

Prabhupāda: The punishment… Kṛṣṇa does not personally punish. He has got many agents. Just like in the government, the president does not punish directly, but there are many departments. Similarly, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His potencies are manyfold. One of the potency is this material nature. It is called māyā. That is explained in the Bhagavad-gītā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is very difficult to surpass the jurisdiction of māyā, duratyayā. But punishment will not be excused. Ignorance of law is no excuse. Similarly, this māyā, this material nature, is very, very strong. If you eat little more… Your nature is to eat, say, two ounce. If you eat three ounce immediately you'll be punished. There will be indigestion. The nature is so strong. Therefore it is called daivī hy eṣā guṇamayī mama māyā duratyayā. So in this way you cannot surpass the stringent laws of māyā, but if you want to avoid punishment, then you take shelter of Kṛṣṇa. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Therefore Kṛṣṇa consciousness is essential. If we become Kṛṣṇa conscious, if we follow the instruction of Kṛṣṇa, then there is no question of being harassed by the stringent laws of māyā. This is the version.

Indian (3): President Jagadish, it is customary… (end)

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Bhagavad-gītā 2.12

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New York, March 7, 1966

Prabhupāda: So last day we were speaking about the eleventh, eleventh, Second Chapter, eleventh verse. Just read it. Second Chapter, eleventh verse.

Devotee: ”In fact, there was never…” ”Arjuna, you grieve over those who should not be grieved for, and yet speak like the learned wise men who do not sorrow over the dead or the living.”

Prabhupāda: Yes. You have marked it? With pen? Yes. So we have finished this śloka. The next verse is

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param
[Bg. 2.12]

What is the translation?

Devotee: ”In fact there was never a time when I was not, or you or these kings were not, nor is it a fact that hereafter we shall cease to be.”

Prabhupāda: Yes. Now…

Devotee: ”…we shall ever…”

Prabhupāda: Kṛṣṇa is trying to convince Arjuna that death does not take place. He says clearly that ”Myself-I am the Supreme God, Kṛṣṇa-yourself, you, and all the other kings and the soldiers, those who have assembled in this great battlefield, it is not that in the past, we were not existing. And in the present, we are now face to face. We are seeing that we are existing. And in the future, we shall also exist in the same way.” ”In the same way” means individually. Just like I am an individual person. You are an individual person. He is an individual person. So I, you, he, or they-first person, second person and the third person-so that individuality continues. Individuality of every living being is a fact. Therefore in the actual field also, we see that we have got difference of opinion. What I think, you may not agree with me because you have got your individuality. Similarly, your thinking may not be agreed by another gentleman. So everyone has got his individuality. That is a fact. Not that the… Just like there is a class of philosophers who says that the soul is a homogeneous, one entity, and after the destruction, after the annihilation of this body, the soul, as a substance, will mix up. Just like water. You keep in different pots. In different pots you keep water. So the water takes the shape of the pot, the bowl, round bowl. You keep water. The water takes the shape of round. So similarly, there are thousands of, or millions of, waterpots, and suppose all the waters are mixed up. Then there is no distinction. Just like they were in the pots. So their theory is that when a soul is liberated then the, that it mixes up with the Supersoul. Just like a drop water taken from the sea water and again put it into the sea, it mixes up. It loses its identity.

So that is one theory. But here Lord Kṛṣṇa says that ”Myself, yourself, and all others who have come here…” There were about sixty millions of people assembled in that fight. It was not a small fight. In India there was… Of course, that was also great world, world war. Just like we had experience… I think in the First World War none of you had seen because you were all young men. And we were child. When the First World War was declared, we were all boys, schoolchildren. My age was at that time fourteen years old, in 1914, when there was fight declared between Germany and Belgium. So that was the First World War. Then Second World War was in 1939. That was also German and Englishmen, like that. But actually, this was also World War, this Battlefield of Kurukṣetra, because all the kings of the world, they joined either this party or that party. So there were a great assembly of all worldly kings. Now, Kṛṣṇa says that ”Either Myself, either yourself, or these persons who have assembled here, they are individual. They were individuals in the past, they are now individuals, and they will continue to be individual even after annihilation of this body.” Now, how you’ll adjust? There are two theories, that after liberation all these souls, they become one. Just like all drops of water, if you put into the sea, they become one entity. There is no distinction. And the Lord Kṛṣṇa says that ”No, they keep their individuality. They do not mix.” Now we are supposed… We are all laymen. We are ignorant, what is actually position, what is the actual position. But we have got our discretion also. Just like every one of you has some knowledge in the history. Now, in the history in the past… Suppose you are now thirty years old or thirty-five years old, and suppose two hundred years before, the history which you read, you find that all people were individuals. And at the present you are experiencing that all individual, they are. All living entities-either human being, or animals or birds, or anywhere-you can see that they are individual. Then why should you not believe that in future they will remain individual? Do you follow? In the past they were individuals, in the present they are individuals, and why not in future they’ll remain individuals? It is naturally concluded that they will continue to be individuals. Even we do not have any sufficient knowledge in either of these two theories, mixing up or keeping individual, but by our own small reasoning we can understand that in the future history we have information that there were individual persons. At the present moment also, we are seeing that there are individual persons. So why not in the future? How it is that in the future they’ll mix up and become one, homogeneous thing? It is quite reasonable. And this conclusion is like this: just like in two hundred years before, in the month of March, the climatic position was like this. And in 1966 we find in March the climatic position is exactly the same. And in future… Naturally I conclude that in future in March the same climatic condition will be there. In astronomy also, if you find that in March, in such and such date, the sun rising is like this, and actually in the present March, month of March, 1966, we see the same exact time… And the whole calculation of astronomy is made like that. They prepare hundred years’ astronomical charts. Hundred years’. How they do prepare? By this calculation, that in the past it was like this, at the present it is like this, so naturally, in future it will be like this. Just like you are speaking of the imminent springtime, that the nature, how will be decorate, how springtime, it will be nice, because you had past experience. So you are foretelling. It is not foretelling. From past experience, you are telling that this will take place. This will take place.

So this is another point, to understand things by our reasoning. But there are things which is beyond our reasoning. There are things, just like God, the existence of God. Of course, by our reasoning, we take it for granted that because everything has a creator… Just like we have this tape recorder before us. So we know that there is a manufacturer. Similarly, the typewriter, there is a manufacturer. In everything there is a father or manufacturer. Myself, I am, I am created by my father. My father was created by his father. Similarly, naturally we can conclude that this whole cosmic situation, the whole material manifestation-there is one creator. You see? So these are simple reasoning. It is not very hard to understand. But at the same time, there are things which are beyond our experience, beyond our reasoning, beyond our, I mean to say, conception. Those things are called acintya. Acintya means inconceivable. Inconceivable.

Now, how to understand that which is beyond our conception? The scriptures says like this, acintyaḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet: "Anything which is beyond our conception, beyond our reasoning power, beyond our approach of the material senses, such things we should not try to have conception simply by arguments." So in the Vedic injunction it is said that tarkaḥ apratiṣṭha: "By… What should be the… What should be our real understanding, that we cannot establish simply by argument." Tarkaḥ apratiṣṭhaḥ smṛtayo vibhinnāḥ: [Cc. Madhya 17.186] "If we consult different scriptures, then we'll find that one scripture is speaking something, another scripture is speaking something else." Just like cow-killing. Take, take it for example. The Hindus, they say that cow-killing is irreligious. The Muhammadans say, "No, cow-killing is religious." There is some adjustment, but… Now, in the scripture I see that the cow-killing, in some scriptures it is said that cow-killing is irreligious, and another scripture says that cow-killing is religious. So which of them I shall accept? This is ni… This is all right, or that is all right? So therefore it is said that smṛtayo vibhinnāḥ. If you consult different scriptures, you'll find different contradictory statements. Your scripture may be different from my scripture. And nāsau munir yasya mataṁ na bhinnam. If you consult philosophers, you'll find one philosopher is differing from another philosopher. A big philosopher means who has cut down other philosophers and put up his own theory, "This is true." This is going on. So tarko 'pratiṣṭhaḥ smṛtayo vibhinnā nāsau munir yasya mataṁ na bhinnam. Then how to conclude what is the right path? I cannot establish it by my imperfect arguments. I cannot consult even the scriptures. Neither I can take real instruction from different philosophers. Then what, what is the way of having the real thing? So it says that dharmasya tattvaṁ nihitaṁ guhāyām: "The truth of religiosity is very confidential, very secret." So how to know it? Mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] "We have simply to see that great personalities, as they have taken up, we have to follow. That's all." Just like in your Christian religion you may not understand all the Biblical injunctions or you may not have the time, but you'll simply, if you follow the ideal life of Lord Jesus Christ, then you get the same result. Similarly, the Muhammadans, if they follow the ideal life of Muhammad, Hazrat Muhammad, so they get the result. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Just like in a unknown path, in a village, especially when there is a field… Now, in, in the city, you can know that "I have come so far" because the streets are numbered and the, you have got the location and there are some symptoms, this house or that house. But in the country, everything, every, every place is of the same similar nature, the same jungle, the same field, the same grass. We do not know where I am going. Or in the sea. Or in the sea. I have got experience. Have you ever traveled in the sea? No. But when I was coming from India, so everywhere I see a round only, round of water. I do not know which way the ship is proceeding. You see? But they have got a chart. They have got a chart. By latitude, longitude, by time and by chart, they are calculating. Now, I was asking the Captain, "Where we have come?" He was saying, in the Mediterranean Sea, "Oh, we are so many miles from Italy. We are so many miles from…" Like this. "Tunisia. Now we are coming to Gibraltar." Like this. But I was seeing all vast of water only. I was seeing, "Just after ten miles I shall reach," but it never reaches. So then how, what are these charts? The charts are that experienced sailors, they have made the charts. The captain was also consulting that chart because it was made by experienced sailors. That is nothing. So similarly in calculating in which way we have to find out our salvation is to follow such liberated souls.

So last day we had been discussing that difference between the conditioned soul and liberated soul is that a conditioned soul is imperfect in four ways. A conditioned soul is sure to commit mistake, a conditioned soul is in illusion, a conditioned soul has the tendency for cheating others, and a conditioned soul has got his senses imperfect, imperfect senses. Therefore knowledge should be taken from a liberated soul. Why this Bhagavad-gītā is so honored? Now, this Bhagavad-gītā was spoken in India, and it is understood that it is a scripture of the Hindus. But why…? Now, you are Americans. You are also keeping this Bhagavad-gītā, and not only in America, in other countries also, in Germany. In Germany there are great, great scholars, in England, in Japan, in all countries. So why? Because it is spoken by a great personality. Apart from… We may… We Hindus, we accept Him the Supreme Personality of Godhead, but others, even not accepting Him the Supreme Personality of Godhead, they accept it as, at least, that He was a great personality. Therefore, besides the Hindu community, others, they are also consulting the knowledge. Now, my point is that when such a great personality, and when a…, we accept Him as the Supreme Personality of Godhead, then His version is right. What He says, that from our practical experience we can conclude that every individual persons who were in the past individuals, they are also individuals at the present, and they'll continue to be individuals, and this is by our common sense, but it is confirmed by Śrī Kṛṣṇa, whom we call the Supreme Personality of Godhead, and He is accepted as a great personality. He says, na tu eva ahaṁ jātu nāsam: "Don't think that I was not in existence." That means "I was in existence," not that "Just now I have come before you as God, as Śrī Kṛṣṇa. I was Śrī Kṛṣṇa in the past also, and I am Śrī Kṛṣṇa at the present. So also yourself, and so also others-all individuals. So and at the present we are." Na caiva na bhaviṣyāmaḥ: "And don't think that we shall not remain." Sarve. This sarve means "we all," not that… Sarve is plural number. Janādhipāḥ is plural number. "So they are all individual souls." So the individual soul continues. That is the version. That is the version of the Bhagavad-gītā, and we… It is better to accept this version without unnecessarily commenting it or interpreting it in a different way so that one… Interpretation is very bad. You see? A scripture should not be interpreted. A scripture should be taken as it is, as it is. And besides that, interpretation… When interpretation is required? When a thing is not properly understood, at that time, interpretation is required. Otherwise, there is no necessity of interpretation. Just like you…, that "Such and such village" or "such and such town is on the sea." Somebody says. Now, the person who hears that "Such and such town is on the sea," and he may be confused: "How is that? On the, on the water, how there can be a town?" So there is explanation required. Now that explanation is that " 'On the sea' does not mean 'in the midst of the sea,' but 'on the bank of the sea.' " Here is an interpretation. So similarly, a thing which is very clear to everyone, so there is no necessity of interpretation. Here the, the statement of Bhagavad-gītā as by, spoken by Lord Kṛṣṇa, is very clear, that "Myself, yourself and all these people who have assembled here, they are all individual persons. And they were individual persons in the past, and at the present moment, we see that they are individual persons, and they will continue. They will continue." I may not know what they will become in the future, but because He is God, because He is the Supreme Personality, His statement should be accepted. That makes my knowledge perfect. Just like I give you one very simple example. Now, if a little boy asks his mother that "Who is my father?" The mother says that "Here is your father." Now, if the child says, "I don't believe it, that he is my father," is it possible to convince him in any other way than the statement of the mother? Is it possible? No. That is the final. That is the final. And if he says, "I don't believe it," that is his foolishness. Similarly, a thing which is beyond our conception, beyond our limit of knowledge, that should be taken from the authority.

So here is an authority, Śrī Kṛṣṇa. Authority. His authority, authorityship, is accepted by all over the world. In, in our India there are five different disciplic succession of authorities, just like the Śaṅkarites, followers of Śaṅkarācārya, and Vaiṣṇavites. Generally, they are two: Māyāvādī, impersonalists; and personalists. The personalist school, philosophers, they are divided into four: Rāmānuja-sampradāya-that means followers of Ācārya Rāmānuja; Madhvācārya-sampradāya, or the followers of Madhvācārya; Nimbārka-sampradāya, followers of Nimbārka Ācārya; and Viṣṇu Svāmī-sampradāya. They, their conclusion is the same. Although they are four in number, their conclusion is the same. And another sect is Śaṅkarite sampradāya. So all these four, I mean, five different section of the Hindus, they accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. All of them. There is no denial. Although they are five, they have got different theses and philosophies, little, little difference, not, I mean, conclusion, but still… Now, Śrīpāda Śaṅkarācārya, he, he is supposed, he is considered to be impersonalist. Impersonalist means he does not believe in the personal form of God. But still, he has commented in this, of this Bhagavad-gītā, Śaṅkara-bhāṣya. He has admitted there that "Śrī Kṛṣṇa is the Personality of Godhead." He has also admitted. Others, they are Vaiṣṇavites, other ācāryas, other authorities, they are Vaiṣṇavites. They have naturally admitted because they believe from the beginning. But even Śaṅkarācārya, who is impersonalist, he has also clearly written that sa bhagavān svayaṁ kṛṣṇaḥ: "Kṛṣṇa is the Supreme Personality of Godhead." And there are many evidences in many scriptures and Vedic scriptures that Kṛṣṇa is the Supreme Personality of Godhead.

In the Brahma-saṁhitā it is stated,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Īśvaraḥ paramaḥ. Īśvara. Īśvara means the Lord. Now, there are different lords, different lords, degree. Lord means controller or proprietor. So you have got some lordship over your environment. He has got some lordship. I have got some lordship. He has got some lordship. Or the President Johnson, he has got some lordship. In this way you'll find different degrees of lordship. But here it is said that the supreme, superlative degree Lord is Kṛṣṇa. Above Him, there is no other Lord. Here we shall find that you are bigger lord than me, he is bigger than lord you, and somebody is bigger than him. In this way you can approach the lordship of Johnson. Then you can see another man. He is more than Johnson; another man, more than Johnson, like that. But when you reach Śrī Kṛṣṇa by such analytical process, you'll find that nobody is greater, nobody is equal than Śrī Kṛṣṇa. Therefore Śrī Kṛṣṇa is the Supreme Personality of Godhead. And He says something-we must agree to accept it. (laughs) We must… If we don't agree, that will not be beneficial for us. When a great man says something… And He is the Supreme Personality of Godhead. He is saying that we are all individual persons. We are all individual persons. God is also individual person. It is confirmed in the Vedic literature. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Nityo nityānām. Nitya means eternal. We are all eternal. This is plural number. So amongst all the eternal living entities, He is the chief. This is a definition of God, is given in the… Nityo nitya. Cetanānām, nit…, cetanaś cetanānām: "We are all conscious, conscious beings." So He is the supreme conscious. He is the supreme conscious. Now, of course, there are some yogic schools. In America you'll find. They do not believe in God. But it is not actually… The yoga principle does not deny the existence of God. God is there.

Now, just to inform you I have just brought one very authoritative book by two great professors of Calcutta University. The book is called Introduction to Indian Philosophy. Now he says… "He says" means he is giving, after studying all different kinds of philosophy, he is giving a nutshell idea of each type of system. Now, just see: "The place of God in the yoga… The place of God in the yoga, as distinguished from the Sāṅkhya, the yoga is theistic." Yoga system was introduced by Lord Patañjali, a great authority. You see? Now they have studied. Here is two persons. And this book is very authoritative. This is the sixth edition. Just see. It has very good sale in all the universities of the world. It is a very authoritative book. And this Dr. Chatterjee and Dr. Datta, they are not ordinary persons. This is accepted by all universities. And they are authoritative persons. Now, just… I am therefore reading his version. What does he say? The yoga system. Now, "As distinguished from the Sāṅkhya, the yoga is theistic." Yoga system is theistic. Theistic means believing in God. (From here for about four pages, Prabhupāda is mostly reading from the Indian Philosophy book.) It admits the existence of God and both practical and theoretical Gods. Patañjali himself, however, has not felt the necessity of God for solving any theoretical problem of philosophy. For him, God has more a practical value than a theoretical one. This is the version of Patañjali. You see?

Devotion to God is considered to be the great practical value, as much as it forms a part of practice of yoga. Those who are practicing yoga, they must be devotee of God. Otherwise, yoga will be a failure. You see? So inasmuch as it forms a part of practice of yoga and is one of the means for the final attainment of samādhi-yoga or the restraint of the mind… That yoga, citta-niruddha. The whole purpose of practicing yoga is to control the mind, control the mind. Now, here Patañjali system, that unless you, I mean, conduct devotional service of Lord, or bhakti, there is no success of yoga. The subsequent commentators and interpreters… The difficulty is that wrong interpretation of the original text delude the audience. You see? So they are… The subsequent commentators and interpreters of the yoga reveals also a theoretical interest in God and discuss more fully the speculative problems as to the nature of God and the proof for the existence of God. They practically take up the speculative way. But Patañjali, as he is, he takes practically, that without devotion of God, there is no success of yoga. Thus the yoga system has come to have both a theoretical and practical interest in the divine will. According to the yoga, God is the Supreme Person. Now just see. This is authoritative statement. A Supreme Person. Did you ever hear…? You have been in so many yoga societies. Did you ever hear that God is the Supreme Person? Now just see.

According to the yoga, God is the Supreme Person who is above all individual selves and is free from all defects. Now, the same thing, in the Bhagavad-gītā also, Lord Kṛṣṇa, He, He is telling. He is informing us about the future or of the past because He is perfect. He can see both past and future. Because we are not perfect, because we do not know… Now, accepting it that you existed in, in your, in the future… Say your age is thirty-four, thirty-five years. Can you say, thirty-six years before, where you were? You cannot say. Or suppose you live for hundred years. Can you say hundred years after where you shall be? You cannot say because you are imperfect, because you are imperfect. So God is not imperfect. God is perfect being. Here yoga system also accept like that. According to the yoga, God is the Supreme Person who is above all individual… Individual, now here you see the individual. The every, every living entity is individual. That, this particular word, that individual self and is free from all defects. And because He's free from all defects, His statement is defectless. And therefore we must admit. My statement, because I am imperfect, my statement is also imperfect. I have no idea of the past and future. How can I say that in future you will be like this, or in the past you were like this? I cannot say. That, who is defectless-who can see past, future and present equally, and there is no defect-he can say.

So here is the statement of the Supreme Person. We have to believe it. We cannot go out of it. If we don't believe it, then we are loser. If we don't believe it, then we are loser. He is the perfect being who is eternal and all-pervading. Just see, all-pervading. That means, although you can see Him as a person… Just like you are present before me as a person, but you are absent in your residence. Is it not? But God is not like that. God is, although He's present, Kṛṣṇa, although He's present just before Arjuna, instructing him, but He's all-pervading at the same time. A crude example. Just like at twelve o'clock in the midday, you see that the sun is above your head. And five thousand miles away, if you ask any friend, "Where is the sun?" he'll say, "It is on my head." Five thousand miles this way, that way, you inquire, and everyone will say, "The sun is on my head." So if a material thing… Sun is a material thing. If a material entity can be so all-pervading, at one and the same time, so is it not that the supreme spiritual being, He'll not be all-pervading? He is, certainly. He must be. He must be.

So here you see that He is the perfect being who is eternal… And eternal. Eternal means that… Eternal means everything. Eternal in consciousness. Now, Kṛṣṇa says that "You and Myself and all these beings were like this" because He has got eternal consciousness. He has actually experienced what I was. But because my consciousness is not eternal, I have forgotten what I was in my previous birth. Neither I can say what I shall be in my next birth. These are the distinctions. If we falsely claim that "I am God, I am that supreme consciousness," it is our lunacy. It is our lunacy. We should not indulge in that way, and anyone teaching in that way, that is a cheating. It is not possible. Here is an authoritative book. He is the perfect being who is eternal and all-pervading, omnipotent, omniscient. All individual selves are more or less subject to the affliction of ignorance. We are, all living entities except God, everyone, everyone, they are subjected to ignorance, forgetfulness. That's a fact. Ignorance, egoism. Egoism means that without having the qualification, one declares that "I am God." This is egoism. Without having the qualification of God, if one declares that "I am God," a foolish man, that is called egoism. Egoism, desire, aversion and dread of death. They have to do various kinds of work, good, bad, and indifferent, and reap the consequences thereof. That means they are subjected to the acts of your, I mean to say, reaction of their acts. If you do some good thing, then you reap the good result. If you do some bad thing, then you reap the bad result. And because we are defective, therefore we do something good, sometimes bad.

The best thing is, therefore, that God is all-good. If we follow God, then we become good. If we follow God or God's representative, then we also become good. Because God is always good. A good cannot give you bad direction. Therefore devotional service… It is incumbent that everyone should be followers. Everyone should be followers of the instruction of God. That is devotional service. Nobody should be deviated from the service of the Lord. The whole Bhagavad-gītā… This is the beginning, and at the end, Lord will instruct, I mean to say, Arjuna, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just surrender unto Me"; and ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "And I shall protect you, give you protection from all reactions of sinful life." The best thing is, if we want to be all-good, then we have to follow the instruction of all-good. We have to mold our life in such a way that what is advised by the all-good… That will make our life perfect. Next we shall… (end)

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Bhagavad-gītā 2.12

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New York, March 9, 1966

Prabhupāda: Yes.

Woman: What chapter?

Prabhupāda: The same chapter.

Woman: Chapter Two.

Prabhupāda: Now, the next question is that the Māyāvādī philosophers, they say that "Because I am now covered in ignorance, therefore I see individuals." Yes.

Woman: Is that a main claim?(?)

Prabhupāda: Yes. My… This individual experience that you are Mr. Such and Such, you are Mr. Such and Such, you are Mrs. Such and Such, this individual experience, is due to my ignorance. And generally, they give the example of a disease. I think it is called, medical terms, myopia. Myopia means they see this moon in two. The eyes become so defective that whenever they see things, they see two.

Woman: No, that's astigmatism.

Prabhupāda: Uh, yes.

Woman: Myopia is when you have to see very near.

Prabhupāda: I said… It may not be myopia, but some disease.

Woman: Astigmatism. Some sees, if somebody sees…

Prabhupāda: Yes. Sometimes…

Woman: Astigmatism. In two, if somebody sees. Astigmatism.

Prabhupāda: Yes.

Woman: In two. Is it a sickness?

Prabhupāda: Yes. It is sickness.

Woman: In the eyes.

Prabhupāda: Because, because the thing is one, but due to my disease of the eye, I see one thing, two. That is a disease. There is a disease like that. So…

Woman: Usually people who drink.

Prabhupāda: Anyway, that's an abnormal condition. In abnormal condition sometimes we can see one thing into two, divided into two. So now that ignorance, you cannot apply to Kṛṣṇa because He's all-perfect. And if He is not all-perfect, then there is no value of His instruction. A man with defect in knowledge cannot impart instructions. His instructions… Therefore the whole Vedic process is paramparā system. Paramparā system means that I cannot deviate. I cannot make any interpretation. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. You'll find in the Fourth Chapter. Now we are reading Second Chapter. You'll find, as we have explained in the introduction of Bhagavad-gītā, that because… Just like I am speaking to you. I am an imperfect person. I cannot give you any knowledge. I cannot manufacture any knowledge. If I do that, then I shall deceive you. I can simply present before you the original knowledge. I can explain it in an understandable way but not deviating from the original text. Now, here it is clearly stated by the Supreme Personality of Godhead that na tu eva ahaṁ jātu [Bg. 2.12]. Aham. Aham means Śrī Kṛṣṇa Himself. Now sometimes we make some grammatical jugglery of words, but I cannot understand. Now, aham, "myself," when I speak aham, or "myself," is applicable to me. When you speak, the aham is applicable to you. But that does not mean because there is a common understanding of myself between you and me, therefore I… Now that I and you become one. When you speak, you say, "I speak." When I say, I say, "I speak." That does not mean this "I" and that "I" becomes one. So Śrī Kṛṣṇa says like that, na tu aham.

Woman: Ah, yes.

Prabhupāda: He. That means this aham, Śrī Kṛṣṇa. And na tvam: "And you." That means Arjuna. And na ime janādhipāḥ: "Neither all these kings." He's dividing the whole audience into three: "Myself, yourself and they." And again He confirms it, sarve: "all." He never identifies into one. So this is the version of Śrī Kṛṣṇa. Now, if I say that our interpretation of aham, I, myself, yourself, and he, or she, different vision, this is due to our ignorance. You can say. Because I am ignorant, it may be my mistake, that I see differently from you. But Śrī Kṛṣṇa, Lord Śrī Kṛṣṇa, cannot see like that. He is above all this ignorance because He's all-perfect. And we have already defined that the Supreme Lord is full of knowledge. So… He's full of knowledge, supreme knowledge. Now, if the Supreme Personality, with full knowledge… He cannot commit any mistake.

Woman: No.

Prabhupāda: How can He commit any mistake? Then there is no meaning of full knowledge. If you are in full knowledge, then how you can commit mistake? So this ignorance of duality, because they say that "We see two because it is due to our ignorance. All, everything is one," but here you cannot apply that ignorance to Śrī Kṛṣṇa. Otherwise, His instruction of whole Bhagavad-gītā, which is so importantly taken by all authorities, all scholars, then it is at once rejected. If it is supposed that Śrī Kṛṣṇa was also to commit mistake, or He was in imperfect knowledge, then whole thing becomes rejected. So it is not, not like that.

So Śrī Kṛṣṇa, He is the Supreme Personality of Godhead, He's in full knowledge, and therefore as He says that "Either Myself or yourself or all these persons, kings and soldiers, who are assembled here, they're all individuals. In the past they were individuals, in the present we are individuals, and in the future they will continue to be individuals." Now, one thing… Suppose another argument is that due to ignorance… Just like an animal. It thinks that there is water in the desert, on the reflec…

Woman: What?

Prabhupāda: Water in the desert. Now, in the desert, due to sun's reflection… You might have experienced in the street also, during blazing sun. It appears like water. Now, that animal, because it has no knowledge, it is, I mean to say, flying towards water in the desert. Although there is no water. But a sane man like you and me, or a human being, he knows that there is no water. There is no water. So this direction, that there is water, this mistake is committed by the animal because he, it has no sufficient knowledge. But one, a human being who has got sufficient knowledge, he does not commit that mistake. Yes.

Woman: Does an animal make that mistake? I thought the animals…

Prabhupāda: Eh?

Woman: …wouldn't, would, uh…

Prabhupāda: No, no. This is a…

Woman: …not see the water that our eyes tell us that there is a mirage in the desert.

Prabhupāda: Yes. I mean to say, any sane man who has got the knowledge that "This is only reflection of the sun; it is not water," he will never go there. He knows that it is useless to search water in the desert. Similarly, if Śrī Kṛṣṇa is in full knowledge, He cannot say that in future also we shall all remain individuals. He says that in the future also we shall continue to be individuals. Now, He cannot give us misdirection. Suppose we, in the future we shall not remain. After liberation, we shall not become, remain, individuals. Then that sort of misguidance cannot be given by Śrī Kṛṣṇa. Just like a sane man cannot direct you that "Just go there. There is water in the desert." A man with perfect knowledge cannot give you that direction. A animal may go there. That is a different thing. Similarly, when Śrī Kṛṣṇa says that "In future also, we, all these, yourself, Myself, and all these, they will keep their individuality," so that is not a misdirection. You want to say anything?

Woman: Sure. But is that what the Bhagavad-gītā's saying on…

Prabhupāda: Yes.

Woman: …I mean (being?) a lot to it? (?)

Prabhupāda: Yes. It is, it is… I'll, I'll, I'll give you, I'll give you the exact meaning. Na tu eva aham: "Neither Myself." Aham means "myself." Jātu. Jātu means "at any time." At any time means present, past, future. Jātu kadācit. Kadācit means "at any time." Nāsam: "Not that we did not exist." So na tvam. So this aham, "myself and yourself," na ime, "neither these janādhipāḥ, all these kings." Now, this plural: "Myself," first person, "yourself," second person, "and these janādhipāḥ," third person. Na caiva na bhaviṣyāmaḥ: "It is not that in future also we shall not exist like this, Myself, yourself and all these." You see? Sarve. Now, here it is called sarve. They never becomes one. Sarve means all, plural number. Here means janādhipāḥ. "As they are now plural numbers, Myself, yourself, and they, similarly, in future also, we shall remain like that. We shall remain like that." Sarve vayam ataḥ param: "After this." This is the clear version of number-you can note down-number twelve verse of the Second Verse, er, Chapter of Bhagavad-gītā.

Now, now I have already explained that because Śrī Kṛṣṇa is the Supreme Personality of Godhead, and because He has got clear vision, and because He has full knowledge, He cannot give us misdirection. And what is given, that is perfect. So we have to believe that in future, even after liberation… Now, one thing we must also explain-the liberation, the conception of liberation. So there are different, five kinds of liberation. One of them, liberation, is to become one with the Lord, one with the Supreme. That is called sāyujya-mukti, to merge into the existence of, of the Supreme. That is also another. That is one of the five liberations. That is not the only liberation. That means we all individual beings, we are individual constitutionally. God is the father or creator or whatever, or the source of all life, or source of our existence. Whatever you like, you can say. So we have, we have been created in that way. Eko bahu syāma. God has become many. This is also version of the Vedas that many, all these many, we are also god. Just like the fire diffuses its sparks. The sparks coming out of the fire, it is the…, they are also part and parcel of the fire. Similarly we, we are all parts and parcels of the Supreme. Now, He wanted to become many. He wanted to become many, so He has become many, and we are that many. So we are not different from God. We are not different from God, but because He wanted to become many, so we have become many. Now, thing is, when God wanted to become many, there must be some purpose behind this. Otherwise, why did He like to become many? He was one, one without second. That's all right. But why did He become many?

So that is a question, one must like to put, that "Why God became many?" So that is, that answer is that because God is sac-cid-ānanda-vigraha [Bs. 5.1]-He's all-pleasure-therefore, without many, there is no pleasure. Just like here I sit down the whole day alone, but I become more active and more pleasing when you come. Whenever we want to enjoy some pleasure, pleasure is not enjoyed alone. Pleasure is enjoyed with many. Now God is by nature… He's ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He's always full of pleasure, full of blissfulness. Now, if He wants to become many, it is… He's omnipotent. He can become many. Where is the objection there? He can… He can manifest Himself in various… Just now we have quoted a verse from Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam means unlimited forms. Unlimited forms. Ad… Still, they are one. In spite of becoming unlimited, they're one. Just like the sun. If you put here millions of pots, waterpots, in every pot you'll find the sun's reflection. But that millions of reflections, sun, does not mean that sun has lost his oneness. Sun is one. That is also a Vedic system, that we are all reflection like that. So anyway, these many, many forms of God, is from the desire of God. Now, out of these… Because God has got some desire, transcendental desire, to enjoy with many. He enjoys with His own energy because He is all-perfect. Just like if I want to enjoy life, I want family, I want a wife, I want children, I want friends, I want servants. So I have to think before having a wife. You see? Because I am limited, so I think twice, whether I am able to keep a wife, then whether I am able to maintain my children. These things are consideration. And actually, in the present society every young man is thinking like that. You see? Whenever the question of marrying is there, they think like that. But that thinking is due to our imperfectness. Because we are not all-powerful, therefore we think like that. But when we give the qualification to God that He is all-powerful, omnipotent, so He can maintain any number of children or any number of wives. Otherwise, there is no meaning of omnipotent. So similarly, God has become many, and He has got a plan behind this thinking of many. Now, out of these manies, if one wants to merge again into the existence of God, so God has no objection.

Woman: Huh?

Prabhupāda: God has no objection. Now, from God we have become many. Now, suppose I or you want that I don't want to keep myself as one of the many. I want to become one with Him. If you like that, that is called sāyujya-mukti. So God does not deny you. "All right, you merge into Me." But that does not mean all other manies also merge into Him. That does… Because, individually, I want to merge into the existence of God, that does not mean all other manies… Because many means not only myself. There are millions and billions and trillions of many. So if out of that trillion, billion, one wants to merge into the existence of God, God is all-powerful; why he should be denied? "All right, you merge into Me. If you don't want to keep your individuality, if you want to merge into Myself, all right, you are welcome." Ye yathā māṁ prapadyante [Bg. 4.11]. In the Bhagavad-gītā you'll find it, "Anyone who wants Me in any way, I fulfill his desire."

So that oneness, merging into the existence of…, that is not a general rule. That is a specific instance only, that if anyone wants to merge into the existence of God, he can do that. God has no objection. But if others… That does (not) mean that everyone gener…, as a rule merges, merge into the existence of God. There are others. Just like another example. You take it. Generally, this example is given, that the, the rivers, the rivers all flow into the sea, and they become one. Or the drop of the ocean water, when put into the ocean, the drop of the ocean water loses his existence. It become one with the… That's all right. Now, if you have seen the ocean, there are always millions and millions of drops coming out by the dashing of the waves. You see? That is going on continually. And some of them again falling into the water. They lose their… They lose the drop existence. But that does not mean that that creation of drop is stopped. Even from that example. You see? And because the river waters comes and, I mean to say, merges into the sea water, that does not mean the river, all rivers are stopped. The rivers are there. Another example: now, there are many aquatic animals within the water. They are also… Now, as the drop of the water emerges from the sea water and again merges into the sea water, so that is a nice example, but these fishes, these aquatic animals, they are also born in that water. Nobody has given these aquatic animals from anywhere else. They are… They have taken their birth from that water. They are also born of the water. Just like the drops of the water also born of the water, similarly, these living aquatic animals, they are also born of the water. Now, the drop of the water merges into the water and loses his existence-that does not mean-there are other living entities within the water, millions and billions-they also lose their identity. They keep their identity.

So some of the living beings may merge into the existence of the God. That is called sāyujya-mukti. But there are many millions and millions and billions of… Ananta. They want to keep their existence and enjoy the association of God. That is the difference between jñānī and bhakta. The jñānī's ultimate aim is nirveda-brahmānusandhānam(?). They want to become one with the Supreme. He does not, a jñānī does not want to keep himself separately from the Supreme. He wants into the merging.

Woman: You mean the jñānī yogi?

Prabhupāda: Jñānī. Yes. Jñānī, not yogi.

Woman: Jñānī.

Prabhupāda: Jñānī. Jñānī means philosophers, empiric philosophers. Empiric philosophers. Brahma, Brahmavādīs, those who want to merge into the existence of Brahman. They are called jñānīs. And those who meditate on God within himself, they are called yogis. This is general definition. And those, those who worship the Supreme as Personality of Godhead, they are devotees.

Woman: Yes. The name? The name? You say jñānī…?

Prabhupāda: Jñānī, yogi and bhakta.

Woman: Bhakta.

Prabhupāda: Bhakta.

Woman: The other one…

Prabhupāda: Yes. Bhakta.

Woman: Jñānī, how do you spell it?

Prabhupāda: J, N, A, N, I. "Jan-nanee. Jan-nanee." The spelling is "Jananee." So the Supreme Truth, the Supreme Truth is Brahman, Paramātmā and Bhagavān, the Supreme Truth. Now, according to… Because we have already explained that each and every individual being has got his individual minute quantity of independence. God has given us. Now, by our independence, I may accept as the Supreme Personality of Godhead, I may accept Him that the all-pervading Supersoul, and I may accept Him that the all-pervading Brahman, impersonal brahmajyoti effulgence. So all these are applicable to the Absolute Truth. Now, it depends on my discretion whether I want to merge into the existence of the Lord, whether I want to keep my individuality and associate with Him as friend, as father, mother, as wife. Just like we have got relation. So that depends on my discretion. But now, comparatively, if we study that if we merge into the existence of God, the, at least, in the opinion of the bhaktas, that is not acceptable. That is not acceptable. They know that, that "God has created me as an individual being, so He has got some purpose. And because He has created me for some purpose, I must fulfill that purpose. I must fulfill that purpose."

Now, I can give you another crude example that a, that a, from the mother… Suppose a few children, half a dozen children, has come. Now, what is the intention of the mother? The mother or the father… Mother or father, same thing-who has taken the responsibility of the children. They, they want to be happy. Otherwise, why people are taking so much trouble, whole day, for, I mean, maintaining their children? There is some happiness. Nobody wants to take so much trouble, but at home, because there is some happiness by seeing the children, by maintaining the children, by…, therefore he takes so much trouble. Now, at the same time, the children has also some troubles of life. Now, if one of the children requests the mother, "Mother, you have given birth to me, and… But I find my life very troublesome. Better you again put me in your belly." (laughs) Is it a good proposal? It is not at all a good proposal. This is a disappointment. "Oh," the mother says, "oḥ, my dear son, you are in trouble. Therefore you want to come again into my belly? You want to merge into my existence again?" Well, the mother is unable. He cannot, she cannot do that. But if, if such kind of request is made to the Supreme Lord, He can accept that. For Him it is not possible, impossible. "All right, you want to merge into My existence? Come on. Come on. I, I, I take you." But the thing is whether the son who requests the mother or the father like that, he is sane person. The sane son, the intelligent son, will think, "Well, my father and my mother, they have brought up me. They have begotten me. They have given us our life. All right, let us serve our parents. Let them be happy. Our activities so that…" That is the natural way. That is the natural… Because God has created us in so many individual living entities, we are all parts and parcel. Just like father and son or mother and son. Sons are the parts of the body of the mother. The, we get this body from mother's body. That's a fact. Similarly, it is, it… You'll find in Bhagavad-gītā also that this material nature is the mother, and the Lord is the father, and the father is giving seed into the womb of the mother, and we have all come out from the… We have got this material body. Similarly, you see?

Now, this point, that to merge into the existence of the Supreme Lord is, if it is proposed by some individual soul or individual living entity, that can be accepted by the Lord, sāyujya-mukti… That is not very difficult. But the thing is whether we should think like that, whether it is good for us. That is my choice. If want to merge into… You follow me, what I say? If I want to merge into the existence of God… Just like if your son wants again to merge into your existence, because you are human being, it is not possible for you, but it is not impossible for God. God can accept: "All right, you want to merge into Me. All right, come on. I accept it." So that not impossible. So that merging into the existence of God. There is a liberation like that. But that is not the ultimate. You want to speak something?

Woman: Jñānī, you say, means liberation from reading literature.

Prabhupāda: Yes, but there are other individuals who… There are other individuals who may not agree with that kind of salvation or liberation. They want to keep their individuality and enjoy the Supreme Personality of Godhead's company. Just like Arjuna. In the Fourth Chapter you will, you will see that Arjuna… When Śrī Kṛṣṇa said to Arjuna that "This system of yoga was first explained to the sun-god, sun-god," now Arjuna inquired, "How is that? You are… You are my contemporary. How You say that You advised or instructed this yoga system to sun? That means crores and crores, I mean, millions and billions of years before. How is that?" This is, mean, a very sane question. Now, in that question the Lord answered, "My dear Arjuna, yourself and Myself, we took birth many times, but you have forgotten. I, I, I have not forgotten."

Now, now, here you see that because Arjuna has taken up that transcendental bliss, that he wants to keep with the company of the Lord. So if anyone wants to keep company with the Lord, he's welcome. There are five different kinds of relation with God: śānta, dāsya, sākhya, vātsalya… I think I gave you one day…

Woman: Yes. Could you give them by name, the five kinds of liberation? In English?

Prabhupāda: Yes. Yes. I'll give.

Woman: One is with the Lord, we merge, we merge…

Prabhupāda: Mergence means… The merging into the existence, this is called sāyujya-mukti. Sāyujya-mukti.

Woman: No, but in English.

Prabhupāda: English, there is… Sāyujya, to become one.

Woman: Yes, to become one.

Prabhupāda: Sāyujya-mukti means liberation by becoming one with the Lord.

Woman: Yes. Okay. What is number two?

Prabhupāda: Yes. I'll explain. Yes.

Student: Mukti?

Prabhupāda: Mukti means liberation. Mukti means… Now we are in egoistic condition in this material body. Now, mukti means when we shall be liberated from the material existence and we shall get our spiritual life, proper. That is called mukti. Just like a person is suffering from disease, fever. Now, when he, he's out of feverish attack, he's called mukta. Rogya-mukta. Rogya-mukta means he's free from the disease. Similarly, mukti means because we are now encumbered with this material body, as soon as we become free from this material conception of life, that is called mukti. That is called brahma-bhūta. Brahma-bhūta [SB 4.30.20]. Generally, Dr. Mishra is teaching this, that you, what you think of your, what I am, I am not this body. That is the whole process of his teaching. So we have already discussed. This is same point is being discussed nicely in Bhagavad-gītā, that we are not this body. Our material identification is wrong. So we have come to that point, come to that stage, you see, that I am not this body. And because I am not this body, therefore I have no connection with this world-because my connection with this world is due to my body, is due to my body. I consider one woman my wife because I have got bodily connection. I, I consider somebody my son because bodily connection. I consider this town, this country my country because my body has grown up from this land. So in this way, as soon as one become free from the conception of identification of this body, he becomes a liberated soul. Therefore you'll find in Bhagavad-gītā in the later chapters that as soon as one emerges out from this conception, he is prasannātmā: "Oh, I have no responsibility. I have no responsibility." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as he is liberated… Just like a man freed from the attack of fever or any disease, when he's recovered, he finds himself happy: "Oh, now my disease is now gone. I am happy." Similarly, as soon as we come to the spiritual understanding of our existence, then our life will be joyful. That is a sign. Whether a man is freed from this material existence, mukti… Mukti can be achieved even in this life. Mukti. Mukti. It is, it is, it is a question of conviction. Now we are convinced firmly that "I am this material body. And as soon as… I gave you the other day the example of Socrates. He was convinced that "I am not this body." So he was offered poison. He gladly took it, that "What is that? I shall take it!" Because he was mukta-puruṣa. It is… He is liberated soul. "Never mind. You want to kill me. Kill me. I don't mind. All right." So this liberation. This is liberation.

Now, this liberation is divided into five. There are five kinds of liberation. One of the liberation is to merge into the existence. We, we, we… Our birth was from the Supreme Absolute. Now, after liberation, we merge into the existence of the Supreme. That is called sāyujya-mukti. Now, besides this sāyujya-mukti, there are other five muktis which, we, the Vaiṣṇava sampradāya, or the devotees, the Lord's devotees, they accept. They, they, practically, those who are pure devotees, they do not want any kind of mukti. They do not, even they are offered. They are simply after the service of the Lord. They are prepared to suffer any kind of suffering. They are not affected by all those sufferings. What they want? Pure devotees? They want that "I must serve the Supreme Lord." That is their mission. So anyway, these bhaktas, or the devotees of the Lord, for them there are other four kinds of mukti. And what is that? This is sāyujya-mukti, to become one with the… Now, there is… Then sārūpya, sārūpya-mukti. Sārūpya-mukti means the spiritual body becomes as… The features of the spiritual body becomes just like the Supreme Lord. Just like Nārāyaṇa. Nārāyaṇa has got four hands with śaṅkha, cakra, gadā, padma, and with the lotus flower, conchshell, club and wheel. So, so everyone who takes that sārūpya-mukti just become just like the… His feature of the body become just like the Lord. That is called sārūpya-mukti.

Woman: That is S, A, R, U…

Prabhupāda: S, A, R, U, P, Y, A. Sārūpya. Yes. Sārūpya. This is called sārūpya-mukti. And…

Woman: Mukti, or mukhi?

Prabhupāda: Mukti, yes.

Woman: And three?

Prabhupāda: And three… The two I have explained, sāyujya and sārūpya. Then sālokya. Sālokya. Sālokya means you can, one can, get habitation, residence, in the same planet where God is there. That is sālokya. And then the next is sārṣṭi. Sārṣṭi. S, A, R, S, T, I, sārṣṭi. Sārṣṭi means to get the same opulence. As I have already explained, opulence, he, he gets all the opulences as the Lord has got. He becomes so…, as good as Lord, becomes so powerful. This is called sārṣṭi. And, and the last is sāmīpya. Sāmīpya means he is always in the company of the Lord. Just like Arjuna. Arjuna is always… Whenever Lord takes His incarnation, Arjuna is there. Arjuna is there. Sāmīpya. They are never separated. Just like a husband and wife, never separated. You see. Or the father and the son. Of course, nowadays the question is different, but generally, the family members, they all remain together. Sāmīpya. And the father and the boys and wife and…, they remain together. So there is sāmīpya-mukti. Sāmīpya-mukti means to remain always as associate of the Lord. That is sāmīpya-mukti.

So these five kinds of muktis are there, and the, the purport is that even after liberation, we, the living entities, they keep their individuality. Just like as associate of the Lord, as the resident of the Lord's planet or to have the bodily features of the Lord, in so many ways. And one can merge into the existence of the Lord. That is also accepted. So simply merging into the existence of God, that is not the only liberation. That is one of the liberation. But the, the devotees of the Lord, they do not accept such kind of… They do not want to merge. They want to enjoy the company. That is the difference between… Both of them become liberated. Merging into the existence of God, that is also liberation. And to keep individuality and enjoy the company of the Lord, that is also liberation. Yes?

Woman: Therefore, may I say that the four other ones are what you call the demigods…?

Prabhupāda: No. Demigods, they are not liberated.

Woman: They are not liberated?

Prabhupāda: No. Demigods, they are just like delegated officers for maintaining this material existence. Just like sun. Sun is a demigod. Sun. The moon. The moon is a demigod.

Woman: And what about the masters who are working…?

Prabhupāda: Eh? Eh?

Woman: The masters who are working the…?

Prabhupāda: Master is the Lord.

Woman: Yeah, but there are different masters, or higher degrees that you were calling. You were mentioning before. The sound(?) of different degrees who are working on planets…?

Prabhupāda: Yes, different degree. Just like everyone is servant of the Lord.

Woman: Yeah, yeah. Yeah. But did you…? That's not what you called…

Prabhupāda: Degree. No degrees. Now suppose, suppose, take for example the sun. The chief, chief living entity or the chief man, or chief living being in the sun planet. Now his position and my position, there is vast difference. He has, he is maintaining such a planet and he is situated there as the chief man or the chief living being. So his degree of power is far, far greater than the degree of power here like President Johnson or something else. You see? So that degree of power does not make him that he's God. He's not God. He's also servant of God. Anyone, even Brahmā, anyone. There is a verse in the Caitanya-caritāmṛta: ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. That the individual living entities, there are so many, multi, but all of them, they are servant of the Lord. There may be, their position may be upper or lower in different degrees, but that does not make them equal with the Lord. The Lord is different. That is also mentioned in the Patañjali yoga system. Lord is Supreme. He's the great. He's the greatest. Asamaurdhva. Nobody is equal with Him and nobody is greater than Him. That means nobody's equal with Him, nobody's greater than Him, everybody is lower than Him. So is that question solved?

Woman: Yes. Now you were using very often the name of demigods and therefore I…

Prabhupāda: Now demigods, demigods are just like you and me. Demigods, just like you and me. But they have got a degree of power than me and you.

Woman: Now you just said the sun.

Prabhupāda: Sun, yes. He's also a living…

Woman: The sun is a planet.

Prabhupāda: Sun is a planet, but there is a controlling deity also.

Woman: Yes.

Prabhupāda: There is a control… Just like here, in this planet, when you go up, you see it is ball, but in this ball there are so many controlling deities here also. President Johnson, prime minister of India, this and that and so many things. But when you go up you see just like a ball. So when you come here you find… Similarly, from the distance of ninety millions of miles you can see the sun just like a ball, but it is not ball. It is a, it is a far, far greater than this planet, and there are cities and there men and there are persons and there are everything. But they are made up of fire. Their body's made of fire. Your body's made of earth. That is the difference. Just like in the water you cannot live because your body is made differently that you cannot live in the water. Similarly, the aquatics in the water, they cannot live in the land. Similarly, because I cannot live in the sun planet due to this, my body, that does not mean there are no living beings. There are living beings. After all, the whole material world is made of five elements, earth, water, fire, air and ether. Now these five elements, in some planet you'll find earth predominant. In some planet you'll find water predominant. In some planet you'll find fire predominant. In some planet you'll find air predominant. But that does not mean that there are no living entities. There are living entities. The sun planet is a planet where is, where fire is predominant. Now, according to medical science that by heat and fire of the germs are killed. But in the fire also there are living entities. Just like Dr. Mishra was giving the example the other day about opium. Now opium is a death poison. Death poison. But in the opium also you'll find some worms.

Woman: Some what?

Prabhupāda: Worms.

Woman: Worms?

Prabhupāda: Yes. How it is possible? They are also living entities. If I, if I take a drop of opium, I die. But they are living and they are eating and they are living there. So because it is impossible for me to eat opium and live, you cannot say that there are other livi…, that there cannot be no living entities there. Similarly you have experience that you cannot live in the fire. That does not mean that in the sun planet there is no living entities. There are living entities. Because in Bhagavad-gītā you'll find that living soul, as it is, it is not burnt by fire. It is not burned by fire. Because it is spiritual. The material elements has no power to destroy it. It is not burnt by fire. So in every planet it is concluded that every planet there are living entities. There are intelligent beings. And because in the higher planets there are more intelligent persons, beings, they are called demigods. The demigods means they have got, practically, qualification almost equal to the Supreme Lord. They have got such qualification.

Woman: And deevas.

Prabhupāda: Eh?

Woman: And deevas.

Prabhupāda: Dee..? Deevas? Devas.

Woman: Devas.

Prabhupāda: That is the Sanskrit word. Real deva means the Supreme Lord, and when you call devas… These devas, they are all obedient servant of the Lord. They are very powerful. So when you become obedient devotees of the Lord we can get such post. In the sun planet, in the moon planet, in the heavenly planets, in the Brahmā planets. So the devotees of the Lord, they are not loser. They get more power. For controlling power. Therefore they are called devas, devas. Devas means those who are the… There are two words used in Sanskrit, devas and asuras. Asuras. Now the definition of these devas and asuras are like this: viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ. Āsuras tad-viparyayaḥ. Viṣṇu-bhakta. Those who are devotees of the Lord, they are devas. This is the difference between devas. Devas, devas and asuras does not mean that asura has got a very ugly face. No. Even a very beautiful man, he can be asura. He can be a… And even a very ugly man, he can be deva. Just like Hanumān. Hanumān was a beast. He was not even man. He was animal. He, he comes from the monkey species of life. But he's a great devotee of Lord Rāmacandra. So he's deva. So viṣṇu-bhaktaḥ smṛto daiva. Those who are unalloyed devotees of the Lord, they are called devas. And those who are against the obedience of the Lord, they are called asuras. Anyone. It does not mean human being, or the, anyone. But in the higher planets you'll find all the inhabitants there, they're all great devotees of the Lord. Therefore they are called devas, demigods. And therefore they have been entrusted with the management of this material world. Just like confidential persons are given responsible post in government. Similarly, because they are devotees of the Lord they have been awarded this post, to be sun-god, to be moon-god, to be Indra, heavenly god, to Brahmā, like that, so many, Marīci and so many… You see? Yes?

Woman: Are they working a lot with the vibrations of music?

Prabhupāda: Eh?

Woman: With music?

Prabhupāda: Oh, yes. Everything is there. Why do you think that only here in this planet everything is there and there is nothing? This is our foolishness. Just like you have never been to India, but…

Woman: Not yet.

Prabhupāda: No, no. I am giving you an example. If you think that the Indians, they do not eat, they do not sleep, they do not marry, that is your madness.

Woman: That is my what?

Prabhupāda: That is your madness. If you think that Indians do not eat or Indians… Because you have not seen them, but if you… As soon as you know they are also human beings like us… Just like as for my example. When I was in India I was thinking of America something wonderful.

Woman: Then you haven't seen everything yet.

Prabhupāda: Now I see here there is not at all any difference. The only difference is that you people are fair complexioned, your bodies are white and they are colored or they are not so white. But there are white men also. In India you'll find varieties of color, beginning from this American, European color down to the black negro color. You find in India. We have so many colors. And actually I give you my frank admission that when I was in India I was thinking the Americans may be of different type of people or they may be thinking in otherwise. They may be… So, so many differences. But here I see there is no difference at all. No difference at all. Only some bodily features. Even I study the pigeons, I see, oh, this same pigeons are here, what, playing just like Indian pigeons. Even I see the sparrow. So there is no difference.

Woman: There is.

Prabhupāda: Eh?

Woman: There is. Besides the sparrows, the other birds, as a rule, here in America are bigger than the birds in Europe.

Prabhupāda: Yes.

Woman: The same kind of bird are bigger here.

Prabhupāda: Yes. Yes, yes, yes, yes. I admit that. I admit that. They are stout and strong. They are stout and strong. Yes. The squirrel, I see. I saw the squirrel in the park. Oh, they are also bigger.

Woman: They are bigger.

Prabhupāda: They are bigger. That is also natural. You see. Just like in African people. They are taller. They are taller than the Āryan people, even in your, this black negroes, they are taller than American people. So there is little difference of course. That is all right. But on the primary facie, prima facie, there is no difference. Similarly, in the sun planet, in the moon planet, there are also human beings like us, and they are called devas because they are high, intellectual. They are all very powerful than ourself, and they have got different bodies with different power and everything. Otherwise, there is no question… Even great scientists like Dr. Meghanatha Sar(?) in India, he, he said that there is no reason to disbelieve that in other planets there is no life. How can you? Just like because you have not seen India you cannot say, "Oh, there, there is no living being. It is vacant." So these people are going to the moon planet. They are saying it is full of dust. It is full of clay, or something like that. All these foolishness. You see? That means they have not reached. Outside they take some photo and they come out.

Woman: They announced today on the radio they've seen a lot of flying saucers.

Prabhupāda: Yes. Let them talk all nonsense. But we have got information that this moon planet is a very nice planet, and the inhabitants there, they are very intelligent and the people who perform pious work here in this planet, they are promoted, promoted to the moon planet. And it is very cold also. Just like your European countries and American countries because, due to… You have come from America. America, European countries, people are accustomed to drink because due to the cold climate. Indians are not accustomed. But your drinking is necessary thing in Europe. Similarly, this moon planet is so cold that they live by drinking soma-rasa. There is a kind of liquor which is called soma-rasa. Yes. Soma-rasa. Soma-rasa. Soma-rasa, here, it is described in Āyur-veda. That soma-rasa preparation is there. If anyone can prepare that soma-rasa, and anyone can drink that soma-rasa, he becomes immortal. That means his duration of life increases. Increases. So anyway, these descriptions are there. So there are intelligent living beings there also.

Woman: What kind of bodies do they have?

Prabhupāda: Eh?

Woman: What kind of bodies…

Prabhupāda: The body may be different. Just like your body is different from me.

Woman: Yes, but we're the same in…

Prabhupāda: That does not mean, because you have got a different body, therefore you are not a living being. Or because I have got a different body from you, I am not a living being. So body… Because a living soul is not the body, he might have different body. That doesn't matter; that doesn't matter. Why should we consider, identify with the body? The whole question is there. The body, you'll find your body is different from animal body. Animal is different from human body. Or the so many difference of body. But the four principles of bodily wants, āhāra… Āhāra means requiring some foodstuff, and nidrā, sleeping, and fearing and mating. These four principles you'll find in the birds, in the animals, in the human beings, or even the devatās, or gods, or everywhere you'll find, these four principles. The only difference between the animal and higher, developed consciousness living being is that they are God conscious. They accept the Supreme Lord. That makes the difference between lower animals and others.

I think we will stop here. (end)
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Bhagavad-gītā 2.12

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Hyderabad, November 17, 1972
Prabhupāda:
na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param
[Bg. 2.12]

Kṛṣṇa is giving more enlightenment on the living entity, soul. "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Now, Kṛṣṇa says that "In the past I existed. So also you. And so also all these soldiers and the kings who have assembled in this fighting. They existed in the past. For the present, there is no question of asking… We are existing. And in the future also, it is not that we shall not exist." That means, "We shall exist." So what is "I," "you," and "others"? I am individual person. You are individual person, and all others, they're also, each and every one of them, individual persons. So in the past we were all individuals; at present we are all individuals; and in the future also, we shall remain individuals. So where there is question of merging, become one? Here Kṛṣṇa says that "In the past we are individual persons, in the present we are all individual persons, and in future also, we shall remain individuals."

So the Māyāvādī theory that impersonal, how it stands? Neither God is impersonal, nor the living entities are impersonal. Every one of us-person. The difference between the Supreme Person and our personality is that He is all-powerful; we are limited. Our power is limited. Everything, ours, limited. Aṇu, vibhu. He is great; we are small. He is infinite; we are infinitesimal, very small. Otherwise, in all other qualities, we are one. There is no difference. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. In eternity, in blissfulness, and in knowledge. Everything is there. But Kṛṣṇa's knowledge and our knowledge, different. Just like Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I spoke this yoga system, Bhagavad-gītā, long, long ago to the sun-god." Vivasvān manave prāha. "And the sun-god explained it to his son, Manu; and Manu again, in his turn, he explained to his son, Ikṣvāku. In this way, this knowledge of Bhagavad-gītā is coming by the disciplic succession." So Kṛṣṇa says, "I spoke." So it is millions and millions, at least, four hundred thousand millions of times, millions of years ago, according to the calculation of Manu. So Kṛṣṇa said million; and millions of years ago this Bhagavad-gītā, He remembers. But Arjuna inquired from Him that "How can I believe that You spoke this Bhagavad-gītā millions of millions years ago to sun-god, because we are contemporary?" Kṛṣṇa and Arjuna, they're of, practically of the same age.

So Arjuna was calculating as a human being about Kṛṣṇa. That was his mistake. That was his not mistake. That was his inquiry to clear the mistake of our. We mistake Kṛṣṇa as one of us. Because Kṛṣṇa comes down as human being, we, due to our lack of knowledge, poor fund of knowledge, we think Kṛṣṇa is as good as we are. But actually it is not. Kṛṣṇa is God. We are ordinary living entities. His knowledge, His power of remembrance, His power of knowing everything perfectly is different from our knowing. But unfortunately we think, "God may be little greater than me." That is that Dr. Frog philosophy. We have explained several times. Kūpa-maṇḍūka-nyāya. The frog within the well, he is calculating the dimension of Pacific Ocean. So by this dog, frog philosophical way, we can, we cannot understand what is God. We must receive the knowledge from God Himself, or from a person who knows God. Otherwise, there is no possibility. Now, according to māyā…, Māyāvāda philosophy, they say that there is no duality. It is a kind of illusion that we see difference between God and ourself. That is māyā. Then Kṛṣṇa is not advocating herewith about the impersonal feature of the Lord. He says, ah, He represents… He is God himself. He says "I, I was existing as I am existing now, and in future also, I shall exist like this." So He was speaking as individual person. So in the past He says that "I was individual person." And in the present He's individual person. So why these Māyāvādī philosophy, philosophers, do not understand this direct version from the Supreme Personality of Godhead? Because āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. The Māyāvādī philosophers, they do not accept the supremacy of the Personality of Godhead. They think God is as good as they are. Therefore they introduce themselves as Nārāyaṇa. But according to Vaiṣṇava philosophy, Nārāyaṇa cannot be equal to any one of us. What speak of us, Nārāyaṇa cannot be equally estimated even with great demigods like Lord Brahmā, Lord Śiva. That is… The Vaiṣṇava Purāṇa says, yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ, samatvenaiva vīkṣeta sa pāṣaṇḍī bhavad dhruvam: [Cc. Madhya 18.116] "Anyone who calculates Nārāyaṇa, the Supreme Personality of Godhead, equal with such demigods, not, what to speak of ordinary human beings, even big, big demigods like Lord Śiva, Lord Brahmā, he immediately becomes a pāṣaṇḍī, atheist." So if… The Māyāvādī philosophy, they put forward this argument that "Because we are now in māyā, we are thinking that we are different from God." But Kṛṣṇa is making thus such differentiation that… He's making, He's saying, "You and I and all these." So does it mean that Kṛṣṇa is also covered by māyā or illusion? Because He is very clearly differentiating between Him and the living entities, all individuals. So if the Māyāvādī philosopher is right that this differentiation is due to our illusion, then we have to accept Kṛṣṇa is also in illusion. Because He's making differentiation. So if Kṛṣṇa is in illusion, then what is the use of taking His version? Because our proposition is that we have to take knowledge from the perfect person. So if Kṛṣṇa is in illusion, then how He can become perfect person, and the knowledge delivered by Him is perfect? No. Kṛṣṇa is not illusioned. We are in illusion. Kṛṣṇa is not in illusion. Kṛṣṇa cannot be in illusion.

(reads from purport:) "In the Vedas, in the Kaṭha Upaniṣad as well as in the Śvetāśvatara Upaniṣad, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities…" The Supreme Personality of Godhead… Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). There is eka and bahu. The bahu, they are also nitya and cetana. That means we living entities, we are also cetana and eternal. And Kṛṣṇa is also eternal and cetana. So so far the living symptoms and the eternity is concerned, both the living entities and God, Kṛṣṇa, they are one. But the difference is that eko bahūnāṁ vidadhāti kāmān, that one, that chief one, although He's eternal and living force as we are, but He is the chief. He maintains all others. That is the version. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān, tam ātma-sthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām. This is the version from Kaṭhopaniṣad. Nityo nityānām. He's the supreme eternal amongst all the other eternals. Cetanaś cetanānām. He's the supreme living force amongst all other living forces. Eko bahūnāṁ yo vidadhāti kāmān. That one, singular number, eka, He is providing, maintaining, all other living entities. Tam ātma-stham. He is also in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Tam ātma-sthaṁ ye 'nupaśyanti dhīrāḥ. Anyone who can perceive His presence, dhīra, very highly learned or very gentle, dhīra… Dhīra means who is not disturbed. He's called dhīra. And there are others who are called adhīra. Adhīra means those who are disturbed. So those who are in the material world, they are always disturbed. And those who are on the spiritual platform, they are dhīra. Dhīrādhīra. About the Gosvāmīs it is said:

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So one who is in the transcendental position, he's dhīra. One poet, poet Kālidāsa, he has described, dhīra means: "Even in the presence of provocation, one who is not disturbed, he's called dhīra." He has described about Lord Śiva. When Lord Śiva was being worshiped by Pārvatī, Lord Śiva was naked and Pārvatī was worshiping the śiva-liṅga, but he did not become agitated. Therefore Kālidāsa has described: dhīra. Dhīra. One who is not… The first disturbance is sexual disturbance. So anyone, although he is completely potent with all the potencies, but still, he is not disturbed with sex impulses, he's called dhīra. Actually, that is called brahmacārī. Brahmacārī is not he is impotent. He can marry. He can beget children. But self-restrained. He's so self-restrained, that he's not disturbed. Unless he desires that "I shall have sex and for begetting children," he's not disturbed. That is called dhīra. Not by seeing any woman or man, one is disturbed. He's adhīra. She's adhīra. So dhīrādhīra-jana-priyau priya-karau nirmatsarau… The Gosvāmīs, they were equally respectable for the dhīras and the adhīras. So a, a spiritual master, a gosvāmī, should be equally merciful both for the dhīras and the adhīras. Otherwise, he cannot become a preacher. Preacher has to meet so many fallen souls. So he, if he becomes disturbed, then he cannot preach. Therefore dhīra. This word is here: anupaśyanti, tam ātma-sthaṁ ye anupaśyanti dhīra. He's called dhīra. Without being dhīra, you cannot perceive the presence of the Supreme Personality of Godhead within your heart, because the God is there in Paramātmā feature. But you have to become dhīra, without being disturbed. Then you can understand: "Here is Kṛṣṇa within my heart."

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

This dhīra can be possible when we develop love for Kṛṣṇa. Then we become dhīra. Otherwise, it is not possible. Otherwise we shall be disturbed.

Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. And how we can see God? Not with these eyes. These eyes, but there must be some ointment. That is called prema. Just like a mother sees his child, although not very beautiful, very beautiful. Because he has, she has got love for the child. Others, they are seeing the child not very beautiful. The mother, out of ecstatic love, sees the child very beautiful. So similarly, unless we have developed our love for Kṛṣṇa, we cannot see the Supreme Personality of Godhead within our heart, not only within our heart, everywhere.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

(reads purport) "The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge." This is poor fund of knowledge that "God and I, we one. Now, because we are illusioned, we are thinking that God is different from me, but when the illusion is over, then I and God become one." This is Māyāvādī theory, monism. But actually this is not clear knowledge. God is…, God is always distinct from me. He's the Supreme. It is not that we are equal to God. We are equal to God in quality, not in quantity. Therefore those who are thinking that they are equal to God in every respect, they are illusioned. Māyā, māyayā apahṛta-jñānāḥ. They have been called, they have been designated by Kṛṣṇa as māyayā apahṛta-jñānāḥ. Although they appear to be very learned scholars, but the essence of the knowledge is taken away by māyā. Therefore they say that God and ordinary human being is the same. Māyayā apahṛta… Asura. This is called āsura-bhāva. Āsura-bhāva means not to accept the supremacy of the Lord but think Him as one with all individual souls. But that is not the fact. That is poor fund of knowledge. Actually, when one becomes advanced in knowledge, as it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante [Bg. 7.19]. In due course of time, after many, many births, when he actually comes to the platform of knowledge, he can understand that "Vāsudeva is great and I am small, I am insignificant." Therefore he surrenders. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. This is the sign of knowledge. When one surrenders to Kṛṣṇa, the Supreme Personality of Godhead, it is to be understood that he has actually attained knowledge. Otherwise it is ignorance. To think of Kṛṣṇa and ordinary person as equal is not knowledge; it is illusion.

So anyone who takes shelter of Kṛṣṇa by the words of Kṛṣṇa, believing Him… So… Just like Kṛṣṇa says, māṁ ekaṁ śaraṇaṁ vraja. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa orders that "You surrender unto Me. You become My devotee. You always think of Me." Man-manā bhava mad-bhaktaḥ [Bg. 9.34]. "You become My devotee." Mad-yājī. "You worship Me. You offer your obeisances unto Me." Persons who are in poor fund of knowledge, they think, "It is too much. Kṛṣṇa is demanding too much. It is sophistry." No, no. That is not sophistry. That is the real position. Otherwise, without surrendering to Kṛṣṇa, if you think yourself, that you are Kṛṣṇa, that is in illusion, aviśuddha-buddhayaḥ, contaminated intelligence. Aviśuddha-buddhayaḥ. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Because they cannot understand Kṛṣṇa, so their knowledge is not perfect, or not purified. Knowledge perfect is there in every living entity, but it is contaminated by the contact of māyā. So one who can understand the position of Kṛṣṇa and himself, he's called mukta. Mukta means liberated. Mukti means to know perfectly what is our relationship with Kṛṣṇa. That is called mukti. (pause)

The verse…

antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata
[Bg. 2.18]

Yuddha, fighting, Arjuna was kṣatriya. It is his duty. Because here, in this material world, violence is also required. Violence. Because everyone is competitor, everyone is trying to become the Supreme, so there will be violence. Just like in your state, at the present moment, there is violence because one party is trying to become Supreme than the other. That is going on everywhere, all over the world, the struggle for existence. Everyone is trying to become supreme than the other. So there must be violence. So expecting that there will be violence, the kṣatriya class required. Just like in the state, expecting that there will be violence, therefore the police department is maintained, the military department is maintained. So you cannot avoid violence from this material world. It is useless proposal. Our Mahatma Gandhi tried to stop violence. He started the nonviolence movement, but factually he had to die by violence. So kṣatriya, they are trained up violent to become violent to stop violence. That is required. Therefore Kṛṣṇa advises that "Don't try to become nonviolent because…" Tasmād yudhyasva bhārata. "Don't think that by killing the body, your grandfather, or your nephews and your brother on the other side, they will be finished. No. They'll live. The body may be destroyed." Na hanyate hanyamāne śarīre [Bg. 2.20]. But actual soul, he'll transmigrate. According to Vedic philosophy, if a kṣatriya dies in proper fighting, then he is immediately transferred to the heavenly planet, the heavenly planet. Because he sacrifices his body for right cause. Formerly, the fight was not a very trifle thing. After much consideration, then fighting or war was declared. Just like the fighting between the Kurus and the Pāṇḍavas; first of all, there was great endeavor to stop the fight. Kṛṣṇa Himself became the messenger and was going from this party to another. Because Kṛṣṇa… Both the parties were Kṛṣṇa's family relatives. So He wanted to stop and mitigate the misunderstanding by mutual settlement. But it was not possible. The Duryodhana's party said that "We are not prepared to spare even a small piece of land which can hold the tip of the needle." Sūcāgra-bhūmi. Then it was decided there must be fight. That fighting was meant for the kṣatriyas. Formerly, there was no democracy. The so-called democracy. Democracy means that there was one king only; now there are hundreds of kings. One king and few ministers. Now one governor, one, I mean to say, three dozen secretaries, and three dozen… So many things… It is overburdened. The tax, tax is overburdened because there are so many officers. They have to be sumptuously paid. So tax is required. So in this age, Kali-yuga, by, I mean to say, finishing the monarchical system, people have accepted the democratic system, but it is not very much improvement. Because the state expenditure has very much increased and people are very much overburdened with taxes. So Kṛṣṇa advises that tasmād yudhyasva. Tasmād yudhyasva bhārata. "Don't think that your grandfather, or the other party, relatives, they'll be destroyed by fighting. It is not the fact, that, by destruction of the body, the soul is destroyed." Real purpose is… Bhagavad-gītā. That we should understand that the soul is always existing, even… Na hanyate hanyamāne śarīre [Bg. 2.20].

ya enaṁ vetti hantāraṁ
yaś cainaṁ manyate hatam
ubhau tau na vijānīto
nāyaṁ hanti na hanyate
[Bg. 2.19]

There is another example. Kṛṣṇa says… Because the soul is immortal, eternal, so if somebody kills somebody, the body is destroyed, but the soul is not destroyed. So if one thinks that "I have killed him, he's finished," he's also foolish. And one who thinks that "If I have died in the fight, then I will be finished." No. Ubhau tau na vijānītaḥ. Both of them are ignorant. Ubhau tau na vijānīto nāyaṁ hanti na hanyate. The living soul is never killed, neither he can kill others. For duty's sake… Of course, when there is fight… That is called dharma-yuddha. Dharma-yuddha, by the order of the Supreme. Just like Arjuna was fighting by the order of the Supreme. That is dharma-yuddha. If there is no sanction by the dharma, there is śāstra injunction, "In this case fighting should be there, in case, in this case, there should be no fighting…" So one who follows the principles of regulation in the Vedas, that is called dharma-yuddha. Even there is fight, there is religion, there is piety. Even by killing and being killed. Two kṣatriyas are fighting. Either he kills or he is being killed, in both ways they are profited. That will be explained. Just like Arjuna was advised that "My dear Arjuna, why you are hesitating to fight? Both ways you'll be benefited. If you can kill your enemies, then you get the kingdom, you enjoy. And if you are killed, then you are promoted to the heavenly planets. So where is your loss? Where is your loss?" This is the instruction given. A kṣatriya who is fighting for the real cause, as sanctioned by the dharma-śāstras, when both ways he's profited. If he becomes victorious, he's profited, but if he's killed in the battle, he's also profited. Both ways.

ya enaṁ vetti hantāraṁ
yaś cainaṁ manyate hatam
ubhau tau na vijānīto
nāyaṁ hanti na hanyate
[Bg. 2.19]

Then the next verse He clearly explains:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo

na hanyate hanyamāne śarīre
[Bg. 2.20]

This soul… ”Do not think that soul is born.” No. As God is ever-existing, the soul is ever-existing. It is not… There is no question of birth. And when there is no question of birth, there is no question of death. Because we experience, anything, anybody, who has taken birth, he dies. Nobody will live here. So if the soul has no birth, there is no question of death. And as Kṛṣṇa, God, God is eternal, advaitam acyutam anādim ananta-rūpam ādyaṁ Purāṇa [Bs. 5.33]. Purāṇa means old. Because Kṛṣṇa is the original person, therefore He must be Purāṇa, the oldest, older than Brahmā. Because Brahmā is given birth by Kṛṣṇa. Therefore Kṛṣṇa has been addressed in the Bhagavad-gītā as prapitāmaha [Bg. 11.39]. Brahmā is called pitāmaha, the grandfather, and prapitāmaha means ”the father of the grandfather.” So Kṛṣṇa has been addressed as prapitāmaha, ”father of Brahmā.” Therefore He’s ādi-puruṣa. Actually, within this creation, Lord Brahmā is the original person, because he was firstborn. There was no other person before him. But he’s given birth by Nārāyaṇa, from the abdomen of Nārāyaṇa in the lotus flower. Therefore He’s the father of Brahmā. Prapitāmaha [Bg. 11.39]. So Kṛṣṇa here says, because that Māyāvādī philosophy’s also nullified here. Because here it is said, na jāyate, na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ. Māyāvāda philosophy says that the living entity has become separated on account of illusion. Not becomes separated. He is… There is no separation. But it is illusion; he’s thinking, ”I am different from God.” But Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. That aṁśa, part and parcel of God, he’s sanātana. Not that, being covered by illusion, he’s thinking ”I am separated.” He’s separated always, sanātana. That is the statement of the Vedas. Separated. Although separated, quality one, but that separation, that fragments of Kṛṣṇa, that is sanātana. It is not that by māyā we are fragmental separated; when we are liberated, we merge into the body or the effulgence of God. We are separated in…, perpetually. Although we are eternal, but we are perpetually… vibhinnāṁśa. In the Varāha Purāṇa it is said, vibhinnāṁśa, ”separated part and parcel.” So we should understand very clearly that, although we are eternal, part and parcel, but we are separated. Separated in this sense that we are, everyone of us, are individual, not merge into the existence. Everything is existing. In the Bhagavad-gītā, you’ll find: mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. Everything is existing in Him, Kṛṣṇa. But still, Kṛṣṇa is not the living entity.

Thank you very much. Hare Kṛṣṇa.

Indian: (Hindi?)

Prabhupāda: Bhakti… If we chant Hare Kṛṣṇa mantra, then we come to our perfection. At the present moment, we are illusioned. Just like every one of us thinking that ”I am this body.” Otherwise, why there is so much fighting? Everyone is thinking, ”I am this body.” This bodily concept of life is māyā, illusion, or ignorance. So the whole process is to drive away the ignorance. Drive away. That is called jñāna. We are in the ajñāna.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Every one of us is covered by the darkness of ajñāna. What is that ajñāna? ”I am this body.” ”I am Indian.” ”I am American.” ”I am Andhra,” ”I am Bengali.” ”I am this, I am that.” So there is fighting, due to ajñāna. So first of all we have to drive away this ajñāna. Therefore Kṛṣṇa is teaching Arjuna that ”You are not this body. You are spirit soul.” This is the first spiritual instruction by the authority to anyone, that ”You are not this body.” So by chanting Hare Kṛṣṇa mantra… It is the medicine recommended in the śāstra, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That dust of ignorance is moved. He can understand that ”I am not this body; I am spirit soul, part and parcel of Kṛṣṇa. My duty is to serve Kṛṣṇa.” In this way, he becomes enlightened gradually.

Question: Lord Kṛṣṇa has claimed in the past He was existing, in present, He exists, in future He will be. In what… [break]… form Kṛṣṇa is not?

Prabhupāda: Just like you have dressed now, covered yourself with some type of dress. So if you change your dress, does it mean that you are finished?

Indian: But He…

Prabhupāda: Try to understand: You are now in my presence dressed in a certain type of covering. Now, if you change this covering, does it mean you are finished.

Indian: No.

Prabhupāda: Similarly, this body, this material body, has been explained as dress. So if I change my dress… Now, suppose I am now human being, and I change my dress to become a demigod, or I change my dress to become a dog. It does not mean that I am finished. I have simply changed my dress, according to my karma. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. By your karma, you’ll have a dress. After death, as it is explained in this verse, na hanyate hanyamāne śarīre [Bg. 2.20], the living soul is not destroyed after the destruction of this body. Therefore he remains, and his finer dress, subtle dress, is there-mind, intelligence, and ego. So according to the composition of his mind, he develops another gross dress. This is the process. So you, spirit soul, you are always the same, although you are changing dress. Our problem is that we are perpetually changing dress, but our desire is to have a permanent life. That is spiritual education. You can have a permanent life, permanent dress, permanent knowledge, if you become free from this dress-changing problem. That is called mukti. The Kṛṣṇa consciousness movement is to stop this business of dress changing. Yes?

Question: So do you mean to say that Kṛṣṇa is also karma-bound?

Prabhupāda: Eh?

Question: Do you mean to say that Kṛṣṇa is also karma-bound?

Prabhupāda: No, no.

Question: Just now you have quoted the example, sir, that as we changing our dresses, Kṛṣṇa will also change that dress by changing from past to…

Prabhupāda: What is, I have explained?

Indian: So just now you were complaining that as we change our dresses, Kṛṣṇa will also be changing.

Prabhupāda: Where, where I have said? I have never said.

Devotee: That man's original question is: ”What form is Kṛṣṇa in now?”

Indian: No. Excuse me. His question was: ”Kṛṣṇa was, will be and He is in what form?”

Prabhupāda: Oh, his question was…?

Devotee: Yes. His question was that if Kṛṣṇa says that ”Never was there a time when you and I…” [break]

Prabhupāda: That is not correct. Kṛṣṇa… As we have got distinction between the body and the soul, Kṛṣṇa has no such distinction. Kṛṣṇa is completely soul. And if we think that Kṛṣṇa is like us, that is forbidden. Avajānanti māṁ mūḍhāḥ, tanu, mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes before us just like a human being, if we think that ”He's also like me,” then we are ass. Kṛṣṇa does not change His dress. Otherwise, Kṛṣṇa could not say that ”Millions and millions of years ago I spoke this philosophy to the sun-god.” Because…, because we change our dress, we forget what I was, what you were, in your past life. Because you have changed the dress… [break]

Question: What is the business of Kṛṣṇa consciousness society?

Prabhupāda: Always thinking of Kṛṣṇa. As Kṛṣṇa says. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four principles. Always think of Kṛṣṇa, become Kṛṣṇa's devotee, worship Kṛṣṇa and offer your respect, obeisances to Kṛṣṇa. That's all. This is Kṛṣṇa consciousness. They are doing that. Nothing more, nothing less. These four principles.

Question: Is Nārāyaṇa… [break]

Prabhupāda: (Hindi:) …śāstra sunye paregara, samanye paregara, vo śāstra janta nai chela grantha paragara, kavi mana…(?) (Hindi)

Question: The fundamental question of our interest is to know soul.

Prabhupāda: Eh?

Question: The fundamental question of our interest is to know soul.

Prabhupāda: Yes…?

Question: So what is the form and what is the definition of soul, and how to know whether there is soul…?

Prabhupāda: That is… that is… that is described. We are describing na jāyate na mriyate. Soul is never born, soul never dies. Soul is eternal. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Even after the destruction of this body, the soul is not destroyed. These, these are the education.

Indian: There is a test of knowing the thing. You are just describing the qualities of the soul. If you can say mango, mango is very sweet, color is like this. But it requires to taste the mango. So I want to realize the soul. What is the shortest way?

Prabhupāda: There is mango. But you have no eyes to see it. That is the difference. Soul is there. Just like we have begun our instruction: dehino 'smin yathā dehe [Bg. 2.13]. There is dehī. There is the soul within this body. Kṛṣṇa says. So we have to accept Kṛṣṇa's authority. You cannot see the soul. That does not mean there is no soul. Your, what is the value of your eyes? You cannot see so many things. Because you cannot see the soul, it does not mean there is no soul. We have to accept the authority.

Indian: Why can't I see?

Prabhupāda: Eh?

Indian: Why I can't…?

Prabhupāda: Because your eyes are imperfect.

Indian: So what is the proof that there is soul?

Prabhupāda: Because there is a proof. As soon as the soul is gone, you are dead body. That is the proof.

Indian: I should like that thing…

Prabhupāda: Eh?

Indian: I should see.

Prabhupāda: But you must be qualified to know.

Indian: How?

Prabhupāda: That I have already explained, that you must become… Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You must approach to a person who knows by surrender, not by challenge. You cannot know about soul and God by this challenging spirit. You have to become a submissive, submissive. You have to accept a spiritual master who knows. Then you'll know. It is not that in a meeting by challenging, you can know. No. That is not possible.

Indian: How to get that master who knows?

Prabhupāda: That you have to search out. If you are fortunate, you'll get.

Indian (2): In Bhagavad-gītā… [break]

Prabhupāda: … dvaita-advaita, that we have explained.

Indian: Dvaita-advaita, yes?

Prabhupāda: Yes. Dvaita and advaita. Just like this finger is, is my finger. So it is part of this body. So you can, you can say, ”This finger is also body.” But, at the same time, the finger is not the body. Is it clear? You cannot say ”This finger the whole body.” But at the same time, you can say, ”Yes, finger is body.” If you say, ”This is my body,” there is no wrong because finger is also part of the body. But if you say that ”The finger is body,” that is also wrong. This is dvaita-advaita. It is simultaneously one and different. Similarly, the soul and the Supreme Lord, equal in quality. Kṛṣṇa says, mamaivāṁśa. The small particle of gold is gold. That is advaita. You cannot say, because it is small particle of gold, you cannot say, ”It is iron.” It is gold. That is advaita. But the gold mine and the gold earring, there is difference. You cannot say the gold earring is as good as the gold mine. That is dvaita. so in this way, as so far our spiritual existence is concerned, we are one. But so far our energies are concerned, that is different. That is dvaita-advaita. You have no such big energy as God has. In that sense you are different. God can create millions of universe by His breathing. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. You can create one small sputnik, and take credit. But God can create innumerable universes simply by breathing. So your energy, your power, is different from God’s power. But in quality, you are one with God.

Indian: Then you must prove it is dvaita.

Prabhupāda: Both advaita and dvaita. Both…

Indian: How? How? Prove, how?

Prabhupāda: That, that is, that requires little brain. That requires little brain. Not dull brain. Very fertile brain requires. (end)

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Bhagavad-gītā 2.12

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London, August 18, 1973

Pradyumna (leads chanting, etc.):

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param
[Bg. 2.12]

”Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”

Prabhupāda: This is a very important verse. The modern scientists, philosophers, they say that after finishing this body, we no more exist, finished, everything finished. This is not new. In olden times also there were atheists like Cārvāka Muni, he also said like that: bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet. Now why you are worrying about next life? As soon as this body is burned into ashes, everything is finished. According to Vedic funeral ritualistic ceremony, the body is burned. There are three ends of the body, either to become stool, or to become ashes, or to become earth. Those who are burying the body, just like the Christian, Mohammedans do, the body becomes earth. Everything, from the earth it has come up: ”Dust thou were, dust thou beist.” This beautiful body, nice body, will become earth. And those who are burning, so their body becomes ashes. And those who throw the body to be eaten by jackals and crows, they become stool. This is the end of the body. We are taking so much care of this body, but the ultimate end of this body is either stool, earth or ashes. So foolish persons who are in the bodily concept of life, they are thinking: ”After all, this body will be finished. So so long the body is there, senses are there, let us enjoy. Why so much restrictions, no illicit sex, no gambling? No. These are all nonsense. Let us enjoy life.” This is atheistic life. Foolish life. They do not know, so the body is not all.

This is the first lesson to understand, what is spiritual life, what is spiritual knowledge. But all rascals, they do not know. Therefore Kṛṣṇa first of all slapped Arjuna: aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. ”You do not know what is the fact, and talking like a very learned man. Just try to understand what is truth.” Na tv evāhaṁ jātu nāsam. First thing is that nāsam, we have no nāsam. We never die, that will be explained later on more clearly, we do not die. Nāsam. At any time. It is not that sometimes we die and sometimes… No. Any time, jātu. At any time. So: ”Sir, You are Supreme Personality of Godhead, You may not die. But we die, we are ordinary living entities.” So Kṛṣṇa says, nāsam, na tv evāhaṁ jātu nāsaṁ na tvam: ”Neither you nor I. We never die.” ”So it may be I am Your friend and You are Kṛṣṇa. Therefore the others will die.” No. Neme janādhipāḥ: ”Neither these, all these people, all these soldiers, (and) the kings who have assembled here, they’ll also not die. There is no end. They’ll never die.” So, na caiva na bhaviṣyāmaḥ, it is not that we did not exist in the past, and we are existing at present. That is everyone knows. So in the future, don’t think that we may not exist. Na bhaviṣyāmaḥ. It is not that we shall not exist in the future. Na bhaviṣyāmaḥ, not exist, and another not. Two nots make one yes. Two negatives make one positive. So therefore, we have two negatives. Na caiva na bhaviṣyāmaḥ. Na bhaviṣyāmaḥ means not to exist in the future; that is not. That means we shall exist. Na caiva na bhaviṣyāmaḥ sarve… all of us. All of us, you, not that ”Because I am God, because you are My friend, God’s friend, and all others…” No, everyone. This is knowledge. In the Kaṭha Upaniṣad there is the verse nityo nityānām. Nityo nityānām. Nityānām means ever existing. Nitya means ever, always. So either Kṛṣṇa or we, every one of us are ever-existing, because we are part and parcel of Kṛṣṇa. Therefore, if Kṛṣṇa is ever-existing, so we are also ever-existing. A particle of gold is gold, qualitatively. The value of gold mine and the gold earring may be different. Gold earring may be, say, hundred dollars, but a gold mine, millions of dollars. But both of them are gold, not that it is iron. Therefore, less value, no.

Kṛṣṇa is the Supreme Spirit Person. He is all-pervading. Everywhere He is present. He is so expansive. We are simply… We are also all-pervading, but within this body. That’s all. Kṛṣṇa is all-pervading means throughout the whole creation, Kṛṣṇa all-pervading. And we are also all-pervading only in this body. You are all-pervading within your body; I know the pains and pleasures of my body; you know the pains and pleasures of your body. So all-pervading means within this body. If I pinch anywhere, I’ll feel pain, you’ll not feel pain. Therefore, you are not all-pervading, I am not all-pervading. But Kṛṣṇa is all-pervading. When I feel pain, Kṛṣṇa knows it. Vedāhaṁ samatītāni [Bg. 7.26]. ”I know everything.” That is Kṛṣṇa. Try to understand distinction between Kṛṣṇa and us. He’s all-pervading, but He’s nitya, ever-existing. We are also ever-existing. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We have got knowledge, Kṛṣṇa has got knowledge. But we have got limited knowledge. Kṛṣṇa has got unlimited knowledge. That is the difference. Kṛṣṇa is also cognizant. He’s also acknowledged. Nityo nityānāṁ cetanaś cetanānām.

Then where is the difference between Kṛṣṇa and us? Yes, there is difference. What is that? That Kṛṣṇa, singular number, nityo nityānām…nityānām, this is plural number. Cetanaś cetanānām. Cetanānām, this is plural number. So there is one person, singular number. Others, they are plural number, we jīvas. Anantyāya kalpate. Jīvas, that is described, the dimension of the jīva. I have several times explained, keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. First of all, divide the tip of the hair into hundred parts. Then take one of the parts, one hundredth part, again divide into hundred parts. That small, less than atom, that is the magnitude of the jīva. And they are anantyāya kalpate. There is no limit. There is no limit how many living entities are there. If you search out, after passing stool, if you search out stool, you’ll find millions of living entities, germs. Even from the hole of your room, there is small hole, and there are ants, hundreds and thousands will come out. So similarly, within the hole, within the earth, within the air, within the fire even, there are germs, worms in the fire. These rascals, they do not know. They simply think… Because nitya, nitya means ever-existing. So in the fire the living entities does not die. They sterilize. "Now it is sterilized." That is all nonsense. Sterilized means the body is killed, but not this… There is abortion. The body is killed. Contraception… The body is killed. But the soul, he's not killed. If you make some inconvenience to the soul, who has taken shelter in the womb, and you kill the body, then he'll have to search out another body. This is going on. Just see how the rascal civilization is going on. They're thinking they're killing. This way killed, that way killed. No. You, it is sinful because you create inconvenience to that particular soul. He was taking shelter, karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. By his karma he was given shelter to develop a body, and if you kill that body, that means you go against the order of the Supreme. Daiva-netreṇa, suppose you are destined to occupy some room, and somebody does not allow you to enter that room, is it not criminal? It is criminal, unlawful detention, unlawful… It is unlawful, even in the state. Similarly, a living entity is developing one body, and if you kill that, you become immediately criminal, punishable. And the living entity who is checked to develop the body, he's put into inconvenience, he's also sinful. He's also sinful. Therefore it may be simply he's wandering from one womb to another, one womb to another. Because he committed that sinful activity abortion. Now the man who causes his abortion, he also being punished, that "You'll never see the light of this world. You'll simply have to live one womb to another, one womb to another. Go on." So nature's punishment is like that. But these foolish people they do not know.

Nityo nityānām. So every living entity is nitya. As Kṛṣṇa is nitya. He is singular number we are plural number. That is the difference. We are many; Kṛṣṇa is one. There cannot be many Kṛṣṇas. But there are many living entities. So what is the difference between the singular number? That is also stated here: eko bahūnāṁ yo vidadhāti kāmān. This one singular number is supplying all the necessities of this plural number. Is it not fact? We are very much disturbed over population. That is all nonsense. Kṛṣṇa is quite able, if there is overpopulation… There cannot be overpopulation, because there are already ananta living entities, what to speaking of overpopulation? It is already there, you cannot count. There is no question of… There are already overpopulation. And they can be provided by Kṛṣṇa. Eko bahūnāṁ yo vidadhāti kāmān. Kṛṣṇa is not limited; He is also unlimited. He can provide unlimited living entities. There is no scarcity of food. So this theory that overpopulation is nonsense. It is also nonsense. There cannot be overpopulation. But there is restriction, by nature. Nature will restrict production of food if there are demons. Nature will not provide the demons. You'll find in the Śrīmad-Bhāgavatam, Fourth Canto, nature is quite prepared to supply all the foods, but as soon as there are number of demons, because the whole plan is to correct. Just like the criminals are sent to the prison house for being corrected so that they may not again commit criminals. That is the purpose of… Similarly, we are all criminals who are in this material world. The purpose is to be corrected. We wanted to imitate Kṛṣṇa, to become Kṛṣṇa, and therefore we violated the orders of Kṛṣṇa, and that criminality means material life.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

This is māyā, this material world, māyā. This body is false, māyā. So we have to accept this body because we wanted to enjoy. So enjoy, you enjoy with this body, particular body. Either human's body, or dog's body, or cat's body, or demigod's body, you get as you desire. You get a material body and enjoy. This is material life.

So Kṛṣṇa also, although in the material life, Kṛṣṇa is providing all necessities of life. Duly, there is seasonal changes. You get seasonal fruits, flowers, grains, and all necessities. You'll be still given chance, especially to the human being, that you get all supplies, necessities. Eko bahūnāṁ yo vidadhāti kāmān. All necessities, But again you revive your consciousness, Kṛṣṇa consciousness. That is the plan. But if you do not revive your Kṛṣṇa consciousness, if you simply enjoy the senses, then there will be restriction of supply. This is the law. That is the restriction of supply. Therefore, there will be no rain. And if there is no rain, what factory will do, you rascal? You can manufacture scissors and knives and buckets of plastic, but you cannot prepare rice and wheat. That is not possible, sir. That will depend on rain. So immediately rains will be restricted. Now you all chew all these kankar (?). What is this kankar? These stone particles?

Devotee: Pebbles?

Prabhupāda: What are called these? In Hindi, it is called kankar, Indian.

Revatīnandana: Pebbles?

Prabhupāda: Pebbles, big. Small. Sand, sand. Yes. So you can eat that. When there is no rain… That is also eatable. The peacocks, they eat. The pigeons, they eat. Yes, the, they can eat. You have seen? They're eating. So everything is there eatable. So there is no question of overpopulation. Overpopulation is already there, anantyāya kalpate. They why do you call overpopulation? When there is already fire, why do you say there will be fire? It is already there. So, but, the restriction, eko bahūnāṁ yo vidadhāti kāmān. That eka, that eka, Kṛṣṇa, He orders. He does not order actually. Just like, not every time the police has to be ordered by the superior authority to punish the criminal. They know how to punish. So the nature knows how to punish these criminals. Therefore, the scientists are finding now shortage of petrol, shortage of this, shortage… What to do? What to do? This is the position. Otherwise, there is no question of overpopulation. The supply is restricted. That is the problem. Eko yo bahūnām. Because He supplies all the necessities, the supply will be restricted. As we become more and more sinful and without Kṛṣṇa consciousness, they will be put into difficulties, they will be dying within the womb, they will be killed, within the womb, there will be war, there will be pestilence, there will be famine, there will be earthquake. In so many ways, we have to die. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Again, take birth, this business will go on. And ultimately, when the whole universe is annihilated, then again we take shelter in the body of Mahā-Viṣṇu and live for, in that way, without any body, for many millions of years. Again, there is creation, and then again given chance. "All right, take another chance. Be Kṛṣṇa conscious."

So this is material creation. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. As we have got this body, we have got the chance, not to become Kṛṣṇa conscious, and if we miss, then I do not know where I am going next life. But I am not going to die, that's a fact. That will be explained in the next verse. I am not going to die. So we existed in the past, we are now existing at present, and we shall continue to exist in the future. This is the position. But how we shall exist? What kind of body, either demigod's body or dog's body or tree's body or fish's body, that will depend on my work. Or we go back to home, back to Godhead, Kṛṣṇa like… We get the spiritual body like Kṛṣṇa. Everything is possible.

So it is our business to see what kind of body we shall get next life. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Actually, if we become Kṛṣṇa conscious, then after giving up this body, we are no more going to accept any material body. Because spiritual body is already there. That is eternal. The spirit soul, the spiritual body, that is never vanquished. It was existing in the past, it is existing now, and it will continue to exist in the future. Because people may say, "How is that? How odd thing Kṛṣṇa is speaking, that na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ." Because actually, we died. Maybe we have taken birth again, but everyone dies. How that, that we do not die?" No. It is not the body, but Kṛṣṇa is speaking about the soul. Soul is ever-existing. It existed in the past, it is existing now, and it will exist. Maybe, different type of body, that is Kṛṣṇa's instruction. Another thing is that the Māyāvādī philosophers say that we are one. There is no "you" and "me." Everything one. So, then Kṛṣṇa is defective. If Kṛṣṇa says, "You, Me, all others," so it is not one. It is not homogeneous. We are all individuals. "You are individual, I am individual, and all the kings and soldiers, they are all individuals." So the Māyāvādī theory that after liberation everyone becomes one, one lump sum… What is called? Homogeneous spirit. No. Then Kṛṣṇa is false. The Māyāvādī theory accepted, that we become one lump sum, then Kṛṣṇa's theory… Not theory, Kṛṣṇa's actual knowledge. Then it becomes false. And if Kṛṣṇa speaks false, something defective, then where is the use of reading Bhagavad-gītā? Why should we read Bhagavad-gītā which is spoken by a person who is defective? No. That's not… What Kṛṣṇa is speaking, that is fact. Otherwise, why Bhagavad-gītā is given so importance? So, so Māyāvādī philosophers, they try to interpret in a different way, " 'I' means this, 'you' means that," some… (end)

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Bhagavad-gītā 2.12

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Mexico, February 12, 1975

Prabhupāda: Read the translation.

Hṛdayānanda: (Spanish) (translates into Spanish throughout lecture)

Prabhupāda:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param
[Bg. 2.12]

So Kṛṣṇa began His teaching to Arjuna, chastising him that "You do not know anything; still, you are talking like a learned man." This is the fault of a person without any spiritual knowledge. Every man in this material world is almost without any spiritual knowledge. Still, they are proud of their learning, their knowledge, their degrees. This is going on. When Sanātana Gosvāmī approached Caitanya Mahāprabhu, he first of all presented himself as a person without knowledge. Sanātana Gosvāmī was coming of a very brāhmaṇa, aristocratic family. He was very learned scholar in Sanskrit and Urdu; still, he presented himself before Caitanya Mahāprabhu as a foolish man. So actually that is the position. He said, grāmya-vyavahāre paṇḍita, tāi satya māni, āpanāra hitāhita kichui nā jāni. He said that "These common men say that I am very learned paṇḍita, but I am such a rascal, I do not know what I am."

So this is the position for everyone. You ask any learned scientist, professor, "Who are you?" He'll say, "I am Mr. John." He'll say, "I am Mr. John, I am American," or "I am Mexican," "I am Indian," like that. So this is ignorance. Nobody is this body. That is the first lesson of spiritual knowledge. So long we identify with this body, that "I am Mr. Such-and-such," "I am American," "I am Indian," this is all ignorance. When you actually understand that you are not this body-therefore you are not American, nor Indian nor Mexican, but you are spirit soul-then your spiritual education begins. And that is… In Sanskrit it is called ahaṁ brahmāsmi: "I am spirit soul." Spiritual… Spirit soul has no connection with this material world. When one understands fully this, I mean to say, fact, that spirit soul is different from this material world, then he's actually learned. In that stage he's called situated in brahma-bhūtaḥ stage. The symptom of brahma-bhūtaḥ is brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as one becomes self-realized, he becomes jubilant, jolly. So long one identifies with this body, he is unhappy, full of anxiety.

So Bhagavad-gītā begins with this point, that one should know that he is not this material body. That knowledge is lacking at the present moment throughout the whole world. Yes. Everyone is identifying with this body like the animals. Therefore Kṛṣṇa chastised Arjuna that "You have got animalistic concept of life and still speaking like a very learned scholar. No learned scholar laments on account of this body." It is said in the Bhagavad-gītā, dhīras tatra na muhyati [Bg. 2.13]. Dhīra… Dhīra means one who is sober by education. He is not disturbed. Just like when a man dies, his relatives lament, cry, "My father is gone. My father is gone. My father is no more," or "My son is no more." Anyway, they lament like that. But if he is little sober, he can understand, he can study, that "I am lamenting, 'My father is gone,' 'my son is gone,' but he's not gone. He's lying on the bed or on the floor. Then why I am speaking 'gone'?" If some friend asks him, "Why you are lamenting, 'my father is gone,' 'my son is gone'? He's lying here," but still he will say, "No, he's not. He may be lying there, but he's gone." That is puzzle. He's lying there and gone? What is this contradiction? That is the point to understand about the soul. The relative is lamenting, crying, "My father is gone." That means he never saw his father; he saw the body only. But at the time of death of his father he understands that this father is not this body; that is soul.

So when we come to this understanding that every one of us, we may be in different body, but we are not this body, we are spirit soul, so that time, our actual knowledge begins. Now Kṛṣṇa is describing what is the nature of that soul. He says… Whenever we sit down together we say "I, you and they," first person, second person and third person, "I, you, or he." There cannot be more than these three. I can say "I," I can say "you," and I can say "he." So Kṛṣṇa says in this verse that na tu eva ahaṁ jātu: "Either I, you, or he, none of us ever born." Because we are not this body, the birth takes place of the body, not of the soul. The soul is described here that he does not take birth. It is not that he was not existing in the past; now he has taken birth. It is not like that. It is not like that, that the soul did not exist in the past; now he's existing. There are some philosophers, they think like that, that the living symptom was not existing before, and by the combination of matter the living force is there. But that is not the fact. The living being is there; therefore the life symptoms are there in the body. Therefore, when a man dies, because we do not know about the living force, we cry that "My father, my son, has gone."

So we should acquire knowledge from the authority. Kṛṣṇa is the authority. He says that "All of us-you, me, and all the others who have come to join this fighting-it is not that they did not exist in the past. They existed. We existed, all, in the past, we are existing now, and after so-called death, or after quitting this body, we shall still exist." Now, the question will be "How I shall exist, either as American, Indian, or something else?" So that is very intelligent question. First of all, we have to understand that I, you, every one of us existed in the past, so how I existed in the past and how I shall exist in future? So past is past; that is gone. Now I am existing as a human being. It is my duty to understand how I shall exist in future. That is intelligence. If we do not prepare for the next life, then we are animals. Just like the human society. There is education. The father gives education to the child, thinking about his future. The cats and dogs, they do not give any education, neither they know what is the meaning of education. That is the difference between human being and animal. So if we are not educated in the matter of understanding what is our future, then we are no better than the animals. Yes. That education we can have in this human form of life. That is stated in the Bhagavad-gītā.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

The process is there. You can prepare your next life in this life. Just like they are attempting to go to the moon planet, but the fact is they could not go there. Why they could not go there? The reason is that wherever you go, you must be fit for that place. Even in this planet, suppose somebody goes from one place to another place. He has to make himself fit to go there. He must know what is the temperature there. Accordingly, he'll take his dress. Then he'll have to take permission of the state, visa, passport. So many things you have to arrange. Then you can go, not that all of a sudden anyone can come to your country, Mexico, without arrangement. Similarly, if you want to go to the higher planetary system, then you have to make your arrangement in this life. You cannot go to the moon planet by force because you have got a tiny airplane. That is not possible. Therefore Bhagavad-gītā says, yānti deva-vratā devān [Bg. 9.25]. A man can go to the higher planetary system when he is preparing himself to go there. So there are millions and trillions of planets. Wherever you want, you can go. The descriptions are there in the śāstra. But there is another description, the kingdom of God. That kingdom of God is there beyond this material sky. So we have to take information where that spiritual world is there. You can have it from Vedic literature. In the Bhagavad-gītā it is said, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature, the spiritual nature, which is beyond this material nature. That material nature… Vyaktāvyakta means some portion is manifested and some portion is not manifested. And we get information from Bhagavad-gītā that the spiritual nature is beyond this manifested and nonmanifested cosmic situation. So Kṛṣṇa says, the supreme authority says, mad-yājino 'pi yānti mām [Bg. 9.25]. If somebody cultivates Kṛṣṇa consciousness, he can go there. It is not difficult; simply you have to change your mode of life. To become Kṛṣṇa conscious means to be pure in the original spiritual existence. We are pure as Brahman, as spirit soul, but because we have contaminated these material modes of nature, our consciousness is now different. So on account of different consciousness, there are three classes of men. One class of men is very intelligent; one class of men, very passionate; and one class of men, fools and rascals. So in order to understand your promotion to the spiritual world, you have to become first-class man. First-class man means brāhmaṇa. A brāhmaṇa means he is truthful, he is self-controlled, he is simple, he is tolerant… In this way there are nine qualification to become first-class man. And to become first-class man, the preliminary qualification is that you should not become sinful.

So instead of becoming sinful, to become pious, you simply follow these four regulative principles. The first principle is illicit sex. That is forbidden. Sex is not forbidden, but illicit sex is forbidden. That is not very difficult. Everyone wants. That is the necessity of the body, that sex. As we want to eat, as we want to sleep, similarly, there is sex desire. But if you want to become first-class man, then don't have illicit sex. Except marriage, do not have sex. The human society… Therefore, human society, there is marriage. There is no marriage in the dog society. So therefore, sex life within marriage and regulative principle, that is not prohibited. That means anyone who follows these rules and regulation, he becomes purified and pious. Without becoming purified and pious, you cannot understand God. It is said therefore in the Bhagavad-gītā,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

A person who is completely free from sinful activities, such person can become a devotee, a lover of God. So this Kṛṣṇa consciousness movement is teaching to the human society how to become purified. There is no such restriction that "This man can be purified; that man cannot be." No, there is nothing like that. Everyone can be purified if he desires to be so. So immediately we may not be able to purify. As it is prescribed-no illicit sex, no meat-eating, no gambling, no intoxication-it may not be possible because those who are accustomed, it is difficult to give up. Therefore the process is given very simple: "Chant Hare Kṛṣṇa." So purification is absolute. That is necessary. Without purification, you cannot understand God. But the method we are prescribing… Not we are prescribing; it is Caitanya Mahāprabhu's prescription. We are simply propagating that "Chant Hare Kṛṣṇa." Yes.

So I am very glad to see that you Mexican young boys, girls, ladies and gentlemen are coming here and joining the chanting Hare Kṛṣṇa mantra. So I request you to continue this procedure. Please come here, join this chanting of Hare Kṛṣṇa mantra, and take prasādam and go home. And surely you'll be purified and qualified for going back to home, back to Godhead. [break]

Hṛdayānanda: (translating from Spanish) So he is asking what type of piety is required to understand God.

Prabhupāda: That we have already said: no illicit sex, no gambling, no meat-eating, no intoxication.

Hṛdayānanda: (translates questions from Spanish) He wants to know if within marriage it is possible to achieve perfection.

Prabhupāda: Yes. Human being is meant for marriage, not the cats and dogs. If you can remain without marriage, without sex life, that is very good, but if you cannot, then marry and be gentleman and remain peaceful.

Hṛdayānanda: (translates) If one can achieve Kṛṣṇa consciousness outside the temple?

Prabhupāda: Oh, yes. You have to follow the rules and regulation, that's all.

Hṛdayānanda: He said, "If there is a spiritual world, what is it like, and what are the activities of Kṛṣṇa there?"

Prabhupāda: The same activities. Simply there is no sinful activity, that's all.

Hṛdayānanda: When one breaks the principles, can Kṛṣṇa forgive him?

Prabhupāda: Yes, Kṛṣṇa can forgive you once, twice, not regularly. (laughter)

Hṛdayānanda: Sometimes people come and join our movement and follow the four principles, and even so, there appears to be some fault in their character in terms of their treatment of other people who come to the temple. So he says that he feels undoubtedly that by following the process gradually the defects will be eliminated, but is there any way to more rapidly…

Prabhupāda: If a man comes, follows the regulative principle even for some time and again he falls down, so so long he has followed, that asset is permanent. Anything, spiritual asset, that is never lost. So little, little, little, when it is complete, cent percent, then you become liberated. Spiritual asset is never lost. So even a person comes to the temple and follows the regulative principle for some time-again he falls down-he's not loser; he's gainer. Others who do not take this lesson and outside they may perform his so-called duties very perfectly, he's loser. So at least for some time let every one of you come here and follow the restriction. And if you become perfect, is all right, but even if you go away, whatever you have done, that is your permanent asset. That is stated in the Bhagavad… Svalpam apy asya dharmasya trāyate mahato bhayāt. And even that little asset can help you to become free from the greatest danger. There are many examples. They are stated in the Śrīmad-Bhāgavatam. Therefore, in this human form of life, at least we shall try to get some spiritual asset. So, in the Bhagavad-gītā it is stated, even such person falls down, he is given chance next life to take birth in very rich, aristocratic family or in a very pious brāhmaṇa family. So, little spiritual asset in this human form of life will at least guarantee your next life in a very nice family. But without spiritual life there is no guarantee whether you are going to become human being or cat or dog. That's all right. (end)

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Bhagavad-gītā 2.12

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Hyderabad, December 12, 1976

Prabhupāda:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param
[Bg. 2.12]

Kṛṣṇa says that na tu eva ahaṁ na tvaṁ na ime janādhipāḥ: "Either I or you or all these people who have assembled here in this battlefield, janādhipāḥ, kings…" In the battlefield, janādhipāḥ, they are not ordinary men. Now in the battlefield the poor mercenaries, they go to give their life, whereas the janādhipāḥ, the leaders of the people, they sit down very comfortably. They do not go to the battlefield. They simply give order in writing, and the poor mercenaries, paid soldiers, they are paid for giving their life. Money is so sweet that one is prepared to give his life for money. Such men are sent to the war field. And the janādhipāḥ, they are after also money, but they carefully avoid the battlefield. Minister of Defense, perhaps he has never seen a battlefield, Minister of Defense. Formerly it was not like that. When there was fight, because they are kṣatriyas… Kṣatriyas, they will never go back from fighting. Yuddhe cāpy apalāyanam. That is the symptom of kṣatriya. When there is fight, they will come forward first. Śauryaṁ tejo… Vīryaṁ yuddhe cāpy apalāyanam īśvara-bhāvaś ca dānaṁ ca. Kṣatriyas means they are very powerful, strong, and when there is fight, a kṣatriya, if he is challenged by somebody that "I want to fight with you," he cannot deny. "Yes. What kind of fight you want, bows, arrows, or club, or sword?" Any way they will fight. And fight means until one is dead, the fight will go on. That is fight.

When Kṛṣṇa and Arjuna and Bhīma went to Jarāsandha… Jarāsandha was very powerful king. So before Mahārāja Yudhiṣṭhira's becoming the emperor, it was the system that all the other kings within this world, they must submit, either submit or fight. So Kṛṣṇa and Arjuna and Bhīma went to Jarāsandha. He was very charitable to the brāhmaṇas, and these three persons went there, dressing themselves as poor brāhmaṇas. So in the assembly they begged from Jarāsandha, "Sir, we have come to beg from you for fight." Kṛṣṇa, to save the other soldiers, He advised that "Let us fight with Jarāsandha alone. Why he should unnecessarily bring so many soldiers and we have to also? Why these poor soldiers will give life? Better go, let us individually fight." So Jarāsandha could understand that "They are kṣatriyas. They have come in the dress of a brāhmaṇa to beg," because kṣatriya cannot beg. So he accepted, "Yes." Then he selected Bhīma to fight with him. He rejected Arjuna and Kṛṣṇa also, that "You are not fit for fighting with me." So there was fighting for twenty-eight days. Fighting was going on from morning to evening. And at night they were friends. Bhīma, Arjuna, and Kṛṣṇa was the guest, and he received them as guests. They were eating together, talking together. In the morning again fighting. This is kṣatriya. It is sport, sporting, but that sporting was meant for… Until one dies, the fighting will go on.

So yuddhe cāpy apalāyanam. This is the qualification of kṣatriya. So here it is said, Kṛṣṇa… Kṛṣṇa is chariot driver of Arjuna. So He says, janādhipāḥ. There were many kings. Different parts of the world, they joined. Janādhipāḥ, the leaders, when there is fight the leaders must come forward. And as soon as the leaders are killed, then it is victory, not by killing the soldiers or common men by atomic bomb. No. That was not fighting. So Kṛṣṇa says, na tu eva aham. Kṛṣṇa is individual person. God is person also. Vetti. The one who does not know what is God, they think impersonally, but God is person. Kṛṣṇa, the Supreme Personality of Godhead. He appeared upon this earth as person, as the son of Vasudeva. He acted as person. The original God is person, not imperson. Imperson is a feature. Just like the sunshine. This is an imperson, but the sunshine is coming from the sun globe. That is local place, and within the sun globe there is sun god. He's person. He's not imperson. Similarly, the impersonal feature, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], Absolute Truth… The imperson is a feature of God, aṅga-jyoti. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. It is the bodily rays, impersonal Brahman. But God is person. Here He said that na tu eva aham. Aham means "I am person," jātu, "at any time," nāsam, "we are not annihilated." Na tu, na tvam: "You are also not annihilated." Because Arjuna is jīva, and Kṛṣṇa is God, so both of them are existing, part and parcel. Just like this sunshine. What is the sunshine? It is very small atomic particles of shining material. This is sunshine, combined together. Similarly, we are also a small particle of the rays, bodily rays of God. We are living entities, very minute particle. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. So we are also individual, and God is also individual person. "And all the kings, all the soldiers assembled, they are also individual." So this individuality is never lost. Kṛṣṇa says that "At present we are individuals, and in the past we are individuals." Then one may say, "In the future we may become one, amalgamated," as the Māyāvādī philosopher says that as soon as we become liberated, we become one with the Absolute. No, that is not fact. Here it is said, na ca eva na bhaviṣyāmaḥ: "It is not that in future we shall not remain individual. We shall remain individual." Na bhaviṣyāmaḥ na. Two negatives makes one positive. That means "In the future also we shall exist as individual." Na caiva na bhaviṣyāmaḥ sarve, "all of us." "All" means Kṛṣṇa says, "I, you, and all the other peoples, kings, and soldiers, we shall remain as individual." Then where is oneness? This Māyāvādī theory that after liberation we shall all become one with God, that is not mentioned here. This is bogus theory. Real, that we remain individual. So long we are not in a position to act means so long… Just like ghost. Ghost is also individual. But because the ghost does not get this material body they are invisible. They create disturbance for want of this body. Those who have got experience of ghost in some house, the ghost is there, he is individual soul, but because he hasn't got this material covering, that is a punishment. For the most sinful person, that is a punishment, that he does not get this body, although he wants this body, because for enjoyment we want this body. Body is the combination of senses, instrument. If I want to touch you I require hand, and through hand I'll feel the pleasure of touching you. So the ghost wants to touch, but he hasn't got the instrument. That is ghost. But there are ghost. It is not fictitious. It is a fact. Ghost means without this material body.

So so long we are materially contaminated, we require this material body for enjoying senses. And the spiritual world, we get our spiritual body developed. So there is no question of becoming ghost or… Individual, there is. The person is always existing. That is the purport of this verse. Na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param. Ataḥ param, "after this," means after this body is ended the individuality continues; simply we change our body. This is the version, and it is explained in the next verse, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. We are individual always, but we are changing this body from one type of body to another body according to our karma. Karmaṇā daiva-netreṇa jantur deha-upapatti [SB 3.31.1]. By superior examination we get a body, karmaṇā. So at the time of death it is decided what kind of body you are going to have next. That is decided by superior authority. You cannot dictate that "Give me this body," or "I don't want this body. I want a body…" No. That is not in your hand. You can do, you are given freedom. In the human form of life you are given freedom to act although there is direction that "You act like this." But if you don't like, you can act. Yathecchasi tathā kuru. [Bg. 18.63] You can act, but you become implicated with your karma because you have to act according to the modes of nature.

The modes of nature are three: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if you act in sattva-guṇa, then you will be promoted to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you act in the rajo-guṇa, then madhye tiṣṭhanti rājasāḥ. And if you act in tamo-guṇa, then jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Jaghanya. Tāmasāḥ means very abominable activities. The other day I was speaking. I saw one gentleman, Indian gentleman. He was eating the intestines of hog in the airplane. That is very palatable, they say. Tamo-guṇa, most tamo-guṇa. Hog, the stool-eater, and its intestine, that is cooked, and he's eating. How much tamo-guṇa. Jaghanya. Jaghanya guṇa-vṛtti, very abominable. So next life he is going to be a hog. This is going on. We are in this material nature. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. We are in this material world according to our association with different modes of nature. We are making one type of mentality, and at the time of death, that mental position is responsible for carrying me in a different type of body. In this way we are changing body one after another.

So we are spirit soul. This is the chance of rectifying or purifying our existence. If we like, we can purify our existence in this human form of life. This Kṛṣṇa consciousness movement means to purify the existence, and after death, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you become perfect in Kṛṣṇa consciousness, means you understand Kṛṣṇa… Janma karma ca me divyaṁ yo jānāti [Bg. 4.9]. Simply by understanding and acting accordingly, you can purify your existence, and next life means after giving up this body… This body we have to give up. But those who are not purifying their existence, they will accept another material body. And those who have purified the existence, they will go back home, back to Godhead. Thank you very much. (end)

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Bhagavad-gītā 2.13

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New York, March 11, 1966

Prabhupāda: This is thirteenth śloka. You can open it. The Sanskrit word is

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Student: This is thirteenth?

Prabhupāda: Thirteen, yes.

Student: "Just as boyhood, youth and old age are attributed to the soul through this body, he, the soul, obtains another body. The wise man does not get deluded about this."

Prabhupāda: Yes. Now, the wise man, the word, Sanskrit word, is dhīra. Dhīra means that one who is undisturbed in mind. And our disturbance of the mind is due to our ignorance. Suppose I want to go somewhere. Now I am in the station. Actually, it so happened when I came to New York first from India. I was to be dispatched to Butler by the bus station, but I was a new man. I did not know the rules and regulation. Of course, somebody was guiding me. Still, I was very much in disturbed condition, how to get on the bus, how to get the ticket, how… All these. So disturbance of mind is due to our ignorance. (someone enters) Yes. Come in. Yes. So disturbance of mind is due to our ignorance. So here, a very nice word. (aside:) You can come here. All right. Here a very nice word is used: dhīra. Dhīra. Dhīra means undisturbed. Undisturbed. So this we should, we should carefully note, that our mind in the material condition is always disturbed, always disturbed. And this is due to our unfavorable condition. Because we are actually spirit in identity and we have been put into material conditions. We can very well experience. And we have, I got experience, and here is Captain Pandia. He has also experienced. He may be more than experienced than me. When we passed through the sea on the ship, although we are on the sea, quite safe, still, when there is some storm, when there is some disturbance on the ocean, we also become very much disturbed, because that situation is foreign to us. We are not so much disturbed in the land as we are disturbed in the ocean because we know that our position in the ocean is not our natural condition. So we should know that disturbance is due to our unnatural condition. Otherwise, there is no question of disturbance.

So whole disturbance of mind… It is described in the Śrīmad-Bhāgavatam,

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

The… This is a verse in connection with talks between Mahārāja Prahlāda and his father, Hiraṇyakaśipu. His father was gross materialist, Hiraṇyakaśipu. Hiraṇya means gold, and kaśipu means soft bed. So materialists, they are concerned with gold and soft bed for enjoyment. You see? So his name was Hiraṇyakaśipu. And the Prahlāda, his son… Prahlāda means prakṛṣṭa-rūpeṇa āhlāda. Āhlāda means pleasure. He's always full of pleasure. He has nothing to do with material… Because material pleasure cannot give us pleasure. It is our mistake. But because we have no information of the spiritual pleasure and because we are conditioned by this material body, therefore we seek pleasure through matter. Now we have to raise ourself from this position. Then we can get unlimited pleasure. We want pleasure, but we do not want such pleasure which ends. We want nonending pleasure. That is our heart's desire. But in material pleasure we cannot have that bliss. Even if you take a very good foodstuff, just delicious, still, after taking some portion of it, you will feel yourself satiated. Then that very foodstuff, you'll say, "No, no, I don't want any more." Because that ends. So that is not real pleasure. Real pleasure is defined: ananta. Ananta means that which has no end. So that pleasure you can have only when you are spiritually realized soul. That is possible. That is possible. We are reading all these scriptures, Bhagavad-gītā, Śrīmad-Bhāgavatam, and there are so many Vedic literatures that if anyone wants to have spiritual life, there is complete facility. There is complete facility.

Now, this Prahlāda… Prahlāda was a boy, a child, not boy. He was only five years old. So his father called him, "My dear son, what you have learned from your teacher best? Please explain." So he is explaining this, that

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

"My dear father…" And his father was materialist. Therefore materialists are called in Sanskrit language, asura. Asura. There are two kinds of human being all the time: asura and deva. Deva. Deva means human beings who are connected with the Supreme Lord. Their life is for realization of the Supreme Truth. They are called deva. Just like in higher planets, there are also living beings. They are called devatās, demigods, because their magnitude of pleasure is far, far greater than ours. But because they do everything in relation with the Supreme Lord, therefore they are called devatās, devatā. Devatā means demigods. And asura. Asura means just the opposite. They simply enjoy life for the matter of sense pleasure. That's all. So those who are interested in sense pleasure, they are called asuras, and those who are interested, unending spiritual pleasure, they are called devatās. Devatā and asura does not mean that asuras are very ugly and devatās are very beautiful. Even the ugly man can become a devatā, or even a beautiful man may become asura. That is due to his mentality. Because, after all, the soul is pure. When he is in unnatural condition of life, wants to enjoy simply the material senses, he becomes asura. So asura can be turned into devatā. There is no hindrance.

So Prahlāda Mahārāja… Just see. The father was asura, and the son was devatā. So asura's son can be devatā. And a devatā's son can be asura. Just like in India. In India nowadays there is a great movement for removing the caste system because the higher caste, brāhmaṇas, they are claiming, due to their birthright, higher position, and the others, they are in inconvenience: "Now, nowadays the brāhmaṇas are doing the same thing, what we are doing, a śūdra. Why he should claim?" So there is quarrel. You see? So devatā and asura, the division is that, of course, the… Of course, according to our śāstra, the brāhmaṇa family means devatā family. But because nowadays they are descendants, they have deviated, deviated from the brahminical culture, they are not to be considered as devatās. That is also mentioned in the śāstras. They are called brahma-bandhus. According to śāstra, they are called brahma-bandhus. Brahma-bandhus means son of a brāhmaṇa but not the brāhmaṇa. Just like a son of high-court justice. He can claim that "I am the son of a high-court justice." That's all… But because he's the son of a high-court justice, he cannot claim that "I am also the justice of the high-court." So that consideration is there.

So asura, devatā, there is no such formula that "In this line only the asuras will come, and in this line only the devatās will come." The asura can be converted into devatā, and the devatās also can be converted into asuras, according to their action. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. In the Bhagavad-gītā you'll find that "This whole division of caste, that is created by Me." Mayā sṛṣṭam: "I have created." But how it is? Now, according to guṇa and karma, according to quality and according to his work. He never says, "According to birth." So just see. Now, here, Hiraṇyakaśipu… Hiraṇyakaśipu is asura, but his son is devatā, Prahlāda. Now, according to birthright, he should be also asura, but no. He is devatā, Prahlāda Mahārāja. Prahlāda Mahārāja is counted one of the great pers…, twelve great personalities who can distribute transcendental knowledge. They are called mahājana. Mahājana.

Now, this Prahlāda Mahārāja, because he's mahājana, his statement should be accepted. So he's saying to his father, asura-varya: "My dear father, you are the greatest of the asuras." Asura-varya. Varya means greatest. So even if he is father, he addresses his father, asura-varya, asura. "Because your aim is simply sense pleasure." You see? So tat sādhu manye asura-varya dehinām. The father asked the son, "What you have learned, the best thing?" So he's also saying sincerely before his father the best thing that "My dear father, for the dehinām…" Here also the same thing, dehinām. Dehino 'smin yathā dehe [Bg. 2.13]. Dehinaḥ. Dehinaḥ means the spiritual spark who has accepted this material body. This material body is foreign. That will be explained. Just like your coat and shirt is foreign to your self. Similarly, this material body is foreign. So dehinām… Dehinām means one who has accepted this material body. So we are accepted, mean… "Accepted" means we have done something by which we have been forced to accept, forced to accept. Just like if we are put into the prison house, the prison house has got separate dress. So when you are put into the prison house, you have to keep aside your own household dress, and you have to take that particular dress. If you say, "No, no. I cannot accept this dress. I am a gentleman. I have got costly dress. I shall put on that," no, you must, forced. Similarly, we, we living entities, we are forced to accept different kind of dress. There are 8,400,000 kinds of dresses like this body. And your body, my body, you see? Now we are here, several ladies and gentlemen, but you'll find that nobody's body will be similar to the other's body. God's arrangement is so nice that everyone has got his particular body according to his work. It is so nice arrangement. You see. You'll find millions of persons, and everyone you'll find different from the other. You won't find two similar persons. You see? So dehinām. Because there are different kinds of mentality, not that all our mentality is one and the same. No, no. We are… And the law of nature is so finer that, according to the different kinds of mentality, they have got different kinds of bodies. So dehino 'smin.

So Prahlāda Mahārāja says that, tat sādhu manye 'sura-varya dehinām. Dehinām means "of those who have accepted this material body, for them." And what is their condition? Now, dehināṁ sadā samudvigna-dhiyām. Dehinām, one who has accepted this material body, his conditional life is always full of anxiety. Not that, that we are always in want. Even in your duty. Just like our Captain sāheb is here. I have seen in the ship he has got very serious duty in the ocean. He's always consulting the chart and the latitude, longitude, which side the ship is going. That is anxiety because so many lives, so many property, is under his control. Any, a slight mistake, would play havoc. We do not know. I was asking the Captain sāheb, "Where you are going?" But I do not know. I see simply vast of water. But he has got responsibility. He knows the thing. So any responsible officer… Any responsible… Your President Johnson, he's also full of anxiety. I am also full of anxiety. You are also full of anxiety. Even a, a small bird, you'll find… You give a small bird some grains. You'll see like this: "Is there enemy? Somebody's coming. Somebody's killing me." So full of anxieties. This is the condition. This is the condition. So you cannot, you cannot be free from the anxiety, dehinaḥ.

Prahlāda Mahārāja says, sadā samudvigna-dhiyām. And why this anxiety? Now, asad-grahāt. Asad-grahāt: "Because he has accepted this temporary body." He is eternal. A living spirit is eternal, but he has been forced to accept this temporary body. This is my position. One should be conscious of his precarious position, that "I am eternal, but I am encaged in a temporary body which will not exist. However I may try to make it youthful by so many arrangement, but no…" The science cannot give you permanent life. That is not possible. You may be, may be proud of your scientific advancement of knowledge, but Bhagavad-gītā says that four things… Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. "My dear sir, however you may make advancement in scientific knowledge, you cannot stop birth, you cannot stop death, you cannot stop old age, neither you can stop diseases." You see? So, so long we have got this body, so we must have anxieties. That is the law of nature. Now, here, here it is said that… Now let us finish that. Prahlāda Mahārāja said, sadā samudvigna-dhiyām: "My dear father, for persons who have accepted this temporary material body and is full of anxiety always, for them, my idea is that they should give up this materialistic life and surrender unto Hari." Hari means Bhagavān, the Supreme Lord. That is the way of getting out of… And actually, this is so. In the Bhagavad-gītā you'll find in the last instruction to Arjuna is: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "This is the most confidential knowledge I am giving you because you are My friend and because I love you very much. Therefore this is My last word."

So we can get free from all anxieties as soon as we are surrendered to Hari. That is the whole system of spiritual knowledge. Ārādhito yadi haris tapasā tathā kim. If you accept from the very beginning this principle, that "I must surrender unto the Supreme Lord," then there is no other necessity of prosecuting your spiritual knowledge. That is the final solution of life. Ārādhito yadi haris tapasā tathā kim. Tapasya means penances, accepting penances for spiritual realization. Now, one who has accepted the worship of the Supreme Lord, he has no more anything to do for spiritual realization. He has realized. And nārādhito yadi haris tapasā tathā kim. And undergoing so much severe penances, if one does not understand what is God, then whole thing is spoiled. Tapasā tathā kim. Whole penances is spoiled because he could not reach to the ultimate goal. So ārādhito yadi haris tapasā tathā kim, nārādhito yadi haris tapasā tathā kim. Antar-bahir yadi haris tapasā tathā kim. One who has achieved that knowledge, that he can see within himself and outside always the Supreme Lord, he has no more necessity of any penance. And after undergoing all sorts of penances, if I cannot realize that God is within me and God is without everywhere, then all my penances are spoiled. You see? These are very nice.

So here, here it is said that dhīra, dhīra.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir

dhīras tatra na muhyati
[Bg. 2.13]

Dehinaḥ. Dehinaḥ means "one who has accepted this material body." Asmin. Asmin means "in this world" or "in this life." Yathā, "as." Dehe. Dehe means "within this body." Because dehinaḥ means "one who has accepted this body," and dehe, "within this body." So I am sitting within this body. Now, I am not this body. Just like you are within this shirt and coat, similarly, I am also within this body, this gross body and the subtle body. This gross body is made of this earth, water, and fire, air, and ether, this gross body, this our whole material body. Now, in this Earth, in this planet, earth is prominent. Anywhere, the body, material body, is made of these five elements: earth, water, fire, air and ether. These are the five ingredients. Just like this building. This whole building is made of earth, water and fire. You have taken some earth, and then you have made bricks and burnt into the fire, and after mixing the earth with water, you make a shape of brick, and then you put into the fire, and then when it is strong enough, then you set it just like a big building. So it is nothing but a display of earth, water and fire, simply. That's all. Similarly, our body is also made in that way: earth, water, fire, air and ether. Air… Air is passing, the breathing. You know. The air is always there. This, this outer skin is earth, and there is heat in the stomach. Without heat, you cannot digest anything. You see? As soon as the heat is diminished, your digesting power becomes bad. So many things. This is arrangement. Now, in this planet we have got this body which is where earth is very prominent. Similarly, in other planets, other planets, somewhere water is very prominent, somewhere fire is very prominent. In the sun planet, the bodies there… There are also living entities, but their body is so made that it is fiery. They can exist in the fire. They can exist in the fire. Similarly, Varuṇaloka, in the Venus, all these planets, they have got different types of body. Just like here you can experience that in the water the aquatics, they have got a different type of body. For years and years together there are aquatic animals, they are within the water. They are very comfortable. But the moment you'll drag it to the land, it dies. Similarly, you are very comfortable on the land, but the moment you are put into the water, you die. Because your body, bodily construction is different, his body, the bodily construction different, the bird's bodily… The bird, heavy bird, it can fly, but it is God's made flying instrument. But your man-made instrument, it crashes, crashes. You see? Because artificial.

So this is the arrangement. Every living being has got a particular type of body. Dehino 'smin yathā dehe [Bg. 2.13]. And what is the nature of that body? Now, here the matter is being explained that how we change our body, how… But, but, but, because that is a difficult problem for us because we are engrossed with the idea of identifying this body with the soul. Now, the first A-B-C-D of spiritual knowledge is to understand that "I am not this body." Unless one is firmly convinced that "I am not this body," he cannot progress in the spiritual line. So the first lesson in the Bhagavad-gītā is taken in that way. So here it is, that dehino 'smin. Now, dehī, the soul, soul. Dehī means soul. One who has accepted this body, material body, he's called dehī. So asmin, he is there. He is there, but his body is changing. You see? The body is changing.

Now, our body was formed in the womb of my mother. That is also described in the Śrīmad-Bhāgavata, the physiology, physiology of this body. It is said there that according to our karma we are put through the semina of the father, injected into the womb of the mother. And the father's secretion and the mother's secretion, that is emulsified and takes the form of a pea, and that pea gradually develops. In three months, there are holes, nine holes: the eyes, ears, nose, and the…, just like we have got nine holes. And in seven months the whole body is complete. Then the child gets consciousness. And in ten months it is just ready to come out. So by air, the same air, forces the child to come out of the mother's connection. Because so long a child remains within the womb of the mother, she, she takes through the mother, so there is intestinal connection between the child and the mother. So after the child comes out, the intestinal connection is cut away and he becomes a separate identity. That is the law.

Now, the, our point is, as from the mother's womb, from the very beginning of our birth, as the body develops, develops, similarly, after coming out of the body, it also develops. But the spirit spark is there, the same. The body takes development. So… Now, that development-from this small child, he becomes a bigger child, then he becomes a boy, then becomes a youth, then gradually a old man like me, and then gradually, when this body is no longer useful, then it is, it has to be given up and another body has to be taken-this is the process of transmigration of soul. I think there is no difficulty to understand this simple process. Now, the soul is there, and the body's transforming every moment, every moment, imperceptibly. Just like if you have seen some, some your friend's child small, and after five years, you go to that friend's house and see the child: "Oh, you have grown so big? You have grown so big." But the father, mother cannot see. Because they are seeing daily, they do not see that "How my child is growing, daily," but a man who comes all of a sudden after five years, he says, "Oh, the child is grown up." So imperceptibly we are changing our body every moment. Every moment. That is also medical science, that we are changing our blood corpuscles every moment. You see? Similarly, what is the difficulty to understand that, that the soul transmigrates from one body to another? It is very nicely explained here. "As the owner of the body is there within the body, but the body is changing, one after another, one after another…" Dehino 'smin yathā dehe, kaumāraṁ yauvanam [Bg. 2.13]. Here two examples are given: kaumāram… Kaumāram means the age up to fifteen years, the age up to fifteen years, that is called kaumāra. And after fif…, from sixteen years, so upwards, say, up to forty years, one is youth. And then, after forty years, one becomes old. This is process of this body, but it will be later on explained the spirit soul within this body, that is not changing. The body is changing.

So dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptir dhīras tatra [Bg. 2.13]. Dhīra means the man who is out of ignorance. (aside:) You are… You sit down. That's all right. Dhīras tatra na muhyati. Dhīra means-we began first explanation-dhīra means one who is, one who is out of ignorance. That means. So one who knows, one who knows the process of the body, changing every moment, then why he should lament when this body is left and another body is taken? Suppose if I throw away this covering of my body and take another covering, then what is there, lamentation? What is the cause of lamentation there? And one should be, rather, glad that the old garment is thrown away and one new garment is taken up. So this, this question… Because Arjuna was disturbed that "How can I fight with my grandfather? That is all right. That is my duty to fight, but how can I fight with my grandfather, Bhīṣmadeva, with my teacher, Droṇācārya? It is not possible." So he is playing the part of a fool, but he was not a fool, but just to teach us. Unless he becomes a fool like us, why this Bhagavad-gītā will come?

The Bhagavad-gītā… Just like it is play. Kṛṣṇa is constant companion of Arjuna. So Arjuna cannot be put into that ignorance. It is for our benefit that by the will of the Lord Kṛṣṇa, Arjuna is put into that sort of ignorance. So he is asking Kṛṣṇa all these questions just like a foolish man, and Kṛṣṇa is giving instruction so that it is being recorded in the history of Mahābhārata for future generations. So here Arjuna, he was declining to fight, declining to fight, that "How can I fight with my grandfather?" You see? "He is respectable. He has brought me up since my father's death. And here is my teacher, Droṇācārya. He has taught me this military art. Whatever I am warrior, my expertness is due to him. And do you think, Kṛṣṇa, I shall kill them? No, I can fight with them. I can kill them, but it is not my duty." So Arjuna, and, says like that. But Kṛṣṇa says, "No. You must be dutiful. Never mind who is that, your grandfather or your teacher. No. When there is fight… You are a kṣatriya. A kṣatriya should not be…, has no other consideration in the fight. He must fight."

So here is the thing, you see, that Kṛṣṇa does not say that "You become a nonviolent." No. Never says that. When there is question of fighting for right cause, you must fight. There is no question of becoming nonviolent. You see? Now, now, he is saying that "Don't be aggrieved. Even your grandfather, Bhīṣmadeva, even your Droṇācārya…, it will be good for them because they are now old enough, and as soon as they are dead, they get a new body. So you should not be discouraged." Then one is that "Do you mean to say that therefore a man should be killed?" No. We cannot kill without reason. No. That will be a great sin. But this is a fight. This is a fight for a cause. They are not killers. It is said that a kṣatriya who lays down his life in the battlefield, he at once rises up to the higher planets. You see? Because for right cause, if one lays down his life… Just like so many people, they lay, lay down their life for the cause of the country. Do you mean to say they are sinful or they are going to hell? No, no, no. Those who are laying down for the good cause their life, their next life is very brilliant. But if you commit suicide without any reason and written or without any cause, then you'll be sinful. You'll be sinful. These are… Of course, we get knowledge from this… So,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So dhīra, one who has got complete knowledge of the constitution of this body, and the constitution of the spirit soul, they are not aggrieved when a soul transmigrates from one body to another. That is the sum and substance of the whole, this verse.

Now, here some philosophical question may be raised. There are two classes of philosophers, that after liberation, after getting out of this body, the soul amalgamates with the Supreme Soul. That question we have already discussed. Still, there is no harm in discussing it again because any, I mean to say, substantial knowledge, if it is discussed one after another, twice, thrice, it is better. Now, Kṛṣṇa points out that every soul is individual soul, every soul. And that is our experience, that every one of us, we have got some individual consciousness, not that my consciousness is just equal to your consciousness. I do not know what is going in your soul. We are all individual souls. But according to Māyāvādī philosophers, they say, "Just like the sky, the ether"-ether is everywhere, within your body and within mine, within everyone's-that "the ether has taken a form due to this particular body, but when the body is vanquished, the ether, I mean to say, amalgamates with the greater ether." This is called ghaṭākāśa-poṭākāśa. Ghaṭākāśa-poṭākāśa means this ākāśa is here.

Now, ākāśa means ether. Ether is here. Now, that ether… Now, my this body… Now, this body, there is also ether. "Now, as soon as this body's destroyed, it is burned or it is, another way, destroyed, then this ether within my body becomes amalgamated with the greater ether." So this sort of assertion is not accepted in the Bhagavad-gītā because the first reason is that ether is a material thing. Ether is a material thing. And the soul is spirit. We'll have, in later ślokas, that soul cannot be cut. Soul cannot be cut into pieces. And the spirit cannot be… acchedyo 'yam adāhyo 'yam. We'll get those ślokas. Soul never can be cut into pieces. You see? Just like here is a paper. I can, I can tore this paper into pieces, but it is not possible for the soul. Then it, then it loses its eternity or its stability. You see? So we cannot compare ether with soul because they are two different subject matters. You see? Analogy… Now, those who, those who are present here, those who have knowledge of logic, analogy… Analogy is possible when the two things are… When there are greatest number of similarities of two things, then there can be analogy. Otherwise there is no question of ana…, analogy. Just like if I say, "Oh, this lady's face is just like moon," now there must be some similarity in this face and the moon. As the moon is bright and a very beautiful looker, therefore this face must be very beautiful and very bright. But if the face is ugly, how can I compare with this moon? So whenever we make some analogy, there must be points, greater number of points of similarity. Now, here ether is a material thing, and soul is spiritual thing, so there is no similarity at all. At all. And besides that…

So soul, the individual soul, is different from the very beginning, nitya. Nityaḥ śāśvato 'yam. In later verses we will come to understand. The Lord says that "These individual souls, they are My part and parcels." Mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "Jīva-bhūtaḥ, or these living entities, they are My parts and parcels." How it is that? I can give you a very good example. Just like the sun, sun and the sun rays. What is the sun ray? Sun ray, if you analyze physically, you'll find small molecules of raising (raysing ?) atoms, shining atoms. This is material. You see? The sun ray is nothing but combination of, I mean to say, shining atoms. It is not a homogeneous thing. Anything you take. Anything you take. You are artist. You take a point, any color, and you photograph. If you analyze with a microscope or magnifying glass, you'll find so many spots. Is it not? You are also artist. So in God's nature, there is no, nothing homogeneous. There is nothing homogeneous. All molecules, atoms, particles, even in the matter.

So similarly, we, we living entities, we are also spiritual atoms. We are spiritual atoms. And our magnitude also has assessed in the śāstras. That magnitude is stated in the Purāṇas that keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. Keśāgra, your hair. I have no long hair. You have got. Now, you can see the point of the hair, keśa-agra. Agra means the point of the hair. Keśāgra-śata-bhāgasya. Now, the point of the hair, you divide into hundred. That is imaginable. That is not imaginable by you, how the point of the hair can be divided into hundred. Keśāgra-śata-bhāgasya. Now, you take one part of that division and again divide into hundred. This is beyond your experience, beyond your power. The, by arithmetic calculation the mathematicians say that "The point has no length and breadth." Oh, this is, this is, this is a disappointment. Because he cannot measure the length and breadth of the point, therefore he says like that. But point has length and breadth. Aṇor aṇīyān mahato mahīyān. Therefore a certain class of philosophers, they are astonished simply by seeing the great magnitude of the Lord, but there is smaller, smallest, aṇor aṇīyān.

These are much smaller than the atom, but that is beyond our experience. Therefore we say, nirākāra. Nirākāra means we cannot calculate the ākāra, the actual form. Nirākāra does not mean that it has no form. It has form. Just see. That they say, that the point has no length and breadth. Similarly, the soul has everything, length and… Within that point it has got his head, leg, everything, consciousness, everything there. And because it is beyond the calculation of our human knowledge, therefore they are disappointed: "Nirākāra, nirākāra, nirākāra." Not nirākāra. It has ākāra. But we are so, our senses are so blunt that we cannot calculate.

Now, now, this, in these days of scientific advancement you take a dead man. You sit down. Now, we shall see how the soul transmigrates from this body to another. You cannot see. You cannot see. Our eyes are not qualified to see it. Therefore the all the senses, they should be spiritualized. If we want to see the spirit whole… The Lord is spirit whole. We cannot see even the spirit part. Our, our… We are very much proud of our senses, but our senses are so imperfect that… Now I see with my eyes, but I cannot see my eyelid. You see? The eyelid is always attached with my eye, but I cannot see. So our power of using the senses, that is very limited. So we should not depend only on the senses. Pratyakṣa. It is called pratyakṣa-anumāna. There are three kinds of evidences, pratyakṣa, anumāna, and aitihya. Pratyakṣa means that you can directly perceive. That is called pratyakṣa. And anumāna. Anumāna means you can conjecture, make an…, "It may be like this. It may be like this. Perhaps it is like this." This is called anumāna. And the other evidence is aitihya. Aitihya means to take evidences from the authority. So according… Out of these three evidences, this aitihya evidence, just like we are taking instruction of Bhagavad-gītā, sound, sound vibrated by the greatest personality, Śrī Kṛṣṇa, that sort of pramāṇa is acceptable. That is the best. This is the best way of acquiring knowledge. Because so far direct evidence is concerned, it is impossible. Because our senses are so imperfect, we cannot have anything. We can, we can have some direct experience of certain things, but not for all, especially for these spiritual things which is beyond our experience.

So pratyakṣa means direct evidence you cannot have. And anumāna means speculation, simply, "It may be like this. It may be like that." Oh, that is also imperfect because our thinking is also limited, because our senses are limited. So our thinking power, mind, is one of the senses. Out of the ten, mind is considered to be the eleventh sense. There are five karmendriya and five sensory organs and working organs, ten, and the mind is the chief. So mind is also considered as one of the senses, the chief senses. You see? So because it is sense, it is imperfect. So by mental speculation we cannot have a into right conclusion, by mental speculation. Those are simply speculating on mind, they can make some progress to a certain extent, but they cannot reach the ultimate goal. It is not possible by mental speculation; neither it is possible by direct evidence. The only, only possible evidence is authority, authority. Just like yesterday also I gave you that example. Just like if a child asks his mother that "Who is my father?" now the mother says, "Here is your father." Now, if the child says, "I don't believe it," so he has no other source of knowledge. Except the mother's version, that "Here is your father," he has no other alternative to know who is father. It is such a thing that neither he can imagine, speculate, "Oh, he may be my father, he may be my father, he may be my father." Lots of father he can gather. That is not possible. And neither it is possible for direct perception. The only possibility is the mother's evidence. Similarly, as the mother is authority for the child, similarly, the śruti, the Vedas, they are called mother, mother of knowledge.

So for such spiritual knowledge we have to accept the authority. Now, here, the Bhagavad-gītā is authority. It is accepted. Don't think that it is a scripture of the Hindus. No. It is for all human beings. There is reason. There is science. There is philosophy. It is not dogmatic. So it is to be understood simply. And not only that, actually it is accepted by all countries. Not only in your country, but in other countries also, Bhagavad-gītā is accepted as one of the greatest book of authority. So this is the process. You should know it that the spirit soul, as it is stated in the Bhagavad-gītā,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

As the soul is within the body and the body is changing every moment, similarly, the last stage of change is called death. Death is nothing but the final change of this present body. That's all. And our death condition is for seven months only. As soon as I leave this body, at once I am injected into other's mother's body according to my karma. I may be injected to a queen's womb; I may be injected to a dog's mother. You see? That is due to my karma. You see? The father is present there. The dog father is present there. The king's father is present there. The devatā father is present there. There is no scarcity of father, but it will depend on my karma, which kind of father I shall take shelter. So these things are, have to be accepted from the authoritative scriptures like Śrīmad Bhagavad-gītā and Śrīmad-Bhāgavata. And then it will be possible for us to understand the things as they are. There is no question of sectarianism. There is no question of this "ism" or that "ism." It is a question of pure knowledge.

Thank you very much. (end)
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Bhagavad-gītā 2.13

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Mombassa, September 13, 1971
Prabhupāda: What is the proper time now?
Devotee (1): Seven o'clock, Śrīla Prabhupāda.
Prabhupāda: Seven o'clock.
Devotee (1): Yes, Śrīla Prabhupāda.
Prabhupāda: Yes, everyone sit down on the chair.
dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

[Bg. 2.13]

"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." This is the basic principle of spiritual understanding. Everyone is talking of spiritual knowledge, but very few of them may have what is actually the basic principle of spiritual knowledge. Here in this verse of Bhagavad-gītā… I think they understand English everyone?

Devotee (1): Yes, Śrīla Prabhupāda.

Prabhupāda: The basic principle of spiritual understanding. The basic principle of spiritual understanding is to know the spirit soul first of all. What is that spirit soul? That spirit soul is within this body. Dehinaḥ asmin dehe. Asmin, this, asmin means this, and dehe means the body. Asmin dehe, in this body there is spirit soul who is called dehī. Dehī means one who possesses this body. Just like your coat, your shirt, you possess this coat and shirt. Not that you are the coat and the shirt. Try to understand clearly. This is my shirt, I am not this. I am different. I am within the shirt. Similarly, this body, this is gross coat. Just like you, when you put on your dress, you have one underwear, shirt, and then over that shirt there is coat. It is very easy to understand, there is no difficulty. Similarly, the spirit soul is within this coat and shirt. What is this coat? This gross body. There are five…, eight material elements: earth, water, fire, air, ether, mind, intelligence, and ego. These are eight material elements. And out of these eight, gross elements we can see or perceive with your material senses. I can touch this earth; I can taste the water; I can smell the air; I can feel the sky; in this way. These are gross. And still there are finer elements, just like mind. Everyone of us knows that there is a mind, but we cannot see it. What is that mind? Everyone knows that there is intelligence, but nobody can see what is that intelligence. Similarly, everyone has his individuality, "I am this," "I am very learned," "I am very beautiful," "I am white," "I am black," "I am Indian," "I am American," this is called ego.

So this egotism is there, but we cannot see it. They are very fine things. There is existence, but our this present material eyes, material senses can have experience of the grosser type of materials, not of the subtler or finer types of material. So there are three finer types of material and five gross materials, altogether eight. bhūmir āpo 'nalo vayuḥ khaṁ mano buddhir eva. Bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. These are the external energy of the Supreme Personality of Godhead. Everything that we experience, they are different energies of the Lord. Just like we can feel there is fire when we feel heat or light. We don't see the fire directly but when we feel warm, we consider there must be fire. Or if there is heat, I mean there is light, that is fire. Similarly, we can experience the presence of the Lord by His different energies. Parasya brahmaṇaḥ śaktis yathaiva(?) akhilaṁ jagat, this whole material manifestation. Because we can see only material things, gross things, but we cannot see but we can perceive the finer materials. So the finer materials, the mind, intelligence, and egotism, and still finer is the soul. Try to understand. There is soul, but because we have got no vision to see, we think… The so-called scientists, philosophers, they are under conclusion that there is no soul, this is only body, that's all. This is the disease of this present material world. They are… They have no knowledge practically what is the basic principle of this life, and still they are passing on as scientists, philosophers, religionists, yogis, swamis, but they have no knowledge-clear conception of the soul-they have no knowledge.

So that clear conception of soul you can have from the Supreme Personality of Godhead, Kṛṣṇa. He is speaking to Arjuna, and that is recorded by Vyāsadeva and which is presented before us as the Bhagavad-gītā. So we are presenting the knowledge of the Bhagavad-gītā, as it is, without any malinterpretation, because we cannot interpret Bhagavad-gītā. Bhagavad-gītā is spoken by God, so what He has spoken, there cannot be any mistake, there cannot be any illusion, there cannot be any cheating, and there cannot be any imperfectness of the senses. Others, those who are called conditioned soul… Just like we have got our eyes, but the eyes, we are very much proud of our eyes. We say, "Can you show me God?" But the thing is that whether you can see God, whether you have got the requisite eyes to see God. Just like in your presence, there are so many planets. Leaving aside all other planets, the sun and the moon. Every one of us can see in day and night, but still they haven't got sufficient knowledge about the sun and the moon. Why? Because their senses are imperfect. But still they are trying to explain about the sun and moon, that is cheating. They have no sufficient knowledge about the sun or the moon, still they are trying to speak about sun and moon. If you have no sufficient knowledge on a subject matter and if you want to enlighten others with your speaking, that is cheating. Because you have no sufficient knowledge, why you are speaking to others? That is cheating. He is posing that "I know," but he does not know. This is cheating. Imperfectness of senses. They are declaring that "We are studying the planetary system by," what is called? "telescope." But who has manufactured this telescope? You have manufactured, or your brother has manufactured. But he has got imperfect senses, how the telescope will be perfect? So this is going on. They are simply cheating public. They have no sufficient knowledge, still they are trying to speak of some subject of which they have no sufficient knowledge. Besides that, the scientist… One scientist proposes, theorizes something today and another scientist makes this proposition, this theory, null and void and he speaks something else. That is also due to the imperfect of senses. So that is called mistake or illusion. Mistake means calculation, mathematical calculation. Two plus two equal to four, but sometimes by mistake we may put three or five. That is called mistake. And illusion, to accept something for something. Just like we are accepting. When somebody inquires, "who are you?" You just give identification of your body: "I am such and such, I am an American, I am born of such father and mother." But this body is not yourself, you are spirit soul. Therefore, it is called illusion. And because we are standing on the platform of illusion, there is mistake, there is cheating, and the senses are imperfect. This is the position.

Therefore, the so-called modern scientific world advanced, they do not know what is the actual living force within this body which is moving this body. So long the soul or the living force is within this body, it is moving. As soon as the spirit soul is out of the body, it is…, we call it is dead. So we have got medical science for this body, we have got psychology for the mind, everything we've got, but where is the science of the soul, which is moving the body and the mind? Where is that science? Is there any such science? You are all students, I think. To understand what is the basic principle of moving this body and the mind, is there any department of knowledge in the universities all over the world to understand this science? Is there any? Then where is your knowledge? Somebody is accepting the mind as the self, and somebody is accepting the, this gross body as the self. They do not know that both the body and the mind, both of them are material. And the force or the entity which is moving this body and mind, that is spirit. So they have no knowledge.

So that knowledge is being imparted by the Supreme Personality of Godhead, dehino 'smin yathā dehe [Bg. 2.13]. Dehī, the soul, the proprietor of the body, just like you are the proprietor of your body. When I touch your finger, if I ask even a small child, "What is this?" He will immediately say, "My finger." He'll never say, "I finger." "My finger." Just try to understand. When any part of your body I touch, if I ask, "What is this?" You will say, "This is my hand, this is my leg, this is my nose, this is my…" Everywhere you will say "my." But nobody knows what is that "I." Nobody knows. But the "I" is there. Otherwise, how you say "my"? When the "I" is not there, we cannot say "my." When you are sitting here, so long you are there, you claim, "This is my shirt, this is my coat, this is my book, this is my friend, this is my wife, this is my husband." But when a man is dead, ask him, no reply "I" or "my." So this human life especially meant for understanding what is that "I." In the bodily concept of life, just like animals, they fight with some piece of flesh, two dogs fighting. The one dog is claiming, "It is my flesh," another dog claiming, "My flesh." But they cannot understand what is that "I." They are claiming "my," but they have no understanding of "I." Therefore, if a human being simply claims "my," "my country, my society, my wife, my husband, my body, my dress, my furniture, my home," where is "I"? This they do not think. They have no knowledge. In the school, college, university, there is no such knowledge what is that "I." Simply "my." So this Kṛṣṇa consciousness movement is meant for educating, educate people what is that "I." Everyone is engrossed with things, illusory thinking "my," but he has no identification what is that "I."

So Kṛṣṇa is giving instruction in the Bhagavad-gītā that "I" within the body is there. And the "I," or the spirit soul, that is changing the body. Dehino 'smin yathā dehe [Bg. 2.13]. How changing? Just like a baby. A baby grows to become a child, a child grows to become a youth. Boy, a boy grows to become youth, a youth grows to become old man. So this change is not of that "I." It is a change of the outward body, which is known as shirt and coat. Just like you have coat and you have shirt also. But when the coat is not useful, you cannot use anymore, you throw away the coat, you keep your shirt, then again you find out another coat. Similarly, the living entity, the living force within this coat, body and mind, there is the soul. The soul is changing one coat to another. Similarly, tathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara means accepting another body. The soul is changing dresses. Sometimes this human form of body, sometimes the cat's form of body, dog's form of body, tree's form of body, beast form of body, demigod form of body, in this way. The same soul. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. So try to understand this. This is the basic principle of spiritual knowledge. If you understand yourself, then you understand God very easily. Because we are part and parcel of God. So if I understand myself… Suppose if I am gold, so I am gold part and parcel of the supreme gold. Therefore, if I can understand myself, then I can understand the supreme. The small particle of gold… Just like goldsmith, those who are dealing with gold, you take a lump of gold for evaluating the price. They will simply rub the same gold on a stone which is called… What is that?

Devotee (1): Testing stone?

Prabhupāda: Testing stone. And by seeing the color and by testing it with acid, they will immediately evaluate the big lump of gold, what is the value. Similarly, we are a small fragmental portion of God. God is suppose the lump of gold and we are a little particle of gold. So although we are little particle, by quality we are gold. God is gold, we are gold. So if you can understand your position, then you can understand God also. Just like from a bag of rice you take a few grains and see, then you can understand what is the quality of rice in the bag and you can evaluate it, price. So if you try to understand yourself, then you can understand what is God. Or other way, if you understand God, then you understand everything. One way is ascending process, one process is descending process. Just like on the roof there is some sound. Now we are here, we are not on the roof, we may conjecture or theorize what is that sound. Somebody will say some cat must be there, somebody will say that some man must be there. In this way, we can go on speculate. This is also one process. This is called ascending process. And descending process means if there is one person on the roof, he says, "This sound is due to this," then that is also perfect knowledge. So we get knowledge from the higher authorities, that is perfect knowledge and that is easier.

So if you study yourself, what I am, am I this body, I am this hand, I am this finger, I am this hair? Go on studying, one day it will, you will come to the point of understanding, but it will take many, many years. But if you take from the authority, just like Kṛṣṇa says that the living force within the body, that living force is changing from one type of body to another. Just in our life experience, everyone of us knows that I was a child, I was a boy. Just like I am an old man. I remember when I was playing on the lap of my eldest sister, I remember still, and my body at that time six months old. But I still remember my eldest sister, she was nine years older than me, and I was playing on her lap and she was knitting. (end)

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Bhagavad-gītā 2.13

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Pittsburgh, September 8, 1972

Prabhupāda: So what is the program?

Viṣṇujana: If you like…

Prabhupāda: Where is Pradyumna? Yes. Read dehino 'smin yathā dehe from Bhagavad-gītā [Bg. 2.13]. Hare Kṛṣṇa.

Pradyumna: I should do oṁ namo bhagavate vāsudevāya?

Prabhupāda: Hm.

Pradyumna: (leads chanting)

Prabhupāda: That's all. Give me my spectacles.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is the problem at the present moment. People are not educated about the vital force of this body. Here in the Bhagavad-gītā, it is explained, dehī. Dehī means the proprietor of this body. Both we all, not only we human being, but also lower than human being, all living entities… There are 8,400,000 forms of living entities. They are called dehī. Dehī means the proprietor of the body. The dog, the cat, the human being, the president, or higher or lower, there are different species of life. Everyone is the proprietor of the body. That we can experience. You know everything about the pains and pleasures of your body. I know what are the pains and pleasures of the body. So this body has been given to us by material nature as our field of activities. With different bodies, we are acting differently. Not that your activities and my activities are the same. The dog's activities and the man's activities are different because the dog has got a different type of body and I have got a different type of body. Every one of us. So dehino 'smin yathā dehe [Bg. 2.13]. The dehī, the living entity or the vital force, is within this body.

So the body is changing. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Kaumāram means boyhood. Yauvanam means youthhood, and jarā means old age, aged body. So I can remember, I am an old man, I can remember, I had a boy's body, I had a young man's body. Now I have got this aged body. So although the boyhood body, the youthhood body are no longer existing, but I am existing. That's a fact. Everyone can understand. He has got past, present, and future. You are all young boys and girls present here. So you had your past body as boyhood, childhood. Similarly, you have got your future body. That is awaiting. I have got it, you are awaiting. So past, future, past, present, and future, relatively we can understand in any condition of life. Therefore the conclusion is that when this aged body as I have got now… I am seventy-seven years old. So when this body will be finished, I'll get another body. As I have got consecutively from boyhood to childhood, childhood, I have, from childhood to boyhood, boyhood to youthhood, aged body, so why not next body? This is simple truth, that the living entity, or the soul, is transmigrating from one body to another. This is the basic principle of spiritual understanding. The vital force of the body is the spirit soul. It is not a mechanical arrangement of matter. The modern so-called scientists, they think that the body is combination of matter and, at a certain stage, these combination of matter develop living symptoms. But that is not a fact. If it is a fact, then the scientists can manufacture with chemicals a living body. But a scientist even up to date is unable to manufacture even a body like an ant, and what to speak of other, bigger animals.

So we have to take this knowledge from authority. Here is Kṛṣṇa speaking. He's authority. We accept Kṛṣṇa: the Supreme Personality of Godhead. His knowledge is perfect. He knows past, present, and future. Therefore, He is teaching Arjuna, "My dear Arjuna, the spirit soul within this body is eternal." That's a fact. Just like I can understand, I was in the past, I am in present, so I must be in the future. These are three phases of time, past, present, and future. In another place, we read in this Bhagavad-gītā, na jāyate na mriyate vā kadācit. The living entity is never born; neither it dies. Na jāyate means he never takes birth. Na jāyate na mriyate, it never dies. Nityaṁ śāśvato 'yam, na hanyate hanyamāne śarīre [Bg. 2.20]. It is eternal, śāśvata, existing forever. Na hanyate hanyamāne śarīre [Bg. 2.20]. By annihilation of this body, the soul does not die. Because… This is also confirmed in the Upaniṣads, Vedas: nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān. The God is also eternal, and we are also eternal. We are part and parcels of God. Just like gold and fragments of gold; both of them are gold. Although I am fragment, a particle of gold or the spirit, still, I am spirit. So we get this information that both God and we, living entities, we are eternal. Nityo nityānām, nitya means eternal.

So two words are there. One is singular number, nitya, eternal, and the other is plural number, nityānām. So we are plural number. Plural number eternals. We do not know what is the numerical strength of the living entities. They are described as asaṅkhya. Asaṅkhya means without any counting capacity. Millions and trillions. Then what is the difference between this singular number and the plural number? The plural number is dependent on the singular number. Eko bahūnāṁ vidadhāti kāmān. The singular number eternal is giving all the necessities of life to the plural number, we living entities. That's a fact, we can examine by our intelligence. Out of 8,400,000 different forms of life, we civilized human beings are very few. But others, their number is very great. Just like in the water. Jalajā nava-lakṣāṇi. There are 900,000 species of life within the water. Sthāvarā lakṣa-viṁśati; and 2,000,000 different forms of life in the vegetable kingdom, plants and trees. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyayaḥ. And the insects, they are 110,000 different species of form. Kṛmayo rudra-saṅkhyayaḥ pakṣīṇāṁ daśa-lakṣaṇam. And birds, they are 1,000,000 species of forms. Then beasts, paśavas triṁśa-lakṣāṇi, 3,000,000 types of animals, four-legged. And catur-lakṣāṇi mānuṣaḥ, and the human being the forms are 400,000. Out of them, most of them are uncivilized.

So we civilized human beings-never mind American or Indian or German or Englishman, it doesn't matter-we are very few. So we have got economic problems. We are trying for developing our economic condition. What is that economic condition? Eating, sleeping, mating, and defending. We are busy always, but the animals are also busy for eating, sleeping, mating, and defending, but they have no problem. We have got problems. So just try to understand, if the major portion of the living entities have no problem… Their necessities of life are being supplied by the supreme eternal, God. Just like an elephant. There are millions of elephants in African jungle. They eat at a time fifty kilos. But they're getting their food. Similarly, a small ant, it requires a grain of sugar. So he's also getting his food. So the supreme eternal has arranged food, or the economic problems are solved by nature. They do not do any business, they do not go to school or colleges to learn technology, to earn livelihood, but they are being supplied. They are healthy. There is no disease.

So our advancement of civilization means we have created problems. That's all. This is our advancement of civilization, and we do not know what is the formation of the soul, how it is transmigrating from one body to another, what is the next life, whether we are getting next life a human being or better than human being, or lower than human being. And if it so, how we are getting that form of life next? Because we are eternal, we are changing this body. Neither we do know there are two kinds of bodies: the gross body and the subtle body. This gross body is made of earth, water, fire, air, ether; and the subtle body is made of mind, intelligence, and ego. Within the subtle body, the soul is there. Now, when this gross body becomes useless or unworkable, then the subtle body carries me to another gross body. This is called transmigration of the soul. But we do not see the subtle body. Every one of us, we know that we, we have got mind, but we cannot see the mind. Neither we can see intelligence, neither I can see what is my ego. But they are existing. So it is not necessary that everything you have to see with your blunt eyes. The eyes, they are not perfect. Just like the other side of this hall is dark, I cannot see you. Although I have got the eyes. So even though we have got eyes, it is very imperfect. It cannot see in all circumstances. Under certain circumstances, we can see. Therefore we should not believe simply by seeing. But one thing, although I cannot see you, you can hear me, or I can understand that you are hearing. The ears are stronger than the eyes. So things which is beyond our experience, we can hear about. Even though we cannot see, it does not mean there is no existence of things. The same example: even though I cannot see what is mind, what is intelligence, what is ego, but I can hear about it. Therefore perfect knowledge is acquired by hearing. So we accept knowledge, perfect knowledge, by hearing. Another example: suppose a man is sleeping. At that time, if somebody is coming to kill him, he's sleeping, he does not know. But if some of his friend warns him, "My dear Mr. Such-and-such, somebody is coming to kill you. Wake up!" he can hear, and he can wake up and take precaution. Therefore, when our other senses cannot work, our ear is very strong. Therefore it is recommended that you try to hear from the authoritative person. That is also… Educational system is also like that. Why do you come to university, school, and college? To hear from an experienced professor. He knows, and you acquire the knowledge by hearing.

So the process of hearing is very important. So our this Kṛṣṇa consciousness movement is to propagate that "You hear from the authority, Kṛṣṇa." Kṛṣṇa is the Supreme Personality of Godhead. It is accepted in the present age and in the past age. In the past age, great sages like Nārada, Vyāsa, Asita, Devala, very, very great stalwart scholars and sages, they accepted. In the Middle Age, say 1,500 years ago, all the ācāryas like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka… Practically, Indian Vedic civilization, it is still existing on the authority of these ācāryas. And it is recommended in the Bhagavad-gītā: ācāryopāsanam. If you want to learn factually things, then you should approach ācārya. Ācāryavān puruṣo veda, "One who has accepted ācārya, he knows things as they are." Ācāryavān puruṣo veda. So we are receiving knowledge through the ācāryas. Kṛṣṇa spoke to Arjuna, Arjuna spoke to Vyāsadeva. Arjuna actually did not speak to Vyāsadeva, but Vyāsadeva heard it, Kṛṣṇa speaking, and he noted down in his book Mahābhārata. This Bhagavad-gītā is found in Mahābhārata. So we accept the authorities of Vyāsa. And from Vyāsa, Madhvācārya; from Madhvācārya, so many disciplic succession, up to Mādhavendra Purī. Then Mādhavendra Purī to Īśvara Purī; from Īśvara Purī to Lord Caitanyadeva; from Lord Caitanyadeva to six Gosvāmīs; from six Gosvāmīs to Kṛṣṇadāsa Kavirāja; from him, Śrīnivāsa Ācārya; from him, Viśvanātha Cakravartī; from him, Jagannātha dāsa Bābājī; then Gaura Kiśora dāsa Bābājī; Bhaktivinoda Ṭhākura; my spiritual master. The same thing, we are preaching. That is Kṛṣṇa consciousness movement. It is nothing new. It is coming down from the original speaker, Kṛṣṇa, by disciplic succession. So we are reading this Bhagavad-gītā. Not that I have manufactured some book and I am preaching. No. I am preaching Bhagavad-gītā. The same Bhagavad-gītā as it was first spoken forty millions of years ago to the sun-god and again it was repeated five thousand years ago to Arjuna. The same thing is coming down by disciplic succession, and the same thing is presented before you. There is no change.

So the authority says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So we request simply people that you accept this authoritative knowledge and try to assimilate it by your intelligence. It is not that you stop your argument and intelligence, simply blindly accept something. No. We are human beings, we have got intelligence. We are not animals that we shall be forced to accept something. No. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. In this Bhagavad-gītā you'll find. You try to understand, tad viddhi. Viddhi means try to understand. Praṇipāta. Praṇipātena means surrendering, not by challenge. A student should be very submissive to the spiritual master. Otherwise, he will be, I mean to say, bewildered. Submissive reception. Our process is…

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

This is the injunction, Vedic. If you want to know things which is beyond your conception, beyond your sense perception, then you must approach a bona fide spiritual master. What is the symptom of bona fide spiritual master? Everyone wants to become spiritual master. So that is also stated. Śābde pare ca niṣṇātam. One who has taken complete bath in the ocean of the Vedic literature, śābde pare ca niṣṇātam. Just like if you take bath, you become refreshed. If you take nice bath, you feel refreshed. Śābde pare ca niṣṇātam. Without refreshness, one cannot understand this sublime subject matter. And the guru, or the spiritual master, should be refreshed by taking bath in the ocean of Vedic knowledge. And what is the result? Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. By, after such cleanliness, he has taken shelter of the Supreme Absolute Truth, without any material desires. He has no more any material desires; he's simply interested in Kṛṣṇa, or the Absolute Truth. These are the symptoms of guru, or spiritual master.

So in order to understand… Just like Kṛṣṇa is teaching Arjuna. Before this, Kṛṣṇa surrendered himself. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Although they were friends, Kṛṣṇa and Arjuna were friends… First of all, they were talking like friends, and Arjuna was arguing with Kṛṣṇa. This argument has no value because if I am imperfect, what is the meaning of my argument? Whatever I shall argue, that is also imperfect. So what is the use of wasting time by imperfect argument? This is not process. The process is that we must approach to a perfect person and take his instruction as it is. Then our knowledge is perfect. Without any argument. We accept Vedic knowledge like that. For example, just like stool of an animal. It is stated in the Vedic literature that it is impure. If you touch stool… According to Vedic system, even after passing my own stool, evacuating, I have to take bath. And what to speak of others' stool. That is the system. So stool is impure. One, after touching stool, he must take bath. This is Vedic injunction. But in another place it is said that the stool of the cow is pure, and if cow dung is applied in some impure place, it will be pure. Now, by your argument, you can say that "The stool of an animal is impure. Why it is said in one place pure and in another place impure? This is contradiction." But this is not contradiction. You practically make experiment. You take cow dung and apply anywhere, you'll find it is pure. Immediately purified. So this is Vedic injunction. They are perfect knowledge. We… Instead of wasting time arguing and putting forward false prestige, if you simply accept the perfect knowledge, as they are stated in the Vedic literature, then we get perfect knowledge and our life is success. Instead of making experiment on the body to find out where is the soul… The soul is there, but it is so small that it is not possible to see by your these blunt eyes. Any microscope or any machine, because it is stated it is one ten-thousandth part of the top of the tip of the hair. So there is no machine. You cannot see. But it is there. Otherwise, how we can find distinction between the dead body and the living body?

So here, the perfect knowledge is spoken by Kṛṣṇa:

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dehinaḥ, of the living soul, the body is changing. Similarly, after death, after so-called death… Because there is no death. After stoppage of the function of this gross body, the soul is transferred to another gross body. This statement we get from Bhagavad-gītā. And if we accept this statement, ”This is fact,” then our spiritual life immediately begins. Without this understanding, there is no question of spiritual understanding. Everything vague, simply mental speculation, ”maybe,” ”perhaps.” These theories are being forwarded by so-called scientists and philosophers. But we don’t accept such things as ”perhaps,” ”maybe.” No. We accept what is fact. It is not a question of belief; it is a question of fact. So this is the fact.

Now, how the soul is transmigrating? Suppose after this life, I get better life, that’s nice. But if I get lower life, then what is the condition? Suppose next life I get the life of a cat or dog or cow. Suppose you get again birth in America. But if you change your body, then whole circumstances change. As human being, you are given all protection by the state, but as soon as you become another body, either tree or animals, the treatment is different. Animal is going to the slaughterhouse; trees are being cut out. There is no protest. So this is the condition of material life. Sometimes we are getting better condition of life, sometimes we are getting lower condition of life. There is no guarantee. That will depend on my work. That is practical. In this life also, if you become educated, then your future is very nice. If you are not educated, then your future is not so bright. Similarly, this human form of life, we can make a solution of this repeated birth and death. And that is the only business of human form of life, how to get out of these material conditions of life: birth, death, old age, and disease. We can make solution. And that solution is Kṛṣṇa consciousness. As soon as we become Kṛṣṇa conscious… Kṛṣna conscious means Kṛṣṇa, the Supreme, He, Lord, God. We are part and parcel of Kṛṣṇa. This is Kṛṣṇa consciousness. Simply to understand that… Just like you understand your father, and your brothers and yourself. You are all sons of the father. So it is not difficult to understand. As father maintains the whole family, similarly, Kṛṣṇa, the Supreme Lord, or God, He has many innumerable sons, living entities, and He is maintaining the whole body, whole family. What is the difficulty? Then next duty is to become developed consciousness. Just like a good son, when he feels that ”Father has done so much for me. I must repay it, or at least I must accept obligation what my father has done for me,” this much feeling is called Kṛṣṇa consciousness. So to become Kṛṣṇa conscious, we require to understand three things only:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Every one of us is trying to be happy, satisfied. That is the struggle for existence. But if we understand these three principles, that God is the supreme father, God is the supreme proprietor, God is the supreme friend, these three things, if you understand, then you become peaceful immediately. Immediately. You are seeking friends to get help, so many. But if we simply accept God, Kṛṣṇa, as my friend, supreme friend, your friendship problem is solved. Similarly, if we accept God as the supreme proprietor, then our other problem is solved. Because we are falsely claiming proprietorship of things which belong to God. By falsely claiming that ”This land, this land of America, belongs to the Americans; the land of Africa belongs to the Africans.” No. Every land belongs to God. We are different sons of God in different dresses. We have got right to enjoy the property of father, God, without infringing others’ right. Just like in family, we live, so many brothers. So whatever father, mother gives us to eat we eat. We don’t encroach upon others’ plate. That is not civilized family. Similarly, if we become God conscious, Kṛṣṇa conscious, then the whole problems of the world-sociology, religion, economic development, politics-everything will be solved. That’s a fact.

Therefore we are trying to spread this Kṛṣṇa consciousness movement for total benefit of the human society. We request the intelligent persons, especially the student community, to join this movement, to try to understand scientifically what is this movement. We have got many books, at least two dozen books, big, big, voluminous. So you can read them, you can try to understand this movement, and join with us.

Thank you very much. Hare Kṛṣṇa.

Viṣṇujana: Śrīla Prabhupāda, there’s a seat for you here, you can watch. (end)

721012BG.MAN
Bhagavad-gītā 2.13

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Manila, October 12, 1972
Prabhupāda:

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

[Bg. 2.13]

So this dead body, when a man dies, dhīras tatra na muhyati. Those who are dhīra-dhīra means sober-they are not bewildered. There are two classes of men: dhīra and adhīra. Dhīra means those who are not agitated, they know things as they are. So adhīra means those who are uncontrolled. The poet Kalidāsa has described dhīra and adhīra with reference to Lord Śiva in his book Kumāra-sambhava. So dhīra means a person who is not agitated in spite of the cause of agitation being present. There are so many causes of agitation, but a person, in spite of being persuaded by the cause of agitation… Just like a young man and young woman, when they are present, naturally they become agitated. In the śāstras it is said just like fire and butter. If you put butter before the fire, automatically it melts. Similarly, a woman is considered as fire and the man is considered as butter. So this is natural. But a person who is not agitated, he is called dhīra.

So when a man dies, the man's relatives lament, "Oh, my father has gone," "My sister has gone," "My wife…" But if you become dhīra, then you are not bewildered. Just like your friend or your father moves from this apartment to another apartment, who is agitated? No, that's all right. He was in this apartment, now he has gone to another apartment, so there is no question of agitation or being perturbed. Similarly, one who knows the causes of transmigration of the soul from one body to another, he is not agitated at the death of his friend or relative. He knows everything, and he knows where his friend has gone with reference to the śāstra. Just like your friend has gone to India. How do you know? You know that he purchased a ticket for India and he has gone to India, so there is no need of agitation, "Oh, where he has gone? Where he has gone? Where he has gone?" Similarly, when a man dies, one who is dhīra… Here especially the word is used, dhīras tatra na muhyati. Muhyati means bewildered. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Just like the parents. The child is changing body. The mother knows, "My child was six inches long within my womb. When he came out, he was twelve inches long, then thirteen inches, fourteen inches, in this way, now three feet, four feet." The mother is not agitated the child is changing body. Similarly, a dhīra, one who knows the laws of transmigration of the soul, he does not lament at the death of his father or friend. He knows that "My father has now gone to such and such place." That also he can know. How? With reference to the śāstra. Therefore, Vedānta-sūtra says that you should see everything through the śāstra, śāstra-cakṣuṣā.

Now there is one rascal, he is preaching there is no need of śāstra. Without śāstra, how you can make progress? Just like you are seeing the sun daily just like a disk. But if you through the śāstra you see geography, then you will understand the sun is fourteen hundred thousand times bigger than this earth. So how do you know? You have not gone to the sun planet, but how do you know that it is ninety million miles away from your sight and it is fourteen hundred thousand times bigger than this earth? How do you know? Through the śāstra, through the books. So, therefore, you should see through the śāstra, authoritative śāstra, books. What we are speaking about the moon planet, sun planet, or God, His abode is Vaikuṇṭhaloka, spiritual world, so many things we are talking. How we are talking? We are talking through the Vedic literature. Because Vedic literature is authoritative. According to Vedic civilization, we don't accept any book written by rascal. We take, we accept the authority of the Vedas. What is stated there in the Vedas we accept, without any argument. For example… There are many examples. One of the example is that the Veda says that if you touch the stool of an animal, even your own stool… That is the system. In India still they are…, not in the city, but in the villages, you will see even ordinary man, he goes to pass stool in the field, and just after passing stool he will take bath just to purify himself, change his cloth. That is the śāstric injunction. In one place it is said that the stool of the cow is pure. Now if you argue that one place you say that the stool of an animal is impure, even your own stool if you touch you have to take bath, how is that another animal's stool is pure? This is superficially contradiction. But those who are following strictly the Vedic principles, they will accept that the stool of cow or cow dung is pure. Now, if you argue, "Why it is pure?" then you come to a modern chemical analysis, and you will find the cow dung is full of antiseptic properties. It has been examined in Calcutta by one doctor, Rajmohan(?) Bose. Therefore, the Vedic injunction is so perfect.

We ordinary human being, we have got four defects. First of all we commit mistake. Even big, big men, they commit mistake, because to err is human. Committing mistake is not a disqualification. As a human being, he is prone to commit mistake, everyone accepts: E&OE-errors and omission excepted. Similarly, a man is in illusion. Illusion means, just like the example of illusion is the mirage. In the desert or in very scorching heat, summer season, you can find before your car there is water, reflection. So this is called illusion. There is no water, but it appears there is vast mass of water. The animals are bewildered. They are thirsty, they go to the desert to take water. Where is water in the desert? This is called illusion. So mistake, to commit mistake, to become illusioned, and to the propensity of cheating. Every man is imperfect, but he is talking just like perfect. That is called cheating. The so-called scientists, philosophers, they are theorizing, "It may be," "Perhaps." So what is this knowledge, "Perhaps," "It may be"? That is not knowledge. Say definitely. But nobody can say. They are blind. The doctor is giving medicine, but he is not definitely sure whether his patient will die or live. If you ask him whether the person is going to live, "Oh, that depends on God." Ultimately depends on God-although he is posing himself that authorized, he is giving scientific medicine. If you are giving scientific medicine, why you are not sure? This is called cheating. While he is not sure, still he says, "I am scientific man." This is one defect. And of all these defects, there is sublime defect that our senses are imperfect. All our senses. The same thing, just like with our eyes we see daily the sun, but we see just like a disk. Due to our imperfect senses, we see a planet which is fourteen hundred thousand times bigger than this planet, we are seeing just like it is… That means we cannot see very distant place-or nearest. Even we cannot see our eyelids, which is just a smear over the eyes. Packed, the packing material of the eyes, we cannot see.

So we have to accept these things that we are prone to commit mistake, we are illusioned, we cheat, and our senses are imperfect. Then how I can give you perfect knowledge? That is not possible. But if you accept the Vedic knowledge… Just like I gave you the example: Vedic knowledge says sometimes contradictory. Just like cow dung, stool of an animal, is pure. And if you analyze, you will find it is pure. So our process of acquiring knowledge is from the Vedas. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. And what is the purpose of the Vedas? Why Vedic knowledge is perfect? Because it is spoken by God. God is perfect, and whatever He speaks, that is perfect. Therefore God is called "God is good." All-good. Whatever He does, whatever He speaks, everything is good, perfect.

So we are receiving knowledge of this transmigration of the soul from God, Kṛṣṇa. Therefore, it is perfect. He says, dhīras tatra na muhyati. After the death of a person, one should not be bewildered. He should be dhīra, he should be sober to know how things are happening. That is called knowledge. How, after the passing of the soul from this body, how the soul accepts another body? That also you learn from the Supreme Personality of Godhead, Kṛṣṇa. We can see with our material eyes this gross body, the gross covering made of earth, water, fire, air, ether. But there is another covering. What is that? Mind, intelligence, and ego. So you cannot see mind, you cannot see intelligence, neither you can see ego, and what to speak about the soul? The soul is still finer. The dimension of the soul is mentioned in the Vedas: keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. Just the tip of your hair you divide into one hundred parts, and again take that one-hundredth part and divide again into another hundred parts, that means one ten-thousandth part of the tip of hair is the length and breadth of the soul. So how you can see? You can simply perceive that there is soul, and it is confirmed by the authority of Vedas. And how the soul passing from one body to another, that also you can hear how it is passing. The example is given, just like this some good smell, flavor, is passing by the air and you smell, you feel, ”Oh, very nice smell.” But you cannot see the smell, neither the carrier of the smell. The carrier of the smell is the air, and the smell, it is still finer. But when it comes before your nose, the instrument, you understand that there is very nice flavor passing. You can experience, although you cannot see, you cannot touch, you cannot taste. So it is not that, that sometimes things which are beyond the test of our material senses, they are not existing. That is foolishness. We must accept that our senses are imperfect. So how we can understand everything by the test of experimental knowledge? No.

Therefore, things which are beyond your perception, you have to accept it by hearing from the authoritative source. Just like another example: If you want to see who is your actual father, that is not possible to make an experiment who is your father. There may be some experimental. But if you ask your mother, authority, ”Mother, who is my father?” the mother says, ”This is the man who is your father,” you have to accept, that’s all. You cannot make any experiment, neither it is possible to understand who is your father by experimental knowledge. Then how you can make experiment the Supreme Father, God? That is not possible. Simply you have to hear from the authoritative sources. But you can make some experiment. But that is not very important thing. The important thing is to hear from the authorized person. That is important. Therefore, Vedas are called śruti. Śruti means aural reception. You have to hear. Just like when you are sleeping, all your other senses are not active. But ear, if somebody is coming, your enemy, to hurt you, and your friend says, ”Mr. such-and-such, wake up, wake up,” so you can hear and you wake up and see that somebody is coming. So the ear is very important. Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Anyone who has heard perfectly from the disciplic succession of spiritual master, he is perfect. Ācāryavān puruṣo veda. Ācārya means… Ācāryavān, vān means possession. One who has possessed an authorized spiritual master, he knows. He knows. Veda, Veda means knowledge, knows.

So the ultimate purpose of knowing… We are knowing things, so many things we are knowing. There are hundreds and thousands. Nṛṇāṁ santi sahasraśaḥ.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Those who are blind, apaśyatām ātma-tattvam, blind about understanding the soul, they have got many thousands and thousands of matter, subject matter for hearing-useless. The human life is meant for understanding what I am and what is God, what is my relationship with God. That is the real purpose of human life. Otherwise, ”Where is food?”, ”Where is shelter?”, ”Where is service?”, ”Where is sex?”, these are the inquiries of the animals only. The hog also inquiring, ”Where is stool? Where is stool? Where is stool?” The stool-eater, he is also working hard, ”Where is stool? Where is stool? Where is stool?” Do you think that is very creditable task, to work hard day and night for finding out where is stool? This is hog’s business. So at the present moment, the civilization is going on, ”Where is food?”, ”Where is apartment?”, ”Where is sex?” and ”Where is defense?” So these are the inquiries of the animals. They are also searching ”Where is food?”, ”Where is shelter?”, ”Where is sex?” and ”Where is defense?” Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. The human life is meant for inquiring ”Where is God?” That is human life. Not ”Where is stool?” That is hog’s business. So we should not encourage this hog civilization. Hog civilization is to work hard day and night to find out where is food, where is shelter, where is sex, and where is defense. Wrong type of civilization. The human civilization means ”Where is Brahman, the Absolute Truth?” Athāto brahma jijñāsā. That is the Vedānta-sūtra. ”Where is God?” ”What I am?” These are the inquiries.

So personally the Supreme Personality of Godhead, Kṛṣṇa, is teaching that the soul transmigrates. Tathā dehāntara-prāptiḥ. Dehāntara-prāptiḥ means transmigrating from one body to another. Dhīras tatra na muhyati [Bg. 2.13]. Those who are dhīra, sober, full of knowledge, they are not bewildered, they are not perturbed. Because he knows that my father or brother, everything, is said to be dead, it is…, he is not dead. This gross body, this coat, coating of the body, has stopped. It is (indistinct), or by some reason it is torn, it is no longer usable. Therefore, the soul has left this gross body and, being carried by the subtle body-mind, intelligence, ego-he has gone to accept another gross body. This is transmigration of the soul. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Just like the mother knows, ”My baby was on my lap. Now as a boy he is running.” So she is not lamenting. She knows, ”That is my child, same child. Simply he has transformed the body.” Similarly, we should not lament when a man dies. We should not lament. Because Arjuna was thinking in terms of the body, in the battlefield, he was bewildered whether…, because the other side were all relatives. Therefore, Kṛṣṇa is giving the knowledge that ”Don’t think that your father or your grandfather or your brother, they will be finished. No. They will be simply…, if you kill, they will simply be transferred to another body. Better you consider that your grandfather is possessing now an old body; if you kill your grandfather in the battlefield…” Because formerly the war was declared not whimsically. The war was also religious war. So in the religious war, a kṣatriya… The kṣatriyas were fighting, not the śūdras, not the brāhmaṇas, not the vaiśyas. There was a caste for fighters. Not like this, where a śūdra is elected as president, he is not fighting, he is in a safe place, and he is simply directing, ”You go and fight. Let me see how you are fighting.” No. The king, the kṣatriya, he will come forth in the front of fight. That was fight. If the king is killed by the opposite party, then it is declared that they are victorious-no more fight, no more unnecessarily killing other persons. The aim was to kill the king. The king was on the front. The other party, he was also in front. The king is fighting with king, and the soldiers are fighting with soldier. So when the king is killed, then the other party becomes victorious. That was the process of war, not that releasing atomic bomb from the sky and kill so many innocent persons. No, that is not war. So war, if it is fought on principle, on religious principle, that is called dharma-yuddhi. That is not prohibited. But this killing process, unnecessarily, innocent men, that is not dharma-yuddhi. That is irregular fighting. That kind of war is not sanctioned by the Vedas.

So dhīras tatra na muhyati, now you can say, "I cannot see how my father has passed from this body to another body." That you have to know from the śāstra. You do not know so many things. But if you read books, authorized books, then you understand, things are there. The same example that you do not know how big the sun planet is. But when you read books, scientific books, you understand that it is fourteen hundred thousand times bigger than this earth. Similarly, if you are in knowledge, then you can understand where your father has gone. That is stated in the Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Ūrdhvaṁ gacchanti sattva-sthā, those who are situated in brahminical qualification, goodness, modes of goodness, they are promoted to the higher planetary system. You are, at the modern times, they are trying to go to the higher planetary system by the machine. It is not possible. But if you place yourself in the modes of goodness, you can go to any higher planetary system up to Brahmaloka. Ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. There are three planetary systems, triloki: the higher planetary system, the middle planetary system, and the lower planetary system. So we are at the present moment Bhūrloka, Bhūrloka, middle planetary system. Above this there is Bhuvarloka. Above that there is Svarloka, there is Janaloka, there is Tapoloka, there is Maharloka, there is Satyaloka, there is Siddhaloka, there is Brahmaloka. What do they know, the modern astronomers? They do not know anything. They do not know what is there in the moon planet, they do not know what is there in the sun planet, in the Venus-nothing. Still they are going on very much proud.

But if you read Vedas, you get all the information of the universe. Not only this universe-beyond the universe. Beyond the universe. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature, which is never annihilated. In this material nature, everything is annihilated. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Here, just like your body is produced at a certain date by the father and mother, and it will be finished at a certain date, similarly, this whole cosmic manifestation, this material world, innumerable universes, they have been produced at a certain date and they will be finished at a certain date. Everything will be finished. But there is another nature, where the planets are everlasting. They are called Vaikuṇṭhaloka. Vaikuṇṭhaloka, vaikuṇṭha means vigata-kuṇṭha yasmāt. Kuṇṭha means anxiety. Here we are full of anxieties-"What will happen next?" Fearful always. When my death will take place? What will be the political situation? What shall I eat? Where shall I sleep? Always full of anxieties. Anyone-bird, beast, animal, human being-full of anxieties, because the material world is like that. You have to be full of anxieties. But there is another world, where there is no anxiety. That is called Vaikuṇṭhaloka. Vaikuṇṭha. Vaikuṇṭha, vigata-kuṇṭha, kuṇṭha means anxiety.

So these information we get from the śāstras, from the Vedas. And if we become intelligent enough to understand the śāstras, then our life is successful, human life. Otherwise, if we live like animal, eating, sleeping, mating, and defending, without any other knowledge which I am destined to gain in this life, arthadaḥ. Prahlāda Mahārāja said,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He advises that from the very beginning of life, kaumāra… kaumāra means five years to ten years. This span of life is called kaumāra. Kaumāraṁ yauvanaṁ jarā, that as we are reading here, kaumāraṁ yauvanaṁ jarā. So kaumāra means boy's life. So kaumāra ācaret prājño dharmān bhāgavatān iha. A human being, he should learn about the Bhāgavata-dharma from the beginning of his kaumāra age, not that keep it aside, "When I shall become old man, then I shall read the scriptures." No. Kaumāra, from the boyhood. Kaumāra ācaret prājñaḥ. If one is actually having sense… Of course, a boy has no sense. It is the duty of the father and mother to engage the child, boy, from the beginning of his life in the matter of devotional service, bhāgavatān. Fortunately, we got a very nice father; he engaged us in this devotional service from the very beginning of our life. So it is the duty of every father, every state, every guru, every friend, every relative how to engage the boy in spiritual life. Kaumāra ācaret prājñaḥ. Śāstra says, pitā na sa syāj jananī na sā syāt: "One should not become father, one should not become mother," na mocayed yaḥ samupeta-mṛtyum. The father and mother's duty is to the children that "This child has come to me in my womb," mother, "this is the last. He will have no more to come back to the womb of mother. I will teach him in such a way that he will be liberated." That is the duty of the father and mother. If one's father and mother is not able to coach and teach his children like that, how to get out of this entanglement of birth and death, he should not become father and mother. That is real contraceptive method, that "I should not produce cats and dogs. I should produce a child who will never come back again to another mother. He will be liberated. He will go back to home, back to Godhead." That is the duty of the father and mother. Not that produce cats and dogs. And therefore, the world is in trouble. They are fighting like cats and dogs, because cats and dogs have been produced and they have not been trained up. No brahmacārī system, no gṛhastha system, no vānaprastha system. Therefore, the Vedic conception of civilization is the perfect for human society. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. You will find everything in the Bhagavad-gītā.

So first of all you have to understand that we are spirit soul, ahaṁ brahmāsmi, Brahman. "I am not matter, I am spirit," ahaṁ brahmāsmi. These are Vedic words, so 'ham. So 'ham does not mean "I am God." I am God-ly-I am part and parcel of. As God is in quality, so I am also in quality. Just like a drop of ocean water, qualitatively it is the same as the vast mass of water in the sea, but not the drop of water is equal to the vast mass of water. Similarly, in quality, so 'ham, "I am," that means the Supreme God, as He is in quality, I am also the same in quality. So ’ham. Ahaṁ brahmāsmi, ”I am Brahman. I am not this matter, I am spirit soul.” These are the knowledge.

So when one comes to that knowledge, brahma-bhūtaḥ… Now we are not brahma-bhūtaḥ, prākṛta-bhūtaḥ, jīva-bhūtaḥ, the exact word. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. The world is being maintained by this jīva-bhūtaḥ, by the living entities. Just like this city of Manila is very important so long the living entities are there. If there are no living entities, nobody will be prepared to purchase the whole land even for (indistinct). What he will do with the dead matter? The dead matter has no value. It is valuable so long we utilize it in different purposes. Otherwise, it has no value. A nice motorcar with nice machine, first class, it has value so long it is driven by a living entity. Otherwise, who cares for it? Nobody cares for it. Jīva-bhūtāṁ mahā-bāho yayedam [Bg. 7.5]. Therefore matter, however valuable it may be, it is inferior to the spirit. The spirit is superior energy of God. Matter is inferior energy of God.

So the material energy is external energy, and we are trying to become happy by adjusting this external energy. That is illusion. Suppose in this life you earn lots of money, make a big balance, and have a very nice skyscraper building and good ladies and friends and position. That’s nice, but when you leave this body, you do not know what you are going to become. Suppose, theoretically, you become next life a cat in the same skyscraper building, then what is your value? And there is possibility, because your next body will be awarded by nature according to your work, according to your mind, intelligence. So you may have a very good bank balance and skyscraper building and dozens of motorcar, but you have created your mind just like cats and dog, then you are getting the body of a cat and dog. The most concession will be allowed-because you have got attachment for the skyscraper building-you will be allowed to live there as a cat, that’s all. This is the law of nature. So if we are wasting our time in the business of cats and dogs and hogs, just try to understand how much loss you are suffering. The Kṛṣṇa consciousness movement is giving you information: don’t be a loser, become a gainer.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.13

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Hyderabad, November 18, 1972

Pradyumna (leads chanting, etc.)

Prabhupāda:

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The Second Chapter is the summary study of the Bhagavad-gītā. The First Chapter is the preparatory study of Bhagavad-gītā, and the Second Chapter is the summary study of the contents of Bhagavad-gītā. Bhagavad-gītā means the song sung by the Supreme Personality of Godhead. Bhagavata. From the word bhagavata, we speak Bhagavān. Bhagavān, here, in the Bhagavad-gītā you’ll find everywhere: śrī bhagavān uvāca. So it is the science of understanding God. Yad vijñāna-samanvitam. Jñānaṁ te pravakṣyāmi yad vijñāna-samanvitam. It is a vijñāna. Vijñāna means science. As everything is understood thoroughly through a scientific process, similarly, if you want to know the science of God, then you have to adopt the process by which one can understand God. That process is described in the Bhagavad-gītā: bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa, the Supreme Personality of Godhead, He says, ”If anyone wants to understand Me, then he has to take the process of devotional service,” not by the speculative process or by fruitive activities, or by yogic process, mystic yogic process. It is clearly stated. Not only in Bhagavad-gītā. In all other Vedic scripture.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko ’pi ciraṁ vicinvan
[SB 10.14.29]

One can understand the Supreme Personality of Godhead by His mercy only. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi. Anyone who has received a small particle of the prasādam, mercy of the Lord, he can understand the Lord. Nobody can understand the Lord perfectly. It is not possible because the Lord is unlimited. We have got our senses very limited. Our senses are not only limited, but also imperfect. We commit illusion. We try to cheat. So many defects are there. Therefore simply by exercising our senses it is not possible to understand God.

So to know God, ”God is very good, God is great,” that is another thing. The science of God… Just like Bhagavad-gītā, by studying Bhagavad-gītā, we know not only ”God is great,” but we see what kind of God He is, what is His form. Sac-cid-ānanda-vigrahaḥ. We have heard in the śāstras that

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Now that īśvara, sac-cid-ānanda-vigraha, how He appears sac-cid-ānanda-vigraha? Those who are present, of course, they saw the sac-cid-ānanda-vigraha, but because not all of them were devotees, they could not understand Kṛṣṇa as the Supreme Personality of Godhead. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He appeared just like a human being, so mūḍhas… Mūḍhas means less intelligent, or, in plain word, asses. Mūḍha means ass. So this class of men could not understand Kṛṣṇa, that

He's the Supreme Personality of Godhead. That is the defect of the mūḍhas. They may be very great scholars, academic scholar, but in the matter of understanding God, they're mūḍhas, asses. Why? Māyayā apahṛta-jñānā āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. At the present moment, people are mostly āsuraṁ bhāvam āśritāḥ. Āsuri, āsuri bhāva means to defy God: "There is no God. God is dead. I am God. You are God. So many Gods are loitering in the street. Why you are finding out God?" These are so many statements. So God has become so cheap. There are so many incarnations of God, especially in India. It is a breeding ground of Gods, so many. So that is, means they do not know what is God. Mūḍha. They think God is so cheap thing. But from the śāstra we understand, from Bhagavad-gītā we understand… When Kṛṣṇa was asked by Arjuna, "How You are controlling the whole cosmology, Your vibhūti, Your power, energies?" So Kṛṣṇa explained, and the, at last, He concluded,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"The whole cosmology, material world, is just sustained by My partial manifestation of energies." Ekāṁśena. This material cosmology, material manifestation, is one fourth demonstration of God's energy. The three-fourths manifestation of His energy is the spiritual world. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature which is spiritual nature, para, superior. The spiritual nature is described as parā. Parā means beyond this aparā. There are two energies working, material nature and spiritual nature. Material nature, it is described in the Bhagavad-gītā: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. These eight types of material nature-earth, water, fire, air, sky, mind, intelligence and ego-these are material nature. Bhinnā prakṛtir aṣṭadhā. They are separated energies. Apareyam itas tu viddhi me prakṛtiṁ parām. Beyond this. These are inferior, aparā. And beyond this aparā-prakṛti, there is another, superior prakṛti. What is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. That is the living entity.

So living entity, living being, is energy of the Supreme Lord. Energy. Just like the sun and the sunshine. Sunshine is the energy of the sun globe. Similarly, we living entities, we are also energies of the Supreme Lord. What is this sunshine? It is a combination of a very small shining particles, molecular. That is sunshine. It looks like one homogeneous thing, but they are small particles. That is scientific understanding. Similarly, we are also a small particle of the Supreme Lord. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are a small particle. How much small? What is the magnitude? That is also described in the śāstra. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīva-bhāgo sa vijñeyaḥ sa anantyāya kalpate [Cc. Madhya 19.140]. There is dimension of the living entity-one ten-thousandth part of the tip of the hair. So it is very difficult with our, these material eyes. We are very much proud of our eyes. But here is the indication from the śāstra, the length and breadth of the living soul. Now, you find out, with your eyes, your microscope. That is not possible. Because they cannot find out, they say, nirākāra. Nirākāra. In one sense, it can be supported that we cannot ascertain the forms of the soul. And what, how we can ascertain the form of the Lord? Aṇor aṇīyān mahato mahīyān.

So spiritual education means, spiritual enlightenment means, first of all, we must try to understand the jīva. Because jīva is the small particle of the Lord. So that we can understand the quality of the Lord. Just like if you test a small particle of gold, then you can understand the composition of gold. If you test a little drop of water from the ocean, you can analyze the chemical composition of the sea. Similarly, if you can analyze the characteristics of the living entity, then you can at least understand what is God, what is the characteristics of God. Therefore the beginning of spiritual education is to understand one's self, this self-realization. How to realize self? We have to take knowledge from others. Knowledge means…, to acquire knowledge, to learn from the teacher. So here is the supreme teacher, Kṛṣṇa. Kṛṣṇa is accepted as the supreme teacher by everyone, by all the great sages formerly, like Vyāsadeva, Nārada, Devala, Asita. All other great sages. And recently, in the modern age, by our ācāryas, Śrī Rāmānujācārya, Madhvācārya, Rāmānuja, yes, Śaṅkarācārya, Viṣṇu Svāmī. All these great sages, great ācāryas, they came from your South India. So you are fortunate in that sense. So we have to follow the ācāryas. All these ācāryas accept Kṛṣṇa, the Supreme Lord. All these ācāryas. And later, lately, Śrī Caitanya Mahāprabhu, five hundred years ago, He also accepted that Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is the acceptance in the Śrīmad-Bhāgavatam. Similarly, Lord Brahmā also accepted Kṛṣṇa:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So we have got so many evidences. So we have to accept Kṛṣṇa as the Supreme Personality of Godhead. There is no doubt about it. But why people do not accept? Why are so many big, big scholars and big, big scientists, why they do not accept Kṛṣṇa as the Supreme Personality of Godhead? That is also stated in the Bhagavad-gītā, how these people do not accept. The statement is there:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Those who are duṣkṛtina, sinful, duṣkṛtina… Kṛti means meritorious, and duṣ means…, means miscreants, meritorious for mischief-making. We, everyone has got merit. The mischief-maker, he has also got merit, but one who uses his merit for mischief-making… Just like a great rogue, a thief. When he steals, he requires brain. So he's applying his brain, how to steal tactfully, how to become a great rogue tactfully. How to become a smuggler… They require also brain. So the brain is being misused for mischievous activities. They are called miscreants, duṣkṛtina. So those who are duṣkṛtina… Na māṁ prapadyante, na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. One class is duṣkṛtina and the other class is mūḍha. Mūḍha means less intelligence, or no intelligence. na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. And narādhama means the lowest of the mankind. And māyayā apahṛta-jñānāḥ, those whose knowledge have been taken by māyā, āsuraṁ bhāvam āśritāḥ. These classes of men do not surrender unto Kṛṣṇa. We are not manufacturing these words. These words are in the Bhagavad-gītā. If we study Bhagavad-gītā, we have to accept the statements, Bhagavad-gītā. Bhagavad-gītā means the speeches which is delivered, or the song which is sung by the Supreme Personality of Godhead.

So our Kṛṣṇa consciousness movement is to preach all over the world that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. You are searching after God. You are taxing your brain so much. But in spite of taxing your brain, you say sometimes that "There is no God," or "God is dead," or "Everyone is God," and so on, so on. But our proposition is that why you are taxing your brain? Here is God. Here is God, Kṛṣṇa. By authorities, by Vedic version, by His activities. If we read life of Kṛṣṇa, we can see that He's Kṛṣṇa, God, from the very beginning of His birth. God is not manufactured by some mystic power. God is God, and dog is dog. A dog cannot become God; God cannot become dog. That is the difference.

So Kṛṣṇa was God from the very beginning. As soon as Kṛṣṇa took birth, He appeared in four-handed Viṣṇu-mūrti. But when He was prayed by His mother to become an ordinary child, He became an ordinary child with two hands. So that is God, from the very beginning. Not that, by attaining some mystic power, one can become God. You can have some power, godly… You have already power. Because we are, every one of us is a part and parcel of God. Therefore godly qualities are there. But you cannot become cent percent God. That is not possible. That is not possible. There, they…, they have been analyzed. All the demigods and living entities, they have been analyzed by great stalwart people, and it has been found that Kṛṣṇa is cent percent God. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All others… There are many other gods. Then gods means not the Supreme God. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. We are speaking of the paramaḥ īśvaraḥ, or Parameśvara. There are two words: īśvara, parameśvara; ātmā, paramātmā. That param is God. We are Brahman; Parabrahman. So Parabrahman, Paramātmā, Parameśvara, all these are applicable to Kṛṣṇa. Just like Arjuna, after hearing Bhagavad-gītā, he admitted, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. That is the position of Kṛṣṇa. Ādi-puruṣam. Govindam ādi-puruṣam. Kṛṣṇa also says, in the Bhagavad-gītā, aham ādir hi devānām [Bg 10.2]. Devānām, Brahmā, Viṣṇu, Maheśvara… Then, after Brahmā, Viṣṇu, Maheśvara, there are other demigods, Indra, Candra, Varuṇa, so many. So Kṛṣṇa says, aham ādir hi devānām. Ahaṁ sarvasya prabhavaḥ. He's the origin of everything. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. "Everything emanates from Me." In the Vedānta-sūtra also the Absolute Truth is described as janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth is that from whom everything emanates.

So here is Kṛṣṇa. From śāstric evidences, by His opulences, by His power… Because Bhagavān means full of six opulences. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). He must be the richest. He must be the strongest. He must be the most famous. He must be the most beautiful. He must be the great renouncer. In this way, that is the definition of God. So that definition is confirmed by Lord Brahmā: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. Unless one is powerful, how he can control? So every one of us is little, a small controller. Somebody controls in his office. Somebody controls in his family life. Somebody controls a few factories. There are controllers. But nobody can say that "I am the supreme controller." That is not possible. The supreme controller is Kṛṣṇa.

So this Kṛṣṇa consciousness movement means we are trying link up our connection with the supreme controller. We do not wish to become the controller. We want to be controlled-but by the supreme controller, not by others. That is our proposition. Just like generally, one who is in service, he hankers after government service. Because it is natural conclusion that "If I have to serve somebody, why a petty merchant? Why not take government service?" So that is our proposition, that we have to serve. We cannot do but serve. Any one of us. That is our constitutional position. Any one of us, we are sitting here, we are servant. Every one of us is servant. So our proposition is that you are servant in any case. Why not become servant of God? That is our proposition. That is Kṛṣṇa consciousness movement.

So kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. We are servant of our senses, kāma-krodha-moha-mātsarya, all these. By, dictated by our lusty desires, we do anything which is abominable. Teṣāṁ kati na katidhā pālitā durnideśāḥ. So we are servant, everyone. Therefore, Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our real constitutional position is that we are eternal servant of God, Kṛṣṇa. That is our position. But in this material condition of life, every one of us is trying to become the master. That is the struggle for existence. Everyone is trying: "I shall become the master. I shall become the Supreme." But our position is servant. So this is called illusion. I am not master. I am servant. But I am trying to become master artificially. That is struggle for existence. And mukti means, liberation means, when you give up this wrong idea that "I am master," and try to become the servant of the Supreme. That is called liberation. Liberation does not mean that after liberation we'll have a big, gigantic form or so many hands, so many legs. Liberation means to become liberated from the wrong consciousness. That is liberation. The wrong consciousness is that "I am master." So we have to change this consciousness. That is Kṛṣṇa consciousness movement. One has to understand thoroughly that he's not master. He's servant. He's completely dependent on the supreme will. If we do not surrender unto the supreme will, then we have to surrender unto the will of māyā. We have to remain a servant. If we don't…, reject service, or servitude of the Supreme Lord, then we have to become the servant of the senses. That is māyā. Actually, that is going on. The whole world is serving different types of senses. Senses are one, the same, but they have got different desires. So they are servant of different desires.

Now the Kṛṣṇa consciousness movement is… It is not manufactured by us. We get it from Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa says that "You give up all these nonsense desires. You surrender unto Me." That is the whole purpose of Bhagavad-gītā. We are dictated by different types of desires, which is dictated by māyā, and we want to become master falsely. This is called illusion. This is called māyā. Actually, you are not master. How we can become master? Because we may be very scientifically advanced. We may manufacture very wonderful machine and weapon, but after all, we are subjected to the rules of māyā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You cannot get out of these four principles of māyā's machinery janma-mṛtyu-jarā-vyādhi. Therefore the sane man, who is actually learned, he surrenders to Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Actually when one becomes wise, he surrenders to Kṛṣṇa. Jñānavān māṁ prapadyate. Otherwise, who is Kṛṣṇa? "I am as good as Kṛṣṇa. I am God." That is māyā. That is not actually knowledge. In the Śrīmad-Bhāgavatam it is said, ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking that they have become liberated, become Nārāyaṇa, or God. Māninaḥ, they are thinking like that. Actually, they are not, because they're subjected to the rules of the material nature. They cannot get out of these clutches. Who can get out of these clutches? Mām eva ye prapadyante. Kṛṣṇa says, "Anyone who surrenders unto Me…"

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So therefore this Kṛṣṇa consciousness movement is very pious movement, the most, the most glorious welfare activities. And we are preaching this movement all over the world. Just to place Kṛṣṇa… Our only ambition is that to place Kṛṣṇa as the Supreme Personality of Godhead. That is our proposition. We don't want to become Kṛṣṇa, but we want to become the most obedient servant of Kṛṣṇa. That is our proposition. So we invite everyone, from all parts of the world, and they are coming, they are joining. So in India Kṛṣṇa appeared. India has got a special advantage to understand Kṛṣṇa, and the Indians neglect it. That's a great misfortune, but we request everyone to join this movement, study the philosophy and become happy. That is our proposition. Thank you very much. Hare Kṛṣṇa. [break]

Indian: …gavad-gītā that the ātmā and jīvātmā is the same vision, and Brahman or Parabrahman is the same. And in knowledge of soul truth, the ātmā is the part and parcel of the Paramātmā, that is the Supreme Lord, and this contradiction in this, I think, that how the ātmā and Paramātmā is both one? Containing both, if the ātmā is part and parcel of the Paramātmā, and when they, the ātmā and the great and Paramātmā, is different. Because is contradiction in the understanding may accept what the Vedas say and what Bhagavad-gītā say? Is there any difference between the Vedas and Bhagavad-gītā? Are we following Vedas, or are we following Bhagavad-gītā? Because the Bhagavad-gītā is only song of Lord Kṛṣṇa; the Vedas are the pure knowledge of Parabrahman.

Prabhupāda: So why you are going away? You hear. You hear. Vedas… The… In the Bhagavad-gītā it is said, vedaiś ca sarvair aham eva vedyaḥ: [Bg. 15.15] "All the Vedas and Vedāntas, they are meant for understanding Kṛṣṇa." If by studying Vedas and Vedānta you cannot understand Kṛṣṇa, then it is śrama eva hi kevalam [SB 1.2.8]. It is simply labor. That is the adjustment of Bhagavad-gītā and all other Vedic literature. Vedas means… Veda means knowledge, and anta means ultimate. That is called Vedānta. So ultimate knowledge is to know God. You may not accept Kṛṣṇa. Although all the ācāryas… I have already mentioned. Even Śaṅkarācārya, he also accept Kṛṣṇa: sa bhagavān svayaṁ kṛṣṇa. So the Rāmānujācārya, Madhvācārya, they have all accepted Kṛṣṇa: the ultimate knowledge of Vedic understanding. Many ācāryas, they have written notes on Vedānta, targeting Kṛṣṇa as the Supreme Personality of Godhead. So we have to follow the footprints of the great stalwart ācāryas. Ācāryopāsanam. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If we follow the footprints of the ācāryas, then we find there is no distinction between Vedānta and Bhagavad-gītā. Vedānta, you might be referring to the Vedānta-sūtra of Śaṅkarācārya, but all the ācāryas, the have written notes on Vedānta. Śrīmad-Bhāgavatam is the original comment on Vedānta. Śrīmad-Bhāgavatam begins with the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. So Vedānta does not mean godlessness. Vedānta means to know God. That is real study of Vedānta.

Śyāmasundara: He wanted to know what is the difference between Paramātmā and ātmā.

Prabhupāda: Paramātmā and ātmā, it is not very difficult to know. Just like you are father and you have got many children at home. So they, because they are children, they are, I mean to say, as ingredients, you and your children are the same, but still, you are superior, and the children are dependent. Your children are not different from you, but still, you are superior and they are inferior or junior. So qualitatively one, but quantitatively different. So quantitatively different-ātmā, Paramātmā; and qualitatively one-ātmā is spirit, Paramātmā is spirit. It is called acintya-bhedābheda-tattva, simultaneously one and different. One in quality, different in quantity. You can create. You are also qualitatively one with God. You have got creative power. Just like we are creating this flying machine, sputniks. That is also flying in the sky, and the Paramātmā has created the millions of planets floating in the sky. So you have got the creative power, but you cannot create like that, Paramātmā. That is the difference. Can you?

Indian: My question was very simple.

Prabhupāda: Yes. The answer is also very simple. Paramātmā is great. You are small. That's all.

Indian: But whether the, our ātmā is the part and parcel of the ātmā, Paramātmā.

Prabhupāda: Yes.

Indian: Paramātmā is entirely different from the ātmā and…

Prabhupāda: That I will explain. In quality, you are one. Because a particle of gold is also gold. But the gold mine is not equal to the gold earring. That is mistake.

Indian: They say ātmā is the Paramātmā.

Various Indians: Not, not, the… Not the whole.

Prabhupāda: Not the… One is great. Another is small. That is the difference. Quality is the same.

Indian: That means Paramātmā and the ātmā…

Prabhupāda: Quality same.

Indian: Quality same

Prabhupāda: Quantity different.

Indian: But the ātmā, it is functioning in the body.

Prabhupāda: Yes.

Indian: Is, according to the Paramātmā, it is entirely different from the Paramātmā.

Prabhupāda: According to the Paramātmā.

Indian: Every, our action is according to the Paramātmā.

Prabhupāda: Yes.

Indian: So why do you abuse one person to other person?

Prabhupāda: Eh?

Indian: Why a person,…

Prabhupāda: Yes?

Indian: …to abuse other person, he says many things…

Prabhupāda: But you should remember that you are in quality Paramātmā. So Paramātmā has got supreme independence. You have got little independence also. You, when you misuse that little independence, you create havoc.

Indian: Who is responsible for the creation of this…?

Prabhupāda: Eh?

Indian: Who is responsible for the creation of this material…?

Prabhupāda: Well, responsible… Just like father creates children. But if he becomes a thief, does it, does it mean the father is responsible? What is your idea?

Indian: The children. (?)

Prabhupāda: Eh?

Indian: The children… But He's the big father. (?)

Prabhupāda: Father creates children, but a child becomes a rogue. Does it mean the father creates a rogue?

Indian: No, the thievery is on account of bad…

Prabhupāda: That is, that is the… Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. You are independent. You can associate with different qualities of nature, and then your character is spoiled. That is your independence. Here God's instruction is sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. You do not abide by that. You create your own independence. Therefore you suffer. Father says, "My dear boy, do like this. You'll be happy." But he does in a different way. Who is responsible, the father or the son?

Indian: Supposing… If independence is equal in…

Prabhupāda: If you, if you work according to the instruction of God, then you'll be happy. That is our proposition.

Indian: No, my question is…, difference between the service to the human being and the service to…

Prabhupāda: Just like if you water on the leaf, and if you water on the root, which is better?

Indian: The root.

Prabhupāda: That's it. But if you water the leaf, means you waste your time. Because by watering the leaf, you cannot make the tree living. Similarly, the śāstra says that water on the root. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. If you water the root, automatically the branches, the twigs, the leaves, they become invigorated. But if you water the leaf, you simply you think that you are doing service, but you are doing nothing. Chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.13

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Hyderabad, November 19, 1972

Prabhupāda: …tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. We began this verse yesterday. This is the criterion of understanding spiritual life. People generally do not understand that there is another element beyond this body. Generally, people, they are under the impression that "I am this body. I am Indian." Why I am Indian? Because this body's born in India. Therefore, I'm Indian. "I am American." Why? "Because body is born in America; therefore I am American." Similarly, this dehātma-buddhiḥ, bodily concept of life, is going on all over the world. This is ignorance, ajñāna. This is called ajñāna. Jñāna and ajñāna. Jñāna means one who knows that he is not this body. He's spirit soul. Ahaṁ brahmāsmi. (aside:) (about microphone) It is… Little strong make it, yes. So when one is freed from the bodily concept of life, he called jñānī. Otherwise, ajñānī. They are so much proud of jñāna. In our India, there are so-called Māyāvādīs. They think of themselves as jñānī-sampradāya. What is that jñānī? "I am Hindu. I am Indian. I am sannyāsī." This is their jñāna. But actually it is ajñāna. If you think yourself that you are Indian, if you think yourself as Hindu, if you think yourself as brāhmaṇa, if you think yourself as a śūdra, then you are ajñānī. You are not jñānī. Because you are giving your identification… (aside, about microphone:) Why it is stopped? If you are giving your identification on the ground of your body, then you are ajñānī. Jñānī means paṇḍita. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Actually, who is jñānī, who is paṇḍita, he will not see: "Here is an Indian. Here is an American. Here is an Hindu. Here is a Muslim," or "Here is a cat. Here is a dog." No Because he will see not the outward bodily identification. Just like while I am talking with you, because your dress is white, and because my dress is saffron colored, it does not mean that we are different. Simply on the ground of dress, if we think we are different, then that is ajñāna. Nobody does so. When a gentleman talks with another gentleman, none of them consider that "I am this dress." Similarly, if I consider about, about my identification on the ground of this dress, then am I not ajñānī? Yes, I am ajñānī. I do not know my identification.

Therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who is identifying himself with this body, which is made of tri-dhātu… Tri-dhātu means kapha-pitta-vāyu. According to Āyur Veda system, this body is a combination of kapha-pitta-vāyu, mucus, bile, and air. So śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke. If anyone identifies himself with this bag of kapha-pitta-vāyu, a bunch of bones and flesh and blood and stool, sva-dhīḥ kalatrādiṣu, and his own kinsmen, his wife and children, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, and worship, worshipable is the land, bhauma, yat-tīrtha-buddhiḥ salile, one who goes to the place of pilgrimage and takes the water as all in all, yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhijñeṣu, but does not go to the actual learned saintly persons, sa eva go-kharaḥ [SB 10.84.13], such person is no better than cow and ass. This is the injunction of the śāstra, that our identification with the body is animal life. The animal, a dog, it knows that he is body. A cat knows that he is body. A tiger knows that he is body. A human being, also, if he knows like that, that he is body, then why, how he's advanced? He's no better than the cats and dogs. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. The whole world is going on on this misimpression, misidentification with the body. Therefore, there is fight between one nation to another, one man to another, and so many…

So jñānī means one must be above this bodily concept of life. He's jñānī. Therefore to become jñānī, the first instruction, as Kṛṣṇa is giving to Arjuna, He's pointing out that "You are not this body. My dear Arjuna. You are decline, declining to fight, because you are bodily infected. You are thinking that your bodily, blood relation with the other party, namely your brother, nephews and others, that is wrong conception. You are not this body." Because Arjuna surrendered to Kṛṣṇa: śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. When he was puzzled in the battlefield of Kurukṣetra, he thought it wise to accept Kṛṣṇa not as his friend, his friend, but at the same time, he accepted Him as his spiritual master. Śiṣyas te' haṁ śādhi māṁ prapannam. And the duty of the disciple is to fully surrender unto the spiritual master. Unless you can surrender, (you) do not accept anyone as spiritual master. If you want the spiritual master to abide by your order, then that acceptance of spiritual master is a farce. It is not acceptance. Acceptance of spiritual master means that one should surrender unto the spiritual master. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to learn that transcendental science, tad viddhi, you try to understand. How? Praṇipātena. Prakṛṣṭa-rūpeṇa nipāta. Fully surrendering, falling flat. "Sir, I surrender unto you." Praṇipātena paripraśnena. And then inquire question.

According to our Vedic principle, nobody has got the right to question anyone unless that person is accepted as spiritual master. Otherwise, it is waste of time. Spiritual… If you want to question somebody, you must accept his answer. You cannot argue. That is acceptance of authority. Just like in Vedas, whatever injunctions are there, we accept it without any argument. That is Vedic instruction. People sometimes say: "Is it Vedic instruction, that I have to accept it without argument?" Actually, that is Vedic instruction. Just like, for example, the Vedas says cow dung is pure. Now actually we are accepting, those who are following the Vedic principles, they accept cow dung as pure. Actually, it is pure. But if we argue: "How is that, that animal stool is impure, even human stool is impure. How cow dung, which is stool of another animal, is pure?" It is contrary. But actually, we accept. Actually we accept. Similarly, conchshell, conchshell is nothing but bone of an animal. According to our Vedic version, if you touch the bone of an animal, you become immediately impure. You have to take bath. But this bone of animal, conchshell, is taken to the Deity room. It is so pure. So from our human consciousness we find contradiction in the Vedic instruction, that in the Vedas, in one place, it says that the bone of an animal is impure; in another place says the bone of a particular animal is pure. The Vedas says the stool of an animal is impure, but in another place it says that the stool of the cow animal is pure. So apparently we find contradiction. But still, because we accept the authority of the Vedas, therefore we accept the statement also. We accept the bone of the conchshell, and we accept the stool of cow as pure. That is acceptance of authority. You cannot argue. Even though it appears it is contradictory, you cannot argue.

Similarly, acceptance of spiritual master means representative of God. Of course, he, he must be representative of God. If unfortunately I accept a bogus man as representative of…, that is my misfortune. But actually, acceptance of spiritual master means he's a bona fide representative of God. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. That is stated in the Bhagavad-gītā, you'll find. That paramparā system, disciplic succession, ācārya. Ācāryavān puruṣo veda. Just like we accept our philosophy, Vaiṣṇava philosophy, or any Indian philosophy, they accept this paramparā, guru-paramparā. They accept it. Sampradāya. Just like we have got sampradā…, Rāmānuja-sampradāya, Madhva-sampradāya. So we have to accept the sampradāya, disciplic succession, to receive real knowledge. So that sampradāya begins from Kṛṣṇa. Kṛṣṇa is the original spiritual master of Lord Brahmā, of Lord Śiva, Nārada, so many other authorities. There are twelve authorities, svayambhur nāradaḥ śambhuḥ [SB 6.3.20]. Svayambhu means Lord Brahmā; Nārada; and Śambhu, Lord Śiva; Kumāra; Kapila; Manu. They are all authorities. So that is the indication of the śāstra, that if you want to understand the transcendental science, the science of God, then tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. That is the injunction of the Vedas, that if you really interested to learn the transcendental science, you must approach. Abhigacchet. This is vidhilin. Vidhilin. This form of verb is used in Sanskrit grammar when it meant "You must." You cannot say "I may accept or may not accept." That will not do. You must accept. Tad, tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. These are the injunctions of the Vedas.

So Arjuna accepted Kṛṣṇa as spiritual master. In the beginning, he was talking like friend. Friend to friend, talking, sometimes it comes to nil, no conclusion, simply waste of time. It is called vitaṇḍā. That sort of argument has no value. Because it will never come into conclusion. But when we talk with authority, the spiritual master, representative of Kṛṣṇa, then we cannot argue. We have to accept. Guru-vākya. Guru-vākya, you cannot deny it. It may not be agreeable to you in the beginning, but you cannot deny it. That is it: system of Vedic system. Here Arjuna has accepted Kṛṣṇa as the spiritual master. Śiṣyas te aham. "I become Your disciple. Because we were talking till now as friends, but this will not decide the case. My case is very serious. My duty is to fight, but I do not like to fight. Some affection, some family relationship, is deterring me to fight, making me coward. So therefore it is a very complex position. And I find that You can make a solution of this complex position. I therefore accept You as my spiritual master. And I fall down under Your lotus feet as Your disciple." Śādhi māṁ prapannam. "I am surrendered. Now You kindly protect the surrendered soul."

So here Kṛṣṇa is instructing. First of all, He chastised Arjuna: aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "My dear Arjuna, you are talking like a very learned man, but I find that you do not know in which case you have to lament and in which case you have to joyful. That you do not know." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. Indirectly, He said that "You are not paṇḍita; you are a fool. Because you are arguing in this way that 'If I kill my brothers, their wives will be widow, and they will become prostitute and there will be varṇa-saṅkara.' " These questions are very nice. If women become prostitute, then the population is varṇa-saṅkara. And varṇa-saṅkara means unwanted children. They become practically nuisance in the society.

Narakāyate. If varṇa-saṅkara population is increased, then the whole society becomes a hell. That's a fact. Actually, that is the position at the present moment. Therefore, according to the Vedic system, marriage is there. Without marriage, the population, increase of population, means varṇa-saṅkara.

So these things were discussed, but that was not the main case. The main case was whether Arjuna was to fight and to kill the other party. He was thinking very seriously. So Kṛṣṇa in the beginning said that: "You are lamenting on the point that your brothers, your grandfather, they will die." That is the general impression of the people, that "I die, you die." But Bhagavad-gītā says, na hanyate hanyamāne śarīre [Bg. 2.20]. Nobody dies, even after the destruction of this body. This is the beginning of that instruction. Na hanyate hanyamāne śarīre. We are eternal. Nityaḥ śāśvato 'yam, na hanyate hanyamāne śarīre [Bg. 2.20]. Now where is the knowledge? We are traveling all over the world. We have never seen any university or any department of knowledge where this technique is instructed, na hanyate hanyamāne śarīre. There is no such instruction. So just try to understand, in the name of education, how people are placed in ignorance. They are thinking that hanyamāne śarīre, hanyate. After killing the body, the body's finished, the man is finished. I was talking with a big professor in Moscow, Professor Kotovsky. He said: "Swamijī, after destruction of this body, there is nothing more. Everything is finished." So just see, a big professor, a responsible person, he has no knowledge about the soul, what is soul, what is body. He's superficially, he is studying that after this body is finished, everything's finished. But that is not the fact. And persons who do not know this fact, they are becoming leaders, they are becoming educators, they are becoming spiritual master, and so on. So how these people will be in knowledge? Because those who are teaching them, they are in ignorance. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. One blind man is leading so many blind men. So where is the education?

Here is the beginning of education, real education. What Kṛṣṇa says. I have already explained that… (aside:) Why they are talking? I have already explained that our process of accepting knowledge is the paramparā system. Avaroha-panthā. There are two ways of acquiring knowledge, āroha-panthā and avaroha-panthā. Knowledge coming from the authorities, that is perfect knowledge. And knowledge acquired by experimental knowledge, that is not perfect. Because we are imperfect. Suppose a big professor, just like that Russian Professor Kotovsky, they are trying to understand things by so-called inductive process, or āroha-panthā, going up by one's speculation, by speculative method. But our process of knowledge, Vedic process of knowledge: tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Their knowledge should be taken from the authority. Do not manufacture knowledge. Because how you can manufacture perfect knowledge? You are imperfect. Your senses are imperfect. You are defective in four ways. You are… To err is human. You must commit mistake. You must be illusioned. Your senses are imperfect, and you have got a cheating propensity. These four defects are there. Those who are not liberated, mukta-puruṣa, they have got four defects. What is that? He must commit mistake. Just like we can give you instance: Our Mahatma Gandhi, he was so great personality, but he also committed so many mistakes. Even on the day of his death, it is heard that he was forbidden not to go the meeting. The other persons, they scented some danger, but he forcibly went there and he was killed. So mistake, committing mistake. To err is human. That is not fault. That is our habit. We commit mistake. And we also, we are illusioned. Illusioned. Just like I am not this body. I am spirit soul. Ahaṁ brahmāsmi. But we are giving identification with this body. "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra." So this is illusion. So to commit mistake and to become illusioned and cheating propensity. Actually, I do not know things as they are, still, I am writing books. To educate people. Big, big scholars, they have no clear thought, clear understanding; still they write books. Even Darwin's theory. He's proposing, "Perhaps; it may be," and he's writing a big book, anthropology. And people are taking knowledge from that book. So if his knowledge based on "Perhaps; maybe," what is the value of that knowledge? So things are going on like that. The senses are imperfect. He has got a cheating propensity. Cheating propensity means he has no perfect knowledge; still, he wants to give knowledge, to become famous in the world, famous in the community. So what is the value of your writing books if you have no perfect knowledge? But because we have got a cheating propensity, we do like that. So Vedic knowledge is not like that. There is no cheating. There is no imperfection. There is no illusion. There is no error. That is Vedic knowledge.

So there… The author of Vedic knowledge… Who is the author of the Vedic knowledge? Not Lord Brahmā. The author of Vedic knowledge is Kṛṣṇa. As it is stated in the Śrīmad-Bhāgavatam: tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. He imparted the knowledge, brahma, śabda-brahma knowledge, into the heart of Lord Brahmā. So Brahmā is not self-sufficient. Factually, we are supposed to get knowledge, Vedic knowledge, from Brahmā, beginning from Brahmā. But actually it is not the, from Brahmā. Brahmā got the knowledge from Kṛṣṇa. Tene brahma. Oṁ namo bhagavate vāsudevāya. Janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ [SB 1.1.1]. So actually knowledge is coming from Kṛṣṇa. So our proposal is, we are receiving knowledge, this Bhagavad-gītā, Kṛṣṇa is directly giving you the knowledge. So we have to accept it as it is. We cannot interpret Bhagavad-gītā in my own way. That is not Bhagavad-gītā. That is something else. They take advantage of the Bhagavad-gītā and put their own conclusion. That is not Bhagavad-gītā. If you want to study Bhagavad-gītā, then you have to study as it is. Then it is nice.

In the Bhagavad-gītā it is said, Kṛṣṇa is the Supreme Personality of Godhead. Aham ādir hi devānām [Bg. 10.2]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8], mām eva ye prapadyante māyām etāṁ taranti te, nānyat parataram [Bg. 7.14]. So these are the statements in the Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we do not accept Bhagavad-gītā in terms of the statements given by the Supreme Personality of Godhead, then it is useless. It is simply waste of time. You cannot make any commentary of your poor knowledge. There is nothing very difficult to understand in the Bhagavad-gītā. It is written in very simple Sanskrit word, and things are very clear. As clear as the sunlight. Where is the question of showing the sunlight or the sun-god with your lamp? Suppose now here is sunlight, sufficient light. We can see the sun and everything very clearly. If somebody brings some lamp and says, "Now I shall show you what is sun," it is useless. Bhagavad-gītā is clear itself. Just like the sunlight. It does not require any lamp-bearer to show the Bhagavad-gītā or Kṛṣṇa. It does not require. You try to see Bhagavad-gītā as it is. Then you will be benefited. Otherwise, you'll be misled.

Just like in the beginning of the Bhagavad-gītā it is said, dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ, māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya [Bg. 1.1]. It is very clear. Dharma-kṣetre. Kurukṣetra is dharma-kṣetra. Still. There is Kurukṣetra. All of you know. And it is dharma-kṣetra. People go for pilgrimage. And in the Vedas also it is stated that kuru-kṣetre dharmam ācaret. One should go to Kurukṣetra and perform religious rituals there. So it is dharma-kṣetra by Vedic version, by practical example. Dharma-kṣetre kuru-kṣetre [Bg. 1.1]. But somebody's interpreting Kurukṣetra as this body. From which dictionary he can get this meaning, that Kurukṣetra means this body? This kind of interpretation is going on. But our proposition is that if you want to be benefited by reading Bhagavad-gītā, don't read such malinterpretation. Read Bhagavad-gītā as it is. Then you will be benefited. Kuru-kṣetre dharma-kṣetre. It is a fact. Kurukṣetra is dharma-kṣetra. Samavetā yuyutsavaḥ: [Bg. 1.1] And the persons assembled there, namely, the Pāṇḍavas and the Kauravas, they wanted to fight. Yuyutsavaḥ. That's all right. Where is the interpretation? They wanted to fight. They selected a nice place, dharma-kṣetra, Kurukṣetra, and there they fought. So it is, meaning is clear. Why there should be interpretation that "The Pāṇḍava means the five senses and the Kurukṣetra means this body"? Why? Why? Where is the necessity of such interpretation? Interpretation is required where things are not clear. Actually, we do interpret. Just like in the law court, if some clause is not very clear, the lawyers interpret: "It may be like this, it may be like that." But when the things are clear, there is no question of interpretation. That is the system. Amongst the scholars, if things are clear, there should be no interpretation.

So Bhagavad-gītā, in each and every verse, the things are very, very clear, as clear as the sunshine. So there is no question of interpretation. Our, this publication of Bhagavad-gītā, we have therefore mentioned: Bhagavad-gītā As It Is. Because there are six hundred and forty different editions of Bhagavad-gītā, and almost every one of them has got a different interpretation. That is the system going on now. Therefore, before me, many persons, many swamis, went to Western countries and they presented Bhagavad-gītā in their own way, but not a single person became a devotee of Kṛṣṇa. Throughout the whole history. Now Bhagavad-gītā is being presented as it is, and thousands of them are becoming devotee of Kṛṣṇa. Practical. Thousands of them. The simple thing. I presented Kṛṣṇa as the Supreme Personality of Godhead, and they accepted it, the Supreme Personality of Godhead, and by following the principles, within the four years, so many devotees of Kṛṣṇa have come out. Because there was no adulteration. So our request is try to understand Bhagavad-gītā without adulteration. Try to understand Bhagavad-gītā as it is presented. Then you will get knowledge. Otherwise, you will remain in the same ignorance, before reading Bhagavad-gītā and after reading Bhagavad-gītā. This is our proposal.

Here Kṛṣṇa says that dehino 'smin yathā dehe [Bg. 2.13]. Dehī, deha. Deha means this body, and dehī means the owner of the body. There is the owner of the body. Now, modern scientists, modern philosophers, hardly they do know that there is a proprietor, owner of this body. This body is not the person. The person is within. Asmin dehe. Within this body, there is the proprietor of the body, soul. Asmin dehe. Dehino 'smin yathā dehe [Bg. 2.13]. Now kaumāraṁ yauvanaṁ jarā. The changes that are taking place, it is not of the owner of the body, but it is of the outward, external body. Just like if you live in a house. The house becoming older, it does not become, does not mean you are becoming older. The owner of the house does not become deteriorated. It is a crude example. Similarly, the changes, difference, the different types of body, the soul is migrating, transmigrating through different types of body.

Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. There are 8,400,000 forms of body, and the living entity is transmigrating from one body to another, one body to another, one body to another. This is the evolution. Darwin's evolution theory is misplaced. Here is real… As it is stated in the Padma Purāṇa: asatiṁś cāturaṁś caiva lakṣams tān jīva-jātiṣu. The evolutionary theory is there in the Padma Purāṇa. Asatiṁś cāturaṁś caiva lakṣaṁs tān jīva-jātiṣu. Jīva-jāti. There are different forms of living entities, and they are 8,400,000. That is clearly stated. So one has to pass through from the beginning. Jalajā nava-lakṣāṇi. Nine hundred thousand species of aquatics. So in this way, when we come to the human form of body, it is very rarely obtained. Mānuṣaṁ durlabhaṁ janma. It is very rarely obtained. Therefore, it should be very properly utilized. In the human form of life one should try to understand that he's not this body. He must know that "I am Brahman. I am spirit soul, part and parcel of God." That is the beginning of teaching of Bhagavad-gītā.

Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. As the soul, dehī, is passing through different types of body, even in this life… First of all, he gets a small body within the womb of the mother. Just like a pea. And that pea changes into another form, another form, another form. Then when the form is complete with hands and legs, it comes out. Then again changes from babyhood to childhood, from childhood to boyhood, boyhood to youthhood. In this way, the living entity is changing the body. Not that the living entity itself is changing. It is changing simply body, according to the necessity. That is explained here. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. The point was to convince Arjuna that "Do not be bereaved because your

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Pradyumna (leads chanting, etc.):
dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Translation: "As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Prabhupāda: This simple thing, they cannot understand. Therefore it is mentioned here, dhīras tatra na muhyati. Dhīra means sober, cool-headed man. And just the opposite is adhīra. Adhīra means third-class, fourth-class man. Or rascals, adhīra. Dhīra means sober. Just like… The exact translation is "gentleman," dhīra. Those who are not gentlemen, uncultured, uneducated, rascal, they cannot understand. Otherwise where is the difficulty?

How plainly, how easily explained that kaumāraṁ yauvanaṁ jarā. There are three stages, kaumāram. Up to fifteenth year, it is called kaumāra. And then from sixteenth year, it begins youthful life up to fortieth year. Then after forty, one becomes jarā, old man. Primarily old man and later on. Say, forty to fifty, primarily old man, and after fifty, he is old man. Therefore it is advised pañcāś ordhvaṁ vanaṁ vrajet. Pañcāś means fifty. Ūrdhvam, fifty-one. And rest of the days, maybe one hundred years, but that is not possible nowadays. Maybe seventy, eighty, utmost. Somebody lives ninety, ninety-five. Hundred years, although the limit, nowadays nobody lives. So those who are dhīra, gentlemen, sober-headed, cool-headed, they can understand that ”I have changed my body. When I was a boy, up to fifteenth year, I remember how I was playing, how I was jumping. Then I became young man. How I was enjoying my life with friends and families. Now I am old man.” ”I am” means my body. Dehinaḥ. Dehi and dehinaḥ. Dehi means the proprietor of the body, owner of the body, and deha means the body.

In the previous verse Kṛṣṇa said that ”All of us-you, me, and all these soldiers and kings who are present here-we existed in the past, we are existing now, and we shall continue to exist in the future.” This was the statement. But rascals would say that ”How I was existing? I was born only in such and such year. Before that, I was not existing. At the present time I am existing. That’s all right. But as soon as I will die, I will not exist. So how Kṛṣṇa says that I was… Both… All of us, we were existing, we are still existing, and we shall continue to exist?” Is that contradictory? No, that is not contradictory. It is fact. We were existing, maybe in different body. And we shall continue to exist in different body. Dehāntara-prāptiḥ. This is to be understood. Not that my existence…

The example is given, dehāntara. Just like I was boy. Then I became young man. So the body changed. And now I have become old man. The body changed. But I am existing, dehi, the proprietor of the body. So where is the difficulty to understand? Dehinaḥ. Dehinaḥ means ”of the proprietor.” The body is changing. I can understand that my body has changed. So next life the body may change. ”May” not. It will change. But I may not remember. That is another thing. Just like in my last life, what was my body, I do not remember. So forgetfulness is our nature. Because I forget something, that does not mean that things did not take place. No. In my childhood I did so many things. I do not remember. But my father (and) mother, who have seen my childhood, they remember. So forgetting does not mean that things did not take place. Similarly, death means I have forgotten what was I was in the past life. That is called death. Otherwise I, as spirit soul, I have no death. Suppose I change my dress. In my boyhood I was in a different dress. In my youthhood I was in a different dress. In my old age, or as a sannyāsī. I am in a different dress. So dress may change. That does not mean the owner of the dress is dead or gone. No.

This simple thing, transmigration of the soul, is explained. And individual. All of us individual. There is no question of mixing together. Everyone of us, individual. God is individual, we are also individual. That we have explained yesterday. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Only difference is that God does not change His body; I change My body. That is also in this material world. When I shall go to the spiritual world, there is no more change of body. Eternal. As Kṛṣṇa has got His eternal body, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], form, eternal blissful of knowledge, similarly, when we go back to home, back to Godhead, we get also similar body, sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. That is the difference. When Kṛṣṇa comes, He does not change His body. In this material world, Kṛṣṇa does not change. Therefore His name is Acyuta. He never changes. He never falls down, because He is the controller of māyā. And we are controlled by māyā. That is the difference. Material energy…. We are controlled by the material energy. But Kṛṣṇa is the controller of the material energy. Not only material energy, spiritual energy, all energies. Everything that we see, everything manifested, whatever we see, that is Kṛṣṇa’s energy.

Just like heat and light is the energy of the sun, similarly, Kṛṣṇa’s energies… There are many energies, but they have been divided principally into three: external energy, internal energy and marginal energy. So we are living entities. We are marginal energy. Marginal means we may remain under the external energy, or we may remain under the spiritual energy, as we like. The independence is there. Yathecchasi tathā kuru: [Bg. 18.63] ”Whatever you like, you can do.” Kṛṣṇa gives this independence to Arjuna. After describing Bhagavad-gītā, He said, yathecchasi tathā kuru. He does not force. That is not good. Forceful thing will not stand. Just like we advise, ”Rise early in the morning.” This is advised. Not that I have to force everyone. That will… Force, I may force one day, two days, but if one does not practice it, then simply force is useless. So similarly, Kṛṣṇa does not force anyone to leave this material world. We all conditioned souls, material world, we are under the influence of the material energy. Kṛṣṇa comes here to deliver us from these clutches of material energy, that ”You are suffering so much…”

Because we are part and parcel of Kṛṣṇa, or Kṛṣṇa’s son, directly. If the son is in difficulty, the father suffers also. Although father directly has no suffering… Suppose a son has become mad, or nowadays hippy. The father is very sorry that ”My son is not living like a gentleman. He is living like a,” what is called, ”wretch.” So father is not happy. Similarly, we conditioned souls in this material world, we are suffering so much, living like wretches and rascals. So Kṛṣṇa is not happy. Therefore He comes personally to teach us, yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

So when Kṛṣṇa comes, He comes in His original form. But unfortunately, we understand Kṛṣṇa as one of us. He is one of us because He is father, we are sons. One of us. But He is the chief. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is more powerful, the most powerful, supreme powerful. We have got little power. That is the difference between Kṛṣṇa… We cannot be equal. Nobody can be equal with Kṛṣṇa, or God, or greater than Him. Everyone, under Kṛṣṇa. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Therefore everyone is servant of Kṛṣṇa. Kṛṣṇa is the only master. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] ”I am the enjoyer only. I am the proprietor.” Kṛṣṇa says. That is the fact. So we are changing our body, but Kṛṣṇa does not change. One should understand this. The proof is that Kṛṣṇa says, vedāhaṁ samatītāni [Bg. 7.26]. He remembers past, present and future.

Just like Kṛṣṇa says Arjuna, in the Fourth Chapter you will find, Kṛṣṇa says that ”This philosophy of Bhagavad-gītā, I spoke to the sun-god, some forty millions of years ago.” How He remembers? Because He does not change His body. This is simple fact. We do not remember because we are changing body every moment. That is medical science. We are changing the corpuscles of blood. Every second, the body is changing, imperceptibly. Imperceptibly, body is changing. Therefore the father and mother cannot understand how the body is changing imperceptibly. But third person, if he comes all of a sudden and sees the child has grown very big, he says, ”Oh, you have grown so big?” But the father-mother does not see that he has grown so big. Because he is always seeing, and the change is taking place very imperceptibly, every moment.

Just like cinema spool. The picture is changing, but it is changing in such a way, we are seeing that one man is dancing only. But he is dancing means he is changing his body. He is changing his picture. Similarly our body is also changing. But I am not changing, you are not changing. My body is changing. That is to be understood.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir…
[Bg. 2.13]

So we are all individual souls and we are eternal. But because we are changing body, therefore the birth, death, old age, disease, these are calculation. So our Kṛṣṇa consciousness movement means that to get out of this changing position, come to the permanent. Because we are eternal. That should be the question, that everyone wants to live eternally, nobody wants to die. Everyone. If I come before you with a revolver, ”I shall kill you,” you shall immediately cry, because you do not want to die. This is not very good business to die and take birth again. It is very troublesome. That I know imperceptibly, that ”If I die, I will have to take place again in the wombs of the mother, and maybe nowadays mother (is) killing the child within the womb. Then again another mother.” This process is going on. So that trouble, being killed, to live within the womb of the mother, these things are very troublesome. We have got in the sub-consciousness all this trouble. Therefore we do not want to die. Because we have to again accept another body. And the process of accepting the body is very long and very troublesome. We know all these things. Therefore we do not want.

So therefore the question is that I am eternal and why I have been put into this temporary life? This is intelligent question. This is the problem. But these rascals, they have set aside this real problem. They are thinking how to eat, how to sleep, how to have sex, how to defend. Even if you eat nicely, if you sleep nicely, but ultimately you’ll have to die. The problem is there. But they are careless about this real problem. They are very much alert in the temporary problem. So temporary problem, actually there is no problem. The birds, beasts they also eat, sleep, they have sexual intercourse and they defend. If they know all these things without becoming a human being, without having sufficient education or so-called civilization, how to live, how to sleep, how to defend. If they can live, so what is your problem? These things are not problems. The rascal says, ”Overpopulation, this…” These are not at all problems. The real problem is that ”I do not want to die. Why death comes, takes place?” This is real problem. But the rascals do not know it. They think these are problems, temporary things. He will live for fifty years and maybe…. That will be explained in the next verse, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14].

Just like we are, temporarily, we are placed with so many problems Suppose there is severe cold. So it is also a problem. We have to search out nice coat or fireplace and… These are problems. If they are not available, then we are in distress. These are problems also. But these problems are temporary. Severe cold, winter, has come and it will go. That is not permanent problem. Permanent problem has been due to my ignorance, I am taking birth, I am accepting death, I am accepting disease, I am accepting old age. This is real problem. These are real problems. Therefore Kṛṣṇa has said, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: [Bg. 13.9] ”Actually those who are in knowledge, they should see all these four problems, birth, death, old age and disease.”

So tathā dehāntara-prāptiḥ. Kṛṣṇa says, ”We existed. We existed in a different body. Now we are existing in a different body, and in the future also, we shall all exist in a different body.” Tathā dehāntara-prāptiḥ. In this way we are transmigrating from one body to another, but we are existing. This is the sum and substance of this verse.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So dhīras tatra na muhyati. It is very simple thing. Suppose a young man, a boy, changes his body, bodily symptoms. Just like a boy has no mustaches or beard, but all of a sudden the hairs grow. Does he cry, ”Oh, why I am growing hair? Why I am growing?” Because that is the necessary change of body. Why he should be perplexed, ”Why my body is changing?” Similarly, my body is changing, this body to another body, I am dying. Why shall I be perplexed? The intelligence is that ”What kind of body I am going to get?” That is intelligence. Otherwise why one should be perplexed? Dehāntara-prāptiḥ.

If you prepare yourself… Just like in childhood, boyhood, if you prepare yourself, nicely educated, then you get nice job, nice situation, you will be happy. Preparation for the next life. Similarly, if you prepare yourself in this life for going back to home, back to Godhead, then where is perplexity? There is no perplexity. ”I am going to Kṛṣṇa I am going back to home, back to Godhead. Now I will have not to change material body. I will have my spiritual body. I shall now play with Kṛṣṇa, dance with Kṛṣṇa, eat with Kṛṣṇa.” This is Kṛṣṇa consciousness movement. This is Kṛṣṇa consciousness. Prepare yourself for the next life. Don’t be… The man, dying man cries because maybe he is dreaming next life, horrible life. Because according to karma… Those who are very, very sinful, they cry, because they see horrible scenes at the time of death, and he is going to accept some type of body… But those who are pious, those who are devotees, they are dying without any anxiety. They are dying. The death may take place…

The example is given that… Foolish people may say that ”You devotees, you are dying, and the sinful men, or non-devotees, they are also dying. So where is the difference?” No, there is difference. There is difference. This has been described by the example: just like a cat catches its cub and catches the mouse. So formerly we see that the cat has caught the mouse in the mouth and the cub also in the mouth, but there are difference of catching. The cub is feeling pleasure, ”My mother is carrying me.” And the mouse is feeling death knell, ”Oh, now I am going to die.” This is the difference. So although a devotee is dying and nondevotee is dying, there is difference of feeling at the time of death. Like the mouse and the cub. And don’t consider that both of them are dying in the same process. The process may be same, but the situation is different.

Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The formula is there. Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ. Simply if you try to understand what is Kṛṣṇa, divyam. They are all divine, transcendental. Kṛṣṇa’s activities, Kṛṣṇa’s appearance, Kṛṣṇa’s worship, Kṛṣṇa’s temple, Kṛṣṇa’s glories-everything transcendental. So if one understands these things or tries to understand, even he does not understand, tries to understand, then he becomes liberated from this process of birth and death. Kṛṣṇa says. So become very serious to understand Kṛṣṇa and remain in Kṛṣṇa consciousness. Then this problem, birth, death, old age and disease will be solved, automatically, very easily. There will be no problem.

That is the function of the human life, to understand that "I am eternal." Kṛṣṇa says that "In the past we existed, in the present we are existing, and in the future we shall continue to exist." Then why I have got this type of body by which I am actually, not actually, superficially I am not existing. So this is the problem. A dhīra means a sober man will think of this problem, that "I want to live. Why death takes place? I want to live very healthy life. Why disease comes? I don't want to become old man. Why old age comes?" Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. These are the problems. So solve this problem simply by taking to Kṛṣṇa consciousness, simply by understanding Kṛṣṇa. And for understand Kṛṣṇa, the Bhagavad-gītā is there, so nicely explained.

So make your life successful, that "I am not this body." Simply by understand… "I am not this body. I am embodied within this body, encaged. But I am not this cage." Just like a bird is within the cage. The cage is not the bird. But foolish persons, they are taking care of the cage, not of the bird. The bird, out of starvation, is suffering. So we are suffering spiritual starvation. Therefore nobody is happy in this material world. Spiritual starvation. Therefore we see in an opulent country like America, enough food, enough residence, enough material enjoyment, still they are becoming hippies, all over the world. They are not satisfied, because it is spiritual starvation. Materially we may be very opulent, but if you starve spiritually, you cannot be happy. This is the process.

So spiritual rejuvenation required. Ahaṁ brahmāsmi: "I am not this body. I am Brahman, spiritual soul." Then you will be happy. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], samaḥ sarveṣu… Then there will be equality, fraternity, brotherhood. Otherwise it is all bogus, simply high-sounding words. There cannot be all these things. Come to the spiritual platform, brahma-bhūtaḥ prasannātmā na śocati na… [Bg. 18.54], samaḥ sarveṣu bhūteṣu. Then you can see equally. Otherwise you will see that "I have become human being. I have got my hands and legs, and the poor cow has no hands and legs. Kill him and eat." No. Samaḥ sarveṣu bhūteṣu. Asamata. Unequality. Why? What right you have got to kill another animal? Because you have no vision of equality, for want of Kṛṣṇa consciousness. Therefore so-called education, culture, fraternity, in this material world, all these are bogus, humbug. Simply Kṛṣṇa consciousness is the right subject matter to be studied by sane, sober, dhīra. Then the society will be happy; otherwise not. Thank you very much. (end)

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Bhagavad-gītā 2.13

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Germany, June 18, 1974

(Prabhupāda chants oṁ namo bhagavate vāsudevāya and verse with devotees)

Prabhupāda: So

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So dehinaḥ. Dehinaḥ means the one who possesses this body. That is meaning, the dehinaḥ. Just like in Sanskrit word, guṇinaḥ. Guṇinaḥ means one who has got some special attributes. (child cries, Prabhupāda chuckles, devotees laugh) He, she is understanding more than anyone else. (laughter) Yes, yes. So asmin dehe. (child cries again) Now… (laughter) You will create disturbance. Yes. So one profit, one loss. You get a child, and another side, you cannot hear. This is karma-kāṇḍīya. This is the material world. As soon as you get some profit here, another side loss. As soon as you want to construct a big skyscraper, another side, digging earth. (laughter) Otherwise, where you get? You cannot create. The stones and bricks, you cannot create. You have to dig from somewhere else and pile here. And that is advancement of civilization, to be engaged in digging and piling. (laughter) This is called advancement of civilization. The rascals, they do not think, "Why, uselessly, I am digging and piling? After all, māyā will kick me out, and there will (be) no more digging and piling." But they are very much busy. They cannot come to hear Bhagavad-gītā. They are very busy. This is called māyā.

So dehinaḥ. Dehinaḥ means the possessor of the body. This simple thing, that there is a proprietor of this body, or possessor… If we don't… Actually, we are not proprietor. We are occupier. Just like a rented house. The proprietor is different man. (another child cries) Now again another. (laughter) Everyone is the, knows it, that if you rent a house, the proprietor is different man, and the tenant is the occupier, that much. No proprietorship. So I am the spirit soul. I am not proprietor. I am simply occupier. The, the rascal materialists, they do not know that the proprietor is the Supreme Personality of Godhead, and He is giving me a particular apartment according to my capacity of paying rent. This is my position. Otherwise, why everyone does not get first-class body, king's body or rich man's body? A child born, immediately he is rich man. So there is no arrangement? And another child born in the same moment is very poor man. Why? This is called karma-kāṇḍa. This child is given a room, an apartment, according to his capacity of paying rent. And the other child is given another apartment, very luxurious apartment, according to his capacity of rent-paying. This is called karma-kāṇḍa. According to your karma, or work, you get a body, either as a king's son or a cobbler's son or a dog's son or a cat's son or a tree's son or a plant's son. This is the nature. This is to be understood. Kṛṣṇa said in the last verse that "Don't think we did not exist in the past. We are existing at present, and we shall continue to exist in the future." Exactly like that, that we live in one apartment. Then, if I am able to pay more rent, I transfer to another apartment. Or if I cannot pay the present rent, then I'll have to move to another, less rented apartment. This is called: "I existed in one apartment, Now I am existing in one apartment, and I shall exist in another apartment." So I am eternal; I am simply changing my apartment or dress. This simple thing. Asmin dehe yathā. As kaumāraṁ yauvanaṁ jarā, in this life I am experiencing that I changed so many apartments-I was a child; that apartment I changed into boyhood; then again I changed that apartment into youthhood; then I am old man-so when this apartment will be vacated, I'll have to accept another apartment. Where is the difficulty to understand? I must possess one apartment or body.

The body is the apartment. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. It is just like this apartment. This room is made of bricks, stone and cement. Similarly, this apartment is also made of this stone, brick, or cement. So what is this body? This body and this huge, gigantic…, what is the difference? No difference. Just like here, in the material, in your presence, you see so many rocks. So the bones are like rocks. And so many secretions within the abdomen. At least, we know, there is urine. That is water, just like there are sea water, ocean water. Similarly, if you examine scrutinizingly, the same thing, as the whole material manifestation is made of, this body is also made of. There is no difference. Simply a small quantity and big quantity. The ant's body is also made of the same ingredient, the elephant's body is also made of same ingredient, and this gigantic universe, so many planets, sun, moon and sky, that is also made of the same ingredients. It is only difference of big apartment and small apartment. That's all.

But the proprietor or the occupier of the apartment is different. That is to be understood. He's changing apartments. So that is also explained here. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This kaumāraṁ yauvanam… We say "This is child's body." "This is boy's body." So they are different apartments. And according to the apartment, one's intelligence or consciousness is developed, according to the body. When the living being, or the soul, gets a… That you'll see. A poor man living in a poor cottage or very unclean apartment, his mentality is different. Another gentle, respectable gentleman, he's living in a very nice house, nice apartment, his mentality is different. So according to the circumstances, the mental changes are there. But the poor man is also a human being, and the rich man is also human being. Similarly, these so many apartments, or different types of body, different 8,400,000 types of body, the occupier, the living being, or the soul, is the same quality, but according to the apartment, or body, he has occupied, he has developed different consciousness and mentality. Is it clear or not? Where is the difficulty? They, these rascals, they do not believe in the transmigration of the soul, but where is the difficulty to understand transmigration of the soul? That is very clearly stated. And who is stating? Kṛṣṇa, the supreme authority. You cannot say, "I don't believe in the transmigration." You may believe or not believe, but this is the fact. This is the fact. What you are? You don't believe? So what is loss there? Or gain there, even if you believe or not believe? Nature's work will go on. You rascal, you believe or not believe. It doesn't matter. Nature's work will go on. If you have done nicely to occupy a first-class apartment, then nature will give you a nice body.

Therefore I say repeatedly… I am saying again that you Western people, Western boys, Western girls, or Western people, you are given very good chance by nature. Therefore, once upon a time the whole European people were dominating all over the world because they're very intelligent. So they have got good intelligence, good resources, good, nice body, beautiful body. Everything is very good. But don't spoil it; utilize it for understanding further good. Don't spoil it simply behaving like cats and dogs. That is our Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement means that you are misled and simply bodily conscious of life. Therefore fight. Germany's fighting Englishman. Englishman is fighting in France. France is fighting. Why this fighting? If you know that "I am not this body. I am spirit soul. Why I am falsely identifying myself with the land?" "I am, I am, I am a German because I am born in this land of Germany." That is also false. No land is Germany or France or England. Land is land. You have falsely named it: "This is Germany." What is the Germany? Say, two hundred years or three hundred years, there was no Germany. Just like America. There was no America. The land was there, but the name was not there. So you have, some Europeans, they have colonized. They accept: "It is America. It is…" So this is all designation.

Actual, the fact is the land belongs not to you, not to the Germans, not to the Englishman, not to the American, but it belongs to God. The land was created by God. So it is God's property. Where is the difficulty to understand? You did not create anything. You did not create even your own body. That proprietor is also Kṛṣṇa. Because as soon as Kṛṣṇa asks you, "Please vacate," you must vacate immediately. Can you remain in this body? The proprietor asks you to vacate somehow or other. You have to vacate. Or the proprietor does not repair it. Then you voluntarily vacate, that "This is not to be, no more useful." This is law, going on. And that is… How nicely it is explained. Dehinaḥ asmin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. As we have changed so many different types of body even in this duration of life… Now, how this change is taking place, that you cannot imagine. Therefore we say the same body. But actually it is not the same body. The body is different. It is changing. And because the person, the soul, is there, therefore it is changing. And as soon as the person is not there… Suppose in a child's body, a born baby, a dead body, it will not grow or it will not change. So long the soul is there, it will change. So Kṛṣṇa said that "We existed in the past." This is authoritative statement. So it is to be understood that I existed in the past in different body. As I existed, say, seventy years before in a different body, I was jumping as a boy, now I cannot jump. Now I have to take the stick. This is a different body. So where is the difficulty to understand? If the same body had been, then I could jump like a boy. I remember that I jumped. But now it is not possible. I have to take help of three men. (laughter) So it is different body. Although imperceptibly it has changed, but the body is different. Body's different.

So in this way, if we try to understand, dhīras tatra na muhyati [Bg. 2.13]. Dhīra, those who are intelligent and sober, they are called dhīra, not disturbed mind, not rascals. Rascals cannot understand. Therefore the very word is used, dhīra. What is the meaning, dhīra? Dhīra, "the sober," those who have got brain substance, not cow dung. You see? They can understand. Therefore one has to become intelligent, dhīra. For spiritual understanding we have to create the favorable circumstances. Favorable circumstances… Just like to create healthy body, you have to remain in such a way that you'll not fall sick; similarly, dhīra means if you try to remain just like cats and dogs, then you remain as a cats and dog, but if you want to remain as a human being, then you must remain as perfect human being. Therefore no illicit sex. The cats and dogs, they can have illicit sex, and if the human being also have the same process, then where is the difference between cats and dogs? Therefore you have to be cautious not to become cats and dogs, but to remain as human being. Then you'll be dhīra, sober, not agitated. Therefore this very word is used. It is not understood by the cats and dogs. If I say to the cats and dog that, "You are not this body. You are simply possessing this body," it is useless because he has got a certain body that he cannot understand even instructing him for one thousand years, because he has got a different body, cats' and dogs' body. But in the human form of body there is possibility. That is the difference between cats' and dogs' body and human body.

So to become dhīra means not to use this, I mean to say, very important, very useful body, human body, to pass as cats and dogs. That is very dangerous. It is a great loss. Prahlāda Mahārāja instructed this. Durlabhaṁ mānuṣaṁ janma. We have to (be) very, mean, intelligent to understand that "I have got this body. Must be after many, many births." That is the evolutionary theory. I can understand that this tree… That is also a living being, but it is standing there for thousands of years. Thousands of years, they are standing. So many Napoleons, so many Kaisers, so many Hitlers came and gone, but the tree is standing. That is a punishment. But that is also a living being. It is also growing. As your body is growing or changing, that body's also growing and changing, unless you pour water on the root of the tree, no eating, then it will die. Similarly, if you don't eat, you'll die. You'll die. There is no difference. It is the simply different methods of living. That's all. The cats and dogs living in a certain method. The human being is living in a certain method. The trees are living in a certain method. The fish in the waters, they are living in the certain method. But the eating, sleeping, mating, defending is there. Is there. So according to the different bodies, they're living differently.

So all living entities, as Kṛṣṇa said, that "They existed," so existed in a different body. Now existing in a different body. This is called evolution or transmigration. This is… The evolution… Evolution theory is there. Not theory, fact. In the Padma Purāṇa… It is not Darwin's invention. There is… Asatiṁ caturaṁ caiva jīva-jātiṣu. As clearly stated, the evolution theory is, evolution fact is there are 8,400,000 different species of life, and the living entity passing, transmigrating, from one, another, one, another. Therefore, when one comes to this human form of body, Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma: "It is very rarely… This human form of body is very…" Why it is so rare? Now arthadam adhruvam. We shall die also. We shall give up this body like the cats and dogs. But I can get a sublime knowledge in this body. The cats and dogs cannot get. Therefore we should utilize this. So to understand this importance of this body is explained here, that "I am not this body. I am a spirit soul. I have been given a type of body by the material nature under the order of Kṛṣṇa and God." Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. This, these things are going on by the nature's law. The law is so perfect. Just like I have given several times that if you infect some disease, the nature's law is so perfect that you must suffer from that disease, unless you take precaution. Everyone knows that any infections disease… That is… You see in the SB.. (end)

Prabhupāda:
Bhagavad-gītā 2.13

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Public Lecture With German Translation Throughout

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Hamburg, September 10, 1969
690910BG.HAM

…kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Ladies and gentlemen, I thank you very much for your kindly participating in this Kṛṣṇa consciousness movement, and today's subject matter is life after death. So we shall try to speak something on this subject. (to translator:) So describe the meaning of this verse from our German edition. (German translator reads German translation)

So life after death is not very difficult to understand. We have got different grades of life. Just like the child is crying, that is also life. Then the child body vanquished, then gets another body, boy's body. Then this body also vanquishes. Another body, youthful body. This body also vanquishes. And then an old man's body like me, this will also vanquish. So the logic is as the other bodies vanquish and I get a next body, similarly, when this old body will be vanquished, I'll get another body. So here it is stated by the supreme authority, Kṛṣṇa, that as these bodies are changing in this duration of life… It is changing. The old body, the child's body, boy's body of me, they are no longer existing, but I am existing. I know that I had a small body like this. I had a boy's body, youthful body. I can remember. Therefore I am eternal. The bodies are temporary.

So this is evolution. This evolution theory… It is not theory; it is fact, stated in the Vedic literature, Padma Purāṇa, how we have passed through so many bodies, and ultimately we have got this civilized, human form of body. We have to pass through 900,000 forms of aquatic bodies within the water. Then, gradually, we come to the form of trees and plants. There are 2,000,000 varieties. Then we get the bodies of the insect. There are 900,000 forms of body. Then we enter into the species of birds, 1,000,000 forms of body. Then, after bird's body, there are 3,000,000 different varieties of beast body. Then, after this period, we become human body, but there are 400,000 species of human body. And thus we get this nice human form of body with good brain and good consciousness. So it should be utilized properly. That… By the laws of nature, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. This is the law of nature. Gradually we develop different types of body and different types of consciousness. So when we come finally to God consciousness, or Kṛṣṇa consciousness, that is the perfection of life.

So we are living in this planet, but in other planets also, there are different forms of life. So there is one planet… There are many millions of planets. Specifically, there is one planet within this universe, that is called Siddhaloka. There is other planet also, heavenly planet, Brahmaloka planet. And in different planets there are different species of life, different standard of comforts. But in the higher planetary system, the standard of comfort is more and more, thousand times more, thousand times more, in this way. Just like in this planet we have got different standard of life. In your Western countries, your standard of life is, at least, it is to be understood more comfortable than other standard of life. In this way, if you promote yourself to the topmost planetary system, which is called Brahmaloka, then you get your duration of life many millions of years. It is stated in the Bhagavad-gītā that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. In the Brahmaloka planet, the residents, they have got their one day. One day means daytime. Not nighttime. Twelve hours, say. That is equal to…, their twelve hours is equal to our millions of years. Sahasra-yuga. Sahasra-yuga means 4,300,000's of years multiplied by 1,000. That is called sahasra-yuga. Such is the, such duration of time is equal to twelve hours in the Brahmaloka planet. So even if you go to the Brahmaloka planet… (to Satsvarūpa:) You read that. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna. Read it.

Satsvarūpa:
ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate
[Bg. 8.16]

Prabhupāda: Yes. (translator reads German translation) So our natural tendency is to go to other, better planets. Therefore people are trying to go to the moon planet. Similarly, you can go to the sun planet, heavenly planet. There are so many. But the information is, even though you reach the topmost planet of this universe, still, there the four principles of material life, namely, birth, death, old age and disease, are there. So we can go to the topmost planet. There is process how to go.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

If you keep yourself in sattva-guṇa, or in the modes of goodness, you are promoted to the higher planetary system. Even to the topmost planetary system. That is called ūrdhvaṁ gacchanti sattva-sthāḥ. And if you keep yourself in the modes of passion, you shall remain within the middle planetary system. This is middle planetary system. This earthly planet, it is called Bhūrloka. Then, above this, there is Bhuvarloka. Then, above that, Svargaloka. That is heavenly planets. The heavenly planets begins from the moon planet. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And those who are in the modes of darkness, they go down, down, down. The animal life is also amongst the down, I mean to say, modes of life. So this human form of life is a chance to make our choice where we shall go next, in the higher or in the lower, or we shall remain here. So how to go to the higher planetary system, that is also mentioned. Yānti deva-vratā devān. Read this.

Satsvarūpa:
yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

(German translator reads translation)

Prabhupāda: So, if we like, we can go to the higher planetary system, heavenly planetary system. Just like we are trying to go to the moon planet, but we have not been successful. In this way we cannot go there. Each planet, each and every planet, has got different atmosphere. So unless your body is completely competent to live in such planet, you cannot go there. Just like the scientists say that in the moon planet the temperature is two hundred degrees below zero. Similarly, in the sun planet the temperature is very, very high, hundred and thousand times degrees above the normal. So in this way, every planet has got different atmosphere, different temperature, different standard of life, different duration of life. So one has to become competent to transfer himself in a particular type of planet. So we, as spirit soul, dehī, the possessor of this body… Dehī means one who possesses this body, or the occupier of the body, the spirit soul. That is eternal. Changing body only, but eternal. Therefore we should not be interested to these different types of temporary body. That is not very good intelligence. So we have to prepare ourself. If we want… There is a full description of each and every planet. And we can prepare ourself according to our desire, which planet we wish to go. But Kṛṣṇa says, mad-yājino 'pi yānti mām [Bg. 9.25]. "Persons who are engaged in My occupational duties, they will come to Me."

So go to God, or Kṛṣṇa, means you'll have to acquire your original, spiritual body. The spiritual body is already there, but we are now covered by this material body. So how we are eternal, that is described in the Bhagavad-gītā:

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati

The hint is given: the something which is spread all over the body, that is eternal. And what is that something? That something is our consciousness. Here it is stated, avināśi tu tad viddhi yena sarvam idaṁ tatam. In this body there is something. That is consciousness. That is eternal. Just like if you or I pinch my body, I feel pain because the consciousness is there. But when the consciousness will not be there, if I cut my hand or cut your hand, you'll not protest. Even scientists have proved this consciousness is there in the tree also. If you cut the tree, there is sensation, feeling some pain, and this is recorded in the machine. So here it is hinted that this consciousness is spread all over the body, that is eternal. The body is not eternal. As soon as the consciousness is gone, the body is dead. Therefore we should take care of the thing which is cons… That is the soul. On account of presence of the soul, there is consciousness.

So Kṛṣṇa further says in this connection, antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This body… Deha means body. Antavat, it is by this material body, that is eternal. So that consciousness, or the rays of the soul, is described here. Na jāyate na mriyate vā kadācit. "This consciousness of the soul is never born, neither it is ever dead." Nāyaṁ bhūtvā bhavitā vā na bhūyaḥ. The soul and the consciousness has no past, present, or future. It is eternal. Aja. Aja means who does not take birth. Ajo nitya, eternal; śāśvata, ever-existing; ayaṁ purāṇa, the oldest. Na hanyate hanyamāne śarīre [Bg. 2.20]. When the body is annihilated, the soul and consciousness is not annihilated. Just like when we sleep, our consciousness works in a different body, subtle body: mind, intelligence and ego. That we have got experience every night. We sleep on our bed, but my consciousness goes to other country or other place, and work in a different way. Again, when at the end of the dream we come back to this body, gross body. So death mean s when the consciousness does not come back again to this gross body and enters another gross body. This period is called death. So the subtle body, mind, is there. I know you have got mind, you know I have got my mind. But I cannot see your mind, you cannot see my mind. So there is intelligence also. I know you have got intelligence, you know I have got intelligence. But you cannot see my intelligence unless it is acted. I cannot see your intelligence unless it is acted. So the soul is covered by two kinds of dresses. Just like we are covered by the shirt and coat. Similarly, the covering of the shirt, or mind, intelligence and ego, this is one covering. And upon this there is a gross covering: earth, water, air, fire, like that. In this way we have got two covers. So our business is, because we are eternal, we should not remain in these temporary coverings. That temporary cov… So long we are bound up or encaged in these coverings, that is called conditioned life. So we are trying to become free from this conditioned life. Just like people are trying to go to the moon planet. The desire is there. But because the life is conditioned, he cannot go. Just like I am a foreigner. I have come to your country. I am conditioned by immigration law. There are so many conditions. One of the conditions is that I cannot live here forever unless it is sanctioned by the government.

So we are conditioned now. In this form of life, covered by the material elements, we are conditioned by the material nature. That is stated in the Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

We are conditioned in every step by the laws of material nature. Still, foolishly, we are thinking we are free. This is foolishness. We are so much controlled by the material nature, exactly like a small child is pulled by the ear by his mother. ”Come here.” He comes here. ”Go there,” and goes. Just like a dog. A dog may feel very freedom, jumping. But as soon as the master says ”Come here,” he comes and immediately chained. This is our position. So that is our position, that we are completely under the clutches of material nature, and according to the modes of material nature, we are acting and changing our body in different species of life. So our real business in this human form of life is to get, try to accept the process by which we can get free from this conditioned life. The process is that we have to give up all our false consciousness. We are, under false consciousness, I am thinking, ”I am Indian,” you are thinking you are German, and the dog is thinking ”I am dog,” and cat is thinking ”I am cat.” So this bodily consciousness, bodily concept of life, will keep us conditioned within the material nature. Therefore our first business is how to get free from all these designations. Just like I am putting on this saffron cloth, but I am not saffron cloth. Or you are putting a red cloth or black coat, you are not that cloth. Within the coat, you are the person. Similarly, within the dress, I am the person. So at the present moment we are on the dress consciousness. ”I am German dress,” ”I am Englishman dress,” ”I am Indian dress.” ”I am male dress,” ”I am female dress.” So this is called conditioned life. So in this conditioned life we are accepting one type of body, and we are dying. Dying means giving up and being transmigrated, transferred to another body by the laws of material nature. It is not under my control. You cannot say that ”After giving up this German body, I shall accept again another German body.” That is not in your hands, sir. It is under the laws of nature. You cannot propose. You cannot force material nature. After this body I can get any other body. That is stated here. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Another form of body. That form of body may be any one of the 8,400,000 forms of body. Therefore, if we are actually intelligent, we should try for being awakened, or placed in our original body, the spiritual body. That will stop this constant change of body.

So the simple process is, as we are preaching in this Kṛṣṇa consciousness movement, that if you try to understand only what is Kṛṣṇa… Kṛṣṇa or Christ, the same thing. Then you get your original spiritual body. This Kṛṣṇa consciousness can be awakened simply by chanting the mahā-mantra, Hare Kṛṣṇa, or the holy name of God. So keep yourself aloof from four kinds of sinful life and keep always in touch with Kṛṣṇa, and (or) God, Then you go back to home, back to Godhead. This advantage is possible in this human form of life. Otherwise, we are missing the chance. We may be again put in the cycle of that 8,400,000's forms of body. The process is very simple and easy because you can remain in your occupation, in whatever position you are. Simply you chant the holy name of God. Not only Hare Kṛṣṇa. You can chant the holy name of God, Christ. Christ is also the same as Kṛṣṇa. So do it. There is no expenditure, but the profit is very, very great.

So the conclusion is we should not put ourself in the cycle of birth and death continually in 8,400,000 species of life. To stop it and go back to home, back to Godhead, and regain your original spiritual life. (aside:) I can stop it? So thank you very much. If you have got any question on this subject matter, you can ask.

Satsvarūpa; (for German guest or devotee:) If chanting means out loud, how can you do it all day while you're working in so many different situations? How can you chant out loud?

Prabhupāda: You chant slow. There is no harm. Either loud or slow, it doesn't matter, but you chant the holy name of God.

Translator for German guest or devotee: Why do we say chant, but not sing?

Prabhupāda: It is same thing. Either you sing or chant, the same thing.

Translator: What is the meaning of this chanting? If we're chanting all day long, do we have to reach a certain consciousness?

Prabhupāda: Yes. By chanting the holy name of God, you associate with God. God is absolute. He's not different from His name. So when you chant God's name means you immediately become in touch with God. And by chanting more and more, your association becomes more and more intimate. Then everything is disclosed to you. That is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

If you keep in touch with God with faith and love, then God is within yourself, He'll give you intelligence how you can go back to home, back to Godhead. There are many different processes or yoga system to be in touch with God, but for the people in this age, this is the easiest method, to be in touch with God simply by chanting His holy name.

Translator: He's saying that by chanting it might be possible to get this result, to reach a higher consciousness, but it can happen that by, on account of chanting, I forget my neighbor and these problems and the things around me.

Prabhupāda: Well, by chanting loudly you also help your neighbor, who will hear you. And when he comes to complain, "Why you are disturbing?" then your mission is successful. That means he has heard. (laughter) So that you hear and let your neighbors also hear. Both of them benefit. And that is the greatest benefit you can render to your neighbor.

Translator: He is saying that actually there is no difference between, for example, chanting the words "tree, tree, tree" again and again or the chanting of Hare Kṛṣṇa. It depends on the meaning that you put into the word, and if you chant a particular word like Hare Kṛṣṇa and you have a particular meaning, like a, for this particular word, then it might be something like auto-suggestion to you.

Prabhupāda: I have already explained that God and His name, the one, Absolute. In the material world, your name and you person, they are two different things. That is difference between God and you. So therefore, by chanting God's name, you actually contact with God. But in the material world that is not possible. Suppose I am thirsty, I want water. If I chant "water, water," it will not act. But in the case of chanting the holy name of God, it is as good as to associate with God. Try to understand. This is the absolute and relative relationship. It is stated in the Vedic literature that nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ, pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. The name of God and God is equally pūrṇa, perfect; śuddha, purified. Pūrṇaḥ śuddho nitya, eternal, and muk… Pūrṇaḥ śuddho nitya-muktaḥ, and liberated from material contamination. So it is not the question of argument. You can try. There is no loss on your part. Chant the holy name of God and see the result yourself. So there is no difference between Kṛṣṇa and Christo: In India also sometimes Kṛṣṇa is enounced as "Krishta." Or you enounce as "Christa." It does not make… Because God will take your mind, not your pronunciation. If you mean to pronounce God's name, even it is not, I mean to say, formally or perfectly pronounced, still, God will understand that you are trying to chant His name. That is your perfection. So God is one. There is no two God. So either you call Him Christ's or Krishta or Kṛṣṇa, if He understands that you are hankering after Him, He'll give the resultant action. And this is the easiest process in this age for God realization. Thank you very much. Let us chant. (end)

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Bhagavad-gītā 2.13-17

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Los Angeles, November 29, 1968

Prabhupāda: So we have begun another new book, Nectar of Devotion. So one tape… Where is… You can play that?

Govinda dāsī: I forgot to bring it.

Prabhupāda: Why you forget? I told you. I told you that we shall play and still you forgot?

Govinda dāsī: Well, I didn't.

Prabhupāda: Why do you forget that? All right, read Bhagavad-gītā. Where is Bhagavad-gītā? If possible, you can make shirts of flannel so that you keep warm. The same shirt, Punjabi, as it was brought from India? Same pattern shirt.

Tamāla Kṛṣṇa: Sudāmā dāsa is making a shirt. Is that the kind?

Harṣarāṇī: We're making kurtās, but they're thin. But we're going to get… We'll make flannel also.

Prabhupāda: Yes. So that in cold also you'll…

Tamāla Kṛṣṇa: We were going to wear long underwear too.

Prabhupāda: That's all. You must keep yourself well protected. Or you can have some this color pullover. That's also nice. But here I think that one shirt will do. Next. Read it.

Madhudviṣa: Thirteen. "As the embodied soul continually passes in this body from boyhood to youth and then to old age, similarly the soul also passes into another body at death. The self-realized soul is not bewildered by such a change." Purport: "Since every living entity is an individual soul, each is changing his body at every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man, although the same spirit soul is there and does not undergo any change. The individual soul finally changes the body itself in transmigrating from one to another. And since it is sure to have another body in the next birth, either material or spiritual, there was no cause for lamentation by Arjuna on account of death, either over Bhīṣma or over Droṇa, for whom he was so concerned."

Prabhupāda: Now, this simple fact, as it is explained in the Bhagavad-gītā, that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13], the change of body is taking place every moment. Every moment. Just like this child, the child, if there is some measuring instrument, if you measure this child today, tomorrow you'll find the child has grown or changed the body. That is a medical science also. The body is changing. The body is changing, but the soul is there. Just like I had my childhood body, boyhood body, and now I am in a different body, but I remember all the activities of my childhood. Therefore I am permanent. And body is changing. This simple truth, what is the difficulty for the people to understand this simple truth? The body is changing, but I am not changing. I am eternal. Therefore I am not this body. I am not changing. This simple truth, the first instruction of Bhagavad-gītā. Kṛṣṇa has begun instructing Arjuna… After Arjuna has accepted his discipleship, the first instruction is this, that "You are lamenting on the body of your grandfather and teacher regarding fighting, but your grandfather, or the soul…," which is already explained that, "You are soul, I am the supreme soul, or all these kings and soldiers who has assembled, they are also souls. They existed in the past. Now they have changed their body. Again they will change their body, but they will exist." This is the instruction. The body is changing, and the vivid example? That in this life you are changing body. So what is the difficulty of understanding this simple truth that the soul is different from the body? And so far eternity of the soul, that is also, there is proof. Because in childhood I was present, in boyhood I was present, in youthhood I was present, and in this old age I am still present. (baby fussing) So naturally it is concluded that when I change this body, I exist. When I change this body… This body will be changed. Tathā dehāntara-prāptiḥ [Bg. 2.13]. As the parents of this child… Now she is, say, one-feet long only. When this child will grow five feet long, the father and mother, will they cry, "Oh, my child! Where is my child, that one-feet long?" He knows. The parents know that my child is there, but changed the body. This is a fact. Similarly, "You are lamenting on the body of your grandfather and teacher, even they change their body, what is the cause of lamentation? They will exist." This is the beginning of instruction of Bhagavad-gītā or spiritual instruction. Unless one understands this simple fact, that the soul is different from this body, the soul is eternal, the body is temporary, changing… Because without understanding this, there is no spiritual education. A false education. If one identifies with this body, there is no understanding of spiritual knowledge.

So the yogis, they are trying to come to this point by meditation, "Whether I am this body or not." Meditation means that. First meditation, concentration of the mind, the different kinds of sitting posture, that helps me to concentrate my mind. And if I concentrate my mind, meditation, so am I this body? Then if I am not this body, where I am in this body? Then if he analyzes, he'll find himself within this heart. Within this heart the soul is also there, and the Supersoul is also there. Kṛṣṇa is also there. So the perfectional stage of yoga is to see the Supersoul and understand oneself that "I am individual soul." So that perfectional stages we are immediately offering, that you try to see Kṛṣṇa always, Kṛṣṇa consciousness. The yogis are trying to reach a platform after so much exercise of the body. We are giving that thing immediately, that "Be Kṛṣṇa conscious." You are eternal part and parcel of Kṛṣṇa, and Kṛṣṇa is the Supersoul. Why should you take so much botheration to find Him within? He's without also. He's all-powerful. He can accept your offerings, and you can take prasādam. This is practical yoga. So we are not beginning from the gross stage. The Bhagavad-gītā, although it is ABCD of spiritual instruction, it begins from that stage, which stage the jñānīs, the philosophers and the yogis, they are trying to reach. But we have no time. In this age by yoga practice, to come to this stage, that "I am not this body"… Ask any student who are practicing yoga, so-called meditation, they are inclined to this body. They are trying to exercise this body and they think that this is the final. No. Simple truth, very simple truth. Kṛṣṇa, as the supreme authority, presenting very simply, that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. As in this body there are different changes, similarly the ultimate change is called death. But the spirit soul, as he's existing within this body in spite of all changes, similarly the spirit soul will continue to exist even after the final change of this body. This simple truth. Try to understand this. This is the basic principle of further progress. If one does not understand this point of view, there is no progress. This is ABCD, that "I am not this body." Read on.

Madhudviṣa: "Rather he should rejoice at their changing bodies from old to new ones."

Prabhupāda: Now here is another argument, that "Why you are going to lament on the body of your grandfather? He's grand old man. If he does not die, if you do not kill him, how long he will live? So you kill him or not kill him, he will die. And you should be rather joyful because your grandfather is going to have again…" This is only for argument. "…again have a new body." The… When Caitanya Mahāprabhu met Chand Kazi… I think I have explained this story many times. Chand Kazi was Mohammedan. So you know the story that Caitanya Mahāprabhu started civil disobedience, disregarded the section, I mean to say, imposed by the magistrate Chand Kazi that "You cannot hold the saṅkīrtana. The people are disturbed." Just like you are being threatened by the police. So this is not new thing. This thing is going on from the very beginning, even Caitanya Mahāprabhu's time. But Caitanya Mahāprabhu disregarded the notice. "Don't care for this Kazi. Go on." And when people… He was very popular, but we are not popular. Caitanya Mahāprabhu (laughs) was Kṛṣṇa. He had attraction. He was, although a boy of twenty years old, He had many followers. He ordered, "Oh, Kazi has ordered to stop. Now I order that hundreds of thousands of people shall assemble this night, and we shall go to the Kazi's house." This is civil disobedience. So people agreed, and there were hundreds of thousands of mṛdaṅgas and hundreds of thousands of people, and they chanted and crossed the whole street, don't care for any police action. And the Kazi saw, "Oh, it is a mass movement." He was afraid. You see? When any movement is taken by the people, then the government becomes afraid. Just like the marijuana movement? Now there is no more legal action. Government cannot because all people are taking to marijuana. You see? What is that? Mariana, marijuana. Marijuana. So you make this marijuana, taken by all people, then police will be afraid. You see? They'll not dare to stop you.

So when there was talk with Kazi… Chand Kazi was learned man. So first of all Caitanya Mahāprabhu challenged, "My dear uncle…" He established the relation to pacify Caitanya. "My Nimāi, Nimāi…" He called just like boy. He was boy. "Nimāi, oh, Your grandfather Nīlāmbara Cakravartī, I call him cācā." Cācā means uncle. The Muslims they call… In India these Britishers created feelings between Hindus and Muslims, but otherwise the Hindus and Muslims are living since eight centuries. So in the village they lived peacefully, and the Hindus call the Muslims "cācā", and the Muslim call the Hindu… In this way they make some friendly relationship. There was no ill feeling. Even they will invite, the Hindus will invite. In our childhood we have seen, in marriage ceremony or in some religious ceremony also, some Muslim friends were invited, and they were received. Similarly Muslims also invite some Hindus. They'll make separate… My father, he used to be guest of a Muslim gentleman. He was his customer. So he used to make separate arrangement my father, a brāhmaṇa attendant, supplying all foodstuff. So there was no… And he was coming to our house, so he, accompanied with his servant Muslims, we used to supply foodstuff. They were cooking in their own way. Of course, no meat was allowed, but there were friendship. And while departing, he would give us some money, four rupees, five rupees, in the hands of all our brothers and sisters and offer respect to my mother as "Auntie." These feelings were there. This ill feeling was created by the Britishers. When they saw that Gandhi is improving the Hindu-Muslim situation, they created a, what is called, a split. Anyway, that is political. So this Chand Kazi informed Caitanya Mahāprabhu, "Nimāi, I call Your grandfather, Your mother's father, as my cācā, as my uncle. So in that way Your mother is my sister according to our village relationship, and You are my nephew. So how is that a nephew is so much angry upon his uncle? Is it not good?" So Caitanya Mahāprabhu could understand that he has come down. He has now become uncle. So He said, "Yes, My dear uncle, I know that. It is not My duty to be angry with you, but how is that, I am your nephew, I have come to your home, and you went upstairs, you did not receive Me? Anyway, what is done is done, forget."

So then they sat down and talked. The first challenge was Caitanya Mahāprabhu's, that "My dear uncle, what is your this religion that you're eating father and mother?" That was His first challenge. And the Kazi said, "What is that? What do You mean by that?" "You are eating a bull and cow. Cow is your mother. You are drinking milk; therefore she is your mother. And the bull is helping you, producing your food, maintaining. As the father maintains you and mother gives you milk. And do you think it is good to kill them?" So Kazi, he was also learned, "Oh, Your Vedic scripture also, there is cow sacrifice." Caitanya Mahāprabhu immediately said, ”No, that is not killing. That was giving a new body to show the strength of the Vedic mantras.” A cow was sacrificed in the fire and by mantra, by chanting of the mantra, the cow will come out with a new body, young body. That was not killing. So similarly, here also, Kṛṣṇa is giving the same argument, that ”You are lamenting on your grandfather. He has got old body, but if he is killed in this battle, he’ll have a new, fresh new body. So you should be joyful. Why are you lamenting?” So this argument was forwarded by Kṛṣṇa, that… Now, just like this child. This child can hope many things. He has got immense duration of life now beginning, and what hope I have got? I am now this old body, say five years or ten years more. So I cannot expect, hope anything more, than this child. So Kṛṣṇa is giving that ”There is no question of lamentation for your grandfather. Your grandfather is going to have a new lease of life. Why should you be sorry?” So this argument He is forwarding, but nobody will agree to this argument. Yes. Go on.

Madhudviṣa: ”Such changes of body are meant for varieties of enjoyment or suffering by the living entity according to one’s own work in this life. So Bhīṣma and Droṇa, being noble souls, were surely going to have either spiritual bodies in the next or at least life in godly bodies.”

Prabhupāda: Yes. ”Now, so far your grandfather is concerned, Bhīṣmadeva, he is one of the greatest devotees. So as soon as he gives up this body, he’s going to Vaikuṇṭha.” Same example, as I told you the other day, that muni-putra… Mā jīva mā jīva muni-putraka ciraṁ jīva rāja-putra. ”Oh, the son of saintly person, you don’t live. And oh, the son of a king, you live forever.” Why? Because the son of a saintly person, he is undergoing austerities, penances, disciplinary activities. So his life is, his future is so bright that he’s going to Vaikuṇṭha. And this, the son of king, he’s simply indulging in sense gratification. So he’s going to hell. So the person who is destined to go to kingdom of God, the sooner he dies is better for him. And this person, one who is going to hell, the later he dies it is good for him because as soon as he dies the hell is prepared for him. So similarly, ”Why should you lament for your grandfather and teacher? They are so highly elevated, spiritually elevated. Death will take place so long this body is there. Now they have come to fight as a matter of duty. So there is no lamentation.” This is the instruction Kṛṣṇa is giving. Yes.

Madhudviṣa: ”In either case there was no cause for lamentation. Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature, both material and spiritual, is called a dhīra or a most sober man.”

Prabhupāda: Dhīra. Dhīra means sober, is not disturbed. A person who is not disturbed by paltry causes, he’s called dhīra. Another example of dhīra is given by poet Kālidāsa. He was a great poet, mundane poet. So he said that dhīra is one who is not disturbed even in the presence of disturbance. When there is no disturbance, one may not be disturbed, but in the presence of disturbance, one who is not disturbed, he is called dhīra. The cause of disturbance. Just like a person trained in restriction of sex life, so when he’s perfect, even there is cause of sex impetus, he’ll not be disturbed. That is the, called dhīra. So he is describing that ”These persons are highly elevated. You are also My friend. Why you are disturbed in this way? That does not look well.” Go on.

Madhudviṣa: ”Such a man is never deluded by the change of bodies by the living entity.”

Prabhupāda: Yes. A man is crying, ”Oh, my father is dead,” or ”My friend is dead, my…” so on, so on, crying. But one who is dhīra he knows, ”What is this death? He has changed his body, so there is no question of lamentation.” So how much spiritual education required to come to this point? Yes, go on.

Madhudviṣa: ”O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course are like the appearance of winter and summer season. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”

Prabhupāda: Now the question is, ”Yes, I understand that my grandfather is spirit soul and this body is material. Still, by nature I’ll be unhappy if my grandfather is killed and my teacher is killed. I’ll be unhappy.” So Kṛṣṇa is instructing Arjuna that this kind of unhappiness, distress, is this world. You cannot avoid it. These are necessary distresses. The example He’s giving that severe cold. In the winter season, in the month of January or some month, the winter is very severe, intolerable. Sometimes somewhere it is below 30 degrees zero. But what is to be done? The people in such part of the world who live… Just like in Canada it goes sometimes 30 degrees below zero. Does it mean that they’ll close their offices and work and everything? No. Everything is going on as usual. One has to tolerate. That’s all. In India also, in India and other parts of the eastern countries. Just like Arabia, Iraq or… During summertime, the temperature is 135. You cannot imagine 135. In India we have experienced temperature, I have experienced up to 118 degrees. Not always, unusually. But 110 degree is usual during summertime, 110 degree. Usual temperature. So does it mean… The scorching heat, you cannot get out on the street. But still, one has to go to office, one has to go to work. There are some cases of heat stroke. Still, nobody can stop his duty. ”Similarly, even if you think that by discharging your duty as a warrior, as a kṣatriya, your grandfather will be killed or… Of course, there is no cause of lamentation. He’ll get another new body. But even if you think, if your bodily concept is so strong, if you are sorry, so you have to, I mean to say, tolerate. Just one has to tolerate extreme heat and extreme cold.” There is no cause of crying, ”Oh, there is extreme heat, extreme heat.” What you’ll do? That is nature’s law. Extreme heat-everyone is cooking. Nobody says, ”Oh, today is extreme heat. I cannot cook.” No. Everybody is cooking, although there is suffering. Similarly, there is extreme cold, but everyone is taking bath in the Ganges. Nobody says, ”Oh, I’ll not take bath. So duty has to be done. There may be some suffering, temporary. Even though… Kṛṣṇa never says, ”Oh, my dear Arjuna, you are My friend. All right, you are feeling so much sorry. All right, I shall do it for you. You sit down, silent.” No. Kṛṣṇa never says that. ”You have to do it.” Although He says that ”This battle is arranged by Me. They’re already killed. Nobody is going back. Still, you have to do it.”

So our duty, persons who are Kṛṣṇa consciousness, engaged in Kṛṣṇa consciousness, they should always know that everything is to be done by Kṛṣṇa. We cannot do anything without Kṛṣṇa’s sanction. But still, we have to do our own duty. Not that, ”Oh, Kṛṣṇa will do everything. Therefore we shall not try for a storefront or we shall not go to see this man or… Kṛṣṇa…” No! That is lethargy. You have to do your own duty. But result, depend on Kṛṣṇa. This is Kṛṣṇa conscious. You don’t be sorry if there is failure, you don’t be unhappy if there is success, uh, you don’t be too much, I mean to say, jubilant if there is success. Everything is done by Kṛṣṇa. This is the attitude of Kṛṣṇa consciousness. They have to do their own duty. Never mind whether it is suffering or happiness. It doesn’t matter.

Madhudviṣa: ”O best among men, the person who is not disturbed by happiness and distress, and is steady in both, is certainly eligible for liberation.”

Prabhupāda: Yes. This is the sign, characteristics or symptoms of a person who is going to be liberated in this life. He has to do his duty. So far we are concerned, we have accepted Kṛṣṇa consciousness duty, so we have to execute our duties faithfully and seriously. Then it is sure Kṛṣṇa will give us the desired result. A nice example is given. Just like a girl is married to a boy. Generally, girls desire a child. So if she, after the marriage, if she immediately wants a child, that is not possible. But because she is married, and if she serves faithfully her husband, her husband is pleased and there is love, in due course of time, there will be child. Why there is hesitation? There will be child. Similarly, we have taken to Kṛṣṇa consciousness. If we discharge our duties faithfully, then in due course of time, Kṛṣṇa will give the desired result. Don't be hesitant. Don't be doubtful. It is sure. Kṛṣṇa says that tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Anyone who is in Kṛṣṇa consciousness perfectly, for him, after leaving this body, he's coming to Me. This is His assurance. So we haven't got any doubt, Kṛṣṇa has assured. So let us do our duty perfectly, as far as possible. We cannot execute anything perfectly in presence of Kṛṣṇa because He is infinite, we are finite. Our energy, our talent, everything is finite. But if we try our best, then bhāva-grāhī-janārdana. Kṛṣṇa sees only how much sincere I am, how much sincerely I'm executing the duties entrusted upon me. That's all. Otherwise it is not in our power to serve Kṛṣṇa perfectly. That is not… Because we are very teeny. But be assured that the desired result will come if we act sincerely to the point. Yes.

Madhudviṣa: "Those who are seers of the truth have concluded that of the nonexistent there is no endurance and of the eternal there is no cessation. Seers have concluded this by studying the nature of both." Purport: "There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of different cells is admitted by modern medical science, and thus growth and old age are taking place. But the spiritual soul exists permanently, remaining the same in all changing circumstances of the body and mind. That is the difference between matter and spirit. By nature the body is ever-changing and the soul is eternal. This conclusion is established by all classes of seers of the truth, impersonalists and personalists."

Prabhupāda: This is… So far the constitution of the spirit is concerned, it is eternal. That is accepted by all philosophers, personalists and impersonalists. The only difference is that the impersonalist says that after liberation, after getting freed from this bodily contamination, the spirit soul mixes with the Supreme Soul, all-pervading, without any individual existence. Just like the same example, that the small sky within the pitcher. When the pitcher is broken, the small sky within the pitcher mixes with the big sky. The Vaiṣṇava philosopher says that the small sky is individual. It mixes with the big sky, but it keeps its individuality. The example is given in this connection: just like a green bird entering a green tree. So when the bird enters the tree, nobody can find out where is the bird because the leaves of the tree are green and the bird is also green. Nobody can trace out. But that does not mean the bird has lost its individuality. The individuality is there. Just like you see one airplane is flying in the air, and when it goes too far, it appears that it has disappeared. It seems to us that there is no more that airplane. It has mixed with the sky. But actually it is not. It is still there, individual existence. It is my ignorance that I see that it is no more separate, it has mixed with the sky. Just like in the daytime we don't find any star in the sky. Due to the dazzling sunshine, we cannot see any stars. At night, we can see millions of stars, there are. Similarly, that is the impersonalism and personalism. One whose knowledge is not perfect, they think imperson, everything homogeneous. And one whose knowledge is perfect… Vedas also confirm it… Just like in the Īśopaniṣad, there is a verse in which it is stated that "Please withdraw Your effulgence so that I can see Your real face." Just like the sun globe. You cannot see it perfectly due to the dazzling sunshine. But the sun globe is there, and in the glow there are living entities, and there is a principal head man, god. They are not man because their body is made of fire. So similarly, the first, impersonal impression, Brahman, then further advanced, Supersoul, and when further advanced, the Supreme Personality of Godhead, Kṛṣṇa. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. First realization, Brahman, impersonal; the second realization is Paramātmā, Supersoul; and the last realization is the personal form of God, Kṛṣṇa. Go on.

Madhudviṣa: "In the Viṣṇu Purāṇa also this truth has been established. It is stated there that Viṣṇu and His abodes all have self-illuminated spiritual existence. The words existent and nonexistent refer only to spirit and matter. That is the version of all seers of truth. This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of this ignorance means reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between part-and-parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the Vedānta-sūtra as well as in the Śrīmad-Bhāgavatam, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entity belongs to the superior nature, as will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as supreme and the energy, or nature, is accepted as the subordinate. The relationship of the living entities therefore is always to be subordinate to the Supreme Lord, as with master and the servant or the teacher and the taught. Such clear knowledge is impossible to grasp under the spell of ignorance. To drive away such ignorance, the Lord teaches the Bhagavad-gītā for enlightenment of all beings for all time." Seventeen: "That which pervades the body is indestructible. No one is able to destroy the imperishable soul."

Prabhupāda: Now, "pervades the body," that is consciousness. The soul is very small, but… Just like you take one grain of, what is called, poison? Snake poison? Arsenic? Poison called? What is called? Yes, venom poison.

Tamāla Kṛṣṇa: Arsenic is poison.

Prabhupāda: Yes. You take only one grain and mix with water and just inject within your body. So immediately the action is there that your heart fails and you die. One small half grain of pota (?)cyanide, you take, just touch on the tongue. According to the chemist there is no taste of pota cyanide. Because what is this… Whether it is sour or sweet, because there was no chance of tasting it. As soon as the taste is, the man is finished. He cannot say what is the sour or sweet. So if a material thing, a small particle, has got so much power that immediately it can stop the function of the body, immediately spreads all over the body, so the soul, the spiritual spark, grain, a small grain, just like atom, it is so powerful that so long that spiritual grain, spirit is in the heart, this body is so nice. As soon as it is passed, immediately body begins to decompose. Immediately. So it is so powerful. If a material thing can spread all over the body, why not the spirit? This is consciousness. Because the spirit soul is within the heart, I can pinch any part of my body, I feel that this is consciousness. This is consciousness. Go on reading. So because… Just like the effect of a poisonous grain of material thing is immediately felt all over the body, similarly by the consciousness which is spreading all over the body, you can understand that there is soul.

Madhudviṣa: ”This verse more clearly explains the real nature of the soul which is spread all over the body. Anyone can understand what is spread all over the body. It is consciousness. Everyone is conscious about the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one’s own body.”

Prabhupāda: Now, this consciousness, the Māyāvādī philosopher says, ”Yes, I am consciousness. The same theory. This small consciousness, but as soon as I break this body, the small consciousness will mix up with the supreme consciousness.” That is their theory. But anyway, whatever that theory may be, at least in my present condition, I, my consciousness, is limited within this body. I cannot say that I am superconscious. Had I been superconscious, then the pains and pleasure going on (in) your body I would have felt. But because I am limited within this body, therefore the pains and pleasure of my body I can understand. Therefore my consciousness is limited. You cannot argue that you are the same… That will be explained. Kṛṣṇa says in the Thirteenth Chapter that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṣetra-jña, the soul, and, is within this body. Therefore soul is called kṣetra-jña. Kṣetra-jña means ”one who knows about this body.” I am conscious about my this body. You are conscious about your body. But Kṛṣṇa is conscious of your body and my body and everyone’s body. Therefore He’s also kṣetra-jña, but He’s kṣetra-jña, He’s Supersoul. Just the same example. Just like the sun, during meridian, is on your head. At 5,000 miles, you ask your friend ”Where is the sun?” He’ll also say, ”It is on my head.” [break]

If a person is actually executing devotional service, then he must be happy. If he’s not happy, then he’s not doing properly. So first thing is this. He might be doing something in the name of devotional service. If he’s actually rendering devotional service, then he must be feeling. Just like if you are eating actually, then you must feel strength and satisfaction of your hunger. You cannot say, ”I’m eating, but I’m not satisfied of my hunger.” That is impossible. This is not possible. Then you are not eating. Or you are eating, but it is being devoured by the worms within your intestines. Sometimes it happens. If there are many worms within the intestines, you go on voraciously eating, but you don’t get strength because the eating substance, the essence, is taken by the worms. Therefore the worm treatment is there to kill the worms. Otherwise they will eat everything. You’ll feel hungry, but will not get any strength. This is the worm disease. So if I am actually rendering devotional service and I’m not getting any happiness, that means there is some māyā’s play. Otherwise there is no such reasoning. He must feel happy. Then he has to rectify the process of his service. Not to change but rectify the process. (aside) What is that? (laughs) It cannot be. If you are actually executing devotional service, you must feel happy. If you don’t feel happy, then you are not executing. There is some flaw. Yes.

Nandarāṇī: When householder women raise their children in Kṛṣṇa consciousness, this seems to be an indirect service for Kṛṣṇa. Should they try to serve Him more directly by, you know, maybe cooking in the temple or being, you know, something like this, more directly, or is raising children and just having the household function, is that enough service? Is that enough service?

Prabhupāda: Yes, the thing is we should be Kṛṣṇa conscious. Just like electrification. Touching electricity by one wire, another joining another, another wire, if the touch is there factual, then the electricity is everywhere. Similarly if our Kṛṣṇa consciousness is rightly connected, then there is no question of direct or indirect. Because absolute world there is no difference. As soon as it is touched with the direct connection… That is called disciplic succession. Because the connection is coming down one after another, so if we touch here, the spiritual master who is connected by the same way, then the electric connection is there. There is no question of direct or indirect. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Simply we have to see whether the connection is disconnected. If the connection is there, tight, then the electricity come without fail. So in our conditioned stage there will be so many doubts, so many implication. But the same thing as I gave you example, that don’t be very much hasty to receive the result immediately. Simply we have to follow. We have to follow. Tat-tat-karma-pravartanāt. This is advised by Rūpa Gosvāmī. The six things we have to take particular care, and six things we have to avoid in order to be perfect in Kṛṣṇa consciousness.

So utsāhād dhairyān niścayāt. The first principle is one must be very enthusiastic. He must believe that Kṛṣṇa has said that, na me bhaktaḥ praṇaśyati, ”My devotee will never be vanquished.” So ”Let me becomes Kṛṣṇa’s devotee sincerely. I must become Kṛṣṇa’s devotee sincerely.” This is called enthusiasm. Then dhairyāt. ”I have become Kṛṣṇa’s devotee, but still I’m not feeling happy. How is that?” So therefore you have to become patient. The enthusiasm must be there, you must be patient also. And niścayāt. Niścayāt means you must be confident. ”Oh, Kṛṣṇa has said that His devotee will never be vanquished, so surely I shall not be vanquished, even though I don’t feel now. Let me do my duty.” Utsāhād dhairyān niścayāt tat-tat-karma-pravartanāt. But you have to do your duties as they are prescribed. Sato vṛtteḥ. You should not… There should be no duplicity. Sato vṛtteḥ means plain dealing, straight dealing. Sato vṛtteḥ, and sādhu-saṅge, and in the company of devotees. So one must be enthusiastic, one must be patient, one must be confident, one must execute the duties, one must associate with devotees, and one must be very honest in dealing. Six things. If these six things are there, sure success.

Similarly there are six things which should be avoided. What are those? Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ, laulyaṁ jana-saṅgaś ca ṣaḍbhir bhaktir vinaśyati [NoI 2]. Atyāhāra, too much eating or too much, I mean to say, keeping bank balance or money, or collecting more than the necessities. Atyāhāra. Generally, too much eating is prohibited. We have to eat simply just to keep the body and soul nicely to execute Kṛṣṇa consciousness. Atyāhāraḥ prayāsaś ca. Prayāsa means taking some risky work which will require too much endeavor. We should avoid that. Atyāhāraḥ prayāsaḥ, prajalpa, nonsense talking which has no connection with Kṛṣṇa consciousness. Atyāhāraḥ prayāsaḥ prajalpo niyamāgrahaḥ. Following the rules, but actually I’m not very much careful in executing the work. So niyamāgraha. Niyamāgraha means not to accept the rules and regulation, and another meaning is simply to accept the rules and regulation without good effect. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ laulyam, greediness, and jana-saṅgaś ca, and associating with nondevotees. These things are against execution of devotional service, and the first thing, the patience, enthusiasm, and confidence, these six things are favorable. So we have to take notice of the don’ts and dos. Then it will be all right. Do this, don’t do this. There are six kinds of ”don’t do this,” and six kinds of ”do this.” So that will be nice. Yes?

Madhudviṣa: Prabhupāda, when you say we must be honest in our dealings… If we have an advantage to, to take advantage of somebody else for Kṛṣṇa, for Kṛṣṇa consciousness, is this permissible? If we have a chance to take advantage of somebody to get money from them, not by stealing but by means… (Prabhupāda chuckles) Is this permissible?

Prabhupāda: Yes, but that is not by your discretion. You have to consult your spiritual master. Just like what Kṛṣṇa says Yudhiṣṭhira Mahārāja, ”Yudhiṣṭhira, My dear brother Yudhiṣṭhira, you go and tell,” I mean to say, ”Droṇācārya, that ’Your son is dead.’ ” Because this gentleman would not die unless he hears the message of the death of his son. So he was not dying. So Yudhiṣṭhira was commissioned to speak this lie, that ”You go and say that ’Your son is dead.’ ” And he says that ”I never spoke lie. I cannot do that.” Now here the order is coming from Kṛṣṇa, therefore he should have executed the order immediately. Although speaking lie for common man is sin, but because it is in relationship with Kṛṣṇa, it is not sin. So that telling lie should not be taken risk of at one’s own discretion. It must be ordered by Kṛṣṇa or by His representative. Telling lie is always sinful. That’s all right. But if Kṛṣṇa says ”Tell lie,” it is not sinful. That is the secret. You can violate the laws only on the direct order of Kṛṣṇa or His representative. That’s all. That is common sense. Just like a political person is engaged to kill somebody under superior order. And if he can kill, he is rewarded, he is given high post. But the same man, if he kills by his own discretion, he’ll be hanged. So serving greater purpose, supreme purpose, absolute purpose, there is no question of such piety or sinful. But in the ordinary field, there must be ”This is pious, this is sinful.” So that discretion should not be taken by oneself, but it should be consulted.

Jaya-gopāla: If one can engage one who is demonic in service by telling a lie…

Prabhupāda: General principle is that if you can engage anyone in Kṛṣṇa consciousness, that is good. That is good. That is also said in the Bhakti-rasāmṛta. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. If your aim is to engage him in Kṛṣṇa consciousness, if you do something which is not very straight, that is allowed. (laughter) Because you are doing very good to him. Suppose a man is drunkard. So suppose if you say, ”Oh, all right. I’ll give you a very nice bottle of whiskey at cheap price. Give me fifteen dollars.” And if you take fifteen dollars and engage it (in) Kṛṣṇa consciousness, that cheating is allowed. (laughter) Because that fifteen dollars he’ll take and drink. So you have by some way taken away that fifteen dollars and engaged in Kṛṣṇa consciousness. So that you have done good to him. So therefore it requires little intelligence and discretion. But that does not mean you shall cheat fifteen dollars from everywhere. But there is no cheating because anyone who is not Kṛṣṇa conscious, he is a drunkard. He is drunkard, he is illusioned under material spell. You see? You see? The greatest drunkard, everyone who is not Kṛṣṇa conscious. Therefore any way, if you can induce him to spend something of his hard earned money in Kṛṣṇa consciousness, that is very good to him. Yes. This is called ajñāta-sukṛti. He does not know, but he is advanced one step to Kṛṣṇa consciousness. Anybody who is contributing even a farthing to you, he is advanced in Kṛṣṇa consciousness. It is so nice thing. Yes.

Young man: I had something come up once. Is it all right to cheat the government?

Prabhupāda: Oh, we don’t care for anyone. (laughter) We are on the supreme government. (laughs) But don’t take the risk. No, that should be not our policy. But the basic principle is that if some way or other you can engage a materialistic person’s money into Kṛṣṇa consciousness, it is good for him. It is good for him. You may take some tactics, that doesn’t matter. But not… We cannot take anything for our personal consideration. Yes?

Young woman: I have a question from Brahma-mūrti. Why did people in the past ages sacrifice animals, and how did Kṛṣṇa put a stop to this?

Prabhupāda: Oh, yes. That I’ve explained just a few minutes before. The animals were put into the sacrificial fire. By Vedic mantra, he was given new life. But at the present moment such expert priests and brāhmaṇas are not available. Therefore it is stopped. Animal sacrifice is stopped. Because it is Kali-yuga. Nobody is reading, cultivating Vedic mantras. So in this age, this mantra is called mahā-mantra, chant Hare Kṛṣṇa. That’s all. All Vedic mantras are now gone to hell. You see? Nobody can properly chant Vedic mantras and take the benefit out of it. But this mantra, any way you chant, neglectfully or properly, chant Hare Kṛṣṇa and the result is there. Therefore Caitanya Mahāprabhu said, nāsty eva nāsty eva nāsty eva gatir anyathā. There is no other alternative, no other alternative, no other alternative, kalau, in this age. So the Vedic mantra is now gone. This is also Vedic mantra, but this is Vedic mahā-mantra, the greatest of all mantras. Yes. So sacrifice everything and chant this mantra and go to Kṛṣṇa, back to Godhead. That’s all. (break-kīrtana)

Prabhupāda: You are typing?

Devotee: Yes.

Prabhupāda: Where is the boy? Vīrabhadra. Vīrabhadra. Huh?

Tamāla Kṛṣṇa: Something happened to him. He was in an accident today.

Prabhupāda: What is that?

Tamāla Kṛṣṇa: Downtown he was… He is all right, but he was hit by a car. He crossed the street and a car went through the red light and hit him. So they took him to the hospital and he has to remain there overnight for X-rays. But Viṣṇujana is with him, and I think he’s all right. It was just his body… He was scraped. The car hit him and he was pushed along the street. He got bounced on the street so his skin was rubbed and burned a little from the burning.

Devotee: At most a fractured rib or two.

Devotee: They can sue the person and get some money.

Tamāla Kṛṣṇa: We’re going to sue the man who was driving the car.

Prabhupāda: So you have taken the number?

Tamāla Kṛṣṇa: Yes, we have all the details.

Prabhupāda: So ask him something to pay. Otherwise sue.

Devotee: Prabhupāda? The same thing happened to me and I got about a thousand dollars. So if they can do the same.

Prabhupāda: You ask five thousand. (laughter)

Tamāla Kṛṣṇa: Yes, five thousand.

Devotee: A young boy…

Prabhupāda: No, he should pay ten thousand because that boy is Kṛṣṇa conscious. (laughter) Ordinary accident five thousand. (chuckles) All right. He’s all right?

Tamāla Kṛṣṇa: Yes, he’s all right.

Prabhupāda: Not… (kīrtana) (end)

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Bhagavad-gītā 2.14

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London, August 20, 1973

Pradyumna: Translation: "O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed [Bg. 2.14]."

Prabhupāda: This is very important verse. In the previous verse it has been described, dehino 'smin yathā dehe [Bg. 2.13]. Actually we living entities, we are within the body. The bodily pains and pleasure are not the pains and pleasure of the soul within. It is simply abhiniveśa. It is called abhiniveśa, absorption or misidentify. The example I have given many times. Just like you are sitting in a nice motorcar; another man is sitting on a rickshaw. I have seen in India. So the rickshaw has come in front of the nice motorcar, and the driver is asking that man who is drawing the rickshaw, "You rickshaw!" Means he is thinking, he is sitting in a nice motorcar, so he has become a motor, and the man who is drawing the rickshaw, he has become rickshaw. This is the position. Actually the man who is drawing the rickshaw, he is also human being. And the man who is sitting in a nice Rolls Royce car, he is also human being. But the rascal, because he is sitting on a Rolls Royce car, he is thinking, "I am a Rolls Royce, and he is rickshaw." This is material conception of life, that according to the body, we are becoming designated, not as the soul. Just try to understand this very good example. Because that poor fellow is drawing rickshaw, he has been taken as rickshaw. And because I am sitting in a Rolls Royce car, I am thinking, "I am Rolls Royce."

So this bodily conception of life, when we get out of it, that is real knowledge, paṇḍita. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita means those who are learned. Learned means brāhmaṇa, not śūdra. Śūdras, they are not learned. Mlecchas, yavanas, śūdras, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra [SB 2.4.18], so many. Learned means brāhmaṇa. Learned means that one who knows that Brahman. Brahman, the spirit soul, is part and parcel of the Supreme Brahman. So one who has come to that knowledge, that "I am not this body; I am spirit soul; ahaṁ brahmāsmi," that is knowledge. Knowledge begins from there. If one does not reach to that point, ahaṁ brahmāsmi, then he is animal. The animal thinking like that, "I am rickshaw," "I am motorcar," "I am cat," "I am dog," "I am this," "I am that." That is animal thinking. But a person… Learned thinking is that "I am not this body; I am part and parcel of the Supreme Brahman, ahaṁ brahmāsmi." And when you are farther advanced from Brahman knowledge… The knowledge begins from there. When you make further advancement, then you can understand that "I am eternal servant of Kṛṣṇa." This is perfect knowledge. First of all knowledge begins that "I am not this body."

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So long we have got this bodily concept of life-"I am Rolls Royce car," "I am rickshaw," "I am American," "I am Englishman," "I am this," "I am that"-so long we are in ignorance. The same example: The man is not rickshaw, I am not motorcar, but I am thinking like that. I am asking that poor fellow, rickshaw wala, scornfully, because I am sitting in a very nice car. This is going on. But when you become learned, then paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Sama-darśinaḥ means one who is learned, he knows that "Although he is pulling rickshaw, poor man, he is also a human being, and I am, although sitting in a very nice, costly Rolls Royce, I am also human being. As human being, we are the same."

So dehino 'smin yathā dehe [Bg. 2.13]. All of us, the living entity, soul, is within this body. Not this body I am. So one who has realized this thing, that "I am not this body, I am spirit soul, and living by nature's arrangement, I have been allowed to live in such and such body," then he is learned. That is the beginning. So Kṛṣṇa, from the previous verse, that is actual spiritual education. In the world, these rascals are going on, spiritualists. They do not know the very first thing of spiritual knowledge, that "I am not this body." They are doing so many sinful acts on account of this body; still, they are going as religious, or spiritualist. Nobody is spiritualist unless one understands his spiritual identification, neither one is religious. Therefore in the Bhagavad-gītā the last word is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], because you rascal, fools, you have created so many religious system simply on the differences of body. That is not religion. Real religion is that "I am the Supreme Soul, Parambrahma, Kṛṣṇa. And you are My part and parcel. So we have intimate relation, like father and son. So it is the son's duty to obey the father. That is perfection of life." That's all. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You have created so many religious system on the bodily concept of life, bodily concept of life so strong that even big, big learned so-called religionists, they say that the animal has no soul. The bodily concept of… Because a human body is very much advanced, has got the power to kill animals, therefore they are speaking this nonsense that the animal has no soul. Why the animal has no soul? What is the symptom of possessing soul? I am spirit soul; I am within this body. Everyone can understand. Understand or no understand, if I am a human being, if I have got my soul, why this poor animal has no soul? What, where is the difference, that you say that the animal has no soul? Where is the difference? Let us analyze. Soul… The, I mean to say, existence of the soul within the body, how we can understand? That is very easy. Because yena sarvam idam… Everything is described in the Bhagavad-gītā. Yena sarvam idaṁ tatam: The soul is existing, spreading its influence all over the body, just like the sun is existing, spreading the sunshine all over the universe. Similarly, God is existing, spreading His consciousness all over the universe, all over the creation. Therefore He knows everything. Similarly, I am also part and parcel of God. I am also soul, like the sun. My shining, my consciousness, is spread all over the body. Yena sarvam idaṁ tatam. Avināśi tu tad viddhi yena sarvam idam. These things, ślokas, will come. "That thing which is spreading all over the body, that is avināśi; that is eternal." Antavanta ime dehāḥ: "But this body is antavat; it is perishable. But within the body, the soul, which is spreading its consciousness all over the body, that is eternal." We shall come to that verse later on. Avināśi tu tad viddhi yena sarvam idaṁ tatam.

Therefore the proof of the soul existing is that the consciousness is spread all over my body. As soon as I pinch any part of my body, I feel pain. Therefore I understand a soul is there. Just like a man who is going to die. So doctor is examining. He sees the pulse. He sees the heart-"Yes, it is beating." That is the sign that still the man is living. Similarly, the soul is there. The proof is that I can feel pains and pleasure on my body. That is explained in this verse. Mātrā-sparśās tu kaunteya [Bg. 2.14]. Actually the body in touch with the consciousness feeling pains and pleasure. Otherwise body, what is this body? It is a lump of matter. It is a lump of matter, earth, water, fire, air, material combination of matter. Just like you make one doll, combination of matter, earth, water, fire… Or no fire. Yes, still there is fire. Because you dry it in the sunshine, therefore there is fire. Earth, water, fire, and there is air, there is sky-but there is no soul. That is the difference. You can prepare a doll with earth, water, air, fire, all these things, material elements. But you cannot give the soul. That is not possible. That is possible only by Kṛṣṇa. Ahaṁ garbhaṁ dadāmy aham.(?) Just like man and woman. Actually the woman is giving the ingredients of developing body of the child. But when it is possible? When the man gives the seed. Otherwise a woman could produce a child without the aid of a man. No, that is not possible. When the seed, with the seed the soul comes. And when the soul is situated in the womb of the woman, the woman can assist by supplying the ingredients to develop the body. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. So by nature's process, when one gives up this material body, the subtle body is there, mind, intelligence and ego. The subtle body carries the soul and it is just…

Now, this soul, where it will go? Then the whole calculation is taken, what is his asset and liabilities of the life, daiva-netreṇa, by superior judgment. Just like a man in an office, in a business concern, when increment is given or promotion is given, the whole assets and liabilities are taken, anywhere. Anywhere, a man is promoted or degraded when all the liabilities and assets are taken and judged, "Yes, this man has done nice, so give him promotion." And if he has not done nice, "Degrade him." Or "Don't give him promotion." Similarly, we are getting different types of body according to our karma. Karmaṇā… Otherwise why all living entities are not of the same merit, same feature of the body, same position, same edu…? Why there are difference? This is common sense. Varieties of body, varieties of position, is due… Just like the same example: The poor man has got only rickshaw, and the rich man has got a Rolls Royce car because he has paid more. Similarly, if your work is nice, then you are promoted, promoted to higher standard of life, just like in the heaven-ābrahma-bhuvanāl lokāḥ-or in the Brahma-loka. But your, if your work is sinful and abominable, then you are degraded to cats and dogs. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Those who are advanced in the… Because here everything is quality, everything. You go to purchase anything in the market; you will see the quality-first quality, second quality, third quality. Similarly, all living entities, all souls, they have got qualitative body. Qualitative body. So the first quality body you can get in the higher planetary system. The second quality of body means you have to remain in the middle planetary system. And the third quality body, you go down. Or… "Go down" means you become animals, trees, insects, birds, beasts, like that. This is going on.

So mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. So that, according to the body, you get pains and pleasure of this material world. A very rich man, living very comfortably, a little painful thing is intolerable by him, because he has got a such body, so delicate body. Just like a child. Because he has got delicate the body, little pinching makes him crying, uncomfortable. So it is all due to body. But the soul is different from the body. So Kṛṣṇa is trying to convince Arjuna that "Why you are hesitating to fight? Do your duty. Your so-called grandfather or so-called guru, as you say, your teacher, they are not this body. So in this fight, if your grandfather or teacher is killed, why you are lamenting? They are eternal." That is also explained, that "They were existing in the past, they are existing at present, and they will continue to exist. Simply the body will change. So why you are lamenting? Rather, it is a great facility that your grandfather has got now old body, he is not very comfortable, but he will get next life a very new body. So it is good for him if you kill him." Of course, that is not the point. (laughter) You cannot kill without any reason. That is not point. But here, "It is fight. It is duty. They have come to kill you." And the kṣatriyas, their determination is, when they go to fight, either to own victory or die, not returning back, sir, no. If a kṣatriya is hurt on the back side, he is degraded. He must be hurt on the chest, front side. That is kṣatriya. That means he has fought nicely. There is injury on the chest, not in the back side. Back side injury means he was fleeing. So kṣatriya's determination is, either you own the battle or die in the battle. That will be explained. "If you own the battle, then enjoy. You have got the kingdom. But if you die in the battle, you go to the heaven. Because you have fought for the right cause, you will go to the heaven." So killing, killing is very bad, but killing for the sake of right cause of fighting, or killing in the sacrifice, they are not sinful. Sometimes in the Vedas killing is recommended, just like in the fight or in the sacrifice, but that is not sinful. Sometimes a brāhmaṇa is sacrificing, offering, performing great sacrifice, and the animal is put into the fire just to give him renovated, new life, not for killing, just to test how Vedic mantras are being properly pronounced. That will be test. When sacrifice is done, the fire is there, and old animal is put into the sacrifice, and he comes out with a new body. That means the Vedic mantras are being pronounced very properly, and it is being carried out. This is the experiment, not for killing. Although in the Vedas there are recommendation that paśu-vadha system… Just like in the modern age also, when some experiment is made, it is made on the life of the animal. But they are killed. But when there is recommendation of putting an animal in the fire, that is not for killing; that is to see that this animal has got a new body.

So on the whole one has to understand that this, we are not this body, "I am not this body." And if we feel bodily pains and pleasure, that is bodily pains and pleasure; that is not the pleasure and pains of the soul. The soul pains and pleasure is being put into different body. And out of ignorance, because he is identifying, out of ignorance, that "I am this body," therefore soul is in pains and pleasure. Otherwise the soul has no pains and pleasure. Asaṅgo 'yaṁ puruṣaḥ. In the Vedas it is said that "The soul has nothing to do with this body." Asaṅga. Asaṅga means "without any touch." But out of ignorance he is thinking… The same example: out of ignorance, the rascal is thinking that he has become Rolls Royce, and if the Rolls Royce is broken by some accident, he becomes overwhelmed: "Oh, I am lost." Where you are lost? Your car is lost. This is going on. The car is lost. Therefore, when one becomes brahma-bhūta [SB 4.30.20], actually realized-self-realization, that is called-na śocati na kāṅkṣati: [Bg. 18.54] there is no more lamenting, no more hankering. "Because I am not this body, why I shall hanker after this bodily comfort? Whatever Kṛṣṇa has given, that's all right." But they are absorbed in the bodily concept. Therefore they are simply seeking bodily and sensuous enjoyment. That's all.

This is material world, all fools and rascals. All materialists are fools and rascals, mūḍha. They are called mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Because they are fools and rascals, they are committing sinful life, becoming entangled in the transmigration of the soul in different types of bodies, and perpetually suffering. Because as soon as you get this body, you'll suffer, either white body or black body or yellow body. It doesn't matter. Either man's body or animal's body, as soon as you get this body, you must suffer. This is the punishment of nature. You must suffer. A king cannot say that "Because I have this queen's body, king's body, there is no suffering." This is nonsense. You have to suffer. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. At least these sufferings must be there: the sufferings of birth, sufferings of death, sufferings of disease and sufferings of old age. There must be. Either you become king or you become a dog or you become a cat, it doesn't matter, even if you become Brahmā. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. This is the philosophy.

Therefore the problem is how to get out of this bodily entanglement. I am spirit soul. Somehow or other, I have fallen in this entanglement of bodily transformation. There, Bhaktivinoda Ṭhākura says, anādi karama-phale, pori' bhavārṇava-jale, toribāre nā dekhi upāy: "Somehow or other I have fallen in this ocean of birth and death. I do not know how to get out of it." Just like if you are thrown into the ocean, however expert swimmer you may be, that is not your comfortable life. You have to swim all along, otherwise immediately drown. Similarly, as soon as you get yourself in this material world, you have to struggle for existence. You have to. If you want to stop this struggle for existence, then you must get out of this material existence. That is the problem of life. Anādi karama-phale, pori' bhavārṇava-jale, toribāre nā dekhi upāy. Therefore Caitanya Mahāprabhu teaches us, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau: "My dear Lord, Nanda-tanuja, son of Nanda Mahārāja, Kṛṣṇa, I am Your eternal servant. Somehow or other, I am now fallen in this material ocean." Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. Viṣame: "Very ferocious danger, ocean of this material existence, I am fallen. Although I am Your servant, some way or other, I have forgot. I have fallen down." Then ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhava, kṛpayā: "Now I am seeking Your mercy." Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya: "Now take me again. Pick me, and make me the one particle of dust of Your lotus feet." This should be our prayer, no other prayer. No other prayer. Caitanya Mahāprabhu does not teach any other. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. People generally pray for material benefits: "O God, give us our daily bread. Give me nice position. Give me nice wife, nice following or this or victory," so on, so on, so on, simply for material enjoyment. My Guru Mahārāja used to say that if we pray to God for all these nonsense things, it is just like a man goes to a king and the king says, "Whatever you want you can ask from me," and if the man says, "Kindly give me a pinch of ashes." It is like that. If we ask from God for some material benefit, it means that I am asking from a king a pinch of ashes. When king says that "You ask whatever you want," he can say, "So give me half the kingdom." That should be the prayer. And why a pinch of ash? Similarly, it is our foolishness. When we ask for bread, "O God, give us our daily bread," that means I am asking. The bread is already there. Why for you? For everyone, for all living entities, the bread is already there given by God. Eko yo bahūnāṁ vidadhāti kāmān. The elephant is not going to the church for praying, "Give me food." He is supplied in the jungle food. A tiger is supplied food. Even ant is supplied food within the hole. Who is going to supply food there? How they are eating? How they are living? How they are begetting children? The same thing is there. Āhāra-nidrā-bhaya-maithuna-everything is there in the ant, in the elephant. Who is supplying their necessities? So this is not the problem, these rascals. They are simply perplexed with this problem, how to eat, how to sleep, how to defend. This is already fixed up according to your karma. You simply try-save your time-how to advance in Kṛṣṇa consciousness. That is your own business. Otherwise you are spoiled. And so far these things are concerned, that how to eat, how to sleep, how to have sex life, and how to defend, this is already arranged. You cannot make betterment in this way. That is already fixed up. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. According to your lot, according to your karma, you have been fixed up that "You shall eat like this, you shall sleep like this, you'll have sex life like this, and you will be able to defend like this, not more than that." That is not possible. That is called destiny. So by destiny this is already fixed up. Don't spoil your life for these things.

But people are anxious for these things. This is called ignorance. Therefore the śāstra says, tasyaiva hetoḥ prayateta kovidaḥ. You are transmigrating from so many bodies, this body to that body. Now you have got the chance, human body. Now you can read Bhagavad-gītā. Now you can learn from Kṛṣṇa what is the problem of life. Utilize for that purpose. Don't be perplexed with this problem of this body. Therefore Kṛṣṇa says, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. You should know… Just like the summer season comes. You should know, "It has come; it will go away. The winter season has come. It has come; it will go away." So just to try to protect yourself as far as possible, but you are not affected by such summer season or winter season. You should not be affected. Just like in India the temperature is sometimes 120, during… [break] …season. Does it mean people will stop all their work? Or in your country, in the Western country, the winter is so strong that sometimes below zero, 30 degree. Does it mean that all of his work, everything, will be stopped? No, you have to do your duty. Similarly, although Arjuna is advised, "Although you are killing-little pains that you have to kill your own men-so that is coming and going. You have to do your duty because it is real fight. This fight is under My guidance. You must fight. That is your duty. Don't be bothered of this mātrā-sparśāḥ." Mātrā means the skin, touch. But people are after the skin disease. Just like sex life. What is the sex life? This is also another skin disease, itching of the skin, and you satisfy by rubbing it. That's all. Therefore in the śāstra it is advised, viṣaheta dhīraḥ. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Gṛhamedhi. These rascals who are very much attached to so-called family life, gṛhamedhi… Gṛhastha is different. Gṛhastha means he knows everything. But he is not so advanced, but he wants to live with wife and children, but for Kṛṣṇa consciousness. That is gṛhastha. And those who are not Kṛṣṇa conscious, simply living like animals and has got children and wife, they are animals; they are gṛhamedhi. The gṛhastha means he is making the best use of a bad bargain. And the gṛhamedhi means he is animal. Therefore this is spoken about the gṛhamedhi. Mostly people now, they are showing that "I am very beautiful man," showing family, but he is called gṛhamedhi. So what is the happiness of the gṛhamedhi? Yan maithunādi, that sex pleasure, that's all. Otherwise they have no other happiness, working day and night like ass. The only hope is, at night they will enjoy sex. That's all. Yan maithunādi-gṛhamedhi. What is that sex? That itching. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. That itching sensation. Therefore śāstra says that "Tolerate that itching. Don't be implicated with this repetition of birth and death." First thing, brahmacārī-"Tolerate this itching. You'll avoid so much displeasure, so much unhappiness of life. Be careful." That is brahmacārī life. Mātrā-sparśās tu kaunteya It is simply itching, satisfying the itching sensation, little happiness. What is that happiness? Just like there is itching in your body. If you itch it, you feel some pleasure. It is like that. So viṣaheta dhīraḥ. Dhīra, one who is sober, one is advanced, he will little tolerate that itching sensation and be happy because this is not my necessity. This is only of the skin. This is my skin disease. Now I am not the skin. I am soul. My duty is how to serve Kṛṣṇa.

Thank you very much. (end)

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Bhagavad-gītā 2.14

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Germany, June 21, 1974

Prabhupāda: …anityās tāṁs titikṣasva bhārata [Bg. 2.14]. In the previous verse, it has been described that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā: [Bg. 2.13] "We are transmigrating from one body to another. Exactly like we are passing from a child body to a boy's body, a boy's body to youth body, similarly, we are passing through this body also and accepting another body." Now, the question of distress and happiness. Distress and happiness-according to the body. A very rich man is situated little comfortably. The common distress and unhappiness, er, happiness, that is common. What is that common? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. To take birth either as a dog or as a king, the distress is the same. There is no difference because the dog has to keep itself within the womb of the mother in an airtight condition for so many months, and the man, either he is king or anything, he has also undergo that tribulation. There is no excuse. Because you are taking birth in a king's family, it does not mean that to remain compact within the mother's womb the distress is less, and because he is taking birth in a dog's mother's womb, therefore his is great. No. That is the same. Similarly, at the time of death, the distress… At the time of death there is great distress. It is so strong that one has to leave this body. Just like when the distress becomes very strong, one commits suicide. He cannot tolerate: "Finish this body."

So nobody wants to leave this body, but the distress is so strong that one is forced to leave this body. That is called death. In the Bhagavad-gītā you will find that mṛtyuḥ sarva-haraś ca aham. Kṛṣṇa says that "I am death." And what is the meaning of death? Death means "I take everything from him. Finished. I take his body, I take his association, I take his country, I take his society, I take his bank balance, and everything finished." Sarva-haraḥ. Sarva means everything. Everyone is trying to accumulated big bank balance and big house, big family, big motorcar… But with the death, everything is finished. So that is great distress. Sometimes one cries. You will find at the time of death, in coma, his eye drops are coming out. He is thinking, "I made so many things so nicely to live comfortably, and now I am losing everything." Great distress. I know one friend in Allahabad. He was very rich man. So he was only fifty-four years old. So he was requesting, crying, doctor, "Doctor, can you give me at least four years to live? I had a plan. I wanted to finish it." What the doctor can do? "That is not possible, sir. You must get out." But these foolish people, they do not know. But we have to tolerate. We have to tolerate. That is advised here, that "Because you have got this material body, you have to tolerate, to live within the womb of the mother." Then come out. Then I cannot speak. Suppose I am a little baby, and some worm is biting me. I cannot say "Mother"-because at time I cannot speak-"something is biting on my back." I am crying, and mother is thinking that "The child is hungry. Give him milk." (laughter) Just see how much this… I want something, and I am given something else. That is a fact. Why the child is crying? He is feeling uncomfortable. Then, in this way, I grow. Then I do not want to go to school. I am forced to go to school. Yes. At least, I was like that. (laughter) I never wanted to go to school. And my father was very kind. "So all right. Why you are not going to school?" I would say, "I will go tomorrow." "All right." But my mother was very careful. Perhaps if my mother would not have been little strict, I would not have gotten any education. My father was very lenient. So she used to force me. One man would take me to school. Actually, children do not want to go to school. They want to play. Against the will of the children, he has to go to school. Then there is examination, not only going to school.

So you study the life. From the beginning of this body within the womb of the mother, it is simply troublesome. Against my will so many distresses are there, so many distresses there. Then as you grow, the distress grow, grow. Distress is not diminished. Then janma, then old age, then disease. So long you have got this body… The so-called scientists, they are manufacturing very effective medicine, discovery, new discovery. Just…, what is called? Streptomycin? So many things. But they cannot stop disease. That is not possible, sir. You can manufacture so many high-class medicines to cure disease. That will not cure. Temporary relief. But no scientist has discovered any medicine that "You take this medicine and no more disease." That is not possible. "You take this medicine, no more death." That is not possible. Therefore those who are intelligent, they know it very well that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. That is described in the Bhagavad-gītā. It is a place for distress. So long you remain here… But we are so fools, we cannot realize. We accept, "This life is very pleasant. Let me enjoy it." It is not pleasant at all, seasonal changes, always. This distress or that distress, this disease or that disease. This uncomfortable, this anxiety. There are three kinds of distresses: adhyātmika, adhibhautika, adhidaivika. Adhyātmika means distresses pertaining to this body and the mind. And adhidaivika means distresses offered by material nature. Nature. All of a sudden there is earthquake. All of a sudden there is famine, there is scarcity of food, there is over rain, no rain, extreme heat, extreme winter, extreme cold. We have to go under these distresses, threefold. At least one, two, must be there. Still, we do not realize that "This place is full of distress because I have got this material body."

Therefore a sane man's duty is how to stop the process of accepting this material body. This is intelligence. He should realize that "I am always in distresses, and I am not this body, but I am put into this body. Therefore right conclusion is that I am not this body. If, somehow or other, I can live without this body, then my distresses are over. This is common sense. That is possible. Therefore Kṛṣṇa comes. Therefore God comes, to give you the information that "You are not this body. You are the soul, spirit soul. And because you are within this body, you are suffering so many distresses.” Therefore Kṛṣṇa advises that ”These distresses are due to this body.” Try to understand. Why you are feeling pains and pleasure? It is due to the body.

Therefore Buddha philosophy is also same thing, that you finish this body, nirvāṇa, nirvāṇa. Nirvāṇa means… Their philosophy is that your feeling of pains and pleasure, it is due to this body. They also accept. Now what is this body? This body is combination of matter. Combination of earth, water, air, fire, ether, mind, intelligence, ego-eight material elements, five gross and three subtle. This body is made of that. So the Buddha philosophy is that you dismantle this body, nirvāṇa. Just like this house is made of stone, brick and wood and so many. So you break it, and there is no more stone and no more brick. This is distributed to the earth. Throw it on the earth. Then there is no house. Similarly, if you become zero, no body, then you are free from pains and pleasure. This is their philosophy, nirvāṇa philosophy, śūnyavādi: ”Make it zero.” But that is not possible. That is not possible. You cannot… Because you are spirit soul… That will be explained. You are eternal. You cannot be zero. That will be explained, na hanyate hanyamāne śarīre [Bg. 2.20], that we are giving up this body, but immediately I have to accept another body, immediately. Then where is your question of dismantling? By nature’s way you will get another body. Because you want to enjoy, you have come here in this material world. There is no question of asking. Everyone knows that ”I am in this material world. I must enjoy to the fullest extent.” One who is unaware of the fact that ”I am going to take another life,” he is thinking, ”This is a combination of this matter-earth, water, air, fire. So when it will be broken, then everything will be finished. So so long I have got this opportunity, let me enjoy to the fullest extent.” This is called material mentality, atheist, atheist, who does not know that we are eternal soul, we are changing body only. The atheists think that after finishing…

Here in the Western country, big, big professor, they are also under the same impression, that when the body is finished, everything is finished. No. That is not. Therefore that is the beginning of instruction. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. You are changing different bodies. By finishing the body, you are not finished. You are not finished. We can understand with little thinking that in this body I am…, even in this life. At night I get another body. I dream. I dream there is tiger. I go to the forest, and there is a tiger, and it is coming to kill me. Then I am crying, and actually I am crying. Or, in other way, I have gone to some beloved, man and woman. We are embracing, but the bodily action is going on. Otherwise why I am crying? And why there is discharge of semina? So people do not know that I am leaving this gross body, but I am entering into subtle body. Subtle body is there, not question of inside. We are packed up. Just like this body is packed up with shirt and coat, so the coat is the gross body, and the shirt is the subtle body. So when this gross body is resting, the subtle body is working. The subtle body is there. The foolish men, they cannot understand that ”I am compact in some body, either subtle body or gross body.” One who is too sinful, very much sinful, he does not get the gross body. He remains in the subtle body, and that is called ghost. You have heard. Some of you might have seen. There is ghost. Ghost means he doesn’t get. He is so sinful that he is condemned to remain in the subtle body. He does not get the gross body. Therefore, according to Vedic system, there is śrāddha ceremony. If the father or relative has not gotten the gross body, by that ceremony he is allowed to accept a gross body. That is the Vedic system.

So anyway, we can understand that ”I am sometimes in this gross body, and I am sometimes in the subtle body. So I am there, either in the gross body or in the subtle body. So I am eternal. But when I work with the subtle body, I forget this gross body. And when I work with this gross body, I forget this subtle body. So either I accept the gross body or subtle body, I am eternal. I am eternal. Now the problem is how to avoid this gross body and subtle body. That is problem. That means when you remain in your original body, means spiritual body, and do not come to this gross or subtle body, that is your eternal life. That is… We have to achieve. This human life is a gift by the nature or by God. Now you realize that you are changing your different condition, distress and happiness, being forced to accept some kind of gross and subtle body. That is the cause of your pains and pleasure. And if you get out of this gross and subtle body, remain in your original, spiritual body, then you are free from these pains and pleasure. That is called mukti. Mukti. There is a Sanskrit word. Mukti means liberation, no more gross body, no more subtle body. But you remain in your own original spiritual body. This is called mukti. Mukti means… It is described in the Bhāgavatam, muktir hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. That is called mukti. Anyathā rūpam. Anyathā rūpam means in otherwise, staying or living in otherwise. Otherwise means that I am spirit soul. I have got spiritual body. But some way or other, circumstantially, on account of my desire, I get sometimes human body and sometimes dog’s body, sometimes cat’s body, sometimes tree’s body, sometimes demigod’s body. There are different, 8,400,000 different forms of body. So I am changing according to my desire. And according to my infection, kāraṇaṁ guṇa-saṅgaḥ asya, and according to my… These are the subtle things. That is the real knowledge of human being, not to invent something for temporary happiness. That is foolishness. That is foolishness, wasting time. If we invent something for the comforts of this present body and I shall live very comfortably, but ”You will not be allowed, sir, to live comfortably.” First of all you know it. Suppose a man is constructing very nice house, very strong house. It will never fall down in any circumstances. But that’s all right, but what you have done for yourself that you will never die so that you will enjoy this? ”No. Let it be. Let me have a very strong-built house.” So house remains. You go there. Strong-built nation. Just like Napoleon constructed strong-built arches, but where he has gone, nobody knows. So therefore Bhaktivinoda Ṭhākura says, sings, jaḍa-bidyā jato māyāra vaibhava tomāra bhajane bādhā. The more we advance in so-called material happiness or material advancement, the more we forget our real identity. This is the result.

So we should understand that we have got a separate business, real business. That is called self-realization, that ”I am not this body.” This is self-realization. That is being instructed by Kṛṣṇa in the beginning, that ”You are not this body.” The first understanding, first knowledge, is to understand that ”I am not this body. I am spirit soul. I have got a different business.” It is not that this temporary actions or activities like as a dog, or as a human being, or as a tiger or as a tree or as a fish, there are activities. Āhāra-nidrā-bhaya-maithunaṁ ca. The same principle of bodily necessities. Eating, sleeping, sex life and defense. But in the human form of life, I have got a separate business, self-realization, to get out of this bodily entanglement. And that is called knowledge. Without this knowledge, anything we are advancing in knowledge, that is foolishness, that’s all. Śrama eva hi kevalam [SB 1.2.8]. Śrama eva hi kevalam. Śrama eva hi kevalam means simply working uselessly and wasting time. You cannot check the nature’s law. Suppose in this life you are very big leader, prime minister, and everything. That’s all right, but according to your mentality, you are creating next life. So in this life you remain a prime minister, and in next life you become a dog. Then where is the benefit? There is not…

Therefore these atheist fools, they want to deny next life. That is very horrible for them. That is very horrible to them. If they accept next life… They know their life is very sinful. Then what life they are going to get by the laws of nature? When they think of it, they shudder. "Better deny it. Better deny it." Just like a rabbit. Enemy is in his front, and he is going to die, but the thinks, "Let me close my eyes. I am out of danger." This is atheistic view, that they are trying to forget that there is… Therefore they deny, "There is no life." Why not? Kṛṣṇa says that "You had a childhood body. You had a baby… Now you have… Where is that body? You have left that. You are in different body. Similarly, this body you'll change. You will get another body." And who says? Kṛṣṇa says. The most superior authority, he says. I may not understand, but when He says… This is the process of our knowledge. We accept knowledge from the perfect person. I may be fool, but the knowledge received from the perfect person is perfect. This is our process. We don't try to speculate. That may or may not be successful, but if you accept knowledge from the perfect authority, that knowledge is perfect. Just like we are speculating, "Who is my father?" You can speculate who is your father, but that speculation will not help you. You will never understand who is your father. But you go to your mother, the supreme authority. She'll immediately, "Here is your father." That's all. And you cannot know father in any other way. There is no other way. This is practical. You cannot know your father without the authoritative statement of your mother. Similarly, things which are beyond your perception, avan mānasa-gocara, you cannot think of, you cannot speak of. Sometimes they say, "God cannot be spoken. God cannot be thought of." That is all right. But if God Himself comes before you and says, "Here I am," then where is the difficulty? Where is the difficulty? I am imperfect. I cannot know. That's all right. But if God Himself comes before me…

So this Kṛṣṇa consciousness movement is to know everything perfectly from the supreme authority, Kṛṣṇa. This is the process. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. In order to understand subject matter which is beyond our perception, you have to approach such authority who can inform you. Exactly in the same way: to understand who is my father is beyond my perception, beyond my speculation, but if I accept the authoritative statement of my mother, this is perfect knowledge. So there are three kinds of processes to understand or to advance in knowledge. One is direct perception, pratyakṣa. And the other is authority, and the other is śruti. Śruti means by hearing from the Supreme. So our process is śruti. Śruti means we hear from the highest authority. That is our process, and that is very easy. Highest authority, if He is not in default… Ordinary persons, they are in default. They have got imperfection. The first imperfection is: the ordinary man, they commit mistake. Any great man of the world, you have seen, they commit mistake. And they are illusioned. They accept something as reality which is not reality. Just like we accept this body as reality. This is called illusion. But it is not reality. "I am soul." That is reality. So this is called illusion. And then, with this illusory knowledge, imperfect knowledge, we become teacher. That is another cheating. If you have not… They say, all these scientists and philosophers, "Perhaps," "It may be." So where is your knowledge? "It may be" and "perhaps." Why you are taking the post of a teacher? "In future we shall understand." And what is this future? Would you accept a post-dated check? "In future I shall discover, and therefore I am scientist." What is this scientist? And, above all, our imperfectness of senses. Just like we are seeing one another because there is light. If there is no light, then what is the power of my seeing? But these rascals they do not understand that they are always defective, and still, they are writing books of knowledge. What is your knowledge? We must take knowledge from the perfect person.

Therefore we are taking knowledge from Kṛṣṇa, the Supreme Person, the perfect person. And He is advising that if you want to stop your pains and pleasure, then you must make some arrangement not to accept this material body. That He is advising, Kṛṣṇa, how to avoid this material body. That has been explained. This is Second Chapter. In the Fourth Chapter Kṛṣṇa has said that janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. You simply try to understand the activities of Kṛṣṇa. These activities of Kṛṣṇa is there in the history, in the Mahābhārata. Mahābhārata means greater India or greater Bhārata, Mahābhārata, the history. In that history this Bhagavad-gītā is also there. So He is speaking about Himself. You try to understand Kṛṣṇa. This is our Kṛṣṇa consciousness movement. Simply try to understand Kṛṣṇa, His activities. He is not impersonal. Janma karma me divyam. Karma means activities. He has activities. Why He is taking part in this world, activities? Why He comes?

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He has got some purpose; He has got some mission. So try to understand Kṛṣṇa and His mission and His activities. They are described in a historical form. So where is the difficulty? We read so many things, history or the activities of some leader, some politician. The same thing, same energy, you apply for understanding Kṛṣṇa. Where is the difficulty? Kṛṣṇa, therefore, He manifests Himself with so many activities because you can understand Kṛṣṇa's activities. And if you can understand Kṛṣṇa's ac… (end)

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Bhagavad-gītā 2.14

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Mexico, February 14, 1975
Prabhupāda:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

So from last night discussion, it is to be concluded that we are not going to die. Kṛṣṇa said not only He, but also Arjuna and all other who were present in the battlefield, they will continue to exist. So how we shall exist? That is also discussed, that as we are existing now-we have accepted a type of material body and existing-similarly, after finishing this body, I'll accept another body and exist. Now, the question is that "In what kind of body I shall exist after finishing this body?" That is also explained, that if we like, we can exist in the higher planetary system where the duration of life is very, very long, the sense enjoyment is very, very perfect, more than this world. This we can have. Similarly, we can exist in lower grade of life like cats, dogs, insects, trees, aquatics, like that. And we can exist also in the same way as we are existing now. And we can exist also exactly like God-eternal life of bliss and knowledge.

Actually, spiritual body means eternal life of bliss and knowledge. This body which we are possessing now, material body, it is neither eternal, nor blissful, nor full of knowledge. Every one of us, we know that this material body will be finished. And it is full of ignorance. We cannot say anything, what is beyond this wall. We have got senses, but they are all limited, imperfect. Sometimes we are very much proud of seeing and challenge, "Can you show me God?" but we forget to remember that as soon as the light is gone, the power of my seeing is gone. Therefore the whole body is imperfect and full of ignorance. The spiritual body means full of knowledge, just opposite. So we can get that body next life, and we have to cultivate how to get that type of body. We can cultivate to get the next body in the higher planetary system or we can cultivate the next body like cats and dog, and we can cultivate such body as eternal, blissful knowledge. Therefore the best intelligent person will try to get next body full of blissfulness, knowledge, and eternity. That is explained in the Bhagavad-gītā. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That place, that planet, or that sky, where you go and you'll never return back to this material world… In the material world, even if you promote to the highest planetary system, Brahmaloka, still, you'll have to come back again. And if you try your best to go to the spiritual world, back to home, back to Godhead, you'll not come again to accept this material body.

Then the question is that "If I am eternal, why there are so many miserable condition of life? And why I am forced to die?" So this is actually the intelligent question, that "If I am eternal, then why I shall remain in this material body which is subjected to death, birth, old age and disease?" Therefore Kṛṣṇa instructs that this miserable condition of life is due to this material body. Those who are karmīs, means those who are engaged in sense gratification… They are called karmīs. The karmīs do not care for future; they simply want immediate facilities of life. Just like a child without the care of the parents, he plays whole day and doesn't care for future life, do not take any education. But in the human form of life, if we are actually intelligent, we shall try our best how to get that life or body where there is no more death, birth, old age and disease.

So this Kṛṣṇa consciousness movement means to educate people for that purpose. Now, one may say that "If I simply devote in Kṛṣṇa consciousness, then how my material necessities will be supplied?" So the answer is there in the Bhagavad-gītā, that anyone who is simply engaged in Kṛṣṇa consciousness, for his necessities of life Kṛṣṇa will look after. Kṛṣṇa is looking after for everyone's maintenance. Eko yo bahūnāṁ vidadhāti kāmān: "That one Supreme Person is maintaining the necessities of all living entities." So for a devotee who is trying to go back to home, back to Godhead, there will be no scarcity. Be rest assured. Kṛṣṇa says in the Bhagavad-gītā, teṣāṁ satata-yuktānāṁ yoga-kṣemaṁ vahāmy aham: [Bg. 10.10] "A devotee who is engaged always in My service, I look after, how his necessities of life will be fulfilled." A practical example is that in this Kṛṣṇa consciousness movement we have got one hundred centers, and each temple, not less than twenty-five, up to 250 devotees live. So we have no fixed up means of income, and we are spending in all the branches eighty thousand dollars per month. But by grace of Kṛṣṇa we have no scarcity; everything is supplied. People are surprised sometimes that "These people do not work, do not take any profession, simply chant Hare Kṛṣṇa. How they live?" So that is no question. If cats and dogs can live at the mercy of God, the devotees can live very comfortably by the mercy of God. There is no such question, but if somebody thinks that "I have taken to Kṛṣṇa consciousness, but I am suffering for so many things," for them or for all of us the instruction is mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ: [Bg. 2.14] "These pains and pleasure is just like winter and summer." In the winter the water is painful, and in the summer the water is pleasing. So what is the position of the water? It is pleasing or painful? It is neither painful, neither pleasing, but in certain season, by touching the skin it appears to be painful or pleasant. Such pains and pleasure is explained herein: "They are coming and going. They are not permanent." Āgama apāyinaḥ anityāḥ means "They are coming and going; therefore they are not permanent." Kṛṣṇa therefore advises, tāṁs titikṣasva bhārata: "Just tolerate." But you do not forget your real business, Kṛṣṇa consciousness. Don't care for these material pains and pleasure. Of course, we shall try our best if there is pains and pleasure to counteract it, but even it is not done, don't be misled by these so-called pains and pleasure.

So one of the devotional quality is titikṣā, tolerance. That should be learned, how to tolerate in every condition of life. Just like those who are actually brāhmaṇas in India… We have got also brāhmaṇas in the Western countries, now created. So because it is pinching cold, they do not forget to take bath early in the morning. It is simply practice. It may be painful for one day or two day, but if you practice, it is no longer painful. So one should not give up the practice of taking bathing early in the morning because it is severe cold. That is not. Similarly, in the summer season, because it is scorching heat, one should not decide that "We shall stop cooking." Because in the kitchen it may be too hot, but for that reason we cannot give up cooking. Similarly, all the rules and regulation that are there, it may be painful, but we cannot give it up. We have to learn how to tolerate. Therefore Kṛṣṇa advises, tāṁs titikṣasva bhārata: "My dear Arjuna, the good descendant of Bharata Mahārāja, you try to tolerate this." Śrī Caitanya Mahāprabhu has advised, therefore, just to advance in Kṛṣṇa consciousness, how one should be tolerant. He has said, tṛṇād api sunīcena: "Just you become humbler than the grass." Just like one grass so many people are trampling over. It does not protest. Tṛṇād api sunī…, taror api sahiṣṇunā: "And tolerant more than the tree…" Just like tree. Somebody is taking his branches, somebody is snatching its fruit, sometimes cutting it, but still, the tree is giving you shelter, fruit, and leaves and fruits and flowers. Very good example. So anyone who is desiring to go back to home, back to Godhead, he has to learn to be tolerant and forbearing. That is the instruction of Śrī Caitanya Mahāprabhu, tṛṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena: "For himself, one should always think that he has no respect. He doesn't require to command any respect. But all respects he offer to others." In this way, if we become practiced, then we become fit for going back to Godhead, back to home. That will be explained in the next verse:

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīram
so 'mṛtatvāya kalpate

”If one practices like that, then he becomes fit for going back to home, back to Godhead.” So practice, anything you practice… In Bengali it is said śarīrera nama mahāśaya ya sahabe tai sa.(?) You practice in you body, and if you come to the point of tolerance, then anything you can practice and it will be tolerable. Just like in the morning, when we go for morning walk, they are practicing running. Eh? So many people are practicing running, but I cannot run. But… So if I practice for some days, I can also run.

So anything you practice, you’ll be successful. So if by practicing Kṛṣṇa consciousness, you can go back to home, back to Godhead, why should you neglect it? That will solve your all problems. The real problem is birth, death, old age and disease, and if you can solve this problem simply by practicing some regulative principles, why don’t you do it? So that is our request. We are opening hundreds of centers to give training to the people to practice this and go back to home, back to Godhead. But you cannot go back to home, back to Godhead, so cheaply. You have to practice certain regulative principle; then you will be fit. That is not very difficult, and if you practice, that will be very easy, and the beginning should be chanting the Hare Kṛṣṇa mantra so that you’ll be fit for practicing also. So therefore, take full advantage of this movement. Now it is one… We have got center in your city. I request you to take full advantage of this Kṛṣṇa consciousness movement and be successful in your life. But rest assured. Do not be misled that (sic:) after finishing this body, every one of us will have to accept another body. If we neglecting the rules and regulation, if we have to accept the body of a dog, just imagine how much displeasing it will be. We have to take to this principle, as Kṛṣṇa says, mad-yājino ’pi yānti mām: [Bg. 9.25] ”Anyone who is engaged in Kṛṣṇa consciousness, he comes to Me.” So practice this Kṛṣṇa consciousness and go back to home, back to Godhead. Now any question? No question? Everything all right?

Hṛdayānanda: (translating question) He says if we practice Kṛṣṇa consciousness and develop a spiritual body, is there also a… Which spirit animates the spiritual body?

Prabhupāda: Yes, we’ll get spiritual body. Spiritual body is already there; it is simply covered by material body. You have to cure this material body. Then you get your original, spiritual body. It is curing process. Just like one has got fever. Fever is not permanent-temporary. But cure this fever; then you healthy.

Hṛdayānanda: (translating) She’s saying that you were saying how one can take birth as a dog even, so she’s wondering how long does this go on. How many births does one take like this?

Prabhupāda: As long as you are unable to go back to home, back to Godhead, you have to change this body, either dog or this or that or this. And there are 8,400,000 forms of body. You have to accept one of them. Now you make your decision whether you are ready to accept all these different types of body or you get original, spiritual body. In the spiritual body there is no more birth, death, old age and disease, and the material body continuously there should be birth, death, old age and disease. You can get that spiritual body simply by little cultivation in this human form of life, next life. But if you get next other than human form of life, then you have to wait again millions of years to come to this human form of life. After all, we are under the stringent laws of nature. You… We are…, every one of us, we are under the grip of the laws of material nature. It will go on. You cannot change it unless you come to Kṛṣṇa consciousness.

Hṛdayānanda: (translating) He wants to know if our reincarnations are progressive or regressive.

Prabhupāda: Yes, it is progressive or degressive also.

Hṛdayānanda: (translating) Why would we take birth as an animal?

Prabhupāda: Because you act like animal.

Hṛdayānanda: (translating) He says that in school in the material world, if one behaves badly, he has to stay where he is; he cannot progress. But he does not go back. So why…?

Prabhupāda: No, sometimes he is given the down class. Sometimes he is degraded: ”Go to the down class.” Yes. That is quite natural. (laughter) Eh? Down? So any question?

Hṛdayānanda: (translating) He says he doesn’t believe that one can go back.

Prabhupāda: He may not believe in the law, but law is law. If somebody says ”I can commit some criminal act, but I don’t believe in the court’s judgement,” will it be accepted? You believe or not believe; the law will act. Just like if you infect some disease, infectious disease, if you contaminate, then you must develop that disease. That is the law. So we are contaminating ourself with different laws of material nature, and according to that law, we have to accept the body. The material laws are not under your control; you are under the control of material laws.

Hṛdayānanda: (translating) If also on other planets one has to continue changing bodies?

Prabhupāda: Yes, the planets… There are different planets means different facilities of material convenience.

Hṛdayānanda: (translating) Who is in charge of giving us our next body?

Prabhupāda: God. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati. God, in His Supersoul feature, He is situated in everyone’s heart and he is seeing all our activities, and he is awarding the different kind of bodies. You can… If you like, you can find out this verse,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

You can explain this. Find out. (Hṛdayānanda reads translations in Spanish) Purport? (Hṛdayānanda reads purport in Spanish) So we have to accept that we are fully under control. If childishly we say that we are independent, that is foolishness.

Hṛdayānanda: (translating) He wants to know if the senses, the material senses we now have, originally belong to the soul which has been covered by the material body.

Prabhupāda: Yes. Just like a man is in a normal condition, but if he becomes mad, the same senses are there, but he’s in abnormal condition. So when we are in this material world we using our senses in abnormal way. So when we cure the senses, we get into normal condition. That is spiritual life. So sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. We have to give up all these designation of life and we have to become purified. Then we come to our normal condition.

Hṛdayānanda: (translating) He wants to know what are the characteristics of a person who has realized that he is not this body.

Prabhupāda: Yes, he is engaged in Kṛṣṇa consciousness. He doesn't know anything but Kṛṣṇa. That is normal condi… [break] Thank you very much.

(Questions and answers with Spanish translator)

Hanumān (translates into Spanish throughout): (Spanish)

Prabhupāda: Actually spiritual consciousness keeps the body fit. Just like in the body the spirit soul is there and the consciousness is also there, maybe polluted, but as soon as the spirit soul gives up this body, the body immediately begins to decompose. So the decomposition of the body is checked by the spiritual presence. So if you become advanced in spiritual consciousness there is no question of suffering from bodily disease.

Girl devotee: (translates Spanish) [break] …along with the spirit soul can be realized?

Prabhupāda: Yes, by your present position. You can simply take the information that the dimension of the spirit soul is one ten-thousandth part of the tip of your hair. Very small particle, that is spirit soul. The dimension is given. You have got your hair. You can just imagine only; you cannot measure. And you divide the top of your hair into ten thousand parts, and that one part is the measurement of the spirit soul. That small particle is so powerful. Just imagine what is spiritual power. It is less than the atom. Therefore it is described in the Vedic lit…, aṇor aṇīyān mahato mahīyān: "The spirit is greater than the greatest, and the smaller than the smallest."

Devotee: (Spanish)

Girl devotee: (translating from Spanish) He wants to know exactly what is the form of the body. If spirit soul is nonmaterial, what is the form?

Prabhupāda: There is form. Just like this body is compared with the dress. Now, just like in your present material form you have got hand; therefore your coat has got hand. If you have got… You have got leg; therefore your pant has got leg. Therefore it is to be assumed that the spirit soul has got form, and it has developed into hands, legs, heads, everything. It is not formless; it has got form. But with our material eyes at the present, gross eyes, we cannot find it; therefore we say it has no form.

Devotee: (Spanish)

Girl devotee: Is Jesus in the paramparā?

Prabhupāda: Yes. He says, "There is God. I am son of God." That is paramparā. Yes. Unfortunately nobody cares to follow Jesus Christ. That I must say. Jesus Christ says, "Thou shall not kill," and Christians are very expert to kill. (laughter) They take pride in bullfighting. This is the position. So it is very difficult to find out a real Christian.

Man: (Spanish)

Hṛdayānanda: He wants to ask something which is not about you. (?)

Prabhupāda: What is that?

Girl Devotee: (translating) At the present, I can't live in the temple, can't live in the āśrama, but I can still see the devotees. What else can I do?

Prabhupāda: You follow the temple procedure. You can remain anywhere. It doesn't matter. What is temple? They are following some rules and regulation. [break] If you are eating something and if you get a better thing, you'll give it up. So when one takes to bhakti means he understands the inferior quality of karma. So you take the superior quality activities and you forget inferior quality. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. This is the Vedic version. When one finds out superior engagement, he gives up inferior engagement.

Devotee or Guest: (Spanish)

Hṛdayānanda: He asked about heart transplants, where does the soul go in heart transplant, when they change the heart from one body to another body. He's asking about that.

Prabhupāda: Heart changing?

Hanumān: No. Now they're doing this heart transplantation. They're taking the heart of one person…

Prabhupāda: The soul changes from this heart to that heart. That's all. Just like you are running your car. It stops. Then you change, this car to that car. That's all. (laughter) This is it. It is very common thing.

Devotee or Guest: (Spanish)

Hṛdayānanda: If by purifying ourselves we feel our relationship that we have with the Supreme Personality of Godhead?

Prabhupāda: Yes, that is the center of purification.

Hanumān: Prabhupāda, I would like to know, if there is no birth in the spiritual world, how do we re-enter the spiritual world?

Prabhupāda: Hm? Birth means, first of all you take your birth where Kṛṣṇa is now present. Kṛṣṇa is present in one of the universes. There are innumerable universes. So you take your birth in the next universe, or where Kṛṣṇa is now. Then you become trained up. And when you are trained up, then you personally go to Vaikuṇṭha. No birth. Hm, what is that?

Hṛdayānanda: More questions and answers?

Prabhupāda: If you like, I can go on. [break]

Hṛdayānanda: If there's another way to go to God. If there is another way.

Prabhupāda: No. (laughter) Because it is stated in Bhagavad-gītā,

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

Find out this.

Hṛdayānanda: (reads Spanish translation)

Prabhupāda: Nobody is allowed to enter kingdom of God without becoming bhakta. [break] And there is no difficulty of becoming bhakta because the…, to become bhakta means four principles. One thing is to always think of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. That is bhakta. Simply by thinking of Kṛṣṇa… That is Hare Kṛṣṇa. When you chant Hare Kṛṣṇa, you think of Kṛṣṇa. You become bhakta immediately. Then after becoming man-manā bhava, mad-yājī: "You worship Me," māṁ namaskuru, "and offer obeisances." It is very simple thing. If you think of Kṛṣṇa and if you offer little obeisances and if you worship Him, these three things will make you bhakta and you go back to home, back to Godhead. We are teaching this thing: chant Hare Kṛṣṇa, offer obeisances unto Deity and worship. Finish all business. So why they should go to the jñāna path? It requires so much knowledge and so much grammatical, so much nose pressing, so many things. You avoid all these things. Simply do these three things and you become bhakta. Why don't you take the easiest process and go back to home, back to Godhead? Thank you very much. (end)

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Bhagavad-gītā 2.15

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Hyderabad, November 21, 1972

Prabhupāda: Sa amṛtatvāya kalpate [Bg. 2.15]. Amṛtatva. Here, in this material world, we are put into mṛtatva, subject to birth, death, old age and disease. But there is another position where there is no birth, death, old age and disease. So which position we should like-birth, death, old age and disease, or no birth, no death, no old age, no disease? Which one we should like? Hmm? I think we should like no birth, no death, no old age, no disease. So that is called amṛtatva. So amṛtatvāya kalpate. Every living being is amṛta. That will be explained. Amṛta… As we are, in our own original, constitutional position, we are not subjected to birth, death, old age and disease. Just like Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], eternal, blissful, knowledgeable, similarly, we, being part and parcel of Kṛṣṇa, we are also of the same quality. The… We have accepted this position of birth, death, old age and disease on account of our association with this material world. Now, everyone is trying not to die, everyone is trying not to become old, everyone is trying not to be dead, meet death. This is natural. Because, by nature, we are not subjected to these things, therefore our endeavor, our activity, is struggling, how to become deathless, birthless, diseaseless. That is struggle for existence.

So here, in the Bhagavad-gītā, gives you a nice formula. Yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha. This transmigration of the soul, one which is not afflicted by this, dhīras tatra na muhyati [Bg. 2.13], one who understands… Suppose my father dies, if I have got clear understanding that "My father has not died. He has changed the body. He has accepted another body." That is the fact. Just like in our sleeping state, dreaming state, my body is lying on the bed, but in dream I create another body and go, say, thousand miles away in a different place. As you have got daily experience, similarly, the gross body being stopped, I, as spirit soul, I do not stop. I work. My mind carries me. My mind is active, my intelligence is active. People do not know that there is another subtle body made of mind, intelligence and ego. That carries me to another gross body. That is called transmigration of the soul.

Therefore one who knows that the spirit soul is eternal, deathless, birthless, ever-new, nityaḥ śāśvato 'yaṁ purāṇaḥ. Nityaḥ śāśvataḥ ayaṁ purāṇaḥ. Purāṇa means very old. We do not know how old we are because we are transmigrating from one body to another. We do not know when we have begun this. Therefore, actually we are very old, but, at the same time, nityaḥ śāśvato 'yaṁ purāṇaḥ. Although very old,… Just like Kṛṣṇa is ādi-puruṣa, the original person. Still, you'll find Kṛṣṇa always a young man of sixteen to twenty years' age. You'll never find Kṛṣṇa's picture as old. Nava-yauvana. Kṛṣṇa is always nava-yauvana. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanam [Bs. 5.33]. Ādyam, the original person, and the oldest; at the same time, He is always in youthful life. Ādyaṁ purāṇa-puruṣaṁ nava-yauvanam. So anyone who knows that how the soul is transmigrating from one body to another, dhīras tatra na muhyati, those who are sober, learned, he is not disturbed.

The purpose of Kṛṣṇa, to teach all these things to Arjuna… Because he was very much perplexed how he would live, killing all his kinsmen, brothers. So Kṛṣṇa wanted to point out that "Your brothers, your grandfather, they'll not die. They'll simply transfer the body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. As we change our dress, similarly we change our bodies also like that. There is nothing to be lamented." In another place, Bhagavad-gītā, therefore, it is said, brahma-bhūta [SB 4.30.20]. "One who has understood Brahman," prasannātmā, "he's always joyful. He's not disturbed by these material conditions." That is here stated: yaṁ hi na vyathayanty ete. These different transformation, different changes of nature, body, and everything, one should not be disturbed by all these things. These are external. We are spirit soul. It is external body, or external dress. That is changing. So if we understand nicely, na vyathayanti, and you are not disturbed by these changes, then saḥ amṛtatvāya kalpate, then he's making progress, spiritual progress. That means, spiritual progress means, he's making progress towards eternal life. Spiritual life means eternal, blissful life of knowledge. That is spiritual life.

So here is the recommendation. Try to become Kṛṣṇa conscious. And then you'll not be disturbed with all these external, ephemeral changes of the material world. Not only of this body, practically…, practically one who is advanced in spiritual life, he's not agitated by the so-called political upheavals or social disturbances. No. He knows these are simply external, ephe… Just like in the dream. It is also a dream. The… Our present existence, it is also dream, Exactly like we dream at night. In dreaming, we create so many things. So this material world is also a gross dreaming. Gross dreaming. That is subtle dreaming. And this is gross dreaming. That is the action of the mind, body, intelligence, dreaming. And here, the action of five material elements: earth, water, air, fire… But all of them, these eight, they are simply material. So we are thinking that "I have now built a very nice house, skyscraper building." It is nothing but dream. Nothing but dream. Dream in this sense, that as soon as I give up this body, all my skyscraper building, business, factory-finished. Exactly the same dream. Dream is for few minutes, or few hours. And it is for few years. That's all. It is dream.

So one should not be disturbed by this dreaming condition. That is spiritual life. One should not be disturbed. Just like we are not disturbed. Suppose, in dream, I was put on the throne, and I was working like a king, and after the dream is over, I am not sorry. Similarly, in dream I was seeing that tiger has attacked me. I was actually crying "Here is tiger! Here is tiger! Save me." And the person who is lying behind me or beside me, he says, "Oh, why you are crying? Where is tiger?" So when he's awakened, he sees there is no tiger. So everything is like that. But this dream, these gross and subtle dreams, are simply reflections. Just like what is dream? The whole day, what I think, the dreaming is a reflection, reflection. My father was doing cloth business. So sometimes he, in dreaming he was quoting price: "This is the price." So similarly it is all dreaming. This material existence, made of these five gross elements and three subtle elements, they're exactly like dream. Smara nityam aniyatām.(?) Therefore Cāṇakya Paṇḍita says, smara nityam aniyatām. This anitya, temporary… Dreaming is always temporary.

So we must know that whatever we possess, whatever we are seeing, these are all dream, temporary. Therefore if we become engrossed with the temporary things, so-called socialism, nationalism, family-ism or this-ism, that-ism, and waste our time, without cultivating Kṛṣṇa consciousness, then that is called śrama eva hi kevalam [SB 1.2.8], simply wasting our time, creating another body. Our own business is that we should know that "I am not this dream. I am fact, spiritual fact. So I have got a different business." That is called spiritual life. That is spiritual life, when we understand that "I am Brahman. I am not this matter." Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. That time we shall be joyful. Because we are afflicted with so many changes of the material features, and we are sorry and happy, being afflicted by all these external activities, but when we understand rightly that "I am not concerned with all these things," then we become joyful. "Oh, I have no responsibility. Nothing, I have nothing to do with all these things." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. At that time, you can feel that every living entity is exactly like you. It doesn't matter whether he is a learned brāhmaṇa, whether he's a dog, whether he is a caṇḍāla, whether he's an elephant.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is required. That is spiritual vision. Paṇḍitāḥ sama-darśinaḥ. Therefore a devotee is first-class paṇḍita. A devotee. Because he's sama-darśinaḥ. Sama-darśinaḥ means he's feeling for others. A Vaiṣṇava… Para-duḥkha-duḥkhī, kṛpāmbudhir yaḥ. Vaiṣṇava is very kind-hearted, merciful, because he feels for others. He feels for others in this sense that he knows what he is. He sees every living entity as part and parcel of God: "Now, here is a part and parcel of God. He would have gone back to home, back to Godhead, and danced with Him, and lived very nicely, eternally, blissfully. Now he's rotting here as a hog, or as a human being, or as a king. The same thing. It is for few years only." So a devotee therefore tries to take him out of this illusion. Therefore, he's called para-duḥkha-duḥkhī. He's actually feeling others' distressed condition. Not these political leaders or social… What they can do? They make their own fortune. That's all. Or what is that fortune? That is also misfortune. If somebody thinks "I have got some money. I am very fortunate." It is, actually it is not fortune. Real fortunate is he who is advanced in Kṛṣṇa consciousness. He is fortunate. Otherwise, all are unfortunate. All are unfortunate.

So in this way, one should come to the spiritual understanding, and the symptom is he's not disturbed by the material upheavals. Yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha, sama-duḥkha-sukham. The symptom is sama-duḥkha… Because he knows this is dreaming. Suppose you are dreaming. So either you suffer in the presence of a tiger, or you become a king in dream, what is the value? It is the same thing. There is no difference. After all, it is dreaming. Therefore sama-sukha-duḥkha. If I become very happy because I have become a king or some big man, that is also dream. And if I think that "I am so poor, Oh, I am suffering, I am diseased," that is also the same thing. Therefore Kṛṣṇa has in the previous verses said: tāṁs titikṣasva bhārata. "Just little practice to tolerate. Do your own business, Kṛṣṇa consciousness." Yudhyasva mām anusmara [Bg. 8.7]. The, our real business is, as Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always think of Me." So this practice should go on. Never mind I am so-called distressed or happy. Here… In the Caitanya-caritāmṛta it is said, 'dvaite' bhadrābhadra-jñāna saba 'manodharma', 'ei bhāla ei manda' ei saba 'bhrama'. Dvaite, in this dual, the world of duality, here, in this material world, the, "This thing is very good, this thing is very bad," it is simply mental concoction. Everything here is bad. Nothing good. So this is our mental creation only. "This is good, this is bad." We are doing that. Just like in political field. "This party is nice. This party's bad." But any party goes in the power, your condition is the same. The commodities price are increasing. It has no decreasing, either you change this party or that party. So these are all concoctions. If you want really happy, happiness, if you want real goodness, then you try to become Kṛṣṇa conscious. That will make you real happy. Otherwise, if you are simply disturbed by this material condition, that is not a very good position.

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas
tv anayos tattva-darśibhiḥ

Tattva-darśibhiḥ, those who are, who have seen the Absolute Truth, or those who have realized the Absolute Truth, they have concluded that the matter has no permanent existence and spirit soul has no annihilation. These two things would be understood. Asataḥ. Asataḥ means material. Nāsato vidyate bhāvaḥ. Asataḥ, anything asat… Anything in the material world, that is asat. Asat means will not exist, temporary. So you cannot expect permanent happiness in temporary world. That is not possible. But they are trying to become happy. So many plan-making commissions, utopian. But actually there is no happiness. So many commissions. But there is… Tattva-darśī, they know… Tattva-darśī, one has seen or has realized the Absolute Truth, he knows that in the material world there cannot be any happiness. This conclusion should be made. This is simply phantasmagoria, if you want to become happy in this material world.

But people have become so foolish, especially at the present days, they're simply making plan on this material world, how they will become happy. We have practically seen. What is in our country? It is far, far behind material civilization. In America, there are so many motorcars. Every third man, or second man has got a car. We are poor man, we are sannyāsīs, brahmacārī. Still, in each temple we have got at least four, five cars. In each temple. Very nice car. Such car even ministers in India cannot imagine. (laughter) You see? Nice, nice cars. So they have got so many cars. But the problem is that always they're engaged in making roads, flyways, one after another, one after another, one after… It has come to this stage, four, five. Four-, five-storied roads. (laughter) So how you can become happy? Therefore tattva-darśibhiḥ na asataḥ. You cannot become permanently happy in this material world. That is not possible. So don't waste your time to become happy here. In another place, it is said, padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. The same example can be given. In America, so many millions of people die in motor accidents. How many? What is the statistic? You don't remember?

Śyāmasundara: Sixty thousand, I think it's…

Prabhupāda: Sixty thousand? No, no. More than that sixty… So many people die of motor accidents. So some of our students, a few months ago, they died of motor accident. The motor accident dying in America is not very astonishment. Because the motors are, I mean to say, running at the speed of seventy miles, eighty miles, ninety miles, and not only one motorcar, one after another, hundreds. And if one is little slow, immediately: (imitates crashing sound) tarak taka tak. (laughter)

So you cannot become happy. These boys and these girls, American, American, European, they have tasted all this motorcar civilization. They have tasted very nicely. Motorcar, nightclub and drinking, they have tasted very nicely. There is no happiness. Therefore they have come to Kṛṣṇa consciousness. Therefore nāsato vidyate bhāvo nābhāvo vidyate sataḥ. Abhāvaḥ, and the sataḥ. So we are unhappy on account of our accepting asat, which will not exist. That is the description given by Prahlāda Mahārāja: tan ma…, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Sadā samudvigna-dhiyām. We are always anxious, full of anxieties. That's a fact. Everyone of us, full of anxieties. Why? Asad-grahāt. Because we have accepted this material body. Asad-grahāt. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām. Dehinām. Dehinām means… Deha and dehī, we have already discussed. Dehī means the proprietor of the body. So everyone is dehī, either animal or human being or tree or anyone. Every living entity has accepted a material body. Therefore they are called dehī. So dehinām, every dehī, because he has accepted this material body, he's always full of anxiety.

So we cannot be anxiety-free unless we come to Kṛṣṇa consciousness. That is not possible. You have to become Kṛṣṇa conscious, brahma-bhūtaḥ prasannātmā [Bg. 18.54]; immediately you become anxiety-free. If you don't come to the platform of Kṛṣṇa consciousness, you'll always be full of anxieties. Sadā samudvigna-dhiyām asad-grahāt, hitvātma, hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato, vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. That is the Prahlāda Mahārāja giving us direction that if you want to get relief from this status of anxiety, sadā samudvigna-dhiyām, then hitvātma-pātam, hitvātma-pātaṁ gṛham andha-kūpam… Gṛham andha-kūpam. Gṛha means… There are so many meanings. Especially it is meant: home. Home. Homesick. Our Vedic civilization is that drive away from home. Go away from home. To take sannyāsa, to take vānaprastha. Not to remain up to the last point of death as family member, grandfather or great-grandfather. That is not our Vedic civilization. As soon as one is little grown up, pañcāśordhvaṁ vanaṁ vrajet, he must get out from this gṛham andha-kūpam. Gṛham andha-kūpam, if we discuss threadbare, it may be very unpalatable. But we have to discuss from śāstra what is gṛha. Gṛha, it is… Another word, it is called aṅganāśrayam. Aṅganā. Aṅganā means woman. To live under the protection of wife. Aṅganāśraya. So śāstra recommends that you give up this aṅganāśrayam to go to the paramahaṁsa-āśrayam. Then your life will be saved. Otherwise, as Prahlāda Mahārāja says, gṛham andha-kūpam, "If you keep yourself always in this dark well of so-called family life, then you'll never be happy." Ātma-pātam. Ātma-pātam means you'll never be able to understand spiritual life. Of course, not always, but generally. Generally, who are too much attached to family life or extended family life… Extended… Family life, then society life, then community life, then national life, then international life. They're all gṛham andha-kūpam. All gṛham andha-kūpam.

So the Prahlāda Mahārāja advising that "You give up all this nonsense conceptions" Vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Just vanaṁ gataḥ, means just become free from this conception, gṛham andha-kūpam conception of life. Take the broader life of Kṛṣṇa consciousness. Then you'll be happy. Hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Harim āśrayeta. The real business is harim āśrayeta. Vanaṁ gataḥ. Vanaṁ gataḥ means go to the forest. Formerly, after gṛhastha life, vānaprastha life, sannyāsa life, they used to live in the forest. But going to the forest is not the main purpose of life. Because in the forest there are many animals. Does it mean they are advanced in spiritual life? That is called markaṭa-vairāgya. Markaṭa-vairāgya means "monkey renunciation." Monkey is naked. Nāga-bābā. Naked. And eats fruit, monkey, and lives underneath a tree or on the tree. But he has got at least three dozen wives. So this markaṭa-vairāgya, this kind of renunciation, has no value. Real renunciation. Real renunciation means you have to give up the andha-kūpa life and take shelter of Kṛṣṇa, harim āśrayeta. If you take shelter of Kṛṣṇa, then you can give up this, all this "ism" life. Otherwise, it is not possible; you'll be entrapped by this "ism" life. So hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Not to give up… If you give up something, you must take up something. Otherwise, it will be disturbed. Take up. That is recommendation: paraṁ dṛṣṭvā nivartate [Bg. 9.59]. You can give up your family life, social life, political life, this life, that life when you take Kṛṣṇa conscious life. Otherwise, it is not possible. Otherwise, you must have to take some of this life. There is no question of your freedom. There is no question of freedom from anxieties. This is the way.

So here the same thing, that tattva-darśibhiḥ, those who are actually seer of the Absolute Truth… athāto brahma jijñāsā, as it is said in the Vedānta-sūtra… Just yesterday, one boy was asking me: "What is the Vedānta? Vedānta, what is the meaning of Vedānta?" It is very nice, it is very easy. Veda means knowledge, and anta means ultimate. So Vedānta means ultimate knowledge. So ultimate knowledge is Kṛṣṇa. Kṛṣṇa says, vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid ca aham. He is the maker of Vedānta and He is the knower of Vedānta. Unless He is knower of Vedānta, how He can write Vedānta? Actually, Vedānta philosophy is written by Vyāsadeva, incarnation of Kṛṣṇa. So He's vedānta-kṛt. And He's vedānta-vit also. So the question was whether Vedānta means advaita-vāda or dvaita-vāda. So it is very easy to understand. The first aphorism of Vedānta: athāto brahma jijñāsā, to inquire about Brahman, the Absolute Truth. Now the, to inquire where? If you want to inquire, you must go to somebody who knows the thing. Therefore, immediately, in the very beginning of the Vedānta-sūtra, there is duality, that one must inquire, and one must answer. Athāto brahma jijñāsā. So in Vedānta-sūtra, how you can it is advaita-vāda? It is dvaita-vāda, from the very beginning. Athāto brahma jijñāsā. One must inquire what is Brahman, and one must reply, or the spiritual master, or the disciple, that it is dual. How you can say it is advaita-vāda? So we have to study in this way. Here it is said, tattva-darśibhiḥ. Tattva-darśibhiḥ means vedānta-vit, one who knows Vedānta. Janmādy asya yataḥ [SB 1.1.1]. One who knows the Absolute Truth, from where everything begins. Janmādy asya yataḥ. That is the beginning of Śrīmad-Bhāgavatam.

So the natural commentary of Vedānta-sūtra is Śrīmad-Bhāgavatam. Jīvasya tattva-jijñāsā na, jīvasya tattva-jijñāsā. This is our life. Jīvasya, of every living being. Every living being means especially human beings. Because cats and dogs, they cannot inquire about Brahman, or the Absolute Truth. Therefore the conclusion is that the human form of life, one should not be engaged simply in the animal propensities of life. That is simply waste of time. He must inquire of the Absolute Truth. Athāto brahma jijñāsā. And he must try to understand. Tad viddhi, tattva-darśibhiḥ. From the tattva-darśī. Jñāninaḥ, tattva-darśinaḥ, these are the words. So in the human form of life therefore, in every society, the system is that the children are sent to school, colleges, to understand things. Similarly, for spiritual understanding, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Abhigacchet means one must. There is no alternative. One cannot say "I'll…, I may not go." No, if you do not go, then you are cheated. That is our Vaiṣṇava system. Ādau gurvāśrayam. The first thing is to take shelter of the bona fide spiritual master. Ādau gurvāśrayaṁ sad-dharma-pṛcchā. Not that I'll, as it has become a system: "I'll make a guru. Now my business is finished. I've got a guru." No. Tattva-jijñāsā. Jīvasya tattva-jijñāsā. Guru means, to accept guru means to inquire from him about the Absolute Truth. Jijñāsuḥ śreya uttamam. These are the Vedic injunctions. One who is jijñāsu, means inquisitive. Jijñāsuḥ śreya uttamam. Śreyaḥ. Śreyaḥ means beneficial. So uttamam, the prime benefit. One who is inquisitive to know about the prime benefit of life, for him there is need of accepting a guru.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

So this is our Kṛṣṇa consciousness movement. We are trying to educate people to understand the value of life, the value of spiritual life especially, Bhāgavata. Dharmān bhāgavatān iha. So, by understanding spiritual life, by understanding one's actual constitutional position, he may be enlightened, what is the aim of life, what is the duty of life, what is the purpose of life. That is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.15

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London, August 21, 1973

Pradyumna:

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate
[Bg. 2.15]

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."

Prabhupāda: There is a mistake. "Is best," it should be "the best," not "is best" "The best." It is address. Not nominative. Go on.

Pradyumna: Finished.

Prabhupāda: Finished?

Pradyumna: Yes.

Prabhupāda: So Kṛṣṇa is addressing Arjuna, puruṣarṣabha, the best of the men. "O the best of the men." Certainly, Arjuna is the best of the mankind. Because he is directly friend of Kṛṣṇa, who can be better man than him? The best of the men. So the best of the men, why he's distressed in executing his duty? Therefore, this very word is used, that "You are the best of the men." Actually, the best of the men should not be disturbed by any material condition. He should discharge his duties. And what is the duty? Duty is to become immortal. This is the duty. The lowest of the men does not know how to become immortal, amṛta. Mṛta means death and amṛta means no death. The modern rascal civilization cannot understand that there is possibility of becoming immortal. They have taken it, accepted it; "Well, who can stop?" They are simply scientifically calculating that "Some day will come, by science, we shall be immortal, there will be no death." The formula is given here by Kṛṣṇa how to become immortal. That means you should be callous of this so-called happiness and distress of this material world. That is the first qualification. One who doesn't care what is the distress and happiness of this body, he must execute Kṛṣṇa consciousness. That is the qualification. "Oh, I cannot execute Kṛṣṇa consciousness because there are so many inconveniences," he's not fit for becoming immortal.

People do not know that there can, we can become immortal. Immortal we are, but we have been embodied in this material body. Therefore we have to accept mortality, birth and death. These things stated in the Bhagavad-gītā, this is the beginning of spiritual life. Spiritual life means how to become immortal. They come to ask me, "Sir, do you know some spiritual magic? Kuṇḍalinī, yoga? This? That?" All for material benefit. Spiritualist means something magic so that you can get some material benefit. If by stretching your hand you can get some little quantity of gold, then you are spiritualist: "Oh, here is a man, wonderful spiritualist. He can create gold. He can cure disease by simply…" What is called? Fooing.(?) Like that. They want to see magic only for material benefit. What is called? Miracles. That is spiritualist. (aside:) Not in that way; let him sit backside this. Spiritual life means how to become immortal. Amṛtatvāya. So 'mṛtatvāya kalpate. Kṛṣṇa has explained,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

Tāṁs titikṣasva. Don’t be disturbed by the sensuous disturbance of the body. Become dhīra. Dhīras tatra na muhyati [Bg. 2.13]. Become dhīra.

So one who has practiced to become dhīra, not to become disturbed by the sensuous or bodily sensations, he’s supposed to be kalpate, he’s supposed to be, to become immortal at the end. And the Bhāgavata says also that you do not become a spiritual master, you do not become a father, you do not become a mother, you do not become a friend, a relative, in this way, if you cannot make your subordinate immortal. Pitā na sa syāt, gurur na sa syāt, gurur na sa syāt, jananī na sā syāt pitā na sa syāt. In this way, there is a list. You become father of hundreds of children. That’s all right. No restriction. You beget children. But you must make your children immortal. That is the injunction. You have become guru. That’s all right, Guruji Mahārāja. That’s all right. But make your disciples immortal. Otherwise, don’t, don’t cheat others. Cheaters. Illicit father, illicit mother. As we say, illicit sex. Similarly illicit father, illicit mother. Who is illicit father, illicit mother? Who cannot make his children immortal. That is the aim of human life. How to become immortal. How… Not to become, we are immortal. Just like a person, he’s diseased, attacked by fever. Fever is not his natural condition, but somehow or other, he has got fever. Similarly, we are immortal. That will be explained. Na jāyate na mriyate vā. The living entity never takes birth, never dies. Therefore immortal. Immortal means no birth, no death. That is immortal. Whenever there is birth, there is death. If there is no birth, there is no death. That is immortality.

So the whole scheme is Vedic scheme, not otherwise: how to become immortal. You find in Bhagavad-gītā, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. In many places, the śāstra only aims at. In another place, in Bhāratī-kāvya (Bhakti-kāvya) (?), when Viśvāmitra Muni came to see Mahārāja Daśaratha to ask his son, Rāmacandra and Lakṣmaṇa, to take them, they were boys at that time, and there was a demon disturbing in the forest. So Viśvāmitra… (aside:) Not back side … Viśvāmitra Muni came to Mahārāja Daśaratha for help. Viśvāmitra Muni could kill that demon immediately, but that is not the business of the brāhmaṇa. Killing business is for the kṣatriya. Just see how… He was quite powerful. He could kill that demon simply by saying that ”You die.” He was so powerful, Viśvāmitra Muni. But still, he came to the king for help.

So when Viśvāmitra Muni came to Mahārāja Daśaratha, as we ask, ”How are you?” so Daśaratha, Mahārāja Daśaratha inquired from Viśvāmitra Muni, aihistam yad punar janmajaya: (?)”My dear sir, if there is anything disturbance in your occupation? Because you are trying to conquer over death.” All the great ṛṣis and saintly persons, all spiritual realization means to conquer over death. So this was the question. ihistam yad tam punar janmajaya.(?) Punar janma, you are trying to own over repetition of birth. The modern civilization, they do not know that it is possible. It is possible to become immortal, to have eternal blissful life of knowledge. That is called immortality. Sac-cid-ānanda. Sat means eternity and cit means knowledge and ānanda means pleasure, bliss. We are part and parcel of Kṛṣṇa. Kṛṣṇa is sac-cid-ānanda vigraha [Bs. 5.1]. His transcendental body is eternal, blissful and complete knowledge, His body. Therefore He’s speaking Bhagavad-gītā. If He’s an ordinary man, what is the use of hearing Him? Ordinary man will commit mistake, will cheat, will be illusioned. His senses are imperfect; how he can give complete knowledge? That is not possible. Therefore we are not concerned to hear any rascal. We want to hear Kṛṣṇa. We are not prepared to hear any rascal, so-called scientists and so-called philosopher, so-called God. No. We are not prepared. Because everyone is rascal. Everyone is full of mistakes, everyone is trying to cheat others, everyone is illusioned, and everyone’s senses are imperfect. How he can give knowledge perfect? That is not possible.

Therefore, we have to select guru. Guru means Kṛṣṇa. As Arjuna has selected guru, śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam: [Bg. 2.7] ”I am, I become Your śiṣya, disciple, and I surrender unto You.” So to get perfect knowledge, we have to find out Kṛṣṇa or Kṛṣṇa’s bona fide representative. Then there is perfect knowledge. Then we can become immortal. Unless we get perfect knowledge. So Kṛṣṇa is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], immortal. Kṛṣṇa is full of bliss, full of knowledge, and we are also part and parcel of Kṛṣṇa. So we have also the same quality, sac-cid-ānanda, the spiritual body. But because we have contacted this material nature, our blissfulness, our eternity, our knowledge, everything is now disturbed. Everything is now disturbed. We cannot be completely blissful. Anything you take, any pleasurable thing you take, it cannot give you always pleasure. It is not possible. This is not possible in this material world. However you may try scientifically to prolong your duration of life, live forever, it is not possible. And however you may pose yourself, cheat others, that you are the best man in knowledge, philosopher, scientist, you are a fool. That is not possible. Sac-cid-ānanda vigrahaḥ is Kṛṣṇa only [Bs. 5.1]. So we can also become like Kṛṣṇa along with Kṛṣṇa. Not outside. We can be living force along with Kṛṣṇa. So Kṛṣṇa is also very much anxious to take us back to Him. Therefore He comes. Yadā yadā hi dharmasya glānir bhavati bhārata abhyutthānaṁ sṛjāmy aham [Bg. 4.7]. When these rascals forget that unless he goes back to home, goes back to Kṛṣṇa he’ll never be happy, that is the discrepancy of occupational duty. They have come here, kṛṣṇa-bahirmukha hañā bhoga vāñchā kare (Prema-vivarta), he has come here to enjoy, to lord it over the material nature, and has become entangled. So Kṛṣṇa comes, descends, to save us, to give us shelter at His lotus feet so that we may also become immortal like Kṛṣṇa, full of bliss and full of knowledge. That is called amṛtatva.

So unless we have got our aim, target of life, then what is the value of life? This is amṛtatvāya. Is there any institution, is there educational institution or university or college where this teaching is given, that how you can become immortal? Is there any institution in the world? Throughout the whole world? No. They are simply teaching that you live like animal and die like animal. That’s all. You live like cats and dog and you die like cats and dogs and again become cats and dogs. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Andhā yathāndhair upanīyamānās te ’pīśa-tantryām uru-dāmni baddhāḥ.

matir na kṛṣṇe parataḥ svato vā
mitho ’bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]
naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-’bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat
[SB 7.5.32]

This is Prahlāda Mahārāja's instruction, that the… He was instructing his father, materialist, first-class materialist. So, when he inquired that "What is your purpose that you have become Kṛṣṇa conscious? How you have become Kṛṣṇa conscious?" So he answered. He did not ask him, addressed him, as "My father." He addressed him, asura-varya, the first-class demon. He never addressed him, "My dear father." "My dear first-class demon." This little boy, five years old, because he's Kṛṣṇa conscious, and the father is threatening always to kill, still he's not afraid. When he says that "Wherefrom you have got this courage, Prahlāda?" "My dear father," or "My dear demon, I have got this courage wherefrom you have got this courage. But you are forgetting. That is the difference. You have got so much power that you can defeat anyone, even the demigods. You should know that you have got this power from the powerful. But you are not obedient to the powerful." That is demon. Demons, when they get power, they think that "I have got it, I have earned it. It is my thing. Who can challenge me?" But he forgets that everything can be withdrawn within a second by the powerful. That is demoniac. And Vaiṣṇava, devotee means although he is very, very powerful, he never thinks that "I am powerful." He thinks that "I am acting simply by the order of the powerful." This is the difference.

So Prahlāda Mahārāja said "People do not know the aim of life." The aim of life is here, amṛtatva, as good as Kṛṣṇa, as good as the Supreme Personality of Godhead. Blissful, full of knowledge and eternal. That is the aim of life. But people do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Viṣṇu means the Supreme Lord who is eternal, full of bliss and full of knowledge. So our aim should be how to approach Viṣṇu. Then we get the same power, same eternity, same blissfulness. Just like a motorcar is running at the speed of sixty miles, and if a cyclist someway or other catches the motorcar, he can also go at the speed of sixty miles. Sometimes boys do that. Similarly, you approach Kṛṣṇa. You approach Viṣṇu. You get all the powers because you become under protection. Protection of the… That… Tulasī dāsa has said that in the ocean, the waves of the ocean, if you put one elephant very powerful, very strong, the elephant will be washed away by the waves. But a small fish, a teeny fish, it is swimming against the waves. They take pleasure. The fish, when the waves are coming this way, the fish go in that way. Now see. You put against the waves an elephant. It will be washed away. Why elephant? Any strong thing you give. Even big, big ships, oh, it will be washed away. But a small fish, it doesn't care the waves; it goes against the waves. Why? It has taken the shelter. It has taken the shelter of the ocean. Similarly, all power belongs to Kṛṣṇa. Yatra yogeśvaraḥ hariḥ. But if anyone takes shelter of Kṛṣṇa, he becomes as powerful as Kṛṣṇa. This is the process.

So, but we do not know. We want to become powerful here by so-called science, so-called yoga, kuṇḍalinī and what other nonsense they are think… They are trying to be immortal, powerful. No, sir, that is not possible. It is not possible. Therefore, people do not know. Na te viduḥ. They do not know. Svārtha-gatiṁ hi viṣṇum. Our aim should be how to approach Viṣṇu. How to go back to home, back to Godhead. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. They're hoping, very durāśayā, means very badly, wrongly, that they want to be happy by adjustment of this material world. The yogic process is also another material gymnastic. We have not heard any yogi has become successful to get immortality. No, that is not possible. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Those who are trying to adjust this material world by science or yoga, without caring for Viṣṇu, what they are? Andha. They are blind. Andha. And their leaders? They are also blind. Andhā yathā upanīyamānāḥ andhena. One blind man is trying to lead another blind man. So what is the wrong there? Te 'pīśa-tantryāṁ baddhāḥ: They are bound up by the laws of nature, hand and legs tight. How they can become free and happy by such endeavor? That is not possible. So, so simply by taking Kṛṣṇa consciousness it will be nice? Yes.

So how to take Kṛṣṇa consciousness? That is also answered by Prahlāda Mahārāja. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Kṛṣṇa consciousness cannot be awakened for a person who wants to stay in this material world and become happy. He cannot become Kṛṣṇa conscious. Gṛha-vratānām. Gṛha means home, and vratānām means one who has taken the house or home or this body as everything. Vrata. Vrata means… Just like you are observing this today, a Janmāṣṭamī-vrata, under vow. We shall fast, an austerity. The aim is different from the gṛha-vrata. Gṛha-vrata's aim is how to decorate the home, how to become happy in this home, in this world, in this material world. That is their… So they cannot become Kṛṣṇa conscious. One who has become callous of this material happiness, he can become Kṛṣṇa conscious. Therefore it is said here, yaṁ hi na vyathayanty ete. These material things, seasonal changes, so-called happiness, so-called distress, if one is not disturbed… There is no cause of disturbance. This is another foolishness. Why one should be disturbed? Because the so-called happiness or happiness or distress, whatever you are destined to receive, you must get it. You try or do not try, it doesn't matter. Whatever portion of happiness you are destined to get, you'll get it. And whatever portion of… Because this material life is mixture. You cannot get unadulterated happiness or unadulterated distress. No. That is not. You'll get distress and happiness both.

Therefore Kṛṣṇa has explained in the previous verse, here also: yaṁ hi na vyathayanty ete. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha [Bg. 2.14]. Here in this material world there is winter and the counterpart summer also. In the winter we aspire, "If it would have been warmer." That means you want summer. And again summer you'll require, you aspire had it been, I mean to say, cooler. You apply cooling machine. So this is our struggle. In the summer, we apply cooling machine, and in the winter, we apply heating machine. So undisturbed happiness, either in coolness or warmth, you cannot have. This is not possible. Therefore we have to become callous. But the materialist persons, they are disturbed. A little winter, little chilliness, immediately, "Bring electric heater, immediately." Or if there is too much hot, "Bring fan, bring cooler." So they are busy how to adjust these material disturbances. But they do not think that "Why these material disturbances are disturbing me? I do not want them." That question do not come… They simply struggle how to counteract it. Struggling like fool. But here is the solution. Here is the solution. The solution is that don't be disturbed with this cooling and heating machine. Be pleased in whatever condition Kṛṣṇa has placed you. Of course, there is no harm if you can put yourself in a comfortable… But simply for putting yourself in comfortable situation, don't forget Kṛṣṇa. That is our aim. Simply for making adjustment of this material condition of life, if you forget Kṛṣṇa, then you'll lose everything. That in the Bible also, what is, there is a… (devotee speaks) Yes. Repeat it.

Haṁsadūta: "What profiteth a man who gains the whole world but he loses his eternal soul?"

Prabhupāda: That's it. That should be the aim. That we are eternal soul. We must be again replaced in our eternal life. But if you forget this mission of life and simply become engaged how to become happy in this material world, how to avoid distress and how to get happiness… People are engaged in that way. Simply trying to get happiness and avoid distress, and forgetting that he has got a mission of life, to realize his self and go back to home, back to Godhead. This is the defect of the modern civilization.

So… bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi… matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. So their conferences, their United Nation, their scientific advancement, their educational system, philosophy, and so on, so on, everything is meant for how to become happy in this material world. Gṛha-vratānām. The aim is how to become happy here. And that is not possible. These rascals they cannot understand. If you want to become happy, then you must come to Kṛṣṇa. Mām upetya tu kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti [Bg. 8.15]. Kṛṣṇa says, "If somebody comes to Me, then he does not again get this place which is full of miseries," duḥkhālayam. This material world is explained by Kṛṣṇa as duḥkhālayam. Ālayam means place, and duḥkha means distress. Everything is distressful here, but fools being illusioned, covered by the illusory māyā, that distress he accepts as happiness. That is māyā. It is not at all happiness. A man is working whole day and night, and because he's getting some paper where it is written, "We trust in God. Take this paper, hundred dollars. I cheat you." Is it not? "We trust in God. I promise to pay you. Take this paper now. Not even one cent worth. It is written there hundred dollars." So I am thinking I am very happy: "Now I have got this paper." That's all. Cheaters and cheated. This is going on.

So we should not be disturbed by the happiness and distress of this material world. That should be our aim. Our aim should be how to execute Kṛṣṇa consciousness. How to execute. And Caitanya Mahāprabhu has given very simple formula:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age, Kali, you cannot execute any severe austerity or penances. Simply chant Hare Kṛṣṇa. That also we are not able to do. Just see. How unfortunate we are. So this is the position of the Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā upadrutāḥ [SB 1.1.10]. They are very rascals, manda. Manda means very bad, manda. And sumanda-matayaḥ. And if they want to improve something, they will accept some rascal Guruji Mahārāja. Mandāḥ sumanda-matayaḥ. And some party which has no bona fide contribution, they will accept that: "Oh it is very nice." So first of all they're all bad, and if they accept something, that will also be very bad. Why? Unfortunate. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Manda-bhāgyāḥ means unfortunate. And above that, upadrutāḥ. Always disturbed by taxes, no rains, no sufficient food. So many things. This is the position of Kali-yuga. Therefore Caitanya Mahāprabhu said… Caitanya Mahāprabhu not. It is in the Vedic literature, that you cannot do the yoga practice, meditation or offering big, big sacrifices or construct big, big temples for worshiping the Deity. It is very, very difficult nowadays. Simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and gradually you'll realize how to become immortal.

Thank you very much. (end)

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Bhagavad-gītā 2.15

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Mexico, February 15, 1975

Prabhupāda: (translated into Spanish by Hṛdayānanda throughout)

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate
[Bg. 2.15]

So we have been discussing for the last four days about the constitutional position of the soul. First thing, we have discussed that the living being… This body is not the living being, but the living being is within the body. Just like the motorcar is not the driver; the driver is within the motorcar. Now, that driver, or the soul, within the body is immortal. And it is transmigrating from one body to another. So this transmigration from one body to another is not very good business. Just like if you are living in some apartment and you have to change immediately for another, immediately for another, do you not get disgusted? Naturally we desire that "If I get some permanent apartment, it is very good." Actually we want that. Nobody wants to die. Even a person or living being in the most wretched condition of life, if you propose that "Let me kill you," he'll not agree. Therefore the psychology is that every living being does not want to die. So, but actually we are not subject to death or birth. That will be discussed. We have somehow or other, by chance or by coincidence, we have acquired this material body. Actually it is not by chance, but we wanted to lord it over the material world, therefore we have got this material body.

So everyone in this material world, either human being or animals, or birds and beast, is trying to be the lord of the universe. Therefore, if we actually want relief from this constant change of transmigration, then we must prepare for that. We have already discussed that we can get our next life as we prepare for it. If I like, I can go to the higher planetary system; if I like, I can go to the lower planetary system; if I like, you can go to the beastly life or godly life. As I desire, I'll get. The Lord is situated in my heart and in your heart, and He is working… He's staying. He hasn't got to work. He's staying to see my activities. And He also understands what is my desire. Accordingly, He offers a machine. This is a machine. It is said, yantrārūḍhāni māyayā [Bg. 18.61]. Yantra means machine. So just like in our car we can travel here and there, similarly, on this machine of body we can go anywhere.

So as human being, we should know that "Why I am wandering in so many places, in so many species of life and in so many planets? Why? Can it not be stopped for a permanent life?" This should be the consideration. Therefore Śrī Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

[Cc. Madhya 19.151]

The living entity in this way wandering in different species of life in different planetary platform, and therefore this is very disgusting, so if one is fortunate, then he comes in contact with a devotee. This Kṛṣṇa consciousness movement is meant for giving this opportunity to everyone. We are opening centers all over the world, inviting people to "Come in our place. Understand the philosophy. We have got so many books. And try to save yourself from this botheration of repetition of birth and death." In order to execute to this business, apparently there is little difficulty. Just like we prescribe to our members, "No intoxication." So no intoxication… One who is habituated to drink, to smoke, to drink coffee, tea, etc., he feels some discomfort. Similarly, we say, "No meat-eating." So those who are meat-eaters, they will find little difficulty to give up this habit. Similarly, we say, "No illicit sex," but one who is habituated for this illicit sex life, he feels some difficulty. So there are so many things. In the beginning it appears to be little difficult. Actually it is not difficult, but because we are habituated, we feel difficulty. So if you are actually anxious and serious to stop this repetition of birth and death, then we must take to Kṛṣṇa consciousness, because without Kṛṣṇa consciousness nobody can stop the repetition of birth and death. Therefore Kṛṣṇa advises in this verse that "Accept this little difficulty." Actually there is no difficulty, but because we are practiced, in the beginning we find little difficulty. Therefore here Kṛṣṇa says, yaṁ hi na vyathayanty ete: "All these so-called difficulties, if they do not bother or give some pain to a person…" Yam… All these difficulties… Just like I am feeling difficulty. I am habituated to smoke. Now I am forbidden, "Not to smoke." So I am feeling difficulty. So therefore Kṛṣṇa said, "Although it is not difficulty, but although one feels difficulty-still he sticks to the principle-then he becomes fit for going back to home, back to Godhead." So indriyāṇi pramāthīni, in the Bhagavad-gītā you'll find. Our senses are very strong, like mad snakes. There is some statement in Vedic literature, indriya-kāla-sarpa-paṭalī. Indriya, the senses, are just like dreadful snakes. But there is a means to subdue the snake. It is said, indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate, means the snake may be very dangerous, but somehow or other, if you take out its poison teeth, then it is no more dangerous." The snake is dangerous on account of the poison teeth. So if, somehow or other, the poison teeth extricated, then the snake is no more dangerous. So our strong senses, snakelike senses, can be bereft of the poison teeth by accepting Kṛṣṇa consciousness.

So the simple method offered by Śrī Caitanya Mahāprabhu is this chanting Hare Kṛṣṇa mantra. He says personally, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12], means "By chanting Hare Kṛṣṇa mantra your heart will be cleansed, and as soon as your heart is cleansed, you can feel everything in its proper order." So when the heart is cleansed we can understand our real position and how we are suffering and how to take steps against this suffering. This is called bhava-mahā-dāvāgni-nirvāpaṇam, extinguishing the blazing fire of material existence. In this verse it is mentioned again, dhīra. Dhīra means very sober. In the beginning Kṛṣṇa said, dhīras tatra na muhyati [Bg. 2.13]. Dhīra means one who is sober. He is not bewildered. So dhīra means that although there is cause of disturbance, one is not disturbed. Although there is cigarette, but I should promise, "I shall not smoke." Although there is facility for illicit sex, I'll not do it. That is called dhīra. Dhīra means the cause of agitation or disturbance is present there, but one is not disturbed. So in order to advance in spiritual life we have to become dhīra. And that is said here, sama-duḥkha-sukhaṁ dhīram. As soon as one become dhīra, sober, these so-called material pains and pleasure does not disturb me (him). Then he is fit for becoming immortal. Everyone is immortal, but he is fallen in such material condition that he thinks himself as mortal. Because I am spirit soul, therefore the Vedic injunction that feel:(?) ahaṁ brahmāsmi, so 'ham, means "I am as good as the Supreme Being," means "He is eternal; I am also eternal. He is also living being; I am also living being." That means qualitatively we are one, God and me. But quantitatively, He is great; we are small.

So we have to realize this, that we can become eternal, immortal, all qualified like God, if we get out of these material clutches. And for this, we have to become dhīra. Dhīra means, I have already explained, not to be disturbed, even the cause of disturbance is there. So that is the qualification of becoming immortal. So little tolerance of the sensation… Just like there is some sensation. If you have got some itches and you are feeling that "I should itch," but if you stop itching, this will be cured, and if you go on itching, it will increase. So itching… Anyone who has got some experience of itching… Itching is very pleasing at the time of itching, but next time it is not very pleasing. It has created so many disturbing condition. Therefore śāstra says that we should try to control the itching of our senses. Then he is dhīra. And as soon as you become dhīra, you are the first-class candidate for going back to home, back to Godhead. So there is method; there is practice; there is process. If you like, you can adopt them-actually there is no difficulty-and solve all the problems of your life. This is Kṛṣṇa consciousness movement. Try to understand and adopt it. Now any question?

Hṛdayānanda: (translating) He says that if we are originally in the spiritual world and full of knowledge, how can we try to lord it over, or, in other words, how can we try to do something which actually cannot be done? And if we are originally full of pleasure, then why would we accept an inferior position?

Prabhupāda: That I have already explained, that although you have got the God's qualities, but you are very small. Just like a big fire and the sparks of the fire, similarly, God is big fire, and we are like sparks of the fire. When the sparks come down from the fire, it becomes extinguished. So because we are very small, very… I have already given you the dimension. As soon as we become out of the big fire, in touch with God, then we become extinguished. So somehow or other, if you are, again go to the fire, you have your original, brightened, I mean, illuminating quality, the spark. So at the present moment, somehow or other, being fallen in this material condition, we have lost our godly qualities. We can cure that, just like a diseased man lost his appetite, but by treatment he can again awaken his appetite and eat properly. So we, being very small-we may say "a small god"-therefore we fall under the clutches of māyā, illusion, but it can be cured. We can again revive our original position.

Guest: [break] …the Lord in the heart is the soul or is He a part of the soul?

Prabhupāda: No. The soul is part of the Lord. Lord is the Supersoul. So therefore, yoga practice means the soul wants to find out the Supersoul. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, those who are real yogis, not bogus yogis, real yogi, they wants to meditate upon the Supersoul. The Supersoul or the soul, they are sitting on the same tree, the body. The Supersoul is simply witnessing the activities of the soul and giving sanction for all his mischievous activities. But the soul is suffering the sequence or the result of his activities. The Supersoul is simply witness. That is stated in the Bhagavad… Anumantā upadraṣṭā. Anumantā means without God's sanction, without Supersoul's sanction, you cannot do anything. But because he persists, the soul persists to do something, Supersoul says, "All right, you do at your own risk." Just like a thief is going to steal. The Supersoul is ordering, "Don't do it," because without God's sanction he cannot steal. But when the thief persists, then He says, "All right, you do at your risk." This is the position of the Supersoul and the soul.

Hṛdayānanda: (translating) Does the soul suffer with the mind, or he's always enjoying?

Prabhupāda: Yes, he creates. He's thinking in his own way; therefore he's creating a situation which will be botheration for him.

Hṛdayānanda: (translating) If we are so small, why is there a poison of the senses?

Prabhupāda: Poison? Yes, because we have come to the poisonous condition, the senses have become poisonous. Just like if you go to an area where there is infectious disease, you contaminate and suffer from the disease. So it is your duty not to go such a place where there is contamination. It is up to you. You create your own situation of suffering or enjoying. Yes.

Hṛdayānanda: (translating) She said if we have not already achieved perfection, then how can the soul achieve the perfection? It seems that he has to reincarnate slowly in time to achieve the perfection.

Prabhupāda: No, that is no argument. If you are diseased, you can be cured if you take the proper medicine, treatment. That's all. Disease is not hopelessness. Otherwise why the people go for treatment to a physician? Similarly, out of ignorance you are now in this miserable condition, but if you become treated by bona fide spiritual master, then you'll be cured. Originally every one of us-pure. Now, by material condition we are now contaminated. That… But there is process to get out of this material contamination. Then again we become pure. And as soon as we become pure, there is no more birth, death, old age, and disease. Finished.

Hanumān: How do we free ourself from māyā?

Prabhupāda: Just become Kṛṣṇa conscious and māyā will not touch you, just like you take injection, vaccine, and the infection will not touch you. That is stated in the Bhagavad-gītā. Daivī hy eṣā guṇamayī mama māyā duratyayā. Find out this verse. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Seventh Chapter. Read it.

Nitāi:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

(Hṛdayānanda reads Spanish translation)

Prabhupāda: So, any other question? Yes?

Devotee or Guest: I want to ask you how can we possibly know that one has attained Kṛṣṇa consciousness.

Prabhupāda: You have to think of Kṛṣṇa. Hm? What did he say, question?

Hṛdayānanda: He wanted to know what are the symptoms of one who has become Kṛṣṇa conscious.

Prabhupāda: Symptoms? He's chanting always Hare Kṛṣṇa. Unless one is Kṛṣṇa conscious, why he'll take the trouble, twenty-four hours, "Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa"? This is the symptom. The symptom is further explained that as soon as you see one man and you remember Kṛṣṇa, that means he's Kṛṣṇa conscious. So our men, wherever they go, people say, "Hare Kṛṣṇa!"-by seeing him only. Therefore the man is Kṛṣṇa conscious. This is the proof. That is the statement of Caitanya Mahāprabhu, "If by seeing one person you remember Kṛṣṇa, that person is Kṛṣṇa conscious."

Hṛdayānanda: (translating) Why it seems that when the soul comes into contact with material nature it becomes contaminated?

Prabhupāda: He wants to enjoy this material enjoyment. Just like everyone is going to the restaurant for eating something palatable, but we are not going, and somebody is going to cinema, but we are not going to the cinema. Similarly, there are two kinds of men: one is attracted; one is not attracted. Those who are not attracted, they are called nitya-siddha, eternally liberated. And those who are being attracted, they are called nitya-baddha, eternally conditioned. So you'll find always two classes of men. So one is attracted; one is not attracted. In the spiritual world the number of liberated person-many, many times greater than these conditioned soul. Just like the prison house and outside the prison house. The population outside the prison house, their number is very great, but within the prison house there are small number, criminals. So there are innumerable living entities. Out of them, some of them become attracted to this material enjoyment; others not. So one who does not want to serve Kṛṣṇa and wants to serve his senses, he's put into this material world. And he's given all facilities to enjoy, but he becomes entangled. This is the position. Yes?

Hṛdayānanda: (translating) How do we develop devotion for service, desire for service?

Prabhupāda: That is, means… If you are serious, you come to us. I shall teach you. If you want to be learned man, you must go to school. You cannot learn at home. Anything more?

Hṛdayānanda: (translating) How can we feel the transmigration of the soul?

Prabhupāda: How can you feel you are dreaming in a different land? In the, at night, when you dream, you forget you this all, everything, your father, mother, your home address. You are in a different platform. Again in daytime, you forget your dreaming land; you come to another place. This is transmigration. You create some body and you see differently. This is transmigration. We are… Every day, every night, we are experiencing transmigration, but we have no intelligence to understand. Therefore, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. You have to go to a bona fide guru, and he'll make you understand things.

Hṛdayānanda: (translating) How can we achieve samādhi?

Prabhupāda: Samādhi? When… Just like if you fully absorbed in some thought, that is called samādhi. That is samādhi. If you become absorbed in thought of Kṛṣṇa, that is samādhi. That's all right. Now let us chant. (end)

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Bhagavad-gītā 2.16

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London, August 22, 1973

Pradyumna: ”Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.”

Prabhupāda:

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo ’ntas
tv anayos tattva-darśibhiḥ
[Bg. 2.16]

There are two things, sat and asat. Sat means which exists, and asat means which does not exist, temporary. It appears and again disappears. That is asat. The example is just like the sky and the cloud. Cloud appears, exists for some time, again disappears. But the sky remains always. This is the distinction between sat and asat, try to understand. Sky, this material sky, this also does not exist, but so far our experience is concerned, we can understand the distinction between sat and asat. Permanent and temporary. We cannot say ”nonexistent” exactly. Existing. When the cloud comes, it has got some activities, there is rainfall and, on account of rainfall, on the ground there is some new vegetation, new flowers, everything looks very green. In the rainy season we get some products. So we cannot say it is false, but we can say it is temporary. Similarly, material world, matter, is not false. But it is nonpermanent. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You’ll find it in the Bhagavad-gītā. The Māyāvādī philosopher says brahma satyaṁ jagan mithyā. The spirit is truth, and jagat, this material world, is untruth, mithyā, false. We say that everything is emanating from the Supreme. Yato vā imāni bhūtāni jāyante. Everything is emanating from Brahman, the Supreme Absolute Truth. So that cannot be false. Because Absolute Truth, how from truth, false will come? This is our philosophy. The matter may be temporary, but it is not false. The Vedic injunction is mā asataḥ. Mā asato sad gamaya. Don’t try to be entangled with the asat. Sad asat. But try to come to the platform of sat.

In the previous verse, yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha, Kṛṣṇa says: ”Those who are not disturbed by the material changes…” Sama-duḥkha-sukhaṁ dhīraṁ so ’mṛtatvāya kalpate. Our mission, human mission, is to come to the platform of amṛtatvam, immortality. We have discussed this point. Amṛtatvam, immortality. The modern civilization, the so-called scientists, philosophers, they cannot imagine even that there is possibility of becoming immortal. They cannot imagine. Their brain is so dull that they cannot think of, that we can become immortal. Then how Kṛṣṇa is speaking about immortality? Is He speaking something nonsense, utopian? No, He is speaking the fact. Otherwise, if Kṛṣṇa speaks something nonsense, utopian, then nobody would be interested to read Bhagavad-gītā. We may be third-class men, that we indulge in Bhagavad-gītā, and Kṛṣṇa is speaking something utopian, nonsense. But there are big, big ācāryas-Rāmānujācārya, Madhvācārya. Why they are giving attention to the reading of Bhagavad-gītā? Kṛṣṇa does not speak anything nonsense. It is fact. So if it is the fact that there is possibility of becoming immortal… That is sat.

So sat… Our business should be to be engaged in the sat platform, not in the asat platform. Asat platform, nonpermanent, or according to somebody’s opinion, false. So false or nonpermanent, whatever it may be, the real human civilization should be based on the purpose of becoming immortal, sat, not asat. That is the distinction between India and other countries. Now I am not speaking of India of today, but India as it is. Big, big ācāryas, just like Vyāsadeva. Vyāsadeva is the original ācārya. Therefore the birthday of guru is called vyāsa-pūjā. Vyāsa-pūjā means original guru. Guru is the representative of Vyāsadeva. This throne is called vyāsāsana, sitting place of Vyāsadeva. So one who is representative of Vyāsadeva, he can sit on this throne. So guru, by paramparā system, guru is seated on the vyāsāsana because he is the representative. Just like in the high-court, the bench, it is called bench. Actually, the bench is to be used by the head of the executive power, the king or the president. But the high-court judge is the representative of the head executive; therefore, he sits on that bench.

So Vyāsadeva, so learned scholar, everyone knows how great scholar he was. He has written so many books. Four Vedas, eighteen Purāṇas, then Vedānta-sūtra, then Upaniṣads. So many things. Recorded, not written, recorded. So such a big scholar was residing… He was guiding the whole society, but he was living very humbly. Even Cāṇakya Paṇḍita, he was prime minister, but he was living in a cottage. That is the distinction between Vedic or Indian civilization and the modern civilization. The Indian civilization means they are interested in sat, and others they are interested in asat. Asat means which will not exist. I’ve already explained. In India, of course, materially, five hundred, five thousand years ago, materially also, India was very opulent. Why five thousand years? Even five hundred years or four hundred years, India was so opulent that Europeans were attracted to go to India. Even during the time of Mogul Empire. It was so opulent. Those who have gone to India, you’ll find if you visit in Delhi, the Red Fort. Red Fort you’ll find there are pictures of birds and trees on the wall and the eyes of the bird is now hole or some parts. Means it was bedecked with jewel. On the wall there was decoration of birds. Just like we paint now. There is also paint. But that is not painting. Set up with stones, and the eyes and other parts of the bird, or trees, flowers, they are bedecked with different types of jewels. Now all these jewels have been taken away when British government was there, and they are now protected in the British museum. So far I have heard. But the jewels were taken away. That’s a fact. Anyone can see that. So material opulence and… Of course, in India, it was not considered to have a big tin car or plastic plates. Material opulence means jewels, gold, silk, butter, that is material opulence. Not plastic pots or plastic bucket, plastic cloth. It has no value. So anyway, India was concerned material opulence, whatever is gotten from the nature, not by industry, not engaging oneself in industry. Therefore, India, the leaders of India now, they are finding that on account of our negligence to the material side of life, we have become poor.

So the (purport) (?) purpose is that the East and West difference is that the Eastern people, Eastern people means India, they stressed on this sat portion, the permanent portion, the spiritual civilization. Their aim was ”How to make this life perfect so that I can become immortal.” As I explained the other day, aihistam yat punar janmejaya, yat tat punar janmajayaya.(?) The whole effort was how to conquer over birth and death. So modern people they do not understand that birth and death can be conquered. They can imagine it. Sometimes they say that ”By scientific advancement, someday we shall become immortal.” They also expect to become immortal. But, expect or not expect, here is the information from Bhagavad-gītā. Kṛṣṇa says; He’s not speaking something nonsense or utopian. It is fact that we should be interested in the permanent, permanent life, not temporary life. This life, this material life is temporary. We may live for ten years or ten hours. There are living entities, they live for ten minutes and there are living entities who are living for ten millions or ten billions of years. Just like in the Brahmaloka, they live billions of years. So all these duration of life, different types of duration of life, are there within this material world, but still, it is not permanent. Even if you live for ten billions of years or you live for ten minutes or ten seconds, it is nonpermanent. That is being explained here. Nāsato vidyate bhāvaḥ. Asataḥ, or this material body, it has no endurance, it will not endure, it will not be permanently existing. Nābhāvo vidyate sataḥ: And the soul is permanent. He, it has no change; it will never be nonexistent. Kṛṣṇa is explaining. When Kṛṣṇa says, ”My dear Arjuna, you, Me, and all these kings and soldiers assembled here, it is not that we did not exist in the past,” so what is that? That means we are not this body. This body was not existing in the past in my past life, or duration of life. But as I am soul, I am existing now, I did exist in the past, and I will exist in the future. That is sat. Therefore, spirit has no such change.

Narottama dāsa Ṭhākura has sung, sat-saṅga chāḍi' kainu asate vilāsa te kāraṇa lagilā mora karma-bandha-phāṅsa. Karma-bandha-phāṅsa means entangled. Sometimes we have got experience, that threads, they become entangled. It is very difficult to find out where the beginning is. Sometimes spoiled. So, on account of our attachment to this material body, we are becoming entangled. Sat-saṅga chāḍi' kainu asate vilāsa. This meeting, as we are holding, this is called sat-saṅga. Sat-saṅga because here there is no other business, talking all nonsense, some material things. Here only we talk about the spirit soul, about Kṛṣṇa, about relationship with Kṛṣṇa, how to act to satisfy Kṛṣṇa. This is the business here. That is the reference. (?) Formerly, this place, Manor, was known as Piggot's Manor. Now we have named Bhaktivedanta Manor. What is the difference? Formerly, it was for sense gratification. Now it is meant for elevating one to the spiritual standard of life. So anything can be changed like that for sat-saṅga. Sat-saṅgāt mukta duḥsaṅga. If you continue sat, as it is said, sat-saṅga, then you advance in spiritual life. And if you associate with asat, then you become degraded. This is the policy. Sat-saṅga chāḍi kainu asate vilāsa te kāraṇe lagilā mora karma-bandha-phāṅsa. Don't be entangled. Try to become liberated from the entanglement. That is the mission of life.

So these things cannot be understood so long we are in the darkness. Darkness means sinful life. The more we are engaged in sinful life, we cannot understand what is sat-saṅga and what is asat-saṅga. So we should be purified. The whole human life is meant for purification. Yasmāt śuddhyet sattvam. Sattvam. Sattvam means existence. Śuddhyet. Śuddhyet means becomes purified. Just like a diseased man, contaminated by some disease. The medical treatment means he has to be purified from the contamination. Similarly, we are impure in this material existence, by contamination of the three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa-goodness, passion and ignorance. So even if we are contaminated by the quality of goodness of this material world, that is also contaminated. That is also cause of our entanglement. Goodness… A brāhmaṇa, if he thinks that ”Now I have brahminical qualifications, I am now educated, I am very cleansed, I am very controlled”-these things are brāhmaṇa qualification-”I know what is what,” jñānaṁ vijñānam, but he does not try for becoming immortal, then that kind of thinking is also bondage, that ”I am this, I am that.” Even though he is very learned, sattva śamo damas titikṣā śuci, all these good qualities are there. But if he does not try to be, go further ahead, how to become immortal, so this type of fine entanglement is also entanglement. And those who are passionate, they are thinking, ”I am so rich, I am so powerful, I have got so many nice business, bank balance, I have got my big family, nice wife.” These are passion conception of life. So they are certainly bound up. And those who are ignorant, means one does not know what is the value of life, lying down anywhere, lazy, sleeping, unclean, do not know the value of life, they are in ignorance. They are very firmly bound up.

So liberation means the more you are enlightened the value of life, the more, then you become liberated. The more you become liberated, the more you are advanced in your spiritual knowledge, sat, sat, sat-saṅga. Therefore, these meetings which we hold every day, they are meant for advancing in spiritual life. Here, there is no program how to become very rich, how to possess more motorcars, how to have more bank balance, how to have nice dress. These are material things. Or ignorance: how to sleep thirty-four hours a day, although we have got twenty-four hours only. So here we see big, big men, they sleep up to two o'clock. Early rising means two o'clock. That is also early, but not at day two o'clock. At night, two o'clock, if you rise, that is nice. But they are accustomed to get up, two o'clock. Because they think ”The more we sleep, we enjoy life.” Therefore, they are śūnyavādī. They want to become zero, sleeping always. Śūnyavādī. ”Make everything zero.” That is called śūnyavādī. No, that is not life. Śūnyavādī is not life. Activity is life. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu says: ”Don't become zero, but be engaged always in chanting Hare Kṛṣṇa mahā-mantra.” That is Caitanya Mahāprabhu's cult. We are not going to be zero. We want to be very active, but active not for sense gratification but for Kṛṣṇa's service.

Now what is Kṛṣṇa's service? That we are teaching, how to worship Kṛṣṇa.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are nine kinds of services. They are sat. The more we are engaged in these nine kinds of different occupation of devotional service, the more we are elevated, and the more we are engaged in activities of material sense gratification, we are degraded. Śrama eva hi kevalam [SB 1.2.8]. You have got nice office, material point of view, nice business. So if you perform that business, office work, your duty, very nicely, but you have no Kṛṣṇa consciousness, śāstra says that śrama eva hi kevalam. It is simply wasting time and laboring hard. That's all. Therefore Kṛṣṇa says that this is the distinction between sat and asat. And we should not be very much interested with the asat. Then our life is spoiled. We should be interested with sat. That will make our life successful. Then we make progress for amṛtatva.

Unfortunately, the people at the present moment, they do not know, neither they can imagine even that there is possibility of becoming immortal. This is very important point. There is not possibility, there is fact. And kṛṣṇa-kīrtana is so important. In the śāstra, many places, it is said. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. That param is, means spiritual. There are two kinds of, parā and aparā-prakṛti. Aparā-prakṛti, parā-prakṛti. Apareyam. I am, this material world is aparā, inferior energy. Itas tu viddhi me prakṛtiṁ parām. Besides this, there is another prakṛti, another nature, which is parā. Parā means spiritual. So we should be interested with the parā, not with the aparā. Why? Now that is real life. That is real life. Here it is said ubhayor api. Considering both this parā and aparā, the superior and inferior. Tattva-darśibhiḥ. Who will study? Tattva-darśibhiḥ. Tattva-darśī means those who have realized the truth, tattva-darśī. And we find this word tattva in various places. Tattvataḥ.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

In another place, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Tato māṁ jñātvā viśate tad-anantaram. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. This word tattvataḥ is very important. Tattvataḥ means the absolute truth. Truth. Tattva-means truth. In the Bhāgavata also, we'll find vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva-vidaḥ. Those who are aware of the truth, they call this tattva. What is that tattva? Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. That tattva is called sometimes Brahman, sometimes Paramātmā, and sometimes Bhagavān. The Bhagavān is the last word of tattva. Therefore, you'll find in every stanza, Vyāsadeva is writing, but he's writing śrī bhagavān uvāca. Don't think… Vyāsadeva says, that "Although I am writing, I am not the speaker. The speaker is the Supreme Personality of Godhead." Śrī bhagavān uvāca. "The authority is the Supreme Personality of Godhead, not I." The modern so-called philosophers, scientists, scholars, they say, "I think. I think." What is your value? The great personalities, they will not say like that. Never they will say. Therefore Kṛṣṇa even says, tattva-darśibhiḥ: "It has been concluded by higher authorities." He is Himself authority; still He's not speaking that "I say." No. Sometimes He says mataṁ mama: "That is My opinion." But He's also following the principle, authoritative, tattva-darśibhiḥ. Tattva-darśibhiḥ saṅkhye (?) ubhayor api dṛṣṭo 'ntaḥ, conclusion. Although Kṛṣṇa is saying that this is sat and this is asat, this is permanent and this is nonpermanent, but still, He is giving evidences that tattva-darśibhiḥ, those who have seen the truth, they have concluded like that. This is, means, authority. "They have concluded like that. Don't think that I am manufacturing something. No." Tattva-darśibhiḥ. This is the way of understanding. Whether tattva-darśibhiḥ. We also give reference sometimes in the modern age that such and such professor says such and such. But they are not tattva-darśibhiḥ. They are all speculator. They are not tattva-darśibhiḥ. But we have to go to the tattva-darśī.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So this tattva-darśī, tattva, this word you should learn very nicely. That that is authoritative, and others they are not authoritative. They are simply speculation. Speculation means mental platform; it has no value. As this body is also nonpermanent, the mind is also flickering. Mind is flickering, accepting something and rejecting something. The same thing now accepted, again rejected. This is mind's business. So mind cannot be tattva-darśī. Of course we have to think with mind, but under the direction of authority. Then we can reach real tattva.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Bhagavān is the last word of tattva.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.16

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Mexico City, February 16, 1975

Prabhupāda: (translated into Spanish throughout by Hṛdayānanda)

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas
tv anayos tattva-darśibhiḥ
[Bg. 2.16]

So we are discussing about the soul and the body for the last four days. Now it is being concluded…, not concluded, further informed that tattva-darśibhiḥ. Tattva means the Absolute Truth. They are called tattva-darśī. The tattva means the Absolute Truth, the spirit whole. The spirit whole is realized in three features. That is described in the Śrīmad-Bhāgavatam, vadanti tat tattva-vidas tattvam: [SB 1.2.11] "Those who are actually realized of the Absolute Truth, they say that the Absolute Truth is realized in three features." The brahmeti, bhagavān iti…, brahmeti paramātmeti bhagavān iti śabdyate: [SB 1.2.11] "Absolute Truth is realized in three features: Brahman, Paramātmā and Bhagavān." Brahman is the impersonal feature, Paramātmā is the localized feature, and Bhagavān is the personal feature.

So in the first stage… Just like the example we have given many times that the sunshine, sun globe and the sun-god. We are, every one of us, experienced what is sunshine. That means the sun, the sunshine and sun globe…, sun globe, the sunshine and sun-god, although it is one, the sunshine portion we can easily understand. But nobody of us has gone to the sun globe. Therefore there cannot be any direct perception of the sun globe. Rather, if we attempt to go to the sun globe, on the way we shall be finished. But the sun globe is not different from the sunshine. And still, the sunshine is not the sun globe. Being in the sunshine, you cannot say that you have seen the sun globe. You can simply understand that it is of the same quality, namely, as the sunshine has light and heat, the sun globe has also light and heat. So although the quality is the same, the quantity is different. The temperature in the sun globe is very, very high. Similarly, tattva, the Absolute Truth, the first realization is impersonal Brahman. That can be realized by ordinary man. Not ordinary man, a little advanced can understand what is the sunshine. But to have experience of the sunshine, we can put some theories, but directly it cannot be experienced. So again, within the sun globe there is the predominating deity, sun-god. Actually the heat and light is coming from the body of the sun-god. So those who are expert in studying the sun, the sun-god, the sun globe and the sunshine-this is an example-similarly, there is possibility of understanding God, His Paramātmā feature, all-pervading feature, as well as His Brahman feature.

So here it is said that na asataḥ vidyate bhāvaḥ. Asataḥ means that which does not exist forever. Just like our this body. It will not exist forever. Everyone knows it. Everyone knows that this body will be finished. And to finish the body… Suppose if somebody comes immediately with some weapon and if he says, ”I shall finish your body,” so immediately we shall be facing some danger. But it is known to us that this body will be finished. That means the danger is ahead. I may meet the danger… Today or tomorrow or hundred years after, the danger is awaiting. So what we are going to stop the danger? That is intelligence. A cat and dog, an animal, cannot protect them from the danger of death. But a human being, they also try to… Animals they also try to save themself from danger, but they cannot do very nicely, but a human being tries and can stop. So every intelligent person should know that ”The danger is there. I do not want that danger. Then how to stop it?” That is intelligence. So if we do not try to stop the danger, then we are not better than the animal.

So if you want to stop the danger of death, then you have to understand what is that Absolute Truth. Just like I have given already the example of sunshine. If you come to the sunshine, there is no darkness. But if you keep yourself within closed door, do not like to see the sunshine, that is your own choice. So everyone should try to come to the light. That is Vedic injunction, tamaso mā jyotir gamaya, means ”Do not remain in darkness, come to the light.” Light means knowledge, and darkness means ignorance. So every one of us now in the ignorance that we do not know ”What I am.” Everyone is in darkness in the concept of body. Ask anyone what you are. He will say, ”I am this body. I am Mr. Such and such.” ”I am Indian.” ”I am American.” This is all bodily description. And we have already discussed. This body is temporary, but I, the spirit soul, I am permanent. I have already experienced that I had my childhood body, I had my babyhood body, I had my boyhood body, youthhood body, I know it, but the bodies are no more existing, but I am existing. So therefore I am permanent, and the body is nonpermanent. Therefore it is said, nāsato vidyate bhāvaḥ: ”Permanency is not there in the body.” Nābhāvo vidyate sataḥ: ”And there is no annihilation of the permanent or the eternal.”

So this is… Kṛṣṇa, although He is the authority, still, He says that ubhayor api dṛṣṭaḥ antaḥ tu anayos tattva-darśibhiḥ. He says, ”All the tattva-darśī, the knower of the Absolute Truth, they know it very well, and they have decided like that.” The purpose is that we have to accept the experience of the tattva-darśī, of the seer of the Absolute Truth. That is knowledge. Our knowledge is imperfect because our senses are imperfect. Therefore we do not come to the right knowledge by exercising our senses. The idea is that we should accept the statement of Kṛṣṇa and the śāstra that we or I or you, we are spirit soul; we are permanent. And the body is not permanent. But we should be intelligent enough-how we can get the condition of permanence. That is possible when you or I, we come to the platform of eternity. That is explained in another place of Śrīmad Bhagavad-gītā, bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ, like that. Means that ”Many persons, by cultivating knowledge and tapasya, jñāna-tapasā, pūtāḥ, became purified. They have got the same status like Me.” The same status means God is eternal, God is full of knowledge and God is full of bliss.

So we are all part and parcel of God. We are part and parcel of God; therefore we have got the same quality just like a particle of gold has got the same quality as the big gold, and the small drop of sea water has got the same chemical composition as the large mass water. That God is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternal, full of bliss and knowledge. We can also attain that stage by purifying ourself. That purificatory process is stated as jñāna-tapasā, means knowledge and austerity. We can come to the real knowledge of our existence by purifying ourself. The purificatory process we are introducing by this Kṛṣṇa consciousness movement. And the method is very simple: chanting Hare Kṛṣṇa mantra. The more you chant this mahā-mantra, or the transcendental vibration Hare Kṛṣṇa, you become purified. Then you can understand what you are. Then every one of us, we can understand that ”I am not this body. I am not American. I am not Indian. I am not Mexican. I am spirit soul.” This stage is called brahma-bhūtaḥ, means self-realization. That is stated in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā [Bg. 18.54], means as soon as you are self-realized, you become jubilant. In the bodily concept of life we are always full of anxiety and morose. Yes, that is the material condition. But as soon as you realize yourself that you are not this body, you are different from this body, you become jubilant. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. This means as soon as one is self-realized, immediately he becomes happy, jubilant. And what is the symptom of becoming jubilant? That is also stated, na śocati na kāṅkṣati: ”He does not hanker after anything; neither he laments for any loss.” In the material condition we are in the platform of lamentation and hankering. Everyone is trying to possess something which he does not possess, and everyone is lamenting after losing his possession. These are the condition of the materialistic person.

So Brahman realization or self-realization means no longer lamentation, no longer hankering. Then next stage is samaḥ sarveṣu bhūteṣu, means then he becomes equal to everyone. He does not treat differently to different living entities. Because he can see the spirit soul in everyone, he sees everyone on the same equal position. This stage is called the bona fide stage for devotional service. That is stated in the Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is our perfectional stage. Mad-bhaktiṁ labhate parām means to be engaged in the loving service of God. So for cultivating knowledge, we are opening so many centers. You can take advantage and cultivate knowledge. Jñāna-tapasā. And practice little austerity. Get the knowledge. Just like we are discussing in this meeting. It is meant for acquiring knowledge. So we hold meeting at least twice, thrice in every center. So you can also participate and take the knowledge. And if you practice little austerity, then-two things, jñāna-tapasā-you become purified. And as soon as you are purified, you understand what you are, and what is God, and what is your relationship with God. And as soon as you know these three things your life is perfect.

Thank you very much. Now you can ask questions.

Hṛdayānanda: (translating) How can anyone in any part of the world understand that he is part of God?

Prabhupāda: Have you got any understanding of God? Do you know what is God?

Mexican: Yes.

Prabhupāda: What is that?

Hṛdayānanda: (translating) It is the essence. He calls it some big thing, the essence.

Prabhupāda: "Some." That means he has to clear idea. You do not know what is God clearly. You say, "Some, this, that." That is not clear idea. So how you can understand the part and parcel of God if you do not know what is God? How you can understand what is part and parcel of God?

Hṛdayānanda: He's saying that God is love, and therefore we should love each other.

Prabhupāda: So that we are preaching, that we are… Samaḥ sarveṣu bhūteṣu, see everyone on the equal level and love.

Mexican: Thank you.

Prabhupāda: That's all.

Hṛdayānanda: [break] (translating) …happens after death, where do we pick up?

Prabhupāda: That we have explained that you have to accept another body. And there are 8,400,000 different forms of body. And you will be awarded one of the bodies out of the 8,400,000. The body is awarded according to your karma or action. We are acting in three modes of material nature. Some of them are acting in goodness, some of them are acting in passion, and some of them are acting in ignorance. So there are three different modes of activities. Now, when you mix up three, three into three, it becomes nine. And again if you multiply nine by nine, it becomes eighty-one. So it increases in so subtle division of the mixture of the three qualities. Just like the painter. He knows how to mix the three original color, namely blue, yellow and red. The red color represents passion, and the yellow color represents ignorance, and the blue color represents goodness. So as the color painter, er, painter knows how to mix and make varieties of colors, similarly, the three modes of material nature being mixed up, they are represented in so many different forms of body. So at the present moment, in your human form of body, you are also mixing the same qualities in your different desires. That means you are creating your next body. So at the time of death the thoughts and the activities which will be prominent within your mind, you will get a similar body in next life. Therefore the intelligent man should be very cautious to get the next body. We can get the body like God; we can get the body like the dog. Therefore the best intelligent person should try to endeavor to get the next body like God. That is Kṛṣṇa consciousness movement, that you endeavor in this life so long you are alive to get a body like God. That will solve your all problems, namely birth, death, old age and disease. (someone speaks in Spanish) No, what he is speaking, first of all let…

Hṛdayānanda: (translating) What is the difference between God and ourselves and what is the relationship?

Prabhupāda: God is great; we are small. Otherwise, we the same. God is also living entity; you are also living entity. God is eternal; you are also eternal. God is full of bliss; you are also full of bliss. So quality, there is no difference. Only difference in quantity. Just like a drop of sea water. It is salty. So this means in the drop there is salt. But the quantity of the salt in the drop is not equal to the quantity of the salt in the vast water. And there is another example. Just like the big fire and the sparks of the fire. The spark of the fire, when it falls on your cloth, a pointlike space it can burn. But the big fire can burn the whole building. So the quality of God is in every one of us. We may take as a small god, that's all. But the power is different. God can create a planet like the sun, which is floating in the air, and you can create a small airplane floating in the air. God can create a mosquito which has got the same construction like the aeroplane, but you cannot do it. That is the difference between God and you. You can create; He can create. But His creation and your creation is not equal. Who put this question, "What is the difference between God and us?" You put? What did you…?

Girl: Well, I think that since there is…, that what is the relation between you…

Prabhupāda: That you can understand. What is the relation between big and small? The big is the master, and the small is the servant, that's all. If somebody is big, big merchant, big factory owner, you go to serve him. So that relation is very clear, that the master…, the big is the master, and the small is the servant. Therefore our business is to serve God. We are serving, but we are now serving dog. We are taking care of dog, not of God. This is our position. Because we are meant for service, so instead of giving service to God, we are giving service to dog. Therefore we are unhappy.

Hṛdayānanda: [break] (translating) After taking birth again, how does one continue his spiritual progress? They have two questions. And also when one is feeling very weak, fallen, how can he get going spiritually?

Prabhupāda: First of all, the next body may not be for cultivating knowledge in spiritual life because we are already fallen, and if we do not elevate, we may accept another body, still fallen. Therefore the intelligent person in this human form of life should take to spiritual cultivation of knowledge immediately. Immediately means before another death takes place. Because death will take place-that is certain-so our duty is immediately take to cultivation of spiritual knowledge so that we may get next life either liberation or another opportunity for cultivating spiritual knowledge. So anyone who begins cultivation of spiritual knowledge, he is on the path of perfection, but even if he falls down immaturely, he is guaranteed to get next life a human body so that he can again begin his cultivation of spiritual knowledge and make his life perfect. Therefore the conclusion is that without delay, we should immediately take to spiritual life and try to make our life perfect. Because there is no certainty when our death is coming. That is real intelligence.

Hṛdayānanda: [break] (translating) How many births do we have?

Prabhupāda: Births? There is no counting. Because unless you come to spiritual knowledge, the birth and death will continue. Yes?

Hṛdayānanda: (translating) Do we have to liberate ourselves from karma in order to achieve Kṛṣṇa?

Prabhupāda: Yes. The karma is the binding. So long our mind is karma conscious, then we have to take another body. Therefore bhakti is defined, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11]. Karma. People are very much enthusiastic to be engaged in karma, fruitive activities, and some of them are very eager to speculative knowledge. That is called jñāna. Therefore bhakti is jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. It must be uncovered by the speculative knowledge and fruitive activities. By karma, you are bound up to accept birth and death; by jñāna, you can be liberated for the time being, but you again fall down; but by bhakti, you are firmly fixed up in your spiritual platform. [break]

Hṛdayānanda: (translating) Are there many universes, or only one?

Prabhupāda: Innumerable, you cannot count. This is one of the universes, with so many planets, suns, moon. That is stated in the Vedic literature. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means this universe. It is ball-like, aṇḍa, egglike. Jagad-aṇḍa-koṭi. Koṭi means millions. So all combined together, that is material world. This is only one-fourth part of the creation of God. And the three-fourth part is the spiritual world. [break]

Hṛdayānanda: (translating) What do we think of Jesus Christ, Mohammed, Buddha and other bogus persons and all these different messengers of God?

Prabhupāda: They have got little advancement. Just like Mohammedans, they accept the kingdom of God, and the Buddhists, they say that this material world has to be finished. Buddhists do not give any information of the spiritual world, but they do not like this material world; they want to finish it. So every religious principle is preached according to the candidate, place and time. So if one surpasses these stages, then he can come to the higher stages of spiritual understanding.

Hṛdayānanda: [break] (translating) …take that maybe religion is simply imagination or a big business.

Prabhupāda: Yes, if there is no right information, it is something like that. [break] We should try to understand what is religion. Religion means the law of God. Just like law means the rulings given by the state, that is law, similarly, religion means the rulings given by God. But if one does not know what is God, then how he can accept what is His ruling? Therefore anyone who has got very scanty knowledge of God, that kind of religion is also scanty. That is the definition in the Vedic literature. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma, or religion, means the codes or the law given by God." And the Bhagavad-gītā, the same ruling is given, law, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all types of man-made religion; you simply surrender unto Me." Therefore the conclusion is religion means to surrender to God. So one who is fully surrendered to God, he is religionist. (end)

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Bhagavad-gītā 2.17

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Hyderabad, November 22, 1972
Prabhupāda:
avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati
[Bg. 2.17]

So the distinction between the living soul and the dead body-anyone can perceive. What is the distinction between a living body and the dead body? When a man is dead, he, his relatives cry, lament: "Oh, my father has gone," "My son has gone." But the father, as we have seen, he's lying on the floor. Where he has gone? He's lying on the floor. Why you are crying: "Oh, my father has gone away"? That means the person who has gone away, who has left this body, you have not, never seen. You have seen this body. So the body is lying there, and why you are crying, "My father has gone away"? So any intelligent man can understand that the real father, within the body, was a different thing. But our ignorance is so great that we accept this body, this dead body, as my father. This body is not only dead now, it was always dead. Because the living soul was there, within this dead body, it was moving. This is the fact. Just like a nice motorcar is running. But when the driver is not there, the motor is lying there, idle. If one identifies with the motorcar, the driver of the car, that is foolishness. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who is identifying this dead body, or this material body, which is a composition of tri-dhātuka, kapha-pitta-vāyu, some blood, flesh, and some secretion, and some bones-if anyone identifies the self with this lump of matter, then he is described as no better than cow and ass.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

So at the present moment especially… This ignorance is there always, in the material world, that one is identifying this material body with the real self. The self, the soul is different. It is not this material body. But our modern education, everything, advancement of knowledge, philosophy, everything on the basis of, on this wrong conception of life. So to give an, a glimpse of idea what is that soul, how it acts, here Kṛṣṇa, Lord Kṛṣṇa informs us:

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati

So the soul, the presence of soul is perceived by the consciousness. That consciousness… Just like the presence of sun, even I was blind, I could understand the sun is there because the sunlight and heat, I am experiencing. Without seeing the sun… When, as soon as I come to the sunshine, I feel light and heat; therefore immediately I can understand there is sun. It is not very difficult. Similarly just like we try to… When a man is dying, we try to feel whether the man is breathing, or he's feeling touch sensation. These are the tests. So the touch sensation is there so long the soul is there. Now I am living body. If somebody pinches my body, because the consciousness is all over the body, so I feel: "Somebody's pinching me." But when the conscious, consciousness is not there, if somebody chops up my body I will not protest. Therefore we should understand what is that living thing. That consciousness, which is spreading all over this body, that is living force. Kṛṣṇa says here: avināśi tu tad viddhi yena sarvam idaṁ tatam. Yena, by that consciousness. The consciousness is spread all over the body. So Kṛṣṇa says, "That consciousness is avināśi." After the death of, after the annihilation of this body, which we call dead, the consciousness is not dead. That we do not understand. There is no science; there is no philosophy. Everything based on a foolish assumption. They say the consciousness is made possible by combination of matter. The combination of matter, five elements, gross, the subtle elements, they cannot see. Even they see. So their… (aside:) Not now. Their proposition is that this consciousness is a symptom of combination of matter. That is Buddhist philosophy. They do not accept the existence of soul. "The consciousness is a combination of matter." But if it is a fact, then why don't you, if some matter is lacking, why don't you bring that matter or chemical and inject in the dead body and make it again conscious? Why it is not possible? What is your argument? If you say consciousness is combination of matter…

Just like our motorcar is being driven. So when the petrol is finished, matter… Because motorcar running means combination of matter-some machine, made of matter, and some oil, acting-so it is running. Of course, the driver is there. But foolish persons, they do not understand, simply combination of matter will not act. There must be a driver, a living person. Then the motorcar will go. So supposing the combination of matter, that the petrol is finished. So we can bring petrol. Again the motor runs. So if this body was running simply on combination of matter, and some matter is lacking, so why not bring that matter and put into it, and it will run? But that is not possible. That is, that was… The living force which was running this body was a different element, spirit. Nāsato vidyate bhāvo nābhāvo vidyate sataḥ. We have discussed this verse. That is living force. And Kṛṣṇa says, vināśam avyayasya asya. This consciousness has no annihilation. Vināśa. Nobody can kill this consciousness, or the soul. One can do harm to this material body, but not to the spirit soul and consciousness. Vināśam avyaya. Avyaya means which is never deteriorates. That is avyaya. Vināśam avyayasya asya na kaścit kartum arhati. Nobody can kill. Nobody can kill consciousness, nobody can kill the soul. Therefore it is said, na hanyate hanyamāne śarīre [Bg. 2.20]. "The consciousness, or the spirit soul, is never killed, never annihilated, on the destruction of this body."

So this is a great science. Unfortunately, the so-called scientist, he has no idea. He does not know. They simply say that "We do not know, but we are trying to know." That's all right. But here is the knowledge, perfect knowledge, in the Bhagavad-gītā. Why don't you take it? That they will not take. They'll go on speculating and promise falsely that "In future we shall be able to inject some matter within the body and the body will again become alive." That is their dream. In the past history, it was never possible; at present also, it is not possible. How you can expect in future? But they are under illusion. They think like that, that "We are making progress." At all, no progress, practically. They have no knowledge. That is their position. They have no knowledge. So we have to understand from the authority. There are so many arguments. Now, if you say "This body's dead because the blood has become white. Blood corpuscles, they are now become white instead of becoming red." So if that is the possible, so why don't you make the blood red? By some chemical injection or by adding some color, as soon as the blood becomes red… Why don't you do that? No. If you say "That was 'natural' redness. That natural redness cannot be brought," then your science is defective. And even if we accept that natural redness is the cause of living force, there are many natural redness in the flower, in the jewels. Why does it not move? So all the arguments of these foolish scientists, or so-called logicians, that can be, I mean to say, nullified, if you are intelligent. We have to take…, accept it, because it is said by Kṛṣṇa, the Supreme Personality. Because we cannot say anything, why it is avināśi, why this body's not avināśi, but the consciousness is avināśi, that we cannot explain; therefore we have to accept the version of the supreme authority. That is education. That is education. We, we cannot deny. Because we cannot give any counterproposal. So how we can deny Kṛṣṇa's proposal? Avināśi tu tad viddhi yena sarvam idaṁ tatam. Yena sarvam idaṁ tatam. This is also very significant. Idaṁ śarīram.

So I am individual spirit soul. I am conscious. My consciousness is spread all over the body. But my consciousness is not spread over your body. If you are pinched by somebody, I don't feel. Because your consciousness is different from my consciousness. You cannot say that the consciousness is the same in you and me. No. Everyone is individual. Therefore there is another consciousness. That is explained in the Bhagavad-gītā. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. I am kṣetra-jña, conscious. I know about the pains and pleasures of my body. You know about the pains and pleasures of your body. I do not know about your pains and pleasure. You do not know about my pains and pleasure. Therefore you are individual soul. I am individual soul. But there is another soul, Supersoul. That is Kṛṣṇa. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That Supersoul is present both in you and in me. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Sarva-kṣetreṣu bhārata. In every living entity. Sarva-kṣetreṣu. It is confirmed in the Vedic sūtras, Brahma-sūtra: aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. That Supersoul is present within this universe. Because that Supersoul is present within this universe, Kṛṣṇa says, viṣṭabhya aham: "I enter within this world." Ekāṁśena sthito jagat: [Bg. 10.42] "I do not enter, but My plenary portion, ekāṁśena, Paramātmā…" The Kṣīrodakaśāyī Viṣṇu, He enters. The Garbhodakaśāyī Viṣṇu, He enters within this universe. And the Kṣīrodakaśāyī Viṣṇu enters into everything, even in the atom. Therefore it is working. So that consciousness is there. Because the universal consciousness of Viṣṇu is there, therefore everything within the universe is working so nicely. Not that nature… Nature, you can compare with your body… The material nature is there, but without the soul's presence, the consciousness being there, it will not work.

Therefore as this universe, material cosmic manifestation is working very nicely, you have to accept there is God. You cannot deny. So that consciousness, superconsciousness, that is different. You cannot say that "I am the same. I have got superconsciousness." That is not possible. Then, if you have got superconsciousness, why don't you feel about my pains and pleasure? The superconsciousness is of Viṣṇu. That is all-pervading consciousness. That is also the same. Nature is the same. As I have got my consciousness all over this body, similarly, the superconsciousness is there all over the universe. As I feel pains and pleasure on account of some disturbance on this body, similarly, as soon as we create some disturbance with this universal atmosphere, the supreme consciousness is disturbed. That disturbance is going on. Therefore, in spite of all arrangement… Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. That, by God's creation, everything is complete. There is no flaw. But because we are creating disturbances, the world situation is different.

We are creating disturbances. By God's creation, everything is nice. Everything is fine. Take, for example, within this planet, there is sufficient place to grow food for all the population. Not only all the population at the present moment, but if the population increases ten times, twenty times, still, there is sufficient place to produce food for them. We are traveling all over the world three times a year, and we see in Australia and Africa and other countries, there are so much vacant places. And food can be produced, enough food can be produced. Enough milk can be available for feeding all this population. That is God's arrangement. But the difficulty is that we are quarreling amongst ourself. I am thinking Indian. Somebody's thinking "I am an American." Somebody's thinking "I'm Australian." "You cannot come here. You, I cannot allow you to come to my country." The immigration department. Therefore, the difficulty. By God's arrangement, there is everything complete. But I am disturbing. I am encroaching upon God's property: "This is mine." Therefore there is disturbance. Therefore the only solution of the whole world problem is Kṛṣṇa consciousness. There is no other solution. The only solution. Kṛṣṇa consciousness means when people will be educated to understand that this planet does not belong to America or India and Africa. Everything belongs… Sarva-loka-maheśvaram [Bg. 5.29]. As Kṛṣṇa says, "I am the proprietor of all the planets." When you understand this, that is Kṛṣṇa consciousness. Then there will be peace.

Therefore this Kṛṣṇa consciousness movement is very important. To educate people. Because foolishly they are claiming God's property his property. Nothing belongs to us. Even this body does not belong to us. As soon as the time factor is finished, my body's finished… So I have got this body, say, for seventy-six years, age, and, say, after ten years, or five years, it will be finished. So before my body was created, the world was there, and when my body will be finished, the world will remain there. Then how can I claim that this world belongs to me? This is called illusion. This is called ignorance. Mūḍha. Mūḍha means one does not know to whom the property belongs, but foolishly he's claiming that "It is my property." This Kṛṣṇa consciousness movement, in other words, it is spiritual communism. The material communism, which is going on, that is defective, because this Communist movement is centered around the state. But when there will be perfect communism-īśāvāsyam idaṁ sarvam [Īśo mantra 1], the center will be God, Kṛṣṇa-that will be perfect. When everyone will understand that Kṛṣṇa is the central point, Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer, when perfectly we come to that Kṛṣṇa consciousness, there will be peace and prosperity. Otherwise it is not possible. Therefore our… Of course, it is not possible that because the number of fools are greater.

But still, as it is suggested in the Bhagavad-gītā: yad yad ācarati śreṣṭhaḥ. Yad yad ācarati śreṣṭhas tat tad eva itaraḥ janaḥ [Bg. 3.21]. If the so-called leaders, they become Kṛṣṇa conscious, they understand the philosophy, then others will follow. As, at the present moment, because the leaders are foolish, blind, they have no spiritual knowledge, all the population of the world becomes godless. Therefore our appeal is to the leading personalities to understand this Kṛṣṇa consciousness movement. Try to understand its philosophy, apply in life, and try to distribute this knowledge. Automatically others will accept. Sa yat pramāṇaṁ kurute lokas tad anuvartate. If Kṛṣṇa consciousness movement is accepted by the leading personalities… Why they shall not accept unless they are ignorant and less intelligent? Everything is there. The Bhagavad-gītā is left for this purpose. It was instructed not to Arjuna, but to the whole world, in the midst of Battlefield of Kurukṣetra. So the whole world is a battlefield now. They should learn the teachings of Bhagavad-gītā and thus become happy within this world.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.17

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London, August 23, 1973

Prabhupāda:

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati
[Bg. 2.17]

"Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul." (Prabhupāda recites verse in Sanskrit)

Now it is very clearly enunciated, the nature of the soul. Any sensible man can understand. This is practical. Formerly, all the verses, they were more or less theoretical: dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This is, it may be taken theoretical. Not theoretically, but actually the fact, but still less intelligent cannot understand that there is a soul within this body. But here it is explained very clearly. Avināśi tu tad viddhi. Tat-that thing which is spread all over the body. Avināśi tu tad viddhi, tad-that, avināśi-imperishable. So what is spread all over the body? Consciousness. That is spread all over the body. Everyone can understand that if I pinch any part of my body or your any part of the body, you feel pain. Or similarly, if you get some other facilities, pleasure, so pains and pleasures are felt so long there is consciousness. Any man can understand. And as soon as the consciousness is not there, sometimes we are made unconsciousness by drugs, by chloroform and other anaesthetic medicine, or by nature, unconscious stage.

There are three stages: jāgarti, svapna, suṣupti. Anyone has got this experience. One stage is that you are awakened, another stage is sleeping, and another stage is unconscious. Jāgarti, svapna and suṣupti, the Sanskrit name. Jāgarti, when you are awakened, our consciousness is very acute, very strong. In sleeping stage, there is consciousness, but it is not so active. And unconscious stage means consciousness is some way or other subdued, not working. Three stages. So death means that unconsciousness for a long period. That is death. Because the soul is eternal. It will be explained. There is no birth and death. So when this body is annihilated, so the soul remains unconscious for a period, seven months for a human being. Seven months unconscious stage within the womb of the mother. After seven months, the consciousness revives. Just like if you have got an experience under chloroform, unconsciousness. The surgical operation takes place, you do not understand, you do not perceive pains and pleasure, but you remains for a certain hours unconscious. Then, gradually, dream comes. Just, from unconsciousness the dream comes. And from dream, you are awakened. As you go down from awakening stage to dream, dream to unconsciousness, similarly, you come up also, from unconsciousness to dream, from dream to awakening conscious stage.

So death means when this body is lost, gross body, the soul remains in the subtle body-intelligence, mind and ego. That subtle body carries him to another body. But those who are not intelligent, they do not understand what is the subtle body, although it is clearly said subtle body means mind, intelligence. You have got mind, intelligence, everyone knows. But these rascals, because they cannot see mind and intelligence, they think that this man is gone, dead. Mind, intelligence, everyone knows that he has got mind. I know you have got your mind, I have got my mind, you have got intelligence, I have got intelligence. But I do not see your intelligence; it is subtle. Just like there is sky, but here is sky in my front, but I do not see. The things, as they become more subtle and subtler, these gross senses cannot experience. Therefore, the soul is so subtle that it is not possible to perceive the presence of soul with these material senses. So these rascals, they simply say, ”No, I cannot see soul.” How can you see? That is not possible? It is so minute and so subtle that it cannot be seen by this gross eye. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet.

So Kṛṣṇa says, just imagine, tat, that. Yena sarvam idaṁ tatam. Idam, this body, tatam. Tatam means expanded, spread. We can understand the consciousness that if I press, if I pinch, or otherwise we feel pinch or… That is consciousness. So Kṛṣṇa clearly says that that thing is avināśi, imperishable. Now Kṛṣṇa has said previously that we, I, you and all others, we existed in the past. So we existed in the past. That means we are all individuals. In the past also, we were individuals, and at the present, we are individuals, and we shall continue to be individuals in the future. There is no such thing as the Māyāvādī philosophers or rascals, they say that after liberation they all intermingle, becomes a homogeneous lump. No. Even after liberation, we remain individual, particles. It is not that we mix up, homogeneous mixing up. Even in matter, what to speak of spirit. It will be explained that spirit cannot be cut into pieces. That means we are all spirit soul. It is not we are lumped together at one time, now we have been cut into pieces, and therefore we are individual-this Māyāvādī philosophy. It is not that. We are individuals, sanātana, eternally. That will be explained. Mamaivāṁśo jīva-bhutaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Eternally, we are individuals.

Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is the supreme cetana, conscious. Just like we were consulting dictionary yesterday, ”supreme being.” Therefore, His consciousness is also supreme. As we are living being-not supreme, subordinate-similarly, God is also being, but the supreme being. That is the difference. Very simple thing. You cannot say that ”I am supreme.” As these rascals say that ”I am God.” How you can be God? Are you supreme? As soon as we ask this question, ”Are you supreme?” ”No.” Then how you have become God? The supreme means… That is also… We consulted dictionary. The Supreme means the ”highest authority.” So is any one of us the highest authority? No. Nobody is highest authority. Everyone is under the grip of material nature. How you can be highest authority? But they imagine, ”Yes, I am high authority. I am…” Meditate: ”I am the highest authority, I am moving the sun, I am moving the this,” simply rascaldom. This is their meditation. Falsely think that ”I am the supreme, I am controlling everything. The sun is moving under my direction, the everything, the water is, seas, I mean to say, there under my direction.” Simply… This is their meditation. Impersonalists. Just try to understand how much foolish they are. Any sane man will say that ”I am moving the sun, I am moving the moon, I am moving the sea”? Any sane man will say like that? Nobody will say. Will you say? Anyone here? That you are moving the sun, you are moving the moon? Who is there, anyone? Who can say? Nobody can say. And still these rascals they are claiming that he has become God. God… ”We are all God.”

This rascal philosophy has killed the whole world, atheism. So many incarnation, gods, all false theories only. This is going on. So many gurus, all rascals. All rascals. Take it for granted. Anyone who is speaking against the principle of Bhagavad-gītā, he’s a rascal number one. That’s all. Don’t give any credit. Tell him on the face ”Whether you accept Kṛṣṇa, the Supreme Personality of Godhead?” If he says, ”No,” ”Then you are rascal.” That’s all. There is no exemption. At least you must know that here is a rascal. Because God is Kṛṣṇa, the Supreme. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Accepted by all ācāryas, by all Vedic śāstra. And when He was present Himself, He proved Himself that He’s God. Nobody was equal to Kṛṣṇa when He was personally present. Throughout the whole history of Mahābhārata you can see. Nobody was equal to Kṛṣṇa and nobody was greater than Kṛṣṇa. Many, many demons came to fight with Him, to kill Him. Even when He was a child, the Pūtanā demon came to kill Him by poisoning. But Kṛṣṇa is so kind that Pūtanā smeared over her breast poison and Kṛṣṇa sucked the breast and sucked her life also. But she was given liberation, the position of mother. Kṛṣṇa is so kind. That is supreme consciousness. That, ”However this demon, Pūtanā, innocent or ignorant, she came to kill Me without knowing that I cannot be killed, that is her ignorance. But so far I am concerned, I have touched her breast as mother; therefore, she should be given the position of mother, like Yaśodā Mā.” This is Kṛṣṇa. He felt Himself so much obliged because this is service. Just like mother gives service to the child without any return. She gives from the very beginning of our life within the womb, the mother feeds the child. The process is given by nature, but mother feeds. Therefore, when pregnant, the mother should not eat any pungent things because it will give to the tender skin and heart of the child. She should eat only very simple things. But they have no conscious. They are now killing, what to speak of maintaining the child very nicely that ”There is a child, my son or my daughter. She must be provided with all comforts in the womb.” There is no motherly affection even in this Kali-yuga. In the material world, motherly affection is considered to be the highest form of love. But the Kali-yuga is so polluted that mother is also giving up her love for the children. Just imagine what is the position. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10].

So this Kali-yuga so strong that it attacks even the so-called devotees also. Kali-yuga is very strong. Therefore Caitanya Mahāprabhu has recommended that if you want to save yourself, if you at all desire to take the position of amṛta, if you are interested… Nobody is interested. Kṛṣṇa says sa amṛtatvāya kalpate. That is the aim of life: How I shall become immortal. How I shall not become subjected to the four principles of distressed condition-birth, death, disease and old age. Nobody is serious. They are so dull. Therefore they have been described, manda. Manda means so bad, so rascal that they have no ambition of life. They do not know what is the goal of life. Manda. Manda means ”bad.” And sumanda-matayaḥ. And if some of them, just to become little recognized as very religious, he will accept some rascal as guru, magician, and eat everything, do everything, and become spiritualist, and his rascal guru will say, ”Yes, you can eat anything. You can do anything. Religion has nothing to do with eating.” It is going on. The Christian people, it is explicitly, clearly said, ”Thou shall not kill.” But they are killing. Still, they are very much proud, ”I am Christian.” And what kind of Christian you are? You are regularly disobeying the order of Christ, and still you are Christian?

So everything is going on. Either Christian, Mohammedan or Hindu, so-called. All of them have become rascal. That’s all. This is Kali-yuga. Mandāḥ sumanda-matayaḥ. They have created their own imaginary religious principle, and therefore they are condemned. They do not know. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The life, the aim of life is to realize God. This is human life. But they are so much embarrassed with this uncontrollable senses that they are going to the darkest region of material existence. Adānta-gobhiḥ. Adānta means uncontrolled. They cannot control the senses. They have become so unfortunate that simple thing, little effort, little austerity, to control the senses. The yoga process means to control the senses. Yoga does not mean that you show some magic. The magic, magician also can show magic. We have seen one magician, he created immediately so much coins-tung tung tung tung. Next moment it is all finished. So the life, they’re missing the aim of life. Mandāḥ sumanda-matayaḥ. Why? Manda-bhāgyāḥ. They are unfortunate. So you take it for granted. We are trying, even our Kṛṣṇa consciousness mission, we are trying to awaken. Still they are so unfortunate they cannot give up sense gratification. So unfortunate. Condemned, unfortunate. Repeatedly we are spending our gallons of blood-”Don’t do this”-still they are doing. Cannot give up even sleeping. So condemned. Kali-yuga. Mandāḥ sumanda-matayaḥ.

So it is very difficult with these rascals. Very, very difficult. Therefore my Guru Mahārāja’s Guru Mahārāja, Gaura Kiśora dāsa Bābājī Mahārāja, they were not preaching. They were disgusted that ”I have no power to reform these rascals. Better don’t bother. Let them go to hell. At least… Let them.” But still, my Guru Mahārāja preached. He was so kind. And he asked us also to do the same thing. But it is very, very difficult job. People are so rascal, so condemned, so sinful. It is very, very difficult to raise them. Very difficult. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. So only those who are very fortunate, they will understand that ”I am eternal,” avināśi, ”I am imperishable. I am put into this condition of perishable condition due to this my material body.” So how to get out of it? They have no ambition. Just like dogs and cats. Simply sense gratification. Kṛṣṇa is so kind, how, very clearly explains. You try to understand what is the soul.

So who does not understand there is consciousness all over the body? Tad viddhi. Yena sarvam idaṁ tatam. They’ll jump over, ”Yes, I am the Supreme God.” God’s consciousness is also spread all over. That’s all right. But is your consciousness spread all over the universe? Both of us, we are conscious. But He is supreme consciousness. Therefore His consciousness is spread all over the universe, all over the creation. In the Thirteenth Chapter, you’ll find Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: [Bg. 13.3] ”I am also kṣetra-jñam.” Supersoul. What is the difference between Supersoul and soul? Soul, consciousness, is spread all over this body. You are soul, your consciousness spread all over your body. I am soul, my consciousness spread all over the body. But my consciousness not spread all over your body, neither your consciousness spread all over my body. But God’s, Kṛṣṇa’s, consciousness is spread over your body and my body, His body and everyone.

So Kṛṣṇa is the super or the supreme because His consciousness is spread all over the universe. You cannot hide anything from Kṛṣṇa. That is not possible. You cannot hide. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. After all, you are making your plan with your heart and soul. The soul is there and the heart is there, mind is there. Now we are making plan. But you cannot hide the plan from the consciousness of Kṛṣṇa. He is sitting there. That is superconsciousness. One, you know the Aurobindo. He was trying to get superconsciousness. His philosophy is superconscious. Everyone who is here knows about Aurobindo. The superconsciousness you cannot get. That is not possible. Superconsciousness is for Kṛṣṇa, the Supreme Personality of Godhead. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa says, ”I know everything.” In the Bhāgavata it is said: janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. The Absolute Truth is that from whom everything is emanating. And He knows everything. Anvayād itarataś cārtheṣu. We have explained many times. Artheṣu. Just like I am conscious. But I do not know actually what is there within my body, how it is constituted, how, how many veins are there, how the blood is becoming red, how… We have no, actually, information. I do not know what is within this finger. I am claiming it is my finger. Here it is my finger, but I do not know how the finger is constituted. Therefore I am not abhijñaḥ. Although there is my consciousness, I am not abhijñaḥ. Abhijñaḥ means expert in the knowledge. That is called abhijñaḥ. Very experienced. But Kṛṣṇa is abhijñaḥ. That is described in the Śrīmad-Bhāgavatam. Kṛṣṇa is abhijñaḥ. That is said. Janmādy asya yataḥ [SB 1.1.1], in the Bhāgavata, beginning. Janmādy asya yataḥ anvayāt: indirectly or directly. Anvayāt means directly. Itarataś ca: or indirectly. We may know directly that ”This is my finger.” But indirectly I do not know what is the constitution of finger, how it is working, how it is moving. You do not know. I know directly this is my hair. But indirectly how I am cutting hair and again it is growing, it is unknown. I say these are my hairs, but I cannot count how many hairs are there.

So I am conscious to a certain extent only, not fully. I am not abhijñaḥ. I am not very expert. These are simple truths. But these rascals are claiming that ”I am God.” The God is, means he is conscious, not only conscious, He’s abhijñaḥ, very expert, knows everything, and svarāṭ. Now, to get abhijñaḥ, abhijñatā or experience, we have to consult somebody. But God is svarāṭ. Svarāṭ means He’s personally so independent that He doesn’t require to take knowledge from anyone else. That is God. Svarāṭ. Svarāṭ means fully independent. That is God. Now how He become? Svābhāvikī jñāna-bala-kriyā ca. These are the description in the Veda. Svābhāvikī. His knowledge is very natural. Svābhāvikī. Just like here something itching. Immediately my hand, attention, yes. Svābhāvikī. It is not that I have to think, ”Now here it is itching, what I have to do?” No, you have… Immediately, hand comes. Svābhāvikī, by nature. Similarly when God has to create, as soon as He desires ”Let there be a creation,” immediately creation. He hasn’t got to think, make a plan, how to do it, how to execute it, where to get the ingredients. No. His energies are so perfect that as soon as He desires, everything is there. That is God. That is God. And that is happening. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. He desires: ”Prakṛti, nature, immediately produce a rose flower.” Prakṛti helps immediately. The color is coming, the beauty is coming, everything is coming. These rascals say it is automatic. No automatically. There is expert knowledge behind it-that is God. So let us utilize this consciousness, the sense how to understand that supreme consciousness, supreme God. Because I am not supreme, although I am conscious, I am not supremely conscious. I am not expert. God is expert. So always there is difference between God and ourself. We cannot be equal with God. That is not possible. This is sense. Otherwise all rascaldom.

Don’t be victim of the rascals.

Thank you very much. (end)

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Bhagavad-gītā 2.17

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(with Spanish translator)

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Mexico, February 17, 1975

Prabhupāda:

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati
[Bg. 2.17]

Now Kṛṣṇa is giving a practical way of understanding the presence of soul. He says, yena sarvam idaṁ tatam: ”One thing, which is spread all over the body, that is avināśi.” That means immortal. So what is that which is spread all over the body? It is not the skin, not the… This is also spread over the body. The skin, the bone, the marrow, the blood-they are also spread over the body, but Kṛṣṇa is not meaning this material things. The actual active principle within this body is the spirit soul. Now, in medical science, bones are being replaced; flesh also being replaced; blood is also being replaced by injection. So everything can be replaced materially by scientific improvement. But when that things which is immortal, that is gone, it cannot be replaced. Even nowadays the heart is being replaced, but no medical science or any science has ever been able to replace the life. So he’s giving the example that that presence of the soul is perceived by consciousness. So the flesh is there, the bone is there, the blood is also there, but when the consciousness is not there, that means it is finished. Because the consciousness is there, therefore any part of the body, if we pinch, we can feel pains and pleasure. And when the consciousness is not there, when the man is dead, the flesh is there, the blood is there and other ingredients are there, but there is no more life because it is useless now. Therefore Kṛṣṇa says that avināśi tu tad viddhi yena sarvam idaṁ tatam. The tatam means spread. The consciousness is spread. If we pinch in this part, by consciousness you’ll feel pain, or this part or any part of the body, because the consciousness is there, you feel pains and pleasure.

So Kṛṣṇa points out that this consciousness is immortal, avyaya. Avyaya means which is never annihilated, avyaya. Vyaya means there is whole thing, and you can take out part of it, but avyaya means you cannot take a part of it also; it is always wholesome. So this consciousness is avyaya, means never annihilated, and avināśi means immortal. So when this consciousness is transferred from this body to another body, that is called transmigration of the soul. But one thing we must know it, that as there is consciousness in my body, as there is consciousness in your body, similarly, there is consciousness in the whole universe. So long the consciousness is there in my body and the consciousness is there in your body or everyone’s body, the body is very nice, very fresh, everything is going nicely. So as soon as the consciousness is gone, immediately this lump of matter begins to decompose.

Similarly, this material cosmic manifestation is working very nicely-the sun is rising; the moon is rising; the seasons have changes; the air is blowing; the light is there; heat is there-why? Because there is big consciousness. And that small consciousness in your body and my body, keeping this body fit, similarly, there is another, greater consciousness which is keeping this material world fit and working order. So what is this consciousness? This consciousness is the spread of the soul. Just like example: you take a small grain of arsenic acid, or potassium cyanide, you put in your tongue, immediately it spreads all over your body and you die. So you can just understand the potency of a small grain of material thing. So how much potency is there of the spiritual thing? Because, we have already discussed, material things are inferior and spiritual identity is superior. So you study these material things, a small grain of poison or the sun, how much powerful they are. A small grain of poison immediately can finish the body, and the small disk, although it is not small… It looks… We can see. The sun globe is spreading the light and heat all over the universe. Similarly, the potency of the soul is so powerful that it is maintaining the whole body. Similarly, the potency of God is maintaining the whole universe. Just like on account of the presence of the soul the body is maintained, similarly, on account of presence of God the whole universe or the cosmic manifestation is maintained. As I am, a small particle of spiritual identity, I am maintaining this body so sound and healthy, similarly, the presence of the Supreme Soul Kṛṣṇa, or God, is maintaining the whole material cosmic manifestation. Every one of us can perceive the presence of the soul and presence of God.

Another feature is that your consciousness and my consciousness is different. Therefore we are all individual. Similarly, God is also individual. That has been explained in the Second Chapter of Bhagavad-gītā. Kṛṣṇa says that ”Arjuna, you, Me, and all these people who have assembled in this battlefield, they were individual in the past, individual at present, and they’ll continue, individual, after death also.” Now, that individuality… God is great because His consciousness is big. He is maintaining the whole cosmic manifestation. And I am very small. Therefore my consciousness is also limited, and I am spreading all over this body. So any sensible man, intelligent man, can understand the presence of God by seeing this cosmic manifestation in orderly being maintained. It is said in the Viṣṇu Purāṇa, just like fire remaining in one place spreads the heat and light, similarly, the soul also, being present in some part of our body-it is said in the heart-it spreads his heat and light, the consciousness. Similarly, God is also present. He spreads heat and light, and therefore we find so many varieties of manifestation. Just like… This example is very perfect. Just like the light is here, it is localized, but it is spreading its illumination all over this room. The light is situated in one place. Similarly, God is situated in His kingdom or in His place; still, He is present everywhere. He is present within your heart. He is present even within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35] **. He is present in His abode, and He is present everywhere. He is present within the atom. He is present within your heart. This is called pariṇāma-vāda, or the presence of the energy of God. Every one of us, we are also energy of God.

There are three kinds of energies. He has got multi-energies-parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]-but they have been summarized into three. The one energy is called spiritual energy, the other is called material energy, and the third is called marginal energy. The spiritual and material we can understand. At least we can feel when the, a living man and a dead man… A living man means spirit and matter combined. And a dead man means the matter is there; spirit is gone. So you can distinguish what is spirit and what is matter. So similarly, there is, as this is material world, there is another spiritual world. We living entities, we, by nature, we are spiritual, but because we have got the potency either to live in this material world or in the spiritual world, therefore we are called marginal. The real position is, because we are spiritual, we should live in the spiritual world. At the present moment we have lost our spiritual constitutional position; therefore we are in this material world. Just like a man is generally healthy, but sometimes he falls sick, so at the present moment our condition is sick. It is called bhava-roga. Bhava-roga. Bhava means to become, and roga means disease. What is that bhava-roga? We are appearing, taking birth in the material world. This is called bhava: "You become." And after sometimes you become finished, means death. This is called disease. Bhava-roga. Yes. We have to cure this disease and come to our healthy standard of life. That opportunity is here in this human form of life. If you want to cure this material disease and revive your healthy condition of eternal spiritual life, the opportunity is here. Therefore our only business in this human form of life is to cure this material disease, not to aggravate it. Disease should be cured, not to increase it. But at the present moment we are mad after increasing the disease. We are acting in such a way that we have to accept another body. That means material disease will continue.

So to live irresponsibly like cats and dogs is very risky life. Because so long we shall be engaged in the matter of sense gratification-material life means sense gratification-we shall increase our prolongation of repetition of birth and death. So this irresponsible life of eating, sleeping, sex life and defense like cats and dogs will not help us. Therefore… Because this kind of activities will oblige me to accept another body, and as soon as we accept another material body we become subjected to the stringent laws of material nature. And the material miserable conditions are summarized into four items: birth, death, old age and disease. So those who are not in knowledge of the spirit soul, they are very irresponsibly prolonging his life in material activities. Material science could not find out the spirit soul within the body because the magnitude, the dimension of the spirit soul, is very, very small. That is stated in Padma Purāṇa,

bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ
sa cānantyāya kalpate

Bālāgra means the tip of your hair. Divide into ten thousand parts. That one part is the dimension of the soul. That is there within the body. So material science has no such instrument or perfection of study that they can see such a small particle. Therefore these foolish people say there is no soul, but the practical application-the soul is there; therefore the consciousness is there; therefore the body is working in order. The soul is minus, the consciousness is minus-this body is a lump of matter.

So we have to study this very intelligently. Then we'll understand that what is soul, what is the business of the soul, why the soul is entrapped in this bodily, material body, why there are so many varieties, body. This is a great science, and that science is explained in this Bhagavad-gītā. Actually, at the present moment there is no education, because education means to understand my identity. The so-called education which is going on, that is called art. Of course, they also say, "B.A., M.A., Bachelor of Art, Master of Art." It is just learning an art only; it is not education. Just like an electrical electrician. He knows the art how to put the negative and positive wire and bring electricity. That is an art. But that electrician does not know what is the science of understanding soul. The modern education, they are simply giving lessons on some art, generally known as technology. So by that advancement of knowledge we can construct high skyscraper building, nice motorcar, nice airplane, nice machine. That is art. But we do not know what is going to happen next life, my soul. That we do not.

So this is the distinction between avidyā and vidyā. Vidyā means knowledge, and avidyā means ignorance. Suppose you construct a very nice skyscraper building and next life you become something-you remain a rat in that house-then what is your benefit? The soul has to accept a body according to his karma. If by karma he has to accept the body of a rat, it will not be excused by nature that "You have constructed skyscraper building; therefore you'll again come and live there." No, that is not possible. If by karma you are fit for becoming a rat or cat, nature will give you that body. On account of your high attraction of the skyscraper building you can remain there, a rat and cat, but you cannot enjoy anymore. Therefore every human being should be very intelligent that "What is going to happen, my next life?" and prepare for that because it is said…, avināśi tu tad viddhi: "That small particle is avināśi," means it is not going to die; the body is going to finish. Then if my next life, next body, becomes rat and cat, then what is the benefit I get by this skyscraper building I have constructed with so hard labor and perseverance? This is knowledge. If you simply become interested on this small span of life, say, fifty or sixty or hundred years, utmost, but if you neglect your eternal existence, is that intelligence? We are teaching that science, and the Bhagavad-gītā is there. Take advantage of it.

Thank you very much. Hare Kṛṣṇa. [break]

Hṛdayānanda: (translating) …therefore we can become rats. We take birth as that. So now, can we become Kṛṣṇa consciousness right now?

Prabhupāda: Yes, if you like, you can become immediately. If you like, you can become Kṛṣṇa conscious immediately.

Guest: (Spanish) [break]

Hṛdayānanda: He would like to become Kṛṣṇa conscious, only wants to know if you believe in God. (laughter)

Prabhupāda: Hm? What is that?

Hṛdayānanda: He wants to know if you believe in God.

Prabhupāda: I don't believe in God? You believe in God? [break] Why I'll not believe? If you can believe, I can believe also. It is not believing; it is fact. We are explaining the fact, how the existence of God is there. There is no question of believe or not believe; the fact is fact. Just like if there is fire, you believe or not believe; the fire is there. That I have already explained. The fire is there, and the heat and light is expanded. If there is smoke, you can understand there is fire. This is knowledge. It is not that you have to see the fire, but because there is smoke, you can understand fully that there is fire. Similarly, the whole cosmic manifestation is working in order. That is explained as heat and light. Therefore there is fire or God. There must be. So it is not the question of believe or not believe. Fact is fact. [break]

Hṛdayānanda: (translating) When we offer something to you, for example, your picture, he wants to know if the person, if, simply by his act of offering does he become purified, or if the spiritual master is actually aware of the offering.

Prabhupāda: Offering? What is that offering?

Hṛdayānanda: For example, if we offer some food to you or if we just offer, for example, chanting, any activity we try to dedicate to you…

Prabhupāda: Yes, yes. The spiritual master is the representative of God. Whatever you offer to the spiritual master, it goes to God. Just like the tax collector. He collects taxes, but it goes to the government. The spiritual master does not take anything for himself. Whatever you give, that is carried to the Supreme Personality of Godhead. Just like in our movement we collect millions of dollars, but it goes for Kṛṣṇa's service, for constructing temple, for providing the devotees, for publishing books, for spreading this knowledge, in so many ways, not personal expenditure. [break]

Hṛdayānanda: …his point is that if the spiritual master is actually conscious of our activities.

Prabhupāda: The spiritual master may not be conscious, but God is conscious, and through God he is also conscious.

Hṛdayānanda: [break] (translating) …come a time when all these conditioned souls will become liberated?

Prabhupāda: Immediately, if he accepts the principle. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all your engagements. Simply surrender to Me." If one agrees to this principle, he becomes immediately liberated. And He says also, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I shall give you protection from all reaction of sinful activities. Don't bother. Don't worry." So He immediately squares up all account if you surrender to Him. And if you don't commit again sinful life, then your life is successful.

Hṛdayānanda: (translating) When the devotees are chanting their rounds and when they think of their spiritual master they feel a type of ecstasy. So why are they feeling this ecstasy?

Prabhupāda: That means spiritual standard. That feeling of ecstasy is required. That is spiritual standard. If he does not feel ecstasy, then there is still time to come to the point. That is very good qualification. [break] Generally not, but there is chance. Therefore we have said marginal. Marginal, we have got independence. You can fall down, but generally not fall down. [break]

Hanumān: How is that, that this world is unreal? Why do we say that there is good thing and bad thing in the world?

Prabhupāda: We don't say unreal. It is temporary. But "good and bad," that is our creation. There is nothing good here. Because there is death, then where is good? If, after all your attempts, you die, then where is the good? So "good and bad," that is imagination. There is nothing good; everything is bad here. (end)

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Bhagavad-gītā 2.18

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Hyderabad, November 23, 1972

Prabhupāda: (beginning of lecture extremely faint) …Just like part and parcel of my body, hands and legs, they are serving the whole body, similarly, Kṛṣṇa is the supreme whole and we are His parts and parcels; therefore our duty is to serve Him. This is our constitutional position. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. We cannot become Kṛṣṇa. We are eternally Kṛṣṇa's servitors, part and parcel. This is real conclusion, qualitatively one. Just like this finger, you can call it body, but it is part and parcel of the body. Similarly, the part and parcel of the Supreme Lord, you may call "God," but he's not the Supreme God. Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ [Bs. 5.1]. So anāśinaḥ aprameyasya. Anāśinaḥ, it cannot be destroyed. Although it is very minute, aprameyasya, you cannot measure. You have no such measuring method, that you can measure the soul's breadth and…, length and breadth. In geometry, they finish it: "(A) Point has no length and breadth," but that is not the fact. A point has also length and breadth, but we cannot measure it. Aprameya. Similarly, there is length and breadth of the soul also. That is also mentioned in the Vedic literature. (aside:) Go little back side. It is said in the Purāṇas: keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīva-bhāgaḥ sa vijñeyaḥ sa anantyāya kalpate [Cc. Madhya 19.140]. The spirit soul is measured, first of all, divide the tip of your hair into one hundred parts, and then take one part again, and again divide it into one hundred parts. That portion is the measurement of the soul. Or, in other words, one ten-thousandth part of the tip of your hair. Now, we have no measuring instrument. Therefore, because we have no measuring instrument, although the soul is there, within this body, we cannot find it out. Although the soul and the Supersoul both are situated within the heart, and the heart is the center of all vitality, energy of this body… That is accepted. But we have no eyes to see the soul or the Supersoul because these material eyes are blunt, imperfect. You cannot see so many things. I cannot see even my eyelids, the nearest, and I cannot see which is far, far away, distant place.

So all our senses are imperfect. By imperfect senses, you cannot see the spirit soul. You cannot see even the spirit soul. How you can see the Supreme Soul, God? That is not possible. You have to purify your senses. Then you can see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The present blunt senses, material senses, all are imperfect. Even we hear the Lord's name, nāmādi, ataḥ śrī-kṛṣṇa-nāmādi… Just like we are chanting. One who is spiritually advanced, he's enjoying this Hare Kṛṣṇa, Kṛṣṇa's name. But those who are blunt, they will see, they will think, "What these people are chanting?" Because he has no power to hear. Ataḥ śrī-kṛṣṇa-nāmādi. But realization of Śrī Kṛṣṇa begins by hearing. That is the method. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. If you hear about Kṛṣṇa, if you chant about Kṛṣṇa, then gradually, your heart will be cleansed. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. By chanting and hearing, the dirty things within the heart will be cleansed. Then you will understand what is your position in relationship with God. You'll understand what is God. Therefore in this age especially, Kali-yuga, because people cannot perform any other austerities… They're unable. They're so dull. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. This is the position of the people of this age. Prāyeṇa alpa āyuṣaḥ. Generally, their span of life is very short. It is decreasing, day by day. As our forefathers lived ninety years, hundred years, now we are not living up to such extent of ages. Generally, people are dying… In India, the average age is thirty-five years. In other countries, maybe little more. But gradually it is decreasing, and it will decrease to such a point that even a, if a man lives for twenty to thirty years, then he'll be considered as grand old man. That, that day will come.

So this age… Therefore śāstra says, prāyeṇa alpa āyuṣaḥ. Generally, almost everyone is short-living. Prāyeṇa alpa āyuṣaḥ kalau asmin yuge janāḥ. Asmin yuge, kalau, they are very short-living. Then again, mandāḥ: all rascals. Mandāḥ, third class; no first-class men. Practically no brahminical qualification. All śūdra qualification. Therefore mandāḥ. Sumanda-matayaḥ. And if one comes forward to be spiritually enlightened, he accepts something bogus, which has no meaning, without any reference to the śāstras. Therefore mandāḥ sumanda-matayaḥ. They have got a opinion, and that is going on. You may have any opinion. That is all right. This foolishness is going on in this age. Mandāḥ sumanda-matayaḥ. Manda-bhāgyāḥ, and most unfortunate. Everyone is practically unfortunate. Nobody has certainty what he will eat tomorrow, or in the evening. Everywhere… Don't think only it is only in India. In America. When I went there, I thought everyone is very rich. There are so many poor men. They are lying on the street. The street-lying population is everywhere, either in India or in America or in England. I have seen. The first-class, second-class, third-class men will remain there. You may however try to make everyone first class; the division, first class, second class, third class, will go on. That is nature's arrangement. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. And disturbed. Just like today's strike, unnecessarily. Disturbance. So many disturbance everywhere, all over the world, because the population has degraded, degraded. They must be like that. This is the way.

Therefore, anyone is interested for spiritual advancement, he should take to this Kṛṣṇa consciousness movement, which is principally chanting. Harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21]. In this age, you cannot practice yoga, mystic yoga practice, meditation; it is not possible. It is very difficult. You cannot arrange for big, big sacrifices. That is also not possible. Therefore three times it is said: nāsty eva nāsty… You cannot take to the yogic principle, you cannot take to the ritualistic ceremonies. You cannot take to the temple worship also. It is very difficult. Kalau na…

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

This is the injunction of the śāstra, that in the Satya-yuga, when people were said to live for one hundred thousands of years, at that time yogic principle, meditation, was possible. And in the Tretā-yuga, the performance of big, big sacrifices was possible, because things were available, there were yājñika-brāhmaṇas. In this age, practically, there is no yājñika-brāhmaṇa who can perform yajña. No competent brāhmaṇa. Therefore performance of sacrifices is not possible. The only performance of sacrifice is this, as we are performing-Hare Kṛṣṇa festival. That is stated: yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Yajñaiḥ saṅkīrtana. In this age, Kali-yuga, no other sacrifices are…, is possible. Only sacrifice… This is sacrifice. Yajñaiḥ saṅkīrtana. Just like we are doing, in a small scale. But it can be done in larger scale. But people are not interested. People are not interested. They have lost all brain. Su-medhasaḥ, and alpa-medhasaḥ. These two words, two words are used in the śāstras. Alpa-medhasaḥ. Medhā means brain substance. So those who are alpa-medhasaḥ, they, means less brain substance. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Alpa-medhasaḥ, less intelligent, less brain substance, they worship different demigods. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. The anya-devatās are there, but who are attracted to worship other demigods? Those who are lusty. Kāmais tais tair hṛta-jñānāḥ. These are the statements in the Bhagavad-gītā. You know. Those who are lusty, and, being lusty, they have lost their senses. Hṛta-jñānāḥ. Śrīla Viśvanātha Cakravartī Ṭhākura, he says, hṛta-jñānāḥ naṣṭa-buddhayaḥ. No intelligence. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23].

So in this age, this is simply waste of time. If you actually interested in spiritual advancement of life, if you divert your attention in so-called worship of this demigod, that demigod, this demigod, then you'll simply waste your time. There will be no advancement. And even you become perfect in worshiping the demigods, then what will be your profit? The profit will be: yānti deva-vratā devān [Bg. 9.25]. You can go to the planets where the demigods live. But the planets and this material world, everything will be annihilated. Antavat tu phalaṁ teṣām [Bg. 7.23]. Suppose you are promoted to the Brahmaloka. That is also antavat. It will be finished, because by the end of Brahmā's duration of life, everything within this universe will be finished. Therefore antavat. That is not permanent. But if you manage to go back to home, back to Godhead, then yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Then that is perfect life.

So anyone who is not interested in perfect life, they'll be allured by this so-called demigod worship. Antavat tu phalam. But those who are intelligent… These are the activities of the alpa-medhasaḥ, but one who is su-medhasaḥ, su-medhasaḥ, one who has got good brain substance, for him, in this age, it is recommended, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Kṛṣṇa-varṇam. Kṛṣṇa Himself. Kṛṣṇa, or kṛṣṇaṁ varṇayati. The one, the incarnation of God, who will chant always "Kṛṣṇa." That is Caitanya Mahāprabhu. Caitanya Mahāprabhu preached this Hare Kṛṣṇa mantra. Therefore kṛṣṇaṁ varṇayati, iti kṛṣṇa-varṇam. Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. Tviṣā, by complexion, He's akṛṣṇa, not kṛṣṇa, not black. Kṛṣṇa appeared blackish. Not blackish as we imagine. Kandarpa-koṭi-kamanīya. Kṛṣṇa, although He's blackish, He is attractive more than millions of Cupids. Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.30].

So anyway, Kṛṣṇa appears in four colors-red, black, yellow, and white-in different ages. So in this age, Kali Yuga, Kṛṣṇa appears as Caitanya Mahāprabhu, yellow color. Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. Akṛṣṇa may be red. Akṛṣṇa may be white. But this akṛṣṇa means pīta, yellow. Because other akṛṣṇa, red and white, was in the Satya-yuga and Tretā-yuga. Therefore here akṛṣṇa means the yellow. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. He's always surrounded by His intimate devotees. He's surrounded by many devotees. Caitanya Mahāprabhu, wherever He was going, thousands and thousands of people were following His saṅkīrtana, but especially He, He was always surrounded by five special devotees: śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara, śrīvāsādi-gaura-bhakta-vṛnda. He's Himself, Śrī Kṛṣṇa Caitanya; His expansion, Nityānanda; His incarnation, Śrī Advaita Prabhu; His internal energy, Gadādhara; and His external, marginal energy, Advaita Prabhu, er, Śrīvāsa. But He has got another energy, which is called external energy. External energy cannot come in front of God, Kṛṣṇa. This is māyā. Just like darkness cannot come in front of the sun.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

This material world is dark. It is called tamaḥ. Tamaso mā jyotir gamaya. The Vedic instruction is "Don't remain in this material world. Come to the spiritual world." Spiritual world. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-kotiṣv aśeṣa-vasudhādi-vibhūti-bhinnam, tad brahma niṣkalam anantam aśeṣa-bhūtam [Bs. 5.40]. So come to the Brahman platform, brahmajyoti. Don't remain within this darkness.

So therefore in this age,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is intelligence, to chant saṅkīrtana. Bahubhir militvā kīrtayati. Assemble in big assembly. Just like we are trying to introduce. It is very easy. Chant, thousands and thousands of people. Never mind what he is. It doesn't matter whether he's learned or fool, rich or poor, or black or white, or brāhmaṇa or śūdra. No consideration. Come together. Chant Hare Kṛṣṇa mantra. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. Your brain will be cleansed. It is so easy. It is so nice and so perfect. According to the instruction of the Vedas: Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Repeatedly, in every Vedic literature. And practically, Caitanya Mahāprabhu introduced practically. And He asked every Indian to go outside India and preach this cult, Hare Kṛṣṇa mantra. But we are not doing that. We are going outside our country to beg only. Not to give. And here is a prime gift. You can give all over the world. Your country will be glorified. They're anxious for this. Pṛthivīte āche yata nagarādi grāma. Caitanya Mahāprabhu's prediction: "As many towns and villages are there on the surface of the globe, everywhere this Hare Kṛṣṇa mantra, or Lord Caitanya's name, will be celebrated." That is being done. There is immense field for introducing this Hare Kṛṣṇa cult all over the world. That is practical. Unfortunately, although Caitanya Mahāprabhu entrusted the matter to every Indian… Not that to the Bengalis, because He appeared in Bengal. He never said for the Bengalis. He said, bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. "On this holy land of Bhāratavarṣa, anyone who has taken his birth as a human being, he should make his life perfect." Janma sārthaka kari'. You cannot preach without making your life first of all perfect. If I remain imperfect, I cannot preach. One must be perfect. That is not very difficult. We have got direction of great sages and saintly persons and God, Kṛṣṇa, Himself.

So to make our life perfect is not at all difficult. We are simply neglecting. That is our misfortune. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Because we are manda, manda-mataḥ, we have accept some bogus logic, bogus "ism," and wasting our time. We should take from the śāstra the real path. Then we shall become intelligent. Su-medhasaḥ. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. The short-cut method. Intelligent class of men will take this saṅkīrtana movement for his spiritual elevation of life. It is a fact, it is scientific, it is authorized. So don't neglect. Take this chanting of Hare Kṛṣṇa heart and soul, and anywhere… Niyamitaḥ smaraṇe na kālaḥ. There is no rules and regulations, that "You have to chant at this time or that time, in this position or that position." No. Because it is especially meant for these fallen conditioned souls, there is no hard-and-fast rule. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. The name, the holy name of Kṛṣṇa, is as powerful as Kṛṣṇa. There is no difference with Kṛṣṇa and His name. Kṛṣṇa is Absolute. Therefore there is no distinction between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's entourage, Kṛṣṇa's pastimes, from Kṛṣṇa. Everything is Kṛṣṇa. If you hear about Kṛṣṇa, then you should know that you are touching Kṛṣṇa by aural reception. If you see Kṛṣṇa the Deity, that means you are seeing personally Kṛṣṇa. Because Kṛṣṇa is absolute. He can accept your service, any way. Because He is everything. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. His energy. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Everything's Kṛṣṇa's energy. So if we are in touch with Kṛṣṇa's energy, with a little knowledge, we are directly in touch with Kṛṣṇa. This is the process. As you become constantly in touch with Kṛṣṇa, that is Kṛṣṇa consciousness. Then you become purified. Purified. Just like if you put one iron rod in the fire, it becomes warm, warmer, warmer, and at last it becomes red hot. When it is red hot, it is fire. It is no more iron rod. Similarly, if you keep always in Kṛṣṇa consciousness, you become Kṛṣṇized. This is the process. Then everything becomes purified; then your spiritual life is manifested. Then your life is successful.

So the first beginning is… Here, as it is said by Kṛṣṇa, antavanta ime dehāḥ: don't be attached with this body. The body is material, but even this body is material, it can be spiritualized by the same process, by Kṛṣṇa consciousness. Spiritualized means when this body will forget the materialistic activities. This body, you can utilize for sense gratification. Just generally people are doing. Eating, sleeping, mating and drinking and so on. So you can utilize this body… That is material. But if you engage this body for the service of the Lord, it becomes spiritualized. As I have already explained, the iron rod, constantly in touch with fire, it becomes, at end, it becomes red hot. That is fire. At that time, it acts like fire. You touch that red-hot iron rod anywhere, it will burn. Similarly, this body can be spiritualized, although it is material body. How? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234].

māṁ ca yo vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

[Bg. 14.26]

Brahman. Brahma-bhūyāya kalpate. It at once becomes Brahman. Brahma-bhūyāya kalpate. How? Avyabhicāreṇa bhakti-yogena yaḥ sevate. Therefore this process, arcana… Everyone is engaged only in Kṛṣṇa's service. They are, from the beginning of the day, four o'clock, they are rise from the bed. They offer maṅgala-ārātrika. You are seeing practically. We are demonstrating the Kṛṣṇa con…, how one can become Kṛṣṇa conscious perfectly. Therefore we have brought this Deity. Anyone can do it at home. Where is the difficulty? If these Europeans and Americans, they can do, our Indians which is our heritage, we are born in this land of Bhāratavarṣa, we cannot do it? But we are neglecting. We are so fallen. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. We have become so unfortunate that we cannot take to this process. So whatever we have done, done, that's all right. But now this Kṛṣṇa consciousness movement is there. Everyone should take it very seriously and make his life perfect.

Thank you very much. Hare Kṛṣṇa.

Bhavānanda: (reading questions:) …Kṛṣṇa, they accept that Kṛṣṇa is in every living entity, and therefore they say that by serving humanity and your fellow man, that that is serving Kṛṣṇa. Is that correct?

Prabhupāda: If you remain in a room, to serve the room, does it mean that serving you? You are within a room. Simply cleansing the room, does it mean serving you? The present moment, what they are doing? Just like my Guru Mahārāja used to say that a man has fallen on the water, and one brave man came. He said that "I shall save this man." And he also jumped in the water and brought his coat and shirt, and he said, "Now the man is saved." Is it saving the man? So similarly, the service of humanity means they are serving the body. Where is the soul? They do not know how to serve. Just like washing the cage, and the bird within the cage, it is starving (imitates bird): "kanh kanh kanh." So they do not know what is service. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. They are thinking this body. That is, that is… We are explaining this morning: antavanta ime dehāḥ. This body is perishable. It is material. What is the use of serving it? However you serve it, it will destroy. Try to save the soul who is put into this body and embarrassed. That is real service. This is Kṛṣṇa consciousness movement. We are trying to save the soul. The body, however you try to save it, it will, antavanta ime dehāḥ, it will end, today or tomorrow or after some years. You cannot save it. Save the soul. Nityasyoktāḥ śarīriṇaḥ. The śarīriṇaḥ, the soul, which is within the body, that is nitya, eternal. Now, although it is nitya, it is fallen in certain condition of this material body, that it appears to be dying. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. He's under the tribulation of birth, death, old age and disease on account of this material body. Therefore, if you actually want to give service to the humanity, then give service to the soul, and if you give service to the soul, automatically the body is also served. But if you stress on the body, without… Therefore, despite all arrangements for humanitarian work, the human society is becoming worser and worser. Why? That is not service. They do not know how to serve. Illusion. Real service is this, Kṛṣṇa consciousness, to arouse the Kṛṣṇa con…, dormant Kṛṣṇa consciousness in every human being. Nitya-siddha kṛṣṇa-bhakti. To make him aroused in relationship with Kṛṣṇa, that is real service. So what is going on in the name of service, that is not service. That is simply washing the coat and shirt. That's all. [break] Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.18

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London, August 24, 1973

Pradyumna: "Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore fight, O descendant of Bharata."

Prabhupāda:

antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata
[Bg. 2.18]

Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ. Śarīriṇaḥ, This is plural number. Śarīriṇaḥ. So śarīrin or śarīrī means the proprietor of the śarīra, or body. Śarīra means this body, and śarīrin, one who possesses the body. So plural number is śarīriṇaḥ. In a varieties of ways, Kṛṣṇa is convincing Arjuna that the soul is different from this body. So this body, antavat, it will be finished. However you may try, so scientifically, applying cosmetic and other things, you cannot save the body. That is not possible. Antavat. Antavanta means, anta means end, and vat means possessing. So "You have got your duty to fight, and you are lamenting that the body of your grandfather or teacher or kinsmen, they'll be destroyed and you will be unhappy. That's all right, you'll be unhappy, but even if you do not fight, their body will be finished today or tomorrow or say a few years after. So why should you go back from discharging your duty? This is the point. "And so far the soul is concerned, of your grandfather, teacher and others, they are nitya, eternal." Already explained, nityasya uktāḥ.

Now Kṛṣṇa here also says ukta. Ukta means "it is said." Not that dogmatically I am speaking, I am putting up some theory. No. It is said. It is already settled, it is already ascertained. And in the Vedic literature, by authorities it is so said. This is the way of presenting evidence. Even Kṛṣṇa, the Supreme Personality of Godhead, He does not theorize. He said, "It is said," authorized. Anāśino 'prameyasya. Anāśinaḥ. Nāśinaḥ means destructible, and anāśinaḥ means not destructible. Śarīriṇaḥ, the soul, anāśinaḥ, it will never be destroyed. And aprameyasya. Aprameyasya, immeasurable. It cannot be measured also. In the Vedic literature the measurement is described there, but you cannot measure it. Anything, so many things are described in the Vedic literature. So you are so advanced in scientific knowledge, but neither you can say that it is not fact. Neither you can estimate. Just like in the Padma Purāṇa, the varieties of living entities are expressed: jalajā nava-lakṣāṇi. The aquatic animals or living entities are nine hundred thousand. So you cannot say, "No, it is not nine hundred thousand. It is less or more." It is not possible for you to see within the water how many varieties of. You might have, the biologists, they might have experimented, but it is not possible to see nine hundred thousand forms. That is not possible. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati.

So the trees and plants, (they're) two million varieties. Sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyayaḥ. And the insects, they are eleven hundred thousand. So it is a puzzling thing, that how Vedic literature places everything very correctly. Nine hundred thousand, eleven hundred thousand, two million, as they are. This is called realization. So we take it for granted. Our facility is, because we accept the Vedas as authority, therefore the knowledge is there, ready. If somebody asks me or you, "Can you say how many forms of living entities are there within the water?" it is very difficult. Even the biologists cannot say. Although they are very expert. I cannot say. But our facilities, we can immediately say, there are nine hundred thousand. Although I have never experimented, neither seen personally, but because it is explained in the Vedic literature, I can say you correctly. Therefore in the Vedānta-sūtra it is said that you want to see or perceive directly anything… Just like so many rascals come, they challenge, "Can you show me God?" So… Yes. We can show you God, provided you have got the eyes. God can be seen by different type of eyes. Not these eyes. That is stated in the śāstra. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya means these senses, these material senses. With these material senses, you cannot experience directly what is the form of the Lord, what is His quality, what does He do. So many things we want to know about the Supreme. But śāstra describes the qualities of the Lord, the form of the Lord, the activities of the Lord. You can learn. Śāstra-yonitvāt. Yoni means source, source. Śāstra-yonitvāt. Śāstra-cakṣus. Your eyes should be the śāstra. Not these blunt eyes. Everything we also experience by śāstra, by book.

So we have to see through the authorized books the description which is beyond our perception. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Tarkeṇa, by argument, which is beyond your sense perception. So many things. Even we see daily so many planets, stars in the sky, but we have no information. They are going directly to see the moon planet, but hopelessly coming back. It is very doubtful to say so. And they have got dogmatic impression: "Except this planet, in other planets, so many, there is no life." These are not perfect understanding. From śāstra-yoni, if you want to see through the śāstra… Just like moon planet. We have got information from Śrīmad-Bhāgavatam that there, the people, they live for ten thousands of years. And what is that measurement of year? Our six months equal to their one day. Now such ten thousands of years, just imagine. It is called daiva-varṣa. Daiva-varṣa means year according to the demigods' calculation. Just like Brahmā's day, that is demigods' calculation. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. We have got information from Bhagavad-gītā, Kṛṣṇa says that they calculate the years of the demigods. Everyone's year is calculated. This is called… This is accepted by the modern science, relative truth or the law of relativity. A small ant, he has got also hundred years' age, but the ant's hundred years and our hundred years different. This is called relative. According to your size of body, everything in relationship. Our hundred years and Brahmā's hundred years, that is different. Therefore Kṛṣṇa said calculate like this: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17].

Now you try to understand what is the age of Brahmā by calculating one day. Your sahasra-yuga, we have got four yugas, Satya, Tretā, Dvāpara, Kali-these are called four… This calculation is forty-three hundred thousands of years. That is the sum total of the four yugas. Eighteen, twelve, eight, and four. How many it comes? Eighteen and twelve? Thirty, and then eight, thirty-eight, then four. This is rough calculation. Forty-two, forty-three. Sahasra-yuga-paryantam. So so many years, sahasra-yuga-paryantam ahaḥ. Ahaḥ means day. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. This is the one day of Brahmā. One day means morning to evening. Forty-three hundred thousands of years your calculation. Therefore these things are to be understood through the śāstra. Otherwise, you have no knowledge. You cannot calculate. You cannot go to Brahmā, you cannot go even to the moon planet. And what to speak of Brahmaloka is the ultimate, the remotest part of this universe. So by your direct experience, you cannot calculate, and neither you can go. They estimate, the modern aeronautics, they estimate, that in order to go to the topmost planet will require forty thousands of years by going in the light year. Just like light year, we have got calculation.

So we cannot estimate by direct perception, even in this material world, and what to speak of the spiritual world. Not (possible.) Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. By mental, muni-puṅga means mental speculation. You can go on mental speculating, but if you do even for many hundreds and thousand of years, it is not possible to calculate. You have to accept this truth through the śāstra; otherwise, it is not possible. Therefore Kṛṣṇa said, nityasyoktāḥ śarīr-ukta. Ukta means it is said. Not that "I am presenting some dogma," although He can do so. He's Supreme Personality of Godhead. This is the method. Unless there is ukta, said by authorities, previous authorities, ācāryas, you cannot say anything. This is called paramparā. You try to understand with your intelligence, but you cannot make any addition or alteration. That is not possible. Therefore it is called nityasyoktāḥ. It is said, it is already settled. You cannot argue. Nityasyoktāḥ śarīriṇaḥ anāśino 'prameyasya, immeasurable.

Now, this soul, as in the previous verse we have understood, avināśi tu tad viddhi yena sarvam idaṁ tatam. This is not measurement of the soul, but the power of the soul you can measure. But not the soul. It is not possible. Soul is so small that it is not possible. You have no measuring means, and because now our material senses, it is not possible. You can simply understand by consciousness. Just like when Caitanya Mahāprabhu fainted in the Jagannātha temple, Sarvabhauma Bhaṭṭācārya examined that there was no consciousness. Even the abdomen was not moving. When you actually you have consciousness and you breathe, the abdomen moves. But Caitanya Mahāprabhu's abdomen was tested by Sarvabhauma Bhaṭṭācārya. It was also not moving. So he thought that "This sannyāsī might have died." But he again tried. He brought a little cotton swab and put before His nostril, and when he saw the swab, the fibers little moving, then he became hopeful, yes. So everything has got a different type of calculation, measurement. But so far the soul is concerned, it is said here, aprameyasya, there is no source of measurement. There is no source. Therefore, the so-called materialist science, they say there is no soul. No, there is soul. This is the proof there is soul. This is the proof. What is that proof? First of all there is consciousness. This is the proof. But you cannot measure. The place is also located. The soul is there in the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So the soul is in the heart and Kṛṣṇa is also in the heart. Because they remain both together. So place is also located. You can perceive also by consciousness where there is presentation of soul, but if you want to measure by experiment, that is not possible. Therefore it is called aprameya. Prameya means direct perception. I can see or I can touch, I can handle. So that is… Kṛṣṇa says no, it is not possible. Aprameya. Then, how I shall accept? Now Kṛṣṇa says. So how I can believe Kṛṣṇa? Kṛṣṇa says ukta, it is already settled up by authorities. Ukta. This is paramparā system. Kṛṣṇa also says ukta. Kṛṣṇa does not say that "I speak," no. Ukta, there is Vedic evidence. Where it is? In the Upaniṣads there is. Just like,

bālāgra-śata-bhāgasya

śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ
sa cānantyāya kalpate

It is in the Upaniṣad, Śvetāśvatara Upaniṣad. This is called Vedic evidence. In another, in the Śrīmad-Bhāgavatam, there is evidence. What is that? Keśāgra-śata-bhāgasya śatadhā, sadṛśaṁ jīvaḥ sūkṣma [Cc. Madhya 19.140]. Sūkṣma, very fine. Jīvaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātītaḥ kalpate. This jīva, not one, two, three, four-you cannot calculate. Asaṅkhya. So these are evidences in the Vedic literature. So we have to accept it. Kṛṣṇa confirms it and actually also you cannot measure. But we get evidence, the presence of the soul, presence of the soul. Still, how we can say there is no soul? No. This is foolishness. The whole world is going on under this foolishness. Not only now, before also. Like Cārvāka Muni, he was atheist, he did not believe. Lord Buddha also said like that, but He cheated. He knew everything because He is incarnation of God. But He had to cheat the people in that way because they are not intelligent enough. Why not intelligent? Because they were killers of animals, they lost their intelligence. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. Those who are animal killers, their brain is dull as stone. They cannot understand any thing. Therefore meat-eating should be stopped. In order to revive the finer tissues of the brain to understand subtle things, one must give up meat-eating. Vinā paśughnāt [SB 10.1.4]. It is the statement of the King… What is it?

Devotee: Yudhiṣṭhira.

Prabhupāda: Not Yudhiṣṭhira.

Devotee: Parīkṣit, Parīkṣit Mahārāja.

Prabhupāda: Parīkṣit Mahārāja. He said that God consciousness, Kṛṣṇa consciousness, cannot be understood by the animal killer. Vinā paśughnāt [SB 10.1.4]. Nivṛtta-tarṣair upagīyamānāt. You'll find those who are animal killers, the so-called Christians and Mohammedans, they cannot understand. They (are) simply fanatics. Cannot understand what is soul, what is God. They have got some theories and they are thinking we are religionists. What is sin, what is pious activities, these things are not understood by them because they are animal killers. It is not possible. Therefore Lord Buddha propagated ahiṁsā. Ahiṁsā. Because he saw the whole human race is going to hell by this animal killing. "Let me stop them so that they may, in future, they may become sober." Sadaya-hṛdaya darśita: Two sides. First of all he was very much compassionate, that poor animals, they are being killed. And another side, he saw "The whole human race is going to hell. So let me do something." Therefore he had to deny the existence of the soul because their brain will not tolerate such things. Therefore he did not say anything about the soul or God. He said that "You stop animal killing." If I pinch you, you feel pain. So why should you give pain to others? Never mind he has no soul; that's all right. He did not talk anything about soul. So these people say the animals have no soul. But that's all right, but he's feeling pain when you are killing the animal. So you also feel pain. So why should you give pain to others? That is Lord Buddha's theory. Sadaya-hṛdaya darśita-paśu-ghātam. Nindasi yajña-vidher ahaha śruti-jātam. He denied that: "I don't accept Vedas." Because in the Vedas there is sometimes recommendation, not for killing, but for giving rejuvenation to an animal. But killing, in that sense, is there for sacrifice. But Lord Buddha did not accept even animal killing in sacrifice. Therefore, nindasi. Nindasi means he was criticizing. Nindasi yajña-vidher ahaha śruti-jātaṁ sadaya-hṛdaya darśita. Why? He was so kind and compassionate. That is Kṛṣṇa consciousness. God is very kind, very compassionate. He does not like. But when there is necessity, He can kill. But His killing and our killing is different. He's all good. Anyone killed by Kṛṣṇa, he immediately gets salvation. So these thing are there.

So, immeasurable. You cannot measure what is the soul, but the soul is there, and the body is perishable. "If you, even if you do not fight, you save the bodies of your grandfather and teacher and others as you are so much overwhelmed, so they are perishable. Antavanta means today or tomorrow. Suppose your grandfather is already old. So you do not kill him just now or, say, after one year or six months, he may die because he's already old. These are the arguments put forward. The main point is Kṛṣṇa wants Arjuna that he must fight. He must, he must not deviate from his duty as a kṣatriya. He should not be overwhelmed by the bodily destruction. Therefore He is giving instruction: "The body is different from the soul. So don't think that the soul will be killed. You stand up and fight." This is the instruction.

Thank you very much. (end)

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Bhagavad-gītā 2.19

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London, August 25, 1973

Pradyumna: "He who thinks that the living entity is the slayer or that he is slain does not understand. One who is in knowledge knows that the self slays not nor is slain."

Prabhupāda:

ya enaṁ vetti hantāraṁ
yaś cainaṁ manyate hatam
ubhau tau na vijānīto
nāyaṁ hanti na hanyate
[Bg. 2.19]

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre
[Bg. 2.20]

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

So, in different ways, Kṛṣṇa is trying to convince us how the soul is immortal. Different ways. Ya enaṁ vetti hantāram [Bg. 2.19]. When there is fight, so if one is killed or… So Kṛṣṇa says that if one thinks that "This man has killed this man," so, or "This man can kill this man," this kind of knowledge is not perfect. Nobody kills nobody. Then the butchers, they may say that "Then why do you complain that we are killing?" They're killing the body, but you cannot kill when there is injunction "Thou shall not kill." That means you cannot kill the body even without sanction. You cannot kill. Although the soul is not killed, the body is killed, still you cannot kill the body without sanction. That is sinful. For example, that a man is living in some apartment. So some way or other you drive him away from that, illegally, you drive him away. So the man will go out and will take shelter somewhere. That's a fact. But because you have driven him away from his bona fide position, you are criminal. You cannot say, "Although I have driven away, he'll get some place." No. That's all right, but you have no power to drive him away. He was in his legal position to live in that apartment, and because you have forcibly driven him away you are criminal, you should be punished.

So this argument the butchers or the animal killers or any kind of killer, they cannot put argument. That "Here, Bhagavad-gītā says that soul is never killed, na hanyate hanyamāne śarīre [Bg. 2.20], even after destroying the body. So why you are complaining that we are killing?" So this is the argument, that you cannot even kill the body. That is not allowed. That is sinful. Ubhau tau na vijānīto nāyaṁ hanti na hanyate. So nobody kills anybody, neither anybody is killed by others. This is one thing. Again, in a different way, Kṛṣṇa says, na jāyate: the living entity never takes birth. The birth is of the body or the death is of the body. Living entity, the spiritual spark, then that being Kṛṣṇa's part and parcel, as Kṛṣṇa does not take birth, does not die… Ajo 'pi sann avyayātmā. You'll find in the Fourth Chapter. Ajo 'pi. Kṛṣṇa is aja. Aja means who never takes birth. Similarly, we being part and parcel of Kṛṣṇa, we also never take birth. The birth and death is of this body, and we are so absorbed in the bodily concept of life that when there is birth or death of the body we feel the pains and pleasures. There is no pleasure of course. Birth and death, it is very painful. Because… That is already explained. The consciousness of the soul is spread all over the body. Therefore, the pains and pleasures felt on account of this body. So Kṛṣṇa has already advised that such kinds of pains and pleasure, mātrā-sparśās tu kaunteya [Bg. 2.14], touching the skin only, one should not be very much bothered. Tāṁs titikṣasva bhārata. In this way if we think about our position, self-realization, how we are different from the body… Actually, this is meditation. If we think very seriously about ourselves and about the body, that is self-realization. Self-realization means I am not this body, I am ahaṁ brahmāsmi, I am spirit soul. That is self-realization.

So na jāyate na mriyate vā kadācit. Kadācit means at anytime, past, present, and future, kadācit. In the past, it is already explained, in the past we existed, maybe in a different body. At present, we are existing, and in the future also, we shall exist, continue to exist, maybe in a different body. Maybe, not. Actually. Tathā dehāntara-prāptiḥ [Bg. 2.13], because after giving us this body, we have to accept another body. So this is going on. And ignorance, without knowledge of self, we are being kept in ignorance. The so-called educational system, all over the world, there is no such education. They are kept in darkness and ignorance and still so much money is being spent, especially in the Western countries. They have got money, big, big high schools, but what is the production? All fools and rascals. That's all. Because they do not know. They have no idea what is self. And without this knowledge… Knowledge means self-realization, that "I am not this body; I am spirit soul." That is knowledge. And knowledge how to eat, how to sleep, how to defend, how to enjoy sex life, and volumes of books on this subject matter, these are not knowledge. They are known even by the cats and dogs. The cats and dogs never read Freud's philosophy, but they know how to enjoy sex life.

So this dog's philosophy will not help you, that "I have got this body, and how to enjoy the bodily sex life." This is dog philosophy. A dog knows all these things. Your philosophy should be how to refrain from sex life. That is knowledge. Tapo divyam [SB 5.5.1]. Tapasya. This human life is meant for tapasya, to refrain from sense gratification. That is knowledge. Not that how to enjoy sex life or sense gratification. This is known to cats and dogs without any education, without any philosophy. The philosophy, pravṛttiḥ eṣaṁ bhūtānāṁ nivṛtes tu mahā-phalam.(?) Pravṛtti, every living entity has got this pravṛtti, means propensity. What is that? Sense enjoyment. Loke vyavāya 'miṣa mada-sevā nityas tu jantuḥ.(?) Jantuḥ means living being. Nitya, always, he has got the propensity, vyavāya āmiṣa mada-sevā. Vyavāya. Vyavāya means sex life and āmiṣa means meat-eating. Vyavāya āmiṣa, mada-sevā, and intoxication. These are natural instincts of all living entities, even amongst the ants these propensities are there. Those who have studied… The ants are very much fond of being intoxicated. Therefore, they find out sweet, sugar. Sweet is intoxication. Perhaps you know, all. The liquor is made from sugar. Sugar is fermented with acid, sulphuric acid, and then it is distilled. That is liquor. Therefore too much sweet eating is prohibited.

So loke vyavāya āmiṣa mada-sevā nityas tu jantuḥ. This is propensity. Material life means every living entity has got these propensities. But they have to be restricted. Pravṛttiḥ eṣaṁ bhūtānām.(?) That is natural instinct. But if you can stop them, that is your excellence. That is called tapasya. Tapasya means I have got naturally some propensity, but that is not good. Not good in this sense, if we continue that propensity, then we have to accept this material body. This is the law of nature. There is a verse, pramattaḥ. What is called, that…? Now I'm forgetting that. That everyone is mad, mad after sense gratification. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ. So long we'll continue this propensity of sense enjoyment, you'll have to accept body. That is birth and death. So long. Therefore, the process should be how to make zero all these propensities. That is perfection. Not to enhance it. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Nūnam, alas, indeed, pramattaḥ, these madmen. They are mad, those who are after these propensities, vyavāya āmiṣa mada-sevā, sex, intoxication and meat-eating. They're all madmen. Pramattaḥ. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma means activities which are prohibited. We see, for these three things, āmiṣa-mada-sevayā, for sex life, for meat-eating, for drinking, people are working. Not only working, dishonestly working. How to get money, how to get money, the black market, white market, this, that, only for these three things: āmiṣa-mada-sevā. Meat-eating, intoxication. [break] Why? Āmiṣa-mada-sevayā. Simply for this sex, meat-eating and drinking. Āmiṣa-mada-sevayā. In the Vedic literature, they have studied analytically, not now, since very, very long time. You see? This is natural inclination. The creation is not new. There were many, many creations.

So all the records are there. So it is not new thing. Therefore, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. This is the instruction of Ṛṣabhadeva to His sons. "My dear sons, don't be misled. These rascal fools, they have become mad after these things, meat-eating, intoxication and sex life." Na sādhu manye, "It is not good at all." Na sādhu manye. "I don't allow, I don't say it is very good. It is not at all good." Na sādhu manye. "Why it is not good? We are enjoying life." Yes, you are enjoying now, but yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. So long you will continue with these things, you'll have to accept body, and when you accept body, there must be birth, there must be death, there must be disease, and there must be, what is called, old age. You'll suffer. You'll suffer. But your actual position is na jāyate. You do not take birth, but you have conditioned yourself to take birth. Actually, your position is no birth, eternal life. As Kṛṣṇa is eternal, similarly, every one of us we are eternal because we are part and parcel of Kṛṣṇa-the same quality. As Kṛṣṇa is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], He is form, transcendental form, eternal form, full of knowledge, full of bliss, similarly we are also, although particle, the same quality. Therefore it is said, na jāyate. This problem, this rascal civilization, they cannot understand that I am eternal, I am put into this condition of birth and death. No rascal understands. So-called philosophers, scientists, all of them, therefore rascals, fools. Reject them. Reject them immediately. That working hard. The same: nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Just like madman works. What is the value of madman's work? If he's busy whole day and night, I am very busy. So what you are sir? You are a madman. Your brain is cracked, crazy. So what is the value of your work? But this is going on.

So Kṛṣṇa consciousness, you just imagine how important movement it is. It is the best welfare activities for the human society. They are all fools and rascals, and they have no knowledge, ignorant of their constitutional position, and they are unnecessarily working hard day and night. Therefore they have been said, mūḍha. Mūḍha means ass. The ass works day and night for the washerman for little grass. Grass is available everywhere, but he, still, he thinks that "If I do not work for the washerman, very hard, I'll not get this grass." This is called ass. Therefore, when one becomes intelligent after cultivating knowledge, one becomes intelligent by and by. First of all brahmacārī. Then, if one cannot remain a brahmacārī, all right, take a wife, gṛhastha. Then give up, vānaprastha. Then take sannyāsa. This is the process. The mūḍha, they'll work day and night for sense gratification. Therefore, at a certain period of life, that stupidity should be given up and taken sannyāsa. No, finished. That is sannyāsa. Now this portion of life should be completely for Kṛṣṇa's service. That is real sannyāsa. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ [Bg. 6.1]. It is my duty to serve Kṛṣṇa, I am eternal servant of… Kāryam. Must I do it, must I serve Kṛṣṇa. That is my position. That is sannyāsa. Anāśritaḥ karma-phalaṁ kāryam karma karoti yaḥ. The karmīs, they are expecting some good result for sense gratification. That is karmī. And sannyāsī means… They are also working very hard, but not for sense gratification. For the satisfaction of Kṛṣṇa. That is sannyāsa. This is sannyāsa and karmī. Karmī also works very hard, harder and harder but all for this āmiṣa-mada-sevā. Āmiṣa-mada-sevā. Vyavāya, only for sex life, eating meat, and intoxication. And a devotee works in the same way, hard, but for Kṛṣṇa's satisfaction. This is the difference. And if you, one life before, like this, no more sense gratification, simply for Kṛṣṇa, then you come to this position, na jāyate, no more death, no more birth. Because your position is na jāyate na… That is your actual position. But because you are in ignorance, pramattaḥ, you have become mad, you have become crazy; therefore you have taken to this process of sense gratification. Therefore you are entangled in a material body, and the body is changing. That is called birth and death.

So if you stop, if you want to stop this birth and death, don't indulge in sense gratification. Then again entangle.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

"All right, this body is for few years, it will be ended." And that's all right. It will be ended, but you'll have to accept another body. The body, accepting the (or) accepting another body, you have to because you have got desire, sense gratification. So sense gratification means you must have material senses to gratify. So Kṛṣṇa is so pleased, so merciful, not pleased, but He's very merciful, "All right, this rascal wants like this. Give him this facility. All right. This rascal wants to eat stool. All right. Let him have a body of pig." This is going on, nature's law.

So this knowledge, Bhagavad-gītā knowledge, is so perfect for the human society. And Kṛṣṇa wants that this knowledge should be spread because everybody, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ… [Bg. 14.4]. He's the seed-giving father. Father is naturally well-wisher that: "These rascals, they are suffering, prakṛti-sthāni. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Simply by, guided by mental speculation, manaḥ, and assisted by the senses, they are struggling so hard. And if they come back to Me they can live so nicely, as My friend, as My lover, as My father, as My mother, Vṛndāvana. So claim again, call them." That… Therefore, Kṛṣṇa comes. Yadā yadā hi dharmasya [Bg. 4.7]. Because the whole world is running on under the false impression of sense enjoyment, therefore He comes and advises, sarva-dharmān parityajya: [Bg. 18.66] "You rascal, give up all this engagement. Don't be proud that you are scientifically advanced. You are all rascals. Give up this nonsense. Come to Me. I'll give you protection." This is Kṛṣṇa. How merciful He is. And the same business should be done by Kṛṣṇa's servant. Not to become a great yogi, magic player. No, that is not required. Simply speak what Kṛṣṇa says. Then you become spiritual master. Don't speak anything nonsense. Caitanya Mahāprabhu also said, yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Simply you preach the instruction of Kṛṣṇa, whomever you meet. Then you become spiritual master. That's all. Very simple thing.

Thank you very much. (end)

721125BG.HYD

Bhagavad-gītā 2.20

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Hyderabad, November 25, 1972

Prabhupāda:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo

na hanyate hanyamāne śarīre
[Bg. 2.20]

So the soul cannot be killed. Na hanyate hanyamāne śarīre. And the soul has no birth, no death. As Kṛṣṇa is eternal, Kṛṣṇa has no birth and death… Ajo 'pi sann avyayātmā. Kṛṣṇa says in the Fourth Chapter. Aja. Kṛṣṇa's another name is Aja. Or viṣṇu-tattva. Aja. We are also aja. Aja means who does not take birth. So the both Kṛṣṇa, or God, and the living entities, they are eternal. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The only difference is because we are a small particle, therefore we are prone to be covered by material energy. This is the difference. We become cyuta, fallen down. But Kṛṣṇa is Acyuta. He never falls down. That is the difference. So just like cloud. Cloud can cover a portion of sunlight. Not that cloud can cover the, all the sunlight. That is not possible. Suppose now this sky is covered with cloud, maybe hundred miles, two hundred miles or five hundred miles. But what is five hundred miles in comparison to the sun, millions and trillions of miles? So the cloud covers our eyes, not the sun. Similarly, māyā can cover the eyes of the living entity. Māyā does not cover the Supreme Person. No. That is not possible.

So this so-called birth and death is due to the covering of māyā. The marginal potency. We are… Kṛṣṇa has got many potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That is the Vedic instruction. The Absolute Truth has multi-energies. Whatever we see… Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Whatever little we are seeing, that is simply distribution of the energy of the Supreme. Exactly the same way: the sunshine and the sun globe, and the sun-god. Sun-god, from him… Not only sun-god, there are other living entities also. Their body is glowing. They have got fiery body. As we have got earthly body… Earth is prominent in this planet. Similarly, in the sun planet, the fire is prominent. As earth is one of the five elements, fire is also another one of the five elements. These things will be explained that the soul is never burned by the fire.

So there is no question of thinking that in the sun planet there is no living being. There are living beings, suitable for the planet. We learn from Brahma-saṁhitā that koṭiṣu vasudhādi-vibhūti-bhinnam. Vasudhā. Vasudhā means planet. There are innumerable planets in each and every universe. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. This is only one universe. There are millions of universes also. When Caitanya Mahāprabhu was requested by one devotee of Lord Caitanya that "My dear Lord, You have come. Kindly You take away all these conditioned souls. And if You think that they are horribly sinful, they cannot be delivered, then You transfer all the sins upon me. I shall suffer. You better take them away." This is Vaiṣṇava philosophy. Vaiṣṇava philosophy means that para-duḥkha-duḥkhī. Actually, a Vaiṣṇava is unhappy by seeing others unhappy. Personally, he has no unhappiness. Because he's in contact with Kṛṣṇa, how he can be unhappy? Personally, he has no unhappiness. But he becomes unhappy by seeing the conditioned souls unhappy. Para-duḥkha-duḥkhī. Therefore, the Vāsudeva Ghoṣa, he requested Lord Caitanya Mahāprabhu that "You deliver all these unhappy conditioned souls. And if You think they are sinful, they cannot be delivered, then transfer all the sins of these people to me. I shall suffer, and You take them away." So Caitanya Mahāprabhu was very much pleased by his proposition and He smiled. He said that "This brahmāṇḍa, this universe, is only just like a mustard grain in the bag of mustard seeds." Our point is that there are so many universes. Just compare. You take a bag of mustard seeds and pick up one grain. In comparison to the pack of mustard seeds what is the value of this one grain? Similarly, this universe is like that. There are so many universes. The modern scientists, they are trying to go to other planets. Even they go, what is the credit there? There are koṭiṣu vasudhādi-vibhūti-bhinnam. One cannot go so many planets. Even according to their calculation, if they want to go to the topmost planet, which we call Brahmaloka, it will take forty-thousand of years in the light-year calculation.

So in God's creation everything is unlimited. It is not limited with our perspective of knowledge. So there are so many, innumerable universes, innumerable planets, and there are innumerable living entities. And all of them are rotating according to their karma. And birth and death means changing, one body to another. I make one plan in this life and… Because everyone is in the bodily concept of live. So so long we are in the bodily concept of life… "I am brāhmaṇa," "I am kṣatriya," "I am vaiśya," "I am śūdra," "I am Indian," "I am American," "I am so and so." These are all bodily concept of life designations. So so long I am in bodily concept of life, I think, "I have got this duty to do. As brāhmaṇa, I have got to do such and such things." "As American, I have got to do so many things." So long this consciousness will continue, we'll have to accept another body. This is the nature's process. So long…

Therefore we make some plan in this life, and my, this material body, this gross body is finished, that is dead, but my idea, in the subtle body, in the mind, it remains. And because it remains in my mind, therefore to fulfill my desire I have to accept another body. This is the law of transmigration of the soul. The soul is, thus, with his plan, he is transferred into another gross body. And along with the soul, there is Supersoul, Supreme Personality of Godhead. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. So the Supersoul, Supreme Personality of Godhead, gives him intelligence: "Now you wanted to execute this plan. Now you have got a suitable body and you can do it." So therefore we find that somebody is great scientist. Or a very nice mechanic. This means that in the last life he was mechanic, he was making some plan, and this life he gets chance, and he fulfills his desire. He discovers something and becomes very reputed, famous man. Because karmīs, they want three things: lābha-pūjā-pratiṣṭhā. They want some material profit and they want some material adoration, and lābha-pūjā-pratiṣṭhā, and stability. This is material life. So one after another, we are trying to have some material profit, some material adoration, material reputation. And therefore we are having different types of body. And it is going on. Actually this acceptance of body does not mean I die. I am there. In subtle form, I am there. Na jāyate na mriyate. Therefore there is no question of birth and death. It is simply transformation of the body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22], as it will be explained in the next verse:

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī
[Bg. 2.22]

Dehī, the living entity, simply changing the dress. It is the dress. This body is dress. Now the question is… Just like there was some discussion that the spirit has no form. How it can be? If this is, this body is my dress, how I have no form? How the dress has got form? My coat or shirt has got a form because my body has got a form. I have got two hands. Therefore my dress, my coat, has also two hands. My shirt has also two hands. So if this is dress, this body, as it is described in the Bhagavad-gītā-vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]-so if it is dress, then I must have a form. Otherwise how this dress is made? It is very logical conclusion and very easy to understand. Unless I have got my own form, how the dress has got form? What is the answer? Anyone can say? How the original living entity can be without hands and legs? If this body's my dress… Just like you go to a tailor. He takes measurement of your hand, of your leg, of your chest. Then your coat or shirt is made. Similarly, when you have got a particular type of dress, it is to be assumed that I have got my form, spiritual form. Nobody can refute this argument. And apart from our so-called argument, we have to accept the statement of Kṛṣṇa. The… Because He's authority.

So if I think that I, I am this coat, that is my ignorance. And that is going on. The so-called service to the humanity means washing the coat. Just like if you are hungry and I wash your coat very nicely with soap, will you be satisfied? No. That is not possible. So every one of us is spiritually hungry. What these people will do by washing the coat and shirt? There cannot be any peace. The so-called humanitarian service means they are washing this vāsāṁsi jīrṇāni. That's all. And death means… It is explained very nicely that when the dress, your dress, my dress, becomes too old, we change it. Similarly, birth and death means changing the dress. It is very clearly explained. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Jīrṇāni, old dress, old garment, we throw it away, and take another new dress, new garment. Similarly, vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti. A new, fresh dress. Similarly, I am old man.

So if I am not liberated, if, if I have got so many plans to execute in this material world, then I'll have to accept another body. But if you have no more plan, no more plan, niṣkiñcana… That is called niṣkiñcana. Niṣkiñcanasya bhagavad-bhajanonmukhasya. Caitanya Mahāprabhu says, niṣkiñcana. One has to be completely freedom, completely freedom about this material world. One should be disgusted. Then there is possibility of being transferred to the spiritual world. So long one has got a pinch of desire that "If I would have become like Brahmā, or like king, like Jawaharlal Nehru," then I'll have to accept a body. This desire. Kṛṣṇa is so liberal, so kind. Whatever we want-ye yathā māṁ prapadyante [Bg. 4.11]-Kṛṣṇa will give you. To take something from Kṛṣṇa… Just like the Christians pray, "O God, give us our daily bread." So is it very difficult task for Kṛṣṇa to give our dai…? He's giving already. He's giving daily bread to everyone. So this is not the mode of prayer. Their mode of prayer… As Caitanya Mahāprabhu said, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is prayer. We haven't got to ask anything. Kṛṣṇa, God, has made ample arrangement for our maintenance. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. But it is restricted by nature when we are sinful. We become atheists. We become demons. Then the supply is restricted. Then we cry for: "Oh, there is no rain. There is no this, no…" That is nature's restriction. But from God's arrangement, there is sufficient food for everyone. Eko bahūnāṁ vidadhāti kāmān. He supplying everyone.

So so long we'll have a pinch of material desire to execute our plan, then we have to accept a material body, and that is called janma. Otherwise, the living entity has no birth and death. Now, this janma, and mṛtyu… The living entities, they are compared with the sparks, and the Supreme Lord as the big fire. So the big fire, that is the comparison. And the small sparks, both of them are fire. But sometimes the sparks fall down from the big fire. That is our falldown. Falldown means we come into the material world. Why? Just to enjoy, to imitate Kṛṣṇa. Kṛṣṇa is the supreme enjoyer. So we are servants. Sometimes… It is natural. The servant desires that "If I could enjoy like the master…" So when this sentiment or proposition comes, that is called māyā. Because we cannot be enjoyer. This is false. If I think that I can become enjoyer, even in this material world, so-called… They're, everyone is trying to become enjoyer. And the last snare of enjoyer means that one thinks that "Now I shall become God." This is a last snare. First of all, I want to become manager, or proprietor. Then prime minister. Then this and that. And when everything is baffled, then one thinks that "Now I shall become God." That means the same propensity, to become master, to imitate Kṛṣṇa, is going on.

Therefore this desire, that I shall merge into the existence of God, I shall become… Just like the example is given that "I am drop of water. Now I shall merge into the big ocean. Therefore I shall become ocean." This example is generally given by the Māyāvādī philosophers. The drop of water is, when mixed up with the ocean water, they become one. That is only imagination. Every water, molecular. There are, there are so many individual molecular parts. Apart from that, suppose you mix up with the water, and merge into the Brahman existence, the samudra, the sea, or the ocean. Then again you'll be evaporated, because the water is evaporated from the ocean and it become cloud and again falls down on the ground, and it goes down again to the ocean. This is going on. This is called āgamana-gamana, coming and again mixing. So what is the benefit? But the Vaiṣṇava philosophy says that we do not want to mix up with the water; we want to become a fish within the ocean. That is very nice. If one becomes fish, a big fish, or small fish… It doesn't matter. If you go deep into the water, then there is no more evaporation. You remain.

Similarly, the spiritual world, the Brahman effulgence, if… Nirbheda-brahmānusandhi. Those who are trying to merge into the Brahman existence, for them, it is not very safe. That is explained in the Śrīmad-Bhāgavatam: vimukta-māninaḥ. Vimukta-māninaḥ. They're thinking that "Now I have merged into the Brahman effulgence. Now I am safe." No, it is not safe. Because it is said, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty [SB 10.2.32]. Even after great austerities and penance, one may rise, paraṁ padam, in the, merging into the Brahman effulgence. Still, from there, he falls down. He falls down. Because Brahman, the spirit soul, is ānandamaya. As Kṛṣṇa, or the Absolute, the Supreme Personality of Godhead, is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So simply by merging into the Brahman existence, one cannot become ānandamaya. Just like you are going very high in the sky. So to remain in the sky, it is not very ānandamaya. If you can get shelter in some planet, then it is ānandamaya. Otherwise, you have to come back again on this planet.

So nirviśeṣa, without varieties, there cannot be any ānanda. Variety is the mother of enjoyment. So we are trying to… We are disgusted with these material varieties. Therefore some is trying to make these varieties zero and some is trying to make these varieties impersonal. But that will not give us the exact transcendental pleasure. If you can go up into the Brahman effulgence and take shelter of Kṛṣṇa or Nārāyaṇa… There are innumerable planets in the Brahman effulgence. They are called Vaikuṇṭhaloka. And the topmost Vaikuṇṭhaloka is called Goloka Vṛndāvana. So if you are fortunate enough to take shelter in one of these planets, then you are eternally happy in blissful condition of knowledge. Otherwise, simply to merge into the Brahman effulgence is not very safe. Because we want ānanda. So in impersonal zero standard there cannot be any ānanda. But because we have no information, the Māyāvādī philosophers, of the Vaikuṇṭha planets, they come back again to these material planets. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Adhaḥ means in this material world. That I have explained many times. There are so many big,

big sannyāsīs. They give up this material world as mithyā, jagan mithyā, and take sannyāsa, and then again, after a few days, they come to social service, politics. Because they could not realize what is Brahman. They, for ānanda, they have to take part in these material activities. Because ānanda… We want ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). So if there is no spiritual ānanda, there must be, they must come to the inferior quality. This material world is inferior quality. Aparā. If we cannot get spiritual ānanda, or superior pleasure, then we have to take this material pleasure. Because we want pleasure. Everyone searching after pleasure.

So āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. So for this pleasure only we are making so many plans. According to our own brain, teeny brain, we are making plans. Just the, in the state also, they're making plans. Personally, individually, and commercially, everyone is making plan. The plan-making means becoming entangled. And he has to, they have to take birth again to fulfill the plan. Vāsanā. This is called vāsanā. So we have to purify the vāsanā, desire. That is required. If we don't purify, then we have to take birth, birth and death, repetition of birth and death. So that desire, how it can be purified? That desire can be purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. We have to give up this designation, "I am brāhmaṇa," "I am śūdra," "I am kṣatriya," "I am American," "I am Indian," "I am this and…" So many designations. Because I am spirit soul, but this is, this covering is my designation. so if I identify with this designation, then I'll have to repeat the birth and death. That you can purify. How it can be purified? That can be purified by devotional service. When you understand that you are part and parcel of Kṛṣṇa, when I understand that "I am eternally related with Kṛṣṇa. He's Supreme, I am servant," and when I engage myself in His service, that is the purification of desires. Without Kṛṣṇa consciousness, everyone is acting on different material consciousness. "I am American. Therefore I must work in this way. I must fight with the Russians." Russian thinking that "I am Russian. I must fight the Americans." Or the China… So many designations. This is called māyā, illusion.

So we have to purify. That purification means one must know that "I am not this body. I am spirit soul." So what I am doing as spirit soul? Whatever I am working, at the present moment, on this bodily concept of life… But what about, what I am doing as spirit soul? This knowledge required. This knowledge comes when we are purified.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Mad-bhaktiṁ labhate parām. When? After being free from this material designation, brahma-bhūtaḥ. After being free, not before that. So bhakti is not a sentiment. Bhakti… People say, "Those who are not very learned, cannot study Vedic literature very nicely, and therefore they take to bhakti." No. Bhakti, actual bhakti, begins when one has become completely brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That, that is pure transcendental stage of executing devotional service, after being free from material designation. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. That is called nirmala. That is mukti. Because spirit soul is eternal. It has to be cleansed, the material contamination. So when he's clean, then hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When our senses are purified… Not this American hand or Indian hand. "It is Kṛṣṇa's hand. This hand should be engaged in Kṛṣṇa's service, in sweeping the temple." If he thinks like this, he is far, far greater than any Vedāntist. If he simply knows that "This hand belongs to Kṛṣṇa," then he is far, far greater than any Vedāntist. These Vedāntists… Of course, all devotees, they are Vedāntists. But somebody thinks that he has monopolized as Vedānta. Veda means knowledge. Anta means ultimate. So Vedānta means ultimate knowledge. So ultimate knowledge is Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So the so-called Vedāntist, if he cannot understand what is Kṛṣṇa, what is the meaning of that Vedāntist? It has no meaning. They, the, he's perfect vedāntī, who knows that "Kṛṣṇa is Supreme. He's my Lord. I am His eternal servant." This is Vedānta knowledge.

Thank you very much. Hare Kṛṣṇa. [break]

Indian: …that is oṁkāra. Oṁkāra-svarūpa. But what I want to know is who is Lord Śiva, Viṣṇu and Brahmā? Whether these three of them are gods?

Prabhupāda: Yes. They're expansion of God. Just like the earth. And then, from earth, you find trees, wood. And then, in the tree, you can set fire. It becomes smoke. Then comes out the fire. When you get the fire, you can take your work from the fire. So the, everything is one, but… Just the same example: from earth, the wood; from wood, the smoke; from smoke, the fire. But if you have to take business, then it is required the fire, although the, all of them, are the one. Similarly, there are demigods, Brahmā, Viṣṇu, Maheśvara. So if you have to take business, then you have to go to the fire, Viṣṇu, sattama, sattva-guṇa. This is the process. Although they are one, but your business can be completed with Viṣṇu, not with others. What is my business? My business is to get out of these material clutches. So if anyone is eager to be free from these material clutches, then he must take shelter of Viṣṇu, not others.

Indian: Kindly let me know that what is desire. So long desire is there, we can't realize God. And realizing God is also a desire.

Prabhupāda: Desire means material desires. If you think that you are Indian and your desire is how to make your country improve… Or so many desires. Or if you are a family man. So these are all material desires. So long you are enwrapped by material desires, then you are under the condition of material nature. As soon as you think that you are, your, you are not Indian or American, you are not a brāhmaṇa or Vaiṣṇava, brāhmaṇa or kṣatriya, you are eternal servant of Kṛṣṇa, that is called purified desire. Desire is there, but you have to purify the desire. That I have explained just now. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. These are upādhis. Suppose you are in a black coat. So does it mean you are black coat? If you say… If I ask you, "Who are you?" If you say, "I am black coat," is that the proper answer? No. Similarly, we are in a dress, American dress or Indian dress. So if somebody asks you ”Who are you?” ”I am Indian.” That is wrong identification. If you say, ”Ahaṁ brahmāsmi,” that is your real identification. That realization required.

Indian: How can I get…?

Prabhupāda: That requires, uh, you have to go… Tapasā brahmacaryeṇa [SB 6.1.13]. You have to undergo the principle. Ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā [Cc. Madhya 23.14-15]. You have to accept the process. Then you’ll realize.

Indian: But yesterday you also represented that there was some devotee, he renounced this whole world, went to forest, and he was chanting the name of Lord Kṛṣṇa, this and that. But he was, some step of (?) bhakti-yoga, and he was having the love of one deer. So at the time of death, he got idea of deer, and next birth, he become deer. So there was no desire intentionally, but anyhow he came in that…

Prabhupāda: No, there was desire. He was thinking of a deer. There was desire.

Indian: We think about so many things…

Prabhupāda: So that is the practice. You should simply come to the thinking of Kṛṣṇa. That is perfection. And if you become embarrassed with so many things, then there is risk of becoming a cat, dog, deer, or demigod, anything.

Indian: Mahārāja, why you…?

Prabhupāda: Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Your, at the time of death, whatever you desire, you get the next body. That is the nature’s law. [break] …had been in Russia, in Moscow, many young men there are, very much anxious to accept this Kṛṣṇa consciousness movement. And some of them were initiated by me. And they are going on. Just like these boys are going on. So this… So far my experience is concerned, everywhere I go, people are the same. It is by artificial, I mean to say, means, they have been designated as Communist and this and that. [break] …people, they’re all the same. As soon as we speak of Kṛṣṇa consciousness, they respond immediately. That is my experience. Actually that is a fact. In the Caitanya-caritāmṛta, it is said, nitya-siddha kṛṣṇa-prema sādhya kabhu naya, śravaṇādi-śuddha-citte karaye udaya [Cc. Madhya 22.107]. The Kṛṣṇa consciousness is there in everyone’s heart. It is dormant. But it is contaminated and covered by the material dirty things. So śravaṇādi, śuddha-citte. This means, as you are hearing… Just like these boys, these American and European boys, they came, first of all, to hear me. By hearing, hearing, now the Kṛṣṇa consciousness is awakened, and they have taken seriously to Kṛṣṇa devotion [break] …or Africa or India. Everyone has got Kṛṣṇa consciousness within. Our process, the saṅkīrtana movement, is to awaken that consciousness. That’s all. Just like one man is sleeping. To awake him: ”Get up! Get up!” Uttiṣṭhata jāgrata prāpya varān nibodhata. So this is our process. It’s not that artificially we are making somebody Kṛṣṇa conscious. Kṛṣṇa consciousness is there already. That is a birthright of every living entity. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Just like father and the son. There cannot be any separation. But sometimes it happens that the son goes out of home, by some chance, or from childhood. He forgets who is his father. That is a different thing. But the relationship between father and son is never broken.

So we are all Kṛṣṇa’s part and parcel, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So our relationship is eternal. Now we have forgotten. We are thinking that ”I am not Kṛṣṇa’s; I am America’s.” ”I am India’s” This is our illusion. So by proper method… The method is hearing. And to chant through his ear: ”You are not American. You are Kṛṣṇa’s. You are not American.” ”You are not Indian. You are Kṛṣṇa’s.” In this way, hearing, hearing, he may: ”Oh, yes, I am Kṛṣṇa’s.” This is the way. We have to constantly inject: ”You are not American. You are not Indian. You are not Russian. You are Kṛṣṇa’s. You are Kṛṣṇa’s.” Then each mantra has got value; then he comes, ”Oh, yes, I am Kṛṣṇa’s.” Brahma-bhūtaḥ prasa… ”Why I was thinking I was Russian and American and this and that?” Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as he comes to that state, he has no more lamentation. Here, as American or Indian or Russian, we have got two things: lamentation and hankering. Everyone is hankering, what he does not possess: ”I must have this.” And what he possesses, if it is lost, he’s lamenting: ”Oh, I have lost.” So these two business are going on. So long you come, do not come to Kṛṣṇa consciousness, your, these two business will go on, lamenting and hankering. And as soon as you come to Kṛṣṇa consciousness, you become joyful. There is no reason of lamenting. There is no reason of hankering. Everything is complete. Kṛṣṇa is complete. So he becomes free. That is brahma-bhūtaḥ state. So this can be awakened by hearing. Therefore the Vedic mantra is called śruti. One has to receive this awakening through the ear. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Always one has to hear and chant about Viṣṇu. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then ceto-darpaṇa-mārjanam [Cc. Antya 20.12], everything will be cleansed, and he’ll come to understand that ”I am eternal servant of Kṛṣṇa.”

Indian: [break]

Prabhupāda: When you become Vaiṣṇava, the brahminism is already included. General process is, unless one does not come to the sattva-guṇa platform, he cannot understand what is Kṛṣṇa consciousness. That is the general rule. But this Kṛṣṇa, devotional service, Kṛṣṇa consciousness movement, is so nice that simply by hearing about Kṛṣṇa, you come to immediately to the brahminical platform. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Abhadra. Abhadra means these three qualities of material nature. Even brahminical qualities. The śūdra quality, the vaiśya quality, or the kṣatriya quality, or even brāhmaṇa quality. They are all abhadras. Because in brāhmaṇa quality, again the same identification comes. ”Oh, I am brāhmaṇa. Nobody can become brāhmaṇa without birth. I am great. I am brāhmaṇa.” This false prestige comes. So he becomes bound up. Even in brahminical qualities. But when he comes to the spiritual platform, actually, as Caitanya Mahāprabhu said, ”I am not brāhmaṇa, I am not sannyāsī, I am not gṛhastha, I am not brahmacārī,” Not, not, not…These eight principles, varṇāśrama, He denies. Then what You are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. ”I am the servant of the servant of the servant of Kṛṣṇa.” This is self realization.

Indian: [break] …is supposed to be universal Lord, and about Him…

Prabhupāda: Why supposed? He is. Why you suppose like that?

Indian: Of course. But, at the same time, only in Indian history or in Indian philosophy, only God’s description is there. But whereabouts, in America or other places, in other continents, there is no description in their history at all.

Prabhupāda: Because there is no history and there is no philosophy.

Indian: Pardon me.

Prabhupāda: There is no philosophy in other countries.

Indian: But, God, there is no…

Prabhupāda: If there is any philosophy, that is in India. And you are so, I mean to say, what can I say, that you say because the philosophy's not in America, therefore this philosophy is null and void.

Indian: But they say later there was no Lord Viṣṇu, because…

Prabhupāda: Why not? They do not know. Now they are knowing it.

Indian: But they say that that description that He has wandered there, He lives in there. That should be some reason.

Prabhupāda: Why you are so envious of America? (laughter)

Indian: No, no. God is distributed (?) everywhere.

Prabhupāda: God is everywhere. Therefore God's disciples or God's sons are everywhere.

Indian: Why you…

Prabhupāda: So if, in America, this Kṛṣṇa consciousness is preached, why you are envious?

Indian: Why?

Prabhupāda: Why you are envious?

Indian: I didn't follow you.

Prabhupāda: You do not like that this philosophy should be preached in America?

Indian: Should be preached

Prabhupāda: Then?

Indian: But why they are not in all these histories?

Prabhupāda: That…

Indian: There is no history at all. Even in the United States also there is no mention that Lord Viṣṇu or Lord Kṛṣṇa, like that, and They were also…

Prabhupāda: Have you read, have you read Kṛṣṇa's book, Bhagavad-gītā?

Indian: To some extent.

Prabhupāda: Then you do not know what Kṛṣṇa says, that "Everyone, My son." Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ [Bg. 14.4], tāsāṁ mahad yonir brahma ahaṁ bīja-prada… Kṛṣṇa claims everyone-American, Indians, birds, beasts-everyone, His son. You do not know the philosophy.

Indian: The Gītā is coming out of India. That is my question.

Prabhupāda: So it is therefore, because it is made in India, it should not be accepted?

Indian: Not like that.

Prabhupāda: Then what is your philosophy, I do not know.

Indian: There is no mention of…

Prabhupāda: What is your philosophy? I do not know.

Śyāmasundara: He says because there is no history books…

Prabhupāda: Eh?

Śyāmasundara: There are no history books from the West showing Kṛṣṇa used to live in the West, or that He ever was in the West.

Prabhupāda: So… There is history, the Christians believe, God. So Kṛṣṇa is God. So what is the difference? Kṛṣṇa is God. So do they not believe in God? In the Western histories?

Indian: They believe.

Prabhupāda: Then that's all right. Now, they believed in God. Now we are giving that "Here is God." That is the difference only. They believed in God. But they did not know…

Indian: …there only the Lord existed.

Prabhupāda: What is that? (laughter)

Devotee: So much rascal philosophy.

Prabhupāda: [break]…understand. They… [break] …God. Now we are giving "Here is God, here is the name and address of God." What is the difference?

Indian: In India, about God it is…

Prabhupāda: India! Why you are thinking in India? God is not for India or American. God is for everyone.

Indian: Then why varṇāśrama-dharma, there also, they are prevalent, that brāhmaṇa, kṣatriya, vaiśya, śūdra?

Prabhupāda: Yes. They prevailed. They also went from India. That is the history. There were… All the kṣatriyas, they went to Europe and America. That is in the Mahābhārata history. They were also on the Vedic culture. Now they have lost. Just like recently. We have got experience, within twenty years. Some of the Hindus who became Mohammedan. And they become Pakistani. But twenty years before, they were not Pakistan. So gradually this misconception is increasing. Otherwise, there was one. One God, one civilization, everything, there was one. [break]

Indian (2): We have come to the world as the servant of Lord Kṛṣṇa, but then why should we think, why should we think that we are Kṛṣṇa's?

Prabhupāda: What is that?

Devotee: Why should we… He said… You say that we are all come to the, as servants of Kṛṣṇa. So why should we think that we are Kṛṣṇa?

Prabhupāda: Who thinks we are Kṛṣṇa? We do not think. We do not think like that.

Devotee: Belong to Kṛṣṇa.

Devotee (2): We are Kṛṣṇa's.

Prabhupāda: We are servants of Kṛṣṇa. We are Kṛṣṇa's. Just like you are son of your father, similarly, we are servants of Kṛṣṇa. We are not Kṛṣṇa. Who says that we are Kṛṣṇa? We do not say. We are servants of Kṛṣṇa.

Indian: (indistinct)

Prabhupāda: [break] … and chant Hare Kṛṣṇa. Where is the difficulty? This is the short cut. This is the shortest cut.

Indian: (Hindi)

Prabhupāda: Eh?

Indian: (Hindi)

Prabhupāda: Harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva [Cc. Ādi 17.21]. (Hindi) (end)

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Bhagavad-gītā 2.20-25

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Seattle, October 14, 1968

Viṣṇujana: "For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not… [Bg. 2.20]"

Prabhupāda: These are the statements of Kṛṣṇa. Now the constitution of the soul… So far materialists are concerned, they cannot even find out where is the soul. Therefore there are so many theories. Actually, they cannot find out where the soul is situated because material senses cannot approach. The measurement of the soul is stated in the Vedic literature as one ten-thousandth part of the tip of the hair. So there is no possibility of understanding what is soul by material scientists. The only process is to take it from higher authorities like Kṛṣṇa. Kṛṣṇa here gives definition of the soul. So we have to accept it. And not blindly accept it, but try to understand as far as possible with your arguments and reason, but this is the actual fact. What is that statement? The soul, definition of soul, Kṛṣṇa is giving?

Viṣṇujana: "Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction [Bg. 2.18]. He who thinks that the living entity is the slayer or that the entity is slain does not understand. One who is in knowledge knows that the self slays not nor is slain [Bg. 2.19]."

Prabhupāda: Then next?

Viṣṇujana: 20: "For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain [Bg. 2.20]."

Prabhupāda: Yes. Because eternal, therefore how it can be slain? So soul is never slain. The body is slain. Then?

Viṣṇujana: 21: "O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable kill anyone or cause anyone to kill [Bg. 2.21]?" Purport: "Everything has its utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly violence also has its use, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he orders violence to another according to the codes of justice. In the Manu-saṁhitā,…"

Prabhupāda: Manu-saṁhitā, yes.

Viṣṇujana: "…the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore the king's punishment of hanging a murderer is actually beneficial. Similarly when Kṛṣṇa orders fighting, it must be concluded that violence is for the supreme justice, and as such, Arjuna should follow the instruction, knowing well that such violence committed in the act of fighting for justice is not at all violence. Because at any rate the man, or rather, the soul, cannot be killed. For the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but is for his cure. Therefore the fighting to be executed by Arjuna under the instruction of Kṛṣṇa is with full knowledge, and so there is no possibility of sinful reaction."

Prabhupāda: This is the distinction between violence and nonviolence. People are very much advocate of nonviolence, but they are committing, according to their estimation, they are committing every moment violence. But from higher standard there is practically no violence and the things which apparently appear to be violence, if it is properly executed… Just like under the order of high-court judge, one body is being executed. So that is not violence. A justice of higher order is not meant for committing violence. It is justice. Similarly, when, under the direction of the supreme justice, Kṛṣṇa, anything is done, apparently, although it appears violence, it is not violence. It is justice. This is to be understood. Go on.

Viṣṇujana: 22: "As a person puts on a new garment, giving up old ones, similarly the soul accepts new material bodies, giving up the old and useless one [Bg. 2.22]." Purport.

Prabhupāda: In a different way, in varied ways, Kṛṣṇa is trying to make us understand the constitutional position of the soul. Yes.

Viṣṇujana: "Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul but at the same time cannot explain the source of energy from the heart, they have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age the change is transferred to another body. This has already been explained in the previous verse. Transference of the atomic individual soul to another body is also made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the soul as one friend fulfills the desire of another. The Vedas, such as the Muṇḍaka Upaniṣad, as well as the Śvetāśvatara Upaniṣad…"

Prabhupāda: Śvetāśvatara.

Viṣṇujana: "…confirm this concept of two kinds of souls by comparing them to two friendly birds sitting on the same tree. One of the birds, the individual atomic soul, is eating the fruit of the tree, and the other bird is simply watching his friend. Of these two birds, although they are the same in quality, one is captivated by the fruits of the material tree, while the other is simply witnessing his activity. Kṛṣṇa is the witnessing bird and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant."

Prabhupāda: That is the eternal relationship. These are confirmed in Vedic literature just like Śvetāśvatara Upaniṣad, Muṇḍaka Upaniṣad. The system is whatever is mentioned in the Vedas, that is authoritatively accepted. That is the Vedic understanding. If there is some evidence in the Vedas… Just like in law court, if there is some section in the lawbook, then the lawyers, the judge, accept it. "Yes, it is like this." Similarly knowledge. Vedas means knowledge. So perfect knowledge is there. Therefore if the evidence is there in the statement of Vedas, that is the proof. Śabda-pramāṇa. There are three kinds of evidences. Pratyakṣa, direct sense perception, and śabda-pramāṇa, evidence from the Vedic statement, and anumāna, aitihya, historical or hypothesis. So out of all evidences, the evidence which is called, derived from Vedic statement, that is accepted as most authoritative. Therefore Muṇḍaka Upaniṣad and Śvetāśvatara Upaniṣad, they are Vedas. There is statement that two birds are sitting on the same tree. The tree is compared, the body is compared with the tree. And two birds, namely the Supersoul, Kṛṣṇa, and the living entity, individual soul, they are sitting together. And one is eating the fruit of the tree and the other is simply witnessing. This is our position. The other friendly bird, Kṛṣṇa or Supersoul, is giving us opportunity to act with this body as I like. He's giving us opportunity. Kṣetra-jña. I am the proprietor of this body. I have been allowed to utilize this body as I like. And the facility is given by the Supersoul.

So if I like, I can utilize this body for higher grade of life. Kṛṣṇa will give us all facilities. And if I like, I can utilize this body for lower grade of life. Kṛṣṇa will give us facilities. So He's always friendly. And He gives us also friendly advice, that "Don't act independently. Just act in Kṛṣṇa consciousness under Me. Then you'll be happy." That is His actual instruction. But the living entity does not care for the instruction of the Supersoul. He wants to act independently, and he has to suffer the consequence. That is stated in the Bhagavad-gītā in the Fourth Chapter. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Yajña means Viṣṇu or Kṛṣṇa. Whatever you do, or what… Not whatever you do. You have to do only for Kṛṣṇa. Yajñārthe karma. Whatever you act. Never mind. Whatever you do. But you have to act for Kṛṣṇa. Yajñārthe karma anyatra. Otherwise, karma-bandhanaḥ, you'll be bound up by the reaction. The same example: just a person acting on behalf of some superior authority, government, personally he has no responsibility because he is acting on behalf of the supreme authority. Just like a manager or agent, attorney. Just like we signed one lease agreement. That Mr. Brown, he is acting as attorney on behalf of the landlord. So he has no responsibility. He is acting in landlord capacity or landlord consciousness. He is trying to save the interest of the landlord as far as possible. But if there is any mistake, the landlord will suffer or gain. He has nothing to do. Similarly, if we work in Kṛṣṇa consciousness, if there is something wrong… Because we can act two ways, wrongly or rightly. That's all. If we do rightly, it is all right. Even if we don't do it rightly, wrongly, still, it is right because the cause is the Supreme. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. The best, safest way of acting is to act in Kṛṣṇa consciousness or under the order of Kṛṣṇa. Or if somebody says "Where is Kṛṣṇa?" No. Kṛṣṇa is there. Just like Bhagavad-gītā is there, and the explanation of Bhagavad-gītā by the representative of Kṛṣṇa is there. So Kṛṣṇa, being absolute, His representative, His words are nondifferent from Him. We should not think that "Kṛṣṇa is not in my presence." As soon as Bhagavad-gītā is there and as soon as we understand Bhagavad-gītā as it is, that means we are hearing directly Kṛṣṇa. So if we do according to the instruction of Kṛṣṇa, as Arjuna did, then there is no reaction. We are free. Yajñārthāt karmaṇo 'nyatra. Then you go on.

Viṣṇujana: "Although they are friends, one is still the master, the other is the servant."

Prabhupāda: This friend is giving us facility. Kṛṣṇa is always our friend. Natural friend. That is stated in the Bhagavad-gītā. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Suhṛdam means suhṛt. There are different kinds of friend, but here… In Sanskrit, for different kinds of friend, there are different names. Just like one friend is called bandhu. One is called mitra, one friend is called suhṛt. There are differences. Therefore they are different words. Just like in English language there is only one word "friend." But in Sanskrit, because it is perfect language, friend-what kind of friend. So Kṛṣṇa says that "I am suhṛdaṁ sarva-bhūtānām." Suhṛt, suhṛt means he's such a friend… Just like you have got a friend. Sincerely he wants how you shall be happy. Just like your mother. Mother is also friend. Or wife, devoted wife. She is also friend. So mother, wife, or any such relative, or father. Or there are many persons in our ordinary relationships. So they want actually that "My, this friend be happy." That is real friend, suhṛt. And mitra, social friendship. Bandhu, official friendship. But suhṛt, suhṛt means one who actually desires good of his friend. "Sincere friend" which you describe in English. So Kṛṣṇa is suhṛt. He's always expecting my good. How I shall be good. Therefore He is canvassing me: "Please, you surrender unto Me." Just like father says, "My dear boy, why you are acting independently? Foolishly you are suffering. Just surrender unto me. I shall give you, I shall give you protection." Similarly Kṛṣṇa is friend like that. He's always asking. He is going with me in any type of body. Even if I get the body of a dog, Kṛṣṇa is always there with me. That is stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is staying within the heart of every living entity. So every living entity means He is staying even with the cats, dogs, hogs, or any lower type of animal. He has no hesitation because He is not living with him. He's living in Vaikuṇṭha, but He's so friendly that wherever this friend is going, He's also going there. He is with… As Paramātmā, He is doing friendly activities. He's sending His bona fide servant as spiritual master. He's coming as incarnation. He's coming as devotee, Lord Caitanya. He's helping us in so many ways. But we are so foolish we are not accepting Him. You see. He's so… Nobody can be better friend than Kṛṣṇa. But we are so much unfortunate, so much captivated by the external energy that we don't accept Kṛṣṇa as friend. We accept so many other things as friend. Go on.

Viṣṇujana: "Forgetfulness of this relationship by the atomic soul is the cause of one changing his position from one tree to another or from one body to another."

Prabhupāda: Now here… He's giving trouble to the friend. I am giving to my sincere friend Kṛṣṇa simply trouble. Just like a bird is flying from one tree to another. The friend bird is also there. He has no business, he has no interest to be there because he is not eating anything from the tree. He has nothing to do. But because his friend is there, he goes. So we are changing our body as the bird, the changing from one tree to another. But Kṛṣṇa, the supreme bird, is also going with me. Go on.

Viṣṇujana: "The jīva, the soul, is struggling very hard in the tree of the material body. But as soon as he agrees to accept the other bird…"

Prabhupāda: That's all.

Viṣṇujana: "…as the supreme spiritual master…"

Prabhupāda: Then here is the solution. He's simply taking unnecessary trouble. Kṛṣṇa says that "I'll supply you everything.

There is no necessity of going from here to there." No. But I'm not accepting it. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. One who understands this, "how Kṛṣṇa is helping me, how He is my, the greatest well-wisher, friend," immediately we can stop all these problems of life and go back to Godhead, go back to home.

Viṣṇujana: "But as soon as he agrees to accept the other bird as the supreme spiritual master as Arjuna has agreed to do, by voluntary surrender unto Kṛṣṇa for instruction, the subordinate bird immediately becomes free from all lamentation."

Prabhupāda: Yes. As Arjuna has accepted. Arjuna was talking with Kṛṣṇa as friend, but he has accepted. Although he is friend, he has accepted Him as spiritual master. The significance is that as soon as you accept somebody as spiritual master, you cannot argue. You have to accept. You have to accept. Therefore the selection of spiritual (master) must be very scrutinizing. You cannot accept anyone as spiritual master. You must be very much satisfied that here is a person who can solve the problems of my life. Just like Arjuna thought. He plainly said that "The problem which is before me, I know, beyond You, besides You, nobody can make solution." That is the way of accepting spiritual master. When one is fully convinced that "Here is a person who can actually solve the problems of my life," then one should accept spiritual master. In the Hari-bhakti-vilāsa there is such process that one should accept a spiritual master after associating with him for some time. Similarly, the spiritual master also shall accept somebody as disciple after associating with him for some time, whether he is eligible or not. This is the process. Go on.

Viṣṇujana: 23: "The soul can never be cut into pieces by any weapon nor can he be burned by fire, nor moistened by water nor withered by the wind [Bg. 2.23]." Purport.

Prabhupāda: This is the distinction of the soul being spirit. You take anything of this material world, they can be burned. It is the question of temperature only. Even iron is being burned, any metal, any hard thing, stone is being burned, everything is being burned. But here it is said that soul cannot be burned. So does it mean that it is stronger than iron and stone? But it is very fragmental, minute, atomic portion. But it cannot be burned. So all these symptoms… Cannot be burned, cannot be cut into pieces. So here the Māyāvādī theory will fail. If the soul cannot be cut into pieces, then how the soul has become enwrapped with māyā? They give the example, ghaṭākāśa-poṭākāśa. Of course, they say that it is covered, it is not cut into pieces. But the soul is separated, I mean to say, a separate identity constitutionally. That will be confirmed in the Fifteenth Chapter. Mamaivāṁśo jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. Sanātana means eternally. Eternally the example just like fire and fire sparks. The fire sparks are part and parcel of the fire. Similarly the soul, individual soul, is part and parcel of the Supreme. But that part and parcel is eternally. Not that being covered by māyā, it has become individual. No. Individual permanently. Permanently individual. As God is permanently individual, so every one of us living entities, we are permanent. It is not that by māyā we have been separated, cut into pieces, fragment. It is clearly stated it cannot be cut. If it is not cut, cannot be cut, then how I have become fragment? That I am not cut fragment. I am eternal fragment. That is confirmed in the Fifteenth Chapter, sanātana, eternal. Try to understand. Just like you take a paper, you cut into pieces. That is cut. But here it is said that the spirit cannot be cut. Then how we have become fragment pieces, different individuals? That means we are eternally so. We are eternally individual. It is not that by the influence of māyā you have been cut into pieces. No. Here it is said you cannot be cut. Another, it cannot be burned. If you study one verse of Bhagavad-gītā, you understand so many things. It cannot be burned. Now if it cannot be burned, then in fire also there is soul. The materialists say that in the sun globe, it is impossible to have living entities there. No. Because it cannot be burned. So impossible, possible. So this Vedic knowledge that sun planet is a planet just like other planets, and it is fiery, and the residents are also fiery body. So why one should be astonished that there is living entity? Then why they should deny that there is no living entity? They are denying that in the moon planet also there is no living entity. Why? Why? Living entity can be everywhere. Sarva-ga. This very word has been used in Bhagavad-gītā. Sarva-ga. You'll find it. Sarva-ga means he can go everywhere. He can live in the fire also. And actually we see that in the air there is living entity, in the water there is living entity, in the land there is living entity. So why not in the fire? Fire is one of the elements like air, water, land. So if in other elements there is possibility of living beings, why not in one? What is the reason? What is the argument? And Vedic literature gives us information that in the fire there is germ also. Just like in water there is germ; in the earth there is germ; in the air there is germ, living entities. Similarly in the fire there is also. And here it is said it cannot be burned. Even it is in the fire, there is no possibility of being burned. So why not in the fire? It requires a different type of body only. That's all. Just like the fish. It has got a different type of body. It is living very comfortably in the water. You have got a different type of body. You are living in the land very comfortably. You cannot live in the water. The fish cannot live in the land. Similarly, in the fiery planet, just like sun, there must be living entities. There must be. You cannot say by any reason that there is no living entities. How you can say? If it is a fact that living entity cannot be burned. Is it not? Just try to understand. Yes.

Viṣṇujana: 24: "This individual soul is unbreakable, insoluble [Bg. 2.24]."

Prabhupāda: Unbreakable, again. The Māyāvādī theory that it has broken parts by māyā. No. Unbreakable. That means eternally we are individual, separated. Just like we are sitting, all individual. This is our eternal position. Kṛṣṇa is confirming that "Arjuna, yourself, Myself, and all these people who are assembled here, they're all individuals. They existed in the past, and they'll continue to exist in the future." So this is a confirmed truth, that every living entity is individual and Kṛṣṇa is also individual. And that is also stated in the Vedas. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the chief of all these individual living entities. That is the difference. He is the chief. Just like you have accept me the chief of your group. But that does not mean in all other respects we are all one. You have got the same feeling; I have got the same feeling. You have selected me, or I have got some extraordinary qualification, I am controlling you. Similarly Kṛṣṇa has got the extraordinary quality by which He can control the whole situation. Otherwise, He is as individual as we are. That's all. The supreme controller. We use this word. That's all. Kṛṣṇa is… Just like we are sitting face to face, Kṛṣṇa is like that. You can have that opportunity. Just like Arjuna had the opportunity. Similarly you'll have the opportunity. You have to take the opportunity. You'll see Kṛṣṇa face to face, talk with Him face to face, play with Him face to face. It is so nice, Kṛṣṇa consciousness. Yes. Go on.

Viṣṇujana: "He is everlasting, all-pervading, unchangeable, immovable, and eternally the same."

Prabhupāda: Everlasting. This is the… Everlasting. Then why I am not everlasting now? This is my diseased condition. People should take it like this. Here it is stated that the living entity is everlasting, but my present position is not everlasting. I'm temporary. So why shall I be in this temporary…, such abominable condition? I am everlasting. So they are so rascal fools they do not search out how He can be everlasting. They are trying to (sic) oint this body. That's all. Everlasting body by ointment, you see? That is not possible. That is their foolishness. They are trying to make this body, by so-called science, everlasting. That will never be possible. Your everlasting position is that you are spirit soul. You have to transfer yourself in that healthy condition. Not this diseased condition. This is disease. My birth and death is disease. You have to cure this disease. That is your problem, real problem. But they are not serious about solving this real problem, birth and death. They are thinking, "So long I live, let me enjoy senses as far as possible, and let me enjoy." That's all. That's their philosophy. Child's philosophy. Just like child does not look forward his future. He's very playful. He sees that "This playing will make me happy." Similarly, these rascals, they are simply enjoying senses, forgetting their future life. So this is a rascal civilization. This is not a good civilization. You see? Childish civilization. However they may be proud of their advancement of knowledge, it is childish civilization because they have no future. Everlasting. "How I am going to be everlasting," they do not think of it. You see? This one word can give so many volumes of thoughts to the real philosopher, to the real thinker. Here it is stated that the living entity is everlasting, and where is that living entity everlasting? Why it is not so? This is the problem.

Viṣṇujana: "It is said that the soul is invisible, inconceivable [Bg. 2.25]."

Prabhupāda: Yes, invisible. That is a fact. I am soul, you are soul, but I cannot see with these eyes. I am seeing your body. Just like I am seeing my son or husband or brother, and as soon as my son or husband or son, anyone, dies, "Oh, my son is gone." Where has your son gone? He's lying here. Why do you say gone? "No, he's gone. He's gone." Then what is that son? Have you ever seen him? That is the problem. He has never seen his son or husband. He has seen this body as husband or son or father. Therefore invisible. You cannot see even a small particle of soul which is spiritual, you want to see God immediately without preparing your eyes? Just see. They want to see God. They cannot see even the small particle of God, the soul, and they want to see immediately God. Yes, one can see God. But not immediately. You have to prepare your eyes. You'll see God, you'll see soul, everything. Everything will be visible. At the present moment it is invisible because we have got material eyes. With material eyes we cannot see anything spiritual. It is blocked. Go on.

Viṣṇujana: "Knowing this, you should not grieve for the body [Bg. 2.25]."

Prabhupāda: Yes. Because we cannot see. Just like the same example. A man is dead, his relative is crying. He says he's gone. He's still seeing. The body is there. That means he has never studied who is his relative. Then… At least, he must know after death, that the body is not my relative. Something else beyond this body.

Viṣṇujana: Purport: "As described above, the magnitude of the soul is such that for our material calculation he cannot be detected even by the most powerful microscope. Therefore he is invisible. As far as his existence is concerned, nobody can establish his experimental stability beyond the proof of śruti, or Vedic wisdom."

Prabhupāda: Yes. Now here Kṛṣṇa says that "Don't care for this body. There is soul." That is śruti. Śruti means you hear from Kṛṣṇa; then you understand. Otherwise there is no possibility to understand. The same example, as I have several times said, that who is your father? That you can under(stand) simply by hearing from your mother. That's all. The mother says, "He is your father." What is the evidence? Hearing from the mother. That's all. Similarly anything spiritual, spiritual identity, spiritual God, spiritual kingdom, you have to learn simply by hearing from authorities. There is no other process. There is no other second process. Simply we have to hear. Just the same example. Who is your father? You have to simply believe your mother. Even if he… Of course, it is not expected that she'll give a false information. Understanding, the mother is nice, she'll give me. So that is the only way. You have to believe your mother, and that's all. Similarly, if you want to understand anything spiritual, you have to take information by hearing from such authorities as Kṛṣṇa or His representative, and there is no other alternative. Other alternative, it will ever remain invisible and not understandable and so many things, negative. Yes.

Viṣṇujana: "We have to accept this truth because there is no other source for understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority."

Prabhupāda: Yes.

Viṣṇujana: "No one can deny the existence of his father based on the authority of his mother. There is no other source for understanding…"

Prabhupāda: Now everyone knows that "When I am born, there must have been somebody my father." This is the conclusion. "And now, who is my father?" That is evidence to be taken from mother. Similarly nobody can deny the existence of God because everything has got a father, generator. So therefore this whole creation, there must be generator. Now how we can see the father? Through the mother, Vedas. That's all. As we understand our father through the mother, similarly through the mother of Vedic knowledge you can understand what is God. Go on.

Viṣṇujana: "Similarly there is no other source of understanding the soul except by studying the Vedas. In other words the soul is inconceivable to human experimental knowledge. The soul is conscious and consciousness. That also is the statement of the Vedas and we have to accept that. Unlike the bodily changes there is no change for the soul. As eternally unchangeable, he remains atomic always in comparison to the infinite Supreme Soul."

Prabhupāda: Yes. Unchangeable means… The Māyāvāda theory is that "Now I am finite. I shall become infinite." That's wrong. How you can be? Eternal. Eternally infinite. You'll eternally remain infinite. You cannot be equal with God, the infinite. That is not possible. You'll have to remain as subordinate.

Viṣṇujana: "The Supreme Soul is infinite and the atomic soul is infinitesimal. Therefore the infinitesimal soul being unchangeable can never become equal to the infinite soul."

Prabhupāda: Yes. This is a common sense argument. How it can be? If it is equal to the infinite, how he has become finite? They cannot answer. The impersonalists cannot answer. How he has become finite? They'll simply answer, "It is māyā." Then māyā is greater than the infinite? Then māyā becomes greater than the infinite. Then that God is no more infinite because māyā covers the Supreme, so how He is infinite? He becomes finite? The common sense is that finite Brahman is covered by māyā. Not the infinite. Therefore duality. Finite and infinite living entities. Kṛṣṇa is infinite, and the ordinary living entities are finite. (sound of bells from ice cream truck) What is that? (music of ice cream truck)

Viṣṇujana: Ice cream truck.

Prabhupāda: Oh, ice cream. (laughter) You are taking ice cream? Huh?

Viṣṇujana: No. They go up and down the street.

Prabhupāda: Canvassing?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: Don't take ice cream. (music continues louder in background) (laughs) This is māyā. (laughter) "Come on, come on, enjoy me. Come on, come on, enjoy me." (laughs) As soon as you enjoy, you become entrapped. That's all. Just like fishing tackle. They throw the tackle and invite the fish, "Come on, come on, enjoy me. Come on, come on, enjoy me." As soon as-Ap! (laughter) Finished. Then, (sound imitating fish) "Where you go now? Come on in my bag. Yes, I'll fry you nicely." You see? So these are all explained in the Śrīmad-Bhāgavatam. The fish is losing his life by eating, by tongue. He cannot check the dictation of the tongue; therefore he is losing his life. You see? Similarly the animals, deer, in the jungle, the hunter, they play very nice flute and all of them assemble to hear how he's nice, and then he keeps him in the trap, loses his life. That means hearing. Tasting, hearing. And the elephant is caught by sexual... Do you know how elephant is captured? Yes. A she-elephant is trained, goes to the male elephant, and it follows, and the male elephant is dropped into a, what is called, big pot, pit. Yes. Then he remains there for some time. Then he's shackled and he's taken away. In this way there are different examples of senses. The, what is called? That black, what is called, bhramara? English? That black big fly? (makes buzzing sound) Onnnhhh.

Madhudviṣa: Bumblebee?

Prabhupāda: It may be.

Revatīnandana: Horsefly.

Prabhupāda: It is entrapped by smelling lotus flower, within the lotus flower, and loses its life. So by different sense gratification, the different kinds of animals, they are losing their life. And we have got all our senses active. So where we are? These examples are for animal kingdom whose one sense is only active. But our all senses are active. Then what is our position? You see? This example is given in the Bhāgavata. A man has got six wives, and he has entered the house, and all the wives have captured him, "You come to my room." You see? So one has taken his one hand, another has taken another hand, one has taken his one leg, one has taken, so he's like this: "Where shall I go?" You see? So this is our position. Human being, whether they shall control the senses... Instead of controlling the senses, they are becoming servant of senses and losing their, this great opportunity of human life. Yes.

Viṣṇujana: People that are concerned with advancing to the higher planets, do they have more opportunity to become entrapped?

Prabhupāda: No. Anyone within this material world, they are entrapped by this sense enjoyment. Either in higher planets or lower planets. Just like animal kingdom there is sense impetus, and human being also. What this human being? We are civilized being, what we are doing? The same thing. Eating, sleeping, mating. The same thing as the dog is doing. So anywhere in the material world, either in the higher planet or in the lower planet, this sense gratification is prominent. Only in the spiritual world there is no sense gratification. There is simply an endeavor to satisfy Kṛṣṇa. That is... Here everyone is trying to satisfy his senses. That is the law of material world. That is material life. So long you try to satisfy your senses, that is your material life. And as soon as you turn your self to satisfy the senses of Kṛṣṇa, that is your spiritual life. It's a very simple thing. Instead of satisfying... Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. That is bhakti. You have got senses. You have to satisfy. Senses, with senses you have to satisfy. Either you satisfy yourself... But you do not know. The conditioned soul does not know that satisfying the Kṛṣṇa's senses, his senses will be automatically satisfied. The same example. Just like pouring water to the root... Or these fingers, part and parcel of my body, giving foodstuff here to the stomach, automatically the fingers will be satisfied. This secret we are missing. We are thinking we shall be happy by trying to satisfy our senses. Kṛṣṇa consciousness means don't try to satisfy your senses. You try to satisfy the senses of Kṛṣṇa; automatically your senses will be satisfied. This is the secret of Kṛṣṇa consciousness. The opposite party, they are thinking, "Oh, why shall I satisfy? Why shall I work for Kṛṣṇa the whole day and night? Let me try for the karmīs." Just like you are working whole day and night for Kṛṣṇa, they are thinking, "What fools they are. We are very intelligent. We are working for our own sense gratification whole day and night, and why they are working for Kṛṣṇa?" This is the difference between materialist and spiritualist. The spiritualist's endeavor is to work whole day and night strenuously without any hurt(?) simply for Kṛṣṇa. That is spiritual life. And the materialist means the same endeavor, always trying to satisfy their personal senses. That is the difference, materialistic and spiritual. So Kṛṣṇa consciousness movement means that we have to train our senses to satisfy Kṛṣṇa. That's all. So long in other, previous, many, many thousands and millions of lives, we have simply tried to satisfy our senses, personal senses. Let this life be dedicated for satisfying Kṛṣṇa's senses. That is Kṛṣṇa consciousness. One life. We have, several lives, we have tried to satisfy our personal senses. Let this life, at least one life, let me try, what happens. So we are not loser. Even we feel inconveniences by not satisfying our senses, but we are not loser. Try simply to satisfy Kṛṣṇa's senses; then it will be all right. So we shall stop. What is the time?

Devotee: Seven o'clock.

Prabhupāda: All right. Stop. Chant Hare Kṛṣṇa.

Madhudviṣa: Prabhupāda? We're reading about the Sixth Chapter of Bhagavad-gītā now. And should I wait until you come to that chapter or could I ask you a question now pertaining to that chapter?

Prabhupāda: As you like.

Madhudviṣa: It mentions dhyāna (pronounces "dahayana") and rāja-yoga in that chapter. Can you explain the meaning of these two yogas?

Prabhupāda: Hm?

Madhudviṣa: Dahyana. D-h-y-a-n-a.

Prabhupāda: Dhyāna. Dhyāna-yoga, meditation.

Madhudviṣa: That's meditation. And is rāja-yoga the same?

Prabhupāda: Yes.

Madhudviṣa: Both meditation processes?

Vīrabhadra: You said in your lecture that everybody… I think that's what you said, that everybody in the material world is…in māyā. But you can't be in māyā.

Prabhupāda: How do you think?

Vīrabhadra: You're spiritual, so you can't be in māyā. So how does that work?

Prabhupāda: How do you think that I am not in māyā?

Vīrabhadra: Because you're a pure devotee. You see Kṛṣṇa in everybody.

Prabhupāda: (laughs) Yes. Then a pure devotee is not in māyā. Do you agree to that?

Vīrabhadra: Uh huh.

Prabhupāda: So are you going to be a pure devotee?

Vīrabhadra: Me?

Prabhupāda: Yes.

Vīrabhadra: I'm not a pure devotee.

Prabhupāda: But you are going to be, trying to be.

Vīrabhadra: I try to be.

Prabhupāda: That's all right. That's all right. That's all right. Yes?

Devotee: In Bhagavad-gītā it says that we are one…that spirit soul, I, spirit soul, am one ten-thousandth the tip of a hair.

Prabhupāda: Hm?

Devotee: We are very small. One ten-thousandth part of a hair. Since we are unchangeable, does Kṛṣṇa change His size to be the same size as us so that we can associate with Him when we go back to the spiritual world?

Prabhupāda: Yes.

Govinda dāsī: Prabhupāda? Is it true that you once said something about the Supersoul being the size of the thumb? Where is that information or authority? He's the size of the thumb in human being?

Prabhupāda: Yes.

Śrīmatī: In the Caitanya-caritāmṛta you wrote that Kṛṣṇa has no arms or legs as we have arms and legs, and His spiritual body and the other is the same. The spiritual body and…

Prabhupāda: He has got spiritual arms, spiritual legs. I never said that He has no arms and legs.

Śrīmatī: It said that He has no arms and legs as we know arms and legs.

Prabhupāda: Yes. That is the statement in the Vedas. Apāni-pādo javana grahīta.(?) The Supreme Lord has no legs and hands, but still, He accepts whatever we offer. Now we are accepting, we are offering here foodstuff, Kṛṣṇa. So it is confirmed that He accepts. Now He is… We do not know how far away He is staying in Vaikuṇṭhaloka. There is no limit of measurement. Then how He's accepting? It is said that javana, He is accepting our offerings. So He must be accepting with His hand. So He can stretch His hand so many millions and trillions miles away. Therefore when it is said that He has no hand, that means He has no hand like us, limited. But that does not mean He has no hand. He has hand unlimited. Unlimitedly He can stretch. That we cannot conceive. Because we have got this three-feet hand. So Kṛṣṇa must have at least four-feet. That's all. That frog philosophy. (laughter) Simply imagining. "Ah, Kṛṣṇa may be very great. So we have got this three-feet, Kṛṣṇa, let Him have six-feet. That's all." But we cannot imagine how long His hand is. Therefore His hand cannot be compared with this material hand. He has no material hand. That is the version of Vedas. But He has hand. That you cannot measure. Just like Arjuna could not measure when He showed the universal form. So avajānanti māṁ mūḍhā mānuṣīm… [Bg. 9.11]. Therefore Kṛṣṇa says, "Because I am moving amongst them as ordinary human being, they are thinking of Me as one of them." Paraṁ bhāvam ajānantaḥ. "They do not know what is My background." Paraṁ bhāvam. "Therefore they fail to understand Me." Mūḍha. Rascals, fools. Everyone is trying to understand Kṛṣṇa from the angle of vision as he can understand. Kṛṣṇa is beyond that. Therefore His name is Adhokṣaja, "beyond the limit." He can simply be presented by Himself, revealed. Just like Kṛṣṇa is revealing Himself to Arjuna. Arjuna is not understanding Kṛṣṇa by his philosophical speculation. Directly Kṛṣṇa revealing. This is the process of understanding God. You cannot create your imagination, imaginative God. No. God reveals unto you being pleased upon you by your devotional activities. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Just like Kṛṣṇa says to Arjuna, bhakto 'si priyo 'si [Bg. 4.3]. "You are My very dear friend, you are My devotee. Therefore I'll reveal unto you. Not to others." This is the qualification of understanding God, to become devotee.

So our movement is to make people in general devotee. Then he'll understand God. Then his life will be successful. That's all. You be yourself devotee and try to make others devotee. Then both your life and the person who is under your instruction, he, everyone is successful. And without being devotee, you cannot make others devotee. That is also a secret. If you remain nondevotee, you cannot convince others. That is not in your power. Therefore the nondevotee class of men, they cannot understand God, they cannot convince others about God. That's a fact. They'll simply present hodge-podge thing, they do not understand clearly, and they present hodge-podge. That's all. Without being… Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "If anyone wants to understand Me as I am…" Of course, nobody can understand Kṛṣṇa as He is, still, as far as possible. That is only through bhakti. Bhaktyā, it is stated in the Bhagavad-gītā. It doesn't say that through knowledge, philosophical speculation or through haṭha-yoga system. No. He says bhaktyā, clearly. And in the beginning also He says, "Because you are My bhakta, therefore I shall reveal to you." The whole science is for the devotee. Not for anyone else. Those who are not devotees, their understanding of God is blocked forever. They cannot understand. It is a fact. Therefore Caitanya Mahāprabhu says, māyāvādī-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If anyone tries to understand these impersonalist Māyāvādī philosophers, then his, I mean to say, progress is blocked for good. Not for good, of course. Nothing can be for good. But for the present at least his progress is blocked. Sarva-nāśa. Chant. Hare Kṛṣṇa. (kīrtana) (end)

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Bhagavad-gītā 2.21-22

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London, August 26, 1973

Pradyumna: "O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable kill anyone or cause anyone to kill?"

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones."

Prabhupāda:

vedāvināśinaṁ nityaṁ
ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam
[Bg. 2.21]
vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī
[Bg. 2.22]

So this is another way of convincing that… Very simple thing. Anyone can understand. Vāsāṁsi jīrṇāni yathā vihāya. As our garments, coats and shirts, when they are old, rotten, no more usable, so we throw it away and get a new garment, shirt, coat. Similarly, the soul is changing garment from childhood, from babyhood. Just like a baby has got a shoe, but when he gets the child's body the shoe does not fit. You have to take another shoe. Similarly, when the same child grows or changes body, he requires another shoe. Similarly, the soul is changing his body exactly as we change our garments. Vāsāṁsi jīrṇāni. Jīrṇāni means when it is old enough, not fit for use, yathā vihāya, as we give it up… Vihāya means give it up. Navāni, new garment. Naraḥ aparāṇi gṛhṇāti. Now the body has been compared herein as the garment. Just like coat and shirt. The tailor cuts the coat according to the body. Similarly, this material body, if it is shirt and coat, then this is cut according to the spiritual body. The spiritual body is not nirākāra, without form. If it is without form, then how the garment, the coat and shirt, has got hands and legs? It is common sense. The coat has got hand or the pant has got legs because the person who is using the coat, he has got hands and legs.

So this proves that the spiritual body is not impersonal. It is not a zero, it is, it has got form. But the form is so minute, aṇor aṇīyān mahato mahīyān: one form is lesser than the atom. Aṇor aṇīyān mahato mahīyān. Two forms are there spiritual. One is the Supreme Lord's form, virāḍ-rūpa, mahato mahīyān, and our form, aṇor aṇīyān, lesser than the atom. That is stated in the Kaṭha Upaniṣad. Aṇor aṇīyān mahato mahīyān ātmāsya jantor nihito guhāyām. Nihito guhāyām, guhāyām means in the heart. Both of them are there. Now find out modern science. Both the soul and the Supersoul, they are situated within the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. It is not said that "Anywhere in the body it is sitting." No. Hṛd-deśe, in the heart. And actually, by medical science, the heart is the center of all activities of the body, office. And the brain is the manager. The director is there, Kṛṣṇa. He says also in another place, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. Everything is clear. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ, "I am sitting in everyone's heart." Find out God, find out Kṛṣṇa. In several places, all Vedic literature, guhāyām. Guhāyām means in the heart. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. The supreme director, Kṛṣṇa, is sitting there, and He is directing, "Now this living entity wants to fulfill his desire in this way." He's giving direction to the material nature. "Now, prepare a vehicle, body, for this rascal in this way. He wants to enjoy. All right, let him enjoy." This is going on. We are all rascals, we are manufacturing our different ways of life. "I think." So you are thinking. As soon as you are thinking… But we cannot fulfill our desires without sanction of God. That is not possible. But because we are persisting, that "I want to fulfill my desire in this way," Kṛṣṇa is sanctioning, "All right." Just like a child persists to possess something. The father gives, "All right, take it." So all these bodies we are getting, although by the sanction of the Supreme Lord, but He is sanctioning with reluctance that "Why this rascal is wanting like this?" This is our position. Therefore, at last Kṛṣṇa says, sarva-dharmān parityajya, [Bg. 18.66] "Give up this rascaldom, 'I want this body, I want that body, I want to enjoy life in this way'-give up all this nonsense."

So here in the Vedic literatures we find that both the Lord and the living entity, they are situated in the heart. The living entity, jīva, is desiring, and the master is sanctioning, and the prakṛti or the material nature is giving the body. "Here is the body, ready, sir. Come here." Therefore the original cause of our entanglement or liberation is our desire. As we are desiring. If you want, if you desire to become free from this implication of birth, death, old age, and disease, it is ready. And if you want to continue this implication, change of body, vāsāṁsi jīrṇāni… Because you cannot enjoy spiritual life in this material body. You can enjoy this material world with this material body. And if you want to enjoy spiritual life, then you have to enjoy in spiritual body. But as we have no information of the spiritual life, spiritual enjoyment, we are simply desiring to enjoy this world. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed. The same sex, the same man and woman, they are enjoying at home. The same again go to the naked dance. The object is the same, sex, here or there. But they are thinking, "If I go to the theater or naked dancing, it will be very enjoyable." So it is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed. The same sex life at home, chewing, and go to the naked club, chewing. Chewing the chewed. There is no rasa. There is no humor, mellow; therefore they are disappointed. Because the thing is the same. Just like you chew one sugarcane and take out the juice, and again if you chew, then what you will get? But they are so dull-headed, so rascal, they do not know. They are trying to get the, I mean to say, pleasure which is already enjoyed, which is already tasted. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām. A human being… You'll find that when the dogs, they have sex life, they have no shame. So, many lusty people stand there and see. Seeing means they are willing, "If I could enjoy in the street like this." And sometimes they do. This is going on. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30].

Yan maithunādi gṛhamedhi sukhaṁ hi tuccham [SB 7.9.45]. So this materialistic life means sex life. Very, very abominable, tuccham. If anyone has understood this, then he's liberated. But if, when one is still attracted, then it is to be understood that there is still delay in liberation. And one who has understood and has left it, even in this body he's liberated. He's called jīvan-muktaḥ sa ucyate.

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

So how we can become free from this desire? Īhā yasya harer dāsye, If you simply desire to serve Kṛṣṇa, then you can get out. Otherwise, not. That is not possible. If you desire anything else except the service of the Lord, then māyā will give you inducement, "Why not enjoy this?" Therefore Yāmunācārya says,

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

"Yad-avadhi, since the time, mama cetaḥ, I have engaged my life and soul, my consciousness, in the service of the lotus feet of Kṛṣṇa…" This verse is given by Yāmunācārya. He was a great king, and kings, they are generally licentious, but he became later on a saintly devotee. So his personal experience, he is saying, that "Since I have engaged my mind in the service of the lotus feet of Kṛṣṇa, yad-avadhi mama cetaḥ kṛṣṇa-padāravinde…" Nava-nava. And service, spiritual service means every moment new. It is not hackneyed. Those who are spiritually realized, they will find to serve Kṛṣṇa means new enlightenment, new enlightenment. Nava-nava-rasa-dhāmany udyataṁ rantum āsīt. Here, in this material world, you enjoy. It becomes hackneyed. Punaḥ punaś carvita; therefore you are disappointed. But if you engage yourself in the service of Kṛṣṇa, you'll find new and new encouragement. That is spiritual. If you find it hackneyed, then you must know that you are not yet serving spiritually, you are serving materially. Formality, stereotype. But if you feel new and new energy, then you know that you are serving spiritually. This is the test. Your enthusiasm will increase, not decrease.

So the test is within our hand. If during maṅgala-ārati we feel laziness, that means I'm not yet spiritually advanced. And if one feels enthused, "Now it is time for maṅgala-ārati, let me stand up, let me do this," then it is spiritual. Anyone can test. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti means spiritual. So as soon as you are touched with the Supreme Spirit, viraktir anyatra syāt, no more enjoyment in this material world. So Kṛṣṇa is there. Kṛṣṇa is also sitting within the heart, and I am also sitting within the heart, just like two friends on the same bar. This is also described in the Upaniṣad. Samāne vṛkṣe puruṣo nimagnaḥ. They are sitting, equally, on the same level. Nimagnaḥ. The bird is eating the fruit of the tree, or the jīva soul, the living entity, he is making his fruitive action. Kṣetra-jña. These are all described. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. The owner and the occupier. I am the occupier of this body, and the owner is Kṛṣṇa. Therefore, Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīkeśa. So He is actually owner of my hand and leg and eyes, everything, all my senses. I am simply occupier. I'm not owner. That we have forgotten. Just like if you are in a rented apartment, you are occupier. You are given the license to occupy the room. You are not owner. But if you think that you are owner, that is, stena eva sa ucyate [Bg. 3.12], immediately he becomes wrongly guided.

So take it, this body or the country or the nation or the world or the universe, nothing belongs to you. The owner is Kṛṣṇa. The owner is sarva-loka-maheśvaram [Bg. 5.29]. Kṛṣṇa says, "I am the owner." So mistake is that we do not know the owner, and we are, although we have occupied, improperly using our occupation. That is material condition. Improper. Otherwise, the direction is there, the director is sitting there. He's always helping you. But the disease is that we are claiming to be owner and want to act according to my whims, and that is material condition. My business is to work for the owner, not for me. Therefore, that is my position. Kṛṣṇa has created me, not creation, but along with Kṛṣṇa we are all there. But we are eternal servants. Just like along with this body, the finger is also born. The finger is not differently born. When I was born, my fingers were born. Similarly, when Kṛṣṇa was there, Kṛṣṇa was never born. Then we are also never born. Na hanyate hanyamāne śarīre [Bg. 2.20]. Very simple philosophy. Because we are part and parcel of Kṛṣṇa. If Kṛṣṇa is born, then I am born. If Kṛṣṇa is not born, then I'm, I am not born. Kṛṣṇa is aja, so we are also aja. Ajam avyayam Kṛṣṇa is imperishable, immutable. We are also immutable, because we are part and parcel of God. So why the part and parcels are there? Why my hand is there? Because I require it. I require the assistance of my hand, I require the assistance of my finger. It is necessary. The rascals say, "Why God created us?" Rascal, it is necessary. Because He is God, He wants your service. Just like big man, he keeps so many servants. If some rascal inquires, "Why you are keeping so many servants?" And "Because I am big man, I want!" Simple philosophy. Similarly, if God is the supreme authority, then He must have so many assistants. Otherwise, how He will manage?

So whole universe is being managed by God's assistant, according to the Brahmā, the most powerful assistant. Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ [SB 1.1.1]. In the Brahmā's heart also, tene brahma hṛdā, hṛdā, again hṛdā. Because Brahmā was alone, so what to do? Brahmā was perplexed. But Kṛṣṇa gave instruction, "You do, you create this universe like this." Buddhi-yogaṁ dadāmi tam, "I give intelligence." So everything is there. Everything is there, Kṛṣṇa is always with you. If you want to go back to home, back to Godhead, then Kṛṣṇa is ready to give you all instruction. "Yes, yena mām upayānti te." He gives instruction, "Yes, you do like this. Then you will finished, your, this material business, and after giving up this body, you'll come to Me." But if you want to continue this material existence, then vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22], you have to accept one body; and when it is no more usable, then you have to give up this body and accept another body. This is continuation of material existence. But if you want to end it, if you are actually disgusted with this kind of business, bhūtvā bhūtvā pralīyate [Bg. 8.19], take birth once, again die, again take. But we are so shameless and so rubbish that we are not very much disgusted with this business. We want to continue, and therefore Kṛṣṇa is also ready: "All right, you continue." That is stated in the Bhagavad-gītā, yantrārūḍhāni māyayā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā
[Bg. 18.61]

Very clear. Kṛṣṇa knows your desire, that if you want still to enjoy this material world, "All right, enjoy." So for enjoying different kinds of enjoyment, we require different kinds of instrument. So Kṛṣṇa prepares you, so kind, "All right." Just like the father gives a toy, the child wants a motorcar. "All right, take a toy motorcar." He wants a engine, he wants to become a railway man. Now these kinds of toys were(?) there. Similarly Kṛṣṇa is supplying these toy bodies Yantra, yantra means machine. This is a machine. Everyone understands this is a machine. But who has supplied the machine? The machine is supplied by nature, material ingredients, but it is prepared under the order of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Prakṛti, nature, is preparing all these things under My direction."

So where is the difficulty to understand Kṛṣṇa consciousness? Everything is there in the Bhagavad-gītā. If you diligently study and try to understand, you remain fully Kṛṣṇa conscious always. Everything is there. What is my position, how I am working, how I am dying, how I am getting body, how I am wandering. Everything is detail is there. Simply one has to become little intelligent. But we remain unintelligent, rascal, because we are associating with rascals. These rascal philosopher, religionists, avatāra, bhagavān, swami, yogis, and karmīs. Therefore we have become rascals. Sat-saṅga chāḍi kainu asate vilāsa. Narottama dāsa Ṭhākura therefore regrets that "I gave up the association of the devotees. I simply associate with these all rascals." Asat, asat-saṅga. Te kāraṇe lāgile mora karma-bandha-phāṅsa: "Therefore I have become entangled in this repetition of birth and death." Te kāraṇe. "So give up this." Cāṇakya Paṇḍita also says, tyaja durjana-saṁsargam, "Give up the association of these rascals." Bhaja sādhu-samāgamam, "Only associate with devotees." This will be the right. We are establishing different centers, not for sense enjoyment, but for good association of devotees. If we miss this, those who are working, those who are managers of this institution, they must always know that we cannot make this institution or this center as a brothel. There must be such management and or such arrangement that we must have always good association for advancement. That is required.

Thank you very much. (end)

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Bhagavad-gītā 2.22

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Hyderabad, November 26, 1972

Prabhupāda:

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī
[Bg. 2.22]

So this verse we discussed last morning. That this body is just like dress. This is not our real identification. I am thinking "I am American," "I am Indian," "I am African," "I am Russian," "I am brāhmaṇa," "I am kṣatriya," "I am śūdra," "I am Andhra-pradesh," "I am Bengali." These are all nonsense. But on this nonsense idea the whole world is going on. So how there can be real knowledge? The basic principle of knowledge is ignorance. Andha. The man who is leading, he is blind. How he can lead? This is the position. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. They are trying to make advancement of civilization, but the basic principle is wrong. They are accepting… This is called illusion, accepting something as something else. The… Just like this… If I identify myself with this coat and shirt, the basic principle of my identification is lost.

So here it is clearly said that vāsāṁsi jīrṇāni. Before this,

vedāvināśinaṁ nityaṁ
ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam

Anyone who knows that the living entity, soul, is avināśi, indestructible, then where is the question of killing? But that does not mean the Bhagavad-gītā is encouraging killing. No. That is not the purport. Killing is prohibited. But when we see that a brāhmaṇa is killing one animal in the sacrifice, it is not killing. Therefore we have to see with the eyes of Vedic knowledge. Not with these eyes. What is the value of these eyes? It has no value. We are very much proud: "Can you show me?" What is value of your seeing? Even if I show you, the value of your seeing power is nil. It sees only under certain conditions. That's all. If there is a light, you can see. What is the value of your eyes? Therefore the real seeing is through Vedic knowledge. That is seeing. Śāstra-cakṣus. Real knowledge, real seeing power, should be through the śāstras. And śāstra means infallible, not theory. Not theory. Just like a conditioned soul writes some book on some thesis. What is the value of it? It has no value. Because the man who is putting forward the thesis, he is blind. He's imperfect. So how you can get perfect knowledge from him?

So our proposition is that to receive knowledge from Kṛṣṇa, the perfect person, the Supreme Personality of Godhead. We accept śāstra, means which is infallible. There is no mistake. Just like when I was walking near the cowshed, heaps of, piles of cow dung was there. So I was explaining to my followers that if such heaps of animal, I mean to say, man stool was heaped up here, nobody would come here. Nobody would come here. But the cow dung, there are so much heaps of cow dung, still, we find it pleasure to go through it. And in the Vedas it is said, "Cow dung is pure." This is called śāstra. If you argue, "How it can, it has become pure? It is an animal stool." But the Vedas, they… Because the knowledge is perfect, that even in argument we cannot prove how animal stool becomes pure, but it is pure. Therefore Vedic knowledge is perfect. And if we take knowledge from the Vedas, we save so much time for investigating, or researching. We are very much fond of research. Everything is there in the Vedas. Why do you waste your time?

So this is Vedic knowledge. Vedic knowledge means which is spoken by the Supreme Lord. That is Vedic knowledge. Apauruṣeya. It is not spoken by common man like me. So if we accept Vedic knowledge, if we accept the fact as it is stated by Kṛṣṇa, or His representative… Because His representative will not speak anything which Kṛṣṇa does not speak. Therefore he's representative. The Kṛṣṇa conscious persons are representative of Kṛṣṇa because a Kṛṣṇa conscious person will not speak anything nonsense, beyond the speaking of Kṛṣṇa. That is the difference. Other nonsense, rascal, they will speak beyond Kṛṣṇa. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], but the rascal scholar will say, "No, it is not to Kṛṣṇa. It is something else." Where you get this? Kṛṣṇa directly says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So why do you deviate? Why do you say something else : "It is something within Kṛṣṇa"? You'll find… I don't wish to name. There are so many rascal scholars. They interpret like that. Therefore in spite of Bhagavad-gītā being a book of knowledge of India, so many people are misguided. Big… Due to these rascal scholars, so-called scholars. Because they simply misinterpret.

Therefore we are presenting Bhagavad-gītā as it is. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We say, we are preaching this cult: "Be Kṛṣṇa consciousness. Just become a devotee of Kṛṣṇa. Offer your respects…" You have to offer your respect to anyone. You are not supreme. You have to flatter somebody to get some service. That is an… Even if you get nice position, you have to flatter. Even if you get a president, become president of the country, you have to flatter your countrymen: "Please give me vote. Please… I shall give you so many facilities." So you have to flatter. That is a fact. You may be very big man. But you have to flatter somebody. You have to accept some master. Why not accept Kṛṣṇa, the supreme master? Where is the difficulty? "No. I shall accept thousands of masters except Kṛṣṇa." This is our philosophy. "I shall accept thousands of teachers except Kṛṣṇa. This is my determination." Then how you can be happy? The happiness can be achieved only by accepting Kṛṣṇa.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the process of śānti. Kṛṣṇa says that you accept that "I am the enjoyer. You are not enjoyer." You are not enjoyer. You may be president or you may be secretary; you may be whatever you may be. But you are not enjoyer. Enjoyer is Kṛṣṇa. One should know it. Just like in your… I have come, coming, just replying one letter from the Andhra Relief Committee. What this relief committee will do if Kṛṣṇa is not satisfied? Simply by raising some funds? No, that is not possible. Now there is raining. Now you'll get benefit. But that raining depends on Kṛṣṇa, not on your fund-raising capacity. That is… Yajña, yajñād bhavati parjanyaḥ [Bg. 3.14]. (aside:) Find out this verse.

Devotee: There's no Bhagavad-gītā.

Prabhupāda: You said there is.

Devotee: Bhagavad-gītā.

Prabhupāda: So yajñād bhavati parjanyaḥ: [Bg. 3.14] If you perform yajña, then there will be regular rainfall. If you avoid yajña, there will be restriction, and what your plan and fund-raising capacity will help? Now there is saṅkīrtana-yajña and rain is falling. This is a fact. So if you continue performing yajña, then there will be no distress, no unhappiness. That is the plan. Just like the birds and beasts. They have no problem. Because they are less than human being, they are working according to the prakṛti's, nature's ways of life. So their foodstuff is ample. Their foodstuff is ample. So the… Yajñād bhavati parjanyaḥ parjanyād anna-sambhavaḥ [Bg. 3.14]. If there is no rain, how you can produce food? And this…. And the rain is possible when there is yajña. This is described in the Bhagavad-gītā, that when there was creation, it was the advice of Brahmā to perform yajña.

So we have given up all kinds of yajña. Although performing yajña at the present moment is very difficult because we cannot get pure ghee… The yajñas, or the sacrifices mentioned in the Vedas, it requires tons of ghees. But that is not possible to obtain at the present moment. But there is another yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. There is another yajña recommended in this Kali, Kali-yuga.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

In this Kali-yuga it is recommended that this saṅkīrtana-yajña should be performed. Then you'll be happy. So what is the difficulty? In every village… The government has raised so much fund. Why not engage all the people to perform this saṅkīrtana-yajña? Every village, every house, every home, just perform this saṅkīrtana-yajña: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Simply you sit down, all family members. Where is the difficulty? Husband, wife, children, friends. Sit down together. There is no need of instrument. Simply clap and chant Hare Kṛṣṇa. Then you'll see the face of the world is changed. That is recommended… But we have no faith. We do not believe. Although there is no expenditure, there is no loss, still, we shall not do. We shall make plan by raising fund. So after raising fund, what is done, we know everything. So that will not relieve. Take this yajña process. Yajñād bhavati parjanyaḥ [Bg. 3.14]. If you are in scarcity of rain, perform yajña, the saṅkīrtana-yajña. There will be regular rain, and if there is regular rain, there is ample food production. There is no question of overpopulation. God can supply you more than you want, provided you become God conscious, Kṛṣṇa conscious. That is the way.

So we have to accept this… vāsāṁsi jīrṇāni. You don't be misled by the proposition of the so-called blind leaders that you are this body. The leaders are misguiding us by identification with this body. There is fight always. "I am American." "I am Indian." "I am Russian." "I am Pakistani." "I am Hindustani." And there is fight. Advancement of civilization means advancement of fighting. That's all. When there was no Pakistan, there was some sporadic Hindu-Muslim fight. Now there is nation, Pakistan, and nation, Hindustan, and there is organized fight every year. This is advancement? So don't follow this foolish advancement. Take to Kṛṣṇa consciousness and be happy. This is not an ordinary movement. People are suffering actually for want of spiritual life, spiritual understanding. So the basic principle of spiritual understanding is to know one's self. Ahaṁ brahmāsmi. Ahaṁ brahmāsmi. That, to come to that point, Kṛṣṇa is explaining that this body is like the dress, and the person who is dressed, that is within the dress. Dehino 'smin yathā dehe [Bg. 2.13]. Here also, it is said, tathā śarīrāṇi vihāya jīrṇāny anyāni saṁyāti navāni dehī. Very simple thing. There is no difficulty. But the so-called scientists, philosophers, educationists, they will not believe that there is soul. They, they'll not believe. They'll simply argue. They cannot establish the real fact, how this body is moving. There are so many theories. But, except, accept, they will not accept that the…, actually, because the soul is within this body, everything is happening. And without the soul, immediately this body, so nice body of such and such great personality, becomes a lump of matter. Not that the body is working… They are finding out the brain substance, how it is working. But the brain substance is already there in the dead body. Why don't you work with that? No. That is not fact. The fact is the brain substance is a machine, but the man, or the person, is within the body. He's working with the brain substance. Just like you have got a nice machine. But it must be worked by somebody. At the present moment, the computer is a very subtle machine. But this computer cannot work without an experienced mechanic who pushes the button and it works. These people, they cannot understand that without spiritual touch, matter cannot work.

So brain may be a, a combination of nice matter, but it cannot work without the spirit soul. We should clearly understand this. And if we accept this body as the everything… Just like the other day, I told you, I met one big professor, Russian professor, in Moscow. He said, "Swamiji, after this body is finished, everything's finished." This is the atheistic theory. This is not new. In India there are many atheists, followers of Cārvāka. According to Cārvāka Muni, his theory is: bhasmi bhūtasya dehasya punaḥ kutaḥ punar āgamano bhavet ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvad jīvet sukhaṁ jīvet. Ṛṇaṁ kṛtvā pibet. "Just live joyfully, merrily…" "No, I have no money." "All right. Take, beg, borrow and steal. Some way or other, get money." That is going on. "Get money some way or other and live." That is Cārvāka theory. Hedonism. "Get money…" So this is going, this civilization is going on. "Somehow or other, get money." Because without money, you cannot get woman, you cannot get nice palatable food, nice dress, nice apartment, nice car. "So bring money, somehow or other." Everyone is coming forward as very philanthropist leader. The aim is how to get money. That's all. That is their philanthropism. They, they speak so many nonsense things, but the real idea is how to get money.

So this is going on. At the present moment, they are after the sense gratification. They do not know that there is another life beyond sense gratification. They have no… That life is being taught in the Bhagavad-gītā, that "You are trying to advance your civilization for keeping this body fit, but you are not this body. Why you are wasting your time in that way?" Yasyātma-buddhiḥ kuṇape tri-dhātuke. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who is thinking that "I am this body," sva-dhīḥ kalatrādiṣu. And sva-dhīḥ means "My men, my own kinsmen." Who? "My children, my family, my society, my country," kalatrādiṣu. Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ: "And the land where these things have grown up, my body and my other relatives in relationship with this body, that is pūjya." Sva-dhīḥ kalatrādiṣu bhauma ijya… Nationalism: "My country. I shall die for this land. I shall sacrifice everything." Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile. And those who are little advanced, pious, they go to places of pilgrimages, take a bath in the Ganges, and come out. They think that water is tīrtha. No. Tīrtha is saintly persons. Tīrtha-padam. You have to meet saintly persons to take lesson from them. Yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhijñeṣu. You have to meet self-realized persons, those persons who do not care for these things. And in the bodily concept of life, they have been described in the śāstra: go-kharaḥ, "cow and asses."

So the Bhagavad-gītā is the only book in the world which teaches to educate these cows and asses to human life. This mass of cows and asses are to be trained with these teachings of Bhagavad-gītā. It is the beginning, that vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi [Bg. 2.22]. This vāsāṁsi, this body, can be changed. Suppose now you are very much a great enemy of Pakistan. Take, for example… I am not… Or Pakistan is thinking "Oh, India, Hindustan, is our great enemy." What is this Hindustan and Pakistan or Russia? This is this body. Next life, you can take birth in Russia, or you can take birth in… There is no certainty. Yaṁ yaṁ vāpi. But according to Bhagavad-gītā, you can understand, at the, at the time of death, if you are going on thinking, "Oh, Pakistan, my, is my enemy, enemy," then you get a birth in Pakistan. (laughter) Yes. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Because I shall get my next body according to my mental condition at the time of death. So just like our women are taught to become very chaste. Why? That is a process to give her a chance to become a male next life. A, a woman, if he's, if she is educated to become chaste, attached to the husband, then naturally at the time of death, she'll think of the man, and she gets immediately… That is promotion. That is promotion. Similarly, if a man is very much attached to his wife, he'll think at the time of his… He becomes woman. These are the science. Where is the cultivation of this science? Simply all fools. And they are making research work. What is the research work? Can you go beyond the laws of the prakṛti? It is not possible.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra-vimūḍha. These rascals, they are under the full control of this material nature, and they are thinking, "We are independent." This is foolishness.

So if you want to stop this foolish kind of civilization, animal civilization of cows and asses, you have to teach Bhagavad-gītā as it is. That is essential. That is the duty of every Indian. Caitanya Mahāprabhu orders that. Bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Anyone who has taken birth, he must be very pious, must have been very pious in his last life. Therefore he has got the chance. So janma sārthaka kari'. Janma sārthaka kari' means "Make your life successful by taking advantage of so many Vedic literatures stocked by the great saintly persons, spoken by God Himself." You are not taking advantage of these facilities, natural facilities. You are misled by so-called material civilization, and you are doomed. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. If you are led by blind leaders, you are all doomed. That is going on. That is my appeal to the Indians. Don't be doomed. Take Kṛṣṇa, accept Kṛṣṇa as the leader. Then you'll be happy. As Kṛṣṇa says… Not only India. India, especial, I say. Because Kṛṣṇa is so kind. Of course, for Kṛṣṇa, there is no such thing as India and America. Just like the sun. The sun is neither Indian sun nor American sun. Sun is sun. But if you say, if you think that because now in India, the sun is visible, therefore "Indian sun," that is your concoction.

That is your mental concoction. Sun is neither Indian nor American. Similarly, God, Kṛṣṇa, He's neither for Indian or for… He is for everyone.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He's the father of everyone, not only human beings, but in the animals, the trees, the aquatics, everyone, all living entities. Mamaivāṁśo jīva… [Bg. 15.7]. This is universal. This is… This Kṛṣṇa consciousness movement is therefore universal, real universal.

So there are so many potencies out of this Kṛṣṇa consciousness movement. Those who are intelligent… Kṛṣṇa yei bhaje sei baḍa catura. Anyone who becomes Kṛṣṇa conscious, he must be very, very intelligent. Otherwise, one cannot become Kṛṣṇa conscious. Kṛṣṇa yei bhaje sei baḍa catura. So anyone who has taken to Kṛṣṇa consciousness, he must be very intelligent man. Without being very intelligent man, one cannot take to Kṛṣṇa consciousness. It is a… Caitanya-caritāmṛta says, kṛṣṇa yei bhaje sei baḍa catura. And Kṛṣṇa Himself says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births of struggling, if one actually becomes jñānavān, then he surrenders unto Me." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Oṁ namo bhagavate vāsudevāya. Janmādy asya yataḥ [SB 1.1.1]. These are the Vedic information.

So vāsudeva-parāyaṇa, vāsudeva-parā makhāḥ. These are the śāstric injunctions. So a person can take intelligence from studying Bhagavad-gītā. And Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births… Because foolish rascals, they will have to transmigrate from one body to another, and there are 8,400,000's of different forms of body. And he has to go through the cycle of this birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Take birth once, and becomes, defy God: "I don't care for God." And when Yamarāja comes, "All right. Whatever you like, you do." Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. These atheist class of men, who defy the authority of Kṛṣṇa, the Supreme Personality of Godhead, they'll meet Kṛṣṇa. When? At the time of death, when Kṛṣṇa will take him, take everything, his body, his society, his country, his family, his bank balance, his house. Everything will be taken away. Mṛtyuḥ sarva-haraś cāham. Mṛtyuḥ. Kṛṣṇa is appearing to the atheist class of men as sarva-haraḥ. Sarva-haraḥ means "Taking everything." I am very much proud. "Oh, I have got so much bank balance. I am the leader of this country. I am the father of so many children. I have got so beautiful wife and so…" So many things I am thinking, puffed-up. "I don't care for God. I am God." All right. At the time of death, are you God? Are you God at the time of death? God means controller. Can you control your death? Then how you are God? God, īśvara… Īśvara means controller. Are you īśvara? Are you controller? Can you control birth? Can you control death? Can you control disease? Can you control old age? Then what kind of God you are? The foolish, foolish person, mūḍha. They are called mūḍha. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. "The rascals only, avajānanti, defy Me."

So our, this Kṛṣṇa consciousness movement is only to request you… It is your country's literature. Try to understand Bhagavad-gītā, Kṛṣṇa. You'll be liberated. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by understanding Kṛṣṇa, you get liberation. Punar janma naiti. The whole activities, human society's activities, should be targeted how to get rid of this repetition of birth and death. That is real civilization. Not that "Let me live like a cat and dog and die like a cat and dog, and never mind what is happening next." This is a civilization of ignorance. This is not a civilization of knowledge. They are… Here is knowledge, that "I am trying to protect my body, this dress. I am every day soaping my garment, but I am not taking any food. How shall I… How long shall I live with this nice dress?" So one should understand this verse very seriously. Vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi [Bg. 2.22]. It has been especially mentioned: nara. Nara means human being. The cats and dogs, they are changing their body, the same process, but they cannot understand. But here especially mentioned: nara. Human beings should understand this scientific knowledge that "Your, this body is just like a dress. It is changing." And we are changing… Just like according to price, we have a dress. If you go to a garment store, you can have nice dress if you pay more. And if you get less, you get a third-class dress. Similarly, there are eight million species or forms of life. Somebody is in the cat's body. Somebody's dog's body. Somebody's in human being's body. Somebody is in demigod's body. These bodies are offered by prakṛti according to price you pay. This is called karma. This is karma. If you perform good karma, then you get good body. Janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. This is the janma. You get good birth, you get money, you get education, and you become beautiful by pious activities. And by impious activities, just the opposite. So either you get this or that, after all, it is birth and death. [break] …how to stop the cycle of birth and death. Otherwise it is animal civilization.

Thank you very much. Hare Kṛṣṇa. [break]

Indian: …oṁ bhagavate fails. (?)

Prabhupāda: (Hindi for a few minutes, then:) Everyone has prema, love. This propensity to love others. That is… There is, everywhere. But that prema, that love, is originally for Kṛṣṇa. Nitya-siddha kṛṣṇa-bhakti. That is the original prema. But because we are illusioned, that prema is being applied or used for so many māyā. Prema I have got. I have got my love. That is a fact. But I do not know where to repose that love. That is my misfortune. Therefore Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You have got prema. You apply it to Me. Then you'll be benefited." Prema is already there. You are simply misusing it. Therefore you are not happy. This is the process. Prema, you have got. But you are misusing it. But if you take Kṛṣṇa's word, that "Give your prema unto Me…" Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the beginning of prema. "Always think of Me." I think of my son. I think of my child. I think of my wife. Because there is prema. So if you think of Kṛṣṇa, then you will increase your prema for Kṛṣṇa. This is the process. Prema is not you have to get it outside. It is already there. Just like a young boy, young girl. As soon as they meet, there is natural attraction. That is already there. It is not that he has brought this attraction from, purchased from some shopkeeper. No. It is already there. Simply by combination, it becomes aroused. That's all. Similarly, kṛṣṇa-prema is there. Nitya-siddha kṛṣṇa-prema sādhya kabhu naya [Cc. Madhya 22.107]. It is not that by artificial means we are getting kṛṣṇa-prema. It is already there. But just like the attraction for young man and young woman, it comes at a certain stage, similarly, if you develop this śravaṇa-kīrtana, then that kṛṣṇa-prema will be aroused, automatically. It is already there.

Devotee: (reading question) The question: First, what are the senses, to control. Then, what are the things to be done? And the next question he asks is, "What are your views about meditation on one's own self…"

Prabhupāda: Take it here. I cannot follow.

Devotee (2): What are the senses?

Devotee (1): "What are the senses, how to control the things to be done?"

Prabhupāda: Senses, everyone knows. You see. How we are seeing? Through the sense of eyes. These are senses. Sense organs. You can touch with the hand. These are sense organs. You can hear about some knowledge. That is sense organ. You can taste one fruit. These are senses. Is it very difficult to understand? You have got these senses. By some senses, you are acquiring knowledge, and some senses you are working. There are five senses for acquiring knowledge, and five senses for working. These are senses.

Devotee (1): "How to control them? What are the things to be done?"

Prabhupāda: Yes. Control. It is very difficult. To control. But if you put it under the control of the Supreme, it will be controlled. You want to see very beautiful thing. But if you engage your seeing power on the most beautiful, Kṛṣṇa, then you forget, other things. This is sense control. You are going to restaurant to enjoy your tongue, but if you take kṛṣṇa-prasādam, then you'll forget going to restaurant. This is sense control. Sense control means to engage the senses in the service of Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Simply we have to purify the senses. The senses must be there. Otherwise, I am not a living being. I am stone. But at the present moment, I am misguided. I am using my senses for other purposes than Kṛṣṇa's. Therefore I cannot control. And as soon as you apply your senses for satisfying Kṛṣṇa, then they are controlled, automatically.

Devotee(1): (reading question) "What are your views about silent meditation on one's, in one's own self, and this japa, gāyatrī-mantra?"

Prabhupāda: Yes. Simply by mechanical japa, we'll not be ha… We have to hear from the śāstra what is self. Of course, those who are actually following the rules and regulation of gāyatrī-mantra, they'll be, gradually come to the spiritual understanding. But not as official chanting. That will not help. "Because I have got gāyatrī-mantra, oh, om-burble bura burra…" (makes sound) Finish. Not like that. Don't cheat yourself. Try to understand.

Indian: (Hindi)

Prabhupāda: (Hindi for several minutes, Hindi, back and forth,
then:)
kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Kṛṣṇa-kīrtana. Kṛṣṇotkīrtana-gāna-nartana-parau. All the six Gosvāmīs, they were always engaged in chanting, utkīrtanam. Utkīrtanam. Not this professional kīrtana. Utkīrtanam. Udgata-tamaḥ. Transcendental kīrtana, transcendental vibration. Kṛṣṇotkīrtana-gāna-nartana-parau. So they were engaged in singing and dancing and chanting. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. Merged into the ocean of love of Godhead, premāmṛtāmbho-nidhī. Dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. So by Kṛṣṇa-kīrtana, one can become dear, very dear, both for the dhīra and adhīra. Dhīra means sober. And adhīra means rascals. So kṛṣṇa-kīrtana is so nice that you can become favorite both for the gentle and the rascal. It is so nice. That is actually happening. So dhīrādhīra-jana-priyau priya-karau nirmatsarau. Because those who are chanting, kṛṣṇa-kīrtana, they are nirmatsarau. They are not envious. Kṛṣṇa consciousness movement is not limited therefore in India. It is for the whole world. We are not envious we only see Indians will learn it. No. We have no such program. Tri-bhuvane mānyau. It should be honored all over the world. This is kṛṣṇa-kīrtana. Go on. (end)

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Bhagavad-gītā 2.23

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Hyderabad, November 27, 1972
Prabhupāda:
nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ
[Bg. 2.23]

So definition by negation. Directly we cannot appreciate what is that spiritual fragment, particle, which is within this body. Because the length and breadth of that spirit soul is impossible to be measured by our material instruments, although the scientists say that we can measure it. Anyway, even it is possible, first of all, you have to see where the soul is situated. Then you can attempt to measure it. First of all, you cannot see even. Because it is very, very small, one ten-thousandth part of the tip of the hair. Now, because we cannot see, by our experimental knowledge we cannot appreciate; therefore Kṛṣṇa is describing the existence of the self soul in a negative way: "It is not this." Sometimes when we cannot understand, the explanation is given: "It is not this." If I cannot express what it is, then we can express in a negative way that "It is not this." So what is that "not this"? The "not this" is that "It is not material." The spirit soul is not material. But we have got experience of material things. Then how to understand that it is the negative? That is explained in the next verse, that nainaṁ chindanti śastrāṇi. You cannot cut, the spirit soul by any weapon, knife, sword, or thistle. (pistol?) It is not possible. Nainaṁ chindanti śastrāṇi. The Māyāvāda philosophy says that "I am Brahman. Due to my illusion, I feel I am separated. Otherwise I am one." But Kṛṣṇa says that mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So does it mean that the, from the whole spirit, this fragment has been separated by cutting into piece? No. Nainaṁ chindanti śastrāṇi. It cannot be cut into pieces. Then? Then the answer is that the spirit soul fragment is eternal. Not that by māyā it has become separated. No. How it can be? Because it cannot be cut into pieces.

If I say… Just like they put the arguments: ghaṭākāśa-poṭākāśa, that "The sky within the pot and the sky outside the pot, on account of the wall of the pot, the sky within the pot is separated." But how it can be separated? It cannot be cut into pieces. For argument's sake… Actually, we are very, very small particle, molecular parts of the spirit. So… And they are eternally part. Not that circumstantially it has become part, and again it can join. It can join, but not that in a homogeneous way, mixed-up way. No. Even it is joined, it, the soul keeps his separate existence. Just like a green bird, when he enters into the tree, it appears that the bird is now merged into the tree, but it is not that. The bird keeps its identity within the tree. That is the conclusion. Although both the tree and the bird being green, it appears that the bird is now merged into the tree, this merging does not mean that, that the bird and the tree has become one. No. It appears like that. Because both of them are the same color, it appears that the bird has…, there is no more existence of the bird. But that is not a fact. The bird is… Similarly, we are individual spirit soul. The quality being one, say, greenness, when one merges into the Brahman effulgence, the living entity does not lose his identity. And because he does not lose the identity, and because the living entity, by nature, is joyful, he cannot stay in the impersonal Brahman effulgence for many days. Because he has to seek out joyfulness. That joyfulness means varieties.

So in the Brahman effulgence it is, simply being cin-mātra, simply spirit, there is no varieties of spirit. It is simply spirit. Just like the sky. The sky is also matter. But in the sky, there is no variety. If you want varieties, even in this material world, then you have to take shelter of a planet, either you come to the earthly planet or go to the moon planet or sun planet. Similarly, the Brahman effulgence is the glowing rays from the body of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Just like the sunshine is glowing effulgence from the sun globe, and within the sun globe, there is the sun-god, similarly, there is, in the spiritual world, there is Brahman effulgence, impersonal, and within the Brahman effulgence, there are spiritual planets. They are called Vaikuṇṭhalokas. And the topmost of the Vaikuṇṭhalokas is Kṛṣṇaloka. So from Kṛṣṇa's body, the Brahman effulgence is coming out. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Everything is existing in that Brahman effulgence. Sarvaṁ khalv idaṁ brahma. In the Bhagavad-gītā also it is said, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. Everything existing on His effulgence, Brahman effulgence…

Just like the whole material world, innumerable planets, they are existing on the sunshine. The sunshine is impersonal effulgence of the sun globe, and there are millions of planets resting on the sunshine. Everything is happening on, on account of the sunshine. Similarly the Brahman effulgence coming out, the rays coming out from the body of Kṛṣṇa, and everything is resting on that Brahman effulgence. Actually, different types of energies. Just like from the sunshine there are different types of colors, energies. That is creating this material world. Just like we can experience practically. When there is no sunshine in Western countries, when there is snow, all the leaves of the tree immediately falls down. It is called fall, the season. It remains only wood, piece of wood only. Again, when there is spring season, the sunshine is available, all at a time, they become green. So as the sunshine is working in this material world, similarly the ultimate bodily rays of the Supreme Personality of Godhead is the origin of all creation. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. On account of the Brahman effulgence, millions and millions of brahmāṇḍas, or universes, are coming out.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So here, this beginning of spiritual understanding, that spirit, the Supreme Spirit, cannot be cut into pieces. Nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ. Now try to understand. We are thinking, the modern scientists, they are thinking that there cannot be any life in the sun globe. No. There is life. We get information from Vedic literature that there is life. There are also human beings like us. But they're made of fire. That's all. Because we have got teeny experience that "How in the fire a living entity can live?" To answer this problem, Kṛṣṇa says that nainaṁ dahati pāvakaḥ. (aside:) Why you are sitting there? You come here. Nainaṁ dahati pāvakaḥ. The spirit soul cannot be burned. If it would have been burned, then according to our Hindu system, we burn the body, then the soul is burned. Actually, the atheists think like that, that when the body's burned, everything is finished. Big, big professor, they think like that. But here, Kṛṣṇa says, nainaṁ dahati pāvakaḥ: "It is not burned." Otherwise, how it exists? Na hanyate hanyamāne śarīre [Bg. 2.20]. Everything is very clearly stated. The soul does not burn; neither it can be cut into pieces. Then: na cainaṁ kledayanty āpaḥ. Neither it is moistened. It cannot be wet in touch with water. Now in the material world we find that anything, however hard it is… Just like stone or iron, it can be cut into pieces. There is separated machine or instrument. It can be cut… Anything can be cut into pieces. And anything can be melted also. It requires a different type of temperature only, but everything can be burned and melted. Then anything can be moistened, can be wet. But here it is said, na cainaṁ kledayanty āpo na śoṣayati mārutaḥ: neither it can be evaporated. That is eternity. That means any material condition cannot affect the soul. Asaṅgo 'yaṁ puruṣaḥ.

In the Vedas it is said this living entity is always without any touch with this material world. It is simply a covering. It is not in touch. Just like my body, the present, this body, although it is covered by the shirt and the coat, it is not attached. It is not mixed up. The body keeps always separate. Similarly, the soul always keeps separate from this material covering. It is simply on account of various plans and desires that he's making for lording over this material nature. Everyone can see. The, every living being is trying to lord it over the material nature. That is his disease. He wants to lord it. He's servant, but artificially, he wants to become Lord.

That is the disease. Everyone… Ultimately, when he fails to lord it over the material world, he says, "Oh, this material world is false. Now I shall become one with the Supreme." Brahma satyaṁ jagan mithyā. But because the spirit soul is part and parcel of Kṛṣṇa, so by nature, he is joyful. He is seeking after joy. Every one of us, we are working so hard to find out some pleasure of life.

So that pleasure of life cannot be had in the spiritual effulgence. Therefore in the Śrīmad-Bhāgavatam we get this information that āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. Kṛcchreṇa, after undergoing severe austerity and penance, one may merge into the Brahman effulgence… Sāyujya-mukti. It is called sāyujya-mukti. Sāyujya, to merge. So āruhya kṛcchreṇa paraṁ padam. Even one goes up to that point, to merge into the Brahman existence after severe austerity and penances, still, they fall down. Patanty adhaḥ. Adhaḥ means again comes into this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Why they fall down? Anādṛta-yuṣmad-aṅghrayaḥ. They'll never agree God is person. They'll never agree. Their teeny brain cannot accommodate that God, the Supreme, can be a person. Because he has experience of the person of himself, or others. If God is a person like me and you, then how He can create universe, innumerable universes?

Therefore to understand the Supreme Personality of Godhead, it requires enough pious activities. In Bhagavad-gītā it is said, bahūnāṁ janmanām ante [Bg. 7.19]. After speculating in the impersonal philosophical way, when one is mature, bahūnāṁ janmanām ante jñānavān, when he's actually wise,… So long he cannot understand that the Supreme Absolute Truth is person, sac-cid-ānanda-vigraha… [Bs. 5.1]. brahmeti paramātmeti bhagavān iti śabdyate. Bhagavān. That… vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. This is statement in the Śrīmad-Bhāgavata: "Those who know the Absolute Truth, they know that Brahman, Paramātmā and Bhagavān, they are one. It is different phases of understanding only." Just like if you see one hill from a distant place, you will find impersonal, hazy, something cloudy. If you go still forward, then you can see it is something greenish. And if you go actually within the hill, you'll see there are so many animals, trees, men. Similarly, those who are trying to understand the Absolute from distance place or far away, they are realizing, by speculation, impersonal Brahman. Those who are still forward, yogis, they can see localized aspect. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. They can see, dhyāna avasthita, localized within himself. This is Paramātmā feature. And those who are devotees, they see Kṛṣṇa, the Supreme Personality of God, eye to eye, one person to another. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13).

So actually, the ultimate, the last word of the Absolute Truth is person. But, but unfortunately, those who are mūḍhas, or less intelligent, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], "Oh, Kṛṣṇa? He may be God, but He has become a person, taking the help of māyā." This is Māyāvāda philosophy. They are studying māyā; they put God also within māyā. This is Māyāvāda philosophy. But God is not māyā. God is never covered by māyā. Kṛṣṇa says that mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "Anyone who surrenders unto Me, he becomes free from the clutches of māyā." How Kṛṣṇa can be within māyā? That is not very good philosophy. Simply by surrendering unto Kṛṣṇa, you become free from māyā. How the person, the Supreme Person, Kṛṣṇa, can be within māyā? Therefore Kṛṣṇa said, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. They do not know how much potential the Lord is, how much powerful He is. They are comparing the power of the Supreme Lord with his own power. A frog philosophy. The Dr. Frog. Frog is considering, "Atlantic Ocean may be a little bigger than the well." Because he is living always. Kūpa-maṇḍūka-nyāya It is, Sanskrit it is called kūpa-maṇḍūka-nyāya. Kūpa means well, and maṇḍūka means the frog. The frog is perpetually within the well, and if somebody informs him that there is another big span of water, Atlantic Ocean, he simply calculates that "It may be a little more than this well, little more than this well." But he cannot understand how great He is. So God is great. We cannot understand how great He is! That is our folly. We are simply calculating: "He may be one inch greater than me. Or one foot greater than me." That is mental speculation. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many millions of men, one may try to make his life successful, understanding the Absolute Truth." And yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3].

So we cannot understand God by our mental speculation. Neither we can understand what is the measurement of the soul. That is not possible. Therefore we have to take information from the highest authority, Kṛṣṇa, what is the nature of God, what is the nature of Absolute Truth, what is the nature of the soul. We have to hear. We have to hear. Therefore the Vedic literature is called śruti. You cannot make experiment. That is not possible. But unfortunately, there is a section of people who think that they can make experiment, they can know the Absolute by mental speculation. The Brahma-saṁhitā says:

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Panthās tu koṭi-śata-vatsara-sampragamyaḥ. For many millions of years, if you make your progress in the sky to find out God, where is God… Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. Not this ordinary plane, but on the plane of air, the velocity of air. Or mind. The velocity of mind is very quick. Immediately, you are sitting here, your mind can go many millions of miles away if you have got idea. So either on the plane of mind or by the plane of air, and traveling for many millions of years, you cannot find out. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅga… [Bs. 5.34]. Muni-puṅgavānām. Not only ordinary persons, but great saintly persons, sages, they also cannot.

So another place it is said in the Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Vedeṣu. If you simply study Vedas, although the ultimate goal of studying Veda is to know Kṛṣṇa, but if you want to study Vedas by your own speculative process, then He'll always remain rare. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. But if you approach a devotee of the Lord, he can deliver. He can deliver. Mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat, naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. Prahlāda Mahārāja says that "You cannot have Kṛṣṇa consciousness…" Naiṣāṁ matis tāvad urukramāṅghrim. Kṛṣṇa consciousness is not so easy. You cannot have it unless you surrender yourself. Niṣkiñcanānām, mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. So long you do not take the dust of the lotus feet of a devotee, niṣkiñcanānām, who has nothing to do with this material world-he's simply concerned with the service of the Lord-unless you are in touch with such a person, it is not possible to attain Kṛṣṇa consciousness. These are the statements of the śāstra.

So Kṛṣṇa is the Supreme Absolute Truth. And He is person. But we cannot understand Him unless we go through a kṛṣṇa-bhakta. Therefore to understand Kṛṣṇa, Kṛṣṇa has come down as a bhakta, Lord Caitanya Mahāprabhu. Śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. So we have to understand Kṛṣṇa through Lord Caitanya. Because Kṛṣṇa Himself has come… kṛṣṇāya kṛṣṇa-caitanya-nāmne. Rūpa Gosvāmī, when he met first Caitanya Mahāprabhu… Not first, for the second time. First time he met when he, while he was minister in the government of Nawab Hussein Shah. And then, after meeting, Caitanya Mahāprabhu wanted them to fulfill His mission. So they decided to resign from the government service and join Caitanya Mahāprabhu to spread this Kṛṣṇa consciousness movement. Therefore when Rūpa Gosvāmī met Caitanya Mahāprabhu at Allahabad, Prayāga, the first verse he composed in this connection, he said, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "My Lord, You are the most munificent incarnation." Why? "Because You are distributing kṛṣṇa-prema. People cannot understand what is Kṛṣṇa, and what to speak of kṛṣṇa-prema. But that kṛṣṇa-prema, You are distributing like anything." Namo mahā-vadān… "Therefore You are the most munificent, charitable person." Namo mahā-vadānyāya. Vadānya means one who is very charitable, gives in charity as much as you like. So Caitanya Mahāprabhu, because people misunderstood Kṛṣṇa… Kṛṣṇa asked in the Bhagavad-gītā that "You surrender unto Me." What can He do? He's God. He's Kṛṣṇa. He's ask you, orders you: "You surrender. I take charge of you." Ahaṁ tvāṁ sarva-pāpe… But still, people misunderstood: "Oh, why shall I surrender to Kṛṣṇa? He's also a man like me. Maybe a little important. But why shall I surrender unto Him?" Because here the material disease is not to surrender. Everyone is puffed-up: "I am something." This is material disease. Therefore to become cured from this material disease, you have to surrender.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So unless you are prepared to surrender… That is a great difficult job for the materialistic person. Nobody wants to surrender. He wants to compete. Individually, person to person, family to family, nation to nation, everyone is trying to become the master. Where is the question of surrendering? There is no question of surrendering. So this is the disease. Therefore Kṛṣṇa demands that to cure this rascaldom, or most chronic disease, you surrender. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "Then? If I surrender, then whole thing will be failure? My business, my plans, my, so many things…?" No. "I take charge of you. I take charge of you." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. "Don't be worried." So much assurance is there. Still, we are not prepared to surrender, This is our material disease. Therefore Kṛṣṇa came again as a devotee just to show how to surrender to Kṛṣṇa. Caitanya Mahāprabhu. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32].

So this Kṛṣṇa consciousness movement is very scientific and authorized. It is not a bogus thing, something manufactured by concoction of the mind. It is authorized, based on the Vedic instruction, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So we teach only this philosophy, that you… Kṛṣṇa, here is Kṛṣṇa, the Supreme Personality of Godhead. You are searching after God. You cannot understand what is God. Here is God, Kṛṣṇa. His name, His activities, everything is there in the Bhagavad-gītā. You accept and surrender unto Him. And as Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So we are speaking the same thing. As it is stated in the Bhagavad-gītā. We don't misinterpret. We don't spoil the whole Bhagavad-gītā. We don't do this mischief. Sometimes people, they say, "Swamiji, you have done wonderful." But what wonderful? I am not a magician. My only credit is I have not spoiled the Bhagavad-gītā. I have presented as it is. Therefore it is successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.23-24

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London, August 27, 1973

Pradyumna: "The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind."

Prabhupāda:
nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ
[Bg. 2.23]

So here is another puzzle for the rascal scientists-because they are contemplating that except within this earth, in other planets, there is no life. Because the atmosphere is different, they cannot live there. Now, take for example the sun planet, fiery planet. So naturally, we shall imagine that no living entity can live there: it is fiery planet. But Kṛṣṇa says that nainaṁ dahati pāvakaḥ. The fire does not burn it. This is quite reasonable because the living entities are there, we can experience. Roughly we see that we are on the land and the aquatics, fishes, they are in the water. I cannot live within the water, neither the fish cannot live on the land, but from my experience, if we think that there is no living entities in water, is it not rascaldom? Similarly, these rascals are thinking from his own point of view. Because he cannot live within the fire or within the water, he's thinking there is no life within the fire. This is rascaldom. To refute these rascals, Kṛṣṇa says, nainaṁ dahati pāvakaḥ. Even within the fire there are living entities. Therefore Kṛṣṇa says imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I spoke first of all this Bhagavad-gītā system to the sun-god."

Now rascals will think that "How there is a god or there is a person in the sun planet?" They'll think like that. Everything from his own angle of vision. This is modern science. "I cannot think of such thing. Therefore, there cannot be any such thing." Just like everything should be within my experience. This is going on. They never admit that "What is your experience?" You are imperfect, your senses are imperfect, how you can be perfectly experienced? It is not possible. Acintya. There are so many inconceivable powers acting on behalf of Kṛṣṇa. What are you? You may cheat some people that you have become God. That is another thing. But the inconceivable potency of Kṛṣṇa, they are working differently. Śrīla Jīva Gosvāmī says that unless we accept this principle that Kṛṣṇa or God has got inconceivable power, acintya-śakti, we cannot understand. If we put Kṛṣṇa within the jurisdiction of my limited understanding, that is not understanding of Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. That inconceivable power is also within us. We do not know. So many things are happening. The example, as I gave many times, that the one nail was taken off. Still, it grew exactly to the size of the nail. In my personal body, in the nails. So the doctors cannot make exactly fitting nail, but it is growing exactly to the size. Even it is inconceivable to me how it is growing. Even my hair grows inconceivable, I do not know. I cut every week, and it still grows. There are so many little inconceivable power within me. I am part and parcel of God. Just imagine how much inconceivable power is there in Kṛṣṇa. It is common sense.

We understand from the śāstras that Kṛṣṇa, as Garbhodakaśāyī Viṣṇu, He created water within this universe and lie down, Garbhodakaśāyī Viṣṇu. Now we cannot conceive that how a person can produce water from the body like the sea and ocean. But if you think over little soberly, that sometimes we perspire, we get perspiration. That is water. In India, we have got special experience during summer season. Sometimes a small pot can be filled up with the water produced from my body like this, put. Of course, one must be healthy man. Then he'll perspire and water will come out from the body. So I am limited. I am only a small particle of Kṛṣṇa's body, part and parcel. If I have got this power of producing water, maybe one grain or two grain or one ounce; Kṛṣṇa has got unlimited power, why not a sea? Where is the difficulty to understand? He can produce unlimited quantity of water which may be known as ocean and sea. Yato vā imāni bhūtāni jāyante. Therefore, Vedas say that "From whom all these five elements have come into being?" And Kṛṣṇa says,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

"That is my energy." So everything is Kṛṣṇa's energy. He can produce. Try to verify from the example. Because you are little sample of Kṛṣṇa. You can study what you are doing, what you are feeling, what you are acting. The same thing in unlimited quantity, Kṛṣṇa has got the power. That's all.

So here it is said, Arjuna might be thinking that "Kṛṣṇa says this body is different from the soul. The soul is within. So now suppose when I place my sword on the body of my grandfather or my kinsmen, the body will cut, and, in the meantime, the soul is within the body. It may be cut because the soul is there. By accidentally, he may be cut." Therefore Kṛṣṇa says very distinctly; nainaṁ chindanti śastrāṇi, that "Soul cannot be cut. Any weapon. It cannot be pierced by your arrows, it cannot be cut into pieces by your sword, or if you use firearms it will not burn." Nainaṁ dahati pāvakaḥ. This is the position of soul. Immutable, indestructible. Another… This is the negative description of the soul. Nainaṁ chindanti śastrāṇi. Is there anything in this material world which cannot be cut into pieces? Have you got any experience? Take wood, stone, iron, or anything. It can be cut into pieces. Therefore, the…, when Kṛṣṇa says nainaṁ chindanti śastrāṇi, that means it is nothing like anything material elements. It is different. It is different. Any material elements. There are earth, water, fire, air, and ether. You can prepare weapons from earth. Water, you cannot do now. But there can be a weapon from the water also. That was used in the Battle of Kurukṣetra. Here, the atomic bomb is thrown, brahmāstra. From the other side the watery astra is thrown so that the energy of the atomic bomb is immediately finished. So what the scientists know now? Although they have manufactured atomic bomb, but they are unable to manufacture another weapon counteraction of atomic bomb. That is not possible. But there is. Atomic bomb is fiery, and if you manufacture another bomb which is watery, then you can counteract. Because fight means I charge you with some kind of weapon. You have to protect yourself by the counteraction. That was going on. So nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ.

So it is quite natural to understand that if there is living entity within the earth, within the water, even in the air… That we experience. In the air there are so many living entities. In the water, unvisible, not seen by the naked eyes. By microscope, we can see so many germs are there in the water, in the air. So why not in the fire? Fire is also one of the material elements. Therefore, the sun planet, although it is fiery planet, there is inhabitation of different type of human being who may be called as demigods. But there are similar buildings, similar persons, cities, motorcars, everything. Everything is there. Otherwise, how Kṛṣṇa could go there and says that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], unless it is exactly a planet like this where living entities, houses, roads, cars and everything is there? As Kṛṣṇa advented Himself within this planet, He came here, Kṛṣṇa can go anywhere. Kṛṣṇa, when He was present, He was going anywhere. Sometimes within the waters, sometimes within the walls of the universe, sometimes in the spiritual world. He went to the spiritual world, taking Arjuna with Him. Arjuna also went with Him. And He saw the Kāraṇodakaśāyī Viṣṇu in the spiritual world. These things are there, described in the Śrīmad-Bhāgavatam. He could go anywhere. They were going to the heavenly planets. That is Kṛṣṇa. Not Guruji. (laughs) That one slap, and he's blind. Not like that. Kṛṣṇa could go, Kṛṣṇa can do… All, this is called omnipotent, all-powerful. So unless we think of Kṛṣṇa possessing unconceivable powers, we cannot understand Kṛṣṇa.

Nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ. Another study from this verse is that the Māyāvāda philosophy, they say that spirit is one. The Supreme Spirit, impersonal. When the spirit is embodied, it becomes individual. This is their philosophy. Otherwise, they give the example… Just like there is water on the sea. It is also sustained on the earth. A big mass of water. And on that water, you can put one boat or ship full of water. And on that boat, you put another, a cup of water, and in the cup of water, you put another pot, a small cup or small utensil or even the skin of a grain, that will also contain. So their philosophy is that the water is one, but according to the pot or container, it becomes small and big. This is their philosophy. And when the container is broken, then the whole water becomes one. This is their philosophy. Now this nonsense philosophy is refuted in this verse. How? Now because spirit, either you take whole spirit or part spirit, nainaṁ chindanti śastrāṇi. You cannot divide it by cutting into pieces. That is not possible. So their philosophy is that the water has been put into different pots, therefore we see this small water, this smaller or bigger, this division. But they are all individual always. It is not that it has been divided. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātana. Sanātana means eternally they are divided. It is not that it has been divided by some means. Just like we keep water in big pot or small pot. That is not possible. They are big or small eternally. Viṣṇu-tattva, jīva-tattva. The jīva-tattva, they are small fragments. They are eternal. Viṣṇu-tattva. Viṣṇu-tattva means the Supreme Personality of Godhead. Viṣṇu-tattva is unlimitedly great eternally, sanātana. And the jīva-tattva, they are infinitesimally smaller eternally. Not that it has been cut into small and big. No.

So this Māyāvādī theory cannot stand here if we accept the Bhagavad-gītā's statement. Nainaṁ chindanti śastrāṇi. It is not divided by some means. No. It is already divided. It is already divided. Neither the small piece of soul or the big piece of soul you can divide.

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ

Air… There are earth, water, fire, air. So none of these material things can act on the soul. It is not that because air dries up everything, anything… Big, big ocean is dried up by evaporation. Big, big river, big, big lakes are evaporated, but soul cannot be evaporated. Nainaṁ śoṣayati mārutaḥ. This is the distinction. The air can evaporate a big ocean. Gradually, it is being done. As the days will go on, the sea water will be evaporated, and at the end there will be no water. These are the statements. Towards destruction, there will be no water. Just like now it is already begun. There is scarcity of water, no rainfall. So we see that the lakes and rivers and other water reservoirs, they are becoming dried up. Śyāmasundara, you were telling that river? What is that lake?

Śyāmasundara: Reservoir.

Prabhupāda: Drying up. So there must be dry up and there must be supply. Nature's way. That is the way. But in the, with the advancement of Kali-yuga, there will be scarcity of supply, but the water will dry up gradually. The result will be there will be no water. As there will be no water, everything, all living entities, vegetation, living being, everything will finish, will die. For hundreds of years there will be no water, and then when everything is finished, dried up, burned into ashes due to and the sunshine, the glare of the sunshine will be twelve times increased and there will be no water. How one can live? So everything on this planet will be finished. And then, being warmer, warmer, there will be fire. In the fire, all planets of the universe will be burned into ashes. Then there will be rainfall. Another. For hundred years. So the whole universe will be filled up with water. Then it will be evaporated, and the whole universe, cosmic manifestation finished. This is called annihilation. So in Bhagavad-gītā there is a statement that when everything is annihilated, the spiritual world is not annihilated. Na vinaśyasi. So as the spiritual world does not annihilate, similarly the soul, the spirit, by any such disturbances, the soul is never annihilated. Avyayam indestructible, immutable. So Kṛṣṇa is explaining in different ways the nature of the soul. We have to take it seriously, then we get perfect knowledge.

So, next verse you can…

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ
[Bg. 2.24]

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

So this is another way, negative way. In the previous verse Kṛṣṇa says: nainaṁ chindanti śastrāṇi. And now, negatively or passively, it is said that acchedyo 'yam. In every way, Kṛṣṇa is suggesting the immortality of the soul. There are five elements: earth, water, fire, air. So none of these elements can act on the soul. You can prepare sword, cutting sword from earth, from metal, but it does not mean that you can cut anything material with your sword. But you cannot cut the spirit soul with your sword or with your other material weapons. Neither… Acchedyo 'yam adāhyaḥ. Neither you can burn with fire, neither you can moisten it with water, neither you can dry. In every respect Kṛṣṇa explains how soul is immutable. Another significance is nityaḥ sarva-gataḥ. Sarva-gataḥ means all-pervading, everywhere the soul is there. Even within the stone, even within the sands, there are. So how these people can say there is no existence of living entity in the moon planet? Sarva-gataḥ. We have seen sometimes that from the stone, I have marked it. There is one juma mastika(?) in Agra. On the top of the stone dome a plant has come out, on the top. Now who has gone to place that seed that a banyan tree, banyan plant has come out and it has cracked the stone? So nobody has gone there, but this means the soul is everywhere. As soon as it gets the opportunity, it accepts a material body immediately. As soon as there is opportunity. That is explained in the Seventh Chapter very nicely. [break]

…planetary system, say moon planet or other planet. They also again come down on this earthly planet. Kṣīṇe… [break] … Just like you get visa for going to a foreign country. As soon as the visa period is over, the visa department immediately reminds you: "Sir, your visa is finished. Now you must go. You must go out." So the whole, the puṇya-loka, the higher planetary system, svarga-loka, you can go there by your pious activities, by performing big, big yajñas, puṇya, pious activities, go there. But kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. When your puṇya, it is also limited thing, when it is finished, you have to come back. It is said that when they come back on this planet they come through the water, showers, and they fall down on this earth. Again they begin their life as grass and something like that, evolution. Kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. Therefore this elevation to the higher planetary system, Kṛṣṇa condemns them. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. "My dear Arjuna, even if you go to the higher planetary system, Brahmaloka, to live for many millions of years, still when your asset of pious activity will be finished, you'll have to come back here." But He again said, mad-dhāma gatvā punar janma na vidyate, that "If you try to come back to My place, then you'll not come back."

So the karmīs, karma-kāṇḍīya, they are trying to be elevated to the heavenly planet, higher planetary system. That is not very good idea. You can go to the higher planetary system by your pious activities. First of all the modern age, the people are so much impious, sinful, that is not also possible. They may go down. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. They are covered with ignorance. The ignorance is wine, women, and meat-eating. So they are going down. There is no possibility of going higher planetary system, not possible. Who will go to the higher planetary system? Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Ūrdhvam means higher. Only those who are pious, they can be elevated. So even if you are pious, still you have to come back again. This is the process. So sarva-gataḥ. Sarva-gataḥ means a soul is free to go anywhere, anywhere. Full freedom, as he wants. That is also explained in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

As you like. It is up to you. Make your selection where you want to be. You have, somehow or other, you have come here. That's all right. But Kṛṣṇa gives you chance to be elevated to any planetary system you like. Ultimately, if you want to go back to home, back to Godhead, that is also given, everything. Mad-yājino 'pi yānti mām. So if you want to go to the moon planet, there is no need of the sputnik. There is a process so that after this body you become elevated to the moon planet. Why should you make research for, and futile research, going to the moon? You just prepare yourself. There are different processes. If you want to go to the moon planet, you can go. If you want to go to the heavenly planet, you can go. Similarly, if you want to go to the planet where Kṛṣṇa is, you can go. So sane man, intelligent man, should consider that "If I have to prepare myself for going, for being elevated to the higher planetary system, but we have to come back again, kṣīṇe puṇye martya-loka, why not endeavor for going back to Kṛṣṇaloka?" That is intelligence. But there are big, big yogis, they elevate themselves to the higher planetary system. They… Before going to the spiritual world, they want to see how the higher planetary system are working. Just like the visitors, tourists. They are going somewhere, and drop, by journey, somewhere to see. But you should not make such ambition. You should endeavor directly going back to home, back to Godhead, Kṛṣṇa. That should be your endeavor. Yes. Mad-yājino 'pi yānti mam [Bg. 9.25].

And the process is very simple. Yājinaḥ, just worshiping Kṛṣṇa as we have introduced. This maṅgala-ārātrika, this offering food, worshiping. Mad-yājinaḥ. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], yājī. Yajana means worship. So what is the difficulty? If, by this simple process, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], you can go back to Kṛṣṇa, why we shall try for going to the heavenly planet, moon planet, this planet, where again we have to come from. Kṣīṇe puṇye martya-lokam. This is intelligence.

Thank you very much. (end)

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Bhagavad-gītā 2.24

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Hyderabad, November 28, 1972

Prabhupāda:

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ
[Bg. 2.24]

Here is the import of sanātana. Nityaḥ sarva-gataḥ sthāṇur acalo 'yaṁ sanātanaḥ. Sanātana… Here is mention of sanātana. In another place, in the Seventh Chapter, er, Fifteenth Chapter, there is the mention of sanātana: mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Another place there is mention of sanātana. Paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. In another place, there is mention, in the Eleventh Chapter, Kṛṣṇa is addressed as sanātana. So Kṛṣṇa is sanātana, and we living entities, we are also sanātana. And there is a place, paras tasmāt tu… "Place" means another nature, not this nature, not this prakṛti. There is another prakṛti. Paras tasmāt. Para means transcendental. This nature is not sanātana. It is asanātana, perishable. Sanātana means not perishable.

So this Kṛṣṇa consciousness movement is an attempt to bring all these sanātanas together. The living entity, sanātana; God, Kṛṣṇa, sanātana; and the place, sanātana. Just like here we are trying to live together, our family-father, mother, children, friends, countrymen, communitymen. We are trying to make a permanent settlement here. Making very nice building, spending millions of dollars, making it very strong so that it may not, may not be destroyed. So everyone is trying to keep himself permanent. A old man is trying to make himself young man. Nobody wants to become old man. Nobody wants to be destroyed. But the difficulty is that here everything is destroyed. Asanātana. But we have got a tendency to become sanātana. We want permanent life. We want permanent place. We want permanent relationship. But that is not possible. That is not possible. Therefore śāstra says, andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The andhas-means blind, blind leaders-they are giving us false hope that we shall make here permanent settlement. Therefore they are called andhas. They have no sense. You cannot make it sanātana. But the whole attempt is going on to make everything sanātana.

This is called illusion. Illusion means you are accepting something which is not possible. But they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśā, this is a hope which is never to be fulfilled. Durāśayā. Āśā means hope. So the whole material world is going on, durāśayā. They are trying to make permanent settlement. But there is always disruption, fight… Just like they have now created the United Nations: "My dear all-nations, please do not fight. Let us make a permanent settlement, peace." But the result is the fighting is going on. It cannot be stopped. Here… This is not a sanātana place. This is impermanent, temporary, bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is the nature of this material world. Something is generated at a certain date and it stays for some time, it grows, it gives some by-products, then again dwindles, and then it vanishes.

Just like this body. This body is given by the father and mother at a certain date. Then it stays, say, for some time. It grows. Then it gives some by-products. From this body, there will be so many children. Or from the trees, there will be so many fruits and seeds. Then dwindling. Then becomes older. And vanish. This is the nature.

So here we are getting information that acchedyo ’yam adāhyo ’yam akledyo ’śoṣya eva ca, nityaḥ sarva-gataḥ. This is another qualification of the living entities: sarva-gataḥ, ”everywhere.” The rascal scientist says there is no living entity in the moon planet or sun planet. This is rascaldom. There is. Otherwise how Kṛṣṇa says sarva-gataḥ? Any, everywhere there is living entities. This is a false theory. We can see practically. We see there are living entities in the water. There are living entities in the air. There is living entities within the earth. There is living entities in so many ways. Why not in other planets? Where is the difference between this planet and that planet? This is also made of five elements. And that is also meant of, made of five elements. Here, the earthly element is very prominent. And the sun globe, the fire element is very prominent. So this material world is made of these five elements. Bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. So Kṛṣṇa says, sarva-gataḥ. The living entities are everywhere. Kṛṣṇa is also within everyone. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa is within this universe. Kṛṣṇa is within your heart. Not only your heart, but in everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Now, if you are a great scientist, take one insect. There are so many insects, we have seen, especially in the books, less than the full stop. Now, if you are a great scientist, find out where is the heart of this insect. And where is Kṛṣṇa. But Kṛṣṇa says, sarva-gataḥ, everywhere there is Kṛṣṇa. Unless there is Kṛṣṇa, there is living entity, how that small, full-stop-like insect is moving? There is everything. The physiological condition is there. There is heart also. You cannot make that. You have imitated a big bird, aeroplane, flying, but just imitate the small insect which is also flying.

So there are so many questions that if we actually, philosophically study, then we can see vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19], how Vāsudeva, Kṛṣṇa is acting. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. So here the living entity is described as sanātana. And the process by which we can understand our sanātana nature, that is called sanātana-dharma, not that having a big tilaka and considering this rascal lump of matter as ”I am brāhmaṇa. This body is brāhmaṇa, and sanātana-dharma.” This is all nonsense. Sanātana-dharma means you first of all you must know what you are. That is sanātana-dharma. Is it… Is sanātana-dharma is limited to a certain area? How it can be? Sarva-gataḥ. Sanātana-dharma must be there everywhere. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everywhere, Kṛṣṇa’s kingdom, Kṛṣṇa’s property. How is that you are simply claiming that ”India, there is sanātana-dharma”? ”In India there is brāhmaṇa”? What Kṛṣṇa creates, that is for everywhere. Because Kṛṣṇa is the father of everyone. Ahaṁ bīja-pradaḥ pitā, sarva-yoniṣu kaunteya [Bg. 14.4]. So this rascaldom, that sanātana-dharma is only in India, and that is also cut off… ”Now, the Pakistan is cut off, and therefore there is no sanātana-dharma. Simply in here.” If you remain foolish like that, then andhā yathāndhair upanīyamānāḥ [SB 7.5.31], that means you are being led by some blind leaders. You do not know what is what. If living entity’s sanātana, and if the process by which one can realize his sanātana nature… That is called sanātana-dharma.

Dharma, if we take these two words… Sanātana means eternal. That is called sanātana. And dharma, dharma means occupation, characteristic. Dharma does not mean some superficial ritualistic ceremonies. Dharma means the characteristic. That is real meaning. Dharma is not a kind of faith. Dharma is characteristic. Sanātana-dharma means sanātana characteristic, eternal characteristic. The changing… Now, I have got now this body, Indian body, and then, next body may be cat’s and dog’s or demigod’s, according to my karma. So the body changes. So sanātana-dharma cannot be applied to this body. Sanātana-dharma means the characteristic of the soul. That is sanātana-dharma, to understand the characteristic of the soul. Kṛṣṇa is describing here the characteristic of the soul: sanātana. And at the conclusion, He gives you information of the sanātana-dharma. What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is sanātana-dharma. Kṛṣṇa is sanātana, I am sanātana, you are sanātana.

Now, under the influence of nature, I am thinking, ”I am the servant of my wife,” ”I am servant of the society,” ”I am servant of my nation,” ”I am servant of my cat,” ”I am servant of my dog.” And we are doing that, actually. Everyone is working under this impression. Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8]. This is illusion. You have to come to the platform of sanātana. What is that eternal? ”I am eternally servant of Kṛṣṇa.” That is sanātana-dharma. I am not servant of this or that or that. No. I am eternal servant of Kṛṣṇa. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Caitanya Mahāprabhu says that every living entity is, in his original position of Kṛṣṇa consciousness… At the present moment we have got different consciousness. That is māyā. This is mental concoction. I am thinking that ”I’ll be happy in this way.” That is a mental concoction. You cannot be happy unless you surrender to Kṛṣṇa. That is sanātana-dharma. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]. A person, after many, many births, he becomes really wise. Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ. A brāhmaṇa, he prays to Kṛṣṇa: ”My dear Lord, I have become the servant of my senses.” Here everyone is servant of his senses. They want to enjoy the senses. Not enjoy-they want to serve the senses. My tongue says, ”Please take me to such and such restaurant and give me such and such chicken juice.” I immediately go. Not to enjoy, but to abide by the orders of my tongue. Therefore in the name of so-called enjoyment, we are all serving the senses. In Sanskrit it is called go-dāsa. Go means senses. So unless you become gosvāmī, your life is spoiled. Gosvāmī. You cannot be dictated by the senses. You have to dictate to the senses. As soon as the tongue says, ”Now, you will take me to that restaurant, or give me a cigarette,” if you say, ”No. No cigarette, no restaurant; simply kṛṣṇa-prasāda,” then you are gosvāmī. Then you are gosvāmī. This is the characteristic, sanātana. Because I am eternal servant of Kṛṣṇa. So this is called sanātana-dharma. That we are describing in the Ajāmila-upākhyāna. This stage can be attained. Tapasā brahmacaryeṇa śamena damena śaucena tyāgena yamena niyamena [SB 6.1.13].

Therefore the whole Vedic literature is meant for how to control the senses. Yoga. Yoga indriya-saṁyama. That is yoga. Yoga means not to show some magic. This is the first-class magic. If you are practicing yoga… I have seen so many so-called yogis, but they cannot control the sense for smoking. You see. Smoking and so many things are going on. And still, they are passing on as yogi. What kind of yogi? Yogi means one who has controlled the senses. Śamena damena brahmacaryeṇa. There are… In the Bhagavad-gītā it is all explained where yoga system is described. And five thousand years ago, Arjuna was hearing about this yoga, controlling senses. So he was a gṛhastha, and politician also, because he belonged to the royal family. He was fighting for gaining victory over the kingdom. So Arjuna frankly said, ”My dear Kṛṣṇa, it is not possible for me to become a yogi because this is very difficult job. You are asking me to sit down in a solitary place, in a sacred place, and in perpendicular state, simply looking on the point of your nose, of my nose, so many things You are… But it is not possible for me." He frankly refused. So Kṛṣṇa, just to encourage His friend and devotee… He could understand that Arjuna is becoming disappointed. He's frankly admitting that it is not possible for him. Actually, he's a politician. How it can be possible for him to become yogi? But our politicians, they're advertising they are practicing yoga. What kind of yoga? Has he become more than Arjuna? In this age of fallen age? Five thousand years ago, how much favorable condition was there. And now, in such unfavorable condition, deteriorated condition, you want to become a so-called yogi? It is not possible. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Yoga means to meditate upon Viṣṇu. That was possible in the Satya-yuga. Just like Vālmīki. He meditated for sixty-thousands of years, and became perfect. So who is going to live for sixty-thousand years? So it is not possible. So therefore Kṛṣṇa, to encourage him… Actually, the purpose of yoga, He explained to Arjuna,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

First-class yogi. Who? Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Who is thinking of, always of Me, Kṛṣṇa."

So this Kṛṣṇa consciousness movement is educating people to become first-class yogi. Think of Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is not bogus thing. It is actual fact. You can become yogi. You can become Brahman. Brahma-bhūyāya kalpate.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So one who becomes realized, self-realized person, brahma-bhūta, [SB 4.30.20] brahma-bhūtaḥ prasannātmā [Bg. 18.54], then what does it remain for him? That is the ultimate goal of life, to become ahaṁ brahmāsmi. The Vedic literature teaches us that "Don't think that you belong to this matter. You are Brahman." Kṛṣṇa is Parabrahman, and we are subordinate Brahman. Nitya-kṛṣṇa-dāsa. We are servant Brahman. He's master Brahman. So, so instead of, instead of understanding that I am servant Brahman, I am thinking I am master Brahman. That is another illusion. That is another illusion.

So things are going on like… So sanātana-dharma means when one understands his real position, his real posi… that is self-realization. Or, in other words, Kṛṣṇa is sanātana. If you engage yourself in the service of Kṛṣṇa, then, by practicing the sanātana-dharma, you are transferred to the sanātana place, Vaikuṇṭha. That is sanātana-dharma. Dharma means characteristic. So what is our characteristic? I was going to explain. That we are now serving our senses. This is our material characteristic. Material characteristic because originally I am servant. I am not master. But I have given up service of Kṛṣṇa. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare (Prema-vivarta). "Why shall I become servant? I shall become Kṛṣṇa." All right, you become Kṛṣṇa. You become enjoyer. That is material world. Everyone is trying to become Kṛṣṇa, enjoyer. So there is fight. Always. You are becoming, trying to becoming Kṛṣṇa. I am trying to become Kṛṣṇa. As there are so many incarnations of God nowadays-every lane, every street. So we are all imitation Kṛṣṇa. And there is fight. That is asanātana-dharma. That is not sanātana. Therefore the brāhmaṇa says, kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. "My dear Lord, I tried to become master, but I have become servant of my senses-kāma, krodha, lobha, moha, mātsarya, ityādi. Now I see that I have served so long, but my so-called masters, they are not satisfied." Everyone knows. Even up to the end of life, one tries to become master. But that is not possible because he's not master. So when one is wise, he sees that "I am actually not master. I am serving others, but I am thinking I am master. Just like in my family. I am thinking that I am the head of the family, I am the master of the family, but actually, to satisfy my family members, I have to work hard day and night. So I have become their servant, but I am thinking I am master." This is called illusion.

So when one comes to the senses that he cannot be master at any stage of his life, then he surrenders to Kṛṣṇa. Sa mahātmā sudurlabhaḥ. Vāsudevaḥ sarvam iti [Bg. 7.19]. "Oh, Vāsudeva is the real master. And my nature is to serve Him." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. He's first-class mahātmā, not the mahātmā who is thinking himself that he has become Nārāyaṇa and begging door to door. And Nārāyaṇa is meant for begging? Nārāyaṇa is the master of Lakṣmī, goddess of fortune. But they have manufactured a word-daridra-nārāyaṇa. Nārāyaṇa has become daridra. Just foolishness, see. Nārāyaṇa, He's the master of goddess of… Not only one goddess of fortune, lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam aham… [Bs. 5.29], hundreds of thousands of Lakṣmīs. Just like Kṛṣṇa, when He was present, He had 16,108 Lakṣmīs in Dvārakā. That is Nārāyaṇa. And each Lakṣmī was given big palatial building made of marble and bedecked with jewels. So there was no need of light. Such nice marble palaces. And each queen was given ten children, and it is not that that sixteen thousand queens were crying and Kṛṣṇa is only with one queen. No. He expanded Himself into sixteen thousand forms, and He was living with each queen. That is Nārāyaṇa. Why Nārāyaṇa should become daridra? Nārāyaṇa says that bhoktāraṁ yajña… He's the supreme bhoktā, enjoyer. So He's unlimited. Therefore He's unlimited enjoyment. That is Kṛṣṇa. He showed it when He was present. Why sixteen thousand wives? If He could have sixteen millions of wives, still, they were not perfect. Because He's unlimited. So these things we have to understand.

So this brāhmaṇa's prayer that kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ, sāmprataṁ labdha-buddhiḥ, labdham. "My dear Lord, I have served my senses so long, but I see they are not satisfied, nor they are pleased, nor there is end of their service. Therefore now I have got good sense. I have come to serve You. Kindly accept me." This is Kṛṣṇa consciousness movement, that "You are engaged in service, but you are thinking as master. This is foolishness. Give up this foolishness and just become a servant of Kṛṣṇa, as you are constitutionally positioned." This is Kṛṣṇa consciousness movement. And the every living entity is sanātana. And Kṛṣṇa is sanātana. And there is place, sanātana. So our business is how to transfer ourself in that sanātana-dhāma. Sarveṣu vinaśyatsu na vinaśyati: Everything being destroyed, that place, that sanātana-dhāma is never destroyed. Kṛṣṇa is never destroyed. You are also not ever, ever destroyed. So therefore when these three combination will be there, that will be happy. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Tad dhāma paramaṁ mama. So we have to return to that sanātana-dhāma by executing our sanātana-dharma, to approach the supreme sanātana. Nityo nityānām. He is the greatest sanātana amongst the many other sanātanas. Nitya and sanātana, the same thing. Here it is said, nitya, or sanātana. So Kṛṣṇa is also nitya, and I am also nitya. You are also nitya. So our business is to approach Kṛṣṇa and be engaged in His service for nitya, eternally. That will make us happy. Otherwise, what is this tilaka, and considering, "I am this body, brāhmaṇa, I am this, that." That is not sanātana-dharma. Here is sanātana-dharma. Try to understand. And this sanātana-dharma should be spread all over the world for all living entities. Because all living entities are sanātana, they should be informed that "Here is your position. Here is your sanātana master. Why you are traveling, serving your senses?" This is sanātana-dharma. So this Kṛṣṇa consciousness movement is sanātana-dharma, real. Not so-called sanātana-dharma.

Thank you very much. Hare Kṛṣṇa. [break]

Indian: I have seen in other maṭhas, that present before God, it is the proper way to redress our sins. Is this correct? If not, will we not suffer for our sins committed here on earth, or after…?

Prabhupāda: So long we are not on the platform of sanātana, all our life is simply sinful life. Either you think that you are very pious… Real piety means to come to the platform of sanātana-dharma. So if we do not come to the platform of sanātana-dharma from the platform of asanātana-dharma, we are simply committing sins, nothing but. [break] …come to the platform of Sanātana, then apāpa-viddham. Then there is no more… No papa can touch. In the Bhagavad-gītā also it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot be free from the contamination of this material world. Then how? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. You can simply become free from all contamination, sinful life, when you are a surrendered soul. Mām eva ye prapadyante. Kṛṣṇa therefore comes to teach us this. He's teaching. He's so much compassionate with our suffering that He's coming personally. Otherwise, what is the purpose of His coming? He's always being worshiped by lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. So He has no business to come here to ask you any food. But Kṛṣṇa is so kind that He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. Is He poor? Still, He says, universal: patraṁ puṣpaṁ phalaṁ toyam. Anywhere, in any part of the universe, you can secure a little leaf, patram, a little flower, a little water, and offer Kṛṣṇa: "My dear Kṛṣṇa, everything is Yours. So just to offer my gratitude… I am very poor. I have no means to offer You nice things. So I have brought this." Kṛṣṇa says, "Yes, bring it." Tad aham aśnāmi. "I shall eat." Why? Bhaktyā. "Because you are offering Me with bhakti." This is Kṛṣṇa's want. You become bhaktas; Kṛṣṇa will be very satisfied. Not that you become very big man, very big leader. That will entangle you again. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Simply waste of time. Just become bhakta of Kṛṣṇa. Then everything is all right. Otherwise you are spoiling your life. Bhṛtya.

So this is Kṛṣṇa consciousness movement. We are trying to stop people spoiling his life. māyā. Bhaktivinoda Ṭhākura says: māyār bośe, jāccho bhese'. Just like a straw is carried away by the waves of the river, similarly you are being carried by the waves of this māyā, illusory energy. Māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi. Sometimes you are being drowned. Sometimes you are coming out on the surface. Jīva, jīva kṛṣṇa dās, e biśwās korle to' ār duḥkho nāi. If you simply believe, take it for acceptance, that "Kṛṣṇa is our eternal master, I am eternal…" then there is no more carried away by the māyā's waves. Mām eva ye prapadyante māyām etāṁ taranti. This is wanted. Except Kṛṣṇa consciousness, whatever we are doing, simply we are wasting our valuable life. This is the conclusion. [break]

Indian (2): Swamiji, then what is (indistinct).

Prabhupāda: No, prārabdha can be changed.

Indian (2): Prārabdha-karma…

Prabhupāda: Yes, yes. I am replying you. Prārabdha can be changed. Kṛṣṇa says. Prārabdha means you are enjoying the fruits of your past activities. That is said in the Brahma-saṁhitā. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Nirdahati. Karmāṇi, the resultant action of your past karma, can be vanquished by Kṛṣṇa. As Kṛṣṇa says in the Bhagavad-gītā, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "I shall give you protection."

Indian (2): Even from punar janma, karma…?

Prabhupāda: Everything. Finished. As soon as you become Kṛṣṇa conscious, everything is finished. But don't commit again. Stick to Kṛṣṇa consciousness. Then you are safe.

Indian (2): Then what was the necessity for the Pāṇḍavas to suffer when they had themselves surrendered to the Lord Kṛṣṇa, and they have suffered?

Prabhupāda: They have not suffered. They have served Kṛṣṇa's purposes. Kṛṣṇa wanted to kill all the demons. They did it. That's all.

Indian (1): One more question, Swamiji. When Lord say that (Sanskrit), that means whatever the sins being committed are going to be committed all by only His will and wish, then why a person should be hated as a cruel person, and to kill him, and why God should take a other and do all these things?

Prabhupāda: Yes. Because Kṛṣṇa, without Kṛṣṇa's sanction, you cannot do anything. Therefore first of all you desire, and Kṛṣṇa gives you sanction to fulfill your desire. And as you, you fulfill your desire, you become complicated with the reaction of your desire. Yajñārthāt karmaṇo 'nyatra karma-bandhanaḥ. If you act for Kṛṣṇa, then you are all right, but if you are acting for your sense gratification, you'll be entangled by the resultant action. So Kṛṣṇa is so kind that if you want to do something, first of all He says, "No." Just like a thief, he's praying to God: "My dear Lord, give me some opportunity. I can steal that thing." Kṛṣṇa first of all says, "No, no. Don't do it." But he insists. Then Kṛṣṇa says, "All right. Do it." But as soon as you do it, you become entangled. Why you are doing against the will of Kṛṣṇa? That is your entanglement. Kṛṣṇa says: "Don't do this." Why you are doing that? So Kṛṣṇa is giving you facility to steal others' property, but you become entangled. That is not Kṛṣṇa's responsibility. Your responsibility. Suppose a high-court judge gives sanction that "This man should be condemned to death. He should be hanged," Does it mean the high-court judge is your enemy and hanging you? He has nothing to do to become your enemy or friend. You have committed situation that you should be hanged. He's giving order: "Be hanged." That's all. So your business is to surrender to Kṛṣṇa and act according to His instruction. Then you'll be happy. Otherwise not.

Indian (2): Lord Kṛṣṇa says, Swamiji, karmaṇy evādhikāras te mā phaleṣu kadācana…

Prabhupāda: Yes. Are you doing that? Are you doing that?

Indian (2): No, I am asking… That is the doubt.

Prabhupāda: That is doubt. Why? You are creating why unnecessary arguments? If you understand that Kṛṣṇa says karmaṇy evādhikāras te mā phaleṣu kadācana, you work hard, earn lakhs of rupees, and give it to Kṛṣṇa. Then you understand. Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. So are you doing that? As soon as you get money, "Oh, it is for me. I shall go to hotel."

Indian (2): No, my doubt is, Swamiji, why…?

Prabhupāda: You will be always in doubt. You have to go to a spiritual master. And don't bother and waste my time in that way. You have got so many doubts. If you want to clear your doubts, then you have to surrender somewhere. You will keep yourself as you are, and I am meant for clearing your doubts. (laughter)

Indian (2): I am trying to(?) I surrender.

Prabhupāda: That's all right. Come on. Live with him. Come on. You are welcome, very welcome.

Indian (2): I'm not talking that…

Prabhupāda: Eh?

Indian (2): I'm not asking that…

Prabhupāda: No. Then you come and learn how to surrender. Learn it. As these boys and girls, they have surrendered. That is required. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If by, you surrender, then you will understand. This is a science for understanding by surrender, not otherwise. Tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Tasmād guruṁ prapadye… If you are serious to solve all your doubts, then you must surrender. You must find out a person where you can surrender and ask him. Then your everything will be all right. [break]

Indian (3): …mercy. We are misunderstand even that desire, but a Vaiṣṇava can fulfill all desires. Kalpa-taru means desire tree. There is a tree in the spiritual world which is called the desire tree. In this material world you get a particular type of fruit from a particular type of tree. But in Kṛṣṇaloka as well as in all other Vaikuṇṭha planets, all the trees are spiritual, and you get fruit of your desires. What is science behind this kalpa-taru? Will you explain?

Prabhupāda: What is that?

Indian (3): What is the science behind this kalpa-taru that it is able to produce the…?

Prabhupāda: Kalpa-taru you cannot have here, but there is a kalpa-taru in the spiritual world. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29], lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam aham… So there is kalpa-vṛkṣa. You have to learn from the Vedic literature. But you, you have no experience of kalpa-vṛkṣa here. That is not possible. (end)

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Bhagavad-gītā 2.25

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Hyderabad, November 29, 1972

Prabhupāda:

avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ
nānuśocitum arhasi
[Bg. 2.25]

So in so many different ways, Kṛṣṇa is convincing how the spirit soul is immortal. In different ways. Avyakto 'yam. It is not manifest to the blunt material eyes. We cannot see, Because as we have explained several times, the magnitude of the soul is one ten-thousandth part of the tip of the hair, very small. I think, smaller than the atom. That spirit soul is everywhere. Sarva-ga. Sarva-gata. Everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. And wherever the spirit soul is there within this material world, he has got a body and there is heart, and within that heart, Kṛṣṇa is also there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Both of them, living there. Therefore aṇor aṇīyān mahato mahīyān. Kṛṣṇa can become greater than the greatest and the smaller than the smallest. This is God.

When Kṛṣṇa was playing as a child, He ate earth and the playmates complained to mother Yaśodā: "Mother, your son Kṛṣṇa is eating earth." Mother Yaśodā called for explanation: "Kṛṣṇa, why You are eating earth? I have given You sandeśa." Kṛṣṇa said, "No, mother, I have not eaten." "No, Your friends are complaining." "No, they have become My enemies this morning. We had some quarrel. Therefore they have combined together to make Me chastised by you." So in this way… Then mother Yaśodā wanted to solve this problem: "All right, show Your mouth, open Your mouth. I want to see." And when Kṛṣṇa opened the mouth, the mother saw innumerable universes are within the mouth. This is Kṛṣṇa. Aṇor aṇīyān mahato mahīyān. Kṛṣṇa enters within the universe, but at the same time, millions of universes are within His mouth. This is the explanation of "the greater than the greatest and the smaller than the smallest." Of course, mother Yaśodā, although she saw, she could not believe it because mother Yaśodā never thought of that Kṛṣṇa is the Supreme Personality of Godhead. She always thought that "He is my teeny child." That's all. "I have to take care of Him." This is called paternal feelings. Vātsalya-rasa.

Kṛṣṇa is served by the devotees in so many rasas, transcendental mellow, or humor. Somebody is serving as servant. Somebody is serving as friend. Somebody is serving as father and mother. Somebody is serving as conjugal lover. These are five primary mellows in which a devotee is connected with Kṛṣṇa. And there are other, seven rasas also. They are not primary; secondary. Somebody is serving Kṛṣṇa as enemy. Just like the asuras. They also serve Kṛṣṇa-as enemy. Somebody is serving, giving pleasure to Kṛṣṇa, by fighting with Him. So there are so many, twelve rasas. Akhila-rasāmṛta-sindhu. All the rasas that we have got experience within this world, they are coming from Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says, "Everything, whatever we see within our experience, we cannot experience anything if it is not in Kṛṣṇa." That is Kṛṣṇa. He was stealing, which we consider not very good business. That stealing is also in Kṛṣṇa. He's, He's famous as Mākhana-cora, the stealer of butter. So this is Kṛṣṇa. So everything is there. Whatever our dealings in this material world we find, that is only perverted reflection of our dealing with Kṛṣṇa in the spiritual world. But those who are unaware of the spiritual world, impersonalists, they have no information that Kṛṣṇa is always busy. Jaya rādhā-mādhava kuñja-bihārī. He's always busy. He's person. But He is simply dear to the gopījana. Gopījana-vallabha. He wants to please the gopījanas. The gopīs, the cowherd boys and the gopīs, constant companion of Kṛṣṇa.

So this is sanātana. Kṛṣṇa is sanātana, and His dealing with His devotees, that is also sanātana. And these are possible not here, but in the sanātana-dhāma. We cannot have sanātana dealings with Kṛṣṇa within this material world. Therefore Kṛṣṇa comes to canvass the conditioned souls that "For eternal happiness, for eternal dealings, you come to Me in My eternal place." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Why not in this material world? No. The material world, the nature is it is not permanent. It is temporary. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Janmādy asya [SB 1.1.1]. Janmādi. Everything here in this material world has a date of birth, and anything which has a date of birth must be a date of death also. That is the nature of this material world. So here we can practice what is sanātana-dharma, but actually sanātana-dharma is executed in the spiritual world. So just like one is trained up to become apprentice in some business and when he's trained up, then he's given the post. So we get this information from the gosvāmīs, sanātana-gosvāmīs, that those who are devotees, those who are perfected in the training of devotional service, they are first of all given birth in the universe where Kṛṣṇa is present. Kṛṣṇa is always present. Just like the sun is present always in the sky, but we can see the sun in some opportune moment. But sun is always there. When the sun is set, it is set in my vision, but sun is there. When it is night, I cannot see the sun, but the sun is there. Similarly, Kṛṣṇa is always there. We have to make our eyes to see Him. That's all. And that, how that eyes are made?

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Only the devotees who have loving affection for Kṛṣṇa, who has developed loving propensity… The loving propensity's there already. But we have transferred, the loving propensity to Kṛṣṇa, we have transferred the loving propensity to the māyā.

So whole Kṛṣṇa consciousness process is again transferring the loving propensity from māyā to Kṛṣṇa. This is the simple method. We have got love for Kṛṣṇa, but being illusioned, being falsely positioned, we are trying to love something which is not Kṛṣṇa. māyā, Kṛṣṇa's māyā, illusion. Mama māyā. Kṛṣṇa says, "Māyā is also Mine." Just like the cloud. What is this cloud? This is also made by the sun. Everyone, you know. The cloud means the sun evaporates water from the ocean, and it becomes cloud, and the business of the cloud is to cover our eyes to see the sun. Actually, the cloud has no existence, separate existence, and as soon as the sun is bright, the cloud disappears. This is bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into existence and again it disappears. This is māyā. But the sky remains there; the sun remains there. Similarly, māyā, illusion, is sometimes is generated. This is the creation of the material world, mahat-tattva-māyā. So this is not permanent. It comes and goes. Similarly, māyā is simply covering our eyes. Just the… Just like this cloud, it is not possible for the cloud to cover the sun. Sun is ninety-three millions, or at least, fourteen, fourteen hundred thousand times bigger than this earth. So how a cloud, spreading over, say, a few miles, ten miles, it can cover the sun? No. The cloud cannot cover the sun, but the cloud can cover my eyesight. This is the position. Similarly māyā cannot touch Kṛṣṇa. The Māyāvādī philosophy is that māyā also covers Kṛṣṇa. When Kṛṣṇa comes here, He comes covered by this māyā. No. This is not. Māyā cannot touch. In the Śrīmad-Bhāgavatam… When Vyāsadeva realized Kṛṣṇa, before writing Śrīmad-Bhāgavatam…

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

So Vyāsadeva, by his meditation, saw the Supreme Person and māyā also. Māyā is on the backside. Māyā cannot come in the front side. So Kṛṣṇa is never covered by māyā. It is our eyes which covered by māyā. So we, the fragments of Kṛṣṇa, mamaivāṁśaḥ, we are covered by māyā, not Kṛṣṇa. The theory that Kṛṣṇa becomes covered, that is nonsense. How Kṛṣṇa can be covered? Kṛṣṇa cannot be covered. He is the controller of the māyā. And we are controlled by the māyā. That is the difference. Kṛṣṇa, māyādhīśa, and we are māyādhīna. Adhīna. We can become free. Exactly the same example that when our eyes are covered by the cloud, we cannot see the sun, although the sun is there. So if some way or other… We have got very good experience nowadays by flying in the airship. As soon as the airship goes above the cloud, you have got immense sunlight. Immense sunlight. And practically, the jet planes, they go seven miles above the surface and there is no cloud. The cloud is down. Similarly, you can go also above māyā. You can transcend māyā and see Kṛṣṇa always. That is possible. How? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. You simply surrender to Kṛṣṇa and Kṛṣṇa will arrange that you are no more under māyā. Simple process. You just become, as Kṛṣṇa demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is sanātana-dharma. Because we are, after all, servant of Kṛṣṇa, but artificially we are trying to become master of this material…, of this world. We are therefore sent here. Just like those who are revolutionary, do not care for the state laws, they are sometimes killed or sometimes put into the prison house. That means those who are not voluntarily surrendering to Kṛṣṇa, they are put into the prison house. They are forced to surrender. Forced to surrender. They'll be forced. Just like you cannot become… You are not free, either outside the prison house or inside the prison house. But when you think that you have become free… Vimukta-māninaḥ. Vimukta-māninaḥ, falsely thinking that "I have now become liberated." Aviśuddha-buddhayaḥ [SB 10.2.32]. But the intelligence is not very clear. This is last snare of māyā.

When one thinks that ”I am God. I have become God,” that is the last snare of māyā. That is also māyā. How you can become God? What capacity you have got? God has created so many things. What you have created? God has shown so many things. What you have done? But still, falsely they are thinking, ”I am God.” This is māyā, last snare of māyā. Because the real disease as we have already explained, is to lord it over the material nature. Everyone is trying: ”I am the lord of all I survey. I want to become lord of this universe. I want to become minister. I want to become president. I want to become business magnitude.” And everything fails. Then he wants to become God. That is also māyā. That is not possible.

So this is going on. So real our relationship with God, Kṛṣṇa, is to serve Him. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda purāṇa kailā [Cc. Madhya 20.117]. We have forgotten real position, sanātana-dharma. We have forgotten. Sanātana-dharma means a living entity is meant for serving the whole. Living entity’s a part, part of the whole. So the living entity’s business is to serve the whole. Just like this finger. This finger is the part of my body. Its business is to carry out my order, to serve the whole. I want the finger to come here. Immediately… Similarly, our business is to serve Kṛṣṇa, but when we want to become lord, independent of Kṛṣṇa, that is called māyā. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare, nikaṭa-stha māyā tāre jāpaṭiyā dhare. This is a statement in the Prema-vivarta. As soon as we desire to imitate Kṛṣṇa, that is māyā. Māyā is nothing. We create that situation of māyā. What is that? ”I want to become Kṛṣṇa. I want to become God. I want to become the Lord.” This is māyā. This is not possible. So Kṛṣṇa is sanātana. We are also sanātana. But when we forget to serve Kṛṣṇa, that is our asanātana. And when we are engaged again in the service of Kṛṣṇa, that is sanātana-dharma. So sanātana-dharma means eternally serving Kṛṣṇa. Another example, dharma… What is dharma? Dhṛ-dhātu. Characteristic. You cannot change it. You cannot change it. Just like sugar. Sugar characteristic means sweetness. And chili characteristic means pungent. So everything has got characteristic. Everything. That is called dharma. If sugar has become pungent and chili has become sweet… You purchase chili. If it is not very pungent, you throw it… ”Oh, it is not good.” Because the dharma of the chili is lacking there. Similarly, if you take sugar and if you find it salty, then you… ”Oh, what is this?” So everything has got some characteristic. So we are living entities. We have got our characteristics. That is sanātana. I am sanātana, eternal, and my characteristic is to serve God. If I don’t serve God, then the characteristic will remain there. Then I’ll have to serve māyā, in the illusion that I have become master. Actually, he’s serving, but… Just like one man has got motorcar. So motorcar, to maintain a motorcar, to purchase a motorcar, it requires lots of money. So to get that money, he has to work very hard. And when he gets that money, he purchases a car, and then he has to maintain it by oiling, by supplying so many things. But he’s thinking that ”Now I have got a motorcar. Very nice.” What is that? You are serving your motorcar. That’s all.

So this is the position. One is actually serving, not master. But he’s thinking that he’s master. This is māyā. So when we give up this false prestigious position that I am master, then you are liberated. Hitvā anyathā rūpam. Mukti, the definition of mukti is hitvā anyathā rūpaṁ svarūpeṇa avasthitiḥ. Anyathā rūpam. Now we are struggling hard within this material world, under the influence of māyā, changing different types of body. Sometimes I am going to the heavenly planets. Sometimes I am going to the hellish planets. Sometimes I am rich man. Sometimes I am poor man. Sometimes brāhmaṇa, sometimes śūdra. Sometimes tiger, sometimes tree. In this way, sarva-gata. Everywhere within this universe, the living entities are struggling for existence. Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. Kṛṣṇa says, ”All these living entities, they are My part and parcel, but foolishly, being carried by the mental concoction, prakṛti-sthāni, within this material world, karṣati, struggling to become master.” This is the disease. Prakṛti-sthāni karṣati.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

These rascals, they are pulled by the ear by prakṛti. Prakṛteḥ kriyamāṇāni. ”You do this”-I have to do this. One who has associated with the tamo-guṇa of prakṛti, prakṛti has given a body just like hog, and the prakṛti is obliging, ”You come here. Eat the stool.” And he’s eating. ”Oh, so nice.” This is māyā. Stool is very nice thing? But prakṛti has given this hog a certain type of body and he is relishing: ”Oh, stool is so nice.” This is going on. Similarly, human form of body also. They’re eating so many nonsense things in the restaurant, in the hotel, and they’re relishing: ”Oh, it is so nice.” This is māyā. This is going on. So our business is to serve, but because we have taken this attitude, that ”I don’t like to serve Kṛṣṇa” or, ”I am Kṛṣṇa,” then we are under the clutches of māyā. Immediately. And under the illusion of māyā… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi… [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Because we are associating with the different modes of material nature, therefore we have to take birth, sad-asad-janma-yoniṣu. One is becoming hog, one is becoming dog, one is becoming human being, one is becoming demigod, one is becoming tree, one is becoming plant. So many… Eight million, four hundred thousands of species and form of life. Kṛṣṇa says, sarva-yoniṣu kaunteya [Bg. 14.4]. Kṛṣṇa says, ”All these forms, whatever they may be, I am the bīja-pradaḥ pitā. I am the father.” So if Kṛṣṇa is the original father of every living entity, how one has become brāhmaṇa, one has become śūdra, one has become tree, one has become tiger, one has become hog, one has become Indra, one has become Brahmā? How is that?

Now, kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. So we are getting our birth in different types of body. The reason is I am associating with different types of the modes of nature. My mind is carrying me. It is not death. It is foolish to say that ”This man is now dead. Everything is finished.” That is rascaldom. Not finished. It is going on. Na hanyate hanyamāne śarīre [Bg. 2.20]. The foolish rascals, they say, ”Now this man is dead, finished.” Big, big professors, they are saying, ”Swamiji, after death everything is finished.” And he’s professor. Just see. Rascal fools they are becoming leaders, professors, politicians, How the people will be happy? They are put into the ignorance of life. Always put. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They have been enamored by the external feature of Kṛṣṇa’s energy. This is also Kṛṣṇa’s energies, this material world. But we are attracted by this material energy. We should be attracted by the spiritual energy. That is perfection of life. Both energies are Kṛṣṇa’s. Apara, para. This is explained in Bhagavad-gītā. So we are now attracted by the apara energy. Bhūmir āpo ’nalo vāyuḥ [. 7.4], these material elements. We want. Because we are attracted by the material energy, therefore, when we construct a very nice stone house, oh, we think, ”Now, yes, my life is successful. I have got a very nice house, made of stone.” Are you stone? No. Still, my attraction is for the stone. Therefore Kṛṣṇa gives me facility. ”All right, you take the stone and try to… But you’ll never be happy. Happy you’ll be when you surrender to Me.” Just like a child is given by the father all facilities to play, but at the same time, the father says, ”My dear child, don’t play like this. It is not good.” But because the child persists, father sometimes says, ”All right, you play like that. Similarly, Kṛṣṇa does not want that we should come in this material world and be attracted by the earth, water, air, fire, and become great scientist and make combination of these five elements. Tejo-vāri-mṛdāṁ vinimaya. What is this world? This world is a mixture of fire, earth, water, air. That’s all. What is this? Tejo-vāri-mṛdāṁ vinimayaḥ tri-sargo ’mṛṣā. It is a false thing. Actually it is a combination of these five elements. And we are accepting… This body’s also like that. Body’s also combination of five elements. And we are attracted to this. ”Oh, I have got so, such a, such a nice, beautiful body, strong body, American body,” ”Indian body,” ”Brāhmaṇa body,” ”This body,” ”That body.” All māyā. You’ll never be happy by this bodily concept of life. Because you are…

Therefore Kṛṣṇa indirectly saying that: acchedyo ’yam adāhyo ’yam. The body is burned into ashes. Then how we are body? The body, when the man is dead, the body is put into the fire. So it is dāhya, it becomes burned. Then how we are body? One man is claiming, ”Oh, I am born brāhmaṇa. I have got this body from my birth.” So that’s all right. Then when your son will burn this body, then he’ll be liable to brahma-hatya-pāpa. So this is going on, bodily concept… Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body, made of three, I mean to say, biles, mucus, and air… So the, a bag of bones and flesh and blood, if one is thinking that ”I am this, I am this body,” then he is go-khara, cow or ass. So anyone who is on the bodily concept of life, he is animal, go-khara. Sa eva go-kharaḥ [SB 10.84.13]. So how you can receive knowledge from a person who is animal? You cannot get any knowledge from the cows or the asses. So anyone who is under the bodily concept of life, he’s no better than animal. So actually, if we say frankly, everyone is in the bodily concept of life. Therefore the modern civilization is animal civilization. It is not human civilization. Human civilization will begin when one will understand that ”I am not this body. I am spirit soul.” Ahaṁ brahmāsmi. That is the beginning of human civilization. And so long one is under the bodily concept of life, it is the civilization of cats and dogs. That’s all.

Thank you very much. Hare Kṛṣṇa. [break]

Indian: (Hindi) [break]

Prabhupāda: (answering question:) Then gradually we can understand. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If you associate with devotees, hear them, then gradually everything will be cleared, and you’ll understand your position. Then you understand: ”Oh, I am not this body.” Ahaṁ brahmāsmi. That is the beginning of knowledge. Otherwise, so long you are under the bodily concept of life, you are in the animal platform. That is the difference. [break] But bhakti’s such a nice thing that kṛṣṇākarṣiṇī. Bhakti attract Kṛṣṇa. Kṛṣṇa attracts everything, but bhakti attracts Kṛṣṇa. Therefore we have to adopt the bhakti means. Bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ. (Hindi)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

If you want to know Kṛṣṇa in truth, then you have to take this devotional line. Then gradually Kṛṣṇa will be attracted by your devotion, and then you will know Kṛṣṇa and you’ll be allowed to enter into Kṛṣṇa’s place. Otherwise, sarva-gataḥ, sthāṇur acalo ’yam. Although we are eternal, we have to wander within so many forms of life within this brahmāṇḍa and waste our time. That’s all.

Indian: (Hindi) [break]

Prabhupāda: Yes. (Hindi) Tilaka mantra hai, bhagavān kahe, Vāmanadeva, Keśava, Govinda. So a devotee is protected from all sides by Kṛṣṇa. So you remain safe. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So bhakta hai (Hindi) So you are protected. That’s it.

Indian: Yes, but even we put that tilaka on Lord also.

Prabhupāda: Hmmm?

Indian: The same is there, of Lord, on the face of Lord, on…

Prabhupāda: It is a temple of the Lord. Viṣṇu-mandira. You cannot put Kṛṣṇa or Viṣṇu just like statues. We have got a fashion now, imitated from the Western. We make the statue of a big man the place of passing stool by the crows. We do not make like that. We give temple. When we worship somebody, we give him temple. Not for passing stool by the crows.

Indian: Why Brahman temples are not existing, and is there any Sanskrit reason or is…?

Prabhupāda: What is that?

Indian: Brahman temple is not existing.

Prabhupāda: Brahman is impersonal. Brahman is everywhere. Sarvaṁ khalv idaṁ brahma. Then Paramātmā. Then Bhagavān. Bhagavān is the last word of Absolute Truth. So Brahman is impersonal. Just like the sky is impersonal. [break]

Indian: Mahārāja, it is indicated in Rāmāyaṇa that God is coming to this world as kali-avatāra. It is correct? What is the indication of His coming?

Prabhupāda: His indication He’s coming is that people are becoming degraded, forgetting God. That is their degradation. So at the end of this Kali-yuga they will be so much degraded that it will be impossible for them to understand God. At the present moment, although it is Kali-yuga, there are some persons who are trying to understand God. At least, there is attempt. But, at the end of Kali-yuga, say, about 400,000’s of years, then people… Because they’re becoming animals, more and more. The more we become animals, we cannot understand God. So our modern civilization is to make the people animal. That is advancement of civilization. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. The modern civilization is how we can eat very nicely, how we can sleep nicely, how we can have sexual intercourse nicely, how we can defend nicely. Only these four principles are being taught.

They have no idea what is soul, what is God, what is the relationship with the soul. So this is, this type of civilization is increasing. So just imagine how much it will be increased after four hundred thousands of years. The Kali-yuga has begun only five thousand years. Within this five thousand years, we have so much degraded, illusioned by the māyā as advancement of civilization. This is māyā. So the more days go, we shall be more illusioned. So there will be no capacity to understand about God. At that time, God will come to destroy all this population by cutting their throat. That is kalki-avatāra. (end)

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Bhagavad-gītā 2.25

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London, August 28, 1973

Pradyumna: "It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body."

Prabhupāda: They are going? So why don't…? No prasāda?

avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ
nānuśocitum arhasi
[Bg. 2.25]

So Kṛṣṇa began this teaching to Arjuna first of all, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "You are talking like learned scholar, but you are lamenting on the body, which is not at all important." Nānuśocanti. Here also the same thing. Tasmād evaṁ viditvainam, this body, na anuśocitum arhasi. Do not be very much serious about this body. The soul is the subject matter to be considered. But the modern civilization, they are concerned with this body. Just the opposite. Kṛṣṇa says: Because the soul is immortal, therefore tasmād evaṁ viditvā, understanding of this principle, enam, this body, na anuśocitum arhasi. The real factor is the soul. We have to take care of the soul, not of the body. So far body is concerned, there are pains and pleasure like climatic changes. Āgamāpāyinaḥ anityāḥ, such bodily pains and pleasures come and go; they are not permanent. Tāṁs titikṣasva bhārata. So you have to learn how to tolerate these bodily pains and pleasures, but you have to take care of the soul. But the modern civilization, they have no knowledge of the soul, what to speak of taking care of it, and, like animals, they are in the bodily concept of life, taking much care of the body, but they have no information of the soul, and what to speak of taking care of it.

This is the lamentable condition of modern civilization. Animal civilization. The animals simply take care of the body, has no information of the soul. So this civilization is animal civilization, mūḍha. Mūḍha means animal, asses. Now if we say to the people in general they'll be angry upon us, but actually this is the position. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. I've several times explained this verse. Yasya ātma-buddhiḥ. Ātmā means self; buddhi, has taken this body as self. Yasyātma-buddhiḥ. But what is this body? The body is nothing but a bag of tri-dhātu, kapha, pitta, vāyu, and its by-products. By mucus, bile and air, by interaction of these three things… Just like this material world, this house. What is this house? Tejo-vāri-mṛdāṁ vinimayaḥ. Anything in this material world, what is that? Tejo-vāri-mṛdāṁ vinimayaḥ. An exchange of fire, water, and earth. Tejo-vāri-mṛdāṁ vinimayaḥ. Exchange. You take earth, you take water, mix them, and put it into the fire, it becomes brick, then powder it, it becomes cement, then again combine them, it becomes a big skyscraper building. So as this material world, anything you take, it is simply a combination of these three ingredients, plus air and sky for drying. Air is required for drying. So combination of the five elements. Similarly, this body is also combination of five elements. There is no difference. But because in the big skyscraper building there is no soul, it stands in one place, but the body has got the soul, therefore it moves. That is the difference. The soul is the important thing. But they do not know. Just like we have manufactured the airplane and there is no soul, but another soul means the pilot. He takes care of it. He drives. Therefore, it is moving. So without soul, there cannot be any movement. Either the thing must have soul or some other soul will take care of it. Then it will move. Therefore, the important is the soul, not this material body.

So anyone who's accepting this material body as very important… Just like the other day, some rascals came. They were very much eager for feeding this body. Those who are starving, starvation… Starvation of the bodily concept of life. But there is spiritual starvation. That we are not taking care. Material starvation may be there, but actually that is not a problem because there is sufficient arrangement for maintaining this material body. Real starvation is of the soul. The soul is not getting spiritual food. Here, in this meeting, this is meant for giving to the starving spirit soul. And as soon as you get some spiritual food, then we become happy. That is the situation. Yayātmā suprasīdati. Unless you get spiritual food there cannot be satisfaction of the real soul. The same example, within the cage there is the bird. If you simply wash the cage very nicely and cover it and paint it and the bird within the cage is crying, starving… What is this civilization? Similarly, we spirit soul, we have been encaged within this body, so our natural aspiration is to get freedom from this encagement. As much as the bird is struggling to get freedom from the cage. Similarly, we are also, we are not happy being encaged. Yesterday we learned from Bhagavad-gītā soul's position is sarva-gataḥ. Soul can go anywhere. That is, it has got the freedom. Those who are spiritually advanced by yogic mystic power, they can also move anywhere he likes. Aṇimā, laghimā siddhi. There are still yogis in India who early in the morning takes bath in four dhāmas: Hardwar, Jagannātha Purī, Rāmeśvaram, and Dvārakā. There are still yogis. Within one hour, they'll take bath in four places. Sarva-gataḥ, the speed. They'll sit down in one place and by yogic process within few minutes will get up and dip in here, in this water. Suppose in London you dip, take your dip in the Thames River, and when you get up you see in Calcutta Ganges. There is yogic process like that. Sarva-gataḥ. So the spirit soul has got so much freedom, sarva-gataḥ, anywhere he likes he can go. But this impediment is this body which is checking our freedom. So if you get rid of this material body and be situated in spiritual body… Just like Nārada Muni, he can move anywhere, he's moving, his business is moving. Sometimes he's going to Vaikuṇṭhaloka or sometimes coming to this material loka. He has got spiritual body, he's free to move anywhere, spaceman. They are trying to travel in the space by machine. There is no necessity of machine. Yantrārūḍhāni māyayā [Bg. 18.61]. The machine is made of māyā. But you have got your own power. That is very speedy. So it is being checked. Therefore one should be very much careful how to get the soul out of this encagement of this material body.

That should be our first concern. But those who are simply concerned with this body, they are no better than the animals, cows and asses. Sa eva go-kharaḥ [SB 10.84.13].

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go-kharaḥ means asses and cows.

So this civilization, modern civilization, having no information of the soul, it is simply a pack of animals only, that's all. Therefore they do not care what is the resultant action of their activities, they do not care for pious, piety and vicious activities. They take everything… That is asuric civilization. Pravṛttiṁ ca nivṛttiṁ ca na vidur āsura-janāḥ [Bg. 16.7]. Āsura-jana means these rascals or asuras, atheists, fools, rascals, they do not know pravṛtti and nivṛtti. Pravṛtti means in which subject matter we should take interest, that is called pravṛtti. And nivṛtti means in which subject matter we shall not take interest, or we shall try to give it up. The āsura-jana, they do not know. Just like we have got pravṛtti inclination, loke vyavāya āmiṣa mada-sevā nityasya jantuḥ. Every living entity has got materially… There are two natures, spiritual and material. Materially, the inclination of sex enjoyment and eating meat-āmiṣa, āmiṣa means eating meat, flesh and fish, like that. That is called āmiṣa. Nonvegetarian means nirāmiṣa. So āmiṣa and mada and vyavāya. Vyavāya means sex. Loke vyavāya āmiṣa mada-sevā. Sex indulgence and eating meat, flesh, eggs, and drinking wine. Mada. Mada means liquor. Nityasya jantuḥ. Jantu. When one is in the material world he is called jantu. Jantu means animal. Although he's living entity, he's not called jīva soul. He's called jantu. Jantur dehopapattaye. Jantu. This material body is developing for the jantu, animal. Anyone who is devoid of spiritual knowledge, he's called jantu, or animal. This is the shastric injunction. Jantur dehopapattaye. Who gets this material body? Jantu, animal. So, so long we shall get on, continually get or change this material body, we remain jantu, animal. Kleśada āsa dehaḥ. A jantu, animal, can tolerate, or he's forced to tolerate. Just like a bullock yoked in the cart and whipping. He has to tolerate. He cannot get out of it. Similarly, when they are taken to slaughterhouse to be killed, he has to tolerate it. There is no way. This is called jantu.

So those who have surrendered to the material nature, he has to suffer. He has to suffer. There is no way out. You have accepted this body. You must suffer. Kleśada āsa dehaḥ. This material body means suffering. So they do not know this. They are making so many arrangements and plans how to become happy, how to become peaceful without any miserable condition, but the rascals, they do not know that so long you have got this material body-either a king's body or an ant's body-you must have to suffer. They do not know. Therefore Kṛṣṇa says here that you take care of the soul. Tasmād evam. Tasmād evaṁ viditvā. Just try to understand the soul is important. You haven't got to lament for this body. This is already settled up. So much suffering, so much comforts, you'll get. Although the body, material body… Because the material body is also created according to the three qualities. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. When the inquiry is that why one has got the king's body and why he has got, one has got the pig's body. There are so many other bodies, 8,400,000 different types of bodies. So why the difference is there? That difference is explained in the Bhagavad-gītā. Kāraṇam. Kāraṇam means cause. Why these varieties are…, kāraṇaṁ guṇa-saṅgo 'sya. Asya, jīvasya. He is associating with different kinds of qualities, and therefore he's getting a different type of body. Kāraṇaṁ guṇa-saṅgo 'sya.

Therefore our business should be not to associate with the material qualities. Even up to goodness. Material quality, goodness means the brahminical quality. Sattva śama damas titikṣā. So devotional service is transcendental to these good qualities also. In this material world, if somehow or other, he has got the birth in a brāhmaṇa family or he's executing his duties exactly a strict brāhmaṇa, still he's conditioned under the laws of this material nature, still. And what to speak of others, those who are in the modes of passion and ignorance. Their position is most abominable. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ: [Bg. 14.18] Those who are in the modes of ignorance, jaghanya, very abominable condition. So at the present moment… That is śūdra. Kalau śūdra-sambhavaḥ. In this age of Kali, everyone is in the modes of ignorance. Śūdra. They do not know because they have no… One who know that "I am spirit soul; I am not this body," he is brāhmaṇa. And one who does not know, he is śūdra, kṛpaṇa. Etad vidita prāye sa brāhmaṇa. Everyone dies, that's all right, but one who dies after knowing the spiritual truth… Just like here, the students who are trying to understand what is spiritual life, and, somehow or other, if he understands that he's spirit soul, at least, then he becomes brāhmaṇa. He becomes brāhmaṇa. Etad vidita. And one who does not understand, he is kṛpaṇa. Kṛpaṇa means miser. Brāhmaṇa means liberal. These are the shastric injunctions.

So first of all, we have to become brāhmaṇa. Then Vaiṣṇava. Brāhmaṇa simply knows that "I am spirit soul," ahaṁ brahmāsmi. Brahma jānāti iti brāhmaṇa. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. By such knowledge one becomes prasannātmā. Means relieved. As you feel relief… When there is burden on your head, and the burden is taken away you feel relieved, similarly, this ignorance that "I am this body" is a great burden, a burden upon us. So when you get out of this burden, then you feel relieved. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Means when actually one understands that "I am not this body; I am soul," then he has to work so hard for maintaining this body, so he gets relief that "Why I am working so hard for this lump of material things? Let me execute my real necessity of life, spiritual life." That is great relief. That is great relief. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. The relief means there is hankering, no more lamentation. These are the brahma-bhūtaḥ.

So our actual business is to become brahma-bhūtaḥ. So who can become? That is explained already. Kṛṣṇa has already explained that, what is that verse? Yaṁ hi na vyathayanty ete. Vyathayanti, does not give pain. Material, material burden, that is always troublesome. Even this body. This is also another burden. We have to carry it. So when one is not disturbed by this bodily pain and pleasure… There is no pleasure, simply pain. Here, pleasure means a little absence of pain. Just like you have got a boil here. What is called? Boil? Phoṛā? So it is always painful. And by some medical application, when the pain is little relieved, you think that "Now it is happiness." But the boil is there. How you can be happy? So here, actually there is no happiness, but we think we have discovered so many counteraction. Just like there is disease. We have discovered medicine. We have discovered medical college. Manufacturing, big, big physician, M.D., a pharmacist(?) But that does not you'll live. No, you'll have to die, sir. So the boil is there. A little application of temporary medicine, it may… Therefore there is no happiness at all in this material world. Therefore Kṛṣṇa said that, "Why you are feeling happy? You have to die, after all, which is not your business. You are eternal, but still you have to accept death." Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is your real problem.

But these rascals they do not know. They think death is natural-after death everything is finished. Now so long I am not dying, let me enjoy. Ṛṇaṁ kṛtvā ghṛtaṁ pibet. Enjoyment means… According to our Indian system, their enjoyment is not meat-eating as in the Western countries. Their enjoyment is eating ghee more, become chubby, fatty. That is their enjoyment. So Cārvāka Muni recommended, "Now eat ghee and enjoy life." Kacuri, samosā, all made of ghee preparation. Then "I have no money, sir. Where shall I get ghee?" Ṛṇaṁ kṛtvā. "Beg, borrow, steal, get ghee." Somehow or other, black market, white market, any way. Bring money and ghee, that's all. Ṛṇaṁ kṛtvā ghṛtaṁ pibet. "Eat as much possible ghee." Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvād jīvet sukham. Jīvet. Sukhaṁ jīvet. "So long you live, live merrily, very nicely." That is the theory of all the European philosophers. Live merrily. But the philosopher at the end becomes paralyzed. His merriness is finished. Who is that philosopher has become paralyzed? So they make all these theories. Not only European philosophers, another philosopher in India, Dr. Radhakrishnan, he is now brain paralyzed.

So they do not understand that there is a controller. We may theorize and so many ways of our happy life. But you cannot be happy, sir, so long you have got this material body. That's a fact. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Therefore intelligent persons, they should be… Kṛṣṇa is making everyone intelligent: "You rascal, you are under the bodily concept of life. Your civilization has no value. It is rascal civilization." Here is the point,

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

Your problem is how to be reestablished again as eternal. Because we are eternal. Some way or other, we have fallen in this material world. Therefore, we have to accept birth and death. So our problem is how to again be eternal. That is amṛtatva. But these rascals, they do not know that there is possibility of becoming eternal. Simply by trying to understand Kṛṣṇa, one can become immortal. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply try to understand Kṛṣṇa, what is Kṛṣṇa. Then tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by understanding Kṛṣṇa, even you don't serve Kṛṣṇa. If you serve, then you are already liberated. If you simply philosophically try to understand the position of Kṛṣṇa. But no, the mūḍhas, the rascals, they'll say: "We accept Kṛṣṇa as a great man. We don't accept Kṛṣṇa as God." The Arya-samajis say. All right if you accept a great man, great personality, why don't you accept his teaching, huh? Then what kind of accepting a great personality? If you actually accept Kṛṣṇa as a great personality, at least you must follow the instruction of Kṛṣṇa. And know.(?) That also they'll not do. And still they are Arya-samaj. Ārya means advancing party. They are degrading party. Real advancing party is Kṛṣṇa conscious persons, the devotees of Kṛṣṇa. They're Aryan. Just like Arjuna, when he was trying to neglect the instruction of Kṛṣṇa, "Sir, I'll not fight," He said, anārya-juṣṭam. Anyone who disobeys the instruction of Kṛṣṇa, he's anāryan. And one who obeys the instruction of Kṛṣṇa, he's Aryan. That is the distinction. Therefore, the so-called Arya-samaj, they disobey the instruction of Kṛṣṇa, and still they claim to be Aryan. Actually they are anāryan. Anārya-juṣṭam. These things are in the Bhagavad-gītā.

So nānuśocitum arhasi. Kṛṣṇa here has said, "You are eternal. Your business is how to achieve that eternal position, and, so far the body is concerned, antavanta ime dehāḥ, this is destructible. So you should not be very much serious about this body." This is the distinction between the Vedic civilization, Aryan civilization. Vedic civilization means Aryan. And anāryan civilization. Anāryan civilization means bodily concept of life, and Aryan civilization means spiritual concept of life, how to make spiritually advancement. That is real civilization. Those who are compact in the thought of bodily comforts of life, they are all anāryas, and that is now deprecated, nānuśocitum arhasi: "Don't lament on these immaterial things."

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.26

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Los Angeles, December 6, 1968

Prabhupāda: …these living symptoms develop. The anthropology, Darwin's theory. They do not believe in soul, transmigration of the soul. They have their own theories. But they are also not definite. Those who have read Darwin's theory of anthropology, in most places, that Mr. Darwin says, "Perhaps it was like this, perhaps it was like this." And according to his theory, there was no existence of human being ten thousand years ago. But we followers of Vedic (child making noises)… You have to stop. …version, we don't believe to all this nonsense; neither there is any basic principle. Now take for example the atheistic theory, call it by any name, that combination of matter makes a living symptom possible.

So scientific, I mean to say, proposition is based on observation and experiment. So this is simply observation, that those who are atheistic person… Just like medical science. There are many doctors. They are observing when a man dies, observing, feeling the pulse, taking pulse beating, offering oxygen gas, trying to save him. All of a sudden the man dies, and he is sure to die, but they cannot simply observe the symptoms. They cannot observe what is that thing which is gone now. They cannot say that. Neither it is possible for them to say. But their theory that combination of matter makes symptoms of life possible, they should prove it by experiment. Then it is complete science. Observation and experiment. But there is no such experiment till now. You trace out the history of the human society. Of course, in the modern world they cannot trace out chronological history more than three thousand years. That's all. But we can give account for many millions and millions of years. Just like in the Bhagavad-gītā Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I spoke this philosophy of Bhagavad-gītā to the sun-god. Now just imagine how many years, millions of years. So the modern theory that ten thousand years ago there was no human civilization, how we can adjust things? The Battle of Kurukṣetra was fought five thousand years ago. Before that, hundreds of thousands year ago there was another battle which is called fight between Rāma and Rāvaṇa. And there are so many instances in the Vedic literature. We can offer history of the world, of the universe, from millions and millions of years ago. But these people with petty knowledge for three thousand years or four thousand years, they are thinking they have advanced.

So this theory was current in those days also; otherwise why Kṛṣṇa is making reference to this theory? So all kinds of theories are existent since the beginning of this creation. But sometimes some theory is very prominent, sometimes some theory is not prominent. That's all. So this atheistic theory, that combination of matter… Just like you combine some chemicals and you get some product, similarly the modern scientist says that carbon dioxide, soda bicarb-they name so many chemicals-is the combination of this body. That is chemical analysis of this body. But can you produce? You have got all the chemicals. Can you produce even the body of an ant by combination of carbon dioxide, soda bicarb and so many chemicals? Just produce, not human being, just produce even a small ant which is moving. Combine. That you cannot. So such theories, at least we cannot accept. But Kṛṣṇa is giving argument to Arjuna, "If you think that this is an accidental combination of several chemicals, then where there is cause of lamentation?" Suppose in a bottle you have got certain combination of chemicals. If that bottle is broken, is there any cause of lamentation? All right, we shall get another bottle of this chemical combination. So Kṛṣṇa is forwarding this argument, that if you think that this body, there is no soul, there is no transmigration of the soul, simply it has happened under certain accidental chemical combination and it will dis…, what is called, dislocated, or dismantle at a certain period, so where is the cause of lamentation? Why you are lamenting? This is His argument. Go on.

Devotee: "Even if Arjuna did not believe in the existence of the soul, as in the vaibhāṣika philosophy, there would still have been no cause for lamentation. Nobody would lament the loss of a certain bulk of chemicals and stop discharging his prescribed duties [Bg. 2.26]."

Prabhupāda: Yes. Suppose some chemical combined bottle is there; by accident it is broken. Does it mean that I shall give up all my duties to be done? And lament for the bottle only? What is this? (laughs) "Arjuna, you are My friend," he was friend of Kṛṣṇa. "You have become so fool that you are lamenting for loss of a chemical bottle?" This is the argument. Yes.

Devotee: "On the other hand, in modern science and scientific warfare so many tons of chemicals are wasted in achieving victory over the enemy."

Prabhupāda: Yes. They are manufacturing so many atomic bomb and hydrogen bomb, this bomb-huge expensive chemical. So that is lost, so who is crying for that? Go on.

Devotee: "According to the vaibhāṣika philosophy, the so-called soul or ātmā vanishes along with the deterioration of the body."

Prabhupāda: The modern theories, they are exactly like that. They want to… Yes, our Kārttikeya was telling that the boys, the young boys and girls, they put forward this theory that "Our parents have made the position of the world so unsafe. So we do not know when we shall, our this body will be finished. So better to enjoy this bodily sense gratification as far as possible quickly." Is not that theory you were telling me? Huh? Is it a fact they are thinking like that? Oh, now, see this nonsense. Now supposing there is soul… And why not suppose? Because experimentally you have not proved that by chemical combination you can produce such moving things.

So more or less, the modern civilization is in darkness. That is the treatment of Śrīmad-Bhāgavatam. Lokasyājānata. All the people of the world, they are rascals and fools. That is the statement in the Śrīmad-Bhāgavatam, First Canto. Vyāsadeva wrote the Śrīmad-Bhāgavatam, and the introductory portion is stated like this, you have seen, that by his devotional meditation he saw Kṛṣṇa and His material energy also. Bhakti-yogena manasi (samyak) praṇihite 'male, apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam [SB 1.7.4]. By bhakti-yoga meditation he saw two things. Manasi praṇihite amale. By bhakti-yoga only. The yoga process is to clear the mind. The whole process of yoga indriya-saṁyama, controlling the senses and clearing, that is actually yoga system. So the perfection of yoga system-bhakti-yoga. Bhakti-yoga. Because by executing bhakti-yoga you can cleanse up the mind perfectly. Yoga system, the purpose of yoga system is to cleanse up the mind, and this bhakti-yoga process… Just like Caitanya Mahāprabhu recommends, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The first benefit of this bhakti-yoga process, chanting Hare Kṛṣṇa, is cleansing the mind.

So Vyāsadeva, before writing… He was not an ordinary fiction writer. Anyone can write any nonsense. No. Formerly, no book will be accepted unless it is written by liberated soul. That was the system. No other man will dare to write any book, neither his book will be accepted in society. Only Vedic literature and literature produced out of Vedic knowledge. That is book. Otherwise, what are these books? These fictions and novels and… They are not books; they are rubbish. Actually they are rubbish. Don't you see? The newspaper, it is published after spending so much money. You know. Every day, the newspaper proprietors, they are paying to the news collectors, to the photographers, to the staff, to the establishment huge amount of money and producing newspaper, say, fifty pages or twenty-five pages, and throwing in the street. Nobody cares for it. Because everyone knows what is the value of this news. Nobody is taking care. "Oh, here is a newspaper behind which there is so much expenditure." "Oh, here is one. Let me take it." Everyone kicks it. You see? You see practically. Huge bundles of newspapers, nobody cares for it. That means actually this literature has no value. No value. Simply they are wasting their time, producing such nonsense literature. Even if it has got any value, the newspaper boys throws early in the morning. At ten o'clock it has no more value. That's all. Finished all value. Whatever value was there, that finished by ten o'clock.

So Śrīmad-Bhāgavatam, Bhagavad-gītā is not a literature like that. Can you give any evidence, any book written five thousand years ago is still being read with still greater veneration, with greater respect, with greater attention. Is there any book in the world? Find out. Not a single book you'll find. You cannot trace out of any book written, say, thousand years or two thousand years ago. But here is a book which was spoken five thousand years ago; still, all over the world… It is not that Bhagavad-gītā is supposed to be Hindu literature, Vedic literature, it is read simply by the Hindus. Now the number of Hindus has minimized. Practically, in some portion of that India there are few Hindus only, actually speaking. So what is the number of Hindus? That is the, what is called, minority in the whole world. If you take calculation of other religion… I have seen the other day in the World Almanac the Hindus, the Hindus are the lowest. So how many Hindus are reading? In India not that 90% people are illiterate. So what they will read? And who is reading Bhagavad-gītā? It is all over the world. Still, you'll find in Germany Bhagavad-gītā is being read. In England you'll find. Even in Muhammadan countries you'll find, and what to speak of your country. There are so many editions of Bhagavad-gītā.

I mean to say that see the importance of real literature.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

That rubbish literature is compared with the enjoyable things of the crows, and spiritual literature, they are enjoyed by the white swans. There is difference between the white swans. You have seen natural. They are also birds, crows are also birds. But you'll see white swans, they take pleasure in clear water where there are lilies, and they take nice pleasure there. And crows they will go, where you throw all rubbish things, they'll go there. You see nature. People say everyone is equal. How you can say equal? Even in the bird society there is no equality, in the animal society there is no equality. Then how you can make equality? On the material platform it is not possible. You have to come to the spiritual platform; then equality is possible.

So Vyāsadeva, he was liberated soul. So in clean heart, clean mind, he experienced, he saw the Supreme Personality of Godhead, and māyā, tad-apāśrayam, and māyā standing behind Him. Māyā is darkness. Māyā cannot stand before Kṛṣṇa. Just like darkness cannot stand in front of the light. Now here is light. There is no darkness. In the backside you'll find some darkness. Is it not? Not in the front. So māyā cannot stand before Kṛṣṇa. Māyā stands behind Kṛṣṇa. So if you put always Kṛṣṇa or if you are always Kṛṣṇa consciousness, then māyā cannot touch you. Kṛṣṇa sūrya-sama māyā haya andhakāra, yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra. So Vyāsadeva, in clear consciousness, in Kṛṣṇa consciousness, he saw Kṛṣṇa and this māyā. And what is this māyā? That is said, yayā sammohito jīva. That māyā which has enchanted all these conditioned souls. Yayā sammohito jīva ātmānam anarthaṁ manute [SB 1.7.5]. Considering himself that "I am material product." I am coming to this point. Those who are thinking that "I am a material product," they're completely in darkness of māyā. Yayā, manute anarthaṁ tat-kṛtaṁ ca abhipadyate. And identifying himself with this body, they are acting in bodily consciousness and increasing their problems of life and conditional life in material existence. Horrible condition. Therefore Vyāsadeva says, anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Anartha, this anartha, this misconception of life, if you want to discard this misconception of life, that "I am this body," and you act according to that consciousness and suffer... This is your disease.

Now if you want to get out of this disease, then sākṣād bhakti-yogam adhokṣaje. You just try to be in Kṛṣṇa consciousness. Sākṣāt. Lokasyājānata. The rascal people, they do not know it. Therefore vidvāṁś cakre sātvata-saṁhitām. Therefore vidvān. Vidvān means this learned scholar, Vyāsadeva, he prepared the Śrīmad-Bhāgavatam. Lokasyājānata. The rascal people, they do not know. They are being carried off by this misconception that "I am this body, and my body will be finished within so many years. Now I have got this chance, I have got my strong body, let me have sex life as far as possible, then finish it. Who knows where I am going, what is the path?" You see? It is dangerous civilization. Dangerous. And anyone who will come and say, "Yes, you enjoy your senses and simply sit down for fifteen minutes. And you chant this one alphabet-bas. You finish your business." This is going on. So don't be misled in that way. Try to understand Bhagavad-gītā perfectly. You'll be happy in this life and next life. Go on.

Devotee: "According to the vaibhāṣika philosophy, the so-called soul or ātmā vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul or whether he did not believe in the existence of the soul, he had no reason for lamenting. According to this theory, since there are so many entities generating out of matter every moment and so many of them are being vanquished at every moment, there is no need to grieve for such an incidence."

Prabhupāda: Yes. Material creation, just like bubbles in the ocean. You have seen standing on the bank of the Pacific Ocean, oh, so many thousands of bubbles created in a second, and again thousands of bubbles gone, in a second. Now, who is crying there? "Oh, so many bubbles were created, and they are gone, they are gone, they are gone." (laughter) It's nonsense. (laughs) So Kṛṣṇa is very nicely giving argument that "If you think there is no soul, it is being manufactured by the interaction of the physical element, so it is just like bubbles in the ocean. So many bubbles are created and destroyed every moment. So what is there cause of lamentation? What is your reason?" Then?

Devotee: "However..."

Prabhupāda: Just like modern people, they are after peace, stopping war. And suppose you stop war. Can you stop death? Then why you are after stopping war? Why you forget your real business? They are after stopping war. And suppose war is stopped, nobody takes to war anymore. Now, how you'll stop the war of this material nature? She is fighting always with you. From the beginning of your birth she is fighting. A child is born and the material nature is killing this child every moment. The child has grown, two years old. That means material nature has already killed this child for two years. How you can stop this? These nonsense, they do not consider these cases. Suppose if I stop war, there will be no more war, no more disease. No more disease cannot be possible. You can make by some way no more war... That is also not possible. Anyway, if you stop it by the efforts of the United Nations, a veke(?) by some way no more war... That is also not possible. Anyway, if you stop it by the efforts of the United Nations, a very large organization, then how you are going to stop death? What is your proposition? There is no, nothing. So what is the use of stopping war? Suppose in the war some young men die. That's all right, so many young men die within the hospital in the disease. And sometimes old men, they do not die even in the war.

So life and death is not in your hand. You don't think that stopping this or increasing this, you'll be able to stop all inconveniences. Just take, for example, this boy, Vīrabhadra was struck by a car. All right, he was in the street. But another boy, he fell on the staircase and broke his leg. He was at home; he met accident. So how you can stop this, the onslaught of material nature? Everywhere, either you are at home or you are outside, either you are young, you are old, either you are scientist or philosopher. Whatever you are, the material nature will not allow you to live in peaceful condition. That is her business. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot live peacefully, that is not possible. The only peaceful condition is that you become in Kṛṣṇa consciousness. There is no other alternative. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Lord Caitanya clearly says, "There is no other alternative, no other alternative, no other alternative." It is not that our Kṛṣṇa consciousness movement is one of the so many movements. No. It is the only one movement that can give peace and life and prosperity to the people. Yes.

Devotee: ”However, since he was not risking rebirth of the soul, Arjuna had no reason to be afraid of being affected with sinful activities due to his killing grandfather and teacher. But at the same time, Kṛṣṇa sarcastically addressed Arjuna as mahā-bāhu, mighty-armed, because He, at least, did not accept the theory of the vaibhāṣikas which leaves aside the Vedic wisdom. As a kṣatriya, Arjuna belonged to the Vedic culture, and it behooved him that he continue to follow its principles.” Twenty-seven.

Prabhupāda: He is, as a friend, He’s criticizing that ”You are professing to be followers of Vedic culture, and you are accepting some nonsense culture. That is not good for you.”

All right, stop there. So you read carefully Bhagavad-gītā. Everything is there. Every word, every line is so, I mean to say, instructive. It is simply… That is the basic principle of spiritual knowledge. Now we have presented. Every one of you should very carefully read. Every one of you must have one book and read it carefully and appear in the examination next Janmāṣṭamī. You’ll get designation, (laughs) Bhakti-śāstrī. Yes. So any question? Now invite people to come here. We have got now a nice place. What do you think?

Tamāla Kṛṣṇa: Wow. That will be very nice. It will be a great pleasure to invite people here.

Prabhupāda: Yes. And have meeting. On Love Feast day, supply them Kṛṣṇa prasādam. Invite some prominent gentlemen to preside over, to become our chief guest. And in this way make propaganda. And put signboards all through the street with electric light, make the gardens very nicely. This is service. Now you have got the chance to serve. Do it. Here is a chance. We are… Whether a man understands Kṛṣṇa philosophy or not, we don’t care for it. Of course, if he understands, it is a great pleasure for us, but we are working on behalf of Kṛṣṇa, on behalf of Lord Caitanya. That should be our philosophy. Don’t be disappointed that the whole day you work, you got no collection, and nobody was interested in Kṛṣṇa consciousness. No. Don’t be disappointed. You have worked sincerely the whole day, that is your credit. That’s all. That’s your credit. Kṛṣṇa will see, bhāva-grāhī-janārdana. Kṛṣṇa wants to see that how much you are spending your valuable life and energy for Kṛṣṇa. That’s all. Don’t be disappointed that many men are not coming here or we are very poorly pushing on. Never mind. Whatever Kṛṣṇa has given us, chance, let us utilize it. Now here is a chance, Kṛṣṇa has given us. We were searching after a place. Now I think you have got the best place. Better than that storefront or better than that Mel… What is called?

Devotees: Melrose.

Prabhupāda: Melrose Avenue upstairs. It is very nice. So you organize it and let us see what Kṛṣṇa does. There is no question of disappointment. Yes?

Madhudviṣa: Prabhupāda, what is a Manu, and how is Manu the father of mankind, as it is stated in Bhagavad-gītā?

Prabhupāda: Yes, Manu is the name, and because mankind is born, therefore they are called manuṣya. Manuṣya, ”born of Manu.” Manu is the name. Just like in some parts of England they are called Angels? In the past history during the Roman occupation of England, they are known as Angels? You don’t know?

Woman devotee: Anglos?

Prabhupāda: Angles, yes.

Woman devotee: Anglo-Saxon.

Prabhupāda: Yes. So from Angles, they have become English. Similarly, Manu. Manu is the name of the son of Brahmā, Vaivasvata Manu. Just like Nārada is one of the sons. So there are so many sons. Brahmā was the original living being. So he created so many sons, and they created so many sons. In this way the population of the whole universe has increased. So Manu is one of the sons. There are fourteen Manus in one day of Brahmā. These things I have discussed many times. And the mankind, they come from Manu. That is stated in the Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāha [Bg. 4.1]. Manu, this Manu, there are different Manus, fourteen Manus in one day. This present Manu under whom we are now living within this universe, he’s the son of sun-god, Vivasvān. So he has got his different planet, as the sun has got different planet. So his son Ikṣvāku was given this earthly planet to rule over and from that generation, Mahārāja Ikṣvāku, Lord Rāmacandra appeared. In this way the kṣatriyas, they spread all over the world. I have several times said that most of the Europeans, they belong to the original kṣatriyas.

So the human history has spread. Not only in this planet, in many other planets. So Manu is the father of mankind. From the word man… This is Latin? Latin word? Man? Sanskrit word is manuṣya, from Manu, that is ”man.” So Manu is accepted as the father of the mankind in Sanskrit literature. And in Bible it is said the man is made after God. So actually Brahmā is the son of Viṣṇu, and Manu is the son of Brahmā, and we are also son of Manu in different aspect. So gradually, if you go up, God comes to be our original father. And we say also, God is the original father. And the history, Vedic history, also says like that. So God… Because we have got form, therefore God has form, must be. Just like my father had form; so I have got this form. This is commonsense knowledge. How my father can be impersonal? Unless my father was a person, how I am a person? If God is the original father, He must be a person. Otherwise how we are persons? These are common sense, knowledge. There is no need of very great knowledge. A child can understand. How you can say God is impersonal? If God is the father, original, then how He can be impersonal? What do you say? Can anybody say, ”Yes, He can be impersonal in this way”? God cannot be impersonal. He is person. And we get so many information. Kṛṣṇa says Himself that ”In the past I was a person, you were a person, and all these men who have assembled here in the battlefield, they are also persons. We existed in the past as persons, and we shall continue to exist as individual persons. So at least we cannot, we Vaiṣṇava followers of Bhagavad-gītā and Śrīmad-Bhāgavatam, we cannot accept, neither there is any reason behind it. What do you think? Huh?

Madhudviṣa: I agree.

Prabhupāda: Yes. Anyone who does not agree? Where is Aravinda? He sometimes does not agree.

Madhudviṣa: He’s minding your house.

Prabhupāda: (laughs) All right. What is that?

Viṣṇujana: There are people not here who don’t agree, who think God can be realized as a clear light or an abstract (indistinct).

Prabhupāda: That is for the less intelligent, less intelligent. Just like from a distant place, if you see that a railway engine is coming, you’ll see the light. So a rascal will say, ”A light is coming.” (laughter) But one who knows, he will say a train is coming.

So it is less intelligent. That's all. A rascal will say light is coming. That's all. So they are all rascals. They have no sufficient knowledge. What do you think?

Viṣṇujana: Yes.

Prabhupāda: Yes. Tell them that "You are all rascals." (laughter) "You just come and learn here from us. Then you say what is God. You have no knowledge." Just like somebody says that the sunlight, the dazzling sunlight. Clear sun planet is there. And because they cannot enter even into the moon planet, how they can enter in the sun planet? If they enter sun planet, they will find that there is a person whose bodily effulgence is this sunlight. Similarly the original person, Kṛṣṇa, has got His effulgence. We get information from Brahma-saṁhitā, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Just like the sun-god is diffusing the effulgence of his bodily light in this universe, in one universe. Similarly the original person, He is diffusing that light. So those who are less intelligent, they simply can see that light; therefore they say light. But in the Vedic literature there is information that you have to search out the Supreme Person penetrating the light. In the Īśopaniṣad it says, "My dear Lord, please wind up this effulgent light so that I can see Your face actually." That is stated in the Vedic literature. So originally the Absolute Supreme Truth is a person. If you want proof from Vedas, there is proof. Bhagavad-gītā is proof. Why should we accept a third-class man who is speaking something against? Is that man greater than Kṛṣṇa? Then why shall I talk about him? He's not important even ordinary man. We shall treat all these persons less intelligent, foolish. They have no perfect knowledge of the Absolute Truth. What do you think?

Viṣṇujana: The world needs Kṛṣṇa consciousness.

Prabhupāda: Huh?

Viṣṇujana: The world has never had anything like Kṛṣṇa consciousness.

Prabhupāda: Yes, they do not know. Less intelligent. Ajānata. This very word is used in the Śrīmad... Ajānata. Jānata means with knowledge. A-jāna, "a" is negative. Without any knowledge. And in the Bhagavad-gītā you'll see that bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. These less intelligent class of men, they are searching after the Absolute Truth. That is also creditable. They are searching. But they have not come to the right point. The right point is here, as Kṛṣṇa says, that "After many, many births of research work, when he actually becomes a wise man, he surrenders unto Me." Vāsudevaḥ sarvam iti [Bg. 7.19], that "Vāsudeva, Kṛṣṇa, is everything." That is stated in the Bhagavad-gītā. So ultimate knowledge means to understand the Supreme Person. What is the value if somebody has studied very elaborately the sunshine, but he has no access to enter into the sun planet or to understand the sun-god within? Is it a very enlightenment? Suppose the sunshine is all-pervading the universe. One has studied the sunshine very nicely. That man, and one has entered the sun planet and seen the sun-god, who is better? Who is better?

Viṣṇujana: That man who has the knowledge.

Prabhupāda: Yes. Who has entered the sun planet and seen the sun-god, he is better. This is common sense. So, you will have more kīrtana? All right. (end)

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Bhagavad-gītā 2.26

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Hyderabad, November 30, 1972

Prabhupāda:

atha cainaṁ nitya-jātaṁ
nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho
nainaṁ śocitum arhasi
[Bg. 2.26]

So this is the opinion of the modern scientists or the Buddha philosophy, that soul, there is nothing like soul separately, but by combination of matter, at a certain stage, the living symptoms are manifest. And as it is combination of several chemicals, so it is also finished as soon as the body is finished. There is no, nothing as soul. That is their opinion. So for argument's sake, Kṛṣṇa says, "If you think like that, that the body is all in all..., by certain condition, the material elements combine, and again it is finished..." So Arjuna was declining to fight. So the, for argument's sake, Kṛṣṇa says that "If you think like that, the body's everything, so it will be destroyed automatically. So why you are so much afraid?" Suppose I have combined some chemicals and it is destroyed... Say, bottles of chemicals, some way or other, it is destroyed. So who laments for that? You can purchase another bottle. That is simply for argument's sake. Actually, that is not the position. Now, if you think that the combination of chemicals can produce living force, then why don't you do it in the laboratory? The chemicals are there. You can combine and just produce a small ant, moving. Then it is... Science means observation and experiment. So if you simply observe, and cannot make any experiment, practical, so then that is not science. That is only theory. That is not possible. No scientist has ever made any living entity by combination of chemicals in the laboratory. Nobody can do that. (pause)

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

Jātasya hi dhruvo mṛtyuḥ. "It is a fact that by the cycle of birth and death, one who dies, he has to accept again another body. So why you are deviating from your duty?"

The warfare of the kṣatriyas and the warfare at the present moment of the whimsical politicians, it is, they are different. Formerly it was not democracy. Only the kṣatriyas would fight. Especially the king, the royal order, they should come forward. Not that the politicians are sitting very comfortably at home, and poor people, they are given to fight in front of the enemy. No. That was not the system. The king must come forward. The other side, the king also come. And the opposite side, they also, he also should come forward and fight. It was duty. And as soon as the king is killed by the other party, then the other party becomes victorious. There was no more fighting. It is not the so-called king and president is sitting very comfortably and the poor soldiers, they are fighting unlimitedly, and the war is going on for many years. Just like last war we saw at least eight years it continued. Eight years, six years, no. The Battle of Kurukṣetra, it was finished within eighteen days. There is no use of prolonging the war unnecessarily. If the chief man is killed, then war is finished. Therefore Kṛṣṇa is advising Arjuna that "Suppose your grandfather on the other side dies, so where is the cause of lamentation? He's old man. He will get another, new body. So you should be rather happy that your old grandfather is going to have a new body." Jātasya hi dhruvo mṛtyuḥ. "And everyone will die. You die today or tomorrow, or, say, fifty years after. You have to die. It is as sure as death. So why should you deviate from your duty? You are a kṣatriya. Your duty is to fight. Why you are afraid of being dead, or killing others? This is your duty."

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

So the body was not existing before. And it will not exist after death. So in the via media, if the manifestation of body is there, so why it should be the object of lamentation? In this way, Kṛṣṇa is trying to convince Arjuna that he should act as kṣatriya and perform his duty. A kṣatriya is profited, either dead or alive. That will be explained. Because in a, in a fighting, I mean to say, real religious fighting, on principle, it is, a kṣatriya is not responsible for killing. Just like in sacrificial ceremony, if the animal is killed, the brāhmaṇa is not responsible for killing an animal. So because it is duty, it is ordained by the śāstras, therefore they are not ordinary killing. Avyakta-nidhanāny eva tatra kā pari… "It was nonmanifested before, and it will become nonmanifested again. So why should you lament for the via media?"

āścaryavat paśyati kaścit enam
āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti
śrutvāpy enaṁ veda na caiva kaścit

There are many theories and philosophical speculation all over the world about understanding the soul. Therefore Kṛṣṇa is concluding that "Somebody's explaining wonderfully, somebody is hearing wonderfully, but even after hearing and speaking, it remains a mystery, and less intelligent person cannot understand it." That is the fact. There are so many theories. Therefore we have to accept the reality from the authority. By theorizing, by speculating, we cannot come into any decision. I may be very good logician. You may be greater logician. So you can defeat my logic. I can defeat your logic. So what is the conclusion? This kind of talking, it is called ku-tarka, unnecessarily talking, because you'll not come to my decision, I'll not come to your decision. So everyone is mysterious.

So in this way we cannot understand which is beyond the perception of our knowledge. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Things which are beyond our perception, you, we should not simply try to understand by logic and argument. It is useless waste of time, because nobody can decide theory. The modern so-called scientists, they also write like that: "Perhaps," "It may be," like that. "It may be millions of years. It was like this." "It may be." What is the value of saying "It may be." Say definitely. That they cannot do. All the scientists" theory like "Perhaps," "Maybe." "Perchance, if it comes to be true…" So such kind of argument has no value. Therefore our śāstra says: acintyāḥ khalu ye bhāvāḥ. Beyond your perception, beyond your sense perception, don't try to understand it by argument and logic. Then how to know it? Know it from the person who knows it. That is knowledge. Just like we are trying to get knowledge about the soul, not by experiment, but we are trying to understand from the words of Kṛṣṇa. Kṛṣṇa is the authority. So He says, in the beginning: dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. We can… Kṛṣṇa says, and we can think over it and ponder over it. Then we come to conclusion. And the other process, Vedic process, is:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

Our process is descending process. We are not trying to understand by the ascending process. Inductive or deductive. We accept the statements of the Vedas. Therefore we haven't got to make much effort to understand a thing. Veda-vacana, śruti, śruti-pramāṇa. There are three kinds of evidences: direct perception, and evidence from the Vedas, and evidence from history. Aitihya. Pratyakṣa, aitihya, śruti. Three kinds of evidences. So pratyakṣa and aitihya is neglected. According to our Vedic system, śruti-pramāṇa, if it is statement, the statement is there in the śruti, in the Vedas, then we accept. We have got a society in India. They call veda-pramāṇa. "We cannot accept without it is not mentioned in the Vedas." That's a, that's nice. But there is another class who are described in the Bhagavad-gītā by Kṛṣṇa Himself: veda-vāda-ratāḥ. They are simply unnecessarily fight on the basis of so-called Vedic knowledge. Vedic knowledge must be understood from the guru. That is injunction. They defy that. They… The Vedic injunction is… Kaṭhopaniśad. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. You… To understand the Vedas, you must approach a guru. Otherwise, you cannot understand. Just like it is forbidden that without becoming a brāhmaṇa, nobody should read Vedas. Because he cannot understand. Unless one is qualified brāhmaṇa, unless one has approached another qualified brāhmaṇa who knows, there is no question of understanding Vedas. Just like Max Muller translated Veda. What does he know about Veda? Such kinds of translation, understanding, is useless. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Abhigacchet means "He must!" There is not that "I may go or I may not." No, you must. If you really serious. In our vaiṣṇava-paramparā also… vaiṣṇava-paramparā is actually Vedic paramparā. That ādau gurvāśrayam… Ādau gurvāśrayam: "To enter into the spiritual life, first thing is first of all to accept a guru." That is… All big, big stalwarts… Even Vyāsadeva. Vyāsadeva, the wonderful literature. This reading. We are reading Bhagavad-gītā. It is Vyāsadeva's literature. He heard from Kṛṣṇa and wrote it. And not only this. The Mahābhārata, the Purāṇas, the Vedānta-sūtra, and the Śrīmad-Bhāgavatam. Wonderful literatures. There is no possibility of producing such literature by any scholar of these days. It is not possible. But he accepted guru, Nārada, Nārada Muni. When, after compiling all the Vedas, and Purāṇas, even Vedānta-sūtra, Vyāsadeva was not satisfied himself, he was seeming very morose, at that time, his spiritual master, Nārada, came, and he asked that "Why you are morose? You have done so much nice literary work. So why you are not very happy?" So Vyāsadeva replied, "Yes, my lord, I am actually not happy, but I cannot understand why I'm not happy. So you know everything. Kindly describe why I'm not happy." So at that time, Nārada replied him that "All the literatures you have so far made, they are with reference to the body and the mind. You have nothing described very nicely about the Supreme Soul. So now you try to describe something about the Supreme Lord, about the Supreme Soul. That will make you happy." Therefore he described the Śrīmad-Bhāgavatam. This is the history of Śrīmad-Bhāgavatam. And his last contribution was mature contribution was Vedānta-sūtra. So from the Vedānta-sūtra, he began writing Śrīmad-Bhāgavata: janmādy asya yataḥ [SB 1.1.1]. This is the beginning of Vedānta-sūtra. Athāto brahma jijñāsā. He said, in a different language, jīvasya tattva-jijñāsā.

So a human life should be engaged inquiring about the Absolute Truth, and he should inquire from a person who, who has heard about the Absolute Truth from a realized person. There is a.... Therefore it is called śruti, paramparā, disciplic succession. One... Just like Vyāsadeva is hearing from Nārada. Nārada is authorized. He has heard from Brahmā. Brahmā has heard from Kṛṣṇa. So this is the paramparā system, disciplic succession. So there are four paramparā systems. They are known as, at the present moment, Rāmānuja-sampradāya, Brahma-sampra..., Brahma-samprada..., yes, Madhva-sampradāya, Brahma-sampradāya, Madhva-sampradāya, the same, and Rudra-sampradāya and Śrī-samp..., Śrī, Rāma, Kumāra-sampradāya. These is four sampradāyas. So we should hear from the sampradāya-ācārya by disciplic succession. As Kṛṣṇa recommends in this Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So that is the system. We should receive knowledge by the bona fide, paramparā system. Otherwise it may be bogus. Because without paramparā system, we cannot understand actual fact. And we have to become in the disciplic succession. We must accept a guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you are actually eager, anxious to understand the spiritual science, then you must approach a guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. Uttama means transcendental subject matter. You cannot learn it. Just like if you purchase one pharmacology book from the bookseller's shop, and if you read, at home, do you mean that you become a medical practitioner, pharmacist? No. You must go to the university, you must go to the college. You must hear the experienced professor and learn it and practically experiment it. Then you can learn. Not that by purchasing a book you become a medical practitioner or lawyer. That is not possible. Therefore the direction is that tad-vijñānārthaṁ sa gurum eva abhigacchet: [MU 1.2.12] "Must." Here also we see, Kṛṣṇa in the beginning was talking with Arjuna just like friends. But when Arjuna understood it that "We are talking like friends. So we cannot come into conclusion." The friend, they talk, they argue, they put logic. In that way, we cannot understand. Na tāṁs tarkeṇa yojayet. Then? Tad-vijñānārthaṁ sa gurum eva abhigacchet. So therefore Arjuna surrendered himself: śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Kārpaṇya-doṣopahata-svabhāvaḥ. "I, I can understand that I am a kṣatriya. It is my duty to fight. But in front of my grandfather and relatives, I am declining to fight. Therefore I am affected with kārpaṇya-doṣa. I am deviating from my duty. So why I am deviating from this duty? Therefore I am surrendering myself unto You."

So in a position of perplexity, one must approach a bona fide spiritual master. That is the process, Vedic process. Otherwise, it is not possible. And our Sanātana Gosvāmī, our predecessor, Caitanya Mahāprabhu's direct disciple, he gives his direction that avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtam, śravaṇaṁ na kartavyam. He says. He says, "Do not hear from a person who is not a Vaiṣṇava." He must, one must become a Vaiṣṇava. Otherwise his so-called ideas and interpretation has no value. Has no value. Just like in your country, South India, Dr. Radhakrishnan, he has done so many works. But to tell you frankly, it is useless labor. Because he has said in one of his writings that Bhagavad-gītā is mental speculation. He is surpassing all the ācāryas who came, who appeared in South India. Rāmānujācārya appeared in South India, Madhvācārya appeared in South India. Nimbārka appeared in South India. Viṣṇu Svāmī appeared in South India. Śaṅkarācārya appeared in South India. South India is so blessed. And he also appeared in South India. He's decrying all the ācāryas. Just see the position. He says, "Bhagavad-gītā is a mental speculation." And he has interpreted in a different way. Kṛṣṇa says that man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And if you have seen Dr. Radhakrishnan's translation of Bhagavad-gītā, he says, "It is not to Kṛṣṇa." Kṛṣṇa says directly that man-manā bhava mad-bhaktaḥ. He says, "Not to Kṛṣṇa." You'll see. So this defect will be there, unless one is sadācāra-sampanna-vaiṣṇava, self-realized. Therefore Sanātana Gosvāmī says, avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtam. Our first guru is Kṛṣṇa. To understand Bhagavad-gītā... Arjuna is understanding that Bhagavad-gītā from Kṛṣṇa directly. So after understanding Bhagavad-gītā, Arjuna accepts Kṛṣṇa as the Supreme Personality of Godhead. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. These are the words. And Arjuna also accepted "It is very, very difficult to understand Your personality."

Now people may say that Arjuna was Kṛṣṇa's friend. To satisfy his friend, he has accepted Him as paraṁ brahma. But that is not the fact. Arjuna gives evidences that "Not only I, but the great authorities like Vyāsa, Nārada, Asita, Devala, they have also accepted You as the Supreme Personality of Godhead." In the recent ages... This is five thousand years ago. Even one thousand, five hundred... Śaṅkarācārya, who is impersonalist, he has also accepted Kṛṣṇa as the Supreme Personality of Godhead. Sa bhagavān svayaṁ kṛṣṇa. He has written in his commentary on the Bhagavad-gītā: nārāyaṇaḥ avyakta, avyaktāt, para avyaktāt. Nārāyaṇaḥ para avyaktāt. "Nārāyaṇa is not a creation of this material world. He's transcendental." He has accepted. And what to speak of the Vaiṣṇava ācāryas, Rāmānujācārya, Madhvācārya, all. They have written so many nice commentaries on the Bhagavad-gītā, Brahma-sūtra, establishing that the Supreme Absolute Truth is person, the Supreme Personality of Godhead. Kṛṣṇa is speaking as person. And He is warning the rascals: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "Because I am speaking as a human being, the rascals, they deride." Paraṁ bhāvam ajānantaḥ. They do not know what is My influence, what is My power."

So this Personality of Godhead... It is a fact. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The last word is Bhagavān.

From Bhagavān, the expansion is Paramātmā, localized aspect. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That is expansion. Ekāṁśena sthito jagat [Bg. 10.42]. That is one of the plenary portions. Viṣṭabhya aham. He enters within this universe, and therefore the universe becomes manifest. Just like I am soul, dehino 'smin yathā dehe [Bg. 2.13], I enter into this body. You enter into your body. Therefore the body expands. Similarly, the Supreme Personality of Godhead enters as Garbhodakaśāyī Viṣṇu within each and every universe. Then it becomes manifest. So there is no question of impersonal. The original source is person. Kṛṣṇa says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budha, not the abudha. Abudha means less intelligent. Those who are intelligent, budhā bhāva-samanvitāḥ, with a bhāva, with an ecstatic position, can understand that Kṛṣṇa is the original person. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Sarvasya means including Brahmā, Viṣṇu, Maheśvara, all the devatās. Aham ādir hi devānām [Bg. 10.2]. He is the original source of all the devas. The original devas within this… Brahmā is the first deva in the first creation. (aside:) What is that? So aham ādir hi devānām. The Brahmā, Viṣṇu, Maheśvara. So He's the origin of Brahmā, Viṣṇu, Maheśvara. From Kṛṣṇa, for material creation, there are three Puruṣas. First of all, three puruṣas. Not directly from Kṛṣṇa. From Kṛṣṇa, Baladeva. From Baladeva, catur-vyūha: Saṅkarṣaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Then from Saṅkarṣaṇa, Saṅkarṣaṇa, Nārāyaṇa. Then second catur-vyūha. From the second catur-vyūha, Saṅkarṣaṇa, the puruṣa-avatāras. Three puruṣa-avatāras, three Viṣṇus: Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī Viṣṇu. So the, in the Vedic literature all these informations are there. And as Kṛṣṇa says, personally, also… Arjuna accepted that "I accept, on the authority of Vyāsadeva, Nārada, Devala, Asita, You are the Supreme Personality of Godhead, and You also speaking directly. Then where is my doubt?"

So we should follow… This is called paramparā system. As Arjuna understood Bhagavad-gītā, if we understand in that way, then we are perfect. I may be imperfect, but because I understand Bhagavad-gītā as it was understood by Arjuna, I am perfect. Because the knowledge I am distributing, that is not imperfect. Just like a post peon. A post peon is delivering you one thousand dollars. So he may be poor man, but the one thousand dollars, he is delivering, that is a fact. That is not bogus thing. Because he has not manufactured something. He has received that money order from the post office. He's asked to deliver it to such and such person. His honesty is to deliver the money order as it is to the bona fide person. That is his perfection. He doesn't require… Because he's delivering one thousand dollars, he doesn't require to become a very rich man. He may be a poor man. Similarly, a guru, a guru is perfect when he delivers the words of the superior authority as it is. Then he's perfect. He may be imperfect in your estimation. But that is his perfection, that he is not misleading people by becoming a so-called rascal scholar and interpreting in a different way and misleading the whole population. That is perfection. People say so much about me, that I have done some wonderful thing. But I say that I am not a magician. I'm not a magician. My only credit is that I am presenting Kṛṣṇa as He is. That's all. I am not diluting Kṛṣṇa. That is not my business. And therefore, because it is pure, pure ghee, therefore everyone accepts. And if you place dalda, mixing with ghee some rascal thing, then nobody will accept. Therefore, so many swamis went before me in the Western countries, and they presented adulterated, and there was not a single person became a kṛṣṇa-bhakta. Now, by thousands they are becoming. Why? Because it is presented pure thing. Pure thing will be accepted everywhere. I give this example. In a, in Delhi, there is… I have seen. One, there is confectioner's shop. He rigidly prepares in pure ghee all the sweetmeats. So you'll find always hundreds of customers there. And there are by the side of that… Dalda manufacture. It is not… People are still prepared to pay sufficiently if you give pure thing. So our this Kṛṣṇa consciousness movement is presenting Bhagavad-gītā as it is. We have not manufactured anything. While I started this movement in America, some friend suggested that "You are writing 'International Society for Krishna Consciousness.' Why not make it 'God consciousness.' It will be accepted by everyone." God is Kṛṣṇa. There must, there must be clearly stated: "Krishna consciousness." I don't mind if nobody accepts it, but there must be 'Kṛṣṇa.'

So actually it is very happy that Western countries, they are accepting Kṛṣṇa. Why not? Kṛṣṇa is for everyone. Kṛṣṇa is Go… Kṛṣṇa is the Supreme Personality of Godhead. He says, ahaṁ bīja-pradaḥ pitā, sarva-yoniṣu kaunteya: [Bg. 14.4] "In all forms of life, the living entities, they are My part and parcel. They are my sons. I am the father, original." Bīja-pradaḥ pitā. So why Kṛṣṇa will not be accepted? And actually that is happening. They are coming from different groups, but because every one of us is Kṛṣṇa's son, Kṛṣṇa's part and parcel, therefore simply it requires a little attentive hearing about Kṛṣṇa. Śravaṇādi-śuddha-citte karaye udaya. Sevonmukhe hi jihvādau svayam eva sphuraty adhaḥ [Brs. 1.2.234]. In the Caitanya-caritāmṛta it is said, śravaṇādi-śuddha-citte karaye udaya. Kṛṣṇa is there, in everyone's heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. But we do not know. But Kṛṣṇa and Kṛṣṇa consciousness can be awakened simply by hearing from the realized person. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Satāṁ prasaṅgāt. From the lips of devotees, when it is heard, then it becomes hṛt-karṇa-rasāyana. It becomes very pleasing to the ear and to the heart. Taj-joṣaṇāt, if one cultivates in that way, āśu apavarga-vartmani śraddhā bhaktir ratir anukramiṣyati. These are the formulas.

So the process should be to receive the knowledge by disciplic succession, not sporadically hearing sometimes this scholar, hearing sometimes this scholar. "I interpret in my scholarship." No. This thing will not. Our process is, as directed by Sanātana Gosvāmī, avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtam. Hari-kathā is amṛta. Amṛta. But still, it should not be received when it is uttered by some avaiṣṇava. There is another direction: avaiṣṇavo gurur na sa syāt. Sat-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A person, a brāhmaṇa, sat-karma-nipuṇaḥ. Brāhmaṇa's business is become to become scholar and to make others scholar. Paṭhana pāṭhana yajana yājana. He must be a worshiper and he must teach others how to worship. Paṭhana pāṭhana yajana yājana dāna pratigraha. Brāhmaṇa should receive charity and he makes immediately distribute the charity. So these, these are the occupational duty of brāhmaṇa. Paṭhana pāṭhana. Sat-karma, sat-karma-nipuṇaḥ. A brāhmaṇa, he is very expert in his business, sat-karma. Sat-karma-nipuṇo mantra-tantra-viśāradaḥ. And he has read the Vedic literatures and tantras very nicely. Viśārada. Still, if he's not a Vaiṣṇava, then avaiṣṇava gurur na sa syāt. By that only qualification, that he's not a Vaiṣṇava, he cannot become guru, whereas, on the other hand, sad-vaiṣṇavaḥ śva-pacaḥ guru. If a person, śva-pacaḥ… Śva-pacaḥ means coming of the family of dog-eaters, caṇḍāla, if he has become a Vaiṣṇava, sadācāra-sampanna-vaiṣṇava, sa guruḥ syāt. You can accept him as guru. There are so many instances. Śrīman Rāmānujācārya's guru was not from a brāhmaṇa family, but still, he accepted guru.

So in the Vaiṣṇava literature… Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura, we give "Jaya, Ṭhākura Haridāsa Ṭhākura ki jaya." We say. This Haridāsa Ṭhākura was born in a Mohammedan family. And Caitanya Mahāprabhu made him nāmācārya, Śrīla Haridāsa Ṭhākura. He was chanting Hare Kṛṣṇa mantra daily three hundred thousands of times. So Caitanya Mahāprabhu selected him, nāmācārya. Caitanya Mahāprabhu Himself came to broadcast the glory of Hare Kṛṣṇa mahā-mantra. So instead of becoming Himself the ācārya, He designated Haridāsa Ṭhākura as ācārya. And similarly, Śrī Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, they also became Mohammedans. They were born in Hindu, sārasvata-brāhmaṇa family, but due to their association as minister of the then Muslim government, they were rejected from the brāhmaṇa society. Formerly, the brāhmaṇa society was very strict. Anyone becoming serving, serving, servant, he is immediately excluded: "Oh, you cannot become a brāhmaṇa. You are serving." In the Śrīmad-Bhāgavatam also, by the, spoken by Nārada, he says a brāhmaṇa, if he's in difficulty, he should not accept the business of a dog, service. He should not accept service. He may go to the profession of a kṣatriya, or even up to vaiśya. Not of a śūdra. These are the injunctions. So they were strictly being followed. These Sanātana Gosvāmī, they were very learned scholars, in Sanskrit, in Arabic language, Persian language, but because they accepted the ministership of Nawab Hussain Shah, immediately they were rejected. And they changed their name. Almost they became Muslim. Sakara Mallika, Dabhir Kasa. Their name was that. These are Mohammedan names. So they were living like that. But when Caitanya Mahāprabhu blessed them, they became the first-class gosvāmīs: Rūpa Gosvāmī, Sanātana Gosvāmī. This is Caitanya Mahāprabhu's mercy. And He therefore said, pṛthivīte āche yata nagarādi-grāma. He asked to spread this Kṛṣṇa consciousness movement all over the world, in every village, in every town. Does he mean that let them become śūdras? Let them remain śūdras, and they become Kṛṣṇa conscious? No. He did not mean like that. That means everywhere there should be Vaiṣṇava. And a Vaiṣṇava means above brāhmaṇa. That is the Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. [break]

(answering question:) Because you are here. It is for you. For us. You means you, me. Because we wanted to enjoy, we became, we wanted to lord it over the material nature, therefore God has given you the facility that "You enjoy." But just to make you convinced that we cannot enjoy, we become enjoyed… This conviction, when you come to this conviction, that we cannot enjoy, we become enjoyed, at that time, we seek after God. That is natural. Athāto brahma jijñāsā. So God has created this material world because we wanted it. That is the philosophy… [break] …your opinion, why God has created? Eh?

Indian: No, I am not… (too faint)

Prabhupāda: But the… No, the trouble must be there because God has created this world for your enjoyment and for my enjoyment, there therefore must be struggle. Because I don't agree with you, you don't agree with me. So why there shall not be trouble? Because everyone, if everyone… Just like in office, if everyone wants to become the proprietor, will not there be confusion and chaos? Do you think the office will go on nicely? Similarly, here, God has given you chance to become master because you wanted, but everyone wants to be master. There is chaos. How there can be harmony when everyone wants to become God? Do you think it is all right? There must be chaos. Here is the position. Everyone in the material world, first of all, they want to become big man, big businessman, big, big this, big that, minister, president, and when everything is failure, then he wants to become God. That is the last snare of māyā. So this is going on. How you can expect peace and prosperity here? That is not possible. Duḥkhālayam aśāśvatam [Bg. 8.15]. It is stated by Kṛṣṇa Himself that this is a place only for misery, but under the influence of māyā, we are accepting all miserable conditions of life as happiness. This is called māyā.

Indian: Who is a real brāhmaṇa?

Prabhupāda: Who is qualified. Satya śama dama titikṣā ārjava āstikyam jñānam vijñānam [Bg. 18.42]. When one has acquired all these qualities, then he becomes brāhmaṇa.

Indian: Caitanya Mahāprabhu (Hindi)…

Prabhupāda: [break]…come to Kṛṣṇa consciousness. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Unless we come to that platform of bhakti-yoga and become re-related, not related, again revive our Kṛṣṇa consciousness, we, there cannot be equality. That is not possible. There must be distinction, some higher class, some middle class, some lower class. Even in European countries, there are, in America there are, so are in India. So it is not very astonishing. Because the whole world is being conducted, the whole material nature is being conducted by the three guṇas, and anyone associating with a particular type of guṇa, he must suffer or enjoy according to that guṇas. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Tāmasa, they, those who are in the tāmasika-guṇa, they go adhaḥ. Madhye tiṣṭhanti rājasāḥ. And via media, those who are in touch with the rajo-guṇa. And ūrdhvaṁ gacchanti sattva-sthāḥ: [Bg. 14.18] those who are in the goodness, they go up, in the upper platform of the society or in the universe. But Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Either you go even to the Brahmaloka, one day you have come to the hellish loka. This is the way. So some, cakravat parivartante sukhāni ca duḥkhāni ca. Just like the wheel turns round, sometimes up, sometimes down, so this is the position of this material world. There is no question of lamenting. You cannot say, "These people are suffering and that people are enjoying." The man who is enjoying, he'll also suffer next moment. This is going on, suffering and enjoying. Unless we come to Kṛṣṇa consciousness, there is no way of coming out of this duality of this world. This is duality. Everything you'll find in dual. Unless there is happiness, you cannot understand what is distress. And unless there is distress, you cannot understand happiness. You cannot understand light unless there is darkness. So this is the world of darkness and light, so-called light. You have to transcend. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. So we have to make arrangement. That facility is there to every human being, how he can get out of this world of duality and come to the transcendental platform which is called avyabhicāriṇī-bhakti-yoga.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

[Bg. 14.26]

That is required. [break]

Indian: …to know how to awaken kuṇḍalinī, and how to have permanent state of awakened kuṇḍalinī.

Prabhupāda: Chant Hare Kṛṣṇa. (laughter) That's all. [break] Thank you.

Indian: … Cārvāka not to believe God at all.

Prabhupāda: Eh? What is that?

Indian: Cārvāka, Cārvāka…

Prabhupāda: Yes.

Indian: And what was… And second thing, the god among the daśāvatāras, Buddha accepted, supposed to be one avatāra. Buddha never told any idol worship, or any Rāma and Kṛṣṇa worshiping. And particularly one avatāra, another avatāra and this avadhūta. Or holy place. And will never accept in such a way, how to believe and what to believe and what is the temples.

Prabhupāda: So you reject everything. (laugher) That's all right. That is the way. That is very nice process. You reject everything. Because you are doubt in everything, so you reject everything. That's all right.

Indian: Even Lord Buddha… [break] …these are the contradictory.

Prabhupāda: Hm. Therefore our philosophy is acintya-bhedābheda-tattva. Acintya, inconceivable. Just like you are trying to conceive that whole world is God, and still, God is not there. That is spoken by God Himself, Kṛṣṇa: mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. Mayā tatam idam, avyakta-mūrtinā. So this impersonal feature, brahmeti paramātmeti bhagavān iti [SB 1.2.11], the impersonal feature is Brahman. Sarvaṁ khalv idaṁ brahma. That means sarvedam akhilaṁ jagat, parasya brahmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat. Just like the sunshine. You are in the sunshine. That is a practical faith. The sunshine is not different from the sun. The sun is ninety-three millions of miles away, but still, because you are in the sunshine, you are in sun. Can you deny it? That is the thing. You are in the sunshine. The sunshine is not different from the sun. But still, it is not the sun. This is the philosophy, inconceivably, simultaneously one and different. The sunshine is not different from the sun, but still, it is different. Similarly, the whole manifested, the cosmic manifestation is God, but still He is…, it is not God. This is, therefore it is called inconceivable, acintya. With our teeny brain, we cannot accommodate how it is one and different. Therefore it is called acintya. Acintya-bhedābheda: different and separate, simultaneously. Everything. Idaṁ hi viśvo bhagavān ivetaraḥ. The whole world is Bhagavān, but it appears different from Bhagavān. So how? To a mahā-bhāgavata, who understands actually what is Bhagavān, he does not see any difference. Because he, everywhere he sees his worshipable Deity, Kṛṣṇa. He does not see anything. I am seeing a tree, but a devotee is seeing tree: "Oh, it is the energy of Kṛṣṇa." Immediately he remembers Kṛṣṇa and worships Him. So this is higher stage of realization of God, how the inconceivable things, simultaneously one and different, can be perceived. Therefore, there are three stages of devotional life, kaniṣṭhādhikārī, madhyamādhikārī, and uttamādhikārī. So to become uttamādhikārī, it is not so easy, but we are generally in the kaniṣṭhādhikārī. But we shall try to come to the madhyamādhikārī. Then our life will be successful.

Indian: That is correct, Swami. As you have told, he said we have no suffering. He suffered for others. We should not condemn them. We should pray to the Lord that we may take…

Prabhupāda: No. No devotee condemns anything. But when he does not… Just like when…, father always gives, always merciful to his son, but if the son is very obstinate, he gives him a slap. (end)

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Bhagavad-gītā 2.26-27

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London, August 29, 1973

Pradyumna:

atha cainaṁ nitya-jātaṁ
nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho
nainaṁ śocitum arhasi
[Bg. 2.26]

"If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed."

Prabhupāda:

atha cainaṁ nitya-jātaṁ
nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho
nainaṁ śocitum arhasi
[Bg. 2.27]

So Kṛṣṇa is putting forward the modern scientific view. The modern scientific view is that there is no soul. Life is generated from matter. By combination of material elements at a… Just like chemical combination. You mix acid and soda, alkaline and acid. There will be some reaction, effervescence, movement. Similarly, the Buddhist philosophy mostly, they do not believe in the existence of the soul. The Buddhist philosopher thinks that the combination of matter makes a living symptom. Their ultimate goal is nirvāṇa. Nirvāṇa means stop this combination. Due to this combination, we feel pains and pleasure. Therefore, if we disintegrate the combination, there will be no more pains and pleasure. Materialistic. Their solution, pains and pleasure, any philosophy or any religious system, ultimately aims at ātyantika-duḥkha-nivṛtti. Duḥkha means pain, and nivṛtti, nivṛtti means stop. Why people go to the church? Because they feel some pain, they go to church or temple to appeal, "If there is somebody as God…" They think like that. "Let me appeal to the Supreme Person so that my distress may be mitigated." So aim is ātyantika-duḥkha-nivṛtti. We are also cultivating this Kṛṣṇa consciousness. Our aim is also the same. Duḥkha-nivṛtti. Kṛṣṇa says janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We keep always in view that in this material existence there are four kinds of miserable condition, primarily. To stop this. Duḥkhālayam aśāśvatam [Bg. 8.15]. Everyone's aim is duḥkha-nivṛtti. It may be presented in a different way. So the Buddha philosophy is also duḥkha-nivṛtti, stop pains.

Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), we are, by nature, we want blissfulness. But we do not know how to become actually happy and blissful. That is ignorance. In the material world, they also want to enjoy, everyone. They are thinking that this wine, woman, meat-eating, gambling, intoxication, these things will give me pleasure. So ātyantika-duḥkha-nivṛtti. The Bhāgavata says that ātyantika-duḥkha-nivṛtti, means ultimate solution of miserable condition, is in the fact that we realize God and we go back to home, back to Godhead. This is our philosophy. And persons who cannot understand what is God, what is kingdom of God, they want to adjust. The aim is the same, ātyantika-duḥkha-nivṛtti, ultimately solution of all miseries. In a different way. So Kṛṣṇa says, putting forward the Buddha philosophy which was formerly known as lokāyatikas and vaibhāṣikas… These two kinds of philosophers, they did not believe. Mostly the materialistic philosophers, they have no understanding of the soul. Therefore they have different kinds of theories which we do not accept. Kṛṣṇa says that if you are not sanātanist or followers of the Vedic principles, if you think that your principle and views are different, that by combination of matter this existence coming, atha cainaṁ nitya-jātam… Nityam means by combination of… Just like so many things are taking place by interaction of different material elements. Similarly, if you don't believe in this existence of the soul, if you think that there is no soul, the life is the result of combination of matter, nitya-jātam, and when this combination of matter is some way or other dismantled, then there is no more soul, it is finished. It began at a point by combination of matter, and it ends in a point by disintegration of matter. If you think like that, then also tathāpi tvaṁ mahā-bāho. Kṛṣṇa is criticizing Arjuna, mahā-bāhu. Actually he is mahā-bāhu. Mahā-bāhu means mighty-armed. One who has got a very strong, mighty arm, he can fight very strongly. Then also, why should you give up your fighting spirit? Why should you lament for combination of chemicals and material elements. Suppose this house is a combination of material elements. So some way or other, if it is dismantled, who laments for it? No sane man will lament. Similarly, if you have no idea of the existence of soul, then also you do not require to lament. Tathāpi tvaṁ mahā-bāho nainaṁ śocitum arhasi.

Next verse:

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament."

This is karma-vāda. In the previous verse, Kṛṣṇa tried to explain bauddha-vāda, nāstika-vāda, atheism. Atheist means one who does not believe in the soul and God. These are correlative terms. If you understand what is soul, then you can understand what is God. If you understand what is God, then you can understand what is soul. But those who are agnostic, atheist, they neither believe in God nor in the soul. So combination of matter… Here Kṛṣṇa says in a different way, that combination of matter is taking place and again it is being dismantled. That is going on. Either there is soul or not soul, just like Darwin's theory, evolution of material body. So that is going on. One body is created and the same body again annihilated, another body created, another body, the same body annihilated, and it is going on. So where is the cause of lamenting? You cannot stop. You cannot stop this process. Jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca tasmād aparihārye 'rthe. Duty. The same thing is going on. Duty is very important thing. Kṛṣṇa is stressing on it. One cannot stop his duty. Then he becomes sinful. That is karma-vāda. If, just like so many people, they argue that if we discharge our duties nicely, then where is the need of accepting God? The karma-vāda philosophy is that if there is God, then he's giving us the result of our activities, and if I do nicely, then He gives me nice opportunity, and if I do not do things very nicely, I am put into suffering. So there is a karma-phala-datta, decides… Just like the high-court judge, he is giving judgement according to the case, different cases. Similarly, our goodness or badness will be decided according to our karma. That is also fact. Then what is the use of accepting one God? If I do my duties very nicely, then He must give me nice result. Why shall I worship Him? Why shall I become a devotee of God? It is His duty. This is karma-vāda. Everyone is trying to avoid the principle of devotional service. It is only we, the Kṛṣṇa conscious persons, we are advocating the philosophy of Bhagavad-gītā, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa says that "Always think of Me." These karma-vādīs, they will say, "Why shall I waste my time thinking of Kṛṣṇa? If I do my duty nicely then I will get good result. Why shall I be devotee of Kṛṣṇa?" This is their argument.

One Arya-samaji postmaster, long ago, not very long ago, 1956, 1956… In Delhi at that time I was publishing this Back to Godhead. So we had concession rate for posting, and it was to be delivered to the postmaster. So the postmaster was talking with me about the paper, Back to Godhead. He raised the same question. He said, "If we do our duty nicely then what is the use of worshiping God? If we become honest, if we become moral, if we do not do anything which is harmful to anyone, in this way, if we act, then where is the…?" Because our paper's name was Back to Godhead. So he was indirectly protesting, that What is the use of propagating this philosophy of Godhead if we act nicely? The Arya-samajists view… They are called… There is a English name, what is called? I forget now. Moralists. The technical name there is. Anyway, this is their point of view, how to avoid God. So I replied that if one is not God conscious, he cannot be moralist, he cannot be truthful, he cannot be honest. This is our point of view. You study the whole world only on these three points, morality, honest, and dutiful. So many nice things are there. But if he's not God conscious, he cannot continue such thing. He must fail. Even the, there are so many instances, even amongst the devotees, because this material world is made so that you cannot continue this principle perpetually. That is explained in the Bhagavad-gītā, you'll find. Because the three modes of material nature is working, even if you are on the platform of goodness, the other modes of material nature will try to attack you. And your goodness, morality, honesty, these things will be polluted by the onslaught of the other two inferior modes of nature. Therefore, sometimes we find that a very nice man committing some sinful activities.

So the decision of the Śrīmad-Bhāgavatam is harāv abhaktasya kuto mahad-guṇāḥ. Mahad-guṇāḥ. We can find it easily, just like we say that no illicit sex, no meat-eating, we consider this is sinful. But there are others, big, big leaders, politicians, philosophers, even religious priests, they do not think that this is immoral or this is sinful. Meat-eating is sinful. Why? What is the sin there? Illicit sex, what is the wrong there? Intoxication, what is wrong there? They do not find any immorality. So this standard of morality, there cannot be fixed up if one is not God conscious. There cannot be. Standard of morality, standard of goodness, cannot be. That is the decision of the Śrīmad-Bhāgavatam. Harāv abhaktasya kuto mahad-guṇāḥ. Lack of Kṛṣṇa consciousness. They think that animal has no soul. They do not accept this morality that animal cannot be killed, it is sinful, it is immoral. They have created their own theory. So without being standardized by Kṛṣṇa consciousness, or God consciousness, you cannot find the standard platform of morality, honesty. These things you cannot find. This is not possible. Therefore, the verdict of the Śrīmad-Bhāgavatam is harāv abhaktasya kuto mahad-guṇāḥ. Just like if you do not follow a standard law, how you can fix up ”This is morality” or ”This is honesty or dishonesty.” There must be standard law. And who can give you the law unless he is the greatest authority? So law changes according to different countries, climate, situation. So man-made law cannot give you standard morality, honesty or… It is not possible. Because one will think ”This is morality,” another will think, ”No, this is not morality.” Same thing. Keep to the left, keep to the right. Somebody says ”Keep to the left is right,” somebody says ”Keep to the left, it is wrong.” Manorathenāsati dhāvato bahiḥ [SB 5.18.12]. Because those who are not Kṛṣṇa conscious, they are hovering on the mental plane. They cannot, there cannot be any fixed up morality, honesty, dishonesty. No. And rascals will also say yato mata tato patha. Means, whatever you think is all right, that is all right. According to you, your conception this is right, and according to my conception, both of them are right. How both of them can be right?

So this contradiction, opposing elements, will continue unless there is Kṛṣṇa consciousness. So this is not a fact that the karma-vādīs simply by discharging your duties nicely… This is… On principle, it is all right. But we must know what is actual morality. There are so many examples. Just like when there is war, to kill the enemies, that is morality. But in peaceful condition if you kill a person that is immorality or sinful. The process is the same, morality or immorality, the process is the same. But sometimes it is moral, sometimes immoral. So how it will be standardized? Therefore Bhāgavata says dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Real dharma, real religion, morality, honesty, they can be decided on the words of the Supreme Lord. That is the… When Kṛṣṇa says ”This is all right,” then it is all right. When Kṛṣṇa says it is not right, then it is not right. This is our decision. We Kṛṣṇa conscious men, we simply accept. And that is a fact. That is a fact in this way because Kṛṣṇa is the greatest authority, Supreme Being. Supreme means the greatest authority. Just like state says ”Now it is wartime. If you kill a number of enemies then you will be awarded with gold medal.” The same process of killing. But at another time, when there is no war, if you kill one person you’ll be hanged. The killing process is the same, but the judgement is given by the greatest authority, the government. ”This is all right, this is not right.” Therefore, standard of morality means to abide by the orders of the greatest authority. That is standard of morality. This is the conclusion. You cannot make your own morality. No. If Kṛṣṇa says ”This is all right,” then it is all right. Otherwise, it is not.

Kṛṣṇa says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. ”If somebody offers Me vegetables, leaves, grains, milk, water, flowers, then I accept.” So this is nice foodstuff, it is to be accepted. Because Kṛṣṇa likes to eat this. Kṛṣṇa can eat anything because He is the supreme, He is omnipotent, He can eat anything, but He particularly mentions this. Therefore, foodstuff made of these ingredients is nice, sāttvika, goodness. So the karma-vāda, that you follow morality you’ll get good results… But where is your morality? Because you are disobedient to God. In the beginning of your life, you are immoral. You are disobeying the greatest authority. There is another example, a story, that a gang of thieves, they stolen some property from different houses, then out of the village they are dividing amongst themselves the booties. So one thief is saying, ”Please divide it morally so that one may not be cheated.” Now just imagine, the property is stolen. Where is the morality there? But when dividing, they are thinking of morality. The basic principle is immoral. Where you can have morality? Similarly, according to Vedic injunction, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to the Supreme Personality of Godhead. It is His property. So the whole planet is God’s property, whole universe is God’s property. But when we are claiming that this is my property, then where is morality? If you claim other’s property as your property, then where is the morality?

So in this material world, such kind of morality, honesty, is going on. But our morality is if Kṛṣṇa is satisfied, then it is honesty, morality, everything. There are many examples. Just like Prahlāda Mahārāja. Prahlāda Mahārāja is standing and his father is being killed by Nṛsiṁhadeva in his presence. So do you think it is morality that one’s father is being killed in the presence of his son, and the son without protest is seeing, with a garland, that ”As soon as my father is killed, I shall offer this garland to Nṛsiṁhadeva”? Is it morality? From material point of view? We are worshiping… Prahlāda Mahārāja has become mahājana, the greatest authority in devotional service, but if we study his morality that he did not protest the killing of his father, rather he was waiting with a garland, that ”As soon as the killing business is finished I’ll reward this.” You see? Where is material morality, there is no morality.

The gopīs, they were young girls, wife of somebody, sister of somebody, daughter of somebody, but when Kṛṣṇa was playing on His flute at dead of night, they gave up all their engagement and began to run, ”Where Kṛṣṇa is present?” So from Vedic standard of view, this is immorality. They are going to another young boy and leaving family. Even somebody, some of the gopīs, they left their sons also, and went to Kṛṣṇa. From material point of view this is immoral. So you’ll find in such a way that what is from material point of view immoral, it is the most magnificent morality in relationship with Kṛṣṇa. And similarly, from material point of view, what is moral, that is most, I mean to say, abominable from the point of view… Just like Yudhiṣṭhira Mahārāja. Yudhiṣṭhira Mahārāja became very moral. Kṛṣṇa advised him, ”Just go and tell Droṇācārya that ’Your son is dead,’ ” although his son was not dead. Because Droṇācārya will not die unless he hears the news of the death of his son. He’ll not die. So he would not believe anyone, but Yudhiṣṭhira Mahārāja is famous, very moral. So Kṛṣṇa asked him that ”You go, otherwise he’ll not believe anyone.” So Yudhiṣṭhira Mahārāja hesitated, ”How can I say lies?” So for this he had to see hell. He became immoral. Man-nimitte kṛtaṁ pāpaṁ puṇyāya eva kalpate.

So our standard of morality and immorality is to see whether Kṛṣṇa is satisfied. If Kṛṣṇa is satisfied, then it is morality. If Kṛṣṇa is dissatisfied, then it is immoral. And Kṛṣṇa’s representative also. Therefore, it is said yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto ’pi **. Our morality is to satisfy Kṛṣṇa or His representative, guru. Yasya prasāda. If he’s satisfied, then it is moral. If he’s not satisfied, then it is immoral. Na gatiḥ kuto ’pi. So this karma-vāda, that you act nicely and you’ll get nice result, that is all right, but there may be some mistakes. There are so many instances. One very great charitable king, he was giving in charity so many cows to the brāhmaṇas. So there was some mistake, and for that purpose, although he was all throughout his whole life he was giving in charity, a little mistake, he became a big lizard in the well. Therefore the conclusion is that this material morality has no value. Spiritual morality. Spiritual morality means to abide by the order of Kṛṣṇa. That is morality. Whatever Kṛṣṇa says, if we accept, saṁsiddhir hari-toṣaṇam. Many places.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

In many places. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam. In another place, that, if you execute your morality principles but if by executing such morality principle you do not, I mean to say, awaken your Kṛṣṇa consciousness, it is simply waste of time. Wherever you go, the Bhāgavata conclusion, harāv abhaktasya kuto mahad-guṇāḥ. We have to keep in point of view that to become… Kṛṣṇa also says in Bhagavad-gītā: api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. Even one is found su-durācāraḥ, not very strictly following moral principles, but he is an unflinching devotee of Kṛṣṇa, he's sādhu. These things are there. Therefore the point should be that we should not accept this karma-vāda or the bauddha-vāda or Māyāvāda, there are so many vādas. We shall simply take kṛṣṇa-vāda. Simply, simply accept Kṛṣṇa. And whatever He orders, whatever He likes, for His satisfaction, we shall do anything and everything. That is our morality.

Thank you very much. (end)

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Bhagavad-gītā 2.27-38

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Los Angeles, December 11, 1968

(kīrtana, prema-dhvani)

Prabhupāda: Tamāla? Where is Tamāla?

Madhudviṣa: (indistinct)

Prabhupāda: Oh, I see. And what happened to the case?

Viṣṇujana: Their bondsman? The case?

Prabhupāda: No.

Jaya-gopāla: I was allowed to preach in court.

Prabhupāda: Eh?

Jaya-gopāla: I preached to the whole court. And I had a lady judge, she let me. So she suspended my sentence.

Prabhupāda: Huh?

Jaya-gopāla: She suspended the sentence and took the (indistinct) and (indistinct).

Prabhupāda: Oh. So she has suspended.

Jaya-gopāla: Yes.

Prabhupāda: Oh. All right. Where is that book, Bhagavad-gītā? You must have the book in your hand, everyone. (laughter)

Sudāmā: Our copies came today.

Prabhupāda: Which copy? Ah…

Sudāmā: Each of us will have a copy now.

Prabhupāda: Back to Godhead?

Sudāmā: Bhagavad-gītā.

Prabhupāda: Ah, Bhagavad-gītā, that's all right. So everyone, you must possess a copy. So, read it. Where you stopped last time. Second chapter.

Devotee: "For one who has taken his birth, death is certain, and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament [Bg. 2.27]." Purport.

Prabhupāda: Purport. Read on.

Devotee: "According to logicians, one has to take birth according to one's activities of life. After finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other, without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war unnecessarily. But at the same time, violence and war are inevitable factors in human society for keeping law and order. The Battle of Kurukṣetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a kṣatriya. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By ceasing from the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded on account of his selection of the wrong path of action." 28: "All created beings are unmanifest in their beginnings, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation [Bg. 2.28]?" 29.

Prabhupāda: This another theory, that voidism, that before our, this manifested life, there was void, and after this manifestation is over, still there will be void. Because according to voidism, everything is manifested originally void. So Kṛṣṇa puts forward this argument that before this manifested form of life there was void, and after this manifested life, there will be void, according to the void philosophy. Then where is the cause of lamentation? There is no cause of lamentation. It was void and it is going to be void. So where is the cause of lamentation? But actually that is… Originally, it was not void. That is a Bhagavad-gītā and Vaiṣṇava theory. Just like Kṛṣṇa said that there was "No such time when we did not exist." That means not there was… There was no void. There was life. And in future also, there will be life. But accepting the theory of voidism, this manifested body is combination of matter. Originally, void means the matters, elementary matters, were not combined. Just like here is an open land. Now, if you combine some bricks and stones and wood, it will appear a big skyscraper building. And if you dismantle, then again it becomes a vacant land. Similarly, in the beginning it was vacant land, and after finishing this body it will be vacant land. So where is the cause of lamentation? For argument's sake, Kṛṣṇa is putting this reason. Yes. Go on.

Devotee: "Some look on the soul as amazing, some describe him as amazing and some hear of him as amazing, while others, even after hearing about him, do not understand him at all [Bg. 2.29]."

Prabhupāda: Hear about the soul, (for) the general people, it is amazing. Still, in the modern society, which is so proud of scientific advancement, so far soul is concerned, it is amazement. Nobody understands, still. And those who are hearing about the existence of soul, some of us also in amazement. It is a mysterious thing. And even after hearing… Just like some student. There are many students, they are reading Bhagavad-gītā, which confirms from the very beginning the existence of soul, but still, Bhagavad-gītā they are reading daily, they cannot understand what is soul. Amazement.

So about the soul and about God, the Supreme Soul, this is the problem of the material world. The Śrīmad-Bhāgavata says, naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ [SB 7.5.32], niṣkiñcanānām… What is that? Mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. This is very important verse. It says that urukramāṅghrim. Urukramāṅghrim is the name of the Supreme Personality of Godhead. Uru means big, and krama means activities. One whose activities are very great. Whose activities are very great? Just try to understand. Now see, the big planet, biggest planets in the universe, the sun globe, is floating in the corner of the sky. So whose activities these are? Who has caused this floating? This is called urukrama, big activity. Not that because you have some way or other balanced some millions of dollars in the bank and you have become Rockefeller or Ford, that does not mean you are very big worker. Here is the big worker. Millions of planets are floating in the air by His arrangement. He is called Urukrama, big worker. So Bhāgavata says, naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. If anyone understands urukramāṅghrim, or the Supreme Lord, for him to understand the existence of soul is not very difficult. Just like one who has seen the sun globe, for him to understand what is sunshine is not very difficult. But one who is perpetually in the darkness, neither has seen the sunshine nor has seen the sun globe, for him, what is light, what is sun, it is very difficult to understand.

So urukramāṅghrim, the Supreme Personality of Godhead, cannot be understood. And if it is understood, spṛśaty anarthāpagamo yad-arthaḥ. If one understands what is urukramāṅghrim, God the great, then immediately all his ignorance, illusion, is over. Anartha-upaśama. Anartha means just like we are unnecessarily entangled in these material affairs. So if one understands the urukramāṅghrim, God, then immediately his entanglement in these unnecessary activities of the material world becomes stopped. But how it is possible? Mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. Mahīyasāṁ niṣkiñcanānām.

Niṣkiñcana means a great personality who has become completely freed from all material consciousness. He is called mahīyasām. He is also great, the great soul. So unless one takes shelter of the lotus feet or the dust of the lotus feet of a great personality who has no material affection, nobody can understand what is God. Naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ [SB 7.5.32]. As soon as one understands the spirit soul and the supreme soul… That can be understood only when one is taken shelter of a great personality freed from material contamination. This is the version of Śrīmad-Bhāgavatam. Otherwise, it is amazement. To understand about soul is amazement. To understand about God is amazement. So Vedic injunction is therefore that if you are at all serious to understand tad vijñānam, that science, transcendental science… Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. The Veda says, "Then you must find out a bona fide spiritual master." Tad vijñānārtham, if you are seriously interested. Go on.

Devotee: 30: "O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature [Bg. 2.30]."

Prabhupāda: Now, after putting forward all definitions and arguments from different angles of vision, of different philosophers, thesis, now Kṛṣṇa concludes, "My dear Arjuna, take it for certain that the soul within is eternal." So because we are in Kṛṣṇa consciousness, even if we do not understand what is the constitutional position of the soul, here, because Kṛṣṇa says, we should accept it. This is called paramparā. Evaṁ paramparā-prāptam [Bg. 4.2], disciplic succession. What does He say? Yes. The same verse repeat.

Devotee: 30: "O descendant of Bharata, he who dwells in the body…"

Prabhupāda: "He who dwells in the body." He began this instruction that deha, dehī-the body and the proprietor of the body or the resident of the body. Just like this hall, and we are a resident of this hall. We are different. We are not this hall. This lecture room, we are within this lecture room, but that does not mean that we are or I am or you are this lecture room. Similarly the soul dwells in this body. The body is changing but the soul is not changing. That was the beginning of conversation with Arjuna after his surrendering unto Kṛṣṇa as disciple. And again He concludes in that way, that the soul… "Take it from Me, because you have accepted Me as your spiritual master." This is the significance. If you accept somebody as spiritual master, you have to accept whatever he says. Otherwise there is no need. But if you cannot understand, you can inquire sincerely. That is not barred. But you have to accept. So Kṛṣṇa says, conclusion, what is that? That "Within this body…" What is that?

Devotee: "He who dwells in the body is eternal…"

Prabhupāda: "He who dwells within this body is eternal." Then?

Devotee: "…and can never be slain."

Prabhupāda: "And can never be slain." Because it is already described that soul cannot be burned, soul cannot be moistened, soul cannot be dried up, soul cannot be killed, soul cannot be cut into pieces. So many things. Just opposite of matter. Any material thing you take, even stone, iron, it can be burned, it can be cut into pieces, it can dry up, and so many things, all applicable to the matter. But so far the spirit soul is concerned, it is just the opposite. Therefore the conclusion is there, na hanyate hanyamāne śarīre [Bg. 2.20]. Even after this body is annihilated the soul remains eternal. Just like if somebody comes and drives us out of this room, that does not mean that I am finished. I shall go and take shelter of another room. Similarly, when the soul, when the body is killed or annihilated by nature or by force, the soul takes shelter of another body. That is the conclusion. Go on.

Devotee: 31: ”Considering your specific duty as a kṣatriya you should know that there is no better engagement for you than fighting on religious principles, and so there is no need for hesitation [Bg. 2.31].”

Prabhupāda: So here fighting is a matter of duty. That is the kṣatriya spirit. Fighting is not killing. Because people have no idea what is the soul, therefore they think that stopping war will help us in peaceful condition of the society. There are so many troubles so long this body is there. War is one of the items. Even war is stopped, there is no question that people will live forever. No. That is not the law of nature. Duḥkhālayam aśāśvatam [Bg. 8.15]. This life, the problem is how to stop our contact with this material body That is the problem. Not that these general people, they are thinking, ”If war, there is no war, then we shall be very happy.” How you'll stop your war with māyā? Māyā has declared war with you, or you have declared war with māyā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The māyā, the material nature is enforcing, ”Why you are closing this door?” ”Oh, because it is very cold outside.” Who is forcing? Immediately there will be cold, immediately there will be fog, immediately there will be excessive heat, immediately there may be earthquake. How you can stop it? So they simply think… Just like innocent child, they are concerned with the immediate problem. But sane man is concerned with the ultimate problem. So our ultimate problem is not this war. The ultimate problem is repetition of birth and death. That is ultimate problem, how to stop this. That is the problem. So Kṛṣṇa says that ”This is useless lamentation, that you do not wish to fight. It is the concluded fact that even your grandfather or relatives die, they will continue as soul. You have to execute your duty. You cannot deviate from your duty.” Go on.

Devotee: 32: ”O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets [Bg. 2.32].” 33.

Prabhupāda: Now why the kṣatriyas… It is said in the śāstra if a kṣatriya dies in the fight, then he is promoted to the heavenly kingdom to take birth because he is fighting for the right cause so he is promoted. As in this world also, if you fight for some right cause, you are rewarded. Even after your death, your memory is commemorated. Just like in your country so many brave soldiers, leaders, they have died, but you have honored them by keeping their statues because they fought and died for right cause, whatever we think, right or wrong. So the kṣatriyas, this is the Vedic injunction, who dies for the right cause, he is promoted to the heavenly planet. Now Kṛṣṇa says ”Now it is a great opportunity for you. Suppose either you or your grandfather, the opposite party, die in this fight, so your promotion to heavenly planet is sure. And if you gain, then you get the kingdom. Both ways it is profitable for you.” Go on.

Devotee: 33: ”If however you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter [Bg. 2.33].”

Prabhupāda: And on the other hand, if you don't fight, then… You are known as a great warrior, a great soldier. If you go away, people will say against your reputation: ”Oh, Arjuna has become a coward. He has fled away from the fight.” So it is better to die than to have bad reputation. That is another argument. Yes.

Devotee: 34: ”People will always speak of your infamy, and for one who has been honored, dishonor is worse than death [Bg. 2.34].”

Prabhupāda: ”Now, you are so much honored as Arjuna the great fighter, Dhanañjaya, and if you leave, you go away from this fighting and leave and people will say, 'Oh, Arjuna has become coward. He did not fight,' then what is the use of your living in such a way? Better die. Fight and die. That is good for you.” Yes.

Devotee: 35: ”The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward [Bg. 2.35].” 36: ”Your enemies will…”

Prabhupāda: A kṣatriya… It is the custom of the kṣatriya that if they are wounded on the back side, he is considered a coward, but if he is wounded on the chest, he is accepted as real kṣatriya. That means he has fought face to face. That is the injunction of military art in Vedic injunction.

Devotee: ”Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you [Bg. 2.36]?” 37: ”O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination [Bg. 2.37].” 38: ”Do thou fight for the sake of fighting without considering happiness or distress, loss or gain [Bg. 2.38].”

Prabhupāda: This is duty. One has to execute duty without any consideration of loss and gain. That is duty, observing duty. Just see. ”You are kṣatriya. There is necessity of this fighting. So you should not consider whether you are gaining or losing. It is your duty to fight.” Go on.

Devotee: ”And by so doing you shall never incur sin.”

Prabhupāda: Yes. If you execute your duty nicely, there is no question of sin. To execute duty is piety. Yes.

Devotee: Purport: ”Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because Kṛṣṇa desires the battle. There is no consideration of happiness or distress, profit or gain.”

Prabhupāda: This is Kṛṣṇa consciousness. Kṛṣṇa says… Actually this happened… This is the Kṛṣṇa consciousness. One should not think of personal loss or gain. ”Kṛṣṇa desires it, so I have to do it,” that's all. There is no personal consideration. That is real Kṛṣṇa consciousness. ”Kṛṣṇa, You are asking me to do this. I do not like to do this. You give me some other work.” That is not Kṛṣṇa consciousness. There is no, I mean to say, yes or no. As Kṛṣṇa says. What Kṛṣṇa says? Kṛṣṇa says the essence of Bhagavad-gītā that ”A person who preaches this sublime message of Bhagavad-gītā, he is My dearmost friend in the human society.” This is the open order of Kṛṣṇa. Lord Caitanya says,

āmāra ājñāya guru hañā tāra' ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

”Take My order and you become a spiritual master.” How? ”Simply speak Kṛṣṇa consciousness, that's all. Simply speak on Kṛṣṇa's message, kṛṣṇa-kathā.” There are two kinds of kṛṣṇa-kathās. One is the Bhagavad-gītā, and the other is Śrīmad-Bhāgavatam. So this is the propagation of Kṛṣṇa consciousness. We have to abide by the superior orders without consideration of our personal gain or loss. This is Kṛṣṇa consciousness. There is no question of personal gain or loss. Go on reading.

Devotee: ”…victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness, so there is no reaction from material activities.”

Prabhupāda: And if you do that, then there is no reaction. Yajñārthāt karmaṇo ’nyatra loko yam. And if you do on your account, there will be reaction. Either you do good work or bad work, there will be reaction. If you do good work, you’ll get good result, and if you do bad work, you will get bad result. That’s all right. But within this material world… Suppose if you do pious activities. So what is the result of pious activities? According to śāstra, the effect of pious activity is that you can get birth in a very respectable, aristocratic family, you can get very nice wealthy position, you can become very beautiful, and you can become very learned. These are the four principles of pious activities, according to śāstra. And if you do just the opposite, you take your birth in abominable family or in lower, degraded animal species of life, no education, no beauty, no knowledge. There are so many things. So if you have to believe śāstra, these are the effects of bad and good works. Now for a person who is in Kṛṣṇa consciousness, he is not concerned with aristocratic family or abominable family. He wants to stop birth. So suppose one gets birth in aristocratic family or very nice family, what is the gain there? You have to live ten months within the womb of your mother in suffocated condition, either you take your birth in aristocratic family or in abominable family, either in human mother’s womb or animal mother’s womb. That does not make any difference.

So Kṛṣṇa conscious person is neither interested in pious activities or impious activities, but one who is in Kṛṣṇa consciousness, all activities are pious, transcendental, automatically. He hasn’t got to try separately. Yasyāsti bhaktir bhagavaty akiñcanā [SB 5.18.12]. Anyone. Take for example nonviolence. Nonviolence is good quality. Now here, you see Kṛṣṇa and Arjuna. Arjuna is a devotee of Kṛṣṇa. Automatically he’s trying to be nonviolent. ”Why should I fight?” This is Kṛṣṇa consciousness. Because he is devotee of Kṛṣṇa, nonviolence is already his quality. People are starting vegetarian society to become vegetarian, a very uplifted society. But the persons who are in Kṛṣṇa conscious, they are already vegetarian. That means the people in the ordinary status, they are trying to acquire some good qualities, but in Kṛṣṇa conscious person you will find all the good qualities automatically. That is the difference. So Kṛṣṇa consciousness, Kṛṣṇa conscious person is not interested that this is good work or this is bad work. He is interested with Kṛṣṇa. Because his activities in Kṛṣṇa consciousness is all transcendental, better than good, śuddha-sattva, pure goodness. In the material world, the goodness, the quality of goodness is sometimes tinged with passion and ignorance. But in pure goodness, which is Kṛṣṇa consciousness, there is no tinge of passion or ignorance. Automatically everything is good. Yes.

Devotee: ”Anyone who acts for his sense gratification, either in goodness or in passion, is liable to the reaction, good or bad.”

Prabhupāda: Yes. That is explained. Yes.

Devotee: ”Anyone who has completely surrendered himself to the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone as we are in the ordinary course of activities. It is said, ’Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone, not the demigods nor the sages nor the people in general, nor kinsmen, nor humanity, nor forefathers.’ That is the indirect hint given by Kṛṣṇa to Arjuna in this verse, and the matter will be more clearly explained in the following verses.”

Prabhupāda: That’s all. So? There is a verse in the Śrīmad-Bhāgavatam,

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

The meaning of this verse is that anyone who is born in the human society, civilized society, he is indebted immediately. Just like child is born in a family. So according to Vedic injunction, he immediately becomes indebted to so many items. What is that? He becomes indebted immediately to the different demigods, sun, moon, Indra, Candra, so many. Because we are receiving light from the sun, from the moon, so we are indebted. People do not care for it because they have no knowledge. Therefore in the Vedas, the sacrifice is recommended, to perform respective duties to become discharged from the indebtedness. So you are indebted to the demigods, indebted to the sages. Just like Vyāsadeva. Vyāsadeva, he has given us so many Vedic literatures. So we are taking advantage. So deva, ṛṣi, bhūta, ordinary living entities, even cats and dogs. But we, instead of being indebted, we do something else. Just like we are drinking milk. So we are indebted to the cows. So instead of repaying the indebtedness, we are killing them. So in this way we are complicated in so many ways. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. Pitṝṇām means in the family in which you are born. You are indebted because you are inheriting property, you are inheriting the mother’s affection, father’s affection. So you are indebted. People should consider. That is civilization. So… But anyone who has taken shelter of Mukunda-Mukunda is Kṛṣṇa-he has no more any indebtedness. He becomes free. All indebtedness, charge is taken by Kṛṣṇa, and He will square up the account. There is no doubt about it. He says that, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Yes. All right. So any question? Yes?

Śīlavatī: I understand that it is an offense to wear red or blue in the Kṛṣṇa temple. Why is this true?

Prabhupāda: What is that?

Devotee: She says that it is an offense to wear red or blue in the temple.

Prabhupāda: Blue?

Devotee: Red or blue. She wants to know why this is.

Prabhupāda: I do not follow.

Madhudviṣa: Why is it an offense to wear red or blue clothing in the Kṛṣṇa temple? That’s what she thinks.

Prabhupāda: Oh. (laughs) Because it is red and blue. Is that all right?

Śīlavatī: Because the temple red and blue?

Prabhupāda: You see, you have to accept the Vedic injunction as it is. There is some meaning which may not be explained immediately, but because it is so enjoined, we have to accept it. Just like the conchshell. The conchshell is the bone of an animal. Now in the Vedas it is said that if you touch the bone of an animal or human being, you have to take bath immediately to purify yourself. Now, this conchshell is also a bone of an animal. Now, it is kept in the Deities' room. Now, if you say, "The bone of an animal is impure. How it is that it is kept in the Deities' room?" So actually it is being done. Why it is being done? Because it is injunction of the Vedas. Similarly, all such injunctions we have to accept, but there is meaning. There is meaning, and that may not be understood immediately. That doesn't matter. So if, instead of red garment, if you take this saffron, what is harm to you? So you should accept the injunction.

Nara-nārāyaṇa: I am yet not so clear to understand why it is so important to Arjuna that Kṛṣṇa should say to Arjuna that it is so important, the reputation. Because in Arjuna's own heart he knows that he is being kind, or that he is in confusion because of his kindness. Does this make a difference, the opinion that one's fellow kṣatriya would have of him?

Prabhupāda: Arjuna was reputed as a great warrior. So he should remain a great warrior. A warrior's business is not to stop fighting on the plea of becoming kind. If you have gone to the warfield and if you practice nonviolence there, this is useless. Why should you go? There is a Bengali proverb that naste bose guṇṭhanam(?), that… In India, the girls, they cover their head. That is the system of married girl's shyness. So it is said that one girl is on the stage for dancing. Now while she is to dance, she's covering the head. What is the use of covering the head? You have come to dance, you dance. Similarly, in the warfield, you have gone there to fight. Where is the question of becoming nonviolent? So things should be done according to the time and atmosphere. In the warfield, there is no question of nonviolence. The war is arranged for committing violence. Where is the question of preaching there nonviolence?

Devotee: I don't know how to exactly word this. It seems like… I didn't quite understand the explanation, but it seems that although the battlefield is arranged for this war, there was almost a test for his principles and for him to renounce his place in the kṣatriya class. This is where I get confused in the Gītā. It seems like this is a very noble thing for him to renounce his place in the caste. I'm not clear here.

Prabhupāda: Renounce what?

Devotee: To renounce his place as a warrior and to go off into the woods and be a mendicant or whatever he wanted to do.

Prabhupāda: Who said?

Devotee: Arjuna.

Prabhupāda: So that is his cowardice. That is being condemned by Kṛṣṇa, that "It is not your business to give up fighting and go away from the warfield and go to the forest for meditation. It is not your business."

Devotee: How did that war differ from other wars?

Prabhupāda: It is… Sometimes knife is pierced in your body by a surgeon, and in another occasion, another man pierces a knife to stab you. Do you think both knife piercing is the same?

Devotee: No.

Prabhupāda: Similarly.

Devotee: But a man charges at you on a horse with a lance or something in a war, this…

Prabhupāda: No, first of all try to understand this, that piercing the knife in the body is not always bad. Similarly, war or fighting is not always bad, provided it is done for right cause. That should be understood. So when the director is Kṛṣṇa, the Supreme Personality of Godhead Himself, is directing, so there is no cause of stopping it. He has His plan, He knows. We cannot judge. So He's the Supreme. So that war is necessary because it is desired by the Supreme Lord. To maintain the laws of the world, as to maintain the laws and order of a state, there is violence department, the police department, the military department. Why? The government can stop it. "Oh, this is unnecessary expenditure." No. That is necessity for maintenance of the state. Similarly, war is sometimes necessary for maintenance of the order of the world. But people have misused. That is a different thing. But here, in this battlefield of Kurukṣetra, there is no question of misuse. Because it is under the direction of the Supreme Personality of Godhead, there is no such question of misusing. War is necessary, but that does not mean it should be misused. There are so many instances. Just like sex life is necessary for generating for progeny. But that is being misused for sense gratification. That is another thing. In Bhagavad-gītā it is said that "sex life in religious principle." Religious principle means, according to Vedic injunction, putra te kriyate bhāryā, putra piṇḍa prayojanam. There is necessity of a bona fide son in the family, and to beget a bona fide son, there is necessity of accepting wife. So acceptance of such wife and sex life in that connection is not abominable. But to keep some friend and enjoy sex life for sense gratification, that is abominable. But the function is the same. Somebody may say, "Oh, this is also sex life, that is also sex life." But there is much difference. Similarly, apparently, a thing may appear to be the same, but it has got great significance. That is to be judged by higher authorities. That higher authority, supreme authority, is there, Kṛṣṇa Himself.

Jaya-gopāla: There are six things such as anger, lust, false pride, envy. What are the other two? I've heard…

Prabhupāda: Illusion and enviousness. Kāma, krodha, lust, lust, anger, lust is also. Kāma krodha lobha moha mātsarya and mada. Mada means illusion, mātsarya. First thing is kāma-lust; second krodha-anger; third-greediness. Kāma krodha lobha moha-illusion; mada-madness. Kāma, krodha, lobha, moha, mada… mātsarya-enviousness. These are six. So anything more?

Jaya-gopāla: What is meant by madness?

Prabhupāda: Just as don't you see all these people of the world, they are mad? What they are doing? They whole day the cars going on this side, that side. What is the aim of life? They're mad. Simply wasting petroleum, that's all. What they're doing? Huh? Suppose a cat and dog goes this side and that side, yow, yow, yow, and he goes some motorcars. What is the difference? There is no difference because the aim of the life is the same. Therefore they are mad. That is explained. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Nūnaṁ pramattaḥ, pramattaḥ means mad. Prakṛṣṭa rūpeṇa mata, sufficiently mad. And why? Kurute vikarma. They're acting which they should not act. They're acting in a way in which they should not have done. So what is the aim of their acting? Indriya-prītaya, simply for sense gratification. That's all.

So Ṛṣabhadeva says, na sādhu manye, "This is not good." Na sādhu manye yato ātmano 'yam asann api kleśada āsa dehaḥ. These madmen do not know that this is the cause of getting this miserable material body. The sufferings of humanity is due to this material body and the cause of vikarma, acting for sense gratification. So this life is meant for acting for liberation, but they are acting for sense gratification. Therefore they are mad. They do not know the aim of life. Life after life, they are working. The cat's life, the dog's life, the horse life, the man's life or even demigod's life, simply for sense gratification. And so long he will continue these activities of sense gratification, he will have to accept some sort of material body in the 8,400,000 of species either as demigod or as dog. So this is going on. So Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. They are encircling or circumambulating in this cycle of birth and death. Out of many, many millions of such persons, if one is fortunate, he comes in contact with Kṛṣṇa's representative, and by which he becomes Kṛṣṇa conscious, and his life becomes sublime. So this is madness. Simply for sense gratification. They have no other business. This is madness. What do you think? This is not madness?

Devotee: We see it every day.

Prabhupāda: Yes. There is no difficulty to find out a madman. Any man you find out, he's a madman. And that is medical version also. That is medical version. In India, there was a case. A man was murdered, and the criminal lawyer pleaded that he was in madness. So the expert medical practitioner was invited and he was asked to examine whether this man is in madness. So he said that "So far my experience goes, I have studied, every man is a madman, more or less." Every man in the material concept of life is a madman because he does not know his identification. Therefore he's a madman. Piśācī pāile yena mati-cchana haya. Just like a ghostly-haunted man. His father is standing before him and he's calling the father by ill names, because he's ghostly-haunted. Similarly, a living entity who is entrapped by this material energy, illusion, he's a madman. And the whole treatment is to get out of this disease of madness, misidentification, misconception of life. So it is not difficult to find out a madman. Any man is a madman. Yes?

Madhudviṣa: Prabhupāda? What is the position of Lord Śiva?

Prabhupāda: Lord Śiva is a demigod, but he is higher than all other demigods. He's higher than Lord Brahmā also. But he's not the Supreme Lord. Just like there are different gradations. That is not difficult to understand. In society also, there are different gradations. Similarly, the living entities, there are different gradations. So all the living entities, they are, some of them are situated in higher planets, some of them are situated in lower planets, some of them are situated in high-grade life, in low-grade life. So the demigods are also, they are living entities, but they are enjoying better standard of life due to their acts of piety. But Lord Śiva is not amongst the living entities. He's above the living entities but he is counted as one of the demigods. But his position is better than Lord Brahmā even. Brahmā is to be the highest living entity within the universe, and Lord Śiva's position is higher than Lord Brahmā.

Madhudviṣa: Does Lord Śiva have a wife, like, a consort?

Prabhupāda: Yes. Pārvatī. Satī. Everyone has got wife. Yes. Śakti.

Devotee: Is Lord Śiva a devotee of Lord Kṛṣṇa?

Prabhupāda: Yes. Everyone is devotee. Only the madmen, they are not devotees. Any sane man is devotee of… Sanity means become devotee. That is sanity. And one who is not devotee is insane, insanity. So how you can expect that Lord Śiva is not devotee? He's not insane. We are, the material, the ordinary living entities, in the lower grades of life, they are all insane. What is that? Yes?

Dayānanda: Lord Śiva's relationship with Durgā-does he have a relationship with Durgā?

Prabhupāda: Yes. Durgā is the material energy. So Lord Śiva is directly connected with the material energy. Therefore he's less than Lord Viṣṇu. Viṣṇu is not directly related with the material energy. The example is given in the Brahma-saṁhitā. Just like milk, as soon as in touch with something sour, it becomes yogurt. The yogurt is nothing but milk, but in connection with some sour material, it is yogurt. So yogurt is milk, but it is not milk also. Your child requires milk. You cannot give yogurt. Nobody can argue, "Oh, yogurt is milk preparation, why not give?" No. It will be not beneficial for him. Similarly, if you want release from this material world, you have to take to Viṣṇu, no other demigod. If you want strength, then you have to drink milk, not yogurt. Yogurt, at times you can eat for some taste or some particular purpose. The milk is general drinking. Just take the statistics, how many bottles of milk are sold in the store and how many bottles of yogurt is sold. The yogurt and milk is the same thing. Why they'll demand milk and not the yogurt? Is that right? Yes. But nobody can put argument, "Oh, why do you take milk? Take the yogurt." No. Yes?

Revatīnandana: Is it all right that Lord Śiva's picture is in the new calendar that's come out?

Prabhupāda: Lord Śiva is devotee, why not? Hare Kṛṣṇa. Chant Hare Kṛṣṇa. (pause-Prabhupāda chants japa as devotees prepare for kīrtana) (To devotee:) So your case is dismissed?

Jaya-gopāla: Yes.

Prabhupāda: Ah, that money is returned?

Jaya-gopāla: It will be at the end of the month. (kīrtana) (end)

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Bhagavad-gītā 2.28

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London, August 30, 1973

Devotee:

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā
[Bg. 2.28]

"All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?"

Prabhupāda: …believing in the existence of soul. So soul is eternal. So there is nothing, no cause for lamentation, because soul will remain. Even the body is destroyed, there is no cause for lamentation. And those who do not believe that "There is no soul;

everything was void in the beginning,…" So in the beginning there was void and in the middle it is manifested. Then again it is void. So void to void, where there is lamentation? This is the argument Kṛṣṇa is giving. Both ways you cannot lament. Then?

Pradyumna: (purport) "Yet even if, for argument's sake, we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation. Just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations…"

Prabhupāda: This is the process of creation. From ether, then sky, then air, then fire, then water, then earth. This is the process of creation. Yes.

Pradyumna: "Take for example a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested. That is the difference. Then what cause is there for lamentation either in the stage of manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both in the beginning and at the end all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference. And if we accept the Vedic conclusion as stated in the Bhagavad-gītā (antavanta ime dehāḥ) that these material bodies are perishable in due course of time (nityasyoktāḥ śarīriṇaḥ) but that soul is eternal, then we must remember always that the body is like a dress. Therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization and the basis of the nonexistence of the material body. Therefore in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body."

Prabhupāda: One point in this connection is that at night when I am dreaming I forget this body. This body, in dream, I am seeing that I have gone in a different place, talking with different men, and my position is different. But at that time I don't remember that actually my body is lying on the bed in the apartment where I have come. But we don't remember this body. It is everyone's experience. Similarly, when you come again, awakening stage in the morning after getting up from the bed, I forget all the bodies I created in my dream. So which one is correct? This is correct? This body's correct, or that body's correct? Because at night I forget this body, and in daytime I forget the other dreaming body. So both of them not correct. It is simply hallucination. But I am correct because I see at night, I see in daytime. So I am eternal, the body is not eternal. This is the fact. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. Śarīriṇaḥ, the owner of the body, is eternal, but not the body. In so many ways, Kṛṣṇa is explaining about the material condition of this body. But those who are not very intelligent, with poor fund of knowledge, it is very difficult for them to understand. Otherwise, things are very clear. This point is very clear. That at night I forget this body, and in daytime I forget the body at night. This is a fact. Similarly, I may forget the body of my last appearance, last duration of life, or I may not know the future body. But I will exist, and the body may change, but I'll have to accept another body which is temporary. But I, as I exist, it means I have got a body. That is spiritual body.

So spiritual body is existing, and spiritual advancement means first of all to know spiritual identification of myself. Just like Sanātana Gosvāmī went to Śrī Caitanya Mahāprabhu after retiring from his ministership. So he first of all said that, ke āmi, kene āmāya jāre tāpa-traya: "Actually, I do not know what I am, and why I am subjected to the miserable condition of life." Therefore the miserable condition of life is this body. Because I get… In dream also. When I get another body, sometimes we find that on top of the very tall bamboo or tall mountain I am just now, I'm falling down . And I'm afraid, I sometimes cry, "Now, I am now falling down." So this body, this material body, which body I belong to, which I am… Actually, I do not belong to any of these bodies. I have got a separate spiritual body.

So this human life is meant for that realization, that "I am not this material body, I have a spiritual body." Then next question will be, "Then what is my function?" In the present body under some material condition I am thinking, "This is my body," and the body is produced under certain condition of this country or this family; therefore, "This is my family, this is my country, this is my nation." Everything in bodily concept of life. And if I am not this body, then in relationship with this body, either my family or my country or my society, or my other relationships, they are also false because the body is false. Therefore Śaṅkarācārya theorized this: brahma satyaṁ jagan mithyā. Brahman means the soul is actually the fact, not the material manifestation. Material manifestation, of course, he says false. We don't say false. We say temporary. So our main concern is that I am not temporary. My body is temporary. Now I am working for the body. That is illusion. Ahaṁ mameti [SB 5.5.8]. Then what is real fact? Real fact is that I am spiritual particle, and the whole spirit is Kṛṣṇa, or God. Therefore, as part and parcel of God it is my duty to serve God. That is spiritual life, bhakti-yoga, That is called svarūpa. And in another place, the Bhagavad-gītā confirms it that sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. When I realize that I am not this body, then immediately I transcend the three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. Under the bodily concept of life, I am influenced by one of the modes of material nature and acting.

In the Bhāgavata also it is stated: yayā sammohito jīva ātmānaṁ tri-guṇātmakaṁ manute anartham [SB 1.7.5]. So because I have accepted this body which is made of either of the three modes of material nature, and identifying, therefore I have created so many anartha. Anartha means unwanted things. Tat-kṛtaṁ cābhipadyate. And after creating in bodily relationships so many unwanted things, I am absorbed in thought, that "I am, I belong to such and such nation. Therefore I have got my duty to do this, do that for the nation, or to the society, or to the family, or to my personal self, or to my wife, my children." This is, according to Vedic conception, this is illusion. Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam. Moha means illusion. I am creating illusory circumstances and becoming entangled. This is my position. But my real objective is how to get out of this illusion and come to my original consciousness, Kṛṣṇa consciousness, and then I get back. Kṛṣṇa consciousness means spiritual body. As soon as I act on the basis of my spiritual body, that is called liberation. That is wanted. Then I live blissfully in eternal life of knowledge. That is my problem.

But people are being educated on this bodily concept of life, and they are creating problems, and in order to solve the problems, they are becoming entangled in sinful activities. Just like this morning we were discussing about killing the baby's body within the womb, abortion. Because we do not know that the soul within the body of the baby… That cannot be killed. That cannot be killed. But that is also explained, that one who knows the eternity of the soul, he does not kill anyone, neither the soul is killed. But we are creating problem. Because the soul has taken shelter in this body and the so-called medical science advising to destroy that body, that means he is becoming entangled. The person who is advising… I understand that one gentleman comes here, his wife is a medical doctor and her business is to check the pregnant wife, woman, and advise whether the child should be killed or not. This is the business.

So the situation of the world, due to ignorance of the soul they are creating so many sinful activities and becoming entangled. But they have no knowledge how they are becoming entangled. This is māyā's, prakṣepātmika-śakti, āvaraṇātmika. Although he is being entangled, but he's thinking that he's advancing, advancing in scientific knowledge. This is their knowledge. The gentleman was talking that he's a mining engineer. So mining engineer, his business is to make the atmosphere within the mine very comfortable. Just imagine, he has gone down within the earth just like the mousehole, and he's improving that mousehole. After being educated, after getting degrees, his position is to enter into the dark, dark, I mean to say, hole of the earth, and he's trying to scientific advancement by cleansing the air within the mine. He's condemned that he has been forced to give up the outer, outer space, free air. He has been condemned to go within the earth, and he's proud of scientific advancement. This is going on. This is scientific advancement.

So manute anartham. That is Vyāsadeva. Vyāsadeva, before writing Śrīmad-Bhāgavatam by the, under the instruction of Nārada, he meditated what is the position. Bhakti-yogena manasi samyak praṇihite amale apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam [SB 1.7.4]. He saw, realized, there are two things: the māyā and Kṛṣṇa. Māyāṁ ca tad-apāśrayam. Taking shelter of Kṛṣṇa. This māyā cannot stand without Kṛṣṇa. But Kṛṣṇa is not affected by māyā. Because Kṛṣṇa is not affected, absorbed. But the living entities, yayā sammohito jīva, the living entities, they become affected by the presence of māyā. Kṛṣṇa is not affected. Just like the sun and the sunshine. Sunshine means combination of illuminating particles. That is sunshine. It is scientifically proven. Sparks, little atomic sparks, shining sparks. So similarly, we are also just like the shining sparks of Kṛṣṇa. Kṛṣṇa is compared with the sun. Kṛṣṇa-sūrya-sama, māyā haya andhakāra. Now when there is cloud, māyā, the sun is not affected. But the small particles, sunshine, they are affected. Just try to understand. Here is sun, and below, many millions of miles below, the cloud. And the cloud is covering part of the sunshine which is combination of illuminating particles. So the māyā or the cloud cannot cover the sun, but it can cover the minute shining particles. So we are affected. Kṛṣṇa is not affected.

Therefore, Vyāsadeva saw, apaśyat puruṣaṁ pūrṇam. He saw… Just like in airplane, you go above the cloud. The sun is not affected at all by the cloud. Although below the airplane you'll see vast mass of cloud. Similarly, māyā cannot affect Kṛṣṇa. Therefore, Bhagavad-gītā says daivī hy eṣā guṇamayī mama māyā. Mama māyā [Bg. 7.14], Kṛṣṇa says, "My illusory energy." Kṛṣṇa is never affected by the illusory energy. Exactly like the cloud. But the Māyāvādī philosophers, they say that when impersonal Absolute Truth comes, appears, they also accept the incarnation, but their philosophy is that ultimately the Absolute Truth is impersonal. When He appears as a person, He accepts the māyā body. This is Māyāvāda. Kṛṣṇa may be accepted as the Supreme God, but He has accepted a material body. That means they want to compare Kṛṣṇa with ordinary living entity, and that is condemned in the Bhagavad-gītā. It is said that avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes in His original form… Original form is two-handed. It is also accepted in the Bible: "Man is made after the image of God." So God has got two-handed. Even the four-handed Viṣṇu form is not the original form. Viṣṇu form is secondary manifestation of Saṅkarṣaṇa. So Kṛṣṇa is never affected by māyā. This is point.

You can read the next…

Devotee:

āścaryavat paśyati kaścit enam
āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti
śrutvāpy enaṁ veda na caiva kaścit

"Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all."

Prabhupāda: So we shall discuss tomorrow. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.30

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London, August 31, 1973

Devotee:

dehī nityam avadhyo 'yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi
[Bg. 2.28]

"O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature."

Prabhupāda: Dehī nityam avadhyo 'yaṁ dehe sarvasya bhārata. Dehe, dehe means body, within the body. This topic began, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Deha, dehī. Dehī means one who possesses the body. Just like guṇī. Āsthate in prata.(?) The grammatical. Guṇa, in, deha, in, in prata.(?) Dehin śabda. So the nominative case of dehin śabda is dehī. Dehī nityam, eternal. In so many ways, Kṛṣṇa has explained. Nityam, eternal. Indestructible, immutable. It does not take birth, it does not die, it is always, constantly the same. Na hanyate hanyamāne śarīre [Bg. 2.20]. In this way, again he says nityam, eternal.

Avadhya, nobody can kill. In the body, he is there. But dehe sarvasya bhārata. This is very important. Not that simply in human body the soul is there and not in other bodies. That is rascaldom. Sarvasya. In every body. Even within the ant, even within the elephant, even within the gigantic banyan tree or within the microbe. Sarvasya. The soul is there. But some rascals, they say the animals have no soul. This is wrong. How you can say the animal has no soul? Everyone. Here the authoritative statement by Kṛṣṇa: sarvasya. And in other place, Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ: [Bg. 14.4] In all species of life, as many forms are there, 8,400,000 different forms of life, tāsāṁ mahad yonir brahma. Mahad yonir. Their source of body is of this material nature. Ahaṁ bīja-pradaḥ pitā: "I am the seed-giving father." As without father and mother there is no offspring, so the father is Kṛṣṇa and the mother is material nature, or spiritual nature.

There are two natures. That is explained in the seventh verse. The material nature and the spiritual nature. Or the superior nature or inferior nature. Just like in our body there are inferior parts and superior parts. Body is the same. But still there are different parts of the body. Some of them are considered as inferior and some of them are considered superior. Even two hands. According to Vedic civilization, right hand is the superior hand, and left hand is the inferior hand. When you want to give somebody something, you must give it with the right hand. If you give it by the left hand, it is insult. Two hand are required. Why this hand is superior, this hand…? So we have to accept the Vedic injunction. So although both the nature, the spiritual nature and material nature, is coming from the same source, Absolute Truth… Janmādy asya yataḥ [SB 1.1.1]. Everything is emanating from Him. Still, there is inferior nature and superior nature. What is the difference between inferior and superior? In the inferior nature or the material nature, God consciousness is almost nil. Those who are in the modes of goodness, they have little God consciousness. And those who are in the modes of passion, they have got less degree; and those who are in the modes of ignorance, there is no God consciousness. Completely absent. Degrees.

Therefore, this body, although this is material, coming from the same source, still it is inferior. So when the dehī, or the spirit soul, although by nature it is superior than the material nature, but still, because he's encaged within the material nature, he's forgetful of Kṛṣṇa. This is the process. But, as it is stated here, that dehe sarvasya, sarvasya dehe, the same spirit is there. Therefore, those who are not rascals, those who are intelligent and in complete knowledge, they do not find any distinction between a human being or an animal. Paṇḍitāḥ sama-darśinaḥ. Because he's paṇḍita, he's learned, he knows that the spirit soul is there. Vidyā-vinaya-sampanne brāhmaṇe [Bg. 5.18]. Within the first-class learned brāhmaṇa, there is the soul, the same quality soul. Vidyā-vinaya-sampanne brāhmaṇe gavi, in the cow, hastini, in the elephant, śuni-śuni means the dog-caṇḍāla, the lowest kind of human being, everywhere the soul is there. It is not that simply in human being there is soul, or in higher demigods there is soul, and poor animals have no soul. No. Everyone has got… dehe sarvasya bhārata. So whom we shall accept? The statement of Kṛṣṇa or some rascal philosopher or some so-called religionist? Whom we shall accept? We shall have to accept Kṛṣṇa, the supreme authority, the Supreme Being. He says sarvasya. Many places, Kṛṣṇa says. Therefore, those who are learned, they do not make such distinction, that it has no soul. Everyone has got soul. Tasmāt sarvāṇi bhūtāni. Again, He says, sarvāṇi bhūtāni. Na tvaṁ śocitum arhasi. It is your duty. Kṛṣṇa is simply stressing on the point that the soul is eternal, it cannot be killed. In so many ways. The body is perishable. "So it is your duty now to fight. The body may be killed, body may be destroyed. But na hanyate hanyamāne śarīre [Bg. 2.20]. But even after the destruction of this body, the soul exists. He gets another body, that's all." Deha, tathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ. You must get another body. And this will be explained in the next verse also.

For a kṣatriya who are engaged in fighting, in religious fight… Fight must be religious fight. The cause must be right. Then the fighting is all right. So kṣatriya killing in the religious fight, he's not responsible, he's not sinful. That is stated. Just like brāhmaṇa. He sacri… He puts in sacrifice some animal. That does not mean he's killing. Similarly, kṣatriya, when he's engaged in killing, he's not sinful. This will be explained in the next verse. "So it your duty. Don't be worried that you are killing your kinsmen or your grandfather. Take it from Me, assurance, that the dehī, avadhya, you cannot kill, he's eternal." Now, dehe sarvasya bhārata, this important point you should note it that every living entity, the body has grown on the platform of the spirit soul. The body may be very gigantic or very small, it doesn't matter. But… Therefore matter is produced or grows on the platform of spirit. Not that a spirit comes into existence, or living force come into existence by the combination of matter. This is scientific point. Matter is dependent on spirit. Therefore, it is called inferior. Yayedaṁ dhāryate jagat. Dhāryate, it bears. The spirit is there; therefore, the gigantic universe is resting on the spirit. Either the supreme spirit Kṛṣṇa, or the small spirit. There are two kinds of spirit. Ātmā and paramātmā. Īśvara and parameśvara.

So the matter is explained by Kṛṣṇa, apareyam itas tu viddhi me prakṛtiṁ parāṁ yayedaṁ dhāryate. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So spirit is bearing. Everything is explained in Bhagavad-gītā. The gigantic big, big planets, why it is floating weightless in the air? That is also explained. Gām āviśya aham ojasā dhārayāmi [Bg. 15.13]. That, just try to understand. A big 747 airplane taking five hundred, six hundred passengers is floating, flying in the sky without any difficulty. Why? Because the pilot is there. Not the machine. Don't think that it is gigantic machine; therefore it is flying. No. The pilot is there. Machine is there also, but the floating is depending not on the mechanical arrangement, but on the pilot. Is there any disagreement? If the pilot is not there, the whole machine immediately will fall down. Immediately. Similarly, the statement in the Bhagavad-gītā, gām āviśya aham ojasā. Kṛṣṇa enters into the gigantic planet. He is within the… Aṇḍāntara-stha-paramāṇu-cayāntara-stham. It is stated in the Brahma-saṁhitā.

eko 'py asau racayituṁ jagad-aṇḍa-kotiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Without Kṛṣṇa's entering into the matter, nothing can work. Aṇḍāntara-stha. Within this universe, He is there as Garbhodakaśāyī Viṣṇu. Therefore the universe exists. Aṇḍāntara-stha. And within the universe there are so many material, I mean to say, identities, entities. Even this atom. The śāstra says even within the atom, He, as Paramātmā, He is within the body of everyone. Not only within the body of living entities, but He is within the paramāṇu, the atom. They are studying now atomic energy. Still they are finding difficulty. Dividing, dividing, dividing. Because they cannot find out that there is God, there is Kṛṣṇa.

So without Kṛṣṇa's, I mean to say, presence, nothing can exist. Therefore, one who is advanced Kṛṣṇa conscious, he sees only Kṛṣṇa. Not the outward covering. Because without Kṛṣṇa nothing can exist. In the Caitanya-caritāmṛta, it is said: sthāvara-jaṅgama. There are two kinds of entities: moving and not moving. Moving means sthāvara and… Moving means jaṅgama. Sthāvara-jaṅgama. And sthāvara means not moving. So there are two kinds of entities. So you can see these two kinds of entities, some of them are moving, some of them are not moving. But a mahā-bhāgavata sees both the entities, moving and not moving, but he does not see the moving or not moving. He sees Kṛṣṇa. Because he knows that the moving means living force. So living force, that is also Kṛṣṇa's energy. And the nonmoving is material. That is also Kṛṣṇa's energy.

So in everything he sees only Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Sadaiva. They sometimes inquire, "Have you seen God?" Those who are actually devotees, advanced devotee, he's simply seeing Kṛṣṇa, nothing else. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Sadaiva means always. Hṛdayeṣu vilokayanti. Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So this is… More you advance in Kṛṣṇa consciousness, you'll simply see Kṛṣṇa. And if you become practiced to see Kṛṣṇa always, sadā tad-bhāva-bhāvitaḥ… Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Yad yad bhāvam. So if you always think of Kṛṣṇa… That is Kṛṣṇa's instruction also. Manmanā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always think of Me." That is the first-class yogi, who thinks of Kṛṣṇa always. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā bhajate yo māṁ sa me yuktatamo mataḥ [Bg. 6.47]. He's first-class yogi. And devotee is. We already… Otherwise, why he should think of Kṛṣṇa? Man-manā bhava mad-bhakto mad-yājī. One, only bhaktas can think of Kṛṣṇa always. Man-manā bhava mad-bhaktaḥ. "Because you are My bhakta your duty is to think of Me always." Is it very difficult task? You are seeing Kṛṣṇa in the temple. The more you see Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, twenty-four hours engagement in Kṛṣṇa consciousness means you'll be practiced to see Kṛṣṇa always. This is Kṛṣṇa consciousness movement. You cannot forget Kṛṣṇa even for a moment. And that is the instruction. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four things. When there is Deity in the temple, you see and you get the impression. When out of the temple also you can see within you heart, if you have developed love for Kṛṣṇa. Otherwise, officially, you come to the temple and as soon as… "Botheration, let me forget it." That is another thing. But the whole process is meant for developing love for Kṛṣṇa. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhaktir adhokṣaje. That is first-class religious system. This is first-class religious system. This Kṛṣṇa consciousness is the first-class, topmost religious system. Why? It is educating people to think of Kṛṣṇa, the Supreme Lord, always. Loving. Not only thinking. We cannot think of anyone unless we love him. If you love somebody, then you can think of him always. Just like both lover and beloved. Say one boy, another girl. So they are in love. So both of them think of both of them always. "When we shall meet again, when we shall meet again?" So similarly, man-manā bhava mad-bhaktaḥ. You can become a devotee of Kṛṣṇa, you can think of Kṛṣṇa always, provided you have developed love for Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. By bhakti, you can develop your love for Kṛṣṇa. That is required.

So in the lower stage of animal life, Kṛṣṇa is there. As He says, dehe sarvasya bhārata. In another place, Kṛṣṇa says this dehī or kṣetra-jña, the owner of the body is there, and there is another kṣetra-jña, another owner. That is Kṛṣṇa. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. As the individual soul is there within the body, similarly, the Supersoul, Kṛṣṇa, is also there. Both of them there. Both of them there. So He is the owner of all bodies. All bodies. Sometimes Kṛṣṇa is accused by the rascals, that "Why He danced with other's wife?" But actually He is the proprietor. Dehe sarvasya bhārata. I am not proprietor; He is the proprietor. So if the proprietor dances with his, I mean to say, maidservants, or devotees, what is the wrong there? What is the wrong? He is their proprietor. You are not proprietor. Dehe sarvasya bhārata. He is… The individual soul is in every body and the Supersoul, Supersoul is the real proprietor. Kṛṣṇa says that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Maheśvaram, He's the supreme proprietor. Suhṛdaṁ sarva-bhūtānām. He is actual friend. If I have got some lover, I am friend, I am not friend. Actual friend is Kṛṣṇa. Suhṛdaṁ sarva-bhūtānām. As it is said, tasmād sarvāṇi bhūtāni. Kṛṣṇa is the real friend. So if the gopīs dance with the real friend, what is the wrong there? What is the wrong there? But those who are rascals, who do not know Kṛṣṇa, they think it is immoral. It is not immoral. That is the right thing. Right thing. Kṛṣṇa is the real husband. Therefore, He married 16,108 wives. Why 16,000? If He married sixteen trillion, billions wives, what is the wrong there? Because He is the real husband. Sarva-loka-maheśvaram [Bg. 5.29].

So one who does not know Kṛṣṇa, rascals, they accuse Kṛṣṇa as immoral of woman-hunter, like that. And they take pleasure in this. Therefore, they paint pictures of Kṛṣṇa, His affairs with the gopīs. But they do not paint picture how He is killing Kaṁsa, how He is killing the demons. They do not like this. This is sahajiyā. They, for their debauchery, for their business of debauchery, they like to be supported by Kṛṣṇa. "Kṛṣṇa has done this." "Kṛṣṇa has become immoral. So therefore we are also immoral. We are great devotee of Kṛṣṇa, because we are immoral." This is going on. Therefore, to understand Kṛṣṇa, it requires a little better intelligence. Better intelligence. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Jñānavān means the first-class intelligent wise. Māṁ prapadyate. He understands what is Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. Such kind of intelligent mahātmā… You can find out rascal mahātmā, simply by changing dress, without Kṛṣṇa consciousness, declaring himself as God or Kṛṣṇa. Kick on their face. Kṛṣṇa is different from all these rascals. But if you understand Kṛṣṇa, if you are so fortunate-ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Only the most fortunate persons can understand Kṛṣṇa, what is Kṛṣṇa. Ei rūpe.

There are many, many millions and trillions of living entities within this universe. And they are rotating in different species of life, 8,400,000-in this way, unfortunate. Simply repetition, birth and death, birth and death in different… Out of them, if one is the greatest fortunate, he is given the chance, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. By the mercy of guru and Kṛṣṇa, he gets the seed of devotional service. And if he's intelligent, unless he is intelligent, otherwise how he gets the seed? That is initiation. And if he waters… Just like if you get a nice seed, you have to sow it and pour little, little water… Then it will grow. Similarly, anyone who by great fortune has come into Kṛṣṇa consciousness, the seed of devotional service, he should water it. And what is the water? Śravaṇa-kīrtana-jale karaye secana [Cc. Madhya 19.152]. This is watering. This hearing and chanting about Kṛṣṇa. This is watering. Don't be absent from the class. This hearing and chanting is watering the seed of devotional service. If you make it official and be absent from hearing… This is most important thing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This is most important thing. To hear. Śravaṇaṁ kīrtanam does not mean hearing and chanting of any other entity. No. Viṣṇu. Śravaṇaṁ kīrtanam. The rascals, they have manufactured "kālī-kīrtana".Where is there in śāstra there is kālī-kīrtana, śiva-kīrtana? No. Kīrtana means glorifying the Supreme Lord, Kṛṣṇa. That is kīrtana. Not any other kīrtana. But they have manu… competition, kālī-kīrtana. Where is in the śāstra kālī-kīrtana? Durgā-kīrtana? These are all nonsense. Simply Kṛṣṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Kṛṣṇa should be worshiped, Kṛṣṇa should be heard, Kṛṣṇa should be chanted, Kṛṣṇa should be remembered. In this way, you'll advance Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.31

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London, September 1, 1973

Pradyumna: "Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation."

Prabhupāda:

sva-dharmam api cāvekṣya
na vikampitum arhasi
dharmyāddhi yuddhāc chreyo 'nyat
kṣatriyasya na vidyate
[Bg. 2.31]

Sva-dharmam. Sva means "own." And dharmam means "occupation." Dharma means occupation and… (to Pradyumna:) You finished?

Pradyumna: Yes.

Prabhupāda: Sva means "own." Sva-dharmam: "one's own occupation." So according to Vedic civilization, everyone has his own sva-dharma. This has been misinterpreted by the rascals. Sva-dharma means anyone can discover his own religious principle. Yato mata tato patha. Whatever you think is religious principle, that's all right. This is going on. But that is not the meaning. Sva-dharma means "own occupation." Actually dharma means which you cannot give up. Dhṛ-dhātu. You have to capture it; to keep your existence you must capture it.

So because we have got body and soul, two different things, we are combination, body and soul. That is already explained very nicely in so many ways. So actually sva-dharma means the occupation of the soul. Because in the material condition we do not understand what I am-whether I am this body or I am soul. Mostly people they do not know that one is soul, not this body. Body is the dress or outward covering, external covering. Subtle covering and gross covering. But so long one is in the bodily concept of life, so one has got different occupational duty according to the conception of the body. So the nature is being conducted by three modes of nature. Therefore, according to one's nature there is occupational duty. That is scientific division. At the present moment there is no such division. Therefore gradually people are degrading to the lowest quality-ignorance, śūdra. They are taking to the śūdra principles. Yesterday I was presented with a paper, Indian government scheme to help people starting small-scale industries, and government is ready to help. (aside:) You sit cross-legged, not like that. All of you. So a small industry, there are so many motor parts, so many other parts. About 200, 300 items, government is ready to help a small industry. But the government does not know or the leaders do not know that to engage people in such industrial affair means to bring them to the śūdra platform. Śūdra platform. Every government is encouraging people how to become śūdra. But actually, the human society must be divided into four parts. Four divisions: brāhmaṇa, kṣatriya, vaiśya and śūdra. Just like in our body there is division. The head department, the arms department, the belly department and the leg department. You cannot say, "Let there be only leg department. There is no use of head and arms and belly." Will that go on nicely? If your body, you cut off all other parts and simply keep the legs, will that be very nice proposal? Leg is required. But if you keep the body only by the legs, then this kind of body is dead body. Any part of the body. Especially the head. If you cut off the head then the body is altogether dead. You can cut off the arms, you can cut off the legs, but it is very difficult to cut off the belly also. Then it will be dead.

So, sva-dharma. Sva-dharma means the division, kṣatriya division of the society. The brāhmaṇa division, the kṣatriya division, the vaiśya division and the śūdra division. Everything is required. It is not that śūdra is not required. Śūdra is required, but if you make propaganda simply to make people śūdras, then who will give direction? If there is no head, who will give the direction? So a kṣatriya, kṣatriya has got a very difficult task to see. Kṣatriya means government, the governing division. So the governing division has got a very important duty to see that everyone is following his duty. The brāhmaṇa is following his duty, a kṣatriya is following his duty, vaiśya is following the duty, and śūdra… That is, government's duty is… Just like in India nowadays it has become a secular government. Secular government means impartial to any religious system. But the government should not be so callous that in religious principle, let people do whatever he likes. No. The government cannot do so. You can say that "You are Hindu; you execute your own system of religion. You are Muslim; you can execute your system of religion. You are Christian; you follow your system of religion. You are Buddhist; you follow your system of religion." But the government cannot be callous that whatever they may follow or whatever they may not do, and government is neutral. No. Anyone, if he is professing himself that "I am Hindu," then it is the government's duty to see whether he is actually executing the Hindu principles of religion. That is secular state. If you are calling himself Muslim, then it is government's duty to see that whether actually you are following the Muslim principles of religion. If you are a Christian, it is the government's duty is to see that you are following the Christian principle of religion. Not that callous, "You can do whatever you like." No. Kṣatriya's duty is to see. The king, government's duty is to see. Similarly, if one is claiming that he is a brāhmaṇa, it is the government's duty to see whether he's strictly following the brāhmaṇa principles: śamo damas titikṣā, ārjavam, whether he is strictly following how to become self-controlled, how to remain always pure, clean, śuci. Brāhmaṇas' another name is śuci, always cleansed. Similarly ārjavam, simplicity. Brāhmaṇa's life should be very simple. They should not imitate the kṣatriyas and the vaiśyas and the śūdras. So this principle, whether one is actually following the brahminical principle…

So here Kṛṣṇa is pointing out that "As a kṣatriya you must follow your principle, kṣatriya principle." What is kṣatriya principle? Kṣatriya principle is that dharmyāddhi yuddhāt, dharmyāddhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate. Kṣatriya must be always prepared, and if required, to fight also, whether people are keeping their own principle of religion. That is kṣatriya's duty. He, if (a) brāhmaṇa is bluffing people, that "I am brāhmaṇa," but he is acting as a śūdra, immediately kṣatriya should point out and offer him fight, "Why you are cheating people? Why you are cheating people?" Similarly, a kṣatriya is declaring himself that "I am kṣatriya," but he's acting as a śūdra, it is the kṣatriya's or the government's duty, that, "Why you are cheating people?" So a kṣatriya's business is always prepared to fight. Fight means that to see that everyone is acting nicely. Because if you are not acting nicely, and if I say that "You are not acting nicely," you'll be angry. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. Because if one is actually brāhmaṇa, he must act as a brāhmaṇa. So if somebody says that "You are declaring yourself as brāhmaṇa but you are not following the brāhmaṇa principle," he will be angry. But a kṣatriya's duty is that if he is angry, he should be punished immediately. He should be punished immediately. Kṣatriya's yuddhāc, dharmyāddhi yuddhāt. He should challenge. Challenging means yuddha, fight.

So kṣatriya cannot be nonviolent. It is not possible. Violence is also required to keep the social system strictly in order. Just like the government has violence department, the police department, the military department. That is required to keep up the society in order. So here Kṛṣṇa says that "You are kṣatriya; your duty is to fight." Dharmyāddhi yuddhāt. "This fight arranged by Me in the battlefield of Kurukṣetra, because it is sanctioned by Me, it is dharma-yuddha, it is religious fighting." It is not the political diplomats declaring war to keep the people in ignorance. No. It is sanctioned by Kṛṣṇa. Whatever is sanctioned by Kṛṣṇa, that is dharma. Dharma, the explanation of dharma I have several times given you. Dharmaṁ hi sākṣād bhagavat-praṇītam: Whatever God sanctions, that is dharma. So God, Kṛṣṇa personally has sanctioned this Battle of Kurukṣetra. So therefore it is dharma, dharma-yuddha religious fight. It is not ordinary fighting of the diplomats and the politicians. It is dharma-yuddha. Therefore He says, dharmyāddhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate: "You are kṣatriya. You are fighting for the sake of religious system. That is the, your first-class duty." Śreyaḥ.

So a kṣatriya… These four principles must be there in the society, brāhmaṇa, kṣat… The brāhmaṇa will not be required to fight. A brāhmaṇa will not be required to work like śūdra. A brāhmaṇa will not be required to work like vaiśya. Therefore brāhmaṇa can beg. Paṭhana pāṭhana yajana yājana dāna pratigrahaḥ. This is brāhmaṇa's business. He must be good scholar in Vedic literature and he must teach others. Not that "I have learned everything; I'll not teach anything." No. Brāhmaṇa must be well-versed in the Vedic literature and he must preach also, make others also brāhmaṇa, paṭhana pāṭhana. Not that "I have become brāhmaṇa. So there is no need of others becoming brāhmaṇa. There will be competition." Just like in India they have become very much afraid that I am making Europeans and Americans brāhmaṇas, so they are very much against me. They come to fight with me. In Hyderabad they came to fight. "Sir, you are making brāhmaṇas, these Europeans and Americans? This is not good." "And why not?" So we had some discussion. So actually it is not that brāhmaṇa is made by birth. Brāhmaṇa means, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By quality and work. Similarly, everything, by quality and work. This is confirmed by Nārada Muni.

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

Yad anyatra. If the brahminical qualities are visible, manifest, elsewhere. Elsewhere, may be he's śūdra, may be caṇḍāla. Tat tenaiva vinirdiśet. So you, one should accept him as brāhmaṇa. Similarly, if one is born in brāhmaṇa family but his qualities are like śūdra, tat tenaiva vinirdiśet [SB 7.11.35]. He should be accepted as śūdra. This is the injunction given by Nārada Muni. Not ordinary person. Tat tenaiva vinirdiśet. And upon this the greatest authority of comment on Śrīmad-Bhāgavatam, Śrīdhara Svāmī, he has commented that janma, birth, is not the chief requisition to become…śama-damādi. One must be qualified with śamo damas titikṣāḥ śuci. Then he should be accepted.

So it is the duty of the kṣatriya… Unfortunately, the so-called government men, they are also śūdras. The so-called priests, they are also śūdras. The so-called vaiśyas, they are śūdras. The whole world is now full of śūdras. So you cannot expect anything very nice in this situation because everything is being conducted by śūdras. So Kṛṣṇa is advising Arjuna that "This fight is not ordinary fight. It is dharma-yuddha, and you should accept it, you should not hesitate. After all, the soul is never killed. It is the duty, it is the duty of different dharma." Sva-dharma, sva-dharma means so long one is in the bodily concept of life, this sva-dharma means this brāhmaṇa, kṣatriya, vaiśya, śūdra. This is sva-dharma. And Arjuna belonged to the kṣatriya; therefore his sva-dharma, his occupational duty, is to fight. So, and real sva-dharma is spiritual sva-dharma. In the spiritual. So when you go deep into the matter, when you understand that "I am not this body; I am soul," then that is real sva-dharma. And what is the occupation of that sva-dharma? That is to be engaged in the service of the Lord. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Actually that is sva-dharma. Every soul is eternally servant of Kṛṣṇa. That is spiritual sva-dharma. And material sva-dharma means this brāhmaṇa, kṣatriya, vaiśya, śūdra.

Therefore the sva-dharma changes. Sva-dharma changes as soon as one is elevated to the spiritual platform. That is explained in the Bhagavad-gītā. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who? Brahma-bhūyāya kalpate. One who is engaged in devotional service. A devotee's position is transcendental. He has no, no more sva-dharma in the bodily concept of life. Because he's neither brāhmaṇa, neither kṣatriya, nor vaiśya nor śūdra. Caitanya Mahāprabhu has said, "I am not a brāhmaṇa, I am not a śūdra, I am not a kṣatriya, I am not a brahmacārī, I am not a sannyāsī." In this way He negativated all the eight items because sva-dharma means varṇāśrama dharma. Varṇa and āśrama. Four castes: brāhmaṇa, kṣatriya, vaiśya, śūdra. And four spiritual order: brahmacārī, gṛhastha, vānaprastha and sannyāsa. So Caitanya Mahāprabhu denied, that "I am not this, I am not this, I am not that, I am not that." Then what you are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Gopī-bhartuḥ means this maintainer of the gopīs, Kṛṣṇa. Gopī-bhartuḥ. Gopī-bhartuḥ pada-kamalayoḥ. "I am the servant of the servant of the servant of the servant who is engaged in the service of the lotus feet of Kṛṣṇa [Cc. Madhya 13.80]."

So this is… Those who are in Kṛṣṇa consciousness, those who have decided to serve Kṛṣṇa only, they are no longer in the categories of sva-dharma, the bodily sva-dharma, brāhmaṇa, kṣatriya, vaiśya, śūdra, or brahmacārī, vānaprastha. He is transcendental. That is confirmed in every śāstra. So so far we are concerned, Kṛṣṇa conscious, so long our bodily concept of life is not completely eradicated, we must follow the sva-dharma of the body. Brāhmaṇa, kṣatriya, vaiśya, śūdra, ity ādi. But when actually advanced, that is mahā-bhāgavata. We should not imitate that, but our process is the more we advance in Kṛṣṇa consciousness, we become transcendental to this bodily concept of life, brāhmaṇa, kṣatriya, vaiśya, śūdra. But Kṛṣṇa says:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So anyone who engages himself without any reservation to the service of the Lord, he is not within the category of these eight varṇāśrama-dharma. He's transcendental. Sa brahma-bhūyāya kalpate. So as a Kṛṣṇa consciousness person, he can act like anything by the order of Kṛṣṇa. He can act as a brāhmaṇa, he can act as a śūdra, because his main business is to carry out Kṛṣṇa's order. He's no longer within the category of this sva-dharma. So Kṛṣṇa asking Arjuna, that "If you are thinking in the bodily concept of life, then also…" Means "First of all, when I have ordered, I have sanctioned, you can work it beyond the bodily concept of life. But if you are thinking still that you are in the bodily concept of life, then, as a kṣatriya, it is your duty to fight." Kṛṣṇa is trying to put Arjuna in the dilemma, "This way or that way, you must have to fight. If you think that you are not in bodily concept of life, then it is My order, 'You must fight.' If you think that you are in bodily concept of life, then you are a kṣatriya, you must fight. Both ways you have to fight." This is Kṛṣṇa's conclusion.

Thank you very much. (end)

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Bhagavad-gītā 2.32

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London, September 2, 1973

Pradyumna: "O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets."

Prabhupāda:

yadṛcchayā copapannaṁ
svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham īdṛśam
[Bg. 2.32]

So, it is the duty of the kṣatriya to see that everyone is executing his proper professional or occupational duty. We have discussed this point yesterday, sva-dharmam api cāvekṣya. Sva-dharma. This is very important. At the present moment there is no sva-dharma. Therefore according to Vedic injunctions, dharmeṇa hīna paśubhiḥ samāna. One who is not executing his own religious principle, he is no better than the animals. So who will see that everyone engaged in discharging his occupational duty? Sva-dharmam means occupational duty. It is the duty of the king, government. In the beginning it is the duty of the father, of the teacher, to train children to the principles of sva-dharma. A brāhmaṇa, it is the duty of the brāhmaṇa to see that his son is being properly trained up as a brāhmaṇa. Satyaṁ śamo damas titikṣā ārjavaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Everything is there. The brāhmaṇas should be taught how to become truthful, first of all. A brāhmaṇa will never speak lie, at any cost. It is stated that even if his enemy inquires something confidential from him, he'll say, "Yes, this is my position." This is truthfulness. He'll not even, I mean to say, guile, against his enemy. He should be truthful. Even kṣatriyas, they are also truthful men. Truthfulness is so valuable. That makes one powerful brāhmaṇa. Satyam.

There is an instance how a brāhmaṇa is recognized. Satyakam yavala(?). Upaniṣads. This satyakam went to Gautama Muni. "Sir, please make me your disciple." So according to Vedic principle, without becoming a brāhmaṇa he cannot be accepted as disciple. Without becoming brāhmaṇa. In our Society also, we do not accept a disciple unless he's brahminically qualified: no meat-eating, no illicit sex, no gambling, no intoxication. These are brahminical. Unless one is free from the sinful activities, how he can become a brāhmaṇa? Brāhmaṇa means śuci. And the others, they are called kṛpaṇa, or muci. Śuci means always cleansed. Internally… Bāhyābhyantara-śuciḥ. Inside and outside. Outside by taking bath, washing with soda, soap, or if soda, soap is not available, with earth or oil. That is external cleanliness. Similarly, internal cleanliness, one must rise early in the morning, evacuate, then after taking bath must chant Hare Kṛṣṇa mantra, see the maṅgala-ārātrika. In this way one has to purify himself internally and externally. God consciousness is not so cheap thing. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. One who is completely free from all contamination of material modes, anta-gataṁ pāpam, sinful activities, they can te dvandva-moha-nirmuktā bhajante mām [Bg. 7.28], they can stick to the principle of devotional service. Otherwise, if he's not free from the contamination of sinful life, he may show, make a show of devotion, but that is not actual devotion. Bhaktyābhāsa. That is called bhaktyābhāsa.

So these things should be observed. Brāhmaṇa, a brāhmaṇa's duty is to present himself an ideal human being. Satyaṁ śamo damas titikṣā. Titikṣā means toleration. "Oh, it is very cold. No, I cannot take bath." No. You must tolerate. You must tolerate. Titikṣā. Ārjavam, simplicity; jñānam, full knowledge; vijñānam, practical application. Jñānaṁ vijñānam āstikyam. Āstikyam means completely convinced of God and his relationship with God. That is called āstikyam. Or full faith in the statement of the Vedas. Whatever Veda says, that's right. Yes. No argument. That is called āstikyam. No argument.

So similarly, kṣatriya. Kṣatriya's duty is, it is, kṣātraṁ dvijatāṁ ca parasparārtham.(?) The brāhmaṇas will examine whether the kṣatriyas are doing their duty nicely. Just like Paraśurāma, when he saw that all the kṣatriyas have become rascals, he wanted to kill them all. You know that. Twenty-one times he killed. Some of the kṣatriyas, they fled from India, and they came to this side in European countries. Therefore, origin of the Europeans, they are kṣatriyas. Turkey, Greece, and other countries also. Kṣatriya. So it is the duty of the brāhmaṇa to see that kṣatriyas are doing nicely their duty. So similarly, kṣatriyas' duty is also to see whether brāhmaṇas are doing their duty. So kṣatriyas were not needed to see the brāhmaṇas, they were so advanced brāhmaṇas that they were beyond examination of the kṣatriyas. But another duty of the kṣatriya is that people are being educated spiritually. That is kṣatriya's duty. Or the king of a kingdom is looking over the citizens, that they are properly being trained up. This is… If one king is not properly… Just like in some states at the present moment… What is called? Secular. Secular means they have meant like that, that "You do all nonsense; we don't care. You pay me tax, that's all. Income tax. And you go to hell. It doesn't matter." This is not secular state. Secular state means the state must be very vigilant whether everyone is doing his duty, everyone is employed in his duty; and if everyone is not employed, it is the duty of the government to see. He must be employed. A brāhmaṇa is employed, a kṣatriya is employed, a vaiśya is employed. Otherwise, if they are unemployed, idle brain, then idle brain will be devil's workshop. That is happening. Because everyone is not employed, they have discovered machine, and the machine is working hundred men's work. So actually, a hundred men are unemployed. So the machine has not improved the situation. It has improved the pocket of the capitalist. But it has not improved the condition of the mass of people. No. They are unemployed. Therefore, in the Western countries, because the machine and industry, therefore, now they are producing from the university hippies. Unemployed. Thousands and thousands of young boys and girls. Girls are not meant for working outside. Girls are meant for working inside.

So, the whole thing has topsy-turvied. Why? Because there is no good king. This is the cause. So the whole Battlefield of Kurukṣetra was arranged by Kṛṣṇa so that these irresponsible rogues, dressed as kings, should be all killed. That was the plan of Kṛṣṇa. Just like Duryodhana. Duryodhana, in the dress of a king, he was a rogue. He cheated the Pāṇḍavas by gambling. "You bet your wife, you bet your kingdom." In this way, they were devotees, simple, cheated them. So Kṛṣṇa wanted to see that these cheaters and rogues must be killed. That was His plan. Therefore He said, yadṛcchayā copapannaṁ svarga-dvāram apāvṛtam: "Arjuna, you are hesitating to fight, but it is a great opportunity for you. Because as a kṣatriya, if you kill these cheaters and rogues, that will be a great achievement for you. And even though you cannot kill them, if you die yourself, then the heavenly door is open for you." Because a kṣatriya who dies in the battlefield for the right cause, he goes to the heaven. If he conquers over the enemy, he enjoys the kingdom. And if he dies… But the cause must be right. Svarga-dvāram.

yadṛcchayā copapannaṁ
svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham īdṛśam

Yuddham means a political fight. Nowadays. Just like in our India, Pakistan and Hindustan, they are always planning fighting. That is political. That is political. When the Pakistan's government cannot manage, nobody is managing nicely, neither Pakistan or Hindustan, but they divert their attention the religious slogan-"Hindus are our enemies." Or "the Pakistan is our enemies." The so-called national slogan. Here also, everywhere. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Here in Europe also the two wars was arranged by the German people, they were envious of the English people. So these wars are not right wars, righteous wars. No. They are play of the diplomats, politicians-they engage. When they cannot manage things very nicely, they engage people into war. That's all. Divert the attention. But war is not meant for that. War is meant for that, when people are not properly being trained up by the king of the state, the other king can attack him.

So ideal state means the king must be very responsible. There are many instances. Just like Yudhiṣṭhira Mahārāja, he was a pious king. In Bengali there is a proverb-rājar doṣe rāja naṣṭo doṣe gṛhastha bhraṣṭa.(?) If the king is not pious, then the whole kingdom is spoiled. Similarly if the housewife is not good, the whole family is spoiled. Everyone has got this experience. So, the king must be very honest, pious, religious. Therefore they are called rājarṣi. Although they are king, but they are just like saintly person. Just like Mahārāja Yudhiṣṭhira. They were saintly. Rājarṣi. Imaṁ rājarṣayo viduḥ. Sometimes we are accused that we go to preach amongst the richer section. The richer section, of course there is no king, but actually this Bhagavad-gītā was meant for the richer section who used to control-the kings. Because if the king is educated nicely in spiritual affair, if he knows what is the purpose of kingdom, what is the purpose of ruling, then all the citizens automatically become religious, purposeful. And if the king is a rascal, the leader is a rascal, naturally all others will follow, and they will become rascals. Therefore, in the Bhagavad-gītā, in the Fourth Chapter, you'll find that Kṛṣṇa was teaching, first-off, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. He taught this philosophy to the sun-god. There are two kṣatriya families-sūrya-vaṁśa and candra-vaṁśa. One family's coming from the sun-god, another family's coming from the moon-god. So Kṛṣṇa said, because sun was the principal man in the kṣatriya family of sūrya-vaṁśa. So he was taught first.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

So Mahārāja Ikṣvāku, the first king of the dynasty in which Lord Rāmacandra took birth, very pious family. So Ikṣvāku Mahārāja… The worship of Lord Rāmacandra began from Mahārāja Ikṣvāku. Mahārāja Ikṣvāku used to worship the Deity of Rāmacandra, Rāma-Sītā. Therefore in their family Lord Rāmacandra appeared. That Deity is still existing in some part of South India. The Deity was being worshiped in the family since Mahārāja Ikṣvāku, and during when Lord Rāmacandra was personally present, this Deity was kept in His bedroom. So one brāhmaṇa, he used to come and see Lord Rāmacandra. Then he would take, break his fasting, breakfast. That was his principle, regulative principle. So Lord Rāmacandra was absent for a week or so from the kingdom, and the brāhmaṇa did not take even a little water because he could not see Lord Rāmacandra. Such a devotee. So Lakṣmaṇa informed King Rāmacandra that "Here is a devotee, brāhmaṇa. You were absent from the kingdom for one week, so he did not take even a drop of water." So Lord Rāmacandra was very much pleased. Then He ordered Lakṣmaṇa that "You give him that Deity which was being worshiped in our family, now it is stopped." So He delivered that Deity Rāmacandra to the brāhmaṇa, that "When Lord Rāmacandra is absent from the kingdom, you can worship." This is authority(?).

If you cannot see Kṛṣṇa physically… Although Kṛṣṇa is present everywhere, but we have no eyes to see Him. Therefore this Deity worship… Deity is not hedonism or idol worship. No. Deity is as good as the original Supreme Personality of Godhead. He's absolute. His form and He is not different. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Abhinna, identical. We are chanting Hare Kṛṣṇa, not that like gramophone.(?) No. We are associating with Kṛṣṇa. Abhinnatvān nāma-nāminoḥ. By chanting Kṛṣṇa's name, Kṛṣṇa is present on your tongue. Unless we realize in that way, then it is the period of nāma-aparādha or nāmābhāsa. Not nāmābhāsa-nāma-aparādha. This is nāma-aparādha, to consider that the name is different from the person. As we have got experience in the material world that the name is different from the substance. If you want to drink water, simply if you chant "water, water, water," your thirst will not be satisfied. But in spiritual world, the absolute world, the name and the person is the same. Otherwise, why we stress so much on chanting Hare Kṛṣṇa name? Not we, it is in the śāstra. Harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21]. This is shastric. But there are many rascals. They give the example, that "Chanting, what is the benefit? I can chant 'soda water, soda water,' like that." But they do not know, rascals, what is the śāstra's injunction. And actually, it is happening. But they are blind. How these European, American boys and girls, simply by chanting Hare Kṛṣṇa mantra they are becoming purified? How? Unless there is spiritual potency in chanting, how they are becoming so purified? Even in…, so-called Hindus they are surprised that "How these Europeans and Americans they have become so nice devotees." The chanting of Hare Kṛṣṇa mantra has got the power, has got the potency.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
[Cc. Antya 20.12]

Everything is there, formula. If we follow the regulative principles, the injunction of the ācāryas or the śāstra, then we get success. Otherwise we may simply labor unnecessarily, wasting time. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. That is said in the Bhagavad-gītā. One who does not follow the regulative principle mentioned in the śāstras, śāstra-vidhim…, vidhim means regulative principle. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, and lives whimsically, as he, whatever he likes, and that is sanctioned by some rascal swami, that, "Oh, yes, you can do whatever you like…" Yato mata tato patha. "You can manufacture your way of religious principle." These things are going on. But actually that will not help us. Śāstra-vidhim, śāstra-vidhim, that must be observed. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti. If one violates the regulative principle mentioned in the śāstra, he'll never get success. Na sa siddhim avāpnoti na sukham, neither happiness. Na sukhaṁ na parāṁ gatim: Then what to speak of going back to home, back to…? He'll rot in this material world.

So śāstra-vidhim is required. So here is one śāstra-vidhim from Parāśara-smṛti. Parāśara was the father of Vyāsadeva. He has got his regulative principles. They're also realized souls on Vedic principles. They wrote so many books. In this Parāśara-smṛti it is said: kṣatriyo hi prajā rakṣan śastra, śastra-pāṇiḥ pradaṇḍayan. Śastra-pāṇi means always with sword in the hand for the benefit of the prajas. He should be so strong. "Oh, you are a thief? You have stolen?" Immediately cut his hand, bas. This one example will stop millions of thieves not to commit stealing. Simply by cutting. Even a hundred years ago this system was prevalent in Kashmir. If a thief is arrested and if he's proved that he has stolen, immediately king will cut off his two hands. Bas, finished. No court witness. And it will go for ten years to find out whether he has stolen. This is government. Therefore, the injunction is kṣatriya hi prajā rakṣan śastra-pāṇiḥ pradaṇḍayan. Always must be very strict. Nirjitya para-sainyādi dharmeṇa pālayet. This is dharma. In the Manu-smṛti it is said that if a man, a murderer, one man has killed another man… Why man? Even animal. He's a murderer. Now murdering is no offense. They are killing daily so many babies within the womb, murderers. That has become a custom. They're killing hundreds and thousands of animals daily in the slaughterhouse. It has become a custom. So now even human being, murder, he's not condemned to death. Is it not?

Haṁsadūta: Yes.

Prabhupāda: This means everyone is sinful. Everyone is sinful. The government is sinful, the people are sinful. Then how you can become happy? It is a fool's paradise, sinful paradise. How you can be happy? Therefore despite all sorts of education, scientific improvement, brainwash and so many things, people are unhappy. Diseased, unhappy, dissatisfaction, confusion, this is going on. Because everything is not properly done. The government is not strict.

So in the Manu-smṛti, as I am quoting from Parāśara-smṛti, there are smṛti-śāstras. The Manu-smṛti, it is said that if a man commits murder, then he should be killed. Otherwise, he'll suffer in the next life. So many sufferings. So the king's order to condemn a murderer to death is a mercy, is a mercy for him. Because he's saved from future, so many troubles. So the king should be so strict. Not that by compassion. "No. He's murderer. That's all right. He has killed one man. Why he should be killed?" No. He must be killed. This is the law. Here it is also, Parāśara-smṛti, it is said that kṣatriya should be always śastra-pāṇi, and must strictly, as soon as there is any discrepancy, he must take…

Formerly, the judgement was given by the king. Every day, king would sit. Just like we are sitting. So if there is… Formerly, there was no criminal, practically. If there was any criminal, if… It was very difficult to find out a criminal. Because these four things were forbidden. What is that? No illicit sex, no intoxication, no gambling, no meat-eating. So if one follows these four principles, naturally he is sinless automatically. And if the whole population is sinless, then where is the possibility of judging or bringing the criminal? When Kali was awarded four places. He was first of all ordered by Parīkṣit Mahārāja. As soon as he saw that this black man is going to kill one cow, "Oh, who are you in my kingdom? You are trying to kill a cow?" He took his sword, "I shall kill you," immediately. So he fell down. "Sir, I am also your subject, and this is my business, killing. So what can I do? I must have some means of livelihood." Just like this butcher. His means of livelihood is to kill animal. So if the animal slaughterhouse is closed, then there will be so much unemployment. The butcher must have chance of killing. So that is not law, "Oh, butcher must have also employment." No. "Therefore slaughterhouse must be maintained." Not that.

So Parīkṣit Mahārāja said that "You cannot live in my kingdom. I cannot provide you with any employment. You must go out." So at that time, Parīkṣit Mahārāja was the emperor of the whole world, whole planet. So he said, "Sir, where shall I go out? The whole planet is your kingdom. Where shall I go out of your kingdom? Where is that place?" So Parīkṣit Mahārāja considered that. So, "All right, then you can remain in these four places." Striyaḥ sūnā pānaṁ dyūtaṁ yatra pāpaś catur-vidhaḥ. "Where illicit sex life, brothel, prostitute's house, you can remain there. Striyaḥ sūnā, slaughterhouse. Or unnecessarily where animals are killed, you can remain there." Striyaḥ sūnā pānam. "And intoxication. Where liquor house, you can remain there. And where there is gambling, you can remain there." So he could not find out a place where to remain. That means in those days these things were so much conspicuous by absence that is was difficult for the Kali to find out a place like that. But with the advancement of Kali, now Kali can find out his place anywhere, at any home, anyplace. These things are going on. This is the position.

So this system of human civilization as conceived by the Vedic process is completely different from the rascal civilization at the present moment. Therefore, people cannot be happy. It is not possible. If we… At the same time, it is impossible to go back to that type of civilization, because people are so polluted. It is not possible. Therefore the only means is, as enunciated by Śrī Caitanya Mahāprabhu from Bṛhad Nāradīya Purāṇa,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You take this process. Chant Hare Kṛṣṇa mantra. At least, you will be purified, you'll understand the situation. And if you follow the rules and regulation… It is very simple to avoid these four principle of sinful life and chant Hare Kṛṣṇa. Then you are sure, back to home, back to Godhead, and be happy eternally.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.33-35

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London, September 3, 1973

Pradyumna: (leads chanting, etc.) Translation: "If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter."

Prabhupāda:

atha cet tvam imaṁ dharmyaṁ
saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca
hitvā pāpam avāpsyasi
[Bg. 2.33]

So imaṁ dharmyam, religious fight. Just like even nowadays also, if the soldier disobeys the order of the commander, that soldier is shot down by martial law. Because to disobey the order of the commander is sinful. So Kṛṣṇa says, atha cet tvam imaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi. This fight is not ordinary fight. It is not the politician's fight. "For the sake of religion, you must fight. And if you do not, then sva-dharmam… You are a kṣatriya. Not only kṣatriya, you are a very well known fighter. You have been recognized by so many demigods." Arjuna got the pāśupata-astra. To test Arjuna's fighting capacity, sometimes Lord Śiva, when Arjuna was hunting in the forest, so Lord Śiva also, as a hunter, he appeared before him, and when a boar was killed by hunting, Lord Śiva claimed that "I have done this killing." Arjuna said, "No, I have done this." So there was controversy, who will claim that hunt, I mean to say, killed animal. So Arjuna was claiming, and Lord Śiva as a hunter, he was also claiming. Then there was fight between Lord Śiva and Arjuna. So Lord Śiva was defeated. So he then disclosed his identity that "I am very much pleased that you (are) such a nice fighter." So he presented him one arrow which is called pāśupata-astra. Similarly, he sometimes fought with Indra. He gave him some astra, weapon. This was the system, that a kṣatriya is presented with a kind of weapon, a brāhmaṇa is presented with Vedas, and so far vaiśyas and śūdras are concerned, they are not very important.

So Arjuna was recognized by Lord Śiva, by King Indra, and many others also. So Kṛṣṇa says that "You have got recognition from big personalities. So if you don't fight, then not only you shall be irreligious but also you'll lose your reputation." Tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi. Pāpam means sin or sinful reaction. So it has to be judged, when… Sometimes fighting is pāpam, means sinful activity, and sometimes fighting is puṇyam, pious activities. It requires the time, circumstances, on what ground the fighting was going on, on whose order the fighting was going on. These are to be studied. So violence and nonviolence. Our great leader, Mahatma Gandhi, he wanted to prove from Bhagavad-gītā, nonviolence. He started the nonviolence movement, and he wanted to support… Everyone takes advantage of Bhagavad-gītā and tries to support his view on the strength of Bhagavad-gītā. Therefore you will find so many interpretations. Everyone wants to utilize. There are more than six hundred publication, commentaries, on Bhagavad-gītā. One Dr. Rele in Bombay, he has interpreted Bhagavad-gītā as talks between a physician and a patient.

So these things are going on, but that is not Bhagavad-gītā. That is nāmno balād yasya hi pāpa-buddhiḥ. Nāma-aparādha, ten kinds of offenses… This is offense. Just like nāmno balād yasya hi pāpa-buddhiḥ. We say, the śāstra says, that by chanting Hare Kṛṣṇa mantra, you become cleansed of your sinful activities. That's a fact. But if somebody thinks that "I shall go on committing sinful activity and chant Hare Kṛṣṇa mantra so it will be adjusted, neutralized, this is the most sinful activity, nāmno balāt, by the strength of chanting, committing sin. So similarly on the strength of Bhagavad-gītā, if one wants to prove his foolish philosophy, that is a great offense. That's a great offense. Therefore Bhagavad-gītā cannot be interpreted by foolish commentators. It must be studied through the paramparā system, ācārya upāsanam. One must worship the ācārya and learn from him what is Bhagavad-gītā. Ācāryavān puruṣo veda. This is the Vedic injunction. Who knows things as they are. Ācāryaṁ māṁ puruṣa, one who is under the guidance of ācārya. So you won't find this foolish nonviolence theory from any ācārya. Many ācāryas have commented on Bhagavad-gītā. There is Rāmānujācārya, Madhvācārya, even Śaṅkarācārya. But never said that Bhagavad-gītā is proof of nonviolence. Nonviolence is good but when there is dharma-yuddha, righteous fighting, there is no question of nonviolence. Violence is approved.

Therefore Kṛṣṇa says that tataḥ sva-dharmaṁ kīrtiṁ ca: "You will, by neglecting your sva-dharma, your professional or occupational duty, and minimizing the importance of your recognition, kīrti…" Kīrtir yasya sa jīvati: "Anyone who is reputed for his good activities, he lives forever." Kīrtir yasya sa jīvati. Bhaja sādhu-samāgamam. Tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. Cāṇakya Paṇḍita also says kīrtiḥ sa… Who lives forever? One who has got reputation for his, one who is famous for his good activities. "So don't try to lose your reputation. You are a great fighter, recognized by so many authorities, and if you don't fight, then people will say, 'Now Arjuna is finished. He cannot anymore fight.' So don't lose this reputation. Don't be deviated from your occupational duty as a kṣatriya. If you do all these things, then pāpam avāpsyasi. You don't think that it will be pious. You will, on the other hand you will become impious." Pāpam avāpsyasi. Next verse.

Pradyumna: (leads chanting, etc.)

Translation: "People will always speak of your infamy, and for one who has been honored, dishonor is worse than death."

Prabhupāda:

akīrtiṁ cāpi bhūtāni
kathayiṣyanti te 'vyayām
sambhāvitasya cākīrtir
maraṇād atiricyate
[Bg. 2.34]

Sambhāvitasya, one who is very reputed, famous man, if he does something wrong, then it was better to die before such infamy is grown. This is advised. Arjuna is famous as a great fighter. Not only that, he is personal friend of Kṛṣṇa, so much so that Kṛṣṇa has agreed to become his chariot driver. Just try to understand what is his position. The Supreme Personality of Godhead, Kṛṣṇa, who is worshiped by Lord Brahmā, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **, He has agreed to drive the chariot of Arjuna on account of friendship. Now, we have to imagine how much famous he is. "Everyone will say, 'Oh, Kṛṣṇa is his so intimate friend that He has agreed to drive his chariot!' This is your reputation all over the world." So sambhāvitasya cākīrtiḥ. "And if you don't fight now, what people will say? Better you die." Kṛṣṇa is advising that "Instead of becoming a very good man, nonviolent, you lay down your life. That is My advice. You die. I shall see that you have died. I will be very much pleased." This is Kṛṣṇa's advice. How much He has become, I mean to say, dissatisfied with the decision of Arjuna, "Kṛṣṇa, I am not going to fight this battle." So Kṛṣṇa's last advice is that if you don't fight, better you die before him. I shall be very much pleased." Then?

Pradyumna: (leads chanting, etc.)

Translation: "The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward."

Prabhupāda:

bhayād raṇād uparataṁ
maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato
bhūtvā yāsyasi lāghavam
[Bg. 2.35]

This spirit of kṣatriya was prevalent even, say, three hundred years ago in India. There was a king, Yasomanta Sena. He was the commander-in-chief of Emperor Aurangzeb. So in one fight, he was defeated and came back to his home. So his wife heard that "My husband has been defeated. He's coming back home." So she asked the caretaker to close the door of the palace. So when Yasomanta Sena came there, he saw that his palace door is closed. Then he sent message to the queen that "Why you have closed the door? I have come home." So messenger came and informed that "The king has come. So he is asking to open the door." The queen replied, "Who is king? Yasomanta Sena. No, no. Yasomanta Sena cannot come being defeated. Yasomanta Sena either he conquers the battle or he lays down his body there dead. So the man who has come, he must be somebody pretender. He is not King Yasomanta Sena." So she refused to open the door. This is the spirit of kṣatriya spirit.

So here also the same thing, five thousand years also ago, that Kṛṣṇa says that "You are so reputed a fighter, and if you stop fighting, people will not consider… Especially other commander-in-chiefs like Droṇācārya, Bhīṣma, Karṇa… They are mahā-rathas." Mahā-ratha means one fighter who can combat with thousands of men alone. He is called mahā-ratha. As nowadays the titles are "captain," "commander," "commander-in-chief," similarly, formerly "mahā-ratha," "ati-ratha" were the titles given to the soldiers, fighters. So mahā-ratha, the greatest commanders… So Kṛṣṇa said that "You are recognized, one of the mahā-rathas. So what the other mahā-rathas will think of you? They will not consider that out of compassion you did not fight. They will think that out of fear you have left the battlefield. They will take the opposite." Bhayād raṇād uparatam. "Out of fear you have stopped fighting." Maṁsyante tvaṁ mahā-rathāḥ. "So now you are recognized as one of the mahā-rathāḥ. Yeṣāṁ ca tvaṁ bahu-mataḥ. "Oh, you are known by various, I mean to say, commander-in-chiefs." Bhūtvā yāsyasi lāghavam: "In their eyes you will be considered as degraded." Bhūtvā yāsyasi lāghavam. "Why should you accept? Better fight and die." That's all right. Thank you. (end)

730904BG.LON
Bhagavad-gītā 2.36-37

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London, September 4, 1973

Pradyumna: (leads chanting, etc.)

avācya-vādāṁś ca bahūn

vadiṣyanti tavāhitāḥ
nindantas tava sāmarthyaṁ
tato duḥkhataraṁ nu kim
[Bg. 2.36]
hato vā prāpsyasi svargaṁ
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta niścayaḥ
[Bg. 2.37]

Pradyumna: Translation: "Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?"

Prabhupāda: Niścayaḥ, "uncertainly"?

Pradyumna: Should be "certainly." Translation: "O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the heavenly kingdom."

Prabhupāda: You are noting down the mistakes and…? Noting down the mistakes, yes.

Pradyumna: Note down, yes. "Therefore get up and fight with determination."

Prabhupāda: So Arjuna's position is very precarious. There is a Bengali proverb naste bose bhunkata.(?) A girl, he, she is very famous dancing girl. So it is the system… As we have introduced, the girls and ladies, they have their veil, guṇṭhana. It is called guṇṭhana in Indian language. So a dancing girl, when she was on the stage, she saw that so many of her relatives are there as visitors. So she began to draw the veil. So this is not required. You are a dancing girl. Now you have to dance. You cannot be shy. You must freely dance. That is your duty. So Arjuna, some rascal has killed some man giving the reason that killing is not sinful because in the Bhagavad-gītā it is stated there. Yes. Apparently, to the rascals it appears like that, that Kṛṣṇa is encouraging Arjuna to fight. And he says there is no sin. But the rascal does not see under what condition he is advising. Sva-dharmam api cāvekṣya. The sva-dharma, the principle is a kṣatriya's duty to fight, is to kill in fight. If you are in fight, you become sympathetic, then the same example: the dancing girl, when on the stage, if she is shy, it is like that. Why she should be shy? She must dance freely. That will be credit. So in the warfield, you cannot be compassionate. That is not required. In so many ways. Ahiṁsā ārjava, these are good qualities. In the thirteen chapter, Kṛṣṇa has described ahiṁsā, nonviolence. Nonviolence is generally accepted. And actually Arjuna was nonviolent. He was not a coward, not that because he was coward, therefore he was refusing to fight. No. As a Vaiṣṇava, naturally he is nonviolent. He does not like to kill anyone, and especially his own family men. He was taking a little compassion. Not that he was a coward.

So Kṛṣṇa is encouraging, inducing Arjuna to observe the duty. You cannot deviate from duty. That was the point. When there is fight, you must fight regularly, and kill the enemies. That is your credit. When you are fighting with the enemies, if you become compassionate, "How shall I kill?" that is cowardice. Therefore Kṛṣṇa concludes here: hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm. There are two alternatives. For a fighter, for a kṣatriya, to fight in the battle, either gain victory or die. No via media. Fight to the last point if you are able, then become victorious. Or die. No stoppage. All this fighting were meant like that. According to the Vedic culture, the kṣatriyas… Not the brāhmaṇas. The brāhmaṇas are not encouraged to fight or kill. No. They should remain always nonviolent. Even there is required violence, a brāhmaṇa will not kill personally. He will bring the matter to the kṣatriya, royal order. Just like Viśvāmitra. Viśvāmitra was being disturbed by some demons in the forest. They used to live in the forest. So Viśvāmitra was able to kill such demon, many demons, by his will. But he did not do so. He went to Mahārāja Daśaratha, father of Lord Rāmacandra, to request him that "Give your sons Rāma and Lakṣmaṇa. I will take them with me. They will kill that demon." The killing is there, but the brāhmaṇa is not going to kill personally. Or the vaiśya is not meant for killing, neither the śūdras. Only the kṣatriyas. The kṣatriyas should be so trained up. Just like in USA there is some trouble in recruiting soldiers, because… Why the difficulty is? The difficulty is the training is like śūdras. The young men are trained up like śūdras, how they can fight? Therefore they are afraid. They try to avoid fighting. Because there is no division. Everyone, in this age, everyone is śūdra. How you can expect a śūdra will be encouraged to fight? That is not possible. Therefore real social structure should be four divisions, brāhmaṇa, kṣatriya, vaiśya, śūdra. Brāhmaṇa, fully engaged for enlightenment of the people, knowledge, spiritual knowledge. They are meant for that. They will cultivate that knowledge personally, paṭhana pāṭhana, and make students. Brahminical class. Similarly kṣatriya. They should be trained up in politics, in fighting, not to flee away from fighting. These are the training of the kṣatriyas. Similarly, vaiśyas, they should be trained up how to cultivate, grow foodgrains, how to give protection to the cows. And śūdras are meant for simply serving these higher class, brāhmaṇa, kṣatriya, vaiśya, śūdra. That is the program.

So Kṛṣṇa is encouraging Arjuna because he is a kṣatriya. Sva-dharmam api cāvekṣya. It is his duty. The rascals should not take example that: "Kṛṣṇa encouraged killing. Therefore everyone should kill. There is no sin." Without understanding. This is the difficulty. The rascals they do not understand what is Bhagavad-gītā. They interpret for their favorable condition. That's all. Here is Bhagavad-gītā. They do not read the whole thing from ācārya-misunderstand. Bhagavad-gītā is not encouraging violence. That is not the Bhagavad-gītā's purpose. But a kṣatriya, when there is fight, dharma-yuddha, yuddha dharma… What is that, before we…? Sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam. A kṣatriya becomes very satisfied to get such fighting opportunity, yuddham īdṛśam, yadṛcchayā copapannaṁ svarga-dvāram apāvṛtam, labhante yuddham īdṛśam. And another place,

sva-dharmam api cāvekṣya
na vikampitum arhasi
dharmyāddhi yuddhāc chreyo 'nyat
kṣatriyasya na vidyate

Dharmyāddhi-yuddha. There are two kinds of of fighting. Dharma-yuddha. Dharma-yuddha means right, righteous fighting, and adharma-yuddha means political. That is… One politician, he wants to keep his position, he engages the people in fighting, declares war. That is another thing. But when right thing, violence is required. So Arjuna… Kṛṣṇa is encouraging Arjuna in dharma-yuddha, not unnecessarily killing in the slaughterhouse. Do not misunderstand Kṛṣṇa. The rascals, they misunderstand. By killing, by his whims, he gives the evidence of… Another rascal, although he is learned professor, he says that because this man has killed on the basis of Bhagavad-gītā, therefore Kṛṣṇa is immoral. Just see. This is going on. Without understanding Bhagavad-gītā, even a so-called learned scholar also talking of Kṛṣṇa as immoral. He has encouraged killing. Just see. Such envious persons. And he is teaching Bhagavad-gītā. This is going on.

So this is not the fact. The fact is that there must be in the society, four classes of men. Because sometimes violence is required. Just like why government is maintaining the police force, the military force? It is required for keeping law and order. So violence is bad. That's all right. But sometimes it is required. Just like poison. Poison is bad, but sometimes it is required for administering medicine. Even poison is administered. When one's heart is… According to Āyur-vedic system, when the man's heart is almost to fail, at that time, poison is given. So the heart becomes again agitated. In the medical science also. So poison is poison, but sometimes it requires as medicine administration. Similarly, violence, killing is bad. But there is circumstances where violence is righteous, religious. Therefore Kṛṣṇa says dharmyāddhi-yuddha.

So it is the kṣatriya. Kṣatriya means who gives protection the citizens from being hurt by the irreligious person. That is called kṣatriya. Kṣat. Kṣat means injury, and tra means deliver. Just like Mahārāja Parīkṣit. When he saw that a black man Kali was going to kill a cow, so he was going to inflict injury to the cow, and immediately Mahārāja Parīkṣit took his sword, that to give protection to the cow from the injury of black man. So that violence required. Tit for tat. One who is going to commit violence unnecessarily, the king, government, should immediately take the sword and kill that person. That is government's duty. Had it been Vedic culture prevailing now, all these persons who are unnecessarily killing the cows in the slaughterhouse, they would have been killed by the king. "You have done so sinful." So that kind of killing is pious. To give protection innocent citizen or animals from being injured by the rascals, the government or the king should take his sword and kill immediately. This kind of killing is there in the Bhagavad-gītā. Not that general killing. You can capriciously kill anyone and give the evidence, "Oh, it is Bhagavad-gītā. It is there." How… See how rascals, they are interpreting. Therefore we are presenting Bhagavad-gītā as it is, without interpreting in a rascal's way.

So Kṛṣṇa says in two ways that "If you don't fight, then your enemies will blaspheme you." Avācya-vādāṁś ca vadiṣyanti bahūn. "They'll concoct, manufacture some blasphemy against you. You are becoming very much sorry to fight with your kinsmen. Undoubtedly you are very sorry. But if you are blasphemed, defamed by your enemies, better, before getting that, you better die in the fight. And dying, by dying, you are not loser. Because hato vā prāpsyasi svargam. Even if you die, don't think that you are loser, because immediately you are promoted to the heavenly planets. Because you are fighting for the right cause, it becomes puṇyavān, righteous. The heavenly planet is meant for righteous persons. So by dying, by your death in this righteous fighting, you'll be promoted to the heavenly planets. So both ways you will be profited." Hato vā prāpsyasi svargam and jitvā vā bhokṣyase mahīm. "And if you become victorious, then you enjoy the kingdom. So both ways you are profited. There is no loss on your part. Tasmāt, therefore uttiṣṭha kaunteya yuddhāya kṛta niścayaḥ. Kṛta niścayaḥ. Definitely decide it that: 'I must fight. Fighting must be there.' Yuddhāya. For matter of fighting, uttiṣṭha, get up. Why are you sitting like coward?" Encouraging.

hato vā prāpsyasi svargaṁ
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta niścayaḥ

That's all right. We can read another verse. There is little time.

Pradyumna: (leads chanting, etc.)

[break]

Prabhupāda:

sukha-duḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivaṁ pāpam avāpsyasi

Here, in this material world, when you work, there are two things, either loss or gain. Either happiness or distress, sukha-duḥkha. Loss or gain, victory or… what is called the opposite?

Devotee: Defeat.

Prabhupāda: Defeat. Because it is the world of duality. There must be something dual, black-white, darkness-light, sukha, happiness-distress, father-son. There must be. This is called relative world. One thing, if you understand one thing, you must know the other thing, opposite. Otherwise, it has no meaning. In the absolute world, there is no such thing, opposite elements. So here, Kṛṣṇa is suggesting about the absolute duty, lābhālābhau. When there is loss or gain, you are the same. Generally, when there is gain, we are very jubilant. And when there is loss, we become morose. But here, Kṛṣṇa is teaching that "You remain in one position, either it is loss or gain. Either it is victory or defeat. Either it is happiness or distress." This is brahma-bhūta [SB 4.30.20]. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. A devotee is always prasannātmā, because his happiness is to serve Kṛṣṇa. His only business is to see Kṛṣṇa happy, that's all. This is devotion. There may be loss or gain, there may be victory or defeat, there may be distress or happiness, it doesn't matter. He's not affected with this duality. That is being taught now. Real Bhagavad-gītā begins here. Kṛṣṇa is teaching. In the last also… This will go on in different languages up to the end of the Bhagavad-gītā. Māṁ ekaṁ śaraṇaṁ vraja. That's all. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Bhāgavata also confirms this. You do not look after whether it is loss or gain, but you have to see whether Kṛṣṇa is satisfied. That's all. That is your only business. That is your only business. That is explained in the Śrīmad-Bhāgavatam:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

[SB 1.2.13]

Hari-toṣaṇam. The real perfection of life is whether by your actions, Kṛṣṇa is satisfied. That is perfection. You don't consider of your personal victory, defeat, loss or gain, or distress or happiness. Therefore Bhaktivinoda Ṭhākura has sung that: "When I work very difficult task for Kṛṣṇa, that difficult task becomes very happiness for me. That difficult task becomes very happiness for me." That is the standard of happiness. In the material world, there is duality. In the absolute world, there is simply happiness. There is nothing else. Just like when Kṛṣṇa is going to Mathurā, all the gopīs become very, very distressed, crying. But we cannot understand what is the happiness of that distress. That we cannot understand from this material point of view. That is greatest happiness. When the gopīs were crying in separation from Kṛṣṇa, that is greater happiness than meeting Kṛṣṇa, than meeting Kṛṣṇa. This is Kṛṣṇa philosophy. That is now beginning.

sukha-duḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivaṁ pāpam avāpsyasi

Thank you very much. (end)

730912BG.LON

Bhagavad-gītā 2.39

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London, September 12, 1973

Pradyumna: (leads chanting, etc.)

Translation: "Thus far I have declared to you the analytical knowledge of sāṅkhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Pṛthā, when you act by such intelligence, you can free yourself from the bondage of works."

Prabhupāda:

eṣā te 'bhihitā sāṅkhye
buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha
karma-bandhaṁ prahāsyasi

[Bg. 2.39]

Karma-bandham. You act something, and there is reaction. That is called karma-bandha. We can understand very easily. Whatever you act, there is reaction. Good act or bad act… There are two things. So if while in this body we act piously, then our future is very good. If we act impiously, then our future is not very good. So actually we should act piously, not impiously. That is human life. We should know what kind of action we should do. In the Sixteenth Chapter of Bhagavad-gītā you'll find pravṛttiṁ ca nivṛttiṁ ca na vidur āsura-janāḥ: [Bg. 16.7] "Those who are asuras, they do not know what kind of action should be done and what kind of action should not be done." Not that "Anything I like at my whims…" That is not… At least for human being, he should not do. Even in the state laws, if you act whimsically, whatever you like, you'll be liable to so many difficulties, and what to speak of spiritual life?

So Kṛṣṇa has described so far… Sāṅkhya yoga means analytical study of the soul and the body. He has very nicely… So this analytical study of the soul and body means so far, He has described the activities of the body. That is sāṅkhya yoga. Just like a medical man has got full analysis-not full, to a portion-of this body, the anatomy, the physiology. They have studied how the veins are working, how different secretions are transforming into blood, how the heart is working. This is called analytical study. So eṣā te abhihitā sāṅkhye.

So far the body is concerned, that is now fully analyzed. Now buddhir yoge tv imām, another department of knowledge, buddhi-yoga. Buddhi-yoga means spiritual life. That is buddhi-yoga. Just like you'll find in the Tenth Chapter. Kṛṣṇa says to Arjuna, buddhi-yogaṁ dadāmi tam. When there is talk between the spirit, supreme spirit, Kṛṣṇa and the individual spirit, subordinate spirit, the living entity… Kṛṣṇa is the Supreme Being, and we are subordinate being. So these people at the present moment, they do not know. But we have to take instruction from Vedas. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Being, He is eko yo bahūnāṁ vidadhāti kāmān. He is supplying the necessities of life, kāmān, whatever we require. There are so many things for birds, beasts, human being, different types of fruits, flowers, milk. Everything is being supplied by Kṛṣṇa. Therefore He's Supreme Being. How He can be supreme? Just like in a family the father is considered to be supreme. Why? Because he takes care of the whole family, he is supreme. Similarly, the Supreme Person, Kṛṣṇa, He takes care of the whole creation, material and spiritual, innumerable universes, and therefore He's sup… So when we act according to the direction of the Supreme… Because we are subordinate. This is our position. A subordinate position is that he must act according to the direction of the master or the supreme. That is natural. Everyone is acting like that. So that is called buddhi-yoga. When you act according to the direction of the Supreme, Kṛṣṇa, or His representative, that is called buddhi-yoga. That is real… Buddhi means intelligence, and yoga means linking, connecting. In the Tenth Chapter you'll find,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

[Bg. 10.10]

There is the buddhi-yoga, one word, and here is also the buddhi-yoga. So what is that buddhi-yoga? Kṛṣṇa says, teṣāṁ satata-yuktānām: "Persons who are twenty-four hours engaged," satata… Satata means always. Engaged. What kind of engagement? Bhajatāṁ prīti-pūrvakam. This engagement means always trying to render some service to the Lord. How? Prīti-pūrvakam: "with love and faith." Not that "Oh, I have to do it? All right, let me do." No. "Oh, I have to do it? Let me do it nicely." Unless there is love, you cannot do it nicely, any matter. In the material world also, unless you have got some attachment for something, you cannot act it very nicely. Just like a musician. Because one has got a good attachment for music, he tries to perform it very perfectly. So love is the basis. Similarly, when you serve Kṛṣṇa, if you have no love for Kṛṣṇa, you cannot serve Him very nicely. And Kṛṣṇa also does not accept your service if it is not done in great love and affection. That is the basic principle. Kṛṣṇa does not require your service. He is self-sufficient. He has got many servants anywhere and everywhere. So Kṛṣṇa does not require our service. It is our interest. If we render service to Kṛṣṇa, then we become happy. That is the profit. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10].

Just like you'll find in another verse Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Yo me bhaktyā prayacchati: "Anyone who offers Me in love and faith a little flower, a little water, a little fruit," patraṁ puṣpaṁ phalaṁ toyam… Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. This is the real point. Kṛṣṇa, the Supreme Person who is giving all the necessities of all the living entities… He is actually the provider, maintainer of everyone. So why He is asking a little fruit, flower and water from you? Is He hungry? No. Yo me bhaktyā prayacchati. Just to induce you again to love Kṛṣṇa. That is the point. Because your, this material condition is bhūtvā bhūtvā pralīyate [Bg. 8.19], subjected to birth, death, old age, disease, and so many other material conditions. You have fallen in this condition because you have forgotten Kṛṣṇa. Just like last night so many people came to discuss with us, but they are not interested in talking of Kṛṣṇa. They are interested how their sense gratification will be disturbed by starting this temple. That is their concern. Here we have come to preach about Kṛṣṇa. They did not ask anything about Kṛṣṇa, "What is this philosophy? What is this Kṛṣṇa's philosophy?" No. They are simply interested in their own sense gratification. That's all. How their sense gratification will be disturbed-they are concerned in that way. This is the position of the material world. Everyone is simply interested in sense gratification. That's all. There is no question of asking "What is God? What I am? What is this world?" Actually, these should be the questions of human life. Athāto brahma jijñāsā. They should be engaged always in inquiring about the Supreme Being, the Absolute Truth. That is their only business. But you see the whole world. They are simply busy how to satisfy their senses. This is the cause of fall down.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

There are many quotations. Because we have forgotten Kṛṣṇa, therefore we are now under the clutches of māyā.

So we have forgotten Kṛṣṇa, we are suffering, but because we are part and parcel of Kṛṣṇa, Kṛṣṇa comes to canvass that "Why you are suffering? You just surrender unto Me. I'll give you all protection." No, they'll not take. They'll not take. Therefore, when one is trained up to, how to surrender to Kṛṣṇa, that is called devotional service, practice, practicing. And when, actually, one is very sincere to serve Kṛṣṇa… Kṛṣṇa is within everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So He can understand whether you are sincerely serving or with some motive you are serving. Even with a motive you serve Kṛṣṇa, it will never go in vain. Kṛṣṇa is so kind. Just like Pūtanā. Pūtanā wanted to serve Kṛṣṇa by feeding Kṛṣṇa with her breast, but the purpose was the breast was poison, so Kṛṣṇa would suck the milk and He would die. There is a different motive. But still, Kṛṣṇa is so kind that He thought that "This rascal Pūtanā, she wanted to kill Me, but she does not know that I am not a person to be killed, but still, although the motive was to kill Me, but she has served Me to suck her breast. I have drunk her milk. So she is My mother. So she is My mother. Never mind she came with a motive."

So this is the Kṛṣṇa consciousness benefit. Of course, we should not have any more… Kaṁsa. Kaṁsa, just like. He was simply thinking of Kṛṣṇa. He was Kṛṣṇa conscious fully, always thinking of Kṛṣṇa. But the motive was to kill. So still, Kaṁsa got liberation because he was constantly thinking of Kṛṣṇa. But ac… That is not bhakti. Bhakti is the same thinking of Kṛṣṇa-favorably. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. That is bhakti. To think of Kṛṣṇa as enemy, that is not required. One may think, but a devotee, how can he think of Kṛṣṇa as enemy? He thinks of Kṛṣṇa as friend, as son, as master, as lover. A devotee thinks like that, whereas a demon or an enemy of Kṛṣṇa, he's always thinking of… This is the difference between demon and devotee. Demon is thinking how to wipe out, how to banish Kṛṣṇa, how to kill Kṛṣṇa. They don't want Kṛṣṇa. That is demonic. So therefore they do not know that a demonic person is always suffering. That is due to his forgetfulness of Kṛṣṇa. But because he is demon, he is continuing the business. Therefore they do not know… Na te viduḥ… They… That is also… Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Pravṛttiṁ ca nivṛttiṁ ca na vidur āsura-janāḥ [Bg. 16.7]. Āsura-jana, those who are asuras, they do not know what to do and what not to do. Therefore one has to learn how to live, what to know, what to forget. Every… Every educational or progressive method has got do's and do not's. So the asuras, they do not know what they should do and what they should not do. That is asura. And a devotee, he knows what to do and what not to do. There is no illicit sex. That is "do not." But there is "do" also, that "If you want sex life, then get yourself married according to religious principle and get a wife and beget nice children." That is "do." And "No illicit sex," that is "do not." Side by side. "You do not take intoxicants"-that is "do not." But "You take Kṛṣṇa prasādam and be intoxicated with Kṛṣṇa's love"-that is "do." Similarly, "You do not indulge in gambling, but you indulge in gambling." What is that gambling? That gambling is "Dedicate your life to Kṛṣṇa and see the result." That is also gambling. That is also gambling, because everyone is engaged in his own business, but if he's advised, "You give up this business. You take to this Kṛṣṇa business," that is also gambling because he does not know what will happen.

So everything has "do" and "do not." So we have to give up this "do not" and accept the "do," positive and negative. Then… Therefore, in the Tenth Chapter it is said, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. By some way or other, who has become engaged in devotional service twenty-four hours, satata-satata means twenty-four hours-satata-yuktānām, with faith-"Now I am engaged in Kṛṣṇa's service. Kṛṣṇa will be… Actually He'll be merciful upon me. He'll deliver me from this miserable condition of material life"-teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam… [Bg. 10.10]. So Kṛṣṇa is within. You cannot deceive Kṛṣṇa. That is not possible. Kṛṣṇa is the Supreme. If you are deceiver, Kṛṣṇa is also the supreme deceiver. And if you are lover, then Kṛṣṇa is the supreme lover. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. You deal with Kṛṣṇa. As you deal, He'll also… He reciprocates. That is Kṛṣṇa.

So Kṛṣṇa is describing now buddhi-yoga. Buddhi-yoga means bhakti-yoga. This, this word, buddhi-yoga… Buddhi means intelligence. One who is very intelligent, he can take to Kṛṣṇa consciousness. Therefore bhakti-yoga's another name is buddhi-yoga. Buddhi-yoga. Because buddhi-yoga… There are many verses in the Bhagavad-gītā, you'll find. Just like Kṛṣṇa says,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

Kṛṣṇa says, "After many, many births' endeavor…" Because everyone is trying to be happy. That is the struggle for existence. Why this struggle? To become happy. So sometimes they are karmīs, sometimes they are jñānīs, sometimes they are yogis, sometimes… As soon as they become bhakta, that is success. But so long he is not bhakta but otherwise, karmīs, jñānīs… Generally they are divided: karmīs, jñānīs, yogis… Therefore Rūpa Gosvāmī has said,

bhukti-mukti-spṛhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

"So long in one's heart there is a piśācī…" Piśācī means, what is called, a witch. Yes. The witch is there, piśācī. What is that piśācī? Bhukti-mukti-siddhi. Bhukti means karmī, to, one who wants to enjoy this material world by working. That is called bhukti. Bhoktā. "I want to enjoy." Everyone is trying that. Struggle for existence. Everyone is trying to… "I want to enjoy this material world to the fullest extent." So their struggle going on, competition. That is called bhukti. And another? Mukti. Mukti means those who are disappointed. Disappointed must be because nobody can be happy here with this karmī plan. That is not possible. So he will be disappointed. But disappointed when? After many, many births' struggle for existence, he'll be disappointed. That's a fact. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]. He continues to be, become karmī and sometimes jñānī, sometimes yogi, to become happy, but he'll be confused. He'll be defeated. Nature is so strong. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante: "After many, many births of this struggle"-sometimes karmī, sometimes jñānī, sometimes yogi, sometimes something else-"when one comes to be really wise," jñānavān māṁ prapadyate, "he surrenders unto Me." How he surrenders? Blindly? No. Vāsudevaḥ sarvam iti [Bg. 7.19]. He at that time understands that "Kṛṣṇa is everything." Therefore… That is a big mahātmā. Sa mahātmā sudurlabhaḥ: "It is very difficult to find out such a great person." Therefore intelligent person, if he sees… Dekhe śekhara(?). If I understand that "This person has surrendered to Kṛṣṇa after many, many births. If that is the ultimate goal, why not myself surrender immediately?" That is buddhi-yoga. "If one has to come to this point for perfection of life, why not my life be perfected in this life? Why I shall wait for many, many births?" And that is buddhi-yoga, intelligent yoga. Kṛṣṇa yei bhaje, sei baḍa catura. Unless one is exceptionally intelligent, he cannot take to Kṛṣṇa consciousness. This is buddhi-yoga.

Therefore Kṛṣṇa has described in sāṅkhya-yoga that "This is your duty. You are kṣatriya. You have… Why you are rejecting fighting?" In this way, in so many ways… "The soul is immortal, the body is perishable, so your grandfather or your kinsmen, they'll not die." So this is analytical study from the material point of view. And as soon as one comes to the point of serving Kṛṣṇa with love, without any understanding… Just like fire. Fire, you accept it. Without studying fire, analytical, if you touch fire, it will act. It will act. It doesn't require to study fire, how, what is the composition of fire. This is knowledge, of course. But if you… Just like gopīs in Vṛndāvana. They did not study what is Kṛṣṇa. They did not care even to study. But they wanted to love Kṛṣṇa. That is their only qualification. They were ordinary village girls. Similarly, the cowherds boy. They were tending cows. They had no Vedānta knowledge or any higher education, not very nicely cultured gentlemen, village cowherds boy, cowherds girl, but they did not know any other business than to love Kṛṣṇa. That is perfection. Jñāna-śūnya, without any knowledge. They did not know. They… They saw Nārāyaṇa: "Oh, here is Nārāyaṇa. All right. I offer you…" But there is no love. Love is for Kṛṣṇa. Even Nārāyaṇa, four-handed Nārāyaṇa, there is no love for. They have got respect. You can offer respect to anyone, even you have no love. But love is different thing. That was… That is the typical examples in Vṛndāvana. That is the ultimate goal of buddhi-yoga.

Thank you very much. Hare Kṛṣṇa. (End)

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Bhagavad-gītā 2.40

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London, September 13, 1973
Devotee:

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt
[Bg. 2.40]

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Prabhupāda: So we have explained yesterday, buddhi-yoga. Buddhi-yoga means bhakti-yoga. So, svalpam apy asya dharmasya trāyate mahato bhayāt. Bhakti-yoga, begun, some way or other, it has got great effect. There is story that in the Deity room, a lamp was burning. You know oil lamp has to be watched. Sometimes the wick has to be pushed. So the lamp was almost going to be extinguished. In the meantime a rat came there. He thought that it is something eatable. So he touched with mouth, the wick, and it became pushed. Simply by that action he got salvation. Just try to understand. Because he gave some service to the Deity. So there are many instances. Svalpam apy asya dharmasya trāyate mahato bhayāt. Kṛṣṇa consciousness business is so nice that whatever you do sincerely, it will never be lost. Permanent. Either you execute one percent, two percent, fifty percent. If you can finish hundred percent, then next life, sure you are going to Kṛṣṇa. But even if you are unable to finish the whole course, still, whatever you have done, that is permanent credit. That will never be lost. The similar passage is there in the Śrīmad-Bhāgavatam, while Nārada Muni was instructing Vyāsadeva for writing Śrīmad-Bhāgavatam. So he said this verse:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ. This dharma means according to social and spiritual position. Somebody is brahmacārī, somebody is householder, somebody is vānaprastha, somebody is sannyāsī, somebody is brāhmaṇa, somebody kṣatriya, somebody's vaiśya, somebody's śūdra. This is Vedic division of social and spiritual life. So each position has got different types of occupational duties. These are mentioned in the Bhāgavata. Brāhmaṇa has got to do: śamaḥ damaḥ śaucaṁ titikṣā. Kṣatriya-śauryaṁ vīryaṁ yuddhe cāpalāyanam. In this way, there are some prescribed duties. But these are all material considerations. People cannot even follow systematically the material system so that you can live peacefully so long you are in this material world. The modern civilization is so condemned. They do not know even how to live peacefully. If these divisions are there, four divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, it will be very systematic. People will be automatically enlightened. That is real human civilization. If the society, human society, does not at all adopt this system of social life, there cannot be any peace. Still, in India, although it is fallen so much, in the interior village you'll find the social divisions are maintained and they live very peacefully. Very peacefully. Those who have gone into the interior village, they have seen. And everyone can elevate himself to Kṛṣṇa consciousness. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. It is not that because one is śūdra or one is gṛhastha, vānaprastha, he cannot. No. For Kṛṣṇa worship, for everyone the door is open. That is explained here. Even if you think that "If I take to Kṛṣṇa consciousness, join this international movement, I will be deviating from my real duty." So that also you can do. What is your real duty? This is temporary duty. Suppose you are a very nice brāhmaṇa or nice kṣatriya, nice businessman, nice politician. Your career will be lost if you think, by joining this Kṛṣṇa consciousness movement, your career will be lost. Don't think like that. It is still profitable. Even if you give up whole career and simply join Kṛṣṇa consciousness movement, then your life is success. That is being stressed. Svalpam apy asya dharmasya.

So Nārada Muni says, tyaktvā sva-dharmam. Sva-dharmam means one's prescribed occupational duties. So long we have got this body we have to do something. Without doing something we cannot live. The material world will not allow you, that you cannot do anything and you'll be provided. No. Whatever you may be, you may be President Nixon or ordinary man in the street, everyone has to do something. That is not possible. There is a verse in the Viṣṇu Purāṇa, tṛtīya-śaktir iṣyate [Cc. Madhya 6.154]. There the situation, material situation, is so stringent, that without working, you cannot live. You'll die. There is an example in the Hitopadeśa. Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. Suptasya siṁhasya. Siṁha means lion. If the lion thinks that "I am so powerful animal, king of the forest. Why shall I work?" Therefore, it is said that if he does not work, then he'll have to starve. Even though he's a lion. Because he may be lion, but if he sleeps, that "I am king. Let me sleep and my food will come automatically in my mouth," that is not possible. This is the example. Very good example. Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. A lion is sleeping. If he does not work, he'll also starve. He'll also starve. And what to speak of cats and dogs. So this is not possible. Therefore, there is sva-dharma. Sva-dharma means, you are in brahminical quality, your work is this. You are in martial spirit-one who is intelligent, for him, studying Vedas, understanding the philosophy, preaching for the good of the society, train them, guide them, this is brāhmaṇa's business. Brāhmaṇa is not going to work in the factory. That is not brāhmaṇa's business. But in modern civilization, everyone should go to factory. Never mind whether you are brāhmaṇa or śūdra or a… This is the mistake. Therefore, if I am not fit for a certain thing and if I am engaged in that business, that will be failure. That will be failure. For a particular type of business, occupation, one must have particular type of brain. So therefore this is division. Not that everyone is of the same type. You cannot find. There is not… Because the world is being conducted by the three modes of nature, you cannot find all men of the same category. There must be intelligent class of men, there must be martial spirit, administrative class of men, there must be business minded men. There must be śūdras, they do not know anything, they want to serve only, master. So therefore, scientifically it is divided. Mukha bahu rupadebhyo(?). Just like in your body you find scientifically it is designed by God or Lord Brahmā: "This is brain department, this is arms department, this is belly department, this is leg department." All of them required. You cannot avoid any one of them. This is called sva-dharma. One must be fixed up to his own position. That is the real perfect social system.

Now here it is said, tyaktvā sva-dharmam. This is material division. The spiritual is different. So far… I am combination of matter and spirit; so far my body is concerned, there is division. But when I come to Kṛṣṇa consciousness, it is not like that. That is simply for everyone. Either he's externally a brāhmaṇa, kṣatriya, vaiśya, śūdra, American, Indian, black, white, it doesn't matter. That is bodily. When you come to the spiritual platform, that is one. Because spirit is one.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

There is…, in the spiritual platform we are one. Then the business is also one-to serve Kṛṣṇa; that is spiritual.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So when you come to the bhakti platform, that is simply to satisfy Kṛṣṇa. In the material platform, everyone is to satisfy his own whims. That is a different thing. So if you give up your material activities, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ, and, by sentiment or by canvassing or by seeing that "These people are Kṛṣṇa conscious people, they are very nice, they are chanting in the street, let me join," somehow or other, if you come in contact, then… (tape is wavy) I think one of our students joined, he was going to business and seeing the chanting, dancing in the street, he immediately joined. Who is that? I think Dhruva?

Devaratha: Devaratha, yes.

Prabhupāda: And he joined immediately. So, this is nice. This is nice. Tyaktvā sva-dharmam-he was meant for something else, but he joined Kṛṣṇa consciousness. Tyaktvā sva-dharmaṁ caraṇāmbujam. All right, you have joined Kṛṣṇa consciousness movement, that's all right. Execute it nicely, make progress. But not progress-tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha [SB 1.5.17]. If he could not execute properly, he could not chant sixteen rounds, he could not observe the rules and regulations or for sometimes he could execute and then again, he became slackened. Just like sometimes we see some of our student falls down. So Nārada Muni says, bhajann apakvo 'tha. His execution of devotional service could not be completed; somehow or other, it was checked, it was obstructed, and he falls down again in the clutches of māyā, falls down. There is possibility. Māyā is very strong. Māyā is very strong. At any moment we can fall down. Therefore we have to keep ourselves very much vigilant, strong, strong. Strength, the spiritual strength is the chanting Hare Kṛṣṇa mantra and following the rules and regulations. Then māyā cannot. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you keep yourself strictly to the principles of bhakti-yoga, māyā's father also will not be able to do anything. No.

So here it is said, bhajann apakvo 'tha patet tato yadi. Yadi, not always. If sometimes one falls down, without… Then, yatra kva vā abhadram abhūd amuṣya kim. Then what is the loss there? He's not a loser. Still he's gainer. Because for the time being, whatever he has done sincerely, serving Kṛṣṇa, that is credited forever, eternally. It will be never lost. Mind that. Do sincerely, and you'll be never lost. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31], Kṛṣṇa says. "My dear Arjuna, you declare it, that none of My devotees will ever be vanquished. I'll give you protection." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So do it sincerely. Don't think that "Even if I fall, there is no loss." No, don't think like that. Why I shall fall? I've taken to Kṛṣṇa's shelter, why shall you give it up? This is my life. But even if you fall down, that is also said, so there is no loss. There is no loss because, suppose if you have executed fifty percent. Fifty percent you could not do. You fall down again. In another place it is also said, yoga-bhraṣṭo 'bhijāyate. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭa: falling down from devotional service, he gets next chance again. He gets birth in very good family, rich family, and pure family, brāhmaṇa family, so that again he'll be given chance. "Now, you begin again." These are explained, you'll find. Therefore, Nārada Muni says that even if he is, for the time being, failure, then there is no loss. But on the other hand, ko vā artha āptaḥ abhajatāṁ sva-dharmataḥ. Suppose one is very nicely executing his occupational duty, he's a businessman, very routine work, doing business, making profit and everyone appreciates his routine work. Even if he does so, or he is a very nice brāhmaṇa, nice kṣatriya, so he has done his duty very nicely, but he has not taken to Kṛṣṇa consciousness. Śāstra says, what he has gained? What he has gained? In many places it is confirmed, in Bhāgavata, that,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Take to Kṛṣṇa consciousness means the way how you can please the Supreme Lord. But if by executing your so-called occupational duty of the body, if you do not take care of taking to Kṛṣṇa consciousness or pleasing the Supreme Lord, then you have no gain. You are simply working for nothing, wasting your time. You are thinking that "I'm doing my duty very nicely. I'm a brāhmaṇa, I'm doing my duty." "I am businessman doing my duty," "I'm scientist." "I am…" Actually, you are not doing your duty. Your real duty is to take to Kṛṣṇa consciousness. That you have forgotten. Therefore Nārada Muni says ko vā artha āptaḥ abhajatām. One who is not taken to Kṛṣṇa consciousness, not engaged in devotional-abhajatām. So what does he gain? In another place, the Bhāgavata says, śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Śrama eva hi kevalam. One man is doing his duty, his occupational duty as a brāhmaṇa, or a kṣatriya or a businessman or a student or anyone. He's doing very nicely. But doing all these activities, if he could not awaken his dormant Kṛṣṇa consciousness, dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ. Viṣvaksena-kathāsu yaḥ means just like you have come here to hear about Kṛṣṇa consciousness. Otherwise, why you have come here? You have come here hearing me or anyone discussing śāstra. So this is required. You may do anything as your occupational duty, but the real life is that you have to awaken your dormant Kṛṣṇa consciousness, become eager to understand about Kṛṣṇa. That is main business. So therefore, it is said that after doing your duties very nicely, but you have no taste for understanding Kṛṣṇa, viṣvaksena… Another name of Kṛṣṇa is Viṣvaksa. Kathāsu, kathāsu means "message." Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu, notpādayed yadi ratim: [SB 1.2.8] if you do not awaken your attachment for hearing about Kṛṣṇa, kṛṣṇa-kathā… That is our main business. Caitanya Mahāprabhu-kṛṣṇa-kathā. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. This is our mission. We have to simply speak about Kṛṣṇa all over the world. Yāre dekha tāre kaha 'kṛṣṇa'-kathā, 'kṛṣṇa'-upadeśa. So if one is not interested in kṛṣṇa-kathā, in the topics of Kṛṣṇa, then śāstra says, śrama eva hi kevalam. Whatever rightfully or sincerely he's doing on the material bodily concept of life, it is śrama eva hi kevalam. Simply he's wasting time. Now it is very difficult to understand this philosophy. If we go to a very nice businessman or politician or scientist, if we say, "Sir, have you got any interest in Kṛṣṇa consciousness?" "No, why shall I do it? I don't want." Then if I say, "You are wasting your time, sir," will he accept? But this is the position, actually. He's simply wasting his time. Śrama eva hi kevalam [SB 1.2.8].

Therefore the conclusion is, try to execute Kṛṣṇa consciousness somehow or other. Even whatever you have finished, that is your lasting credit. Don't be neglectful. Tyaktvā sva-dharmam. Svalpam apy asya-this is the most important line in Kṛṣṇa consciousness. Svalpam apy asya dharmasya. This occupational duty, Kṛṣṇa consciousness… There are many examples. Just like Ajāmila. Ajāmila, it is very nice example in the śāstra. Ajāmila, the story of Ajāmila. He was a son of a brāhmaṇa and he was very nicely trained up, brahmacārī, and when he was young, he was married also. So he was very faithful to his wife, father, mother, and executing the duties of a brāhmaṇa. But one day he went to collect some flowers for worshiping Deity, his father was old, he was helping. So, in the meantime, he saw a śūdra woman and man. They were embracing and kissing one another. So he became sexually agitated. There is that possibility. Therefore there is restriction of intermingling of woman and man. Because as soon as one falls a prey to the sex desire, then his whole career may be spoiled. May be spoiled. But if he is strongly in Kṛṣṇa consciousness, there is no such chance. But this brāhmaṇa Ajāmila, he saw. Naturally, he was young man, and the woman also played some trick.

So later on he became a victim of that woman. She was a prostitute. And then he forgot his father and mother, his wife, everything, home, everything forgotten. So he became addicted to that prostitute, and to maintain he became a thief, rogue, burglar, drunkard, anything, someway or other bring money, bring money, bring money. You see. So he was doing that. In this way his life was spoiled. And he begot ten children in that prostitute's womb. So the last child… Naturally the last son, the youngest son because very father's pet. So he was taking care of the son. And his name was Nārāyaṇa. That is the system of Vedic…, children are given…, Nārāyaṇa dāsa. Just like we give name, spiritual name. So when he was old enough, he was going to die out of disease. His so-called prostitute wife neglected. She went away. So the Yamadūtas, the servants of the Yamarāja, they came to take him, because he was the greatest sinner, sinful number one. So he has to go to Yamarāja for punishment. So they came and he was very much afraid. He was seeing, one can see vicious, I mean to say, forms of the Yamarāja. So he was crying. So because he was pet to that youngest child Nārāyaṇa, he thought, "My son, this Nārāyaṇa can save me." He chanted, "Nārāyaṇa!" Oh, this "Nārāyaṇa" immediately gave him consciousness, that "What this Nārāyaṇa can help me? If Nārāyaṇa whom in my younger days I worshiped, He can save me." Immediately. Immediately Nārāyaṇa-sena came here, "Yes." Just see. Svalpam api-because in the childhood he served Nārāyaṇa for a few days or few years, he was remembering Nārāyaṇa, "If that Nārāyaṇa can save me." So Nārāyaṇa actually saved him, Nārāyaṇa. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. At the time of death, somehow or other, if you can remember Nārāyaṇa, Kṛṣṇa, your life is successful. Therefore, practice, practice, while you are strong, while you are in good life, practice how to remember Nārāyaṇa, Kṛṣṇa, always. Therefore Kulaśekhara, Mahārāja Kulaśekhara, he has written his Stotra-mālā, very important. In the first stotra he said:

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

He's thinking, "My Lord, Kṛṣṇa, now I am strong. Kindly give me the chance to die immediately. Give me the chance. Because now I can remember. But if I die in the natural way, when I am too old, it may be that kapha-pitta, because this is the body of tri-dhātuka, kapha, pitta, vāyu, so my throat will be choked up by mucus and I may be unconscious, I may not be able to chant at the time of death Your name. So now I am strong, please immediately give me death."

So this is the secret of success. Somehow or other, if you can remember Kṛṣṇa, ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Yaṁ yaṁ vāpi smaran loke [Bg. 8.6]. This is the way. So there is chance. If we execute Kṛṣṇa consciousness sincerely, if you execute till it is finished, then it immediately-tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If not, even if you have finished certain percentage, still there is chance of perfection, it is such nice thing. Svalpam apy asya dharmasya trāyate mahato bhayāt.

Thank you very much, Hare Kṛṣṇa. (end)

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Bhagavad-gītā 2.40-45

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Los Angeles, December 13, 1968

Prabhupāda: Yes, somebody read.

Devotee: "Thus far I have declared to you the analytical knowledge of sāṅkhya philosophy. Now listen to the knowledge of yoga, whereby one works without fruitive result."

Prabhupāda: Which one this is reading? Second Chapter?

Devotee: Yes. Text 39.

Prabhupāda: Oh.

Devotee: "O son of Pṛthā, when you act by such intelligence you can free yourself from the bondage of works [Bg. 2.39]." Verse 40:" In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear [Bg. 2.40]." Purport: "Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun…"

Prabhupāda: Is the purport going on?

Devotee: Yes. "Any work begun on the material plane has to be done nicely till the end, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity, without one-hundred-percent success there is no profit. There is a nice verse in this connection in the Śrīmad-Bhāgavatam. It says if someone gives up his occupational duty and works in Kṛṣṇa consciousness and then again falls down on account of not being complete in such activities, still what loss is there on his part? And what can one gain if one performs his material activities very perfectly? Or, as the Christians say, 'What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?' Material activities and the results of such actions will end with the body, but work in Kṛṣṇa consciousness will carry a person again to Kṛṣṇa consciousness, even after the loss of this body. At least one is sure to have a chance in the next life of being born into human society, either in the family of a great cultured brāhmaṇa or else a rich aristocratic family that will give the man a further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness."

Prabhupāda: So the reference of Śrīmad-Bhāgavatam… Attention diverted. (aside:) Yes. Yes. Keep it open. Let them come. Yes. There is a verse in Śrīmad-Bhāgavatam in connection with instruction of Nārada Muni to Vyāsadeva. And Vyāsadeva was disciple of Nārada Muni, and Vyāsadeva compiled so many Vedic literatures, Mahābhārata, Purāṇas, Vedānta-sūtra, Upaniṣads, various types of… Not types. Practically the same Vedas, divided into departmental knowledge for understanding of the common people. Just like Mahābhārata. Mahābhārata is the history of India. Mahā means great, and bhārata means India. And you see, Mahābhārata is the history of two royal families fighting in the Battle of Kurukṣetra and politics and diplomacy. This is the subject matter of Mahābhārata. Of course, there are many nice instructions. So this Mahābhārata was especially made for the less intelligent class of men. Strī-śūdra-dvija-bandhūnāṁ trayi na śruti-gocara [SB 1.4.25]. Strī means woman, and śūdra means ordinary, labor class of men. Strī, śūdra, and dvija-bandhu. Dvija-bandhu means, dvija means higher class, twice-born. Śūdra means once-born and dvija means twice-born. That means first birth by the father and mother, and the second birth by the Vedic knowledge mother, and spiritual master father. This is called second birth, according to Vedic reformatory procedures. So dvija, dvija-bandhu means a person born in the higher family who are by tradition very cultured, but a son born in that family is not cultured. He is just like śūdra, once-born. He has no cultural birth. So they are called dvija-bandhu. (tapping sound-child playing) (aside:) You have to take him. Dvija-bandhu means born in high family, but has no quality, higher qualities. They are called dvija-bandhu.

So for these classes of men, Mahābhārata was composed by Vyāsadeva. In this way he compiled so many literatures, but he was not happy. So Nārada Muni, his spiritual master, advised him to describe the activities of the Lord. That is Śrīmad-Bhāgavatam. In that connection he says that some way or other, if somebody becomes in connection with Kṛṣṇa consciousness, or God consciousness, and acts in that spirit, that is never lost. The action of Kṛṣṇa conscious activities will never be lost. That is the purport of this verse. Just like I am doing very large-scale business in my present body. I am earning… Just like Rockefeller, Ford, in your country. In our country also, Birla. There are many big industrialists earning money like anything, hoarding money. But this money, this acquisition or educational qualification… Suppose in this life you become a great scientist, a great scholar, M.A., Ph.D, D.A.C., LL.D., so many titles, and very good opulence, or very good beautiful body, so many material… These are material acquisitions, to get birth in high family, to become highly educated, highly educated, to become very rich, these are material acquisitions. But Śrīmad-Bhāgavata says that all these acquisitions will be finished as soon as the body is finished. The people, they do not know it. They are thinking that "Whatever I am acquiring in this body, that will go with me, or I shall be happy with these acquisitions." That is called illusion, māyā. Because they have no knowledge that "I am spirit soul. I am changing this position of different bodies." Vāsāṁsi jīrnāṇi yathā vihāya [Bg. 2.22]. Just like we change our dresses. This knowledge is lacking in the present civilization. They want to make permanent settlement here, but forget that "Any moment, I shall be kicked out of this situation. I shall have to accept another situation." That is the lack of education in the modern civilization. They are accepting something temporary as permanent settlement. This is called illusion.

So in this verse Kṛṣṇa advises Arjuna, "My dear Arjuna, these Kṛṣṇa consciousness activities, even if you achieve one percent result… What is that result? Bhakti. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This Kṛṣṇa consciousness, or bhakti, devotional service, means to develop attachment for Kṛṣṇa and in the same proportion develop detachment for material sense gratification. Two things cannot go on. Just like here is a glass containing water. If you want to put milk in this glass, then you have to throw away the water. If you think that "I shall keep half water, half milk," that can be done, but both of them becomes diluted or polluted. If you want to keep milk, then you have to throw out the water, and if you want to keep water, then you cannot keep milk. Similarly, bhakti pareśānubhavaḥ. This is the test. If you become Kṛṣṇa conscious, if you are improving in spiritual life, proportionately you'll be detached from materialistic way of life. That is the test. Simply thinking that "I am meditating so much, I am making very good advance," is not. You have to test. The test is that your… Improvement of spiritual life means that you become detached to the materialistic way of life. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. The example is… This is one example. Another example is just like if you are hungry. Actually, every man is hungry for spiritual happiness. Therefore they are not satisfied. They are trying to gratify their senses in so many ways, but still they are not satisfied, because actually he is hungry. Just like this child crying. Mother is offering something, but he's still crying. That means he is asking something which the mother cannot understand. Similarly, the dissatisfaction of the modern world means that actually everyone is hankering after spiritual happiness. But nobody is offering. And even if it is offered, they cannot understand. They do not take it. This is the position.

So here in this verse, Kṛṣṇa says that some way or other if you begin your activities in Kṛṣṇa consciousness, even one percent, not cent percent, it will never be destroyed. All other things, whatever you acquire in this present life, with the end of this body everything is finished. Your education, your degree, your opulence, your skyscraper building, your bank balance-everything will remain where you kept and you have to go, even leaving this body also. You have to go alone and to accept another body. But if you cultivate spiritual consciousness or Kṛṣṇa consciousness, that will go with you. And if you have finished in this life, say, ten percent, then next life you begin eleven percent. The best thing is that why not finish cent percent in this life? Why should we indulge in materialistic way of life, sense gratification? That we have tried in many lives. This is human form of life, and there were many other lives also. We have been in the water, aquatics; we have been in the vegetable kingdom; we have been animals; we have been worms. So many. This is the highest boon. Labdhvā su-durlabham idaṁ bahu-sambhavānte. After many, many births, millions of births, here is another form of body, human form of body, and especially in the civilized society, in well-to-do society. So just try to utilize it. How to utilize it to… The consciousness, the present consciousness, polluted consciousness should be rectified to Kṛṣṇa consciousness. Tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purified. If you can purify your consciousness in touch with Kṛṣṇa or God, that is your success. And if you can execute even certain percentage, that is your permanent asset. It will go with you. Next life also you'll get chance. This is also explained in the Bhagavad-gītā. So every sane man, every intelligent man should take advantage of this Kṛṣṇa consciousness movement, and whatever percentage he can achieve, he should try for it. Yes.

Devotee: Verse 41. "Those who are on this path are resolute in purpose and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched. Men of small knowledge are very much attached to the flowery words of the Vedas which recommend various fruitive activities for elevation to the heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing wrong in this [Bg. 2.41-3]."

Prabhupāda: In the Vedas there are many allurements for elevating oneself to higher standard of life. Just like in this life also the father says, "My dear boy, if you become highly educated, then you'll get a very nice job, you'll get good salary, and you'll have nice apartment, and nice wife, children." Just like these are allurements for enticing one in this materialistic way of life, similarly there are many allurements in the Vedic literatures. People are also, I mean to say, allured to execute such thing, that if you make such and such pious activities, then you get elevated to such and such higher planets and you get such and such high standard of life. These are explained there. But Kṛṣṇa says that don't be misled by these allurements. He will explain also later on. Ābrahma-bhuvanāl lokāḥ. Just like people are trying to go to the moon planet. They are trying to go to the moon planet by some airplane or sputnik. Similarly, in the Vedic literature the travel to moon planet is also stated, that if you act in this way, then you get promotion to get your life in the moon planet. There you shall live for ten thousands of years, and you will have soma-rasa beverages, and you'll… So many promises. But Kṛṣṇa says that "Don't be allured." They are fact. They are not false statement. Actually they are facts, that if you act in such and such way, you can enter in higher planetary system and you have higher standard of life. But this Bhagavad-gītā proposition is that don't try to live within this material world anywhere. Anywhere.

There is Vedic instruction also. Tamaso mā jyotir gamaya. Don't remain within this darkness. This material world is darkness. Therefore there is need of sunlight, need of moonlight. Just like just now, night. What is this night? Night means this is the real appearance of this material world. It is dark. And when the sunlight will be visible, we shall think that it is daytime. But actually it is dark. But there is another nature. That is also explained in the Bhagavad-gītā. Paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]. Another spiritual nature where there is always illumination. Jyoti. Jyoti means illumination. So Vedic injunction is that don't stay within this dark material world. Just come to the illuminated world. Jyotir gamaya. The same thing Kṛṣṇa also advises, that don't be allured to stay in any nice planet of this universe. Come out of it. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. "That is My eternal abode, or the best abode, where going you'll never come back again." So what is that? Go on.

Devotee: Verse 44: "In the minds of those who are too attached to sense enjoyment and material opulence and who are bewildered by such things, the resolute determination for devotional service to the Lord does not take place."

Prabhupāda: Yes. Here is very important thing. The exact Sanskrit word is,

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
[Bg. 2.44]

In the beginning it has been said that you make your determination that "In this life I shall execute Kṛṣṇa consciousness in such a way that after leaving this body I enter into the spiritual world and go directly to Goloka Vṛndāvana, Kṛṣṇaloka." This is called vyavasāyātmikā buddhiḥ. Niścayātmikā means determination. But He says that persons who are attached, bhoga, material enjoyment, aiśvarya, material opulence: bhogaiśvarya-prasaktānām [Bg. 2.44]. Those who are too much attached to material enjoyment and material sense gratification, material opulence, tayāpahṛta-cetasām, and those who have become bewildered or mad after it, tayāpahṛta-cetasām, vyavasāyātmikā buddhiḥ, they cannot have such determination. They will fail to have such determination. Therefore, according to Vedic civilization, there is voluntary renunciation. Just like Mahārāja Bharata, he was the emperor of the world, and at the age of twenty-four years he gave up everything. Mahārāja Bharata is a very… Long, long ago he appeared. But Lord Buddha, he was also princely order, and he was young man. He also gave up everything, his father's kingdom, everything. That you know because Lord Buddha is known at the present moment.

So this renunciation is recommended. If we simply remain in material opulence and enjoyment, that will be our disqualification for entering into the kingdom of God. Too much attachment, too much increasing of material civilization means that next life is very much dark. Bhogaiśvarya. God. Too much attachment, too much increasing of material civilization means that next life is very much dark. Bhogaiśvarya-prasaktānām [Bg. 2.44]. Just like the other day I was explaining, rāja-putra ciraṁ jīva. "Oh, the son of royal order, you live forever. Because you do not know, next life is very dark for you. Because you do not cultivate any Kṛṣṇa consciousness. You have got money, and you are enjoying sense enjoyment, and as soon as this body will be finished, no more your control. Then you are completely under the control of material nature, and you'll have to accept a body as you have done in this life, because this life is preparation for the next life." You have got very concrete example. Just like President Kennedy. He was young man, very rich man, and he got the president post with great endeavor, spending so much money. He had his wife and children. But in one moment everything finished. Everything finished.

So we do not know that we are standing on a tottering platform. So however nice arrangement we may make, this will be finished in one moment. That is, we are missing. We are simply sticking to a false platform that "This will save me, this will save me." No. Therefore Bhaktivinoda Ṭhākura says that jaḍa-bidyā jato māyāra vaibhava. This material advancement of civilization, very nice, very dazzling. Just like when we pass on the street or road of your American cities, it looks so nice. So many lights and so many night-illuminating signboards. But we should always remember that this nice situation is not permanent settlement. Any moment I'll have to give up everything. Everything. So therefore, if one becomes attached to this false platform, illuminating, so-called illuminating, false platform, then his determination to go back to Godhead will not be very much intense. That is being explained.

So bhogaiśvarya-prasaktānām. What is the English translation? Yes.

Devotee: "In the minds of those who are too attached to sense enjoyment…"

Prabhupāda: Yes. Minds of those who are too much attached to the sense enjoyment. And?

Devotee: "…and who are bewildered by such things, the resolute determination for devotional service to the Lord does not take place."

Prabhupāda: Yes. They cannot take. Therefore we have to voluntarily accept simple life. Simple life. Just like we are sitting here on the floor. According to your American standard of life, this is not good. Therefore no very rich class of men or high class of men, they do not come to this because we have no sitting place. But actually, what is the difference? If you sit down on the floor or if you sit on a very nice comfortable couch, after all, you are sitting. But to secure a very nice couch, you have to waste your time so much. Your valuable time which you could use for cultivating Kṛṣṇa consciousness, you'll have to waste for securing a comfortable seat of couch. This is called material civilization. That's all. You are extending the comforts of life, but you do not know that this life is temporary. How long you shall live in this comfort? Your real thing is spirit soul which is eternal. That is also the instruction of Lord Jesus, that after gaining everything, if you lose your own soul, what is the gain? Bhogaiśvarya-prasaktānām [Bg. 2.44]. Therefore this is another kind of disqualification for advancing in spiritual consciousness, if one becomes too much attached to these material comforts of life. Therefore according to Vedic civilization, a boy is trained to become brahmacārī. Brahmacārī. Brahmacārī means complete celibacy. No sex life, no amusement. Because just to train him not to be attracted by this material sense enjoyment. Then he'll be able to grasp what is spiritual life. Therefore restriction. But if from the very childhood, in the school, college, the boys and girls are allowed to enjoy sex life, then it is very difficult to understand or to enter into spiritual life. Bhogaiśvarya-prasaktānām. If we teach our children simply for sense enjoyment, how they can be spiritually advanced? The result will be confusion. Therefore in your country the hippies are there-confusion. They have been brought up in material sense enjoyment very nicely, but still, there is confusion, frustration, because he's hankering after something better. So that is spiritual happiness. That is Kṛṣṇa consciousness. So one has to understand this point and voluntarily he has to accept this Kṛṣṇa consciousness movement, and then he'll find happiness. This is sure. Those who have taken to it, just ask them, just argue with them, and see actually. This is happiness. Yes.

Devotee: Purport: "Samādhi means fixed mind. The Vedic dictionary, the Nirukti, says 'When the mind is fixed for understanding the self, this is called samādhi.' Samādhi is never possible for persons interested in material sense enjoyment, nor for those who are bewildered by such…"

Prabhupāda: Samādhi. The yoga process is to achieve the stage of samādhi. That means the mind being fixed upon the Supreme. But if our mind is… Nature of mind is always agitated, and if we artificially give impetus to the mind to be more agitated, then where is the question of samādhi? There is no question of samādhi. They'll never be able to concentrate the mind. That is not possible. So in this age no process will be successful. Simply this process, this chanting Hare Kṛṣṇa. Anyone, it doesn't matter, in whatever condition he is, as soon as he'll hear Hare Kṛṣṇa, he'll immediately join. His mind will be attracted immediately. Simplest process. Vibration. There is no question of time to practice some breathing exercise, some sitting posture, because these things are not possible in this age. Simply we invite you to come here and simply join this chanting Hare Kṛṣṇa, and very quickly you'll be spiritually advanced. This is a fact. Otherwise there is no second alternative. Go on.

Devotee: "Samādhi is never possible for persons interested in material sense enjoyment nor for those who are bewildered by such temporary things. They are more or less condemned by the process of material energy." Verse 45: "The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna."

Prabhupāda: Yes. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna [Bg. 2.45]. The exact verse is like that. The whole material world is working under three modes of material nature. The modes of goodness, modes of passion, and modes of ignorance. Those who are acting in the modes of goodness, they are being elevated to higher standard of life. Those who are acting in the modes of passion, they'll remain in the same position as they are now, and those acting in the modes of ignorance, darkness, without any knowledge, they are being degraded in lower grades of life. This is material world. But Kṛṣṇa is advising Arjuna that either goodness or passion or ignorance, after all, they are activities of this material world. You have to come above, transcend this position of goodness also. So goodness is not qualification for spiritual advancement, but it is helping. If a man is very good man, then it is helping to spiritual life. But that is not the cause. Here the Kṛṣṇa consciousness movement, this chanting, is directly offering spiritual life. Even one is not in goodness, even one is in the darkest part of the quality of ignorance, still, he can be immediately elevated to the spiritual platform, which is recommended by Kṛṣṇa, that you have come to the platform above the modes of goodness. So this Kṛṣṇa consciousness movement is directly offering the spiritual platform which is above the mode of goodness. The quality of goodness will (be) automatically there. Any person who is in Kṛṣṇa consciousness, his quality of goodness, namely, he does not indulge in illicit sex life, he does not smoke even or take tea or coffee even, he does not eat any forbidden foodstuff, neither he takes part in unnecessary gambling. So good character is immediately there. That is the test. How one is spiritually advanced will be tested how he has acquired all the good qualities. Not that a yogi talking with a cigarette in hand. There is a picture. (laughs) In our Back to Godhead somebody was talking with our representative. He cannot give up smoking even for a moment, chain smoker, and claiming, "I am God, I am spiritually advanced," (laughs) and so many nonsense thing. You see. He's being kicked up by material energy in so many ways, and still he's claiming, "Oh, everyone is God, I am God." God is so cheap thing, you see. And they are satisfied. "I am God." That's all. So this bluffing, these cheating things are going on. And because we are unable to cheat and bluff, nobody cooperates with us. They want to be cheated and bluffed. That is the business. Yes. Go on.

Devotee: "Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self."

Prabhupāda: To establish yourself. "Yourself" means you are part and parcel of the Supreme. So just like my hand. Some way or other, if my hand becomes paralyzed, it is not working. And as soon as it is established with this body, then it will work. The nerves and veins will at once work. Similarly, established in self. Because I am part and parcel of the Supreme Self, so my establishment with the Supreme Self means I will be active for Kṛṣṇa. This is the simple philosophy. As soon as I am active in Kṛṣṇa consciousness, that means I am established in the self. The same example. This finger, when it is diseased… Just like I am moving my finger very nicely. Because it is established with the whole body. But when it is detached or someway or other diseased, ”Oh, I am feeling pain. I am not well.” That is the diseased condition. So any person, any living entity, who is not engaged in Kṛṣṇa consciousness activities, he’s detached. So one has to (be) reestablished. That is Kṛṣṇa consciousness movement. That is also explained in Śrīmad-Bhāgavatam. Muktir hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. Mukti means liberation. What is the liberation? Liberation means, Bhāgavata explains, hitvā anyathā rūpam. Anyathā rūpam means a different identification. When one gives up the different identification and is established in his own real identity, that is called mukti. Now our identification is that ”I am matter; therefore I am this body; therefore I belong to this country; therefore I am American; therefore I am this, I am that, I am that.” You see? This is our diseased condition. So mukti means one has to be released from this wrong identification. And after giving up wrong identification, what is my real identification? Oh, I am, ahaṁ brahmāsmi, I am the part and parcel of the Supreme. That’s it. So if anyone is reestablished in his original constitutional position as part and parcel of the Supreme and engages his energy in that way, he is liberated. This is the definition of liberation. So it is also advised here?

Devotee: Verse 46.

Prabhupāda: No, 45.

Devotee: ”The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety.”

Prabhupāda: Yes. As soon as we are… This world is of duality. Duality means you cannot understand one thing without understanding the other. Just like light. You have no conception of light without the conception of darkness. This is called duality. Good-unless you have experienced bad, you cannot understand good. Father-unless there is a son, there is no meaning of father. Husband-unless there is wife, there is no meaning of husband. This is called duality. This world is duality. So we have to rise above this dual world and enter into the absolute world. Then there will be happiness. That’s all right. Thank you. So any questions?

Guest: Uh, I heard it said that you have perfect enlightenment. If this is true, I’d like to know what does that mean?

Prabhupāda: That is Kṛṣṇa consciousness.

Guest: Well, is everybody who is a devotee of Kṛṣṇa, initiated, do they all have perfect enlightenment?

Prabhupāda: Yes. That I just now explained. That is liberation. I am identified just now with this matter. ”I am this body, I belong to this country, I belong to this world.” This is illusion. And as soon as I can understand that I belong to none of these, I belong to Kṛṣṇa, that is enlightenment. Simply changing the understanding. It is not very difficult. But it is difficult one who cannot understand. That is another thing. But if one can understand this fact, then he’s immediately enlightened. Just like this light, it is now enlightened. There is illumination. And as soon as the switch is off, immediately darkness. And switch is on, immediately light. So it is not very difficult to understand what is enlightenment. Enlightened means ahaṁ brahmāsmi. I do not belong to this material world. I belong to the Supreme Spirit. That conviction makes you enlightened. So anyone who has got this conviction, he’s enlightened. This is not very difficult.

Guest: Although all of the initiates, everybody who has been initiated into Kṛṣṇa consciousness…

Prabhupāda: So initiation means the beginning. The very word initiation means if you are engaged in some work, just in the beginning, that is called initiation. Initiation is not the end. Initiation means you agree to enter into the world of enlightenment. And if you make progress, then more you make progress, more you become enlightened. Initiation means the beginning. This is the dictionary word meaning, initiation. What is that meaning, Hayagrīva? Is that…?

Hayagrīva: Yes. Beginning.

Prabhupāda: Beginning. If you begin, agree to execute Kṛṣṇa consciousness, that is called initiation.

Guest: How many other people are there on this planet who have made as much spiritual progress as you have?

Prabhupāda: Many. But not many, but there are many also. There is no statistics in my possession. But… The formula is that what is the use of taking statistics how many there are? Why don’t you become one of them? (laughter) Why you are wasting time in that way? These are not very intellectual questions. You just try to become enlightened. What is use of who is enlightened or not. You try to be enlightened. That’s all. You are going somewhere, purchasing the plane ticket. Do you ask, ”How many tickets you have sold?” Huh? What is the use of? You just purchase your ticket and get on the airplane and go. (laughter) Don’t waste your valuable time in that way. If you are serious, just purchase ticket and get on the airplane and pass on. That’s all. (pause) All right. Chant Hare Kṛṣṇa. (devotees offer obeisances) Śyāma dāsī, tomorrow morning, while Govinda dāsī will come, you will come in my apartment. Yes, chant. (Prabhupāda leads kīrtana) (end)

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Bhagavad-gītā Lecture Excerpts: 2.44-45, 2.58

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New York, March 25, 1966

Prabhupāda: …decided that I am not this body. We have already discussed. I am not this body, and I am pure consciousness. Some way or other, I am encaged with this bodily dress, but I am not this body. I am pure consciousness. Now, if we actually want happiness or independence, then we have to remain in our pure consciousness position. Suppose if I do not belong to certain association or certain company, then I have to keep aloof from that company. So Lord Kṛṣṇa says that bhogaiśvarya-prasaktānām [Bg. 2.44]. Those who are too much attached with bodily pleasure, bodily enjoyment, and tayāpahṛta-cetasām. Apahṛta-cetasām means those who are illusioned. Because bodily pleasure is not my pleasure. My pleasure is different because I am not this body. Just like a man in a feverish condition or in feverish delirium, speaking something. That is not his normal speaking. That is due to the delirious condition. So to bring him to the normal condition, the physician treats him to get out of that delirious condition. So similarly, our position is: because we have got…, some way or other, we have been entangled with this material body; therefore our conception of happiness is just like a man in the delirious condition.

So we have to cure. Some philosopher says that this delirious condition should be cured, and there should be no activity. They are afraid of any activity. Because our, these material activities have become source of distress for us, therefore there are certain philosophers, they say that we should stop all sorts of activities. Their highest culmination of perfection according to their idea is that stopping all sorts of activities. Just like Buddha philosophy, nirvāṇa. Nirvāṇa means stopping, stopping all activities. Buddha philosophy is… According to Lord Buddha, his theory is that due to the combination of material elements, this body has come into existence. Now, some way or other, if these material elements are separated or dismantled, then the cause of distress is removed. That is his… Just like you have got a big house and the tenants or the government or tax collector, they give us too much trouble. So if you think that better to dismantle this house so that to get rid of these all troubles…

So this theory, that separating the material elements by which this material body is formed, if they are broken or they are sent back to their original position, then we are free from all distresses, material… But we, at least those who are following this Bhagavad-gītā, this philosophy does not say that the material body is all in all. Beyond this material body, there is spirit, and the symptom of that spirit is understood by consciousness. Consciousness. That is the philosophy of Bhagavad-gītā. Now, you cannot deny consciousness. You cannot deny consciousness. And consciousness minus… Body minus consciousness is dead body. Everyone knows it. A child can understand it, that I am speaking, you are hearing because your consciousness is present, my consciousness is present. As soon as my consciousness is deducted from this body, then this same mouth will not speak, the same hand will not move, the same your ear will not hear. The whole thing will be stopped. So it is very common sense affair, that consciousness, that is the main thing in this body. So any intelligent man with common sense can understand this. Now, what is this consciousness? This consciousness is the symptom of the soul. Just like wherever there is some fire, there is heat or there is smoke. When you see something… Suppose you are sitting here. If you find somewhere smoking, then you are afraid, "Oh, there must be some fire. Otherwise why smoke is coming?" Or wherever you feel some heat, although you do not see the fire directly, still, you can understand that there is fire. Because there is smoke… Because there is heat, therefore there is fire. Similarly, this consciousness, nobody can deny this consciousness. Now, this consciousness, because this consciousness is, therefore I am, my, I mean to say, identification or my energy is being produced in the shape of consciousness. So this consciousness proves that I am the soul, present here. That is Gītā's philosophy, and that is the whole Vedic philosophy. Anyone, either the devotees…

Just like we belong to the devotee group of philosophers. Then there are others who are impersonalists. But they, or both of them, they do not deny the presence of the soul, presence of the soul. The Buddha philosophy, they do not recognize the soul. They, according to them, that the combination of matter at a certain stage produces consciousness. But that philosophy, that argument, can be refuted that with matter, you cannot produce consciousness. Because… Take the example of a dead man. The dead man is there. All the elements, material elements, are all there present. But you cannot revise, you cannot revoke that man to consciousness. The elements are there, the ingredients are there. Now, if you think this ingredient has been decomposed or deteriorated, then replace that ingredient. Just like in a machine. In a machine some part is wear and tear. It is not working, stopped. You can replace that part into new part, and the machine will work. But this is not like that. If you think that something has deteriorated in this body, therefore it has become dead. Say, for example, that they say generally, due to heart failure. Now, heart… Medical practitioners they know it that heart is always pumping like this, pumping like this. Now, can you produce heart action by artificial pumping? No. It is not possible. They give respiratory oxygen gas and so many things, but it cannot be revived.

Therefore it is a fact that the soul, soul is different from this body. So long the soul is there, the body acts. And we, with our blunt senses, our gross senses, we cannot see the soul. Therefore we deny it. Because our imperfect senses cannot see this. We cannot see so many things. So many things. Just like we are seeing this place is vacant, the outer space, but there are instruments. If you see with those instruments, you will find they are full of germs. Full of germs. Take a drop of water, as clear as possible. But if you see with microscope, you will see, "Oh, it is full of germs." So imperfect vision of existence, of the existence of the soul, does not mean that there is no soul. The soul is there. Soul is there, and we can feel the presence of the soul by the symptom of consciousness. Consciousness. And that's a clear fact.

Now, we have discussed all these points. Now, Kṛṣṇa says that if our whole misery… The whole philosophy is that our whole misery is due to this bodily contact. Bodily contact. We feel miseries, distress or happiness at the present stage. It is due to this body. We have already discussed that… Take, for example, the water. Water, in summertime it is very pleasant, and wintertime, oh, it is very distressful. We are afraid. Even a drop of cold water, we are afraid of. Without hot water, we cannot take our bath. Now, water as it is, it is water constitutionally, chemically or whatever it may be, but it is due to the bodily touch of the water we sometimes feel pleasure and sometimes feel distress. Therefore all our feelings of distress and happiness is due to this body. Is due to the body. Body under certain condition, mind under certain condition, feels happiness and feel distress. So therefore, We are actually hankering after happiness because the soul's constitution is happiness. Soul's constitution is happiness. Anyone who is brought up in a very nice family with all comfortable conditions, as he feels distress in a different condition, similarly, the soul is the part and parcel of the Supreme Being.

Supreme Being, His constitution is sac-cid-ānanda-vigraha [Bs. 5.1]. The Supreme Being is the embodiment of eternity, bliss and knowledge. Eternity, bliss and knowledge. That is the constitution of the supreme entity. He is eternal, He is blissful, and always full of pleasure. Always full of pleasure. Kṛṣṇa, this word, Kṛṣṇa… Now, we have chanted, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. This Kṛṣṇa is… Do not take it that we are presenting some sectarian conception of God or like that. This Kṛṣṇa, this is a Sanskrit word. You have to understand, Kṛṣṇa. Kṛṣṇa means… Kṛṣ means the greatest, and ṇa means pleasure. He is the symbol of greatest pleasure, greatest pleasure. So we are also part and parcel of that greatest pleasure. Just like the ocean and a drop of water of the ocean, if you chemically analyze, you will find the same ingredients. The volume of the ocean is certainly greater than the volume of the drop of the ocean water, but so far the constitution is concerned, either this drop of ocean water or the full ocean water, the same chemical composition you will find. Similarly, because we are part and parcel of the Supreme, sac-cid-ānanda-vigraha [Bs. 5.1], eternity, blissful and knowledge, therefore, although we are minute particles, minute particle… But the minute particle has got so much energy. You can just see that that minute particle of the soul within this body, how wonderful things we are doing. Everything, whatever material manifestation, at least in this world… In New York City you see so many big, big buildings and so many machineries, factories and organization, but who has done it? That minute particle, embodied liv…, the soul. Just see. If that minute particle can play so much wonderful thing, just see, just imagine what wonderful things cannot be done by the supreme particle. Or not particle, He is the whole. He is the whole. Because we do not understand the capacity, the energy of the… Just calculate mathematically, mathematically. Now, this particle, the particle is so small that it has been calculated that one ten-thousandth part of the upper portion of the hair is the measurement of the soul. Now, we cannot even imagine, but supposing that point, if that point has got so much energy that it is playing wonderful things, everything is being manufactured by the brain of that small particle, now you can just make a proportion: then the full one, how much wonderful things He can do. If a small particle of… A spark of fire, if it is dropped here, it will at once burn it. Now, you can just imagine the big fire, how much capacity has got.

So the thing is that we, we are, because we are part and parcel of that sac-cid-ānanda-vigraha [Bs. 5.1], eternity, blissful and knowledge, therefore our hankering is always to live eternally. Our hankering is always to get full knowledge, and our hankering is always to remain happy. That is our natural hankering. But that is being hampered due to this body. That we do not understand. We are hankering after full knowledge, we are hankering after full bliss, we are hankering after eternity, but we do not know how to obtain that. Here is the information. Here is the information, that you are hankering after all these things through some imperfect instrument. That is not possible. So you have to understand yourself that you are not this body. Whole impediment, whole, meaning choking of your progress, is due to this body. So you have to separate yourself from this body. Simply separating, I mean to say, theoretically will not do. You have to keep yourself, keep yourself always separate, always separate as master of this body, not as servant of this body. That should be your aim of life. Just like you have got a motorcar, nice motorcar. If you want to drive it as a superior master driver, then the car will give you good service, but if you do not know how to drive, then the car will play disaster. Your life will be risky. You life'll be risky. If you simply sit down in a good car without knowing the art of driving, then it will play disaster. You give at once motion, and it will collide with something, and you will be fractured, and whole thing will be dismantled.

So… Now, our position is that we do not know how to drive this motorcar. We do not know how to drive this motorcar. We have become the servant of the motorcar, servant, not the expert driver but a servant. This body means the senses. The senses. The sense wants that… My eyes, it wants, ”Oh, there is a beautiful girl. Let us see. Oh, I am hankering after it. I am following that beautiful girl.” ”Oh, there is very nice music. All right.” Ear. ”All right. Let us have it.” ”Oh, there is a very good restaurant, palatable dishes.” Oh, tongue, tongue dictates, ”Oh, you go there.” Similarly, all our senses… This body means senses. Without senses, the body has no meaning. So our position is that eyes dragging to some place, ear dragging to some place, tongue dragging to some place, hand dragging to some place, leg dragging to some place. So we are perplexed. Now, we have to learn how to control these senses. That is called svāmī. Svāmī, this very word svāmī suggests that he is the controller of the body. He is not controlled by the body. Svāmī or gosvāmī. Go means senses, and svāmī means master. One who is the master of the senses, he is called gosvāmī or svāmī. They…, all the same.

Now, as soon as we are convinced that ”I am not this body. I am consciousness. I am pure soul. So I have to get free from this entanglement,” then I will have to make arrangement for that. Simply theoretically knowing will not do. Therefore Kṛṣṇa says that bhogaiśvarya-prasaktānām: [Bg. 2.44] ”Those who are too much attached with these bodily pleasures, and by that conception, one who is illusioned, that person cannot fix up in his identification with the soul.” So that is the critical point. That is the critical point, that if we indulge in our bodily pleasure, that pleasure is flickering. That pleasure is flickering. We cannot enjoy. Bodily pleasure we cannot enjoy. That is an intoxication, something like intoxication. That is not pleasure, actual pleasure. Actual pleasure is of the soul, not of this body. So we have to guide our life, we have to mold our life in such a way that we must not be diverted by the so-called bodily pleasures. And if we are diverted by the bodily pleasure, then we cannot be fixed up in our identification with the soul. This is clear.

Now, next śloka is:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

Vedas, Veda. Veda means the book of knowledge. Now, the book of knowledge… According to the climate, according to the population, according to the country, there are different books of knowledge. Just like in India the book of knowledge is accepted as the Vedas, Vedas, Vedic knowledge. In your European, American countries the book of knowledge accepted as the Old Testament, New Testament. Similarly, the book of knowledge amongst the Muhammadans, they have accepted as the Koran. Actually, they are book of knowledge, undoubtedly. There is no doubt about it. But what are these book of knowledge, religious scripture? Religious scripture means they are meant for training you to that conception of life that you are pure soul, nothing more. They restrict your bodily activities under certain conditions, under certain conditions. That is called morality. Just like your Bible has got ten commandments. Ten commandments. What is that commandments? To regulate your life. Because without regulation you cannot… Because we have to control the body to reach to the highest perfection. So if we don't follow any regulative principles, how we can make our life perfect? So that regulative principle may be a little, little different from my country to your country or my Veda to your Bible, but that does not matter. That is made according to the time, condition and the mentality of the population. But there is the regulative control. Regulative control. A human society is not considered civilized unless, unless and until the members of the society are put into some regulative control. The whole state, your American state or any state, the citizens are controlled by regulative principle. Without regulative principle, you cannot make the progressive march of the state or the people or the citizens.

So similarly, here it is stated that traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: ”Arjuna, these Vedas or the scriptures, they are meant for regulating the three modes of nature. But if you want to be situated in your, I mean to say, pure…” [break] …of identifying this body. So Lord Kṛṣṇa says, bhogaiśvarya-prasaktānām (tape gets very faint) tayāpahṛta-cetasām vyavasāyātmikā buddhiḥ samādhau na… Bhoga. Bhoga means enjoyment, enjoyment, enjoyment of the body. Everyone wants enjoyment. Who does not want enjoyment? But is that (indistinct)? No. Enjoyment, why (indistinct)? Without pure life… (too faint) [break] …pure constitution… [break] …made of enjoyment. So we want for enjoyment to be, naturally. It is not unnatural. But the process of enjoyment is… We, therefore, do not get complete satisfaction by material enjoyment. Enjoyment is your birthright because you are spirit soul. Spirit soul. The constitution of the spirit soul is three divisions: enjoyment, eternity, and knowledge. [break] Spirit soul is full of knowledge, full of happiness, and unending, not that this knowledge…

Suppose we are accumulating so many knowledge. Somebody is chemist, somebody is politician, somebody is metaphysist, somebody is artist, somebody is something. Everyone knows something of everything and everything of something. That is knowledge. But this knowledge, whatever knowledge you acquire, as soon as you leave this body, whole knowledge is void. Just imagine in your previous lives you had been a great man of knowledge, but in this life, since your childhood, you had to go to school, college, and acquire knowledge. The knowledge which you had in your previous lives is now forgotten. Therefore we are seeking eternal knowledge, but that eternity of knowledge is not possible with this temporary body. We have to understand that thing. Bhogaiśvarya. We are enjoying, we want to enjoy life, but the instrument of enjoyment is not proper. We are thinking of enjoying through this body. But bodily enjoyment is not my enjoyment. It is artificial. So if you want to stick up to this artificial enjoyment of life, then you cannot enjoy or you cannot be elevated to your real constitutional position of eternal enjoyment. Therefore Lord Kṛṣṇa says, bhogaiśvarya-prasaktānāṁ tayā apahṛta-cetasām. Apahṛta-cetasām, one whose mind and intelligence has been misled by this false enjoyment, false enjoyment, for him, the working on the pure consciousness platform, vyavasāyātmikā buddhiḥ, that "I am not this body"… We are talking of this, that "I am not this body. I am pure consciousness. I am pure soul."

So we have to work in such a way that our bodily conception of life is completely rejected and we are situated in the engagement, occupation of pure consciousness. We are talking on this subject matter. So Lord Kṛṣṇa says, "Those who are captivated by this false enjoyment, bodily, bhoga…" Now, our bhoga enjoyment means through this body. But body is my diseased condition. As a diseased man cannot enjoy life… How it is possible? Take, for example, a man who is suffering from jaundice. It is practical. You can test practically. If a man… You find out a man who is suffering from jaundice. You give a piece of sugar candy and ask him to take. He will say, "It is bitter." He will say, "It is bitter." He won't taste its sweetness. Because his condition is diseased, therefore, he actually cannot enjoy the sweetness of sugar candy. But when he is cured, a man in healthy state, if you give him sugar candy, oh, he will say, he will appreciate, "Oh, it is very sweet, very nice." The same sugar candy, according to our condition of life, is tasted differently. So unless we cure from this disease of wrong conception of life, we cannot have any taste. Anything, anything, we cannot taste, have any taste for it. The bitter taste. We will have bitter taste.

Now, this world, this world… Even Mahatma Gandhi… I have read his life. The day when he was to be killed, he did not know in the morning that he was going to be killed in the evening. But as a big man, he was receiving so many letters, so many congratulation, so many condemnation. You do not know. At the end of Gandhi's later part of life he was so disgusted with his life that he always wanted…, he spoke to his secretaries, associates, that "If death would come to me, I would be satisfied." Such a big man, such a great man. One of his practical difficulty was that he could not sleep soundly, partly due to his big occupation and partly due to the disturbance of the people. Wherever he will go, thousands and thousands of people will gather and will loudly speak, "Mahatma Gandhi kī jaya." Even at dead of night, at twelve o'clock of night, he is passing through a train, and if the train is stopped at the middle station, people will get information and gather, "Mahatma Gandhi kī jaya." So I have seen personally. When he was going through some crowd, he was closing, capping his ears like this. His brain was being unnecessarily taxed with this sound, "Mahatma Gandhi kī jaya." People thought that they were glorifying Mahatma Gandhi, but Mahatma Gandhi was being killed by that voice.

So this is the… Just like you know. There is a English proverb, "What is play to you is death to me." So that is the position here. Even if you are glorified, still, you cannot enjoy. You cannot enjoy. Anything, any position. Because this wrong conception of bodily existence is a diseased form of my constitution, so I cannot enjoy. Now, a patient who is suffering from some disease, he is unable to enjoy, but if he forcibly enjoys, then his life becomes risky. He becomes more implicated. Just like… Of course, in your country I know that there is no such disease as typhoid, but India there is a fever called typhoid. Here it is called typhosis, or something like, medical term. That typhoid is disease of intestine. Now, in that disease, any solid food is strictly forbidden. First time is twenty or fourteen days, then twenty-one days, then forty-one days, up to sixty days. He is to live only on glucose water. That's all. Other things is dangerous for him. Now, if that typhoid patient desires to eat some solid food and if somebody, out of compassion, gives him some solid food, then it is death for him because in that condition he cannot enjoy. His enjoyment is forbidden. Therefore, in our diseased condition of this bodily conception of life, if we increase our so-called enjoyment, enjoyment of the body, oh, then we shall be more and more entangled in this conditional life of material existence. If you really want freedom from this material existence and miseries of material existence, then we must minimize the bodily enjoyment. We must minimize. Just like a diseased man is given some liquid food. He is forbidden… He is forbidden to take any food because any food will aggravate his disease, but still, because he has to exist, he is given some glucose water, some barley water, some fruit juice, little. Just… It is also psychological. The patient may think also that "I am eating something. I am eating, not I am starving. I am eating." That is also psychological effect. At the same time, this light food, fruit juice or glucose water, that is easily digested, so there is no harm.

Similarly, we have to… Our, the present life is diseased condition, so if we want to cure this disease of repeated birth and death, then we have to restrict, restrict our bodily enjoyment, because we cannot enjoy. It is simply so-called enjoyment. Actually, we cannot enjoy this diseased condition of this body. Enjoyment, real enjoyment means that is nonstopping, nonstop. There is a verse in Mahābhārata. Ramante yoginaḥ anante [Cc. Madhya 9.29]. Yoginaḥ, those who are yogis or spiritualists. Yogis means spiritualists. The general meaning of yogi is spiritualist, those who are endeavoring to emancipate from this material condition of life and try to elevate to the spiritual platform, he is called yogi. Now, those yogis are different types, but the method or process of spiritual realization may be different. Your process or my process may be a little different, but that does not hamper. The thing is that your aim is also spiritual realization. Just like generally there are three classes of spiritualists. The jñānīs, the yogis and the bhaktas. Jñānī means those who are trying to realize spiritual self through speculation of metaphysics and philosophy. They are called jñānīs. And yogis-those who are trying to realize spiritual self by meditation and controlling the senses. Yoga indriya-saṁyama. This haṭha-yoga meditation means that our senses are engaged in varieties of work, so by that haṭha-yoga gymnastic, the process, the mind is concentrated into the Paramātmā, Supersoul. That means those who are too much bodily addicted, for them, this haṭha-yoga process is good, recommended. So yogi, the jñānī and the yogi and the bhakta. Bhakta means devotees, devotees, spiritual realization. The objective of spiritual goal is realized in three different phases: Brahman, Paramātmā, and Bhagavān. Brahman is impersonal conception of the Supreme. So these jñānīs, those who are proceeding through philosophical speculation and metaphysical analysis, they attain up to the impersonal Brahman. Those who are meditating by yogic process, they attain to the Paramātmā feature, or Supersoul. And those who are devotees, they attain the Supreme Personality of Godhead.

So according to Bhāgavata, Supreme Personality of Godhead is the ultimate goal. Paramātmā feature is partial representation. How it is? Just like the sun. Sun is the chief planet, and his reflection is in every water reservoir. If you put here thousands and millions of waterpots, in each pot you'll find the reflection of the sun. So Paramātmā, Supersoul, is the reflection or partial representation of the sun. So this is Paramātmā experience. And Brahman experience is just like the sunshine. Sunshine. Sunshine is all-pervading. Everywhere sunshine is there, but still, sunshine is not important. Important is the sun globe. Similarly, Bhagavān, the Supreme Personality of Godhead, when one realizes His effulgent bodily rays, that is Brahman conception. When one realizes His reflection in everybody, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna [Bg. 18.61]. God is every, in everyone's heart. Just like the reflection of the sun in a pot. So we are just like pots, and God's reflection is in our heart. This is material example. But God's reflection and God, there is no difference. God's bodily rays and God, there is no difference, advaya-jñāna, that they are not in the duality or relative world. They are in the absolute world. So there is no difference between God, Brahman, and Paramātmā. Any feature of realization will lead the person to spiritual life. But comparatively, the first realization is Brahman and the higher realization is Paramātmā, and the ultimate realization is Bhagavān.

So the Bhagavān, He is the real enjoyer. He is the real enjoyer. You will find in the Bhagavad-gītā that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. The Lord says that "I am the enjoyer. Whatever is being done here, I am the enjoyer." And bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. "I am the proprietor." So therefore bhoga, bhoga means enjoyment. The real enjoyer is the Supreme Lord. We are enjoyed, we are not enjoyer. Just like a crude example. Because we have got our material senses, the example, in material world, we can just understand. Just like the husband and the wife. Now, the husband is called the enjoyer, puruṣa. Puruṣa. Puruṣa, man. Man is called puruṣa. Puruṣa means enjoyer. And the wife is called strī. Strī means woman. Strī means prakṛti. Prakṛti means which is enjoyed. The subject and the object. But the enjoyment, actually the enjoyment between husband and wife, that is participated by both. There is no division. When the actual enjoyment is there, there is no division, the husband is enjoying more or the wife is enjoying less or like that. There is no such division when the enjoyment is there. This is a crude example, but still, there is division. The husband is called the enjoyer, and the wife is called the enjoyed. Husband is called the predominator, and the wife is called predominated. Of course, in our India, Hindu conception of life, that a woman, woman, according to our Manu-saṁhitā scripture, woman is always protected. A woman is never given independence. She is protected during her childhood by the father, and she is protected in her youth by the husband, and she is protected in her old age by her sons. That is the conception. And the woman, the cow, the brāhmaṇa, the children-they are meant for absolute protection. That is the Vedic conception. They should always be given full protection. The children, the women, the brāhmaṇas, and the cows, they have no fault. In the laws of the state, a woman, a child, a brāhmaṇa and cow has no fault. They have no, I mean to say, in the criminal court they are never prosecuted. That is the Hindu law. Now, therefore the whole idea is that the, we are, we, the living entities, we are not enjoyer; we are enjoyed. We…

God. God has expanded in many, and out of the many, we are. Out of the many, we are also. We are, you are, I am, you are, every one of us-we are all expansions of the Supreme Lord. Eko bahu syāt. The God willed that "I shall become many. I shall become many." Now, why He becomes many? God is one without second, but He, out of His own sweet will, He becomes many. Now, why He becomes many? He becomes many to enjoy, because without becoming many, nobody can enjoy. Just, for example, I am speaking here. Now, you are five gentleman and ladies present here. So we are enjoying these topics. But if there would have been five hundred here, people assembled, the enjoyment would have been more. And if there would have been no persons sitting here, simply myself speaking, there would have been no enjoyment. So enjoyment means variety. Without variety, without many things, there is no question of enjoyment. That is the original idea of enjoyment. So God became many. God became many for His enjoyment because He is the enjoyer. We are not enjoyer; we are enjoyed. So we must know our constitutional position, that we are not enjoyer; we are enjoyed. As soon as we are convinced to this particular…

Now, enjoyer and enjoyed, both of them have got consciousness. Just like the husband and the wife. The husband is the enjoyer, the wife is the enjoyed, but both of them are conscious. But the consciousness of the enjoyed is the subordinate to the consciousness of the enjoyer. So although the supreme consciousness is the supreme enjoyer, and we are enjoyed, but the enjoyment can be equally participated when there is actual enjoyment. So our enjoyment can be perfect, our enjoyment can be perfected when we participate the enjoyment of God. Because He is the enjoyer. So the more we become engaged in… [break] …the enjoyment of the Supreme Lord, the more enjoyment we… That is the… Separately we cannot enjoy. We have to cooperate. We have to cooperate with the supreme enjoyer; then our sense of enjoyment will be complete. Just like… Another example. Just like this body. This body is the whole. Now, body has got many parts: the hands, the legs, the eyes, the ears, the head, so many things. But these parts of the body, they cannot enjoy separately out of the body. This hand, cut off from this body, is useless. There is no enjoyment. But a hand, so long attached to this body, it has got all the enjoyment of sense, touch. Touch sensation, the enjoyment of the hand can be perceived when the hand is attached with the body. If the body… If the hand is cut off from this body, then the special enjoyment of this hand, touch, it cannot be perceived. [break] (end)

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Bhagavad-gītā 2.46-47

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New York, March 28, 1966

Prabhupāda: Thank you very much. [break] The saṅkīrtana just now we have performed, it is vibration of the transcendental sound. This will help us in clearing the dust which we have accumulated on the surface of our mind. The whole thing is misunderstanding. We, as pure soul, pure consciousness, naturally we are aloof from material contamination. But due to our long association with this material atmosphere, we have accumulated a great, thick layer of dust on the mind. So as soon as the dust is cleared off, then we can see ourself, what we are.

So we are discussing for the last few days on the constitutional position of ourself, myself, yourself-the soul, pure soul. Now, we have discussed that this pure soul is distinct from this material body. And we can understand this constitution of the soul by the presence of consciousness. The Lord says, Kṛṣṇa says, that avināśi tu tad viddhi yena sarvam idaṁ tatam. You can understand what you are. You are present all over your body. You are present all over your body. Wherever you can try by pinching your body, you will feel some pain, this, this part of this body or this part of this body. And this pain feeling will be stopped as soon as the consciousness is taken away from this body. Dead body, where there is no consciousness, the dead body does not feel even he is chopped up by some chopper, because the consciousness is gone. Therefore, it is not very difficult to understand that "I am the consciousness. I am not this material body." We have discussed all this point. Now, so far scriptures are concerned, there are different scriptures all over the world in the civilized society, but Bhagavad-gītā, the Lord says that "The essence of all scripture is to understand my constitutional position." That's all. All the rituals… We should not be stuck up to the rituals or to the formulas of the… Of course, in the preliminary stages we require to stick to the formulas of religious scriptures. But we must know that the whole idea is targeted to understand my real position. That is the whole idea of all scriptures. In the Bhagavad-gītā it has been very nicely described, yāvān artha udapāne tāvān samplutodake.

yāvān artha udapāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ
[Bg. 2.46]

Brāhmaṇasya vijānataḥ. One who knows the constitution of the soul, he is called brāhmaṇa. Because the soul is Brahman. Soul is not matter. So one who knows the constitution of the soul, he is called brāhmaṇa. We have already discussed this matter, that brāhmaṇa does not mean a particular class or born in a particular country. A brāhmaṇa means who knows the position of the soul, or the constitution of the soul. He is brāhmaṇa. Just like a person who is conversant with medical science. He is called medical man or a doctor. It doesn't matter whether he is born in India or born in America or whether he is black or white. It doesn't matter. One must have the qualification of a medical man, and he is called a doctor. Similarly, Bhagavad-gītā also accepts the brahminical culture, the brahminical culture. Brahminical culture means the social position in which everyone is assisted to elevate himself to the highest position of understanding the position and the constitution of the soul. That should be the aim of human society.

Human society is not animal society. The difference between animal society and human society is that a human being, whoever he may be, he can, if he is taught, if he is given training, if he is educated, he can understand his real position, that he is not this body, but he is pure consciousness; he is spirit soul. But in the animal society, however a big animal may be, either he may be a lion or a tiger or an elephant or any other big animal, he cannot be taught about the constitution of the soul, although he has got the soul also. A lower animal, he has also got the consciousness. He has got also a soul. But unfortunately he hasn't got the facility, the bodily facility or developed intelligence by which he can understand that, what he is. So that is the difference between animal and human being. So in the human society, if they do not care to understand this factual position of his soul or consciousness, then he is no better than the animal. Yes. That is the Vedic version.

āhāra-nidrā-bhaya-maithunaṁ ca
sāmānyam etat paśubhir narāṇām
dharmo hi teṣām adhiko viśeṣo
dharmeṇa hīnaḥ paśubhiḥ samānaḥ

The āhāra… Āhāra means eating, nidrā means sleeping, and bhaya, bhaya means fearing, and maithuna, maithuna means sexual intercourse. So these four things, four principles of life, there is in the animal kingdom and in the human kingdom. But the human kingdom, the human body is distinct from the animal body in the respect, in this respect, that in human society there is religion. Religion. Generally we understand as religion. Religion means a culture of the spirit soul. It may be in different way understood in different countries, but the whole idea is to understand the spirit soul. So dharmeṇa hīnaḥ paśubhiḥ samānaḥ. If the human society is not very eager to understand the real position of the soul or consciousness, then he is no better than the animals. That is the version of the Vedic, and actually it is so. Our developed consciousness, our developed life, should be used, should be utilized in this human form of life to understand "What I am." The whole trouble, whole trouble is, the whole trouble of the human society is because they have forgotten the constitutional position of his self. So we have already discussed all these points in previous meetings, but because today we have got some new friends, ladies and gentlemen, therefore I have given you a summary of the last, I mean to say, meetings.

Now, today we have to consider that simply theoretically knowing that "I am consciousness" will not do, simply theoretical knowledge, because the position of consciousness is activity. Activity. Now, my body is active. I am speaking to you. You are hearing to me. We… Congregationally we chanted saṅkīrtana just now. Why? Because the consciousness is present. If there was no consciousness either in you or I, then I could not chant, neither you could hear, or neither you could chant, neither I could hear. So therefore the position of the consciousness is activity. Activity.

The philosophy… There are many philosophies in the world. Particularly the philosophy which is called atheism, they think that consciousness is produced by material combination, and when consciousness is gone, that means the material composition could not tolerate or could not produce anything. They have got a different theory like that. But so far we are concerned, Vedic literature or Śrīmad Bhagavad-gītā does not, I mean to say, accept this theory. Consciousness is eternal. Consciousness is eternal, and consciousness is the symptom of the soul. Soul is eternal. When the soul takes shelter in the matter, then the matter develops, not that that combination of matter, you can produce soul. That is not possible. If that would have been possible, then there are many great scientists and many scientific laboratory, especially in your Western countries, in Europe and America… But nobody could produce a single living being in the laboratory, scientific laboratory. That is not possible. You could produce great, complicated machinery, but you cannot produce the machine driver. The machine can be produced, but machine driver cannot be produced. And without machine driver, all machines are useless. All machines are useless. A child may see in the street, oh, how a nice motorcar is passing with so much speed. He is struck with wonder that "Without any horse how the motorcar is going on?" I mean those who have no experience how machine works. Just like in India… Of course, I heard this story from my professor when I was a student of logic in my I.A. class. And this example was given by my professor, Dr. Purnachandra Sena. I still remember that when first railway was started from Howrah to Burdwan, about sixty-four miles, during British period, say, about two hundred years before, now the cultivators on both sides of the line, they were seeing the railway engine going with wonder: "Oh!" So somebody… This story was cited in connection with chapter of hypothesis. In logic there is a chapter of hypothesis. So somebody suggested that "There must be horse within the engine. Otherwise it cannot go." Because they have got experience that without horse nothing can be pulled on. It is horseless, so the hypothesis was that "There must be horses within the engine. Otherwise it cannot go." So similarly, the machine, the machine, however wonderful it may be, so if not horse, at least if there is no driver it cannot move. It cannot move.

The whole world is moving by combination of matter and spirit. That's all. The whole material world. Just like my body is moving due to the presence of my self as soul, similarly-it is very easy to understand-the whole cosmic manifestation is working due to the presence of the Supreme Soul, whom we call God or the Supersoul or Paramātmā or Bhagavān. Whatever name you may call, that doesn't matter. But you must understand that as without presence of the soul, the body cannot move, similarly, the whole materialistic world, cosmic atmosphere, is moving due to the presence of the Supersoul. Now, in Bhagavad-gītā you will find that we individual souls are parts and parcels of the Supersoul. So we have got eternal relation with the Supreme Soul. We have got eternal relation with the Supreme Soul qualitatively, qualitatively, not quantitatively. We are one with the Supreme qualitatively. Just like a drop of ocean water qualitatively is equal to the mass water in the ocean. The mass water in the ocean is salty, and the drop of ocean water, if you taste it, you'll find it is also salty. So the chemical composition of the water, either in drop or in vast mass, is the same. But the drop of ocean water is never equal to the vast, I mean to, mass water in the ocean. That is our position. We are in quality… Just God is…, similarly, we are also in quality the same, chemically or constitutionally or qualitatively. But God's power and my power is different. Just like the mass water in the ocean, it can play a havoc. But a drop of water, that… It is not possible by the drop of the water.

Similarly, that is the difference between ourself and God. We are minute particles, minute particles, just like the sun and the sun rays. The sunshine, the sun rays, they are also combination of molecules of some shining material, material. So shining material… So that sunshine is not different from the sun, but at the same time, sunshine is not the sun. This is called simultaneously one and different. This philosophy was, I mean to say, expounded by Lord Śrī Caitanya Mahāprabhu, acintya-bhedābheda, acintya-bhedābheda, "simultaneously one and different." Now, in order to keep our position intact, that is to… That theoretically we understand or we have understood that "I am not this body, but I am consciousness, pure soul," that is our theoretical… Not theoretical, but it is practical. Anyone can understand. Any sane man can understand that "I am not this body; I am the soul." Now, to keep myself fixed up in that conviction, we require to work for it. Otherwise, as I was explaining to you, just like a child, a boy, he is, I mean to say, very much addicted to play. But if you want to give him… If you want to stop his mischievous activities and if you want to stop him, then you must give him some good engagement. If you simply stop the child that "Don't play," by threatening or by some other way, you can stop him artificially for some time, but as soon as he gets opportunity he will again play. So you must engage him with some good task so that he may have attraction and he may be engaged in that good task so that he may not spoil or waste his time by playing or by mischievous activity. Similarly, consciousness is active.

So to be in the consciousness plane, if you do not give engagement to the consciousness, then naturally consciousness will act through this body. We have to act in such a way that… At the present moment I am within this body. So we have to make utilization of a bad bargain. I don't require this body. Somehow or other, I am now entrapped or encaged in this material body. And all my sufferings are due to this body. Therefore the whole aim of human life is to get away from this material body and to be situated in the spiritual life. Now, in order to achieve that end of life, we have to begin a professional spiritual life, professional spiritual life. That professional spiritual life is stated in the Bhagavad-gītā.

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi
[Bg. 2.47]

Karma. Karma means work. Karma means work. One should not think that "Because I am not this body, so I shall cease to work." No. You cannot cease to work. If you cease to work, then idle brain will be a devil's workshop. No. We have to work. So therefore the Lord says, "The technique of acting on the spiritual platform is that you have your right to act. You have your right to act according to your position." But, karmaṇy evādhikāras te mā phaleṣu kadācana: "But you should not desire to enjoy the fruit of your activity." That is the technique. You should not desire to enjoy the fruit of activity. Then, if I want to enjoy the fruit of my activity, then what it will be? Suppose I am a businessman. I have made a profit of ten million dollars in this year. So do you mean to say that I shall not enjoy this huge amount of money? I shall throw it away? Oh. Yes. The Bhagavad-gītā says that mā phaleṣu kadācana: "You cannot take the fruitive result of your work." Then if I do it, then what it will be? Now, he said, mā karma-phala-hetur bhūḥ: "Don't be cause of your activities. Then you will be bound by the interaction of your activity. Don't be cause of your activity. Then you shall be bound up by the effects of your activity. You don't be cause; then effect will not touch you." Mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi. Then if you say, "Better I shall not do anything," no, that also will not be permitted. You cannot stop acting; at the same time, you cannot take the fruitive result of your activities. And if you think that "Oh, I am not going to…" Just like in India one business friend, he was selling my books. He was telling, "We are not going to make any huge business this year because if we do business, the profit is more. The whole thing will be taken by government by income tax. So we are stopping to work, to have more business." This is the position because our mind is so inclined that if I cannot enjoy the fruit of my activities, then I am disinclined. Perhaps you know. There is a proverb in English that "Proprietorship turns sand into gold." A person working on his own account, oh, he can turn sand into gold, but a person working for others' account, oh, that is not possible. He will be slow. He will be slow because the purpose is that "Why shall I work so hard? It will be enjoyed…" Just like our business friend was speaking to me that "Why shall we work so hard and make huge profit that…? The whole thing will be taken by the government."

But here the Lord says that "You cannot stop your work, neither you can enjoy the activities, the fruit of your activities." That is the work on spiritual plane.

Now, we have to understand this very cautiously. The first thing is that, He says, karmaṇy evādhikāras te. Everybody has got his particular position, and according to his position, there is particular work also. That is the system all over the world. Now, according Bhagavad-gītā, the, by the division… Not according to Bhagavad-gītā, according to Vedic conception of life, the human society is divided into four divisions according to the quality of work. In the Bhagavad-gītā also, we find the cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The caste system, cātur-varṇyam… Perhaps you have heard about Indian caste system. That caste system is natural. Of course, in India it has become a hereditary thing, but this caste system is all over the universe, even amongst the animal society. That division of caste is made according to quality and work. Quality and work. Now that caste system, that quality and work, is divided according to the… Quality means quality of the material modes of nature. There are three qualities by which the material world is moving: the quality of goodness, the quality of passion and the quality of ignorance. Those who are situated on the quality of goodness, they are called brāhmaṇas. And their symptoms are also mentioned in the Bhagavad-gītā. I shall give you a statement of those systems. Now, those who are situated on the quality of goodness, they are called brāhmaṇas. That quality of goodness is current all over the universe. So anyone situated in that quality, he is brāhmaṇa. And those who are situated in the quality of passion, they are called kṣatriyas. And those who are situated in the quality of, mixed quality of ignorance and passion, they are called vaiśyas, or the mercantile community. And those who are situated in the quality of ignorance, they are called śūdras, or the laborer class. So in this way there are different classes and different castes all over the world. You may call it caste or division of labor or division of the society. These four divisions are there all over the universe: the intelligent class, the administrative class, the productive class and the laborer class.

So the intelligent class, they have got separate department of duty. The administrative class, they have also got separate department of duty. Similarly, the mercantile class, they have got separate activity. And the laborer class, they have only one activity, to serve others. That's all. Because they cannot do anything independently, therefore they have to offer the service to the higher class, to the administrative class or to the mercantile class or the intelligent class and take some payment for his livelihood. So these divisions, these divisions… So the Lord says, Lord Kṛṣṇa says, that "According to your quality, you have to do your duty." You just… Just you can… Hereditary or by your own choice, you can have your own duty. But there is no question of that one should be idle. No. If you are intelligent class, then you have to take to intelligent quality of work, just like you must become a scientist, you must become politician, not politician, philosopher. You must be a religionist or so many intelligent class of work. So you must engage in that way if you are actually intelligent, if you belong to the intelligent class. Now, if you are administrative class, then you must take to the politics or election, be elected the mayor, be elected the president or something like that, and work in that way. And if you belong to the mercantile community, then you must do business and produce agricultural grains and distribute them. That is your business. In the Bhagavad-gītā you will find that the mercantile class… Who are mercantile class? Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Vaiśya means the mercantile community. They are meant for giving protection to the animals, and produce grain, and distribute and make trade on them. That's all. Because formerly there was no industry-people generally depended on agricultural work-therefore the mercantile community, they used to produce food grains and distribute them, and protection of cow was their duty. As the king was entrusted to protect the life of the citizens, similarly, the vaiśya class, or the mercantile class, they were entrusted to protect the life of cow. Why particularly cow is protected? Because milk is very essential food for the human society, therefore cow protection is the duty of the human society. That is the conception of Vedic literature.

Now, the Lord says that karmaṇy adhikāras te: "Now, according to your quality and according to your position, you have to work. You cannot stop working. But you should not enjoy the fruit." That is… In other way this is a conception of spiritual communism. Spiritual communism. Now, just like in Communist country the center is the state. Nobody is private proprietor, but everyone is a member of the state, and whatever he earns, it goes to the state. That is… So far I know, this is the communistic idea. Now, here, if I am not entitled to take the result of my labor or my activity, then whom it is going to? Who shall enjoy it? So that is the conception of spiritual life. That means your earnings, your earnings, should be distributed to the central point. It should be through the central point. The central point is God. Instead of making central point to any limited things, if you make the central point God and if you work on His behalf and if you think that it should be enjoyed by the Supreme Lord, then your spiritual life is fixed up. Then your spiritual life is fixed up. Because your… You are not discouraged to produce, but the production or the entire result of your work, the fruitive result, should go to somebody. And who is that somebody? If you are… If you are not going to enjoy, then who is going to enjoy? That means this should be enjoyed by everyone through the central point of God. Just like the state realizes taxes from you. That taxes is distributed. Taxes… Tax is distributed throughout the state. So as you deposit tax to the state and it is distributed throughout the whole state, similarly, if your fruitive result is offered to the Supreme Lord, then your fruitive result is distributed to everyone. The central point. That is the spiritual state.

Now, how to do it? If you say that "Where is God? Where is God, whom to offer my fruitive results?" That point is answered by the devotional service. Devotional service. Now, if you engage your money for the service of the Lord, then that means you are offering to the Lord, for the service of the Lord. Now, what is the service? What is the service of the Lord? The service of the Lord… Now, so far Bhagavad-gītā is concerned, the Lord says that,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"Whenever there is any flaw in the standard process of religiosity, at that time I take My incarnation and I come on this earth." So this is a fact. This is a fact. The whole material nature is working under the superintendence of the Supreme Lord. Now, whenever there is any discrepancy, just to rectify, sometimes punishment is given or sometimes the Lord comes Himself, or sometimes He sends His representative, or sometimes He leaves some books of knowledge. In this way the whole process from God's side is to put ourself always on the right path. That is the process going on. Now, just like in your Christian religion. Lord Jesus Christ, he claimed himself that he is coming from God as son of God to reclaim to back to Godhead, back to home. That is the mission. Every, every reformer or every great religious leader or God Himself, He comes on this earth to reclaim these conditioned soul to back to Godhead, back to the kingdom of Godhead. That is the whole idea of incarnation. Now, at the present moment… Not at the present moment. Practically always, the people, by material contact they forget their relation, their relationship with the Supreme Lord, their constitutional position. Now, this, whatever we earn, if not the whole thing, but if at least some portion of our income we engage in the service of the Lord for propagating the teaching of God consciousness, that is engaging our fruitive activities, the result of our fruitive activities, in the service of the Lord. And another thing, if we want to prosecute our spiritual life, then there are certain formulas. Certain formulas mean that we should not take more than what we need. We should not take more than what we need. We should not neglect also that, the portion which we actually need, but at the same time we should not accumulate more than what we need.

There are six formulas. There are six formulas for spiritual life, in favor and in disfavor. There are six formulas which, if we follow those six formulas, then our spiritual life will be developed gradually. And there are six formulas which we follow-then our spiritual life will be degraded. So both ways, there are six formulas. I may present those six formulas. First of all the favorable six formulas are that

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati
[Upadeśāmṛta 3]

Utsāhāt. Utsāhāt means you must be very much enthusiastic that "In this life, in this human form of life, I must complete my spiritual consciousness, or God consciousness, so that in the next life I may not have this material body. That is called utsāhāt. Utsāhāt means very much enthusiastic. Just like a man is very much enthusiastic that "In this life I must accumulate ten millions dollars in the bank," and he does work with great enthusiasm; similarly, we must have also similar enthusiasm that "In this very life, in this very human form of life, I must make my spiritual life perfect so that after leaving this body I may not come again to this material world." That is called utsāhā, enthusiasm. Utsāhād dhairyāt. Dhairya means patience. Patience. There may be so many obstacles in prosecuting our spiritual life, but we should patiently go forward. We shall not be discertained. Utsāhād dhairyāt niścayāt. And with confidence, with confidence that "Because I am following…" Just like Bhagavad-gītā is a standard book. If not Bhagavad-gītā, take Bible or take Koran, whatever you like. Now, there are some formulas for prosecuting spiritual life. So one must have confidence that "Because I am following the standard method, so my spiritual life will really be perfected." We must have this confidence. And that is a fact. Utsāhāt, first enthusiasm; second, patience; and then third, with confidence, niścayāt. Dhairyāt, utsāhād dhairyāt niścayāt tat-tat-karma-pravartanāt. Simply enthusiasm will not do. The formulas which are prescribed there we must follow. We must actually apply in our life. Utsāhād dhairyāt niścayāt tat-tat-karma-pravartanāt sato vṛtteḥ. And we must be, our vṛtti, our profession, occupation, must be very pure, must be very pure. Impure activities cannot lead me to spiritual emancipation. You will find in Bhagavad-gītā that the God is described, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Pavitram means the purest. God is the purest. So unless we are purest, we cannot approach God. Therefore it is stated that sato vṛtteḥ. Our occupation, our vṛtti, should be very clear, pious. Sato vṛtteḥ and sādhu-saṅga [Cc. Madhya 22.83]. Last, last word is very important, that all these things can be executed if we make our association with similar persons, similar persons. Those who are on the path of realizing spiritual perfection, we must make our association with such association. We must be associated with such society so that we can make our… This is… Just like we are holding these classes. This is called sat-saṅga. We are not discussing politics, we are not discussing something for sense enjoyment. We are discussing from Bhagavad-gītā about the constitution of the soul, about the what is God, what is our relation with God. This is called sato vṛtti, sat-saṅga. Sat-saṅga means association with good persons who are engaged, if not cent percent, at least engaged, certain portion of his life for spiritual realization.

So these six things are required for making progress in spiritual life. Similarly, there are six other things also which will degrade us from the spiritual life. And what are those?

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir praṇaśyati
[NoI 2]

Praṇaśyati means "It is lost." "The spiritual path is lost by the second six principles." And what are these? Now, atyāhāra. Atyāhāra means to eat more than what you need or to accumulate more than what you need. Āhāra means eating, and āhāra means accumulation. So, of course, any householder, he requires some deposit in the bank for emergency. That is, of course, allowed for householders. But just for us, we are sannyāsī; we are renounced order of… We haven't got to accumulate any money. You see? That is the system of Indian philosophy. But those who are householder, family men, they may have some deposit for emergency. Otherwise, those who are renounced order, those who are brahmacārī, for them to keep money separately for his maintenance or for accumulating bank balance is not allowed. Atyāhāra. Similarly, āhāra, eating. You have to eat only things which can maintain your body properly. Now, say, for human being. Say, human being, the eating things are grains, vegetables, fruits, milk and so many things which are given by God for human eating. So we should be satisfied with those things which are meant for humanity. We should not simply… For the pleasure of the tongue we should not eat anything. That is called atyāhāra. So atyāhāra and then prayāsa. Prayāsa means to labor very hard to achieve a thing. Life should be conducted in such a way that our necessities of life may come not with great effort, easily, easily. We should not encumber ourself, our life, living policy, in an encumbered way. Then our spiritual progress will be hampered. The modern society has practically encumbered the whole human activities, and therefore they have no time for spiritual culture. You see? But the conception of Vedic civilization was that people used to be satisfied on agricultural produce and for three months working during rainy season. So they get some agriculture produce and they used to eat the whole year. So nine months they were free to advance in spiritual culture and only three months they used to work for accumulating their foodstuff. You see? So atyāhāraḥ prayāsaś ca prajalpa [NoI 2]. Prajalpa means talking nonsense. We assemble and go on talking for nothing, neither for this life, neither for that life. We should not talk… Suppose if we are gaining something materially, we may go on talking. Or if you are gaining some spiritually, we may talk. But if there is no gain, simply wasting time, that should not be done. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ. Niyamāgraha means simply to stick up to the rituals. Just like people… In every religion there are some rituals that… In our Hindu religion the people are advised to observe some ceremonies. In every religion the same system is there. They go to temple, you go to church, and the Mohammedans, they go to mosque, and similarly, there are different systems. But if one is simply sticking up to the system without seeing "How much progress I am making in my life?" then that is waste of time. That is called niyamāgraha, simply observing the rules. And niyamāgraha also means that you should not neglect also the rules. You should not neglect the rules and regulation; at the same time you should not stick up to the rules and regulation. So atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ laulyam [NoI 2]. Laulyam means to be, to be greedy, to be greedy. You should not be greedy, that "I want so much. I want so much. I want so much." No, not like that. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ laulyam and jana-saṅgaś ca. Jana-saṅgaś ca means the persons who are not interested in spiritual matter, we should not associate with them. This should be… These are the, these six things, which retrograde the progress of spiritual life, and the other six things which I previously, just moment, I described, they will help us in our progressive life to the spiritual path.

So in this way, that work should not be stopped… Work… According to our position, according to our quality, work must be executed. But the fruit of the result, we should not accept. If we accept the fruit, then I must be responsible for the reaction, reaction of the work. Now, this question has come to be discussed by Lord Kṛṣṇa to Arjuna because Arjuna was a military man, he belonged to the administrative class, and this Bhagavad-gītā was described in the battlefield. So he was hesitating from his duty: "I shall not fight. I shall not fight because by killing my kinsmen, by killing my spiritual master, by killing my teacher, killing my grandfather, I will be sinful." That was his conclusion. Now, Kṛṣṇa says that "If you think in that way, that you shall be, I mean to say, enjoying, enjoying the reaction. Then, of course, you'll not be working in the spiritual field. You don't take in that way because this war is a duty and because I want that you should fight." It is the order from the authority. Kṛṣṇa is accepted as the Supreme Personality of Godhead. "Therefore you should fight." So fighting for the cause of the Supreme, that will not affect you. That will not affect you. Just like you can take an example that fighting for the country and killing the enemies, that is taken into good account, but fighting for one's personal cause, fighting or killing one man for personal cause, that man is hanged by the laws of the state. Similarly, fighting is also not bad if it is done for the supreme cause. Anything which is done for the supreme cause, that is transcendental. That is above, I mean to say, our mundane calculation. So Śrī Kṛṣṇa says that "You should not stop working, but you have to work cautiously for the supreme cause. That is the way of working on the spiritual platform."

Thank you very much. Now, if there is any question, you can ask. (end)

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Bhagavad-gītā 2.46-62

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Los Angeles, December 16, 1968

Prabhupāda: Read. Those who have books, open. Where is your son?

Young woman: Sleeping.

Prabhupāda: That's all right. You can come forward, that girl. Come on. Come forward, yes. Sit down. Hare Kṛṣṇa. Read.

Tamāla Kṛṣṇa: "All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them." [Bg. 2.46]

Prabhupāda: Now try to understand this. The long-standing system in India in the villages… India is originally village life. City life very few. Perhaps there was only big city, New Delhi now. In those days Hastināpura, and next to that was Dvārakā. So very big city, they were only two or three. Mostly people used to live in villages. Still ninety percent population of India is in the village. So in the village, the system is they have different kinds of wells. One well is meant for taking bath, one well is meant for washing clothes, one well is meant for taking drinking water, one well is meant for washing dishes. So in this way, in the villages there shall be half a dozen wells. So here the example is given, just like one can take service from a particular type of well for a particular purpose, but if he goes to the river, ever-flowing river, then he can take his bath there, he can wash clothes, he can wash dishes, he can everything. All water purposes will be served in one river. Because the water is flowing there. There is no contamination. Any water which is always flowing, there cannot be any contamination. A stagnant water which is not flowing, there may be contamination. Therefore the restriction is that you should take bath in this well, you wash your clothings in this well. So small wells, they are restricted for a certain purpose, but in the river, there is no restriction. Everything can be done there.

So Bhagavad-gītā… You'll find in the Fifteenth Chapter. The Lord says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The purpose of all scriptures and Vedas is to know Kṛṣṇa or God. And the Upaniṣad says, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply understand the Supreme Absolute, then you understand everything. So this Kṛṣṇa consciousness means it includes everything. The karmīs' activities, fruitive actions, the jñānīs', philosophers' speculation, the yogis' mystic power, and bhaktas', devotees' worship of the Lord-everything is included. Just like if you have got a millions of dollar, then ten dollar is there, five dollar is there, twenty dollar is there, everything is there. So if you take to Kṛṣṇa consciousness, then you take all kinds of… All the well, all the purpose of different type of well is served in the river of Kṛṣṇa consciousness. That example is said. It includes everything. Just like Kṛṣṇa consciousness, we are… Take practical example. We are Kṛṣṇa conscious. Now take any religion and take their highest conclusion-it is there in Kṛṣṇa consciousness. Take for example Buddhism. They say nonviolence. Oh, we are nonviolent. Christianism, love of God. Oh, we are simply meant for loving God. Mohammedan, servant of God, to render service to the Lord. Oh, we are twenty-four hours engaged in the service of the Lord. Yogis-samādhi, always in samādhi, absorbed in the thought of the Supreme. We are always absorbed in the thought of Kṛṣṇa. So take any religion, any process, any well. This river, Kṛṣṇa consciousness, will overflood everyone. There cannot be any comparison. What is there? How much water is there in the well? In the river, unlimited. Thousands of wells can be merged into the river. This example is given. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you know Kṛṣṇa, you know everything. You know science, you know mathematics, you know philosophy, you know geography, everything. There is no dirth of knowledge. Don't think that a Kṛṣṇa conscious person actually, he can be a foolish man. No. That is given guarantee in the Bhagavad-gītā,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

A devotee who is always in Kṛṣṇa consciousness, for him there is nothing unknown. He knows everything. Just like we can give information of the whole creation. Not only of this material world, of the spiritual world. Clear conception. Where is where, what is what, everything. That is Kṛṣṇa consciousness. The more you make progress, then you fully, I mean to say, conversant with all departmental knowledge. Everything is completed.

Tamāla Kṛṣṇa: 47: "You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Neither consider yourself the cause of action, nor should you be attached to inaction [Bg. 2.47]." Purport: "There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties means activities in terms of one's position in the modes of material nature. Capricious work means actions without the sanction of authority; and inaction means not performing one's prescribed duty. The Lord advised that Arjuna not be inactive, but that he be active in his duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such action. As far as prescribed duties are concerned, they can be fitted into three subdivisions: routine work, emergency work, and desired activities. Routine work in terms of the scriptural injunctions is done without desire for results. As one has to do it, obligatory work is action in the modes of goodness. Work with results becomes the cause of bondage, and so such work is not auspicious. Everyone has his proprietary right in regard to his duties, but should act without attachment to the result. Thus such disinterested obligatory duties helps to lead one to the path of liberation. Arjuna was advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore fighting as a matter of duty was the only auspicious path to salvation for Arjuna." 48: "Be steadfast in your duty, O Arjuna, and abandon all attachment to success or failure. Such evenness of mind is called yoga [Bg. 2.48]."

Prabhupāda: This is the explanation of yoga, evenness of mind. Yoga-samatvam ucyate. If you work for Kṛṣṇa, then there is no cause of lamentation or jubilation. Jubilation is there because you are working for Kṛṣṇa, but there is no cause of lamentation. Yoga-sthaḥ kuru karmāṇi, yogaḥ karmasu kauśalam [Bg. 2.50]. That is the secret of activities, how you can very diligently work at the same time you are not entangled with the actions. That is the secret. Go on.

Tamāla Kṛṣṇa: 49: "O Dhanañjaya, rid yourself of all fruitive activities by devotional service and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers [Bg. 2.49]." 50: "A man engaged in devotional service rids himself of both good and bad actions [Bg. 2.50]."

Prabhupāda: Now here it is… One significant word is there. One who wants to enjoy the result of his work, he is miser. He is miser. What is the opposite word of miser? Huh? What is the opposite word?

Viṣṇujana: Philanthropic?

Prabhupāda: Liberal, is it not? So those who are in Kṛṣṇa consciousness, they are liberal. And those who are acting for his own benefit, they are miser. They are mahātmās who are working for Kṛṣṇa. That is also stated in the Bhagavad-gītā, mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Sa mahātmā sudurlabhaḥ.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

After many, many births when a person is actually wise, jñānavān, perfectly in knowledge… What is that symptom of perfect knowledge? Vāsudevaḥ sarvam iti. Kṛṣṇa is everything. That is perfection of knowledge. Vāsudevaḥ sarvam iti [Bg. 7.19], prapadyate mām. If I find out somebody supreme, then it is my duty to surrender unto him. Yes. But as soon as I surrender, I become mahātmā, liberal, not miser. Miser is thinking on his own account, "How much I'll get? How much in my share?" And liberal means he has no more share, everything Kṛṣṇa's. This is Kṛṣṇa consciousness. Sa mahātmā sudurlabhaḥ. That sort of mahātmā, liberal person, is very rare. So Kṛṣṇa consciousness, a person in Kṛṣṇa consciousness, you cannot find many, it is not possible. Everyone is miser. He's always thinking, "How much share is mine? How much I can collect for my personal?" And Kṛṣṇa conscious person is simply trying: how much he is giving to Kṛṣṇa. This way. One this way, and one this way. This is miser and liberal.

Everyone, in all principle, they go to God for asking something. That is also described in the Bhagavad-gītā, ārtaḥ arthārthī jñānī jijñāsu. Four kinds of people go to God: those who are distressed… Of course, they are pious. Anyone who goes to God, never mind even for asking daily bread, they are pious. But those who are not going to God, they are impious, miscreant. One who is thinking, "Oh, why shall I go to God for asking bread? I can produce my bread." So that man who is very proud of producing his bread is a nonsense miscreant. And a man who is going to the church, praying, "God give my daily bread," he is pious, but he's not a pure devotee. But there is chance of his becoming pure devotee in future. So ārtaḥ arthārthī jijñāsu. So the Kṛṣṇa consciousness is nothing to ask from Kṛṣṇa. "Oh, Kṛṣṇa, give us our daily bread." No. It is far, far higher. Because he knows that "Kṛṣṇa, I ask or I do not ask, Kṛṣṇa is supplying me bread. He's supplying bread to the beast, birds and animals, insects, and I have sacrificed my life for Kṛṣṇa, and He'll not supply me bread?" Is it very intelligent? No. He knows perfectly well that "Kṛṣṇa is taking care of me. Now it is my duty how much service I can render to Kṛṣṇa. That is my business." That is Kṛṣṇa consciousness. Kṛṣṇa is not miser. He is supplying millions and millions of living entities bread. So what is the use of asking Him? Without asking Him… The birds, the beasts, they have no church and pray to God, "Oh, give us our daily bread," but nobody is starving. Nobody is starving. Eko bahūnāṁ vidadhāti kāmān. That one Supreme is supplying everyone's necessities. Either you go to church or don't go to church, Kṛṣṇa is so kind. He's supplying food everyone. Therefore one who is in the highest standard of consciousness, he will think only that "Kṛṣṇa is supplying so much for us; what I am doing for Kṛṣṇa?" That is Kṛṣṇa consciousness. That is Kṛṣṇa… That is intelligence. That is mahātmā. That is liberal. He begins to become a liberal. So long one is not in Kṛṣṇa consciousness, he's miser, simply thinking, "How much bread I have got? How much…?"

Miser means, another sense of miser is one who cannot utilize money properly. Suppose one has got one million dollars from his father, but he is simply thinking that "I shall see the money and I shall not utilize it. If I go to utilize, I may lose it. Better I will see every day in my treasury box." He's also miser. Similarly, this human form of life, simply used for the sense gratification, is miser. He cannot utilize this form of body for increasing the asset of Kṛṣṇa consciousness. Therefore he is miser. And one who is properly utilizing this valuable life for understanding Kṛṣṇa, he is brāhmaṇa. Brahma jānāti iti brāhmaṇa. Brāhmaṇa means one who knows the Supreme Absolute Truth. He is called brāhmaṇa. The sacred thread is offered to a person who knows Kṛṣṇa. Otherwise it is not awarded. This is a symbolic representation. This man has got sacred thread, that means he knows Kṛṣṇa, Brahman, Supreme Brahman. Just like Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. In the Tenth Chapter you'll find. Arjuna says that "You are paraṁ brahma. Kṛṣṇa, You are paraṁ brahma." Similarly, if anyone knows Brahman, Parabrahman, Kṛṣṇa, he is brāhmaṇa. Brahma jānāti iti brāhmaṇa. One who knows the Supreme Brahman, Kṛṣṇa, he is brāhmaṇa. Not a person who is born in the family of a brāhmaṇa. He may be a caṇḍāla by his mentality.

So Bhāgavata says, yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam. There are symptoms. You'll find all these in Bhagavad-gītā, who is brāhmaṇa, who is kṣatriya, who is vaiśya, who is śūdra. By symptoms, by characteristics, you'll know. Similarly, if you find a man knows Kṛṣṇa, you must accept him: "He is a brāhmaṇa." He's a brāhmaṇa. Brahma jānāti iti brāhmaṇa. So the miser, the opposite word is liberal or brāhmaṇa. Miser knows his self-interest, "How much nice foodstuff I have got to eat daily." That's all. And liberal, "How much Kṛṣṇa prasāda I am distributing to the world." Liberal. A miser is thinking, "How much nice dishes I have eaten today. How much I have satisfied my tongue. Never mind I go to hell. Let me eat this, that, so many nice things. Let me satisfy my tongue." "Oh, for your tongue so many animals are being sacrificed, killed?" "Never mind. I want to satisfy my tongue." Miser. But Kṛṣṇa conscious person, he does not satisfy tongue. He wants to satisfy Kṛṣṇa, and whatever remnants, foodstuff, is there, he eats. That's all. He's liberal. These are the distinction between miser and liberal. Go on.

Tamāla Kṛṣṇa: 50: "A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for this yoga, O Arjuna, which is the art of all work [Bg. 2.50]." 51: "The wise, engaged in devotional service, take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world [Bg. 2.51]."

Prabhupāda: Yes. There is purport?

Tamāla Kṛṣṇa: No. There's a little more to that śloka.

Prabhupāda: All right. Finish.

Tamāla Kṛṣṇa: "In this way they can attain that state beyond all miseries."

Prabhupāda: Read it again.

Tamāla Kṛṣṇa: "The wise, engaged in devotional service, take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries."

Prabhupāda: How easy it is. You take to Kṛṣṇa consciousness, you act in Kṛṣṇa consciousness, you overcome the cycle of birth and death. And as soon as you overcome the cycle of birth and death, you overcome all miseries. Because birth and death means this material body. The living entity, spirit soul, has no birth and death. And anyone who possesses this material body has to undergo the threefold miseries of the material world. A similar passage is there in the Śrīmad-Bhāgavatam. The other day, as I was speaking to you, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. All these people, they are acting in a way which they ought not to have done. Nūnaṁ pramattaḥ. But they are acting as madmen. Why? Yad indriya-prītaya, for satisfaction of the senses. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti na sādhu manye [SB 5.5.4]. This is not good. Because he does not know that he has achieved this material body by working in that way in his previous life. Again he is working in that way. So he'll have to accept again this material body, therefore he's miser. He's not properly utilizing. Go on.

Tamāla Kṛṣṇa: 52: "When your intelligence has passed out of the dense forest of delusion, you will become indifferent to all that has been heard and all that is to be heard [Bg. 2.52]." Purport: "There are many good examples in the lives of the great devotees of the Lord, of those who became indifferent to the rituals of the Vedas simply by devotional service to the Lord. When a person factually understands Kṛṣṇa and one's relationship with Kṛṣṇa, one naturally becomes completely indifferent to the rituals of fruitive activities even though he may be an experienced brāhmaṇa. Śrī Mādhavendra Purī, a great devotee and ācārya in the line of devotees, says, 'O Lord, in my prayers three times a day, all glories to You. Bathing, I offer my obeisances unto You. O demigods, O forefathers, please excuse me for my inability to offer you my respects. Now wherever I sit I am able to remember the great descendant of the Yadu dynasty, Kṛṣṇa, the enemy of Kaṁsa, and therefore I can get myself free from all sinful bondage. I think this is sufficient for me.' "

Prabhupāda: This is a prayer by Mādhavendra Purī. (chuckling) He says that "I am not going to do anything except serving Kṛṣṇa." This Mādhavendra Purī was the grand-spiritual master of Lord Caitanya. Mādhavendra Purī's disciple Īśvara Purī, and Īśvara Purī was accepted as spiritual master of Lord Caitanya. Nobody can become a spiritual master of the Supreme Lord, but in order to teach us that even the Lord, He also accepted a spiritual master. That is the system. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Unless He shows us the way, people will say, "Oh, Lord Caitanya did not accept any spiritual master." They can give example. But therefore Kṛṣṇa also accepted spiritual master. This is the system. One has to. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One must accept a spiritual master if he at all wants to know the spiritual science. Without that, it is not possible. Kṛṣṇa science, Kṛṣṇa consciousness, cannot be developed without the assistance of a bona fide representative of Kṛṣṇa.

Naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. There are very, very, many, many instances. What is that? Go on.

Tamāla Kṛṣṇa: "The Vedic rites and rituals are imperative for the beginning of human life."

Prabhupāda: Yes. Dharmeṇa hīna paśubhiḥ samāna. Vedic rituals, every human society has got some scriptures and some ritualistic activities. Never mind whether Hindu, Muslim, Christian, Jews, they have. That is the symptom of human civilization. If you have no religion, if you have no standing, then you are animal. Never mind you accept this religion or that religion, it doesn't matter. But you must have a religion. Otherwise a man is animal. Go on.

Tamāla Kṛṣṇa: "Comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection of life. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer the duty to execute the different types of penances and sacrifices recommended in the revealed scriptures."

Prabhupāda: Śrī Caitanya Mahāprabhu, when He started this movement, He preached that simply by chanting you'll get all perfection, and the brāhmaṇas of Navadvīpa, they rebelled against Him, that "This boy…" He was boy of twenty years or less than that. This boy is preaching something against the Vedic religious system. So in other words, they were afraid of their priestly profession. Because if everyone takes to simply chanting Hare Kṛṣṇa and forgets all ritualistic activities, then how they will live? They were priestly class, they were getting some money by their followers. But Caitanya Mahāprabhu had no such desire. He simplified the whole thing. Harer nāma eva kevalam [Cc. Ādi 17.21]. Simply chant Hare Kṛṣṇa and you become elevated to the highest platform. Actually it is so. You can see from the behavior of our students. They simply took this chanting, now see their behavior, see their character. It will automatically. That is the result. Ihā haite sarva-siddhi haibe tomāra. Lord Caitanya said, every kind of, all kinds of perfection will follow. Simply you begin chanting Hare Kṛṣṇa sincerely. Yes. Go on.

Tamāla Kṛṣṇa: "And similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of śabda-brahma."

Prabhupāda: Śabda-brahma, sound vibration. Sound-brahma, Brahman in sound. Just like Brahman means all-pervading. All-pervading. So the sound is all-pervading. You'll find sound… Beginning from the sky to the earth, you'll find sound, all-pervading. In the sky, there is sound. You have got experience. In the fire there is sound, in the air there is sound, in the earth there is sound, every metal, wood. You take everything, there is sound. So Brahman means all-pervading. But this transcendental sound… Just like your radio message, television sound, they cannot go beyond this earthly planet, at most. But there is sound which can penetrate the whole universe and go to the spiritual world. Sound is all-pervading, that is a fact, scientific fact. If that sound is potent, then it can penetrate even this material sky and go to the spiritual sky and go to Kṛṣṇa directly. That sound is Hare Kṛṣṇa. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāya. I've given that. He has translated very nice, Hayagrīva. Golokera prema-dhana. This is descended from the spiritual platform, Goloka Vṛndāvana, hari-nāma-saṅkīrtana, this Hare Kṛṣṇa. Rati nā janmilo kene tāya. "I have no attachment for these things." I have got attachment for radio sound, or television sound, so many sound, but I have no attachment for the supreme sound which is coming down from the Goloka Vṛndāvana. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene… saṁsāra-biṣānale, dibā-niśi hiyā jwale. "In this material world, I am, my heart is always burning on account of so many miseries." Juṛāite nā koinu upāya. "But I could not find out the way how to get out of it. This sound vibration will get you out from the blazing fire of this material condition. This sound, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Chant always, everything will be perfectly done." Yes. Go on.

Tamāla Kṛṣṇa: 53. Oh, I'll finish this sentence. "Persons in Kṛṣṇa consciousness transcend the limit of śabda-brahma or the range of the Vedas and Upaniṣads." 53: "When your mind is no longer disturbed by the flowery language of the Vedas and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness [Bg. 2.53]." 54: "Arjuna said, 'What are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak and what is his language? How does he sit and how does he walk?' " [Bg. 2.54]

Prabhupāda: This is very important thing. The symptoms, the characteristics, of Kṛṣṇa conscious persons, they are described there, item by item.

Tamāla Kṛṣṇa: "The Blessed Lord said, 'O Pārtha, when a man gives up…' "

Prabhupāda: This is the result of talks between Arjuna and Kṛṣṇa. Arjuna is putting in such a way, and Kṛṣṇa is answering. That means it is meant for all conditioned souls. Unless Arjuna would have asked all these questions, how we could have received such transcendental message? Therefore it was necessary that Arjuna would play the part of an ordinary conditioned soul. Actually he was not. He's simply playing the part in order to eschew transcendental message. Because Kṛṣṇa has spoken, everyone will take it as authorized. So Kṛṣṇa is now speaking. Go on.

Tamāla Kṛṣṇa: "The Blessed Lord said, 'O Pārtha, when a man gives up all varieties of sense desire which arise of invention, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.' "

Prabhupāda: Now if one comes to the understanding, enlightenment, this is the beginning of enlightenment-self-understanding, that "I am part and parcel of Kṛṣṇa. I do not belong to this material world. I am not part and parcel of this country, this world, or this material atmosphere, but I am part and parcel of the Supreme." This is enlightenment. Read it again.

Tamāla Kṛṣṇa: "The Blessed Lord said, 'O Pārtha, when a man gives up all varieties of sense enjoyment…' " [Bg. 2.55]

Prabhupāda: Now if you are interested with so many varieties, material varieties… Suppose I belong to this country, then I have got so much duty, so many duties. If I belong to this world, if I belong to the human society, if I belong to this and that. But if you simply belong to Kṛṣṇa, that is enlightenment. Yes, go on.

Tamāla Kṛṣṇa: "…and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness." 56: "One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness and who is free from attachment, fear and anger, is called a sage of steady mind [Bg. 2.56]."

Prabhupāda: Now, if I do not identify myself with this body, if this knowledge is fixed up, then… The miserable condition of this material world is due to this body, but if I don't identify with this body, then what relationship I have got with all this miseries?

This is theoretical knowledge, of course, but one has to practice. But this is a fact. Just like for the time being, if there is any pain in the body… I feel pain because I am absorbed in this bodily concept of life, but actually, I am not this body. That is a fact. It is due to my absorption of bodily concept of life; therefore I feel. The more I become enlightened, the more I shall not be affected by all these miseries. Go on.

Tamāla Kṛṣṇa: Purport: "The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion."

Prabhupāda: Mental speculators are called muni. There are so many munis. Go on.

Tamāla Kṛṣṇa: "It is said that every muni has a different angle of vision, and unless one muni is different in view from another, he cannot be called a muni in the strict sense of the term. But a sthita-dhīr muni, the kind mentioned herein by the Lord is different from an ordinary muni. The sthita-dhīr muni is always in Kṛṣṇa consciousness for he has finished all his business with creative speculation. He is called praśānta-niḥśeṣa-mano-rathāntara, or one who has surpassed the stage of mental speculation and has come to the conclusion that Lord Sir Kṛṣṇa, Vāsudeva, is everything. He is called a muni fixed in mind. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, those due to nature, to other beings, and to the frailties of one's own body. Such a muni accepts all misery as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds, and sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy, he gives credit to the Lord, thinking himself unworthy of that happiness. He realizes that it is due only to the Lord's grace that he is in such a comfortable condition and thus able to render better service to the Lord. And for the service of the Lord…"

Prabhupāda: You mark this. When there is miseries, a Kṛṣṇa conscious person takes the responsibility himself, and when there is happiness, it is due to Kṛṣṇa. But the materialistic person is just the opposite. When he is in miseries, he'll say, "Oh, God has put me into such miseries." And when he's happiness, his friend says, "Oh, you are now well-to-do." "Yes, you do not know how much I have worked hard." When he's happiness, he takes the credit for himself, and when he's in distress, he gives the discredit to Kṛṣṇa. "Oh, Kṛṣṇa has put me into such miserable…" But a Kṛṣṇa conscious person, when he's in distress, he'll say, "Yes, due to my misdeeds I should have suffered a hundred times more than this distress, but Kṛṣṇa is so kind, He has given me little. That's all." And when he's happiness, "Oh, it is all given by Kṛṣṇa. Therefore all the opulence should be utilized for Kṛṣṇa's service." This is the difference. He's asking, Arjuna is asking, what are the symptoms of Kṛṣṇa conscious person. Sthita-prajña. Sthita-prajña means steadfast in intelligence. So these are the difference. I have read one speech, Chicago speech by late Vivekananda Swami. He's talking to the audience that "You work so hard, why you give credit to God?" You see? If you find his Chicago speech, you'll see. Go on.

Tamāla Kṛṣṇa: "And for the service of the Lord he is always daring and active and is not influenced by attachment or detachment. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Kṛṣṇa consciousness has neither attachment or detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Kṛṣṇa conscious person is always steady in his determination." 57: "He who is without affection either for good or evil is firmly fixed in perfect knowledge [Bg. 2.57]." Purport: "There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is without affection for the good or evil, is to be understood as fixed in Kṛṣṇa consciousness. As long as one is in the material world, there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil because he is simply concerned with Kṛṣṇa, who is all-good absolute. Such consciousness in Kṛṣṇa situates one in the perfect transcendental position called, technically, samādhi." 58: "One who is able to withdraw his senses from sense objects as the tortoise draws his limbs within the shell is to be understood as truly situated in knowledge [Bg. 2.58]." 59: "The embodied soul may be restricted from sense enjoyment though the taste for sense objects remains, but ceasing such engagements by experiencing a higher taste, he is fixed in consciousness [Bg. 2.59]." 60: "The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of the man of discrimination who is endeavoring to control them [Bg. 2.60]." 61: "One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence [Bg. 2.61]."

Prabhupāda: This is the conclusion of all symptoms. There are others also?

Tamāla Kṛṣṇa: One more.

Prabhupāda: Oh, yes. Read it.

Tamāla Kṛṣṇa: 62: "While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises [Bg. 2.62]." Oh, a new (indistinct). There's a purport.

Prabhupāda: Stop there. So if there is any question you can discuss.

Vīrabhadra: If some of these questions might be very stupid, and if any of them are, then just say they're stupid. Then I can ask Viṣṇujana. The first one is, if you said, "Give me lots of money for Kṛṣṇa," are you a miser? Is that a stupid question? Is that a stupid question?

Prabhupāda: Yes. You first of all know who is miser and who is liberal. Do you know that?

Vīrabhadra: Miser is the one who wants all the money for himself and none of the money for Kṛṣṇa.

Prabhupāda: Yes. If you want money for Kṛṣṇa then you are not miser. Just like you are working for this temple, and you ask Tamāla Kṛṣṇa, "Tamāla Kṛṣṇa Prabhu, please give me hundred dollars. I have to spend for this purpose." Is that bad? (laughter)

Vīrabhadra: If it's for Kṛṣṇa it's all right.

Prabhupāda: Yes.

Vīrabhadra: Then my second question was: When Kṛṣṇa came here, did He take a spiritual master too?

Prabhupāda: Yes.

Vīrabhadra: He did?

Prabhupāda: Yes. He not only took, accepted spiritual master, but He took all the risk to go into the jungle to bring wood for the spiritual master. Fuel wood. One day it so happened the whole day they were in the forest, and Sudāmā Vipra and He, they both of them were entrapped. There was heavy rain, they could not come out, and the whole night they remained within the forest.

So not that because He was Kṛṣṇa, He did not accept any spiritual master or work for him. He took so much risk. He went to the forest. Otherwise who will accept spiritual master if He does not show us the way? He comes to teach us. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. "When there is discrepancies in the discharge of Vedic rules and, abhyutthānam adharmasya, and irreligious principles are too much rampant, then I appear." That is stated. So He teaches us how to acquire knowledge, how to behave. That is Kṛṣṇa, the purpose of His mission. He does not act any way which will be followed by somebody and he'll go to hell. No.

Vīrabhadra: My third question is when you had that heart attack, did you feel the pain?

Prabhupāda: Yes.

Vīrabhadra: You felt the pain?

Prabhupāda: Yes. Why shall I not?

Vīrabhadra: Well, because you're a pure devotee. I mean you're pure, so you don't feel pain.

Prabhupāda: Huh?

Vīrabhadra: I thought you said in Bhagavad-gītā a pure devotee wouldn't feel pain because he's always chanting and Kṛṣṇa will always protect him.

Prabhupāda: Yes. Pain was there, but it was not too much. The boys, the disciples, were chanting and I was chanting, so there was not so much. It was not so much painful. That is already explained. When there is distress, the devotee takes it that "I am suffering for my past deeds, but I should have died at this moment, but Kṛṣṇa is simply giving me a little pain, that's all." Actually, that was the thing. That day I should have… The heart attack was very severe. I should have died. Nobody survives such heart attack. But Kṛṣṇa saved me. That's all.

Vīrabhadra: And my fourth and last question is, are you in this world?

Prabhupāda: Hm? (laughter)

Vīrabhadra: Are you in this world?

Prabhupāda: I am?

Vīrabhadra: Are you in this world? I mean you, are you…?

Prabhupāda: I'm not in this world, yes.

Vīrabhadra: You're not in this world.

Prabhupāda: No.

Jaya-gopāla: I thought I heard it said that you are in this world without being a part of it. You are in the world without being a part of it, being a part of it, like the lotus flower which floats on the water.

Prabhupāda: Yes, that is the way. That is the way of understanding. Just like I am in America. It is very easy to understand. I am not adopting any ways of life as the Americans do. So I am not in America. Not only myself, all my disciples who are following me, they are also not Americans. They're different from American behavior, American ways of life. In that sense I'm not in America. I am in Vṛndāvana because wherever I go in my apartment or in my temple I live with Kṛṣṇa and Kṛṣṇa consciousness. I don't accept any consciousness of America. And I teach my disciples also to take to that consciousness. So one who takes to that consciousness, he is also not in America, not in this world. It is… I have given this example many times. Just like a king and a bug is sitting on the same throne. The bug is biting and the king is ruling. It is not that because the bug is there on the throne, he is king, or the king is sitting with the bug, he is bug. Why this difference? Difference of consciousness. The king knows his duty. He is working in his duty; therefore he's king. And the bug knows his business, to bite; therefore he's bug. But sitting on the same place. But because due to different consciousness, one is bug, one is king. So if you take to Kṛṣṇa consciousness and if you remain in Kṛṣṇa consciousness, you don't belong to this world. You are no more bug, you are king. Change this consciousness. Even apparently you may seem to remain with the bug, you are no more bug. Is it clear?

Vīrabhadra: Yes. What's the difference? I've heard terms like incarnation, expansion, and plenary expansion, like Kṛṣṇa incarnates Himself, expands Himself…

Prabhupāda: Yes. Just as a person is in family, he is father, in office, he is boss, and in some other place, he's something else. But the same man. But because we are materially conditioned, when I am in the office, I'm not in my home. While I am acting as boss in my office, I cannot act as father with children at home. I am absent. This is due to my material condition. But Kṛṣṇa, being full spiritual, He can remain in His abode, Goloka Vṛndāvana, at the same time, He can remain everywhere. That is expansion. Just like Kṛṣṇa is living within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Supreme Lord is staying in everyone's heart. In the Brahma-saṁhitā it is stated, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. This is spiritual position, that even though He is in His abode permanently, He can remain in everyone's heart, all over the creation. Not only in the heart, but within every atom also. This is His expansion, plenary expansion. He expands… We are also His expansion. We living entities, we are also His expansion. Nothing exists without being Kṛṣṇa. That is explained in the Ninth Chapter. Mayā tatam idaṁ sarvam. "I have expanded in all different atmosphere." Sarvam. Mat-sthāni sarva-bhūtāni [Bg. 9.4]. "Everything existing in Me." Nāhaṁ teṣu avasthitaḥ. "But I am not there. I am not there." You are existing in Kṛṣṇa, but unless you have Kṛṣṇa consciousness, Kṛṣṇa is not in you. But you are existing in Kṛṣṇa. You cannot exist without Kṛṣṇa. So therefore Kṛṣṇa is everywhere, Kṛṣṇa is in everything. We have to develop that consciousness. That will make me happy. Yes?

Jaya-gopāla: I've often been told that when you become dvija then we would not incur any more karmic reactions by our actions, but also…

Prabhupāda: When you become dvija, twice-born. Twice-born means you come to the point of understanding Kṛṣṇa consciousness. When you take your birth from your parents, your consciousness is different. Just like the child. His consciousness is different, but when he's grown-up, if he takes to knowledge, if he tries to understand Kṛṣṇa, his consciousness is different. So when one takes to Kṛṣṇa consciousness, that is the beginning of his second birth, dvija.

Jaya-gopāla: Well, I've been told then that we can have no more karmic reactions from our actions.

Prabhupāda: Yes. If you take to Kṛṣṇa consciousness, then there is no more reaction of your karma.

Jaya-gopāla: I've also been told that if we are serving someone, we can cause them to return to render us some service.

Prabhupāda: Well, you must be in service somebody if it is in Kṛṣṇa consciousness. You cannot create your service independently. Then your service has no reaction. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Kṛṣṇa consciousness means you have no more any personal activity. Because your person is also related to Kṛṣṇa. How you can act personally? You have to simply act in Kṛṣṇa consciousness. That is dedication, that is surrender. But you can act individually because you are individual soul; you have got that independence. But that will not make him happy. If he acts individually then he will never be happy. But if you act Kṛṣṇa consciously, then you will be happy. That is the whole instruction of Bhagavad-gītā. And the last instruction, sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66]. "You give up all other activities, as you have manufactured by different consciousness. Just surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi… "I shall give you protection from all sinful reaction." Yes?

Madhudviṣa: Prabhupāda, I have heard from different sources that there is a vibration that is going on in the universe at all times. When they refer to this vibration, are they referring to the om, the sacred om vibration?

Prabhupāda: First of all, you should stop to receive any knowledge from any other source.

Madhudviṣa: Well, I'm not taking it as knowledge, I'm just…

Prabhupāda: No, you said that "I have heard from different sources."

Madhudviṣa: From people on the street that I've talked to.

Prabhupāda: Yes. So what is the question?

Madhudviṣa: They talk about the vibration that's going on in the universe at, uh, at all times, and they talk about vibrating with this vibration, and uttering this vibration, and that this is what they're after.

Prabhupāda: Yes, any vibration, there is sound. So there is… The sound is heard oṁkāra. That is also accepted in the Bhagavad-gītā. So there is no objection accepting this…

Madhudviṣa: They talk about this as the ultimate stage of…

Prabhupāda: Then you have to accept their statement, not the Bhagavad-gītā. Therefore I say that you don't hear from all sources. Because they have said that that is the ultimate, would you accept that?

Madhudviṣa: No, I don't accept. I just want to know if it is the om vibration that they're referring to.

Prabhupāda: Om vibration is there. Om is also representation of Kṛṣṇa. That is also accepted. But that is not ultimate. Ultimate is Kṛṣṇa. Just like there is some vibration, some source. You go, go, proceed, wherefrom this vibration is coming? If you find whether here is a horn. From this…, or conchshell. Here is vibration. So that, unless you reach that point… That is the ultimate. Not that vibration. Suppose I am vibrating conchshell. There is a huge sound. But is that vibration ultimate? Or the conchshell wherefrom the vibration is emanating, the conchshell is ultimate. The conchshell sound is going beyond this temple. Does it mean that conchshell sound is bigger than the conchshell? The vibration of the conchshell, apparently it seems to be very great, but does it mean it is great? The great is the conchshell wherefrom the vibration is coming. That is the ultimate source. So oṁkāra vibration is all over the universe, that's all right; but wherefrom it is coming? That you have to search out. When you search out you'll find Kṛṣṇa. Therefore Kṛṣṇa is the ultimate. Not the vibration. Is that clear? Yes. The same example. The sunshine, all over the universe it is spread. Does it make it is greater than the sun? The sun is the source of the sunshine. So similarly, brahmaṇo hi pratiṣṭhāham, "I am the source of Brahman, the effulgence." That's a fact. Brahman is not greater than Kṛṣṇa. Kṛṣṇa is greater than Brahman. Mattaḥ parataro nāsti. You will find in the Bhagavad-gītā, "There is no more greater truth than Me." These people, they cannot understand; less intelligent. The same example. Because they see that the sunshine is spreading all over the universe, therefore it is more important, greater than the sun planet. But actually it is not. The simple truth. And if you go into the sun planet you will find Vivasvān the sun-god is there. The sun planet is so dazzling due to his presence. Similarly, with all impersonal conception, when you reach Kṛṣṇa, then you reach to the goal. There are so many crude examples. Just like your country. There are so many departmental government businesses going on. This department, that department, all over the country. The whole thing is concentrate in the President. How can I deny it? The everything is going on on the finger's end of the President. This is a crude example. Similarly, ultimately, unless there is the Supreme Person on the background… That, Hayagrīva has brought one book, Evidence of God. So the many scientists they have written in that book, and they have agreed that if God is there, He must be person. He must be person. Is not that, Hayagrīva?

Hayagrīva: Yes.

Prabhupāda: Yes. Very big, big scientists, astronomers, mathematicians, they have written in that book, Evidence of Existence of God. And they have all agreed that if there is God at all, He must be person. He cannot be imperson. And God says personally, "There is no greater truth than Me. Arjuna, there is no greater truth than Me." Ahaṁ sarvasya prabhavaḥ [Bg. 10.8], "I am the source of all energy." So God says, Arjuna says, Vyāsa says, Nārada says; why should we hear a street man? (laughter) (Prabhupāda laughs) A man in the street, is he greater than Nārada? Is he greater than Vyāsa? He is greater than Kṛṣṇa? Then why should I hear him? You should ask him, "Please, keep your theory with you. We are greater authority than you." Yes. Yes?

Jaya-gopāla: If we are on the street and collecting money and we are thinking, "Oh, I am a very good collector; I am collecting so nicely."

Prabhupāda: Yes, Yes. You are very good collector for Kṛṣṇa.

Jaya-gopāla: But if we…

Prabhupāda: Yes, yes, you should be proud, you should feel proud: "I am working for Kṛṣṇa very nicely." (laughter) We don't reject anything. Even this pride, yes. "I am greater servant of Kṛṣṇa. Yes, I am proud." That pride is nice. Yes?

Guest or devotee: This might be a stupid question, but like, uh…

Prabhupāda: Well we are all stupids. (laughter) So questions must be stupid.

Guest/Devotee: In yoga I've heard a lot about…

Prabhupāda: Yes, because we are stupids we must have… Just like he says, "I have heard in the street." You see? We have to hear everything from Kṛṣṇa, then it is perfect.

Guest/Devotee: Well, uh, sometimes I feel, uh, what they call cakras. Like I feel very light over here, and I feel something swirling over here that I think they call the thousand-petalled lotus. Is this just my imagination, or are these things real?

Prabhupāda: Yes, it is imagination. If you just open your skull, you will find no lotus there. (laughter) So it is your imagination, that's all. These imaginations are prescribed for persons who are too much absorbed in this bodily concept of life. "Here is a lotus, here is a manaḥ sarovara, and here is ocean of bliss, here is… Oh, you have to find out." Just to make him concentrate. Just like a naughty boy, to make him stop nonsense doing, "Please sit down here. Stop this all." Our proposition, "I am not this body. Even there is lotus, I don't care for it." Do you follow? I am not this body. Even there is lotus, what I have to do with this lotus? My first proposition is I am not this body.

Guest/Devotee: But in, I think, in air, in the Bhagavad-gītā somewhere it says that at death you're supposed to, uh, concentrate on the air at the top of the head, which…

Prabhupāda: That concentration, in the Bhagavad-gītā I do not know where it is, but in the yoga system the concentration is to think of Him, Viṣṇu. Not of the lotus in the head. Yes?

Devotee: Is it true that the Śrī Kṛṣṇa Caitanya mantra is more powerful than the mahā-mantra?

Prabhupāda: (pause) Śrī Kṛṣṇa Caitanya and mahā-mantra the same. Kṛṣṇa and His name is same. Śrī Kṛṣṇa Caitanya and Hare Kṛṣṇa is the same. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Śrī Kṛṣṇa Caitanya is combination of Hare and Kṛṣṇa. So there is no difference. They are all the same. But because we receive through the mercy of Śrī Kṛṣṇa Caitanya, Śrī Kṛṣṇa Caitanya has appeared to deliver us this mahā-mantra; therefore, we first of all pray Śrī Kṛṣṇa Caitanya that "Give us strength to receive Hare Kṛṣṇa." Therefore we chant śrī-kṛṣṇa-caitanya prabhu nityānanda… Just like you offer your respect to the spiritual master first. That does not mean that spiritual master is greater than Kṛṣṇa. But the spiritual master is mercy manifestation of Kṛṣṇa; therefore śāstra says that you should offer him the same respect as to Kṛṣṇa. But by that way, a spiritual master does not think that "I have become greater than Kṛṣṇa." Then he is a Māyāvādī, or equal to… (end)

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Bhagavad-gītā 2.48-49

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New York, April 1, 1966

Prabhupāda: All glories to the assembled devotees. All glories to the assembled devotees. Now, spiritual consciousness, and to continue it… Simple theoretical knowledge that "I am consciousness; I am not this body," anything, simple theoretical knowledge, cannot help us. (aside:) You can put on this light. Unless… Just like a person. He studied medical science or law, anything, any technical science. He gets all theoretical knowledge. But if he does not practice, then that knowledge will gradually subside. You see? Similarly, that "I am not this body, but I am that pure consciousness," that is already analyzed in various ways. Now, we are in practical life. Now, if we say that "I am not this body," so what is the use of working for this body? The whole world is moving under the bodily conception of life. Because I am born in this land, my body is born out of this land, American land, therefore I am thinking "American." Because I am born in India, therefore I am thinking "Indian." Because I am born of a certain family, therefore I am identifying myself with that family. Because my father has given me some name, so I am identifying with that name. So my position is that I am all around surrounded by this bodily conception of life.

Now, from studying Bhagavad-gītā or deeply thinking over the matter, I come to understand that I am not this body. That is settled. That's all right. But actually I am working on bodily plane. This adjustment is required, that yes, you, for the present moment, because you are entangled or enwrapped within this, encaged within this body, so you cannot say that "I will work without this body." But you can work in such a way that even without this body, even with this body you can work in your spiritual platform. Although I am in this bodily conception of life, still, I can work from the spiritual platform. That technical knowledge is instructed by Lord Kṛṣṇa to Arjuna, that "You are not this body, but you have to work at the same time." Then how? Now, here is the formula: yoga-sthaḥ kuru karmāṇi. Yoga-sthaḥ. Yoga-sthaḥ means that you remain in spiritual consciousness, but at the same time, you go on with your usual work. You remain in spiritual consciousness and go on with your work. It is very difficult? I am working with bodily conception of life. How I can be situated in spiritual conception of life? So, this techniques is… saṅgaṁ tyaktvā dhanañjaya. Saṅgaṁ tyaktvā dhanañjaya. Without being touched with bodily conception. And how it can be done? Siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate. That neutrality will be that…

In the former verse it has been already explained that "You have right to work but not for the result. Don't be cause of the effect of your result. Then you will be bound up." We are being bound up by reaction of every work. It is just like this world is so situated… Just you know that a sound vibration… Practically, nowadays everyone knows it, that any sound vibrated, it, within a second it takes round all over the world seven times. It is so… The arrangement is so. Just like in a pond if you drop a stone, the circle, the circle begins to enlarge, enlarge, enlarge, enlarge, enlarge, and so similarly, we catch the radio vibration. You know there is numbers. Under such and such vibration, you can catch the sound. So the whole arrangement is like that. Now, if we work even in that arrangement, yoga-sthaḥ, being situated in my spiritual plane, then that will reach to the spiritual sky by enlargement of the circle, enlargement of the circle. I can do work here. You will find in the Bhagavad-gītā that the Lord says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "Anyone who offers in devotion patraṁ puṣpam, a little flower, a little, small leaf, a little water, I accept them. Because it is offered to Me in devotion, therefore I accept them. I take them in My hand." But people may ask question that "Where is the hand? Where is the hand of God?" He says that "I take." "I take" means "I take it in my hand." Without hand there is no question of taking. Therefore Vedic hymn says that apāṇi-pādo javano grahītā: "The Lord has no legs, no hands, but still, He can walk more than the speed of the air, more than the speed of the mind, and He can accept whatever we offer. But He has no hand; He has no leg." So this means that He has no hand, He has no leg, like our limited measured hand or leg. He can stretch His hand anywhere. And similarly, He can stretch, He can hear, from anywhere. That is the prerogative of the Supreme Lord.

I have given you several times the example that the sun is far, far away from us. Still, he can distribute his heat and light to us. So if we work with God consciousness, although we are here in this platform, material platform, that work is admitted by the Supreme Lord. That is called yoga-sthaḥ. Yoga-sthaḥ… Yoga means keeping touch with the Supreme. That is called yoga. There are different kinds of yoga mentioned in the Bhagavad-gītā, especially jñāna-yoga, karma-yoga, and bhakti-yoga. And within jñāna-yoga there are many other yogas-dhyāna-yoga, haṭha-yoga, so many things. Now, here it is said that yoga-sthaḥ kuru karmāṇi: "You be situated in your yoga or in meditation." Generally yoga is understood as meditation. But yoga, real meaning of yoga-to keep in touch with the Supreme-that is called yoga, to keep in touch. So you have to work for, er, from the platform of spiritual consciousness. At the same time you have to work. The Lord never says that "You stop work," never says. Arjuna… Arjuna's friend was Lord Kṛṣṇa, but Kṛṣṇa never said… He is God Himself. He is the Supreme Personality of God Himself. He never said Arjuna that "I am your friend. I shall supply all your necessities. You don't require to work. You stop." No, He never said that. Rather, Arjuna was declining to fight, but Kṛṣṇa is inducing him to fight. So in spiritual platform there is no question of stopping work, no question of stopping work. But work for the Supreme. That's all, īśāvāsyam idaṁ sarvam [Īśo mantra 1], with God consciousness.

Now, there are three processes of yoga: jñāna-yoga, and karma-yoga, and bhakti-yoga. Now, jñāna-yoga, take for example jñāna-yoga. Jñāna-yoga means to keep in touch with the Supreme by speculation of higher knowledge, that discriminating what is spirit and what is matter. So there are philosophers, they are discriminating that "This is matter…" Neti neti: "This is matter, and this is spirit." Now, that requires study, and that requires knowledge also. Now, suppose a man is neither educated, neither he has got sufficient knowledge, philosophical knowledge. Then what happens to him? He will not be able to perform yoga-sthaḥ kuru karmāṇi? No. He is also a bona fide person. He can also perform the work. Because he has no knowledge and because he is uneducated, that doesn't mean that he cannot do the…, or he cannot work from the spiritual platform. He can also do. That, how he can do, that is the technique. This technique is explained herewith, the siddhy-asiddhyoḥ samo bhūtvā, siddhy-asiddhyoḥ samo bhūtvā, that "You do not be anxious for the success and failure of the attempt you are making." Success and failure. A common example can be cited in this connection. Suppose you are working for your master. You are working in a firm for selling something. The master says that "You go and find out some customers for this particular thing." You go out. You go out. Now, you sincerely work for it. Suppose you get business worth 100,000 dollars or something like that. And suppose one day you don't get any business. Now, the day in which you got some business and on the day in which you did not get any business, it doesn't matter. Your connection with the master is there, so you get your salary. When the profit is 100,000's of dollars, you don't expect any profit out of it. And when there is no business, there is no loss on your part. Siddhy-asiddhyoḥ. Similarly, if you act on behalf of the Supreme Lord, you can do any work you are situated. That doesn't matter. But if you act on behalf of the Supreme Lord… Just like Arjuna is being requested indirectly that Lord Śrī Kṛṣṇa says that "This fighting is My plan. So if you work for it, so you have nothing to enjoy or suffer out of the reaction because you shall work under My instruction." That is the… If we work on behalf of the Supreme Lord, then that is called yoga-sthaḥ. So our work is also not stopped, and at the same time I am situated in the spiritual platform. That technique is taught by Lord Kṛṣṇa. Yoga-sthaḥ kuru karmāṇi tyaktvā saṅgaṁ dhanañjaya: "You do not be attached with the profit and loss of anything, but you simply do your duty. You don't care for the success or failure. And if you are, I mean to say, steady either in success of failure, that is called yoga. That is called yoga." Don't mind for the success or failure. Do act on behalf of the Supreme Lord. And if you are steady in that position, then your working in spiritual platform is successful. Saṅgaṁ tyaktvā. Saṅgaṁ tyaktvā means "Don't be associated with the result of the work. Let the result come, whatever it may be, but you have to do your duty nicely and for the sake of God." Saṅgaṁ tyaktvā. Kartṛtvā abhiniveṣam ca tyaktvā yoga-sthas taṁ karmāṇi kuru yuddhadi.(?) Kartṛtvā. Kartṛtvā means that you are the doer. "Forget this. You are not the doer. You are being ordered to do it." Just like there is an example that you take a rod and kill a snake. Now, the rod is practically killing the snake, but actually the rod is not responsible because the man who has taken the rod, who is killing the snake, he is responsible for killing the snake, not the rod. So we have to become the rod in the hand of the Supreme. Then all the reaction of our work will be… I will not be responsible for the reaction. The Lord will be responsible for that. That is the system. Yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya.

Now, for a householder, according to our Vedic system… I have already described to you the four divisions of social system and four division of spiritual orders. Now, all the social system and orders, they are so designed that everyone is working for the satisfaction of the Supreme Lord. In a higher section of the social order, just like the brāhmaṇas and the kṣatriyas and the vaiśyas, the system is that in every household they establish the Deity, I mean to…, the form of the Supreme Lord. Either in picture or in idol, they establish that. Now, what is the function in your household affairs? You have got wife, you have got children, and you require some money. And the activities in householder affair is that you have to get some store from the market, and they are brought in your house, and they are stocked, and in due time they are cooked, and you take your foodstuff and then go to your work. This is generally the whole system of household work.

Now here, the yoga-sthaḥ kuru karmāṇi. In India there are many families still. At least in my family, when I was family man, I was also doing this, that the Deity, Lord Kṛṣṇa, the mūrti… Mūrti means Deity or the idol of Rādhā-Kṛṣṇa, established in a room. That is called the God's room. The God's room. So our duty is to rise early in the morning and open the door of the God's room, offer Him some prayers and some kīrtana, and then cleanse the room and then begin our daily duty, take our breakfast and… The whole idea is that "The proprietor of this house is the Supreme Lord, and we are all workers." The whole idea is "The proprietor is the Supreme Lord, and we are all workers." Now, I am going to my office, to my work, to earn some money, because without money my household affairs cannot be run. So I am thinking that "This money is required; otherwise God's service will be stopped." So in earning that money in my office or in my workshop, my God consciousness is there. Therefore, even in earning, whatever may be the process, you are yoga-sthaḥ; you are situated in yoga. Now, you get your money. Then you go to the market. You are thinking, "Oh, this is a very nice thing. Oh, it can be offered to Lord Kṛṣṇa. It can be offered to Lord Kṛṣṇa." Just like sometimes you bring some fruits for me, thinking, out of your love, "Oh, Swamiji will take this and he will like it." So the consciousness is love. Out of love, you think of Swamiji. Similarly, Swamiji is thought because he is in relation with God. So similarly, we can think of also God. God or anything, relation with God, that is God consciousness. Just like electric charge. Anything connected with the powerhouse and anything later on connected with that powerhouse link-everything is surcharged with electricity.

So our life should be so formed that in our every activity there will be God consciousness. That is the technique of yoga-sthaḥ. You haven't got to separately being seated in meditation as yoga, generally as we understand. Now, how much you can devote your time to meditation? Suppose one hour in the morning or one hour in the evening you can devote. But if you mold your life in such a way that always, twenty-four hours, you are in meditation, that is the platform of yoga-sthaḥ kuru karmāṇi. I am earning for the Supreme Lord. Then, when I earn, I bring things for cooking, I am thinking, "Oh, this thing will be cooked for Lord." Now, your wife cooks, and she is also very clean because it is being cooked for Lord Kṛṣṇa. You see? Now, as far as I am concerned here, I also cook myself my food and offer to Kṛṣṇa, and therefore I ask my friends that unless it is offered to Kṛṣṇa, you please do not take it. You see? Sometimes I see that in your country, while cooking, they taste. They taste. But I request them that don't taste before the cooking is finished. After cooking is finished and when it is offered to the Deity, then you take as much as you like, as much as you like. So that means there is God consciousness, that "This thing is being cooked for the Lord." The cooking will go on. If you don't think of God, you require cooking because you want to eat. The cooking is there in the program. But if you think that this cooking is done for God, then your God consciousness is there. The cooking you cannot avoid. As a householder you have to cook for yourself, you have to cook for your children, you have to cook for somebody else or for your own self. Just like I am cooking. I have no here family or children, but I am cooking for myself. So cooking you cannot stop. But if you cook with the understanding that "This foodstuff is being cooked for the Lord. The Lord may be offered first; then we shall take," this is God consciousness. This is God consciousness. But is it very difficult thing? Anyone can accept this. Anyone can do it. It is not… Because your cooking business is not stopped. Simply the mode of thinking has to be changed. That's all. A small technique, that "I am earning for God. I am cooking for God. I am eating also for God. I am eating also for God." How is that eating you are…? "Now, because my body is dedicated to the service of the Lord, if I don't eat sufficiently to keep my body fit, then how can I work?" So your eating is also God consciousness. Your sleeping is also God consciousness. So that is the way. We have to mold our life's activities. Now, when I think that "I have to keep this body fit for working for God," so then that is not, I mean to… That is not bodily conception of life. Just like when you think that "My car has to be kept very nicely so that I can take nice work for it," then you are not identified with your car; you simply want to take some service of the car. Similarly, if you think that "This body is required for acting, for working on behalf of the Supreme Lord; therefore I must keep the body fit to work," so that is not your identification with the body. But if I use this body for sense gratification and therefore I make my body stout and strong to enjoy sense enjoyment, that is the cause of my bondage.

So it is a simple technique, and we have to understand it and we have to act it on the program as they have been made by experienced devotees, experienced devotees. Now, another thing. Take this… See the advantage of God consciousness. Now, if you have got determination that "I shall not take anything which is not offered to God," because your life is meant for God's service… You earn for God; you cook for God; you eat for God. Therefore the whole life is like that. Now, if you are cooking for God, if you are purchasing stores for God, then you have to know what sort of things can be offered to God because… Always remember that you are going to the store not for your own purpose. You will find in later chapters that pacanti te aghaṁ pāpāḥ… Er, no. The idea is that anyone who is doing everything for the sake of the Lord, he is freed from the reaction, but anyone who is doing anything on his own account, he is being entangled in that action and reaction. So that is the technique of becoming yoga-sthaḥ. Yoga-sthaḥ kuru karmāṇi.

In the next śloka, in next śloka, it is very clearly explained that

dūreṇa hy avaraṁ karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ
[Bg. 9.49]

Kṛpaṇāḥ phala-hetavaḥ. Now, here is… The word kṛpaṇa is very significant. Kṛpaṇa. There are two classes of men. The kṛpaṇa means miser, kṛpaṇa, miser. And just the opposite word of kṛpaṇa is brāhmaṇa. I have already explained to you sometimes that brāhmaṇa… Brāhmaṇa means who knows that "I am not this body; I am the… I am the… I am in spirit, conscious. I am soul, spirit, consciousness," one who knows perfectly well this understanding and the science also, that "I am qualitatively one with the Supreme Lord," ahaṁ brahmāsmi. The Vedic mantra says, ahaṁ brahmāsmi. That means "I am Brahman. I am not this matter. I am Brahman." So one who knows this science, he is called brāhmaṇa. And that doesn't matter who is he and where he is born. That doesn't matter. Simply knowing this science… Now, the opposite word is kṛpaṇa. Kṛpaṇa means miser. Whom you call miser? The miser is a man who has got enough money but does not spend it. He is called miser. Miser means who has got enough assets, but he does not spend. He simply sees his money and satisfied. He does not spend it, properly utilize it. He is called kṛpaṇa. Is it right, the miser explanation? So kṛpaṇa, who is kṛpaṇa, and who is brāhmaṇa? Brāhmaṇa means who has known that "I am spiritual identity. I am qualitatively one with the Supreme Lord. I am the part and parcel of the Lord." This knowledge, one who has developed highly and perfectly, he is called brāhmaṇa. And kṛpaṇa means who has not utilized this human form of body to understand that he is spiritual identity, Brahman, but he simply knows that "I am this body, and because this body is born in a certain place, so I am identified to that country or to that society or to that family." They are called kṛpaṇa. Kṛpaṇa means that he has not properly utilized the developed consciousness he has got in his asset. A human being has got the developed consciousness than other sub-human or the animal society. So he has to utilize. Just like you have got 100,000's of dollars. Now, if you properly utilize, it can be increased. It can be increased to millions of dollars by your intelligence if you utilize it. And if you do not utilize it, if you keep it as it is, that is also very good, but sometimes we lost the whole thing. They are called kṛpaṇa. Foolishness. Foolishness.

So we must utilize this human form of body properly to understand that "I am not this body; I am pure consciousness. And this pure consciousness I have to practice in such a way that in next life I get my pure conscious or into pure spiritual body, not again this material body." This material body, we must always know, this is a foreign thing. We have already explained to you that this is just like dress. Dress. Dress is a foreign thing to my body. Similarly, this gross and subtle body-gross body of this material five elements and the subtle body of mind, ego, intelligence-they are my foreign things. So I am now encaged in foreign things. My whole life mission is to get out of these foreign things. I want to be situated in my real spiritual body. That can be done if you practice. If you practice during this life to…, always to be spiritually situated, then your next life, after leaving… Even within this body, when you get clear conception that "I am not this body," and you are clearly working from the spiritual platform, as Lord Kṛṣṇa prescribes here that yoga-sthaḥ kuru karmāṇi, "Be situated in yoga and act in your daily duties," then similarly, if we practice this to work in such a way that we have to work from the spiritual platform, then your next life will be free from this material bondage and you get your freedom life.

Spiritual body means your freedom life. We do not know; we have no conception that in our spiritual body how much we can be powerful. We do not know that. There is calculation. There is calculation that suppose God is cent percent perfect. So when you get your spiritual body, you may not be as powerful as God, but almost near to God. You get seventy-eight percent. You get seventy-eight percent of the whole power. That is a calculation by the great sages. They have calculated that a living entity can attain to the perfection of seventy-eight percent. Now, in our present material condition we have no spiritual power at all. We are always encumbered and conditioned by material forces. You see? So therefore one who does not utilize this body for perfection, for liberation, he is called kṛpaṇa. Kṛpaṇa. This is stated here. Kṛpaṇāḥ phala-hetavaḥ. Kṛpaṇāḥ phala-hetavaḥ. That kṛpaṇa, that means miserly person who does not utilize this human form of life for better profit. Then he wants that "Oh, I have done so much. I must get the profit. I must get it." What profit you get? For the bodily enjoyment? For sense enjoyment? Oh, sacrifice it. Sacrifice it. You know that there is a word, yajña, sacrifice. Sacrifice means-it is a common word-that you dedicate, you dedicate your life for the service of the Lord, this life. You'll not be sufferer. What is there, suffering? Now just the prescription or the formula I have just cited before you that your householder life… Now, you are doing everything. You are earning money; you are getting from the store; you are cooking. Everything… Nothing is stopped. Simply change your mentality, that everything is being done for God. It is not at all difficult. Simply we have to adopt it. We have to adopt it. So kṛpaṇāḥ phala-hetavaḥ. Now, if you think, "Oh, why…? I am earning for my palatable dishes. Why shall I offer it to God? This is there are so many, I mean to say, encumbrances. I am not going to do," then you become kṛpaṇa, miser. But if you be a brāhmaṇa… Brāhmaṇa means udāra, liberated, liberal, not liberated, liberal. The opposite word of kṛpaṇa is liberal. "I offer this body for the service of the Supreme." I become so liberal. Not for my sense enjoyment.

So one who engages this body for sense enjoyment, he is called kṛpaṇa, miser. And one who engages this body for the service of the Supreme Lord, he is called brāhmaṇa. So Lord says that "You don't be kṛpaṇa. You don't be miser." Miser want… Now, here, suppose there are so many rich men in your country and so many foundations also. And I tell you my practical experience. I wrote some letters to some good foundation that "I want to start here in America an institution for God consciousness, international institution for God consciousness. You kindly help me." Now, they have flatly refused that "Our pledge is not anything for religion or God." Just see. That means, according to Bhagavad-gītā, they are all misers. Although they have got very good foundation, they are making actually some charities, but they are miserly. They do not know where to make charity, where to make charity. The karma-yoga, karma-yoga… It will be clearly stated by Lord in later chapter, yat karoṣi yaj juhoṣi yad aśnāsi dadāsi yat kuruṣva tad mad-arpaṇam [Bg. 9.27]. The karma-yoga process is that "Whatever you do, whatever you take trouble for, whatever you eat, and everything, offer to Me. Offer to Me." That is called karma-yoga, or yoga-sthaḥ. But the people have developed such a consciousness at the present moment that whenever they hear of God or whenever they hear of some religion, they at once become adverse to it. In my country also the same position…

Now, this book, my Śrīmad-Bhāgavatam, it is recognized by the government. The Ministry of Central Government, they have recognized this book, and they are purchasing hundred copies of each part. They recognize. But when I told that "For this publication of the whole thing, I require 500,000's of dollars. The government can take up this work," "No, our government is secular. Secular." So I could not get any help from my government. You see? And here also I approached some foundation that "Here is my program, that I want to start one institution for God consciousness. Please, your… The institution will be established in your country. Your people will be benefited. I don't take any money. I don't make any profit. I want to simply give my service." And I have got their letter, on the Rockefeller Foundation. They have flatly refused: "No, we are not going to contribute anything for religious purpose or for God consciousness. It is not possible."

So people have become so averse to the sense of God. How they can be happy? At least from the Bhagavad-gītā we find it clearly they cannot be happy. However they make progress in material advancement of science and economy and everything, oh, they cannot be happy. They cannot be happy. The whole thing is the wrong process. Here is the process recommended in the Bhagavad-gītā, that yoga-sthaḥ kuru karmāṇi. Yoga-sthaḥ kuru karmāṇi. Unless you work. No work is condemned. Whatever you do, that doesn't matter. But if that work is done on behalf of the Supreme Lord, that makes you purified. That makes you happy. But that science is lacking altogether all over the world, not only here or there. The whole thing… In Russia they are preaching godless civilization: "There is no God." Here also there are even some churches. I know they are preaching that God is dead. You see? They are preaching like that. So the condition is very precarious at the present moment. And we are preaching Bhagavad-gītā and the formula, but the formula is practically very difficult to apply in the present circumstances. You see? Yoga-sthaḥ kuru karmāṇi. People have gone so much ahead in material, I mean to say… Material civilization means only sense gratification. That's all. It has nothing more than this. And actually we are seeing that as much as we are making economic progress, as much money we are getting, the next program is how to spend it for sense gratification, how to spend it for sense gratification. They have no other program, no other program. You see? Everywhere. But here the formula is that nothing for your sense gratification; everything for God. The work is not condemned. Work you can do. Whatever in situation, position you are by God's will you are put in, that doesn't matter. Your work is not bad, provided you work for the Supreme Lord. That's all. That is the technique.

So dūreṇa hy avaraṁ karma. Here it is emphatically emphasized that dūreṇa hy avaraṁ karma buddhi-yogād dhanañjaya: "By application of this God consciousness, you throw away all other work. Any work which you cannot do with God consciousness, don't do it." Now, here is the injunction in Bhagavad-gītā that "Anything which you cannot do with God consciousness, stop doing." But the whole world is engaged, doing things in which there is no God consciousness. There is no God consciousness. And here it is enjoined that buddhau śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ: "Only those who are kṛpaṇa, those who are not self-realized, they are hankering after sense gratification. They want to enjoy the fruits of their labor. But you don't be. Arjuna, you don't be. If you want to be spiritually situated, if you want to work from the spiritual platform, then you don't do it. You work on the spiritual platform and don't do anything which you cannot do in God consciousness." This is clearly stated here. Now, it is, of course… It depends on us whether to accept it or not accept it, because God has given us independence. You'll find also in the Bhagavad-gītā at the end that after the instruction is given, the Lord inquires from Arjuna that "I have given you all instruction necessary. Now whatever you like, you do." So this is the position. The Lord never interferes with the little independence that has been offered to us. We have got little independence because we are part and parcel of the Supreme Lord. Oh, so under certain percentage we have got independence. Not full independence, but under certain percentage we have got independence. And that independence we can use properly or misuse it also. When we misuse, then we become kṛpaṇa, the miser. And when we use it properly, then we become brāhmaṇa. So dūreṇa hy avaraṁ karma buddhi-yogād dhanañjaya buddhau śaraṇam anviccha, śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ. Buddhi. By intelligence, by intelligence you take shelter of the Supreme Lord. Don't be miser and be hankering after the result of your work and enjoy for yourself. No, sacrifice. Sacrifice means you sacrifice your energy. God is not hankering after your money or whatever you have got. He is full in Himself. He is full in Himself. He doesn't require.

Now in India there is a system of worshiping the Ganges water. Ganges water. Ganges water. There are five sacred rivers which the Hindus, they worship. They are Gaṅgā, Yamunā, Kāverī, Godāvarī, Narmadā. Just like you have got your Hudson River here, similarly there are many rivers, and one of them… These five rivers, they are accepted as the sacred river and people take their bath and offer their respect. Now, what is the process of respect? The process of respect is just like worshiping the Ganges water. Now, after taking your bath, you stand on the water and take little water from the river, just like this. The river is flowing. You take little water like this, and chant your mantra and offer it. Now, this offering, offering of water, wherefrom the water is come? Oh, you have taken the water from the Ganges. You have not brought even the water from your house. You are taking the water from the Ganges, and you are again offering the same to the Ganges with some mantra. So similarly, the Ganges has got immense water. If you take one palmful of water out of it, the Ganges is not in loss. And again, if you offer a palmful of water on the Ganges, the Ganges does not gain anything. But utilizing the Ganges water and offering to the Ganges, you become a devotee of Ganges. Similarly, the offering to Lord… What you have got? Your body, it is also given by God. Your intelligence, it is given by God. The facility of work, it is given by God. Everything is given by God. Now, what do we work? Now, suppose I am writing books. All right. In which you are writing? On paper. All right, who has given you paper? Now, you make philosophical study. "Well, paper I purchased from the market." Market, how does it supply paper? "It is manufactured in mills." Oh, it is manufactured in mills. Where they get the raw materials? "Oh, from the wood." How the wood is produced? Oh, then you come to the God. You cannot produce the wood. You simply bring wood from the forest and get it to chemically purified and make a plaster, and the paper is made. So no raw material you can manufacture. Raw material has to be taken from God's stock. Now, if the raw material is taken from God's stock, then how the paper becomes yours? This is God consciousness. Everything we'll find that nothing is our. We simply… The economists also say that we cannot manufacture anything; we can simply transform from one form to another. That's all. We can give our labor only. And that labor also, given the strength… Now, suppose I work with my hand. Now, I am claiming, "This is my hand," but if God withdraws the power of your hand, paralyzed, oh, your pride is at once vanished. Not your hand. You see? So in everything, nothing is yours. I am also… As spirit soul, I am also part and parcel of God. And we are thinking independently that "I have no connection with God." This is very horrible condition. The whole world is suffering because this misconception of life, misconception of life, that he has forgotten his eternal relationship with God. So we have to revive it. We have to revive it, this process. The Bhagavad-gītā has prescribed,

dūreṇa hy avaraṁ karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ

Kṛpaṇāḥ means those who are anxious for enjoying sense gratification, by the fruits of their labor. They are called kṛpaṇa. And those who have sacrificed the whole body, whole intelligence… Sacrifice… You always remember: what we can sacrifice? Just like we take Ganges water from Ganges and offering Ganges, so everything is obtained from God, and now, if we offer the same thing to God, then we become liberated. Actually I am not proprietor in anything. Myself is also not… I am also the part and parcel of the Supreme Lord. These are the conception. Without this conception, without this God conception, there is no spiritual realization and there is no happiness, either personally, or impersonally, or socially, or economically or politically. There cannot be.

Of course, today there is no time. Otherwise I would have recited. Those who have got my books, you will see that how much profusely the earth was producing during the time of Mahārāja Yudhiṣṭhira, because the executive head of the state was a pious, so how nature was helping. Nature was helping. Now India there is scarcity, scarcity of foodstuff. But the same India was producing so much grains, even during British time, that many thousands and thousand tons of rice were being exported from India to other countries. You see? That I have seen. I have seen. My maternal uncle was very rich man by simply exporting rice to the foreign countries. Yes. Spices… And old history you will find that India, they had got their own ships for exporting spices to Greece and other countries of Europe. The history is there. And they were supplying muslin cloth, even just before the British period, Muslim period. So India's export, export, I mean to say, status was far greater than other countries. And these spices and other export attracted persons from Europe, that Vasco de Gama, and the Columbus also wanted to go, but he fortunately came to America. You see? All these Europeans and the Britishers went and established their supremacy. So India was so rich. But now how that India has become so poor? The same land is there. Why? Because they have lost that old culture, God consciousness. You see? And at least my calculation is that, that a state, a secular state… Secular state means he has no… Here in America you have got state religion. You have got state religion. But in India there is no state religion. Every country has state religion. Even Pakistan, it has divided. It is now a part of India. But they have also their state religion. But unfortunately India has no state religion. That means deliberately they are trying to disconnect with God relation, godly relation. But in the same India… You just read the history, five thousand years before, how much profusely the nature was supplying. In the morning we are studying that portion. Mr. Paul was reading that portion, that how much nature was giving. So nature can give you anything. After all, it is the nature that supplies your necessities, not the industry. Industry simply transformed in a different way, and a certain class make profit out of it. Industry does not mean really economic improvement. Real economic improvement means what you produce from the land. That requires God help. Without raw materials, even your industry cannot go on. Just like I have cited the example of paper. Nowadays paper is made from wood. Now, if there is no sufficient… Now you have got in your America sufficient wood, so you can make, produce paper in large quantity. But suppose the woods are finished. Then industry will be finished.

Anyway, we should always be in conscious that everything that we have in our possession, even our body, even our mind, even our energy, everything, that is God-gifted. One who has got this conception of life, he is brāhmaṇa. He is the one who knows Brahman. One who does not know this and simply lives for sense gratification, he is called the miser. So we shall not be miser. We shall be the brāhmaṇa. That should be our… And there is no restriction. Don't think that because you are born in America, you cannot become a brāhmaṇa. No, you can become a brāhmaṇa. There is no restriction. Brahma jānātīti brāhmaṇaḥ. The formula is that janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Janmanā jāyate śūdraḥ. Everyone who is born, first born by the father and mother… Then he is called a śūdra. Even he is born in a brāhmaṇa family, he is called a śūdra. Then saṁskārād bhaved dvijaḥ. Then, by culture… The cultural birth is called the second birth, dvija. The higher caste in India, they are called dvija. Dvija means the first birth by father and mother, that is… Animal birth and man birth is the same because the process is the same. But unless one takes his birth by higher culture, he cannot be called dvija.

Sometimes the birds are also called dvija. Dvija means twice-born. Twice-born. Just like the birds… The sea bird lays the egg first, and then it is fomented. And from the, I mean to, the egg, the cub comes out, the offspring comes out-the second birth. Therefore birds are also sometimes called dvija. Similarly human and higher status of life, they must have twice-born. Therefore the brāhmaṇas, the kṣatriyas, and the vaiśyas, this thread, this thread is the sign that "My second birth has been done." This is the emblem. This upavīta, upanayanam, this is the sign. In India higher caste you will find this sacred thread. Sacred thread means when he is accepted, when he is given the second birth, this thread ceremony, there is a thread ceremony. So second birth means saṁskāra, saṁskāra, reformation, reformation. It doesn't matter where and how he is born. It doesn't matter.

The other day I cited the example of Jābāli Upaniṣad. He could not say even his father's name. But because he was so sincere that he declared before Gautama Muni that "Either my mother or myself, I do not know who is my father," Gautama Muni ac…, "Oh, you are brāhmaṇa. You are truthful. You are truthful." So these are the qualifications, saṁskāra, cultural birth. Cultural birth makes the twice-born. Saṁskārād bhaved dvijaḥ. Janmanā jāyate. By birth everyone is śūdra. And when he is reformed, when he is culturally rebirth, taken rebirth, then he is dvija, twice-born. And after being dvija, veda-paṭhād bhaved vipraḥ. Veda-paṭhāt means this knowledge, scriptural knowledge, Vedic wisdom. By studying this Vedic wisdom he becomes a vipra. And after studying, when he knows, "Oh, I am spiritual. I am not this matter," and he knows the constitution of himself, constitution of the Supreme Lord, then he is brāhmaṇa. Therefore the whole mission of human society should be how to prepare brāhmaṇa. Then peace and prosperity will be there. If you keep them just like cats and dogs in the platform of śūdra, how can you expect? Do you mean to say there is any peace in the dog society? No. That is not possible. Peace can be had only, really-human society.

So this is the culture. The Vedic, whole Vedic culture is to make a man a brāhmaṇa, not to keep him in the śūdra stage, not to. Every father has to take care. The state has to take care, the teacher has to take care-how to make the children, the poor children, the innocent children, to…, a perfect brāhmaṇa. The whole culture is like that. You see? so Bhagavad-gītā teaches that. And don't become… Don't remain in the śūdra stage and a miser, but just try to become a brāhmaṇa by culture. Then your life will be successful.

Thank you very much. Now, any question? Yes?

Paul: Of the four orders, a śūdra? A śūdra…

Prabhupāda: (aside:) You can stop that. (end)

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Bhagavad-gītā 2.49-51

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New York, April 5, 1966

Prabhupāda: Now Lord Śrī Kṛṣṇa is just trying to place Arjuna in the platform of working on pure consciousness. The… We have already discussed for so many days that we are not this dull body, but we are consciousness. Now, some way or other, we are in contact with this matter. Therefore our freedom is checked. As spiritual beings, we are free, free to act, free to have anything, pure, no contamination, no disease, no birth, no death, no old age, and besides that, we have got many, many other qualifications in our spiritual life. So unfortunately, because we are in contact with this matter, we are hampered in so many ways. This we should understand, and this is the opportunity; this human life is the only opportunity. If we miss this opportunity, then it may be that in our next life we may not have again this nice, civilized human form of life according to our karma. But one thing is sure. You'll be glad to hear that once begun, this process of spiritual realization, one is guaranteed to have next life as human being. You'll find in the Bhagavad-gītā that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. You'll find in course of this discussion with Arjuna and Kṛṣṇa when Kṛṣṇa will describe about the yoga system, how to act it. This is also yoga system, yoga-sthaḥ kuru karmāṇi. This is karma-yoga. This is karma-yoga.

So any yoga, either karma-yoga or dhyāna-yoga or jñāna-yoga, any system of yoga, once begun in this life, that will continue. That will continue. Yoga-sthaḥ kuru karmāṇi. The Bhāgavata says, Śrīmad-Bhāgavata says, tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi yatra kva vābhadram abhūd amuṣya kiṁ ko vārtha āptaḥ, āptaḥ abhajatāṁ sva-dharmataḥ [SB 1.5.17]. This is speech by Nārada to his disciple, Śrīla Vyāsadeva, that "You should try, people, to connect them in spiritual life, in conducting spiritual life. It doesn't matter even if he fails to complete the course; still, he's not loser. Still, he's not loser. He…" The whole system of Vedic knowledge, especially the Kṛṣṇa philosophy… Kṛṣṇa philosophy-the whole philosophy. Vedic philosophy means Kṛṣṇa philosophy. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The all Vedic knowledge, all Vedic wisdom means to understand Kṛṣṇa philosophy. That's all. Nothing else. The Kṛṣṇa philosophy in different ways all over the world, they have been described according to the time, place and people, but you must know the whole thing is Kṛṣṇa philosophy. Kṛṣṇa philosophy is… When we speak of Kṛṣṇa, you don't take this word, Sanskrit word, Kṛṣṇa, in a sectarian meaning. Kṛṣṇa means the Supreme, the highest pleasure, highest pleasure.

So now, yoga-sthaḥ. In the previous verse we have been advised to work, continue work, being situated in yoga. And in the next śloka Lord Kṛṣṇa says,

dūreṇa hy avaraṁ karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ
[Bg. 9.49]

Dūreṇa. Dūreṇa: "By force…" Just like unwanted things which we don't like, we throw it aside. Suppose something is given to me in my, during my dinner which I don't like… Sometimes we throw it, "Oh, I don't want it." You see? So similarly, our discrimination… "Discrimination is the best part of valor." Simply we have to learn how to discriminate whether we are working on material platform or on the spiritual platform. That's all. Just like Arjuna. Arjuna was being advised to work on the spiritual platform. That's all. The whole instruction of Bhagavad-gītā is based on this principle, that Arjuna was perplexed with material thoughts. And Lord Kṛṣṇa wanted to pose him, or to place him in the spiritual platform. That's all. So now, from Arjuna's activity, you can understand that what is spiritual platform and what is material platform.

Now, those who have studied Bhagavad-gītā up to the end, and I hope some of you have already read Bhagavad-gītā… Arjuna was a military man, and Kṛṣṇa was trying to induce him to his duty as military man, that "You must fight." But Arjuna was declining that "I cannot kill my relatives, my friends, my brothers, my teacher, my grandfather." That was his consideration. Now, this consideration is material platform. When we think of in relation with this body, that is material platform. Anything done in consideration of this body… This body means senses. The body means the senses. That means anything which we do for sense gratification, that is material. And anything which we do for the satisfaction of the Supreme, that is spiritual platform. That's all. So we have to discriminate "Whether I am working for sense gratification or whether I am working for the satisfaction of the Supreme?" If this art we can learn, then our life becomes spiritualized. Spiritual life does not mean that we have to change something of these activities which we are, already we are engaged, or our form of the body will change to something extraordinary. Nothing. The same body, the same feature, the same activity, same engagement-everything same. But we have to know the art, "Whether these activities are being done from the spiritual platform or from the material platform?" If we can discriminate in that way, as Lord Kṛṣṇa advises to Arjuna, dūreṇa hy avaraṁ karma buddhi-yogād dhanañjaya: "O Dhanañjaya…" Dhanañjaya is another name of Arjuna. "My dear Dhanañjaya, buddhi-yogāt, by your intelligence…" And as we have explained, buddhi-yoga means devotional service to the Lord. So on the criterion of buddhi-yoga, on the criterion of devotional service to the Lord, you have to do everything. That is the, I mean to say, technique. That is the technique. Dūreṇa hy avaraṁ karma buddhi-yogāt, buddhi-yogāt. You have to use your intelligence, "Whether I am doing this on the platform of pure consciousness or on the platform of this body?"

Now, in the beginning you require a guide. Without guide, it is not possible. Anything which you want to learn in the beginning, any art or science, you require a guide. Without guide… Just like a small child, when he begins to walk, he requires the help of his elder brother or sister or father or mother to catch, and one step, one step, one step, one step… But when he begins to walk independently, then he doesn't require any help. Similarly, to learn this art, "Whether I am acting on the spiritual platform or on the material platform," you require a spiritual master, guide. And this is called dvija, or the second birth. When you catch hold of a bona fide spiritual master just to guide you to act on the spiritual platform, then your second life begins. It is called dvija. So this life is so important that one must begin it. One must begin it. There is no alternative. If a man is intelligent enough, if at all he wants to make his life successful, this must he do. That is the injunction of the Vedas. The Vedas says, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This abhigacchet is the form of verb which is imperative, "You must." Abhigacchet. This, this form of verb is used when the sense is "You must." So the Vedic Upaniṣad directs that tad-vijñānārtham: "In order to be situated, or in order to learn how to act on the spiritual platform, you must seek out a bona fide spiritual master who can guide you." So Kṛṣṇa, Arjuna has selected Kṛṣṇa as the spiritual master. We have already explained that Kṛṣṇa, Arjuna surrendered unto Arjuna (Kṛṣṇa). And Nārada says that "Even after, I mean to say, neglecting…" Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. Now, Nārada says that "If somebody neglects all other duties, all other duties…" Tyaktvā sva-dharmam. Sva-dharmam means every particular man has got some particular form of duty. Every particular man. You have got some duty, I have got some duty, everyone. Nobody is dutiless. Now, Nārada says, "Even sacrificing the so-called duties, if one takes absolutely unto the spiritual life, then he is not loser. He's not loser. On the contrary, one who does not take up this important path and remain engaged in the so-called duties, he's a loser. He's a loser." It is a very important point.

Now, Bhagavad-gītā also confirms that, once begun, this spiritual life, then he's not loser in the sense that his human life is guaranteed in the next birth. In the ordinary duty, you do not know whether you'll have again this human body or not. There is no certainty. That will depend on your quality of work. But here, if you begin your spiritual life, sacrificing all other duties, then your next life as human being is guaranteed, guaranteed. You'll find in Bhagavad-gītā that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Bhraṣṭa. Bhraṣṭa means one, yoga-bhraṣṭa, one who is prosecuting the yoga system… The yoga sys… Yoga system I have already explained. Yoga system means the transcendental process by which we realize ourself, we link up our life with self-realization. That is called yoga. Now, now, somebody begins this yoga of self-realization, but for unfortunately he cannot prosecute the task in a nice way, and sometimes he falls down, falls down from the path. Still, there is encouragement that "You are not loser. You are not loser. Because you will be given a chance next life, and that next life is not ordinary next life." That next life is śucīnāṁ śrīmatāṁ gehe: "You'll have your birth next life either in a very rich family, or in the family of very highly advanced, educated father." Śucīnāṁ śrīmatām. Śucīnām means… I have explained to you the, the life of a brāhmaṇa, brahminical culture. Śuci means brāhmaṇa. Brāhmaṇa means one who knows spiritual life, how to conduct. And he has got other qualifications. Then he's called śuci. And the, the, the opposite word of śuci is called muci. So we need not explain what is muci, but śuci, śucīnāṁ means highly cultured brāhmaṇa. And śrīmatām. Śrī means wealth, śrī means wealth, opulence, beauty and all these things. That means very aristocratic family, very aristocratic family. So he's given chance to get his birth in two places. One who is, I mean to…, not successful. The successful, oh, what to speak of him! The successful goes back to Godhead directly. And even one is unsuccessful, half-finished, then he is given chance to take his birth in two kinds of family. One set is śrīmatām. Śrīmatām means very well-to-do, rich family. And other is very well polished, cultural brāhmaṇa family.

Why? Now, there is the chance. There is the chance of spiritual culture, very nicely. Of course, here, in your country, aristocratic family, just like Rockefeller family, or Ford family… There are many rich families here. I do not know what are their activities, but in India, the aristocratic family, they have got particular spiritual function. Each and every aristocratic family has so many temples, so many temples. And I have already informed you that one of the aristocratic family in India, Sir Padampat Singhania, he's a very big. He's as equal to your Rockefeller family. And I wrote him that "I want to start here one Rādhā-Kṛṣṇa temple and I want your help." He has immediately agreed, "Swamiji, I shall spend for a nice architectural, Indian pattern temple in New York if I get exchange sanction." You see? So my putting you, putting this statement is that even up till now, Indian aristocratic family, they are so much religiously inclined that immediately on my proposal he's agreed. He's agreed, "Yes. I shall construct a temple." So that aristocratic family has the facility. In every Indian aristocratic family you'll find they have got their particular temples and temple worship, and they go, they offer their respect, and do their business as it is. There is no harm. So by, side by side with material activities, they have got the chance of spiritual… Now, this particular family I am speaking to you, Singhania family, you'll be very glad to learn that how they are family arrangement… They have got a temple, Dvārakādhīśa, a Rādhā-Kṛṣṇa temple, just like this picture. They have got a very nice temple, and that temple has got some property. And the, that property, out of the property, one of the land is leased out to this Singhania Organization business. So they pay rent to the Deity. You see? Similarly, the Deity has large income. And they spend also in so many ways. If we have got the chance of starting a temple here, we shall also let you know how to spend for spiritual consciousness. Yes. Now their family duty is that they are, this Singhania, Sir Padampat Singhania, they have got four or five brothers, and the mother is still living. And the order is that each and every family member must go every day and pay respect to the Deity. And if somebody is absent one day, then he must be fined. A fine is imposed. The, the big brother, Sir Padampat Singhania, if he's absent one day to pay respect to the Deity, he's fined ten rupees, or ten dollars. You see? And, and next day the brāhmaṇa, or the pūjārī, the worshiper engaged, he goes to collect the fine. He presents, "Yes, yes. I am sorry. Yes. Here is my fine." (laughs) So of course, this is self-imposed, but the idea is that they are spiritually conscious in this way. "Oh, I did not go yesterday to offer my respect to the Deity, Kṛṣṇa. So I must pay fine." This is also spiritual consciousness. This is also spiritual consciousness.

So the whole thing is that life should be molded, molded in such a way that in every step or action, we shall feel the presence of the Lord. That is spiritual life. That is spiritual life. You need not change your present occupation. Just like the example, this Singhania family, they do not change. They are doing just like ordinary… But they are always spiritually conscious. The aim is, aim is toward Kṛṣṇa. That is very nice example. It is very ordinary. Everyone will understand it. Now, suppose a man or woman is in love, and the man is a third person, beyond the husband of the wife, beyond the, of the woman. Now, it is a, it is a example given in scripture that the woman who is fallen in love, the woman of man with other woman, other man, opposite sex. So he may be engaged in so many duties, but his mind is always to that point when he or she will meet his lover. With all his duty, or her duties, during the daytime, she or he always thinks, "Oh, when that moment will come when we shall meet together?" That means the mind is always there. The example is said because when there is ecstasy, when there is ecstasy of love, even within our, within the midst of our multifarious duties, we can remember that thing always. Similarly, God consciousness, we shall have to mold our life in that way that in the midst of our very grave duties, serious duties, we shall always remember the Supreme, the Supreme, in every step. That discrimination, that much love, we have to develop. And therefore we require guide, how to develop. How to develop that, we require guide. We haven't got to change anything. Let us, let us remain our, in our position, but at the same time, simultaneously, side by side, let us have spiritual culture. Just like we are holding this class. This is also spiritual culture, śravaṇaṁ kīrtanam [SB 7.5.23]. With your multifarious duties you come here thrice in a week and try to understand. This is also spiritual culture. This will not go in vain. This will give you impression. Even you stop coming here, that impression will never go. I tell you the that impression will never go. It is such a thing. But if we take it up very seriously and go on molding our life in that way, then it becomes quickly successful.

Now, suppose even there is no loss by falling down from this path, that does not mean that we should neglect it. No. Formerly, in Medical College of Calcutta the students who failed in the final examination, they were given some title, L.M.S., "License in Medical, Medicine and Surgery," L.M.S. And those who passed, they were given the title M.D. or M.D., just like that way. So even by failure, they would get some title and allowed to practice as medical man. But that does not mean that we may try to fail also. No. The aim should be to become successful, not to fail, not to fail. Even though we are in failure, still, there is profit undoubtedly, but we should not aim to that objective. We should, we should be determined that in this very life we must have a spiritual realization perfectly so that, as you'll find in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"He Kaunteya, Arjuna…" Arjuna's another name is Kaunteya because his mother's name is Kuntī. Therefore he's sometimes addressed by Kṛṣṇa as Kaunteya, "the son of Kuntī." Kaunteya means the son of Kuntī. So, "O My dear son of Kuntī, anyone who knows perfectly about the Lord's incarnation, why does He come, what are His activities, and what is His original constitution, form, etc., the science of God-if anyone knows, simply by knowing, simply by knowing…, the theoretical knowledge…" What is his profit? Simply by knowing… Now, tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "Then for him the profit is that after giving up this body, he hasn't got to take birth again in this material form." Tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] "He comes directly to Me." Simply by knowing. Just like you are coming here. Apart from doing any practical work… If you do some practical work, oh, it is very, very nice. Even if you do not know any practical work, simply you give your reception, aural reception, submissive aural reception, and understand that what is the nature of God, what is the nature of our self, what is the relation between God and myself, what is this world, what is my relation with this world, so many things, simply if you hear and have an idea, then, even then, you'll be free from this material bondage. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

Therefore, as Lord Kṛṣṇa says that,

dūreṇa hy avaraṁ karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ
[Bg. 9.49]

"Don't be miser. Don't be miser." Miser… We have already explained in our last meeting what is the miser and what is a brāhmaṇa. The opposite word is brāhmaṇa. Miser means this valuable body, who does not properly utilize it; simply they utilize this body for sense gratification and nothing more. They are kṛpaṇa. Kṛpaṇa means miser. Miser, who does not utilize the asset given to him, he's a miser. Miser. He's not liberal. One should be liberal.

There is a paṇḍita, learned man. His name is Cāṇakya. If you, some of you, had been in India, in New Delhi, where foreign ambassadors are settled, in New Delhi, capital of India, there is a quarter which is called Cāṇakya Purī. Cāṇakya Purī. This Cāṇakya Purī has been named due to the name of this gentleman, Cāṇakya. He was a great politician and prime minister during the reign of Emperor Candragupta. Long, long years before. He was a great politician. So his politics are studied in higher, M.A. class, and so he has got some, he has got a book which is called Cāṇakya Śloka and some principles of morality, some principles of morality. So we, in our childhood, we had to study that small book, Cāṇakya Śloka. So in that principles of morality even Cāṇakya Paṇḍita says that sannimitte varaṁ tyāga vināśe niyate sati. Vināśe niyate sati: "Oh, this body, this body is destined to be destroyed. You cannot protect it. It is to be destroyed." Sannimitte varaṁ tyāge vināśe. Vināśe means it is sure to be destroyed. "As sure as death." There is nothing sure as death. Therefore this body should be utilized, sannimitte, for purpose of spiritual realization. Before it is finished… In all the śāstras, this is the advice. This is the advice. The dog's body will be finished, and the man's body will be finished, but what is the difference of dog and man? The dog does not know how to utilize his body, but we are given instruction in so many books of knowledge, how to utilize this body. So Cāṇakya Paṇḍita says that sannimitte varaṁ tyāga. You have to give up this body. Why don't you give it up for the highest cause? Highest cause. This is the highest cause, spiritual realization. Somebody's offering his body for country's cause. Somebody's offering body for the society's cause. Or somebody's offering body for theft case or some murdering case. We have, everyone has to offer his body at the end. But the man who sacrifices this body for the purpose of self-realization, he's the most intelligent man. Sannimitte varaṁ tyāga vināśe niyate sati. You'll have to meet death, undoubtedly, but before meeting death… [break]

…as fully spiritualized. This is the instruction given. Buddhau śaraṇam anviccha kṛpaṇāḥ: "Don't be miser. Don't misuse this great opportunity."

buddhi-yukto jahātīha
ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam
[Bg. 2.50]

Yogaḥ karmasu kauśalam. Kauśalam means expert trick, expert trick. Just like there are two men working. One man is very expert; another man is not so expert. Even in machinery. There is something wrong in the machine. The, the man who is not very expert, he's trying whole day-night, how to adjust it, but the expert comes and at once sees what is the defect, and he joins one wire, this way and that way, and machine becomes start. Hrzum, hrzum, hrzum, hrzum, hrzum, hrzum. You see? Just like sometimes we, we find difficulty in our, this tape recorder, and Mr. Carl or somebody comes and rectifies this. So everything requires some expert knowledge. So karma, karma means work. We have to work. Without working even our, this body and soul cannot go. It is a very misconception that for one who is a…, for spiritual realization he hasn't got to work. No, he has got to work more. Persons who are not for spiritual realization, they may be engaged in work for eight hours only, but those who are engaged for spiritual realization, oh, they are engaged twenty-four hours, twenty-four hours. That is the difference. And that difference is… You'll find that on the material platform, on the bodily conception of life, if you work for eight hours only, you'll feel fatigued. But spiritual purpose, if you work more than twenty-four hours… Unfortunately, you haven't got more than twenty-four hours at your disposal. Still, you won't feel fatigued. I tell you. This is my practical experience. This is my practical experience. And I am here, always working, something reading or writing, something reading or writing, twenty-four hours. Simply when I feel hungry, I take some food. And simply when I feel asleep, I go to bed. Otherwise, always, I don't feel fatigued. You can ask Mr. Paul whether I am not doing this. So I take, I take pleasure in doing that. I don't feel fatigued. Similarly, when one will have that spiritual sense, he won't feel… Rather, he will, he will feel disgusted to go to sleep, to go to sleep, "Oh, sleep has come just to disturb." See? He wants to lessen the time of sleeping. Then… Now, as we pray, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. These six Gosvāmīs, they were deputed by Lord Caitanya to discuss this science. They have written immense literature about it. You see? So you'll be surprised that they were sleeping only for one and half hours daily, not more than that. That also, sometimes they forego. You see. Now, so much busy in spiritual activities, kṛṣṇotkīrtana-gāna-nartana-parau…

So spiritual life is so sublime and so invigorating that you won't feel fatigued. Won't. Once… You have to be engaged. And as you are engaged actually in spiritual life, you won't feel fatigued. You'll be fearless, and your life will be always blissful. These are the symptoms. So yogaḥ karmasu kauśalam [Bg. 2.50]. So Lord says that the, that this spiritual platform is the karmasu kauśalam. Kauśalam means expert service, expert, kauśalam. Kuśala. Kuśala means auspicious, and from kuśala, it comes to kauśala. That means if you learn the trick, how to work on the platform of yoga, then that is the highest technique of doing work. Buddhi-yukto jahā… And result of that work, what is that? Now, buddhi-yuktaḥ. When you work from the spiritual platform with your intelligence, then jahāti iha ubhe sukṛta-duṣkṛte. Sukṛta-duṣkṛta. Now, for ordinary work, if you do good work, then you have to take good result.

And if you do bad work, or sinful work, then if you have, you have to take the effect of such bad and sinful work. Sukṛta and duṣkṛta. But one who works from spiritual platform, he hasn't got to take the result of good work or bad work. Because he is transcendental. He has no good work and no bad work. Everything transcendental work. Everything transcendental work. That… Just like take the example of Arjuna. He was thinking that "Fighting of this nature is not good for me." That was his problem. And…because he was thinking on the bodily platform. The same Arjuna again took to fighting. Does it mean that by understanding Bhagavad-gītā he took to bad work? No. Just try to understand. He declined to fight. He thought that "Fighting for me with my relatives is not good." That was his conclusion. And actually, from material platform… Suppose two brothers, we are. We are going to fight for something, and if a third person comes, if he advises that "You are two brothers. Why you are fighting? Just have it and it can be settled," that is good actually. But the Arjuna, from practical point of view, or from the materialistic point of view, he was good that he was declining to fight. And Lord Kṛṣṇa was inducing him to fight. So does it mean that Lord Kṛṣṇa was inducing him to the bad course? No. He was inducing him to a course which is beyond good and bad, transcendental. In the… From the material platform, even if you do good work, that is also not good. That is also not good.

Now, now according to scripture, now, one who does good work only, no sinful work, then what is the result of his good work? Oh, he gets birth in a good family, in a higher planet, or very rich man, or very educated man, very beautiful man. These are the result of good work. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Four things are obtained by good work. You get very good birth, high parentage, janma. You get very good wealth in wealthy family, or you earn millions and millions dollars. You don't think that simply by laboring, one can earn millions and millions dollars unless he has got in the background very good work. You see? Otherwise, everyone is trying to earn millions and billions, but somebody's earning very quickly, without any effort, and somebody, whole life working, he does not get even sufficient for the maintenance. So these are the result of good work and bad work. So janma-aiśvarya-śruta. High education, to become very highly learned man, that is also due to good work. And to be very beautiful, that is also result of good work. Janma-aiśvarya-śruta-śrī. Śrī means beauty. And bad work is just opposite. Now, good work or bad work, now, when you take your birth in a good family, when you are very much educated, very much beautiful, but still, you have to accept the, I mean to say, triple miseries of material existence. That you cannot avoid. That you cannot avoid. Because you are very rich man, you cannot avoid your death. You cannot avoid your disease. You cannot avoid your old age. Similarly, as the man who is poor man, he is also cannot, he also cannot avoid old age, he cannot avoid death, he cannot avoid disease. Similarly, the troubles of material existence is there, both in good life and bad life. But when you work transcendentally, neither good nor bad, for the sake of the supreme consciousness, transcendental position, you don't get this material birth at all. Therefore that is real good. You are above this birth, death, old age and so many troubles, miseries of life.

So Lord Śrī Kṛṣṇa says that buddhi-yukto jahāti. If you work from the transcendental plane, or spiritual platform, then you get rid of all the results of good work and bad work. Don't be attached by, either by good work or bad work. That is the technique. A transcendentalist who wants to work from spiritual platform, he has no botheration, "Whether I am doing good or bad?" He has only to see, "Whether I am doing, acting on the platform of spiritual consciousness or material consciousness?" That's all. Even a apparently bad work by such person on the spiritual consciousness, is also good, supreme good. Not only good, but supreme good. Just like you see the example of Arjuna. From material point of view, he was right that "It is not good to fight with my brothers." That is right from material point of view. But when he learned Bhagavad-gītā, he fought with the same brothers. With the same brothers. That means that after learning Bhagavad-gītā, after taking lessons of Bhagavad-gītā, he did not become a bad man. No. He become a transcendental man. Transcendental man. Because that fighting, he accepted on the instruction, on the desire of the supreme consciousness, Kṛṣṇa. That is the technique. So similarly, when we mold our life in such a way that we have to act on the direction of the supreme consciousness, then our life becomes sublime, spiritual.

Now, as I have already explained to you, that we require a guide. We require a guide. That guide should be the representative of Kṛṣṇa. Otherwise, he cannot be guide. Just like Kṛṣṇa was the guide of Arjuna directly. Now, here we haven't got Kṛṣṇa directly, but how to have a guide? That guide means he must be a representative of Kṛṣṇa, representative of Kṛṣṇa. How one can become representative of Kṛṣṇa? That means one who follows the instruction of Kṛṣṇa. Just like you take a, take for example a lawyer. What do you mean by lawyer? One who understands the lawbooks very nicely. He's a lawyer, a representative of law. Similarly, here in the Bhagavad-gītā, there are instructions of Kṛṣṇa, and a person who understands these instructions rightly… How to understand that instruction rightly, that is also in this book. You haven't got to seek elsewhere how to understand Bhagavad-gītā. The how to understand Bhagavad-gītā is already prescribed here. That I shall explain to you, when you go to the Fourth Chapter. Now we are on the Second Chapter. When you go to the Fourth Chapter, how to understand Bhagavad-gītā, that is also mentioned there. So according to that process, if somebody understands Bhagavad-gītā and in his life he practices in that way, just like a lawyer who has passed the law examination… Similarly, one who understands Bhagavad-gītā as it is, without any wishful interpretation for his own purpose… No. Bhagavad-gītā as it is, as it is instructed to Arjuna. If there is somebody who understands Bhagavad-gītā in that way, he is the representative of God. He is the representative of Kṛṣṇa, and one should accept such representative of Kṛṣṇa for his guide. Then, actually, as much as Arjuna was guided by Kṛṣṇa, then similarly, that person who takes the shelter of the guidance of a person who is fully, I mean to say, aware, fully conversant with the science of Kṛṣṇa, he can guide you nicely and for your spiritual life as Lord Kṛṣṇa has guided Arjuna for his spiritual life.

Thank you very much. Any questions? (end)
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Bhagavad-gītā 2.51-55

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New York, April 12, 1966
Prabhupāda:
karma-jaṁ buddhi-yuktā hi
phalaṁ tyaktvā manīṣiṇaḥ

janma-bandha-vinirmuktāḥ
padaṁ gacchanty anāmayam
[Bg. 9.51]

Now, last, in our last meeting, we were discussing this verse, that karma-jam, every action, every activities that we are engaged in, it has got a reaction. Any activity, it has got reaction. And that reaction is another bondage for me. Now I am engaged in one action, and I am producing another reaction. Now, at the present moment, I am bounded by one kind of activities, and I am producing another kind of activities. Just like in the cinematographic spool, there are hundreds and thousands of pictures. One picture passed, another picture present, and another picture is ahead. The whole picture, when put into the machine, it represents some activity. So we are bound up by nature's law in such a way… Why nature's law? Even in your state laws, we are bound up by so many laws.

So this is our position. This is called conditioned stage of life. There is no freedom. The so-called freedom… We declare that "I belong to the free nation. I am free." These are all simply mental speculation. There is no freedom. So long I am bound up by the conditions of nature, there is no freedom. Now, here is a chance… Lord Kṛṣṇa says that karma-jaṁ buddhi-yuktā. Now, here is an opportunity for you. In human form of your life, you have got sufficient intelligence, and the Lord Himself is before you to enlighten your intelligence more and more. Here is the book. This book, what is spoken by Lord Kṛṣṇa, and Kṛṣṇa is not different. Because Kṛṣṇa, or the Lord, is on the absolute plane. Don't think that Kṛṣṇa is absent. Kṛṣṇa is present here. There is a verse in Bhāgavata, tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ, that, "I… My dear Nārada,…" Nārada is a great devotee. Perhaps you, who are accustomed with Vedic literatures, you have heard the name of Nārada. So Nārada is a great devotee, and the Lord assures him that, "Don't think that I am living in the kingdom of God, or I am living in the heart of a great mystic, or somewhere else, somewhere else… People may think. But I am living in that place where My sincere devotees assemble and discuss about Myself."

So here we should always understand that if we sincerely and seriously take up the message of the Bhagavad-gītā as it is, without any, I mean to say, adulteration… Sometimes it is adulterated by… Because Bhagavad-gītā is a very authoritative book, and it is popular all over the world, sometimes people take advantage of this book and present their own theory in an adulterated way. Not to speak of others… I may tell you frankly that even in our country, the greatest, I mean to, saintly politician, Mahatma Gandhi, he propounded a philosophy of nonviolence. Perhaps you know, every one of you, that he propounded nonviolence, and he wanted to prove nonviolence from Bhagavad-gītā. He has got an annotation of Bhagavad-gītā, and he has tried to prove that Bhagavad-gītā, there is proof, nonviolence. But actually, Bhagavad-gītā is being spoken in the battlefield, where everyone is prepared to start violence. Simply for a moment, when Arjuna was disturbed in his mind, that "How can I fight with my relatives and friends and sons and grandsons and so, so many things?" Bodily relations. And the Bhagavad-gītā was spoken. So that is a practical thing that Bhagavad-gītā was practically spoken to induce Arjuna to adopt violence. Now, Mahatma Gandhi, his philosophy was nonviolence. How could he prove that Bhagavad-gītā gives evidence of nonviolence? No. Therefore, anyone, Mahatma Gandhi or anyone, who has got his own ulterior motive, to prove it from the topics of Bhagavad-gītā, he must adulterate it. But that is not the process of reading Bhagavad-gītā. Bhagavad-gītā, how to read Bhagavad-gītā, that is stated in the Bhagavad-gītā. When we come to the Fourth Chapter, we'll know. So anyway, apart from the process of… But rest assured, we are speaking here of the Bhagavad-gītā as it is. We are not going to add, add in it something for fulfilling our own philosophy, our own points of view.

Now here Lord Kṛṣṇa says that if you want to get rid of this entanglement of… What is that entanglement? Now, janma-bandha, janma-bandha. Oh, it is a great entanglement. People do not take it very seriously. Birth. Birth means, as soon as birth… Only the one word has been used here, janma. Janma means birth. Birth means other things. Birth means death. Birth means old age. Birth means disease. Whenever there is birth, the other things are corollaries. They'll follow. Your birth means… A son is born. Oh, you are very glad, "I have got a son." But if you study philosophically, no, birth is not. He is not born. Death is born. Because the growing of the child means he is dying. It is dying. The dying process. The very day, the very moment the child is born, the dying process begins. So we do not know that it is not birth. It is death. This is called māyā. This is called illusion, that death is born and we are jolly that there is birth of a child. This is called māyā. So everything, from the beginning of our birth, we are illusioned, illusioned. And that illusion is so strong that it is very, very difficult to get out of it. Whole thing is illusion. The birth is illusion. This body is an illusion. And the bodily relationship, the country is illusion. The father is illusion. The mother is an illusion. The wife is illusion. The childrens are illusion. Everything illusion. Everything illusion. And we are compact in that illusion. We are thinking that we are very much learned and very much advanced and so many things we are imagining. But as soon as death comes, the actual fact, the beginning of death, then we forget everything. We can forget our country. We forget our relatives. We forget our wife, children, father, mother-everything gone. You see? If it is a fact that I am soul, eternal, then it is a fact also that in my previous life I had my country. I had my children. I had my home. I had my father. I had my everything. But can you remember any of these things, what you were in your previous life? Either human, human-born life or either animal life, you cannot… Death means forgetful. We have forgotten everything. Actually, there is no death for the soul. Just like you are… At night, you go to sleep. So that is a sort of death. And again you get up in the morning. So death is something like that. Death is sleeping for seven months. That's all. Without any consciousness. For three, three months without any consciousness. Or, say, seven months. Death means forgetfulness. Just like at sleep, we forget everything, what I am, where I am sleeping, who I am, what is my identity, identification, everything forgotten. Then again, as soon as I rise up in the morning, I remember, "Oh, I am such and such officer. I am such and such father, such and such husband, and I have got to do such and such things." Everything remembered. But during your sleep, you forget everything. Similarly, death means from the time of your leaving this body and entering into the womb of another mother, and so long another body is not developed, you remain unconscious. And as soon as another body's developed within the womb of the mother and the time is up to come out, then again you remember.

So practically there is no death. Death means changing the body. We have already discussed this point. Now… But that janma, that birth, oh, it is stated here that it is a bondage. Janma-bandha. Bandha means bondage. Practically there is similarity in English. It is called bandha. And in English, bond. There is similarity of sound. Janma-bandha. So this janma, so long, so long your mind will be absorbed in the activities of this material world, you are sure to take birth again. So that activities, by intelligence, have to be purified in such a way that it will not affect you. It will not affect you. That is the tactics. This tactic… So we should be very serious.

We should be very serious that many, many lives, many, many lives we have passed, but there was no opportunity to get out of this tribulation of birth, death, old age and diseases. Now here is a chance. Here is a chance in the human form of life. So every intelligent man should take advantage of it, and you can get assistance from these authorized books of Bhagavad-gītā and Śrīmad-Bhāgavata. And also expert advice, knowledge. So we should not miss this opportunity. And then the question is, "Suppose my, after this, after quitting this body, the present body, I don't get janma. Then what is happening to me?" It is al… That is also stated here. Janma-vi…, janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayam. Anāmayam. Āmayam. Āmayam means contamination. Āmayam, contamination. So this contaminated life, as soon as we give up this contaminated life, then our promotion is in the uncontaminated atmosphere, anāmayam. Anāmayam. Anāmayam means Vaikuṇṭha. Vaikuṇṭha means where there is no anxiety. I think about this anxiety we explained to you in our last meeting.

So we are, we are getting promotion. We are getting promotion to a life where there is no birth, no death and no disease, no old age. And that means we come to our normal life. Normally, we want. Nobody wants disease. Nobody wants death. Nobody wants old age. Nobody wants to suffer the suf…, I mean to say, the miseries of birth. Oh. There are great miseries when you are in the womb of the mother, all tightly packed up and in a bag, suffocated bag. We do not (know) how do we live even. And if we put again into that position, it will be very difficult. You cannot live for a few seconds. But by the arrangement of nature, or God, we live within the womb of our mother for ten months in that position. But we have forgotten. But just imagine in how much trouble I was. That is, these things are to be thought. That is intelligent thought. Now, here is a chance that you can get rid of these, all these miseries-the miseries of birth, the miseries of death, the miseries of old age and miseries of, I mean to say, disease.

Now, this… Now we are speaking the synopsis; the Bhagavad-gītā, this Second Chapter is the synopsis, what will be elaborately explained. Not very elaborately, but still more clearly, it will be explained in later chapters. Now Bhagavad-gītā is the preliminary study of the Śrīmad-Bhāgavatam. Just like introductory, introductory study. Now, how we can practically get into such activities which will not bound me, I mean to say, in a reaction? That is explained in the Śrīmad-Bhāgavatam, that,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Ātmā suprasīdati. Ātmā means self. Our present position is that we are not happy. We are always full of anxieties. That is our present position. Now, here just the opposite word is used that yayā ātmā suprasīdati. If you want to actually, if you want actually to make yourself jolly, full of happiness, then you should search out your occupation in such a way that it will lead you to the devotional service of the Supreme Lord. Sa vai puṁsāṁ paro dharmaḥ. Para means the highest, or the transcendent. We are engaged in some, in some sort of activities. Nobody is free from activities. Even a ant, an ant, it is also engaged in activity. And the elephant. Ant is the most, I mean to…, according to our vision, the ant is very small and the elephant is very big. But everyone, beginning from the ant up to the elephant, so far our experience is concerned… There are other big animals also. We have not seen. But we can see from the description of the scriptures that there are fishes in the ocean which is called timiṅgila. So timiṅgila… You, perhaps you know that fish which is called in Sanskrit timi matsya, or whale fish, very big, sometimes hundred feet long. So there are other fishes which is a timiṅgila. That fish swallows up this fish, this hundred-feet-long. Now just imagine what must be the length of that fish's body. You see?

So in God's creation there are so many wonderful things. We have not seen all. But everyone is engaged in some sort of occupation for livelihood. Nobody is silent. Nobody is silent. According to his nature, modes of nature, and position, everyone is busy. Now the Bhāgavata says that sa vai puṁsāṁ paro dharmaḥ. Everyone busy, but when one is busy in such a work that leads to devotional service of the Lord, that busyness, that occupation, is the supermost. That occupation is the supermost. Sa vai puṁsaṁ paro dharmaḥ. Para means supermost. And that sort of occupation should be without any cause. Everything is done, everything is done, so far our duties are concerned-there is a cause. I do this because I want this. So there is a cause and effect. But this sort of busyness, this sort of occupation, which leads you to the devotional service of the Lord, it has no cause. Ahaituki. It has no cause. Why it has no cause? Just like a lover, or, say, lover, beloved, set aside. Just like mother. A mother loves the, her child. There is no cause. She does not know "Why I am loving." Automatically. Automatically, she loves. Similarly, we have got our relationship with the supreme consciousness. We are consciousness. That is accepted. Now, there is supreme consciousness also. Just let us have some estimation what is that supreme consciousness. Now, supreme consciousness… Consciousness is described in the Bhagavad-gītā: yena sarvam idaṁ tatam. The consciousness is distributed throughout your whole body. That we can make an experiment. But this consciousness is not, I mean to…, spread over all the cosmic manifestation. That is also a fact. My consciousness is spread over my body. Your consciousness is spread over your body. I do not know what you are thinking now, and you do not know what I am thinking. Therefore my consciousness, individual; your consciousness, individual. But there is the Supersoul who knows what you are thinking and what I am thinking, what he is thinking, everyone thinking. That is superconsciousness.

So superconsciousness and individual consciousness. So our relationship, the superconsciousness and individual consciousness, is eternal, eternal. They cannot be, I mean to say, separated. Therefore my position is… Just like there is superior one and the inferior one. Inferior one is subordinate to the superior one, and inferior one is to act according to the superior one. Just like it is taught here that Kṛṣṇa is the superconsciousness; He's trying to convince Arjuna that "You act according to My direction. Because you are individual consciousness, subordinate to Me, and I am Superconsciousness." And in the last phase of Bhagavad-gītā, you'll see that He summarized, Lord Kṛṣṇa summarized, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just surrender unto Me." This is the sum and substance of everything. So therefore the conclusion is that the individual consciousness should surrender to the supreme consciousness and act accordingly. That is the position of standing on the conscious plane. That is the position of conscious plane. And Bhagavad, Śrīmad-Bhāgavata also says that sa vai puṁsāṁ paro dharmaḥ, the activities, the occupation, the business, that which leads us to that consciousness, that consciousness, that "I am subordinate to the supreme consciousness," and let me act according to the supreme consciousness, without any cause, ahaituki, without… "Why I shall act?" There is no such question. It is automatic, automatic. Just like a little son, and the mother… The little son is automatically subordinate to the mother. Whatever the mother says, the child acts. The child is completely dependent. Similarly, as soon as we make our consciousness completely engaged in the service of the supreme consciousness, that is our liberated position. That is our liberated position. And in that liberated position, whatever we do, there is no reaction. That is transcendental position.

So what Śrī Kṛṣṇa says here? That karma-jam, karma-jam, that "Every, your any work which you are performing, that is creating some reaction for future enjoyment or suffering. But if you act intelligently, in collaboration with the supreme consciousness, then you'll be free from this bondage of birth, death, old age and diseases and, in your next life… This is a training period. This life will be a training period, and as soon as you are fully trained up, then the next result will be that after giving up this body you come to My kingdom." Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

So this is the whole process. So that sort of business which will lead us to the position when we shall be dovetailed, we shall be dovetailed with the supreme consciousness… Just like this morning I was giving an example. Just like one motorcar is passing on in sixty miles' speed, and a cyclist also going on. If the cyclist catches the motorcar, he can also proceed with the same speed, sixty miles' speed, without even pedalling. Similarly, if we can join our consciousness with the supreme consciousness, then our whole life becomes successful. That is the point. Now, how to join it? The religion. The whole worldly religious process is the same, I mean to say, experimental or formulas or rituals so that one may become dovetailed with the supreme consciousness. Every religion. But if we become attracted by the rituals only or formulas, and quarrel on that point that, "Oh, my Bible says like this," or I say, "No, my Vedas says like this," and the Muslim, Musselman, says that "No, my Koran says like this. Your is not right," then we become attached to the rituals only. We forget, we forget the right point. The right point is… The whole process is how to dovetail, how to dovetail myself with the supreme consciousness. Going to the church, it is not a formality, but real thing is to elevate myself gradually, to dovetail myself to the supreme consciousness of God. That is the real formula. So Kṛṣṇa says that karma-jaṁ buddhi-yuktā hi. When we are engaged in such a way, then we get rid of this janma-bandha-vinirmuktāḥ. And next śloka is yadā te moha-kalilaṁ, gantāsi nirvedaṁ śrotavyasya śrutasya ca: [Bg. 9.52] "When you are elevated to that platform, dovetailing yourself with the Supreme consciousness, then there is no more requisition for understanding the scriptures or the rituals or the religious process. You have, you are transcendental to that, all these paraphernalia." Yadā te moha-kalilaṁ buddhir vyatitariṣyati: "When your consciousness is dovetailed in cooperation with the supreme consciousness, then you are transcendental to the position of this illusory stage." Yadā te moha-kalilaṁ buddhir vyatitariṣyati, tadā gantāsi nirvedam: "At that time you become callous to all these rituals because your position and your activities are fixed up." Śrotavyasya śrutasya ca: "Whatever you have heard and whatever you have to hear in the future, all finishes."

Therefore the whole thing depends how to adjust ourself to that supreme consciousness. And if we cannot… The next verse in the Śrīmad-Bhāgavata says that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Śrama eva hi kevalam. If by performing all religious rituals very nicely and very perfectly, if we fail to dovetail ourself with the supreme consciousness, then all our labor for performing these rituals and religious performances, they become only labor of love. It has not produced anything substantial, anything substantial. Nanu niṣkarmāṇi karmāṇi kurvata me.(?) This is the question of Arjuna, that "When I shall be self-realized by doing work without any fruitive result, so what will be the position of my self-realization?" That, in that, in answer to that question, that "When you shall be callous to all religious rituals and scriptural injunction and simply you shall be engaged in the, in the dovetailing business of with the superconsciousness, then you are in transcendental position of all religious rituals and all conception of religious ceremonies and everything." That's it. But in the beginning you require all these things. Therefore Bhāgavata says that that sort of religion which elevates you to that consciousness, that is the supreme type of religion.

śruti-vipratipannā te
yadā sthāsyati niścalā
samādhāv acalā buddhis
tadā yogam avāpsyasi
[Bg. 9.53]

This is the position of yoga. Yoga, samādhi. Samādhi means to be always in the, situated in the superconsciousness, situated in the business of dovetailing with the superconsciousness. That is called samādhi. Bhagavad-gītā. Śruti-vipratipannā te yadā sthāsyati niścalā. You are not deviated even by hearing so many other things. If you are not deviated, then that position is called samādhi, and that position is the highest position of your life.

Now, Kṛṣṇa is being questioned by Arjuna that "What are the symptoms of such person who is already in that position of dovetailing the individual consciousness with the superconsciousness? What are the symptoms?"

arjuna uvāca
sthita-prajñasya kā bhāṣā
samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta
kim āsīta vrajeta kim
[Bg. 2.54]

Now Arjuna says, "My dear Kṛṣṇa, will You kindly explain what are the language? How a person who is already in transcendental position, how does he speak? How does he act? And how does he live? How does he move?" All these things. Because in our present life, we have to act. Activity is not stopped. Simply the activities are to be dovetailed in a certain way that we can join ourself with the superconsciousness. Now, when such thing is performed, when actually one is dovetailed with the superconsciousness, what are the symptoms of his life, this is being questioned by Arjuna. And Lord Kṛṣṇa, śrī bhagavān uvāca. You will find always in Bhagavad-gītā that although Kṛṣṇa is speaking the words, ”Bhagavān” is used. Because Kṛṣṇa is, Kṛṣṇa… The very word means the Supreme Personality of Godhead. Just like we have recited the śloka,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So Kṛṣṇa and Bhagavān is identical. So here you'll see, in the Bhagavad-gītā, instead of mentioning that Kṛṣṇa said, when Arjuna speaking, it is clearly said that ”Arjuna said,” but when Kṛṣṇa is speaking, it is said śrī bhagavān uvāca: ”The Personality of God is speaking.”

Now Śrī Kṛṣṇa answering the symptoms of the self-realized personality. So what is that? First symptom is,

prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate
[Bg. 2.55]

The first principle, or the first symptom of a self-realized soul is that he does not make any plan for his prosperity. Because we are always busy in making plan, ”Now, after this, we shall do this. After this, we shall do this.” But one who is self-realized, he has no plan. Because he has dovetailed himself with the supreme consciousness, so for himself he has nothing to do. He simply depends. He simply depends on the supreme consciousness. It is very elevated stage. You see. But completely, he surrenders himself and… But we should not be, I mean, imitating this. This is, of course, spoken for the highest stage. But we should… Without coming to that highest stage, we should not imitate. When Kṛṣṇa is asked, He must give the proper answer; so He's giving answer that prajahāti yadā kāmān sarvān pārtha mano-gatān. Because our mind is the factory of creating so many plans, so many plans. But one who has dovetailed himself, he has nothing to do for planmaking because everything is taken up by the supreme consciousness. He has simply to follow. Therefore he has, for himself, he has no plan. He has no plan. This is the first symptom. But without reaching that stage, we should not pose ourself, that ”I have nothing to think. I have nothing to speak of future, past or anything.” No. Gradually, we shall come to the stage when there will be everything done automatically. But in, in the present moment, in the present moment, we should give up planmaking, but we shall, we shall have to take up the plan of the supreme consciousness. Personally, we shall not make any plans. But we have to receive the plan from the supreme consciousness. That will be our position. Just like an apprentice. He is working, he is working in the apprenticeship. He should not present his own plan. But he has to take plans of work from his superior. Then he will learn. And when he's accustomed, when he's elevated, then he'll be able to make independent plans. Although not independent always, but even it is higher officer, everyone has to consult the higher authorities. Similarly, this means that I shall not independently make any plan, but I must accept the standard plan which is coming directly from the supreme consciousness through a channel. Through a channel. You have to seek that channel.

So that channel is called… You'll find it in the Bhagavad-gītā, in the Fourth Chapter, paramparā, paramparā, disciplic succession. Disciplic succession. The words, the plan and the instruction which is coming directly from Kṛṣṇa, that thing we have to accept. We shall not make any our own plan. That is the way of making progress. Now, this disciplic succession, as we have accepted, this disciplic succession comes from Kṛṣṇa. Just like Kṛṣṇa is instructing Arjuna. Kṛṣṇa is instructing Arjuna, and we have to understand how Arjuna has understood Kṛṣṇa. And if we follow the understanding of Arjuna, then we are following the paramparā system, or the disciplic succession. That is the process. Now, in the Tenth Chapter, in the Tenth Chapter you'll find that how Kṛṣṇa is understood by Arjuna. After hearing not all, at least seventy-five percent of the instruction of Bhagavad-gītā, the estimation of Arjuna is stated in the Tenth Chapter. He says that… I think that I may… (long pause, pages rustling) Here. Arjuna, after understanding Kṛṣṇa, after His instruction, he said that, automatically he said,

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]

”Kṛṣṇa, now I understand it that you are Paraṁ Brahman.” Paraṁ Brahman means the, the Supreme, supreme spiritual identity. Every one of us is Brahman. You are Brahman. I am Brahman. Every living entity is Brahman. Because he's not this matter, he's spirit soul. Whoever is spirit soul, he is called Brahman. But Kṛṣṇa is addressed here, Paraṁ Brahma. Just like we recited that śloka, the verse, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara, every one of us, īśvara. The translation of īśvara word is ”god.” Now, god, god means, īśvara means controller. So every one of us is controller, but Kṛṣṇa is the supreme controller. He has no controller. I am controller, I am Brahman, but at the same time, I have got superior controller over me. But Kṛṣṇa is called Paraṁ Brahma, or the īśvara parama, the supreme controller, because He has no controller over Him. That is the acceptance of Arjuna. This is the mode of studying Bhagavad-gītā. If we don't interpret in our own way. If we really want to study Bhagavad-gītā, then here is the confirmation by Arjuna how he understands Kṛṣṇa after hearing Bhagavad-gītā. Not only that, he also… In the Eleventh Chapter you'll find that Arjuna will request Kṛṣṇa to show him His gigantic universal form. Because he, Arjuna, as he is, he accepted Kṛṣṇa that He's God undoubtedly. But in future people may think that Kṛṣṇa and Arjuna were two friends. So out of friendly appreciation, Arjuna might have accepted Kṛṣṇa as the Supreme Personality of Godhead, but what is the evidence to us? Now, here, when Kṛṣṇa, Arjuna requested that ”Kṛṣṇa, You kindly show me the gigantic form, the gigantic universal form,” He showed. That is also described.

So the idea is that imitation God, there may be so many. Nowadays it has become a fashion. Not in your country; at least in India, it has become a fashion, that everyone is coming out and he declares himself, ”I am God. I am God.” As if the God has become a very cheap thing, and it can be had in the market, wherever you go. You see? That is not the thing. God is not so cheap thing. God is not so cheap thing. The description of God is, in the Brahma-saṁhitā is given,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The God… This material creation… We have got this information from authoritative scripture. This material creation, how it is being done? It is being done that the Supreme Lord in His form of Mahā-Viṣṇu, He’s lying on the Causal Ocean and in a sleeping mood, and with the breathing of His nostrils, so many universes are being born as seed. And when He’s taking the breathing, inhaling, the whole thing is going into Him. So such is the position of God, that by His breathings, all the universes are coming, and by His breathing… So the existence of the universe means within His breathing period, within the breathing period of the Mahā-Viṣṇu. So that Mahā-Viṣṇu is described, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣaḥ [Bs. 5.48]. That Mahā-Viṣṇu is also plenary portion of Kṛṣṇa, Govinda. That Mahā-Viṣṇu is also not the original. The original Personality of Godhead is Kṛṣṇa.

So this is a great science, what Kṛṣṇa is-Kṛṣṇa science. It is simply a synopsis; Bhagavad-gītā is only a synopsis of the science of God, and it is more explicitly given in the Śrīmad-Bhāgavata. But after all, it is a great science. If we study it very seriously, then we can understand… We should not take so cheaply that ”Here is a God, here is a God, here is a God.” No, no. God is not so cheap. God is one, and He is great. ”God is great,” as in your English language it is said, and nobody can be greater than Him or equal to Him. That is the position of God. Now here, Arjuna, he accepts Kṛṣṇa and he says that ”You are Paraṁ Brahman.” Paraṁ brahma paraṁ dhāma [Bg. 10.12]. Dhāma means in which everything rests. We are resting, everything is resting. Just like… This is scientific and practical, you know, that the innumerable planets that the, that you can see at night as, I mean to say, luminaries, stars in the sky, each and every one of them, more or less, they are all different kinds of planets. But do you know how they are floating in the space? They are floating on the sunshine, on the sun rays. They are floating. That you can see. Similarly, the sunshine is the imitation of the brahmajyoti that is coming out of the body of the Supreme Lord. So everything is resting on the shine of the Supreme Lord. Therefore He is called paraṁ dhāma. Paraṁ dhāma means ”everything resting on You.” Paraṁ brahma paraṁ dhāma pavitram [Bg. 10.12]. Pavitram. Pavitram means uncontaminated. Because we, although we are Brahman, now we are contaminated by this material body. But the Lord has no contaminated body of this material existence. We have already noted, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda… Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sac-cid-ānanda-vigrahaḥ means His body is full-full of bliss, full of knowledge, and it is eternal. That is completely distinct from this body. So when there is description of the Lord that He is formless, He is formless means He is not of this form. He has got a sac-cid-ānanda-vigrahaḥ [Bs. 5.1], a different element. Therefore He’s called pavitra. And paramaṁ bhavān: ”You are the Supreme Original.” Puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum. So ”You are Puruṣa.” Puruṣa means enjoyer. ”In the Vedic literature, about Yourself…,” āhus tvām ṛṣayaḥ sarve, ”all the great sages accept You, the Supreme Lord.” Āhus tvām ṛṣayaḥ sarve devarṣir nāradaḥ. Devarṣir nārada. I have already spoken to you about Nārada. He has also accepted Him. That means authorities. He’s quoting authorities. Not that ”I am personally accepting you as such, but there are many authorities, many authorities.” So we have to understand about the science of God from the extraordinary activities and confirmed by the authorities, accepted by the revealed scriptures. Then we have to accept. You see? Not blindly. So Arjuna is giving such evidences. Asito devalo vyāsaḥ svayaṁ caiva bravīṣi me: ”You are accepted by such authorities like that, and I have the opportunity that I hear all this from You directly. I am fortunate enough that I am become Your…, I am related in friendship with You, and I am hearing.”

So here is the evidence. Now, if you want to study Bhagavad-gītā, then you have to accept all these, this statement of Arjuna. Because Bhagavad-gītā was explained directly to Arjuna, and if you don’t accept the appreciation of the direct person who heard Bhagavad-gītā, then whom do we believe? Suppose I have heard something directly from one person. So what I am saying, another person who has no direct relation, he’s also saying. Whom do you believe? You have to believe the person who has directly heard. So here there is no doubt about it, that Arjuna directly heard Kṛṣṇa, and his appreciations are recorded here. So therefore, if we want to study Bhagavad-gītā, then we have to accept the appreciation of the direct hearer, Arjuna. If we do that, then we can get the right thing. But if we change it for our ulterior motive, as some, so many annotators are doing in the case of Bhagavad-gītā, then we shall not be able to understand what is Bhagavad-gītā.

All right, let us have some question if you have. (end)

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Bhagavad-gītā 2.55-56

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New York, April 19, 1966
Prabhupāda:

prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate
[Bg. 2.55]

Now, we have been discussing for the last few days about consciousness being dovetailed with the supreme consciousness. That is the perfectional stage of life. We are, at the present moment, in our material conditions, we are manufacturing ideas, and being baffled also because it is the business of the mind to create something and again reject it. Mind will think something, ”Yes, let me do this.” Again it will decide, ”Oh, better not to do this.” Yes. This is called saṅkalpa-vikalpa, deciding and rejecting. And this is due to our unsteady condition in the material platform. But when we decide to act according to the supreme consciousness, at that stage, there is no such duality that ”Let me do it” or ”Let me not do it.” No. There is only one thing, ”Let me do it. Let me do it because it is sanctioned by the superior consciousness.” The whole Bhagavad-gītā is based on this principle of life.

Now, the beginning. In the beginning of the Bhagavad-gītā, Arjuna, in the battlefield, he was perplexed whether to fight or not to fight. That was his problem. First of all he thought that ”My cousin-brothers, they have given me so much trouble. They have usurped my kingdom. So I must fight with them and retake my lost kingdom.” That is determination. Again, when actually in the battlefield he saw his brothers and his friends… Because it was a family quarrel, so in both the sides all the friends and relatives, they joined, either to this party or that party. But the beauty is that Arjuna became compassionate, that ”Why should I fight simply for the kingdom? How long I shall remain in the kingdom? Let me not to, not fight, let me not to fight. I'll not… I shall not fight.” That was his decision. Because he was a devotee of the Lord, this good compassion came into his mind. The other party, they did not consider it. The other party was determined to fight. Now, Arjuna was hesitating, and therefore the Bhagavad-gītā was explained. The Lord first of all tried to engage him in the battle in the ordinary way, and when he, when it was not possible and there was some arguments between Arjuna and Kṛṣṇa in favor and in, against the fighting… But at last Arjuna decided that ”Let me appoint Kṛṣṇa, the best amongst us, to advise me what to do and what not to do.” Then the Bhagavad-gītā was begun. That is the history. You have already discussed it, and you know it.

Now, here the supreme consciousness… Kṛṣṇa is supreme consciousness. And Arjuna is individual consciousness. About consciousness, I have explained several times that we are all consciousness, but we are not supreme consciousness. Supreme consciousness is the Supreme Lord. That we have to understand first, that supreme consciousness… We are consciousness undoubtedly, but we are not supreme consciousness. If we falsely claim that ”I am also the supreme consciousness,” that will be a false claim. We are not actually the supreme consciousness. Qualitatively, we are one. Qualitatively, we are one. The supreme consciousness and my consciousness is qualitatively one. But quantitatively, the supreme consciousness is different from individual consciousness. Individual consciousness is limited, and the supreme consciousness is unlimited. That… Just like you can think of your consciousness within this body… Whenever there is something painful or something itching in any part of my body, I am conscious of it. I know it, where and how it is being done. I do not know how it is being done, but I know where it is. So that consciousness, as I am conscious in any part of my body, but I am not conscious of your part of your body. Therefore my consciousness is limited. Similarly, you take the whole cosmic manifestation and the external body of the supreme consciousness. Therefore supreme consciousness is, I mean to say, conscious of anything which is taking part in any part of the conscious, supreme, I mean, manifestation. And you'll find in the Bhagavad-gītā that the supreme consciousness knows the past, present and future, but we, we are not, I mean to say, conversant in that way, that I know the present, past and future. That is my deficiency.

Now Arjuna declined to fight, and after hearing Bhagavad-gītā, after understanding Bhagavad-gītā, he agreed, ”Yes, I shall fight. Yes.” Kṛṣṇa inquired, ”Now I have explained to you everything about knowledge, about yoga, about fruitive activities, about devotional service, everything. All-round Vedic wisdom, I have explained to you. Now it is up to you to do or not to do.” Mark this. The Supreme Lord can give us instruction. We are individual persons, individual living entities, infinitesimal. The Lord is infinite, and we are infinitesimal. So Lord can advise the infinitesimal to act in a certain way, but the infinitesimal, because it has got infinitesimal independence, it can reject it also. It can accept it or it can reject it. That we have got. That individuality, that independence… [break] ”…that all other occupations you please surrender unto Me. You just try to follow Me. Then I take charge of you so that there will be no reaction of your work, and do not hesitate.” Mā śucaḥ. This very word. Mā śucaḥ means ”Do not hesitate. Do accept it. Do accept.” That is the clear declaration of the Lord. You see. This is not for Arjuna only, but every one of us because we are all in the Arjuna's position. Arjuna is a living entity, individual living entity. So we are also, every one of us, a living entity. And the supreme entity-nityo nityānām. In the Vedic literature you'll find this hymn, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Description of the Supreme. The Supreme is nityaḥ nityānām. Nityānām means… Nitya means eternal. So we are all eternal. That we have already discussed.

We are soul, spirit soul. We are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die after the annihilation of this body. We simply change the body just like we change our dress. But we are eternal. But because we are under the spell of this material energy, we do not take seriously that ”Why I shall agree to change my body life after life?” We have taken it as usual. This is our foolishness. We have got our eternal life, and in eternal life we have got immense measure of freedom, immense measure of power, almost equal to God. But we do not make any research in that part of our life. We are simply satisfied the…, to have a little more of the necessities of our, this present material life. Suppose I have got one, one hundred millions of dollars. I think, ”If I get ten thousand millions of daughters, dollars, then I shall be happy.” This is our foolishness. You cannot be happy with any millions of dollars, because you are not matter. You are spirit. You think like that, that ”I shall be happy.” No. Just like… I'll give you one example: A diseased man, a suffering man, suppose he has got severe headache. Now, he sometimes thinks, ”Oh, I am suffering. If this, instead of headache, if there would have been some other pain in the hand or feet, then I would have been glad.” It is like that. Our thoughts are like that. We don't want to get rid of the pains.

There is another very good example. Of course, that is not in your experience, but it is in our India we have got experience that on the riverside the boatman drags the boat with a rope. Have you got any experience like that here, in America? I don't think you have got. The boat is in the middle, middle of the river, and there is a big log in the middle of the boat, and that log is tied with a rope, and that rope is, I mean to say, snatched by the boatman, and the boat goes in the middle of the river. Now, while passing on the bank of the river, there are so many things which pains his, I mean to say, sole. So he is thinking that ”When I shall be very rich man, then I shall cover this bank of the river with, I mean to say, soft pillows so that when I shall go by the pillows, dragging this boat, I shall have no pain.” Now, our position is like that, that the foolish boatman, thinking that ”When I shall be very rich man, still I shall be pulling on this business.” He does not know that ”If I at all become rich man, then where is the necessity of my pulling this boat in this way?” So similarly, we want to be happy in the same way, that ”When I shall be able to cover the whole world with cushions and soft pillows to travel over it, then I shall have no pain of working like this." You see? This is our plan.

So this plan has to be rejected. The Lord says that "Your plan, so many plans, foolish plans, you should reject." Prajahāti. Now, He says… What… Arjuna inquired that "What is the sign of a person who has already dovetailed his consciousness with the supreme consciousness, sthita-prajñaḥ. Sthita-prajñaḥ means steady, steady in consciousness. So what are the signs? Now, those signs are being explained by the Lord like this. Now, prajahāti yadā kāmān sarvān pārtha mano-gatān. Now, we plan like that boatman. For our happiness, we make multi-plans, that "I shall do this. Then I shall be happy. If I shall have it, then I shall be happy." In this way. But all… We do not know that "I am pure consciousness. Any amount of my plan on this bodily conception of life, I'll never be happy." He does know it. He does not know it. He simply makes plans. You see? Because the platform on which you are standing, that platform itself is tottering, is tottering. You cannot make it stop tottering. This, this body… We have already discussed that all the miseries of our life, it is due to this body. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Mātrā-sparśās tu. All the distress and happiness that we feel in this material world, that is due to the skin, this body. Otherwise, the things as they are, they are neither miserable nor source of happiness. The example is given: just like water. Water now, in this season, the summer season, you will find very pleasant. The same water, in the winter season, it becomes pinching. So water as it is-neither pinching nor the source of pleasure. But it is due to this body-under certain circumstances, it feels pleasure, and under certain circumstances, it feels distress. So pleasure and distress, these dual forms of our existence, is going on. Now, if we want to transcend above this material plane, then our, we'll have to completely reject the bodily conception of life. We have to stand on the spiritual consciousness of life. That is being taught.

So whole scheme of Bhagavad-gītā is like that, that we have to stand on the spiritual consciousness of life. And what is that spiritual consciousness of life? Now, some philosophers… Just like Śaṅkarācārya. There are many philosophers in the world. I, we may cite some of the authorities. Just like Lord Buddha. Then Śaṅkarācārya. Then Rāmānujācārya. Lord Caitanya. They're all big stalwart authorities, authorities. They have given different views. Lord Buddha's views is that you can be happy only when you are free from this consciousness. Lord Buddha says that consciousness is a production of this combination of matter. So therefore if, if you dismantle this material body, then there will be no consciousness and thus there will be no feeling of distress or happiness. That is called nirvāṇa, stopping, stopping the feelings of… It is just like a patient suffering from some disease, and the doctor gives him some pill so that he dies and there is no more feeling. Oh. Then he sees it is all right. If by stopping feeling like that, that a… "Doctor, my son is having hundred and seven degree temperature." "All right. I stop it. Give him some injection, poisonous." The child dies. Now there is no fever. Now the father says, "My child does not move." "Oh, whether this fever is stopped or not?" "Yes, there is no fever also." "That's all right. My business finished." That sort of foolish doctor will not do. (laughs) We should not stop consciousness. No. That is the… That is the, I mean to say, secret of philosophy. If my consciousness is stopped altogether, then what do I gain? That means my death. My whole existence finished. No. Then comes… I am shortly giving the substance of different philosophers.

Then comes Śaṅkarācārya. Śaṅkarācārya preaches that "No, you are the consciousness only. You are the consciousness only, and this body is false." Brahma satyaṁ jagan mithyā. Mithyā means false. So you should always know that "I am Brahman, or the consciousness," and you should always reject that "I am not this body." That is another philosophy. Now, suppose, if I think for years together that "I am consciousness. I am consciousness. I am consciousness," do you think you shall be happy? Simply by understanding that "I am not this body. I am consciousness," will that help you? That will also not help you. Because if you simply theoretically say that "I am not this body," and because your consciousness is now attached with the body, you…, the consciousness is always active. So the consciousness must act through the body, and therefore your senses, you have to gratify your senses certainly. That is the real philosophy. You see? You cannot stop consciousness acting. It is very simple thing to understand it. Just, just think over, that the activity of my body is due to my consciousness. I am speaking because I am conscious that I am speaking. You are hearing because you are conscious that you are hearing. As soon as this consciousness is gone, neither you can hear, neither I can speak. So any activity, either hearing or speaking or moving or eating or seeing-anything. We have got different senses. We are active. Active means we are active with our senses. Mind, mind is the central point of activitizing (activating) the senses. That is our life. Life means the acting of the senses. And that, beyond, beyond that mind, there is consciousness. So if consciousness is gone, then what remains? Nothing remains. Therefore you cannot… Simply by thinking that "I am consciousness," oh, that will not also solve your problem. You have to engage your consciousness in the matter of the supreme consciousness. You cannot keep your…

Just like, I'll give you one example. A naughty boy, creating some mischievous things. The father calls him, "My dear boy, can you do this?" "Yes, father, I can do it." So he turns his attention from that mischief-making to something good. Because they want to be active. Children, they want to be active. You cannot stop them. You cannot say that "Stop and sit down here." How he can…? Artificially, you can do. By the fear of the father or the mother, he can sit down for a moment. But that is not possible. That is not possible. You must give him some engagement, good engagement. I, I have got my personal experience. My eldest son, when he was about two years old, very much naughty, always doing some mischief. So my friends who used to visit me, he would call my son. His name was Paccha(?). "Paccha, if you sit down for one minute silently, I'll give you this thing." So the boy failed. He could not sit down, even for one minute. So that is not possible. This is the nature. How can you stop your consciousness working? That is not possible.

So either to think that "Stop consciousness altogether," that is also not perfect, and either to accept simply consciousness, that "I am consciousness," without any conscious engagement, that is also not perfect. You have to understand that you are consciousness, not this body; at the same time, you have to engage your consciousness to the supreme activities. Unless you do that, your life will not be perfect. So Lord Śrī Kṛṣṇa says that,

prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate
[Bg. 2.55]

Sthita-prajña mea… Sthita-prajña means one who is steadily situated in the platform of consciousness. Prajña means consciousness, and sthita means steadily fixed up. So this is the only…, that you have haven't got to create mental concoction to become happy. You have simply to dovetail yourself with the supreme will. There will be activities. There will be activities because your consciousness cannot be inactive. But there will be activities. That activity will be standard and without any mistake, without any flaw, because it is dictated by the Supreme. Just like a fa…, a child is given instruction to write "A." So he does not write, does not know how to write. He's doing this way, that way. The teacher says, "My dear boy, kindly do this, this way, this way, 'A.' " So, if he does it, he's nice. It is nice. Similarly, we have to engage our consciousness… There is a supreme plan, supreme plan, all over the creation of the world, supreme plan. Everything is going on under some plan. Don't you see how the sun rises exactly at the right time, how the moon rises exactly at the right time, how the seasonal changes come exactly at the time? Eh? Everything is going on under the control of the supreme consciousness. [break] …C, A, T, cat, C, A, T, cat, C, A, T, cat. Now, that required. Now, if somebody says, "Oh, 'cat,' he has once said 'cat.' What is the use of again saying 'cat'?" No. When we will learn something, we have to repeat it, even in material things. And what to speak of spiritual? You see.

So dovetailing ourself, dovetailing ourself, dovetailing our consciousness with the supreme consciousness. I give you a small example which is also from the Bhagavad-gītā. I'm not giving any example outside the purview of this Bhagavad-gītā because we are speaking on the Śrīmad-Bhagavad-gītā. Now you'll find in the Bhagavad-gītā that

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

The Lord says that patraṁ puṣpaṁ phalaṁ toyam. Patram means a leaf. And puṣpam means a flower. And phalam means a fruit. And toyam means some liquid, water. Last word, last word, water. "If some devotee offers Me these four things with devotion and with love, oh, I accept them. I accept them. Not only accept, I, I eat them, eat them." You see. Now, just see that here is an example that God desires to eat something from your hand. He's not poor man like me that He wants some contribution for eating. No, no, no. He's not poor man like me. He is feeding everyone. His name is Bhūta-bhṛt. Bhūta-bhṛt. Bhūta-bhṛt means one who feeds every living being. Perhaps you know it. You can practically see it. Now, besides human beings, there are innumerable living beings. If you take votes, then the number of human beings will be very small all over the world. It is four to eighty. If living, I mean to say, human beings, including all civilized, uncivilized, any, any number of whatever, Indian, American, and European, anything, take altogether, they will be four, four parts, and all other living creatures, they'll be eighty parts. The proportion is so big. But in the human society you'll find that we have got some occupation for our livelihood. Either one is doing business or one is working or one is engineer, one is a lawyer, or one is a daily worker, some way or other, we are doing all these things for having our livelihood. But, but we are these only four. But in the creation of the Lord there are other eighty-they have no such engagement. Neither they are lawyer, neither they are engineer, neither they have any business, neither they have occupation, neither they make any agriculture, nothing of the sort. But they are happy. They are having their foodstuff. This is a practical thing. Not only that, even particular, a particular animal, what he likes, that particular foodstuff is supplied to him.

Just like children. A child born, immediately it cannot take anything in the world except the mother's milk. The girl, the first child born to a girl… Before the childbirth there was no milk in the breast, but as soon as there is child, oh, there is milk supply in the breast. You see? This is nature's law. This is God's law. So practically, we have nothing to bother; simply we have to work according to the direction of the Supreme. You, you… So far the animals are concerned, they are called… They are also working. They are also working, but working with the help of the nature. But we go beyond the nature. Because we have got better intelligence, we are not satisfied with the nature's product, but we are endeavoring to turn the nature's product by industry into some other thing, and the result is my high intelligence is being used only for the satisfaction of the body without any culture of spirit. That is the whole mistake of civilization, that I have got better understanding, I have got better intelligence than the animals. But how I am utilizing it? In the same principles of eating, sleeping, fearing and mating. So my energy is being… [break] "…not make you happy. You just try to… [break]

…Me. You just try to dovetail your consciousness with My supreme consciousness. That will make you happy." The same thing. As Arjuna did not, wanted to fight, Kṛṣṇa said that "I desire that you should fight." But he did not agree in the beginning. But at the last moment, when Arjuna was inquired, "Now what is your decision," he said that naṣṭo mohaḥ smṛtir labdhā tvat prasādān mayācyuta kariṣye vacanaṁ tava: [Bg. 18.73] "My dear Lord, now my misgivings, my misunderstanding, is now gone by Your mercy. Now I have decided to fight because You desire." That is the summum bonum of learning. That one should decide what God desires. That's all. That will make his life perfect. He should not desire anything. He should not desire anything. His desiring capacity should not be stopped. Somebody says, "Don't desire; become desireless." It is nonsense. Nobody can be desireless. How he can be desireless? Desireless. Desire is the symptom of my, my life. How can you stop it? It is not possible. Desireless, I cannot be, but I must desire, I mean to say, purely. That's all. I should not desire impurely. If I desire from the bodily platform of my life, then my desires will be impure. And when I shall desire as the desire of the Supreme Will, then my desire is pure. So desire has not to be cut or stopped. It has to be purified. That's all. The whole thing explained in a verse which is called Nārada-pañcarātra. That definition of this dovetailing consciousness with the supreme consciousness is nicely described in two lines:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Sarvopādhi-vinirmuktam. Now, we are… This body means a designation, this body, designation. What are you? "I am Mr. Such and such." What is your nationality? "Oh, I am American." What do you do? "I am doing this." These are all my designations due to this body, designation. So Nārada-pañcarātra says that "One should be free from the designations." That means pure consciousness. As soon as I understand that "I am not this body; body's acting through my consciousness," if I am firmly convinced, if I stand steadily on this conviction, that "I am consciousness," then all my designations at once go. So sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

Now, simply to become free from the bodily conception of life is not… But that consciousness should be made purified, purified. Just like to, just to stop the symptoms of fever or decreasing the degree of fever is not all. Suppose a man is suffering from fever. Doctor gives him medicine. Now the fever decreases and he comes to normal temperature. That is not all. That diseased man must get up from that bed and engage himself in the healthy activities. Then that is the real cure of disease. Simply, therefore, to understand that "I am not this consciousness, I am not this body; I am pure consciousness," that will not cure. You must have to engage your consciousness in pure activities. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam, hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Hṛṣīkeśa. Hṛṣīkeśa is the name of the Supreme Lord. Hṛṣīka means the senses, this. And īśa means the Lord. So hṛṣīkeśa, combined together, this is called sandhi, combination. So Hṛṣīkeśa. Hṛṣīkeśa means the Supreme Lord. We should understand that our senses, these senses which we are using, this hand, this leg, this eye, the ear, this is all rented just as you have a rented car. This, this senses actually belongs to the Supreme Lord. Because He sees, therefore we can see. Just like in the Vedic literature you'll find that

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Now the sun is described here, yac cakṣur eṣa savitā sakala-grahāṇāṁ rājā: "Now, this sun planet is the king of all planets." But what it is? "It is the eye of the Supreme Lord." Now, just imagine: we have got eyes, but unless the Lord sees with eyes of the sun, our eyes have no meaning. No meaning. If there is no daylight, then all eye, our all pride of having a two, one pair of eyes, finished. Everything finished. We must have light. And that is, that light is by the Lord. So in every respect… Therefore Lord is called Hṛṣīkeśa. Our senses, they are actually the property, property. I think, "Oh, I have got this hand. I move this way. All right. So I move this way. This is my hand. I can do this way or that, as I like." No. You cannot do it. As soon as the hand is paralyzed, you cannot do anything. You claim your hand, that "This is my hand," but when your hand is paralyzed, you cannot move it. Your, that individual consciousness, is unable to do anything.

So therefore we must know even the senses which we have got for which we are so much proud and by the enjoyment of the senses we are trying to be happy, those senses belong to the Supreme Lord. Therefore the best thing is we should apply the senses in the service of the proprietor. We should not apply the senses for our individual satisfaction. That is the difference between material plane and spiritual plane. That's all. You haven't got to stop your senses, stop your desires. No. Simply, simple thing is that instead of supplying them for your personal desires, you should dovetail it to the supreme desire. That's all. That is our perfect life. That is our perfect life. Just like the same example which I was trying to give you. Now, the Lord says that

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

"Now My devotee…" Now, this patraṁ puṣpaṁ phalaṁ toyam has been specifically mentioned by the Lord because it is universal. It is universal. If a man says that "All right, Lord wants to eat from me. But I am poor man. What I can give Lord for eating?" No, no, no. Even if you are a poor man, the poorest man, oh, these four things you can collect, one leaf, little water, one fruit, and one flower. Any, any poor man. Of course, in the city like New York, it is very difficult, (laughs) but in India it is not at all difficult. Because mostly they live, ninety percent of the population, they are villagers. So any villager, if he goes to another villager, "Sir, I want some flowers for worshiping God." "Oh, take it!" Immediately. Nobody will… In your country also, nobody will deny that. But here in the city there is no flower at all. Where to collect? If you go to the florist then I have to pay. That's a different proposal. But actually, in ordinary course of life, nobody is bereft of these four things.

But one thing: When we stand on the supreme conscious…, I mean the, in my consciousness platform, you must know, this consciousness platform and the dovetailing of consciousness to the supreme consciousness-the whole thing based on love, love, pure love. Just like a, a small child offers his broken biscuit to the father, "My dear father, you just taste; it is very nice." Oh, father… "Oh, it is very nice? All right. Give me it." But a small part, particle of biscuit is nothing for the father, but the father sees, "Oh, my child is so loving that he has tasted it good, and offering me." This is the consideration of love, exchange of love. So God is not poor, neither He's wanting for you. He's self-satisfied. He's satisfying many, many living creatures like me. So He does not require anything from me. It is for your sake. It is for your benefit that you should offer like that. Now, this is dovetailing. "Oh, God's wants to eat from me. Now, why shall I not give Him to, give Him something to eat?" Is it very difficult? Similarly, in every sphere of your life, you can dovetail. You can dovetail. Instead of thinking of that "I shall eat," if you think that "God shall eat," so your eating process will not be stopped. But that simply by thinking that God shall eat, you shall dovetail your desire with the Supreme. You will… God wants to eat from you, and you want to give Him eating. So your desire and God's desires is dovetailed. You become perfect. Similarly, in every step we can change our present activities, dovetailing our present consciousness, dovetailing with the supreme consciousness, and the result will be, if you go on practicing like that, then what will be the result? Now, the result is,

karma-jaṁ buddhi-yuktā hi
phalaṁ tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ
padaṁ gacchanty anāmayam
[Bg. 9.51]

If you practice in your life, while you are human being, you, if you utilize your life in that way, then at the end, when you give up this body, you go back to Godhead for eternal life, eternal bliss, eternal knowledge, and live happily, without any material miseries. That is the result. It is very difficult to dovetailing our consciousness with the supreme consciousness? Not at all. Not at all! No sane man will say that "It is very difficult problem. Oh, it is not possible." You eat. "Yes. Eh?" So God wants to eat something. Why don't you offer it first to God? Then you eat. "No. If God takes it away, then how shall I eat?" No, no, no. God will not take it. We are offering daily. After preparing our foodstuff, daily to Kṛṣṇa, there is witness, Mr. Paul. We offer Kṛṣṇa, but Kṛṣṇa does not take it. Whole thing, we eat. You see. He does not regard… He eats! But because His spiritual eating is such that even after His eating, the whole thing is there. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. So we shall not suffer a pinch if we dovetail our desires with the Supreme Lord. Simply we have to learn the art, how to dovetail. That's all. And some of the instances I have already cited to you… Just for the matter of eating. Similarly…

Now, it is not only eating. The fighting also. Fighting also. [break] …the fight! He was a fighting man. But after, after getting instruction of Bhagavad-gītā, he changed his attitude, oh, that he shall not, he should, he would not fight. He said, "Yes, I shall fight." Now this is dovetailing. He, the fighting man, remained. The fighting man did not change into artist, or a musician. No. You need not change. You are fighting man; you remain a fighting man. If you are musician, you remain a musician. If you are a medical man, remain a medical man. Whatever you are, you remain, but dovetail it. Dovetail it.

So the whole perfection, whole perfection is that we are all active in some department. That is a fact. Now, if our activities become dovetailed with the supreme desire and He is satisfied, then saṁsiddhi, that is our perfection. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. A very nice… Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam. Everyone is engaged in some sort of occupation, a particular type of occupation. Nobody's free from occupation. Everyone. But what is the perfection of that occupation? Now, saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If by that activity the Lord is satisfied, that is perfection. If by my eating, the Lord is satisfied, then that is my perfection. If by, by my fighting the Lord is satisfied, then that is my perfection. So every sphere of life, we have to know whether Lord is satisfied. That's all right. That technique we have to learn. Otherwise, it is as easy as anything. We have to stop creating our own thoughts and own plans. We have to take the plans, perfect plan, from the Supreme Lord, and then execute it. Then that becomes the perfection of our life.

Thank you very much. Now if there is any questions you can ask. (end)

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Bhagavad-gītā 2.55-58

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New York, April 15, 1966

Prabhupāda:

prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate
[Bg. 2.55]

Now, for the last few days, we were discussing these symptoms, symptom of the person who is situated on the platform of pure consciousness. So this is… We, we should remember that this is spoken as the basis of when we attain the stage of perfection, the symptom. It is not that we have already attained that perfection. Of course, some of you might have attained that perfection, but how to attain that perfection, that will be described in the Third Chapter. We are reading the Second Chapter. We are just giving the contents, how it will be. We have discussed to some extent, and we are still proceeding.

So the Lord says that kāmān sarvān pārtha mano-gatān. The mental speculation, so long we are on the platform of mental speculation, we should understand that we are on the material plane, because mind is material. Mind is not spiritual. So mano-gatān. The special word is used here, mano-gatān. Whatever we create in our mind, that is material, all creations. Mind is the leader of the senses. So the activities of the mind-thinking, feeling and willing-are expressed through our senses. And these sensual activities are known as our living condition. Therefore the Lord says, "When one shall be free from mental speculation, then he's to be understood that he is in the perfect stage of spiritual consciousness." Mental speculation. So by mental speculation we cannot understand what is our position. Generally, people, they indulge in mental speculation. Different philosophy of the world, they are established on the principle of mental speculation, especially in Europe, Aristotle, Schopenhauer, Kant. They're more or less… And, imitating the Western philosophers, in India also, recently, the persons who are very well known… Perhaps you know Śrī Aurobindo. He's, he's also speculated very nicely on the mental platform. Mental platform cannot give us the actual freedom or the happiness. Therefore Lord says, "One should give up all mental speculation and should be satisfied in the understanding that 'I am consciousness, and there is Supreme Consciousness, and I am subordinate to the Supreme Consciousness. Therefore let me dovetail my consciousness with the Supreme Consciousness.' " Last day also, we discussed on this point. And the point is very clearly manifested in the teachings of the Bhagavad-gītā, that Arjuna mentally speculated in the beginning that "Whether I should take up this fighting or not?" But at the ultimate issue he gave up his mental speculation and agreed with the Lord that "Yes, I shall fight."

Now, this "Yes, I shall fight", this "I", and the former "I"-"I shall not fight"-so there is vast difference. The former "I" is the representative of mental speculation, when Arjuna decided that "I shall not fight. They are my relatives, they are my brothers; I cannot fight with them for the matter of kingdom. Rather, I shall forego; I shall become a beggar. I shall… I don't want this kingdom." He argued like that. But after reading Bhagavad-gītā, he said that "My illusion is now removed." Naṣṭo mohaḥ smṛtir labdhā: "My illusion is now removed, and I have got my consciousness by Your mercy. By Your mercy."

So here is the point, that without Lord's mercy, we cannot stand up on the pure consciousness platform. Therefore we have to pray to the Supreme Lord always. That is the instruction of Lord Caitanya. He, He has put up His prayers. I have got this paper. I'll distribute you, to you, after the meeting is over. That He says that "My dear Lord, Kṛṣṇa, somehow or other, I am fallen into this ocean of misunderstanding. Ocean of misunderstanding." The prayer is just like this. I'll utter the whole Sanskrit structure: ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau, kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya. He's addressing the Lord, "Oh, Lord, the son of Nanda Mahārāja…" This Nanda Mahārāja, son of Nanda Mahārāja, it is very significant. I shall describe it later on. "O My Lord, the son of Nanda Mahārāja, I am Your eternal servitor, and, somehow or other, I am now fallen in this ocean of misconception. Kindly pick me up and fix me up as one of the atoms of the dust of Your lotus feet." That is the prayer.

So we should be conscious in this way, that "I am Your eternal servitor. I am not the Lord." As soon as we make mistake that "I am the Lord, I am the Supreme," then this illusory energy entraps us. This is also illusion. This is the last snare of illusory energy, that "I am God." It is a long philosophy. Of course, there is a class of philosophers who proclaim that "I am God. I am God." This is, of course, due to imperfect knowledge of the Supreme Lord that people can claim that "I am God." How can I be God? What is the qualification of God? What are the symptoms of God? Are those symptoms present in me? So those things… There are so many things to be considered, and they are very nicely described in the Śrīmad-Bhāgavatam and Śrīmad-Bhagavad-gītā and, as we make progress, we shall understand them, that we are simply infinitesimal parts of the Supreme Lord. Qualitatively, we have got all the qualities of God, but quantitatively, we are minute, simply minute. [break] …minute. Just like the gold and a particle of gold. That particle of gold is also gold, but that particle of gold and the lump gold, quantitatively, there is difference. Just like fire and the spark of the fire. The spark of the fire is also fire, but the capacity, burning capacity of the spark, is very small in comparison to the whole fire. These are the position.

Now, we should always understand that we are meant for serving the supreme whole. That is our position. So this, this position, maintaining, and mental speculation, that "I am the Lord," by argument, by jugglery of words, the Lord says, Kṛṣṇa says, you should give up all these things. Mano-gatān. Mano-gatān. There is another instruction in the Śrīmad-Bhāgavatam that harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ [SB 5.18.12]. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: "If one is situated in pure devotional service of the Lord, then, whatever he may be, all the good qualities of the Lord will develop in him, will develop, all the good qualities." And harāv abhaktasya kuto mahad-guṇāḥ: "And one who is not a devotee of the Lord, however academically he may be educated, his qualification has no value." Why? Now, manorathena: "Because he's on the platform of mental speculation, and due to his mental speculation, he is sure to be influenced by this material nature." He's sure to. So if we want to be free from the influence of the material nature, then our habit of mental speculation may be given up. That is the instruction in this verse.

Then next qualification:

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate
[Bg. 2.56]

Now, so, so long we have got our, this material body… We have several times discussed this point, that all our miseries, distresses, are due to this body. There are three kinds of distresses-adhyātmika, adhibhautika, and adhidaivika: distresses due to this body and mind; distresses due to the other living entities; and distresses which is beyond our power, distresses, natural distresses, adhidaivika, distresses offered by the supernatural power. So three kinds of distresses we are suffering always. There is no, I mean to say, rescue either from the three, or at least from one or two. There is always… It is going on. So one who is situated in this pure consciousness platform, his symptoms will be like this, that duḥkheṣv anudvigna-manāḥ: "He is not disturbed by all these three kinds of miseries," miseries pertaining to the body and the mind, miseries due to other living entities, and miseries due to the natural disturbances, natural disturbance. Now, nature's disturbance: all of a sudden, there is flood; all of a sudden, there is heavy snowfall; all of a sudden, there is famine; all of a sudden, there is so many things which we have no control. We have no control. This is called supernatural disturbances. And disturbances offered by other living entities. We are living in the society with many other living entities, both man and animal, and there is possibility of miseries due to other living entities' behavior upon me. And besides that, due to my this bodily construction, either I have some mental agony or some bodily agony, or so many things.

So a person who is situated on the platform of pure consciousness, he's not disturbed by all these miseries. That is the symptom. He's not disturbed. When… Or… When we are situated in pure consciousness platform, we'll personally understand that "I am not disturbed by all these miseries." People become very much disturbed, agitated, but one who is actually situated in this position of pure consciousness-brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]-he has no distress. He has no distress. And sukheṣu, sukheṣu vigata-spṛhaḥ. This is the, I mean to say, platform of distresses. And there are sometimes happiness also. Happiness also. Sometimes suppose I get some good foodstuff. Somebody praises me, "Oh, Swamiji, you are very great soul," and so on, so on, so on… So that praising, that praising… Sometimes we are offered some, I mean to say, decoration, some degrees of praises from institutions. These are the signs of our happiness. But one who is situated in pure consciousness, he's neither disturbed by all those distresses, neither he is actually happy by all these designative offerings. You see? Because he knows that these designation… Suppose I have passed my M.A. examination, and in the, in the university, in the convocation meeting, I get the degree and people applauses me; but if one is situated in consciousness, he will understand, "What is this degree? This degree is due to my this body. As soon as this body finishes, all these degree will finish. Because, if it is a fact that vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22], if I have to take another body after leaving this body, then everything in bodily connection will finish as soon as I give up this body and take up another body. That is my position." Therefore, one who is convinced, one who knows actually that "I am not this body; I am pure consciousness," so these degrees… Or some good, palatable foodstuff. I have been offered by some friend. I am eating. "Oh," I am thinking, "oḥ, how happy I am!" But what is that happiness? That happiness is due to my tongue only, but I am not this tongue. So these things are, will appear, one who is purely consciousness. You see? But that, that does not mean that I shall not eat or I shall not associate in the society. No. I shall be. Everything I shall be, but I must always know that "I am aloof from this. My position is that I am subordinate to the Supreme Consciousness, and I, I have to act in that position."

So in spite of all this, he's aloof from all these things. That will make him completely happy. Vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate [Bg. 2.56]. And because such consciousness prevails, so he has neither attachment, rāga-rāga means attachment-and bhaya. Bhaya means fear, being afraid of. Now suppose somebody says: "Oh, I shall kill you! I shall kill you!" Somebody becomes very much afraid. But a person who is situated in pure consciousness, he's not afraid. We have got very practical example in the life of a great philosopher, Greek philosopher, Socrates. He believed in the immortality of the soul, and he was offered hemlock, poison, that "If you believe in immortality, immortality of the soul, then you drink this poison." "Yes, I shall drink it." So he drunk it, and he, his body, of course, stopped functioning because poison will act. But he was not afraid of drinking poison because he, he was completely situated in that platform. So there is no fear. So long bodily conception of life is there, oh, fearfulness will be always there in proportionately. As much I get rid of this bodily conception of life, then my fearfulness also decreases. And so long I am absorbed in bodily conception of life, my fearfulness is greater.

So vīta-rāga-bhaya-krodhaḥ [Bg. 2.56]. Because the function of the body… So far we have body, our body's concerned, there are four things, demands of the body… Āhāra, āhāra, nidrā, bhaya, maithuna. Āhāra means eating, and nidrā means sleeping, and bhaya means fearing, and maithuna means mating. So these are the demands of the body. So one who is free from the conception of body, his demands, his āhāra, his nidrā, or his eating, his sleeping, his fear, and his sex desire, will automatically decrease. That is the situation. That is the situation of, of pure consciousness. Vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate [Bg. 2.56]. Sthita dhīr munir ucyate. Even he is not affected by the greatest allurement. Greatest allurement.

The next position is:

yaḥ sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā
[Bg. 9.57]

Now, our affection between ourself is due to this body. Now, I am Indian. I am Indian. Suppose I find some gentleman in the street of New York, an Indian, oh, I am very much anxious to ask him, "Oh, are you Indian? Which province you are coming? I want to…" The affection is there. What is that affection? Due to this body. That's all. Because I am thinking that "My body is Indian, and here, there is another body whose body is also Indian. Oh, let me have some talks with him." This is affection. Similarly, all our affection. There are thousands and millions of women loitering in the street, but there is one woman, oh, with whom I am very much intimately connected because I have got bodily relation. Leaving aside all the women, I call one particular one, "Oh, he's my, she's my wife." Or the wife says, "She's my husband." Why? This bodily relation. So this bodily… One who does not identify with this body, therefore his bodily affection also diminishes. His bodily affection also diminishes.

Now, the stage of sannyāsa, just like we have adopted, this is a practical example how much one has been able to become free from bodily affection. This is a chance. This is a chance given. Just like at home I have my wife, I have my children, I have my grandchildren, everyone, I have my daughters and everyone, but somehow or other, I have thought that "What is this relation?" Therefore I have been able to live aloof from these bodily rela…, relatives. And actually, in this old age, one should desire to live within the family with wife, with children and there are so many comforts. But no. This should be… The development of one's consciousness is that he should voluntarily, voluntarily try to, I mean to say, become free from this affection. Why? This affection is not bad, but this affection will lead me again to have another body. My whole process is that how to get out of this bodily relation, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. The whole human activities should be concentrated to get rid of this bodily, material bodily connection. Then I shall be happy really. Real happiness, real freedom. That is real freedom. For want of this spiritual knowledge, we do not know how much free we are.

Even in this material world, within this universe, in the upper planets… The upper planets, they are called heavens or… Of course, in Vedic language, it is called heaven, and in other languages it is also called heaven. But there are many planets. Beyond the heaven, there are many good planets. There are seven planetary systems. This is called Bhūrloka. Then, above this, there is Bhuvarloka. Then there is Svargaloka. Then there is Tapoloka. Then there is Maharloka. Then there is Satyaloka. Just like so many planetary systems there are. The one planetary system, that is called Siddhaloka. Even in this material world, with this material body, they are so perfect that here you go from one place to another, or one planet to another… Of course, that has not been successful. But it is not very difficult for living beings to achieve that success. Because we have got information in the Bhāgavata that in the Siddhaloka the inhabitants there, with this very body, they go from one planet to another without any instrument, without any sputnik, without any aeroplane, or without anything. (laughter) Yes. We have got this information. They take pleasure in the sky. Just like sometimes we stroll in open field, similarly, they take pleasure by in the sky traveling. You see? So that is possible. But still, they are mortal. They are mortal. They have got this material body. Now, when you get spiritual body, how much freedom you'll have. How much freedom you'll have.

So we should be very clever to understand about the spiritual life. We should not be dragged to this material conception of life due to this false affection. This bodily affection is false affection. Because the body will not exist. Suppose I and my wife, or my children, we are all very happy. Paśyann api na paśyati. Teṣāṁ nidhanaṁ pramattaḥ paśyann api na paśyati. It is said in the Bhāgavata that… Now, for example, suppose if you are preparing very nice thing, a nice, very nice house. All right. If somebody asks you, "Well, sir, why you are building such nice house?" Now, if you answer, "Yes, just to set fire in it," so what the people will think? "What a fool he is, that he is building such a nice house, and at the end he'll set fire in it? Then why you are taking so much trouble, sir?" "No. Yes." This is called… Actually our position is like this. Actually our position is like this because the whole life I am working so hard because of maintaining this temporary body of myself, my son, my daughter, my father, my mother. So setting fire. At the end the setting fire. Setting fire I am speaking specially because after death, as you put it into graveyard, in India, accord, in Hindus, they set fire. They set fire to the dead body.

So every, everything that we are creating, that will be, at the end it will be set into fire. The Bhāgavata says that paśyann api na paśyati, teṣāṁ nidhanam. Everything will be destroyed, and still, the thing which will be destroyed, we are after them. But the thing which will exist-na hanyate hanyamāne śarīre [Bg. 2.20]-which will continue to exist even after the destruction of this body, we have no information. We have no information, neither do we try anything for that thing. Bhagavad-gītā's teaching is sublime because it gives you the practical lesson for the supreme, for the supreme, your spirit soul. Material education, material advancement of civilization, is just like building for setting fire in it. It will be lost. It will be lost. So many empires have been built up, and so many empires have been demolished. That is the history of the world. Even from that history point of view, this very world in which we are standing, this very platform, this will also be vanquished. That is the law of this material nature. Nothing will subsist. Nothing will continue. Everything will be finished. Just like our, this body will be finished. Now I have got this beautiful body. Suppose seventy years, my age, seventy years before, the body had no existence, and, say, after five or ten years more the body will have no existence, so for seventy or eighty years this manifestation of the body…

So what is this manifestation in the course of this material world, so many things coming? Just like a bubble in the ocean. Just like… If you travel over the seas you will find so many waves are tossing each other, and so many bubbles are formed, and again it is submerged in the water-no account of it. Similarly, all these manifestations are coming and going and coming and going and, packed within this coming and going, there is the actual spirit soul, which na hanyate hanyamāne śarīre [Bg. 2.20], which exists, and we are that permanent existent. We are that permanent form, not that we are formless. We have got form, but it is very minute. We cannot see with these eyes. Our eyes is…, eyes are always imperfect. What we can see? We cannot see very, which is situated in very long, distant place. We cannot see even our eyelid. So these eyes are very conditional. So how we can see what is our, what is my constitution? These things are to be considered. One should take account of the spiritual. Now begins from that consciousness, that "What I am? I am this consciousness. I am not this body." That education begins from there. And the whole practice, whole idea, should be to detach myself from this misconception of life. So one of the symptom is that,

yaḥ sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā
[Bg. 9.57]

Now, na, na abhinandati. Now, suppose one has done very marvelous work. So we should not be very much enthusiastic to praise for such work. What is that work? That work is material. It will vanish. Nābhinandati. Neither, when it is vanished, he is also sorry for that. These symptoms are for a person who is situated in the pure consciousness platform. Tasya prajñā pratiṣṭhitā. His prajñā, his intelligence… You mind that. Intelligence is above the mind. The first stage is… The general stage of our life is the activities of the senses. Those who are ordinary persons, without any knowledge, they are acting, whole day and night to satisfy the senses. That's all. This is ordinary life. Mostly people are working for that purpose, mostly. And above them, above them, if somebody is intelligent, he's working on the mind-philosophy, poetry, nice idea in novel, nice idea in drama, some psychological…, all these things. So they are little better than those who are working day and night hard for sense gratification. They are little… These philosophers, the poets and the thinkers, they're little more better. So indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. So manasas tu parā buddhiḥ. And above them, those who are acting very intelligent, intelligently, on the laws of the nature, say, for the scientist or like that… Manasas tu parā buddhiḥ. And that stage, that scientific stage, that scientific calculation, is the stage of this appreciation of consciousness. The perfection of scientific life… Science, science, scientists are making research "What is the truth beyond this? Beyond this? Beyond this?" When they come to the point of this pure consciousness, that is the highest grade of scientific knowledge. Highest grade of scientific knowledge is that, when we come to understand that "I am not this body; I am this consciousness."

So, so far our, these senses are concerned, senses are concerned, that should be under my control. I should not be servant of my senses. And that is possible when I am situated in the spiritual platform of consciousness. Otherwise it is not possible. I cannot control my senses if I am on the material plane. It is impossible. But I can control my senses… But this is possible. This is possible. It is not impossible fact. This "swami"… We are known as swami. What is the meaning of "swami"? Swami means who is the master of the senses. That is the swami. Swami means master. One who has attained the perfectional stage of controlling the senses, he is called swami or goswami, master of the senses. So this can be done by practice, by knowledge. This is not impossible. I was also young man. I also, I was also married, and I have got my wife still living, and my family is still living, but some way or other, by practicing or by some knowledge, I have come out of the clutches.

So everyone can have that. Not… This dress is not the swami. Actually you can also be swami, even in your, the present dress. The dress is immaterial. The actual fact is that one should, by spiritual development of consciousness, they should come to the stage of becoming the master of the senses. Master of the… Yoga. The yoga system… That is also controlling the senses. That is controlling the… The different āsana, different situation of the body, that is mechanical. Something is done by mechanically, and something is done by pure knowledge. So Bhagavad-gītā teaches on the platform of pure knowledge. Of course, that is also recommended. But that is recommended for persons who cannot concentrate on the platform of the knowledge. Those who are too much addicted with bodily conception of life, the yoga system, the yoga, I mean to say, practices, that is recommended, especially for them. That we shall come, later on.

Now, here it is said,

yadā saṁharate cāyaṁ
kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā
[Bg. 9.58]

Tasya prajñā pratiṣṭhitā. No. A very good example is given here. What is that? Tortoise. You have seen tortoise? The tortoise, they, when they like, they close their hands and mouth and everything within this body and become a lump, tortoise. You see? Similarly, we must know that our senses, they are meant for some particular purpose, and that particular purpose I have already explained, that hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. These senses are our… Actually they are not mine. The senses are given by the Lord. Last day I explained. But we are very proud of our senses. But these senses are given just like a boy is given some plaything by the father; similarly, we wanted to enjoy this material world. Therefore our material senses are awarded: ”All right, you enjoy. You just have experience of this material world, and when you get experience that ’I am not happy,’ then you shall come back again to Me.” So senses are actually meant for rendering service to the Lord. Senses. Because I am eternally, eternally… And senses, the senses belong to the Supreme Lord. Just like this is, this is my spectacle. So it should be used for my purpose. Similarly, our senses, they, actually they are not our. Just like this room, this loft. This loft, we are sitting. It is all right. But the loft belongs to the, some lady, some landlady. We should be always conscious of that. There is no harm in using it so long with that consciousness. But if I think, ”Oh, this is my loft. I haven’t got to pay the rent. I am the proprietor,” then whole trouble begins. The whole trouble begins. Otherwise, so long we are conscious that ”This, this… I am, I am, I have given, rented out this loft for my use. That’s all right, but I am not the proprietor…” Similarly, whole thing, the whole world…

The Īśopaniṣad teaches us, īśāvāsyam idaṁ sarvam: [Īśo mantra 1] ”Nothing, nothing belongs to you. Everything belongs to God. Everything belongs to God.” There is a story that God laughs when two party fights for the land. Actually we have seen. In India, when there was partition day, the Hindu, Muslim, fought. Hindu, Muslim, fought, and when both of them died and lied on the street and strewn all over the street and ask them, ”Now, whose land it is?” now nobody replied. Nobody replied. The God’s land will remain here. And we simply fight that ”This is my land. This is my land.” These are all these, I mean to say, paraphernalia of our illusion. Illusion.

So here Lord says that yadā saṁharate cāyaṁ kūrmo ’ṅgānīva sarvaśaḥ: ”Just like the tortoise closes his senses according to his wish, similarly, the person who is able to use his senses according to his own control, he is to be understood that he’s situated in the spiritual platform.” Use of the senses is not bad, but one should use when it is needed, not according to the dictation of the senses. Not according to the dictation of the senses. You’ll find here in the Bhagavad-gītā later on that God says that ”Sex intercourse for generating a child is Myself.” God says, ”I am.” But beyond that, sexual intercourse is not… The Lord says, ”I have nothing to do with that.” So in every way, in every way, it does not prohibit that we should not use our senses. No. We shall use our senses when it is required, not according to the dictation of the senses. That should… We should be in that platform. If I am following the dictation of my senses, then I am not the master of the senses. I am the servant of the senses. So actually our position is like that. Because we have forgotten our real master, real master, the Supreme Lord, by illusory energy we have been put to be servant of the senses. Instead of becoming servant of the Supreme, we have become the servant of the senses.

The whole material life is nothing but servant of sense. Servant of sense. The whole… People are working whole day hard. So the Bhāgavata, Bhāgavata has diagnosed why they are so much enthusiastic in working so hard. Now, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. The only impetus is that they will have some sex enjoyment. That’s all. That is the end of all activities. The whole world is… Not only in human being. You’ll find in the kingdom of the birds, in the beasts, that everyone is working, everyone is busy. Why? To end it into the sex life. That means in the this material conception of life everyone has become the servant of the senses. And in the spiritual conception of life he’ll no longer be the servant of the senses, but he’ll be the master of the senses. That is the difference. And by the, by becoming the master of the senses, how it is the senses are used? Just like the kūrma, the tortoise. The tortoise, as whenever he likes that ”Now I shall manifest my senses,” yes, he manifests his… And whenever he likes, according to his own… The very example. Nature, nature… This is called nature study. We have to study from so many things from lower animals. So here the very good example is set herewith that yadā saṁharate cāyaṁ kūrmaḥ aṅgānīva sarvaśaḥ. Just like the tortoise is practiced to wound up his senses within his body according to his will, similarly, indriyāṇi indriyārthebhyaḥ, similarly, when we should use the senses and what purpose, when, when one comes to understand this, then he is situated in spiritual consciousness.

Now, just, just take the same example of Arjuna. Now, Arjuna says that ”I’ll not fight. I’ll not fight with my relatives and brothers for the sake of achieving some kingdom. No, no, no.” Now, for the ordinary man it appears to be: ”Oh, Arjuna is very nice man, nonviolent. He’s giving up everything for the sake of his relatives. Oh, what a nice man he is.” This is ordinary calculation. But what Kṛṣṇa says? ”You are fool, damn fool number one.” You see? And that we have already discussed. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] ”My dear Arjuna, you are talking like very learned man, but you are number fool one.” Yes. This is the, I mean to say, reward given. ”You are, you are declining to fight? This is your nonsensical.” Now, just see. The things which are estimated in the public eyes very nice, very good, that is condemned by God. Condemned by God. We have got so many examples and experiences life that what is eulogized by some of our friends, it is condemned by others. So whole thing, our perfection of any act, that should be certified by the Supreme Lord. Dharmaḥ svanuṣṭhitaḥ puṁsām… [SB 1.2.8]. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Hari-toṣaṇam. We have to see it, ”Whether the Supreme Consciousness is pleased with my, this action.” So Arjuna’s action was not approved, not approved by Lord Kṛṣṇa. But the same Arjuna, he fought at the last. After hearing the instruction of Bhagavad-gītā, he engaged himself in the fight.

Now, here, here the sense, the senses… In the fighting we require to use our senses. Now, when the senses were withdrawn, when the senses… Sense satisfaction… Arjuna’s statement that ”I shall not fight,” that was his sense satisfaction. Because he was thinking in bodily relation, therefore that sort of thinking, that ”I shall not fight,” this mental state was his sense’s satisfaction. But here, when he agreed to fight, that was not his sense satisfaction. That was the satisfaction of the Lord. Therefore we have to purify our senses, not to use it for my satisfaction, but to use it for the satisfaction of the Supreme. That’s all. That is. That is our perfection. You are not devoid of the senses. Not that after being situated in spiritual consciousness your senses become null and void. No. Senses cannot be null and void because life means senses. Without senses there is no life. But the, this is the process of purification of the senses. That’s all.

Now, there, there is another example. In India there were… Why India? In this world. As in the, within our memory, there are two great wars, world war number one, world war number two. We have experienced. So I think some of you or many of you have not experienced what is the war number one in 1914 it was started, and I think none of you were born in 19… (laughs) So I have seen I was a child at that time. The war was declared in 1914. So beyond these two world wars, there were, there were another two great world wars. That is mentioned in the history of the epics, epics of India, Rāmāyaṇa and Mahābhārata: the war between Rāma and Rāvaṇa and the war between the two cousin-brothers, Kurus and Pāṇḍava. But you'll be surprised. In these two wars God is the hero, practically. In the war between Rāma and Rāvaṇa… Rāma is also the Personality of Godhead, incarnation of… And Kṛṣṇa was also present… In two wars the God is present. You see? God is present. You see? And Hanumān. Hanumān, for the sake of pleasing the Lord, he set fire to the empire of Rāvaṇa, to the empire of the Rāvaṇa. And here also you find that Arjuna, he fought for the sake of the Supreme Lord Kṛṣṇa. So fighting, fighting is not bad, provided it is fought for the, for pleasing the Supreme Lord. And fighting is also necessary sometimes. So we cannot make the world nonviolent. Everything will remain. In the laws of nature, everything will remain. The sex life will remain. The fighting will remain. And whatever we are seeing in our experience, everything will remain, will continue to remain. You cannot abolish a drop of it. But the whole process is that we have to purify, purify it.

Just in the morning we were discussing a śloka, a verse from Śrīmad-Bhāgavatam, that, that a very nice point. The verse says that cause of the disease, the thing… Yasya āmayam. The cause of the disease, if it is properly treated, it can, it can cure the disease. It can cure the disease. The cause of the disease, when… Just like the example is like this, that a milk preparation… Suppose if you have taken too much milk, you have got disorder of the bowel. The same milk preparation, yogurt or curd, if you take with mixture of some carminative powder, just like cumin seeds, oh, it will at once cure your diarrhea and indigestion. Now the yogurt is also milk preparation, and your diarrhea has taken place on account of taking too much milk. Now the same milk preparation, when it is treated, it becomes the medicine. And the same milk preparation becomes the cause of disturbance. Similarly, the whole world situation is causing disturbance because it is not treated with spiritual treatment. That's all. As soon as there is spiritual treatment, as soon as people are spiritually conscious, as soon as at least the leaders of men, they are standing on the consciousness platform, the whole world situation will change.

So Bhagavad-gītā teaches that thing. We should take it very seriously and try to assimilate it ourselves and distribute this knowledge for the benefit of all others, our friends and… (end)

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Bhagavad-gītā 2.58-59

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New York, April 27, 1966

Prabhupāda:

yadā saṁharate cāyaṁ
kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā
[Bg. 2.58]

How we shall know that one is situated in the pure consciousness? Simple imagination that "I am situated in pure consciousness"? No. Everything must be proved by symptoms. Everything must be proved by symptoms. Just like a patient is cured means there is subsidence of the fever, for example; similarly, the, we are just trying to separate ourself from the material conception of life to our exact position. I am spirit soul, and consciousness is the symptom. And I have to be situated in pure consciousness, dovetailing myself with the supreme consciousness. That is the whole program. Now, how that program are to be executed, that will be discussed in the Third Chapter. And some way or other, we are discussing some of the points, but here the formulas…

Just now we are engaged in the Second Chapter. These are the contents, contents, the how a, I mean, a self-realized person, situated in pure consciousness, will be experienced by his practical behavior. Yes. Vāsudeve bhagavati. The whole thing is… It is called vairāgya. Vairāgya. Vairāgya means to detach, be detached. I am a spirit, and some way or other, I am in contact with the matter. That is my trouble. The whole trouble is due to my contact with matter. Now I have to detach from this matter and to be situated in my pure conscious, spiritual state. So this is called vairāgya. This vairāgya, or detachment from material attraction, is very easily done. As it is stated in the Śrīmad-Bhāgavatam,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

"If somebody engages himself in the devotional service of Vāsudeva, then very quickly this detachment develops. And knowledge." Knowledge also. Without knowledge, there cannot be detachment. Without knowledge, one cannot be detached. And what is that knowledge? The knowledge is that "I am not this matter; I am spirit soul." So… But this knowledge is… Although it is very easy thing to say, that "I am not this body, but I am spirit soul," but actually to have perfect knowledge, that is a great job. It is not very easy. For getting that supreme knowledge so many, I mean to say, transcendentalists, they were trying life after life, just to get detached. But the easiest process is that if one is engaged in the devotional service. That is the formula given in Śrīmad-Bhāgavatam. Vāsudeve bhagavati. Vāsudeve bhagavati, "in the Personality of Godhead, Kṛṣṇa." Vāsudeva is Kṛṣṇa. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Bhakti-yoga means devotional service. If it is applied, if we apply our devotional service unto the Supreme Lord Śrī Kṛṣṇa, then the result will be that janayaty āśu vairāgyam, very soon you'll be detached from this material attraction. Very soon. And jñānaṁ ca yad ahaitukam. And you'll gain also knowledge. You do not know how you have received knowledge. That is the magic. That is the magic. Because how you'll get knowledge? That is also stated in the Bhagavad-gītā.

This, all these Vedic scriptures, they are interrelated. They are not contradictory. If somebody says that "We find some contradiction from Vedic literature, from this literature to that literature," no. There is nothing at all, any contradiction, even, even in the preachings of the great ācāryas. I am speaking of India. There were many great ācāryas, I mean to say, reformers, came. Lord Buddha also appeared in India. Then, after Lord Buddha, Śaṅkarācārya came. Then, after Śaṅkarācārya, Śrī Rāmānujācārya came. Then, after Śrī Rāmānujācārya, Madhvācārya, and then, lately, Śrī Caitanya, Lord Caitanya. He came. But you will find a link, a link, although superficially we may see that Lord Buddha is speaking something which is contradictory to Lord Śaṅkarācārya's teaching, or Rāmānujācārya is speaking something which is contradiction to Śaṅkara. No. There is no contradiction. It is the question of studying how they are paving way for ultimate spiritual realization. That requires a very, I mean to say, substantial knowledge, how they are paving the way, just step by step.

Just like Lord Buddha's teaching. Lord Buddha's teachings is… That is also detachment from matter, nirvāṇa. Nirvāṇa. But he does not speak anything about the spirit soul. Because the position in which he was speaking, that position, for the human, humanity, was not suitable for understanding what is the constitution of spirit, therefore he did not say anything about spirit. He simply preached nonviolence. So far our body is concerned, he stressed on the point that we should be nonviolent. We should not be killing animals anymore. That was his preaching. Similarly, Śaṅkara… A little more than Buddha. He said, ”No, no. Matter is not all. The spirit is real thing. Matter is false.” Brahma satyaṁ jagan mithyā. Now, he did not say about the activities of spiritual life. He simply gave hint that there, that matter is false. Matter is generated by spirit. Spirit is the real, principle thing. Just like Buddha did not say anything about spirit. He simply wanted that detachment of, from matter. But detachment from matter… Then where is my stand? Where is my stand? If I leave this room, I must have another room to stay. So that is the position of Buddha. He did not say about the spirit. But Śaṅkara, Śaṅkara said, ”No, matter is our false position. Spirit is real position.” But he did not say anything, what are the activities of the spiritual life. Then Śrī Rāmānujācārya came. He described the actual position of spiritual life. These are gradual development. Your, I mean to say, Lord Jesus, also, Lord Jesus Christ, he also gave hints of spiritual life, kingdom of God. So when we speak of kingdom of God, a kingdom, vacant, cannot be. Kingdom means there must be activities. Otherwise, what is the meaning of kingdom? So, of course, he did not give any detailed account of the kingdom of God, but he gave hint.

So these are gradual development so far the human society is concerned. As the position is. The whole process is, as Lord Śrī Kṛṣṇa says in this Bhagavad-gītā,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

The whole material atmosphere is going on, but we… There is a program. There is a plan. The plan is that, as soon as the living entity is promoted by gradual evolution, promoted to the platform of human life, he has to understand his spiritual position. That is the whole program. The nature is going on on this plan of the Supreme Lord. The plan of the Supreme Lord. All the living entities here, in this, whatever we see… Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. The Lord says, Lord Śrī Kṛṣṇa says, ”Whatever forms of life, living entities, you are seeing before you, all of them are born of Me. They are My part and parcel. I am…” Ahaṁ bīja-pradaḥ pitā. ”I am the father. I am the father.” So Lord Śrī Kṛṣṇa, or God, He is the father of every living being. He does not like to see that His sons undergo unnecessary miseries. He does not like to see. Why? If we are sons of God, and what is the position of God? All powerful, all opulence, all wealth, all beauty, all knowledge, everything in full. That is the conception of God. Now, if we are sons of God, then we are very rich man's son. Then why should he suffer? We should not have suffered. But some way or other, by material contact, we are suffering. We are suffering. Now, this suffering, we have become so much accustomed to sufferings that we have taken it granted that these sufferings are nonmaterial. ”Let us enjoy this material life. This suffering…” They don't care for suffering. You see? They want this material enjoyment, which is the cause of his bondage. It is cause of bondage. So they do not want… Just like there are some prisoners who do not like to get out of the prison life. They think it is better to remain in the prison because ”I have no responsibility. If I go outside the prison, oh, I will have to search out some work. Oh, that is botheration. Let me remain here.” Or even after the termination of the prison life, when he comes out, he commits again some criminal act so that he may be put again into the jail. He has been accustomed. Similarly, he does not take seriously the miseries of prison life. He is so accustomed that he does not take. That is ignorance. That is ignorance. Similarly, those who are in this material world under the shackles of material modes of nature, they have completely forgotten that we have got a spiritual life which is full of freedom, full of knowledge, full of bliss, and we can become exactly almost like God. These things they have forgotten. They think that ”If, from the C-class prisoner's life, I can become an A-class prisoner…” Just like in the prison life there are some classes, A-class prisoner, B-class prisoner, C-class prisoner, similarly, our endeavor is going on in this material life to become A-class prisoner. The program is not for getting out of the prison life, but we want to become A-class prisoner. That is ignorance. That is ignorance.

So here the Lord says that

yadā saṁharate cāyaṁ
kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā
[Bg. 9.58]

And what are the shackles of this prison life? The shackles of prison life… Just like in ordinary prison, prisoner… Of course, I do not know what is the case here of prison life, but I have seen. Sometimes in New Delhi I was invited to give some good lessons to the prisoners. So I have seen so many prisoners. They were shackled with iron chains, iron chains. So we are also chained up here, and what is that chain? That is our sense enjoyment. Yes. We are chained in this material world by sense enjoyment. That's all. So if we want to cut our prison life, then the first symptom will be to minimize this sense enjoyment or to regulate the sense enjoyment. Here the Lord says that yadā saṁharate cāyaṁ kūrmo 'ṅgānīva sarvaśaḥ. The example is given just like the tortoise. The tortoise can close up, wind up his senses as he likes. That means he becomes the master of the senses. He does not like to be the servant of the senses. So this, I mean to say, verse, we have already discussed. So indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā. One who is practiced to control his senses… Senses are not to be stopped. They are to be used at proper time, but not at the dictation of the senses. When one comes to that standard of life, that he is not dictated by the senses but he uses senses when it is properly required… Senses are not to be stopped. That is not prescribed. That is not prescribed. Somebody says that sense control means to use, to stop the action of the senses. No. Senses, action of the senses, cannot be stopped. Simply it has to be purified. The action of the senses has to be purified. That is the whole process. Because as spiritual living entity, we have got our spiritual senses. Those senses are now covered by this matter. We are not senseless. Just like your coat. Your coat is cut according to your hands. Because the coat, you will see, the coat has also got a hand. And why coat has got a hand? Because the user of the coat, he has got a hand. The coat is cut according to the hand of the user of the body. Similarly, this material body has been described in the Bhagavad-gītā as dress. So unless I have got body, wherefrom the dress comes? Dress has no meaning unless I have got body.

So senses are there, and those senses are required to be used; otherwise there is no meaning of senses. But that is spiritual. So senses have to be engaged in the spiritual activities. That is spiritual life, spiritual life. The example, as I have already explained to you many times, just like Arjuna. He wanted to control his senses to refrain from fighting. When you fight, you require to engage your senses. He said that ”I will not fight.” That means he is controlling his senses from fighting. But after hearing Bhagavad-gītā, he says, ”Yes, I'll fight.” Just see. Before hearing Bhagavad-gītā, the position of Arjuna, that ”I,” ”I will not fight,” and after hearing Bhagavad-gītā, the position of ”I,” ”Yes, I will fight.” Two contradictory. Before hearing Bhagavad-gītā, the position of ”I” was negative, and people may estimate this nonviolence attitude of Arjuna very nicely. But after Bhagavad-gītā, after hearing Bhagavad-gītā, he said, ”Yes.” Kariṣye vacanaṁ tava: [Bg. 18.73] ”Yes, I shall fight.” Now, do you mean to tell that he degraded? First of all he was nonviolent. He was not willing to fight. Now he has degraded after hearing Bhagavad-gītā? Is it…, is the conclusion? No. He has improved. He has improved. Why he has improved? Because he has understood how to use the senses. That's all. In the beginning he did not know how to use the senses. Therefore he decided, ”I shall not fight. I shall not fight.” That is his material calculation.

So our material calculation is all nonsense. Our material calculation of our activities, they are all nonsense. They are all causes of our bondage. And when the same senses, they are engaged in the service of the Supreme, that is our freedom. Kāmaḥ kṛṣṇa-karmārpane. Here the same thing is indirectly explained. Yadā saṁharate cāyaṁ kūrmo 'ṅgānīva. One should know ”When I shall properly use the senses.” That is the sign of a person who is situated in pure consciousness. He knows properly, ”How to use my senses.” That is the difference by the instruction of Bhagavad-gītā, we'll find, that in the beginning Arjuna did not know how to use his senses, and after hearing Bhagavad-gītā, he learned it. He became a learned man, how to use his senses. And when he did not know how to use his senses, he said, ”I shall not fight.” And when he learned how to use senses, he said, ”Yes, I'll fight.” Now, what is the difference between ”yes” and ”no”? That means when our senses are engaged in the service of the supreme consciousness, then we are in pure consciousness situation. And when our senses are used to our whims, to our whims. Just like in the previous śloka it has been explained, prajahāti yadā kāmān sarvān pārtha mano-gatān. We manufacture plans by our mental concoction. That should be given up. Yadā prajahāti kāmān sarvān. All kinds of mental concoction, mental speculation, should be given up. That is the science. That is the beginning of our spiritual life, that ”I shall not use my mind for my activities. I shall wait for the direction from the higher authority, supreme consciousness. Then I shall act.”

Just like a soldier, he is simply awaiting the order of the commander. Then his activities are approved, ”Oh, he is doing nicely. Yes.” By the approval of the commander, he is killing as many persons, and by this killing art, he is being rewarded, ”Oh, you are a good soldier.” But that killing, if he does for his personal interest, even he kills one man, he is hanged-by the same state. By the same state for which he is engaged in fighting, if he kills enemies, he is rewarded. He is awarded gold medal, recognition. And that very person, out of the war field, when he comes home, if he kills one man, then he is hanged. If he says that ”The same killing I was doing in the war field, and same killing I have done. There I was killing hundreds and thousands of men. I was awarded gold medal. And here I have killed only one person. I am being hanged? What is this?” No. You have killed according to your own whims, and that is from the superior order. That is the difference. Similarly, if we do, if we act according to our mental speculation or mental whims, then we are bound up by the reaction. And if we practice ourself to be active under the direction of the Supreme, then we are free. This is the art. This is the whole art of spiritual life.

So we have to practice. We have to practice it in our everything. Because for so long we are in this material body, we have got so many material demands. We cannot stop the activities of the body. That is not possible. By force, if I stop all the activities of my body, that is not possible. That is not possible. The bodily activities will go on, but the bodily activities will be so performed that I'll not be bound up by the reaction. And that is called devotional service. That is called

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Just, for example, that we are eating. Eating is necessary. So long my body is there, eating is necessary. So in the Bhagavad-gītā it says,

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
[Bg. 3.9]

that one who performs sacrifice… Sacrifice means to please the Supreme Lord. That is the sacrifice, meaning of sacrifice. Otherwise sacrifice has no meaning. Sacrifice means… Suppose you have got one thousand dollars in your pocket. Now you sacrifice it. You spend it for some good cause. ”Oh, this man has sacrificed one hundred dollars.” But that sort of sacrifice is also cause of your bondage. Now, suppose you have given to a poor man one hundred dollars to help. Now, the, according to law of karma, you have given one hundred dollars to a poor man to help him. This means that the poor man has to pay you four hundred dollars in your next life, with interest and compound interest. And you will have to take that four hundred dollars. And suppose you are preparing yourself to conquer over the next life, but by contributing this one hundred dollars you are now bound up to take payment of four hundred dollars; therefore you have to take your birth. These are subtle laws. If we are to believe the Vedic literature, the law of karma, these are stated there. We may take it or not take it. That is a different thing. Just like if you deposit in the bank one hundred dollars. So if you forget, twenty years after you will have to take two hundred dollars. The bank will pay you, either you like to take it or not take it. Just like we have this law in this ordinary life, similarly, anything, good action or bad action, we have to suffer or enjoy the result. That is called reaction. But sacrifice for the cause of the Supreme Lord, that has no reaction. This is also bright side. There are so many wrong side also.

So Bhagavad-gītā says that yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Sarva-kilbiṣaiḥ. Sarva-kilbiṣaiḥ. Kilbiṣa means sinful reaction, sinful reaction, "Tit for tat," good reaction or bad reaction. But one who eats after offering to the Supreme Lord, he is not under the regulation of reaction. Whatever we eat… Even we eat, that, we have got to repay for that. Now, the Sanskrit word, the flesh… Flesh, Sanskrit word, is called māṁsa. Māṁsa. The māṁsa means…, mām means "me," and sa means "he." "So I am eating some animal; so in my next life that animal will eat me." That is called māṁsa. So now, apart from animal… Don't think that those who are vegetarian, they are free from all these reaction. No. They are also. They are also. The law is that one has to repay which he is taking the help from other living entities. That is the law of karma. So either you eat vegetables or either you eat flesh, you have to repay that. But yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. The Bhagavad-gītā says that if you eat the remnants after offering sacrifice to the Lord, then you, not only you are free from all reaction, but you do not eat anything sinful. That is the direction of Bhagavad-gītā.

So in every aspect of our life… This is also one of the insignificant example of our activities of our life. If we act, dovetailing our actions with the Supreme Lord, then we are free from reaction. Otherwise we are bound up by the reaction. That is the law. So in order to get myself free from all reaction of my activities… Because so long I am… Because I am living entity, I have to act. Either I act spiritually, either act materially, I have to act. My activities will not stop. It is foolishness to say that "I will stop my activities." No. That cannot be. Your activities will go on. If you don't act spiritually, then you have to act materially. And if you are fully engaged in spiritual activity, then there is no chance of material activity. Because after all, you are actor, one, if you are engaged in something. Just like in our ordinary life, if we do something at a particular moment, we cannot do other things; similarly, we have to engage ourselves fully in the spiritual life. Then our material activities will be stopped altogether, and then there will be no reaction. In spite of our acting… Just like the soldier. In spite of his killing hundreds and thousands of people, he is not to be hanged; he is to be rewarded. This is the technique.

So Lord says,

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate
[Bg. 9.59]

Now negation. Negation. "All right. I shall not do this, which will produce reaction." That, I mean to say, forceful negation will not stand. "I shall not do this." Or, for example, take the small incident of our life, eating. Now, because eating has reaction, because whatever I am eating I have to repay for that… Either you eat vegetable or flesh, that doesn't matter. "Then let me… I shall not eat." Oh, that cannot be. How you cannot eat? You cannot do it. If you have to live, then you have to eat. So here the Lord says, viṣayā vinivartante nirāhārasya dehinaḥ. Just like a person is diseased. He is advised by the doctor that "You shall not take such and such things." So he is starving or he is fasting. Suppose in the typhoid fever the doctor has advised him not to take any solid food. So under the instruction of the doctor, he is not taking any solid food. But suppose his brother is eating some bread. Oh, he likes that "If I could eat." But that means within himself… He is, by force, by the instruction of the physician, he is forced not to eat. But within himself he has got the tendency for eating. But out of fear that "If I eat, there will be very bad reaction of taking solid food," therefore, by force, he is not eating. Similarly, there are so many things which you are refrain from doing by force. No. That sort of abstinence will not make you progressive in spiritual life, by force. No. By force I cannot… Because you are independent. Every individual being has got his little portion of independence. So anything cannot be done by forcing you. No. Even you cannot force even a child. He has got his independence. He'll revolt if you force him. So here it is said that viṣayā vinivartante. One may be refraining from enjoying materially by somehow or other, by force… Nirāhārasya dehinaḥ, rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate. But one who is spiritually advanced, he is not forced. He is voluntarily giving up. That is the difference. Voluntarily giving up. How? Why voluntarily giving up? Now, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. He has found something sublime, so sublime that he doesn't care for material enjoyment. He is not forced. He voluntarily gives up. That is the criterion of spiritual life. There is no force. Just like there is a nice verse given by Yamunācārya. Yamunācārya, he was a great emperor, but later on, he became a great devotee of the Lord under the disciplic succession. Now, he has got very nice verses written by him. One of the verses is stated like this:

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

He says, the experience of his life… So he was a king. He enjoyed his life like anything. Now, after he became a great devotee, spiritually engaged, he expresses that experience in this way, that yad-avadhi mama cetaḥ kṛṣṇa-padāravinde: "Since I have engaged my heart and soul in the supreme devotional service of the Lord, since then…" What is the result? Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt: "I am getting every moment a new type of transcendental pleasure. Since then…" Bata nārī-saṅgame. This is materially. Nārī-saṅga means sex life, combination of man and woman, nārī-saṅgame. He says that "Since then, that whenever I think of sex life…" Because he has experienced. He was a family man, he was a king. He said that "Whenever I think of, not to act, but whenever I think of sex life, oh, I say, now, 'Tu!' " (as if spitting) So paraṁ dṛṣṭvā nivartate. Why this life has come to him? Because he has seen something. He has experienced something which is transcendental pleasure. And in comparison to the transcendental pleasure, this material pleasure is just like spitting. You see? Very insignificant.

So here it is said, rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate [Bg. 9.59]. One who is forcibly refrained from material enjoyment, oh, that sort of forcibly material enjoyment cannot last. Cannot last. There are many examples. There was a great muni, great sage, whose name was Viśvāmitra Muni, Viśvāmitra. He was formerly a very powerful king. Now, in his later life he gave up everything and he wanted to be a transcendentalist and great meditator, great meditator in the yoga principle of life. He was a yogi, great yogi. Now, this Viśvāmitra was performing meditation in the forest very supremely. So the… Now, Indra, the King of heaven, he became frightened: "So, this man is performing so much penance. So he might come. He might ask from God and claim my seat. So just wake him, wake him. Just detach him from this purpose." So he had many beautiful women at his control, one of whose name was Menakā. So Menakā was ordered that "You go there and try to induce him to have your association." Because in this world our real bondage is this… Either for man or woman, this is the real bondage, the sex life. So the Menakā was sent to Viśvāmitra, and Viśvāmitra was meditating, but his eyes were closed. So that woman made some sound of his (her) bangles, and Viśvāmitra thought, "Oh, in front me, a very nice beautiful woman, very young." Now, that woman was sent for that purpose, so he became implicated in that woman, and a girl was born out of that combination. That girl's name is Śakuntalā. Perhaps… That's a famous name. There is a book of Śakuntalā. That is the daughter of that combination. Now, here is the example, that he was a great meditator, a great yogi. But the inner implications of enjoying sex life or material enjoyment, that did not go. That was by force. By force it was submerged. That sort of forcing, forcing our senses not to act, that will not be suitable. We have to see something more beautiful than this material life. Then we can be refrained, acting material; otherwise not. Otherwise it is not possible.

So we have to learn that thing, that how we have to see the beauty of spiritual life. Then, naturally, we shall be refrained from material activities. Just like a child, a boy. He is all day mischief-making and playing, but if he is given some good engagement… There are now so many devices by the educational department, kindergarten system or this system or that system. But if he's engaged, "Oh, form 'A,' form 'B.' " So he learns at the same time ABC, and at the same time refrains from his mischievous activities. Similarly, there are things, kindergarten system of spiritual life. If we engage our activity in that spiritual activities, then only it is possible to refrain from these material activities. Activities cannot be stopped. Activities cannot be stopped. Just the same example, that the Arjuna… Rather, before hearing Bhagavad-gītā, he became inactive, not to fight. But after hearing Bhagavad-gītā, he became more active, but transcendentally active. So spiritual life, or transcendental life, does not mean that we are free from activity. Simply artificially, if we sit down, "Oh, no more I shall do anything material. I shall simply meditate," oh, what meditation you will do? Your meditation will be in a moment broken just like even Viśvāmitra Muni, he could not continue his meditation. We have to always, cent percent, be engaged in spiritual activities. That should be the program of our life. Rather, in spiritual life you will hardly find any time to get out of it. You have got so much engagement. Rasa-varjam. And that engagement can only be possible when you find some transcendental pleasure in it.

So that will be done. That will be done. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Spiritual life begins, first of all, śraddhā, some faith. Just like you are coming here kindly to hear me. You have got little faith. This is the beginning. Without faith, you could not spare your time here because here there is no cinema playing, there is no political talks, nothing of the… It may be, to some it is very dry subject. Very dry subject. (chuckles) But still, you come. Why? Because you have got some little faith, "Oh, here is Bhagavad-gītā. Let us hear it." So the faith is the beginning. The faithless cannot have any spiritual life. Faith is the beginning. Ādau śraddhā. Śraddhā. And this faith, faithfulness, as much as it is intensified, you make your progress far. So this faith has to be intensified. The beginning is the faith. And now, as you make your faith intensified, so you become progressive in the spiritual path.(?) (life?) Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If you have got some faith, then you will find out some sādhu, sādhu or some saint, some sage, who can give you some spiritual enlightenment. That is called sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā. The basic principle is śraddhā, and the next step is sādhu-saṅga, association of spiritually realized persons. That is called sādhu… Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. And if there is actually association of spiritually self-realized persons, then he will give you some process of spiritual activities. That is called bhajana-kriyā. Ādau śraddhā tataḥ sādhu-saṅgaḥ atha bhajana-kriyā tataḥ anartha-nivṛttiḥ syāt. And as you are more and more engaged in spiritual activities, so, proportionately, your material activities and affection for material activities will diminish. Counteraction. When you engage in the spiritual activities, your material activities diminishes. But just mind that. Material activities and spiritual activities, difference is that… Suppose you are engaged as a medical man. You don't think that "If I become spiritually engaged, then I have to give up my profession." No, no. That is not. You have to spiritualize your profession. Just like Arjuna, he was a military man. He became a spiritualist. That means he spiritualized his military activity.

So these are the techniques. So ādau śraddhā tataḥ sādhu-saṅgaḥ atha bhajana-kriyā tataḥ anartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. Anartha means… Anartha means that creates my miseries. Material activities will continue to increase my misery. And if you adopt spiritual life, then your material miseries will be gradually decreased, and practically it will be nil. And when we are actually free from material affinity, then your real spiritual life begins. Athāsakti. You become attached. You cannot give up any more. When your anartha-nivṛtti, when your material activities are completely stop, then you cannot give up. Athāsakti. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā [Cc. Madhya 23.14-15]. Niṣṭhā means your faith becomes more firm, fixed up, steady. Tato niṣṭhā tato ruciḥ. Ruci. Ruci means you will simply hanker after spiritual things. You won't like to hear anything except spiritual message. You won't like to do anything except spiritual activities. You won't like to eat anything which is not spiritualized. So your life will be changed. Tato niṣṭhā athāsaktiḥ. Then attachment, then bhāva. Then you will be transcendentally, I mean to say, ecstaticized. There will be some ecstasy. And that is the… These are the different steps for highest platform of spiritual life. Tato bhāvaḥ. Tato bhāvaḥ. Bhāva, that bhāva stage, is the right platform from where you can directly talk with the Supreme Lord.

So we have to gradually find out that stage of life. Here the Lord says that by force we cannot stop anyone's material activities.

That is not possible. By force, it is not possible. So any other system of spiritual realization, either by the process of philosophical speculation or by this process of artificial, I mean to say, gymnastic of this body, you see, or meditation, forceful meditation… Whole day I am working in a material atmosphere. Suppose for two hours I meditate. Of course, it will make some progress. Anything, spiritual action, that will not go in vain. That is a fact. But that progress is very slow, very slow. Our determination should be… I am very glad to say that our this boy, Mr. Paul, he says sometimes, "Swamiji, I want to increase my spiritual life immediately." (laughs) Take patience, patience. It will be done, of course. When you have got such desire, God will help you. He is within you. He is simply trying to see how much sincere you are. Then He will give you all opportunities to increase your spiritual life. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10], dadāmi buddhi-yogam.

So if we become sincerely to be servant of God, just like Arjuna became, and if we want to serve His purpose and mission, as soon as… The Lord is within you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is simply waiting, when you are turning your face towards Him. You are now turned your face towards māyā, the illusion. As soon as you turn your face towards Him, oh, He will help you in every respect, every respect. He is so kind. He is so merciful. Just like father. However rebellious son he may be, as soon as comes to his father, "Father, forgive me. I shall now obey you," that father at once… He was always ready to forgive him. Father is so kind to the son that he wants that "If my son comes back, I shall forgive all his misgiving, if he comes back just like a good boy." That is a natural instinct. You see? Similarly, whatever we have done, never mind. If we take the step that "From now we have got the opportunity of human life. Now this life… I have enjoyed material life in various lives, as cats and dogs and in so many lives, the āhāra-nidrā-bhaya-maithunaṁ ca, the same pleasure, eating, sleeping, and sexual intercourse and to take protection… So this is not the business of human life. The human life is just to understand my relationship with the Supreme and engage myself in that engagement." You see? That should be the mission of life. And as soon as we do it, all facilities are open and the little progress you make, you will find that you have no more attachment for material life and material enjoyment.

Thank you very much. (end)

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Bhagavad-gītā 2.59-69

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New York, April 29, 1966

Prabhupāda:Those who are Sanskrit students may recite this important. Viṣayā…

(recites responsively through end of verse 61)

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate
[Bg. 2.59]

This verse we were discussing last Friday. The subject matter is that we are trying to transfer our activities from the material platform to the spiritual platform. That is the whole idea. So material platform, as I have already explained to you several times, material platform means viṣayāḥ, viṣayḥ. Viṣayāḥ means four things: āhāra, nidrā, bhaya, maithuna-eating, sleeping and defending and mating. These are called viṣayāḥ. The materialistic way of life means these four things: eating, sleeping, defending and mating-sense gratification. But if we want to go to the spiritual platform, then these bodily demands, at least for the present, we have to regulate. We cannot enjoy material life without any restriction and at the same time, we can stand on the spiritual platform. That is the whole thing. The difficult problem is that: we want to be spiritualists by speculation only. That is the whole tendency. People are much interested in philosophical speculation without any practical life. In the modern world it is said, yaśo 'rthe dharma-yajanam. This is the symptom of this age. Yaśaḥ arthe. I want to associate with some organization, spiritual, just for the sake of name: "Oh, I am attached to that, such big organization." But, so far my life is concerned, it is as it is. As it is. I have seen that… I don't wish to name that particular… In some yoga institute, I have seen the members, they come. They hear, and they are hearing and coming for the last ten years. But unfortunately, they have not learned even the preliminary instruction of yoga. Yoga… Yoga… The whole process of yoga means indriya-saṁyama, controlling the senses. Controlling the senses. But I have seen. They have no control over senses. The whole yoga process means controlling the senses, nothing more. The haṭha-yoga means by different practice of āsana, posture or sitting posture or breathing posture… All these means concentrating myself, focusing my attention to the Supersoul. And because our mind is disturbed, because our mind is distributed in so many engagements, therefore the yogic process is a mechanical process by which we can, I mean to say, drag the mind from outside engagement to inner side and focus the same for perceiving or for realizing the Supersoul. [break]

So in the preliminary stage one is required to control the senses. Uncontrolled sense will drag me to the material plane. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. There is a very nice verse in Bhāgavata: matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The purpose is that those who are uncontrolled of their senses and those whose mind is fixed up only for this material enjoyment, they cannot enter into the sphere of spiritual life. Matir na kṛṣṇe. This Kṛṣṇa philosophy, Kṛṣṇa consciousness… Matiḥ means attention. So attention to Kṛṣṇa consciousness… Matir na kṛṣṇe parataḥ svato vā. Even by hearing instruction from learned, I mean to say, transcendentalists or by self-study. Parataḥ. Parataḥ means taking lessons or taking instruction from others. And svataḥ means by self-culture. Matir na kṛṣṇe parataḥ svato vā mitho vā. Mitho vā: "by assembly." By assembly. Na: "It will never be." Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Gṛha-vratānām means… Gṛha means "house," and vrata means "vow." One who has made his vow that "This worldly live, eat, drink, be merry and enjoy, this is all in all," for them, there is no question of spiritual life. We have to decide it that spiritual life and material life, they are different angles of vision. If we give more stress to the material life, material way of life, then it is not possible to have any spiritual realization or spiritual emancipation. Those things… Because the whole idea is, as we are discussing for several weeks, that I am spirit, pure consciousness. I have been put to this material contact somehow or other. Without tracing the history and how I have put into it… [break] But the fact is that I am put into these material circumstances, and therefore, due to my material condition of life, I am undergoing miseries, so many miseries. So the whole idea is that I have to get out of this material contact and reinstate myself in the pure spiritual life so that I shall not, I shall be free from all miseries. Because spirit soul, as it is, in its pure form, it is sac-cid-ānanda. It is eternal, it is blissful, and it is full of knowledge.

So the whole program is there. So viṣayā vinivartante. Still, even the yoga system… The yoga system, by mechanical process, concentrating the mind and dragging the mind from other engagement, that is also forceful. That is also forceful. Because by some artificial means… Because first thing is that "I am not this body." Still, I am trying to control my senses by some bodily activities. Therefore it is… Some way or other, it is artificial. And as I have… Last day I cited one example that a great yogi just like Viśvāmitra, he practiced yoga and he rose to the highest platform, but still, he failed to control his senses. He came in contact with Menakā, a society woman of the heaven, and Śakuntalā was born. So here Bhagavad-gītā says that viṣayā vinivartante nirāhārasya dehinaḥ. There are some rules and regulation for drying up our sensual activities, artificially drying up. Just like "You are not to eat more than once. You are not to do this. You are not to do this." So many negative points. Just like a diseased fellow. A diseased fellow is advised by the physician to refrain from so many things. Similarly, there are rules and regulation for controlling the mind, for restraining the senses. There are so many rules and regulation, but still, those regulations, those restrictive regulation, may also fail. There are so many instances. But here the process which is recommended in the Bhagavad-gītā, dovetailing your consciousness with the supreme consciousness, that is the highest. That is the highest. Rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate. Paraṁ dṛṣṭvā [Bg. 9.59]. Just… In other processes, you have to… I'll give you some practical example. Just like in the yogic process there is strict regulation that "You cannot eat this. You cannot eat this. You shall have to eat like this. You shall have to sit like this. You have to breathe like this," so many restriction. But if you dovetail your consciousness with the supreme consciousness, so, in spite of without being restriction, you'll not like the restricted things. Rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate. You'll dislike those restricted things. One process is that by force I am asking you, "Do not do this." But another process is that you have become so much elevated that you do not like to do this yourself. Just like the other day I cited the example of Yamunācārya. Yamunācārya said that "So since I have dovetailed my consciousness with the supreme consciousness of Kṛṣṇa…" Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde. "So long my consciousness has been fixed up in the transcendental service of Kṛṣṇa," yad-avadhi, "since then, even if I think of sex life, oh, it becomes, my face becomes, I mean to say, turned, and I wish to spite on it." So why? One thing is… One process is applying that "You should restrict from this." Another process is that without even restriction, you do not like to do it. This process is so perfect. Kṛṣṇa says that raso 'pi, even if you have that desire, so you do not like to use it. Although you have got the privilege, but you are at liberty, but you do not like to do it. Raso 'py asya, rasa-varjaṁ raso 'py asya. Although he has all the full capacity… Not that he has become impotent or he has no capacity for sex life. In spite of his having all strength and all capacity, still, he does not like, "Oh, this is… What is this?" You see? That stage comes. Rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā. Why? He has got some superior things, superior sex life, in which he wants to engage himself.

So this process is so perfect. The other process of restraining the senses from enjoyment, that is forced, but that forceful enjoyment may not stand. It may fail sometimes. But this process, having dovetailed oneself in the transcendental loving service of the Supreme Lord, one becomes completely detached from all these viṣayā. Viṣayā means eating, sleeping, defending and mating. Yatato hy api kaunteya puruṣasya, puruṣasya vipaścitaḥ, indriyāṇi pramāthīni haranti prasabhaṁ manaḥ. Our mind is so strong and so uncontrolled that even though we artificially try to control our senses, still, sometimes, at a certain period, we fail. Just like Viśvāmitra Muni failed. Yatato hy api kaunteya puruṣasya vipaścitaḥ. Vipaścitaḥ means a very learned man, very learned man, and still trying, not ordinary man, but learned man, trying to control his senses. Yatato hy api kaunteya puruṣasya vipaścitaḥ, indriyāṇi pramā… But the senses are so strong that at certain point it fails even by the attempt of a very learned scholar who knows everything. Therefore in social, social, I mean to say, engagement, according to Vedic injunction, especially for the brahmacārīs, especially for the brahma… Not only brahmacārīs. Brahmacārī means student life, and other three orders of life means vānaprastha, retired life, and sannyāsa life, these three orders of life are restricted from associating with women. Only householders, those who are married, they are simply allowed to associate with women. And others, just like the brahmacārī, the vānaprastha, the sannyāsa, they are strictly restricted from association of woman. And that stricture is said like this:

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati
[SB 9.19.17]

The restriction is given so strictly, that "One should not sit in a solitary place even with his mother, with his sister, with his daughter." Why? Now balavān indriya-grāmo vidvāṁsam api karṣati. The senses are so strong that it may go wrong even though he's a learned man. Here also the same thing is stated that vipaścitaḥ. Even one is learned man, he's trying to restrict… Yatato hy api kaunteya. Indriyāṇi pramāthīni. Pramāthīni means these senses are so mad that it may go out of my control. So the whole idea is that if we want to be spiritually advanced, then we have to minimize our materialistic way of life. Two things cannot go. If we want really spiritual advancement of life, then unrestricted materialistic way of life cannot go. Under regulation, under restriction, under rules, we have to… Because so long we have this body, we have to satisfy the material needs. We… It is not that that I shall not eat, or I shall not sleep, or I shall not defend, or I shall not mate. No. There is allowed. It is allowed but with a view that "I'll have to retire from all these things, these material needs." That is the point of view. Now, that can be very easily attained if we engage our senses, or engage our consciousness. When I engage my consciousness into the transcendental loving service of the supreme consciousness, these things automatically take place so that even there is, I mean to say, there is, I mean to say, cause of my falling, still, I shall not fall down. Even there is enticement, still I shall not fall, because paraṁ dṛṣṭvā, I have seen something which is far, far better enjoyment than this material enjoyment.

So we have to come to that point. And what is that point? Tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ. The Lord says, "Therefore you, you can control your senses…" Sarvāṇi. There are so many senses. "You can control your senses," yukta āsīta mat-paraḥ, ”when you engage the senses in, in relation with My service or unto Me.” Therefore in the devotional service the beginning is the arcanā. The arcanā is a process which gives, gives engagement to all the senses. Just like eye, ear, and tongue and nose, hands, legs, and so many, we have got, senses, and each department has got his engagement. For example, just like we are engaging our tongue and ears in the transcendental sound of Hare Kṛṣṇa, this engagement. We want to hear good music, melodious music, but if we engage our ears for hearing melodious music in relationship with the Supreme Lord Kṛṣṇa… Just like Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma… There are many glories, not only in Sanskrit language, in other languages also, glories of Lord. If we try to hear glories of the Lord with the ear, then my ear may not be engaged in other songs. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Similarly, my tongue. If I determine that ”I shall eat only foodstuff which is offered to Kṛṣṇa,” then naturally my eating problem becomes restricted and as I go on eating the foodstuff which is offered first to Kṛṣṇa and then I take, then, now, the natural effect will be that my tongue will be controlled. And if I want to control my other senses, then the tongue control is the first business, because if we cannot control the tongue, then other senses is impossible to be controlled. Therefore we, when we take our foodstuff, we sing this nice song, śarīra abidyā-jāl, joḍendriya tāhe kāl: ”This body is a network of nescience.” Śarīra abidyā-jāl, joḍendriya tāhe kāl: ”And the material senses, they are just like kāla.” Kāla means venomous serpents. So śarīra abidyā-jāl, joḍendriya tāhe kāl, tā’ra madhye jihwā ati, lobhamoy sudurmati: ”Amongst all the senses, the tongue is very avaricious.” You see? It is, it is, it wants so many palatable dishes now and then. Tā’ra madhye jihwā ati, lobhamoy sudurmati: ”And it is very difficult to control.” Now, kṛṣṇa baḍo doyāmoy: ”So Kṛṣṇa, Lord Kṛṣṇa, is so kind that in order to control my senses, tongue, first, He has given me so many nice foodstuff so that if I eat them, then my tongue will be controlled.”

So the whole thing is tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ. We should always remember that, that to attain to the spiritual life, it is a great penance. It is a great penance. But although it is very difficult, although it is very difficult… Perhaps you know that in, in the Purāṇas, in the Vedic literature, we have got information that there are sages who underwent penance for so many, many years. Why in the history or the Purāṇas? You can see from the examples of Lord Buddha, Lord Jesus Christ, Lord Caitanya, Śaṅkarācārya, who were recently within the limit of our historical knowledge. They attained spiritual perfection after undergoing penances for many, many years. So spiritual perfection is not very easy thing, that simply by attending a, a, in either of the so many groups and hearing something, nice lectures from a person. No. It is practical. It is practical. If we are ac…, if we are actually serious about attaining, so we must be in a spirit of sacrifice. In this age, by the grace of Lord Caitanya, the matter has been simplified. Matter has been simplified. What is that? He prescribed that

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Simply by chanting the holy name of God-either this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, or any name of God in any language, that doesn’t matter… But this is recommended because Lord Caitanya Himself chanted this holy name. Therefore it is better recommended. But it doesn’t matter. But if you think, ”Oh, this holy names were chanted by the Hindus, so I, I wish to chant in my own way,” that is also recommended. But how the matter has been simplified, that for attainment of spiritual life people have to undergo so many years under penance and regulation, and here is only, only thing is, that you simply chant the holy name of the Lord. Then everything will come to you automatically by and by. Because in this age penance is not at all possible. Nobody can undergo any penance. But without penance, without sacrifice, from history, from books, from scripture, we understand nobody has attained spiritual perfection. So we require to undergo some sort of penances. That penance is that engage our senses not in the process of sense gratification but in the process of serving the Supreme Lord, dovetailing, dovetailing our independence, our consciousness, to the supreme consciousness. Just like the example… Bhagavad-gītā. Arjuna is very nice example, that he dovetailed, he dovetailed his consciousness with Kṛṣṇa. He did not want to fight, but after hearing Bhagavad-gītā he dovetailed his senses. One has to fight with senses. Non-sense cannot fight. The senses must be there. So he, what did he do? He applied his senses to the senses of the Supreme Lord. That’s all.

Now here it is said, tāni sarvāṇi saṁyamya. You can control your senses only when you engage that senses into the service of the Lord. Tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ. Mat. Mat-paraḥ means ”unto Me, unto Me, in relationship with Me.” That’s all right. And in the Bhakti-rasāmṛta-sindhu also, you’ll find that nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. You haven’t got to restrain yourself completely, but if you dovetail yourself, nirbandhaḥ, when it is in relation with Kṛṣṇa, then your vairāgya, your detachment, is approved. Only thing is that don’t do it for your sense gratification, but do it for the satisfaction of the Supreme. That’s all. That should be the motto of our life, that ”I shall not do anything for my sense satisfaction, but I shall do everything for the satisfaction of the Supreme.” That penance, that sacrifice, will make me perfect spiritualized and perfectly on the spiritual platform and my life becomes perfect. Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā. In this way one has control. The simple thing is control. Vaśe. Vaśe means under control. Vaśe hi yasyendriyāṇi. Anyone who has got his senses under control, he, he is spiritually perfect. So how senses under control? Just engage the senses under the control or under the direction of the Supreme. Then you become perfectly spiritual. Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā, pratiṣṭhitā.

dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho ’bhijāyate
[Bg. 2.62]

Now, viṣayā… If we do not control our senses in that way, dovetail with the supreme will, then what will happen? Now, dhyāyato viṣayān, because our mind is always engaged in either of these things-eating, sleeping, and defending, and mating, especially mating-so dhyāyato viṣayān, dhyāyato viṣayān puṁsaḥ, when we think of, even by thinking, the next stage is saṅgas teṣu upajāyate: we become attached to that. We become attached to that. Just like we are reading some sex novel. Now, sex novel. Now, there is thinking of that. So thinking, thinking-then I become attached to it. I want practically. So dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate, saṅgāt sañjāyate kāmaḥ. And by attachment, then my lust becomes developed. Kāmāt krodho ’bhijāyate. And when my lust is not satisfied, then I become angry. One after another, it is coming. Krodhād bhavati saṁmohaḥ. And when I am angry, then I, I mean, I am out of my control of the equilibrium of mind. Krodhād saṁmohaḥ, saṁmohe, saṁmohāt smṛti-vibhramaḥ. Then, even when I have control of the equilibrium of mind… I have seen that two brothers quarreling, and it, it, I mean to say, rose to such an extent, the quarreling, that one brother killed his another brother. We have seen. Two brother quarreling-one brother was killed by one brother, and he was arrested, and he was ordered to be hanged. Then his father appealed to the court that "My two sons… One is already lost. So this may… He may be spared of his life." This I have actually seen. So by the request of the father, he was sentenced to life, and his hanging was excused by the court. That I have seen. So just see. Krodha. One after another, it becomes so intensified that nothing is impossible. Nothing is impossible. Then smṛti-vibhramaḥ. Smṛti-bhraṁśād buddhi-nāśaḥ. Buddhi-nāśaḥ. Buddhi-nāśaḥ means he lost his intelligence. He forgot that "Whom I am going to kill." Buddhi-nāśaḥ. Buddhi-nāśaḥ. Buddhi-nāśāt praṇaśyati: "And as soon as one loses his intelligence, then he's going to hell."

So these things are happening, and we are continuing our material life, life after life, and not only in human life, but in other forms of life. Should we not think that "We shall stop all this nonsense for good in this life"? Yes. Any sane man, any intelligent man, he should think like that, that "This opportunity, this nice form of human life with civilized, in civilized society, with developed consciousness, I must utilize this opportunity for my spiritual perfection so that I may not suffer life after life these material pangs." This is the determination. Otherwise… The whole thing, just see, controlling, how it is nicely… Dhyāyato viṣayān puṁsaḥ. Thinking of sense enjoyment. Dhyāyato viṣayān puṁsaḥ saṅgas teṣu upajāyate. Then I become attached to it. And if my lust is not fulfilled, then I become angry, and by anger, I forget myself. Then my intelligence is lost, and I may commit havoc. I may commit havoc. So actually, those who are serious for spiritual enlightenment of life, they should try, try to control the senses not by force-by regulating, by dovetailing it in relationship with the Supreme Lord. Then my senses will be purified. Purified.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Senses, simply senses, senses… The Lord's name is Hṛṣīkeśa: He's the proprietor of the senses. That I have already explained to you, that how He's the proprietor. I am not the proprietor. It is… The senses are given to me for my enjoyment because I, I wanted it. Now our, the senses are already there in my spiritual life. I am misusing them. Without being, the senses being used in the service of the Lord, I am misusing it. Therefore I am in trouble. Now, the whole process should be to change the platform, and I must use the senses in the service of the Lord. Then my life will become perfect.

rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati
[Bg. 2.64]

If you want self-satisfaction, then you try to do this. Don't be neglectful. Rāga-dveṣa-vimukta… Viṣayān indriyaiś caran… If you let loose your senses unrestrictedly for material enjoyment, then you cannot, cannot have that satisfaction. But if you want satisfaction, if you want real satisfaction, as we have already described, that ahaituky apratihatā yayātmā suprasīdati. If you want satisfaction of your self, then you must practice this devotional service. Engage your eyes, engage your ears, engage your nose… Then the arcanā-vidhi… Arcanā-vidhi is to engage all the senses in the service of the Lord. Of course, here there is no such example. But in India there are temples. There are temples in which the Lord is so nicely decorated, big, big temples. Especially in Vṛndāvana there are, where I have my headquarters, there are five thousand temples. Out of that, about seven or eight temples are very prominent and they're very old. And one of the temples is my residence, Rādhā-Dāmodara temple. Now, in, in all these temples the Deity, They are so nicely decorated. Twenty-four hours, twenty-four hours, engagement is, there is. In the early in the morning, early, there will be maṅgala-ārātrika, at four o'clock. The Lord… It is understood that Lord gets, gets up from His sleeping. So the first there is offering of worship which is called maṅgala-ārātrika. Now, then there is bhoga-ārātrika. Then there is dress, dressing of the Lord, decorating the Lord. Then offering foodstuff. Then… And so on, so on. There are so many programs that all the devotees, they are engaged fully. They see nicely decorated. If you want artistic decoration, just apply it to the Lord. See how artistically He's decorated. So that satisfies the demands of my eyes. In every temple nice musical sound is going on. If you there, you sit down for a time, and you hear, and you become satisfied. So the ear is satisfied. The eyes are satisfied. Then you take very nice, palatable, I mean to say, foodstuff, offered to the Deity, and you are offered the prasādam as remnants. So these arrangements are there. And, not only in Vṛndāvana, in every town, still the system is going on. That means our senses, in a different way, they're engaged. They're engaged, spiritually engaged. So that process is very good for the neophytes. Those who are beginners, the arcanā process, the Deity worship in the temple, is very nice. But apart from all those engagements, where it is not possible, this singing or glorifying the Supreme Lord or this simple song-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-it will elevate certainly to the highest extent if you do it very nicely and seriously. Ātma-vaśyair vidheyātmā prasādam adhigacchati. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. And as soon as you are satisfied, then your all miseries are ended.

prasāde sarva-duḥkhānāṁ
hānir asyopajāyate
prasanna-cetaso hy āśu
buddhiḥ paryavatiṣṭhate
[Bg. 2.65]

And with satisfaction, with satisfaction of the mind, prasanna-cetasaḥ, satisfaction of the mind, then your intelligence will be fixed up on spiritual activities.

nāsti buddhir ayuktasya

na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir
aśāntasya kutaḥ sukham
[Bg. 2.66]

If you want actually happiness, then you must apply your intelligence to this process of spiritual emancipation. Without this… Nāsti buddhir ayuktasya. One who cannot apply his intelligence to this process, then he has no other way. And without this, na ca abhāvayataḥ śāntiḥ, if you want peace, that is also not possible.

So this process must be accepted.

indriyāṇāṁ hi caratāṁ
yan mano 'nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi
[Bg. 2.67]

And if you let loose your senses, unrestricted, then you cannot fix up your intelligence. Just like a boat on the river and there is wind, I mean to…, high wind. At the same time, the boat… That is not possible to keep it restful. It is always tottering. Similarly, if we don't control our senses, dovetailing them in the service of the Lord, then always they'll be disturbed, just like a boat on the river, and persuaded by, I mean to say, heavy wind. Vāyur nāvam ivāmbhasi.

tasmād yasya mahā-bāho
nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajñā pratiṣṭhitā
[Bg. 2.68]

So a spiritually perfect man is he who? Tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ. Indriyāṇi. One who has controlled his senses perfectly in this way. Then he's to be understood that he's spiritually perfect. Tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ. Nigṛhītāni means completely restrained, not to use the senses for any other purpose except in the service of the Lord. That is called self really control, really purified senses. Tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ, indriyāṇi indriyārthebhyaḥ. Indriya, the senses, shall not be let loose to act freely. It should be restricted in such a way that my senses cannot work without in the service of the…, without being engaged in the service of the Lord. That is called sense control. Indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā.

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ
[Bg. 2.69]

So therefore there are two kinds of intelligence. One kind of intelligence is: apply the senses for unrestricted enjoyment. And another kind of intelligence is to apply the senses in the transcendental loving service of the Lord. So people… Now, suppose one has given up all material enjoyment but he's engaged in the spiritual service, in the transcendental service of the Lord. So materialists, they see what a nonsense he is, that he has given up all material enjoyment. He's now engaged in something which is vague or which is… There is no understanding whether he's right or wrong. He sees like that. So the materialist sees the spiritualist sleeping in the enjoyment of life. And the spiritualist sees the materialist that "What nonsense he is, that he has got this elevated, conscious life of human form of life, and he's spoiling in the material senses, in the material enjoyment. He's not taking interest in spiritual life. So he sees that he's sleeping, and he sees that he's sleeping. The materialist sees the spiritualist that he's nonsense; he's sleeping. And the spiritualist sees the materialist, nonsense that he's spoiling. Yā niśā sarva niśā, sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī, yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ.

So this is going on. So without taking any account how the things are going on, if you are actually serious for spiritual emancipation of life, then the, the process recommended in the Bhagavad-gītā, as, and as practically demonstrated by Arjuna, if we follow this principle then we shall be proceeding towards the spiritual emancipation of life undoubtedly and without fail. So whole thing is that we have to make the best use of a bad bargain. The, that whole thing is the senses, senses are the cause of my material miseries. Now I cannot avoid the senses in my present status of life. The best thing is that senses may be engaged in the service of the Lord so that automatically they'll be restricted and purified, and my spiritual life will be revealed and the spiritual perfection will sure to come.

Thank you very much. Now if there is any question you can ask. (end)

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Bhagavad-gītā 2.62-72

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Los Angeles, December 19, 1968

Prabhupāda: Who will read? You will read? Give me one book. Give me one book. Open it. Where you are reading?

Tamāla Kṛṣṇa: Chapter Two, verse 62.

Prabhupāda: Page?

Tamāla Kṛṣṇa: Page 84.

Prabhupāda: Go on.

Tamāla Kṛṣṇa: "While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises [Bg. 2.62]." Purport. "One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism."

Prabhupāda: Yes. Here is the secret of yoga system. Yoga indriya-saṁyama. The real purpose of yoga is to control the senses. Our material activities means to engage the sense in some particular objective or enjoyment. That is our material engagement. And yoga system means that you have to control the senses and detach the senses from material enjoyment, or material pleasure and pains, and divert it, focusing towards seeing the Supersoul Viṣṇu within your soul (self?). That is the real purpose of yoga. Yoga does not mean… Of course, in the beginning there are different rules and regulations, sitting posture, just to bring the mind under control. But they are not end themselves. The end is to stop the material engagement and begin spiritual engagement. So here it is explained. Go on reading.

Tamāla Kṛṣṇa: "In the material world everyone, including Lord Śiva and Lord Brahmā-to say nothing of other demigods in the heavenly planets-is subjected to the influence of sense objects."

Prabhupāda: Sense objects, yes.

Tamāla Kṛṣṇa: "Sense objects. And the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious."

Prabhupāda: It is learned from Vedic literature that… Of course, they are showing us, Lord Śiva, Lord Brahmā. They were also sometimes attracted by sense objects. Just like Lord Brahmā, his daughter Sarasvatī… Sarasvatī is considered to be the most perfect form of beauty, womanly beauty, Sarasvatī. So Lord Brahmā became enchanted by the beauty of his daughter just to show us the example that even personalities like Lord Brahmā sometimes become enchanted. This māyā is so strong. He forgot that "She's my daughter." Then to penance this, Brahmā had to quit the body. These stories are there in the Śrīmad-Bhāgavatam. Similarly, Lord Śiva also, when Kṛṣṇa appeared before him in Mohinī-mūrti… Mohinī means the most enchanting, beautiful womanly form. Lord Śiva also became mad after Her. So wherever She was going, Lord Śiva was chasing. And it is stated that while chasing Mohinī-mūrti, Lord Śiva had discharges. So these examples are there. As it is stated in the Bhagavad-gītā, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The whole material energy is enchanting every one of us by this beauty, the womanly beauty. Actually, there is no beauty. It is illusion. Śaṅkarācārya says that "You are after this beauty, but have you analyzed this beauty? What is the beauty?" Etad rakta-māṁsa-vikāram. It is just like our student(s) Govinda dāsī and Nara-nārāyaṇa molding plaster of paris. At this time, there is no attraction. But this plaster of paris when it will be nicely painted, it will be so attractive. Similarly, this body is combination of blood and muscles and veins. If you cut the upper portion of your body, as soon as you see inside, it is all obnoxious horrible things. But outwardly so painted by the illusory color of māyā, oh, it looks very attractive. And that is attracting our senses. This is the cause of our bondage. We are being bound up by some false illusory beauty of this world. Mirage. The exact example is the mirage. What is mirage? Reflection of the sunlight on the desert appears like water. Where is water there? There is no water. The animal, thirsty animal, is after the mirage. "Oh, here is water. I'll be satisfied." Similarly we are hankering after, running after the mirage. There is no peace, there is no happiness. Therefore we have to divert our attention back to Godhead. Don't run after this mirage. Just turn back to Godhead, back to Kṛṣṇa. That is our propaganda. Don't divert your… Don't engage your senses in the illusory material beauty. Just apply your senses to Kṛṣṇa, the real beautiful. That is Kṛṣṇa consciousness. Go on.

Tamāla Kṛṣṇa: "Lord Śiva once was in deep meditation, but when the beautiful maiden Pārvatī agitated him for sense pleasure, he agreed to the proposal and as a result Kārttikeya was born."

Prabhupāda: Oh, here is Kārttikeya present. (laughter) Yes. Hare Kṛṣṇa. Go on. (laughter)

Tamāla Kṛṣṇa: "When Haridāsa Ṭhākura was a young devotee of the Lord he was similarly allured by the incarnation of Māyādevī."

Prabhupāda: Now here is the difference. Lord Śiva, he is the greatest of the demigods. He was also allured by Pārvatī, and as a result of that attraction, this boy Kārttikeya was born. That was the, what is called, conspiracy of the demigods, that unless one son is born out of the semina of Lord Śiva, it is impossible to conquer the demons. So Kārttikeya is considered the commander in chief of the demigods. But here, another example. Haridāsa Ṭhākura. Haridāsa Ṭhākura was young boy, about twenty, twenty-four years old, and he was chanting Hare Kṛṣṇa, and the landlord in that village, he was very much envious of Haridāsa Ṭhākura. He conspired and engaged one prostitute to defy him. So the prostitute agreed and at dead of night, with very beautiful dress and she was young, and tried to captivate Haridāsa Ṭhākura. But he was not captivated. That is the difference. A Kṛṣṇa conscious person, even an ordinary person, not in the level of Lord Śiva or Lord Brahmā, he's never conquered by māyā. But one who is not fully in Kṛṣṇa consciousness, either he may be Lord Śiva or Lord Brahmā, he'll be conquered by māyā, what to speak of others. This is the position. Go on. "When Haridāsa Ṭhākura was a young devotee of the Lord…"

Tamāla Kṛṣṇa: "…he was similarly allured by the incarnation of Māyādevī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. A sincere devotee of the Lord learns to hate all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success."

Prabhupāda: Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Param, if you get better thing, you give up inferior quality thing. That is our nature. Just like our students, American students, they were all accustomed to meat-eating. But now another student, she is preparing the sweetballs, ISKCON balls, and they are forgetting meat-eating. They do not like any more meat-eating. They have got better engagement, sweetballs. (laughter) Similarly, that is the way. When you get better engagement… We are hankering after pleasure. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Every living entity is seeking after pleasure. That is his nature. You cannot stop. If you stop… Just like a child is seeking after some enjoyment, he's breaking something, enjoyment. But he does not, that… He is breaking, but he's simply enjoying that breaking. Similarly, we do not know what is enjoyment in this material concept of life. We are breaking and building. In your country I have seen in several places. Nice building is dismantled, and again, in that very place, another building is raised. You see? Breaking and building. Breaking and… "Oh, this building is old. Break it." The same childish play. You see? Simply wasting engagement, valuable time of this human form. Breaking and building, breaking and building. "This motorcar is useless. Another '69 model." And thousands of people are engaged in that '69 model. You see? What is that? In essence, the breaking and building, breaking and building. Just like the child. You see? So unless one has got better engagement, Kṛṣṇa consciousness, surely they will be engaged in this breaking and building, breaking and building. Childish engagement. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. And so far our students of Kṛṣṇa consciousness, they are trying to get two hours more than twenty-four hours. They have got so much, so many engagements.

So unless one is engaged in Kṛṣṇa consciousness, he must be in the māyā's engagement, same thing. People may eulogize such engagement, "Oh, he's so moneyed man. He has dismantled such nice building and again constructed another nice building." So, this is very nice in material estimation, but in spiritual estimation they are simply wasting time. (sings) Hari hari biphale janama goṅāinu, that song. (sings) Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu. Knowingly, purposefully, I am drinking poison. Poison. Why poison? Wasting time of this valuable human form of life is drinking poison. Just like a man drinks poison. He does not know what is his next life. He's going to become a ghost. For years together, he'll not have this material body as punishment. You have seen? Gaurasundara has written one ghost article in our Back to Godhead. In England, that ghost who fought with Cromwell? There is still fighting. At night, there is sound of fighting going on. You see? So poison means this human form of life is the chance to get into Kṛṣṇa consciousness and go back to Godhead. But if we do not engage in this Kṛṣṇa consciousness, simply engage in this breaking and constructing, then we are simply drinking poison. That means next life I'll be thrown into the cycle of birth and death in the 8,400,000 species of life, and my life is spoiled. We do not know for how many millions of years I'll have to travel in that cycle of birth and death. Therefore it is poison. Jāniyā śuniyā biṣa khāinu. I know this, I am hearing. Still,... Jāniyā śuniyā biṣa... Just like a thief. Jāniyā śuniyā, these words are very significant. Jāniyā means knowing, and śuniyā means hearing. So a habituated thief, he knows that "If I steal I shall be put into jail." And he has heard from scriptures that "Don't steal. Then you'll be put into hell." So he has heard from the scriptures and he has seen practically. He has experienced practically, but still, as soon as he's freed from the prison life, he again commits the same mistake. Jāniyā śuniyā biṣa khāinu. We know, we are hearing from the scriptures, from authorities, Vedic literatures, that "I have got this miserable conditional body, material body, to suffer threefolds of material miseries; still, I am not very much anxious how to stop this repetition of birth and death. I am drinking poison." Jāniyā śuniyā biṣa khāinu. Hari hari biphale janama goṅāinu. These songs are very instructive. Simply purposefully, we are drinking poison. Go on.

Tamāla Kṛṣṇa: "One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fall, for the slightest thought of sense pleasure will drive him to gratify his desires." 63: "From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered intelligence is lost, and when intelligence is lost one falls down again into the material pool."

Prabhupāda: Our position is, we are constituted of this body. Body means the senses and the controller of the senses or the, what is called, driver, driver of the senses, is the mind. And mind is conducted, thinking, feeling, and willing, the psychology, the science of psychology, that is being conducted under intelligence. And above the intelligence, I am sitting. I am a spirit soul. So how we become victim of this māyā, that is described here, that from anger, delusion arises, and from delusion, bewilderment of memory. Bewilderment memory. I have forgotten completely that I am not this body, I am spirit soul, ahaṁ brahmāsmi; I am part and parcel of the Supreme Brahman, spirit, absolute whole. That I have forgotten. And when memory is bewildered, and as soon as I forget that I am spirit soul, I identify myself with this material world, illusion. Intelligence is lost. I should have used my intelligence to conduct the activities of the mind-thinking, feeling and willing-and because my mind is not controlled, my senses are not controlled, therefore I am fallen. This is the analysis of the whole bodily construction. Go on.

Tamāla Kṛṣṇa: 64: "One who can control his senses by regulative principles and who is free from attachment and aversion can attain the mercy of God."

Prabhupāda: Yes. We have fallen down. How we have fallen down? Fallen down to the platform of sense enjoyment. Therefore you have to begin rising up from the senses, controlling of the senses. That is the way of self-realization. Either you practice yoga or practice bhakti, devotional service, the beginning is to control the senses. So the yogis and other methods, they are trying to control the senses by force. "I shall go to the Himalayas. I shall not see any more beautiful woman. I shall close down my eyes." These are forceful. You cannot control your senses. There are many instances. You don't require to go to Himalaya. You just remain in Los Angeles city and engage your eyes to see Kṛṣṇa, you are more than a person who has gone to Himalayas. You'll forget all other thing. This is our process. You don't require to change your position. You engage your ears for hearing Bhagavad-gītā As It Is, you'll forget all nonsense. You engage your eyes to see the beauty of the Deity, Kṛṣṇa. You engage your tongue for tasting Kṛṣṇa prasādam. You engage your legs to come to this temple. You engage your hands to work for Kṛṣṇa. You engage your nose to smell the flowers offered to Kṛṣṇa. Then where your senses will go? He's captivated all round. The perfection is sure. You don't require to control your senses forcibly, don't see, don't do it, don't do it. No. You have to change the engagement, the status. That will help you. Go on.

Tamāla Kṛṣṇa: Purport. "It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord there is every chance of a fall. Although a person in full Kṛṣṇa consciousness may apparently be on the sensual plane, actually, because of his being Kṛṣṇa conscious, he has no attachment to or detachment from such sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa and nothing else. Therefore he is transcendental to all attachment or detachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable, and if Kṛṣṇa does not want, he will not do anything which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the dictation of Kṛṣṇa. This consciousness is the causeless mercy of the Lord which the devotee can achieve in spite of his being attached to the sensual platform." 65: "For one who is so situated, the threefold miseries of material life exist no longer. In such a happy state one's intelligence is steady." 66: "One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace, and how can there be any happiness without peace?" 67

Prabhupāda: Everyone in this material world, they are after peace, but they don't want to control the senses. It is not possible. Just like you are diseased, and doctor says that "You take this medicine, you take this diet," but you cannot control. You are taking anything you like, against the instruction of the physician. Then how you can be cured? Similarly, we want cure of the chaotic condition of this material world, we want peace and prosperity, but we are not ready to control the senses. We do not know how to control the senses. We do not know the real yogic principle of controlling the senses. So there is no possibility of peace. Kutaḥ śāntir ayuktasya. The exact word is there in the Bhagavad-gītā. If you are not engaged in Kṛṣṇa consciousness, there is no possibility of peace. Artificially, you may try for it. It is not possible. Go on.

Tamāla Kṛṣṇa: 67: "As a boat on the water is swept away by a strong wind, even so, one of the senses in which the mind becomes fixed can carry away a man's intelligence."

Prabhupāda: Yes. If you… Suppose on the Pacific Ocean you are on a boat or on a nice seat, but if you have no controlling capacity, one wave of that Pacific Ocean can immediately bring you to the bottom of the sea. So this is required. We are in the midst of the Pacific Ocean of this māyika world. Saṁsāra-samudra. It is called samudra. So at any moment our boat can be topsy-turvied if we have no controlling power. Yes.

Tamāla Kṛṣṇa: 68: "Therefore, O mighty armed, one whose senses are restrained from their object is certainly of steady intelligence."

Prabhupāda: Yes. Now, one whose sense are restrained… This human life is meant for restraining the senses. Tapaḥ. This is called tapasya, penance. Suppose I am habituated to some type of sense gratification. Now, I take to Kṛṣṇa consciousness. My spiritual master or the scripture says, "Don't do this." So in the beginning, I may feel some inconvenience, but if you can tolerate that, that is tapasya. That is tapasya. Tapasya means I am feeling some inconvenience, bodily, but I am tolerating. That is called tapasya. And this human form of life is meant for that tapasya. Not that because my senses are demanding this satisfaction, I shall immediately offer. No. I shall train myself in such a way that my senses may demand, "My dear sir, give me this facility," I will say, "No. You cannot have." This is called gosvāmī or svāmī. At the present moment, everyone, we are, we have made our svāmī or master the senses, and when you actually become the master of the senses, then you are svāmī or gosvāmī. That is the significance of svāmī and gosvāmī. It is not the dress. One who has controlling power, one who is not dictated by the senses, one who is not servant of the senses. My tongue is dictating, "Please take me to that restaurant and eat sticks." What is that sticks?

Devotee: Steak.

Prabhupāda: Steak? What is that spelling?

Devotee: S-t-e-a-k.

Prabhupāda: So anyway… Or that fried chicken. Yes. So tongue is dictating me. But if you can control your tongue, "No. I'll give you sweetballs. Don't go there." (laughter) Then you'll become master of the senses. You see? The others are trying that "Don't go there," only. That is impossible. The tongue must have something beautiful. Otherwise it is not possible. That is artificial. If the tongue, you give him something more beautiful than this fried chick or stick or this or that, it will stop. That is the policy. Our policy is that. We can give that, what is called, casein fried with rice. How nice it is. He'll forget meat-eating. So this is the policy, Kṛṣṇa consciousness. All the senses should be supplied something. Not artificially stop it. That is not possible. That is not possible. Others, they are simply trying artificially to stop the function of the senses. No. That is not possible. Our policy is tat-paratvena nirmalam [Cc. Madhya 19.170]. You can purify the activities of the senses, being engaged in Kṛṣṇa consciousness. Then senses will not disturb you. If you want to control the senses, you have to control the tongue first of all. Then you will be able to control other senses very easily. So you give tongue the engagement of chanting Hare Kṛṣṇa, and for tasting Kṛṣṇa prasādam you'll find that your other senses are already controlled. This is the key of controlling our senses, the tongue. And if you give privilege and indulgence to the tongue, you'll never be able to control other senses. This is the secret of controlling senses. Go on.

Tamāla Kṛṣṇa: 69: "What is night for all beings is the time of awakening for the self-controlled, and the time of awakening for all beings is the night for the introspective sage." Purport: "There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage or thoughtful man are night for persons materially absorbed. Materialistic persons remain asleep during such a night due to their ignorance of self-realization. The introspective sage, however, remains alert in that night of the materialistic man."

Prabhupāda: Night means when people sleep, and day means when they are awake. This is the understanding of day and night. So one, the materialistic persons, they are sleeping in the matter of spiritual understanding. So therefore the activities which we find in daytime of the materialistic person, actually that is night. For the spiritualistic person, they see that these people they got the facility of self-realization, this human form of life. How they are wasting by sleeping. And the materialistic persons, they are seeing, "Oh, these Kṛṣṇa conscious young boys, they have given up everything and they are chanting Hare Kṛṣṇa. How nonsense. They are sleeping." So you see? So in the vision of the materialistic person, these activities are night, sleeping. And for the self-realized person, these activities are sleeping. You see? Just the opposite. They are seeing the Kṛṣṇa conscious person as wasting time and the Kṛṣṇa conscious person is seeing them as wasting time. This is the position. Go on.

Tamāla Kṛṣṇa: "Such sages feel transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure."

Prabhupāda: Yes. They are dreaming, "Now we shall do this. Next time, I shall have this. Next time, I shall have this. Next time, I shall kill that enemy. Next time, I shall do this." They are planning like that. Go on.

Tamāla Kṛṣṇa: "…feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress."

Prabhupāda: The introspective man who is after self-realization, he knows very well, "Suppose if I do in future such and such big business, or such… I can construct such big skyscraper house." But because he's introspective, he knows that "What I shall do with all these things? As soon as I exit from the platform, everything remains here, and I take another form of body, begins another life." That is introspection. The materialistic person they cannot understand what is the future. They are thinking this body is everything. "We have got this body, and when it is finished, it is finished for all." These questions we have already discussed. But actually it is not. This is the first understanding of self-realization, that soul is eternal, it is not annihilated even after the annihilation of this body. This is the beginning of self-realization. So these people they do not understand it. They don't care for it. That is their sleeping. That is their miserable condition. Go on.

Tamāla Kṛṣṇa: "He goes on with his self-realization activity undisturbed by material reactions." 70: "A person who is not disturbed by the incessant flow of desires that enter like rivers into the ocean, which is ever being filled but is always still, can alone achieve peace, and not the man who strives to satisfy such desires."

Prabhupāda: Now, here is the… A materialistic person, he has his desires. Suppose he is doing some business, he is getting money. So he fulfills his desire in materialistic way. But a Kṛṣṇa conscious person, suppose he is doing in the same way, he is also planning or doing something after (for?) Kṛṣṇa consciousness. So these two different spheres of activities are not on the same level. Go on.

Tamāla Kṛṣṇa: 71: "A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego, he alone can attain real peace."

Prabhupāda: Yes. So the person who has given up all desire for sense gratification. We haven't got to kill our desire. How you can kill? Desire is constant companion of a living entity. That is the living symptom. Because I am living entity, you are living entity, you have got desire, I have got desire. Not this table. The table has no life; therefore it has no desire. The table cannot say that "I am standing here for so many months. Please move me to another place." No. Because it has no desire. But if I am sitting here for three hours, oh, I'll say, "Oh, I got tired. Please remove me from… Please get me another place." So desire must be there because we are living. We have to change the engagement of desires. If we engage our desires for sense gratification, that is material. But if we engage our desires for acting on behalf of Kṛṣṇa, that is our, we're free from all desires. This is the criterion.

Tamāla Kṛṣṇa: 72: "That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated, even at the hour of death, one can enter into the kingdom of God." Purport: "One can attain Kṛṣṇa consciousness or divine life at once, within a second, or one may not attain such a state of life even after millions of births."

Prabhupāda: Several times there were questions that "How long it will take to become Kṛṣṇa conscious?" I have also answered, that in a second it can be done. The same thing is being explained. Go on.

Tamāla Kṛṣṇa: "It is only a matter of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death by surrendering unto Kṛṣṇa. Nirvāṇa means ending the process of materialistic life. According to Buddha's philosophy, there is only void after this material life. But the Bhagavad-gītā teaches differently. Actual life begins after the completion of this material life. For the gross materialist, it is sufficient to know that one has to end his materialistic way of life. But for persons who are spiritually advanced, there is another life after this materialistic one. Therefore, before ending this life, if one fortunately becomes Kṛṣṇa conscious, certainly he at once attains the stage of brahma-nirvāṇa. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Therefore attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God. Śrīla Bhaktivinoda Ṭhākura has summarized the Second Chapter of the Bhagavad-gītā as being the contents for the whole text. In the Bhagavad-gītā, the subject matters are karma-yoga, jñāna-yoga…"

Prabhupāda: Jñāna-yoga.

Tamāla Kṛṣṇa: "…jñāna-yoga and bhakti-yoga. In the Second Chapter, karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given. Thus end the Bhaktivedanta Purports of the Second Chapter of the Śrīmad Bhagavad-gītā in the matter of its contents."

Prabhupāda: Thank you. Any question? Yes.

Tamāla Kṛṣṇa: I've always been confused as to… It says here that a pure devotee like Haridāsa Ṭhākura would not fall victim to Māyādevī's temptations, but even Lord Brahmā, Lord Śiva, might fall victim. I always thought that they were pure devotees of the Lord.

Prabhupāda: No. They are pure devotees, but they are guṇāvatāra. Just like Lord Brahmā is the supreme personality within this material universe. He's the father of all living entities. So they are… Of course, if we very scrutinizingly study, Haridāsa Ṭhākura is, in devotional service, in greater position than Brahmā. Although he is considered the incarnation of Brahmā, Brahmā Haridāsa. So we should not be disturbed when we see Lord Brahmā and Lord Śiva is captivated in that way. We should take this instruction, that is Lord Brahmā, Lord Śiva becomes victim of māyā sometimes, what to speak of us? Therefore we shall be very, very careful. There is chance of falldown even in the status of Brahmā and Śiva, what to speak of ordinary persons. Therefore we should be very strongly inclined to Kṛṣṇa consciousness like Haridāsa Ṭhākura. Then we shall be able very easily to overcome the allurement of māyā. That is to be understood. Not that "Brahmā showed that," what is called, "weakness. He is weak or he is less." No. That is for our instruction. Yes. Or first of all, his. Yes.

Devotee: It is said that once you achieve the Godhead, once you go back to Kṛṣṇa, that you don't fall down. But it is also said that we come from there originally. If we came from there, how did we fall if we were already there?

Prabhupāda: Yes. Just like this example that personalities like Brahmā and Śiva, they also sometimes become victims of māyā. So our, I mean to say, potency of falling down is always there, potency. And because we are part and parcel of God and because we are now in the material world, it is to be understood that we have fallen down. But you cannot trace out the history when you have fallen down. That is impossible. But our position is marginal. At any moment, we can fall down. That tendency is there. Therefore we are called marginal. But one… Just like it is very simple to understand. Everyone is prone to fall diseased. Is it not? Now when you are diseased, there is no necessity of finding out the history when you became diseased. You are diseased, make your treatment, that's all. Similarly, we are in the material condition of life. Just go on treating it, and as soon as you are cured, be careful not to fall down again. But there is chance of falling down, again becoming diseased. Not that because you once become cured, there is no chance of becoming diseased again. There is chance. Therefore we shall be very much careful. Yes.

Devotee: In the Bhagavad-gītā it says on page 41(?) that Brahmā is the second spiritual master. I thought that all spiritual masters live forever; but Brahmā doesn't live forever.

Prabhupāda: Yes. We live forever. By change of body we do not die. You live forever, I live forever. Death means we change this body, that's all. Just like you change your dress. When you change your dress, it does not mean that you die. Similarly change of this body does not mean actually death. Or to appear in a different body does not mean actually birth. There is no birth and death of the living entity, but the change of body is taking place in our material condition. That is taken as birth and death. Actually there is no birth and death. Yes?

Madhudviṣa: Prabhupāda, for one who worships Lord Buddha, is there a planet for him to go to? For one who worships Lord Buddha in the bhakta-gaṇa(?), they say, or some way, some kind of devotional service rendered towards Lord Buddha, is there a planet for him to go to which Lord Buddha presides over or…

Prabhupāda: Yes. There is a neutral stage. That is not planet. That is the marginal position between the spiritual world and the material world. But one has to come down again. Unless one enters into the spiritual sky and takes his situation in some of the spiritual planet… Just like you fly in the sky. Unless you get some planet, you'll have to come down again. You cannot fly all the days in the sky. That is not possible. That is neutral stage. Neither in other planet, nor in this planet, flying. How long you shall fly? You have to take some shelter. But if you have no shelter in the higher planets or higher situation, then you shall have to come down. So… The same example can be repeated. Suppose if you go in the outer space… Just like the sputnik men, they go sometime. People think, "Oh, where he has gone, so high, so high." But he has not gone anywhere. He's coming down again. So it is false clapping, "Oh, he has gone so high, so high." What is the use of going so high? You are coming down next moment. Because you have no power to enter into another planet. So what your machine, this sputnik or these planes, will help you? You have to come down again. Rather, you shall fall down in some Atlantic Ocean, or Pacific Ocean, and somebody will go and pick you up. You see? This is your position. So voidism means to fly in the sky and be puffed up, "I have come so high, I have come so high, so high." (laughs) That foolish man does not know how long he'll keep in that high position. You see? He will come down. This is māyā's attraction. He'll have to come down. There is a verse,

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

This is the prayer by Prahlāda Mahārāja. He says, "My dear Lord, lotus-eyed, Aravindākṣa," ye anye. "Some third-class men, they are very much proud of ending this material life, these nirvāṇa or these impersonalists." Vimukta-māninaḥ. Vimukta-māninaḥ means they are simply falsely thinking that they have surpassed the clutches of māyā. Falsely. Vimukta-māninaḥ. Just like if you falsely think that "I am the proprietor of this Los Angeles city," is it not your false thinking? Similarly, if anyone thinks that "Now I have attained nirvāṇa or I have merged into the Supreme." You may think like that. That māyā is very strong. You may be puffed up by such false prestige. Vimukta-māninaḥ. Bhāgavata says, tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. "But because they have not searched out Your lotus feet, therefore their consciousness is impure, thinking 'I am something.' " Aviśuddha-buddhayaḥ. "Their intelligence, consciousness is not purified." Therefore āruhya kṛcchreṇa. "They perform very severe practice." Just like the Buddhists, they have got very… Now, those who are not practicing, that is different thing. But rules and regulations, Lord Buddha himself, he showed. He left his everything and became engaged in simply meditation. Who is doing that? Nobody is doing that. Śaṅkarācārya's first condition is that "First of all you take sannyāsa; then you talk of becoming Nārāyaṇa." Who is taking sannyāsa? So they are simply falsely thinking. Actually, their intelligence is impure, consciousness is impure. Therefore in spite of such endeavors, the result is, āruhya kṛcchreṇa param, although they go very high, say 25,000 miles or millions of miles up, they do not find any shelter, where is moon planet, where is… They come down again to your Moscow city, that's all. Or New York City, that's all. These are the examples. When they're high up, oh, they'll take photograph. "Oh, this planet is so, this earthly planet is so green or so small. I am going round day and night and seeing in one hour three times day and night." All right, very good. Please come down again. (laughs) That's all. māyā is so strong, she will say, "Yes, very good. You are very advanced in your scientific knowledge, but please come down. Come here. Otherwise you are going to be put into the Atlantic Ocean." That's all. And they'll still be puffed up, "Oh, we are making progress. Within next ten years, you can purchase ticket or land in the moon." You know, in Russia they sold land, and they advertised that "There is Sea of Moscow. We have planted our flag on the sea in the…" So these are propaganda. They cannot go even into the nearest planet, what to speak of the spiritual sky. If you actually serious of going to the spiritual sky and Vaikuṇṭhaloka, then take this simple method, Hare Kṛṣṇa. That's all.

Guest: I am interested in atheism.

Prabhupāda: (without hearing or noticing guest) This is the gift of Lord Caitanya. Namo mahā-vadānyāya. Therefore Rūpa Gosvāmī says, "You are the greatest of all charitable persons because You are offering the greatest boon." Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. "You are offering love of Kṛṣṇa, which will get me to the kingdom of Kṛṣṇa." This is the greatest gift to the human society. But the foolish persons they do not understand it. What can I do? Daivī hy eṣā guṇamayī [Bg. 7.14]. The māyā is very strong. If we say that "Here is a small booklet, Easy Journey to Other Planets," they'll not take it. They will make plan of how to go in other planet by sputniks, which is impossible. You cannot go anywhere. That is our conditioned life. Conditioned means you must stay here. You must stay here. Who is allowing to go other planet? For coming to, to take the permanent visa of your country, I had to fight so much, and you are going to moon planet? There is no visa? They will allow you only to enter? It is so easy thing? But they foolishly think that simply "I am the monarch of all I survey." That's all. This planet is the monarch, and all other planets they're all subservient. They will satisfy our senses. This is foolishness. All right. Chant Hare Kṛṣṇa. (end)

Bhagavad-gītā Chapter - 3: Lectures
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Bhagavad-gītā 3.1-5

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Los Angeles, December 20, 1968
(kīrtana, followed by prema-dhvani prayers)

Prabhupāda: That door is open? People will see. The door is… Read.

Tamāla Kṛṣṇa: Chapter Three: Karma-yoga. One: "Arjuna said: 'O Janārdana, O Keśava, why do You urge me to engage in this ghastly warfare if You think that intelligence is better than fruitive work [Bg. 3.1]?' "

Purport: "The Supreme Personality of Godhead Śrī Kṛṣṇa has very elaborately described the constitution of the soul in the previous chapter with a view to delivering His intimate friend Arjuna from the ocean of material grief. And the path of realization has been recommended: buddhi-yoga, or Kṛṣṇa consciousness. Sometimes this Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious…"

Prabhupāda: Yes. This is very important point. Sometimes it is thought that spiritual life means to retire from active life. That is general impression. People think that for cultivation of spiritual knowledge or self-realization they should go to some Himalayan caves or some secluded place. That is also recommended. But that sort of recommendation is meant for persons who are unable to engage themselves in activities of Kṛṣṇa consciousness. Lord Kṛṣṇa is teaching Arjuna how one can remain in his position. Never mind whatever he is, still he can become perfectly in Kṛṣṇa consciousness. That is the whole substance of the teachings of Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu also. He never asked anybody to change his position. He simply recommended that you associate with pure devotees and hear from him. That's all. Śrī Caitanya Mahāprabhu never asked anybody that "You first of all…"

Just like Śaṅkarācārya. Śaṅkarācārya's theory is that you first of all become a sannyāsa, in renounced order of life; then you try to understand what you are, sāṅkhya philosophy. Therefore, according to their system, anyone who takes sannyāsa, he's supposed to be immediately merged into the existence of God. Therefore they address, "Nārāyaṇa." In Śaṅkara sampradāya, one sannyāsī addresses another sannyāsī as "Nārāyaṇa." But here, in Kṛṣṇa consciousness movement, there is no condition. The only condition is… That is not condition; that is recreation.

Just like we have got this nice place. We invite people, "Please come and join with us." Not necessarily that one has to come and dance with us or sing with us. Simply if he comes and sees our activities, that is also a great benefit. Simply if somebody appreciates, "Oh, these boys and girls, they are doing nice," that will be also beneficial for him. Then gradually, he will grasp. But people are so obstinate that in spite of our repeated requests that "Please come and join with us," they have no time. Go on. Yes. "Sometimes…"

Tamāla Kṛṣṇa: "Sometimes this Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious by chanting the holy name of Lord Kṛṣṇa."

Prabhupāda: Sometimes the so-called devotees of Kṛṣṇa… In Vṛndāvana you'll find that they are keeping themself in a secluded place and supposed to be chanting Hare Kṛṣṇa. But practically it has been seen that by such artificial way of becoming Kṛṣṇa consciousness, it does not make anyone advanced. I have seen practically. They are living in a secluded place, chanting Hare Kṛṣṇa, but practically, when he comes out, he's smoking. You see. He cannot give up even smoking, and what to speak of this material world? You see? That is artificial. This is not recommended. First of all you become mature. Then secluded place.

Otherwise there is no secluded place. Māyā is everywhere. Māyā will dictate, "Oh, you are so tired. Why don't you come out and smoke a cigarette?" Yes. And he thinks he's advancing, the nonsense is advancing. No. Phalena paricīyate. By the result one has to be judged how far he has advanced. Similarly, there are so many persons, they are meditating. What meditating, nonsense? What is their character? If you challenge their character, nonsense. So these sort of things will not help. Come practically forward.

Just like our students, going door to door, chanting Hare Kṛṣṇa. And people are taking advantage of it, they are hearing. So this process is beneficial to the public. Even a small child who joins here, he also claps, tries to clap. So this Kṛṣṇa consciousness movement is not to remain in a secluded place to get cheap advertisement, "Oh, that man is meditating." No. Go, practically work.

Just like Lord Jesus Christ, he practically worked. So there is practical work. No question of going into a secluded place. We should remain in the congested city and preach this Kṛṣṇa consciousness movement without being affected by this contamination of city life. That is perfection. They shall not be contaminated, touched by the contamination of the city life, but still, they will go on with Kṛṣṇa consciousness. That is perfection. Yes. Go on.

Tamāla Kṛṣṇa: "But without being trained in the philosophy of Kṛṣṇa consciousness it is not advisable to chant the holy name of Kṛṣṇa in a secluded place where one may acquire only cheap adoration from the innocent public. Arjuna thought of Kṛṣṇa consciousness or buddhi-yoga, intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place. In other words…"

Prabhupāda: Yes. Arjuna is asking that "You say that Kṛṣṇa consciousness is very good. Why You are engaging me in this fight?" That is his question. So Kṛṣṇa will answer this question. General people understand that retiring from ordinary duties, one becomes spiritually advanced. That is being taught here. It is not like that. Kṛṣṇa taught to the whole world that Arjuna was a soldier, he was a fighter, and in his fighting also he can be Kṛṣṇa conscious. It is not that he has to cease from fighting and then become Kṛṣṇa conscious. No. There is no such question. There is no rejection of anything, but dovetailing everything. That is the process. Do everything, but in Kṛṣṇa consciousness. If you are a fighter, fight, but for Kṛṣṇa. If you are a businessman, all right. Do business for Kṛṣṇa. If you are something else, do that, but for Kṛṣṇa. This is wanted. This is called Kṛṣṇa consciousness. To dovetail everything with Kṛṣṇa.

Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Yuktaṁ vairāgya, real renunciation, is to dovetail everything for Kṛṣṇa. That is renunciation. Not renunciation that "I earn whole time millions of dollars and distribute among my children and are all engaged in some other way, and I become Kṛṣṇa conscious in a secluded place." No. You can begin Kṛṣṇa consciousness from the very beginning. Earn for Kṛṣṇa, spend for Kṛṣṇa, think for Kṛṣṇa, work for Kṛṣṇa. That is Kṛṣṇa consciousness. Fight for Kṛṣṇa. Nothing to be rejected. Everything to be dovetailed with Kṛṣṇa. That is Kṛṣṇa consciousness. Go on.

Tamāla Kṛṣṇa: "In other words he wanted to skillfully avoid the fighting by using Kṛṣṇa consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Kṛṣṇa as to his best course of action. In answer, Lord Kṛṣṇa elaborately explained karma-yoga, or work in Kṛṣṇa consciousness, in this third chapter."

Prabhupāda: Yes. Karma-yoga means… Karma means action, fruitive action. Everyone is working in this world to get some result. Somebody is working in business, earning millions of dollars yearly. Why he is earning? He's earning for his sense gratification. As soon as he has got money, he changes his car, he changes his apartment, changes his standard of life only for increasing. The whole world is working so hard, and the result is that increasing their objects of sense gratification. This is called karma. Karma means to enjoy the result of your activities. And when it is karma-yoga, that means the activities which is your occupation, you can engage yourself in that activity, but don't engage the result for your sense gratification, but for satisfaction of Kṛṣṇa. That is called karma-yoga. Yoga means to link up with the Supreme, and karma… You are inclined to work. All right, work. But link up your result of work with Kṛṣṇa. That is called karma-yoga. Yoga means linking up with the Supreme, and karma, when it is linked up with Kṛṣṇa, that is called karma-yoga. It will be explained. Now go on.

Tamāla Kṛṣṇa.: Two: "My intelligence is bewildered by Your equivocal instructions. Therefore please tell me decisively what is most beneficial for me [Bg. 3.2]."

Prabhupāda: Yes. People think it is equivocal. I ask you to become spiritualist; still, I ask you to work ordinarily, "Go work like this, work like this." They'll think, "What sort of spiritual life this is? They are also earning money, they are also working in the factory," or they are also doing this or that. So to the ordinary man it appears equivocal. But it is not equivocal. That is the real process of working. Go on.

Tamāla Kṛṣṇa: Purport: "In the previous chapter, as a prelude to the Bhagavad-gītā, many different paths were explained, namely sāṅkhya-yoga, buddhi-yoga, controlling the senses by intelligence, work without fruitive desire, the position of the neophyte, etc. This was all presented unsystematically. A more organized outline of the path would be necessary for action and understanding. Arjuna therefore wanted to clear up these apparently confusing matters so that any common man could accept them without misinterpretation. Although Kṛṣṇa had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Kṛṣṇa consciousness either by inertia or active service. In other words, by his questions he is clearing the path of Kṛṣṇa consciousness for all students who are serious about understanding the mystery of the Bhagavad-gītā."

Prabhupāda: Yes. Sometimes it appears to the student contradictory. But actually, the master who is well conversant, he does not say anything contradictory. It is the misunderstanding of the student that sometimes he thinks that it is contradictory. Therefore the question is allowed. You'll find that a student is advised to question to the spiritual master. Tad viddhi. You should understand the transcendental science by the process of… First thing is surrender; then question, and sevā, service. Surrender and service and question. Simply if you question, and don't surrender, don't render any service, then it will be simply waste of time.

Just like Arjuna was talking in the beginning with Kṛṣṇa as friends. So Kṛṣṇa was talking very cautiously because it was friendly talk. But when Arjuna surrendered unto Him, "I accept You as my spiritual master," He's talking freely. This is going on. Go on.

Tamāla Kṛṣṇa: Three: "The blessed Lord said, 'O sinless Arjuna, I have already explained that there are two classes of men who realize the self. The contemplative are inclined to understand it by empirical philosophical speculations, and the active are inclined to know it by devotional service [Bg. 3.3].' "

Purport: "In the Second Chapter, verse thirty-nine, the Lord has explained two kinds of procedure, namely sāṅkhya-yoga and karma-yoga, or buddhi-yoga."

Prabhupāda: Sāṅkhya, sāṅkhya-yoga. Sāṅkhya means analyzing the material elements and dovetail it with the Supreme. This is called sāṅkhya-yoga. Samyak khyāpayate, or things are very explicitly explained for understanding of the common man. That is called sāṅkhya-yoga, or jñāna-yoga. And another is karma-yoga, or buddhi-yoga. Go on.

Tamāla Kṛṣṇa: "In this verse the Lord explains the same more clearly. Sāṅkhya-yoga or the analytical study of the nature of spirit and matter is the subject for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Kṛṣṇa consciousness, as is explained in verse sixty-one of the same Second Chapter. The Lord has explained also in verse thirty-nine that by working under the principles of buddhi-yoga or Kṛṣṇa consciousness one can be relieved from the bondage of action and furthermore there is no flaw in the process. The same principle is more clearly explained in verse sixty-one, that this buddhi-yoga is to depend entirely on the Supreme or more specifically, on Kṛṣṇa, and in this way all the senses can be brought under control very easily. Therefore both the yogas are interdependent, as religion and philosophy. Religion without philosophy is sentiment or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Kṛṣṇa."

Prabhupāda: There are certain class of men who are simply philosophizing and there are certain class of men who are simply blindly following religious ritualistic process. So Bhagavad-gītā is combination of both. That is scientific. You should be religious, but should understand everything philosophically. Otherwise one becomes fanatic, religious fanatic. In the Caitanya-caritāmṛta it is clearly said that caitanyera dayāra kathā karaha vicāra. You people, you try to understand the gifts of Caitanya Mahāprabhu by your philosophical understanding. Not blindly, philosophically. And vicāra karile citte pāibe camatkāra. If you are actually a wise man, then you'll find it is sublime. And if you simply stick to your own religious ritualistic principles, don't try to understand the philosophy of everything, then you become a fanatic. So we should not become religious fanatics, nor dry mental speculators. Both these classes of men are dangerous. They cannot make any advance. The combination. You should be religious, but try to understand each and every line philosophically.

Just like in the Bible there is the statement, "God created this universe." It is a fact. But because modern educated persons have not explained how God created, how the process of creation… These things are explained in the Bhāgavata, how the sky became in existence, then the air became in existence, the fire became in existence. There is a process, general graduation. Actually, God has created the world. There is no doubt about it. But because it is not philosophically explained, the modern educated persons, they don't accept.

So Bhagavad-gītā you'll find everything. A combination of religious sentiments plus philosophical understanding. That is wanted. Go on.

Tamāla Kṛṣṇa: "The ultimate goal is Kṛṣṇa, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Kṛṣṇa consciousness. This is also stated in the Bhagavad-gītā. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation by which gradually one may come to the point of Kṛṣṇa consciousness and the other process is by directly connecting with everything in Kṛṣṇa consciousness."

Prabhupāda: Yes. If you want to go to the goal by philosophical speculation, analyzing "This is not spirit," the neti neti, "this is not Brahman, this is not spirit," that also will help you. But in this age, such philosophical study… Not in this age, every age. That is a very long term process. But when people lived for a very, very long time, it may be it was possible to arrive at the goal of life by such process, but in this age there is no time.

I do not know what is going to happen to me just after coming out, or while I am sitting in this room. Even a big man, President Kennedy, he was going in procession, he never expected that he'll be shot, but he's shot. So there is no certainty of our life this age. Therefore we should take up the quick method for self-realization. The long term method will not help us. We are not prepared for it neither. Therefore the short term, immediate effective. Chant Hare Kṛṣṇa, and immediate effect. Go on.

Tamāla Kṛṣṇa: "The indirect process is philosophical speculation by which gradually one may come to the point of Kṛṣṇa consciousness and the other process is by directly connecting with everything in Kṛṣṇa consciousness. Out of these two, the path of Kṛṣṇa consciousness is better because the philosophical process does not purify the senses. Kṛṣṇa consciousness…"

Prabhupāda: Philosophical process… You can show by jugglery of words your academic qualification, but it will not take you to the right… We have seen many such philosophical speculators. They are simply talking in the meeting. But that's all. And if we take, study their private character it is less than ordinary man. Less than ordinary man. That will not help us in this age. You see? You may take some credit in a meeting, "Oh, he is a very nice speaker." So what is that if you become a nice speaker? What will help you in your spiritual realization? This is. If you do one minute's Hare Kṛṣṇa, it will give you immediate result. One second, if you chant or hear. This is so nice. Direct method. Immediate effect. Go on.

Tamāla Kṛṣṇa: "Kṛṣṇa consciousness is itself a purifying process and by the direct method of devotional service it is simultaneously easy and sublime."

Four: "Not merely by abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection [Bg. 3.4]."

Prabhupāda: Yes. Simply by… It is explained. Go on.

Tamāla Kṛṣṇa: Purport: "The renounced order of life can be adopted upon being purified by the discharge of the prescribed form of duties. The prescribed form of duties is laid down just to purify the heart of materialistic men. Without the purifying process one cannot attain success by abruptly adopting the fourth order of life, sannyāsa."

Prabhupāda: Renunciation is the fourth order of life according to Vedic civilization. Just like we are a sannyāsī. So we were also householder. I have got my wife, still living. I have got my children. But I have been able to come to this stage of renunciation forgetting my all relationship with my wife and children and family and home because I was trained gradually. I was trained as brahmacārī, as gṛhastha by the mercy of our spiritual master. Therefore I don't feel anything. But abruptly, if we take to sannyāsa order, then… We have seen many persons abruptly taking or without understanding the self-realization process. He fails. He again comes back to the materialistic way of life in a different form. Suppose he begins in philanthropic work, some hospitalizing or opening educational institution. That is nice, but these things are being done by the government and many philanthropic persons. That is not the duty of a sannyāsī. A sannyāsī, a renounced order of life, his main business is to spread Kṛṣṇa consciousness, or God consciousness. That is his real business. But if one has not the taste what is Kṛṣṇa consciousness, simply accept sannyāsa, then he will do all this nonsense work.

And… Of course, I don't wish to name. Some of our students went to a very big swami here in New York. He found that he was smoking. And the student said, "Swamiji, we don't smoke." And he was ashamed. He was ashamed. So what is the use of taking this kind of sannyāsa? Sannyāsa means to give up all material contaminated activities for the sake of the Supreme Lord. That is called sannyāsa.

Sat nyāsa, sannyāsa. This is the combination. Sat means the Supreme, the ever-existing, and nyāsa means renunciation. That means one who has renounced everything for serving the Supreme, he is real sannyāsa. He may take this dress or not, that doesn't matter. Anyone who has sacrificed his life for service of the Supreme Lord, he's a sannyāsī. That will be explained in the Fifth Chapter. Go on.

Tamāla Kṛṣṇa: "According to the empirical philosophers, simply by adopting sannyāsa or retiring from fruitive activities, one at once becomes as good as Nārāyaṇa, God. But Lord Kṛṣṇa does not approve this principle. Without purification of heart, sannyāsa is simply a disturbance to the social order. On the other hand, if somebody takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord. Svalpam apy asya dharmasya trāyate mahato bhayāt."

Prabhupāda: Hm. Svalpam apy asya dharmasya trāyate mahato bhayāt. Svalpam means very little, api-although, asya-of this Kṛṣṇa consciousness, dharmasya-occupation, trāyate-delivers, mahato-great, bhayāt-fearfulness. Yes. Go on.

Tamāla Kṛṣṇa: "Even the slight performance of such a principle enables one to overcome great difficulty."

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Five: "All men are forced to act helplessly according to the impulses born of the modes of material nature. Therefore nobody can refrain from doing something, not even for a moment [Bg. 3.5]."

Prabhupāda: Yes. They say… We saw one signboard in a yoga society in Los Angeles that "You become silent, and you'll become God." (laughs) And here Kṛṣṇa says that you cannot become silent even for a moment. You see? These things are going on. Go on.

Tamāla Kṛṣṇa: Purport: "This is not a question of embodied life. It is the nature of the soul itself to be always active. The proof is that without the presence of the spirit soul there is no movement of the material body. The body is only a dead vehicle to be worked by the spirit soul and therefore it is to be understood that the soul is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Kṛṣṇa consciousness. Otherwise it will be engaged in the occupations dictated by the illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinity it is necessary to engage it in the prescribed duties enjoined in the śāstras, or scriptures. But if the soul is engaged in his natural function of Kṛṣṇa consciousness, whatever he is able to do is good for him."

Prabhupāda: Practically that is real silence. If you simply engage yourself in activities of Kṛṣṇa consciousness, then automatically your activities in māyā become silent. Just like the same example I have given. Here is a glass. If you want to fill up with milk, the water will go automatically. You have to throw away the water. You cannot put the water and the milk at the same time in this glass. Similarly, if you become active in Kṛṣṇa consciousness, you automatically become silent in material activities. Without any separate endeavor. It is so nice. And if you try artificially to stop, to become silent from material activities, it will not be possible. You may meditate for fifteen minutes or for fifteen hundred minutes or fifteen thousand years, it will not be possible. The mind is very strong. Mind's business is to accept and reject, accept and reject. You accept something, you reject something.

Better thing is that we accept something Kṛṣṇa conscious under the direction of disciplic succession. That is your, should be, the aim of life, and you are successful. You have to accept something. Simply by rejecting, it will not help you. But you have to accept something. That acceptance is Kṛṣṇa consciousness. Simply negation will not help you. You must have some positive engagement. Go on.

Tamāla Kṛṣṇa: "The Śrīmad-Bhāgavatam affirms this. If somebody takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras or execute the devotional service properly, or even if he falls down from the standard, there is no loss or evil for him. And even though he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious? So the purifying process is necessary for reaching this point. Sannyāsa or any purifying process is meant for helping one to reach the ultimate goal of becoming Kṛṣṇa conscious without which everything is considered a failure."

Prabhupāda: That's all. So any question? (devotees offer obeisances) Any question?

Jaya-gopāla: So many people who stop performing prescribed duty to engage in so-called meditation, actually they are committing sinful activity? Is this actually sinful activity to attempt such meditation like that?

Prabhupāda: Meditation? That you can see from the result. You'll find so many persons meditating, but see their life. Phalena paricīyate. One has to be judged by the result. You have worked very hard and supposed to be very rich man, but if I see that you have no nice apartment, neither any car, neither any opulence, so what kind of businessman you have earned? That can be understood immediately. So if one by practice of meditation is actually advancing in spiritual life, why he's materially affected? What is the difference between a person materially affected and spiritually advanced?

Take for example our students. We may not be very much highly advanced. Admitting that, but at least if any gentleman comes, if he's sincere, he'll appreciate how pure they are. At least they are practiced. You see? So by the result, one has to see. But we have seen so many meditators, they cannot change even their daily nonsense habits. So what result they have obtained, they have achieved? I cannot understand? By the result one has to take account. Not by simply jugglery of words.

Just like there is examination. One student says, "Oh, I have studied so much." But when the examination was taken, he failed. So what does it mean that he studied? That means he did not study, that's all. The test is that spiritual advancement means minimizing material activities. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Automatically they will be detestful for material engagement. Spiritual advancement means that.

Just like a hungry man, if you give him to eat, as soon as he begins to eat, immediately he'll feel satisfaction, and when he is fully fed, he'll say, "No, I don't want any more." So similarly, spiritual advancement means proportionately one should be detestful to material engagement. That is the test.

So if anyone is advancing by meditation or bhakti-yoga or Kṛṣṇa consciousness, one has to give evidence that he is now being proportionately detached from this material engagement. That is the test. This is not for only the meditators. It is for you also. How far you are advancing in Kṛṣṇa consciousness you test yourself-how far you have become detached from material consciousness. That's all. The proportionately you have advanced in Kṛṣṇa consciousness, the proportionately you'll not like material engagement. If you have advanced cent percent, then cent percent you become detached. That is the way.

So everyone has to test himself, "how far I have advanced." That means "How far I have become detached with material contamination." That's all. The test is in your hand. And if you are sincere, then you should test yourself. And if you want to make show, that is a different thing. That is explained in the Second Chapter, sthita-prajña. The behavior of a person who has advanced in spiritual consciousness, that is explained. You have studied. He talks like that, he walks like that, he behaves like that. So many things, they have been explained. These are the tests. So we may not be able to achieve all the success immediately, but everyone should try to follow.

The meditation process is also one process. That is also one of the processes. That is good. But we simply say that this process is not, I mean to say, very fruitful in this age. In this age, this chanting of Hare Kṛṣṇa is the most beneficial process.

That is our program. We don't deprecate the meditational process. That is a process, standard process. But we don't say… We have not manufactured. It is the śāstra says. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Meditation of Viṣṇu was possible in the Satya-yuga when people used to live for one hundred thousands of years. Just like Vālmīki Muni, he meditated for sixty thousands of years. He got perfection. Here it is very difficult even to meditate for sixty minutes at a time. You see? Kṛte yad dhyāyato viṣṇum. That process was recommended in the Satya-yuga.

And the next process is tretāyāṁ yajato makhaiḥ. The next stage, by performing great sacrifices. That is very costly affair. Nobody has money. Suppose if I prescribe performance of some sacrifice, and if I order that "You have to secure one hundred tons of butter or ghee," can you secure? Oh… You see? So therefore that is not possible. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ dvāpare paricaryāyām [SB 12.3.52].

Temple worship is also not possible. Temple worship, you go in India, there are some temples still. Daily, they are spending thousands of dollars for temple worship. Daily. The process… In Jagannātha temple, fifty-six times offered prasāda, and any time you go they will supply you prasāda for one thousand persons. It is all ready. Still. Although India is being advertised there is no food, but if you go to Jagannātha temple, any time, and ask the manager that "We have come, one thousand devotees. Please supply us prasāda." "Yes, ready." (laughter) So that is being done. The arrangement is there since last two thousand years. The Jagannātha has property, there is production, there is good management. That is going on. Similarly, there is another temple, Nathadwar. They're also spending thousands of… In Madras also, there are many temples. There is a big estate. They are also collecting money daily,

$4,000, $5,000. Yes. Still. The temple arrangement is there.

So that process is not to be introduced newly. It is not possible. Therefore Bhāgavata says, kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, dvāpare paricaryāyāṁ kalau, kalau means in this age, tad dhari-kīrtanāt. Simply by chanting, you get the result of sacrifice, you get the result of meditation, you get the result of temple worship. Here we are, of course, attempting to worship Jagannātha with our teeny efforts, but if you go to the real Jagannātha temple in Purī, you'll see fifty-six times.

When Lord Caitanya was invited by Sarvabhauma Bhaṭṭācārya, so he gave Him so much rice and vegetables and all these things. So He thought "It is offered to Jagannātha." So He asked Sarvabhauma Bhaṭṭācārya, "All right, give Me little prasāda. From this I shall eat." So Sarvabhauma Bhaṭṭācārya said, "No, You eat the whole thing." "Oh, how it is possible?" Then he gave the example, "Sir, You don't say like that. I know You are taking in the temple fifty-six times like this and this is only a morsel of food for You." You see? (laughter)

So actually, if you offer kṛṣṇa-prasāda, fulfilling the whole hall, as many times, fifty-six times… Fifty-six times means you have got only twenty-four hours. How many times in an hour? Without sleeping, without doing anything. Kṛṣṇa will accept. Kṛṣṇa will accept. And I want it. You American people, you have got so much money, you engage your money in that way. Don't spoil your life by this way and that way. So you can do that. You have got enough, sufficient means to offer Kṛṣṇa fifty-six times. You see? Just see the result. That is utilization. That is karma-yoga. One has the capacity to earn like anything and to spend for Kṛṣṇa like anything. That is karma-yoga.

It is not inertia. "I have got… Chanting Hare Kṛṣṇa, I shall go and sit down, eat at the expense of others and chant Hare Kṛṣṇa." No. This is karma-yoga. Prāṇair arthair dhiyā vācāḥ. You have to employ your life, your money, your words, and your intelligence, all for Kṛṣṇa. That is Kṛṣṇa consciousness. If you have got enough money, spend it for Kṛṣṇa. Don't stock it. The more you spend, more you become balanceless for spending Kṛṣṇa, then more you are benefited. This is the process.

That will be taught in the karma-yoga section. And how one can, unless one is spiritually advanced how he can sacrifice his hard-earned money for Kṛṣṇa? Everyone thinks, "Oh, I have earned this money working so hard. Why shall I spend it for Kṛṣṇa? Let me keep it. I shall do it for my sense gratification." This is, this kind of advancement is no value. You see. How one has learned to sacrifice everything for Kṛṣṇa.

Just like Arjuna. He sacrificed his whole family for Kṛṣṇa. In the beginning he hesitated, "How can I kill my family members, this fight?" And when he became Kṛṣṇa conscious, "Never mind, I shall kill all of them." This is called sacrifice. This is Kṛṣṇa conscious. He sacrificed all sentiments, all connection, everything for Kṛṣṇa. That is called sannyāsa, real sannyāsa. Although he was a warrior, a fighter, a householder having more than dozen wives, but he was sannyāsa. Because he sacrificed everything for Kṛṣṇa. That is wanted. That is Kṛṣṇa conscious.

So everyone can test how far he has advanced simply by this, "How far I have become prepared to sacrifice everything for Kṛṣṇa?" He doesn't require to take certificate from others. He can test himself, "How far I am prepared?" Then it is all right. This is the standard. All right. Chant Hare Kṛṣṇa. (devotees offer obeisances) You are not getting another mṛdaṅga? You have no money?

Tamāla Kṛṣṇa: We have no money yet.

Prabhupāda: Oh. (laughs) All right. If you require, you can get… I'll pay you money.

Tamāla Kṛṣṇa: We'll pay you. Well, we'll get some more.

Prabhupāda: That's all right.

Madhudviṣa: We have money. We will get one very soon.

Prabhupāda: You ask somebody to give you one mṛdaṅga, contribute. If he asks where it is available, you can give the address and he can send the money there. It is not a very difficult task. What do they charge? Fifty dollars?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: So ask somebody to give fifty dollars, send to New York. Yes. We don't want cash. Give us in kind. That is also nice. Yes. (kīrtana begins)

Prabhupāda: What is that? What is that? What is that?

Dayānanda: It's a pie.

Prabhupāda: Pie?

Dayānanda: A pie, yes.

Prabhupāda: It will be offered to the Deity?

Dayānanda: Hm?

Prabhupāda: It is to be offered to the Deity?

Dayānanda: Yes.

Prabhupāda: So why you are sitting here?

Dayānanda: (indistinct)

Prabhupāda: Oh. All right. Sit down. (kīrtana)

Prabhupāda: Vāmanadeva? It is fainting[?].

Vāmanadeva: Shaking.

Prabhupāda: Yes. When I stand it will [?] going

Vāmanadeva: There should be more steps here for you. I notice it's too…

Prabhupāda: It's not steady. No, still the platform is not tight. You should…

Tamāla Kṛṣṇa: It needs supports. More supports.

Prabhupāda: Yes. Because… You should have… (pause) What is that?

Jaya-gopāla: It looks like a chestnut.

Prabhupāda: Chestnut? (eating)

Tamāla Kṛṣṇa: It would be nice if we had a new altar for the Deities. When the new Deities are installed, if we could have a new altar, that would be nice.

Prabhupāda: Yes. That will be changed.[?] We shall do that. First of all let us have the new Deity. [break] That will be discussed later on. We have come to the chapter; it will discuss.

Devotee: Prabhupāda? Would you like to take a piece of pie home with you?

Prabhupāda: What is that?

Devotee:: It's squash pie with raisins and banana and chestnut and anise.

Prabhupāda: Why did you not give me in the beginning?

Devotee:: It wasn't… It wasn't all ready.

Prabhupāda: We shall take later on? We shall take it later on?

Devotee:: I was going to give the remainder of it to saṅkīrtana to take to the house.

Prabhupāda: Let them, take them.

Devotee:: Okay. Would you like to take a piece with you?

Prabhupāda: Yes, you can give it. (pause) I have taken. (end)

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Bhagavad-gītā 3.6-10

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Los Angeles, December 23, 1968

Prabhupāda: Hare Kṛṣṇa. Yes, read. Which verse? Go on.

Sudāmā: "One who restrains the senses and organs of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender [Bg. 3.6]."

Prabhupāda: Yes. This is very important thing. Yoga indriya-saṁyamya. Yoga, the definition of yoga means sense control, controlling the sense. So here Kṛṣṇa says that you cannot control your senses artificially. It is not possible. Those who are trying… Just like some of the yogis, they close their eyes, "Oh, I'll not see beautiful woman." That is another practice, but that does not mean that he can control his senses. No. You cannot curb down the natural force of sense. This is the secret. People do not know. And if you let the senses go on in its own way, that is also dangerous. Then you are going to hell. Adānta-gobhir viśatāṁ tamisram. If your senses are not controlled, then your senses will drag you to the darkest region of hell. That is another problem.

Generally, in the material world, adānta-adānta means uncontrolled, go-go means senses. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Simply repeating, chewing the chewed. The whole history of the world, you just study, is a history of sense gratification. Just take, for example, some twenty years ago one Mr. Adolf Hitler came in the scene, and there was great upheaval as war in Europe and America. From 1933 to 1947 or something like that, the whole world was in trouble. But he is gone, finished. And what did he do? Sense gratification, that's all. He wanted that this way government should be, according to his own sense. Another person, just like Mr. Churchill or your President Roosevelt, they said "No. The sense gratification should not be like that. The sense gratification should be like this." (laughter) So it is the war of sense gratification, that's all. One leader is presenting a program of sense gratification, another leader is presenting another program of sense gratification, and there is clash. This is going on. This is the history of the world.

And another class, they are thinking "Oh, there are so much trouble simply for sense gratification. Let us control our senses." Brahma satyaṁ jagan mithyā, just like Māyāvādī philosophers, Śaṅkarācārya. They say this world is useless. This world is useless. Only Brahman, the Supreme Brahman, impersonal Brahman, that is truth. That is also another sense gratification. That is bigger sense gratification. Why? These Māyāvādī philosophers, they want to merge into the existence of the Supreme One. That means by becoming Hitler, Churchill or Roosevelt, their senses were not very much satisfied. "Now," they say, "this world is false. Now let me become the Supreme." That is another sense gratification.

So this world, without Kṛṣṇa consciousness, is simply sense gratification. That's all. One may present in one way, another may present in another way, but it is sense gratification. Therefore the so-called yogis, fifteen minutes meditation or, say, fifteen hours meditation or fifteen months meditation, but as soon as meditation finished-sense gratification. That's all.

So this sense gratification program is very strong. And so long you will indulge in sense gratification, the repetition of birth and death will go on. The repetition of birth. This body…Bhāgavata says that these people are working for sense gratification. Nūnaṁ pramattaḥ. Pramattaḥ means mad after sense gratification. Kurute vikarma. And for sense gratification, they are acting so abominably that it is not to be uttered. Kurute vikarma yad indriya-prītaya āpṛṇoti. They have engaged their life in sense gratification. Na sādhu manye, oh this is not good. This is not good.

Why? Yata, because, ātmanaḥ, the spirit soul, ātmano 'yam… Asann api kleśada āsa dehaḥ [SB 5.5.4]. This body is temporary, but so long this body is there, you'll have to suffer. What is that suffering? The sum total of suffering is birth, death, old age and disease. This is due to this body. Therefore the problem is how to stop this material body, repetition. Today I have got this body, Indian, tomorrow I may get American, next birth… Tomorrow means next birth. Next birth another, next birth another, next birth another-it is going on. Going on. There is no stoppage, this transmigration of the soul.

But so long you do not stop it, there is no question of being freed from sufferings. They do not know it. They are thinking they are advancing. What advancement you have made? These sufferings are there-birth, death, old age and disease. You cannot stop it. Ābrahma-bhuvanāl lokāḥ, and even you go to this moon planet or to the highest planet, these four things will follow. So therefore sense gratification must be stopped. But if you want to stop it artificially it is impossible. Neither by this yoga process, neither by this jñāna process. Simply for the time being you can check.

Just like a naughty boy. By force, you can stop him acting mischievously. But as soon as he gets opportunity, again he will act so. Similarly, senses are very strong. You cannot stop them artificially. Therefore the only remedy is Kṛṣṇa consciousness. These boys in Kṛṣṇa consciousness, this is also sense gratification, eating nice prasāda, dancing, chanting, reading philosophy-but it is in connection with Kṛṣṇa. That is the significance. Nirbandhaḥ kṛṣṇa-sambandhe. It is the sense gratification of Kṛṣṇa. Not directly, but because I am part and parcel of Kṛṣṇa, my senses are automatically satisfied. This process should be adopted. Artificially…

This Kṛṣṇa consciousness movement is an art of living by which you will feel your senses are fully satisfied, but you are going to be free next life. This is the nice process. And artificially if you want to stop your senses, you will fail. That Kṛṣṇa says, ”One who restrains the sense and organs of action but whose mind dwells on sense objects.”

Just like Viśvāmitra Muni. There were many instances. He was a great king and he wanted to be yogi. And he went to forest, gave up his kingdom, went to forest. And he was meditating very seriously, and Indra, king of heaven, he sent some society girls of heavenly planet, Menakā. And she came. She began to dance before the closed-eyes yogi, and as soon as he heard, ”Oh, there is very nice female voice and dancing,” and as soon as he opened, he became captivated, embraced her. So everything gone. You see? So sense gratification, you cannot stop artificially. Nirbandhaḥ kṛṣṇa-sambandhe.

Therefore we advised our students, either boys and girls, that if you have… Of course, if you are serious in Kṛṣṇa consciousness, you forget all these nonsense sense gratification, but still if you are disturbed, all right, get yourself married. Live peacefully, husband and wife, and both be engaged in Kṛṣṇa consciousness. Gradually, you'll forget, both husband and wife. Don't try artificially. Artificially you'll never be successful. But if you can avoid it by advance and strong Kṛṣṇa consciousness…

Just like Haridāsa Ṭhākura. But don't try to imitate Haridāsa Ṭhākura. His stage was different. We cannot imitate. We can simply follow. Anukaraṇa, anusaraṇa, there are two Sanskrit words. One is imitation, and one who is following the footprints. If one tries to follow the footprints of great personalities, that is very nice, but we cannot imitate. Imitate. Imitation is dangerous.

Just like Lord Śiva, he drank an ocean of poison and he kept it on the throat. He did not allow to go down. So therefore his name is Nīlakaṇṭha. It became bluish. His neck is blue. But if somebody imitates Lord Śiva and indulges intoxication, gāñjā, he'll go to hell. He is powerful. Somebody says ”Well, Lord Śiva is a smoker so we can also smoke.” No. You cannot imitate. You can simply follow.

Just like the sunshine. The sunshine is so strong that it is absorbing the moisture of the filthy place, contaminated place where one is passing stool and urine, but still it is sun because sun is so powerful. But if you live in that place for some time where urine and stools are thrown, then you'll be contaminated immediately because you are not powerful. Tejiyāsāṁ na doṣāya [SB 10.33.29].

Those who are powerful, if they somebody does something which is very extraordinary, that is not to be imitated. You have to follow the rules and regulations. That will give you progress. Don't try to imitate. Just be in your position, try to follow the rules and regulations, and chant Hare Kṛṣṇa, and gradually you'll get result. There is no need of being hasty. Go on.

Sudāmā: Verse number seven: ”On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion without attachment is by far superior [Bg. 3.7].”

Prabhupāda: Yes. Instead of artificially trying to meditate and control the senses, just engage your senses in the activities of Kṛṣṇa consciousness and gradually you will be happy. Your senses will be controlled. Go on.

Sudāmā: Purport: ”Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life which is to get free from material bondage and enter into the kingdom of God. The svārtha-gati or goal of self-interest…”

Prabhupāda: Svārtha-gati, svārtha-gati. Yes.

Sudāmā: ”…or goal of self-interest is to reach Viṣṇu. The whole varṇa and āśrama system is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization one can live a controlled life as prescribed in the śāstras and continue carrying out his business without attachment, and that will lead him gradually to the progressive path. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who works only for the sake of making a living.”

Prabhupāda: Yes. My Guru Mahārāja used to say that don't accept spiritual life for living. Just like we are sending the saṅkīrtana party. If we take it, ”Oh, it is very easy method for living without working. We are getting money for our livelihood,” this is not wanted. If your spiritual life is for…

Just like there are so many professional chanters. Not here. In India. Their business is… Because people like chanting, so they have made this chanting business. Or professional Bhāgavata reader. People like reading of Bhāgavata. There are many expert Bhāgavata readers. They can show many caricature just to attract people, and such people, generally, they describe the rāsa-līlā of Kṛṣṇa. Because rāsa-līlā is resembling just like dealings between young boys and girls, so they take that part, particularly, rāsa-līlā. Easy way.

And just like here in America, I've seen so many persons. They are writing books on Kṛṣṇa about Kṛṣṇa's pastimes with the gopīs, as if Kṛṣṇa has no other pastime. Because these things are very easily saleable. So they are writing books on that. I've seen one book written by Mr. Bhaṭṭācārya about these, Kṛṣṇa's dealings with the gopīs. No. This is not good. You should not take Kṛṣṇa's activities, Kṛṣṇa consciousness, professionally, for livelihood. That is dangerous. Your life should be sacrifice for Kṛṣṇa. That is wanted. Otherwise you shall be pretender. Yes, go on.

Sudāmā: Verse number eight: ”Perform your prescribed duty, which is better than not working. A man cannot even maintain his physical body without work [Bg. 3.8].”

Prabhupāda: Yes. Kṛṣṇa and Arjuna was talking. Kṛṣṇa never said Arjuna, ”Oh, my dear Arjuna, you are My friend, intimate friend and devotee. All right. You haven't got to fight with your… Everything will be done by Me. You go to Himalaya and meditate.” No. He never said that. Kṛṣṇa could do, Kṛṣṇa could fight for Arjuna. He was all-powerful. Without fighting, He could give him everything, but still, He wanted to engage him-that one should be engaged in Kṛṣṇa consciousness along with his prescribed duty, that is required. Yes. (reading from text:) ”Perform your prescribed duty which is better than not working.”

If you cannot work in Kṛṣṇa consciousness, then you better perform your prescribed duty according to varṇāśrama. Just like if you are a brāhmaṇa, then you have to act such way. If you are a kṣatriya you have to work in that way. But don't stop working. Kṛṣṇa says that, ”A man cannot even maintain his physical body without work.” He does not say that ”You become Kṛṣṇa conscious beggar and maintain your body in that way.” No. That is not required. That service for Kṛṣṇa should not be taken, should not be accepted as profession for livelihood. It should be simply for the service of the Lord. For the service of the Lord you can collect millions of dollars, but for your livelihood you cannot take one dollar from any person. Then you'll be indebted. You have to repay him. You cannot cheat others. It is very strictly enjoined. Simply for Kṛṣṇa's satisfaction you can take, you can beg from others.

Just like according to Vedic system, begging is allowed. Begging allowed for whom? For the brāhmaṇas, for the sannyāsīs, for the brahmacārīs, because they collect money, beg from door to door for their benefit. Suppose a brahmacārī is going to a householder's place or a storekeeper's place, "Give us some contribution." He is not collecting that money for his livelihood. He's quite competent to work. But that one dollar which he contributes to Kṛṣṇa consciousness movement, it is good for him. At least, some portion of his energy goes to Kṛṣṇa. That is the philosophy. Not that "Some way or other, I may collect some money and live very comfortably." No. We cannot do that. But you can accept Kṛṣṇa's prasāda. That is a different thing. But for personal comfort you have to work.

If you are a karmī, then you have to work. If you are a devotee, if you are completely… Devotee means hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Devotee means one who has engaged his senses cent percent for the service of the Lord, he is devotee, pure devotee.

So one who cannot become cent percent, all right, become fifty percent, twenty-five percent, one percent. Give something for Kṛṣṇa. Don't be miser. Because whatever you have got, it is Kṛṣṇa's. So long you catch it up, "It is mine," that is māyā. You just let loose it for (chuckling) Kṛṣṇa. Then it is freedom for you. You see. Go on.

Sudāmā: Verse number nine: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform prescribed duties for His satisfaction and in that way you will always remain unattached and free from bondage [Bg. 3.9]."

Prabhupāda: Yes. Bondage means working for one's own account. The same example. Just like a soldier is fighting for the country under the command of the commander in chief. The more he's killing, he's getting promotion, he's getting medals. But the same man, when he comes back at home, if he kills one man, he's hanged. Why? Because that killing and this killing is not the same thing. So one who cannot engage himself cent percent in Kṛṣṇa consciousness, let him remain in his own position and try to sacrifice for Viṣṇu or Kṛṣṇa as far as possible.

The prescription is for the gṛhasthas, for the householder, as exemplified by Śrīla Rūpa Gosvāmī that his income was divided into four parts. Fifty percent for Kṛṣṇa, twenty-five percent for the family and twenty-five percent for his personal reserve fund. That he showed us example how a gṛhastha should live. Not that out of hundred dollars, ninety-nine percent for my wife, and one percent for Kṛṣṇa. No. Not like that. One should sacrifice at least fifty percent. If he cannot sacrifice this… Brahmacārīs, sannyāsīs, they have sacrificed their everything, cent percent. The gṛhastha, they cannot do that. Because they have got wife, children. Therefore fifty percent.

So these are the prescribed rules and regulations for executing Kṛṣṇa consciousness. Anyway, if one cannot sacrifice cent percent, let him sacrifice at least one percent, two percent. The more he does, that is, more he becomes free from bondage. And the more he uses his earning for sense gratification, the more he becomes bound up by the laws of material nature. Yes.

Sudāmā: Purport: "Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. Yajña means Lord Viṣṇu or sacrificial performances. All sacrificial performances are meant for the satisfaction of Lord Viṣṇu. The Vedas enjoin: yajña vai viṣṇuḥ. In other words the same purpose is served whether you perform prescribed yajñas or directly serve Lord Viṣṇu. Kṛṣṇa consciousness is therefore the performance of yajña as it is prescribed here in this verse. The varṇāśrama institution also aims at this, satisfying Lord Viṣṇu. Varṇāśramācāravatā…"

Prabhupāda: Ācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate [Cc. Madhya 8.58]. By following the prescribed duties of a particular section of society in pursuance of the instruction of the śāstra means satisfaction of Viṣṇu. Yes.

Sudāmā: "Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world will be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. One has only to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa or Viṣṇu and while performing such activities, one is supposed to be in a liberated stage. This is the great art of doing work, and in the beginning this process requires very good and expert guidance."

Prabhupāda: Yes.

Sudāmā: "One should therefore act very diligently under the expert guidance of a devotee of Lord Kṛṣṇa or under the direct instruction of Lord Kṛṣṇa, under whom Arjuna had the opportunity to work. Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reactions of work but will also gradually rise one to the platform of the transcendental loving service of the Lord which alone can uplift one to the kingdom of God."

Verse number 10: "In the beginning of creation the Lord of all creatures sent forth generations of men and demigods along with sacrifices for Viṣṇu, and blessed them by saying 'Be thou happy by this yajña (sacrifice) because its performance will bestow upon you all desirable things [Bg. 3.10]."

Prabhupāda: Yes. In the creation, after creation, the yajña was also created and everyone, created being, was ordered to perform the yajñas. One cannot… Yajña-dāna-tapaḥ-kriyā na tyājyam. In the Bhagavad-gītā also you'll find that you may be a renouncer, sannyāsī. A renouncer, you have renounced this world. But the four things, yajña… Yajña means working for satisfaction of Viṣṇu, yajña. Dāna, charity. Yajña, dāna, tapaḥ. Tapaḥ means austerity, following the rules and regulation for spiritual upliftment. These things are not to be renounced. If somebody says, "Oh, I have renounced the world," that does not mean you can renounce the service of the Lord. No.

Even if you are a sannyāsī, you have to work for Kṛṣṇa. Either you are a sannyāsī or you are a householder or brahmacārī, you have to work for Kṛṣṇa. But the advantage of sannyāsī is that because he has no encumbrances behind, he is detached from family relationship, he has full time service for Kṛṣṇa. Similarly brahmacārī, one who is not married, simply working under the order of the spiritual master, he has also cent percent time to work. So these are the secrets, that one has to work for Kṛṣṇa. Either he's a brahmacārī or sannyāsī, it doesn't matter, or householder. Otherwise he'll be captured by māyā. Go on.

Sudāmā: Purport: "The material creation by the lord of creatures, Viṣṇu, is a sort of chance offered to the conditioned souls to come back to home, back to Godhead."

Prabhupāda: Yes. This material creation, you'll find in the Bhagavad-gītā that… Just like our body. This body is created at a certain period by the father and mother, and it remains for some time, it grows, it gives some by-product, then it dwindles, then vanishes. Just you can study from… Similarly the whole cosmic manifestation, this is a huge body. So it has a time of creation, its development, its by-products, its activities, then dwindling, then it will also vanish. It will also vanish.

But why this creation is there? This creation is there because those who are rebelled against God, Kṛṣṇa, they are not allowed to enter into the kingdom of God. They are kept aloof and this creation is made just to give them chance to develop Kṛṣṇa consciousness.

The Vedic śāstras are there, the representatives of Kṛṣṇa are there. They are teaching, "My dear conditioned souls, please adopt this means and end your repetition of birth and death. Come to the kingdom of God." This is a chance.

But if somebody takes it, "Now I have got my body, let me enjoy my senses to the fullest extent," then he is doomed. Then he loses the chance. Therefore this human form of body should not be wasted simply by sense gratification like cats and dogs.

Those who do not know what is the complication of this material nature, this spiritual life or material life, they are rascals. Simply they are enjoying the senses which have been given by laws of nature. They are thinking "The best things we have got, let us enjoy it to the fullest extent." No, it is not good. You must take the advantage to get out of this field of material activities and enter into the kingdom of God. This is a chance of creation. Go on.

Sudāmā: "All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relationship. The Lord says that the purport of the Vedas is to understand Him."

Prabhupāda: Yes. That you will find in the Fifteenth Chapter, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

What is the purpose of so many scriptures and Vedic literature? Just to give you information that there is Kṛṣṇa and you are eternally related with Kṛṣṇa. You have forgotten. Just revive that relationship and perfect your life. That is the sum and substance of all Vedic literature. Go on.

Sudāmā: "In the Vedic hymns it is said patim…"

Prabhupāda: Patiṁ viśvasyātmeśvaram. Yes. Go on.

Sudāmā: "The Lord of the living entities is the Supreme Personality of Godhead."

Prabhupāda: Yes, Lord of the living entities. Just like here we have got a leader, a society leader or a party leader or a club leader, there are leaders. Some are led by somebody, some are led by somebody. We don't wish to discuss. But there is a leader. Without leader, nobody goes to hell, neither to heaven. There must be one leader. The supreme leader is Kṛṣṇa. Leader of the leader, leader of the leader. There are various types of leaders. Nityo nityānāṁ cetanaś cetanānām, eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). These are the wordings in the Vedas. So He is the supreme leader. We are following some leader. Some leader is following Stalin, somebody Hitler, some leader is following Gandhi, somebody's following somebody, somebody. There must be some leader. But why not the supreme leader, who will never misguide you? He will give you actual path of happiness. Then you will become happy.

Kṛṣṇa therefore said, sarva-dharmān parityajya [Bg. 18.66]. "You give up all nonsense leadership. Simply come unto Me, surrender unto Me. I'll give you protection." That is wanted. Yes. Therefore we are following leader. There is no doubt about it. But there is misleader. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31].

Just like a blind man is leading other blind men. What is the use of such following leaders? He is blind and I am blind. So if he leads me to cross the road, what [is] my life? My life is in danger. So don't follow these misleaders. Kṛṣṇa is approved leader. All leaders of the society, any part of the world, has accepted Kṛṣṇa as the supreme leader. Follow Him. Then you'll be happy. Go on.

Sudāmā: "Viṣṇu is the Lord of all living creatures, all worlds, and all beauties, and protector of everyone. The Lord created this material world for the conditioned souls to learn how to perform yajñas for the satisfaction of Viṣṇu so that while in the material world they can live very comfortably without anxiety in life. Then after finishing the present material body they can enter into the kingdom of God. That is the whole program for the conditioned souls. By performance of yajña the conditioned souls gradually become Kṛṣṇa conscious and become godly in all respects. In this age of Kali the saṅkīrtana-yajña, or chanting the holy names of God, is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya Mahāprabhu for the deliverance of all men. Saṅkīrtana-yajña and Kṛṣṇa consciousness go well together. Lord Kṛṣṇa in His devotional form as Lord Caitanya is worshiped in the Śrīmad-Bhāgavatam as follows, with special reference to the saṅkīrtana-yajña. 'In this age of Kali people who are endowed with sufficient brain substance will worship the Lord who is accompanied by His associates, by performance of saṅkīrtana-yajña.' "

Prabhupāda: Yes. There is a verse, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those who are intelligent class of men in this age, they'll worship this form of the Lord. Who? Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. The Lord who is chanting always Kṛṣṇa, but His body is not black. Fair-complexion. This is Caitanya Mahāprabhu. Sāṅgopāṅgāstra-pārṣadam. Followed by many devotees. Just like you'll see the Caitanya Mahāprabhu's picture. He is followed always by His associates and devotees. Sāṅgopāṅgāstra-pārṣadam. Yajñaiḥ saṅ… This form of the Lord should be worshiped. Therefore we do not worship Kṛṣṇa directly. Through Lord Caitanya Mahāprabhu, through saṅkīrtana movement. That is the process prescribed in the śāstra.

You cannot worship Kṛṣṇa directly. Then you will misunderstand. Those who are not following the path of Caitanya's saṅkīrtana movement, if they want to understand Kṛṣṇa, they'll simply misrepresent Kṛṣṇa's this rāsa-līlā in this way. That's all. Go on.

Sudāmā: "Although other yajñas prescribed in the Vedic literature are not easy to perform in this age of Kali, the saṅkīrtana-yajña is the easiest and it is sublime for all purposes, as is recommended in the Bhagavad-gītā."

Prabhupāda: Yes. In the Bhagavad-gītā also it is recommended, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. So this process, chanting of Hare Kṛṣṇa mantra and gradually to develop Kṛṣṇa consciousness, is the only means for, I mean to say, elevating yourself to the perfectional stage which is meant for this human life. Otherwise we are simply, what is called, cutting our own throat. That's all. Thank you. No more. (devotees offer obeisances) Any question?

Madhudviṣa: Prabhupāda? We read in the Bhagavad-gītā today in verse number…

Prabhupāda: Don't go outside today's lecture. You try to… Question means the lecture on which I was speaking. If there is any difficulty, that should be questioned. Otherwise, if you go outside, that present atmosphere created for this purpose, that will be lost. So question means on the subject matter which is already discussed. If there is any doubt or if there is any difficulty for understanding the subject matter which we have already discussed, that is the subject matter of question. Yes?

Woman devotee: I'm not sure if I heard you correctly. Did you say that Kṛṣṇa could not be worshiped directly? Could not be?

Prabhupāda: Kṛṣṇa directly, yes. Through the process. Just like Caitanya Mahāprabhu, He is Kṛṣṇa Himself. So the śāstra advises, instructs us, that those who are intelligent, intelligent. The word is used there, sumedhasa. Sumedhasa means those who have got nice brain substance. So Kṛṣṇa, you can approach Kṛṣṇa. There are so many ways you can approach Kṛṣṇa. And in other words it is said, mama vartmānuvartante pārtha manuṣyāḥ sarvaśaḥ. Kṛṣṇa, our relationship is with Kṛṣṇa, and that relationship cannot be cut off. That is there. Even those who are disobedient to Kṛṣṇa, those who are atheists, godless or Kṛṣṇa-less, they are also obeying Kṛṣṇa's order. They are also.

Just like an outlaw who does not care to abide by the laws, he is also abiding the laws of the state in a different way. He is being forced. So those who are not in Kṛṣṇa consciousness, he's being forced by māyā to act. So that is there already, direct connection is there in this way or that way.

But here it is prescribed that anyone who wants the ultimate perfection of life they should worship Caitanya Mahāprabhu. And Caitanya Mahāprabhu is Kṛṣṇa Himself. Caitanya Mahāprabhu is… Just like Rūpa Gosvāmī worshiped Caitanya Mahāprabhu:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He said that "My Lord, Caitanya Mahāprabhu, You are the most munificent incarnation because You are distributing love of Kṛṣṇa. Therefore I offer You my respectful obeisances on account of Your distributing Kṛṣṇa consciousness, and this is possible because You are Kṛṣṇa Yourself." Kṛṣṇāya kṛṣṇa-caitanya-nāmne. "Simply You have assumed the name of Kṛṣṇa Caitanya." So these are the injunction of the śāstras, and if you follow Caitanya Mahāprabhu…

And Caitanya Mahāprabhu says, gives you the easiest method. He says that "In this age simply chant Kṛṣṇa and you'll get all perfection." So that is the easiest process. Therefore if you follow the footprints of Caitanya Mahāprabhu, then it become easier. Kṛṣṇa says sarva-dharmān parityajya [Bg. 18.66] in the Bhagavad-gītā. Caitanya Mahāprabhu says "All right. You cannot give up all of a sudden everything. You just join in this chanting." That is more magnanimous, you see.

We ask nobody that "You fulfill all conditions of Kṛṣṇa consciousness; then you come here." No. We simply say "Please come here. We have taken this nice hall, and these boys, they are, I mean to say, giving their blood to maintain the establishment. We don't want anything from you. Please come and chant with us." That is our request. We don't ask you that because we are paying four hundred, five hundred dollars for this building, you give us something. If you give, it is welcome. But we simply request you, please come and chant with us and dance with us and take the prasāda. That's all. This is Caitanya Mahāprabhu's program. Because we know that Caitanya Mahāprabhu will supply us everything. We don't depend on your contribution, but if you give, oh, that is good for you. But our only request is that please come here. Please chant with us, dance with us. That's all. Yes?

Viṣṇujana: How will it be possible, Prabhupāda, for a man whose mind is clouded to constantly chant Hare Kṛṣṇa? A man who's always thinking thoughts about family, friends, country, nation?

Prabhupāda: Yes. Think of. At the same time, chant. Two things will go on, and this will conquer. (chuckling) As māyā is forcing you to drag you from this Kṛṣṇa consciousness, you also force māyā by chanting Hare Kṛṣṇa. There is fight. And māyā will go away.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This māyā is very strong. She'll force you to entice you to other path. But if you do not stop, if you chant loudly…

Just like Haridāsa Ṭhākura was chanting, and māyā could not victimize him. You know that? What was his stand? Simply chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Māyā could not entice. Māyā failed. Māyā became his disciple. He did not become māyā's disciple.

This is tug of war. So don't be afraid of māyā. Simply enhance chanting and you'll be conqueror. That's all. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. We are not afraid of māyā because Kṛṣṇa is there. Yes. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. You just declare, "My devotee will never be vanquished by māyā." Māyā cannot do anything. Simply you have to become strong. And what is that strength? Chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, loudly. Yes.

Woman devotee: What is māyā? I know that it's attractive…

Prabhupāda: Māyā means which drags you from Kṛṣṇa. That is māyā.

Woman devotee: Is it a spiritual form?

Prabhupāda: Whatever form may be, [it is] force. We shall see form later on. You just… Just like a police sends a warrant, arrest. You do not ask what is the form of the police, but here is warrant, you have to go. Force, that's all. Similarly, don't try to understand what is māyā's form, but you just feel her force, how she is acting. How she is putting you in difficulty. You see? There are so many things. Māyā puts into this difficulty and you are encumbered. That we have to understand, how I have become encumbered. In my childhood I was free. There was no encumbrances. Now I am encumbered. I am harassed. This is māyā's action. So if you want to get out of this māyā's influence, then you have to become Kṛṣṇa consciousness. There is no other alternative. Chant Hare Kṛṣṇa. (kīrtana) (end)

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Bhagavad-gītā 3.8-13

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New York, May 20, 1966
Prabhupāda: So we were discussing that everybody should work.
niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyed akarmaṇaḥ
[Bg. 3.8]
yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara
[Bg. 3.9]

Now, this is the formula of spiritual realization, that we should not stop our working capacity, the prescribed duties in which we are engaged. That is not to be stopped. If we stop work and spiritual realization, for spiritual realization, we leave this world and go to the jungle or Himalaya and sit down there for meditation for spiritual realization, oh, how many people will be ready to do this thing? No. This is not for mass people. Lord Śrī Kṛṣṇa is prescribing something practical which can be adopted by every one and all, without any distinction. This point we have already discussed in the last day's meeting, that whatever you may be, it doesn't matter. You can realize the highest perfection of life, provided you work under the regulation of yajña. Yajñārthāt karma. There is no harm working, but the work should be done for the Supreme Lord, Yajña. Yajña means Viṣṇu. Because according to laws of nature, any work you do, it has got some reaction and we are bound up by those reactions. The Vedas also says, karmaṇā baddhyate jantuḥ, karmaṇā baddhyate jantuḥ, that "All living entities, they are bound up in the material encagement on account of their different kinds of karma, or work." But here is the point, that you shall not be bound up by the reaction of your karma if you act it on behalf of Yajña, or Viṣṇu, or the Supreme Lord. That is the secret. Yajñārthāt karmaṇo 'nyatra. Anyatra.

If you do not work for that supreme perfect, then you will be bound up and your, this encagement of body will continue. This encagement of body will continue if you work on your own responsibility and not for the supreme purpose of the Supreme Lord, Yajña, or Viṣṇu. That is the secret. Yajña means yajño vai viṣṇuḥ. It is śruti. Śruti means the Vedic literature, the Vedic hymns. They prove it, "Yajña means Viṣṇu." Viṣṇuḥ tu sārthaṁ karma samācara.(?) Therefore we have to work for the satisfaction of Viṣṇu. That is called Yajña.
saha-yajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭa-kāma-dhuk
[Bg. 3.10]

The proof of the sacrifice, yajña, is mentioned in the Vedic scripture. After the creation, it was so announced that "If you want to be happy, you must perform sacrifices." Sacrifices.

The Vedic literature is created for guidance of the conditioned souls. Every living being who is in this material world is conditioned by the laws of material nature. And it is a chance, this creation, and especially this human body, is a chance to get rid of this material entanglement. And the chance is open by acting for the satisfaction of Viṣṇu. Saha-yajñāḥ prajāḥ sṛṣṭvā. Prajāḥ. Prajāḥ means the living entities, after being created, they were advised that "You perform yajña, or sacrifice, for the satisfaction of Viṣṇu. That will…" Anena, "By this," prasaviṣyadhvam, "you increase your enlightenment." Prasaviṣyadhvam. "And whatever you want, that will be satisfied by this yajña." Devān yajña. That sacrifice.
devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpsyatha
[Bg. 3.11]

Now, yajña is practically… According to the Vedic rituals, yajña, or sacrifice, is offered to different devas, demigods. There are hundreds and thousands of demigods mentioned in the Vedic literatures, and the whole portion is called upāsanā-kāṇḍa. Upāsanā-kāṇḍa means worshiping different demigods. But what are these demigods? The demigods are just like different parts of the whole body of the Supreme Lord. They are, so to say, just like the government of the king. There is one king, but there are many state officers. Just you can imagine that if for management of a city like New York you have got so many departments… As soon as we go to this chambers, we get so many departments: criminal department, civil department, and so many departments. So for management of these universal affairs, there are different departments also, so far we can get information from the Vedic literature. And each department there is a particular director. And Brahmā is considered to be supreme director of this universe. So this yajña, sacrifice, by Vedic rituals, they are indicated to pay different taxes to different demigods. But the Supreme Lord is above all. Therefore if one performs sacrifice for the Supreme Lord, he is immune from other obligations. That is also mentioned.
devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

[SB 11.5.41]

Now, as soon as a living being is born in this material world, he has got many obligations. He has got obligation to the different demigods. Why obligation? Now, because just like the sun is also one of the demigods. He is supplying you light, so you have got some obligation. Don't you have any obligation? If you have got obligation to the electric powerhouse for supplying this light, which you are enjoying now, have you got no obligation to the sun who is supplying so much profusely light? Yes, you have got. The Vedic literature confirms it that you are indebted to the sun. Similarly, you are indebted to the moon. Similarly, you are indebted to air. And so many things we are taking advantage of the supernatural power. So we are actually indebted. Similarly, we are indebted to the ṛṣis, great sages, because they have left behind them all this Vedic knowledge. You are taking advantage. Just like this Bhagavad-gītā, or any scripture, any book of knowledge.

So we are indebted. Deva, ṛṣi and bhūta. Bhūta means ordinary, general living beings in our dealings. Suppose if I go to consult some lawyer, I have to pay. If I want to consult some medical practitioner, I have to pay. So this is obligation. This is no mercy; this is obligation. Similarly, we are obliged in so many respects-to the supernatural power, to the sages, to the ordinary living beings, and to the animals also. Because we are drinking milk from the cows, so we are indebted. But instead of paying our indebtedness, we are killing. You see? These are all reactions. We are creating reactions. If you don't pay bill for the electricity for a many long time, your electricity will be cut off. Your telephone will be cut off. But we must be conscious of our indebtedness to so many things.

Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. Pitṝṇām means the family in which you have taken your birth. You are indebted to the forefathers. Therefore, according to Vedic rites, in certain time you have to offer respects to your forefathers. Śrāddha ceremony. During the month of October there is a general śrāddha ceremony in India. So we are indebted to the forefathers. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41].

So we are in so many ways indebted. Our obligations are there. But sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundam, na ṛṇī na kiṅkaraḥ. The Bhāgavata says, "If somebody fully surrenders unto the Supreme, Mukunda…" Mukunda means one who can offer you liberation from this material bondage. He is Mukunda. So if one surrenders fully unto Kṛṣṇa-Kṛṣṇa is Mukunda-then he is no longer any more indebted to all these obligations. He is immune. At one stroke he becomes liquidated from all obligation. And in the Bhagavad-gītā you will find this statement confirmed in the last portion of Bhagavad-gītā. The Lord says that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "If you surrender unto Me…" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The Lord says that "You have not do. You have to do nothing. You simply surrender unto Me." Sarva-dharmān parityajya [Bg. 18.66]. "You have got so many obligations; it is right. But it is impossible for you." Of course, there are systems how to liquidate your obligation. But especially in this age, oh, who is going to satisfy the demigods? Who is going to satisfy the forefathers? Who is going to satisfy the so many obligation with ordinary living being? Nobody is going. But if you don't satisfy your indebtedness, then there will be reaction. But if you surrender unto the Supreme Lord, you will be protected from all reaction. Therefore it is very easy. By one installment we become free from all obligation. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyaḥ [Bg. 18.66].

Pāpebhyaḥ. Pāpebhyaḥ means the reaction of sins. Now, if I don't repay my indebtedness to the persons to whom I am obliged, then I have become sinner. I am sinner. Just like I owe to you $100 or $1,000. I don't pay you. So then I become a culprit in the consideration of the state law. I have to pay you. Similarly, all indebtedness has to be liquidated. If you are unable to liquidate, then you will be a sinner. But you can save yourself from the reaction of all sins if you surrender unto the Supreme Lord. Sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam. You have got some duties, but if you give up all your duties and simply surrender unto the Supreme Lord, then you are liquidated at once. This is the version of Bhāgavata and this is confirmed in Bhagavad-gītā by the Supreme Personality of Godhead Śrī Kṛṣṇa, that "If you surrender unto Me, giving up all your other obligation, then I shall give you all protection." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Now, if I am protected from the reaction of my sinful acts, but it does not mean that I shall surrender unto the Supreme Lord at the same time continue to act sinfully, no, not that. Or if I am obliged to continue, the God, or the Supreme Lord will protect me. That is the version. Therefore everyone should act yajña. Yajña means work to satisfy the Supreme Lord. That is called yajña. If we do not do that, then we shall be obliged. Otherwise… "Otherwise" means the act which is done for the satisfaction of the Supreme Lord, that is immune from all reaction, but anything which is not done for the satisfaction of the Supreme Lord, that will oblige me in so many bondage of obligation, and I will have to repay that after many, many continuation of this repetition of births and deaths. That is the secret of life. So,

devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpsyatha
[Bg. 3.11]

And if you live your life for sacrifice, sacrifice of yajña, then you will never be unhappy. You'll never be in want. We become unhappy for want of things which we require. This is practical. This is practical. Anyone… You will be surprised.

I have taken practical information. In 1942 there was a manufactured famine in Bengal by the manipulation of the then government. It is for the first time we experienced that India… In our childhood, when we were children, at that time the first-class rice was selling three dollars for 82 pounds. Can you imagine? Three dollars. Not three dollars, I mean to say, dollar is exchange. Say, for less than one dollar, three-fourth dollar. Three rupees. Three rupees. The exchange of dollar and rupees is: five rupees make one dollar. Now, it was selling at 3.8. So about, I mean to, 75 cent. 75 cent for 82 pounds of best rice. I have seen it in my experiencing of life. When I was a boy in India it was selling. Can you imagine that? But that rice all of a sudden rose in 1940, ten dollars. Now, just imagine if something, the price of something, is raised from 75 cent to ten dollars, how difficult it becomes for the public, for general mass of people. So so many people were in difficulty, and so many people died for want of food, diseases, famine, because when there is want of food… But you will be surprised… I inquired in 1942. Persons who were in our line, I mean to say, engaged in devotional service… I also purchased at the same time. I had… In my family life at that time, I had some responsibility: my self, my wife, my five children, servant, and so many, about ten people. And I was purchasing rice. So anyway, management was going on.

But so many people died. But you will be surprised. Those who were in some way or other in touch with the devotional service, I inquired from them individually, and I was satisfied that they were not in difficulty even in that famine circumstances. Even from the villages I inquired that "Were you in difficulty?" They replied, "No, we have no difficulty. Some way or other, we are managing." So this is practical. Anyone who is engaged in the devotional service, whose life is dedicated for service of the Supreme, you will see practically that there will be no want, there will be no unhappiness. This is a fact. This is a fact. So

devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpsyatha
[Bg. 3.11]

This Vedic injunction is also like that, that "You do sacrifice for the Supreme. Then you will never be unhappy. You will never be in want." Now, mind that, that the work is not stopped. The work in which you are engaged, that is not stopped. We have discussed in the previous verse that niyataṁ kuru karma tvam. The work which is entrusted to you, or the work in which you are now engaged, that is not to be undone. You work as you are doing. But you engage your, the result of your work or life for the matter of sacrificing for the Supreme Lord.

There is a very good example in the life of the Gosvāmīs, whom we daily pray, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. These six Gosvāmīs, they were very important men of their age five hundred years before. These Rūpa and Sanātana, they were great politicians, ministers, of the then Mohammedan government in Bengal. In Bengal at that time the Pathans were ruling. Before the Moguls came, there were Pathans ruling. For one thousand years the Mohammedans invaded India, from 1000 A.D. up to 1947, till the end of the British period. India was under subjugation by so many foreigners: Mohammedans, Greeks, and so many others. Lastly, the Mohammedans ruled for eight hundred years. And the Britishers ruled for two hundred years. So now they have got independence, India. So at that time the Bengal was being ruled by the Mohammedans, Pathans, and their entrusted ministers were these Rūpa and Sanātana. They were converted into practically Mohammedan. Hindu society was very strict at that time. Still they are very strict. Anyone serving a foreigner, he becomes at once ostracized. He is at once, I mean to say, rejected from the social intercourse. So these brothers, Rūpa and Sanātana, because they accepted Mohammedan rulers' service as minister, they were outcasted from the… They were actually brāhmaṇas by caste.

Some way or other, these Rūpa and Sanātana contacted Lord Śrī Caitanya Mahāprabhu, and they retired from their service and joined. And after all, they became the most important leaders of this movement, Rūpa and Sanātana. Now, this Rūpa and Sanātana, when they retired from their service, they brought home gold coins. At that time there was no currency notes. Actual value gold coins were in… Now, that gold coins was about two and a half ounce weight. Just like imagine what is the value now, whatever it may be. That means the estimation is some millions of rupees they brought home after their retirement. And they divided the money in this way: 50% for God… Whatever they accumulated, they set aside 50% for God or God's service. God means God's service. God is not want of your money. (chuckles) He is quite competent to earn money. He doesn't require anything. But if we give, it is our interest. It is our interest. So he set aside 50% of his accumulated money for God, 25% for the relatives, family members, and 25% he kept in some village banker or the original bankers, for emergency.

So that was the system. We can see from great sages and ācāryas that whatever we earn… According to Bhagavad-gītā, it is said, yajñārthāt karmaṇo 'nyatra. Whatever you earn, yat karoṣi yaj juhoṣi. The result of your work should be offered to the Supreme. Now, if it is not possible to offer the whole thing to the Supreme, so at least one should offer 50% of his income for God's purpose. That is the example we get from these ācāryas. So 50% for God, 25%… Of course, the relatives, they expect something from the father or the chief of the family, some, I mean to say, gift. They expect something. But according to these ācārya rulings, the gift was only 25%, not that whatever money I have got, I leave to my family and go singlehanded to God. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If God asks you, "What you have sacrificed for Me? You have come to Me." "No Sir. I have sacrificed everything for my family. For my family." That is not good. That is not yajña. Yajña means… Now, if you cannot spare your money separately for God's service, then you can engage yourself in God's service and expend the money for God's service. Don't offer your money in other's hand, but you spend yourself for God's cause. That will make you perfect. Yajñārthāt karmaṇo 'nyatra. That is explained in the next śloka.

iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ
[Bg. 3.12]

Now, iṣṭān bhogān, whatever you have got for your subsistence, you should know it is given by God. Now, say for example these grains. The grains, they are given to you by God for eating. You cannot manufacture grain in your factory. You have manufactured or set up so many factories for manufacturing tools, machinery, motor cars, and so many other things for your comfort. But there is not a single factory in the whole world which can manufacture wheats, rice, grains, or vegetables, or something like that. So we should consider it that these foodstuff which we eat daily, they are produced by God's mercy, or they are given by God, iṣṭān bhogān hi vo devāḥ, God or God's agent, whatever it may be.

Tair dattān. And if you take from… Even you produce, even you produce from your land, that is also God's mercy, because for agriculture, for example, if there is no rain, you cannot produce anything. Now, rain, you have no control over rain. We shall come to that point in the next śloka. But if you perform yajñas rightly, you'll have got, you will have sufficient rains to produce everything. Mahārāja Yudhiṣṭhira's reign, his kingdom, his government was conducted in that way. Profusely, the nature was producing profusely. How profusely he was benefited by nature's gift, that is stated in the Bhāgavata. I shall recite that, I mean to say, verse before you and explain to you next. So iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ. If you perform this sacrifice, then your necessities will be supplied profusely by the agents of the Supreme Lord. So mind that always, that we are not going to be idle. We shall go on with our work, as we are doing. But at the same time, we must perform yajñas, or sacrifice for the Supreme. Then we'll have sufficient for our necessities. And now, after having sufficient of our necessities, if we don't acknowledge or don't give the taxes of obligation, feel our obligation, then, He said, tair dattān apradāyaibhyaḥ.

Now, God or God's agent is supplying you so many things, and if you do not acknowledge or repay by sacrifice, then what is your position? Yo bhuṅkte. "One who enjoys," stena eva saḥ, "he is a thief." He is a thief, therefore, punishable. As a thief is punishable by the state law, similarly, one who takes advantage of these natural facilities and do not acknowledge it and do not offer sacrifice to the Supreme, then he is considered to be a thief. It is said in the Bhagavad-gītā, stena eva saḥ [Bg. 3.12]. So yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. So, we are becoming debtors and debtors life after life in this way, and the only way to liquidate our so many debts is to perform yajña.

Now, there are different rituals of yajña. If we want to perform such yajñas for sacrificing clarified butter, grains, there are different, so many kinds of yajñas. It is not possible in this age. For this age, the particular type of sacrifice which is recommended, we had some sample of it yesterday in our, this loft. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. In this age it is very difficult to perform all those rituals. First thing, it is very difficult to obtain all the ingredients for sacrificing method. And people are not very well to do. They cannot secure also.

The symptoms of the people of this age is also described, prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ. Prāyeṇa, in this age people are generally short living. They are not living for more than sixty or seventy years. Formerly they were living more than hundred years. Gradually their duration of life is decreasing. And it is stated also that it will decrease to such an extent that any man who is living from twenty to thirty years, he will be considered a very old man. That is also stated in the Bhāgavata. Of course, that has not yet come, but it will come in this age. So the symptoms of the people of this age are described, that people are of very short life.

Prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ mandāḥ. And they are very lazy and slow. Slow and lazy means that they do not know that this life is meant for spiritual realization. So they are very lazy-"All right, spiritual realization we shall see later on. Let us enjoy life. That's all." So this is a great disqualification of the human being, that they are not wake up for spiritual realization, lazy, mandāḥ. And manda-bhāgyāḥ. Mandāḥ sumanda-matayaḥ.

And if somebody is at all interested for some spiritual enlightenment, then, unfortunately, mandāḥ sumanda-matayaḥ, they adopt some spiritual method which is not recognized. Spiritual realization with relationship with God is no spiritual realization. The whole spiritual realization means one must understand his relationship with the Supreme Lord. But generally in this age they want to avoid the conception of God, and at the same time, they want to be spiritually advanced. Therefore they are called sumanda-matayaḥ, a, I mean to say, a very degraded form of spiritual realization, without conception of God. Sumanda-matayaḥ, mandāḥ, lazy, and if they are at all interested in some spiritual realization process, they try to avoid the conception of God.

Sumanda-matayaḥ and manda-bhāgyāḥ. Manda-bhāgyāḥ means unfortunate. People of this age, mostly they are not very fortunate. In any part of the world, they are not very fortunate. They do not get things, desirable things, very easily. Our desirable things are four things for living purposes: āhāra-nidrā-bhaya-maithunaṁ ca. Eating, sleeping, and defense, and mating. These are our generally, so far our body is concerned. So these things are also not easily available. So mandāḥ sumanda-matayo manda-bhāgyā upadrutāḥ [SB 1.1.10].

And at the same time, in spite of all these disqualifications, they are always disturbed in mind. Why disturbed? Now, they are… Roga-śokādibhiḥ, for some lamentation and for some disease. So this is the condition of the people of this age, and it is very difficult for them to follow the system of sacrifice which was being performed in the older days.

Now, for them, in this age, Lord Caitanya recommended this sacrifice, this saṅkīrtana-yajña which we are trying to perform here. Saṅkīrtana. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Now, those who have got better brain, they will adopt this process of saṅkīrtana-yajña for satisfaction of the Supreme Lord. That will be helpful for the men of this age. That is recommended in Bhāgavatam.

Now, either you adopt this yajña or that yajña, according to your capacity, but you must have to perform yajña. Without yajña, you cannot be happy.

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

Now, pacanty ātma-kāraṇāt means cooking. The cooking is the most important business of our life. Cooking… Nobody… A human being… We are not cats and dogs, and every human being has to cook things for eating. Now, this eating process… The Lord says that one who takes the eatables after the sacrifice, then he becomes free from all kinds of sinful reactions. And one who cooks for himself, for enjoyment, then he eats all kinds of sins, all kinds of sins. Yajña-śiṣṭāśinaḥ santaḥ. Santa. Santa means saints and sages. They do not take anything without offering yajña. At least, whenever you take something, if you offer the same thing to the Lord-"My Lord, it is by Your grace I have got this eatable. You kindly accept it and I shall take the remnants"-this is yajña. This is also yajña.

Just yesterday we prepared some food cooperatively and offered to Lord and performed saṅkīrtana, and we took it. This is the simplest process of performing yajña. Because we require food, so this was done here in this loft as a matter of example. But you can do it in your home also because you are cooking for your children, for yourself, for your wife, for family members. Now, if you cook nicely things which are to be offered to the Lord… Of course, we must be careful to prepare foodstuff, because we are going to offer to the Lord, and we must offer things which is acceptable by the Lord, at least. Of course, Lord can accept anything and everything. He is quite competent because He's all-powerful, almighty. But still, in the Bhagavad-gītā it is said-the Lord says-patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "Anyone who gives Me these four things: patraṁ, puṣpaṁ, phalaṁ, toyam… That means grains, vegetables, and flowers, fruits, all these things. Anyone who offers Me, I take that, offers with, tad ahaṁ bhakty-upahṛtam, with devotion." Not that God is hungry, and therefore He is hankering after your offering of foodstuff. Not that. He is quite competent. He has got many things to eat. It is practically His things we are eating. So, but still, if we prepare foodstuff in that way and offer to the Supreme Lord, then, after offering, if we take, then we become free from all sinful reactions.

That is stated here, yajña-śiṣṭāśinaḥ santo mucyante. Mucyante means he becomes liberated, freed from. What is that? Sarva-kilbiṣaiḥ: "All kinds of sinful reaction." That's all. [break]

They must be eating only sins, only sins. So we have to suffer the sinful reaction also. Ye pacanty ātma-kāraṇāt.

Now, the thing is… Now, it is very easy, work. You are going to the store. Just like yesterday, or day before yesterday, Mr. Carl and Mr. Paul went to some store: "Oh, tomorrow it will be yajña." So the things were purchased with the purpose of performing. The same thing, we are purchasing from the store, but we are thinking, "I shall eat." That… If you transfer that epithet only, that "This is… We are purchasing things for God's eating," so there is no loss on your part, but you perform yajña. You perform yajña. This practice has to be done. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. If you practice this simple thing, then you become free from all sinful reaction. And if you don't do this, then what happens? Now, bhuñjate te tv aghaṁ pāpāḥ. One who does not do this, he eats only sinful reaction, and he has to pay for that. He has to suffer for that. Pacanty ātma-kāraṇāt. He has no relation with the Yajña or Viṣṇu, but he thinks that "I shall eat."

So the beginning of the process of yajña in this age can be very easily done by everyone, either he is family man or single man or anyone. Everyone has to cook for himself. Now, that cooking may be done for the Supreme Lord. And after cooking the foodstuff, offer it to the Supreme Lord and perform this yajña, saṅkīrtana,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Then you become free from all sinful… After all, whatever we are doing, we are committing some sort of, even unknowingly, even unknowingly.

There are recommendation in these Vedas, pañca-yajña. Pañca-yajña means that unknowingly we are killing many living entities. Suppose we are… When we are walking on the street there are many ants who are being killed on the pressure of our shoes. So that is also counted as sin. In God's kingdom, in God's, I mean to say, state. Just like here you have to pay by your life if you kill one man. If you commit a murder, you have to repay this murdering sin by your own life. That is, of course, imperfect law, man-made law. Similarly, in God's law also, if you kill any living entity, you have to suffer for that, because in the God's eye there is no question of man or animal or ant or fly or something like that. Every living entity is the son of God. Now, suppose your father has got five sons. One of them is worthless, is doing nothing. And if the other son says, "My dear father, this son, your youngest son, or this son, is worthless. He is doing nothing. Let us kill him," will your father agree? Because he is worthless, will your father agree? No, he will say, "No, no, no. You have nothing to do. He is not harming you. He is eating my, my subsistence. I am paying for his subsistence. Why you should kill him?" So similarly, in this material nature, all these living entities in different forms, they have come for material enjoyment and everything is being supplied by the Supreme Lord. We have no right to kill them. We have no right. According to God's law, if one is conscious… The same thing: Just like the father will never agree to kill a worthless child by the competent boy… No.

So consciously or unconsciously, we are committing. Suppose I am not willingly killing any animal, but unconsciously I am killing so many living entities by my walking, by my so many things. They are called pañca-yajñas in the Vedic… So, and even if we do not kill animals, simply by eating vegetables, they are also life. It does not mean that vegetarians are not killing. They are also killing. The law is that a living entity lives by killing other living entities. That is the law. Those who have got hands, they are killing those who have got legs. Just like man is killing animal. The animal is eating the grass, those who have no legs. So this is the law. But our thing is that we have to offer yajña. Killing of animal does not mean that if a man kills a cow or goat for eating, he is killing, and those who are vegetarian, they are not killing. They are also killing. A vegetable has also got life. So it is not the question of killing. It is the question of offering yajña. It is the question of offering yajña.

Even animal eaters and flesh eaters, they have also some process for offering yajña. In the Vedic process, even the flesh eaters, they are also prescribed that "You can perform yajña like this." That yajña must be there. Yajña must be there. But so far we are concerned who are going to have Kṛṣṇa consciousness, we have to take the instruction of Kṛṣṇa as He says in the Bhagavad-gītā. He says that patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. He is asking foodstuff prepared from vegetable kingdom. Therefore we have to prepare things from vegetable kingdom nicely and very palatably and offer Kṛṣṇa and then take it. This yajña will make us free from all kinds of sins and our life will be sublime. Thank you very much. Any question? (end)

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Bhagavad-gītā 3.8-11

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Seattle, October 22, 1968
Prabhupāda: So we were discussing that everybody should work.

niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyed akarmaṇaḥ
[Bg. 3.8]
yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya

mukta-saṅgaḥ samācara
[Bg. 3.9]

Now, this is the formula of spiritual realization, that we should not stop our working capacities, the prescribed duties in which we are engaged. That is not to be stopped. If we stop work and spiritual realization, for spiritual realization we leave this world and go to the jungle or Himalaya and sit down there for meditation, for spiritual realization, oh, how many people will be ready to do this thing? No. This is not for mass people. Lord Śrī Kṛṣṇa is prescribing something practical which can be adopted by everyone and all without any distinction. This point we have already discussed in the last day's meeting, that whatever you may be, it doesn't matter. You can realize the highest perfection of life provided you work under the regulation of yajña. Yajñārthāt karmaṇaḥ. There is no harm working, but the work should be done for the Supreme Lord, Yajña. Yajña means Viṣṇu. Because according to laws of nature, any work you do, it has got some reaction, and we are bound up by those reactions. Vedas also says, karmaṇā baddhyate jantuḥ. Karmaṇā baddhyate jantuḥ, that "All living entities, they are bound up in this material encagement on account of their different kinds of karma, or work." But here is the point, that you shall not be bound up by the reaction of your karma if you act it on behalf of Yajña or Viṣṇu or the Supreme Lord. That is prescription. Yajñārthāt karmaṇaḥ anyatra [Bg. 3.9]. Anyatra. If you do not work for that supreme purpose, then you will be bound up and your this encagement of body will continue. This encagement of body will continue if you work on your own responsibility and not for the supreme purpose or the Supreme Lord Yajña, or Viṣṇu. That is the secret. Yajña means yajña vai viṣṇu iti śrute. Śrute. Śrute means the Vedic literatures, the Vedic hymns. They prove it. Yajña means Viṣṇu. Viṣṇus tu sārthaṁ karma samācara. Therefore we have to work for the satisfaction of Viṣṇu. That is called yajña.

saha-yajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭa-kāma-dhuk
[Bg. 3.10]

The proof of this sacrifice, yajña, is mentioned in the Vedic scripture. After the creation it was so announced that "If you want to be happy, you must perform sacrifices." Sacrifices.

The Vedic literature is created for guidance of the conditioned souls. Every living being who is in this material world is conditioned by the laws of material nature. And it is a chance. This creation, and especially this human body, is a chance to get rid of this material entanglement, and the chance is open by acting for the satisfaction of Viṣṇu. Saha-yajñāḥ prajāḥ sṛṣṭvā. Prajāḥ. Prajāḥ means the living entities. After being created, they were advised that "You perform yajña, or sacrifice for the satisfaction of Viṣṇu." That will… Anena, "by this," prasaviṣyadhvam, "you increase your enlightenment." Prasaviṣyadhvam. "And whatever you want, that will be satisfied by this yajña." Devān… Yajña, that sacrifice.

Devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpsyatha
[Bg. 3.11]

Now, yajña is practically, according to the Vedic rituals, yajña, or sacrifice, is offered to different devas, demigods. There are hundreds and thousands of demigods mentioned in the Vedic literatures. And the whole portion is called upāsanā-kāṇḍa. Upāsanā-kāṇḍa means worshiping different demigods. But what are these demigods? The demigods are just like different parts of the whole body of the Supreme Lord. They are, so to say, just like the government of the king. There is one king, but there are many state officers.

Just you can imagine that if for management of a city like New York, you have got so many departments. As soon as we go to these chambers, we get so many departments: criminal department, civil department, and so many departments. So for management of these universal affairs, there are different departments also, so far we can get information from the Vedic literature. And each department, there is a particular director. And Brahmā is considered to be supreme director of this universe. So this yajña, sacrifice, Vedic rituals, they are indicated to pay different taxes to different demigods. But the Supreme Lord is above all. Therefore, if one performs sacrifice for the Supreme Lord, he is immune from other obligations. That is also mentioned.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

Now, as soon as a living being is born in this material world, he has got many obligations. (incomplete) (end)

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Bhagavad-gītā 3.11-19

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Los Angeles, December 27, 1968

Tamāla Kṛṣṇa: "The demigods, being pleased by sacrifices, will also please you. Thus nourishing one another there will reign general prosperity for all [Bg. 3.11]."

Prabhupāda: Yes. This is very important point. The godless society, they are thinking that everything is being done by nature. Nature is there, but there is a controller of nature. Just like this electricity. Electricity is natural power but there is a powerhouse and there is a resident engineer. Similarly, everything supplied by nature, water supply, heat supply, air, so there is a controller and he is called demigod. They are all appointed servants by the Supreme Lord. It is simply foolishness that nature is working automatically. This is rascaldom. They do not know. The so-called scientists who are thinking that everything is going on automatically.

Yes, it is going on automat… Just like the government affairs are going on automatically. A child can say that everything is going on automatically, but a person who knows the government, the constitution, he knows how departmental managements are going on. That is the difference between the so-called foolish person and one who knows the things. One who knows the things, he knows that everything is controlled by a person. That person is called demigod.

So we have to satisfy. Therefore the yajña, sacrifice, is recommend. So that is mentioned here, that "Demigods, being pleased by sacrifices…" Just like to the income tax officer if you pay regularly your income tax then there is no trouble. Everything will go on. Otherwise, the state will enforce to exact income tax. So we are receiving heat from the sun. Similarly, we are receiving rains. Don't you think that we have to pay some tax? That is required. That is enjoined in the Vedic literature. You must. Therefore so many sacrifices are recommended. If you do not offer those sacrifices, then there will be irregularity of rain, irregularity of heat, excessive heat, excessive cold, and people will suffer. This is the process. They do not know it. Read it, purport.

Tamāla Kṛṣṇa: Purport: "The demigods are empowered administrators of material…"

Prabhupāda: Yes. "The demigods are empowered administrators of material affairs." How can you deny the existence of demigod? Go on.

Tamāla Kṛṣṇa: "The supply of air, light, water, and all other benedictions for maintenance of the body and soul of every living entity are entrusted to the demigods who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead."

Prabhupāda: Just like my body. Different limbs are working and helping me. I want to go somewhere. The limbs, or the part which is called leg, they will carry me. Similarly, by the supreme order of Kṛṣṇa, all these demigods are acting just like my different parts of the body are acting. Yes. Go on.

Tamāla Kṛṣṇa: "Their pleasures and displeasures are dependent on the performance of yajñas by human beings. Some of the yajñas are meant for satisfying the particular demigods, but even in so doing Lord Viṣṇu is worshiped in all yajñas as the chief."

Prabhupāda: Just like if you obey the department, say, the police department. You are obeying the police department means you are obeying the government. Nobody can manufacture a police department and force you to obey. Because it is one of the important department of government, therefore as soon as there is police handcuff you have to stop. You may be very rich man, millionaire, but you have to obey the orders of the police, otherwise you will be prosecuted. And wherefrom. That man is an ordinary man; simply he stops you. Why do you stop? Because you obey the government.

Similarly, all obeisances offered to the demigods, they are meant for giving obeisances to the Supreme Lord. That is the beginning. Go on.

Tamāla Kṛṣṇa: "It is stated also in the Bhagavad-gītā that Kṛṣṇa Himself is the beneficiary of all kinds of yajñas."

Prabhupāda: Yes. Taxes. Treasury department collecting taxes. That is not the tax officer of the treasurer is collecting for his personal self. He is collecting for the government. Similarly, these demigods accepting these different kinds of sacrifices, they are on account of the Supreme Lord. Therefore ultimately you have to satisfy the Supreme Lord.

So in this age it is very difficult to satisfy all the demigods differently. People are so much harassed. The best thing is to satisfy directly the Supreme Lord. And what is that simple method? Just chant Hare Kṛṣṇa. Because we are so fallen in this age, the simple chanting of glorification of the Lord will be equal to performances of all kinds of sacrifices. That is mentioned in the Śrīmad-Bhāgavatam. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those who are…

Because each kind of sacrifice, they are very costly affairs. It is not possible in this age. Tons of butter or ghee wanted to arrange for a sacrifice. It is very difficult to find out a pound of butter in a house. And where is the question of tons? Of course, in your country still, butter is available, but in India practically butter is finished. So in one day the whole world will not see any more butter or rice or wheat. Everything will be finished because with the advancement of the age of Kali everything will deteriorate so badly that all supplies will be stopped practically. At that time people will live just like animals.

So this is the only means, Kṛṣṇa consciousness. In this age, simply, in whatever condition you may be, you can simply sit down and chant. There is no expense, there is no loss. Simply chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, and all demigods and the Supreme Personality of Godhead, everyone will be satisfied. You'll have no difficulty. This is the program of Kṛṣṇa consciousness. Go on.

Tamāla Kṛṣṇa: "Bhoktāraṁ yajña-tapasām [Bg. 5.29]. Therefore ultimate satisfaction of the Lord is the chief purpose of all yajñas. When these sacrifices are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased and there is no scarcity in the flow of natural products."

Prabhupāda: Yes. Because after all, however tractor, machine, or farm arrangement you may make, unless there is supply of heat and water, it is all useless. You cannot produce grains just like wheat or rice or pulses[?] in your factory or by your will, defying the nature's law. Oh, that you cannot do. Real, your life is in the hands of the demigods. If they stop supply, sunshine, if they stop supply, water supply, how you can produce? Therefore you have to satisfy them. People have practically forgotten their duty.

(indistinct) …and regulations, there is no scarcity. The modern theory-the population has increased-this is a nonsense theory. If there is production is sufficient, where is the question of population increasing? Let population increase. The supplier will give you. In the Vedic literature we find, eko bahūnāṁ vidadhāti kāmān. That Supreme Lord is supplying everyone food. Why do you think of human society? What is the human society? Out of 8,400,000 forms of life there are only 400,000 forms of human life. And 8,000,000 forms they are lower animals, birds, beasts, aquatics. Who is supplying their foodstuff? Everyone is sumptuously fed by the grace of God.

Why not you? You are suffering because you are disobeying, therefore you are suffering. That you should know, only the suffering population theory, this theory, that theory, only in the human society because they are regularly defying the existence of God-science, science, science. Now there are so many suffering people. Why your science cannot provide them food? So this is wrong theory. You have to satisfy the supreme supplier. Then you'll get sufficient production and you'll be happy. Go on.

Tamāla Kṛṣṇa: "Performance of yajñas has many side benefits, ultimately leading to liberation from the material bondage. By performance of sacrifice, all activities become purified as is stated in the Vedas."

Prabhupāda: Yes. When you perform… Just like we are performing here sacrifice of saṅkīrtana. Everything you will find here purified. In this temple, you go corner to corner, you'll find everything sanctified, purified. Why? Because we are, this sacrifice of saṅkīrtana is being performed. So as soon as you take up the process of sacrifice, automatically, everything will be hygienic, purified, health, wealth, everything, complete. Go on.

Tamāla Kṛṣṇa: "As will be explained in the following verse, by performance of yajñas, the eatables become sanctified, and by eating sanctified foodstuffs one's very existence becomes purified."

Prabhupāda: Yes. Even George Bernard Shaw he has written, "You are what you eat." Your body is purified or impurified according to the foodstuff you eat. Therefore we forbid, "Don't eat this, don't eat that." You have got sufficient food, grains, milk, butter, and fruits, sufficient. Why should you eat meat? That is not sanctified. But this is nature's product, offered to Kṛṣṇa, and you eat, and you become healthy and sanctified in mind, in body. Then you can understand Kṛṣṇa consciousness. You can make progress in that way. If your body is not sanctified, if it is impure, how can you understand the pure consciousness, or Kṛṣṇa consciousness? Therefore we have to follow these principles, regulations. Yes. Go on.

Tamāla Kṛṣṇa: "By the purification of existence, the finer tissues in the memory become sanctified, and, memory being sanctified, one can think of the path of liberation."

Prabhupāda: Just like in our contaminated state we become diseased. What is disease? As soon as you contaminate or infected by some impure thing you become diseased. Similarly, our this disease, material disease, birth, death, old age, they are some kind of disease. Otherwise, I am spirit soul, I am pure, as pure as God because I am part and parcel of God. Due to my impurities of this material body I am suffering. So if you purify your existence then you get the quality in complete pureness of God. You become happy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), sac-cid-ānanda-vigrahaḥ [Bs. 5.1], you become jolly. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you purify yourself and become identified with the existence of God, immediately you become joyful, no anxiety. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. So you have to purify your existence. If you keep your body impurified, then how you can relish the purified consciousness? So you have to do it. Go on.

Tamāla Kṛṣṇa: "All these together lead to Kṛṣṇa consciousness, the great necessity of present-day society."

Twelve: "In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña supply all needs to man. But he who enjoys these gifts without offering the demigods in return is certainly a thief [Bg. 3.12]."

Prabhupāda: Yes. Just see, a strong word is used. Suppose if there is mention, there is recommendation that you should perform sūrya-yajña. Sūrya means the sun. The sun is supplying you so much heat, warmth, and don't you want to give him some tax or satisfy him by sacrifices? So that is our duty. If you are receiving from me so many things and if you do not at least acknowledge your gratitude, then you are a thief. We are receiving so many benefits through the agents of the Supreme Personality of Godhead and if we do not acknowledge even, "God is great, He is so kind, in spite of our so many faults He's supplying us nice foodstuff, nice everything," so how much ungrateful the human society has become, just imagine. And they want peace and prosperity. Nonsense. Where is peace and prosperity? You must suffer. You must suffer. That is your due. Go on.

Tamāla Kṛṣṇa: Thirteen: "The devotees of the Lord are released from all sins because they eat food which is offered first for sacrifice."

Prabhupāda: Yes. Devotees how much they are grateful, kṛṣṇa-prasāda. "Kṛṣṇa, You have sent so nice fruit, nice flower. First of all You enjoy [Bg. 3.13]." Oh, God is very satisfied. Just like a boy, "My dear father, this sweetmeat is very nice. You take." Father knows that sweetmeat was purchased by him. Where the boy can get the sweetmeat? But because the son is offering to the father in love and affection, father says, "Oh, you have give me. It is very nice." Therefore we cannot offer any Kṛṣṇa. Kṛṣṇa is self-sufficient. He does not require your offering of this foodstuff, that food. But if you offer with affection and love He accepts. And as soon as Kṛṣṇa accepts, your life is sanctified immediately.

Therefore we should eat kṛṣṇa-prasāda, nothing more. Not in the hotel, not in the restaurant. Simply kṛṣṇa-prasāda. That will keep me purified always. Go on.

Tamāla Kṛṣṇa: "Others, who prepare food for personal sense enjoyment, verily eat only sin."

Prabhupāda: Yes. Simply you have nice foodstuff, palatable dishes. You can prepare palatable dishes for Kṛṣṇa. There are hundreds and thousands of preparation. But as soon as you prepare for yourself or you try to satisfy your tongue, then you are bound up by the laws of nature. Anything. Because that is sinful. Sinful. If you do not acknowledge, if you do not acknowledge the authority, if you do not feel your gratitude for the supplier, then you are a thief. Especially it is mentioned. "It is thief." I am taking your things, I am eating, but I am not feeling any gratitude for you, then I am a thief. Yes. Go on.

Tamāla Kṛṣṇa: Fourteen: "All living bodies subsist on food grains. Food grains are produced from rains. Rains come from performance of sacrifice and sacrifice is born of man's work [Bg. 3.14]."

Prabhupāda: This is a cycle. Cycle. We are living on food grains. We cannot live on meat-eating. It is not possible. However a great meat-eater may be he must have some grains some vegetables. That is his life. Yes. Therefore grains, vegetables, they are actually our food. Now, I am living and getting energy by eating grains and vegetables and how my energy should be utilized? It should be utilized for the purpose from where I am getting energy. I am getting energy from the Supreme Lord by supply of this foodstuff; therefore my energy should be utilized for the service of the Supreme Lord.

That is called sacrifice. So I should be strong enough to offer sacrifice to the Lord. By sacrifice, the demigods, the Lord will be pleased and there will be sufficient rain. There will be again production. Again you will eat. Again you will get strength. Again you will offer saṅkīrtana. This cycle. This cycle must go on. This cycle. You get from the Supreme Lord supply by His natural ways. You get strength. And your strength should be utilized not for sense gratification. "Because I am now very stout and strong, oh, let me enjoy senses." Then you are sinful. And if you use your strength for satisfying the Supreme Lord then your energy is properly utilized. This is the way.

Tamāla Kṛṣṇa: Fifteen: "Activity, karma, arises from the Vedas and the Vedas spring from the Supreme Godhead. Therefore the all-pervading Transcendence is eternally situated in acts of sacrifice [Bg. 3.15]."

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Purport: "Yajñārtha-karma, or the necessity for work for the satisfaction…"

Prabhupāda: Yajñārtha-karma. Yajña means "sacrifice," artha, "for the purpose of," and karma, "fruitive activity." Everyone is engaged in some activity, but what shall be the purpose of such activity? Yajñārtha. Yajñārtha means simply to satisfy Lord Viṣṇu or Kṛṣṇa. That should be the purpose. Yajñārtha-karma, yes.

Tamāla Kṛṣṇa: "We have to work for the satisfaction of the yajña-puruṣa, Viṣṇu, then we must find the direction of work in Brahman, or the transcendental Vedas. The Vedas are therefore codes of working directions. Anything performed…"

Prabhupāda: Just like you get license to do some business. Why? The government gives you license to do some business. That means if you want to do business you must satisfy the government. You cannot do whimsically. You cannot do. This is Veda. One who is law-abiding subject. Similarly, anyone who is following the codes of Vedas or scriptures he is actually working. Otherwise, persons who are violating, he is becoming implicated, criminals. Similarly, if we defy the rules and regulation of Vedas or scripture, then we are being implicated, the criminals for being punished. Therefore work should be yajñārtha, for the satisfaction of Viṣṇu or the supreme government. That should be the mode of work. Go on.

Tamāla Kṛṣṇa: "Anything performed without the direction of the Vedas is called vikarma."

Prabhupāda: Vikarma.

Tamāla Kṛṣṇa: "Vikarma or unauthorized work or sinful work. Therefore one should always take direction from the Vedas…"

Prabhupāda: Yes. The same example as I always cite, that your direction is "Keep to the right." Then if you don't keep to the right, if you go to the left, then it is vikarma, your driving is unlawful. You are immediately… Similarly, as soon as you perform vikarma… Karma, vikarma, akarma, there are three kinds of work. So vikarma means against the rules. So as soon as we act against the rules, immediately we are bound up by the criminal codes. Therefore if we work for the supreme government, Kṛṣṇa, simply for His satisfaction, there is no vikarma, there is no criminality. There is no criminality. Because ultimately the Supreme Lord is to be satisfied. So if you work for the satisfaction of the Supreme Lord you are not subjected to any criminal law. You are free. That is liberation. Go on.

Tamāla Kṛṣṇa: "As one has to work in ordinary life by the direction of the state, similarly one has to work under the direction of the supreme state of the Lord. Such instructions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said all the four Vedas, namely the Ṛg Veda, Yajur Veda, Sāma Veda and Atharva Veda, are emanations from the breathing of the great Personality of Godhead. The Lord, being potent, can speak by His breathing air, as it is confirmed in the Brahma-saṁhitā."

Prabhupāda: Yes. We should not think how it is that Lord gave His laws through breathing. Because with breathing we cannot speak anything. That means I am calculating the strength of God with my capacity. The Brahma-saṁhitā says no. Aṅgāni yasya sakalendriya vṛttimanti. The every part, or every limb, of the body of Kṛṣṇa, the Supreme Personality, can act of other limb. Just like I can see through the eyes only. But Kṛṣṇa can see through His finger also. That is His omnipotency. Omnipotency means every limb has got the potency of all other limbs. That is called omnipotency. We speak of omnipotency, but we do not know the meaning of omnipotency. This is omnipotency, that by His glance God created this world by His glance. Sa īkṣata sa asṛjata. These are Vedic hymns. So we can say that how is that, simply God saw and there was creation? Yes. That is omnipotency. Why do you think in terms of your capacity? That is materialism. As soon as you think of God in my capacity, that is materialism. You have to accept as it is said in the Vedas. Then you understand what is God. Otherwise you cannot. Go on.

Tamāla Kṛṣṇa: "The Lord, being potent, can speak by breathing air as is confirmed in the Brahma-saṁhitā, for the Lord has omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing and He can impregnate by His eyes. It is said that He glanced over the material nature and thus fathered all the living entities. So after impregnating the conditioned souls into the womb of the material nature, He gave His direction in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment, and the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation. Therefore the conditioned souls must try to follow the process of yajña by becoming Kṛṣṇa conscious. Those who have not followed Vedic injunctions may adopt the principles of Kṛṣṇa consciousness and that will take the place of performance of Vedic yajñas or karmas."

Sixteen: "My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life of sin. For a person delighting only in the senses lives in vain [Bg. 3.16]." Purport…

Prabhupāda: Yes, this is very important. Read purport. Go on.

Tamāla Kṛṣṇa: "The Mammonist philosophy of work very hard and enjoy sense gratification is condemned herewith by the Lord. For those who want to enjoy this material world, the above-mentioned cycle of sacrifices is absolutely necessary. One who does not follow such regulations is living a very risky life, being condemned more and more. By nature's law this human form of life is specifically meant for self-realization in either of the three ways-namely karma-yoga, jñāna-yoga or bhakti-yoga. There is no necessity of rigidly following the performances of the prescribed yajñas. Such transcendentalists are above vice and virtue, but those who are engaged in sense gratification require purification by the above-mentioned cycle of yajña performances. There are different kinds of activities. Those who are not Kṛṣṇa conscious are certainly engaged in sensory consciousness and therefore they need to execute pious work. The yajña system is planned in such a way that the sensory conscious persons may satisfy their desires without becoming entangled in the reactions to such sense gratifying work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore these sacrifices are directly aimed at the particular demigod mentioned in the Vedas. Indirectly, it is the practice of Kṛṣṇa consciousness because when one masters the performance of yajñas one is sure to become Kṛṣṇa conscious. If having performed yajñas one does not become Kṛṣṇa conscious such principles are counted as only moral codes. One should not, of course, limit his progress to the point of moral codes, but should transcend them to attain Kṛṣṇa consciousness."

Prabhupāda: Kṛṣṇa consciousness is transcendental. Moral codes, they are up to material perfection. Of course, one who has not attained material perfection, he cannot attain to Kṛṣṇa consciousness. Just like one who has not passed his graduation in the university, he cannot take up law course. That is law in India. But one who has taken to the law course, it is to be understood that he has passed his graduation in the college. Similarly, one who has taken Kṛṣṇa consciousness in seriousness, then it is to be understood that he has performed all kinds of sacrifices. That is the result.

But one who is not Kṛṣṇa consciousness, he must abide by the rules of sacrifices. But in this age it is very difficult to follow all the rules and regulations of sacrifices. Therefore it is the greatest gift of Lord Caitanya that you come directly to Kṛṣṇa consciousness, everything will be done. So Kṛṣṇa consciousness is so nice. Immediately you rise to the transcendental platform simply by chanting Hare Kṛṣṇa. Yes.

Tamāla Kṛṣṇa: Seventeen: "One who is, however, taking pleasure in the self, who is illumined in the self, who rejoices in and is satisfied with the self only, fully satiated, for him there is no duty [Bg. 3.17]."

Prabhupāda: Here it is plainly said by Lord Kṛṣṇa, "the self, one who is taking pleasure in self." How we can take pleasure in self? As soon as we engage ourself with the Supreme Self. That is enjoyment. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Supreme Lord is joyful. Just like if you mix with a joyful society or joyful person, then automatically you become joyful. There is no necessity of becoming joyful separately. That association will make you joyful. If you mix with a society criminal, automatically you become criminal. There is no necessity of learning criminality separately. By association, you'll do that.

Similarly, if you associate with the supreme joyful, Kṛṣṇa, automatically you become joyful. This is Kṛṣṇa consciousness. Automatically. There is no necessity separately how to become joyful. Simply by association. Therefore here it is said that "One who rejoices in." That rejoice is by association with the Supreme. "And is satisfied with the self only." With self. My self, what I am? My identity is that I am eternal servant of God. So as soon as I engage myself in the service of God, that is my self-realization. And if I enjoy in that self-realization, then I have no other duty. Finished, I have finished all duty, all sacrifice, everything complete.

Tamāla Kṛṣṇa: Purport: "A person who is fully Kṛṣṇa conscious and by his acts in Kṛṣṇa consciousness is fully satisfied, no longer has anything to perform as his duty. Due to his becoming Kṛṣṇa conscious all the dirty things within are instantly cleansed, ordinarily an effect of many, many thousands of yajña performances. By such clearing of consciousness one becomes fully confident of his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the grace of the Lord and therefore he no longer has anything to do in terms of the Vedic injunctions. Such a Kṛṣṇa conscious person is no longer interested in material activities and no longer takes pleasure in material arrangements like wine, women and similar infatuations."

Eighteen: "A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being [Bg. 3.18]."

Nineteen: "Therefore without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme [Bg. 3.19]."

Purport: "This Supreme is the Personality of Godhead for the devotees and liberation for the impersonalist. A person acting for Kṛṣṇa or in Kṛṣṇa consciousness, under proper guidance and without attachment to the result of the work is certainly making progress towards the supreme goal of life. Indirectly Arjuna is told that he should fight the battle of Kurukṣetra without attachment in the interest of Kṛṣṇa because Kṛṣṇa wanted him to fight. To be a good man or a nonviolent man is also a personal attachment, but to act on behalf of the Supreme…"

Prabhupāda: Yes, to be good man, this consciousness is, "I am very good man." Or to bad man, "I am very bad man." But if you become Kṛṣṇa conscious, "I am neither good man or bad man. I am Kṛṣṇa's man." That's all. Finished. Finished. All business. "I am Kṛṣṇa's man." That's all. If Kṛṣṇa wants to kill you, I'll kill you. If Kṛṣṇa says you do that, I'll do that. That's all. So I am Kṛṣṇa's man. So he's immediately transcendental to all goodness or badness.

All right. Stop here. Any question? Yes?

Vīrabhadra: When it says "duty," does that mean you don't have to do anything at all?

Prabhupāda: If Kṛṣṇa orders we shall do, but not purposely at your whims. There is nothing wrong for a Kṛṣṇa conscious person. But what we think materially wrong, if it is ordered by Kṛṣṇa, we shall do it. For Kṛṣṇa there is no wrong. Just like the government orders somebody to be hanged. That means kills. So that does not mean the government becomes condemned. But if I kill, I immediately become condemned. The government is still pure because for higher purpose the government can order somebody to be hanged and somebody to be rewarded. Everything is justice.

Similarly, when Kṛṣṇa says, "You do this," we have no consideration whether material calculation, it is good or bad. That's all. But we cannot do on our own account. Then it is implication. That is the technique. Don't think that "We are now Kṛṣṇa conscious, we are Kṛṣṇa's persons, we can do anything." Just like if a policeman thinks that "I am government man. I can do anything, whatever I like." That is wrong. He cannot do that. But if Kṛṣṇa orders, then you can do. Yes.

Guest: Kṛṣṇa tells Arjuna he can go to the sun planet in the Gītā. Why does He say that? I can't remember where. I remember reading that Kṛṣṇa told Arjuna he can go to the sun planet by worshiping Him. Why does He say that?

Prabhupāda: If I say that you can go to Santa Fe, what is the harm? What is the wrong there?

Guest: You can go to the sun planet by worshiping…

Prabhupāda: Anywhere, if Kṛṣṇa says that you can go to the sun planet, what is wrong there?

Guest: Well, I thought you'd go to Kṛṣṇa, along with Kṛṣṇa.

Prabhupāda: And if Kṛṣṇa desires that he should go to sun planet then he'll go. What is wrong there? There is nothing wrong. You have to act what Kṛṣṇa says. It doesn't matter what He says. You should not select Kṛṣṇa's order according to your choice. You should accept Kṛṣṇa's order by Kṛṣṇa's choice. If Kṛṣṇa says you go to hell, "Yes, I am going to hell." That's all. Svargāpavarga-narakeṣv api tulyārtha-darśinaḥ. For a Kṛṣṇa conscious person there is no distinction that this is hell, this is heaven.

Just like we have come here to preach Kṛṣṇa consciousness. We have no distinction between Los Angeles and Vṛndāvana. Wherever I am, I am in Kṛṣṇa consciousness, that is Vṛndāvana. That's all. I don't live in Los Angeles or anywhere. I live in Kṛṣṇa consciousness, I preach Kṛṣṇa consciousness, therefore I live in Kṛṣṇa. So your principle should be like that. You be fully in Kṛṣṇa consciousness, you forget all other things. Kṛṣṇa is all-pervading, therefore your living is all-pervading. Is that all right?

So any other question?

Guest: You said that as the age of Kali-yuga progresses there'll be no more butter.

Prabhupāda: Yes, it has already begun. You are killing cows, the source of butter. Now, time will come, there will be no more cows. Misusing. And then where you will get butter? You cannot manufacture in your factory a cow or butter.

Guest: We can take care of cows, can't we?

Prabhupāda: You should. Otherwise you are ungrateful. You are drinking milk, you are taking so much butter, milk product, and as gratitude you are killing cows? You should be ashamed. Even if you have no human feelings. You suck the breast of your mother and kill? Is that humanity?

So this will be, in due course, the milk supply will be stopped. That is stated in the Śrīmad-Bhāgavatam. There will be no more milk supply at the end of this Kali-yuga. Three, four things will be stopped-grains, sugar, and milk will be stopped. And fruits will not be… Without any pulp. It will be simply seed. Just like in mango there is seed and pulp. In future you'll simply have seed, no pulp. So you'll eat mango simply by tasting the seed. There will be no more mango pulp. These are stated in the Bhāgavatam.

So people are so foolish that they are continually committing sinful activities. Therefore yajña is recommended. But they cannot perform yajña also. The only alternative is to take to Kṛṣṇa consciousness to save you from all risky life. Yes.

Revatīnandana: So when… When they say they have a surplus of grains now, they are burning these great mounds of grains, this means that in the future there will be no grains for this country to eat?

Prabhupāda: Yes. As soon as you make misuse, the supply will be stopped. After all, the supply is not in your control. You cannot manufacture all these things. You can kill thousands of cows daily, but you cannot generate even one ant. And you are very much proud of your science. You see. Just produce one ant in the laboratory, moving, with independence. And you are killing so many animals? Why? So how long this will go on? Everything will be stopped.

Just like a child. Mother is giving good, nice foodstuff, and he's spoiling. So what the mother will do? "All right. From tomorrow you'll not get." That is natural.

Jaya Gopāla: Is it true that Kṛṣṇa has all these things in each planet simply because of the presence of a pure devotee?

Prabhupāda: No. Kṛṣṇa appears not in consideration of this planet, but just like there is a headquarter of the governor or some government officer in the particular place. Similarly, when Kṛṣṇa appears in this universe, He comes in this planet in that Mathurā-Vṛndāvana. Therefore it is called so sanctified. Whenever He appears, He appears there. And that Vṛndāvana happens to be situated within this planet. So this planet is very fortunate in that sense. Yes. Yes?

Guest: When the people realize there's no more butter will they get attached to other things or will they realize the mistake they made?

Prabhupāda: What is that?

Guest: When people realize, when there's no more butter will people realize they've made a mistake or will they get attached to something else?

Prabhupāda: A sinful, sinful man never realizes his mistake. Therefore he's miscreant. You ask any miscreant, any criminal, "So you have done wrong," he'll be angry. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. So the miscreants and sinful, they cannot realize unless they are in good association and blessed. So therefore good association required. We are giving chance, this temple is open to give people good association. "Please come, try to understand." If one is fortunate he understands, he takes to this principle and thus becomes, I mean to say, purified gradually.

Therefore in this age Caitanya Mahāprabhu has recommended that you do not require to change your position. You simply try to hear about Kṛṣṇa from the rightful source. That's all. Then everything will be all right gradually. Everyone of us are mistaken or whatever you may call, but Kṛṣṇa is so kind that He gives His book, Bhagavad-gītā, He sends His representative, He comes Himself as Lord Caitanya to deliver us. He sends Lord Jesus Christ. So so many arrangement, but we don't take advantage. We are so fool and sinful. But still, the propaganda will go on.

Just like father, however misguided a son may be, whenever the father gets a chance, he says, "My dear son, you don't do this. It is not good. You do this." So that is the duty of the father. Similarly, we are bent upon continuing our sinful activities but there is sufficient arrangement by Kṛṣṇa to instruct us and to lead us back to Godhead, back to home.

Guest: How do you account for the fact that man sometimes takes animals and feeds them and protects them, whereas otherwise these animals might have died of starvation or exposure or something?

Prabhupāda: Why you are anxious about the animals being starvation? You take care of yourself. You don't be philanthropic, "Oh, they'll starve. Let me eat." What is this philanthropy? Kṛṣṇa is supplying food. If he dies out of starvation, it is Kṛṣṇa's responsibility. Nobody dies of starvation. That is a false theory. Have you seen any animal dying of starvation? Have you got any experience? Have you seen any bird died of starvation? There is no question of starvation in the kingdom of God. We are manufacturing these theories for our own satisfaction, sense satisfaction. There is no question of starvation in the law of God. Elephant eats hundred pounds at a time. Who is supplying foodstuff? There are millions of elephants in the African jungle, in Indian jungles. They require one hundred pounds at a time to eat. Who is supplying food? So there is no question of starvation in the kingdom of God. Starvation is for the so-called civilized men.

Yes?

Guest: If man wasn't meant to eat meat, why in nature do the other animals kill to eat?

Prabhupāda: Are you other animal?

Guest: Well, we're all animals.

Prabhupāda: You count amongst the animals? You classify yourself with the animals?

Guest: Well, we're all animals.

Prabhupāda: No, not all. You may be, but we are not. Do you like to be classified with the animals?

Guest: You don't?

Prabhupāda: No, no. Do you like yourself, do you like to be…

Guest: I don't feel that I'm better than the animals, no.

Prabhupāda: Why? Why are you talking then?

Guest: Because I have respect for all of God's creatures.

Prabhupāda: Why you have come here? You respect for all and you kill animals?

Guest: I didn't say that I kill animals.

Prabhupāda: Then why do you say that? What is your question?

Guest: I said why, if man is not meant to eat meat, that in nature the animals eat meat? They eat each other.

Prabhupāda: What is the question? I cannot…

Tamāla Kṛṣṇa: He's saying if man is not meant to eat meat, then why is it that some animals eat meat? He's saying that we are animals also. Now, we're not meant to eat meat, but other animals are permitted to.

Prabhupāda: Other animals, they [eat] meat, but they follow the nature's law. They don't eat grain.

Guest: We don't follow nature's…?

Prabhupāda: No. You don't follow.

Just like a tiger. A tiger eats meat, but tiger does not come to eat grains and fruits. But you eat meat and grains, fruits, milk, whatever you can get you eat. Why? Is that natural? Tiger will never come to claim on the grains, "Oh, you have got so much grain. Give me." No. Even there are hundreds bags of grains, you don't care, but he'll pounce upon a… That is his natural instinct.

But why do you take grains, fruits, milk, meat, and whatever you get. What is this? You are neither animal or human being. Misusing your humanity. You should think that what is eatable for me? A tiger may eat meat. It is a tiger. But I am not tiger. I am human being. And if I have got sufficient grains, fruits, vegetables, and other things, God has given, why should I go to kill a poor animal?

This is humanity. You are animal plus human. If you forget your humanity, then you are animal. So we are not simply animal. We are animal plus humanity. If we increase our quality of humanity, then our life is perfect. But if we remain in animality, then our life is imperfect. So we have to increase our human consciousness. That is Kṛṣṇa consciousness. That is Kṛṣṇa conscious.

What is the purpose of eating? To live. If you can live very peacefully, very nicely, with good health, by eating so many varieties of foodstuff given by Kṛṣṇa, why should I kill an animal? This is humanity. Why should I imitate an animal? Then what is the difference between animal and human being? If you have no discretion, if you have no consciousness.

Besides that, scientifically, your teeth is meant for eating vegetables. The tiger has teeth for eating meat. Nature has made it like that. It has to kill another… Therefore he has got nails, he has got teeth, he has got strength. But you have no such strength. You cannot kill a cow like that, pouncing like tiger. You have to make slaughterhouse and sit down at your home. Somebody may slaughter, and you can eat very nicely. What is this? You do like tiger. Pounce upon a cow and eat. (laughter) You cannot do that. You cannot do that.

Guest: What you're saying, then, you believe that nature's perfect.

Prabhupāda: Nature's law. That is… A tiger is made by nature's law in that way; therefore he can do that. You cannot do it. Your nature is different. You have got discrimination, you have got conscience, you are claiming civilized, human being. So you should utilize these things. That is Kṛṣṇa consciousness, perfect consciousness. So human life is meant for raising oneself to the perfection of consciousness, and that is Kṛṣṇa conscious. We cannot remain in tiger consciousness. That is not humanity. Yes.

Tamāla Kṛṣṇa: Have we fallen from higher to lower or do we come from the very bottom of plant then to animal?

Prabhupāda: Yes. Naturally fallen from higher to lower. Then you make progress, again come to this human being. This is a via media with good consciousness. If you utilize your good consciousness then you go still higher, you go to God. But if you don't use your higher consciousness then again go to down. This is going on, cycle of birth and death. This human form of life is meant for self-realization, God realization. If you don't use properly our this life for God consciousness or Kṛṣṇa consciousness and go back to the kingdom of God, then we have to suffer again in the 8,400,000 species of life cycle, one after another. That is our choice.

So the best choice is to take to Kṛṣṇa consciousness or God consciousness and your life is perfect. Don't be misguided. Take to God consciousness, Kṛṣṇa consciousness, and your life… Then it will be proper use of this human form of life. Otherwise, if we indulge in meat-eating like tiger, I may get life like a tiger next life, but where is the use?

Suppose if I become a very strong tiger in my next life, is that very good promotion? Do you know the life of tiger? They cannot eat even daily. They pounce upon one animal and keep it secretly and they eat for a month the decomposed flesh. Because it is not possible to get chance, kill an animal. God will not give such chance. You see? It is natural. In the jungle wherever there is a tiger, all animals will go away. They will also try to protect themselves, self-protection. So rarely, when he's too hungry, then God gives him a chance to pounce upon another animal. A tiger cannot get to many palatable dishes daily. Oh. It is in human form of life. If we misuse, then we are… You see? We have got all facilities and if we misuse it, then go to the tiger life. Be very strong with pouncing capacity. That's all. All right. Chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 3.13-16

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New York, May 23, 1966

Prabhupāda:

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

This verse we were discussing last meeting, that we should eat after offering sacrifice. Lord Kṛṣṇa says that things which are eatable, we receive by the grace of the Lord. We should acknowledge it. We should not be forgetful, that our eatables, which come to us, they can be manufactured by our sweet will. No. The arrangement is so nice in the administration of nature that we shall get all our necessities of life by the grace of God, and our duty is to advance ourself in the right knowledge of our spiritual existence without unnecessarily engaging ourself for sense gratification. That is the difference between human civilization and animal life.

The beginning of our Bhagavad-gītā lesson is based on that we are spirit consciousness. We are not this body. And the whole function of the human society is to be enlightened in that spiritual consciousness of life instead of wasting time in sense gratification like the animals who are concerned with eating, sleeping, fearing, and mating. That is the background of our, this discussion, that we are different from the ordinary animals.

So the common factor of animal life and human life is these four principles of bodily demands, namely that we require to eat, and we require to sleep, we require some defensive measures for protecting ourself from the enemies, and we require some extent of sense gratification. That is the needs of my body. They are not the needs of my self as I am, spirit soul.

Now, if I want to get rid of this bodily encagement or the threefold miseries of material existence, then I must put myself under treatment. Just like a diseased man goes to a physician for treatment to get out of, get relief from the sufferings of the disease, similarly, our material existence consisting of threefold miseries and birth, death, old age, and diseases… If we are actually conscious for our happiness, we must make a permanent solution of these miseries. That is the mission of human life. So for making that mission fulfilled, we have got developed consciousness than the animals. That developed consciousness should not be misused only for the animal propensities of life. That is the whole thing.

And therefore Lord Kṛṣṇa says that in order to reach to that stage of perfection, you should work. Your work should not be stopped. We have already discussed this point, that niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ, that ”Your prescribed duty should be prosecuted nicely. Go on. Don’t stop it, but work for the life of karma-yoga. Karma-yoga. Ordinary work is called karma. Ordinary work is karma. And when it is added with yoga, that means spiritualized work. Yoga. Yoga means spiritual perfection or linking up with the Supreme.

So karma and karma-yoga, there is gulf of difference. Karma means ordinary work. I work whole day; I get some remuneration and enjoy for my sense gratification. That is called karma, in this life or that life or next life. Somebody, they make charities and other pious acts so that in their next life they get good parentage, good education, opulence, so that they can also enjoy life. There are others also who make more advanced karma to get himself promoted in other planetary system. Just like moon planet, or Svargaloka, heavenly planet. There are many planets in which the standard of life is far, far comfortable than here. So these are not required.

To get yourself promoted in higher standard of life, from C-class prisoner to become A-class prisoner, that is not required. Bhagavad-gītā does not teach us that you improve your life in the respect that you are now C-class prisoner; you become A-class prisoner. No. You should not remain a prisoner. You should get yourself this prison life. This material life is prison life. Just like in prison house we are forced to undergo some sort of miseries. We may agree or not agree; we have to undergo. In prison life you cannot deny. The state agents are there. He prescribes some work; you must do it. If you say, ”No, I cannot do it. I am not accustomed to do it, no.” Then you’ll be again more punished.

Similarly, this is our prison life. This material existence is our prison life. And prakṛti, nature, is the forceful agent. She is always enforcing us to do, to act. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. So this is going on. Now, if you want to get rid of this imprisonment, then you should begin this karma-yoga, karma plus yoga. Yoga means in connection with the Supreme. That connection with the Supreme begins with this formula, yajña, sacrifice.

What you are going to sacrifice? What you have got? Everything is given by God. Anything which you possess… You have not brought anything with your birth. You have come naked from the womb of your mother. And when you shall die, you shall go naked. So whatever you possess, that is given to you for proper use. We should understand that. The whole resources of material nature, they are under your control for making proper use. You can live comfortably. You can eat comfortably. You can live peacefully without any creating animosities or quarrel with your neighbors and prosecute your spiritual life so that you get rid of this material existence. That is the whole program of material nature. But misusing our developed consciousness, we are trying to misuse the resources of material nature in a different way for aggravating the sense gratification. That is the whole mistake. So Kṛṣṇa says that ”Whatever mistakes you have done, I don’t mind. But you act in this way.” Yajñārthe: ”You work.”

Suppose you have misused your developed consciousness in so many ways and you are now entrapped. Suppose you have started a very complicated industry. Now, if I say that ”This complicated industry is not required by you. You simply require some fruits and grains to eat. Why you are engaging yourself into this complicated and dangerous form of earning your livelihood? Stop it.” No, that is not possible. That is not possible. Now you are entangled. You cannot stop. Śrī Kṛṣṇa says that ”Don’t stop your work, but by the result of your work, you try to make sacrifice for the cause of the Supreme. Then your entanglement will be automatically loosened.” The whole energy which you apply in your industry, if the result is offered to Kṛṣṇa, that means that energy is utilized for Kṛṣṇa, not for that industry, but for Kṛṣṇa. That is the thing.

Just like Arjuna. What was he? He was a military man. He was not a sage. He was not a learned brāhmaṇa. He was ordinary, royal family, belonging to a royal family, kingly order, and a householder, family man, having children, wife, and a military man. But what…? How Arjuna became the greatest devotee of Lord. The Lord certifies, bhakto ’si priyo ’si me: [Bg. 4.3] ”My dear Arjuna, you are my very dear friend as well as a great devotee.” Now, what is the reason? He was not a sannyāsī. He was not a Vedantist. He was not a philosopher, nothing of the sort. Still, you will find in the Fourth Chapter, Lord says, ”Oh, my dear Arjuna, you are very dear to Me, and you are My great devotee.”

Now, if a person becomes very dear to the Supreme Personality of Godhead, then what else he wants more? How he became so? He became by this karma-yoga. Karma-yoga. He was a military man, and the problem was before him, whether to fight with his kinsmen or not. That was his problem. Now, mind that. He was fighting man in the beginning, before hearing the Bhagavad-gītā, and he remained a fighting man after hearing Bhagavad-gītā. Similarly, suppose you are engaged in some particular type of work before hearing this Bhagavad-gītā. And after hearing, understanding Bhagavad-gītā, you will have to remain in the same position, not that after hearing this Bhagavad-gītā, as you are kindly coming here, you will have to take a dress like me and give up your family connection and become a mendicant like me. No, no. It is not meant like that. You have to change your mentality. That's all.

What is that mentality? That mentality is that you are working for your sense gratification, and you have to change your mentality for gratifying the sense of the Supreme Lord. That's all. We are working… Ordinary work means for, working for our own sense gratification. "I want to eat this," so I eat. I purchase from the market. "Oh, this is very nice thing, very palatable to my tongue. Oh, purchase it. I shall eat it." Now, when you become conversant with the philosophy of Bhagavad-gītā, you have to think whether this thing is palatable to the tongue of Kṛṣṇa. That's all. Now you are thinking, "Let me purchase from the store this nice thing. It is very palatable to my taste." And when you actually become a learned scholar of Bhagavad-gītā, at that time you will have to think whether this thing will be palatable to Kṛṣṇa. That's all. The whole thing is there. When you learn that thing, when you want to please Kṛṣṇa and not yourself, then you become an expert spiritualist. That's all. So it is not very difficult thing. Very easy. Simply we have to learn how to reach that stage of life.

You haven't got to change anything. The same thing, example, that Arjuna was a military man, a householder, a family man, before hearing Bhagavad-gītā, and he remained the same family man, the same military man, but he became a great devotee of the Lord. That technique we have to learn. That technique is that Arjuna, in the beginning, he did not like to fight because he wanted to gratify his senses. He thought that "I shall be happy if I do not fight with my kinsmen because in the fighting my kinsmen will die and I shall be sorry. So what is the use of fighting like this?" That means the whole thing, whole program, is according to his own sense gratification. He did not know that this war field, this battle of Kurukṣetra, was organized by Śrī Kṛṣṇa to kill all unwanted men of the world at that time, all unwanted men of that world. That was His plan. Now, this was disclosed to Arjuna. In the Eleventh Chapter you will find that "My dear Arjuna, I have given you all kinds of instruction to induce you to fight in this battle. But know you perfectly well that either you fight or do not fight, I do not mind. All these men who have assembled here, they are not going back home. They will be killed here. It is already settled. It is already settled. Now if you want to take the credit, you can apply your hands for fighting. That's all."

So anything that is going on in this world, it is under the supreme supervision of the Lord. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. In every… There is a philosopher's saying, "Not a blade of grass moves without the will of God." It is actually the fact. Everything… Now, we have to dovetail ourself with that plan of the Supreme Lord. That is called karma-yoga. That is called karma-yoga. So Arjuna understood it, and he dovetailed himself with the supreme will of the Lord. And when he was inquired, "Whether you are going or fight or not? What you have settled after hearing Bhagavad-gītā?" he said, "Yes Kṛṣṇa. My illusion is now removed by Your grace, and I have decided to fight. That's all."

Now, that agreement of fighting and in the beginning of Bhagavad-gītā, not to fight, that is the difference. In the beginning he was not in agreement with Kṛṣṇa. He made so many arguments with Kṛṣṇa against fighting. And at the end, he agreed. "Yes," he said. He became a yes man. So we have to become a yes man to the Supreme Lord. That's all. That is the perfection of our spiritual life. Now we are all "no men." God says this, I say "no." Stubborn. I say, "no." Now simply we have to say "yes". That's all. In everything we say, "no" at the present. Present formation of our existence is to say "no." Anything godly, we say "no." We shudder even by the name of God. We have come to a certain stage of our civilized life, that we want to banish God altogether. Not only saying "no," but we now prepare to agree to the point that there is no existence of God. So how much foolish we are becoming day by day in the name of advancement of civilization. You see?

So we should correct this. Now, we shall try to understand our position and try to say "Yes, there is God, and I am servant of God." That's all. You have to learn that thing only. No more we have to say that there is no God. We may say there is no God, but that does not mean that there is no God. You see? Just like an upstart. He says that "I don't believe in the government. There is no government. I am all in all." So that madman say like that, that does not mean that there is no existence of government. He is a madman who says like that. So that sort of, I mean to say, madness, we should give up. We should be submissive.

There is God. The only example-several times I have cited-that existence of God can be perceived with very simple… What is that? Just like you can perceive your existence in this body by the consciousness… You have got consciousness. That point we have discussed several times. That consciousness is the symptom of your existence in this body. So long that consciousness is there, this bodily function is going on very nicely.

Now, you are eating. You do not know how your foodstuff is going to the stomach, how it is being transformed into different kinds of secretion, how it is being transferred from the stomach to the heart, how that secretion becoming red, and that red blood is again circulated from the brain to the toe. These nice machinery work is going on within your body. This physiological condition is present in your body. You are taking your foodstuff. The necessary juice, vitamins, are taken by the stomach. It is distributed, and the exhaustion of your body is supplemented, and the unnecessary things evacuated by stool, urine. The nice thing is going on. Now, as soon as this consciousness is stopped, will this function go any more? No. You will find the same brain is there; the same heart is there; the same stomach is there by dissection of the body. You will see the same veins. Everything is there complete. But only thing is wanting-that consciousness. Therefore everything is stopped. This is a common factor. Everyone can know it.

Similarly, the whole cosmic manifestation which is present before you, so nicely going on, don't you think there is a consciousness behind it? How can you deny that there is no consciousness in the matter of sun rising, moon rising, seasonal changes, and so many planets floating in the air? So many wonderful things are being done in the material nature. Do you think it is without being done, consciousness? No. There is also consciousness. Just like for the management of your own body, due to the consciousness everything is being well done, similarly, everything that you see very nicely well done in the material nature, that is also being done by superior consciousness. This is human reasoning. How can you deny it? Can you deny it? I don't think any sane man can deny it.

Similarly, as your consciousness is a symptom of your presence, you are spirit soul, similarly, the supreme consciousness is the symptom of the supreme soul, or God, the supreme God. This is the position. Now, as consciousness, we are part and parcel of the supreme consciousness. Therefore, the whole business of our life is to dovetail our activities with the supreme plan. That is called karma-yoga. That is called karma-yoga. Eko bahu syāt.

In the Vedic literature you will find that God has expanded Himself into many, just like the father expands himself into many children. The children is nothing but expansions of the body of the father. Similarly, we, all living entities, spiritual parts or living souls, we are also expansion of the supreme spirit. Now, the reason is, why the supreme spirit soul expanded himself into so many? What is the purpose? We have to understand. Now you can take the example. What is the purpose of father's expanding himself into children? A father takes the responsibility of maintaining the children. Why? Why he takes such, I mean, a grave responsibility, a family man. That "why" is answered-just to have happy and enjoyable life. That's all.

Similarly, God has expanded into so many living entities because He wants enjoyment. He wants enjoyment. Because you will find in the Vedic literature that the nature of God is sac-cid-ānanda-vigraha [Bs. 5.1]. Ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12)"By nature He is enjoying." So we must understand that God has expanded Himself into so many living entities just for His enjoyment. Now, we are meant for… Just like sons, children are meant for satisfying the father, similarly this is a common sense affair, that we living entities, we are meant for satisfying the Supreme. That satisfaction of the Supreme can be done by performance of yajña. That is the beginning.

So here it is prescribed that yajñārthāt karmaṇaḥ anyatra [Bg. 3.9]. That is… We have discussed. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ [Bg. 3.13]. If we perform sacrifice for the satisfaction of the Supreme, then the result will be that we shall be free from all reaction of our sinful life. And if we do not do that, bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt. Ātma-kāraṇāt means simply for his own sense gratification.

Now, that yajña, I have… Several times before you I have explained. Aśnāti. Aśnāti means one who eats. So our yajña begins from the eating, because eating is the first item of the necessity of our life. Eating, sleeping, fearing, and mating. Now, eating is essential. So here in the Bhagavad-gītā openly speaks that just control your eating process in the yajña. Just begin your karma-yoga from the eating formula. Then, gradually, other things will develop.

Because our senses… There are so many senses. We have got the eyes, the ear, the nose, the tongue, the hand, the leg, and so many. We have got ten, ten senses, sensory organs and working organs. So these organs there are. Out of all the organs, the tongue is the most uncontrollable organ, tongue. When we eat… Perhaps those devotees who eat with us, we chant this, that śarīra abidyā-jāl joḍendriya tāhe kāl: "This body is the encagement of our nescience, of our ignorance. And in that body the senses are our greatest enemies. Out of that, the tongue is the most powerful enemy." Tā'ra madhye jihwā ati lobhamoy sudurmati. Lobhamoy sudurmati. Because tongue is always hankering after palatable things, and it is making me bound up in so many reactions of my life… That is the secret.

Therefore, in the Bhagavad-gītā, in the beginning, the karma-yoga begins with the tongue. Yajña-śiṣṭāśinaḥ santaḥ. We have to eat. Now, we have to control the tongue first. How we can control the tongue? By offering sacrifice. By offering, we have to take foodstuff for maintaining our body. Now, if we offer the foodstuff, preparing to the Lord, that is called yajña. Yajña is not very difficult thing. You are preparing foodstuff for eating at your home. You have simply to prepare that foodstuff in a nice way so that you can offer to Kṛṣṇa. That's all. Your process of eating or your process of securing ingredients for eating, or your cooking, nothing is stopped. Only, only thing is required that instead of cooking for yourself for the satisfaction of your tongue, you please cook it for satisfaction of Kṛṣṇa. And take the prasādam afterwards.

Now, take for example the other day we had some feasting. We cooked it nicely and offered Kṛṣṇa, and then you took. What was the difficulty there? Was there any difficulty? So many gentlemen, you are present here who partook of that prasādam. How nicely it was prepared and how we enjoyed. So is yajña a very difficult thing? So it is not at all difficult. Simply we have to adopt the principles. That's all. And if we adopt that principle… Here it is clearly said that yajña-śiṣṭāśinaḥ santaḥ. Santa means these things are arranged by pious men and devotees of the Lord. Ordinary men, they don't care: "What is this nonsense yajña? Let us go to the hotel and take to our palatable things." You see? That is another thing. But those who are serious about solving the problems of life, let them take to this yajña principle. Is it very difficult? Not at all. It is rather pleasurable.

What do you think. Mr. Green? You were also present that day. Did you not like?

Green: Oh, yes.

Prabhupāda: So yajña is not difficult. Now, if by doing that yajña, if we become free from all reactions, then why should we not do it? Why should we not do it? There is no difficulty. There is no question of difficulty. Rather, it is a thing of pleasure, ānanda. The whole thing is ānanda. Ānanda means pleasure. Enjoyment. Spiritual life does not mean that void of enjoyment, no. It is full of enjoyment. We are seeking after enjoyment, but that enjoyment is hampered by our material existence. We do not know. We are trying to squeezing out the senses and trying to have material pleasure. This is nonsense because we do not know what is spiritual life. Spiritual life means unlimited, unlimited pleasure.

There is a verse describing about Rāma. Hare Rāma Hare Rāma Rāma Rāma Hare Hare, we chant. Now, what is the meaning of Rāma? That is described.

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Rāma means ramaṇa. Ramaṇa means enjoyment. So yoginaḥ.

Now, mind that, karma-yogī. Those who are yogis, those who are trying to get spiritual life, regain their spiritual vitality, they are called yogis. There are different kinds of yogis: karma-yogī, jñāna-yogī, dhyāna-yogī, rāja-yogī. The highest of all of them is the bhakti-yogī or the bhakta.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

You will find it. The highest yogi is he who is only Kṛṣṇa conscious. Simply his life is full of Kṛṣṇa consciousness. He is always trying to satisfy Kṛṣṇa. That's all. And to satisfy Kṛṣṇa is the easiest thing. Is the easiest thing of all yogic process. You haven't got to show your gymnastic power. No. Simply prepare your good foodstuff, offer to Kṛṣṇa, chant Hare Kṛṣṇa and enjoy life. Yoginām api sarveṣām. He is the best yogi. Best yogi. That is, You will find it. So begin it. What is the difficulty there?

So far the techniques are required, we are present. The books are there. The literature are there. The authorities are there. Simply we have to agree. "Yes." Yes man. Simply you have to agree, "Yes," henceforward we shall become karma-yogī. Then, from that very point, your life begins. Karma-yoga. The yes man. Mind that, that instead of saying no to Kṛṣṇa… Just like Arjuna said no in the beginning: "No, sir. I am not going to fight. You don't try to induce me, my dear Kṛṣṇa." He argued so many things with Kṛṣṇa. Then, at the last moment, he said, "Yes. I shall fight." So from "no man" to "yes man," that's all. So we have to agree. We are now "no men." We say everything about God, "no." Now we have to learn "yes."

So you become yes man and begin this karma-yoga, beginning from your life of eating because eating you require. Without eating, you cannot exist. Therefore, Bhagavad-gītā teaches you that you begin your karma-yoga from the point of eating.

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

Now, people may say, "Why shall we bother myself about this yajña principle?" No. You have to bother yourself in the yajña principle if you actually want to be happy. The next śloka explains like this:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ
[Bg. 3.14]

That… Now, why you should have to perform yajña? That is obligatory, not that you are very kind to prepare your foodstuff and offering to Kṛṣṇa. It is very kind. No. It is for your interest. It is for your interest. Why? Now, annād bhavanti bhūtāni. You have to eat. Can you say that "Without eating, I shall continue my life?" No. That is not possible. You have to eat.

Annād bhavanti bhūtāni. If you want to exist, if you want to maintain your body and soul together, then you have to take anna. Anna means foodstuff, or anna means grains, natural food. Generally, anna means foodstuff, and another technical meaning of anna-anna means grains, which is produced from the land for eating of the human being. For human being, so many things are produced from the land: the grains, the fruits, the vegetables, so many things. They are meant for human being. The grains are not meant for the tigers. The grains are meant for the human being. The fruits are meant for the dogs. The fruits are meant for the human being. The milk. The milk is produced by the cow, but it is not meant for the cow. It is meant for the human being. If you offer the milk, 30 pounds of milk, after milking the cow, and if you offer to the cow, it will refuse. It will refuse, "I don't want it." Give it dry grass? Oh, it will be very glad. It will be very glad. So everything is organized by the nature.

Now, there are so many scientists. They are discovering vitamin value from foodstuff. Now, what is the vitamin value in the dry grass? Can any scientist say that this is the vitamin value in dry grass? If there is no vitamin value in dry grass, how the cow is producing so much milk, who is full of vitamins A and D? How, from dry grass, vitamins coming out? Nowadays the physician prescribes some artificial vitamins for maintaining your body. Now, what is the vitamin there in the dry grass so that the cow is eating dry grass and giving you nice milk full of vitamins A and D, essential for your life? So these are all wrong theories, that "This contains this vitamin. This contains this." Let them go on. But natural foodstuff which is meant for human being, they are full of vitamins already there by nature's law, by God's wish. So annād bhavanti bhūtāni [Bg. 3.14].

You will be surprised. When I was family man, I had a servant who was only twenty-two years old. Oh, he was too stout and strong. You see? So one day I asked him that… His name was Buddhu. So I asked him, "Buddhu, what do you take that you are very stout and strong?" He said, "My dear sir, I take only these corns." Corns. You know corns? A corns and it is powdered. The powdered portions used to make bread, and the grain portion he used to cook as rice, and he was taking that. That's all.

Green: Cornmeal?

Prabhupāda: Corn.

Devotees: Meal. Cornmeal.

Prabhupāda: Cornmeal, yes. And he was very stout and strong. He was deriving all the vitamins. Because he was poor man, he could not eat any butter or milk or any other things, meat also no, nothing of the sort. He was simply eating… He was drawing, at that time, only twenty-two rupees from me. Twenty-two rupees means… According to your American exchange, it comes to five dollars, five dollars a month, his income. And what he could spend? So he was taking the cheap food. But he was very strong and stout. So whole idea is that these grains, these grains are meant for human being. Coarse grain or fine grain, there are so many varieties of grain, varieties of rice, varieties of dāl, according… Now, the fine rice, the basmati rice… The laborer class… In India, of course, we have got this distinction. They are not satisfied for, with this white rice. They want coarse grain for satisfaction. While gentleman class, they cannot eat coarse grain. They want finer grain. So all these varieties of grains and vegetables and everything is there by nature's arrangement, by God's arrangement.

Here it is said annād bhavanti bhūtāni [Bg. 3.14]. Now, your body depends on the foodstuff supplied by nature. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. And these grains are produced by rains, parjanya. Parjanya means regular rainfall from the sky by the arrangement of God. It is not your arrangement. Rainfall is not your arrangement. It is supernatural arrangement. If there is regular rainfall, then it can produce all the necessities of our life.

I think, Carl, you were reading from the Bhagavad-gītā about Mahārāja Yudhiṣṭhira's reign, during his kingdom how rainfall was regular, and the necessities of human being were being produced. So here is the same thing. Annāt. Anna, the grains. Grains are our life's subsistence, human being. Annād bhavanti bhūtāni. And grains are produced by regular rainfall. Parjanyād anna-sambhavaḥ. Parjanya means rainfall. And yajñād bhavati parjanyaḥ: [Bg. 3.14] "And rainfall is produced when you offer yajña, sacrifice, to the Lord." Regular rainfall will be possible when people are engaged in the yajña. Otherwise, nature will control rainfall. For want of rain, all your arrangement-mechanical arrangement, tractors, and all these things-will all fail if there is rainfall, there is no rainfall. So control of the rainfall is not in your hand. It is in supernatural power. So here it is said that rainfall is made possible by offering yajña, by sacrifice. Parjanyāt… Or yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ: [Bg. 3.14] "And yajña is prescribed according to the Vedic rituals."

Now, just see the link. Living entities, they can develop by eating grains. Grains are produced by rainfall. Rainfall is made possible by offering sacrifice. And the process of sacrifice is given in authoritative scriptures like Bhagavad-gītā, Bhāgavata, and Vedic literature, what is the process. So because the beginning is from the Brahman-Brahman means Veda, transcendental sound-therefore, if we work according to the direction of this Bhagavad-gītā or Vedas, then the whole thing becomes, I mean to, spiritualized. Whole thing becomes spiritualized. Because… Karma-yajña… Yajñaḥ karma-samudbhavaḥ. Karma…

And if your karma is regulated by the direction of Kṛṣṇa, just like Arjuna regulated his karma, his warfare, by the direction of Kṛṣṇa, then by regulation of karma, you perform yajña, sacrifice, and from, for your performance of yajña, sacrifice, there is regulated rainfall, and from regulated rainfall there is sufficient production of grains and foodstuff, and from your sufficient foodstuff, you can grow yourself, body, maintain your body very nicely. The whole program is like that. Annād bhavanti,

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ
[Bg. 3.14]

Karma brahmodbhavaṁ viddhi. And the nature of our karma, how we should work, that is directed. That is directed in Vedic literature, just like Bhagavad-gītā, just like Arjuna was directed. Now,

karma brahmodbhavaṁ viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityaṁ yajñe pratiṣṭhitam
[Bg. 3.15]

"Therefore, my dear Arjuna, if you begin your life by performance of yajña, then that means at once your life becomes spiritualized. At once your life becomes spiritualized, that what you want."

evaṁ pravartitaṁ cakraṁ
nānuvartayatīha yaḥ
aghāyur indriyārāmo
moghaṁ pārtha sa jīvati
[Bg. 3.16]

Now, here is injunction that "That is the circle." That is the circle, that how to work. That injunction is there.

Now, why your, or this work? Any work. Suppose you will drive a motor car. That is a sort of work in the street. There is injunction that "You should drive on the right. You should stop your car when there is red light. You should not proceed an inch." So, so many regulations, even for your driving car, anything… Anything of your life-you want to do-there are directions, proper directions from the authorities. And why not for your spiritual life? Why not for?

For spiritual life you can do anything and everything, whatever you like, what you manufacture in your own brain? No. How can you do it? In every field of your work, in practical life, you have got some direction, that "You have to act in this direction." Suppose you are working, running on a factory. Oh, there are so many factory laws. Anywhere you go, there are direction from the superior authorities.

So is there no direction for your spiritual realization of life? Yes, there is. We have to abide by that. Therefore Lord says, evaṁ pravartitaṁ cakram: "This is a circle, circle, that in Vedic literature, Vedic scripture, they give you direction how to work." And by working you perform yajña. By performing yajña, you have got regular rainfalls. By regular rainfalls, you get production of grains. And by production of grains, you eat and live happily. So this is a circle. This is a circle. So Lord says, Lord Kṛṣṇa says, evaṁ pravartitaṁ cakram. Cakram means circle. This is a circle.

Nānuvartayatīha yaḥ: "One who does not follow this circle of activity," aghāyuḥ, "he is simply spoiling his life. He is is simply "aghāyuḥ." Aghāyuḥ means "His duration of life, his duration of very valuable human form of life, he is simply wasting." Why? Indriyārāmaḥ: "Simply for sense gratification like the cats and dogs and hogs." Aghāyur indriyārāmo moghaṁ pārtha sa jīvati: "His life is now doomed. His life is now doomed." So this is the injunction of Lord Kṛṣṇa. Evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ: "Anyone who does not follow this circle of activities, then it is to be understood that he is spoiling his valuable human life, and his life is doomed." Hare Kṛṣṇa. Now if there is any question you can ask. (end)

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Bhagavad-gītā 3.14

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Sanand, December 27, 1975
Prabhupāda:
annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo

yajñaḥ karma-samudbhavaḥ
[Bg. 3.14]

(to translator, who translates throughout:) You will translate? No. I'll speak in English.

So here is a verse from Śrīmad-Bhagavad-gītā, third chapter, fourteenth verse. Annād bhavanti bhūtāni. When I was coming to your village I saw there are so many agricultural field producing so much. So tobacco-producing can give you some money, but you will be shortage of food grains. Bhagavān, the Supreme Personality of Godhead, said that if you want to make happy and prosperous the people in general, then you must produce anna, food grains. Bhagavān has not said anywhere that you produce tobacco, jute, and similar other things which are not required at all.

The whole purpose of life is to perform yajña. In the Viṣṇu Purāṇa there is a verse
varṇāśramācāravatā puruṣeṇa paraḥ pumān
varṇāśramācāravatā puruṣeṇa paraḥ pumān
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58] (Viṣṇu Purāṇa 3.8.9)

Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Yajña means to satisfy the yajña-puruṣa, Nārāyaṇa, or Bhagavān. In the Śrīmad-Bhāgavatam Prahlāda Mahārāja also says,
na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

The people do not know that the aim of life is to approach Viṣṇu, Lord Viṣṇu. That is the aim of life. Viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam.

So viṣṇu-ārādhana is the ultimate goal of life. In the Purāṇas also, Lord Śiva was instructing Pārvatī, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. Lord Śiva said that "Of all different types of worship, the worship of Viṣṇu is topmost." So human life is specially meant for worshiping Viṣṇu. Unfortunately, the blind leaders, they are not teaching people how to execute viṣṇu-ārādhana. So this Kṛṣṇa consciousness movement is started just to educate people how to worship Lord Viṣṇu. Viṣṇor ārādhanaṁ param-this is our mission to teach all over the world. [break] Kṛṣṇa also says in the Bhagavad-gītā that yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Yajñārthe. Yajña means Viṣṇu. Simply for satisfying Viṣṇu one should act. Any work one is habituated to do, it should be aimed to satisfy Viṣṇu. Otherwise we shall be implicated in the karma. Karma means we act in some way under the direction of material energy or illusionary energy, and we become implicated. It is stated in the Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. According to our work and association with particular type of the modes of nature, we get different types of body. If we give up viṣṇu-ārādhana, if we give up the aim of achieving the favor of Viṣṇu, then we are becoming implicated in the resultant action of our different activities.

Kṛṣṇa therefore teaches, yat karoṣi: "Whatever you do… It doesn't matter. Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam: [Bg. 9.27] "Whatever you give, that doesn't matter, but the result should be given to Me." So at the present moment in this age, all over the world people have forgotten Viṣṇu, or God. They are whimsically doing things which will implicate them birth after birth, sad-asad-janma-yoniṣu. Either higher class of birth or lower class of birth, sat and asat. But this is not solution of life.

So here in this verse Kṛṣṇa says,
annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ
[Bg. 3.14]

So karma… Everyone has got different types of occupation. As it is stated in the Bhagavad-gītā, brahma-karma, kṣatriya-karma, vaiśya-karma, śūdra-karma. Sva-karmaṇā tam abhyarcya saṁsiddhiṁ labhate naraḥ [Bg. 18.46]. There is no… In the worship of Kṛṣṇa, there is no such distinction that only the brāhmaṇas can offer prayers or worship to Kṛṣṇa, but everyone can offer. Māṁ hi vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Even less than the śūdras, they can also take the advantage of worshiping Kṛṣṇa. So yajñārthe karmaṇo 'nyatra. This karma should be performed for executing yajña. (aside:) Why… Translate.

So this yajña… Formerly yajña was performed very gorgeously. So many mounds of ghee and grains were put into the fire. But in this age, Kali-yuga, there is neither ghee nor grains to offer in the fire, yajña fire. Therefore in this Kali-yuga the yajña is performed by chanting the holy name of the Lord.

So I do not wish to take very much time. I have got another engagement. My only submission is that you produce enough quantity of food grains. Don't waste your time by producing tobacco. Besides that, in the śāstra it is forbidden, striya sūnā pāna dyūta yatra pāpaś catur-vidhā [SB 1.17.38]. Striya, avaidha, illicit sex, striya, sūnā, jīva ko hatya, killing the animals. Striya sūnā pāna… Pāna means smoking also. Drinking liquor and smoking. Dhūma pāna. This pāna is forbidden. Striya sūnā pāna dyūta, and dyūta means gambling. So these four things, they are considered as sinful activities. And in the Bhagavad-gītā it is said,
yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Unless one is free from the sinful activities, he cannot be fully engaged in worshiping the Supreme Lord, Kṛṣṇa. So these four principle of sinful activities, illicit sex, and animal-killing, and intoxication, including smoking and drinking tea, and gambling… Anyone who wants really benefit of life, human life, they must give up these four principles of sinful life.

Kṛṣṇa therefore says to every one of us,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

It is not possible that we can give up sinful activities by our own endeavor because in this age, Kali-yuga, everyone is addicted to some sort of sinful activities. But if we surrender to Kṛṣṇa as He is instructing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], fully, without any reservation, He will help us to become free from the sinful reactions. (end)

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Bhagavad-gītā 3.16-17

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New York, May 25, 1966

Prabhupāda:

evaṁ pravartitaṁ cakraṁ
nānuvartayatīha yaḥ
aghāyur indriyārāmo
moghaṁ pārtha sa jīvati
[Bg. 3.16]

Lord Kṛṣṇa, now He has described about a circle of activity ending in yajña, sacrifice. Yajña… Yajña, the proper word yajña, means Viṣṇu or the Supreme Lord. And another meaning of yajña is sacrifice. So that sacrifice is how to do.

That we have been discussing for the last three or four days, that yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Our whole trouble of life, this material existence, it is, according to Vedic literature, this is our condemned life, material, because I am put into a different atmosphere, this body, which I am not. The body is matter, and I am spirit soul. So I have been put into uncomfortable position by this material contact.

So the human life is developed consciousness. So he has to learn it, and he can get rid of this material existence by the process which is prescribed in authoritative scriptures like Bhagavad-gītā, Śrīmad-Bhāgavatam and Vedic literatures. So the first process Śrī Kṛṣṇa, Lord Śrī Kṛṣṇa is advises, that… Not only He advises. It is advised in all the Vedas, that "You should sacrifice, perform sacrifices."

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

The whole process of human civilization should be to acquire love of God. Our love is now distributed in so many things. And that is misdistributed. The whole thing was to be targeted to the Supreme Lord. I was to love God, but instead of loving God, my love is distributed in so many things. And that is a misdirected civilization.

How it is misdirected? Suppose if I do not love God, if I love my wife, my children, my countrymen, what is the wrong there? Oh, there is great wrong. That you do not know. That is most unscientific. Without loving God, if I want to love my wife, that love is not perfect. Therefore so-called love is disrupted by divorce and so many things because that is not perfect love. We do not know what is perfect love and how to conduct it. That is the defect of our civilization. Which we are accepting as love, that is simply a desire for sense gratification. That is not love. Love is different thing. So because… Why the love is defective in the material world? Because it is not properly discharged. We have to understand that thing.

How it is not properly discharged? Just like you love your body. Nobody can deny. Everyone loves his body. All right, what do you want to do? I want to maintain my body nicely. Then what is the means of maintaining your body very nicely? Now, I have to take nice vitaminous foodstuff and supply to the stomach, and then there is assimilation, secretion of different blood or different, I mean to say, humor and so on. The physiological condition is going on. The main position is that you have to give proper foodstuff to this body.

Now, how to supply the foodstuff to the body? The main source of supplying is this mouth. Now we have got several holes in this body, especially nine holes, big holes. Just like these two eyes, they are holes. The ears, they are holes. The mouth is one hole. And the evacuating process is another hole. This navel is another hole. There are nine holes in this body. Now, if somebody says that "I have to put foodstuff within the body…" Just like in medical treatment, sometimes, when one cannot take foodstuff from the mouth, foodstuff is injected from the rectum or somewhere else artificially. But that is not the system of supplying the foodstuff. The real process of supplying the foodstuff is through the mouth. If somebody says, "Oh, there are nine holes. You can put the foodstuff any hole," no, that will not do. You have to supply the foodstuff through the mouth.

Similarly, if you have to love, you have to love through God. Otherwise, love is not possible. That is all artificial love. Just like supplying foodstuff through the rectum is most artificial and troublesome thing, similarly, without loving God, if I want to love anybody, that is a false manifestation.

There are so many other examples. Just like watering the plant. Now, our Paul or Paul… They supply water, pour water. Why? So that the tree or the plant may grow nicely. Where the water is poured? In the root, not on the leaves. You see? So the scriptures directs, Vedic scriptures. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like pouring water unto the root of the tree, all the branches of the tree and leaves and flowers, they automatically nice… You haven't got to pour water. Now, it is a small plant. Suppose if you have got a big tree and there are thousands and millions of leaves, you are not supposed to supply water in millions of leaves. You are supposed to water, pour water, on the root. That will be distributed.

Just like you supply foodstuff to the stomach. That will be distributed. Suppose I have got very good cake. Now, the fingers holding the cake. Now, if the fingers think, "All right, it is a good cake. Why shall I supply to the stomach? Let us eat it." Oh, the fingers cannot eat. That is improper. There is a story in Sanskrit, udarendriyāṇām. Udarendriyāṇām. There was a meeting of all the parts of the senses, that, "We are working, and the stomach is sitting idly, and he is simply eating. So let us get into strike. We shall not work." Just like there is strike system now. Now, all the hands and legs and all parts of the body they, "No, no more we are going to work for the stomach." Now, what happened? Gradually the hand become weak, the fingers become, the eye could not see, the ear… Oh, they thought that "What is happening this? We are becoming weaker, weaker, weaker." Then they decided, "It was a mistake not to supply foodstuff to the stomach. It was good for us."

Similarly, by establishing a godless civilization we are not happy. We are not happy, just like the same way, not supplying foodstuff to the stomach, we are thinking of becoming happy. No, that cannot be. If the senses of the body, parts of the body want to become happy, then he, the senses and the parts of the body, they have to supply foodstuff to the stomach. Similarly, if you want to be happy in this world, there is no alternative without, I mean to say, performing sacrifices. That is recommended here. Evaṁ pravartitaṁ cakram. The circle is… The circle is described in the previous verses, that annād bhavanti bhūtāni [Bg. 3.14].

You subsist by eating grains. Of course, nowadays we have invented so many artificial foodstuff. But however artificially foodstuff, however flesh and other things we may take, without grains we cannot live. The grains must be there. The wheat and the rice and the paddy and the cereals, there must be there. So real foodstuff is anna. Anna means this grain. So by eating grains we subsist. Our life prolongs by eating grains. So annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. And grains are produced by proper rainfall. Rainfall is the main source of producing everything of our necessities of life. Without rainfall we cannot produce anything of the necessities of life.

We have got many necessities of life, not only grains. We require cotton for clothing. We require silk for luxury. We require valuable stones and jewels. All these are produced under certain circumstances of rain. Rain is falling on the sea and the ocean also. So there is purpose. Under certain constellation of the star, if the rain falls on the sea, it produces pearls and jewels. We have got this information from Vedic literature. So everything is produced, whatever you require.

Now, pasturing ground for the cows-the grass is produced by rains, and the animals, they eat the grass, and they produce milk. You require milk. So everything, the main source of supply is the rainfall from the sky. That is not under your control. So Bhagavad-gītā says, parjanyād anna-sambhavaḥ. Without rain, you cannot have any production. Nothing can be produced without rain. And without production you cannot live. But rain, regular rain, and regulative rain and useful rain will fall when you perform sacrifices, yajña. Yajñād bhavati parjanyaḥ [Bg. 3.14]. And yajñaḥ karma-samudbhavaḥ. And you can perform yajña by working. Because yajña requires materials, so if you have no money, if you don't work, you cannot have money. So everything is a circle. It is nice circle.

Karma brahmodbhavam. And how to work, that is described in the Vedic injunction, that "You should work like this." We have all discussed. Niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ. So everyone has some prescribed duties. There are different classes of men. The intelligent class of men, the administrative class of men, the productive class of men, the laborer class of men-everyone has to work. And by working, by the result of the work, one has to perform yajña. And by regular performance of yajña, there will be regular rains. And by regular rains, there will be production sufficient to supply your necessities of life. So that is the circle. That is the circle.

So anyway, one has to work sincerely his prescribed duties. And by the result of such work, one has to offer sacrifices to please the Supreme Lord. That is the circle. And Lord Kṛṣṇa says, evaṁ pravartitaṁ cakram. Now, this circle, this moving circle, is… Just like the potter moves the circle to make production-you have seen-similarly, we have to move the circle. Circle means it is meant for moving.

So anyone who does not move the circle of activity, then his life is aghāyur indriyārāmaḥ. His life is full of sin. His life is sinful, simply meant for sense gratification. Aghāyur indriyārāmo moghaṁ pārtha sa jīvati. His life is useless, without any purpose. And actually it has become like that.

Our life has become without any purpose. We do not understand why this human life we have got, why it is distinct from the dogs' life or the hogs' life or the animal life. We do not understand that. We have to understand that this human life is not meant for the animal propensities of life like cats and dog; it is meant for some other divine purpose. We have to get rid of this material encagement and attain our spiritual life and be happy forever. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. One has to return back to the kingdom of God. That is the mission of human life.

So one who does not know this mission of human life. So according to Bhagavad-gītā, he is living uselessly. His purpose of life, he has no. Just like a ship without a rudder, a man without aim, you have no aim or purpose of life. This is the purpose of life. So we have to perform yajña. So those who are engaged in activities, by the result of his activities…

(Aside: You are going? Going? Going? All right.)

So anyone who does not move on this circle, according to Bhagavad-gītā, he is passing on his life uselessly. Then the next.

yas tv ātma-ratir eva syād
ātma-tṛptaś ca mānavaḥ
ātmany eva ca santuṣṭas
tasya kāryaṁ na vidyate
[Bg. 3.17]

This is a… This yajña is prescribed for the general mass of people, that they must work sincerely according to their prescribed duties, and by the result of that duty or result of their action, they should offer sacrifices to the Lord.

Now, at the present moment the best sacrifice is recommended in the Śrīmad-Bhāgavatam, the sacrifice of chanting the holy name of Lord. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. So now you come here and sit down here for sometimes and chant the holy name of the Lord. That is also sacrifice. That is also sacrifice. This is recommended for this age especially. Because we cannot make any other sacrifice, so in this age…

This age is called Kali. Kali means the age of quarrel. On minor things we are prepared to fight with one another. That is the system of this age. And if you open the newspaper in the morning, you will find so many news of fighting. So this is called the age of fighting and corruption. So in this age, they…

Formerly, as the sages and great kings, they were performing yajñas, rājasūya-yajña, aśvamedha-yajña and so many big, big yajñas, and they required large fund of money, so that is not possible in this age. Lord Caitanya therefore recommended… Not only Lord Caitanya, out of His own will He has recommended.

It is prescribed in śāstra, and it is said, kṛte yad dhyāyato viṣṇum. Kṛte means in the Satya-yuga or what is generally known as golden age. So in the Satya-yuga people used to realize self or used to elevate themselves to highest perfection of life by meditation. Meditation. You have heard the name of Vālmīki Muni. Vālmīki Muni, he meditated for sixty thousands of years. His whole body was covered by, what is called, worms. And… Because at that time people used to live for one hundred thousands of years. So gradually our life is being reduced. Yes. In the Satya-yuga, it is stated, that people used to live for one hundred thousands of years. And then, in the Tretā-yuga, they used to live for one thousands of years. No. In the Dvāpara-yuga for one thousand. And in the Tretā-yuga, ten thousand years. In the Dvāpara-yuga one thousand years. And now it has come down to one hundred years in this Kali-yuga. That also, one hundred years is not completed. Now we are dying within sixty or seventy and gradually it will be reduced to twenty to thirty years. That is also mentioned.

So what was possible in the Satya-yuga by meditation, that is not possible in this age. That is not possible. Therefore the methods have been made easier. Kṛte yad dhyāyato viṣṇum. What was being possible, to attain perfection of life by meditation in the Satya-yuga, that was possible in the Tretā-yuga by offering of big sacrifices. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ. Makhaiḥ means big sacrifices.

And dvāpare paricaryāyām. That very thing was realized in the Dvāpara-yuga by temple worship. There… From that in Dvāpara-yuga in India so many temple worship flourished, not only in India, all over the world. Church worship is also temple worship. Mosque worship is also temple worship. It may be different for different countries and different class of people, but the whole thing is temple worship. Temple worship. There are, in the temple there are nine kinds of different process of worship.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So the… Smaraṇaṁ kīrtanaṁ vandanam. Vandanam means offering prayer. And arcanam means… That is… Of course, you have no experience. But India there is arcanā of the Deity, installing Deity in the temples and worship from morning, half past four, till night, eleven. There are different kinds of worship. So either this worship or this prayer, they are called temple worship. Temple worship. Vandanam, offering prayer, is another sort of temple worship. So that is recommended. That was recommended in the Dvāpara-yuga.

Dvāpara-yuga means just during the Mahābhārata time. Mahābhārata time, five thousand years before, that was the end of Dvāpara-yuga. Then, after the battle of Kurukṣetra, this Kali-yuga has begun, Kali-yuga, this age, present age which we are passing on. In this age, this Kali-yuga will exist… From the Vedic scriptures we understand, it will exist for four hundred thousand years, four hundred thousands of years, four hundred twenty-seven thousands of years, not twenty-seven, thirty-two. Out of that, we have passed only five thousand years. So there is balance still, four hundred twenty-seven thousands of years, to finish this Kali-yuga, this age of…

Now, for this age… Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ. Now, different ages, different methods are prescribed. So for this age, it is prescribed that kalau tad dhari-kīrtanāt. Whatever was possible to perform in the Satya-yuga by meditation and the Tretā-yuga by offering of great, I mean to say, costly sacrifices, and in the Dvāpara-yuga by offering prayers or arcanā in the temple, that can be made possible easily by hari-kīrtana, by chanting the holy name of God. That is the prescription.

So, as the Bhagavad-gītā prescribes, that you have to perform yajña, now, don't be afraid that you have to perform the same kind of yajña as it was being performed in the Tretā-yuga or Dvāpara-yuga by offering thousands and thousands of mounds of clarified butter and grains. That is not possible. Nobody can secure all those ingredients at the present moment. Neither it is recommended. In the Kali-yuga it is recommended that one can perform the saṅkīrtana-yajña. That will give him the same result which was derived by meditation in Satya-yuga.

So Lord Caitanya Mahāprabhu introduced this method of saṅkīrtana-yajña in this age. Five hundred years before, Lord Caitanya advented Himself in India in Bengal in the district of Navadvīpa. It is about sixty miles from Calcutta. And He… Of course, He was born in that particular place, but He, I mean to say, distributed these missionary activities all over India. And He desired that His followers may also distribute this missionary activity in other parts of the world. That is His desire and foretelling.

So this yajña. So far yajña is concerned, we can perform this yajña, saṅkīrtana-yajña. That is not very difficult. Everyone, at home or in this place… What is that?

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

It is the most inexpensive performance of yajña. Anyone can adopt it, just to learn these sixteen words: Hare, Kṛṣṇa, Hare, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare, Hare, Hare, Rāma, Hare, Rāma, Rāma, Rāma, Hare, Hare, these sixteen words. Anyone, any illiterate man or any rich man, any poor man or any man of any country, these sixteen words anyone can learn. You see?

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

And chant. Go on chanting it. There is no expenditure.

Suppose if you are moving on the street and if you go on chanting

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

There is no expenditure and there is no loss. Suppose you are sitting on the bus, on the car, for two hours. For two hours, if you go on chanting, "Hare Kṛṣṇa, Hare Kṛṣṇa," then tremendous result. So why don't you try it? There is no expenditure; there is no loss, neither loss of time, neither loss of money, neither loss of energy. There is no loss. Simply and melodiously, in a singing way, if you go on, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare," you are… You will be directly associating with the Supreme Lord. You will be directly associating.

Now, suppose, theoretically accepting that if I am directly associating with Supreme Lord, then what else I want more? In the Bhagavad-gītā it is said, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you actually get the association of the Lord, then what else you have got to gain? You have got everything with you. So that is a fact. It is a question of realization only. And as soon as we get advanced in this chanting of this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, then we shall gradually realize that actually God is with us. God is dancing on my tongue in the form of sound. You see?

So this is the simplest process of yajña, and that is introduced by Lord Caitanya. Not He has manufactured this process, but it is from authoritative scripture. And you can try it. You can try it. The result will be that gradually you will be on the way, on the path of liberation. Liberation means to get out of this material entanglement. Lord Caitanya Mahāprabhu said that by chanting this kṛṣṇa-saṅkīrtana, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, the first result will be that your heart will be cleared of all dust accumulated by years and years, life after life with this material association.

Just like we are sitting in this loft. So by association of this Bowery Street, always dust is coming in this room, and it is being stuck up, layer after layer, similarly, by association of this material contamination, we have in our heart accumulated so many material dust. The whole thing, our progress of spiritual life, our progress of spiritual realization, is checked only because we have got some misunderstanding of our identification. The identification is that "I am this body." That's all. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

This is also described in Śrīmad-Bhāgavatam, that "One who is identified with this body of three elements…" This body is made of… According to Ayurvedic medicine system, this body is made of tri-dhātu: tejo-vāri-mṛd. That is also stated in the Bhāgavata, tejo-vāri-mṛd. That means heat, water and earth. Heat, water and earth. The whole material creation is a combination of these three things, tejo-vāri-mṛd. Tejaḥ means heat, or fire, and vāri means water, and mṛd means earth. So this body is earth, matter. These grains, the grains which we eat, that is also earth transformation. And now, by eating grains, this place is transformed. This is also earth. So we are seeing a very nice, beautiful, but it is earth. So it is made by interaction of this heat and water. That is the process going on, nature's creation. So yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

So anyone who identifies with this body, this bag of these three elements… This is a bag. So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu. And from this bag there are many other bags emanated, just like my children. They are also my different bags, production of this bag. So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu [SB 10.84.13]. One who identifies this bag as "myself"-[break] "I am this body, and the result of my body, these kinsmen, children, and family, or countrymen or society men, they are my own men…"

Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ means this earth from which this earthly body has grown up. That means the country, this country. We are fond of our country because from this American earth my body has developed, or from Indian earth, or this earth of this planet, apart from American or Indian conception of life. So we are human beings of this planet. So we are identifying with this planetary situation. So all these things, they have been very carefully analyzed. And the conclusion has been that yasyātma… "One who thinks like that, he is no better than ass and cow." Sa eva go-kharaḥ [SB 10.84.13]. Sa eva go-kharaḥ. Go-kharaḥ. Go means cow, and khara means ass. So actually, if we analyze the present civilization, oh, it is a civilization of go-khara. Go-khara, because we are identifying this body: "I am this body. And because this body has got connection with a particular woman, therefore she is my wife. And because by that combination we have got another production, some children, they are my children. And because expanded into society, into country and so many things…"

So all these entanglement is there. But actually I am pure soul. I am not this body. As soon as I understand this, then whole thing is vanished. You see? Because if I am not this body, then in relationship with this body, whatever I have expended, my extended selfishness is at once vanished. Then I am mukta-puruṣa; I am liberated soul. So Lord Caitanya says by chanting this śrī-kṛṣṇa-saṅkīrtana, I become at once liberated from this misconception of life. What I need? I am suffering due to my, this misconception of life. The whole Vedic literature advises me that "You are not this material body." Ahaṁ brahmāsmi: "I am Brahman." Brahman means I am spirit. I am the supreme…, not supreme spirit, but I am spirit, Brahman. The Vedic literature does not say that I am Parambrahman. Parambrahman is Bhagavān. Qualitatively, I am one with Parambrahman, and Brahman, there is qualitatively oneness because Brahman… Gold, big gold or small gold, that doesn't matter. Gold, both of them are gold.

So Lord Caitanya says that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This misconception of life will be the first installment of our profit by chanting, by regularly chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa, by performing this yajña, the first installment. That first installment will be: I become liberated from the material conception of life at once. The many great sages, they are going to Himalaya. They are going to the forest for meditation just to realize "what I am." Now Lord Caitanya says that this, what you are, your self-realization, your spiritual realization, will be the first installment. Ceto-darpaṇa-mārjanam. This is simply… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12] means this is misconception, that what I am not, I am thinking I am. It is simply to understand that I am not. Actually I am not this. We can understand it very shortly, within a moment.

That Bhagavad-gītā… I have already told you that avināśi tu tad viddhi yena sarvam idaṁ tatam. That portion which is spread all over your body, that you are. That is avināśi, that is immortal. Now what is that? My consciousness. And what is that consciousness? That is the symptom of my presence. I am a soul present in this body, and the consciousness is the symptom. Means as soon as this consciousness is removed, the body has no value. That we are experiencing every day. As soon as from the body the consciousness is out, oh, it is dead body. We are crying, ”Oh, my son is gone,” ”My husband is gone,” ”My brother…” Why your son is gone? It is lying there in the floor. Why you are crying? ”No, no.” That gone means that consciousness gone. Gone means that… Therefore the consciousness is the real thing.

So we misunderstand. We misunderstand. Therefore Caitanya Mahāprabhu says the misunderstanding of this body identification is at once removed by performing this yajña,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Then the next installment? Simply, simply understanding that ”I am not this body; I am consciousness” will do it? No. That is the first step. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If you are actually conscious of being not this body, actually when, then your all material miseries are at once removed. As soon as you come to the real point of understanding that ”I am not this body,” then the whole misunderstanding of material existence, bhava-mahā-dāvāgni… Bhava-mahā-dāvāgni means… Each and every word is very carefully selected in Sanskrit, and they have got immense meaning, full of meaning. Now, this, why this bhava-mahā-dāvāgni, this very word, I will try to explain. Bhava. Bhava means the situation in which we have to take repeated birth and we accept repeated death. That is called bhava. And that is a kind of mahā-dāvāgni. Mahā means great, and dāvāgni means forest fire. Forest fire. Forest fire, have you seen, any of you? Here you have got many forests, but I don’t think you have seen any forest fire. I have seen. Forest fire takes automatically. Nobody goes to set fire in the forest, but by, I mean to say, cohesion of different dry bamboos or woods, fire takes, by electricity fire takes place, and the whole forest is ablaze. That is called dāvāgni. So this material world, nobody wants. Everyone wants peaceful life. But the nature of the material world is that automatically there is fire. Automatically there is.

Just like in New York your fire brigade is always traveling, always afraid of if there is any fire, because we are expecting every moment fire, every moment fire. Nobody is setting fire in his house, but automatically there is fire. So however we may want, however we may try in the United Nations organization that there will be no war, oh, it will take. It will take place. And already taking place. The war is going on. You cannot stop it. Therefore it is called bhava-mahā-dāvāgni. Just like in the forest nobody goes to set fire-it automatically takes place-similarly, in spite of our good wish that we want to live peacefully in this world, there cannot be any peace. There will be fire, set of fire, fire set off. Yes. So as soon as one be confidently convinced that ”I am not this body,” then he is protected from this fire of this material world, fire, material world. Bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam. Then his actual life begins. Then also… Then he is actually blissful life.

Śreyaḥ-kairava-candrikā-vitaraṇam. Just like the moon rises from the new moon. Gradually the moon rises into the full moon. Therefore the candrikā, candrikā, this very word, is used. It is compared with the moon. Just like on the pratipadā, after the new moon, you see the moon just like a line. Then, next day, it becomes little more, next, little more. Just like pratipadā, on the eleventh day it is practically full. On the eleventh day we observe ekādaśī, and then, after four days, the full moon-the whole world is full of light. So śreyaḥ-kairava-candrikā… As soon as this bhava-mahā-dāvāgni-nirvāpaṇam, as soon as we get rid of this misconception of identifying this body, then our real blissful life begins, gradually develops just like the moon develops. Śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam.

Vidyā-vadhū-jīvanam means full knowledge, full knowledge. We are hankering after knowledge; then we come to the point of full knowledge. Vidyā-vadhū-jīvanam ānandāmbudhi-vardhanam. Ānanda. We cannot increase ānanda here. In the material sense gratification, ānanda does not increase. If you want some ānanda from sense, for the time being it may give you some pleasure, but at once it decreases. You have no more capacity to enjoy. You see? At once decreases. So it is not ānanda. It is not real ānanda. Ānanda means that will increase, increase. You enjoy and increases. Increases. Ānandāmbudhi-vardhanam. The example is very nice. Ambudhi. Ambudhi means sea. Sea… You don’t find sea has increased. You go to the, what is called, seaside. Ten years before you had been to the seaside. You see the same level is there. It does not increase. If it increases, the whole New York City will be overflooded. It does not increase. But here Lord Caitanya says that ambudhi, the ocean of bliss, it increases. It increases. That is a new experience. When you are actually in spiritual happiness, your bliss will be increased.

Material happiness means your bliss will be decreased. Suppose if you want a good cake or good foodstuff, you want to eat. Now, suppose you take two cakes or three cakes. Now, the fourth cake you will refuse, ”No, no more I want. No more. I don’t want,” because that, I mean to say, pleasure now has decreased. Decreased. But here He says, Lord Caitanya says, that your ānanda, bliss, will be increased. Increased. That is spiritual. That is the test of spiritual life. When you engage yourself in spiritual function, the test will be that you will not feel tired. You will not feel tired. Suppose if you are engaged in some spiritual function, you will find more activity, more activity. More you do, more you find activity. That is spiritual. That is spiritual. So these things are there.

So we are not to be afraid of, that we cannot perform this yajña as prescribed in the Bhagavad-gītā. By the grace of Lord Caitanya and by the grace of Vedic literature we have got this information that yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Yajñaiḥ saṅkīrtana. This yajña, saṅkīrtana-yajña, chanting yajña, one can perform, and one can please the Supreme Lord. That is prescribed. So this is very easy, and anyone can adopt, only to remember the sixteen names, and at any time.

Lord Caitanya also says that nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā. The name, name Kṛṣṇa, and Kṛṣṇa person, there is no difference. There is no difference. You don’t think that ”Arjuna was fortunate to receive instruction of Kṛṣṇa directly, but we are unfortunate. We are not in the presence of Kṛṣṇa.” No, no, no, no. That is a, our mistake. Kṛṣṇa is present by the sound representation. Because God is Absolute, therefore there is no difference. Just like here we have got difference; nothing is Absolute.

Now, this watch, this name of this watch… This name of this article is ”watch.” Now, ”watch” and the thing, watch, there is difference. If I want to see watch and if I sound, ”Watch, watch, watch,” no, my purpose of watch-seeing will not serve. I want the actual substance, which is watch. If I am thirsty, if I simply speak of ”Water, water, water,” my thirst will not be quenched. I want actual water. If we want something else for my enjoyment, the name will not do, because nothing in this… This is dual world. This world is of duality. But in the absolute world there is no such duality. Everything is everything. One plus one equal to one; one minus one equal to one. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. These are Vedic injunction, that "If you take the whole thing from the whole, still, the balance is whole. The balance is whole."

So Lord Caitanya also said the same thing, that nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. This chanting, this performance of yajña, is so powerful that the Kṛṣṇa name is as powerful as Kṛṣṇa, the person. Nāmnām akāri bahudhā nija-sarva-śaktiḥ. And in the Kṛṣṇa name all the… God is almighty. So all the mightiness of God is there. Simply we have to realize. So nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā. And there is already invested all the potency, all the potency of the supreme person into His name.

And niyamitaḥ smaraṇe na kālaḥ. And you have no hard and fast rule for chanting. It is not that… Now, suppose if you have got to go to church or to temple, you have to dress yourself properly; you have to purify yourself and so many things before you enter into the church. Of course, any sacred place, the rules and regulation are the same. The Mohammedans also, they go the mosque after washing their hands and feet very nicely. So… And Hindu principle also, the same thing is there. They go to the temple after taking bath and purifying. So many things are there, either Hinduism or Mohammedanism or Christianism, according to country and climate and people. Practically, the principles are the same. They may be… Formally, they may appear to be… But the thing is there.

But here, niyamitaḥ smaraṇe na kālaḥ. Here you don't require that you have to take your bath before chanting Hare Kṛṣṇa, Hare Kṛṣṇa. No. Oh, because you are in the bathroom, therefore you cannot chant Hare Kṛṣṇa? No. You can chant even there. So such a thing. Because if actually Kṛṣṇa, that very name, is Kṛṣṇa, then how I can remain impure? The potency is there. It makes me at once pure. Just like as soon as there is light, there is no question of darkness. Darkness and light cannot stand together. Either it must be darkness or must be light. So as soon as there is light… So Kṛṣṇa is light. Kṛṣṇa name is light. Therefore there cannot be any impurities. Impurity is due to my, this material body. But I am, at that moment, I am in the spiritual platform. So this impurities cannot touch me.

These are the points of realization. As we make sincerely sincere effort to perform this yajña, particular yajña for this age, then we make our progress. It is most inexpensive and very easy and very powerful. Why don't you adopt it? That is my request to you. Thank you very much. Now, if there is any question you can put. (end)

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Bhagavad-gītā 3.17-20

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New York, May 27, 1966

Prabhupāda: All glories to the assembled devotees. All glories to the assembled devotees. Thank you very much.

yas tv ātma-ratir eva syād
ātma-tṛptaś ca mānavaḥ
ātmany eva ca santuṣṭas
tasya kāryaṁ na vidyate
[Bg. 3.17]

Now, so far yajña, offering sacrifice for the satisfaction of the Supreme Lord, as we were discussing for the last few days, now here, Lord Śrī Kṛṣṇa says that for a person who is already situated in the spiritual platform and is satisfied with his own self, he hasn't got to do anything. He has surpassed that stages of offering sacrifice, worship, prayers, everything-one who is situated in self-satisfied state.

Just like Śukadeva Gosvāmī. He was, as the other day we were narrating the story of Śukadeva Gosvāmī, he was passing on naked, sixteen-years-old boy, young boy, and very nice feature of the body, peaceful. And he was passing naked, and the girls who were taking bath, naked on the river, they saw that innocent person, so they did not cover their body. But when the father was passing, such a learned sage, old man, Vyāsadeva, who is the author of all Vedic literatures-he is not an ordinary man. But because he was a worldly man, a householder, the girls, after seeing him, covered their body. That story the other day we have narrated before you. So the stage of Śukadeva Gosvāmī is ātma-rati, self-satisfied, doesn't care for anything of the world. He is aloof from the world. We should not imitate Śukadeva Gosvāmī and become naked. (chuckles)

Simply by… There are many so-called mendicants in India. They, I mean to say, loiter in the street naked, and sometimes they are arrested by the police, like that. Imitation is not required. Imitation is not required. But there is a stage like that. Just like a madman. Sometimes a madman, he also, I mean to say, wanders the street naked. So he is also compact in some thought, but he is a madman. But similarly, a person who is completely compact in Kṛṣṇa thought, Kṛṣṇa consciousness, he is also a madman according to the calculation of this world.

I think there is a line in Shakespeare's literature, "The lunatic, mad, and the poet" or something like that, "all compact in thought." [The actual reference is A Midsummer Night's Dream, Act V, Scene I: "The lunatic, the lover, and the poet, are of imagination all compact."]. So a madman and a ātma-rati person, self-satisfied man, outwardly, you will find there is no difference, but inwardly, oh, there is vast difference.

There is a story of Jaḍa Bharata. Jaḍa Bharata, a brāhmaṇa boy whose name was Jaḍa Bharata. He was formerly the emperor of this world. His name was Mahārāja Bharata. And by his name now India is called Bhāratavarṣa. Formerly this whole planet was named as Bhāratavarṣa. Before that, this planet was named as Ilāvṛtavarṣa, long, long years, millions of years before. But Jaḍa Bharata, he also lived ātma-rati, self-satisfied. In the beginning of his spiritual life he left this world, a very young age. When he was only twenty-four years old he left his wife, children, and kingdom. It is not joke. An emperor with beautiful young wife, small children, and palace-he left everything. There are many instances like that.

Raghunātha dāsa Gosvāmī, about whom we pray daily, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau, this Raghunātha dāsa Gosvāmī, he was also a young man and very rich man's son. At that time, five hundred years before, his father's income was, I mean to say, ten millions of rupees. So there are many instances in India we have got. But this Jaḍa Bharata, he left his kingdom and family and everything, and went for spiritual realization, self-realization. Unfortunately, he was again in affection with a cub of deer and he got next life… I think I have already narrated this story. While he died, he was thinking of that deer cub and he became a deer. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6].

That is this… I mean, the technique of death. At the time of death, whatever you are thinking, that means you are preparing your next life like that. Therefore the whole life shall be so processed but at the same time, at the end of our life we can at least think of Kṛṣṇa. Then sure and certain you go back to Kṛṣṇa. This practice has to be done. Because unless we practice while we are strong and stout and our consciousness is right thinking. So instead of wasting time in so many things for sense gratification, if we go on concentrating on Kṛṣṇa consciousness, that means we are making a solution of all the miseries of our material existence. That is the process, Kṛṣṇa consciousness, always thinking of Kṛṣṇa.

Therefore Kṛṣṇa comes and He presents Himself just like ordinary man acting. Why? Just like here in the Bhagavad-gītā Kṛṣṇa is present in the battlefield of Kurukṣetra. Oh, He had no necessity of presenting Himself in the battlefield of Kurukṣetra. But it is for us because we are very much anxious to know where battle is going on, where fighting is going on, where detective is working, where murder is committed. All these literatures attract us very much. Stories and literatures, all these things, they attract very much. In a bookshop you go, if you ask them, "Supply me one copy of Bhagavad-gītā," he will have to find out. But if you ask a bookseller, "Give me some novels," oh, he will present so many things. Because our inclination is like that. We are always anxious to learn these mundane affairs. We have no taste for spiritual upliftment. That taste we have lost.

That is the stage of our present existence-forgetfulness. We do not know how our taste should be created, how our taste should be converted from material to spiritual. That we do not know. Therefore Lord is so kind, Kṛṣṇa, that He creates a battlefield for you so that you may be anxious to know, "Who is fighting with whom? Who is fighting with whom." Because we are always very much anxious to learn stories, so all these Purāṇas…

Just this morning we were discussing that all these… Strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Vyāsadeva is so kind that he could understand that the next generation before, I mean to say, five thousands years before, when he was thinking… We should always know that great thinkers, great, I mean to say, sages, ṛṣis, they are sitting in the secluded place, in a forest, not idly. They are always thinking how people should be benefited, how people should be benefited. Lokānāṁ hita-kāriṇau. Just like we sing daily about the Gosvāmīs.

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau **

Now, just see. These gentlemen, they are… Some of them were big zamindar, some of them were learned scholars, some of them were ministers in the government service, but they left everything. And at Vṛndāvana they sat down? Nānā-śāstra-vicāraṇaika-nipuṇau. No, they were find out, making research by researching all kinds of Vedic literature how things should be presented to the people of this age so that they can take up the matter very seriously and easily and they can make progress. That was their business, not that they left home, become easy going, and take prasādam and go on sleeping. Oh. No, no, no, no. They had no time to sleep. They were always thinking, lokānāṁ hita-kāriṇau, how people should be benefited. As much as the Lord is very much anxious for our benefit, similarly, the devotees of the Lord, they are equally anxious for the benefit of the public.

So Lord Śrī Kṛṣṇa, He created. Now, this Mahābhārata… Mahābhārata… You have heard the name of Mahābhārata. It is a history of the fighting between two parties, Kuru-Pāṇḍava. So this Mahābhārata was especially made, I mean the story… Just like expert writer, they will pick up some historical facts and put it into fiction, so, to create more interest. In Bengal there is a famous writer who is compared with [Sir Walter] Scott of England. So Bankim Chandra Chatterjee. Oh, all his novels are picked up from some historical facts, historical facts. That makes the fiction very interesting. Similarly, Mahābhārata, this is a history of fighting between two parties, and that was written especially, strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25].

We were just discussing this śloka this morning, that strī-śūdra-dvijabandhūnām. Strī means woman class. Woman and śūdra and dvija-bandhu… Śūdra means ordinary people, not intelligent class, ordinary people. And dvija-bandhu? Dvija-bandhu means born in higher caste family, but their qualification is nil, such persons.

Formerly, according to varṇāśrama-dharma, it is not that "Because I am a brāhmaṇa's son, therefore I am a brāhmaṇa," just as the practice is going on now in India, caste system. Oh, that was not the system. The system was different. So this Mahābhārata was written for such persons who are claiming to be a brāhmaṇa because he is born in the brāhmaṇa family. But according to śāstra, scripture, such persons are not called brāhmaṇas. They are called dvija-bandhu, "a friend of a brāhmaṇa." So just like "I am," "I am the son of a high-court judge." That does not mean I am also high-court judge. I must be qualified to become a high-court judge. But if I go on, that "Because my father is high-court judge, therefore I am also high-court judge…" So these things are going on now in India. Because his forefather was a brāhmaṇa, or his father was a brāhmaṇa-and although he has no qualification of a brāhmaṇa, he also claims to be a brāhmaṇa. But the scripture, the Vedic scripture, that does not allow. They will call, "No, you are not a brāhmaṇa. You are brāhmaṇa's son. That's all. We can admit so far. There is no harm admitting you, that you are the son of a brāhmaṇa, but we cannot admit you a brāhmaṇa." That is quite reasonable. So the Mahābhārata was written for such persons who are son of a brāhmaṇa, but actually, by qualification, he is less than śūdra. So Mahābhārata was written for them.

And in the middle of Mahābhārata, Bhīṣma-parva, this Bhagavad-gītā is inserted. Not inserted. Practically, in the battlefield of Mahābhārata this Bhagavad-gītā was spoken. And it is… You will be surprised. In those days television was in the heart, television. This, I mean to say, Battlefield of Kurukṣetra was television in the heart of Sañjaya. Dhṛtarāṣṭra, the father of one party, Duryodhana, and his secretary, Sañjaya, were sitting in the room, and they were discussing what happened after this. Just like you get television or radio message in the football ground what is going on by sound and picture, so the same thing was being reflected in his heart and he was in the room. He was explaining the activities of the battlefield. This is the story, like that. Sañjaya uvāca. Dhṛtarāṣṭra uvāca. The beginning is

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

Now, the old king and his secretary were sitting in a room, and the first question was, "Well, Sañjaya, what happened again, this, this and that?" And he was speaking like that. That was a television.

So anyway, now this Bhagavad-gītā was written, was spoken to a family man, Arjuna, military man, and the whole Mahābhārata is meant for strī-śūdra-dvijabandhu, less qualified men. Just see. In those days less qualified men were meant for understanding Bhagavad-gītā in half an hour. Just imagine what class of less intelligent persons were at that time. The same Bhagavad-gītā, now scholars like Dr. Radhakrishnan, and others, so many big big scholars, they are scrutinizingly studying; still they cannot understand. But this Bhagavad-gītā was meant for the less intelligent class of men of that time. Just you can imagine what class of less intelligent class and women were there. It is specially written, you will see, strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Because woman class and less intelligent class, and these unworthy sons of the brāhmaṇas and kṣatriyas, they will not be able to understand the original Vedic literature, therefore it has been presented in a story form with historical facts so that they can understand. That was the origin of Mahābhārata.

So Bhagavad-gītā is not very high class Vedic literature. It is just the entrance, ABCD of Vedic literature. ABCD, entrance. Just like matriculation examination, school-leaving examination, then you enter into college, and then get your graduate, become a graduate, and then post-graduate, so the Bhagavad-gītā is just entrance for, entrance examination for spiritual education. It is not very… It is written for the common men, common men, common men, householders, less intelligent men, woman class, like that.

And originally the Veda is one, Yajur Veda. And because it was very difficult to understand… Veda was spoken by Lord Himself to Brahmā. So seeing, foreseeing the condition of the present age, Vyāsadeva divided four Vedas, one Veda into four. The original Veda is Yajur Veda. Then he divided into Sāma, Yajur, Ṛk, Atharva. Then again the Vedic literatures were explained in Purāṇas, eighteen Purāṇas. Then Mahābhārata. Then again he summarized all the Vedic knowledge into Vedānta-sūtra, Vedānta-sūtra, summarized. Then again the Vedānta-sūtra is explained by Śrīmad-Bhāgavatam. These are the all Vedic literature. When you read this book, in the preliminary, those who have got books, you will find all this description.

So Kṛṣṇa, for understanding of the common people, the highest truth of Vedic literature, the highest truth of Vedic literature is Kṛṣṇa, and nothing else. You will find in the Bhagavad-gītā the Lord says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The whole purpose of Veda is to understand Me. That's all. If one has understood Kṛṣṇa, then he has understood all Vedic literature. He has nothing to understand anymore. He has passed all examination. Vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham.

And the Lord says that "I am the writer of Vedānta," because Vyāsadeva is an incarnation of Kṛṣṇa for writing this literature. His name is Kṛṣṇa Dvaipāyana Vyāsa. Therefore, as incarnation of Vyāsa, Kṛṣṇa wrote all this Vedic literature.

So vedānta-kṛt and veda-vid eva cāham: "And if anyone understands Veda, then it is I only who understands Veda." Therefore if we understand Kṛṣṇa, then we understand everything. We understand Veda. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If anyone understands one… Just like in arithmetic, if you understand one, two, three, four, five, six, seven, eight, nine, then you understand everything because in arithmetic or mathematics there is nothing than these nine figures. One, two, three, four, five, six, seven-you make it a multiplication or subtraction or division, or whatever process you may. There is nothing but one, two, three, four, five, six, eight, nine. That's all. Similarly, if you understand Kṛṣṇa, then you understand the whole Vedas.

And for understanding Kṛṣṇa, here is the nutshell spoken by Kṛṣṇa Himself about Himself. If I, what I am… You can go on thinking that Swamiji is… Like the other day Paul was speaking that somebody has informed that I have got fifteen children. Now, I do not know how one can understand that I have got fifteen children. I never told in this meeting, but he told me that somebody told him I have got fifteen children. This is misunderstanding. If I say… He asked me, "Swamiji, how many children you have got?" I told him I have got at home three boys and two girls. And he told me that "I understood that you have got fifteen children." So that means, anyway, if you want to know about me, then you must know from me. That is authentic. That is authentic. Or from a confidential person who is confidence of me. Similarly, if you want to know Kṛṣṇa, then here is Bhagavad-gītā, spoken by Kṛṣṇa Himself. You just try to understand and you learn Kṛṣṇa. Or you learn confirmation. Suppose if you cannot understand Kṛṣṇa by reading Bhagavad-gītā, or by hearing Bhagavad-gītā, then you know that Bhagavad-gītā was spoken to Arjuna, and Arjuna has admitted about his understanding in the Tenth Chapter. So just try to understand Arjuna. How he understands? Either you understand Kṛṣṇa directly, or you understand through the authority who was spoken directly by the Lord.

So there is no difficulty to understand Kṛṣṇa. And if you understand Kṛṣṇa, your life is perfectly, I mean to say, all right. Then you get your life, complete perfection of your life. That is the whole literature. So here the Lord says, yas tu ātma-ratir eva syāt. Ātma-rati, one whose focus of life is simply for self-understanding… Ātma-ratiḥ, syād ātma-tṛptaś ca mānavaḥ. He is simply satisfied with his self-understanding, that "I am pure consciousness. My relation with Kṛṣṇa is such and such. My relation with this world is temporary. My real relation with Kṛṣṇa because Kṛṣṇa is permanent and I am permanent. I am His part and parcel," these simple things. So one who has understood these things nicely and he is satisfied in himself…

Just like Śukadeva Gosvāmī. He didn't care for anything, who is naked dancing, or naked bathing. No. He has no care. He is going on in the street. Yas tu ātma-ratir eva syād ātma-tṛptaś ca mānavaḥ ātmany eva ca santuṣṭaḥ. He is satisfied in himself and with Kṛṣṇa. Tasya kāryaṁ na vidyate: "He has nothing to do." Bas. He is free. Now, if you are not in that stage, then you have to perform sacrifice, as recommended in the Bhagavad-gītā. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. You have to work in such a way that your work will be purified gradually and you will come to this stage of ātma-rati. But if you, from the very beginning, you are satisfied with your self-understanding, then you have nothing to do. You have nothing to do.

Just like ārādhito yadi haris tapasā tataḥ kiṁ nārādhito yadi haris tapasā tataḥ kim antar bahir yadi haris tapasā tataḥ kiṁ nāntar bahir yadi haris tapasā tataḥ kim. Tapasā tataḥ kim: [Nārada-pañcarātra] "What is the use of this nonsense penance and meditation?

What is the use?” There is no more use. For whom? Now, ārādhito yadi hariḥ. Hari means the Supreme Personality of Godhead. If His relationship is completely understood and one is engaged in Him, then for him all these penances, meditation, and jñāna, yoga, all is nonsense. Nonsense means he has no requisition for all these things. He has come to the highest stage. Ārādhito yadi hariḥ.

And nārādhito yadi hariḥ. And after performing all these penances, and jñāna, yoga, meditation, ultimately end there is no understanding of Kṛṣṇa, then whole thing is spoiled. Tapasā tataḥ kim: ”What is the use of all this nonsense if you have not understood the real thing?” If you understood the real thing, then also these things are nonsense. And if you have not understood the real thing, then these things are also nonsense.

So there are two stages. But that is the ultimate, but one has to come to that very point, understanding of Kṛṣṇa, ātma-rati, because he is Paramātmā. He is the Supreme Soul, and I am ātmā. I am individual soul. I am part and parcel of Kṛṣṇa. That relationship is there, eternal. And that is congenial, and that is my real happiness. We have forgotten that.

We have, by chance, fallen into this material contamination and we have made our relationship with so many material things, so that we have forgotten Kṛṣṇa. Now, the whole process is to revive our consciousness to Kṛṣṇa. For that purpose, Kṛṣṇa comes Himself or Kṛṣṇa keeps this Bhagavad-gītā for you or Kṛṣṇa sends His confidential devotees to you, to canvass you, ”Come to the point and be happy.” That is the whole process. So ātma-rati, ātma-rati, self-satisfaction.

You will find at Vṛndāvana, oh, so many great devotees. Just like these Gosvāmīs, about whom we pray daily. Now, about them it is stated, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Now, these people were very aristocratic. Maṇḍala-pati. Maṇḍala-pati means leaders of great society. So they gave up. When they joined Lord Caitanya’s movement they gave up everything. They resigned from ministership. The Nawab Shah was very much sorry. He was interned, that ”You cannot resign from this post. Then whole thing will be, whole, my plan, whole, my kingdom will be lost. I cannot allow you to resign.” But they decided that, ”No. No more.” Then the Nawab Shah told him, ”Then I put you into, under internment.” So they were put into jail. So anyway, they came out. So this fact is narrated. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Tuccha means insignificant. Such high post and position, they left everything. Left everything. Why? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. And for doing good to the poor conditioned souls they came to Vṛndāvana and became just like niggardly, poor beggars. Their appearance… Their appearance became… The description is that living underneath a tree, one night underneath one tree, and next night another tree, and taking, I mean to say, dried, rejected breads given by the neighbors. In this way they were living.

But what was their happiness? The happiness was gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau. They were always absorbed in thoughts of Kṛṣṇa, how Kṛṣṇa is, I mean to say, having His pastimes, His activities, by thinking, by thinking, thinking. So they could be… They could forget their material prosperity in exchange of thinking Kṛṣṇa.

So here it is said that yas tu ātma-ratir eva syāt. So they haven’t got to do anything, sacrifice or this or that, because they are absorbed in Kṛṣṇa thought, absorbed in Kṛṣṇa thought. So here Kṛṣṇa says that ”Anyone who is absorbed in such thought of his self-realization, then he hasn’t got to perform these rituals, this and that and that.”

Now that ātma-rati is this, Lord Caitanya’s introduction:

Hare Kṛṣṇa, Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Just like we give glories, ”Ṭhākura Haridāsa ki jaya.” Ṭhākura Haridāsa, he was a Mohammedan during this movement. He was a Mohammedan, old man. His photograph is also there. So his name was Abraham[?] and he liked to chant this

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

He took his only business of chanting this. He was chanting daily three lakhs. Three lakhs means three hundred thousands times. Three hundred thousands times he was chanting, Hare Kṛṣṇa Hare Kṛṣṇa. This

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

This is sixteen. By one stretch you can chant sixteen. Now you can make your arrangement if you want to increase. So that Ṭhākura Haridāsa, he used to chant three hundred thousand times daily, three hundred thousand times daily. Ātma-ratir eva. Bas. He had no other business. He had no other business.

People become envious. One brāhmaṇa zamindar in the village, oh, he became very envious: ”Oh, this man is Mohammedan and he is getting so much respect? Oh, I am a brāhmaṇa, I am a zamindar and nobody cares for me? Oh, he should be given some lesson.” So he called a beautiful prostitute. ”I shall give you such and such sum of rupees if you can, I mean to say, make a fall down of this man, this young man.” He was young man. Ṭhākura Haridāsa was at that time about twenty-five years old, young man. So that prostitute, there was agreement. ”Oh, it is easy thing for me. Sir, you give me such and such money. I shall get him. All right.”

So one day that prostitute, very nicely dressed, and at midnight and when he was chanting,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

And the prostitute sat down before him, and the Ṭhākura said, ”Why you have come?” She disclosed her intention, that ”You are such a nice young man, so I have come to embrace you.” ”Oh, very good. Very good. You sit down. You sit down and let me finish. Let me finish my chanting, Hare Kṛṣṇa, because I have got a vow for chanting so many. So it is now almost finished. But as soon as finished, we shall enjoy. Very good. You sit down.” So by chanting, chanting, chanting, it became morning. Now, that prostitute became restless. ”I am very sorry. Because I could not finish my chanting, therefore we could not enjoy life. All right. You come this evening, this night. We shall enjoy.” So next also night she came in the same way and the same business, chanting. And he said, ”Let me finish. Then I shall do.”

Then in the three days, after three days the prostitute became wonderful and she fell down on his feet. ”Sir, this is my intention. I was instructed by this man. So please excuse me and please save me from this nonsense business.” Then Ṭhākura Haridāsa replied, ”Yes, I could understand your intention and who has sent you. I knew everything. But because you have come to my shelter, I stayed here for three days just to convert you. Otherwise I would have gone the very same night from this place. So anyway, you have come to your senses. Now give up this nonsense business. Sit down here and you also chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. I am going from this place." So that prostitute became a great devotee. She also. This is the touchstone. Touchstone. This is called ātma-rati. Ātma-rati.

If this movement is spread, then people will be self-satisfied. He'll be no more hankering for any artificial thing. As soon as he goes on realizing the transcendental nature of

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Oh, he will feel himself fully satisfied. Nothing can enchant him, nothing can drag him from this platform. And for him there is nothing to do. So that is the stage. That is a stage described by Lord Kṛṣṇa, that if somebody comes to this stage of life, he hasn't got to do anything of religious rituals, this or that, meditation or reading or nothing.

naiva tasya kṛtenārtho
nākṛteneha kaścana
na cāsya sarva-bhūteṣu
kaścid artha-vyapāśrayaḥ
[Bg. 3.18]

"If somebody comes to that stage of life, ātmānandi, self-satisfaction, then his activities have also no reaction."

Reaction. Just like this Ṭhākura Haridāsa. Ṭhākura Haridāsa was a man in renounced order of life. Now for him, it is, there is injunction that those who are in renounced order of life, they should not sit down in a secluded place with woman. Why a renounced order of man? It is… The śāstra injunction is that, so far Vedic literatures are concerned, they are very much strict about association, free association of man and woman. They are very much strict. They have compared woman as fire and man as the pot of butter. So, according to strict Vedic principle, except one's own wife, nobody sit down in a private place with woman, even she happens to be a mother, even she happens to be a daughter, even she happens to be a sister. So much restriction is there. Mātrā svasrā duhitrā vā nāviviktāsano bhavet: [SB 9.19.17] "Either she is your mother, either she is your daughter, either she is your sister, don't sit down in a secluded place alone with woman." So such a stricture is there.

Now, Haridāsa Ṭhākura, at dead of night a woman came before him and she was sitting. She [he] was chanting. So according to this restriction or injunction, she [he] has committed wrong. No. She [He] has not committed wrong because he was trying for her benefit. He was sitting there not with the purpose of sense gratification. He was sitting with that woman with the purpose of converting him [her] for self-realization. He had no other intention. His only intention was: "Well, this poor creature has come to me. Never mind whatever her intention is. And if I am elevated, if I have anything, anything relationship with my Supreme Lord, I must do something good to this poor creature so that her life also may become successful. That was his intention. He had no other intention. Therefore, naiva tasya kṛtena arthaḥ. Therefore for him there is no restriction.

And nākṛtena iha kaścana: And neither he has got any obligation that he has to do this or that. Neither by doing he has got any reaction, or neither by not doing he has to pay something, default, something like that. Na cāsya sarva-bhūteṣu kaścid artha-vyapāśrayaḥ. And he has no relation with anybody to take anything from them.

But so far this self-satisfaction stage is concerned, Śukadeva Gosvāmī is the ideal person. He was living naked, and in the early in the morning he would stand up in any householder's door. Because in India still, I think here also the system is there, those who have got private cows, they milk the cow early in the morning. Early in the morning if the cow is milked, it gives the proper quantity of milk. That is the system, before sunrise. So Śukadeva Gosvāmī and… The whole day's business was that he would go to a householder. Because in India still the system is a householder keeps at least, in the village, at least ten to twelve cows. But he hasn't got to pay anything for keeping these. The cows go to the pasturing ground and in the evening comes back. And some grass, dry grass which is by-product of the grains, that is offered to her, and instead of, in place she offers milk. So milk in the village, still it is available very easily, without any expenses.

Now Śukadeva Gosvāmī, because his whole day's business was just to stand before a householder's door because every householder milking. And people know that this swamiji or this sage has come to take some milk. "Oh Bābā, whatever you want you take." So what? Say one pound or less than one pound drinks and goes away. The whole day was finished business. So Śukadeva Gosvāmī was doing like that. He wouldn't go anywhere, and simply, early in the morning he would stand before a householder's door and take little milk and the whole day he would travel naked.

He has recommended that "Why you are anxious?" You, I mean to say, those who are in the renounced order of life, those who have left the world simply for self, spiritual realization… So Śukadeva Gosvāmī advises that "You, if you have actually left home for spiritual realization, then you haven't got any problem for maintaining your life. You have no problem." So he recommends, cīrāṇi kiṁ pathi na santi. "Well, I am naked." Of course, you do not wish to run on as naked. You require some cloth. All right, find out some cloth in the street. There are so many cloth thrown in the street. So you can pick up one of them. So your cloth problem is there solved. Cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ naivāṅghripāḥ. Aṅghripāḥ means these trees. They have got fruits. So you can ask a tree, apple tree, to give you some apple to eat. So your clothing and eating problem is solved. All right, then your shelter… Ruddhā guhāḥ kim. Oh, you find out some cave. There is nice place. So the house problem is solved. Then water? There are many rivers. There is no water problem. So he has recommended like that.

And actually, in India, still there are persons who do not care for anything of the world. They are ātma-rati, ātma-rati. They are self-satisfied, doesn't care, doesn't care for anything. So for such person there is no need of doing any yajña or purifying their activities or so many things as recommended in the rituals. The Lord says that "They have nothing to do."

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti puruṣaḥ
[Bg. 3.19]

Now, what is this meaning of this ātma-rati? The meaning of ātma-rati is that one has to be situated in full spiritual consciousness and aloof from material engagement. That is the sum and substance. So the same thing can be practiced by us also. Of course, we may find difficulty, we may think, ”How it is possible to become like Śukadeva Gosvāmī?” No, it is not possible. The real fact which Kṛṣṇa is explaining here, that don’t be attached to your result of the activities. Just become free.

Now, for maintenance of your body you have to do something. That’s all right. But you don’t be attached to that work. You are simply to… Because you have got this body, you have to maintain it so that the body and soul can be maintained and you have to perform this spiritual realization just to keep the body nicely, not neglecting the body. But become detached from the bodily attachment. You just try to… Yuktāhāra. Yuktāhāra means to take food is not forbidden, but you have to take food only just to maintain your body, not for, I mean to say, taste of your palate or tongue. That should be practiced. You should live… You should eat to live. You should not live to eat. That should be your life principle.

Tasmād asaktaḥ, tasmād asaktaḥ satatam. Asakta: ”Don’t be attached.” Kāryaṁ karma samācara: ”Do your duty, as duty, as you are duty bound. But don’t be attached to that work. Because you should always know that your real work is self-realization.” Asakto hy ācaran karma param āpnoti puruṣaḥ: ”And if you practice like that, then the same perfection of life you will attain.” Don’t be attached to your work. Don’t be attached, unattached. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Anāsaktasya viṣayān yathārham upayuñjataḥ. The same advice is given in several places, that ”Work, but do not work with attachment. Just to make the best use of a bad bargain, that’s all. You go on working like that.”

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti puruṣaḥ
[Bg. 3.19]

And if you continue your work unattached like that, then the result will be that you will also reach that perfectional stage of life, as Śukadeva Gosvāmī.

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ
loka-saṅgraham evāpi
sampaśyan kartum arhasi
[Bg. 3.20]

So you haven’t got to give up your work, your duty. Go on doing your duty, but make your point that ”My life’s main business is self-realization.” You give more importance to that point of life. Not to the point of, that ”I shall earn more and enjoy life.” No. That should be given up. That is called nonattachment. So if we go on working in non-attachment and culture our self-realization, then gradually we shall come to the perfectional point. Thank you very much. Now if there is any question… (end)

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Bhagavad-gītā 3.18-30

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Los Angeles, December 30, 1968

Prabhupāda: All glories to the assembled devotees.

Devotees: Jaya! Haribol!

Prabhupāda: Who is reading? Go on. Purport. Yes. Ninety-eight. Oh, yes.

Tamāla Kṛṣṇa: This is chapter entitled Karma-yoga.

Prabhupāda: Yes yes, go on. Go on reading.

Tamāla Kṛṣṇa: Eighteen: ”A self-realized man has no purpose to fulfill in the discharge of his prescribed duties nor has he any reason not to perform such work. Nor has he any need to depend on any other living being [Bg. 3.18].”

Prabhupāda: This is very important. What is actually self-realization? All processes, religious process, yoga practice, philosophical speculation or anything for self-realization, any method, what is the purpose? And what is the ultimate goal of the self-realization? That ultimate goal is to understand that ”I am eternal servant of God, Kṛṣṇa.” That’s all. This is self-realization. So long one is identifying oneself with this material world, with this body, with this mind, it is not self-realization. Self-realization means that I am spirit, and the Supreme Lord is also spirit, so I am part and parcel of the Supreme.

Just like take for example this finger. The finger is the part and parcel of this body. So when the finger can understand that ”I am part and parcel of this whole body and my duty is to serve the whole body,” that is self-realization. So long one is not understanding this point, he is illusioned. What is the position of this finger? Suppose this finger is a person. Any individual spirit is a person. That we have discussed in the second chapter. Everyone. Every one of us individual person. So as individual person what is my position? My position is… Just like you are individual citizen of the state. What is your position? To serve the state. That is your position. That is good citizenship. What does it mean, a good citizen? One who is trying to serve the state. Take, for example, in Russia, in China. They have made the state as worshipable. Any component part of the state, citizen, is to sacrifice everything for the state. In your country also, the draftboard is calling, ”Come on. You have to go to the fight.” But you cannot say ”No,” because you are component part of the state. If you deny, then you are not a good citizen. You’ll be arrested, you’ll be harassed by the government. Similarly, we are component parts of the whole, supreme whole.

This is self-realization. It is very simple thing. Self-realization does not mean anything very extraordinary. Hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti, this is called… Mukti means liberation or self-realization. What is that? Hitvā anyathā-rūpam. Giving up a different identity. In the conditioned state we are identifying ”I am American,” ”I am Indian,” ”I am human being,” ”I am this,” ”I am that,” ”I am white,” ”I am black.” These are all designations. Actually, this is not self-realization. Self-realization is that ”I am neither American nor Indian nor black nor white, nor anything. I am a spirit soul, part and parcel of the whole, Kṛṣṇa." This is self-realization. So long it is not completely realized, so long we have got doubt, we have to make progress. And as soon as we come to the point and firmly convinced, that is self-realization.

Therefore here it is stated, "A self-realized man has no purpose to fulfill in the discharge of his prescribed duties." Prescribed duties, either take for… Any scripture. Take your Bible, take Koran, take Vedas. There are some prescribed duties. Just like in your Bible, there are ten commandments. "Thou shall not kill." So for whom? One who is not self-realized, one who is self-realized that "I am part and parcel of the Supreme God, everyone is part and parcel of the Supreme God and human being, animal, ant, aquatic, beasts, birds, every living entity is part and parcel of the Supreme Lord,"… That is self-realization. Then how can you kill? If everyone is part and parcel, son of the Supreme, how can you kill your brother? This is self-realization. You'll not… You'll hesitate even to kill even an ant.

Just like we published that picture in our Back to Godhead, "The Hunter." The hunter was taking pleasure in killing animals half dead, and when he was self-realized, he was hesitating to kill even an ant. You see? Why? Self-realized. So he has no prescribed duties. To him you haven't got to say, "Thou shall not kill." He will automatically not kill because he is self-realized. Self-realized person does not do any harm to anyone because he knows everyone in relationship with the Supreme. His central point is Kṛṣṇa. Neither he'll misuse anything. He makes everything proper use. "This nice foodstuff, it is given by Kṛṣṇa, let it be offered to Kṛṣṇa." That is not misuse; that is the proper use. "Here is nice rose flower, it is manufactured by Kṛṣṇa's energy, let it be offered to Kṛṣṇa." This is self-realization.

So one who has got this Kṛṣṇa consciousness, he is self-realized. Everything dovetailing with Kṛṣṇa. So what he has got to follow any other prescribed? Everything is complete there. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If one has realized the Supreme Lord, then he has no more any duty for undergoing austerities, penance, this or that, all prescribed rules. His business is finished. When a man is cured, there is no more requisition of medicine. He's in healthy state. To be engaged in devotional service, in Kṛṣṇa consciousness, means he's in healthy state. He has no more any prescribed duty. You see? So not has any reason not to perform such work.

Another thing, one should not think "Because I am in Kṛṣṇa consciousness, therefore oh, I shall not rise early in the morning." This is prescribed duty for one who is… No. You have to do that. Loka-saṅgraha. So he practically has no duty, but to show example to the general mass of people, he has got so many duties. Even Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, He was also going to a school to study. He accepted spiritual master. He was offering respect to His elderly brother in relationship. So he does not… A self-realized person is always engaged in Kṛṣṇa consciousness, but he does not deviate with the prescribed duties also, because others will follow. Others will also, "Oh, I am also self-realized." Therefore one has to do.

Nor has he any need to depend on any other living being. He is free because he knows that "I am part and parcel of Kṛṣṇa, so I'm dependent on Kṛṣṇa. Kṛṣṇa is providing millions and trillions of living entities. Why not me? I am directly engaged in Kṛṣṇa's service." This is the position of self-realized. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. Go on.

Tamāla Kṛṣṇa: "Therefore, without being attached to the fruits of activity, one should act as a matter of duty for by working without attachment one attains the Supreme [Bg. 3.18]."

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Purport: "This Supreme is the Personality of Godhead for the devotees and liberation for the impersonalists."

Prabhupāda: Then what is that Supreme? The conception of Supreme… For the impersonalist, the impersonal Brahman effulgence is the Supreme. Just like light. When you come to the sunshine, that is light, but the devotees, they are not satisfied with the sunshine. They want to penetrate into the sun planet and see the sun-god. That is devotee's position. And one who cannot do so, he is satisfied with the sunshine. Everything is light. Sunshine is light, sun globe is light, and if you enter in the sun globe, there is also light.

So these are all spiritual position, impersonalist or personalist. But the impersonalist goal is partial because they are satisfied simply by seeing the light. And the devotees, they are not satisfied simply by seeing the light. They want to enter within the light to see wherefrom the light is coming. That is the difference between impersonalist and personalist. They are farther advanced.

Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Lord is full bliss, eternal knowledge. So the impersonalists they are satisfied with only knowledge, jñāna, light, that's all. Knowledge is light. But farther advanced, say, the yogis, they want to see the localized, just like the sun globe. And the devotees, they want to see the person who is predominating over the sun globe. This is a crude example.

So the goal, ultimate goal, it is described, "The Supreme is the Personality of Godhead for the devotee, and liberation for the impersonalist." The impersonalists, they simply want to be free from this material atmosphere and go to the spiritual atmosphere. Just like one who is in the darkness of a room, his aspiration is how to see light. That's all. The impersonalist means simply to see light, knowledge. And personalist means to direct, to be in direct touch with the Supreme Personality of Godhead. Go on.

Tamāla Kṛṣṇa: "A person acting for Kṛṣṇa or in Kṛṣṇa consciousness under proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Indirectly, Arjuna is told that he should fight the Battle of Kurukṣetra without attachment in the interest of Kṛṣṇa because Kṛṣṇa wanted him to fight. To be a good man or a nonviolent man is also a personal attachment, but to act on behalf of the Supreme's desire is to act without attachment for the result. That is the perfect action of the highest degree, recommended by the Supreme Personality of Godhead Śrī Kṛṣṇa.

Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities that were performed in the field of sense gratification. But a person who is acting in Kṛṣṇa consciousness is transcendental to the actions and reactions of good or evil work. A Kṛṣṇa conscious person has no attachment to the result, but acts on behalf of Kṛṣṇa alone. He engages in all kinds of activities, but is completely nonattached."

Prabhupāda: Yes. Just like you go to your office. You are working on behalf of the particular office. So your duty is to discharge the occupation which is entrusted upon you. So far the loss or gain of that department or that establishment, you have nothing to do. So a Kṛṣṇa conscious person acts on behalf of Kṛṣṇa. These boys they are going to preach Kṛṣṇa consciousness. People may receive it or not receive it. That doesn't matter. Their duty is to preach. The fortunate person will be attracted, unfortunate may not be attracted, but they have to do the duty. It is very simple.

So a Kṛṣṇa conscious person should not be disturbed whether his preaching work is being accepted by the people or not. It doesn't matter. My Guru Mahārāja used to say that… If somebody said that "We went to preach in such and such place. Only there were three or four, attendance." So my Guru Mahārāja used to encourage them and it is factual-that "Why, two, three men were there was sufficient. If there were none, you could speak and the walls would hear you." You see. "Why you are disappointed?" So even the walls, they hear, then our kīrtana is sufficient. You don't mind. Because only fortunate persons… Bahūnāṁ janmanām ante [Bg. 7.19]. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. So to become God conscious, Kṛṣṇa conscious, is not very cheap thing. It requires a great amount of austerity, penance to come to this stage. So never be disappointed that because people are not responding. You see?

There are many good examples. When Lord Jesus Christ also preached God consciousness, only a few followers were there, and still, he had to sacrifice his life. But he was never disappointed. That should be attitude of the preacher. People may accept it or not accept it, we should go on. Because if Kṛṣṇa is satisfied, if Kṛṣṇa sees, "Oh, these boys are doing very nice. They are trying their best to preach," that is your reward. That's all. People may accept or not accept, it doesn't matter. Go on.

Tamāla Kṛṣṇa: Twenty: "Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore just for the sake of educating the people in general you should perform your work [Bg. 3.20]."

Prabhupāda: There is no cause of disappointment. You have to do your duty, that's all. Kāryam. Kāryam means "It is my duty, I have to do it." Go on.

Tamāla Kṛṣṇa: Purport: "Kings like Janaka and others were all self-realized souls, consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sītā and father-in-law of Lord Śrī Rāma. A great devotee of the Lord like King Janaka was transcendentally situated. But because he was the king of Mithilā (a subdivision of Bihar province in India) he had to teach his subjects how to act. In the Battle of Kurukṣetra, the Lord wanted to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kurukṣetra there was every effort to avoid the war, even by the Supreme Personality of Godhead but the other party was determined to fight. So for such a right cause there is a necessity for fighting. Therefore although one who is situated in Kṛṣṇa consciousness may not have any interest in the world, he still works to teach the people how to live and how to act. Experienced persons in Kṛṣṇa consciousness can act in such a way that others will follow and this is explained in the following verse."

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Twenty-one: "Whatever action is performed by a great man, common men will follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues [Bg. 3.21]."

Prabhupāda: This is very important. Therefore leaders must be very ideal men. Then automatically the country or the society becomes nicely situated. Because if the leader of the society is perfect… Therefore formerly, monarchy, monarchy was current, and the king was educated very highly, how to administer state. Just like Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira, ideal king. Lord Rāmacandra, ideal king. Somebody came to Lord Rāmacandra and made Him responsible that "How Your kingdom is going that my son in the presence of his father has died?" You see, king was responsible for that. If there is severe cold, the king is responsible for that. If there is severe heat, the king is responsible for that.

Just try to understand how much a king was responsible for the happiness of the citizens. They were ideal king, and therefore the citizens also followed. They became Kṛṣṇa conscious, they became all devotees. And if the leader is a sinful man and doing all impious activities, then how you can expect the citizens to be all good and pious? It is not possible. Therefore here, it is a very important subject matter. "Whatever action is performed by a great man, common men will follow in his footprints." Therefore good leader wanted. You haven't got to educate individually every citizen. If you have got a good leader, then the citizens automatically become good. And whatever standard he sets by exemplary acts, all the world pursues." Go on.

Tamāla Kṛṣṇa: Twenty-two: "O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Neither am I in want of anything nor have I need to obtain anything, and yet I am engaged in work [Bg. 3.22]."

Prabhupāda: Yes. Just see. Kṛṣṇa, He's the Supreme Personality of Godhead. We work because we need something, but what need He has? He is full. He's self-sufficient, but still, He comes. As it is stated, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. "As soon as there is discrepancies in the discharge of religious principle, abhyutthānam adharmasya, and there is prominence of irreligiosity, tadātmānaṁ sṛjāmy aham, at that time, I descend."

Why Kṛṣṇa descends? That is explained by Kṛṣṇa. He comes Himself, He sends His representative, He sends His son, to reform. Kṛṣṇa or Kṛṣṇa's devotee or Kṛṣṇa's son… Why Lord Jesus Christ sacrificed his life? Just to show that the human society must be God conscious. But unfortunately, people do not take care. They are following, they are calling themselves as Christian, but they're not following the example of Lord Jesus Christ. But they should follow, everyone. A person in Kṛṣṇa consciousness, they also should follow what Kṛṣṇa's devotee and Kṛṣṇa… That is required.

So either Kṛṣṇa or His representative who come on the planet or in this world just to show example how you should live, how you should utilize your human form of life, they have nothing to gain. They are complete. Those who are coming from spiritual kingdom or kingdom of, they have no want. They haven't got to do anything. They are all perfect. But still, they do. Similarly, those who want to be leader of the society, they should be ideal persons, they should be Kṛṣṇa conscious person. Then the whole world will be happy.

Otherwise, these nonsense, simply by manipulating votes if they become leader, what they can do? They have no education. They have no training how to do good to the people. They cannot do. Only those who are devotees, those who are Kṛṣṇa conscious or God conscious, they can do actual benefit to the society. Others cannot do.

Tamāla Kṛṣṇa: "Everything being in full opulence in the Personality of Godhead and naturally existing in all truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive the results of work has some designated duty, but one who has nothing to achieve within the three planetary systems certainly has no duty. And yet, Lord Kṛṣṇa is engaged on the Battlefield of Kurukṣetra as the leader of the kṣatriyas because the kṣatriyas are duty-bound to give protection to the distressed. Although He is above all the regulations of revealed scriptures He does not do anything which is not directed in the revealed scriptures."

Twenty-three: ”For if I did not engage in work, O Pārtha, certainly all men would follow My path [Bg. 3.23].”

Twenty-four: ”If I should cease to work then all these worlds would be put to ruination and I would be the cause of creating unwanted population and thereby destroy the peace of all sentient beings [Bg. 3.24].”

Purport: ”Varṇa-saṅkara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Kṛṣṇa descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is said to be the father of all living entities and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore whenever there is general disregard for such regulative principles, the Lord Himself descends and corrects the society. We should however note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level.”

Prabhupāda: Now, Kṛṣṇa at the age of seven years old, He lifted Govardhana Hill. So if we try to imitate, ”Oh, Kṛṣṇa lifted the Govardhana Hill. Let me also try.” That is not following. You cannot do that. (chuckling) You see? Because sometimes the foolish rascals they say, ”Oh, Kṛṣṇa performed rāsa-līlā. Let me also perform rāsa-līlā.” Therefore I forbid that don’t discuss Kṛṣṇa’s rāsa-līlā with the ordinary persons. They cannot understand. They’ll simply think that ”Oh, it is very nice to dance with girls, boys and girls dancing.” No.

We have to follow His instruction, what is given in the Bhagavad-gītā. We cannot imitate Him. He is all-powerful. The same example, just like the sunshine. The sunshine can absorb moisture from filthy place, but he, it is not infected. Sun is not infected. But if you go to a filthy place, you become contaminated immediately. Yes. So nobody should try to imitate the all-powerful, but one should try to follow His instruction. That should be motto of life. Go on. ”Following and imitating are not the same thing.” ”Same level.” Yes.

Tamāla Kṛṣṇa: ”We cannot imitate the Lord by lifting Govardhana Hill as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him in any way. The Śrīmad-Bhāgavatam affirms this as follows: ’One should simply follow the instructions of the controllers and should not imitate them in their activities. Their instructions are all good for us and any intelligent person must perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison imitating Lord Śiva.’ ”

We should always remember the position of the īśvaras, or those who actually control the movements of the sun and moon. Without such power, one cannot imitate the īśvara or the superpowerful. The example set herein is very appropriate. Lord Śiva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison he will be killed. There are many pseudo-devotees of Lord Śiva who want to indulge in smoking gāñjā (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Śiva they are calling death very near. Similarly, there are some pseudo-devotees of Lord Kṛṣṇa who prefer to imitate the Lord in the matter of the rāsa-līlā or dance of love, forgetting their inability to lift the Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply endeavor to follow their instructions. Nor should one try to occupy the posts of the powerful without qualification. There are so many ’incarnations’ of God without the powers of the Supreme Godhead.”

Twenty-five: ”As the ignorant perform their duties with attachment to result… [Bg. 3.25]”

Prabhupāda: This morning, the press representative, he was astonished that ”Swamiji, so many people are coming, they are declaring that ’I am God.’ What is this?” So these rascals are like that. Therefore there are so many incarnations of God without the powers of. So people, why they should be cheated? If somebody comes and says that ”I am God,” why don’t you test? For testing this… When Kṛṣṇa assumed the Supreme Personality of Godhead… Of course, Arjuna was convinced. He accepted, paraṁ brahma paraṁ dhāma [Bg. 10.12], but for future guidance, he requested Kṛṣṇa, ”Please show me Your universal form.” Otherwise, without showing universal [form], they’re still claiming that ”I am God.” God is not so cheap thing. They’re imitating, trying to imitate. This is very dangerous.

And those who are accepting such rascals, they are also not intelligent. They should know. Just like I asked the press representative, ”Suppose if I come and say that I am President Johnson, will you accept me?” So similarly, people should know what is God, what is the definition of God. How can I accept a rascal as God? They have no sense also. Somebody comes, ”I am God,” and he accepts, ”Yes, he’s God.” What is this nonsense? Go on.

Tamāla Kṛṣṇa: ”As the ignorant perform their duties with attachment to results, similarly the learned may also act but without attachment, for the sake of leading people on the right path.”

Twenty-six: ”Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work but to engage in work in the spirit of devotion [Bg. 3.26].”

Twenty-seven…

Prabhupāda: Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura was chanting in a secluded place always. Now, if somebody, without being elevated to such high position, imitates, ”Oh, Haridāsa Ṭhākura chanted. Let me sit down in a solitary place and chant,” he cannot do that. It is not possible. He’ll simply imitate and he’ll do all nonsense.

Therefore everyone should be engaged in his own work, and by the fruit of his work, he should serve Kṛṣṇa. We cannot imitate Haridāsa Ṭhākura. That is a different position. If one is elevated to that position, that is a different thing, but generally, that is not meant for ordinary person. Therefore everyone should do his occupational duty and try to serve the Lord by the result of his work. That should be the motto of life. Go on.

Tamāla Kṛṣṇa: ”The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature [Bg. 3.27].”

Purport: ”Two persons, one in Kṛṣṇa consciousness and the other in material consciousness working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. With him there is no consideration that the mechanism of the body is produced by material nature or that material nature is under the supervision of the Supreme Personality of Godhead.

A materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature under the order of the Supreme Personality of Godhead and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa in Kṛṣṇa consciousness. He does not know that the Supreme Personality of Godhead is known as Hṛṣīkeśa or the master of all senses. But due to his long misuse of his senses he is factually bewildered by the false ego and that is the cause of his forgetfulness of his eternal relationship with Kṛṣṇa."

Twenty-eight: "One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification knowing well the differences between work in devotion and work for fruitive results [Bg. 3.28]."

Purport: "The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead Kṛṣṇa and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme who is eternal bliss and knowledge and he realizes that somehow or other he is now entrapped in the material conception of life. In his pure state of existence, he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. He therefore engages himself in the activities of Kṛṣṇa consciousness and becomes naturally unattached to the activities of the material senses which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord, consequently he is not disturbed by any kind of material reaction which he considers to be the mercy of the Lord. According to the Śrīmad-Bhāgavatam one who knows the Absolute Truth in three different features-namely Brahman, Paramātmā, and the Supreme Personality of Godhead, is called tattva-vit, for he knows also his own factual position in relationship with the Supreme."

Prabhupāda: There is a verse in Śrīmad-Bhāgavatam, vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Tattva-vit. Tattva means truth and vit means one who knows. So a person who knows all these things he's called tattva-vit. Go on.

Tamāla Kṛṣṇa: Twenty-nine: "Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them although these duties are inferior due to the performers' lack of knowledge [Bg. 3.29]."

Purport: "Men who are ignorant cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks even to the point of approaching ignorant men to try and engage them in the acts of Kṛṣṇa consciousness which are absolutely necessary for the human being."

Prabhupāda: Yes. Kṛṣṇa said that devotees, that you should not disturb them. But devotees are so kind that taking all risk. Just like Nityānanda Prabhu took all risk, Lord Jesus Christ took all risk. Therefore a devotee is more kind than God. A devotee is more merciful than God Himself. We should always remember this.

And therefore Kṛṣṇa says, mad-bhaktaḥ pūjyābhyādhika. "Anyone who worships My devotee, he worships more than what he can do for Me." That means He appreciates the worship of His devotee than to Himself. So actually, devotees are so kind. Kṛṣṇa says, "Those who are absorbed too much in material consciousness, don't disturb them." But devotees take the risks, even at the cost of life. Therefore devotee is so dear to Kṛṣṇa. That will be explained in the Eighteenth chapter. "The person who takes all risk for preaching God consciousness, nobody is dearer than him in the human society." Kṛṣṇa says like that. Go on.

Tamāla Kṛṣṇa: Thirty: "Therefore O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight [Bg. 3.30]."

Purport: "This verse clearly indicates the whole purpose of the Bhagavad-gītā. The Lord instructs that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult but that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Supreme Lord because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was therefore ordered by Śrī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge his prescribed duties without claims of proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls. Therefore one who depends solely and wholly on the Supreme Soul, without personal consideration, or in other words, one who is fully Kṛṣṇa conscious is called adhyātma-cetas…"

Prabhupāda: Adhyātma-cetas.

Tamāla Kṛṣṇa: "…full of self-knowledge."

Prabhupāda: Yes.

Tamāla Kṛṣṇa: "One has to act on the order of the master. One should not expect any fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent out of the great amount of money. Similarly one has to take it for granted that nothing in the world belongs to any individual person, but everything belongs to the Supreme Personality of Godhead. That is the real purport of Kṛṣṇa saying, 'Unto Me.' And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. So this consciousness is called nirmama, or 'nothing is mine.' And if there is any reluctance to execute such a stern order, which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off. In this way one may become without feverish mentality or lethargy. Everyone according to his quality and position has a particular type of work to discharge and all such duties may be discharged in Kṛṣṇa consciousness as described above. That will lead one to the path of liberation."

Prabhupāda: Thank you. That's all.

Devotees: Hare Kṛṣṇa. (obeisances)

Prabhupāda: Now if anybody has any question?

Tamāla Kṛṣṇa: In the past, when there were men who practiced yoga, concentration on Kṛṣṇa within the heart, when they perfected this were they rendering devotional service?

Prabhupāda: Yes. Devotional service, there are nine kinds of:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So śravaṇam, just you are very kindly hearing. This is also devotional service. Those who are patiently hearing these topics of Kṛṣṇa consciousness, they are also discharging devotional service, hearing. Śravaṇaṁ kīrtanam, and just you are reading, you are also rendering service.

Similarly, those who are always thinking of Kṛṣṇa, he's also rendering service. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Those who are engaged in the service of this temple, they are discharging devotional service, pāda-sevanam. Arcanam, those who are engaged in the service of the Deity, they are executing devotional service. Vandanam, those who are offering prayers, they are engaged in devotional service. Just like in Christian church or mosque, they have no Deity, but they offer prayer. That is devotional service.

So everyone, in relationship with God… There are so many formulas. If he follows all the formulas, or some of them, or at least one of them, sincerely, then he'll get perfection. That is the way.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

But for all devotional service, the main pillar is śravaṇam, hearing. Without hearing, other processes of devotional service will not be perfect. Therefore hearing is most important. Hearing, according to our Vaiṣṇava philosophy, especially Lord Caitanya's, this hearing and chanting are two main pillars for devotional service. (aside:) Drink water. Yes.

So those who are concentrating mind, thinking of Kṛṣṇa, that is the perfection of yoga system, but they have no idea of Kṛṣṇa. They make some circle, they concentrate. That is a practice only, how to engage one's mind. Because mind is so flickering, I am thinking of a red circle, and then next moment, I think something red, and from that red, I go to something red, something red, oh… Mind is gone. You see? So this concentration of mind is very difficult in this age because mind is so agitated. Therefore force them to hear Hare Kṛṣṇa. Even they have no mind to hear, you chant loudly Hare Kṛṣṇa. They will hear. Their mind will be dragged. It is so nice thing. He hasn't got to (chuckling) concentrate. I'll force him. You see? So as soon as he hears "Kṛṣṇa," oh, he advances immediately one step. So this is the nicest and the great service to the humanity. Chant Hare Kṛṣṇa. And then they'll be profited. You see? Yes?

Devotee:: When you talk about Lord Śiva and you shouldn't imitate him and people do imitate him and then they say "Oh, we smoke marijuana because Śiva does it." Is it all right to say, "Oh? You want to imitate him. Then you must also drink an ocean of poison."? If they want to imitate him, then let 'em imitate him.

Prabhupāda: Yes, they will die because they're imitating. The result will be death. That's all. Yes.

Jaya-gopāla: Is it all right to disturb the mind of the envious?

Prabhupāda: Envious?

Jaya-gopāla: Yes. So many people are so envious of God…

Prabhupāda: Everyone is envious. This world is envious. They have declared that God is dead. You see. (laughs) (Bengali) There is a proverb in Bengali that one person wanted to see how many thieves are there in this village, and when he began to scrutinize, he saw that everyone is a thief. (laughter) Similarly, envious, you begin from President Johnson and go to anyone, they are all envious of God consciousness. You see? Otherwise in Los Angeles city, there are millions and trillions of people, and only a dozen people are coming here. You see? Why? They are envious. "What is this nonsense God consciousness, Kṛṣṇa consciousness?" You see?

So we have to disturb them. That is our duty. We have to disturb these envious persons, "Hare Kṛṣṇa!" (laughter) That is our duty, to disturb them. And that is the greatest service. Just like a man is sleeping. And somebody is coming to kill him, and other friend, "Mr. such and such, wake up! Wake up! Wake up!" So he may say, "Why you are disturbing me?" But that is the greatest service, he'll be saved. Māyā is coming to kill him, to send him to the darkest region of hell, and you are saving him, "Chant Hare Kṛṣṇa and be saved."

Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. These people, they do not know how much they are under the trap of māyā illusion. Daivī hy eṣā guṇamayī mama māyā duratyayā. They are thinking that they are very happy, they are making progress, but they do not know actually the position. This is called illusion. Any other questions? Yes?

Madhudviṣa: Prabhupāda, in this age of Kali when there is no social structure or varṇāśrama-dharma, how can one discriminate how he is utilizing his energies for his prescribed duties? How can one determine his prescribed duties, as Lord Kṛṣṇa has described here, for Arjuna to follow his prescribed duties.

Prabhupāda: Yes. Before coming to Kṛṣṇa consciousness were you in the varṇāśrama? Then how you have come? How you have come to this position?

Madhudviṣa: Out of misery.

Prabhupāda: No, no, no. You have come to execute Kṛṣṇa consciousness. Before coming to this Kṛṣṇa consciousness, were you in varṇāśrama-dharma? No. So at the present moment, there is no possibility of persons following the principles of varṇāśrama-dharma, either here or anywhere. Everyone is varṇa-saṅkara. Kalau śūdra-sambhavaḥ. In this age, everyone is a śūdra. Nobody is brāhmaṇa, nobody is kṣatriya, nobody is vaiśya. Śūdra. So in this age, you won't find anybody following the varṇāśrama-dharma.

Therefore this is the panacea, to engage everyone in Kṛṣṇa consciousness, chanting Hare Kṛṣṇa. He comes above the highest principle of brahmanism. This is the greatest gift to the humanity, that even he is in the, I mean to say, fallen condition, the most degraded position, he can be raised to the highest position simply by chanting. This is the only remedy. Now you cannot again introduce this system of varṇāśrama. It is not possible. But if one takes to Kṛṣṇa consciousness, automatically he becomes immediately a brāhmaṇa and above the brāhmaṇa. A Vaiṣṇava is above the brāhmaṇa.

Just like when we initiate, give Hare Kṛṣṇa mantra, he is supposed to be above the all material modes of nature. And when he has practiced, we offer him the sacred thread. This is the prescription of this age. Otherwise, you cannot select who is brāhmaṇa, who is śūdra, who is kṣatriya. It is very difficult. Only one who takes to Kṛṣṇa consciousness, he comes to the transcendental platform, and he's above the brāhmaṇas. He is no longer a śūdra, kṣatriya. He's above the brāhmaṇas, a Vaiṣṇava. So this is the only process to raise a person from the lowest position to the highest standard. And that is factual.

Now, take a brāhmaṇa who has come from India and compare his character and the character of our student, how he has become more than a brāhmaṇa, the so-called brāhmaṇa. This is practical. The so-called brāhmaṇas, they have come here, they are doing all nonsense, not following any rules and regulation. But still, they are claiming that they are brāhmaṇas. Brāhmaṇa is not meant like that. Kṛṣṇa says cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. ”The four castes, they are introduced by Me according to quality and work.” There is no question of birth. Kṛṣṇa never said birth. Otherwise He would have said cātur-varṇyaṁ mayā sṛṣṭaṁ janma-karma-vibhāgaśaḥ. No. He says guṇa-karma. Guṇa means quality, and karma…

Just like if you have achieved the quality of a medical practitioner, then your work shall be a medical practitioner. Similarly if one has achieved the quality of a brāhmaṇa or Vaiṣṇava, then his activities should be like that. If I become Kṛṣṇa conscious and if I work as a butcher, that will not be. You have to work just like a Vaiṣṇava. So guṇa-karma-vibhāgaśaḥ. You have to acquire the qualities and work like that. Then it is perfect.

So this Kṛṣṇa consciousness movement is teaching people to work for Kṛṣṇa and to qualify himself for Kṛṣṇa consciousness. That is the highest perfection. Without any consideration of His previous position or qualification or social standard. There is no such thing. Simply if he takes to Hare Kṛṣṇa mantra and prosecutes nicely according to direction, he becomes the, I mean to say, in transcendental position. Highest position. More than a brāhmaṇa. Yes. Chant. Jaya. (kīrtana) (end)

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Bhagavad-gītā 3.21-25

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New York, May 30, 1966

Prabhupāda: All glories to the assembled devotees. All glories to the assembled devotees.

Yaj-jihvāgre nāma tubhyam. Aho bata śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam: ”A person, whatever he may be, even he is very low born, but if he utters the holy name of God by his tongue, he becomes the glorious person.” Śva-pacaḥ ataḥ. Śva-paca. Śva means dog, and pacaḥ… Pacaḥ means one who eats dogs. In India the dog-eaters are considered to be the lowest class of men, dog-eaters. So śva-pacaḥ. śva-pacaḥ means the dog-eaters. So even the dog-eaters, even if he is a dog-eater, it doesn't matter. If he can chant the holy name of Lord, then he becomes glorious. Aho bata śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam. So this Hare Kṛṣṇa chanting is glorious, and anyone who chants this, he becomes glorious.

So Lord Kṛṣṇa says that

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate
[Bg. 3.21]

Yad yad: ”Whatever is practiced by the principal or the superiors…” In every society, in every country, there are certain class of men who are considered the leaders or the superior men. So Lord Kṛṣṇa says that whatever is practiced by the top list men, that is followed by the ordinary class of men. Sa yat pramāṇaṁ kurute. And the top list man, whatever he adopts or whatever scripture or whatever instruction he admits, lokas tad anuvartate. Ordinary class of men, they generally follow. The whole idea is that Kṛṣṇa wants Arjuna to become an ideal person, ideal person, so that ordinary men can follow. And generally the practice is also the same. Any leader, if the leader of the people, they are ideal, he is ideal… A leader of the man, if he is ideal, the followers also become ideal. And if the leader of the society or country is not an ideal man, then the followers or the countrymen or the members of the society, they are also of the same type.

Now, Kṛṣṇa says,

na me pārthāsti kartavyaṁ
triṣu lokeṣu kiñcana
nānavāptam avāptavyaṁ
varta eva ca karmaṇi
[Bg. 3.22]

”Now see, Arjuna. I am the Supreme Personality of Godhead. I have nothing to do in this world for gaining something.” Everyone does something with the purpose of some gain. Without gain nobody works-either spiritual gain or material gain. Somebody works for material gain, and somebody works for spiritual gain. There must be some gain. But Lord Kṛṣṇa, He is the Supreme Personality of Godhead. Supreme Personality of Godhead means He is full with opulence, all opulence. Now, what are the things we, generally, people aspire after? People, generally they want wealth. They want riches. They want to be very highly rich man, accumulate wealth, millions and millions of rupees. Then somebody wants to become very strong man. Somebody wants to become very beautiful man. Somebody wants to become very learned man. Somebody wants to be very famous man, so on. There are six opulences. I have discussed in this hall many times.

Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). There are six kinds of opulences-means wealth, strength, beauty, knowledge, and renunciation. Renunciation is also considered as opulence. Somebody has got immense money, immense wealth, but at once he renounces everything and becomes a mendicant, for some cause, of course. There are many instances in political field. Somebody, for political emancipation, he gives up everything, all homely comforts, and everything renounces and becomes a very famous man in the political field. Similarly, there are men in the spiritual field also. They renounces everything for achievement of spiritual perfection. So renunciation is also one of the opulences. So wealth, strength, beauty, knowledge, renunciation-so these things are opulences. Now, Lord Kṛṣṇa, He says that "I have nothing to gain, all these opulences." But because the definition of God is one who has got in full all these opulences, He is God. The definition of God is like that in the Vedic literature. Everything has got a definition. So the definition of God is that aiśvaryasya samagrasya. One who possesses full wealth, full wealth, and full strength, full fame, full beauty, full knowledge and full renunciation-He is God.

So Lord Śrī Kṛṣṇa proved. When Lord Śrī Kṛṣṇa was present amongst ourselves, from the history we can see that… If we have to believe the history, then He was in full in everything. He was full in everything. So far as a householder also, when Lord Kṛṣṇa displayed His capacity as a householder… You will be surprised. Perhaps most of you know that He married 16,108 wives. Sixteen thousand… So somebody may be surprised that "How a person can marry 16,108 wives?" Yes. A ordinary person like us or a little more strong person, that is not possible. But when the word omnipotency is applied… God is called omnipotency, so for Him nothing is impossible. So if we have to believe the history, then Lord Śrī Kṛṣṇa married 16,108 wives, and He built 16,108 palaces also, well-decorated, fully equipped, all-marble palaces. And there was no need of light. The palaces were so nicely decorated with jewels that the light focused by the jewels, that will illuminate the house. And another thing-He was present in every house simultaneously. Sixteen thousand wives and sixteen thousand houses-He was present in sixteen thousand expansions by Himself. So that is called opulence. These are the opulences. So Lord Kṛṣṇa was full.

Now, when Lord Kṛṣṇa was present on the battlefield of Kurukṣetra, He was very old man. He was very old man, although you see His picture just like a young man of twenty years old. But you have seen. Some of you must have seen the picture of Kṛṣṇa of battlefield. Arjuna is sitting on the chariot, and Kṛṣṇa is the chariot driver. Arjuna and Kṛṣṇa was of the same age, but Arjuna looks older; Kṛṣṇa looks younger. And Kṛṣṇa at that time had great-grandchildren. His grandchildren and His grandchildren's children were present at that time, and the whole family extended to about ten millions.

So this may be astonishing, but for God is nothing astonishing. If it is a fact that everyone is the son of God… Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. You will find in the Bhagavad-gītā that "In every species of life, in whatever form you may see them, I am the father of all of them." Now, if He is the father of all living beings, just calculate how many living beings there are throughout the whole universe or in the creation. In comparison to that, if He displayed that He had only ten millions of sons and grandsons and grandchildren, that was nothing more. So these are things. Kṛṣṇa was equipped in that way.

So He says that "Pārtha, My dear Arjuna, I have nothing to give. Don't think that I am here in the battlefield to assist you just for some remuneration or for some gain because I can have anything and everything at My will only." Na me pārthāsti kartavyam: "Therefore I have no fixed duty." In the Upaniṣad you will find the definition of Brahman. Na tasya kāryaṁ karaṇaṁ ca vidyate: "The Supreme Brahman has nothing to do." That is the distinction. We have got everything to do. Suppose we want spiritual perfection. So we have to do something. We have to perform something. We have to act practically. We have to go, accept penance, we have to accept… Just like we are trying to chant

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

So the idea is that "I may be elevated to the perfect position." So anything, if we desire, we have to do something. But the definition of Brahman and God is that He has nothing to do. The Veda, Upaniṣad, say. Na tasya kāryaṁ karaṇaṁ ca vidyate: "He has nothing to do." Still, He is God.

Not that one becomes God by doing something. Nowadays it has been practiced to say that "I have meditated so many years, I have undergone so much penance. Then I have become now God." Oh, God is not manufactured in that way. God cannot be manufactured. Now, Kṛṣṇa, when He was in the lap of His mother, He was God at that time also, not that He had to grow up and undergo some penance and austerity and vows and go to the jungle or Himalaya or accept some very great spiritual master and so on, so on; then He became God, as it has been now the practice, that anyone who… He's a little advanced in spiritual life, and if he can display some wonders, oh, he at once becomes God. So God is not so cheap thing. Simply by playing some wonders…

Just like the other day I narrated the story of Durvāsā Muni. Durvāsā Muni was a great yogi. The yogis can display many wonders, many wonders. In my childhood I had got one tutor. So he was telling about his spiritual master. He was a yogi. That… He said that when he visited his spiritual master who was a yogi, his spiritual master asked him, "What do you want to eat?" And because my teacher knew that his spiritual master was a great yogi, he wanted to have a taste of pomegranate of Kabul. In India pomegranate of Kabul, Afghanistan, that is very famous. So his spiritual master said, "Yes, you will find it in this room. You can see it." So he saw that just it has been taken from the tree of pomegranate, and the juice was falling down. You see? So these wonders can be played by a yogi. You see? There are many yogis still living; they can manufacture gold. They can manufacture gold. The process is that they can eat, I mean to say, what is called? Pārā. What is the English of pārā, that liquid metal, white?

Rāyarāma: Mercury?

Prabhupāda: Mercury. Yes. (chuckles) Yes. Mercury. They eat mercury. They eat mercury, and after, the next morning, they pass urine, and in that urine they put some copper coins, just like you have got, cents. And when it is heated, the copper coins becomes gold. And it is a chemical, theoretical truth that the mercury, molecules of mercury, the molecules of gold are almost similar. Only one molecule is different. So mercury can be turned into gold. That is a chemical fact. And we have got information from Vedic scripture that formerly gun metal, gun metal mixed with mercury, could be transformed into gold. So these are some of the chemical process, physical process, which is being done by scientific advancement of knowledge. There are many yogis who can do by yogic power. Just like by physical process…

Now people are trying to travel in the space, but the yogis can travel in the space very swiftly, more swifter than any sputnik. Just like the other day I narrated, the Durvāsā Muni traveled all over the space in the universe and outside the universe, and he came back within one year. So therefore Kṛṣṇa's another name is Yogeśvara. Yogeśvara. There are many yogis and many yogic principle, but Kṛṣṇa is the master of all yoga. So if ordinary yogis, they can display some wonders, so why not Kṛṣṇa? He is the Yogeśvara; He is the lord of all yogis. So by performance of this yoga-prakriya(?), or the yogic mystic powers, one cannot become God. God is different from all of them. So Kṛṣṇa was that God. So His manifestations, His work…

Now, here He says which I was going to explain from Vedic scripture. So Kṛṣṇa says, na me pārthāsti kartavyam: "I have nothing to do." He has nothing to do; still, He is so powerful? Yes. That is confirmed in the Vedic scripture, that Brahman, the nature of Brahman, is described like this, na tasya kāryam karaṇaṁ ca vidyate: "The nature of Brahman is that He has nothing to do." He has nothing to do. That is the difference between God and ourself. We have to do everything to achieve a certain aim, but God has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate: "And nobody is found who is equal to Him and or greater than Him." Nobody is found. These are the definition in the Vedic literature, that "God has nothing to do. Nobody is equal to Him, and nobody is greater than Him."

That means everyone is below Him. Everyone is below Him. Nobody can be equal with God. Even such great demigods like Śiva and Brahmā… They are considered to be the highest demigods. Still, in the scriptures it is said that nobody should place all these demigods, even Śiva and Brahmā, on equal footing with Viṣṇu, Viṣṇu the Supreme Personality of Godhead, or Kṛṣṇa. So Kṛṣṇa has nothing to do. God, who is actually God, He has nothing to do. He has nothing to do. He is God from the very beginning. And He is all-powerful with all opulences. That is the God. So Kṛṣṇa says, "I have nothing to do," triṣu lokeṣu kiñcana, "not only in this earth, but in the three worlds, anywhere, anywhere I can go, anywhere I can work, anywhere I can see. But still, I have nothing to do."

Na anavāptam avāptavyam: "It is not that I am deficient in My possession." We work because we find deficient ourself. In any power, in any, either spiritual power or material power, we have to work because we are deficient. So Kṛṣṇa is not deficient so that He has to fill up the deficiency. No. Na anavāptam. So still, varta eva ca karmaṇi. Now, He says that "Arjuna, you see that still, I have engaged Myself in the worldly duties." Why? Just to become the ideal man. Although He was not man, He was God, because He was playing the part of a man, therefore He was…

Why He was taking part in the battlefield? He had nothing to gain out of it personally, but why He was taking part in the battlefield? Just for the right cause. So He wanted to establish that for right cause there must be fighting. You cannot abolish violence from the world. This is the instruction of Kṛṣṇa in Bhagavad-gītā. If required, violence will be taken. And Kṛṣṇa induced Arjuna to be violent. Arjuna wanted to be nonviolent, but He wanted that "You should. You must fight. This fight is arranged by Me." So these examples.

These are the examples. Nothing is bad… Nothing is good if it is not purposeful. That is the whole purpose of teaching Bhagavad-gītā. Nothing is good; nothing is bad. Everything is good, everything is bad, in this material world, but we have to see. Just like the common phrase goes, "The end justifies the means. The end justifies the means." So that is Kṛṣṇa teaching here that He has nothing to gain. He is full in Himself. But just to set examples in the world He was taking part in the fighting because He wanted to establish it that fighting for good cause should not be avoided. That was His mission.

Then further He says,

yadi hy ahaṁ na varteyaṁ
jātu karmaṇy atandritaḥ
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 3.23]

Manuṣyāḥ. Now just see. Here it is said. Manuṣyāḥ means all men. All men. So Kṛṣṇa is not for a particular society or particular religious community or particular country or particular time. No. Kṛṣṇa is the leader of all men for all the time in all the countries in all the worlds and all the universes. So He is not a sectarian Personality of Godhead. We should know. Manuṣyāḥ. Manuṣyāḥ, it is plural number: "All men." All men. So He said, "If I do not set example by My practical work, then because I am the leader of all men, all living entities, they will be wrongly directed." Wrongly directed.

Now, actually we see also. At least in India we have got this experience. Now, this Bhagavad-gītā… The Bhagavad-gītā, we always… We must always remember that it is being taught in the actual battlefield. Now, a great personality like Mahātmā Gandhi, he wanted to prove from Bhagavad-gītā nonviolence. He was… He was in favor of the doctrine of nonviolence. Now, you have seen Mahatma Gandhi's picture that he is always standing with Bhagavad-gītā like this. So Bhagavad-gītā was his life and soul practically. And in the morning he was having Bhagavad-gītā class; in the evening he was having Bhagavad-gītā class. So that was his life and soul. But unfortunately he interpreted Bhagavad-gītā in his own way. Although he took Bhagavad-gītā as his life and soul, so, but he interpreted it in his own way. That is not the way of understanding Bhagavad-gītā. Therefore such a great man and such a good man… He was not only a great man; he was very good man in the worldly estimation. His character, his behavior, his dealing-everything was good. He was ideal personality. But just see. He was killed by violence. He could not stop violence.

Rūpānuga: He was killed by violence?

Prabhupāda: Yes. He was killed by violence. And his idea… He wanted to make Hindu-Muslim unity in India. The British government fabricated the Hindu-Muslim riots, and lastly, at last also, their purpose was fulfilled by partition of India, Pakistan and India. Now, Mahatma Gandhi worked throughout his whole life just to make a unification of the Hindus and Muslims. Unfortunately, at last, he had to see that the Hindus and Muslims of India were divided into Pakistan and India. And his nonviolence also failed.

So, because if we do not follow the right person, mahājana-mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]-then however I may be great in the estimation of the innocent public, that is wrong path. That is wrong path. Therefore the right thing is to follow the succession. Now, we have to follow the principle which Kṛṣṇa sets. Kṛṣṇa is not advocating, I mean to say, nonviolence. You cannot eradicate violence from this world. That is not possible because Kṛṣṇa Himself is on the battlefield and He is trying to induce Arjuna. Arjuna is declining and He is inducing, "No, you must fight." Yad yad ācarati śreṣṭhaḥ [Bg. 3.21]. So we have to follow the footprints of great personalities. Dharmasya tattvaṁ nihitaṁ guhāyām. Mahājana. In the Śrīmad-Bhāgavatam you will find that it has been advised that religious principles should be followed by taking the life examples of great personalities. Religious principles…

It has been described in the Bhāgavata that tarko 'pratiṣṭhaḥ. If you want to establish religious truth, you cannot establish it by your logic and argument. It is not possible because I may be a very perfect religious man, but I may not be a very good arguer; another strong man who can argue very strongly, who knows logic very nicely, he can defeat me. He can make my all conclusion null and void. So therefore, simply by argument or logical conclusion one cannot reach to the truth, to the religious truth. It is not possible. Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. Śrutayaḥ means revealed scriptures. Revealed scriptures. Just like in the world there are many revealed scriptures. There are Vedas, Purāṇas, the Bible, the Koran, and there are so many religious scriptures also. And if you go on reading them, although the aim is one, still, you will find some discrepancy from one to another. Śrutayo vibhinnāḥ. Vibhinnāḥ means they are diverse. They are diverse. Śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam. And so far philosophers are concerned, one philosopher tries to defeat another philosopher. That is the philosophical way. So nāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām. Therefore this truth of religion is very confidential. Nihitaṁ guhāyām. Guhāyām means it is very confidential.

Now, how to know it? Now, mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] "You just try to find out great men, great men of religious life, and you just try to follow." Now, you may have in your own ideal some great men. No. They are also checked. In the Śrīmad-Bhāgavatam twelve different personalities have been described that "These persons are great men." So we have to follow their principle and, or their, in the principle in their disciplic succession. Then we can fulfill. The same thing is here also described. Yad yad ācarati śresthas lokas tad anuvartate [Bg. 3.21]. And Śrī Kṛṣṇa Himself… Undoubtedly Śrī Kṛṣṇa is the greatest personality in those days and still now also. Still, in all, not only in India, in all parts of the world, Śrī Kṛṣṇa is accepted as the greatest leader of philosophical presentation of this Bhagavad-gītā. Every nation, every country reads it very minutely. So undoubtedly He is a great leader. Now, if we follow Kṛṣṇa, not only we are chanting

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

But we have to follow the principles laid down in the Bhagavad-gītā. That will make our life successful. Practically we have to apply this, have to apply the principle. Otherwise the whole attempt will be failure.

That is explained in the next verse.

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ
[Bg. 3.24]

"If I do not place idea before the living entities, praja…" Praja means those who have taken birth, they are called praja. Ja means birth. Janma, janma. And praja, prakṛṣṭa-rūpeṇa ja. Anyone, praja… Just like in a state it is called praja, or citizens, who have taken the birth in that particular place. So similarly, Lord Kṛṣṇa says that "If I do not set example in My life, then there will be unwanted population." Unwanted population. And actually that has become now in the present world. By not following the principles of God consciousness or Kṛṣṇa consciousness we have got now unwanted population. Unwanted population. Here it is plainly written, saṅkarasya ca kartā syām. Saṅkarasya ca means cross-breeding, saṅkarasya.

According to Vedic rites, the breeding of child is very nicely enunciated. That is called garbhādhāna-saṁskāra. Garbhādhāna-saṁskāra. Before begetting a child, one has to perform some ceremonies just to make his mind completely pure and sanctified. Both the husband and wife become sanctified, and then they take part in sex life, and that child becomes, comes out a very nice child. So from the very beginning of the birth there are systems how to beget good population. So these things are there.

Now, Kṛṣṇa says that "If I do not place the ideal life, then the population will be saṅkara." Saṅkara means unwanted, creating disturbances always. There will be no peace in the world. And actually we are feeling that there is no peace in the world. Why? Because the population has become unwanted. And by increasing such population the natural sequence will be… There must be. There will be some disease, there will be some famine or there will be some war when the population will be vanquished. That is the law of nature. That is accepted in economics also, Malthusian theory. Perhaps most of you know that whenever there is unwanted population these three things will naturally, by nature's course will appear-famine, pestilence, and war-and the population will be finished. So there was some unwanted population at that time also for which Kṛṣṇa arranged the war, battlefield of war. Battlefield of war. So we have to follow. If we want very good population, very good generation, then we have to follow the principles of Bhagavad-gītā.

The principles of Bhagavad-gītā is ultimately described, as we will find in the last state,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

That is the real religion. Now, in the Fourth Chapter you will find that Lord says that "I come down in this, as incarnation." Yadā yadā hi dharmasya glānir bhavati bhārata: [Bg. 4.7] "I come down whenever there is some flaw in the religious principles." Yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya. The flaw in the religious principle means advancement of irreligiosity. Abhyu tthānam adharmasya. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8].

Paritrāṇāya sādhūnām. Sādhu. Sādhu means who are actually following the religious principles. They are called sādhu. Sādhu means good men. There is description of sādhu also,

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ

sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

Sādhu, one who is called sādhu… Sādhu means titikṣavaḥ. Titikṣavaḥ means very tolerant, very tolerant, very much tolerant. Titikṣavaḥ kāruṇikāḥ. At the same time very kind-hearted. We find these two characters in the life of Lord Jesus. He was very much tolerant, at the same time kind to the people in general. You see? So titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām. And he is friend. A sādhu is friend of all living entities. He is not only friend of the human kind. He is friend of the animals. He is friend of the trees. He is friend of the ants, worms, reptiles, serpents-everyone. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām. And ajāta-śatru. And because he is friend of everyone, he has no enemy. But unfortunately the world is so infidel, even to such a sādhu there is enemy. Just like Lord Jesus Christ had some enemies, and Mahatma Gandhi had also some enemies who killed him. So the world is such treacherous. Even a sādhu, he has some enemies. You see? But sādhu, from his side, he has no enemy. He is friend of everyone. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. And ajāta-śatravaḥ śāntāḥ, always peaceful. These are the qualities of sādhu, saintly persons.

So Lord comes down. Paritrāṇāya sādhūnām [Bg. 4.8]. His special purpose of coming down as incarnation is to save the sādhus because sādhus are always persecuted by the demons, the demonic class, the atheist class. They are always prepared to persecute the sādhus. The Lord comes-paritrāṇāya sādhūnām-just to protect the sādhus or the saintly persons, and vināśāya ca duṣkṛtām, and to vanquish the miscreants. That is the mission. When Lord Kṛṣṇa comes or any incarnation of Lord comes actually, not so-called advertised incarnation… I mean to say that you will find. All the incarnation in the Vedic literature, they are named there, not that anyone can manufacture himself as incarnation. Every incarnation is mentioned in the Vedic scripture, when and how, what kind of work he will do, and what place, which place, and everything in detail is there so that there is chart of the incarnation. Nobody can become an incarnation beyond that chart. There is chart. Just like there will be an incarnation of Kalki, I have several times spoken before you, which will take place about four millions of years later on. Still, His name is mentioned in the Bhāgavata, and the place is also mentioned. His father's name is also mentioned. This is called incarnation.

So Lord comes as incarnation for these two purposes: to protect the saintly persons and to annihilate the atheistic demons, and to establish the real purpose of religion. Now, the point was that is the real purpose of religion? That real purpose of religion, now, Kṛṣṇa said that "I descend for establishing the purpose of religion." Yadā yadā hi dharmasya glānir bhavati, dharma-saṁsthāpanārthāya [Bg. 4.7]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Duṣkṛtām.

These two things, and the third thing is dharma-saṁsthāpanārthāya, and for the purpose of establishing the principle of religion. Now, in the last word He says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that "You give up all kinds of religion that you have manufactured. You simply surrender unto Me." So religious principle means to surrender unto God and nothing more. But that's all. That is the real principle of religion. Religion without God consciousness, that is no religion, at least according to Bhagavad-gītā. Without God consciousness, without establishing my relationship with the Supreme Lord, there cannot be any religious principle. You may go on advertising some new kind of religious principle, and every day and every moment they are being manufactured in all over the world, and there are so many groups of religious principle, but here, according to Bhagavad-gītā, real religious principle means to establish your lost relationship with the Supreme Lord.

We are eternally related with the Supreme Lord, just like the father and the son is eternally related. That relation cannot be cut off. A father may become, a son may become rebellious to his father, but he cannot say that "he is not my father." Is it possible? No, that is not possible. How can it be possible? I may disagree with my father in so many points of view, but if somebody asks you, "Who is your father?" oh, I will have to say the same enemy, who I have taken as my enemy. Similarly, as the father and the son, the relationship cannot be cut off, similarly, our relationship with the Supreme Lord cannot be cut off. It is not possible. If we want to cut off our relationship with the Supreme Lord, or God, by artificial means, then the result will be that we shall be more and more unhappy.

Therefore the principle business of the human civilization is to establish, reestablish the lost relationship. The world is suffering by this lost relationship, godless civilization. That should not be tolerated. People should be taught, they should revive their God consciousness, or Kṛṣṇa consciousness, by all means and then they will be happy. That is the whole principle. Lord Kṛṣṇa says that

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ
[Bg. 3.24]

"If I do not set examples in this way, then the whole population of the world will be contaminated, and there will be unwanted population and there will be…" The whole world will appear just like hell. It is not it will be inhabitable for good men.

So therefore, He says, saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata.

saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś
cikīrṣur loka-saṅgraham
[Bg. 3.25]

Cikīrṣur loka-saṅgraham. Now, somebody is fighting for some personal gain. Now, at the present moment sometimes fighting takes place for some personal ambition. To fulfill some personal ambition. But that was not… That should not be the case. To fulfill one's personal ambition, any risky thing should not be taken. No. Kṛṣṇa says, "Just like foolish people, they work being too much attached for their sense gratification, similarly, those who are learned, those who are advanced in spiritual knowledge, they also may work similarly, but not for the purpose of sense gratification."

How it is possible? Just like a merchant, a mercantile man, he is doing some business and working very hard day and night to accumulate some money, similarly, a devotee of the Lord also can earn money in the same spirit, working day and night. Superficially it will appear just like this man and that man. There is no difference. They are working the same day and night for earning some money. But the devotee or the man who is established in relationship with God, his expenditure will be different. His expenditure will be not for sense gratification. For advancement of God consciousness. That is the ideal man. There is no harm. If you work, very, very much attached to your business or anyone, that doesn't matter.

The same thing just we have explained before, that the results should be given to God. Just like Rūpa Gosvāmī. Rūpa Gosvāmī… The other day I cited the example. When they retired, they brought home two boats full of gold coins, millions of rupees. But before retirement they spent 50 percent of the accumulation of wealth for God's cost. And 25 percent he distributed to the relatives. They also expect some money. And 25 percent they kept in the bank for personal needs in some extraordinary times. So here Kṛṣṇa also said that saktāḥ karmaṇy avidvāṁsaḥ. Just like fool, those who are after sense gratification, as they are working with full attachment, that "I must have this money. I must accumulate this bank balance and so on, so on," so similarly, yathā kurvanti bhārata, as they devote, similarly, vidvāṁs… Vidvān means learned also may work in that way, but he would spend the money in such a way that is example. That is example. That example-"Oh, such a big man, such a rich man. He distributed his money…" Just like Rūpa Gosvāmī. He distributed his money like this. Oh.

Therefore those who are devotees, those who are following the principles of devotion, they see the ideal. Well, our former ācārya or former devotee, I mean to say, guru or spiritual master, he had so much money, and he distributed in this way. The distribution, money, was accepted like that. So people would follow that. So Kṛṣṇa advises Arjuna that "You also become an ideal man, that you become a fighter for the cause of God. Then you become the ideal man. Your principle will be followed by others."

And that is what I want and therefore I am instructing you. Thank you very much. Now, if you have got any questions, you can put. [break]

…one is checked from doing his rightful duty. That is real violence. In some years ago at Jhansi I was, not in the sannyāsa days. I went there, and, by invitation of some friends, and they wanted to give me some lectures. That was Gandhi's birthday, and they asked me to speak on some nonviolence. So I spoke that violence means to check a person from the discharge of his duties. That is violence. That was my viewpoint.

Devotee: To interfere with another's course.

Prabhupāda: Yes. Now, every man has got his prime duty of life. If that duty is checked, that is violence. So I wanted to place, and that is a fact from Vedic literature, that human life is meant for realization of God consciousness or reestablishing his relationship, lost relationship, with God. This is the claim of every human being. Human being… I have several times explained to you. The human being is distinct from animal life in this way, that animal, they do not know what is the aim of life. The human life is meant for realizing, self-realization. If any civilization, that is checking people's progress in the matter of self-realization, that is the most virulent type of violence because people are being checked from the natural advancement of life. This human life is the point when one has to end all the miseries of material existence. That is the aim of human life. If people are not educated to that light, if people are misled in other ways, that is the greatest violence committed to the population. And according to the scripture, they are called ātma-han. Ātma-han means the greatest violence committed to the population. And according to the scripture, they are called ātma-han. Ātma-han means suicidal, suiciding.

There is a nice verse that just like this material world is accepted as a great ocean. Now, to cross over a great Atlantic Ocean from New York to, I mean to say, Portugal… Just like Columbus came. Now we have got great big ships, but he had to face many dangers. Just it is very difficult to cross over the Atlantic Ocean and the Pacific Ocean, but if you have got a very good vehicle, ship or anything else, you can very nicely cross over, similarly, the example is given that this material life is a great ocean, and this human body is a good boat. This human body is a good boat for crossing this ocean. And the spiritual master is a good captain. You see? And the instruction of Lord Kṛṣṇa, or a similar instruction, Vedic instruction, are favorable wind. Just like if you want to cross the Atlantic Ocean from New York, if the wind is blowing westward, then your journey becomes very favorable. So the favorable wind is blowing by this instruction of the Vedas, and there are many stalwart ācāryas who are just like the captain, and this human body is just like a good ship.

Now, the living soul who is seated in such a favorable condition, if he does not cross over the material ocean, then he is making suicide. He is making suicide. Sa eva ātma-han. So we have to take advantage. We have to take advantage of this favorable condition to end this miserable material existence. And if anyone does not take the advantage, then he is committing suicide. That is the version of Bhāgavata. Or… Either he is personally committing suicide or any civilization which is checking this process, that is also violent, the most virulent type of violence, because people are misled. So this is the idea of the scriptures, that human life should be utilized only for spiritual self-realization. (end)

761217BG.HYD
Bhagavad-gītā 3.25

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Hyderabad, December 17, 1976
Prabhupāda:
saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś
cikīrṣur loka-saṅgraham
[Bg. 3.25]

There are two classes of men: vidvān, learned, and the fools, not learned, known as the fool. Human being, they are, of course, very intelligent than the animals. But amongst themselves there are more intelligent, less intelligent. On the whole, they are more intelligent than the animals.

So far intelligence is concerned, in the matter of considering eating, sleeping, sex, and defense, that is equal either in the animal or in the human being. It doesn't require any education. Even the dog knows how to use sex life. It doesn't require a Freud's philosophy. But the rascal human society, they are thinking that "Here is a big philosopher. He is writing about sex." This is going on. Eating, simply eating… Here is land. You work little, get your food grains produced and you can sumptuously eat. But it doesn't require a scientific slaughterhouse for bringing big, big cows and live in the city at the cost of the lives of the poor animals. This is misuse of intelligence. This is not intelligence.

Therefore a devotee who is actually intelligent, they should show the way how our intelligence can be utilized. That is explained here, saktāḥ karmaṇy avidvāṁsaḥ. Avidvāṁsaḥ, fools, men with poor fund of knowledge, they have discovered so many lines of activities, simply foolishness.

So modern civilization, the so-called advancement of civilization, is, I mean to say, planned by the avidvāṁsaḥ, men with poor fund of knowledge. They are not advancement of civilization. Therefore they do not believe in the transmigration of the soul. They do not believe, avoid the major issue and they are planning. In this life they will live for fifty or sixty years, making big, big plans, saktāḥ, being materially attached, saktāḥ karmaṇi, and discovering new, new methods of engagement. Avidvāṁsaḥ. They do not know how to engage one brain and talent.

That we have discussed the other day, that pravṛttiṁ ca nivṛttiṁ ca na vidur āsurā janāḥ [Bg. 16.7]. In which way we have to engage our brain and talent they do not know. That is the difference between a devatā and an asura. Asura does not know. Asura thinks that he will live forever and let him prepare big, big plans for material comforts. This is asuric civilization. He'll not be allowed to stay here. Duḥkhālayam aśāśvatam [Bg. 8.15]. It is the place for suffering so that we can understand our position.

But these fools, they do not take the suffering into consideration. They are making plans for more suffering. This is foolish civilization. They cannot… The so-called scientists, they are talking in jugglery of words, advancement. And as we were discussing this morning, any intelligent can ask, "So what you have solved? What kind of solution you have made of this problem of birth, death, old age and disease? Have you solved this problem?" That they will not say, "Yes." "Yes, we are trying after millions of years it may be possible." That is also… "It may be that we shall live forever." They say like that. Now, who is going to live for millions of years to see, to confirm your proposal? Everyone will be finished within fifty, sixty years. You will be… You rascal, you also will be finished. And who is going to see your resultant action?

So this is going on. Therefore it is the duty of the intelligent person to show the way of living.

saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś
cikīrṣur loka-saṅgraham
[Bg. 3.25]

Just like we are, taken to Kṛṣṇa consciousness, the plowing or producing foodstuff because our business is that we can go anywhere, ask or begging a half cāpāṭi or one-fourth cāpāṭi. In four or five houses we can collect. Especially in India still, they will be glad. If a sannyāsī goes to a householder house and asks, "Give me something, a little bit of cāpāṭi," they will immediately give. So there is no need of making a big plan of agricultural activities.

We have no need, but still, we have to do that. That is, it is said, kuryāt: "He must do it." Kuryāt, this word is used that "You must." I can say that "What is the necessity of my big agricultural program? I can go anywhere, ask a little cāpāṭi." No, we have to do it. Why? Kuryād vidvāṁs tathā asaktaḥ. A learned person, they'll do that, but asakta, no attachment. The karmīs, they do… Even nonsense things, they are very much attached to it. But one who is vidvān, he shall do exactly like that, but the difference is no asakti, no attachment. Kuryād vidvāṁs tathā asaktaḥ.

Why? Cikīrṣur loka-saṅgraham: So that others may follow that "You… Why you are making big, big plan of big, big factories? You take to this process for your economic problem solved." Kṛṣṇa advises, kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. This is the agriculture, cow protection, trade. No industry. Kṛṣṇa never says industry, trade. Trade means… Suppose here we are attempting to grow food stuff. So after eating for ourselves, if there is excess, then we can take this food grains or anything which we have produced to a place where there is need. That is called trade. Trade in exchange also. There is exchange. That is also trade. So that is recommended by Kṛṣṇa, and because we are Kṛṣṇa conscious, we must abide by the order of Kṛṣṇa, kṛṣi-go-rakṣya-vāṇi…

Not for all, but a class of men, they are in the third category. The first category is the brāhmaṇa, the man in knowledge. He knows what is the value of life, how life should be directed this way and that way. They know, themselves, and they give guidance to the other who have no such knowledge. Therefore brāhmaṇa is the guru of all other classes of men, kṣatriyas, vaiśyas.

Just like our position is brāhmaṇa, but we are anāsakta. Without any attachment we shall try to give them the direction how one can live very peacefully and save time for Kṛṣṇa consciousness. That is stated here. Kuryād vidvāṁs tathā asaktaś cikīrṣur loka-saṅgraham. The idea is how to direct common men to live peacefully and become Kṛṣṇa conscious. Thank you very much. Hare Kṛṣṇa. (end)

740627BG.MEL
Bhagavad-gītā 3.27

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Melbourne, June 27, 1974
(Town Hall)
Prabhupāda: (leads chanting of "oṁ namo bhagavate vāsudevāya")
prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā

kartāham iti manyate
[Bg. 3.27]

Kṛṣṇa says that all these living entities… We are all living entities… Actually, every one of us is spirit soul, living entities. It does not matter whether I am a human being or other than human being, lower animals, birds, beasts, trees or higher celestial beings. There are many varieties of life. 8,400,000. Nine… Jalajā nava-lakṣāṇi. In the water there are living entities of 900,000 varieties. We simply know that there are some fishes and crocodiles or sharks in the water, but śāstra, Vedic śāstras, they give definite information, how many forms and varieties of life are there within the water: 900,000. How many we have seen? Our scientists, our botanists, how many they have seen? So actually you cannot have perfect knowledge by the experimental method.

Now, if I say… I don't say, but the śāstra says there are 900,000 forms of aquatics. So you cannot say no because you have no experience. You have no experience. But from the śāstra, Vedic literature, we get this information, Padma Purāṇa. We are not speaking unauthorizedly. The śāstras are accepted by the ācāryas, the great teachers. And we get knowledge from the śāstra. I may be imperfect, but I get knowledge from the perfect source. That is perfect knowledge.

Just like a child may ask his father that "What is this?" because he is astonished that the sound is very loud. So the child may not know, so inquires from the father, "Father, what is this? So father says, "My dear child, this is microphone. And when you speak through this machine, your sound becomes louder." So the child takes the knowledge from the father, and if he repeats or he understands firmly, "My father has said. It is perfectly right," then his knowledge is perfect. The child may be imperfect.

So our Vedic process is like that. We do not make any research. It is not possible to come to the right knowledge by so-called research, because our senses are imperfect. Just like we see through the telescope and we come under certain conclusion, but the fact is that I am the same person seeing through the telescope, and telescope is also manufactured by me or by you. So machine is imperfect and my seeing power is also imperfect. Then how you can have perfect knowledge? The machine is created by a person who has got imperfect knowledge, and the seer is also a person; he is also imperfect. The imperfect person is seeing through the imperfect machine. Then how we can conclude perfect knowledge? This is not possible.

Therefore the method is, according to the Vedic knowledge, that if you want perfect knowledge, then you should approach the perfect person. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the Vedic injunction. If you want perfect knowledge, then you must approach a perfect person, guru.

Now, at the present moment, there are so many gurus. How we will understand who is perfect? That is also another problem. So that perfection is… That I have already explained, that the child who has heard from his father that "This is microphone" and if he speaks that "This is microphone," then his knowledge is perfect. The child is not perfect, but because he has heard from the perfect authority, what he is speaking, although he is child, that is perfect. Similarly, this guru means who has heard from the perfect person. Therefore his knowledge is perfect, because he has heard. This is called paramparā system or disciplic succession.

In this Bhagavad-gītā you will find in the fourth chapter Kṛṣṇa says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Paramparā. Kṛṣṇa is the original person, perfect, and He says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
[Bg. 4.2]

Kṛṣṇa is explaining to Arjuna. You will find these statements in the fourth chapter of Bhagavad-gītā. Kṛṣṇa said that "This perfect knowledge of yoga system as I am explaining in this…"

Now it is known, Bhagavad-gītā. Bhagavad-gītā means the, generally in this Western world they say, "Song of God." So Bhagavad-gītā is spoken by the Supreme Personality of Godhead. So He said that "This is not a new literature. Millions of years ago I spoke about this yoga system, imaṁ vivasvate yogaṁ proktavān… [Bg. 4.1]. Proktavān means, "I said." Whom? Vivasvān. Vivasvān is the name of the sungod or the president of the sun planet.

Just like here in this planet we have got presidents in each country. So now there are so many presidents. Formerly even on this planet there was one president. They are trying to be united. The United Nation organization, they want to unite. For the last twenty years the United Nations are trying to unite, but the result is we are disunited. Instead of making one flag, the flags are increasing every year. "This is Pakistan, this is Hindustan, this is this, this is that, this is…" They are not united. How they can be united? They cannot be united because prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], everyone is under the control of the material nature, full control. So, so long we are in the material world, controlled by the external material energy, there is no possibility of unity. That is not possible.

Because prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. In prakṛti, material nature, there are three different qualities: goodness, passion and ignorance. So all the varieties of life, they are under the control of the material nature and therefore you see varieties of life, varieties. There are three qualities. You multiply three into three. It becomes nine. And if you multiply nine into nine, you become, you see eighty-one. So therefore all these varieties of life, they are being controlled because… Not controlled. He accepts to be controlled. Prakṛti does not want. Nature does not want to control you.

Just like police force. Police force is not meant for controlling you. But when you accept to be controlled by police, when you become a criminal, then police force controls you, not that police force is made by the government unnecessarily to control you. No. He's to help you. Government has arranged policeman in every crossing. They are wandering in the street. They are meant for helping you. They are not meant for controlling you. But when you agree to be controlled by the police, then it will control you.

Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Then you become under the police control, if you become criminal. And what is that criminality? The criminality is that kṛṣṇa-bahirmukha hañā bhoga vāñchā. Kṛṣṇa is the original enjoyer, God.

When I speak Kṛṣṇa, it means God. God has got many names according to different religious system. But the real name is Kristo [pronounced "Kreesto"]. And you will be glad to understand that this Kristo, it is a Greek word, and it is a perverted pronunciation of Kṛṣṇa, this Greek word. The meaning of Kristo in Sanskrit dictionary and the Greek dictionary always the same, about this word. And from this Kristo the word has got Christo or Christ. So even in Christian world the God's name is there. Jesus the Christ or Jesus the son of Kristo, or Kṛṣṇa.

So Lord Jesus Christ said, "My Lord, hallowed be Thy name." He wants to glorify the name of the Lord. And some people says that there is no name of God. How? If Lord Jesus Christ says "Hallowed by Thy name," there must be name. The name is there, but he did not pronounce it because the people at that time will not be able to understand or maybe some reason, but he says there is name. So we are making this propaganda, Kṛṣṇa consciousness movement, the "Hallowed by Thy name. My Lord Kṛṣṇa, the Personality of Godhead, let Your holy name be glorified." This is our movement. It is not a sectarian…

It is very scientific movement, scientific movement because at the present moment we are all godless, forgotten what is God and what to speak of His name. They do not believe in God and what to speak of His name, fame, His place, His activities, His form, His qualities. How we can know? There is no educational system about the science of God. This movement, Kṛṣṇa consciousness movement, is teaching the science of God. And if you accept the name of the God, name of God, Kṛṣṇa-this is also affirmed in other system also-then you will be able to associate with God immediately. Because God is Absolute. Absolute means there is no difference.

Just like in the relative world… This is relative world. Material world means the relative world. Relative world means the son. As soon as I say "the son," there must be a father. As soon as I say, "friend," there must be another man, friend. As soon as I say, "water," there must be something as water. But in the Absolute world, the name water and the water is the same. This is called Absolute, no different separation. So in the kingdom of God, the God is God and His son is also God. There the everything-there is no difference between the name and the substance. Here in this material world the name and the substance different.

Just like if I am thirsty, I want water, so the water must come to me. If I simply chant, "Water, water, water," that will not be effective, because it is relative world. But in the transcendental world, Kṛṣṇa is the name of God and it is God also. So by chanting Hare Kṛṣṇa, you are directly in contact with God. This is the meaning of Hare Kṛṣṇa, directly in contact.

Now, if we imitate that "These boys and girls are chanting Hare Kṛṣṇa. It is a name only. So let me chant… Instead of Kṛṣṇa, let me chant John," but that chanting will not help you because you cannot chant more than three, four times or ten times, that's all. But this is the proof. And this Hare Kṛṣṇa, this chanting, if you ask these boys and girls, they can chant continually for twenty-four hours in ecstasy, continually, without any stoppage. That is spiritual name. You cannot take any other name and chant and enjoy like that. So it is practical experience. I am touring all over the world, three times in a year, and because this chanting is Absolute, everyone is joining, Europe, America, Africa, Canada, Japan, China, everywhere. Nobody says that "This is a word from India. Why shall I chant the Indian name?" No. It is God's name. God is neither Indian nor American nor otherwise, neither Christian nor Hindu nor Muslim. God is God.

So we are at the present moment rotting in this material world. Puruṣaḥ prakṛti-sthaḥ. That is also mentioned in the thirteenth chapter. It is said that puruṣaḥ prakṛti-sthaḥ. Where is that verse? (aside:) I told you to…

Puruṣaḥ prakṛti-sthaḥ? Puruṣaḥ prakṛti-stho hi. Yes.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu
[Bg. 13.22]

Puruṣa. Puruṣa means the enjoyer. Everyone of us sitting in this hall, we have got different mentality to enjoy differently, different dress, different mentality, different opinion, because everyone of us we are individual. So this individuality is both in spiritual world and the material world. But in the material world our individuality is different on account of associating or infecting different qualities of the material nature. Just like there are different types of patients in the hospital. Why? Because each and every one of them is infected by different types of germs of disease.

Here it is explained, puruṣa, the living entity, prakṛti-stha, being in this material world. Prakṛti means this material world. We do not belong to this material world. Just like a person in the prison house, he is a citizen, but when he goes into the prisonhouse, he has got different sense, different, I mean, punishment, different dress. They are also dressed differently. So similarly, we are all criminals. Criminals. What is that criminality? Because we have forgotten God. This is criminality.

Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
(Prema-vivarta).

You will find in this practical experience. Suppose a boy is very rich man's son. But still, he thinks "Why shall I live under the rules and regulations of my father? Let me go out. I shall enjoy life freely." Freely, what freedom? You are already rich man's son. You can enjoy the property of your very, very rich powerful father, and what independence you will enjoy? This is criminality. This is criminality. We are sons of God, part and parcels of God, and God means almighty. So we have got almighty father, and leaving His place, I have come to this material world to enjoy independently. That is criminality. And we are suffering. That is explained here: prakṛti-stha, "being placed in this material world," puruṣa, bhuṅkte prakṛti-jān guṇān, "he is enjoying, but enjoying the quality of the modes of material nature."

Just like a tiger. He is also enjoying. He is thinking, "I am very strong. I have got so power, so much jaws and nails. I can jump over any animal and immediately kill him." He is pleased in that position, but, you know, the tiger or the lion, they are so unfortunate that they do not get daily food, in spite of becoming so strong. Because prakṛti-jān guṇān, he is under the influence of the material nature. He… The tiger may be very powerful, but he remains always hungry. Very powerful. Because the other animals, they know that in that corner of the forest there is tiger, nobody goes there. Where he can get food? Hardly chance, by chance he gets one animal and jumps over it. This is called prakṛti-jān guṇān. He thought, ”By becoming tiger I shall be very much proud of enjoying,” but prakṛti says, ”No, sir, you cannot get even daily food. That is not possible.” Therefore prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarva… [Bg. 3.27].

Here the so-called tiger, so-called big men… Just like in America the president is a big man. But now he is put into such a condition that he is full of anxiety. At any moment he may be kicked out. This is the position. You cannot be happy either as President Nixon or tiger or cats and dogs or human being or Lord Brahmā. That is not possible. That is not possible. You must be full of anxieties because this is unnatural life.

To understand that ”I am this body,” this is foolishness. I am not this body. I am the soul within this body. That is explained in the Bhagavad-gītā in the second chapter: dehino 'smin yathā dehe [Bg. 2.13]. Dehī, the proprietor of the body. Just like you are the proprietor of your shirt and coat. You are not shirt and coat. You are the proprietor of the shirt and coat. You are dressed with shirt and coat in different colors and different shape.

Similarly, the living entity-it does not matter whether he is a man or animal-he is part and parcel of God, but he desired certain dress or certain body, so prakṛti, nature, has given him. So this is going on. Puruṣaḥ prakṛti-stho hi [Bg. 13.22]. Puruṣa means… He is not enjoyer, but he is thinking enjoyer. He is not enjoyer. At any moment his so-called enjoyment will be finished.

Just like in the Western world they are thinking that ”We are enjoying life.” Of course, enjoying life in his consideration. But how long, sir, you will enjoy this life? You have got very nice car or very nice building and you are enjoying as Australian, as American. That's all right. But how long you shall remain American and Australian? That question does not come to the dull brain because he does not know that he is eternal. And this is temporary dress. I… Somehow or other, I wanted this, and prakṛti, nature, has given me. But nature has not given me the right to remain as American, Australian, Indian, no. That is not possible. You wanted; you enjoyed this life for a certain time, and then again you create your desire.” Now I am very powerful, very happy. Let me love dog instead of God”-that means you are preparing your next life as dog because it is stated in the Bhagavad-gītā that at the time of death the mentality which you have created throughout the whole life, that will carry you to other body process. It is very scientific. Anta-kāle tu māṁ smaran.

So if you train up… You have got this facility of life, comfortable life. Do not misuse it for becoming next life a dog. Utilize it to become next life God. That is success. You have got advanced intelligence, but this intelligence is given to you for understanding God and your position that by forgetting God you are in this material world, and in this material world you are changing one body to another. Sometimes American body, sometimes demigod's body, sometimes celestial body, sometimes dog's body, cat's body, tiger's body. This science is unknown. But this is the science. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra [Bg. 3.27]. We have got this body, that body, this body, under the direction of the prakṛti, material nature. So therefore intelligence is that ”If I am eternal…” Na hanyate hanyamāne śarīre [Bg. 2.20]. You are not dying. Hanyamāne śarīre.

That you can experience practically, daily. How is that? When you sleep at night, then you dream, means subtle body. So these activities of this gross body stop. You again work in the subtle body. You dream that you have gone to somewhere or in the forest or somewhere, somewhere, somewhere. But you forget that ”My real body is lying in this bed.” You do not remember. This is practical. So I change this, myself. I am soul. I change from this gross body lying on bed in a very nice apartment, skyscraper building, but I have gone to the forest, and I am affronting a big tiger and I'm crying. In this bed I am crying. The friends say, ”Why you are crying?” ”Tiger, tiger, tiger.” Where is tiger? This is called subtle body. So you are changing daily at night from this gross body to the subtle body. And again the dream is over, from the subtle body, again to the gross body. Every one of us has got this experience.

Therefore I am the enjoyer, puruṣa. I am changing simply body, this way or that way. This is my position. So one who is intelligent, that ”I change body and different bodies. I am eternal, so what is my eternal business?” This is athāto brahma jijñāsā. This is called inquiry of the spiritual life. This is very simple thing, that ”I am simply changing body. Then what is my real position?” This is intelligent. When a man comes to this position or this platform, to inquire, ”Actually what I am?” that is beginning of human life. Otherwise, it is animal life. The animal also thinks, ”I am dog,” ”I am tiger,” ”I am that.” You are none of these, sir. These are all designations, for the temporary, for a certain period, ten years, five years, fifty years, utmost hundred years, then finished. But you are eternal.

So here it is said, puruṣa. ”I am puruṣa. I am enjoying.” So puruṣa prakṛti-sthaḥ. So long he is in this material body, he bhuṅkte. Bhuṅkte means enjoys. Not enjoyment. We think we are enjoying, but we are suffering actually. And because we cannot understand what is suffering… Suffering there is. Sometimes we come to understand. But we are accepting this suffering as enjoying. A man is working very hard, very hard, whole day. He is… This is not enjoyment. You have got a car, but you are running at 70 miles speed, going to your business, and there you are earning hundred and thousands of dollars. So you are thinking that you are enjoying. But this labor is suffering-you forget. And in order to forget this suffering, then I take to wine, take to this, take to that, to forget the suffering.

So actually we are suffering, but we are accepting it as enjoying. This is called illusion. So whatever we are doing in certain type of body in this material world, that is suffering. That is not enjoying. Because why you are placed? Because I wanted to enjoy life like that. So puruṣa prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. And this profit is nothing but acceptance of the quality of material nature. And that is very practical. We can understand. Just like we are getting… I get, say, fifty-thousand dollars in a check. So I think that ”I have got fifty thousand dollars.” But what is this fifty thousand dollars? It is a piece of paper. You see? This is called illusion. In this way you study your life, you will see. If you are sober, if you are actually thoughtful, you will find that ”This is not my life. This is not my life. But I am falsely thinking that I am enjoying life.” Therefore frustration. Next stage is frustration. Everyone, we are frustrated because we are in this material world.

That, Prahlāda Mahārāja said, a great devotee, that… His father asked him, ”My dear boy, what best thing you have learned?” He said, ”My dear father…” He did not say, ”father.” His father was first-class materialist. So he addressed him, ”the best of the demons,” because anyone who is very much sensuous, very much attached to sense gratification, they are called demon. And those persons who do not indulge in sense gratification but utilize this body or this life for God realization, Kṛṣṇa realization, they are called gods.

There are two classes of men, demon and god. Those who are engaged in God consciousness they are not God but godly. And those who are not… Because this human life is meant for this purpose. Forgetting our father, forgetting our God, we are criminal within this material world. Therefore our only business is how to get out of this prison house and go back to home, back to Godhead.

So this Kṛṣṇa consciousness movement is trying to liberate these foolish persons who are entangled in this material world and changing one body after another, sometimes very happy and sometimes very distressed. This is going on.

Therefore Prahlāda Mahārāja said, tat sādhu manye 'sura-varya dehinām: "My dear father, or the best of the demons, you are asking me, so I say, I have learned this. What is that? That these people who are always full of anxiety," asad-grahāt, "because they have accepted this material world," tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5], "these persons, either in human being or animal or bird and beasts-full of anxieties."

If you bring one bird… He is free. You give some grains, he will come to eat, but he will look like this: "Nobody is coming to kill me. Nobody comes to kill me." Similarly, our position is… Even President Nixon, he is also full of anxieties: "When I shall be dethroned? When I shall be dethroned? Let me take protection. Let me take…" Anyone, beginning from Lord Brahmā down to the small ant… You… There is ant is going. You stop it by your finger. He will struggle: "Why you are stopping? Why you are stopping, stopping?" This is the way. You will see the ants. When there is water, they carry their eggs on the head and they go on the wall, up. They have also got the same feeling, affection, and anxiety, everything. And the human being or the best human being is Lord Brahmā in the topmost planet, whose life is millions and millions of years, he is also full of anxiety.

So Prahlāda Mahārāja said rightly that "My dear best of the demons, so far I have learned that these living entities in different grades of life," sadā samudvigna-dhiyām, "always full of anxiety." Why? Asad-grahāt: "Because he has accepted this material body, therefore he must be full of anxiety." Then what is the remedy? Now, hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta: [SB 7.5.5] "He should give up this material encagement, material home and material thing. He should approach the Supreme Personality of Godhead in Vṛndāvana or forest and surrender unto Him." That is the only way.

So if you want to be free of anxieties… Nobody can say that "I am already free of anxiety" unless he is a madman. A madman will say, "I have no anxiety." But no sane man will say that "I am free of anxiety." This is material life. So if you want to become free of anxieties, then you come to the spiritual life. That is the only remedy. Harim āśrayeta. Accept the lotus feet of God. That is the mission of God. God comes Himself. God sends His son or devotee or servant. The same thing. That religion may be different. That is not very important.

Anyone who has preached… The religious leaders all over the world… Take Lord Jesus Christ or Kṛṣṇa or Mohammed or Lord Buddha. Nobody has said that "You will be happy in this material world." Nobody has said. "You continue this manufacturing of factories, and you will be happy." Has anybody said? No. "Back to home, back to Godhead. Then you will be happy." This is Kṛṣṇa consciousness movement, back to home, back to Godhead.

We have go speak many things. We have got books. So try to understand and prepare yourself next life to go back to home, back to Godhead. This is the business of human life. All other business are simply useless waste of time. Thank you very much. [break]

…but the spirit is there. Just like if anyone, relative, dies, father dies-take for instance-he is crying, "My father is gone. My father is gone." "But where your father has gone? Your father is here, sleeping." "No no, he is gone." "But did you see how he has gone? Have you got the eyes? How he has gone? But you did not see. You always saw this material body, flesh." So as the spirit soul is not flesh, but you can understand that spirit soul has gone.

So in our present experience we see this flesh or mental concoction. But spiritual understanding is different. That you have to do when you are spiritualized. Therefore it is said, ataḥ śri-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya means senses. You cannot understand God by your present senses, or godly, kingdom of God. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: "But if you engage your service beginning with the tongue, then God reveals." "God reveals" means He reveals His kingdom, He Himself. That…

These boys are after God. It is not that I have shown him God, but they are realizing, understanding. Otherwise they are not so fool, they'll waste time. They are understanding. But it is not a subject matter to be seen like this. Neither you have got the eyes to see, neither God or His kingdom is visible in that way. It is to be realized, revelation. That is called revelation. But if you engage yourself in the service of the Lord, everything will be revealed to you. This is the process. [break]

Madhudviṣa: When you become Kṛṣṇa conscious, can you remember your past or see into the future?

Prabhupāda: No, we understand past, future, everything present. That is spiritual consciousness. Yes. Just like Kṛṣṇa says, "I know past, present and future," similarly, when you also become pure, purified in Kṛṣṇa consciousness, you'll also know past, present and future.

Guest (1): [inaudible]

Madhudviṣa: The gentleman is asking about the authenticity of Moses.

Prabhupāda: Moses. They are representative of God. That's nice.

Guest (2): How strong is the power of Kṛṣṇa?

Madhudviṣa: How strong is the power of Kṛṣṇa?

Prabhupāda: (laughter) No, that can be explained. Just like there is Atlantic Ocean and Pacific Ocean and you are a drop of it, that's all. The quality is the same, a drop of Atlantic or Pacific Ocean and the ocean. If you taste the drop, a small drop it is salty-you can understand that the ocean is also salty. But the containing, the contents of salt, that is very small, and the contents of salt in the ocean, that is very big. That you cannot imagine. It is like that. God is like you and me, a person. But He is Pacific Ocean; we are drop. That's all.

Yes? What is your question? This gentleman, here.

Guest (3): [inaudible]

Madhudviṣa: He wants to know what the doctrine of Kṛṣṇa consciousness is.

Prabhupāda: Kṛṣṇa consciousness means that you are part and parcel of Kṛṣṇa, or God, you being separated, I have already explained, you are suffering in this material world. So you back to your father, go back to your father and be happy. That's all.

Guest (4): [inaudible] [break]

Prabhupāda: …if you love God. And because we are missing God, we are loving this thing, that thing, that thing, that thing, that thing, and frustration. That very love which is reserved for God, we are applying it in this material world: "I love my country. I love my society. I love my family. I love my dog. I love my… I love." But I am missing whom to love. That is the point. I am placing my love in so many things, and I am becoming frustrated. So when we understand the love is meant for God, that is our perfection of life. And if you love God, then you love everyone. That is perfect love. Without loving God…

Just like you are the son of your father. So when you love your father, naturally you love your brothers also because you know, "My father will be pleased." So this is love. That universal love can be possible when you actually love God. Samaḥ sarveṣu bhūteṣu. In material platform that is not possible. But a devotee, a pure lover of God, he loves everyone. Just like we are. Because we have tried to love God, therefore we are wandering, touring all over the world, and the same message, "Please try to love God." We have no other message because we have understood to some extent that without love of God, they are suffering. So they will be happy when they begin to love God. This is our mission.

Devotee (1): In the Śrīmad-Bhāgavatam, it says that Kṛṣṇa did not want us to come to this material world. If Kṛṣṇa did not want us to come, why are we here?

Prabhupāda: Yes. You forced Kṛṣṇa to allow you to come. Just like sometimes a child forces his father. Father says, "My dear son, do not do this. Do not go there." But he insists, "Oh, I must go. I must go." "All right, you go at your risk. That's all. And you suffer. What can be done?" Because you are son of God-God has got independence, full independence, almighty-therefore you have acquired the quality of your father. You have got little independence. So God does not interfere with your little independence. If you persist that "I must go and enjoy independently," so God says, "All right, you can go." This is the position. You have to take sanction. That is a fact. But when you persist, God sanctions. And you come and enjoy. Beginning from Lord Brahmā down to the worms in the stool, gradually, according to your work, according to your desire, you manufacture your different types of body and enjoy and suffer. That's all. That is explained. Prakṛti-stho hi bhuṅkte prakṛti-jān guṇān. And as soon as you, entangled in different types of punishment, not enjoyment but punishment.

So in this way, being punished in different types of life, when we come to the sense… That sense can come in human form of life. When we understand that "I have traveled through, in, transmigrated from many species of life, but every life I can see, not that I have forgotten. Even if I have forgotten, I can see the suffering of the cats, dogs, tiger, man, bulldog and everyone. So I had all these lives in the past. Evolutionary process, I have come to this human. So I suffered all these things. So when the question comes, "Why shall I suffer?" then the inquiry-this is called, Vedānta-sūtra, athāto brahma jijñāsā-the inquiry of God begins. That is human life. Yes.

Guest (5): Prabhupāda, Lord Kṛṣṇa says in the Bhagavad-gītā that when there is decline of true religion…

Prabhupāda: Yes.

Guest (5): …and when evil increases in the world, that He manifests Himself in a body, a human body, and comes to earth to rescue the human beings from their illusion.

Prabhupāda: Yes.

Guest (5): Now these conditions exist today. Is He here in the human form or is He still to come?

Prabhupāda: Yes, God has already come.

Guest (5): In what form?

Prabhupāda: In the form of name, Hare Kṛṣṇa.

Guest (5): No, He said He manifests in a human form.

Prabhupāda: God has human form, and God is everything. So if He comes in the form of sound, where is your objection? But God is everything. He can come as a human being, or He can come in the form of sound also. Because what is this human being? You are seeing a human being, this flesh. That is combination of matter, combination of matter, earth, water, fire, air, ether. This is combination. What you are seeing? Your eyes are also the combination. But the sound is ether. So if you accept earth as the form, where is your objection to accept ether? Because they are all material.

Guest (5): There are two objections. One is that He said, "I manifest in a human body," in a human body such as we have here, and also…

Prabhupāda: So that requires little intelligence, that anyone who is preaching the holy name of God, he is also God. Anyone who preaches the glories of God, he is also God.

Guest (5): Are you God?

Prabhupāda: I am servant of God.

Guest (5): But you're preaching the holy name of God?

Prabhupāda: Yes, that is my business.

Guest (5): But then, by your own words, you are God.

Prabhupāda: But that does not mean I am God, but I am equal to God. Or at least you should see like that. That is explained. A guru… That is explained.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

Guru's position is like this. What is that? Sākṣād-dhari. He is God. Sākṣād-dhari. How he is Hari, God? No, samasta-śāstraiḥ: "In all revealed scriptures it is explained that 'Guru, the servant of God, the son of God, the preacher, he is God.' " Sākṣād-dharitvena samasta-śāstrair uktaḥ: ** "It is said." Tathā bhāvyata eva sadbhiḥ: "Those who are intelligent, they accept like that." Then next line says, kintu. Why he is God? Kintu prabhor yaḥ priya eva tasya: "He is God because He is very, very dear to God." So as I said, in the absolute word, God and a person very dear to God, he is also God. But he does not think that he is God. He knows that he is servant of God. It requires little intelligence, spiritual intelligence, the Absolute, how the servant of God and God is the same. [break] Yes.

Guest (6): Do you believe in the Holy Bible?

Prabhupāda: Why not? (laughter) It is holy, God's message. Why shall I not believe?

Devotee: (inaudible)

Madhudviṣa: He wants to know how in the beginning, when we are starting to engage in Kṛṣṇa consciousness, devotional service to God, can you develop enthusiasm and sincerity.

Prabhupāda: Yes. The thing is if you want to become a drunkard, you mix with the people who drinks. Then you drink little, little, little. Then you become a big drunkard. Similarly, if you have got little sense that "I shall understand what is God," this very much qualification, if anyone only wants sincerely that "I will understand what is God," then your drinking business begins immediately. [break]

Then if you continue, then as the drunkard becomes big drunkard, you become a big devotee. The beginning is that you must be little anxious that how I can understand God. This is the qualification, that's all. And if you are serious, then God is within you, He will give you intelligence. That is stated in the Bhagavad-gītā. Teṣāṁ nityābhiyuktānāṁ bhajatāṁ prīti-pūrvakaṁ buddhi-yogaṁ dadāmi tam. When God sees that you are sincere, He is within you, He will dictate you do like this, you do like this, and you will make advance.

Devotee: He is commenting about the (indistinct) (laughter)

Prabhupāda: The animal did not understand anything. (laughter and applause) Because he is animal he is thinking like that. Everyone thinks others like him. That is the nature. Ātmavat manyate jagat.

There is a story. You will hear it. That one gentleman, he was hard of hearing, hard of hearing. So he is calling his wife Mrs. Such-and-such, Mrs. Such. She is replying, "Yes, I am coming." But he is hard of hearing. He is thinking that my wife is hard of hearing. She is replying, "Yes, I am coming." But this rascal is hard of hearing, so he is thinking my wife, that is my wife's fault, she is hard of hearing. He cannot hear and he is thinking that my wife is hard of hearing. This is the example. A man thinks others like himself.

Guest (7): Is Kṛṣṇa a person God?

Prabhupāda: Yes, God is person, like you and me. You can go and talk with Him, he qualified for that pur… Nitya nitya… This is Vedic injunction. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). God is eternal among all other eternals. We are all eternal, and God is the chief eternal. Nityo nityānāṁ cetanaś cetanānām. We are also cognizant and God is also cognizant. The difference is that I am cognizant with a limited space and God is cognizant throughout the whole universe. But He is also cognizant. He is also person. I am also person. What is the difference? Eko bahūnāṁ yo vidadhāti kāmān. That one maintains all these innumerable living entities. Therefore in the Bible you go and ask God give us our daily bread, He is maintaining. That is the difference between God and ourself. We are maintained and God is the maintainer. We are predominated and God is the predominator. That is the difference. Otherwise He is a person, we are also persons. He is eternal, we are eternal. He is cognizant, we are cognizant.

And all the desires and propensities what God has got, we have also got. God has got this propensity to love Rādhārāṇī. We have got also the same propensity to love another young girl or young boy. So originally it is there. Therefore in the Vedānta-sūtra it is said janmādy asya yataḥ [SB 1.1.1]. God means from whom everything has come. So if there is a question of love, the (indistinct) a man loving a woman and woman loving a man, that is in God. It must be there. Otherwise wherefrom it has come?

But that is pure and here it is impure on account of this material contamination. The thing is there but it is contaminated. Therefore you feel frustration. So intelligence is the why shall I remain in this contaminated position? I shall go to the pure platform. That is Kṛṣṇa consciousness.

Guest (8): Why didn't anyone see Kṛṣṇa's universal form before Arjuna? Kṛṣṇa said no one has seen before Arjuna. Why is that?

Prabhupāda: You become like Arjuna, you will see. First of all you become like Arjuna, friend of Kṛṣṇa. Then you will see. Do you think you are as good as Arjuna? Kṛṣṇa says, Arjuna addressing, that I am instructing to you my dear Arjuna, because you are my dear friend. And you are very great devotee. Bhakto 'si priyo 'si me rahasyam etad uttamam [Bg. 4.3]. I am speaking to you this Bhagavad-gītā because you are qualified. What is that qualification? Because you are My devotee and very intimate friend. So you become also intimate friend and devotee, you will understand everything. That is our request. If Arjuna becomes a friend and devotee you can also become. Why you are losing this opportunity? That is our propaganda. You also become a friend, a devotee, and be happy and see Kṛṣṇa as He is simply symbolic representation. He says everyone. Let us take this opportunity and become like Arjuna. That is perfection of life.

I think now we should chant Hare Kṛṣṇa. Please join us. (end)

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Bhagavad-gītā 3.27

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Madras, January 1, 1976

Prabhupāda: …karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. We are preaching Kṛṣṇa consciousness all over the world, and we are getting good response because we are preaching Bhagavad-gītā as it is. This book is… Here it is written, Bhagavad-gītā As It Is. We do not make any false interpretation so that the reader also spoil and the listener is also spoiled.

So, so many people, sometimes they come forward to give me some credit that I have done very wonderful thing. So I reply that "I do not know how to do something wonderful. I cannot manufacture gold, I cannot show any jugglery, but if there is any credit, then the only credit is I don't adulterate. That's all. The pure milk, I don't show my expert service by adding water in it. That I do not do. So we present Bhagavad-gītā as it is. In the Bhagavad-gītā, Kṛṣṇa is the Supreme Lord. In the, all the Vedic literature, Kṛṣṇa is accepted as the Supreme Lord, person, the Supreme Personality of Godhead.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

In the Vedānta-sūtra it is inquired, athāto brahma jijñāsā. What is Brahman? This human life is meant for understanding Brahman. Ahaṁ brahmāsmi. This is real education. So that Parabrahman… We are Brahman, but Kṛṣṇa is Parabrahman. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme nitya, eternal. Kṛṣṇa is also eternal; we are also eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. So Kṛṣṇa is… [break] …not a dead stone and we are also living being. Nityo nityānāṁ cetanaś cetanānām. And where is the difference between Kṛṣṇa and me? The difference is eko yo bahūnāṁ vidadhāti kāmān. Kṛṣṇa maintains all these plural number. He is singular number. Nityo nityānām. He is singular number. Then this singular number or plural number, what is the difference? Difference is that Kṛṣṇa is the maintainer and we are the maintained. Kṛṣṇa is the predominator; we are predominated. This is difference.

So our preaching, is this Kṛṣṇa consciousness, that people are searching after God, speculating throughout the whole life, but here Kṛṣṇa is canvassing, "Here I am." "No." Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. God is canvassing, "Here I am," and these people are searching after God. Just see. Why? That is explained here, ahaṅkāra-vimūḍhātmā, false egoism. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. He is fully under the control of prakṛti, and still, he is thinking independent. That is vimūḍhātmā, bewildered. So

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

The material world, especially in this age, everyone is thinking, "I am the greatest. Who can become more than me?" Ahaṅkāra-vimūḍhātmā. This material world is like that. Everyone is thinking like that. Asuric pravṛtti. Kaḥ āḍhyo 'sti mama samaḥ: "Who is greater than me?" There is a struggle for this vimūḍhātmā competition.

But at the end he is under the control of nature-everyone knows it-because ultimately the death will come and all ahaṅkāras will be taken away. "I don't care for God. I am independent. I am God"-all these ahaṅkāra, false egotism, on account of bewildered, being bewildered, these things will be finished when Kṛṣṇa will come as death. Everything will be finished. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa has described Himself that "I am death. I am death, and I take away all your possession, that's all, as death." It will be taken away. However intelligent we may be, however proud we may be for our possession, but the death is sure. "As sure as death." And when death comes-the death is also another form of Kṛṣṇa-then He will take everything.

Just like Hiraṇyakaśipu. He was very, very proud of his possession. He was controlling over the three worlds. He was chastising his Vaiṣṇava son, Prahlāda Mahārāja. In this way he was very, very proud. But when Kṛṣṇa came as Nṛsiṁhadeva, everything was finished within a second. So we should not mistake this, I mean to say, fact.

Kṛṣṇa therefore presents that "Your real problem is birth, death, old age, and disease, your real problem. You are making solution of all the problems by scientific advancement, by education, by so on, so on, political maneuver, everything. It is all right, but how you are going to solve this problem-janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]? How you'll solve this problem?" Actually human life is meant for solving this problem, not this temporary problem. Temporary problem will go on. If you don't solve this problem, janma-mṛtyu-jarā-vyādhi, then any form of life, there will be problems. Even if you are elevated to the heavenly planets, there are also problems. Indra is not very happy there, the king of heavenly planet. Although the higher planets, the duration of life, the standard of civilization, standard of comforts many, many thousand times greater than here, but the same problem-janma-mṛtyu-jarā-vyādhi-is there. You cannot avoid it.

But actually our problem is that I… Nobody wants to die, that's a fact, but death is enforced. No young man wants to become old man, but it is enforced. You cannot avoid it. So we should understand-this is sense-that we are not independent. That's a fact. Prakṛteḥ kriyamāṇāni [Bg. 3.27].

And above prakṛti there is Kṛṣṇa.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So therefore Kṛṣṇa is accepted as the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller, one who controls. So everyone has got some capacity to control, every one of us. You are also controlling your family, controlling your business, and I am controlling this institution, and so on, so on. Everyone has got some. In that sense everyone is īśvara. There is no fight on this point. But we are controller of a limited circle, but we are controlled also. That is our position. Not that I am simply controller but I am controlled by higher authority. So therefore I am not supreme controller. I am controller, īśvara, but here is one, īśvara, Kṛṣṇa, īśvaraḥ paramaḥ. He is supreme controller. Why supreme controller? Because he is not controlled by anyone. That is Kṛṣṇa's position.

Kṛṣṇa, when He was present on this planet He practically demonstrated that He controlled everyone but nobody controlled Him. That is īśvara. That is called parameśvara. Īśvara everyone may be. God everyone may be. But Godhead is Kṛṣṇa. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So we should understand it very nicely, and it is not very difficult. The same controller is coming before us as one of us, as human being. But we are not accepting Him. That is the difficulty. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. That is very regretful. Kṛṣṇa says that "I am coming to exhibit who is the supreme controller, and I am playing as human being so that everyone can understand. I am giving instruction in the Bhagavad-gītā. Still, these fools, the rascals, they cannot understand." So God is there. We give the God's name, Kṛṣṇa, God's address also, Vṛndāvana, God's father's name, mothers' name. So why… Where is the difficulty to find out God? But they will not accept. They will not accept. Mūḍha. They have been described as mūḍha.

So this morning these press reporters asking me, "What is the purpose of your movement?" So I said, "To educate the mūḍhas, that's all." This is the sum and substance of this Kṛṣṇa consciousness movement, that we are trying to educate the mūḍhas. And who is mūḍha? That is described by Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Why? Māyayāpahṛta-jñānāḥ. Why māyā has taken away his knowledge? Āsuraṁ bhāvam āśritāḥ. We have got very simple test, just like a chemist in the small test tube can analyze what is the liquid. So we are not very intelligent. We are also one of so many mūḍhas, but we have got the test tube. Kṛṣṇa says… We like to remain mūḍha, and take education from Kṛṣṇa. This is Kṛṣṇa consciousness. We do not pose ourselves as very learned scholar and very erudite scholar-"We know everything." No.

We are… Caitanya Mahāprabhu, He also tried to remain a mūḍha. He, when He talked with Prakāśānanda Sarasvatī… He was Māyāvādī sannyāsī. Caitanya Mahāprabhu was dancing and chanting. So these Māyāvādī sannyāsīs were criticizing Him that "He is a sannyāsī, and He's simply chanting and dancing with some sentimental persons. What is this?" So a meeting was arranged between Prakāśānanda Sarasvatī and Caitanya Mahāprabhu. In that meeting Caitanya Mahāprabhu attended as a humble sannyāsī. So Prakāśānanda Sarasvatī questioned Him, "Sir, You are a sannyāsī. Your duty is to study Vedānta always. So how is that, You are chanting and dancing? You are not reading Vedānta." Caitanya Mahāprabhu said, "Yes, sir, that's a fact. I am doing because My Guru Mahārāja saw Me a mūḍha, rascal." "How is that?" "He said, guru more mūrkha dekhi' karila śāsana [Cc. Ādi 7.71]. My Guru Mahārāja saw Me a fool number one, and he chastised Me." "How he has chastised You?" Now, " 'You have no jurisdiction to studying Vedānta. It is not possible for You. You are a mūḍha. You better chant Hare Kṛṣṇa.' "

So what is His purpose? The purpose is, at the present moment, these mūḍhas, how they will understand Vedānta? Better chant Hare Kṛṣṇa. Then you will get all knowledge.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age people are so fallen that what they will understand Vedānta and who has got the time to read Vedānta? So better take the education of Vedānta directly as Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

So Vedānta knowledge is śabdād anāvṛtti. By chanting the śabda-brahma one can be liberated. So this, this is recommended in the śāstras

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So if one is actually interested how to become liberated from this material bondage, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]-these are the problems-then, according to śāstra, according to mahājana, one must take to this chanting of Hare Kṛṣṇa mahā-mantra. This is our, I mean to say, purpose.

So even Caitanya Mahāprabhu, He was so learned scholar, every one of you know, and He was very popular leader at Navadvīpa. And when He was sixteen years only, He defeated one very great learned scholar, Keśava Kāśmīrī. And he was known as Nimāi Paṇḍita. Actually He was very learned scholar, and His explanation of one verse, ātmārāmāś ca munayo nirgranthā apy urukrame… He described this verse in sixty-four ways. He was such a learned scholar. So He was not a fool, but He represented the fool of this age, that "If you want liberation from material bondage…

Because this human form of life is meant for that purpose. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu… [Bg. 13.9]. This human life is meant for getting out of this encagement of repetition of birth, death, old age and disease. This is human form of life. It is meant for. Unfortunately there is no education that "Why? I do not want death, but why death is compulsory? I do not want old age; why old age is compulsory? I do not want to take birth; why birth is compulsory?" These are the actual questions or problems of life. And our whole Vedic literature is meant for solving this problem. That is whole purpose. Vedic literature, Vedic civilization, is not meant for working day and night like animals only for maintaining the foodstuff and sense gratification. It is not civilization. According to our Vedic civilization, this is not civilization. This is another form of animal life.

Because Ṛṣabhadeva says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. That is the aim. Śuddhyet sattvam. Sattva, our existence, is now polluted, infected. Therefore we have to accept birth, death, old age and disease. The cats and dogs, they cannot get this opportunity how to purify the existence, how to become free from these four principles of material unhappiness. They cannot understand; they cannot study Vedic literatures; they cannot take instruction of Bhagavad-gītā or Śrīmad-Bhāgavatam. So if we do not take advantage of our Vedic knowledge which is found in India, then we are spoiling our life.

Therefore Narottama dāsa Ṭhākura has sung a very nice song, hari hari biphale janama goṅāinu: "My Lord Hari, Kṛṣṇa, I have simply wasted my time." Why? Manuṣya-janama pāiyā, rādhā-kṛṣṇa na bhajiyā, jāniyā śuniyā biṣa khāinu: "I got this human form of life, but I did not take the advantage offered in this life to understand Kṛṣṇa; therefore I have taken poison knowingly. I have taken poison knowingly."

So this Kṛṣṇa consciousness movement is very important. It is not something manufactured, mental concoction. No. It is authorized, authorized movement. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. There is no more superior fact than Kṛṣṇa. That we have to understand. And how He is superior? We are taking nature as very wonderful but behind the nature the manipulator, the controller, is Kṛṣṇa. That you have to understand. That is understanding of Kṛṣṇa.

If… Big, big scientists are finding out the wonderful natural laws, but it is their duty to find out, ”Who has made this law, and how it is being conducted so nicely?” That answer is there-

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

The prakṛti is very powerful. There is no doubt.

In the Brahma-saṁhitā also it is stated that sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Durgā, goddess Durgā, she is the prakṛti power, and she can create, she can maintain, she can annihilate. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti [Bs. 5.44]. But she is acting just like shadow, not independently. Icchānurūpam api yasya ca ceṣṭate sā govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So Govinda is the ultimate background. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Īśvaraḥ paramaḥ… And this is the Brahma-saṁhitā, written by Lord Brahmā. So, and He is personally explaining Himself. What is the difficulty to understand Kṛṣṇa, the Supreme Personality of Godhead?

So we should take opportunity of this human form of life, how to understand. Even one has got this human form of life, it is difficult. Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So there are so many things to be learned about Kṛṣṇa. Kṛṣṇa says that ”I am controlling the material nature.” Now, if you are actually very great scientist you find out how Kṛṣṇa is controlling the material… That is… Idaṁ hi puṁsas tapasaḥ śrutasya vā [SB 1.5.22]. Actually education, tapasya, means that you should understand what is the ultimate truth and how He is acting. Then your education, your scientific knowledge, is perfect.

In the Śrīmad-Bhāgavatam it is said in the Naimiṣāraṇya,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

So whatever you do it doesn’t matter, but try to satisfy the Supreme Lord by your work. That is the perfection of life. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You cannot… This is foolishness-”Oh, there is no God.” How you can say so? You are completely under the control of the laws of nature, and nature is being controlled by God. How you can say that you are independent of God?

Therefore it is not very good business that people are pulling on, pushing on a type of civilization, Godless civilization. They’ll never be happy because we are so controlled that after death we have to accept, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to… You cannot stop death. As you cannot stop…

Just like a boy. If he says, ”No, no, I will not grow.” Father says, ”My dear boy, you are playing all day. Go to school. Learn something. Otherwise in future you will be unhappy. You will not be able to maintain yourself.” So if the boy says, ”No, no, I have no future. I will not become young man. I shall play,” that is not a fact. You have to become a young man and you have to take responsibility. So similarly, Kṛṣṇa said,

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So dehāntara-prāpti is there. That’s a fact. How you can say, ”I’m independent”? This is foolishness. You are not independent. How dehāntara-prāpti? Karmaṇā daiva-netreṇa [SB 3.31.1], according to your karma. In this life we are preparing ourself for the next life. How it is? Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25], bhūtejyā yānti bhū… Mad-yājino ’pi yānti mām. You have to prepare yourself.

So leaving aside the black side, you take the bright side that you are trying to go to the higher planetary system, Svargaloka, Janaloka, Maharloka, Tapoloka. So you have to prepare yourself.

They are going to, trying to go to the moon planet but according to our calculation they have never gone to the moon planet. They have never gone because, we find in the śāstras, the moon planet is situated 1,600,000 miles above the sun. And they calculate that 93,000,000’s of miles the sun is situated. So 93,000,000 plus another 1,600,000 it becomes 95,000,000 miles. How one can go ninety-five millions of miles in four days? So according to our śāstra, we cannot believe this statement.

So apart from this discussion, you can go to the moon planet. That is also one of the heavenly planet. But you have to prepare for that, sir. That is karma-kāṇḍīya. You have to perform such and such yajñas. It is not that by force you can go any other planet. By force you cannot go even any other parts of the world here. If you want to go to America you have to take passport, visa, and so many things. And you’ll be allowed to go to the moon planet without any visa or passport? How it is possible? It is common sense. They are so fools that some rascal will take some machine and go there? That is not possible. So we have to prepare.

So Kṛṣṇa says, yānti deva-vratā devān: [Bg. 9.25] ”If you want to go to the heavenly planets you can go. You prepare yourself.” Pitṝn yānti: ”Pitṛloka you can go.” Mad-yājino ’pi yānti mām: ”But if you prepare yourself for coming to Me, back to home, back…, you can do so.” So if we have to prepare ourself to go to other, higher planetary system…

And here within this material world, within this universe, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the highest planetary system, Brahmaloka. The Brahmaloka means you cannot calculate one day's life. That is stated in the Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga. One yuga means forty-three lakhs of years, and multiplied by one thousand, such year, is only twelve hours of Brahmaloka life. Similarly, twenty-four hours, one month, one year… So it is very, very long duration of life there, where Brahmā lives. But still, you have to die. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. So mad-dhāma gatvā punar janma na vidyate. These are…

Instructions are there, and we are trying to educate people in Kṛṣṇa consciousness. But if we think foolishly that "I am independent," you can do that, but we are not independent. That's a fact. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. We are fully under the control of prakṛti, and we have to change different types of bodies. There are 8,400,000 different types of bodies. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. They are all stated. And this human form of life is ver… Very, very rarely we have obtained. Therefore Prahlāda Mahārāja said that durlabhaṁ mānuṣaṁ janma: "This human form of life is very, very difficult to obtain." Somehow or other, we have now this human form of life. Kṛṣṇa said that utilize it very nicely so that the problems of life… And that knowledge is very easy. Kṛṣṇa says, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply try to understand Kṛṣṇa. That's all. That will solve. And Kṛṣṇa is explaining Himself, what He is. Where is the difficulty? Unless you make some interpretation foolishly, everything is very, very clear. So you can understand Kṛṣṇa. And if you understand Kṛṣṇa, then result is

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Where is the difficulty? There is no difficulty.

Therefore our request is, take to this Kṛṣṇa consciousness. It is… If the foreigners can take to it very seriously, so why not Indians? It is Indians' knowledge. Bhagavad-gītā was spoken in India. Why you are neglecting it? Why you are not taking advantage? Why you are falsely proud that you are independent? These are our questions. You are not independent. You are under the full control of prakṛti. So you have to rectify. Tapo divyaṁ yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1]. That is the…, that we want happiness, but here any happiness… There is no happiness. It is simply distress. But even if we take as happiness, that is temporary. But we want unlimited, unending happiness.

So that you can have if you perform tapasya. Tapasya. Tapasā brahmacaryeṇa śamena damena ca [SB 6.1.13]. That is life. Human life is meant for tapasya, a little tapasya. Little tapasya. Not very difficult. We are asking these boys, European, others, that "You simply give up these four principles of sinful life because if you remain sinful, you cannot understand God. That is not possible." Therefore Kṛṣṇa is saying, na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. One who are engaged in sinful activities, they cannot. That is not possible.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

We have to be free from sinful life.

And now it is practical. Now we are… According to śāstra, we have prescribed, "No illicit sex, no meat-eating, no gambling, no intoxication." Four no's. Then you become free from sinful activities. And then chant Hare Kṛṣṇa. Your life is successful. It is not very difficult, provided you are serious to take it. So that is our request. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Even if you cannot give up the four principles of sinful life immediately, but you take to Kṛṣṇa consciousness. Chant Hare Kṛṣṇa mantra. Then you gradually get strength.

Just like these European, American boys. From their childhood they are trained up for this sinful life but they have given up completely. Young men. Still, they have given up. So the method is very simple. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If we chant Hare Kṛṣṇa mantra, then the mirror of the core of heart will be cleansed. Ceto-darpaṇa-mārjanam. And then bhava-mahā-dāvāgni-nirvāpaṇam.

This repetition of birth, death, old age and disease, this is just like a fire in the forest. Nobody wants it but it is forced up on us. Just like nobody wants to set fire in the forest, but it takes place naturally. Similarly, if you remain in this material world then you have to be, I mean to say, put into these tribulations of materialistic way of life. There is no escape. Saṁsāra-dāvānala **. It is just like dāvānala. So ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. As soon as you understand that "I do not belong to this material world"-brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]-then all problems of life is solved. Ahaṁ brahmāsmi. This is ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. So as soon as one is cleansed of the dirty things in the heart, then he can understand that "I am part and parcel of Kṛṣṇa. My duty is to serve Kṛṣṇa. So let me be engaged in His service and become successful in this human form of life."

Thank you very much. Hare Kṛṣṇa. [break]

It is Kṛṣṇaism. (aside) What is this? Stopped? [break]

Hinduism means a type of faith, or Muslimism is type of faith. But… As it is described in the English dictionary, religion means a kind of faith. But it is not that type of religion. It is a compulsory fact. Just like sugar is, compulsorily must become, sweet. If sugar is not sweet, that is not real sugar. Chili is not hot; that is not real chili. Similarly, we are part and parcel of Kṛṣṇa. Our duty is to become Kṛṣṇa conscious. There is no question of faith. It is not the question of faith. You may have faith in Hinduism; tomorrow you may have faith in Christianism. Or you may have faith in Christianism, tomorrow in Mohammedan. This kind of faith is not Kṛṣṇa consciousness. It is a compulsory. Just like laws of the state. It is not that it is meant for the Hindus, or for the Muslims, for the Christian. It is meant for everyone.

Similarly, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are part and parcel of Kṛṣṇa, so it is compulsory to revive our consciousness that we are part and parcel of Kṛṣṇa. It is not a question of faith. Faith you may accept or do not accept but here it is a question of "must." You must revive your Kṛṣṇa consciousness; otherwise you will suffer.

Indian (1): Any other question, please?

Indian (2): If I understand Bhagavad-gītā and also you (?), Kṛṣṇa has given different type of methods for different type of people of different advantages (?). He's talking about [Sanskrit], all these things. Arjuna questioned Kṛṣṇa. He asked the difference between the two kinds of worship. One is the worshiping the form; other is worshiping the guṇas (?). And actually we find it difficult to understand. What can you enlighten us on this point, that why Kṛṣṇa has given a different type of (?) and these two different type worships? One is the form worship; another is the formless worship, which He explains to Arjuna.

Prabhupāda: The personal form and impersonal form, there are two conception. But Kṛṣṇa explains this that mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. Avyaktam, impersonal. That is another form of Kṛṣṇa. He says, mayā: "By Me." "I am all-pervading." Mayā tatam idaṁ sarvam. That is sarvaṁ khalv idaṁ brahma. Because He is expanded everywhere, that is impersonal. And… But as māyā, He says, "by Me." Then He's person. So the whole creation is Kṛṣṇa's expansion of energy.

Just like the sunshine. Sunshine is also the same quality, heat and light, as the sun globe or the sun god. But the sunshine is impersonal, and the sun globe is localized. And within the sun globe there is sun god. So that is the main source of everything. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Brahmaṇaḥ ahaṁ pratiṣṭhā. The brahmajyoti is also staying in Kṛṣṇa. Kṛṣṇa is the source of brahmajyoti. So impersonal or personal, whatever you take, that is Brahman. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11].

But the beginning, origin, is Kṛṣṇa. That Kṛṣṇa explains, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Either you take impersonal Brahman or localized Paramātmā, whatever you take, that is emanation from Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

So, of course, if you worship impersonal form, brahmajyoti, that is also Kṛṣṇa. But Kṛṣṇa has said, kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. If you want to approach the Absolute Truth through the impersonal form, then it will be little difficult. Perhaps you may not reach the ultimate goal. You may fall down. There are so many instances. We have seen in India so many big, big sannyāsīs. They give up this world-brahma satyaṁ jagan mithyā-but after some days they come down to the jagat and engage themselves in political… [break]

Why? They could not stay in the Brahman stage. That is stated in the Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninaḥ. By concentrating on the impersonal form they think that they have become liberated but actually that is not. Aviśuddha-buddhayaḥ. So impersonal conception is not purified intelligence. Ye 'nye 'ravindākṣa vimukta-māninaḥ. You may think that "I have become liberated," but it is not. Why? Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. After so much trouble and austerity, penances, you may acquire the position in the impersonal Brahman, but there is chance of falling down from there. Patanty adhaḥ.

Why? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they could not find out how to worship Your lotus feet." So unless you come to the personal form of the Absolute Truth, there is difficulty and there is chance of falling down. [break]

He never said, "My avatāra." Māṁ ekaṁ śaraṇam. Otherwise he'll be misguided. Sarva-dharmān parityajya māṁ ekam [Bg. 18.66]. This is the most confidential information. Guhyatamam. Sarva-guhyatamam. So if you want to take the most confidential instruction of Kṛṣṇa, then māṁ ekaṁ śaraṇaṁ vraja. That is wanted.

Indian (3): Can I put a question, sir? I take Christianity as… [break]

Prabhupāda: What is that?

Harikeśa: He says he takes Christianity as Kṛṣṇa consciousness. What do you say?

Prabhupāda: Everything is Kṛṣṇa consciousness. It is question of degrees. Mama vart…, pārtha… What is that verse? Vartante mānuṣyāḥ pārtha sarvaśaḥ. Everyone is searching after Kṛṣṇa, but they are forward to some step. Suppose Kṛṣṇa is there on the top, and it is one hundred steps. So somebody has covered five steps, somebody has covered ten steps, somebody has covered hundred steps, like that. So everyone is searching after Kṛṣṇa, but there is degrees of realization of Kṛṣṇa. So either Christian, Mohammedan, or any, they are searching after Kṛṣṇa. That's all right. But it is a question of degrees, how far they have gone forward. The last stage is sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the final stage.

Indian (4): Swamiji, is the Kṛṣṇa consciousness is a development of this, only of our Caitanya Mahāprabhu.

Prabhupāda: No, it is… Kṛṣṇa consciousness is there in the Bhagavad-gītā. It is not, nobody's property. It is Kṛṣṇa's instruction.

Indian (5): Swamiji, what is the color of Kṛṣṇa? It is blue or black? Not according to śāstra, but your experience.

Prabhupāda: So if you kindly advance in Kṛṣṇa consciousness, then you will understand. (applause and laughter)

Indian (6): What is the main purpose of meditation?

Prabhupāda: What is that? Meditation? [break] Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. This is meditation, that by meditation that they try to find out Kṛṣṇa within your heart because Kṛṣṇa is situated everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So that is dhyāna-find out. In the śāstra we understand, "Kṛṣṇa is within my heart." And if you meditate, try to find out Kṛṣṇa, then, if you are fortunate, you'll be able to see Him. This is meditation.

Indian (7): My question is whether the name Kṛṣṇa existed prior to Dvāpara-yuga.

Prabhupāda: Hm?

Mahāṁśa: Whether the name Kṛṣṇa existed prior to Dvāpara-yuga.

Prabhupāda: Existed prior to?

Mahāṁśa: Dvāpara-yuga.

Prabhupāda: Yes, it is always existing. Those who are expert, they are seeing Him. Kṛṣṇa is… Just like Brahmā, Brahma-saṁhitā. He mentions Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So many, many Dvāpara-yugas before, many millions of Dvāpara-yugas before, he mentioned Kṛṣṇa. Do you understand it? Brahmā said. Brahmā is the first creature in the creation. Many millions of years ago he uttered this word, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

Indian (8): Is Lord Kṛṣṇa in the Bhagavad-gītā different from the one in Bhāgavatam?

Pūrṇimā-candra : Is Lord Kṛṣṇa in Bhagavad-gītā…

Prabhupāda: Kṛṣṇa is one.

Indian (9): May I ask a question, sir. The movement is very popular in the USA and few other countries. To my experience it is not quite popular… This is the country where originated… [break] …not so much in India.

Prabhupāda: It is very popular here also. Otherwise why you have come here? (laughter)

Indian (9): But it is not so popular.

Prabhupāda: So Kṛṣṇa is popular in India very much. Every house, they observe Kṛṣṇa Janmāṣṭamī. Unfortunately (applause) you are forgetting. You are forgetting this. That is the misfortune. (laughter)

Indian (10): Swamiji, to be of service to Godhead is it necessary to renounce the regular life?

Prabhupāda: No. Regular life… Just like Arjuna. Arjuna understood Bhagavad-gītā. So before understanding Bhagavad-gītā, he was a soldier. After hearing Bhagavad-gītā, he remained a soldier. He did not give up the battlefield-"Now, Kṛṣṇa, I have understood. I give up everything. I am now going to be sannyāsī." No. That is not required. You have to understand what Kṛṣṇa wants you to do. That is Kṛṣṇa consciousness. That you can do in any position. It doesn't require. Karma-phala-tyāga. That is advised by Kṛṣṇa. Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]. We have manufactured different types of religious system. And they can be grouped. Some of them are within the group of tyāga, and some of them are within the group of bhoga. Bhoga and tyāga. The karmīs, they are after bhoga, and jñānīs, they are after tyāga. Kṛṣṇa says that "You have to give up both of them, this bhoga and tyāga, both of them. You have simply to surrender unto Me." There is no question of bhoga and tyāga.

Indian (11): (indistinct) But how do we just meditate and get in touch with that Brahman? [break]

Prabhupāda: …does not say that you go everywhere…

Indian (12): But simply they say that you just have to meditate, transcendental meditation…

Prabhupāda: No, what they say, I do not know. I know what Kṛṣṇa says. That's all. (laughter)

Indian (12): I wanted to know…

Prabhupāda: We are not concerned with others. We are pushing on… Kṛṣṇa consciousness means our mission is to present before you what Kṛṣṇa says. That's all. We are not concerned what other says. We are not con…

Indian (13): Lord Kṛṣṇa (indinstinct) by meditation?

Prabhupāda: Yes, there is in the sixth chapter. Mat-para. And he has explained,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That is first-class yogi who is always thinking, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare." He is first-class yogi.

All right. We have taken. Now no more. Chant Hare Kṛṣṇa. You join with us. (end)

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Bhagavad-gītā 3.31-43

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Los Angeles, January 1, 1969

Tamāla Kṛṣṇa: We're reading from Bhagavad-gītā As It Is, in the chapter entitled Karma-Yoga, page 104, verse thirty-one. "One who executes his duty according to My injunction and who follows this teaching faithfully becomes free from the bondage of fruitive actions [Bg. 3.31]. Purport: This injunction of the Supreme Personality of Godhead Kṛṣṇa is the essence of all Vedic wisdom."

Prabhupāda: Yes. What is Vedic wisdom? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Knowledge. Veda means knowledge. What is perfect knowledge? Perfect knowledge is that "My constitutional position is to serve." Bring any man in this world. Who can say that "I am not servant"? Is there any man or woman within this world, within this universe, who is not a servant? Can anyone of you say that you are not servant? Is there anyone? Everyone is servant. Somebody is servant of the society, somebody is servant of the country, somebody is servant of his wife or family, or some cats and dogs, ultimately. One must be a servant.

So when a man comes to this knowledge, that "I am serving. Why not serve the Supreme?" this is knowledge. This is perfection of knowledge. Nobody can be freed from being a servant. Either you become a servant of God or you become a servant of dog, you must be a servant. So the intelligent person, a wise person, he prefers to servant of God instead of becoming servant of dog.

There is no escape, that one cannot…, one is master. Nobody is master. Everyone is servant. "Therefore one who executes his duties according to My injunction," God's injunctions, "and who follows the teachings faithfully becomes free from bondage." As soon as you become servant to somebody besides God, then you are in bondage. You are in obligation. Obligation there is, but that is not bondage. To become servant of God is not bondage. But servant of dog is a bondage.

So the intelligent person is he who knows that "I am servant, so why not become servant of the greatest?" Just like somebody wants to be worker in government service. Why? Because government is very big establishment, great establishment. He has got many facilities. That is not bondage. Similarly, why not become the servant of the supreme government? That is perfection of knowledge. So long we are not servant of God, that means we are deficient in knowledge. And perfect knowledge is to become servant of God. Because you cannot escape by not being a servant. Everyone has to become a servant, this side or that side. Go on.

Tamāla Kṛṣṇa: "As the Vedas are eternal, so this truth of Kṛṣṇa consciousness is also eternal. One should have firm faith in this injunction without envying the Lord. There are many so-called philosophers who write comment on the Bhagavad-gītā but who have no faith in Kṛṣṇa. They will never be liberated from the bondage of fruitive actions. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord. But because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness.”

Prabhupāda: Yes. In the beginning there may be some failures. That is quite natural. Just a child is trying to stand, he may fall down. But that does not mean he should give up the idea. Go on. A time will come come when he will be perfect. So we should not give up this business, to try to serve the Supreme. May be imperfect in the beginning, but stick to it, and a time will come when you’ll be perfect, Kṛṣṇa conscious.

Tamāla Kṛṣṇa: Thirty-two: ”But those who, out of envy, disregard these teachings and do not practice them regularly are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage [Bg. 3.32].”

Prabhupāda: Yes. If somebody says, ”Oh, why shall I serve God?” all right, then you shall have to serve dog. That’s all. Therefore he is befooled. He does not know that he has to serve somebody. His constitutional position is like that. He cannot escape. So therefore if he denies to serve God, Kṛṣṇa, then he has to serve māyā, illusion, in the hope that ”I have become the master.”

Just like in your country the President Johnson was the master. Actually, he was not the master; he was the servant of the country. Now the country has dismissed him. He is no longer master. So our mastership in this material world is like that. Actually, we are servant, but we are thinking master. In a family, I am servant of my wife, I am servant of my children, I am servant of my servants, but I am thinking I am master. ”I am master of this family. I am master of this country. I am master of this society.” Nobody is master.

The Caitanya-caritāmṛta says, therefore, ”The master is only Kṛṣṇa.” Ekale īśvara kṛṣṇa āra saba bhṛtya: [Cc. Ādi 5.142] ”Only Kṛṣṇa, or God, is master, and everyone is servant.” Yāre yaiche nācāya se taiche kare nṛtya: ”Each servant is dancing according to the order of the Supreme.” That’s all. Nobody is master. So this false conception of becoming master is called māyā, illusion. Nobody is master. Therefore one who disagrees to become servant of God, he is befooled. It is said, ”But those who, out of envy…” He is constitutionally servant, but he is envious: ”Why shall I become God’s servant? I shall become God.” You see? Everyone is claiming, ”Oh, everyone is God. Why? What is the use of becoming servant of God? I am God.” This is enviousness. So if one refuses to serve God and become envious, ”disregard these teachings and do not practice them regularly are to be considered bereft of all knowledge.” Because he is servant, but he is thinking, ”I am master. I am not serving anyone.” This is māyā, bereft of all knowledge. Go on.

Tamāla Kṛṣṇa: Thirty-three: ”Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish [Bg. 3.33]?”

Prabhupāda: So at least he is servant of his nature. There are three kinds of material modes of nature. Somebody is in goodness; somebody is in passion; somebody is in ignorance. So in ignorance, somebody, say, he is intoxicated. He is servant of some intoxication. But he is thinking, after being intoxicated, ”Oh, I am God. I am master.” You see. This is called befooling him. He is befooled. He is servant of intoxication, and he is thinking, ”I am God.” Just see. Is it not a farce? By meditation, he will become God. If you are God, why you are meditating? Therefore they are befooled. The direct process is: take to Kṛṣṇa consciousness-”I am eternal servant of God. Let me take to this business. Finish.” Perfect knowledge. Go on.

Tamāla Kṛṣṇa: Thirty-four: ”Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization [Bg. 3.34].”

Thirty-five: ”It is far better to discharge one’s own prescribed duties, even though they may be faulty, than another’s duties. Destruction in the course of performing one’s own duty is better than engaging in another’s duties, for to follow another’s path is dangerous [Bg. 3.35].”

Thirty-six: ”Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force [Bg. 3.36]?”

Prabhupāda: Here Kṛṣṇa says that ”Destruction in the course of performing one’s own duty is better than engaging in another’s duties, for to follow another’s path is dangerous.” Now, Arjuna was a military man, a kṣatriya. His business was to fight for the good cause. But in the battlefield he thought that ”Why should I engage myself in this killing business? Better retire from it. If I don’t get my kingdom, I shall rather beg.” This begging business is for us.

Just like we are sannyāsī, or a brāhmaṇa. We are allowed to beg. We are not, of course, begging as professional beggar, but we introduce ourself as beggar. The Vedic culture is that a sannyāsī, when he comes to beg in a householder’s house, he receives him very respectfully, and whatever he wants, they want to supply. But they do not want anything, but the introduction is that they take this opportunity of sitting in a householder’s home and talk about Kṛṣṇa consciousness. That is their real business. They are not beggars.

Anyway, this begging business is not for a householder or a military man. Therefore Kṛṣṇa say that ”Don’t try to imitate the business of a sannyāsī or a brāhmaṇa. You are kṣatriya. Your duty is to fight, so you should follow your own prescribed duty. Don’t try to imitate others.” But one can attain perfection by being engaged in his own occupation, provided he does it in Kṛṣṇa consciousness. So Kṛṣṇa is asking him to fight, and he is a professional fighter. So if he fights in accordance with the order of Kṛṣṇa, there is his perfection. This is the purport. Go on.

Tamāla Kṛṣṇa: Purport: ”A living entity, as part and parcel of the Supreme Personality, is originally spiritual and pure, as well as free from all contaminations of matter. Therefore, by nature the living entity is not subjected to the sins of the material world, but factually when the living entity is in contact with the material nature, he acts in many sinful ways without hesitation. As such, Arjuna’s question to Kṛṣṇa is very sanguine as to the perverted nature of the living entity. Although the living entity sometimes does not want to act in sin, he is still forced to act. This force is not, however, impelled by the Supersoul living within the living entity, but must be due to other causes, and that is explained in the next verse by the Lord.”

Thirty-seven: ”The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world [Bg. 3.37].”

Prabhupāda: Yes. Passion, if you increase your passion, then when you cannot fulfill your passion, you’ll be angry, wrath, one after another. So this is due to our being situated in the modes of passion.

As I have told you, there are three kinds of modes of material nature. One is goodness, one is passion, and one is ignorance. So ignorance is the lowest quality, passion is still better than ignorance, and goodness is the highest good quality within this material world. And one has to transcend even goodness. Then he can go to the Kṛṣṇa consciousness platform. So one should not remain on the platform of passion. He should try to rise on the platform of goodness, and from there he should try to be promoted in Kṛṣṇa consciousness. This is one method. But if you take to Kṛṣṇa consciousness directly, then automatically you transcend the platform of ignorance, passion, and goodness. Go on.

Tamāla Kṛṣṇa: Thirty-eight: ”As fire is converted by smoke… As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly the living entity is covered by different degrees of this… [Bg. 3.38]”

Prabhupāda: Lust. Different degrees of lust. Those who are in the modes of goodness, their lust is a different quality. Those who are in passion, their lust is in different quality. Those who are ignorance, their lust is different quality. It is the question…

Just like there are first-class prisoner, second-class prisoner and third-class prisoner. So after all, they are prisoners, maybe first-class, second-class or third-class. That doesn't matter. Similarly, within this material world somebody may be very learned, rich, beautiful, all good qualifications, in the modes of goodness. So they… Or somebody is passion and somebody in lower degree, even animal life. But they are all prisoners within this material world.

One has to transcend this position. One has to transcend even the so-called goodness of the material world. Just like Arjuna was trying to be so-called good man of this material world. He was trying to avoid the injunction of Kṛṣṇa. Kṛṣṇa wanted him that ”You should fight this Kurukṣetra battle,” but he wanted to be good man. So that fighting, when he was convinced of Kṛṣṇa's instruction, this Bhagavad-gītā, that means he transcended even the goodness platform of this material world. So Kṛṣṇa is trying to raise him to the… traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. This whole material atmosphere is surcharged with three modes of material nature. So one has to transcend the modes of material nature. Just like one should not try to become a first-class prisoner. In the prisonhouse, if one is a third-class prisoner and one is first-class prisoner, the third-class prisoner should not aspire that ”Let me remain in this prisonhouse and become a first-class prisoner.” That is not good. One should transcend the prison walls or come out of the prisonhouse. That is his aim. Go on.

Tamāla Kṛṣṇa: Purport: ”There are three degrees of covering of the pure living entity, and thereby the pure consciousness of the living entity, or Kṛṣṇa consciousness, is embarrassed by nonmanifestation. This covering is but lust under different manifestations, like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Kṛṣṇa consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary when there is smoke, there is no overt manifestation of fire in the early stage. This stage can be compared with the beginning of Kṛṣṇa consciousness. The comparison of the dust of the mirror refers to the cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The comparison of the embryo being covered by the womb is an analogy illustrating the most awkward position, for the child in the womb is so helpless that it cannot even move. This stage of living condition can be compared also to the trees. The trees are living entities, but they have been put into that condition of life by such a great exhibition of lust that they are almost devoid of all consciousness.”

Prabhupāda: Yes, these trees… We should know that the trees, they are also living entities, but they have been put in such awkward position that they are standing up in a position for thousands of years. They cannot move even. If somebody is cutting, it cannot protest. They have been put into such conditional life. If somebody is coming to do some harm, they cannot go away. So the most abominable condition of life is the trees. Go on.

Tamāla Kṛṣṇa: ”The covered mirror is compared to the birds and beasts, and smoke-covered fire is compared to the human being.”

Prabhupāda: Yes. The birds and beasts, they can move. They can protect themselves from somebody who is coming to harm, but still, they have no knowledge. The same… A little better than the trees. Go on.

Tamāla Kṛṣṇa: ”In the form of a human being, the living entity can perceive a little Kṛṣṇa consciousness, and if he makes further development the fire of spiritual life can be kindled in the human form. By careful handling of the smoke in the fire, the fire can be made to blaze.”

Prabhupāda: Yes. When the fire is covered by the smoke, if you little fan over it, then immediately there is blazing fire; immediately smoke is gone. Similarly, Kṛṣṇa consciousness, or God consciousness, in every living entity, especially human being, there is, even in the aborigines, those who are called uncivilized. They are also offering some respect to the seas, to the thunderbolt, to a big mountain. Something wonderful, they offer. They bow down. That means there is Kṛṣṇa consciousness, so, just like a fire covered with smoke. Now, if you fan it, if you just try to eradicate the smoke, the fire will come out.

So we should take advantage. We have got now this consciousness, God consciousness. Therefore in every human society there is some sort of religious propaganda: ”Try to understand God.” So we should take advantage of this. But instead of taking advantage of this opportunity, we have declared, ”God is dead. I am God. This God, that God.” You see? So we are not fanning. We are, rather, going more and more away from God. This should not be done. Go on.

Tamāla Kṛṣṇa: ”Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life one can conquer the enemy, lust, by culture of Kṛṣṇa consciousness under able guidance.”

Thirty-nine: ”Thus a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire [Bg. 3.39].”

Forty: ”The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him [Bg. 3.40].”

Prabhupāda: Yes. This is very important. ”The senses, the mind, and the intelligence are the sitting places of this lust.” If somebody is lusty, and if one has to search out where that enemy, lust, is there, so Kṛṣṇa is giving you direct information, ”Here is your enemy.” Where? Senses, mind, intelligence-there is lust. So if you can understand, ”Here is the enemy,” and if you try to drive out the enemy, you take precaution.

What is that precaution? You engage your senses in Kṛṣṇa conscious activities. The lust will have no more place to attack your senses or sit on your senses. You engage your mind in Kṛṣṇa. Immediately the lust from the mind will go away. Similarly, you apply your intelligence, how to work on Kṛṣṇa consciousness. These are the processes.

The Kṛṣṇa consciousness movement is like that. Apply your intelligence, apply your mind, apply your senses only for Kṛṣṇa, and there is no more lust. You are free. There is no sitting place. Just like this glass. There is water. So how you can put in ink? Because there is no sitting place. Similarly, if you place Kṛṣṇa in your mind, so lust will automatically go away. Just like if you place light in this room, the darkness automatically will go away. There is no place for darkness. Kṛṣṇa is light. The sun is light. As soon as there is sun rising, the whole darkness of night automatically disappears. So try to place Kṛṣṇa in your mind, in your sensual activities, in your intelligence. Then there will be no more lust. It will be finished. Go on.

Tamāla Kṛṣṇa: Forty-one: ”Therefore, O Arjuna, best of the Bhāratas, in the very beginning, curb the great symbol of sin, lust, by regulating the senses and slay this destroyer of knowledge and self-realization [Bg. 3.41].”

Prabhupāda: Yes. Regulating, how can you regulate the senses? Not by artificial means. The yoga practice, of course, is meant for controlling the senses but nobody can practice in this age perfectly yoga, neither one can control the senses. But this is practically. Just like our sense, tongue. We want to taste very palatable dishes. Now you supply palatable Kṛṣṇa prasādam. You forget going to hotel immediately. This sort of process is in Kṛṣṇa consciousness. We don’t simply prohibit that ”You don’t do this,” but we supply something which is engaged by the senses and the mind, the intelligence, so that you do not require to be engaged otherwise.

Positive and negative. Simply negative is no good unless there is positive engagement. So there is no question of negative. Negative is already there. If you taking nice foodstuff, automatically you give up obnoxious and nonsense foodstuff. But if I say, ”Don’t take this foodstuff. This is not good,” and if I don’t supply you nice foodstuff, naturally you are hungry; you will have to take whatever is there.

Just like sometimes you have seen the dogs? They are eating stool, their own stool. So I was talking this. One of my students told me that in the last war in the concentrated camp, the human being, they also ate their stool out of hunger. You see? There was no food, so they ate their own stool. So when there is no opportunity of good occupation, one must be satisfied with nonsense occupation. So this Kṛṣṇa consciousness is so nice that one who is occupied with this movement, he cannot go any more to so-called lusty and other nonsense occupation. Go on.

Tamāla Kṛṣṇa: Forty-two: ”The working senses are superior to dull matter. Mind is higher than the senses. Intelligence is still higher than the mind, and he, the soul, is even higher than intelligence [Bg. 3.42].”

Prabhupāda: So we have to come to the platform of soul. Generally, we are on the dull, material platform of this body, and this body means senses. And the center of all the senses is the mind. And the mind is also controlled by intelligence. And when you go above the platform intelligence, then you come to the platform of spiritual soul or Kṛṣṇa consciousness. That is your position. So one has to try to transcend all these three stages of material platform and then come to the spiritual platform. Yes.

Tamāla Kṛṣṇa: Forty-three: ”Thus knowing oneself to be transcendental to material senses, mind, and intelligence, one should control the lower self by the higher self, and thus, by spiritual strength, conquer this insatiable enemy known as lust [Bg. 3.43].”

Purport: ”This third chapter of the Bhagavad-gītā is conclusively directed to Kṛṣṇa consciousness through knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness as the ultimate end. In the material existence of life, one is certainly influenced by propensities of lust and desire for dominating the resources of material nature. Such desire for overlording and sense gratification are the greatest enemies of the conditioned soul, but by the…”

Prabhupāda: Generally, those who are under the bodily concept of life, they are struggling day and night. Why? Now, to have overlordship of this material nature. This is material activities. And those who are on the mental platform, they are trying to philosophize, mental speculation. Those who are still intelligent, they are taking to this yoga practice by intelligently trying to controlling the senses. But as soon as you come to the spiritual platform, automatically these things are done because all your senses, mind, and intelligence are occupied by Kṛṣṇa consciousness. Go on. Yes, go on.

Tamāla Kṛṣṇa: ”One may not give up work and prescribed duties all of a sudden, but by factually developing one’s Kṛṣṇa consciousness, one can be situated in a transcendental position, without being influenced by the material senses and the mind, by steady intelligence directed towards one’s pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculation and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Kṛṣṇa consciousness by higher intelligence.”

Thus end the Bhaktivedanta purports to the Third Chapter of the Śrīmad Bhagavad-gītā in the matter of karma-yoga, or the acting of one’s prescribed duty in Kṛṣṇa consciousness.”

Prabhupāda: Thank you. Any questions? Yes?

Madhudviṣa: Prabhupāda? In your purport of the thirty-eighth verse you were talking about returning to the position of a tree, how it is put into this position due to its previous engagement, exhibition of lust.

Prabhupāda: Page, page.

Madhudviṣa: On page 106.

Prabhupāda: Yes. Just read it. Where?

Madhudviṣa: ”The comparison of the embryo being covered by the womb is an allegory illustrating the most awkward position of the child in the womb, who is so helpless that it cannot even move. This stage of living condition can be compared also to the trees. The trees are living entities, but they have been put into that condition of life by such a great exhibition of lust that they are almost devoid of consciousness.”

Prabhupāda: Yes. So what is your question?

Madhudviṣa: People that are engaged in lusty acts during their life… I thought that Kṛṣṇa is merciful and He will provide them with the body which will have as much lust as they want. I can’t see how a person could devolve into that body of a tree due to engaging himself in lusty activities during his lifetime.

Prabhupāda: I don’t follow, what is…

Madhudviṣa: The Bhagavad-gītā has stated that whatever one's consciousness is during his lifetime will be at the time of his death, and that will determine his next body. Now, one who is living very lustily during his lifetime, his mind will be on that body.

Prabhupāda: Yes. So there are many varieties of life. Just like somebody is very lusty, and he wants sex enjoyment so many times a day. So there are many animals, many birds. They are given the opportunity like that. Just like the pigeons, the sparrows. Or there are many birds, the swans, the ducks. They have got every day twenty times, sex intercourse. So this facility is given to them. You see? Similarly, somebody wants to eat meats and blood. He is given the chance to become a tiger. So Kṛṣṇa is giving chance everyone. And one who is very dull, cannot understand simply, oh, the sense gratification, they are made the dullest possible, like trees, stand up for thousands of years.

So all these different varieties of life, eight million four-hundred-thousands, we have got different varieties. You can calculate. There are three qualities. Three into three equal to nine. Three multiplied by three becomes nine, and nine multiplied by nine becomes eighty-one. Automatically it becomes more than so many, eight million.

So God's kingdom, His calculation, His fine judgement, is very difficult to understand. But practically we see there are so many varieties of life. Why? They have been given chance: "All right, you want this sort of life? Here it is. Take it. Accept it." So they are transmigrating from one life to another, one life to another, one life to another. Out of many such millions of living entities, one who comes under Kṛṣṇa consciousness by the grace of Kṛṣṇa and His devotee, spiritual master, his life is successful. He gets the clue to get out of this entanglement. Otherwise he is to travel within these 8,400,000 species of life.

So Kṛṣṇa is giving chance, whatever you want, but He is talking also the ultimate goal of life. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up this searching out of your happiness in your own way, by transmigrating from one kind of life to another, one position to another. You just take shelter of Me, and I take charge of you." This is the whole proposition of Bhagavad-gītā. This is Kṛṣṇa consciousness. One has to give up searching out of happiness according to his own plan, but he has to submit himself to Kṛṣṇa, who will take charge and He will give you all happiness that you desire. That is Kṛṣṇa consciousness.

Jaya Gopāla: Are the people in this age lusty in the modes of ignorance or are they lusty in all three modes?

Prabhupāda: Anyone who is in the material world, he is lusty. Maybe difference of degrees. That doesn't matter. But he is lusty. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Everyone is trying to lord it over the material nature. That is lust. Now, the ant is trying to lord it over the material nature in his own way, and the big politician, he is trying to lord it over the material nature in a different way. Everyone is trying. So that lording it over the material nature is a sign of lust. So you can take it for granted that anyone who is within this material world, he has got that contamination of lust, maybe manifested in different degrees.

But who has come to Kṛṣṇa consciousness, he has no more lust because he wants to satisfy Kṛṣṇa. He doesn't want to satisfy his senses. That is Kṛṣṇa consciousness. His aim of life is how Kṛṣṇa will be pleased. That's all. And lust means "how my senses will be satisfied." That is the difference. The process of satisfying is going on. In our conditioned life we are trying to satisfy our senses, and in our Kṛṣṇa consciousness life we are satisfying to please Kṛṣṇa. That is the difference. So my work is not stopped, but the goal of life is changed. That is liberation.

We don't say that you kill your desire. No. You purify your desire to satisfy Kṛṣṇa. That's all. Now your desire is to satisfy your senses. That's all. This has to be purified, that you shall desire, but you shall desire to satisfy Kṛṣṇa. Then your perfection is there.

In one way it is very simple and easy because I know how to satisfy my senses. I am doing it life after life. The same endeavor should be engaged for satisfying Kṛṣṇa. That's all. The process has not to be learned by me. I know it. Simply account has to be changed. That's all. So Kṛṣṇa consciousness is very simple and easy. Immediately you come to the spiritual platform, or transcendental platform.

That is explained in the Caitanya-caritāmṛta: lust and love, what is the difference between lust and love. In the material world there is no love. Because everyone is directed by lust. The so-called love… A young boy is trying to love a young girl, or young girl is trying to love a young…, but the background is lust. There is no love. It is simply a show of love. Therefore, after satisfying lust, there is divorce, there is separation. So in the material world there is no possibility of love. It is all lust. Love is only possible when you love God. There is no lust. There is no question of sense gratification. Simply for love: "Kṛṣṇa is my lover. Kṛṣṇa is my master. Kṛṣṇa is my friend."

Just like Arjuna. Arjuna is loving Kṛṣṇa as friend. So he is so great lover that in the beginning he hesitated to fight, "How shall I kill my kinsmen?" But when he understood, "Kṛṣṇa, my friend, desires. Oh, never mind." So there was no lust. Simply love of Kṛṣṇa. So lust and love, that means the same thing is there. Simply one has to change the account. That's all. Lusty people, they are working on account of sense gratification, and lover of Kṛṣṇa is working for Kṛṣṇa's satisfaction. The activity may appear superficially the same.

Just like these boys in Kṛṣṇa consciousness. People may say, "What they are doing? They are also eating, they are also cooking, and offering Kṛṣṇa, and they say it is Kṛṣṇa conscious. What is the difference between this foodstuff with the hotel foodstuff?" In this way they may think. "Oh, they are also typewriting, they are also using dictaphone and this tape recorder and all this material." But they do not know that everything is being used for Kṛṣṇa. Therefore there is far different. There is no lust. So you can utilize everything if it is in Kṛṣṇa consciousness, not for satisfaction of your lust. Then your life is sublime.

We do not reject anything, but we accept anything. The only difference is that we do not accept anything for our sense gratification. We do not accept this tape recorder for sense gratification, singing or dancing. We accept this tape recorder to record Kṛṣṇa's glories, to record Kṛṣṇa's topics. So this is the difference only. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Dovetail everything in Kṛṣṇa consciousness, and it is perfect.

And dovetail anything with your lust or sense gratification? Apparently, it may be very good, nice thing, but it is nonsense; it is lust. So somebody is using religion for satisfaction of his senses, somebody is using Bhagavad-gītā for satisfaction of his senses. We do not wish to discuss all this in detail, but actually there is no training how to use things in Kṛṣṇa consciousness. That is being now introduced in this movement, Kṛṣṇa consciousness, how to make everything perfect, dovetail in Kṛṣṇa consciousness. So any other questions?

Makhanlāl: In the living entities such as the trees, which are very much limited in consciousness and ability to move also, are these… It mentions in the purports that they have been very lusty. This tends to show that they have been once before in human form and then have really fallen. But is it also the case that there are, amongst the forms, many souls that are on the process of evolution and going upward in the same way?

Prabhupāda: Yes. Just like you are stepping some staircases. You go to the second floor or third floor, but some way or other, you fall down again. So you have to cross again the steps. Do you follow? That does not mean because you crossed all the steps and went to the third floor… Now you have fallen down. You have to cross again.

So there is a regular evolutionary process from trees to worms, reptiles, from reptiles to birds, from birds to beasts, varieties of beasts, and from beasts to human life. These are the stepping stone, evolutionary process. But even if you are human being, if you fall down to the category of the trees, then you have to again go up step by step. You have to come to the form of the worms and reptiles, then birds, then beasts.

Therefore we should not miss this chance. This is intelligence. If I miss this chance, then I do not know where I am falling down again. So there is no teaching. There is no knowledge in the whole world. They are driven out just like animals. This educational institution, universities-there is no department of knowledge how the living entities are working, how they are being transmigrated, they are falling down, how they are… No. A very risky civilization. So people should try to understand this Kṛṣṇa consciousness philosophy very seriously if they at all want their own good.

Bhaktijana: What's the next evolutionary step for these flowers that we offer to Kṛṣṇa?

Prabhupāda: From trees, the worms. Do you see from the flower there are some butterflies. You have seen? The flowers generates some worms, and they transform into butterfly. You have seen it. Then gradually they'll become birds from butterfly. And from birds, different birds, then they'll become beast, four-legged. And then the four legs turn into two hands and just like gorilla, monkey. Then he will come to this beautiful form. And if you miss this opportunity, again you want to become butterfly, go on. Who will check you? Become butterfly. Nature will not excuse you. As soon as you want to become butterfly, "Yes, come on. Here is…" (laughter) They do not know. They are thinking, "This is a flickering lamp. Oh, let us enjoy." Very risky civilization. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati.

These are all stated in the Purāṇas. These books were meant for human society. They are not reading. They are reading all rascal novels and literatures and sex life, frauds, and this and that, books. How they are wasting their time! The other day Govinda dāsī was showing me one literature, Hawaii picture. The boys and girls, they are enjoying this, what is called?

Tamāla Kṛṣṇa: Surfing.

Prabhupāda: Surface. Spending money. You see? But there is no instruction how they are wasting their time, this human form of life, simply by jumping in the water. (laughter) And they are thinking, "I am enjoying, butterfly." You see? They do not know the value of this life. And the system of civilization who is encouraging them to do this without any good information, what kind of condemned civilization is that? Pulling by force to the darkest region of hell. They do not know although the hellish condition of life is in the front. There are so many varieties of life. They do not question, "Wherefrom these lives come?"

The Padma Purāṇa says, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayor rudra-saṅkhyakāḥ. There are, nava-lakṣāṇi, 900,000 species of life within the water. We begin our aquatic life. Because the whole world was in the beginning, full of water, so we had to live within the water. So there are 900,000 species of life within the water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. And when the water dries up, as soon as the land comes out, the trees and plants begin to grow, two million types of trees and plants. In this way there are 8,400,000 species of life.

What do they know, the botanists and the biologists? So it is very serious. People should take it very seriously, Kṛṣṇa consciousness movement. It is not a humbug thing. It is based on authorized scriptures, Vedic literatures. Unfortunately, we have no customer for this knowledge. Yes?

Bhaktijana: Doesn't Kṛṣṇa take any special mercy of flowers that are offered to Him?

Prabhupāda: Yes. When it is offered to Kṛṣṇa. Yes. Therefore we offer flowers to Kṛṣṇa. We are doing service to the flowers.

Bhaktijana: Where will they take their next birth? They don't become butterflies.

Prabhupāda: That may be understood later on. First of all, because it has come to Kṛṣṇa, there is something good. The tree which has produced this flower, he is benefited because he is offering his energy. Kṛṣṇa consciousness means offering one's energy to Kṛṣṇa. The energy is derived from Kṛṣṇa; it should be offered to Kṛṣṇa. Just like what is this water? Water is taken from the ocean, derived from the ocean. It goes to the sky, again turns into water, falls down, and in river goes down again to the ocean. Similarly, we have derived our energy from Kṛṣṇa. Now again if we glide down towards Kṛṣṇa, that is perfection. We haven't got separate energy. This is Kṛṣṇa consciousness, to apply the whole energy towards Kṛṣṇa. That's all. That energy may be utilized in different ways-but to Kṛṣṇa. This is Kṛṣṇa consciousness. Chant Hare Kṛṣṇa. (end)

Bhagavad-gītā Chapter - 4: Lectures

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Bhagavad-gītā 4.1 and Review

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New York, July 13, 1966

Prabhupāda: Last day we discussed on the last verse of the third chapter of Bhagavad-gītā. Now, today we shall begin the fourth chapter.

evaṁ buddheḥ paraṁ buddhvā
saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho
kāma-rūpaṁ durāsadam
[Bg. 3.43]

We have discussed this point that our material bondage is due to hankering and lust for dominating over the resources of matter. We are, in essence, we are pure souls, but circumstantially we are now fallen in this material bondage and therefore we are undergoing threefold miseries of material existence. And the whole Bhagavad-gītā scheme is how to get out of this material entanglement and be situated in your real spiritual life of bliss, knowledge and eternal life. That is the whole scheme of Bhagavad-gītā.

Now, the first chapter… I'm just making a summary of the three chapters which we have already finished… Now, today we are going to begin the fourth chapter.

In the first chapter the situation is created… Just like we are ordinarily entangled in family affairs. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. The bondage of accepting this material body as myself, and the extension of bodily relation is accepted as my kinsmen and the land in which the body is got, that land is supposed to be worshipable. These are analytical study of our material existence. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ [SB 10.84.13]. We have taken up the land as worshipable, the land of birth, which is, I mean to say, extended in the form of nationalism. This is material bondage.

Yasyātma-buddhiḥ kuṇape tri-dhātuke… The Bhāgavata, the Bhāgavata gives us direction that "A person who has accepted this material body, which is composed of three elements…" Three elements means earth, water and fire, which is, in Ayurvedic language it is called kapha-pitta-vāyu. Now, one who has accepted this material body as his self and one who has accepted the extension of this material body… Extension of this material body means the byproduct, the children and the wife with whom we have got this connection with this material body. And the relatives. You go on extending in that way. So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma means the land. Ijya-dhīḥ. Ijya-dhīḥ means worshipable. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile.

Of course, in your country there is no holy land of pilgrimage. In India there are many holy lands of pilgrimage just like Prayāga, Vṛndāvana, Gayā. You have got, also got. In the water of Jordan the Christian people, they go and they take their bath. Similarly, in India, the River Ganges and the Yamunā, Godāvarī, Kāverī. There are many rivers. So yat-tīrtha-buddhiḥ salile. Now, somebody goes to holy land and takes bath only and comes back. Yat-tīrtha, salile. Salile means water. One who has accepted the holy land of pilgrimage-the water only. Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu: "But they have no interest with persons who are actually experienced in spiritual consciousness of life." In the holy land, especially in India, you'll find there are many sages and saints, they are living there and culturing spiritual knowledge. And one should go there. If they are at all interested to go to holy land, they should find out such men, where they are sitting, what they are doing, and take advantage of it. But people do not do that. They go there, take bath in the water, purchase some playthings for their children and clothing and come back, and they think that "We have done a great thing, traveled in the holy land."

Bhāgavata says that these men who have accepted this material body as self and the byproducts of this body as his own kinsmen and the water in the holy land as the end of pilgrimage but do not take, consult, with men of experience. So they are described, sa eva go-kharaḥ [SB 10.84.13]. Go-kharaḥ. Such persons are designated as go-kharaḥ. Go means cow, and kharaḥ means ass. So such people have been described as go-kharaḥ. That means without any intelligence, without any intelligence. So such position, I mean to say, Arjuna, did, I mean to say, manifested. He manifested himself as one of us. Otherwise, there was no possibility of speaking Bhagavad-gītā. Although Arjuna… (aside:) You can take your seat. Come here. Come here. Yes.

So Arjuna, although he is a personal devotee of Kṛṣṇa, a personal friend of Kṛṣṇa, he is… Just like we are trying to have Kṛṣṇa consciousness just to make our life perfect. Now, the person who is not only Kṛṣṇa conscious but, I mean to say, constant associate, such a person, Arjuna, he was in bewilderment, "Whether I shall fight with my kinsmen, my brothers and my nephews, my brother-in-laws, my father-in-law, my grandfather, my other friends, so many all?" Because it was a family war, so he was afraid, that "I shall not fight. I shall not fight." It is quite natural.

Suppose if you are called for fighting with your enemies, you are ready. But if somebody says that "You fight with your sons and daughters and wives and your friends," oh, you'll hesitate. That is quite natural. So Arjuna was placed in such a position, that "I have to fight with my relatives." So he was perplexed. He was perplexed and there was some arguments. We have already discussed. And Kṛṣṇa said that when the question of fighting is there, it doesn't matter who are they on the opposite party. "You are a kṣatriya. You are a fighting man. It is your duty to fight. You should not hesitate."

But Arjuna could not be satisfied with such arguments, and… Arjuna could not be satisfied with such arguments. He declined to fight, and then he surrendered to Kṛṣṇa, surrendered to Kṛṣṇa, "Kṛṣṇa, we are now talking as friends. Now I am, I am serious about learning from You." Because Arjuna knew it perfectly well that Kṛṣṇa is the Supreme Personality of Godhead. "So whatever instruction I'll have from Kṛṣṇa, that will be perfect. That will be perfect."

We have several times discussed in this meeting that a ordinary being, just like we are, we are subjected to four principles of imperfectness. But an incarnation of God or a real representative of God, they are above these, I mean, four principles of imperfectness. That is the way of… Why we are giving so much stress on the Bhagavad-gītā? There are many books available in the market, full of good instruction, knowledge, but why we are giving so much stress on the Bhagavad-gītā? Because it is spoken by a personality who is above all imperfections. What are these imperfections? The imperfections are that a conditioned soul just like we are, we are sure to commit mistake. There is nobody in the world, in this conditional state, who can boldly say that "I have never committed any mistake in my life." Is there anybody? No. We have committed so many mistakes. Even a perfect… I shall speak of our country. Our country, Mahatma Gandhi, he was supposed to be a very great, I mean to say, perfect leader of the country. He also committed mistakes, so many. And what to speak of us. What to speak of us. So a conditioned soul is sure to commit mistake. That is one imperfection.

And the next imperfection is to accept something in place of something. Just like we are accepting this body as myself, which I am not. Under this illusion… Everyone is under this illusion, nobody excepted. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. When you ask me, "Swamiji, what you are?", oh, I'll say, "I am Indian." What sort of Indian I am? Because my this body is Indian, made in India or got in India. But I am not this body. I am not this body. So this, this is illusion. So second imperfection. First imperfection, that we must commit mistake. The second imperfection is accepting something which is not real. This is called illusion.

The example of illusion is given generally: Just like in darkness, if you find some curling rope, you are afraid, ”Oh, here is a snake!” Actually, that is not a snake. That means accepting the curling rope as a snake. This is the example of illusion.

The third imperfection is that cheating. Everyone thinks himself very clever and he can cheat others. Everyone thinks, ”Oh, I am so clever. Oh, I shall do it. Oh, I shall cheat him.” In every, our dealing, it is going on. The customer and the shopkeeper. The shopkeeper thinks that ”I am giving him nonsense things and making profit,” and the customer is thinking, ”Oh, I am getting it very cheap.” So this is going on, even in ordinary dealing. So this is called cheating process. Now, even in animal you’ll find that they are searching after some food, and it is thinking, ”Oh, I’m cheating my master and taking this food.” That means in the conditional life this cheating propensity is there.

And the fourth imperfection is that our senses are blunt. We acquire knowledge by our senses. Just like we acquire knowledge by seeing. Everyone will say, ”Can you show me God?” But the answer is ”Can you see God?” How you can see God? You have no eyes to see God. Even I show you God, you cannot see. Our senses are so imperfect. Just like take for example the eyes. The eyes, it is seeing under certain condition. As soon as you put off this light, you cannot see. So what is the use of having this eyes? So therefore, we have got our imperfect senses.

We have got cheating propensity, we are prone to commit mistake, and we accept illusory things. These four principles of imperfect is in the conditioned soul. But who is liberated soul or who is God, they are not under these conditions. Therefore Kṛṣṇa is considered to be the highest perfectional personality, and Arjuna selected Him as the spiritual master. Śiṣyas te ’haṁ śādhi māṁ prapannam: [Bg. 2.7] ”My dear Kṛṣṇa, we are talking on the platform of friendship.” That will not make a solution. Because friendly talks, sometimes they are not taken seriously, friendly talks. But when there is talk between the spiritual master and disciple, there is some discipline and there is some gravity. So Arjuna created that gravity and discipline. He accepted Kṛṣṇa as the spiritual master.

And as soon as Arjuna accepted Kṛṣṇa as the spiritual master, so as master, He at once chastised him in these words,

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

”My dear Arjuna, you are posing yourself as a very great learned man, but I see that you are fool number one. You are fool number one.” Why? ”Now, because you are lamenting for things which are not to be lamented.” This was the first answer of Kṛṣṇa. So a person like Arjuna, he was not an ordinary person; still, in the eyes of the perfect personality, he happened to be a fool. So this material knowledge, if anyone is very proud of his material knowledge…

Just like Sanātana Gosvāmī, a great devotee of Lord Caitanya, when he approached Lord Caitanya, he just inquired from Him, ”My dear Sir, people address me that I am a very great learned man, but I am such a learned man that I do not know wherefrom I have come and where I have to go. I am such a learned man. That means I am fool number one. I have come to this world and I am staying here, say, for fifty years or eighty years or, at most, hundred years. Then after finishing this period of my life, where I am going? These two things I do not know. I do not know wherefrom I have come and where I have to go. Then what sort of learned, learned man I am? Although I am posing myself a very learned man, I do not know my past. I do not know my future. I am concerned with this present situation. That’s all.”

So therefore Kṛṣṇa advised Arjuna that avināśi tu tad viddhi yena sarvam idaṁ tatam: ”Arjuna, My dear Arjuna, you have, so long you have spoken, you have argued with Me in so many ways, but such argument is not for, not to be entertained in learned circle. Now just try to be a learned man.” And what is that? Now, avināśi tu tad viddhi yena sarvam idaṁ tatam: ”You just try to understand. In your body there is some thing which is spread all over body, all over your body. And that is eternal. And what is that thing which is spread all over your body? That is your consciousness. Your consciousness.”

Just like this electric bulb is here, and the light of the electric bulb is diffused all over the, I mean to say, room. We can see. Similarly, the spirit soul is within your heart. It is situated there. But it is so powerful that its light is spread all over this body so that wherever you pinch, you feel, by consciousness, ”Oh, I am feeling some pain.” That consciousness. And as soon as that consciousness is gone from this body, if your head is cut off, or your leg is cut off, by chopped off, you don’t feel anything.

So this instruction was first given to Arjuna, that ”Arjuna! You are arguing with Me just like a very learned scholar, but you are fool number one, and you just try to understand this first of all, that that thing which is spread all over…” Avināśi tu tad viddhi yena sarvam idaṁ tatam. Yena sarvam idam. Sarvam means the whole body, idam. But your consciousness is not spread in others’ bodies. You must know it. If you say that ”My consciousness is spread all over the universe,” that is also another mistake. Your consciousness is limited within your body. Just like my consciousness is limited within my body, your consciousness is limited within your body. And everyone… We are all living entities and we are, everyone, conscious, but our consciousness is limited. We should not falsely claim that ”I am the supreme consciousness.”

That is another mistake. I am not the supreme consciousness. Supreme consciousness means that… Just like with my consciousness I can feel what is happening in my body, but with my consciousness I cannot feel what is going on in your body, similarly, you also cannot feel what is going on in my body. But the supreme consciousness is that which can know what is going on in your body, which is going on in my body, which is going on universally, everyone’s body; He is, He knows. That is supreme consciousness.

Supreme consciousness, He has distinguished in this way, that we, the, in the battlefield… He first of all made this clear, that ”My dear Arjuna, yourself, Myself and all these people who have assembled before us for fighting, all of them as living entities, they existed, and they are existing at present, and they’ll continue to exist. They will continue to exist.” That means the soul is eternal. Then He has described the nature of the soul and the nature of the body very nicely and has concluded that soul is eternal, but the body is not eternal. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. Śarīriṇaḥ means one who possesses this body. This thing we have discussed in the second chapter, and in the third chapter Arjuna is advised to adopt the means of karma-yoga. For spiritual emancipation we have to act on the platform of consciousness, and because we are now engaged in material engagement, it is not possible for us to at once get rid of this material consciousness, but we have gradually to get out of it. And that is called karma-yoga.

Karma-yoga means you have to adopt this process of karma-yoga in such a way that even within your material body you shall be able to act on spiritual platform, consciousness. That we have already discussed.

And the last, and the last śloka in the third chapter, that He said, "By intelligence we have to conquer over the formidable enemy which has captured three strategic positions." That means the senses and the mind and intelligence. "In three strategic positions, the formidable enemy…" That means ignorance that I am trying to lord it over the material nature, this ignorance. This is ignorance because I cannot lord it over the material nature. It is impossible. I am not so powerful that I can become the master of the material nature.

The whole world's activity is going on under this impression that "We shall be able to conquer over the material nature." This modern scientific advancement of knowledge is aiming in that way. But it is not possible. Because we are not actually the master of the material nature. That is an ignorance. That is an ignorance. We are trying to enjoy the material resources to our best, but that is not possible. That is called illusion.

So this has been explained by Kṛṣṇa to Arjuna that "This is your… This sense of mastering over or lording over the material nature, kāma…" Kāma means to enjoy. Kāma means enjoy. "That is your formidable enemy, and that formidable enemy is sitting in three places: on your mind, on your intelligence, on your senses." Now, you have to deal with them very tactfully. How? That you have to replace the enemy with Kṛṣṇa consciousness. You have to replace. Simply, you have to replace. Just like if you have got a glass of water, now, if you want to fill up this glass with milk, then you have to throw the water and take milk. Similarly, if your mind is occupied by the lust of enjoying the material world, if you replace Kṛṣṇa on your mind, then you'll find that the enemy which is occupying your strategic position of mind, it will be defeated.

So far we have discussed in the, up to third chapter. Now, today we shall begin in the fourth chapter, what Lord says to Kṛṣṇa, er, Arjuna. Now, "śrī-bhagavān uvāca:" The Lord says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Now, this is very important. The fourth chapter the Lord says that "In the long ago, first of all I described this karma-yoga to Vivasvān." Vivasvān means Sūrya, the sun-god, sun-god.

Now, according to our calculation, the sun is a planet which is too hot and nobody can go there. And actually, so far our this present body is concerned, it is not possible to, I mean to say, tolerate even the sunshine from a distance of ninety-three hundred millions or ninety-three… I do not exactly… It is far distant place. But actually, from the description of Vedic literature, we can understand that sun planet is just like a planet like this, but it is made of fire. It is made of fire. Just like this planet is predominant by earth only, similarly, there are varieties of planets in the universe. Some planet is predominant by air; some planet is predominant by water; some planet is predominant by fire. So similarly, the sun planet is predominated by fire. There are living entities also, and there is one principal living entity who is called the sun-god, Sūrya Nārāyaṇa. Or, in the language of the Bhagavad-gītā, he is called Vivasvān. In the language of Bhagavad-gītā.

Just like in every planet there is a chief man… Just like in your country, the chief man is President Johnson, similarly, in every planet, there is a chief man. Formerly, in this planet also, there was one king. We can get from Mahābhārata history that five thousand years before there was only one king of this planet, one flag, and one regiment. We get this information from Mahābhārata. Gradually, the world has divided into many states, and we can see hundreds of flags in the United States, er, Nations. But similarly, the example is that similarly, that in the sun planet there is a chief person who is called Vivasvān, who is called Vivasvān.

So Lord Kṛṣṇa says that "This science of karma-yoga, what I am just trying to explain to you, it is not a new thing, but first I spoke this karma-yoga to Vivasvān." Vivasvān means the sun-god. And then He says that vivasvān manave prāha: "Vivasvān"-means the sun-god-"again repeated the same thing to his son, who is called Manu."

Vivasvān manave prāha manur ikṣvākave bravīt: "And again Manu, he told to his disciple, whose name is Ikṣvāku." Mahārāja Ikṣvāku, he was a great king. He was the forefather of Rāmacandra. You have heard the name of Lord Rāmacandra, and so he was the fore, I mean to say, forefather. Ikṣvāku.

The idea is that this process of Bhagavad-gītā is not an ordinary thing. If you have to learn Bhagavad-gītā and if you have to take profit out of it, then there is a process. There is a process to understand Bhagavad-gītā. And that process is described here. We have to take it very seriously. Just like the first Bhagavad-gītā was spoken by Lord Kṛṣṇa to sun-god. It is not that Kṛṣṇa was speaking Bhagavad-gītā for the first time to Arjuna only. No. It was spoken long, long ago.

Long, long ago. If you make an estimate of the time, then that estimation also, we can make from Vedic literature. That estimation is… I have made an estimation. It is about four hundred millions of years before, it was spoken. So far, as far as we get the information of Bhagavad-gītā, from Mahābhārata, we understand that this Bhagavad-gītā was spoken to Arjuna about five thousand years before. But we have to calculate in the fourth chapter that the Lord says that "I spoke to the sun-god, and sun-god spoke it to Manu, and Manu spoke to Ikṣvāku."

And the next verse He says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]: "So this confidential knowledge of Bhagavad-gītā was received in such disciplic succession." Disciplic succession. Just like the Lord Kṛṣṇa said to the sun-god, and the sun-god said to Manu, and Manu said to Ikṣvāku, and He summarizes that evaṁ paramparā-prāptam: "In such disciplic succession, the knowledge of Bhagavad-gītā was received." Sa kāleneha mahatā yogo naṣṭaḥ parantapa. Now, He says that "This yoga…" This Bhagavad-gītā is also called yoga. Karma-yoga, jñāna-yoga, bhakti-yoga. You'll find in Bhagavad-gītā different yogas. So the whole book is called yoga.

Now, here also it is stated, sa kāleneha mahatā yogo naṣṭaḥ parantapa: "My dear Arjuna, oh, you are the great hero. Now, that Bhagavad-gītā, the instruction which I imparted to the sun-god, was coming by disciplic succession. Now it is lost." Now, we have to note down this point. Why it is lost? Why it is lost? Do you think that there was no learned man during that time? During Kṛṣṇa's time? Oh, there were many learned sages. Not only one, two, there were dozens of learned sages. But still, the Lord said, Kṛṣṇa said, that ”They… That knowledge which I exactly imparted to sun-god is now lost.” How it is lost? There were many scholars, and still, how it is lost? The lost means that the purport of Bhagavad-gītā is lost.

Because scholars they can interpret in their own way about Bhagavad-gītā, but that is not Bhagavad-gītā. That is not Bhagavad-gītā. That is the purport which Kṛṣṇa wants to stress. So any student of Bhagavad-gītā must note it, that Bhagavad-gītā commented by a person-he may be very scholar in the material sense, but that scholarship will not help to comment on the Bhagavad-gītā. The Bhagavad-gītā, to understand Bhagavad-gītā, we have to accept this disciplic succession principle as Lord Kṛṣṇa says to Arjuna, that ”It is coming down by disciplic succession.” We have to take that spirit. And without taking that spirit, simply by our erudite scholarship, if we want to understand Bhagavad-gītā, that is a misunderstanding. That is the purpose He has said.

Now, He also again clears the subject matter. Sa evāyaṁ mayā te ’dya yogaḥ proktaḥ purātanaḥ: [Bg. 4.3] ”So Arjuna, I am just trying to speak to you about that old system of Bhagavad-gītā yoga, old system of yoga which I first spoke to sun-god.” Why? ”Why You are speaking to me?” The question… ”You say that the spirit of Bhagavad-gītā is lost, and You are… Why You have selected me to speak the Bhagavad-gītā? There are many learned men. There is Vyāsadeva. There is Vasiṣṭha. There is other, many sages. They are existing. I am an ordinary military man. I am a family man. I know simply fighting. So why You are anxious to speak to me about Bhagavad-gītā? Why You are anxious to speak to Me? I am not a Vedantist. I am ordinary man. So why?”

Now, the reply is bhakto ’si. Just see. Bhakto ’si me sakhā ceti rahasyaṁ hy etad uttamam: ”Oh, My dear Arjuna, I am just trying to speak to you Bhagavad-gītā because you have got an exceptional qualification which others haven’t got.” And what is that exceptional qualification? Here it is clearly mentioned, bhakto ’si. Bhakto ’si. Bhakto ’si means ”You are My devotee. You know that I am the Supreme Personality of Godhead, and therefore you have surrendered yourself unto Me, accepted Me, Myself, as the spiritual master. You know. You are My devotee.”

So now, herein we have to understand that unless one is devotee of Lord Kṛṣṇa it is not possible for him to understand what is Bhagavad-gītā. It is not possible. Nobody can understand Bhagavad-gītā unless he is a devotee of Lord Kṛṣṇa. That is the first qualification. It is clearly said here. You cannot go beyond Bhagavad-gītā. If you want to understand Bhagavad-gītā, you cannot take help of other methods. You have to take the help as it is mentioned in the Bhagavad-gītā. He clearly says that bhakto ’si: ”You are not only My friend. There are many friends. I can find many friends. But you are not only My friend, but you are a great devotee. Therefore you can understand what is the real sense of Bhagavad-gītā. Therefore I am speaking to you. I am speaking to you.” So if anyone wants to understand Bhagavad-gītā, then…

Just like the disciplic succession was coming down from Vivasvān, the, the, I mean to say, the principal man in the sun, the sun-god, and the sun-god taught the Bhagavad-gītā, the mystery of Bhagavad-gītā, to his son, Manu, and Manu taught the mystery of Bhagavad-gītā to Ikṣvāku, and Ikṣvāku taught the mystery of Bhagavad-gītā to his disciple or son, like that… But now, in course of time, it is now lost. Now I am again establishing that disciplic succession through you. So anyone who has to understand Bhagavad-gītā, he has to understand as Arjuna understood it. If you try to understand in a different way, if you want to give a different interpretation of Bhagavad-gītā, that may be a manifestation of your scholarship, but that is not Bhagavad-gītā. By your scholarship, you can manufacture some idea.

Just like Mahatma Gandhi, Mahatma Gandhi. He also wrote an interpretation of Bhagavad-gītā, and he wanted to prove that from Bhagavad-gītā, nonviolence. How you can prove nonviolence from Bhagavad-gītā? The, the theme of Bhagavad-gītā is that Arjuna declined to fight and Lord Kṛṣṇa is just trying to induce him that ”You must fight. You must fight.” Ultimately, He said that ”The program is already settled by Me. These people who have come here, they’ll never return. They are destined to die. It is My program. Now, if you like, you can take the credit that you have conquered them.” Last of all, He said like that. When the program is that the Bhagavad-gītā clearly says that in this case fighting is necessary, how can you prove that nonviolence is taught in Bhagavad-gītā? That is a different interpretation. You cannot interpret a thing which is, whose theme is different. The author, the author of Bhagavad-gītā… The author of the Bhagavad-gītā is saying very frankly that ”the purpose of Bhagavad-gītā is now lost. So I am just trying to convince you. So you try to understand it.” The purpose of Bhagavad-gītā is lost because they have been interpreted in a different way. So as soon as Bhagavad-gītā is interpreted in the way of a particular scholar or particular man, oh, then the purpose of Bhagavad-gītā is lost.

Now, you’ll find in the Tenth Chapter how Arjuna understood Bhagavad-gītā. So you have to follow the footprints. The whole thing is… I have several times repeatedly saying to you that mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. Tarko ’pratiṣṭhaḥ śrutayo vibhinnāḥ. It is said that you cannot reach to the right conclusion of the Vedic literature simply by your argument, by your force of argument or logic. That is not possible. Tarko ’pratiṣṭhaḥ. There are many things which do not come within our argument, within our sense of logic. So tarko ’pratiṣṭhaḥ. You cannot understand the Supreme Truth simply by argument. Tarko ’pratiṣṭhaḥ śrutayo vibhinnāḥ.

And there are, so far scriptures are concerned, you’ll find different scriptures describing in a different way. So that also, you’ll be bewildered. Nāsāv ṛṣir yasya mataṁ na bhinnam. And there are different philosophers who are always contradictory. One philosopher is deviating. He’s not in agreement with another philosopher. He has got a different theory. Another has got different theory. So philosophers also cannot give you the real truth. So neither you can understand the real truth simply by going through different scriptures, nor you can understand the real truth simply by your logical force or argument. So dharmasya tattvaṁ nihitaṁ guhāyām. The, the, I mean to say, the mystery of Absolute Truth is very confidential, very confidential. Then how I can understand? Mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] ”If you follow the mahājana, the authorities, then you can understand.” Therefore, this authority, this disciplic succession…

In India there are disciplic successions. Now, so far we are concerned, we are following the disciplic succession. Just like Rāmānujācārya and the Madhvācārya and Nimbārka, Viṣṇu Svāmī. So we try to understand the Vedic literatures from our superior spiritual master. That is the process. Just like Arjuna is trying to understand from Bhagavad-gītā, or from Kṛṣṇa, similarly, if we want to understand Bhagavad-gītā, then we have to understand it from Arjuna, not from any other person.

If you have got any knowledge of Bhagavad-gītā, you have to see how does it tally with the understanding of Arjuna? That you’ll find in the tenth chapter. If you find that, that you have understood in the same way as Arjuna understood it, Bhagavad-gītā, then your understanding of Bhagavad-gītā is right. Otherwise, if you have understood in a different way which is not corroborated by the understanding of Arjuna, then your understanding of Bhagavad-gītā is different from the Bhagavad-gītā as it is. This should be the criterion of your study.

So if we actually want to derive some benefit out of the Bhagavad-gītā, then we have to follow these principles. Without following some principles, without following some, I mean to, some regulative rules and regulation, how can you understand Bhagavad-gītā? It is not a, not an ordinary book of knowledge, that you can purchase from the market, and read it and consult dictionary, and you can understand. No. It is not possible. Not possible. Otherwise, Kṛṣṇa would not have told to Arjuna, "Now it is lost. The Bhagavad-gītā is now lost. I am therefore speaking to you." Why? "Because you are My devotee." So one has to become a devotee like Arjuna and take instruction from Arjuna. And he must be ready to understand the Bhagavad-gītā as Arjuna understood. Then the spirit of Bhagavad-gītā can be understood. Otherwise, it is not at all…

So far this… If there is any questions, you can ask.

Student: Why is it that he did not know this?

Prabhupāda: Eh?

Student: Doesn't he know this, that he is not in the disciplic succession? If this is so, why does he do this? Why does he make a translation?

Prabhupāda: He wanted to show his scholarship, that's all. Scholarship is not only the asset by which we can understand Bhagavad-gītā. You may be a great scholar. That's all right. But that does not mean that you know the techniques… Mr. Goldsmith, will you wait. Will you come here.

Mr. Goldsmith: No, I got an appointment.

Prabhupāda: You can sit down, but I have to talk with you…

Mr. Goldsmith: Yes, as a matter of fact, I wanted to make an announcement.

Prabhupāda: Yes.

Mr. Goldsmith: Do you want to make it now? Uh. [break]

Student: …big scholars would, would write a commentary on the Gītā if he, if it says in the Gītā that you must belong to the disciplic succession in order to be able to understand it.

Prabhupāda: Yes. The trick is that because Gītā is a very reputed literature and Dr. Radhakrishnan, he's also a reputed scholar, so he thought that "I can…" Now, at the present moment, the things are going that everyone can give his own interpretation. That is the modern tendency, that everyone can give his own interpretation in any literature. So that, I mean to say, propensity, is also in Dr. Radhakrishnan, in Gandhi, and many other persons also. They are renowned persons of the world. So they have translated, and they have given their own opinion. But actually, so far Bhagavad-gītā is concerned, it is to be understood in the process as recommended by Kṛṣṇa. That is clear here. Otherwise, Kṛṣṇa would not have said that is lost. Five thousand years before, there were many scholars, but still, Kṛṣṇa said that "The Bhagavad-gītā…, the purport of the Bhagavad-gītā is now lost." Why it is lost? That means simply scholarship will not do. One has to…

I'll give you one practical example how things are misinterpreted. Now, in India, there was a great dramatist. He was known as Mr. D.L. Raya. He wrote one book which is called Shahjahan. Now this Shahjahan, the theme of this book is that Aurangzeb, the son of Shahjahan, he was the second son of Shahjahan, Emperor Shahjahan, and he made a clique. He killed his elder brother, he killed his younger brother, and he arrested his own father in the fort, and he manipulated things in such a way, politician, and he became the king, emperor, king, emperor. Now, the whole activities of that book is the Aurangzeb's activities. So one friend of the author, D.L. Raya, he inquired from D.L. Raya that "Mr. Raya, you have written this book and this book is full of the activities of Aurangzeb. Now, why you have made the hero Shahjahan? Shahjahan is on the background. The old man is arrested in the fort of Agra. He is sitting there. Why you have named the Shahjahan?" Now, just see the purpose of the author. The author replied, "Yes, I have purposely named this book Shahjahan because actually the hero is Shahjahan." The friend inquired, "Why?" "Now, because the whole activities was being done by Aurangzeb, but the effect was being enjoyed and suffered by Shahjahan. Shahjahan was the father; he could not tolerate that his eldest son was killed, his youngest son was killed, and he was arrested. This was a political maneuver by Aurangzeb. But actually, the hero, the sufferer, was the Shahjahan, Emperor Shahjahan." Now, just see. The mind of the author was disclosed by the author. Nobody could interpret what was the intention.

Similarly, the intention of the Bhagavad-gītā is known by Kṛṣṇa, the author. So we have to understand the intention of the author. We cannot exact any meaning by our own scholarship which is different from the intention of the author. So anyone who is not in the disciplic succession, he cannot understand the intention of Kṛṣṇa, why this Bhagavad-gītā, why this yoga was imparted. You can… You are a good scholar. You can make a… something… Just like our president, Mr. Goldsmith, he knows that expert lawyers, by interpretation, they can do so many things. That is another thing. And in Calcutta, when I was in Calcutta, there was a rent tax passed by the government, and some expert lawyer changed the whole thing by his interpretation. The government had to reenact, you see, because the purpose was foiled by the interpretation of the lawyer. You see? So we are not out for foiling the purpose of Kṛṣṇa for which the Bhagavad-gītā is said. These persons, these unauthorized persons, they are practically trying to foil the purpose of Kṛṣṇa. Therefore, that is unauthorized. All right, Mr. Goldsmith, you can ask anything.

Mr. Goldsmith: I am finished. I have no questions.

Prabhupāda: You are finished?

Mr. Goldsmith: I have no further…

Prabhupāda: Oh.

Mr. Goldsmith: Oh, I just wanted the addresses…

Prabhupāda: You can take the addresses. They are present here.

Mr. Goldsmith: I can take them now. Yes.

Prabhupāda: Yes. You can, Bob, you can give your address. And… (end)

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Bhagavad-gītā 4.1

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Montreal, August 24, 1968

Prabhupāda: Dr. Murti, how are you?

Dr. Murti: Fine.

Prabhupāda: Thank you. Come forward. All come forward.

Janārdana: Swamiji, you'll have to excuse me just a few minutes early. I have an appointment with many people this evening.

Prabhupāda: Oh. At 8 o'clock you want to leave? That's all right. This is microphone for speaking, like this? Hare Kṛṣṇa. (someone begins to play harmonium) It has to be like this. All right. I can try. This is also (indistinct). Hare Kṛṣṇa. So just begin kīrtana. (kīrtana, prema-dhvani)

Prabhupāda: There is no support? Keep it like this.

Govinda dāsī: Do you want me to hold it for you?

Prabhupāda: Oh, that is nice.

Young man: It may go around the neck, on a chain. (arranging or adjusting microphone?)

Prabhupāda: Hare Kṛṣṇa. Yes. That's fine. (pause) Hare Kṛṣṇa. We shall begin Bhagavad-gītā. So I request you to come regularly so long I shall speak on the Bhagavad-gītā, and from the very beginning, I shall try to make you understand the process of reading Bhagavad-gītā and the conclusion of the Bhagavad-gītā. By analytical study, I shall try to present.

So Bhagavad-gītā is the science of God. Everything has scientific process of understanding. In the Śrīmad-Bhāgavatam it is said, jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. Knowledge or science of God is very confidential. This science is not ordinary science. It is very confidential. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. Vijñāna means… Vi means specific. It is a specific knowledge, and it has to be understood by a specific process. Generally, we understand, we acquire knowledge by direct perception, experimental knowledge, direct perception. But bhagavad-vijñāna, the science of God, is so extensive and so intricate that it is not possible to apply our imperfect senses to understand the science of God. Then we have to understand with our senses. Otherwise what is the meaning of understanding? Hear. Therefore these senses, when they will be purified, then we can understand. Just like a man cannot see due to some cataract complication, but if the cataract portion is surgically operated, he can see also. Treatment. Similarly, it is said in the śāstras that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our senses are very imperfect. That we can understand. For example, we are daily seeing the sun globe, but our experience is just like a disc because my eyes cannot see things placed in long distance, neither can see which is very near. Just like the eyelid is just attached to the eye, but I cannot see. This is imperfect. Neither we can see very close, neither we can see very long distance point, neither we can see in darkness. There are so many conditions. If those conditions are fulfilled, then our senses can act. Therefore it is to be understood that our senses are imperfect.

Therefore Bhāgavata says ataḥ, therefore, śrī-kṛṣṇa-nāmādi, Śrī Kṛṣṇa, the Supreme Personality of Godhead, nāmādi… Nāma means His name, His holy name, ādi, that is the beginning. To understand Kṛṣṇa is to begin chanting His name, nāma. Nāmādi. Ādi means in the beginning. Therefore we recommend the students to chant Hare Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi. Nāma means after you understand or realize nāma, then you'll understand His qualities, transcendental qualities. When, in the Vedic scripture, when it is said that the Absolute Truth is nirguṇa… Nirguṇa means, guṇa means quality, and nir means negative. And nir, nir, na arthe. Nir also used to ascertain. So nirguṇa can be used in two senses. The first sense is negative, "no guṇa, no quality," and the second is "it is difficult to ascertain."

So both can be applied in the understanding of the Absolute Truth. How? First thing, He has no quality. He has no quality means He has no material quality. He has no material quality. In the Vedic literature it is said that apāṇi pādo javano grahītā. The Absolute Truth has no hands or legs, but He accepts everything. Now this acceptance, suppose if you are giving me something, if I accept, then it is supposed that I have got hands or I have got senses. So when in the Vedic literature it is said that the Absolute Truth has no hand or leg, that means He has no hand and leg as we conceive in this material world. When we speak of hand, immediately I think "my hand" or "your hand," but this is limited. So when we cannot adjust that God has got hands and also legs… In the Upaniṣads it is said that God, the Absolute Truth, Brahman, can walk so fast that even air cannot go so fast. In this way, there are descriptions. So that means, as stated in the Brahma-saṁhitā, that īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form, He has got form undoubtedly, but His form is different. The Māyāvādī philosopher, whenever they think of form they think in terms of his own form. That is their defect. Therefore it is said in the Bhāgavata, ataḥ śrī-kṛṣṇa-nāmādi. Śrī-kṛṣṇa-nāma is not ordinary nāma, name. Nāma means name. Śrī-kṛṣṇa-nāma is transcendental, absolute. There is no difference between the name and person and object. Here, there is difference. The name and the object is different. Water and the name "water" and the substance water-different. I cannot satisfy my thirst simply by chanting "water, water." But by chanting Hare Kṛṣṇa, I can realize God. That is the difference.

Therefore we have to purify our senses. These senses will give you opportunity to hear His transcendental name, to see His transcendental form, to understand His transcendental quality, and so many things. He has got His name, He has got His qualities, He has got His form. Then He has got His associates. Everything. Whatever we see in this material world, they are simply perverted reflection of the reality. Real form is there. Real name is there in the spiritual world. Just like my name, "such and such," your name, "Mr. John." This "John" is not actually your name, because you are spirit soul, eternal. But this "John" name is in relationship with this temporary body. As soon as this body is finished, the "John" name is finished. Then again, you take another body, you have got another name. Therefore this is not your name. But Kṛṣṇa, His name in the spiritual world and in this world, the same. His name does not change. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau [Cc. Madhya 17.136]. By service attitude. Svayam eva sphuraty adaḥ. The name, form, quality, associates, when we are in service attitude, they become revealed to us. It is not that… Just like we ask you, "What is your name?" So if I ask God, "O God, what is Your name?" God is not subject to our, such, I mean to say, challenging. You see? He will not reveal His name. You cannot understand. If you want to know God by your challenge, that ”I can understand, I can see; therefore I shall see God, then I'll…,” you'll never see Him. You'll never see. God is not under your challenge. Therefore the qualification of understanding God is surrender. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And the process of understanding God is from God, not from others. He's so great, how can you understand by your mental speculation?

So here in the Bhagavad-gītā, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is revealing Himself by His causeless mercy. So how does He reveal, we shall try to explain from the Fourth Chapter:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

The Lord says that ”This confidential yoga system was explained by Me formerly to the sun-god, Vivasvān.” There is, in every planet, there is a chief man or chief deity, and he has got different names. Just like in heavenly planet, there is also chief man or chief deity who is called Indra. Or the moon planet, he is called Candra. The sun planet, he is called Vivasvān. This is the name of the chief man. Just like in your country the chief man is called the president, or in other countries they call him so many… In some countries the chief man is called the king or the president, like that. So this is post. You can also occupy that post. If you are qualified, you can become the president of your country. Similarly, the post of sun-god, Vivasvān, also you can occupy if you are qualified. You can occupy the post of Brahmā. This is… They are also living entities like us. Just like President Johnson is also a living entity like you, but he is elevated to that position for his quality, similarly, if you attain such quality, you can become the chief deity or chief man in many other planets. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. These things are described.

So when we speak, as Kṛṣṇa is saying, that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], that means this Bhagavad-gītā was spoken long, long before. It is not that Arjuna is the first man who heard Bhagavad-gītā from Kṛṣṇa. Kṛṣṇa said that ”This yoga system I spoke to Vivasvān, sun-god.” And vivasvān manave prāha. ”And the sun-god explained this science to his son, Manu.” Manu is the forefather of the mankind. In Sanskrit, from Manu, it has come manuṣya or mānava. Mānava-jāti, in Sanskrit. So Manu from ”man.” And similarly, in English also, from Manu the mankind or the man. The original word is Manu. Here it is said that vivasvān manave prāha. Formerly, there were transportation service from one planet to another. That transportation service is still existing, but not with this planet. But higher planetary system there is transportation service from one planet to another by different kinds of airplanes. And in the Siddhaloka… There is another planet, which is called Siddhaloka. In the Siddhaloka the living entities or human beings are so advanced in yogic practice that they can travel with this body from one planet to another. This description are there in the Śrīmad-Bhāgavatam, Second Canto. And in this planet also there are many yogis even still existing, they can travel in this planet very swiftly by yogic power. There are many yogis who daily take bath in four places: in Prayāga, in Rāmeśvaram, in Jagannātha Purī, and in Hardwar. Still there are some yogis in India. So they can transfer themselves, transport themselves, from one place to another very quickly. So there was no difficulty in communicating with Manu or Manu's son, Ikṣvāku. The communication was there, or the radio system was so nice that communication could be transferred from one planet to another.

So here it is said that vivasvān manave prāha manur ikṣvākave 'bravīt. First of all, this was spoken to sun-god Vivasvān, and Vivasvān spoke to his son Manu, and Manu spoke to his son Ikṣvāku. This Mahārāja Ikṣvāku happened to be an ancient emperor on this planet, and in his dynasty Lord Rāmacandra appeared, Mahārāja Ikṣvāku. He is kṣatriya. These are all kṣatriya. Sūrya, Vivasvān is also kṣatriya. There are two kṣatriya families, one from the sun and one from the moon, candra-vaṁśa and sūrya-vaṁśa. They're existing. And the Indo-European stock, they are also coming from the kṣatriyas. From the history of Mahābhārata, we can understand the Aryan families who migrated to Europe, they also belonged to this sūrya-vaṁśa or candra-vaṁśa. Anyway, that is another department of knowledge. Here it is said that…, Kṛṣṇa says that ”I spoke this philosophy or this system or this doctrine of Bhagavad-gītā, yoga.”

This is also yoga. This is bhakti-yoga. Bhakti-yoga is the direct method of approaching God. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This yoga is infallible. It is never lost. Avyayam. Avyayam means it has no annihilation because it is transcendental. Anything spiritual, transcendental, has no annihilation. Even matter has no annihilation. Modern science says conservation of the energy. So in God's creation there is no question of annihilation. But the difference between matter and spirit is this, that matter is, the nature of matter is bhūtvā bhūtvā pralīyate [Bg. 8.19]. It appears, it manifests. Just like you prepare a pot from clay, and some day the pot will be annihilated, but it will go to the clay again, and again you can prepare from clay, pot. Just like the garbages. You are throwing daily, and again you are getting material from earth to manufacture so many things. So this is going on. This karma-yoga… This world is so made that the matter is there. You simply take it and transform the shape. That is your activity. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. [Cc. Madhya 6.154] In the Viṣṇu Purāṇa it is said that this material world is full of ignorance. Just like children, they make so many playthings from earth or clay and again break it. And this practice is very prominent in your country. I see in big cities like New York, Boston, very nice buildings, well-built with stone and iron, breaking it. And again some skyscraper. And it is suggested in your Almanac, World Almanac, that next hundred years they will break all these buildings and they will go underground. Yes. Because atomic age. So nobody will… I have read it in the World Almanac. The prediction is there that world, next hundred years, nobody will live on the surface of the earth. Everyone go subway. And when they want some pure air, they'll come out to see what is the surface of the world. It is suggested. You can read it.

So this nature of material world is like that. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Chewing the chewed. You chew something, you throw it, and again somebody comes, chewing it. You see: punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Bhāgavata says that they are engaged with this material body and material activities. Just like you are changing, bhūtvā bhūtvā pralīyate [Bg. 8.19], we are changing our body from one body to another. Similarly, as, with the change of my body my activities are also changed. The material is supplied by the material nature and my activities are different. In this way I am going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. But we cannot come to the conclusion that if there is any possibility for eternal life or eternal activity or no change, because you don't want change. Even at the time of death you are very sorry because you have to change the body. Even for changing one apartment for another apartment you are sorry. Therefore for a sannyāsī it is recommended that he should not live more than three days in a place. Because as soon as he lives more than three days, he'll get some attachment. Attachment. So he is forbidden. But at the present moment everything has changed. So bhūtvā bhūtvā pralīyate. We are in the existence of changing, always transforming from one platform to another, one form to another, one business to another. But our nature is eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is, all this explained in the Bhagavad-gītā. So how we can get that eternal life, eternal nature, eternal happiness, and eternal knowledge-the Bhagavad-gītā is meant for that purpose. If you are interested for eternity, then Bhagavad-gītā is very congenial.

So this science was spoken first of all to Vivasvān, the sun-god. He spoke to his son Manu, and Manu spoke to his son Ikṣvāku. And in the second verse, the Lord says, evaṁ paramparā-prāptam: "In this way, by disciplic succession," evaṁ paramparā-prāptam. That means the process of understanding this particular type of yoga-any yoga or this yoga-is to understand from disciplic succession. Paramparā. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ means all the names mentioned here, either Vivasvān or Manu or Ikṣvāku. They were all great emperors and kings. Formerly the emperors and kings were familywise. Just like… At least, in England you have got the king by familywise. In every country it was… Now monarchy is abolished. So these kṣatriyas, they were qualified. There was no question of democracy. At the present moment, by democracy if somebody can some way or other acquire some votes he becomes the chief man, but formerly the practice was that a qualified man who is trained, a king, he was on the seat. They were called rājarṣi. Rājarṣi means practically they were sages. Just like Mahārāja Janaka. There were many kings, ideal kings. Mahārāja Yudhiṣṭhira, Mahārāja Rāmacandra. Many kings. Even Mahārāja Parīkṣit, five thousand years before he was so responsible king that when he was on tour he saw that one cow was being attempted to be killed, and the cow was crying. At once the king stopped, "Who are you? In my kingdom a cow is crying? I shall immediately kill you." So the king was so responsible that even animal was not allowed to be dissatisfied, what to speak of man. So they were so responsible. Therefore they were called rājarṣi. Rājarṣi. And it is particularly, everything, knowledge is meant for high class of men. Low class of men, what they will understand?

So this Bhagavad-gītā was spoken to the rājarṣis, the great kings who were just like saints and sages. They were on the throne, but they were all, I mean to say, dedicated souls for the peace and prosperity of the people. Just like Mahārāja Parīkṣit. When he was born, this Mahārāja Parīkṣit is the… What is called? Posthumous son? Born after the death of his father? What is called, English word? Posthumous. So his father died before his birth. In the Battle of Kurukṣetra there were two parties, cousin-brothers fighting. So Mahārāja Parīkṣit's father, Abhimanyu, the son of Arjuna, he was only sixteen-years-old boy, but he was fortunately married. His marriage is also very peculiar. The daughter was… Uttarā was offered to Arjuna, but Arjuna said that "This girl, I have treated her as my student." He was teacher. "I cannot marry. She is my daughter." So then Arjuna said, "I have got grown-up son. I'll arrange her marriage with my son." So Uttarā was married with his son at the age of sixteen years. The boy and the girl, both were sixteen years old, and they were married. Fortunately, when the battle was going on, this boy was also called to fight, and the girl was pregnant. But the boy never returned. He died in the battlefield. So Parīkṣit Mahārāja remained in the womb of his mother.

So after the Battle of Kurukṣetra, everyone died. That child was the only, I mean to say, descendant of the whole Kuru dynasty. So he was very carefully protected, and the attempt was made to kill this child also by the other party, but Kṛṣṇa saved him. Anyway, when the child was born, Mahārāja Yudhiṣṭhira, his grandfather… Five grandfathers, no son. Only one grandson. So the system is when a child is born, great paṇḍitas and brāhmaṇas are called to ascertain the future history of the child. Nāma-karaṇa. What is called? There is a particular name. So Mahārāja Yudhiṣṭhira was very much anxious to know how this child will be affectionate to his praja. Just see. The astrologer was speaking so many things about the child, that "He'll be like this, he'll be like this, he'll be like this." But he was anxious that "Whether he'll be worthy of our dynasty." Because in this dynasty, this sūrya-vaṁśa, all the kings were just like father of the citizens, "Whether he'll be like that or he'll be exploiter?" Then the brāhmaṇas explained, "No, this child will be like this," and actually he was that.

So these rājarṣis, they were great personalities. They were, although on the royal throne, they were not for luxury and tax collecting. No. They were just exactly like real father. Always thinking of the happiness of the prajās. It was actual democracy. There was committee of the brāhmaṇas who guided the king, and the king was, I mean to say, control over the citizens by the guidance of the brāhmaṇas. This was the system. So here it is said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This system for understanding Bhagavad-gītā was current. Kṛṣṇa says to Arjuna. Now He says also, sa kālena iha mahatā yogaḥ… [break]…spoke the secret of this Bhagavad-gītā to his son Manu. Manu spoke the secret of the Bhagavad-gītā to his son Ikṣvāku. So now that system is now lost. Kālena mahatā. By the great power. Kāla means time. Time has got his influence, very great influence. Time's business is, whatever you make, time will try to kill you. That's all. You make a nice house, very nice house, but as soon as it becomes older it is being killed. You have very good body, nice body, but the influence of time is trying to kill you. That is the influence of time. So in the Bhagavad-gītā you'll also find that when Arjuna saw the universal form of Kṛṣṇa, he asked that "Who are You?" And Kṛṣṇa said in that universal form that "I am Kāla. I have come to kill." That's it. This was the answer.

So kāla's business is, kāla, time, to kill. So here also it is said sa kālena iha, kālena mahatā. Mahatā is also kāraṇa, and kālena, by the influence of…, that is now lost. Because it is a struggle. Our struggle for existence means we are trying to exist, but kāla is fighting to kill. That is going on. So kāla's business, time's business is to kill, but that system is now lost, is now killed by the influence of time. Sa kāleneha…yogo naṣṭaḥ parantapa. Then, what is to be done? Sa eva ayaṁ mayā te adya yogaḥ proktaḥ purātanaḥ. "So I have already begun to teach you about this Bhagavad-gītā. So it is not a new doctrine that I'm presenting before you." That, called… Sa eva ayaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ. Purātanaḥ means the same old system, purātana. Purātana means Purāṇa. Purāṇa means the old, historical events. Purāṇa. And this Mahābhārata, Mahābhārata is also… Mahābhārata, great history. And the Śrīmad-Bhāgavata is also called Mahā-Purāṇa, the great history of olden days.

So here also, the same word is used, that Kṛṣṇa says, sa eva ayam, "This yoga system, the Bhagavad-gītā yoga system which I am now speaking to you, is very old. How old you can imagine that I first spoke it to the sun-god." If you calculate only the age of Manu, it is about forty millions of years ago. To speak the minimum. So anyway, it is very, very old. Not that it is doctrine which is presented… Just like in the modern educational system somebody is presenting some doctrine, and he's getting the title "Doctor," some new thesis. It is not like that. There is nothing to be researched. Eternal knowledge has nothing to be researched. There is no question of research. It is already established. Otherwise there is no meaning of eternal. This knowledge of Bhagavad-gītā is eternal. It is not a product of modern research or doctrine. Purātanaḥ sa eva. Sa evāyaṁ mayā te adya. Adya means "today." "Today I am speaking on the battlefield." Yogaḥ proktaḥ purātanaḥ. "Why You are selecting me? Why You are selecting me and why this battlefield? You are speaking a philosophical doctrine and the science of God, and You are speaking to me. I am not a Vedantist, I am not even a brāhmaṇa, I am not even sannyāsī. Ordinary gṛhastha. Of course, I have got the privilege that I am Your friend. So much so. Otherwise, yoga system is not to be spoken to me. Why You are speaking to me?" This may be questioned. Why specifically it was spoken to Arjuna? The reply is, bhakto 'si. "The only qualification is that you are My devotee. That's all."

Therefore from the very beginning it is to be understood one who is not a devotee of Kṛṣṇa, he cannot understand what is Bhagavad-gītā. Those who are not devotees… There are different classes of men. Some of them are karmīs, some of them are jñānīs, some of them are yogis, and some of them are bhaktas. The enlightened, cultivated persons, they can be divided into four groups. Those who are ordinary men, they do not know anything except to keep this body comfortably. They're materialistic more or less. In this life or next life they simply want material comforts. They are called karmīs. And jñānīs… Jñānīs means they are disgusted with this karma. Because there is a time, a point, when they become disgusted. Just like the American young men, they are now disgusted with this material civilization. So they are searching after knowledge. But unfortunately, the state is also not very enthusiastic, and there are many who are exploiting. But here is the knowledge. And that point comes, when the karmīs become disgusted, confused. Because the spirit soul, he wants spiritual life. He cannot be happy with any amount of materialistic life. In our childhood we read one poetry that a boy has brought one bird, and the bird is talking with the boy. "My dear bird, you live with me. I shall give you very nice fruits. I shall talk with you," and so many things. But the bird says, "No, I want to go away. I want to go away." "No, I shall give you a golden cage. You don't go away." So he says, "No, no. I don't like golden cage. I want freedom." So that was talk. So similarly, if a bird is kept in golden cage and if golden foodstuff is supplied to him, it is not happy. It is not possible. Similarly we are spirit soul. Any amount of material happiness will never make me happy. That is a fact. But due to our ill faith, we do not know what is happiness. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know what is the ultimate aim of life, what is the goal of life. They are trying to be happy with this matter, and the material happiness means sex life, and they are trying to squeeze the sex life in different ways. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. That is not possible. That is not possible.

Therefore this Bhagavad-gītā yoga system, which is very old… Forty millions of years before, ago it was spoken. And before that it was also spoken. That is not stated here. Because it is eternal. Avyaya, purātanaḥ, old. So who is qualified to understand Bhagavad-gītā? You can understand. Those who are not bhaktas, they can also understand superficially. Just like one has got the bottle of honey. If one thinks that "I have got the bottle of honey. Let me lick up the bottle," so licking the bottle, what taste you will get? The bottle has to be opened and see what is there. (laughter) And if a rascal thinks that "I am licking this bottle, I am eating honey, I am tasting honey," he's a rascal number one. Simply. So similarly, if one is not bhakta, if one is not Kṛṣṇa's devotee, that rascal cannot understand Bhagavad-gītā. Plainly. Plainly it is stated here. First of all, try to become the devotee of Kṛṣṇa. Then try to understand what is Bhagavad-gītā. Not by your scholarship or by your speculation. Then you'll never understand Bhagavad-gītā. If you have to understand Bhagavad-gītā, then you have to understand by the process as stated in the Bhagavad-gītā, not by your own mental speculation. This is the process of understanding. Bhakto 'si me sakhā ceti.

Bhakta means… Who is bhakta? Bhakta means one who has revived his eternal relationship with God. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Now in this body I am thinking, "I am American." How long I am American? I am American so long this body is there. That's all. I am thinking, "I am Indian." I am thinking, "I am brāhmaṇa," "I am this or that." Whatever I may think. How long? So long this body is there. And the next life? If you get a dog's body, then you'll think, "I am dog." If you get a cat's body, then you'll think "I am cat." So bhakta means not that superficial relationship. My relationship with the society, family, country, or humanity, they're all superficial because my body is superficial. The real relationship is with Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. "All these living entities are My part and parcels," Kṛṣṇa claims. Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. "In each and every species of life, as many forms as there are, they're all My parts and parcels." Kṛṣṇa (is) explaining like that.

So bhakta means when we revive our relationship, how I am connected with Kṛṣṇa. Then he is bhakta. Then he is bhakta. That relationship is pervertedly reflected in this material world. That relationship. Somebody is related with Kṛṣṇa as master and servant. That is reflected here also. There is master and servant, but both of them are cheating one another. The master is trying to exploit the servant, and the servant is trying to exploit the master. They are also forming unions, how to exact money from the capitalists, and the capitalists trying to exploit this labor from the laborers. So here, that master and servant is there, but both of them are cheaters and cheated. That's all. But if we really want to be master and servant, the supreme master is Kṛṣṇa and you engage yourself in His service. You'll never be cheated. You'll never be cheated. You want to love. You love Kṛṣṇa as your husband or lover, you'll never be cheated. You love children. You love Kṛṣṇa as your child-just like Yaśodāmāyi accepted Kṛṣṇa as his child-you'll never be cheated. So the same relationship is there, but it is perverted reflection, and there is no happiness. But when we become bhakta or establish one's relationship with Kṛṣṇa… Just like Arjuna. Arjuna is bhakta. What kind of bhakta? Bhakto 'si me sakhā, sakhā ceti. "You are bhakta, at the same time My friend." So to become bhakta means either you become a friend of Kṛṣṇa or a servant of Kṛṣṇa or a lover of Kṛṣṇa or father of Kṛṣṇa or mother of Kṛṣṇa. In this way, there are so many. Or you become enemy of Kṛṣṇa. Just like Hiraṇyakaśipu.

So this is the process of understanding Bhagavad-gītā. Therefore I am speaking from this Fourth Chapter. The secret of understanding Bhagavad-gītā is here, and if you follow these principles… Just like when you purchase one bottle of medicine from the, I mean to say, drug shop, there is dose. Read, "This medicine is to be taken by this dose." If you follow the direction of the bottle label then you get benefit. Similarly, here is the direction: evaṁ paramparā-prāptam [Bg. 4.2]. You have to understand Bhagavad-gītā from the disciplic succession, and that means one who is devotee, a devotee. Devotee. This disciplic succession devotee. Otherwise there is no possibility. If that disciplic succession is something else than devotional service, then he cannot understand Bhagavad-gītā. There are many practical experiences, and so many scholars, books we have studied, and their commentary is all nonsense because they are not bhakta. They try to understand Bhagavad-gītā simply by their academic qualification. That is not possible. That is not possible. If somebody is trying to Bhagavad-gītā by his academic qualification… What is the value of this academic qualification? It has no value in the presence of spiritual science. It is a different thing. It is to be understood in a different process.

So we shall discuss this Bhagavad-gītā, how Arjuna understood. If… This is a clear fact mentioned here, that before Arjuna, before meeting Arjuna, the science of Bhagavad-gītā was lost. It is clearly said. Sa kāleneha yogo naṣṭaḥ parantapa. That was lost. Although it is eternal, still, because the paramparā system or the disciplic succession broke, therefore the real meaning or real purport of Bhagavad-gītā was not received. It was broken. Naṣṭa means the paramparā system broken. Therefore Kṛṣṇa is appointing Arjuna to understand because he is devotee and friend. So if you accept Bhagavad-gītā as Arjuna understood it, then you are directly hearing from Kṛṣṇa. That is the process.

Thank you very much. Any question?

Indian: (indistinct)

Prabhupāda: The same thing. Same thing. In the four verses Lord Kṛṣṇa informed about the Bhagavad-gītā. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. The same thing. When Kṛṣṇa says either to Brahmā or Arjuna, He says the same thing. He does not change.

American man: And that disciplic succession from Lord Brahmā, that was not broken?

Prabhupāda: Yes. That is also bona fide. There is no difference between the disciplic succession from Brahmā or disciplic succession from Arjuna. There is no difference. Because the message is the same. Here, naṣṭa means that paramparā is naṣṭa. The disciplic succession was broken. It is not found, somebody who is coming in that disciplic succession. The disciplic succession, either from Brahmā… There are four disciplic successions of the devotees-the Brahma-sampradāya, the Rudra-sampradāya, the Śrī-sampradāya, and the Kumāra-sampradāya. So they are all the same. Mr. Balakrishna, you have got any question? All right. No? Mr. Mukherjee? Dr. Murti? No? Yes.

Pradyumna: The yoga systems in the Bhagavad-gītā, karma and jñāna… Karma turns into karma-yoga, jñāna system is jñāna-yoga with bhakti and they can't be…

Prabhupāda: Yes, when you add this word yoga, that means bhakti. Yoga means bhakti. Somebody is addicted to these material activities. So they are advised to act in the terms of karma-yoga. What is that karma-yoga? The karma-yoga, if somebody is describing the Bhagavad-gītā, yat karoṣi. "Whatever you are doing, kuruṣva tad mad-arpaṇam. You are working? All right. What you have earned?" "One thousand dollars." "Give Me." Are you prepared? Kṛṣṇa is asking, kuruṣva tad mad-arpaṇam. So if anyone is agreed, "Yes, Kṛṣṇa, here is the money for You," then he's a karma-yogī. Otherwise he's a karmī. And the difference between karma-yogī and karmī means he has to suffer the result, good or bad, and karma-yogī has nothing to suffer because he's doing everything for Kṛṣṇa. Just like Arjuna. In the beginning he considered that "If I kill my kinsmen and my grandfather I'll be sinful." Yes. But the same thing he acted under the direction of Kṛṣṇa. Kṛṣṇa wanted. So he's free. So karma-yogī means he is free from the reaction of activities. He is karma-yogī. Similarly jñāna-yogī. Somebody is addicted to work very hard. Somebody is addicted to speculate philosophically. So for the speculator, Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. The persons who are addicted to speculative knowledge, after many, many births, he comes to the understanding: vāsudevaḥ sarvam iti [Bg. 7.19], "Vāsudeva, Kṛṣṇa, is everything." That means termination of knowledge. That is jñāna-yoga. If by his research work he tries to understand what is Kṛṣṇa by philosophy or by science or anything, by chemistry, by physics… That is recommended in the Śrīmad-Bhāgavatam:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam. It doesn't matter in whatever activities you are engaged, but if you want to know whether your engagement is leading to perfection, then this is the test of perfection. What is that test of perfection? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Whether by your work the Supreme Personality of Godhead is satisfied. Just like Arjuna did. Arjuna, in the beginning, he wanted to satisfy himself by not fighting, and he fought to satisfy Kṛṣṇa. That is perfection. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Yes.

Indian: I wonder what is the name of the śloka where it states that,

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite
[Bg. 4.27]

Prabhupāda: Yes. What is the number? Here.

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite
[Bg. 4.27]

Now you have studied. What is your understanding?

Indian: I have no understanding. I want to know this. (laughter)

Prabhupāda: Sarvāṇīndriya-karmāṇi ātma-saṁyama. This yoga, the haṭha-yoga system means to control the senses and control the mind. Sarvāṇi karmāṇi indriyāṇi, karmendriya. The yoga system's basic principle is to stop the material activities. Sarvāṇīndriya karmāṇi prāṇa-karmāṇi cāpare. There are the controlling of different airs passing within this body. Apāna-vāyu, prāṇa-vāyu, vyāna-vāyu. That is the yoga system, controlling the breathing. Ātma-saṁyama. The whole thing is for ātma-saṁyama, for controlling the mind and senses. If one is unable to control the mind and senses, then he is simply wasting time. And that ātma-saṁyama can be directly practiced by bhakti yoga. What is that? Now the same example can be given, that Arjuna was a fighter. So in the beginning he was considering, "Whether I shall fight or not." That was also ātma-saṁyama. But actually ātma-saṁyama was when he did not fight for his sense gratification. That is. Similarly, when we engage our senses… Because senses means they want some activity. Just like our eyes. If… The eyes want to see something beautiful. The tongue, tongue wants to taste something very sweet. The ear, it wants to hear something very melodious. In this way we have got our different senses. But the yoga system is trying to stop them. Now, just try to understand.

Now, here, the bhakti-yoga system is that if you stick to the hearing of Hare Kṛṣṇa and the music, melodious music of khol, karatāla, then naturally you become detestful for hearing other songs. So this is practically indriya-saṁyama. The bhakti process is that sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You cannot stop the senses to work. That is the negative process. Because the senses are meant for working. Therefore you have to give better engagement to the senses. That will be explained in the… It is already explained in the Bhagavad-gītā, Second Chapter, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Paraṁ dṛṣṭvā nivartate. If you force one to stop, it is very difficult. Therefore so many yogis also failed. Just like Viśvāmitra Muni. By force, he was trying to control his senses, but as soon as the sense got opportunity, one Menakā, a heavenly society girl, came before him, he became captivated. He became captivated. These examples are there. And the child was born, Śakuntalā. You know, everyone. So he was a great yogi. He also failed because it was artificially being tried.

But there is another instance, Ṭhākura Haridāsa. He was to be… He was also enticed by a prostitute at night, but he turned the prostitute to be a devotee. You see. At night, she came. She was induced by some of Haridāsa's opponent's party and she came, very beautifully dressed, at night, and Haridāsa Ṭhākura said, "How you have come here?" "Oh, you are so nice, so beautiful, so young. So I have come to embrace you." Like that, whatever. "All right. Please sit down. I shall fulfill your desire. Let me finish my chanting. Then we shall enjoy life." (laughter) So he was chanting, the morning came. So the prostitute became disturbed. "It is now…" "All right. I could not finish my chanting. So come this night, I shall fulfill." In this way, second night, third night, when she came, she surrendered: "Sir, I came with this purpose. Please save me. This is my business." So Ṭhākura Haridāsa told, "Yes, I know that. But because you came to me, therefore I stayed for three days…, three days to purify you. Now I'm glad that you are purified. You sit down here, chant Hare Kṛṣṇa. I am going from this place." [break] …Viśvāmitra failed, but this bhakti-yogī, he conquered. This is karmendriya. If you want to force your senses to stop work, it is very difficult. But if you engage your senses for transcendental loving service of the Supreme Lord, it will be automatically, automatically stopped. That is stated. Ātma-saṁyama juhvati jñāna-dīpite. That jñāna, that jñāna means knowledge. That is stated in the Bhagavad-gītā, bahūnāṁ janmanāṁ ante vāsudevaḥ sarvam iti [Bg. 7.19]. If that stage of knowledge is achieved, that "Kṛṣṇa, or Vāsudeva, is everything, and I am eternal servant of Kṛṣṇa," that is perfection of jñāna.

So when that perfection of jñāna comes, then he engages his senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When your senses are purified and you engage them in the service of the Supreme Lord, Hṛṣīkeśa, the master of the senses, that is called bhakti. That is the highest perfection. So we have to engage our sense, sarvāṇīndriya-karmāṇi, by understanding, by coming to the, I mean to say, mature platform of knowledge. If you engage your senses in the Supreme, that is real controlling senses. Artificially if we want to control our senses, it is very difficult.

So any other questions? We are inviting that you come and let us discuss. This is a very great science, Kṛṣṇa consciousness, and it is the, I mean to say, the necessity for the human being. Why? When there is opportunity… This temple is here. We are opening different centers. Why? Just to give opportunity to the people to understand this science of Kṛṣṇa consciousness. It is not a bluff. We have got authority behind this movement. Whole Vedic literature, Śrīmad-Bhāgavatam, Bhagavad-gītā, we are supported. It is nothing. The same thing. Just like Arjuna said, or Kṛṣṇa said that yogaḥ proktaḥ purātanaḥ. Purātana, it is very old. But the time is so cruel that sometimes it is… Just like by time sometimes a clear sky is overclouded, covered with cloud. But that does not stay. Similarly, this cloud of ignorance at the present moment, it guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ. "Most confidential I am speaking to you. The most confidential and topmost of knowledge." Why? Iṣṭo 'si me. "Because you are My…" The same thing. Iṣṭo 'si. "I want your welfare." Iṣṭo 'si me dṛḍham iti. "Because you are My devotee, so I want that you be benefited." That is Kṛṣṇa's… As soon as you become devotee, bhakto 'si priyo 'si me [Bg. 4.3].

Just like here also, if you have got a very intimate friend, he wants how you can be happy. So dṛḍham iti, iṣṭo 'si me dṛḍham iti tato vakṣyāmi: "I am not speaking to the rascals. I am speaking to you, because you are My most confidential friend." What is that?

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
[Bg. 18.65]

"You are My dear friend." This is… Sarva-dharmān parityajya [Bg. 18.66]. "Whatever I've spoken, they are all nonsense. There is sense, but the truth which I am speaking to you just now, 'You just become My devotee, just think of Me, just offer your obeisances unto Me, just work for Me,' this is the most confidential." But those who are not able to understand, they are not to be spoken. They are to be instructed that "You become a yogi, you practice your breathing, you sit like this, you sit like that." Because he's unable to understand. Therefore He says, idaṁ te na atapaskāya. One who has not undergone severe austerities, don't speak this final knowledge. He'll not understand. He'll misunderstand. Just like scholars, like Radhakrishnan, misunderstands because he has no tapasya. It requires tapasya to understand this philosophy. Therefore Bhāgavata says tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. "My dear boys, just accept austerity voluntarily. Restrain."

So these boys, they are undergoing tapasya. Don't you think that in this country-they are (?) will not stay. As soon as people are anxious to get this knowledge, ignorance will go away. Jñāna-dīpita. Jñāna-dīpika. So that jñāna-dīpika, that is also explained in the

Bhagavad-gītā,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

Yes.

Indian: (asks question about Bg. 6.47)

Prabhupāda: Perfection? Yes, that is the highest perfection of yoga. Huh?

Indian: (asks question about Bg. 6.46)

Prabhupāda:

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna

This yogi means bhakti-yogī. Bhakti-yogī.

Indian: Yoginām api sarveṣām…

Prabhupāda: Then yoginām api sarveṣām. Here He recommends that you become a yogi. And who is the perfect yogi, topmost yogi? That is explained in the next verse:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is the highest yogi. This is yoga. Who is always constantly thinking of Kṛṣṇa, Hare Kṛṣṇa, he is the first-class yogi.

Indian: This is the conclusion of the whole of Gītā.

Prabhupāda: It is the conclusion of whole Bhagavad-gītā. Yes. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. It is very simple thing.

Indian: But it is…

Prabhupāda: Everywhere the same thing is. Everywhere the same thing. But it is concluded that sarva-guhyatamam: "I am speaking to you." in the Eighteenth Chapter. Just open the Eighteenth Chapter. Sarva, giving up meat-eating, giving up all kinds of intoxicants including coffee and tea, they are giving up illicit sex life-don't you think this is not tapasya? Great tapasya, at least for this country. So idaṁ te nātapaskāya. Without undergoing austerity, this science is difficult to understand. Therefore it is warned, idaṁ te nātapaskāya. Now people ask us, "Swamiji, why you make condition?" The condition, if I don't make condition, he'll not be able to understand it. But I don't make condition in the beginning. I invite everyone to come and chant Hare Kṛṣṇa. Then you automatically accept all conditions. This is so nice. Because he becomes purified. When he's a little bit purified, he immediately accepts all conditions. So those who are not tapasvīs, or voluntarily accepting some, I mean to say, inconvenience… Suppose I am habituated to doing something, liquor or something. If I am stopped, there is inconvenience. But if somebody accepts voluntarily, "Yes, for Kṛṣṇa's sake I shall accept it," then I am stopped, there is inconvenience. But if somebody accepts voluntarily, "Yes, for Kṛṣṇa's sake I shall accept it," that is tapasya.

Just like Arjuna, he was very much painful to kill his kinsmen, but for Kṛṣṇa's sake he agreed. That is tapasya. It was not very happy for him to kill his grandfather and nephews, but for Kṛṣṇa he accepted. That is tapasya. So people cannot understand, "Oh, he was a fighter. How he was a tapasvī?" But that is… Anything which you do not like, but for Kṛṣṇa's sake if you accept, that is tapasya. Because your, the central point is, you love Kṛṣṇa; therefore you have sacrificed. The point is that for Kṛṣṇa's sake, you are voluntarily accepting this inconvenience. That is tapasya. And as soon as you become tapasvī, your whole existentional condition becomes purified. Tapo divyaṁ yena śuddhyet sattvaṁ yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. So there is a link between one Vedic literature to another. There is no contradiction. But different things are there for different classes of men. But this is for the highest class. Bhakto 'si priyo 'si [Bg. 4.3]. That is the highest position. Yes?

American man: What is the value of accepting this sacrifice for the human being?

Prabhupāda: For better benefit.

American man: But now can it be accepted as a kind of masochism?

Prabhupāda: What he's speaking? Masochism? What is this?

Devotee: Self-inflicted pain. "I want to hurt myself."

Prabhupāda: No. It is not like that. Just like if you are diseased, doctor says that "You don't eat this." So that is not self-inflicted. The idea is that just to become cured from your disease you accept the instruction of the physician. So unnecessarily, that is also condemned. If you simply fast unnecessarily, that is condemned. No. For a better purpose, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Yes. You can take some, accept some painstaking-for better purpose. If there is no purpose, what is the use of painstaking? Śrama eva hi kevalam [SB 1.2.8]. That is simply labor of love. That's all. So here everything is recommended for understanding Kṛṣṇa. That is not very difficult. By Kṛṣṇa's grace it is not at all difficult, but it appears to be difficult for a person who is accustomed to do such things. Otherwise it is not difficult. Yes.

American man: But you're suggesting, I think, forgoing not just that which is the disease(?), but also that which one wants. I mean that somehow one should know that if one loves something… And yet to come to that, give it up…

Prabhupāda: Yes. If you love something and for that love's sake, if you give up something, that is also taken into account, that you're doing the same thing on account of love. The whole philosophy is for a better position you can accept some voluntary inconvenience. For better thing.

Devotee: We are absorbed in performing bhakti-yoga, devotional service. Now you stated in the lecture that the purport of bhakti-yoga is that our real nature is spirit soul, whereas in jñāna-yoga is of the mind, and karma-yoga is the activities of the body. Now in our service in bhakti-yoga, how… I don't exactly understand if we actually are the spirit soul because…

Prabhupāda: Just give me some practical example. What you are doing?

Devotee: Preparing prasādam.

Prabhupāda: So it is not bhakti-yoga? Why don't you understand? Your prasādam you are not cooking for yourself. You are cooking for Kṛṣṇa.

Devotee: Yeah, well, what I'm getting at is we're performing actions with our body.

Prabhupāda: But first of all try to understand this, this cooking… If you are cooking for Kṛṣṇa, that is bhakti-yoga, and if you are cooking for yourself, for your sense gratification, that is karma. The same process. Why don't you take the example of Arjuna? For himself, he was considering, "Whether I shall fight or not." But as soon as he understood Bhagavad-gītā, he decided, "Oh, Kṛṣṇa wants me to fight." That is bhakti-yoga. So you can perform bhakti-yoga by fighting, by cooking, by going to the office, everything, if that purpose is for Kṛṣṇa. That is bhakti-yoga. Is it clear?

Devotee: And karma-yoga then?

Prabhupāda: Karma means sense gratification and bhakti-yoga means Kṛṣṇa's satisfaction.

Devotee: Well, karma-yoga…

Prabhupāda: Karma-yoga means just to dovetail your karma with yoga principles to arrive to the bhakti-yoga.

Devotee: To eventually arrive.

Prabhupāda: Yes. That is karma. That is not bhakti-yoga. But the aim is to arrive at the bhakti-yoga. Is it clear? That's all. Just try to understand in this way. It is very good.

Devotee (2): Is it the same thing with haṭha-yoga?

Prabhupāda: No, haṭha-yoga is not bhakti-yoga.

Devotee (2): No, but…

Prabhupāda: Haṭha-yoga is a process for making the mind under control if it is properly performed. But generally it is in the name "haṭha-yoga." I have… Several times… In the Bhagavad-gītā it is stated, haṭha-yoga, how it is to be performed, that you have to perform in a sacred place, alone in a secluded place, sitting like this, seeing like this, eating like this. Who is following those regulations? Nobody is following. So they are, simply it is going on under the name of "yoga," but actually, nobody is following the principles. That is difficult. That is not possible in this age. Now suppose if you have to perform haṭha-yoga in a secluded place, in a sanctified place and alone. Who is fulfilling these three conditions? Ekākī yata-cittātmā. Ekākī. Ekākī means alone. Śucau deśe. Śucau deśe means very sanctified place. Samaṁ grīvam. This body and the, I mean to say, neck, and the śiraḥ, śiraḥ means this head-they should be in a straight line. And you cannot close your eyes fully. You have to half-close and see the top of your nose. In this way, you sit down always. Never go to sleep. I have seen in my childhood yogi in Calcutta, Kālīghāṭa. He was twenty-four hours sitting. When he was feeling uncomfortable, he had a wooden cot,(?) like that. But he was never sleeping. That is yoga practice. Who is going to do that? It is very difficult. Therefore Arjuna said, "Kṛṣṇa, You are recommending this yoga practice, but it is impossible for me to do." Five thousand years ago, a person like Arjuna declined, "Oh, it is not possible for me." And so many rascals they are trying that yoga system. That is not possible. Yes.

Guest (Indian man): …whether my karma or my life is for satisfying senses, how it is going to help for Kṛṣṇa. To connect Kṛṣṇa through devotion. Then you can know…

Prabhupāda: Yes, first of all you have to connect yourself with Kṛṣṇa, then you act according to the direction of Kṛṣṇa.

Guest: And if I surrender to the devotees…?

Prabhupāda: Certainly. Yes.

Guest: Not that you can expect immediately, because that is very difficult like Hiraṇyakaśipu.

Prabhupāda: That is also under Kṛṣṇa's direction, because when they were condemned to go to the material world, they pray that "How we shall be delivered?" Then Kṛṣṇa's giving, Kṛṣṇa gave him direction that "If you treat Me as your enemy, then three…" Yes, quickly. "And if you treat Me as friend, then you'll take long time." They preferred, "Yes, we shall treat You like enemy because our aim is to come quickly." (laughter)

Guest: our relationship with…

Prabhupāda: So that means he is following Kṛṣṇa's direction. That's all. He doesn't mind that "I am going to be enemy of Kṛṣṇa." The principle is that he's following. If Kṛṣṇa says that "You become My enemy," I can become His enemy. That is bhakti-yoga. Yes. I want to satisfy Kṛṣṇa. Just like a master is asking servant that "You knock me here." So he's knocking like this. So that is service. The others may see, "Oh, he's knocking and he's thinking, 'I am serving'? What is this? He's knocking." But master wants that "You knock me." That is service. Service means that you obey the order of the master. It doesn't matter what it is. There is very nice example in Lord Caitanya's life, that He had His personal servitor Govinda. So after Lord Caitanya would take prasādam, then Govinda would take. So one day, Lord Caitanya, after taking prasādam, He laid down Himself on the threshold. What is called? Threshold? Door? Doorway. So Govinda crossed Him. Govinda used to massage His legs after, when He was taking rest. So Govinda crossed Lord Caitanya and massaged His legs. Then Lord Caitanya was sleeping, and, say, after half and hour, when He got, He saw, "Govinda, you have not taken your prasādam as yet?" "No, sir." "Why?" "I cannot cross You. You are lying down here." "Then how you came?" "I came across." "How you first of all came across, why not again crossing?" "That I came to serve You. And now I cannot cross You to take my prasādam. That is not my duty. That is for myself. And it is for You." So for Kṛṣṇa's pleasure you can become His enemy, you can become His friend, you can become anything. That is bhakti-yoga. Because your aim is how to please Kṛṣṇa. And as soon as the point comes, to please your senses, then you come to material world, immediately.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we forget Kṛṣṇa and we want to do things for our sense gratification, that is māyā. And as soon as we give up this process of sense gratification and do everything for Kṛṣṇa, that is liberation.

Guest: I want to know whether the devotion of Hanumān was bhakti-yoga.

Prabhupāda: Yes, certainly.

Guest: Because he also (?) catur-bhuja Nārāyaṇa and Rāma

Prabhupāda: That doesn't matter, but his activities were bhakti-yoga. He set fire to the house and capital of Rāvaṇa. That is bhakti-yoga. People will say, "How it is by setting fire in others' house bhakti-yoga?" But practically see. What Hanumān's business was? Just to punish Rāvaṇa, that's all. That is bhakti-yoga. And he was considered to be the greatest devotee of Lord Rāmacandra. He never studied Vedānta-sūtra because he was animal, so he had no opportunity, but still, he became the greatest devotee, rāma-bhakta. Why? By setting fire to the Rāvaṇa's house. That's all. These are practical examples. By setting fire to the house of Rāvaṇa, he became the great devotee of Rāma. And similar, recent case is Arjuna. Arjuna also fought. He killed his kinsmen and he became a great bhakta. Somebody in Bengal, some gentleman, criticized that "Lord Caitanya introducing this bhakti-yoga has," what is called, "(indistinct) the population of Bengal." And you do not know what is bhakti-yoga.

Guest: Doctor who published the life called Life of Śrī Caitanya. That book?

Prabhupāda: I do not know this Doctor says.

Guest: (indistinct)

Prabhupāda: So we are not concerned with any scholarly book. We are concerned whether it is written by a devotee. Yes. We don't care for any scholarly writing because they will commit mistakes. Harāv abhaktasya kuto mahad-guṇāḥ. One who is not devotee, he cannot have any good qualifications. Reject it immediately.

Guest: So what is…

Prabhupāda: Yes. I told that "You do not know bhakti-yoga. The two greatest fights in India, Rāmāyaṇa fight and Mahābhārata fight, was conducted by Vaiṣṇavas, Arjuna and Hanumān. Therefore you do not know what is bhakti-yoga," I told him. The bhakta, for Kṛṣṇa's sake, he can do anything. But by nature, he's perfect. He does not commit any violence. Just like see Arjuna's character. He was so much harassed by the opposite party, his wife was insulted, his kingdom was, I mean to say, by unlawful means taken away, he was sent to forest for thirteen years. After so many troubles, he never tried to retaliate. He said, "All right, Kṛṣṇa, I don't want my kingdom. I cannot fight with my kinsmen." This is Vaiṣṇava nature. But as soon as he understood that "This fight is liked by Kṛṣṇa, oh, then I'll continue, stay. I must fight…" It is not his cowardice. He was quite competent to fight, but out of his Vaiṣṇava compassion he was avoiding it in the beginning. But when he understood that "My master, Kṛṣṇa, He wants it," he gave up his decision. So Vaiṣṇava… That is Vaiṣṇavism. Devotee means he can act anything and everything for the Lord. That is bhakti-yoga. But under the direction. Not whimsically. Yes. Either Arjuna or Hanumān, he did not set fire to the Rāvaṇa's house whimsically. Under the direction of Rāma. Arjuna also fought under the direction of Kṛṣṇa. Similarly, we have to take the direction of Kṛṣṇa or His representative. Then it will be nice.

Guest: And in Mahābhārata we see Hanumān is also (on the flag of the chariot). And Kṛṣṇa Himself was the charioteer.

Prabhupāda: Yes. He's given so much respect. Just see how much honor was given to Hanumān. Why? Because he's a devotee. Like, a personality like Arjuna, he's keeping on his head the flag marked with Hanumān, that "Hanumān, you are great devotee and fighter. Please help me." This is…

All right. Any other questions? Dr. Murti, you have no question? That's all right. Very good. (end)

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Bhagavad-gītā 4.1

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Delhi, November 10, 1971

Prabhupāda: …by Lord Kṛṣṇa, the Supreme Personality of Godhead, five thousand years ago. Not five thousand years ago. It is stated in the Bhagavad-gītā, that before it was explained to Arjuna, it was formerly explained to the Sun-god.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Lord Kṛṣṇa said that before explaining the yoga system, bhakti-yoga system, to Arjuna, it was explained to the Sun-god Vivasvān, and Sun-god explained the same system to his son, Manu, and Manu explained the same system to his son, Ikṣvāku. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Kṛṣṇa said that this system of knowledge is coming down by disciplic succession, sa kāleneha yogaḥ naṣṭaḥ parantapa. My dear Arjuna, although it was coming down by disciplic succession from spiritual master to the disciple, or from the father to the son, but in course of time, it is now lost. Therefore I am speaking the same yoga system to you, bhakto 'si priyo 'si me [Bg. 4.3], because you are my devotee. So, if we want to understand, if we want to know God, we have to become His devotee.

Devotee means servant-not paid servant-but servant by affection. Just like, these boys, European boys, American boys, and some of the Philippines boys, they are trying to serve me, but they are not paid servant. They are servant by affection. Just like father and mother becomes the servant of the sons. The son, the small child, passing stool, and the mother cleansing. That does not mean the mother has become sweeper. The mother is mother, but out of affection she is giving service. Similarly, when we give service to the Lord in affection, in love, then God reveals, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. God's name, God's form, God's quality, God's pastimes, activities, are not understandable by our, these blunt material senses. We cannot see God with these eyes. God is present everywhere. God is present within your heart, God is present within this universe, God is present within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Aṇḍa, aṇḍa means this universe. God is within this universe. Just like in your body, you are present, as I was going to explain, dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe, within this body, there is the proprietor of the body, the soul. Similarly, this gigantic body of universe, cosmic manifestation, there is the Supersoul, therefore it is working. Just like in your body or in my body, because the soul is there, therefore it is active, it is moving. Similarly, this gigantic universal body, there is God, Supersoul. Two kinds of soul, one Supersoul and one individual soul. We are living entities, we are individuals, and God is Supersoul.

What is the difference between Supersoul and individual soul? One is very small, minute, and the other is very big. God is great. Aṇor aṇīyān mahato mahīyān, God is greater than the greatest. You can conceive in your idea, the greatness of something, but God is still greater. And you can conceive the smallest-just like the atom-yet God is smaller than the atom. That is God. Not that He's only the great, but He is the smallest also. Aṇor aṇīyān mahato mahīyān. Mahato mahīyān means greater than the greatest, and aṇor aṇīyān, and smaller than the smallest. We cannot imagine the dimension of the atom, or you can imagine, but still God is smaller than that. This is the position of God. So He has got His form, as the atom has got form. Similarly, within the atom, God has got form, and as this whole universe has got form, that God has also got form. When there is a statement in the Vedic language that God has no form, it does not mean God has no form, but He has form which you cannot imagine. That is called formless. Actually God is not formless, but what is that form, you cannot imagine. Because He is greater than the greatest and smaller than the smallest.

So, you can imagine great, the great, this universe, the sky, millions and millions of miles spreading. The scientists say that to go the topmost planet of this universe, it will take forty thousands of years in the light year speed. But you can see there are so many planets. Just like you are trying to go to the moon planet, similarly there are other planets, but you cannot go. It is so big, beyond your reach. This is one universe, but there are innumerable universes. As you see that within this planet there are innu…, within this universe there numberless planets, you cannot count even. So similarly, there are innumerable universes, and all these universes together is within God. So the conception of God cannot be attained by our mental speculation. It is not possible. If you speculate what is God, you cannot understand. Therefore, the Vedic language says that,

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavān-mahimno)
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

It is said, "My dear Lord, one who is Your devotee," athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, "one who is Your devotee, one who has got Your mercy by worshiping Your lotus feet, he can understand. Others, they may go on speculating for many millions of years, still it is not possible to know God." And in the Bhagavad-gītā also Kṛṣṇa said that "Because you are My devotee, therefore I am revealing unto you My nature." Therefore conclusion is that you have to become devotee, then you can understand what is God. In the Bhagavad-gītā it is clearly said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "One can understand Me by devotion," bhaktyā. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ means in truth. You can imagine something of God, but that is not truth. Just like, for example, somebody very big, very rich. So you can imagine this man is so big, so big merchant, he has got so much money. Imagination, by discussion amongst your friends, but that is not perfect knowledge. But somehow or other, if you make friendship with that big man, and if he tells you that "My position is like this," then you understand very easily. You cannot speculate. By speculating, you cannot understand God. That is not possible. He's so great, our speculating power is very poor.

In Sanskrit there is a logical conclusion, Dr. Frog. A frog within the well. You know, well, a three-feet circumference, and there is a frog. Another frog friend comes and informs the frog in the well, "My dear friend, today I have seen a very big span of water, Pacific Ocean." So the frog in the well, he considers that Pacific Ocean may be four feet. "My water is three feet, so Pacific Ocean may be four feet." So, he replied to his friend, "Is that Pacific Ocean four feet?" "No, no it is very big." "All right, five feet?" "No, no, it is very big." "All right, six feet!" (laughter) So in this way, if we speculate about God-one feet more-God may be little stronger than me, or richer than me, little. Or more rich, more rich. In this way you cannot speculate. What will he know, the frog, about the Pacific Ocean. Similarly, all our philosophical speculation about God, is the speculation of the frog within the well. Because our brain cannot accommodate what is greatness. So, in that way we cannot understand what is God. The process should be attempted.

The process is bhakti, devotion. As it is advised in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Now the present civilization, mistake of the present civilization is that they are accepting this body (to be) everything. After this body is finished-big, big philosophers, big, big professors, I have talked with… I was talking with one professor, Mr. Kotovsky, in Moscow. He is in charge of a big department. He said, "Swamijī, after finishing this body, everything is finished. There is nothing more." Just see, and he is a great professor. He has no knowledge that after finishing this body, there is another body. We are going to accept another body, not that after death, everything is finished. This conception is going on very strong, but this is a great mistake. That is being explained here by Kṛṣṇa. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptir [Bg. 2.13]. This is the first state to understand God. What is the nature of God. This is the first state. That I am spirit soul, part and parcel of God. If I study myself as sample of God, a little sample of God, then you can understand God. Just like you take a drop of Pacific Ocean water, and you chemically analyze the constituents of that drop of water, then you can understand what is the constituent ingredients in the Pacific Ocean. You can understand. The difference is, as I have already explained, God and we, individual souls, are of the same quality. The quality is not different.

Just like we have got creative power, God has got also creative power, but by your creative power you can manufacture a big airplane or a sputnik to fly in the sky, but God's creative power, millions and trillions of planets are floating in the sky. Just like the sun. You see every day, the sun is there in the sky, and it is lying in one corner of the sky, but this one planet itself is fourteen hundred thousand bigger than this planet. This planet is only a teeny, small planet in consideration of other planets. So we cannot know even what are there in this planet. So many things are unknown. So all these planets are floating. That's a fact. So that is the difference between God and me. I can create a small aeroplane, and I can take the credit that our science is so much advanced that we don't care for God. No, you cannot do, sir. You cannot manufacture a planet. That is not in your power. Similarly, there are so many things. You have creative power, God has got creative power, but your creation and God's creation there is vast difference. So this is the understanding of God. So God is great. How great? Nobody is equal to Him, nobody is above Him. Everyone is down. This is the conception of God. So God is eternal, I am also eternal. God is within this universe, therefore the universe is working, and because I am within this universe, this body is working. It is very easy to understand. If you simply study…

Just like we individual souls, we want to enjoy our senses. Similarly, God has also senses, He also wants to enjoy. Just like here, we see a young boy, a young girl is united. Similarly, you have seen our pictures, Kṛṣṇa, Rādhā and Kṛṣṇa, They are also united. There is also love, but that love is real. Here, the same thing, a reflection, is shadow. It is not real. The real love is there. There is no separation of that love. Here in this material world, because it is shadow, it is false, therefore there is separation. Love without separation is in God. Relationship between friend and friend, here it is breakable. As soon as there is some dissatisfaction, the friends separate. But if you make friendship with God, that is never separated. If you love Kṛṣṇa, that is never separated. If you accept Kṛṣṇa as your Son, that Son will never die. So these are the conception of God.

Actually this is exhibited when Kṛṣṇa came. Kṛṣṇa comes here, God in His original form, in one day of Brahmā. These are very long, long narration, but first of all try to understand yourself. What is your nature? Then you will understand God automatically. Or if you are so advanced that you can understand God, then you can understand your nature also. Just like God is gold mine, and I am a gold ring. So the chemical composition of the gold ring and the chemical composition of the gold mine, the same. This is the position. Qualitatively we are one. Quantitatively we are different. Quantity, God's quantity, God's power, God's opulence, God's riches, God's beauty, God's wisdom, they are very, very, very, very great than ours. That is the difference between God and us. Now try to understand your constitutional position. Don't think that after this body is finished, or we meet death, then everything is finished, as it is going on. The greatest mistake, the world is going on, on the mistaken platform. They do not know what is going to happen after death. There is no education. There is no department of knowledge in the universities, what is going to happen after death. They are simply taking account of this body, which exists, say for twenty years or fifty years, or utmost hundred years. And they have no knowledge what is after this body. Therefore śāstra says that,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

When one person thinks that this body is I am, I am this body actually do so. If I ask you, what are you, what you are, you'll give all description of your body. I'll give all description of my body. I am Mr. such and such, I am born of such and such father, my national country is such and such, but these are all designation of this body. I do not know what I am, therefore I give only the designation. Therefore my intelligence is bodily concept of life. I am this body. So śāstra says, that if one is in bodily concept of life, then he is no better than the animal. Because the dog, it does not know that beyond this body… The dog is there, he is a living entity, he is a soul, he is Brahman, part and parcel of the Supreme Brahman. These things dog does not know, or a cow does not know, or an ass does not know, or the animal does not know. Similarly, if we do not know beyond this body, then you are no better than animal, sa eva go-kharaḥ [SB 10.84.13]. So if you analyze the whole population, you will find that we are simply a crowd or assembly of so many animals, that's all. This is fact, because they not know beyond this body. So you cannot expect any peace and prosperity in the animal society. That is not possible. The animals, by nature they can not live in peace. They are always in fighting. Just like children. Although they live together, but they will fight. They will fight. So the world is trying to have peace and prosperity, but they want to keep themself as animal. So, therefore it is, conclusion is, that there cannot be any peace and prosperity in this status of social constitution.

You have to become real human being. That is wanted. And what is the human being? That is explained in the Vedānta-sūtra. Vedānta-sūtra, you have heard the name, if you have not studied, that is the greatest philosophical presentation of Indian culture, Vedānta. Vedānta means, veda means knowledge, anta means end. Just like we have accumulating knowledge from university education, but everything remains imperfect. The scientists, they give some theory, but that is imperfect. Another scientist comes, he improves upon it, everything. That means this knowledge has no end, it is going on, going on. But the knowledge which is, which comes to the point that here is the extreme knowledge, that is called Vedānta. So the Vedānta means, those who have read Vedānta, Vedānta-sūtra, the first sūtra or code is athāto brahma jijñāsā. Atha, now, the time is for inquiring about the Absolute Truth, athāto brahma jijñāsā. That means the human life.

The human, Vedānta-sūtra, this philosophy is meant for the human being, not for cats and dogs. They cannot understand. Therefore it is said, atha, now. It is the opportunity of our inquiring about the Absolute Truth, this human form of life. What is that Absolute Truth? Everyone is under the concept of this body, but that is not Absolute Truth. It is relative truth, but if you inquire about the Absolute Truth, then it is possible, because you are human being, you can understand what is that Absolute Truth. It is possible. Because this body is so advanced, our consciousness is so advanced, that there is possibility. But if we misuse this possibility, if we don't inquire about the Absolute Truth, simply we fight with one another for eating, sleeping, sex-life and defending, then we are no better than animals. The animals eat, sleep, have their sex life, and they defend, in their own way. So if we improve the method of eating, sleeping and sexual intercourse, and defending, then we don't go beyond the animal propensities. We have got higher intelligence, higher consciousness, not to improve the method of eating, sleeping, mating and defending, but to understand the Absolute Truth. Therefore, without understanding the Absolute Truth, we are simply spoiling our opportunity of this human life.

The Kṛṣṇa consciousness movement is attempting to educate people how to utilize this human form of life properly. It will not stay, it will also die, just like cats die, the dogs die. We also die, but there is difference of this death. We can die knowing the Absolute Truth. The cats and dogs die without knowing. That is the difference. In the Garga Upaniṣad it is said, etad viditva ga prayatisa brāhmaṇa etad aviditva ga prayatisa kṛpaṇa (?). Etad, this absolute knowledge, without knowing the Absolute Truth, if somebody dies-everyone will die, you cannot check. You may be very much advanced in scientific knowledge, but you cannot stop death. That is not possible. Neither you can stop old age, neither you can stop birth. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. In the Bhagavad-gītā it is said that you may be very much advanced, you have mitigated all your sufferings, all the problems of life, but these problems of life, janma-mṛtyu-jarā-vyādhi, birth, death, old age and disease, that you cannot avoid. That is not possible. So, if, but everyone has got the tendency to avoid birth, death, old age, and disease. Why? Because the spirit soul, M am, in reality. I am not subjected to birth, death, old age, and disease. Because I have accepted this material body, therefore apparently I am subject to birth, death and old age. Otherwise, I am eternal.

Just like God is eternal, similarly I am also eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. This living entity, the soul, after the annihilation of this body, he does not die. So this is, these are subject matter of knowledge in the human form of life. So etad aviditya without knowing this science, if somebody dies like cats and dog, he is a kṛpaṇa. Kṛpaṇa means miser. And one who dies with the knowledge of this brahma-jñāna, self-realization, he is called brāhmaṇa. Brāhmaṇa means brahma jānāti iti brāhmaṇaḥ. One who knows Brahman, the Absolute Truth, he is called brāhmaṇa. Therefore our business is to become a brāhmaṇa. Don't think that brāhmaṇas are produced only in India. No. Brāhmaṇa can be produced any part of the world. Simply by knowing Brahman, he can become brāhmaṇa. Everyone of you can become brāhmaṇa, if you understand what is Brahman, because brāhmaṇa means one who knows the Brahman. Janmanā jāyate śūdra, by birth everyone is a śūdra, illiterate, without any knowledge. He is called śūdra, worker class. Illiterate maybe, but without any sufficient knowledge. He is called śūdra. So everyone is born śūdra. By the father and mother, when one is born, he is to be accepted as a śūdra, uncultured. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ, by education, by reformation, he is become a dvija. Dvija means twice-born. Just like the bird. Bird is called also dvija, because the bird is once born within the egg, and then fermentation of the egg, he comes out from the egg. Similarly, a person born by the father and mother is a śūdra, but when he is given education up to the understanding of knowing the Absolute Truth, he becomes dvija, twice-born. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ veda-pathād bhaved vipra, and after becoming twice-born…

You know, you have seen sacred thread, that sacred thread is the emblem that he has approached a spiritual master and his birth has, second birth has been performed. This is the (indistinct), a sacred thread. Perhaps you've seen Indian brāhmaṇa. A sacred thread means, that is the mark that this man has now twice born. Saṁskārād bhaved dvijaḥ. There are ten kinds of reformatory method, and one of them is initiation from the spiritual master. That is called dvija. Saṁskārād bhaved dvijaḥ. Veda pathād bhaved vipra, and when he is allowed to study this Vedic literature… Without becoming dvija, one cannot understand this Vedic literature. Just like without becoming a graduate, you are not allowed to enter in the law court. Similarly, without becoming a dvija, you are not allowed to study the Vedas, because you will not understand. Saṁskārād bhaved dvijaḥ veda-pathād bhaved vipro, and when by studying the Vedic literature, he understands Kṛṣṇa, then he becomes a brāhmaṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15], because the purpose of studying Vedas means to understand Kṛṣṇa, or God. When I speak of Kṛṣṇa, you understand God. So when one understands what is God, what is Brahman, what is Kṛṣṇa, what is Paramātmā, then he is a brāhmaṇa. This is the process.

So, the Garga Upaniṣad says that anyone who dies after becoming a brāhmaṇa, his life is successful. And anyone who dies without becoming a brāhmaṇa, he dies like a cat and dog. That is the difference. So our, this Kṛṣṇa consciousness movement, is that don't die like cats and dog, die like a brāhmaṇa. That is our request. Don't think it is any sectarian religion. It is a science. It is a culture. You are trying to educate people how to become brāhmaṇa. Just like these European, American boys, they are not born of a brāhmaṇa family. According to Vedic understanding, they are born in the family of mleccha or yavana, or caṇḍāla, like that. There are different terms. But Bhāgavata says, never mind what he is, or Bhagavad-gītā says never mind what he is. In the Bhagavad-gītā you will find the statement by Kṛṣṇa, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], anyone, it doesn't matter what he is, even he's born in sinful family, it doesn't matter if he takes shelter of Me. Māṁ hi pārtha vyapāśritya te 'pi yānti parāṁ gatiḥ, they all are promoted to the supreme planet, back to home, back to Godhead. Kiṁ punar brāhmaṇāḥ puṇyā [Bg. 9.33], then if they can be promoted, what to speak of persons who are really born in the brāhmaṇa family. So it is a great opportunity to make your life successful. Don't spoil your life like cats and dog, just become a brāhmaṇa. We don't expect that everyone will become brāhmaṇa, but if a little percentage of persons becomes brāhmaṇa, the whole problems of the world will be solved.

Just like brāhmaṇa is considered to be the brain. A man may be very healthy body, but the, if the brain is cracked, this body will not help. Everything is spoiled. So at the present moment there is no brain, there is no brāhmaṇa, neither there is kṣatriya, simply śūdras and vaiśyas, mostly śūdras. So, as in your body there are divisions, the brain division, the arm division, the belly division, and the leg division, similarly the human society must be divided like the scientific divisions. A section of people must be very intelligent class of men, brāhmaṇa. A section of people may be very strong, kṣatriyas, politicians, fighters. A section of people must be producers, the vaiśyas, and a section of people must be śūdras, or the legs. Just as compared with your body. The full body means, the head, the arms, the belly and the legs. If you say that there is, there is no need of head, is that very bodily sound? It is dead body. It is dead body. So, our propaganda is that we want to make a section of people brāhmaṇa. Brāhmaṇa means one who knows Brahman. That is the Kṛṣṇa consciousness movement. And we are all Brahman, you, me, everyone, because we are part and parcel of the Supreme Brahman. Ahaṁ brahmāsmi, this is the philosophy, that I am not this matter, I am Brahman. This knowledge required. This knowledge, this brahma-jñāna knowledge is being imparted in the beginning of the Bhagavad-gītā, that

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dehino, the proprietor of the body is Brahman, the spirit soul. Try to understand it. Don't be foolish to accept this body as, "I am." This is dogs', cats' philosophy. This is not brāhmaṇa's philosophy. The brāhmaṇa's philosophy is that "I am not this body. I am spirit soul," ahaṁ brahmāsmi.

So it is very nice movement, Kṛṣṇa consciousness, to understand yourself, first of all. Then you understand what is God, and as soon as you know God, then you become a fit candidate to go back to home, back to God. That is stated in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Anyone who knows Me, God says, anyone who knows God, in Truth, then what is the result? The brāhmaṇa, tyaktvā dehaṁ punar janma naiti, after giving up this body, he does not enter another material body. Then what happens to him? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], he comes back to Me. So try to understand Kṛṣṇa. Your life will be successful. Your life will be successful. We are giving a great contribution to the human society, to understand God or Kṛṣṇa. This is Kṛṣṇa consciousness movement. So you can understand God by becoming a devotee. That is not very difficult task. You can become devotee in two ways. It is not difficult. You can study all these Vedic literatures, scientific Vedic literature, you can understand. But, another method is open for everyone. Chant Hare Kṛṣṇa, that's all. If you simply chant this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, if you don't study… [break]

…to merge into the water is superficial, you will be again evaporated. I am explaining your understanding. Just like you are a drop of water. You are mixed up with the ocean or the water, but in certain season, you will be evaporated again, you will become cloud, and again fall down in the surface, and again you go to the ocean and mix up. So this business will go on.

Guest (1): Yes, of course.

Prabhupāda: But if you become a fish within the water, you will never be evaporated.

Guest (1): That's exactly my question is.

Prabhupāda: Yes.

Guest (1): That I want to go out of this avajñāna cakra.

Prabhupāda: So then you become a fish within the water. Then you will never come out. And if you remain superficially on the water, you will be evaporated.

Guest (1): So there is no remedy.

Prabhupāda: There is, no, there is remedy. You can become a devotee of God, then you will not be evaporated.

Guest (1): That's right.

Prabhupāda: And if you superficially merge into God, then you will be evaporated. Bhūtvā bhūtvā praliyate [Bg. 8.19]. You will once mix up, again you will be evaporated, again. You will mix up, again you will be evaporated. If you want to stop this, then you become a devotee. Surrender, like the fish, a small fish within the ocean. Because he does surrender, it is not evaporated. It is never evaporated. Although he is very small fish. So you become a devotee, don't try to merge, serve, then you will never evaporated.

Guest (1): How can I be devotee if I don't…

Prabhupāda: That is, that is Kṛṣṇa is teaching, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that you have (to) understand. You have to learn Bhagavad-gītā nicely, that's all.

Guest (2): Excuse me. Your honor, sir, what is the duty of the perfect master?

Prabhupāda: To teach the rascals (laughter). The students are all rascals, and the teacher's duty, to educate him properly, that is.

Guest (2): Is not the perfect master, when come to the Earth, prophet, he showed to the God?

Prabhupāda: You were asking what is the duty of the master and teacher.

Guest (2): Yes.

Prabhupāda: The teacher's duty is to make right the rascals, that's all.

Guest (2): When is the perfect mast…

Prabhupāda: So, first of all this is the duty of the teacher. So, therefore, a disciple should consider himself, that he's a rascal, and then he goes to a teacher. If he thinks himself, that he is quite all right, he does not require a teacher.

Guest (2): But when we are going to the teacher, teacher is showing from the 1, 2, 3, 4, teacher is showing, but not to what you can tell him to just you. Teacher is telling, teacher is showing us. So the perfect master, when the Lord Kṛṣṇa…

Prabhupāda: But how do you know the perfect master, if you are a student?

Guest (2): When the Lord Kṛṣṇa was on the Earth…

Prabhupāda: First of all you answer me, that if you are a student, how you can know who is perfect teacher? (laughter) So you do not know what is your position. If you are teacher, if you are a student, then you should go to the teacher submissively, not that strong attitude.

Guest (2): If I am the student, excuse me, your honor sir.

Prabhupāda: Yes.

Guest (2): If I am the student, I am going to the class, and I want to know that he's the principal teacher or not?

Prabhupāda: So how you can know, principal teacher or not, if you are student?

Guest (2): Naturally he's giving us lesson from there, I will understand that he is teacher, and he will show us that this is A, this is B, this is C…

Prabhupāda: Yes.

Guest (2): Anyhow, the books is near to us, and I do not know that this is A or this is B or this is C…

Prabhupāda: Yes.

Guest (2): Anyhow book is near, but the proper teacher, or the master is showing us that this is A, this is B, this is C, and then we know that this is A, and this is B, and that C. Anyhow that before when we devote our, to bring to class in the school, and the books was very near to us, we do not know this is one, this is two, this is three, this is A, this is B, this is C. Books was near to us, with our eyes we can see, but we do not know what is this A and B, and the teacher is the one showing us that this is A and this is B, and this…

Prabhupāda: That's all right, then what do you want to know? (laughter)

Guest (2): I want to know (laughter and applause).

Prabhupāda: Now, the student goes to learn from the teacher A, B, C, D. The teacher says "This is A," but the student has to accept that this is A. The student cannot argue, "So why not this way?" That is not a student. When a teacher says that this A, so you have to accept this is A, you cannot argue. That is the relationship between the student and the teacher. A student cannot argue. The teacher says, "This is A," the student has to accept that is A. He cannot argue. If he argues, then he cannot learn. That is the first proposition.

Guest (2): That is correct.

Prabhupāda: Yes. He must surrender.

Guest (2): But the master is showing A.

Prabhupāda: Yes, that's all right.

Guest (2): That's why the, what you call, when this guru is coming, we are calling sad-guru, or the perfect master, he should show that the ocean of the God. God, he should show us, ourself…

Prabhupāda: But first of all you learn A, B, C, D, then. Without a learning A, B, C, D, how you want to pass any examination? (laughter) That is not student. The student must submissively learn from the teacher, from the A, B, C, D, and if he makes progress then one day he will be able to pass the examination.

Guest (2): When the Lord Kṛṣṇa…

Prabhupāda: He, you cannot learn what is there in the examination by studying A, B, C, D. That is not possible. You have to wait. You cannot say immediately, you pass me immediately. That is madness. You must learn first of all A, B, C, D. Gradually, not all of a sudden. That's all right. Any other question?

Guest (3): Yes. Your Divine Grace. I'd like to ask a very, very lowly and simple question. For some time (indistinct)

Prabhupāda: We cannot hear him.

Devotee: I can, we can hear, barely hear you.

Prabhupāda: (Ask) him to come forward. Come forward.

Guest (3): I beg the indulgence of this (indistinct). I want to relate a short (indistinct) story which analyzes this question. Some years ago, I think 1934 or '36, between those times, I met Dr. (indistinct). I asked him a question. And his answer to me is like this, "Some days your going to meet Kṛṣṇa, and you are going to answer your own question." Now, Your Divine Grace, the question was so lowly, so humble, so natural, that practically happens in life. I asked him that in the lectures that has passed, I come to understand that God's love and that nothing that happens in this world unless God wills it to happen. During those days of sufferings, I asked him the purpose of God of creating men, and if He is all love, He is all, nothing happens without His will, what is His purpose in creating men, and then these men, which he created, and claimed to be beloved by Him, suffers?

Prabhupāda: That is your question? Why He created you?

Devotee: And why he is suffering?

Prabhupāda: Yes. Suppose a father creates some children. So the purpose is that he wants to enjoy family life. This is the purpose of creation. But the father wants that each and every one of his children become nicely educated, obedient, but if the child, the boy is not nicely, properly taking the instruction of the father and spoils himself, and he is in suffering, so is that the fault of the father or the child? Whose fault it is?

Guest (3): If he reads everything, if he is…

Prabhupāda: Yes father gave, directs everything, but if the child does not want to follow the father's instruction, and he suffers, then whose fault it is? The child's fault or the father's fault?

Guest (3): Of course, it's the child's fault.

Prabhupāda: That's it. So you are child of God. You do not follow the instruction of God, therefore you are suffering.

Guest (3): But being a child, Your Divine Grace, you may not know everything, being a child.

Prabhupāda: But still, still, he may not everything, but when he's grown up, he must know everything. Just like all these living entities, there are 8,400,000 species of living entities, they are all children of God. That is stated in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

I am the seed giving father of all living entities. So there are 8,400,000 species of living entities. Just like the, there are 2,000,000 species of living entities within the water, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. In this way the living entities are growing consciousness. Actually, when he comes in the human form of body, then he is his full consciousness. At that time, that is our subject matter, that time he should know why he is suffering, what is the cause. So similarly, when he finds that he is suffering on account of his being disobedient to the father, and he rectifies himself, he becomes happy. So you, first of all try to understand why you are suffering, and in human form of life you can rectify, why you are suffering. And then you become again happy. God has not made you unhappy. You became disobedient. You wanted to enjoy life in a certain way. God has given you the chance, all right, you do it. But you are not happy. Huh? God does not want you to become happy, therefore He comes, He instructs you again and again. But you do not hear. You neglect the instruction of God. There are your suffering. You come to your consciousness, become obedient to God, you will be happy. That is our propaganda, Kṛṣṇa consciousness.

Guest (3): I should now request you, Your Divine Grace, if God wills everything?

Prabhupāda: Yes. You, without His will you cannot do anything, but first will is yours. You wanted to become like that. God has given you a body like that to enjoy, but you are not happy.

Guest (3): Thank you for the answer.

Prabhupāda: Any other question? All right, let us chant. Chant with us. Yes, there is. Come forward please.

Guest (4): I would like to ask the teacher. I, as I understand the Ramakrishna movement is, uh, Hare Kṛṣṇa, rather, movement is uh, centering on the practice of chanting the great mantra, Hare Kṛṣṇa, no. My question is, what is the, why is that this particular movement is not emphasizing so-called meditation?

Prabhupāda: It is meditation. When you chant Hare Kṛṣṇa, your senses are attracted by this vibration. You hear. As soon as you hear, your mind is fixed-up. That is meditation.

Guest (4): The chanting is…

Prabhupāda: Yes, meditation.

Guest (4): …bhakti meditation?

Prabhupāda: Meditation, if you meditate individually, you will have to try so many things, but when I loudly chant Hare Kṛṣṇa, your meditation immediately attracted. This is the easiest method of meditation in this age. Chant. (end)

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Bhagavad-gītā 4.1

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Bombay, March 21, 1974

Pradyumna: (leads chanting) Translation: "The Blessed Lord said, I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku."

Prabhupāda:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

So we are beginning today speaking on Bhagavad-gītā, the preliminary scientific study of this science of Godhead. Bhagavad-gītā means Bhagavān, the Supreme Personality of Godhead. Bhagavān means the Supreme Personality of Godhead. Bhaga, we generally know, bhāgya, opulence, fortune, a man is called bhāgyavān. This bhāgyavān word comes from the word bhaga, Bhagavān. Bhaga means opulence, six kinds of opulences: wealth, strength, influence, education, wisdom, beauty, and renunciation. These are opulences. If a man is wealthy, he's attractive. He attracts. Any man, very wealthy, he attracts. Similarly, if he's very strong, if he's very influential, if he's very learned, wise, if he's very beautiful… He or she, it doesn't matter. Or if he's a great renouncer, one who has renounced everything for public benefit, naturally we have got attraction. So in this material world we find some wealthy man, some rich man, some strong man, some beautiful man, some wise man, one renounced man, but they are only fragmental. Fragmental, very small quantity. Any man… You can take a rich man. He may be very rich man, but, in comparison to the other persons in the material world, but nobody can claim that "I am the richest man." No. That is not possible. Nobody can claim. "I am the wisest man," nobody can claim. "I am the strongest man," that is also, nobody can claim. However one strong may be, he is under the rules and regulation and material nature. He cannot go beyond that. Therefore you cannot find Bhagavān, or the Supreme Person, possessing all these opulences. That is not possible.

But here it is said, bhagavān uvāca. That means He's the richest, He's the strongest, He's the most beautiful, the wisest, and the most renounced order of life. Kṛṣṇa. When He was present in this material world, on this globe, He proved by His actions. So far His richness is concerned,… At this age, in this age, at the present moment, if a person can provide his family nicely, nice apartment or nice house, good dress, good food, he's considered to be very successful man. Because in this age… It is said in the śāstra, dākṣyaṁ kuṭumba-bharaṇam. Kuṭumba. Kuṭumba means family. If one can provide his family very comfortably, he is considered as very expert. But the family maintenance is done by the cats and dogs also. They also maintain their family, their wife, children, very nicely, according to their standard. But this age is so fallen that if one, even one is not married, the preliminary necessities of life, eating, sleeping, sex life and protection from fear… These are the preliminary necessities. So the age is so fallen that people have no eating substance even. We know, everyone, how things are going on. People are hungry, no eating substance. And what to say of sleeping? Or what to speak of…? Nobody's married timely, either boys or girls. And nobody's secure. Nobody knows what will happen next moment. This is called Kali-yuga.

Kali-yuga means mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. Asmin yuge, kali-yuge, alpa āyuṣaḥ, they are living very short time. The duration of life (is) reducing. Anyone can know. His forefather, his grandfather, lived for, say, hundred years. His father lived for eighty years. And he's going to live for sixty years. In this way, the duration of life will be reduced up to twenty years. That is already foretold. If a man lives for twenty to thirty years, he will be considered very old man. That day is coming. Because how they will live? There is no eating, there is no sleeping. There is no fixture of this program. These are required. Annād bhavanti bhūtāni [Bg. 3.14]. Simply by dry lecture, how they will feel happy? There must be sufficient food grains so that people may live happily, the animal may live happily. Especially in India you will see. No animal is fatty, either cat, dog or cow. They have no eating. So annād bhavanti bhūtāni. They must be given sufficient food, annād. Kṛṣṇa does not say that "You fast and chant Hare Kṛṣṇa." He does not say. Kṛṣṇa is not so impractical. He says, "Eat very nicely, keep very nicely, and chant Hare Kṛṣṇa. Make your life successful." That is Hare Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement is not one-sided. It is all-embracing. Sarve sukhino bhavantu. Kṛṣṇa consciousness movement wants to see everyone happy. Without being happy, how you can remain peaceful? That is not possible.

Therefore bhagavān uvāca. You take lessons from Bhagavān, the Supreme Personality of Godhead, perfect, all-perfect. What he will do by hearing this rascal or that rascal? Try to hear from the Supreme Personality without any fault, without any deviation. There are four kinds of defects in conditional life: to commit mistake, to be illusioned… Bhrama, pramāda, vipra-lipsā. To cheat, propensity for cheating. And imperfection of senses. So we are all infected with these four deficiencies of life, material condition of life. Therefore mukta means one who is liberated from these defects. Those who are infected with these defects, they cannot give you perfect knowledge. That is not possible. Imperfectness of senses-how he can gather perfect knowledge? They can simply say, "Perhaps," "It may be," "Most probably." That's all. Theories. Nobody can say, "It is like this." Just like in the Vedas it is said how many different varieties of lives are there. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyakāḥ. Exact number, that so many varieties of lives are there. Nine hundred thousand species life in the water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Two million varieties of trees, plants, like that. Kṛmayo rudra-saṅkhyakāḥ. Eleven lakhs varieties of insects. Pakṣiṇāṁ daśa-lakṣaṇam. There are ten, one million types of birds. Similarly, three million types of animals, and four hundred thousand different types of humankind. Everything is exactly calculated. That is called Vedic knowledge. Because it is… How the perfection of knowledge comes? Here it is said, imaṁ vivasvate yogaṁ proktavān aham [Bg. 4.1]. Kṛṣṇa says. Aham avyayam. The knowledge is perfect. Avyayam. Avyayam means "that cannot be diverse or deviated." Perfect. Avyayam. Without any deviation. Therefore if you want to know perfect knowledge, then you have to hear from Kṛṣṇa.

Therefore bhagavān uvāca. Bhagavān means the most powerful, most influential, the supreme wise, most beautiful, most learned, most renouncer. Just see Bhagavān's renouncement. If we construct a building, how much attached we become to that building. But Kṛṣṇa has constructed this whole universe. Whole universe means… We have no idea what is the universe. We have no idea what is this planet. We are trying to go to the moon planet. We have no exact idea even of the moon planet. And there are innumerable planets. Vasudhā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Each planet is of different type, different climate, different facilities, different standard of life. And there are ananta, innumerable planets. You cannot count even. So this is only one universe, and there are millions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. So Kṛṣṇa, or the Supreme Lord, is creator of these all universes. Still, He does not come here. He comes occasionally. But He does not claim. You utilize. He has given to you. "You living entities, you wanted to enjoy this material world. All right, I give you. Enjoy." Beginning from Brahmā, down to the ant, they're enjoying, and they're creating their own karma-phala. Karmaṇā daiva-netreṇa [SB 3.31.1]. And because he's creating his karma-phala, he's getting another body. Sometimes the ant's body, sometimes Brahmā's body, sometimes cat's body, sometimes American body, sometimes Indian body, sometimes monkey's body. In this way, we are wandering all over the universes. This is called disease, material disease. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So one who is wise, one who is learned, he should try to understand how to get out of this cycle of birth and death, repetition of birth and death. Now you have got this American body, very nice-rich nation's body. And we have got Indian body. That's all right. But what is the next life? That the people do not know. Just like you prepare by education for the future life. What you are preparing for the next life? They do not know, there is no…, whether there is life or not. Such a fool we are that we do not know. Therefore we have to hear from the perfect person, Kṛṣṇa. Kṛṣṇa says, dehino 'smin yathā dehe [Bg. 2.13]. That is the first instruction. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ.

So this is the beginning of spiritual education. Dehāntara-prāptiḥ. We have to change this body, transmigrate from this body to another body. That's a subtle way, but no university teaches how the soul is transferred from one body to another, what kind of body you are going to get next. There is no such science. But that is the real problem. Therefore we have to hear from Kṛṣṇa, Bhagavān, the Supreme, the person who can give you perfect knowledge. That is the process. If you really want knowledge, you have to hear from Kṛṣṇa. And Kṛṣṇa is so kind, He came personally.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He comes. He's so kind. He comes, He gives personally instruction, and He leaves the instruction recorded. Just like Bhagavad-gītā. This Bhagavad-gītā was spoken by Kṛṣṇa to Arjuna, and it was recorded by Sañjaya, by the grace of Vyāsadeva. And then Vyāsadeva put the conversation in the Mahābhārata. Mahābhārata means "The History of Greater India." That is Mahābhārata. The whole planet is called Bhārata, Bhāratavarṣa. And the history of the whole planet is called Mahābhārata. In this Mahābhārata, this Bhagavad-gītā is set in for the knowledge of the all human being. It is not meant for the Hindus, for the Indians, for the brāhmaṇas, for the… No. It is meant for everyone to take perfect knowledge from Kṛṣṇa and be happy. If you want to become happy actually, then Kṛṣṇa's instruction you accept. We are already fallen. Now if we want to save ourselves from this fallen condition, take instruction from Kṛṣṇa and do not try to deviate, do not try to interpret in your own whimsical way, in a rascal way. Simply try to understand what Kṛṣṇa says. That's all. Then your life will be perfect.

Therefore Kṛṣṇa says, "Try to understand this Bhagavad-gītā in this process." What is that? Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I first of all spoke to the sun-god, Vivasvān." Vivasvān. The sun is there. Nobody knows what is there in the sun. The so-called scientists, philosophers… But there is possibility to talk with the sun-god personally. That is possible. You can also go. You can also talk, provided you become qualified by Kṛṣṇa's grace. Kṛṣṇa is the Supreme Personality of Godhead. He can go anywhere. It is not that because the fiery planet… Sun planet is fiery planet. The body there, the body is made of fire there. Just like here the body's made of earth. Similarly, there are planets where the body's made of water, the body's made of fire, because these are the material elements. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Either earth, water, fire, air… They are all material things. So I may have got a suitable body to live in this material, or this earthly planet. The fish has got a certain body to live in the water. You cannot live in the water. The fish cannot live on the land. That does not mean that it is impossible to live in the water. Similarly, because you cannot live in the fire, that does not mean for others it is impossible. This is foolishness. This is foolishness. The sun planet is there. It is made of fire. The bodies are so suitably made that those who have got this body, they can live there. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Vibhūti. The atmosphere is different in every planet. Just like the atmosphere in the water is different from the land, but we know there are living entities within the water, on the land, on the air, within the earth, within the ether. Everywhere there is. Sarva-ga. Therefore living entity is called sarva-ga. The body is differently made. The spirit soul is the same. Your spirit soul, my spirit soul, is the same. But your body is called American body, my body is called Indian body. That is the difference. Just like you have got a different dress. I have got a different dress. Vāsāṁsi jīrṇāni yathā vi… The body is just like dress.

So first spiritual knowledge is this, that "I am not this body." Then the spiritual knowledge begins. Otherwise there is no possibility of spiritual knowledge. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. One who is thinking, "This body I am. This, I am, myself," he's a rascal, animal. That's all. This rascal animalism (is) going on all over the world. "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya." This is rascaldom. You have to go above this. Then there is spiritual knowledge. That is bhakti-yoga.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Ahaṁ brahmāsmi. This is required. So in order to understand this yoga system, bhakti-yoga… Because only by bhakti-yoga you can come to the spiritual platform. Ahaṁ brahmāsmi. Nāhaṁ vipro… Just Caitanya Mahāprabhu said, nāhaṁ vipro na kṣatriya… What is that śloka?

Devotee: Kibā vipra kibā nyāsī…

Prabhupāda: "I am not a brāhmaṇa, I am not a kṣatriya, I am not a kṣatriya, I am not a śūdra. I am not a brahmacārī, I am not a gṛhastha, I am not a vānaprastha…" Because our Vedic civilization is based on varṇa and āśrama. So Caitanya Mahāprabhu denied all these things: "I do not belong to any one of these." Then what is Your position? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am eternally servant of the maintainer of the gopīs." That means Kṛṣṇa. And He preached: jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our identification. We are eternal servant of Kṛṣṇa. Therefore the servants who have rebelled against Kṛṣṇa, they have come to this material world. Therefore, to reclaim these servants, Kṛṣṇa comes. And Kṛṣṇa says,

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Kṛṣṇa comes. He's so kind.

So let us take advantage of Kṛṣṇa's coming here, leaving behind Him this Bhagavad-gītā, and read it perfectly, and make your life perfect. That is Kṛṣṇa consciousness movement. It is not a bogus movement. It is a most scientific movement. So outside India, these European, Americans, they are taking advantage of it. Why not these Indian youths? What is the wrong there? This is not good. Let us join together, start this Kṛṣṇa consciousness movement very seriously, and deliver this suffering humanity. That is our purpose. They are suffering for want of knowledge. Everything is there, complete. Simply by mismanagement… Simply by the… It is being managed by the rogues and thieves. Take. You become perfect in Kṛṣṇa consciousness and take the management and make your life successful.

Thank you very much. Hare Kṛṣṇa. (pause) So you can announce that I shall speak here every… (end)

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Bhagavad-gītā 4.1-2

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Columbus, May 9, 1969

Pradyumna: Bhagavad-gītā, chapter number four, "Transcendental Knowledge."

One: "The Blessed Lord said, I instructed this imperishable science of yoga to the sun-god Vivasvān, and Vivasvān instructed it to Manu, the father of mankind. And Manu in turn instructed it to Ikṣvāku." Purport: "Herein we find the history of the Bhagavad-gītā traced from a remote time when it was delivered to the kings of all planets. The royal order is especially dedicated to the protection of the inhabitants, and as such, its members should also understand the science of the Bhagavad-gītā in order to rule the citizens and protect them from the onslaught of material bondage to lust. Human life is meant for cultivation of spiritual knowledge, an eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture, and devotion."

Prabhupāda: Hm. Stop. So in this verse the exact Sanskrit word is

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

So this Bhagavad-gītā, science of Bhagavad-gītā, is not a new presentation. Just from this verse we can understand that it was instructed to the sun-god. Sun-god, apart from what is the duration of age of sun-god, but from the Manu, because the next statement is vivasvān manave prāha… Vivasvān. The sun-god's name is Vivasvān. Just like your, the chief executive head is called the president, similarly, there is a chief executive head also in the sun planet, president. And the present president's name is… Just like your present president's name is Mr. Nixon, similarly, the present predominating deity in the sun planet is known as Vivasvān. So everything is in detail.

This is called Vedic literature. Vedic literature is not concerned only with this planet. Vedic literature deals with all the universal planets. Just see here is the statement. Kṛṣṇa says that "In the beginning I explained this science of Bhagavad-gītā to the present predominating deity of sun planet, whose name is Vivasvān." Do you think that Kṛṣṇa is playing joke or speaking something lie, that he said to Vivasvān, the present presiding deity? No, that is not possible. Actually He has spoken. And Kṛṣṇa… One… Others may think of Kṛṣṇa… Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Rascals and fools may think of Kṛṣṇa as ordinary man, but in India the great ācāryas, just like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Lord Śrī Caitanya Mahāprabhu-practically these ācāryas are guiding the whole destiny of the Hindu world-they have all accepted Kṛṣṇa, the Supreme Personality of Godhead. So whatever Kṛṣṇa is speaking, that is right.

Now, you can understand that if Kṛṣṇa spoke to the sun-god, and the sun-god spoke to his son Manu, then how old is this science of Bhagavad-gītā. Apart from sun-god's duration of age, if we simply take the present age, Vaivasvata Manu, Vaivasvata Manu, the age of Vaivasvata Manu is seventy-one multiplied by forty-three hundred thousands of years. Forty-three hundred thousands of years multiplied by seventy-one. It is a very long duration of life. Now, at the present moment the Vivasvān, the Vaivasvata Manu's age is half-finished. That means the number, the numerical strength, forty-three hundred thousands of years into seventy-one, divide by two. So long years Bhagavad-gītā was spoken.

So Bhagavad-gītā is not a new thing, a new adventure. And the person who spoke Bhagavad-gītā to the sun-god, does it mean that He left something to be commented by some, these mundane men to understand the meaning of the Bhagavad-gītā? Such a great personality, the Supreme Personality of Godhead, He told something which is to be understood by the interpretation of a mundane scholar? Do you think it is reasonable? No. Whatever he spoke, that is all right. And that is clear. There is no question of interpreting in a different way. Just like here, "The Blessed Lord said, 'I instructed this imperishable science of yoga to the sun-god Vivasvān.' " What is difficulty there? Is there any word which you cannot understand? Is anyone here who cannot understand these lines? It is clear. "The Blessed Lord said, 'I instructed this imperishable science of yoga to the sun-god whose name is Vivasvān.' " It is clear. How you can interpret?

Now, the thing is, unless I think of Kṛṣṇa that "He is an ordinary man. How He could say to the sun-god Vivasvān?" Then the interpretation is required. But that sort of thinking is not bona fide because if you want to study Bhagavad-gītā, you have to take the words of Bhagavad-gītā. The Blessed Lord. He is Lord. He can say. The Lord is not like ordinary man. That "Because we cannot say to the sun-god, therefore Kṛṣṇa cannot say," that is our foolishness. Why should we calculate Kṛṣṇa's activity with my activities? Therefore all the commentaries who think Kṛṣṇa as ordinary man, they are null and void. Such commentaries should not be accepted.

We have explained in our introduction that all the commentaries in the market, they are simply presentation of the particular commentator's personal view. That is not Bhagavad-gītā. If you want to understand Bhagavad-gītā, then you should understand as they are said. You don't interpret in your own way.

Now, because there should be some doubt of the ordinary man, that "How Kṛṣṇa could say to the sun-god?" that is explained in the next verse. Because Arjuna was taking instruction from Kṛṣṇa, he knew Kṛṣṇa, what He is. Otherwise he would not have accepted him as a spiritual master. But because others would doubt, "This is fictitious that Kṛṣṇa said to the sun-god. How it is possible?" so you will find Arjuna said, "The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?" Kṛṣṇa is taking our position, er, Arjuna. Persons who are thinking of Kṛṣṇa as ordinary person, so Arjuna is trying to clear that point, that Kṛṣṇa is not ordinary person. He is the Supreme Personality of Godhead. Therefore he has put this question, that "The sun-god Vivasvān is senior by birth to you."

Sun-god, Vivasvān, the sun planet, father of Manu… Manu's age we cannot calculate. About forty millions of years ago Manu was born, and his father, we do not know what is his age. So how it is possible, if Kṛṣṇa is ordinary man, He spoke to him? That is being cleared. So what He answered? "The Blessed Lord said, 'Many, many births both you and I have passed. I can remember all of them, but you cannot." That is the difference between God and man. That is the difference between God and man. We cannot remember. Even we cannot remember what I did at this time yesterday. That is our forgetfulness, is our nature.

To commit mistake, to forget, to be illusioned, to be cheated, imperfection of the senses-these are our qualifications. Every one of us, anyone who is in this material world, they are subjected to these defects: he is sure to commit mistake-"To err is human"-he is subjected to be illusioned, and he has a cheating propensity. Just like a mundane scholar. I do not wish to name. A mundane scholar, he admits, his introduction, that it is very difficult to interpret Bhagavad-gītā in one's own way. It is so tightly fitted. Actually it is so. Unless you contradict yourself, you cannot interpret Bhagavad-gītā according to your own way.

So Arjuna is clearing that, and Kṛṣṇa is saying, "The difference is that I take, I appear…" As you will find later on, Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Whenever there is discrepancies in the procedure of religious function and there is predominance of irreligiosity, at that time God or God's representative comes to this world to make things nicely. So Kṛṣṇa appears. Kṛṣṇa appears, and we also appear.

But our appearance and Kṛṣṇa's appearance is different. We have accepted this body, we have appeared in this world, forced by our karma according to our past deeds. Just like we are sitting. Every one of us have different features of body. Why? According to different karma. The body is made according to karma. That is the explanation of difference. So we cannot know. And we can understand that your mentality, my mentality, is different. You act in different way; I act in different way. That is the way, every one of us. Therefore we are forced to accept a certain type of body according to our karma. But Kṛṣṇa does not. We change our body. Just try to understand.

This forgetfulness means change of body. Just like we had some certain type of body in our previous life, but we do not know. Forgotten. Because I have changed the body, therefore I have forgotten. What to speak of my last birth? Even in your childhood, when you were, say, three or four years old, you did so many things. But do you remember them? No. Because you have changed the body. That body is gone. Therefore we have forgotten. Forgetfulness means change of body. We are changing body every second, every minute. Therefore we are forgetting. And Kṛṣṇa does not forget. That means he does not change body. This is pure understanding of Kṛṣṇa.

Kṛṣṇa said that ”Many, many births both you and I have passed. I can remember all of them.” Many, many. Thousands and thousands of times Kṛṣṇa appeared on this world, but He remembers everything. And I cannot remember about my childhood. So how can I become one with Kṛṣṇa? These Māyāvādī philosophers, they are declaring that ”I am God.” How you can? What is your qualification that you become God? God is not so cheap thing. People have taken it that ”Everyone can become God. Every one of us God.” This is another illusion, another māyā, because we do not know what is God. Here is God. He says that ”Many, many millions of years ago I spoke to sun-god. I remember it.” This is God. Simple truth. This is the proof that He is God. Read the explanation, purport. ”In the Brahma-saṁhitā…” Read it.

Pradyumna: Oh. ”In the Brahma-saṁhitā we have information of many, many incarnations of the Lord. It is stated there, ’I worship the Supreme Personality of Godhead Govinda, Kṛṣṇa, who is the original person, absolute, infallible, without beginning, although expanded into unlimited forms, still the same, original, the oldest, and the person always appearing as a fresh youth.”

Prabhupāda: The exact verse in Sanskrit word is

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Advaita. Advaita means Kṛṣṇa expands Himself. Kṛṣṇa can expand Himself. That is God.

Just like I am sitting here. You are sitting here. Suppose you are wanted by your, some relative at home, but if somebody inquires that ”Mr. such-and-such is at home,” so the reply will be, ”No. He’s not at home.” Kṛṣṇa is not like that. Kṛṣṇa, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is present everywhere. It is not that because Kṛṣṇa was speaking with Arjuna in the battlefield of Kurukṣetra, therefore He was not in the Goloka or Vaikuṇṭha. Not only Goloka, Vaikuṇṭha, everywhere. You’ll find in the Bhagavad-gītā Kṛṣṇa is here also, now. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is everyone’s heart. In your heart there is Kṛṣṇa. In my heart there is Kṛṣṇa, everyone’s heart. So Kṛṣṇa is not like that.

Therefore, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta means unlimited-but one, advaita. There is no difference. Just like the electricity power. I give you a crude example. Unlimited factories are running in electricity. Different types of work is being utilized by electric energy, but the electricity is one. Similarly, God is one, but He can expand. That is His potency. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport].

In the Bhagavad-gītā you will understand in the Thirteenth Chapter that Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. The living entity… I am living entity; you are living entity, every one of us. I am living in this body; you are living in this body. We have got different bodies. So Kṛṣṇa said that ”The living entity is the proprietor or the knower of the particular body.” But He says again, kṣetra-jñaṁ cāpi māṁ viddhi: ”I am also knower of this particular body,” sarva-kṣetreṣu bhārata, ”in every body.” Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is in every body, in every atom. That is Kṛṣṇa.

Now I am living in my body. If there is pain here, I can understand, ”Here is pain.” But if there is some pain in your body, I cannot understand. Therefore I am different from you. But Kṛṣṇa can understand what is pain or pleasure in my body, and what is pain or pleasure in your body and everyone’s body. That is Kṛṣṇa. Sarva-kṣetreṣu.

That is God, not that, simply by claiming, ”I am God. I am the same God.” And how you claim God? Can you tell what I was thinking? Can you tell what he is thinking? No. Then how… What kind of God you are? Don’t accept a cheap God. These are the symptoms of God. Adv aitam acyutam anādim ananta-rūpam [Bs. 5.33]. He has got ananta, unlimited… There are unlimited living entities. In the Vedas it is stated, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13): ”There are unlimited living entities, unlimited eternals. But there is one, another, one supreme eternal, supreme entity.”

What is the difference between this, the unlimited number, or plural number, and one singular number? That is also answered. Eko bahūnāṁ yo vidadhāti kāmān: ”That singular number one entity is supplying the, all the necessities of all the plural number living entities.” We are plural number entities. The living entities, we are plural number. Nityo nityānām. This nityānām is plural number, possessive case, in Sanskrit. And He is nitya. He is one, singular number. Eko bahūnāṁ vidadhāti kāmān: ”That one is supplying the necessities of all living entities.”

Don’t you see how God is supplying all the necessities of birds, beasts, and everyone? Ours also. We don’t acknowledge. Because we are civilized, we are, we do not acknowledge. The birds, beasts also do not acknowledge, but because they are birds and beasts. So we are just becoming like birds and beasts, denying the existence of God, denying the authority of God.

We are taking advantage. Vidadhāti kāmān. If Kṛṣṇa does not supply you this light, sunlight, you will die. But He does not charge anything. But because you are human being, you should try to repay: ”Oh, Kṛṣṇa is giving us so much facilities. Let me render some service unto Him.” This is Kṛṣṇa consciousness. This is to acknowledge, ”O God, You are so kind. You are giving so many things. So I have collected this fruit. It is Your fruit, I know. Still, please accept.” This is finish, your business. You are a great devotee. You are a great Kṛṣṇa conscious personality, and Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not want you, from you, very nice thing. Kṛṣṇa is complete in Himself. He can produce many, many nice things. He is not begging from you, but still, He is expecting something from you because He is supplying so many things to you. Is it not?

Suppose if you have got a friend, you always give him. Don’t you expect something: ”Oh, I give so many things to my friend. He does not offer me anything?”? Don’t you feel, out of love? Father, mother, they do so many things for the children. If the children do not do anything for the father and mother, are they not happy? Are they happy? No. They are unhappy: ”My children are so ungrateful.”

Although He does not want-Kṛṣṇa is full in Himself-but if we supply something to Kṛṣṇa… Kṛṣṇa’s good is to be supplied to Kṛṣṇa. The fruit is not produced by you. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] ”Anyone who offers Me a little fruit, a little water, and little leaf, oh, I accept.” Tad aham aśnāmi, bhakty-upahṛtam: ”Because he has brought with the devotion and love, I accept it.” If Kṛṣṇa accepts your offering, then your life becomes sublime. That is Kṛṣṇa consciousness.

Simply we should have to acknowledge. We are getting so many facilities from Kṛṣṇa. He is sitting within your heart, He is supplying you all necessities, He is giving you sunlight, He is giving you moonlight, He is giving you rainy, seasonal rains, fruits, flowers, grains, and you are so ungrateful that you do not acknowledge?

In your Christian Bible also it is said. You go to church: "O God, give us our daily bread." That's all right. Kṛṣṇa is supplying you bread. Otherwise wherefrom you are getting bread? You cannot manufacture bread in the factory, or wheat or rice. You can manufacture some iron tools, that's all, not eatables. But you cannot manufacture nice grains. That is not possible. It is supplied by Kṛṣṇa. Eko bahūnāṁ vidadhāti kāmān.

So try to understand in this way Kṛṣṇa consciousness, God consciousness. Then your dormant relationship with God and Kṛṣṇa will be revived. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Lord Caitanya says, "By revival of Kṛṣṇa consciousness means the dirty things accumulated on our heart will be dissipated, immediately vanished." Then we shall see, "Oh, this is my position. I am Kṛṣṇa's, and Kṛṣṇa is mine."

So although Kṛṣṇa is present everywhere, as it is stated here, advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam [Bs. 5.33]. Ādyam means the original personality. Kṛṣṇa is the original father. You will find in the Bhagavad-gītā, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "In every species of life, all types of forms of life, their mother is this material nature, and I am the seed-giving father." The father is the seed-giving agent, and mother gives the body.

So this material nature is our mother. According to Vedic conception, the material nature, mother, is worshiped. There are seven kinds of mother. Not one mother.

ātma-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ smṛtāḥ

Ātma-mātā, real mother, from whom I have taken birth, ātma-mātā. Guroḥ patnī, the wife of spiritual master. Ātma-mātā guroḥ patnī brāhmaṇī. Brāhmaṇī, the wife of a brāhmaṇa, learned scholar. Ātma-mātā guroḥ patnī. Why learned scholar? He is also guru because from learned scholar you learn so many things, and guru teaches us so many things. Therefore he is father, and his wife is mother.

Ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā. Rāja-patnikā means a queen. And now there is no king, queen, but formerly there was king and queen. So queen is also mother because king is father. He is giving protection to the citizens. Ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā dhenuḥ, cow. Cow is our mother. Why? She is supplying milk. You are drinking milk. So you are killing cows? Oh, that's not good, killing mother. Ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā, dhenur dhātrī tathā pṛthvī. Pṛthvī, that material nature, is also mother because by the material nature, I got this body.

So if you study Vedic literature very nicely and if you try to understand, then your life will be sublime. So this Kṛṣṇa consciousness movement is trying to give you all the authoritative information from Vedic literature. They are not manufacturing anything. They are not empiric philosophers presenting something, mental concoction. No. Therefore this Bhagavad-gītā, we have presented: Bhagavad-gītā As It Is.

This is our business, just like a post peon's business is to deliver the envelope as it is. And if there is good news, it is for you. If it is bad news, it is for you. But the peon's business is to deliver as it is. Similarly, our business is to present Kṛṣṇa's message as it is. Then you become spiritual master. Spiritual master does not become grown just like tree. No. It is carrying the message from higher authorities as it is stated. "I told this message," Kṛṣṇa says, "to Vivasvān, the sun-god. He told to his son Manu. Manu told to his son Ikṣvāku. In this way this is coming down. Now it is broken. Therefore I am saying unto you, Arjuna."

So there is no difficulty in administering this Vedic message to the world provided we simply carry the same message as it was delivered by Kṛṣṇa unto you. That is not very difficult. Anyone can do it. You simply try to understand Bhagavad-gītā as it is and distribute it: "Kṛṣṇa says this." That's all. You haven't got to comment or add anything, something. But to present, you can speak something, but the central point should not be missed. Then people will be benefited. Then people will be benefited. They will receive the message as it is, and this is transcendental message. Caitanya Mahāprabhu says,

āmāra ājñāya guru hañā tāra' ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Lord Caitanya says that "Every one of you become the spiritual master, every one of you. Why one, two? Every one of you." "Oh, spiritual master is very difficult job." No. No difficult job. Caitanya Mahā... Āmāra ājñāya: "Just try to carry out My order. That's all. Then you become spiritual master." And if you interpolate, if you put something nonsense, rubbish, to show your so-called rascal's education, then it is spoiled. Immediately spoiled. And if you present as it is, then it is pure.

Sarpocchiṣṭa-payo yathā. Avaiṣṇava-mukhodgirṇaṁ pūtaṁ hari-kathāmṛtam. Hari-kathā, this message of Bhagavad-gītā is hari-kathā. Hari means the Supreme Lord. His word. Therefore it is warned that to "Do not try to hear this message of Hari or the Supreme Lord from rascal nondevotee. Do not try to hear." Why? Sarpocchiṣṭa-payo yathā. Just like milk is very nutritious food, but if a little milk is touched by the tongue of a serpent, whole thing is spoiled. A serpent, a very thin tongue, if he touches the milk, oh, the whole milk is spoiled. So if we take such milk, "Oh, milk is very nice," no. Because it is touched by the serpent's lip, it should not be taken. Similarly, any transcendental message, any Vedic literature, unless it is presented by a self-realized devotee, it is poison. You simply misunderstand the whole thing, and you do not get the benefit. Rather, you become a victim of misunderstanding.

Therefore this paramparā system, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. "The Blessed Lord said that 'I said to Vivasvān. Vivasvān said to Ikṣvāku. Ikṣvāku said to Manu. Manu said to his son.' " In this way, rājarṣi. Rājarṣi. Formerly the kings were taken instructions, the head of the state, because they were responsible for the citizens' spiritual life, not only material prosperity but spiritual prosperity. That is the verdict of Vedic literature.

The father is responsible, the king is responsible, the teacher is responsible, the husband is responsible for development of spiritual life of their dependent. Bhāgavata says that "If you cannot develop the spiritual life of your dependent, then don't become a spiritual master, don't become a teacher, don't become a father, don't become a husband." These things are restricted. So it is very nice culture, this Vedic culture. Try to understand.

And Bhagavad-gītā is the essence of such Vedic knowledge. And it is being spoken by the Supreme Personality of Godhead Himself, Kṛṣṇa. Try to understand it as it is; then your life will be sublime. You will feel joyful always. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Abhyāsāt: "By nature we are joyful." But what is that nature? That spiritual nature, not this material nature. Material… Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. If we remain in the material nature, then our whole struggle for existence will continue. It will never stop. But if you take to the spiritual nature, Brahman nature, brahma-bhūtaḥ prasannātmā [Bg. 18.54], you immediately become joyful. So everyone… (end)

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Bhagavad-gītā 4.1-6

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Los Angeles, January 3, 1969

Prabhupāda: Where is the book? All right. Page?

Madhudviṣa: Page 108.

Prabhupāda: Page?

Madhudviṣa: One hundred eight. The beginning of Chapter Four.

Prabhupāda: All right. Begin. Read.

Madhudviṣa: Chapter Four: "Transcendental Knowledge."

One: "The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku."

Prabhupāda: Transcendental knowledge. There are two kinds of knowledges: mundane knowledge and transcendental knowledge. Mundane knowledge means how to maintain this body, āhāra-nidrā-bhaya-maithunam, to meet the demands of this body. What are the demands of this body? We require to eat something. Eating, sleeping. We require rest after working hard. After eating sumptuously, we require sleeping. Eating, sleeping, and during sleeping we sometimes dream, fearing, or without dream, fearing. So we take protection. While sleeping, we close our doors. So eating, sleeping, fearing, and mating-sense gratification. So to arrange for these necessities of life of the body, the knowledge that we require, that is called mundane knowledge.

Just like in the modern materialistic civilization, we have very good arrangement for eating, for sleeping, for defending, and for sense gratification. The modern material civilization is simply based on this mundane knowledge, but there is no arrangement or university for imparting transcendental knowledge. There is no section in the university, practically, that, what is called brahma-jijñāsā, the science of knowing the spirit soul. That is called transcendental knowledge.

So we are busy with mundane knowledge, but the most important part of knowledge is transcendental knowledge. "What I am? Wherefore I have come? What is my constitutional position? Am I this body or I am beyond this body?" These are transcendental knowledge. So Kṛṣṇa is beginning the transcendental knowledge. Go on.

Madhudviṣa: Purport. "Herein we find the history of the Bhagavad-gītā traced from a remote time when it was delivered to the kings or all planets. The royal order is especially dedicated to the protection of the inhabitants, and as such, its members could also understand the science of the Bhagavad-gītā in order to rule the citizens and to protect them from the onslaught of material bondage to lust. Human life is meant for the cultivation of spiritual knowledge in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture, and devotion. In other words, the executive heads of all states are intended to spread the science of Kṛṣṇa consciousness so that people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life."

Prabhupāda: Yes. In the Bhagavad-gītā it is stated… (babies making noises) Oh, you should remove, yes.

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This knowledge, this transcendental knowledge, was imparted formerly to the kings because the kings were very responsible for the welfare of the citizens. When the kings were not responsible, then gradually the government by the people was introduced. Otherwise, formerly, the kings were very responsible, especially for the advancement of transcendental knowledge of the citizens. Evaṁ paramparā-prāptam imaṁ rājarṣayaḥ. Rājarṣayaḥ means "the sages among the kings." Although they were in royal order, they were very saintly persons. There are many examples, just like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit. They were emperor of the world, but still, so pious, so religious, and so advanced in transcendent knowledge that there is no comparison. So especially meant that this was taught to the kings, to the royal order who were very pious and advanced in spiritual knowledge. Go on.

Madhudviṣa: "This supreme science was thus received through the chain of disciplic succession and the saintly kings understood it in that. But in the course of time the succession was broken, and therefore the science as it is appears to be lost."

Three: "That very ancient science of the relationship with the Supreme is today told by Me to you. Because you are My devotee as well as My friend, therefore you can understand the transcendental mystery of this science."

Purport: "There are two classes of men, namely the devotee and the demon. The Lord accepted Arjuna as the recipient of this great science owing to his being a devotee of the Lord. But for the demons it is not possible to understand this great, mysterious science. There are a number of editions of this great book of knowledge and some of them are commented upon by the devotees, and some of them are commented upon by the demons. Commentary by the devotees is real, whereas that of the demons is useless."

Prabhupāda: Because it is said here that "that very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee," so this transcendental science cannot be understood simply by academic education. It is not possible. There is a secret. Just like in the ordinary educational field, nobody is allowed to study law unless he is a graduate of the degree college. At least in India that is the law. Nobody can be admitted in the law college unless he is a graduate because he will not be able to understand.

Similarly, in the Vedas it is also said, ”Unless one has acquired brahminical qualifications, he should not study Vedas.” So in every department, if you want to take education in a particular line, you have to qualify yourself to enter that school or college. Similarly, if you want to study Bhagavad-gītā, then you have to become a devotee. Simply academic educational qualification will not help you, because it was spoken to the devotee.

Kṛṣṇa says that ”That very ancient science of relationship with the Supreme is today told by Me to you because you are My devotee.” So how the nondevotees can understand? Nondevotee cannot understand. And who is a devotee? And who is a nondevotee? Devotee means one who accepts the supremacy of the Supreme Lord, and he is convinced, his eternal relationship with God.

Just like Lord Jesus Christ. He was threatened with death punishment. He was crucified. Still, he was convinced, his relationship with God. Here is a devotee, example of devotee. Devotee means he is firmly convinced about his relationship with God. And what is that relationship? That relationship is on the basis of love. The devotee loves God, and God loves devotee. This is the only relationship. That’s all. God is after devotee, and devotee after God. This is relationship.

So one has to establish this relationship. Just like Arjuna is in relationship with Kṛṣṇa as a friend, similarly, you can be in relationship with God as a lover. You can be in relationship with God as master and servant. You can be in relationship with God as father and son. There are so many relationships. As we have got relationship within this material world, this is only perverted reflection of that five relationship with God. But we have forgotten that. This Kṛṣṇa consciousness movement is to revive that consciousness. It is nothing new. To forget God means that is abnormal condition, and to have relationship with God is normal condition. So Kṛṣṇa consciousness means to be reestablished in our normal condition of life. Go on. ”Arjuna is…”

Madhudviṣa: ”Arjuna is recognized by the Lord as a devotee. Therefore one who follows the line of Arjuna in understanding the Gītā will derive benefit from it. Otherwise one will simply waste his valuable time in reading commentaries. Arjuna accepts Śrī Kṛṣṇa as the Supreme Personality of Godhead, and any commentary of the Gītā following in the footsteps of Arjuna is real devotional service to the cause of this great science. But the demons do not accept Lord Kṛṣṇa as He is. The demons concoct something out of their imagination about Kṛṣṇa’s instructions. Here is a warning regarding such misleading paths. One should try to follow the disciplic succession from Arjuna and thus be benefited by this great science of the Śrīmad-Bhagavad-gītā.”

Prabhupāda: Yes. If we want to study Bhagavad-gītā, then we follow the principles. Just like we have explained this in the introduction, that when you take a bottle of medicine, there is some direction that ”Two tablets, twice in a day after meals.” So you have to follow the instruction. Then you get benefit. You cannot take any instruction about taking that medicine from a friend or from an expert educationist. No. You have to take direction only from the physician. He is the expert in that line.

Similarly, here is the direction, the bottle of Bhagavad-gītā. Kṛṣṇa says, ”It should be understood by the devotee, or you have to understand Bhagavad-gītā from a devotee.” This is the direction of this medicinal bottle. How you can go otherwise? Then you will get the benefit. That is explained.

Madhudviṣa: ”Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him? The Blessed Lord said…”

Prabhupāda: Yes. Now, here Arjuna… Kṛṣṇa said that ”Long, long ago I spoke this science, transcendental knowledge, to the sun-god.” Now, generally, if I say that ”The other day I was speaking this Bhagavad-gītā in the sun planet,” oh, you will immediately understand that ”Swamiji is an insane man.” You see? ”You were speaking to the sun-god.” Yes. That is natural. Now, Kṛṣṇa says that ”I spoke to sun-god.” So others will say, ”Oh, this Kṛṣṇa is also another insane person.” That is natural. So in order to clear this idea, Arjuna is asking, ”How it is that You spoke this science to sun-god? Because I know that You took Your birth just about, say, seventy or eighty years ago.” When Kṛṣṇa was speaking this Bhagavad-gītā, He was not less than ninety years old. He remained on this earth for 125 years. So Arjuna was His contemporary friend and cousin-brother.

Therefore he is surprised: ”Kṛṣṇa, how You are saying that You spoke this science to sun-god?” That is a question of millions and millions of years ago because if we take, accept this statement, that means Bhagavad-gītā was spoken not less than forty millions of years ago. Vivasvān manave prāha. Because ”The sun-god said to his son, Manu,” and if you simply calculate the age of this present Manu, Vaivasvata Manu, it comes to four hundred millions of years or more than that. So he is surprised. So he is clearing the matter: ”How You spoke it?” Go on.

Madhudviṣa: ”The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them but you cannot, O subduer of the enemy.”

Prabhupāda: Yes. The difference is that Arjuna, being constant companion of Kṛṣṇa, he was also present when Kṛṣṇa said to sun-god, but he has forgotten. But Kṛṣṇa, being the Supreme Personality of Godhead, he has not forgotten. Just like a, my child. I say, ”My dear child, twenty-five years ago you fell down and you were hurt in this way.” Although the child has forgotten, but the incident is fact. The father knows. Similarly, Kṛṣṇa, the supreme father, He knows everything, and Arjuna might have forgotten. Because one has forgotten, one cannot give details. Just like we had many, many births before this form of body, but we have forgotten that. That does not mean that it did not take place. We had to pass through millions and millions of births. The other day I was explaining. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Simply we had to live in the water to pass through 900,000 species of life. Two millions species of life, plant and trees. In this way we have passed through. So we might have forgotten, but that does not mean it did not take place. Go on.

Madhudviṣa: Purport: ”In the Brahma-saṁhitā we have information of many, many incarnations of the Lord. It is stated there, ’I worship the Supreme Personality of Godhead, Govinda, Kṛṣṇa, who is the original person, absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually understood by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees.’

It is also stated in the same scripture, ’I worship the Supreme Personality of Godhead, Govinda, Kṛṣṇa, who is always situated in various incarnations, such as Rāma, Nṛsiṁha, and many subincarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa, and who incarnates personally also.’

In the Vedas too it is said that the Lord, although He is one without a second nevertheless manifests Himself in innumerable forms. He is like the vaidurya stone, which changes colors variously yet still is one, although His multiforms are understood…"

Prabhupāda: There is a valuable jewel stone. If you turn, you will find many colorful manifestations, although that stone is one. Similarly, although God is one, He can manifest Himself in many forms. That is the prerogative of God. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He can expand Himself in millions and trillions of forms; still, He is one. The same example: that vaidurya stone, jewel, although one, but you will find it in many colors at the same time. So this example is very nice. Go on.

Madhudviṣa: "…although His multiforms are understood by the pure unalloyed devotees but not by the simple study of the Vedas. Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of these devotees, and in this verse it is understood that when Lord Kṛṣṇa spoke the Bhagavad-gītā to the sun-god Vivasvān, Arjuna in a different capacity was also present there some millions of years before. But the difference between the Lord and Arjuna is that the Lord remembered the incident whereas Arjuna could not remember. That is the difference between the part and parcel living entity and the Supreme Personality of Godhead."

Prabhupāda: Yes. Here is… Nowadays there are many gods. Especially anyone comes from India in the name of so many saintly persons, and they claim that they are gods. Everyone says, "I am God." Or somebody says that "Everyone is God." But here is the difference between God and ordinary living entity. What is that? God does not forget and we forget.

If I ask you just exactly at this time what you were doing last evening, you will have to remember. You have forgotten. And what to speak of one week ago or one year ago? That is our nature, forgetfulness.

So here Arjuna and Kṛṣṇa, although they are on the level of friendship, one is God and another is ordinary living entity. God does not forget; living entity forgets. That is the distinction. How you can say that you are God? You are so forgetful that you cannot say what you were doing a few hours before, and you claiming that you are God? They have made God as very cheap thing. Everyone is claiming, "I am God." They do not know what is God.

Now, here try to understand what is the difference between God and dog. A dog forgets. A dog comes to your place to eat something. You give it a slap. He goes away, again comes. He forgets that slapping. You see? That is the dog's nature. And God's nature is different.

So if we increase our memory, then we approach godly nature. In this age we are decreasing our memory. Formerly, when this Bhagavad-gītā was written by Vyāsadeva, before that, people were so sharp in their memory that there was no need of publication of books. As soon as one hears from the spiritual master of any instruction, they remember for life. Now, gradually, that memory is decreasing. That means we are not advancing. We are decreasing in our duration of life. We are decreasing in our memory. We are decreasing in our prosperity.

There are eight kinds of decreasing process in this age. Out of that, this memory will be decreased more and more, and the duration of life also will be decreased. Now, you can take history of the past years. Your forefathers were living eighty years, ninety years, hundred years. Now, generally, they live sixty years, seventy years. And gradually it will decrease so much that-these are all statement of the Śrīmad-Bhāgavatam-that if a man lives for twenty to thirty years, he will be considered a grand old man. You see? That time also will come very soon. So we are not improving actually. We are not improving. We are decreasing in every respect, and we are proud of advancement of civilization. Go on.

Madhudviṣa: "Arjuna is addressed herein as a mighty hero who could subdue the enemy. At the same time, he is unable to recall what has happened in his various past births."

Prabhupāda: Yes. We are addressed as Dr., Ph.D., D.A.C., but if you ask him, a Ph.D., D.A.C., "My dear sir, what you are? Wherefrom you have come? Where you are going next?" oh, he cannot answer. Similarly, Arjuna is addressed here as the most powerful, but he cannot remember. Go on.

Madhudviṣa: "Therefore a living entity, however great he may be in material estimation, can never equal the Supreme Lord."

Prabhupāda: Yes. They cannot be. Nobody can be equal with God. God's another name is asamaurdhva. Sanskrit name is. Asama means nobody is equal with God, and ūrdhva, nobody is greater than Him. That means everybody is lower than Him. One may be very great in the estimation of our knowledge, but nobody can be equal with God. God is great. That is the real version, "God is great." And nobody can be greater. Then he is not God. If somebody becomes greater than God, then what kind of God He is? God is great. Yes. Go on.

Madhudviṣa: "Anyone who is a constant companion of the Lord is certainly a liberated person, but he cannot be equal to the Lord."

Prabhupāda: You may be very much elevated, you may be very much… You may be liberated completely. Still, you cannot be equal with God. God is always great. Go on.

Madhudviṣa: "The Lord is described above in the Brahma-saṁhitā as infallible, acyuta, which means He never forgets Himself, even though He is in the material contact."

Prabhupāda: The Māyāvādī philosopher says that "I am God, but I have forgotten myself, that I am God." So how God can forget? Here it is the evidence. How God can forget? If you forget, then you are not God, immediately. There is no other argument. God cannot forget. God remembers always. Acyuta. Acyuta means infallible. God cannot be entrapped by māyā. The Māyāvādī philosopher says that "I am God. Now I am under illusion of māyā. I have forgotten myself, that I am God, and by meditation I shall become God." This is all nonsense. Nobody… God cannot forget Himself. Then He is not God, immediately. God cannot forget Himself. Go on.

Madhudviṣa: "The Lord and the living entity can never be equal in all respects even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord. But by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee or a demon cannot understand this transcendental nature. Consequently these descriptions in the Bhagavad-gītā cannot be understood by demonic brains."

Prabhupāda: There are six opulences, transcendental qualification of God. One is that He is full of knowledge. So if God is full of knowledge, how He can be in forgetfulness? That is impossible. Go on.

Madhudviṣa: ”Kṛṣṇa remembered acts which were performed by Him millions of years before, but Arjuna could not, despite the fact that both Kṛṣṇa and Arjuna are eternal in nature. We may note herein that a living entity forgets everything due to his change of body.”

Prabhupāda: Yes. Another thing to be noted here, that why we forget? We living entities, why we forget? It is a fact that from my past life I have transmigrated to this body. Now I cannot say in my my past life what was my body. This is my nature because I change my body. Just like you can remember some years, say, twenty years, twenty-five years. Or suppose I am now seventy-three years old. I can remember some accident when I was only three years old, that, because it is in this life. But I cannot remember what I was in my past life.

That means if you change your body, then you forget. But Kṛṣṇa remembers. That means Kṛṣṇa does not change His body. That is another argument. Kṛṣṇa remembers means He… And it is said… You will find in the Bhagavad-gītā. He says, tadātmānaṁ sṛjāmy aham: ”I appear. I appear as I am,” ātma-māyayā, ”by My own internal energy.” Just like I appear or any living entity appears in this material world. That is not under my control. As soon as I give up this body, I am fully under the control of nature. The nature will offer me a particular type of body according to my work. That is the way. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27].

Just like you have got this body, American body, I have got this Indian body, and the dog has got dog body. These are all manufactured by the law of nature. According to my mind, according to my activities, the body is developed. But Kṛṣṇa's body is not like that. He appears. There is no distinction between His body and Himself. The same thing. The nondevotees, they cannot understand. They cannot understand that there is no difference between Kṛṣṇa and His body. We are different. I am soul, but I am different from this body. These things will be explained in this chapter of transcendental knowledge. Go on.

Madhudviṣa: ”The Lord remembers because He does not change His sac-cid-ānanda body. He is advaita.”

Prabhupāda: Sac-cid-ānanda body. Sat means eternal. Cit means full of knowledge. Sat, cit, ānanda. Ānanda means blissful. That is His body. Our body is just the opposite. It is not sat; it is not eternal. It is temporary. And it is not full of knowledge. We are full of ignorance. We do not know what is there beyond this wall. Therefore it is full of ignorance. We are proud of our eyes. If the electricity is immediately gone, we cannot see. So we see, we act, under some conditions offered by the material nature. So we are not fully aware of everything; neither our body is eternal; neither we are blissful. This body is the source of so many diseases. The body is subjected to birth, death. The body is forgetful. The body is suffering old age. So this is not blissful body. But Kṛṣṇa's body-just opposite. His body is blissful, full of knowledge, and eternal. So how can you compare with Kṛṣṇa? It is not possible. Go on.

Madhudviṣa: ”He is advaita, which means there is no distinction between His body and Himself. Everything is spirit, whereas the conditioned soul is different from His material body. And because the Lord is identical in His body and self, His position is always different from the ordinary living entities, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, as the Lord explains in the following verse.”

Prabhupāda: Therefore, if we try to understand God by our limited knowledge, it will be a failure. We have to understand God from God. Then that will be perfect knowledge. So this Bhagavad-gītā is the science of God where God is speaking about Himself. And it is accepted by all great scholars, philosophers, and, I mean to say, religionists, everyone. Go on.

Madhudviṣa: ”Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.”

Prabhupāda: Yes.

Madhudviṣa: Purport: ”The Lord has spoken about the peculiarity of this verse. Although He may appear like an ordinary person, He remembers everything of His many, many past births, whereas a common man cannot remember what he has done even a few hours before. If somebody is asked what he did exactly at the same time one day earlier, it would be very difficult for him to answer immediately. He would have to dredge his memory to recall what he was doing. And yet men often dare to claim to be God or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His prakṛti or His form. Prakṛti means nature as well as svarūpa, or one's own form. The Lord says that He appears in His own body. He does not change His body as the common living entity does from one to another. The conditioned soul may have one kind of body in the present birth, but he has a different one in the next birth. In the material world the living entity transmigrates in this way. The Lord, however, does not do so. Whenever He appears, He does so in the same original body by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form with two hands and holding a flute.”

Prabhupāda: Yes. In your Bible also it is said that ”Man is made after God,” not that God is made after man. The atheist class, they say that ”You have created a God according to your own feature,” but no scripture says like that. God has eternal two hands, two legs. So man… God is so kind that man is also made according to His form. That is a special facility given to man, not that somebody imagines God, ”Because man has two hands, therefore God has two hands.” No. That is not a fact. Here it is explained nicely. Go on.

Madhudviṣa: ”He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body, it still appears that He has taken His birth like an ordinary living entity, although in fact He is the lord of the universe. Despite the fact that Lord Kṛṣṇa has grown up from childhood to boyhood and from boyhood to youth, astonishingly enough, He never ages beyond youth-hood. On the battlefield of Kurukṣetra when He was present, He had many grandchildren at home, or, in other words, He had sufficiently aged by material calculations. Still, He looked just like a young man, twenty or twenty-five years old. We have never seen a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation, past, present, and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore it is clear herein that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually His appearance and disappearance are like the sun rising, moving before us and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is dead. And when the sun is before our eyes, we think that the sun is on the horizon. Actually the sun is always there. But owing to our defective, insufficient eyesight we must calculate the appearance and disappearance of the sun in the sky. And because His appearance and disappearance are completely different from that of any ordinary common living entity, it is evident that He is eternal in blissful knowledge by His internal potency, and He is not contaminated by material nature. The Vedas confirm that the Supreme Personality of Godhead is unborn, and yet He still appears to be taking His birth in multi-manifestations. The Vedic supplementary literature also confirms that even though the Lord appears to be taking His birth, He is still without change of body. In the Bhāgavatam He appears before His mother as Nārāyaṇa with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the Viśvakośa dictionary. The Lord is conscious of all His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another. He shows that He is the Lord of all living entities by performing wonderful and superhuman activities while on this earthly planet. The Lord is always the same Absolute Truth, and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world at all. This is explained in the next verse."

Prabhupāda: All right. Stop. We shall discuss next. Hare Kṛṣṇa. Very nice. All right. Any question regarding this discussion?

Balabhadra: I thought Kṛṣṇa was sixteen only.

Prabhupāda: Yes.

Balabhadra: But in the Bhagavad-gītā it said that He was twenty or twenty-five.

Prabhupāda: Yes. Just like you see the sun, you say, "Twelve o'clock," or "Sun is older." But sun is the same thing. It is your calculation. Sun at twelve o'clock, midday, is not older than it was in the morning, but it is our calculation that "Sun is now, say, six hours older from His appearance. That is our calculation. So Kṛṣṇa is always sixteen, but we calculate like that.

Devotee: Prabhupāda? Does Lord Jesus Christ appear in the spiritual sky with the body he manifested on the earth?

Prabhupāda: Yes. Otherwise how there can be resurrection? Ordinary body cannot be resurrected. He appeared in his spiritual body, certainly. Jesus Christ told, if I remember, that "Lord, excuse these persons," who were crucifying him. Is it not? He knew that "These rascals, they are killing me, but… They are offending certainly. So they do not know that I cannot be killed, but they are thinking that they are killing." You see? But that was offensive, therefore he begged Lord to be excused because God cannot excuse to the offenders of the devotee. He can excuse one who is offender to God, but if somebody is offender to the devotee, God never excuses. Therefore he prayed for them. That is devotee's qualification. He prays for everyone, even of his enemy. And he could not be killed. That he knew. But those rascals, they thought they were killing Jesus Christ.

That's all. All right. If there is no question, chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.2

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Bombay, March 22, 1974

Pradyumna: (leads chanting): Translation: "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

Prabhupāda:

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
[Bg. 4.2]

So the teachings of Bhagavad-gītā, how it has to be received, that is explained here. It is not to be understood by so-called scholarship. In the Vedic literature we find, nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. If you're actually interested in ātma-jñāna, self-realization, then you cannot understand by your so-called academic education. No. Nāyam ātmā pravacanena… Or because you are a big speaker, you can speak very nicely, decorating language, therefore you have understood. That is also not possible. The spiritual knowledge has to be understood by the grace of the Supreme Spirit. Yam evaiṣa vṛṇute tena labhyaḥ-labhyaḥ Kaṭha Upaniṣad 1.2.23. One who is favored by the Supreme… Here Kṛṣṇa, the Supreme Being, God, He's explaining about Himself. So you have to learn about God, or Kṛṣṇa, from Kṛṣṇa, or through the paramparā. As Kṛṣṇa says, evaṁ paramparā.

Paramparā means Kṛṣṇa explained the knowledge, Vedic knowledge, to Lord Brahmā, ādi-kavaye. Janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ sva-rāṭ tene brahma hṛdā [SB 1.1.1]. The spiritual knowledge, brahma, brahma-vidyā, śabda-brahma, the Vedic knowledge… Just like in the Bhagavad-gītā, the words written in this book, Bhagavad-gītā, although it appears like ordinary letters, they are not like that. It is Vedic vibration. The things which are being spoken by Kṛṣṇa, they are not ordinary language. Had it been ordinary language, how…? Because it was written five thousand years ago. How it is still going on? There are many literatures written by great, great poets within two thousand, two hundred years, three hundred years, or, say, thousands of years. But they are being forgotten. But therefore the character of the Vedic knowledge, they are not material things. They're all spiritual. Why we are giving so much importance to the words of Kṛṣṇa? Because this language is absolute. Kṛṣṇa and Kṛṣṇa's words, Kṛṣṇa and Kṛṣṇa's language, or Kṛṣṇa's words, they are the same. Kṛṣṇa and Kṛṣṇa's forms… We are worshiping Kṛṣṇa's form. That is also Kṛṣṇa. Otherwise, are we wasting our time by decorating a doll, a statue, and we are struggling so hard to establish a temple of Kṛṣṇa? No.

This science is unknown to the atheist class of men. The atheist class of men, they do not know the absolute nature of Kṛṣṇa. Kṛṣṇa, His name, His form, His quality, His pastimes, His instruction-anything of Kṛṣṇa-that is Kṛṣṇa. That is not different from Kṛṣṇa. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. The shastric injunction is:

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

Just like we cannot understand what is Kṛṣṇa, what is God, general people. They do not know, because they have got blunt senses, material senses. Even in material world, we are seeing the sun every day, but we do not know how big it is. Or even if we see this motorcar… A child sees: he sees that it is automatically going, without any horse. He's amazed. But one who can see, he knows that there is machine, there is brain. So this is our position. Even to understand material things we are not perfect. Our senses are not perfect. How we can understand God? That is not possible, because we have got defects. Our senses are not perfect: I cannot see perfectly. I cannot smell perfectly. I cannot touch perfectly. I cannot hear perfectly. So many defects. I commit mistake. I become illusioned. I accept something for something. In this way, our position is very imperfect.

But in spite of possessing imperfect senses, people are proud of their knowledge. That is mistake. We are not concerned with imperfect knowledge. We want perfect knowledge. Therefore we are going to Bhagavad-gītā. Otherwise what is the use? If it is an ordinary book-you can interpret in your own way, I can interpret in my own way-then what is the value of Bhagavad-gītā with other books? No. It is not like that. Therefore the words of Kṛṣṇa should be understood through the devotees: perfect channel. As Kṛṣṇa…, Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Avyayam, the… It is eternal. It is spiritual, avyayam. Avyayam means "that does not perish." Anything material, it perishes. But spirit soul, or spiritual anything, everything, that is imperishable, avyayam. So knowledge of Bhagavad-gītā, as Kṛṣṇa is avyayam, the spirit whole, whole spirit, paraṁ brahma, paraṁ dhāma [Bg. 10.12], Supreme Spirit, similarly His words, Bhagavad-gītā, is also spirit, Supreme Spirit. Abhinna. There is no distinction. Therefore we are giving so much importance to the… The so-called scholars may take it as ordinary book, but one who is serious about Bhagavad-gītā, he does not take Bhagavad-gītā, the words of Bhagavad-gītā or the teachings of Bhagavad-gītā, as ordinary teachings. This is confirmed. Therefore it is so important.

And it has to be received through the paramparā channel. That I was explaining, (that) as Kṛṣṇa is going to speak to Arjuna… Here it is said: sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ [Bg. 4.3]. Next verse, it will explain. Bhakto 'si me priyo 'si sakhā ceti rahasyam etad uttamam. Kṛṣṇa will say. Because it is so important… It is a complete spiritual. Unless one is devotee… Devotee means complete spiritual. Any other one, if he's not a devotee, he is material. Karmī, jñānī, yogi, they are all material. They're trying to utilize the material possessions. Karmīs, they are trying to utilize this body for happiness. Whole day, night, they are working like ass for some sense gratification. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Prahlāda Mahārāja says, "These rascals, unnecessarily they are working so hard like an ass just to get a morsel of food." That's all. Unnecessarily. Everyone is eating four cāpāṭis, but he's working so hard, like an ass. Well, ass also can get his share of foodstuff anywhere. The ass is so fool that he can get grass anywhere. It is for a few pieces of grass only, he's loading on his back so much burden from the washerman. He thinks that "The washerman is giving me this morsel of grass." He's so foolish that he can see there are grasses so many here and there. Still, he has agreed to take the burden. Therefore, he's an ass. Similarly, the karmīs, you see in Bombay. There are so many karmīs. They are working so hard. What is that? He's also eating less. Four cāpāṭis, that's all. But he does not think that "Four cāpāṭis, why I am working so hard and wasting my time?"

The life is meant for understanding what is my relationship with God. Athāto brahma jijñāsā. This is the vision of life: what is Brahman, what is God, what I am, what is my relationship with God. And so far eating, sleeping concerned, that is done by the cats and dogs. But the modern civilization, they are busy. Because they are busy for eating, sleeping and mating, they, by the laws of nature, that is also being minimized. I have already explained. Because the nature wants to help us because we are now forgotten souls. We have forgotten God. The animals have also forgotten God. They are thinking they are this body, bodily concept of life. They have no knowledge. But when you come to the, by evolutionary process, come to the human form of life, then it is your duty to inquire about the Supreme Brahman. That is Vedānta-sūtra. Athāto brahma jijñāsā. "Now you have to ask about Brahman." Not the matter. So that Brahman is Vedic knowledge. From the material standard, gradually we have to go upwards and come to the point of understanding Kṛṣṇa. That is Vedic knowledge. That is Vedic knowledge. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. To pursue Vedic knowledge means to understand Kṛṣṇa. But if you do not understand Kṛṣṇa and if you speak as, like so many nonsense things, and if you pose yourself as paṇḍita, that is śrama eva hi kevalam. That is stated. Śrama eva hi. Simply wasting time and laboring for nothing. Vāsudeve bhagavati…

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Now, dharma, everyone is executing his particular occupational duty very nicely. Brāhmaṇa, kṣatriya, vaiśya, śūdra. I am speaking the organized society, not this animal society as at present. Even organized society, a brāhmaṇa is discharging his duties just like a brāhmaṇa. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Still… Dharmaḥ svanuṣṭhitaḥ, he is very nicely executing his duty as a brāhmaṇa, but by executing such duties, if he does not develop Kṛṣṇa consciousness, then śrama eva hi kevalam. This is the verdict. Then he has wasted time. Because to become brāhmaṇa, perfect brāhmaṇa, means to know Brahman. Athāto brahma jijñāsā. And the Parabrahman, Supreme Brahman, is Kṛṣṇa. So if he does not understand Kṛṣṇa, then what is the use of his executing this brāhmaṇa's duty? That is the verdict of the śāstra. Śrama eva hi kevalam, simply wasting time.

Therefore one has to learn this science from the paramparā system. Evaṁ paramparā-prāptam [Bg. 4.2]. You have to go to the right person who knows Kṛṣṇa. Evaṁ paramparā… Just like Sūrya, the Vivasvān, he was instructed by Kṛṣṇa. So if you take instruction from Vivasvān, from the sun-god, then you get the perfect knowledge. But you cannot go to the sun planet and ask Vivasvān, "What Kṛṣṇa spoke to you?" Therefore Vivasvān transferred the knowledge to his son, Manu. This age is called Vaivasvata

Manu, this age. Now, Vivasvān, because he's the son of Vivasvān, therefore this Manu is called Vaivasvata Manu. Vaivasvata Manu. Now the age is going of Vaivasvata Manu. Manur ikṣvākave 'bravīt. So Manu also spoke to his son. So in this way, evaṁ paramparā-prāptam [Bg. 4.2], He's giving some examples, but the knowledge has to be received by the paramparā. But some way or other, the paramparā being lost… Just like I have spoken something to my disciple. He says the same thing to his disciple. He says the same thing to his disciple. But some way or other, if it is distorted at a certain point, then the knowledge is lost. As soon as any of the disciples in the succession distort the knowledge, then it is lost. That is being explained.

Sa kālena mahatā. The time is very powerful. It changes. That is the… Time means it changes, kills the original position. You have got experience. You purchase one anything. It is very fresh, new. But time will kill it. It will become shabby. It will be useless at a time, in due course of time. So time is fighting. This material time, it is called kāla. Kāla means death. Or kāla means the black snake. So black snake destroys. As soon as touches anything, it is destroyed. Similarly, kāla… This kāla is also another form of Kṛṣṇa. So kālena mahatā. Therefore it is called mahatā. It is very powerful. It is not ordinary thing. Mahatā. Its business is to destroy. Sa kālena iha naṣṭa. So by due course of time… Because how the kāla can destroy? As soon as kāla sees that you are distorting, then it will be lost. So don't try to understand Bhagavad-gītā from persons who are under the influence of kāla-past, present, future. Don't try to understand Bhagavad-gītā from so-called rascal philosophers, commentators, and… They will write Bhagavad-gītā in a distorted way. Somebody will say, "There was no Kṛṣṇa. There was no Mahābhārata." Somebody says, "Kṛṣṇa stressed on this point," "Kṛṣṇa stressed on that point." Somebody will say, "Kṛṣṇa stressed on karma, karma-kāṇḍa." Somebody will say on jñāna, and somebody will say yoga. There are so many editions of Bhagavad-gītā. Yogī cārtha, jñāna artha, Gītār gān artha…

So the real Gītār Gān is spoken by the Supreme Person, we have to accept that. That is Gītār Gān. (sound of drums in background becoming increasing louder.) Not that I manufacture something as Gītār Gān. (above drums, sound of horns) What is this? (pause) Marriage procession or what? That's all right. Don't…

Devotee: Supposed to have religion.(?)

Prabhupāda: (pause) (more noises, yelling, etc.) What is this? (pause) No, no. We cannot stop their procession. (drums, etc., continue) They will stand here? No, why they are doing? Let them come. Don't ask. [break] …find in this verse that evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ means king, rāja, and ṛṣayaḥ. Rāja means king. Formerly, the government was monarchy. So all the kings, all the government head men, they understood Bhagavad-gītā. That is needed. This science, Bhagavad-gītā, must be learned by the leaders. The society is managed by the leaders, by the kings, by the brāhmaṇas. That is Vedic culture. The brāhmaṇas, they give guidance according to the śāstra, and the king is trained up in such a way that he takes instruction from the saintly persons and brāhmaṇas and rules over the kingdom. Therefore it was so perfect.

We are aspiring after rāma-rājya. Why rāma-rājya? What is the difference between rāma-rājya and this rājya? There is difference. Rāma-rājya means responsible government. Even during the time of Lord Rāmacandra, one brāhmaṇa's son died. So he went to the king to challenge that "What kind of king you are that in the presence of the father the son is dying?" This is responsible government. Responsible government means that a son cannot die before the presence of father. In the Mahārāja Yudhiṣṭhira's time also, there was no anxiety, adhibhautika, adhidaivika, adhyātmika. These are stated in the śāstra. They were so free, so, I mean to say, carefree. There was no care, no anxiety. Everyone was happy. You'll find in the Bhāgavatam. As soon as there was enemy attack in the Dvārakā city, immediately the kings, royal family, Kṛṣṇa's family, Pradyumna, His son, and others, immediately go out of the city and combat with the enemies. This was the system. People were very carefree. No care, no anxiety. That is the duty of the government. And how to keep the citizens carefree? That you require authorized instruction. That instruction is Bhagavad-gītā.

So it is the duty of the government, the government officers, the head of the government-they should learn Bhagavad-gītā. Here it is said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The rājas, the kings, the government, they understood. Therefore the kingdom was so peaceful, without any cares for the citizens. The citizens were also trained up very nicely, brāhmaṇa, kṣatriya, vaiśya, śūdra. Everyone is employed. It is the duty of the government to see that everyone is engaged. Otherwise, idle brain will manufacture devil's brain. They will manufacture so many things, and there will be chaos. In every country nowadays, all over the world, there is so much unemployment. Why there… Why one should be unemployed? He must be trained up in such a way that he's employed, he's engaged. This is the duty. So if you understand Bhagavad-gītā, then you'll be able to train your students, your citizens, your subordinates, how to remain engaged. Just like in our Kṛṣṇa consciousness society, we are simply after the people, whether he is engaged or not. There must be engagement. If one remains idle, then it will be devil's workshop. Immediately māyā will dictate, "Do this, do this nonsense, do that nonsense, do that nonsense."

So it is the duty of the brāhmaṇa, it is the duty of the father, it is the duty of the public leader, it is the duty of the government to see that everyone is engaged, everyone is employed. As a brāhmaṇa, he must be engaged in studying Vedic literature for instructing others. That is brāhmaṇa's business. And kṣatriya's business is to give protection. Just like Kṛṣṇa was playing as a kṣatriya in Dvārakā. As soon as there is some attack, immediately whole family goes to fight-Kṛṣṇa, Balarāma, Pradyumna. You have seen in the Bhāgavata. Kṣatriya's business is to give protection, and vaiśya's business is to give protection to the cows. As kṣatriya's business is to give protection to the citizens, human being, similarly, vaiśya's business is to give protection to the cows, not to send them to the slaughterhouse-to see the cows are very well-fed, they are fatty, strong, that they must be given food, sufficient food.

So because they do not read Bhagavad-gītā, they do not know how to maintain the whole society, therefore there is now chaos. Therefore it is needed. Imaṁ rājarṣayo viduḥ. The rāja, the kings, the government, or the government, they must study Bhagavad-gītā. Then it will be nice. Imaṁ rāja… And ṛṣayaḥ. Ṛṣayaḥ will give you… Ṛṣayaḥ means great saintly persons, the brāhmaṇas. They should give to the government men… But who is consulting the saintly persons? Just like we are trying to preach this Bhagavad-gītā. We are trying to give the essence of knowledge. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Mahātmā. The symptoms of mahātmā is that he is always engaged in chanting the glories of the Lord. Satataṁ kīrtayanto māṁ [Bg. 9.14]. The Bhagavad-gītā says that catur-vidhā bhajante māṁ: "Four classes of men comes to worship Me." Bhajana means sevā. Sevā. So sevā means bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanam… [SB 7.5.23]. These are the sevā formula. So the devotees are engaged in sevā, in service of the Lord.

So catur-vidhā bhajante māṁ. Bhajana, this śravaṇaṁ kīrtanam, this is bhajana. And who takes this bhajana program? Sukṛtinaḥ.

Sukṛtinaḥ means one who is very pious. And now we are accused of creating nuisance. Bhajana, because we are engaged in bhajana. If we are engaged in drinking wine and playing cards with some prostitute, that is very advanced. That is very advanced society. He's peacefully drinking and playing cards with prostitute. He's advanced. And because he's chanting Hare Kṛṣṇa, he's creating nuisance. This is the government. Therefore the first teaching of Bhagavad-gītā should be taken by the persons who are going to be elected in the government service. The public should be aware of this. If somebody comes to canvass for votes, you should first inquire, "Whether you have read Bhagavad-gītā? Gandhi, Mahatma Gandhi showed Bhagavad-gītā. Why should you not? Do you know what is Bhagavad-gītā? Then I shall give you vote. Otherwise get out." Rājarṣayo viduḥ. This is required now, if you want to be saved from the crisis that is coming very gradually. Crisis means there will be… Now in black market you can get things, means eatables, rice, wheat. But if you don't take to Bhagavad-gītā, there will be no more even if you pay black price. Just time it… That time is coming. There will be no more available. There will be no milk. There will be no more sugar, sugar. There will be no more rice. There will be no more wheat. No more fruits. Then you have to eat meat. Oh, beef shop. Then that will go on. Then human shop also. Gradually come. You have to eat the human being also. Carnivores. So it is therefore a great necessity that rājarṣayo viduḥ, rāja, those who are government men, they must study Bhagavad-gītā. Otherwise don't give them vote.

Thank you very much. (end)

740323BG.BOM

Bhagavad-gītā 4.3

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Bombay, March 23, 1974

Pradyumna: (leads chanting)

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam
[Bg. 4.3]

Translation: "That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend. Therefore you can understand the transcendental mystery of this science."

Prabhupāda: This is very important verse to understand Bhagavad-gītā. By rascal interpretation, you cannot understand what is Bhagavad-gītā. It is a mystery. Rahasyam, mysterious. Only a devotee who is in intimate relation with Kṛṣṇa, he can understand. That is clearly stated here. When Kṛṣṇa was speaking Bhagavad-gītā to Arjuna, it was in the battlefield. It is not a parlor, discussing, smoking and discussing Vedānta philosophy. No. It is not like that. Very serious, in the battlefield. And Kṛṣṇa selected Arjuna. Kṛṣṇa selected… At that time, when Kṛṣṇa was present, there were very, very great learned scholars. Even Vyāsadeva was present there, the Vedavyāsa. And many others-Asita, Devala… Great, great saintly persons and saints. Rājarṣis. Mahārāja Yudhiṣṭhira was rājarṣi. Because in the previous verse He said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

So why He selected Arjuna? He was a military man. He was not a Vedantist. A military man is not supposed to become a Vedantist, a very great sannyāsī. No. Because the so-called Vedantists, they cannot understand Bhagavad-gītā. It is not possible. It is a mystery. Kṛṣṇa, in other place, He says, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25], "I cannot be exposed to anyone." Yoga-māyā-samāvṛtaḥ. Therefore, those who are fools, rascals, they consider Kṛṣṇa as fictitious, Kṛṣṇa as a human being, Kṛṣṇa as a historical person. Or "There was no Kṛṣṇa. It is an imaginary writing." Because these rascals, they cannot understand. Unless one is a bona fide devotee and intimately related with Kṛṣṇa, one cannot understand. That is the purport of this verse. One must become a devotee first of all. Because… You'll find in the Eighteenth Chapter: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ, in reality, what Kṛṣṇa is, that can be understood through devotion and service. This is what we are preaching all over the world, devotional service, the…

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

This is the statement of Prahlāda Mahārāja. These are the b hakti process. If one wants to become bhakta, then he must begin with śravaṇam. Just like you have kindly come here to hear about Kṛṣṇa. This is the beginning of bhakti. Unless you hear about the Supreme Person… This is Vedic process. Śruti. Śruti. Veda is known as śruti.

śruti-smṛti-purāṇādi
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

If one does not follow the principles, Vedic principles, smṛti, the Vedic corollaries… Smṛti means literature which is written according to Vedic principles. That is called smṛti. And śruti means the Vedas. Bhaktyā śruta-gṛhītayā. Śruta-gṛhītayā. Śruta-gṛhītayā, there are two meanings. By hearing, or through the Vedic literature. Through the Vedic literature… Only bhakti is…

There are three kinds of departmental study in the Vedas. First thing is sambandha. Sambandha means ”What is my relationship with God.” This is stated there. In the Vedānta it says, janmādy asya yataḥ. The Absolute Truth is that from whom everything is generated. So everything, amongst everything, I am also, you are also. So you are also coming from that Supreme Absolute Truth. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”All these living entities…” Sarva-yoniṣu kaunteya: [Bg. 14.4] ”In any species, any form of life…” Sambhavanti mūrtayo yāḥ: ”As many forms are there…” Not only human beings, the animals, the trees, the birds, the aquatics, the insects, everyone, all living entities. Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: ”In any species of life, as many forms are there,” ahaṁ bīja-pradaḥ pitā, ”I am their original father.” Bīja-pradaḥ pitā, seed-giving father. So as father places the seeds within the womb of the mother, similarly the material nature is the mother and Kṛṣṇa is the father. The Kṛṣṇa impregnates the material nature, and we come out in different forms. Sveda-ja, pādapa-ja and jarāyu-ja, and aṇḍa-ja. Sveda-ja means by perspiration, through perspiration. Just like bed bugs. Bed bug… Because if you keep your bed nasty, do not keep it very clean, then by your perspiration, there is generation of these bed bugs. They are called sveda-ja, by perspiration. And aṇḍa-ja, through the eggs. Just like the birds, the living entity is coming through the eggs. That is called aṇḍa-ja. Sveda-ja, aṇḍa-ja, jarāyu-ja. Embryo. Just like we are coming from the embryo. Aṇḍa-ja, then jarāyu-ja. And pādapa-ja, coming from the seeds, the trees, plants. So within these four groups, all different living entities are coming.

So the…, by gradual evolution, we are coming to the human form of life. So in the human form of life, here there is a prerogative, there is a chance to know what is God and what is my relationship with Him. That is called sambandha-jñāna. Sambandha, abhidheya. Then execution of the duty. Just like sambandha. We can understand. An unmarried girl and unmarried boy, there is first of all sambandha: the father, mother makes the relationship. Then there is function between husband and wife. That is called abhidheya. And why? Because there is a necessity. What is that? To get children. Sambandha, abhidheya, prayojana. Prayojana. Every sambandha, every relationship is made, every action is done with an aim, the goal, the prayojana. So Vedic literature means sambandha, abhidheya, and prayojana. That is to be studied in the human form of life. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. To study Vedas means to understand what is my relation, what is Kṛṣṇa, what I am, and what is my relationship, and how to act in that relationship, and what is the aim of life.

The aim of life is to go back to home, back to Godhead. That is the aim of life. We are fallen in this material conditional life. We are suffering. But we do not know. We are so fool. Just like animals. We do not know what is the aim of life. Aim of life, that is also described in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. When we can understand that ”This process of repetition of birth, death, old age and disease, this is not wanted by me…” Nobody wants to die, but death is forced upon him. He does not think that ”This is my problem. I do not want to die, but death is as sure as anything.” So this is the problem. Nobody is careful how to solve this problem. They are simply engaged in the, I mean to say, temporary problems. The temporary problems are not problems. Real problem is how to stop death, how to stop birth, how to stop old age, and how to stop disease. That is real problem. That can be done when you are liberated from this material world. This is our problem.

So Kṛṣṇa comes here again… Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharmasya glāniḥ. Glāniḥ means when it is distorted, So people are manufacturing, in the name of so-called religion, ”This is our religion. This is…” ”This is Hindu religion.” ”This is Muslim religion.” ”This is Christian religion.” Or ”This is Buddha religion.” And ”This is Sikh religion.” ”This is that religion, that religion…” They have manufactured so many religions, so many religions. But real religion is dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the codes and the laws given by the Lord, given by God. That is religion. Simple definition of religion is: dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law is given by the state, by the government. You cannot manufacture law. I have repeatedly said. Law is made by the government. Similarly, religion is made by God. If you accept God’s religion, then that is religion. And what is God’s religion? (aside:) If you stand, you come stand here. Other people are seeing. God’s religion is… You’ll find in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is God’s religion. ”You give up all these nonsense religions. You become a devotee, a surrendered soul unto Me.” That is religion.

One who does not know what is God, one who does not know how to surrender to Him, he’s not religious. Any religion without the conception of God, without knowledge of God, without knowing the surrendering process, that is called, described in the Śrīmad-Bhāgavatam as ”cheating religion.” Dharmaḥ projjhita-kaitavaḥ atra. The so-called religious system, which is cheating only, that kind of religion is completely thrown away, kicked out. Because religion means to develop your dormant love for God, or to execute the laws of God. That is… The laws of God is, (as) Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And how to achieve that? That also Kṛṣṇa says: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four principles only. ”Always think of Me.” Hare Kṛṣṇa. If you chant Hare Kṛṣṇa, then you’re remembering Kṛṣṇa. Man-manāḥ. Hare Kṛṣṇa Hare Kṛṣṇa… This is the religion; at least, of this age.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There is no other way. You chant. Then any, any scripture you will find. Śabdād anāvṛtti. In the Vedānta-sūtra. Śabdāt, simply by chanting, vibrating, you become liberated. In the Śrīmad-Bhāgavatam: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Śukadeva Gosvāmī said, ”Mahārāja Parīkṣit, this age of Kali is full of faulty things. It is an ocean of faulty things. But there is one profit, benefit. What is that?” Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. ”If you chant the holy name of Kṛṣṇa, then you become liberated, and you are promoted to the spiritual world.” Paraṁ vrajet. One can…

That is our aim. The human form of life is meant for finishing all these problems, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], and go back to home, back to Godhead. But people do not know… They are not educated what is God, what is God’s place, where to go back, what is my position, what is my relation. Nothing of these things are educated or given lessons in any university anywhere. But it is there, the Bhagavad-gītā. Kṛṣṇa is personally giving you instruction. Kṛṣṇa is giving instruction to Arjuna. ”Arjuna” does not mean that Arjuna is to take that lesson. Every one of us. And it is very old. Therefore Kṛṣṇa says, "Don't manufacture new type of religion." What you'll do that? It is simply waste of time. You cannot manufacture anything. But they are after modernized religion. What is this nonsense modernized religions? You are living entity. You are part and parcel of God. It is old relationship, Purāṇa. It is said, Purāṇa. Purāṇa means very old. Na jāyate na mriyate vā kadācit, nityaṁ śāśvato 'yaṁ purāṇaḥ. We have to accept that Purāṇa. We are Purāṇa, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We are not destroyed simply by destruction of this body. We remain. We accept another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13].

This is Bhagavad-gītā. Nobody wants to know this. They manufacture their own commentaries. In that way you'll never understand. You'll understand as Kṛṣṇa says, sa eva ayaṁ purātanaḥ. The same thing. What is that same thing? That "I am God. I am Kṛṣṇa. You are My part and parcel." This is an eternal relationship. It cannot be broken, but you have forgotten. You have forgotten your relationship with Kṛṣṇa. You have made your relationship with your family, so-called family, so-called country, so-called society, and so on, so on, so on, so on. This is all temporary. Suppose I am Indian today. You are American tomo…, today. But is there guarantee after your death you'll become American or I'll become Indian? Or I'll take my birth in the same family? No. According to my karma, I may become cats and dogs. You may become demigods. You may become something else. But dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ (means) you'll have to accept another body. And there are 8,400,000 species of forms of bodies. Any of them you'll have to accept. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are wasted your time as the family member or as the national or this or that, but there is no guarantee that next life will be same countryman or same family. No, there is no such guarantee. Dehāntara-prāptiḥ. You'll have to accept one body, and that body means… Any, out of these four… According to my karma… Karmaṇā daiva-netreṇa jantur dehopapatti [SB 3.31.1].

So these are the instructions of the śāstras. And this is very scientific and very important thing. But unfortunately, we are not taking care of these things. We are very busy with the temporary problems. Temporary problems are not problems. That is also stated in the Bhagavad-gītā: āgama apāyinaḥ anityāḥ tāṁs titikṣasva bhārata. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. "Your temporary problems, so-called happiness and distress, these are āgamāpāyinaḥ. They come and go." That is not very important. Just like the seasonal changes. The winter season comes; again goes away. For the time being, you may feel very cold, but it will go. Similarly, summer season also, it comes and goes-any seasonal changes. We should not be disturbed with these seasonal changes of happiness and distress.

We should be very serious about the problems of life, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That is spiritual advancement. Unless you come to the serious point, unless you have become very intelligent, that "I do not want to die. Why death is there…?" This is intelligence. You may solve your temporary problems, but you cannot, by your so-called materialistic activities, solve the problem of death. Nobody wants to die. Mṛtyuḥ sarva-haraś ca aham. Death will come. But the people have become so much unintelligent, they do not take up seriously the real problems. Just like animals. The animal is being taken to the slaughterhouse. And one animal enters to the slaughterhouse store, livestock store, and all the animals enter. He does not know that "This, I have to stay here for being killed." He does not know. This is animal. Similarly, if you do not take these problems seriously, you are no better than animal. However you may be advanced for these bodily comforts, you are animal. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Kuṇape tri-dhātuke, this bag of three elements, kapha-pitta-vāyu. If I think that "I am this body, and the comfort of this body is my happiness"-sa eva go-kharaḥ [SB 10.84.13]. You are not better than animal. This is animal conception of life. You must know that "I am not this body. I am spirit soul. Circumstantially, I have been put into this body, and again I'll be put into another body. So what is the solution of this problem?" That is Bhagavad-gītā. That is Bhagavad-gītā. If you understand fully what is Bhagavad-gītā, what is the teachings of Bhagavad-gītā, then these questions, the answers are there. You'll find.

Therefore Kṛṣṇa has said… This is the old. It is not new type of religion. It is the, it is the oldest. Bhagavad-bhakti. Bhagavān is there, and the living entities are there. Their relationship is there. Now, by forgetting God, forgetting Kṛṣṇa, we are busy with the problems, but we are forgetting the real problems. Therefore Kṛṣṇa says that bhakto 'si. One has to become bhakta. So bhakta means… Bhagavān, if there is Bhagavān, then there is bhakta, and there is bhakti. But these people are denying the existence of bhakta, Bhagavān. "There is no God." Now, how he can become bhakta? Or how there will be execution of bhakti? Bhakta, Bhagavān, bhakti. The same thing. Bhakta is in relationship with Bhagavān, and the transaction between Bhagavān and bhakta is called bhakti. Bhakti means ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167].

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Bhakti-rasāmṛta-sindhu 1.1.11]

This is the definition given by Rūpa Gosvāmī. Similarly, in Nārada-pañcarātra, the bhakti is defined:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

These are the definitions of bhakti. Bhakti, without bhakti, nobody can become bhakta. Bhakta means one who is executing bhakti. That is bhakta. And the beneficiary, the beneficiary is the Bhagavān.

So those who are engaged in this process of bhakti, śravaṇaṁ kīrtanaṁ viṣṇoḥ… [SB 7.5.23]. Viṣṇu means Bhagavān, or Kṛṣṇa. So śravaṇaṁ kīrtanam, you have to hear about Kṛṣṇa. That is śravaṇam. And kīrtanam, one has to chant. This is also kīrtanam. I am speaking to you; this is also kīrtanam. And you are hearing; this is bhakti. Śravaṇaṁ kīrtanam, about Kṛṣṇa. The chanting, dancing about Kṛṣṇa, this is bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. And remembering about Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. If you engage your mind… Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. We have to fix up our mind always to the lotus feet of Kṛṣṇa. So if you do not accept this arcanam, this temple worship, how you can become, always be engaged in the lotus feet of

Kṛṣṇa? These are the processes. These are not sentiments. This the scientific process. If you want… Your business is to become bhakta. That is perfection. And because Arjuna was bhakta, therefore Kṛṣṇa is speaking to him. So if you become… It is not monopolized by Arjuna. If you also become bhakta, Kṛṣṇa will speak to you. Now you say, "Where is God?" Where is God? Here is God. God is speaking. Why don't you see God? God is speaking. You'll find in the Seventh Chapter. If you cannot see God, if you cannot see Kṛṣṇa in the temple, if you cannot see Kṛṣṇa within Bhagavad-gītā, then Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. You see while you drink water. Or anything you drink, you can see Kṛṣṇa there. Rasa. That taste is Kṛṣṇa. So there is no difficulty to see God. These rascals, they said, "Where is God?" Here is God. You are drinking water. Why don't you see… Give me water.

So Kṛṣṇa can be seen always, provided you want to see God. But we don't want to see God. That is the difficulty. Otherwise, you can see sadaiva. In the Brahma-saṁhitā, it is said, santaḥ sadaiva hṛdayeṣu vilokayanti. Santaḥ, if you are santa… Santa means saintly person. If you become saintly person… But if you remain rogues, thieves, cats and dogs, then how you can see God? You have to become a santa.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

So you have to become santa. If you remain always addicted to sinful activities, how you can see God? That is not possible. You have to give up these rascal, sinful activities. What are the sinful activities? Illicit sex, meat-eating, intoxication and gambling. That's all. You have to give up these. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, te dvandva-moha-nirmuktāḥ. If you become leader, so-called leader, rascal leader, and you are addicted to illicit sex and intoxication and meat-eating, you must be si… If you are sinful, how you can lead persons? Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Blind man is leading other blind men. Therefore there is no solution. Why the world is in chaos? Because the leaders are all sinful. These are the sinful definitions. Striya-sūnā-pāna-dyūta yatra pāpaś catur-vidhāḥ [SB 1.17.38].

So God seeing is not very difficult, provided you are purified, you are pure. So this Kṛṣṇa consciousness movement is a purificatory process. Purificatory process. The first condition… We do not accept any rascal who is addicted to these four principles. We do not make cheap disciples. Our condition is first of all you must give up these things: illicit sex and meat-eating and intoxication, up to the drinking of tea and cigarette. You have to give up. And gambling. So these nice boys, they have given up. They were addicted to all these habits in their previous lives. But they have given up. Therefore they are making progress. Santa, they have become santa, saintly persons. So Kṛṣṇa is paraṁ pavitram. Arjuna, when addressed by Kṛṣṇa after hearing Bhagavad-gītā … Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He understood. Pavitraṁ paramaṁ bhavān: "You are the most pure." You cannot approach the most pure if you are impure. You must be pure. Therefore this chanting of Hare Kṛṣṇa mantra is a purificatory process. The more you chant Hare Kṛṣṇa, you become purified.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So take to this Kṛṣṇa, Hare Kṛṣṇa movement. It is very easy. Even a child can take part. You see. Those children, they are not born of brāhmaṇa family or this family or that family. Never mind. Because they are taking part in chanting and dancing, they are becoming purified. Every step of their dancing being noted, being noted. Ajñāta-sukṛti. Catur-vidhā bhajante mām. So it is a chance. We are opening these centers to give chance how to become purified, how to understand Kṛṣṇa. Then life is successful.

Thank you very much. (end)

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Bhagavad-gītā 4.3-6

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New York, July 18, 1966
Prabhupāda:

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam
[Bg. 4.3]

Last day we were discussing about the process of understanding Bhagavad-gītā. This is to receive the knowledge in disciplic succession, bona fide disciplic succession. It is not a thing… Any knowledge, even material knowledge, if it is not received in bona fide disciplic succession, that knowledge is not perfect. Suppose if you want to be a lawyer, or if you want to be an engineer, or a medical practitioner. You have to receive the knowledge from the authoritative lawyer, authoritative engineer. Of course, I do not know what is the custom here. In India the custom is that a new lawyer, he has to become an apprentice of an experienced lawyer before he is given the license to practice. That is the Indian system. So any knowledge, unless we receive it through the authoritative sources, it is not perfect. It is not perfect.

There are two kinds of processes of acquiring knowledge. One process is deductive, and the other process is inductive. Those who are student of logic, you know that there are two processes: deductive knowledge and inductive knowledge. Deductive knowledge is considered to be more perfect. And what is that? Just like "Man is mortal." This is a truth, accepted. How man is mortal, nobody's going to enter into discussion. It is accepted that man is mortal. Now, Mr. Johnson is a man. So he is mortal. This is the deductive conclusion. Because man is mortal and Johnson is a man, therefore he's mortal. This is the process of deductive knowledge. Now, how this man is mortal, this truth established? The other party, those who are inductive, follower of inductive process, they want to see actually by experiment and observation how man is mortal. They want to study, "This man dies. That man dies. That man dies. That man dies." Therefore they make a general conclusion, "Well, all men are mortal."

Now, in the inductive process you have got some defects. What is that? Now, your experience is limited. Suppose if you have not seen a man who is not mortal, who is not mortal. There may be. Because you are going on with your personal experience, but your personal experience is always imperfect. That I have already discussed. Because we have got our senses with limited power. And there are so many defects in our conditioned stage. Therefore inductive process is not always perfect. The deductive process, from the authority, the knowledge received, is always perfect. So Vedic process is deductive process. Vedic process is deductive process.

You'll find so many verses in the Bhagavad-gītā which may appear to be dogmatic. The Lord says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Arjuna, there is nobody else greater than Me. There is no greater authority than Me." Kṛṣṇa says. Now, apparently, it appears very dogmatic. Suppose if I say before you that, "There is nobody greater than me," oh, you'll think, "Oh, Swamiji is very proud." Yes. If a man like me, who is conditioned by so many, I mean to say, restrictions, if I say that I am the greatest of all, that is a blasphemy. I cannot say that. But Kṛṣṇa can say. Because the history of life from Kṛṣṇa, we can understand that actually He was the greatest personality. At least, during His time, He was the greatest personality in every field of activities. Now knowledge received from the greatest personality, greatest authority, is, according to Vedic system, that is accepted as perfect.

There are three kinds of proofs. According to Vedic system, they accept three kinds. For establishing truth, they, they take three kinds of proofs: pratyakṣa, anumāna, aitihya. In logic also, these three kinds of proofs are accepted. What is that? Now, direct perception. You are seeing. I am sitting here. That is direct knowledge. I am seeing that you are sitting here. That is direct knowledge, pratyakṣa.

Anumāna. Anumāna means just like the children are playing there. We are hearing their sound. So we can conjecture that there are some children. We don't see the children. But we can conjecture, we can think, we can imagine that there are some children who are playing there. This is called anumāna.

Pratyakṣa, anumāna and aitihya, or śabda-pramāṇa. Śabda-pramāṇa means to take the truth from the highest authority. That is called śabda-pramāṇa. Just like "Man is mortal." Now, this "Man is mortal," nobody knows wherefrom this sound has come first. Who has experienced that man is mortal? But we are accepting this. We are accepting this. By tradition, we know man is mortal. Now if we, if somebody says, "Who found this truth first? Who discovered that man is mortal?" That is very difficult to say. But it is coming down. The knowledge is coming down, "Man is mortal," and we accept everything. There are so many examples. So out of these three, the Vedic knowledge, they say that this aitihya, or the knowledge received from the authority, is the most perfect.

Neither, I mean to say, imagination or hypothesis nor direct. Direct perception is always imperfect, especially in the conditioned stage of life. Just like direct perception-with our eyes we see the sun just like a disc, not more than your plate on which you take your meals. But from authority, aitihya, we understand the sun is so many millions times greater than this earth. So which of them is right? By seeing your direct perception, sun just like a disc-is it right? Or you take it from authority that sun is such and such times bigger than the earth? Which one of them you'll accept? But you are not going to prove it that the sun is so great. You do not know. You accept from some scientist, from some astronomer, from some authority, that sun is so great. But you have no capacity to see yourself whether the sun is so great or not. Therefore the knowledge received from authority actually we are accustomed and we are accepting this type of knowledge in every field of our activities.

Now, what is this newspaper? Oh, you, from newspaper you understand that "In China such and such things have taken place. And in India such and such things have taken place." Or from radio message you understand that "Such and such things have taken place." But you are not experiencing them directly, whether such and such things have actually taken place. But you accept the authority of the newspaper. You accept the authority of newspaper and you believe it, that in China such and such things have taken place and in India such and such things have taken place, which is far beyond the range of your direct perception. Similarly, there are many instances. We have to believe the authority to take knowledge. And the more the authority is perfect, your knowledge is perfect. The more the authority is perfect, your knowledge is perfect. Direct perception in all cases, it is not possible to receive direct perception of everything. Take, for example… (shouts from outside on street) Ask them not to make noise.

Devotee: The man's chasing the kids now.

Prabhupāda: Yes, it is behind, these children. Ask them.

Devotee: Yeah, that's what… The man's chasing them right now.

Prabhupāda: Eh? They are making noise.

Devotee: Yeah. He's chasing them now.

Prabhupāda: Hm. So there is one very good example. Now, if somebody wants to know, "Who is my father? Who is my father?" And how he can know? There is no possibility of direct perception to know the father. It is not possible. Then who is the authority? The mother is the authority. When the mother says, "My dear son, here is your father," we have to accept it. If you say, "No, I don't believe you, mother," then you have no other source of knowledge who is your father. You have no other alternative; excepting the authority of your mother, you cannot know who is your father. Because he was your father before your birth, so how you can have direct perception? It is not possible. So many things there are that direct perception is not possible. Therefore in the Vedic process of knowledge the authority has been accepted as the perfect source of knowledge.

Now, here is Kṛṣṇa, the direct, I mean to say, highest authority. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. The Lord says that "There is no other superior personality than Me." And it has been accepted by great scholars. Otherwise, why Dr. Radhakrishnan would take so much trouble for commenting or reading Bhagavad-gītā? Why there are so many foreign scholars also in America, in England, in France, in Japan? All, they have… Why? Because it is an authority. So therefore we have to accept. To accept…

If we do not accept Kṛṣṇa the supreme authority and so not take His words as they are, then we cannot derive any benefit… It is not dogmatic. It is actually fact. It is not dogmatic. If you study scrutinizingly what Kṛṣṇa says, you'll find it is right. You'll find it, and if you take, if you follow… (kids screaming outside) Oh, they are making too much noise. Can you not ask them?

Devotee: Yeah, I'll ask them. (laughs) Agreed!

Prabhupāda: If we take it, accept it as it is, as Kṛṣṇa says, then actually, we shall be benefited. And great stalwart scholars just like Rāmānujācārya, Śaṅkarācārya, Madhvācārya, in India, they have accepted Kṛṣṇa as the supreme authority.

Even Śaṅkarācārya, who is, who has got a different opinion from the Personality of Godhead. Because we, we, the Vaiṣṇavas, we are, we accept the personal Godhead, but there are other philosophers who do not accept the personal feature of the Supreme Absolute Truth. Śaṅkarācārya was the head of this impersonal school. Still, he has admitted in his commentation of Bhagavad-gītā that sa kṛṣṇaḥ svayaṁ bhagavān: "Oh, Kṛṣṇa is the Supreme Lord. He's the Supreme Lord." So Kṛṣṇa is the Supreme Lord, and He's accepted.

Now, now Śrī Kṛṣṇa says that "This Bhagavad-gītā, this science of Bhagavad-gītā, was first spoken by Me to the sun-god, sun-god. So whatever I am speaking to you, Arjuna, it is not a new thing." The Vedic knowledge, whatever Vedic knowledge you know, it is not, nothing like some discovery of knowledge. No. Everything is old, revealed knowledge. Everything is old, revealed knowledge. Going on. Just like history repeats itself. Just like this is, this is summer season. It is no new newcomer. The summer season comes. You know in your life. The summer season came last year, and again it has come. And we can foretell also that in the month of December there will be winter season. It is not foretelling. It is going on like that, circle. So everything is rotating, history is repeating. So knowledge, whatever knowledge is there, that is not a new thing. It is all old.

So Kṛṣṇa says, sa eva ayaṁ te, te adya yogaḥ proktaḥ purātanaḥ. Purātanaḥ means the old, purātanaḥ. "I am speaking to you this yoga system, this Kṛṣṇa consciousness." This Bhagavad-gītā yoga system is Kṛṣṇa consciousness, always to be in Kṛṣṇa consciousness, this yoga is. So He says that, sa evāyaṁ: "I am speaking to you again that oldest knowledge, oldest knowledge of bhagavad-yoga, Bhagavad-gītā. I am not speaking to you something new." Now, you can understand that Bhagavad-gītā was first spoken to the sun-god, and we have calculated that Kṛṣṇa's speaking to sun-god, even accepting, it comes to some forty millions of years before it was spoken. You have to believe it. So forty millions of years before it was spoken first. And we do not know how many millions of years it was spoken again before that also. Because history is repeating. And we do not know.

Our fund of knowledge is very poor. We cannot present history of this present world more than three thousand years. But in the Vedic scripture we find history, millions and millions of years ago. That is the beauty of Vedic literature. So because we cannot find out in the modern day three thousand, more than three thousand years of chronological history, that does not mean that there was no history before and there was no historical incidences. No. That we should not conclude in that way.

Kṛṣṇa says that "I am speaking to you…" Sa evāyaṁ mayā te 'dya: [Bg. 4.3] "What I am speaking to you now, today, it is not new. It was spoken long, long before. It is that oldest system of yoga I'm speaking to you." Bhakto 'si. Bhakto 'si: "And why I am speaking to you?" This is the point to be noted, that bhakto 'si. This Bhagavad-gītā yoga is to be understood by a person who is a bhakta, who is a devotee of Kṛṣṇa. Nobody can understand it. Bhakto 'si me sakhā ceti rahasyam… Because there is a mystery, mystery of Kṛṣṇa consciousness, which is impossible to be adopted by a person who is not a devotee of Kṛṣṇa. That is the qualification. To understand, to become Kṛṣṇa consciousness, it is rather a difficult job because unless one is a devotee of Lord Kṛṣṇa, it will be a difficult problem. This, this very word, it suggests, bhakto 'si, that one's qualification must be that he's a devotee of Kṛṣṇa so that he can understand Bhagavad-gītā.

Now, Arjuna says that… Now, people, why Arjuna? Anyone can say, "Well, Kṛṣṇa is a historical personality of Mahābhārata. How it is possible that He spoke to sun-god forty millions of years before? Oh, this is something wonderful. How can we believe it?" Suppose if I say that "I narrated, I gave a speech in the sun planet and forty millions of years before," you'll laugh: "Oh, Swamiji's speaking some nonsense, that forty millions of years before he spoke this Bhagavad-gītā in the sun planet." But He… That is not the case with Kṛṣṇa because He's the Personality of Godhead. My case is different. If I say, you can disbelieve it. But when Kṛṣṇa says, you cannot disbelieve it.

So even if you believe it, or do not believe it, that position is being cleared by Arjuna. Because Arjuna knew it perfectly well that it is quite possible by Kṛṣṇa to speak such and such thing forty millions of years before because He's the Supreme Personality of Godhead. But for others, who will hear this Bhagavad-gītā in future, for them, he's making the point clear and asking Kṛṣṇa, aparaṁ bhavato janma paraṁ janma vivasvataḥ: "My dear Kṛṣṇa, You are born just… You are contemporary of me. Say, eighty years or ninety years before You were born along with me. Your age and my age, practically the same. How it is possible that forty millions of years before you spoke to sun-god?" Just see. It is very intelligent question by Arjuna so that the point may be cleared in future, people may not misunderstand Kṛṣṇa. Aparaṁ bhavato janma paraṁ janma vivasvataḥ.

Vivasvataḥ means the sun-god. "Oh, sun-god? Oh, sun planet was created some hundreds of millions of years before and You say that You said to sun-god? How it is possible because You are born not even hundred years completed?" Katham etad vijānīyāṁ tvam ādau proktavān iti: "Then how I am to understand it that You spoke formerly to sun-god?" It is, here… It is very intelligent question. It is very intelligent question. Now, what Kṛṣṇa answers? Śrī-bhagavān uvāca. Now, particularly said that, bhagavān uvāca: "The Personality of Godhead says." What does He say?

bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa

Now, the… (aside:) Yes, come on.

Kṛṣṇa says, "My dear Arjuna, yes, your question is very intelligent question that you are asking Me how it is possible that forty millions of years before I spoke this science of Bhagavad-gītā to the sun-god. Yes. But you, you should know it that bahūni me vyatītāni janmāni tava cārjuna, You and Myself… Although I am God, I take incarnation many, many times. And you are a living entity; you are also taking your birth repeatedly so many times. So we have passed already. The difference between you and Me is this, that tāni veda, tāny ahaṁ veda sarvāṇi, I, I remember what I did in the past, long, long years before, but you cannot remember." That is the difference between God and man, or God and living entity.

Our, our position as living entity… We are also eternal. Just like God is eternal, similarly, we are also eternal. But the difficulty is that we change our body. We change our body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like we change our dress, similarly, we change our body. And as soon as we change our body, now, we forget everything. Death means forgetfulness. That's all. Just like at night, when you sleep, you forget yourself. You forget yourself that "I am the father of such and such children, I am the husband of such and such…" You dream that you are in a different place. Sometimes you are on the sea, sometimes on the sky, sometimes on something. You forget yourself. You forget yourself. Again, when you wake up, oh, you remember, "Oh, I am such and such person. I have to do such and such and such and such…" So this is going on. So death means forgetfulness. That's all.

Now, if it is a fact that I am eternal. So before getting this body, I had another body or another father, mother, family or society or country and everything… But do we remember it, in what country I was there? In what family I was there? Sometimes we get news from newspaper that a child is born. He is speaking about his previous birth. Perhaps you know. Sometimes it may be possible in extraordinary cases. But it is a fact. It is a fact that in my previous life I had also another body. I had my father and mother and country and family.

It may be I was a dog or cat or man or bird. That doesn't matter. But as living entity, I am eternal. I had my another body. Similarly, we, we are preparing another body in this life. Just like, under the preparation of my previous life, I have got this body. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. We get our body according to our karma, according to your karma. If we do sāttvika-karma… Ūrdhvaṁ gacchanti sattva-sthāḥ: [Bg. 14.18] "Those who are in the modes of goodness, they are promoted to higher status of life or higher planet, like that." And madhye tiṣṭhanti rājasāḥ: "Those who are in the modes of passion, they remain here in this Bhūrloka." And adho gacchanti tāmasāḥ: "Those who are engrossed with the modes of ignorance, they may be degraded from this planet to another, degraded planet, or another life, or animal life. This is the process, going on. And we forget.

Forgetfulness. There is some incidences that sometimes Brahmā, he was cursed to become a, a hog. He became a hog. Then after… Not Brahmā, Indra, the king of heaven. The king of heaven, he made some offense under, on the feet of his spiritual master, Bṛhaspati, and he cursed him that "You are just like a hog. You take the birth of a hog." So he became a hog. Now, when the throne of the heavenly kingdom was vacant due to the absence of Indra-he has become a hog in this earth-so Brahmā came. Brahmā came that, "Mr. Such-and-such, you have now become hog for your offensive activities. Now I have come to deliver you. Please come with me." Now, the hog said, "Oh, I cannot go with you. I cannot go with you. Oh, I have got so many responsibilities. I have got my children. I have got my wife. I have got my country. I have got my society." The hog, he's… So even you offer the hog to take him to the heaven, he will refuse. "Oh, I have got so much responsibility." This is called forgetfulness. This is called forgetfulness.

Now, the Lord Kṛṣṇa comes that "What you are nonsense doing this material world?" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You come to Me. I give you all protection." "Oh, I don't believe You, Sir. I have got more important business here. I don't believe You." This is our position. This is our position, forgetfulness. A conditioned soul is forgetful, forgetful. Prakṣepātmikā, vikṣepātmikā. There are… Two forces of nature is acting upon us by which we decide something that "We now, this life, I shall make spiritual advancement. Now it is decided." And next moment the illusory māyā, or illusory energy, says, "What nonsense spiritual life you are going to do? Just enjoy this here. You have got so many enjoyments. Why you are thinking like that?" So prakṣepātmikā, vikṣepātmikā. This is going on. So forgetfulness. So that is the difference between God and man.

Here, in the Bhagavad-gītā, it is clearly said that "My dear Arjuna, you also had many, many births. You were, you are also, because you are constant companion of Me, so whenever I take incarnation in the, any planet, so you also, you are also with Me. So when I took incarnation in the sun planet and I spoke this Bhagavad-gītā to sun-god, you were also present with Me, but unfortunately, you have forgotten. Because you are a living being and I am the Supreme Lord." That is the difference between the Supreme Lord… I cannot remember. Forgetfulness is my nature.

Now, you cannot say… Now… Just now it is eight o'clock. Can you say exactly at eight o'clock what you had been doing in the morning or yesterday, this evening. Oh, you have to remember it. So while I cannot remember even what I was doing twelve hours before or twenty-four hours before, oh, what I can remember what was going on in my previous life? It is not possible.

Another thing is that why Kṛṣṇa can remember and you cannot remember it? What is that? Why this difference? The difference is that Kṛṣṇa does not change His body. You'll find in the… this chapter you'll find that Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7],

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Ātma-māyā, ātma-māyā. Ātma-māyā means He comes down as He is. He does not change His body. But we are conditioned soul. We change our body. That is the difference. And because we change our body, we forget everything. That is the difference. Tāny ahaṁ veda sarvāṇi. Kṛṣṇa says that "I remember whatever has been done in My previous incarnations, and millions and millions of years before, I can remember them. I know past, future, present. Not only past, future, present of My activities, but past, future, present of everyone's activities." You'll find. Vedāhaṁ sama, sarvam etam. In the Tenth Chapter, you'll find that He knows past, present… And in the Śrīmad-Bhāgavatam you'll find that the definition of the Supreme Lord is given as sarva-jña. Sarva-jña.

Sarva-jña means one who knows everything, past, present, future, everything. He's sa… That is the qualification of the Supreme Lord, sarva-jña. We are not sarva-jña. Even as the most perfect living entity, just like Brahmā, Śiva, they are, they are also not sarva-jña. Sarva-jña is only Viṣṇu, Kṛṣṇa. Kṛṣṇa is sarva-jña. So that is the difference between man and God, or living entity and the Supreme Absolute Personality of Godhead. He knows. He knows.

Here it is distinct… If you have to believe Bhagavad-gītā, then the distinction you have to believe, you have to take. You cannot say that ”There is no difference between me and Kṛṣṇa.” No, there is difference. Here the difference is clearly explained that ”That is the difference between you and Me, that you forget. You cannot remember all the incidences of your life, past, present and future, but I can remember.” That is the difference.

Now, the next question is that if He does not change His body, why He takes, comes as incarnation? These are very difficult questions. There are some, many difference of opinions amongst the philosophers. Somebody says that Kṛṣṇa assumes the material body when He comes. No. He doesn't assume the material body like us. Then He could not remember. Just, here is a critical point. If He would have accepted material body like us, then He could not remember because we have got this material body, and due to this material body and change, we cannot remember anything. Therefore the natural conclusion is that He does not change His body.

In the next verse, He says,

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā
[Bg. 4.6]

Now this is called… As we generally call, ”God is almighty, all-powerful.” Now, here this all-powerfulness is explained. That ajo 'pi: ”Although I have no birth… I am eternal.” Similarly, the living entity, he has also no birth. This birth which we considered as birth, this is a birth of this body. I am also aja. Not that I was born at a certain time and I shall die at a such time. The birth and death which we have accepted, it is due to this body. But I am not this body. That point we have already discussed, that I am not this body.

So our birth and death calculation is on account of this body. Otherwise, we are as good as Kṛṣṇa. As Kṛṣṇa is aja, He never takes birth or never dies, there is no birth or death for Kṛṣṇa, similarly, we living entities, we have also no birth and death. We are also eternal. But why this birth and death? This birth and death due to my, this material body. So as soon as we get our original spiritual body and get out of the contamination of this material body, then we shall be as good as Kṛṣṇa. That is the whole process to understand. So we have to…

This Kṛṣṇa consciousness means that by the process of Kṛṣṇa consciousness we shall revive our original spiritual body. And when we revive our original spiritual body, sac-cid-ānanda-vigraha… [Bs. 5.1]. Sat, cit, ānanda. That is the formation of Kṛṣṇa, and that is our formation also. Sat means eternal. Cit means full knowledge. Eternal, full knowledge and ānanda. Ānanda. Ānanda means bliss. Now, we can make distinction from the spiritual body and the material body is this, that as the description of the spiritual body is given, sat-cit-ānanda, eternal, full of knowledge and blissful, so just the opposite number is this material body. It is neither sat, nor cit, nor ānanda. It is not sat. Sat means eternal.

Now, this, this body is not eternal. Antavanta ime dehāḥ. As we have already discussed, that this body is perishable, whereas the person who is occupying this body, he's imperishable, imperishable. So this body's perishable. Therefore it is not sat. And it is, it is full of ignorance. Therefore it is not cit. And because full of ignorance and because it is temporary, therefore we have got miseries. Just like we are feeling too hot. Today the temperature is very high. Why we are feeling? Because due to this body. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Similarly, in the month of December we shall feel severe cold. Why? Due to this body. Due to this… And as soon as we get spiritual body, we don't feel. We are unaffected by any material actions.

You'll find that there are many sages and saints who are almost spiritually realized souls, don't care for all this heat and cold. Still you'll find. If you happen to go to Allahabad in the month of December, there is a fair. All sādhus come there and in the severe cold and… Of course, not so cold as in your country, but still, sometimes it is forty degrees, temperature. But you'll find many saints there, bare, I mean to say, body. There is no dress. They are sitting, dead of night. You see? They don't care for cold or heat. You see? Because they are spiritually advanced.

So as you make your progress, spiritually, as you become hot… Just like I have given several times the example. If a iron, iron put into the fire, it gets warm, warmer, warmer and becomes red hot, and as soon as it is red hot, it is no longer iron. It is fire. The iron, wherever it will touch, it will burn because it has got the quality of fire. Similarly, even if you are in these bodies, material body, if you advance yourself in spiritual consciousness or Kṛṣṇa consciousness, you will be spiritualized. Your body will be spiritualized. You'll be no more be affected by this material contamination. The more you make advance, you'll feel it. Pratyakṣāvagamaṁ dharmyam. It is not for future tasting, but you'll understand it, understand it. So we have to make our progress in that way.

Now, here Kṛṣṇa says that ”Although I am aja…”

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā
[Bg. 4.6]

Just like Kṛṣṇa's birth, Kṛṣṇa's appearance and disappearance, is just like the sun, is just like the sun. Now, sun, in the morning, you'll see that it, it appears as if it is born from the eastern horizon. It is not born. The sun is always in the sky. It is the position of the earth in which we understand that sun is now rising from the eastern horizon. He's neither rising, nor he's dipping into the sea. He is, the sun is as it is, in his position, but due to the position, changing position of this earth, we see that the sun is rising and sun is setting. Similarly, the Kṛṣṇa, when He comes as incarnation, He comes just like this, in the same way.

There is some historical, I mean to, calculation, when Kṛṣṇa comes on this earth. It is calculated that 864 crores of years after He comes once. Just like you can see the sun rising after twelve hours, after twenty-four hours. The morning sunrising takes place every twenty-four hours or the sunsetting also takes place every twenty-four hours. Similarly, there is also time limit. That is mentioned. When Kṛṣṇa comes. When Kṛṣṇa rises. He, He is rising… Just like sun, sunset and sunrising is going on every moment, every moment.

Now, if you inquire where is now sunset or sunrise you can understand in different countries somewhere, the sun is now rising. Now, in America, the sunset and in India it is rising. It is rising. Exactly it is now eight, quarter past eight, and if you know by radio message what is the time in India you'll find that it is quarter past eight in the morning, and the sun has just rising. Now, here the sunset, and the sun… Similarly, if you inquire from Japan or any other country, the sun, the sun is somewhere in the meridian, sometimes it is, I mean to say, dead of night. So this timing difference is just like going on according to the position of the world movement. Similarly, Kṛṣṇa's appearance and disappearance is like that. It is not that Kṛṣṇa is born and Kṛṣṇa is gone. No, it is not like that. Somewhere is Kṛṣṇa there. Just like the sun is somewhere. There are innumerable universes. The one universe, you see, oh, this is only one, but there are many. You'll find in the Bhagavad-gītā that ekāṁśena sthito jagat [Bg. 10.42]. Ekāṁśena sthito jagat. This material manifestation, with innumerable universes, is only a one part of manifestation of the Supreme Lord. Ekāṁśena sthito jagat. These descriptions are there in the Bhagavad-gītā.

So we should always remember that we are reading Bhagavad-gītā and we should understand it as it is. We should not make any interpretation. That is a wrong thing. And if there was some necessity of interpretation, we should not think that Kṛṣṇa left the matter for being interpreted by in later age by some scholar. Oh, He could have disclosed it Himself. He was quite competent. No. There is no question of interpretation. We have to understand Bhagavad-gītā as it is. If we cannot understand, that is a defect in me, not in the Bhagavad-gītā. So we have to find out the defect in me. So Lord Kṛṣṇa says, ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san: "Although I am the Lord, I am the Supreme Lord of everything and although I am unborn, aja, and avyayātmā, I have no change, still, prakṛtiṁ svām adhiṣṭhāya." Prakṛtiṁ svām.

Now, you should know there are two kinds of prakṛti. Prakṛti means nature. You'll find it in the Seventh Chapter of Bhagavad-gītā that the Lord says that He has got two… Why Lord says? In the Vedic scripture also we'll find, parāsya śaktir vividhaiva śrūyate: [Cc. Madhya 13.65, purport] "There are different kinds of nature of the Supreme." Svābhāvikī jñāna-bala-kriyā ca. So out of many kinds of nature of the Supreme Lord, they have divided the whole thing into three divisions. One is called external nature, and the other is called internal nature. And there is another nature which is called marginal nature. The external nature, the material world, manifestation of this material world, is external nature. And this is described in the Bhagavad-gītā, as we'll find it in the Seventh Chapter, that apareyam. Aparā. Aparā means inferior or lower nature, lower nature. So He has got higher nature.

One may question that "Why? The Supreme Lord is all-good. Why He has got higher nature and lower nature?" Yes, He has got because He says. You cannot say that there is no higher nature and lower nature. There is also higher nature. Now, here the Lord says that "When I come as incarnation, when I appear…" Prakṛtiṁ svām adhiṣṭhāya. Svām means His higher nature. He does not accept this material nature. He does not accept this material nature.

Just like the example… We can give very tangible example. Just like in the prison house sometimes the head of the country goes to visit, to see, to inspect how the prison life is going on or to give them some instruction, some good lesson, that "Why you are rotting in prison? You become good citizen." Now, suppose the head of the state goes to the prison and to instruct the prisoners, and if the prisoners think, "Oh, he is also a prisoner. The head of the state who has come to instruct, he is also one of the prisoners, like us."

So similarly, if we think that Kṛṣṇa is like us, He is also assumed a material body and He is one of us, then it is a mistake. It is a mistake. That is explained. In the later chapters you'll find. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Oh, because I appear just like a man, the foolish man considers Me as one of them. But I am not as one of… I am not one of them." Here it is clearly said that "I appear, I appear." Prakṛtiṁ svām adhiṣṭhāya. "I appear in My own spiritual nature. I don't accept this lower nature, this material nature." So we are, when we appear… Just like we have appeared. We have appeared in this material world, accepting this material body, the lower nature. But when Kṛṣṇa comes, He does not accept the lower nature. He comes in His original, superior, or higher, nature. That is the difference between Kṛṣṇa and ourselves. Here it is clearly said, prakṛtiṁ svām. Svām means own, personal, internal nature.

Just like everybody has got some personal affair and some public affair. Everybody. A man, high-court judge, he may be, as a public man, he may be a different personality in the high-court bench. But at home he's a different person, a different person. In the high-court bench one has to address that person, "My Lord," but at home his wife addressing him by his own name, "Mr. Harry! Harry! Why don't you do it?" Oh, there is no question of "My Lord."

Similarly, Kṛṣṇa has got two nature, lower and higher nature. The higher nature is internal potency. That is His real life. So here Kṛṣṇa says that "I come." Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san: "Because I need not come here. I need not come." Bhūtānām īśvaro 'pi san. Just like if He's the Supreme Lord, why does He come here? Yes, He does not need come here, but if He comes here, we cannot object. We cannot object. We cannot say that He cannot come here. He is free. He is svayambhu; He is fully independent. If He likes, He can come. Just like the example: If the head of the state goes to a prison house, it is not that he as been forced to come there just like other prisoners, but he comes to inspect, to see. It is his du…, it is his liking.

Similarly, Kṛṣṇa, Kṛṣṇa comes here with a purpose. What is that purpose? He comes here to reclaim these fallen souls. We are part and parcel… We are… Kṛṣṇa loves us more than we love Him. We do not love Him. But Kṛṣṇa loves. Kṛṣṇa loves every living being. He says, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "Every living being, whatever form he is, that doesn't matter, I am the bīja-pradaḥ pitā, I am the seed-giving father."

So the father is always affectionate to the sons. The sons may forget the father, but the father cannot forget. So Kṛṣṇa comes here out of His love for us to deliver us, to give us the right path. Sarva-dharmān parityajya: [Bg. 18.66] "My dear sons, why you are rotting in this miserable world? You come to Me. I'll give you all protection. You are the son of the Supreme. So you can enjoy life very supremely, very magnificently, without any death. Why you are rotting?" That is Kṛṣṇa's mercy. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. Don't think that Kṛṣṇa comes just like we are come here, being obliged, prakṛteḥ kriyamāṇāni [Bg. 3.27], forced by the laws of nature according to our karma. He does not come like that. That is the difference between Kṛṣṇa and myself.

Thank you very much. Now, if there is any question, you can ask. [break]

At that time, Kṛṣṇa gave him a special elevation, to see that form. That is not possible to see by every man. You, perhaps you know it. So at certain stage one has to be elevated to understand Kṛṣṇa. But these questions are common thing. Common thing. Just like there is a verse in Brahma-saṁhitā.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Now, it is very nice verse that "Santaḥ, those who are spiritually advanced, great sages and saints out of their love for Kṛṣṇa, they see Kṛṣṇa at every moment, every moment." Santaḥ sadaiva. Sadaiva means always, without any interval. They always see Kṛṣṇa. Santaḥ sadaiva. And where does he see? Hṛdayeṣu, in their heart, always see Kṛṣṇa is present there. Then why? Why? Because he has acquired that qualification by elevation. So of course, to understand Kṛṣṇa, to see Kṛṣṇa, it requires the spiritual elevation of life. It is… But that elevation is being taught in the Bhagavad-gītā step by step, step by step. We are in the, just in the… So one has to understand Kṛṣṇa by, step by step. This study of Bhagavad-gītā, as you make progress seriously, that is your elevation. That is your elevation. So when one is perfectly elevated.

Just like Arjuna, after hearing this Bhagavad-gītā, when he was perfectly elevated, he said, kariṣye vacanaṁ tava: [Bg. 18.73] "Yes, I shall fight." Vacanaṁ tava. He does not say, "I shall fight." He says that "I shall act according to Your word. Not only fighting, whatever You order me, I shall do it." That is the highest point of elevation. He…

In our lowest stage of life, we want to satisfy myself or satisfy my senses. That is the lowest grade of life. Just like the animal. The animals, they have no other business except satisfaction of their senses. That is the lowest grade of life, simply seeking after satisfying the senses. Then highest grade of life? The same satisfac…, not of his own self, senses, but the senses of the Supreme. Kariṣye vacanaṁ tava [Bg. 18.73]. This is the highest stage of life and the highest stage of life. Lowest stage of life is when the living entity's engaged in satisfying the senses. That's all. And the highest grade of life is when he's engaged in the matter of satisfying the senses of the Supreme. That is the difference. That's all. So this elevation takes place gradually, as we make advance by understanding Bhagavad-gītā and similar granthas from authorities. Like that. This elevation takes place. But the lowest point of life and the highest point of life is differenced like this.

The senses are there and the man is there and everything is there. Nothing to be changed. In the bhakti-mārga is like that. In the Nārada-pañcarātra you'll find, tat-paratvena nirmalam. Tat-paratvena nirmalam. When one's sense becomes purified… Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Now, at the present moment, I am covered by, I am embarrassed by so many designations. My senses are engaged in performing or satisfying my designational position. "I am American." "I am Indian." "I am Hindu." "I am Muslim." "I am the father of such and such." "I am the husband of such and…" So my position is now embarrassed with so many designations. So my senses are engaged in satisfying or fulfilling the obligation of this, mean, embarrassment. Now, when these senses are purified by Kṛṣṇa consciousness, then like Arjuna we shall say, "Yes." Kariṣye vacanaṁ tava: [Bg. 18.73] "Now I am prepared to satisfy Your senses. I am not going to satisfy any more my senses." That is the difference between spiritual promotion to the highest state and the lowest grade of life. And this you'll find in the Bhagavad-gītā very nicely, how he's improving, how he's improving…

Any other question? Yes? (end)

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Bhagavad-gītā 4.4

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Bombay, March 24, 1974

Pradyumna: Translation: "Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?"

Prabhupāda: Hm. Where is book?

aparaṁ bhavato janma
paraṁ janma vivasvataḥ
katham etad vijānīyāṁ
tvam ādau proktavān iti

Arjuna knew it perfectly well that Kṛṣṇa, his friend, is the Supreme Personality of Godhead. But to clarify the matter for others…. Because those who are not devotee, they cannot understand Kṛṣṇa or Bhagavad-gītā. That we have explained in the previous verse. Kṛṣṇa says that "The subject matter of Bhagavad-gītā is a great mystery, rahasyam, but because you are My devotee and because You are My friend, therefore I am again, speaking to you the same yoga system which was long long, millions of years ago I spoke to the sun-god." Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. It is lost now. Sa kāleneha yogo naṣṭaḥ parantapa. "Because the paramparā system has been diverted or misused, therefore it is now lost. But still, I shall again repeat the same yoga system, which is very, very old, purāṇam. Although I spoke it first to Vivasvān, the sun-god…"

Vivasvān is the present sun-god, or the president. Just like you have got the president in your country. The Americans, they have got their president. Similarly, each and every planet has got its president. The present president is called Vivasvān. Of course, their duration of life is very, very great, greater than ours. But still they are also human being. They are also living being, having a different type of body. They can live in that sun planet although it is fiery. That I have already explained. (children talking) The children must not talk.

So Arjuna knew it perfectly well. "But as there are foolish men like me…" They cannot understand that Kṛṣṇa spoke this Bhagavad-gītā millions of years ago to the sun-god. We immediately say, "Oh, these are all story." But it is not story. It is fact. Therefore Kṛṣṇa, to clarify the matter, Arjuna, to clarify matter to the fools like us, he's asking this question that "My dear Kṛṣṇa, we are contemporary. As I am born some years ago, You are also born some years ago. We are cousin-brothers. So how can I believe that You spoke this science, or the yoga system of Bhagavad-gītā, to the sun-god?

Suppose if I say, ”Just now I’m coming from sun planet and I talked with sun-god,” will you believe me? ”Now, he’s talking nonsense. He’s coming from sun planet.” So this is possible to inquire by the layman because people understand, Kṛṣṇa is like us. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. We accept Kṛṣṇa, general people…

Sometimes we do not accept. There are many so-called scholars, they say that: There was no Kṛṣṇa. It is all fictitious. There was no battlefield of Kurukṣetra. It is all fictitious.” They imagine their own meaning. But that is not the fact. Kṛṣṇa is also historical, at the same time, He is the Supreme Personality of Godhead. These things cannot be understood unless one is a devotee. Therefore in the previous verse it has been said, bhakto ’si. The mystery of Bhagavad-gītā can be opened, disclosed, to the devotees, not to the nondevotees. The nondevotees may speculate in their specific platform of activities, as politician or as mundane philosopher or mundane scientist, but that is not the fact. The fact should be learned from the devotees of Kṛṣṇa.

Therefore we are presenting Bhagavad-gītā As It Is, and it is being accepted all over the world. We have the greatest sale of our edition, this Bhagavad-gītā. Just three months before I got report. In London, in two months, we sold about thirty thousand copies. And the trades manager of Macmillan Company, he has sent me letter that while the other editions, they’re diminishing, this edition is increasing by sale. Why? Because it is presented as it is, without any wrong interpretation. People are appreciating. This is a fact.

So people do not believe that Kṛṣṇa is a historical person, at the same time, He’s the Supreme Personality of Godhead. They think that He is a very learned man or a great politician, or a beautiful man. Like that. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. They do not understand the background of Kṛṣṇa.

So this thing is being clarified by the question of Arjuna, aparaṁ bhavato janma. ”You are born along with me. You are my contemporary.” And paraṁ janma vivasvataḥ. ”And the sun-god, or the president of the sun, Mr. Vivasvān, he’s long long ago. How can I believe that you talked with him?” This is the question. Aparaṁ bhavato janma paraṁ janma vivasvataḥ, katham etad vijānīyām. ”How I shall believe it?” Yes. This is possible, to inquire like that. Tvam ādau proktavān iti. ”You first of all spoke this.” This is the difference between God and the living entity. The…. God does not forget. We forget. This answer will be in the next verse. Bahūni me vyatītāni janmāni tava cārjuna tāny ahaṁ veda sarvāṇi. ”I understand. I know everything.” In another place Kṛṣṇa…, that ”I know the past, present, future.” That is knowledge.

Knowledge means, perfect knowledge means past, present, and future. There are many foretelling in the Śrīmad-Bhāgavatam about this Kali-yuga. They are stated in the Śrīmad-Bhāgavatam. Future…. Śrīmad-Bhāgavatam was written five thousand years ago. Still, what was stated at that time, they’re coming to be true. That is called śāstra. Past, present, and future. So Kṛṣṇa knows everything. Vedāhaṁ samatītāni [Bg. 7.26]. He says that ”I know everything, past, present, and future.” That is perfect knowledge.

Why you are hankering after Kṛṣṇa? Because He is perfect. We are not perfect. We have got so many deficiencies. We commit mistake, we are illusioned, we cheat and our senses are imperfect. We cannot acquire knowledge by sense perception perfectly. So with so many imperfectness, if we try to become a teacher, then I am a cheater. I am not a teacher. We must know first of all. So we are receiving knowledge from Kṛṣṇa because Kṛṣṇa is accepted the Supreme Personality of Godhead and with perfection of knowledge.

So here the matter is being clarified, and Kṛṣṇa is answering also that bahūni me janmāni vyatītāni. Kṛṣṇa appears…. Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. He comes on this planet or in this universe. When He comes in this universe, He comes on this planet. There are innumerable universes. Not one, but innumerable. So there is a rotation of Kṛṣṇa’s coming here.

Just like the sun rotates every twenty hours.[?] He’s visible in the morning. Just like here just now it is half past eight. At six o’clock in the morning the sun will be visible. Everyone can say. Any experienced man. This is not foretelling. By experience. Any child can say that ”Tomorrow at six o’clock the sun will appear.” Similarly, the śāstras say, ”At such and such time Kṛṣṇa will come.” One who knows. One who does not know, how he’ll say? But there are indications, ”In Brahmā’s one day Kṛṣṇa appears on the Dvāpara-yuga.” So therefore Kṛṣṇa says, bahūni me janmāni. Bahūni me vyatītāni janmāni tava cārjuna. ”You have also passed many births, and I have also many times appeared, and because we are friends, we appear together. That is also fact.

But the difficulty is tāny ahaṁ veda. I know all those things, when I appeared last, what did I do, and when I shall again appear. These things known to Me. Tāny ahaṁ veda sarvāṇi. Sarvāṇi, past, present, and future, I know everything. Na tvaṁ vettha parantapa. Although you are a great warrior, parantapa…” Parantapa means one who can get, one who can give trouble to the enemies. Paraṁ tapati. ”So although you are a very great warrior, a great personality, but you cannot know this. You cannot know this. That is the difference between you and Me.”

That is the difference between God and the living entity. We had our past life, because dehāntara-prāptiḥ [Bg. 2.13], we have changed our body. And we shall change this body also. after annihilation of this body…. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Old garments, old cloth, when it is too old, unuseable, then we give it up. We accept another new cloth. Similarly, when this body becomes unuseable, then we change our body. We get another new body. This is the way of transmigration of the soul. This is a fact.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So dehāntara-prāptiḥ is there. But we have forgotten what I was in my last life. That I cannot say. Neither I can say what kind of body I am going to get next. That I cannot say. Our knowledge is so imperfect that we cannot say. But Kṛṣṇa can say past, present, and future. It is said here, tāny ahaṁ sarvāṇi. Everything. Sarvāṇi means, ”I veda…” Sarvāṇi means past, present, and future.

Now we can derive conclusion that how is that? Kṛṣṇa appears like human being and we are also human being, the same two hands, two legs, one head. How is that He knows everything and I do not know? The conclusion should be derived like this, that we forget because we change our body. Just like I was a child, you were a child. Everyone of us. We did so many things in our childhood, but we have forgotten. With the change of the body, the activities of my past body is forgotten. This is a fact. Similarly when we change this body we get another body. We forget. But why Kṛṣṇa has not forgotten? That means He does not change His body. This should be the conclusion. This should be the conclusion from right, logical point of view. I forget because I change my body. Kṛṣṇa does not forget. He does not change His body. This should be the conclusion.

And Kṛṣṇa says also that sambhavāmy ātma-māyayā [Bg. 4.6]. ”I appear and disappear by My own energy.” We are forced by the other energy. Just like I have got human body now. Now I shall have to change my body after my death. That change of body is not in my hand. Factually, it is in my hand, because according to karma, if I work nicely, then you get good body. And if you do not work nicely, then we get bad body. That we can understand from the śāstra. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. How we can understand? Śāstra-cakṣusā. You have to see through the śāstra. Otherwise, we have no eyes to see past, present, future.

Just like the astrology. Astrology, by calculation through the śāstra, astrological calculation can say what you were in your past life and what you will become in your next life. There is an astrological system. They can say like that. So through the śāstra, by right calculation, we can understand.

So what is that? The total is that ūrdhvaṁ gacchanti sattva-sthāḥ. Those who are situation in the modes of goodness, brahminical qualification.... Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. If we remain perfectly a brāhmaṇa, truthful, clean, satyaṁ śaucaṁ śamaḥ, sense-controlling mind-controlling, satyaṁ śaucaṁ śamo damas titikṣā, tolerance: ārjava, simplicity; jñānam, full knowledge; vijñānam, application of knowledge in life; vijñānam, āstikyam, full knowledge of the Absolute Truth; āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42], if we remain in this qualification, brahminical qualification, this is called sattva-sthā, situated in the sattva-guṇa. The rajo-guṇa and tamo-guṇa cannot conquer. In that situation you’ll be elevated to the higher planets. This is śāstra says.

Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. And the middle planetary system, this earthly planet is the middle. Bhūr bhuvaḥ svaḥ, up to Svargaloka. So if we remain in the modes of passion, then within these planets we may rotate.

And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Those who are tāmasāḥ, because they have got very abominable characters.... The abominable character is described in the śāstra, sinful life. Illicit sex, intoxication, meat-eating, and gambling. These are the four pillars of abominable life. Tamasi. The śāstra says, tamasi mā jyotir gamaya. So if we remain in this tamasi, then jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Adho gacchanti means lower planetary system or animal life , degraded life, abominable life, low grade life. We shall get.

This is the sum and substance. But we do not know.... Although we do not know, but the nature’s law will oblige me to accept a body like that. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. We get another body according to the karma we are performing now. So Arjuna is a devotee. That has been explained in the previous.... Bhakto ’si. Bhakto ’si me sakhā ceti. Arjuna is not only a devotee, ordinary.... Not ordinary devotee but personal friend. Arjuna is personal friend of Kṛṣṇa. Bhakto ’si sakhā ceti. Therefore Kṛṣṇa says tāni. Bahūni me vyatītāni janmāni tava cārjuna. ”You are My bhakta and personal friend; so whenever I appear, you also appear with Me.” Because he is bhakta. Bhakta, and Bhagavān, they must be together. That is the advantage of bhakta. Although he has got the frailty.... Because the living entity is the minute particle of God, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], therefore his intelligence, his power, is also very minute. But God’s power is unlimited. By unlimited power Kṛṣṇa knows the past, future, and present, everything perfectly. But our limited knowledge, we cannot know that. Therefore we have to receive knowledge from Kṛṣṇa. This is our position. Tad-vijñānārthaṁ sa gurum evābhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12].

So we have to approach either Kṛṣṇa or Kṛṣṇa’s representative. Then we can understand Kṛṣṇa. Otherwise, simply by mental speculation, by so-called erudite scholarship, nobody can know.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so ’py asti yat-prapada-sīmny-avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Even.... Just like you go by airplane. This is air speed. There is another speed. Panthās tu koṭi-śata-vatsara-sampragamyo, vāyor athāpi manaso muni-puṅgavānām. There is another speed, mind speed. We have experience of the light speed, of the air speed, but we do not know what is the mind speed. Mind speed is so strong that within a second you can go many millions of miles. Within a second. And you can understand, if the mind speed is so strong, how much the speed of spirit is so strong. Kṛṣṇa says in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If you become fully conversant with Kṛṣṇa consciousness, the result will be, tyaktvā deham, just giving up this body, just immediately after death.... Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

Otherwise, those who are not Kṛṣṇa conscious, they will accept another material body. Immediately they’ll have to enter into the womb of a mother, particular mother. Daiva-netreṇa. As soon as decision is made by superior power that ”This living entity has done such and such thing, he should be promoted or degraded. He should enter into such mother’s body through the semina of the father,” so immediately he’s given place in the material body of a mother.

But those who are Kṛṣṇa conscious, immediately they are transferred where Kṛṣṇa is there. This is the process. Immediately, by spiritual force.... Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Mām eti. ”Immediately he comes to Me.” Kṛṣṇa is there.

Within this material world He’s also there. In some of the universes. There are innumerable universes, I have already explained. Somewhere He is there. So a devotee just after giving this body, giving up this body, immediately he is transferred to that universe where Kṛṣṇa is there. And when he’s trained up, then he is, again, he’s transferred to the Goloka Vṛndāvana, the spiritual sky. These are the description of Sanātana Gosvāmī in Bṛhad-bhāgavatāmṛta, how a living entity...

So in this way we are changing our body but because we are minute particle of Kṛṣṇa.... We have got qualities of Kṛṣṇa not cent percent. Seventy-eight percent. When they are perfect, so minute quantity, then we can also become a little more advanced than at the present moment. But not like Kṛṣṇa. Kṛṣṇa is cent percent perfect. We can become minutely perfect, seventy-eight percent. These are all analyzed by the Gosvāmīs. So in the present stage, our conditioned stage, there is no comparison with Kṛṣṇa, what to speak of becoming Kṛṣṇa. The rascal foolish persons, they claim that they have become Kṛṣṇa. It is not possible. This is the defect, that we forget. They ask so many the incarnation of God, about his past life. They cannot speak.

So this is the qualification of God. He knows past, present and future. And those who are false God, they cannot say. That is not possible. This is the test. They are claiming, falsely claiming. But God means, He knows. His body does not change. Past…. He knows past, present, future means His body does not change.

Why He does not change? That is described in the śāstra. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigrahaḥ means body, form. This transcendental form is made of sac-cid-ānanda. Sac-cid-ānanda. Sat means eternal, eternity. Oṁ tat sat. So sat, cit. Cit means full of knowledge. Full of knowledge here, tāny ahaṁ veda sarvāṇi. This is called cit. He knows everything, past, present and future. Sat, cit, and ānanda. You see Kṛṣṇa's form here, ānanda. He's enjoying. This is real Kṛṣṇa's form. He is always enjoying. Ānandamayo 'bhyāsāt in the Vedānta-sūtra it is said. He's ānandamaya. Kṛṣṇa, real form…

The Kṛṣṇa's form in the battlefield of Kurukṣetra, that is not Kṛṣṇa's real form. That is Kṛṣṇa's Vāsudeva form. Kṛṣṇa expands Vāsudeva, Saṅkarṣaṇa, Aniruddha, in that say. So this is a great science, Kṛṣṇa science. If you are interested, there are books you can study and you can understand what is Kṛṣṇa. Janma karma (ca) me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. So everyone should try to understand Kṛṣṇa in truth. But people do not try to understand.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Tattvataḥ means truth. That is very difficult. Kṛṣṇa says, out of many millions of persons, one tries to become siddha. Siddha means perfect. Ahaṁ brahmāsmi. When one knows that "I am not this material body, I am spirit soul, I am eternal servant of God, Kṛṣṇa," that is perfection. So this, for this perfection, out of many millions of persons, one becomes perfect. One who knows.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So this is also very difficult to become brahma-bhūtaḥ. We are now jīva-bhūtaḥ. But people are not interested to become brahma-bhūtaḥ or devotee of Kṛṣṇa. They are interested to continue this material way of life, changing the body. They do not know. They think this body is all in all, but that is not the fact. That is the first instruction of Bhagavad-gītā, dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body, as you are already changing. These are stated there. So yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3]. Even those who are siddha… There are many big, big sannyāsīs, impersonalists. They cannot understand Kṛṣṇa. It is a fact. They consider Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. So it is very difficult to understand Kṛṣṇa. But if you want to understand Kṛṣṇa, try to understand Kṛṣṇa from Kṛṣṇa, not otherwise. Then you will understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

And how that process can be perfect? That is also explained. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Again tattvataḥ. So we have to understand Kṛṣṇa tattvataḥ, in truth. So here is one explanation, that although Kṛṣṇa appeared like human being, He is not a human being. He's the Supreme Personality of Godhead. And the test is that He knows everything. That is described in the Vedānta-sūtra. Janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ [SB 1.1.1]. He's abhijñaḥ. He's fully conversant with all knowledge.

And wherefrom He got knowledge? Sva-rāṭ. Sva-rāṭ means independently. In the Vedas it is said, svābhāvikī jñāna-bala-kriyā ca.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

Svābhāvikī. He doesn't require to tax His brain how to do things. Immediately He desires, everything is done. That is Kṛṣṇa. Immediately what He wants, as soon as. Sa aikṣata. As soon as He glanced over the material nature, there was creation. These are the Vedic statements.

Therefore here, to inquire about Kṛṣṇa, to clarify the matter, that what is Kṛṣṇa. Because He is all-powerful, all-cognizant, fully conversant, sva-rāṭ, therefore He could speak millions of years ago to the sun-god. This is not story. This is fact. To clarify this matter, Arjuna inquired from Kṛṣṇa, "How can I believe it?" And the answer is next verse, that "We, you, you and Me, both of them took many many times our birth, but you have forgotten because you are a living being and I am the Supreme Personality of Godhead, I have not forgotten. This is the difference between you and Me."

bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa

"Although you are a very great warrior, you can conquer over your enemies, but you can become…. You cannot become equal to Me." That is the difference between a living entity and Kṛṣṇa. Thank you very much. (end)

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Bhagavad-gītā 4.5

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Montreal, June 10, 1968

Prabhupāda:

śrī bhagavān uvāca
bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa

Now Kṛṣṇa is explaining to Arjuna the difference between a living entity and the Supreme Personality of Godhead. It is very distinct here that both you and Me had many, many, many other appearances and disappearances. "Birth and death," that is ordinary word. Actually, the word is "appearance and disappearance." Just like the sun. The sun sets and sun rise. This is our calculation. The sun is there always, twenty-four hours, but to our limited understanding, because we cannot see… Now just, this is sun-setting time. After setting of the sun the people on this part of the world, they will not see the sun. That does not mean that sun is not there. Sun is there, but this part of the world cannot see it, and that we say sunset.

Similarly, if this is possible for a material object… sun is nothing but a material object, lump of material matter, very powerful, predominantly fiery. That's all. Everything in the material world, they're made of five elements: ether, air, and fire, water, and earth. So in somewhere the earth is predominant, somewhere the air is predominant, somewhere the fire is predominant. So there are innumerable planets, and the sun is one of them. So this is also material object. If it is possible for the material object to disappear and appear within our limited senses, what to speak of God and His devotees. So God does not mean that because He is not visible to our imperfect senses, therefore God has no existence. This is foolishness. God is existent. But one who has got eyes to see…

What is that eye? Just like a small child. If I say to the small child, so "Sun is there in the sky, and the child will say, "Show me where is the sun." And if somebody says, "Yes, come on, I shall show you sun. Come on the roof. I have got a torch-light." As it is not possible to show the sun at night, although the child is insisting, similarly, the so-called scientists who are claiming that there is no God, they're just like the child. You have to understand. Just like a man who is advanced in knowledge, he knows that sun is there. Although I cannot see at night, but sun is there. He's convinced. Similarly, those who are advanced in spiritual knowledge, they can see God in every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38].

And what is that scientific knowledge? That is very simple. Prema. If you have love of God, then you are qualified to see God every moment. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. When one's eyes are smeared with the ointment of love of Godhead, by that clear eyes… Just like sometimes we use ointment to the eye to see very clearly, similarly, these eyes, these material eyes, are incompetent to see God. These ears incompetent to hear the holy name of God. This tongue is incompetent to chant the holy name of God. Similarly, all the senses, they are, being material. So constitutionally, they cannot see God, they cannot hear of God, they cannot chant of the holy name of God. But it is possible. The śāstra gives you indication.

Sevonmukhe hi jihvādau [Brs. 1.2.234]. If you are in service attitude, then beginning from your tongue… Jihvā, jihvā means tongue. Jihvādau, beginning with tongue. The God realization begins with your tongue and ear. You chant Hare Kṛṣṇa and hear the transcendental name, and gradually you shall realize.

Just like an experienced man knows that there is sun in the sky although it is invisible. Similarly, the actual word, here it is stated, bahūni me vyatītāni janmāni tava cārjuna. So God or the living entities, they're appearing and disappearing. Just try to understand the same example, sun. Sun is always existing, but it is appearing and disappearing. Similarly, we also appear and disappear.

Actually, we are eternal. Both God and the living entities they are qualitatively one, eternal. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat means eternity, and cit means full of knowledge, and ānanda means full of joy. These are the qualifications of God and living entity. Therefore we are hankering after pleasure. All people are working hard, day and night, for pleasure. Because by constitution, he is pleasureful, joyful. As soon as there is little hindrance to the process of his joyfulness he becomes sorry. This is my nature. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. But God and the living entity, both being sac-cid-ānanda-vigrahaḥ… Vigraha means form, individuality. So God has form, and you have got also form, I have got also form, everyone has got form. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme individual personality, and we are subordinate personalities. That is the difference. Otherwise, in quality, God, you and me, are all the same. That Kṛṣṇa says.

So far appearance and disappearance is concerned, Arjuna and Kṛṣṇa are on the same level. Bahūni me vyatītāni janmāni. "My dear Arjuna, I have many many appearance and disappearance in the past. Similarly, you had also many appearance and disappearances in the past. But the difference is, tāny ahaṁ veda. My appearance and disappearances, I remember everything, past, present, future, everything. Na tvaṁ vettha parantapa, but you do not." Now, we cannot remember what was, what I was in my past life. Neither I know what I am going to be in the next life. But there is. I was in the past, I am in the present, and I shall remain in the future. That is my position.

In the Second Chapter, it is said by Kṛṣṇa, "My dear Arjuna, both you and Me and all these kings and soldiers who are assembled here, do not think that they did not exist in the past, or they will cease to exist in the future. They existed in the past as individuals, and they are existing at present as individuals, and they will exist in the future also as individuals." This is clearly stated in the Bhagavad-gītā in the Second Chapter. The difference between God and living entity is this, that God knows past, present, future, and I or you do not know past, present and future. That is the difference.

Tāny ahaṁ veda sarvāṇi. Sarvāṇi. There were millions and millions of births and appearances and disappearances in past. Because time is unlimited, nitya. There is no… The past, present, future, this is due to this body. Just like a small ant, it's calculation of past, present, and future, and my calculation of past, present, and future are different. Because he has got a different body, I have got a different body, the atom has got a different body. So it is according to the body, past, present, and future. But there is a life where there is no existence of this material body of past, present, and future. Therefore in the eternal world means there is no past, present and future. Because there is no, not this material body. This is the difference between past, present, and future. Therefore it is called nitya. Nitya means eternal, where there is no influence of this time. Here the influence of time is there. Therefore we experience past, present, and future.

Now from this verse, Kṛṣṇa says that tāny ahaṁ veda sarvāṇi. That means "For Me, there is no past and present and future." That means His body is different from Arjuna's. Because He knows… Why I forget? Because I have got this material body. And Kṛṣṇa does not forget, therefore He has no material body. It is natural conclusion. Because past, present, and future is due to this material body. Otherwise, there is no… Just like for the sun. These are all scientific truth. You know when from Russia the first sputnik was started, in one hour they circumambulated twenty-five times the whole world. In one hour and twenty-five minutes. Now the circumambulating the whole world means so many twenty-five day and night. That twenty-five day and night was finished in one hour. And it is scientific truth. Professor Einstein has established that in the higher planetary system the timing system is different.

So when there is no these material impediments, naturally the life is eternal, the knowledge is eternal, the bliss is eternal. As soon as we are free from this material body, then these questions of past, present, future, pleasure, not pleasure, knowledge, no knowledge, these dualities, this world of duality will finish. The impersonalists, the Māyāvādī philosophers, they think that because the past, present, and future, and this duality is finished, therefore there is no variegatedness. They cannot understand. They cannot accommodate in their tiny brain that this is possible.

Just like Kṛṣṇa. Kṛṣṇa, now it is established that He hasn't got this material body. It will be confirmed in the Tenth Chapter also: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Rascals… Mūḍha means rascals. Most ignorant, he is called mūḍha, or an ass. So this word is used there, mūḍha. Mūḍha means rascals. "Rascals, they decry upon Me, Kṛṣṇa, because I am here just like an ordinary man. Mānuṣīṁ tanum āśritam. Because I have appeared here as an ordinary man, as Kṛṣṇa, as Arjuna's friend or the son of Devakī and Vasudeva, or the descendant in the Yadu dynasty, so many things. Avajānanti. They are decrying Me, neglecting." Why? Paraṁ bhāvam ajānantaḥ. "They do not know the real constitutional position of Me." Paraṁ bhāvam. Paraṁ bhāvam means "the supreme truth about Me." That supreme truth is partially explained here, that tāny ahaṁ veda sarvāṇi. "I know past, present, and future, but you do not." This is paraṁ bhāvam.

This is the difference between Kṛṣṇa and Arjuna. They are on the same level, on the same chariot, they are friends. Not only on that particular moment of fighting, battlefield, but they are friends from the beginning. Just like friend and friend, they stick together, they eat together, they lie together, they talk together, they quarrel together. This are friendly. So Kṛṣṇa and Arjuna was in friendly terms and almost of equal age, very intimate friends, as it has been explained in the previous verse, bhakto 'si sakhā ceti. "You are My friend and devotee." So in spite of their living together, there is difference. Now here the difference is disclosed. Tāny ahaṁ veda sarvāṇi. Although he is living together, the difference is clear because constitutional position.

I'll give you another very small example. Just like a king is sitting on the throne and there is a bug. The bug and the king, they are on the same throne, but the bug and the king, much difference. Sitting on the same throne does not mean that they have become equal. Why? Due to the constitutional position. The bug's constitutional position is to bite only, and the king's position is to rule. Although they are on the same level, the difference is great gulf of difference. Similarly, God and the living entity may sit down together, may talk together, they lie together, eat together, but that difference will be there.

Just like, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa says, "My dear Arjuna, the Supreme Personality of Godhead, Paramātmā, is situated in everyone's heart." That means Kṛṣṇa, or God, is situated in your heart, in my heart, in cat's heart, in dog's heart, in everyone's, in ant's heart. There is heart in everyone, and there is Kṛṣṇa. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Now hṛd-deśe means "in the heart." So sarva-bhūtānāṁ hṛd-deśe, so that means beginning from the small microbe up to the Brahmā, all the living entities, they have got heart.

Sometimes we find a small full-stop-like creature moving on the page of the, on a leaf of the book. You cannot see it, but it is moving. That small creature also has got heart. But is there any scientist to find out how he is moving, how he has got leg, how he has got hands, how he has got…? Any anatomy, is there any anatomy or physiological science to test? Here is our Dr. Mukerjee, sitting. "Can you find out the heart in that small particle-like animal?" It is not possible. But there is. But there is; otherwise, how Kṛṣṇa says sarva-bhūtānām, all living entities? So our so-called scientific advancement always remains indefinitely imperfect because it is not possible to understand the whole thing as it is. But we can understand from Bhagavad-gītā that there is heart. Now if you go to the laboratory to find out where is the heart of the small creatures, you have no capacity, neither you have instruments. No. Therefore your knowledge will always be imperfect because this process of acquiring knowledge is always imperfect. But this knowledge, as we hear from Bhagavad-gītā that there is heart in every living entity, this is perfect.

Therefore there are two kinds of processes to receive knowledge. The Vedic process says, avaroha-panthā, descending process. And the material process is āroha-panthā, ascending process, research. This is āroha-panthā, find out whether this, what is this, what is this, neti, neti, neti, neti, analysis, dissection, and so many. This is called āroha-panthā. Trying to ascend by dint of one's material knowledge. Then spiritual knowledge, you cannot have perfect knowledge… Why spiritual knowledge? Even material knowledge. Now there are so many attempts to go to the moon planet. They are trying to go there by so many ascending processes, sputnik, airplanes, and so many things. Still, we do not know what is this planet.

But you read Bhagavad-gītā or Śrīmad-Bhāgavatam, you understand immediately what is this moon planet. It is said in the Bhagavad-gītā nakṣatrāṇām ahaṁ śaśī. Śaśī means this moon planet. You immediately understand that this moon planet is one of the stars. Just like the constitutional position of other stars, you understand the moon is like that. And they are searching after whether in the moon planet there is life or not, there is living condition or not. But you open Śrīmad-Bhāgavatam, you'll find the description of the moon planet, how they are living, what is the constitution of the living creatures there. The soma-rasa, you have heard this word. The soma-rasa is beverage in the moon planet. So everything is there. And who can go there, and how one can go there. So this is perfect knowledge, to hear from the authorities. Otherwise…

So even for material things we have to hear from authority. Just like this moon planet or sun planet or any planet, you can understand. The Brahmaloka also. Brahmaloka, that is also described in the Bhagavad… Brahmaloka means the topmost planet within this universe. You'll find in this Bhagavad-gītā that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmaṇo viduḥ. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. These things are there. You can understand simply by hearing. The whole process is hearing. You don't require any education, you don't require any scientific qualification, this or that. Simply if you kindly come here and hear this Bhagavad-gītā and Śrīmad-Bhāgavatam, you become completely learned and completely self-realized. Simply. Sthāne sthitāḥ. Caitanya Mahāprabhu recommended this process.

We are trying to open so many branches just to give facility to the poor people who do not know what is the end of life, what is the objective of human life, how one can become perfect. These knowledges, these informations are there. We are trying to distribute. It is not dogmatic, it is all scientific.

Now there are so many things that it is not possible even to understand by the modern process of scientific experimental knowledge. It is not possible. And what to speak of about God? You cannot know even material objects by your so-called scientific study and research. You simply… You can know little more, that's all. Not complete. So Vedānta-sūtra advises therefore, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Things which are beyond your imagination, beyond your reach, beyond your thoughts, beyond your words, beyond your sense perception, how you can understand them by your experimental so-called scientific research? Acintya. Acintya means inconceivable. Inconceivable. Now we cannot conceive even these material things.

Just like in the Bhagavad-gītā it is said that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmaṇaḥ means of Brahmā and the living creatures there in the Brahmaloka, the highest, topmost planet. So in that planet the people or the living entities who are living there, their duration of life is like this. What is that? Sahasra-yuga-paryantam. Now yuga means these four yugas, Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. So these four yugas… Satya-yuga means eighteen lakhs of years. Eighteen hundred thousands of years. And Tretā-yuga means twelve hundred thousands of years. And Dvāpara-yuga means eight hundred thousands of years. And Kali-yuga means four hundred thousands of years. This is the rough calculation. Eighteen, then twelve, then eight, plus four. How many years? Eighteen plus twelve becomes thirty, and thirty plus eight, thirty-eight, and four. That means forty-three-hundred thousands of years makes one yuga, divya-yuga. So such one thousand. Sahasra-yuga-paryantam [Bg. 8.17]. That means forty-three hundred thousands of years multiplied by one thousand, ahar yat. That calculation is one day of the inhabitants of the Brahmaloka.

So we cannot imagine, you see, that how long year. Such hundred years they live. That is their twelve hours. Similarly, twelve hours night. Similarly, thirty days, one month. Similarly, twelve months equal to one year. Such hundred years they live. So we cannot imagine even, even in the material world, how long a living entity can live even in this material world. So these are acintya. Acintya means beyond our conception.

And what to speak of the spiritual world? We cannot calculate even anything of the material world perfectly.

Therefore the best thing is our process, Vedic process, is to receive knowledge by the descending process. Kṛṣṇa has come from His kingdom, kingdom of God, the Kṛṣṇaloka. And it will be explained in the next verses,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He comes and He sends His own, I mean to say, confidential sons or servants to give us information of the spiritual world of God, or everything, both material and spiritual. This knowledge is perfect knowledge. We have to receive from the authority.

In the material world also. Now some students, they come here to learn scientific knowledge because it is understood Western countries, they're advanced in scientific knowledge. So why they come? Because they think that Western scientists are authorities. The process is there, to receive knowledge from authority. Similarly, some serious students, they go to India, they try to search out some saintly persons to receive knowledge about the spiritual world.

Actually, it is a fact that if you want to know about spiritual knowledge then you have to know it from India. That is recommended by one Chinese gentleman, I forget his name. His book is recommended as study book in the New York University. He has plainly written that if you have to understand the science of religion then you have to go to India. He has clearly said that.

So anyway, here Kṛṣṇa is imparting knowledge to Arjuna. The condition of the living entity, both Himself and the ordinary living entity. God and living entity, individual living entity. God is also individual. He is also living entity. He's not dead. Just like in your country, they have, some of them, they have taken it granted that God is dead. Is it not? Somebody says that God is dead. So God cannot be dead. If I am not dead, if I am eternal, how God can be dead? He is also eternal. So these things are very nicely explained.

Tāny ahaṁ veda. Kṛṣṇa says that "I know My past, present, and future, and you do not know your past, present and future." That is the difference. "And because I know My past, present, and future, therefore I can say that so many, so many millions and billions of years ago, I spoke this truth of Bhagavad-gītā to the sun-god Vivasvān." So after He remembered, that because Kṛṣṇa says that, "Millions and billions of years ago I told this truth to sun-god," Kṛṣṇa, just to clear, Arjuna, just to clear Kṛṣṇa's position, he is putting this question, that "Kṛṣṇa, both You and me, we were born some few years ago. How I can believe that You told this truth to sun-god?" In answer to that question, Kṛṣṇa says that bahūni me vyatītāni janmāni tava cārjuna. "Both you and Me had many, many births, or appearance and disappearance, in the past. I remember all those things as it is, without any mistake. But you do not know." Eka evāham eko 'pi san bahudhā yo 'vabhati ity ādi śruty-uktāni nitya-siddhāni bahūni rūpāni vaiduryavad-ātmani dadhanaḥ pura rūpantareṇa taṁ pratyupadiṣṭavān iti bhavenaha bhagavān.(?)

Now we should not consider that because the difference between God and the living entities, that our different appearance and disappearance is different. Just like in this life I may be an Indian, you may be an American. But next life, we do not know what body we are going to get next life. Because in the material existence the body and the soul is different. But in the spiritual existence… Just like Kṛṣṇa. Kṛṣṇa's body and Kṛṣṇa is nondifferent because it is completely spiritual. Our body, in the present condition… When we are free from this material condition, we also get. That is explained in the Bhagavad… mad-bhāva upaja(?). Mad-bhāva means "exactly like My body." When one is liberated from material conditions, then he also gets exactly the same sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

In the Bhāgavata you'll find that when Ajāmila was claimed by the Viṣṇudūtas, when they came from Vaikuṇṭha, they were exactly like Viṣṇu. They had four hands, the same features, same color, and same ornaments, and same dress. So those who are promoted to Vaikuṇṭha, they get four hands like Nārāyaṇa. But in the Kṛṣṇaloka, Kṛṣṇa is two-handed. So even in this material world there is one personality, Brahmā, he has got four hands. So we can get also the same body, the same features, the same opulence. Sālokya, sārṣṭi, sāmīpya, sālokya, there are different kinds of liberation. Or sāyujya. [break]

…he is saying that Kṛṣṇa has no change of body. He is giving the example just like a diamond or a valuable stone, you'll find a different colors. Sometimes you'll find red, sometimes you'll find green, sometimes you'll find some other color, the same stone. Similarly, Kṛṣṇa when appears, that is explained in the Bhāgavatam, He appears in different colors. Sometimes in blackish color, sometimes in reddish color. These are explained in the Śrīmad-Bhāgavatam. And in this age Kṛṣṇa appears in the yellow color, Lord Caitanya. That is explained in the Śrīmad-Bhāgavatam.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is explained, authority. There are many other authoritative statements about Lord Caitanya's becoming Kṛṣṇa Himself. Idānīṁ kṛṣṇatām. Śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. When Kṛṣṇa appeared, the nāma-karaṇa, when Gargamuni was ascertaining His name he said that this child, He has other colors, śuklo raktas tathā pīta. Pīta means yellow. That means some other Kali-yuga He appeared as Lord Caitanya. Idānīṁ kṛṣṇatāṁ gataḥ, therefore He should be named Kṛṣṇa. These things are there.

So Kṛṣṇa's appearance does not mean that He has become different. The nice example is set here by Baladeva Vidyābhūṣaṇa, just like a valuable stone. You take your hand, in your hand, you find sometimes yellow, sometimes red, sometimes white, like that. So, tava ceti mat-sakhatvat tavanti janmāni tavāpi abhut.(?) "And because you are My eternal friend, so whenever I appear, you also appear." Just like, those who are personal associates, whenever the chief boss goes, his personal assistants also go. That is natural.

Similarly, when Kṛṣṇa comes, just like when a king goes somewhere, it does not mean he is going alone. He goes with all his paraphernalia, secretaries, minister, and commander-in-chief, and so many others. Similarly, whenever Kṛṣṇa comes, He does not come… Just like in the Śrīmad-Bhāgavatam it is said, aham eva asam agre. "I was in the beginning." The impersonalists interpret that "I was, personally," but that is not the fact. Nārāyaṇa, as soon as Nārāyaṇa was means Nārāyaṇa was there with… Not was there, Nārāyaṇa is there always with His all paraphernalia. And that is explained in the Śrīmad-Bhāgavatam, dhāmnā svena nirasta-kuhakaṁ sadā paraṁ satyaṁ dhīmahi. Dhāmnā svena nirasta-kuhakam. The kingdom of God is freed from illusion. This world, this material world, is full of illusion. But dhāmnā svena nirasta-kuhakam. So God's kingdom, or Kṛṣṇa's kingdom, is spiritual. Everything will be explained one after another.

So Kṛṣṇa says "Because you are My constant companion, therefore, along with Me, you are there, but you also, you forget. That is the difference." we'll explain next night. Is there any question?

Indian: Caitanya Mahāprabhu, when He appeared

Prabhupāda: There is a book, Gaura-gaṇoddeśa-dīpikā. So somebody says that Arjuna appeared as Rāmānanda Rāya. There is statement, who came, who is who. That you can find out in the book which is known as Gaura-gaṇoddeśa-dīpikā. Gaura-gaṇa, the associates of Lord Caitanya, and who were there, they, in the past. That is mentioned.

Pradyumna: What kind of manifestation is time, of Kṛṣṇa, kāla? Kāla, time. How is time a feature of Kṛṣṇa?

Prabhupāda: Time has no influence over Kṛṣṇa.

Pradyumna: But time is a feature of Kṛṣṇa, a manifestation of Kṛṣṇa?

Prabhupāda: Everything is feature of Kṛṣṇa, so time is naturally a feature of Kṛṣṇa.

Pradyumna: If we measure time in this world by our material bodies and yet there is no time in the spiritual sky, but there is difference of type.

Prabhupāda: No. The time influence is not there. Time is eternal. But here the influence of time is acting. Just like this table is new, but by the influence of time it will gradually become old. Therefore there is no influence of time. Every potency of Kṛṣṇa is there, but their activities, as we find here in this material world, they are not there.

Pradyumna: Different time is when the spirit, place, different time and place.

Prabhupāda: No. No. That is the difference between spiritual world and material world. Practically the all variegatedness are there but without any inebriety. That is the difference.

Janārdana: When Kṛṣṇa appears in each of the four yugas, does each appearance of svayaṁ bhagavān, personally He appearance?

Prabhupāda: As the necessity of the time. Sometimes He appears as svayaṁ bhagavān, sometimes He appears as plenary expansion. But svayaṁ bhagavān or plenary expansion, there is no difference. Just like in the present age, Kṛṣṇa has appeared as holy name. So we should not consider that holy name of Kṛṣṇa is less important than Kṛṣṇa. The holy name of Kṛṣṇa is as powerful as Kṛṣṇa. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā. All the potencies of Kṛṣṇa is there. As soon as we are able to chant pure name… Pure name means offenselessly. We have discussed several times that there are ten kinds of offenses in the matter of chanting this holy name. And if we be careful to avoid those ten kinds of offenses, then pure, we can appreciate the purity of Kṛṣṇa's name. Kṛṣṇa's name is always pure. Nitya-mukta-śuddha-abhinnatva-nāma.

It is also our appreciation. Just like Kṛṣṇa is everywhere. Here, of course, in the temple or anywhere, Kṛṣṇa is there, but we have no appreciation. Similarly, Kṛṣṇa is very kind to appear in this age as holy name so that we can very easily approach Kṛṣṇa simply by chanting. But we have got many misgivings. Otherwise, so many people there are, they inquire "What is God?" And if you say, ”Here is God,” they won’t believe you. It is their appreciation. But God is there in His name, Kṛṣṇa. So one has to prepare the receptive process. Otherwise, God is here. Premāñjana-cchurita-bhakti-vilocanena. Tat-paratvena nirmalam [Bs. 5.38]. Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Now I want to see Kṛṣṇa, but I want to keep my identity as member of this family or member of this nation or father of this child or husband of this wife. So I keep myself in this material condition, and I want to see God. That is offense. So we have to first of all become clear of all designation.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So Kṛṣṇa is there, His potency is there, everything is there, always available, easily available, provided we are prepared to receive Him. That’s all. Kṛṣṇa is already there by His name. Nāma-rūpe kali-kāle kṛṣṇa-avatāra. Kṛṣṇa has descended by His name. Therefore Caitanya Mahāprabhu preached the chanting, that you can become… But the profit is that if you are in offense, even if you do not have the power of appreciation, because Kṛṣṇa is all-potential, simply by chanting in any condition of life you become purified. But the more you have got the power of appreciation the more you get benefit. But immediate benefit is in whatever condition you may be if you simply chant Hare Kṛṣṇa then the benefit begins immediately without any moment. You have got any question? Yes?

Mahāpuruṣa: I’m not sure if I understand yet. Lord Caitanya Mahāprabhu is svayaṁ bhagavān.

Prabhupāda: Yes.

Mahāpuruṣa: And the appearances of Kṛṣṇa in all the other yugas is also called svayaṁ bhagavān?

Prabhupāda: No. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The list of different incarnations in different ages, they are enlisted in the Śrīmad-Bhāgavatam and it is summarized in the last verse, ete. Ete means ”all these.” Ete ca aṁśa-kalāḥ. Aṁśa means ”plenary partial expansion.” Kalā, ”expansion of the expansion.” There are many expansions directly from Kṛṣṇa and there are many expansions who are expansions from the expansions. So direct expansion is called aṁśa, and expansion of the expansion is called kalā.

Just like Mahā-Viṣṇu. Mahā-Viṣṇu is expansion of the expansion. The direct expansion is Baladeva. The next expansion is Saṅkarṣaṇa. The next expansion is the catur-vyūha. In this way, Viṣṇu, Mahā-Viṣṇu, is expansion of the expansion, kalā. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Yasya kalā-viśeṣaḥ. Kalā means expansion of the expansion. That Mahā-Viṣṇu is kalā of Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So not necessarily all appearances of Kṛṣṇa is direct or He, Himself. There are expansions and expansion of the expansion. That is clearly explained. Ete ca aṁśa-kalāḥ. Some of them are direct, some of them are indirect. But this word Kṛṣṇa is, kṛṣṇas tu, He is but the Supreme Person. Bhagavān svayam, the Supreme Personality of Godhead.

Guest: We are expansions of Rādhā?

Prabhupāda: No. Rādhā is the internal potency, we are marginal potency. Of course, originally, in that sense, everything is Kṛṣṇa’s expansion. Sarvaṁ khalv idaṁ brahma. But even there are expansions… That is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. Caitanya Mahāprabhu…acintya-bhedābheda. We are always simultaneously one and different. Always. We should remember. We are, because we are expansion of Kṛṣṇa, we are expansion of Rādhā also because Rādhā is also expansion of Kṛṣṇa. But still, different.

That is the philosophy. One and different simultaneously. Acintya-bhedābheda. Caitanya Mahāprabhu’s philosophy is inconceivable simultaneously one and different. Energy. This will be explained in the Seventh Chapter of Bhagavad-gītā. The energies and the energetic is the same. Śakti-śaktimator abheda. Just like sun and the sunshine, they are the same. There is no difference. But the molecules of the sunshine particles, that is not equal to the sun. These truths we shall always remember. Acintyāḥ khalu ye bhāvāḥ. Therefore these are inconceivable. We are simultaneously one with Kṛṣṇa and Rādhā, and at the same time different. [break]

Prabhupāda: Yes. Not created, expanded. Kṛṣṇa expanded. Created means that it comes to the historical point. But na jāyate. Expanded. The actual word is expanded. Eko bahu syāt. He expanded Himself in so many. Not created. Expand means the things are there, now it is expanded. Just like the sun and sunshine. Sunshine is not created. Wherever there is sun, there is sunshine. But if you get sunshine in the morning, if you say, ”Now the sunshine is created,” that is a mistake. It is our misconception. The sun and the sunshine are always there. It is a question of appearance and disappearance, that’s all. Everything expansion of Kṛṣṇa. Without any exception. Some of them are expansion of His material energy, some of them are expansion of His spiritual energy, some of them are expansion of His marginal energy. So everything expansion of Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So because everything expansion of Kṛṣṇa’s, therefore nothing but Kṛṣṇa. But still they are different. This is the whole basic principle of philosophy. Simultaneously one and different.

Devotee: Mahā-Viṣṇu?

Prabhupāda: No, Mahā-Viṣṇu is not direct expansion.

Devotee: Expansion of the expansion?

Prabhupāda: Yes. That is mentioned in the Śrīmad-Bhāgavatam, you can read there. When there is incarnation, in the First Canto, I think Third Chapter. There you’ll find it.

Mahāpuruṣa: If the living entity is in the material world and he’s an expansion of the marginal energy, then he’s… And he can purify himself and become eligible to enter into the spiritual world and Kṛṣṇa, but can he still fall as an expansion of the marginal energy?

Prabhupāda: Yes. Marginal energy. Just like the sunshine is always there. Sometimes it is covered by cloud. When the cloud is cleared, then it is directly touching sunshine. Similarly, we are always marginal potency. Now the māyā cloud has covered me. As soon as māyā is over we are in direct, I am in touch with Kṛṣṇa. We are already in touch with Kṛṣṇa. When the sunshine is covered by the cloud it does not mean that the, there is no sunshine. It has become dim. Similarly, we spirit, individual spirit souls, we are bright. But due to the contact of māyā, we are now not free, not free to exhibit our real life, spiritual life. The whole process is how to get free from the clutches of māyā, then full-fledged spiritual life we get immediately. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. All right, let us have kṛṣṇa-kīrtana. (end)

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Bhagavad-gītā 4.5

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Bombay, March 25, 1974

Pradyumna: Translation: "The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy."

Prabhupāda: Śrī bhagavān uvāca. We have already explained the meaning of bhagavān in connection with the first verse. Still, again, we are repeating, bhagavān… Bhaga means opulence, and when the Sanskrit affix is there, vat-pratyaya, one who possesses opulence, he's called bhagavān. So it is described by Parāśara Muni that

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhagam itīṅganā
(Viṣṇu Purāṇa 6.5.47)

"Bhagavān means who possesses these six opulences in full: all riches, all strength, all influence, all wisdom, all beauty, all renunciation." So, it has been analyzed how we possess all these opulences, and it has been found by the great sages that Kṛṣṇa is the possessor of all opulences-all beauty, all wisdom. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The supreme possessor is Kṛṣṇa. Sac-cid-ānanda-vigrahaḥ, anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So Bhagavān is individual; we are also individual, part and parcel. Just like the father is individual, and the sons are also individuals. We are all sons of God. Mamaivāṁśo jīva-bhūtaḥ jīva-loke… [Bg. 15.7]. So we are all individual. In the Second Chapter, Kṛṣṇa said that "We all, you, Me, and all the soldiers and the kings who have assembled here, they were existing before as individual, and we are existing now as individual, and in future also we shall exist as individuals." So that is being explained again.

Bahūni me vyatītāni janmāni tava cārjuna. As individuals, we are taking birth. That Kṛṣṇa's birth will be explained in the next verse. Ajo 'pi sann avyayātmā. Ajaḥ. Ajaḥ means "who does not take birth." We are also aja. Na janma… What is that? Na jāyate na mriyate vā kadācin…na hanyate hanyamāne śarīre [Bg. 2.20], nityaḥ śāśvato 'yaṁ purāṇaḥ. That is the description of the living entities. A living entity, as we are, we also do not take birth. We are eternal, part and parcel of Kṛṣṇa. Kṛṣṇa is eternal; we are also eternal. Kṛṣṇa is individual; we are also individual. The difference is that He is īśvaraḥ paramaḥ, He's the supreme controller, and we are… We are also controller, but limited, very minute controller. That is the difference. God is great, and we are a small particle. That is the difference.

Therefore Kṛṣṇa said that "I also take My birth, and you also take your birth, but the difference is…" Tāny ahaṁ veda. "I know how many times I took birth, but you… You also took, many times, but you have forgotten." That is the difference. Tāny ahaṁ veda sarvāṇi na tvaṁ vettha parantapa. You cannot remember. Actually, we do not remember. What I was in my last birth, I do not know. Death means forgetfulness. Death means to forget everything.

Just like daytime and nighttime. Nighttime also, when we sleep, we forget all our business in daytime. We have got everyday experience. We are different person at night. We are dreaming something, dreamland, somewhere I have gone, and forget that I have got a body which is lying on the bed, I am the father of such and such sons, I am the husband of such and such… No, you forget everything. And again, in the daytime, you forget everything, what you dreamed. This is our practical experience.

Similarly, we had our last birth, but we have forgotten. But Kṛṣṇa does not forget. That is the difference between Kṛṣṇa and the living entities. I have explained already. We forget because we change body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ, we do not know what kind of body I had in my last life or what kind of body I am going to accept next life, but there is the law: tathā dehāntara-prāptiḥ. But Kṛṣṇa does not forget. He knows. That is perfect knowledge. And because we are imperfect, we do not… When we'll be perfect also, we'll remember. But that is, means, spiritual life, no more material body. That can be also possible.

It is said in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So when we go to Kṛṣṇa, we get the similar body. Although we are subordinate, still, the facility is almost the same, seventy-eight percent. So about Kṛṣṇa it is, in the Brahma-saṁhitā it is said,

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Advaitam acyutam anādim ananta-rūpam. Kṛṣṇa can expand Himself-ananta-rūpam. Ananta means unlimited. Just like in the Bhagavad-gītā it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Now, we are individual souls. So we are also associated with Kṛṣṇa, as Paramātmā within the heart. Paramātmā is there. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Where the Paramātmā is there, that is also stated: hṛdi, "in the heart." Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. There is no, I mean to say, mistake. Kṛṣṇa says, "I stay within the heart of everyone."

They are sitting, two birds… That is stated in the Upaniṣads. Sitting on one tree. This body is tree, and Paramātmā and jīvātmā, both of them are sitting on the same tree. The jīvātmā is relishing the fruit of the tree, and Paramātmā is only observer. Paramātmā is observer. Anumantā upadraṣṭā. Upadraṣṭā, simply seeing our activities. Kṛṣṇa is so kind, God is so kind, that He is living with me just to turn my face towards Him. He's so…. Just looking after the opportunity when this living entity….

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

He is struggling for existence in this material world with his concocted mind and senses. So Kṛṣṇa is looking for the opportunity when the living entity will come back to Him. Because we are all sons.

So father, if the son is bewildered, gone out of the home and loitering in the street, the father is very anxious to get him back, although the son has forgotten. This is the position. Therefore, as Paramātmā, He's guiding us. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. From Him, we get the remembrance.

I wanted to enjoy something. Kṛṣṇa gives us full opportunity: "Now here is the opportunity. You can do it." Anumantā. He's so kind. But that is not our actual business. Our actual business is to go back to home, back to Godhead, not to enjoy in this material world. But still, because we want it, Kṛṣṇa gives us all facilities. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. If we want to enjoy this material world, Kṛṣṇa will give us all the opportunities. You can become the topmost living entity like Lord Brahmā, and you can become an insignificant ant. According to your karma. Anumantā upadraṣṭā. So this is going on.

Therefore Śrī Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. In this way, we are wandering all over the universe as some body. Sometimes human being, sometimes demigods, sometimes cats, sometimes dogs, sometimes tree, sometimes plant, sometimes insect, sometimes Brahmā, sometimes ant, sometimes pig. Anything. There are 8,400,000 species of life. So this is our circulation. Therefore Kṛṣṇa says that tava cārjuna. "As Paramātmā, I am with you always. And you are changing so many bodies."

Of course, Arjuna did not change because he's devotee. He is accompanying Kṛṣṇa always. Sakhā ceti, bhakto 'si sakhā ceti. So he's friend. He takes his birth as human being whenever Kṛṣṇa wants. Kṛṣṇa has His associates. When He comes on this planet in this universe, He comes with His associates. So the Pāṇḍavas, they are Kṛṣṇa's eternal associates. Although associate, still, Arjuna forgets about his previous birth because he's human being, whereas Kṛṣṇa remembers.

So Kṛṣṇa also takes birth, very many incarnations.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

This is stated in the Brahma-saṁhitā. Kṛṣṇa is appearing in so many incarnations. Just try to understand what is the position of Kṛṣṇa. He is situated as Paramātmā in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. And He's giving direction to everyone. And there are unlimited, innumerable living entities. So He has to give instruction in different ways to so many living entities. How much busy He is, just try to imagine. Still, His position is the same. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Goloka eva nivasati. Kṛṣṇa is still in His own original place, Goloka Vṛndāvana, and He's enjoying in the company of Śrīmatī Rādhārāṇī. That business is…. It is not the Māyāvādī philosophy. Because He has expanded Himself in so many hearts of the living entities, that does not mean that He is finished in His own abode. No. Still He's there. That is Kṛṣṇa. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. This is the Vedic information.

Even the… Here we have got material experience. If you have got one rupee, if you take one anna, then it is fifteen annas. Or if you take two annas, it is fourteen annas. If you take sixteen annas, it becomes zero. But Kṛṣṇa is not like that. He can expand Himself unlimited forms; still, the original Kṛṣṇa is there. That is Kṛṣṇa. We have got experience: one minus one equal to zero. But there, in the spiritual world… That is called Absolute. One minus, million times one minus, still, the original one is one. That is Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33].

So that Kṛṣṇa you cannot understand vedeṣu, simply by studying Vedic literature. Although the Vedas means, Vedānta means, to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. But unfortunately, because we do not take the shelter of Kṛṣṇa or His devotee, we cannot understand what is the purpose of Vedas. That will be explained in the Seventh Chapter. Mayy āsakta-manāḥ pārtha…. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. If you want to understand Kṛṣṇa asaṁśayam, without any doubt, and samagram, and in full, then you have to practice this yoga system.

What is that yoga? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Mad-āśrayaḥ yogaṁ yuñj… Yogaṁ yuñjan, mad-āśrayaḥ. Mad-āśrayaḥ, this word is very significant. Mat means… "Either you take directly…"That is not very easy thing. "…shelter of Me, or one who has taken shelter of Me, you take shelter of him." Just like there is electric powerhouse, and there is a plug. That plug is connected with the electric powerhouse, and if you push your wire in the plug, you also get electricity. Similarly, as it is stated in the beginning of this chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. If you take shelter of the paramparā system…. The same example. If you take the shelter of the plug which is connected with the powerhouse, you get immediately electricity. Similarly, if you take shelter of a person who is coming in the paramparā system…

There is a paramparā system. Kṛṣṇa, He instructed Lord Brahmā. Lord Brahmā instructed Nārada. Nārada instructed Vyāsadeva. Vyāsadeva instructed Madhvācārya. Madhvācārya instructed in so many ways. Then Mādhavendra Purī. The Mādhavendra Purī, Īśvara Purī. From Īśvara Purī, Lord Caitanya. In this way, there is a paramparā system. There are four Vaiṣṇava sampradāyas. The Rudra-sampradāya, Brahma-sampradāya, Kumāra-sampradāya, and Lakṣmī-sampradāya, Śrī-sampradāya.

So sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.(?) If you do not receive instruction of Kṛṣṇa from the sampradāya, then niṣphalā matāḥ, then whatever you have learned, it is useless. It is useless. That is the defect. So many people are studying Bhagavad-gītā, but they do not understand what is Kṛṣṇa. Because they do not receive through the evaṁ paramparā-prāptam [Bg. 4.2]. The paramparā, unless you go to the paramparā… The same example. If you do not take electricity from the plug which is connected with the powerhouse, what is the use of your bulb and wire? It has no use.

Therefore how Kṛṣṇa is expanding, it is vedeṣu durlabha. If you simply have got academic knowledge, then it will not be possible. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. This is the statement of Brahma-saṁhitā. Adurlabham ātma-bhaktau. One who is Kṛṣṇa's devotee, pure devotee…

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Bhakti-rasāmṛta-sindhu 1.1.11]

Pure devotee means he has no other desire, no material desire. Anyābhilāṣitā-śūnyam, zero.

So what is that? Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñāna and karma and bhakti. Bhakti is anyābhilāṣitā-śūnyam, but jñāna is abhilāṣi…, there is desire for liberation, to become one with the Supreme. So that also should be given up. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Not covered by the speculative process or fruitive activities. Jñāna-karma…. ānukūlyena kṛṣṇānuśīlanam. Simply favorably cultivating Kṛṣṇa consciousness. Ānukūlyena… That is bhaktir uttamā. That is first-class bhakti. And if it is mixed up, anyābhi…, with material desire or spiritual emancipation or fruitive activities, then it is not pure devotee.

So if you can approach such pure devotee… As it is stated in the Brahma-saṁhitā, adurlabham ātma-bhaktau. This is ātma-bhaktau, a pure devotee. He can deliver you Kṛṣṇa. "Take Kṛṣṇa. Here is Kṛṣṇa." Kṛṣṇa-prema… That is…

The symbolic representation is Śrī Caitanya Mahāprabhu. He's described by Rūpa Gosvāmī:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

When Rūpa Gosvāmī… He was minister in the government of Nawab Hussain Shah. At that time, very exalted personality. He could understand Caitanya Mahāprabhu's mission. Therefore when he first met Him at Allahabad, Prayāga, he offered his respect with these words: namo mahā-vadānyāya, the most munificent incarnation. Why? Kṛṣṇa-prema-pradāya te. "You are distributing kṛṣṇa-prema. It is very difficult to understand Kṛṣṇa, but You are so kind that You are immediately delivering love of Kṛṣṇa."

You can know one person. But to develop love for him, that is another transaction. So people cannot understand even Kṛṣṇa, and what is the saying of Kṛṣṇa's love? But Caitanya Mahāprabhu is so kind that He's immediately giving kṛṣṇa-prema, love of Kṛṣṇa. Therefore He is described as the most munificent incarnation. Kṛṣṇa Himself could not deliver Himself. He wanted. "First of all you surrender." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But Caitanya Mahāprabhu is so kind. Simply through this chanting and dancing, He is distributing love of Kṛṣṇa.

You can see practically. These boys from European and American countries, means all over the world, why they are chanting and dancing in this way? Do you think they have become mad? And one says, "Yes, they have become mad." Why? For love of Kṛṣṇa. Now they have began they have become lover of Kṛṣṇa. So kṛṣṇa-prema is like that. That is through the mercy of Śrī Caitanya Mahāprabhu.

Therefore Śrī Caitanya Mahāprabhu is the symbolic representation of devotee. Bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam. Namāmi bhakta-śaktikam. He can give the strength to the devotee so that he can develop his dormant love of Kṛṣṇa. Therefore in the Brahma-saṁhitā it is stated that adurlabham ātma-bhaktau. If one is pure devotee, for him, Kṛṣṇa is available very easy. He says in the Bhagavad-gītā. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "One can understand Me in truth…" Yāvān yaś cāsmi tattvataḥ. "Which is very, very difficult."

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa as He is, it is difficult. But if you take to this process of devotional service…

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Either of these process. All the process or either of these. You become successful to develop your dormant Kṛṣṇa consciousness, and then your life becomes successful. Thank you very much. (end)

740326BG.BOM
Bhagavad-gītā 4.6

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Bombay, March 26, 1974
Pradyumna: (leads chanting)
ajo 'pi sann avyayātmā

bhūtānām īśvaro ’pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā
[Bg. 4.6]

Translation: ”Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original, transcendental form.”

Prabhupāda: So Kṛṣṇa, the Supreme Personality of Godhead, explaining the method of His appearance and disappearance. People do not know it. Just like the sun. Because we do not see at night, formerly some people used to think ”The sun is now dead, or gone.” But later on, by scientific method, they have come to know the sun is always in the sky. Due to our different position, we do not see the sun at night. Otherwise, the sun is there. This is… If this is possible for an ordinary material thing, how much it is greatly possible for the Supreme Spirit.

Therefore ajo ’pi san. Kṛṣṇa has no birth, no death. We have also no birth and death because we are part and parcel of Kṛṣṇa. We have no birth and death; that is explained already in the Second Chapter of Bhagavad-gītā: Na jāyate na mriyate vā kadācit…na hanyate hanyamāne śarīre [Bg. 2.20].

So if the part and parcel particles, small atomic particle… We are atomic particle. Our magnitude is described in the śāstra, Padma Purāṇa and Upaniṣad also: keśāgra-śata-bhāgasya śatāṁśaḥ kalpitasya ca [Cc. Madhya 19.140]. The top portion of the hair, if you divide it into one hundred parts, and again, that one hundredth part, if you divide again hundred parts, that is the magnitude of the spirit soul. Keśāgra-śata-bhāgasya śatāṁśaḥ kalpitasya, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate [Cc. Madhya 19.140]. So we living entities, a small particle, very atomic small particle, one ten thousandth part of the top of the hair. It can simply be imagined. We are acintya. But we understand from Vedic literature what is the magnitude. It is not nirākāra. That is not a fact. It has got ākāra. But at our present position, material condition, we cannot measure it.

And because we cannot measure it… Just like in geometry, I have studied that point has no breadth and length. But actually there is breadth and length, but we cannot measure it. Similarly, the magnitude of the spirit soul is smaller than the point. We cannot measure it with our material measuring instruments. Anyway, even if you can, that is the magnitude.

So that small particle is described in the Bhagavad-gītā that na jāyate na mriyate. That small particle has also no birth and death. Na hanyate hanyamāne śarīre [Bg. 2.20]. It is so powerful that that, because that small particle is within this body, dehino ’smin yathā dehe [Bg. 2.13], it is so healthy, so bright, moving so swiftly, acting so nicely, it has got so nice brain. And as soon as that small particle, atomic particle, is gone from this body, it is useless, a lump of matter.

So if so much power is there for the small particle of the Supreme Soul, how much the Supreme Soul, who is all-pervading, universal form, how much potency he has got, you can just imagine. Therefore Kṛṣṇa says, ajo ’pi: ”Although I have no birth and death.” Ajo ’pi sann avyayātmā. Ātmā means this body, ātmā means this mind, and ātmā means the soul. Three things, they are called ātmā. So Kṛṣṇa’s either body or mind or the soul, there is no difference. Kṛṣṇa’s body is avyaya. Our body is vyaya, it deteriorates, changes. (sound of children talking in background) Ask them to stop. Or no, let them go away.

Our body deteriorates, changes. Just like we are born, a small child, baby. It grows, it stays for some time. Then it makes some byproducts. From this body, we get some children, byproducts. Then we deteriorate in old age, and this body is finished. This is called ṣaḍ-vikāra, six kinds of changes of material body. But Kṛṣṇa hasn’t got such changes. Kṛṣṇa’s body is avyaya. His mind is avyaya. That means, as we have got difference between our soul and the body, Kṛṣṇa hasn’t got that. Avyayātmā. His mind, His body, and His ātmā, His soul, the same thing. Or, or the…. He is Supreme Soul, Whole. There is no difference between His body, His mind and soul. This is to be understood. Avyayātmā.

Those who cannot understand, they make difference between His ātmā, Kṛṣṇa’s ātmā, and Kṛṣṇa’s body. They think… The Māyāvādī philosophers, they say that ”Kṛṣṇa, He is God… Or godly.” They have got the imagination. ”But His body is made of matter.” No. That is not. If His body had been made of matter, then how He could remember millions of years ago what He did? We cannot remember even what we did yesterday night or just this morning. We forget. The body’s changing. The blood corpuscles are changing. That is scientific. But Kṛṣṇa hasn’t got that. Therefore He is explaining Himself. We can understand Kṛṣṇa by Kṛṣṇa’s explanation. We should not make any rascal interpretation. Then we’ll not be able to understand Kṛṣṇa. Because our senses are imperfect.

Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam. Either you have to understand Kṛṣṇa from the Kṛṣṇa personally…. That is not possible. Or one who has got, received the favor of Kṛṣṇa, from him you can understand Kṛṣṇa. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi. One who is favored with a little mercy of the lotus feet of Kṛṣṇa, he can understand Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55]. One who has taken shelter of Kṛṣṇa, that means he is pure devotee. From him you can understand what is Kṛṣṇa. Athāpi te deva padāmbuja-dvaya-prasāda-leśānu… Prasāda-leśa, minute quantity of mercy, one who has received from Kṛṣṇa, he can understand.

Or here is Kṛṣṇa explaining Himself, that what He is. Ajaḥ, He has no birth and death. One who thinks that ”Kṛṣṇa appeared, and He is now dead. Now another Kṛṣṇa has appeared,” that is not the fact. Kṛṣṇa is one. He can expand Himself in many forms. That is different thing. But Kṛṣṇa… Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta haya. He has multi, innumerable forms, but still, He’s one, advaita. Advaitam acyutam, He does not fall. He, Kṛṣṇa… Suppose īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61], because Kṛṣṇa has expanded Himself in many millions of forms to stay within the heart of the living being, that does not mean Kṛṣṇa has fallen. Avyayātmā. He’s the same Kṛṣṇa. There is no difference.

Kṛṣṇa is existing in innumerable universes. Kṛṣṇa is existing everywhere; still, He’s avyayātmā. From the original Kṛṣṇa, although He has expanded into millions and trillions, unlimited, still, He’s avyaya, without any minus. It is not like that we have got some bank balance, and if it is taken away millions times, then it is finished. No. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. This is Kṛṣṇa. This is the verdict of the Vedānta. Pūrṇasya pūrṇam ādāya pūrṇam idam, pūrṇāt pūrṇam udacyate [Īśo Invocation]. Everything which is emanating from Kṛṣṇa, that is complete. There is no deficiency. Everything. Janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth… That is Absolute Truth.

So in all the Vedas, Upaniṣads, Saṁhitās, the same thing is described in different way. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). In this way. Here Kṛṣṇa Himself describes Himself that ajo 'pi and avyayātmā. Avyayātmā. It does… Kṛṣṇa's body, mind, there is no difference, absolute. What is Kṛṣṇa's body, that is Kṛṣṇa's soul. What is Kṛṣṇa's mind, that is Kṛṣṇa's soul. Or what is Kṛṣṇa's soul, that is Kṛṣṇa's body, that is Kṛṣṇa. Avyayātmā. Ajo 'pi sann avyayātmā bhūtānām īśvaraḥ. Īśvaraḥ. He's not ordinary living being. Bhūtānām īśvaraḥ. That is the difference. He's īśvaraḥ. We are not īśvaraḥ. We may be īśvaraḥ. Īśvaraḥ means controller. But that, we are not the supreme īśvara. The supreme īśvara is called Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. We are not supreme īśvara.

The so-called incarnations of God, they declare that "I am God." But… He may be God. God means a subordinate god. Not the Supreme God. The Supreme God is Kṛṣṇa. God means controller. You have, you may have some controlling power, admitted, but you are not Supreme Controller. The Supreme Controller is Īśvara. Therefore here Kṛṣṇa… Therefore Kṛṣṇa says, bhūtānām īśvaro 'pi. Īśvaraḥ. All bhūtas… Bhūtānām means all living entities, or everything which has appeared within this material world. Janmādy asya yataḥ [SB 1.1.1]. He is the Supreme Source of everything. That is also described in the Tenth Chapter that aham ādir hi devānām [Bg 10.2]. Mattaḥ sarvaṁ pravartate. Everything. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

These things are described. So we have to accept Kṛṣṇa like that. And if we make our own interpretation, rascal-like, that will not help us to understand what is Kṛṣṇa and what is Bhagavad-gītā. That is going on, generally. "Kṛṣṇa has no existence." "Kṛṣṇa, there was no Kṛṣṇa. It is story." "There was no battlefield of Kurukṣetra." These things are going on by, spoken by so-called political leaders and scholars. But that is not the fact. They do not understand Kṛṣṇa, simply mislead people. Therefore the world is in chaotic condition.

Try to understand Kṛṣṇa. Then your life will be successful. Kṛṣṇa is explaining. Kṛṣṇa is so kind that… Yadā yadā hi dharmasya [Bg. 4.7]. He'll explain that, why He comes. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san sambhavāmi yuge yuge, why? Just to remind us, what is Kṛṣṇa. Just to teach us. Because we misunderstand. We are so fools and rascals. We misunderstand Kṛṣṇa. We cannot understand. If we simply understand Kṛṣṇa, then our life is successful. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The simple thing. Just try to understand Kṛṣṇa. This simple, one thing will make your life successful.

So Kṛṣṇa is explaining Himself. Ajo 'pi sann avyayātmā bhūtānām īśvaro… prakṛtiṁ svām adhiṣṭhāya. Prakṛtiṁ svām. Personal, personal energy, or personal form. Kṛṣṇa is… He has got His personal form, that Śyāmasundara, with flute. That is described in the Brahma-saṁhitā: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. He's very fond of tending cows. Surabhīr abhipālayantam. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam aham… Veṇuṁ kvaṇantam. He's very fond of playing on flute. Aravinda-dalāyatākṣam. His eyes are just like petals of the lotus flower. These are described in the Vedic literature.

So Kṛṣṇa is not formless. It is not that the devotees of Kṛṣṇa, by imagination, they have… As the Māyāvādī rascals say, that Kr…, "They have made a form by imagination." No. This is, this is described in the Vedas. So… And Kṛṣṇa, when appeared on this planet, the same thing was visible. Those who have seen, authorities… Just like Vyāsadeva, Arjuna. He has seen personally. He has described in the Bhagavad-gītā: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "Your personality is unknown to the so-called scholars. But authorities like Vyāsa, Devala, Nārada, Asita, they accept Your this form." It is very difficult… These things are there. You'll find in the Tenth Chapter.

So Kṛṣṇa is not formless, but His… What kind of form He has got, He is describing Himself. Prakṛtiṁ svām adhiṣṭhāya. How we are… We are forced to take birth by the manipulation of the external, material energy.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra… We are under the clutches of the external energy, or material energy. Kṛṣṇa has got multi-energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport].

Māyā means energy also. māyā means energy. And māyā means illusion also. And māyā means affection. There are different meanings of māyā. So here it is said prakṛtim… Prakṛtim and māyā. Prakṛtiṁ svām adhiṣṭhāya. He has got multi-energies. That energies have been divided into three: external energy, internal energy, and marginal energy. That you will, also, you will find in the Seventh Chapter.

Apareyam itas tu viddhi me prakṛtiṁ parām. Parā-prakṛti and aparā-prakṛti. The aparā-prakṛti is this material energy. And the parā-prakṛti is spiritual energy. There are two kinds of prakṛti. So that spiritual… Because Kṛṣṇa is spiritual whole, so His spiritual energy, prakṛtiṁ svām, that internal potency, or the spiritual energy,… so His body is spiritual. His body is not material. Therefore avyayātmā, it is imperishable. These things are to be understood. Prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā [Bg. 4.6]. Again He says ātma-māyayā. He's not forced to take birth by the external energy. He appears by His own energy, internal energy, or spiritual energy. Therefore He's avyayātmā. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san.

Still… We should not take Kṛṣṇa as one of us because He is bhūtānām īśvaraḥ. Bhūtānām īśvaro 'pi san. Just like a crude example may be given. When there was independence movement, Mahatma Gandhi went to jail, and many, many big leaders. But there are other criminals also, pickpockets and thieves and murderers. If they would think, "Now Mahatma Gandhi has come into jail. We are the same. We are the same." No. Similarly, when Kṛṣṇa comes, if the rascals and fools think that "Kṛṣṇa is also like us, as we have come into this material world," they are fools. No. We are forced. Just like criminal, a pickpocket or a thief, a rogue, a murderer. He is forced to… So of course, here, Mahatma Gandhi was also forced. But that is not the case. Because He is the controller. Bhūtānām īśvaro 'pi san. He… The material energy cannot force Kṛṣṇa. Because He's īśvaraḥ. He's the controller. A controller cannot be forced.

Just like in the British constitution it is said that "A king can do no wrong." Even king appears to do, have done something wrong, he does not come within the law. Similarly, although Kṛṣṇa has killed so many demons, does not mean that He's criminal. He is still the bhūtānām īśvaraḥ. He's still. That is to be understood. Kṛṣṇa, superficially, He has done so many things which is sinful for others. Just like this is… These are very, the great subject matters.

This was questioned by Parīkṣit Mahārāja. Parīkṣit Mahārāja, when He danced with the girls of Vrajabhūmi, rāsa dance, so Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī that "Kṛṣṇa, who came to establish the principles of religion, how He danced with girls and wives of others?" That was explained that tejīyasāṁ na doṣāya [SB 10.33.29]. Tejīyasāṁ na doṣāya. Kṛṣṇa danced with others' wife or sister or other girls. They were all girls. They came at mid of, midnight to dance with Him. But they were also not material. That is spiritual. It requires little brain to understand. So Parīkṣit Mahārāja… Śukadeva Gosvāmī explained that these things should not be considered by the conditioned souls. They should not even dream of this. It is a different thing. And if you think that Kṛṣṇa has a fault because He danced with others' wives, so he explained that tejīyasāṁ na doṣāya. Tejīyasām… The… A thing which is very, very powerful, he is not contaminated. That is the conclusion.

Just like the sun. The sun soaks water from urine. We pass urine somewhere, and the sun soaks the water, the urine. That… That is poisonous. That is infectious. But that sun does not become infected. Because he's so powerful. If that is possible for ordinary material things, how much powerful is Kṛṣṇa? So we should not discuss the rāsa-līlā generally. Because unless one is advanced in spiritual consciousness and Kṛṣṇa consciousness, they should not try to understand what is rāsa-līlā. It is very confidential. It is meant for the liberated souls, those who are liberated by devotional service. Actually, those who are engaged in devotional service, they are liberated. They are not within the material world.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So this rāsa-līlā is to relished by the paramahaṁsas, liberated souls. Nivṛtta-tarṣair upagīyamānāt. Vāstavaṁ vedyam. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām [SB 1.1.2]. Paramo nirmatsarāṇām. Vāstavaṁ vastu vedyam atra.

So we should not jump. First of all we should read Bhagavad-gītā very carefully. Try to understand Kṛṣṇa, what is Kṛṣṇa. Then we shall be fit to understand what is Bhāgavatam. The last conclusion of Bhagavad-gītā is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we can surrender to Kṛṣṇa wholeheartedly, then we become eligible to understand what is Kṛṣṇa. That is the… Bhaktyā mām abhijānāti [Bg. 18.55]. We, if we are advanced in devotional service, then we become fit to understand Kṛṣṇa.

But still, just to make us fit to understand Kṛṣṇa, Kṛṣṇa is describing Himself, what He is. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san, prakṛtiṁ svām adhiṣṭhāya. He comes with His own energy. He's not forced by the external energy. We are forced. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We, as we develop different modes of nature by the association of this external energy, we get our particular body. Karmaṇā daiva-netreṇa jantur dehopapatti [SB 3.31.1]. But Kṛṣṇa does not do so.

We have to first of all understand it that Kṛṣṇa is not forced by karma. We are forced by karma. Therefore we have got different bodies. But Kṛṣṇa is not… Although He appears in different incarnation… Keśava dhṛta-mīna-śarīra, keśava dhṛta-kūrma-śarīra, keśava dhṛta-varāha-śarīra, nṛsiṁha-śarīra. So Kṛṣṇa, when He comes as a boar incarnation, He's not ordinary hog and pig. These things are to be understood. He is the bhūtānām īśvaraḥ in whatever form He likes to come. That is His pleasure. Ātma-māyayā. He comes in His ātma-māyayā, not by force by the external energy. That is the conclusion. (pause) You read the purport…

Pradyumna: "The Lord has spoken about the peculiarity of His birth. Although He may appear like an ordinary person, He remembers everything of His many, many past births."

Prabhupāda: That is the test, that He has already explained that He remembers. Therefore His appearance, disappearance, birth, is not ordinary. That is to be understood. Otherwise, how He can remember? We cannot remember. We do not know what we were in our last birth, or millions of years ago. Although we are also eternal. But we do not remember. Therefore there is difference between Kṛṣṇa's birth and our birth.

When Kṛṣṇa appeared as the son of Devakī and Vasudeva, He appeared before them as four-handed Nārāyaṇa. Kṛṣṇa did not come from the womb of Devakī. You have, most of you have read in the Śrīmad-Bhāgavatam His appearance. He appeared before them as four-handed Nārāyaṇa. Then Devakī prayed, "My Lord, You have come. Kaṁsa is now eager to kill You. As soon as…" As a mother, she's speaking simply the truth, that "Kaṁsa is now eager to kill You. As soon as He will see You four-handed, immediately he will kill You." Because as woman, and simple woman… The four-handed Nārāyaṇa cannot be killed, but she was thinking that "Because You, now You have appeared as Nārāyaṇa, four-handed, You'll be immediately killed. Kindly become two-handed." So immediately Kṛṣṇa became two-handed. Therefore Kṛṣṇa accepted to be an ordinary child. But He's not ordinary child. Go on.

Pradyumna: "He remembers everything of His many, many past births, whereas a common man cannot remember what he has done even a few hours before."

Prabhupāda: Yes That is the difference between Kṛṣṇa and ourselves. We do not remember what we have done a few hours ago. What to speak of millions of years ago. But we take our birth because we are eternal. We have taken many births. That is the difference between Kṛṣṇa's birth and our birth. Then?

Pradyumna: "If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims."

Prabhupāda: Yes. These, considering these verses from the Bhagavad-gītā, we should not foolishly accept these so-called cheaters as God. That is not very nice thing. These are the symptoms of God, how He takes His birth. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. We should try to understand what is God. We should not take so cheaply that "Here is God incarnation. Here is…" No. That is misleading. Then?

Pradyumna: "And then again the Lord explains His prakṛti, or His form. Prakṛti means nature as well as svarūpa, or one's own form. The Lord says that He appears in His own body. He does not change His body as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth."

Prabhupāda: Here, our body, now we have got human body. So next, next life it may be a demigod's body, or it may be cat's body, dog's body. The body changes. Kṛṣṇa does not… Avyayātmā. That is the difference. Go on.

Pradyumna: "In the material world a living entity has no fixed body, but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form with two hands holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that…"

Prabhupāda: How He can be contaminated by the modes of material nature? Because Kṛṣṇa says that

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

If somebody surrenders to Kṛṣṇa, He becomes free from the touch of māyā. Simply by surrendering to Kṛṣṇa, if one becomes liberated from the clutches of māyā, how Kṛṣṇa can be under the clutches of māyā? This is foolishness. Those who say that "Kṛṣṇa also accepts this material body," that, that is not the fact.

And another thing is, either the material energy or the spiritual energy, both are Kṛṣṇa's energies. So even He appears like that, He has accepted the material body, that material body does not act as material body. He can change matter into spirit and spirit into matter. Because He is the controller, īśvaraḥ. Bhūtānām īśvaraḥ. He can change that.

Just like electrician. He can change a refrigerator into a heater, and a heater into a refrigerator. Because the same power, electricity, is working. He knows the art, how to change it. But we cannot do that. That is the difference between Kṛṣṇa and ourselves. Hm. Then?

Pradyumna: "Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Kṛṣṇa grows from childhood to boyhood, and from boyhood to youth, astonishingly enough, He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home, or, in other words, He had sufficiently aged by material calculations. Still, He looked just like a young man, twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation, past, present and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore it is clear that in spite of His being in this material world, He is the same unborn eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance are like the sun's rising, moving before us and then disappearing from our eyesight. When the sun is out of sight, we think that the sun has set, and when the sun is before our eyes, we think that the sun is on the horizon."

Prabhupāda: Kṛṣṇa does not appear or disappear. Our eyesight changes. Just like we are looking through the window. One horse race is going on. When the horse comes before the window, we can see. And when it passes through, from our eyesight, we think that horse is no longer existing. But the horse is running. This example should be taken. Kṛṣṇa is called nitya-līlā. He is taking His birth, He is fighting in the battle of Kurukṣetra, He's dancing with the gopīs. That is going on eternally in either of the so many, innumerable universes. So the same time…

Just like the change of time. Now it is nine o'clock in the watch. Now, this nine o'clock, this is now night. The morning nine o'clock is still existing somewhere. Similarly, Kṛṣṇa's līlā, Kṛṣṇa's pastime, is going on. Everything is going on at the same moment. Therefore His līlā is called nitya-līlā. Nitya means eternal. It does not change. Go on.

Pradyumna: "Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And because His appearance and disappearance are completely different from that of any ordinary common living entity, it is evident that He is eternal blissful knowledge by His internal potency, and He is never contaminated by material nature. The Vedas also confirm that the Supreme Personality of Godhead is unborn. Yet, He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the Bhāgavatam, He appears before His mother as Nārāyaṇa with four hands and the decoration of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the Viśvakośa dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore the Lord is always the same Absolute Truth, and is without differentiation between His form and self or between His quality and body. The question may now be raised as to why the Lord appears and disappears in His form. This is explained in the next verse."

Prabhupāda: Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.6-8

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New York, July 20, 1966
Prabhupāda:

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā
[Bg. 4.6]

Now, Lord Śrī Kṛṣṇa is describing how He incarnates Himself for the benefit of conditioned souls in the material world. The Supreme Personality of Godhead, He descends. The Sanskrit word is avatāra. Avatāra. Avatāra, avatāra. Avatāra means who comes from higher plane down to this material world. He's called avatāra. So sometimes Lord Śrī Kṛṣṇa comes Himself and sometimes He sends His representative also, for deliverance of the conditioned souls.

Now, now the principal religions of the world-Hindu religion, Muslim religion, Christian religion, and Buddha religion-most of them believes some supreme authority or personality coming down from the kingdom of God. Just like in your Christian religion Lord Jesus Christ, he claimed to be the son of God and coming from the kingdom of God to reclaim you. So this claim of Lord Jesus Christ, we admit. We, the followers of Bhagavad-gītā, we admit this claim. So there is no difference of opinion between the followers of Hindu religion and Christian religion. In details there may be, according to country, climate and people, in details there may be difference, but that does not make any material difference.

So far devotional service is concerned, now, there are several items for offering devotional service to the Lord. They are called

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are nine. Now, here, in this room, we are performing the process of śravaṇam and kīrtanam. Just like we chanted

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

This is reciprocation of śravaṇam and kīrtanam, hearing and chanting, that I chanted, you heard, and you chanted, I heard. Reciprocation. So this is, these two methods are the first method in devotional service. Śravaṇaṁ kīrtanam. And, and what about hearing and chanting? Now, Viṣṇu. Viṣṇu means the Supreme Lord. Viṣṇu. Not any other thing. If we make chanting and hearing in some other subject matter, no, that will not do. We have to hear and chant about Viṣṇu, the Supreme Lord.

Similarly, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. Meditation, if you meditate upon the Supreme Lord, that is also bhakti, devotional service. Smaraṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam [SB 7.5.23]. Arcanam, temple worship. You, in your country there is no temple worship. In our India there is temple. There are thousands and thousands of temples in India. And in Vṛndāvana, where my residential quarter is, Vṛndāvana… It is a small city, about fifty thousand people living there. But you'll be surprised to know, there are five thousand temples. For fifty thousand people, there are five thousand temples, in one small city. And out of that, there are about dozen very big temples. Very… Just like fort. Very big temples. So temple worship is very popular in India. Similarly, you have got your churches here.

That is vandanam. Vandanam. Vandanam means offering prayers. You also offer prayer to the Supreme Lord. So that is also accepted as devotional service. Muslims also, they go to the Mosque and offer prayers to Allah. So practically… And in Buddhism… Lord Buddha is accepted as incarnation of Kṛṣṇa in Śrīmad-Bhāgavatam. So we also, Hindus, we worship Lord Buddha as incarnation of God. There is a very nice verse recited by one great poet, Vaiṣṇava poet. You'll be glad to hear. I'll recite it.

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra
jaya jagadīśa hare jaya jagadīśa hare

The purport of this verse is "O Lord Kṛṣṇa, You have assumed the form of Lord Buddha, taking compassion on the poor animals." Because Lord Buddha's preaching was to stop animal killing. Ahiṁsā, nonviolence. His main objective was to stop animal killing.

So similarly, the, from higher kingdom, I mean to say, kingdom of God… There is a, exactly the kingdom of God. We have got this information from this Bhagavad-gītā. Paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]. Anya. There is another nature, another nature. Just like you have got a vision of this nature. You find this wall in the sky, blue. Beyond this sky, millions and millions miles away, there is another sky. Paras tasmāt, anya. Anya, there is another nature, which is called sanātana. You'll find in this Bhagavad-gītā, as you make progress. That is called sanātana nature. Sanātana means that nature never annihilates. This nature, this material nature, it is manifested at a certain time, and it remains for a certain period, and then the whole thing is dissolved again. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is manifested and again dissolved, and in, in the spiritual sky. That is the function of this material nature, there is another nature, superior nature, which is called the kingdom of God, sanātana, eternal. Yes. So from that eternal nature all these, either God or representative of God, or incarnation of God, they come down. At times. When there is necessity…

Just like the other day I explained to you, just like there is scheduled time of the appearance of the sun. In your America, just like at 4:30 a.m. in the morning, you find the sun rising, scheduled time, and again, twenty-four hours after, you'll find the sun set, sun rising. In every country, there is a scheduled time of the sun rising. Similarly, there are innumerable universes in the sky. This is one of the universe, which we are seeing. There are innumerable universes. So in one of the universes, there is some incarnation or representative of God always there. And there is scheduled time.

Just like the sun appears and disappears at scheduled… Sun disappears means it goes out of our sight. It does not mean sun, sun, I mean to say, stops to exist. No. Sun is always in the sky. It is simply in our vision. Just like so many cars are passing. One car is coming. You do not see which car is coming. When it is in my front, I see the car, and again, when it is gone out of my sight, I don't see it. So my don't seeing, because I do not see the car, that does not mean it is not there.

Similarly, the incarnation of God, God Himself or His representative, son, any… Because… Just like, if we have to do some business seriously, we send our very responsible man to transact, similarly, for the deliverance of the fallen souls here in this material world, sometimes the Supreme Lord Kṛṣṇa comes, sometimes sends His very confidential and representative to reclaim. The mission is the same. The mission is the same, to reclaim the fallen souls. To reclaim the fallen souls.

God is very compassionate to see our miseries here. We do not know. We do not… We have forgotten what sort… Although we are in miseries, we have, we are trying to adjust the miseries. We are trying to adjust the miseries. But we, we are part and parcel of the Supreme Lord. Therefore we are not meant for all these miseries. We must know it. We are not meant for all these miseries. But we have voluntarily accepted these material miseries.

And what are these miseries? They are called adhyātmika, adhibhautika and adhidaivika. Adhyātmika means miseries pertaining to this body and mind. Just like today we are feeling too hot. Why? Due to this body. And next moment I shall feel not very happy. My mind is disturbed. So there are miseries due to this body and due to the mind. This is called adhyātmika. And then again, adhibhautika. Adhibhautika. Some other living entity. Just like here, you are hearing the barking of the dog, ”Gow! Gow!” always. So it is sometimes disturbing. So such kind of miseries offered by other living being is called adhibhautika. We have got so many miseries. And then adhidaivika. Daivika means miseries offered by the supernatural power. Just like there is earthquake, famine, pestilence, war. So we are always… There are three headings of miseries, and we are, either we are suffering either from the three all, or at least one. There must be. This is the nature of our life in this material existence. But we are trying to make a solution of it. That is our struggle for existence. But that solution cannot be made by our teeny brain. That solution can be made only when we take to the shelter of Kṛṣṇa, the Supreme Lord.

Therefore the Lord comes Himself just to convince us that ”This is not your real life. This material existence, you are suffering. Why you should suffer? You are My sons.” Just like Lord Jesus Christ, he also told that ”I am the son of God.” He’s happy. So everyone, you can become similarly happy as soon as you are reinstated in your position. The whole Bhagavad-gītā is meant for convincing me, I mean to say, conditioned souls. We are conditioned. Just like, just like under awkward circumstances we are always, always conditioned life. We are not free. Some condition is there, either state condition or nature’s condition or condition left by other living entity or condition laid down by my own body. So we are always in condition.

So Lord says, Kṛṣṇa says, ajo ’pi sann avyayātmā: ”Although I have no business to come down here, and I am eternal…” Both of us are, the Lord and the living ent…, we are, both of us are eternal. Bhūtānām īśvaro ’pi san. Īśvara. Why He comes? When Lord comes, He comes out of His good will. And when we come, we are forced. We have been forced to accept this body under the condition of the material nature. So when Lord comes or His representative comes, they do not accept the condition of the material nature. That is the distinction between ordinary living entity and the Supreme Lord or His representative. Just like Lord Jesus Christ was crucified. So he could not be crucified. It is a, I mean to say, false notion. There was, there was resurrection. Because God or God’s representative, they are not under the laws of this material nature. That’s a very, I mean to say, wide subject matter. We shall gradually understand as we make progress in the Bhagavad-gītā. So Kṛṣṇa says that ”Although I am the Lord of everything, still, I assume this incarnation and I come. I come.”

Prakṛtiṁ svām adhi… The difference is that prakṛtiṁ svām adhiṣṭhāya. Prakṛti. Prakṛti means nature. Now, we have got this body offered by the material nature. In the Seventh Chapter you’ll find that God has two kinds of nature. One is called lower nature. One is called the lower nature and the other is called the higher nature. That thing will be very nicely analyzed in the Seventh Chapter, when we go to the Seventh Chapter. Now we are in the beginning of the Fourth Chapter. So the Lord has two kinds of nature. One is called lower nature, another is called higher nature, or superior nature or, I mean to say, inferior nature. This nature, this material nature, is inferior nature. And beyond this inferior nature, there is superior nature. And how superior, inferior is calculated?

Now yayedaṁ dhāryate jagat, jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. You’ll find. It is analyzed like this, that all this material nature-I mean to say, earth, water, fire, air, ether, mind, intelligence and ego-these eight, these eight kinds of material nature, they are, and they have been described as aparā. Aparā means inferior. And beyond this eight nature, there is another ninth nature. And which is that? Now, jīva-bhūtāṁ mahā-bāho: these living entities. That is the living force. The living force, that is superior nature and this matter is inferior nature. And the whole world is moving due to the superior nature, not the material, inferior nature.

Just like this tape recorder… There was some difficulty in running on. So as soon as some superior nature, some living entity comes and touches it, it goes on. Although the machine is all right, so unless there is touch of the superior nature, it cannot work. You have manufactured many wonderful machines. You have manufactured the sputnik, flying in the outer space, but do you know that, in spite of all wonderful mechanical arrangement of sputnik or any machine, can it go on without any touch of a man? No. Unless the man in the laboratory touches the switch of electronic machine, oh, the sputnik cannot fly in the space. That is not possible. Therefore however wonderful may be the sputnik machine, unless there is touch of the living force, it cannot go on. That is the distinction between superior nature and the inferior nature. You can understand.

Now, we are now in contact with inferior nature. That is our conditional life. We are also su… Actually, as spirit soul, we belong to the superior nature. Just like God is superior nature. Prakṛtiṁ svām adhiṣṭhāya. The Lord says that ”I come down, I incarnate Myself in My superior nature.” Svām adhiṣṭhāya. But what is our position? Although we belong to the superior nature, we have come to this material world not in superior nature, but we are in contact with the inferior nature. Therefore death takes place. Our birth and death is due to this body. The body is subject to be annihilation at a certain period, and that we accept as death. And similarly, when we accept another body and come out of the mother’s womb to work here, then we call it birth. And when we give up that body and go to another to take another body, that we call death. So this birth and death is due to this inferior nature.

So here Lord Kṛṣṇa says that ”When I come, I do not come in this inferior nature.” It will be a great mistake if somebody thinks that Kṛṣṇa, or Kṛṣṇa’s representative… Just like bona fide representative, Jesus Christ or other great, I mean to say, leaders of the religious faiths, they do not come with the inferior nature. They come with the superior nature of God. That we have to accept. If we have to accept the truth explained in the Bhagavad-gītā, then we must accept that, that God and His representative, they do not come, who come directly from the kingdom of God, they do not come, accepting this inferior nature.

Now the question may be ”Why God and His representative do come? They are in superior nature. They are in the eternal kingdom. Why do they bother themselves to come here? Why do they bother themselves to come here?” This question may be raised. As soon as we hear that God and His representative come, so next question: ”Why do they come?” Because we are, we do not know that they come to reclaim us. Therefore our question is ”Why do they come?” Now, here the answer is

yadā yadā hi dharmasya

glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Now, this is the mission, mission of the Lord and His representative. What is that mission? Yadā yadā hi dharmasya glānir bhavati: "Whenever there is decline of the principle of life."

Now, it is, it is here stated, dharma. Dharma is translated in English as religion, but religion is meant just like a kind of faith. Just like "I am Hindu." "I am Hindu" means I have got faith in the Hindu system of religious functions. You are Christian. That means you have faith in the Christian system of religious functions. So religion, so far English dictionary is concerned, it is described as a matter of faith. But the word dharma, it is not exactly the same meaning, faith. Faith you may change. Suppose I am Hindu today. Now I can invest tomorrow in Christian religion. Or you are Christian. You can become a Hindu. There are so many changes. People are free to accept one faith and give up another faith. That is going on. But dharma does not mean that faith which can be changed. Dharma is a thing which cannot be changed. That means there is something in you, in me and everyone… That is called dharma. That is called… That cannot be changed. And what is that? This is a very fine analysis of human nature.

Now, if you analyze the human nature, you'll find that one thing there is which is called "rendering of service to others." Suppose I am a Hindu. Now I am doing something. I am rendering my service to my family, to my country, to my boss, or to others. Without rendering service, nobody can exist. We are all exchanging simply service. I am rendering service to somebody. Somebody's rendering service to me. So whole world is existing under this system, rendering service. Your President Johnson, he's supposed to be the chief man of your state, but still, he's rendering service. What he is doing? He's rendering service to the people. So he has the same business, as you are rendering service to your boss, and taking some money, then again with the money you are serving your family. So this is, this service… Suppose I am now Hindu. I become a Christian or Muhammadan. That, my real business of rendering service, does not change. So dharma means which you cannot change.

Just like… There are many examples in natural objects. Just like water. Water is liquid. It is not a faith. It is a fact. Water is liquid. You cannot say that water is liquid. If he changes his faith, then he can, it can become solid. No. Liquidity of water cannot be changed. Whenever there is conception, water, if I am blind, so… Suppose somebody gives me, "Take here a glass of water," I know it is liquid. So as the liquidity of water cannot be changed. Now, as soon as you speak of fire, so we understand fire is hot. Now, if you, if you… Can you change that fire becomes cold and still it is fire? No. As… So long it is fire, it is hot. So long it is water, it is liquid. Similarly, everything you analyze. Take for example chili. Chili, red pepper. Oh, it is very hot. Now, when you take chili from the market you see how much, what is the degree of its hotness. If it is very hot, oh, it is very good chili. If you find a chili sweet like sugar, oh, you'll reject it. "Oh, this is not good." Because that is the religion of the chili, to become very hot. Similarly, sugar. If you take sugar, if it is very hot, "It is nonsense. I want sweet."

So in everything, if you analyze, you'll find some particular quality. That is his religion. That is his religion. So we are living entities. Forget yourself. Forget yourself that you are Christian, "I am Hindu," or Muslim, or Mussalman, or Buddhist. Forget yourself! "I am living entity." When we come to this point, that is called liberation. That is called liberation. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. When we become free from all these designations, that is called liberation. Liberation means nothing more, the conception of getting free from these designations which we have acquired from the association of material nature.

That is called designation. Because I have got a particular body, therefore I have got so many designations. I call myself a man, or animal, or I have got some name, given by my parents. Or because I am born in some particular country I designate myself to belong to that country, and because I accept some particular faith, so I designate myself to that faith. In so many ways we are now designated. This designation should be given up. When designations are given up, then we are free, pure soul. In that pure soul the religion is to serve the Supreme.

Just like the, in a machine, you'll find, a big machine, there are thousands of parts in the machine, but these small parts, they are all giving service to the whole machine. Just like your body. Your body is a machine. So you have got your finger. Now, what is the, what is the function of the finger? What is the religion of the finger? The religion of the finger is to give service to the body. Just like I am giving service this way, this way, and serve this way. So this part of this body is meant for giving service to the whole body. Similarly, we are part and parcel of the Supreme.

So our business is to give service. That's all. That service is now being rendered, actually. We are also serving now, but serving in designation. That's all. I am serving… I am serving. I am not a master here. That is foolishness. Just like I told you. Even the President Johnson, he's not a master. He's also a servant. Every one of us is a servant. But what kind of servant?

"Oh, I am servant of my wife. I am servant of my family. I am servant of my country. I am servant of my society." And if there is nothing, then "I am servant of my cat and servant of my dog and servant of my…" So many things. If anybody… I see in, in, in your country, there are so many gentlemen, they are very fond of becoming servant of cats and dogs. They have no children, but they voluntarily become servant of cats and dogs. Because that attitude is there, you cannot avoid it. If you have nothing to serve, your wife, your children, then you have to catch some cat and dog and give service. That is your nature. You cannot avoid it. So that is your religion, to serve.

Now, our whole thing is to serve the Supreme. Then that's… Now, our designated service… We are now in designated service. That means we, because due to these material bodies, we have manufactured so many service. Service, we cannot… Just like the water cannot be more than a liquid thing, similarly, we cannot be more than a servant, but because we have got so many designation, our service is being rendered in designation. That is the difference. Now, when we become free from the designation and we come to our senses and render service to the Lord, that is our position of freedom, real position. Real position.

So here Lord says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Yadā yadā hi dharmasya glānir bhavati means that whenever there is some discrepancy in the modes of rendering service of the living entity… Yadā yadā hi dharmasya glānir bhavati. Dharmasya means… I have explained to you. Dharmasya means my real nature. Dharma means my real nature. Dharma is not a faith. Dharma is not a designated faith. Dharma is my real nature. So when the real nature of the living entities are jeopardized, then, at that time, to make the adjustment, the Lord comes. Yadā yadā hi dharmasya glānir bhavati. And abhyutthānam, whenever there is discrepancy in the natural sequence and natural life of the human being, and there is artificial increase of sense gratification, at that time, when there is too much sense gratification…

Just like Lord Buddha. When did he appear? He appeared… He appeared in India. The condition of his appearance, perhaps you know. I shall still explain. When India was too much busy in animal slaughter. Of course, the Hindus, they, there are Vedic principles, animal slaughtering. They are… Just like in Muhammadans also, they have got some principle for animal slaughtering. You know, those who have read Koran, the Muhammadan religion allows animal slaughtering once in a year. It is called koravāni. And they can slaughter animals in the mosque. Similarly, in the Vedic religion also, the animals are allowed to be slaughtered in some sacrifice. But no religion, either Muhammadan or Hindu… I do not [know] in detail of your Christian religion, but they do not allow animal slaughter in the slaughter house. There are some particular rules and regulations. Anyway, that is a religious details.

But when India was too much addicted for animal slaughtering under the plea of Vedic sacrifice, the Lord Buddha appeared. Why? They misused the Vedic injunctions. They misused the injunctions of the Vedas. So he, he proclaimed, ”No, this animal slaughter should be stopped.” He did, he did not agree even with the Vedic injunction. Therefore Lord Buddha’s preaching was not accepted. It was… Once it was accepted, whole of India accepted. Under the king, under the Emperor Aśoka, the whole of India became Buddhist. But later on, Śaṅkarācārya appeared and he made against them, Vedantists. So India, Buddhist religion from India was practically banished. So these are historical facts.

The real fact is that as soon as the natural sequence of living entities is jeopardized, at that time, non-religious principle, unnatural life, becomes prominent and people become embarrassed. At that time, the incarnation of Lord is, I mean to say, appeared. Yadā yadā hi dharmasya glānir bhavati bhārata: [Bg. 4.7] ”Whenever there is discrepancy in the natural life…” Like I explained to you. Religion means the natural sequence of life. When there is some discrepancy in that natural sequence of life and there is artificial way of life, at that time, the Lord or His representative comes, either as incarnation or the representative of God. That is the rule. Yadā yadā hi dharmasya glānir bhavati bhārata. And abhyutthānam adharmasya. Unnatural life, when they are too much addicted to unnatural life, at that time the Lord takes His appearance. Why? It is necessary. It is necessary.

Paritrāṇāya sādhūnām [Bg. 4.8]. Always, you’ll know, there is always a class of men who are always God-fearing. There may be the percentage of such persons very small. But you’ll find. That is the way of nature. There will be some percentage who are devoted to God. They are called sādhu. Sādhu. Sādhu. Sādhu means… Sādhu’s description is there. Sādhu means sage, or saint. Who is a saint? Who is a sādhu. That description is given. Titikṣavaḥ kāruṇikāḥ.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

This is the definition of sādhu. Saint, who is a saint? A saint is called who is very tolerant, tolerant, tolerant to the utmost.

You have got very good example of Lord Jesus Christ, a great saint, or sādhu also. He was, of course, more than sādhu. Now, just see his behavior, how much tolerant he was. He was being crucified and he was praying God, ”O Lord, forgive these people, what they are doing.” That, this is the significance of sādhu. Titikṣavaḥ kāruṇikāḥ. For their personal sake, they’re always very tolerant, but they are very kind to all people, all living entities, very kind. In spite of their all disadvantages, they try to give something, real knowledge, to the people in general. Kāruṇikāḥ. And suhṛdaḥ sarva-dehinām. And a sādhu is not a friend of a particular class, particular community or particular country. No. A sādhu, a saint, is he who is friend of all, not only of human being, even of animals and less than animals. These are the qualification of sādhu. Ajāta-śatravaḥ.

And they have no enemies. Or they are not anyone’s enemy. Everyone’s friend. Enemy, of course, even the greatest man, you will find some enemy. This is the nature of this world. Even the most perfect man will have some enemy. So that is different thing. But the sādhu, the saint, is no, no one’s enemy. He’s friend of everyone. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām, ajāta-śatravaḥ śāntāḥ [SB 3.25.21]. Ajāta… They are nobody’s enemy, and santa, always peaceful. These are the qualifications of sādhu.

Now, here the Lord says that ”I come, or My representative comes…” Why? Paritrāṇāya sādhūnām [Bg. 4.8]. Sādhūnām. The Lord is very much anxious for the saintly persons. Who have sacrificed everything for the service of the Lord, they are very, very dear to the Lord.

Lord cannot tolerate any insult, or any, I mean to say, misbehave to a sādhu. Although sādhu, they do not, I mean to say, mind if they are insulted, they do not mind, but the Lord will never tolerate if a sādhu is… Just like a small boy, your child, if somebody slaps him in the street… That boy may excuse, ”Oh, all right,” but his father and mother will never tolerate. ”Why you have slapped my son?” That is the nature. Similarly, the sādhu, who is a great devotee of the Lord, they might be tolerant. You can crucify him, can do any misbehavior to him. He’s never angry. But God will never tolerate. We must always remember that. He has got special protection, special vision, on the sādhu.

You’ll find in the Bhagavad-gītā that, that… Samo ’haṁ sarva… Samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ [Bg. 9.29]. The Lord says, ”I am equal to everyone.” Otherwise, how He can be God. He is equal to everyone. Yes. ”I am equal to everyone. Nobody’s My enemy and nobody’s My friend.” Samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ: ”Nobody’s My enemy. Nobody’s My friend. I am equal to everyone.” But ye tu bhajanti māṁ bhaktyā teṣu te mayi: ”But anyone who is devoted to Me, oh, I have got particular attention for him.” Although He’s neutral, still, the person who is devotee, who’s always thinking of

Kṛṣṇa, Kṛṣṇa consciousness, oh, there is a special protection, special. Therefore Lord Kṛṣṇa declares… You'll find in the Bhagavad-gītā, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] "My dear Kaunteya, Arjuna, you can declare it in the, to the world that My devotee will be never vanquished, never be vanquished."

So here the same thing is said, that what is the mission of Lord, why does He come down. Now, that is explained here. He says, paritrāṇāya sādhūnām: "I come down, I incarnate Myself, or I send My representative only for the protection of the saintly persons, sages." And vināśāya ca duṣkṛtām. Duṣkṛtām: "Of those who are miscreants, just to finish them." Lord Kṛṣṇa's mission, this was two things. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He wanted to establish Arjuna, the five brothers, the most pious, I mean, devotees and kṣatriyas, He wanted to establish them for ruling over this world, and He wanted to vanquish the party of Duryodana. That was His mission. Two things. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, duṣkṛtām, dharma-saṁsthāpanārthāya.

And another mission is to establish what is real religion, what is religion. In the name of religion, so many things are going on, but the real religion is that we must know that our natural function is to render service to the Lord. That's all. That is real religion. And forgetting this, forgetting this principle of life, under designation of this matter, I am serving, giving my service to so many things. That, my, because I am naturally…

Now, just like you take the knife. Now, what is the function of knife? Knife's function is to cut. You can cut a pencil and you can cut your throat. The function of the knife is nothing, but when you cut a throat, then the knife becomes polluted, but when you… (drunk talking and whistling in background) When you… (drunk goes on talking and whistling) Don't disturb. Sit down.

Similarly, the function, the function of the living entity, the original, natural function is to render service. And when the service is misused, it is rendered where we, where the service should not be rendered, when it is misused, that is called dharmasya glāniḥ. That means discrepancies in the natural function of human life.

So when Lord comes, He has three functions. He gives protection to the saintly persons. He vanquishes the, I mean to say, irresponsible or irreligious or demonic persons, and He establishes the real religion, real religion. Dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. He comes down not only once, but He comes down many, many times, many, many times. Because the, this material world is such.

Now, suppose an adjustment is made, again, after some time, it will deteriorate. Just like there was first war. There was some armistice and some arrangement of peace, arrangement was made between Germany and the other party. So again the second war took place. And again, preparation is going on for a third war. So this is, world is like that. Even if you make a very good arrangement, it will gradually deteriorate. This is, this is the function of the time, kāla. Just like you, you build up a very nice house. Then, after fifty years, it deteriorates. And after hundred years, it more deteriorates.

Take, take for example your body. When it was newly born, when I was a child, oh, very new, good-looking child. Everyone is kissing and everyone is working. Now I am becoming old and nobody cares. You see? So this is the function of this material nature. Even if you make a very good adjustment, gradually it will glide down to the lowest status. Therefore it requires a periodical adjustment. For that reason, the Supreme Lord or His representative comes.

That is explained here that paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] "For protecting the saintly persons and for vanquishing the," I mean to say, "unfaithful unbelievers and for establishing real function of the living entities," dharma-saṁsthāpanārthāya sambhavāmi yuge yuge, "I come down, not only once, but many times, in many millenniums," and that is the function of Lord Kṛṣṇa.

Thank you very much. Now you can ask any questions. [break]

…render service to the Supreme Lord without any expectation of material gain, that is our real, liberated position, real position.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Because we are now designated, therefore in, in exchange of our service, we expect some profit. But when we shall be liberated, when we shall be pure soul, then there is no question of exchange. It is a service of love.

Just like mother. There are some good examples in the material world, world, like the father and mother render service to the son. Just like here immediately you see the father is taking his son in a perambulator. It is rendering service. But there is no remuneration. It is duty. Because the father is expected to serve. Otherwise, the son will not survive. So this is a service of love. Similarly, even in this material, this service of love, there is a question of gain. Because sometimes the father thinks that "When the son will be grown up, I'll be happy, I'll get some remuneration," like that… There is some prospect. But actually, when we render service to the Supreme, there is not a single idea like that, "I shall be rewarded by…"

But it, that kind of service, is rewarded very highly. Very highly. The relation, the natural relation between God and ourself, is so sweet that a pure living entity is always trying to render service to the Lord without any material profit and the Lord is trying to serve the devotee. He's also finding out the opportunity, how to serve His devotee. So this is spiritual exchange of love. But that will be experienced when we are actually liberated from these designation, designated life. But we can begin, even in this designated life, we can begin just like an apprentice, this devotional service…

And the beginning is to devote some time. You have got twenty-four hours time. You can find out, you can pick up at least one hour, two hours, three hours, four hours. As much as you can, you devote yourself to this service of chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, and then gradually you'll be free, free from the designation, and you'll realize yourself what you are and what is your position, and how you are making progress.

So this is the beginning. We are originally, our function is to render service, and where the service is to be rendered? To the Supreme. That is our natural position. Now, under designation, we are rendering the same service to so many things. That function is already there. Because… Just like the water. Water is liquid always, either black water, or green water or yellow water, or white water, it is always liquid. Because the water has become black, it does not mean the liquidity is lost. Similarly, because we are now in contact with material designation, so our services atti…, service attitude is not lost. That is there. But it is being rendered in a different way. So we have to clear out the pure water out of all designations, and…

Just like Arjuna. Arjuna, he was under the impression of this material existence. Therefore he refused to render service to the Lord. Lord Kṛṣṇa wanted that he should fight. He refused, ”No, I am not going to fight.” But when he understood his position by, by the instruction of Bhagavad-gītā, he agreed, ”Yes, I shall fight.” So this is spiritual…

Now, so far the employment is concerned, so here, here the employer and employee, both are serving and both are thinking that ”I am the master.” That is māyā. Suppose I employ somebody. I give $25 per day. So the man who is employed, he thinks that ”I am not your servant. I am servant of these $25.” So there is no question of service. So similarly, the master also, he thinks, ”I am giving you $25 because I am exacting some service from you.” So here there is no question of… The service is there, but it is perverted, perverted, in a different way. That is not real service. Service is there. Because I cannot live without service. That is my nature. Just exactly the same way: the water is always liquid, either it is designated black, or designated white. That doesn’t matter. But water is there.

What is this? (sound of footsteps walking away) Is that clear? (laughs) Thank you very much. Thank you.

Thank you. Just see. Natural tendency-to give some service. Just see. He’s not in order, but he thought that ”Here is something. Let me give me some service.” Now, just see, automatically come. So this is the natural…

A child also, he’ll try to serve the father, his mother. He’ll try to assist mother. Mother is cooking. He’ll try to assist the mother. So this is the position, that our natural position is to render service. Now, where to render service and how the service is being misused. That we have to understand. That’s all. Because we are now in a condition which is not natural condition. So we have to put ourself in the natural condition and the service attitude will go on. This is called Kṛṣṇa consciousness.

Student: When you say… [break] …it’s natural to render service, I…

Prabhupāda: Yes? [break]

Student: I suspect you mean this is how the machine works. Is there any reason why it works that way, or is it just that way?

Prabhupāda: Reason… Of course, if you say, ”What is the reason why the water is liquid?” it is very difficult to answer. ”Why water is liquid? What is the reason?” if you ask like that, it is very difficult to answer why water is liquid, why fire is hot. This is the natural sequence. Whenever there is water, it is liquid. Nature is like that. Whenever there is fire, it is hot. And if you ask, ”Why fire is hot?” oh, it is a very difficult question to answer. We have to trace out the whole natural course, why water, fire has become hot. Similarly, every living being is a servant. That is the natural sequence. How it has become, that will take some time to understand. It is not very difficult to understand. Because the small is meant for rendering service to the great. If God is great, and we are part and parcel of the Supreme, so our natural sequence, natural life, is to render service. That is our nature.

You cannot go beyond your nature. If you go beyond your nature, that is called māyā. Māyā means what is not. Therefore we are all servants, but here, in the material designation, we are trying to be master. Everyone is trying to be master. Therefore so much trouble of existence. If everyone becomes servant, there is no struggle. There is no struggle. Everyone becomes happy because he comes to his natural position. But here, artificially, we are trying to be the master, which I am not. That is my artificial life. Everyone is trying to predominate, to be the… He’s trying to dominate over the material resources to his best. But he cannot have any domination of the material nature. Material nature is so strong that you cannot dominate it. That is impossible. So he’s being crushed by the laws of material nature. Instead of becoming master, he’s being crushed. So this is struggle for existence.

So… (end)

680613BG.MON

Bhagavad-gītā 4.7

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Montreal, June 13, 1968

(Kīrtana followed by Prema-dhvani prayers)

Prabhupāda:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

[Bg. 4.7]

In last night we have discussed that how the Supreme Personality of Godhead, He descends, what is the reason of His descending on this material platform. That we have partially discussed last night, that although He is the supreme authority of all energies, although He is unborn, although He is the Lord of all planets or all creation, material creation and spiritual creation, He comes.

ajo ’pi sann avyayātmā
bhūtānām īśvaro ’pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

[Bg. 4.6]

He comes not being forced by the laws of material nature, but He comes out of His own energy. This point we have discussed last night.

Now the next point is why does He come? That is explained in the next verse, that yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. As soon as there is discrepancy in the matter of discharging occupational duty. I purposely translate the word dharma as occupational duty. Everyone has got occupational duty. Śrīmad-Bhāgavatam also confirms it, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, svanuṣṭhitasya dharmasya. The same word, dharma. Svanuṣṭhitasya, prescribed duty. Svanuṣṭhitasya dharmasya saṁsiddhiḥ, the perfection. How you are perfected by discharging your occupational duty, how it is tested. That test is svanuṣṭhitasya dharmasya saṁsiddhiḥ. Your occupational duty will be perfect when? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. When you satisfy the Supreme Lord by your occupational duties. That is dharma.

Now let us consider what is our occupational duty. I purposely do not translate this word dharma as religion. Religion is imperfect conception of the word dharma. In the dictionary we find religion means a particular type of faith. But dharma does not mean that. Dharma means natural occupation. That is called dharma. I have several times explained this word dharma in this class. Just like heat of the fire. Without heat, a fire has no meaning. Wherever there is fire, there is heat and light. Therefore heat and light is the dharma or religion of fire. That means fire cannot change its dharma. As this dharma, as we generally understand by the word faith, that we can change. Today I am Hindu. I can become tomorrow a Christian. You are Christian today. You can become, I mean to say, Hindu or Muslim tomorrow. So this faith can be changed, but this dharma, as I explain, that natural sequence, natural occupation or natural intimately connection…

Just like the fire, heat and light. This cannot be changed. Either the fire is in America or the fire is in India or a fire is in Russia, the heat and light is there. That is actually the dharma.

Now here Kṛṣṇa says that yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. As soon as there is discrepancy in the discharge of that natural, I mean to say, sequence of the living entity… Abhyutthānam adharmasya. Abhyutthānam means uprising of unnatural activities or unnatural occupation, which is not for him. Abhyutthānam adharmasya tadā, at that time, ātmānam, self, sṛjāmy aham. Sṛjāmy aham means "I descend or appear." Now, this sequence of dharma is explained in the last paragraph, I mean to say, not last, in the last chapter, sixty-seventh verse of the Eighteenth Chapter. The Lord says that sarva-dharmān parityajya [Bg. 18.66]. "You just give up all kinds of occupational duty or religiosity." We have created all kinds of religious formula. So Kṛṣṇa says that "You give up all kinds of religious formula." But what is to be done? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You just surrender unto Me."

That means that surrendering unto the Supreme Personality of Godhead is the real religion of the living entity. Not that I like a particular type of faith, that is my religion. Religion means when one is trained how to surrender unto the Supreme Personality of Godhead. That is called religion. And the Śrīmad-Bhāgavatam also gives enunciation of the word dharma, that sa vai puṁsāṁ paro dharmaḥ. That is the best system of religion, sa vai puṁsāṁ paro dharmaḥ. Yato bhaktir adhokṣaje [SB 1.2.6]. By which one is trained to surrender unto the Supreme Personality of Godhead. That is best.

Now you can select your own religion. Either you be a Hindu or Muslim or Mohammedan or Buddhist, whatever you like, Śrīmad-Bhāgavata does not stop you, but it gives you hint what is the purpose of religion. The purpose of religion is to develop your love of Godhead. That is real religion. So here Kṛṣṇa says that yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. As soon as there is decadence of people's love of Godhead… That means when people become forgetful, almost forgetful. Because at least some people remember that there is God. But generally, in this age, they are forgetful. That is dharmasya glāniḥ. And by forgetting God the people cannot be happy. That is also another cause. People are thinking that "God is dead. We have no obligation to God. There is no God." This sort of thinking will never make the people happy. And actually, it is happening. They have become atheistic. The modern civilization is Godless, but people are not happy. Therefore God or His representative comes when people forget his relationship with God.

So real religion is to understand what is our relationship with God. And then the relationship is, as it is found in the Bhagavad-gītā and confirmed by great ācāryas like Lord Caitanya.

Lord Caitanya immediately enunciates the constitutional position of the living entity. Sanātana Gosvāmī inquired from Him that, "Who am I? Why I am always in miserable condition, three kinds of miserable condition?" So in answer to this question, "Who am I?" or "Who are all these living entities?" Śrī Caitanya Mahāprabhu immediately answered that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The real identity of the living entity is that he is eternally servant of God. We should not understand this word servant in the meaning of materialistic servant. To become servant of God is a great position. That is not ordinary position. Just like people try to get some government servitorship. Government service. That is also servant, to become servant. Why? Or people try to get some service in some established firm, well-reputed business firm. Why? That service is comfortable, there is great profit in such kind of service. So if people are satisfied by getting a government service or service in some good establishment, then just think over if you become servant of God then what is your position? Because God is the government of all government. So to become servant of God… We are servant of God constitutionally. Just like Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109].

But at the present moment, I am thinking that I am master, I'm not servant. This is called māyā. Actually I am servant, but I am thinking master. Everyone is trying to lord it over the material nature according to his capacity. Controller, master, he's trying to be, but actually his position is servant. So when he forgets his servitorship, that is called dharmasya glānir, discrepancy of his natural position. Dharmasya.

Now another point of dharma is, as Baladeva Vidyābhūṣaṇa is describing here, is dharmasya vedoktasya glānir vināśa. Now this is ordinary sense of religion. Just like everyone has got some scripture. The Hindus, they have got Vedic scripture. The Muslims, they have got Koran. The Christians, they have got Bible, Old Testament, New Testament. Similarly, there are many other religious sects, they have got their own scripture. So Baladeva Vidyābhūṣaṇa says that vedoktasya dharmasya. Dharma means the rules and regulations as they are prescribed in the scriptures.

Just like state laws. State laws, there are some rules and regulation in the lawbook, in the statute book of the particular state. Similarly, dharma, another meaning of dharma is, it is the law of God. Maybe differently described in different countries according to different climatic condition or situation. But in every religious scripture the obedience to God is instructed. That is a fact. No scripture says that there is no God and you are independent. Either it is Bible or Koran or Vedas or even Buddhist literature, Buddhist scripture.

Generally, according to Buddha philosophy, there is no soul, no God. But they have to obey Lord Buddha. So there is also God because Lord Buddha is accepted by the Vedic literature. Just in the Śrīmad-Bhāgavatam there is a great list of incarnations, and Buddha, Lord Buddha, is accepted as one of the incarnations who would appear. It is in future tense. Kīkaṭeṣu bhaviṣyati. Buddho nāmnā añjana-sutaḥ kīkaṭeṣu bhaviṣyati. Now bhaviṣyati means ”He will appear in future.” Because Śrīmad-Bhāgavatam was compiled by Vyāsadeva five thousand years ago, and Lord Buddha appeared about two-thousand-six-hundred years ago. Therefore before the appearance of Lord Buddha the Śrīmad-Bhāgavatam was written. This is called śāstra. Because there is accurate date and accurate calculation. Everything is there. Buddho nāmnā añjana-sutaḥ kīkaṭeṣu bhaviṣyati. The mother's name also given there, añjana-suta. And kīkaṭeṣu means Gayāpradesh. In India there is a province called Bihar. In that province there is a district Gayā. In that district Lord Buddha appeared. Lord appeared in Bihar province. He was kṣatriya, He was Hindu, and He propagated this religion of nonviolence, Buddhism.

His specific propaganda was to stop animal killing. So animal killing is recommended in the Vedic literature. Therefore people wanted to give him Vedic evidences that ”In the Vedic literature animal sacrifice is recommended under certain condition. So how do you preach? You are Hindu and you are followers of Vedas. Why you are preaching nonviolence?” Therefore he had to give up Hindu religion. He said that ”I do not care for your Vedas. It is my propaganda to stop animal killing. So if you follow me, then you must stop animal killing.” Ahiṁsā paramo dharmaḥ. So later on, of course, Lord Buddha was patronized by a great emperor, Aśoka, and therefore practically all Indian population turned to be Buddhist, with few exceptions.

Then Śaṅkarācārya came and he preached this almost Buddhism. The Buddha, Lord Buddha preached that there is no God, there is no soul. This body is combination of matter and if we dissolve this material combination then there is no more perception of misery or happiness. That is nirvāṇa. That is his philosophy. But later on, Lord, I mean to say, Ācārya Śaṅkara, he appeared and he preached that brahma satyaṁ jagan mithyā. This bodily combination is temporary, or mithyā. He said flatly that it is false. False means… Of course, Vaiṣṇava philosophy, they say temporary. Temporary or false you can take on the same category. But Śaṅkarācārya said that brahma satyam. That spirit soul, Brahman, that is reality, and this external feature of the Brahman, or the body, that is false.

So anyway, here the point is that in any religion there is a conception of worshiping God or symbol of God. Even in Jain philosophy they also worship Mahāvīra. In Buddha philosophy they worship Lord Buddha. In India there is Jainism. That is almost like Buddhism. They have got also exactly the same process of worship. Temples they have got. Big, nice, costly temples they have got. And they come to see, visit the temple, offer their worshipful offerings, flowers, fruits, everything. Same thing.

Similarly, in the temple of Guru-dvāras, Sikhs… [break] …like the Hindus. And they also offer flower, fruits, and sweetmeat, but they read their Granthasahib. As we are reading Bhagavad-gītā they read Granthasahib enunciated by Guru Nanak. So this temple worship or accepting some authority, either you accept Kṛṣṇa or you accept Lord Jesus Christ or Jehovah or Lord Buddha or Guru Nanak, that is a different, I mean to say, kinds of faith, but this acceptance of authority is there in everywhere. Now who is the highest authority, that we have to see by understanding Vedic literature, by our arguments, by our sense, by our understanding. But this acceptance of authority is there.

So dharmasya glāniḥ means when we defy authority. That is called discrepancy in the discharge of religiosity or occupational duty. Even in your office, even in the government, if you do not accept authority there is chaos, there is revolution. So this sort of mentality is very dangerous. When one does not accept any authority, that is his chaotic condition. So Lord Kṛṣṇa says that dharmasya… yadā yadā hi dharmasya glānir bhavati [Bg. 4.7].

So dharmasya glānir bhavati means one sense, that I have explained, occupational duty. Now we have got, our present position is in three status. What is that? In the gross status of our understanding, we take this gross body as my self. At that time my dharma or occupational duty is different. When I accept mind as myself, then my occupational duty becomes different. But when I understand that I am spirit soul, then my occupational duty is different.

Here Kṛṣṇa, because He is Supreme Soul, Supreme Personality of Godhead, He means that dharma, or occupational duty on the spiritual platform. He does not mean dharma or occupational duty on the gross bodily platform or subtle mental platform. He means dharma, the occupational duty on the spiritual platform. And that is confirmed by Lord Caitanya. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That real constitutional position of the living entity, especially of the human being, is to accept servitorship of Kṛṣṇa. So in other word, when there is discrepancy in the matter of Kṛṣṇa consciousness, at that time Kṛṣṇa comes. Kṛṣṇa descends. Kṛṣṇa descends.

Kṛṣṇa descends means sometimes He personally descends, sometimes He descends by His incarnation, sometimes He descends as a sound vibration, sometimes He descends as devotee. There are many different categories of His descendance. And at the present moment this Kṛṣṇa has descended in His holy name. You should understand that. Kṛṣṇa kali-kāle nāma-rūpe kṛṣṇa-avatāra. This is the statement of Lord Caitanya, that in this age of Kali, Kṛṣṇa has descended in the sound vibration form. Sound is also one of the form. Just like oṁkāra is the form of Kṛṣṇa. Akṣarāṇām oṁkāro 'smi. Similarly, Kṛṣṇa, now, at the present moment, has descended in the form of His holy name. His name and He, there is no difference. So why? Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. People are now forgetting his relationship with God. Now this incarnation of Kṛṣṇa in the form of His holy name, this chanting of Kṛṣṇa will deliver all people of the world from this forgetfulness.

This is contributed by Lord Caitanya Mahāprabhu, He says that kali-kāle nāma-rūpe kṛṣṇa-avatāra, ihā haite sarva-siddhi haibe tomāra. If you chant or if you associate with the chanting of holy name of Kṛṣṇa, then you will get the highest perfectional stage of life, and we should accept that Kṛṣṇa has descended at the present moment in the form of His holy name. Thank you very much. Any question?

Janārdana: (break?) …like Satya-yuga for example. Was the chanting of the name of Kṛṣṇa effective as it is in this age or is there another method prescribed as being more effective?

Prabhupāda: According to Śrīmad-Bhāgavatam there are different processes in different ages. But each process is as good as in any age. It is not that the chanting of Hare Kṛṣṇa is in this age very effective and it was not effective in the Satya-yuga. It is not like that. The real process is described in the Śrīmad-Bhāgavatam,

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

[SB 12.3.52]

Kalau tad dhari-kīrtanāt. It is not that people were not chanting in the Satya-yuga, in Satya-yuga this holy name of Kṛṣṇa. It is not that. But in this age the process adopted in the Satya-yuga, dhyāyataḥ, meditation, that is not possible. In the Satya-yuga, kṛte yad… Because people were living at that time one-hundred-thousands of years. And it is said that Mahāmuni Vālmīki, he meditated for sixty-thousands of years.

So unless you have got sufficient life, the meaning is that meditation process is difficult and you must have sufficient time to practice it and then come to the standard point of meditation. But in this age such kind of perfection in meditation is not possible. Therefore in this age especially recommended that you sit down together and chant Hare Kṛṣṇa. It is very easy. Anyone and everyone can take part in it. There is no necessity of education, of pre-qualification. And because in this age people are very slow, very unfortunate, badly associated, so many [dis]qualification they have got at the present moment.

Therefore Caitanya Mahāprabhu has introduced according to śāstra, according to the indication of the śāstras, just like in the Śrīmad-Bhāgavatam and in other Purāṇas, and other Vedic scriptures this is recommended. In Kali-santaraṇa Upaniṣad, in Brahmāṇḍa Purāṇa, in Vāyu Purāṇa, this chanting of Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare is recommended. Śrī Caitanya Mahāprabhu simply introduced it as a great propaganda. That is. Otherwise, this is recommended in every age. There are many devotees, they were chanting. But the process of meditation is not possible. Therefore simply on the basis of this process one can attain the highest perfectional stage.

Janārdana: I understand that the revelation given by Lord Caitanya Mahāprabhu is the fullest revelation of spiritual knowledge. Is the fullest revelation of spiritual knowledge.

Prabhupāda: Yes. Yes.

Janārdana: How come that if in this age of Kali people in general are less intelligent, in this particular age they've received the fullest revelation of knowledge? Why not in the Satya-yuga?

Prabhupāda: The fullest revelation of knowledge in Satya-yuga there was automatically. People were so advanced. Just like gradually we are declining our memory, duration of age, so many facilities we have declined. So in Satya-yuga people were by nature fortunate to have many facilities. So for this age, when we are in very fallen condition, this facility is offered so that we can take the same advantage as people in the Satya-yuga had by other processes. [break] They are not attending.

Pradyumna: I just want to clarify the meaning of dharma. Dharma always means, it always says the meaning, "That which cannot be changed."

Prabhupāda: That is real dharma. Just like the spirit soul is eternal, similarly, the spirit soul's natural occupation is also eternal. That cannot be changed. But when the spirit soul identifies himself with this body and the mind, that is changed. Just like at the present moment you have got American body. So your dharma or your occupational duty is different from another body. And the next life, if you change this body, you become say other animal or human being, then your occupational duty changes. But if you stick up to the spiritual platform, then that service mood to the Supreme Personality of Godhead will never change, either in this body or next body. [break]

Pradyumna: …the Bhagavad-gītā if they weren't in the disciplic succession… Dharma isn't mentioned at all. Because "dharma" is used twice there. Once when Kṛṣṇa comes because of discrepancy of dharma and then in the end, "Give up dharma." And they'd never understand that.

Prabhupāda: Well, dharma, of course, as enunciated by Lord Caitanya, the dharma is that your perfec… [break] …but those who have got money, they'll purchase it.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Lord Kṛṣṇa said that out of many, many thousands of people, one becomes interested in perfection of life. And out of many, many thousands of persons who have attained perfection, they can understand Kṛṣṇa. So Kṛṣṇa understanding is also very difficult. Kṛṣṇa is personally explaining Himself, His devotees are presenting Kṛṣṇa consciousness movement, and right manner. But people are unfortunate. It will take some… But it is our duty to canvass. That is our business. Either they may accept or not accept, it is our duty. Just like in the university sometimes some particular class is maintained even at a loss. So there is no question of loss and gain. It is our duty to serve Kṛṣṇa; therefore we shall go on trying, trying for it, to distribute Kṛṣṇa consciousness.

Guest: (indistinct)

Prabhupāda: What is that?

Devotee: Well, I don't fully understand in this… Something about Subhadrā. Is the relation to…?

Prabhupāda: Subhadrā? Subhadrā is the sister of Kṛṣṇa, and she is incarnation of Durgā.

Devotee: Subhadrā is the external, external energy? Is Subhadrā in the spiritual world? Is Subhadrā in the spiritual world?

Prabhupāda: Yes. Yes.

Devotee: She's in the spiritual world?

Prabhupāda: No. In one sense, she is also in spiritual world because she is energy of Kṛṣṇa. So Kṛṣṇa's energy is also eternal. So wherever Kṛṣṇa is there, His energy is there. But her activities are in the material world.

Just like a king is there, and he has got all kinds of officers with him, but some officer is engaged in the government house. Other officers, they are engaged outside the government house. The officers who have got engagement outside the government house they may be sitting with Kṛṣṇa, may be sitting with the governor or the king, but he has no business within the government house. In the government house there is a particular secretary, particular man in charge.

Similarly, in the spiritual world, the energy which is working, that is called yogamāyā. And in the material world, the energy which is working, that is called mahāmāyā. So Subhadrā is… Viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. Actually, Kṛṣṇa's energy is spiritual. That is not material.

Just try to understand that there is department of welfare and there is department of police. It does not mean that welfare department is very favorite to the government and police department is not favorite. Do you think it is like that? For the government, both the departments are equal. Just try to understand. So the material energy is working in a different way, that does not mean that material energy is not liked by Kṛṣṇa. It has got the same importance as the spiritual energy. But the material energy is engaged in a thankless task for punishing the conditioned soul. Just like the police department. So for Kṛṣṇa, there is no difference between material energy and spiritual energy. For Kṛṣṇa it is all the same because He has got one energy. Just like electricity. Somewhere it is working for cooling purpose and somewhere it is working for heating purpose. But the generation of electric from the electric powerhouse, the energy is the same, electric. Similarly, Kṛṣṇa's energy is always spiritual. There is no difference His energy and He. But it is acting in a different way. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Vividhaiva śrūyate. Parāsya śaktiḥ, the Supreme Lord, He has got energy. The energy is one. And similarly, He is, in some of the Purāṇas it is described that Durgā is also Rādhārāṇī. In the Brahma-saṁhitā you'll find it. Have you read it? Yes. So so far energy is concerned, it is always spiritual, but it is acting in a different way, in a different field of activities. It is clear? Not clear you say?

Devotee: I think it's as much clear as it can be.

Prabhupāda: What is the difficulty of understanding? The energy is one. Kṛṣṇa's energy is one. Viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. So in relationship to Kṛṣṇa there is no distinction of energy, but for our understanding we can take that it is working sometimes in inferior qualitative form. Just like in this material world, and sometimes it is working in superior qualitative form in the spiritual world.

The same thing, that electric energy sometimes working for cooling, sometimes working for heating. But to the engineer of electric energy, who is generating, for him there is no such distinction. But those who are using it, they are thinking it is hot, it is cool, but the energy is the same. Try to understand in this way. Kṛṣṇa's energy, He cannot, I mean to say, distribute any inferior energy because He's not inferior. He's always superior, spiritual. Therefore His energy is always spiritual. But it is working for different purposes.

The material energy… I shall give you another example. Just like in the street light there is red light and green light and yellow light. The yellow light is, I mean to say, seen sometimes. But either the red light or the green light is always. But it is working under the same electric energy. Sometimes it appearing green, sometimes appearing yellow, sometimes appearing red. But on the background the same energy. Now, by the red light you have to stop, by green light you can start. Your activity becomes different by different light because light is acting by the same energy.

In the Bhagavad-gītā it is also said that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. In the Brahma-saṁhitā also it is said, chāyeva yasya bhuvanāni vibharti durgā. She is also acting under Kṛṣṇa's direction. So how she can be inferior?

Just like the criminals, they are thinking that "This police department is inferior or very botheration, bothering." It is in relation with me. But police department is not inferior department of the government. It has to act like that.

Similarly, material energy has to act to bewilder the living entities. That is under the direction of Kṛṣṇa. We living entities under the material energy, we wanted to lord it over the material nature. So Kṛṣṇa has given us facility: "All right. You try to." Because you cannot lord it over. This is false. But I have got the tendency to lord it over the material nature. So He's giving me the chance, but actually I cannot. Jaḍa-bidyā jato māyāra vaibhava.

Now in the modern trend of civilization we are trying to control over the material nature, but actually we are being defeated. We try to control one law and we are being defeated by another law. Therefore great scientists like Professor Einstein, they thought defeated. That is explained in the Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jātaḥ. So long we are in ignorance how these laws of nature working under the Supreme direction, so our study of all these material nature's law is defeat. This is stated in the Śrīmad-Bhāgavatam.

And when we understand, as it is stated in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], so that is the real understanding, to understand the lawmaker. Not to be struck with wonder with the activities of the law. The Vaiṣṇavas, they are concerned with the background lawmaker. And if you know the lawmaker, then automatically you know the laws, how they are acting. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati, the Vedic literatures says. So when we understand Kṛṣṇa in perfection we can understand how His energy and different energies are working it will be revealed to us. And because all energies are working under the direction of Kṛṣṇa, because it is in touch with Kṛṣṇa, therefore nothing is inferior or material. Everything is spiritual. And higher platform therefore one can understand, sarvaṁ khalv idaṁ brahma. Whatever is acting…

In the Viṣṇu Purāṇa also, the same thing is confirmed, parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Whatever we are experiencing, that is simply action and reaction of the different energy of the Supreme Lord. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. So when we understand Kṛṣṇa perfectly, then this distinction of superior, inferior, will disappear.

Just like some fruit you have purchased. You have purchased from the market, and some you are eating. So it is called inferior energy. The same fruit you offer to Kṛṣṇa and eat, this is called superior energy. Now, how the same fruit becomes immediately from inferior condition to superior? Because it is offered to Kṛṣṇa. Do you follow? Because it is offered to Kṛṣṇa, ordinary rice, one say it is bhāta. But we say prasādam. A man may question how it has become prasādam? It is bhāta, rice. No. Because it is offered to Kṛṣṇa, therefore it has changed its quality from inferior to superior.

So anything engaged in the service of Kṛṣṇa, it is superior. In the higher sense, everything is serving Kṛṣṇa. So those who are highly elevated to understand… But that is not to be imitated. For them, there is no higher or lower or superior or inferior. Everything he sees in Kṛṣṇa connection. That is very higher stage of life. That is not to be imitated. Actually, when one is perfectly spiritually enlightened, for him there is no such distinction inferior or superior. Everything in connection with Kṛṣṇa is superior. [break]

Pradyumna: …chanting Hare Kṛṣṇa.

Prabhupāda: Therefore Kṛṣṇa consciousness is the main principle. Who is acting. The person who is acting, if he is in Kṛṣṇa consciousness then whatever he is acting that is spiritual. Yes?

Pradyumna: In the first and the second chapter, also, about dharma in the second chapter. It says ahaituki and another… So that devotional service has to be causeless in order to be the perfect conductor?

Prabhupāda: Yes. All right. Let us have kīrtana. Yes, you want to ask? Yes.

Devotee: Man has forgotten and is serving māyā, he's actually serving Kṛṣṇa anyway then why is he miserable?

Prabhupāda: That is māyā. When you serve māyā then you get miseries. Just like a man who is serving in the prisonhouse, he is also serving the government, but he is in misery. That is called māyā. He's also serving. That is explained by Caitanya Mahāprabhu. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. When he's serving favorably, he is happy. When he is serving unfavorably or being forced, that is not bhakti, that is māyā. He has to serve. That is his constitutional position. Either outside or inside, but he cannot but serve Kṛṣṇa. Therefore Caitanya Mahāprabhu said jīvera svarūpa haya nitya-kṛṣṇa-dāsa. He's eternally servant. Either he understands or not understands, he is servant. But when he's serving consciousness, conscientiously, then he's deriving the real profit. And that is Kṛṣṇa consciousness. Now chant. (kīrtana) (end)

740327BG.BOM

Bhagavad-gītā 4.7

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Bombay, March 27, 1974

Pradyumna: (leads chanting of synonyms) "Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself."

Prabhupāda:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

This is very important verse in the Bhagavad-gītā. Dharmasya. Dharma is translated into English as religion, and religion is described in the dictionary as a particular type of faith. "So actually, it is not that. Dharma does not mean a particular type of faith. Because faith, you may accept some faith, I may accept some faith, another may accept another faith. Then there is no question of preaching. Everyone is satisfied with his own particular type of faith then there is no need of preaching, neither there is need of Kṛṣṇa's coming, descending on this planet. He said,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

If anyone accepts his own type of religion, so "I may not like your religion, you may not like my religion, but everyone is right," then what is the use of Kṛṣṇa's coming here to rectify adharma?

Just try to understand. If everyone's religion is right… I may like or not like. That doesn't matter. You may like my religion. Then there is no question that any religion is irreligion. Just like the, some religions, they think killing of animal is their religion, and somebody thinks that killing of animal is irreligious. Then which is right, which is wrong? So dharma does not mean that you manufacture something, I manufacture something at home, or by some assembly, resolution passed. Just like in western countries there are so many… Here also, by passing resolution, it is accepted as dharma. So Kṛṣṇa is not speaking of that type of dharma.

First of all you have to understand. Yadā yadā hi dharmasya glāniḥ [Bg. 4.7]. What is dharma? First of all you have to understand. Dharma means occupational duty. Or natural characteristic. That is called dharma. Just like sugar. Sugar is sweet. The sweetness is dharma of sugar. Chili is very hot. The hotness is the dharma of chili. If the chili becomes sweet and sugar becomes hot, that is adharma. Try to understand this. So first of all, who can give us dharma? That is stated in the śāstras, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the orders, given by the Supreme Lord, or Supreme Being, God. That is dharma. This is the shortest definition of dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

Just like law. Law means which is given by the government. You cannot manufacture law at home. That is not possible. I have given this example many times, that in some country the law is "Keep to the right," in some country, "Keep to the left." I think, in America it is "Keep to the left." In England it is "Keep to the right." India, "Keep to the… Now which one is correct? "Keep to the left" or "Keep to the right?" No. According to the government. If the government says that "Keep to the right" is right, then you have to accept that. And the government says, "Keep to the left, that is right," then it is right. We cannot say that "In my country I keep to the left. Why shall I keep to the right?" No. That will not be accepted.

Try to understand what is religion. So God is one. God cannot say somewhere that "This is religion and this is not religion." God says, Bhagavān Kṛṣṇa says in the Bhagavad-gītā… Here it is said that yadā yadā hi dharmasya glānir bhavati [Bg. 4.7], paritrāṇāya sādhū… In next verse He said,

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

The two business, Kṛṣṇa's. Because He has already explained, bhūtānām īśvaraḥ. "I am the controller of all living entities." Therefore when there is discrepancies in the execution of dharma, then He is to punish and reward. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Two things.

Just like it is the government's duty to give protection to the law-abiding citizen and to punish the outlaws. These two duties of the government. And the supreme government, Kṛṣṇa… Because wherefrom this idea came? The government rewards the law-abiding person, or gives protection, and the not law-abiding, there is also protection, but under punishment. So dharma means, as Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. This is dharma. And our dharma, our characteristic is also there.

Because every one of us, we have surrendered to somebody. Analyze everyone. He has somebody superior where he has surrendered. It may be his family, his wife, or his government, his community, his society, his political party. Anywhere you go, the characteristic is to surrender. That you cannot avoid. That was the talk with Professor Kotovsky in Moscow. I asked him, "Now, you have got your Communist philosophy. We have got our Kṛṣṇa philosophy. Where is the difference in philosophy? You have surrendered to Lenin, and we have surrendered to Kṛṣṇa. Where is the difference?" Everyone has to surrender. It doesn't matter where he is surrendering. If the surrendering is correct, then the things are correct. If the surrendering is not correct, then things are not correct. This is the philosophy. So we are surrendering.

Śrī Caitanya Mahāprabhu has explained this. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. We are surrendering, but we are not surrendering to Kṛṣṇa. This is the disease. This is the disease. And Kṛṣṇa consciousness movement means to cure this disease. Cure this disease. Kṛṣṇa comes also. He says, yadā yadā hi dharmasya [Bg. 4.7]. The dharmasya glāniḥ, discrepancies in the matter of execution religion, when there is discrepancies, Kṛṣṇa says, tadātmānaṁ sṛjāmy aham. And abhyutthānam adharmasya. Two things are there. When people does not surrender to Kṛṣṇa, they manufacture so many Kṛṣṇas. So many rascals to surrender there. That is adharmasya. Dharma means to surrender to Kṛṣṇa, but instead of surrendering to Kṛṣṇa, they want to surrender to cats, dogs, this, that, so many things. That is adharma.

Kṛṣṇa did not come to establish the so-called Hindu religion or Muslim religion or Christian religion. No. He came to establish real religion. Real religion means we have to submit, surrender to the real person. That is real religion. We are surrendering. Everyone has got some idea. He has surrendered there. Either political, social, economical, religious, anything. Everyone has got some idea. And the leader of that ideal is also there. So our business is to surrender. That is a fact. But we do not know where to surrender. That is the difficulty. And because the surrender is mistaken or misplaced, therefore the whole world is chaotic condition.

We are changing this surrender to that surrender. No more Congress Party. Now Communist Party." Again, "No more Communist Party. This… This party, that party." What is the use of changing party? Because this party or that party, they are not surrendered to Kṛṣṇa. So unless you come to the point of surrendering to Kṛṣṇa, there cannot be any peace. That is the point. Simply by changing from frying pan to the fire will not save you. Therefore Kṛṣṇa's last instruction is

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

So the discrepancy of religion means… This is also stated in the Śrīmad-Bhāgavatam. Sa vai puṁsāṁ paro dharmaḥ. First class or superior dharma. Paraḥ means superior, transcendental. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. When we surrender to the Adhokṣaja… Adhokṣaja means the supreme transcendence, or Kṛṣṇa. Kṛṣṇa's another name is Adhokṣaja. Ahaituky apratihatā. Ahaitukī means without any cause. Without any cause. Not that "Kṛṣṇa is such and such, therefore I surrender." No. Without any cause. Ahaituky apratihatā. And it cannot be checked. Nobody can check. If you want to surrender to Kṛṣṇa, there is no checking, there is no hindrance. You can do it in any position. You can do it. Ahaituky apratihatā yayātmā suprasīdati. Then you will, ātmā, your ātmā, your soul, your mind, your body, will be satisfied. This is the process.

When this thing is discrepancies… One… There is one verse by a learned scholar that here we are surrendering to somebody… I am not surrendering to somebody for his satisfaction, but for my satisfaction. I join some political party because I am finding out the opportunity how I can become a minister or how I can capture some power by going through this political party. This is my real aim. I do not go to serve the country. Maybe one or two. But my real purpose is how to get some opportunity, some position. Therefore I am not serving that party but I am serving my ambition.

Therefore service means, at the present moment, service means kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Our so-called service is to serve my lust. Kāmādīnām. Kāma, krodha, lobha, moha, mātsarya. We have got all these things. So somebody is serving lust, somebody is serving his anger, somebody his greediness. In this way we are serving the senses. Not the particular person. When you go to the office, we serve. But you do not serve the office, but we serve the money. Because he is paying me, as soon as he says, "Now tomorrow I cannot pay, " then, "namaskāra." Therefore he is serving the money. And why money? "Because money will help me in satisfying my senses. Therefore I am serving my senses." Nobody is serving anyone. Everyone is serving his senses. This is the position. This is dharmasya glānir bhavati. As soon as we are engaged in serving our senses, that is dharmasya glāniḥ. And as soon as we agree to serve the senses of Kṛṣṇa, that is dharma.

That is the instruction of Bhagavad-gītā. When Arjuna was talking with Kṛṣṇa, in the beginning he was trying to serve his senses. "My dear Kṛṣṇa, if I kill my relatives I'll be entangled in this way of sinful activities. I'll go to hell. If I kill my grandfather, the other side, Droṇācārya, the other side… No, no." In this way he concluded, "No, no. I shall not fight." This kind of service is to satisfy Arjuna's own senses. He thought, "By killing the other party, I'll not be satisfied. I'll be very much sorry." That means serving my own, senses. Kṛṣṇa, also was giving him instruction that "You are a kṣatriya. It is your duty. There is no consideration of your relatives or your grandfather or your ācārya. When there is opponent you must fight." That… In this way they were talking. The talking was that Kṛṣṇa wanted to satisfy His senses and Arjuna wanted to satisfy his senses. This was going on. Talking. But Kṛṣṇa is the Supreme Lord, He is īśvara. His senses should be satisfied. Then it is service. That is the whole subject matter of Bhagavad-gītā.

Because Arjuna denied to serve Kṛṣṇa. Kṛṣṇa wanted that "This battlefield… This Kurukṣetra war is arranged by Me. You are simply an instrument." Nimitta-mātraṁ bhava savyasācin. "Even if you do not fight, all these bodies who have assembled here, they are not going back living. They will be killed. Now if you like, you have to fight. But the conclusion is already there." Because paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. It was Kṛṣṇa's plan to kill all these asādhus, duṣkṛtām, Duryodhana and company. That was His plan. So that is His business. He came to install Mahārāja Yudhiṣṭhira, Dharmarāja, on the throne, and He wanted to kill the adharma, Duryodhana and company. That was his business. So therefore this Kurukṣetra war was planned and Arjuna was to help Him because Arjuna was a devotee. Bhakto 'si sakhā ceti. Because Kṛṣṇa's friend. Everything is done by Kṛṣṇa, but Kṛṣṇa… And Arjuna is devotee.

As the devotee wants to serve Kṛṣṇa, similarly, Kṛṣṇa also wants to give credit to His devotee. That is the business between the Lord and His devotee. So Kṛṣṇa could do everything. He was competent, everything. But He wanted to give the credit to Arjuna. That was His plan. Kṛṣṇa has already done everything. But Arjuna as a common man, he was talking with Kṛṣṇa. Actually, Arjuna also knew that "Kṛṣṇa, the Supreme Personality of Godhead, it is my duty to serve Him." This was known to Arjuna. Therefore he is bhakta. Bhakta means who has dedicated his life to serve Kṛṣṇa. That is bhakta.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is bhakti definition. When one becomes freed from all designation. "I am American." This is designation. "I am Indian." This is designation. "I am brāhmaṇa." This is designation. "I am kṣatriya." This is designation. So one has to become free from all designation. This designation is bodily. I am not this body. Ahaṁ brahmāsmi. I am spirit soul. Therefore when one understands that "I am not this body, I am spirit soul, I am part and parcel of the Supreme," that is self-realization.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is Brahman realization, ahaṁ brahmāsmi, that "I am not this body." So long one is under the conception of this body he is no better than the animals. Sa eva go-kharaḥ [SB 10.84.13]. Go means cows and kharaḥ means ass.

Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. So so long we are in the bodily concept of life, we do not know what is our real religion. That is ignorance. Mūḍha. Na māṁ prapadyante mūḍhāḥ [Bg. 7.15]. So long we are in the bodily concept of life, with upādhi, designation, so long we are in ignorance. That is dharmasya glāniḥ. In ignorance whatever you do, that has no benefit either for you or for anyone. So whole thing, whole world is going on under this bodily concept of life, designation. "I am Indian." "I am American." "I am this." "I am that." So that kind of dharma is not dharma. Therefore Kṛṣṇa says at the end of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The Bhagavad-gītā religion is not Hindu religion or Christian religion or Mohammedan religion. It is the real religion, between the soul and God. The reciprocation, the exchange of dealings between the Supreme and the subordinate. That is called bhakti. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Purified. When you become purified, tat-paratvena, simply by engaging yourself in the devotional service of the Lord… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. These are the verdict of the śāstra. When our heart is cleansed, then we can accept this religion, sarva-dharmān parityajya.. [Bg. 18.66]. This is the religion. To accept Kṛṣṇa, to surrender to the lotus feet of Kṛṣṇa, this is religion.

So when Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati… [Bg. 4.7]. When people become averse to God or Kṛṣṇa, they become Godless, they think themselves as God or something like that, that is dharmasya glāniḥ. So naturally, here in this material world, every one of us, we have come to enjoy. Material life means enjoyment. Enjoyment is not real enjoyment. Real enjoyment is spiritual enjoyment. Spiritual enjoyment, that is with Kṛṣṇa. That is not in the material world. So the dharmasya glāniḥ means when there is discrepancy in the understanding of spiritual identity, that is dharmasya glāniḥ.

Then ahaṁ brahmāsmi. This is spiritual understanding. When one understands that "I am not this body, I am spirit soul," and when he begins… Devotional service begins there. That will be explained in the Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Because we are in darkness, we are not prasannātmā. We are always morose. Although we are serving the country, the community, the family, or anything, but we are not happy because that is not our religion. When the same service will be converted to the lotus feet of Kṛṣṇa, then we'll be satisfied. Then we'll be…

Therefore one learned scholar has prayed, kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ na karuṇā jātā mayi na trapā nopaśāntiḥ, sāmprataṁ labdha-buddhis tvām āyātaḥ niyuṅkṣva mām ātma-dāsye, that "I have served so long the kāma, krodha, moha, mātsarya, lust, greediness, anger. But they are not satisfied." I have given this example, that you cannot satisfy anyone by material service. The example is in our country. Mahatma Gandhi gave his, the best capacity as he understood. Still, he could not satisfy everyone. Somebody killed him. So in this material world, so long we'll be in the material service, either socially or family-wise or community, whatever you do, you'll never be able to satisfy them. They will never say that "Now we are completely satisfied." Because it is disorganized. It cannot be.

But if you try to serve Kṛṣṇa, a little service will make your life success. Svalpam apy asya dharmasya trāyate mahato bhayāt. Svalpam api. Very little service, if You give. Kṛṣṇa is so kind. Svalpam apy asya dharmasya.

Just like… I'll give you example. Just like Kṛṣṇa, when He was child, the Pūtanā demon, she wanted to kill Kṛṣṇa. She did not know… Everyone wants to kill Kṛṣṇa, God. Just like Kaṁsa. He was making plan to kill Kṛṣṇa as soon He is born. That is the plan of the demons, to kill God, or Kṛṣṇa, some way or other. But actually, Kṛṣṇa is never killed. He is killer. That is the whole history. So this Pūtanā, she planned that "Smearing some poison on my breast, I shall allow Kṛṣṇa to suck it and He'll die. That was his [her] plan. Kṛṣṇa sucked the poison as well as the Pūtanā's life. She died. But, just Kṛṣṇa's kindness… Kṛṣṇa thought that "She, this demon, this rākṣasī, she came to kill Me by poisoning, but I have sucked her breast. Therefore she is My mother." Kṛṣṇa is so kind. "Therefore she must get the position of My mother."

So some way or other, if you try to serve Kṛṣṇa, Kṛṣṇa is so kind. Even if you have gone with a bad purpose Kṛṣṇa will accept your service. Kṛṣṇa is so kind. So why should we serve so many others? And if you serve Kṛṣṇa, then other's service will be automatically done. The society's service, the family's service, the country's service, social service, political service, any service. That will be complete.

Why? Because Kṛṣṇa is the root. Kṛṣṇa is the root. If you pour water on the root of the tree, the water will approach everywhere in the tree. That is injunction of the śāstra. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ, tathā acyutejyā, sarvārhaṇam acyutejyā [SB 4.31.14]. Because Kṛṣṇa is the root. Kṛṣṇa… Bījo 'haṁ sarva-bhūtānām [Bg 7.10]. Aham ādir hi devānām [Bg 10.2]. Mattaḥ sarvaṁ pravartate, iti matvā bhajante māṁ budhā bhāva-samanvitāḥ [Bg. 10.8]. So if you try to serve the root, water the root, automatically everything will be served. Just like this Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement is aiming at service. Aiming to serve Kṛṣṇa. That is the only aim. But automatically we are giving social service. Because as soon as one becomes Kṛṣṇa conscious, he gives up all kinds of intoxication, all kinds of illicit sex, all kinds of meat-eating, all kinds of gambling. Is it not social service? Best social service.

In America the government is appreciating because the people are addicted to LSD, and they are seeing practically that as soon as a boy could come to Kṛṣṇa consciousness, he gives up all this nonsense. They are spending millions of dollars, they cannot stop. But we can stop simply by word. "Give up this," and he immediately gives up. So this is the fact, that if you accept this dharma, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], then all the problems of the world will be solved. Therefore this is needed.

And to teach this education, to teach the people, the rascals… Therefore Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Tadātmānaṁ sṛjāmy aham. So Kṛṣṇa and Kṛṣṇa's instruction, identical. Don't think that Kṛṣṇa is no longer… He's existing by His words. Take His word. Apply it practically in life and you will be happy. That is called Kṛṣṇa consciousness movement. Thank you very much.

Devotees: Jaya. All glories to Prabhupāda! (end)

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Bhagavad-gītā 4.7-9

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New York, July 22, 1966

Prabhupāda: This

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

This is transcendental sound vibration. This is transcendental sound vibration, and this will help us to cleanse the dust on the mirror of our mind. On the mind we have accumulated material dust. Just like on the Second Avenue, due to the constant traffic of motor car, there is always a creation of dusting over everything, similarly, by our manipulation of materialistic activities, there are some material dusts which are accumulated on the mind, and therefore we are unable to see things in true perspective. So this process, this vibration of transcendental sound, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, will cleanse the dust. And, as soon as the dust is cleared, then, as you can see on the mirror the nice face of yours, similarly we can see our real, I mean to say, constitutional position, "what I am." And as soon as I understand that "I am not this body, I am spirit soul, and my symptom is consciousness," and that consciousness, as it is purified by this process, the whole material miseries will be over.

Bhava-mahā-dāvāgni-nirvāpaṇam. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. In Sanskrit language, it is said… Lord Caitanya. Lord Caitanya's picture you have seen on the showcase. He's dancing, and chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. This sound vibration of Kṛṣṇa, Hare, Rāma, as soon as the mind is cleared off, then we'll see our real position, and the immediate result is bhava-mahā-dāvāgni-nirvāpaṇam. There is a fire always blazing over this material world. Everyone is trying to extinguish it, but it is not possible to extinguish this fire of material miseries unless we are situated in our pure consciousness of spiritual life. That is the whole thing.

Now, we were discussing last meeting,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Why the Lord comes as incarnation. This point we have been discussing last meeting. And what is dharma, what is religion? Perhaps you'll remember that the translation in the English language, dharma, is a description of certain kind of faith, but according to the Vedic literature, dharma is not a kind of faith. Faith can be changed, but dharma cannot be changed.

This point we have already explained. Just like the liquidity of water cannot be changed. If it is changed… Suppose the water becomes solid. Under certain temperature, it becomes ice. But that is not its constitutional position. It is under certain condition. Similarly, our position is, our religion, or dharma, is, that we are part and parcel of the Supreme, and with that supreme consciousness we have to dovetail our activities with the Supreme. That is our constitutional position. That service attitude, transcendental service attitude, which has to be dovetailed with the supreme consciousness, is being misused by our material contact.

The service attitude or the engagement is there. Every one of us is a servant. Nobody is a master. He must be serving somebody. This point we have discussed. Even President Johnson, he is the chief man of your state; still, he's a servant of the state. So nobody's master here. To think of oneself that "I am the master, I am the master of all I survey," this is called māyā, illusion. I am not ser… I am not master. I am servant. So my service is now being misused under different designations. So as soon as we become free from the designations, ceto-darpaṇa-mārjanam… [Cc. Antya 20.12]. That means when we can see exactly the position on the mirror of our mind after dusting over, that "My position, my constitutional position is that I am eternal servant."

But we should not think that my service in the material world, and my service in the spiritual atmosphere is the same. No. It is not the same. We, we are shuddered, "Oh, after liberation, we have to become a servant. Oh." We shudder because we have no idea that what sort of servant is in the transcendental world. In the transcendental world, there is no distinction between the servant and the master. Here is distinction between the servant and the master, but in the transcendental world, in the absolute world, everything is one. Therefore there is no distinction between servant and master.

For example, we are speaking on the Bhagavad-gītā. Just see the position of Kṛṣṇa. He has taken the position of servant, chariot driver of Arjuna. Arjuna is practically, in his constitutional position, he is the servant of Kṛṣṇa, but in behavior we see, sometimes the Lord becomes the servant of the servant [Cc. Madhya 13.80]. So we should not carry the materialistic idea in the spiritual… Although anything that we materially experience is a perverted reflection only of the spiritual life…

So that constitutional position, which cannot be changed, which is called dharma, in order to pre…, when that is deteriorated by contamination of matter, at that time, the Lord Himself comes as incarnation or He sends some of His confidential servitors. Just like Lord Jesus Christ, he said that "I am son of God." So he's representative of the Supreme. And similarly, Hajrat Muhammad, he also identified himself as a servant. Padat hi bandhaḥ., a servant of the Lord. So this is the position that whenever there is discrepancies in the natural law of our constitutional position, the master, the Supreme Lord, either He Himself comes in incarnation or He sends some representative to inform us what is actually the position of the living entity. So this is explained here by Lord Kṛṣṇa, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7].

So this position, this dharma, is not exactly a kind of created faith. It is the constitutional position. Dharma means the constitutional position. Just like sugar. Sugar's constitutional position is to become sweet. Salt-constitutional position is to become salty, alkaline taste. And water is liquid. Stone is solid. These specifical, specific qualification is called dharma. Similarly, we living entities, we have got a specific qualification: the eternal attitude to serve others. So that, how to serve Kṛṣṇa, how to attain Kṛṣṇa consciousness, how to give up our material engagement in different designations-this science and this truth is described in the Bhagavad-gītā. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Paritrāṇāya sādhūnām [Bg. 4.8].

The sādhu… In the Bhagavad-gītā, in the last meeting, I have described to some extent what is the qualification of a sādhu. Sādhu means saintly person. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. He's tolerant, he's very kind to everyone, and he's friend to all living entities. He has no enemy, or he is nobody's enemy. And he's peaceful. These are some of the qualification. There are twenty-six qualification in detail. But these are some of the qualification. And in the Bhagavad-gītā you'll find the description of a sādhu, saintly person, is given by the Lord Himself.

And what is that? He says,
api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

He says, "Arjuna, a person who is cent-percent engaged in Kṛṣṇa consciousness, he might be externally, ephemerally seen to be addicted to some bad habits. Still, you should consider him to be a saint. You should consider him to be saint."

What is that? Now, suppose we have contaminated so many things in our material life. There are, in the material calculation, there are so many things which are the list. One list is for morality, and another list is for immorality. I do not wish to discuss this list because in, for a person which is immorality, for another person, it is not immorality; it is morality. Just like according to our conception, Hindu conception, drinking of wine is immoral, whereas in your country drinking of wine is not immoral. It is common thing. Of course, so according to time, class, place, the conception of morality and immorality are different. But there is a, a sense of immorality and morality in everywhere. That is a fact.

So Kṛṣṇa says that "Even if you see a person immoral, but he is completely engaged in Kṛṣṇa consciousness, then it should be concluded that he is a saint." He's a saintly person. That is the description given by Kṛṣṇa of sādhu. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. So in other words, He says, "Any person who is engaged in Kṛṣṇa consciousness… Never mind, he might have something externally immoral habits due to his past association. It doesn't matter." So some way or other, one should be Kṛṣṇa conscious. And then, gradually, he will become a saintly person; as he goes on executing this process of Kṛṣṇa consciousness, then, with his advancement, he becomes a perfect saint. That you'll find in the Bhagavad-gītā. And how Kṛṣṇa says that even if he's externally a little immoral… Of course, a devotee or a person who is Kṛṣṇa conscious, he's never immoral. But it may be that due to his past association he may appear to be immoral or he may fall down, fall down. Due to habits, we may sometimes fall down.

There is a story how habit is the second nature. There was a thief, and he went to pilgrimage with some other friends. So at night, when other friends were sleeping… Because his habit was to steal at night, he, so he got up at night and he was taking one body's baggage and tried to pickpocket or take something. But he was thinking, "Oh, I have come to this holy place of pilgrimage. Still, shall I do that, committing theft, my habit? No, no. I shall not do it." So he was taking the bag of one person and was keeping in another place. So in the whole night the poor fellow did like that. But due to his conscience that, "I have come to this holy place. At least, during my stay here I shall not do this stealing business." So in the morning, when all other friends got up, everyone said, "Oh, where is my bag? I don't see!" Another man says, "I don't see my bag." Then somebody says, "Oh, here is your bag!" So there was some row. So they, they thought, "What is the matter? How it so happened?" Then the thief rose up and told all friends, "My dear gentlemen, I am a thief by occupation, but because I have that habit to steal at night, so I wanted to steal something from your bag, but I thought that 'I have come to this holy place. I shall not do it.' So I placed, I might have placed one man's bag in another man's place. So excuse me." So this is the habit. This is the habit. He does not want. He does not want to commit theft. But he has got the habit of doing that. So similarly, here he has decided not to commit theft anymore, but because he's habituated, sometimes he does.

So therefore Kṛṣṇa says, "In that condition, one who has decided to stop all bad or immoral habits and just to make his progress in Kṛṣṇa consciousness, even by chance, if he does something which is immoral in the face of the society, that should not be taken account of." Of course, that is by chance. And in the next verse, you'll find, kṣipraṁ bhavati dharmātmā: "Because he has dovetailed himself in Kṛṣṇa consciousness, it is sure that he will become a saintly, I mean to say, a pure saint very soon. Very soon."

The example is… Just like the electric fan is going on, and if you put off the switch, you'll see the fan is still going on. But that going on will stop because the switch is already off. Similarly, if one dovetails himself in Kṛṣṇa consciousness, then automatically he'll become a saintly person, automatically. Because his switch is made off. Just like the fan, when the switch is made off, the current supply is stopped. Now… There was a force of running. You may see that it is running for few minutes. But it will stop. Similarly, anyone, it doesn't matter what he is, if he puts himself, dovetails himself in Kṛṣṇa consciousness, then he, all his material contamination will be washed off, washed off.

This is the easiest process. There was many examples. Of course, there are, in scriptures, there are many, many good examples. But it is a fact that anyone who takes to Kṛṣṇa consciousness, he doesn't require to endeavor for becoming a good man, I mean to say, separately. That Kṛṣṇa consciousness will help him to be the best man in the world. Api cet su-durācāraḥ. And there are other confirmation in the Bhāgavata, that yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: [SB 5.18.12] "Anyone who has attained the Kṛṣṇa consciousness, he attains all good qualities automatically." And harāv abhaktasya kuto mahad-guṇāḥ: "Anyone who is not in Kṛṣṇa consciousness, or God consciousness…" When I speak of Kṛṣṇa, you can take it as God.

So in… So a person who is devoid of God consciousness, however he may be qualified from the material point of view, the scripture says that his qualification will not help him in doing things which are not desirable. He'll, he'll, he'll not be prohibited to do things which are not desirable. Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ: [SB 5.18.12] "Because he's devoid of Kṛṣṇa consciousness, then he's sure to commit mischief in this material world."

Now, the next verse is

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna
[Bg. 4.9]

"My dear Arjuna, the reason, the mission for which I appear is now explained, that I come here to establish the real constitutional position of the living entity. That is My mission. Now, when I come with some mission there are some activities. There are some activities." So there are some philosophers. They do not agree to accept that God comes as incarnation. They do not believe in this theory. They say that "Why God shall come to this rotten world?" That is their vision.

But here, from the Bhagavad-gītā, we understand that God comes. We shall always remember that we are reading Bhagavad-gītā, and whatever is spoken in the Bhagavad-gītā, we have to, at least, we have to accept that. Otherwise, there is no question of reading this Bhagavad-gītā. Here the Lord says that "I am, I am present here as incarnation, and this is My mission." And as He comes with a mission, there are some activities.

Just like Lord Kṛṣṇa is taking part with Arjuna, and He's taking part in the battlefield of the Kurukṣetra. Just like ordinary man. When there is war between two parties, somebody takes part with this party, or somebody takes part, or some nation takes part with one party or another nation takes part with another nation. So here also, we see that Kṛṣṇa is taking part with Arjuna. Partiality. It appears that Kṛṣṇa is partial. So Kṛṣṇa is not partial. But it, externally, it appears that "He is partial. How He can be God?"

Now, therefore this verse is spoken by Lord Kṛṣṇa. So janma karma me divyam: [Bg. 4.9] "My activities and My coming down to this material world is transcendental." Divyam means transcendental. It is not ordinary thing. Just like Kṛṣṇa, we observe in India the Kṛṣṇa's birthday. This month of August, by the end of August, there will be Kṛṣṇa's birthday, and every Indian home, especially the Hindus, never mind in whatever sect or division they belong, they observe Kṛṣṇa's birthday. As here in the Christian world you observe the birthday of Lord Jesus Christ, similarly… So janma… Now, here Kṛṣṇa says that "My janma, My birth…" And because there is birth, so there are some activities. Just like we have taken our birth and there are some activities. So this Kṛṣṇa's birth and Kṛṣṇa's activities are transcendental. Transcendental means they are not these material activities.

Now, people will be surprised, "How Kṛṣṇa's activities are transcendental? He's taking part with Arjuna. He's taking part in the battlefield of Kurukṣetra. Oh, He's born of a father whose name is Vasudeva. And He has got a family. And so on, so on. So just like us." But He says it is transcendental. Transcendental. And again He says, divyam evaṁ yo vetti tattvataḥ. Tattvataḥ means "in truth." Simply by knowing, "Oh, Kṛṣṇa is born here at Mathurā, and He was brought up by His foster father at Vṛndāvana. Then, when He was grown up, He went back to His father at Dvārakā. And when He was old, He married so many wives and He had children, and there was a battle of Kurukṣetra, and He took part." These things are there in the history or in the scriptures, but one has to understand this tattvataḥ, tattvataḥ, in truth.

And the one who understands this Kṛṣṇa's birth and activities and His presence tattvataḥ, in truth, then what the result is? The result is tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The result is that any person who understands this Kṛṣṇa's activities, His birth and His pastimes, His paraphernalia, everything, the result will…, simply by understanding it, the result will be that after leaving this material body, he goes directly to Kṛṣṇa. He goes directly to Kṛṣṇa. That means he becomes a liberated soul, and he goes to the eternal world, and he becomes in his constitutional position of blissful and knowledge and eternal life. Simply by knowing this. Simply by knowing in truth the transcendental nature of Kṛṣṇa's birth and activities, one is at once promoted to the, I mean, the transcendental world. This is clearly stated here. Tyaktvā deham.

Just like when… Ordinarily, when we give up these bodies, we quit this body, we have to accept another body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We have discussed this point that we living entities, our life is going on simply by changing dresses from one body to another, transmigration of the soul according to our work. So this, this body is dress. Therefore I have got an actual body. Just like at the present moment we think, ”This material body is my actual body and there is dress, shirt and coat. The shirt and coat is superficial to this actual body.” But here in the Bhagavad-gītā you'll find that we have got our real, spiritual body, separate from the material covering. And as we give up old garments, old dress, and take up another, new dress, another new garment, similarly, we give up this body, material body when it is old enough, when it cannot be used or… Then we give it up, and we take another body. And this change of body is going on every moment and every second. This point also we have discussed.

That, that particular verse,
dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Just like the, the entity, living entity is in the body… Just like a child. The living entity's there. The body is very small. But that small body is growing, growing. That is changing. And growing, growing, that small child becomes a boy, grown up boy. And that grown up boy gradually becomes a youth. And then that youth becomes an old man, old man. And then, after, at the end, when the body's no more useful, he changes to another body. So this death means the ultimate change of the present body. So this body's changing. Now, Kṛṣṇa says that as the body is changing, still, the person whose body is this, he's there. He's there. The child is grown up to a boyhood. That does not mean the living entity who came out as a baby is gone. No, he's still there. But his body has changed. Now, you cannot find the small body which came out of the mother's womb when the grown up boy. And you cannot find in a youth that grown, grown up boyhood photograph, or the body. That is gone.

So every moment we are having a new body. And that is a medical science truth. Medical science, it is… We are having new body at every moment. Similarly, when we take another body, oh, a person who knows things as they are, they are not bewildered. Dhīras tatra na muhyati. Dhīra means who is conscious of this bodily change, who knows things as they are, he's not, I mean to, bewildered. He's not, he's, he's steady, ”Oh, he has changed his body. That's all.” A person who does not know, he's crying. He…, ”Oh, my son is gone. My son is gone. My son is gone.” But if he's, I mean to say, in the consciousness, he knows, ”Oh, my son has simply changed body.” That's all. Just immediately, exactly, ”My son, when he was little baby… Now he has grown up to be a boy.” So the father and the parents do not lament, ”Oh, where my, that son gone, that small baby gone?”

Similarly, that change of body… So our body is like that. We are changing. In the material condition. In the material condition we are simply changing our body. That is our disease. This conditional life of changing the bodies, one after another, one after… Not only human body. We may have to change to animal's body, or to another demigod's body. There are different species of life. I have several times spoken before you, that there are 8,400,000's of species of life. So our body's being changed in this circle of these 8,400,000's of different species of life. This is called our material bondage.

Now, here Kṛṣṇa says that one who knows the Kṛṣṇa's transcendental birth and activities in truth, he gets free from this entanglement. He at once gets free from this entanglement. Now, here the word tattvataḥ is very important. This tattvataḥ is the science of Kṛṣṇa. Tattvataḥ, ”in truth.” Simply by knowing by historical facts that Kṛṣṇa is born in such and such date in such and such place in such and such family… He did such and such activities. No. One has to learn them in tattvataḥ, in truth. Then he becomes free from this bodily entanglement. (door slams) How it is closed?

Now, how that tattvataḥ, in truth, the Kṛṣṇa science, how one can understand? Kṛṣṇa science, that is explained in the Eighteenth Chapter, how Kṛṣṇa science can be understood. Kṛṣṇa science can be understood by this devotional service. You'll find this verse, that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Yāvān yaś cāsmi tattvataḥ. The truth of Kṛṣṇa science can be understood by become, by becoming a devotee, or a person of Kṛṣṇa consciousness. One who is Kṛṣṇa conscious, the process of Kṛṣṇa consciousness, he can simply understand what is this science of Kṛṣṇa; others cannot. Now, it is very clearly stated, bhaktyā mām abhijānāti. Bhaktyā means Kṛṣṇa consciousness, the science of Kṛṣṇa consciousness. Bhaktyā mām abhijānāti: ”One can understand Me very clearly by the process of that devotional service, or Kṛṣṇa consciousness.”

And in the Fourth, beginning of the Fourth Chapter, we have also discussed that Kṛṣṇa said to Arjuna that ”I am speaking to you the old process of yoga system, this bhakti-yoga system of Kṛṣṇa consciousness in the Bhagavad-gītā unto you, because you are My devotee.” This point also we have discussed, that without becoming a Kṛṣṇa conscious person, nobody can understand the mystery of Bhagavad-gītā. Bhagavad-gītā is not a book that you can purchase from the market, and simply by your scholarship you can understand it. No. It is not possible. That, that point we have discussed. Bhakto 'si priyo 'si: [Bg. 4.3] ”You are, because you are My devotee…” Kṛṣṇa, Arjuna was ordinary family man. He was a military man. And Kṛṣṇa said that ”I am speaking to you.” He was not a Vedic Vedantist or a very good scholar in Vedānta philosophy, or he was not a brāhmaṇa, or he was not a renouncer, nothing of the sort. He was a military man. Kṛṣṇa, Arjuna was a military man, and he was a family man. He was to look after the interest of his family. Still, Kṛṣṇa selected him to be the authority of Bhagavad-gītā. Why? Now, bhakto 'si: ”Because you are My devotee.” So that is the qualification.

So to become Kṛṣṇa conscious is the qualification to understand Bhagavad-gītā as well as to understand Kṛṣṇa as He is. Therefore we have to become Kṛṣṇa conscious. And what is that Kṛṣṇa consciousness? Now, this process which you have adopted, which you have adopted. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Now, this chanting and this hearing of Bhagavad-gītā. Bhagavad-gītā hearing as it is, from persons who are engaged in this business. That will help us to become Kṛṣṇa conscious. And as soon as we become Kṛṣṇa conscious, Kṛṣṇa also help us to understand.

In the Bhāgavata, there is a verse:
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ

puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is always present in your heart. Īśvaraḥ sarva-bhūtānām, īśvaraḥ sarva-bhūtānām arjuna tiṣṭhati [Bg. 18.61]. You'll find in Bhagavad-gītā: "The Lord is present in everyone's heart as Supersoul." We are both, the soul, living entity, and the Supersoul, both are in the, sitting in this tree of body. One is eating the fruit. Another is witness. That is also described in the Vedas. The Lord is there. So as soon as you begin the process of devotional service and gradually develop your Kṛṣṇa consciousness, then Lord, who is sitting within your heart, He will help you.

Śṛṇvatām… How He'll help you? He'll help you in the same process, dusting over, I mean to say, dust out, to take out all the dirty things which have accumulated within our mind. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi. Abhadrāṇi means the dirty things, the dirty things which we have accumulated by our material association, Kṛṣṇa will help us to remove that dirt. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām. Because He is a friend of all saintly persons. He's a friend. So our endeavor to become Kṛṣṇa conscious is a saintly endeavor, and so He also cooperates.

And this is the process, śravaṇaṁ kīrtanam, śravaṇaṁ kīrtanam [SB 7.5.23], chanting and hearing of this Bhagavad-gītā and Śrīmad-Bhāgavatam with aural reception, submissive aural reception. That very process will teach us the truth of the Kṛṣṇa science, and when we understand the Kṛṣṇa science, automatically we understand what is Kṛṣṇa, and as soon as we understand Kṛṣṇa, the next result is that after leaving this material, this present material body, we go at once to the kingdom of Kṛṣṇa. This is the whole process. Tyaktvā deham, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Then he does not come again to this miserable world. He goes back to Godhead, back to home.

And what is that home? That you'll find. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Such description is there also in the Bhagavad-gītā, what is the position of that transcendental world. Na tad bhāsayate sūryaḥ. There is no, there is no need of the sun. There is no need of the moon. There is no need of electricity. That is mentioned in the Bhagavad-gītā.

So this is this world. This material world is dark, is always dark. Therefore here we require the sun and the moon and the electric light. Otherwise, it is dark. As soon as the electricity will fail, then whole city will be in darkness. So the nature of this… And the Vedic mantra also says that "Don't remain in this darkness." Tamaso mā jyotir gamaya: "Just try to transfer yourself in that illuminated world." Jyotir gamaya. Jyoti means illumination. So this world, this material world, is full of darkness. Darkness, one meaning of darkness is ignorance. And another darkness, you know, without, absence of light. So this nature of this material world is darkness. So if we understand the Kṛṣṇa science, and the activities of Kṛṣṇa, how He comes, how He works, what is the mission of His activity…

Because as the Supreme Lord, He has nothing to do. But why He comes? In the Vedic literature you'll find, na tasya kāryaṁ karaṇaṁ ca vidyate. The description of the Supreme Brahman is described there, that, Upaniṣad… Na tasya kāryaṁ karaṇaṁ ca vidyate: "The Supreme, the Absolute, He has nothing to do." He has nothing to do. Just like if we want to do, have something, we have to do. But there, the Absolute, He has nothing to do.

Na tasya kāryaṁ karaṇaṁ ca vidyate. Na tat-samaś cābhyadhikaś ca dṛśyate. And there is nobody who is equal to Him, and nobody who is above Him. That means everyone is below Him. Nobody equal to Him and nobody above Him; that means everybody is below. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate, parāsya śaktir vividhaiva śrūyate: [Cc. Madhya 13.65, purport] "The Supreme has got many, manifold energies." Therefore everything is done, svābhāvikī jñāna-bala-kriyā ca.

And His knowledge and His activities are svābhāvikī, natural, natural. Just like we have to acquire knowledge from a greater personality, but He has got all the natural, all knowledge. Just like Kṛṣṇa is speaking the Bhagavad-gītā to Arjuna, but He was never taught of Bhagavad-gītā. I am speaking to you Bhagavad-gītā, just learning from my spiritual master. So I have to learn it, but when Kṛṣṇa spoke, He hadn't, had not to learn it. He had no business to learn it. Because svābhāvikī jñāna-bala-kriyā ca. His knowledge is natural.

So these things are to be understand. Then one who understands the science of Kṛṣṇa in truth, then the benefit is, the result is that he, he no more comes back to this world of darkness. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Neither he has to undergo the repeated birth and death. We are just now undergoing the term of repeated birth and death under different species of life. So that thing will be stopped.

So human, human mission, human life should be utilized for this purpose. This is the dharma. This is real, our engagement. We have diverted our engagement for satisfying our material needs. Oh, that is not the mission of human being. That is the mission of lower animals.

āhāra-nidrā-bhaya-maithunaṁ ca
sāmānyam etat paśubhiḥ narāṇām
dharmo hi teṣām adhiko viśeṣo
dharmeṇa hīna paśubhiḥ samānāḥ

This is the mission, that āhāra-nidrā-bhaya-maithuna. These are our material needs. The problem of eating, the problem of sleeping, or shelter, the problem of defense, and the problem of sense gratification. These four problems are common to the human being and to the animals. The animals have also got these problems, eating, sleeping, defending and, what is called? Sense gratification. We have got also those problems. So they are also trying to solve these problems and if we are also engaged in simply solving these problems, then what is the difference between the animals and the human being? The human being… The next line says dharmo hi teṣām adhiko viśeṣaḥ. The human being has got a special qualification by which he can develop the transcendental Kṛṣṇa consciousness, and if he does not do that, then he's in the category of the animals.

So the defect of modern civilization is that we are giving too much stress for simply for solving these problems: eating, sleeping, defending and sense gratification. But as spiritual beings, as spiritual living entities, we have got the necessity of getting out of this entanglement of repeated birth and death, and if we do not care for it, then we shall be missing the opportunity. And Lord Kṛṣṇa comes to teach us how you can utilize your human form of life for the ultimate goal of your life. This material, whole material creation is there just to give you a chance to have your things done nicely. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This material creation is giving a chance. But even after getting the chance, and even after getting the supreme body of human life, we do not develop this Kṛṣṇa consciousness and just to get rid of this material entanglement, then we shall be missing the opportunity.

So everyone's duty is that he should take to this Kṛṣṇa consciousness by engaging himself in this process of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], chanting and hearing, the simple process. You have nothing to do. Simply if you give aural reception, that will clear everything within your mind, and you, you'll get enlightenment because Kṛṣṇa will help you. He's present within. You have simply to, I mean to say, spare a little time. You, you'll see actually. If you kindly spare a little time in this process which you have adopted here, you'll feel yourself… Nobody has to canvass you that oh, whether you are making your progress? No. You'll understand it. Because it is actual, you'll understand it.

Just like a hungry man. If he's given foodstuff, he knows how far he's satisfied. Nobody has to certify that "You are certified." He will say, "Yes, I am satisfied. I have had very good foodstuff." Similarly, this is the thing. If you kindly spare a little time, you'll feel yourself how much you are making progress in Kṛṣṇa consciousness and how much making progress in your human mission of life. So I shall request you that we are just trying to, just endeavor, our poor endeavor… It is, still our duty to do it. If you kindly take advantage of this opportunity, both, we shall be benefited. Then that is the process we have adopted here, the Society for Kṛṣṇa Consciousness, and I invite you all to come and take part in it and make your life successful.

Thank you very much. Any questions? [break]

You have to associate yourself with persons who are in that business. Then gradually you'll also develop the sense and you'll also become… So there is no cause of disappointment that because you have no taste for such things. So this is the chance. It is our duty to give chance everybody to have this opportunity because we have dedicated our life for this service. So we are ready. You take advantage of our humble service, and then you'll understand and you'll know. There will be no difficulty. Yes?

Guest: Swamiji, you mentioned about Kṛṣṇa consciousness…

Prabhupāda: Yes.

Guest: Are you referring to self-realization when you mentioned that Kṛṣṇa consciousness?

Prabhupāda: What is that?

Guest: Are you referring to self-realization, cosmic consciousness?

Prabhupāda: Yes. Kṛṣṇa, Kṛṣṇa consciousness means cosmic consciousness. Kṛṣṇa… When we speak of Kṛṣṇa, you don't take any personal view. Kṛṣṇa means all-attractive. So all-attraction is there in the cosmic. Cosmic consciousness is Kṛṣṇa consciousness.

Guest: Well, I believe that most of the westerners do not know the meaning of Kṛṣṇa consciousness.

Prabhupāda: That we are explaining here.

Guest: You have yet to explain that it's cosmic consciousness, self-realization.

Prabhupāda: Yes. So we are explaining Kṛṣṇa consciousness here. And as you say, that most of the westerners, they do not know the meaning. So we are present here to explain the meaning. So that is our humble service. Because Kṛṣṇa and Bhagavad-gītā is very well known in the western countries, and there are so many editions and publication of Bhagavad-gītā, both in Europe and America and other parts of Asia. Kṛṣṇa is more or less well known. But actually, the science of Kṛṣṇa is not so well known. Therefore we have put up this association, International Association of Society for Kṛṣṇa Consciousness.

Guest: I believe that most of the westerners read the Bhagavad-gītā, Upaniṣads…

Prabhupāda: Yes. Yes.

Guest: The Vedas.

Prabhupāda: Yes.

Guest: I believe that would have been a greater understanding of Kṛṣṇa consciousness.

Prabhupāda: Yes. Therefore I say Kṛṣṇa in conn… Because most of them are acquainted with the Bhagavad-gītā and the speaker of Bhagavad-gītā is Kṛṣṇa. So Kṛṣṇa is also well known to them. But actually what is Kṛṣṇa, the science of Kṛṣṇa, they do not know. So this humble attempt is to just to present the science of Kṛṣṇa to them. And I wish that they may take advantage of this opportunity. So any other questions?

Guest: Swamiji, may I ask you a question?

Prabhupāda: Yes.

Guest: Do you teach self-realization?

Prabhupāda: Eh?

Guest: Do you teach self-realization?

Prabhupāda: Yes, this is self-realization.

Guest: Do you initiate?

Prabhupāda: Eh?

Guest: Do you initiate?

Prabhupāda: Yes. I initiate also. Well, this is the process of self-realization, to know…

Guest: Then you are an authority on initiation?

Prabhupāda: Yes, and, of course, I do not know whether I am authority, but my spiritual master has authorized me to do this.

Guest: That's, that's all right. That's sufficient. That's sufficient.

Prabhupāda: I, I, I do not think myself an authority. I am just to serve the order of my spiritual master. That's all.

Guest: Yes. Very good. But I suppose you know that in the western countries lots have been initiated and have never had the, the chance to be initiated by the master in order to initiate others. Quite a few, they have been.

Prabhupāda: Yes. Of course the, we, if we…

Guest: That's a responsibility in itself.

Prabhupāda: Yes, yes. Yes.

Guest: (indistinct)

Prabhupāda: Yes. So any other question? That, that, that, I mean to say, authority, is very simple. It is not very difficult. Just like you'll find in the Bhagavad-gītā that self-realization, as far Bhagavad-gītā, was taught to Arjuna. Now, how Arjuna understood it, that is also mentioned in the Bhagavad-gītā. Simply if you try to understand Bhagavad-gītā as Arjuna understood it, then you also become self-realized. So it is not a very difficult job. Unfortunately, people apply their own scholastic ideas in a different way and they murder the whole thing. You see? The simple thing is that if we understand it as it is, then it is as simple as anything. But if you want to…

Just like in our Bengal there is proverb, ghuriye nag nag naki.(?) Now, now, you are asking me… Just like sometimes we ask small child, "Where is your nose?" He says, "It is nose." "Where is your eye?" "It is eye." So that is a simple thing. But one child… Not child. One man is asked, "Where is your nose?" He says, "Oh, here is my nose." (laughter) "Here is my nose," this is simple thing. But one should show, "Oh, here is my nose." So Bhagavad-gītā is interpreted like that, "Here is my nose." Nobody shows that "Here is my nose." You see? So that is the difficulty. They have created difficult, create a situation of this Bhagavad-gītā under, I mean to say, catastrophe. So if you, any sincere student who will take Bhagavad-gītā as it is, this self-realization is as cheap as anything.

Guest: Swamiji, I suppose (indistinct) of people realize.

Prabhupāda: No. It, simply, simply we have to hear it as it is. Don't try to interpret in a different way. The, the whole mischief is that everyone has got his own theosophy. And Bhagavad-gītā is a popular book, and he wants to prove his own philosophy through Bhagavad-gītā. Because he wants to be important man and he wants to show that "Here is mentioned in the Bhagavad-gītā," and they present some jugglery of words and mislead the people.

Just like I am repeatedly mentioned here that in our country Mahatma Gandhi, he had his philosophy of non-violence, and he wanted to prove non-violence from Bhagavad-gītā. But Bhagavad-gītā is spoken in the warfield. Bhagavad-gītā is spoken when Arjuna was in problem, whether to fight or not to fight. That is the, I mean the, background of Bhagavad-gītā. Now, if anyone wants to prove that Bhagava…, in Bhagavad-gītā there is non-violence, then you, you, you something else. Violence is there in the Bhagavad-gītā. So similarly, we should not try to under… Yes! We should not try to understand Bhagavad-gītā according to my viewpoint of view. I must understand Bhagavad-gītā as it is presented by Kṛṣṇa. Then it is (indistinct). Then it is (indistinct). (end)

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Bhagavad-gītā 4.7-10

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Los Angeles, January 6, 1969

Prabhupāda: Feeling all right? (pause) Page?

Tamāla Kṛṣṇa: One-hundred-thirteen. Verse seven? "Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion-at that time I descend Myself." Purport.

Prabhupāda: This is a very important verse.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

When God comes or His representative comes, His servant comes, or His son comes, there is necessity. Because it is God's kingdom, as soon as there is too much violation of the laws of God, there will be appearance of God. So in the present age, this hari-nāma, Kṛṣṇa… Kṛṣṇa has descended at the present moment in the incarnation of His holy name. Kali-kāle nāma-rūpe. In other ages, God comes to kill the demons, but if God takes the killing process… Of course, at last, when Kalki incarnation will come… That is, of course, long, long after. But at the present moment, God is compassionate. Taking consideration of the people's most fallen condition, there is no process of killing, but reclaiming them simply by this chanting process.

We should take it seriously, that this movement, Kṛṣṇa consciousness movement, is also incarnation of God in the simple form, holy name, and people may take advantage simply by chanting. Go on, the purport.

Tamāla Kṛṣṇa: "The word sṛjāmi, manifest, is significant herein. Sṛjāmi cannot be used in the sense of creation because according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore sṛjāmi means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of the Dvāpara-yuga, or the twenty-eighth millennium of the eighth Manu in one day of Brahmā, still He has no obligation to adhere to such rules and regulations because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligion and a disappearance of true religion. Principles of religion are laid down in the Vedas, and any discrepancy in the matter of properly executing the rules of the Vedas makes one irreligious. In the Bhāgavatam we find that such principles of religion are the laws of the Lord. Only the Lord can manufacture…"

Prabhupāda: Yes. Here is a reference of Bhāgavatam. In the Bhāgavatam it is said, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "The religion is the," I mean to say, "order or regulation given by God." Just like the state gives you some regulation. The same example, that "Keep to the right." This regulation is given by the state. You cannot give such regulation. You cannot say, "No. Why keep to the left? Keep to the right? Let me keep to the left. I give this law." Your law will not be accepted. The state laws will be accepted.

Similarly, nobody can manufacture a religious process. That is nonsense. If somebody says that "I am introducing this religious process," that is nonsense. Nobody will be interested. But if God gives you law, just like the state gives you law, one has to accept. So religion means to accept the order of God. That is religion. And who can accept the order of God? When there is exactly relationship.

Just like you have got relationship with the state. You are a citizen of American government. So you, out of love of your country, out of your obligation, you abide by the laws.

Similarly, religion can be performed by a person who has full conception of God. Without God, religion is a farce. That is not religion. Religion means you must have obligation to God, you must have clear conception of God. That is called… That is… And that relationship is based on love. Just like father and child. What is the relationship between the child? There are hundreds of thousands of children in the street. Why you are interested with your own children? Because there is love. Similarly, religion means love of God. And irreligion means forgetfulness of God. That's all.

Religion does not mean to follow some ritualistic process. That helps us to approach. But they are not, I mean to say, primal necessities. That ritualistic process may be different. Hindus may be following a different kind of ritualistic process. The Christian may be following a different kinds of ritualistic process. That does not matter.

Just like the same example, your relationship with the state. You Americans, you follow the state laws, keep the car right, keep right. In India and in England I have seen also, that "Keep to the left." So the process may be different, but the actual obedience to the state is there, either in India, or in America, or in England, or everywhere.

Similarly, religion means love of Godhead. Now, that love of Godhead you may learn under certain process. I may learn under certain process. Just like love between boys and girls may be different from India to America. In India there is still. No young man can mix freely with a young girl, but still, there is love. So process may be different, but we have to accept the basic principle. Basic principle is love of God. That is religion. Don't bother about the ritualistic process. Just try to see how much you are increasing your love of God. Then you are religious. That's all.

That is bhāgavata-dharma. Śrīmad-Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That is first-class religion." What is that? "Where love of God is enthused." That is first-class religion. And if you follow ritualistic processes and your love of Godhead is gone to hell-your love of materialistic life or love of this world is increasing, love of sense gratification is increasing-that is not religion. That is not religion. Test of religion is how much you are increasing your love of God.

So here it is said, "Whenever and wherever there is decline in religious practice…" What is that religion practice? That religion practice is whenever there is decline of love of God. That's all. When people become lover of mammon, matter, that means decline of religion. And when people increase love of Godhead, that means real religion. So Kṛṣṇa comes, or Kṛṣṇa's servant or representative comes, to adjust things. When people forget love of Godhead, somebody, either Kṛṣṇa, God Himself or His representative comes to adjust things.

So this Kṛṣṇa consciousness movement is incarnation. They are teaching love of Godhead. We are not teaching some ritualistic process, that "You become Hindu. You become Christian. You become Muhammadan." We are simply teaching, "You try to love God. You have forgotten God. You have declared, 'God is dead.' These are all nonsense. God is there. You are here. You are suffering because you have forgotten God. You try to love God. Your normal life will come back. You will be happy." This is Kṛṣṇa consciousness movement.

There is nothing, artificiality. So there is no question of sectarianism, that "In this temple the Christians will come" or "The Muhammadans will not come." Anyone. Because we are teaching what? Teaching love of Godhead. Either you become Christian or Muhammadan, Hindu, how you can deny God? Those who are denying God, their case is different. But one who is accepting God as the central figure in religion, how they can deny this movement? Because we are teaching love of Godhead. That's all. Go on.

Tamāla Kṛṣṇa: "Only the Lord can manufacture a system of religion. The Vedas are also accepted as originally spoken by the Lord Himself to Brahmā from within his heart. Therefore the principles of religion are the direct orders of the Supreme Personality of Godhead. These principles are clearly indicated throughout the Bhagavad-gītā. The purpose of the Vedas is to establish such principles under the order of the Supreme Lord, and the Lord directly orders at the end of the Bhagavad-gītā that the highest principle of religion is to surrender unto Him only and nothing more. The Vedic principles are to push one toward complete surrender unto Him and whenever such principles are disturbed by the demons, the Lord appears. From the Bhāgavatam we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when materialism was rampant and materialists were using the pretext of the authority of the Vedas. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the Vedas, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha…"

Prabhupāda: Just like still animal sacrifice… Not only the followers of Vedas, every religion-animal is killed or sacrificed under certain religious rituals, in the lower stage. In the higher stage there is no such animal sacrifice. Just like this Kṛṣṇa consciousness movement, there is no ritualistic process as animal sacrifice. But the Vedas, they will include everyone. Suppose one is addicted to fish-eating or meat-eating. So the Vedas do not reject him also. He gives him direction that "You… All right, you can eat meat, but not you can start slaughterhouse. You can sacrifice one goat in the presence of goddess Kālī, and then you can eat." That means restriction. Goddess Kālī cannot be worshiped daily. So at least, he is forbidden to eat daily, meat. That is the idea.

Just like liquor shop is allowed by the government because there are drunkards. They must drink, but under restriction. You cannot keep liquor or wine more than the necessity. There is restriction. In India especially, there is very strict restriction. So similarly, the Vedic principle is to restrict sense gratification under certain rules and regulations. So the animal sacrifice is also restricted in that way.

But when people become too much animal-eaters and simply giving the evidence of Vedas, "In the Vedas it is sanctioned," but without caring for the ritualistic process, at that time Lord Buddha appeared. It is said about Lord Buddha that sadaya-hṛdaya-darśita-paśu-ghātam. The Lord appeared as Lord Buddha, being compassionate on the poor animals, unrestricted. So this animal-killing, no religion sanctions.

In your Christian religion also, it is clearly stated, "Thou shall not kill." But who is caring for that? Nobody is caring. They are killing. That killing process is increasing, and there is reaction also. Every ten years you will find one war, killing process upon you. How you can avoid? There must be reaction. You cannot violate the laws of God. As you cannot violate the laws of the state, similarly, if you violate, you have to suffer. You cannot expect peace and you go on killing animals. That is not possible. If you want peace, then you must think for others also. That is Kṛṣṇa consciousness. That is God consciousness. How you can kill another animal? He is also as good a child of God.

A father has got some dozens of children. It may be one is useless, but that does not mean father will allow it to be killed, allow him to be killed. If the very intelligent child says, ”My dear father, your this son is useless. Let me kill him.” The father will sanction? No, never. Similarly, the animal may be less intelligent. They cannot make protest. They are also nationals. What do you mean by national? One who is born in America is national. Are the animals are not born in America? Are they not American nationals? But because they cannot make protest, they cannot make meeting, you are killing them. You see? Is that humanity? And you expect peace? That is not possible. Violation of God, laws of God. One has to suffer, today or tomorrow. Today or tomorrow.

Just like if you contaminate some disease germ, it may not be manifest immediately, but it will act someday. Similarly, if we contaminate sinful activities, it may not be immediately manifest, but you must wait for the reaction. So Kṛṣṇa consciousness means to understand these things. It is not a bogus propaganda that ”You meditate fifteen minutes, and you become God,” nonsense. This is not such a movement. You have to understand your constitutional position. You have to understand what is God, what is law of God, how it is functioning. These are there. These are meant for human study. They are not meant for animals.

So when there are discrepancies of this violation of law, there is incarnation of God. So Lord Buddha appeared in that way. Yes.

Tamāla Kṛṣṇa: ”Therefore each and every avatāra, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. Nobody can be accepted as an avatāra without references to the scriptural indication. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere and whenever He desires to appear. In each and every incarnation He speaks as much about religion as can be understood by the particular people under their particular circumstances, but the mission is the same: to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son or servant.”

Prabhupāda: So there are some protagonists. They say that God cannot come personally. Why? Why God should be restricted? Is God under your regulation or restriction? Then what kind of God He is? Yes. God can come personally out of His compassion. That is possible. Yes. And He comes. He says here in this verse that ”I come.” But it is not that somebody will imitate and he will say that ”I am God.” No. That also not. You have to test actually. That test, if you have got, if you are conversant with the principles of God appearance, disappearance, incarnation, then you can understand who is a pretender and who is actually representative of God, by action.

There are… Just like Kṛṣṇa is accepted as the Supreme Personality of Godhead by His actions, wonderful actions, not that He pretended and cheated some people that ”I am God.” Actually, from the beginning of His appearance, He played, I mean to say, uncommon activities. Just like at the age of seven years old He lifted the Govardhana Hill. There are so many instances. If you read Śrīmad-Bhāgavatam, life of Kṛṣṇa in the Tenth Canto, there is description. And in the Battle of Kurukṣetra, the Bhagavad-gītā. So by His activities, by His knowledge, by His opulence-everything is there. Nobody is supposed to be cheated by a pretender if he is actually intelligent. Go on.

Tamāla Kṛṣṇa: ”The principles of the Bhagavad-gītā were spoken to Arjuna, and for that matter, to other highly elevated persons, because they were highly advanced compared to ordinary men in other parts of the world. Two plus two equals four. This is a mathematical principle, and it is true both in the infant’s arithmetic class and in the master’s degree class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower under various circumstances. The higher principles of religion begin with the acceptance of the four orders and the four ranks of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Kṛṣṇa consciousness everywhere.”

Eight: ”In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”

Nine: ”One who knows the transcendental nature of My appearance and activities does not upon leaving the body take his birth again in this material world, but attains My eternal abode, O Arjuna.”

Prabhupāda: This is very nice. If one can understand the principles of appearance and disappearance of God, His activities, so simply by understanding these principles he will be liberated. It is said here that after quitting this body, he is no more coming to take birth again in this material world. So just like a layman does not know how the sun appears and disappears, but an astronomer, he knows very well the movements of the sun, moon, and other planets’ appearance and disappearance. This is a science, astronomy. Similarly, there is a science of God by which you can understand how God appears, disappears, how He acts, how He works. Everything is there, but if you are not interested that does not mean that the science of God is false or there is no such science. There is. You must be interested to know; then you can understand. And if you simply understand this science, then you become liberated. It is open order. Simply by understanding, even not engaging yourself in transcendental service of the Lord, simply by understanding the process of appearance and disappearance. So why don’t you try that? Go on. Purport.

Tamāla Kṛṣṇa: Purport: ”The Lord’s descent from His transcendental abode is already explained in the sixth verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting his present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalist and the yogi attain liberation only after much trouble and many, many births. Even then their liberation is…”

Prabhupāda: Try to understand bondage, what is bondage. We are thinking we are very, we are free. We are declaring that ”We belong to the free nation” or ”free community,” or everyone is seeking after freedom. But nobody is free. Nobody is free. Everyone is under the stringent laws of nature. So bondage means to remain under the condition of material laws. That is called bondage.

Just like people are trying for so many years to go to the moon planet. The Russian and the American scientists are competing. But they are so bound up, they go some, say, thousands and thousands of miles up, again come back. Just see how they are bound up. You cannot go. So this is the nearest planet, and there are so many other planets also. So you cannot go by your whims or by your will. This is called bondage.

But if you become free-when you are in spiritual understanding, then you are free-then you can travel anywhere. The perfect yogi, he can travel in any planet. That is freedom. That is little freedom. We have no idea what is the freedom of the spirit soul. That we have forgotten because for, from time immemorial we have been bound up under the laws of material nature, so we do not know what is freedom. But there are information of the freedom, how a spirit soul can become free. Go on.

Tamāla Kṛṣṇa: "The impersonalists and the yogis attain liberation only after much trouble and many, many births. Even then the liberation they achieve, merging into the impersonal Brahmajyoti effulgence of the Lord, is only partial, and there is a risk of returning again to this material world. But the devotee, simply by understanding the transcendental nature of the body and the activities of the Lord, attains the abode of the Lord after ending this body and does not run the risk of returning again to this material world. In the Brahma-saṁhitā it is stated that the Lord has many, many forms and incarnations. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the Vedas: eko devo nitya-līlānurakto bhakta-vyāpī hṛdy antarātmā: 'The one Supreme Personality of Godhead is eternally engaged in many many transcendental forms in relationships with His unalloyed devotees.' This Vedic version is confirmed in this verse of the Bhagavad-gītā personally by the Lord. Anyone who accepts this truth on the strength of the authority of the Vedas and of the Supreme Personality of Godhead and who does not waste time in philosophical speculation obtains the highest perfectional stage of liberation."

Prabhupāda: Yes. This is very important point. The process of understanding knowledge. The modern tendency is to understand by dint of one's sense perception. That is not possible. There are many things, especially spiritual matters; nobody can understand by simple speculation. So one has to accept the authority. So according to Vedic culture, the Vedas are the authority. If there is some information in the Vedas, you accept it, authority. That is very nice system.

Just like a child. If he wants to understand something out of his own intelligence, it is very difficult to understand, but if he asks his parents, "Mother, what is this?" mother says, "My dear child, this is this." So he understands immediately, "Oh." Because mother is the authority. Mother will not cheat the child. Similarly, those who are liberated persons… Vedas means the knowledge given by the liberated person, by God. So if you accept it, then you get the knowledge immediately. You haven't got to make research or philosophical speculation.

That process is deductive process. That process is very nice. So Vedic process means, as it is stated in the Fourth Chapter, that evaṁ paramparā-prāptam [Bg. 4.2], by disciplic succession, if you try to understand the truth, then you get infallible knowledge. Your purpose is to get knowledge. As soon as you get the knowledge from authority, your knowledge is perfect. But if you want to get the knowledge by your own sense perception, you will never be able to come to the right conclusion; neither it is possible to get knowledge in that process. Go on.

Tamāla Kṛṣṇa: "The Vedic version, tat tvam asi, is actually applied in this case. Anyone who understands Lord Kṛṣṇa to be the Supreme or who says unto the Lord, 'You are the same Supreme Brahman, the Personality of Godhead,' is certainly liberated instantly, and consequently his entrance into the transcendental association of the Lord is guaranteed. In other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion: tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate ayanāya. One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no alternative means, because anyone who does not understand Lord Kṛṣṇa as the Supreme Personality of Godhead is surely in the mode of ignorance. Consequently he will not attain salvation simply, so to speak, by licking the outer surface of the bottle of honey or by interpreting the text of the Bhagavad-gītā according to his own mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should, therefore, accept the principle of Kṛṣṇa consciousness with faith and knowledge, and in this way one can attain the perfection of life."

Ten: "Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified, and thus they all attained transcendental love for Me."

Purport: "As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily concept of life are so absorbed in materialism that it is almost impossible for them to understand how the Supreme can be a person. Such materialists cannot even imagine that there is a transcendental body which is nonperishable, full of knowledge, and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord."

Prabhupāda: Yes. When we try to impress people about the personal nature or the personal body of God, generally, we think, "God is a person like me." Therefore they cannot imagine how God… Actually God is not a person like me, but He is a person. That is to be understood. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has got body, but He hasn't got body like me.

Just like in the Vedas it is stated, apāni-pādo javano gṛhītaḥ. In the Upaniṣads it is said that "God has no leg, but He can run faster than any one of us." Now, this is superficially contradiction. If He has no leg, then how He can run faster than me? So the adjustment is that He has got leg because He runs. Just like in another place, "God has no hands, but He can accept whatever we offer." There are many such Vedic version.

Now, we have to understand in this way, that He has got His hands, He has got His leg, but not this limited hand or limited leg. In another place in Bhagavad-gītā you'll find. God says that "Whatever is offered to Me in the group of flowers, fruits, vegetables, I accept for eating." Now, if we think that God is far, far away, how He eats? I offer here. How He eats? That means His eating process is different. He can eat even from millions and millions of miles away. So these things are to be understood, that God has got a form, but that form is not exactly our form. If we try to understand God's form as limited as our form, then we'll misunderstand.

In the Brahma-saṁhitā it is said, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form is eternal, full of bliss and knowledge, just exactly opposite to this form which we have got just now. We can also attain that form. That is being explained here. Go on.

Tamāla Kṛṣṇa: "Therefore people in general keep the same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men the form of the gigantic material manifestation is Supreme. Therefore they imagine that the Supreme is impersonal. And because they are too materially absorbed, the concept of retaining a personality after liberation from matter frightens them. When such materialistic men are informed that spiritual life is also individual and personal, they are afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore, there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions and various types of philosophical speculation, they become disgusted or angry, and foolishly they conclude that there is no supreme cause and that everything is ultimately void. Such people are in diseased conditions of life. Some of them are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their respective hallucinations are sometimes accepted as spiritual visions. One has to get rid of all three stages of attachment to the material world: the negligence of spiritual life, fear of spiritual, personal identity, and the concept of void that underlies the frustration of life. To get free of these three stages in the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the penances of disciplinary and regulative principles of devotional life. The last stage of such devotional life is called bhāva, or transcendental love of Godhead.

”According to Bhakti-rasāmṛta-sindhu, the science of devotional service: 'In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. The next stage is that one becomes initiated by an elevated spiritual master, and under the instruction of the spiritual master the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment and attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to the attachment for Kṛṣṇa, the attachment for Kṛṣṇa consciousness. And this Kṛṣṇa consciousness is mature in bhāva, or the preliminary stage of transcendental love of Godhead. When the devotee reaches the stage of real love for Godhead, it is called prema, the highest perfection of life.' In the prema stage there is a constant engagement in the transcendental loving service of the Lord. So by the slow process of devotional service under the guidance of the bona fide spiritual master, one can attain the bhāva stage, being free from all material attachment, from the fearfulness of one's individual spiritual personality and from the frustration of voidness. And when one is actually free from such lower stages of life, one can attain to the abode of the Supreme Personality of Godhead.”

Prabhupāda: That's it. Hare Kṛṣṇa. Any question? You discuss Bhagavad-gītā. If somebody has got any difficulty to understand or any question, they can, he can clear it up. This class is meant for understanding. So we should try to understand clearly what is discussed. So if there is any question, you can put.

Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Spiritual understanding is possible by surrender, by question, and by service. The question should be made to a person where you can surrender, and that person where you surrender must be rendered service. This is the process. Yes?

Madhudviṣa: Prabhupāda, in this Vedic verse, tat tvam asi, is this where the Māyāvādīs, have begin their impersonal philosophy, ”Thou art that,” or…?

Prabhupāda: Yes. We also. We cannot deny the Vedic version. Tat tvam asi is a Vedic version. So either you are Māyāvādī or Vaiṣṇava, you cannot deny it.

Just like two lawyers are arguing in the court. The medium is the law court. So neither of them can deny the law court, but one has to establish his convictions by argument, by logic. So similarly, tat tvam asi is the code of Vedic principle or Vedas, ”You are that.” Tat tvam asi. Tat means that supreme spirit. ”You are.” So our philosophy, Vaiṣṇava philosophy, we begin from this point. As Kṛṣṇa began Bhagavad-gītā from the point that ”You are not this body,” we begin from this version, tat tvam asi. Tat tvam asi. ”You are not this.” That means ”What I am?” Then I must be something; otherwise what is my identity? That reply is your identity is that ”You are as good as God.” That means you are qualitatively the same. Tat tvam asi. Qualitatively you are…

The mistake of the Māyāvāda philosophy is that ”You are the same.” You are the same in which way? I am the same in quality, not in quantity. Just like if I say, ”You are as good as President Nixon,” there is nothing wrong because you are American, he is American. Is there anything wrong? From the point of view, American citizenship, you are as good as President Nixon. But when you go deep into the matter, you will find, oh, you are far, far away from President Nixon. Similarly, we are identifying ourself with this matter, but Vedas says that ”You are not matter. You are supreme spirit soul.” Not supreme, ”You are spirit soul.”

That understanding is tat tvam asi. You have to understand ahaṁ brahmāsmi: ”I am Brahman. I am not matter.” Our disease is that I am identifying with this matter, ”I am this material body,” which is foreign to me. This is the beginning of Bhagavad-gītā instruction, that ”You are not this body.”Tat tvam asi: ”You are spirit soul.” So we also have to accept. We are accepting that ”I am not this body; I am spirit soul.” But my constitutional position is part and parcel of the supreme whole. So just like the gold mine and a small particle of gold. That small particle of gold is also gold. But that does not mean it has the same value as the gold mine. Tat tvam asi. Just like a drop of sea water. Chemical composition is the same. Salty taste is the same.

Similarly, if you can understand yourself, then you can understand even God. If you study yourself, that ”Although I am very small…” What to speak of myself? Even a small ant, it has got individuality. A ant is going on. You stop it. It will struggle. That means it wants to keep its individuality. Therefore, if you are the same, then God is also individual. He is not impersonal. Immediately you can understand. How you can…? I have got so much… I am so small, tiny; still, I have got my individuality, personality, and how God can be impersonal? Even a common sense man can understand.

If I have got tendency to love nice girls and dance with her, or a girl-everyone is individual-why God shall not be? He must have that tendency. Otherwise wherefrom this tendency comes? Because I am part and parcel of God, unless the tendency is there, wherefrom I get this tendency? So if you simply try to understand the tat tvam asi, you can immediately understand your position and God. It is so nice.

So ānanda-mayo ’bhyāsāt. Ānanda-mayo ’bhyāsāt. The Vedic version says, Vedānta, that ”A spirit soul is by nature joyful.” Therefore-we are spirit soul-we are hankering after joy, where there is dance, where there is cinema, where there is nice food, where there is nice song, nice picture, nice beautiful woman or man. Everyone is searching after joy. Therefore the Supreme must be joyful. But I am conditioned. Therefore my joy is being checked up. But He is not conditioned. His joy is unlimited. He is everlastingly in enjoyment in Vṛndāvana, dancing with gopī.

So you simply study this tat tvam asi. You can understand yourself and God, if you are a philosopher, if you are thoughtful. The tat tvam asi is so nice. But if you simply become more fool, ”Oh, I am God, so I have nothing to do. I have become God. I have no seeing. I have no… Yes. Meditation. That’s all.” This is another foolishness. Just try to understand. ”You are the same.” That’s nice.

But why your process of enjoyment is checked? You want unchecked happiness. You do not wish to die. Why death overcomes you? We are sitting here very peacefully. If there is any information, ”Oh, the ceiling is going to fall down,” we shall immediately vacate this floor because we are afraid of death. That means I want eternal life, but death is there. These questions should be answered. Why I am subject to death? Why I am subjected to birth? Why I am subjected to disease, old age?

This is called brahma-jijñāsā. Athāto brahma jijñāsā. This is called inquiry, real inquiry. That is human life’s inquiry. The beasts, the birds, the animals, they can[not] inquire these things. They are suffering, but they cannot inquire, ”Why I am suffering?” Here is an opportunity. Here you can understand that ”I am as good as God, although I am very small.” Then you can prepare yourself. Tat tvam asi: ”You are the same.” You can also join with Kṛṣṇa and dance with Him. Why you are forgetting that? But you have to qualify yourself. You cannot dance with the dog and God at the same time. If you want to dance with the dog, then remain here. Go on perpetually dancing with the dog. But if you want to dance with God, you can prepare yourself and go there and dance with him. That is up to you because tat tvam asi: ”You are the same.” That, everything, is my choice, what I want to do.

In the practical life also. President Nixon is the head of your state. You can also become. But you must have the capacity. Simply by thinking that ”I am President Nixon, Nixon, Nixon…,” that will not do. Tat tvam asi means that, ”You have got the same quality as God. Now you have to realize and you have to act. Don’t misuse your life simply in animal propensity and go to dog.” No. Therefore Vedic… Tamasi mā jyotir-gama: ”Don’t remain in the darkness. Come out to the light.” Tamasi mā jyotir-gama: ”Don’t remain in birth and death cycle. Come to the eternal life.” So everything is there. You can have eternal life, blissful life, life of knowledge.

So this Kṛṣṇa consciousness means training people for becoming fit to enter into that eternal life, blissful life. That training is meant for human being, not for animals. So you should not misuse this human form of life. Try to understand tat tvam asi, and act accordingly. That will be successful of our activities. Is that clear? Yes. You have question?

Devotee: Prabhupāda? You’ve said many times that in this material [world] we have no guarantee what our next birth will be. But, say, can’t mystic yogis who perfect certain mystical powers, do they have any guarantee of a human birth in their next life?

Prabhupāda: You have also guarantee. You have also guarantee. Those who are in Kṛṣṇa consciousness seriously, even they do not make perfection… Generally you can make perfection. It is not very difficult, Kṛṣṇa consciousness. You have to keep your consciousness always absorbed in the thought of Kṛṣṇa. Our consciousness must be absorbed in some thought. Without thought, your consciousness is not existing. There must be some thought. Now you have to replace that thought with Kṛṣṇa. That’s all. You have to mold your life in such a way that you cannot think of anything except Kṛṣṇa. This our arrangement, this chanting, the dancing, or reading this Kṛṣṇa conscious book, what does it mean? That we always try to be absorbed in Kṛṣṇa consciousness. So if you remain always absorbed… This is called samādhi. If you remain absorbed in Kṛṣṇa consciousness, then Kṛṣṇa says that next life you go directly there. So that is guaranteed.

Then, if you say that ”It may be that I cannot fulfill cent percent Kṛṣṇa consciousness in this life,” then that is also guaranteed. What is that guarantee? Kṛṣṇa says that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate [Bg. 6.41]. Yoga-bhraṣṭaḥ, those who cannot fulfill the whole program of Kṛṣṇa consciousness, by some way or other falls down, incomplete. So Kṛṣṇa says, ”Such persons are given chance to take birth in the next life in rich family and in pure brāhmaṇa’s family.” So that means your human life is guaranteed. A rich family does not mean animal family. Rich means human being. And brāhmaṇas means intelligent class of men. So you get your birth in a family where your parents are very intelligent, very advanced in philosophical knowledge, in Kṛṣṇa consciousness. You get chance.

From our practical experience we can say we got this chance. We got this chance. We got very nice parents. And I was born in a family, a very pure family. And, of course, in those days they were rich also. We had Rādhā-Kṛṣṇa mūrti-sevā. So from the childhood I was taught… Not taught. I asked my father, ”Give me this Rādhā-Kṛṣṇa mūrti. I shall worship.” And father encouraged me. I was performing this Ratha-yātrā festival. My father encouraged. So this means that I got this chance again.

So those who are executing Kṛṣṇa consciousness, they are not in loss. Whatever they are doing, they are gaining some meaning, one percent, two percent, three percent, five percent, ninety-nine percent. It if fulfilled cent percent, then it is perfect. But even it is not cent percent, you are not in a loss because you get good chance to make further advance. These things are discussed. In the Sixth Chapter you will find. So there is guarantee.

So try your best to execute Kṛṣṇa consciousness fully. That should be the motto of our life. But if, by chance… We shall not allow us to fall down, but even if we fall down, there is no loss. But that does not mean I shall be slack and allow me to fall down. Yes. We must be very serious. That should be our motto.

Just like… It is very easy to understand. A person trying to appear in the M.A. examination, if he passes, he’s all right. Otherwise next chance he will have, another. It does not mean that he has to study again from ABCD. No. Next year he can appear. But his motto should be: ”Why shall I wait for next year? Let me pass in this year.” Similarly, we should be very serious: ”Why we shall wait for the next life? Let us finish this life and go back to Godhead, Kṛṣṇa, and dance there.” Yes?

Revatīnandana: Prabhupāda, if we are performing actions, if we are acting, like preparing offerings for Kṛṣṇa by our work, but while we are doing this work our mind is not engaged in Kṛṣṇa all the time, thinking about Kṛṣṇa all the time, we fall into māyā, but we’re still doing the work, eventually by performing the work and offering the offering…

Prabhupāda: Yes. The important thing is that you’re working for Kṛṣṇa. That is important. You see? And māyā is calling; that is not very important. If you engage yourself, keep yourself engaged in Kṛṣṇa's activities, then māyā, even calling, she will not be, I mean, able to call you back. She will call. That is quite natural. But you stick to your business. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. You will find in the Seventh Chapter. If we stick to the principle of Kṛṣṇa consciousness, māyā will not be able to react upon us.

Revatīnandana: That means that eventually we'll stop being distracted?

Prabhupāda: Yes. Eventually māyā will fail to attract you. She will fail. You will not fail. All right. Chant Hare Kṛṣṇa. Nandarāṇī, you are feeling well? Feeling well?

Tamāla Kṛṣṇa: Tonight we have that engagement, so if it's all right, the saṅkīrtana party, we want to show you…

Prabhupāda: Yes. Yes. You show and go. (end)

680614BG.MON

Bagavad-gītā 4.8

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Montreal, June 14, 1968

Prabhupāda: Why he is standing there? Come. Come here.

Om ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur-unmīlitaṁ yena… Sit down. Tasmai śrī-gurave namaḥ.

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

[Bg. 4.8]

This verse we have been discussing, that the Lord descends out of His own spiritual energy. He descends, appears. Yuge yuge sambhavāmi, in every millennium. And dharma-saṁsthāpanārthāya. Two things are visible in his characteristics. One thing is paritrāṇāya sādhūnām. Those who are pious, following strictly the rules and regulations of particular type of scripture, to protect such persons, and to vanquish duṣkṛtām, miscreants… Miscreants. Who are miscreants? Miscreants, means just like outlaw. A person may be very nice, well-educated, or wealth. So many qualifications he might have. But if he is an outlaw, then all his qualification becomes damned. Similarly, duṣkṛtām, miscreant, outlaw, those who are not obedient to the laws of nature or laws of God…

There is no difference between laws of nature and laws of God. Laws of nature means laws of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Therefore Bhāgavata says that religious principle cannot be manufactured by any human being. It is the law of God. Therefore one has to obey. One cannot disobey. Law of nature you cannot disobey. It will be enforced upon you. Just like law of nature, the winter season. You cannot change it. It will be enforced upon you. Law of nature, summer season, you cannot change it anything. Laws of nature or laws of God, the sun is rising from the eastern side and setting on the western side. You cannot change it, anything.

That you have to understand, how laws of nature is going on. That is Kṛṣṇa consciousness, to understand laws of nature. And as soon as speak of laws of nature, we must accept that there is a lawmaker. Laws of nature cannot develop automatically. There must be some authority on the background. Bhagavad-gītā therefore says in the Tenth Chapter that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My direction, superintendence, the material laws are working."

The scientists, they are studying material laws, but they have no information of the lawmaker. They are surprised with the wonderful laws. Now, you can study your own body, how laws of nature is working under the direction of a living entity. You just try to understand your own body. You are eating, it is going to the stomach, and it is transforming into different secretions. Then it is pumped up to the heart. And in the heart it becomes reddish blood, and the blood is transfused or transported to different parts of the body through the veins. There is a big mechanical arrangement undoubtedly. Every scientist or every sane man will admit. But it is just like a machine. It is just like a machine. Any machine you take, motor car, typewriting, whatever you have got experience… There are many in your country; it is machine country.

So the constructor, construction of the machine may be very complicated, wonderful, very nice, everything is all right, but a living entity required to pull on the button. Without pulling on the button, however nice arrangement may be in the machine, it cannot work. That is our experience. We cannot deny it. The wonderful machine, working… Now, business machine, there are so many wonderful machine. They are working also. Sometimes calculating brain is required; electrical brain is there. Everything is all right. But unless a man puts on the button, plies the button, it cannot work. That thing is important.

Similarly, the statement of Bhagavad-gītā, that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], this material world, this cosmic manifestation, is working very wonderfully, and controlling the moving and the not moving… We have got experience. Just like we are moving, man, animals. But there are certain other things, just like trees, mountains. They do not move. So moving or unmoving. But everyone is being controlled by the laws of nature. Carācaram. Cara means moving; acaram means not moving. Hetunānena kaunteya: "Because I am on the background," kaunteya, "my dear Arjuna, for this reason…" Hetunānena kaunteya.

mayādhyakṣeṇa prakṛtiḥ

sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Jagat, the progressive world, is parivartate, changing. In so many ways they are changing. This is the fact.

But how you can deny the living force behind this gigantic, mechanical arrangement? Call it material world, material machine, or whatever you may call. How you can deny? At least from your practical experience you cannot deny. You may put some jugglery of words, but the actual fact is this.

So duṣkṛtina means a person who does not believe this. They are called miscreants. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So God, in His incarnation, appears with two missionary purposes. One purpose is paritrāṇāya sādhūnām, just to protect the pious who are obedient to the laws of God or the laws of nature. And to vanquish persons who are disobedient. They are called duṣkṛtina. This duṣkṛtina, or miscreant, is described in another place also in the Bhagavad-gītā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. The purpose is, Kṛṣṇa says, that those who are miscreants, always disobeying the laws of nature or always denying the prime factor behind the wonderful activities of nature, such miscreants, na māṁ duṣkṛtino mūḍhāḥ. Mūḍhāḥ means they are rascals. They cannot…

They will put so many theories that there is no God, and none of the theories are practical, neither they can prove it by experimental knowledge. Still, they will insist on. That is their business. And when we say… When somebody says, ”You prove it,” the answer is, ”Well, we are advancing. Some day will come; we shall prove it.” That's all. ”Some day will come.” They do not understand that ”Trust no future however pleasant.”

Why you are expecting that some day will come when science will be perfect? Throughout the whole history of the human society, never it has been possible that one can give life. There is no such instance in the history. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. The four principles of material inebrieties, namely birth, death, old age, and disease, nobody has been able to check in the past history of human society, and how you can believe that in future these problems, namely janma-mṛtyu-jarā-vyādhi, birth, death, old age, and disease, will be solved by the advancement of science? So at least we cannot believe. And no sane man will believe it.

Therefore those who are trying to defy the presence of God, saying, ”God is dead. There is no God,” and trying to prove by so-called scientific method there is no God, the matter is working out of his own way, and things are taking place-there are so many theories-they are called classified as miscreant. Na māṁ duṣkṛtino mūḍhāḥ. Miscreants, and mūḍhāḥ means rascals. Mūḍha… Real meaning of mūḍha is ass. Ass has no knowledge. He is working day and night, oh, very… But he does not know what for he is working. He has no ambition, he has no information where is the destination of perfection. Therefore they are called mūḍhāḥ. Mūḍhāḥ means rascals. So na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Narādhama means lowest of the mankind. Na prapadyante: ”They do not surrender unto Me, God.” Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ.

Now the question may be that ”Why they do not surrender? Why they do not believe in God? Why they do not take to God consciousness or Kṛṣṇa consciousness? They are very educated, advanced. They have got university degrees. But why they do not do it? They are supposed to be very culturally advanced.” So the answer is given there in the Bhagavad-gītā, māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ. Because their intention is to deny God, therefore although they are very much advanced in so-called education, the effect of knowledge has been taken away by the illusory energy of māyā. The māyā has taken away the effect of knowledge.

Just like we met some Indian gentleman while coming. I asked him, ”Why don't you come to temple?” ”Swamiji, I am searching after some employment. I have lost my employment.” Just see. he has come from India, so, about fifteen thousand miles away, and the problem is still unemployment. Why he has come here, so far distant? That means he's educated. Otherwise, this country would not allow him immigration. But the problem is there, unemployment.

So there is very nice program, er, proverb in Bengali. Yadi yao bhaṅge kaphala yabe saṅge.[?] That means ”Wherever you go, your, this fortune…” Generally, when we speak of fortune we touch our head. Sometimes we say, ”Oh, it is my misfortune.” That means fortune may be written here. It is said. So ”Wherever you go, your, this fortune will go with you.” So how you can avoid your…” If you have got nonsense fortune, then it will go with you. Either you go to Canada, or you go to hell, or you go to heaven, the fortune will go with you.

The Bhāgavata says, therefore, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. You cannot change your fortune. That means, fortune means, you are, with this body, you have got certain amount of enjoyment and certain amount of distress. That is made already according to your past activities. That you can change. Just like due to some mistake, I may have some disease, infection, but there is medicine also to counteract that infection. That is possible. It is not that because I am misfortunate, it cannot be changed. It can be changed.

Similarly, what should be my attempt? The attempt should be, according to Bhāgavata, to understand the laws of nature or the laws of God and how it is working under His direction. That should be the attempt. You are making research. That's very nice. But your research is not complete because you take something halfway: ”This is the beginning of life” or ”This is the beginning of the creation.” No. You have to go still further, still go further. And science means you have to prove by experiment that ”This law is working like this, and therefore things are happening like this.” If you simply presuppose that ”Here is the beginning,” that is not perfect.

So duṣkṛtina means that, those who do not believe in the authorities. So many things are there which is beyond our conception, beyond our understanding. Our senses, our I mean to say, instrument of acquiring knowledge, are so imperfect, that it is not possible simply by handling our, the present senses to understand the right knowledge. It is not possible.

So Śrīmad-Bhāgavata says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Factually, an intelligent person is he who is trying to achieve that highest perfectional stage of life which cannot be achieved simply by touring different planets. Upary adhaḥ. Now we are trying to go to the moon planet and other planets. It is not new thing. It is very old attempt. Since there are human beings we have got so many instances. But in the Bhagavad-gītā it is said that ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you can go to the highest planet, which is called Brahmaloka, still, the problems of life cannot be solved. The four problems of life-birth, death, old age and disease-cannot be solved. Therefore our attempt should be that we do not care for these problems. We have taken it, accepted that "All right, we shall take birth. We shall die. We shall become old. We shall become diseased. Doesn't matter. Still we are progressing." Just see. What is the progress? If you cannot solve these problems, then what kind of progress you are making? But we are satisfied, "Yes, we are making progress." So this is called māyayāpahṛta-jñānāḥ [Bg. 7.15]. They are not making any progress, even an inch, and still, they are proud of their progressive knowledge.

This is called māyā. Māyā means what is not. Māyā. Mā means not. Not. Yā means this. This is māyā. He is thinking… The modern human society, they are thinking that advancing. But māyā. It is not. You are not advancing. What advancement you have made? Your problem is, the primary problem is, eating, sleeping, mating and defending. Oh, that is not solved. Our problem is birth, death, old age and disease. And that is not solved. Then what nuisance you are doing in the name of progress? There is no progress. The real progress is to understand the laws of nature, how it is being conducted under the direction of the Supreme Lord. That is real progress.

So Bhāgavata indicates tasyaiva hetoḥ prayateta kovidaḥ. Kovida means one who is actually intelligent, not the mūḍhāḥ, rascals, actually one who is intelligent. He should try to solve the problems which is not possible to be done even if you travel over all the spaces up to the highest planet. Upary adhaḥ. Upary adhaḥ means upside all planets and downside all planets. There are millions of planets. If you travel… But these problems… Just like your fortune will go with you in your head. You may go to moon planet, but this head will go with you. Yadi yao bhaṅge kaphala yabe saṅge.[?] You cannot change. If you have to attempt anything for real progress, then this is real progress. What is that? To know the Supreme Absolute Truth, which is manipulating all activities. That is real progress.

Bhāgavata again says, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] "These rascals, they do not know where is the ultimate destination of his self-interest." Everyone is very much busy or very serious about his self-interest, everyone. Just like the gentleman. He could not come to the temple because he is interested with his self-interest, where to get the employment. But what is that real self-interest, they do not know. This is temporary self-interest. But the real self-interest is Viṣṇu, the Supreme Lord, Absolute Truth. Na te viduḥ. But modern education and any education, modern or past, in the material world, those who are conditioned by the material laws, they do not know so, what is his ultimate destination of self-interest. Na te viduḥ. They do not know.

Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Viṣṇu means the Supreme Lord, all-pervading. Why? Durāśayā. Durāśayā means ill-conceived plan. They are thinking that they will be happy by planning in this material world. This is called durāśā. It will never be fulfilled. It will never be fulfilled. Durāśā. Dur means it is impossible. But they will not accept this. They will not accept. They are being knocked so many times-failure, failure, failure, failure. Still, they will not accept. Dur. Bahir-artha-māninaḥ: "They are captivated by the glamour of this external energy." Bahir-artha-māninaḥ.

Adānta-gobhiḥ: "And the main disease is uncontrolled senses." Adānta. Adānta means uncontrolled, unbridled senses. Because the senses, being unbridled, they will not allow you to understand in cool head what is the problem. Adānta-gobhir viśatāṁ tamisram. Just like if you are sitting on a car where the horses are unbridled and it is running on in great speed without your control, you do not know where, when you will be in danger. You will be in danger. You are already in danger because the horses are unbridled. It is pulling you anywhere it likes. Similarly, our horses-the senses are called horses-it is being controlled. Viśatāṁ tamisram. It is going to the darkest region of hellish condition.

Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. And such persons are repeatedly chewing the chewed. One plan is made; that is frustrated. Another plan again made, again frustrated. Again plan made, again frustrated. But still, they will go on plan-making, but they will never accept the actual truth. Therefore Bhagavad-gītā says, māyayāpahṛta-jñānāḥ: [Bg. 7.15] "Their knowledge has been taken away by the energy of māyā." Māyā apahṛta-jñānāḥ. Why māyā is taking away? Āsuraṁ bhāvam āśritāḥ. Because they have taken this principle, to deny God. That's it. Only for this reason, for this fault only, the māyā is acting so severely. Māyā will never allow such person to understand the real truth. They will go on making plan-making, it will be frustrated, again plan-making, again frustrated, again frustrated.

So this process is going on because they do not know that their self-interest is that Supreme Personality of Godhead. Therefore Kṛṣṇa says that He comes, He descends, with two purposes: paritrāṇāya sādhūnām [Bg. 4.8], to give relief to the pious, to the righteous, and to vanquish the miscreants, and to establish the real religious principle. And what is that real religious principle? That is stated in the last instruction. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is real religion, to surrender unto the Supreme Personality of Godhead. That's all. This is done even by great philosophers. He has to do that.

Bahūnāṁ janmanām ante [Bg. 7.19]. But he's now mentally speculating to find out the Absolute Truth, but when his knowledge will be mature, bahūnāṁ janmanām, after many, many births of speculation, bahūnāṁ janmanām ante jñānavān māṁ prapadyate, when he is actually in knowledge, he surrenders unto the Supreme Lord, vāsudevaḥ sarvam iti: [Bg. 7.19] "Oh, Lord Kṛṣṇa, Vāsudeva, Vāsudeva is everything." Sa mahātmā sudurlabhaḥ: "Such kind of great soul is very rare."

But fortunately we have got these instructions of Bhagavad-gītā, and the teacher is Lord Caitanya. If we follow these principles and try to understand it with all our knowledge, all our logic and argument, then our life is successful. Here is an opportunity the movement of Kṛṣṇa consciousness. And it is very easy. You simply sit down. If you don't like to come to this temple, it doesn't matter. At, in your home only, you sit down with your friends, with your boyfriend or girlfriend or family members, children. Sit down and chant Hare Kṛṣṇa. If you have got a nice musical instrument it is all right. Otherwise, God has given you these hands. You can clap, Hare Kṛṣṇa. Very easy. Just try it and you will understand everything gradually.

Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By simply chanting Hare Kṛṣṇa, gradually all coverings… [break]

…God, the living entity, the material nature, the time, and the activities. If you can thoroughly study these five principles, then you become perfectly advanced in knowledge and your life is successful. And all this will be possible simply by this chanting Hare Kṛṣṇa. And when your mind will be clean, you will be able to understand the instruction of Bhagavad-gītā automatically. These things are there. Thank you very much. Any question?

Guest (1): Swami, for my benefit, and perhaps everyone else's, can you tell us briefly what you mean by the Kṛṣṇa consciousness movement?

Prabhupāda: I have several times explained this Kṛṣṇa consciousness. Again I shall explain. It is very nice to explain. You have got your consciousness. Is it right? Every one of us, we have got consciousness. Is that right? Now, this consciousness is eternal. This consciousness is not a result of the combination of matter. You cannot create consciousness by mixing so many chemicals or material things in the laboratory. That is not possible. This consciousness eternal. How do we know it? Because we understand it from Bhagavad-gītā. It is stated that avināśi tu tad viddhi yena sarvam idaṁ tatam: "That thing which is spread all over your body…" And what is that thing? This consciousness. You pinch any part of your body; you feel pain because the consciousness is there. "So that thing, consciousness," Kṛṣṇa says, the teacher of Bhagavad-gītā, "that is eternal." Eternal. Now, how it is eternal? When you were a child the consciousness was there. Then you grew up to your boyhood-the consciousness was there. Then you are now young-the consciousness is there. And when you become old man like me, the consciousness will be there.

Therefore, in spite of my changing different kinds of body, the consciousness is there. And when I shall change this body for another new body, this consciousness will go with me. And according to that consciousness, I'll get a particular type of body. So at the present moment, because we are changing different kinds of bodies, that means my consciousness is not pure. And we have to make our consciousness pure, which is technically called Kṛṣṇa consciousness. And as soon as the consciousness is pure, you get your eternal existential life. That is the sum and substance of becoming Kṛṣṇa conscious. And this movement is for that purpose, Kṛṣṇa consciousness. You have any other inquiry about? [break]

Guest (1): Yes, Swami. You mentioned new bodies. Does this embrace reincarnation? That is, when we leave the physical body we have now on death, do you mean that consciousness goes on.

Prabhupāda: Yes. This incarnation is going on every minute because you are changing your body. Imperceptibly you are changing your body. That is a medical, scientific point, that we are changing our body every second, every minute. This change, you call change, or you can transfer your identity from one body to another. It means the same thing. You see?

So similarly, the ultimate change of this body is called death. When this body is no more workable, then we transmigrate to another body. That body is offered to us according to our consciousness. That is explained in the Bhagavad-gītā. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. At the time of death, the situation of your consciousness makes you ready for accepting a similar body. And if you quit this body in Kṛṣṇa consciousness, then you get a body by which you can associate with Kṛṣṇa. That is to be understood, how it is possible. Therefore the training should be Kṛṣṇa conscious. [break]

…in particular type of consciousness. That we cannot deny. Now if we change our consciousness to Kṛṣṇa type of consciousness, or Kṛṣṇa consciousness, that is perfection of our life. The process is: by chanting Hare Kṛṣṇa we keep always alive to Kṛṣṇa consciousness. [break]

Guest (1): How long does it take for anyone to achieve perfection? How many stages one must go through, or how many years, how many centuries?

Prabhupāda: No. There is no such stereotype rules that you have to do it for so many years, so many… It depends on your personal energy of progress. It is very simple to understand. Suppose a man is diseased. No doctor can guarantee that "This will be cured in so many days." You see? It depends on the situation of the patient's condition and accepting the treatment. Similarly, it can be cured in one day, or it may not be cured in one thousand days. That will depend on the patient. [break]

…have got instances that one got perfection in Kṛṣṇa consciousness within a few seconds also. That is also possible. Because it is spiritual, it does not depend on any material rules and regulations. It depends on my seriousness. Just like in the Bhagavad-gītā you have got instruction by Lord Kṛṣṇa,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

"My dear Arjuna, you just surrender unto Me, and I take charge of you and make you free from all reaction of your past activities." So if we seriously surrender to God, or Kṛṣṇa, then immediately our desire is fulfilled, immediately.

But we are not prepared. That is the difficulty. Māyā will instruct me, "Why? Why you shall surrender?" That's it. So it depends on me how long it will take to cure this disease. Therefore in the Śrīmad-Bhāgavatam it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That type of religion is perfect by which one can surrender or can incline, can be inclined, or develop love of God." That's all.

It does not mention which religion you shall accept. You accept any religion. But test is, perfection of that religious procedure, whether you have developed ecstatic love for God. If you have achieved that, then that religious principle is first-class. Sa vai puṁsāṁ paro dharmaḥ. Para means transcendental, first-class. Yato bhaktiḥ "By executing which, you can have, develop, Kṛṣṇa consciousness or God consciousness." And that process is called ahaituki, without any reason, apratihatā, and it cannot be checked by any material condition. If somebody thinks that "Well, I have been sinful for so many years, and even if I surrender to the God, it will take so many years," no, it is not like that. The surrendering process, if it is perfect, the result is immediately perfect. Ahaituky apratihatā yayātmā suprasīdati.

And by such Kṛṣṇa consciousness, development of Kṛṣṇa consciousness, one's mind becomes fully satisfied. Yayātmā suprasīdati. Prasīdati means satisfaction, fully satisfied. Every one of us are trying to satisfy, to become satisfied. That is possible by attaining full Kṛṣṇa consciousness. [break]

Devotee (2): What happens to the miscreants when they are vanquished?

Prabhupāda: Don't you see how many miscreants are suffering? Even you go to the law court, you see how they are suffering. Somebody is putting into jail for so many years, somebody is being ordered to be hanged, somebody is being ordered to be whipped, and so many things are happening. And then you see so many animal life. There are eight million four-hundred-thousands of different species of life. They are suffering.

The tree… If you get the body of a tree, you stand up for ten thousands of years in one place. We have got experience when teacher punishes us, ”Stand up on the bench,” for a few minutes, we become disturbed: ”Sir, please excuse me. I shall not do this.” Now, if you have to stand up for ten thousands of years in one place, just see. These are the punishment to the miscreants. So this human body is the only opportunity to understand all these things and make your life successful so that you may not come again for standing up for seven thousand years or ten thousand years. Yes. But the miscreants will not believe this. They think, ”A tree, it is another thing. I am perfect.” He does not know that every chance there is that you also become a tree.

These are practical examples. You can study. By nature’s study you can understand how the miscreants are punished. But unfortunately we have become so dull that even by seeing or by hearing we do not believe them. That’s it.

Just like a thief. He sees personally that a man who has committed theft is taken away by the police to the custody, to the prison. He is seeing that, and he has heard the law that ”Any man who steals, he will be punished.” He has heard it, and he has seen it. Still, he commits theft. Why? He is seeing, and he is hearing. In both ways he is understanding, but still, he is committing theft. That means his heart is not pure.

So the first thing is to make one’s heart purified. And this is the process, ceto-darpaṇa-mārjanam, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12], by simply chanting, without paying any price, without any loss on your part. Please try to chant this Hare Kṛṣṇa and see the result. It is so nice movement. [break]

…take it very seriously that ”Here is an animal. Here is a tree. They have also got life. They are also living entities as we are. Simply it is different body. That’s all.” He has got that sort of body; I have got this sort of body. But the demands of the body are there. Even in cats and dog the eating, sleeping, mating and defending… There is four symptoms of life. The cat also, or dog also, eat; we also eat. They also sleep; we also sleep. They have their sex desires; we have got our sex desire. We want to defend from enemies; they also want to defend from enemies. Similarly, in every species of life we will find these four principles existing.

How you can say that you are better than him? You are better than him when you understand how the laws of material nature is working so that one has become tree to stand up for ten thousands of years, and I have got all freedom to move and to make education, to go to the school, colleges, take education, advancement of knowledge. That is the difference between tree and me. So far necessities of the body, material body, is concerned, the demand is there; demand is here. You can accept from that type of body, by this body, simply by understanding, by advancing in knowledge. And the perfection of knowledge is to know who is God. Or where is God. That is perfection. So long one does not understand what is God or the Absolute Truth by whom everything is being emanated, the knowledge is imperfect. Knowledge is not finished. Therefore Bhagavad-gītā says, bahūnāṁ janmanām ante: [Bg. 7.19] ”After many, many births of cultivating knowledge, one comes to the understanding of accepting God is the prime source, fountainhead of everything.” That is perfection of knowledge.

At the present moment people are denying the existence of God, or they are thinking that God is dead. That means imperfection of knowledge. They have to still make progress to the perfectional point. And that test is to understand, ”Here is God, and He is the fountainhead of everything.” That perfection of knowledge you will have simply by reading… Any scripture you can read. The same conception is there. But in the Bhagavad-gītā it is more clearly explained so that you can understand with all reason, arguments, and scrutiny too. It is not dogmatic. That is the beauty of Bhagavad-gītā.

Just like in some dictionary the word is explained in one word. In some dictionary it is explained that ”The history of this world is like this. This word can be explained like this, like that, like that,” some pages like that. Similarly, so far dictionary, the small pocket dictionary is also dictionary, and that Webster’s International big dictionary, that is also dictionary. The difference is that international dictionary, you get details of one word. Similarly, any scripture is perfectly giving direction towards understanding what is God. But actually how God is great, how He is working, how His laws are working, all these things you can find in the Bhagavad-gītā and Śrīmad-Bhāgavatam. (end)

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Bhagavad-gītā 4.8

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Bombay, March 28, 1974

Nitāi: (leads chanting of verse and synonyms) ”In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”

Prabhupāda:

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So the routine work of Kṛṣṇa, the Supreme Personality of Godhead, how and when He appears. Because Kṛṣṇa is the proprietor of all planets. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Sarva-loka. Loka means planets or universes. There are innumerable universes, unlimited number. And those universes are coming out within the breathing period of Mahā-Viṣṇu. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa means universe. Jagad-aṇḍa-nāthāḥ. Plural number. There are innumerable universes, and on each universe there is a predominating deity who is called Lord Brahmā.

Similarly, in each and every universe there are innumerable planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In each universe there are innumerable planets and each planet is of different atmosphere.

The atmosphere of one planet is not equal to another. This is God's creation. Ekāṁśena sthito jagat. All these innumerable universes, they are sustained by one plenary portion of Kṛṣṇa.

Kṛṣṇa, in His vibhūti-yoga, He has explained to Arjuna,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

So Kṛṣṇa is staying within these universes. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Not only within the universes but within the atom also. Paramāṇu-cayāntara-stham, In this way, Kṛṣṇa is ruling over the material creation. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. There are many places in Vedic literature wherein we understand there are innumerable universes. We cannot take account of one universe, and Kṛṣṇa has to take account of all these universes, how things are going on.

This material world is ekāṁśa. Out of Kṛṣṇa's whole creation, this is one-fourth manifestation of His creative energy. Ekāṁśena. The three-fourths of the creative energy is in the spiritual world. So this material world means the living entities are given chance. They have come here to enjoy.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

When…. Living entity is eternal servant of Kṛṣṇa. When he, instead of becoming servant of Kṛṣṇa, wants to imitate Kṛṣṇa to enjoy…. Because the enjoyer is Kṛṣṇa. Bhoktā. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. But when we try to imitate Kṛṣṇa…

Just like here also we can see practically, everyone is trying to become a big or small īśvara, Kṛṣṇa. Īśvara is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. But here the struggle is that everyone is trying to become īśvara. Nobody wants to become servant. Although he is servant of māyā. He cannot be īśvara constitutionally. Any one of us. This is called illusion. Actually, we are servant but we are trying to become īśvara. This is called māyā. So this position of the living entity is called dharmasya glāniḥ, discrepancy of the constitutional position. Actually, I am servant but I am trying to become master. This is called dharmasya glāniḥ. So when the world is full…

Of course, there are devotees who are trying to become servant. They are trying. The devotional service means, Kṛṣṇa consciousness means to train people how to become servant of God. That is all.

Because everyone is under the impression that I am God, I am master, I am proprietor. This illusion. To dissipate this illusion and to put him into the right position, that "you are not master, you are not enjoyer, you are simply eternal servant of Kṛṣṇa." If you remain in that position, then you are happy. If you artificially try to become Kṛṣṇa, that is your unhappiness. Artificial thing will never give us any pleasure. Prakṛti and puruṣa. Kṛṣṇa is the puruṣa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ divyaṁ śāśvatam [Bg. 10.12]. He is puruṣa, we are prakṛti. Aparā-prakṛti, parā-prakṛti.

This matter, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]-earth, water, fire, air, sky, mind, intelligence and false ego-they're all material. That is described. And apareyam. These are inferior material nature and there is another superior nature. That is also described. Or energy. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. We living entities, we are prakṛti. We are not puruṣa. But we are trying to become puruṣa. Suppose a woman artificially wants to become man. That is very troublesome. Similarly, actually position is prakṛti. Prakṛti means enjoyed, one who is enjoyed. And puruṣa means one who is enjoyer. So our position is to be enjoyed, but we are trying to become enjoyer. Our position is to be predominated but we are trying to become predominator. That is called dharmasya glānir bhavati bhārata.

But there are certain persons who are above this mistake, illusory energy. Who are those? The devotees. The devotees, who are called sādhu. Sādhu. There is a word, sādhu. Sādhu means honest, good behaved. They are called sādhu. There is description of sādhu. Sādhavaḥ sādhu-bhūṣaṇāḥ. What are they, sādhu?

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

This is the description of sādhu. Sādhu does not mean for livelihood change the color of the garment or having big beard and become sādhu. No. Sādhu means devotee. Sādhu means first-class devotee. That is also stated in the Bhagavad-gītā. Sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [Bg. 9.30]. Who is that man? Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ. One who is fully engaged. Bhajate mām ananya-bhāk. He has no other engagement. Not partial, some percentage for this purpose, some percentage for that purpose. No. Samyak, wholeheartedly, twenty-four hours engaged in the service of the Lord. He is sādhu. He is sādhu.

Api cet su-durācāraḥ. Even if you find some fault in him. Because sādhu is sādhu-bhūṣaṇaḥ. You cannot find fault in him. Cannot find fault, but even though if you find some fault, but if you find that he is strictly, he's engaged in the service of the Lord, Kṛṣṇa says, he is sādhu. Here it is said, paritrāṇāya sādhūnām. What is the verse number? Yes. Verse number eight. Paritrāṇāya sādhūnām [Bg. 4.8]. As sādhu is always engaged, dedicated to the service of the Lord, he has no other business…. That is sādhu.

So Kṛṣṇa also is always anxious to give them protection. Just like a child is adherent to the parents. He does not know anything else except his father, mother. Similarly, the parents are also very much anxious to give protection to the child. This is reciprocal. If you depend on Kṛṣṇa fully and simply engage yourself in His service, then you are sādhu. And Kṛṣṇa is always very much anxious to give you protection. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. This is natural. You can say, "Why Kṛṣṇa is so partial to the sādhus?" No. He gives protection to everyone. Without His protection nobody can live. That's a fact. But He gives special protection to the sādhu, to the devotees. That is natural. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa says, "I am equal to everyone." Unless He is equal to everyone, how He can be the Supreme Lord? He is equal. Ye tu bhajanti māṁ bhaktyā teṣu te mayi. "But one who is engaged in love and affection in My service, I am especially attentive to him." That is not partiality. That is His special prerogative.

The example is that the sun is equally distributing sunshine. Anyone can take advantage of it. But if somebody does not take advantage of it, if he closes his door and windows, if he wants to remain in darkness, then what sun can do? Similarly, Kṛṣṇa appears for everyone. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You take shelter unto Me." But we shall not do that. Instead of Kṛṣṇa, we shall find out so many imitation Kṛṣṇa and take shelter of them. This is our fault. This is not Kṛṣṇa's partiality. Kṛṣṇa is open to everyone, but we shall go to some rascal, who will falsely declare himself, "I am incarnation of God, incarnation of Kṛṣṇa," and I'll go there. And how some magic. He does not want to see the magic of Kṛṣṇa. He wants to see some false magic of an imitation Kṛṣṇa. That is the fault.

Why should we go to anyone else when Kṛṣṇa is there? When Kṛṣṇa's instruction is there in the shape of Bhagavad-gītā, why shall I read any nonsense book? That is my fault. Can anyone give better instruction than Kṛṣṇa for solving all the problems of the world? No. That is not possible. But still, we shall find out some imitation Kṛṣṇa. This is our ill luck, misfortune.

Therefore they are called duṣkṛtina. The word is used here, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Duṣkṛtām means miscreants. Kṛti, kṛti means…. This is explained in the Seventh Chapter more elaborately. Na māṁ prapadyante duṣkṛtino narādhamāḥ. Na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ [Bg. 7.15]. Another place the word duṣkṛti is used. Duṣkṛti means…. Kṛti means meritorious. One who has got merit, nice merit. But it is employed for sinful activities. They are called duṣkṛti. And one who uses his merit for pious activities, he is called sukṛti. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. Those who are sukṛtinaḥ, pious, they can be engaged in devotional service. Catur bhajante. This word bhajana is used. Bhajana is meant for the sukṛtina. Those who are pious. Not the impious. Bhajana is not possible for the impious because Kṛṣṇa says na maṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They cannot take to bhajana. Māyayāpahṛta-jñānāḥ. They pose themselves as very much advanced, but actually māyā has taken away their knowledge. They cannot understand Kṛṣṇa. They will accept some, something imitation.

So Kṛṣṇa's purpose of appearing is mentioned here. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Vināśāya means for annihilating, for killing. So Kṛṣṇa's killing is also good for the person who is killed by Kṛṣṇa. And another killing is to dissipate his ignorance. This is also…. One is in ignorance, he does not know what is the value of life. Therefore Kṛṣṇa wants to kill his ignorance and give him real knowledge. That is also vināśāya. Vināśa, killing his ignorance. So the Bhagavad-gītā is going on for two varieties of business. One business is to give relief to the sādhu, to the devotee, and another business is to kill ignorance or kill personally the duṣkṛtinaḥ. Those who are nondevotees. For them, killing business. But the killing is also good for them. Because Kṛṣṇa is absolute. Either Kṛṣṇa loves somebody or kills somebody, the result is the same. That is called absolute. Just like father or mother loves some child and chastises the other. The result is the same-affection. There is no jealousy.

Suppose one child is diseased, another child is healthy. The healthy child is being supplied with nice foodstuff and the diseased child, mother says, "No. You cannot eat. You go away. You get out from here." That is not that mother is unkind to the child. She is all-kind. So Kṛṣṇa's killing and Kṛṣṇa's supporting is the same. There is affection. He therefore comes here. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7].

Here we have come falsely to become enjoyer. Falsely. Suppose I am American or Indian. I am enjoying my life very nicely. I have got everything complete. But it is no guarantee that next life you shall become American and you will be situated in the same position. Therefore my enjoyment, so-called enjoyment is false enjoyment. Temporary. It will not stay because I will have to change body. I will have to change body. There is no guarantee. This is the law of nature.

Duḥkhālayam aśāśvatam [Bg. 8.15]. It is the place for miseries and that is also temporary. If you want to make some compromise, "Never mind it is a place of miseries. I'll stay here comfortably as much as possible." But Kṛṣṇa says, aśāśvatam. Even if you make some compromise arrangement, you cannot stay here. You'll be kicked out. As soon as you think that "Now I have got a very nice building. Very nice wife and children. Everything is properly settled. Now I am happy," next day, "Get out." Finished. This is the law. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

So foolish people, they think that "Now I am settled up." What is your settlement? First of all make it a settlement that you shall be allowed to stay here. If there is no such guarantee, then where is the settlement? Next life you may become a cat or dog according to your mentality. But these foolish people, they do not know it. They think that "This is all right." This is not all right.

So sādhus they can understand that this life is preparation for next life. So that is also described in the Bhagavad-gītā.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

If you prepare yourself as the karmīs do, to be elevated to the higher planetary system, Svargaloka, Janaloka, Maharloka, Tapoloka, Brahmaloka. That is very good, but Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, there is no guarantee. You have to come back here again. Kṣīṇe puṇye punar martya-lokaṁ viśanti.

These are the statements of Bhagavad-gītā. We should study Bhagavad-gītā very nicely. We can understand. But mad-yājino 'pi yānti mām [Bg. 9.25]. If you prepare your life to become a perfect pure devotee of Kṛṣṇa, then you go to Kṛṣṇa. What is the difference between going to the Brahmaloka and Kṛṣṇaloka? If you go to Kṛṣṇaloka, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], then you haven't got to return again to accept another material body. You go to Kṛṣṇa means you go with your spiritual body. No more material body. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

So we should cultivate knowledge in that way, that "I am prepared for the next life." So somebody is preparing for the next life to go to the heavenly planet and somebody is going to the Pitṛlokas. Somebody wants to remain within this world as human being or even animals. Because if we contact with the modes of ignorance, then adho gacchanti tāmasāḥ [Bg. 14.18]. These are the rules of prakṛti. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Guṇaiḥ karmāṇi. As you are associating with the particular type of the modes of material nature, you are preparing your next life.

But these foolish persons, they do not know what is next life, whether there is birth. Ignorance. Mūḍha. They have been described as mūḍha. They do not know their duty. They are thinking that this life is all in all and there is no next life because they cannot think of…. Duṣkṛtinaḥ, if for them there is next life, then they have to stop their nefarious activities. But they do not like that. They think, "No, no. There is no next life. Let us do whatever we like. Enjoy." But nature will not give you. Nature…

Just like if you think that "I am in, I am associating with some infectious disease. It will not affect me." No, no. You may think so, but it will affect you. That's a fact. Similarly, we may foolishly think that we are doing all nonsense things, jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. In tāmasika-guṇa, in ignorance we are doing so many nasty things. We may think that "This will not affect," but no. It will affect. The same example. If you infect some disease, you'll have to suffer. It is nature's law. You cannot avoid it. Similarly,

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Adho gacchanti tāmasāḥ. And otherwise how we can explain so many abominable forms of life? Even up to the worm in the stool. This is also a life. And Brahmā is also a life. Why the differences? According to karma. Karmaṇā daiva… Infection. As you infect, as you associate. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. These are all explained. Why one is the stool worm, and why one is Lord Brahmā? Now, kāraṇaṁ guṇa-saṅgo 'sya. As we are associating with the laws of material nature, we are infecting and we are getting the next body. So this is our position.

We are spirit soul, pure, as Kṛṣṇa is pure. We are part and parcel of Kṛṣṇa, we are also pure. That is qualitative equality. Not quantitative. Kṛṣṇa is the great, we are the small. Aṇor aṇīyān mahato mahīyān. He is mahato mahīyān, we are aṇor aṇīyān. We are aṇu, atomic. Atomic sparks of Kṛṣṇa. So actually, we are pure, but as we associate with the qualities of material nature, we become impure. Therefore this Kṛṣṇa consciousness movement is to purify, to purity[?] the impure living entities. That is Caitanya Mahāprabhu's movement. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If you become purified, ceto-darpaṇa…

Where the purificatory process begins? From the heart. Ceto-darpaṇa. Cittaḥ. Desires. We have got so many desires and Kṛṣṇa is so kind, He fulfills your desire, my desire. Whatever you like you can do. But you'll never be happy in that way. Therefore Kṛṣṇa said, "Give up all these nonsense desires. Simply surrender unto Me. That is your only business."

So that is the…. As we have discussed in the last verse, yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Glānir bhavati bhārata. Glāniḥ. We should not desire anything except serving Kṛṣṇa. That is our fulfillment of life. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Or anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. We should not desire anything except we simply desire how to serve Kṛṣṇa, how to remain a pure devotee of Kṛṣṇa. Then our life is successful.

Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Even we should not speculate so-called knowledge. What kind of knowledge we can get? We are deficient, imperfect in so many ways. So what is the use of speculating, of our knowledge? Therefore jñāna. And karma, fruitive activities. "Let me work hard and get the result and enjoy." This is called karma. And jñāna means speculative knowledge. So Rūpa Gosvāmī says, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Bhakti-rasāmṛta-sindhu 1.1.11]. Simply cultivating Kṛṣṇa consciousness favorably. Not unfavorably. Kṛṣṇa consciousness…

Just like demons like Kaṁsa. He was also Kṛṣṇa conscious. What was his purpose? He was conscious Kaṁsa, he was making plan how to kill Kṛṣṇa. That's all. That is not anukūla. Ānukūlyena. We should be Kṛṣṇa conscious favorably. "What Kṛṣṇa wants and how can I serve Him?" That is anukūla. And "Kṛṣṇa wants this, I'll not do this. Rather I shall kill Kṛṣṇa. I shall read Bhagavad-gītā to kill Kṛṣṇa. There is no Kṛṣṇa. There was no Kṛṣṇa. There was no battlefield of Kurukṣetra. It is imaginary," that means the Kaṁsa's program, for killing Kṛṣṇa. So we should not adopt that. That is pratikūla, Kṛṣṇa consciousness, reading Kṛṣṇa's books but trying to kill Kṛṣṇa. So this is going on. "Not to Kṛṣṇa." Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and a learned scholar, commentator is saying, "It is not to Kṛṣṇa, not to the person Kṛṣṇa." This is going on. This kind of consciousness will not help us. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167].

Therefore Kṛṣṇa comes down.

Yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham
Paritrāṇāya sādhūnām.
[Bg. 4.7]

Sādhus, they are very much neglected. They are criticized. "You are service mentality. You are after Kṛṣṇa. You have given up all material enjoyment." So they tolerate. Those who are devotees, they tolerate. Caitanya Mahāprabhu has taught us these things. What is that word?

Devotees: Tṛṇād api sunīcena….

Prabhupāda: Tṛṇād api sunīcena taror api sahiṣṇunā. You have to learn toleration. Just like Prahlāda Mahārāja. He was tolerating. His father became enemy. What is the fault of this little boy, five years? Because he was Kṛṣṇa conscious. His father became enemy.

So the Kṛṣṇa consciousness movement is rather difficult. If you become Kṛṣṇa conscious, you will…. Just like we are experiencing in this land so many obstacles. Now the latest difficulty is they are not sanctioning our plan. "No temple, sir." So we have to tolerate. What can be done? There are so many temples, but we are faulty. Because we are Kṛṣṇa conscious. Our temple will not be sanctioned. So this is going on.

This is not new thing. It is very old thing. As soon as…. Because māyā is very strong. māyā sees that "This person is now Kṛṣṇa conscious. He'll go out of my clutches." Because Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Māyā puts obstacles so that he may not go away. But if you stick to your principle, catch Kṛṣṇa's lotus feet very tightly, then you'll be saved. Kṛṣṇa will save. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So this is our duty. In spite, despite all difficulties, we cannot give up Kṛṣṇa consciousness. We must go on.

So this teaching for the nondevotees. And to punish them, to chastise them, Kṛṣṇa appears. You have seen Kṛṣṇa's life. You will read in our Kṛṣṇa Book up to Ninth Chapter. There was simply killing. No, after Tenth Chapter. When He was in Dvārakā His business was only killing. So many demons, so many Ariṣṭāsura, Aghāsura, Bakāsura, Pūtanāsura, and Jarāsandha, Dantavakra. So this is vināśāya ca duṣkṛtām. This is one side.

And another side, another side is paritrāṇāya sādhūnām. Those sādhus… Actually Kṛṣṇa appears for the sādhus. Not for the duṣkṛtas. To kill the duṣkṛtas, there are many agent. One little earthquake can kill millions of duṣkṛtas in a second. So Kṛṣṇa does not require to come to kill the duṣkṛtas. But He comes to favor sādhu. Sādhus, they are very much persecuted.

Just like Prahlāda Mahārāja. He was a sādhu. He was being persecuted by his father. So Lord Nṛsiṁhadeva appeared, not for killing the Hiraṇyakaśipu, but to come and show Prahlāda Mahārāja, "Don't be afraid. I am here. Don't be afraid. I'll give you protection." So actually, Kṛṣṇa comes for this purpose. Paritrāṇāya sādhūnām. Sādhus, they are very much anxious. They do not command, "Kṛṣṇa, please come and save me." No. They'll never say that. They know that "Kṛṣṇa is busy in so many…. Why shall I give Him trouble? Let me suffer. That's all right." But Kṛṣṇa comes. "Yes. I have come here. I have come here. I'll save you." This is Kṛṣṇa's business. Paritrāṇāya sādhūnām. And by the, side by side, killing the duṣkṛtina. And dharma-saṁsthāpanārthāya.

People are busy with so many rascaldom dharmas, cheating dharma. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Kṛṣṇa says "These are all cheating dharmas. The real dharma is surrender to Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. So

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

This is the cause of Kṛṣṇa's appearance. Thank you very much. (end)

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Bhagavad-gītā 4.9

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Montreal, June 19, 1968

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

janma karma (ca) me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya

[Bg. 4.9]

Kṛṣṇa is explaining how one can very easily enter into the spiritual world, or the kingdom of God. The simple formula is that anyone who understands the appearance, disappearance, activities of the Lord as divyam, transcendental, with perfect knowledge of the Absolute Truth… Simply by this understanding one can immediately enter into the spiritual kingdom.

To know the Absolute Truth is not possible by our present senses. That is also another fact. Because at the present moment we have got materially affected… Not material senses. Our sense are originally spiritual, but it is covered by material contamination. Therefore the process is to purify, to purify the coverings of our material existence. And that is also recommended-simply by service attitude. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. The whole thing depends on our surrendering process and engage ourselves in the service of the Lord. Then gradually, the Lord reveals to the devotee. That is the process.

So what is the birth of the Lord? There is no question of birth of the Lord or of the living entities. This subject matter we have already discussed in the last meeting, that the Lord and the living entities, both are eternal. There is no question of birth and death.

The same example, just like the sun. Sun setting and sun rising. (someone adjusting tape recorder-long pause) Sun set and sun rise, it is simply adjustment of our own position. Actually, there is no sun set, there is no sun rise. The same example is applicable to our appearance and disappearance, as well as God's appearance and disappearance. We are eternal. We are eternally existing, but appearance means this body, appearance of this body.

The difference between the appearance of God and appearance of myself is that I appear in different bodies as it is offered by the material nature according to my karma; God appears in His own original body. That is the difference. And because God appears in His own original body, therefore He is not forgetful of the past, present and future. And so far we are concerned, because we appear in different material bodies, therefore we forget our past, present and future. This is the difference. And in this verse it is specifically mentioned here that janma karma me divyam [Bg. 4.9]. Divyam means divine, spiritual, transcendental. Our appearance and disappearance is different from the Lord's appearance and disappearance.

One has to learn the subject matter. And how it can be learned? Simply by service attitude. Sevonmukhe. We cannot learn this transcendental subject matter by challenge. If we are submissive, if we are engaged in His service, then, by His divine grace, He reveals Himself. Everything understanding of Lord, that is revelation. By our experimental knowledge, we cannot understand what is God. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our senses are now materially contaminated; therefore we cannot understand what is God, what is His appearance, what is His disappearance. This is not possible. The whole thing is to accept the purificatory process of the senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

One has to become purified by freeing himself from all designations. This is the first step. We are now under different designations. Every one of us is thinking that "I am this body, and because I am this body and this body is produced under certain condition, in a certain family, by certain father and mother, in a certain society, certain country, certain land, therefore I have got, you have got so many designations." But we have to become first of all free from the designations. That is the first qualification for understanding the science of God. We have to become free from all designations.

And how one can become free? This is Kṛṣṇa consciousness. I am neither Indian, I am neither American, I am neither white, I am neither black, I am neither Christian, I am neither Hindu, Muhammadan. Caitanya Mahāprabhu described Himself like that. He said, "I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya, I am not a śūdra, I am not a brahmacārī, I am not a householder, I am not a vānaprastha, or I am not a renounced order sannyāsī." Then what You are? Caitanya Mahāprabhu said, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. "I am the servant of the servant of the servant of the servant of Kṛṣṇa." This should be my real identification. This is very good identification. In Kṛṣṇa consciousness we address our contemporaries as "prabhu." Prabhu means master. And the real idea is that "You are my master, I am your servant." Just the opposite number. Here, in the material world, everyone wants to place himself as the master. "I am your master, you are my servant." That is the mentality of material existence. And the spiritual existence means "I am the servant, you are the master." Just see. Just the opposite number.

The māyā's attraction, the last snare of māyā is in this material conception of life, that so many identification, "I am this," "I am that," "I am that," "I am big man," "I am rich man," "I am prime minister," then so on, so on. When we are frustrated in all these attempts, then we try to become God. I am God. This is the last snare of māyā. But this Kṛṣṇa consciousness philosophy is just the opposite. What to speak of God? He is to think himself as the servant of the servant of the servant of the servant of the servant of God [Cc. Madhya 13.80].

So in one way it is very difficult. Therefore Caitanya Mahāprabhu instructs that who can become in Kṛṣṇa consciousness? Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Who can chant Hare Kṛṣṇa very nicely? Tṛṇād api sunīcena. Tṛṇād api sunīcena means who thinks himself lower than the straw in the street, I am lower than. Humble, very humble. Tṛṇād api sunīcena taror api sahiṣṇunā. Tolerant more than the tree.

You know the trees are very much tolerant. They are giving you shelter, they are giving you shadow, and they are giving you protection from birds[?] and so many things, giving you fruits. You are taking woods, leaves, flowers, but the trees do not make any protest. They are standing silently. Therefore they are very tolerant. The example of toleration is trees. So Caitanya Mahāprabhu said that one has to become humbler than the grass or straw in the street, tolerant than the tree, and amāninā, and refusing all kinds of respectful addresses from others, but offering all respect to others. He's not prepared to accept any respect from others, but he is prepared to give all respect to others.

So all these things are explained. That means in other words, I completely refuse to become anything of this material world. Suppose somebody insults me, "You are rascal. You are such and such man." But if I know that I am [not] this body, I have nothing to do with this body, then you may call me "rascal" or "your lordship," it is the same thing for me, because I am not this body.

A man is called… He's graduate, M.A., or Dr., Ph.D. What is this Dr., Ph.D., M.A.? This is the designation of this body. As soon as the body is finished my all designation M.A., Ph.D. is finished. Then I have to accept another body. I do not know what kind of body is going to be accepted by me. Not accepted. What kind of body is going to be forced upon by nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. The nature is forcing you to accept a certain type of body. There is good government, prakṛti, nature's government. You cannot refuse it.

There are 8,400,000 different kinds of bodies, species of bodies. And by our activities, as we prepare our mentality at the last moment of our death, then we get the similar body. We carry the mind, mind is the subtle body. So the mentality carries me to a certain position in the womb of a mother where I get this gross material supplies and again I develop a certain kind of body and come out from the mother's womb and begin to work according to that body. This is the process.

So one has to learn this Kṛṣṇa consciousness movement very carefully. It is very nice and very scientific. And if we simply try to understand my position, try to understand God and what is my relation with God, janma karma me divyam, simply by understanding this, I become qualified to enter into the spiritual kingdom. And as soon as I enter into the spiritual kingdom, then, as it is stated in this verse, that tyaktvā deham, after giving up this body, tyaktvā dehaṁ punar janma… [Bg. 4.9]. Punar janma means again taking birth in this material world. Na eti, na, no more. This continued repetition of accepting different kinds of body is finished simply by understanding what is God, how He appears, how He disappears, what are His activities. Simply this understanding. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9], or so 'rjuna. He comes to Me. And in another place it is stated, the same thing, mām upetya tu kaunteya, "One who comes to Me," mām upetya tu kaunteya duḥkhālayam aśāśvatam [Bg. 8.15], nāpnuvanti. "One who comes back to Me, goes back to home, goes back to Godhead, he never comes back again to this miserable conditional life of materialistic status."

Mām upetya tu kaunteya duḥkhālayam… And this material existence is duḥkhālayam, it is a place of misery. This is māyā. We are living in this condition, conditional life of material existence, which is full of miseries, but by the spell of māyā, illusion, we are thinking, we are planning that we are happy. This is called māyā. Māyā means… I have several times explained what is meant by māyā. Māyā means "what is not." I am thinking I am making progress, I am thinking that I am happy, I am thinking I am civilized, I am advanced. But the māyā means this thinking, in the positive way, is no. No, you are not advanced. You are not civilized. You are not actually wise because you do not know what you are. You are thinking that you are this body. Therefore everything, whatever you are thinking, that is all null and void. Māyā. This is called māyā. So this māyā is very strong.

It is very difficult to overcome this māyā, but the formula is very simple. That is also stated in the Seventh Chapter of Bhagavad-gītā, that daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This māyā, this illusion, is very strong to overcome or to surpass. It is not easy. Māyā is capturing you in so many ways. Just like the last moment, at the last moment, when you are very wise, you understand your spiritual position, ahaṁ brahmāsmi, "I am Brahman, I am not matter. I am not matter, I am spirit soul." But even at this stage, that "I am Brahman," there is action of māyā. What is that action of māyā? By realizing himself, "I am Brahman," he is thinking that "I am the Supreme Brahman." That means he's still in ignorance. Still in ignorance. He's not the Supreme Brahman.

Therefore Bhagavad-gītā, it is explaining very nicely, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. First thing is when you are actually Brahman realized, or you have realized your identification that you are not matter, you are spirit, the first symptom is prasannātmā, you become immediately joyful, without any anxiety. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There is no lamentation, there is no hankering.

Samaḥ sarveṣu bhūteṣu, and seeing every living entity on equal level because he has spiritual vision. He does not see the body, he sees the spirit. He does not see a dog, he sees, "Oh, there is spirit soul." He does not see a brāhmaṇa, he sees, "Oh, there is the same spirit soul." He does not see an American, he sees the spirit soul. He does not see an Indian, he sees the spirit soul. Therefore paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍitāḥ, those who are actually learned, they are seeing everyone in the same vision, spiritual vision. This is Brahman realization.

Brahman realization does not mean that "My brother is Brahman, and I am Brahman, and all others are not Brahman." This is not Brahman realization. Brahman realization means to introspect the spiritual existence of all living entities. That is Brahman realization. Samaḥ sarveṣu bhūteṣu. Then that oneness is still not sufficient. That means you have to engage yourself in Brahman activities. That is perfection. Therefore it is said that samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. After this Brahman realization, actual devotional service begins. Brahman realization means that "I am spirit soul and the Lord is the Supreme Spirit." Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13).

He is the Supreme Spirit, chief living entity, and we are innumerable, without any number. Asaṅkhya. The living entities are innumerable. These are stated in Vedic literature. The very word is used, asaṅkhya. Asaṅkhya means without any numerical estimation. And God is one. God is one, but the living entities are many. Nityo nityānāṁ cetanaś cetanānām. So, eko bahūnāṁ yo vidadhāti kāmān. That one is the supreme one who is supplying all the necessities of living entities.

Similarly, as you have got in your Bible, you pray in the church, "Oh God, give us our daily bread. Excuse us our faults." Because He is the prime one. He is supplying the necessities, He's giving you protection, He's giving you everything. You require sunlight. God has created sunlight for you. You require water, God has created immense water for you. You require air, there is immense air for you. So He is practically helping you. Eko bahūnāṁ yo vidadhāti kāmān. That one is supplying everything what we require.

You may think that you have to make improvement of your economic conditions, but actually the economic condition, what you have to enjoy, that is already there. You haven't got to endeavor. You see. Those who are not human beings, the animals, the birds, the beasts, and the worms, the trees, they have no economic problem. I see in India the sparrows, they were chanting and dancing and eating. Here also I see the same sparrows. They have no economic problem because they are depending completely on nature's law. And because we have violated nature's law, we have got economic problems. We have created our economic problem.

So the whole philosophy is Kṛṣṇa consciousness. If the whole world, not whole world, even certain percentage of the population becomes Kṛṣṇa conscious, the face of the world changes. Simply to understand, as it is stated here, janma karma me divyam [Bg. 4.9]. Karma. His activities.

Just see. He has created sun, He has created moon, He has created everything. How do we claim that this planet belongs to us? It is given to us for living. That's all. Because we are sons of God, therefore we have got right to enjoy the property of God. That is real peace. We are… As a rich man's son, he has got the right to, I mean to say, enjoy the father's property… But if he disobeys, if he becomes disobedient to the father, he is put into trouble. So our position is like that. We do not understand what is God, what we are, what is our relationship with God, what is this material nature, how it is working. These things are actually knowledge.

One should know. The Īśopaniṣad very nicely explains, īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything, what you are seeing, they all belong to God. Don't claim yourself. Similarly, Bhagavad-gītā also says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. "I am the proprietor of all planets." So this particular planet is also God's property. Actually it is God's property. We come and go. The property remains there. It is simple thing. So if we do not accept that God is the ultimate proprietor of everything… This is spiritual communism. And all living entities are His sons. Everyone has got right to live at the cost of God. Nobody should encroach upon the property of others. This is the system. Tena tyaktena bhuñjīthā [Īśo mantra 1]. Just try to enjoy what is allotted for you. God has given you certain portion of land. "You Americans, all right, you have got this land. You be happy. Don't encroach upon others." "You Indians, all right, you become happy here." In this way we have to think. This is Kṛṣṇa consciousness.

Kṛṣṇa consciousness is nothing, I mean to say, extraordinary. Simply to think everything in connection with Kṛṣṇa. That is Kṛṣṇa consciousness. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. In the Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī says that you dovetail everything with Kṛṣṇa. Then you are free. You're free. Dovetail everything. Just like here in the Kṛṣṇa consciousness society, what we are doing? We are dovetailing everything in Kṛṣṇa.

Just like here is a dictaphone. We're using it, that's all right, but how we are using it? We're recording the talks about Kṛṣṇa. This apartment, this… It is used for Kṛṣṇa. This body is being used for Kṛṣṇa. We are preparing foodstuff for Kṛṣṇa. In this way, if you develop your consciousness in touch with Kṛṣṇa, that is called Kṛṣṇa consciousness.

It is nothing artificial, that I am thinking, meditating, "I am the Supreme Lord and I am moving the sun, I am moving the…" These nonsense things are going on, meditation. Artificially thinking that "I am moving the sun, I am moving the moon, I am the Lord. I am the…" Simply wasting time. You just try to understand yourself that you are eternal servant of God. Then you are perfect. And you can enjoy God's property very nicely. There is no distress at all. The lower animals, birds, beasts, they are enjoying, and you human beings, you cannot enjoy? You are fighting with each other? What is this? Is that advancement? Is that civilization?

So Bhāgavata says, harāv abhaktasya kuto mahad-guṇāḥ. Anyone who is not in Kṛṣṇa consciousness, what qualification, good qualification he may have? That means he has no good qualification. Why? He has passed M.A. examination, he is a great scientist, he has got good qualification. Bhāgavata says, no. Why? Mano-rathenāsati dhāvato bahiḥ. Because he is situated on the mental platform, therefore he is a great scientist, he has discovered atom bomb. Atom bomb. What is that? Killing in large scale. And he's proud of his scientific knowledge. Mano-rathena. Mano-rathena means hovering upon the mental platform, that "This will create wonderful thing." But "wonderful thing" means everyone is afraid, "Oh, there is atom bomb. He has created." Why? Because he's not devotee. He's not in Kṛṣṇa consciousness. Had he been in Kṛṣṇa consciousness, he would have thought before, "Oh, I'm creating such a dangerous weapon? It will kill so many innocent persons?" Because he is harāv abhaktasya kuto mahad-guṇāḥ. Therefore Bhāgavata says a man who is not in Kṛṣṇa consciousness, he cannot have any good qualification. This is a fact.

And yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. And one who has got unflinching faith in God, he has got all the good qualifications of the demigods. There are many examples. Just see. You are mostly Christian, you know. Lord Jesus Christ, when he was being crucified, he was begging, "My Lord, these fools do not know what they are doing. Please excuse." Just see how much qualified. Because he is devotee of God.

So Kṛṣṇa consciousness is so nice, so perfect, that if you take to this in your practical life you become perfect immediately in this life. As it is stated here, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply understanding. You have got enough time. You are all young men, young girls. Please try to understand the science of Kṛṣṇa consciousness and your life will be perfect. So perfect that after leaving this body, tyaktvā deham, this body, punar janma naiti, no more birth in this miserable condition of material existence. Then what is the result? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], "He comes to Me." So it is very easy to finish all the problems of life within this short period of our life. Simply to understand Kṛṣṇa. Thank you very much. [break]

Guest: …(indistinct) of realizing.

Prabhupāda: In other words one who is actually engaged in devotional service, he has already realized brahma-sukha. That means… Just like a man is offered that, "If you become a high-court judge, you'll get $4,000, or $15,000 salary per month." So if one is getting $16,000 per month, that means he has become already high-court judge, in a diverse way. That means one who is seriously engaged in devotional service, he's already Brahman realized. He's on the Brahman platform.

This is also confirmed in the Bhagavad-gītā. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. If anyone is seriously engaged in devotional service, avyabhicāreṇa, without any fault… That means according to the rules and regulations as they are mentioned. Rules and regulations are required so long we do not develop that love of God. When actually one develops love of God, there is no question of rules and regulations. Automatically he obeys all the rules and regulations.

So one who is seriously engaged in devotional service, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guṇān samatītyaitān [Bg. 14.26]. He's already transcendental to the reactions of different modes of material nature. He's already. Brahma-bhūyāya kalpate. So he is to be understood that he is already Brahman realized. It is not that you have to… This is the spiritual. Material, suppose if you have to accept the post of high-court judge, then you have to gradually qualify yourself. But spiritually, if you immediately engage yourself in the service of the Lord, then you become a high-court judge immediately. You are brahma-bhūtaḥ. That is the difference between matter and spirit. It is unconditional. Ahaituky apratihatā.

Simply we have to agree, "My Lord, from today, I dedicate my life for Your service," you are immediately brahma-bhūtaḥ. Immediately, from that moment. It is so nice. Not that you have to take some time how to become brahma-bhūtaḥ. So those who are actually engaged in the spiritual devotional service of the Lord, it is to be understood they are already on the platform of brahma-bhūtaḥ stage. Is it clear? Yes. [break] Question? Question? Yes? No. (kīrtana) (end)

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Bhagavad-gītā 4.9

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Bombay, March 29, 1974

Pradyumna: (leads text chanting) Translation: "One who knows the transcendental nature of My appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Prabhupāda:
janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so'rjuna
[Bg. 4.9]

This is very important verse. Tyaktvā dehaṁ punar janma naiti. Our problem is this transmigration of the soul, one body to another. This is going on. Because you do not know how to get out of it, modern education they do not know even what is soul, what is this body, how the transmigration of the soul taking place. All blunt. There is no educational institution all over the world to understand this science. Although it is the most important science for the human being. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more transmigration of the soul.

The soul, in its original spiritual body, can be transferred from this material world to the spiritual world. And there is the spiritual world as I've already explained, that is three times creation of the Lord. This is only one-fourth, this material world. So our problem of human life is to get out of these material clutches and transfer ourselves to the spiritual world. That is real problem. Not this food problem, that problem. This will go on. So long you are in the material world, such problems will come and go. They're not permanent. That is explained in the Bhagavad-gītā. Āgamāpāyinaḥ anityāḥ tāṁs titikṣasva bhārata. These problems, they'll come and they'll go. Just like seasonal changes.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

That is real knowledge. We should not be disturbed by the material problems. You cannot avoid them. So long… Just like if you are in the winter season, how you can avoid cold, infection by cold, or affection by cold? You cannot avoid. That does not mean, because it is the season is very cool and you cannot take bath. No. You must take bath. That is Aryan civilization. Still in India we'll find in the villages severe cold. Still the people are taking bath early in the morning. They are accustomed. But now we are giving up. Now we are rising at seven o'clock because we are advanced in education. And if there is maṅgala-ārātrika, it is nuisance. This is our advancement of civilization at the present moment. But if you go in the villages, you'll find that the villagers rising early in the morning, they're taking bath, changing cloth, and chanting Hare Kṛṣṇa as far as possible. Still in the mass of people of India, the Kṛṣṇa consciousness is still existing, it is not yet lost.

And they believe in the next birth, next life, past life, they believe in God, in Kṛṣṇa. They're satisfied with that position, but the modern leaders they do not like it. They want to make them intoxicated so that they can work like an ass for the morsel of food. But this is not the problem. The real problem is here, stated, that you should stop the disease of birth and death. That is real problem. Tyaktvā dehaṁ punar janma [Bg. 4.9]. The human life is meant for making a solution of the repetition of birth and death. That is real problem. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are finding fault with so many things. But really we should find fault with this process of repetition of birth and death. People are now being educated in this way that there is no more life. You have got this life and you enjoy the senses as far as possible.

That is nastik theory. This nastik or atheism… There were many saints in India also. One of them is Carvaka. He's very famous atheist. His philosophy is hedonism. Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. His theory is, because in India the luxury is to eat something which is cooked in ghee: luci, purī, halavā. So Carvaka Muni says that you take loan from your friends if you have no money and eat as much as possible ghee. Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. And so long you live, you live by gratifying your senses. Here sukham means sense gratification.

But according to Vedic civilization, sukham ātyantikaṁ yat tad atīndriyam grāhyam [Bg. 6.21]. What is the actual happiness? That is beyond your senses. Not sense gratification. But because we are materially absorbed, we think indriyāṇi parāṇy āhur [Bg. 3.42]. Indriya. the senses, always all. To satisfy the senses that is sukh. That is happiness. And those who are a little disgusted with sense gratification, indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. They are mental speculators. They write poetries and utopian theories, "This philosophy, that philosophy." In this way they satisfy the mind. But that is also not happiness. Mental happiness. Mano-rathena asato dhāvato bahiḥ. If you become satisfied by mental happiness, then you'll have to come down again. Asato. Asato mā sad-gamaḥ. Real life is: "Don't stay in this temporary world but go to the real world, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. You'll find all these things in Bhagavad-gītā. So either on the bodily plane or on the mental plane you cannot be happy. That is not possible. But if you want to be happy then you have to come to the spiritual platform and engage in spiritual activities, sukham ātyantikaṁ yat tad atīndriyam grāhyam [Bg. 6.21]. Atīndriya means above the material platform of sensual and mental activities.

So spiritual activities means devotional service. Spiritual activities mean devotional service, activities in relationship with the Supreme Personality of Godhead. Bhakti-yoga. Bhakti-yoga means, as I have repeatedly explained, that you have to forget your identification with the matter, sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You have to forget your body as American, Indian, brāhmaṇa, kṣatriya, śūdra, Hindu, Muslim. That you have to forget. Ahaṁ brahmāsmi, "I am spirit soul." That is real identification. And when the spirit soul is active, sometimes the Māyāvādī philosophers, they think, "Now I've realized that I am not this body, I am not matter, I am spirit soul, so now I have become Nārāyaṇa. I have become the Supreme." But no, that is also mistake. When you realize that "Supreme is the Supreme Brahman, Parabrahman, I am part and parcel of the Supreme, I am also Brahman, but I am not the Supreme Brahman, therefore my business is to serve Parabrahman." That is real spiritual life. That is the beginning of spiritual life.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Parā bhakti. Parā-bhakti, that is real spiritual life. Parā aparā, aparā bhakti means on the material platform. Generally, the Deity worship. This is the beginning, but as you go on worshiping the Deity you realize your spiritual identity. Then you do not see the Deity as made of stone or wood. You see directly the Supreme Personality of Godhead and you can talk, you can receive an inspiration. This is the beginning.

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

We should learn how to do good to the people in general. They have forgotten their relationship with God. You should be sympathetic for them. That they're suffering on account of their forgetfulness of God, let us do some service to them. (indistinct) Awaken them. Awaken their Kṛṣṇa consciousness. That is Kṛṣṇa consciousness movement. It is the best welfare activities to the human society. Because he has got, he has forgotten Kṛṣṇa, he's suffering and if you awaken his Kṛṣṇa consciousness then he will be happy.

Just like a rich man's son. He has forgotten that his father is very rich, or his father has left immense property. But forgetting his real position, he's loitering in the street, hungry. You can call him, "All right, you take some food." That is not real benefit, that is temporary. But if you awaken his real consciousness, that he is the son of a very rich man, his father has got immense property, "Why don't you go back to your father and be happy?" That is Kṛṣṇa consciousness movement. That is stated here. Janma karma ca me divyaṁ yo vetti tattvataḥ [Bg. 4.9]. One has to understand Kṛṣṇa, tattvataḥ, in truth. Not superficially. What is Kṛṣṇa? Kṛṣṇa is the supreme leader. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). supreme leader, perfect leader, without any mistake, without any illusion, without any cheating, and without any imperfection of the senses. We have to take direction from such a leader, then our life will be successful. And because we are taking direction from imperfect leaders, cheater leaders, therefore we are meeting with so many problems.

Kṛṣṇa says that yadā yadā hi dharmasya glānir bhavati bhārata. Tadātmānaṁ sṛjāmy aham [Bg. 4.7]. That I have already explained, what is that glāniḥ? The glāniḥ is when we forget Kṛṣṇa. Then our activities become polluted. Just like a servant. If he forgets that there is master, then he becomes polluted. He steals, he mismanages things, things become very disordered. But if he has got the sense that "I have got my master, everything belongs to my master," and if he acts accordingly, that is very nice.

So we do not know what is the constitutional position of Kṛṣṇa and what is my constitutional position. That is called sambandha-jñā. My relationship with Kṛṣṇa. Everyone of us has got a relationship. Kṛṣṇa says in the Fifteenth Chapter, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Just like sons are part and parcel of the father. Father's body extends as son and daughter. Similarly we are also expansion of Kṛṣṇa's body. We are vibhinnāṁśa. Kṛṣṇa expands in two ways, svāṁśa and vibhinnāṁśa. The vibhinnāṁśa expansion we are, we living entities. But because we have forgotten Kṛṣṇa, we have come to enjoy this material world, we are becoming infected with the modes of material nature, and accepting different types of body, 8,400,000 species of life. But somehow or other if we come in contact with Kṛṣṇa, by the mercy of Kṛṣṇa's confidential devotees, then our life becomes success. That is described here. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then this transmigration of the soul stops. Tyaktvā dehaṁ punar janma naiti.

Punar janma naiti, does not mean that soul is finished. No. This body, material body, na hanyate hanyamāne śarīre [Bg. 2.20]. This material body, when it is dissolved, pañcatvaṁ prāpta, mixes with these five elements, earth, water, fire, air, it does not mean that the soul is finished. The soul is there. The soul is transmigrating to another body. Karmaṇā daiva-netreṇa [SB 3.31.1]. By the supervision of the external energy, and superior superintendent, we are transferred to a different body by the subtle body, mana, buddhi, ahaṅkāra. But these foolish people, they do not know how the soul is… They do not know what is soul and how the soul is being transferred. But these things are all explained in the Bhagavad-gītā. Just like we cannot see the flavor, but when the flavor passes through carried by the air, we can smell. Similarly, we can smell how the soul is being transferred. These processes are explained in the Bhagavad-gītā.

Therefore our duty is to know Kṛṣṇa. Janma karma. Kṛṣṇa comes, Kṛṣṇa appears, Kṛṣṇa disappears. Why Kṛṣṇa comes? Why Kṛṣṇa is not seen? Janma karma. Why He acts? Why He takes birth in the battlefield of Kurukṣetra? Why He teaches Arjuna? Why He dances with the gopīs? So many things Kṛṣṇa's life. We have read Kṛṣṇa book. There are so many activities. They're all transcendental, although they're written just like ordinary story activities of a person. But they are not ordinary things. If you simply read Kṛṣṇa book, although it looks like story, then you become delivered from these clutches of repetition of birth and death.

It is so nice. Because you will understand Kṛṣṇa, what is Kṛṣṇa, and here it is said, janma karma ca me divyaṁ ye jānāti tattvataḥ [Bg. 4.9]. It is explained. The people who are reading Kṛṣṇa book very seriously, and tries to understand Kṛṣṇa, he will understand. Kṛṣṇa is very kind. As soon as he begins reading Kṛṣṇa book with a little faith and adherence, Kṛṣṇa will be very much pleased. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. As soon as Kṛṣṇa is within your heart so when you read Bhagavad-gītā or Kṛṣṇa book with little seriousness, then Kṛṣṇa understands, "Now he is serious to understand me." He's with the…. You haven't got to search out Kṛṣṇa, He's already within you. Simply you have to become little serious. "Kṛṣṇa, kindly give me knowledge so that I can understand." Buddhi-yogaṁ dadāmi tam. If you are serious devotee, if you are in love with Kṛṣṇa, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If you are engaged in His worshiping, in chanting, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. If you simply follow these four principles, simply thinking of Kṛṣṇa, simply, always, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Simply meditate. This is meditation.

Meditation means as you see the form of Kṛṣṇa, and whenever you go, the impression of the form will be within your eyes, and if you think of Kṛṣṇa, your life is succesful. Therefore the Deity of Kṛṣṇa should be seen. That is the benefit of the eyes. The ears should be engaged hearing about Kṛṣṇa. The tongue should be engaged for eating Kṛṣṇa's remnants of foddstuff, prasādam. The nose should be engaged for smelling the flower which is offered to Kṛṣṇa, or the tulasī. In this way, when you engage all your senses, the legs should be utilized for coming to this temple to see Kṛṣṇa. Not to going to the cinema rascal. Then your life will be successful. You'll understand Kṛṣṇa. Kṛṣṇa is very kind. He says teṣāṁ satata-yuktānām [Bg. 10.10], if you engage all your senses for understanding Kṛṣṇa with devotion and faith, prīti-purvakam, with love, the love is the basic principle of understanding Kṛṣṇa.

But you will develop your love. The love means, just like it is said, dadāti pratigṛhṇāti. You are coming into the temple if you give something, patraṁ puṣpaṁ phalaṁ toyaṁ. Little things. "Kṛṣṇa, I have brought You. I could not bring any very costly thing, but I've collected these patraṁ puṣpaṁ phalaṁ toyaṁ. Kṛṣṇa is pleased, tad aham aśnāmi. Kṛṣṇa says

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi…
[Bg. 9.26]

Because he has brought it, Kṛṣṇa is not beggar. Kṛṣṇa can create millions of fruits and flowers. He's ātmārāma, He's fully satisfied in Himself. He's so opulent. But He wants that you should also love Kṛṣṇa and give Him something. That He wants. Therefore He comes, paritrāṇāya sādhūnām [Bg. 4.8]. Therefore He comes.

He's not poor. Kṛṣṇa is all opulent. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. He's always being worshiped by many hundreds and thousands of goddesses of fortune. Here we worship Goddess Lakṣmī, goddess of fortune, "Mother, give me some money." And that also does not stay. Lakṣmī's another name is cañcala, sometimes she favors and goes away. But Kṛṣṇa is so opulent that millions of godesses of fortune are engaged in His service. So why He's asking you, patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26]? He's asking out of love. That, "You try to love Me. If You are so poor you cannot give Me anything, alright, give me little flower, little fruit. I will be satisfied." Kṛṣṇa is so kind.

And still you are not taking the opportunity of understanding Kṛṣṇa. Just see how much unfortunate we are. As you serve Kṛṣṇa, you understand Kṛṣṇa. You cannot understand Kṛṣṇa otherwise, unless you render service. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If you simply exact your senses, your nice brain, "Kṛṣṇa is like this, Kṛṣṇa is like that," but if you are not a devotee, Kṛṣṇa will not reveal Himself. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. The rascal's mental speculation will not help him to understand Kṛṣṇa, what He is. That is not possible. His all activities are divyam, transcendental. We cannot understand with our material blunt senses. That is not possible. Therefore, the śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. These blunt senses, you cannot understand Kṛṣṇa. Or Kṛṣṇa means His name, His form, His quality, His activities, His pastimes, so many things. Janma karma.

So how Kṛṣṇa will be understood then? Sevonmukhe hi jihvādau. If you engage your tongue in His service, then that is the recommendation of Vedic literature. That, first of all, you have to engage your tongue. Kṛṣṇa's service begins from the tongue, because tongue has got two functions, namely to vibrate to speak something, and to taste something. So you engage. You simply engage your tongue for chanting and glorifying Kṛṣṇa, and eat prasādam, then the two tongue's business will be finished. Sevonmukhe. You eat Kṛṣṇa's prasādam.

kṛṣna baro doyāmoy, koribāre jihwā jay,
sva prasād-anna dilo bhāi
sei prasādanno pāo, rādhā-kṛṣna-guṇa gāo

Bhaktivinoda Ṭhākura has taught that our tongue is very fastidious, wants to eat this thing, that thing, this thing, that thing. Even after… We have seen. He has eaten sumptuously at home but as soon as he comes out, "Let us go to the restaurant, let us have a cup of tea, a little this or that." The tongue is always dictating. "You eat this, you eat that, you eat that, you like that." That is going on. So if you want to control your tongue, then give him Kṛṣṇa prasādam. That "I'll not accept anything which is not offered to Kṛṣṇa." Then your tongue becomes controlled. And if you can control your tongue, your other senses will be automatically controlled. And yogic perfection means controlling the senses. Yoga indriya-samyamaḥ. So a devotee of Kṛṣṇa is the first-class yogi. That is accepted by Kṛṣṇa.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So this Kṛṣṇa consciousness movement means to train people to become the topmost yogi. Topmost yogi. Because they have controlled their senses. No meat eating, no intoxication, not even smoking or drinking tea. This is yoga (indistinct). Not that simply by pressing nose one becomes yogi. Practical life. After performing yoga, "Oh, my tongue is now dry, give me one bidi. (indistinct) one bidi." That is not yoga practice, smoking gañja, bidi, intoxication, tea, and he has become a yogi. These are useless, all bogus. Yoga means he has controlled his senses. Yoga indriya-samyamaḥ. The yoga practice means controlling the senses and engaging the mind on the lotus feet of Kṛṣṇa. That is yoga system.

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino…

Dhyānāvasthita, meditation, always seeing the lotus feet of Kṛṣṇa. Nowadays they have manufactured some meditation, something light, this, that, all nonsense. Dhyānāvasthita-manasā, mind being absorbed. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. That is real yoga system. Meditation. Now it is the age of meditation. Meditation is not meant for this age. Meditation is meant for the satya-yuga. What is that verse? Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Kṛte, kṛte means satya-yuga. People were very restrained, all paramahaṁsas. In those days it was possible to meditate. At the present moment our mind is so disturbed, we are disturbed in so many ways. Meditation is not possible in this age. Maybe there may be one or two persons who can meditate. The real meditation means to think of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That is real meditation.

So in this way, if we engage our life, that means bhakti-yoga, then Kṛṣṇa reveals, ataḥ sri-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If you simply speculate, tax your senses to understand Kṛṣṇa by so-called scholarship, that will not help you. Sevonmukhe hi jihvādau. You engage your tongue in the service of the Lord, then He'll reveal.

It is a revelation. It is not speculation. The speculators cannot understand what is Kṛṣṇa, that is not possible. Those who are actually devotees, teṣāṁ satata-yuktānām [Bg. 10.10]. Twenty-four hours engaged in the service of the Lord.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam…
[SB 7.5.23]

Out of these nine methods, all the nine, or eight, seven, six, even one. If you engage yourself. Just like Mahārāja Parīkṣit, he engaged himself simply for hearing. He become perfect. Simply by hearing Bhāgavata from Śukadeva Gosvāmī. And Śukadeva Gosvāmī also became perfect, simply by reciting Śrīmad-Bhāgavatam. Śrī viṣṇoḥ smarane, śravaṇe parikṣid abhavad vaiyāsakiḥ kīrtane. This is also kīrtana. Abhavad vaiyāsakiḥ kīrtane. Prahlādaḥ smarane. Prahlāda Mahārāja, he was put into so many difficulties by his father. He could not resist, he was a poor child, five years. And the rascal father was teasing him in so many ways. So what could he do? He was simply thinking of Kṛṣṇa, "What can I do?" There are so many processes. If you take one of the processes your life will be successful. Simply by thinking of Kṛṣṇa.

Janma karma me divyaṁ, yo jānāti tattvataḥ. Who can know? Yo jānāti tattvataḥ, to whom Kṛṣṇa reveals, he can know. He can know what is Kṛṣṇa, and as soon as you have done this business you have understood Kṛṣṇa, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more birth in this material world. To take birth in this material… Because you have got this body, therefore you have to suffer threefold miseries. We foolishly… You are trying to make adjustments to become happy here. It is not possible, because this place is recommended by Kṛṣṇa: duḥkhālayam aśāśvatam [Bg. 8.15], it is a place of miseries. How you can become happy here? This is illusion. You can never be happy in this material world, but you are trying to become happy in so many politician, social workers, this and that, simply wasting their time. They cannot be. You have to accept the leadership of Kṛṣṇa. Then you will be happy. If you accept the leadership of rascals, fools, you cannot be happy. Demons. They'll put you into difficulties.

Now, just this evening, one gentleman was speaking about Ahmedabad, that the students have burned so many buses, they're now uncontrollable. So this is going on all over the world. People are frustrated, because on account of these rascal leaders. They are taking the position of leadership, but they're all rascals and fools, they cannot lead. If you want to be happy, take actual leadership of Kṛṣṇa, then you'll be happy. Thank you very much. (end)

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Bhagavad-gītā 4.9-11

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New York, July 25, 1966
Prabhupāda:

janma karma (ca) me divyam
(evaṁ) yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Lord Kṛṣṇa says that "The process of My birth and the process of My activities, they are all transcendental." And anyone who can understand the transcendental activities, appearance, disappearance of the Supreme Personality of Godhead, then the result is that tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The result is that anyone who understands these transcendental activities of the Supreme Lord, tattvataḥ, in truth, the result is that he becomes a liberated person.

Tyaktvā deham. Tyaktvā means by quitting, by giving up this present material body he at once is transferred to the spiritual world. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. He does not require to come back here in this material world to have this material body. He at once develops his own spiritual body just like Kṛṣṇa. This is the process. Simply by understanding the transcendental activities and the appearance and disappearance, he becomes fully spiritualized, and the result is that he at once… He does not get. The spiritual body is already existing. I am spirit; I have got my spiritual body, but that body is now covered by this matter.

So by understanding the transcendental activities of Śrī Kṛṣṇa, by Kṛṣṇa consciousness, one can become liberated. And what is the result of that liberation? That is also spoken in the Eighth Chapter of Bhagavad-gītā. The Lord says, mām upetya tu kaunteya: "My dear Arjuna, Kaunteya, son of Kuntī, please note it that mām upetya, anyone who comes to Me," mām upetya tu kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti [Bg. 8.15], "that he does not come again to this material world, which is duḥkhālayam, duḥkhālayam, a place of misery."

This material world is certified by the Supreme Personality of Godhead as the place of misery. Now, if this place is made for that purpose, just to give us miseries only, how you can make it a place of happiness? The place is meant for that purpose. So Lord Kṛṣṇa says that "Somebody, anybody who comes back to Me, he hasn't got to come back again to this place of miseries." Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. And again He says, mām upetya tu kaunteya duḥkhālayam aśāśvatam: [Bg. 8.15] "This place is full of misery."

We are deluded, illusioned. We are accepting this place as permanent settlement. We are making plans, so many plans, to make a permanent settlement, but the Lord says it is not only full of misery, aśāśvatam, you cannot remain here permanently. However make your plan to live here permanently, you cannot live here. You have to give up. You can spoil your energy for making this material world very comfortable or you may live for some years very comfortably, but cruel death will come and snatch from comfortable position and put you into another position which is beyond your control. You cannot say that "I have made my position very secure. I am very comfortable with great endeavor by advancement of economic development, by advancement of material science. Let me remain here. I am very happy.” The time will say, ”No, that will not be allowed. You must leave immediately, immediately, without delay.”

You know your President Kennedy. He was going in a procession, and the time came, and he had to leave everything at once, at once, without any hesitation. You cannot hesitate. So we are in the grip of the material nature. However we may declare ourself that we are independent, we are not independent. We are dependent, completely dependent. We may foolishly mislead ourself by the sense of independence. No. You are not independent. You are completely under the control of the material nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The material nature is so strong that it is very difficult to get out of the entanglement.

But there is a way. That is also said in the Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te: ”Anyone who surrenders unto Me…” The whole process, the whole process of material activities, material nature, is going on under this principle, that we are required to go back to the eternal world, to get our eternal life and eternal blissful knowledge. These things are awaiting us. But if we do not try, do not endeavor for attaining that sublime position and spoil our reserve energy in making an adjustment of this temporary material world, that is our foolishness.

You will find in the Seventh Chapter in Bhagavad-gītā the Lord says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Lord says that ”there are persons who are duṣkṛtina, duṣkṛtina, or miscreants, mūḍha, foolish; duṣkṛtina, mūḍha, and narādhama-and the lowest of the human kind-and māyayāpahṛta-jñānā-and they have been plundered of their real knowledge by the stringent laws of material nature. Such people do not come unto Me.”

So these things are… If we study Bhagavad-gītā, we have to take it, Bhagavad-gītā, as it is. We cannot give our own interpretation just to suit our purpose. This thing already been explained in this Fourth Chapter, that it is understood by the paramparā system, by the disciplic succession. So we have to take up this knowledge from the disciplic succession. And this Bhagavad-gītā was spoken some millions of years before to the sun-god. That is also stated. And the sun-god instructed this Bhagavad-gītā again to Manu, Manu to Ikṣvāku. And in this way this is coming by disciplic succession. But during the time of Kurukṣetra war that great philosophy of yoga system of Bhagavad-gītā was lost, and therefore Lord Kṛṣṇa again said to Arjuna. Therefore if we want to understand Bhagavad-gītā, then we have to understand as Arjuna understood it. That is the process.

So here the Lord says that janma karma me divyam: [Bg. 4.9] ”My appearance and disappearance…” Mark this word, ”appearance and disappearance.” ”Birth and death” is not applicable to Lord. ”Birth and death” is applicable to this material body. The material body has its birth, and the material body has its death, dissolution. But the spiritual body is eternal. It has neither death nor birth. Therefore the spiritual body-the exact language to be used, ”appearance and disappearance.”

I have several times spoken in this meeting. Just like the sun. The sun disappears and appears. For the sun there is no question of birth and death because sun is eternal. So anything eternal… So when the Lord comes it is just like the sun appear and sun disappears. It does not mean because we do not see Kṛṣṇa just now in our presence… Of course, in transcendental sense, when we acquire that transcendental sense, we see Kṛṣṇa through this Bhagavad-gītā. The Bhagavad-gītā is Kṛṣṇa. Bhagavad-gītā is not different from Kṛṣṇa. That is the, I mean to say, sense of absolute knowledge. In the absolute world there is no difference between the person and the words.

Just like this tape recorder. It is being recorded. My words or my songs are being recorded. But they are different from me. This is dual, the world of duality. But the absolute world, there is no such difference. Just like we are chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. This name Kṛṣṇa and the personality Kṛṣṇa is the same. Is the same. Hare Kṛṣṇa means when I hear the sound, the transcendental sound vibration Kṛṣṇa, that means Kṛṣṇa is on my tongue, on my ear. Therefore, if we chant this vibration of transcendental sound with devotion and with attention, that is the highest type of meditation and yoga. And very easy. The process is that you chant Hare Kṛṣṇa, and exactly the same sound you hear. So your mind is concentrated on this Kṛṣṇa, and Kṛṣṇa is not different. This sound Kṛṣṇa is not different from person Kṛṣṇa. Therefore when we chant…

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

…it is as good as Kṛṣṇa.

Therefore it is stated here that ”My appearance, disappearance and activity and glories, they are divyam.” Divyam means transcendental. They do not belong to this world of duality. This world is of duality. But transcendental means that it is above, above this dualism. It is the absolute world. So anyone who understands this fact, that Kṛṣṇa is not different from this sound Kṛṣṇa, Kṛṣṇa is not different from this Bhagavad-gītā, Kṛṣṇa is not different from anything which is connected with Kṛṣṇa… These things are to be understood.

The whole world is the representation of the energy-that you will learn in the Seventh Chapter-is the manifestation of the energy of Kṛṣṇa. And it has been described. There are two kinds of energies: the lower energy and the higher energy. And the higher energy is the living entities. Just like we are. We living entities, we belong to the higher nature of the Supreme Lord. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. This world is moving, this world is made of lower nature, material, and the higher nature is the living entity. So anything which is connected with Kṛṣṇa, it becomes to the higher nature. Even in this material things, if it is dovetailed with Kṛṣṇa consciousness, then it turns into higher nature.

The example I have several times repeated: just like you put an iron rod in the fire. It becomes warm, warmer, and gradually it becomes red hot. When it is red hot, it is transformed into the nature of fire. It is no longer iron. Similarly, if you constantly remain in Kṛṣṇa consciousness, you at once transfer yourself to the higher nature of Kṛṣṇa, and that is your liberation. And if we can die in higher nature, then this formula, tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. oh, he does not come back again to this material world. So we shall have to try, we shall have to practice this Kṛṣṇa consciousness in such a way, that we shall permanently exist in higher nature. And if we can die in that higher nature, then our place in the transcendental world is reserved. That is the whole thing.

In India there is a common saying. They say, bhajan koro pūjān koro morte janle haya. The meaning is that however you may meditate upon… You may be very great meditator, or you may be a great religionist or yogi or a very learned scholar or whatever you may be, but everything will be tested at the time of your death. How far you have made progress, that will be tested at the time of your death. That is also explained in the Bhagavad-gītā. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Ante. Ante means at the end. Because this body is sure to end. Antavanta ime dehāḥ. This body is antavat; it is destined to be ended. ”As sure as death.” But nityasyoktāḥ śarīriṇaḥ. Śarīriṇaḥ means the spirit spark which is occupying this body. That is nitya; that is eternal.

So whole process is that the eternal has to get rid of this nonpermanent material contact. And he has to take leave for the spiritual world. So… (aside:) Come on. So the whole process is that during our present existing life we have to practice in such a way that we remain constantly on the higher nature, on the spiritual nature. Exactly in the same way: just like you put the iron rod in the fire and make it warmer, warmer, warmer, warmer, and so long it does not get red hot, so it becomes fire. This is practical. In the same way you have to put yourself in such a way that you are always in, constantly in, the higher nature, not that for one hour, two hour we make this association, we try to be in higher nature and after leaving this place we again turn to the lower nature. No. We should always, whatever we hear from here, from this place, we should try to understand clearly without any doubt.

Just like Lord Kṛṣṇa says here, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9], that anyone who understands Kṛṣṇa’s appearance, disappearance and activities, all these transcendental things, he goes back to the kingdom of Godhead after leaving this body. Now this fact should be clearly understood. So I am trying to make you understand it clearly, how it can be possible. This is possible in this way, that you have to think of Kṛṣṇa always, ”How is that that Kṛṣṇa appears in His transcendental body and how He disappears?” So everything, scrutinizingly we have to understand.

In the Bhagavad-gītā you will find tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. One has to learn all these things from the person who is in the knowledge of these things. It is not that simply by purchasing one Bhagavad-gītā we understand everything. No. Tad viddhi praṇipātena paripraśnena sevayā. You have to approach a person who is in the knowledge of the thing. Without this, you cannot understand. It is recommended; it is essential.

In the, I mean to say, in the Vedas also, Kaṭha Upaniṣad, this is said exclusively: Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Tasmāt. Tasmāt means ”therefore.” ”Therefore” means something has been said before. What is that? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. As soon as we begin to ask about the higher nature… That propensity should be awakened. In the lower nature we are busy in the matter of eating, sleeping, defending and sense gratification. So we should not be satisfied, simply remaining in the lower nature. The human life is meant for developing the higher nature. The Vedānta-sūtra therefore says, athāto brahma jijñāsā. Now, now we have got the developed consciousness of human body, now, this is the time for asking about the Supreme Brahman. (talking in the background) (aside:) You ask them to speak slowly. At least speak slowly. You go there.

So this higher nature has to be developed. This association, this transcendental association, is meant for developing that higher nature, higher nature. We must understand that higher nature that as it is recommended in the Vedas, that tad-vijñānārthaṁ sa gurum eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. And again in the Śrīmad-Bhāgavata also it is said that tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. In all the scriptures this is said. Without approaching a person who can teach you of the higher nature, you cannot develop. It is not possible to acquire. You have got the higher nature but to invoke that higher nature it requires the assistance of a person who is in the higher nature. That is recommended.

If somebody says that ”I don’t require any help of any spiritual master,” that is wrong. That is wrong. You will find all the great persons… And so far our Vedic culture is concerned, great learned scholars, just like Śaṅkarācārya… Perhaps you have heard the name of Śaṅkarācārya. Rāmānujācārya, Madhvācārya, Nimbārka, Lord Caitanya. In India there have been many, many great scholars. Even Kṛṣṇa. Kṛṣṇa, who is the Supreme Personality of Godhead, He had a spiritual master because He wanted to show the example. He did not require any circumstances to acquire knowledge from any other, but because He was playing just like a human being, so He set the example that He accepted a spiritual master. There are instances. So similarly, Lord Caitanya also, He accepted spiritual master. Śaṅkarācārya accepted spiritual master. That is the system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The disciplic succession must be accepted.

Now, just like we are trying to understand from Kṛṣṇa, Arjuna, Arjuna is trying to understand. Arjuna also said to Kṛṣṇa, śiṣyas te ’haṁ śādhi māṁ prapannam: [Bg. 2.7] ”Just I am surrendering unto You. Oh, accept me as Your disciple, śiṣya.” Śiṣya means disciple. Śiṣya, this is a grammatical word. Śās-dhātu. Śās-dhātu, it is a verb from which this word śiṣya comes. Śiṣya means one who accepts voluntarily the disciplinary measures from the higher authority. He is called a śiṣya. So in order to acquire, in order to be situated in that higher nature, we have to approach a personality like Kṛṣṇa or His representative, and so the best thing is that… Arjuna. Arjuna, he got this instruction from Bhagavad-gītā, and he developed that higher nature. So we have to take from Arjuna as it is. So we have to keep ourself always in the higher nature. Then the result will be that at the time of death, at the end, tyaktvā deham, tyaktvā deham.

We are counting where, that day when we have to give up this body. Just like I am now seventy years old, so… I am now seventy years old. So my days are counted. So I have to give up this body. The warning is already there. So we have to prepare ourself. Just like when going from outer station, from New York to California, if you wanted to go, you have to make your preparation, say, fortnight before, reserving the seat and making all arrangement. Similarly, we must know that we have to leave this body and we must prepare for that. Unless we don’t prepare for that, all of a sudden, if death comes, then our whole life is spoiled. That is the whole system. So we have to think of Kṛṣṇa. This is the very easiest process, that how, what are the activities, how Kṛṣṇa appears, how Kṛṣṇa disappears, what are the nature of Kṛṣṇa’s activities. So we must try to understand these things.

So janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. And this inquisitiveness, the appearance and disappearance of Kṛṣṇa, and His activities, this inquisitiveness, is transcendental enquiries. So we must know it from persons who are in the knowledge. And that way we shall be able to put ourself constantly in Kṛṣṇa consciousness, and the result will be that tyaktvā deham, by quitting this body we shall be at once transferred to the transcendental world. This is the process.

Now, in the next śloka Kṛṣṇa says that

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

Kṛṣṇa says that "Arjuna, in the past there were many sages who," vīta-rāga-bhaya-krodhāḥ, "after surpassing three stages of existence, when they came to Kṛṣṇa consciousness, they were liberated." Vita-rāga-bhaya-krodhāḥ. Now, what is this rāga? Rāga-bhaya-krodhāḥ. Rāga means attachment, attachment. And vīta-rāga-bhaya. Bhaya means fear, and krodha means anger. So these three stages are there in our life.

And what are these? Rāga, attachment. In the lowest stage of our life, when we do not know what I am, I consider this body myself. This deluded conception of life, that "I am this body," this is deluded conception. And when we have got too much attachment for this deluded conception of life, that is called rāga. Rāga. Mostly people, generally, they are acting in this material world with this conception of life, that "I am this material body." So they are working whole day and night for making a comfortable life of this material body. So they are called in the stage of rāga, attachment. Attachment.

And the next stage is bhaya. Bhaya. And what is that bhaya? Fear. Now, that… (aside:) Please don't talk. Bhaya means that… There are persons, transcendentalists, who are culturing transcendental knowledge, but they are very much afraid of conceiving that there is another world which is spiritual world, and that is also similar like this world, and the Personality of Godhead is there, and we have to go there, and we have to live as His servitor. So we carry the ideas of this world to that world. Therefore we are afraid. There are many transcendentalists who like the impersonal conception of the Supreme Truth. As soon as personal conception of the Supreme Truth is presented there, they are afraid of: "Oh, it is something material. It is not real." This is called bhaya. But actually it is not that.

Actually this material world is described in the Bhagavad-gītā as the perverted reflection of the actual spiritual world. You will find in the Fifteenth Chapter that this material world is described as the obverted tree whose root is upwards and the branches are downwards. Have you have experience of this obverted tree whose root is upward and the branches and the leaves are downwards? Have you seen any tree like that? You have seen it, but you have forgotten. You have seen… When you see a tree on the bank of a river or bank of a reservoir of water, you find the reflection of the tree, just the opposite number. So similarly, this world, in the Fifteenth Chapter it is described there, the obverted tree. That means the real tree is there. The real tree is there.

Just like the example is given… I have several times…, that the impersonalists, they describe this world as false, as false. But simply describing this world as false is not sufficient. What is the reality we must know. The… Generally the example is cited that in the darkness when you see a curling rope, you misunderstand it that it is a snake. But actually it is not the snake. Now, this conception of a snake comes wherefrom? Unless there is a real snake, how you can see that it is a snake? That rope is false. That's all right. That rope is not snake, but there is real snake. Otherwise, how you get the conception of the snake? Just try to follow it. Without having the real snake, you cannot get this conception of snake.

Similarly, we say that this world is false, or shadow. The shadow, without being the reality, how there can be possibility of shadow? If there is no reality of my hand, how the shadow of the hand can be there? So this world is temporary shadow. That is accepted. But there is the real world which has no destruction. This world is destructive. It will be dissolved. Just like our body is temporary, but it will be dissolved. Anything material that has got a birth, a stay for some time, a byproduct, a growth, a dwindling, and then vanish. That is the nature, anything. Just like this body. It was born from the mother's womb at a certain time, and it is staying for some time. It is staying for some time, and the body has got some byproducts, like children. We have got some children, the byproducts. Then it is dwindling. Just like I am getting older. Anyone, everyone, we are getting older. And at the last, it will vanish. Similarly, the whole material world, it has a time of its appearance, it grows, it makes so many varieties of byproducts, it dwindles and again vanishes.

But Bhagavad-gītā gives you information, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Beyond this material world which is subjected to these rules of six changes, there is another world which is sanātana. Sanātana means which is eternal. So actually there is existence of an eternal nature, like this nature which you are experiencing. And that nature, transcendental nature… The whole Bhagavad-gītā scheme is to take you back to that transcendental nature. Because you are transcendental, you are eternal, you are blissful, you are full of knowledge… Now we are covered. Now we have to go back to that eternal world, which is full of knowledge, full of bliss. So we have to prepare in that way. That is the policy of the human life.

Kṛṣṇa says, vīta-rāga. Vīta-rāga. Vīta means one who has been able to give up this attachment. Rāga means the attachment of this material world. And bhaya, one who has developed this transcendental sense… The impersonalists, their philosophy is that they want to merge into the impersonal existence of the Absolute Truth. They are afraid of the life of variegatedness. Because they have got a very bitter experience of this life of variegatedness, therefore they want to make a negation of this variegatedness and they want to turn themselves into the impersonal feature. So these things are there. So vīta-rāga. So one has to give up this attachment and detachment also. Vīta-rāga-bhaya and krodha.

Krodha means there are other persons who are neither impersonalists nor personalists. They are what are called more or less atheists. Atheist means they don't believe in any transcendental nature. Even they do not believe in the existence of the soul. They simply concern themselves with this material body. Just like Buddha philosophy. Buddha philosophy does not accept the existence of the soul. Buddha philosophy says that this material body is a combination of matter. Now, as soon as the matter is dissolved, then the feelings of happiness and distress is gone. But according to Bhagavad-gītā, the existence of soul is accepted in the Vedic literature.

Just like after Lord Buddha, Śaṅkarācārya, Śaṅkarācārya came. He gave hint about the spiritual nature of the soul, and he said, brahma satyaṁ jagan mithyā: "This matter is false and temporary, but spirit is eternal." And other ācāryas, just like Rāmānujācārya and Madhvācārya, they came after Śaṅkarācārya, and they established that in the spiritual world there is also life like this, but that is eternal, blissful and full of knowledge.

So here Kṛṣṇa also give us instruction that vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. There are persons who are too much attached to these material activities. They are called rāga. They are in the atmosphere of rāga. And there are persons who are atmosphere of fear: "Oh, again we have got to…, a personal life?" They are afraid of personal life. They want to make impersonal everything. That is called bhaya. And the first, second… And the third is krodha. They do not believe in any philosophy. "Let us commit suicide. Let us annihilate all this material existence." So we have to surpass. We have to surpass these three stage of attachment and fearfulness and krodha, and anger. When he is disgusted with this life, he commits suicide. That is called krodha, by anger. So we have to surpass all these stages. So Lord Kṛṣṇa says, vīta-rāga-bhaya-krodhāḥ: "After surpassing these three stages of life," vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10], "one who is constantly conscious of Me," man-mayā, and mām upāśritāḥ, "and accepting the shelter of My protection," mām upāśritāḥ, bahavo jñāna-tapasā, "there were many sages who by culture of knowledge and penance," bahavo jñāna pūtā, "purified by that process," mad-bhāvam āgatāḥ, "they attained My superior nature, My superior nature."

Just like the same example, just like putting the iron rod in the fire, and the iron rod becomes hot, red hot, gets the nature of fire, similarly, if we constantly in Kṛṣṇa consciousness, being transcendental to these stages of bhaya, fear, and attachment, and krodha, anger, if we put ourself, completely under Kṛṣṇa consciousness, then it will be very easy to attain the superior nature of Kṛṣṇa. That is the formula given here, that superior, how to attain that superior nature. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. Mām upāśritāḥ. That is the main thing. One has to take shelter of Kṛṣṇa. Mām eva ye prapadyante. This very thing, everywhere we will find, this Bhagavad-gītā, that Kṛṣṇa is stressing on His personal feature. Mām eva ye prapadyante: "Anyone who takes shelter of Me…" "Anyone who thinks of Me," man-manā bhava mad-bhaktaḥ… So these things are there. Simply we have to take up this thing, Kṛṣṇa. Then everything, the whole solution is there. (aside:) Why these boys are disturbing? They are not sitting, and talking.

Ye yathā māṁ prapadyante. Next verse is:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Now Kṛṣṇa says… There are three kinds of transcendentalists. What are they? The impersonalist and the localized yogi and the devotees. There are three kinds of transcendentalists. What are the impersonalists? Impersonalists means this jñānī, those who are trying to understand what is Brahman and try to negativating this material world, neti neti: "This is not Brahman. Brahman is separate from this matter." They are called jñānīs. And there are yogis. Yogi means those who are trying to focus all attention to the Supersoul which is within our heart. That is called yoga system. And yogi, jñānī, and bhakta, devotees. Those who are focusing all their concentration on the Supreme Personality of Godhead Kṛṣṇa. So these three are classes of… They are all transcendentalists.

They are not materialists. Materialists, they are concerned with this matter only. They are very much attached to lord it over this material nature and enjoy life. That's all. That is the short description of the materialist. But the transcendentalists, they are above these attached people. They are detached, but they have got three conception of transcendental idea. That is stated in Śrīmad-Bhāgavatam,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Tattva, tattva, the Absolute Truth. Absolute Truth is nondual. And that Absolute Truth is experienced in three ways. What are they? Now, Brahman, the all-pervading, impersonal feature, Brahman. And brahmeti paramātmeti. Paramātmeti means the Supersoul. Brahmeti paramātmeti and bhagavān iti. Bhagavān iti means the Personality of Godhead. Now these three conception of life have been analyzed in various places, and I will give you a short description.

Just like the sun. You see the sun every morning. What do you see? You see the sunshine. One feature is the sunshine. Another feature is the sun disc and another feature is if you are able to go into the sun planet you see something else. That we have got no experience, but we can see that sunshine and the localized sun disc.

But what is there within the sun planet, nobody has explained so far material science is concerned, but from Vedic literature we have got information of the sun planet also, that there is a supreme deity which is known as the sun-god, and all the inhabitants there, they have got their body of fire, and the whole planet is fiery. That is also material. There is no reason to disbelieve it because the whole material word is composed of five elements, that inferior nature: earth, water, fire, air, ether, mind, ego, intelligence. So you will find different planets also. Some planet is predominated with earth; some planet is predominated with water; some planet with fire, just like this. So the sun planet is predominated with fire. Fire is also matter. It is also material.

So as we have got experience, we can take experience from what we see daily, so as we have got three different vision of the sun, although the sunshine is spread all over the universe, you cannot accept the sunshine as important than the sun disc, localized. Which one is important? The sunshine is important or the localized disc, the planet, is important? The localized planet is important.

Similarly, the impersonal feature of Lord which is known as Brahman, that is not very much important. You will find in the Bhagavad-gītā, brahmaṇaḥ ahaṁ pratiṣṭhā: "I am the source of the effulgence of Brahman." So this is one feature. But that is transcendental. When one thinks of Brahman conception of the Absolute Truth, that is also transcendental. When one thinks of the localized aspect of the Supreme Truth, that is also transcendental. And when one thinks of the Supreme Personality of Godhead, that is also transcendental. So here it is stated,

ye yathā māṁ prapadyante

tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Anywhere, any, I mean to say, person who is interested in the transcendental feature of the Absolute Truth, they must be either these impersonalists or the localized or must be devotee of the Lord. So these three features are there, presented of Kṛṣṇa conception, and how they are conceived and what are the different results, we shall try to explain in the next meeting. Now you can put your questions. [break]

They have to take shelter of the Vedas. Just like Śaṅkarācārya. Śaṅkarācārya is impersonalist, and we, the Vaiṣṇavas… There are two classes of philosopher in India. One is impersonalist and the other is personalist. So we, so far we are concerned, we are personalist, and Śaṅkarācārya is impersonalist. Now, although we are two classes, impersonalist and personalist, we take Veda as the medium of knowledge. We may give different interpretations. That is another thing. But either party of Śaṅkarācārya or the party of Vaiṣṇava and ācāryas, they take the Vedānta-sūtra, the Vedānta philosophy, as the medium.

But Lord Buddha, although we accept him as the incarnation of God and he was born in India and he propagated his philosophy from India, but because he denied to accept the Vedic principle, therefore he is known as atheist, because he, Buddha, did not accept the Vedic principles. He denied. And there was reason why he did not. That is a secret thing. That secret-because his whole philosophy was to stop animal killing, animal killing. Now, in the Vedic scripture, you will find, animal sacrifice is recommended. So he wanted to preach, "Stop animal killing." Now, if there is evidence from the Vedas that animal can be killed under certain circumstances, then his whole preaching becomes topsy-turvied. So he was obliged to deny the authority of the Vedas. And because he did not accept the authority of the Vedas, the Vedantists and the followers of Vedas, they called the Buddhist philosophy as atheism. This is the explanation.

So one is accepted as atheist who does not believe in the tenets of the Vedas. That is the sum and substance of atheism. It may be a sound philosophy or whatever it may be, but atheism, one who does not believe in the authority of the Vedas, they are called atheist.

Guest: What would you say is the completion of all design for matter or for human being, and particularly for human being and matter in general, the completion of all design?

Prabhupāda: Matter?

Guest: I said, what is the completion of all becoming, final goal, for a human being and for matter in general?

Prabhupāda: Yes.

Guest: And what happens to matter when it, say, part of it that is, let us say, spiritual attains the realization of…?

Prabhupāda: Yes. This is explained in the Bhagavad-gītā in the Seventh Chapter. Matter is described as the lower nature of the Supreme Lord, and the spirit soul or the living entities, they are called the higher nature. Now, my present position is that I belong to the higher nature. Now, I am entrapped with the lower nature. So whole mission of my life should be get out of the lower nature and be installed again in my higher nature. That is the whole philosophy.

Guest (2): Does the higher nature include anything outside of you? That is, any communication of your fellow man, helping him in some way, that is, perhaps some way alleviating his material suffering. If he is suffering materially, is there anything that Kṛṣṇa… In my readings of the Bhagavad-gītā I haven't seen where Kṛṣṇa deals with the social aspect of man, helping the man who is starving, say, to overcome his suffering or providing his material needs. Rather, the emphasis is on away from the material.

Prabhupāda: This is material nature, of course, but one thing is that if you want to help a person, your aim should be to help a person for the ultimate goal. Just like I will give you an example that a physician treating a patient, he is also engaged in giving some assistance to the suffering man. Now, he treats the root of the disease. Now, the patient says, "Doctor, I have got very much headache today." Doctor knows: "Yes. All right. I shall see." He says, "I have got a great pain in here." Now, the doctor sees that these are the symptoms of his main disease. (end)

740330BG.BOM

Bhagavad-gītā 4.10

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Bombay, March 30, 1974

Pradyumna: Translation: "Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me, and thus they all attained transcendental love for Me."

Prabhupāda:

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

This is the perfection of life, mad-bhāvam. Kṛṣṇa says, budhā bhāva-samanvitāḥ. There is another version in Bhagavad-gītā. Budhā bhāva-samanvitāḥ. What is the beginning of the verse?

Devotee: Ahaṁ sarvasya…

Prabhupāda:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

[Bg. 10.8]

This is bhāva. "Oh, Kṛṣṇa is so great." When one understands greatness of Kṛṣṇa, how great He is. Because people do not understand… They generally speak, "God is great." That is very good. At least, one accepts God is great. But how He is great and what is the extent of His greatness, if we understand, then our regard and reverence for Kṛṣṇa increases. Just like we have got some friend, but if we know the opulence of the friend, how great he is… He may be a very big man, very big business magnate or minister. If we know, then our, "Oh, you have got such a nice friend." Similarly, we should try to understand Kṛṣṇa.

Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. In the previous verse it has been said, tattvataḥ. Not superficially. If we study Kṛṣṇa superficially, then I shall accept another rascal, competitor of Kṛṣṇa. Because we do not know what is Kṛṣṇa. Mūḍhāḥ. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Therefore in the Caitanya-caritāmṛta it has been described,

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛdha mānasa
[Cc. Ādi 2.117]

Siddhānta, how great Kṛṣṇa is. For example… (sound of children crying in background.) Get them out.

In the Brahma-saṁhitā, the greatness of Kṛṣṇa is described. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. If we study Brahma-saṁhitā…

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **
[Bs. 5.35]

This is another explanation of Kṛṣṇa's greatness, that by His one plenary expansion, eko 'py asau racayitum, one plenary expansion is maintaining the whole material creation. Eko 'py asau racayitum. Just to create this material world. One plenary expansion. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. Not only one, but millions of jagad-aṇḍa, universes. By His one plenary…

In Bhagavad-gītā also it is confirmed,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham (idaṁ kṛtsnam)
ekāṁśena sthito jagat
[Bg. 10.42]

Ekāṁśena. "One My plenary portion…" Mahā-Viṣṇu. For creation of this material world. Ekāṁśena sthito jagat. And what is that ekāṁśa? That is described also. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Loma-vilajā. And innumerable universes are coming out from the hair holes of the body of Mahā-Viṣṇu. Niśvasita-kālam athāvalambya. His breathing. He is, within the Kāraṇa Ocean, Causal Ocean, He is sleeping. Yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām [Bs. 5.47]. Yoga-nidrā. And while He's sleeping in His yoga-nidrā, innumerable universes are coming out through His breathing and from the air holes. (sound of child yelling) Can you stop that child?

So this is greatness of Kṛṣṇa. This Mahā-Viṣṇu is only kalā-viśeṣaḥ. Viṣṇur mahān sa iha yasya kalā-viśeṣaḥ. Kalā means portion of the plenary portion. That is called kalā. Aṁśa means plenary portion. And kalā means… So all the incarnation of Viṣṇu… And Kṛṣṇa described in the Śrīmad Bhagavad, Śrīmad-Bhāgavatam, First Canto, Third Chapter. And at the conclusion it is said, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇa's name is also there, but just to make distinction between all the avatāras and Kṛṣṇa, it is concluded: ete, all of them are, ca aṁśa, some of them are plenary portions, some of them, portion of the plenary portion. In this, they are situated. But the name Kṛṣṇa which is there, kṛṣṇas tu bhagavān svayam… That is stated.

So we have to study. If we are serious student of Kṛṣṇa, then in the śāstras everything is there. So when we understand the greatness of Kṛṣṇa, then we become more attached. More attached. The greatness attracts. Suppose a man is very exalted position. He attracts the attention. Similarly, if we know the greatness of… One who does not know the greatness of Kṛṣṇa, he thinks Kṛṣṇa, "Yes,… That kūpa-maṇḍūka-nyāya, Doctor Frog: "Maybe little greater than me. That's all." Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Such person thinks Kṛṣṇa as one of them, and therefore it has become a very fashionable thing to become Kṛṣṇa's avatāra, very cheaply. No. They do not know actually what is Kṛṣṇa's position.

Kṛṣṇa's position, if one understands, then he is liberated person. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. He's liberated person. Even in this body. Simply by knowing how great Kṛṣṇa is. Simply by knowing this fact, how Kṛṣṇa… Then one understands that mattaḥ sarvaṁ pravartate. Iti matvā bhajante mām… Then our bhajana for Kṛṣṇa's service will become very much fixed-up and determined. Budhā bhāva-samanvitāḥ [Bg. 10.8]. This is bhāva. Bhāva means… One can understand very easily. When you are fully conscious of something, greatness, "Oh, Kṛṣṇa is so great," that is called bhāva. That can be understood. It is not very difficult. Because in the śāstras everything is there about Kṛṣṇa. Simply we have to take it, accept it.

And if we do not believe śāstras, then there is no, I mean, use of understanding Kṛṣṇa. Śāstra-cakṣusā. You have to see… Kṛṣṇa is adhokṣaja, beyond the perception, sense perception. But through the śāstra we can understand little bit of Kṛṣṇa. It is very difficult to know. We cannot understand. Kṛṣṇa is unlimited. We are limited. Still, whatever limited power we have got, we can understand Kṛṣṇa if we follow the śāstra, sādhu and guru. Sādhu-śāstra-guru-vākya tinete kariyā aikya.

So this bhāva stage has to be attained. It is not that artificially we come to the bhāva stage. No. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. These are the qualifications. Kṛṣṇa is personally saying. Not all of a sudden we can understand Kṛṣṇa. Vīta-rāga. The first qualification is to be detached from… Our present qualification is we are too much attached to this material sense enjoyment. Material life means sense enjoyment. Therefore we have to reduce the sense enjoyment by tapasya. Tapasya. Sense enjoyment is not controlled all of a sudden. Tapasā brahmacaryeṇa tyāgena śauca…śaucena yamena niyamena [SB 6.1.13]. These are the statements. But if you take the devotional service, then everything become very easy to follow, tapasā. Brahmacaryeṇa [SB 6.1.13].

Just like we are advising our student not to have illicit sex, no meat-eating, no intoxication, no gambling. This is tapasya. Because everyone is prone to all these things. Everyone likes illicit sex. Everyone likes to eat meat. Loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. Jantoḥ, jantu means animal, or ignorant person. A person who has no knowledge, he also a jantu, animal. So vyavāyāmiṣa-madya-sevāḥ. Sex life and meat-eating, āmiṣa, and madya-sevāḥ, intoxicant, and natural tendency. Pravṛttir eṣā bhūtānām. This is pravṛtti. They have got inclination. That is material life. Āmiṣa-madya-sevāḥ. But they have to be controlled by tapasya. That is tapasya. If because I have got this inclination, I have got a desire to drink or have intoxication, therefore I shall take it…. There is a Bengali song, cakṣe yadi lāge bhāla kena dekha nā:(?) "Now if I, my eyes like to see it, why shall I not see?" This is sense enjoyment. This is animalism.

But when you can control them, that is humanity. Therefore laws are made for the human being, not for the animals. I have several times explained. When there is law on the street, "Keep to the left," it is meant for the human being, not for the cats and dogs and cows. Say, if the cat, dog, goes to the left or right against the police direction, he's not punished. Because he's animal. Or a child. If he trespasses. But if an adult person transgresses the law, he'll be punished. So the human life has got responsibility.

What is that responsibility? Tapasya. Here it is said, jñāna-tapasā pūtāḥ, purified. Jñāna, knowledge, and tapasya. Then he's purified. Not that "You can do whatever you like. It has nothing to do with the religion." There are so many rascals" program. "You can eat anything. You can do anything, and still you become a Vedantist." This kind of rascal Vedantists are going on. But here it is said by the Supreme Personality of Godhead, jñāna-tapasā. Jñāna-tapasā pūtā mad-bhāvam. Without knowledge, without tapasya, you cannot make any spiritual progress. Not by simple words. That is not possible. Because in the previous verse it has been said that janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So how one can come to Kṛṣṇa? Mām eti. That is being described. Vīta-rāga-bhaya-krodhāḥ. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. Mām upāśritāḥ, to take shelter of Kṛṣṇa. To become a devotee of Kṛṣṇa, to become Kṛṣṇa conscious.

Therefore we are canvassing. We are going door to door, country to country, continent to continent, city to city, village to village, "Please become Kṛṣṇa conscious." We are teaching them how you can be happy, vīta-rāga-bhaya-krodhāḥ [Bg. 2.56], how you can be a man of knowledge. That is our business. It is not very difficult. The examples are here. These Europeans, American boys and girls, four or five years ago, they were different persons. But how they have taken to it? People are surprised. Because they have followed what we have said according to the śāstra. They have followed, and they are following. They are trying to follow, sincerely. Therefore they are making progress.

So anyone who will follow these principles, how to come the stage of bhāva… Budhā bhāva-samanvitāḥ. There is process. Rūpa Gosvāmī has said how to come to the stage of bhāva. Bhāva means just the immediate stage before the stage of love of Godhead. That is the perfection. Premā pum-ārtho mahān. Caitanya Mahāprabhu has taught us to become mad after God, Kṛṣṇa. That is perfection of love. That is perfection. Just… Caitanya Mahāprabhu showed by His example how He was mad after Kṛṣṇa. He's Kṛṣṇa Himself, but He's teaching us how to become bhāva, budhā bhāva-samanvitāḥ. He taught us.

Therefore Rūpa Gosvāmī offered his respect to Caitanya Mahāprabhu, kṛṣṇāya kṛṣṇa-caitanya-nāmne. "Sir, You are Kṛṣṇa, but You have now assumed the name of Śrī Kṛṣṇa Caitanya." Kṛṣṇa Caitanya. Kṛṣṇāya kṛṣṇa-caitanya-nāmne. "And You are so munificent." Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. So this bhāva stage can be attained if we follow Śrī Caitanya Mahāprabhu's way of life. And what is that? Śrī Kṛṣṇa Caitanya Mahāprabhu's way of life? His way of life He has described in His Śikṣāṣṭaka: paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. He personally performed saṅkīrtana-yajña, and He taught everyone

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

That is Kṛṣṇa, Kṛṣṇa Caitanya Mahāprabhu's contribution, that "You simply chant Hare Kṛṣṇa mantra. Then all perfection will come to you." All perfection will come…

Very simple thing. It does not cost anything. If you chant Hare Kṛṣṇa mantra, there is no loss on your part. It does not cost you. It does not make you obliged to undergo so many severe penalties. No. You can chant at any moment. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31].

We have seen practically. These boys, although they are very young, you'll find they have got these beads. I have asked them to chant always. They are chanting as far as possible. So this, this process has to be adopted. If you're actually serious to understand Kṛṣṇa. And if you do not try to understand Kṛṣṇa, then you are making suicide. Ātma-han. They have been described in the śāstra: ātma-han. If I cut my throat, my self, then who can save me? So people do not understand it. And Narottama dāsa Ṭhākura, who understands, he has sung, hari hari biphale janama goṅāinu, manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu. So it is our duty, of course, as servant of Kṛṣṇa, to awaken everyone to Kṛṣṇa consciousness by this process of saṅkīrtana movement, but people should take it very seriously, that without taking to Kṛṣṇa consciousness, one is making suicide, he's cutting his own throat, or drinking poison. If you like to drink poison, no can, nobody can check you. That's a fact. If you want to cut your throat, your own self, nobody can check you.

But this is not very good business. We have got this human form of life to understand Kṛṣṇa. That is the, our only business. That is Caitanya Mahāprabhu's teaching. And Kṛṣṇa is teaching personally in the Bhagavad-gītā. Why should we not take advantage of these things and make our life successful? Why we should be so much foolish? But they are. I do not why they are not taking to Kṛṣṇa consciousness. They'll take to so many other bogus things, but they will not take Kṛṣṇa.

Anyway, if one is serious, then he has to follow this principle. Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Bhaya-krodhāḥ. Bhaya means fearfulness. That is one of the qualifications of conditioned life. Āhāra-nidrā-bhaya-maithuna. Four things. So long we are in conditioned stage, this material body, these things are demands. To eat and to sleep and to become fearful, defend, defend and, āhāra-nidrā, and maithuna, sexual intercourse. These are the four demands of this material body.

And everyone is busy. How to eat… You'll find in Bombay city so many restaurants. Every step a restaurant. Eating. That is going on. Every city, all over the world. Everywhere. Eating. And then sleeping. Nice apartment. And then defense measure. And then very happily have sexual intercourse. These are the demands.

So tapasya means to reduce these. That is tapasya. Tapasya… This is the general demand of the body, and if you want to be free from this material bondage, then you have to undergo tapasya. Tapasya means these demands of the body voluntarily reducing and coming to the point of nil. That is liberation. That is tapasya. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. But here, very nicely Kṛṣṇa de… It can be, tapasya can be executed very easily if one becomes man-mayā, always thinking of Kṛṣṇa. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Man-mayā.

And mām upāśritāḥ, and taking shelter of the lotus feet of Kṛṣṇa. Mām… Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. As soon as you become submitted… Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. This is the description given in Bhāgavata. Anyone who has taken shelter of the lotus feet of Kṛṣṇa, Murāri… Kṛṣṇa's another name is Murāri. He's puṇya-yaśaḥ. If we chant Kṛṣṇa's name, then at least we become pious. Because we are all sinful. By chanting Hare Kṛṣṇa mantra offenselessly, you immediately become purified. If you do not commit again sinful activities.

Therefore there are ten kinds of offenses. If we avoid the offenses and chant, then immediately we become mukta-puruṣa. Immediately. But our habit we have got, to commit sinful activities. So this is not… Nāmno balād yasya hi pāpa-buddhiḥ. If one thinks that "I am chanting Hare Kṛṣṇa mantra, so my sinful resultant actions are now nullified. Now again let me do it. Again I shall nullify." This is greatest offense. This is greatest offense. Out of ten offenses, this is the greatest offense. Nāmno balād yasya hi pāpa-buddhiḥ.

So everything requires sincerity. Otherwise things are not very difficult. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ, bahavaḥ [Bg. 4.10]. Kṛṣṇa says, bahavaḥ. Not that one or two. Anyone… "Many who have adopted this means…" Then jñāna-tapasā pūtāḥ: "By knowledge and tapasya, they became purified, and then…" What is that? Mad-bhāvam āgatāḥ. Then come to the stage of bhāva. So to learn this art one, must be first… Just like we are hearing. If one determines, so why not adopt this means? Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56], jñāna-tapasā pūtāḥ. "Why I am suffering?" Kṛṣṇa is advising. Why not take this step? Then Kṛṣṇa will help you. As soon as you decide to accept this means, Kṛṣṇa will help you. Kṛṣṇa will help you… He'll give you good assistance.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Kṛṣṇa is with you. As soon as you decide, "Now Kṛṣṇa, I want You. Kindly help me," He's ready to help you. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. These are the definitions given in the Vedic literature.

So Rūpa Gosvāmī is giving us direction how to come to the bhāva stage. Ādau śraddhā. First of all, first thing is śraddhā. Śraddhā means faith, firm faith. Śraddhā has been explained by Caitanya-caritāmṛta:

'śraddhā'-śabde-viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is called śraddhā. One when believes firmly as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], one, if he is firmly fixed-up, "Yes, by surrendering to Kṛṣṇa I get all perfection of life…," that is called śraddhā. That is called śraddhā. That is explained by Caitanya-caritāmṛta. Śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62].

If I have got intention, "Why not this? Why not that? Why not this? Why not that?" then that is not śraddhā even. That is not śraddhā. Śraddhā means firm conviction. So śraddhā-śabde… So ādau śraddhā.

Then next stage is: tataḥ sādhu-saṅgaḥ. If you have got śraddhā, "Yes, I want Kṛṣṇa in this life. I must do anything required," then that determination is called śraddhā. Then if you want to develop that determination, then you should associate with sādhu. Who is sādhu? Sādhu… Bhajate mām ananya-bhāk. That is sādhu. Api cet su-durācāro bhajate mām ananya-bhāk.

It doesn't matter if he has got some bodily faults. He's accustomed in a different atmosphere. Even though he has got some habituated faults. But if his only qualification is firmly fixed up in devotional service to Kṛṣṇa, he's sādhu. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Kṛṣṇa says. Sādhavaḥ sādhu-bhūṣaṇāḥ. Sādhavaḥ sādhu-bhūṣaṇāḥ. Titikṣava. Sādhu is titikṣava. He has to tolerate so many things, criticism, opposing elements.

Because sādhu cannot sit down idly. Bhajate mām ananya-bhāk. He is engaged fully in Kṛṣṇa's service. So Kṛṣṇa's service is not sitting idly. Kṛṣṇa wants to spread the philosophy of Bhagavad-gītā everywhere. That is stated in the Bhagavad-gītā.

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidāsyati
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ

And Kṛṣṇa, as devotee, He orders,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma
bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is service. Especially it is ordered to the Indians, the inhabitants of the Bhārata-varṣa. Because in Bhārata-varṣa it is easier to become Kṛṣṇa conscious. Because by nature, because they have taken birth in this land of Bhārata-varṣa, in the blood there is Kṛṣṇa consciousness. But unfortunately, the leaders are inducing them to forget Kṛṣṇa. This is the misfortune of present-day Bhārata-varṣa. You go to the village and if there is bhāgavata-pāṭha, hundreds and thousands of people will gather immediately. Immediately. Not only in the village. In the town, when we held Kṛṣṇa festival in Bombay, Calcutta, twenty-thousand, thirty-thousand people come. By nature. We cannot expect this big assembly in other countries. That is my experience. But India, because it is Bhārata-varṣa, it is very easy.

But we are sacrificing this birthright, Bhārata-varṣa. Oh, we are misled in such a way that we are forgetting, trying to forget Kṛṣṇa: "Throw away these śāstras. Throw away these … Throw away… And put all impediments to the Kṛṣṇa conscious movement." This is our misfortune. Actually, every Indian is Kṛṣṇa conscious. Sometimes they ask me in foreign countries that "How many Kṛṣṇa conscious people are there in India." And cent percent, all. Even Mohammedans. What to speak of the Hindus.

So we should take this opportunity, Kṛṣṇa consciousness. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. This association, society, of sādhus, who have dedicated their life for understanding Kṛṣṇa, for serving Kṛṣṇa, they are sādhu. Ādau śraddhā tataḥ sādhu… tataḥ sādhu-saṅgo 'tha bhajana-kriyā. By sādhu-saṅga [Cc. Madhya 22.83] means next stage is how to adopt devotional life.

These boys, these girls, gradually they came. First of all they were hearing, Then they came forward, "Please make me your disciple." That means "Under your direction my bhajana-kriyā will go." This is called bhajana-kriyā, under the direction of the spiritual master. Then anartha-nivṛttiḥ syāt. Anartha means things which are not wanted. We are accustomed to so many things, rascal things, which is not at all wanted. But we have been accustomed. By bad association.

Take, for example, one smokes. Nobody learns smoking from the birth. By bad association one learns how to smoke. Similarly drinking, similarly meat-eating. Because from the birth we require milk, not meat-eating. But then after all we understand that "Beef is very nice. There must be a beef shop." And… This is going on. You see? These are anarthas, not required. You require simple food: rice, wheat, little milk, vegetable, and little sugar. That's all. You don't require all these nonsense. But you have been habituated.

But if we become bhajana-kriyā, you come to the practice of devotional service, naturally you have to give up. Because we accept a disciple to engage in the bhajana-kriyā-first of all he must give up these anarthas. So these anarthas, one cannot giving up smoking or drinking, but actually, if he takes to devotional service, he can very easily give up. He can very easily give up. There are so many examples. It is not story. So if there is bhajana-kriyā sincerely, then the anartha-nivṛtti automatically becomes. Then you become clean. Here it is said, jñāna-tapasā pūtāḥ, purified. Jñāna-tapasā.

Knowledge is there that "I am a spirit soul. I am part and parcel of Kṛṣṇa. And Kṛṣṇa is the Supreme. Therefore my business is to serve Kṛṣṇa." This is jñāna. And if one does not know this, he is rascal. That's all. No jñāna. This is jñāna. Therefore it is confirmed by Kṛṣṇa: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Jñāna means he must surrender to Kṛṣṇa. That is jñāna.

And so long one does not reach to this point, surrender to Kṛṣṇa, he's a rascal. That's all. Mūḍha. Na māṁ prapadyante mūḍhāḥ, duṣkṛtino narādhamāḥ [Bg. 7.15]. That is his qualification. One who has not surrendered to Kṛṣṇa, then he is duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ… "No, no. He's M.A., Ph.D." Māyayāpahṛta-jñānāḥ. His knowledge has no value. Useless. Māyayāpahṛta-jñānāḥ. Śrama eva hi kevalam. That is the verdict of the śāstras.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Simply laboring for nothing. So this is called anartha-nivṛttiḥ. Jñāna-tapasā. Then niṣṭhā. "Oh, I must fix up." Then ruci, taste increases. Tato niṣṭhā rucis tataḥ athāsaktiḥ.

Then attachment. As soon as you get attachment for Kṛṣṇa, naturally, vīta-rāga, you give up attachment for your material life. Vīta-rāga. Unless you have got attachment for Kṛṣṇa, you cannot up attachment of this material sense gratification. That is not possible. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. By force, you cannot train a person that "You must be refraining from all these things." No, it is not possible. Vīta-rāga means when you increase rāga for Kṛṣṇa, then you can become vīta-rāga. Paraṁ dṛṣṭvā ni… That if you get rasagullā, you can give up gur. Gur is also sweet, and rasagullā is sweet. But if somebody says that "Why you are eating gur…?" Or something else. "Here is nice rasagullā." Similarly, unless we get better things… Better things…

Kṛṣṇa is better thing, there is no need of proof. These European boys and girls, they have not come to me for better money. Because money is considered the best thing in the world, but they have enjoyed all these things. Therefore they are no more after money accumulation. They are after Kṛṣṇa. Paraṁ dṛṣṭvā nivartate. They can earn. They have dedicated their life. They're doing everything for me. They could earn in their country thousands of dollars. Thousands of doll… Any man can earn any day twenty-five dollars minimum. And twenty-five dollars means two hundred and fifty rupees per day. So they can get so much money. Why they have sacrificed everything? They have sacrificed their money. They have sacrificed their intoxication habit. They have sacrificed their illicit sex life. They have sacrificed their gambling life. Why? Paraṁ dṛṣṭvā nivartate. Because they have understood little trāyate mahato bhayāt.

Such things, the Kṛṣṇa consciousness movement. Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. And you become fearless. You fearless. Even so many incidences happened in this spot, why they are fearless? Because they had attachment for Kṛṣṇa. This boy was threatened for life, but still he stood, fearless. Vīta-rāga… (end)

Bhagavad-gītā 4.10
Public Meeting

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Prabhupāda: (lecture translated into Italian throughout) Ladies and gentlemen, I wish to thank you for your kindly participating in this festival. This Hare Kṛṣṇa movement is a spiritual movement. There is spirit soul within the body, and the material body is covering, just like shirt and coat, of the spirit soul. The spirit soul somehow or other is encaged within this material body. The problems of life there are many, but they are pertaining to the body. Real problem is how to get the spirit soul out of this material encagement. The body has got attachment for material enjoyment. Therefore in this verse it is said, vīta-rāga, how to become detached from this material attachment. Rāga means attachment; vīta-rāga, giving up this attachment. Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Bhaya means fearfulness, and krodha means anger. Because we are attached to the material enjoyment, we are also very much always fearful how our enjoyment may not be disturbed. And if our material enjoyment is not fulfilled, we become angry. This is our position on account of this material body. Therefore spiritual culture means how to get out of this attachment, fearfulness and the position of becoming angry.

These things can be attained by Kṛṣṇa consciousness. Man-mayā. Kṛṣṇa says, "When you are fully absorbed in My thought, you can get free from all these material disturbances." Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He says that, "Always think of Me, become a devotee of Me, worship Me, and offer your obeisances unto Me." So in order to attain this perfection of life, one has to make this progressive spiritual advancement. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. One has to take shelter of Kṛṣṇa or His representative. Therefore this movement is to give chance to the people how to think of Kṛṣṇa constantly. The human form of life is meant for attaining jñāna. Jñāna means knowledge that "I am not this body. I am spirit soul." This jñāna can be attained by tapasya. Tapasya means austerity. And if we attain knowledge and undergo austerities, then we become purified. Therefore,

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

That the whole aim is how to get out of this material attachment, and in our spiritual body, we go back to home back to Godhead.

Actually, at the present moment, there is no education of the understanding of spiritual life. Everyone is interested with this material body only. Nobody is educated, neither interested in the spiritual life. But unless you take interest in spiritual life, our this material condition of miserable life will continue. The miserable conditions of material life have been pointed out by Śrī Kṛṣṇa in the Bhagavad-gītā. Kṛṣṇa says that the problem of life is janma-mṛtyu-jarā-vyādhi [Bg. 13.9], meaning that birth, death, old age and disease, these are our problems. So long we are materially attached, we have to accept a type of body according to our resultant action of activities. There are 8,400,000 species of bodies. And after death, we have to accept one of the bodies. In the Bhagavad-gītā it is said, tathā dehāntara-prāptiḥ [Bg. 2.13]. We have to accept another body. We do not know what kind of body we are going to accept again. But you can accept a…, one of the bodies as you select. That selection must be made in this life.

In the Bhagavad-gītā it is said that if you like, you can go to the heavenly planets, higher planetary system. Yānti deva-vratā devān [Bg. 9.25]. In the higher planetary systems, you get more, I mean to say, elevated standard of life. You can live there for millions of years, and there is better facilities for sense enjoyment. But anywhere you go within this material world, you cannot avoid the four principles, namely birth, death, old age and disease. The birth, death, old age and disease are the inconveniences of the body. The spirit soul has no birth, no death, no old age and no disease, neither the spirit soul is annihilated after the destruction of this body. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the statement of the Bhagavad-gītā, that after the annihilation of this body, the spirit soul does not annihilate. So Kṛṣṇa consciousness movement is to stop this disease: birth, death, old age and disease. And this can be achieved very easily if you simply try to understand what is Kṛṣṇa. It is stated in the Bhagavad-gītā,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Means that if you simply try to understand what is Kṛṣṇa, why does He appear in this material world, what are His actual activities-if these three things you can understand, then after giving up this body, you don't accept any more material body, but in your spiritual body go back to home, back to Godhead. Of course, it is very difficult task to understand Kṛṣṇa, but it is due to our misunderstanding or uncleanliness of the consciousness. If the consciousness is cleansed, then you can very easily understand what is Kṛṣṇa. This cleanliness of the consciousness can be effected by chanting the transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is open to all. It is not a secret thing. We are chanting Hare Kṛṣṇa mantra very loudly. Everyone can hear it and chant it. If you regularly chant this Hare Kṛṣṇa mantra, then gradually your consciousness will be cleansed. The process of advancement in chanting Hare Kṛṣṇa mantra is said in the Vedic literature, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The first installment of benefit by chanting Hare Kṛṣṇa mantra is that your consciousness becomes cleansed. And as soon as your consciousness becomes cleansed, the tribulations or the miserable condition of material life becomes extinguished. The miserable condition of material life is compared to the blazing fire in the forest. As it is very difficult to extinguish the forest fire, similarly, the problems of material life cannot be extinguished simply by material benefits. As the blazing fire in the forest cannot be extinguished by the help of fire brigade or bucketful of water, similarly, by material adjustment, the problems of material miseries cannot be solved.

Because we are, by constitutional position, we are spirit soul, any material comforts will not give us actually a favorable condition of life. Just like a fish taken out of the water cannot be comforted by material comfort, er, comfort on the land. Unless the fish is again thrown into the water, any kind of comforts on the land will not make him happy. Therefore as spirit soul, we must take to the spiritual life, and then we shall be happy. The spiritual life begins by the process mentioned in the Vedic literature,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ

sakhyam ātma-nivedanam
[SB 7.5.23]

Means that you must hear about God, you must chant about God. Then the spiritual life begins. We request you, therefore, to chant the transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is chanting. And for hearing about Kṛṣṇa, you can read our books. We have got about twenty books like this, as you are seeing in my front. So if you want to understand Kṛṣṇa through philosophy and knowledge, there are immense provisions for this philosophy and knowledge in these books. So if you are unable to read or if you have no knowledge, if you have no education, you can simply chant the Hare Kṛṣṇa mahā-mantra. This is open to all. There is no secrecy.

So our request to all, we are requesting all over the world the same thing, "Please chant this Hare Kṛṣṇa mantra and be cleansed of your consciousness and understand your spiritual identity." We are preaching this chanting of Hare Kṛṣṇa mahā-mantra all over the world, and people are accepting it. Even the child is accepting and chanting this mahā-mantra. Your culture, the Roman culture, is well-known all over the world, and you are the pioneer of civilization in Europe. So if you accept this chanting of Hare Kṛṣṇa mantra, whole Europeans will follow you. If you chant this Hare Kṛṣṇa mantra, you haven't got to pay any fee, neither you will lose anything. There is no loss, but the gain is very much.

So this is the formula given in the Bhagavad-gītā. The Bhagavad-gītā is the science of God. We are presenting this book as it is, without any malinterpretation. It has been translated in many European languages, in German language, in French language, English. So I think most of you may know English. You can try to read this book. They are available in our center. And try to understand what is the science of God. This human form of life is achieved after a evolutionary process, going through different species of life. This is the opportunity to understand your spiritual identity and your relationship with God. If you lose this opportunity and die without understanding God, that is not very good business. We must utilize this human form of life for the highest achievement of life. After all, we are under the stringent laws of nature. It is very difficult to surpass the stringent laws of nature, especially birth, death, old age and disease. There has been much advancement in scientific knowledge in the modern age, but they have not been able to make any solution of the problems, namely birth, death, old age and disease. If you really, therefore, want to get out of the clutches of material energy, namely birth, death, and old age and disease, you must take to Kṛṣṇa consciousness. And it is not at all difficult. By the grace of Kṛṣṇa, simply by chanting His holy name, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you can achieve the best attainment, which can be attainable in this life. This valuable life, human form of life, should not be wasted or misused simply by animal propensities. The animal propensities means the necessity of the body-eating, sleeping, sex life and defense. The animals also know their business, how to eat, how to sleep, how to utilize sex life and how to defend himself. So the human life is not meant for simply animal necessities of life, but there is another necessity, to understand spiritual life and to achieve the highest perfection of life.

So about the subject matter, there are many things to be learned. They are all described in the Bhagavad-gītā. People are interested only for material success, but they do not know what is spiritual success, and this Kṛṣṇa consciousness movement is meant for giving persons the spiritual success of life. There are different divisions of life, or activity. They are called karma, jñāna, yoga and bhakti. Jñāna means knowledge. By karma, you can become materially successful. By jñāna, you can understand your identity. By yoga, you can understand how to connect yourself with God, and bhakti means direct service to the Supreme Personality of Godhead. By karma, you can elevate your material position. By jñāna, you can understand what you are. By yoga, you can try to connect yourself with the Supreme. And by bhakti, you become completely freed from material entanglement. So we are teaching people to take the bhakti-yoga process directly, so that very quickly you contact with your spiritual life. It is said in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to understand what is God, factually, scientifically, then you can understand Him through the bhakti-yoga.

So I'll request you all who are present here to take this bhakti-yoga process, and the beginning is chanting of the Hare Kṛṣṇa mahā-mantra. Thank you very much.

Dhanañjaya: Should they ask for questions? Ask for questions.

Prabhupāda: Let him come here. Come here. Come here.

Question (translated): Why we are using things like microphones, helicopter and things like that? (indistinct)

Prabhupāda: Why we are using microphone? (laughter)

Dhanañjaya: We are talking against material life, and why we are using microphones, tape recorders, airplanes?

Prabhupāda: We do not think microphone is material. The microphone is made of matter, namely earth, water, fire, air and ether. So all these material energies are coming from Kṛṣṇa. It is described in the Bhagavad-gītā,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

God says that "This earth, water, fire, air and ether, the mind, intelligence and ego, they are My eight different, separated energies from Me." The energy cannot be separated from the energetic. Just like the sunshine and the sun. The sunshine, although it appears to be separated from the sun, it is not separated from the sun. As the heat and light from heat from fire, although heat appears to be separated from fire, suppose there is fire in the corner of this room, and we are feeling the heat. It is apparently separated from the fire, but it is not separated from the fire. So when the energy is not utilized for the energetic, it is separated. Otherwise it is always not separated. So when you utilize this microphone for the service of Kṛṣṇa, it is no more material. It is spiritual.

Question: If the microphone is composed of Kṛṣṇa's eight energies, why not the factory Kṛṣṇa's energy too?

Prabhupāda: Yes, everything is Kṛṣṇa's energy, but when it is not used for Kṛṣṇa's purpose, it is material. In the factory they manufacture things, but the products or the profit is enjoyed for sense enjoyment. If it is used for Kṛṣṇa's purpose, then it is spiritual.

Dhanañjaya: He says that he is a fruitarian. He does not eat vegetables. He says that to be good consciousness in spiritual life, one must not eat any vegetables but only fruit.

Prabhupāda: Yes. I have already explained that anything which is not utilized for Kṛṣṇa, that is material. Either you are vegetarian or not vegetarian, it doesn't matter. If it is not utilized for Kṛṣṇa, that is material. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So especially vegetarian, vegetable products, food grains, vegetables, milk, Kṛṣṇa says, "If somebody offers Me with love and devotion, then I accept them." Our proposal is that you take remnants of foodstuff taken by Kṛṣṇa. Therefore we offer this foodstuff from food grains, fruit, vegetable, milk, we offer to Kṛṣṇa, and you take the remnants of foodstuff. There is no question of vegetarian, nonvegetarian. Even nonvegetarian, he is eating sinful things, provided he is not offering to Kṛṣṇa. First of all, things must be offered to Kṛṣṇa, and then take it. It is prepared.

Question: How can you use something in Kṛṣṇa's service? What is the process to use things in Kṛṣṇa's service?

Prabhupāda: Kṛṣṇa's service, as we know what is meant by service: you carry the order of some person. That is service. Master orders, and the servant carries out the order. This is service. Just like in the Bhagavad-gītā the master, Kṛṣṇa, orders Arjuna to fight. He was not willing to fight for his personal interest, but when Kṛṣṇa ordered him that, "You must fight," he fought. That is service. We should dedicate our lives to Kṛṣṇa, and whatever He says, we carry out. That is service.

Question: Don't you think that all the other chantings like in the Muslim religion and the Buddhist religion and the Japanese religion, their chantings, they are all the same thing?

Prabhupāda: Yes. Chanting… We are recommending chanting of the holy name of God. If the Muslim or the Japanese or the Christian, they have got the holy name of God, that is also as good.

Question: I would like to know if the teachings of Kṛṣṇa can be an assistance to a person, an individual, who is interested in healing on a mass basis vibrations.(?)

Prabhupāda: Yes. For the mass of people, this chanting of holy name of God is very easy and very beneficial, for the mass of people. Mass of people do not understand very much philosophy. Therefore the easiest process of realization of God is to chant these holy names, and that will gradually cleanse the mind, and a man will be able to understand what is God.

Question: Then may I ask something else?

Prabhupāda: Your question and answer, she (the translator) will explain to the people. (translator translates)

Question: The body is the dress of the soul; so when the body falls off and dies, where does the soul go?

Prabhupāda: Just like you give up your one dress, you accept another dress; similarly, when this body, dress, is no more useful, you accept another dress. That you have got experience at night. You leave this body, and you take another body, and you roam in dreamland. That is experienced, everyday experienced. You give up this body; you accept another body, subtle body. So when this gross body is destroyed, the subtle body carries you to another gross body. That is called death.

Question: Does the soul reincarnate?

Prabhupāda: Yes, the soul does not manipulate. It simply… Just like you had your childhood body, boyhood body. Now you have got a body of young man, youthhood body. And again you will get an old man's body, just like I have got. So these bodies are changing. Here everyone can remember that "I had a small body," but that body is not existing anymore. But I know that I possessed such body. Similarly, when this body will be finished, you will accept another body. You may forget it. Death means forgetting. But the body changing of body is going on perpetually, and spiritual life means how to stop this change of body and remain in the spiritual body. That is blissful and full of knowledge.

Question: If Kṛṣṇa is all-good, why does He send us to this world full of miseries?

Prabhupāda: Just like the government is good, but why do you go to prison house? When you go to the prison house, it is not the government who puts you in the prison house. You have committed sinful activities. Therefore you are put into the prison house. It is the government's duty to manage whether a man should be put into prison house, whether a man should go to the university. But the difference of individual activities. Similarly, God does not want you to put into miserable condition. You put yourself in miserable condition, but God comes and He sends His representative, to give you relief, how to get out of that miserable condition. The conclusion is that Kṛṣṇa does put you in miserable condition, but He helps you get out from the miserable condition.

Question: Why shouldn't the word surrender be cancelled in the Bhagavad-gītā where Kṛṣṇa says to Arjuna, "You should give up all types of religion and surrender unto Me"? Why shouldn't this word be cancelled, the word surrender?

Prabhupāda: Surrender is for your interest. If you surrender, then you become happy. So long you do not surrender, you are under miserable condition. Just like this father, and the son is disobedient. On account of disobedience, the son suffers. But as soon as the son surrenders to the father, he becomes happy.

Devotee: Would you prefer to have kīrtana now?

Satsvarūpa: Yes, kīrtana.

Prabhupāda: As you like. So kindly join with us in kīrtana and be happy. (end)

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Bhagavad-gītā 4.10

Festival at Maison de Faubourg

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Geneva, May 31, 1974

Nitāi: Translation: "Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me, and thus they attained transcendental love for Me."

Prabhupāda: (each sentence translated into French)

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā

pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

This is a verse in Sanskrit spoken by Lord Kṛṣṇa in the Fourth Chapter, verse number ten. Vīta-rāga means "freed from attachment." Bhaya means fearfulness, and krodha means anger. So being freed from these material qualities… In the material existence, at the present moment, we are very much attached to the material enjoyment. That is called rāga. And if we cannot fulfill our desires, then there is krodha, anger. And accompanied by krodha and attachment, there is always a tendency of fearfulness. So Kṛṣṇa says… Kṛṣṇa means… When I speak Kṛṣṇa, Kṛṣṇa means the all-attractive Supreme Personality of Godhead. So man-mayā, when one becomes attached to God, giving up the attachment of this material sense pleasure, when one becomes… Attachment must be there, either this way or that way. If we do not become attached to the Supreme Being, then we must be attached to this material enjoyment. Therefore it is said vīta-rāga, "Giving up the attachment of this material world, when you transfer your attachment to Kṛṣṇa, or the Supreme Being," man-mayā māṁ upāśritāḥ… Upāśrita means "taking shelter of Me." Unless you take shelter of Kṛṣṇa or His representative, there is no possibility of being detached from this material enjoyment. Bahavaḥ. Bahavaḥ means many. Jñāna-tapasā: by knowledge and austerity. Bahavo jñāna-tapasā. (to translator:) Explain. Pūtā. Pūtā means purified. Jñāna-tapasā, purified. Pūtā mad-bhāvam āgatāḥ: "They come to My nature." Mad-bhāvam āgatāḥ.

There are two natures. Just like you can understand, you are combination of two nature, the material nature and the spiritual nature. This gross body is material nature. It is made of earth, fire, water, air, ether, and mind, intelligence and ego. And the spiritual nature is yourself, the spirit soul, the living force, which is sustaining these material bodies. So both these natures, the material nature and the spiritual nature, they are different energies of God. Just like the fire has got two energies, namely, the heat and light, similarly, God has got two nature. One is called material nature and the other is called spiritual nature. So this cosmic manifestation which we experience is combination of material nature and spiritual nature. The material nature is called inferior nature, and the spiritual nature is called the superior nature. The material nature is inferior because the superior nature living entity controls over it. We have got experience. Just like a big machine, computer, or any other machine, it is combination of matter, but it cannot work independently until and unless there is touch of the spiritual nature, a human being. The big airplane is floating in the… [break] …I mean to say, mechanical arrangement. But unless there is the pilot, it cannot work. Similarly, you try to understand that this material nature, cosmic manifestation, however wonderful it may be, unless there is direction of the Supreme Being, it is useless. So if you have understood the difference between material nature and the spiritual nature, then try to understand that as you have got experience of this material nature, there is another nature, another sky, another planetary system, everything another. That is all made of spiritual nature.

So that spiritual nature is described in the Bhagavad-gītā. You will get information. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That nature is called sanātana. Sanātana means eternal. As we have got this body, your body, my body, or anyone's body, it is temporary, similarly, this material nature is temporary. Temporary means it has a beginning, it stays for some time, then it transforms, then it becomes old, and it vanquishes. The spiritual nature, however, is different from this nature. The spiritual nature has no beginning, neither it has end. That is called sanātana, eternal. We living entities, we belong to that spiritual nature. Therefore, about us, it is described in the Bhagavad-gītā, na jāyate na mriyate vā kadācit: "The spiritual spirit soul is never born, neither dies at any time." Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. It is farther described that "This spiritual spark, which you are, I am, it is…" Na hanyate hanyamāne śarīre: [Bg. 2.20] "When the body is destroyed, the spiritual spark, that does not destroy. That remains eternal."

So it is a great science to understand what is that spiritual nature and what is that material nature, and we have published about eighty books of four hundred pages each for understanding what is this material nature and what is the spiritual nature. So at the present moment, the people, the whole human society, is missing this knowledge of spiritual nature. Therefore they are attached to this material nature, and here is a formula how we can become detached to this material nature and come to our original nature, spiritual nature. We are traveling all over the world, but there is no university, no institution, no school, no college where the education of spiritual nature is imparted. There is none. The greatest scientist, philosopher, they see that a man… A great scientist, great philosopher, they are working very nicely, but as soon as that spiritual nature is gone, this material nature body is useless.

So on the whole this great knowledge is missing at the present moment in the human society. So this Kṛṣṇa consciousness movement is specifically meant for educating people about the spirit soul. It is not a sectarian religion. It is a science. Don't take it as a type of religion. It is a course of education which is understandable by the human society, not by the cats and dogs. If I call a dog, "Please come here, read this book," how he will understand spiritual nature? It is not possible for him. But if I call a human being and I ask him, and if he agrees to understand what is spiritual nature, it is possible. That is the difference between dog and a man. A dog cannot understand what is spiritual nature, but a man can understand. Therefore the conclusion is if in this human form of life we do not take advantage of understanding what is our spiritual nature, then we are no better than the dog. It is an opportunity given by the nature or by God to understand this human form of life. We should not miss this opportunity. This is Kṛṣṇa consciousness movement. God is personally giving you the information, what is the material nature, what is the spiritual nature, how you can transfer yourself to the spiritual nature, and then you come to your original, constitutional position.

Our original position is sac-cid-ānanda, means eternity, knowledge, and blissfulness. The Supreme Being, Kṛṣṇa, or God, is also sac-cid-ānanda-vigraha [Bs. 5.1]. He has His transcendental form of eternity, knowledge and blissfulness. So the Supreme Lord or Supreme Being is also vigraha. Vigraha means form. As you are form, I am form, similarly, God is also form. He is not formless. So that is described in the Vedic literatures.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

"The Supreme Being, who is called Kṛṣṇa, or all-attractive, He has His body of eternity, full of knowledge and blissfulness."

Now, compare your this body. This body is not eternal; it is temporary. It is born at a certain date and it will be finished at a certain date. Therefore it is not eternal. Neither this body is full of knowledge. It is full of ignorance. If I ask you how many hairs you have got on your head, you do not know. Similarly, we have got this body. I am claiming my body, but I am not in full knowledge of my own body. And what to speak of knowing your body or other's body? Not only body, the mind, intelligence, and ego. What is going on in your mind, I do not know. Neither you know what is going on in my mind. We are so ignorant. Therefore this body is temporary and full of ignorance. And what to speak of blissfulness? It is always miserable. Here, because we have got this body, we suffer the pains of cold and heat. This is only one example. It is given in the Bhagavad-gītā, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. Śīta means cold. Just like in winter we suffer. In summer also, we suffer. Both seasons, we suffer. So why we suffer? Because we have got this temporary material body. And therefore Kṛṣṇa says,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

The idea is that we should not be disturbed by these material miseries, which come and go like this change of season. It is not permanent. At the present moment, the whole human civilization is simply disturbed by the change of this cold and heat. Our all activities are there-how to stop this miserable condition of the body, which is impossible to stop. So if we simply become affected by the miserable condition… The miserable condition in the material world must be there. You cannot stop this miserable condition of material existence. It will come and go away. It will simply disturb you. Therefore Kṛṣṇa says, vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. One has to be detached from this coming and going, miserable condition of material existence. And how it is possible? That is also said, man-mayā mām upāśritāḥ. "One has to be absorbed in My thought and has to take My shelter." The jñāna means knowledge. Knowledge means one must know that "I am spirit soul, part and parcel of God. Somehow or other, I have been entangled in this material body."

So we have to cure this disease, material disease, accepting this material body. Our real problem, which is described in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam… [Bg. 13.9]. Our real problem is that we are accepting a material body, and after some days, we are giving up the present material body, and we are accepting another material body. How we are accepting different bodies? That you have got experience. Just like you, I, both of us, had a small child body. That is now gone. The boy's body is now gone. The youthful body is now gone. Now I have got a different body. But I know that I had such and such body. Similarly, when this body will be useless, I cannot use it, I will have to accept another body. That we have got experience daily, in day and night. When we sleep at night, although we have got this body lying on my bed, I accept another body, subtle body, and I go to another place and dream. Similarly, at night, when I give up that subtle body, which took me far away from my bed, again I come and accept this material body and wake up.

Death means to leave this body and carried by the subtle body to another gross body. That is called death. We are carried by the mind, intelligence and ego, subtle body. Just like we can experience a good scent of rose flower is carried by the air. We cannot see, but we know that the flavor is being carried by the air. Similarly, although we do not see how the spirit soul is being carried by the subtle body, but it is being carried, and it is being put into the womb of another mother to develop another gross body. So this body is offered by nature. This body is given by the material nature. Similarly, we, or I, the spirit soul, being carried by the subtle body, and the nature is giving me another gross body. In this way we are transmigrating from one body to another. This is called evolution. And there are 8,400,000's of bodies, and we are going through one after another.

So this human form of body is the only chance that we can stop this transmigration of transferring ourself from one body to another and come to our spiritual body. This process is described here as pūtā, purification, existentional purification. That is called pūtā. Just like when you are infected by some disease, you have to purify yourself after the infection, and you come to your normal health, similarly, by knowledge and purificatory method, if you come to your spiritual knowledge and spiritual platform, then your life is successful.

So the purificatory process, we are taking the essence of all Vedic literatures, that four principles, namely: no illicit sex, no intoxication, no meat-eating and no gambling. This is called tapasya. Tapasya means voluntarily accepting some inconvenience. That is called tapasya. Suppose I am accustomed to smoke or to drink. If I give it up, there will be certainly little inconvenience. But for the better cause, I have to suffer voluntarily. That is called tapasya. Nobody will die if he does not get facility for illicit sex or enjoying intoxicants and meat-eating. Nobody will die. All the members of Kṛṣṇa conscious society, they have given up. But for that reason we are not dying. It is not difficult. Simply we have to accept in the beginning there may be little inconvenience, but when you come to the platform, there is no inconvenience. So if we actually want to be cured from this diseased condition of repetition of birth, death, old age and disease, we have to abstain from this sinful life. So it is not difficult. It requires little knowledge. As it is said, jñāna-tapasā, little knowledge and little austerities. Then you become purified, and mad-bhāvam āgatāḥ, you can go to the spiritual nature, the kingdom of God. I think this process is not at all difficult, and all the ladies and gentlemen who have come here will accept this process and make his life perfect.

Thank you very much. Any question?

Translator: (translating questions from French) Jesus Christ…, it is said that he made the miracle of the fish and ate. So why is it that one should not eat meat?

Prabhupāda: Jesus Christ said, "You shall not kill." Why you are killing?

Translator: But then why did he eat fish?

Prabhupāda: He can eat the whole world, but you cannot do that. You must follow his instruction, "Thou shall not kill." You must have discrimination. You are human beings; you are not cats and dogs. You must have discrimination, what to eat, what to not eat. Because we have to eat some other living entity, it does not mean that I shall eat my sons and daughters. "Discrimination is the best part of valor." So far we are concerned, we are eating certainly vegetable, but not directly. We eat kṛṣṇa-prasādam. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] ”Anyone who offers Me with love and affection vegetables, grains, milk, I eat.” So if there is any sin for eating vegetables, that is Kṛṣṇa’s sin, not our sin. We take the prasādam. We are teaching people to eat kṛṣṇa-prasādam. We are not teaching people to become vegetarian or nonvegetarian. That is not our business. After all, we have to eat, so if we eat kṛṣṇa-prasādam… That is stated, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ: ”If you accept prasādam which is offered to God, then you are free from all sinful resultant action.”

Translator: How can one serve Kṛṣṇa in daily life?

Prabhupāda: Yes. Kṛṣṇa says, yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. Kṛṣṇa says, ”Whatever you do,” yat karoṣi, ”it doesn’t matter what you are doing.” Kuruṣva tad mad-arpaṇam: ”The result you give Me.” Now, suppose you are working, you are getting, say, hundred dollars. You give it to Kṛṣṇa. That is service. The practical example is that these European, American boys, they are all qualified, but they have dedicated their life to Kṛṣṇa. They are working, and we are collecting also thousands and thousand of dollars daily, but we are spending for Kṛṣṇa. This is service. You can see by their practical example. They can earn daily hundreds of dollars, but they are not demanding any very comfortable place to sit down or to lie down or to have some palatable dishes. Whatever is Kṛṣṇa’s prasādam, they are accepting, and they are living in any condition of life. So far I am concerned, I am Indian. I am coming from a poor country. But they are not coming from poor country. From their childhood they are accustomed to all comforts of life. How they have sacrificed everything for Kṛṣṇa? That is practical example. So the point is when one learns how to love Kṛṣṇa, how to serve Kṛṣṇa, immediately he becomes detached from all material comforts. That is explained, vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. If you accept Kṛṣṇa… We are serving. We cannot do without serving. But we are serving our senses. So instead of serving our senses, if we serve the senses of Kṛṣṇa, that is perfection of life. So you learn how to serve the senses of Kṛṣṇa, you’ll be happy. That’s all. All right, any other question? (pause) Then let us chant Hare Kṛṣṇa. Oh, there is question. One question, all right.

Devotee: This gentleman says that real wisdom is not manifested by any exterior show, and that it is interior, and the real sage cannot be seen.

Prabhupāda: Cannot be seen? Then why you are taking education, taking degrees? Why you are appearing for examination in the university for degrees? It cannot be seen? If you are actually qualified in something, it must be manifested. Otherwise, everyone will say that ”I am quite qualified, but you cannot see.” What is this? How I shall distinguish between the qualified and the nonqualified? The qualification must be seen. That is the conclusion. All right. Chant Hare Kṛṣṇa. Please join with us. Shall I chant? All right. (end)

740802BG.VRN
Bhagavad-gītā 4.10

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Vṛndāvana, August 2, 1974
Prabhupāda:
vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

Bhāvam means nature also. Just like we call nature, sva-bhāva, sva-bhāva. So mad-bhāvam… This is one nature, this material nature… This is also Kṛṣṇa’s bhāvam, means Kṛṣṇa’s nature. Nothing is beyond Kṛṣṇa, but this is external nature. Bhūmir āpo ’nalo vāyuḥ… [Bg. 7.4]. bhinnā me prakṛtir aṣṭadhā. Bhinnā means separated energy. The energy is working. Although it is Kṛṣṇa’s nature, still, it is separated nature.

Just like I am speaking, it is being recorded. When it will be replayed, you will hear the same sound, but still, it is separated from me. Similarly, this material nature is also Kṛṣṇa’s nature.

Nothing is beyond Kṛṣṇa. There are two nature: the spiritual nature and material nature. So material nature means external energy, and spiritual nature means internal energy. And we, we are also spiritual nature, marginal. We can remain either in the material nature or in the spiritual nature. Therefore we are marginal nature. There are three natures: external, internal and marginal. So so long we are in the material nature, external nature, we are unhappy. This is the position.

Just like a fish, when it is put into the land, it is unhappy, or death. Similarly, if you, the creature of the land, if you are put into the water, you are unhappy. And death. So because we belong to the spiritual nature… As it is explained by Kṛṣṇa, that this material nature is aparā, aparā. Aparā means inferior, not fit for us. Therefore we are unhappy. So long we shall remain in the material nature, we must be unhappy.

Just like this body. This body is made of material nature, and we are within this body. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. So long we have got this body, material body, we must be unhappy. First of all, we must try to understand why we are unhappy. We are unhappy because we are in this material body. And the… What is that unhappiness? It is ending in four principles, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. To take birth and again to die, and so long we live we must suffer from some disease, and we must become old. Plain truth.

Therefore intelligent persons must be aware of the miserable condition of this material existence and try to get out of it. Is there any doubt? Eh? This is the fact. So our only business is how to get out of this material existence. That is our only business, not that how we can adjust things here and become happy. That is called karmī, fools. It is a fact that so long you’ll be here in this material world, however you may try to adjust things to become happy, it will be never possible. It will be never possible. They are trying to be materially happy in the western world. They do not know actually what is happiness, but material happiness means sex life. So sex life they are every day enjoying. And still, they go to the naked dance to see if there is happiness. Why there will be happiness? There cannot be any happiness. But this is adjustment. They are trying this way or that way. That’s all.

Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. In the Bhāgavata the answer is they, they're all self-interested, but they do not know what is self-interest. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha. Bahir-artha means external energy, material energy. They are thinking by material adjustment they will be happy. But they do not know that self-interest is how to be again connected with Viṣṇu, svārtha-gatim. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Or to become Vaiṣṇava. Viṣṇur asya devatā iti vaiṣṇava.(?) Vaiṣṇava means one who has accepted Viṣṇu as everything. As Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

This is our business. But nobody is interested. Na te viduḥ. They do not know that this is the interest. This is the only interest, how to become reconnected with Kṛṣṇa or Viṣṇu. Na te viduḥ. They do not know. Therefore we have started this Kṛṣṇa consciousness movement. They do not know. Everyone, cent percent, the whole population of the world, they do not know. So rascal, so fool, they do not know their interest.

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. Durāśayā, with the hope against hope which will be never fulfilled. Therefore it is called durāśayā. Why? Bahir-artha-māninaḥ. They are interested with this external energy. So this is our problem. But the rascals, they do not know. Śāstra… Therefore we have to consult śāstra. What is our problem, we have to consult śāstra. And śāstra, how we can consult śāstra. Śāstra, we have to go somebody who knows śāstra. Therefore the Vedic injunction is tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyam [MU 1.2.12]. If you want to know what is your actual interest, then you have to approach a guru. And who is guru? Śrotriyam, who knows śāstra. Śrotriyam. And not only knows, but the result must be there, brahma-niṣṭham, means Kṛṣṇa consciousness. Brahma-niṣṭham means fully dependent on Kṛṣṇa.

This is the process. We must know, we must find out guru who knows śāstra, the essence of śāstra, Vedic, Vedas. What is the essence of Vedas? Vedānta. Vedānta means to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Kṛṣṇa says. All… There are different types of Vedas. Sāma, Yajur, Ṛk, Atharva. Then one-hundred-eight Upaniṣads. Then Vedānta-sūtra. Then Purāṇas, Rāmāyaṇa, Mahābhārata. And the viṁśati, twenty kinds of dharma-śāstra, Manu-saṁhitā. So many things.

So what is the purpose of all these śāstras? Kṛṣṇa says, "The purpose is to know Me." And in Vedānta, the Upaniṣad confirms it, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you try to know Kṛṣṇa, if you try to know Kṛṣṇa, then… Or if you understand Kṛṣṇa, then you, know everything. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. This is the knowledge, to understand Kṛṣṇa.

And Kṛṣṇa also confirms this, janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] "Simply if one understands tattvataḥ, in truth, what I am, why I descend, why I become a child of Yaśodā, why I become son of Vasudeva, janma, and why I act, why I take part in the battlefield…"

He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. Veda says. The Supreme Lord has nothing to do. Why He has to do? He's full, complete. He has nothing to do. He has nothing to aspire. There is nothing wanting. We are working for… Because we want so many things. But He has no want. He's ātma-tṛpta, fully complete. Thus He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. This is description of God. He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate.

There is nobody equal to Him, nobody is greater than Him. This is the Vedic description of God. Na tasya kāryaṁ karaṇaṁ ca vidyate, na tat-sama… Sama means equal. And adhika. Adhika means greater. Here you will find somebody is equal to you, somebody is greater than you, somebody is lower than you. Three positions. Everyone. Nobody can say that "I am the final." Anybody, beginning from Brahmā down to the ant, everybody you'll find that somebody is equal to him, somebody is greater than him, and somebody is lesser than him. But Kṛṣṇa, nobody one is equal to him, nobody is greater than Him, but every is lesser than Him. That's all. This is Kṛṣṇa. Everyone is lesser. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate.

Now, you are in Kṛṣṇa consciousness, studying, of course, so many books. Have you found anyone who is greater than Kṛṣṇa or equal to Kṛṣṇa? No. We can find one greater than… Rādhārāṇī is greater than Kṛṣṇa. (laughter) Yes. That is out of love. Actually, Rādhārāṇī's also lesser than Kṛṣṇa. She's dāsī, maidservant. She's always thinking how She shall be perfect dāsī. She's not thinking that… Kṛṣṇa sometimes makes Rādhārāṇī greater than Him. That does not mean Rādhārāṇī thinks like that. Rādhārāṇī always thinks, "How I shall become perfect maidservant of Kṛṣṇa?" That is the real position, everyone. In the Caitanya-caritāmṛta you'll find how everyone is thinking of servant of Kṛṣṇa. That is our real position. But Kṛṣṇa sometimes elevates some of His devotees.

Just like Mother Yaśodā. He's thinking, "Mother Yaśodā is greater than Me." Or He is making Rādhārāṇī, I mean, Mother Yaśodā feeling like that, that "I am protector of Kṛṣṇa. If I do not feed Kṛṣṇa nicely, He will die." This is called vātsalya-rasa, paternal feeling. So nobody is greater than Kṛṣṇa actually. And she is feeling greater than Kṛṣṇa as also maidservant, that "I must serve Kṛṣṇa. I must timely give Kṛṣṇa food. I must timely raise Kṛṣṇa." Always taking care, always anxious that "Kṛṣṇa may not be in danger. Kṛṣṇa is crawling. He may not go to the water. He may not be attacked by the monkey. He may not be…" So many. She's always anxious. She's doing her household work, but she's always anxious how to protect Kṛṣṇa. So she is thinking, she is thinking that "Unless I give protection to Kṛṣṇa, Kṛṣṇa may be facing with so many dangers." But Kṛṣṇa is doing His business.

Rādhārāṇī, uh, Mother Yaśodā, keeping Kṛṣṇa underneath the cart, and Kṛṣṇa is breaking the cart, killing the Śakaṭāsura. And Mother Yaśodā thinking Kṛṣṇa is saved. Then when the cart was broken, the utensils scattered, and she became anxious. This is Kṛṣṇa's enjoyment, to deal with His devotee in different rasas and enjoy. Sākhya… Śānta dāsya sākhya mādhurya vātsalya. In this way Kṛṣṇa is always enjoying. He has no other business than enjoyment. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He's by nature simply enjoying. Enjoying. That is Kṛṣṇa.

So we are also Kṛṣṇa's part and parcel. Therefore in minute quantity we have got the same propensities, how to enjoy life. This is… Because we are Kṛṣṇa's part and parcel. The same… Just like the drop of sea water has the same chemical composition. Analyze. The same percentage of salt, proportionately. Just like two upon fifty, proportion, what is called, ratio. The ratio is the same, only in small quantity. Otherwise the percentage is the same. Only in small quantity.

So we are ānandamaya. Our nature is to remain always jubilant in pleasure. But because we are in this material contact, we are not jubilant. This is our problem. That Kṛṣṇa is suggesting here, how to solve your problem. He says, vīta-rāga. "Give up this attachment, sense attachment." Rāga. Rāga means attachment. Vīta-rāga-bhaya.

And here we have got one quality, that fear, always fearing. Just like we are having these railings, why? We are afraid, we may not be attacked. The material life means āhāra-nidrā-bhaya-maithunaṁ ca. We must eat, we must sleep, and we must be afraid of, and we must have sex. This is material life. Āhāra-nidrā-bhaya-maithunam. And spiritual life means minus this. No more fear, no more attachment, no more sex life.

Just like in the life of the Gosvāmīs. Nidrāhāra-vihārakādi-vijitau **. Conquered. Conquered over these things, material necessities. So this is called penance. Here it is said. Bahavo jñāna-tapasā. First of all jñāna, understanding our position. This is called jñāna. And then practice tapasya. Tapasya means make these things, material necessities, zero. That is called tapasya. Tapasya. Because we are accustomed to all these things, eating, sleeping, mating and fearing. So to give up it is not possible all of a sudden. That is not possible. Because we are accustomed.

Just like the fan is rotating. You stop the switch, it will rotate. At least, for some time. Because the force is there. Similarly, even if we accept that these things should be stopped-no more eating, no more sleeping, no more sex, no more fearing, that should be… There must be determination. But it may go around because we are practiced to this. Therefore Kṛṣṇa says in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. If we take to Kṛṣṇa consciousness full, even due to our past habits, we are attached to all things, Kṛṣṇa says it doesn't matter. But you keep yourself always in Kṛṣṇa consciousness.

What is that? Kṛṣṇa consciousness? Chant Hare Kṛṣṇa. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. That will keep your Kṛṣṇa consciousness. Bhajate mām ananya-bhāk. He does not forget to worship Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-mantra. If you do that, that… But don't be attached to all these eating, sleeping, mating and defending. But be detached, that "These things I do not require as spirit soul, but because I am in material condition, because I have got this body, to keep this body fit, I require these things. So minimize it. Minimize, it.

Just like I am sannyāsī. Somebody is sannyāsī. So sannyāsī, what is that sannyāsī? We are also eating, we are also sleeping. But there is no mating. No sex life. So one item dropped, at least. The very important item. So that is called vīta-rāga. And there is no fear. Vita-raga. Everything can be practiced. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. If we practice, then things will be all right.

Therefore Kṛṣṇa says that bahavaḥ, not one. Bahavaḥ. Kṛṣṇa says, many. Many persons. We have got many instances in the śāstras. By tapasya, brahmacaryeṇa, tapasā, jñānena, yamena, niyamena, tyāgena. These are the different items. But either you practice the different items or simply take to Kṛṣṇa consciousness, all these practices will be automatically done. Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. If you become vāsudeva-parāyaṇa, then these things will be practiced.

Just like everyone in this country. In the morning the manager of the Central Bank came. He was very much praising that how these European, American boys have become so nice. Because they have taken to bhakti-yoga. It is compared: nīhāram, nīhāram iva bhāskaraḥ. Nīhāram iva bhās… Nīhāram means… What is called? Mist or frost? The…? In the morning sometimes?

Devotees: Mist? Fog? Mist? Fog?

Prabhupāda: Fog. Fog, yes. The fog… We have got experience. When there is fog… I was, when I was going to your country, USA, I was on the ship. So there was all of a sudden fog cover all over the sea. Anyone who has traveled in the sea, they have got experience. So you cannot go. Immediately the ship stops and horns so that other ships may not collide. It becomes… So this fog… Now, you have no instrument to drive away the fog. But as soon as the sun rises a little with strength, immediately fog is gone. So strong, but due to the sunshine, immediately it will go… Nīhāram iva bhāskaraḥ. This example is given.

Similarly, we may have so many bad habits, rāga, attachment. If you simply take to Kṛṣṇa consciousness, this will go. Just like the fog, immediately. Immediately. So take to Kṛṣṇa consciousness very rigidly. That is called vīta-rāga. Simply by… This is the gift of Śrī Caitanya Mahāprabhu, that paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Ceto-darpaṇa-mārjanam. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12] means to drive away the fog in the mind. That's all. Because we are covered by the fog in so many ways, and it is very difficult to drive away. But you keep yourself in Kṛṣṇa consciousness, it will be driven away. It will be driven away. There is no doubt about it.

So Kṛṣṇa is suggesting that first of all jñāna. The rascals have no knowledge how to become happy. They are thinking, "We shall…," they will be happy by drinking wine and eating meat and having sex life unlimitedly. They're thinking like that, so rascal. The whole civilization is condemned. They do not know how to become happy. They do not know how to become happy. Mūḍha. They do not know. The happiness is only in Kṛṣṇa consciousness. This is the fact. Kṛṣṇa assures that, that bahavaḥ, many, jñāna-tapasā…

First of all, one must know that the way in which you are finding out, trying to, trying to find out happiness, that is nonsense. That is not possible. We have to give up all these things. That is tapasya. Voluntarily give up all these things. The more we are advanced means more we have given up all these things. Eating, sleeping, mating and defending. This is the position. So vīta-rāga-bhaya-krodhāḥ… [Bg. 2.56].

So how it is possible? How to become detached? Man-mayā. "Always be absorbed in My thought." Or man-mayā means… Mat means "mine," mayā, "of Me." "Thinking of Me." That is recommended. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the process. Always think of Kṛṣṇa, man-manāḥ. This is easy. Just like you love somebody. So if you chant his name, if you think of him, then you'll always remember. Similarly, if you simply think of Kṛṣṇa, if you simply chant Hare Kṛṣṇa name, then you remain man-mayā.

So vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. You should take shelter of Kṛṣṇa. Kṛṣṇa advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You take My shelter." So, of course, those who are thinking of Kṛṣṇa, it is understood that he has taken shelter of Kṛṣṇa. Man-mayā. Man-mayā mām upāśritāḥ… So if you do these things… Not only you. There are… There are many examples. Bahavaḥ. Just like Prahlāda Mahārāja and Dhruva Mahārāja, all big, big stalwart devotees. Nārada Muni, Brahmā, Svayambhū… Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilaḥ prahlādaḥ bhīṣmaḥ… [SB 6.3.20]. There are big, big personalities. To follow them, how?

Prahlāda Mahārāja was being chastised by his father, five years old, but he did not know how to protest. He was suffering and chanting Hare Kṛṣṇa, Nārāyaṇa. What can be done? What can be done? He was completely dependent on his father. And father had no mercy. The only fault was he, Kṛṣṇa, turned Kṛṣṇa consciousness. That is the fault. And he was being punished. He was punished, punished.

This is the world. Even father will be enemy, what to speak of others. If you become Kṛṣṇa conscious, the whole world will be your enemy. You must be prepared for that. So therefore you require tapasya. Tapasya means voluntarily agree to suffer. That is called tapasya. Voluntarily. Suffering is there, but why not suffer for Kṛṣṇa? Everyone is unhappy. Everyone is in suffering condition. Who is not suffering? Everyone is suffering.

Tri-tāpa-yatana. Adhyātmika, adhibhautika, adhidaivika. Three kinds of sufferings are always going on. Why you are running fan? Because suffering. There is heat. So where is no suffering? This is called adhidaivika, the scorching heat, scorching, I mean, severe cold. There must be always. We are suffering now due to scorching heat, and when the… We are thinking, "If it is become cooler…" And when it is cool, then also we suffering. Then we think, "If there is some heat." When there is winter, we are hankering after heat, and when there is summer, we are hankering after cooling.

So this is going on. We cannot be happy. First of all we must know that. There is no question of happiness here. We are simply hankering. "If, it would have been very nicely cool." And when it is cool, then you'll think, "If it had been nicely hot…" The same thing. Carvita-carvaṇānām. Carvita-carvaṇānām means chewing the chewed. We have tasted heat and cold both, but we are desiring. "If it would have been like this, if it had been like that, if it…" But never come to the conclusion that either heat or cool, we have to suffer. Mātrā-sparśās tu kaunteya. That is explained by Kṛṣṇa. So long you have got this, this material skin, then this heat and cold you'll have to suffer. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. The śīta, the summer, the winter, or the summer season, neither of them are sources of happiness. But you are thinking like that. "If it would have been like this, if it would have been like this."

Therefore kāṅkṣa, akāṅkṣa. So if you become transcendentally situated, brahma-bhūta [SB 4.30.20], there will be no more akāṅkṣa. There will be no more hankering either for this or that. Because he knows… That is called jñāna. So after jñāna… That is required. Jñāna, in the human form of life, this knowledge is required. The animals cannot have jñāna. The human beings can have jñāna. This is knowledge, that "So long I'll possess this material body, I'll have to suffer. I'll have to suffer." Unless you come to this conclusion, there is no progress.

If we remain attached to these bodily pains and pleasures… Of course, nobody wants pains, but for pleasure you take to Kṛṣṇa consciousness. Of course, gradually you'll come to knowledge. That is not our aim. Our aim is that the pains and pleasure; so-called pleasure-actually pain-this will continue so long we have got this body.

Therefore we have to practice tapasya, penance. Simple thing: no illicit sex, no meat-eating, no gambling, no intoxication. This is tapasya, voluntarily accepting… Those who are practiced to all these bad habits… So they will feel some pain, but you accept that pain. Then this pain will be over, this material pain. Just like sometimes for curing some disease the doctor says that injection or surgical operation. That is painful, but to cure the disease we should accept that thing. Similarly, if you want to become free from this material body, then you should accept, accept this pain. This is not pain. It is simply imagination. Actually, it is pleasure.

So… Because we have no knowledge, therefore jñāna-tapasā. And if there is knowledge and if there is tapasya, penance, then pūtā, purified. You become purified. Therefore it is said, bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ. Then you come back to home, back to Godhead. So this Kṛṣṇa consciousness movement is for teaching how one can be detached from this material existence and voluntarily accepting some so-called, I mean to say, sufferings. We should be steady. But actually, there is no suffering. It is simply imagination.

Just like there are many meat-eaters. We do not eat meat. What is our suffering? It is simply imagination. If you ask the meat-eater that "Don't eat meat," he'll think, "Oh, it is horrible." He'll say horrible. Yes, actually they say. Even big, big man.

The Lord Zetland, he also said, "Oh, no, no, this cannot be done. This is our life." Lord Zetland to some of our godbrothers, he said, "Can you make me brāhmaṇa?" "Yes, we can make you brāhmaṇa. You give up these…" "No, no. This is not possible. Horrible."

It appears to be horri… Because we are so much absorbed in māyā. As soon as you ask anybody that "You cannot eat meat," he'll think it, "Oh, it is horrible." As soon as you say, "You cannot drink, you cannot have any intoxication," he thinks, "This is horrible." But actually it is not… This is māyā. It is not horrible, but we are thinking horrible. We are not eating meat. Are you dying? No. We have got so many nice foodstuffs. Why shall I eat meat? So paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So our philosophy, our Vaiṣṇava philosophy, we do not say only that "Don't eat this," but "Eat this." We do not enjoy this, but enjoy this.

We give one alternative. We are not simply zero. The Māyāvādī philosophy is zero. We say that "Make this side zero, and take this positive side." Just like here,

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

They gave up this, but that does not mean he became zero. Zero is śūnyavādi, voidism. No, you cannot remain in zero. That is not possible. If you accept this void philosophy, to make everything zero, that is artificial. Then again you'll fall down. Because you cannot remain in zero. The Māyāvādī philosophers, they want to… Or the Buddhist philosophers, they want to make things zero. That is not possible. You cannot remain in zero. Because you are ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). You want ānanda, pleasure. Pleasure cannot be in zero. That is not possible. Is it possible? To make things zero and you'll enjoy? No, that is not possible.

Therefore Kṛṣṇa says that paraṁ dṛṣṭvā nivartate. You can make zero automatically when you find better engagement. So we have to give better engagement. Then things will be zero. Because you have got better engagement, you are not interested to go to the hotel. There is hotel also, cinema also in Vṛndāvana. But will you go there? So if you become attached to Kṛṣṇa consciousness, this hotel, restaurants and, and dancing, and this and that, they'll be zero. Automatically. But if you simply try to make it zero, that is not possible. That is not possible. Therefore paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you get better engagement, to try to engage yourself always in the better engagement, then these material activities will be zero. But zero is not our philosophy. Positive, not negative. They simply make negative. Negative will not help us. Negative, there is of requisition negativeness.

But here it is said that… "One is vīta-rāga-bhaya-krodhāḥ [Bg. 2.56], or you have to be detached from all these nonsense things, but the result will be, by jñāna-tapasā, by knowledge and penance and austerities, when you'll be purified, then you'll come back to Me." This is positive. This positive… Our philosophy's positive, not negative. Negative is, I mean to say, that is… What is called? Anya-vyatireka… Sanskrit. Direct and indirect. This is indirect method. And direct method is positive. So you be positively engaged in Kṛṣṇa consciousness, in Kṛṣṇa's service, then you'll always remain on the transcendental platform, making the material activities zero. That is wanted. Thank you very much. (end)

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Bhagavad-gītā 4.10

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Calcutta, September 23, 1974

Nitāi: "Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they attained transcendental love for Me."

Prabhupāda:

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

So I think I can speak in English. Is that all right?

Guests: Yes, yes.

Prabhupāda: Nowadays, ladies, they can understand. This is the process. Mad-bhāvam āgatāḥ. Our this human form of life is meant for going back to Kṛṣṇa, back to home, back to Godhead. This Kṛṣṇa consciousness movement is giving information to the people in general how to make life successful. What is that successful life? To go back to home, back to Godhead. This is not our home. This material world, this is foreign country. We are… Just like I am travelling all over the world. My home is in India, but I am going to so many countries, Europe, America, Canada, Australia, Africa… But my home is in India. This is a crude example. Similarly, we are all part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says. "All these living entities, they are My part and parcel."

So Kṛṣṇa is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Kṛṣṇa, His body is not material body. Those who are thinking Kṛṣṇa's body as material, they are called Māyāvādīs. But actually, Kṛṣṇa's body is not material. The evidence is that Kṛṣṇa knows past, present and future. In the material body that is not possible. Just like I had my previous body in my previous birth, but I don't remember. If somebody asks me, "What you were in your previous life?" it is very difficult. Because death means forgetfulness.

We are not dying. So far we are, living entities are concerned, we are not dying. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die. This is a disease, that we accept a foreign body, material body. And the foreign body is a machine. Just like you have got a car. You can ride on, drive on the car so long the machine is working. But as soon as the machine does not work, you have to change your car. It is like that.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantrārūḍhāni māyayā. Īśvara, the Supreme Personality of Godhead, is situated in everyone's heart. And He is giving us the facilities for material enjoyment. Because we have come here, we have come in this, in the material world, for sense enjoyment.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

This is a simple poetry given by a Vaiṣṇava. As soon as we want to enjoy life independently, immediately māyā captures. So this is simple presentation.

From śāstra it is understood that Kṛṣṇa, who is sitting within your heart, He knows what you are willing. You cannot conceal anything from Kṛṣṇa. Anumantā upadraṣṭā. The Paramātmā is described as upadraṣṭā, seeing everything. So because we have come to this material world for sense enjoyment, Kṛṣṇa is giving us chance. "All right." Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa says, "I am sitting in everyone's heart." And because the living entity wanted to do something for his sense enjoyment, He gives the chance, "All right, here is the chance. You can do it." But actually, Kṛṣṇa does not want it. But we want it. We want it. Just like a father says, "My dear boy, you do not do this. You do this." But the son insists, "No, I'll do this." So therefore father also says, "All right, do it at your risk."

Similarly, this material enjoyment is not required because we are spiritual entity. We have nothing to do with this… Asaṅgo 'yaṁ puruṣaḥ. We have no connection with this material world. But somehow or other, we are attached to this material enjoyment and we have forgotten Kṛṣṇa, we have forgotten our home, we have forgotten our real identity. Therefore Kṛṣṇa says here, vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. If somebody understands that "This is not my home. I am wandering in these foreign countries," that is knowledge. But those who have no knowledge, they think that they are this body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

This is animal conception of life. "I am this body." "I am Indian." "I am Hindu." "I am Muslim." "I am American." "I am Christian." "I am Hindu." Like that. This is all bodily conception. Sa eva go-kharaḥ [SB 10.84.13]. This conception of life is animal conception.

Just like a dog. He does not know that he is spirit soul. He cannot understand. Ahaṁ brahmāsmi. He cannot understand. It is in the human body one can understand that "I am not this body." A human body can understand what is written in the Bhagavad-gītā. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body. You do not know what change is going to be happened. But you have to change your body. How? There are so many bodies. Cats, dogs, demigods, and so many others. You have to accept. According to your karma. Karmaṇā daiva-netreṇa [SB 3.31.1], by the judgement of superior authority, and according to your karma, you'll get a body.

So this is the problem of life, and in the human form of life there is chance of understanding what is the problem of life. The problem is that "I am eternal spirit soul. Ahaṁ brahmāsmi. I am not this body." That, that is called knowledge.

Knowledge, nowadays they are fond of the technical knowledge, but try to understand what is the technical knowledge. In Boston I was invited by the Massachusetts Technical Institute. So I asked them, all the students, that "What has, what is that technology that when this machine stops to work, what technology you have got to get this machine again working? Have you got any department?" So they could not answer that, but they were very much attracted.

And we are now sending our representative all over the world to the scientists. Here is Dr. Svarūpa Dāmodara Ph.D… He is from California. He has passed his chemistry and he has written one book. So in Manipur, he was, he was invited by many universities, schools, colleges.

So this movement is not a sentimental movement. It is the scientific movement. It is the most elevated, scientific movement. If you are a scientist, you can question. Here is scientist present. He will answer you scientifically. Don't take this movement as some something sentimental. Authorized movement. We are speaking the science which is given by Kṛṣṇa, the Supreme Authority.

So here Kṛṣṇa is giving you the idea, how you can get out of this material entanglement. Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. In the material life we are attached to four things: āhāra-nidrā-bhaya… Bhaya means fearfulness. So the fearfulness must be there. Because we accepted this material body, there must be always, we must be always afraid. Not only we, even a small ant or birds and beasts, everyone. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Always full of anxiety. Why? Asad-grahāt. Because we have accepted this body, asat. Asato mā gama, sad gama. That is the Vedic injunction. "Don't keep yourself in this asat material world." Sad gama. Jyotir gama. Tamasi mā. These are the Vedic injunctions.

So here Kṛṣṇa says that "Many people…" Bahavaḥ. Not only one or two. Kṛṣṇa says, bahavo jñāna-tapasā. Jñāna, knowledge, and tapasā, austerities. So this human life is meant for jñāna and tapasā. Then we become purified. Jñāna-tapasā pūtā. Pūtā means purified. We have to purify our existence. This is human activity. Just like we are training. We are training our students how to become purified. No illicit sex life, no intoxication, no gambling, and what is the other?

Brahmānanda: No meat-eating.

Prabhupāda: No meat-eating. You have to purify yourself. That is the injunction of all Vedic literature.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

So if we don't take to tapasya and don't take to knowledge, then this human form of life is spoiled. That, that, this Kṛṣṇa consciousness movement is meant for this purpose.

So today is Śrīmatī Rādhārāṇī's birthday, Rādhāṣṭamī. So we called you for meeting. This Rādhārāṇī, about some, Rādhārāṇī… Because this Rādhārāṇī is the source of spiritual inspiration. Source of spiritual inspiration. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho… Prakṛtiṁ parām [Bg. 7.5]. The aparā-prakṛti is this material world, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4].

And there is another prakṛti, parā-prakṛti. That is also mentioned here: mad-bhāvam. Mad-bhāvam means the nature in which Kṛṣṇa is there. In this material nature, although Kṛṣṇa is there, but we do not understand. We cannot see Kṛṣṇa. That is material, forgetfulness of Kṛṣṇa. But when you remember Kṛṣṇa even in this material world, then it becomes spiritual.

Just like this temple. This temple is the opportunity of remembering Kṛṣṇa. Here is Kṛṣṇa worship. Here you can remember Kṛṣṇa. Here is the inmates of this temple. They are chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma… So that is called māṁ upāśritāḥ. Māṁ upāśritāḥ. They have taken the shelter of the lotus feet of Kṛṣṇa. And man-mayā, and always thinking of Kṛṣṇa. And vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Rāga, we have got some attachment, this material attachment. But as soon as you become attached to Kṛṣṇa, you'll be detached to this material world. That is… Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. That is the test of bhakti.

Bhakti means… When you are advanced in bhakti… Bhaktiḥ pareśānubhavo viraktir anyatra syāt. That is the test. The example is… Just like when you are hungry, you are given some food, you are eating voraciously. But when you are satisfied, you'll say, "No more. No more." Similarly, when you get Kṛṣṇa, then you will say, "No more. No more material necessities."

Just like Caitanya Mahāprabhu said, the point of realization: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. He says, "I don't want these material riches, dhanam." Everyone is after money. "Money, money, money." But Caitanya Mahāprabhu says, na dhanam, "I don't want money." Na dhanaṁ na janam. "Don't want followers." Everyone wants to become leader and some followers. Caitanya Mahāprabhu says that "What is the use of becoming leader of these fools?" Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā. Everyone wants very beautiful, obedient wife. He says, "That also I don't want." Then what do You want? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. It is so pleasure, it is so great a pleasure that if you come to this bhakti platform, if you realize little, then you'll forget all these things.

Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Just like Dhruva Mahārāja said. When he… He went to the forest for getting some material profit, but when he realized God, when he saw Kṛṣṇa, Viṣṇu, he… Viṣṇu wanted, "Now you take benediction, whatever you want." He said, svāmin kṛtārtho 'smi varaṁ na yāce: "Svāmin, I am now satisfied." So this is the position that yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ.

So if you take to Kṛṣṇa consciousness, then these are the result. Vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Krodha means when we cannot satisfy our senses in the… We try to satisfy our senses… Just like the jackal. He wanted to eat some grapes, but jumping, jumping, he could not get. Then, in krodha, he says, "Oh, it is useless. It is sour. We don't want." So this krodha, in the absence of sense gratification, there is krodha. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ.

So Kṛṣṇa says, man-mayā, "being always absorbed in Me." Man-mayā, mayā, mayā, mayā. Vikārārthe mayārthe.(?)When, just like, one thing is covered with gold, it is called svarṇamaya. Similarly, when… We are now materially covered. When we become covered with Kṛṣṇa consciousness, that is called man-mayā. Man-mayā, always thinking of Kṛṣṇa. How it is possible? Man-mayā mām upāśritāḥ. When you take shelter of Kṛṣṇa, Kṛṣṇa is so kind, He gives you shelter. He says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

We cannot become kṛṣṇamaya so long we are sinful

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So these are the formulas. So one has to become man-mayā. By taking shelter of Kṛṣṇa, one has to become absorbed in thinking of Kṛṣṇa. That is not very difficult. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. It is not at all difficult. You simply chant Hare Kṛṣṇa mantra. You'll be man-mayā. This is so nice thing. Therefore Caitanya Mahāprabhu has recommended,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So our request is… Everyone who is present here… Today is Rādhāṣṭamī. So pray to Rādhārāṇī. And She is hare, harā. This hare, this word, is Rādhārāṇī. Harā, Rādhārāṇī. Rādhā or harā the same thing. So Hare Kṛṣṇa. So we are praying to Rādhārāṇī, "My Mother, Rādhārāṇī, and Kṛṣṇa." Hare Kṛṣṇa. "O Kṛṣṇa, O the Lord." Hare Kṛṣṇa Hare Kṛṣṇa, the same thing, repetition. "O Rādhārāṇī, O Kṛṣṇa." "O Rādhā-Kṛṣṇa." "Rādhe-Kṛṣṇa" or "Hare Kṛṣṇa," the same thing. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. Again addressing, "O Kṛṣṇa, O Kṛṣṇa, O Rādhārāṇī." Hare Rāma. The same thing, again. Hare Rāma. Rāma is also Kṛṣṇa. Rāma is Rāma, Rāma is Balarāma. They are all Kṛṣṇa. Hare Rāma Hare Rāma Rāma Rāma Hare Hare. So this repetition of addressing Rādhā and Kṛṣṇa or Hare Kṛṣṇa is to pray, "My dear Lord, the, and the energy, the spiritual energy of the Lord, kindly engage me in Your service." That's all. "I am now embarrassed with this material service. Please engage me in Your service."

This is good sense. We are servants here. We are engaged in so many services. But it is not giving us comfort. Na trapā nopaśānti. The service which we are rendering to others, they are not satisfied, I am not satisfied. This is material service. But if you give service to Kṛṣṇa… Svalpam apy asya dharmasya trāyate mahato bhayāt. A little service can save you from the greatest danger. This is the formula.

Just like Ajāmila. Ajāmila, in his boyhood, he was brāhmaṇa. He was giving service to Viṣṇu. But in young age he became a victim of a prostitute, and he fell down. But at the end, ante nārāyaṇa-smṛtiḥ [SB 2.1.6], when Yamadūta was coming and were so fearful, he did not know whom to take shelter, but he was attached to his youngest son, whose name was Nārāyaṇa. So he thought, "This Nārāyaṇa would give me protection." So he asked him, "Nārāyaṇa!" But at the same time he remembered that "That Nārāyaṇa, oh, hm, I sometimes gave service." So immediately Nārāyaṇa saved him. Svalpam apy asya dharmasya trāyate mahato bhayāt.

So it is our duty therefore… That is the duty of human life, to become Kṛṣṇa conscious. And that is stated here. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ, bahavaḥ [Bg. 4.10]. It is not that one or two. Many. Jñāna-tapasā. Jñāna. That is required, knowledge and tapasya. That is human life. If, if we remain just like cats and dogs, eat, sleep and have sex life, beget children and die someday, this is cats' and dogs' life. This is not human life. Human life is different. Man-mayā mām upāśritāḥ. Jñāna-tapasā pūtā. To become purified by knowledge and tapasya. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. That is the statement of Ṛṣabhadeva. Everywhere. We have to purify our existence, and get out of this repetition of birth and death. That is success of life.

So we shall pray to Rādhārāṇī… What is Rādhārāṇī? Rādhārāṇī is the pleasure potency of Kṛṣṇa. Pleasure potency. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Lord has many potencies. Na tasya kāryam karaṇaṁ ca vidyate. Therefore He has nothing to do. He has got so many potencies. Just like big man, a rich man. He's sitting. But his energies, his potencies, are working. Big, big factory. And he knows everything. Similarly, parāsya śaktir vividhaiva śrūyate. He has got many multi-potencies. One of them is this pleasure potency. Pleasure potency…

He also wants pleasure. So when Kṛṣṇa wants… Kṛṣṇa is Paraṁ Brahman. He cannot enjoy anything material. He has to create the source of enjoyment by His own spiritual potency. That is Rādhārāṇī. So Rādhārāṇī is described in the śāstra: rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād [Cc. Ādi 1.5]. That is Kṛṣṇa's hlādinī-śakti. She gives pleasure to Kṛṣṇa. So She is very kind.

And today is Rādhāṣṭamī. If we pray to Śrīmatī Rādhārāṇī… Therefore in Vṛndāvana you'll see. They are first of all glorifying, "Jaya Rādhe!" Everywhere you'll hear. "Jaya Rādhe."

Guest: Jaya Rādhe.

Prabhupāda: To glorify Śrīmatī Rādhārāṇī. So if Rādhārāṇī's pleased, he'll be able to approach Kṛṣṇa very easily. And that is the goal of our life. That is the goal of life. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. Mām upāśritāḥ means you have to take… You cannot take shelter of Kṛṣṇa directly. You have to take shelter of His potency.

Kṛṣṇa is therefore trying to help us. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. He is within. He is called caitya-guru. If you are purified… Kṛṣṇa… Buddhi-yogaṁ dadāmi tam. He'll directly speak you. And so long you cannot, then He sends His representative, the spiritual master, the guru. You can ask through the spiritual master about Kṛṣṇa. Yasya prasādād bhagavat-prasādaḥ **.

So in this way we have to be absorbed in the thought of Kṛṣṇa. We have to take shelter of Kṛṣṇa. Then… If you take shelter of Kṛṣṇa, this jñāna…

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

The same thing. Kṛṣṇa will speak. Kṛṣṇa is within you. Simply you have to take shelter of Kṛṣṇa, always thinking of Kṛṣṇa, chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma…

Guests: Hare Rāma Rāma Rāma Hare Hare.

Prabhupāda: Thank you very much. That's all. (end)

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Bhagavad-gītā 4.11

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New York, July 27, 1966

Prabhupāda:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Lord Kṛṣṇa says that "every man is following My path, indirectly or directly." The supreme position of the Lord is that He is in the supreme absolute position, and every other living being, they are all subordinate. In the Vedic Upaniṣad it is clearly stated, nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). This is the natural law in any society, in any community, in any country, even in the animal society.

If you go to the forest there are societies of different animals: elephant society, tiger society, deer society, jackal society, wolf society. Even in the birds, you'll find, the birds of the same feather flock together. This is the natural way. You'll find that all the pigeons, they flock together, not the crows and the pigeons flock together. The ducks, they flock together. Similarly, this is the natural way, and there… In every group there is a leader.

So the Supreme Lord, He is called in the Vedic literature that He is the supreme leader. Nityo nityānāṁ cetanaś cetanānām. Nitya means eternal, and nityānām, that means many other eternals. We are many other eternals. Eka, that one eternal… Eko bahūnāṁ vidadhāti kāmān. There are two kinds of eternals. We living entities, we are also eternal, and the Supreme Lord, He is also eternal. So far eternity is concerned, both of us equal on the qualitative nature. He is eternal, and we are eternal. Sac-cid-ānanda-vigraha [Bs. 5.1]. He is also all pleasure, and we are also all pleasure because we are all parts and parcel of the same quality. But He is the leader.

Eko bahūnāṁ vidadhāti kāmān: "That one is maintaining all these many." We, the living entities, we are many. So our position is always subordinate. That is our natural constitutional position. Now, the Supreme Lord's position is the leadership, and our position is subordinate. Then what is our duty? Our duty is to follow the leader. And actually we are doing so. We have got… Instead of… We have forgotten that the supreme leader is the Supreme Personality of Godhead, but still, for our daily activities we create a leader. We accept some leader and follow his principles. Just like you have elected your leader as President Johnson, the president of your state. He is supposed to be the leader of your nation, and he is asking you to go to the Vietnam and sacrifice your life. So you are following. So this is the natural position. Even if we do not accept God, if we do not accept the leadership of God, we have to select another leader. We cannot get rid of this principle, that we can live without leader. That is our constitutional position.

So the difficulty is that… Our difficulty is that instead of following the supreme leader, we are creating by mental concoction some leader according to our material conception of life, and we are following. That is our position. So Lord Kṛṣṇa said,

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

People are actually following the same principle, but the difficulty is that in our this position of lower nature we are following in the manner which will not make us happy and satisfied. Because we are not following the supreme leader, the difficulty… By constitutional position we are to follow a leader, but because we are misled, because we are deluded to follow a leader which is not perfect, therefore our position is always unhappy in spite of following the leadership of a concocted nature.

Therefore the best thing will be to get rid of this concocted position and follow the supreme leader. That is the highest perfection. Just try to understand that I cannot avoid following someone's leadership. That is not possible. Can anyone say that ”we can avoid this”? No. We cannot avoid. Even if we don't accept the leadership of God, we have to accept some other leader. That is our position. We cannot avoid it.

So there is a very nice verse in the Śrīmad-Bhāgavatam. A brāhmaṇa, he was a family man, just like worldly man, as we are. Now, brāhmaṇas are generally expected to be highly learned, and he was very learned man in Vedic literature. And when he came to his consciousness by reading all this Vedic literature, that ”Although I am following the leadership, why I am not happy? Why I am not happy?”… This question should arise in the sane human mind. One should think that ”I am following the leadership of somebody, according to my position and according to my circumstances. But still, I am not happy. Why?”

Why we select one leader? The leader should be such a leader that they shall, he shall make happy and prosperous persons who follow him. That is the question of leadership. But actually, if we think in sober mind and cool head, we can understand that although we are following leadership, may be whatever he may be, still, we are not happy. Now, the brāhmaṇa concluded that ”This following leadership is the following leadership of my lust.” I select one leader according to my lust.

Just like in political parties there are many leaders, but I like some particular type of political pursuit. Someone likes Democratic political pursuit; someone likes Congress political pursuit; someone likes Communist political pursuit. So we have got different desires. So practically, if we study very minutely, then we are not following the leadership but we are following our particular lust. I have got a particular lust within me, and when I find somebody corroborating with that particular lust, oh, I accept him, that leader. That is my position. Therefore I do not follow anyone's leadership, but I follow my own leadership. That is the lust. I want to do, I like to do something, and if somebody says, ”Oh, yes, it is very nice,” ”Oh, you are my leader. If you confirm my lust, then you are my leader.” That is the material leadership.

But the Supreme Lord is not like such… He is not such a leader. He is not going to follow your lust. In the Bhagavad-gītā you will find that the Supreme Lord says in the Eighteenth Chapter,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

He says, ”My dear Arjuna, I have spoken to you all about Bhagavad-gītā. I do not know whether you have understood the whole thing or not, but because you are My friend and I love you and you love Me, I say you the most confidential thing to you. And what is that? You give up everything and just follow Me. You just give up all your concocted things in the mind and just become Kṛṣṇa conscious.”

”Oh, I shall give up everything and simply I shall follow You?” ”Yes.” ”Oh, how can I do? I have got so many department of knowledge and department of things. How can I?” No. He says, mā śucaḥ: ”Don't hesitate.” Now, what will be the result? The result will be ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] ”I shall deliver you from all reactions of your sinful acts.”

You know, of course, according to Vedic literature… And I don't say about the Vedic literature. That is the injunction of every scripture, either Bible, Koran, or any religious scripture, that we suffer due to our sinful actions. And our sinful actions are due to our ignorance. This is the cause.

Now, you will find in the Bhagavad-gītā,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

”Any person who is devoutedly, is attached to Me and is fully Kṛṣṇa conscious with love and faith, unto him, I give dictation in such a way that he will come to Me. He will come to Me.” How He will give me dictation? Oh, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] ”The Supreme Lord, by His plenary portion, He is situated within your heart.” Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati. That we individual souls and the Supreme Soul, both of them are sitting in this tree of body. That is the Vedic injunction. The Veda says that two birds, just like friends, they are sitting on the same tree. One bird is eating the fruit of the tree, and the other bird is not eating the fruit but is simply observing the activities of the other bird.

This description we get from Vedic literature. The bird which is not eating the fruit of the tree, he is the Supersoul. And the bird which is eating the fruit of the tree, he is the soul, individual soul. That is, we are. We are sitting in this tree of body, and we are eating. This body means every one of us has got a particular body for particular type of distress or enjoyment. Every living being is responsible for his past acts, and he gets a body, either human body or animal body, American body or Indian body or African body. There are different kinds of… I have several times repeated that 8,400,000's of different bodies.

So living entity is… According to his work, he is wandering in this circle in the cycle of different species of life. But the Supreme Lord, He is so kind and so friendly with us that He is also with us. Suppose I am sitting in this bird. As soon as I fly to another… I am sitting in this tree, and as soon as I fly to another tree, the other bird, He also follows me. He also follows me, and sits again in that tree. He is so friendly. Just imagine how much kind and how much friendly is the Lord. He is always trying to call me back again to Him. We are trying to noncooperate with Him. We are trying to noncooperate, and He is trying to cooperate. He is sitting with me in the same branch, He is witnessing, He is observing, and He is waiting, simply waiting when we shall turn my face, when I shall turn my face towards Him. That is the whole thing.

So here Bhagavad-gītā, Bhagavān, Kṛṣṇa, says, ye yathā māṁ prapadyante [Bg. 4.11]. He is waiting, waiting when you shall turn, when I shall turn my face towards Him. That's all. He is waiting. Just like… Just you can imagine. Just like a father and a rebelled child or insane child. Those who have got… Of course, you are all young men here. Those who are elderly persons, they have got experience. If their sons go wrong, how much they are anxious. How much the father is anxious to get his son back again, back again. That is the natural instinct. And wherefrom this instinct comes? This instinct comes from the Supreme, because in the Vedānta-sūtra you will find that everything, whatever you are finding in this material world or spiritual world, everything, that has come from the Supreme. Janmādy asya yataḥ: [SB 1.1.1] "He is the supreme source, fountainhead of everything."

So similarly, whatever we see, paternal affection, conjugal love, friendship, or master and servant… There are so many things we are related in this material world. We must always know that all these sentiments, they are coming from the Supreme. So here the paternal affection which we see here or the conjugal love which we see here, that is simply a perverted reflection of the Supreme. So you just… If we can study this material relationship between one living being to another living being, then if, a sober student, a philosophical-minded student, can understand what is our relation with God. It is not very difficult to understand.

Now, here Kṛṣṇa says, ye yathā māṁ prapadyante. Ye yathā māṁ prapadyante. He is looking after always: "When the living entity shall turn his face towards Me?" And as we turn our face towards Kṛṣṇa or the Supreme Lord, He also responds in proportionately. He also responds proportionately. It is not difficult.

Somebody says, "Can we see God?" Yes, you can see God. But how much prapatti? How much you have surrendered to God? Surrender to God… How much qualification you have acquired for seeing God? Seeing God is not very difficult, but at the same time it is very difficult.

Just like if I want to see President Johnson, if I am unknown to him, oh, I will have to take so many formalities. I will have to write to his secretary, and the secretary will give me some time or may not give me some time, so many things. But if you are personally known to President Johnson, you are intimately thick and thin with him, and as soon as you call him, "Mr. Johnson, I want to see you," "Yes, you can come." So it depends on the thick and thin-ship of your relation with Supreme Lord. If you can establish your relationship with the Supreme Lord in love… The Lord does not require our cooperation. He is full in Himself. He does not require my service, but still, if you love Him, then He reciprocates. So our reciprocation with the Lord depends on the proportion of our love, love of Godhead. This love of Godhead can be attained by Kṛṣṇa consciousness.

So ye yathā māṁ prapadyante. A proportionately, as I surrender unto the Supreme Lord… We must always know that our background of relationship is that we are subordinate, and He is great. God is great. We cannot be equal with Him. We have to follow. He is the supreme leader. Therefore Lord Kṛṣṇa says that "You give up everything." He is trying to give you leadership. He is prepared to give you all leadership provided you are prepared to follow His leadership. That's all. Reciprocation. And in proportionately, proportionately, as you accept His leadership, He also responds reciprocally. Ye yathā māṁ prapadyante. As you…

So everything depends on me. I can see God. Just like I am seeing you face to face, you are seeing me face to face, similarly, you can see Kṛṣṇa face to face. Just like Arjuna saw face to face. Why? Because the relationship was so nice that they were in friendly relation. So seeing of God is not very difficult. Simply we have to acquire that qualification.

In the Brahma-saṁhitā… This is another Vedic literature. It is said,

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Premāñjana-cchurita-bhakti-vilocanena. Now, we have to prepare our eyes to see God. That's all.

Just like we are seeing here a thing, say, suppose a motor car. A layman is seeing, and another mechanic who knows how the motor car is running, what are the machinery, how it is fitted, he is also seeing. So this layman seeing and the expert seeing is different. The expert mechanic, he can see the car, who has made it, who is the maker and how it is running, and so many things he can see. And layman, he can see just a car. So similarly, to see everything… Just like we are seeing the sun, a child is seeing the sun, and a scientist, astronomer, is also seeing the sun. So both seeing are not the same.

So seeing God is not difficult, but we have to prepare our eyes. And how that eye is prepared, that is stated in the Vedic literature, that if you kindly smear your eyeball with the ointment of love… There is an ointment. Of course, it is not available in the drug shop. (laughter) You have to prepare that ointment. You have to prepare that eye ointment, love, love ointment. And if you smear with that love ointment your eyes, then you can see Kṛṣṇa always. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva means always. Always. Not a single moment you are without Kṛṣṇa. Otherwise, do you think that…

Of course, in India we have got many sages. They are living in the jungle, aloof from human society, without any fear, without any caring the animal or for life or fooding. How? Because he is seeing always Kṛṣṇa there, so he has no fear. He has no fear. He is enjoying life there. There are many instances.

In our line one Rūpa Gosvāmī… Rūpa Gosvāmī, he was the prime minister of the then government. Five hundred years before, India was under the Pathan rule, Bengal, and there was a king whose name was Nawab Hussain Shah. Nawab Hussain Shah's prime minister was Sakara Mallika. That Sakara Mallika later on became a great devotee of Lord Caitanya and his name was transformed into Rūpa Gosvāmī. So they were coming from very aristocratic family, but they gave up everything and lived at Vṛndāvana, eating only dry bread and whatever nonsense they…

They were very rich men, but still, how they could live in such a way? That is described that tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat: "They gave up all aristocratic association just like insignificant." And tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau: "And they adopted life of mendicant just to show mercy to the fallen souls." But how they lived? Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau: "They were merged in the ocean of love of Kṛṣṇa, and they lived so happily." That is… There is a position like that, that you can forget all these material comforts. There is no comfort in the material life. It is so-called. It is simply a delusion.

We are thinking that we are comfortable. And suppose we are comfortable. How long you shall live in that comfort? That is limited. Either the comfort will leave you or you have to leave the comfort. It may be that your position… The comfortable position which you have created by your monetary strength may be that your monetary strength go down and you become a pauper. So comfort leaves you. Or if you continue… Even if you continue a comfortable life, then death comes and you leave the comfortable. You go away. So there will be separation, certainly.

Therefore the brāhmaṇa of whose story I was telling, he, when, after going through this Vedic literature, he understood that "I am following the leadership wrongly of my lust. I am not following the leadership of anyone else. It is false… And although I am accepting somebody as my leader, but actually I accept somebody as my leader who corroborates with my lust. Therefore lust created by me is my leader," so he said, kāmādīnāṁ kati na katidhā pālitā durnideśāḥ: "Oh, I have followed the leadership of my lust, and in doing so, I am ashamed to, I mean to say, accept it. I agree to accept it, that I have done so many nonsense by the dictation of my lust." Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ.

When a person is lustful, then he can do any nonsense thing. Lust is so strong. He can do any nonsense. Durnideśāḥ. Durnideśāḥ means the direction which I should not have followed, but being pressed by my lust, even I followed which I should not have followed. So he is just studying his own life, that "So far I have followed the leadership of my lust, but the result is that my lust is not satisfied." Teṣāṁ na trapā nopaśāntiḥ. Lust will never be satisfied. "My lust is never satisfied, neither he is giving me release of this slavery of my lust." So he said, "My dear Lord, Kṛṣṇa, I have understood that I have followed the leadership of my lust so long, but the result is that the leader whom I have followed, neither he is satisfied, neither I am satisfied." Neither the leader is satisfied…

Just like… I'll give you a concrete example. In India, you know, Mahatma Gandhi was the leader. But you know that at the last stage he was killed. That means the leader could not satisfy the public, neither public was satisfied with the leader. This is the material leadership. Nobody can… Just like we see so many criticisms of President Johnson. The other day I was seeing in the paper. They have given some caricature. So this is going on. Nobody is satisfied. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ.

I may follow the leadership of my wife throughout my whole life. Now if I say to my wife, "My dear, I am going to for spiritual culture. Please give me leave," "Oh, how can you leave? You have got so many responsibilities. You have this and that. Oh…" So there is no pension. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ.

Therefore, if we become saner, then instead of following this material leadership, we may agree to follow the leadership of Kṛṣṇa. Just try to follow the leadership of Kṛṣṇa and make an experiment how you are becoming happy. We have just started this association, International Society for Krishna Consciousness, and trying to preach Kṛṣṇa consciousness. If you kindly come and take advantage of this opportunity, it will be beneficial for both of us because we have come here with a mission, and if you cooperate, you will be benefited.

The Bhagavad-gītā is a standard literature. Most of you know this Bhagavad-gītā. But generally the Bhagavad-gītā is read very superficially, not very critically. We do not understand Kṛṣṇa, the author of Bhagavad-gītā, neither we understand what is Kṛṣṇa consciousness, although it is stated in the Bhagavad-gītā. We read Bhagavad-gītā superficially, not very critically, neither there is any edition so far… Of course, in Sanskrit there are many editions, annotation by Śrīdhara Svāmī, annotation by Baladeva Vidyābhūṣaṇa, annotation by Viśvanātha Cakravartī, annotation by Śrī Rāmānujācārya. There are many great scholars. But we have no information of those in the western countries. You have no information of those scholars. Ordinary persons with some academic career, they think they are very learned, they can comment on Bhagavad-gītā. Oh, that is not possible. That is not possible. The other day we have already discussed that Bhagavad-gītā can be understood by a person who is Kṛṣṇa conscious, nobody else. Bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam [Bg. 4.3]. So here is a chance.

Now, Kṛṣṇa says that ye yathā māṁ prapadyante. Now the proportionately, if you agree to follow the leadership of Kṛṣṇa, proportionately as you follow, so you become perfect. If you follow one percent, then you become one percent perfect. If you follow twenty-five percent, then you become twenty-five percent perfect. And if you follow cent-percent, then you become centpercent. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa does not interfere with your individual independence. Every living entity has got an independence, minute, because he is also spiritual atom. We are all spiritual atoms. That atomic, spiritual atomic force… Just like a material atomic force is so strong, so you can just imagine how strong is spiritual atom.

In the modern age, the atomic age, the scientists have discovered the force, the power of material atoms. But they have not yet known what is the force of spiritual atom. There is spiritual atom. We are spiritual atom. The atom is described in the Vedic literature, the form of the spirit which we are actually. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140].

Keśāgra… Keśa means the hair, the upper portion of your hair. When it is divided into ten thousand parts… And just imagine. That one part is the spiritual atom. It is so small, it is so minute, that it is not possible to see with our material eyes. Even the material atom also we cannot see. When the material atoms are combined into six, then you can see floating in the air through the sunshine which is entering your room through the holes of a window. You can see some particles. That small particle, they are combination of six atoms. That particle, when it is divided into six, that becomes the atom. So you cannot see even the material atom, and what to speak of the spiritual atom.

When a dead man is there, the medical man or every scientist, everyone is sitting. How that spiritual atom is passed from this body, nobody can see. They can simply say, "Oh, now he is gone." Who is gone? Have you see who is gone? "No." Then what you are seeing? "I am seeing this dead body." So whole life you have seen this dead body. If I cannot see at the present structure of my body even the spark, material atom, how we can see God, the Supreme Spirit?

So we have to qualify ourselves. So that qualification is, here it is stated, ye yathā māṁ prapadyante. If you try to surrender yourself into Kṛṣṇa consciousness… Just like Kṛṣṇa is canvassing, asking Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You just try to surrender unto Me, and I shall give you all protection." And just I described a few minutes before that Kṛṣṇa is seated along with you in the same tree of this body. He is just waiting for your voluntary looking unto Him. That's it. He does not press you. He gives you all instruction.

Just like Kṛṣṇa gave all instruction of Bhagavad-gītā to Arjuna, but at last, He asked him, ”My dear Arjuna, I have given you all instruction. Whether you have understood it? And how you are going to follow? Have you decided to follow Me?” Just see. He does not say that ”I force you to follow,” no. He asked him, ”Now, have you decided to follow Me?” And He gives him the, I mean to say, full independence-yathecchasi tathā kuru: [Bg. 18.63] ”Now I have given you all instruction. Now it is up to you. You can do whatever you like.”

So our position is always like that. Kṛṣṇa, the Supreme Lord, or His bona fide representatives who come here, they can force you to go back to Godhead, but they do not do that. They want your voluntary cooperation. Unless you are prepared to cooperate voluntarily oh, there is no question of my improvement. So we must accept our voluntary cooperation with Kṛṣṇa, the Supreme Lord, or His representative who comes before you to canvass, ”My dear sir, please be Kṛṣṇa conscious. Please look to the leadership of the Supreme Lord.” Now it is up to you.

Now, He says that ”Actually they are following my leadership.” Because they are servant, they are followers of leader. They are servant of some created leader materially. So that means there is a propensity, that intrinsic background of following some leader, is there. That you cannot avoid. That you cannot avoid. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. They have to… Every man has to follow the same principle. He cannot go out of it. His constitutional position is to follow a leader. He cannot go out of it. Nobody can go out of it. He has to follow either A, B, C, or D, or anyone. He has to select.

Just like I’ll give you another example. According to Manu-saṁhitā, our Vedic literature, the Manu-saṁhitā says, na striyaṁ svatantratām arhati: ”Women should not be given independence” or ”Women are not independent.” That is a truth, Vedic truth. Now, so far a girl is child, she is dependent on the father, and it is hoped… At least in India we have got this principle. When a girl is grown up, the father gives her in charity to a boy to protect her, protect her, give her protection. And similarly, when a woman is grown up, old enough, she becomes protected by the grown up boys, children. So this Vedic truth that a woman has no independence… She is always under the protection, either under the protection of the father or under the protection of the husband or under the protection of the grown-up sons. That is position. And woman becomes happy in that way. Those who are not following this principle, I think they are not happy. This Vedic principle is truth.

So as the woman or the child requires the protection of somebody, similarly, by nature we are under the protection of some leader. But that supreme leadership is vested in the Supreme Lord. And when we do not accept the leadership of the Supreme, then we have to accept somebody else, ABCD, as our leader and they will misguide us. Andhā yathāndhair upanīya… How they are misguiding, just try to understand. How our leaders are misguiding us, just try to understand.

In the Bhāgavata it is said,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te ’pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

”People deluded by the material nature do not know what is the ultimate goal of life. The ultimate goal of life is Viṣṇu.” Viṣṇu means self-realization, the supreme soul. Why they do not know it?

Now, durāśayā ye bahir-artha-māninaḥ: ”They have accepted this external, deluded nature as the goal of life.” They want to be happy by adjustment of this material nature. This is durāśayā. Durāśayā means… Duḥ means a difficult, a far away. This hope will never be satisfied. They have made it a point to forget God for good, and they want to make it a point that ”We shall be happy in this material world by adjustment of our scientific or so-called knowledge.”

And the leaders who are leading them in that way, what sort of leader they are? Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Andha, just like a blind man. Sometimes you see a blind man is in this side of the street. He is asking somebody, ”Kindly take me to the other side.” But if another blind man comes, ”All right, I will help you.” So what he will help him? The man who wants help to go to the other side, he is seeking for help, and another blind man comes, ”All right, I shall help you.” So that help is that in the middle of the street they will be smashed. Both of them will be smashed. So similarly, our leadership is like that. Our leaders, they are compact by the laws of nature, and they are proclaiming that ”I am leader.”

Just like in India or… The late Prime Minister, Shastri, oh, he was leader. He went to, I mean to say, Russia for making compromise with Pakistan. But he did not know that while signing the peace agreement he would be expired. Andhā yathāndhair upanīyamānās te ’pīśa-tantryām uru-dāmni baddhāḥ: [SB 7.5.31] ”They are tied hand and feet by the laws of nature; still, they are claiming that ’I am the leader.’ ”

Suppose if I want to help you. Just like the blind man. I must have eyes. Suppose your hands are tied up. If I want to help you, then my hands must be free. But if my hands are also tied up, how can I help you? It is not possible. So I must be a free man to help you. Your hands are tied up by the laws of nature; then I must be a free man. I must be free from the laws of nature; then I can help you.

So Kṛṣṇa is free from the laws of nature. Therefore He can help you. He can, I mean to say, unbind your tightening. Tri-guṇamayī. Tri-guṇamayī means the guṇa. Guṇa means rope and also the modes of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So we are all under the stringent laws of this material nature. So if we want to get free, we must accept a leader who is free from this material nature. So Kṛṣṇa is free. Daivī hy eṣā guṇamayī mama māyā duratyayā. The material nature is working under His direction. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. You’ll find in the Bhagavad-gītā. Material nature is working under His direction. He is not under the direction of material nature. Therefore He can be our leader, and nobody else can be leader.

So if you actually want… Because by nature we have to follow some leadership, so if we actually want the leadership which will lead us to the perfect goal of life, then we have to follow Kṛṣṇa. That is a fact. If you don’t follow, that depends on our discretion. Just like Arjuna. He was asked by Kṛṣṇa, ”Now, what you have decided? Are you going to follow Me? Oh, you can do whatever you like. I have told you everything.” So Kṛṣṇa is telling us everything in the Bhagavad-gītā. Now it is up to us to accept His leadership or not. If we accept His leadership, then we are free from this material bondage, and if we do not accept, then we can do whatever we… Kṛṣṇa does not interfere with our independence. That is a fact.

Thank you very much. Now if there is any question, you can ask. [break]

You have any doubt in the supreme nature of Kṛṣṇa?

Guest (1): I wish to understand.

Prabhupāda: That we are making discussion. That we are making discussion. Yes. Kṛṣṇa is accepted as the Supreme by all stalwart past ācāryas. Just like Śaṅkarācārya, a great stalwart scholar. He also accepts Kṛṣṇa: sa bhagavān svayaṁ kṛṣṇaḥ. Oh, he accepts Kṛṣṇa the Supreme Lord. You will find in his annotation of Bhagavad-gītā. Similarly, Śrī Rāmānujācārya, he accepts. And now Lord Caitanya, He also preached this Kṛṣṇa philosophy, Kṛṣṇa consciousness. And formerly also, great leaders like Vyāsadeva, Nārada, and even at the present moment all big leaders of India…

I am speaking especially of India because this Bhagavad-gītā was first seen in India, in the Indian plain. Of course, it is not meant for India. It is meant for everyone. Just like the sun rises in the east first, then comes to the west, but that does not mean east has the monopoly of the sun and not the west. Similarly, the sun of Bhagavad-gītā might have arisen in the land of India, but that does not mean that it is the monopoly of India. It is meant for everyone. It is meant for everyone. So it is an accepted authority. So mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. So we have to follow great personalities. Yes.

Guest (2): If Kṛṣṇa is the supreme consciousness, then why isn’t anything we do or anyone we follow following or doing Kṛṣṇa consciousness?

Prabhupāda: Kṛṣṇa is supreme consciousness. That’s all right. But you are not supreme consciousness. You have to follow the supreme consciousness.

Guest (2): But if He is supreme consciousness, everything I do is following that one supreme consciousness. There can be nothing else we could do.

Prabhupāda: No. No. No. We are not following the supreme consciousness. Then we’d have been on the same level. Just like your consciousness and my consciousness is different because we do not follow the supreme consciousness. Therefore your…

Guest (2): The supreme consciousness is all, isn’t it?

Prabhupāda: Supreme conscious, yes… Supreme…

Guest (2): Is all, all consciousness.

Prabhupāda: Consciousness is the same, as in the Supreme, so also in you, so also in me. The quality of the consciousness is the same. But your consciousness and my consciousness is different.

Guest (2): But therefore all part of the same supreme consciousness.

Prabhupāda: Qualitatively, the one, but at the present moment, because we are materially bound up, therefore we find so many different consciousness. Do you think that your consciousness and my consciousness is the same?

Guest (2): Yes.

Prabhupāda: How? Do you agree with me? Do I agree with you?

Guest (2): Er… Not truly.

Prabhupāda: Yes. We do not agree. Therefore your consciousness, different; my consciousness, different. When we agree, then it is the same. When we come to the point of agreement, then it is the same.

Guest (2): It’s the same, even we disagree because disagreement is a part of the same supreme soul.

Prabhupāda: Then you mean to say disagreement, agreement, the same thing?

Guest (2): Yes.

Prabhupāda: Then I cannot follow you.

Guest (2): That’s why I’m trying to understand. The supreme consciousness is all consciousness, even disagreement.

Prabhupāda: Supreme consciousness… Just like… You try to understand your consciousness. You are conscious? You agree? Are you conscious what is going on in me? (end)

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Bhagavad-gītā 4.11

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Bombay, March 31, 1974

Pradyumna (leads chanting): Translation: ”All of them, as they surrender unto Me, I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

Prabhupāda:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Everyone is seeking to find out Kṛṣṇa. Directly or indirectly. Kṛṣṇa means the all-attractive. All-attractive. Bhagavān means the all-attractive Supreme Personality of Godhead. So indirectly or directly, everyone is seeking Kṛṣṇa, the all-attractive. Ānanda-mayo ’bhyāsāt. The Supreme Bliss.

We can give an example. Just like we take care of our body. We want to keep body very fit, healthy and beautiful, very nicely kept. Why? Why we take care of our body? Because I, the spirit soul, part and parcel of Kṛṣṇa, I am living in this body. Therefore I take care of my body. Nobody takes care of the dead body. This is a fact. Either I take care of my body, or my family’s body, or my wife’s body, or my children’s body.

Why? Because the part and parcel of Kṛṣṇa is there. The soul is there. And as soon as the soul is gone, the part and parcel is gone from the body, the body has no value. Throw it away. The same body. This is practical. Therefore I love my body because the part and parcel of Kṛṣṇa is there. Or you love your body. I love your body. Only for the reason, jīvanaṁ sarva-bhūtānām-the part and parcel of Kṛṣṇa is there. Then why the part and parcel of Kṛṣṇa is taken care of? Because it is part and parcel of Kṛṣṇa. Therefore ultimately, my love goes to Kṛṣṇa, all-attractive.

So everyone is seeking for happiness, but they are misled. Although they are trying to approach Kṛṣṇa, they are misled. One can directly come to Kṛṣṇa, but they do not want. They indirectly. So indirectly and directly, everyone is seeking Kṛṣṇa. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. In the Śrīmad-Bhāgavatam it is stated that

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth, tattva, that is tattva. Vadanti tat tattva-vidaḥ. Who can speak of tattva unless one is completely conversant with the tattva? Tattva means truth. So vadanti tat tattva-vidaḥ. Those who are conversant with the Absolute Truth, they say. What do they say? Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. The Absolute Knowledge without any duality, advayam.

What is that? Now, Brahman, Paramātmā and Bhagavān. The Absolute Truth is described in different ways by different people according to angle of vision. But the object is the same. There may be different types of religious systems, but the object is Kṛṣṇa. Somewhere it is openly expressed, and somewhere it is covered. Just like Brahman, Brahman realization, impersonal realization, Brahman realization.

For the jñānīs, those who are seeking out the Absolute Truth by speculative knowledge, they want to make these varieties of material world as void. The Buddha philosophy, śūnyavādi. Because they are disgusted with these material varieties, therefore they want something opposite. That opposite is voidism, śūnyavāda. The śūnyavāda or, little more further, that is brahmavāda, without any varieties, simply the light, brahmajyoti. This is also another realization. Śūnyavāda, to make this material world null and void, they come to the impersonal Brahman effulgence. This is Brahman realization.

And then, for the yogis, the localized aspect, Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. By meditation. This is Paramātmā realization. And then, ultimately, Bhagavān, the Supreme Personality of Godhead.

Just like we general, people in general, we can see the sunshine, but everyone knows.... At least, scientists know that the sunshine is coming from the sun globe. If you have got power to go to the sun globe, you can see what actually the sun globe is. And if you go still further, penetrate into the sun globe, then you will see there is a sun god, sun god. His name is also described in the Bhagavad-gītā: Vivasvān. In the beginning of this chapter, Fourth Chapter, Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So within the sun globe there is the person, the predominating deity whose name is Vivasvān. So it requires a little qualification, how to go to the sun planet. Sun planet is a fact. It is not fictitious. We are every day seeing. But we have no such power to go to the sun planet. Neither we have got the power to enter into the sun planet. That is inability.

Not that it is illusion. Kṛṣṇa is illusion or Kṛṣṇaloka is illusion. No, it is not illusion; it is fact. Goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. In the Vedic literature we find description of the planet of Goloka Vṛndāvana, the abode of Kṛṣṇa. It is stated, goloka-nāmni nija-dhāmni. Nija-dhāmni. Nija-dhāmni means the personal abode. Kṛṣṇa is person. God is person.

Just like governor. The governor is a person, and he has got his personal place, the government house. Similarly, the Supreme Lord.... Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. He is person, and He has got His abode. That is stated in the Brahma-saṁhitā.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

Goloka-nāmni, the planet.... We have given our picture of Goloka Vṛndāvana. As far as possible taking description from the śāstra, we have given. The Goloka Vṛndāvana is described in the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

So Govinda has got place. Goloka-nāmni. The place name is Goloka Vṛndāvana, goloka-nāmni. Nija-dhāmni. That is His personal abode. Although every dhāma, every planet, everywhere, all over the universe, all over the creation, that is Kṛṣṇa's dhāma, God's place.... Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of everything. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything, that is the property of Kṛṣṇa, or the Supreme Lord. This is Kṛṣṇa consciousness. This is Kṛṣṇa consciousness. One has to learn this, that everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam. This is Vedic instruction. We have created trouble because we have forgotten the real proprietor. We are trying to become proprietor individually and collectively. "This is India. This is our India." "This is America. It is our America." "It is Germany, our." Nothing our. Everything Kṛṣṇa's. This is Kṛṣṇa consciousness. Everything belongs to Kṛṣṇa.

And everyone has got the right.... Because everyone is the son of Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

[Bg. 14.4]

As the sons have got right to enjoy the property of the father, similarly, we, all living entities, not only human beings, but trees, planets, animals, everyone, all living entities, sarva-yoniṣu, they are all sons of God, or Kṛṣṇa, and everyone has got right to live at the cost of Kṛṣṇa. And He's also feeding everyone. Eko yo bahūnāṁ vidadhāti kāmān. All the necessities of life is being supplied by Kṛṣṇa. In Africa there are millions of elephants. They are also supplied food, at a time, forty kilos. And the ant is also, within the hole of your room… [break] …according to law. Don't encroach upon others' property. Mā gṛdhaḥ kasya svid dhanam. Tena tyaktena bhuñjīthā [Īśo mantra 1]. Whatever is allotted for you, that is… Everything is prescribed. Everything is there. But the… Why this arrangement is made? They do not know. The arrangement is made that mama vartmānuvartante manuṣyāḥ pārtha… Of course, particularly the name of manuṣyāḥ has been… Because in the human life God consciousness can be developed, not in the animal life. Therefore here particularly it is mentioned, mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. "Everyone is trying to approach Me, but according to different angle of vision, according to capacity." The capacity is somebody's trying to go up to the Brahman effulgence, somebody's trying to understand the Supreme Paramātmā within everyone's heart, and somebody's trying to understand and go directly to the Supreme Personality of Godhead.

The Vaiṣṇavism is directly. Directly… Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you go directly… Just like if you reach the sun planet or the predominating deity of, namely, the sun god, Vivasvān, then naturally you know what is sunshine and what is sun globe. Similarly, if you directly go, if you directly can understand what is Kṛṣṇa, then you understand what is impersonal Brahman and what is localized aspect, Paramātmā. It is… Brahmaṇo 'haṁ pratiṣṭhā. Kṛṣṇa says.

What is this Brahman? Just like the sunshine is situated on the sun globe. Sunshine, although it is very big, it is covering the whole universe, but it is coming from the sun globe. So similarly, the Brahman effulgence may be very, very great, but it is coming as the bodily effulgence of Kṛṣṇa. That we get information from Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So actually, either you try to realize impersonal Brahman, or by yogic process, the localized Paramātmā, or directly you want to realize the Supreme Personality of Godhead, they are all the same. All the same. But this differentiation is due to my angle of vision. Therefore Kṛṣṇa says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want to realize only the Brahman effulgence, all right, you can do that. Or if you want to realize Paramātmā by yogic principle, by meditation, all right, Kṛṣṇa says, it is also all right. And if you want to realize the Supreme Personality of Godhead in directly contact with Him, directly playing with Him as cowherds boy, directly dancing with Him like the gopīs, directly treating Him as your son like Yaśodā-mātā, you can do also.

Kṛṣṇa is open to everyone, and you can approach Kṛṣṇa in any capacity-as Brahman, Paramātmā, or Bhagavān, the Supreme Personality of Godhead. But it is up to you to relish which one is relishable for you. That is up to you. But Kṛṣṇa is prepared to accept you in any way you like. So Brahman, Paramātmā and Bhagavān, they are the same one truth, but it is difference of realization.

Just like you see one big mountain from a distant place. You'll see just like something, hazy cloud. If you go still further, you'll find something greenish. But if you go actually to the mountain, you'll find so many varieties. So many varieties. There are houses, there are trees, there are men, there are animals. Similarly, to the spiritual world. First of all, this material world becomes…

Just like Lord Buddha, he did not say anything further than making this material world as void, śūnyavāda. That is a fact. If you are…

In the previous verse it has been stated, vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. If you are attached to these material varieties, then you cannot enter into the spiritual varieties, or in the spiritual world. Kṛṣṇa is so kind. If you have got a pinch of desire to enjoy this material world, then you'll have to remain here as, either as Lord Brahmā or as a small ant, according to your karma. But when you completely become free from material attachment, then the spiritual world is… So when the Buddha philosophy says śūnyavāda, nirvāṇa, nirvāṇa, it means the same thing, vīta-rāga, you have to become detached. You have to make this material enjoyment zero.

The bhakti also says, bhakti formula, anyābhilāṣitā-śūnyam: [Bhakti-rasāmṛta-sindhu 1.1.11] "You have to make your heart cleansed of all material desire." Then spiritual life will begin.

yeṣāṁ (tv) anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This is the process. So artificially, the Buddha philosophy or Śaṅkara philosophy, they, artificially if you want to make it nirvāṇa, zero, that is not possible. Avyaktāsakta-cetasām… Te…, kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Avyakta means zero, impersonal. If you become attached to simply making zero, or impersonal, that is not possible. Because we are accustomed. We are… As living beings, we want varieties. Variety is the mother of enjoyment. We cannot remain in the zero position.

You have got experience. Just like when you fly on the plane, after some hours, four, five hours, you become disgusted. You want to come down. Everyone has got this experience. Because the sky is zero, we cannot remain there more than four or five hours or six hours. We must come down. In the sea also. We have got all these experience. If you remain on the ocean for three, four days… Because it runs on. When I first went to America, I went by ship. So thirty-five days. So after four, five days, it was disgusting. As soon as we saw one island, then we became relieved. (Laughter) You see?

So the śūnyavāda philosophy will not give you happiness. After śūnya, after making this śūnya… Suppose you are passing through the sky, śūnya, if you get another, if you go the moon planet or other planet, then you become happy. Then you become happy. But if you don't get any planet, then you have to come back again on this planet. Similarly, the śūnyavāda philosophy will not make you happy unless you…

Therefore in the Śrīmad-Bhāgavatam it is stated,

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

The meaning is that "My Lord, Aravindākṣa..." Kṛṣṇa is addressed... Because His eyes are just like the petals of lotus flower, He's called Aravinda, and Aravindākṣa. Barhāvataṁsa, aravindākṣa. So "My dear Aravindākṣa, lotus-eyed Kṛṣṇa, "Ye 'nye 'ravindākṣa. "The persons who are thinking that they have become liberated, now they have become Nārāyaṇa..." Oh. Ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking like that. Māninaḥ means falsely thinking. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād... "They have no information of Your lotus feet or You. They do not accept Your personality." Tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. "Their intelligence is not clear." Aviśuddha. It is still impure. Because they could not understand.

The full knowledge is brahmeti bhagavān iti, brahmeti paramātmeti bhagavān iti [SB 1.2.11]. The three things one must know. That is full knowledge. But if you understand partially, either Brahman or Paramātmā... But if you understand Bhagavān... Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. This is Vedic injunction. If you understand Kṛṣṇa, the Supreme Personality of Godhead, then you understand Brahman and Paramātmā. But if you simply understand Brahman or Paramātmā, you do not understand Kṛṣṇa. Therefore it is said aviśuddha-buddhayaḥ, intelligence is not yet pure. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. They, after undergoing severe penances and austerities, they approach the Brahman effulgence, param... Patanty adhaḥ. Again falls down.

The same example. You may go very high. Just like nowadays, the attempt is being made. They are going to the moon planet or Venus planet. We do not know whether they are going or not, but we hear from the advertisement. So because they do not get any shelter, they come back. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because they do not get any shelter, the shelter of lotus feet of Kṛṣṇa, from this impersonal conception of philosophy, they again come to this material world.

Therefore you'll find there are so many big, big swamis. First of all they give up this world. Brahma satyaṁ jagan mithyā. "This world is mithyā. Let us take to Brahman. Let us become Brahman." But after keeping in, some days in so-called Brahman, they again come back to open hospital, school. Because there they could not get anything. Therefore something must be done, profession. So open hospital and raise fund. That's all.

So unless you get shelter on the lotus feet of Kṛṣṇa, you'll be attracted by these material activities. But when you are attracted by the lotus feet of Kṛṣṇa, then vīta-rāga-bhaya-śoka... Then, as we... Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. Mām upāśritāḥ. When you take shelter at the lotus feet of Kṛṣṇa, then you become vīta-rāga-bhaya-krodhāḥ [Bg. 2.56]. Otherwise, you'll be attacked by, attracted by this material world. So therefore, artificial śūnyavāda philosophy, it may be, for the time being, necessity, śūnyavāda...

Just like Lord Buddha preached his philosophy, śūnyavāda philosophy, nirvāṇa philosophy, because it was needed at that time. It is not permanent philosophy. Any philosophy except Kṛṣṇa philosophy... Nothing is permanent. They are temporary. They have got temporary use. The real use is Kṛṣṇa philosophy. Real use, Kṛṣṇa philosophy. Sarva-dharmān parityajya mām ekam... [Bg. 18.66].

So when there was... People may question that "Lord Buddha is accepted as an incarnation of Lord Kṛṣṇa." Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. "Then why he preached atheistic philosophy?" He preached, "There is no God." Śūnyavāda. But there was necessity at that time. Why? That is explained by Jayadeva Gosvāmī:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

At that time, people were killing animals like anything in the name of yajña. In the Vedas there are prescriptions that in the yajña a paśu can be, an animal can be slaughtered. In some yajña, not all. Tāmasika-yajña.

Anyway, Vedic injunction is there. So when Lord Buddha started this nonviolence, ahiṁsā paramo dharmaḥ, the Vedic scholars approached him that "How you can prescribe this ahiṁsā? There is already sanction in the Vedas, paśavo vadhāya sṛṣṭāḥ... How you can stop it?" So Lord Buddha said, "I don't care for your Vedas." Therefore he is considered as atheist. Anyone who doesn't care for Vedas, they are technically called as atheist. Veda nā māniyā bauddha haila nāstika. Nāstika means atheist.

Anyway... Then Śaṅkarācārya came. Śaṅkarācārya wanted... Because by the propagation of Lord Buddha, whole India became Buddhist. And Śaṅkarācārya wanted to establish Vedas again. So they were temporary necessities, for certain reason. Because people were addicted so much in violence, in killing the animals, therefore Buddha philosophy was needed. Again, this Buddha philosophy was driven out. The Śaṅkara, impersonal philosophy was established. But again, the ācāryas, Rāmānujācārya, Madhvācārya and other Vaiṣṇava ācāryas.. . At last, Caitanya Mahāprabhu. They established that brahma satyam means brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Both, three, Absolute Truth.

So these are the philosophical development. So Kṛṣṇa is summarizing this philosophical development here in this one line, that mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. Either you follow Buddha philosophy or Śaṅkara philosophy or Vaiṣṇava philosophy, the ultimate goal is Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So you have to approach Kṛṣṇa through these different types of philosophy. They are partial realization. Just like Brahman realization means eternity realization. Paramātmā realization means eternity and knowledge. And Bhagavān realization means eternity, knowledge and blissfulness. Sac-cid-ānanda. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. If you realize Kṛṣṇa, then you realize simultaneously... Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. You realize Brahman, you realize Paramātmā, and you realize Bhagavān.

That is our duty. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Because ultimately Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate, ahaṁ sarvasya.. [Bg. 10.8]. And Kṛṣṇa says... Vedānta says also, janmādy asya yataḥ [SB 1.1.1]. Brahman, Paramātmā, they are expansion of Kṛṣṇa. Kṛṣṇa is the original. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. This is the truth. Therefore Kṛṣṇa says that either you follow the Brahman path or Paramātmā path, either as a jñānī or yogi or as a bhakta…

Therefore Kṛṣṇa says, mama vartmānuvartante manuṣyāḥ pārtha… Anyone actually who is seeking after self-realization, there are three divisions. Either you have to realize as impersonal Brahman or as localized Paramātmā or as the Supreme Personality of Godhead. But if you realize the Supreme Personality of Godhead, then automatically you realize impersonal Brahman and Paramātmā also. Just like if you have got one crore of rupees, then one hundred rupees, ten rupees or one thousand rupees or one lakh of rupees, they're all included, similarly, if you realize Kṛṣṇa…

Therefore Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That everyone is trying to realize the Absolute Truth. Either in the shape of Brahman or Paramātmā or nullifying these material varieties, śūnyavāda, they are trying to approach Kṛṣṇa. So Kṛṣṇa is so kind that He's giving direct opportunity, direct opportunity that "You can surrender unto Me, and I'll take charge of you." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66].

So why not take this opportunity. Our Kṛṣṇa consciousness movement is to preach or to train people how to approach directly. It is possible. One may say that "If it is so difficult subject matter, how one can approach Kṛṣṇa directly?" No. That is Kṛṣṇa's grace. You can… Just like in a building, high building, there are two ways. The staircase is there and the lift is there. You can take either of them. If you go to the topmost flat step by step, you can go. But if… Why don't you take this opportunity of taking the lift and go immediately, within a minute?

So Kṛṣṇa consciousness is that. If you are actually serious to go to the spiritual world, take the bhakti-yoga process. Therefore Kṛṣṇa is preaching personally bhakti-yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. So take opportunity of this Kṛṣṇa consciousness movement. It is very, very easy. And anyone can take it. You have seen that our process, chanting, this process is accepted even by a small child. He also dancing, he's also chanting. Don't think that these things will go in vain. The small child who is dancing and chanting, it will be recorded in his history. Puñji-budha. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. This is called ajñāta-sukṛti. The center is open to give chance people to hear about Kṛṣṇa, to chant about Kṛṣṇa, to see Kṛṣṇa, to take prasādam of Kṛṣṇa. So we request, take advantage of these facilities and be fully Kṛṣṇa conscious and make your life successful. Thank you very much. (end)

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Bhagavad-gītā 4.11

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Geneva, June 1, 1974

(Translator translates into French)

Nitāi: "All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā."

Prabhupāda

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

We are continuing from yesterday's subject matter, how one can become purified and go back to home, back to Godhead.

Here the second line of this verse is very important. It is said, mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ: "All human being is searching after Me." As we have explained yesterday, Kṛṣṇa means sac-cid-ānanda-vigraha [Bs. 5.1], the transcendental form of eternity, knowledge and blissfulness. In the Vedānta-sūtra, the summarized philosophy of Vedic knowledge, it is said, ānandamayo 'bhyāsāt: "The spirit soul by nature is jubilant." So the Supreme Personality of Godhead, He is supreme living being, and we are also living being, but we are not the Supreme. Try to find out this difference. But both of us, we are of the same quality. That means jubilant. So our present position being materially contacted… Just like a man in his healthy condition, he is happy, but in his diseased condition he is not happy, similarly, we, being part and parcel of the Supreme, we are naturally jubilant, but on account of being contacted in material nature, we are morose.

In the Upaniṣads, the Vedas, it is said that nityo nityānāṁ cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) "The God is the chief of the living beings. He is the chief of the persons. He is the chief of knowledge." In this way He is described. Just like we can find out amongst us. One is more intelligent, more in knowledge. In this way you search out. God means the most intelligent, the full of knowledge, full of opulence, everything full.

Now, Kṛṣṇa said in the last stanza, mad-bhāvam āgatāḥ. Mad-bhāvam means "My nature." So Kṛṣṇa's nature, you will find always Kṛṣṇa, He is enjoying with His flute and His associates, His consort Rādhārāṇī and the gopīs. You will never find Kṛṣṇa in morose condition. He is in jubilation always. And because we are also part and parcel of Kṛṣṇa, we have got the propensity to dance with young girls or enjoy the company of the young girls. That propensity is not unnatural. It is natural, jubilation, but because it is in material contact, we cannot enjoy it fully. There are so many inebrieties. Those who have seen our temple, we worship Rādhā and Kṛṣṇa in jubilation. They are, along with the gopīs, playing the flute and many musical instruments, dancing. That is the definition given in the Vedānta-sūtra. Ānandamayo 'bhyāsāt, means "by nature jubilant." There is no moroseness. There is no unhappiness. That is the kingdom of God.

Now, Kṛṣṇa says, ye yathā māṁ prapadyante: "According to the degree of surrender, one comes nearer and nearer." Kṛṣṇa is manifested in three features, namely, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], means He is revealed as impersonal Brahman, as localized Paramātmā, or the Supersoul, or as the Supreme Personality of Godhead Kṛṣṇa. There are three different types of transcendentalists. They are called the jñānīs, the yogis and the bhaktas. Jñānīs means those who are trying to understand the Absolute Truth in impersonal feature, brahmajyoti. The jñānīs means those who are mental speculators, philosophers, neti neti. They are trying to understand the Absolute Truth by dint of their limited knowledge. They are called jñānīs. And the yogis, the mystics, they are trying to find out the Supreme Personality of Godhead within the heart. Because the Lord is situated in everyone's heart as Supersoul.

In the Vedic literature it is said that dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. "Yogis, mystics, they are meditating and trying to find out the Supreme Personality of Godhead, or the Supersoul, Paramātmā, within the heart." And the bhaktas, or the devotees, they are directly contacting the Supreme Personality of Godhead face to face. Just like Kṛṣṇa appeared, and the bhaktas met Him face to face. Not everyone could understand that Kṛṣṇa is the Supreme Personality of Godhead, but the bhaktas could understand. That is vṛndāvana-līlā, pastimes. Vṛndāvana-līlā, Kṛṣṇa manifests just to attract us that how you can meet the Supreme Personality of Godhead face to face.

Just like we are meeting in this meeting face-to-face, similarly, you can also meet the Supreme Personality of Godhead face-to-face, but you have to be qualified for that purpose. If you want to understand Kṛṣṇa in His impersonal Brahman feature, there is risk also. I will explain that. The Brahman feature is impersonal.

Just like… Try to understand that there is sun, the sun globe, and within the sun globe, there is the sun deity, and outside the sun globe, there is sunshine. All of them are light. The… Within the sun globe, there is light, and in the outside the sun globe, there is light, and the sunshine is also light, but still, there are differences. Another example is: just like if you try to observe a mountain from distant place, it will appear as a hazy cloud. And if you go still nearer, you will find something, greenish rock. The subject of observation is the same thing, but you are looking in different way on account of your different angle of vision. Similarly, if you actually enter the mountain, you will find there are many trees, many houses, many animals, many men. It is full of varieties. Similarly, the Absolute Truth, object of vision, is one, but according to our angle of vision, sometimes we are seeing it is hazy cloud, sometimes as greenish mountain, and when you actually in that place, you see varieties of living entities, trees and houses, everything there.

Similarly, those who are trying to understand the Absolute Truth by dint of his limited knowledge, they realize impersonal Brahman. Here Kṛṣṇa says, mama vartmānuvartante manuṣyāḥ, everyone. Everyone means those who are actually seeking after God realization, they are following the same path, but on account of their distance of vision, they are realizing the Absolute Truth in different way. But all of them are beyond this material world. That I have already explained yesterday. Tapasā pūtā bahavaḥ. Tapasā pūtā mad-bhāvam āgatāḥ. Bahavo jñāna-tapasā. Bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ. The process of going to the spiritual world is knowledge and austerities. That is for everyone, either he is jñānī, yogi or bhakta. But even going to the spiritual platform, there are differences according to the angle of vision.

So risk of impersonal realization is that because in the impersonal feature you cannot enjoy that blissfulness eternally, therefore sometimes-not sometimes, mostly-they come back again into the material world. Because by nature we are jubilant, in the impersonal feature of brahmajyoti, we cannot enjoy life. Therefore again we come back to this material enjoyment. Just like by an airplane, you want to go higher and higher, but if you don't get the shelter, a shelter in another planet, you will have to come back again to this planet. It is stated in the Vedic literature… (baby starts crying very loudly and Prabhupāda stops speaking for a few moments)

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] "Unless you become elevated to the position of serving the Supreme Personality of Godhead face to face, simply by impersonal Brahman realization you cannot become happy. Therefore for enjoyment…" Enjoyment means variety, the varieties of enjoyment. "You come down again to the material world." We have seen it practically. Many big, big sannyāsīs and transcendentalists, they give up this world as mithyā or false and take to sannyāsa, but after some time, again they come back to this material world for executing philanthropic activities like opening hospitals or opening schools and other philanthropic activities. It so happens because they cannot fully realize the Absolute Truth as the Supreme Person, they again come to these material persons.

Therefore in the Bhagavad-gītā you will find, Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19], which means, "After many, many births, the jñānīs, after speculative knowledge, when actually they come to the platform of knowledge, they surrender unto Me or they understand the Supreme Personality of Godhead."

The next line is, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. One who can understand Kṛṣṇa, whose another name is Vāsudeva, so He is everything, He is the origin of everything, one who can understand, He is supposed to be mahātmā, the liberated soul, or the great soul. Mahātmā. Mahā means great. Ātmā means soul. But sa mahātmā sudurlabhaḥ. It is very difficult to find out such mahātmā. So the Kṛṣṇa devotees who are engaged in these missionary activities, Kṛṣṇa consciousness movement, they are not ordinary persons. They are mahātmā, but very rarely to be found. Sa mahātmā sudurlabhaḥ. So although everyone is searching after Kṛṣṇa, either in impersonal Brahman or localized Paramātmā, the person who has understood Kṛṣṇa, the Supreme Person, he is the greatest, I mean to say, successful man within this world.

In another place Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Kṛṣṇa never says that "By mental speculation or yogic mystic practice, one can understand the Supreme Lord." Never says that. It is clearly said that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ means in truth. To understand Kṛṣṇa in truth, that requires bhakti or bhakti-yoga, not the jñāna-yoga or karma-yoga, haṭha-yoga or any other yoga system. By other yoga system like jñāna-yoga or karma-yoga, haṭha-yoga, you can understand Kṛṣṇa partially. As I have explained, that somebody is seeing the mountain as hazy cloud and somebody is seeing as greenish something, and somebody is seeing actually the mountain with all varieties, so without bhakti-yoga realization of the Absolute Truth, it is partial. In another place Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He clearly says that "Out of the many varieties of yogis, one yogi, or the bhakti-yogī, who is always thinking of Me within his heart, he is first-class."

So this Kṛṣṇa consciousness movement is teaching everyone to become the first-class yogi. This movement is giving everyone the chance of chanting this Hare Kṛṣṇa mantra, which means always thinking of Kṛṣṇa. As soon as you chant Hare Kṛṣṇa and if you hear-the chanting process is you chant and hear-then immediately you become in the samādhi state, absorbed in Kṛṣṇa. This is not our manufactured way. It is all authorized by the Vedic scripture.

Therefore our request is that if you want to become first-class yogi according to the authorized statement of Vedas, then you take to this mahā-mantra, chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. The chanting, the purpose of chanting is that it is addressing, Hare. Hare means addressing the energy of Kṛṣṇa. The energy is called Harā. Kṛṣṇa is called Hari, and His energy is called Harā, or Rādhā. Kṛṣṇa, Rādhā, or Hari, Harā. So the form of addressing is Hare. Those who know Sanskrit, there is… The example is just like latā. Latā word, the note of address is late. Similarly Harā is the word, and the note of address is Hare. So the request is ”O the energy of Kṛṣṇa, O Lord Kṛṣṇa, please accept me in Your service.” Without going through the energy of Kṛṣṇa, nobody can approach Kṛṣṇa.

In the Bhagavad-gītā it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Those who are mahātmās, actually, after many, many lives cultivation of knowledge, when one becomes fully cognizant of Kṛṣṇa's position, he surrenders. Sa mahātmā sudurlabhaḥ. So that is also explained. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ: [Bg. 9.13] ”Those who are mahātmā, they have taken shelter of the superior energy, daivīṁ prakṛtim.”

Therefore we worship Kṛṣṇa not alone-Kṛṣṇa with Rādhārāṇī. You have seen the picture. Kṛṣṇa is standing with Rādhārāṇī. So that is full realization of the Absolute Truth. Without energy, simply energetic Kṛṣṇa, that is not full realization. So all the Vaiṣṇavas, they worship the Absolute Truth Personality of Godhead, with the energy. Just like there are many devotees, Sītā-Rāma. They worship mother Sītā and Rāma. There are other Vaiṣṇavas who worship Lakṣmī-Nārāyaṇa. Lakṣmī, the goddess of fortune, and Nārāyaṇa. In this way, we Gauḍīya-Vaiṣṇavas, we worship Rādhā and Kṛṣṇa.

So in this way the process of approaching the Absolute Truth is one straight line, but it is a matter of progress. One who has progressed hundred steps, another has progressed thousand steps, another has progressed many other more steps. But the aim is the same: Kṛṣṇa. Anyone… Anyone in transcendental line, they are aiming at Kṛṣṇa.

This can be understood in another way: Just like every one of us we love our body. Or I love your body. But what is the reason? The reason is because the spirit soul is there. Nobody loves a body, either his own body or other's body, when it is dead. Therefore the conclusion is that each, every one of us, we love our body because I, the spirit soul, is there. Therefore the conclusion is that I love myself, or yourself, the spirit soul. Then the next question will be ”Then why one should love the spirit soul?” The spirit soul is loved because it is part and parcel of Kṛṣṇa. Therefore ultimate goal is Kṛṣṇa. We do not know that. Therefore we sometimes love the body or sometimes love the mind or sometimes love the soul or in this way, but the ultimate aim is to love Kṛṣṇa. That is our natural instinct.

In the Caitanya-caritāmṛta it is said,
nitya-siddha kṛṣṇa-prema sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]
The meaning is that our love for Kṛṣṇa is eternal… [break] (end)
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Bhagavad-gītā 4.11

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Vṛndāvana, August 3, 1974
Nitāi: ”…I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.”
Prabhupāda:
ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Now, in the Caitanya-caritāmṛta, Śrī Caitanya Mahāprabhu says that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Actually, our position is eternal servant of Kṛṣṇa. This is our real position. But artificially, we are trying to become master. This is called māyā. Actually, my position is servant.

Just like a woman. Natural position is to remain dependent on man. That is natural position. But if some woman artificially tries to become man or master, that is suffering. That is suffering. We have given this example that in India the women, they voluntarily surrender to the subjugation of the husband, but there are many families, hundreds and thousands even-they are happy. That's a fact. And in the Western countries they want to remain independent, so they are not happy. This is my study because I have seen the Western world and the Eastern world. Similarly, naturally, a woman is dependent.

Similarly, we are, we are prakṛti. Prakṛti means one who is controlled. That is called prakṛti. And puruṣa means the controller. So our position in this material world, that we have revolted against Kṛṣṇa, ”Why should we, shall I serve Kṛṣṇa?” Therefore we are subjugated by the external energy, Kṛṣṇa's energy, material nature. We are not supposed to be controlled by material nature so that we are now under the jurisdiction of repetition of birth, death, old age and disease.

That is described in the Bhagavad-gītā that na jāyate mriyate vā kadācit. For the living entity, there is no death, there is no birth. But this is something fictitious. Every one of us experience birth and death. But the real fact is na jāyate mriyate vā. But we are so foolish, we do not inquire that ”In the śāstra it is said that we have no birth and no death. Then why I am dying and why I am taking my birth?” This is our punishment.

We are… Actually, our real constitutional position is to be controlled by Kṛṣṇa, but because we have revolted against Kṛṣṇa, therefore we are servant of māyā. Servant is my nature. Therefore it is called, ye yathā māṁ prapadyante. If you surrender to Kṛṣṇa, then Kṛṣṇa controls you, He takes care of you. But if you do not surrender to Kṛṣṇa, but your position is to surrender, you have to surrender to the laws of material nature and you'll be controlled. Therefore ye yathā māṁ prapadyante. Māṁ prapadyante.

Kṛṣṇa and Kṛṣṇa's energy… Śakti-śakti-mator abhinnā. Kṛṣṇa's energy is also controller, Durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Durgā is the śakti, external energy. She has got also immense power. Sṛṣṭi-sthiti-pralaya-sādhana. The material nature is very strong, creating, maintaining and destroying. Sṛṣṭi-sthiti-pralaya-śaktiḥ chāyeva. But she's acting under the direction of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

Material energy is very strong, very powerful. You can know that. If there is a strong, a strong storm immediately, so many houses, so many trees and plants can be immediately uprooted. Material nature. If there is big storm in the ocean, it can inundate many cities, many towns. Material energy is very, very strong. That is stated, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So we are under the control of the material nature.

Here is a scientist. He knows how much we are controlled by the material nature. So material nature is also Kṛṣṇa. Material nature… Because material nature is the energy of Kṛṣṇa… Just like this light. This light is distributing illumination. So this illumination is also light. The illumination is coming from the light. Therefore, so far illumination is concerned, there is in the lamp as well as in the illumination. So energy is not different from the energetic.

But if you want to be controlled by the energy, Kṛṣṇa says, "Yes, you be controlled." And if you want to be controlled by Kṛṣṇa, Kṛṣṇa says, "Yes." Therefore He says, ye yathā māṁ prapadyante. It is up to you. But you'll be controlled. There is no independence, sir. There is no independence. You'll be controlled. That is your nature. You cannot be controller. That is not possible. "Either you be controlled by Me, personally, or you be controlled…"

Just like in government. A person may say, "I don't care for government. I don't like government." That you can say. But you are controlled. If you go against the government, immediately you'll be arrested and put into the jail. You'll be controlled. You can say like a madman that "I don't want to be controlled. I don't care for government." That is not possible. So if… Therefore ye yathā mām… If you want to be controlled by the prison house, then Kṛṣṇa says, "Yes, you be controlled." And if you want to be controlled by the civic laws, that also you can do. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmi… Mama vartmānuvartante.

But practically, Kṛṣṇa, so far those who are transcendentalists, they want to be controlled by three phases of Kṛṣṇa: Brahman, Paramātmā and Bhagavān. Those who are impersonalists, they want to be merged into the Brahman effulgence. That is also acceptance of being controlled.

Just like if you merge into the ocean… They give this example, generally. So they think that by merging, by dipping into the ocean, they become also ocean. That is not possible. You become controlled by the ocean. Suppose you dip, you dive into the ocean. Does it mean that you become ocean? You become controlled by the ocean. They are under the impression that "I am now a small drop. So if I merge into the ocean, the Brahman, then I'll become Brahman." Is that a very reasonable proposal? You are a drop of water. Scientifically, what is said? Suppose a drop of water is mixed in with the sea water, does it mean the drop becomes sea? What is your scientific explanation? It is also… Eh?

Svarūpa Dāmodara: It has become part of the sea.

Prabhupāda: Part of, remains part of the sea. The part of the sea it was, and it remains part of the sea. The sea water means composition of so many molecules of water or…? What is that?

Svarūpa Dāmodara: Yes.

Prabhupāda: So how the molecules can become the whole sea? Therefore in the Bhagavad-gītā it is said, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. The Māyāvādī philosophers, they are thinking that "Being merged into the, existence of Brahman, I become Brahman." No, this is a wrong. You cannot become Brahman. You remain the same.

The example is given: just like a green bird enters into the green tree. It does not mean that the bird is mixed. No. The bird is keeping its independence as an individual. But it appears to others, those who do not see properly, that it has merged into the tree. It has actually not merged. And because it does not merge, therefore they fall down. They again come out. That is explained in the Śrīmad-Bhāgavatam that ye 'nye 'ravindākṣa vimukta-māninaḥ… Vimukta-māninaḥ. They are thinking, "Now I have become one with the Supreme." But actually, that is a false impression. Māninaḥ. Māninaḥ means actually it is not fact, but he's thinking like that. Vimukta-māninaḥ.

Why he's thinking like that? Aviśuddha-buddhayaḥ. His knowledge is not perfect. Aviśuddha. Viśuddha means perfect, and aviśuddha means not perfect. Unnecessarily he's thinking that "I have become one with the…" I remain the same part and parcel. As Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

Just like a big bag of rice, and you put one grain of rice. It remains one grain, but it appears that it has become one with the bag. That is not possible. Therefore Bhāgavata says, "They think like that, but actually it is not the fact." And if you question why they are thinking like that-aviśuddha-buddhayaḥ, means intelligence is not very sharp. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa… āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32].

These Māyāvādīs, they undergo severe penances for becoming merged into the supreme effulgence, Brahman effulgence, sāyujya-mukti. It is also not easily obtained. It also requires… So therefore, āruhya kṛcchreṇa, by undergoing… Āruhya kṛcchreṇa, by severe penances and exercises… Just like the yogis, they also exercise. Āruhya kṛcchreṇa. Kṛcchreṇa means severe practices. So they reach, they realize Brahman, but after realization also, they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Because there is no shelter.

I have given several times the example. Just like if you go high in the sky, but if you don't get any shelter, then you come back again. Just like the people are going in the moon planet, but because they actually do not get any shelter, they are coming back again. So that is the position. Simply by worshiping impersonal Brahman, after severe penance and austerity, you can enter into it, but you cannot remain there because there is no ānanda. It is simply eternity.

But we are actually eternity, bliss and knowledge, very small portion. Simply eternity will not satisfy us. So eternity also part and parcel of Kṛṣṇa. So you can enter. Kṛṣṇa has given you freedom. Therefore He says, ye yathā māṁ prapadyante. "If you want to merge into the Brahman effulgence, that you can do. Or if you simply want to realize the Paramātmā, localized, that you can also do. And you can do also, come to Me." Just like Bhagavad-gītā says that

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So if you want to go to Kṛṣṇa and directly serve Him, associate with Him, that also you can do. Everything is open to you. Ye yathā māṁ prapadyante.

The materialists, they are surrendering to the material nature. That also, Kṛṣṇa says yes. They are working so hard, day and night, to gain a material profit. Kṛṣṇa says, "All right, you can get it." That is also possible. But actual instruction of Kṛṣṇa is that sarva-dharmān parityajya mām ekam [Bg. 18.66]. "You just personally unto Me surrender. That will be beneficial to you." Not that…

Everything is Kṛṣṇa. You can surrender to so many manifestations of Kṛṣṇa. Because nothing… Anything you experience, that is Kṛṣṇa's energy. That is not different from Kṛṣṇa. That is the conception of oneness. Kṛṣṇa is expanding Himself by His plenary portion. We are also Kṛṣṇa. We living entities, being part and parcel of Kṛṣṇa, we are also Kṛṣṇa. There is nothing but Kṛṣṇa. Now it is up to you. If you want to surrender yourself to the Kṛṣṇa's energy, you can do. If you want to surrender to the Kṛṣṇa's expansion, that also you can do. If you want to surrender to the Brahman effulgence, that is also Kṛṣṇa. If you want to surrender [to the] Paramātmā feature, that is also Kṛṣṇa. And if you want to surrender to Kṛṣṇa directly, that is also Kṛṣṇa.

Now, the Māyāvādī says that whatever you do, you reach to the Supreme. But you reach to the Supreme… That is all right. But Supreme is variety. So one variety…

Suppose if somebody comes into this house, if he enters to the lavatory, that is also house, but that lavatory is not the sitting place. This is variety. Simply by thinking that "Now I have entered the house, my business is finished…" You have entered, any position, you have already entered. Because there is nothing but Kṛṣṇa. But if you be satisfied by entering into the privy that "Now I have entered the house," that is not very good intelligence. That is not very good intelligence. You cannot say that the privy and the Deity room or the sitting room or the kitchen… These are varieties. You cannot say, by entering into the privy, you think that "I have entered the Deity room." This is a common example.

Kṛṣṇa is variety. Ye yathā māṁ prapadyante means there are varieties of Kṛṣṇa's manifestation. Kṛṣṇa is there. Kṛṣṇa personally is there. At the same time, Kṛṣṇa, energy, they are varieties. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Kṛṣṇa is one, but His energies are multi-different energies. So you can take shelter of different energies or Kṛṣṇa directly. The best thing is to take shelter of Kṛṣṇa directly. That is intelligence. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

But we prefer to take shelter of Kṛṣṇa's energy. That is also external energy, this material nature. So Kṛṣṇa has given us chance. You can work hard in this material energy, but that will not help you. Therefore, those who are devotees, they also take shelter of Kṛṣṇa's energy. That is internal energy, not external energy. Internal. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Daivīṁ prakṛtim means internal energy.

So our business is that we have to take shelter. Instead of taking shelter of the external energy… That is also Kṛṣṇa. There is no doubt. Kṛṣṇa, Kṛṣṇa's energy: nondifferent. But that is not very beneficial to us. We have to take shelter of the internal energy. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Daivīṁ prakṛtim means internal energy.

And Śrīmatī Rādhārāṇī is the, mean, the symbol of internal energy. Therefore we take shelter of Śrīmatī Rādhārāṇī in Vṛndāvana, and that is our perfection of life. Then it will be easier to associate with Kṛṣṇa very easily. That should be our motto.

Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Here it is said, "People who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand that there is a transcendental body which is imperishable, full of knowledge and eternally blissful." So we have now surrendered to the bodily concept of life. We have to understand, therefore, what is our spiritual life. The Bhagavad-gītā teaches in the beginning that "You, you have surrendered to the bodily con…, but it is wrong. You'll never be happy. You try to understand your spiritual identification." And surrender to the spiritual energy. That is required. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Otherwise, you cannot avoid Kṛṣṇa.

Just like you cannot avoid government control. That is not possible. Either you are in jail life or you are in free life, you are always under government control. Similarly, either we remain in the material world or we remain in the spiritual world, we are controlled by Kṛṣṇa. There is no escape. You cannot do that. But if you remain controlled by the spiritual energy, by directly being controlled by Kṛṣṇa, not by His energy, or by His internal energy, then you will be happy. That is the ambition of persons who are in Kṛṣṇa consciousness.

Thank you very much. (end)
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Bhagavad-gītā 4.11-12

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New York, July 28, 1966
Prabhupāda:
ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

[Bg. 4.11]

This śloka, this verse, we discussed last Friday evening, and I tried to explain the supreme leadership of the Supreme Lord. By nature we are destined to follow a leadership. Nobody is independent. Even in the animal society, the animals, they have also got a group, and there is leader of the group. Perhaps you know it. So in every group… And we are trying to make some group according to the similarly of thought and propensities. There are association, you know, various association, mercantile association, bankers' association, lawyers' association, and there is a leader. That is the nature's way.

Now, the supreme leader is Śrī Kṛṣṇa. That we do not know. Supreme leader, the leadership is accepted, but we do not know that the supreme leader is the Supreme Lord, or Kṛṣṇa. So that is informed in the Vedic literature, and in the Bhagavad-gītā also, the same thing is confirmed, that ye yathā māṁ prapadyante: "Now, everyone is under My leadership, everyone. There is no exception." Especially He mentions the manuṣya. Manuṣya means the human being. The human being especially mentioned here because amongst all the human beings in this lower status of our existence, the human being is considered the highest perfectional stage of living condition. And especially human being has the prerogative to understand the supreme leadership of Śrī Kṛṣṇa. The animals cannot understand it, or the persons who are in the animal nature…

Just like you will find in the Seventh Chapter of Bhagavad-gītā. The Lord says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

"Those who are always engaged in mischievous activities, those who are fools, those who are lowest of the mankind, and those whose knowledge has been deluded by the external energy, they do not make their surrender unto the Supreme Lord." But there are other persons who are virtuous. They are considered that ārto jijñāsur arthārthī jñānī ca bharatarṣabha [Bg. 7.16]. There are other persons who are distressed and in need of some wealth or inquisitive or really research worker in the field of understanding what is the Absolute Truth. And this morning we were discussing in the morning class that the person who are research scholar in the matter of understanding the nature of Kṛṣṇa, transcendental nature of Kṛṣṇa, he is called jñānī, or philosopher, and he is accepted, with bhakti, with devotional service, he is accepted as special for the attention of the Supreme Lord.

Now, everyone… Therefore everyone is following the leadership or the representative of the leadership. Now you will find in the Bhagavad-gītā. When there is some specific qualification of a person, just like political leader or some spiritual leader… Leader there must be. So suppose a political leader or religious leader is there, and thousands of people are following him. So that is confirmed in the Bhagavad-gītā, that they are invested with certain power of Śrī Kṛṣṇa. Yad yad vibhūtimat sattvaṁ mama tejo 'ṁśa-sambhavam. So everyone is following directly or indirectly the supreme leadership of Kṛṣṇa. And the perfectional stage of accepting that leadership is when we accept Śrī Kṛṣṇa as our direct leader.

We are going to that path gradually, going to that path gradually, but in the middle, we are hampered because there is want of sufficient knowledge. When sufficient knowledge is there… You'll find in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births, when one is developed in his real consciousness, he can understand." What? What he understands? Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ: [Bg. 7.19] "That Kṛṣṇa is the Supreme. He is all in all, so I have to surrender unto Him." That is the perfection of knowledge. This stage one has to reach. Never mind whether he is following a principle of philosophical research, whether he is following the yogic principle, or whether he is following philanthropic work or political leadership or… So many things are going on, but the whole thing is targeted toward Kṛṣṇa. How it is targeted? That is explained. I shall try to explain.

Now, the whole material world is working under two energies: the lower energy and the higher energy. And the both of the energies, they have got different dimensions. Just like in this atomic age, you know, the material energy ends in the atomic portion, atoms, paramāṇu. Similarly, this is… Material energy is called lower energy, and there is another energy which is called spiritual energy. So both the energies, they are emanating from the Supreme Lord. In the Vedānta-sūtra also, it is confirmed, janmādy asya yataḥ: [SB 1.1.1] "All energies, they are coming, emanating, from the Supreme." In the Bhagavad-gītā also, you will find the same thing confirmed. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the fountainhead," Lord Śrī Kṛṣṇa said. "I am the fountainhead of everything." So now to understand how everything is He, so two energies are working in this world in our experience. One is superior energy, or the higher energy, and the other is the inferior energy. The inferior energy is matter, and the superior or the higher energy is the spirit soul.

So as we find… You have got now… We have no experience. Scientific advancement of knowledge, so far we have in this material world, that is bounded within the area of material energy. They have not succeeded in finding out the spiritual energy. Otherwise they would have given life to the dead man. That has not been possible. Suppose a man is dead. What is that death? Death means separation of two energies: the material energy and the spiritual energy. That is death. The supreme spiritual energy and the atomic part of it, as it is stated in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ… [Bg. 15.7]. Just you have experience in this atomic age, the minute quantity of atomic material existence, similarly, there is spiritual atomic existence. Now, this spiritual atomic existence…

The other day I explained and several times that atom is also described in the Padma-Purāṇa, Vedic literature. And what is the form of that spiritual energy, I mean to say atom, spiritual atom? It is ten-thousandth part of the upper portion of the hair. You have got experience up to the upper portion of the hair. It is just a little point. Now divide it into ten thousand parts, and that one part is yourself, spiritual atom. This is our position. And that spiritual energy is so powerful that we, from that one ten-thousandth part of the upper portion of the hair… It is not manufactured.

So far what I am speaking to you, it is from authentic śāstras. The original verse is that, keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīva-bhāgaḥ sa vijñeyaḥ sa anantyāya kalpate [Cc. Madhya 19.140]. The exact verse is in Sanskrit that jīvas, the living entities, they are ananta. Ananta means there is no limit, how many there are. Ananta, unlimited. Unlimited. And a small. Just like in the material world also, you will find unlimited atomic existence, similarly, in the spiritual also, there are unlimited spiritual atoms. And one of the atoms is myself and yourself or the ant or the elephant. Everyone is containing that atomic portion of spiritual energy. And from that atomic spiritual energy develops this material body, from that spiritual.

The matter cannot develop. Matter cannot develop. That you have got experience. A dead body does not develop. A living body develops. A child, when it comes out of the mother's womb, if the child is dead, oh, there is no further development, however you can keep the child in a very antiseptic way preserved. No. There is no development. Therefore it is concluded that the supreme spirit, Kṛṣṇa, from Him everything has come out. Everything has come out. Any stage you take, that is Kṛṣṇa.

And whenever I surrender… Because my position is to surrender. I am spiritual, that atom, however big body I can develop. I can develop the body like an elephant, but the elephant is conducted under the direction of a man. You know? Such a big animal is controlled by a small boy of human being. So everyone is under control. We cannot deny that. So we have to… We are under control of different dimensions of that spiritual energy covered by material energy. But the real control is from Kṛṣṇa. That we have to understand. Either we follow this path or that path…

Now, suppose there are impersonalists who believe in the ultimate, I mean to say, merging into the supreme effulgence, brahmajyoti. And what is that brahmajyoti? Brahmajyoti is just the atomic spiritual combination of atomic spiritual portions. That is brahmajyoti. Just like the sun rays. Those who are scientists, those who know what is the sun ray… The sun ray is a small molecular, glazing atom, the sun ray. You have got experience of sun ray, but what is the sun ray? It is not homogeneous. It is heterogeneous. When you can analyze the sun ray, you'll find small particles of molecules. Similarly, brahmajyoti is also spiritual atoms combined together. Just like the sun rays, different material molecules combined together, similarly, brahmajyoti is also like that. Now as in the sun rays there are different planets-they are also generated from the sun rays-similarly, from the brahmajyoti there are different planets, but those planets we cannot see here. That is beyond this sky. So in that planets, spiritual planets, there are different forms of God, Kṛṣṇa. That is described in the Brahma-saṁhitā.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Just like Kṛṣṇa has expanded Himself with these molecular atomic portions of these living entities, similarly, He has got many other expansions as Viṣṇu. So that is the nice subject matter. (aside:) Raymond, you can get there light.

So in every way this is a subject matter for studying, scrutinizingly studying, Kṛṣṇa science. Kṛṣṇa science is a great science. Therefore Kṛṣṇa has said just in the beginning of this chapter, janma karma me divyaṁ yo jānāti tattvataḥ. Yo vetti tattvataḥ. Anyone who understands Kṛṣṇa scientifically, what He is, how He is working, how His energies are acting… These things are to be known. And one who simply knows this science-what happens? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply by knowing this science he becomes liberated soul. He becomes liberated soul. And what is the position of liberated soul? Liberated soul, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That person who is liberated simply by knowing the transcendental nature of Kṛṣṇa, he is liberated, and he at once transferred to the spiritual sky into that planet which I am describing, Vaikuṇṭha planet. There are innumerable Vaikuṇṭha planets, and each and every planet, Kṛṣṇa is there in different Nārāyaṇa forms.

So this is the opportunity in the human life to understand this. We are submitting to different energies of Kṛṣṇa. But if we directly submit ourself to Kṛṣṇa, what He, Kṛṣṇa, what He is, that is not very difficult to know because Kṛṣṇa comes in this material world and displays His real nature. Anugrahāya manuṣyāṇām, in Bhāgavata. Just to inform the human society that "If you have no knowledge of Kṛṣṇa, just see. I have incarnated. How I am doing, you can see. You can have."

Just like something extraordinary happening in India, and if there is some photograph, cinematograph, and you see in the picture by a scope, cinema, you see the actually, what is happening. But Kṛṣṇa's pastimes is not like that. Just like originally, the incidence which is happening in India, you have got a photograph. You see in cinema. This cinema picture is a shadow of that actual picture. But when Kṛṣṇa comes, because He is absolute, the same picture, which is in the spiritual world, the same picture is represented here. There is no difference. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33].

Kṛṣṇa is described as nava-yauvana. Some of you must have seen the picture of Kṛṣṇa. He is always just like a boy of twenty years old, although He is the ādi-puruṣa. Ādi-puruṣa means He is the original person of all emanations. He is the oldest. Advaitam acyutam anādim, ādyaṁ purāṇa-pu… Purāṇa-puruṣam means the oldest. Purāṇa means old. Purāṇa-puruṣam; still, nava-yauvanaṁ ca, just like a young man of twenty years old, full energy, full youthfulness.

This is the science of Kṛṣṇa. So simply by knowing this science of Kṛṣṇa, if we can get liberation from these material miseries of life, why should we not try for this? Let us try for Kṛṣṇa consciousness. It is a very nice subject matter and very easy. We are just trying to propagate this Kṛṣṇa consciousness. We don't ask you to have some troublesome or laborsome gymnastic. No. You simply come and hear, and this hearing, it is followed by nice music and singing. And beginning with music, ending with music, everyone will like it. And we have no means… Of course, whatever means I have got, I am distributing little fruit. But the process is-Lord Caitanya, who introduced this process-after this termination of this performance of chanting and reciting, distribution of prasādam, nice palatable dishes for eating. So Bhagavad-gītā says, su-sukham: "This is a process is very palatable and very pleasurable and very easy." And still, you get Kṛṣṇa. Although it is the easiest and most pleasurable and happy mood, still you get the Supreme.

And you don't require any qualification. It doesn't require that you have to become a great learned scholar. No. Simply by the gift of Kṛṣṇa you have got these two ears. If you simply give aural reception to this transcendental word, that is sufficient. It does not require any extraneous education that you have to pass M.A. examination or D.A.C. or Ph.D. or something like that. No. So why should you not take advantage?

Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. Kṛṣṇa says in Bhāgavata, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If we actually take advantage of association of realized persons and if we hear from them, then the result is that it becomes very pleasing to the heart and the ear. Satāṁ prasaṅgān. Not to asatām. One must be realized soul in describing the science of Kṛṣṇa. Then the result will be that the audience will feel that it is very nice to hear, and it is appealing to the heart. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa [SB 3.25.25]. Hṛt means heart. Karṇa means ear. Hṛt-karṇa-rasāyanāḥ, very pleasing.

Now, we have received this news, very pleasing. Now next duty? Taj-joṣaṇāt. Now, if you little try to assimilate it. And what is that assimilation? Smaraṇam. Simply by thinking, "Oh, this has been spoken." Try to argue whether it is true or not. So you have to think over. Satāṁ prasaṅgān, taj-joṣaṇād āśv apavarga-vartmani. And if you do that… Suppose you hear something of the Bhagavad-gītā, and it appeals to you, or even does not appeal to you. Just try to think over: "What Bhagavad-gītā says? How Swamiji has discussed this matter?" Apply your arguments. Apply your logic. Don't take it as a sentiment or as a blind faith. You have got reason; you have got arguments; you have got sense. Apply it and try to understand it. Neither it is bogus. It is scientific. Then you will feel… Taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati. You will gradually develop your attachment for hearing it, and devotional service will be invoked in your heart, and then, gradually, you will make progress.

But one thing. It is stated in the Bhagavad-gītā, once you begin, even one percent you can realize, that will never be lost. That will remain a permanent settlement. Now suppose if you are trying for BA examination, or you have passed your B.A. examination. Now, with the end of this body, that, your qualification as graduate of Columbia University or any university, is finished. Now your life begins in another body, and you have to acquire knowledge again to become qualified to graduate. But this knowledge is not like that. Because it is spiritual knowledge, absolute knowledge, it goes with you, your spirit. That you will find, explanation. And another chance is that one who tries to assimilate this knowledge, even if he is not, I mean to, perfect, so there is no harm. Because whatever he has learned, that remains an asset, and you get another chance of human body to begin from where you have ended in this life.

Yoga-bhraṣṭaḥ. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. You'll find in the Bhagavad-gītā. Śucīnām and śrīmatām. Śucīnām means purified family. Just like in India we have got the ideal purified family, a brāhmaṇa. Of course, nowadays, due to material advance of civilization, everything is polluted, but according to… Still there are some families, very purified. If you go to their house, at once you will feel, "Oh, it is a place, fully purified." So śucīnām. Śucīnām means in the family of such purified brāhmaṇas. And śrīmatām. Śrīmatām means in the family of rich men.

Why these two chances are given? Because in the family of a pure cultural family, you get the chance of regenerating your lost spiritual consciousness which was unfinished in your last life. That you get chance. And in the rich man family you get chance because you haven't got to bother yourself how to maintain your body and soul together. Rich men get the opportunity that they haven't got to think over much about the maintenance of the body and soul together. Ordinary men, they have to seek how to earn the bread. Problem of bread is there. And for a rich man there is no such problem. He can advance in culture. He has the opportunity. But unfortunately, a rich man's sons are misguided. They get some money without earning and they spend like anything for sense gratification. You see? But he should know, "Oh, I have got this opportunity by the grace of Kṛṣṇa. Now let me peacefully advance myself in the science of Kṛṣṇa." This opportunity is offered by Kṛṣṇa, but we misuse.

Still, we should not wait for the chance of another birth. We should take the opportunity in this birth. Just like Kṛṣṇa prescribes here that simply by knowing the transcendental nature of Kṛṣṇa and His transcendental activities, one can get liberated. Why don't you do that? Why should you wait for another birth, either in the rich man's family or in the pure family of a brāhmaṇa? Because it is not exactly sure that because a person is born in the family of a pure brāhmaṇa, he is elevating spiritually. No. Sometimes we see that he is degrading because he is misusing or by bad association or the parents is not training.

So we should not miss this opportunity of human life and follow this instruction that janma karma me divyaṁ yo vetti tattvataḥ: [Bg. 4.9] anyone who simply understands the transcendental nature of Kṛṣṇa, he becomes a liberated person. This opportunity we should take.

And ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. And we are already under the control of some leadership. That is a fact. Why should we not take exactly, directly, the leadership of Kṛṣṇa? This is the process. If you have got any doubt, that "Why should I take the leadership of Kṛṣṇa?" the answer is there in the Bhagavad-gītā. This is the real study of Bhagavad-gītā. In the Bhagavad-gītā the Lord says that "Arjuna, you are My dear friend. Therefore, although I have explained all the different branches of, I mean to say, spiritual cultivation, but the most confidential thing just I am telling you because you are My very dear friend." Sarva-dharmān parityajya: [Bg. 18.66] "Just give up everything, and just be surrendered unto Me. I shall give you all protection." So instead of accepting so many infidel or imperfect leadership, let us accept the leadership of Kṛṣṇa and make our life perfect. That is the whole philosophy.

Now, in the next śloka the Lord says,

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

Now, I accept some particular class of leader because I belong to that status of ideas. So therefore you know that in the Vedic literature there are names of many demigods. Sometimes the Hindus are criticized that "Hindus have got many gods." But they are not the Supreme God. If somebody is a serious student of Upaniṣads, they will find that the demigods described, they are all, I mean to say, servants of the Supreme Lord Kṛṣṇa. But here it is said, kāṅkṣantaḥ karmaṇāṁ siddhim.

Sometimes we want something immediately by worshiping these demigods. Just like it is mentioned that if one wants to be free from diseases, he has to worship the sun-god. If one has to become very beautiful or he wants a beautiful wife, then he has to worship Umā. Similarly, there are different gods named in the Vedic literatures, and they become successful. That is not unreal. By worshiping those different demigods for particular purpose, they become successful. That is a fact. But in another place you will find in the Bhagavad-gītā that it is said, I mean to say, kāmais tais tair hṛta-jñānāḥ yajanty anya-devatāḥ [Bg. 7.20]. Kāmais tais tair hṛta-jñānāḥ: "Those who are misguided by material desires, they take the shelter of other demigods."

One goes to the worship of demigods because one is persuaded for a particular purpose. Just like one who wants to be very healthy man or to be free from all diseases, he worships the sun-god. Or one who wants to have a beautiful wife or becomes himself a very beautiful human, he worships the devī Umā.

But one who is convinced, one who is convinced that "I am not this body…" This is the thing, "I am not this body." The material wants means bodily demands. Then he does not go to all these demigods. He takes at once shelter of the Supreme Lord. Jñānavān. Jñānavān, who has understood the problems of life. Jñānavān. Jñāna means who has understood the spiritual nature of the living being, he is called jñānavān. So jñānavān. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. One who has become really learned, even after many, many births, and knows that "I am not this body; I am spirit. My nature, my advancement, my happiness, is depending on the advancement of my spiritual life," such a person only can take shelter of Kṛṣṇa and perfectly.

Others, of course, as it is said, that those who are distressed or those who are in need of some wealth, they also go to worship Kṛṣṇa, but for some temporary relief. But the benefit is that even such persons go to Kṛṣṇa worship for some temporary relief, but the benefit is that because he has gone to Kṛṣṇa, therefore, at the ultimate end, he will be devoid of all these material desires and will absolutely take shelter of Kṛṣṇa. There are many instances of that type, of that type.

Just like Dhruva Mahārāja. Dhruva Mahārāja, he went to worship Kṛṣṇa just to have the property of his father. That's a long story. The property of his father… The father has two wives, and Dhruva Mahārāja's mother was neglected by the king. So he was going to be bereft of the father's property. So he wanted father's property. He went to in the forest to worship Kṛṣṇa just to ask Him, "Give me my father's property." There was a desire. But, you will be glad to understand, when Dhruva Mahārāja, after finishing his tapasya, or penance, when he saw Kṛṣṇa, when Kṛṣṇa appeared before him as Viṣṇu: "My dear boy, now whatever you want you can ask. I shall give you," now, he said, "Oh, my Lord, I don't want anything anymore."

There is a verse, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "My dear Lord, I am so satisfied that I have no desire to ask You." Why? Sthānābhilāṣi tapasi sthito 'ham:(?) "I came to accept this severe type of penance just to acquire the land of my father, or just desiring the possession of a few acres of land or any… But I have seen You. Who are You?" Deva-munīndra-guhyam: "Who is never seen even by the great demigods or great sages or great men by many years penances. Therefore my profit is that I came to search out some particles of glass, broken glass, and I have got the diamond. So what I have got to ask You? I am now satisfied."

So result is that even one is in need of money or he is in distress, as we'll find in the Seventh Chapter, that catur-vidhā bhajante māṁ sukṛtino 'rjuna, so even if you have got some desire within yourself, so the Bhagavad-gītā says, in spite of having that desire, you can worship Kṛṣṇa and ask so that in future your desires will be desireless. You will not ask anything because that is pure devotion. So we have to wait.

Just like jñānī. Jñānī, he does not desire anything to take in exchange, but he simply wants to know Kṛṣṇa, "What is my relation with Kṛṣṇa?" This is called jñānī. He has no other desire. Therefore eko bhaktiḥ viśiṣyate. Jñānī has been eulogized. So even I am not jñānī, even I am a needy person, if I take to Kṛṣṇa and ask Him, that process is also recommended because ultimately, when I shall be purified, I shall know my real nature. Then I shall say like Dhruva Mahārāja, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "My dear Lord, I am fully satisfied. I don't want anything." Because spiritual consciousness, Kṛṣṇa consciousness, is so bright, so illuminated and so valuable that in the presence of such consciousness, you will directly deny to have any valuable things of this material world.

So we have to attain to that state. That is the real aim of life, and Lord Kṛṣṇa personally is teaching in the Bhagavad-gītā. Why should we not take advantage of this? We should not refuse. If we refuse… We can refuse because we are individual souls with independence. If you like, you can refuse, but we should not refuse. Here Kṛṣṇa says that "Those who does not come to My leadership, but he goes indirectly to other leaders…" We worship leadership-why? Because we want something from that leadership. Just like in India during the independence movement, so many people took part in the Congress movement, and later on, they became all ministers and high officers although they had no position in India's past life. So it is possible that if we worship other demigods, we can get some temporary relief from our distress, but if you take to Kṛṣṇa, then the relief is permanent, and tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], we can give up this body and go directly to the spiritual kingdom to be associated with Kṛṣṇa.

Now, here Kṛṣṇa says, kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha: "People are deluded for temporary relief, and therefore they go to worship demigods." They get some immediate relief. That is their profit. But kṣipraṁ hi mānuṣe loke siddhir bhavati karma-jā. If you want some temporary relief, then you can worship this or that. But if you want really the ultimate relief… And that is the goal of human life, ultimate… Everyone is trying to get out of miseries. The whole struggle, either in the material field or in the spiritual field, the whole struggle is to get out of some misery.

So perfect man or a very intelligent man, he should try to have the highest benefit of this life, and that is surrendering unto Kṛṣṇa. That is surrendering unto Kṛṣṇa. If we do that, then we are both materially and spiritually benefited. You will find in the later ślokas that teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. The exact word, I forget now. It is said that "Those who are engaged in Kṛṣṇa consciousness," Kṛṣṇa says, "I supply them all that he needs. He hasn't got to ask anybody." Kṛṣṇa knows.

Just like the father knows what is the necessity of his child who is depending fully on the father. The father may neglect of the grown-up children who is looking after his own business, but the child who is completely dependent on father and mother, the father-mother takes care.

Similarly, Bhagavad-gītā, Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Anyone who is fully in Kṛṣṇa consciousness without any consideration, then everything is taken care by Kṛṣṇa. This assurance is given. But if you don't believe in that assurance, if you don't believe in Kṛṣṇa, that is a different thing. But so far Bhagavad-gītā is concerned, if we become fully Kṛṣṇa consciousness then our ultimate solution of all problems will be solved. That is a fact. Now if you have got any question, you can ask. [break]

Prabhupāda: …atomic, atom consistency of matter, have you got experience?

Guest (1): Not experience.

Prabhupāda: No, at least you have heard that there is atom.

Guest (1): Yes.

Prabhupāda: As in the matter there is atom, similarly, spirit there is atom. Simply… Now, both these, beginning from the supreme down to the atom, this is, they are expansions of different energies of Kṛṣṇa, either this material atom or the spiritual atom. Now, we are spiritual atoms. We living entities, we are spiritual atoms, and by material atomic combination we have developed this body, although this material body is foreign to me. Similarly, we can develop our spiritual body also in the spiritual world. Is it clear? Just like in the material world, in combination with matter we have developed this material body. Do you believe in this, that "I am spiritual atom, and I have developed this material body on the basis of spiritual atom?" It is a fact. It is a fact.

Just like in the mother's womb when the spiritual atom takes place, then it grows, it forms the material body. Without that spiritual atom, there cannot be any growth of body. Simply sex intercourse does not give guarantee of pregnancy. Unless that spiritual atom is there, the body does not grow. That is… We get information from authoritative śāstra. So the whole material world is also grown up upon the spiritual existence. And our whole problem is that instead of having this material body, we have to get our spiritual body. That is Kṛṣṇa conscious… That is the benefit of Kṛṣṇa consciousness. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

Now, one who goes to Kṛṣṇa, do you mean to say, "One who goes to Kṛṣṇa vacant"? No. He goes to Kṛṣṇa with a body. Just like Kṛṣṇa has got body, so you also go before Him… Just like you come to me with a body. I go to you with a body. You are a spiritual atom; I am also spiritual atom. Now I have developed this body; you have developed this body. Our meeting is between these two bodies. Similarly, when you go to Kṛṣṇa, mad dhāma, or Kṛṣṇa's dhāma, His abode, we go there with spiritual body. Yes.

Devotee: Does the spiritual contain spacial relationships?

Prabhupāda: Huh?

Devotee: Are things bounded by space in the spiritual world. In other words…

Prabhupāda: Yes. Yes. That is only spiritual. As you have got a material space, similarly, there is spiritual space. As you have got material body, similarly, you have got spiritual body.

Janārdana: What is the difference between spiritual body and spiritual atoms?

Prabhupāda: Yes. Matter is not eternal, and spirit is eternal. Matter is full of ignorance, and spirit is full of knowledge. Matter is full of unpleasantness, and spirit is full of pleasure, sac-cid-ānanda. That is the difference between matter and spirit.

Janārdana: And what is the difference between spiritual atoms and spiritual bodies? Or are they the same thing?

Prabhupāda: No. Spiritual atom… Just like from the spiritual body, you have developed this material body, similarly, from the spiritual atom, you can develop your spiritual body. Tyaktvā deham. Tyaktvā deham means that giving up this material body, he develops his spiritual body and then goes to the kingdom of God, or Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. So when he goes to Kṛṣṇa, he goes in spiritual body. So there is potency of every living being. Just like he has got the potency of developing this material body, similarly, he has got the potency of developing spiritual body. Is it any difficulty to understand?

So our problem is that we are suffering all kinds of miseries on account of this material body. Now, our business should be that we shall be cultured in Kṛṣṇa consciousness so that in next life will be my spiritual body. Then the solution of all problems solved. And so long we shall get material body repeatedly-just like we give up this dress and take another dress, similarly, we shall continue-then the four kinds of miseries, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], or at least these four kinds of miseries-the miseries of birth, the miseries of death, and the miseries of old age, and miseries of diseases-we have to suffer. And as soon as you get spiritual body, all these miseries over. Because your body is no more subjected to birth and death, disease and old age. That life is eternal, full of knowledge, and blissful. That you can get simply by studying the nature of Kṛṣṇa, transcendental nature of Kṛṣṇa. So we are hankering after so many things. We are taking the leadership of this leader, that leader, that leader just to relieve, get relief from our temporary misery. So our duty should be just to get rid of all misery by developing that spiritual body. That should be the aim of life. And that is possible by Kṛṣṇa consciousness. Any other questions? Oh. [break]

Guest (2): I mean if it passes on. It's just a dim thought. That's all.

Prabhupāda: Your question is whether miseries are eternal or not.

Guest (2): Eternal thoughts [force?].

Prabhupāda: No. Miseries are not eternal. You can end your miseries. But if you want to end miseries materially, that is temporary. If you end your miseries spiritually, that is permanent. Just like in this world we are also trying to end our miseries. Suppose I am distressed or I am diseased. I go to hospital to end my misery. But that misery are not permanent, er, that end of misery is not permanent, temporary. I can get again disease. So long I have got this material body, that miseries can be repeated. That disease can be repeated. But if you get your spiritual body, then there is no more question of miseries. Yes?

Devotee: Is human birth superior in terms of self-realization? Is it superior to the demigods?

Prabhupāda: Yes. Demigod is also like you. Just like in the human society there are difference of bodies. One body is richer than the other body. One body is happier than the other body in material estimation. Similarly, in the higher planets there are different bodies who are happier than persons who are living in this earthly planet. It is estimated that their standard of living is higher.

Just like in this planet there are different nations and different people and they have got different standard of living also. Your European and American people, your standard of living better than our Indian people so far material consideration is there. You have got very nice toilet room, but the Indians go to the field to evacuate. So in that way this country is advantageous.

So as you find even in this planet there are different species of life, different species of human kind and they have got different standards of living, similarly, in the higher planets there are also living entities just like us. They are also like men, but their position is different. Their bodily constitution is different. Their living standard is different.

But in spite of different being, they are subjected to the material laws, the birth, death, old age and disease. They are not free from that. Nobody is free. Within this universe, anyone, either human being or demigod or animal or anyone, they are subjected to these four principles of miseries: birth, death, and old age and disease. So when you get out of this material world, then you get free from this. Their duration of life may be greater than your duration of life, but death is sure.

You cannot get rid of death in higher planets. Death is there, sure. The duration of life… Just like a man's duration of life than the duration of the life of a dog is greater, but both are subjected to the principle of death. That one cannot avoid. But if you want to avoid the subjugation under death, then you have to develop your spiritual body, and that is possible by Kṛṣṇa consciousness. Any other questions? Yes?

Woman: Are there individuals in these bodies?

Prabhupāda: You are individual spirit. You are individual spirit. Are you not? Don't you feel it? Don't you feel your individuality?

Woman: Yes, but if one feels love for another[?], I want to be eternally one.

Prabhupāda: Yes. You become one in the quality of spirit. Do you follow?

Woman: No, I don't understand that I have got a spiritual body really.

Prabhupāda: Oh, then… (chuckles) That you take information from Bhagavad-gītā. There is spiritual body. And why it is difficult to understand? You can understand it that your material body has developed from that atomic existence of spirit. You can understand that?

Woman: Yes.

Prabhupāda: Similarly, from that atomic spiritual existence, you can develop your spiritual body. What is the difficulty? It is the same process. As you have developed your material body, similarly, you can develop your spiritual body. What is the difficulty in understanding it?

Woman: But by merging, we come to be all alone, one spirit.

Prabhupāda: You are merged in matter; still, you have got your individual existence. What is your body? This is matter. Is it not? Then are you not merged with matter? Then still you have got your individual existence. Don't you agree? Similarly, I may merge in the spiritual existence, but still, my individuality will be there. You are merged already in this matter. Just like when you leave this body, your body will be transformed into earth. That means it is already merged. Still, you have got separate existence. And what is that separate existence? Due to that spirit. So even in the matter, if the spirit can maintain separate existence, don't you think in spirit it cannot maintain its separate existence?

Merging means just like aeroplane. Aeroplane is flying in the air, in the sky. When it goes too far, it becomes too small, you say, "It has merged into the sky." But it has got, even in that position, it has got its separate existence. Just like a bird, a parrot, enters a tree. The tree is also green, and the bird is also green. When it enters the tree, you see no separate existence of the bird, but it has got a separate existence. Similarly, either you are in material existence or in spiritual existence you are already merged, but you have got your separate existence. Is it clear? Thank you.

Now let us have saṅkīrtana. (end)

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Bhagavad-gītā 4.11-18

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Los Angeles, January 8, 1969

Prabhupāda: This is page one-hundred-eighteen, yes.

Tamāla Kṛṣṇa: "All of them as they surrender unto Me, I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā." Purport: "Everyone is searching after Kṛṣṇa in the different aspects of His manifestation. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti or shining effulgence. Kṛṣṇa is also partially realized as the all-pervading Supersoul dwelling within everything, even in the particles of atoms."

Prabhupāda: It [the microphone] is not fixed up right.

Tamāla Kṛṣṇa: "But Kṛṣṇa is only fully realized by His pure devotees. Therefore, Kṛṣṇa is the object of everyone's realization, and as such anyone and everyone is satisfied according to one's desire to have Him. One devotee may want Kṛṣṇa as the supreme master, another as his personal friend, another as his son, and still another as his lover. Kṛṣṇa rewards equally all the devotees in their different intensities of love for Him. In the material world the same reciprocations of feelings are there and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps them also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead, and consequently they cannot relish the bliss of transcendental personal service to the Lord…"

Prabhupāda: Yes.

Tamāla Kṛṣṇa: "…and they extinguish their individuality."

Prabhupāda: God realization, there are three aspects: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is realized in three aspects-Brahman, Paramātmā, and Bhagavān. Brahman, the impersonal conception of the absolute truth, that is called Brahman. And Paramātmā is localized aspect of the Absolute Truth. And Bhagavān is the ultimate realization, Personality of Godhead.

The same example as I have given several times in these classes, that the light, sunlight, is realized first of all as sunshine. Then if you can go further the sun planet, up to the sun planet, that is localized aspect. And if you enter into the sun planet then you'll find the sun-god is there. He is person.

The same example is in the case of absolute truth. The impersonal realization is not ultimate realization. Ultimate realization is the Supreme Personality of Godhead. This is supported in Brahma-saṁhitā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. By expansion of Lord's personal effulgence, the Brahman realization is there.

So the original verse says that "All of them as they surrender unto Me, I reward accordingly. Everyone follows my path in all respects." This means that everyone is searching after that absolute truth. Some of them are satisfied with impersonal feature. The philosophers, jñānīs, they, because they want to understand the absolute truth by dint of their imperfect knowledge.

Because we are in this conditioned state our senses are imperfect. Therefore whatever knowledge we gather, that is imperfect. That is not perfect. So if I endeavor to understand what is Absolute Truth, my means of understanding are the senses. But the senses are imperfect. Therefore whatever knowledge I gather by exertion of these senses, that is imperfect. That is not perfect.

So the persons who are trying to understand the absolute truth by exercising their imperfect knowledge, they reach up to the impersonal conception. And persons who are still further advanced, just like yogis. They are trying to meditate upon the localized aspect of the absolute truth, the Paramātmā, the Supersoul, they're little further advanced. But persons who have realized the Supreme Personality of Godhead, they are supposed to be the ultimate realizer. So God is realized by all of them but not on the same level.

The example, another example. Just like from a very distant place you see one hill. You will find just like it is a cloud. If you go further near you will see it is something green. And if you reach the mountain then you will see there are so many trees, so many animals, houses and living beings. The same example can be given here. One who is observing the absolute truth from a very distant place, their conception is impersonal. One who is further advanced, their conception is localized. God is situated in everyone's heart. That is localized.

Therefore Kṛṣṇa says that "My way is followed by everyone." The impersonalists, they are also aiming to the same goal and the yogis or the localized realizer they are also aiming the same goal. But the devotees, they have reached the same goal. That is the difference. The impersonalists or the yogis, they could not reach the final goal. But the devotees, they have reached the final goal. Therefore you will find in the Bhagavad-gītā the Lord says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of transcendental realization one surrenders unto Me accepting vāsudevaḥ sarvam iti [Bg. 7.19], Vāsudeva, Kṛṣṇa, is everything. Sa mahātmā sudurlabhaḥ. That sort of mahātmā, great soul, is very rare. Go on.

Tamāla Kṛṣṇa: "Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead and consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them who are not situated even in the impersonal existence return to this material field to exhibit their dormant desires for activities. They are not admitted into the spiritual planets but they again are given a chance to act on the material planets. For those who are fruitive workers the Lord awards the desired results of their prescribed duties as the yajñeśvara; and those who are yogis seeking mystic powers are awarded such powers. In other words, everyone is dependent for success upon His mercy alone and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all attempts remain imperfect, as is stated in the Śrīmad-Bhāgavatam: 'Whether one is without desire (the condition of the devotees) or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection culminating in Kṛṣṇa consciousness.' "

Prabhupāda: Yes. This verse refers to the statement of Śrīmad-Bhāgavatam wherein it is stated that

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

The idea is that there are three class of men. One class of men they are simply desiring material comforts, desiring. They want nice house, nice wife, nice comfortable life, everything nice for the comfort of this body. They are called sarva-kāma. Sarva-kāma means their desire has no end.

Just like in the modern materialistic world they are trying to improve material comforts but they do not know when does it end. One after another, one after another, one after another. Therefore they are called sarva-kāma, unlimitedly desiring. There is no end of desiring. Such persons, akāma. And akāma means one who has no desire. Just like those who are devotees, Kṛṣṇa conscious, they have no desire. They don't like any material comforts, any material improvements. They want simply Kṛṣṇa. Akāmaḥ sarva-kāmo vā and mokṣa-kāma [SB 2.3.10]. Mokṣa-kāma means one who is disgusted with these material desires and aspires after something void, impersonal, or freedom from all these desires, mokṣa-kāma.

So Bhāgavata says that either you are a person desiring unlimitedly or you have become free from all desires, or you are desiring liberation from this material conditional life, you please try to become Kṛṣṇa conscious. Your desires, whatever desires you may have, that will be fulfilled. That will be fulfilled. So this is referred. Akāmaḥ sarva-kāmo vā [SB 2.3.10]. So whatever desires you may have, if you become Kṛṣṇa conscious then you, that desire will be fulfilled. Go on.

Tamāla Kṛṣṇa: "Men in this world desire success in fruitive activities and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world." Thirteen: "According to the three modes of material nature and the work ascribed to them the corresponding four divisions of human society were created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable." Purport: "The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything after annihilation rests with Him. He is therefore the creator of the four divisions of the social order."

Prabhupāda: There are three conditions. Just like I have got this body, you have got your body. So this body is developed, created. You know. In the mother's womb the first body was just like a pea when it is first created. These descriptions are there in the Śrīmad-Bhāgavatam. After sex life of the man and woman there are two kinds of secretions. They mix up, emulsify, and they form into pea-like shape. In that pealike shape the living entity, which is atomic, takes shelter and becomes the living entity takes shelter in that pealike form it develops, develops. Just like you see the child born, he is also developing, developing.

So this is the nature. Everything is born and it develops, it stays, and it gives byproduct, then it dwindles and then vanishes. These are the stages, different six stages. So after vanquishing, after annihilation, where does it stay? It stay in God. Then again takes birth. The whole material cosmic manifestation, bhūtvā bhūtvā pralīyate [Bg. 8.19]. The creation is coming into existence. It stays for some time, it develops, gives some byproduct, then dwindles, then vanishes. And after vanishing it stays in the same principle, the absolute truth. That is being explained. Go on.

Tamāla Kṛṣṇa: "Beginning with the intelligent class of men technically called the brāhmaṇas due to their being situated in the mode of goodness. Next is the administrative class, technically called the kṣatriyas due to their being situated in the mode of passion. The mercantile men called the vaiśyas are situated in the mixed modes of passion and ignorance. And the śūdras or laborer class are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is the same as animal society but to elevate men from the animal status the above mentioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man towards work is determined by the modes of material nature which he has acquired. Such symptoms of life according to different modes of material nature are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the brāhmaṇas, because a brāhmaṇa by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them approach the impersonal Brahman manifestation of Lord Kṛṣṇa, but only a man who transcends the limited knowledge of a brāhmaṇa and reaches the knowledge of the Supreme Personality of Godhead Lord Śrī Kṛṣṇa becomes a person in Kṛṣṇa consciousness, or in other words, a Vaiṣṇava. Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsiṁha, Varāha, etc. As Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to the mundane divisions of human society, whether we consider the divisions of community, nation or species."

Prabhupāda: Yes. Kṛṣṇa has many incarnations. Sometimes He appears in the species of fish. Keśava dhṛta-mīna-śarīra jaya jagadīśa hare. That does not mean that he belongs to the fish community. Similarly, when Kṛṣṇa appeared as the son of Vasudeva, Vasudeva belonged to the kṣatriyas. That does not mean that He belonged to the kṣatriya community. Then again He was transferred to Vṛndāvana to become the foster son of Nanda Mahārāja. And Nanda Mahārāja was a vaiśya, mercantile community man. So that does not mean that Kṛṣṇa belonged to the vaiśya community. He does not belong to any community.

So you should not take Kṛṣṇa that because He appeared in India therefore He is Indian or Indian god. That is a mistake. Kṛṣṇa is for everyone. Do not consider that Kṛṣṇa belongs to the Hindu community or Kṛṣṇa belong to the India or any way, kṣatriya, no. He does not belong to any material designation. He is above.

And you'll find in the Bhagavad-gītā, Fourteenth Chapter, He claims sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ [Bg. 14.4]. There are eight million four-hundred-thousands of forms of living entities including human being. And Kṛṣṇa says ahaṁ bīja-pradaḥ pitā, "I am their seed-giving father." So He claims to be father not only of the human society but of the animal society, beast society, bird society, insect society, aquatic society, plant society, tree society-all living entities. God cannot belong to any particular community or class. That is misconception. God must belong to everyone.

So when we speak of Kṛṣṇa consciousness do not take it as a sectarian view. Try to understand the philosophy. He belongs to every living entity. He is the supreme living entity. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is the Vedic version. He is the leader of all living entities. By our different result of our work we have assumed different dresses but as living entity we are part and parcel of the Supreme Lord. Try to understand Kṛṣṇa consciousness in that way. Go on.

Tamāla Kṛṣṇa: Fourteen: "There is no work that affects Me, nor do I aspire for the fruits of action. One who understands this truth about Me does not become entangled in the fruitive reactions of work."

Prabhupāda: Because He does not belong to any community or anything of this material world He has nothing to do. We work. Why we work? Because we want some material profit. He hasn't got to take any profit so why should He work? He says therefore that "There is no work that affects Me." But still He comes. Why? That is explained in the beginning. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When there is discrepancies in the matter of religiosity I come down to make things all right. To set things in right order." That is His work. Go on.

Tamāla Kṛṣṇa: Fifteen: "All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as did the ancients, you should perform your duty in this divine consciousness." Purport: "There are two classes of men. Some of them are full of polluted material things within their hearts, and some of them are materially free. Kṛṣṇa consciousness is equally beneficial for both of these persons. Those who are full of things can take to the line of Kṛṣṇa consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefited. Foolish persons or neophytes in Kṛṣṇa consciousness often want to retire from activities without having knowledge of Kṛṣṇa consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from activities and just sit aloof making a show of Kṛṣṇa consciousness is less important than actually engaging in the field of activities for the sake of Kṛṣṇa."

Prabhupāda: Kṛṣṇa consciousness does not mean laziness. We do not indulge. Just like Arjuna. This Bhagavad-gītā was taught to Arjuna. He wanted to retire, that "Kṛṣṇa, why You are engaging me in this battlefield? Let me retire." So Kṛṣṇa did not allow him to retire. To understand his position, that is require. Retirement, how you can retire? You cannot retire. So long you have got this body you have to work. If you do not work you have to beg. If you do not beg then you have to steal or you have to borrow. How you can retire? There is no question of retire. Retire means to retire from all foolish activities and engage yourself in real activities. Retire is the negative side. But unless you have got positive side you cannot retire. You'll have come back again.

There are so many yogis and jñānīs. They say that this world is false. Let me retire from it." But after some time he again falls down again to the sense gratification this material world. So what is retirement? Retirement is not required. But what is required that purify your activities. Not to stop your activity but to purify it. Just like when you are diseased it is not required that you should be killed. No. Your disease should be, I mean, cured, then you can work in healthy life. So that is required. Retirement means to become cured from the diseased activities but to place yourself in healthy activities. That is Kṛṣṇa consciousness. Go on.

Tamāla Kṛṣṇa: "Arjuna is here advised to act in Kṛṣṇa consciousness, following the footsteps of the Lord's previous disciples such as the sun-god Vivasvān, as mentioned hereinbefore. The Supreme Lord knows all His past activities as well as those persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons engaged in the discharge of duties allotted by Kṛṣṇa."

Sixteen: "Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins."

Seventeen: "The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." Purport: "If one is serious about liberation from material bondage one has to understand the distinctions between action, inaction and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Kṛṣṇa consciousness and action according to the modes, one has to learn one's relationship with the Supreme. One who has learned perfectly knows that every living entity is the eternal servant of the Lord and consequently acts in Kṛṣṇa consciousness. The entire Bhagavad-gītā is directed towards this conclusion. Any other conclusions against this consciousness and its intended reactions are vikarmas or prohibited actions. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them. This is as good as learning from the Lord directly."

Prabhupāda: The action, inaction, and perverted action-these three things are very important subject matter for understanding. Here the same example. It is very simple to understand. The same example. Your position, you first of all you must know what is your position. The position is Kṛṣṇa says that all these living entities are My part and parcel. That is your position. Lord Caitanya also says that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. As part and parcel.

This is very easy to understand. Just like this finger is the part and parcel of your body. The hand is the part and parcel of your body. The leg is the part and parcel of your body. So we are all part and parcel of the Supreme. So what is our duty? What is the duty of this finger? "Now I wish that you stand like this." The finger is standing like this. It is executing my order. If I say, "Close," finger immediately closed. So this is the duty.

If I am part and parcel of Kṛṣṇa then what is my duty? My duty is to act what Kṛṣṇa says, that's all. That is my action. Without knowing this, whatever I do, that is perverted action. Just like in diseased condition this finger cannot act according to my order. "Oh, there is some pain. If I want to make it stand like that, oh, I feel pain," because there is diseased condition. Similarly, when we do not act in Kṛṣṇa consciousness that is our diseased condition of life. That is not normal condition. In normal condition we shall be all prepared to act in Kṛṣṇa consciousness. That we should know. Then our action will be right.

Otherwise all inaction, not inaction, perverted action. Inaction is different. Inaction means what you do there is no reaction. That is inaction. Yes. Go on.

Tamāla Kṛṣṇa: Eighteen: "One who sees inaction in action and action in inaction is intelligent among men and he is in the transcendental position although engaged in all sorts of activities." Purport: "A person acting in Kṛṣṇa consciousness is naturally free from the resultant action of work. His activities are all performed with Kṛṣṇa and therefore he does not enjoy or suffer any of the effects of the world."

Prabhupāda: Reaction means when you enjoy or suffer. That is called reaction. Inaction means when there is no result on your account.

Just like you are working on account of the state. The state orders you to fight so you are fighting, you are killing so many men. There is no reaction. But without state's order if you kill one man, immediately becomes a murderer. There is reaction immediately. This is very simple to understand. Similarly, if you act on the supreme order there is no reaction and if you act on your own account there will be reaction. Own account means whatever you do, either you suffer or you enjoy. But if you want to be inactive, neither suffering nor enjoying, in the neutral state, that is required, that is Kṛṣṇa consciousness. Go on.

Tamāla Kṛṣṇa: "Akarma means without reaction to work. The impersonalist ceases fruitive activities out of fear so that the resultant action may not be a stumbling block on the path of self-realization whereas the personalist knows rightly his position as the eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Kṛṣṇa consciousness because everything is done for Kṛṣṇa he enjoys only transcendental happiness in the discharge of his service. Those who are engaged in this process or without desire for personal sense gratification, the sense of eternal servitorship to Kṛṣṇa makes one immune to all reactionary elements of work."

Prabhupāda: That's all. Now any question? Yes?

Tamāla Kṛṣṇa: Can you explain, Prabhupāda, once again what action in action and inaction in action?

Prabhupāda: Action, just like you are active. You are working, you all Kṛṣṇa conscious devotees, you are also working. You are not sitting idly, but it is inaction. Inaction in this sense that it is not producing any reaction. It has no reaction. But others, those who are not acting in Kṛṣṇa consciousness, they are also busy but they are producing their reaction. So things which are not producing reaction, that is inaction. One who can see that "I am acting in this way, there is no reaction," that is inaction. And one who sees that "I am doing this but there is reaction," that is action. So it requires little intelligence to see how it is action or inaction. Therefore it is said that one who can see action in inaction and inaction in action, he is intelligent.

Yes. Any other question? From the audience? Yes, you try to understand. Try to understand the science of God philosophically, intelligently, logically. There is no question of dogma. Everything is nicely explained in Bhagavad-gītā As It Is so you can try to understand. Yes?

Guest: Could you explain the picture?

Prabhupāda: This is Kṛṣṇa's picture. Yes.

Guest: I practice transcendental meditation myself and some of the concepts (indistinct) as far as levels of consciousness (indistinct) use the word cosmic consciousness and God consciousness and I was wondering how Kṛṣṇa consciousness would relate to this cosmic consciousness.

Prabhupāda: What do you understand by "cosmic consciousness?"

Guest: Transcendental consciousness simultaneous…

Prabhupāda: Just explain, just try to explain what do you mean by "cosmic consciousness."

Guest: Being in a transcendental state simultaneously with the waking, dreaming, and deep sleep states, the relative states (indistinct) and having the transcendental state also. Being…

Prabhupāda: What is the distinction between transcendental stage and this stage?

Guest: The transcendental pure being, pure existence, pure consciousness, pure awareness and the other states are (indistinct).

Prabhupāda: And what is impure?

Guest: Not impure. They…

Prabhupāda: Then how you distinguish pure?

Guest: The object of perception is…

Prabhupāda: What is that object of perception that is pure?

Guest: The perceiver and the object perceived would be one.

Prabhupāda: What is that object? Give me tangible example.

Guest: In relative existence it would be that which exists and…

Prabhupāda: What is that relative? Relative means there must be something absolute. When you speak of relative… Just like you are son, relative. Immediately the conception of father must be there otherwise how it is relative? So as soon as you say relative, what is the absolute?

Guest: The absolute is… I can't say

Prabhupāda: Then you have no conception of the absolute. You cannot explain.

Guest: It's…

Prabhupāda: You are simply… Your meditation means you are simply in the relative.

Guest: It's not…

Prabhupāda: You are giving definition in the… Just like you do not know what it is. You say simply "It is not this," that's all. But you do not know what it is. That is not concrete definition. If I say, "This is not watch. This is not book. This is not light. This is not microphone." I can go on thousands of years saying, "This is not, this is not, this is not," but that does not mean it is this. And if you know it immediately say, "It is glass, spectacle." That means you do not know it. Simply negation, "This is not, this is not, this is not," is not the realization of the Absolute. You must give concrete idea of the Absolute. That is transcendental meditation.

Guest: I'm working on it.

Prabhupāda: Eh?

Guest: I'm working on it.

Prabhupāda: So you are working, you are not realized. But we are giving concrete absolute truth. That is Kṛṣṇa. That is explained in the Bhagavad-gītā, how He is concrete Absolute. It is just like this. You are studying this article. You are simply trying to understand it. "It is not this, it is not this, it is not this." But if you take it from an authorized person who knows what it is, that "This is spectacle," your knowledge is immediately there. So here the Absolute is speaking about the Absolute. So if you understand Him, Kṛṣṇa, then immediately understand Absolute. Yes.

Young Woman: How do you (indistinct) Kṛṣṇa? By talking about it?

Prabhupāda: No. These people are not talking. They are realized. Talking is the beginning but there is realization. Just like when I did not come to your country I was talking that "America is like this." But now when I have come to America I realize what is America. So talking is theoretical understanding and when you realize that is practical understanding. One is called jñāna, other is called vijñāna. So jñāna and vijñāna both things are there, theoretical and practical.

Young Woman: So how to realize Kṛṣṇa?

Prabhupāda: You have to adopt the process. This is Kṛṣṇa consciousness.

Young Woman: Say that again?

Prabhupāda: You have to adopt the process. Ādau śraddhā. If you are inquisitive to understand that is your first stage of faith. That is called śraddhā. Ādau śraddhā. In the beginning your inquisitiveness that "I want to understand," that is faith. Then next stage is association of persons who know, sādhu-saṅga [Cc. Madhya 22.83]. Then initiation. Then disappearance of all misgivings. Then steady faith. Then attachment. And then ecstasy. Then realization. These are stages.

So if you are anxious to know then please come to our classes. We are discussing simply this subject matter so you'll kindly, if you kindly come, gradually you'll be able to understand. It is not very difficult. All my students, they are all American boys and girls. I have not brought with me any Indian or Hindu but they are understanding. Just talk with them. They will be able to explain how they are understanding. So similarly you will also be able to understand. It is not very difficult subject. But you must be sincere to understand. That is the only qualification required. That's all. Yes?

Young Man: (indistinct) do you reach a certain spiritual…

Prabhupāda: Yes.

Young Man: By studying what is the…

Prabhupāda: Study, yes. Study, simply study will not help you. You must study from a bona fide teacher. Otherwise it will be misleading. Just like if you want to be a medical practitioner if you purchase books from the bookstore, medical books, and you study, that will not help you. You have to admit yourself in a medical college and study there. Then you will understand. If you say that "I have studied all the medical books," the government will not recognize you as a medical practitioner. When he will see and the government will see or any person will see that you have regularly passed medical examination from authorities then you will be accepted. (end)

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Bhagavad-gītā 4.12

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Bombay, April 1, 1974

Prabhupāda: (leads word-for-word chanting)

"…kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

[Bs. 5.39]

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]." Rāma, Nṛsiṁha, Varāha, Vāmana, Paraśurāma, Balarāma, Buddha-there are innumerable incarnation of the Supreme Personality of Godhead, rāmādi, of whom Lord Rāmacandra is the chief. So rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Kṛṣṇa simultaneously existing with His innumerable incarnation like Rāma, Nṛsiṁha, Varāha, ity ādi. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarot [Bs. 5.39]. So Kṛṣṇa accepted so many innumerable incarnations, but the Supreme Personality, parama-puruṣa, is Kṛṣṇa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu, kṛṣṇaḥ svayam, kṛṣṇaḥ svayaṁ samabhavat [Bs. 5.39]. In spite of His coming in different multi-incarnations, He personally also descends. Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo [Bs. 5.39]. The Supreme Personality. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. This is the prayer offered by Lord Brahmā.

Then again, in the Sātvata Purāṇa the explanation of Rāma is given. Rāma, the word comes from the ram-dhātu, ramante. Ramante means fulfilling desires. So ramante yogino 'nante. Those who are yogis.... Karmī, jñānī and yogi. And amongst the yogis, the bhakti-yogī is the topmost.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So yogis, they are not interested with material enjoyment because material enjoyment is temporary. So ramante yogino 'nante. Everyone is seeking after happiness, blissful life. But those who are less intelligent, mūḍha, they are satisfied with temporary so-called happiness of material existence. But yogis are not like that. Yogis are interested in the permanent happiness. Ramante yogino 'nante, not ante.

Antavanta ime dehāḥ. Anta means this body. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: [2.18] "But within the body, the proprietor of the body is nitya." So nityo nityānām. If I am nitya, eternal, then I should be interested in eternal happiness. But the eternal happiness is not possible to enjoy by this body. Therefore it is said, ramante yoginaḥ anante. So ananta-ramaṇa, that is the description of Rāma. Rāma means ananta-ānanda, unlimited happiness. Iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. Rāma is paraṁ brahma, and Kṛṣṇa is also paraṁ brahma. Kṛṣṇa is recognized by Arjuna after understanding Bhagavad-gītā, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So there is no different between Rāma and Kṛṣṇa. Kṛṣṇa is also paraṁ brahma and Rāma is also paraṁ brahma. [break] ...day of Lord Rāmacandra. So we Vaiṣṇava, we have equal faith and obeisances to all viṣṇu-mūrtis, rāmādi-mūrtiṣu, Rāma, Nṛsiṁha, Varāha, Nārāyaṇa, Mahāviṣṇu.... There are advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. But we Gauḍīya Vaiṣṇava or Madhva-Gauḍīya Vaiṣṇava, we are worshiper of Lord Kṛṣṇa mūrti. Lord Rāmacandra's mūrti and Kṛṣṇa's mūrti, there is no difference. But as I have already explained, Kṛṣṇa paraṁ brahma full-fledged, and Lord Rāmacandra is also paraṁ brahma, but He did not exhibit His full-fledged opulence. So these are very confidential things, but still, on the birthday of Lord Rāmacandra we offer our respectful obeisances at His lotus feet so that He may be merciful upon us to bestow His bhakti, devotional service.

We are all fallen souls. We have no power to approach the Supreme Personality of Godhead. But as it is directed by the śāstra, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. So although there is no difference between Śrī Rāma and Śrī Kṛṣṇa, but one devotee is attracted by one feature of the Lord, and the other is attracted by other feature. Sometimes it so happened that Kṛṣṇa disappeared from the rāsa dance and the gopīs were very much eager to find out Kṛṣṇa again. So when they were too much eager to see Kṛṣṇa, where He is, Kṛṣṇa appeared as Nārāyaṇa, four-handed Nārāyaṇa. The gopīs saw nārāyaṇa-mūrti but did not become attracted by Him. All the gopīs said, "Oh, He is Nārāyaṇa. Let us offer our respect," and they went away. Actually there is no difference between Kṛṣṇa and Nārāyaṇa. (aside:) What is that? But gopīs were not very much interested with Nārāyaṇa. They wanted Kṛṣṇa, although there is no difference between Nārāyaṇa and Kṛṣṇa. Similarly, although there is no difference between Rāma and Kṛṣṇa, some devotees are attracted with rāma-mūrti and some devotees are attracted with kṛṣṇa-mūrti. But factually there is no difference.

But in the śāstras it is said that if you chant the name of Viṣṇu, Viṣṇu-sahasra-nāma, by chanting one thousand times Lord Viṣṇu's name is equal to one name of Rāma. And by chanting three times the name of Lord Rāma it is equal to one name of Kṛṣṇa. This is the verdict of the śāstra. So when we chant Hare Kṛṣṇa, Rāma is there already, three times. It is not that because we are chanting Hare Kṛṣṇa we are neglecting Rāma, no. With each Kṛṣṇa name there are three times Rāma name. That is the verdict of the śāstra.

Besides that, we are chanting also Hare Rāma. Hare Rāma and Sītā-Rāma the same thing. Hare Kṛṣṇa Hare Kṛṣṇa or Hare Rāma Hare Rāma, there is no difference. This is also rāma-nāma, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. In the śāstras it is recommended, Agni Purāṇa, Brahmāṇḍa Purāṇa, Kali-santaraṇa Upaniṣad, the

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Besides that, when we chant Kṛṣṇa's name, we chant also Lord Rāma's name. Just like in the prayer offered by Śrī Caitanya Mahāprabhu,

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa
kṛṣṇa kṛṣṇa kṛṣṇa he

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa
kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa
kṛṣṇa kṛṣṇa rakṣa mām
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa
kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava
rāma rāghava rakṣa mām
kṛṣṇa keśava kṛṣṇa keśava
kṛṣṇa keśava pāhi mām

So devotees, they always chant together Kṛṣṇa's name and Rāma's name. So when there is question of rāma-nāma, there is Hare Rāma Hare Rāma Rāma Rāma Hare Hare. That is rāma-nāma.

So there is no partiality, that "These people are simply after Kṛṣṇa." Of course, we are little more attached to Kṛṣṇa, but that does not mean we do not know who is Lord Rāmacandra. We know that He is also Kṛṣṇa Himself in His different feature of pastime.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Now let us begin our regular class. (begins chanting Jaya Rādhā-Mādhava) [break]

Pradyumna: Oṁ namo bhagavate vāsudevāya (twice-devotees respond). (leads chanting of verse, Bg. 4.12, with devotees responding)

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

[break] "…world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world."

Prabhupāda:

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

So last night we were discussing,

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

Everyone is seeking the Absolute Truth in different way. So the worship of the demigods, that is also, in one way, searching after the Absolute Truth, the Supreme Personality of Godhead. Therefore in the Vedas, the demigod worship is also recommended. Upāsanā-kāṇḍa.

The Vedas are divided into three kāṇḍas, or division: karma-kāṇḍa, jñāna-kāṇḍa, upāsanā-kāṇḍa. Therefore the other name of Veda is trayī. Trayī na śruti-gocarā. Strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. That is stated in the Vedic literature. Strī, śūdra and dvija-bandhu…. Dvija-bandhu means born in brāhmaṇa, kṣatriya, vaiśya family, especially brāhmaṇa family, but he is not possessing the qualities of brāhmaṇa or kṣatriya, as now it is going on. Everyone is presenting himself as a brāhmaṇa, kṣatriya, vaiśya, but he hasn't got the necessary qualification. A brāhmaṇa's qualification is stated in the Bhagavad-gītā, satyaṁ śaucaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Similarly, kṣatriya. Śauryaṁ vīryaṁ tejo yuddhe cāpy apalāyanam, īśvara-bhāvaś ca. In this way there are kṣatriya's qualification.

Similarly, kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. The vaiśyas are described to be engaged in agricultural work, giving protection to the cows, and excess grains to trade, where there is necessity to carry there and take something in exchange.

Similarly, śūdra: paricaryātmakaṁ karma śūdra-karma svabhāva-jam. Śūdra means he is satisfied by serving somebody. Just like a dog. He is satisfied having a nice master, that's all. Sometimes it is compared, the śūdras, like the dogs. So kāṅkṣantaḥ karmaṇāṁ siddhim. This guṇa-karma-vibhāgaśaḥ [Bg. 4.13]-brāhmaṇa, kṣatriya, vaiśya that will be explained in the next verse.

So karma, to get success in one's particular type of occupational duties sometimes they worship the demigods. That is described here. Demigods, they are also living entities, and all living entities are part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. So demigods, they are also part and parcel. We are also part and parcel. There is no difference. But they are more fortunate to get the post of Candra, Sūrya, Indra, Brahmā. Brahmā is also a living entity. Therefore, to get success in our material welfare activities, sometimes, not sometimes, always, we worship demigods.

So that is explained in the Bhagavad-gītā, that demigod worship is also My worship, but that is avidhi-pūrvakam. That is not the vidhi. Vidhi is to worship the Supreme Personality of Godhead. But sometimes, just like we give some reward to the doorman to enter into the room of a great officer, similarly, demigod worship means to get the result very quickly. And we may ask any type of benefits and reward from the demigods. Tad bhavaty alpa-medhasām. That will be explained in the Seventh Chapter.

So demigod worship may be bring quickly the resultant action, desired result, but antavat tu phalaṁ teṣām [Bg. 7.23]. The result is antavat; it is limited. But bhakti is not limited. Bhakti is unlimited. Svalpam apy asya dharmasya trāyate mahato bhayāt. But people…. Tad bhavaty alpa-medhasām. Those who are less intelligent, instead of worshiping the Supreme Personality of Godhead, they worship the demigods. Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. Therefore people are more interested in worshiping demigods than Kṛṣṇa. The demigods…. In India especially we will find. There are many devotees of the demigods. Not devotees. Devotion is only applied in connection with the Supreme Personality of Godhead. The demigod worship, they are not devotee, but they are interested to get the reward from the demigod. Otherwise they are not interested.

But bhakti is not like that. The bhaktas, they are not after any reward from the Supreme Personality of Godhead. That is difference between bhakti and other demigod worship. Just like Caitanya Mahāprabhu. He is teaching us bhakti. He says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye: "My Lord, I do not wish to ask from You opulence, riches, nice wife or many followers." These are material opulences. So Caitanya Mahāprabhu says, "I do not want all these things."

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

That is the desire of devotee. He doesn't want even liberation. Janmani janmani. He wants to serve the lotus feet of the Lord birth after birth. That is his aspiration.

So kṣipraṁ hi mānuṣe loke siddhir bhavati karma-jā. So karma-kāṇḍīya, those who are on the platform of fruitive activities, generally they are attracted by the demigod worship. But vīta-rāga-bhaya-krodhāḥ [Bg. 2.56], those who are detached from material happiness, they becomes attached to Kṛṣṇa. Man-mayā mām upāśritāḥ. That is already explained. Now we have to make our choice whether for temporary benefit we shall worship demigods or for permanent benefit we shall worship Kṛṣṇa. That is our choice. But people generally make their choice: kṣipraṁ hi mānuṣe loke siddhir bhavati, immediate result. Immediate result. That will be explained that immediate result, it may be very palatable in the beginning, but it is…. It will produce bitter result at the end. But that we do not consider. We want immediate.

The immediate result and remote result is described in Sanskrit word, śreyas and preyas. Preyas means immediate benefit and śreyas means ultimate benefit. So those who are interested in the ultimate benefit go back to home, back to Godhead. For them, worshiping the Supreme Lord is most beneficial. And those who are interested in the matter of temporary benefit, dhanaṁ dehi, rūpaṁ dehi, yaśo dehi. Just like by worshiping goddess Durgā we want all these things. But we forget that whatever we get, material benefit, with the end of this material body, everything is lost. That is also stated in the Bhagavad-gītā, that "At the end, I, as death, I take away all your material possession." Sarva-haro mṛtyuḥ.

So that is not good. We, because we are eternal-nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13)-we should be after eternal happiness, eternal benefit. That should be our business. Therefore we should not be karma-ja, not karmī. Neither we should become jñānīs. We should become yogi. And what kind of yogi? Bhakti-yogī. Because there are different types of yoga practices. Out of that, bhakti-yoga is the topmost. Because Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Without being in the bhakti-yoga, neither you can be happy, nor you can understand what is Kṛṣṇa and what is your relationship with Kṛṣṇa. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. If you want to be happy, then bhagavad-bhakti-yogataḥ, it can be possible. Nityaṁ bhāgavata-sevayā. That is stated, naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18].

This class is held for the benefit of the human society. And this is the process of nityaṁ bhāgavata-sevayā. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you regularly hear about Kṛṣṇa…. Why regularly? Constantly. If we practice in such a way that we shall hear about Kṛṣṇa, talk about Kṛṣṇa, chant about Kṛṣṇa, eat about Kṛṣṇa, work about Kṛṣṇa, sleep about Kṛṣṇa, walk about Kṛṣṇa, that is Kṛṣṇa consciousness movement. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Anything we do in relationship with Kṛṣṇa is pious. Puṇya-śravaṇa-kīrtanaḥ. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. This is the instruction of Śrīla Rūpa Gosvāmī. Dovetail everything with Kṛṣṇa activities, Kṛṣṇa consciousness. That is the recommendation. Then our life will be successful.

And Kṛṣṇa is sitting within your heart. When He sees you, that you are very serious about Kṛṣṇa, then He helps you.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇaḥ abhadrāṇi vidhunoti. We have got many dirty things within our heart, but as soon as we begin to hear about Kṛṣṇa…. Just like we are hearing about Kṛṣṇa. Kṛṣṇa is speaking about Himself. Kṛṣṇa is speaking about the situation of this material world. He'll speak about the spiritual world. Everything is there in the Bhagavad-gītā. So if you regularly hear, that is the beginning of success of life, hearing.

The Vedas are called hearing, śruti. One has to hear Vedas from the right person. That is the recommendation of Śrī Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. To achieve success in self-realization or God realization, Śrī Caitanya Mahāprabhu recommends, sthāne sthitāḥ: "You just remain in your present position. You remain as a gṛhastha or as a brāhmaṇa or as a sannyāsī, as a businessman, professional man. It doesn't matter." Sthāne sthitāḥ: "You remain as a brāhmaṇa, kṣatriya, vaiśya, śūdra. It doesn't matter. But…" Śruti-gatāṁ tanu-vāṅ-manobhiḥ: "Just try to hear about Kṛṣṇa," śruti-gatām, aural reception. Śruti-gatām means aural reception. Tanu-vāṅ-manobhiḥ. "And try to employ your body, words," tanu-vāk, and manaḥ, "mind, engaged in Kṛṣṇa's service." Tanu-vāṅ-manobhiḥ. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi.

Kṛṣṇa's another name is Ajita: He is never conquered. But any person who hears about Kṛṣṇa, jñāne prayāsam udapāsya namanta eva san-mukharitāṁ bhavadīya-vārtām, simply mental speculation, giving up this bad habit, jñāne prayāsam udapāsya, leaving aside, namanta eva, very humbly and meekly, if one hears from the realized soul about Kṛṣṇa, then in any position, sthāne sthitāḥ, because he is hearing from the realized soul, then one day it will be possible to conquer the unconquerable. Prāyaśo 'jita jito 'py asi tais tri-lokyām.

So this Kṛṣṇa consciousness movement is to give chance to everyone to hear about Kṛṣṇa. This is the first process, śravaṇam. And when one has heard very nicely about Kṛṣṇa, they can, then he can speak about Kṛṣṇa. And he must speak. You cannot remain without speaking. That is the result of śravaṇam. Śravaṇaṁ kīrtanam. One who has heard nicely, he must speak or preach. And preaching and hearing about whom? Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇu and Kṛṣṇa, the same thing.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These nine different process of Kṛṣṇa consciousness movement is being pushed on by the members of Kṛṣṇa conscious society all over the world. And we have opened also here in Bombay, the most important city of India. So we request you all to come every day and try to understand this philosophy of Kṛṣṇa consciousness based on Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedānta-sūtra, Rāmāyaṇa, Mahābhārata, all authentic scriptures.

There is no concoction, there is no manufacturing, malinterpretation. We are presenting Bhagavad-gītā As It Is, without any deviation. So if we take advantage of this process of understanding, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17], then gradually we shall be bereft of all sinful activities, resultant action of sinful activities. Hṛdy antaḥ-stho hy abhadrāṇi. Abhadrāṇi means inauspicious things accumulated within our heart. By this Kṛṣṇa kīrtana, as recommended by Śrī Caitanya Mahāprabhu, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], the heart is cleansed. It is just like mirror. Ceto-darpaṇa-mārjanam. So as soon as our heart is cleansed, then we can understand immediately what is Kṛṣṇa, what I am, what is my relationship with Kṛṣṇa and how I should act in relation to Kṛṣṇa. This is perfection of life. (aside about microphone) What had happened? Thank you very much, Hare Kṛṣṇa. (end)

740804BG.VRN
Bhagavad-gītā 4.12

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Vṛndāvana, August 4, 1974
Prabhupāda:

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karmajā

Generally, people are karmajā. Karmajā means one who wants to enjoy the fruit of his labor. Everyone in this material world, they have come to enjoy. So therefore they are working so hard. We have seen in big, big cities, especially in the Western world, they are working very, very hard.

In the Śrīmad-Bhāgavatam it is said that nūnaṁ pramattaḥ kurute vikarma.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

People do not understand that because we have got this material body, the sufferings are there. We are spirit. Ahaṁ brahmāsmi. We are all spirit soul. But somehow or other, some way or otherwise, we have contacted this material world, and we are bound up by our karma, or fruitive, result of fruitive activities. And the result is this body. Karmaṇā daiva-netreṇa jantur dehopapatti [SB 3.31.1].

We work in a certain way, in contamination with the modes of material nature, and we get different types of body. These are explained in the Bhagavad-gītā, that why there are different types of body. Now we are sitting, say, one hundred men here. We have got different types of body. Not that everyone's body of the same type. Why? Why the scientists cannot reply this? But Bhagavad-gītā replies. What is the reply? The reply is kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-yoni-janmasu. We have got different types of body from different types of mother. So kāraṇaṁ guṇa-saṅgaḥ asya. Mother means yoni, and father means bīja. Yathā yoni yathā bījam. Our birth is taking place according to the mother and the father. Yathā bījaṁ yathā yoni. So we are getting different types of body, human body or animal body or demigod body. This is due to kāraṇam.

What is the reason? Kāraṇaṁ guṇa-saṅgaḥ asya. We are associating with different modes of material nature by our karma, activities. Therefore there are divisions of karma. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is also creation of God, cātur-varṇyam, guṇa-karma. It is very subtle subject matter. According to guṇa and karma, we are getting bodies, and we are preparing also next body according to this guṇa and karma. So if we change our guṇa and karma, then we can again regain our spiritual body. This is the process. Guṇa… In the Bhagavad-gītā it is also advised, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. We have to transcend the guṇas, the infection of these material qualities.

It is naturally happening. God's, I mean to say, machine is so perfect that it is automatically taking place. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Śakti. God's energy, Kṛṣṇa's energy, is so perfect that it is automatically being done.

We have got some experience nowadays. The pilot is sitting in front of the airplane, and there are very fine electronic machine, and he's pushing one button. Immediately the wings is working, and it is going down, it is, it is very, mean, a delicate position in the air. A little mistake in the pushing of the button, the whole plane may be crashed. So nowadays scientists, they have invented so many fine machineries that it is working very nicely. We came from London to Bombay in eight hours. So this is very nice.

But at the same time, we should appreciate that how much nice machinery are there which is conducting the whole cosmic activities. So that is stated in the Vedas, that parāsya śaktir vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca. Kṛṣṇa's knowledge is so perfect. Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. This nature's work is going on not whimsically, but under the guidance of pushing the button of Kṛṣṇa, by Kṛṣṇa. It is not going… Any scientist can understand that no machine, however nicely made, finely made, without pushing the button, it cannot work. So the huge machinery of the cosmic manifestation, which is working so nicely and perfect, perfectly… Our Dr. Svarūpa Dāmodara has mentioned in his book very nicely. So… There must be some brain. All big, big scientists… Even Professor Einstein, he also admitted. So there is brain. That brain is Kṛṣṇa. That brain is Kṛṣṇa. So people are working.

In the previous verse we have discussed, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa is the Supreme Father. He's very loving father. So He has given freedom to His sons. We are, all sons. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Kṛṣṇa says, "I am the bīja-pradaḥ pitā. Material nature is the mother." Tāsāṁ yonir mahad brahma ahaṁ bīja-pradaḥ pitā. So the original father is Kṛṣṇa, and mother is this material nature. So I am the soul, spirit soul, very minute position. My, my magnitude is very, very small. That is also given in the śāstra: keśāgra-śata-bhāgasya śatadhā kalpitasya [Cc. Madhya 19.140]. One ten-thousandth part of the tip of the hair. That is my magnitude.

So that bīja, that spiritual spark, is given by Kṛṣṇa, and the material nature, kṣitir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca… This body is, in this way we have got. So because we are now in the material world, we have got the propensity to enjoy, to exploit the resources of material nature. Kṛṣṇa has given us the opportunity. Therefore He said in the previous verse that ye yathā māṁ prapadyante [Bg. 4.11]. If you want… Because material nature is also Kṛṣṇa. Or Kṛṣṇa's energy. Not Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's energy, there is no difference.

That I have explained last night. Just like the fire and heat, that is the same quality. In the heat there is warmth, and the fire there is warmth. Still, the heat is not the fire. This is called inconceivable, simultaneously one and different. This is the perfect philosophy. Everything is one with the Supreme, and at the same time it is different. This is perfect philosophy given by Śrī Caitanya Mahāprabhu. Acintya-bhedābheda-tattva.

So here, in this material world, people are trying to enjoy. Therefore Kṛṣṇa says, kāṅkṣantaḥ karmaṇāṁ siddhim. Everyone is working very hard. Any business he is doing, he is praying, "O My Lord, give me the opportunity that I may get success in my business." So Kṛṣṇa is giving. That is also very nice.

If a person, desiring some material profit, remembering Kṛṣṇa, that is also welcome. Welcome because he is not atheist. Atheist class men, even for material success, they do not pray to God. But theist class, one who has got background pious activities, he is called theist. An impious, sinful activities, or sinful man, cannot remember even God. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. So to remember even God, even go to God in temple or mosque or church and pray to God, "Give me this benefit,"… Just like Christian way of worshiping is "O God, give us our daily bread." Hindus also go to temple and pray to God that "Give me some profit. I am very poor man." So Kṛṣṇa says that is also welcome. Catur-vidhā bhajante māṁ sukṛtino 'rjuna, ārto jijñā…, ārto…

Devotee: Arthārthī.

Prabhupāda: Arthārthī, yes. Ārto jijñāsur jñānī ca bharatarṣabha [Bg. 7.16]. This is not pure devotee, but they are pious. One who goes to the temple and prays to God for some material profit, they are also pious. They are not sinful. But those who are sinful, they do not go even to the temple. They think, "What is this temple nonsense? We shall earn money." Our present government is encouraging this method, that "Why should you go to temple and waste your time? If you want money, then take to industries, work hard like an ass, and you get money." That is the policy going on. But Śrīmad-Bhāgavatam says, "No, no, no, this is not good. To work so hard like dogs and hogs…"

Especially Śrīmad-Bhāgavatam has mentioned the word "hog," "pig." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām. Viṭ, viṭ means stool. Stool-bhujam, "one who eats stool." That means the pigs. So they are working very hard, day and night, to find out where is stool. "How to eat? How to eat? How to def… How to sleep?" This is their philosophy.

But actually, human life is not meant for that purpose. And to reduce some work, sometimes we think that "Let me go to the temple. If God or some demigod becomes very pleased upon me, then quickly I shall get the benefit." That is mentioned here. Kāṅkṣantaḥ karmaṇāṁ siddhim. This is also mentioned in the Vedas, that "If you want success in this line, then worship this demigod. If you want beautiful wife, then worship Umā. If you want…" They're all listed. I don't remember just now, but these are recommended. These are recommended. Therefore, according to Vedic system, if you worship some demigod for some particular purpose, that is recommended.

But Kṛṣṇa says in the Bhagavad-gītā that antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Antavat tu phalaṁ teṣām. If you get some profit, material profit… You can get it very easily. Therefore it is said, kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ, kṣipraṁ hi mānuṣe loke. Just like… That is the difference between worshiping Lord Viṣṇu, the Supreme Personality of Godhead, and the demigods.

There are many examples. Just like Lord Śiva. One demon, or a devotee of Lord Śiva… But generally, we find in the śāstras… Just like Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, recognized. But he's accepted as a demon, rākṣasa. Although he was a great devotee, Mahīśāsura… He was also a great devotee of goddess Durgā, but it is described as asura.

So according to śāstra it is said there are two divisions of men: deva and asura. Deva means the devotee of the Supreme Lord, Viṣṇu. Viṣṇu-bhaktaḥ bhaved daiva āsuras tad-viparyayaḥ. So it is very interesting. By worshiping different demigods, we get immediate result. We immediate. Just like the Bhaumāsura. He was a great devotee of Lord Śiva, and when he was, Lord Śiva was perfectly worshiped, he wanted to give him some benediction, and he asked Lord Śiva that "Please give me this benediction that on the head of anyone, if I place my hand, immediately his head will be gone, vanished, vanquished. So Lord Śiva is known as Āśutoṣa.

Āśutoṣa, very quickly, very easily, he becomes pleased. That is Lord Śiva's great qualification. And if anyone wants anything, even it is very obnoxious, he grants, ”All right, take it.”

So Lord Śiva gave him the benediction, ”Yes, your, I give you this benediction.” So then he wanted to test it. So he said, ”Sir, let me place my hand upon your head.” (laughter) So Lord Śiva was in danger. You see? Then he went to Lord Viṣṇu, ”Please save me. I,… This man took benediction from me, and now he wants to place his hand upon my head.” So viṣṇu-māyā is very intricate. So Lord Viṣṇu saved Lord Śiva and informed the devotee, ”This is not possible. Why don't you test by touching your own head?” Then as soon as he placed his hand on his own head, his head was vanished.

So here the people want to take immediate some benefit by worshiping different demigods, but he does not know what is the result. Neither the demigods know. Therefore Kṛṣṇa says… You'll find in the eighth chapter that, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Alpa-medhasa means one whose brain substance is very small. This is very true. According to brain substance,… What is called? Celebrum or something? The technical. Eh?

Svarūpa Dāmodara: Cerebrum.

Prabhupāda: Eh?

Svarūpa Dāmodara: Cerebrum.

Prabhupāda: Yes. I was student of psychology. Our professor, Dr. Urquhart said that the brain, the biggest brain is, by practical psychology it has been tested, sixty-four ounce. And that is the highest brain substance. But for woman it is never more than thirty-six ounce. So they have tested all these practical psychologies.

So here the same word is used, that alpa-medhasa. It is very technical. Alpa means ”very little” brain substance. Those who have got very little brain substance, they try like this. Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. ”Why little brain substance? He's getting profit from the demigods.” Then brain substance little means he does not know what is his actual aim of life. He does not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Those who are trying to be happy within this material world, worshiping different types of demigods and taking benefit very soon, but he, because his brain substance is very little, he does not consider it that ”How long I shall enjoy it? How long I shall enjoy?”

Kṛṣṇa says in the Bhagavad-gītā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you, by activities, pious activities, or worshiping different demigods, you go to the Brahmaloka, where the standard of life is very, very great, life is also, duration of life is very, very great, so that is not permanent. But our problem is that we are permanent, eternal, and we are trying to be happy in the nonpermanent condition of life. This is called less brain. My problem is that I am the spirit soul… Nityaḥ śāśvataḥ. I am eternal, śāśvataḥ. Na hanyate hanyamāne śarīre [Bg. 2.20]. I do not die even after the annihilation of this body. Then where is my eternal body? This question should be raised by the human form of life. Athāto brahma jijñāsā.

But instead of athāto… Jīvasya tattva-jijñāsā. Jīvasya, the only business is ”How, what is the aim of life, how I shall be eternally happy, how I shall get my eternal life.” That is the problem. But they do not consider the real problem. They think, ”Immediately I require some money. So let me worship Lord Śiva or Lord…, this, goddess Durgā, or Gaṇeśa, or Sūrya…” There are so many, recommended. So that is condemned in the Bhagavad-gītā that tad bhavaty alpa, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23].

But people are… They do not care. Of course, those who are worshiping demigods, apart from them, there are many atheists. They don't care for anything. They want simply sense enjoyment. But it is said that you can get some immediate profit by worshiping different demigods. That is all right. But that is not your permanent benefit. Because karmaṇā, you are creating… Karmaṇāṁ siddhim. You are getting some profit by your karma, fruitive karma, but you are creating another life, another life. To enjoy the fruitive result of this karma you'll have to wait for next life. So next life means another material body. So another material body means another term of suffering, another chapter of suffering. That they do not understand.

Therefore Ṛṣabhadeva advising that ”This is not good. Don't be engaged in karma, fruitive activities.” If you be engaged in fruitive activities, karma, then you'll have to accept another material body. That may be a cat's body or dog's body or demigod's body or… Body you'll have to… But as soon as you have a material body, then you'll suffer. The… One who does not understand this philosophy, he's called alpa-medhasa, poor fund of knowledge. Poor fund of knowledge.

Real problem is, as Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], that I am implicated with this process of repetition of birth and death, and after birth, there is suffering, old age, disease. He does not consider it. He thinks, ”This is natural.” No, it is unnatural. One who does not understand this, he's alpa-medhasa, poor, poor fund of knowledge. So Bhāgavatam says, therefore, ”All right, if you have got desire also to enjoy this material world, then…” Bhāgavatam says,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

This is the recommendation, that akāmaḥ… Akāmaḥ means devotee. A devotee has no desire.

Just like Caitanya Mahāprabhu said, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Materialistic persons, they, what they want? They want dhanam, riches, wealth, and many men to control. Someone wants big factory, someone wants to become political leader, follower, many followers, and so on, so on. Janam. So these are material desires. Dhanam, means money, and janam, means followers, either family or followers or leader, like that. Dhanaṁ janam… Na dhanaṁ na janam… Another is sundarī, wife, very beautiful wife. This is karmajā. Karmīs, they want these three things: money, and many men upon whom he can command… (Hindi:) Kukumb, kukumb dena wala. [?] So, and very nice wife, quality wife.

So Mahā…, Caitanya Mahāprabhu says, ”No, no, I don't want these.” This is Caitanya Mahāprabhu's teaching. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. ”No, I don't want.” Then mukti? Take mukti. ”No, no, that also I don't want.” This is bhakti. Bhakti means he does not want anything. Wanting means dharma karma… What is called? Dharmārtha-kāma-mokṣa [SB 4.8.41]. Dharma, artha, kāma and mokṣa.

People want to become religious because they think… This is also fact. By becoming pious, religious, you get material happiness. That's a fact. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Four things you can get by pious activities. You get birth in very nice family, aristocratic family, or brāhmaṇa family, brāhmaṇa, kṣatriya, vaiśya family, or rich family, janma. Or rich nation.

I say therefore, these Americans, that "You are born of this rich nation. That is also a result of pious activities." Because janma… Janmaiśvarya-śruta-śrī. And wealth also. The Americans have got immense wealth. That is also a result of pious activities. And janmaiśvarya-śruta, education. They have got the highest education. Now they are going, trying to go to the moon planet. Or they have gone. That is education, scientific education. And śrī, they're beautiful also. All Americans… We have seen so many boys and girls here. They're beautiful also. This is not ordinary thing. This is due to pious activities. Janmaiśvarya-śruta-śrī.

So therefore I request them that "Materially, you have got all benediction. Now utilize this benediction for developing your dormant Kṛṣṇa consciousness. Then you are perfect. Then you become perfect." So anywhere where these facilities are there, janmaiśvarya-śruta-śrī, instead of going down to hell, let them utilize it for getting the favor of the Supreme Personality of Godhead. That is perfection. Therefore Bhāgavatam says, idaṁ hi puṁsas tapasaḥ śrutasya vā, sūktasya ca buddhi-dattayoḥ [SB 1.5.22]-charity, intelligence.

So anyone who has got all these assets, so how it should be utilized? Avicyutaḥ arthaḥ, infallible decision has been made. What is that? Yad-uttamaśloka-guṇānuvarṇanam: "Just try to glorify the Supreme Lord." With your money, with your intelligence, with your power, with your influence, whatever you have got. Education, departmental knowledge. Try to glorify the Supreme Lord. Then it is perfect.

And if you spoil it or simply sense gratification, the Bhāgavata, Ṛṣabhadeva says, na sādhu manye: "Oh, this is not good. This is not good." "Why it is not good? I am enjoying life. Why it is not good?" No, he says, na sādhu manye yata ātmanaḥ ayam asann api kleśada āsa dehaḥ: [SB 5.5.4] "If you be engaged in these fruitive activities to enjoy this material world, then you'll have to accept another material body." Karmaṇāṁ siddhim. Another material body. And if you accept another material body, then you'll have to accept again death, again old age, again disease. So what is the benefit? That is not benefit.

Therefore Bhāgavatam says that even if you have got desire to enjoy this material world, still, you take shelter of Kṛṣṇa.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Paramaṁ puruṣa. Puruṣottama. Paramaṁ puruṣa or Puruṣottama, the same thing. It is differently placed only. So Puruṣottama is Kṛṣṇa. So if you have got some material desire, Kṛṣṇa will fulfill.

But don't worship… Yajanta iha devatāḥ. Iha devatāḥ. Iha means this material world, iha. Devatāḥ. All these demigods, beginning from Brahmā. Brahmā, Śiva, Lord Śiva, all the devatās. Indra, Candra, Sūrya. They're all iha devatāḥ. They are also living entities like us. Not Lord Śiva. Lord Śiva is not jīva-tattva. But Brahmā is jīva-tattva. So iha, the particular word is used here, iha, because as this material world will be finished, similarly, the different planetary systems occupied by the different demigods, they will be finished. And the demigods will be also finished. And you'll be also finished. Therefore it is called iha. Iha. Yānti deva-vratā devān pitṝn yānti pitṛ-vra… [Bg. 9.25].

So, but your problem is eternal life. Why you should be engaged iha devatāḥ? Because iha devatāḥ means iha will be finished, your devatā will be finished, you'll be finished, everything will be finished. But your problem is how to come to the eternal point. That is stated also by Kṛṣṇa in the Bhagavad-gītā that janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Not iha. Stand there, in the spiritual world. If you simply try to understand what is Kṛṣṇa, then the result will be that after giving up this body, no more material body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more punar janma.

That is required. But they do not understand it. They want quick result for some sense gratification, but implicate himself in the tangle, entanglement of getting again birth and death. That is going on. So Kṛṣṇa consciousness movement is the most beneficial welfare activities to the human society because by awakening them to Kṛṣṇa consciousness, they are saved from this danger of repetition of birth and death. Thank you very much. (end)

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Bhagavad-gītā 4.12-13

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New York, July 29, 1966
Prabhupāda:

kāṅkṣantaḥ karmaṇāṁ siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

People, they are naturally following leadership, but they do not want to follow the leadership of Śrī Kṛṣṇa. Because they want immediate relief from the miseries of this world. They do not want a permanent solution of all miseries. Kṛṣṇa, if we accept the leadership of Kṛṣṇa, then in this very life we can make a solution of all the miseries of material existence.

But instead of following the leadership of Kṛṣṇa, we accept leadership which is also indirectly the leadership of Kṛṣṇa, but it is misrepresented because on account of contamination of this material nature. Material nature is inferior or lower nature. Constitutionally, we are following the leadership, but we want immediate, temporary relief for our miseries. We do not want permanent solution of all miseries. That is the defect of our life. But here is a chance. If we follow the leadership of Kṛṣṇa, then we make a solution of the whole miseries. Kāṅkṣantaḥ,

kāṅkṣantaḥ karmaṇāṁ siddhiṁ

yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

Karma-jā means those who are acting here on the line of fruitive activities. Suppose… You have experienced that there are so many political leaders. They follow some particular leader, and they capture the governmental machinery, but after some time they are taken away from the scene. Just like in our country, recently, within one year, Pandit Jawaharlal Nehru, he's also shifted away, Shastri is also shifted away. In your country, the President Kennedy is also shifted away. We do not take into account that after shifting this position, again we are going to enter into the miserable life of material existence. If we do not make a solution in present life, then we are again going to enter.

Suppose in this life I am elected to be the president of this great state, United States of America, and if my next life I become an ordinary citizen or even an animal… There is no guarantee what I shall become in my next life. That depends on my work because the whole body is given by the material nature. It is not made according to my order supply. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are given a chance to act here, but according to your act, it will be judged, what you are going to have in your next life. That is your problem. No, don't make this life of fifty years, sixty years, or seventy years, or hundred years, as all in all. You have got a continuous life of transmigration from one body to another. It is going on. You must know that.

Now here is a chance to stop this nonsense of transmigrating from one body to another and suffer the material miseries. Here is a chance. And how that chance you are going to utilize? That we have already discussed. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If somebody simply studies critically the transcendental nature of Kṛṣṇa, the transcendental nature of His activities, simply by knowing this, the benefit will be that tyaktvā deham, after quitting this body, you are not again going to have such a material body, but tyaktvā dehaṁ punar janma… [Bg. 4.9]. Punar janma means you are not going to take your birth again in the womb of a mother of this material nature.

So just believe it. It is standard. It is accepted by all the great stalwart scholars and ācāryas of repute. Just like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, great scholars and ācāryas. They have accepted it. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footprints of great saints and sages, those who have achieved success by this indication of Bhagavad-gītā. Don't follow your whims. Take the standard advice. Just try to become Kṛṣṇa conscious. Just try to understand Kṛṣṇa, what is Kṛṣṇa. And the result is that after leaving this body, you are no more going to accept any material body, but you enter into the spiritual kingdom and you have your spiritual body which is eternal, full of knowledge and blissful. This is the chance.

So Kṛṣṇa says… Although the chance is there, people, out of foolishness… Exactly this very word has been used in the Seventh Chapter.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

He has used very strong words, that persons who are miscreants, do not care for vice or virtue, never mind-they don't care which is vice and which is virtue-such persons, duṣkṛtina, those who are always engaged in vicious work, and those who are foolish… Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Narādhama means lowest of the mankind. And māyayāpahṛta-jñānāḥ, and one whose knowledge is deluded by the external energy. These people, they do not take the shelter of Kṛṣṇa. They do not like, although the opportunity is open for everyone. But we may not be like the miscreants, foolish, and lowest of the mankind. Let us become intelligent.

Kṛṣṇa consciousness is not very difficult job. It is the easiest and the highest, topmost type of yoga system. In the Twelfth Chapter, you'll find it explicitly stated that one who [is] always in devotional service of Kṛṣṇa, he is the first-class yogi. One who is always constantly in Kṛṣṇa consciousness, he is the first-class yogi. And that is also stated in the last verse of the Sixth Chapter also, and it is accepted by great scholars and ācāryas. So here is an opportunity. It is very simple, very simple-simply thinking of Kṛṣṇa. Satataṁ cintayantaṁ viṣṇum. Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit. Always, simply if you think that Hare Kṛṣṇa, if you think simply Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, that is sufficient, even if you do not go into the Bhagavad-gītā, if you do not go in the Śrīmad-Bhāgavatam, simply as you are chanting. Kṛṣṇa has given us the ear, and Kṛṣṇa has given us the tongue. No expense, no difficulty. You haven't got to go to college and take degrees to become Kṛṣṇa conscious. It is easy for the rich, for the poor, for the learned, for the fool, for the black, for the white, for the rich, for the poor, everyone. There is no distinction because[?] Kṛṣṇa is for everyone.

Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. In the lower nature, everyone thinks, "Oh, I am greater than you." The Hindus think, "Oh, we are greater than Muslim." The Muslim thinks, "We are greater than the Hindus." The Christian thinks that "We are greater than the Jews." The Jews thinks, "We are greater than…" This is material conception. But for Kṛṣṇa there is no lower or higher. Every living being-His part and parcel. He comes here to claim every one of you, "Come on. Come on, My dear sir. Why you are suffering here? It is not for you. Take this chance." Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7].

So Kṛṣṇa consciousness is so nice, but one who does not care for it, they are satisfied by some temporary relief, and they take to other courses. They do not take the leadership of Kṛṣṇa. Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. Iha devatāḥ means these material gods. Material gods means their existence is so long this material world.

Just like here we have got the president, the governor and so many big, big officers. But suppose, somehow or other this whole planet or the whole thing is gone, destroyed-because we can expect destruction every moment, bhūtvā bhūtvā pralīyate [Bg. 8.19]-then the whole thing, I mean to say, the president and the governor, everything is gone. Iha devatāḥ. So we are taking shelter of this material world, something big, but that will not exist with the annihilation, with the dissolution of this material world. Everything will be dissolved. Everything will be… So we have to take the leadership of the Supreme. Then it will be the largest perfection, the greatest perfection of life.

Now, Lord Kṛṣṇa says, karmaṇām, karmaṇāṁ siddhim. How in the material world people are working? He is analyzing the process of different occupation. What is that?

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

The Lord says that cātur-varṇyam, four castes or four divisions of human society. You have heard that there is caste system in India. There is caste system in India. There is caste system in India. Sometimes Indians are criticized by the outsiders that they have caste system. But here the Lord says the cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "This caste system is created by Me. This caste system is created by Me, how?" Guṇa-karma-vibhāgaśaḥ: "According to quality and according to work." That division in the human society, according to quality and according to work, is there in everywhere, everywhere in the world, not only everywhere in the world, but everywhere in the universe. God's creation cannot be stopped.

God's creation cannot be stopped. Just like in God's creation there is sun, there is moon, there is seasonal changes, nobody can stop this, similarly the cātur-varṇyam, according to quality and karma, that division prevails all over the universe, not only in India but also in your country also. In your country also.

And what are the divisions? Now, what are the guṇa and karma? The guṇa, the quality. There are three qualities. In the material world, there are three qualities: the quality of goodness, the quality of passion, and the quality of ignorance. And either human being or animal or demigods or American or Indian, everywhere these qualities are working. So some of them are in the modes or quality of goodness, and some of them are in the quality of passion, and some of them are in the quality of ignorance. Those who are in the quality of goodness, they are called brāhmaṇas, or the intelligent class of men. In Sanskrit language, because intelligence, intelligence does not mean to know, to have some knowledge of the material things. Intelligence means to know about the spiritual world also. That is intelligence.

Because as you know that I am combination of matter and spirit… I am spirit, and I am now entangled in this material body. I am spirit, consciousness. As soon as I am out of this body, I can distinguish or… I cannot distinguish because I will go away. You can distinguish that "Now this real Swamiji's spirit is gone; the Swamiji's material body is here." So it is very plain thing. Therefore we should not only have perfect knowledge of this matter, but we should have perfect knowledge of the spirit also, if we are actually intelligent. Therefore the brāhmaṇas… Why they are called brāhmaṇas? Brahma jānāti iti brāhmaṇaḥ. Brahmin, it is English transcription. But real word is brāhmaṇa, brāhmaṇa. And wherefrom this brāhmaṇa word comes? Brahma jānāti iti brāhmaṇaḥ. That means one who knows the spirit, the spiritual. One who has got complete knowledge of the spiritual world, he is called brāhmaṇa.

How one becomes brāhmaṇa? Now you will find distinctly that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "The four divisions of qualitative divisions is set by Me according to quality and karma." Never says, "according to birth," you will find. "According to birth," it is not said here. Although in India it is now misrepresentated that a brāhmaṇa's son is trying to designate himself as brāhmaṇa, but according to Bhagavad-gītā, that is not sanctioned. Bhagavad-gītā says, "according to quality."

Now, just like here is a qualified lawyer, Mr. Goldsmith. He is lawyer. Now, because he is lawyer, his son cannot claim that "Because my father is lawyer, then I am also lawyer." How he can become? The son also must be qualified lawyer. He must pass the bachelor of law degree, examination. Then he can be lawyer. So similarly, here Kṛṣṇa says… Don't misunderstand the Indian caste system as hereditary. No. It is, according to Vedic literature, it is according to the quality.

And what is that quality? Janmanā jāyate śūdraḥ. Janmanā jāyate śūdraḥ: "Anyone who takes his birth, by his birth he's a śūdra." Śūdra means the lowest, in the lowest order. Everyone. Even if he is born in the family of a brāhmaṇa, he is to be considered as a śūdra, janmanā, by birth. And perhaps some of you know that the brāhmaṇas, the kṣatriyas and the vaiśyas, they are called dvija. Dvi means twice, and ja means birth. Twice-born. Twice-born.

The bird is also called twice-born. Why? The bird birth is first of all in the egg. The egg is fermented. Then the real bird comes out. Therefore bird is called in Sanskrit language also dvija, twice-born. Similarly, a man, unless he is twice-born, he is a śūdra. Twice-born. How is that twice-born? Because by birth anyone, everyone has got some father and mother because without father and mother, there is no question of birth. So the beast has also got father and mother, and the bird has also father and mother. Similarly, a human being has also got father and mother. So this birth, by father and mother, is not sufficient for becoming a dvija. He has to take his birth again.

So janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Birth. Birth is not all, everything. The culture, saṁskāra. Saṁskāra means culture. One has to take his birth, rebirth, by culture, by education, by knowledge. That is called cultural birth. So unless one is in the cultural birth, he is to be considered the lower grade person, or the śūdra.

So therefore the system in the, according to varṇāśrama-dharma, that not only by birth, before birth, when the father and mother is going to be combined to beget a child, there are cultural saṁskāras or reformatory measures. How much carefully these things are. They wanted first-class son, not sons like cats and dogs, first-class son. So there is some saṁskāra. There is some purificatory measures, which is called garbhādhāna-saṁskāra. Garbhādhāna means pregnancy, the cultural ceremony before making the mother pregnant. And it is enjoined, you will find in the Bhāgavata, that any family, the brāhmaṇas, the kṣatriyas and vaiśyas, if they give up this garbhādhāna-saṁskāra, birth-giving ceremony, then that family turns immediately to the classification of the śūdras.

So nowadays, at the present moment, this cultural program… I am speaking of India and everywhere. There is no such cultural program. That cultural program, that program to beget nice children, the whole program is, we must know, the whole Vedic system is to give the human life the greatest chance of self-realization and get free from these material miseries. That is the whole program. It is not… The Vedic culture does not mean that we shall be like cats and dogs, simply eating, sleeping, mating and defending. No. The human society is a systematic program to give everyone the chance of getting free from this material miseries.

Just like every state is supposed to be welfare state. Every citizen of that state should be happy, should be prosperous. There should be no anxiety. I do not know if every state is taking care of the citizens in that way. People are always full of anxieties. They are creating situation that everyone is full of anxiety. This material world is made so that it is full of anxiety. Whoever is in the material world… Even the bird, you will see, when it is taking some grains, he is also full of anxiety. He is looking like this and that, ”Oh, somebody is coming or killing me.” So this is the nature.

So human society, human society is so arranged that the people, the members of the human society, should be free from all anxiety. Therefore we require good citizens, good father and mother, good system of government, and pious, virtuous, cooperation between God and nature. Everything will be helpful for my spiritual realization, for my self-realization. If I am full of anxiety, how can I make progress in spiritual realization? It is not possible. Therefore it is the duty of the state, duty of the father, duty of the teacher, duty of the spiritual master to give chance to the small children to develop in such a way that he becomes fully realized spiritual soul at the end and so that his miserable life in the material existence is over. That is the responsibility.

In Bhāgavata you will see that Ṛṣabhadeva says that ”One should not become the spiritual master, one should not become the father, one should not become the mother, one should not become the husband-who cannot give relief from these miseries of material existence”. It is the husband’s duty also. Because the wife is under the protection of the husband, he has got so much responsibility.

Woman class and children class, they are taken in the same category. They require protection. They require protection. That is the Manu-saṁhitā. Na striyaṁ svatantratām arhati. Women should be under the protection. They should be given all protection. So the system of taking… Just like the Hindu system is… Just like a girl. Before attaining the age of puberty, she is handed over to a suitable boy to take charge before she gets youthful energy.

So this is the system of varṇāśrama-dharma. This is the system. The whole idea is that everyone should be given the chance of being liberated in this very life. No more waiting for again for further, another life. Who knows that I am going to be human being again? It may be by freaks of nature I become a cat, a dog, a cow, an animal.

Now we are very much enthusiastic to become good nationals. Suppose I am American, a very good national. Now, after death, suppose that if I become a cow. Then even I am national of this country, oh, I am destined to be sent to the slaughterhouse. You see? So we should not take the risk of next birth. In this life, in this birth, we should make a permanent solution of all miseries. That is Kṛṣṇa consciousness. Let us become Kṛṣṇa conscious in this very life and make a solution.

Now, this cātur-varṇyam, this plan of cātur-varṇyam, Lord says… You should always remember that this material creation, whole material creation… There are unlimited number of universes and, I mean to say, planets in each universe. In the Brahma-saṁhitā it is stated, yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means this universe, and koṭi means hundred millions. Hundred millions. Not exactly one hundred millions, but numberless.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So this material world is created. It is created for temporary existence. Bhūtvā bhūtvā pralīyate [Bg. 8.19], you will find in the Bhagavad-gītā, ”This material manifestation is temporary.” May be for millions of years, but it is temporary.

And why this temporary material world is created? Just to give the rebelled, I mean to say, living entities who are averse to God consciousness, Kṛṣṇa consciousness, to give another chance for developing, for developing. So if we miss this chance, then again, when this material world will be dissolved, oh, we do not know how many millions of years we have to become unconscious. We shall remain in the unconscious, sleeping stage. Then again there will be creation. Then again our body will be created, and… So these are very subtle laws. We should not miss. We should be very much serious about this life.

So the whole program is made: cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. So by birth one is supposed to be the lowborn. Janmanā jāyate śūdraḥ. Śūdra means without any culture. The man who has no cultural life, he is called a śūdra. And those who are cultured, they are called dvija. Dvija means twice-born. So one has to take his birth twice. He should not be satisfied simply by taking birth by the father and mother. One should be anxious to take his twice-born, to become twice-born, brāhmaṇa. But that chance is… Don’t think that you cannot become a brāhmaṇa. You can become a qualified brāhmaṇa provided you abide by the qualification of a qualified brāhmaṇa. Just like to become a lawyer it is not, I mean to say, limited to a certain section or to a certain person. Anyone who takes the qualification of a lawyer, he becomes a lawyer.

Similarly, here Lord says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] ”According to quality and karma, these cātur-varṇya, four classes or four castes or four classes of division of the human society, is created by Me.” So brahma jānāti iti brāhmaṇaḥ. If you want to know Brahman… Because that is the prerogative of your life, human life. Vedānta-sūtra says, athāto brahma jijñāsā. Athāto brahma-jijñāsā: ”Oh, here is the chance for inquiring about Brahman.” Athāto brahma jijñāsā. Now we should take the chance to become a brāhmaṇa. As soon as we begin to inquire about Brahman or the Supreme Brahman, Kṛṣṇa, then my process of becoming the brāhmaṇa begins.

You know that the brāhmaṇas, the kṣatriyas, and the vaiśyas, they have got the sacred thread. You have seen. I have got the sacred thread. This is, of course, not very valuable. It is… (chuckles) It is made of cotton. But this is a badge. This badge is given to a person who is twice-born, who is twice-born.

So anyone can become twice-born. There is no hindrance. You will find in the Bhagavad-gītā,

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim
[Bg. 9.32]
kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā

[Bg. 9.33]
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

So it is a chance we should not miss. You can become brāhmaṇa. There is chance. We should not be satisfied that "I am born in America, so I am great. I am born of a great nation." That's all right. You are born of a great nation, that's all right. But next cultural birth, to become a dvija, twice-born, is awaiting. Lord Kṛṣṇa says, "Yes. I give chance to everyone to become dvija." Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Never mind wherever he is born.

Now the human society, everyone thinks that "He is low; I am big." Everyone thinks. In his own consideration he thinks, "I am the biggest. I am the big; he is lower." That is everywhere. But Lord Kṛṣṇa is not considering who is bigger. He says, "Even who is considering that 'I am lowborn.' " Because if everyone says that I am lowborn, it is propaganda that "You are lowborn. You are lowborn," so I think, "Yes, I am lowborn." Daśa cakre bhagavān bhūta.(?)

Just like there was a clique. There was a brāhmaṇa. His name was Bhagavān. So he had some enemies. So the enemies, ten enemies, they sat down in ten places, and wherever he was passing, "Oh, you have become ghost! You have become ghost!" "Oh, how I have become? I am living. How I have become ghost?" Next post he goes, he also says, "Oh, you have become ghost! You have become ghost!" In this way, when he passes ten posts, he thinks, "I might be, I have become ghost. Otherwise everyone says I have become ghost." So daśa cakre bhagavān bhūta.

So if everyone says I am lowborn, I am lowborn, so I also think I am lowborn. But I am not lowborn. Ahaṁ brahmāsmi. I am brahmāsmi. I am spirit soul. I am born of Kṛṣṇa. Kṛṣṇa is my father. Take like that. Think like that. That is twice-born. That is twice-born. So Kṛṣṇa says, māṁ hi pārtha vyapāśritya: [Bg. 9.32] "Anyone who takes shelter of Me, never mind what he is... Never mind he is. He may be lowborn, he may be a śūdra, he may be woman, he may be whatever he may be." Te 'pi yānti parāṁ gatim: "He can also go to My kingdom."

So our duty is to become twice-born. Just by culture, by Kṛṣṇa consciousness, let us take another birth. Let us take another birth. Then you will be recognized brāhmaṇas. Brahmā jānāti. As soon as we know Kṛṣṇa, you are brāhmaṇa. Never mind whether you are born in America or Czechoslovakia or any other place. Doesn't matter. So try to become a brāhmaṇa. Here is a chance.

But how to become a brāhmaṇa? Simply by purchasing two cent worth this thread and getting on the body? No. There are qualities, karma. You have to act like a brāhmaṇa, and you have to acquire the qualification of a brāhmaṇa. Then you can become a brāhmaṇa. There is no impediment. Never mind wherever you were born. That doesn't matter.

So here is... Bhagavad-gītā is giving a chance to everyone to become brāhmaṇa or be qualified person who knows Brahman and who is preparing himself for the next birth in the spiritual kingdom. He is called brāhmaṇa. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Now, the Lord says, tasya kartāram api māṁ viddhy akartāram avyayam: "Although I have created this system, still, I am not there. I am not there." Why? Because Kṛṣṇa is neither brāhmaṇa nor śūdra nor kṣatriya or anything, anything of the material world. He is transcendental. When we go to Kṛṣṇa with spiritual body, we also become like Kṛṣṇa in transcendental body. That chance is given here. So just it is our duty, everyone.

Lord Caitanya, He is Kṛṣṇa Himself. He appeared as a devotee of Kṛṣṇa, but He never said that "I am Kṛṣṇa." But from Vedic references we understand that He is Kṛṣṇa. But the same mission. The Kṛṣṇa's mission and Lord Caitanya's mission is the same. How it is same? Kṛṣṇa, as the Supreme Personality of Godhead, He said that "You surrender unto Me," and Lord Caitanya said, "You surrender unto Kṛṣṇa." The same thing. Lord Caitanya said...

What is the philosophy of Lord Caitanya? Lord Caitanya says, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanaṁ ramya kaścid upāsanā vraja-vadhu-varga-vīrya kalpita, śrīmad-bhāgavatam amalaṁ purāṇaṁ premā pum-artho mahān śrī-caitanya mahāprabhor matam idaṁ tatradaraḥ na paraḥ. The philosophy of Lord Caitanya is that Kṛṣṇa is the only object of worship. And as Kṛṣṇa is object of worship, similarly, His place, Vṛndāvana, Vṛndāvana-dhāma. Those who have visited India. Vṛndāvana-dhāma, still, if you go to Vṛndāvana without knowing about Kṛṣṇa, you will at once feel Kṛṣṇa consciousness. It is such a nice place. So that Vṛndāvana-dhāma is also worshipable.

And ramya kaścid upāsanā vraja-vadhu-varga-vīrya kalpita. Now, Kṛṣṇa was worshiped by the damsels of Vrajadhāma. Lord Caitanya recommends, "That is the highest, topmost grade of worship because that was pure love." The damsels of Vraja loved Kṛṣṇa so much, without any return. That's a sublime thing. So He recommended, "That is the highest form of worship."

Ramya kaścid upāsanā vraja-vadhu-varga-vīrya kalpita, śrīmad-bhāgavatam amalaṁ purāṇam: "And Śrīmad-Bhāgavata is the spotless Vedic literature." Because Śrīmad-Bhāgavatam is full of Kṛṣṇa consciousness only. That's all. Just like this Bhagavad-gītā is full of Kṛṣṇa consciousness. It is the preliminary study of Śrīmad-Bhāgavatam. The last word of the Śrīmad-Bhagavad-gītā is that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up everything. You just surrender unto Me," Kṛṣṇa said. One who accepts this philosophy-"I accept Kṛṣṇa as vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ" [Bg. 7.19]-then for him Śrīmad-Bhāgavatam is the postgraduate study.

And śrīmad-bhāgavatam amalaṁ purāṇaṁ prema pum-artho mahān. Now we are searching. We are searching our self-interest. Everyone is busy of his own interest, but they do not know what is real interest. They do not know what is real interest. The real interest is to invoke the dormant love of Kṛṣṇa. That is my real interest. That dormant love for Kṛṣṇa is there in every one of you.

Don't think that because I am born in India, therefore I have got love of Kṛṣṇa within my heart dormant or manifested. No. That dormant love of Kṛṣṇa is within you also. Kṛṣṇa is neither foreign to you or foreign to me. He is for everyone. Therefore love of Kṛṣṇa is there permanently, but it is covered. Simply it has to be invoked.

And what is this process of invoking? This is the process. Just like we are discussing, we are chanting, and we are reading Bhagavad-gītā, we are reading Śrīmad-Bhāgavatam. This association will help us. This association will help us to invoke that dormant Kṛṣṇa consciousness. So if we at all want...

You will be interested in hearing a story. Not story. It is actual fact. One of my Godbrother who is no longer in this world... His name was Bhaktisāraṅga Goswami. He went to London. Just as I have come to your New York, he went to London and he formed a society also there in which Lord Rolandcey[?], the Marquis of Zetland… He was formerly governor of Bengal during British period, and in our childhood, when we were college student, in boyhood, I saw him. He is very interest in India philosophy. He's a Scotsman but very interested. Lord Rolandcey. So that Lord Rolandcey, he was very kind enough to become the president of that society my Godbrother organized in London. So Lord Rolandcey and that, my Godbrother, is talking. So Lord Rolandcey asked him, "Well, Swamiji, can you make me a brāhmaṇa?" "Yes, why not? Yes, why not? You can become a brāhmaṇa." "So what are the conditions?" My Godbrother said, "The preliminary four conditions." "What are these conditions?" "Now, striya-sūnā-pāna-dyūta yatra pāpaś catur-vidhāḥ: [SB 1.17.38] You cannot have any illicit connection with woman, you cannot have any intoxication habit, you cannot indulge in gambling or unnecessary sporting, and you cannot live on animal food." Lord Rolandcey replied, "It is impossible. It is impossible." (laughs)

So these things, these four principles, preliminary, if we actually want to be a brāhmaṇa, then we have to take care of these four principles of life just to become a brāhmaṇa. Yes. Then everyone can become a brāhmaṇa. There is no bar. And whoever becomes a brāhmaṇa, he knows what is Brahman. And Kṛṣṇa is Parambrahman. Parambrahman. You'll find in the Tenth Chapter. He is addressed by Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "By studying Bhagavad-gītā I now understand that Kṛṣṇa, You are Parambrahman." Paraṁ dhāma: "You are the shelter of everyone." So He is Parambrahman. So anyone who becomes a brāhmaṇa, he first of all knows what is Brahman-brahma-jijñāsā-the Supreme, the Absolute Truth. And the Absolute… One who knows Absolute Truth and enters into further, postgraduate study, he understands Kṛṣṇa. And as soon as he understands Kṛṣṇa, then his next life in the spiritual world is guaranteed.

So this is the process of Kṛṣṇa consciousness. This is the simple process introduced by Lord Caitanya. Lord Caitanya also supported this philosophy of Kṛṣṇa, that anyone is eligible for going back to the kingdom of Kṛṣṇa. This simple process. That is also stated in the Bhagavad-gītā. We have discussed that simply by knowing the transcendental nature of Kṛṣṇa, we become eligible for entering into His kingdom, simply by knowing. So try to know. Try to study what is Kṛṣṇa.

And do you know what is the recommendation of Caitanya Mahāprabhu? Caitanya Mahāprabhu, He said that

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

That means "It doesn't matter whether he is a householder or a swami, renounced order, or a brāhmaṇa or a śūdra or a lowborn, whatever he is. That doesn't matter. If he knows the science of Kṛṣṇa, he is a bona fide spiritual master, if he simply knows the science of Kṛṣṇa." This is cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma [Bg. 4.13]. It is the quality.

Just like if I go to a medical man or a lawyer, we go there for his qualification. We don't ask him, "Well, sir, are you Christian? Are you Jew or Indian or American or a brāhmaṇa?" No. We are concerned with the qualification. It doesn't matter what he is. He may be an American, he may be an Indian, he may be Christian, he may be Jew, he may be Hindu or Mohammedan. Doesn't matter. He's a practiced medical practitioner, so he's a qualified man. I have gone there for my treatment.

Similarly, Lord Caitanya also says the same thing, and Kṛṣṇa also says the same thing. Never it is, He is stressing on birth. Birth is no consideration. Nobody is responsible for his birth. He may be lowborn but what is that? Or he may be highborn. That doesn't matter. But when he comes out from the womb of the mother, he has got his own responsibility. He has to advance his cultural life in Kṛṣṇa consciousness. That is his responsibility. That is his responsibility. Of course, father, mother, state, teacher, friend, they can help us, but ultimately, the responsibility lies with me.

If I want to enter into the kingdom of God, or Kṛṣṇa, if we want to be Kṛṣṇa consciousness, there is no impediment. There is no impediment. Ahaituky apratihatā. In the Bhāgavata says that if one wants to cultivate the Kṛṣṇa consciousness, it is without any cause and without any impediment. Because it is transcendental subject matter, it does not depend on any material condition, on any material condition. There is no consideration of material impediment. So it is open for everyone. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. That is a chance given, that you can become a brāhmaṇa, you can become a great devotee of Lord Kṛṣṇa, and you can become the spiritual master of the world. That is the… And I think you should take seriously.

I am old man. If you, some of you at least understand this science and take up this science, you become future hope of the, this country or the world. That is my request to you, that you should take this chance and become a spiritual master for all the people.

Thank you very much. Now let us have some questions if you want. (end)

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Bhagavad-gītā 4.13

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New York, April 8, 1973
Prabhupāda:
catur varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
vidhy akartāram avyayam
[Bg. 4.13]

This is a verse from Bhagavad-gītā. Most of you know this book, Bhagavad-gītā. It is very famous book of knowledge. And we are presenting Bhagavad-gītā as it is. This Kṛṣṇa consciousness movement means to present Bhagavad-gītā as it is, without any adulteration.

So Kṛṣṇa says four classes of men, catur varṇyam… Catur means "four", and varṇa means "division of society". Just like varṇa means color. As there are division of color, red, blue and yellow, similarly human being, human society should be divided according to the quality. The quality's also called color. Catur varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So there are three qualities in this material world. Three qualities. Or three colors. Red, blue and yellow. You mix it. Then you become eighty-one colors. Three colors, three upon three, multiplied, it becomes nine. Nine upon nine, multiplied, it becomes eighty-one. So there are eight million four hundred thousands different forms of living entities. Due to this mixture of different qualities. Nature is manufacturing different types of body according to the association of the living entity to the particular type of quality.

Living entities are part and parcel of God. Suppose God is the big fire and living entities are just like sparks. The sparks, they are also fire. Sparks also, if one spark falls on your body, on your garment, it burns. But it is not as powerful as the big fire. Similarly, God is all powerful. God is great. We are part and parcel of God. Therefore, our greatness is very, very small, infinitesimal. God is great. Therefore, He has created so many universes. We cannot account for even one universe. This one universe which we see, the sky, the dome, within that sky, outer space, there are millions and trillions of stars, planets. They're floating. Floating in the air. Everyone knows.

We can float one sputnik in the sky, and we take so much credit that we have become very, very great scientists. We don't care for God. This is foolishness. Foolish person will say like that. But one who is intelligent, he knows that God is floating millions and trillions of planets in the sky, and what we have done in that comparison? This is intelligence. So we have become very much proud of our scientific knowledge, and therefore, at the present moment, we defy the existence of God. Sometimes we say that "I have become God now." These are foolish statements.

You are nothing in comparison to the intelligence… He's also intelligent. Because we are part and parcel of God, therefore we can study what is God if we simply study ourself. Just like if you study a drop of sea water, if you analyze chemically, you'll find so many chemicals in that drop. So you can understand what is the composition of the sea. The same composition. But in greater quantity. That is the difference between God and ourself. We are small gods, we can say, small gods. Teeny, sample gods. Therefore, we are so much proud. But we should not be proud because we should know that all our qualities are taken from God. Because we are part and parcel. So originally all these qualities are there in God.

And therefore Vedānta-sūtra says what is God, what is the Absolute Truth? Athātho brahma-jijñāsā. When [we] inquire about God, about the Absolute Truth, the answer is immediately given: janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth is that from whom everything comes, everything emanates. So everything is coming from God. He's the original source of all supplies. Now what is our position? There are innumerable living entities. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is Vedic information. God is also a living entity, like us, but He's the chief living entity. And we are also living entity.

Just like one father. Father may have got twenty children. Twenty sons. Formerly, they used to have one hundred sons. Now the fathers have no such power. But in the, up to five thousand years ago, King Dhṛtarāṣṭra gave birth to one hundred sons. Now we are… We say, we are saying that we are overpopulated. But that's not the fact. At the present moment, where there is the question of overpopulation? Now how many of us giving birth hundreds of children? No. Nobody. But formerly, a father could give birth to one hundred children. So there is no question of overpopulation. And even there is overpopulation, we get information from the Vedas: eko bahūnāṁ yo vidadhāti kāmān. That one chief living entity, God, He can maintain innumerable living entities.

There is no question of overpopulation. This is a false theory. If God can create, He can maintain also. And actually, this is the fact. I am travelling all over the world. There are so much vacant places upon the surface of the globe that, that ten times more than the present population can be easily maintained. But we, we, we do not know how to use it. In Africa, in Australia, in your America, enough land still lying. But because we have encroached upon the land of Kṛṣṇa, the difficulty's there. China is overpopulated. India is overpopulated. But we, if we take to Kṛṣṇa consciousness, these difficulties will be over within a second.

Kṛṣṇa consciousness means to take everything Kṛṣṇa's. I am also Kṛṣṇa's. That is Kṛṣṇa consciousness. Actually, that is the fact. Everything… Kṛṣṇa means God. Everything belongs to God. I also belong to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. That's a fact. But we do not not accept the fact. We take something illusory. Therefore, it is called māyā.

Just like the Americans. They are claiming this land is for the American group. Similarly, other nations, they're… but the land actually belongs to God. The land, the sky, the water, and the products in the land, in the sky, in the water, everything belongs to God. And we are children of God. We have got the right to live at the expense of father. Just like we live, small children. They live at the cost of father. Similarly, we also live by the arrangement of God. Why should we claim that this is our property?

This is the idea of spiritual communism. In Bhāgavata these things are stated, how to feel spiritual communism. In the spiritual communism… The present communists, they are thinking of the human being only. And the animals are being sent to the slaughterhouse. Although the human being and the animal is born in the same land… Actually, they are also nationals. National means one who's born in that particular land. So why not these animals, nationals? But because they have no Kṛṣṇa consciousness, they cannot think so broadly. They think nationalism means it is limited to the human being, not to the animals, not to the trees.

But when you become Kṛṣṇa conscious you understand that the trees, the plants the reptiles, the aquatics, the human beings, the beasts, everyone, each and everyone, part and parcel of God. According to their karma, they have got different bodies, the color, as I explained. According to kāraṇam guṇa-sango 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. These things are described in the Bhagavad-gītā. One has got a different type of body according to his karma. Karmaṇā daiva netreṇa jantor deha upapattaye [SB 3.31.1]. By karma we create next body.

So this is a great science. People do not know how things are taking place, how there are so many species of life, how one is so-called happy, one so-called distressed. Why one is rich, one is poor. Why there are so many planets. Why some of them are demigods and some of them are human beings, some of them are animals. It is a great science But there is no cultivation of this knowledge in the modern universities or educational institutions. Perhaps we are the only group of men, we are trying to propagate this science of Kṛṣṇa consciousness. But it is a perfect science to understand the position.

Now Kṛṣṇa says: catur varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Now the… When we are animals… We had to pass through animal bodies. By evolution, we have come to this human form of body. Now it is an opportunity to get out of this cycle of birth and death. This is our real problem. But people, because they have no education, poor fund of knowledge… There is no educational institution how transmigration of the soul takes place. They do not know. Big, big M.A., Ph.D's. But they do not know what is the actual position of the living entity. But that is the real problem. They do not know the real problem.

The real problem is… It is stated in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi [Bg. 13.9], birth, death, old age and disease.

This is real problem. Nobody wants to take birth. At least nobody wants to die. Birth and death. Wherever there is birth, there must be death. Anything which is born must die. So janma-mṛtyu. And old age. So long you live, you have to change your position. So one position is this old age. Just like we have become old. There are so many complaints. Jarā. And vyādhi. And when we become diseased. Everyone should become diseased. Everyone should become old. Everyone must die. This is the problem. Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam.

We are trying to mitigate all our miserable conditions of life. That is struggle for existence. We are scientists. We are discovering many counteracting processes to get out of distresed condition. But the difficult position, janma-mṛtyu-jarā-vyādhi, we are avoiding. Because we cannot do anything. We cannot even… The so-called science, they cannot solve this problem. Although sometimes they falsely become proud that (indistinct) By science we shall be come immortal and so on. (indistinct) These things were tried before also by atheistic class of men like Rāvaṇa, Hiraṇyakaśipu. But it is not possible to become successful, to stop birth, death, old age and disease. That is not possible. If there is any possible process, that is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness.

If you become Kṛṣṇa conscious, then you can get a body. Not get… You have already got the body, spiritual body. And upon that spiritual body, this material body has developed. Just like dress. Your coat is cut according to your body. Similarly, this materially body is cut according our spiritual body. So we have got our spiritual body. This material body is covering. Vāsāṁsi jirṇāni.

Just like dress. Your shirt and coat is the covering of your real body. Similarly, this body, gross body and subtle body, made of material elements… The gross body is made of earth, water, air, fire. And the subtle body's made of mind, intelligence and ego. This is the shirt and coat. Within this shirt and coat, there is the soul. So the soul is now encaged in this material body. And our business in the human form of body. In animal form of body, we cannot do this. But the human form of body we can understand that "I am not this body." The body, this material body, is a outer encagement, and, because I have got this body, I am subjected to birth, death, old age and disease.

Now, in the human form of body… (indistinct) I understand it. So if I take the process, how to get out of this cycle of birth and death, then our human life is successful.

This is Kṛṣṇa consciousness movement. How, we are helping people how to get out of this material body, and revive your own spiritual body and, in that spiritual body, you go back to home, back to Godhead. This is the process. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. But people are so attracted to this material body that they are prepared to become cats and dogs next life, but they are not prepared to go back to home, back to Godhead. This is the problem.

So why this problem? Because the human society is in chaos. A chaotic condition. There must be division of four classes. One class must be brāhmaṇa, intelligent class of men. And one should be kṣatriya, one class, the administrators. Because human society, they require good consulting brain, good administrators, good producers and good worker. That is the division of brāhmaṇa, kṣatriya, vaiśya, śūdra. Therefore Kṛṣṇa says: catur varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. In order to keep smooth facilities for human life, there must be four divisions. If you say that don't, "We don't require brāhmaṇa,"… If you don't require brāhmaṇa, then you'll suffer.

Just like you have got this body. And if you think "This part of the body's very expensive, always eating. Cut it off." Then you'll dead. Similarly, just to keep your body in good condition, in living condition, you must have your head, you must have your arms, you must have your belly, you must have your legs. You cannot say that "I can avoid this part of the body." No. Similarly, catur varṇyaṁ mayā sṛṣṭam [Bg. 4.13], the four divisions of the society must be there. Otherwise it will be chaotic or dead body.

So at the present moment, the difficulty is there is no brāhmaṇa, there is no kṣatriya. There are only the vaiśyas and the śūdras, belly, vaiśya means belly and śūdra means the leg. So if, out of the four divisions, one is wanting, the society must be in chaotic condition. The four must exist. Although comparatively head is the most important part of the body, still you cannot neglect the leg also. This is a cooperative combination.

So we have to cooperate. It doesn't matter. One is very intelligent. One is less intelligent. One is less intelligent. The four classes are there. The most intelligent class is the head, brain. And the next intelligent class, the administrator, government. The next intelligent class, the industrialists, merchants. The next intelligent class is the worker. All of them are required. But at the present moment, there is only this mercantile industrialist and worker. There is no brain. How to conduct society? How to become perfect human society, how to fulfill the mission of human society, for these things, there is no brain.

So this Kṛṣṇa consciousness movement is creating some brain of the human society. Brāhmaṇa. And this brain. Brāhmaṇa's business is… Brāhmaṇa, this word, very word comes,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

So brāhmaṇa means one who knows God. That is brāhmaṇa. And keeping in view God, they teaches others to become God conscious. Without becoming God conscious, the human society's simply animal society. Because animals cannot be God conscious, however you may go on preaching amongst the animal, cats and dogs. It is not possible. Because they have no brain to understand what is God. So in the human society, if there is no brāhmaṇa who can teach about God, who can elevate persons to God consciousness, then it is also animal society. Simply eating, sleeping, and sex life and defense, these are the business of the animals also. The animals also know how to eat, how to sleep, how to enjoy sex life, how to defend. They know in their own way.

So simply to do these business does not mean human being. Then human, the mission of human being will not be fulfilled. There must be the four classes of men, as Kṛṣṇa recommends: cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. There must be a brahminical class of men, a kṣatriya class of men, a vaiśya class… There are already. But they're not very scientifically settled, as it is propounded in the Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. These are guṇa-karma-vibhāgaśaḥ. Guna means according to quality. So in India, these four classes of men are there, but they are in the name. Actually it is also in the chaotic condition. Because nobody is following the prescription as given by Bhagavad-gītā, guṇa-karma-vibhāgaśaḥ. In India, although a person born in a brāhmaṇa family, but his guṇa, qualities, are less than śūdra, but still he's being accepted as a brāhmaṇa. That is the difficulty. Therefore, India's condition is so chaotic.

But this is a scientific process. You Western people, you should try to understand that. And our boys and girls, who have joined, they're trying to understand, and execute the principles. So if you take up this Kṛṣṇa consciousness movement, which is meant for the brāhmaṇas, if you become brāhmaṇa by quality, then your, the Western nations will be… Especially in America, they'll be first-class nation. They'll be first-class nation. You have got intelligence. You have got resources. You are also inquisitive. You catch up good things. So you have got good qualities. You take up this Kṛṣṇa consciousness movement seriously and you'll become the first-class nation of the world. That is my request. Thank you very much. Hare Kṛṣṇa. (end)

740402BG.BOM

Bhagavad-gītā 4.13

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Bombay, April 2, 1974

Pradyumna: (leads chanting)

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

Translation: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable."

Prabhupāda:

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

So beginning of human civilization is this varṇāśrama-dharma. The Vedic system is varṇāśrama-dharma.

The people known as Hindus in the world, the Hindu is a term given by the Mohammedans, from "Indus." Indus River is there. Now it is in Pakistan. So people beyond the Indus River, the Mohammedans in Arabia and other countries, they pronounce "s" as "h". Instead of "Sindhu," they used to pronounce it as "Hindu." So people living, crossing the river Indus or Hindus, they were called "Hindus." Otherwise, this "Hindu" term is not seen in any Vedic literature.

The real meaning is the people who observe the varṇāśrama-dharma, four varṇas and four āśramas. Four varṇa means brāhmaṇa, kṣatriya, vaiśya, śūdra. And below the śūdras, they are called caṇḍālas, pañcama, fifth grade, less than the śūdras. That natural division is there everywhere.

Brāhmaṇa means the most intellectual, most intelligent person. Intelligent means one who knows, who has got sufficient knowledge. So brāhmaṇa means he has got sufficient knowledge even up to the understanding of the Absolute Truth. Brahma jānātīti brāhmaṇaḥ. So that is first-class men, brāhmaṇa. So intellectuals or very intelligent class of men, these are everywhere, all over the world. You may call them brāhmaṇa or not, but a class of men, very intelligent, that is available in every part of the world. So brāhmaṇa means the intelligent class of men. And kṣatriya means they are less than the brāhmaṇas. And vaiśyas means less than the kṣatriyas. And śūdras less than all of them. It is a question of intelligence.

So cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Kṛṣṇa says, "These four varṇas are created by Me." So anything created by God, that is not monopoly for any class of men or for any country. Just like the sun is created by God. The sun is the thing which is enjoyed by all parts of the world. But there are countries, Western countries, where sun is not visible, covered by the cloud. Any country, any part of the world which is covered by cloud and the sun is not visible, according to śāstra, such country is condemned. Because, although the sunshine is there, but certain condition, they cannot enjoy the sunshine.

Therefore from the Western countries, when people come to this country, especially in India, when they see from the Arabian Sea bright sunshine, they very much become astonished, "How nice sunshine is here." So sunshine is the property for everyone, but according to intelligence or according to fortune, they enjoy it.

So brahminical culture also, similarly, it is just like sunshine. It is meant for everyone. But the people must be intelligent enough to take it.

Unfortunately, this system, although India was observing very rigidly, now it is slackened, or practically nil. We have lost our brahminical culture, the cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. This is the, due to the influence of Kali-yuga. Kalau śūdra-sambhavaḥ In the Kali-yuga practically everyone is a śūdra or less than śūdra. Less than śūdra is called caṇḍāla. Śūdras, sometimes śūdras also eat meat, but the less than śūdras, they have no discrimination. They eat even dogs. The dog-eaters, they are described in the śāstra, śva-paca. Śva means dog, and paca means, pacanti, cook.

But Kṛṣṇa consciousness is so nice. It is said in the śāstra, aho bata śva-paco 'to garīyān yaj-jihvāgre (vartate) nāma tubhyam. Even a śva-paca, caṇḍāla, dog-eater, if he learns from the spiritual master how to chant Hare Kṛṣṇa mantra, he is garīyān, he is glorified. In another place also, that śva-paca, caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. Even caṇḍāla, he becomes greater than a brāhmaṇa, provided he becomes a devotee of the Lord. Hari-bhakti-parāyaṇaḥ.

So ordinarily, when people are not on the standard of bhagavad-bhakti, devotees of the Lord, there is division of the society. There must be. Otherwise things cannot go on. In the śāstras we find that there is division even in my body: the brain division, the hand division or the arms division, the belly division and the leg division.

The brain division is the brāhmaṇa, and the arm division is the kṣatriya, gives you protection. As soon as somebody is going to attack you, immediately, automatically you spread your hands. Kṣatriya. Kṣat means injury. In Hindu it is called kṣatra. So kṣat trāyate. A kṣatriya's business is one who can save you from being injured by others. That is kṣatriya. And brāhmaṇa means the intelligent class. So as in the body, the brain is also required the hand is also required the belly is also required, and the leg is also required. Although the activities of the leg is not so important than the activity of the brain. Comparatively studying, the brain is most important part of the body, this head. If you cut the head of a man, then, in spite of possessing the arms, belly and legs, he is dead man. But if you cut the hand or the leg, he can live, and the brain can work. This is an example.

Similarly, when the society is divided nicely in these four divisions, the brahminical culture, the kṣatriya culture, the vaiśya culture, and the śūdra culture… Brahminical culture means people should learn how to speak truth, satya, śama, how to control the mind, how to control the senses. Satya, śama, damaḥ, titikṣā, how to become tolerant, ārjavam, how to become simple in life, how to become cleansed, how to acquire knowledge and how to practically apply the knowledge in daily life.

Jñānaṁ vijñānam āstikyam. And āstikyam means full faith in the Vedic literature. That is called āstikya. Āstikya generally is called theism. So if one has full faith and full knowledge in Vedas, he becomes theist. If he has no sufficient knowledge in the Vedas, he becomes atheist. So just like Śrī Caitanya Mahāprabhu says, veda nā māniyā bauddha haila nāstika. The Buddhists, they did not accept the authority of the Vedas. Therefore they are called nāstika, or atheist. That is the definition, that if you do not accept the authority of the Vedas, then you become atheist. So this is the brahminical…. One of the brahminical qualification is how to live under the Vedic civilization. That is brāhmaṇa.

Similarly, kṣatriya. Tejaḥ, śauryam, very powerful, and kṣatriya will never go away from the battlefield. Kṣatriya's business is, in the battlefield, either to become victorious or lay down life. That is kṣatriya. He is not coming back from the battlefield without being victorious, no. That is kṣatriya's business. Not like…. kṣatriya, therefore, they are in charge of the government. Nowadays the kṣatriyas, they do not go to the government. Practically there is no kṣatriya. That is stated in the śāstras. Asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ. Mleccha. They have no that kṣatriya qualification, mleccha, unclean.

Mleccha means unclean, without any Vedic culture. They are called mleccha. Anyone. It does not mean that any particular class of men is called mleccha. Anyone who is unclean and does not abide by the injunction of the Vedas, they are called mleccha, yavana. That is the shastric term.

So Kṛṣṇa says for the upkeep of the society, there must be this cultural division of the society, namely varṇa and āśrama. But at the present moment people do not know what is the aim of life. They do not know.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni-baddhāḥ
[SB 7.5.31]

Uru-dāmni-baddhāḥ. Te 'pīśa-tantryām uru-dāmni-baddhāḥ, andhā yathāndhair upanīyamānāḥ. People are…. Because the Vedic culture is lost, the system of brāhmaṇa, kṣatriya, vaiśya, is no longer existing, neither there is training. One politician, minister in Calcutta, he came to see me, I was talking. "Why there is chaotic condition?" And the simple reason is there is no this cātur-varṇya system is lost. Practically without any brahminical culture, kṣatriya culture, people remain śūdras, the fourth-class man. Or fifth-class men.

So unless there are first-class men, second-class men, at least third-class men, only fourth-class, fifth-class, sixth-class men, how they can conduct. That is not possible. Therefore it is enjoined that cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. This division of the society must be observed.

Educational institution, there should be, but the education…. Just like in a university, they have different departments: medical department, engineering department, or biological and so many, psychological, chemical, physical…. They have so many departments. But there is no department, brahminical, kshatriyacal, or vaiśya, nothing. Because they do not know what is the aim of life. They are simply interested with the bodily comforts of life. That's all. Never mind what is our next life, What kind of life we are going to. But that is, this is a fact.

Therefore we have to study Bhagavad-gītā very seriously. In the beginning of Bhagavad-gītā it is said by Kṛṣṇa, tathā dehāntara-prāptir. There is dehāntara. After leaving this body, I have to accept another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīraḥ means those who are sober, intelligent, they know that what is death. Death means giving up this body and accepting another, transmigration of the soul. That is death. So dhīras tatra na muhyati. A dhīraḥ who is learned, he knows, but others, adhīraḥ…

There are two classes of men: dhīra and adhīra. Adhīraḥ means not controlled, animals. Just like animal cannot control. So human being is gradually coming to the platform of the animals. Because they are being conducted on the bodily concept of life.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
(janeṣv abhijñeṣu) sa eva go-kharaḥ
[SB 10.84.13]

Anyone Who is thinking that "I am this body," yasyātma-buddhiḥ kuṇape…. Kuṇape means this bag, tri-dhātuke, of kapha, pitta, vāyu. Am I this body? A first-class intelligent man is composed of this body. What is the composition? The blood, bone, flesh, muscle, stool, urine. Does it mean a first-class man is composition of these ingredients? But foolish people are taking the bodily conception of life. No.

Tathā dehāntara-prāptiḥ. Dehino 'smin yathā dehe [Bg. 2.13]. This is the first understanding of knowledge, but people do not understand that within the body there is soul. They are so fool. Therefore they have been described in the śāstra, sa eva go-kharaḥ: [SB 10.84.13] "This class of men, they are no better than the cows and the asses." So you cannot become happy in the assembly of some animals.

Therefore people are so much disturbed at the present moment. There is no sober life, dhīra. If you want peaceful life in the society, then you must accept this program. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. There must be brahminical class of men, kṣatriya class of men, vaiśya class of men.

The vaiśya… Generally, we understand, vaiśya means the mercantile class of men. No. At the present moment the so-called vaiśyas are śūdras, less than śūdras. Why? Now the vaiśya's business is kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. The vaiśyas must be engaged in producing foodgrains, but they are not interested. They are interested for opening factories for bolts and nuts and tires, Goodwheel tires, Goodyear tires. Now you eat tire and bolt nut. No, you cannot eat. You have to eat rice, and rice is ten rupees per kilo. That's all. Because no vaiśya is producing food grains. This is the defect.

They don't see the defect. They're simply howling, bawling, "Oh, it has increased price". Why not, increased, price? There are millions of people in Bombay city. Who is producing food grain? But they are known as vaiśya. What kind of vaiśya? There is no brahminical culture; there is no brain. There is no kṣatriya who can give you protection. There are so many defects.

So if you want to remodel your life, the society, the human society, nationally or internationally-everything is spoken here, international-then you have to take to the advice of Kṛṣṇa. This is the purpose of Kṛṣṇa consciousness movement: wholesale, thorough, overhauling of the human society. We have not manufactured anything, concocted things. It is very scientific. If you actually want to fulfill the mission of your life, then you have to take to this advice of Bhagavad-gītā, very scientific and spoken by the Supreme Personality of Godhead, without any defects.

If I speak something, there may be so many defects, because I am imperfect. Every one of us, imperfect. We commit mistake. To err is human. There is no human being who can say boldly that "I never committed any mistake." That is not possible. You must commit mistake. And sometimes we are illusioned, pramāda. That we are all, because we are accepting this body as "I am," which I am not. That is called pramāda, bhrama pramāda. Then vipralipsā. I have got bhrama, I commit mistake, I am bewildered, I am illusioned. Still, I am taking the position of teacher. That is cheating. If you are defective, if you have got so many defects in your life, how you can become teacher? You are a cheater. Nobody's teacher, because without being perfect, how you can become teacher? So this is going on.

And the last defect is that my senses are imperfect. I cannot see properly, I cannot smell properly, I cannot touch properly. So many defects. Just for example I am seeing the sun everyday but I am seeing just like a disk. But it is fourteen hundred thousand times bigger than the earth. So śāstra-cakṣusā. You must see through the śāstra, not with these eyes. Just like they say sometimes, "Can you show me God? Have you seen God?" Well, can you see God? You cannot see even the sun properly. How can you see God? Why you are proud of your eyes so much? If you cannot see even material object and you cannot see even the spirit soul…

You are seeing daily your father, and when your father dies you cry, "Oh, my father is gone." Well, your father is lying here. How do you say your father is gone? "No, father is gone." Then how it is gone? "Now he is dead." How he is dead? That means you are seeing your father so many years, but you did not see who is your father. Now he cries, "Now my father is gone." Where he is gone? He is there, lying on the floor. So just see our fault, how much defective our eyes. I am seeing the body of the father and I am thinking, "He is my father." Sa eva go-kharaḥ [SB 10.84.13], ass and cow, the seeing of the ass and cow. So in this way we are defective.

How we can guide the people? How we can become teacher? How we can become leader? Andhā yathāndhair upanīyamānāḥ, yasyātma-buddhiḥ kuṇape [SB 7.5.31]. Andha. I am andha, blind, and I try to lead others, andhas. Therefore there must be chaos. This will not help us. We must see through the eyes of Kṛṣṇa, the Supreme Personality of Godhead. We must study Bhagavad-gītā perfectly well.

How to read? Evaṁ paramparā-prāptam [Bg. 4.2], through the disciplic succession. As Kṛṣṇa said, you have to accept that teaching through the disciplic succession, not concocted meanings. "Oh, I am a very good scholar. I passed my DHC or MAC or MA. I can comment on Bhagavad-gītā in my own way." That is rascaldom. That is not understanding of Bhagavad-gītā. Bhagavad-gītā means you must understand what Kṛṣṇa says. That is understanding. But generally, it is done, "Kill Kṛṣṇa. There was no Kṛṣṇa. There was no battlefield. There was no Mahābhārata. I have my concoction about Kṛṣṇa." This kind of commentary and understanding of Bhagavad-gītā has spoiled the whole world.

Therefore in the Western countries so many swamis and yogis went there and they misrepresented Bhagavad-gītā. Of course, everyone knows in Eastern country Bhagavad-gītā. Every institution, every gentleman, learned man, knows that there is a nice book, Bhagavad-gītā, but they read these faulty commentaries. They cannot understand. Now we are presenting Bhagavad-gītā as it is, and they are now understanding what is real Bhagavad-gītā. Therefore they are now devotees. For the last two hundred years, so many swamis and yogis went there and talked about Bhagavad-gītā. Not a single person became a devotee of Kṛṣṇa. Now you will find thousands. Why? The Bhagavad-gītā is being accepted as it is. This is the secret of this Kṛṣṇa consciousness movement.

So our only request is that if you want happiness, if you want to prosper, make your life successful, you must read Bhagavad-gītā thoroughly, as it is, as Kṛṣṇa says. Don't try to misinterpret. "Kṛṣṇa means this" and "pāṇḍava means this" and "This means this." Don't make this foolish rascaldom. Take as it is, Bhagavad-gītā.

Kṛṣṇa says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], aham ādir hi devānām [Bg 10.2], cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Here it is said. Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam, you cannot cancel this system of varṇāśrama. Then you will suffer. You cannot cancel. You must accept, that there must be a class of men, real, brāhmaṇa. Not that "I am born in a brāhmaṇa family and I am doing the work of a cobbler. Still, I am a brāhmaṇa. No, not like that. Guṇa-karma-vibhāgaśaḥ. Kṛṣṇa never says that brāhmaṇa is born in a brāhmaṇa family. Here it is clearly said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa means quality. As you purchase something, that it is good quality, nice quality, similarly, you should accept a brāhmaṇa, a kṣatriya, a vaiśya, a śūdra, by the quality and by the work.

Not only that. Just like you qualify yourself as a lawyer, but you do not practice. So who will call you lawyer? Nobody will call. But if you are qualified and if you are practicing, everyone says, [Hindi] He will go. People will go to consult with you. But if you do not practice, simply you have passed legal examination, nobody will come to you. So two things are required: the brahminical qualities and work like a brāhmaṇa. These two things…. If you are born in a brāhmaṇa family and you are, "Oh, all blessing to you," oh, what power you have got to bless me? You are not in quality, not in work. But people accept it, paṇḍitajī.

What kind of paṇḍitajī? Paṇḍita. Paṇḍita means one who knows. Then the Bhagavad-gītā says, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So this is the paṇḍita, definition of paṇḍita, not this rascal paṇḍita, that rascal paṇḍita. Paṇḍita means one who has attained the spiritual platform. That is called paṇḍita. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18].

Vidyā-vinaya, brāhmaṇe, a learned brāhmaṇa; gavi, a cow; hastini, an elephant; śuni, śuni means caṇḍāla, er, śuni means dog; and śva-pāke, those who are dog-eaters, caṇḍāla. Paṇḍitāḥ sama-darśinaḥ. How is that, paṇḍita has become mad that he is seeing the brāhmaṇa, learned brāhmaṇa, and a caṇḍāla and a cow, everything on the same platform? How? Because he is not seeing this body: he is seeing the soul. That is paṇḍita. Otherwise how a paṇḍitāḥ sama-darśinaḥ… [Bg. 5.18]. He is not madman. Those who are advanced in education, learned, they see that everyone is living entity, part and parcel of God. He is under condition now. So let him be awakened. Uttiṣṭhata jāgrata prāpya varān nibodhata. This is paṇḍita's business, to educate. Just like the human being, one who hasn't got the spiritual knowledge, it is the business of the paṇḍita to educate him.

Uttiṣṭhata jāgrata prāpya varān nibodhata: "You have got now this human body. In the animal body you could not understand what is spirit soul, what is God. Now you have got the opportunity." Uttiṣṭhata: "Now get up." Prāpya varān nibodhata. "You have got this opportunity to understand." Athāto brahma jijñāsā. "Now it is your opportunity to inquire about jīvasya tattva-jijñāsā." These are the instruction in the Vedic literature. Tattva-jijñāsā. The human life is only meant for tattva-jijñāsā, to understand the Absolute Truth.

That requires brahminical culture, not the dull brain of śūdras and caṇḍālas. They cannot understand. Therefore there must be an institution to educate a brāhmaṇa, to educate kṣatriya. That is required. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. If you don't do it, if you simply produce śūdras, bolt, nut manufacturers, technicians, then how you can be happy? Śūdras. This is the business of the śūdras. This is not business of brāhmaṇa. You keep śūdras, but there must be brāhmaṇas also.

Just like leg is also required, the brain is also required. You cut the leg, simply keep the brain, that is also defective and if you cut off the brain, then everything is finished. This is going on. There is no brāhmaṇa, there is no kṣatriya, there is no vaiśya, only śūdras. So how you can be happy?

Therefore it is very essential to understand this verse. Cātur-varṇyam, train a class of men. Everyone required. There is intelligent class of men, but there brain is being misused, and intelligent man is being taught technology, how to manufacture machine. This is śūdra's business. This is śūdra's business. Misuse, brain misuse. There must be university where brain is properly utilized. Here is a child or here is a boy. He has good intelligence. Train him as brāhmaṇa. Less than that, train him as kṣatriya, train him as vaiśya.

Everything is there in the Bhagavad-gītā. There is no difficulty. So if you actually want happiness, prosperity of the society, not only of this society, that, whole human society, they must accept this Kṛṣṇa consciousness movement and then they will be happy. Thank you very much. (end)

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Bhagavad-gītā 4.13

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Johannesburg, October 19, 1975
Prabhupāda:
cātur-varṇyaṁ mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

This is a verse from Bhagavad-gītā, fourth chapter, text number thirteen. Kṛṣṇa… The whole Bhagavad-gītā is bhagavata, means the Supreme Personality of Godhead, gītā, "spoken" or "sung." Gītā means "spoken by the Supreme Personality of Godhead," Bhagavad-gītā. Just like we speak, similarly God also speaks. We hear, God also hears. We eat, God also eats. Everything, as we do, Lord Kṛṣṇa, or the Supreme Personality of Godhead, He also does. The difference… Difference is that He does unlimitedly, we do limitedly. That's all. The functions are the same, but His functions, His activities, are unlimited, and our functions are limited.

Why so? Now, because we are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. We are part and parcel of God. The example is: just like this finger is the part and parcel of my body, so the strength of the finger is not as big as the whole body strength. It is very easily understood. The bodily strength is different from the finger's strength. The finger is also part and parcel of this body. If I say… If you ask, "What is this?" if I say, "It is my body," so there is no mistake. It is part of the body. But it is not the whole body. The whole body is different. Therefore God and the living entity, they are the same quality, but quantity different.

So in the Vedas the description is there about God and ourselves. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). What is God? God means He is the chief, nitya, chief. Nitya means eternal. Nityānām. There are millions and millions, unlimited. Nityānām, this is plural number. That we are, living entity. We are also nitya. We are also eternal and God is also eternal. But He is the chief eternal. Nityo nityānāṁ cetanaś cetanānām. He is also living entity, we are also living entities, but He is the chief living entity.

What is the difference between the chief and ourselves? Now, the difference is eko yo bahūnāṁ vidadhāti kāmān. There are two chiefs, two eternal… One is… Two eternal and two… Cetana means living being, two living quality. So the singular number is maintaining the plural numbers. Eko yo bahūnām. We, we living entities, we are plural number, many. Jīva-bhāgaḥ sa vijñeyaḥ sa anantyāya kalpate [Cc. Madhya 19.140]. Jīva…

Just like the sun and the sunshine. What is the difference? The difference is… You see the sun globe. That is also number one. And what is the sunshine? The sunshine is a combination of very, very small, atomic, bright particles, the sunshine. Molecules. In the science they are called molecules. But there are many millions of small atomic parts combined together. That appears to be sunshine. So eka, the sun is one, but the sunshine means combination of many small atomic particles. Similarly, God is one, and we, part and parcel of God, we are many. Try to understand this. This is authoritative statement. So quality, the sun and the small atomic molecule particle, both of them are bright shining. But the sun as it is and the small particle, they are not equal. Equal in quality, not in quantity.

This is perfect understanding of philosophy. This is called acintya-bhedābheda-tattva, inconceivably one and different simultaneously. We are one with God in quality, but we are different in quantity. This is the understanding. Because we are particle of God, we have got all the qualities. Not all the qualities. They have calculated, big, big saintly persons, we have got seventy-eight percent of the qualities of God in very minute quantity. Say God is cent percent, hundred. So we are, when we are perfect, means without any material contamination, then we possess… We have already; it is now covered.

Ahaṁ brahmāsmi: "I am Brahman." That's a fact, but it is now covered. When it is covered it is called jīva. Jīva-bhūtaḥ. When it is cleansed, then it is called brahma-bhūtaḥ. Brahma. Brahma-bhūtaḥ. That is described in the Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

We are now jīva-bhūtaḥ. Jīva-bhūtaḥ means we are the same eternal living entities, pure, but somehow or other we have come in contact with this material nature.

(aside:) You have to stop that. The child's are disturbing.

Harikeśa: Take them outside.

Prabhupāda: This is called brahma-bhūtaḥ. We are now covered by the material energy. Just like we are covered now by the shirt and coat differently, but if we open our shirt and coat, we are human being, similarly, we are part and parcel of God. Now we are covered by this material body, subtle and gross. Subtle material body is mind, intelligence, and ego, and gross material body means five elements: earth, water, air, fire, ether. So this is our situation.

So all we living entities, those who are within this material world… There are so many. Just like you can see so many planets. In each and every planets and stars there are living entities. Sarva-ga. Don't think that only God has favored this planet full with living entities and others are simply empty showbottle. That is not the fact. They do not know it. They have no perfect knowledge. They say that only this earthly planet is full of living entities. No. Everywhere. That description you'll get from Śrīmad-Bhāgavatam, Fifth Canto. There is vivid description of all the planets and what kind of living entities are there. So some of them are described in this Bhagavad-gītā.

So Bhagavad-gītā is the perfect knowledge. We are now materially contaminated. So you can say, "What is the wrong? If you are materially contaminated, what is the wrong?" That is our lack of knowledge. We cannot understand what is the wrong. The wrong thing we take as pleasing. This is the disease. First of all we must know whether we are happy in this material world. But we have no intelligence. Mūḍha. We have been described as mūḍha.

Just like there are three kinds of miserable condition always. This boy is fanning me. Why? There is little miserable condition here. We are feeling too hot. So again, if you go outside, you may feel too cold. So either inside or outside, you are in miserable condition. This is called adhyātmika.

Then adhibhautika. Just like we tried to stop the child disturbing. So the child is another living entity, I am another living entity, but she is causing some disturbance. Not the child, there are other living entities. In your country, of course, it is very less. In our India it is very prominent-mosquitoes, flies, bugs. They give trouble. Or some enemy or some other animal attacks you. This is called adhibhautika.

Adhyātmika, adhibhautika, then adhidaivika. Adhidaivika means all of a sudden there is earthquake or famine or too much rain or no rain. Daivika means it is… We have no control over it. So there are so many. These are the big heading of miserable condition: adhyātmika, adhibhautika, adhidaivika. And there are many, many other categories.

And ultimately, as Kṛṣṇa points out, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may have solved all other problems. Very good. But what about your birth, death, disease and old age? These are the intelligent questions. We have to answer. We have to make solution. Then you say that this material world is very nice. But if you are always faced with so many problems and still you say that "Material world is very nice," so what you are? Foolish. You do not know what is the meaning of pleasure.

Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). God is ānandamaya, always full of pleasure. You will see Kṛṣṇa's picture. Just see so many pictures-ānandamaya. He is sitting down on a small rock and enjoying the association of the small animals. Just see. They are also coming to Kṛṣṇa. Simply by touching Him, they are feeling blissfulness. And Kṛṣṇa also embracing, "Yes, come on." So this is ānandamaya. Both of them are enjoying. Kṛṣṇa as a child in the lap of mother Yaśodā-enjoying. Then Kṛṣṇa as a friend of Rādhārāṇī, He's enjoying. So you'll find always Kṛṣṇa enjoying. This is Vṛndāvana.

So we are part and parcel of God, Kṛṣṇa, so we also must be feeling enjoy. Why we are so much distressed-adhyātmika, adhibhautika, adhidaivika? This question should arise. If this question does not arise, then we are as good as cats and dogs. That's all. The cats and dogs never inquire. Cat will never inquire that "Why I am starving? Why I am dying? Why everybody chases me? I have to go out." The dog also. So if in the human form of life we remain blind without seeing the problems of life and still we say we are very much joyful, enjoying life, where is your enjoyment? There is no enjoyment.

We are foolishly thinking that enjoying life. That enjoyment, life, means a little sex enjoyment. That's all. That is also very abominable, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45], very abominable happiness. We don't want to discuss that.

But the effect of sense enjoyment is suffering. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ. Illicit sex or legal sex, it is followed by so many miserable conditions. That, everyone, we can understand. Simply we have to become sober. Then we'll understand this material existence is not at all good, not at all.

Then, as human being, as we are trying to solve our problems… The real problem we have to solve. And why we are in material condition and miserable condition? Because we have got this material body. This is the problem, real problem. Asann api kleśada āsa dehaḥ [SB 5.5.4]. This body is temporary. It will not exist forever. But so long it will exist, it will give trouble. This is a fact. So long we'll continue in this material body, you'll have to suffer.

But we have no intelligence. We think that "We are like cats and dogs. The cats and dogs, they also eat; we also eat. They sleep; we also sleep. And they have sex; we have also sex. And they defend, we also defend. Their business finished." No. Your business is not finished. Because you are human being, you have got advanced intelligence than the cats and dog. You should know analytically what are the miserable condition of life and try to solve. That is intelligence. That is intelligence. And if we remain satisfied like cats and dogs-"So I have got something to eat, I have got some nice place to sleep and I have also got some other sex for enjoying sex life, and I defend with so many weapons, latest nuclear weapon"-no, śāstra says, "These things are manufactured… These things are maintained by the cats and dogs." Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. This is common formula between the animals and the man.

But you have got another problem: how to solve this material position. That is required by you. If you do not try to understand what is your problem and if you do not try to solve them, then you are no better than the cats and dogs. This is the shastric injunction. So how to organize the human society so that we may not be called the cats' and dog society? That we must know. If we keep our society only for the purpose of better eating, better sleeping, better sex life and better defense, then we don't improve. That is the business of cats and dogs, even ants. They also know how to eat, how to sleep, how to have sex and how to defend.

So our business does not finish there. Our business is more business, that "If I am eternal as God is eternal, then why I am subjected to birth and death?" This is real question. This is called brahma-jijñāsā. The Vedānta-sūtra, the Vedānta philosophy, begins from this inquiry, athāto brahma jijñāsā: "This human life is meant for inquiring for the Absolute Truth, what is the ultimate truth of life." Janmādy asya yataḥ [SB 1.1.1]. So when we forget completely our real problems of life, that is animalism.

So that animalism… When the human society, the animalism is prominent, simply living like animals, that is called dharmasya glāniḥ, "deficiency in the matter of dharma." Therefore, in human society there is some sort of religious system. It does not matter what is that religion. May be Hinduism or Christianism or Mohammedanism or Buddhism. In the civilized human society there is some conception of religious principle. Without religious principle, we are cats and dogs because in the cat society, dog society there is no such thing as church, mosque, or temple or synagogue. They live naked and bark. That's all. So if we simply live and try to become naked like the cats and dogs and bark, then where is the difference? Where is the difference? No difference. So we must take to religious system. That is humanity.

You take any religious system, but you must know what is the aim of religion, not that simply profess, "I am Christian," "I am Hindu," "I am Muslim." But what is the purpose of becoming religious? That you must know. That is intelligence. Simply don't be proud by saying that "I am Christian," "I am Hindu," "I am Muslim." That's all right. You have got some type of designation. But Bhāgavata says that system of religion is perfect. What is that? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That religion, that system of religion, is perfect." Sa vai puṁsāṁ paraḥ. Paraḥ means perfect, without any defect. What is that? Yato bhaktir adhokṣaje: "By which, by becoming follower of such religious system, if you become a devotee of God, that is perfect." He does not say that you become a Hindu or you become a Muslim or you become a Christian or Buddhist or any other thing. It is very liberal, that whatever system of religion you accept, there is no harm. That's all right. But see the result. What is the result? Yato bhaktir adhokṣaje. Whether you have understood God and whether you have become a lover of God. Then your religion is perfect. Simply for stamping that "I am Christian," "I am Hindu," "I am Muslim," there is no profit.

That is also explained in the Śrīmad-Bhāgavatam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Dharmaḥ svanuṣṭhitaḥ, whatever religion you profess, it doesn't matter. And you are carrying out very nicely. According to the religious system, you are following the rules and regulation and doing everything. Dharmaḥ svanuṣṭhitaḥ puṁsām: "By carefully executing the religious principle," viṣvaksena-kathāsu yaḥ, "if you do not become anxious to understand more and more about God…" Viṣvaksena. Viṣvaksena means God.

Kathāsu yaḥ, notpādayed ratiṁ yadi: "If you do not become attached to hear about God more and more, then it is," śrama eva hi kevalam, "simply waste of time." Simply waste of time because religion means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the order given by God and you follow. This is the simple definition of religion. Other ritualistic ceremonies, formulas, going to the church or going to the temple, these are details. But real dharma means, sum and substance of dharma, religion, means to abide by the orders of God. That's all. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

You cannot manufacture religion. And what is actual religion? If you follow, then you are religious. The actual religion is the God's order. That is… everyone follows some principle of religion to understand God. And in our Vedic system the only purpose of life is to understand God. Athāto brahma jijñāsā. In the human form of life we have no other business. No other. Other business, that, cats and dogs are also doing, and we are also doing. That is automatic. It is not that other animals, they are starving. They are also eating and we are also eating. But the facility is, the other animals lower than the human being, they haven't got to do any business or any profession or go from one country to another to earn livelihood. That is their advantage.

And our disadvantage is that we are trying to find out better foodstuff and rotating all over the world, and we are still not getting. So their advantage is better. The birds, small birds, in the morning, just early in the morning they will rise up and they will chirp and they will go away because they are sure that ”Our foodstuff is ready anywhere we shall go.” And that’s a fact. They go to any tree. What the bird will eat? Four, five small fruit. But there are innumerable fruits in one tree and there are innumerable trees. Similarly, take any animal, even the elephant. In Africa there are so many elephants, millions of elephants. They eat at a time forty kilograms. And who is supplying food? They have no business. They have no profession. How they are eating?

Therefore I have already quoted this Vedic quotation, eko yo bahūnāṁ vidadhāti kāmān. So far your living conditions are concerned, what you are? Human being. You are only four hundred thousand species, and the other animals, they are eight million. So if eight million forms of body can be maintained by God, the four hundred thousand forms cannot be maintained? He maintains. He maintains. It is a fact. We are simply unnecessarily wasting our time ”Where is food? Where is shelter? Where is sex? Where is defense?” So do that. There is no objection. But do not forget God. Then it is perfect. Otherwise, śrama eva hi kevalam [SB 1.2.8], simply waste of time.

So because the whole world now has forgotten God, we have started… Not we have started. Śrī Caitanya Mahāprabhu. You see the statues of Śrī Caitanya Mahāprabhu. Five hundred years ago, seeing the fallen condition of the living entities, especially the human society, He started this Hare Kṛṣṇa movement. Caitanya Mahāprabhu, five hundred years ago he appeared in Navadvīpa, a district in Bengal. And the station is sixty miles from Calcutta. We have got our very big temple there. You are invited to come there, stay there, try to understand the philosophy of Śrī Caitanya Mahāprabhu.

We have already written Caitanya-caritāmṛta, thirteen volumes. You have shown these books? You will find. So, Caitanya Mahāprabhu is also incarnation of Kṛṣṇa, but He is very liberal.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He is Kṛṣṇa. Kṛṣṇa came, He left behind Him this instruction of Bhagavad-gītā. Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. We can consult Bhagavad-gītā at any time and we can associate with Kṛṣṇa. Kṛṣṇa and Kṛṣṇa’s instruction-nondifferent. When you read Bhagavad-gītā, you’ll, if you read very seriously, you will feel Kṛṣṇa is present before you and He is instructing.

But unfortunately, although Kṛṣṇa personally appeared and He left behind Him this Bhagavad-gītā to be read by the human society and make his life progressive and be liberated from this material condition of life, we did not care for it. Therefore Śrī Caitanya Mahāprabhu five hundred years ago, again He appeared as a devotee, not as Kṛṣṇa. He is Kṛṣṇa, but He appeared as a devotee of Kṛṣṇa to teach us how to become devotee of Kṛṣṇa. Again this movement is started to enlighten the human society how to come to his original position of Kṛṣṇa consciousness.

So our request is that this movement at least it has come to your country in South Africa and you are welcome. So try to understand this movement, how much it is important. It is not a sentimental movement, neither a so-called… It is actually religious movement, but not so-called religious movement, simply some sentiments and formalities, no. It is practical application in life. And you see practically how by this movement all over the world different section of people from different nationality, different religious group, they are feeling one, oneness in Kṛṣṇa consciousness. Just try to see the potency of the movement. So take it very seriously. Take it very seriously and…

You have to take it seriously; otherwise you are doomed. Otherwise you are doomed because you do not know how the laws of nature is working upon you. You feel that you are under the laws of nature. That you cannot avoid. That is not possible. But you do not know how the laws of nature is working. That is your ignorance.

That information you will get from Bhagavad-gītā. The beginning of Bhagavad-gītā says, tathā dehāntara-prāptir dhīras tatra na muhyati. This is the first instruction. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptiḥ [Bg. 2.13]. As in this life we have seen, I was a child, I was a baby, I was a boy, I was a young man, now I am old man, so I have changed so many bodies. And… But I know that I was a child, I was a boy. But where is that body? Where is that child’s body? Where is that young man’s body? Where is that boy’s body? This is gone. Now I have got another body. Therefore, it is concluded, when this body is finished I’ll get another body. How you can refute this logic? I have changed so many bodies within my experience. Therefore this is also within my experience. When this body, this old body will be finished, I ’ll get another body. That is the first instruction of Kṛṣṇa. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You’ll get another body.

Now, Kṛṣṇa says tathā dehāntara-prāptiḥ, we have to change to another body, but we do not know what is that body. We are not prepared. Just like here I am, Johannesburg. So I know, from here I’ll have to go to Nairobi. That I know. And we are making arrangement. But if as human being one does not know what is going to happen next life, then what kind of human being is? Where is the difference between cats and dogs? The dog does not know, neither he can be instructed, neither he is able to take the instruction. But why the human being should remain like dog? This is the problem. So we must consult Bhagavad-gītā very regularly, try to understand the problems of life, and the first problem is that you have to change your body.

So what kind of change of body you are going to have? You must learn it. Otherwise you are in darkness. What is the value of life if you do not know? Suppose next life I am going to become a dog. So what is the value of my becoming this life a prime minister? But they do not know. The science is unknown. Science is known, but people are so fool that they do not take care of it. This is the position.

So don’t waste your time in that way. Try to understand what is the problem of life, how we can come again to the original spiritual life. That is the ultimate solution because we are spirit. Circumstantially, I am now accepting this material body. How I can avoid it, that is also stated in the Bhagavad-gītā, you’ll find, that

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma

naiti mām eti kaunteya
[Bg. 4.9]

We are part and parcel of God. We have come from God to enjoy this material world, but we are suffering. But if you want to go back to home, back to Godhead again then try to understand Kṛṣṇa. This is Kṛṣṇa consciousness.

And there is no difficulty to understand Kṛṣṇa. Kṛṣṇa is explaining in the Bhagavad-gītā what He is. You read this book very carefully and try to understand Kṛṣṇa. And as soon as you understand thoroughly Kṛṣṇa, then tyaktvā… You have to give up this body. That's a fact. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then no more accepting material body. Then what happens? Mām eti, Kṛṣṇa says, "He comes to Me, back to home, back to Godhead." That is the solution of life, and everything is described in the Bhagavad-gītā and all the Vedic literature.

We have published about hundreds of books. If you simply read these books regularly, then you will understand everything very clearly. And first of all you try to read Bhagavad-gītā As It Is. Then the life's problem will be solved.

Thank you very much. Any question?

Devotees: Jaya Prabhupāda.

Puṣṭa-kṛṣṇa: If you have any questions, please just come forward and ask.

Prabhupāda: Water.

Guest (1): Could you ask Prabhupāda to explain… Prabhupāda, could you explain why… I didn't quite understand why it was necessary that we have religion. You said that so that we can be different to cats and dogs.

Prabhupāda: Why it is necessary that you should know the laws of the state?

Devotee (1): To know?

Prabhupāda: Know the laws of the state. You are living in some state, under some government. So why it is necessary that you should know the government's laws?

Devotee (1): So you can live best under them.

Puṣṭa-kṛṣṇa: So we can live best under them.

Prabhupāda: So you must have religion to have proper life.

Devotee (1): In other words, religion means…

Prabhupāda: I have already explained. Religion means the law given by God. As you are… You must abide by the laws of the government. Similarly, the supreme government, God's, you must know what is His purpose. Otherwise you'll be misguided and you'll be punished. Just like if you violate the government laws, you are liable to be punished, similarly, if you violate the supreme government's law, then you will be punished.

Guest (2): Surely, if we live naturally we will be obeying God's law?

Prabhupāda: Yes. God's law you must know. Just like in the Bhagavad-gītā ultimately God says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just become obedient to Me, surrendered to Me. I shall give you all protection." This is the law. So if you become a surrendered soul to God, then your position is very secure. Otherwise you will suffer.

Puṣṭa-kṛṣṇa: Are there any other questions?

Devotee (1): Prabhupāda? If you follow the essence of any religion, is that the law of God?

Prabhupāda: The essence I have already given: to surrender to God. What else, essence? What is else? The essence is that you surrender to God. You may follow any religious system, it doesn't matter, but whether you know God and whether you have surrendered to Him, that is essence. If you do not know God then what is the meaning of your religion? And if you do not surrender to God, if you surrender to your senses only, then what is religion? Simply by rubber-stamping religion… That has happened at the present moment. Nobody knows what is meant by religion. And this is the essence of religion, to surrender to God. So if you do not know who is God where you are going to surrender? You cannot surrender to the air. You must know what is God and what is surrender meaning gradually. But this is the essence of religion, to surrender to God.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want to be happy, ātmā, suprasanna, then you should be a lover, bhakti, devotee of God. This is the essence.

Guest (3): Prabhupāda, if the essence of religion is to know God, how does He reveal Himself to you?

Prabhupāda: He is revealing. Read Bhagavad-gītā. You understand Him. He is explaining Himself. What you want more? Suppose if you want to know something about Me and I explain to you, "I am like this," then where is your difficulty? Where is your difficulty? You can conjecture that, "Swamiji may be like this, may be like that," and if I say, "All right, sit down. I shall explain what I am." Then where is the difficulty?

Devotee (3): You are incarnate. God is…

Prabhupāda: I am not incarn… I am giving this example. Anyone, if you want to know, if that person explains to you elaborately, then where is your difficulty to know the person? You said, "How can I know God?" You said? That is your question?

Devotee (1): Right.

Prabhupāda: But God is explaining Himself. Why don't you take advantage of it?

Puṣṭa-kṛṣṇa: Are there any other questions?

Guest (4): Prabhupāda, is it true that can a human body takes a form of a human body in the next birth?

Prabhupāda: No. Kṛṣṇa doesn't say. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You will get another body, but that does not mean human body. That will depend on your price. Just like if I say, "When your coat is old and torn, you'll purchase another coat." So that another coat, what kind of coat, that will depend on your price, as you are able to pay. Similarly, your activities in this life will decide what body you are going to get next life.

Guest (4): Prabhupāda, that, perhaps, contradicts with the theory of reincarnation?

Prabhupāda: What is that incarnation theory? You are going to get another body. That is reincarnation. Now, what kind of body you are going to get, that will depend on your work. There are 8,400,000 different types and forms of body. So you are at liberty to work. Therefore the direction is there in the Bhagavad-gītā, ”You work like this. Then you get the body like this.” So this is risky life. Without knowing the law of God, without knowing how nature is working, how the living entity is getting different types of body, without this knowledge, if we simply keep ourself on the business of eating, sleeping, sex and defense like cats and dogs, this is very, very risky life.

So our Kṛṣṇa consciousness movement is trying to save the human society from this risky life and to understand what is God, how he can go back to home, how he can get eternal life. This is our business.

Puṣṭa-kṛṣṇa: Are there any other questions?

Prabhupāda: That’s all right. Chant. (end)

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Bhagavad-gītā 4.13-14

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New York, August 1, 1966

Prabhupāda:

…mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

This verse was being discussed in our last meeting, that there are four divisions of men in the human society, and that division is natural. That is not artificial because the whole material nature is working under the influence of three modes of nature: goodness, passion and ignorance. You cannot classify the whole human race into one. So long we are in the material world, it is not possible to make everyone on the same standard. It is not possible because each and everyone is working under the influence of different modes of nature. Therefore there must be division, natural division. This point we have discussed.

But when we transcend this material plane, then there is oneness. There is no more division. Then how to transcend? That transcendental nature is Kṛṣṇa consciousness. As soon as we become fully absorbed in Kṛṣṇa consciousness, we are transcendental to these material modes of nature.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

You’ll find in the Bhagavad-gītā, in the Fourteenth Chapter: ”Anyone who is fully engaged in the Kṛṣṇa consciousness activities, he is at once in the transcendental position.”

Brahma-bhūyāya kalpate. We are, by nature, we are not matter. We are Brahman. Ahaṁ brahmāsmi. The propaganda of Śaṅkarācārya was mainly based on this understanding, that ”We should not think that we are the products of this material nature.” We are not products of material nature. It is by some accident, by freaks of nature, by misfortune or some way or other, we are now in contact with it. But actually I am spirit, Brahman. So that Brahman nature has to be invoked, has to be…

We are… Actually, just like a diseased person, he has to be brought into the healthy condition of life, to cure the disease. So just a man, when he’s diseased and when he’s healthy, from external feature, the same. Just like I am now healthy. So my external feature-I have got two hands and two legs and face and so many things-the same body, when I am in the diseased condition, you’ll find the same hands, the same legs and mouth and everything, but the condition is different. I’ll speak something nonsense because the condition has changed in the diseased condition. Similarly, in our diseased condition… This material life is our diseased condition.

So when we are in the healthy condition, that is called Brahman. That is called Brahman condition, healthy. So that Brahman condition can at once be regained as soon as we engaged ourself fully, cent percent, in the activities of Kṛṣṇa consciousness. That is clearly mentioned in the Bhagavad-gītā, in the Fourteenth Chapter you’ll find. Māṁ ca yaḥ avyabhicāreṇa bhakti-yogena sevate: ”Anyone who renders the transcendental loving service unto Me,” sa guṇān samatītya etān, ”that person immediately transcends the modes of material nature.” Samatītya. Sama. Samyag atītya, ”perfectly transcending.” Samatītya.

Then, transcending the material nature, then he becomes zero? No. That is the real nature. Now, the philosophy which preaches that ”After our liberation, after nirvāṇa of this material existence, there is zero,” oh, that is very dangerous theory because we are not attracted by zero. That is our nature, living entity. Now, suppose I am suffering from some disease and there are so many ailments, and if some doctor comes: ”Oh, let me finish your ailments by killing you,” oh, will you agree? You’ll say, ”No, no, better let me suffer from the disease. I don’t want to be killed.” Is it not? Will you agree? Suppose you have got too much suffering, miseries of life, and I suggest, ”All right, let me cut your throat and kill you, and everything will be finished.” ”Oh, no, no, no, I’m not agreeable to that.” That is the sane man’s statement. ”Oh, I am not going to be killed for ending my miseries.” That is the nature. So the theory that ”After making end of all these material miseries, there is nothing, void,” oh, that is not attractive. That is not attractive at all.

And that is not the fact. Real fact is that I am sac-cid-ānanda-vigraha [Bs. 5.1], part and parcel of the Supreme. The Supreme Lord is sac-cid-ānanda-vigraha, and I am qualitatively one with Him. I am also, although I am small… Just like a particle of the sea water, that is also salty. That is also salty. The taste of a small drop of sea water is the same as the taste of the big, vast, big ocean of the, Atlantic Ocean. So the quality is the same. Similarly, I may be small. I may be a spiritual atom. My position is that I am spiritual atom, and the Supreme Spirit is all, the greatest, but that does not mean I am different from the quality. I am of the same quality. So I am not void. Na hanyate hanyamāne śarīre [Bg. 2.20].

If by frustration one commits suicide, oh, that is not the end of his miseries. He creates another misery. He creates another misery by committing suicide. Just like here, in the state law, if somebody attempts suicide and takes some poison, and if by treatment of the physician he's all right, he's again under the law, to be punished. Perhaps you know it. After curing him from that poisonous effect, he is under criminal code of the state: "Why you have attempted suicide?" Similarly, in the laws of nature, if you commit suicide, that is another criminal act. So suicidal policy, to end this misery of life, is not all. We must have, I mean to say, greater life.

In the Bhagavad-gītā you have read-already we have discussed-paraṁ dṛṣṭvā nivartate. Paraṁ dṛṣṭvā nivartate: [Bg. 9.59] "One has to end this miserable life after finding out a life of bliss and knowledge and eternity." That should be our… We should not be trying only to end these miseries of life, expecting something void. No. Therefore Lord Kṛṣṇa… This cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13], these divisions of human society, is created by the Lord because to elevate ourself from the clutches of this deluding māyā, or illusion. So just like one has to be educated from the lower class to the postgraduate class, similarly, this division of labor is there just to elevate one from the lowest stage of consciousness to the highest stage of Kṛṣṇa consciousness. So that is a cooperation. That is a cooperation.

Just like my body. My body, there are different parts of my body. The head is the most important part of my body. The next important part is my arms. The next important part is my belly. And the next important part is my legs. But although the head is the most important part of my body, there is no question of neglecting the lowest part of my body, the legs. Similarly, although there are divisions in the human society, four divisions, according to the different modes of nature… The highest class is called the brāhmaṇa, or the most intellectual class. And the next class is called the kṣatriya, just the administrative class. And the next is the vaiśya, or the mercantile, productive class. And the next is the śūdras, or the laborer class. So all of them, they are required. But if they cooperate for Kṛṣṇa consciousness, so there is no strife between these higher and lower classes.

We find in the present social, I mean to say, status of our life, we are actually existing in four divisions, but there is no cooperation. Practically, everyone is dissatisfied. Take for example the strife between the capitalist class and the laborer class. They, they are trying in different way. There is no compromise. There is always friction. And especially in a country like India, oh, there is always friction, and other countries also. So they are not satisfied. Recently also, in your country also, there was strike by the bus drivers and the subway drivers and administration. So there is always strike. Why? This is due to lack of Kṛṣṇa consciousness. This is due to lack of Kṛṣṇa consciousness. There cannot be any cooperation unless there is Kṛṣṇa consciousness. So Kṛṣṇa consciousness is an essential fact for harmonizing even the present material society. That is required. Kṛṣṇa consciousness is so important thing, that cooperation…

The same example can be said here also, that the leg, the hands, and the belly and the mouth-what they are? They are cooperating. Cooperating for what? Cooperating for maintaining this body. This is the common interest. And how it is cooperated? To supply everything to the stomach. The brain is working, earning some money, the hand is fetching something and cooking, and the mouth is chewing, and the leg is going, but the whole function is targeted to fulfill the demands of the stomach. If these parts of the body non-cooperate with the stomach, they'll become feeble and weak and there will be no capacity to work.

Similarly, Kṛṣṇa consciousness means that in whatever division I may be… I may be the brāhmaṇa, I may be the kṣatriya, I may be the vaiśya, or the śūdra. That doesn't matter. But if we cooperate for Kṛṣṇa consciousness, there will be perfect peace in the world. This is a fact. So this idea of Kṛṣṇa consciousness is very important factor, although people are, I mean to say, they are unknown to this fact, although it is stated in the Bhagavad-gītā.

In the world, Bhagavad-gītā is very popular book. They are reading Bhagavad-gītā. And in Dr. Radhakrishnan's book we understand that Bhagavad-gītā has been so important book throughout the whole world that there is a sect in Germany who are called Indo-German religious sect. Perhaps some of you may know. They are acting on the principle of Bhagavad-gītā. So actually, in the Bhagavad-gītā, the most important part is Kṛṣṇa consciousness. In every verse, in every chapter, in every conclusion, you'll find Kṛṣṇa, the speaker of Bhagavad-gītā is giving stress on His personal self.

Māṁ hi pārtha vyapāśritya ye 'pi syuḥ… [Bg. 9.32]. Mām, this mām. Mām means "Me," "Unto Me." Kṛṣṇa says, "Unto Me." But there are many miscreants who are interpreting this mām as "everyone," as "everyone." Just like when I say, "I want a glass of water," does it mean that you want a glass of water? No. My individuality, "I want a glass of water." But they are making, by jugglery of words, that when I say, "I want a glass of water," that means, "everyone wants a glass of water." Is it a fact? Similarly, when Kṛṣṇa says, "I," they identify with the "I" themselves. That is their interpretation. That is misinterpretation.

Bhagavad-gītā… Therefore, although Bhagavad-gītā is very popular in the world, due to this misinterpretation of so many scholars, they have been not properly understood. That is a fact. The Bhagavad-gītā explains, very nicely explains, that this cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], that this division of human society into four classes, that is established by Kṛṣṇa. But He is out of it. He's not one of us. He does not belong to this cātur-varṇyam. Suppose when Kṛṣṇa comes in incarnation, in His body, it does not mean that He belongs to either of these classes, either to the brāhmaṇas…

Just like Kṛṣṇa appeared Himself as the son of Devakī or Vasudeva. Vasudeva was belonging to the royal family, kṣatriya. So Kṛṣṇa played the part just like a kṣatriya. Kṣatriya means administrative class. But that does not mean that Kṛṣṇa belongs to the kṣatriya class. It is to be understood. There are daśa-avatāras. There are many incarnations of Kṛṣṇa. Just like the first avatāra, incarnation, is called Matsyāvatāra.

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare **

Keśava, Kṛṣṇa, appeared just like a fish. He appeared Himself in the fish community. Oh, but that does not mean that He was fish. If you say, if you think that, taking a fish, "Oh, it is the generation of Kṛṣṇa…" Of course, everything is Kṛṣṇa, from another point of view.

So similarly, Kṛṣṇa… Because in the previous verse we have discussed. Simply by knowing the transcendental nature of Kṛṣṇa, one becomes liberated. How you can understand Kṛṣṇa? By His transcendental nature. That is being described in this verse. Tasya kartāram api. Tasya kartāram api māṁ viddhi: "Although I have established these divisions of the human society into four classes, so I am not one of them." This has to be understood. Means as soon as we make it a mistake that "Oh, Kṛṣṇa, He appeared in the royal family of Vasudeva, so He belonged to the kṣatriya community, or the administrative class," no. Then you can understand the transcendental nature of Kṛṣṇa.

And if you have got any doubt, you can ask, you can understand. But as soon as you understand it rightly, you become a liberated person. That is the secret. As soon as you understand the fact as it is, the transcendental nature of Kṛṣṇa, oh, you step forward to your liberation. So similarly, these things are being described one after another. The next śloka,

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo 'bhijānāti
karmabhir na sa badhyate
[Bg. 4.14]

Just see. Na māṁ karmāṇi limpanti. Karmāṇi. Just like we are acting something. Anything we are doing, there is some reaction. There is some reaction. In every action there is some reaction.

Just like I am speaking here. This vibration is being recorded all over the universe, this sound vibration. You know the radio message, how it is transmitted in the modern world. Similarly, as I am speaking, so whatever I am doing, that is immediately recorded and there will be some reaction. Just like the sound vibration, it reacts who has got some radio machine, there is reacting, similarly, every, any action, either good action or bad action, it will have reaction. That is the law of nature. You cannot be free from the reaction of my action.

But here Kṛṣṇa says, na māṁ karmāṇi limpanti. There is no reaction of the activities of Kṛṣṇa. Just like Kṛṣṇa was commanding over Arjuna in the battlefield of Kurukṣetra, and practically He was ordering that "You must fight. You must kill the enemy." Now, this act of Kṛṣṇa's has no reaction on Him. One should understand it. Na māṁ karmāṇi limpanti [Bg. 4.14].

If there is any difficulty to understand, we may consult persons who are in the understanding. We may consult books. We may consult authorities. That we can do because inquiry is always allowed. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. The, I mean to say, the transcendental inquiry is never forbidden. A sincere person, one can make inquiry. But fact is this. If I cannot understand in my present condition, that is my misunderstanding. But the fact is this that Kṛṣṇa, when He comes, He is not any, like any one of us. He's transcendental. Neither any act which He does, it has got reaction. And He says, na me karma-phale spṛhā, "I have no desire for any fruitive activities."

Just like we want to do something. Suppose I want to do some business. And what is the idea? Because I want to make some profit out of the business, and if there is sufficient profit, I shall be gainer, I shall be rich man, I shall be able to enjoy life and so on, so on, so many things, I have got background. So I have my desires whenever I do something. We conditioned souls, whenever we do something, there is some desire behind it. And what is that desire? For enjoyment. That's all.

But Kṛṣṇa says, na me karma-phale spṛhā. Because He has nothing to desire. He is the Supreme Personality of Godhead. He is full with everything. Now, sometimes Kṛṣṇa is misunderstood that Kṛṣṇa, in His boyhood, He had so many girlfriends. Perhaps you may know, who has written, gone through Kṛṣṇa's life. Or in His youthhood, He married sixteen thousand wives. This is described in the Śrīmad-Bhāgavatam. He had 16,108 wives. So sometimes who does not understand Kṛṣṇa, they think, "Oh, Kṛṣṇa was so sensuous. Oh, He kept sixteen thousand wives." No, that is not the fact. What was the fact? The fact is Kṛṣṇa, the Supreme Lord… We have got different relationship with the Supreme Lord constitutionally, every one of us.

The relationship, as we experience in this material world… Just like you are my brother, or she is my sister, or he is my father, he is my, so many relationship we have got. So all these relationships are calculated into five. There are… Practically, there are twelve relationships. Seven relationships are contra, against. Just like you are my enemy. I want to kill you. You want to kill me. That is also one of the relationships, but this is contra. This is not favorable. This is called vivarta. Hāsya, something I see in you, I begin to laugh, or something you see in me, you begin to laugh. So there are different… Altogether, there are twelve relationships in every activities of our life. Out of that, five relationships is very favorable. Not five exactly, but… Yes, five.

Just like I am sitting here on this dais. So I have got some relationship. What is that relationship? That this dais is giving me service silently. There is relationship. I am comfortably sitting here. So this is one relationship. The next relationship is that one wants to serve me or I want to serve him. Out of love, I want… Oh. Just like some of you: "Swamiji, I have brought some fruits for you." This is out of love. That means you want to serve me. So this relationship with the dais and that relationship, to come, and that relationship, to come and bring forth some fruit for me, that is higher. That is called dāsya, or friendship. So the silent relationship, the servitude relationship, the friendly relationship, then paternal relationship, then conjugal relationship.

So these relationships which we find here in this material world, they are reflections of the original relationship with Kṛṣṇa. Because in the Vedānta-sūtra you find, janmādy asya yataḥ: [SB 1.1.1] "Everything, whichever you find in this material world, that is born from the Absolute Truth." So in the Absolute Truth, there is the relationships, these relationships, which we are experiencing here. But they are perverted. Perverted. Because suppose I accept somebody as master, and I am serving, and as soon as the salary stops, my service is also stopped. Therefore it is perverted. Or I am… There is a girl I love, or there is a man I love. Oh, as soon as there is some misunderstanding, we break. So that relationship, that conjugal relationship, that paternal relationship, that friendly relationship.

Just like you'll find in the Bhagavad-gītā that Kṛṣṇa and Arjuna, they are in relationship of friendship. Now, when Kṛṣṇa, when Kṛṣṇa says that "I told this yoga, Bhagavad-gītā yoga to the sun-god, say, some millions of years before," and Arjuna, just to represent our interest, he said, "Oh, Kṛṣṇa, You are my contemporary. How is that You spoke Bhagavad-gītā forty millions of years before to sun-god?" So Kṛṣṇa answered that bahūni me janmāni tava cārjuna: "Both you and Myself, we were born many times, but you have forgotten. I remember." That is the distinction.

Now, here we see that the friendship of Kṛṣṇa is going on not in this birth, but perpetually that friendship is there. But in the material world, the friendship, it will exist for few years and then break. Therefore it is reflection. It is not real. If you make your friendship with Kṛṣṇa, that will never break. If you make your master Kṛṣṇa, you'll never be cheated. If you love Kṛṣṇa as your son, He'll never die. Similarly, if you love Kṛṣṇa as your lover or husband, He will be the best husband, the best lover. There will be no divorce. That is Kṛṣṇa consciousness. So similarly, there are many… Because Kṛṣṇa is the Supreme Lord, He has unlimited… He is unlimited, and He has unlimited number of devotees. Now, some of them are trying to love Him as lover or husband.

Now, what Kṛṣṇa will do? In the previous verse we have read that ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] "Anyone who wants Me in some sort of relationship, I accept that. I accept that." So the fact is that these wives of Kṛṣṇa-that is the real fact-in their previous life they made tremendous penance to achieve Kṛṣṇa as their husband. Just like in the Bhāgavata there is a verse. Śukadeva Gosvāmī's describing… These things are very sublime things. Of course, if you kindly hear them attentively, you'll feel sublime pleasure undoubtedly.

In the Bhāgavata, when Kṛṣṇa was playing with boys… Just like boys play, Kṛṣṇa, when He was playing just like a boy… So the Śukadeva Gosvāmī describes that attitude: itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena [SB 10.12.11]. The purport is that, that "Here is a thing, these boys, these boys who are playing with Kṛṣṇa, that for many, many lives they undergone penances to have Kṛṣṇa as their playmate. Now they are enjoying life." So the playmates of Kṛṣṇa, they are not ordinary persons. They underwent many, many births' tapasya, or penances. Just like one has to seek the favor of the Supreme Lord by penances, by tapasya, so they desired like that, and Kṛṣṇa has accepted, "All right. Come on. Let us play." And what is that play? Kṛṣṇa is playing with the boys just like boys play. They say, sometimes make some one body's defeated. So when the, he became, he has to carry the other boy on his shoulder, so many manufactured playing things.

So similarly, sometimes Kṛṣṇa was being defeated. So He has to carry other boy on His shoulder. These things were being done. Because we have no idea of Kṛṣṇa consciousness, therefore we take it as trifling. But Kṛṣṇa consciousness is so sublime that all perfection of our desires are there. Whatever we are desiring, whatever desires we have got constitutionally, all those desires will be perfectly fulfilled when we are in Kṛṣṇa consciousness. You see? So Kṛṣṇa, here He says that na me karma-phale spṛhā. Kṛṣṇa did not require any friend to play with Him.

Neither Kṛṣṇa had any desire of having a single wife. We require wife. Why do we take the responsibility of wife? Because we have got some desire to fulfill. That's all. But He is complete in Himself, pūrṇa. A poor man can desire that "Oh, if I would have bank balance, say, one thousand dollars in the bank, I would have been happy." But a rich man, who has got millions of dollars in the bank, does he desire for one hundred dollars in the bank? He has no such desire.

Similarly, if Kṛṣṇa is the Supreme Personality of Godhead, why He should have desire for His? He is full. Rather, He fulfills others' desires. That is the thing. "Man proposes; God disposes." Why God should have desire? Otherwise He's imperfect. So Kṛṣṇa has… Here He says, na me karma-phale spṛhā: "Oh, I have no desire to fulfill." Because He is full. Whatever He wants… Parāsya śakti… In the Vedic literature, you'll find. Parāsya śaktir vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. The Supreme Brahman, He has got different, diverse energies. As soon as He desires, everything is done immediately.

If I have to manufacture this stand, oh, I'll have to arrange for so many things. I'll have to go to the brass smith and ask him and give him some money and so many things. But the parāsya śaktir… If I have got… Even a, even a yogi, even a yogi, there is a prāpti-siddhi. You have heard the name of yoga. The yoga system is not so plaything as we have got so many branches in America. They are playthings.

Actually, the yoga system is so perfect that they get eight kinds of perfection before achieving the real perfection. And what is that perfection, the eight kinds of…? Aṇimā, laghimā-siddhi, prāpti, īśitā, vaśitā, like that. Aṇimā-siddhi means when a yogi is, is not exactly perfect, when he's on the way of perfection, he gets this opportunity. He becomes… He can become the smallest. If you pack a yogi in a room and lock him, he'll come out. He'll come out.

In Benares, India, there was a Trailinga Swami, yogi. He was sitting on the street naked. So government took objection, "Oh, you are sitting… It is obscene. You cannot." "Oh, I'll sit." Then he was put into the custody. So he came out. He was locked. That is not a very old story, say, about hundred years before, that Trailinga Swami. So thrice, four times, he was put into the custody, and he came out. So this is the first siddhi, first perfection.

Similarly, a yogi also, if he wants… Perhaps I cited this story. In my childhood I had my teacher and he had his spiritual master, a great yogi. So my teacher used to narrate the story of his spiritual master, that one day he went to the spiritual master, and the spiritual master asked him, "Well, what do you want to eat?" And they replied that "I want fresh pomegranates from Afghanistan." "All right, sit." So in the room they saw the, a branch of pomegranates just with juices just like somebody has snatched the branch from the tree, and it was there. Yogis, they can perform such wonderful things. If I want this thing, I have to endeavor for it, but a yogi can at once make it. These are some of the preliminary perfections of yogi.

So Kṛṣṇa is called Yogeśvara. He is the… You'll find in the Bhagavad-gītā, He's described as Yogeśvara. He's the master of all yogic principles. So for Him, why there shall be desire for enjoyment. He's so perfect that He hasn't got to marry, He hasn't got to keep a girlfriend. He's so perfect. So this is the nature of Kṛṣṇa we have to understand. Then why He married? He married just to fulfill the desires of His devotees. Those devotees who wanted Kṛṣṇa as their husband, so He accepted them. And when He played the part of a husband, He played very perfectly. Just like when He played the part of a friend, of the boyfriend, He played it very perfectly. When He played the part of a small boy of Yaśodā, He played it perfectly.

Just like He was creating disturbances, when He was, say, three years old. Just like children, two year, two years old, they create always disturbance with mother. They don't leave the company of mother. At the same time, they create disturb. So Kṛṣṇa was doing that. Now, the mother decided, "Now, I shall bind You with ropes. You are creating so much disturbance." And he took, she took a stick, and: "If You create disturbance, then I'll beat You." Oh, Kṛṣṇa began to cry. So there is description in the Bhāgavata by Kuntī that "The person who is the object of frightening for everyone, He was afraid of the stick of Yaśodā." Why? He was perfectly playing the childhood.

So this is the Kṛṣṇa's life. So one has to understand this thing. He was not need. Here just exactly the same thing, as He says, that na me karma-phale spṛhā: "I have no desire. I no…" Why He shall be desire? He is full. Desire, a needy person has desire. But a man who is full, why he shall be desire? Na māṁ karmāṇi limpanti na me ka… iti māṁ yo ’bhijānāti [Bg. 4.14].

Now, just to… I have tried to explain a little portion of the Kṛṣṇa’s activities. When He appeared in this world, He showed His activities just to attract us, that ”You are frustrated in friendship? Come on. Make friendship with Me. Oh, you are frustrated in getting a good master? Come on. Serve Me. I am, I become your good master. Oh, you are frustrated in the love of your sons? Oh, have Me as your son.” Because here we are frustrated with our sons and daughters. We expect something, but when they are grown up, they go in their own way. We are frustrated.

So accept Kṛṣṇa as son, and He’ll be most obedient son just like He was playing the part before Yaśodā. Similarly, accept Kṛṣṇa as husband or lover. You’ll never be frustrated. That is the whole philosophy. Anything, whatever desire you have got, you can establish a relationship with Kṛṣṇa in that desire and you’ll be happy, perfectly happy, never to be cheated. So na māṁ karmā… iti māṁ yo ’bhijānāti. Anyone who understands this philosophy, this transcendental nature of Kṛṣṇa, then what is the result? Karmabhir na sa badhyate. Because every act… We are bound up by the reaction of our past deeds. So as soon as we understand the transcendental activities of Kṛṣṇa, at once we become free from all reactions.

Because I cannot understand Kṛṣṇa’s transcendental activities unless I am actually dovetailed with Kṛṣṇa. Why I shall be interested with your activities unless I have got some specific purpose? So similarly, let us develop this Kṛṣṇa consciousness and gradually we shall have… Now, that is called svarūpa-siddhi. Now, every living entity has got an eternal relationship with Kṛṣṇa because we are part and…

Just like my parts and part of the body, it has got a specific relationship with my body. Just like this hand is the part and parcel of my body. It has got a specific position in the body. My ear is the part and parcel of my body. It has got a specific position in this.

Similarly, every living entity has got a specific position in relationship with Kṛṣṇa. Now, at the present moment, we are covered. We do not know what is our relationship. But as we make advance in Kṛṣṇa consciousness and we develop, ”Oh, I have got this relationship with my Kṛṣṇa, as my, as a friend, as a conjugal lover, paternal relationship, master and servant,” so many, just like we have got experience. And that is called svarūpa-siddhi. Svarūpa-siddhi means perfection of one’s original, constitutional position. Svarūpa-siddhi. That we shall realize. As we make advance in the Kṛṣṇa consciousness, so we gradually…

Just like a man who is diseased. He is diseased, and as he is being cured by treatment, he gets gradually his healthy condition. He can feel, ”Yes, I am feeling well. Now I am feeling hunger. Now I am taking food nicely. Oh, yes, I am getting some strength.” Similarly, as we make progress in the matter of Kṛṣṇa consciousness, then our original constitutional position becomes revealed. And as soon it is fully revealed, I am free from all these material obligations. Oh, my place is reserved there.

Thank you very much. Now if there is any question, you can ask. [break]

…become the smallest, aṇimā-siddhi. And the laghimā-siddhi. Laghimā-siddhi is you can become the lightest. You become so light that you can walk over the water. You can fly in the air. That is laghimā-siddhi. Prāpti-siddhi. Prāpti-siddhi means you can get anything you desire immediately. Īśitā. Īśitā means you can have control over so many persons and anything you want to control. You can get that. Vaśitā. There are so many siddhis. But these siddhis are, according to, I mean to say, those who are after Kṛṣṇa consciousness… They do not care for all these siddhis.

I’ll cite one story, interesting story, that one person, he was out of home for ten years, and he went to the Himalayas to find out some yogi to get some perfection. Now, after ten years, that particular man came back to his village. That is quite natural, that any person who achieves some success, he wants to show it before his friends and relatives and countrymen. That is quite natural. So he came back to his village, and all the villagers, they assembled, and they were very much anxious to know: ”Oh, my dear friend, you have been ten years to learn yoga perfections. So what you have learned, please let us know.” So he said that ”I am finished the laghimā-siddhi perfection. That means I have learned how to become the lightest.” And what is the result? He said, ”Oh, I can walk over the river.” So everyone was very anxious because people are very inquisitive and curious. So all of them requested him, ”All right, let us have some demonstration. Please show that you’ll walk over the river.” So there were, all the villagers came and requested him. ”All right, I shall show tomorrow morning.”

So there was an old man. He said, ”My dear such-and-such, oh, after working for ten years, you have learned something who is two cents worth.” Oh, that man was very angry. ”Oh, it is two cent worth, do you think?” ”Yes, I think it is two cent worth.” ”Why?” ”Now because you’ll walk over the river. All right. But I shall pay to the boatman two cents. I shall walk over the river.” (laughter)

So these things are two cents worth in comparison to Kṛṣṇa consciousness. Don’t be after them. Suppose you’ll learn something to play wonderful. What you’ll do with that? How it will help you? Your problem is how to get out this, get out of this material entanglement. Suppose if you play something wonderful in the… There are so many wonderful men here. They are showing. So a man who is after Kṛṣṇa consciousness, they are not after these wonderful things. Because they know it perfectly well that ”All this display will not save me.” What is that? If I get anything I desire? That may be something wonderful for you, but how do I benefit. Oh, what I want here? I want simply to get myself, get free from these miseries of material existence. That can be done only by Kṛṣṇa consciousness. Not by playing all these wonderful…

So one who is serious about Kṛṣṇa consciousness, all these wonderful things, they do not captivate. You see? For them, two cents worth. Two cents. Suppose you can fly in the air. What is that? A rich man pay something to the aeroplane and, say, hundred dollars. He can fly from one place to another. Modern science, modern, has made everything cheap. So don’t be after this perfection, material perfection. Any kind of material perfection will not solve our real problem. Our real problem is how to get rid of this material entanglement, the threefold miseries, birth after birth, I am going, repeating transmigration of, repetition of, getting one birth after… These are the problems.

So Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] ”After leaving this body, no more birth in this miserable world. He comes unto Me.” We should stick to that point. And that will make us successful in our Kṛṣṇa consciousness. Anything, any more questions? [break] …very ideal prayer to follow. What to ask from Kṛṣṇa? That is the goal of every living being. What is that? He says,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye

mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

Lord Caitanya prays, "My Lord, Jagadīśvara…" Jagadīśvara means the Lord of the Universe. "I pray unto You. I don't want any wealthy condition. I don't want any wealth." Na dhanam. Dhanam means wealth. Na janam. "I don't want any number of followers." Here, in this material existence, we aspire after money, after followers and after woman. That is… These are our desires. And Lord Caitanya says that, "I don't want wealth. I don't want any number of followers, neither I want any beautiful wife." Then what is the use of your coming to God? Oh, mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "I simply pray that birth af… I do not think that in this very birth I will be liberated. Even there is my birth, I don't mind. But let me have Your unconditional service. That's all."

That should be the standard of prayer. The more we shall have wonderful things in the material world, the more we shall be entangled. We are just trying to get free from this entanglement and go back to Kṛṣṇa, where going I'll have no more to come back in this miserable world. That should be the aim and object of life.

Suppose if I decided, or anyone of you have decided, that "I shall leave this place, New York. I have no fascination for this city." Then anything you offer him, "Oh, I give you such-and-such thing. You remain here for such-and-su…" No. He doesn't care for anything. Paraṁ dṛṣṭvā nivartate. He has got some information, some other place. He has decided to go there. So he has no, I mean to say, anxiety or desire for anything. So our desire should be-that is perfect desire-that we must leave this body. We must leave this material existence. Duḥkhālayam aśāśvatam [Bg. 8.15]. Unless you understand this fact, that this material existence is… (end-incomplete)

740403BG.BOM
Bhagavad-gītā 4.14

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Bombay, April 3, 1974

Pradyumna: Translation: "There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work."

Prabhupāda:
na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo 'bhijānāti
karmabhir na sa badhyate
[Bg. 4.14]

Last night we discussed, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There are two condition of life. Actually, conditioned life and non-conditioned life, liberated life and conditioned life, that is real nomenclature, "liberated life and conditioned life." Conditioned life means this material world. We are conditioned by the laws of material nature.

Just like we are trying to go to the moon planet, but we are conditioned; we cannot go. There are so many impediments. This is the nearest planet. Still, because we are conditioned, we cannot go. No free access. Otherwise, a living entity name is sarva-ga. Sarva-ga(taḥ) sthāṇur acalo 'yam. Sarva-ga means a living entity can go anywhere. As we see, there are so many planets. Why we cannot go? There are means also. We are flying in the air, but we cannot go. This is called conditioned life.

There are so many instances. Just like even on this planet if you want to go to other countries, say, America, you have to fulfill so many conditions. Passport, visa, then P-form and so many other forms. Not easily. This is called conditioned life. We have no freedom to move.

And there is another life which is life of freedom. Just like Nārada Muni. Nārada Muni travels everywhere. He goes in the spiritual world. He comes in the material world. In the material world he can go in any one of the planets. Sometimes by yogic practice we can go also, but not so easily. So there is a life of freedom. That is spiritual life.

Nitya-mukta, the living entities who are living, who are residing in the spiritual world, their number is greater than the conditioned soul. Just like some of our friends or citizens, they are in the jail. Their number is not as many as there, we are free. Similarly, the number of free living entities in the spiritual world is greater than the number of the conditioned souls. A few only, we are conditioned.

And this conditioned means karmāṇi. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. As we are doing work, fruitive activities, under the influence of a particular type of modes of nature, we are getting different types of bodies, and there are 8,400,000 forms of bodies, and we are rotating. Because we do not know, we have forgotten how to become free from this cycle of birth and death and transmigration of the soul. This is called karma. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9].

Therefore in the human form of life we must perform yajña. Yajña means to satisfy the Supreme Lord. Yajñārthe, for the sake of the Supreme Lord, for satisfying Him, that is our business.

So to do that business in the previous verse it has been prescribed that the human society should be divided into four classes of men. There are, but they should be systematically divided. Just like in any office there are departments. Without departmental work, nothing can be successful. Anywhere you go, either in the law court or in the office or anywhere, there must be departments. Similarly, the human society must be divided into four divisions. Not four division, eight divisions, varṇāśrama.

In the Vedic literature there is no such thing as Hindu dharma or Muslim dharma or Christian dharma or Buddha dharma. These are recent manufacture. Actually, Vedic instruction is to divide the whole human society into four varṇas and four āśramas. That is Vedic dharma, sanātana-dharma. It is called sanātana-dharma. A living entity has got the chance of getting this human… Labdhvā sudurlabhaṁ bahu-sambhavānte [SB 11.9.29]. Bahu-sambhavānte means after many, many births. This present rascal civilization does not know that how with great difficulty we have come to this human form of life after so many evolutions.

The Darwin's theory of evolution, there is some idea, but it is not clear, not scientific. They are trying to prove that [it is] scientific. That is not scientific. But the evolution theory is there, 8,400,000 species of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, like that. Bhramadbhiḥ. We are rotating in this way.

So the human form of life must be systematized, not live like animals. So therefore if in the human society there is no this systematic division of persons…

The aim is one. It is not that because one is in the lower division, he does not get the benefit, no. Just like in the state, in an organized state, as we have seen in foreign countries, especially in USA, very organized state, everyone has got the facility. It doesn't matter whether he is rich man or poor man. Everyone has got.

Similarly, this cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13], brāhmaṇa, kṣatriya, vaiśya, śūdra… It doesn't matter one is śūdra or one is brāhmaṇa, but everyone has got the facility to become connected in relationship with the Supreme Lord.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Parāṁ gatim, that is open for everyone. It is not that because one is śūdra or one is caṇḍāla, he is not allowed to enter into the kingdom of God. Only the brāhmaṇas are allowed. No, it is not like that. The same thing, same example, that in the body there are four divisions: the head division, the arm division, the belly division, and the leg division. It is not that only the head get the facilities of living condition. No. Everyone.

But there must be division. That is scientific. Otherwise the human life will be spoiled. That I have tried to explain last night. There must be division, because it is ordained by the Supreme Personality of Godhead. How we can violate? There must be the brahminical class, the kṣatriya class, the vaiśya class and the śūdra class. Then everything will be maintained very proficiently.

Because it is karma, karma-yoga. The material world means you work, and you enjoy or suffer the result of your work. This is material world. Everyone is given facility, but it is karmānubandhanaḥ, karmānubandhanaḥ, just a facility for the living entities who wanted to enjoy this material world. This material world is not wanted. Everyone should live in the spiritual world. There is spiritual world. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is no birth and death. Yad gatvā na nivartante tad dhāma [Bg. 15.6]. Everything is there. People do not know it.

Therefore the karma should be systematized, and it should be regulated by brahminical culture, by kṣatriya culture, by vaiśya culture, by śūdra culture. But Kṛṣṇa says that "Don't think… Because I have prescribed this for the systematic life of all the conditioned soul, it does not mean I am also one of them." Kṛṣṇa is not one of them. And some foolish rascals they say that "Kṛṣṇa is also bound up by the laws of karma."

No. Kṛṣṇa is… Not only Kṛṣṇa, but Kṛṣṇa's devotees also. That is stated here. Iti māṁ yo 'bhijānāti karmabhir na sa badhyate [Bg. 4.14]. Simply by knowing, simply by knowing that Kṛṣṇa is transcendental. Kṛṣṇa gives us prescription how to live in this conditional state, but He is not one of us. He is not one of us. He is above, transcendental. Therefore He says, na māṁ karmāṇi limpanti.

Because Kṛṣṇa is fighting in the battlefield… He is not fighting. He is directing. Still, you may call that He is inducing Arjuna to fight. That does not mean he is becoming entangled in the karma-phala. Na māṁ karmāṇi limpanti. Apāpa-vidham. Kṛṣṇa is killing so many demons. He is not bound up by karma. Similarly, if we also become devotee of Kṛṣṇa and if we abide by His order, then karma-phala cannot touch us. This is bhakti. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54].

That is stated in the Brahma-saṁhitā. Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam. There are millions and millions of living entities beginning from the king of heaven who is, whose name is Indra, yas tv indra-gopam athavendram aho sva-karma, beginning from that Indra… And there is one worm that is called indra-gopa, very small. You have to see with microscope. Very small, insignificant living entity. And that Indra, the king of heaven, is very important living… So beginning from that Indra up to this Indra, everyone is bound up by the fruitive resultant action of his karma. This is called karma-phala. Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam. Going on under the laws of karma. Karmāṇi nirdahati kintu ca bhakti-bhājāṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.54]. The go…

Just like Arjuna was hesitating to fight because he thought that "I shall be entangled in the karma-phala if I kill my family men and my grandfather, my teacher." So he was thinking. That was good consideration, pāpa-puṇya. But because he fought for Kṛṣṇa, because he satisfied Kṛṣṇa, he was not bound up. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do anything for your satisfaction, then you become entangled in the karma-phala. But if you do anything for the satisfaction of Kṛṣṇa, there is no karma bondage. This is the secret. That is clearly stated. Na māṁ karmāṇi limpanti [Bg. 4.14]. He is the Supreme. He can direct, but He is not under the direction. He is free.

Similarly, those who are Kṛṣṇa's devotees, they are also free. Yo mām. Yo mām abhijānāti. Abhijānāti means one who knows that "Kṛṣṇa is the Supreme Personality of Godhead, He is not ordinary human being, He is nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13), He is the supreme living entity amongst all living entities, He is the Supreme Living Being amongst all living beings"-that is abhijānāti. Abhijānāti, know with complete experience, not superficially. Iti mām, yo mām abhijānāti. Abhijānāti means "Knows Me perfectly well, that 'Kṛṣṇa is transcendental.' " And that is also explained by Kṛṣṇa,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So those who are engaged in the bhakti-yoga, unflinching bhakti-yoga, unalloyed bhakti-yoga, such person is above this material entanglement. Material entanglement is within the modes of material nature. That is brāhmaṇa, kṣatriya, vaiśya, śūdra, or brahmacārī, gṛhastha, vānaprastha, sannyāsa, and gradually develop your spiritual constitutional position and be transferred to the transcendental position… Paras tasmāt tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ [Bg. 8.20]. That is the process.

But if you live in the conditioned life like animals, then you continue the life of animals-eating, sleeping, mating and defending, and struggle for existence. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Then you struggle within this material world forever. Sometimes you become the king Indra, and sometimes you become that germ indra. This is karma-phala. This is karma-phala. But we are so ignorant of this law of karma, we are thinking ”Now this position of American or Indian or this or that, for fifty years or sixty years, utmost, that is one, everything, all in all. There is no more life.” Yes.

I have talked with many big, big professors. They are under the impression, atheism, voidism, that after death there is nothing; everything is void, finished. Atheism. Bhasmi-bhūtasya dehasya punar āgamanaṁ kutaḥ: ”The body is burned into ashes. Who is coming again?” This is atheism. Because the atheists, they cannot see that how the soul is transmigrated by the subtle body from one body to another. They have no… gross, gross materialists. So we should not follow the gross materialists, but we should follow the perfect leader, Kṛṣṇa, who says, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. This we must follow. That is human civilization.

Therefore he prescribes that brāhmaṇa, kṣatriya, vaiśya, śūdra. Either you become brāhmaṇa or follow the instruction of the brāhmaṇas, then your life is perfect. Both things are there. If you like to be brāhmaṇa, that you can become also. Māṁ hi pārtha vyapāśritya [Bg. 9.32]. This is Kṛṣṇa consciousness movement.

Because in this age everyone is a śūdra, kalau śūdra-sambhavaḥ… There is no culture. There is no brahminical culture, kṣatriya culture. Therefore all together, they are simply śūdras. So this Kṛṣṇa consciousness movement is to raise the śūdras or less than that. Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ. Plural number. Striyo vaiśyās tathā śūdrāḥ. The pāpa-yoni. It is…. Kṛṣṇa says. But everyone is open to come to Him. Everyone. It doesn’t matter. And there are less than that. Less than they are called caṇḍālas. They are also mentioned in the Bhāgavata. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18], ye ’nye ca pāpāḥ. Again, less than that. Yad-apāśrayāśrayāḥ śudhyanti. They can be purified. They can be purified. Prabhaviṣṇave namaḥ.

The Lord Viṣṇu is so powerful that He can make anyone a purified Vaiṣṇava. That is His special… It is not that because one is kirāta-hūṇāndhra-pulinda-pulkaśā or pāpa-yoni, he cannot be elevated. He can be elevated. That is possible. Because guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. If you make him qualified like a brāhmaṇa and work like a brāhmaṇa, then he can be elevated. That is Kṛṣṇa consciousness movement. We are trying to educate anyone. It doesn’t matter. Because kirāta-hūṇāndhra-pulinda-pulkaśā. Anyone, ye ’nye ca pāpāḥ. Anyone can be elevated.

So who will do that? Kṛṣṇa says that ”Anyone can be elevated.” Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. So who will do that? Therefore Caitanya Mahāprabhu has said…. Caitanya Mahāprabhu is also Kṛṣṇa. Now,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

Indian, this is the duty of the Indian, bhārata-bhūmi. One who has taken birth in the holy place of this Bhārata-varṣa, it is huge duty: make his life perfect and do welfare activities for others. This is India’s business. This is Caitanya Mahāprabhu’s order.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

India is meant for para-upakāra, not for exploiting others. That is not India’s business. That may be for the fools and rascals in other countries. But in India is dedicated. Therefore in India Kṛṣṇa comes, in India Lord Rāmacandra comes.

But they have now taken it very cheaply. All rascals and fools and rogues, they are claiming that ”I am Kṛṣṇa, I am.” They have taken because India has fallen. Because there is no brahminical culture, they cannot understand these rascals, that the fools and rascals, they are claiming to be Kṛṣṇa. Kṛṣṇa is so cheap? No. That is our misfortune, that instead of Kṛṣṇa, we are accepting some imitation, rogue Kṛṣṇa. This is our misfortune.

But we should not do that. There is Kṛṣṇa. Here is Kṛṣṇa, in His words. Kṛṣṇa is Absolute. He is not different from Kṛṣṇa. The words of Kṛṣṇa and Kṛṣṇa, there is no difference. When you read Bhagavad-gītā, if you feel like that, that ”Here Kṛṣṇa is speaking before me,” then your life is successful. Kṛṣṇa is speaking. Actually, it is a fact. It is a fact. It is not that ”Kṛṣṇa is no longer here. Five thousand years He spoke. Therefore this Bhagavad-gītā has become null and void.” This is nonsense. Kṛṣṇa can speak at every moment, at every second. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are santas… Therefore it is said here, iti māṁ yo ’bhijānāti. Does He say that ”Simply in this age”? No. At any time. Iti māṁ yo ’bhijānāti. One who understands Kṛṣṇa, at any time, at any place, iti māṁ yo ’bhijānāti karmabhir na sa badhyate [Bg. 4.14],” he comes liberated person, simply by this understanding that Kṛṣṇa is the Supreme Lord. He is not bound up by the laws of karma and He is not conditioned by this material nature.”

Kṛṣṇa says, daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. Mama māyā. Māyā is under His control. Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Mayādhyakṣeṇa prakṛtiḥ. Prakṛti is working under His direction, under His superintendence. So we should know Kṛṣṇa like that. We should not…. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He is speaking like a man, we are thinking that Kṛṣṇa came, and Kṛṣṇa is now dead, and His instruction is also dead, obsolete. No, that is not. Kṛṣṇa is ever-existing, nityo nityānām. We are also ever-existing. We are covered by this material body, but Kṛṣṇa is not covered by the material body. He comes in His original body. Sambhavāmy ātma-māyayā [Bg. 4.6]. Yuge yuge sambhavāmy ātma-māyayā [Bg. 4.6]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So Kṛṣṇa comes to save us and gives us His instruction so that after His disappearance from this world, people will take advantage of His instruction and make his life perfect. This is Bhagavad-gītā.

But if we misuse our intelligence and do not take advice from Kṛṣṇa and manufacture so many plans for prosperity, that will all fail. Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ [Bg. 9.12]. That is moghāśā. Mogha means frustrated. They will be frustrated. Moghāśā. Anyone who does not take the direction of Kṛṣṇa, then whatever he is hoping, that will be frustrated. Moghāśā mogha-karmāṇaḥ. And whatever he is planning, "I will do like this, he will do like that," that will not stay. Because the māyā is there. Daivī hy eṣā guṇa-mayī mama māyā duratyayā. Māyā will kill all your plans. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. And if you follow Kṛṣṇa and do accordingly, then you will not be frustrated. Your life will be successful. This is the philosophy of Bhagavad-gītā.

Therefore we are trying our little efforts, how to establish the truth described in the Bhagavad-gītā. So here we should know in this chapter, Kṛṣṇa said that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. Why Kṛṣṇa has to work? Kṛṣṇa hasn't got to work because He is self-sufficient. If we want something, we conditioned soul, we have to work very hard for it. But Kṛṣṇa He can, by simply will, He can create the whole universe. So why should He work? Na tasya kāryaṁ karaṇaṁ ca. This is the Vedic information. The Supreme Absolute Truth, God, has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate. Nobody is equal to Him, nobody is greater than Him. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energies are multi. Svābhāvikī jñāna-bala-kriyā ca. It is multi-energies working so nicely that we are seeing that it is automatically being [done]. Not automatically. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], under His direction. But the machine, but the energy is so subtle, it appears like "Oh, it is has become automatically." But it is not being automatically. There is superintendence. But parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca.

Just like if you paint one nice rose flower, you have to apply your energy and the brush and the color very particularly, very carefully. Then still, it is not as good as the natural flower. But do you think that natural flower has come automatically? No. There is brain of Kṛṣṇa also. But the brain is so sharp, parāsya śaktir vividhaiva śrūyate svābhāvikī, it has come automatically. Don't think that there is no no brain. There is brain, sufficient brain, but not like your brain. Parāsya śaktir vividhaiva śrūyate. This is Kṛṣṇa. You should try to understand Kṛṣṇa in that way. We should try to understand everything. Therefore Kṛṣṇa says that raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. This is Kṛṣṇa's energy.

How the moon is shining, 200,000 miles away? Still, the shining is so perfect. Can you make any lamp like that? Have you got such brain? Then how you can compare yourself with Kṛṣṇa? Parāsya śaktir vividhaiva śrūyate. But he has got the power. You can create one imitation moon or imitation sun, but that is not in your power. But still, you are so falsely proud of your scientific knowledge. What scientific knowledge you have got? So in this way, if we study Kṛṣṇa, then we can understand that, as Kṛṣṇa says, na māṁ karmāṇi limpanti na me karma-phale spṛhā.... Karma-phale spṛhā [Bg. 4.14].

He hasn't got... Why he should have any desire? He can create anything, without any effort, simply by His willing. Simply by His willing. Sa īkṣata, sa asṛjata. These are the Vedic information. Simply by His glancing, there was the whole material cosmic manifestation. So if we understand Kṛṣṇa like that...

Therefore Kṛṣṇa says... Study Kṛṣṇa. Study Kṛṣṇa. And Kṛṣṇa is describing Himself. There is no difficulty. You can study Kṛṣṇa. If you know now, "What Kṛṣṇa says is all right," simply if you know definitely, then iti māṁ yo 'bhijānāti, simply by knowing this, karmabhir na sa badhyate, he is no more under the condition of this fruitive resultant action. He is free. So why don't you do that? So nice thing. Simply study. Now how can I study? There is Kṛṣṇa's instructor here. You study and you become devotee. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Don't require education. If you cannot read, if you are illiterate, it doesn't matter. You hear. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. You hear from the realized soul. God has given you ear you can hear.

It doesn't require education. Formerly everyone was taking education simply by hearing. There was no book. Formerly everyone was taking education simply by hearing. There was no book. Therefore all the Vedic knowledge is called śruti. Śrutibhir apanya.(?) Śruti-gatāṁ tanu-vāṅ-manobhiḥ. Śruti. So this Kṛṣṇa consciousness movement is opening centers just to give you chance to hear about Kṛṣṇa, only hearing. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṇ-manobhiḥ. Simply by hearing, you become perfect. Just like Parīkṣit Mahārāja. At the time of point of his death, he had no time to perform any yajña or any big, big thing. He simply heard Śrīmad-Bhāgavatam carefully. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. And he became perfect simply by hearing.

So we have got so many nice things, our Vedic literature, and they are all summarized in the Bhagavad-gītā. If we simply hear, by simply hearing Bhagavad-gītā as it is, then if we understand Kṛṣṇa, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati, then what happens? Iti māṁ yo 'bhijānāti karmabhir na sa badhyate [Bg. 4.14]. There is no more entanglement in the karma. Because so long we will be entangled in the karma, we will have to transmigrate from one body to another. And we do not know how long we have to rotate in this way.

Therefore Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Everyone is rotating in this way. Out of that, one who is very, very fortunate, then guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], by the grace of guru and Kṛṣṇa he gets the seed of devotional service. Then, if he waters it.... mālī hañā kare sei bīja āropaṇa. Just like if you get a seed of nice flower, if you sow it and water it, it will grow, similarly, the seed, śraddhā, that "Kṛṣṇa consciousness is very nice," this is seed, but if you pour water.... What is that watering? Śravaṇa-kīrtana-jale karaye secana [Cc. Madhya 19.152]. If you simply hear and you chant also, that is the watering of the seed. Then it will grow. And one day it will grow, a big tree or big plant, and it will reach Kṛṣṇa's.... This is described in the Caitanya-caritāmṛta. You will find.

So do not take this Kṛṣṇa consciousness movement very lightly. Take it seriously and try to understand, and your life will be successful. Thank you very much. (end)

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Bhagavad-gītā 4.14

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Vṛndāvana, August 6, 1974

Prabhupāda: So in another place Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Karma, every living entity is bound up by the resultant action of his own karma, but Kṛṣṇa is not like that.

The, in the English constitutional law it is said that ”The King can no, king can do no wrong.” King can order punishment for the criminal, but the king is never criminal. King cannot be punished. Your President Nixon is fighting on this point. Although people wants to impeach him, he’s fighting on this point, that ”I am not wrong.” Actually, that much facilities must be given to the head executive. If he becomes under the laws, then his position is not exalted. The… That is the principle of accepting in the highest order of life.

So in the material condition, that is not applicable perfectly, but so far spiritual condition is concerned, God must be given full freedom. Otherwise there is no meaning of God. If God is also under the, under your laws… Sometimes: ”Why God has done like this?” They inquire like that. This question sometimes put. ”Why God has put us into this condition?” These are foolish questions. But the real conception of God is that He is free to do anything, whatever He likes. You cannot say, ”Why God can… Will… God will do this, will do not that.” No. That is not the conception of God.

So here Kṛṣṇa says that na me karma-phale spṛhā. He is ātmārāma. Ātmārāma. Ātmārāma means He is fully satisfied in Himself. And He can create so many things. He is creator. So there is no question of desiring something. He can do anything, whatever He likes. But… That will be explained.

He sets example. Just like in the previous verse. We have already discussed.

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam
[Bg. 4.13]

Although He has set up the principle of varṇāśrama-dharma, but He’s not within the varṇāśrama-dharma. Just like Kṛṣṇa takes the incarnation of becoming a pig, but that does not mean He is a pig. Ordinary conception of pig we have got. Or He takes the incarnation of a fish, but that does not mean He’s ordinary fish.

So similarly, He comes here as a human being, as son of Nanda Mahārāja, or husband of Rukmiṇī, or son of Vasudeva, but actually, He is nobody’s son. He is everybody’s father. He is the origin. Nobody can be cause of His creation. This idea should be understood. And if anyone understands that Kṛṣṇa, or God, is not under any rules and regulation and laws of this material world, then he understands Kṛṣṇa perfectly.

Just like Kṛṣṇa performed the rāsa dance. At the midnight many young girls came by hearing His flute, and He danced with them. This is, from Vedic standard, it is not very moral. Because at dead of night, with others’ wives or sisters or daughters, to dance… Kṛṣṇa was young. That is not very good example from Vedic principles. But He did it. So, so… And that is the highest understanding of Kṛṣṇa consciousness.

Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ. All the Gosvāmīs, even Śrī Caitanya Mahāprabhu… He was a sannyāsī. He was very strict about woman. No woman could come near Caitanya Mahāprabhu. As a sannyāsī. But Śrī Caitanya Mahāprabhu recommended, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā: ”There is no better method of worshiping Kṛṣṇa than the method conceived by the gopīs.”

And the Gosvāmīs also… Śrīla Rūpa Gosvāmī… Vande śrīla-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. The Six Gosvāmīs, they gave up their material opulence. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. They gave up their… They were ministers of the government, very exalted position. Their associates were most aristocratic persons. But he gave up everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. Maṇḍala-pati means leaders of the society, big, big men, zamindars or government officers. So he gave up, tucchavat, considering them most insignificant. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā. They have, gave up their opulent family. He was also belonging to the aristocratic family. He gave up. And became a mendicant, beggar, madhukārī. They were asking one cāpāṭi from one gṛhastha. They would not accept three or four or…, cāpāṭis at a place. Only half, one, like that. All in this way.

So so much in the renounced order of life. But they lived-how? Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ. They were always thinking of the gopīs’ dealing with Kṛṣṇa. So from this standpoint of view, the, the dealings of the gopīs with Kṛṣṇa, that is not these ordinary human dealings. That is all spiritual. Without understanding the spiritual platform of Kṛṣṇa and the gopīs… Nobody try to understand it. Then they will be misled. So… Therefore Kṛṣṇa says. People may not be misled. Sometimes He’s seen to be acting against the social laws. Therefore Kṛṣṇa warns, na māṁ karmāṇi limpanti: [Bg. 4.14] ”These social, political or religious laws do not apply to Me.” Na māṁ karmāṇi limpanti.

This question was raised by Parīkṣit Mahārāja when Śukadeva Gosvāmī described the rāsa-līlā. So that… ”Kṛṣṇa appeared on this material world, dharma-saṁsthāpanārthāya, paritrāṇāya sādhūnām [Bg. 4.8], dharma-saṁsthāpanārthāya. So why He violated these rules of dharma?” Violation because, according to Vedic civilization, nobody can mix with other’s wife or other woman. Even in moral principle, as Cāṇakya Paṇḍita said, mātṛvat para-dāreṣu. ”All women should be treated just like mother.” Not like the present society. Formerly, every woman should be addressed as ”mother,” Mātājī. And now they have invented ”Bahinjī.” No. Woman should be addressed as ”mother.” Mātṛvat para-dāreṣu.

So this question was put forward by Parīkṣit Mahārāja before Śukadeva Gosvāmī, ”How Kṛṣṇa danced with others’ wives and sisters, like that?” This is against principle of dharma. So just to clear the position of Kṛṣṇa… Kṛṣṇa is personally said, personally saying also, and this is confirmed by Śukadeva Gosvāmī that tejīyasāṁ na doṣāya [SB 10.33.29]. Kṛṣṇa cannot be polluted.

Because by chanting Kṛṣṇa’s name one becomes purified, how Kṛṣṇa can be polluted? If, by chanting… Ceto-darpaṇa-mārjanam… paraṁ vijayate kṛṣṇa, śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12]. And in another place, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa, one becomes freed from all sinful activities. Kīrtanād eva kṛṣṇasya. Especially. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ. He becomes free from all contamination.

In material world we are simply becoming contaminated. Therefore karmāṇi limpanti. In the… We are becoming entangled by the reaction of our karma. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. By karma, the jantu, means living entity, is getting different types of body one after another, one after another. In this way he’s wandering 8,400,000 forms of bodies. This is karma. Therefore to the living entities, as we are… We are bound up by the laws of karma. But Kṛṣṇa is not like that. Na māṁ karmāṇi limpanti.

This is to be understood. Unless we understand Kṛṣṇa, that He is not bound up by the material laws, then we do not understand Kṛṣṇa. And if anyone understands it perfectly, then what is the result? The result: iti māṁ yo 'bhijānāti karmabhir na sa badhyate [Bg. 4.14]. If one understands clearly that Kṛṣṇa is not under any material laws, then he also becomes not bound up by any material laws. Simply by knowing it. Karmāṇi nirdahati ca bhakti-bhājām.

In the Brahma-sūtra it is said… Brahma-saṁhitā. Yas tv indra-gopam athavendram aho sva-karma… Indra, indra-gopa, and the King Indra, both are named as indra. Yas tu indra-gopam atha mahā-indra sva-karma-phala-bhuk. Everyone is enjoying the resultant action of his karma. Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti [Bs. 5.54]. Everyone is enjoying or suffering the resultant action of his karma. Sva-karma-phala-bhuk. But karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. But one who is in the devotional service, although he has to suffer the resultant action of his past karma, but that is reduced to the minimum. Karmāṇi nirdahati. Or practically no.

For whom? Bhakti-bhājām, those who are devotees, who are devotees. So who can understand Kṛṣṇa is not under the laws of any material nature? Only the bhaktas. Bhaktas can understand. Who can understand Kṛṣṇa? Bhaktyā mām abhijānāti [Bg. 18.55]. Only the bhaktas can understand Him. Therefore Bhagavad-gītā was spoken to Arjuna, bhakto 'si, "You are My devotee." So Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's attributes, Kṛṣṇa's pastimes, they can be understood by the bhaktas only, not the nondevotees. Nondevotees cannot understand that na māṁ karmāṇi…, this process, that Kṛṣṇa is not bound up by any material laws.

The example is given by Śukadeva Gosvāmī to Mahārāja Parīkṣit: tejīyasāṁ na doṣāya [SB 10.33.29]. Tejīyasām. Just like the sun. The sun is evaporating the urine from the street. But that does not mean sun is infected. Although sun is evaporating the urine, the stool, or any contaminated place… Rather, he is, sun is sterilizing that process. This is practical. If sunshine is anywhere, even the most contaminated place, the sun does not become contaminated, but the place becomes purified. Is it not a fact?

Similarly, Kṛṣṇa… Kṛṣṇa was very beautiful. So gopīs became attracted with Kṛṣṇa. As it is natural, a young boy is attracted with young woman or young girl is attracted… That is natural. Yuvatīnāṁ yathā yūnaḥ.(?) It is natural. So the gopīs, they were attracted by Kṛṣṇa's beauty. And therefore they went to Kṛṣṇa. But the result was that the gopīs became purified; Kṛṣṇa remained uncontaminated. This is understanding of Kṛṣṇa. Some way or other, if one reaches Kṛṣṇa, he becomes… Kamāt krodhād bhayāt. Either by lusty desire or by anger or bhayāt… Just like Kaṁsa. Kaṁsa was always thinking of Kṛṣṇa, that "Kṛṣṇa is coming. So how shall I kill Him? How shall I kill Him?" Bhayāt, out of fear. So he also got salvation. Kṛṣṇa killed him. He got salvation. So gopīs approached Kṛṣṇa out of lusty desire, but they became purified. Therefore Caitanya Mahāprabhu says, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. So even one approaches Kṛṣṇa with impurity, he becomes purified. Now, Kṛṣṇa does not become impure. Don't think like that. Therefore Kṛṣṇa said,

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

So somehow or other, approach Kṛṣṇa. Then your life is perfect. Kṛṣṇa does not become imperfect. Kṛṣṇa is always… In the Īśopaniṣad: apāpa-viddham. Description of God is there. Apāpa-viddham. That Kṛṣṇa, or the Lord, is never contaminated by any so-called… For Him, there is nothing sinful. This is understanding of Kṛṣṇa. Na māṁ karmāṇi limpanti [Bg. 4.14]. Why He should be? Therefore, if anyone understands, studies Kṛṣṇa perfectly, about His activities, about His birth, about His name, about His form, anything… He has got everything like us. He has got His form. He has got His activities. He has got His attributes. Everything is there. But they're all transcendental.

Therefore His name is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His vigraha is sac-cid-ānanda. His vigraha is not like us. The Māyāvādīs, they mistake. Therefore they imitate Kṛṣṇa. The rascal Māyāvādīs, they imitate Kṛṣṇa. "I am Kṛṣṇa. I can play flute like Him. I become Kṛṣṇa, by playing flute." This is all rascaldom. Kṛṣṇa's vigraha is different. You cannot imitate Kṛṣṇa. Even you imitate, that does not mean you become Kṛṣṇa. This is rascaldom. Kṛṣṇa is not… Na māṁ karmāṇi limpanti. Therefore Kṛṣṇa says, this, janma karma me divyam [Bg. 4.9]. That is all transcendental. Kṛṣṇa's body… Just like sac-cid-ānanda-vigraha [Bs. 5.1]. Kṛṣṇa's body is eternal. My body is not eternal. So how can I imitate Kṛṣṇa? Kṛṣṇa's body is eternal, sat. Kṛṣṇa's body is full of knowledge. And I am full of ignorance, my body. I do not know. If there is some disease in the finger. But…

Just like the other day. There was some trouble. Now automatically, the skin is being purified. So I do not know how it is being done. Therefore full of ignorance.

But Kṛṣṇa is not like that. Sat cit. Cit means knowledge. He knows everything. Not only Himself. He knows everything. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa says, "I know everything." In the Bhāgavatam it is said, janmādy asya anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Kṛṣṇa knows everything. But I do not know. I do not know how many hairs are here. And still I am claiming I am Kṛṣṇa.

So do not compare Kṛṣṇa with any human body. That is great offense. To think of Kṛṣṇa as, ordinary human being and as equal, or a human being is Kṛṣṇa, these are, two things are offensive. Aparādha. Māyāvādī haya kṛṣṇe aparādhī. That is the statement of Śrī Caitanya Mahāprabhu. Māyāvādī, those who think that "Kṛṣṇa is like us," Māyāvādīs, they are aparādhī, they are offender to Kṛṣṇa. They are punishable. They are punishable, offender. Therefore we should rightly understand Kṛṣṇa.

His activities we should not imitate. Kṛṣṇa's activities are worshipable. We cannot imitate Kṛṣṇa's activities. Janma karma me… His activities are transcendental. You cannot… How you can imitate? Can you imitate to lift a mountain as Kṛṣṇa did? You can imitate falsely Kṛṣṇa's rāsa-līlā. That is very easy. But can you imitate Kṛṣṇa to lift up the mountain? Then how you are Kṛṣṇa, equal with Kṛṣṇa? This is all rascaldom. Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], and you have got this rotten material body. Therefore cannot be compared with Kṛṣṇa. This rotten material body is subjected to the material laws. But Kṛṣṇa is not under the material laws. That is real understanding of Kṛṣṇa. Janma…

And if you really understand… That is stated here. Iti māṁ yo ’bhijānāti. In this way, if one understands Kṛṣṇa, karmabhir na sa badhyate, he does not become entangled with the karma. In another place it is also confirmed: janma karma me divyaṁ yo jānāti tattvataḥ. If one understands Kṛṣṇa’s activities, Kṛṣṇa’s birth and Kṛṣṇa’s form, Kṛṣṇa’s attributes, if one can understand tattvataḥ, in truth, not by mental speculation. In truth, as it is, then what happens? Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. He does not get any more material body after leaving this body.

So try to understand Kṛṣṇa on this principle, as Kṛṣṇa says. Don’t imagine, don’t speculate. Then your life will be perfect.

Thank you very much.

Devotees: Jaya! [break]

Jagadīśa: …Śrīmad-Bhāgavatam there is one śloka which describes that Mahārāja Yudhiṣṭhira and his younger brothers all attained the spiritual world in the self-same body. Does this mean that they had their spiritual bodies while they were on the earth?

Prabhupāda: Yes, that is possible. They went to heaven, heavenly planet? No? No, where? Where it is?

Jagadīśa: Bhāgavatam, they are, you described that they were going to the Kṛṣṇaloka planet.

Prabhupāda: Hm. So that’s all right. But not this body. With their spiritual body. Yes.

Brahmānanda: In your lecture you quoted Cāṇakya Paṇḍita that a man must see every woman other than his own wife as mother. How should a woman see other men?

Prabhupāda: As son. (laughter)

Brahmānanda: That was my idea.

Prabhupāda: Yes. If I see woman as mother, she must see me as son. That’s all. That is the system. The brahmacārī, the sannyāsī go to beg alms from door to door. ”Mother, give me some bhikṣā, alms.” And it is the duty of the gṛhastha to treat brahmacārī and sannyāsī as their son. As they maintain their children with food, shelter, cloth, similarly the brahmacārīs and sannyāsīs, they are dependent on the society. They should be treated as the sons of the society. And they must supply their necessities, bare necessities. A sannyāsī, brahmacārī, does not want more than what they need. They should not collect more than what they need. Bhikṣā nirvāhana. Not collect more and enjoy at others’ cost. No. That is not the business of sannyāsī. They can collect so much as they need. That’s all.

Devotee: When you address a woman, do you…

Prabhupāda: Hm?

Devotee: When you address a woman do you use the word ”Mātājī”? Is that the right, proper word for her?

Prabhupāda: Mātājī. Yes, very good. ”Mother.” All right. Chant. (end)

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Bhagavad-gītā 4.14-19

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New York, August 3, 1966

Prabhupāda:

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo ’bhijānāti
karmabhir na sa badhyate
[Bg. 4.14]

Now… You can come please forward. Yes. Yes. Come forward. There is… Sit down. Karmabhir sa na badhyate. Now, the whole world is bound by his own karma, action. Everyone, every living entity… In the Brahma-saṁhitā, there is a nice verse about this… (kids yelling in the background; pause)

There is a nice verse just to… Beginning from the germ… There is a germ which is called indra-gopa. You know that among the living entities, the germs are in very minute forms. You cannot see even with your microscope. In a, in a space of one millimeter, you can find millions of germs. That is a scientific truth. So beginning from the germs which are called… (to kids:) Please stop! Please stop!

Beginning from the germs up to the heavenly kingdom… The king of heaven is called Indra, and the smallest, minutest germ, it is also called indra-gopa in Sanskrit language. So in the Brahma-saṁhitā it is said that ”Beginning from this indra up to that Indra…” That means ”Beginning from the germ which is known as indra-gopa up to the point of the king who is also known as Indra, all of them are bound up by the reaction of his own karma, or his own work.”

Every work which you are doing, good or bad, we have to suffer or enjoy the reaction of our work. And so long we have to suffer or enjoy the reaction of our work, as long as we shall go on like this, so long we have to accept this material body. This material body is just given to us by the arrangement of nature’s law for the exact status of suffering or enjoyment. Just like you have seen different animals, they have got different process of eating.

Say for tiger. Tiger, they have bodies made for eating raw flesh and raw blood. So all the body is so made that they have got particular nails and jaws and teeth so that they can do that. Similarly, you can see the hogs. They have to eat the stool. Oh, they have got a particular shape of mouth so that they can easily do that.

Now, we are human beings. We are meant for taking vegetables and fruits. Now, our teeth is just like knife which can cut the vegetables and the fruits. So all these bodies, I mean to say… I am giving particular stress to the body. A king’s body, a poor man’s body. A poor man, he has to work very hard. His body is very sturdy. He can work very nicely. But a son of very aristocratic family or king, oh, his body is very delicate. He cannot work. He can apply his brain in something else. So so long we are… These bodies are made according to the different status of our work we have done in our past life. And next body is being prepared according to the work which we are doing now. But here Kṛṣṇa says that as soon as one can understand the transcendental nature of Kṛṣṇa's activities, he becomes free from the reaction of activities.

Now, here is the question, that because we are now preparing ourself to have our spiritual body or spiritual life developed, and being freed from this material existence, therefore our duty should be such so that we may not be entangled again into this material body. That can be made possible if we are Kṛṣṇa conscious. If we study Kṛṣṇa, what is Kṛṣṇa, what are His transcendental activities, how His energies are acting in this material world or spiritual world, all this… It is a great science.

Kṛṣṇa is a great science. So if we study Kṛṣṇa science with great attention, then the result will be that we shall be free from the reaction of our activities. This is clearly said here, na mam karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. The Lord has nothing to do. He is full. He has nothing to do. But why He does? Just to set example. Set example. He's not bound up by the works which He is doing in the material world. This science has to be learned. Na me karma-phale spṛhā. And anyone who understands this transcendental nature of Kṛṣṇa, he is also becoming free from the reaction of karma.

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

Now, the whole spiritual process is to follow the example of the previous ācāryas who have attained, I mean to, success… (boys making noise outside) These boys, wherefrom they come? They disturb…

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

Now, there are, Arjuna… Kṛṣṇa is advising Arjuna that "If you act and follow in the footprints of the previous ācāryas and previous great devotees and kings who have done in their lives karma-yoga, acting for Kṛṣṇa, if you follow that principle, then you shall also become free from the reaction of activities." Because Arjuna was very much afraid for being entangled in the reaction of his fighting, Kṛṣṇa therefore assures that "You shall not be… If you follow, if you act, if you fight for My sake, then you will not be entangled by the reaction of karma." Kiṁ karma kim akarmeti,

kiṁ karma kim akarmeti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt

Now, people are misled what is karma, what is actually work, and what is not work, akarma. Kiṁ karma kim akarmeti kavayo 'pi. Kavayaḥ means great sages, great saintly persons, great philosophers. They are also sometimes bewildered to understand what class of activities are genuine and what class of activities are nongenuine. Therefore Kṛṣṇa says that "I shall teach you what are genuine activities and what are nongenuine activities." Tat te karma pravakṣyāmi yaj jñātvā mokṣyase aśubhāt. Yaj jñātvā: "If you understand the principle of working, then you shall get free from the bondage, material bondage."

We have to work in such a way that we may, may not be entangled with this material body. Otherwise, as we have explained, this body is our material bondage, and it is the result of our activities. So we have to perform our activities so nicely and so cautiously so that I may not be entangled, I may be free even in this life, and tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. I can, after leaving this present body, I'll have no more to come into this material world.

This science is being taught by Kṛṣṇa to Arjuna. And the whole activity, the whole activity is that if we engage ourself, as we find it in the Eleventh Chapter, last verse,

mat-karma-kṛn mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava

Now, this one verse is sufficient to teach the essence of Śrīmad Bhagavad-gītā, that "Anyone who is engaged in My work, in My work," mat-karma-kṛt… Then what is that "My work"? That "My work" is explained in the last word, I mean, the last instruction of the Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Arjuna is taught-and with the example of Arjuna, everyone of us is taught-that we have to work only which is sanctioned by Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

That is the… That is the mission of human life. But we do not know that. We do not know that. And because we do not know that, we engage ourself with so many work which is concerned with the bodily or material conception of life. So mat-karma-kṛt. So one has to do what Kṛṣṇa desires. Just like Arjuna did. Kṛṣṇa desired that he should fight. Arjuna did not like to fight, but because Kṛṣṇa desired, he accepted to fight. This is Kṛṣṇa's work. That we have to select.

Now, what is the work at the present moment for us, Kṛṣṇa's work? Kṛṣṇa is not present now to dictate that "This is My work." Just like Arjuna was fortunate enough. He was personally present before Arjuna. Lord Kṛṣṇa was personally present, and He was directing. But that does not mean that we have no direction. We have direction. We have direction. In the Bhagavad-gītā you'll find that anyone who preaches the gospel of Bhagavad-gītā to the people of the world, he is the most dear, the dearest person in the world to Kṛṣṇa. Kṛṣṇa accepts him, the dearest person. So therefore our duty is to preach the principles of this Bhagavad-gītā, to make people Kṛṣṇa conscious. People are suffering for want of Kṛṣṇa consciousness. Therefore each and every one of us should be engaged in the preaching work of Kṛṣṇa consciousness for the benefit of the whole world.

Lord Caitanya, whose picture you see in the front of our this store, Lord Caitanya very nicely preached this philosophy of Kṛṣṇa consciousness.

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

The Lord says, āmāra ājñāya. Because He came with this mission, to preach Kṛṣṇa consciousness, so He says, "Just take My order, and all of you, you become the spiritual master." Guru hañā. Anyone who teaches people Kṛṣṇa consciousness, never mind what, what he is and where he is, he should be understood the spiritual master. So Lord Kṛṣṇa, Lord Caitanya gives order to everyone that āmāra ājñāya guru hañā tāra' ei deśa: [Cc. Madhya 7.128] "Every country, every, I mean to say, province, you go everywhere and just preach this Kṛṣṇa consciousness."

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Kṛṣṇa-upadeśa means this Bhagavad-gītā, the instruction given by Kṛṣṇa. That is kṛṣṇa-upadeśa. And kṛṣṇa-upadeśa is also Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is full of instructions by which one can become Kṛṣṇa conscious. Similarly, in the Bhagavad-gītā also, we receive the instruction how we can become Kṛṣṇa conscious. So Lord Caitanya selects these very two particular books, Śrīmad-Bhāgavatam and Bhagavad-gītā, and He asks everyone, in any part of the world, to take up this matter very seriously and preach in the world. That is the direct order of Kṛṣṇa.

So if we take up this missionary work, to preach Bhagavad-gītā as it is, without any interpretation and without any motive behind it, as it is, as Kṛṣṇa said… We should present as it is. People misrepresent Bhagavad-gītā by their own interpretation. That should not be done. Bhagavad-gītā as it is should be presented before the people of the world. They are suffering for want of Kṛṣṇa consciousness, and as soon as they become Kṛṣṇa conscious, their life becomes happy. So this is the mission of this society, International Society for Kṛṣṇa Consciousness.

As Kṛṣṇa advises, saṅga-varjitaḥ: "You should not have any attraction or any attachment for these worldly activities." If you have got attachment or attraction for these material activities, then you cannot have Kṛṣṇa, you cannot become Kṛṣṇa conscious. But that does not mean you should be inimical to the people of the world. No. It is your duty to give them the highest instruction, spiritual instruction, that "You become Kṛṣṇa conscious." And try your best, try your best.

Nirvairaḥ. You should not be anyone's enemy. Others may become your enemy. Because it is quite natural. Anyone who comes with the message of the Supreme Lord, there are persons who become his enemy. Just like Lord Jesus Christ, He came. His only fault was that he was preaching the message of God, and people, some people, not all people, become his enemy, and he was crucified. So this is the world. Anyone who comes as a most, I mean to say, beneficial friend of the world, people take him as the enemy, and they do the same mistake again so that they are bound up again by their own work and they remain in this material world to repeat birth and death, one after another, one after another. So we should be very much cautious.

We should not miss this chance of this human body to become Kṛṣṇa consciousness, to become conscious of Kṛṣṇa. So therefore we must know how to work, how to work. Kiṁ karma kim akarmeti. If we do not know how to work, then we shall be entangled in these material activities. Therefore Kṛṣṇa says, saṅga-varjitaḥ. Of course, a Kṛṣṇa conscious person, he also acts just like another material actor, but because he works in Kṛṣṇa consciousness, therefore he's not bound up.

Just like take the example of Arjuna. He also fought just like ordinary military man, but because he fought in Kṛṣṇa consciousness, therefore he was not bound up by the reaction of such fighting. Fighting is not necessary. Fighting is not necessary. Peace, peace is necessary. But sometimes peace is disturbed. At that time, fighting is also necessary. You cannot, you cannot absolutely give up the process of fighting in this material world. That is not possible. Because there are persons who will create trouble. Just like we are experiencing. We are not going to do any harm to anybody. But sometimes they are coming and creating disturbances. So these disturbing elements are there, and this is always there. The material nature is like that. Therefore fighting cannot be abolished in the, when it is necessary, absolutely necessary. In the battle of Kurukṣetra, Lord Kṛṣṇa advocated this fighting because it was absolutely necessary.

So anything-it does not matter what it is-when it is sanctioned by Kṛṣṇa, it has no reaction. That is the real work. Other, anything which we do, which may be very good work in the estimation of this material world, but that is bound to make you entangled in this material world. This secret one should learn.

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

Karmaṇo gatiḥ, the path of karma, is very intricate. Therefore one should understand what is actually karma and what is akarma and what is vikarma. And knowing this, one should perform karma. But one thing is that if we simply engage ourself in Kṛṣṇa consciousness, then everything becomes clear. Otherwise, we have to make discrimination, "What I should do, what I should not do so that I may not be entangled."

Just like in ordinary life we, whatever we do, we sometimes, we may unconsciously doing something which is against the law, and therefore we become bound up by the laws of the state and sometimes we are in trouble, similarly, in the laws of nature also, the laws of nature is very strict. There is no excuse. The laws of nature is very stringent. Just like the fire. Fire, it burns. That is natural. This is the law of nature. So even a child touches fire, the fire does not excuse, that "Because it is child, oh, his hand may be, may not be burned." No. That is not possible. So we have to make our work very cautiously. We have to select our work very cautiously. Otherwise, the stringent laws of nature will react, and we shall be bound by the laws of material nature and suffer.

The Lord says that karmaṇo hy api boddhavyam. One should understand how to work and one should understand what is not to be done. Akarmaṇaś ca boddhavyam. Karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ. Karma, akarma and vikarma. There are three things. Karma means prescribed duties, prescribed duties. That is called karma. And akarma, vikarma means doing against the prescribed duties. That is called vikarma. And akarma means something doing which has no reaction. That is not. Of course, in the execution of such work, it appears to be working, but practically it has no reaction. That is vikarma. And that vikarma is when we act on account of the Supreme. That is when we… Kṛṣṇa-karma-kṛt. When we work under the direction of Kṛṣṇa, that has no reaction. Otherwise, karma, one should do prescribed duties, and one should not do which is not prescribed.

For example, for example, just like the state. The state has got some laws. Now, suppose if you commit murder, it will be hang, you will be hanged. That is the state law. So if you again, against the state law you commit some murder, you will be hanged. This is vikarma, and I should be cautious. But when the state orders, itself, that "You go and fight. Kill the enemy," that is neither karma nor vikarma. So similarly, when we act under the direction of Kṛṣṇa, that is akarma. That means that karma, that kind of activities, has no reaction. Otherwise, we shall have to act very cautiously so that I may not be entangled with the reaction of my karma.

karmaṇy akarma yaḥ paśyed
akarmāṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt
[Bg. 4.18]

Now here is a nice verse. The Lord says, "One who can see karmāṇi, akarma, any work which is being done, but it has no reaction…" Karmāṇi, akarma yaḥ. "I am doing something, but the ultimate result of that work has no reaction." One who can see like that… Karmaṇy akarma yaḥ paśyed akarmāṇi ca yaḥ karma. And akarmāṇi means one who is trying to avoid the reaction of karma, but he is being entangled in karma. Sa buddhimān manuṣyeṣu: [Bg. 4.18] "He is the most intelligent person." Sa yuktaḥ kṛtsna-karma-kṛt, sa: "He is dovetailed with Kṛṣṇa consciousness, and therefore, after doing so many work…" Kṛtsna mean all sorts of work. Still, he is free. Karmaṇy akarma. Even working.

Just see, the Arjuna. Arjuna is fighting, and the other party, Duryodhana, is also fighting. Now, how you can understand that Arjuna is free from reaction but Duryodhana is not free from reaction? The fighting is both… Both parties are fighting. Externally, ephemerally, we can see simply that they are fighting. But who is bound up by reaction? Who is not bound up reaction? Arjuna is not bound up by reaction. Why? He is fighting under the order of Kṛṣṇa. So we have to see like that, who is working with Kṛṣṇa consciousness. Anyone who is working in Kṛṣṇa consciousness, we should see that he is not being bound up. This is called karmaṇy akarma. Akarma means which has no reaction. So although I see somebody is working, but because he is working in Kṛṣṇa consciousness, therefore it should be understood that his work is not producing any reaction.

So this intelligent vision is recommended here by Kṛṣṇa that sa buddhimān: "Anyone who is working and who can see such work, who can understand such work," sa buddhimān manuṣyeṣu [Bg. 4.18], "in the human society, he is very intelligent." He is very intelligent. Otherwise, sometimes bhakti, the devotional service of the Lord…

Just like I'll give you a crude example. Just like a boy. He is flying kite, and he is moving his reel containing the thread. Now, from a distant place, you'll find that he is moving his head, er, moving his reel, but sometimes, moving his reel, he is getting down the kite, and moving his reel, he is getting higher and higher the kite. So from distant place, we can see that there is moving of the reel, but the action is different.

Similarly, simply by seeing the movement of a person, that he is also acting, that is not final judgement. We have to see what sort of acting he is doing. If he's acting in Kṛṣṇa consciousness, if we can see a person is acting in Kṛṣṇa consciousness, then we can understand that he's free from the reaction. And if he's not acting in Kṛṣṇa consciousness, but externally, from our material estimation, we can see that "Oh, he is doing very good work. He's very doing good work…"

Just like Arjuna, when he first refused to work, refused to fight, that "My dear Kṛṣṇa, it is not possible for me to fight with my relatives, brothers. I am not going to fight," but from material estimation, this conclusion, this decision of Arjuna, is very good, very good. So materially, from material standing of, standpoint of view, that he is not going to commit nonviolence, violence-he is nonviolent-he's very good man. But from spiritual point of view, it is not so. From spiritual point of view, it is not so. So one has to see. Simply by external features, that one is working and one is not working, that we cannot… What is the standard of work? Under what consciousness he's working. If he's working in material consciousness, then he's being bound up. However good may be that work, he's being bound up.

Now, what is the binding reaction of good material work? Just try to understand. Good material work… Suppose you have done most charitable work, munificent work, and you have started so many, I mean to say, philanthropic institutions. That's all right. These are… From material estimation, these things are very good work. But you are being bound up. You are being bound up. In which way you are being bound up? That these things are called puṇya-karma, pious work. When you do pious work, you get four results. What are the four results? Janma-aiśvarya-śruta-śrī. Janma-aiśvarya-śruta-śrī. If you do pious work, you can get reaction in four ways. You can get your birth in a very nice family. Just like in the family of a brāhmaṇa, in the family of a rich man. For pious work, one can get his janma. And aiśvarya. Aiśvarya means you can become very rich man by pious work. Janmaiśvarya-śruta [SB 1.8.26]. Śruta means you can become very learned scholar. These are the results of pious work. Janmaiśvarya-śruta, and śrī. You can become very beautiful by pious work. These are the results of pious work.

Similarly, just the opposite, if you do vicious work, then you, you have to go to the lower class family or even the animal family, lower class birth, or become a fool, illiterate, and become not very good looking. So many things. These are the reactions of pious and vicious work.

Now, taking it for granted that I am doing all pious work. That's all right. And I am getting my birth in a very rich family or very pure family, just like brāhmaṇa family or something like that. I am getting myself very good education. I am very beautiful to see. And I am very rich man, all these. But our point is that suppose if you are rich man, suppose if you are very learned man, but you are not free from the stringent laws of material world. The whole point of vision should be targeted there, that "I am not going to be under the stricture of this material world." If we miss that point, then we shall be captivated by this aristocratic family or good education or beautiful body or richness.

We shall be… One should understand that "In spite of having all these facilities of material life, I am not free from four things: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]." Janma-mṛtyu-jarā-vyādhi. "I am not free from four, four these things, material laws of nature." What is that? "I am not free from repeated birth and death. I am not free from old age. I am not free from diseases."

Therefore Kṛṣṇa has recommended in the Bhagavad-gītā that ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. "My dear Arjuna, if you go up to the highest planet which is called Brahmaloka, where there is long duration of life and all other enjoyments, they are thousands and thousands times better than enjoyment here, but still, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna, then you have to come again. The repetition of birth and death is there also. Therefore your aim should be mad-dhāma… yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. "You have to go back to My planet, My kingdom. That will make you perfect."

So this work, good work or bad work from the material point of view, may be superficially very good. But what, how long I shall remain a rich man? How long I shall remain a beautiful man? This is not my permanent life. Suppose if my life is for hundred years, say. I can remain a rich man, I remain a learned man, I can remain a beautiful man, say, for fifty or sixty or hundred years, but your life is not for hundred years or sixty years or thousands years or millions of years. You are eternal. You have to attain your eternal life. That is the whole problem. So that problem you have to solve. That problem can be solved when you are Kṛṣṇa conscious so that by Kṛṣṇa conscious, when you leave this body, you will no more have to come to this material world and accept this material body or suffer and enjoy thereof. That is the point. The point is very difficult for common man, but this is the point. This is the point. I have to avoid this material existence altogether. That is the point. It is… It is not the question of improving my material condition. That is not the solution. If I…

Just like in a prison house, if you want to improve your condition, you become a very good prisoner, and the government gives you A-class status. There are three classes of status in prison life. Some are suffering the prison life in the A-class status. Some of them are suffering in the B-class status. There are also classes. Just like when some political leader is put into prison, they are given A-class status. But a sane man, a sane man should not be satisfied by becoming an A-class prisoner, A-class prisoner. So we are, in this material world, some of us are in the A-class prisoner, some of us are B-class prisoner, some of us are C-class prisoner. So to become an A-class prisoner from C-class prisoner is not the solution of our problem. The problem should be solved that "Let me become completely free, completely free from the prison life." That is the whole problem.

karmaṇy akarma yaḥ paśyed
akarmāṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt
[Bg. 4.18]

"Anyone who can understand the process of karma, the process of work, in this way, he is the most intelligent person in this world." Most intelligent person. Not that a person who has passed M.A., Ph.D. examination from the university de…, offering country. The person who understands this problem of life, he is the most intelligent person. That we should learn. He is the most intelligent person.

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

Paṇḍita. Paṇḍita means learned, and budha means one who is well-versed. He is called budha. Budha, this very term, you'll find in another place of Bhagavad-gītā, in the Tenth Chapter, budhā bhāva-samanvitāḥ.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

That budha you'll find in the Tenth Chapter, and the same budha, paṇḍita, paṇḍita and budha. Paṇḍita, according to Bhagavad-gītā, paṇḍita. Paṇḍita means learned man. The Sanskrit word paṇḍita means… And budha is "well-versed."

Now who is well-versed? And who is paṇḍita? A very learned man from, by academic education, may not be a learned man according to the view of Bhagavad-gītā. Bhagavad-gītā says, "He is the learned man who can see everyone on the equal footing, equal level."

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

A paṇḍita, paṇḍita can see… Paṇḍita means a learned man can see that "Here is a learned brāhmaṇa." In India, according to Vedic civilization, a learned brāhmaṇa is considered to be the topmost man in human society. So therefore He is taking the example that "Here is a very learned brāhmaṇa." Vidyā-vinaya-sampanne brāhmaṇe. Not only he is brāhmaṇa, but he is very gentle. Vidyā means… What is the result of vidyā? Education means one becomes gentleman. That is the result of vidyā. If one is not a gentleman, then his learning is not accepted according to the Vedic literature.

So paṇḍita means that one who is learned and gentle. So another paṇḍita sees vidyā-vinaya-sampanne, a brāhmaṇa, learned and gentle, vidyā-vinaya-sampanne brāhmaṇe gavi, and a cow, vidyā-vinaya-sampanne gavi ha…, and an elephant, and śva-pāke… Śva-pāke ca śuni ca. Śva-pāke means there is a class of men who eats dogs. They are counted amongst the lower class in India. Śva-pāke ca śuni. Śuni means dog. So dog also, not taken very good animal in the society. But a paṇḍita-either a dog, either a cow, either an elephant, either a, a, I mean to say, dog-eater, or a learned brāhmaṇa-he sees all of them on the same level. That is paṇḍita.

Why he sees on the same level? Do you mean to say that a learned brāhmaṇa, a high-class brāhmaṇa, he is just like as good as a dog? No. A learned brāhmaṇa is not as good as a dog. But how, how, then, the paṇḍita sees on the equal footing? Oh, because he does not see on the skin, but he sees on the spirit. Therefore he's paṇḍita. One who has learned this art, to see any living being, only the spirit he sees, that ”Here is a living being. He’s a spiritual spark. He’s a spirit soul. But he has got a different covering, body, only.”

Just like in the Bhagavad-gītā, it is said that vāsāṁsi jīrṇāni: ”This body is just like our dress.” Suppose a very learned man has come in a shabby dress. Do you think that he should be dishonored? If he’s known, of course. Just like our this sannyāsī dress. It is not very costly dress. It is a loin cloth. It is very cheap, but sometimes people misunderstand that ”Here is a beggar.” And sometimes we are respected. So simply by dress we should not see any living entity. Whether, either he’s a dog, or he’s a, in the estimation of the society, a lower class man, or a very high class man, or a cow, but we shall see that ”Here is a spirit soul.” Anyone who can understand the spiritual vision of life, he is paṇḍita. He is paṇḍita.

And according to Cāṇakya Paṇḍita. Cāṇakya, he was a great politician, and he says… Now, what is the standard of education? Standard of education. Now, he has given very nice, three words, three words for standard of education, who is perfect in education. He says,

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Paṇḍita. This paṇḍita. This paṇḍita, explanation of paṇḍita.

Now, who is a paṇḍita? Now, mātṛvat para-dāreṣu: ”He is the learned man who sees all women as his mother.” Except one’s married wife, one should see every woman as his mother. Mātṛvat. Mātṛ means mother. Vat means just like. Mātṛvat para-dāreṣu. Para-dāreṣu means other women except one’s own wife, married wife.

Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat: ”And other’s property should be accepted just like refused garbage in the street.” Just like we don’t care for all the garbages. Simply if others’ money or others’ property is there sometimes we hanker. We should think, ”Oh, these are nonsense, just like garbage.” Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu. And loṣṭra means that rubbles. Just like stone rubbles. There are so many rubbles and, er, strewn over the street. Nobody cares for that. Similarly, if others’ money is thrown over the street, nobody… He should not care. He should not collect. ”Oh, here is some money. Let me take.” So mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu. And he should see everyone…

This ātmavat sarva-bhūteṣu was preached by Lord Buddha, this philosophy. This one philosophy was, I mean to say, taught throughout the whole world by Lord Buddha, that there should be no animal killing. Ātmavat sarva-bhūteṣu. No living entity should be given suffering, even by words. That is real life. Ātmavat… yaḥ paśyati. One who has such vision of life, he is called learned. He is called learned, not by educational qualifications. One who has acquired… phalena paricīyate. Education is understood, how far a man is educated, by his behavior. By his vision of life, it will be estimated, not by the degree. Ātmavat sarva-bhūteṣu yaḥ paśyati sa paṇḍitaḥ. Similarly, here also, here also the word paṇḍita, paṇḍita has been used.

So I have just given you some explanation of paṇḍita from different angle of vision. And budha also. Budha. In the Bhagavad-gītā you’ll find the definition of budha. Budha means well-versed. Well-versed. Well-versed means who has got, studied lots of books of knowledge. He is called budha. Now, how one becomes budha? By studying, one should have concluded this. What is that conclusion? That is stated in the Bhagavad-gītā by Lord Kṛṣṇa, ahaṁ sarvasya prabhavaḥ.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

The well-versed person is he who has understood that Kṛṣṇa is the original fountainhead of all emanations. All emanations, whatever we see, they are all emanations from Kṛṣṇa. That is the sci… One who has understood this, this fact, this transcendental fact, he is well-versed, budha. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: ”And everything is coming out of Me.”

Just like the sunshine is coming out of the sun. Nobody knows for how many years, how millions and millions of years, the sunshine is coming out of the sun. But still, the sun is still as it is. Similarly, the all the energies-the material energy, spiritual energy, lower energy, higher energy-everything is coming out of Kṛṣṇa. So one who has understood this science, the Kṛṣṇa science, budhā bhāva-samanvitāḥ… Then what he becomes? His sign that, what is the sign that he has understood? Oh, he becomes a devotee of Kṛṣṇa. He becomes completely Kṛṣṇa consciousness. That is the sign of being well-versed, well-versed. And this is the sign of becoming the paṇḍita, the learned, paṇḍita, learned.

So

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

One who has who is learned enough, one who has got this knowledge, that ”We have to work in Kṛṣṇa consciousness,” and he has no more lust to enjoy this material world, one who has no more lust, kāma-saṅkalpa-varjitāḥ… Everything, what we do in this material world, we have got a determination, that ”I shall enjoy the fruits of this work like this, the fruits of that work in that way.” That is called kāma-saṅkalpa, determination of lust. So one who is free from such lust, kāma-saṅkalpa-varjitāḥ… And how it is possible? Jñānāgni-dagdha-karmāṇam. Jñānāgni. Just like fire, fire burns everything which you put into it. Similarly, one has developed, one who has developed the sense, the real knowledge, that ”My life’s mission, the, is only to go back to Kṛṣṇa and become Kṛṣṇa consciousness,” that is the highest type of knowledge. They’re just like fire. So in that fire of highest type of knowledge, all lust is burned aside. Jñāna-agni-dagdha, tam āhuḥ paṇḍitaṁ budhāḥ. And he’s a learned, he’s well-versed. That is the explanation of this Bhagavad-gītā.

And let us stop here. You have… If there is any question you can put.

Guest (1): If you're rich, were you saying, if you're rich, you get knowledge, you get knowledge easier because you're rich?

Prabhupāda: No, no, no. I said that by your pious work you get four results. By your pious work… Because every work, we have, we are just today discussing what is real work and what are the reaction of the work and what is not, I mean to say, prescribed work. These things are we have discussed. Now, so far the pious work, which is called, in Sanskrit language, which is called puṇya-karma, we get four results, four kinds of results. By pious work, we get very good birth. Good birth means to take one's birth in aristocratic family or in rich family. That is, materially concerned, very good birth. So by pious work, one can become a good birth, can get his birth in a good family. And he can become a rich man also. Just, just like in this world we see. Somebody is working very little, but he's gaining much. Another body is working very hard the whole day; still, he's not getting much. Why? Because due to his pious work, he is getting very easily riches. So richness is also result of pious work. And similarly, one student is becoming very quickly a scholar; another, he cannot. So this is also result of pious work. Similarly, beauty is also due to pious work. I discussed this point. And what was your point?

Guest (1): Do you get more wisdom quicker or it's more to come by if you have a lot of money?

Prabhupāda: Not necessarily. I don't say that. That is different thing. But richness is due…

Guest (1): I understood what you said before.

Prabhupāda: Yes. Not necessarily that because a man is very rich, therefore he has got a very good brain also. No, not necessarily. Neither good brain can produce richness. Even there is one man, he's very intelligent man, but in the field of activities, he remains a poor man. So neither intelligence is the cause of richness, nor richness is the cause of intelligence. These are two different things. But if one is pious, then his, as reaction of his pious acts, he becomes rich, he becomes wealthy, he becomes beautiful, he becomes learned. These things are stated in the scriptures. Janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. Janma-aiśvarya, four things, janma-aiśvarya-śruta… Janma means birth, aiśvarya means richness, and śruta means education. Is that point clear?

(drunk begins yelling in background)

Is that point clear? Please hear. Stop! Don't talk. We are talking seriously. Don't disturb. Is that point clear?

Guest (1): Yes.

Prabhupāda: Yes. Any other questions?

Young Woman: If one is really pious, why should he care about materialistic things such as beauty and wealth?

Prabhupāda: Hm? If one is pious, why he should?

Young Woman: Why should he care about things like beauty and wealth?

Prabhupāda: Oh. So war is not always impious. Do you understand? Sometimes war, fighting… So far, so far the Vedic conception of life is concerned, there are four classes, four classes: the intelligent class, the administrator class, the mercantile class… Not only Vedic religion, this division is all over the world. There are four classes of men. So for administrative class of men, it is a duty to protect the weak. Sometimes law and order required, violence. Just like the government maintains military, police force because sometimes they are required. So when government employs some police force, some military force, that does not means impious. That is required. Similarly, fighting or violence is not always impious. But a responsible person, he does not take violence unnecessarily. He considers things very nicely, and when there is no other alternative than to use violence, then he uses violence. Just like the government sometimes takes violence upon the citizens. It is not the objective of the government to… (end)

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Bhagavad-gītā 4.15

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Bombay, April 4, 1974

Pradyumna: (leads chanting): Translation: All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness."

Prabhupāda:

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

Now, in this verse three times, four times, the word has been used, pūrvataram, pūrvatamaiḥ. Kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtam. Pūrva, pūrvataram, pūrvatama: comparative, superlative, and positive. So this is the process that we have to follow the previous ācāryas. That is Vedic system.

In the very beginning of this chapter Kṛṣṇa said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We haven't got to make any research, modern understanding. There is no question of modern understanding. We are all following the old, ancient understanding. Now, even from ordinary platform, the eating, sleeping, mating, and defending, is that modern? It is not modern. Formerly also, all living entities were eating, they were sleeping, they were having sex intercourse and they were defending. The main business is…

Nothing is modernized. You can say, "modernized," but the principle is the same, old system. Nobody can change. And people are dying also. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That is also the old system. Everyone is taking birth, everyone is growing, everyone is falling diseased, and everyone is dying. Can the modern system stop this? The modern system can say, "Now you do not require to eat, you do not require to sleep," or "You do not require to have sex,"or "You do not require to defend?" No. The same system. "The old wine in a new bottle."

Similarly, janma-mṛtyu-jarā-vyādhi, five thousand years before, Kṛṣṇa said… This is real problem: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. "The same problem is still going on. So it is useless to say that modern time, modern ways, modern things. There is nothing modern. The old thing is going on. So if we follow systematically the previous ācāryas, previous system, as Kṛṣṇa is advising… Kṛṣṇa does not advise, "Modern." Five thousand years ago He instructed Bhagavad-gītā. Still, He was saying pūrva pūrvataraiḥ, pūrvatamaiḥ. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This is intelligence. We have to accept the real truth and follow it. It does not mean modern age or previous age, past age. That is not Vedic system.

The old system is going on, everything. The sun is also the old. The sun is rising as it was doing in olden times. The moon is also rising. The years and season are changing. Everything is going on. Why we should not accept the system of Vedic knowledge, the oldest of all in the world? There is no history. That is intelligence.

So Kṛṣṇa advising here, evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ. What Kṛṣṇa said? That the karma should be divided according to the quality of the person. There are three qualities-sattva-guṇa, rajo-guṇa, tamo-guṇa-of the material world. Guṇa-mayī māyā. Daivī hy eṣā guṇa-mayī mama māyā [Bg. 7.14]. So guṇa-mayī. Guṇa means the three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. And guṇa, another, means rope. Just like strong rope, three, three ropes. You take three ropes and wind it, it becomes very strong. That is also guṇa-mayī. So Kṛṣṇa advised, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So guṇa-karma-vibhāgaśaḥ, guṇa, quality, is there. Now you act according to the quality. Don't be idle.

Now at the modern age, in every country all over the world, there is unemployment. Why unemployment? Because people do not know how to divide the population according to guṇa and karma. One is qualified as a śūdra, and he is engaged in the business of a kṣatriya. There is problem. The people are educated as śūdras, and when they are called for recruiting for the armies, they are afraid. The problem is very acute in America. Nobody wants to join military department. Why they will join? They have been trained up as śūdra, and why they will be like the business of kṣatriya? That is the problem. Everyone wants to avoid. Actually, the hippy movement is started on account of this, what is this?

Devotees: Draft.

Prabhupāda: Draft, yes. Young men, they want to avoid it, and they are forced. Therefore they take the part of madman or lunatic, in this way. This is going on, to avoid it. So that is the problem.

People should be trained up according to quality and work. There must be institution to train first-class men. There are first-class men, intellectuals. They should be trained up as brāhmaṇas. That is the system. Second-class men, they should be trained up as kṣatriyas. Third-class men, they should be trained up as vaiśyas. And fourth-class men, means below third-class, they should be engaged as śūdras, workers, and below them, caṇḍāla. That I have already explained. So nobody should be left alone. Everyone should be engaged. That is Kṛṣṇa consciousness. Everyone should be engaged in Kṛṣṇa consciousness business. Then there will be no unemployment.

First-class men, let them become scholars, philosophers, preachers, instructors, brahminical business. Paṭhana pāṭhana yajana yājana dāna pratigrahaḥ. These are the six businesses for the brāhmaṇa class. They should be highly educated, paṭhana, highly learned, and pāṭhana, and they should educate others also. But if he is not educated, how he will educate others? Paṭhana pāṭhana yajana yājana. He should be worshipper of the Supreme Lord, yajana, and yājana, he should instruct others also.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

Śrī-vigraha. This is yajana yājana. Śrī-vigraha. This is Śrī-vigraha, Kṛṣṇa's arcā-mūrti. Kṛṣṇa has taken, advented, as avatāra, arcā-avatāra. Arcā-avatāra means made of stone, wood, metal, jewel, or coloring, painting. There are eight kinds of arcā-avatāra. So Kṛṣṇa has consented to descend before us to accept our service in a manner which we can do. If Kṛṣṇa remains in His virāḍ-rūpa, then it will be very difficult to capture Him. Kṛṣṇa remains in virāḍ-rūpa, but He becomes arcā-vigraha, a small deity, so that everyone can worship Him at home. It does not take much time, it does not take much place. To make dress of Kṛṣṇa you can utilize little cloth. Kṛṣṇa is agreeable to accept your service. And offering? Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. At any means you can worship Kṛṣṇa, and that is the business of brāhmaṇa and Vaiṣṇava.

Brāhmaṇa… Brahma jānāti. One must know what is Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ para… [Bg. 10.12]. Brahma. Brahma jānātīti brāhmaṇaḥ. One who is aware of Kṛṣṇa, what is Kṛṣṇa, he is above brāhmaṇa. Brāhmaṇa qualification is already there. Because a brāhmaṇa means one who knows Kṛṣṇa, Parabrahman. That is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ, veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. This is the process.

Janmanā, by birth, everyone is śūdra or caṇḍāla. Those who are satisfied that "I have taken birth in my brāhmaṇa family, so now my business is over." No. Janmanā jāyate śūdraḥ. The birth by the father and mother, that is śūdra, that is not brāhmaṇa. Saṁskāra. If a man is born brāhmaṇa, then why there is necessity of sacred thread ceremony? No. That is the saṁskāra. Saṁskāra means the sacred thread is the symbol. It is offered by the ācārya. It is the certificate that "This boy has been trained up as a brāhmaṇa."

Therefore the sacred thread is a symbolic presentation. Not that to purchase one two-paise worth sacred thread and one becomes brāhmaṇa. No. Now, of course, in Kali-yuga… Vipratve sūtram eva hi. In Kali-yuga this will go on. Vipratve. A brāhmaṇa, kṣatriya, śūdra, brāhmaṇa, kṣatriya, vaiśya. Simply purchase one thread from the market and get it on your body and you become…. Vipratve sūtram eva hi. No, that is not actually. It is a qualification and it is certificate. One who has got the sacred thread, that means…

Just like in our Vedic system, one has got the red mark on the forehead, one woman. It is to be understood that she is married. Similarly, one who has got the sacred thread means that he has approached qualified ācārya, and the ācārya has recognized him as brāhmaṇa. This is sacred thread, not that purchase one sacred thread and get it and become a brāhmaṇa. No. This is very important thing. And then divide. First of all educate. Where is that education? Of course, this is meant for…

At least in India, Indians should be educated as brāhmaṇa, kṣatriya, vaiśya, śūdra. That is Caitanya Mahāprabhu's mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is Caitanya Mahāprabhu's mission. Anyone who has taken birth in India, he must take the Vedic culture.

The Vedic culture is described here by Kṛṣṇa, the master of the Vedas. Vedānta-vid vedānta-kṛt cāham. That supreme Vedantist. Kṛṣṇa says in the Fifteenth Chapter that vedānta-vit: "I am the knower, supreme knower of the Vedānta." Vedānta-vit and vedānta-kṛt: "I am the compiler of the Vedānta." So wherefrom you'll learn Vedānta? From Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. This is the formula. So one who knows Kṛṣṇa, he is vedānta-vit, because he has learned the Vedānta philosophy. What is that Vedānta philosophy? Veda means knowledge, and anta means the end. So Vedānta means the end, the end of all knowledge.

What is that end of all knowledge? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births, when actually one is wise, Vedantist," māṁ prapadyate, "he surrenders unto Me." Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ: [Bg. 7.19] "Such kind of mahātmā is very, very rare, one who knows," vāsudevaḥ sarvam iti, "Vāsudeva, Kṛṣṇa, is the origin of everything."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

These are the knowledge. One who knows that Kṛṣṇa is the origin, cause of all causes… Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Cause of all causes. When one is fully aware of this, he is brāhmaṇa Vaiṣṇava. Brahma jānātīti brāhmaṇa. This brahma jānāti means paraṁ brahma is Kṛṣṇa. One who knows what is Kṛṣṇa, "Kṛṣṇa is the origin. He's the original cause of all causes," sarva-kāraṇa-kāraṇam [Bs. 5.1], so he is brāhmaṇa. He is Vedantist. He knows everything. And if he acts like that, then what to speak…

That is advised here. Evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ. Evaṁ jñātvā. First of all it is the business of brāhmaṇa to understand. So if you cannot understand, then you do the business of kṣatriya. If you cannot do that, then do the business of a vaiśya. And if you cannot do that, then remain as a worker. Assist others. Assist the brāhmaṇa, the kṣatriya. So everyone will be engaged. And it is the duty of the government to see that nobody is unemployed. Then it will be devil's workshop. There will be so much movement, Communist movement, this movement, that movement, because everyone is not employed. The unemployment, devil's workshop, that is breeding so many isms and that… Otherwise, if anyone is engaged into work, his brain will not be a devil's workshop. He will work something.

So this is Kṛṣṇa consciousness movement, that everyone should be employed in Kṛṣṇa consciousness. That I am repeatedly saying to my students, that "Nobody sit idly. You must be engaged, either as a brāhmaṇa or as a kṣatriya or as a vaiśya or at last, as a śūdra. But there must be…" But anyone who is engaged in the business of…. Superficially, it may be the brāhmaṇa's business, but in Kṛṣṇa consciousness there is no such difference. Even though one is sweeping the temple, it may be śūdra's business, but he can be allowed to worship the Deity, the brāhmaṇa's business. Because a devotee is neither brāhmaṇa, neither kṣatriya, nor vaiśya, nor śūdra, because he is above. He is in the transcendental position. But in this material world, guṇa-karma, if one is not fit for performing the work as a brāhmaṇa, he can work as a śūdra, he can work as a vaiśya, but employment must be there for Kṛṣṇa. That is Kṛṣṇa consciousness movement. Employment must be there.

So our Kṛṣṇa consciousness movement, this system is being followed. We have got a very nice business. Spiritual Sky. We are making good profit, millions of dollars. Therefore our expenditure is going on. We sell our books and we sell our Spiritual Sky products. In this way, we meet not less than eight to ten lakhs of rupees expenditure per month, this Kṛṣṇa consciousness movement. We are not idle; neither we allow anyone to become idle. It is not this business that go to the temple and ring the bell and close the door and go to smoke gāñjā. No, it is not like that. It is not like that.

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

So we have to follow.

Now, follow pūrvataraiḥ. Now, we are listening Bhagavad-gītā. So Bhagavad-gītā was first heard by the Vivasvān, the sun-god. So giving aside sun-god, we can take at least Arjuna. Pūrvataraiḥ, mahadbhiḥ. Arjuna is mahat, mahat. Sa mahātmā su-dur… Because he knows Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. He surrendered to Kṛṣṇa for solution of the problem, whether he was to fight or not to fight. So Kṛṣṇa instructed directly and Kṛṣṇa certified him, bhakto 'si me priyo 'si: [Bg. 4.3] "You are my dear friend. You are My devotee. Therefore I shall talk to you the mystery." Rahasyam etad uttamam, Bhagavad-gītā. So take the lesson from Arjuna, how he acted, how he understood Bhagavad-gītā. Then pūrvataraiḥ. You don't have to go very long, long before. You take the symbolical representation of Kṛṣṇa, Arjuna. So how did he understood? How he did understand Kṛṣṇa? He understood Kṛṣṇa: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So you understand like that.

Why do you misinterpret, "Oh there is no Kṛṣṇa, there is no battlefield, it is all fictitious, I can make my own commentary, you can make your own…"? Why all this nonsense? Pūrvataraiḥ. Just Arjuna did, Arjuna accepted, accept like that. Then your Bhagavad-gītā reading is perfect. Otherwise simply wasting your time and misleading others. "This meaning is, this meaning is, that meaning is that." Why meaning is that? What right you have got to say like that? But these rascals are doing and spoiling the whole country. You see? Misinterpreting. There is no misinterpretation. Try to understand Bhagavad-gītā as it is. Your life will be successful. So try to follow Arjuna. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. (aside:) Take this.

So the śāstra says, tarko 'pratiṣṭhaḥ: "If you simply want to know what is self-realization, what is religion, simply by argument, logic, it is not possible." Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ: "If you want to learn by studying scriptures, Vedic literature, you will find different scriptures." Sāma, Yajur, Ṛg, Atharva, then different Purāṇas. There are eighteen Purāṇas, Mahābhārata. That is also impossible, means you cannot understand.

Śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam. But if you philosophize, following some philosopher… There are six kinds of philosophers in India. So philosopher means he must decry another philosopher. He must give a new theory. So nāsāv ṛṣir yasya mataṁ na bhinnam. That will also not help. Dharmasya tattvaṁ nihitaṁ guhāyām. It is very confidential subject matter.

Mahājano yena gataḥ so panthāḥ. Then you accept the mahājana. Mahājana means following the paramparā system. According to Vedic system, there are twelve mahājanas. Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ, janako bhīṣmaḥ and vaiyāsakir vayam [SB 6.3.20], like that. I am just now forgetting. Excuse me. Svayambhūr nāradaḥ śambhuḥ kapilo kumāraḥ manuḥ, prahlādo janako bhīṣmaḥ [SB 6.3.20]. Prahlāda, Prahlāda Mahārāja, this gṛhastha. Amongst these mahājanas, there are sannyāsīs, there are brahmacārīs, and there are gṛhasthas also. So it does not mean only the sannyāsī and brahmacārī can become mahājana. There are gṛhasthas also. Just like Prahlāda Mahārāja is gṛhastha. Brahmā is gṛhastha. Svayambhū. Svayambhū. Nārada is brahmacārī. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Śambhu, Lord Śiva, is also gṛhastha. Svayambhūr nāradaḥ kumāraḥ, brahmacārī, four Kumāras, from the birth, naiṣṭhika-brahmacārī. Kapila, Kapila is also brahmacārī. Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. Manu is gṛhastha. Similarly, Prahlāda Mahārāja is also gṛhastha. Prahlādo janakaḥ. Janaka Mahārāja is also gṛhastha. Bhīṣma, brahmacārī. Bhīṣma, Bali, Bali Mahārāja, gṛhastha. Vaiyāsaki, a brahmacārī. So it doesn't matter whether one is brahmacārī, sannyāsī or gṛhastha, he must know the science.

Just like if you go to a scientist man, you don't inquire whether he is a brahmacārī or sannyāsī or gṛhastha. You require the knowledge. That is also confirmed by Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu says,

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
[Cc. Madhya 8.128]

It doesn't matter whether one is a brāhmaṇa, kibā vipra, kibā śūdra, or one is śūdra, kibā vipra, kibā nyāsī, kene naya, or whether he is a sannyāsī. Yei kṛṣṇa-tattva-vettā, one must know the science of Kṛṣṇa. The science of Kṛṣṇa is being explained by Kṛṣṇa Himself.

So in whatever position you are, you try to understand the science of Kṛṣṇa. Then you become guru. That is Caitanya Mahāprabhu's mission.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

This is Caitanya Mahāprabhu's mission. He says, "You become a spiritual master." "How? I have no qualification." "No. You just accept my order?" "So what is your order, sir?" Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] "You simply speak the instruction of Kṛṣṇa whoever you meet. Then you become a spiritual master."

So actually it is happening. We are not wonderful men. But our only business is that we are speaking only the same thing as Kṛṣṇa has spoken. That's all. There is no magic. This is the magic. If you adulterate nonsensically like a rascal, then you cannot become a spiritual master. If you simply follow what Kṛṣṇa has spoken, then you become spiritual master. Very simple thing. It doesn't require education. You can hear from your spiritual master what has Kṛṣṇa said.

It doesn't require even literacy. There are many great personalities, saintly persons. My Guru Mahārāja's Guru Mahārāja, he was illiterate, Gaura Kiśora dāsa Bābājī Mahārāja. He could not sign even his name. But my Guru Mahārāja was the best scholar of his time. He accepted him as guru. So this is the process, that yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. That is the business of every Indian. And Caitanya Mahāprabhu therefore asking,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Indians are meant for para-upakāra, because outside India they are in darkness. But unfortunately, Indians are now imitating the western kind of life. It is very regrettable.

You have to make your life successful by reading Bhagavad-gītā and preach the truth all over the world. Then world will be happy and you will be happy. This is required. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. That is recommended here, evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ. This kind of business can be done by whom? Mumukṣubhiḥ, not ordinary men. Those who are aspiring after liberation. Those who are thinking of stopping this nonsense business of repetition of birth and death, for them. They are not ordinary men. Mumukṣubhiḥ.

When Viśvāmitra Muni approached Mahārāja Daśaratha for help, taking Rāmacandra and Lakṣmaṇa for killing that rākṣasī… Viśvāmitra Muni could kill that rākṣasī, but because he was brāhmaṇa, it was not his business to kill. He begged help from Mahārāja Daśaratha to lend Lord Rāmacandra and Lakṣmaṇa, to take Him there. This is the systematic way. The brāhmaṇas should be engaged in knowledge and distributing knowledge. That means their business is not fighting. The kṣatriyas, they should fight. The killing business is meant for the kṣatriya. That is also required.

Evam… Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. The first of all… Unless this division is there, that is animal society. That is not human society if these four divisions are not. Varṇāśramācāravatā puruṣeṇa. Systematic human society means

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

This is required, varṇāśrama. That is again confirmed here, evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ. Mumukṣubhiḥ. The real business is mumukṣā, how to get out of this business of repetition of birth. People do not know it. They do not know what is the aim of life. The aim of life is mumukṣā. This human life is meant for that, to get out of the cycle of birth and death. The animal cannot know this. Therefore it is called mumukṣubhiḥ, ”one who wants to get rid of this business of repetition of birth and death.” Mumukṣubhiḥ. Kuru karmaiva tasmāt tvam.

That is advice of Kṛṣṇa to Arjuna, that ”You follow the previous ācāryas, previous personalities, authorities.” Just like svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. I have already described. ”You follow them, and act like that, and you try to understand that what is My position. If you simply understand My position, immediately you become liberated.” Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. This is liberation. If you simply understand, try to understand Kṛṣṇa, why Kṛṣṇa comes, what is His instruction, why He says, yadā yadā hi dharma, these things, if you simply understand, then you become liberated person.

And this is required in human life to be liberated. What is this nonsense business, sometimes human being, sometimes cat, sometimes dog? But they do not know. But this is a fact, that dehino ’smin yathā dehe kaumāraṁ yau…, tathā dehāntara [Bg. 2.13]. You have to change your body, transmigrate, but change for the better, or stop this change, go back to home, back to Godhead. That is required. Thank you very much. Hare Kṛṣṇa. (end)

740405BG.BOM

Bhagavad-gītā 4.16

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Bombay, April 5, 1974

Pradyumna: (leads chanting) Translation: ”Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins.”

Prabhupāda:

kiṁ karma kim akarmeti
kavayo ’py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase ’śubhāt

So…. so again the same beginning. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Everything is being spoken on that basis. Now, everyone has to work. Kṛṣṇa never says to Arjuna that ”You haven’t got to work. I am your friend. I am the Supreme Personality of Godhead. You simply sleep, and I shall do everything for you.” He never said like that. He could say that. Just like modern, rascal incarnation of Gods, they say to their devotees that ”You simply think of me. I shall do everything for you.” But Kṛṣṇa never said that. Kṛṣṇa said that man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], but never said that ”You sit down idly.” Never said that. Kṛṣṇa, rather, said that ”You better do akarma than sit down idly. Even you do something mischievous, that is also good than to sit down idly.” He never said. Karmaṇy evādhikāras te mā phaleṣu kadā… Simply He said that ”You work. You have got the right to work according to your capacity, according to your position.” That position is brāhmaṇa position, kṣatriya position, vaiśya position, śūdra position. In any position, you work, but the result should be given to Kṛṣṇa. That is wanted.

That is tyāga. Tyāga means to give up the result to Kṛṣṇa. That is sannyāsa. Sat-nyāsa. Sat means the Supreme. And anyone who renounces everything for Kṛṣṇa, the Supreme, he is sannyāsī. That will be explained in the Fifth Chapter. Kāryaṁ karma karoti yaḥ. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1]. Kāryam, ”It is my duty.”

Just like we have got in our institution specified duties for each and every member, and they are doing, and if… They take it seriously, every one of them, that it is the order and duty. ”My Guru Mahārāja has specified this duty upon me. So it is my duty.” Kāryam. Kāryam means ”It is my duty. I must do it.” So anāśritaḥ karma-phalaṁ kāryaṁ karma karoti… That he is trained up. According to varṇāśrama-dharma, that is trained up.

A brahmacārī, from the very beginning of his life, he is trained to act only for guru. That is brahmacārī. It is enjoined that a brahmacārī live at the shelter, at the care of guru just like a menial servant. Kṛṣṇa also, although He is the Supreme Personality of Godhead, when He was living as brahmacārī at His guru’s house, Sāndīpani Muni, He was collecting wood, fuel, from the jungle. He was going daily. It is not that because He was Personality of Godhead, therefore He should not go. No. You will find in the Śrīmad-Bhāgavatam, Kṛṣṇa Book, that when Sudāmā Vipra met him, he was talking with Him about His childhood stories. Kṛṣṇa reminded him, ”Sudāmā, do you remember that one day we went to collect fuel for our Guru Mahārāja, and there was storm and rain, and we could not get out of the forest. We had to live overnight there. Then on the morning Guru Mahārāja came with other disciples and they recovered us from the jungle. Do you remember?” So Kṛṣṇa had to do this. This is training.

A brahmacārī is trained up from the very beginning how to become a sannyāsī at the end of life. How he is trained up? He is trained up to collect for guru alms. Everywhere the brahmacārī would go to householder, and they ask, ”Mother, give us some alms for my Guru Mahārāja.” And the ladies would give him. Because everyone’s son goes to the gurukula. So there was no hesitation. And the brahmacārī would collect and bring it in the āśrama, and then he should live just like a menial servant. He may be a king’s son or a very learned brāhmaṇa’s son, but when he lives at gurukula, he has to work.

It is said in the śāstra… In Bhagavad-gītā, in Śrīmad-Bhāgavatam you will find the duty of brahmacārī, the duty of gṛhastha, the duty of vānaprastha, the duty of sannyāsa. Everything is there. So a brahmacārī is trained in such a way that although he has collected everything, but he does not claim anything. He does not keep anything with him. Even though he has to eat in the āśrama, but that he will eat upon the calling by the guru, ”My dear such and such, please come and take your prasādam.” It is said, if the guru forgets to call him one day, he will not take his food. This is called brahmacārī, means strictly following.

And they used to call every woman from the beginning of life, ”Mother.” This is training. Mātṛvat para-dāreṣu. From the very beginning of life, all women they are treated as mother. That is the system, Vedic system. Everyone will call a woman as ”Mother.” Never mind whether she is younger or older. It doesn’t matter. Woman has to be addressed as ”Mother.” That is Cāṇakya Paṇḍita’s instruction. Who is learned scholar? Who has got three qualification, he is learned scholar. What is that? Mātṛvat para-dāreṣu: ”To treat all woman as mother.” Nowadays it has been introduced in India, ”Bahinji.” No. This is not the etiquette. The etiquette is to address every woman, never mind whether she is young or old, as ”Mother.” This is brahmacārī. This is brahmacārī.

The brahmacarya is very strictly enjoined in the Vedic śāstra. Brahma, to maintain brahmacarya, it is advised mātrā svasrā duhitrā vā nāviviktā… Mātrā svasrā duhitrā vā [SB 9.19.17]. So one should not sit down with woman in a secluded place, even though the woman is mother, sister of daughter. So much restriction. And why? Balavān indriya-grāmaḥ: ”The senses are very powerful.” Vidvāṁsam api karṣati. ”Oh, senses may be powerful for the fools and rascals.” No. Vidvāṁsam api karṣati: ”Even one is very learned, advanced, still, senses are so powerful that it can be agitated even before the mother, sister and daughter.” This is Vedic injunction, brahmacarya. Tapasā brahmacaryeṇa damena śamena [SB 6.1.13]. These are the human life. To accept brahmacarya life, tapasya, controlling the senses, controlling the mind, tyāgena, by giving in charity whatever you possess. These are the different processes.

But if you take to bhakti-yoga, then all these processes become automatically accustomed. That is the profit of bhakti-yoga. So brahmacārī-karma, gṛhastha-karma, vānaprastha-karma, sannyāsa-karma, then brāhmaṇa’s karma, then kṣatriya’s karma, vaiśya’s karma, śūdra’s karma. The society which knows perfectly well all these different karmas, that is perfect society, that is human society.

Therefore Kṛṣṇa says that kiṁ karma akarmeti kavayo ’py atra mohitāḥ. Kavayaḥ, very learned scholars, they are also become bewildered how to specify duty to a particular person. That is not being done at the same time. Everyone is going to the school and colleges, passing their examination, but because he is not trained up according to his tendency or according to his quality, after education he is unemployed. Because he has not been trained up according to the tendency, according to the qualification. That is the basic principle of karma. Kṛṣṇa has begun in this chapter, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13].

That is very essential, the varṇāśrama-dharma. Because we must have the aim of life. At the present moment there is no aim of life. The aim of life is sense gratification. That’s all. Indriya-tṛpti. That is forbidden in the śāstras. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Kiṁ karmeti kiṁ vikarmeti will be described. So karma and vikarma, prescribed duties according to qualification, position, occupation, that is called karma. And just opposite, it is called vikarma. Karma akarma vikarma. That Kṛṣṇa will explain.

So at the present moment… Not at the present moment. It is the tendency of materialistic life to act vikarma, forbidden karma. That is explained by Ṛṣabhadeva in Śrīmad-Bhāgavatam, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. That is visible in the present moment in the Kali-yuga all over the world. Vikarmeti. All kinds of sinful activities, they are performing. That is called vikarma. The vikarma we have specified especially: illicit sex, meat-eating, intoxication up to drinking tea, coffee and smoking. These are all vikarma. So they do not know. But they are going on. Therefore Ṛṣabhadeva, many, many years ago he warned his sons, ”My dear boys, nūnaṁ pramattaḥ kurute vikarma.” Pramattaḥ. Pra means sufficiently or extraordinarily. Prakṛṣṭa-rūpeṇa. Mattaḥ. Mattaḥ means mad. Nūnaṁ pramattaḥ kurute vikarma: [SB 5.5.4] ”All people, being mad, they are committing all sinful activities.” They do not know what is sinful activity. They think everything is all right. No. Nature will take account of everything and he will give you a next body.

The same example. If you infect some disease and the after result, you must suffer from that disease. This is nature’s law. Similarly, kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. That is explained in Bhagavad-gītā. Why one gets low grade life and why one gets high grade life? What is the reason? That is explained by Kṛṣṇa, that kāraṇaṁ guṇa-saṅgo ’sya. The reason is as he is being infected by the different qualities of material nature. Therefore we have to be very careful. There are three qualities and mixed qualities. Originally three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. Then three multiplied by three, mixture, then it becomes nine. Then nine multiplied by nine it becomes eighty-one. Different, just like color mixture. So therefore there are 8,400,000 species of life, this mixture of qualities. Karmaṇā daiva-netreṇa [SB 3.31.1]. We are infecting different types of qualities of material nature, and we are becoming fit for the next life.

But next life there is, tathā dehāntara-prāptiḥ [Bg. 2.13]. People do not know it. Therefore we should be very careful to take instruction from Bhagavad-gītā, and make our life successful, following the rules and regulation as it is prescribed there. Otherwise we are animals.

The animals, they cannot follow any rules and regulation. Animal, you ask animal, dog, that ”You become a brahmacārī.” That is not possible. That is not possible (laughs). It is for human being. These āśramas, the four āśramas and four varṇas, they are all meant for human society, not that it is restricted in a certain area or certain country or certain community. No. It is meant for the whole human society. Bhagavad-gītā is meant for the whole human society. When Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], he never says that ”It is meant for India.” Where is that? Why they came that the cātur-varṇyam should be in India only? Kṛṣṇa never said that. Kṛṣṇa said, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ: ”In every species of life, as many forms are there, all of them are My sons.” Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Kṛṣṇa never says that ”I am Indian” or ”I am kṣatriya” or ”I am brāhmaṇa.” Kṛṣṇa says, ”I am the father of everyone.” Therefore this cātur-varṇya or this karma-kāṇḍa, everything is meant for the whole human society, if not for the animal society. Of course, animal society they cannot follow. That is their degraded position. Labdhvā su-durlabhaṁ bahu-sambhavānte. Therefore śāstra says that ”This human form of life is gotten after many, many births,” labdhvā su-durlabham. Su-durlabham. Durlabham means very rare to be obtained, and again addition, su, ”very, very.”

So we should not waste our this human form of life whimsically. It is a great loss. It is a great loss. But people are not educated how much important this human form of life. (aside:) Don’t move like that.

Labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam. And Prahlāda Mahārāja says also, the same thing. That is the basic principle of Vedic civilization. Prahlāda Mahārāja says,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

[SB 7.6.1]

Kaumāra, from the very beginning of life, kaumāra. Kaumāra means from fifth year to tenth year, five years. Within these five years, education must begin. And especially dharmān bhāgavatān. Bhāgavata-dharma means to understand Kṛṣṇa, to understand the Supreme Personality of Godhead.

I know, amongst the Mohammedans, it is a system that small children, they are taught Purāṇa. That is very good system, but we have forgotten. Although India is the land of spiritual culture, our small children, they go to school, colleges, but he has no connection with Bhagavad-gītā. He has no connection with Bhagavad-gītā. They are simply trained up for sense gratification. In Western countries also-for sense gratification. Which is to be suppressed, sense gratification, that education is given. They do not know what is karma and what is vikarma. Now, when the students become disobedient and they create riots and set fire in the buses, then they lament. But why you have educated the students like that? Who is responsible for this? The rascals, they do not know. Here is Kṛṣṇa prescribing. Kiṁ karma kim akarmeti kavayo 'py atra mohitāḥ. Even learned men, they become bewildered. Tat te karma pravakṣyāmi.

So in this bewildered condition, baffled condition of the society, we should consult Kṛṣṇa. Kṛṣṇa is ready to give you advice, as He was ready five thousand years ago to give advice to Arjuna. That instruction is still current. It is not that it is finished with the Arjuna and Kṛṣṇa, no. You can take also the same advice from Kṛṣṇa and mold your life. That is wanted.

So kurute vikarma, we are trained up simply to act, opposite direction. Instead of doing good work, we are educated to do bad work, just the opposite. And that is not good. That is the advice of Ṛṣabhadeva. Nūnaṁ pramattaḥ. What is that bad work? Bad work means sense gratification. That's all. Anything you do for the satisfaction of your sense, that is bad work. And anything you do for satisfaction of Kṛṣṇa, that is good work. This is the division of bad work and good work. The same thing, if you do for your personal satisfaction, it is bad work. And the same thing, if you do for the satisfaction of Kṛṣṇa, that is good work. We must first of all learn this.

Just like Arjuna was thinking in the beginning that "Fighting and killing is not good, especially fighting with the family members and killing them. No, no, I cannot do that." Bad work. He was thinking it was bad. But same thing he did. When he understood Bhagavad-gītā, he did not do anything else, because he was a fighter, he was a warrior. In the beginning he was refusing because he was trying to satisfy his senses. "Oh, it is very good. I think it is… I think…" What you are? You are always misguided if you think like that. But the same Arjuna, when understood Bhagavad-gītā… Kṛṣṇa inquired from him, "Now what is your decision?" Now, kariṣye vacanaṁ tava [Bg. 18.73]. "Yes, now I have decided." So what is that vacanaṁ tava? Kṛṣṇa asked him to fight. So same fighting, how he became good now? Because Kṛṣṇa wanted it. A good work.

So this should be our motto of life, that you should act if Kṛṣṇa is pleased. This is good work. That is confirmed in many places in Śrīmad-Bhāgavatam. Ataḥ pumbhir dvija-śreṣṭhāḥ. Sūta Gosvāmī said in the meeting of great learned scholars and brāhmaṇas in Naimiṣāraṇya. He said, dvija-śreṣṭhāḥ: "O best of the brāhmaṇas who have assembled here to hear me…" Dvija-śreṣṭhāḥ. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Again that varṇāśrama. Without varṇāśrama, it is a rascal society. That's all. It is not even human society. It is animal society. But that we have lost now. Again it is said, varṇāśrama-vibhāgaśaḥ. Ataḥ pumbhir dvija-śreṣṭhāḥ. He was speaking amongst the very learned scholars and brāhmaṇas. Therefore he addressed, "My dear all great brāhmaṇas, dvija-śreṣṭhā…"

Dvija means brāhmaṇa, kṣatriya, vaiśya. And the brāhmaṇa is the śreṣṭha, the best of the dvija. Dvija means twice-born. One birth by the father and mother, and the next birth through the guru and Vedic knowledge. Vedic knowledge is the mother and guru is the father. The next birth. That is called dvija, twice-born. Once born by father and mother, that is śūdra. Janmanā jāyate śūdraḥ. First birth is śūdra. The next birth, when he is trained up by the guru in Vedic knowledge, that is real birth. Therefore all of them were first-class brāhmaṇas, dvija, with saṁskāra. Therefore they are addressed dvija-śreṣṭhāḥ. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ.

Again this varṇāśrama. Svanuṣṭhitasya dharmasya. Svanuṣṭhitasya dharmasya. Now, mark this word, dharma. A brāhmaṇa's action as a brāhmaṇa, that is dharma. And brāhmaṇa is not fighting; that is his dharma. So dharma may be different according to position. But here it is said, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. When there is sacrifice in the yajña, the brāhmaṇa offers the sacrifice. It does not mean that he is killing some animal.

Similarly, a kṣatriya is fighting and killing in the battle, but he is still not killing. This has to be… Not general, generalization, "Oh, killing is bad." Killing is bad for one who is not destined, who is not meant for killing. And places. Everything should be in terms of śāstra, not whimsically manufacture something. No.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

This is the injunction. So ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Everyone has got particular type of occupational duty according to varṇa and āśrama. So whether it is perfect or not, that test is svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13].

You are kṣatriya… Just like Arjuna was a kṣatriya. His perfection as kṣatriya was because he pleased Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. This is wanted. So this Kṛṣṇa consciousness movement is presenting the most scientific way of life. It is not a whimsical concoction of a human brain. The basic principle is Bhagavad-gītā and śāstra, Śrīmad-Bhāgavatam. Everything is clearly explained. If we take advantage of this Kṛṣṇa consciousness movement then our life will be perfect.

That is the special prerogative of the Indians. Therefore Caitanya Mahāprabhu said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

”Every Indian has to perfect his life by accepting the Vedic principle and distribute it to the whole world.” This is the best welfare activities in the human society. Thank you very much. (end)

740406BG.BOM

Bhagavad-gītā 4.17

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Bombay, April 6, 1974

Pradyumna: Translation: ”The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.”

Prabhupāda:

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

The same principle of working order is being discussed by Kṛṣṇa again in this verse. The beginning was cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. We should remember the same principle always. Four classes are divided according to quality and karma. Therefore Kṛṣṇa says, karmaṇo hy api boddhavyam. What is actually work. Boddhavyaṁ ca vikarmaṇaḥ. Vikarmaṇaḥ means forbidden. This is the human life’s business. He should know what is actual work and what is forbidden work.

Just like a good citizen knows what is lawful work and what is unlawful work. Lawful work is executed knows what is lawful work and what is unlawful work. Lawful work is executed by intelligent citizens, and unlawful work is executed by the criminals. He has to suffer. You can cheat the man-made government by hiding yourself, so-called hiding. You cannot hide yourself from, any vikarma or unlawful work, from the eyes of the Supreme Lord. That is not possible. You can hide yourself from the eyes of the police, man-made law, but it is not possible to hide yourself from the eyes of the Supreme. That is not possible. Because the Supreme is sitting within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. And He is sitting as anumantā and upadraṣṭā. He is simply seeing what you are doing, and He is giving sanction also. Even a thief who is going to act something criminally, without the sanction of the Supersoul, who is sitting within everyone’s heart, he cannot do that.

That you have got experience. Suppose you are doing, going to do something which is not very good. The conscience is beating, ”No, no, you should not do this. You should not do this.” But because without the sanction of the Supreme, I cannot do anything, so if we persist to do something, then the sanction is given, ”At your risk.” That is going on. God does not give you sanction for doing anything criminal. But if we persist to do something criminal, then God gives sanction, ”All right, do. Do it at your risk.” That is going on. Karmaṇā daiva-netreṇa [SB 3.31.1]. Now, when we act something on account of my persistence by the sanction of the Lord, then I become subjected to the fruits of such resultant action.

And we get a different type of body. That is going on. In the śāstra it is said, karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. Jantuḥ, of the living entity…. We are getting different types of bodies. Just like we are sitting, so many people, ladies and gentlemen. Everyone’s bodily feature is different from the other. So why there are different features? We are all human being. Why we have got different types of bodies? Not only in human society. The animal society, the bird society…. It is all karmaṇā, by our personal fruitive action. Karmaṇā daiva-netreṇa. This law we do not know. We work irresponsibly without knowing the result of our work. Therefore we are getting different types of bodies, different types of situation, different type of occupation, so many things. Therefore people should be trained, as Kṛṣṇa said in the beginning, that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13].

The four classes of men, according to quality, they should be engaged in different types of occupation, guṇa-karma. First of all, guṇa. Guṇa means quality. In the material world also, practically we see, if we want to work in a certain type of occupation, first of all it is examined whether I have got the quality. Suppose if I want to work as an engineer, so I must possess the quality first of all, whether I can act as an engineer. Similarly, if I want to work as a lawyer, then I must have the quality, qualification.

Similarly, different type of quality, different type of qualification, and then different type of work. Guṇa-karma-vibhāgaśaḥ. So that requires guidance. And who is the guide? The father is the guide, the king, the government is the guide, the elderly, guru is the guide. There must be guide. Gurur na sa syāt pitā na sa syāj jananī na sā syāt. In this way…. Sva-jano na sa syāt na mocayed yaḥ samupeta-mṛtyum. These laws are unknown at the present moment in this age. There are so many gurus, so many fathers, so many relatives, so many husbands. There are so many guides, but they do not know what is the aim of life. Therefore śāstra says that ”If you do not know what is the aim of life, you should not become a guru, you should not become a father, you should not become a mother.” Jananī na sā syāt.

So what is the aim of life? The aim of life… Na mocayed yaḥ samupeta-mṛtyum. Samupeta-mṛtyum. We have got this disease, mṛtyu, we have to die. We are making so many plans for our happiness, but where is the plan for stopping your death? That is the ultimate goal of life, but they do not know it. Na mocayed yaḥ samupeta-mṛtyum. Kṛṣṇa says… Everything is explained in the Bhagavad-gītā.

Therefore we are repeatedly asking everyone to study Bhagavad-gītā as it is. Don’t become a learned scholar and interpret foolishly or differently from Bhagavad-gītā. Everything is there.

So Kṛṣṇa says that our real problem of life is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. That is the problem. Repetition of birth. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We take one body according to karma. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. We get a body according to karma, daiva-netreṇa. That is not in your hand. Suppose if you are living like cats and dogs, the nature’s way is that you get next life the dog’s body, cat’s body, or hog’s body. And if you are working just like a god, godly, with good qualification, godly qualification, then you become next life demigod. You get your situation in the higher planetary system. These are all explained in the Bhagavad-gītā.

How do you know? Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you act just like a qualified brāhmaṇa, sattva-sthā, sattva-sthā means brāhmaṇa-then you get your promotion in the higher planetary system ūrdhvam. Ūrdhvaṁ gacchanti sattva-sthāḥ. If you act like a brāhmaṇa, then get your promotion to the higher planetary system, Janaloka, Maharloka, Tapoloka, Brahmaloka, Siddhaloka. There are so many planets. The people do not know. There is no such education. But we have got this knowledge from the Vedic literature. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. If you have got the qualification of rajo-guṇa, creative energy, then you remain in the middle planetary system, Bhūr, Bhuvaḥ, Svaḥ. Those who are brāhmaṇas know gāyatrī-mantra, oṁ bhūr bhuvaḥ svaḥ.

And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Tāmasāḥ, tamo-guṇa, jaghanya, abominable, nasty, unclean, eating nasty things… Then jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. They go to the lower planetary system, Tala, Atala, Vitala, Pātāla, Rasātala, Talātala. There are so many planets. Or in the animal kingdom. So we are creating our next body, karmaṇā, by our work. Therefore Kṛṣṇa says, karmaṇo hy api boddhavyam.

You must know, because you have to accept next body. You can talk foolishly, ”No, there is no body.” Bhasmī-bhūtasya… That is the atheistic theory, that after the body is burned into ashes, everything is finished. Big, big professors, big, big learned scholars, so-called scholars, they say like that, ”Oh, there is no life. Everything is finished after this body is finished.” But that is not a fact. If we have to accept the authority of Bhagavad-gītā… We have to accept it. If we don’t accept, that is our foolishness.

Bhagavān says, tathā dehāntara-prāptiḥ. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara [Bg. 2.13]. Dehāntara-prāptiḥ is there. As we are getting dehāntara. We have got experience every day. Just like in daytime we have got this body. At night, when we dream, we have got a different body. We go elsewhere; we’re working differently, forgetting this body, and again, daytime, we forget our body which was seen in the dream. That is also dream; this is also dream. This is daydream, and that is night dream. But the seer, the soul, is permanent. He is in the daytime and he is also nighttime. So this is our position. We are changing our body.

Just like I was a child, you were a child, but that we have forgotten. But that does not mean I did not have. Similarly, in the past I had a body, in the present I have got a body, so why not in the future? This is common sense. In future you must have a body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa says, authority. I may say, ”There is no body,” but Kṛṣṇa says, ”There is body.” And how this body is manufactured? Karmaṇā, by your work. If you work foolishly in the tamo-guṇa, then you get the body of ignorance, ugly body, abominable body, poor body, without any education, without any knowledge. These things are there. And if you work sattva-guṇa, then you get better body. And rajo-guṇa, then in the middle-class body. These are stated in the śāstra. You have to accept it.

Therefore Kṛṣṇa says, karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ. Vikarmaṇaḥ means forbidden work, ”You should not do this.” Just like we are forbidding our students, no illicit sex. This is forbidden. No intoxication. This is forbidden in the śāstra. Yatra pāpaś catur-vidhāḥ, four kinds of sinful activities. These are the basic pillars, four pillars of sinful activities: illicit sex life and intoxication, meat-eating and gambling. Striya-sūnā-pāna-dyūta yatra pāpaś catur-vidhāḥ [SB 1.17.38], the four kinds of sinful activities. So if we act sinfully, then we get a body which is result of sinful action. By pious activities, we get janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. Janma, first-class family, first-class nation, janma. That is very important thing, to get birth in first-class family, enlightened family, brāhmaṇa family. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate [Bg. 6.41]. These are all explained in the Bhagavad-gītā.

Yoga-bhraṣṭaḥ. Suppose one has taken to Kṛṣṇa consciousness, bhakti-yoga. So if he can execute properly, then

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

Then he will understand what is God, what is kingdom of God. And after death, he shall enter into the kingdom of God. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. So this is the only shelter. If you take to bhakti-yoga, even if you fail to execute it properly, then still, you are guaranteed your next life, śucīnāṁ śrīmatāṁ gehe, in the family of nice brāhmaṇa or very rich man. You will get birth. Śucīnām means first-class brāhmaṇa, Vaiṣṇava. Śuci. Yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantara-śuciḥ.

Śuci means brāhmaṇa, and muci means cobbler. Muci means cobbler. There is a Bengali verse, śuci haya muci haya yadi kṛṣṇa tyaje. The first line is muci haya śuci haya yadi kṛṣṇa bhaje: ”One who takes to Kṛṣṇa consciousness, even he is born in the family of cobbler, muci…” Everyone knows, Indians. So muci haya śuci haya, although he is born in the family of a muci, cobbler, he becomes śuci, a brāhmaṇa, by, yadi kṛṣṇa bhaje, if he is a devotee of Kṛṣṇa, if he is in Kṛṣṇa consciousness. And muci haya śuci haya yadi kṛṣṇa bhaje or śuci haya muci haya yadi kṛṣṇa tyaje: "If one is born of a brāhmaṇa family, but gives up Kṛṣṇa bhajana, devotional life, he becomes a muci.” Karmaṇā. Because he’s changed his karma.

Therefore cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So this education should be introduced. Guṇa. First of all, everyone should be educated to accept the sattva-guṇa, sāttvika, goodness. Everyone should be trained up, the first-class good man. Satyaṁ śamaḥ damaḥ titikṣā ārjava, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Everyone should be taught…. [break] …if he remains like an animal, eating, sleeping and mating and dying like cats and dogs, that is not right. Therefore Kṛṣṇa says that what type of karma should one execute? Karmaṇo hy api boddhavyam. One should learn, not foolishly do anything and anything.

Like the śūdras. Śūdras also have got their duty, particular duty. I have explained several times. But if we take to Kṛṣṇa consciousness, it doesn’t matter whether one is possessing the brahminical qualification or the kṣatriya qualification or vaiśya qualification or śūdra qualification. It doesn’t matter. If one is taken to the service of Kṛṣṇa consciousness, he is above all these brāhmaṇa, kṣatriya, vaiśya, śūdra. That type of karma should… Therefore it is called karma-yoga. Karma… You have certain type of tendency to work. So you work in that. Sva-karmaṇā tam abhyarcya [Bg. 18.46].

That is the recommendation, that according to your qualification, you work, but by the result of your work, you worship Kṛṣṇa, or the Supreme Personality of Godhead. That is required. That is Kṛṣṇa consciousness. It is not that everyone is expected to become first-class brahminical culture. It doesn't matter.

The same example. This example are given in the Śrīmad-Bhāgavatam.

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

Viprādayo guṇa-pṛthak. If we understand what is the meaning of becoming brāhmaṇa, what is the meaning of becoming kṣatriya, what is the meaning of become a vaiśya, and what is the meaning of becoming śūdra… That is described in the Śrīmad-Bhāgavatam. Mukha-bāhūru-pādebhyaḥ. Mukha means the face, bāhu means the arms, ūru means the waist, and pāda, these legs. So mukha-bāhūru-pādebhyaḥ. These brāhmaṇa and the kṣatriya and the vaiśya and the śūdra, it should be taken as the different parts of the body of the virāṭ-puruṣa, Kṛṣṇa. Of the virāṭ-puruṣa.

So the brāhmaṇa's business you can understand-the mouth. You have got the tongue. Brāhmaṇa's business is to eat and to chant Vedic mantras. Therefore to give eatables to the Supreme Lord, according to our Vedic principle, the brāhmaṇas are called and they are given foodstuff, that "You eat. By your eating, Kṛṣṇa will eat." But that has been misused now, but actually that is the meaning. In the Vedic literature they do not say that "For some pious activities you call some poor men." No. Brāhmaṇas. Brāhmaṇa-bhajana. Because the brāhmaṇa is supposed to be the mouth of God. Similarly, kṣatriya is supposed to be the arms of God, the vaiśyas, the waist of God, and the śūdras, the legs of God.

But God is Absolute. Therefore there is no distinction between mouth or the leg. If you offer flowers and tulasī on the lotus feet of God, Kṛṣṇa, and if you decorate the mouth of Kṛṣṇa, it is the same bhakti. Because there is no difference of the mouth and legs, provided the mouth is working as mouth and the leg is working as leg for satisfying the Supreme. Then there is no such distinction. As soon as Kṛṣṇa consciousness is absent, a so-called brāhmaṇa is puffed up. 'Oh, I am born in brāhmaṇa family. I am bigger than the śūdras." That is falldown. The real purpose is that either you be mouth or hand or waist or leg, the real purpose is to maintain the body very perfectly. That is real purpose.

Similarly, either you become brāhmaṇa or you become kṣatriya or you become śūdra or vaiśya, real purpose is how to satisfy Kṛṣṇa. That is explained in Bhāgavatam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

The real purpose is whether you are satisfying Kṛṣṇa. If your, that aim is lost, that you do not require to satisfy Kṛṣṇa, you simply satisfy your senses, then it has no meaning.

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

Sthānād bhraṣṭāḥ… I claim… It is very simple to understand. Suppose this hand, my hand, but how long it is hand? So long it is attached to the service of the body. If this hand is cut off from this body, it may be called hand, but it has no meaning. Similarly, head also. The head is head so long it is attached to the body. If the head is cut off from the body, then what is the meaning of this head? It has no meaning.

Similarly, either you become brāhmaṇa or you become kṣatriya or you become vaiśya or śūdra, if you are not attached to the service of the supreme whole, then you are useless brāhmaṇa, useless kṣatriya, useless vaiśya. This is the purpose. Therefore Kṛṣṇa has begun that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Therefore one has to understand what is the meaning of these different types of activities. Karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ. Vikarmaṇaḥ means if you cannot work which will satisfy Kṛṣṇa, that is vikarma. That is vikarma, forbidden. Because the real purpose of working is to satisfy Kṛṣṇa. He is the center. He is the center of all activities. Sva-karmaṇā tam abhyarcya saṁsiddhiṁ labhate parām [Bg. 18.46]. Simply by satisfying the central point, Kṛṣṇa, then you get saṁsiddhi. It doesn't matter whether you are a śūdra or a brāhmaṇa or engineer or lawyer. The real point is how to satisfy Kṛṣṇa.

But that education is lacking. So our Kṛṣṇa consciousness movement is teaching how to serve Kṛṣṇa from any position. It doesn't matter. Whether you are a brāhmaṇa, kṣatriya, vaiśya, śūdra, lawyer, engineer, or film actor or anything, it doesn't matter, but whether you are trying to satisfy Kṛṣṇa. That is the point. If you have no such sense, "I have to satisfy Kṛṣṇa," then it is śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

This is simply labor. It has no meaning, because you are creating, your own formation, next body, another body, that out of your responsibility, you are acting like a hog, you get the body of a hog. You are acting like a monkey, you get the body of a monkey. If you are acting like a god, demigod, you get your body. Karmaṇā daiva-netreṇa [SB 3.31.1].

Therefore one should know, "What class of work I shall be engaged in?" So the easy process is… It doesn't matter… According to your qualification, you engage yourself in any work, but try to satisfy Kṛṣṇa. Then your life is successful. Otherwise it is śrama eva hi kevalam.

Therefore Kṛṣṇa says, karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ. Vikarmaṇaḥ means sense gratification. I explained this verse from Bhāgavatam last night. Nūnaṁ pramattaḥ kurute vikarma yat [SB 5.5.4]. What is that vikarmaṇaḥ? Yad indriya-prītaya āpṛṇoti. Anything which is done for sense gratification, that is vikarma. So people are engaged in vikarma. Everywhere, all over the world, the education, the scientific advancement, culture, everything…. Now culture means some dancing. Now it has become a culture. And what is that dancing? Sense gratification. Boys and girls, dancing ball dance, sense gratification. That is vikarma. But here, the same dancing before the Deity is bhakti. The same dancing. You dance in a theatrical performance, in a platform. That is also dancing. And here, in this stage, before the Deity, if you are dancing with Hare Kṛṣṇa mahā-mantra, then you are making bhakti, progress. And that dancing means you are becoming entangled in your karma. Because that dancing is sense gratification, vikarmaṇaḥ. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4].

So Ṛṣabhadeva says na sādhu manye: "This is not good." Yata ātmano 'yam asann api kleśada āsa dehaḥ. Asann api, this body is not permanent. Still, asann api, although it is not permanent, for a few years only, it [is] kleśada, simply full of miserable conditions. Because you have committed, executed vikarma, therefore you have got this body.

It doesn't matter whether it is rich body or poor body. Everyone has to undergo the threefold miserable condition of life. When typhoid is there, it does not discriminate that "Here is a rich body. I shall give him less pain." No. When the typhoid is there, either your body is rich body or poor body, you have to suffer the same pain. When you are within the womb of your mother, you have to suffer the same pain, either you become in the queen's womb or in the cobbler's wife's womb. That packed up situation… But they do not know. Janma-mṛtyu-jarā. There are so many sufferings. In the process of birth. There are so many sufferings in the process of birth and death and old age. A rich man or poor man, when we are old, we have to suffer so many invalidity.

Similarly, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Jarā, jarā and vyādhi and mṛtyu. So we are not conscious about the suffering position of this material body. The śāstra says, "Don't accept again any material body." Na sādhu manye: "This is not good, that you are repeatedly getting this material body." Na sādhu manye yata ātmanaḥ. Ātmanaḥ, the soul is encaged in this material body. Yata ātmano 'yam asann api. Although temporary, I have got this body. Kleśada āsa dehaḥ.

So if we want to stop this miserable condition of getting another material body, then we must know what is karma, what is vikarma. That is Kṛṣṇa's proposal. Karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ. Akarmaṇaś ca boddhavyam. Akarmaṇa means there is no reaction. Reaction. Karma, if you do nice work, it has got reaction. It has nice body, nice education, nice family, nice riches. This is also nice. We take it as nice. We want to go to the heavenly planet. But they do not know that even in the heavenly planet there is the janma-mṛtyu-jarā-vyādhi.

Therefore Kṛṣṇa does not recommend that you go to the heavenly body. He says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, still, the repetition of birth and… Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Yad gatvā na nivartante. But we do not know that there is a dhāma. If we somehow or other, if we can promote our self to that dhāma, then na nivartante, yad gatvā na nivartante tad dhāma paramaṁ mama. In another place says, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

So people have no information that Kṛṣṇa, or the Supreme Lord, He has got His place and anyone can go. How one can go?

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

"If one becomes devoted to My worship, My business, bhakti-yoga, he comes to Me." In another place He says, bhaktyā mām abhijānāti yāvān yaś cāsmi [Bg. 18.55].

So therefore our only business is to understand Kṛṣṇa. Yajñārthe karma. This is akarma. Here it is said, akarmaṇa, akarmaṇaḥ api boddhavyam, akarmaṇaś ca boddhavyam. Akarma means without reaction. Here, if we act for our sense gratification, the reaction is…. Just like a soldier is killing. He is getting gold medal. The same soldier, when comes home, if he kills one man, he is hanged. Why? He can say in the court, "Sir, when I was fighting in the battlefield, I killed so many. I got gold medal. And why you are hanging me just now?" "Because you are have done for your own sense gratification. And that you did for government sanction."

Therefore any karma, if you do it for Kṛṣṇa's satisfaction, that is akarma it has no reaction. But if you do anything for your own sense gratification, you will have to suffer the resultant action, good or bad. Therefore Kṛṣṇa says,

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

It is very difficult to understand what kind of action you should do. Therefore we have to take direction from Kṛṣṇa, from the śāstra, from guru. Then our life will be successful. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.18

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Delhi, November 3, 1973

Prabhupāda: …which produces some result which binds us in karma. This verse is explained in another place. The verse is yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Yajñārthe. Yajña means God. Yajña-pati. One name. God has got various names. One name is Yajña-pati. So you have to act for yajña. That is nice.

The example, as I gave you the other day, that a soldier is fighting and killing many enemies or killing many persons, but he is not responsible for killing. The same man, when he is not fighting for the country or for the government, if he kills one man, he is hanged. He is to be hanged. Try to understand. So because he is fighting or killing on the order of higher authority, the government, he is not responsible for all those killings. Rather sometimes he is recognized by giving some medal: ”Oh, you have killed so many enemies. Very good.” And similarly, if he kills outside the warfield, at home… That is also enemy. Nobody kills nobody unless the other is his enemy. But he will be hanged. If he argues in the court that ”In the battlefield I killed so many enemies. I was given recognition. But at home I have killed only one enemy and for which I am going to be hanged. What is this law?” This argument will not stay. So for higher authority's order, if you do something, you are not responsible.

Just like Arjuna. Arjuna was in the beginning not willing to fight. That was his personal satisfaction. He was considering in terms of his personal satisfaction. But later on the same Arjuna, he wanted to satisfy Kṛṣṇa, and he fought, and he became a great devotee. This is the secret of all activities. We are all parts and parcels of the Supreme Lord. Therefore our business is to act in such a way that the Supreme Personality of Godhead is satisfied. That is success of life. That is described in another place in the Śrīmad-Bhāgavatam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This was spoken by Sūta Gosvāmī in the assembly of great saintly persons and brāhmaṇas, and he addressed the brāhmaṇas, dvija-śreṣṭhāḥ, ”the best of the brāhmaṇas.” ”The best of the brāhmaṇas.” Because he is especially addressing the brāhmaṇas. The thing is that unless one has attained the brahminical qualification, it is very difficult to understand what is spiritual life, what is spiritual success. Brahma jānātīti brāhmaṇaḥ. That is also explained:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Brahman realization, ”I am not this body, I am spirit soul, part and parcel of God, ”when we understand this position, then we are liberated from the reaction of karma or material activities.

So Sūta Gosvāmī addressed, dvija-śreṣṭhāḥ. Not only brāhmaṇa but ”the best of the brāhmaṇas.” ”The best of the brāhmaṇas” means Kṛṣṇa conscious, one who knows the Supreme Personality of Godhead. Brāhmaṇa means one who knows the spirit distinguished from the matter. Brahma jānāti iti brāhmaṇaḥ. But when he understands the Supreme Brahman, Parabrahman, Kṛṣṇa, then he actually becomes brāhmaṇa-vaiṣṇava. Brāhmaṇa should advance farther to become Vaiṣṇava. Therefore one who is Vaiṣṇava, he is already a brāhmaṇa. This is to be understood. So Sūta Gosvāmī said, ”Oh, the great brāhmaṇas present here…” Brāhmaṇas. Ataḥ pumbhir dvija-śreṣṭhāḥ, the best of the brāhmaṇas.

Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There are divisions. In the human society there should be divisions of work. The activities for the most intellectual person, that should be a division. That is called brāhmaṇa division. The activities of the politicians and administrators, that is called kṣatriya division. The activities of the mercantile people, that is called vaiśya division. And ordinary worker, they get some salary for serving the master, they are called śūdras. So in this way everybody has got his duty. The brāhmaṇa has got his duty, the kṣatriya has got his duty, the vaiśya has got his duty, and the śūdras also, they have got also duty. Similarly, brahmacārī, he has got his duty. And the gṛhastha, householder, they have got their duties. And vānaprastha, retired life, they have got their duties, and the sannyāsī, renounced order of life, they have got their duties. The first division called varṇa: brāhmaṇa, kṣatriya, vaiśya, śūdra. And the second division is called āśrama. So Vedic civilization means varṇa and āśrama, the human society divided into varṇas and āśramas. So everyone has got his particular duty.

Therefore Sūta Gosvāmī [says] ataḥ pumbhir dvija-śreṣṭhāḥ: ”O the best of the brāhmaṇa.” Varṇāśrama-vibhāgaśaḥ. Every varṇa, caste or division of the society, social division. And āśrama means spiritual division. Varṇāśrama-vibhāgaśaḥ. As there are divisions so… svanuṣṭhitasya dharmasya. Everyone has got his duty to do something particular. But whether he is perfect in discharging that duty, that may be considered when, svanuṣṭhitasya dharmasya saṁsiddhiḥ, perfection. What is that? Hari-toṣaṇam. Whether you have satisfied the Supreme Personality of Godhead by your duty.

It is very easy to understand. Just like in any office or any place, there is the supreme man. So if by one's service he satisfies the supreme. Just like in big, big offices, there is record of service. What kind of service an employee is rendering to the establishment or to the government, that is recorded and he is recognized. So as this is the system in our ordinary life, similarly, the human society, they… whatever they may do, that is right, because everyone has yo do something, even for keeping the body and soul together. But after doing something, the activities should be tested, whether by such activities, the Supreme Lord is satisfied. Then he is free from the reaction.

There are two kinds of reaction of every activity, pious or impious. Pious activities, that is also bondage, and impious activities, that is also bondage. But above pious or impious activities, there is another activity, which is called devotional activity. If one performs devotional activities, he is above the control of this material nature. The material nature is being controlled by three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa, goodness, passion and ignorance. But one who acts on account of the Supreme Personal of Godhead, then he becomes freed from the reaction of these qualities. That is called karmaṇy akarma. Although a devotee is seem that he is very active, but his activities are not like material activities, to result in some pious result or impious result. Both of them are bondage, pious or impious things.

So if we become bound up by pious or impious activities, then we'll have to accept this material body, karma-bandhana. And material body, as soon as you accept this material body, you are under the laws of material nature, especially birth, death, old age and disease. So you become bound up. Therefore this human form of life is especially meant for to get freedom from this bondage-birth, death and old age. But people do not understand. Their brain is so packed up with material things that they have become just like animals. They cannot understand. But anyway, unless one sa eva go-kharaḥ [SB 10.84.13]. Śāstra has said, go-kharaḥ. Go-kharaḥ means animal. Go means cows, and khara means ass. So anyone who is acting on the bodily concept of life, without any spiritual understanding, he is no better than animal. But he is satisfied… That…

The animal is being sent to the slaughter-house; still he is satisfied. He does not know that "I am going to be slaughtered. I am going in these flocks, but I will be simply waiting for being slaughtered." So as the animal goes, the cows are being slaughtered, so the animals are being slaughtered, so everyone without spiritual consciousness, without Kṛṣṇa consciousness, is to be slaughtered by the laws of material nature. They do not know that. Even just like animal. Even if he is slaughtered, he is not sorry. That is the position of the present human society.

So there is great need of this Kṛṣṇa consciousness movement. People are so fallen. They are reluctant even to hear about this Bhagavad-gītā, where everything is explained. They are living like animals. So it is our duty to awaken them. That is the Vedic injunction. Vedic injunction is to awaken. They are sleeping. Ignorance… Just like when a man sleeps, he is ignorant of everything, what is going on outside. He is sleeping, deep-sleeping. So therefore the Vedic injunction, Upaniṣads says, uttiṣṭhata jāgrata prāpya varān nibodhata: "Please get up. You have got this human form of body. Now you get up and get out of these clutches of cycle of birth and death." Unfortunately they have become so dull that they cannot understand. So people should be trained up how to live conscientiously, especially in Kṛṣṇa consciousness. That will solve the problems of life. Otherwise he is committing suicide. That is the verdict of the śāstra. Now any… [break]

Female devotee: You said that if we are performing some activity, that activity must be tested to see if Lord Kṛṣṇa is pleased. But what is the test?

Prabhupāda: If the spiritual master is pleased, then Kṛṣṇa is pleased. That you are singing daily. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **. If the spiritual master is pleased, then Kṛṣṇa is pleased. That is the test. If he is not pleased, then he has no other way.

That is very simple to understand. Suppose anyone who is working in the office, the immediate boss is the head, head clerk or the superintendent of that department. So everyone is working. If he satisfies the superintendent or the head clerk, then it is to be understood that he has satisfied the managing director. It is not very difficult. Your immediate boss, representative of Kṛṣṇa, he is to be satisfied. Yasya prasādād bhagavat-prasādo yasya ***. Therefore the guidance of spiritual master is required. Kṛṣṇa comes in the form of spiritual master to guide. That is stated in the Caitanya-caritāmṛta. Guru-kṛṣṇa-kṛpāya. Guru-kṛṣṇa-kṛpāya. So guru-kṛpā, mercy of guru, is mercy of Kṛṣṇa. So when both of them are satisfied, then our path is clear. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Then our devotional service is perfect. So you did not mark this statement in the Gurvaṣṭaka? Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi ***.

Just like this movement. This movement was started only for the satisfaction of my spiritual master. He wanted. Caitanya Mahāprabhu wanted that this movement should be spread all over the world. So he ordered many of my godbrothers, and desired… Even not ordered, he wanted. He sent some of my godbrothers to the foreign countries to spread, but some way or other, he was not very successful. He was called back. So I thought, "Let me try in this old age." So the only desire was to satisfy the desire of the spiritual master. So you have helped now. It is coming to be successful. And this is yasya prasādād bhagavat-prasādaḥ **. If we actually sincerely work under the direction of the spiritual master, that is satisfaction of Kṛṣṇa, and Kṛṣṇa will help us you, any way.

Any other question? You should hear, understand things. So your question is answered? Or any doubt, you can… That's all right. So we shall finish now? At the last also, you have saṅkīrtana? (Hindi) (end)

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Bhagavad-gītā 4.18

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Bombay, April 7, 1974

Pradyumna: (leads chanting) Translation: "One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities."

Prabhupāda:

karmaṇy akarma yaḥ paśyed
akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt
[Bg. 4.18]

I have been requested to simply translate this verse, Hindi. So… [Hindi] Intelligent, buddhimān [Hindi]. The subject matter is very easy and difficult also. The example is given, just like a boy flying kite, and with that, what is called, reel, he is doing like that. But in one way the kite is coming down, and in the other way the kite is going up. And one who is seeing from outside, he sees only the boy is moving the reel. That's all.

Similarly, unless one is very intelligent, he cannot understand what is karma and akarma. That is the whole subject matter of Bhagavad-gītā. Arjuna was thinking that "I am going to commit some sinful activities by killing my kinsmen, the other side, my brothers, my nephews, my master, my grandfather, my so many relatives." So he was seeing sinful activity in that fight. So long there is deliberation of sinful and pious activities, that is called karma. Karma has got two results, either suffering or enjoying. Of course, in this material world there is no enjoyment. But with the hope of enjoyment, we agree to suffer. And that is called enjoyment.

Just like a businessman, he is working very hard, whole day and night, and he gets some profit, say, two lakhs; he thinks that he is very happy, he is enjoying. But actually, he is working very hard. But because he has no knowledge, he is thinking that "I am profiting. I am making profit. This is my happiness." But in the śāstras those who are working so hard simply for some sense gratification… Especially in Western countries we have seen, this is very factual. Even very old man, he is working very hard, very big business magnate, very big politician, working very hard, and at night he goes to the nightclubs, pays $50 for entrance fee, and then he spends for wine and women lots of money. So this is his happiness. Even old man, eighty years old, he is also going to the club. Because in the material world the happiness means wine and women. That's all.

Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. Prahlāda Mahārāja said that the gṛhamedhi attached to this material life, gṛhamedhi… Gṛha means compact in a room. So I am the living entity, spirit soul, I am compact within this body, encaged, or I am encaged within this universe. This is also compact. So one who is attached to this compact position, packed up in the body or within this universe, they are called gṛhamedhi. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. They cannot see what is ātma-tattva, self-realization. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2].

So we are working very hard to become very happy, but that is not possible. That is not possible. We are making deliberation, "This is pious activities, this is impious." That is also good. Doing things blindly, that is another thing, but if one has this deliberation, "This is sinful activity and this is sinful activity," he is better than them.

But there is another position which is beyond this sinful activity and pious activity. That is called akarma, akarma. Akarma means there is no result, either sinful or pious. That is called akarma. And karma means there is result, either pious result or impious result. That is called karma. So we have already discussed in the Second Chapter that Kṛṣṇa says how karma should be done in summarizing. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you work for yajña… Yajña means to satisfy the Lord. That is yajña. Yajña… The human society is required to perform yajña. That is described in the Second Chapter. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9].

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

Therefore our life should be trained up, educated in such a way, that all the activities should be conducted for yajña. Yajña means to satisfy the Supreme Personality of Godhead. Yajñārthe, for His satisfaction. This is Vedic civilization.

That Vedic civilization, the whole Vedic civilization, aim is to satisfy the Supreme. That is Vedic civ… Brāhmaṇa, kṣatriya, vaiśya, śūdra. The division is there, but the whole aim is to satisfy the Supreme Personality of Godhead. But at the present moment, we are so educated, we do not know what is the meaning of Supreme Personality of Godhead. This is our position. We do not know even the meaning. We do not know what is Viṣṇu and how to satisfy Him, what is the meaning of yajña. All forgotten. That is not Vedic civilization. Vedic civilization begins by performing yajña for the satisfaction of the Supreme Lord Viṣṇu. That is prescribed in the varṇāśrama.

We are recognized outside the world as "Hindus." The "Hindu" word is a foreign word. Actually, India's position or bhāratīya kristi,(?) bhāratīya civilization, is varṇāśrama-dharma. This question was put by Śrī Caitanya Mahāprabhu when He was talking with Śrī Rāmānanda Rāya. This Rāmānanda Rāya was governor of Madras under the region of Mahārāja Pratāparudra of Orissa. And Śrī Caitanya Mahāprabhu was a sannyāsī. Rāmānanda Rāya belonged to the second class. He was not a brāhmaṇa. In Orissa, the Karana,(?) they are accepted as śūdras. So he belonged to that community, Karana(?) community. But he was so learned in spiritual education that Śrī Caitanya Mahāprabhu agreed to talk with him about spiritual advancement of life.

So the first question was that, "What is the method of progress in human life?" Sādhya-sādhana. So Rāmānanda Rāya gave Him the information,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Because human life is meant for understanding position of Viṣṇu, and his position, what is the relationship with Viṣṇu, and how to achieve the highest success of life. Sambandha, abhidheya, prayojana. These things are there.

The whole subject matter of Vedas, are these three things, what is our relationship with God… First of all we must know what is God. Then we must know what is our relationship with God. And if we act according to that relationship, then our aim of life is fulfilled. Sambandha, abhidheya, prayojana. Sambandha means relationship, and abhidheya means the activities, and prayojana means the ultimate goal of life. So the ultimate goal of life is to understand Viṣṇu. Na te viduḥ.

Not nowadays. Even in… formerly there were persons, they did not know what is the goal of life. Because it is the material world. In the material world the sense gratification program is very prominent. But we do not know that by the program, karma, of sense gratification, we become entangled. Therefore that sense gratification process is regulated. In the Vedas that is regulated.

Just like our sense gratification program is loke vyavāya āmiṣa madya-sevāḥ. These are the very prominent program for sense gratification. What is that? Vyavāya. Vyavāya means sex life. Āmiṣa. Āmiṣa means eating fish and meat. Āmiṣa. And madya-sevā, intoxication. This is the general tendency of anyone who is in the material world. And in the Western world it is very prominent. In our country it was not prominent, but now the program is "Make it prominent. Eat more meat, drink wine, and work very hard." This is the program, going on. The leaders are recommending. So actual, there is tendency already. Āmiṣa madya-sevā, vyavāyāmiṣa-madya-sevā, and if we encourage them more, then they become entangled more and more. The Manu-saṁhitā says, pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. That is general tendency. But it has to be minimized, because in the spiritual position there is no such thing.

Even ordinary students who are trying to make progress in spiritual life, they are not interested, āmiṣa-madya-sevā. They are not interested. This is practical. Even these European and American boys, they were accustomed to vyavāyāmiṣa-madya-sevā, keeping boyfriend, girlfriend, and drinking, and intoxication, and gambling, and meat-eating, everything. They were accustomed from the childhood. But they have given up. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. That is general tendency. The Vedic civilization tries to control.

You have got tendency for sex life-make it regulated by marriage ceremony. This is Vedic civilization, not that like cats and dogs you meet together and have sex life. No. That is recommended in the Bhagavad-gītā. Dharmāviruddhaḥ kāmaḥ, which is not against religious principles, that kind of sex life, Kṛṣṇa says, "I am that sex life." So nothing is denied. Nothing is denied, but everything should be regulated. That is human form of life. And that regulative principle begins from the varṇāśrama-dharma, four kinds of varṇas and four kinds of āśramas. Brāhmaṇa, kṣatriya, vaiśya, śūdra. These are varṇas. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. This is.... This program is chalked out by the Supreme Personality of Godhead. You cannot neglect it. Then the karmas will topsy-turvy.

Therefore here it is said, karmaṇy akarma yaḥ paśyet. If we regulate this system-brāhmaṇa, kṣatriya, vaiśya, śūdra-then although they are engaged as a śūdra or as a brāhmaṇa or as a kṣatriya or as a vaiśya, still, they are not becoming entangled in such karma. That is called akarmaṇi ca karma. Karmaṇi. Karmaṇi means there must be result, but you have to make it akarma, no result, no result. And that is bhakti-yoga. This is confirmed in the Brahma-saṁhitā.

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.54]

The very vivid example is Arjuna. Arjuna acted as a kṣatriya, but he was not entangled in the result of activities by a kṣatriya, because he was doing everything under the instruction of Kṛṣṇa. This is called akarma. If you act... The same thing. You may be a brāhmaṇa, you may be a kṣatriya, you may be a śūdra. It doesn't matter. If you act according to the order of Kṛṣṇa, by the order of Kṛṣṇa, then your karma will not entangle you. Because or you are doing according to the order of Kṛṣṇa, therefore you are performing yajña. By your occupational duties, you are performing yajña. Because yajña means to satisfy the Supreme Lord. Varṇāśrama... This varṇāśrama program is there to satisfy the Supreme according to one's quality and karma. That is called varṇāśrama.

So ultimate goal is to satisfy the Supreme. That they do not know. This is stated by Prahlāda Mahārāja. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not... Everyone is self-interested, but they do not know what is self-interest. Na te viduḥ svārtha-gatim. Everyone must be self-interested. That is natural. But they do not know what is self-interest. The self-interest is to approach Viṣṇu or Kṛṣṇa and satisfy Him. That is self-interest. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. Durāśayā means by hoping something which is impossible to fulfill. Durāśayā ye bahir-artha-māninaḥ. The modern civilization, they are trying to adjust things by material activities.

Just like the greatest example is the United Nations. The United Nations is trying to adjust things, the whole worldly affairs, by a United Nations organization, UNO. But they could not do anything. Because they do not know that how the nation should be united. Na te viduḥ svārtha-gatiṁ hi viṣṇum. They do not know. All their activities are without God, without God consciousness. Therefore they have failed. Everyone will fail, because they do not know what is the aim of life. That is the mistake.

So this Kṛṣṇa consciousness movement is trying to teach people that the ultimate goal of life is to satisfy Kṛṣṇa, either you, Kṛṣṇa or God. Kṛṣṇa is the most explicit explanation of God. If God can have any name, the "Kṛṣṇa" name is the most perfect name, because Kṛṣṇa means all-attractive. I have explained many times. Unless God is all-attractive, how He can be God? If God is attractive for a certain limited person or limited area, then he is not God. Then you will say, "Our God, your God, his God, that God." But if Kṛṣṇa is all-attractive, that is real God. And that is Kṛṣṇa. That is being proved. Now Kṛṣṇa is all-attractive all over the world. Otherwise, how in America, in Russia, in China, in Europe, all countries?

Recently I have got several literatures printed in Swedish language. We are printing Kṛṣṇa literature almost in all languages of Europe, in English language, in Spanish language, in French language, in Swedish language, in Dutch language and German language, and then Italian language, we are publishing, and it is being sold like hotcakes, anything.

Because this idea, the Kṛṣṇa consciousness idea, is very, very new to them. Kṛṣṇa, God, can be talked with personally. One can go to God personally. These ideas were unknown in the Western countries. But that is possible. That is a fact. We can understand from Vedic literature. But they do not know.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni-baddhāḥ
[SB 7.5.31]

The blind rascal leaders, they do not know, and they are becoming leaders. So what kind of leader? Andhā yathāndhair upanīyamānāḥ. One blind man is leading several other blind men. So what will be the result? The result must be disaster. That is being done.

Therefore the program is, as it is stated, karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ. This is intelligence, how we have to work, but without reaping any good or bad result. That means working for Kṛṣṇa. That is called akarma. I have already explained. In this way sa buddhimān manuṣyeṣu [Bg. 4.18], if you work for Kṛṣṇa... The vivid example is Arjuna. He is working for Kṛṣṇa. So you can do also. Simply by fighting... Arjuna was not chanting Hare Kṛṣṇa. So you can do also. Because... Nowadays in the Kali-yuga because people are... [break] ...because they knew the duty, but at the present moment... [break] ...kalau śūdra-sambhavaḥ. In the Kali-yuga, because there is no such division, so everyone is śūdra or less than śūdra. This is their yajña. This is also yajña. That is stated in the Śrīmad-B... Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32].

Everything is there in the śāstra. Therefore we have to follow the śāstra. At the present moment... Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyaiḥ. This is the recommendation for this age, how to worship God. So this is the method. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. Tviṣā, by complexion, akṛṣṇa, yellowish color, akṛṣṇa. How it is akṛṣṇa means yellowish? That is a big explanation. This is indicating to Śrī Caitanya Mahāprabhu. Kṛṣṇa-varṇam. Kṛṣṇaṁ varṇayati. Śrī Caitanya Mahāprabhu simply was chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare…

Here is the picture. So we are trying to follow Him. That was kṛṣṇaṁ varṇayati. This is the statement of śāstra. So whom we shall worship in this age of Kali? Because according to different ages there are different prescription. So because this Kali-yuga is very, very fallen, everyone is a śūdra, there is no brāhmaṇa, no kṣatriya, no vaiśya, therefore, the one prescription is given there, that harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva… [Cc. Ādi 17.21].

It is very difficult to bring one to the brahminical culture, to the kṣatriya culture, to the vaiśya culture, because everything is finished, and it will be finished more and more. Therefore the only saving platform is this harer nāma harer nāma harer nāmaiva kevalam. Then everyone will be saved. Therefore we are pushing on this movement. Chant Hare Kṛṣṇa mantra anywhere.

And it has become practical. Even in Africa, in the village, where they have got so big, big earrings, they are also chanting Hare Kṛṣṇa mahā-mantra. They are also chanting. Therefore the African government is a little afraid of this movement. Yes. Anyway, that's a big story. So anywhere we don't find any difficulty. Either you go in the interior of Africa or Europe… Europe, America, we have gone into. We are sending our buses and devotees with books in the village, in the interior village, because Caitanya Mahāprabhu wanted it.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

We are trying our bit, send devotees. And they are helping. These European, American boys, they are helping me very much. Even the girls, they are also helping. So it is very good opportunity. So to push this movement… And we are trying our best.

So by chanting this Hare Kṛṣṇa mantra and by engaging yourself in the devotional service, although it looks like karma… Just like people say, "These people are also collecting money. They are going to sell books. And they are also eating. And simply because they are dancing and chanting Hare Kṛṣṇa, they have become so great?" Yes. This is the process. And actually, they have become great. Although it looks like similar activities, that they are also using motorcar, they are also using microphone and typewriter and dictaphone and airplane… "So everything he is using. So how they have become so great or so advanced?" This is the intelligence. Here it is said that karmaṇy akarma yaḥ paśyet. Although they are acting just like ordinary human being-they are using everything, they are also fighting for the land, for Kṛṣṇa, and everything looks like that-but akarmaṇi, that is akarma, they are not producing any result, because it is being done for Kṛṣṇa. This is the secret.

Karmaṇi yaḥ akarma. Akarma means which does not have… I have already explained. So if you work the same thing sva-karmaṇā, never mind, you are doing the śūdra's business or brāhmaṇa's business. It doesn't matter. Whether you are acting for Kṛṣṇa? That is wanted. If you are acting for Kṛṣṇa, then you are not becoming entangled by the resultant action, pious or impious. It is above. Pious and impious, they are consideration of this material platform. In the spiritual platform there is no such thing, absolute. Whatever you are doing, it is all-good, all-spiritual. That is called absolute. In the Absolute there is no such distinction, "This is pious, this is impious." Everything is spiritual.

So we have to act like that. If you act spiritually for satisfying Kṛṣṇa, varṇāśrama-vibhāgaśaḥ… Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you can satisfy Kṛṣṇa by your activities… It doesn't matter whether it is śūdra activity or brāhmaṇa activity. But the aim is whether you are satisfying Kṛṣṇa. Then it is akarma.

Just like in this institution, somebody is washing the dishes and somebody is taking care of dressing Deity. It does not mean that one who is taking care of dressing the Deity, he is higher than the man who is washing the dishes. No. They are not karma. By washing dishes he is executing devotional service, and by dressing the Deity he is also executing. Real point is devotional service. That is called akarma. Thank you very much. (end)

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Bhagavad-gītā 4.19

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New York, August 5, 1966

Prabhupāda: So this is the process of ceto-darpaṇa-mārjanam [Cc. Antya 20.12], to cleanse the material dust from the mirror of our mind. The whole process is to dust out the dirty things which we have accumulated by our material association and therefore to revive our spiritual consciousness, or Kṛṣṇa consciousness. From Bhagavad-gītā we are studying about the process of life by which we can revive our Kṛṣṇa consciousness. There is no need of external help for reviving Kṛṣṇa consciousness. You have got Kṛṣṇa consciousness dormant in yourself. It is the quality of the self. So the, we have simply to invoke by this process.

Kṛṣṇa-bhakti nitya-siddha sādhya kabhu naya. This Kṛṣṇa consciousness is an eternal fact. It is nothing that by this organization we are imposing upon you something extra. No. It is within you. It is within every living entity. Any living entity-never mind whether he is human being or animal… When Lord Caitanya was singing this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, He was passing through jungles, forests, and the tigers, the elephants, the stags, and all, I mean to, forest animals, they joined. They joined. It is such a thing. Of course, it depends on the pure-hearted chanting. As we become… This is the process. As we become advanced in this chanting method, similarly, our heart becomes freed from all the dirty things of material contact. So even the animals can be captivated by this chanting, what to speak of human beings.

So in our practical life Kṛṣṇa advises how to invoke this Kṛṣṇa consciousness. He says,

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

(loud conversation going on in background) Ask them to stop. Why do they come and talk nonsense?

Yasya sarve samārambhāḥ. You are not forbidden to execute your duties. We are not after stopping the general process of material activities. That is not our mission. The whole thing is that we have to act everything in Kṛṣṇa consciousness, Kṛṣṇa consciousness.

Just like… It is very easy to understand. Everybody has got some vocation of his life. But what is their consciousness? Their consciousness is that "I am engaged in this business, I am engaged in this service, because I have to maintain my family," "I have to maintain myself," or "I have to satisfy the government," or "I have to satisfy somebody else." This is our consciousness. Nobody is free from such consciousness.

Everybody must have some consciousness. Without consciousness, nothing can be done. One who has no consciousness, he cannot do anything nicely. If his consciousness is disturbed, then his work cannot be… Just like a madman. A madman cannot do anything nicely because his consciousness is disturbed. So we, similarly, if we change the process only, that "I am, to satisfy Kṛṣṇa…" Just like we are doing everything, with that idea, to satisfy somebody else, or at least myself, for my satisfaction. This process has to be changed to Kṛṣṇa consciousness. That should be done. This process has to be changed into Kṛṣṇa consciousness. Therefore Lord Kṛṣṇa says, yasya sarve samārambhāḥ.

(aside:) Those who want to come, we can invite them. Come inside.

Yasya sarve samārambhāḥ: "Whatever activities you may do, do it," but kāma-saṅkalpa-varjitāḥ, kāma-saṅkalpa-varjitāḥ: "don't be carried away by kāma." Kāma means for your own satisfaction, kāma. The word, Sanskrit word kāma, is used for lust, for desire, for sense satisfaction. So Lord Kṛṣṇa recommends that, "Don't do it for satisfaction of your senses, for satisfaction of your lust, or for satisfaction of your desires." That is the whole thing. Whole teaching of Bhagavad-gītā is based on this principle.

The whole instruction to Arjuna is that Arjuna wanted to satisfy his senses, his senses. He wanted that, that by not fighting with the opposite party, who were composed of his relatives, brothers and brother-in-laws and father-in-laws and so many relatives. So he did not want to fight. And therefore this instruction of Bhagavad-gītā was needed by Kṛṣṇa. The whole basic principle is this. Now, that was Kṛṣṇa's, Arjuna's own satisfaction of the senses. Arjuna did not want to fight. Materially, it appears very nice that he is giving up his claim of kingdom for satisfying his relatives. Oh, he's very good man. But Kṛṣṇa did not approve it. Why? Because the basic principle was Arjuna decided to satisfy his own senses. Externally it appeared very nice. But anything which is done for the satisfaction of his own senses, that is kāma, kāma, lust, desire.

Here it is prescribed that you can do anything. There is no harm. Whatever your business, or vocation, occupation, you are engaged, that has not to be changed. That has not to be changed. Simply your consciousness has to be changed. That's all. Kāma-saṅkalpa-varjitāḥ. How? How that consciousness can be changed? Now, jñānāgni-dagdha-karmāṇam. That consciousness, transferring the present self-interested consciousness to Kṛṣṇa consciousness, requires knowledge. Requires knowledge. And what is that knowledge? That knowledge is that, "I am part and parcel of Kṛṣṇa. I'm not different from Kṛṣṇa. I am part and parcel. I am the superior energy of Kṛṣṇa." That is knowledge.

Knowledge means to understand something. How this tape recorder is manufactured, if we get some knowledge, technical knowledge, that is not knowledge. That is a, of course, to have some, our occupation executed. That knowledge is temporary knowledge. But real knowledge is… This is real knowledge. The real knowledge is that when one understands convincingly that "I am part and parcel of Kṛṣṇa." Kṛṣṇa, or God. When we say Kṛṣṇa, you should understand the Supreme Lord, the Absolute Truth. Kṛṣṇa is the technical word which is meant for indicating the Absolute Truth, the Supreme Personality of Godhead, the whole, the whole pleasure, the whole attraction. These are the meaning of Kṛṣṇa.

So we are all part and parcel of the supreme pleasure, and our pleasure… Just like my hand. This is my hand. Now, this my hand can take pleasure when it is attached with my body. My hand can take pleasure when it serves my body. It does not take pleasure by serving your body.

(aside:) This is a formality.[?] Sit here.

So therefore, because I am part and parcel of Kṛṣṇa, my pleasure, my happiness, is dependent by serving Kṛṣṇa just like my senses are satisfied when they are used for my purpose, not for your purpose. This is the whole, I mean to say, philosophy. I cannot be satisfied by serving you. I can be satisfied by serving me. So that me, I do not know. That is Kṛṣṇa. That is Kṛṣṇa. So when we begin to serve Kṛṣṇa, because we are part and parcel… Always remember, the part and parcel, we are. Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. In the Fifteenth Chapter you'll find, "All these living entities, they are My eternal part and parcels. Now they are detached. Now they are detached. By material contact, they are detached." So we have to… The whole process is that we have to attach again. Now we are detached. Now we have to attach again. That is Kṛṣṇa consciousness.

That Kṛṣṇa consciousness is within you because you are originally, eternally the part and parcel of the Supreme. Artificially, I am trying to forget it. I am trying to live independently. That is not possible. We are not independent. If we want to live independently, that means we voluntarily become dependent on the influence of material nature. That's all. Actually, we are not independent. If I think I am independent of Kṛṣṇa, then I am dependent on the influence of material nature.

Just like, if I think that I am independent of government regulations, then I become dependent of the police force. My dependence is neither in this way or that way. So that is our mistaken. Everyone is trying to be, become independent. That is called māyā. That is called māyā, or illusion. Nobody can be independent. Individually, community-wise, society-wise, or nation-wise, you can extend even universal-wise-nobody can be independent. We are dependent. And this is called knowledge. When you come to the sense, that "I am dependent; I am not independent," this is called knowledge.

Now we are misguided. Jñānāgni-dagdha karmāṇam. In other place, you'll find, Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Now, people are planning for peace in the world, but they do not know how to formulate that peace formula. You know. The United Nations are trying for the last twenty years or more than that for peace, but there is no peace actually in the world. The war is going on because they do not know.

The formula is in the Bhagavad-gītā. The Bhagavad-gītā says that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. "I am the proprietor of everything. Whatever you are doing, I am the ultimate beneficiary. I have to take the result." Just like a laborer works in a factory, but who is the proprietor? The ultimate proprietor is the, the proprietor is the ultimate owner of the… So everything, whatever we do… Jñānāgni-dagdha-karmāṇam. Now, we are thinking that "This thing I am doing, I am the proprietor of this thing." That is a misconception. When we understand that everything, whatever we are doing, the ultimate proprietor is Kṛṣṇa, that is Kṛṣṇa consciousness. That is jñānāgni-dagdha-karmāṇam.

So we can have simply… Just like in office. In office so many people are working. Hundreds of people are working. Everyone is conscious that "Whatever we are acting, whatever profit we are making, that belongs to the proprietor." Then there is peace. As soon as the cashier thinks, "Oh, I have got so much money. I am the proprietor," then whole trouble begins. This consciousness, Kṛṣṇa consciousness… If we understand that "I am a very rich man. I have got so much bank balance. I can use it for my sense gratification," that is kāma. That is kāma-rāga. But if we understand that "Whatever I have got, it belongs to Kṛṣṇa," then I am liberated person. I am liberated person. This is Kṛṣṇa… You, you'll have the same money under your custody. It doesn't matter. But as soon as you think that "I am the proprietor of this wealth," then you are under the influence of māyā. And as soon as you think that "Kṛṣṇa is the proprietor of all these things," then you are free.

So kāma-saṅkalpa-varjitāḥ, jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ: "One who thinks like that, one who is situated in that consciousness," paṇḍitaṁ budhāḥ, "he is learned, and he is actually a man of knowledge." This is the whole process. Tam āhuḥ. Tam, he is known as the paṇḍita. Paṇḍita means one who knows things as it is, not to take a thing wrongly. So that consciousness has to be invoked, not only individually, but also community-wise, society-wise, nation-wise, all over the world. Then there will be peace. If you want real peace.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

We are just trying to be philanthropic, altruistic. And we are trying to become friend of my countrymen, of my society, of my family, but that is a wrong conception. Real friend is Kṛṣṇa. I can work on His behalf. How I can work? You try. If you actually want to do something good to your family, then you try to make all the members of your family Kṛṣṇa conscious. Then your life will be successful. If you want to make them otherwise, without Kṛṣṇa consciousness, then you will be serving, not serving, you will be rendering them disservice. Because any knowledge will not help your wife or children. Any knowledge, any amount of knowledge, will not help his real problem. What is his real problem we do not know. The real problem is… That we do not know. The real problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9].

The Bhāgavata says, pitā na sa syāj jananī na sā syāt: "One should not try to become father. One should not try to become mother." Why? Na mocayed yaḥ samupeta-mṛtyum: "One who is unable to save his children from the grip of material nature." That should be Kṛṣṇa consciousness. If you are a responsible father, then, if you are completely in knowledge of Kṛṣṇa consciousness, then your duty will be that "These creatures, these innocent creatures now, who are playing in my, at my home as my children, as my boys, now this life should be the last installment of his transmigration from one body to another. I shall train these boys in such a way that after this body he will have no more to go into the cycle of birth and death." That is Kṛṣṇa consciousness.

That means you have to make yourself expert. Then you can help your children also. Then you can help your nation also. Then you can help your society also. If you are yourself ignorant, then andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31].

Just like a person who is, I mean, tightly bound-up, hands and feet. Suppose we are sitting here, some people, twenty-five gentlemen, ladies, and all our hands are tightly bound-up by some rope, and if I want to make you free, although my hand is also tightly bound-up, is it possible? No. At least my hand should be free. Then I can open, I can untie, your bindings by the rope. So unless one is free man… And what is that freedom? One who is Kṛṣṇa conscious, he is free man. And nobody is free man.

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Everyone is under the spell of material influence. Nobody's free.

And one who is, who has surrendered unto Kṛṣṇa, one who has taken Kṛṣṇa consciousness, māyā has nothing to do. Māyā cannot touch. Just like when… If you come in front of the sunlight, there is no question of darkness. There is no question of darkness if you place yourself in light, sunlight, not this artificial light. This artificial light may be extinguished at any time, but sunlight is not like that. So Kṛṣṇa is just like sunlight. As soon as you come in front of sun, oh, there is no darkness. So there is no ignorance. So there is no māyā. Māyā means illusion.

So jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ. In this way, we have to become budha. Budha means learned, learned. And you'll find in the Tenth Chapter of Bhagavad-gītā that the Lord says who is budha. And what are the symptoms of budha. Budha means learned. What are the symptoms? What are the symptoms of mahātmā, great soul? And what are the symptoms of budha? That is described in Bhagavad-gītā. It is said that

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budha, this word, the very word, again is used, budha. So budha, one who is learned, one who is actually in sense, he's not nonsense, he's called budha.

So budha, what are the symptoms? The symptoms of budha is that ahaṁ sarvasya prabhavaḥ: he knows that Kṛṣṇa is the fountainhead of all emanations, everything, whatever we find, everything. Anything, whatever you see.

Now, take for example, take for example the material world. The most prominent thing is, I mean to say, unity between man and woman. Now, one can inquire, "Wherefrom this attraction comes between male and female?" Not only the human society, but also in animal society, in the bird society, in any society, every living be… This is a fact. So somebody criticizes, but those who do not know Kṛṣṇa, that Kṛṣṇa had so many girlfriends. So they are… Some people are criticize. But one does not know that where we get this idea of having girlfriends unless the tendency is in Kṛṣṇa? Because you can have nothing here unless that is in Kṛṣṇa. But here it is perverted. It is polluted. And Kṛṣṇa, it is pure consciousness, pure spiritual. That is the difference.

So one who does not know, they want to avoid something. Nothing is, I mean to, can be, can exist in this material world unless it is in Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. So these things have to be studied very scientifically and from books like Bhagavad-gītā, Śrīmad-Bhāgavatam, and when he is perfectly learned, then his symptom is that he becomes a, a pure devotee of Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the source, fountainhead," Kṛṣṇa says. "I am the source and fountainhead like, of everything. One who understands this science, then he takes to Kṛṣṇa." How? Now, budhā bhāva-samanvitāḥ, with full knowledge, and he becomes a devotee of Kṛṣṇa.

Similarly, so far mahātmā… Mahātmā is a Sanskrit word which is used for great soul. That is also described in the Bhagavad-gītā.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

Mahātmā. Who is a mahātmā? Who is a great soul? Great soul is he who is under the influence of the superior nature.

There are two kinds of nature: superior nature and inferior nature. Now we are under the influence of this inferior, material nature. And that, by Kṛṣṇa consciousness, we shall be transferred into the superior nature. Just try to understand: a person in the prison, a person outside the prison. The government's influence is in both the places, outside the prison and inside the prison. But outside the prison, the government's rules and regulation is superior. And inside, that is inferior. So influence is there. Similarly, either in the material world or in the spiritual world, wherever you, you are, your position is marginal. You can transfer yourself either in this, under the influence of this inferior nature, or you can transfer yourself under the influence of superior nature. Your position is marginal.

Now, you are given… Because Kṛṣṇa is full independent, and because you are also part and parcel of Kṛṣṇa, therefore you have got the quality of independence, to make your choice whether to be under the influence of this inferior nature or to become under the influence of superior nature. But because we do not know what is that superior nature, therefore we have no other alternative than to remain in this inferior nature. This is the whole position.

Because in the world there are many philosophies. They are informing that "There is no other nature. This nature, which we have experienced, it is troublesome. Make an end of it and become void." Oh, you cannot be void because you are living entity and eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Your change of body does not mean that you are finished. No. You are continuing. Vāsāṁsi jīrṇāni. Because I change my dress, that does not mean that I am finished. So I am eternal. If I have to finish the… If I have to get rid, out of the influence of material nature, then I have to seek: "Where is my place?" If we know or do not know, then we prefer: "All right, whatever it may be, inferior or superior, let us remain here and rot." So Bhagavad-gītā gives you information of the superior nature: yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], na tad bhāsayate sūryo na candro na pāvakaḥ.

So we have to become Kṛṣṇa conscious by scrutinizing, studying, this authoritative book, Śrīmad Bhagavad-gītā, without having fashionable interpretation, as it is. What Kṛṣṇa says, He says for all the time. It does not change.

Just like the verse which we are just now discussing, He says that "It does not matter in whatever occupation you are. Simply you have to change your consciousness. You are now guided by the consciousness of self-interest, of sense gratification." Self-interest. Not exactly self-interest because we do not know what is our self-interest. Rather sense interest, not self-interest, but sense interest. Whatever we are doing, we are doing for satisfying the senses. This consciousness has to be changed. We have to satisfy Kṛṣṇa. That consciousness has to be invoked and then our life will be successful. Thank you very much. If there is any question, you can put. Yes.

Mr. Goldsmith: It's not dedicated to Kṛṣṇa?

Prabhupāda: Yes.

Mr. Goldsmith: The work is not dedicated to Kṛṣṇa.

Prabhupāda: Yes.

Mr. Goldsmith: How, specifically, how can you do this?

Prabhupāda: Yes. Now, this consciousness, "How can I do it?", this is also Kṛṣṇa consciousness, that one is ready. (laughs) Now, just like anything which we do or act, we take some consultation. Just like you are a lawyer, and anything has to be done lawfully, we have to take your consultation because you are expert. Similarly, you have to take consultation from the person who is Kṛṣṇa conscious. It is simple thing.

Mr. Goldsmith: Well, first of all, if you want to find peace, don't you have to believe that war is wrong, any kind of war?

Prabhupāda: Yes.

Mr. Goldsmith: The Bhagavad-gītā teaches that there is a good war and a bad war.

Prabhupāda: Yes.

Mr. Goldsmith: And a little bit like, later on, the Crusades.

Prabhupāda: Yes.

Mr. Goldsmith: It was a holy war, and it was looked on as a good war and existed for a good purpose.

Prabhupāda: Yes.

Mr. Goldsmith: Kṛṣṇa believed that it was all right to kill the enemies of Arjuna because it was a righteous war.

Prabhupāda: Yes.

Mr. Goldsmith: Now, if you have a philosophy like that, can you find peace?

Prabhupāda: What do you mean by peace then?

Mr. Goldsmith: Absence of war.

Prabhupāda: Not necessarily. Not necessarily. Absence of war is not peace. Just think over. Suppose now there is no war. Do you think that everybody is in peace? Ask any individual person that "Are you in peace? Are you in peace of mind or peace of…" No war is not only the cause. There are many other causes which disturbs our peace. War is one of the causes. So simply if you stop war that does not mean peace is guaranteed. No. War is one of the disturbing things of peace. But there are many other disturbing things, many, incalculable, which will disturb you. You see? So we have to take relief from all disturbing position. War is one of the items. And that can be done when you are Kṛṣṇa conscious.

Mr. Goldsmith: Well, how can it be done if you're Kṛṣṇa conscious and Kṛṣṇa Himself was a proponent of war?

Prabhupāda: You are speaking of war. The war has nothing to do…

Mr. Goldsmith: Well, the Bhagavad-gītā starts out with a war.

Prabhupāda: Yes, but… That's all right, but that war was a necessary thing. You cannot, I mean to say, completely eradicate war from the social life. Just like government maintains the law and order force. There is necessity. Why the government maintains so much police force and military force? There is necessity.

Mr. Goldsmith: Well, if you believe, if you believe that it's necessary…

Prabhupāda: When the… Yes.

Mr. Goldsmith: Then that's the end of the discussion because if you believe it's necessary, then Kṛṣṇa believes it's necessary.

Prabhupāda: Yes, yes.

Mr. Goldsmith: Then…

Prabhupāda: Everything is necessary, but whole… Our position is that, so far our material existence is concerned, that there are so many things that… But one thing, or the four things, janma-mṛtyu-jarā-vyādhi, that we are under the entanglement of repeated birth, death, diseases and old age, these four things does not depend on war or peace. Suppose there is no war. Can you get free from diseases? Suppose there is no war. Can you get free from death? Suppose there is no war. Can you become, remain a young man all the time? No. Your problem is these four things. You have to solve that thing. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Bhagavad-gītā says that this war or no war, that is no question. So long the human society will be there, there will be sometimes fighting, sometimes peace, sometimes… That is another thing.

The whole problem is that a learned man sees that "My problem is that I don't want to die. Why there is death? I don't want to be old man. Why I, there is old age?" These are… These are the problems. Real problem, these are the problems. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. A learned man, a man of real knowledge, he should see that "I am…" Not only war. Suppose there will be excessive heat. Oh, I am so much disturbed. There is no peace. Oh, there is excessive snowfall, cold. Oh, I am disturbed. So there are so many disturbances. So we have to get free from all disturbances. Because I do not want it, my nature does not tolerate these things, but I have been forced to tolerate.

That is your problem. That can be solved by Kṛṣṇa consciousness. We are talking the wholesale solution, not a particular thing. There are so many disturbing things, especially they are under the headings of these four principles: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So… Mad-dhāma gatvā. Just the other day we discussed the śloka, that tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "Now, one who becomes Kṛṣṇa consciousness, then the result will be that just after quitting this body, he comes to Me, no more coming to this material world." So long you'll be in the material world… Material world means so long we'll have this material body, we'll have to face so many disturbances. War is one of them. Suppose there is, perpetually, there is no war. Do you mean to say there will be perpetual peace? No. There are so many other things. At once, if there is some upheaval in the Atlantic Ocean, the whole thing is swallowed up, your beautiful New York City will be no more there. There are so many natural disturbances. What to speak of war, what you have…

Mr. Goldsmith: Bhagavad-gītā speaks of war. It started out with a war.

Prabhupāda: No, what… Bhagavad-gītā says… Bhagavad-gītā does not say that stop war. Bhagavad-gītā says stop your repeated birth and death. Bhagavad-gītā is not concerned with the war principle. The war will remain so long the human society is there. How can you stop it?

Mr. Goldsmith: Well, some people don't believe that it's necessary.

Prabhupāda: Some people, they foolishly believe. Because, so long the human society will continue, there is no history that there was no war in the history. So war there will be.

Mr. Goldsmith: Well there's never been in history that everyone has accepted Kṛṣṇa either, and yet you…

Prabhupāda: No, you do not think that… Of course, when you are Kṛṣṇa conscious, when you are not in this material world, then there is no question of war also. My point is that war is not only the only disturbing principle. There are many other disturbing principles. So we have to make a wholesale solution of all principles. That is the point.

Kīrtanānanda: War is only a symptom.

Prabhupāda: Yes. War is also one of the… Just like a man diseased, he eats something, sometimes say, "Oh, doctor, I am feeling some headache." "Oh, all right, take some, this pill." Just like I see advertisement, "Oh, you are feeling strain? Take this pill." "You are feeling this? Oh, take this pill." Just like Post Office. Just like Post Office. All letters should be given to the post box, and it will go in different places. So doctor is prescribing like that. But a real doctor he'll see what is the disease there. And if that disease is cured, then he'll have no headache, no leg, pain leg, no, nothing of the sort.

So if we… Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "If you become Kṛṣṇa conscious, the result will be that after finishing this term of your body…" We have got different terms of body. "So this term of body, you come unto Me." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. So our problem is that. We are not going to adjust here. Here any kind of, any amount of adjustment will not make us happy. That is a fact. Because this place is like that. So we have to completely get free from this repeated birth and death of the material world and go back to home, back to Godhead and live peacefully with eternal life, knowledge and bliss. That is the whole thing Bhagavad-gītā is teaching. Kṛṣṇa's business is not to stop war or this or that. Any other question? (end)

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Bhagavad-gītā 4.19

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Bombay, April 8, 1974

Pradyumna: (leads chanting) Translation: "One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge."

Prabhupāda:

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

Paṇḍita, paṇḍita means one who knows. Generally, in India the learned brāhmaṇas are called "Panditji." Brāhmaṇa's honorable, I mean to say title is "Panditji". And vaiśya's honorable title: "Sethji." Panditji, Sethji. Even the śūdras, they are given some honor, "Choudhuri." This is Indian system. Everyone is given some honor. Especially in upper India, the brāhmaṇas, even at the present moment, they are addressed as Panditji. And the kṣatriyas, they are addressed as "Thakur Saheb". And vaiśyas, they are addressed as Sethji, and the śūdras, they're addressed as Choudhuriji. They're also given some honor.

This was the system of Indian life. Hindus, Mohammedans, they used to live very peacefully. It is not a fact that Mohammedans were always aggressive. Otherwise, how they could rule over India for eight hundred years? The Britishers could not rule even two hundred years. But they ruled over India eight hundred years. Only due to Aurangzeb's policy, the Mogul empire dismantled.

Anyway, so, yasya sarve samārambhāḥ. Samārambhāḥ means all attempts. Yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ. We want to do something to enjoy the fruit. We do some business with a desire, "The profit I shall enjoy." We live in family life. The desire is that… Everyone is trying to satisfy his senses, especially in this age. Dāmpatye ratir eva hi. In the śāstra it is said, dāmpatye, means husband and wife relationship will exist in this age of Kali only on the point of sex life. If there is disturbance in sex life, there is divorce. So kāma is there. In every samārambhāḥ, in every attempt, the lust, lusty desire is there.

In agreement, businessmen doing some business, the agreement, everyone is thinking, each party is thinking, "How much favorable it has become in my side." That is…. I want to cheat you. You want to cheat me. I am dictating, "The agreement should be like this." That means most favorable for my sense gratification. And you are dictating, "It should be like this." We are talking also on that spirit, "my sense gratification."

Kṛṣṇa says something. That is not wanted. My so-called teacher or ācārya… "There are different ācāryas." No. There cannot be different ācāryas. Ācārya is one. As Kṛṣṇa said in this chapter,

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
[Bg. 4.2]

Ācārya means one who is speaking exactly the same instruction as Kṛṣṇa has given. That is ācārya. Not ācārya, everyone becomes ācārya. "In my opinion it is like…" Who are you? If you have got any opinion, then you write your own book. Why do you touch Bhagavad-gītā? Because Bhagavad-gītā is very well-known book all over the world, these rascals take advantage of Bhagavad-gītā and interpret it in their own way. That is not ācārya. Ācārya means, as Kṛṣṇa says, that "Millions of years ago I spoke this Bhagavad-gītā…" Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān [Bg. 4.1]. "I spoke to the sun-god millions and millions of years ago." Vivasvān manave prāha manur ikṣvākave 'bravīt. Manu… If you simply calculate the age of Manu, it becomes millions and trillions of years. So before that. Because Vivasvān spoke to Manu. So Manu's age we cannot calculate. Before that.

So this is the paramparā system. Kṛṣṇa said to the sun-god Vivasvān. Vivasvān exactly transferred the message to Manu. Manu transferred the message to Mahārāja Ikṣvāku. Mahārāja Ikṣvāku is the first king of the Sun Dynasty, sūrya-vaṁśa, kṣatriya, the forefather of the dynasty where Rāmacandra, Lord Rāmacandra appeared.

So the… That is ācārya. So we have to accept. At the present moment, the ācārya, Kṛṣṇa, is instructing Arjuna. So Arjuna is ācārya. One who is speaking exactly like Arjuna, he's ācārya. Not that one is speaking nonsense according to his own opinion. What is he? What is his value? We are all defective. We cannot give our opinion. That is the disagreement with our preaching and others." We are preaching that nobody can give opinion on the Bhagavad-gītā if he does not come in the disciplic succession as it is spoken by Kṛṣṇa. Evaṁ paramparā-prāptam [Bg. 4.2]. Otherwise it is naṣṭaḥ. Sa kāleneha yogo naṣṭaḥ parantapa. It is lost. So kāma, this kāma, lusty. "I am very learned scholar. I can give my opinion on the Bhagavad-gītā. I can translate it in a different way. I can screw out some meaning by jugglery of words, grammatical jugglery.

Du-kṛn-karaṇe. Śaṅkarācārya has therefore decried, nahi nahi rakṣati du-kṛn-karaṇe. By the Sanskrit grammatical pratyaya, du-pratyaya, kṛn-pratyaya, and you change the meaning… That will not save you.

bhaja govindaṁ bhaja govindaṁ

bhaja govindaṁ mūḍha-mate
samprāpte sannihite kāle
nahi nahi rakṣati du-kṛn-karaṇe

”This grammatical jugglery will not save you. Just bhaja govindam.” Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. That is wanted.

So kāma-saṅkalpa-vivarjitāḥ. Yasya sarve samārambhāḥ. You can act. We must always remember, this acting has begun… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. First of all, the acting should begin according to guṇa and karma. Not that everything will be done by everyone. No.

Suppose if I want to do some engineering work. That is not possible for me. I must take help of an engineer. But if one wants to understand something about Bhagavad-gītā, about the spiritual movement, he may consult me. Therefore, the society must be divided into four divisions. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be a class of men very intelligent, brahminical class. They should also work just like brāhmaṇa. The kṣatriya, they should work just like kṣatriya. Because there will be some violence. Kṣat. So one who defends or protects from injury, that person also should be there in the society, kṣatriya. So on this basis the society must be divided.

But at the present moment, because everything is lost, now simply śūdras are there, therefore the common medicine is prescribed:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Because the idea is how to become kāma-rāga-varjitāḥ. Kāma-rāga-varjitāḥ. Kāma-saṅkalpa-varjitāḥ. That is real knowledge. Everyone is lusty. He wants to satisfy his senses. So ātma-prabhavam īśvaram. The example I have repeatedly given you, that the senses should be engaged for the satisfaction of the Supreme. That is kāma-rāga-varjitāḥ, or kāma-saṅkalpa-varjitāḥ. The senses should not be used for the satisfaction of senses. The senses should be used for the satisfaction of Kṛṣṇa. That is kāma-saṅkalpa-varjitāḥ.

Yasya sarve samārambhāḥ. A man is engaged in devotional service. Might be he’s going to the municipal office, he’s going to the income tax office. Because when we have to remain within this material world, we have to abide by the laws of the state. We want to construct the temple. We must have to take sanction from the municipality, or higher authorities. Or, if we want cement, we have to go to the authority. There are so many. But it must be kāma-saṅkalpa-varjitāḥ. Therefore it looks like one, that ”This Mr. Such-and-such devotee is going to the municipal officer, and other person is going also the municipal office for getting sanction of a skyscraper building.” Although they are apparently one, but no, this man who has gone for Kṛṣṇa’s sake, he’s kāma-saṅkalpa-varjitāḥ. He has not gone to the municipal office for sanction of the temple for his personal benefit.

That is wanted. So we can do anything. Of course, according to the plan. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. We do. We act as a brāhmaṇa, we act as a kṣatriya, we act as a śūdra. It doesn’t matter. But it must be kāma-rāga-varjitāḥ, kāma-saṅkalpa-varjitāḥ. Not for personal interest. So without personal interest, who can act? Nobody will act.

Now this communist country. The communist country, because they have killed personal interest, it is actually not developing. Not developing. I have seen it, personally. Because, as it is said in English proverb, ”Proprietorship turns sand into gold.” If I, one has got the sense that ”I am the proprietor of this business,” so he works very hard, and he turns sand into gold. There are many examples. A poor man starts… But because by his endeavor… Now here, in this country also, nowadays this endeavor is being decreased because the, they’re afraid of the income tax. They’re thinking, ”We shall earn so much with hard labor, and the government, from the income tax department, they will take ninety-eight percent. So why shall I work?” So this is economic impetus.

There is one Mr. Marshall, economist. Marshall’s economics we read in our economic class. He said that ”Family affection is the impetus for economic development.” He said that. That is fact. Therefore, according to Vedic system, a boy is married with a girl, and the husband and wife, as soon as… This is psychological. As soon as they become husband and wife… Because the boy is searching after woman, and the girl is also searching after man. So they must be given. This is psychology. There is no question of so-called love. The, the former system of marriage, the father and mother selects one boy and one girl, and by force they are married. But the economic position becomes very nice. Family affection.

That is also stated in the Śrīmad-Bhāgavatam. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. These are very psychological. A married man becomes responsible. Because there is affection, family affection. And one who is not married, he’s irresponsible. Because there is no family affection. That is the basic defect of the present society. There is no family affection. They are all irresponsible.

So this psychology’s there, lusty desire. That is the basic principle of material life. So when one becomes free from this lusty desire, kāma-saṅkalpa-varjitāḥ, that is spiritual life. That is spiritual life. Very simple thing. The material life means the basic principle is lusty desire. Everyone is working so hard because the basic principle is lusty desire. ”I shall enjoy like this. My wife shall enjoy. My children shall enjoy. My grandchildren shall enjoy. My countrymen will enjoy. My society will enjoy.” This is the basic principle of whole modern civilization-expanding the selfish interest. Selfish interest means ”my sense gratification.” And expand more, ”My family’s sense gratification.” Expand it more: ”My society’s, my nation’s…” This way.

But this is material life. When one becomes this kāma-saṅkalpa-varjitāḥ, that is spiritual life. That is spiritual life. Therefore it is described here: yasya sarve samārambhāḥ. The samā… Any attempt.

Now, this Kṛṣṇa consciousness movement, there is attempt. We are also after land. We are also after building. We are also after money. We are also after business organization, either a sky… What is that? Our? Spiritual Sky. Or this book department, Bhaktivedanta Book Trust. Apparently, it is business. We also want money. We also land. We want also building. We want also men. Then where is the difference between the ordinary person and Kṛṣṇa consciousness movement? This is the difference: kāma-saṅkalpa-varjitāḥ. Everyone has sacrificed his life for Kṛṣṇa. Personal? There is no personal interest. These boys, these girls, are working day and night, hard, in my direction, but I don't pay them. Neither they expect any payment. Otherwise this movement would not have proceeded so quickly. There is no question of payment. Kāma-saṅkalpa-varjitāḥ. Everyone is engaged for satisfaction of Kṛṣṇa.

So that is explained here: yasya sarve… Factually we are using everything. We have got everything. We have got cars. We have got microphone. We have got typewriter. We have got dictaphone. What we have not? Just like ordinary men. We have got everything. We have got office. We have got lawyer. We have got engineer. What is not? Everything is there. But the point is kāma-saṅkalpa-varjitāḥ. There is no lusty desire that "I shall become happy, my wife shall become happy," or "My children shall become happy, my nation shall become happy, my community shall become happy." Extend. This extension has no meaning. This is all kāma-saṅkalpa-varjitāḥ.

Suppose a person is working very hard for his nation and trying to drive away others, non-national. But that is not kāma-saṅkalpa-varjitāḥ, That is kāma-saṅkalpa-sahitāḥ. So therefore that is material. Superficially, it may be very philanthropic, sacrificing. Now, suppose one man is stealing for his personal benefit, and the same stealing, if he steals for his family, is he not a thief? Either he steals for his family or for himself, stealing is stealing. But nowadays it is going on that if you steal for greater selfish interest, it is not stealing. No.

That greater, the greatest selfish interest is Kṛṣṇa. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. So you make it greater. That's all right. But where is the point where the greatness will be limited or there will end? That is Kṛṣṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

So if we come to that point, to understand that we are self-interested, personally or extended personally, family-wise, community-wise, society-wise, nation-wise, they are still polluted with the material desires. But when the same extension comes to the Supreme, Kṛṣṇa, that is kāma-saṅkalpa-varjitāḥ. Otherwise it is kāma-saṅkalpa-sahitāḥ, with kāma-saṅkalpa.

Therefore bhakti means anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. Rūpa Gosvāmī says, anyābhilāṣa-śūnyam. Because these are all anya abhilāṣa. Except to serve Kṛṣṇa, any desire is desire. That is material desire. And sometimes they want to negate this desire. Desireless. One of my students just spoken that…. Somebody said that "To become desireless is the highest perfection." So he replied that "Desireless, that is also desire." You are thinking that "I shall become desireless." So this is also a desire.

So how you become desireless? Very nice argument he gave. Our Caitya-guru gave it. I was very much pleased. It is not possible to become desireless. This is foolishness, to give up desire. You cannot give [up] desire. That is not… If you give up desire, then you are a dead man. A stone has no desire. Do you like to become a stone-like? No. Desire cannot be less. That is not possible. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. Abhilāṣitā-śūnyam, anya. Anyābhilāṣitā-śūnyam: "Except Kṛṣṇa, any other desires should be given up." That is anyābhilāṣa. Abhilāṣitā-śūnyam, the ācārya, Rūpa Gosvāmī, does not say. That is not possible. I must have desires because I am living entity. I am not a stone. I am not a wood. So this is a false philosophy, to become desireless. That is not possible. To become desireless-other desires. Other means except Kṛṣṇa.

Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Uncovered, coverless, without any covering of jñāna and karma. Jñāna and karma. Because here it is said, jñānāgni-dagdha-karmāṇam. One is engaged in the material activities when he's not enlightened by knowledge. Therefore they are called mūḍhas. The karmīs who are working for sense gratification day and night, they have been called as mūḍhas. Mūḍhas means asses. The ass works very hard, the washerman's cloth loaded on the back of the ass to the greatest extent so that he cannot move. But what does he get in exchange? A morsel of grass. That's all. He knows it, that in exchange of… "None of the cloth belongs to me; still, I am carrying so much burden, and in exchange I'll get a few pieces of grass," which is available anywhere. But he's thinking that "This washerman will supply me grass." This is ass, ass-mentality. Therefore they are called mūḍha.

All the karmīs. In Bombay there are so many karmīs, working very, very hard. If you want to see him, "No, sir, no, I have no time." What you are doing? "Working." What are you eating? "Four cāpāṭis. That's all." Why four cāpāṭis you are working so hard? "No, for my next generation. Or for my son, for my grandson, for my this, for my that, and…" This is called mūḍha. Therefore it is said, jñānāgni-dagdha-karmāṇam. When one understands by knowledge that "I am uselessly working this. I am uselessly working. What is the benefit of this work?" But he has no knowledge. He does not know that everything, what he is building in this life, after death, everything will be taken away. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa will take away. All your skyscraper building, bank balance, nice family, car and everything-all lost.

With the loss of your body, everything is lost. Then you take another body. Then what is the guarantee that you will come into this family again and enjoy your car and building and society and friendship? Where is the guarantee? There is no guarantee. When you accept another body… Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change this body, but you do not know. There is no guarantee that you will come into the same nation, same family, same society, however may you desire.

Just like one big poet in Bengal, he sung, ei deśete janma āmāra, ei deśete mari. Ei deśete janma. You have taken this birth in this country. That's all right. And you'll die. But where is the guarantee that after death you'll again come in this country? That is not guaranteed. Dehāntara-prāptiḥ. He… But this is jñāna. So unless one is situated on the platform of knowledge, jñānāgni-dagdha-karmāṇam…

Therefore present policy is that "Engage them in work only, and never mind. There is no need of spiritual education. There is no need of jñāna. You throw them out, then. Now work just like ass. That's all." This is the modern policy of the whole world, engage them. In England and other countries, they want to see that everyone is engaged in working. Then their factories and other things will go on. And if one is engaged in philosophy, jñāna, then the work will stop. So they do not like this Kṛṣṇa consciousness movement anywhere. We are not liked.

They are under the impression that we'll make the people escaping. But that is not the fact. We are actually distributing knowledge. Jñānāgni-dagdha-karmāṇam. When one becomes actually on the platform of knowledge, then he does not work like an ass. But people want that people should work like ass. That is the difficulty. That is… There is a clash between our movement and others. They want to make all people to work hard like an ass, and we say that they… There is a difference of philosophy. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. We are preaching the, nāyaṁ deha nṛloke, in the human society, this is not meant for working so hard, like an ass, like a hog, simply for sense gratification. This is Kṛṣṇa consciousness philosophy. Nāyaṁ deho deha-bhājāṁ nṛloke.

Deha-bhājām. Deha-bhājām means one who has got this material body. So there are eight million four-hundred-thousands of forms, material body. It is not spoken for them, but nṛloke, one who has got this body, material body, as human being, for him, it is not good to work so hard like hogs and pigs and asses simply for sense gratification, kaṣṭān kāmān. Why one should? You should be peaceful. You should be sober. You should think what is the value of life. And, you be satisfied with nature's gift. Nature will give you so many things. Kṛṣṇa has given you food grains, fruits, milk. You don't require to eat meat and open slaughterhouses. Be satisfied with… As Kṛṣṇa is satisfied: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

Kṛṣṇa does not say, ḍima mācha māṁsa. No. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ. And one who is Kṛṣṇa conscious, he should simply take what is taken by Kṛṣṇa. That is the meaning of distribution of prasādam. Why? Kṛṣṇa has given you everything. So many varieties of fruits, so many varieties of grains, and sufficient milk. You can make milk products, so many. This is Vedic civilization, that be satisfied…

And you can produce food anywhere. Anywhere, any part. You haven't got to go from hundred miles away from Bombay city by the electric train hanging, full, for earning your livelihood. This is not civilization, making all people like asses. Kaṣṭān kāmān arhate viḍ-bhujāṁ ye. This is the philosophy of Kṛṣṇa consciousness. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate… [SB 5.5.1].

Why you should? Kāma. We require to fulfill our, some desires. That desire means we have to eat something, we have to sleep somewhere, we must have a little sense gratification also, and we must defend. That is allowed. That is allowed. But why kaṣṭān kāmān? Why you should work so hard to satisfy your senses like the dogs, hogs and other animals? That is the Kṛṣṇa philosophy. Be satisfied, plain living and high thinking. That is required. If you miss this opportunity of human life and spoil it like dogs and hogs, then you lose the opportunity. This is the… Bahūnāṁ sambhavānte. Prahlāda Mahārāja says, kaumāra ācaret prājño dharmān bhāgavatān…, durlabhaṁ mānuṣaṁ janma [SB 7.6.1]. A child should be taught Kṛṣṇa consciousness. Kaumāra ācaret prājño dharmān bhāgavatān… Dharmān… Generally… [break] …kāma. Kāma means personal sense satisfaction, kāma. That may be extended, society-wise or family-wise or nation-wise, but that is kāma-saṅkalpa.

But it should be extended to the topmost point, Kṛṣṇa. Aham ādir hi devānām [Bg 10.2]. Mattaḥ sarvaṁ pravartate. Then it will be kāma-saṅkalpa-varjitāḥ. And jñānāgni. Jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ. He is paṇḍita, he is learned. One who is working for Kṛṣṇa, not for sense gratification, he's learned person. Tam āhuḥ paṇḍitaṁ. Budhāḥ. Who will say paṇḍita? So this is paṇḍita. And Cāṇakya Paṇḍita also gave this description:

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Paṇḍita does not require any so-called education. Real education: paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. There is another place. Here is also this paṇḍita. And Cāṇakya Paṇḍita also says paṇḍita.

Who is paṇḍita? According to the material calculation, as Cāṇakya Paṇḍita says, that "That man is paṇḍita." Who? Mātṛvat para-dāreṣu. "One who sees every woman as mother." Para-dāreṣu. "Except his wife." Except his wife. If he sees everyone as mother…. And, mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. And others' money just like kula [?], garbage, not to touch. Para-dravyeṣu loṣṭravat. Just like there are so many pebbles on the street. Who is going to catch it or collect it. Similarly, others' money should be like that. Mā gṛdhaḥ kasya svid dhanam. Be satisfied what God has given you. This is paṇḍita. Not that making plan: "I am big lawyer, making plan how to grab others' money." That is not paṇḍita. How to entice others' woman. It doesn't matter. Even though relationship is very…. So no, this is not…. Nobody's paṇḍita. Even from material point of view. Mātṛvat para-dāreṣu para-dravyeṣu loṣ… Another paṇḍita: paṇḍita,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is paṇḍita. And another paṇḍita here: jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ. These are the paṇḍitas. Not B.A.C, D.H.C., and doing all nonsense. That is not paṇḍita.

So this is Vedic civilization. Don't be carried away. Take lesson from Bhagavad-gītā and make your life successful. That is the propaganda of this Kṛṣṇa consciousness movement. Don't become cats and dogs and advertise yourself as paṇḍita. These are the definition of paṇḍita. Either take you from Cāṇakya Paṇḍita's materialistic point of view, moral lessons, or spiritual lessons from Bhagavad-gītā, the definition of paṇḍita is different from the so-called paṇḍitas, having… That is… They are called māyayāpahṛta-jñānāḥ. Although they have got degrees of the universities, but actually, knowledge is taken away by māyā.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

If one becomes atheist, then his knowledge has no value. Because real knowledge is… As Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This is real knowledge.

So somehow or other, try to understand Kṛṣṇa. Then you actually become paṇḍita, learned, and your life is successful. Thank you very much. (end)

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Bhagavad-gītā 4.19-22

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New York, August 8, 1966

Prabhupāda:

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ
tyaktvā karma-phalāsaṅgaṁ
nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi
naiva kiñcit karoti saḥ

Now, how one can work without any lust? This process is being described by Śrī Kṛṣṇa to Arjuna. In our last meeting we have discussed the previous verse, that we have to… We may begin any gorgeous task. It doesn't matter. But we have to work in Kṛṣṇa consciousness, not for sense gratification. That will make us free from the interaction of the activities. So long we are attached to work for sense gratification, so long we shall be under this obligation of reaction.

Now, if we want to get out of the reaction of material activity, then this is the formula given by Śrī Kṛṣṇa: kāma-saṅkalpa-varjitāḥ. Kāma means one's sense gratification. "I want to do this thing for my sense gratification." That is materialism. But if I want to do something which will be satisfactory, which will give satisfaction to Kṛṣṇa, that is Kṛṣṇa consciousness. This very simple thing we are discussing in a different way. And this Kṛṣṇa consciousness is attained by jñānāgni-dagdha-karmāṇam. Yes?

Devotee: If you look from this angle, the pane is broken.

Prabhupāda: No. Just like a fire burns everything, similarly, when we act in Kṛṣṇa consciousness, after attainment of full knowledge of Kṛṣṇa consciousness, then just like fire burns everything, similarly, the reaction of our activities will be burned. Jñānāgni-dagdha-karmāṇam. This verse we have already discussed. And the next verse is further explanation of this verse. Tyaktvā karma-phalāsaṅgaṁ nitya-tṛpto nirāśrayaḥ.

Now, whatever we do, we desire some fruit out of it. Anything we do, we expect some result out of it. Sometimes the result may be bad, or sometimes the result may be very good. But a person in Kṛṣṇa consciousness should not be attached either to the good result or bad result because even if I want good result, that is my attachment. And of course, if there is bad result, we haven't got any attachment, but sometimes we lament. That is our attachment. That is our attachment. So one has to transcend both from the good result and the bad result.

How it can be done? It can be done. Just like if you are working on account of some big firm. Suppose you are a salesman. You are working on behalf of that big firm. Now, suppose if you make one million dollars profit, you have no attachment for that because you know that "This profit goes to the proprietor." You have no attachment. Similarly, if there is some loss, you also know that "I have nothing to do with the loss. It goes to the proprietor."

Similarly, if we work on account of Kṛṣṇa, then I shall be able to give up the attachment for the result of the work. Tyaktvā karma-phalāsaṅgaṁ nitya-tṛpto nirāśrayaḥ. Nitya-tṛpta, always satisfied: "Either there is good result or there is bad result, it doesn't matter. I shall remain satisfied in the sense that I am working under the direction of Kṛṣṇa. So I have nothing to think of the result." Karmaṇy evādhikāras te mā phaleṣu kadācana.

Just like Arjuna. Arjuna did not like to fight with his relatives, with his grandfather, but because Kṛṣṇa wanted it, he fought, and he was satisfied. Because the principle was that "Kṛṣṇa wants it, and Kṛṣṇa is satisfied. Although I do not like to fight, but Kṛṣṇa is satisfied; therefore I have to fight." This is Kṛṣṇa consciousness. Nitya-tṛpta. He is not dissatisfied: "Oh, I have to fight against my relatives, my grandfather, my teacher." Nirāśraya. Nirāśraya means he is not under the obligation of any good result or bad result. Nirāśraya. "In this way, if we engage ourself in any activity," karmaṇy abhipravṛtto 'pi, "if one is engaged in such a spirit of neutrality, simply for the satisfaction of Kṛṣṇa, then the result will be," karmaṇy abhipravṛtto 'pi, "although he is engaged in every sort of work," naiva kiñcit karoti saḥ, "he is free from that work. He is free from the result or reaction of such work."

So this is the process, that we, we have simply to act in Kṛṣṇa consciousness, and by doing so, the reaction of such work will not affect me.

nirāśīr yata-cittātmā
tyakta-sarva-parigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nāpnoti kilbiṣam

Kilbiṣam. Kilbiṣam means sin. We are materially so much entangled that even if we do not want to commit any sin, consciously or unconsciously we are obliged to commit some sort of sins. We are in such a circumstances.

Say for example, just like animal killing. Animal killing, according to Buddhist philosophy, or even according to Hindu philosophy, animal killing is a sort of sin. Now, suppose I am not inclined to kill animals or I do not kill animals. I avoid it. But intentionally or unintentionally, sometimes we have to kill animals. How is that? Now, suppose we are walking on the street. There are many ants who are being killed by the pressure of our legs unintentionally. Now, suppose… Of course, here you have got gas oven, but in India they have got ordinary country oven and that is worked daily. And sometimes in the oven some small germs and flies they take shelter. But when you fire the oven, they die. So that is unintentional. Sometimes we kill… The jug of water, and underneath the jug of water, there are many, I mean to say, small germs and flies. They take shelter. But when you take the jug, they are killed. In this way there are so many processes, unintentionally or intentionally, we have to kill. But they are taken into account; they are also sin. According to strict Vedic literature, if you kill even a bug, oh, you are sinful. You cannot kill even a bug. These are mentioned in the scriptures. Now, how we can avoid? How we can avoid?

That is the distinction[?]. I do not like to kill, but sometimes unintentionally they are killed. Therefore, according to Vedic literature, there are five kinds of yajña performed to get oneself free from this unintentional killing of animals. Now, here Kṛṣṇa says that śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam. If you make your principle of life that "I have to work simply for maintaining my body and soul together." Śārīram. Śarīram means body. Because I have to execute, I have to understand, Kṛṣṇa consciousness, but without this body, how can I understand or culture Kṛṣṇa consciousness? So my body must be maintained. And if I want to maintain my body, intentionally or unintentionally, I have to commit so many sins.

Take for example those who are vegetarians. They may think that "We are not killing animals." No. They are also committing sins because vegetables, they have also got life. So the nature's law is that to keep up your body you have to kill another body. Never mind it is vegetable or, I mean to say, animal or some fish or something else. You see? Jīvo jīvasya jīvanam: "One living entity is the subsistence, life-giving subsistence, for another living being." That is the nature's law. You'll find. Ahastāni sahastānām. The everything has been very nicely discussed in Vedic literature. They have discussed all the points.

Ahastāni sahastānām: "Those who have got hands, they are eating," I mean to say, "living entities who have no hands." That means we are human being, we have got hands, and we are eating animals. They have got only legs; they have no hands. So sahastānām ahastāni: "Those who have got hands, they are eating the animals which have no hands." And apadāni catuṣ-padām: "Those who have no legs, they are being eaten by the four-legged." Just like a cow eating grass. So grass cannot move. It has life, but it cannot move. So and… phalgūni tatra mahatām. Phalgūni, "those who are weak, they are being eaten by the…" Just like we find lizards. In your country you don't find lizards. In India we have got many lizards in the walls. They are eating small ants. Phalgūni mahatāṁ tatra. And in the snake, snake kingdom, you will find the small snakes are being by the big snake. Similarly, in sea water also, you will find small fishes are being eaten by the big fishes.

And the same law is applicable in human society. A big nation is trying to swallow up a small nation. You see? This is going on. This is nature's law. Nature's law. You cannot avoid it. But there are those who are Kṛṣṇa conscious. They… It is said that śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam: "Those who are in Kṛṣṇa consciousness, they are not entangled in these sinful acts." How? They are also maintaining their body. So when they are maintaining their body, they have to commit sins. They have to eat other animals or vegetables. Never mind. So how they are not committing sins? These are very intelligent questions. There is Kṛṣṇa consciousness.

A devotee of Lord Kṛṣṇa, he does not eat anything which is not offered to Kṛṣṇa. Just like you take the remnants of your master. Just like servant takes the remnants of master. The master eats. In India the process is that husband and wife, that after the husband eats, the remnants are taken by the wife. The wife does not eat along with the husband. That is the old system. Now it is being changed. The husband and wife, they do not… The husband is supplied by the wife all kinds of good dishes, and when the husband is satisfied, some foodstuff is left, and that is taken by the wife. So similarly, a devotee of Kṛṣṇa, he does not take anything, does not accept anything, which is not offered to Kṛṣṇa. This is the process. Because his life is full of Kṛṣṇa consciousness.

And Kṛṣṇa says in the Bhagavad-gītā, you will find… Suppose if you want to take things which have been eaten by Kṛṣṇa, then you have to ask Kṛṣṇa, "What do You desire to eat, sir?" Suppose if you want me, to feed, give me some foodstuff, naturally you ask me, "Swamiji, what sort of foodstuff you'll like?" I have got experience here in your country. I was invited in Butler, here also, by some churches, and they wanted to give me some food. So they asked me, "Swamiji, what do you desire to eat?" So I told them, "I eat… I am strictly vegetarian. I shall accept fruits and milk. That's all." Similarly, if anyone invites somebody, it is natural that the guest is asked what sort of foodstuff he would like.

Similarly, Kṛṣṇa, if you want to offer something Kṛṣṇa, you must know what sort of foodstuff He wants. How you will know? Kṛṣṇa is not just present in your front. How you will know that Kṛṣṇa wants this foodstuff? Oh, that is stated in the Bhagavad-gītā. Just like you can understand, what government expects from me, you can know from the lawbooks, from the civil court, similarly, what Kṛṣṇa wants, it is stated in the Bhagavad-gītā. Kṛṣṇa says,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Now, Kṛṣṇa, the Supreme Lord, He is not hungry. He is not hungry that I shall supply Him foodstuff, and therefore He will be maintained. It is not like that. But still, Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ bhaktyā prayacchati: "Any devotee, if he offers Me patram…" Patram means leaf. Puṣpam means flower. Patraṁ puṣpaṁ phalam. Phalam means fruit. Patraṁ puṣpaṁ phalaṁ toyam. Toyam means milk or water. Generally, it is meant water.

Now, just see. To satisfy Kṛṣṇa is not very difficult thing. Even the poorest man in the world, he can satisfy Kṛṣṇa by these four items. Anyone can secure from any part of the world. It doesn't matter that because Kṛṣṇa was, I mean to say, Kṛṣṇa appeared in India, therefore He wanted Indian food. No. Patraṁ puṣpaṁ phalaṁ toyam. Leaf, and flower, and fruit, and water. Oh, that is available in America, that is available in Czechoslovakia and Greenland, everywhere.

So this is the universal form of satisfying Kṛṣṇa. Anyone-it doesn't matter however poor he is-he can satisfy Kṛṣṇa. You do not require, "Oh, Kṛṣṇa, the Supreme Personality of Godhead, I have invited Him, so I must arrange very nice foodstuff." Of course, if you have got means to supply very nice foodstuff, you must. Otherwise you will be understood that you are miser. If for your own eating you prepare very nice dishes, and because Kṛṣṇa says, "I will be satisfied with leaf and fruits," so you supply Kṛṣṇa, "All right, sir. You take leaf and fruit. And for me, I shall take these palatable dishes," no. Kṛṣṇa is very, I mean to say, intelligent also.

He is more intelligent than… Then you are cheating Him. It is for the, I mean to say, poorest man. If you have got means…

In India there are many thousands of Kṛṣṇa temples all over India, especially in Vṛndāvana. I have several times told you that Vṛndāvana is the city, only fifty thousand people, not even one hundred thousand, fifty thousand people within a small city. But there are five thousand temples, five thousand, all Kṛṣṇa temples. Now, in each and every temple you will find how nice foodstuff. According to the capacity of the temple owner, oh, very, I mean to say costly foodstuff are being offered. And those foodstuff is distributed amongst the poor class men.

Now, at the present moment, after the, we have got sva-rāja, or independence, the government has interfered with this sort of service. They say that "This is waste of money. Why you are offering?" They are becoming atheist. But this is not waste of money. At the cost of the rich men, the prasādam was being distributed to the poor class of men at a nominal cost. You see? Now, poor men, they go to hotel. But if they take prasādam in a temple, oh, the far better quality foodstuff is supplied to him only at nominal cost. In a hotel, what will be charged, one dollar, he can have it in the temple for ten cents. So this is still more sane.

In our childhood, when I was a boy of eight or ten years, sometimes I used to accompany my father. My father was a great devotee. He would take prasādam from the temple. So I have got experience that we paid for two dishes, four annas. Four annas means, according to modern exchange, it is five cents only, five cents according to your exchange value. For five cents we were, very nice prasādam we can get. Two persons we were fed. Still there is a place which is called Nāthadvāra. Nāthadvāra, if you pay there two annas, you will get worth prasādam, two dollars worth. So this system is going on still.

So if one has got sufficient means, he should supply Kṛṣṇa to his best capacity. But when Kṛṣṇa wants that "You give Me…" He says… This is the lowest common factor. Patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. Anyone, any poor man in any part of the country, they can supply Kṛṣṇa and take the prasādam. So that by taking that prasādam, you become free from the, I mean to say, responsibility of being sinful. That is the point. That you will find in Bhagavad-gītā, that yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ: "If you take the remnants after offering Kṛṣṇa, that foodstuff makes you free from all kinds of sin."

So anyone-it doesn't matter what he is-he can prepare foodstuff either family-wise or… Just like I am here, Hindu. I am cooking my foodstuff, and I am offering to Kṛṣṇa, and I am taking, and as far as possible, some of the remnants is distributed to the devotees. So this process we can adopt, everyone, because we have to maintain this body. So if we do not take kṛṣṇa-prasāda, then I become responsible for all kinds of sins. But if we take, accept, kṛṣṇa-prasāda, then I have no responsibility because Kṛṣṇa is taking.

Just like Arjuna is fighting. Arjuna was afraid of sinful acts by killing his kinsmen and, I mean to say, grandfather. But when he understood that "I am fighting on Kṛṣṇa's account, so I am free." Śārīraṁ kevalaṁ karma kurvan na āpnoti kilbiṣam. If you simply don't try to increase your artificial demands for maintaining this body… You have every right to live, and everyone has got right to live, not only myself. Even the ant has got the right to live. But in human society, so-called civilization, we give all protection to the human society, but we don't give any protection to the animal society.

Because it is due to want of Kṛṣṇa consciousness. When we shall be Kṛṣṇa conscious, then naturally we shall feel for every living entity because we shall know… Because in the Bhagavad-gītā it is stated, mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: [Bg. 15.7] "All these living entities, they are all My fragments." They are part and parcels of Kṛṣṇa. Under circumstances, some of them have become lower animals, some of them have become big men, some of them become higher demigods, some of them become small germs. It doesn't matter. But they are all parts and parcels of Kṛṣṇa. So a person who is under Kṛṣṇa consciousness, he cannot make any injustice to any living entity. That is Kṛṣṇa consciousness.

Therefore, one who has dedicated his life for acting on account of Kṛṣṇa, under Kṛṣṇa consciousness, nirāśīr yata-cittātmā, he has no other hope except, save and except, to satisfy Kṛṣṇa. Nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ: "He doesn't like to make, exploit, the resources of the material nature." Whatever is obtained easily, as gift of nature, he accepts and he maintains his body and soul together for Kṛṣṇa's satisfaction, and he eats everything which is offered to Kṛṣṇa. Then he is freed from all kinds of sinful reactions.

Now, by the next śloka, it is more nicely explained.

yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvāpi na nibadhyate

Now, the process of life described here, yadṛcchā-lābha-santuṣṭaḥ: "One should be satisfied with things which comes very easily." We should not try for anything too much to obtain it. No. We shall be satisfied. Whatever comes automatically or by the will of Kṛṣṇa, we may be satisfied in that way. Yadṛcchā-lābha. For gaining something, we should not be too much endeavoring. Then I shall be deviated from Kṛṣṇa consciousness.

There are six formulas which can deviate us from Kṛṣṇa consciousness, and there are six formulas which can encourage us, which can enhance, advance us in Kṛṣṇa consciousness. And what are they? Now, first of all let me state what are "against" principles, against Kṛṣṇa consciousness, against the principle of Kṛṣṇa consciousness. What are they?

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

Ṣaḍbhir bhaktir vinaśyati. Vinaśyati means is lost. Kṛṣṇa consciousness is lost. How? By these six processes. What are the six processes? Atyāhāra. Atyāhāra means to eat more than you require, and atyāhāra means to accumulate wealth more than what you require.

The whole trouble of the world is that nobody is satisfied. If he's a poor man, if he thinks, "Oh, my income is $100. If I get $400 per month, then I will be very happy." But when he gets $400, he expects, "Oh, if I get $1,000, then I shall be happy." In this way it is going on. Nobody is satisfied. But here it is said, yadṛcchā-lābha-santuṣṭaḥ. That automatically comes, as we make progress in the matter of Kṛṣṇa consciousness, then our demand for more enjoyment, more accumulation of wealth, diminishes. That is the symptom of Kṛṣṇa consciousness. Yadṛcchā-lābha-santuṣṭaḥ.

So atyāhāra. Atyāhāra means to acquire more than we need. Because we have to maintain this body and soul together, then we must earn something or acquire something to keep my health and body fit. That is all right. But we should not try unnecessarily for accumulating more. Suppose if I am satisfied by some grains and vegetables and fruits and milk, if my health is properly kept, why should I eat more than that simply for satisfying the palate, my tongue? Oh, no. We should not do that. Yadṛcchā-lābha-santuṣṭaḥ. So atyāhāra, atyāhāra, to accept more than what we need, that is against Kṛṣṇa consciousness.

And prayāsa. Prayāsa means we have to acquire something, but if it requires a heavy work, heavy, I mean to say, endeavor, we should avoid it. We should avoid it.

Atyāhāraḥ prayāsaś ca prajalpaḥ [NoI 2]. Prajalpa means for nothing talking nonsense. People are accustomed to talk so many things unnecessarily just in clubs, amongst friends' circle, which has no benefit either spiritually or materially. So that sort of talking should be avoided.

Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ. Niyamāgraha means to stick to the rules regulation. Suppose in your faith or in my faith there are certain rules and regulations to be observed. But if I go to some other place where the rules and regulations cannot be strictly observed, and if I want to observe such rules and regulations, then my main business is suffering. So we should not stick to the rules and regulations. We should see to the business.

Just like I am an Indian sannyāsī. I have come to your country, at your country. Oh, there are many rules and regulations in India which is different from your rules and regulations. But if I follow, if I stick to rules and regulations of Indian conception, then it is impossible to remain here. So I have to propagate this mission, Kṛṣṇa consciousness, so I am not so much attached to the rules and regulations, but I am attached to the preaching work. So therefore niyamāgraha. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. This four, this niyamāgraha, is also against Kṛṣṇa consciousness. And niyamāgraha. And when you are in a quite convenient position, if you do not observe the rules and regulations, that is also against Kṛṣṇa consciousness. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ.

And laulyam. Laulyam means greediness. That is against Kṛṣṇa consciousness. Laulyam, and jana-saṅgaś ca. Jana-saṅga means to associate with persons who are not interested in Kṛṣṇa consciousness. We should avoid. We should avoid association of persons who are not interested in Kṛṣṇa consciousness. If we make more association with persons who are not interested in Kṛṣṇa consciousness, then it will go against me.

So these are six "against" rules. Similarly, there are six favorable rules. What are they?

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati
[Upadeśāmṛta 3]

Prasidhyati means it flourishes. The cause is advanced. How? Utsāhāt. We should be very much enthusiastic: "Oh, Kṛṣṇa consciousness is so nice. We have heard about Kṛṣṇa consciousness so nice things. It is so beneficial for successful human mission, so I must have it. I must execute this Kṛṣṇa consciousness." This is called utsāhāt, to become energetic, not lethargic but energetic. So utsāhād dhairyāt. Dhairyāt means with patience. Suppose I have begun immediately. So if there are so many impediments, I am not immediately successful, oh, that does not matter. I must be patient.

Utsāhād dhairyān niścayāt. Niścayāt means with confidence. Confidence. Because Kṛṣṇa says this is this, so I must have confidence. "So Kṛṣṇa says like this, so it is sure it is successful." I must have that confidence. Utsāhād dhairyān niścayāt, and tat-tat-karma-pravartanāt. And you have to do, you have to act accordingly, as Kṛṣṇa says. If you do not act, then… So tat-tat-karma-pravartanāt sato vṛtteḥ, and your profession should be very honest. Sato vṛtteḥ.

And sādhu-saṅge, and you should associate. Just like the "against" rule is to associate with persons who are not Kṛṣṇa conscious, similarly, sādhu-saṅge. Sādhu-saṅga [Cc. Madhya 22.83] means… Sādhu means who are culturing Kṛṣṇa consciousness. They are called sādhu. You will find in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. About sādhu I have explained several times. So sādhu-saṅga, we have to make association with persons who are spiritually interested and who are trying to culture Kṛṣṇa consciousness, that association.

So these six things will elevate me to the path of Kṛṣṇa consciousness. And the other six formulas, they will go against me. So yadṛcchā-lābha-santuṣṭaḥ means that my principle should be how to… (incomplete) (end)

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Bhagavad-gītā 4.19-25

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Los Angeles, January 9, 1969

Prabhupāda: Page? Hm? Who will read? You'll read? Yes. Which page?

Devotee: One-hundred-twenty-three.

Devotee: "Transcendental Knowledge." Text number nineteen. "One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge."

Prabhupāda: "One is understood to be in full knowledge whose every act is devoid of desire for sense gratification." The opposite is ignorance. Those who are in knowledge of sense gratification they are devoid of knowledge. Yes. "He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge." "He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge." This is very common thing. Everyone has to act but if he acts in full knowledge then that is perfection of activity.

Just like in our ordinary life if we do business or whatever we do if we are in full knowledge of the state laws and act accordingly, that is perfection of our activities. Go on.

Devotee: Twenty: ”Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.”

Prabhupāda: Yes. ”Abandoning all attachment to the results of the activities.” Everyone is aspiring some result of his activity. So the plain example is suppose you are working in an office. So you are not concerned with the result. You have to simply do your duty. The result, the ultimate profit or loss of that establishment is concern for the proprietors or directors. But your duty is that the post which you are occupying, you must do your work very nicely. That’s your duty. Without being attached to the result. The result will be enjoyed by the proprietors of that establishment. Go on.

Devotee: Twenty-one: ”Such a man of understanding acts with mind and intelligent perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reaction.”

Prabhupāda: Yes. Suppose a man is a manager, a cashier in the bank. He is receiving millions of dollars daily but he does not claim the proprietorship. He is simply handling millions of dollars but he knows that ”I am not the proprietor.”

Similarly, in our this material activities we may have the chance of handling millions of dollars practically nobody comes here with millions of dollars, neither one goes with millions of dollars. Everyone comes here empty-hand. The child comes empty-hand and the dead body goes empty-hand. So between the birth and death this small duration of life we are supposed to possess so many things. That is our false possession. Actually you don’t possess.

Just like so long I am cashier in the bank I am supposed to deal with millions of dollars but that is not my money. In this consciousness, this is Kṛṣṇa consciousness. To understand everything belongs to Kṛṣṇa. If one acts in that way that everything… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. The Īśopaniṣad says everything belongs to God but God has given me chance to handle these things. Therefore my knowledge and intelligence will be there if I utilize for serving God. That is my intelligence. As soon as I utilize them for my sense gratification then I am entrapped. The same example can be given. If the bank cashier thinks, ”Oh, so many millions of dollars at my disposal. Let me something and put in my pocket,” then he is entrapped. Otherwise you enjoy. You get good salary.

You get good comforts and do your work nicely for Kṛṣṇa. That is Kṛṣṇa consciousness. Everything should be considered as Kṛṣṇa’s. Not a farthing mine. That is Kṛṣṇa conscious. Yes.

Devotee: ”He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, who is never entangled although performing actions.”

Prabhupāda: Yes. Now if I think that I am poor man. Oh, the bank proprietor and directors they have got so much money. The theory of the communist theory. They have tried to attack others that they have snatched our money. Actually one should be satisfied. Just like a bank clerk or a bank cashier should be satisfied with his post and the wages he gets. He should be satisfied. If God pleases he will be elevated to higher position. That is God’s grace. But we should not be disturbed. We should be śāntas… And thus disturbance can be checked only if we are in Kṛṣṇa consciousness.

You’ll be surprised in 1942 there was an artificial famine in India by politicians and practically they were starving. And one American gentleman, very responsible man, he was present. He said that ”In our country if such starvation would have happened there would have been revolution.” But the Vedic culture is so nice that nobody even stole a pin from others pocket. They starved. Because the culture is they are satisfied. ”Well, God has put me in this condition. Why shall I encroach upon other’s property?” That is Vedic culture. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. Whatever He has allotted to me, that is my possession. I can… tena tyaktena bhuñjīthā: ”Whatever is allotted to you, be satisfied.” Mā gṛdhaḥ kasya svid dhanam: ”You do not encroach upon other’s property.”

If anyone is satisfied in this way in Kṛṣṇa consciousness where is the question of stealing? There is no question of stealing. There is no need of law for the thieves. People will become so honest. He will be satisfied.

So this Kṛṣṇa consciousness movement is all pervading. Either you take socially, politically, religiously, scientifically, philosophically-any way you take. Just like sandalwood. Sandalwood you rub it on the stone in any way the pulp will be flavored. It is not that if you rub the wood on the stone in this way then the pulp will come flavored. No.

Kṛṣṇa consciousness is so nice, if you apply it in any field of activities you will see it is perfect. Either you apply in industry or in politics or in sociology or in philosophy or in science. Therefore Bhāgavata says that whatever capacity you may have, either you are a scientist or a lawyer or an engineer or a rich man, a capitalist, whatever you may be. Your duty is to utilize your talent for Kṛṣṇa consciousness. That’s all. That is perfection. Yes.

Devotee: Purport: ”A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows but he labors honestly as far as in his own power and is satisfied with whatever is obtained by his own honest labor. A Kṛṣṇa conscious person is therefore independent in his livelihood. He does not allow anyone’s service to hamper his own service to Kṛṣṇa. However for the service of the Lord He can participate in any kind of action without being disturbed by the duality of the material world. The duality of the material is felt in terms of heat and cold or misery and happiness. A Kṛṣṇa conscious person is above this duality because he does not hesitate to act in any way for the satisfaction of Kṛṣṇa. As he does not care for duality therefore he is steady both in success and in failure. These signs are visible when one is full in transcendental knowledge.”

Twenty-three: ”The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.”

Prabhupāda: Yes. ”The work of a man who is unattached to the modes of material nature.” The modes of material nature are three: goodness, passion, and ignorance. Somebody is working in the material world in the quality of goodness. In Vedic culture these divisions are very distinct. Just like brāhmaṇas, sannyāsīs. They are supposed to be working in goodness because they are simply working for Kṛṣṇa consciousness or Kṛṣṇa consciousness, brāhmaṇas business.

The kṣatriyas, they are working in the modes of passion. They want to possess land, they want to be king, they want to be leader of the citizens, and they see to the protection of the citizens. This is called in the mode of passion.

And the third degree is the mercantile community. They are engaged in trades, commerce.

In this way the fourth grade of man is the laborer class. They have no capacity either to become brāhmaṇa, kṣatriya, vaiśya. They have to take shelter of somebody and must be satisfied with the wages he takes from that.

In this age the Vedic literature says kalau śūdra-sambhavaḥ. In this age practically everyone is a śūdra, laborer class because everyone is dependent. The brāhmaṇa, kṣatriya and vaiśya, they are not dependent but laborer class, they are dependent. So because this human civilization at the present moment is so made that everyone is dependent. Nobody is self-sufficient. One has to work somewhere for his livelihood.

So in this age practically everyone is dependent or laborer class. Now here it is said that "the work of a man who is unattached to the modes of material nature." Now this division, brāhmaṇa, kṣatriya vaiśya, or the intelligent class, the administrative class, mercantile class and the laborer class. You say in any way. These are material activities. But when you engage yourself in Kṛṣṇa consciousness, either you are a brāhmaṇa, kṣatriya or vaiśya or śūdra, then you are transcendental immediately.

Just like in this body there are different parts and section. The head. Head is one section. The arm, another section. The abdomen, another section. The legs, another section. So the leg is considered to be laborer class carrying me. The hand is working, protecting me. The brain is giving me intelligence. In this way every part is working for the whole body.

Similarly either you become intelligent class of men or you become administrator or you become mercantile class or laborer, if you engage yourself in Kṛṣṇa consciousness then your position is transcendental. You are no more in the material nature. This is the process of transcendental position. Go on.

Devotee: "To him Brahman, the Supreme is the offering, Brahman is the oblation and the sacrificial fire and by Brahman the sacrifice is performed. By performing action in this way one ultimate attains the supreme."

Purport: "A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom through his full contribution to spiritual activities for the consummation is absolute and the things offered are also of the same spiritual nature. How activities in Kṛṣṇa consciousness can lead one ultimately to the spiritual goal is described here. There are various activities in Kṛṣṇa consciousness. All of them will be described in the following verses. But for the present just the principle of Kṛṣṇa consciousness is described. The conditioned soul entangled in material contamination is sure to act in the material atmosphere and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. For example, a person who is suffering from a disorder of the bowels…"

Prabhupāda: "A patient. A patient. A patient who is suffering."

Devotee: Oh. "For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, curd. Similarly, the materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as is prescribed here in the Bhagavad-gītā."

Prabhupāda: Yes. It is a very good example. Sometimes… In India of course, out of our greediness we take too much milk products-khīr and sweet rice and burfi, pranal[?], so many. So if you take too much milk then there is possibility of dysentery, disorder of the bowel. Ghee. Therefore when you go the physician he will give you some medicine and he will ask you to take this medicine with yogurt. Now what is this yogurt? This yogurt is also milk preparation. Now you can doubt how is that? My disorder of bowel is due to taking too much milk preparation. How it will be cured by yogurt? So this is the way. The yogurt is a, although milk preparation, it's action is different.

Similarly, you will find that these boys and girls acting in Kṛṣṇa consciousness, what they are doing? They have rented a nice house which is called temple. They are cooking there, eating there, dancing and singing. The outsider they will say, "What is this Kṛṣṇa consciousness? They are living in the nice house and they are eating very nicely, dancing, singing. What is the difference? We also do that. We go to the club and eat very nicely and dance also. What is the difference?" There is the difference. What is that difference? The one milk preparation causes disorder, another milk preparation cures. This is practical. Another milk preparation cures you.

If you go on dancing in the club and eating in the club gradually you become diseased materially. And the same dancing and same eating here you become spiritually advanced. So nothing has to be stopped. Simply it has to be changed by the direction of an expert physician. That's all. The expert physician gives you yogurt mixed with some medicine. Actually medicine is just to bluff the patient. Actually the yogurt will act.

So similarly we have to do everything but because it is mixed up with that medicine of Kṛṣṇa consciousness it will cure your material disease. That is the process. Because it is mixed up with some medicine which is called Kṛṣṇa consciousness therefore your dancing, your eating, your loving affairs-all, whatever you want there is but it is well-treated. It will not entangle you. It will give more and more enlightenment of spiritual understanding. This is Kṛṣṇa consciousness. Yes.

Devotee: This process is generally known as yajña or activities simply meant for the satisfaction of Viṣṇu or Kṛṣṇa. Therefore the more the activities of the material world are performed in Kṛṣṇa consciousness or for Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. Brahman means spiritual. The Lord is spiritual and the rays of His transcendental body are called brahmajyoti, His spiritual effulgence. Everything that exists is situated in that brahmajyoti. And when the jyoti is covered by the illusion of māyā or sense gratification it is called material."

Prabhupāda: Now, this is the difference between material and spiritual. Try to understand. Just like in the sunshine there is cloud. That cloudy atmosphere is not very good. But when there is bright sunshine you say, congratulate your friend, "Oh, today is very nice day." The sunshine is always there. The cloud also is an interaction of the sunshine. The cloud is nothing but due to excessive heat it absorbs water from the sea or anywhere else and it becomes gas and it stands in the sunshine. But it does not cover all the sunshine.

Similarly Kṛṣṇa consciousness is the original consciousness. As soon as it is clouded by material consciousness. What is that material consciousness? That "It is mine. It is for my sense gratification. That is material consciousness." And if you keep yourself always intact that everything is for Kṛṣṇa, then there is no cloud. The cloud is material. Actually there is no material existence. Just like cloud appears in the sky. It remains temporary for a few day or few hours and again disappears. We do not know where that cloud has gone.

Similarly, material consciousness is the covering of the spirit soul. So as soon as this covering is taken away the bright sunshine is there, the cloud. As soon as the cloud is gone the bright sunshine is there. Then everything is sunshine, light. Similarly, as soon as this consciousness, material consciousness that everything belongs for my satisfaction, sense gratification, that is material. And if you are in Kṛṣṇa consciousness that is spiritual. The things does not change. Simply the consciousness changes. Just like the sunshine does not change. Simply the cloud changes. It appears and disappears. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So if you keep yourself always in bright sunshine. Just like if you go above the cloud as you have experience by plane journey that you go above the cloud and there you will find simply sunshine, no more cloud, no more cloud. So just keep yourself in Kṛṣṇa consciousness and this cloud of material existence will disappear or you will be above, even you can see them, that will not affect you. This is the process. Go on.

Devotee: "This material feature can be removed at once by Kṛṣṇa consciousness. Wherein the offering for the cause of Kṛṣṇa consciousness the consuming agent of such an offering or contribution, the process of consumption, the contributor, and the result of such activities are all combined together Brahman or the Absolute Truth. The Absolute Truth covered by māyā is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality. Kṛṣṇa consciousness is a process of converting the illusory consciousness into Brahman or the Supreme. When the mind is fully absorbed in such Kṛṣṇa consciousness it is said to be in samādhi or trance. Anything done in such transcendental consciousness is called yajña or sacrifice for the absolute and in that condition of spiritual consciousness the contributor, the contribution, the consumption, the performer or leader of the performance, and the results or ultimate gain, everything becomes one in the Absolute, the Supreme Brahman. That is the explanation of Kṛṣṇa consciousness."

Prabhupāda: Yes.

Devotee: Twenty-five.

Prabhupāda: Go on.

Devotee: "Some yogis perfectly worship the demigods by offering different sacrifices to them and some of them offer sacrifices in the fire of the Supreme Brahman."

Purport: "As described above, a person engaged in discharging duties in Kṛṣṇa consciousness is also called a perfect yogi or a first-class mystic. But there are others also who perform similar sacrifices in the worship of demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers only superficially demark varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Viṣṇu and is also known as yajña."

Prabhupāda: Just like a small example. Now you are paying some tax in the waterworks department. So this waterworks department or the director of the waterworks department may be considered as a demigod. But the money you sacrifice for payment in the waterworks department, that goes to the government. The waterworks department or the man in charge, director of the waterworks department does not consume that.

Similarly in the Vedic rituals there are many sacrificial ritualistic ceremony, demigods, but in that sacrifice there is Viṣṇu also. Therefore Viṣṇu is called Yajñeśvara, the master of the sacrifice. The demigods cannot accept the result of the sacrifice. Viṣṇu is there. Of course, we have no experience of these performances. That is a Vedic ritual performance. Actually the demigods, they cannot accept anything from you. But the sacrificer, he approaches a demigod for quick result for material benefit and these things will be explained in the Eighth Chapter of the Bhagavad-gītā.

So this is the process. Ultimately it goes to the Absolute Truth. So those who are intelligent, they directly makes connection with the Absolute Person or the Supreme Personality of Godhead Kṛṣṇa. Then everything is automatically done. Go on.

Devotee: "All the different varieties of sacrifice can be placed within two primary divisions: sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Kṛṣṇa consciousness sacrifice all material possessions for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness sacrifice their material possessions to satisfy demigods such as Indra, the sun, etc. And others who are impersonalists sacrifice in the sense of merging into the existence of impersonal Brahman. The demigods are powerful living entities appointed by the Supreme Lord for the maintenance and supervision of all material functions like heating, watering, and lighting of the universe. Those who are interested in such supplies of material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called bahv-īśvara-vādī, or believers in many gods."

Prabhupāda: Bahv-īśvara-vādī. Bahv-īśvara-vādī means believing in many gods. Actually God is one but His servants who are known as demigods. So less intelligent class of men they accept demigods as God. Just like a less intelligent class of men takes a police constable, he raises his hand like this and the car is stopped even it belong to a great rich man. So his child may think that "This constable is very great man. You see. He is very important man." But the father knows he is nothing. Similarly, those who are interested in demigods they are like children. "Oh, this constable is very important." You see. "Because by his hand my father had to stop my car." You see.

So the antavat tu phalaṁ teṣām [Bg. 7.23]. Therefore in the Bhagavad-gītā you'll find there is a statement, kāmais tais tair hṛta-jñānā yajanti anya-devatāḥ [Bg. 7.20]. "Those who go to worship the demigods they have lost their intelligence on account of too much lusty propensity."

Just like sometimes a person goes to bribe the policeman, constable, because he is illegal. But if you become, I mean to say, true to your state laws you haven't got to bribe the constable or this officer, that officer. You see.

So you be true Kṛṣṇa conscious. Then there will be no disturbance from these demigods. But less intelligent class of men in order to save themself from the disturbance of the demigods-there are many varieties of demigods-they go to this, to that, to this, to that. But an intelligent man… That is also stated. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "One who is perfectly intelligent, after many many births of culturing knowledge he comes to Me and surrenders." Yes. Vāsudevaḥ sarvam iti: [Bg. 7.19] "O Kṛṣṇa, you are everything." That is the highest intelligence. So Caitanya-caritāmṛta says kṛṣṇa ye bhaje sei vara catura: "Anyone who is engaged in Kṛṣṇa consciousness is very intelligent man." Very intelligent man. Kṛṣṇa ye bhaje sei vara catura. Catura means intelligent. Go on.

Devotee: "Whereas others who stick to the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary sacrifice their individual selves in the supreme fire and thus end their individual existences by merging into the existence of the Supreme. Such impersonalists relinquish their time in philosophical speculation for understanding the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyments whereas the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist the fire, altar, and the sacrifice is the Supreme Brahman and the offering is the self being consumed by the fire of Brahman. The Kṛṣṇa conscious person, however, sacrifices everything for the satisfaction of Kṛṣṇa and as such all his material possessions as well as his own self, everything, are sacrificed for Kṛṣṇa as with Arjuna. Thus he is the first-class yogi for he does not lose his individual existence."

Prabhupāda: That's it. Question? Yes?

Devotee: (indistinct) eternally individual, so how do the impersonalists [?] attaining their goal merge into the impersonal brahmajyoti?

Prabhupāda: That is their sign of less intelligence. Therefore we call the impersonalist as less intelligent. Just like the same example, the child is thinking that the constable is very important man. Similarly, the impersonalists are less intelligent in this sense, that what is this brahmajyoti? The brahmajyoti is combination of atomic spiritual sparks. Just like sunshine is combination of molecular shining particles. This is scientific. Anything you take, either take sunshine or fire or water, you'll find atomic, even earth, they are all atomic, small, very small parts. Similarly, the brahmajyoti is combination of the atomic spiritual sparks who are individual living entities.

So they may merge into that existence of brahmajyoti but because every individual living entity has got individual desires, therefore they cannot exist very long in that individual condition, I mean to say, impersonal condition. That is stated in the Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Any person who is thinking that by merging, or one who has already merged into the brahmajyoti, he has become liberated. Bhāgavata says that is not intelligence, what to speak of liberation. He says ye 'nye 'ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ means he is simply falsely thinking that he is liberated. Māninaḥ. Just like you think yourself, just like so many rascals, he is thinking, "I am God," you see. "I am God."

So this is only thinking. Actually they do not know what is God. Otherwise they would not have dared to say that "I am God." They do not know the meaning of God. You see. Therefore they are less intelligent. They are thinking, "I am merged into the…" Just like the rabbit. The rabbit when he is faced with some enemy he closes his eyes. He thinks, "Now I am safe." (laughter) The rascal animal thinks that he is safe now. "I cannot see the enemy."

Just like a child. When there is something fearful the child, it is nature, closes the eyes. I have practical experience. When I was young man I went to the zoo with my little son and as soon as there was a tiger cage, oh, the child closed the eyes. Yes. He could not bear the vicious sight. This is natural.

Similarly, these impersonalists they are closing their eyes. That's all. Just like voidists, they are also doing that. "Now I have become free by smoking or by gāñjā eating, drinking, or smoking." You see? These things are simply false imagination. Therefore they are less intelligent. They are not intelligent. Bhāgavata says ye 'nye 'ravindākṣa vimukta-māninaḥ. They are self-complacent that "I have become free, liberated," this and that. But actually their intelligence is very contaminated.

Ye 'nye 'ravindākṣa vimukta-māninaḥ. They are simply thinking like that. Māninaḥ. Māninaḥ means actually he is not, but he's thinking. You can think that "I am the proprietor of all the banks of this Los Angeles city." You can think. Who checks you? But are you actually the proprietor of all the banks of this Los Angeles city? Anyone can think intoxication like anything. He has got the liberty. But that is not the fact.

So ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Their intelligence is contaminated because they have no information of the Supreme Personality of Godhead. So long one does not reach to that point, vāsudevaḥ sarvam iti [Bg. 7.19], "Oh, Kṛṣṇa is everything." It can take some time but unless you reach to that point your all intelligence is imperfect. Your knowledge is imperfect. That you must know. Therefore one who takes Kṛṣṇa, he is most intelligent. Tvayy asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32].

Just like these foolish men, they are going very high on sputniks and other machine but they cannot find out the shelter and come back. You see. But they are thinking, "Oh, we are so much advanced in science. We go so high." You go high, what is your result? You come back again. They will be puffed up. "Yes, it will be perfect in so many years, in this way and that way." They will never accept defeat. But actually you see they go and come back, that's all.

Similarly these foolish persons who are thinking that "I shall merge into the brahmajyoti," they are less intelligent because they cannot exist there. He has got inclination, desires. There is no facility for fulfilling your desires unless you go to Kṛṣṇa. Therefore in order to fulfill the desires he'll come again to this material world. Because he wants activities, pleasure. Ānanda-mayo 'bhyāsāt. The spirit soul and the Supreme Lord is by nature joyful. Whenever there is question of joyfulness there must be varieties. So there is no variety. So without variety he cannot remain therefore very long. He has to come. But because he has no information of the spiritual varieties he is bound to come back to this material variety. That's all. So therefore their intelligence is less. They are not very high class men. Yes. (end)

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Bhagavad-gītā 4.20

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Bombay, April 9, 1974

Pradyumna: (leads chanting) Translation: "Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings."

Prabhupāda:

tyaktvā karma-phalāsaṅgaṁ
nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi
naiva kiñcit karoti saḥ

First of all I shall translate this into Hindu. Then I shall speak in English. [Hindi] So tyaktvā karma-phalāsaṅgam. This is very difficult task. Everyone is expected some result for his personal benefit. "How much I have gained by this business?" That is our disease. Everyone. Idam adya mayā labdham imaṁ prāpsye punar dhanam. All the people of the world, they are struggling hard for existence, simply calculating that "This much I have achieved today, and this much I'll achieve tomorrow. In this way my bank balance will be increased more and more." That is very much explained in the Sixteenth Chapter of Bhagavad-gītā, āsuri pravṛttiṁ ca nivṛttiṁ ca janā vidur āsura-janāḥ [Bg. 16.7]. Āsura-janāḥ. (aside:) Just find out the page, Sixteenth Chapter. Āsura-janāḥ. [Hindi] Oh, I will continue in English. Asuric means non-devotees. Atheist. Asuric. What is the page?

Pradyumna: Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ, na śaucam…

Prabhupāda: What is the page number?

Pradyumna: Seven-hundred-thirty-one.

Prabhupāda: So in the Sixteenth Chapter it has been explained that what is the difference between atheist and theist, or persons with God consciousness and persons without God consciousness. So it is said,

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu
[Bg. 16.6]

Kṛṣṇa is explaining that there are two classes of men, loke, in every place or every planet. Some planets are full of asuras. They are called asura-loka. And another place it is said that "Who are the asuras and who are the devas?" Viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ. Even a…

There are many demigods. The demigods worshiper are also demons. Only viṣṇu-bhakto bhaved daivaḥ. Viṣṇu-bhakta, those who are devotee of the Supreme Lord Personality of Godhead, daiva. Viṣṇu… Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is Ṛg Veda mantra. Sūrayaḥ and asūrayaḥ. Those who are sūraya, deva, demigods, they are simply worshiping, tad viṣṇoḥ paramaṁ padam, the Supreme Personality of Godhead. And āsuras tad-viparyayaḥ. And asura means just opposite number. Opposite number means those who are not interested in Viṣṇu worship. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that ultimate goal of life-to approach Viṣṇu, Lord Viṣṇu, the Supreme Personality of Godhead.

So asuras, they are engaged for fruitive result. They are working, but they are expecting that "I shall enjoy the result." So that freedom is given to everyone, that "You can work at your responsibility and enjoy or suffer." Just like state has given everyone individuality, everyone freedom, "You act as you like. But if you act criminally, then you will be punished." That you cannot avoid. You have been given freedom, "You act whatever you like," but if you violate the laws of the state, then you are to be punished, criminal.

Similarly, the same thing is there in God's kingdom, that we have been given freedom, we have got little freedom because we are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says, "All these living entities, they are My minute particles, minute part of My body." Just like father is the part of the body, er, son is the part of body of father, similarly, we are also part and parcel of the transcendental body of Kṛṣṇa. That is our real identity, spiritual identity.

So therefore Kṛṣṇa has got freedom, full freedom. So we have got also freedom in minute quantity. That is our position. That freedom, if we use properly, then we are happy, and if we misuse improperly, then we are unhappy. But freedom is there. Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He is requesting Arjuna that "You just surrender unto Me." He is all-powerful. He can force anyone and everyone to be surrendered to Him, but that He does not do. That is not Kṛṣṇa's business. He gives freedom. Because Kṛṣṇa has given you little freedom, so He does not want to interfere with your freedom. Then what is the meaning of giving freedom? That is Kṛṣṇa's business. Yathecchasi tathā kuru [Bg. 18.63].

Kṛṣṇa says, Arjuna, "Now I have explained to you the whole Bhagavad-gītā. Now what is your decision? You can do whatever you like." Because Kṛṣṇa, Arjuna's decision was that "I shall not fight. I am not going to kill my brothers and nephews and teachers and grandfather. Kṛṣṇa, excuse me. I will not fight." So therefore Kṛṣṇa instructed him the whole Bhagavad-gītā science. Now, after hearing Bhagavad-gītā, he asked, because he has got the freedom, "Now what is your decision?" Yathecchasi tathā kuru [Bg. 18.63]. "Whatever you like, you can do. You can reject My proposal or you can accept." This is freedom. Then Kṛṣṇa, Arjuna said, "Yes," kariṣye vacanaṁ tava [Bg. 18.73], "I shall accept Your proposal."

This is Kṛṣṇa consciousness. Kṛṣṇa is giving instruction to everyone. This is the way of life, to come gradually to Kṛṣṇa consciousness. All these things are being explained by Kṛṣṇa, how to work, how to gradually come to Kṛṣṇa consciousness. Because Kṛṣṇa consciousness is the original consciousness. Now it is polluted. Just like originally when the rain falls, it is pure distilled water. And as soon as touches the ground, it become polluted. Immediately dirty.

Similarly, as spirit soul, we are pure. As Kṛṣṇa is pure… Kṛṣṇa has explained in the Tenth Chapter, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvataṁ divyam [Bg. 10.12]. So pavitraṁ paramaṁ bhavān. Kṛṣṇa is paraṁ pavitram, complete pure. And we are part and parcel of Kṛṣṇa; we are also pure. That is our real identity. We are pure, but we have been contaminated by the touch of this material world. The same example: The rainfall, it is pure distilled water, but when it touches the surface of the earth, it becomes dirty. Therefore we see the rivers are full of dirty water. That is not the water is dirty, but because it is mixed up with the dirty dirts of the surface of the globe…

So we fall down when we deny to accept Kṛṣṇa as the supreme or we try to imitate Kṛṣṇa, ”Why Kṛṣṇa shall be enjoyer? We shall also enjoy. Why Kṛṣṇa shall have rāsa dance? We shall also [have] rāsa dance. Why Kṛṣṇa will marry sixteen thousand wives? We shall at least sixteen wives.” When this competition spirit comes, then we fall down. Fall down means Kṛṣṇa gives the chance. ”All right, you also go. You also dance in the hotel, ball dance, and he complicated[?].” Because he does not know what is rāsa dance, he imitates ball dance. So everything, what is going on in this material world, it is imitation of Kṛṣṇa’s activities. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says. Everything that is going on, it is simply generated from that original. So… But it is contaminated.

Because in the in touch with the material three qualities. Some of them are goodness, some of them are passion and some of them are ignorance. The example is given: Just like fire, big fire, and the sparks are coming out from the fire. That is natural. Similarly, the big fire is Kṛṣṇa, and we are small sparks. So the sparks sometimes fall down from the original fire, ”phut! phut!” falls down. So falls down… When the fire sparks falls down on the dry grass, it creates fire. And if it is fallen down on the land, it keeps the fiery element for some time. But if it falls down on the water, immediately it is extinguished.

Similarly, when we fall down from Kṛṣṇa’s association, the fire, big fire and the sparks, if we be in touch with the modes of goodness, then we keep some Kṛṣṇa consciousness. Just like the brāhmaṇas. The quality of satyaṁ śamo damas titikṣā. And if we fall down on the ground, then we keep sometimes the fiery quality. That is passion. Three qualities, goodness and passion. And if we fall down in the ignorance, just like the spark falls down on the water, then it is extinguished, no Kṛṣṇa consciousness, finished. But it can be revived. That is explained in the Prema-vivarta,

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we want to imitate, even in the material world, those who are trying to go up again, back to home, back to Godhead…. There are different processes, karma, jñāna, yoga. Kṛṣṇa is explaining the karma. How to go back again to the original consciousness, that is being described, karma, how to work.

So even those who are trying for that, because that original disease is there, therefore even one who has advanced spiritually, he also says, ”I am God. I am God.” The same spirit, to make competition with Kṛṣṇa. The māyā is there. ”Why you are going to worship Kṛṣṇa? You are God.” ”Oh, yes, I am God.” This is the last snare of māyā. Therefore they are Māyāvādīs. Nobody can become Kṛṣṇa. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Nobody can be equal to Kṛṣṇa; nobody can be greater than Kṛṣṇa. Then what is the meaning of God? If there are so many rascal Gods, then what is the specific personality of God? So this is the last snare of māyā, if one is trying to become God. That is not possible. That is asuric. Āsuraṁ bhāvam āśritāḥ. They never will…

Kṛṣṇa’s desire is that you surrender. Sarva-dharmān… You have manufactured so many things within this material world to become happy. This is all foolishness. You will never be happy. Therefore Kṛṣṇa says, because Kṛṣṇa loves, that you sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But māyā says, ”No. Why? You become Kṛṣṇa. You become God.” This is going on. This is asuric, āsuraṁ bhāvam. So it is very difficult to give up the āsuraṁ bhāvam.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

On the basis of āsuraṁ bhāvam, one is always constantly engaged in duṣkṛtina, I mean to say, sinful activities, and mūḍha, falsely thinking that he is God. Therefore he is a mūḍha. That is the sign. A big mūḍha. Small mūḍhas, they are working hard only to become happy, and the big mūḍha, he wants to become God. The small mūḍha wants to become a minister or a president, and the big mūḍha wants to become God. The disease is the same: ”I shall become the most powerful.” But that is not possible.

Therefore these big mūḍhas who simply falsely thinking that ”I have become now liberated by meditation or by some jugglery of powers,” so they have been described in the Bhāgavatam as vimukta-māninaḥ. They are falsely thinking that they have become liberated, they have become Nārāyaṇa. How you can become Nārāyaṇa? The śāstra says,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

Nārāyaṇaṁ devam. Even Śaṅkarācārya, he says, nārāyaṇaḥ avyaktāt paraḥ: ”Nārāyaṇa is transcendental. He has nothing to do with this material world.”

So Vaiṣṇavas also say, yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ. Brahmā, Lord Brahmā and Lord Śiva, they are demigods of this material world. So if one puts Nārāyaṇa even with the label of Brahmā and Rudra, Lord Śiva and Lord Brahmā… They are very exalted, big demigods. Lord Śiva is almost like Nārāyaṇa. Nārāyaṇa is ninety-five percent complete God, and Lord Śiva is eighty-five percent and Kṛṣṇa is cent percent. There is analysis. So yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ, samatvenaiva vīkṣeta. Samatvena, equal ”Well, whatever is Nārāyaṇa, that is also Lord Śiva, that is also Lord Brahmā, that is also goddess Kālī.” This is Māyāvāda. Because the Māyāvāda philosophy is that ”The Absolute Truth is impersonal. That is the final understanding. So because we cannot think of impersonal, meditate upon that, let us imagine some form.” Sādhakānāṁ hitvārthāya brahmaṇo rūpa-kalpanaḥ.(?) The Māyāvādī philosophers, they say that kalpana, ”You just imagine any form.” Therefore they especially recommend the five forms, the five form: the Sūrya, sun-god, Gaṇeśa and Durgā, Viṣṇu and Lord Śiva.

There is also Viṣṇu. But this Viṣṇu and the Vaiṣṇava conception of Viṣṇu is different. This Viṣṇu is imagination, and Vaiṣṇava conception of Viṣṇu is reality. Kṛṣṇa is reality. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Those are mūḍhas, the same mūḍhas, because He has come in the form of a human being, they say, ”This is māyā. This Kṛṣṇa has come…. The impersonal Brahman has assumed a body, accepting this body given by māyā.” This is the Māyāvāda philosophy. But actually Kṛṣṇa does not come. Because Kṛṣṇa says, daivī hy eṣā guṇa-mayī mama māyā [Bg. 7.14]. Māyā is controlled by Him. How He can accept subordinance of māyā? No.

So Vaiṣṇava philosophy is very perfect philosophy according to the śāstra and Vedas. All the ācāryas confirm. So we have to follow this. Then our life will be successful.

So Kṛṣṇa is teaching how to work, how to work. Now, here He says that tyaktvā karma-phala. Now, who will be ready to work? Suppose you are doing some business and there is expectation of profit, one lakh of rupees. Now profit comes. Then if I say, ”Now here is, in Bhagavad-gītā it is said, tyaktvā karma-phala. You give it up,” are you ready? No. ”I have with so much hard labor I have earned. Why shall I give it up?” But here it is said, tyaktvā karma-phala. Then immediately his impetus to work will be finished, that these ordinary persons, those who are karmīs, if I say that ”Yes, you earn, I mean, lakhs of rupees, but you will not be allowed to take it…”

Just like the communist country. The communist country, they are engaging people to work, but you cannot take the result. The government will take. And therefore they are not very enthusiastic. I have been in your communist country. They are not very enthusiastic. That is, unless one can enjoy personally, he is not interested in any business. ”Why shall I work so hard?” This is natural. But here it is said, tyaktvā karma-phala. What is the difference between the communist philosophy and Vaiṣṇava philosophy? The communist also says that everyone should work without expecting the result. The result will go to the government. Similarly, where the result will go? It is communist proposal? No. That will be explained later on. Kariṣye… [break] …is it meaning that, tyaktvā karma-phala. No. Tyaktvā karma-phala means that you should give it to Kṛṣṇa. That is tyaktvā karma-phala.

So those who are devotees, although tyaktvā karma-phala, they are not touching the fruit, still, they are nitya-tṛptaḥ, very satisfied. The karmīs are dissatisfied, ”So I worked so hard. Now I have to give up whatever I have earned?” He becomes very, very sorry. But who becomes nitya-tṛptaḥ? Working like this, without taking the result, still nitya-tṛptaḥ, very satisfied. That is devotion. That is devotee.

You will see these boys, these American, European boys… Also some of them are Indian. They are working day and night. They are getting money also. They are getting money also. They are making life members. They are selling some books. There is no scarcity of money. But they do not touch even a single paise. It is for Kṛṣṇa. And still, they are happy. This is tyaktvā karma-phalāsaṅgam. Asaṅga means no attachment. They are bringing money and giving to me. I spend it like anything. So this is tyaktvā karma-phala-āsaṅgaṁ nitya-tṛptaḥ, very much satisfied. ”I have been able to collect so much and give it to Kṛṣṇa.” This is their satisfaction. Tyaktvā karma-phala-āsaṅgaṁ nitya…, nirāśrayaḥ. Don’t expect any profit, no dividend. As soon as there is dividend, immediately it is material. Immediately he’ll be complicated. As so long there is no expectation of dividend, then he is pure devotee. This is the difference.

Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11]. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. This karma-phala… A devotee doesn’t want karma-phala. Therefore he is not implicated. He doesn’t want. Therefore it is said, karmaṇy abhipravṛtto ’pi. Although he is engaged in karma… Because superficially it looks like karma…. Karma and bhakti looks the same thing. But the difference is that the result is for Kṛṣṇa and the karmī’s result is for ”myself.” That is the difference. That is the difference. Karmaṇy abhipravṛtto ’pi naiva kiñcit karoti saḥ. This is the…. Although he is doing day and night, but he is still doing nothing. Doing nothing means doing, but he is not becoming entangled with the results. That is…. Because karma and karma-phala, one has to accept the karma-phala, but this man who is doing everything for Kṛṣṇa, he is not becoming entangled.

That is explained in the Second Chapter also. Yajñārthāt karmaṇo ’nyatra karma-bandhanaḥ. If you don’t act for Kṛṣṇa, then you will be entangled by the resultant action. But if you do it for Kṛṣṇa, then you will not be entangled. Your everything will be taken as devotion. Everything. Everything will be taken on account of devotion. And devotion means you are making progress.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So activities on the platform of devotional service, without expecting any result for his personal satisfaction, means on the platform of liberation. Thank you very much. (end)

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Bhagavad-gītā 4.20-24

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New York, August 9, 1966

Prabhupāda: One two three, (tap, tap, tap) one two three, one two three. Testing, one two three. [break]

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

We have been discussing this śloka since the last two days in our meetings. The next verse is

tyaktvā karma-phalāsaṅgaṁ
nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto ’pi
naiva kiñcit karoti saḥ

In order to be free from the reaction of our work, this formula is described by Śrī Kṛṣṇa.

yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvāpi na nibadhyate
gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

The formula is that we have to become detached from the result of the work and must be situated in full knowledge, in full knowledge. Unless we are situated in full knowledge, it is not possible to be detached from the work which you are doing. And that detachment and that knowledge, to be situated in full knowledge, is possible when we perform yajña or sacrifice.

Now, today's subject matter is varieties of sacrifices, how we can perform different kinds of sacrifices. And what is the sacrifice? Sacrifice means yajñārthe karma. Just at the present moment our conception is that I am the proprietor of everything. Actually, I am not the proprietor. The Īśopaniṣad says that īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "The Supreme Lord, Personality of Godhead, or Kṛṣṇa, He is the proprietor." But deluded by the illusory energy of the material existence, we are thinking that "I am the proprietor." Therefore in the scriptures, in Vedic scriptures, sacrifice is recommended. Sacrifice means you give voluntarily. You give voluntarily. Because we have been so much attached to this material proprietorship, that… And without that attachment, there is no possibility of our becoming free from this material entanglement. But that attachment is very difficult to give up. Therefore sacrifice has been recommended, that "You sacrifice."

Supposing that it is your proprietorship, you are the proprietor of everything, but you sacrifice, yajñārthe. Yajñārthe means "for the Supreme Lord." So so many sacrifices are recommended in various scriptures. So we shall try to discuss some of the sacrifices. Yajñāyācarataḥ karma samagraṁ pravilīyate. If we perform our duties, yajña, for the matter of satisfaction of Viṣṇu, the Supreme Lord, then we shall not be bound up by the reaction of any work.

Now, the first thing is in the sacrifice according to the Vedic rites, there are five principle factors. What are those? There is sacrificial fire, altar, and the person who is offering the… Generally, in the sacrifice grains and butter, clarified butter, is offered. So the sacrificial altar, fire, and the offering ingredients, grains and clarified butter, and the person who is offering sacrifice, three, and the result and the performer. These five things are there in the matter of sacrifice.

Now, Kṛṣṇa says that if the five things are transformed into Kṛṣṇa consciousness or Brahman realization, then the result will be that the man who is performing that sacrifice is sure to attain his spiritual salvation and go back to Godhead. This prescription is recommended in the Bhagavad-gītā, that

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā
[Bg. 4.24]

Now, brahmārpaṇam. Sacrifice for whom? For the Brahman. And Kṛṣṇa is the Supreme Brahman. Therefore sacrifice for Kṛṣṇa is brahmārpaṇam, means, sacrificing for the Brahman, Supreme Brahman. Because Kṛṣṇa is described in the Tenth Chapter as the Parambrahman, the Supreme Brahman. Brahman means, we are also all Brahman. Because we are all fragmental parts and parcels of the Supreme Being, Kṛṣṇa, therefore we are also Brahman. Just like particles of gold is also gold, similarly, we are fragmental portions of Kṛṣṇa. Do not understand that as material fragments… We are not material fragment. But just because we have no other conception at the present moment except material understanding, therefore I am just trying… This is translated into English as "fragment," but not like that material fragment.

Just like we have got a paper in our hand. If I tear into pieces, they become fragments. Then the original paper, the shape of the paper-no longer existing. It is not like that. The Upaniṣad says that

pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Īśo Invocation]

The spiritual conception is that, that any number of fragments of the whole can be taken from the whole spirit, but still, the spirit whole is as it is. That is the description in the Vedic literature. We have got material idea: "One minus one equal to zero." But in the spiritual realm, one minus one equal to one. So these fragments, the fragments of the Supreme Brahman, Kṛṣṇa, we are. So with that consciousness, we have to sacrifice.

Brahmārpaṇam brahma havir. And the thing which we are sacrificing, we have to understand that the things belong to the Supreme Brahman. Brahmārpaṇaṁ brahma havir brahmāgnau. And the fire which is on the altar, that is to be understood as the energy of the Supreme Brahman. And brahmaṇā hutam. And the person who is offering the sacrifice, he is also part and parcel of the Supreme Brahman. In this way, if we offer sacrifice, then brahmaiva tena gantavyam. The person who is offering such sacrifice is sure to attain spiritual salvation. This is brahma-karma-samādhinā. And the performance is just according to the Vedic injunction. So in this way, if we, I mean to say, execute the duties of our living condition, then the result will be that at the end we shall be attaining Brahman. And the whole process is called Kṛṣṇa consciousness. Kṛṣṇa consciousness.

In the higher conception of life, just it is stated in the Bhagavad-gītā that everything is visualized as Brahman. Brahman means spiritual. So in the higher conception of life, one who has attained in the higher stage of spiritual realization, for him, there is nothing material. There is nothing material. The distinction of matter and spirit is this. Now, from the Bhagavad-gītā we understand that two energies are working. One energy is called inferior energy, and the other energy is called superior energy. Now, take for example the inferior energy. The energy emanating from the source, is there any possibility of dividing the energy and the energetic? No. That is not possible just like you cannot divide heat from the fire or the illumination from this light. This is not possible. If there is no illumination, then the light has no meaning. If there is no heat, then fire has no meaning. Similarly, if the energy is separated from the energetic, the energetic has no meaning.

So Kṛṣṇa says that there are two kinds of nature: superior nature, or higher nature, and inferior nature. Now, even the inferior nature… We take it for granted that there is something like inferior nature. Of course, this material energy, the material nature, is called inferior nature-inferior in the sense that matter has got no incentive. Without touch of spirit, matter cannot work. Therefore it is understood that it is inferior. But in the higher sense it is not inferior. How it is not inferior? Because it is emanation from the Supreme and you cannot separate this energy from the Supreme, and there is no difference between the Supreme and His energy.

Śakti-śaktimator abheda. This is the Vedic injunction. Śakti, śakti means energy, and śaktimat, śaktimat means the person who has got the energy. So abheda, they are nondifferential. You cannot differentiate between the energy and the energetic. Just like electric powerhouse. The energy is electricity. Now, from the electricity energy we are working so many things. So far our household affairs are concerned, by the same electric energy we are getting heat and we are getting also cold. In the refrigerator we see everything is cold. In the heater we find everything is hot, warm. But the same energy is working. So one who knows that this is the electrical energy that is working in a different way, for him, there is no superior or inferior. That is called jñāna. If we are on the platform of knowledge, then there is no distinction between matter and spirit.

And that knowledge we have to acquire. How we have to acquire? We must know it definitely that everything that is manifested… In the Viṣṇu-Purāṇa there is a nice verse which describes this energy and the energetic very nicely:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Akhilaṁ jagat. Whatever we are seeing in this, in our presence, whatever we are seeing, they are nothing but different energies of the Supreme Lord.

And how they are acting? Just like the electric powerhouse is situated far away from your residential apartment, but from there the energy is being distributed and you are finding heat, cold, and so many things, electrically, you are working, so although the Supreme Lord is far, far away… Of course, He is not far, far away, but in our conception, in the material conception, because we cannot see… We are on a different planet. So by His energy He is not far away. Just like the sunlight, the sunshine, in the morning you find the sunshine is within your room, the sun is just within your room. It is actually. But still, the sun is 93,000,000 miles away from you. Similarly, in all circumstances we must understand that Kṛṣṇa is, although far away from us, still, He is with us, within us. This is called knowledge. This is called knowledge.

And He says also in the Bhagavad-gītā that sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] ”I am situated in everyone’s heart.” So just think how much nearest He is if He is sitting on my heart, and He is actually there, which is called Paramātmā, or the Supersoul. So sarvasya, sarvasya means everyone’s, not only in human body, but in animal body, in the atoms also. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Paramāṇu means atom. He is situated. So practically, He is not far away. He is the nearest friend. He also claims in the Bhagavad-gītā, suhṛdaṁ sarva-bhūtānām: [Bg. 5.29] ”I am the friend of everyone.” So this knowledge, we have to acquire, that ”We have got the greatest powerful friend in Kṛṣṇa, and He is with me.” This is knowledge.

Just like when you chant Kṛṣṇa, Hare Kṛṣṇa, actually the fact is Kṛṣṇa is dancing on your tongue by sound vibration. Kṛṣṇa is not away. It is stated in the scriptures, nāhaṁ tiṣṭhāmi vaikuṇṭhe. He is addressing Nārada, Nārada, a great devotee of Kṛṣṇa. He is explaining to Nārada, nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu ca. The yogis, the mystic yogis, they try to find out the Supersoul within themself. That is the yoga system. Yoga, actual yoga system, is to concentrate the mind, to focus the mind on the Supersoul. That is yoga system. So Kṛṣṇa says that nāhaṁ tiṣṭhāmi vaikuṇṭhe. In the scriptures we find that kingdom of God, that is called Vaikuṇṭha. Vaikuṇṭha means vigata-kuṇṭha yatra. Kuṇṭha means anxieties. The place where there is no anxieties, that is called Vaikuṇṭha. So Kṛṣṇa says that nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu ca: ”My dear Nārada, do not think that I am staying in the Vaikuṇṭha, in the kingdom of God only, or in the heart of the yogis only. No.” Tat tat tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ: ”Wherever My devotees sing or chant the glories of Me, I stand there. I go there.”

So this is brahmārpaṇam. This yajña, this is the highest yajña.

Now, we are discussing of the varieties of yajña. Now, so far sacrifice in the altar of fire, clarified butter and grains, it is not possible. At the present moment… Of course, formerly, we understand from the scriptures that they used to pour tons of tons clarified butter in the fire because at that time they were available. But at the present moment… Of course, we are seeing some butter sticks here in America, but from India practically butter has disappeared. So it is not possible.

The present day, Kali-yuga, is not favorable for such sacrifice which was being performed in the Satya-yuga or Tretā… Not Tretā-yuga. Sacrifice was being performed in the Tretā-yuga, second millennium. The duration of a period. Just like in a year we have got different seasons, similarly, in the existence there are different periods. According to Vedic literature, they are called Satya-yuga, Tretā-yuga, Dvāpara-yuga, Kali-yuga. Now we are passing through the Kali-yuga. The Kali-yuga, duration of Kali-yuga is four hundred thousands, four hundred twenty-seven thousands of year. Out of that, we have passed only five thousands of years. That is the Vedic calculation.

So Lord Caitanya has recommended this yajña. It is not Lord Caitanya’s imagination. It is recommended in the Bhāgavata that

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

Now, these four yugas are divided. Kṛte, kṛte means in Satya-yuga, when people were all virtuous. That is called Satya-yuga. So kṛte yad dhyāyato viṣṇum: ”In the Satya-yuga what was attained by meditation on Viṣṇu…”

We shall always remember that whenever we call for meditation, that meditation is not on void. Void meditation is very much troublesome. Kleśo ’dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. You will find in the Bhagavad-gītā. Those who are trying to meditate upon the void, they are in very troublesome condition. And it is very difficult to achieve success. That is stated in the Bhagavad-gītā. So meditation always means meditation on Viṣṇu.

So in the Satya-yuga, in the millennium when all people were virtuous, cent percent virtuous, at that time this meditation was recommended. Because their minds were not disturbed and they could sit down peacefully and concentrate his mind on Viṣṇu. That was the process recommended.

Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. Tretāyām means the next millennium. That is… It was recommended that people should perform sacrifice.

Tretāyāṁ yajato makhaiḥ dvāpare paricaryāyām. Dvāpare means the next millennium. That is recommended for temple worship, temple worship. The temple worship… So many temples, thousands and thousands of temples, you will find. Not only in India, in other parts of the world also. The churches are also temples, the mosques are also temples, the synagogues are also temples. So this temple worship was introduced in the third millennium.

Now this is the fourth millennium. In the fourth millennium, the Bhāgavata says that kalau tad dhari-kīrtanāt: ”At the present moment we have to perform sacrifices by chanting the hari-kīrtana, the glorification of Kṛṣṇa.” This is yajña. Other yajñas, although they are prescribed… Because when Kṛṣṇa was speaking, He was speaking generally, but there are specific considerations. This yajña recommended in the Bhagavad-gītā, brahmārpaṇaṁ brahma, brahma havir brahmāgnau brahmaṇā hutam… Now, where is the fire and where is the clarified butter and where is the expert performer of yajña? The performer of yajña must be so much educated. There was a talk between Lord Caitanya and a Muhammadan magistrate. Because when Lord Caitanya appeared in Bengal, India was being governed by the Muhammadans, Pathans, in the fifteenth century, five hundred years before. Lord Caitanya appeared about 480 years before. So there was a talk between Lord Caitanya and the Muhammadan magistrate.

So just like… You will also learn that we are performing this kīrtana. Some tenant in this house, he has taken objection. And just to avoid misunderstanding, so I am closing this door. But it is becoming very too much discomfiture. That I can feel. People are not feeling comfortable.

Anyway, apart from that, this misunderstanding of kīrtana, five hundred years before also, there was. When Caitanya Mahāprabhu was performing kīrtana, the, not the Muhammadans, but the Hindus, they took objection that ”This is not according to our scripture. Caitanya Mahāprabhu has introduced something new.” So he complained to the magistrate although the magistrate was Muhammadan, he was government representative. So he took action. What action was taken? Now, the first of all he warned Lord Caitanya’s party that ”You cannot perform saṅkīrtana.” Then Lord Caitanya’s party neglected. Then the magistrate sent some constables and they broke the mṛdaṅga. You have seen the mṛdaṅga. So there was some disturbance and Lord Caitanya formed a party of one hundred thousand people from Navadvīpa and He began to make a civil disobedience. He performed saṅkīrtana all over the city, and there was some trouble between the Muhammadan magistrate. And at last, they came to compromise. And when the compromise was done, then there was some discussion. The discussion was the distinction between Muhammadan religion and Hindu religion.

Now, Caitanya Mahāprabhu first of all inquired that the Muhammadan magistrate… They established their relation as the uncle and nephew. Caitanya Mahāprabhu became the nephew, and the Kazi, the magistrate, he became the uncle. So Caitanya Mahāprabhu addressed the uncle, ”My dear uncle, why you are killing your father and mother?” So the uncle replied, ”What is that? I am killing our father and mother?” ”Yes. Because the cow is your mother. She gives milk. And the bull, he helps you in the agricultural fields. He produces grain. So just like father and mother-mother supplies milk and father brings grain-so they are your father and mother. How you are killing your father and mother?”

So the uncle replied that… He was also very educated, learned. He said that ”In Your Vedic scripture there is cow sacrifice. So You are also killing cow.” Just I am going to explain the sacrifice. Now, Caitanya Mahāprabhu explained there that that was not killing. When there was some animal sacrifice, an old animal would be sacrificed in the altar, but it would be given a new life. It was practically testing of the Vedic mantra by the qualified brāhmaṇas. So He said, ”Because at the present moment there are no qualified brāhmaṇas, therefore such kind of sacrifice is stopped. Stopped.” That was His explanation.

So these sacrifices means unless they are performed very nicely, according to the rules and regulations as they are mentioned in scripture, they will not produce the desired result. That is the way of sacrifice. Now, here it is said, brahmārpaṇaṁ brahma haviḥ. Now, where is the butter, where is the grain, and where is the qualified brāhmaṇa who can chant the mantras, hymns, very nicely, so that we can get the result? So any kind of sacrifice at the present age is impossible. It is not possible. The only sacrifice-that kīrtana, saṅkīrtana-yajña. That is possible, which you have just now tried. This was introduced, and this is recommended in Bhāgavata. This is authoritative. And when Caitanya Mahāprabhu… Lord Caitanya Mahāprabhu is the incarnation of Kṛṣṇa. That is confirmed in Mahābhārata, Bhāgavata, Purāṇa, Upaniṣad.

Now, in the Bhāgavata in the Eleventh Canto you’ll find the symptoms of Caitanya Mahāprabhu in which it is stated that yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ: [SB 11.5.32] ”Those who are intelligent persons in this age, in Kali-yuga, they will perform saṅkīrtana-yajña and satisfy Lord Śrī Kṛṣṇa, Lord Caitanya.” So this saṅkīrtana-yajña, that which you are performing,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

So if we think, if we are Kṛṣṇa conscious, that ”I am eternal fragment of Kṛṣṇa, therefore my duty is…”

Now, everyone can understand what is the duty of the fragment to the whole, fragment to the whole, that the Kṛṣṇa is the whole, whole machine. Suppose… In this mechanical world we can understand that the whole machine is there, but there is a small screw which is fragment of that machine. So that screw should be properly adjusted in the machine and it will help machine working nicely.

Similarly, we are all different fragments of the Supreme, Kṛṣṇa, and if we dovetail ourself in the work of Kṛṣṇa that is the highest yajña. That is the performance of yajña.

We haven't got to search out for large quantities of butter, clarified butter or grains. That is impossible factor now. It is very difficult to secure butter for eating purposes, and who is going to sacrifice? That is not possible. Although that is mentioned in the different scriptures, that sacrifice should be performed in that way, but it is impractical. It is not possible. So such sacrifices as recommended in the scriptures by offering clarified butter and grains, or sacrificing some animal… There are so many.

Now, this sacrifice of animals was protested by Lord Buddha. He deviated from the Hindu religion. Lord Buddha was born in Hindu family. He was kṣatriya. He was a king's son. But he wanted to preach nonviolence. He wanted to preach completely, to stop completely animal killing. But because in the Vedic… Of course, I have already explained that sacrifice of animals, as stated in the Vedas, they are not for killing. They are meant for giving a new life to the animal. By Vedic mantra… The Vedic mantra are so powerful that that was a test how a dead animal can get, regain new body. An old animal is sacrificed and it gets a new youthful life. That was the test. It was not meant for killing. Don't misunderstand that sacrifice. But that is mentioned in the Vedas. So people misused that sacrifice means… That sacrifice… They wanted to give evidence from Vedas, "So here is… Animal sacrifice is mentioned in the Vedas. Why we shall stop?" So Lord Buddha started his movement, completely stopping this animal sacrifice. But he knew that "These foolish men will come and give me evidence that 'Here in the Vedas animal sacrifice is recommended. Why you are preaching? Why you are preaching stoppage of animal killing?' " Therefore he completely rejected Vedas. He said that "I don't accept Vedas."

That is stated in a very nice verse about Lord Buddha by a Vaiṣṇava poet.

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

It is very nicely composed. The idea is that the poet is praying Lord Buddha. And Lord Buddha is also mentioned in Bhāgavatam as incarnation of Kṛṣṇa. So he is praying Lord Buddha, "My dear Lord, you have assumed now the buddha-śarīra, body, just to, by taking compassion on the poor animals, and therefore you are also deprecating the animal sacrifices recommended in the Vedas."

So because Lord Buddha did not accept… He had to do that because his mission was to stop animal sacrifice and animal killing. "Now if these foolish persons, without knowing the Vedic purpose, if they present, 'Oh, here it is recommended in the Vedas,' then there will be disturbance." So he had to discard, he had to go out of the Vedic rules and regulation, and he preached his own philosophy.

So therefore sacrifice, any kind of sacrifice, that sacrifice is now consolidated in this sacrifice of, I mean to, sacrificing your time and sitting down here and chanting

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

This is the best kind of sacrifice recommended by Lord Caitanya for this age. He said that kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Just like if we want to give stress on a particular subject matter we say that "Do this! Do this! Do this!" similarly, Lord Caitanya also stressed on this performance of saṅkīrtana thrice. He said, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: "In this age of Kali there is no other way, there is no other way, there is no other way." Thrice He said. And what is that? Harer nāma harer nāma harer nāmaiva kevalam. Now here also thrice: "Simply just chant Kṛṣṇa's name, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare." So this is the best kind of sacrifice.

But because… Other sacrifices, they are also recognized. Just like yoga. Yoga is also recognized, but that was meant for in the Satya-yuga when all people were very much all virtuous, cent percent virtuous. There was no, I mean to say, sinful men at all. Now, as the age advanced, in the Tretā-yuga there was seventy-five percent virtuous and twenty-five percent sinful. In the Dvāpara-yuga, fifty percent virtuous and fifty percent sinful. And in this age, Kali-yuga, almost cent percent sinful, although it is calculated in the śāstra that seventy-five percent are sinful and twenty-five percent are…

That you can see how many percentage are going to join our saṅkīrtana movement. We can see from the audience. You see? So it is difficult, but it is the fact. If we perform this sacrifice nicely, according to the rules recommended by Śrī Caitanya Mahāprabhu, we are sure to get salvation. Niścitam. Niścitam means sure. So let us perform this sacrifice with patience and perseverance, with steadiness, and then surely we shall achieve the desired result, spiritual salvation, which is that… It is stated, brahmaiva tena gantavyam. The whole thing is meant for go back to home, go back to Godhead. That is the whole thing. This is not our home; neither it is our place. We come here as a foreigner.

Just like I have come to your place as a foreigner. Suppose I am here for last one year. I may remain here for three months more or one year more, or then I may go back. Similarly, we are all foreigners in this material world. We come here for certain… That is changing bodies, changing bodies, changing place. So this is not our place. Our real place is… [break]

…the human society. This sacrifice of saṅkīrtana-yajña. It is nothing manufactured, it is recommended in Vedic literature. It was actually performed by Lord Caitanya. So there is nothing unauthorized. It is completely authorized. So I shall request all friends and audience here to take up the matter very seriously and just try to execute it, although there are some impediments. So any good thing you do, there will be so many impediments. But we have to execute our mission.

Thank you very much. If there is any question, you can ask. (end)

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Bhagavad-gītā 4.21

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Bombay, April 10, 1974

Pradyumna: (leads chanting) Translation: "Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions."

Prabhupāda:

nirāśīr yata-cittātmā
tyakta-sarva-parigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nāpnoti kilbiṣam

This is required in human life. It is not forbidden, that "You starve," no. That is not stated in the śāstra: Yāvad artha-vinirṇayam. To keep your health and body, and the body and the soul together, you must live very nicely so that you may not be diseased. Because this human form of life is meant for making progress so that all the problems of life may be solved. It is required. Yukta. Yuktāhāra-vihārasya. In another place, yuktāhāra-vihārasya yogo bhavati siddhi-da.

When one becomes yogi.... Our real purpose of life is to become yogi. Yogi means to reestablish our connection, our lost connection, with God. At the present moment, in our material condition, we have forgotten our relationship, our eternal relationship with Kṛṣṇa, or God.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

The kṛṣṇa-bhakti, our love for Kṛṣṇa, is there eternally. But on account of our contamination with this material world, we have forgotten our relationship.

Just like a madman, he forgets his relationship with the family. He loiters in the street. He eats anywhere and everywhere and all rubbish things. Although he may have a very rich father, well-to-do family, but forgetting.... Madness means forgetfulness of his real life. So we are now forgetful of our real life. This has been also exemplified by a Vaiṣṇava poet,

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

Piśācī. When a man is haunted by ghosts, as he speaks all nonsense, he cannot recognize his father, mother or relative.... Sometimes he calls them by ill names. On account of being ghostly haunted. Piśācī pāile.

Similarly, in the conditioned state, under the influence of māyā, we are also talking so many nonsense things, "I belong to this family, I belong to this nation, I belong to this community, my business is this," simply forgetting Kṛṣṇa consciousness. All other business, he will remember, but when he is requested to become Kṛṣṇa conscious, to understand Kṛṣṇa, he doesn't like it. Except Kṛṣṇa consciousness, he will take all responsibility and work hard for that purpose. This is called māyā-grasta jīva. So nirāśīḥ, now, to go to our original position, that is called tapasya. Tapasya means to revive our original normal life of Kṛṣṇa consciousness. That is called tapasya. This tapasya is not possible by the cats and dogs or animals. Tapasya is meant for the human being. Therefore the human life is called durlabha-janma. Durlabhaṁ mānuṣaṁ janma tad apy arthadam adhruvam.

Prahlāda Mahārāja said,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He advised his class friends, "My dear friends, from childhood we shall learn the science of Bhāgavata-dharma. Bhāgavata-dharma means to reestablish our lost relationship with Bhagavān, the Supreme Personality of Godhead. And this can be solved in this human form.

Therefore education of Kṛṣṇa consciousness should be given from the very childhood, kaumāra. Kaumāra means from the age of fifth year up to the tenth year. This is called kaumāra age. So we have opened our school in Texas. We are training very nicely all these children, and they are very learned. Children, as you teach them, they learn. They are innocent. Unfortunately, we do not give them training about Kṛṣṇa consciousness. We give them education for sense gratification, how you can earn money, economic development.

Economic development means to get more money and to satisfy senses more and more. This is the modern theory. But Kṛṣṇa says that to achieve the perfection of life, one should be nirāśīḥ. Nirāśīḥ means unnecessarily desiring for sense gratification, unnecessarily. Everyone has got right to live and live nicely. For that purpose there is sufficient arrangement by the Lord. Eko yo bahūnāṁ vidadhāti kāmān. There is sufficient arrangement. No living being will starve. There is such arrangement. But when we forget more and more Kṛṣṇa and God, nature will punish. There will be restriction of supply of foodstuffs. That is nature's law.

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So present crisis, food crisis...

Everything is described in the Bhagavad-gītā. Bhagavad-gītā does not say that "You live by breathing air." No. Bhagavad-gītā says, annād bhavanti bhūtāni [Bg. 3.14]. Anna. Anna means food grains. There is necessity of food grain. Annād bhavanti bhūtāni. Bhagavad-gītā never says that "you don't require to eat. You simply breathe air and practice yoga." No. But we must eat neither more, nor less. That is recommended. Yuktāhāra-vihārasya. We should not eat more, nor less. And nirāśīḥ. Nirāśīḥ means desireless of extravagance. Now we are desiring for sense gratification more and more. That is not wanted. If you want perfection of life.... This is called tapasya.

One has got the desire, but he should not desire unnecessarily. Everyone has got the right to eat, even the animals. Everyone has got the right. But because we are desiring to enjoy more, therefore we do not give the chance to the animals to live properly; rather, we are trying to eat the animals. This is not required. This is called nirāśīḥ. Why you should eat animals? That is uncivilized life. When there is no food, when they are aborigines, they may eat animals, because they do not know how to grow food. But when the human society becomes civilized, he can grow so many nice foods, he can keep the cows, instead of eating the cows. He can get milk, sufficient milk. We can make so many preparation from milk and grains. So we should not desire unnecessarily to enjoy more.

Then it is said here, kurvan nāpnoti kilbiṣam. Kilbiṣam means resultant action of sinful life. Kilbiṣam. So if we don't desire more than our necessary, then we are not implicated, involved in sinful activity, kurvan api, even though he is engaged in working. While you are working, knowingly or unknowingly, you have to commit something which is not pious, even sinful, but if you simply desire for living properly, then kurvan nāpnoti kilbiṣam. Our life should be without any sinful reaction. Otherwise we will have to suffer. But they do not believe, although they are seeing so many abominable lives. Wherefrom they are coming, 8,400,000 species of life? There are so many lives living very abominable condition. Of course, the animal or the living creature does not know, but we human being, we should know why this abominable life. It is māyā's illusion.

Even one is…. Just like a pig is living in a very filthy condition, eating stool, and still, he is thinking very happy, and therefore he is getting fat. When one feels happy, "I am very happy," he becomes fatty. So you will find these pigs, they are very much fatty, but what they eat? They eat stool and live in a filthy place. But they think that "We are very happy." So that is māyā's illusion. Anyone who is living in a very abominable condition of life, māyā, by illusion, he is thinking that he is all right, he is living very perfectly. But a person who is on the higher stage, he sees that he is living in a very abominable condition.

So this illusion is there, but by knowledge, by good association, by taking instruction from the śāstra, from guru, from saintly persons, one should understand what is the value of life and live like that. So this is instructed by Kṛṣṇa, that nirāśīḥ, one should be unnecessarily desireful, more than his necessities of life. This is called nirāśīḥ. Nirāśīḥ. Another meaning is that not very much fond of material enjoyment. And that is possible when he is in full knowledge that "I am not this body. I am spirit soul. My necessity is how to advance in spiritual knowledge." Then he can become nirāśīḥ. These are the items for tapasya, austerity, penance.

People have forgotten now. They do not know what is the austerities. But the human life is meant for that purpose. Tapo divyaṁ putrakā yena śuddhyet sattvaṁ yena brahma-saukhyam anantam [SB 5.5.1]. These are the instruction of the śāstra. The human life is meant for tapasya. And tapasya…

Therefore in the Vedic way of life the beginning of life is tapasya, brahmacārī, brahmacārī. A student is sent to gurukula for practicing brahmacarya. This is tapasya, not comfortable life. Lying down on the floor, going door-to-door for begging alms for guru. But they are not tired. Because they are children, if they are trained these austerities, they become to practice. They call all woman, "Mother." "Mother, give me some alms." And they come back to guru's place. Everything belongs to guru. This brahmacārī life. This is tapasya. Tapo divyam [SB 5.5.1]. That is Vedic civilization, that children should be from the very beginning of life trained up in tapasya, brahmacarya. Celibacy. A brahmacārī cannot see any young woman. Even the guru's wife is young, he cannot go to the guru's wife. These are the restriction. Now where is that brahmacarya? No brahmacārī. This is Kali-yuga. No tapasya.

But according to Vedic civilization, varṇāśrama-dharma. Vedic civilization means four varṇas and four āśramas. Brāhmaṇa, kṣatriya, vaiśya, śūdra. We have begin. We have began our lecture on the basis, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So this is civilization. Unless one comes to this standard of civilization, varṇāśrama-dharma, that is animal civilization. So we prefer animal civilization. Therefore we are living like animal also, fighting like cats and dogs and suffering like cats and dogs also. This is the position. Nirāśīr yata-cittātmā. Control. I shall accept as much as I require, not more than that, not less than that. Controlling the citta, intelligence, and ātmā, mind or self, self-control.

Nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ. Parigrahaḥ means unnecessarily collecting something, atyāhāraḥ. Atyāhāraḥ prayāsaḥ… Śrī Rūpa Gosvāmī has given definition how bhakti is killed:

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

If you want to advance in spiritual life, bhakti-yoga, then you should avoid all these things, six kinds of, ṣaḍbhiḥ, six kind. Bhaktir vinaśyati.

What is that? Atyāhāraḥ, eating more than you require. Actually, we should not eat unless we are very hungry. That is good eating. In…. When you are hungry, you can eat any ordinary things. Still, you feel very satisfactory. So not routine eating. Routine eating must be there. We should not eat more than that. But the best principle is that if we do not feel hungry, we should not eat. But if there is no hunger and at the same time no appetite and we eat, that brings indigestion, dysentery, indigestion. So why should we accept that? Therefore it is forbidden, atyāhāraḥ. Āhāra means eating. Eating more than required or āhāra means collecting also. Collecting more than necessity.

Atyāhāraḥ prayāsaś ca. Prayāsaḥ means things which are done with great endeavor. No. We shall accept things which are very easily done. Not to waste our energy unnecessarily.

Atyāhāraḥ prayāsaḥ, prajalpaḥ, talking all nonsense, sitting together and on the newspaper, "Oh, such politician said like this, such social worker…" All nonsense. Practically you try to avoid all this newspaper reading or talking of nonsense subject matter. That is called prajalpa.

Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Niyamāgrahaḥ means niyama, scheduled rules and regulation, not to accept. Niyama āgraha or niyama agraha. Āgraha means unnecessarily āgraha, but without any result. That is called niyamāgrahaḥ. You must follow the rules regulation so that you are benefitted. But if you are not benefitted simply by following the rules and regulation, that is āgraha, only for the rules and regulation, not for the result. We must see that there is result. Niyamāgrahaḥ.

Jana-saṅgaś ca, to associate with unwanted people. You must associate with devotees, not others. They are called…. laulya, jana-saṅgaś ca.

And laulyam, greediness, ṣaḍbhir bhaktir vinaśyati.

If you are a student of devotional service, you must avoid all these things. And just the opposite number,

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati
[Upadeśāmṛta 3]

Prasidhyati means you increase. What is that? Utsāha, endeavor. "In this life I must fulfill my mission of Kṛṣṇa consciousness." That is called utsāha. Dhairya. Don't be agitated because it is not giving result immediately. Just patiently go on working.

Utsāhād dhairyān niścayāt. Niścayāt means to have full faith in the words of Kṛṣṇa. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. This is called full faith, that "Kṛṣṇa has said that if I am in devotional service, I will never be lost. Kṛṣṇa will give me protection. Kṛṣṇa says." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. To have faith, this is called surrender. Not that, "Oh, Kṛṣṇa says, but may not be able to protect me." No. Kṛṣṇa is able. He is all-powerful, omnipotent. He can give you protection. When He says that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, that is a fact. This is called niścayāt. "Certainly Kṛṣṇa will give me protection." Not that "Because I do not see Kṛṣṇa, I do not know whether Kṛṣṇa will give me protection." No. That word is sufficient. This is called niścayāt. Utsāhād dhairyān niścayād tat-tat-karma-pravartanāt.

But you must follow the rules and regulation as it is enjoined in the śāstra. Not that "Kṛṣṇa will give me protection and I may do whatever I like. I can eat anything I like, I can do anything I like." Just some rascal advises that "There is no such thing, restriction, in the self realization. You can eat anything, you can do anything." People like that program. And as soon as there is restriction, they do not like. Because we put so many restriction, I am called in the western world, "Swamiji, you are very conservative." So we have to become conservative, follow the rules. Not that we give liberty, that "Whatever you like, you do, and at the same time you make progress, spiritual life." That is not possible.

Because spiritual life means tapasya. Formerly great, great saintly persons, they underwent very, very severe tapasya for thousands of years, hundreds of years. Then they attained success. In the Kali-yuga it is not possible to undergo such severe tapasya. There is concession. The concession is that you live a pure life and chant Hare Kṛṣṇa mantra. This will make sufficient. A pure life: no illicit sex, no intoxication, no meat-eating, no gambling. This is pure life. These boys and girls who have joined this movement, they have given up. They are not dying. Nobody will die if he lives a pure life. Anyone will make progress. Tapasā brahmacaryeṇa [SB 6.1.13]. These are the injunction of the śāstra. If you want to be happy, this is the…. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1].

Sattva means my existence. At the present moment my existence is not śuddha, purified. Just like if your health is contaminated, then you get some disease. So for the soul, the living entity, this disease, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], this is a kind of disease.

Now, it is a fact because the soul is eternal. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. The soul is eternal. It does not die. It does not annihilate after destruction of the body, but there is change of body, mṛtyu. Janma-mṛtyu means change of body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. So people should be intelligent to know, "Why I shall undergo this tribulation of repetition of birth and death?" But they do not know it. There is life without birth and death. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, no more taking birth again with this material body. There is a life like that. We get this information. Why should we not fulfill this mission of life in this human form of life? Why unnecessarily desire so many sense gratification? This is called tapasya. If one life we have enjoyed the sense gratification…. Sense gratification, āhāra-nidrā-bhaya-maithunaṁ ca. Eating, sleeping, sex life and protection from fearfulness. Now this has been done in so many lives. Why not in this life make a perfect process so that no more death, no more birth, no more disease, no more old age?

They think it is all utopian. But we don't think. We believe in the words of Kṛṣṇa, words of the śāstra. And we are trying to accept it, practice it and preach it. This is Kṛṣṇa consciousness movement, tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. Then why we should be interested to purify our existence? Yena brahma-saukhyam anantam. You are after happiness. So this happiness, the temporary happiness, sense gratification, this is not happiness. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21].

Real happiness-beyond this material sense gratification. That is real happiness. So we should search after that happiness.

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Real happiness is to enjoy with Rāma, enjoy with Kṛṣṇa. What is that enjoyment? Kṛṣṇa is the master. He orders, and you perform the order. That is enjoyment. Master and servant. Not as master, as servant. That is our enjoyment. Just like a faithful servant and a rich master, the reciprocation is service. The master is also satisfied by the service of the servant, and the servant is also satisfied, giving service to the master. This is our relation. Jīvera svarūpa haya-nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Unfortunately we are trying to become master. Instead of submitting ourself to become the eternal…. We are eternal servant. We cannot be master. If we do not become servant of Kṛṣṇa, then we have to become the servant of our senses. That's all. Servant we must have. As you become servant of Kṛṣṇa, then automatically you become master of your senses, because senses cannot allure you for satisfaction of the senses, because senses are engaged.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-

sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīkeśa. Kṛṣṇa's another name is Hṛṣīkeśa. So Hṛṣīkeśa, when…. Hṛṣīka means senses. When we engage our senses in the service of the master of the senses, that is called bhakti. And as soon as we engage our senses with upādhi, sarvopādhi… We have got so many upādhis. "I am this," "I am that," "I am human being," "I am cat," "I am dog," "I am brāhmaṇa," "I am śūdra," "I am American," "I am Indian." These are all upādhis. So sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. When one becomes free from all these upādhis. So sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. When one becomes free from all these upādhis, he understands that "I am spirit soul," ahaṁ brahmāsmi; "Therefore my business is to reciprocate transaction with the Supreme Brahman, Parabrahman."

Māyāvādī philosophers, they do not know that there is relationship that the Parabrahman and Brahman can be engaged in loving transaction. That they do not understand. They think that Brahman, when merges into the existence of Parabrahman, then business is finished. No. Business is not finished. Because we are individuals. It is not possible to remain without any activity. That is theory, that without any activity we can remain. That is not possible. And if we have no information of the spiritual activity, then we have to come back again to this material activity. That is practical example. There are many sannyāsīs. They so-called merging into Brahman, but they come back in material activities, in politics, in sociology and so on. So therefore these instructions are very valuable. nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ śārīraṁ kevalaṁ karma. Śārīra, just to maintain your body. Be satisfied. Whatever is supplied by Kṛṣṇa, be satisfied. Don't aspire more and more. Save time for advancing in Kṛṣṇa consciousness…. [break]…. so that you can, with great enthusiasm, you can make progress in Kṛṣṇa consciousness. Śārīraṁ kevalam. Not for sense gratification.

You have to eat. These things are eatable: food grains, vegetables, fruits, milk, sugar. That's all. Why should we eat nonsense things? This will keep your health very nice. Sāttvikāhāra. And you can prepare so many nice preparations within this jurisdiction. Why should you go and kill animals for the satisfaction of the tongue? That is not allowed. Then you will be again entangled. Otherwise, to keep your body in nice condition, you eat all these things which is meant for the human being. Then you will keep fit and save time for advancement in Kṛṣṇa consciousness. And if you become always engaged for sense gratification, go on working, working, working, then go to the restaurant, eat, drink and make your body agitated, then find out liquor and woman, what is this life? This is not life. This is animal life.

Real life is that you keep your health nicely, save time, take ordinary very nutritious food within the jurisdiction of kṛṣṇa-prasāda. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So Kṛṣṇa eats all these things. Patraṁ puṣpaṁ phalaṁ toyam, vegetables, liquid things, water, milk, and so many other things, grains. So you offer to Kṛṣṇa. Kṛṣṇa is here. Kṛṣṇa, although He is very virāṭ, universal form, but Kṛṣṇa has accepted arcā-vigraha so that you can serve, you can see, you can touch, and your life becomes successful. This is Kṛṣṇa consciousness movement. Thank you very much. (end)

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Bhagavad-gītā 4.22

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Bombay, April 11, 1974

Pradyumna: (leads chanting) Translation: "He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing actions."

Prabhupāda:
yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvāpi na nibadhyate

So Kṛṣṇa is teaching in this Fourth Chapter how to work. Yadṛcchā-lābha. Don't be greedy, so "This man is millionaire, so I have to become a millionaire." Competition. That is material disease. Now there is competition in between the capitalist and the communist. Now the communist or the laborer class men, they are thinking that "Why the capitalist should gain? We must gain. The industry is being conducted by us. The profits shall be divided between us. Why to the capitalist?" So that is not the solution. That is from frying pan to the fire.

Either the world is run on the principle of communistic philosophy or capitalistic philosophy, it will never be happy. Here is the formula, that everyone should be satisfied with the profit that he can easily make. That's all. Yadṛcchā-lābha. Not that everyone will have the same profit.

In material world everyone is working. Somebody is getting per hour thousands of rupees, and somebody is getting not even morsel of food. But still, one has to be satisfied. "Because one is getting thousands of rupees per hour, I will have to get also." No. Then you will never be happy. You be happy what you are gaining. Because everyone is making profit and losing according to his past karma. Pūrva-janmarjitaṁ dhanaṁ pūrva-janmarjitam vidyā, agre dhāvati dhāvati(?). This is the shastric injunction.

One man is trying with a little capital to do some business, and within few years he becomes very multi-millionaire. And one man is trying to elevate himself to a prosperous condition, but he cannot get even sufficient food. Why? Pūrva-janmarjitaṁ vidyā pūrva-janma.(?) One boy is passing examination, standing first-class. Another man, boy, is failing. Everyone is trying. Everyone should try his best, but he should be satisfied with the result which comes without any very much strain, yadṛcchā-lābha. Yadṛcchā-lābha-santuṣṭaḥ. That is lacking in the present civilization. Not only at the present moment, because Kṛṣṇa was speaking five thousand years ago. And before that, He spoke Bhagavad-gītā millions and trillions of years ago to the sun-god. This is the way of material civilization or material conditioned life, competition.

The real competition began by being jealous to Kṛṣṇa. Real competition began. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare (Prema-vivarta). Kṛṣṇa is the Supreme enjoyer. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. So our fall down this I have explained the other day is there when we wanted to compete with Kṛṣṇa or become Kṛṣṇa. The jealous, icchā.... Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. Sarge. Sarge means this creation, this material creation. We have come to this material creation. We do not belong to this material creation, but we have come here.

Just like one does not belong to the prisonhouse, but by his own action he comes to the prisonhouse. He becomes criminal, and therefore he is put into the prisonhouse. By his own activity. It is not that government wants somebody should live in the prison house and somebody should live outside prisonhouse, free. It is not government's desire. [break] ...enjoyment we act sinfully also, vikarma. Nūnaṁ pramattaḥ. Because we are mad after sense gratification. But in the human form of life one should be sensible. Therefore the university education, school, college, institution, they are meant for human society. There is no such thing in the animal society. And religion. Religion also meant for human society. Why? Because this life is not meant for enjoying senses like the animals.

Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. I have explained several times. This body, deha-bhājām... Everyone, the animals, they have got also a material body, and we human being, we have also this material body. Prahlāda Mahārāja also says, durlabhaṁ mānuṣaṁ janma. Durlabhaṁ mānuṣaṁ janma adhruvam arthadam.

What is the distinction between the animal body and the human body? Biologically.... Here is our friend Mr. Ghosh. He knows very well. There is no difference biologically between human body.... Medical students in the biological department, they study from the frogs, from guinea pigs, the human constitution of the body. There is no difference. But what is the difference? Not this bodily construction, but development of consciousness. That is the difference. So if we do not develop.... That is the opportunity, human life. In human life there is the opportunity to develop Kṛṣṇa consciousness.

Therefore śāstra says that nāyaṁ deho deha-bhājāṁ nṛloke: "In the human society the body is not meant for spoiling in sense gratification like the cats, dogs and hogs." Don't create a hog civilization. That is the warning. What is hog civilization? Hog civilization means there is no restriction of eating, up to the stool. The hogs eat up to the stool. So when in the human society there is no restriction or sex life, that is hog society. Because the hogs, they eat up to stool and there is no sex restriction. They do not know whether mother, sister or daughter, they are..., not matter. You will see it. Therefore it is specifically said, nāyaṁ deha, kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. The.... Still the hog you will see loitering in the streets whole day and night, "Where is stool? Where is stool? Where is stool? Where is stool? Whole day and night. At night also you'll see. Those who have got experience to pass stool in the villages, you go at dead of night and the hog will immediately come standing. As soon as you leave the place, immediately, "Phas, phas, phas," They will go eat.

So this kind of hard labor simply for satisfying the tongue and the genital, that is hog civilization. That is warned by Ṛṣabhadeva, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate [SB 5.5.1]. Why? Kāmān means eating, sleeping, sex life and defending. These are kāmān, bodily necessities of life. As soon as you will get this material body, you will have to eat. In the spiritual body there is no eating. Eating means to sustain this material body. You will find many saintly persons. Practically, they do not eat.

Raghunātha dāsa Gosvāmī, he was eating at Rādhā-kuṇḍa, every two.... After two, three days after, he was eating little butter, just to satisfy. Practically no eating. Raghunātha dāsa Gosvāmī was a very rich man's son. His father's income was twelve lakhs of rupees in those days. So he adopted this austerity at Rādhā-kuṇḍa.

So actually that is the fact, that in the spiritual life there is no eating, no sleeping, no sex life, no defense. These are all material necessities. So material necessities, we have day and night for sense gratification, material satisfaction, then where is the difference between hogs and dogs and human beings? And this is going on. We are accepting this civilization as advanced. The more you have got facility for sense gratification, it is to be understood that you are advanced. So that advancement means to give satisfaction to the body.

So this formula, as it is given, yadṛcchā-lābha-santuṣṭaḥ, this is not possible in material civilization. Unless one is advanced in spiritual life, he cannot be yadṛcchā-lābha-santuṣṭaḥ. Because he has no material demands. Why he should make competition with others material by? Because he has got material body.... (sic:) Yuktāhāra-vihārasya yogo bhavati siddhi-daḥ. Those who are yogis, they should be satisfied just to maintain the body and soul together, not for sense gratification. That is sufficient.

Suppose in Kṛṣṇa consciousness movement, what we are doing? We are giving Kṛṣṇa prasādam. We are distributing everyone, without any distinction. We don't make any distinction between daridra-nārāyaṇa and a rich nārāyaṇa. We give prasādam to every nārāyaṇa. Of course, we do not think that everyone is Nārāyaṇa. That is not our philosophy. Nārāyaṇa is above. Nārāyaṇaḥ avyaktāt paraḥ. "Nārāyaṇa is not of this material world." Nārāyaṇaḥ paro 'vyaktāt. That is the version of Śaṅkarācārya. So it is a wrong philosophy that because Nārāyaṇa is everyone's heart.... Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Nārāyaṇa, or īśvara, is situated in everyone's heart. That does not mean that everyone has become Nārāyaṇa. This is a wrong philosophy. If you make such distinction, then why there should be daridra-nārāyaṇa? There should be rich nārāyaṇa. There should be chāga-nārāyaṇa, matsya-nārāyaṇa, every nārāyaṇa. If you have got such vision that "Because Nārāyaṇa is there in everyone's heart, then everyone should be addressed as Nārāyaṇa..." But that should not be. That is not be. That should not be. That is insult.

If some big man, if I say, equalize him with some insignificant person, that is insult. In the śāstra it is said,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

We cannot bring Nārāyaṇa even to the level of Lord Brahmā, Lord Śiva. Yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvena, equally find, sa pāṣaṇḍī bhaved dhruvam.

So if we want to serve poor people, that's all right. That is a good business. You are merciful. That also we are doing when we distribute prasādam for everyone's benefit, not for the daridra-nārāyaṇa or rich nārāyaṇa, everyone, Kṛṣṇa's prasāda. So yadṛcchā-lābha, one who is advanced in Kṛṣṇa consciousness, he will be happy simply having a little morsel of Kṛṣṇa's prasādam. Yadṛcchā-lābha. Actually when we distribute prasāda, we distribute little, little halavā, everyone is satisfied and everyone is accepting because it is kṛṣṇa-prasādam. This consciousness…. They come here. There are many rich persons, also poor persons, they come here to take a little morsel of halavā. Not that he is hungry, but he is conscious that ”If I take little kṛṣṇa-prasādam, I will be benefited.”

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

Mahā-prasāda, the foodstuff, remnant of foodstuff of Nārāyaṇa, Kṛṣṇa, the same…. Mahā-prasāde govinde. And Govinda, Kṛṣṇa. And mahā-prasāde govinde nāma-brahmaṇi. And in the holy name of Hare Kṛṣṇa mahā-mantra. Mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave. As also in Vaiṣṇava. Svalpa-puṇyavatāṁ rājan viśvāso naiva jāyate. Those who are less pious, they cannot believe in these things. So this is the indirectly speaking Kṛṣṇa, yadṛcchā-lābha-santuṣṭaḥ.

You establish Kṛṣṇa at home. This center, this Kṛṣṇa consciousness center, what is the purpose? You can also establish at home Deity. You can also perform the Deity worship. You can also perform kīrtana at home. You can also read Bhagavad-gītā at home. It is not that we are, we have made this business that you come here and pay something and we profit by your payment. No. It is education, how one should be satisfied by accepting kṛṣṇa-prasādam, for working Kṛṣṇa. Then you will be feeling satisfaction. You do business for Kṛṣṇa, you do your occupational duty for Kṛṣṇa, you cook for Kṛṣṇa, you offer to Kṛṣṇa, take prasādam of Kṛṣṇa. You will feel very happy. That is the description. Yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsaraḥ.

A Vaiṣṇava is never matsaraḥ. Matsaraḥ means…. It is described by Śrīdhara Svāmī. Matsaratā parā utkarṣaṇam asahanam.(?) The material world is such that if your even own brother becomes prosperous, you will be envious, ”Oh, my brother has become so prosperous. I could not.” This is natural here. Jealousy. Because the jealousy has begun from Kṛṣṇa, ”Why Kṛṣṇa shall be the enjoyer? I shall also enjoy.” This jealousy has begun. Therefore the whole material life is full of jealousy. I am jealous of you, you are jealous of me. This is the business of material world. So here it is called vimatsaraḥ, no jealousy. How one can be jealousless unless he is a Kṛṣṇa devotee? He must be jealous. This is the nature.

Therefore Śrī Bhāgavata says that dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇām, vāstavaṁ vastu vedyam atra [SB 1.1.2]. Dharma… There are many religious systems. There is jealousy. So-called religious system, cutting the throat of the animals. Why? If you are so broadminded that if you see everywhere Nārāyaṇa, why you are cutting the throat of the goats or the cows or other animals? You should be merciful to them also. But that mercifulness cannot be exhibited without being a devotee, vimatsaraḥ. Nirmatsaraḥ.

Therefore the so-called religious system which is full of matsaratā, jealousy, that is called kaitava-dharma, cheating in the name of religion. So this God consciousness is not a cheating religion. It is very broad-minded. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-bhūtānām [SB 3.25.21]. This Kṛṣṇa consciousness movement means everyone wants to become friend of everyone. Otherwise if a Kṛṣṇa conscious person does not feel like that, why he should take trouble to preach Kṛṣṇa consciousness all over the world? Vimatsaraḥ. One should understand that Kṛṣṇa consciousness is so nice that everyone should relish it, everyone should take part of it.

Kṛṣṇa consciousness means God consciousness. Because people are suffering on account of lack of God consciousness. That is the cause of suffering.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

This is the formula. As soon as we forget Kṛṣṇa, immediately there is māyā. Just like the sunshine and in the shade, they are existing side by side. If you don’t remain in the sunshine, then you come to the shade, darkness. And if you don’t remain in the darkness, you come to the sunshine. Similarly, if we don’t accept Kṛṣṇa consciousness, then we have to accept māyā consciousness. And if we don’t accept māyā consciousness, then we have to accept Kṛṣṇa consciousness. Side by side.

So Kṛṣṇa consciousness means not to remain in the dark consciousness. Tamasi mā jyotir gama. That is the Vedic instruction, ”Don’t remain in the darkness.” And what is that darkness? The darkness is bodily concept of life.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

The…. So long you are in the bodily concept of life, ”I am this body,” ”I am Indian,” ”I am American,” ”I am brāhmaṇa.” ”I am kṣatriya,” ”I am black,” ”I am white,” ”I am fatty.” ”I am thin…” These are all bodily concept of life. So so long one is in the bodily concept of life, he is sa eva go-kharaḥ [SB 10.84.13]. Go means cows, and kharaḥ means ass.

So unless we come out of this conception, bodily concept of life…. That is Vedic instruction, to come to the transcendental platform, ahaṁ brahmāsmi: ”I am not this body. I am spirit soul, Brahman.” This is called brahma-bhūtaḥ situation. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one is actually situated, that is called jñāna, knowledge. Actually, this is ignorance. So long in the bodily concept of life, gṛha-kṣetra-sutāpta-vittair janasya moho ’yam. This is not jñāna. This is moha, illusion. Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8].

So unless one is freed from the bodily concept of life, he cannot be satisfied in anything which is easily achieved, easily gained. That is called yadṛcchā-lābha-santuṣṭaḥ. Because he knows that ”I don’t require anything, but because I have got this body, I cannot neglect it also. So let me eat something, let me earn something.” Whatever God gives him…. God has given everyone. Nobody is starving, nobody cannot starve, especially those who are Kṛṣṇa conscious. They cannot starve. There is no question of starving, either by Kṛṣṇa conscious or not Kṛṣṇa conscious, but he is getting his food. He is eating at one time one mound. Kṛṣṇa is supplying. Eko yo bahūnāṁ vidadhāti kāmān. So there is no such question. God is supplying food to everyone-to the birds, beasts, ants, insects, aquatics. There is no such question that "I have to feed them." If you have to feed them, just try to give them kṛṣṇa-prasādam. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. This is the policy.

So if a person becomes Kṛṣṇa conscious, that "I am part and parcel of Kṛṣṇa." As Kṛṣṇa says in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are actually part and parcel of Kṛṣṇa. And Kṛṣṇa is providing food for everyone. Avaśya rakhibe kṛṣṇa viśvāsa pālana. Kṛṣṇa is providing everyone.

Just like in our society…. This is practical. We have got about hundred branches, and each branch, we have got not less than twenty-five men, up to two-hundred-fifty. But we have no, I mean to say, provision store. Every day we depend on Kṛṣṇa. If food comes…. This is called ākāśa-paḍi.(?) The food must be dropped from the sky. This is called ākāśa-paḍi.(?) And Kṛṣṇa will send. If Kṛṣṇa sends, then we eat. But you will be surprised that we have to spend not less than $80,000 per month, but Kṛṣṇa is supplying. Eko yo bahūnāṁ vidadhāti kāmān. Why Kṛṣṇa will not supply? If Kṛṣṇa is supplying to the elephant in the forest, and those who have dedicated their life to Kṛṣṇa, they will not be supplied with the necessities? Why not?

Viśvāsa pālana. This is called faith. One should know, "If Kṛṣṇa is supplying food to the elephants in the jungle and to the ants in the hole of my room, what we have done that He will not supply food?" This is common sense. That is called yadṛcchā-lābha-santuṣṭaḥ. But he must be satisfied, whatever Kṛṣṇa gives. If Kṛṣṇa gives luci, puri, that is also all right, and if he gives śuṣka cāpāṭi, that is also all right. Yadṛcchā-lābha-santuṣṭaḥ. Because we are depending on Kṛṣṇa. Whatever Kṛṣṇa gives, we should be satisfied. We should never be dissatisfied, "Oh, Kṛṣṇa, today is giving only śuṣka canna." No, whatever Kṛṣṇa gives…. That is devotee. Yadṛcchā-lābha-santuṣṭaḥ.

Dvandvātītaḥ, no enviousness. Why I shall be envious? If somebody is eating very nicely, and I am not eating nicely, why I shall be envious? We should be satisfied. Kṛṣṇa has given him. Just like in the hospital, one patient is eating very nutritious food and another patient, the physician has ordered, "He should not take anything." So why he should be envious? He should know that "Physician has prescribed like this, that I shall not take anything, and he has prescribed to the other patient, next bed, nutritious food. So it is the physician's desire for treatment."

Similarly, we should not be disturbed by all these things, that "He is eating more, he is enjoying more." Nobody is enjoying more. Whatever Kṛṣṇa has given, he is enjoying. That is called yadṛcchā-lābha-santuṣṭo dvandvātītaḥ. Dvandvātītaḥ and vimatsaraḥ. He is not envious. Why he should be envious? Just like at the present moment, politically, a poor man is envious of a rich man, because there is no Kṛṣṇa consciousness. And a so-called rich man, he is eating himself sumptuously, but he does not take care of the poor man. This is envious, "Let him die." No. The rich man should distribute prasādam through Kṛṣṇa consciousness to the poor man, and the poor man should not be envious of the rich man. Then there will be happiness prosperity. Not that to form the political party and to become envious. Vimatsaraḥ.

Samaḥ siddhāv asiddhau ca. If you are working for Kṛṣṇa, it is Kṛṣṇa's desire if you be successful or not successful. Here it is, the word is used, asiddhau. That means don't think that because you are Kṛṣṇa conscious, you will be always successful. No. It doesn't matter. Even if you are unsuccessful, you must know it firmly that without Kṛṣṇa's desire, nothing can happen. If you are unsuccessful, then you should…. That is Kṛṣṇa conscious…. You should know also that "It is Kṛṣṇa's desire." It is Kṛṣṇa's desire. So there is no question of being depressed because you are unsuccessful. A devotee is never depressed in the horrible condition of life. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna… [SB 10.14.8].

Just like Prahlāda Mahārāja, he was always being put into trouble by his father, but he was never envious of his father. When he was requested by Nṛsiṁhadeva to take benediction, he refused anything for himself, but he begged to the Lord for his father." My dear Lord, my father has become envious to You; so I request You to excuse him." Just see. This is vimatsaraḥ. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He was not against his father.

Similarly, a Vaiṣṇava, a Kṛṣṇa conscious person, he is nirmatsara, and this Kṛṣṇa consciousness movement is paramo nirmatsarāṇām [SB 1.1.2]. It is meant for the paramo nirmatsaraḥ, paramahaṁsa, those who are not envious. Suhṛdaṁ sarva-bhūtānām. They are friend of everyone, not this particular class, but everyone. Suhṛdaṁ sarva-bhūtānām. Samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate. Because the law of karma is so accurate that every action is being recorded.

But if you live like this…. "Live like this" means you live in Kṛṣṇa consciousness, nirmatsara, siddhāv asiddhau samaḥ. That can be possible only when you live in Kṛṣṇa consciousness. Then all our actions will not be binding upon us. Otherwise any little thing we do, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9], we shall be entangled. And that is material life. If we become entangled more and more, then the process of changing body, tathā dehāntara-prāptiḥ [Bg. 2.13], it will go on. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. Although this body is temporary, it is full of miseries. That we do not understand. We are thinking that we are very happy. Where is your happiness?

Therefore Kṛṣṇa says that even though you think that by material advancement you have become very happy, but you should always keep in your front janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Then you have to die. Then where is your happiness? If you can make such arrangement that you will not die, whatever you have created you will enjoy, then it can be said as happiness. But that is not possible. You have to die. Therefore Kṛṣṇa gives more prominence to these four kinds of miseries: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam.

So people should be satisfied in any condition of life given by Kṛṣṇa, and he should endeavor for developing his Kṛṣṇa consciousness. Athāto brahma jijñāsā. This is the real aim of life. Not to make competition to get more comfortable life than your neighbor or father or brother or like that. That is not our business. That is the business of the cats and dogs. Kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Then [?] What is that? Tapo divyam. This human life is for tapasya. This is tapasya. "All right, Kṛṣṇa has given me this position. That's all right. I will be satisfied." This is called tapasya. Why should I make competition? Simply by doing competition I am not going to be successful. That is the instruction of all śāstra.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

[SB 1.5.18]

Do you think that if you try to become more happy, you will be happy? No. The śāstra says that you get miserable condition of life without hankering after this. Nobody hankers after that all miseries may come upon him. No. But it comes. Similarly, all kinds of happiness that you are destined to enjoy, that will also come. So you don't waste your time for material happiness. You simply save your time for development of Kṛṣṇa consciousness. Then you will be happy. Then you will be free. That is the instruction of Kṛṣṇa. Thank you very much. (end)

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Bhagavad-gītā 4.23

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Bombay, April 12, 1974

Pradyumna: Translation: "The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence."

Prabhupāda:

gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

The difficulty in the conditioned state, that we are creating our next life by karma… We are…. just at the present moment we are acting according to our past karma, and again we are creating another karma so that we have to enjoy or suffer in the next life. The transmigration of the soul takes place according to karma. That is stated in the Bhagavad-gītā. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Sad-asat, good and inferior, janma. So one has to take his birth in a nice family or in nice nation, good education, good looking, nice opulence…. Janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. Janma means to take birth in good family, good nation, and aiśvarya, opulence, very rich. Janmaiśvarya-śruta. Śruta means knowledge, education. And śrī, and beauty.

I repeatedly say to the American people that "You have got your this position, richest nation in the world, janma…" Practically in America there is no poor man. That I have seen. They do not know what is poor man. Because the poorest man gets five thousand rupees per month. The poorest man. So actually there is no poor man. There cannot be. The government arrangement is so nice that nobody is in want of money. He can get money in so many ways. So it is very good, fortunate position to take birth in America. Janma, rich family, rich nation.

And aiśvarya. Janma-aiśvarya-śruta, education. Now they are advanced education. By scientific advancement, they are trying to go to the moon planet. Not only that. Many machine up to date they have discovered, using…. There is very big company IBM. Machine, business machine, IBM. International Business Machine. You know everything.

So janma-aiśvarya-śruta, education, and śrī. Most American boys and girls, they are all beautiful. So why this position? This position is due to puṇya, karma. Karma means pāpa-karma, puṇya-karma. This is the way karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. This is said in the Śrīmad-Bhāgavatam. By karma, the jantu, the living entity, jantu, he is getting particular type of body. In Bhagavad-gītā also it is stated that kāraṇaṁ guṇa-saṅgo 'sya. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. We are associating with a particular type of modes of nature, goodness, passion and ignorance or mixed. So on account of this, we are working differently and we are preparing our next life, kāraṇam. This is the kāraṇam.

So those who are karma-kāṇḍīya, they are interested, next life in the heavenly planet or higher standard of life. So that is also stated in the Bhagavad-gītā. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you associate with the modes of goodness, then you are promoted to the higher planetary system, beyond heavenly planets. Janaloka, Tapoloka, Maharloka, Satyaloka, Siddhaloka, Brahmaloka. So that is possible. But our problem is not to promote ourself to go to the heavenly planet or higher than that, Janaloka, Satyaloka, Maharloka, or Brahmaloka. Kṛṣṇa advises ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. He does not encourage that "You go to the Brahmaloka." No. He never encourages. He says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you become promoted to the Brahmaloka, then again you have to come back. Kṣīṇe puṇye punar martya-lokaṁ viśanti. As soon as your puṇya, the duration of life, is finished, then you have to come back again. This is going on.

Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. We are rotating, wandering, in different species of life, different planets, different forms. In this way we are transmigrating from one position to another position. This is going on. So…. But that is not a very nice business. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You accept some type of body or some type of place. Suppose one has become American. So how long he will remain American? Say, for fifty years or utmost hundred years. Then again, next chapter. One does not know what is the next life. That will be decided, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. There is no guarantee that the next life again you become American or Indian or brāhmaṇa. You may become a cat and dog, because that is not in your hands. That is in the hand of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Karmaṇā daiva-netreṇa [SB 3.31.1]. That will be awarded to you by superior judgement, that "This man has done like this; he should get a body like this." That is not in your hand. That is not in your science.

The real science is how to stop this business. That is being advised in Bhagavad-gītā. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Tyaktvā dehaṁ punar janma [Bg. 4.9]. People do not understand this, that our real problem is not become promoted to the higher position, but to stop this birth, death, old age, and disease. That is real problem. So Kṛṣṇa says that gata-saṅgasya.

(aside:) Don't sit like that. Don't sit like that.

Gata-saṅgasya. Because we are getting different types of bodies in different planets and different spheres of life on account of our association with the modes of nature, therefore Kṛṣṇa is advising, gata-saṅgasya: "Don't associate with the modes of material nature. That is your business." Not that "You associate with the higher modes of nature."

Even very good man, goodness, brāhmaṇa, that is also conditioned life. To become brāhmaṇa, satyaṁ śamo damas titikṣā ārjava, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42], very perfect way of life, but that is also risky. Not that…. Everything is risky because at any moment we can be associated with another quality. And kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. It is very difficult position, mixture.

Therefore Kṛṣṇa advises that "You become freed from association of any of the modes of material nature, any one of them." Gata-saṅgasya. Muktasya. As soon as you become free from the association of the modes of material nature, then you are mukta. Muktasya. Gata-saṅgasya muktasya. And how mukti can be achieved? Muktasya. How this position can. Now, jñānāvasthita-cetasaḥ. If you are actually situated in knowledge, then you can be mukta. Without knowledge, ignorance…

Just like a man in knowledge, he never commits any mistake lawfully. So he is not a member or subjected to be punished in the prisonhouse, because he has got full knowledge of the law. If anyone knows…. Even ordinary dealings, just like "Keep to the right, keep to the left." You are driving your car. If you are fully aware that "If I go to the right, it will be criminal," then you are not subjected to be fined, mukta, if you are in full knowledge. Therefore our first business is to be situated in knowledge. Jñānāvasthita-cetasaḥ.

So this knowledge is being imparted by Kṛṣṇa Himself, Bhagavad-gītā. The beginning of this knowledge is when Arjuna accepted Him as guru. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "Now no more friendly talks. I become your disciple." So this is the position. Knowledge should be taken from the perfect person. Because if you take knowledge from a person who is defective, your knowledge has no value. You must take knowledge from the perfect.

So anyone in this material world, he is defective. Every one of us, we know that we are defective. What is that? We are very much proud of seeing. So what is the value of our seeing? We see under certain condition. That's all. If there is immediately darkness, what is the value of our eyes? We cannot see. So under certain conditions, because we see, therefore we are not perfect. But if you can see in any condition, that is perfection, not depending on these defective eyes or senses. That is not knowledge. Defective.

Four defects. I have several times explained. One defect is that we commit mistake, everyone. And we become illusioned, accepting something for something. Just like mostly, even educated persons, they accept this body, "I am this body." Just like animals. The cats and dogs, they also think that "I am this body." I have several times told you that I talked with Professor Kotofsky in Moscow. He said, "After finishing this body, Swamiji, everything is finished." He said like that. And he is a big professor. And according to our Vedic culture, yasyātma-buddhiḥ kuṇape tri-dhātuke sa eva go-kharaḥ [SB 10.84.13]. If one is going on under this impression that "I am this body," he is go-khara, ass and cow, means animal. Therefore they do not know how we are accepting different bodies under karma, by associating with especial…

Associating means even unknowingly. Just like infection. In medical science there is the word "infection." You may not know, but if you have infected typhoid disease, it will fructify at one moment. So similarly, even if we do not know, if we associate with the material modes of nature, it will be effective. Sad-asad-janma-yoniṣu. Therefore we must have full knowledge how to save oneself from the association, from the infection of this material disease. That is called jñānāvasthita-cetasaḥ. Just like a man who knows hygienic rules and regulation, he does not infect disease. But a man in ignorance, he infects disease and suffers. It is not God's creation. Your creation. If you do not know how to live, then you will infect the infection of the different modes of material nature, and you will have to suffer or enjoy.

Therefore common sense instruction given by Cāṇakya Paṇḍita, a great politician, tyaja durjana-saṁsargam. This is his first instruction, that "Don't associate with bad character." We are also doing that, that "Don't associate with the four principles of sinful life illicit sex, meat-eating, intoxication, and gambling. To tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam: "You associate with sādhus."

Who are sādhus? That is also described in the Bhagavad-gītā. Sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [Bg. 9.30]. Who? Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. That is sādhu. Sādhu means who is fully engaged in the service of the Supreme Lord. He is sādhu. So in this way we have to acquire knowledge. Jñānāvasthita-cetasaḥ. Full knowledge. Then we can avoid the association of the three modes of material nature.

Gata-saṅgasya muktasya. Then we become liberated even in this life, if you are actually situated in knowledge. And how to…. How one can understand that "This man is mukta. He is not associating with any material modes of nature?" How? Yajñāyācarataḥ karma. For yajña, yajñāya. Yajña karma-samudbhavaḥ. Just like I was explaining. You have to perform yajña yajñāya, only for yajña. Yajñārthe. Another place Kṛṣṇa…. yajñārthe karma anyatra karma-bandhanaḥ. If you do not act for yajña, then you be entangled in the karma-bandhanaḥ.

This is the science. One has to be situated in full knowledge, and full knowledge is…. The beginning of knowledge is that one must understand that "I am not this body." This is knowledge. And if one is working like cats and dogs, thinking himself "I am this body," he has no knowledge. Just like animals. They are not expected to be in knowledge. A man is expected to be in knowledge and he must know that "I am not this body." Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. So one has to know that "I am not this body, but circumstantially and according to my association with the modes of nature, I am transferring, transmigrating from this body to another body."

So therefore in the Vedic culture the karma-kāṇḍīya-yajña is recommended. At least, you get a better body. Don't go to the lower body. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Better body in higher planetary system. That is karma-kāṇḍīya-vicāra. Therefore yajña. Yajñāyācarataḥ karma. Everything should be easier. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. The same thing.

Just like here. We are performing yajña, the saṅkīrtana-yajña. We are preparing food for Kṛṣṇa. That is yajña. And when we eat the remnants of foodstuff, that is also yajña-śiṣṭāśinaḥ, remnants of foodstuff. Yajña-śiṣṭāśinaḥ santaḥ. Aśina. Aśina means eating. After offering in the yajña, if you eat, yajña-śiṣṭāśinaḥ santaḥ, you become a santaḥ, saintly person. And yajña-śiṣṭāśinaḥ, mucyante sarva-kilbiṣaiḥ. He becomes free from all sinful reaction.

And bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. And who is cooking for himself very palatable dishes, he is bhuñjate te tv aghaṁ pāpā. He is simply eating sins, and he has to suffer. Therefore we have to eat, we have to work, we have to do everything only for yajñāya, not for any other purpose. Then we are entangled. As soon as we do anything for my sense gratification, then we are entangled immediately, goodness or badness, goodness, passion, or ignorance. So there are very complicated laws, but we do not know. That is ignorance. So we have to know what are these complicated laws. That is called jñānāvasthita-cetasaḥ. Ignorant person, they suffer from disease, they suffer from legal action, because ignorant.

Ignorance is no law, no excuse. If you go to the court, "Sir, I did not know this law. I did not know law that 'Keep to the left,' " so the court will not excuse you. "I did not know that to associate with the smallpox infection." The nature will not excuse you. A child touches fire. The fire will not excuse, "Because it is a child, no, no, I shall not burn it." No. Nature must work. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14].

So you have to be fully in knowledge how to save yourself from the contamination of the modes of material nature. That is called gata-saṅgasya muktasya. Then you are free. So that is also stated, how you can become gata-saṅgasya. That is stated in the Bhagavad-gītā.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

You have to situate yourself on the Brahman platform, spiritual platform. Māṁ ca yo 'vyabhi... And how it can do it? No. Avyabhicāriṇi-bhakti-yogena. Bhakti-yoga. You have to perform bhakti-yoga.

Then what is that bhakti-yoga?

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the bhakti-yoga. You have to hear about Kṛṣṇa, the Supreme Personality of Godhead. Hearing, hearing, hearing, hearing, you can become mukta.

Just like Mahārāja Parīkṣit. He simply listened about Kṛṣṇa, Śrīmad-Bhāgavatam. At the last stage of his life, he listened from Śukadeva Gosvāmī, simply Śrīmad-Bhāgavatam, and he became liberated. Śrī-viṣṇoḥ śravaṇe parīkṣit. The śrī-viṣṇoḥ śravaṇe, about Lord Kṛṣṇa or Lord Viṣṇu. Parīkṣit Mahārāja became liberated. Abhavad vaiyāsakiḥ kīrtane. And vaiyāsaki, the son of Vyāsadeva, Śukadeva Gosvāmī, he simply narrated the topics of Śrīmad-Bhāgavatam. He became liberated.

There are nine items of bhakti-yoga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So if you can execute all the items, that is very good. If not, some of them, at least one.

This chance is being given by the Kṛṣṇa consciousness movement. We invite people all over the world, "Please come and join with this chanting, Hare Kṛṣṇa." Actually, whatever development has been made, it is only by this process. We don't impose any, I mean to say, regulation in the beginning. No. "Please come and sit down and hear about Kṛṣṇa." Śravaṇam. If you simply continue, if you do not do anything, I guarantee that if you simply come here and hear about Kṛṣṇa, you will be liberated. If you do not do anything, if you kindly come here and hear about Kṛṣṇa. Here or anywhere, śravaṇam.

Śrī Caitanya Mahāprabhu recommended this process. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām. This is Śrī Caitanya Mahāprabhu's recommendation, that sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ: "You remain in your position." It doesn't require to change, because you are gṛhastha, or you are engineer, you are doctor or you are washerman. It doesn't matter. You remain in your position, sthāne sthitāḥ. But lend your ears for aural reception of Kṛṣṇa's message. Sthāne sthitāḥ śruti-gatām. Śruti mean this ear. Allow this much, the message of Kṛṣṇa, to enter your ears. That will help you. Sthāne sthitāḥ. Sthāne sthitāḥ śruti-gatām.

Then if you are, any man is conscious, deliberate, then, if you try to implement and practice in your life.... Sthāne sthitāḥ. First of all hearing. Unless you hear.... Just like Kṛṣṇa is speaking. You have to hear.

gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

So in this way, hearing, hearing, you become jñānāvasthita-cetasaḥ. You don't require to go to the college and school.

This is also.... They simply hear. Even in college and school, there is percentage of attendance, hearing. All of you know that unless one has attended class of the professor seventy-five percent, he is not allowed for the examination. So hearing is so important.

And that is also in the case of spiritual. You hear from.... Hear from whom? Hear from whom? That tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "Hear from guru." Who is guru? Guru. Brahma-niṣṭham. Brahma-niṣṭham. Guru means who knows God and fully engaged in His service. That is guru. Tad-vijñānārthaṁ sa gurum evābhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. Śrotriyaṁ brahma-niṣṭham. And he has also heard from his guru. This is both, hearing. Therefore Vedas are known as śruti. Formerly it was learned simply by hearing. There was no books. And there was no need of noting down. The merit was so perfect that simply by hearing from guru, he would understand everything.

But in the Kali-yuga because gradually we are losing the potency of our brain, therefore we require in writing books. Vyāsadeva was very kind. He knew that in the Kali-yuga there will be no sharpened brain. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ

[SB 1.1.10]. They are made by nature; by the influence of Kali-yuga, they are all mandaḥ, very slow or very bad, mandaḥ. Sumanda-matayaḥ, and they have got, manufactured some ideas, sumanda-matayaḥ, which is not standard to the Vedic ideas. Manda-bhāgyāḥ, and unfortunately, they cannot accept. Manda-bhāgyāḥ.

Kṛṣṇa is accepted the Supreme Personality of Godhead by all the śāstras. Vyāsadeva, He writes, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. In the Brahma-saṁhitā, Brahmā writes, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa personally says, mattaḥ parataraṁ nānyat [Bg. 7.7]. Arjuna, who heard Bhagavad-gītā, he accepts. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. The ācāryas, Śaṅkarācārya, Mādhvācārya, Rāma…, they accept Kṛṣṇa, the Supreme Personality of Godhead. Caitanya Mahāprabhu was…. Then what evidence want you more? What is your knowledge? You do not accept so many authorities? You are so proud? That is our misfortune. Manda-bhāgyā hy upadrutāḥ, and disturbed condition of life. That is our misfortune.

This is the position. Otherwise where is the difficulty of understanding God? "God is dead. There is no God. I am God, you are God." So many theories. Why? Here is God. God personally comes to show you what is the position of God, and He has shown what is the meaning of God. Aiśvaryasya samagrasya balasya yaśasaḥ śriyaḥ. What is the meaning of Bhagavān, He has shown. Still, we are so unfortunate, we cannot accept. Because we are not free from the contamination. Yeṣām. One can understand. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Otherwise,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So the best thing is that we should be submissive. We should not be proud. That will not help us. Sthāne sthitāḥ śruti-gatām. Jñāne prayāsam udapāsya. The so-called speculative knowledge should be given up. Jñāne prayāsam, namanta eva. Just be submissive. Namanta eva. Śruti-gatāṁ tanu-vāṅ-manobhiḥ. Jñāne prayāsam udapāsya namanta eva, san-mukharitāṁ bhavadīya-vārtām. San-mukharitām, those who are perfectly saint…. Just like Vyāsadeva, Rāmānujācārya, Madhvācārya, san-mukharitām. They have accepted…. Caitanya Mahāprabhu…. San-mukharitāṁ bhavadīya-vārtām. In this way we can understand, we can take the lesson, everything is clear.

Now this formula, that gata-saṅgasya muktasya… So gata-saṅga, how gata-saṅga, to be free from the contamination of the material nature? That is explained in the Bhagavad-gītā. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate: [Bg. 14.26] "Anyone who is engaged according to the principles, rules and regulations in bhakti-yoga…"

Just these boys are being trained up all over the world to rise early in the morning, to perform maṅgala-ārātrika, to chant the holy name, to read Bhagavad-gītā, Śrīmad-Bhāgavatam, then take some prasādam, then go to preach, distribute books…. When we go to distribute books, we are doing this very organizedly all over the world, and it has become very successful, very successful.

So why not in India? Why you are neglecting this process? Why you are manufacturing something nonsense? That will not help you.

That you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.24

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Bombay, April 13, 1974

Pradyumna: Translation: "A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature."

Prabhupāda:

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā
[Bg. 4.24]

This is Kṛṣṇa consciousness. Sarvaṁ khalv idaṁ brahma. Actually there is nothing as material. Because the energy and the energetic…. There is a verse in Viṣṇu Purāṇa:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

What is this jagat, manifestation? The manifestation is energy, energy of Kṛṣṇa, energy of the Supreme Brahman. The whole atmosphere is just like the sunshine. We can exactly understand what is the position of this material world, what is the Supreme Personality of Godhead, what is the spiritual world. By nature's study you can understand.

As it is explained in the Viṣṇu Purāṇa, eka-deśa-sthitasya agneḥ. Just like fire is situated in one place. Eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā. But it is illuminating. Everyone, we can understand. The same thing: just like the sun globe is situated in one corner of the sky, but the sunshine is illuminated. Eka-deśa-sthitasyāgneḥ. The agni, or the fire, is situated in one place, but the illumination is distributing. So just like the sunshine is spread all over the universe, but it is…. We can see every day. The sun globe is situated in one place. Not that the sun globe is distributed, spread all over the universe. The sunshine. Similarly, there is fire. The illumination is distributing. The heat also. Two energies of the fire. So because the energy of the fire is distributed all over the universe, it does not mean the fire is finished. No. Fire is there.

Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. That is Kṛṣṇa. Kṛṣṇa is expanding Himself just like the heat and light, but that does not mean Kṛṣṇa is finished. It is not material. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. Kṛṣṇa is spread in so many ways by His energy, by His personal expansion. Advaitam acyutam anādir ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He is not finished. This is material idea, that "If Brahman is spread everywhere, then where is the existence of Brahman in one place?" This is the Māyāvādī idea.

Just like you take a big paper, a newspaper, and tear it into pieces and throw all over, the original newspaper is finished. But Kṛṣṇa is not like that, that because Kṛṣṇa has spread by His energies, prakṛti-energy means prakṛti-that does not mean Kṛṣṇa is finished. This is Māyāvāda philosophy, that when Brahman, the Supreme, is distributed everywhere, the original form, or the fact, is finished. No. That is not the fact. The Īśopaniṣad, it is said that He is so perfect and complete, even complete is taken away from complete, it is still complete. That is Brahman.

We have got this limited idea. I have got balance, say, $1,000 in the bank and if it is taken little by little, the whole balance is finished. It is not like that. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. You have got $1,000. You take $1,000; still $1,000. This is spiritual. One plus one equal to one; one minus one equal to one. That is described here, that brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam [Bg. 4.24].

Actually, the sacrificer, the ingredients…. Just like grains and ghee is being offered in the fire. So the fire is also Brahman, the ingredients are also Brahman, the person who is offering ingredients, he is also Brahman, but in different categories. Not that because everything is Brahman, therefore everything is God. No. Everything is…

This is called, Caitanya Mahāprabhu's philosophy, acintya-bhedābheda-tattva. The example can be given. Just like a drop of sea water and the sea, chemical composition is the same, but the drop of sea water is not equal to the sea. This is Vaiṣṇava philosophy. The Māyāvāda philosophy is the drop, when it is taken, then it is separate, and again you put it there, then it is one. So the Vaiṣṇava philosophy accepts it is one and separate, both. That is Caitanya Mahāprabhu's philosophy, acintya-bhedābheda, simultaneously one and different.

And it is explained in the Bhagavad-gītā that mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: [Bg. 9.4] "I am spread all over the universe," jagad avyakta-mūrtinā, "non-manifested mūrti." He has got His mūrti. He says, mayā: "by Me." "Me" means person. Mayā.

So how He is spread? Just like we are person. I am here, but I am not in my apartment. You are here. You are not in your house. That is the difference between Kṛṣṇa and me. Kṛṣṇa is also a person. I am also a person. But Kṛṣṇa can remain anywhere and everywhere, and still He remains His personality. That is Kṛṣṇa. Akhilātma-bhūtaḥ [Bs. 5.37]. That is stated in Brahma-saṁhitā. Goloka-nāmni nija-dhāmni vihitāś ca yena govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

In the Bhagavad-gītā also it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "Īśvara, the Supreme Lord, is situated in everyone's heart." Your heart, my heart. It is practically mentioned, "in the heart." We are searching out where is the soul, where is the Supersoul, but it is in the heart. And we see also, so long the heart is going on beating, the living condition is there. As soon as the heart stops, everything finished. And the śāstra says also, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

Now, you find out where is the Supersoul and the soul. But because you cannot find out, it does not mean that there is no soul, no Supersoul. That does not mean. That is your imperfectness of knowledge or process of knowledge. And how you can find out? The magnitude of the soul is stated in the śāstra, one-ten-thousandth part of the tip of the hair. We cannot measure even the tip of the hair, and why…. How we can measure? Because we cannot find out, we say there is no soul. Yes, there is soul.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

Therefore we have to see through the śāstra, not by our blunt eyes and senses. That is useless. Adhaksic(?) Those who are bringing spiritual matter to be subjected to the experimental knowledge, it is not possible. Experimental knowledge is defective. Therefore we have to understand spiritual subject matter: śāstra-yonitvāt. The Vedānta-sūtra says, we have to learn from the śāstra.

So here Kṛṣṇa says that everything can be converted into Brahman. It is a fact, sarvaṁ khalv idaṁ brahma. Now how to realize? That is Kṛṣṇa consciousness. That is described in the Bhagavad-gītā very nicely. Just like Kṛṣṇa says…. Everything is Kṛṣṇa. Now how to realize? Kṛṣṇa says…. Those who are not very advanced, they have been advised to understand Kṛṣṇa, how? Raso 'ham apsu kaunteya: [Bg. 7.8] "My dear Arjuna, I am the taste of the water." Begin like that.

Raso 'ham apsu kaunteya. Apsu, in liquid, any liquid thing, you have some taste. Otherwise how you drink the liquid things? You have got some…. Everything has got taste. The whole world is full of taste. Unless there is taste, nobody can be inclined to enjoy something, anything you take. Therefore sex life is called ādi-rasa, the original taste. So in the water, while we drink water or milk or even wine, any liquid thing, if you simply try to practice this, that "This taste, which I am enjoying, that is Kṛṣṇa," that begins Kṛṣṇa consciousness. It is not very difficult. Everyone can do that.

If you cannot chant, if you cannot hear about Kṛṣṇa, if you cannot understand about Kṛṣṇa…. Because the devotional method is śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. So to hear about Kṛṣṇa, it does not appeal to everyone. Kṛṣṇa is fighting in the battlefield of Kurukṣetra and Kṛṣṇa is playing on the courtyard of Yaśodāmāyi. There are so many description in the Śrīmad-Bhāgavatam. So ordinary, less intelligent men, they cannot understand that the Parabrahman, Supreme Brahman, can crawl in the courtyard of mother Yaśodā. It is very difficult for them to understand. Therefore the Tenth Canto of Śrīmad-Bhāgavatam, there is description of Kṛṣṇa's activities. Because unless one understands what is Kṛṣṇa, he is not interested in the activities of Kṛṣṇa. But those who are devotees, they know that Kṛṣṇa and Kṛṣṇa's activities are one and the same, absolute. So if we cannot understand Kṛṣṇa…. Kṛṣṇa is so kind that He descends and plays in so many ways. If we simply hear about Kṛṣṇa, then that means we associate with Kṛṣṇa.

Chanting of Kṛṣṇa, Hare Kṛṣṇa mantra, is Kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. These are the statement of śāstra. Kṛṣṇa's name, cintāmaṇi, spiritual. It is not material. You cannot go on chanting any material name, "Mr. John Mr. John Mr. John." You will be tired. But you can go on chanting Hare Kṛṣṇa twenty-four hours; you will never be tired. That is the difference. But they do not understand. And the more you chant, you relish.

Otherwise these European and American boys and girls, four or five years ago they did not know what is Kṛṣṇa, what is Kṛṣṇa's name. Now they are chanting all over the world. This is a fact. One priest, Christian priest, he was astonished. In Boston he issued one pamphlet. He said that "These boys, they are our boys. Some of them are coming from Christian family or Jewish family. But before this, before their taking to Kṛṣṇa consciousness, they did not care for anything, Bible or Church or…. Never. Now, how is that these boys are mad after God?"

So therefore it is a fact that Kṛṣṇa and Kṛṣṇa's name, there is no difference. Here in the material world, if you want…. You are thirsty. If you want water, if you simply chant, "Water water water," that will not satisfy you. You require water, the fact. But spiritually, when you chant Kṛṣṇa, you relish Kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇaḥ. That is because Kṛṣṇa and Kṛṣṇa's name is not different. So as we advance in realization, then we can understand that everything is Kṛṣṇa. That is described here. Brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam. Because everything is Kṛṣṇa's energy.

The same example. Just like the fire has got two energies, heat and light. So whenever there is heat, there must be fire. And whenever there is light, there must be fire. You cannot say that "Heat is here, light is here, but fire is not here." No, that you cannot say. As soon as even smoke is there, the fire is there. Even the smoke. This māyā, external energy, is considered as the smoke of the fire. But in the smoke also, you can perceive fire. And in the light also, you can perceive fire. In heat also, you can perceive fire. There are three things smoke, light, and heat-from fire. So one who is realized soul, he sees everywhere the connection of fire. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. He can see. This is advancement.

Just like we are offering Kṛṣṇa something prepared. So how it becomes prasādam? Others will see that "The same ḍāl, bhāta, luci or halavā, we are also preparing. How these people are calling it prasādam? And why they take with so respect?" Prasādam, that is also Kṛṣṇa. That is also…. This is the process to understand, as I have already said. Raso 'ham apsu kaunteya [Bg. 7.8]. For the neophytes, by taking prasādam, by thinking the taste of water, Kṛṣṇa, he will gradually develop his Kṛṣṇa consciousness. That is dormant. It is not artificial. Simply by certain process it has to be awakened. It is not something foreign.

In the Caitanya-caritāmṛta it is said,

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Sādhya means practice. It is not…. We practice so many things by association, but we forget, but one should…. [break] …Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Santaḥ sadaiva. So we have to become a santaḥ, saintly person, by devotional service. This is the process. The beginning is hearing.

This center is made for giving chance to people to hear about Kṛṣṇa. That is the beginning. There is no loss. But if there is any gain, why not take it? Anyone who is coming here, it is not necessary that one has to pay some fees or there is some loss. There is no loss. Everything is gain, simply by hearing. And Kṛṣṇa is speaking about Himself. So we should take advantage of this Kṛṣṇa consciousness movement. That will be beneficial for us.

So Kṛṣṇa and Kṛṣṇa's name, or anything in this world, sarvaṁ khalv idaṁ brahma, that is Kṛṣṇa, because it is energy of Kṛṣṇa. And you cannot separate the energy from the energetic. I have already explained that you cannot separate fire or heat or smoke from the fire, because the three things are emanating from the fire. Therefore in the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. The first code is athāto brahma jijñāsā, "Now, this human life, is meant for inquiring about the Absolute Truth." In cats' and dogs' life we cannot. By evolution process, when you come to human form of life, there is chance of understanding Kṛṣṇa. Therefore when we get this human form of life, if you do not understand Kṛṣṇa, then you are committing suicide, ātma-han, cutting one's throat himself. So we should not be ātma-han. Labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam arthadam. This human form of life is purposeful. Don't waste. That is the injunction of the śāstra.

Therefore there are so many Vedic literatures just to awaken this humanity or human society to the point of Kṛṣṇa consciousness, so that they may be relieved from this business of janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is required.

So this is brahmārpaṇam. Brahmārpaṇam… Kṛṣṇa is Brahman, Parabrahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna has accepted. Who directly heard from Kṛṣṇa about Bhagavad-gītā and he is experienced about Kṛṣṇa, he expressed…. You will find it in the tenth chapter, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "My dear Kṛṣṇa, You are the Parabrahman." Everything is Brahman, but He is Parabrahman. That is the distinction. Sarvaṁ khalv idaṁ brahma.

This [is] all right, but wherefrom this Brahman is emanating? That Parabrahman. Janmādy asya yataḥ [SB 1.1.1]. Brahman is also emanating. Brahmaṇo 'haṁ pratiṣṭhā. Everything Brahman is situated on Parabrahman. Therefore He is described as paraṁ dhāma. Dhāma means the platform. Just like we stand on the surface of the globe. So similarly, there must be some standing. Just like the light is coming. Wherefrom the light is coming? The standing is the lamp. If the lamp is broken, there is no more light.

Similarly, the brahmajyoti, wherefrom it is coming? Where is the source? So brahmajyoti, the impersonal brahmajyoti is not ultimate. Brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one, either you say Brahman, or Parabrahman or Bhagavān, but still, there is grades of realization. Brahman realization is impersonal realization. Paramātmā realization is localized. And Bhagavān realization is the perfect, ultimate realization. Brahmeti paramātmeti bhagavān iti.

The same example: Just like you are in the sunshine. That is also light. It is not darkness. Similarly, those who have realized impersonal Brahman, that is also light. Those who have realized localized Paramātmā, īśvaraḥ sarva-bhūtānām [Bg. 18.61], the yogis… The yogis realize Paramātmā. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogis' business is in meditation to see Kṛṣṇa within the heart. And the jñānīs, they realize impersonal feature, brahmajyoti. But the bhaktas, they directly come to the original source of Brahman and Paramātmā-Bhagavān. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara has expanded in everyone's heart.

And who is that īśvara? Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So if we understand Kṛṣṇa and Kṛṣṇa's energies, then we can realize the Vedic slogan, sarvaṁ khalv idaṁ brahma. But without understanding Kṛṣṇa, it is not possible. Without understanding Kṛṣṇa, there will be falldown. Therefore we see so many impersonalists. They cannot give up their attachment for this material world. That is not possible.

That is described in the Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ: [SB 10.2.32] "Anyone who has neglected Your personality," aravindākṣa, "O the lotus-eyed Kṛṣṇa," aravindākṣe, ye 'nye 'ravindākṣa tvayy asta-bhāvāt, "they cannot understand what You are." Aviśuddha-buddhayaḥ: "Their intelligence is still contaminated, not purified." Aviśuddha. Then what is the result? The result is āruhya kṛcchreṇa paraṁ padaṁ tataḥ: [SB 10.2.32] "After severe austerities, penances, they may come to the impersonal understanding of Your brahmajyoti, but patanty adhaḥ, again comes to the material world."

Therefore the impersonalists, without understanding of Kṛṣṇa, even very much advanced, they do not get any occupation. They again come down to the material platform to open hospital, school, college. Why? Because the impersonalist says that this material world is false. If the material world is false, why you come down again to the false platform to open schools and hospitals? That means āruhya kṛcchreṇa paraṁ padaṁ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32].

Just like if you go very high with your airplane…. Just like they are trying to go to the moon planet. Because they are not getting any shelter, they are coming back again. And if you are going to the moon planet, why you do not stay there? But they cannot stay there. Similarly, this so-called Brahman realization, or Brahman, actual Brahman realization, that will not help. You must stay somewhere. That is the lotus feet of Kṛṣṇa. Samāśritā ye pada-pallava-plavam. We have to take shelter. That is aim, paramaṁ guhyam. "You take shelter of My lotus feet." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is Kṛṣṇa, advise.

Not…. Sarva-dharmān means there are so many system of religion. But any system of religion, if it does not lead you to the platform of devotional service to the Supreme Personality of Godhead, that is defective. Therefore Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first class system of religion.

What is that? Which teaches one how to become unalloyed, unflinching devotee of the Supreme Personality of Godhead. That is first-class. All others, they are defective. Sometimes they are described as cheating. Like in the beginning of the Śrīmad-Bhāgavatam it is said dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Kaitava means cheating. So anything going in the name of religion, but it is cheating, that is rejected here. Dharmaḥ projjhita. Projjhita means prakṛṣṭa-rūpeṇa ujjhita. Just like when you sweep with a broomstick, you cleanse all the dust, throw away, similarly, in the Śrīmad-Bhāgavatam, in the beginning it is said that cheating type of religious system is completely swept away. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām [SB 1.1.2].

Then for whom it is meant for? Paramo nirmatsarāṇām. Those who have achieved the stage of nirmatsaratā, without any jealousy. Because the material disease is jealousy. I am jealous of you; you are jealous of me. This is the business here. Here however I may be very great personality, but in the material affairs-there are many instances-they become very very jealous. That is material disease. Material disease means we are all jealous. Therefore this bhāgavata-dharma, Kṛṣṇa consciousness movement, is meant for paramo nirmatsarāṇām, who is not jealous. For him it is meant for. Paramo nirmatsarāṇāṁ vāstavaṁ vastu vedyam atra. These are described there.

And actually our jealousy begins from Kṛṣṇa. Kṛṣṇa is asking, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but I am jealous, "Why shall I surrender to Kṛṣṇa? Why? Oh, He is also as good as I am; maybe little learned." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He is asking, demanding your surrender, and I am thinking He is an ordinary man, so I am losing the chance. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. So our jealousy business has begun from Kṛṣṇa. "Oh, why shall I accept Kṛṣṇa as the Supreme Personality of Godhead?" Although in the śāstras Kṛṣṇa says personally mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior truth than Me," but we don't believe it. Although you read Bhagavad-gītā, but we don't accept Kṛṣṇa's version. This is our disease. Because jealousy. Jealousy. "Why shall I accept Kṛṣṇa as the Supreme?" This is jealousy. Therefore so long we are jealous, we cannot understand kṛṣṇa. Paramo nirmatsarāṇāṁ satām [SB 1.1.2]. And who is not jealous? Satām. Satām. Those who are devotees.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

So we have to discuss about Kṛṣṇa amongst the Kṛṣṇa's devotees, not outsiders. Outsiders, they cannot understand Kṛṣṇa. They simply waste their time by commenting upon Bhagavad-gītā. Because they are mūḍhas, they cannot understand Kṛṣṇa. Kṛṣṇa said to Arjuna, "I shall explain Bhagavad-gītā because you are My bhakta." Bhakto 'si priyo 'si [Bg. 4.3]. So who can understand Bhagavad-gītā unless he is a bhakta of Kṛṣṇa?

And therefore Kṛṣṇa selected Arjuna. Arjuna was not a Vedantist. He was a householder, kṣatriya, fighter, soldier. A soldier is not expected to be Vedantist, and neither very much well-versed in all the Vedic literature. That is not the business of kṣatriya. That is the business of a brāhmaṇa. Brāhmaṇa is paṇḍita. But kṣatriya is not supposed to become a paṇḍita. But still, Kṛṣṇa selected him. Kṛṣṇa, "Arjuna I shall speak to you the same old story which I spoke to…" Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "That is now lost. Therefore I shall revive it again, and I shall speak to you, because you are My bhakta, you are My friend."

So this is the qualification of understanding of Bhagavad-gītā: first of all to become a devotee of Kṛṣṇa. Otherwise, it is licking the bottle of honey. Here is honey. "Oh, it is honey," and if you go on licking at the bottle, what taste you will get? It must be opened. Then inside…. rahasyaṁ hy etad uttamam. And who can open? The devotee can open. Otherwise lick up, go on, bottle, licking the bottle for many thousands of years. You will never taste what is within.

So those who are actually advanced in Kṛṣṇa consciousness, they can understand that everything is Kṛṣṇa. That is really Brahman realization. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. This is the Upaniṣad. If you simply understand Kṛṣṇa, then you understand what is Paramātmā, what is Brahman, what is material cosmic manifestation. Everything you understand. And when you understand Kṛṣṇa properly, then you will see that everything is Kṛṣṇa because everything is Kṛṣṇa's energy.

Just like heat and light. I have already explained. That is sarvaṁ khalv idaṁ brahma, that understanding. But that does not mean the Supreme Brahman, Kṛṣṇa, is lost. No. Kṛṣṇa, in spite of expanding in so many ways-as Paramātmā, as Brahman, as cosmic manifestation, material energy, everything, still, Kṛṣṇa is there, person. So there are so many ways explained in the Bhagavad-gītā to understand Kṛṣṇa, and if we get this opportunity to understand Kṛṣṇa…. If we cannot understand Kṛṣṇa by reading Bhagavad-gītā and śāstra, Kṛṣṇa therefore giving us the very easiest method. "All right, you cannot understand Me? You are drinking water every day, four times, three times. You just remember, 'This taste is Kṛṣṇa.' " That's all. Smaraṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Because you'll remember Kṛṣṇa, you life will be successful, simply by drinking water.

It is so easy. You don't require to undergo very severe austerities and penance. Simply try to follow one instruction of Kṛṣṇa, that while drinking water, the taste is Kṛṣṇa. Begin this life and your life will be successful. Thank you very much. (end)

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Bhagavad-gītā 4.24

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August 4, 1976, New Mayapur (French farm)

Pradyumna: (leads chanting and reads translation)

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā
[Bg. 4.24]

Translation: "A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature."

Prabhupāda: Some of you explain.

Devotee: Translate.

Prabhupāda: Translation is already there.

Devotee: Should we translate in French, Śrīla Prabhupāda?

Prabhupāda: Yes. Where is French Bhagavad-gītā.

Harikeśa: Can we read the purport, Śrīla Prabhupāda?

Prabhupāda: Yes.

Harikeśa: Purport. "How activities in Kṛṣṇa consciousness can lead one ultimately to the spiritual goal is described here." [break]

Prabhupāda: So discuss any question.

Yogeśvara: Sometimes we speak of the material energy as being different from the spiritual energy and other times we speak of all energies being ultimately spiritual, so what is the understanding?

Prabhupāda: Just like the electricity energy, is coming from the same source. But it is being utilized for different purposes. Sometimes it is helping to make cooler, and sometimes it is helping to make heater. But cooler and heater are two opposite things. But it is being done by the same energy. How it is being done?

In the Vedānta-sūtra it is said janmādy asya yataḥ [SB 1.1.1]. Brahma or absolute truth is that from where everything is emanating. Kṛṣṇa says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. "I am the source of everything." Mattaḥ sarvaṁ pravartate. "Everything is coming from Me." So in another place, to make further clear, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Bhinnā me prakṛtir aṣṭadhā. "These eight energies, they are My energies." Aṣṭadhā, eight. Earth, water, air fire, sky, mind, intelligence, ego. Bhinnā separated.

Just like I am speaking in the dictaphone, but after some time, without me, it will speak exactly like this. So, I am speaking, but I'm not present there. Similarly, material world means it is being conducted by Kṛṣṇa, but still, Kṛṣṇa, personally, He's not present there. In another place Kṛṣṇa says that

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Find out this verse. Kṛṣṇa's energies present, and Kṛṣṇa is seemingly absent, that is material.

Jayatīrtha:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them [Bg. 9.4].”

Prabhupāda: Explain that. [break] So, it is understood or if there is difficulty, you can question?

French Devotee: What does it mean when Kṛṣṇa says ”I am not in them”?

Prabhupāda: Huh? ”I am not in them” because you cannot see there. Kṛṣṇa is there, but you cannot she Him. You are not advanced. Just like another example. Here is, the sunlight is here. Everyone experiences. But that does not mean sun is here. It is clear? Sun is here means… Sunshine is here means sun is here. But still, because you are in the sunshine, you cannot say ”Now I've captured the sun.” Sunlight is existing in the sun, but sun is not present in the sunshine. Without sun there is no sunshine. That does not mean the sunshine is sun. At same time, you can say the sunshine means sun.

This is called acintya-bhedābheda, simultaneously one and different. In the sunshine you feel the presence of the sun, but if you are able to enter in the sun globe, you can meet the sungod also. Actually, the sunshine means the rays of the body of the person living in the sun globe.

That is explained in the Brahma-saṁhitā, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. On account of Kṛṣṇa's… You have seen Kṛṣṇa's effulgence is coming. That is the source of everything. That expansion of that effulgence is the brahmajyoti, and in that brahmajyoti, innumerable spiritual planets, material planets, are generated. And in each and every planet there are varieties of presentation.

Actually, the origin is the Kṛṣṇa's rays of the body, and the rays of the body's origin is Kṛṣṇa. Any other questions? [break] …or not?

Devotee: We say that Kṛṣṇa is present within the spiritual, within the heart of the living entity.

Prabhupāda: Kṛṣṇa is present everywhere.

Devotee: As a person or as an energy?

Prabhupāda: In His energy. Also person. person we cannot see with the present eyes, but energy we can feel. Clear this point more and more. So when fully realized, then this verse, that everything is brahma, sarvaṁ khalv idaṁ brahma… The advanced devotee, he does not see anything except Kṛṣṇa.

Devotee: Śrīla Prabhupāda: Is there is actual difference between the material energy and the spiritual energy?

Prabhupāda: Yes, difference, there are many differences. The same example, electricity. So many things are working, difference of energy. Even the dictaphone is working, electricity. By the same energy, electricity. Therefore Kṛṣṇa says ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. He's the origin of everything.

Devotee: It is explained in Bhagavad-gītā that one change body during the lifetime, but we see that a black man never becomes white, or that there is a constant, there is something constant within the body though it changes. What is it? How come this is, changes body but still we can recognize someone from his youth to his old age.

Prabhupāda: So when you further advance you'll find there is no distinction between black and white. Just like a flower is coming out, there are many colors. So it is coming from the same source. As such there is no such difference, but to make it beautiful there are so many colors. In the sunshine there are seven colors, and from that seven colors, multicolors are coming out, origin the one color white, and then so many colors coming. Is that clear or not?

Devotee: Śrīla Prabhupāda, if Kṛṣṇa has created everything and everything is submitted to Kṛṣṇa's will, can we really say what is good or bad?

Prabhupāda: There is no good or bad, it is mental concoction. But on the whole, in the material world means everything bad. Spiritual world everything is good. Material world means absence of spiritual world, that's all. You bring again spiritual world, it is good.

Devotee: Śrīla Prabhupāda, since presently we cannot see Kṛṣṇa as He is as a person, how can we, how should we meditate on Him?

Prabhupāda: Hm?

Yogeśvara: He says now, because we are not yet advanced enough to see Kṛṣṇa as the Supreme Person directly, how should we meditate upon him.

Prabhupāda: You do not see Kṛṣṇa is in the temple? (laughter) We are worshiping something vague? You have to see Kṛṣṇa as Kṛṣṇa says. In the present stage… Just like Kṛṣṇa says raso 'ham apsu kaunteya [Bg. 7.8]. Kṛṣṇa says ”I am the taste of the water.” You see Kṛṣṇa in the taste of the water. That will make you advanced. According to different stages… Kṛṣṇa says ”I am the taste of the water.” So when you drink water, why don't you see Kṛṣṇa. ”Oh, this taste is Kṛṣṇa.” Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. When you see the sunshine, moonshine. Kṛṣṇa says ”I am the sunshine, I am the moonshine.” So as soon as you see in the morning, sunshine, you see Kṛṣṇa.(end)

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Bhagavad-gītā 4.24-34

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New York, August 12, 1966
Prabhupāda:
brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

[Bg. 4.24]

This verse we have been discussing in our last meeting about the sacrifice. And there are different types of sacrifice recommended according to the different classes of men. There are generally three classes of human beings: those who are under the influence of the modes of goodness, and those who are under the modes of passion, and those who are under the modes of ignorance. The whole Vedic scriptures, they are also divided into three divisions according to these modes of material nature. There are eighteen Purāṇas. Purāṇas means supplementary to the Vedas. The Vedas, they are written in very difficult language, but in order to explain them to the ordinary person there are Purāṇas, Mahābhārata, Rāmāyaṇa.

(coughing) (aside:) It is disturbing to me. (pause)

The Vedic principle is described… According to these modes of material nature, there are eighteen Purāṇas. Out of that, six Purāṇas are in the modes of goodness, and six Purāṇas are in the modes of passion, and six Purāṇas are in the modes of goodness [ignorance]. So there are different varieties of sacrifices according to the different class of men. The whole idea of Vedic literature is to give chance to every human being to develop spiritual consciousness under certain rules and regulations. So what is applicable to the persons who are in the modes of ignorance, they are not applicable to the persons who are in the modes of goodness, or those who are in the modes of passion, they are not applicable to the modes of goodness. The gradual process of evolution.

Now, just like there are recommendations of animal sacrifice. There are many different types of sacrifice. There is recommendation of animal sacrifice also in the Vedic literatures. And what is that? That is a sort of restriction to the animal-eaters. Indirectly it is restriction, but it is sanctioned also by sacrifice in the Vedas. Just like the Vedic principle says that if you want to eat flesh, don't eat flesh which is not offered in the sacrifice, which is not offered in the sacrifice.

Now, those who have been in India, perhaps you have seen the goddess Kālī. The goddess Kālī, before the goddess Kālī a goat sacrifice is offered. But the Vedic principle says that if you want to take flesh, then you must sacrifice the goat before the goddess Kālī and then you can take. And that prescription is also very difficult because on the dark moon night the goat has to be sacrifice and there are so many paraphernalia and the mantra, the hymns chanted there… The goat is, I mean to, whispered within the ear that "The man who is sacrificing you, he will be responsible for your life, and for yourself, you are going to get the next life as human being without waiting for the evolutionary process." The animals… There is an evolutionary process.

That is accepted in Darwin's theory also, anthropomorphism. What is that? Anthropology, yes. Not anthropomorphism. Anthropology. Anthropology, there is evolutionary process. So that is accepted in the Vedic literature also.

So the animal which is sacrificed, he gets immediately his evolutionary process developed and promoted from animal life to human life. But the man who is offering that sacrifice, he becomes responsible. These are therefore so many hymns in the Vedic literature. So whole idea is that by offering such sacrifices man is restricted from flesh-eating.

Similarly, there are many kinds of sacrifices they are described here. I think those descriptions may not be very elaborately described, but I will give you the idea.

daivam evāpare yajñaṁ
yoginaḥ paryupāsate
brahmāgnāv apare yajñaṁ
yajñenaivopajuhvati
śrotrādīnīndriyāṇy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

Yajña-dāna-tapaḥ-karma. Yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat. This is stated in the Bhagavad-gītā that yajña, sacrifice, charity, dāna. Yajña, dāna and tapaḥ, tapaḥ. Tapaḥ means penance.

Now, there are four divisions of human society according to Vedic literature: the brahmacārī, the gṛhastha, the vānaprastha and the sannyāsa. The brahmacārī means the student life, more or less, student life. And gṛhastha means those who are leading family life, after the student life. And vānaprastha means retired life. And the sannyāsa means renounced order. They have no connection with worldly activities. So these are four different stages of human social order. Now, the brahmacārī, they are meant for sacrifice, the students. The students are recommended to sacrifice, especially to sacrifice sense gratification.

The students are… Formerly, they were in the guru-gṛha, spiritual master's place, and they had to undergo severe types of regulation. So a brahmacārī is expected to go to every householder and beg. There was no system of schooling, there was no system for payment. The spiritual master, the teacher, he did not accept any payment in pound shilling pence. That was not accepted because mostly brāhmaṇas, they used to become the teachers. So they were not accepting any salary. The brāhmaṇas are forbidden to accept any service.

So the education was free. So every student, education was free. And village to village education was… So in former days-even fifty years before I have seen in villages-there was some small school, and all the villages boys, they were coming and taking education. So education was very much widespread because education was free in this way. So students were meant to go for begging alms for the teachers. These are some of the regulative principles.

Now, that is sacrifice. They sacrificed their labor for the spiritual master, for the teacher, and whatever they got, they surrendered to the teacher. And it is said that after cooking, if the teacher asked the student, "My dear boy, you come and take your meals," then he will take. Otherwise, if the teacher forgets to call him one day for his meals, then he should not go and ask the teacher that "Sir, I have not taken my food. Give me my food." Rather, he should starve. So much penances, so much regulative[?] was there. These are called sacrifice.

So student life is meant for sacrifice. They should undergo training under serious regulations and penances so that life may be built up for future hope and future spiritual realization. But the sacrifice is meant for the student life.

Similarly, the family life, those who are… Yajña-dāna. Dāna means charity. A gṛhastha, those who are living in family life with wife and children, they are expected to give in charity as much as possible. That is also service.

Suppose you are earning $1,000 in a month. So according to Vedic instruction, you should give in charity fifty percent of your income. Five hundred dollars you should give in charity. And twenty-five percent you should spend for your family and twenty-five percent, as you are a family man, you may have it as bank balance so that in case of emergency you may require it. This is the prescription. Suppose you are earning $1,000 a month. You should give in charity for God's service fifty percent, and twenty-five percent you should spend for your family, dependents, and twenty-five percent you may have in a bank balance so that… This is the point.

So yajña-dāna, this is also sacrifice, sacrifice. So yajña-dāna and tapaḥ. Tapaḥ means penance. So the students are meant for sacrifice, and the gṛhasthas, the householders, are meant for giving in charity, and so far we are concerned, just like sannyāsīs, we are meant for tapasya, penance. We should undergo all kinds of difficulties for spreading the knowledge that we have acquired. That is the proper sannyāsī. A sannyāsī, a renounced order of, I mean to say, man who is in the renounced order of life, his business is that his acquired knowledge, his experienced knowledge, should be distributed to the public. So according to the varṇāśrama-dharma, the brahmacārīs and the vānaprastha and the sannyāsīs…

Now, suppose if there are hundred person in a society, twenty-five percent students, twenty-five percent retired life, and twenty-five percent sannyāsa, renounced order of life. Now, out of 100 persons, seventy-five percent, they are engaged in the service of the Supreme Lord. The rest twenty-five percent who are gṛhasthas, they are meant for sacrificing fifty percent of their income for this seventy-five percent. That is the whole program of varṇāśrama-dharma. That is a kind of spiritual communism. Spiritual communism. For spiritual advancement of a society, the whole social order is so arranged that seventy-five percent of the people, they are engaged in the matter of spiritual advancement of knowledge and twenty-five percent of the population, those who are earning, those who in family life, those who have got factories, business and so many things, they should sacrifices fifty percent of their income for these seventy-five percent persons who are engaged in spiritual emancipation. So that is the whole program. (aside:) Oh, I am very glad to see you. (laughs)

That is the whole program of varṇāśrama-dharma, varṇa and āśrama. Varṇa means that… You have perhaps heard, the caste system in India. That is called varṇa. The caste system which is now going on, that is a vitiated form of caste system. You have heard in the Bhagavad-gītā that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. This varṇa and āśrama is also creation of the Supreme Lord Kṛṣṇa. That is not man-made. That is not man-made. So how that varṇāśrama is created?

Now, guṇa-karma-vibhāgaśaḥ. The guṇa… As I have already told you, that we are being controlled in three qualities or three modes of nature, so anyone, he must be either under the spell of these three qualities. So according to the quality and according to the karma, the varṇas are there. I have several times explained to you. So the varṇa and the āśrama. Āśrama means the brahmacārī-āśrama, the gṛhastha-āśrama, the vānaprastha-āśrama and the sannyāsa-āśrama.

Āśrama, this very word, indicates that it is spiritual. And perhaps most of you know that āśrama means… Āśrama, this very word, means that this place… Just like temple or church. There are so many buildings on this Second Avenue. And when you see a church or a temple, you at once understand that "This building is meant for spiritual understanding." Similarly, when we call āśrama, āśrama means that that, I mean to say, function is meant for spiritual realization. So all the four classes of social order-the brahmacārī, the gṛhastha, and the vānaprastha and the sannyāsa-they are called āśrama. Āśrama means they are meant for spiritual emancipation. The student is also given instruction so that before entering family life, he gets complete instruction of spiritual life so that when he enters into family life, he is not just like a cat and dog, so-called sense gratification. They are meant for… Although they live with wife and children, they are meant for spiritual emancipation. This is called āśrama, gṛhastha-āśrama.

So that was the idea. The whole program was aiming at spiritual emancipation. Na te viduḥ svārtha-gatiṁ hi viṣṇum.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

It is a verse from Śrīmad-Bhāgavatam that Prahlāda Mahārāja… That is a statement of Prahlāda Mahārāja before his father. His father was very much materialistic, so he was explaining to his father, "My dear father," na te viduḥ svārtha-gatiṁ hi viṣṇum, "general people…" Because he was in the materialistic family, his father was a great materialistic, so he is explaining… He was a great devotee. The son was a great devotee, and the father was a great materialist, and there was a quarrel between father and son. So father questioned, "Where you have got all this nonsense knowledge or spiritual knowledge?" So he was explaining, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ: [SB 7.5.31] "My dear father, these people, these materialistic people-that means men of your nature-they do not know what is their self-interest."

Everyone is very busy for fulfilling his self-interest, but actually he does not know what is his self-interest. Na te viduḥ. The self-interest is Viṣṇu, to go back to Godhead. That is self-interest. Self-realization, self-interest, and so many things-everything is meant for going back to Godhead. That is self-interest.

So Prahlāda Mahārāja said that "Because people are very much illusioned by this external energy…" The material energy is called external energy. "Because people are deluded by this external, by the glimmer of this external energy, they have forgotten that their self-interest is Viṣṇu, or the Supreme Personality of Godhead. And they are conducting their life, general process of life in a manner…"

How? Now, andhā yathāndhair upanīyamānāḥ: "Just like one blind man is leading several other blind men." That's all. He is the leader. A blind man has become the leader of several other blind man. So what benefit is there? If the man is blind, how can he… Because blind… Why blind? Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Īśa-tantra, īśa-tantra means by the laws of God or by the laws of nature, they are bound up tight, hands and feet, and they are trying to get free from the control of the nature.

So this struggle for existence is going on because they do not know that their self-interest lies in the understanding of his relationship with the Supreme Lord. And that is also confirmed in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate:

[Bg. 7.19] "After many, many births, when a man is actually in full knowledge, he surrenders unto Me," the Lord says. That is the ultimate interest. That is the ultimate knowledge, that one should understand his relationship with Viṣṇu and surrender there. That is… Bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births," jñānavān, "who has actually acquired knowledge, he surrenders unto Me," the Lord says.

But sa mahātmā sudurlabhaḥ: "But such a great soul is very rare." The surrendered soul, a man in Kṛṣṇa consciousness, a man surrendered to the control of the Supreme Lord, is very rare. These are instructions we get from Vedic literature. And to come to this point, this surrendering process, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19], to understand that the Supreme Lord is everything. Whatever is manifested before us they are different varieties of energies of the Supreme Lord…

That is also stated in Viṣṇu Purāṇa.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

The Viṣṇu Purāṇa says that "Just like fire is situated in one place and distributes its heat and light and illumination from that place, similarly, whatever we are experiencing in this manifested world, they are different energies of the Brahman, parasya brahmaṇaḥ." Parambrahman, that means Śrī Kṛṣṇa. Śrī Kṛṣṇa is the Parambrahman.

So whole process is, sacrifice means that we have to reach to that point. The whole process of sacrifice, either by yoga system or by jñāna system or by observing the rules and regulation of the social system, everything is meant for reaching to that point. What is that? Bahūnāṁ janmanām ante jñānavān mām [Bg. 7.19]. To surrender unto the Supreme Personality of Godhead.

So we, if we are intelligent enough, then we should consider that "If I have to do this job after many, many births-I am getting myself to very much experience-and Lord Kṛṣṇa says that this is the last point of knowledge, why not accept it immediately? Why not accept immediately? If I have to come to Kṛṣṇa at the last stage of mature knowledge and I surrender unto Him, then why should I wait for many births? Why should I wait for many births? Let me surrender unto me [Him]."

Just yesterday night one of our friends inquired that "How long it takes time to have complete Kṛṣṇa consciousness?" So I replied that the Kṛṣṇa consciousness can take place in a second, and it may not take in thousands of years. Because the point is here, that after all, we have to come to this point, that surrender unto Kṛṣṇa, vāsudevaḥ sarvam iti [Bg. 7.19]-Vāsudeva means Kṛṣṇa-"Kṛṣṇa is everything, and therefore I surrender unto Him." Sa mahātmā sudurlabhaḥ. That person, great soul, is very rare to be found. Therefore why not become that great soul immediately by surrender unto Kṛṣṇa? This is the point. By sacrifice. Sacrifice means we have to come to that point.

Now, if that is the point to be achieved at the end, why not become immediately jñānavān and surrender unto Kṛṣṇa? That is my suggestion.

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite
[Bg. 4.27]

Ātma-saṁyama. There are different kinds of penances. That is called ātma-saṁyama. The yogic principle is also another sort of ātma-saṁyama.

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñāś ca
yatayaḥ saṁśita-vratāḥ

There are dravyamaya-yajñas. Dravyamaya-yajñas means giving in charity. That is called dravyamaya-yajña. Jñānamaya-yajña means to engage oneself into the studies of the Vedas very critically, nicely. That is called jñānamaya-yajña.

And those who are controlling the senses, that is called yogamaya-yajña. So there are different kinds of yajñas, and according to different kinds of yajñas, there are different kinds of yogis also. Each one of them is called yogi. So according to the type of yajña, there are different kinds of yogis. Just like we are. We are trying in the process of transcendental loving service, so we are bhakti-yogīs. We are called yogi in the devotional service. Of course, we'll find in the Sixth Chapter that bhakti-yogī is the topmost yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

And that is stated by the Lord that "There are different kinds of yogis, but the person who is always under the contemplation of Me, he is the highest yogi."

Therefore devotional service, loving devotional service of the Supreme Lord, that is the topmost kind of yogi. That is we find in everywhere, in every chapter, in every verse of this Bhagavad-gītā, that Kṛṣṇa consciousness, which we are trying to culture, that is the highest type of yoga.

apāne juhvati prāṇaṁ
prāṇe 'pānaṁ tathāpare
prāṇāpāna-gatī ruddhvā
prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ

prāṇān prāṇeṣu juhvati

These prāṇa, apāna… There are breathing control. There are different kinds of air passing within the body, and the yoga system, the controlling, that is also another kind of sacrifice.

sarve 'py ete yajña-vido
yajña-kṣapita-kalmaṣāḥ
yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam

Now, what is the purpose of this sacrifice? Now, it is concluded here that sarve 'py ete yajña-vidaḥ. All these different kinds of yajña, they are meant for diminishing our sinful reaction, our sinful reaction. Because we are accumulating many sinful reaction in different births. So if we perform sacrifice, if we perform yoga, that process helps us in diminishing our accumulated, I mean to say, sinful reaction. But so far this harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21], oh, this is the easiest and the most, I mean to say, supreme process. As we have discussed many times, the Lord Caitanya recommends that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By this, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam, by the performance of saṅkīrtana-

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

-immediately the dust from the mind is clear. That is recommended.

So in spite of it is very easy process, it is the supreme process. It surpasses all kinds of other yajñas and yoga systems.

nāyaṁ loko 'sty ayajñasya
kuto 'nyaḥ kuru-sattama

The Lord says that "Those who are not performing yajña, they cannot be happy even in this world, in this life, and what to speak of next life." This is the con… Therefore we have to perform sacrifice. Nāyaṁ lokaḥ, ayaṁ lokaḥ.

Ayam, in this world, in which we are at present, that is also becoming more miserable. At the present moment people are feeling so much painful in the modern existence because this process of yajña has been… Completely, people are engaged, "Work hard, earn money and be engaged in sense gratification." That's all. This is the whole program, at the present moment is going on. That cannot bring any peace and prosperity to the society. We have to perform yajñas. That is the natural law.

The Lord says, nāyaṁ loko 'sty ayajñasya: "Those who are not performing, for them, there is no happiness even in this world, even in this life." And kuto anyaḥ kuru-sattama: "My dear Arjuna, then what to speak of the next life. Oh, next life is still more miserable."

evaṁ bahu-vidhā yajñā
vitatā brahmaṇo mukhe
karma-jān viddhi tān sarvān
evaṁ jñātvā vimokṣyase
śreyān dravyamayād yajñāj
jñāna-yajñaḥ parantapa
sarvaṁ karmākhilaṁ pārtha
jñāne parisamāpyate

Now, Kṛṣṇa is concluding these different types of yajña. He says that śreyān dravyamayād yajñāj jñāna-yajñaḥ parantapa. Jñāna-yajña, jñāna-yajña means… This is jñāna-yajña, which we are doing here. We are discussing Bhagavad-gītā very scrutinizingly and trying to understand every verse with reference to the Vedic reference and as far as our logic and argument goes. So this is called jñāna-yajña.

And dravyamaya-yajña means, just like yesterday, day before yesterdays, discussed that in the altar of fire we have to sacrifice clarified butter, grains, or sometimes animal sacrifice. They are called dravyamaya-yajña. So Kṛṣṇa says, śreyān dravyamayād yajñāt. That dravyamaya, that sacrificing goods or other things in the yajña, from that type of yajña, śreyān dravyamayād yajñāj jñāna-yajñaḥ parantapa. Jñāna-yajña, this philosophical discussion, logical discussion of the aim of life from authorized books like Bhagavad-gītā, Śrīmad-Bhāgavatam, if we have discussion, this is called jñānamaya-yajña, with knowledge, jñānamaya-yajña.

So why jñānamaya-yajña is preferred? Sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate. Because after all, we have to acquire that knowledge which will make me a surrendered soul to the Supreme. That's it. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So jñāna also means that to understand our position, to understand what is God, to understand what is our relationship with God, to understand why we are in this material world and what is our next life, wherefrom we have come, where we have the right knowledge, you can understand all these things. And when you understand everything, the path is clear, you can clearly understand that "I am the part and parcel of the Supreme; therefore my duty is to render transcendental service to the Supreme." That is the highest yajña, highest jñāna, knowledge, knowledge, yajña. So Kṛṣṇa advises that jñānamaya-yajña, sacrifice… Sacrifice.

Now, to understand these things you have to sacrifice some time, you have to sacrifice some labor, some attention. So these sacrifices are counted more than when we offer sacrificial goods in the fire. That is clearly stated here.

Now what is the process of this knowledge? That is also stated by the Lord.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Now, if you have to acquire knowledge, then first of all, you have to find out a person who has already seen the light. Tattva-darśinaḥ. Tattva… Tattva means… In the Śrīmad-Bhāgavatam, tattva is described, the English translation is "Absolute Truth." That is called tattva. Now,

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

”Now, that Absolute Truth is known in three different phases.” What is that? ”Brahman, Paramātmā and Bhagavān.” So a person, we have to… If we really seeking knowledge, then we have to find out a person who is tattva-darśī, who has understood the Absolute Truth. Now, the Absolute Truth is realized in three phases: Brahman, Paramātmā and Bhagavān.

There are certain tattva-vit, or the knower of the Absolute Truth, who understands that Absolute Truth as impersonal Brahman. And there are others, knower of the Absolute Truth, who understands the Absolute Truth as the localized Supersoul. These are called yogis. And the first-mentioned persons, they are called jñānīs. And there are other tattva-vit, or knower of the Absolute Truth, who knows the Absolute Truth as Kṛṣṇa, the Supreme Personality of Godhead. So either Brahman or Paramātmā or Kṛṣṇa the Supreme Personality of, there is no difference. The same thing, but according to the capacity of the knower, they are manifested into different phases.

We have several times discussed this point. Just like to understand the sun, somebody is studying the sun rays. He is also studying the sun and somebody is studying what is the sun disc. So he is also studying sun and somebody is trying to enter into the sun planet to see who is there. Everything is the sun. But the persons who are studying the sunshine, their grade is lower than the person who is trying to understand the sun disc. And their position is lower grade than the person who wants to enter into the sun. So the bhaktas, they are trying to see the sun-god within the sun. Just like they want to see Kṛṣṇa. In the Upaniṣad we'll find… There is a prayer that the Brahman is said, ”Will You kindly push off Your glaring, dazzling glare so that I can really see You.” So within the Brahmajyoti there is Kṛṣṇa. So we have to see that.

So anyway, either the Brahmavādī or Paramātmavādī or the bhakta, they are all tattva-vit. They are all transcendentalists. There is no difference. But as there are three classes in every sphere, so there are three classes in the transcendental field also. So here Bhagavad-gītā, the Lord recommends that jñāninas tattva-darśinaḥ [Bg. 4.34]. You have to find out a person who is tattva-darśī, who has realized the Absolute Truth, either in Brahman conception or in Paramātmā conception or in Personality of Godhead conception because we have got different tastes. So the Paramātmā or the Supreme Absolute Truth is also manifested in three phases: Brahman, Paramātmā, Bhagavān. So anyway, either you select the impersonal Brahman conception of the Absolute Truth, either you select the localized supreme soul, Supersoul conception of the Absolute Truth, or you accept the highest, the Supreme Personality of Godhead Śrī Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. The Lord says that ”This is the last phase of Absolute Truth, what I am, Kṛṣṇa.”

So anyway, we have to, if we want jñāna-because the jñānamaya-yajña is recommended the highest yajña-so if we actually want jñāna, then we have to first of all find out a person who is tattva-darśī. Just like if you have to purchase gold, you must know where gold is available. If you go for purchasing gold to a grocer shop then it is hopeless. You see? It is not possible. Then you will be cheated. So at least you have to find out the person who has… That can be found. Just like by culture. That is called sacrifice, jñāna.

If you are actually in search of knowledge, Kṛṣṇa will help you, because He is helping you in every way. Īśvara. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. This we have discussed this morning. He is always with you; so He understands what kind of knowledge you are in search after. So we must be sincere, that we want to know that Absolute Truth. Then you will find out; Kṛṣṇa will help you. If you want a Brahmavādī, He will help you. If you want a Paramātmavādī, then He will help you. And if you want a devotee, that also help. So tad viddhi. You have to first of all search out a person. So Kṛṣṇa recommends that if you want knowledge then first of all… That is the process, the whole Vedic process.

In the Kaṭhopaniṣad also it is said that tad-vijñānārthaṁ gurum eva abhigacchet: ”If you want to understand the transcendental science, then you have to approach to a spiritual master.” And who is spiritual master? Oh, nowadays everyone wants to be spiritual master. Oh, that is also mentioned, who is spiritual master. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham: [MU 1.2.12] ”You have to approach a spiritual master who is śrotriyam and brahma-niṣṭham.” Śrotriyam means who has come down from the disciplic succession, or from the Supreme. Just like we have understood in the Fourth Chapter, in the beginning of the Fourth Chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. There is a paramparā; there is disciplic succession. So one who is coming into that disciplic succession and by coming from that disciplic succession, he is firmly convinced in the Absolute, he is firmly conversant in the Absolute Truth, he is guru. Two qualifications. Tad viddhi praṇipātena paripraśnena [Bg. 4.34].

In Kaṭha Upaniṣad it is said tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Abhigacchet. This is a Sanskrit grammatical injunction. Where there is the question if imperative, ”you must,” there vidhilin, this form of verb, is used, gacchet, gacchet. Gacchet means ”You must go.” You don't think that without going to a qualified, bona fide spiritual master you can have. No. That is not possible. Here also, Lord Kṛṣṇa also recommends, tad viddhi praṇipātena paripraśnena sevayā: [Bg. 4.34] ”If you want to learn that transcendental science, then you have to find out a transcendentalist first of all.” That is also recommended in Kaṭhopaniṣad.

In Bhāgavata also, it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] ”One who is hankering after the highest type of question…” We have got so many questions. We can question the whole day and night ”What is the rate of this commodity? What is happening in the political field? What is going on in China?” These questions are not… Not these question. Śreya uttamam. One who has become inquisitive in the uttamam. Uttamam means udgata-tama, not any question of pertaining to the material world. One who is eager to question about the Absolute Truth or the spiritual world, he requires a spiritual master. Tasmād guruṁ prapadyeta [SB 11.3.21]. The first injunction is that tasmād guruṁ prapadyeta: ”You must submit to a spiritual master.”

Who? Who is recommended to find out a spiritual master? Tasmād gurum…jijñāsuḥ. Jijñāsuḥ means who is inquisitive. What kind of inquisitive? Jijñāsuḥ śreya uttamam: ”What is the ultimate goal of my life?” If you have no such view to inquire what is the ultimate goal of your, you need not require to search out a spiritual master. Spiritual master is not a show bottle. Just like, ”Oh, so many people, they have got a spiritual master. Let me have also some spiritual master.” It is not like that. It is only jijñāsuḥ, one must be very much inquisitive of the transcendental subject matter. He requires a spiritual master. So here also, the Lord says that tad viddhi: ”If you want to understand that transcendental subject matter, then you must approach a person, a bona fide spiritual master.”

And the process is praṇipāta, praṇipātena. Praṇipāta means full surrender. Pra means prakṛṣṭa-rūpeṇa, fully, and nipāta means completely becoming a blank slate. Blank slate. Nobody should approach a bona fide spiritual master just to argue with him and just to, with a desire that ”I shall see what kind of spiritual master.” No. This is useless. You have to select a spiritual master…

My Guru Mahārāja, my spiritual master, used to say that you have to select a spiritual master not by seeing but by your ear, but by hearing. And you don’t select a spiritual master who has got a very good hair or beard or some very beautiful feature, ”Oh, he is a very good, nice looking.” No. You must hear. Tad viddhi praṇipātena [Bg. 4.34]. Śruti. The whole process is śruti. The Vedas are called śruti. The ear has to aural reception.

So here also the same thing recommended by Lord Kṛṣṇa, that praṇipāta. First of all, you have to find out a bona fide spiritual master, and then you should surrender unto him. This is the first process. Praṇipātena paripraśnena. Paripraśnena means by sincere inquiries. Not only surrender, you must be intelligent enough to inquire. Not that when something is heard, and there is no question. No. There must be some question. Paripraśnena and sevayā. So surrender, inquiry, and sevā, service.

We sing this song every day,

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto ’pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam **

Yasya, if we actually find a spiritual master, bona fide spiritual master, and if we can make him satisfied by my service, then my path for realization of God is guaranteed. This is the thing. Here it is. First of all we have to find out a bona fide spiritual master. Then by my service, by my surrender, by my questions, if we utilize, then my path for back to Godhead, back to home, is guaranteed. That is the… It is very important verse. Tad viddhi praṇipātena paripraśnena sevayā, upadekṣyanti te jñānam [Bg. 4.34]. That knowledge by which you can go to the point of your self-interest, Viṣṇu, that knowledge you can realize.

Thank you very much. If there is any question. [break]

Questioner: …that exist between jñānīs and yogis.

Prabhupāda: Oh, the yogis, they are searching after the Supersoul within himself, and jñānī is understanding the impersonal feature of the Absolute Truth.

Questioner: The jñānī is also seeker?

Prabhupāda: He is also seeker. You did not hear. The Absolute Truth is being manifested in three phases-as Paramātmā, as Bhagavān and as Brahman. Those who are after Brahman, they are called jñānīs; those who are after Paramātmā, they are called yogi; and those who are after the Personality of Godhead, they are called bhaktas. And all of them are seeking the Absolute Truth but in different phases. You understand? They are not differentiated. They are not in the material field. Either the seeker of the Brahman, either the seeker of the supreme soul, Supersoul, or the seeker of the Supreme Personality of Godhead, they are all transcendentalists. They are not in the material world. They are tattva-vit. Tattva-vit means they are in the field of transcendental transaction. But there are degrees.

Just like I have given this example already-you did not hear attentively-that the sunshine, the sun disc, and within the sun. The subject matter is same, but still, the subject matter of studying sunshine and subject matter of studying the sun disc and subject matter of studying what is within the sun, there are differences, although the whole subject matter is the sun. The Absolute Truth is also, in the same way, manifested in three phases: Brahman, Paramātmā and Bhagavān. So either of these three, we have to find out; then gradually we make further promotion.

Those who are in the Brahman conception… Just like Śukadeva Gosvāmī. He was in the Brahman conception, but by his further development, he became a devotee. He became a devotee. There are many instances. The Sanaka-Sanātana sages, they were in Brahman conception. So to… As it is stated in totee(?). There are many instances. The Sanaka-Sanātana sages, they were in Brahman conception. So to… As it is stated in the Bhagavad-gītā, that bahūnāṁ janmanām ante jñānavān māṁ prapadyate… [Bg. 7.19]. This mām means the Supreme Personality of Godhead. So anyone who comes to that Supreme Personality of Godhead, he is in the highest perfection of knowledge. [break]

Indian: …a man has plenty of spiritual knowledge and Vedic religion or a man has plenty of faith in heart.

Prabhupāda: Yes. That is…

Indian: I mean, in other words, if bhakta were ajñānī.

Prabhupāda: No. It is just like… In the Bhagavad-gītā it is clearly stated that bhakto ’si me priyo ’si: [Bg. 4.3] ”Because you are My devotee, you are My most dear friend.”

Indian: Why it is?

Prabhupāda: That is His option. That you ask Kṛṣṇa. He says.

Indian: But why it is?

Prabhupāda: Why? Kṛṣṇa says. You cannot say…

Indian: Because if we go wholeheartedly to God without proper understanding, there is also a flaw.

Prabhupāda: No. There is no question of understanding. Suppose this process… Just like Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] ”After many, many births of culture of knowledge, the person who has come to the highest point of knowledge, he surrenders unto Me.” So similarly, if any person without any knowledge, if he surrenders only to Kṛṣṇa, he acquires all the knowledge. He has surpassed all stages. He has surpassed all stages. And that is also confirmed. If you say, ”How he has gone, surpassed all stage?” That answer in Bhagavad-gītā you find,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

[Bg. 10.11]

Teṣām: ”Because he is a devotee, just to give, just to show him a special favor,” teṣām evānukampārtham, ”simply for showing a special favor, I Myself, from within, I light up the knowledge, I mean to say, searchlight, and he becomes…”

And you will be surprised that my Guru Mahārāja’s spiritual master was Gaura Kiśora dāsa Bābājī Mahārāja. He was completely illiterate. He did not know how to sign, and my spiritual master was the most learned man of his age. He accepted that guru who was completely illiterate. But when he would speak, that Gaura Kiśora dāsa Bābājī Mahārāja, he would speak with all Vedic references. And you will find in the Veda that

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

So the spiritual knowledge becomes revealed. It is not subjected to any material acquisition. It is not subjected to any material acquisition of knowledge. It becomes revealed. How? Yasya deve parā bhaktir yathā deve tathā gurau. One who has a staunch faith in the Supreme Lord and staunch faith in the personality of his spiritual master, bona fide, then he gets all the things revealed in himself. Spiritual things are not just like material things.

So according to Bhagavad-gītā, sarva-guhyatamam, the Lord says that ”The most confidential part of knowledge I am speaking to you, my dear Arjuna, because you are My very dear friend, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].” So one who has the conception of the Supreme Personality of Godhead and has surrendered unto Him, he is considered to be highest, topmost spiritualist.

Indian: What is the importance of prasādam? Importance of prasādam?

Prabhupāda: Prasāda? Prasāda means mercy. Mercy. Prasāda means prakṛṣṭa-rūpeṇa sīdati. That is prasāda means completely satisfied.

Indian: At the end of this, you will give us some prasāda. What is the importance of that prasāda?

Prabhupāda: Oh, that. Yes. Prasāda. Very good. That prasāda is Kṛṣṇa’s favor. Kṛṣṇa’s special favor. That is prasāda. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. If we simply eat Kṛṣṇa prasāda, without any culture, we can get spiritual knowledge. All right. Let us have saṅkīrtana. (end)

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Bhagavad-gītā 4.25

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Bombay, April 14, 1974

Pradyumna: (leads chanting) Translation: ”Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.”

Prabhupāda: There are different types of yajña, sacrifices, and the person who offers sacrifices, he is called yogi. Daivam evāpare yajñaṁ paryupāsate. Yajñam and yoginaḥ. Generally, the Vedas are divided into three types of yajña: karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. Generally, the yajñas are performed for satisfying the Supreme Personality of Godhead. But one who hasn’t got the chance of understanding the Supreme Personality of Godhead, they offer different types of yajña for satisfying the demigods. Here it is said, daivam: ”in the matter of satisfying the different demigods.”

In the śāstra it is recommended… After all, performance of yajña means to get the necessities of life. In the śāstra it is recommended that ”If you want this type of benefit, then you offer yajña or try to satisfy this kind of demigod.” There is a list in the Śrīmad-Bhāgavatam. ”If you want education, you worship this demigod; if you want very beautiful wife, then you worship this goddess; if you want good health, then you worship this demigod; if you want victory…” So many ways.

And we have got different types of demands. So… But that is recommended in the śāstra, in the Vedas, because gradually, one has to be taken to the transcendental position. To worship a type of demigod for certain type of benefit, at least it indicates that you can get the benefit from higher authorities. Indirectly the higher authority is accepted. Or otherwise we become atheist. To save the general people from atheism, there is recommendation for worship of different types of demigods.

Generally, they are recommended-five: the sun-god, the Gaṇeśa, the Viṣṇu, Lord Śiva and Durgā, and… The sun-god I have already said. Five, pañcopāsanam. Five: the sun-god, the Gaṇeśa, and the Durgā-devī, then Lord Śiva, and then Viṣṇu. This is also gradual evolutionary. People in the most lowest stage of humanity, they are struck with wonder by the power. As soon as there is some electricity, they feel some power. So when there are power worshipers… The modern scientists, they are power worshiper. They have gone up to the sun-god. Not god, the sun globe. The power is received from the sunshine. So this is one stage, power. In this way, one after another, when one comes to the supreme powerful, Viṣṇu, because that is the ultimate powerful…

So this is one type of yajña, understanding the supreme power. Just like I was talking a few minutes before, the power. But power is not ultimate. Ultimate is the conductor of power, or the powerful. Just like electricity. Electricity is power, but it is generated from the powerhouse. People generally understand that electricity is coming from the powerhouse. But the powerhouse is maintained by the resident engineer, a person. That is real understanding. Or just like this airplane is flying in the sky. A child may see what a wonderful machine is flying in the sky. He does know the importance of the pilot. The big gigantic airship can fly in the sky so long the powerful, or one who knows how to conduct the power, pushing the button. By pushing one button, the plane goes high, and pushing another button, it comes down. It is not automatically. Any machine you take. Nowadays wonderful machine, computer. That is also handled by an expert. Any machine you take, without an expert technologist, it cannot work.

So similarly, if you go on studying the power of material nature, you’ll come ultimately to the Supreme Personality of Godhead. That is explained in the Bhagavad-gītā.

mayādhyakṣeṇa prakṛtiḥ

sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Actually Kṛṣṇa says mayā, "By Me," adhyakṣeṇa, "by My superintendency," mayādhyakṣeṇa, "everything is working." That is also confirmed in the Brahma-saṁhitā, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44].

This power, material nature, is called Durgā. So Durgā, the material nature… Durgā means the predominating Deity of this fort. Durgā. Durgā means "fort". And durgā means "where it is very difficult to enter." The fort is fortified. Therefore it is called Durgā. Ga means going, and duḥ means difficult. Therefore fort is… The Sanskrit name of fort is called durgā. And the predominating deity, it is called Durgā.

Similarly, this material world, universe, it is covered by seven layers, and one layer, the first layer is there, and the second layer is ten times thicker than the first layer. The third layer is ten times thicker than the second layer. In this way, this universe is covered tight, very fortified. And there are innumerable universe. They are clustered together. And all these universes together is called the material world. And this is a very fortified place, and the predominating deity of this material world… Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. There is a power. That is called Durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā, icchānurūpam api yasya ca ceṣṭate sā [Bs. 5.44]. Although this Durgā is so powerful that she can create, she can maintain and she can dissolve, the whole cosmic manifestation… It is so powerful. At any moment it can dissolute.

But she is working just like chāyeva. Chāya means shadow. Just like you have your hand and here is the shadow. If the hand moves, then shadow moves. Therefore it is said chāyeva yasya bhuvanāni bibharti durgā. (end)

740415BG.BOM
Bhagavad-gītā 4.26

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Bombay, April 15, 1974

Pradyumna: (leads chanting)
śrotrādīnīndriyāṇy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

Translation: "Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice."

Prabhupāda: Read the purport.

Pradyumna: "The four division of human life, namely the brahmacārī, the gṛhastha, the vānaprastha and sannyāsī, are all meant to help men become perfect yogis, or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The brahmacārīs, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing the process and the senses in the fire of the controlled mind. A brahmacārī hears only words concerning Kṛṣṇa consciousness. Hearing is the basic principle for understanding, and therefore the pure brahmacārī engages fully in harer nāmānukīrtanam-chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa Hare Kṛṣṇa. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat-eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted unattached sex life is also a kind of yajña because the restricted householder sacrifices his general tendency towards sense gratification for higher transcendental life."

Prabhupāda:
śrotrādīnīndriyāṇy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

So indriya-saṁyama, yoga. Yoga means indriya-saṁyama. Yoga indriya-saṁyamaḥ. The yogic practice is recommended for persons who are too much in the bodily concept of life. Anyone…. Why anyone? Practically any person. Therefore this yogic practice was recommended for general population so that they can control the senses. Gradually, one has to take to this platform of indriya-saṁyama or sattva-guṇa. Rajo-guṇa, sattva-guṇa and tamo-guṇa. So one has to promote himself to the platform of sattva-guṇa.

Generally, people are in the rajas-tamo-guṇa. I was explaining yesterday in the morning,
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Everyone is trying to be very peaceful and happy. That is possible when one is promoted to the platform of sattva-guṇa. The yoga practice means that. Yoga practice means by controlling the airs within the body… That will be explained. There are five kinds of air, vāyu. When the airs are not controlled in old age, according to Ayurvedic system, it is called vāyu-roga. The muscles become slackened, old man. Because the air control or air circulation is not proper. There are many medicines, many practice of yoga.

So the real purpose is, yoga practice means, to control the senses.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

This is the study of the whole structure. Grossly, our body means the senses. We are, everyone, animal and less intelligent men, they are busy only for sense gratification. Indriyāṇi parāṇi… They think the sense gratification, "This is enjoyment, this is happiness." But actually that is not happiness. Sukham ātyantikaṁ yat tad atīndriyam [Bg. 6.21]. What is actual happiness, ātyantikam, that is atīndriya. Atīndriya means beyond the senses. But because we have no such knowledge, because we are in the bodily concept of life, "I am this body," so I am interested in the matter of gratifying me senses. Indriyāṇi parāṇy āhuḥ.

And those who are little advance, they are in the enjoyment of the mind, mental speculation, philosophy, or theosophy. So many "sophies" are there. Somebody putting some theories, this theory, that theory, that theory. Mental speculation. They derives poetry, writing poetry, nice poetry. They are not on the gross platform of sense gratification but on the subtle platform of sense… Mind is also sense. Mind is also sense.

Kṛṣṇa says in the Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā prakṛtir aṣṭadhā: [Bg. 7.4] "These eight elements, they are also My prakṛti, but bhinnā, separated, separated prakṛti." Prakṛti means subordinate to the puruṣa. As soon as the prakṛti… Generally, we understand that the husband and wife…. Wife is called prakṛti, and the husband is called puruṣa. So puruṣa means enjoyer, and prakṛti means enjoyed. So similarly, when Kṛṣṇa says, bhinnā me prakṛtir aṣṭadhā, that all these elements, gross and subtle, earth, water, air, fire, and these are gross elements, and the mind, intelligence and ego, subtle elements…. Then Kṛṣṇa says, apareyam: "These elements are inferior prakṛti." Apareyam itas tu viddhi me prakṛtiṁ parām. There is another prakṛti. What is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Jīva-bhūta, the living entity. The living entity is also prakṛti. We are not puruṣa. But we forget this.

Prakṛti means to be used by the puruṣa. Therefore our position is, real position is, we should be used be the Supreme Personality of Godhead, puruṣa, Puruṣottama. This is our position. But artificially we are trying to become the puruṣa. That is māyā. Instead of being utilized be the puruṣa, we are trying to become the puruṣa, to utilize the material nature. Yayedaṁ dhāryate jagat. The world is going on, the material world, because the living entities in the attitude of becoming puruṣa, they are trying to exploit the resources of this material nature. This is going on.

(aside:) You sit down, you people, on the chair.

So this is our material disease. And how we are trying to be master or enjoyer of this material world? By the senses, by the mind. Manaḥ ṣaṣṭhāni prakṛti-sthāni karṣati. Manaḥ…. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. "The living entities," Kṛṣṇa says, "they are My part and parcel." So instead of serving Kṛṣṇa, they are trying to utilizing, they are trying to utilize the material nature for their sense gratification. This is called struggle for existence. Prakṛti-sthāni karṣati. Karṣati means hard struggle. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This is going on. And this karṣati means struggling for existence. Because you cannot be happy by this artificial way of life. This is artificial way of life.

Just like both of them have been described as prakṛti. Bhinnā me prakṛtir aṣṭadhā. And apareyam itas tu viddhi me prakṛtiṁ parām. The parā, it is prakṛti. Suppose there are two prakṛtis, two women. One has dressed an man and one has dressed as woman. But how they can enjoy? Because actually they are prakṛtis. Simply by changing the dress, there is no possibility of enjoyment. Prakṛti. Therefore it is simply mental concoction. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This is going on.

Therefore those who are too much engrossed in the bodily concept of life, for them, this yoga system… Dhyāna, dhāraṇa, prāṇāyāma, āsana, ity ādi. Different methods. Yama-niyama. But that yoga process also requires saṁyama. Saṁyamāgni, it is said. Saṁyamāgniṣu juhvati. This yoga practice means you have to control the senses, saṁyamāgni, sacrifice. The spirit of enjoying spirit should be sacrificed tin the fire of saṁyama. That is required. Saṁyamāgniṣu juhvati śabdādīn indriyāgniṣu juhvati. By controlling the senses, indriyāgni…

This is also very significant. Indriyāgni. Indriyāgni, that is described in the Nārada-Pañcarātra, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means indriya, and hṛṣīkeśa means Kṛṣṇa. So when the indriyas, the senses will be engaged in the service of the master of the senses, that is indriyāgniṣu juhvati… You cannot control the senses simply by artificial means, by dhyāna, dhāraṇa, prāṇāyāma, yama-niyama, āsana, pratyāhāra. There are so many systems. Big, big yogis, they failed.

Just like Viśvāmitra Muni. He was practicing yoga, that indriya-saṁyama. He was especially… Because he was king, so especially he was very sexually inclined. And the yoga process, he was trying to control the sex. But what was the result? The result was that Menakā, a society girl of the heaven, she appeared, and she was traveling there. There have been many instances like that. And tinkling of bangles, oh, immediately his yoga practice was broken. And he become attached by Menakā and there was birth of Śakuntalā. There is a drama written by Kālidāsa Kavi, "Śakuntalā." This is the subject matter, how a yogi failed to control his senses and was attached by a beautiful woman girl, and how Śakuntalā, the beautiful girl was born. That is the subject matter.

So this is sometime impossible. There are many, many instances. So this is artificial way of yoga system. But when actually, as it is recommended, śabdādīn indriyāṇy anya indriyāgniṣu juhvati. That indriyāgniṣu means the indriya of Kṛṣṇa. When we satisfy the indriya, the senses of Kṛṣṇa, then automatically our indriyas become satisfied, engaged.

There is another verse written by Prabodhānanda Sarasvatī. He said, kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Protkhāta-daṁṣṭrāyate. Just like dentist, when there some pain in the teeth, they extract. That is called protkhāta, extracted. So the indriyas have been compared with kāla-sarpa, kāla-sarpa, means a venomous snake. As soon as the kāla-sarpa or snake touches in any part of your body, because the venomous teeth is there, death is there immediately. Therefore they're called kāla-sarpa. Kāla means death. Kāla-sarpa. Therefore we are so much afraid of a snake. So but if the kāla-sarpa's poison teeth is taken away, then it is no more, I mean, fearful. It is no more dangerous. Therefore Prabodhānanda Sarasvatī says that "By the mercy of Śrī Caitanya Mahāprabhu, our indriyas, the senses, which are compared with the kāla-sarpa, may be kāla-sarpa, but the poison teeth is extracted." Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate.

So that is bhakti-yoga process. Indriyas cannot be, I mean to say, controlled unless you engage your indriyas in the service of the master of indriyas. That is called bhakti-yoga. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. If you want to purify your indriyas, then you have to accept to be free from upādhi. At the present moment, because we are in bodily concept of life, I am thinking that "I belong to this family. So if I do not satisfy the family members… "I have to satisfy. This is my real position. Jīvera 'svarūpa' haya-nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. My position is servant of Kṛṣṇa. That is my constitutional position. So Kṛṣṇa means to serve Kṛṣṇa's desire, what Kṛṣṇa says. As Kṛṣṇa says, sarva-dharmān parityajya mām ekam [Bg. 18.66]. He is demanding. But if we do not do that, that means we are not willing to serve Kṛṣṇa. Then…. My position is serve, to serve. Then I have to serve in my designation. "I am the master of this family, I am the belong to this society, to this nation, to this, that." so many. Gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. Illusory master you have to serve, because you have to serve.

So these indriyas, unless they are purified by becoming without any designation… Just like Caitanya Mahāprabhu says, "I am not a brāhmaṇa, I am not a sannyāsī, I am a kṣatriya, I am not a brahmacārī." Because these are designation. Varṇāśrama-dharma, four varṇas and four āśramas. Of course, now we do not know even this designation. We are simply animals at the present moment. Āhāra-nidrā-bhaya-maithunam. But human society means to divide the whole human society into these eight divisions, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha. Then it is systematic. But you have to go above that. That systematic division of the society is also sense gratification. That is not real life. That is also sense gratification. But it is systematized.

Just like I have several times said, the marriage is sense gratification, sex life. But somebody may say… They say that "Marriage is legalized prostitution." It may be, but still, there is some control. Although it is called "legalized prostitution," there is no difference between prostitution and married life, but there is some control. People become responsible. By responsible life, they can make advance. Irresponsible life will not help. Therefore loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. So our tendency for sense gratification is controlled. Therefore it is called license. Gṛhastha life means a license for sense gratification. But we must know that sense gratification means material life. It may be systematic or not systematic. Sense gratifications means material life. But our aim is to transcend this material life and come to the spiritual life, platform of spiritual life. That is required. So there are so many processes.

So that is being discussed by Kṛṣṇa. Here He is especially referring to the mystic yoga system, indriyāgniṣu juhvati, controlling the senses. So this controlling the senses… The simple method is that artificially if you want to practice yoga like Viśvāmitra Muni or Durvāsā Muni, very great… There are many big, big stories about these munis who were big, big yogis. This Durvāsā Muni traveled all over the universe and he went beyond the universe in the spiritual world. He saw Lord Viṣṇu personally. Still, he was defeated. There are many stories. Ambarīṣa Mahārāja. So these indriyas cannot be controlled. Durdāntendriya-kāla-sarpa-paṭalī. But these indriyas cannot do any harm to you if you take the poison teeth of this deadly snake, poison teeth. Indriya-kāla-sarpa-paṭalī protkhāta…

What is that? What is the process of taking away the poison teeth? That is bhakti-yoga. That is bhakti-yoga. That means sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], hṛṣīkeṇa-hṛṣīkeśa means indriya-hṛṣīkeśa-sevanam. You cannot control the senses unless you engage your senses in the service of the senses of the Lord.

The Lord has got senses. He is also a living being like us. But less intelligent class, they cannot understand. They think that something must be opposite. No. The Vedic information is nityo nityānām: "The Absolute Supreme Personality of Godhead, He is also eternal." That is explained in the Bhagavad-gītā also. Bhagavān says that "Arjuna, you and Me and all these people who have gathered here, we are nitya. We were present in the past, and we are now in the battlefield, and when we give up this body, we shall again remain the same, individual."

That is explained in the second chapter. This individuality continues. There is no such information that all of them become one by amalgamation. That is not possible because in the Bhagavad-gītā it…, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Aṁśaḥ, the particles of the Supreme, they are sanātanaḥ. It is not that by chance the spirit, whole spirit, has been broken into pieces. No. That is not possible. Because in the Bhagavad-gītā you will find acchedyo 'yam: "It cannot be broken into pieces."

Then how it became pieces? Therefore these piecemeal, the small particles of the original whole, they are sanātanaḥ. It is not that by circumstance it has become small pieces. No. And when they amalgamate… Just like they give the example that the water, when it is put into the water, again it becomes one. But scientifically, they are molecules. They remain separate. Even the sunshine, they are simply combination of shining molecules. Similarly, we are also like that, shining spiritual molecules. So sanātanaḥ, these particles are sanātanaḥ.

So they must have engagement. Because we small particles of the Supreme, we are also engaged… Kṛṣṇa-bahirmukha hañā bhoga vāñchā (Prema-vivarta). We are engaged in material affairs. So our business is to finish this material affair or not to be attracted by the material affairs, but to be attracted by the spiritual affairs. That is required. Not that finishing. It cannot be finished. Therefore in the śāstra [it] says, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ: [SB 10.2.32] "Those who are thinking that 'Now we have brahma-jñāna, knowledge, and we have become one with Brahman, therefore we are now liberated,' vimukta-māninaḥ, that is not liberation." The liberation is not there because tvayy asta-bhāvāt, because the senses are not yet engaged in the service of the Lord." They do not know the Personality of… Tvayy asta-bhāvād aviśuddha-buddhayaḥ. They cannot be liberated.

Why not? They have already become liberated? No. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Āruhya. They have undergone severe penances, austerities. That is right. And they have come to the paraṁ padam, brahmapāda, but patanty adhaḥ, because… ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Everyone wants ānanda, and part and parcel of ānanda, Kṛṣṇa, he wants ānanda. So simply realization, ahaṁ brahmāsmi, will not stay, will not stay. Because simply knowing "I am such and such," simply knowing that "I am a millionaire," or simply knowing that "I am a big man," that will not help him. He must also have activities. Ānandamayo ’bhyāsāt. Abhyāsāt means there must be activities. If you stop activities, there will be no ānanda. Then you will again search out where is activities. And because you have no spiritual activities, you will come down to the material activities.

So this artificial type of saṁyamāgniṣu juhvati, it may help you for the time being to stop the activities for the indriya, but that will not be permanently done. Therefore this process, that sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam… [Cc. Madhya 19.170]. When you become free from all designation… As Caitanya Mahāprabhu said-I was going to explain-that ”I am not a brāhmaṇa, I am not a śūdra, I am not a kṣatriya, I am not a vaiśya, I am not…” This is negation. Then what you are? Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. There is activities. As soon as we accept dāsa-dāsānudāsaḥ, there must be activities. A dāsa has got activities. So dāsa, when these activities are there, then hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170], that is called bhakti. If you adopt this means, to engage the senses in the service of the master of the senses… We possess some senses, but we are not master. Suppose I have got this touch sense, hand, I am working with, but actually I am not master. If the hand is paralyzed, you cannot work.

So how you can be master of the senses? It is dependent on something else, the master of senses. When Kṛṣṇa says, sarvataḥ pāṇi-pādaṁ tat. Kṛṣṇa has got hands and legs everywhere, or Brahman has got hands and legs… What is that hands and legs? Your hand, my hand, it is the Brahman’s hand, because you are part and parcel of Brahman. So now your hands and legs are engaged with upādhi. Everyone is working, ”I am American,” ”I am Indian,” ”I am brāhmaṇa,” ”I am śūdra,” ”I am this family,” ”I am this,” ”that,” so many… So you have to forget this, that ”I don’t belong to this material world and so nice division,” either you call brāhmaṇa, kṣatriya, vaiśya, or American, Indian. ”No. Purely I am spirit soul, and my business is to serve Kṛṣṇa.” Then you will be able to control your senses.

Because senses want engagement. If you artificially stop, it will not stay. For the time being, it may be appearing, but it is not possible. You cannot be desireless. Sometimes we say that ”We should be desireless.” That is not possible. The whole process should be purifying desire, purifying desire, mind. Mind is the source of desires. Therefore the bhakti process is first of all engage the mind. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. If you engage your mind, always thinking of Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru… [Bg. 18.65]. This is the recommendation given by Kṛṣṇa.

So if you first of all engage your mind to the lotus feet of Kṛṣṇa, then Kṛṣṇa says you become first-class yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi who is always engaged in thinking of Kṛṣṇa’s lotus feet, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma Hare Rāma… That is first-class yogi. Then you perfect your this yogic process. indriyāgniṣu juhvati. Indriyāgniṣu. In the indriya, in the senses of Kṛṣṇa, in the fire of Kṛṣṇa’s senses, when you engage, you cooperate with your indriya, that is your perfect life. Thank you very much. (end)

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Bhagavad-gītā 4.27

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Bombay, April 16, 1974

Pradyumna: (leads chanting)

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite
[Bg. 4.27]

Translation: ”Those who are interested in self-realization in terms of mind and sense control offer the functions of all the senses, as well as the vital force, breath, as oblations into the fire of the controlled mind.”

Prabhupāda: Read the purport.

Pradyumna: ”The yoga system conceived by Patañjali is referred to herein. In the Yoga-sūtra of Patañjali, the soul is called pratyag-ātmā and parāg-ātmā. As long as the soul is attached to sense enjoyment, it is called parāg-ātmā. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system. The Patañjali system of yoga instructs one on how to control the functions of the body’s air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of material affection. According to this yoga system, pratyag-ātmā is the ultimate goal. This pratyag-ātmā is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the prāṇa-vāyu. The apāna-vāyu goes downwards, vyāna-vāyu acts to shrink and expand, samāna-vāyu adjusts equilibrium, udāna-vāyu goes upwards-and when one is enlightened, one engages all these in searching for self-realization.”

Prabhupāda:

sarvāṇīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite
[Bg. 4.27]

When one is enlightened, jñāna-dīpite, the light of knowledge is awakened, then ātma-saṁyama-yogāgnau, controlling the senses and offering in the fire of yoga. So the Patañjali system is explained in the purport that controlling the inner different kinds of, five kinds of, prāṇa-apāna-vāyu. That is a mechanical system. That is approved also. That helps controlling the senses. But there is another process that is called this bhakti-yoga system, that not only controlling the senses but to give engagement to the senses.

Simply by artificial controlling… Just like a child. The mind is just like child, sometimes accepting something, sometimes rejecting something. Saṅkalpa-vikalpa. That is the business. So it is very difficult to control the mind. Arjuna, when he was asked to control the mind by yoga practice, he said cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham: "My dear Kṛṣṇa, You are asking me to control the mind, but I think it is impossible. Especially we are in the political field, royal order. We have to deal with so many political subject matter." So he said that

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva su-duṣkaram
[Bg. 6.34]

"I do not think mind can be controlled. It is very, very difficult, as difficult as to control the breeze or wind, strong wind blowing. It is not possible to control them." That was the verdict of Śrī Arjuna. It will be explained in the sixth chapter.

Actually, it is very difficult to control the mind. So artificially, by controlling the breathing system, there is the process, but still, it is difficult. As I explained yesterday, even a great yogi like Viśvāmitra, he also failed. There are many instances. There was another, Saubhari Muni. He was practicing yoga system within the water. And as soon as he was little agitated by the fish, he wanted to come out and marry and one king's daughter. He wanted to marry all the eight daughters. So there are many instances like that. It is very difficult to control the mind.

But our process, as it is stated here, that ātma-saṁyama-yogāgnau. Ātma-saṁyama. Saṁyama, control. The mind is the principle sense. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Mind is the central figure of all the senses. Just like madman. Because he cannot fix up his mind, he cannot work properly. Therefore he is called madman. So our process is that we cannot control the mind. But if we engage the mind on the lotus feet of Kṛṣṇa, then everything is controlled. Kṛṣṇa will help. If some way or other, you engage your mind at the lotus feet of Kṛṣṇa, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. then gradually everything will be controlled.

There is another version that sevonmukhe hi jihvādau [Brs. 1.2.234]. Jihvādau, to control the jihvā. The jihvā means the tongue. It is very difficult to control the jihvā. People do not know it, but actually this is there. Everyone becomes a servant of the senses just beginning from the tongue. They eat anything and everything. Therefore they cannot control others senses also. This is the experience of big, big yogis. Therefore in the yoga practice, yama-niyama… In the yoga practice also, it is forbidden, not to allow the tongue to eat anything and everything, no. That is not possible. Similarly, we also ask our devotees not to allow your tongue to touch anything except kṛṣṇa-prasādam. Tongue's two business: eating, tasting something, and vibrating sound. So if we can control the tongue not to touch anything which is not offered to Kṛṣṇa, and if we do not allow the tongue to talk anything except Kṛṣṇa, Hare Kṛṣṇa mahā-mantra, then you become the greatest yogi. The greatest yogi. Simply two things. Of course, we have to eat. That's a fact. Without eating, we cannot exist. So eat. We have got so many nice things, offered to Kṛṣṇa. We offer to Kṛṣṇa all nice things.

As Bhaktivinoda Ṭhākura says, kṛṣṇa baṛo doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi. Bhaktivinoda Ṭhākura, he was a gṛhastha, practical. He experienced. He said, śarīra abidyā-jāl: "This body, material body, is a network of ignorance." Śarīra abidyā-jāl. Just like a network. If you are put into a net and bound up and thrown into the ocean, then what is your condition of life, just imagine. Similarly, we, pure souls, we have been put into this network of material body, and we are thrown into the ocean of nescience. This is our position, struggle for existence. How to get out of the network? How to get out of the ocean? This is… Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This is our position.

So Bhaktivinoda Ṭhākura says this body is the network of ignorance, simply sense gratification. "I shall eat this. I shall eat that. I shall hear this. I shall…" The ear is engaged in hearing nice cinema songs, and the tongue is engaged, going to the restaurant, so many so-called palatable dishes. Similarly, other senses, they are engaged. So the… According to bhakti-yoga system, the first control is recommended to the tongue. That is said, that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136].

Now, we receive knowledge through the indriyas, but if the indriyas are impure-senses, they are impure-they cannot understand what is Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi, na… Beginning. Because beginning is śravaṇam. Bhakti-mārga begins by hearing.

Now, what is śravaṇam? Chanting. If there is chanting or there is some speaking, then we can hear. That is recommended by Śrī Caitanya Mahāprabhu, that simply hear. There are many places, recommended, that "Hear." So but it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These present blunt senses, material senses, cannot receive even this chanting of Hare Kṛṣṇa mantra. They say, "This is nuisance." Bhagavān says in the Bhagavad-gītā, catur-vidhā bhajante mām: "Four classes of men who begins bhagavad bhajana," sukṛtina, "those who are pious…" But the modern leaders, they say, "This bhajana nuisance." This is our misfortune. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. These are the explanation in the Bhagavad-gītā.

Saintly person, mahātmā, they are engaged in chanting satatam, always. Satataṁ kīrtayanto mām [Bg. 9.14]. Kīrtayantaḥ, glorifying. Śrī Caitanya Mahāprabhu recommends, kīrtanīyaḥ sadā hariḥ. Kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

This is the recommendation of Caitanya Mahāprabhu that you should glorify the holy name of Hari. Hari means Kṛṣṇa. So that is the recommendation. But we are meeting so many obstacles because they think, "This chanting is nescience. This bhajana is nuisance. This is Kali-yuga. Not the Kali-yuga, even every yuga. So ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. A devotee is hearing, he is enjoying, and the nondevotee is thinking, "It is a nuisance."

Therefore it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. The blunt senses, material senses, they cannot receive. Nāmādi. Not only name, they cannot see Lord Kṛṣṇa's form. Because hearing and seeing and smelling and tasting and touching… We have got so many senses. So These senses being materially contaminated, it cannot hear what is Kṛṣṇa's holy name. Ataḥ (śrī) kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Then how to understand Kṛṣṇa? That is recommended. Sevonmukhe hi jihvādau. You have to engage your tongue first of all in the service of the Lord. The Kṛṣṇa realization begins from the tongue.

How? Now you simply make it a vow that "I shall not talk anything except glorifying the Lord." Then you become perfect. Very simple method. Simply you have to make this determination, that "I shall not talk anything which is not about Kṛṣṇa, and I shall not eat anything which is not offered to Kṛṣṇa." So our this Kṛṣṇa consciousness movement is teaching these two things specifically. We are distributing little prasādam. If we get opportunity, we can give sumptuous prasādam. We are doing that in all other centers throughout the whole world. By eating, simply by eating, one can be beloved. It doesn't require if he simply eats Kṛṣṇa prasādam. It is so nice method. So jihvādau. And hearing. This is recommended here, that ātma-saṁyama-yogāgnau. Ātmā, you have to make a determination, ātma-saṁyama, that "I shall not allow this tongue to take anything in the restaurant. But I can simply allow the tongue… "If you do this, then you become gosvāmī. That is called gosvāmī. Because we are all godāsa. Go means senses.

So actually we are all servants of our senses. The whole activities of the material world means everyone is acting as the servant of his senses, that's all. This is the material world. Everyone is working. Everyone is working so hard. So when one becomes intelligent, then he understands that "What I am doing? I am thinking that I am master, I am proprietor, I am the head of the family, but what I am doing actually? I am acting as servant of my senses, my son's senses, my wife's senses, my daughter's senses, my servant's senses. That's all." If you speak something wrong even to your servant, the servant will resign, and you will be in trouble. Therefore you have to serve his senses so that he may not be angry. This is our position. So we are simply serving senses, but we are thinking, "I am master." This is called illusion.

So jñāna-dīpite, when you actually come to the sense of your knowledge, then you come to this conclusion that "What I am? What is my mastership? I am simply serving the senses, different senses." Even in the outward… [break] …what is the taste of that knowledge. That is explained in the Bhagavad-gītā. What is that? Bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births, spoiling the life and spoiling the time by satisfying the senses…" Bahūnāṁ janmanām ante. So long you will go on satisfying these senses, either your senses-that is centralized senses-or expanded senses, the senses of your family, senses of your society, senses of your country, nationality, these are all sense gratification process, simply extending. It begins centralized, my senses, then my son's senses, then my grandson's senses, then my country's senses, then… It is sense gratification, that's all. There is no other business.

So when one becomes enlightened, he offers himself to Kṛṣṇa. There is a verse like this. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ: "My Lord, I have spoiled my time in this way, becoming the godāsa or the servant of the senses." Kāmādīnām, kāma krodha lobha moha mātsarya. Therefore it is called, kāmādīnāṁ kati na. "I have tried to satisfy them to my utmost." Kati na katidhā. "What I have not done for them? Still, they are not satisfied. Neither they are merciful." Teṣāṁ jātā mayi na karuṇā na trapā. Na tṛpta. "They are neither satisfied; neither they are merciful, never."

You go on serving your family. Nobody will give you relief. If you say that "Now I have done so much for you. Give me relief." First of all I do not want to be relieve also. That is also another disease. You see? You will be surprised. It is my practical experience. This Kṛṣṇa consciousness movement, before starting, I wrote one letter to Mahatma Gandhi: "Mahatma Gandhi, you have got position. People accept you as a very pious man. Now you have got your sva-rājya, and you are very fond of Bhagavad-gītā. Let us preach Bhagavad-gītā." I wrote this letter. Unfortunately, a few days after, he was killed. So this is the position. All big, big leaders, they do not want to take relief from this sense gratification business. No. This is the…

Therefore jñāna-dīpite ātma-saṁyama-yogāgnau. Because there is no knowledge, they think the sense gratification extended, expanded sense gratification, will make the world happy. No. That is not possible. Therefore jñāna-dīpite means that by this kind of sense gratification we will not solve the problems. Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ jātā mayi na karuṇā. Karuṇā. "There is no mercy. Therefore I have given up them. Now I have come to You, my dear Lord. I was serving the senses so long. Now I want to serve You." This is knowledge, jñāna-dīpite. "Because my business is to satisfy the senses, either my senses or my relative's senses, but it has not made me happy, therefore I have come to You to satisfy Your senses. Kindly engage me in Your business."

This is called jñāna. That is explained in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. When jñānavān… What kind of jñānavān? After serving the senses of so many people life after life, when one comes to his real knowledge that "This kind of sense gratification will not make me happy. Let me gratify the senses of Kṛṣṇa," that is real knowledge. Jñāna-dīpite. And in another place it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Jñānavān. That is real knowledge.

Actually, my business is to satisfy the senses of Kṛṣṇa, but I am thinking that I shall be happy by satisfying my senses, my family's senses, my country's senses, my nation's senses, and so on, so on, so on. This will make me happy. This is the secret. So therefore Kṛṣṇa says that "You have manufactured so many business of sense gratification. That's all right. Give up this all rascal business. Simply surrender unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Then you will be satisfied. Otherwise there is no question of satisfaction. You go on increasing the area of sense gratification. That will not make you happy. So

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

This is the definition of mahātmā. When one engages his senses for the satisfaction of the supreme senses… But unfortunately, we define the Supreme as having no senses. Nirākāra. No hands, no legs, no eyes, nothing, no senses. Simply I have got my senses.

And who manufactured me, he has no senses. But that is not fact.

If I have got my senses, my father, who manufactured me, he has also senses. This is right conclusion. How is that? I have got my senses, I have got my propensities, I have got my form, and why these things should be denied to my father, and especially the supreme father? Therefore Bhagavad-gītā says that avyaktaṁ vyaktim āpannaṁ manyante māṁ abuddhayaḥ, paraṁ bhāvam ajānantaḥ [Bg. 7.24]. They do not know. But actual fact is that when our senses will be sacrificed for the satisfaction of the supreme senses, then our life is successful. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

It is not that nullifying my senses, God's senses, every… No. Senses are there. My senses are there, and God's senses are there. But when my senses will be engaged in satisfying the Supreme senses, that is my perfection of life. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

So that can be begun with sevonmukhe hi jihvādau [Brs. 1.2.234]. Because we meet together and talk so many nonsense in political conference, social conference, scientific conference, tongue going on. Day and night, conference is going on. And another business, eating process, sense gratification. If people are asked, "Please come here. Chant Hare Kṛṣṇa," they are not at all interested. And invite him in some political meeting and talk all nonsense. He is very much interested. Yes. This is called māyā. So we have to convert this. Instead of engaging senses for talking nonsense, we have got so many books, so many talks about Kṛṣṇa. Why not take this? You can go on on, Śrīmad-Bhāgavatam, about Kṛṣṇa. Bhagavad-gītā. Go on talking, and go on eating kṛṣṇa-prasādam. Sevonmukhe hi jihvādau, chanting Hare Kṛṣṇa mantra, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Then self-realization is guaranteed.

There is no difficulty, not at all. And that is also described, sa mahātmā sudurlabhaḥ. Simply says, sudurlabhaḥ. But what is the symptom?

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

This is mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim. They are under the protection of daivī-prakṛti. There are two prakṛtis, spiritual prakṛti and material prakṛti. The devotees are not under this material prakṛti. They are under the spiritual prakṛti. The activities of Kṛṣṇa, they are all spiritual. And the devotees, because they are engaged in spiritual activities, they are above the material prakṛti. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Who? Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Anyone who is engaged in devotional service without any impediment, avyabhicāriṇī, without any stoppage, continuously, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], he is not on the material platform.

Therefore a devotee, mahātmā… Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ… [Bg. 9.13]. There are two prakṛtis. Those who are not mahātmās, durātmā… Durātmā means trying to satisfy the ātmā in a different way, far, far away from Kṛṣṇa. They are called durātmā, dur. Dur means distant or very difficult. So everyone can become mahātmā, as it is explained in the Bhagavad-gītā, simply by surrendering to Kṛṣṇa. Sa mahātmā sudurlabhaḥ. It is not very easy to become a mahātmā and to surrender unto Kṛṣṇa. But if we can do that, if we engage our senses in the service of the Supreme Lord…

There is no question of stopping the activities of the senses. That will fail. The yoga system, Patañjali yoga system, is artificially stopping the activities of the senses. But that will be not very successful because the senses are so strong that as soon as it gets an opportunity, it acts immediately.

Therefore in the śāstra it is forbidden, mātrā svasrā duhitrā vā nāviviktāsano bhavet: [SB 9.19.17] "In a lonely place don't sit down even with your mother, even with your sister, or even with your daughter." Because generally our senses are not very much agitated in the present of mother, sister and daughter. But śāstra says, "Even though it is so, but don't sit down with your mother, sister and daughter in a lonely place." "Why? I am not a fool." But you are not a fool. But balavān indriya-grāmo vidvāṁsam api karṣati. The senses are so strong, even one is very, very learned, he is also agitated. We have got many instances. Old men, sixty, seventy years, he is agitated by seeing one young girl. You see? So senses are so strong. So therefore we have to engage all our senses in the service of the supreme senses. That is perfection of life. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

So the beginning is that the first number, one, number one sense, the tongue, you try to control by eating kṛṣṇa-prasādam and chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma. Thank you very much. (end)

740417BG.BOM
Bhagavad-gītā 4.28

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Bombay, April 17, 1974
Pradyumna: (leads chanting)

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhāya-jñāna-yajñāś ca
yatayaḥ saṁśita-vratāḥ
[Bg. 4.28]

Translation: "There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge."

Prabhupāda: You can read the purport also.

Pradyumna: "These sacrifices may be fitted into various divisions. There are persons who are sacrificing their possessions in the form of various kinds of charities. In India, the rich mercantile community or princely orders open various kinds of charitable institutions like dharma-śālā, anna-kṣetra, atithi-śālā, anāthalaya, vidyāpīṭha, etc… In other countries too, there are many hospitals, old age homes and similar charitable foundations meant for distributing food, education and medical treatment free to the poor. All these charitable activities are called dravyamaya-yajña. There are others who, for higher elevation in life or for promotion to higher planets within the universe, voluntarily accept many kinds of austerities such as cāndrāyaṇa and cāturmāsya. These processes entail severe vows for conducting life under certain rigid rules. For example, under the cāturmāsya vow the candidate does not shave for fours months during they year, July to October, and does not eat certain foods, does not eat twice in a day and does not leave home. Such sacrifices of the comforts of life is called tapomaya-yajña. There are still others who engage themselves in different kinds of mystic yogas like the Patañjali system for merging into the existence of the Absolute, or haṭha-yoga or aṣṭāṅga-yoga, for particular perfections. And some travel to all the sanctified places of pilgrimage. All these practices are called yoga-yajña, sacrifice for a certain type of perfection in the material world. there are others who engage themselves in the studies of different Vedic literatures, specifically the Upaniṣads and Vedānta-sūtras, or the Sāṅkhya philosophy. All of these are called svādhyāya-yajña, or engagement in the sacrifice of studies. All these yogis are faithfully engaged in different types of sacrifice and are seeking a higher status of life. Kṛṣṇa consciousness is, however, different from these because it is the direct service of the Supreme Lord. Kṛṣṇa consciousness cannot be attained by any one of the above-mentioned types of sacrifices but can be attained only by the mercy of the Lord and His bona fide devotee. Therefore, Kṛṣṇa consciousness is transcendental."

Prabhupāda:
dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñāś ca
yatayaḥ saṁśita-vratāḥ
[Bg. 4.28]

So charity, or sacrificing your possession for the benefit of others, this is also yajña. But they are called karma-kāṇḍa yajña, fruitive activities. By such performance of yajña, one can elevate his material position.

Just like feeding the poor. It is also yajña. But the same thing, if it is dovetailed in consciousness, that becomes perfect. People are very much inclined to feed the poor with sumptuous food, but it can be done in a little different way, that the foodstuff offered to Viṣṇu, prasāda, that distribution foodstuff is better than ordinary distribution of foodstuff. Ordinarily, that is puṇya, pious activities, but when it is connection with Kṛṣṇa, this is called yajña. Dravya-yajña. To distribute food and cloth, that is called dravya-yajña, but yajña can be said when it is done, dovetailing the activities with Kṛṣṇa consciousness. That is yajña. Yajña means Viṣṇu. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. So our the Kṛṣṇa consciousness movement, we are also distributing food in our about one hundred branches all over the world. But not directly, but through nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.

If we simply act piously, that is good, but it is not perfect. Suppose I execute many pious activities in my life. Then due to my pious activities, I will get birth in good family. Janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. I may get my birth in good family, high family. That is called janma. Then aiśvarya, opulence, wealth; śrī, beautiful body; and education also. I have several times explained that to become highly educated, that is also due to previous pious activities. To be highly rich, that is also due to previous pious activities. But Narottama dāsa Ṭhākura says that Karma-kāṇḍa, jñāna-kāṇḍa, kebala biṣera bhāṇḍa. Karma-kāṇḍa vicāra, fruitive activities for getting better position of life, better body… [break] …though I get my birth in a good family, there is still risk of degradation. Because sometimes we get our birth in rich family and due to opulence we are associated with bad company. Then we begin to act sinfully. That means again degradation. Therefore the Vaiṣṇava philosophy does not very much approve even pious activities. What to speak of impious activities, they do not approve pious activities also.

They are simply after Kṛṣṇa consciousness, simply interested in the service of Kṛṣṇa. That is real yajña. Because in the Bhagavad-gītā it is said that those who are engaged in devotional service… To hear, devotional service… I have explained several times. To hear about Kṛṣṇa. Simply by hearing Kṛṣṇa, if we simply try to understand Kṛṣṇa, that is also better than dravyamaya-yajña, dravya, in charity. But because we cannot devote ourself… Pure devotional service means śravaṇaṁ kīrtanam [SB 7.5.23]. Just like Haridāsa Ṭhākura, he was simply engaged in śravaṇaṁ kīrtanam. He was chanting three hundred thousand times Hare Kṛṣṇa mahā-mantra. We cannot imitate that. That is not possible. But pure devotional service is like that.

Just like our Gosvāmīs, the Six Gosvāmīs in Vṛndāvana, how they executed devotional service is described by Śrīnivāsa Ācārya,
kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Kṛṣṇotkīrtana-gāna-nartana-parau. They always engaged them in chanting Hare Kṛṣṇa mahā-mantra. Utkīrtana, very loudly. Kṛṣṇotkīrtana. Utkīrtanam. Kṛṣṇotkīrtana-gāna-nartanau-parau, dancing also. Just like here the boys, they are chanting and dancing. This is very good, following the footsteps of the Gosvāmīs.

Śrī Caitanya Mahāprabhu, He was also engaged in chanting and dancing. That is a… His dancing description is there in the Caitanya-caritāmṛta during the Ratha-yātrā festival. So chanting, dancing, chanting of the holy name, and in ecstasy dancing, that is also yajña. That is the most perfectional yajña. Yajñaiḥ saṅkīrtana-prāyaiḥ. This is called saṅkīrtana-yajña. Bahubhir militvā gāyantīti saṅkīrtanam.

Saṅkīrtana means when we combine together, many persons, and chant and dance. that is called saṅkīrtana-yajña. So those who are engaged in the saṅkīrtana-yajña, they are also performing yajña. That is better than dravyamaya-yajña, dravya-yajña. Dravya-yajña, charity. Suppose one man has no money. Then his life is spoiled? No. In any condition we can execute this yajña, saṅkīrtana-yajña. There is no need of money. Ahaituky apratihatā. This saṅkīrtana-yajña is so nice that it cannot be checked by any material condition. If one is interested, he can perform saṅkīrtana-yajña or the bhakti-yoga system, śravaṇaṁ kīrtanam [SB 7.5.23], in any condition of life.

In the Bhakti-rasāmṛta-sindhu, there is a story… Not story. Fact. It is described there that one brāhmaṇa-he was a great devotee-he wanted to offer very brilliant service, arcanā, in the temple worship. But he had no money. But some day he was sitting in a Bhāgavata class and he heard that Kṛṣṇa can be worshiped even within the mind. So he took this opportunity because he was thinking since a long time how to worship Kṛṣṇa very gorgeously, but he had no money.

So he, when he got this point, that one can worship Kṛṣṇa within the mind, so after taking bath in the Godāvarī River, he was sitting underneath a tree and within his mind he was constructing very gorgeous siṁhāsana, throne, bedecked with jewels and keeping the Deity on the throne, he was bathing the Deity with water of Ganges, Yamunā, Godāvarī, Narmadā, Kāverī. Then he was dressing the Deity very nicely, then offering worship with flower, garland.

Then he was cooking very nicely, and he was cooking paramānna, sweet rice. So he wanted to taste it, whether it was very hot. Because paramānna is taken cold. Paramānna is no taken very hot. So he put his finger on the paramānna and his finger burned down. Then his meditation broken, because there was nothing. Simply within his mind he was doing everything. So… But he saw that his finger is burned. So he was astonished.

In this way, Nārāyaṇa from Vaikuṇṭha, He was smiling. Lakṣmījī asked, "Why you are smiling?" "One of My devotee is worshiping like this. So send My men to bring him immediately to Vaikuṇṭha."

So the bhakti-yoga is so nice that even if you have no means to offer the Deity gorgeous worship, you can do it within the mind. That is also possible. Therefore it is said that ahaituky apratihatā. In any position of life you can engage yourself in bhakti-yoga system. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. But the prime or the topmost perfection of bhakti-yoga is śravaṇaṁ kīrtanam, śravaṇaṁ kīrtanam, fully absorbed in the thought of Kṛṣṇa. That is recommended in the Bhagavad-gītā also. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. This is the simplest process. You have to practice always thinking of Kṛṣṇa. That is also, Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Mad-yājī. Now, suppose if you have nothing to offer. Still, you can, man-manāḥ, by thinking of Kṛṣṇa, by thinking of all materials for worshiping, testing them, sitting in one place, you can go on. That is called man-manāḥ, thinking, thinking of. You can offer Kṛṣṇa, as I described, so many things.

But Kṛṣṇa wants to see how much you are devoted to Him. Dravya-yajña. Kṛṣṇa is not hungry that you have to offer something, very nice foodstuff. That, you must do that. But if you have no such thing in possession, you can do it within the mind. But not that you have got everything to offer… You can offer Kṛṣṇa very nice foodstuff. In that case if you think that "I can do it in mind," that is cheating. That will not be done. But in case you have nothing to offer materially, but still, you can offer in the mind. That is called vitta-sartha.[?]

Actually we have seen in many places, a rich man has got Deity. The other day we went to a place. The Deity is there, but Deity is not worshiped. Deity is not offered anything. That is not good. That man is very rich man. According to his position, one must offer prepared foodstuff, distribute prasādam, not that… Generally, the impersonalists, they do so. There are many big, big temples, big, big Deities, but the Deity is offered a little elaichianna.[?] That is not good. If you establish Deity, you must worship to the best capacity of your possession. That is Deity worship.

But if one hasn't got to offer anything, he can offer everything within the mind. This facility is there. Therefore it is apratihatā, it cannot be checked, apratihatā. Because bhakti can be executed practically also within the mind. It cannot be checked. But if you have got something to offer to Kṛṣṇa, don't think that "I shall offer in my mind. "That is… Kṛṣṇa is also very intelligent, that "He is cheating Me." Kṛṣṇa wants how much you are sacrificing in devotion, bhaktyā. Kṛṣṇa is not after your goods. That is explained in the Bhagavad, tad ahaṁ bhakty-upahṛtam aśnāmi. Patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. Kṛṣṇa is prepared to accept from you even a little leaf, patram, even a little flower, patraṁ puṣpaṁ phalam, a little fruit. Anyone can secure these. Even if you cannot secure, if you are so poor or unable, you can offer Kṛṣṇa everything within the mind.

But if you are in possession, then that will not be successful. Then it be cheating. That is called mithya-sartha.[?]

According to one's means, ye yathā māṁ, according to one's position, they should worship Kṛṣṇa, maybe without any dravya or with dravya. Yajña is performed. Dravya-yajñās tapo-yajñāḥ. The svādhyāya. The Gosvāmīs, they also used to perform svādhyāya-yajña. That is also mentioned. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. They were studying all Vedic literature, all Vedic literature. That is called svādhyāya-yajña, to read Vedic literature, to understand Vedic literature, to act according to the direction of the Vedic literature. This is called svādhyāya-yajña. Svādhyāya-yajña, jñāna-yajña.

By reading Vedic literature, you enlighten yourself with knowledge. So this is also yajña. There are so many… Kṛṣṇa is available in so many ways, according to your position. It is not that He is conditioned. He is not conditioned. Therefore it is called ahaituky apratihatā. The svādhyāya-yajña. The Gosvāmīs, they were not only dancing and chanting. That was also part of their business. Kṛṣṇotkīrtana-gāna-nartana-parau. But they were also good scholars. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau.

Just like in our Kṛṣṇa consciousness movement, we are trying to publish our books in different languages. Already we have got in European and American, English, French, German, Spanish, Swedish, Japanese, Chinese. This is required. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma. Because people are misled. So they should be given opportunity to study, to understand what is God consciousness, what is Kṛṣṇa consciousness. So through the śāstras. That is also required.

Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma… The Gosvāmīs practically demonstrated in their life everything. Caitanya Mahāprabhu taught them. They were the first disciples of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī was given lesson for ten days continually at Allahabad, Prayāga, Daśāśvamedha-ghāṭa. As a result of his instruction, he first wrote this Bhakti-rasāmṛta-sindhu, which we have translated into English, Nectar of Devotion. Similarly, Sanātana Gosvāmī was given instruction for two months at Benares, Vārāṇasī.

So bhakti is not that it is something sentiment, without any basic principle of knowledge. No. It is fully based on Vedic knowledge. Bhaktyā śruta-gṛhītayā. Śruta means Veda. Bhakti after studying the Vedic knowledge-that is perfect bhakti. Vedānta-sūtra.

Therefore Caitanya Mahāprabhu, He talked on Vedānta-sūtra at Benares. And because the Māyāvādī sannyāsīs, they were criticizing Caitanya Mahāprabhu that "He is sentimental sannyāsī, devotee, He does not study Vedānta-sūtra…" The Lord was criticized like that. So some of His devotees requested that "We know that You do not mix with the Māyāvādī sannyāsīs, but they are criticizing

You. If you kindly meet them…" So Śrī Caitanya Mahāprabhu met all the Vārāṇasī Māyāvādī sannyāsīs. Prakāśānanda Sarasvatī, he had sixty thousand disciples. So they asked. Prakāśānanda Sarasvatī asked Caitanya Mahāprabhu that "You are a sannyāsī. So you do not study Vedānta-sūtra. It is the," I meant to say, "vow of the sannyāsīs that they must." Vedānta-sūtra is the crucial point of sampradāya. One sampradāya must give his commentation on the Vedānta-sūtra. Otherwise he is not a bona fide sampradāya. So especially in the Śaṅkara sampradāya, they are very much fond of studying Sāṅkhya philosophy and Vedānta-sūtra.

So Caitanya Mahāprabhu, when He went to Vārāṇasī, He was simply dancing and chanting Hare Kṛṣṇa mantra. So people began to criticize. Not people, this sannyāsī-sampradāya. So His devotees, they became little sorry that "Our Lord is being criticized." Therefore He accepted their invitation, and there was Vedānta talk with Prakāśānanda Sarasvatī, and Śrī Caitanya Mahāprabhu became victorious, and they became all disciples. These are statement in the Caitanya-caritāmṛta.

So it is not that those who are bhaktas, they… That is also complete, chanting and dancing Kṛṣṇa. Kṛṣṇotkīrtana-gāna-nartana-parau. There is direct process. But if somebody wants to understand this Kṛṣṇa consciousness philosophy through Vedānta philosophy, through Upaniṣads, so they are prepared, they are prepared. Therefore we are publishing so many books. We are discussing Vedānta philosophy, Upaniṣad, all the Vedic literatures. The Śrīmad-Bhāgavatam is the essence of all Vedic literature.

It is stated, nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama. Nigama means Vedic literature. Kalpa-taru. Kalpa-taru means desire tree. Desire tree… We have got experience; from the mango tree we get mango, and from coconut tree we get coconut. But desire tree means whatever you want, you can get. Even you can get purīs and halavā from the tree. that is called desire tree. So the Vedic literature is called nigama-kalpa-taru. Nigama, Vedic literature, desire tree, kalpa-taru, taru, kalpa-taru. In the Vedic literature every knowledge is there. Veda means knowledge, perfect knowledge, either material or spiritual. The Vedas are there for the benefit of the human society.

Because the living entity has come here in this material world to enjoy, so direction is there, "All right, you have come here to enjoy. So you enjoy materially under direction. Then gradually you become spiritual and then take liberation." That is the purpose. Karma-kāṇḍa, jñāna-kāṇḍa. Jñāna-kāṇḍa is the path of liberation. Then upāsanā-kāṇḍa.

So it is not that devotees are sentimental. It is not that. Bhaktyā śruta-gṛhītayā. Bhakti devotional service, after complete Vedic literature understanding… But bhakti is nice thing that if one takes to bhakti directly, he understands Vedic version automatically.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

This is Kṛṣṇa's mercy. Even one is illiterate, if he sincerely takes to bhakti-yoga, so Vedic philosophical conclusion automatically awakens.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

These are the statement, and actually… Just like these boys. These boys, they were not educated in Vedic literature, never. But how they have taken to this Kṛṣṇa consciousness? This is the magic of Kṛṣṇa consciousness. It is not dependant on studying of Vedas, but if you take seriously to Kṛṣṇa consciousness, the Vedic knowledge is automatically awakened.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is the secret. If one has unflinching faith in Kṛṣṇa and unflinching faith to his spiritual master, then automatically the Vedic knowledge becomes awakened.

This is a fact, you can see. They never knew what is Vedic life, Vedic knowledge, but how they have become so nice perfect devotee? That unflinching faith. That is required. Viśvāse milaya vastu tarke bahu-rūpa.[?] And that viśvāsa, that is explained, viśvāsa, faith, in the Caitanya-caritāmṛta, viśvāsa-śabde, viśvāsa sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta. Śraddhā-śabde viśvāsa sudṛḍha niścaya. This is statement of Kṛṣṇadāsa Kavirāja Gosvāmī. He said, śraddhā. Because to become a devotee, the begin is śraddhā faith.

Just like you all ladies and gentlemen, you are coming. It is the śraddhā, "Let us hear something, what they are speaking about Kṛṣṇa." This is the beginning. So this śraddhā, as it grows and becomes firmly fixed up, that is devotion. Śraddhā means, devotion means, gradually making the śraddhā more and more fixed up. Ādau śraddhā. Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. First of all śraddhā, faith. Then association with the devotee. Atha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ, athāsaktis tato bhāvaḥ. Bhāva. So we have to come to the stage of bhāva. Budhā bhāva-samanvitāḥ. Kṛṣṇa says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

So this bhāva, the ecstatic stage of devotional service, one has to reach. That is the perfection, or that, the priority stage of love of Godhead.

So these things are recommended. Kṛṣṇa is personally explaining. Why should we not take advantage of these things? Why we are neglecting? It is suicidal. The Supreme Personality of Godhead is personally instructing how to become Kṛṣṇa conscious, how to become perfect in Kṛṣṇa consciousness, and then, tyaktvā dehaṁ punar janma [Bg. 4.9], then you can go back to home, back to Godhead. Why we should not take advantage of this opportunity? This is not very good. We should take advantage. We have got this human form of body. We have got intelligence. And the statement and explanation is being given by the Supreme Personality of Godhead personally. Why we should not take advantage? This is suicidal policy. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.34

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New York, August 14, 1966

Prabhupāda:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Now, this verse we are discussing in our last meeting. Śrī Kṛṣṇa, Lord Śrī Kṛṣṇa, has concluded that all kinds of sacrifices that we can expected, we are expected to do, the best sacrifice is to acquire knowledge, acquire knowledge. Because whole, our this material conditioned life is due to ignorance. Therefore the purpose of sacrifice, penance, yoga, and philosophical discussion, everything-the ultimate aim is to acquire knowledge.

And even in that knowledge field also… Of course, transcendental knowledge, as we have discussed already, they are viewed in different, three different angles of vision: the knowledge of Brahmavāda, or impersonal, impersonal Absolute Truth, and the knowledge of Paramātmā, the localized Supersoul, and the knowledge of Bhagavān, or the Supreme Personality of Godhead. There are different stages of development of knowledge. But the first beginning knowledge is that we must understand that "I am not this body. I am spirit soul, and my aim of life should be how to get out of this material entanglement." That is knowledge. That is the beginning of knowledge.

And that knowledge, when developed gradually… The first, first stage of knowledge is impersonal Brahman realization, and the next stage is the Supersoul realization, and the last stage is realization of the Supreme Personality of Godhead. In the Śrīmad-Bhāgavatam we have got this information, that the tattva, that the Absolute Truth is realized in three visions: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Brahman means impersonal Absolute Truth, and Paramātmā means Supersoul, and Bhagavān means the Supreme Personality of God. That Supreme Personality of Godhead is Kṛṣṇa.

You'll find in the Śrīmad-Bhāgavatam, kṛṣṇas tu bhagavān svayam. There are description of different manifestation of Viṣṇu or God because God expands Himself in various ways. We are also expansion of God. So similarly, there are degrees of expansion, and the central point, or the primal Lord, is Śrī Kṛṣṇa. We have got evidences from various Vedic literature that Śrī Kṛṣṇa is the Supreme Personality of Godhead. The Bhāgavata confirms, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28], that… There is a list of incarnation of Godhead. There are many thousands and thousands of incarnation, and there is a list. Especially in Caitanya-caritāmṛta there is a specific list. Now, after giving that list, the conclusion is made that ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam.

Now, we have given the list, the author of the Śrīmad-Bhāgavatam, but all these incarnation of Godhead, they are either plenary manifestation or manifestation of the plenary manifestation, like that. Ete cāṁśa. Aṁśa means plenary manifestation, and kalāḥ means manifestation of the plenary manifestation. So the conclusion in the Śrīmad-Bhāgavatam is that "This name Kṛṣṇa, which is given here…" Because Kṛṣṇa also appeared, and He proclaimed Himself that yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So He is accepted as the original Supreme Personality of God.

Similarly, in the Brahma-saṁhitā, another Vedic literature, that is also confirmed that

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

There are many gods. Many gods means that in one sense we are also god. God means controller, that's all. God, the literary meaning of god, this word, is controller, īśvara. So every one of us has some controlling capacity, everyone. Either we control the family, or control the office, we control the state, we control the municipality, or so on, so on, everyone is a controller. But nobody is the supreme controller.

Similarly, if you go on, make your progress, then you come to the Brahmā. Brahmā is the controller of this whole universe. And there are many, innumerable universes and innumerable Brahmās also. And their controller is the Garbhodakaśāyī Viṣṇu. And the Garbhodakaśāyī Viṣṇu is controlled by Mahā-Viṣṇu, and Mahā-Viṣṇu is controlled by Saṅkarṣaṇa, and Saṅkarṣaṇa is controlled by Nārāyaṇa. And Nārāyaṇa is controlled by Vāsudeva. And Vāsudeva is controlled by Baladeva. And Baladeva is controlled by Kṛṣṇa. Therefore you'll find in the Bhagavad-gītā that Kṛṣṇa says, mattaḥ parataraṁ nānyat asti kiñcid dhanañjaya: [Bg. 7.7] "My dear Arjuna, there is no, nobody greater than Me." And Arjuna also accepted that "You are asamordhva: "Nobody is equal to You, and nobody is greater than You."

And our Gosvāmīs in Vṛndāvana… There were six Gosvāmīs. They were very good scholars, especially Jīva Gosvāmī. They have analyzed the characteristics of the Absolute Truth, Personality of Godhead, and they have established that Kṛṣṇa has got the all the transcendental qualities of Godhead in Kṛṣṇa. And in Nārāyaṇa there are ninety-four percent of the transcendental qualities of the Absolute Truth. Similarly, in Lord Śiva there is eighty-four percent of all the transcendental qualities of the Absolute Truth. And in living being, as we are, we have got seventy-eight percent of the transcendental qualities. That is also in fraction, not in full.

So there are some scholars, analytical study like this. Now, the point is that Kṛṣṇa says that "All kinds of sacrifices, whatever sacrifice you can undertake…" There are different kinds of, mentioned, dravya-yajña, jñāna-yajña, yoga-yajña, so many. There are different types of yajña. But here Kṛṣṇa concludes, "All the different types of yajña," sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate, "whatever yajña you can perform, that's all right. But that is the different steps, different steps to come to the point of real knowledge."

Just like you have got your Empire State Building here and a two-story building. So you go up, you go to the twenty-fifth floor, you can go to the fiftieth floor, you go to the seventieth, seventy-five, eighty-in this way, unless you reach that one-hundred-second story, that is not the perfect progress. That is also progress. Suppose if you have gone to the eighty-fifth story, that is also progress from the downwards. That's all right.

But the highest, highest perfection of knowledge is, so far we study from the Bhagavad-gītā, it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Bahūnāṁ janmanām ante. Bahūnām means after many, many births of culturing knowledge, when he comes to the real knowledge, real, perfect knowledge. Bahūnāṁ janmanām ante jñānavān. Not the fools, but jñānavān. He especially mentions jñānavān. Jñānavān māṁ prapadyate. Jñānavān the sign is that jñānavān surrenders unto the Supreme Lord Kṛṣṇa. That is the highest stage of knowledge.

Either you take it, granted… Just like Arjuna was advised by Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up. Because you are My very confidential friend, therefore I say unto you that you don't bother with anything else. Just surrender unto Me." This is the most confidential. So in all points of view, if you make an analytical study of the Vedic literature, the ultimate summit knowledge is to surrender unto Kṛṣṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

And what kind of surrender? The surrender means full knowledge. After scrutinizingly studying all the process of self-realization or transcendental realization, when one comes to the perfectional point, he understands that vāsudevaḥ sarvam iti: [Bg. 7.19] "Vāsudeva, Kṛṣṇa, is everything." As it is confirmed in the Brahma-saṁhitā, that

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam means the cause of all causes. Just like my existence. I have got this body. The cause was my father. And the father, his father was cause. You go on searching, father, father's father, his father, grandfather, great-grandfather… Go on searching, searching, searching. Don't think that because you cannot see just now your great grandfather, there was no father of the grandfather. Don't think like that. There was. Although he is… Don't think that "Anything which is out of my sight, because I cannot see, so there is no existence." No. This conclusion is not good.

This is not very intelligent conclusion. Because I cannot see what is happening beyond this wall, oh, that does not mean there is nothing beyond this wall. So everyone wants to see God immediately. God you can see when you are perfectly qualified. When you are in perfect knowledge, you can see God eye to eye just like you are seeing me, I am seeing you. But that requires qualification. You have to wait. That qualification is Kṛṣṇa consciousness. That qualification means Kṛṣṇa consciousness.

This Kṛṣṇa consciousness begins with śravaṇaṁ kīrtanam [SB 7.5.23]. Śravaṇam, hearing. We have to hear about Kṛṣṇa. Just like the Śrīmad-Bhagavad-gītā is the preliminary study of understanding or hearing about Kṛṣṇa. Hearing about Kṛṣṇa.

Just like suppose I came to your country, United States of America. Oh, in my childhood I heard of it in school when I was reading geometry or something like, history or geography. I heard first of all. I did not come first of all. So hearing, hearing, when I understood, "Oh, that's a very wonderful country, and it is far away, and if I go there…" Similarly, as you think also about going to India, so first of all hearing. Not immediately seeing what is America or what is India. First of all hearing. So similarly, if we want to see God, then we have to hear. That is the process. Kṛṣṇa consciousness process is first with hearing. Śravaṇam. Śravaṇam means hearing.

Then kīrtanam. Kīrtanam means to chant about the glories, about the holy name, about the form, about the quality. Then this is association with Kṛṣṇa because Kṛṣṇa, or God, is absolute. He is not different from His name, from His quality, from His form, from His pastimes. He is not different. So hearing and chanting of the qualities or form or name of the Supreme, of the Absolute, means our association with God. Association. Direct association, in transcendental quality. So as we go on making association, then Kṛṣṇa helps us to understand Him.

Śṛṇvatām… It is in Śrīmad-Bhāgavatam. There is a verse.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Suhṛt satām. Kṛṣṇa is sitting within your heart. Kṛṣṇa is the, is acting as your spiritual master, caitya-guru. Caitya-guru. Caitya-guru means the guru, or the spiritual master, who is sitting in my heart, citta. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ.

When you begin to hear about Kṛṣṇa, then the hearing of kṛṣṇa-kathā, the topics about Kṛṣṇa, is puṇya-śravaṇa-kīrtanaḥ. It is, even if you do not understand, it will increase your virtue. Puṇya-śravaṇa-kīrtanaḥ hṛdy antaḥ-stho hy abhadrāṇi. We have accumulated so much dust by our material contact. By so many years' association with the matter, we have accumulated so much dirty things within our heart. That becomes gradually cleansed. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām.

Śrī Kṛṣṇa is friend of everyone, but He's a special friend to the devotee. That you will find in Bhagavad-gītā. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: [Bg. 9.29] "I am friend of everyone. Nobody is My enemy, and nobody is My friend. But I am equal to everyone." Sama, sama means equal. Ye tu bhajanti māṁ bhaktyā teṣu te mayi: "But a person who is devoted to Me and is engaged in devotional service with Me, I have got special attention for him."

Therefore Kṛṣṇa's another name is suhṛt satām. Satām. Satām means those who are trying for having eternal life. Because in this material world we don't get anything eternal. All, everything, temporary. Therefore it is called asat. Asato mā sad gama. The Vedic injunction is "Don't try to remain in this temporary world." Sad gama: "Just try to go to the eternal world." Tamaso mā jyotir gama: "Don't try to remain in this darkness. You go to the kingdom of light." These are Vedic injunctions. So Kṛṣṇa, He is within our heart. Hṛdy antaḥ-sthaḥ. Therefore, as soon as we become a little inclined towards Kṛṣṇa, then from within our heart He gives us favorable instruction so that we can gradually make progress, gradually.

Kṛṣṇa is the first spiritual master, and when we become more interested, then we have to go to a physical spiritual master. That is enjoined in the next verse.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Now, Kṛṣṇa advises that "If you want to know that transcendental science, then you just try to approach somebody." Praṇipātena. Praṇipātena, paripraśnena and sevayā. What is praṇipāta? Praṇipāta means surrender. Surrender. You must select a person where you can surrender yourself because nobody likes to surrender to anyone.

We have got… Everyone, we are puffed up with whatever knowledge we have got. Everyone is puffed up: "Oh, who can give me knowledge?" There is regular propaganda that "For spiritual realization there is no need of spiritual master." But so far Vedic literature is concerned, so far Bhagavad-gītā is concerned, so far Bhāgavata is concerned, so far the Upaniṣads and Vedic literatures are concerned, they do not say. They say that there is need of a spiritual master.

Take for example the Upaniṣads, the Vedic Upaniṣads. In the Vedic Upaniṣads it is said, tad-vijñānārthaṁ sa gurum evābhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12], this mantra, that "If you want to learn that transcendental subject, then…" First word is that if you are eager to learn that subject.

In the material world also, suppose if I want to learn the art of music. Then I have to find out somebody who is a musician. Without having the association of a musician, nobody can learn the art of music. Or any art. Suppose if you want to become an engineer. So you have to enter yourself in an engineering college or technical college and learn there. Nobody can become a medical practitioner simply by purchasing book from the market and reading at home. That is not possible. You have to admit yourself in a medical college and undergo training and practical examination, so many things. Simply by purchasing book, it is not possible.

Similarly, if you want to learn Bhagavad-gītā or any transcendental subject matter, here is the instruction by Lord Kṛṣṇa Himself. Lord Kṛṣṇa Himself, because He is the speaker of this Bhagavad-gītā, He says that tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You must go to a person where you can surrender yourself. That means you have to check, "Who is the real person who can give me instruction on Bhagavad-gītā or any Vedic literature, or any scripture, right?" And not that, to search out a person as a, whimsically. No. You have to search out a person very serious that, who is actually in the knowledge of the thing. Otherwise why you shall surrender? No. There is no necessity of surrender. But here it is said clearly that "You have to surrender to a person." That means you have to find out such a person where you can voluntarily surrender. Without finding, your mission will not be fulfilled. Because very word, first thing, is…

Just like Arjuna in the beginning. We have discussed that point. Arjuna was talking with Kṛṣṇa in friendly terms just like friend. He was… Kṛṣṇa was saying some discussed that point. Arjuna was talking with Kṛṣṇa in friendly terms just like friend. He was… Kṛṣṇa was saying something, "Oh, you cannot… You are a kṣatriya. You are a military man. How can you give up the fighting?" Just like friendly talks. But when Arjuna saw it, that "Our friendly talk will not make a solution," so he surrendered unto Kṛṣṇa that "I'll…" Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I just become surrendered disciple unto You. Please instruct me what is my duty." So this is the process.

Here also, Kṛṣṇa advises that "If you have to learn," say, for Bhagavad-gītā, "then you have to go to a person where you can surrender." Not only surrender, not blindly surrender. You must be able to inquire. Paripraśna. The next qualification is paripraśna. Paripraśna means inquiry. Without inquiry, you cannot make advance. Just like a student in the school who inquires from the teacher, he's very intelligent. Even a boy, a child, if he inquires from the father, "Oh, father, what is this? What is this?" that child is very intelligent. Very intelligent. So inquiry is required, not only praṇipāta… "Oh, I have found out a very good spiritual master, very learned and very good, saw. All right. I have surrendered. Then all my business finished." No. That is not…

You may have a very good spiritual master, but if you have no power to inquire, then you cannot make progress. Inquiries must be there. But inquiry, how inquiry? Not to challenge. Inquiry, not that "Oh, I shall see what kind of spiritual master he is. Let me challenge him and put some irrelevant questions and talk nonsensically, this way and that way." Oh, that will not make… Inquiry on the point. Paripraśna means inquiry on the point, and that inquiry should be sevā.

Sevā means service. Not that "Oh, I have inquired so many things from such and such person. Oh, I have not rendered any payment or any service, so I have gained." No. Without service, your inquiry will be futile. So three things here. Praṇipāta, paripraśna and sevā. Praṇipāta. Praṇipāta means you must have the qualification to, at least to find out a person who is actually qualified to give you real instruction. That you have to do. That remains on you.

Suppose you have to purchase some gold or jewelries, and if you do not know where to purchase, if you go to a grocer shop to purchase a jewel, oh, then you'll be cheated. If he says, go to a grocer shop and ask, "Oh, can you give me diamond?" he will understand that "Here is a fool. So let him [me] give him something. This is diamond." "Oh. What is the price?" He can charge anything and when you come home, your relatives say, "What you have brought?" "This is diamond. I went to the grocer shop." So that kind of finding spiritual master will not do. You have to become a little intelligent. Because without being intelligent nobody can make any spiritual progress.

Athāto brahma… In the Brahma-sūtra, in the Vedānta-sūtra, it is stated, athāto brahma jijñāsā. Brahma-jijñāsā. Brahma-jijñāsā means to inquire, inquire about the supreme subject matter Brahman. That requires a qualification. Atha. Atha means those who have become experienced of this miserable life of this material world. They can inquire. Then can inquire what is Absolute Truth, what is spiritual life. Athāto brahma jijñāsā. Similarly, in the Bhāgavata also it is stated, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

Śreya uttamam. Uttamam means the udgata-tamam. That is transcendental. Tama means darkness. Anything of this material world, that is in darkness because this material world is dark. You know that the whole world, whole universe, is dark. Therefore there is requisition of the sunlight, moonlight, electricity. It is dark. So uttamam means which is beyond this darkness, beyond this darkness. That means transcendental subject, spiritual subject. In the spiritual world there is no darkness. So if anyone is desirous of inquiring about the spiritual world, then he requires to find out a spiritual master. Otherwise there is no necessity. For a man who wants to remain in this darkness, for material benefit…

Suppose I want some spiritual master or I want to study Bhagavad-gītā or Vedānta-sūtra so that I may make some material improvement. Oh, that is not required. For material improvement you can work just so many people are working. They are making, trying industry or something like… That is prescribed. But if you are at all interested about the Brahman subject, the spiritual subject, then you require a spiritual master. That is clearly stated. Tasmād guruṁ prapadyeta [SB 11.3.21]. Tasmāt means "Therefore one has to surrender unto the spiritual master."

Who? Who is jijñāsuḥ śreya uttamam: "who is very much eager to understand about the transcendental subject matter." So any Vedic literature the same instruction you'll find, as it is stated in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Jñāninaḥ means jñānī, or a man who is in perfect knowledge. Perfect knowledge means one who has perfect vision or the perfect, not theoretical, but actual vision of the spiritual subject matter. He is called jñānī. Jñāninas tattva-darśinaḥ.

Tattva. Tattva means the Absolute Truth. Now, so far tattva is concerned, you'll find in the Bhagavad-gītā that Kṛṣṇa is the supreme tattva, Absolute Truth.

Now, He explains that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many, many thousands of people, a few people may try how to get spiritual salvation." Not all. Everyone is not expected to hanker after spiritual salvation. That requires also many, many years qualification. So manuṣyāṇāṁ sahasreṣu. After many… Out of many, many thousands of people, one is very much anxious for spiritual realization. And then Lord Kṛṣṇa says, yatatām api siddhānām [Bg. 7.3]. And out of many perfected spiritualists, some may know what is Kṛṣṇa. Just try to understand. First of all out of many, many, many thousands of people, who wants to have perfection in spiritual life, then those persons who have attained such perfection, out of them, one or two may understand what is Kṛṣṇa.

So the subject matter of Kṛṣṇa is not so easy. It is very difficult also. But one can understand very easily. That process is also prescribed in the Bhagavad-gītā.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

Bhakti, devotional service. That devotional service, if you accept, you can understand that difficult subject matter of Kṛṣṇa very easily. Bhaktyā mām abhijānāti. Abhijānāti means perfectly you can understand. Yāvān yaś cāsmi tattvataḥ. Tattvataḥ means the Absolute Truth as it is, you can understand. And tato māṁ tattvato jñātvā, and after understanding the Kṛṣṇa science very perfectly, he becomes eligible to enter into that spiritual kingdom. These things are stated.

So here… We are discussing this point that

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So if we actually want to reach that point of perfectional knowledge where we can fully surrender… Now, the intelligent person… According to my opinion… I have several times discussed this point, that if it is a point that after many, many births, when I am fully perfect in knowledge, I have to surrender to Kṛṣṇa, then why not immediately surrender to Him? Why shall I wait for many, many births? That is very intelligent proposal. If that is the end of perfection, then why not accept the perfection immediately? But people are doubtful.

Somebody asked me… That, I think, Mr. Moscowitz asked me this question. I answered this point. His inquiry was: "How long it will take to be perfect in Kṛṣṇa consciousness?" So I replied that Kṛṣṇa consciousness can be had in one second, and it cannot be had in thousands of births and deaths. So why? But if we understand this principle that after attainment of full knowledge, I have to ultimately surrender to vāsudevaḥ sarvam iti [Bg. 7.19], I have to become the, I mean to say, sa mahātmā, a great soul like that, why not immediately surrender to Kṛṣṇa? Why not become immediately the supreme, I mean to say, great soul. Sa mahātmā sudurlabhaḥ. That is a process.

But we are, some of us, or most of us, we are not prepared to accept immediately Kṛṣṇa as the Supreme or we have got many doubts. Therefore, in order to drive away, dissipate all your doubtful ideas, the śāstras, the scriptures, the Bhagavad-gītā and Śrīmad-Bhāgavata, are there, and if we make scrutinizingly study of these two books, we can understand the Kṛṣṇa science very nicely, and our progress in the matter of Kṛṣṇa consciousness will be definite. Thank you very much. If there is any question, you can ask. (end)

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Bhagavad-gītā 4.34 - Questions & Answers

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August 14, 1968, New York

Prabhupāda: Brahman and Supersoul, we have been discussing this morning… Perhaps just we began the verse and you have forgot. Just like myself, I am soul, the spiritual soul. My place is within this heart. Now, in the medical science, they have found it that the heart is the center of all vitality of this body. Modern materialistic science they have found that whatever we are eating, it is going to the stomach and it is being transformed into various types of secretions, and the important secretion is coming to the heart and it is becoming red by coming to the heart. Then again from the heart there are many veins; it is being distributed to different parts of the body. So… But they could not found that where is the point wherefrom this vitality is coming. Wherefrom this vitality is coming? They could not find it. They have localized that here is the source of all energy.

So in the Bhagavad-gītā you will find that Kṛṣṇa says, mattaḥ sarvaṁ pravartate… Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin, fountainhead of everything, and everything what is being produced, it is from Me." Similarly, the soul is a fragmental fractional portion of Kṛṣṇa. So now the modern scientists, they have localized the point wherefrom the energies are coming. Now that point is there, that fragmental portion of Kṛṣṇa is there in the heart. That is Brahman. And… But that is fragmental portion. Brahman means this fragmental portion, and the Supreme Brahman… What was that question? Brahman? Supersoul. Supersoul is Kṛṣṇa. Supersoul is Kṛṣṇa, and we…, I am, you are, you are soul, we are jīva, and the Supreme Soul is Kṛṣṇa. This verse the next morning we shall discuss, we came this morning up to that point. We've come up to that verse.

So Supersoul, Supersoul is the Supreme Lord. Supersoul is also there. They are situated together. From the Vedic Upaniṣads we get this information that two birds are sitting on one tree. The one bird is eating the fruits, and the other bird is simply witness. So witnessing bird is the Supersoul, and the bird which is enjoying and suffering of this material contamination or attachment, that is soul. Is it clear?

Devotee (1): You mean actually Kṛṣṇa is in here?

Prabhupāda: Kṛṣṇa… Yes. He is in the (indistinct) You are very intelligent. This Supersoul is also partial representation of Kṛṣṇa. Just like the sun, the real sun, and the reflection of sun. If you have got thousands of pots in your presence, you will find the reflection of the sun in thousands of the pots, but the real sun is one. Similarly, this Supersoul is the reflection of the reality, partial reflection of the Supreme. Is it clear? Just like you are standing here, and at noon the sun is on your head, and five thousand miles away you inquire from somebody, "Where is sun?" He will say, "Oh, it is on my head." Five thousand miles this way or that way, any way you inquire, many, many people, many thousands of people you inquire, they will say, everyone will say that "The sun is on my head." Similarly, although the sun is one, as he is perceived that he is present on everyone's head, similarly, although Kṛṣṇa is one without a second, by inconceivable transcendental power He can be present in everyone's heart. Akhilātma-bhūtaḥ. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is the power of Kṛṣṇa. That is the power of Supersoul. We cannot. Suppose I am sitting here, you are sitting here. You are not at your home. I am not in India, I am sitting here. I cannot see simultaneously in India and America. That is not possible, because I am not Supersoul. But the Supersoul can be present everywhere. You will find this explanation in the Thirteenth Chapter of the Bhagavad-gītā. Now we are discussing the Fourth Chapter. When you go to the Thirteenth Chapter, this point will be more clearly explained.

Question: (indistinct) [break]

Prabhupāda: …about the spiritual master. So your question should have been on the matter of spiritual master because we invite questions on the subject which we discuss in the purport. This is also relevant question, because we will read in the Bhagavad-gītā. Now we have discussed about the position of the spiritual master. Now, if you have got any questions about that, the relationship between the spiritual master and the disciple, if you have got any doubts, if you have any questions, ask it.

Devotee (1): If one surrenders to a spiritual master, what then is their relationship to Kṛṣṇa?

Prabhupāda: Oh. Spiritual master is the representative of Kṛṣṇa. Therefore, surrendering to the spiritual master means surrendering to Kṛṣṇa. He is the bona fide. Spiritual master is just like, as just I explained the śloka, hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām. I'll try to relate one nice story in this connection, the story of Dhruva Mahārāja. Dhruva Mahārāja was a child, and he was insulted by his stepmother. So he went to his own mother and he prayed, "My dear mother"-he was five years old only-"my stepmother has insulted me in this way. I was sitting on the lap of my father and she dragged me out. She told me that 'You cannot sit on the lap on your father.'" So he was the son of king, so he felt insulted and he went to his mother and cried. Then he asked his mother, "What is the remedy?" Because he was a son of a kṣatriya, he was resentful. So his mother directed, "My dear son, your father do not care for me, so he will not hear whatever I say. So if God can help you, then you can get revenge." Then-he was child-he said, "Oh, where is God?" Then mother replied, "Oh, we understand that God is in the forest. Somebody goes to the forest and realizes God. So you cannot go, my dear son." "No, I shall go." So he went to the forest. He went to the forest, and he was asking the tiger, "Oh, you are God?" The elephant, "You are God?" Just like a child. Then when he was so serious, then, because

God is within himself, then he was…, Nārada was sent to him, that ”You go to the boy. How he is anxious that what is the actual point (indistinct). You just try to help him.” So this is the process. When we are seriously anxious about understanding the science of God, then God is within you, He will make your relationship with such a spiritual master who will enlighten you further and further. So practically, the spiritual master is the representative of Kṛṣṇa. Now, it depends on me. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. The degree of my serious thought, if I am seriously about actually perception of the Supreme Lord, then I will get such a spiritual master who can give me information of the Supreme Lord. But if I want something else, then Kṛṣṇa will help you in that way also, you will get something else. So ye yathā māṁ prapadyante. The spiritual master is the representative of Kṛṣṇa, and He, Kṛṣṇa, is sitting within our heart. As you are anxious, your degree of anxiety will be helped by Kṛṣṇa by sending similar quality of spiritual master. (end)

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Bhagavad-gītā 4.34-38

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New York, August 17, 1966

Prabhupāda: Thank you Mr. Standish. Thank you. Thank you. Now you can… Raymond. Put the lights… [break] Today's subject matter… What is that subject matter?

Disciple: ”Knowledge is the solution.”

Prabhupāda: Eh? Knowledge?

Disciple: ”Knowledge is the solution.”

Prabhupāda: ”Knowledge is the solution.”

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

For knowledge we have got to go to the right person, tattva-darśī. Tattva-darśī means ”one who has actually seen or experienced the Absolute Truth.” So unless we find out such a person who has actually seen the Absolute Truth or who has in his experience what is Absolute Truth, so there is very little chance of our spiritual advancement.

If we can find out such a person who is experienced in the Absolute Truth, and if we follow the principles, as it is stated here, praṇipātena paripraśnena sevayā. Praṇipāta means to surrender, and paripraśna means to inquire, and sevayā means service. Three things. You should find out a person who is self-realized, who has experience in the Absolute Truth, and, on your part, you have to surrender there, and you have to inquire, and you have to render service. When these things are completed, there is no doubt about one's spiritual salvation.

If we have actually found out a person who is self-realized and we have surrendered there honestly, with inquiry and service, then we must know that our spiritual salvation is guaranteed. Guaranteed. There is no doubt about it.

So Lord Kṛṣṇa says,

yaj jñātvā na punar moham
evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣāṇi
drakṣyasy ātmany atho mayi
[Bg. 4.35]

People are anxious to see God. Here Lord Śrī Kṛṣṇa says that as soon as one gets knowledge from the right person, then he never comes into the field of delusion. The whole thing is that in the present stage of our life, we are conditioned and deluded. We do not know things as they are. That is the cause of our all miseries.

Otherwise, constitutionally, we are ānandamayo 'bhyāsāt. By nature, we are jolly. Ānandamayo 'bhyāsāt. In the Vedānta-sūtra you'll find. The nature of Brahman is ānandamaya. Sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat, cit, ānanda. Sat means eternity, cit means full knowledge, and ānanda means pleasure. This is our constitution. We are all fragmental portion of Kṛṣṇa, the Supreme Lord. Therefore, because He is ānandamaya, sac-cid-ānanda-vigraha, so we are also ānandamaya, sac-cid-ānanda-vigraha. Unfortunately, we have been put in the contact of this material energy. Therefore we are just experiencing the opposite. What is that opposite? That… Sat, sac-cit ānanda. Sat means eternity. So we have got just the opposite, asat. Asat means non-eternity. This body will not exist. We are put into such a condition that however scientifically we may try to keep an youthfulness by so many medicines, injection, and so many things which we have, I mean to say, invented by our advancement material science, but death is sure. This body… Antavanta ime dehāḥ. The body must be finished. Therefore there is no question of sat.

And cit. Cit means knowledge. Knowledge, we have no knowledge. Our… We have got senses, but these are all imperfect senses. We are very much proud that everything we say… Somebody… If somebody preaches about the Lord, we challenge, ”Can you show me the Lord? Have you seen the Lord?” or ”Can you show me the Lord?” But we do not know that our senses are so imperfect that we cannot see even what we are daily seeing. We cannot… If the light is put off, then we cannot see each other, even in this room. So our seeing person is conditional. It is not perfect. Similarly, all our senses, they are imperfect. So by imperfect senses, by speculation of the imperfect mind, we, we cannot reach to the Absolute Truth. It is not possible. Not possible.

Therefore here it is stated in the Bhagavad-gītā that tad viddhi praṇipātena: [Bg. 4.34] ”If you are at all serious to understand that transcendental knowledge, then you must approach to a person who has experience of the Absolute Truth.” Otherwise, it is not possible. If you think that ”I shall realize by mental speculation the Absolute Truth, it is not possible.” Because you are sub… I mean, you are fructified with only imperfections. Your senses cannot approach. Therefore Brahman is said, avan mānasa gocara.

Avan mānasa gocara: "It is beyond, beyond the mental speculation." And there is another name of the Supreme Lord, Adhokṣaja. Adhokṣaja. Adhokṣaja means adhah-kṛtaḥ akṣajaṁ jñānaṁ yatra, "where our material senses are defeated." Our material senses are defeated. We are defeated in every respect. So it is not possible to realize the Absolute Truth if we do not find a person who is realized soul, who is absolute, who has understood. It doesn't matter who is he. Lord Caitanya recommended…

Just like in India, generally, the brāhmaṇas are expected to be the spiritual masters. Because brāhmaṇa means who have sufficient knowledge in the transcendental science. That is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Now, due to this modern age, Kali-yuga, it is very difficult to find out a qualified brāhmaṇa. So therefore it is very difficult also to find out a qualified spiritual master. So Caitanya Mahāprabhu, He has recommended that,

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

"Never mind whether he's a brāhmaṇa or a śūdra or a sannyāsī or a householder. Never mind what he is. That doesn't matter. If he knows the science of Kṛṣṇa, then he is the bona fide spiritual master." He is the bona fide spiritual master. So here this Bhagavad-gītā is the science of Kṛṣṇa. Every one of you, if you study Bhagavad-gītā very scrutinizingly, with all your arguments, with all your sense, with all your philosophical knowledge… Because it is said here, tad viddhi praṇipātena paripraśnena [Bg. 4.34].

Not that you have to submit yourself blindly. Although your spiritual master may be self-realized and experienced in the Absolute Truth, still, you have to question. You have to understand from him all critical points by your intelligent questions. That is allowed. So it doesn't matter. If anyone is able to answer about the science of Kṛṣṇa, he is spiritual master. He is spiritual master. It doesn't matter where he's born or what he is, whether he's a brāhmaṇa, or a śūdra, or an American or an Indian or whatever he is. Never mind.

Just like… It is practical. When you go to a doctor, medical practitioner, you do not ask, "Well, Doctor, are you American or Indian? Are you brāhmaṇa? Are you Jew? Are you Christian?" No. Oh, he has got the qualification of a medical man, so you surrender, "Doctor, treat me. I am suffering." So there is no question. So Caitanya Mahāprabhu has given liberal that "Anyone who knows the spiritual science, or the Kṛṣṇa science…" Kṛṣṇa science is spiritual science. Because Kṛṣṇa is the ultimate goal of spiritual science.

When I speak of Kṛṣṇa, you must remember that I am speaking of God. There are millions of names of God in different parts of the world, but Kṛṣṇa is the supreme name according to Vedic knowledge. So therefore Lord Caitanya has recommended-and His recommendation is accepted by the authorities even at the present moment-

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

And you'll be surprised that Lord Caitanya's principal disciples were all so-called fallen in the society. He appointed one Haridāsa Ṭhākura, Nāmācārya Haridāsa Ṭhākura. This Haridāsa Ṭhākura was a Muhammadan. He happened to take his birth in a Muhammadan family, but he became a follower of Caitanya, and Caitanya Mahāprabhu, after training him, He gave him the highest post of His spiritual mission. Caitanya Mahāprabhu appeared to introduce this system of Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare, chanting of the holy name of God, and He appointed this Haridāsa Ṭhākura, who happened to be a Muhammadan. But he became so much enlightened that Caitanya Mahāprabhu appointed him the supreme minister of administering this Hare Kṛṣṇa, Hare Kṛṣṇa. He was, he was made the authority, nāmācārya. Ācārya means the prime minister, the authority.

So there are other, six important direct disciples. Just like Rūpa Gosvāmī and Sanātana Gosvāmī. Now, these gentlemen were formerly known as Sakara Mallika and Dabir Khas. Dabir Khas. That was the Muhammadan period. India was being governed by that time by the Pathans, and in Bengal there was a Pathan ruler whose name was Nawab Hussain Shah. This… But these gentlemen, Sakara Mallika and Dabir Khas, they were appointed minister in the service, in the governmental service of Nawab Hussain Shah. And, in those days, the Hindus were so strict that anyone accepting the service, especially the brāhmaṇas, if he accepts, if a brāhmaṇa accepts the service of anyone, especially who is not a Hindu, he is at once extricated from the society. So these two gentlemen, Sakara Mallika, they almost became… They changed their name also. They were actually brāhmaṇas, very intelligent, learned. They were very good scholars. In Parsee, er, Persian language, and Sanskrit language, they were very good scholars, but because they engaged themselves in the service of the Muhammadan ruler, they were, I mean to say, extricated from the brāhmaṇa society. They also followed Caitanya Mahāprabhu, and they were made the best authorities in this science of Kṛṣṇa science. They… Later on, they became Rūpa Gosvāmī and Sanātana Gosvāmī.

So there is no bar for anyone, that one cannot become the spiritual master. Everyone can become spiritual master, provided he knows the science of Kṛṣṇa. That is the only qualification. And that is very reasonable. If you do not this, do not know the subject matter, how can you be a teacher? Eh? A teacher means he knows the thing. He knows the science. So only qualification of the spiritual master, as Śrī Caitanya Mahāprabhu says, kibā śūdra, kibā vipra, nyāsī kene naya, yei kṛṣṇa-tattva-vettā: "Anyone who knows the science of Kṛṣṇa…" This is the science of Kṛṣṇa, this Bhagavad-gītā. If anyone knows perfectly, then he becomes the spiritual master.

And there is need of spiritual master at the present moment. We require thousands of spiritual master to preach all over the world this science of Kṛṣṇa, the science of Kṛṣṇa. That will solve all problems of the world. Take it from me. We discussed amongst our confidential devotees here, and they agreed that actually this is the science which can mitigate all the problems of the world.

So yaj jñātvā punar moham evaṁ yāsyasi. So Kṛṣṇa says to Arjuna… He's addressing Arjuna because Arjuna is hearing as representative of us. He was not speaking to Arjuna alone, but He was speaking to all the human race. So yaj jñātvā na punar moham: "By understanding this science then you cannot go, you cannot be illusioned." Because Arjuna was illusioned and he was not prepared to fight, so this instruction was given, this Bhagavad-gītā instruction was given to Arjuna. So He says that "If you have actually undergone the training under the experienced, bona fide spiritual master, then you would not have gone under such illusory energy." Yena bhūtāny aśeṣāṇi drakṣyasy āt…

Then again He says,
api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛttamaḥ
sarvaṁ jñāna-plavenaiva
vṛjinaṁ santariṣyasi
[Bg. 4.36]

Now, Lord Śrī Kṛṣṇa says that ”Just like if you have got a very good ship, you can very easily cross the Atlantic Ocean without any difficulty, similarly, we are in the midst of the ocean of ignorance.” Our, this life, this conditioned life in the material world is just like the ocean of ignorance, ocean of ignorance. So Lord Caitanya, therefore, He prayed to Śrī Kṛṣṇa like this, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau: ”My dear Lord Kṛṣṇa, I am just fallen in the ocean of ignorance.” So we are in the ocean of ignorance. Now, in the ocean, if you get a very good boat or very good ship, as you can cross over, similarly, if we have the ship or the boat of perfect knowledge, then there is no fear. We can cross the ocean very easily. We can cross this ocean very easily.

Now here Kṛṣṇa says, api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ. If, if a person is the most sinful, the, and the, I mean, the supermost sinful man, but if he gets this knowledge, this knowledge of Kṛṣṇa science, then he can cross over this ocean of ignorance very easily. That means it does not matter what was our past life. Either… Any Vedic literature, especially Bhagavad-gītā… Bhagavad-gītā does not take into account what was you in the past life. That doesn't matter. Because we are in ignorance, we might have done so many things in ignorance, which is not approved, which is not virtuous. That is quite possible. Every one of us, we are subjected. Because due to ignorance, we do so many things, so nobody can say that ”I am free from any sinful activities.” Nobody can say. So that doesn't matter. But if we get, if we can learn the science of Kṛṣṇa, then, Lord Śrī Kṛṣṇa says, api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ: ”Even one is the most sinful man, but if he gets the Kṛṣṇa science, he is free. He is free, and he can go. He can cross over the material ocean of ignorance very easily.”

How it is possible? He's giving a very nice example.
yathaidhāṁsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā
[Bg. 4.37]

”Just like in the fire if you put anything, whatever, it will go on burning. Everything it will burn into ashes. Never mind, either wood or any dirty things, whatever you will, it will turn into ashes. Similarly, if we get this Kṛṣṇa science, if we understand this Kṛṣṇa science, then all our reactions of sinful activities, what we might have done in our past life, that will be all burned into ashes. Burnt into ashes.”
yathaidhāṁsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā

Bhasmasāt means ”turns into ashes.”
na hi jñānena sadṛśaṁ
pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ
kālenātmani vindati
[Bg. 4.38]

Therefore knowledge, we must seek knowledge. And the perfection of knowledge, as we have several times explained in this meeting, the perfection of knowledge is to understand Kṛṣṇa. That's all. As in the Seventh Chapter you'll find, that, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Now, after culturing many, many births knowledge, one comes to Kṛṣṇa and he understands, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Vāsudeva, Kṛṣṇa is everything, all causes of causes. He's the cause of all causes. Always remember. When I speak of Kṛṣṇa, He's God. God. God is the cause of all causes.

Now, in these days of Communism, the idea of Communism… Now, in the Kṛṣṇa science, there is very nice conception of spiritual communism, in the Kṛṣṇa science. In the Śrīmad-Bhāgavata you'll find that there was a discussion between Nārada and Yudhiṣṭhira, and Nārada was explaining that in this manifested material world, either in the higher planets or in this planet or in the outer space, whatever wonderful things and resources, material resources are there, they are all manufactured by the Supreme Lord. Just try to understand. Everything in this world, whatever there is, that is not done by any human being. That is done by God. Nobody can deny it. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Therefore all living entities, beginning from the ant to Brahmā, the highest human being or the highest demigod, all of them, they have got the right to use them. They have got the right to use them.

Now Nārada says that ”You can use all these material resources as much as you require, but, if you want more, if you get more, then you'll become the thief, and you are punishable.” Just see the idea of communism. Everything in the world, in this planet or in other planets… Just like people are trying to go to the moon planet. The Russians are trying to put their flag first so that if they go to moon planet, they will conquer. Just like you came from Europe. You have conquered this tract of land, America, and you have put up your flag. So now they are trying to go, trying to go to the moon planet. But this putting, I mean to say, this digging the flag, it is called ignorance. This is called ignorance. Where you are putting your flag? It is not your property. It is God's property. This is knowledge. This is knowledge. And if I think, ”It is my property. I must dig my flag here,” that is ignorance.

So in the Śrīmad-Bhāgavata you'll find that whatever property is… In this morning also I was speaking. Just if you throw in the street some bags of grains, the pigeons will come, but they will pick up only four, five, six, eight, ten grains, and they will go away. They will not take even one grain more than it needs. As soon as he's satisfied to his heart's content-”Oh, I am full now”-oḥ, he'll go away. It will go away. He'll not stock. Similarly, this is natural. This is natural.

But if we put here a hundred bags of flour and if we ask people that ”Come and take,” then somebody will take ten bags, somebody will take fifteen bags, somebody will take, will not take any bags because, if he’s weak, he cannot take. So the distribution will not be equal. That is our advancement of civilization. The knowledge which the pigeons, the cats and dogs have got, we are lacking in that knowledge, that the whole thing belongs to the Supreme Lord and we can accept them, whatever we need, not more than that. That is knowledge. That is knowledge. There will be no difficulty. The whole world is made by the Lord’s arrangement that you have no scarcity. Everything is sufficient. Everything is sufficient. There will be no scarcity, provided you know the distribution. The distribution is… There is fallacy, distribution: one is taking is more and the other is starving. Therefore, the starving population, they are making protest, ”Why we shall starve?” But that is also defective.

But here is the perfect knowledge, that īśāvāsyam idaṁ sarvam [Īśo mantra 1]. We have to take everything as God’s property, nobody’s property. And we can use things which are available by the nature’s product. Suppose there is iron ore, mine. So everyone has got the… Whatever iron he requires, he can take. But if somebody makes the, the iron mine as his own property, then he, according to Śrīmad-Bhāgavata and, it is, he becomes a thief. He becomes a thief, and he’s punishable because that is God’s property. Nobody can create the iron mine. We cannot create anything. Even in the economic laws, we cannot create anything. We can simply transform just like worker or laborer. That’s all. Suppose we manufacture a very nice table, but the ingredients, the wood, and the instrument, iron, oh, this is supplied by God. You cannot manufacture iron. You cannot manufacture the woods. So how, why do you claim that it is yours? This is ignorance. This is ignorance.

So by culture of Kṛṣṇa science, when we understand the Kṛṣṇa science, then we become free from this ignorance. And Lord Kṛṣṇa recommends that ”By this knowledge, you can very easily cross over the ocean of nescience, ocean of ignorance.” The whole thing is: we are suffering due to… Just like ignorance is no excuse in the law court. Suppose you have done something wrong and if you say to the judge, ”So I, I did not know, sir, this law,” oh, that is no excuse. You’ll be punished. You’ll be punished. Now, in the śāstra, in the Vedic literature, it is said that ”Everything belongs to God. Everything is manufactured by God. So everyone has right, not only human being, even the animals, everyone has got the right to live and use things as much as he requires. But if he stocks more, if he acquires more, he becomes the thief, and he is punishable.” Now, suppose if I say, ”Oh, I do not know this law. Therefore I have accumulated so much things in my control,” oh, that does not mean that you’ll not be punished. You’ll be punished. You’ll be punishable. This knowledge we require to know. And people at the modern age, they are lacking this knowledge.

So we require hundreds and thousands of spiritual masters who has understood this Kṛṣṇa science and preach all over the world. That is the problem. Therefore we have formed this society and we, we invite all sincere souls to take part in the society and become a spiritual master, and preach this science all over the world. This is the… There is a great necessity of this knowledge.

Don’t think that Kṛṣṇa was born in India, and because He spoke on the Vedic principle, that is a sectarian thing. No. Kṛṣṇa says that

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Just like children, they are born after the conjugation of the father and mother, similarly, the father is God; the material world is the mother. We have got this body just like the child gets his body from the mother’s womb. The father is the seed-giver. Similarly, as spiritual souls, we are part and parcel of the Supreme Lord, but we are put into this material world because we wanted to enjoy this material world. Therefore we are put into this material world. And we have got this body, this material body. So in whatever form we may be, either as human being, or as a cat and dog or more than human being, demigod… So whatever forms there are, many thousands… Eighty, eighty lakhs. Eighty-four lakhs, species. Oh. Eight hundred millions of species of life, there are. But all of them claimed by Kṛṣṇa that, ”I am their father. I am their father,” ahaṁ bīja-pradaḥ, ”because I am the seed-giving father.”

So Bhagavad-gītā, the science of Kṛṣṇa, is not meant for any particular party or particular nation or particular country. It is all meant for everyone, even for the animals. We have to learn this science and preach this science all over the world so that they can be out of the ignorance. They are committing theft. They are committing theft. So we have to save them from the ignorance, from their state of ignorance. This is required.

So we have formed this association, Internal Association for, of, for Kṛṣṇa, International Society for Kṛṣṇa Consciousness. And I invite everyone of you, not only in America, from all parts of the world, come and join and learn this Kṛṣṇa science, and preach all over the world that people will be happy. It is the business of the human being not to exploit each other. The human being is meant for doing good to others. Lord Caitanya preached this philosophy. Especially He advised to the Indians,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

He said that ”Anyone who has taken birth in the land of India…” Because India is the land of religion. India is the land of philosophy. India has got many, good many asset of this science of Kṛṣṇa and science of spiritual knowledge. So anyone who has taken his birth in India, they can fulfill the mission of human life. They have got very good asset. But unfortunately, they have rejected all this asset. They are now enamored by the glamour of material civilization. They are looking to Europe and America and they want this skyscraper building and industry. And in that way they want to be happy now. So…

But actually, that is not the way. That is, rather, misleading. The more we shall advance this material way of life, the more we shall be away from spiritual life. The human, human life, is meant for spiritual realization. Nothing more. We shall be satisfied whatever is supplied by nature, by the order of God. Nature supplies us many things for our maintenance. There are number of grains. There are number of fruits. There is ample supply of milk. So you can satisfy yourself. You can keep your body very healthy, and culture this spiritual knowledge. That is the plan. That is the plan of Kṛṣṇa. But if we want to possess more, then, er…

(sirens extremely loud in background)

So this is another example of punishment. (laughter) We are also punished and they, for whom they are going, they are also punished. So we are all being punished. As we are making progress, as we are violating the law of nature, the law of God, we are being punished in every step. But due to ignorance, we do not know how we are being… We have been accustomed. We have been callous, "Oh, let us be punished. Go on. Go on like this. Go on." Oh, this is not human life. We must make a solution of this punishment. That is human life. Because I am put into jail, "All right, it is very good. Without working, I am getting three times food. Let me remain in the jail." Oh, that is not very intelligent question. You see. We must get out of the jail. So this material world is just like a prison house. We must get out of it. We must get our freedom, the absolute freedom, sac-cid-ānanda-vigraha [Bs. 5.1], full of knowledge, full of bliss and eternal. That is our mission. So this knowledge we must get. "Knowledge is the solution." This is the subject matter of our speech today, "Knowledge is the solution." This is knowledge, that everything belongs, it belongs to Kṛṣṇa, or God. We can use them as much as we like.

Just like the elephant is eating hundred pounds. Oh, God is supplying. "Yes. Come on. Take hundred pounds." But he's not stocking. He's eating both times, hundred pounds in the morning, hundred pounds in the evening. He's supplied. Nature supplies. Come on. You know, gorilla. They are very big animals. And where gorillas are prominent in the African jungle, there is a tree which produces a nut which is stronger than the iron bullet. And the gorilla uses those as peas and chew it nicely. So there is food supply there even for the gorilla, for the elephant, and for the ant also. The ant requires one grain of sugar. And he's also struggling. So here is a struggle. But the supply is there. Supply is there. Supply is already fixed up.

So your struggle should be-human form of life-the struggle should be how to realize yourself, how to go to, to go back to Godhead, back to Kṛṣṇa. That should be your struggle, not for economic development. The economic solution is there. If it is there for the elephant, for the ant, why not for you? Because we are in ignorance, we are thinking that we have to devote more time for economic development than to spiritual realization. No. The whole thing is planned like that, that for economic development you need not, you need not try, you need not attempt. You simply try for spiritual realization, for getting out of this entanglement of material life. That is knowledge. And that will make your solution. Thank you very much. If there is any question, you can ask. (end)

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Bhagavad-gītā 4.34-39

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Los Angeles, January 12, 1969

Madhudviṣa: Thirty-four: "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth [Bg. 4.34]." Purport.

Prabhupāda: This is the process of understanding spiritual knowledge. "Just try to learn the truth by approaching a spiritual master." So if you want to learn, this is a common sense affair. Whatever subject matter you want to learn, you have to find out an expert.

Suppose if you want to learn engineering, so you cannot go to a butcher. You must find out an engineer. You must admit yourself into the engineering college, learn how to practice engineering. Suppose if you want to become a medical practitioner, so you have to admit yourself in some medical college. Similarly, if you want to know about spiritual matter, then you must approach a spiritual master who knows the things. How you can learn it from anywhere and everywhere? One must be expert in spiritual knowledge. From him you have to learn. Therefore it is said here, "Just try to learn the truth by…"

Here truth means the Absolute Truth, not relative truth. Or even if you want to know relative truth, you have to approach a particular expert. But here, it is indicated, truth means the Absolute Truth. So Kṛṣṇa indicates that "Just try to learn the truth by approaching a spiritual master." Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is the Vedic injunction. In the Kaṭhopaniṣad the Vedas says that "If you want to learn transcendental science, so you have to approach a bona fide spiritual master."

And who is bona fide spiritual master? That is also described, śrotriyaṁ brahma-niṣṭham: "One who has heard from his spiritual master." This is… Spiritual master becomes by disciplic succession, ascending process. Just like we learn "Man is mortal" from higher authority, from my father, from mother or any other authority.

Or just a child. A child is attracted generally to his mother, in human being, in animals, everywhere. So if a child wants to know his father, then the authority is the mother, and there is not other authority. The child cannot know the name of his father by his own imagination or speculation, if he thinks, "Oh, he may be my father, he may be my father, he may be my father…" Go on imagining, speculating, but you will never be able to understand who is your father. But the mother indicates, "My dear child, he is your father"-immediately business finished. You see? So if you want to speculate who is God, who is the supreme father, you go on speculating for lives together. But if somebody knows, "Here is your God," you accept it-the business finished. Very simple truth. You cannot imagine, you cannot speculate, even on your ordinary father, what to speak of the supreme father. Is it possible? No.

Therefore just try to learn the truth by approaching a spiritual master. One who is fortunate to have a bona fide spiritual master, he is supposed to… Ācāryavān puruṣo veda: "One who has taken shelter of a real ācārya, spiritual master, from the disciplic succession, he knows." Ācāryavān puruṣo veda. Veda means "He is in the knowledge." One who has accepted a bona fide spiritual master, he is in the knowledge. Others are fools. This is the Vedic version everywhere. Here also, Bhagavad-gītā, it is said that "You try to learn the truth by approaching spiritual master."

And how to learn from the spiritual master? "Inquire from him submissively." You don't approach a spiritual master whom you can challenge. Then your selection of spiritual master is wrong. If you keep one spiritual master as showbottle, then your selection is not right. It is wrong. The spiritual master… You must select a spiritual master where you can bow down your head, "Yes," submissive. Therefore you have to see.

Suppose you are going here. You are coming here to learn something. When you are convinced that "Swamiji knows the thing," when you are convinced, then you accept. Then you ask for initiation. Otherwise don't do it hesitatingly or knowing half. Therefore in the system it is enjoined that the spiritual master also observe the disciple at least for one year, and the disciple also studies the spiritual master at least for one year. So when both of them are convinced that "He can be my spiritual master" or "He can be my disciple," then the relationship is established. We initiate our students. The preliminary initiation is offering chanting. Then we observe at least for one year, how he is chanting, how he is doing. Then the second initiation confirms. That is the system.

So inquire from him submissively. Where you cannot submit, if you think that "Oh, what is this spiritual master? I can challenge him," then there is no question of accepting as your spiritual master. You have to submit yourself, fully surrender yourself. You have to bow your head: "Yes. Here is my spiritual..." Just like Kṛṣṇa, er, Arjuna said, śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. Arjuna in the beginning was speaking with Kṛṣṇa on friendly level, but at last, he submitted that "I am Your disciple. Please teach me." This is the process, submissively. "Inquire from him submissively."

And what is that submission? "Render service unto him." Try to please him by satisfying him, by service. Yasya prasādād bhagavat-prasādaḥ **, you singing. If he is pleased, then you know Kṛṣṇa is pleased. And if he is displeased, then there is no other way. This is the process, submissive. "The self-realized soul can impart knowledge." And because you have to select spiritual master, a self-realized soul... Just like if you want to study particular subject matter, you have to approach a realized person, a perfect person. Then you get. "The self-realized soul can impart knowledge unto you because he has seen the truth." One who has not seen the truth, he cannot.

Now, one may question, "Whether you have seen Kṛṣṇa?" So how Kṛṣṇa can be seen? Yes. A spiritual master must have seen Kṛṣṇa. Without seeing, he cannot be spiritual master. But how Kṛṣṇa can be seen? Kṛṣṇa can be seen by love. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Just like if you are in love with somebody, you can see him constantly-he is always on your eyes, anyone you love-so similarly, Kṛṣṇa also can be seen by development of love. Otherwise how we can see Kṛṣṇa? He is so great, unlimited. Your eyes, your senses, are all limited. You cannot see the unlimited by your limited sense perception. But you can see... Not you can see, but svayam eva sphuraty adaḥ. When you are developed in the sense of love of Godhead, then He reveals unto you. Therefore you can see.

Just like the sun. You cannot see the sun by challenge at night. If somebody says, "Come on. I shall show you. See. Take some aeroplane," what he will see? He can travel all the sky; still, he cannot see the sun. Similarly, this is an example. At night you cannot see the sun, but when the sun rises, you can see the sun, you can see yourself also. By seeing sun, you can see yourself, you can see the world. Similarly, when you see Kṛṣṇa, then you see everything.

Without seeing Kṛṣṇa, your eyes are blind, your senses are imperfect. Therefore it is said that "Self-realized soul can impart knowledge unto you because he has seen the truth." Go on. Purport.

Madhudviṣa: Purport. "The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. Nobody can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and the person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhāgavatam says, dharmaṁ hi sākṣād bhagavat-praṇītam."

Prabhupāda: Yes. Dharma means religion. Actual translation of the word dharma is "religion." But actually "religion" is not the right translation of the word dharma. Dharma means your eternal occupation. That is called dharma, which you cannot avoid. Just like somebody is Christian. Next day he becomes a Hindu. Or somebody is Hindu; next day he becomes Christian. This is not dharma. This change of faith cannot be applied in dharma. Dharma cannot be changed.

Just like this candle. Candle has power, illuminating power. If you change this illuminating power of the candle, if you make it dark, then it is no more candle. And there are many examples. Just like sugar. Sugar is sweet. If you change the taste of the sugar into salty, then it is no more sugar. So dharma is like that. It cannot be changed. So dharmaṁ hi sākṣāt. What is that dharma? It cannot be changed.

Service. Either you become human being or animal or anything-bird, beast, or American, Indian, or this, that, whatever-if you are living being, then your dharma is service. You may become tomorrow Hindu or Muslim or Christian, but you cannot change your spirit of service. That is your dharma. So dharmaṁ hi sākṣād bhagavat-praṇītam. This duty, this eternal occupational duty, is there in every living entity, the service spirit. But the service spirit is now misplaced on account of our conditioned stage. So when it is properly placed, service, that is our dharma.

That dharma is directly from the Supreme Lord, bhagavat-praṇītam. It cannot be manufactured by any man or any demigod or any somebody else, no. It is eternal. And that is taught in Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "My dear Arjuna, the most confidential knowledge I am giving you, that you give up all your occupational duties. Simply surrender unto Me." This surrender process is dharma, is your business, and nothing more, That's all. If you learn how to surrender to God, or Kṛṣṇa, then you actually, you are religious or you are in dharma. And if you practice so many things without surrendering to Kṛṣṇa, or God, then it is all useless labor. That's all. Dharmaṁ hi sākṣād bhagavat-praṇītam. Yes. Go on.

Madhudviṣa: "The path of religion is directly enunciated by the Lord. Therefore mental speculation or dry argument cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a teacher should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige."

Prabhupāda: Yes. The brahmacārī means... These are indication. When a person... When a boy becomes brahmacārī, even if he is the son of very rich man, he should live with the spiritual master as a menial servant. These are the injunction. That, Kṛṣṇa. Kṛṣṇa, He is the Supreme Personality of Godhead. Apart from his Godheadship, He was a very rich man's son. Really He was a very great king's son, Vasudeva, but He was given under the protection of King Nanda, Nanda Mahārāja, His foster father. He was also very rich man, very... He was king... [break]

...brahmacārī. So how he can see? When... Even if he is grown up, he cannot see any other woman in other way. He thinks of "Every woman is mother." This is the training. Of course, that training is not possible at the present moment. The days have changed. But this Kṛṣṇa consciousness movement is so nice that even brahmacārī begins immediately, he is trained up. He is trained up very nicely. Go on.

Madhudviṣa: "Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries in submission constitute the proper combination for spiritual understanding. Unless there is submission in service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master. And when the spiritual master sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse both blind following and absurd inquiries are condemned."

Prabhupāda: Yes. Blind following and absurd inquiries. These things are condemned in this verse. Blind following means: "Oh, there is a swami. So many thousands of people are following. Let me become his disciple." This is called blind following. You do not know what is that swami, whether he is a swami or a rascal. You do not know. But because everyone is going, "Oh, let me become his disciple." This is blind following, without any knowledge, blind following. The swami says that "You give me money. I make you immediately God." So this is blind following. And another thing, what it says? What? What is that? Blind following?

Madhudviṣa: Absurd inquiries.

Prabhupāda: And absurd inquiries. Absurd inquiries… Just like somebody goes to a so-called spiritual master. There are so many stories, that such-and-such person approached his spiritual master, and he asked his spiritual master, "Can you show me God?" And the spiritual master immediately showed him God. You see? This rascaldom is going on.

Suppose if you go to a professor and if you say, "Oh, if you are a professor, can you make me immediately M.A.?" and if he says, "Yes, why not?" then are you not a fool? He is also fool. The so-called spiritual master is also rascal, and the man who has gone to him, he is also rascal. God is so cheap thing that immediately you go to a rascal and he shows you God immediately? Is it magic? But these things are going on. "Oh, such and such swamiji had a spiritual master who immediately showed him God." Huh? Dhruva Mahārāja went to the forest, and he had practiced so much penance and austerities. Then he saw God. And I can see God immediately without being trained, without undergoing training? No. It is not possible.

These are absurd thing. Suppose if you are not qualified, how you can see things? Suppose if you have never seen what is ten dollar note, then, if you ask somebody, "Can you give me ten dollar note?" and if he gives you one piece of paper, "Yes, it is $10 note," then are you not cheated? You must know what is $10 note. Otherwise you'll be satisfied with a paper, piece of paper. That's all. If you do not know God, then how you can see God?

You have to check it. You go to a market place. You buy something. Suppose you buy, purchase one knife. You know what is knife. It must be a sharpened instrument. You see how it is cutting. You test it. So suppose if you go on to somebody to see God, how you'll test it if you do not know what is God? Then he will give you, supply you, deliver you one dog, and you understand, "This is God." So what is your testing power? At least, you must have some theoretical knowledge what is God. So these things are going on, absurd things. You must know what is God.

Just like here the Bhagavad-gītā is the description, what is God, how He is creating. You know that God has created this world. Now, here there is description how He creates. So such inquiries, such spiritual master, is overcrowded, but you have, if you are sincere, then you have to find out some spiritual master, bona fide spiritual master, who knows about the science of God. Then you try to see God. Otherwise you'll be cheated.

Somebody says, "Oh, everyone is God." Oh, he becomes puffed-up: "I am also God." But what you know about God? You are thinking, "My spiritual master has said that I am God." But you should not inquire that "How I become God?" We learn from scripture, God has created this material universe. Oh, what I have created? And still I am puffed-up-"I am God"? So this cheating business is going on. So these are absurd. Absurd inquiries are condemned herewith. Yes. One must approach to the real spiritual master in submission. Inquire from him by rendering service. Then, gradually, you learn the science.

Here we are teaching our students-not abruptly say that "You have learned." We are teaching them Bhagavad-gītā, Śrīmad-Bhāgavatam, Bhakti-rasāmṛta-sindhu, so many books. And we are discussing about God practically whole day and night. We are publishing paper. So in this way one has to learn.

It is not a cheap thing that immediately you learn God. But if you are submissive, if you are really inquisitive, then God reveals unto you. Svayam eva sphuraty adaḥ. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When you are actually in service spirit, then He reveals. That is God-realization. Go on.

Madhudviṣa: "One should not only hear submissively from the spiritual master, but one must also get a clear understanding from him…"

Prabhupāda: Yes.

Madhudviṣa: "…with submission, and service, and inquiries."

Prabhupāda: Yes. Clear understanding. Don't accept anything. First of all there must be submissiveness, no challenge. But at the same time, you must clearly understand. Because you have submitted, it is not that you have to understand something dogmatic. No. Submission must be there, but at the same time, you should have clear understanding. This is science, not that if something is pushed and you are: "Oh, my spiritual master has said; therefore I accept it." That is fact, that you should, but at the same time, by inquiries, by inquisitiveness, you must clear everything. "Yes, God is like this." Go on.

Madhudviṣa: "A bona fide spiritual master is by nature very kind towards his disciple, and therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect."

Prabhupāda: Perfect. This is the perfect way. Hm. Go on.

Madhudviṣa: Thirty-five: "And when you have thus learned the truth you will know that all living beings are My parts and parcels, that they are in Me and are Mine [Bg. 4.35]."

Prabhupāda: This is knowledge. When one understands that God is such and such by the mercy of spiritual master, by studying, by serving, then what is that understanding? "When you have thus learned the truth you will know that all living beings are My part and parcel." This is real knowledge. Part and parcel is not the whole. This finger is part and parcel of my body, but it is not the whole body, although you can call it body. Suppose somebody touches my finger. I can say, "Oh, why you have touched my body?" This can be called body, but it is, actually it is not body; it is finger.

Similarly, part and parcel of God can be called God, but he is not Supreme God. Therefore there are two words in Vedic language: ātmā, Paramātmā. Ātmā. Ātmā means living entities. We are all ātmās. And God is Paramātmā. And in the Kaṭhopaniṣad it is said, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). God is also a living entity like us, but He is the Supreme. Kṛṣṇa appears just like human being, but He is Supreme. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. You will find in the Tenth Chapter. Although He appears…

Just like your President Nixon. He's also American gentleman. If she [he] appears here, he will appear just like one of you. But he is not one of you. He is distinct. Similarly, if the president is distinct, if the minister is distinct, then how much God is distinct from you. Try to understand.

You are claiming that "I am God." This is all nonsense. We are part and parcel. Part and parcel. Just like a small part of the Pacific Ocean, a small drop. You taste it; it is salty. So you can understand the whole Pacific Ocean is salty. Immediately you understand what is Pacific Ocean.

Similarly, if you study yourself, "What I am?"-that is called meditation-then you can understand God, that "God is like me also. But He is profuse, unlimited. I am limited. But the same qualities are there." Same qualities. Otherwise how can you get it? The part and parcel of gold is gold, but that is not whole gold. The quality is gold. You cannot say it is iron. Even a small particle of gold, no chemist will say, "No, it is iron." It is gold, but not that whole gold. This is understanding.

So one who approaches a bona fide spiritual master, then he can understand what is God and what is he. He does not make a conglomeration, what is called? A mixing up.

Devotees: Conglomeration.

Prabhupāda: Yes. Yes. So here is the knowledge. Then? Go on.

Madhudviṣa: Thirty-six: "Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of material miseries [Bg. 4.36]."

Prabhupāda: Yes. This material world, conditioned life, because… The other day was explained. Our sinful life means ignorance, due to ignorance. Just like if I touch this flame, it will burn. Somebody may say, "Oh, you are burned. You are sinful." This is common sense. "You are burned. You are sinful. Therefore you are burned." That is, one sense, it is right. "I am sinful" means I do not know that if I touch this flame, I will be burned. This ignorance is my sin. Sinful life means the life of ignorance. Therefore, in this thirty-fourth verse, "Just try to learn the truth. Don't remain ignorant. Just try to learn the truth by approaching a spiritual master." Why should you remain in ignorance if there is way and means? That is my foolishness. Therefore I am suffering.

The government has open education institutions, universities. Why don't you take advantage of it? Then you must suffer. When you go, when you are grown up-"Oh, I am not educated. I cannot give… I cannot have any good job," so who wanted you to remain uneducated? Why did you not take advantage? That is your fault.

Sinful life means our fault, to remain in ignorance. You take knowledge. There is book of knowledge. There is spiritual master. They are canvassing. We are canvassing, "Come here. Try to understand God consciousness." Nobody is coming. Who is responsible? They are responsible. God is not responsible. For your sinful activities God is not responsible. You are responsible. God is canvassing you, "Please come to Me. I will give you all protection." Oh, I am stubborn: "No. I shall not go to You." Then you suffer. What can be done?

Therefore knowledge, when one understands by the grace of spiritual master-"Oh, I am part and parcel of Kṛṣṇa. Why not go to Kṛṣṇa?" Therefore, "even if you are considered to be the most sinful, all sinners, when you are situated in the boat of transcendental knowledge…" This is transcendental knowledge, that "I am part and parcel of Kṛṣṇa. So why I am rotting here? Let me see where is Kṛṣṇa." "You will be able to cross over the ocean of miseries." Go on.

Madhudviṣa: Thirty-seven: "As the blazing fire turns wood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities [Bg. 4.37]."

Prabhupāda: Yes. I may be very seriously sinful, but when I get the knowledge of Kṛṣṇa consciousness, all my sins will be burned into ashes. Just like if you have… You have got a small fire. You bring tons of wood. Go on putting it. Go on putting it. Gradually everything will become ashes. This example. Tons of wood, you go on putting in that small fire. May not be immediately, but you go on putting, day after day, hours after hours; all wood will be burned into ashes. Very nice example.

Similarly, if you keep yourself Kṛṣṇa consciousness, burning, your tons and millions of sinful activities will be burned into ashes. These are practical. So we have to keep the fire blazing, Kṛṣṇa consciousness. Hare Kṛṣṇa. Then everything is all right. Go on.

Madhudviṣa: Verse thirty-eight: "In this world there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism and one who achieved this enjoys the self within himself in due course of time [Bg. 4.38]."

Prabhupāda: Yes. Knowledge: "I am part and parcel of Kṛṣṇa, or God. My duty as part and parcel is to serve Kṛṣṇa." Just like this finger is the part and parcel of my body. The duty of the part and parcel is to serve.

Just like you are part and parcel of American state. As soon you are called by the state, oh, you have to go to fight. You have to do it. That's your duty, to serve the state. Similarly, if I am part and parcel of God, what is my duty? To serve God. This is religion. This is religion, not that you become God. You become God.

Just like I told you, this finger is body so long the finger is giving service to the body. If the finger is cut off, you don't care for this bod… But so long this finger is attached with body, if there is any trouble, you spend millions of dollars to cure it. But when it is cut off, it has no value. Similarly, so long you are attached with Kṛṣṇa in Kṛṣṇa consciousness-you are giving service-then your life is sublime. And as soon as you are apart from Him, then it is useless. This is knowledge. This is sublime knowledge. Hm.

Madhudviṣa: Thirty-nine: "A faithful man who is absorbed in transcendental knowledge and who subdues his senses, quickly attains the supreme spiritual peace [Bg. 4.39]."

Prabhupāda: Yes. So a faithful man who understands that "I am part and parcel of Kṛṣṇa," and he is always engaged in the service of Kṛṣṇa in Kṛṣṇa consciousness, who is absorbed in transcendental knowledge-this is samādhi, absorbed-and who subdues his senses quickly… Subdue means if you apply your senses in the service of Kṛṣṇa, then your senses are subdued automatically.

Just like if you make your promise that "I shall take only kṛṣṇa-prasādam," then your nonsense eating or satisfying the tongue by nonsense eating-immediately stopped. That is subdued. God does not say that "You starve." God does not say. Or "You do not eat nice things." But God says, "You eat really nice things; don't eat nonsense nice things." Instead of eating nonsense meat, you eat sweetballs. You see? It is not stoppage, but giving better.

So better food, better consciousness, better knowledge, better, life, better association-what you want more? Better philosophy. What do you want more? Naturally ”attains the supreme spiritual peace.” His everything is better; there must be… The result must be the better, the supreme peace. All right. (devotees offer obeisances) [break] Any question?

Madhudviṣa: Prabhupāda, who was the spiritual master of Lord Śrī Kṛṣṇa?

Prabhupāda: Gargamuni. His name is Gargamuni. Gargamuni, and there is another, Sāndīpani Muni. They are sages, Sāndīpani Muni. Kṛṣṇa is spiritual master of His spiritual master, but just to teach us, He also accepts a spiritual master. Nobody can be spiritual master of Kṛṣṇa. That is not possible, just like nobody can be Kṛṣṇa's father. He is father of everyone. God is father of everyone. But He, out of His love, He accepts some of His devotee as father, as mother, as spiritual master, as teacher, as friend, as elder brother. That is His līlā. Yes. Therefore in the Bhagavad-gītā you will see… In the Fourth Chapter you have already read, janma karma (ca) me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. The dealings of Kṛṣṇa-how Kṛṣṇa being the supreme father, how He accepts His father and appears as a child of the father-this is transcendental knowledge. So if a somebody simply understands this-how Kṛṣṇa being the supreme father, He accepts another father-then he becomes liberated; immediately he is transferred to the spiritual kingdom. This is knowledge. Yes?

Devotee: I was looking at the copy of the disciplic succession and where does Kṛṣṇa instruct Arjuna? Where is the disciplic succession broken?

Prabhupāda: This book. You, do you not know that this Bhagavad-gītā instruction is being given by Kṛṣṇa to Arjuna? Then why do you ask this question? That is a disturb, chronic[?]. Do you mean to say from Kṛṣṇa only one dozen or two dozen disciples have come? There are many millions and trillions. It has given one list only. That's all. Just like Kṛṣṇa says in this Fourth Chapter, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So he first of all taught to the sun-god. So sun-god had many sons, many disciples. Kṛṣṇa taught to Nārada. Oh, Nārada has got innumerable disciples. They have got different branches. So that whole thing is not complete there. It is simply given idea. So there is one disciplic succession like this. So any other question? Chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.37-40

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New York, August 21, 1966

Prabhupāda:

yathaidhāṁsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā
[Bg. 4.37]

Yathā, ”as,” as an edhāṁsi. Edhāṁsi means ”fuel.” Sammidho 'gniḥ, ”blazing fire.” Bhasmasāt, ”turns into ashes.” ”Just like blazing fire, whatever you put into it, any fuel, that becomes turned into ashes, similarly,” jñānāgniḥ, ”when your fire of knowledge will be ablaze, then sarva-karmāṇi, all reactions of your work, will turned into ashes.” Because the reaction of our karma, reaction of our work, is the cause of our bondage. There are good work and bad work. Here it is stated, sarva-karmāṇi. Sarva-karmāṇi means either good work or bad work. There are reactions of bad work, and there is reaction of good work. But a, a person who is going to be liberated from this material bondage, for him, both good work and bad work are reprehensible. There is no need of reaction of good work also. In this material world we are attached to perform good work. Not all. Those who are in the modes of goodness, they want to do some good work in the material estimation. And those who are in the modes of passion and ignorance, they do work, bad work, passionate work, work in ignorance. But those who are going to be Kṛṣṇa conscious, they have no need, either this good work or bad work.

Why? Now, either you enjoy the reaction of good work or bad work, your material bondage is there. Suppose by bad work I am born… Because, according to work, there are different position of life. Janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān [SB 1.8.26]. By good work we get good heritage, birth in a very good place, in a high family, in rich family, aristocratic family. And with bad work we may get our birth even in the animal kingdom or lower grade family, poor family. These are Vedic estimation of good work and bad work. But for a person who is going to be Kṛṣṇa conscious, he has no need either for good work or bad work because he has no need bondage again.

Suppose I am born in a very aristocratic family, very rich family. That does not mean that I am getting free from the material miseries. Just like we are sitting here. Some of you are very well situated. Some of you coming from rich family and some of you may not be so rich, from middle-class family. But the temperature of this day is equally heating. There is no consideration that ”Here is a person who is coming from rich family, so the temperature should be lesser for him.” No. Therefore, either we enjoy the reaction of good work, either we enjoy the reaction of bad work, we have to accept this material body. And as soon as we accept this material body, we have to undergo the material miseries.

But our whole program is… Duḥkhālayam aśāśvatam [Bg. 8.15]. Lord Kṛṣṇa says, mām upetya tu kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti [Bg. 8.15]. You'll find in the Tenth Chapter. The Lord says, ”Anyone who comes to Me or gets Me, mām upetya, gets Me…” We can get Kṛṣṇa in this life also by Kṛṣṇa consciousness. Just like you get into touch with government if you are engaged in the government service, similarly, if you get into the transcendental service of Kṛṣṇa, then you get into Kṛṣṇa. Kṛṣṇa says, mām upetya tu kaunteya. Kaunteya means Arjuna. ”O the son of Kuntī, after attainment of Myself by a person, the…” What is the result? The result is: mām upetya tu kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti: [Bg. 8.15] ”He does not get any more to this place of miseries.”

The whole thing is… Now, jñānāgniḥ, knowledge, fire of knowledge. That fire of knowledge does not burn in our mind. You see? Therefore we accept this miserable life as happiness because there is want of that knowledge. Just like a dog or a hog cannot understand what sort of miserable life he's passing on. He thinks that "I am all right. I am enjoying life very nicely." That is the… That is called covering influence of material energy. A person who is suffering…

Just like you'll find in the Bowery Street there are so many drunkards lying on the street. Oh, they're also thinking, "Oh, we are enjoying life, enjoying life." But others, who are passing on cars, they are taking sympathy on him, "Oh, how miserably they are living." But that is the way of covering, covering influence of material nature. I am in miserable life, but I accept it, "Oh, I am very happy. I am very happy." This is called ignorance.

So when one is awakened to the full knowledge, he understands, "Oh, I am not happy. Oh, I want freedom. Oh, there is no freedom. I don't want to die, but there is death. I don't want to become old man. Oh, there is old age. I don't want diseases. Oh, there are diseases." These are the problems, but due to our ignorance we set aside all these big questions of human problems. We take a small problem as very important.

We take economic development as the most important thing, forgetting that how long I shall live here in this material world? So fifty or sixty or hundred years. So economic development or no economic development, my life will be finished. Suppose I develop my economic life in a very… I accumulate millions of dollars. But when I leave this body I'll leave everything. Then again I take my birth according to my reaction, either in poor family or old, I mean to say, rich family or even animal life. There is no guarantee.

This is knowledge. One has to acquire this knowledge. So unless this knowledge is awakened in our mind or in our consciousness, then whatever we are doing we must consider that we are being defeated, defeated by the influence of material nature. So here Kṛṣṇa says, jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā. As soon as I understand my position, that I want freedom…

We are trying to go to the moon planet, but because there is no freedom, oh, we are failing in every step, although we are advertising in the paper, "Now it is two years more, two years more." The Russians began to sell land in the moon planet, that "In 1965 we shall go there." But 1965… It is going to 1967. Now they are silent about selling land in moon planet.

The thing is that we want. That is our nature. We want to travel. People are coming from India to America, from America to India. So we want to travel freely. That is my right because as spirit soul, there is a word… You'll find in the Bhagavad-gītā, sarva-ga. Sarva-ga means a spirit soul has the potency of going anywhere he likes, anywhere he likes. There are… Actually, those who have attained perfection in yoga… Of course, that is not the highest perfection. Even persons, those who have attained perfection in yoga, they can travel in any planet. And the perfection of yoga is indicated like this, that a yogi dies according to his own will. He is not, I mean to, pressed to leave this body just like ordinary people. They leave this body under the pressure of nature's law. So they get so much power. When they find that "Now I shall leave this body," they fix up in which planet they will go, and they transfer their soul into that planet. That is the highest yogic perfection. And hardly you'll find such a yogi.

So my point is that the living entity has got the tendency to move freely, to move freely. There are living entities in other, higher planets which is called Siddhaloka. We get this information from Śrīmad-Bhāgavatam. In the Siddhaloka planet there are also living entities or human being like us. But they are so powerful that, without any help of airplane or without any help of sputnik, they can travel from one planet to another. We have got this information. So our… When we are free from this material bondage, we have no information how much powerful we are. We are satisfied here by manufacturing something, sputnik, that we are very much satisfied that we have advanced so much in material science without knowing that without any help of this sputnik and aeroplane, I can travel all planets. That potency I have got.

Now, how that potency we can have? That is the thing we should culture. Jñānāgniḥ. And that can be achieved by jñāna, by knowledge. The knowledge… For knowledge, everything is there. We have to accept that. That… Therefore, formerly people used to observe penances and austerity to attain perfection. Now, here, in this age, oh, that, such austerities and penances are not possible, are not possible. Because our life is very short, and we are always disturbed. Prāyeṇālpāyuṣaḥ kalau asmin yuge janāḥ. Kalau. Kalau means this age, the age of quarrel and insufficiency. This age is called Kali. Kali means "the age of quarrel." We fight. On insignificant questions we fight. Therefore this is called Kali-yuga. So in this yuga we have got very short period of life.

That day I was reading from the Twelfth Chapter, er, Twelfth Canto of Śrīmad-Bhāgavatam-perhaps some of you who were present-that in this age the life will be reduced from twenty to thirty years. We have to wait for that time. So gradually, things will deteriorate. Therefore in the Kali-yuga, the yoga practice or the sacrifice or, I mean to say, very pompous worship of God, oh, that is not possible. People are, have got short life, they are always disturbed, they are disturbed with material disturbances, diseases, and they are unfortunate also. They are not very fortunate. So mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Mandāḥ. They are very slow, and also unfortunate. This very word is used in the Bhāgavata. So therefore, in the Kali-yuga, if we want to get all this advantage of knowledge, then the only way is to become Kṛṣṇa conscious, to become Kṛṣṇa conscious. That will help us.

If that Kṛṣṇa consciousness is ablaze… That… Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If we can surrender unto Kṛṣṇa and fully become Kṛṣṇa conscious-just the example Arjuna showed; he became Kṛṣṇa conscious-then our knowledge will be ablaze and all the reactions of our good work and bad work will be turned into ashes. We shall be purified. Na hi jñānena sadṛśaṁ pavitram iha vidyate [Bg. 4.38]. The Lord says again, "There is nothing purified things in this material world except jñāna, or knowledge." What is that knowledge? That knowledge is that, that "I am part and parcel of the Supreme Lord. Therefore my business is to dovetail myself with the Supreme Consciousness. I am individual consciousness, and I shall be dovetailed with the Supreme Consciousness." That is jñāna.

This is the purest thing in this material world. Everything is contaminated here by some modes of material nature. Even the modes of material nature of goodness, that is also another kind of contamination, and what to speak of the modes of passion and ignorance? Even goodness… In goodness, one becomes enlightened. He becomes enlightened about his position, about this matter, about transcendental subjects. But the defect is there: "Oh, now I have understood everything. I am all right." He wants to stay here. That means a first-class prisoner. And… He's offered all kinds of facilities in the prison house. Oh, he thinks, "Oh, now I am all right."

So even the modes of goodness, that is also a cause of our bondage. Therefore we have to transcend even the quality of goodness. Even the quality of goodness we have to transcend. That transcendental position is Kṛṣṇa consciousness. The transcendental position is, also begins, ahaṁ brahmāsmi: "I am Brahman. I am not this matter." But that position is also unsettled.

Because

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Now, it is stated in the Bhagavad-gītā. In the brahma-bhūtaḥ stage… Brahma-bhūtaḥ stage means self-realization of transcendental position, that "I am not this matter; I am spirit soul." This realization is called brahma-bhūtaḥ. We are Brahman. We are not matter. But some way or other we have been in contact with the māyā, matter. Therefore, out of ignorance, I am identifying myself with this material body. But actually, we are not matter. That we can understand. If I had been matter, then as soon as my, my dead body is there, oh, no matter can revive the life. Now they have made so much scientific improvement, material scientific improvement.

Now, suppose there is a body, dead body. Now, if the living force was something material, then bring something material and inject in that dead body and get it up again. No, that is not possible because that spiritual thing is gone, and we have no control over the spiritual matt…, spiritual thing. The spirit soul, that is a superior nature. We have been simply informed in Bhagavad-gītā. That is a superior nature. This is inferior nature. So this inferior nature is my bondage. I am not this inferior nature.

So Kṛṣṇa says, na hi jñānena sadṛśaṁ pavitram iha… So as soon as we become, I mean to say, revived to our position, brahma-bhūtaḥ, then our first symptom will be prasannātmā, prasannātmā-we shall be joyful. Prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There will be no lamentation and no hankering. But the difficulty is that even if we rise up to the brahma-bhūtaḥ stage and if we do not take to the service of Kṛṣṇa then there is possibility of falling down again. That information we have got. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Just like you may rise very high in the sky, but if you have no shelter there, if your aeroplane or sputnik fails, then you again you fall down. Again you fall down. So if you rise up to that stage that you can attain some planet and take your rest there, so then there is no possibility of falling down. But so long you are in the sky, oh, there is every chance of falling down, every chance.

Similarly, simple understanding of brahma-bhūtaḥ stage will not help me unless I take shelter unto Kṛṣṇa. As soon as I get shelter unto Kṛṣṇa, as soon as I engage myself in the service of Kṛṣṇa, then there is no chance of falling down again into this material world, because there is engagement. Our nature is such that we want some engagement. Paraṁ dṛṣṭvā nivartate [Bg. 9.59].

Just like a child… Child is playing all day and doing mischief in the house, and… So he cannot be stopped mischief-doing. He must be given some engagement. If he's given some engagement, some playthings, and if his attention is diverted there, then he'll stop mischief-making in the house. Otherwise, idle brain, devil's workshop. He will go on, go on. So therefore we must have spiritual engagement. Simple understanding that "I am spirit soul" will not help me.

Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. The brahma-bhūtaḥ stage, situation, is that "I am not matter; I am spirit." That's all right. But we have to sustain the spirit. How we can sustain? We can sustain when there is spiritual engagement. Otherwise, it is not possible. Otherwise, I may continue for some time, but there is chance of falling down because we have got this information and a practical experience also: great, great, I mean to say, yogis and jñānīs, they again come. We have some practical experience. Sometimes we find a person leaves all worldly engagements, leaves his family, gives up his family connection, becomes a renounced order, sannyāsī, and highest order, and then, after some time, he becomes engaged in opening hospitals and philanthropic work and in politics.

We have seen it. Oh, why? You have renounced the world. Why you are hospital-making business? Hospital-making business is there, going on by the government, by the state. You are not meant for making hospitals. You have to make hospital how people can get rid of this material body. That is spiritual activity. We also require to open hospitals. And what is that hospital? To cure this material disease, not this temporary disease. Again we may be attacked. The complete cure of material disea… That sort of hospital will be required. That hospital is this Kṛṣṇa consciousness society. If we take treatment under this Kṛṣṇa consciousness society, then we shall be cured of this material disease.

Otherwise, we shall be again attacked with some kind of body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like we change our dresses from one dress to another, similarly, this body to another body, transmigration of the soul. But we are meant for now completely ceasing to have any material body in the next life. That should be our aim of life. That is called… That knowledge is called the purest knowledge. Na hi jñānena sadṛśaṁ pavitram iha… That knowledge is the purest knowledge. Tat svayaṁ yoga-saṁsiddhaḥ kālena ātmani vindati [Bg. 4.38].

Now, by becoming Kṛṣṇa consciousness, by this yoga, bhakti-yoga, you can be successful. Yoga-saṁsiddhaḥ. And, in due course of time, you'll understand that "Yes, I am in right path. Oh." In due course of… Immediately you may be very doubtful, "Whether I have accepted the right path or not?" But in kālena, in due course, in due course of time, if you continue the process… Therefore in the next verse it is stated, śraddhāvān labhate jñānam. Śraddhāvān, one who is faithful, he can take up this knowledge. Faithful. Those who are hesitating, those who have no faith, oh, it is very difficult for them. We have to accept. Because the method is standard, and it is given by the highest authority, Kṛṣṇa, so we must have such faith, "Oh, here is a thing, authoritative."

Just like faith in any transaction we have. We must have some faith. Now, suppose if I go to California from here, from New York, now, I have purchased the ticket by, going by air. Now, I have got this faith that "This company, this aeroplane company, will take me to there." Maybe there may be some accident, but on faith I accept it, "Yes, it will take me there." When we go to the barber shop, on faith we stretch our neck and the razor is going on. He may at once put into the neck. But you keep the faith, "Yes, we have got the faith. He'll not do that." So without faith, we cannot make progress. If in ordinary dealings we have to accept faithfully something… Who knows that this airplane will take me to California? It may go down to hell, in the oil.[?] The, in the bus, there may be some accident. In the railway, there may be some accident. There is possibility. But on faith we accept. So if we want to make progress we must have faith.

And where to keep our faith? In the authority. We are not going to book our ticket in an authorized, unauthorized company. Those who are acknowledged company, we purchase their ticket to go to California. Similarly, here we must have faith in Kṛṣṇa. If you have got this faith in Kṛṣṇa or Lord Jesus Christ or whatever you may have, full of… Without faith, we cannot make progress. That is called faithful. And those who have no faith, they are called faithless. So here it is clearly stated, śraddhāvān labhate jñānam: "Those who are faithful, they can make progress in this knowledge of spiritual advancement." Tat-paraḥ saṁyatendriyaḥ.

And faith, how we become faithful? Now, saṁyata indriya. You have to control the senses. The whole thing is: our material existence is here because we want to gratify senses. That is the whole disease. So this faith of spiritual advancement can be, I mean to say, enhanced when we agree; at the same time, saṁyata indriya. Just like if you are taking treatment of a physician, you have faith, "All right." But the physician says, "Don't do this," and if you do this, then what kind of faith you have got? Physician, when he treats some patient, he prescribes something, "don't do this" and "do this," some "do-nots," some "do." Now, if I say, "My dear physician, I have got all faith in you. Very good. But I cannot follow your instruction. You say, 'Do not.' I do it," oh, how you can? How you are faithful? How you are faithful? So śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ. You have to follow the instruction with faith. Then you get. You have to follow the instruction with faith.

śraddhāvāl labhate jñānaṁ
tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇādhigacchati
[Bg. 4.39]

And, when the formula is properly executed and he attains to the stage of knowledge, then his profit is: jñānaṁ labdhvā parāṁ śāntim, he gets complete peace, parāṁ śāntim, complete peace. Acireṇa. And that peace is very near to you. In the near future you'll have if you faithfully follow. Very near, not very long. Acireṇa. Acireṇa means "very near." Very near. Śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ, jñānaṁ labdhvā. And when that stage you'll achieve, then you'll feel, "Oh, there is no happiest man in the world like me." That stage you will have.

Just like when the disease is cured, when disease is… Just like you have got some boil in the boil, in the hand or some part of your body, and the physician says, "It is… It has to be surgically operated," now, with faith, you undergo the surgical operation, and during the operation it may seem very severe. You may be feeling very severely, but when the pusses are out and it is bandaged, oh, you'll feel relief. "Oh, my dear physician, you have done a great deal of progress." You are engaged. But when the operation was going on, you was in hell.

So this is the point. With faith, you have to accept the formula, and we have to execute it. But if you do it… Because the authority is there. We are keeping our faith not to a third-class person. To the supreme authority, Kṛṣṇa.

We have to understand first. Therefore we have discussed this point. Tad-vijñānārtham, tad viddhi praṇipātena [Bg. 4.34]. For attain, attainment of knowledge, we have to approach such a person where we can keep our faith. If we are faithless, if we keep, if you go somewhere where we cannot keep our faith… That is also necessary. We must find out such a person who is actually worth for keeping my faith. If we find out a third-class person and keep my faith, then there may be dangerous thing.

So here Kṛṣṇa is the most authorized personality. Now, anyone who is actually Kṛṣṇa conscious, Kṛṣṇa conscious, then you can accept him as the same as Kṛṣṇa. Because a person who is fully in Kṛṣṇa consciousness, he is the bona fide representative of Kṛṣṇa. He's the bona fide representative of Kṛṣṇa. So keeping faith on Kṛṣṇa or to His bona fide representative is the same thing. So that śraddhāvān, if you follow, saṁyatendriya, with controlled senses, then your result is guaranteed. And you'll feel it.

How you'll feel it? Just like you are hungry and if you are given some food, foodstuff and you eat it, and as you eat it, you feel that "Yes, I am feeling satisfaction," so you'll feel it. You won't have to ask anybody that "Whether I am making progress nor not?" You yourself will feel it. Acireṇa. Acireṇa śāntim adhi… He feels full peace acireṇa, very soon. Then ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati. And those who are faithless or hesitating, oh, they have no chance. They have no chance. Ajñaś ca. That hesitation is due to also ignorance. Ajñaś ca aśraddadhānaḥ. And ignorant and faithless. Saṁśayātmā, hesitating. Vinaśyati: "He is hopeless." Nāyaṁ lokaḥ asti na paraḥ na sukhaṁ saṁśayātmanaḥ: [Bg. 4.40] "Anyone who is hesitating in accepting this principle of knowledge or Kṛṣṇa consciousness, for him," nāyaṁ loko 'sti, "not even this material world will be happy. And what to speak of his next life?" If he has no faith, then even in this material world, he'll be unhappy. The material world is unhappy. It is all already miserable. It will be more miserable. He'll feel always disturbed, miserable, faithless. So for a faithless, the situation is very precarious.

So here is an authoritative version in the authoritative book, Bhagavad-gītā. And spoken by the Lord Himself, Śrī Kṛṣṇa. And if we accept faithfully, with confidence, that "Here is an authority…" Just the same way that when I am purchasing a ticket from a recognized company… Just like I am keeping my money in some bank, thousands of dollars. Why? With faith. With faith. They have created some faith. Otherwise, thousands of thousands of dollars are coming in the bank. Why? There is faith. Who knows? The bank may fail or may not pay. Because the money's out of my hand, now they may not pay it. It may be. But, because I have faith, I am putting my money there. So faith is required.

Where? Authority. Here is authority. Why we are putting our money in the bank? Because we have got faith. We have confidence that "This bank will not fail." Similarly, if we can keep our faith in an ordinary bank or a traveling agent, can we cannot keep our faith Kṛṣṇa, who is accepted as the Supreme Personality of Godhead by all other big authorities, even by Śaṅkarācārya, Rāmānujācārya, Lord Caitanya and all these. So we have to follow the footprints of great authorities. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. He'll be situat… Just like we also follow others. Just like if I put some money in a bank, I see, "So many people are keeping their money. So I may also keep." So if Kṛṣṇa has been accepted as the supreme authority by so many big, big men, why should we not keep our faith in Kṛṣṇa? Or Jesus Christ? That's all right.

We must keep our faith, and faithfully we shall discharge our duties. And if you follow the principle the result is guaranteed. Thank you very much. Any questions? You can ask.

Why the door is closed? Come here. Eh?

Guest: I have [haven't?] got to know the different books before I come here. When I come in here there was sound and movement and odor. …why is this allowed?[?]

Prabhupāda: Yes. This transcendental sound is a process of cleansing our mind. This is also transcendental sound. This is not ordinary sound. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The whole thing is due to our unclean mind. So this transcendental sound is the process of cleaning the mind, and in clean, in clean mind, we can accept transcendental subject. Otherwise it is sometimes disturbing. So this…

Guest: Cleanse the mind.

Prabhupāda: Yes. Yes?

Disciple: In other words, you don't want to negate the senses?

Prabhupāda: Eh?

Disciple: In other words, there's no negation of the senses?

Prabhupāda: No negation?

Disciple: Of the senses.

Prabhupāda: Senses. Yes. Here… Senses… We have got our transcendental senses. Now it is covered. Just like in our diseased condition, the same hand, the same nose, same ear, are there, but we feel something extraordinary. "Oh, my, there is headache. Oh, my hand is burning, burning. Oh!" But when the disease is cured, then you don't feel that sensation. So senses we have got. That is our spiritual senses. So we have to revive our spiritual senses. We are not senseless. As spirit soul, we have got our original senses, but that senses are now covered by this material contamination. Just like my senses, my hand burns during fever, due to the fever. But when the fever is moved, removed, when I get free from the fever attack, then I feel nice, similarly, we have got our senses; when we are freed from this material contamination, then we have got our proper use of the sense and enjoyment.

We have to wait for that purpose. And if our… If we, in our diseased condition, we go on satisfying the senses, then the disease will be aggravated. So for the present, saṁyatendriya, we have to control the senses just to get us cured from this material disease. That is the way. You have not to kill your senses. That is not given. Because your hand is burning, due to some disease, oh, if the physician says, "All right, cut off this hand," oh, that is not treatment. The treatment is that sensation, that burning sensation, should be cured. Hand should live as it is. So we are, we have got all desires, we have got all senses, spiritually. And we have to revive that, and that, Kṛṣṇa consciousness will help us to revive our original status of senses. And that original status of senses, that sense of enjoyment, will be spiritual enjoyment. That will give us real… Sukham atyantikaṁ yat atīndriya-grāhyam [Bg. 6.21].

You'll find in the Bhagavad-gītā that happiness, happiness perceived by the senses, is beyond these material senses. And in the Nārada-bhakti-sūtra also you'll find that hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When our senses are freed from all designation… Just like due to fever, I am feeling some extra sensation in my hand. That is a designation. When that designation is freed, then I come to my normal state. Similarly, at the present moment, due to this covering of material body, I have got different designative sensation, designative sensation. I am feeling I am, I am just using my senses under some designation. So we have to get free from this designation. That is the whole spiritual process. You haven't got to kill your senses. That will help you when you are in Kṛṣṇa consciousness. [break]

…which are beyond the topics. Just like we also talk something on some subject matter, Kṛṣṇa consciousness is the highest knowledge. So we have heard so many things about this. If there is any doubt about that statement you can ask me. That was my point. Otherwise, any question…

Student: That's what I was…

Prabhupāda: Eh? So you can ask any question on the topics which we have already finished. (end)

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Bhagavad-gītā 4.39-42

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Los Angeles, January 14, 1969

Revatīnandana: Chapter Four, verse thirty-nine, page 131.

Prabhupāda: Page?

Revatīnandana: One-hundred-thirty-one. "A faithful man who is absorbed in transcendental knowledge and who subdues his senses, quickly attains the supreme spiritual peace [Bg. 4.39]." Purport: "Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who believes firmly in Kṛṣṇa. One is called a faithful man who thinks that simply by acting in Kṛṣṇa consciousness one can attain the highest perfection."

Prabhupāda: Yes. Faith. There are different kinds of faith, but in Kṛṣṇa consciousness the preliminary condition of faith is to believe that simply by serving Kṛṣṇa, everything will be complete. Kṛṣṇe… There is a verse in… (aside:) It is not working. (taps microphone)

In Caitanya-caritāmṛta there is a verse.

śraddhā śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

There are different kinds of activities-karma, jñāna, yoga, especially. Everything, all activities are grouped under three headings. One is karma, fruitive activities. People are working to get some desired result for sense gratification. That is generally. Everyone is working to get some money, and money means to satisfy senses, my demands of the senses. This is called karma.

Then, out of many millions of such karmīs, or worker, one is jñānī, or a man in knowledge. When a man comes into the platform of knowledge, when he becomes frustrated by working hard and tasting all results of karma, when one is not satisfied, then he comes to the platform of knowledge. Knowledge means inquiry-"What I am? Why I am frustrated? Why I am confused? What is my position?" That is the platform of knowledge.

So out of many thousands of such persons who have attained knowledge actually, who have understood what is the position of these living entities, brahma-bhūtaḥ, they are called liberated. And out of many thousands of such liberated persons, one can understand what is Kṛṣṇa. This is the position.

So to understand this fact, that simply by engaging oneself into the activities of Kṛṣṇa consciousness everything is completely done, this is called faith. Faith, strong faith, unflinching faith. That is the last instruction of Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other engagement. Simply surrender unto Me." That is knowledge. So one who has attained this knowledge… Now, this is the beginning. This is the stepping stone in Kṛṣṇa consciousness, that simply, one who is firmly convinced that "Simply by executing the duties in Kṛṣṇa consciousness, my all other functions will be nicely done."

So one has to understand. It is not to be accepted blindly. It is not forced upon anybody. Therefore the Bhagavad-gītā is there. Try it, to understand scrutinizingly, with all your arguments, and you will find it is sublime. It is sublime.

So "A faithful man who is absorbed in transcendental knowledge…" This is transcendental knowledge, that "Simply by discharging my duties in Kṛṣṇa consciousness, all other duties will be performed." Means I will be perfect in fruitive activities, I will be perfect in knowledge, I will be perfect in mystic advancement, and I will be perfect to understand the Absolute Truth. This is called firm, unflinching faith.

Faith, I do not mean faith by blind faith. This Bhagavad-gītā is not blind faith. Everything is being explained step by step, scientifically, authoritatively. So try to understand. And if you fortunately become faithful, then your life is successful. Go on.

Revatīnandana: "This faith is attained by the discharge of devotional service, and by chanting,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful and controls the senses can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay."

Prabhupāda: Controlling of senses means… That is also knowledge. Because this materialistic life means sense gratification, so we have satisfied our senses not only in this human form of life, but in other forms of life. So when one comes to the understanding that these sense gratification activities are useless, then he can understand. When one understands that "I have tried to satisfy myself in different kinds of sense gratification…"

Just like people are trying. The same thing which they have got at home… Just like a naked woman. They are still going to the theater to see naked dance. You see? What is that? They have no idea. The same thing. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed, trying to find out in which naked dance there is pleasure. That's all. So when one comes to the knowledge that "I have seen so many different types of naked dance and naked woman. What I have got? What I have gained? What satisfaction is there? Why I am not satisfied?" That is knowledge. That is knowledge.

Just like Bilvamaṅgala Ṭhākura. You have heard the story of Bilvamaṅgala Ṭhākura. There are many stories. So he was very much fond of his girlfriend prostitute. So when one night when he approached there within torrents of rain and with great difficulties, the woman was sympathetic. She said, "Bilvamaṅgala, you are so much attracted with this flesh and bone. Oh, if you had been so much attracted to Kṛṣṇa, how you would have been." Oh, immediately he turned: "Yes." So he immediately went back and went to Vṛndāvana.

So these are the points of knowledge. You see? One… When one is struck with that knowledge, that "What I have gained? I have tried life after life, hours after hours, days after days, this sense gratification. What I have got?" this is knowledge. Then searching begins. Go on.

Revatīnandana: "But ignorant and faithless persons who doubt the revealed scriptures go to ruin and perish. For the doubting soul there is happiness neither in this world nor in the next."

Prabhupāda: Yes. One who is doubtful, he has neither happiness in this world, and what to speak of the next?

Revatīnandana: "Therefore, one who has renounced the fruits of his actions, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self is not bound by works, O conqueror of riches." Purport: "One who follows the instruction of the Bhagavad-gītā as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by grace of transcendental knowledge."

Prabhupāda: Because everything is threadbare explained. You can have answer of all questions from this Bhagavad-gītā, chapter by chapter. Everything is completely understood. Yes.

Revatīnandana: "He, as a part and parcel of the Lord in full Kṛṣṇa consciousness, is already fully conversant in self-knowledge. As such, he is undoubtedly above the reactions to whatever activities he may carry out." Verse forty-two: "Therefore, the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight."

Prabhupāda: The doubt was there in the mind of Arjuna in the battlefield, and there was necessity for preaching Bhagavad-gītā. Go on.

Revatīnandana: "The yoga system instructed in this chapter is called sanātana-yoga, or eternal activities performed by the living entity. This yoga has two divisions of action, called sacrifices. One is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices for a spiritual objective or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self or one's constitutional position, and the truth regarding the Supreme Personality of Godhead. One who follows the path of the Bhagavad-gītā as it is, as it is…"

Prabhupāda: "As it is."

Revatīnandana: "…of the Bhagavad-gītā as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord."

Prabhupāda: Because the subject matter of Bhagavad-gītā is to know five things, to know what are these living entities, what is God, what is nature, and what is time, and what is work. These five subject matters are there: God, the living entities, the nature, the time, and the work. These things are there.

Everyone is engaged in some sort of work, and there is time control. Your life, my life, everyone's life is controlled by time. We have to live for so many years, no more than. So to study time, to study our work, then what is God, "what I am," and what is this material nature-these five things are very nicely explained. One has to study. Then one becomes perfect in knowledge, and he can act accordingly.

Revatīnandana: "And such understanding is beneficial for such a person, who easily understands the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the Gītā is faithless and is considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead is certainly fool number one. This ignorance of the so-called student of Bhagavad-gītā can be removed by the gradual acceptance of the principles of Kṛṣṇa consciousness. Kṛṣṇa consciousness is awakened by different, by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, sacrifice in household life, sacrifice in control of the senses, sacrifice in practicing mystic yoga, sacrifice in penance, sacrifice of material possessions, sacrifice in studying the Vedas, and sacrifice in observing the scientific social institution of varṇāśrama-dharma, or the divisions of the human society. All of these are known as sacrifice, and all of them are based on regulative action. And within all these sacrifices, the important factor is self-realization. One who seeks that objective is the real student of the Bhagavad-gītā."

Prabhupāda: Yes. Self-realization, "what I am." If one aims to that objective, then his study of Bhagavad-gītā is nice. Yes.

Revatīnandana: "But one who doubts the authority of Kṛṣṇa falls back. One is therefore advised to study the Bhagavad-gītā or any other scripture with a bona fide spiritual master, with service and surrender. A bone fide spiritual master is in the disciplic succession from time eternal, and there is not the slightest deviation from the instruction of the Personality of Godhead as it was imparted millions of years ago to the sun-god, from whom the instructions of the Bhagavad-gītā has come down to the earthly kingdom."

Prabhupāda: It is not very difficult. Just like in this Bhagavad-gītā the Supreme Personality of Godhead says that He is the Supreme, and He is advising, man-manā bhava mad-bhaktaḥ: "Just try to think of Me only, always." Man-manā bhava mad-bhaktaḥ: "And become My devotee." Mad-yājī: "Just worship Me." Māṁ namaskuru: "Just bow down unto Me." So simply these four processes, if one can do, He says, mām evaiṣyasi asaṁśayaḥ: [Bg. 18.65] "Surely, without any doubt, you shall come to Me."

So is there any difficulty? These boys, these girls, what they are doing? Man-manā bhava. They are chanting Kṛṣṇa. That means thinking of Kṛṣṇa. They are devotees of Kṛṣṇa. They are bowing down before the Deity of Kṛṣṇa. They are eating Kṛṣṇa prasādam.

So the process is very easy, but we do not want to follow the instruction of Bhagavad-gītā, but simply falsely I am proud that "I am reading Bhagavad-gītā." There are so many Bhagavad-gītā readers even in your country, so many. I know. But the real instruction they will not follow. They will interpret in some way, this way, that way. Or some rascal commentator will also induce the reader, "Oh, here Kṛṣṇa says that you become devotee of Kṛṣṇa. It is not up to this Kṛṣṇa. There is another Kṛṣṇa." Just see.

You see? Kṛṣṇa directly says that man-manā bhava mad-bhaktaḥ [Bg. 9.34], and the commentator says, "not to Kṛṣṇa." So how people can understand, you see, a misleading misinterpretation? Otherwise, if you simply study Bhagavad-gītā, you understand these five principles: what is God, "what I am", what is material nature, what is time, and what is work. Then you are in full knowledge. These five things are very nicely explained in the Bhagavad-gītā.

Try to understand. "What I am?" That is explained in the Bhagavad-gītā. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "They are all My parts and parcels." That is nice, very nice. It is very easy to understand. Part and parcel, that means I am part; He is whole. Part is never equal to the whole, but part is equal in quality. Just like a part, a little part of the ocean water. This is also salty, and the whole ocean water is also salty. So qualitatively the little part and parcel of the ocean water is the same quality. It is not different. Chemically, if you analyze that one drop of sea water, the chemical composition of that water and the vast water is the same. The only difference is that the ocean is very big, and the small particle of water is very small. That is the difference.

So if I am part and parcel of God, therefore the qualities which I have got, then God has got the same quality. Now you study yourself. Then you can understand what is God. The same qualities are there, but it is unlimited; ours are limited. It is not difficult to understand God. Why they are bewildered to understand God? God is also… And it is confirmed in Bhagavad-gītā and all Vedic literature. God is just like us, a person, an individual person, but very powerful. That is the difference. My power… There are different kinds of power. Your power is different from another man. Another man's is different from another man, another man, go on, go on, go on. When you find the supreme man or Supreme Personality, He is God.

Very nice description in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Every individual person is trying to control, to become controller. Just like somebody tries to become president of your state. What is the idea behind? To become controller. They are spending millions of dollars to get that post. So I want to become very rich businessman like Rockefeller or Ford. What is the idea? To become controller. I want to rule over my family members, I want to be controller. If I have nobody to control, I get some dog to control. This is my, I mean to say, intuition. I want to control. So everyone is controller in different degrees. And the Brahma-saṁhitā says that God is supreme controller. That's all. He is also controller. But there is nobody else who can control Him. He controls everything. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. Parama means the supreme. Very nice, very simple description of God.

If God… Somebody says, "I am God." I am God in this sense, that God is like me. Just like if you say, "I am American," your president is also American, so exactly you are like president, American. There is no harm. But if say, "I am as powerful as President Nixon," that is not applicable. Similarly, "I am God" means I am qualitatively one with God. It does not mean I am as powerful as God. That does not mean. He is the supreme controller. I have got the controlling capacity or I do control in my limited circle, but He is the supreme controller. In this way, if you understand, it is not very difficult to understand what is God, what you are, what is this material nature, what is time, and what is work. And if you understand these five things, then you are in full knowledge. Go on.

Revatīnandana: ”One should, therefore, follow the path of the Bhagavad-gītā as it is expressed in the Gītā itself and beware of self-interested people seeking personal aggrandizement who deviate others from the actual path. The Lord is definitely the Supreme Person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the Gītā.”

Prabhupāda: Yes. Simply if you understand that ”I have got also the, what is called, intuition to control, and God is the supreme controller,” simply if you understand this, then immediately you become liberated, simply if you understand He is the supreme controller, He is the Supreme Person, simply this understanding. That is stated in the beginning of this transcendental knowledge. Janma karma (ca) me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. God also working. He is also creating; I am also creating. I am creating a sputnik, a toy planet, and God is creating innumerable, unlimited planets. That is the difference. I can also create something, but that is not as good creative power as God. But I have got some creative power. I have got the tendency for enjoyment. Similarly, God has got the tendency for enjoyment. So there is nothing different from you, God. Only the difference is that He is unlimited; I am limited. I am very small; He is very great. He is infinite; I am infinitesimal.

Vibhu, aṇu. The Sanskrit word is vibhu. Vibhu means the great. God is great. Asamaurdhva. Nobody can be equal to God; nobody can be greater than God. That means everyone is subordinate to God.

Simply these understandings will make you liberated. Janma karma (ca) me divyaṁ yo jānāti tattvataḥ, tyaktvā deham [Bg. 4.9]. This liberation means after quitting this body, you are no more going to accept any material body. You are immediately transferred to the spiritual world, and you get your spiritual body. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These things are already explained. So try to understand what is God and what you are, what is this material nature, what is your relationship with material nature, with God, with others, what is this time factor, what is work. Then you are in full knowledge and you become liberated. All right.

Revatīnandana: ”Thus end the Bhaktivedanta purports to the Fourth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Transcendental Knowledge.”

Prabhupāda: So we shall stop here? Hare Kṛṣṇa. (devotees offer obeisances) Any questions?

Male devotee (1): When it listed, when in the Gītā it listed the different kinds of sacrifices, it said that sacrifices to the demigods can bring us to Kṛṣṇa consciousness. How is this?

Prabhupāda: Yes. Yes. Because sometimes people are inclined to make some sacrifices to appease the demigods, so these prescriptions are there. Just like somebody is recommended that ”If you want to be cured of your disease, then you worship the sun-god. If you want to get a very nice beautiful wife, then you worship Umā, the wife of Lord Śiva.” In this way… ”If you want to be very learned, then you worship the goddess of learning.” So these prescriptions are there in the Vedic literature, so people… Just like in the modern days they want to have all these things by material activities, so they are recommended in a different way, but the aim is the same.

But when one can understand… That is also injunction in the Vedas, that akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ: [SB 2.3.10] ”Either you are desiring some material prosperity or you are desiring devotional service, or you are desiring liberation…” There are three kinds of desires. One desire is that a person wants some material opulence. And then one desires… One becomes frustrated. He wants liberation. Or another, those who are transcendentally advanced, they want to be engaged in Kṛṣṇa consciousness. There are three kinds of desires.

So Bhāgavata says either you become akāma… To desire to advance in Kṛṣṇa consciousness is no material desire. There[fore] it is called akāma. That is not material desire. And two other things, to desire for liberation and to desire for material opulence, that is material. So Bhāgavata says, akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ: [SB 2.3.10] ”If you are actually advanced with knowledge, either you desire material prosperity or you desire liberation from material bondage, or you desire to be engaged in Kṛṣṇa consciousness, you simply try to be engaged in devotional service of the Supreme Lord.” If you want any material prosperity, that can also be achieved by devotional service. That is also explained. I think you will get it in the Fifth Chapter, that catur-vidhā bhajante māṁ sukṛtinaḥ arjuna. No, we have already discussed.

There are four kinds of people who approach in Kṛṣṇa consciousness. So what are they? Arto arthārthī jijñāsu: those who are distressed, those who are in need of money, and those who are inquisitive, and those who are, I mean to say, searching after or advancing in knowledge, or wise men. So out of these four, the wise man is accepted very nicely by Kṛṣṇa.

So just like Dhruva Mahārāja. Dhruva Mahārāja wanted some material prosperity, so he worshiped Kṛṣṇa. But at the end, when he saw Kṛṣṇa, then he said, ”I do not want any more this material prosperity.” Svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”My dear Lord, I am now fully satisfied. I don’t want any material prosperity.” So the thing is that one may be impelled by any desire, but if he approaches directly to the Supreme Personality of Godhead, then his desires will be satisfied; at the same time, ultimately, he will come to the platform of Kṛṣṇa consciousness. If he rightly performs the sacrifices… They are not needed, but even they are attached to such things, if they do it nicely, then ultimately they will come. Yes, go on.

Male devotee (2): Was there a Vaiṣṇava calendar which originated in Vedic culture which is different from our calendar that we use today?

Prabhupāda: Is there any calendar study just now, we? Why do you ask about calendar now? We are not discussing about calendar. When we discuss about calendar, you put that question. It is not very important question now. That means you are not attentively hearing. You are thinking of calendar. You should be very

attentive: ”What discussions are going on?” Calendar is not very important discussion in this meeting. Yes?

Madhudviṣa: Prabhupāda, in the purport…

Prabhupāda: Our question, inviting question, means we have discussed something-if there is any difficulty, to clear that, not to bring some other question which can be put later on. Otherwise anyone can put any question. Oh, this is not an assembly of answering questions. This is assembly to understand what we are studying. Yes. Go on.

Madhudviṣa: Prabhupāda, in verse number forty-two, the purport of verse number forty-two, it divides spiritual activities into two, namely understanding of one’s own self or one’s constitutional position, and the truth regarding the Supreme Personality of

Godhead. Is this first division Paramātmā realization and the second division is realization of the Supreme Personality of Godhead?

Prabhupāda: Yes. That I have already explained, that our relationship with God is that I am infinitesimal, and He is infinite. This is knowledge. I am very small, and He is very great. "God is great." That is definition of every theistic man. So I cannot be equal with God. This is transcendental knowledge.

But unfortunately, we are declaring, "I am God." This is insanity. How you can be God? Do you know what is God? Because you do not know what is God, therefore you are claiming that "I am God." What you have done? What is your testimonial that you are God? Simply by declaring "I am God," you become God? This is no knowledge, less intelligent, no knowledge about God. This is knowledge that God is great. God is infinite. I am finite. I am infinitesimal. That is knowledge. Yes?

Madhudviṣa: Then realization of the impersonal feature of the Absolute wouldn't be classified as a spiritual activity?

Prabhupāda: Well, impersonalists, they have no spiritual activities practically. They have got some ritualistic performances to come to the platform of negativing this material condition. Just like to find out…

Just like you take milk. So you have to find out where the butter is there. So if you know the process, then you can find out the butter. But if you do not know the process, you can say, "Oh, this is simply milk. Where is butter?" You must know the process.

Similarly, the impersonalists, they think that "I am Brahman, but I am not this matter." That is a fact. I am spirit. I am not this matter. But that understanding is not sufficient. What is my position as spirit? Then, when we come to the supreme spirit, the all-spirit, that is perfection of knowledge. So impersonal conception is simply a negation of these material varieties. But above that, there is spiritual variety. And that is real knowledge. That is Kṛṣṇa consciousness.

Negation… Just like there is no fever. In diseased condition one is trying to get out of the feverish condition. So by medicinal treatment one gets out of fever. But that is not healthy condition. That is not final. There is negation of fever. That's admitted. That's all right. But that is convulsion [convalescent] stage. You may relapse again. When you actually come to the healthy state, that is your life. So negation of fever is not as good as your healthy life. So negation of this materialistic idea, impersonalism, is not complete knowledge. Because I am spirit soul, I am active even in this material diseased condition. How much active I must be in my healthy condition. That is real knowledge. Healthy condition does not mean that I am dead. This is no treatment.

If some physician comes and tells to the patient, "Oh, you are so suffering. All right. let me cut your throat so you will not suffer. Everything will be stopped," is that good treatment? (laughs) You have to stop his fever and keep him into his healthy life. That is treatment. Simply stoppage, simply negation, void, that is not treat…

You cannot remain void because you are active. If you are forcibly made into voidness, how long you can remain in voidness? As soon as the so-called voidness is finished, you come to this activity again. So you have to be situated in your real activities. That is required. That real activities is Kṛṣṇa conscious activities. And that is not impersonal. That is personal.

Female devotee (1): When in the Bhagavad-gītā it says that the mahā-mantra cleanses the heart and soul, does that mean that when you just, like automatically say the word it says that the mahā-mantra cleanses the heart and soul, does that mean that when you just, like automatically say the words, just the sound, will that cleanse your heart? Or should you try and remember Kṛṣṇa with every word and every sound?

Prabhupāda: No. By simply chanting your heart will be cleansed. Yes. Go on chanting. Therefore we give regulative principle that one must chant at least sixteen rounds.

Female devotee (1): Should we try to go fast in order to get them done, in order to get the rounds done?

Prabhupāda: The first thing is that you should chant without any offense. You see? In the beginning there may be so many offenses, but the chanting will be perfect when you are free from ten kinds of offenses. You can understand those ten kinds of offenses-I have explained several times-from your Godbrothers. Yes. Yes. Yes?

Guest: I'm new here. I've never been here before, so forgive me if my questions are naive. But if all it requires is chanting to be pure, then why do you require musical instruments, an altar, and flowers and things of this sort?

Prabhupāda: Hm?

Viṣṇujana: If all that is required is chanting Hare Kṛṣṇa, why do we have the pictures and the clothes and the instruments and the altar and Lord Jagannātha?

Prabhupāda: Because we are personalist. We are not impersonal. This is spiritual varieties. You are talking of no varieties. Is it not? You were asking me, "Why there are so many varieties?" This is your plain question.

Guest: Not only that. Why are the heads shaved?

Prabhupāda: That is another variety. So you want variety-less. Is it not?

Guest: No. I am asking why these are necessary. Why are they necessary?

Prabhupāda: They are not necessary for a person who is advanced. But in the preliminary stage we have such necessities. This creates atmosphere, but at the same time, these varieties are not, I mean to say, material varieties. They are spiritual varieties. The place where we are trying to approach, Vaikuṇṭha, there the inhabitants are like this. They have got this tilaka, they have got… Of course, we haven't got four hands, but they have got four hands. There are two hands also. And they are dressed like this. So these things are not material varieties as much as chanting is not material vibration.

Besides that, any path you follow, you have to follow the regulative principles as they are enacted by authorities. So in our disciplic succession, previous ācāryas, they have advised that you should have your dress like this, you should have your head like this, you… So we have to follow that. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Our principle is to follow the footprints of authorities. So these things are not unauthorized. These are being followed from time immemorial. This dress, this tilaka, this chanting. Everything. Just like you see the picture of Lord Caitanya, we are following the same principles. This was being enacted five hundred years ago. The same principle we are following. We are not introducing anything new. We are simply following the footprints of our predecessors. That's all.

Just like we are trying to understand Bhagavad-gītā just [as] Arjuna understood. Arjuna was direct hearer from Kṛṣṇa. So as he understood Bhagavad-gītā, we are trying to understand in that way. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that "You give up all other engagements. You just surrender unto Me." And what we are preaching? We are also saying that "You surrender unto Kṛṣṇa." Kṛṣṇa said, "You surrender unto Me," because He is the Supreme Person Himself. And we are canvassing, "You surrender to Kṛṣṇa." So what is the difference? There is no difference. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The spiritual path is to follow the footprints of predecessors, great ācāryas who has realized. Then you become perfect.

Not imitate, but to follow. Imitation is different thing. So this is not imitation, but this is following the footprints. So one who wants to become devotee, he has to follow certain rules and regulation which are enacted by authorized persons in this line. We cannot deny it. Therefore there is necessity. Yes?

Female devotee (2): Kṛṣṇa says so many times, "You must surrender unto Me." Why do people say, "No, there's something else."

Prabhupāda: Because they want something new. This is very old. There is a song by a great dramatist in India. He is singing, ekṭā navana kichu koro. That means "You do something, invent something new. You invent something new, and then you become very popular." You see? That is the way of modern thoughts. You invent something new. Not modern, this is going on. Just like there is version in the Vedic literature, na cāsāv ṛṣir yasya mataṁ na bhinnam. If you want to be a muni or a sage, you must put forward some new theory. Otherwise he is not a philosopher. A philosopher is not counted a philosopher unless he defies all other philosophers and puts some new theory. And that is going on. Na cāsāv ṛṣir yasya mataṁ na bhinnam. So whose philosophy you will accept? Every day you will find a new philosophy. So whom to follow?

Therefore, out of disgust, everyone is trying to follow his own principle, whatever he likes. And there are some missionary activities. They also advocate that "You can do whatever you like, and you will get God." So people are trying like that.

But our process is different. We are following the old principles. We do not say something new. The old saying, as Kṛṣṇa said five thousand years ago, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So nothing new. We are simply repeating. That, our Hare Kṛṣṇa, is it [it is] also repetition. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

What is that English word, "Putting the old wine in the new bottle," or what is that? So it is old wine. Simply putting in new bottles. That's all. And what is new? "There is nothing new in the world." The sun was rising on the eastern side. Still it is rising on the eastern side. The sun was setting on the western side. It is still setting. Your forefathers, grandfather, they were also eating; you are also eating. They also died, and we shall also die. What new thing is there? They died, and you will not die? What new we can give? Nothing. You have to follow by nature's law the old principles. They died; I will have to die. They ate; I am eating. They beget children; I am also begetting. So what is the difference? What is the new? Everything is going on in the old principles. It is simply our imagination that we are doing something new. There is nothing new. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. We are under such stringent laws of the nature, there is no scope for inventing something new. That is not possible. We have to follow the old principles by force, by nature's law. All right. Chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 4.39-5.3

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New York, August 24, 1966

Prabhupāda: Just like the roaring of a lion drives away the big elephants from the forest-whenever there is roaring of a lion, even the big animals like elephants, they go away-similarly, this vibration of transcendental sound will cleanse the elephants of dirtiness in the mind. We have accumulated dirtiness in our mind after many, many births, and that is a huge garbage. So this transcendental sound is just like the roaring of lion, and it will clear all the garbages accumulated.

śraddhāvāl labhate jñānaṁ
tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇādhigacchati
[Bg. 4.39]

Now Lord Kṛṣṇa says that faithful, those who are faithful, they can acquire transcendental knowledge. This subject matter we have discussed in the last meeting, that without faith we cannot make any progress. In any field of activities we must have faith. For example, I cited the other day, just like we go to a barber shop, and we spread our neck, and the barber has got a sharp razor in his hand. If he likes, he can at once cut my throat. He has got the weapon ready. But because I have got faith he'll not do it-he'll simply shave my beard or mustaches… So this faith is required in every activity. Without faith we cannot step forward even in our daily life. So if we have got so, so faith in ordinary dealings, don't you think that we must have very good faith when we are making progress in spiritual line?

But faith should not be blind. Blind faith is useless. Now we have already discussed that one should go to the spiritual master with surrender and question and service-three things. First of all, for acquiring knowledge we have to find out the suitable personality, and if we are fortunate enough to find out such suitable personality, then first thing is to surrender. And that, after that surrender, there are questions. One must be very intelligent to put questions to the spiritual master. Without questions you cannot make progress. So blind faith is never required, neither questions should be in a mood of challenge. That should not. Questions or answers should be just to understand. And that should be accompanied with service. This is the mood. Whole Vedic process… Nobody can deny in the Vedic process that there is no need of spiritual master. There is. So śraddhāvān. Therefore the faithful, the faithful can acquire knowledge.

And tat-paraḥ. Tat-paraḥ means we have to follow the faith favorably, not unfavorably. Just like the physician gives us some prescription, and he says that "You do this, and do not do," so we have to follow the do-not's and the do's. In every field of action there are certain don't's and certain do's. So we have to follow. Tat-paraḥ saṁyatendriyaḥ. And result of knowledge is that one should be restrained in the matter of sense gratification. You cannot become progressive in spiritual life if you indulge in unrestricted sense gratification because sense gratification is the cause of our bondage in this material world. And the whole treatment, progressive in spiritual life, is regulated. Of course, we have got senses, and the senses require some satisfaction. That is all right. There is no question of stopping the senses. It is not possible. If you want to stop the work of the senses, that is not possible. Simply we have to purify the senses.

Just like when you are diseased, your senses are under certain symptoms of the disease. Just like I am feeling the tongue. Whatever I am eating, the tongue is tasting bitter. Bitter. That is the symptom of my disease. So we haven't got to cut the tongue altogether, but we have to make treatment so that we can taste properly. There is practical example. One who is suffering from jaundice, if you give him something sweet, sugar candy, he'll taste it bitter. Although sugar candy is not bitter, but due to his illness, due to his jaundice disease… You'll… You can make a practical test of it. But at the same time, that sugar candy is the medicine for jaundice. If a man is suffering from jaundice, if you simply give him water and sugar candy… You just moisten sugar candy at night, and just early in the morning you get a glass of sweet sugar candy water. Oh, within very short time you'll be cured from jaundice disease.

Similarly, this restriction, do-not… When we make spiritual life progressive, there are certain restriction, and they may seem at the present stage very bitter. Very bitter. But that is the way. We have to accept. Therefore it is called saṁyatendriyaḥ. And if we can make progress in that way, restrained sense gratification and following the rules and regulations, then we are sure to acquire the knowledge.

Labdhvā jñānaṁ parāṁ śāntim. And when you… When you are situated in that perfectional stage of knowledge, then you get parāṁ śānti, perfect peacefulness, perfect peacefulness of mind. Parāṁ śāntim adhigacchati. Now, these are the prescriptions laid down by Kṛṣṇa, Lord Kṛṣṇa.

So we must have faith in Kṛṣṇa. Kṛṣṇa is not ordinary man like me. I am speaking not from my account. I am speaking on account of Kṛṣṇa. So Kṛṣṇa is accepted as the supreme authority by great stalwarts, great philosophers, religionists, and if you have any respect for Indian spiritual culture, you may know it that in India, whatever sect they may be… There are many sects, but every one, each and every one, all, all sects, including the Mohammedans, they have got great respect for Kṛṣṇa.

Now, the Kṛṣṇa Janmāṣṭamī is just approaching on the 8th, September, the birthday of Kṛṣṇa we observe in India, and probably we may also make a program for observing the birthday ceremony here. So you'll find that just like in your country in Christmas day you all observe the birthday of Lord Christ, similarly, Kṛṣṇa, the birthday of Kṛṣṇa, will be observed in India, cent percent people.

So Kṛṣṇa is a great authority, undoubtedly. That is accepted. So here Kṛṣṇa gives us a prescription, and if we try to follow, then surely we shall achieve the stage of perfect knowledge and the result will be that we shall be perfectly peaceful in life. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. That is the perfect knowledge when we understand that the Supreme Lord, He is the supreme enjoyer-bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram-He is the supreme proprietor. And if we think very, I mean to say, scrutinizingly with cool head, then we can understand that everything, whatever there is in our presence, the actual proprietor is God, or Kṛṣṇa. We are not proprietor. We have got the right to use them, the things which are given by God to us. We shall have the right to use them, but we are not proprietor. So that is real knowledge.

ajñaś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ
[Bg. 4.40]

So this faith is very essential, and one who hasn't got such faith, for him, it is stated here that vinaśyati. Vinaśyati means he is put into the wilderness of this material world. Now, what is that wilderness? Oh, there are 8,400,000 different species of life. Now, if we miss this opportunity, this human form of life… It is the developed, conscious life, and if we miss the opportunity, then we shall be again thrown into the cycle of birth of death in that eight million four-hundred-thousand's of species of life. So there is comparative[?]. Vinaśyati. Vinaśyati means where you shall be put up, oh, there is no certainty. So you must make proper utilization.

So one who hasn't got faith, for him it is stated, nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ: "Anyone who has not faith, for him there is no profit even during this life and what to speak of the next life?"

yoga-sannyasta-karmāṇaṁ
jñāna-sañchinna-saṁśayam
ātmavantaṁ na karmāṇi
nibadhnanti dhanañjaya
[Bg. 4.41]

Now, Lord Kṛṣṇa says, "O Dhanañjaya, Arjuna, anyone who is working in the Kṛṣṇa consciousness, or yoga…" Yoga means God conscious, or Kṛṣṇa conscious. Everything, anything, any attempt, which we perform, which we do for spiritual realization is called yoga. Yoga. So there are many different kinds of yoga, but they have been divided into three: the jñāna-yoga, karma-yoga, and bhakti-yoga. Jñāna-yoga means realization of self by culture of philosophical discussion. That is called jñāna-yoga. And dhyāna-yoga… Oh. And karma-yoga… Karma-yoga means that the ordinary persons who are engaged in working…

That we have got experience, that these people in New York City, they are working day and night. And karma means work and get some profit. That is called karma. Karma… Nobody is going to work without any remuneration. Everyone is working for getting some profit. That is called karma. But that ordinary karma and karma-yoga is different. You can engage yourself in ordinary work, but, at the same time, you can become a yogi. How that is possible? When your consciousness is changed. Your consciousness… Now I am thinking that I am working for my maintenance or for my family maintenance or for my society's maintenance or for my country's maintenance. You can go on, widening. Even if you work for international maintenization, maintenance, still, it is not perfect. Even if you work for the whole planetary system, that is imperfect. But when you work for Kṛṣṇa, Kṛṣṇa consciousness, that is the most perfect work. So we have to work with Kṛṣṇa consciousness. That is the perfection of life.

Just like several times I have discussed this point, that a big tree, if you have to pour water, then you have to pour water on the root. The tree has millions and billions of leaves, and if you go on pouring water in each and every leaf, neither you'll be able to pour water to all the leaves, neither it is possible to maintain the tree by pouring water on the leaves. You have to pour water on the root. Similarly, our work, our endeavor, whatever we may do, good work or bad work, if it is not done on account of Kṛṣṇa, then that will remain always imperfect. Always imperfect. Therefore it is advised, yoga-sannyasta-karmāṇam: ”You just give up your work or place your working capacity, energy…” We have got some energy. We'll work or we'll do anything with our energy. So spiritual self-realization means that energy should be transferred for Kṛṣṇa, or God. That's all. Energy. We have got some stock of energy. That energy should be transferred. You can transfer that energy in so many ways. In whatever way you can do it, it doesn't matter. You have to transfer your energy for Kṛṣṇa.

Just like Arjuna. Arjuna was military man. He had his energy-to fight. So he fought for Kṛṣṇa. That means he engaged his energy for Kṛṣṇa. He did not change his military position. So we haven't got to change our position. Simply we have to transfer the energy for Kṛṣṇa. That is called yoga-sannyasta-karmāṇam.

Not that we cease to work. Work you must. Without work, nothing can be done. But if you spare your energy in that way, for Kṛṣṇa's work, then yoga-sannyasta-karmāṇaṁ jñāna-sañchinna-saṁśayam. And in that position… Why I shall engage my energy to Kṛṣṇa? That requires knowledge. That is real knowledge, that ”Why? Why I shall…?” Because you are a part and parcel of Kṛṣṇa, therefore you are meant for. Your energy is for Kṛṣṇa, nothing else.

Several times we have discussed this point, that this hand, this work of my hand, is a kind of energy of my body. Now, this hand is meant for working for this body. Similarly, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. The living entities, they are all parts and parcels of the Supreme, and therefore the energy… That is … That energy also part and parcel. That energy also part of Kṛṣṇa. Kṛṣṇa has got unlimited energy, and our energy is just a part of energy. That's all, part of energy. Therefore our energy should be spent for Kṛṣṇa. Jñāna-sañchinna-saṁśayam. And that, I mean to say, utilizing the energy for Kṛṣṇa should be based on pure knowledge, pure knowledge that how… What is that pure knowledge? That ”I am meant for Kṛṣṇa” or I am meant for God, so I should utilize my energy for that purpose.” Ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya. So anyone who is working in this way, then he hasn't got to suffer the consequence, good or bad, for any work. He is free from the reaction of this work.

tasmād ajñāna-sambhūtaṁ
hṛt-sthaṁ jñānāsinātmanaḥ
chittvainaṁ saṁśayaṁ yogam
ātiṣṭhottiṣṭha bhārata
[Bg. 4.42]

So Arjuna was declining to fight. Now Kṛṣṇa is advising him that ”Now you can pick up your fight for fighting,” that tasmād ajñāna-sambhūtaṁ saṁsthāna… ”Because I have spoken to you the mode of working. Your energy… You're fighting not for your family, but you are fighting on My account, or… Therefore you have nothing to doubt. You can break out and just surrender[?].” Then Arjuna says,

sannyāsaṁ karmaṇāṁ kṛṣṇa
punar yogaṁ ca śaṁsasi
yac chreya etayor ekaṁ
tan me brūhi suniścitam
[Bg. 5.1]

Kṛṣṇa says, er, Arjuna says, ”My dear Kṛṣṇa,” that ”You have now spoken about the sannyāsam.” Sannyāsam means to give up the reaction of our work. ”Then again, You are asking me to work.” Sannyāsaṁ karmaṇāṁ kṛṣṇa: ”Then You are speaking of the yoga, karma-yoga.”

So that is quite possible. When the spiritual master instructs to the disciple on different subject matters, sometimes the disciple becomes puzzled which of them has to be accepted and which has to be carried and which has to be rejected. In the beginning, such, I means to say, puzzling things appear. So it is appearing to Kṛṣṇa, er, to Arjuna that Kṛṣṇa has spoken to him on various subjects, about sannyāsa… Sannyāsa means renounced order.

Just like we are in sannyāsa. This is called renounced order of life, and in the Vedic system there are four divisions of social order: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Brahmacārī means from the beginning or from five years to twenty-five years one has to live in the house of the spiritual master for being trained up. That is called brahmacārī.

And after one has full training, then he comes home and he gets himself married. That is called gṛhastha, householder life.

Then, after the age of fifty years, he leaves. He gives up the family, not exactly gives up family connection, just tries to remain aloof from the family. So the husband and wife, they, entrusting the whole thing to the grown-up boys, they go out of home and travel in so many holy places and, after traveling, say, for six months, again comes home for, remains for one month, and then again goes away. That is the… That stage is called vānaprastha.

Then, when the man is completely detached from family affection, he takes sannyāsa. This is called sannyāsa. We have no connection with family. So sannyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca śaṁsasi.

So these things have been discussed in the previous chapters, so Arjuna says that ”You have spoken so many subject matters, so there are so many doubts arising in my mind, so kindly…” Yac chreya etayor ekam: ”So out of so many things, whichever is the best process…” Yac chreya etayor ekaṁ tan me brūhi suniścitam: ”Kindly speak to me that one with certainty.” This is called paripraśna.

Now, the spiritual master is speaking, and the disciple is hearing, so as soon as there are some doubts and puzzling, so you should at once place the matter before the spiritual master to get it cleared. So this is the process which Arjuna is following. So he has heard and, up to Fourth Chapter so many things. Now he has got some doubt. He is placing before Kṛṣṇa and asking Him, ”Out of so many things, please let me know which is exactly I have to follow.”

Now, śrī-bhagavān uvāca. Bhagavān uvāca. Kṛṣṇa, Bhagavān. Bhagavān means… There are definition. There is definition of Bhagavān. Bhagavān means the Personality of Godhead. And who is Godhead? That is described in the Vedic literature.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva

ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Now, aiśvarya is an opulence. Aiśvaryasya samagrasya. Entire opulence. Aiśvaryasya samagrasya vīryasya. Vīryasya means strength, entire strength. And yaśaḥ. Yaśaḥ means fame. So entire fame. Yaśasaḥ śriyaḥ. Śriyaḥ means… Śrī means beauty, entire beauty. And jñāna. And jñāna means knowledge, entire knowledge. And vairāgya, entire renunciation. These things, whenever you find, wherever you find in complete, He is God. He is God. These six items: entire opulence, entire strength, entire fame, entire beauty, entire knowledge, and entire renunciation, six. Ṣaṇṇāṁ bhaga itīṅganā.

So if you are searching after God, so here is the definition of God. You just apply this definition, and when you find that here is the perfect application of these six things, then He is God. So entire opulence… There are many rich men in New York City, but nobody can say that "I am the proprietor, entire. I have got the… I am the proprietor of the entire bank balance." No. Nobody can say. Similarly, entire strength, entire fame, entire knowledge.

Now, so far this Bhagavad-gītā is concerned, you'll find the entire knowledge in it. If you study Bhagavad-gītā… Of course, so far entire knowledge, entire strength, when Kṛṣṇa was present, He showed it. So that is stated in the history and the Mahābhārata, in the Śrīmad-Bhāgavatam and many other Vedic literatures. They are stated.

So suppose you do not believe, that "Oh, they have been written, so many things for Kṛṣṇa, just to make Him very great." You may not believe that. But at least you have got in your presence one thing-this Bhagavad-gītā. This is spoken by Kṛṣṇa. And you'll find here entire knowledge. Entire knowledge. Any knowledge of the world, and knowledge-even material, spiritual, social, political, scientific, philosophical-any knowledge you'll find entirely in this Bhagavad-gītā. So at least this is the proof that Kṛṣṇa is the Supreme Personality of Godhead because there is no other parallel book like this Bhagavad-gītā. Therefore the Bhagavad-gītā is accepted and adored by all classes of men and all over the world.

Why not? Because Kṛṣṇa claims that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Although Kṛṣṇa appeared in India, He does not say that "I am Indian." He says, sarva-loka-maheśvaram: "I am the proprietor of the entire planetary system." Then again, one place you'll find, sarva-yoniṣu: "The entire living species of life, not only humankind," He says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], "I am the father, the entire living entities." So Kṛṣṇa claims because He is God. So He has to claim like that. He is not any particular country's man or particular society's man. Kṛṣṇa means all-attractive. He is for anyone. Therefore He is Bhagavān.

So here it is stated, bhagavān uvāca: "The Personality of Godhead said, answered." What He answered? That

sannyāsaḥ karma-yogaś ca
niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt
karma-yogo viśiṣyate
[Bg. 5.2]

Now, Kṛṣṇa says that "Either you renounce this world, either be you in the renounced order of life"-just like we are in renounced order of life-"or you are in ordinary working capacity," that "they are equally beneficial." But… Tayos tu. But if we examine on neutral position, then Kṛṣṇa recommends that better than this sannyāsa is to work, is better. Tayos tu karma-sannyāsāt karma-yogo viśiṣyate.

This is very nice point. Try to understand. The sannyāsī… Just like we are sannyāsī. According to our Vedic system, we are allowed to beg alms from the householders. The social system, the varṇāśrama institution, is so made that the brahmacārī, vānaprastha, and the sannyāsī, and the gṛhastha… Gṛhastha means the householder. Now, the brahmacārī will beg from the householder, the vānaprastha will beg from the householder, and the sannyāsī also beg from the householder. So householder is the only earning member who will feed all these three different status of social orders. But in the Kali-yuga, in this age, some unscrupulous persons, they are taking advantage of this dress because this dress is not very costly. Any kind of cotton cloth, you take, two paisa worth from, or two cent worth, and color, and you get it orange-colored and put on. Because in this age nobody is inquiring whether he is actually a sannyāsī or not, simply by dress… Of course, the dress is the badge.

Now, people are taking advantage of this and they misusing the position. Therefore Kṛṣṇa, I mean to say, foresaw that this will happen in future because He was speaking this Bhagavad-gītā five thousand years before. So, as He is full knowledge, entire knowledge, because He is God, He knows what will happen in the future. Therefore he gave preference to working order than this sannyāsa order. Lord Caitanya also, He also said that in this age sannyāsa is not recommended.

And if you question me that "Swamiji, why you have taken sannyāsa?" You may ask that question. Yes. So I may tell you frankly that I had no desire to accept this sannyāsa. I never dreamt in my householder… I was a householder. I never dreamt. But circumstantially I was forced to accept the sannyāsa dress just to become a preacher. You see? That is a long history. Sannyāsa, (chuckles) but I was forced some way or other to accept the sannyāsa. Of course, as far as possible, I am following the rules and regulations of a sannyāsī, as far as possible.

So here Kṛṣṇa says that tayos tu karma… Everything can be utilized for the ultimate business. Everything can be utilized. Kṛṣṇa says. So there is no difference. Why there is no difference? If your ultimate goal, aim, is Kṛṣṇa conscious, then either you become Kṛṣṇa conscious in a dress of sannyāsī or as an ordinary man, oh, there is no difference. There is no difference because your aim is the same.

Just like… I'll give you one example, very nice example. In India there are different dresses of woman according to his [her] different position. There is in kāma-śāstra, in Manu-saṁhitā, they are mentioned. Of course, nowadays nobody is following. Just like by dress you can understand "Here is a woman who has got his [her] husband, her husband at home. Oh, here is a woman who has lost her husband. And here is an woman whose husband is out of home. Oh, here is a woman. Oh, she is prostitute." Simply by dress one can understand. Because to address woman is difficult job, so the society sanctioned different dresses. So according to that Vedic literature, when the husband is at home a woman is recommended to dress herself very nicely, very beautifully, just to enliven the husband. The husband, if he sees the wife nicely dressed and nicely, beautifully looking, then he takes some encouragement. And similarly, a woman, when her husband is away from home, she should dress very niggardly, very niggardly. Now, you find that the dress… At one time the woman is dressing niggardly, and at one time the woman is dressing very beautifully and nicely. But what is the purpose? The purpose is the husband.

Similarly, if our purpose is Kṛṣṇa consciousness, either I dress myself in this orange color or either you dress in coat, pant, and shirt, oh, there is no question; there is no difference. There is no difference. So the… Because the aim is the same. Everyone combinedly, we have formed a society to work combinedly. Oh, there is no restriction that "Only these orange-colored sannyāsīs will be allowed in the sannyāsī and not the white dress, a man in coat-pants," no. That is not purpose. If the purpose is that we have to become Kṛṣṇa conscious-we have to work combinedly in Kṛṣṇa consciousness-there is no question of changing the dress, neither you haven't got to renounce your present position.

There is another instance in a Bengali poetry, gṛhe vā vanete thāke, sadā gaurāṅga bole ḍāke, that "A man may be situated as a householder or a man may be situated as a renounced order in life. That doesn't matter. If he is attached with Kṛṣṇa consciousness, he is the perfect man." So here is the indication. "So Arjuna, you are asking what is the difference between the karma-yoga and sannyāsa. Oh. So there is no such difference. Better if you become a karma-yogī." Karma-yoga, meaning "You simply work for Kṛṣṇa." "Then you are better than a sannyāsa." Because a sannyāsī is living at the expense of the society, but a man who is fully alert that "Whatever I am earning and whatever I am doing, oh, it is all meant for Kṛṣṇa," oh, he is the practical man. He's a practical man.

Just like Arjuna. Arjuna was not a sannyāsī. He, after hearing Bhagavad-gītā, he did not take up the renounced order of life and dressed himself in orange-colored dress and went away from the battlefield, no. He remained the same man, the same military man, but he became the most perfect Kṛṣṇa conscious man. So same principle was there. Therefore here Lord Kṛṣṇa says, sannyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau: "Either you take sannyāsa or you remain in your position, that doesn't matter. You can attain the highest perfection from any position, provided you are Kṛṣṇa conscious." That's all. Jñeyaḥ sa nitya-sannyāsī yo na dveṣṭi na kāṅkṣati [Bg. 5.3]. Hear how nicely Kṛṣṇa says. Jñeyaḥ sa nitya-sannyāsī. Just try to understand. That person is always a sannyāsī-not by dress but by his actual activities. What? Na dveṣṭi na kāṅkṣati. "He does not, I mean to say, hate anything, and he does not desire anything." These two qualifications. He does not hate anything, and he does not desire anything.

Suppose I am working. So suppose I am washing dishes. Oh, so that doesn't matter. I do not hate. Of course, in your country it is very laudable that you can accept any kind of work. It is very good. The same thing is confirmed. There is no question of hating any work. Dignity of labor is always nice. So na dveṣṭi na kāṅkṣati. But after working, the result he does not take. Suppose by doing some lower class of work I get some profit. If that is engaged in Kṛṣṇa consciousness, then I am sannyāsī-because I don't hate, but I offer the result to Kṛṣṇa. Oh.

Just you take the example of Arjuna always. In the beginning he was hating fighting. He was hating: "Oh, I cannot fight. This fighting with my kinsmen, it is not possible. I am not…" He was hating. But when he understood Bhagavad-gītā, he took up that fighting; he gave up his hating. But the result? Na kāṅkṣati: he never desired the result. Kṛṣṇa ordered to fight. He fought. That's all.

This is real sannyāsa, that he does not act for his own account, for his sense gratification, but he works… Never mind. He does not hate an work. "Any sort of work I am prepared to do, and the result I'll have to offer to Kṛṣṇa"-this is called real sannyāsa. So Kṛṣṇa gives the… Jñeyaḥ sa nitya-sannyāsī. Nitya means eternally, not for the time being, eternally. Nitya-sann…, yo na dveṣṭi. He does not hate any kind of work, but na kāṅkṣati: he does not desire for his own, se…, viṣaya, enjoying the result. Nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate: Oh, "That sort of sannyāsī is always happy, and he is a liberated person." He's a liberated person.

I think, next we shall talk on, next meeting. If you have got any question, you can ask. [break]

…summary is that if you work Kṛṣṇa consciousness without any hate and only for Kṛṣṇa's service, that is the highest perfectional stage of life. That is highest perfectional stage of life. (end)

Bhagavad-gītā Chapter - 5: Lectures
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Bhagavad-gītā 5.3-7

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New York, August 26, 1966
Prabhupāda:
jñeyaḥ sa nitya-sannyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho
sukhaṁ bandhāt pramucyate
[Bg. 5.3]

Jñeyeḥ, "Just understand," sa. Sa means he. Who? Nitya-sannyāsī: "That person is always in renounced order, not by dress, but by action, always in renounced order…" Yo na dveṣṭi na kāṅkṣati: "That person who does not hate, neither desires." Nitya-sannyāsī. The renounced order means that I renounce my material propensities. That is called renunciation. A living entity is living. He has got his different propensities. That is his natural position. If I say that "You don't desire," no, that is not possible. I cannot desire, I don't desire… If I am desireless, then I am dead. What is my life? Desire… Somebody says that "You become desireless." That is an impossible, sir. Desireless means don't desire materially. That is desireless.

So a person who has renounced everything for service of the Lord. Sannyāsī. Sannyāsī means sat-nyāsī. Sat means the supreme eternal, and nyāsī means renounced. So sannyāsī… He is a sannyāsī who has renounced everything for the sake of the Lord. He's called sannyāsī. And he has no hatred for anything because in his vision everything is meant for the service of the Lord. So therefore he cannot hate anything. Sometimes it (is) advertised that "Such and such saint, he does not touch money. He does not touch money. When money is offered to him, his hand becomes turned." But a Bhagavad-gītā does not say that. Bhagavad-gītā does not say that

”Because money is offered to you, therefore you shall turn your hand.” Yes. Because a devotee’s life is dedicated to the Supreme, so he also thinks that ”This money can be utilized for the service of the Lord.” Just like there are many instances in India.

In our line of disciplic succession, ācārya, there was one Rūpa Gosvāmī. Rūpa Gosvāmī, he was formerly the minister of a very big estate. Then he renounced his family life and joined Śrī Caitanya Mahāprabhu and became a mendicant. Now, of course, nowadays people are not so much fond of mendicant. But formerly, any householder, they would go to some sage, some saintly person, and offer some service, ”Sir, what can I serve for you.” Oh, that was the system. So one big merchant. He belonged to Sindhi, Sindh Province, which is now in Pakistan. He approached Rūpa Gosvāmī and offered that ”Swamiji, I want to make some service. Please give me direction. How can I serve you?” So he was a very big man. So Rūpa Gosvāmī asked him that ”Yes, if you have got money, then engage it in the service of Kṛṣṇa according to your position.” So he built a very nice temple. That temple… If you go sometimes to India, that is a very remarkable temple.

So in this way, money is not bad. Ev… Nothing is bad. Anything created by God, nothing is bad. But if it is employed in the service of the Lord… Otherwise, it is bad. So for a sannyāsī who has dedicated his life for the service of the Lord, he, he does not hate anything. He can… He knows the art how to employ anything in the service of the Lord. Therefore he does not hate anything. Na dveṣṭi. And na kāṅkṣati. Na kāṅkṣati means he does not desire any money for his personal account. That is the significance. If you offer to a devotee who has renounced his life for the service of the Lord millions of dollars, he can engage. He knows the art how to engage millions of dollars in the service of the Lord, but not a farthing for his own comfort, not a farthing for his own comfort. Na kāṅkṣati. Na dveṣṭi na kāṅkṣati. He does not hate money. Because he knows that money is a strength. By this strength, the service of the Lord can be advanced in so many ways. So that Rūpa Gosvāmī made two verses for our guidance. For our guidance he made two verses, very nice verses.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

He says that viṣaya… Viṣaya means enjoyable things. In the material world, what we want to enjoy, that is called viṣaya. So anāsaktasya viṣayān. So far we have got this body, we have to accept not for sense gratification, but for maintenance. So anāsaktasya, without being attached, we may accept the necessities of our bodily requirements, yathārham, as far as possible, as much as I want for maintaining the body and soul together. In this way, if we live, but everything dedicated to the Supreme Lord, that is the highest standard of renounced. And another, other side he explains that, that the things… Phalgu-vairāgyaṁ kathyate. Nirbandhaḥ. The idea is… I exactly forgot the verse, but it is stated like this, that a person who is trying to renounce this world without knowing that everything can be engaged in the service of the Lord, and he’s renouncing, he is…, his renunciation is not first-grade. His renunciation is not first-grade. Why?

Now, what do you mean by renunciation? Suppose I am in the renounced order of life. What I have renounced? Oh, you are, you have got clothing. I have got also clothing. It may be less costly. Or you are living in some room. Oh, I am also living in some room. So what is the difference between you and me? Renunciation. Suppose a mendicant becomes…, he has renounced everything. In India you’ll find, simply a loincloth he’s wearing, even naked body. Sometimes, they are naked. So Rūpa Gosvāmī says that the monkey, monkey is completely naked, and he eats fruit. Markaṭa-vairāgya. Markaṭa-vairāgya…, mendicantism just like the monkey. He is… He is living in a jungle. Suppose a sage or saintly person goes to the jungle. So monkey is there in the jungle. Oh, he has renounced. He has no clothing. He’s naked. And he eats also only fruits. Just like the sages also eat only fruit. So these are not qualification, simply eating fruit or renouncing. The real qualification is that how much one is engaged in Kṛṣṇa consciousness, in the service of the Lord. That is the qualification. Otherwise, if I am in renounced, I am naked, I eat, only eat fruit, and I live within jungle, and I have got many lady monkeys with me, oh, what sort of renouncement that is? That is not… That is called ”monkey renouncement.”

So we don’t want monkey renouncement; we want real renouncement. We don’t use anything for my personal comfort; everything for Kṛṣṇa. That is called renouncement, not a single farthing for my personal comfort, but millions of dollars for Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the only enjoyer. So this is called renouncement. Anyone who has renounced everything… Therefore Lord Caitanya has recommended the renouncement of the gopīs as the highest renouncement. Gopīs. The gopīs in Vṛndāvana… When Kṛṣṇa was present, He was so attractive. Now, why? Because He was said… Yesterday I explained that the God’s one qualification is that He has all the beauty. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Śriyaḥ means beauty. So when He was sixteen years old, so in village He had many friends, girl friends, who were of the same age, but in India the girls are married earlier. In those days also, they were married at the age of twelve years, thirteen years. But Kṛṣṇa was only sixteen years. So… But He was playing flute. His playing flute was so nice that even at night, when He was playing flute, all those girls, they’ll leave their husband and father and mother and everything; they’ll come at once to Kṛṣṇa. So this is an example how they don’t care for anything but Kṛṣṇa. So that is the life. Therefore… Of course, that is not material association. That can be understood when one is a little advanced in the science of Kṛṣṇa consciousness, the love between the gopīs and Kṛṣṇa. That is not ordinary thing. So anyway, that… They did not care anything. So that is renouncement. The father is asking, ”Oh, where you are going?” The husband is asking, ”Oh, where you are going?” The brother is… ”No, Kṛṣṇa’s flute is there.” So Lord Caitanya recommended, ramya kecid upāsanā vraja-vadhu-varga-vīrya-kalpita:(?) ”There is no higher type of worship than it was done by the gopīs of the Lord.” They were not very learned. They were ordinary village girls. They were not educated. They were not Vedantists, philosophers. But they had the unlimited ecstasy and love for Kṛṣṇa. That is required. That is called sannyāsa. Everything. We should, twenty-four hours, we should think in Kṛṣṇa consciousness, how we can advance the cause of Kṛṣṇa consciousness. That is renouncement. That is the first-class renouncement, how to engage people… The people are suffering. Lord Caitanya is worshiped by the same Rūpa Gosvāmī,

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

They said, "Lord Caitanya, You are the most munificent person, personality, because You are distributing kṛṣṇa-prema, love of Kṛṣṇa, love of Kṛṣṇa, and this love of Kṛṣṇa, distribution of love of Kṛṣṇa by You, means that You are Kṛṣṇa Himself." Because Kṛṣṇa, when He appeared, when He spoke Bhagavad-gītā and He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all engagements; just become under My shelter. I give you protection," ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, some people misunderstood. Even in Dr. Radhakrishnan's book, you'll find, he said,"Oh, not to Kṛṣṇa." You see. Even great scholars make mistake. The clear indication is that sarva-dharmān parityajya mām ekam… [Bg. 18.66]. Kṛṣṇa, Kṛṣṇa says that "Just surrender unto Me," and the scholar says, "Oh, this surrender is not to Kṛṣṇa." Just see. So the surrender to Kṛṣṇa and this Kṛṣṇa consciousness is the highest perfectional stage of life, highest perfectional stage of… One who has tasted it, oh, he cannot be, I mean to say, thinking of anything else.

Nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate. One who has attained such consciousness, Kṛṣṇa consciousness, he becomes nirdvandva. Nirdvandva means he has no duality because he sees everything in Kṛṣṇa relationship. He sees everything. Actually, everything is the manifestation of Kṛṣṇa's energy. So highest stage, in the highest stage of Kṛṣṇa consciousness, the person sees everything in relationship with Kṛṣṇa. Nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate. And if we are fortunate enough to come to that stage of Kṛṣṇa consciousness then very easily and very happily we'll become liberated from this entanglement of material life. Only we have to develop that stage of ecstasy and love for Kṛṣṇa. That's all.

sāṅkhya-yogau pṛthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag
ubhayor vindate phalam
[Bg. 5.4]

Now Arjuna's question was that "You are engaging me sometimes in karma-yoga and sometimes in sannyāsa. So what is the real thing that You want me to do?" So Kṛṣṇa replied here that sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ. Sāṅkhya-yoga. Sāṅkhya-yoga. Perhaps some of you or most of you know what is sāṅkhya-yoga, metaphysics, by Kapila, sāṅkhya-yoga. Sāṅkhya-yoga means analytical study of these material elements.

Now what is the use of analytical study of this material world? Simply understanding that this material world is working in twenty-four elements. The eleven senses, ten senses, five working senses and five knowledge-acquiring senses, and the mind. Eleven. Eleven elements. And pañca-mahā-bhūta. Pañca-mahā-bhūta means the material elements just like earth, water, fire, air and ether. Eleven and five, it becomes sixteen. Then subtle elements, just like manaḥ, buddhiḥ, ahaṅkāra: mind, intelligence and false ego. False ego. So sixteen and three. Nineteen. And five, I mean to say, sense objects. Sense objects means rūpa, form; rasa, taste; form, taste, rūpa, rasa, gandha, smell; then rūpa, rasa, gandha, śabda, sound, sound. You have got ear. You require sound to hear. In this way, the sāṅkhya-yoga, they have analyzed the whole material world into twenty-four elements. That is sāṅkhya-yoga.

Now suppose you study very analytically these twenty-four elements. And what is the idea of studying these elemental, analytical study of this material world? Because we have to find out what is the main principle which is working behind these twenty-four elements. What is the main principle? Now, suppose I have got these senses, and suppose there are material elements, earth, water, fire, all these things are there. But are they sufficient by themselves? No. They are not sufficient by themselves. Unless that spirit soul is there, so they are lying down. Just take for example this land of America. It was lying, oh, vast land. Still you have got many lands vacant. So they are lying vacant. And so when the Europeans came there, they gradually developed. Now they nice. So simply these material elements has no value. Unless there is spiritual touch, there is no value.

So study of, analytical study of this material world, they are not sufficient by themselves. You have to find out the spiritual power behind it. So sannyāsa means, generally, the sannyāsa, those who have taken up the renounced order of life, they search after the Supreme Truth and make an analytical study of this material world. That is called sāṅkhya-yoga. Kṛṣṇa says, sāṅkhya-yoga… Sāṅkhya and yoga. And yoga means direct connection with the Lord, direct connection with the Lord. Just like in the darkness. In dark, in the darkness, you cannot see anything. Suppose your room is closed and dark. You cannot see anything. But when you come to the light, you come to the sunlight, then you can see yourself and everything very nicely. So yoga, this word yoga, means to come in direct touch with the absolute light or Absolute Truth. That is called yoga. So by analytical, analytical study of this material world, that is not sufficient. Unless you come in direct touch with the Supreme Absolute Truth, this knowledge has no value. This knowledge has no value. If you want, you can study anything, any straw in the street. You can make a very analytical study of the straw. But that sort of knowledge has no value unless you come to the point of our spiritual existence. So sāṅkh… So Kṛṣṇa says… The idea of sāṅkhya-yoga, analytical study of this material world, means you have to find out the spiritual existence. And that spiritual existence you can have when you directly come to the spiritual life. So direct process is Kṛṣṇa consciousness. Kṛṣṇa is just like the sun.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra

The idea is just like the sun. In the sun there is no darkness. You cannot conceive any darkness in the sun. Similarly Kṛṣṇa, Kṛṣṇa is just like the sun. If you become Kṛṣṇa conscious, if you come in touch with Kṛṣṇa, then there is no possibility of ignorance. There is no possibility of ignorance. You'll learn everything. As we have repeatedly said that Kṛṣṇa says, teṣām,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

Kṛṣṇa says. Kṛṣṇa is within yourself. Kṛṣṇa is without and within. So without, we cannot see, but within, we can see, provided we are little advanced in the understanding that there is Supersoul, presentation of Kṛṣṇa. So Kṛṣṇa says that teṣām eva anukampārtham. Those who are actually seeking after becoming Kṛṣṇa conscious… Within yourself, He sees, "Oh, here is a person now who is anxious."

So He gives you intelligence. Buddhi-yogaṁ dadāmi tam: "I give him intelligence how he can approach Me, how he can excel himself by this Kṛṣṇa consciousness." The help will come from within. And so far ignorance is concerned, that will be vanquished within no time. Teṣām eva aham anukampārtham: "for special favor." Kṛṣṇa has got special favor for persons who are trying to be Kṛṣṇa conscious. He's God, He's God. He's equal to everyone. That you'll find in the Bhagavad-gītā. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Just like a rich man. A rich man, he has got many, many, many thousands of people to maintain. Suppose he has got workshop, many, many thousands of workers. So he's looking after the interest of everyone. That's all right. But those who are his personal sons and dependents, oh, he has got special favor for them. Similarly, Kṛṣṇa, although He is equal to everyone, still, those who are especially trying to be connected with Him… Because the whole thing is, whole material manifestation is meant for giving us a chance to become Kṛṣṇa conscious. So one who is trying to become Kṛṣṇa conscious, He has got special favor. (aside:) I'll answer later. He has got special favor.

So sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ. So any, any type of spiritual realization, they are different forms. "You are, you are Hindu? Oh, I am, I am Christian." "Oh, you are Christian? I am Muhammadan." So these conceptions, that "I am different from you," that is not for the learned. The learned one is hankering after the Supreme Truth. Never mind. Either you go through Bible, or go through Bhagavad-gītā, or go through this Koran, that doesn't matter. What is the aim of your life? If your aim of life is to understand the Absolute Truth, then there is no difference. But if your aim is something else, then you find some difference from Bhagavad-gītā to Bible, Bible to Koran, Koran to something else. So Kṛṣṇa says that sāṅkhya-yoga. Either you take sāṅkhya-yoga or sāṅkhya or this karma-yoga, anything, there is no difference. Because the, everything is trying to give you the ultimate Absolute Truth.

So if you have caught up such Absolute Truth, then there you'll find no difference. Paṇḍitāḥ… Paṇḍitāḥ means learned. They do not find. But the, those who are not learned, they find difference. Ekam apy āsthitaḥ samyag ubhayor vindate phalam. Those who are learned, he can be situated in any form of realization and he can realize soul or… It is not… Never a learned man will say that "In this process, there is no self-realization. In this process there is spiritual…" No. In every process, there is. It may be in a higher standard or in a lower standard. Just like I have many times that two plus two equal to four, that is fact. That is a mathematical truth. Now, this two plus two, in the infant class, the two plus two equal to four is the same, and higher mathematics and in the M.A. class, the student is studying higher mathematics, astronomy, astrology. There also, the two plus two equal to four is the truth. But the infant class, the study of mathematics in the infant class and the study of mathematics in the M.A. class, there is difference. There is difference. There is a… There is a story that a student… Why it is not open? It is not open?

Student: It is open.

Prabhupāda: All right. People may come in. One student, he was studying trigonometry. After passing his matriculation, in the college he was studying. So he was reading, "Let A and B, a straight line, and C, another straight line." So just like he was reading. So his mother thought, "Oh, my son has again begun A, B, C." You see? So he was asking, she was asking his son, "Oh, my dear son, you have passed your school ending examination? You have again begun A, B, C, D? What is that?" That means she, she's not so intelligent. She thought that "My son has begun again A, B, C, D from the infant class." No. It is higher mathematics. The same A, B, C, D is there, but that is higher mathematics. Similarly, the Truth, Absolute Truth, is always the same. But that Absolute Truth is expressed according to the different situations. The position of certain scriptures in certain countries in certain circumstances may be described in a certain particular way, but the aim is the same. Aim is the same. So those who are interested in higher mathematics, they take to higher mathematics. Or those who have developed themselves from infant class. But the truth, "two plus two is equal to four," that does not any circumsta…become false. That is the truth.

So ekam apy āsthitaḥ samyag. If one is intelligent enough, if he really learned, so he can be situated in any place and if he follows… Just this morning we were reading, yaḥ śāstra-vidhim utsṛjya. If he follows the rules and regulations and, uh, then it is sure that he will come to that stage. But you should not be rigid. Suppose I have come to certain stage. "Oh, therefore I'll take it as final." No. There is no improvement. You have to seek out, if there is more and more knowledge beyond this. Just like the higher mathematics and mathematics in the infant class.

Yat sāṅkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate [Bg. 5.5]. Now, Kṛṣṇa is stressing that the ultimate goal of life which you can achieve by analytical study and metaphysics and philosophy, the same thing you can also reach by direct Kṛṣṇa consciousness. Not that you have to wait. This is the direct means. It is specially suitable for this age. How many people, they are fit for studying philosophy? Very few. It requires very learned knowledge to understand philosophical truth. Therefore Lord Caitanya is… He said, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: "In this age, there is no other way, no other way, no other way than this particular way of chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare." "No other way, no other way, no other way" means, according to Vedic system, there are different types of spiritual realization in different ages. Just like in the… Kṛte yad dhyāyato viṣṇum. Kṛte means in the Satya-yuga, when people used to live for millions of years. At that time it is recommended that they should take to meditation for self-realization. Then in the next age… Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. And the next age it is recommended that they should sacrifice. They should perform costly sacrifice. But that is not possible also. And in the Dvāpara-yuga. Dvāpare paricaryāyām. The temple worship was introduced in the Dvāpara-yuga. Kalau tad dhari-kīrtanāt. And in the, this age, it is called Kali-yuga, the age of quarrel and fight. In this age the only means is hari-kīrtana.

If you chant Hare Kṛṣṇa, so all enemies and friends, and learned and fools, rich and poor, man, woman, black, white, yellow, oh, everyone can take part. There is no distinction. There is no distinction, and you derive the same profit. That is recommended. So here also, Kṛṣṇa says, ekaṁ sāṅkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati. So therefore we have to accept the favorable circumstances. In this age, in this difficult age, if we find the same result by being Kṛṣṇa conscious and chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, then I, we should take advantage of it. Why should we stick to certain other principles? That is also good. That's all right, but this is favorable in the present circumstances. That is the point.

sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati
[Bg. 5.6]

Sannyāsa… Suppose if you simply renounce the world for your certain difficulty… "The worldly life, household life, is very difficult to maintain. Now let, let me become a sannyāsī. I'll go door to door and beg and I'll have…"

Guest (1): (loud voice in background) Excuse me, sir…

Prabhupāda: No. You cannot disturb just now.

Guest (2): Now wait a minute, man… (quarrel going on in background)

Prabhupāda: No, no, no, no, no, no, no, not just now. No, no, no. You cannot ask just now.

Guest (1): (someone trying to ask a question) I'm trying to…

Prabhupāda: No. Just now you can ask.

Guest (2): Wait a minute, man. Wait. (quarrel goes on)

Prabhupāda: Why you interfere just now. We have got question time.

Guest (3): Let the man finish. (loud quarrel going on, etc.)

Guest (1): I just have one question please. How long is an individual allowed to go on with soul? What if he's going (?) without any type of thought? Why? How long?

Prabhupāda: I'm not finished. We, we'll give question time after finishing all this.

Guest (1): Well, I am here to learn.

Prabhupāda: Yes.

Guest (1): I'm serious.

Prabhupāda: All right. I'm very glad that you are serious, but please wait. Have some patience. Because we have not finished. As soon as we finish now, after five minutes, ten minutes, I will attend to your question. Don't be impatient. Sit down. So Kṛṣṇa says that,

sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati
[Bg. 5.6]

Sannyāsa, simply by renouncing this world, if you do not find out the Absolute Truth, then it is simply accepting tribulation voluntarily. Because suppose I have to give up my family life. Anyone is comfortable in family life, but suppose he leaves such family life and takes this life of mendicant. It is not very comfortable. But why shall I accept this position if I have no idea of the Absolute Truth? That is… So sannyāsas tu mahā-bāho duḥkham āptum. So if you don't find the Absolute Truth, then it is simply meant for accepting miseries. Miseries. And yoga-yukto munir brahma na cireṇādhigacchati. But one who is dovetailed with Kṛṣṇa consciousness, even he is at home… It was particularly said to Arjuna that "You are thinking that you are, you'll not fight. Better, you are thinking, that you shall beg instead of killing your kinsmen. You do not want kingdom. But that is not a practical proposition. You, you, you just try to understand why you have to fight. What is the cause?" That means He was giving hint that "You'll have to fight for Kṛṣṇa consciousness. Then you'll get happiness. Simply by leaving, simply by becoming mendicant, it will not help you."

yoga-yukto viśuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā
kurvann api na lipyate
[Bg. 5.7]

All right. We shall. This gentleman is impatient. We shall stop here. You see. Now, what is your question kindly sir?

Guest (1): (question goes on for a long time-practically unintelligible) We tend to place emphasis on those who. We identify with the fact itself. Many people have made to explain the whyfors and wherefors, the whyfors and wherefors of the metaphysical truth that "I think, therefore I am."

Prabhupāda: What is your particular question?

Guest (1): I have no answer to that question. What does it matter? Rather, but every attempt that I can hear. I live, I breathe. (sounds intoxicated)

Prabhupāda: Yes.

Guest (1): But who has been able to tell me yet why I feel.

Has nothing to do with. The mere fact of my existence is true.

Prabhupāda: That's all right?

Guest (1): I have difficulty in your… I have difficulty in saying, in expressing…

Prabhupāda: Now, so long you are in this material world, there are many problems.

Guest (1): Not many problems. It is a… Not many problems. This is the greatest fact. I have… I know the sort of world in which I live.

Prabhupāda: Yes.

Guest (1): I also know that attempts to explain the whys and wherefors of my particular…

Prabhupāda: Yes.

Guest (1): I didn't come here personally… Let me explain my position. This isn't necessary. I feel I must… I think the difference is to learn. You'll find at numerable times. By the same token maybe are able to reconcile the fact of individual being for along time to find out why.

Prabhupāda: Raymond, you can, you can answer his question. It is general question. You can answer. Yes.

Guests: (indistinct) (end)

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Bhagavad-gītā 5.7-13

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New York, August 27, 1966

Prabhupāda:

yoga-yukto viśuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā
kurvann api na lipyate
[Bg. 5.7]

Detachment.

sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati
[Bg. 5.6]

This verse we have been discussing, that sannyāsa, renouncement. Renouncement of this world, not by artificial dress, but actually renouncement is described herein that yoga-yuktaḥ. Yoga-yuktaḥ. That means we have to stay in the Kṛṣṇa consciousness. Then we can renounce. Otherwise it is not possible. Otherwise it is not possible. If I am to vacate this room, then I must have some other room to stay there; otherwise it is not possible for me to leave this room. That is the nature of living entities. They want some engagement. They want some engagement. Simple negative consideration, that "I want to detach," that will not make me happy. I must have some attachment also. I detach from this place by attach myself to that place. Because I am eternal. I am eternal living entity. My symptom is eternity. Not that I detach and end myself. No. I continue to exist. So without attachment we cannot actually be detached from this material world.

So sannyāsas tu mahā-bāho. If artificially I detach myself, renounce this world, then Kṛṣṇa says duḥkham āptum ayogataḥ. If there is no engagement, good engagement, better engagement, then it is a cause of misery. It is a cause of misery. It is very difficult. Suppose a family man, he renounces the family connection, but if he has no better connection and better attachment, then he will feel, "Oh, I was better in my family life. I have done mistake." Kṛṣṇa says, sannyāsas tu mahā-bāho duḥkham āptum ayogataḥ. Ayogataḥ means if we have no link with the Kṛṣṇa consciousness, then simply detachment will be cause of misery. Duḥkham āptum. It will be a cause of misery. Yoga-yukto munir brahma. But one who is in dovetail, one who is dovetailed with the Supreme, yoga-yukto munir brahma na cireṇādhigacchati. Brahma. Yoga-yuktaḥ. If I am dovetailed with Kṛṣṇa consciousness, then acireṇa. Acireṇa means very soon I shall realize myself as Brahman. I am Brahman. It is simply question of realization. By misconception, by illusion, I am thinking that I am matter, but actually I am Brahman. The whole process is to realize that "I am Brahman, I am not this matter." This conception, Brahman conception, or realization, self-realization, is possible, yoga-yuktaḥ, if I am always dovetailed with Kṛṣṇa consciousness.

If I am always dovetailed with Kṛṣṇa, doing something in connection with… Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. The other day I tried to explain this verse of Rūpa Gosvāmī. Rūpa Gosvāmī, he has stated in two ways the attachment and detachment. He says, anāsaktasya viṣayān yathārham upayuñjataḥ. Viṣayān. The things of our enjoyment, that should be accepted, anāsaktasya, without any attachment. I require this for maintenance of my body; therefore I accept this. This is called anāsaktasya. So, in other words, just to make the better use of a bad bargain. I am now materially encaged. So I must make the best use of this body by dovetailing myself with Kṛṣṇa. Kṛṣṇa-sambandhe. Nirbandhaḥ kṛṣṇa-sambandhe. And another, another verse, Rūpa Gosvāmī states,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate.

Prāpañcikatayā buddhyā. Just like there are some philosophers. They say that this material world is false and Brahman is real. Of course, that is all right, but according to Vaiṣṇava philosophy, as we are, we say that material world is not false, but it is temporary. That's all. If you say temporary thing as false, that is not the right nomenclature. Temporary, one thing may be temporary, but that is not false. Just like we have come here, I have come from India. I am staying in this room for the last two months, or I may stay here for some days more. So my visit, I am a visitor. My visit is temporary. But this temporary visit is not false. Is it false? Oh, I am sitting here, I am talking with you, I am eating, and so many things. They are all false? No. They are not false. They are not false, but temporary. Therefore hari-sambandhi-vastunaḥ. Everything has got connection with Kṛṣṇa. That realization is required. Everything. Whatever we see here, they are only perverted reflection of the reality. That's all.

This perverted reflection I have tried to explain many times. Just like if there is a tree on the bank of a lake you'll find that tree is perverted, reflected, pervertedly reflected within the water. That means the top has gone to the down and the root has come up. And in the Fifteenth Chapter it is described in that way. So this world is a perverted reflection. And because it is reflection of the reality, therefore it appears so nicely that we take it as actual fact. That is called illusion. But if we understand that, "It is temporary, I should not be attached. It is temporary. My attachment should be to the reality not to the unreality,"… So reality is Kṛṣṇa. This is also reality, but temporary. So we have to get ourself from the temporary to the reality. Therefore Rūpa Gosvāmī says that prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Now in this material world, because this material world is manifestation of the energy of the Supreme Lord, therefore it has got a very intimate connection with the Supreme Lord. It has got connection. Because…

Just like the sunshine. The sunshine, although the sun is far away, but if the sunshine has got direct connection with sun… The sunshine is connecting me from this earth to the sun, ninety millions of miles away. Still, I have got connection with that. So similarly, this material world is the manifestation of the energy, energy of the Supreme Lord. Therefore it has got intimate relation with the Supreme Lord. That we have to understand. We should not take it, accept it as false and reject it. No. We cannot reject it because there is connection with Kṛṣṇa. Now we have to utilize it properly. Because it has got connection with Kṛṣṇa, and because it is the energy of Kṛṣṇa. Therefore the whole thing is that this should be utilized for Kṛṣṇa. That's all. It should be utilized for Kṛṣṇa. If this material world is utilized for Kṛṣṇa, then there is no trouble, there is no disturbance of peace. There is always peace and tranquility and happiness in this world, and at the same time happiness in the next world.

If we consider… When I am taking my food, if I think, "Oh, this nice foodstuff is sent by Kṛṣṇa. He has kindly sent me this foodstuff." So I think of Kṛṣṇa. So that taking of foodstuff in Kṛṣṇa consciousness is yoga-yukta. That is called yoga-yukta. That is yoga. Always thinking in Kṛṣṇa consciousness. That is called yoga-yukta. Yoga-yukto muni. Muni. Muni means one who is thoughtful, he's called muni. So one who is always thoughtful of Kṛṣṇa, such person, yoga-yukta, yoga-yukto munir brahma na cireṇādhigacchati. He, very soon, he becomes situated in his Brahman conception of life. And as soon as you are situated in Brahman conception of life, then immediately your effect will be brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You'll be joyful. Your material moroseness will go at once. At once. Brahma-bhūtaḥ prasannātmā na śocati. You'll be free from all anxiety. You'll be free from all… And there will be no demand for your sense satisfaction. You'll feel yourself full. "Oh, I am full. I have nothing to demand." Such stage will come.

So yoga-yukto munir brahma acireṇa. If we always dovetail ourself in Kṛṣṇa consciousness and in that way we prosecute our duties… We don't take that this is false. We take it that because it has connection with Kṛṣṇa, it should be utilized for Kṛṣṇa. That's all. That yoga-yukto muni, he, at once, very nicely, very easily, he realizes Brahman. So many other processes, they're trying to realize Brahman for so many years by meditation, by penance, by going to the forest, Himalaya, and so many things. But if one is intelligent enough, always thinking that everything has got connection with Kṛṣṇa and it should be utilized for Kṛṣṇa, then I am yoga-yukta. And my brahma-bhūtaḥ, my Brahman realization is within my hand. It is such a nice thing. Yoga-yukto viśuddhātmā [Bg. 5.7]. And one who is dovetailed in such a way, he is viśuddhātmā. Viśuddhātmā. Ātmā means self and viśuddha means pure. In pure self. This is… When we think that "I am the enjoyer," that is, my ātmā is covered with dirty things. "I am enjoyer," when I think. But when I think, when I am yoga-yukta, that "Kṛṣṇa, everything belongs to Kṛṣṇa," then I am viśuddhātmā. And that is a fact. I am not proprietor, I am not enjoyer. I am allowed to enjoy whatever is allotted to me.

Just like take, for example, foodstuff. You can take foodstuff as much as you require for your maintenance of the body. Now if you take more, then you'll be in trouble, and if you take less, then you'll be in trouble. You have to take exactly what is prescribed for you. Just like the elephant. Elephant is taking hundred pounds daily, twice. Once at a time he takes hundred pounds or more than that. And the ant takes only one grain. Now if the ant thinks that "I shall also take hundred pounds," oh, it is impossible for him. It is impossible. (chuckling) And if the elephant thinks, "All right, the ant is taking one grain. I shall take." No. That is not. The system is that in God's kingdom, in God's creation, for everybody, there is sufficient food. You take as much as you require. That is the natural way. In the nature's way you'll find, beginning from the ant to the elephant, they will not take more, they will not take less. If to the elephant you give two hundred pounds foodstuff, he'll take only a hundred pounds as he requires. Neither he'll take the foodstuff to his place to stock it for next day. No. You see these pigeons. You see. Whenever you give some foodstuff they take whatever they require, but they don't take anything for the next day. Next day. But we are thinking, "Oh, we have got so much foodstuff. All right, let me eat up to my throat, and then take something for next day." No.

The next day question should be stopped. We shall always depend. We shall always take as much as we require. That is called yoga-yukta. Yuktāhāra-vihārasya yogo bhavati siddhiḥ. One who is situated just exactly what he needs. Now, the whole world is situated in such a way, that every body, if he takes exactly what he needs and he does not stock, then there is no need. There is no poverty, there is no scarcity. But we do not do that. We stock for black market. No. That is creating… Because I am thinking that "This is my property." If I think that "Every thing, every eatable things, they are sent by Kṛṣṇa or God for everyone, let me take whatever I want," then there is peace in the world. Of course, that is not possible because it is such a world (people yelling outside)… It is such a world that we are always anxious to stock, or you'll ask always to take more, then more, then more. Nobody is satisfied. Nobody is satisfied.

So yoga-yukto viśuddhātmā [Bg. 5.7]. One who is viśuddhātmā, one who is situated in his pure consciousness, then vijitātmā jitendriyaḥ. (aside:) Sit down. Don't disturb. Sit down. Vijitātmā, and jitendriyaḥ. Jitendriyaḥ means that greedy, greediness. I want more. As soon as he becomes Kṛṣṇa consciousness, his greediness goes away. "I don't want more. I don't want more." So if everybody thinks like that, that "I don't want more," then where is the trouble in this world? There is no trouble. Because by grace of God, there is enough food, enough sufficient stock. Simply it is the anomaly of distribution by the human society that is creating one starving and one… And that starvation is also due to his own work. There are so many. But for perfection, the perfection of the world situation, this is required. Yoga-yukto viśuddhātmā. When one is dovetailed with Kṛṣṇa consciousness, he is pure soul.

Viśuddhātmā. And vijitātmā means he has control over the body and jitendriyaḥ. Jitendriyaḥ means he has conquered over the senses. Jitendriyaḥ. Sarva-bhūtātma-bhūtātmā. And he has identified himself with all living entities. Sarva-bhūtātma-bhūtātmā kurvann api na lipyate. If he works in that condition of life, then he is practically doing nothing. Because we are being entangled in this material world, and according to the reaction of my own work. So if I am situated in this Kṛṣṇa consciousness and I am in my ātmā, I am in pure state of my ātmā and I am controlling my body and senses, and I identify with everybody, every living entity, then I have no entanglement, no reaction of my work. In this state, Kṛṣṇa says, naiva kiñcit karomīti yukto manyeta tattva-vit. "I am not doing anything.” That is the stage. A Kṛṣṇa conscious person, he never thinks that ”I am doing something.” Even if you ask him that ”Are you going to such and such place?” Suppose it is settled that he’s going to such and such place. If you ask him, ”When you are going?” He’ll say that ”I do not know when I shall go, but when Kṛṣṇa will ask me or allow me to go, I shall go.” I am saying this from my practical experience from my Guru Mahārāja, from my spiritual master. He would never say that ”I am going,” ”I am doing,” no. ”If Kṛṣṇa desires, then I shall do it.” ”If Kṛṣṇa desires, then I shall go.” Like that. Always depending on Kṛṣṇa. This is called viśuddhātmā.

Naiva kiñcit karomīti yukto manyeta tattva-vit. Tattva-vit. Tattva-vit means one who knows the truth. One who knows the truth. The truth is that unless Kṛṣṇa allows me to go, oh, I may not go. There may be so many obstacles on my path. I have made my whole program. Just like last year, there was air crash on the Switzerland, one Indian aircraft. And there were all respectable gentleman, and there was… Perhaps you know it. There was one Indian chemist, Dr. Bhabha(?). He was going to attend some nuclear meeting in some European country, but there was a crash and all of them died in a second. So unless Kṛṣṇa desires, unless He allows, we cannot do anything. We cannot do any… This is the fact. So tattva-vit… Tattva-vit means one who knows the truth. He thinks like that, that ”I cannot do anything. I am always dependent on Kṛṣṇa. I cannot…” Mahatma Gandhi he used to say that ”Not a blade of grass moves without the sanction of God.” It is a fact. It is a fact. Nothing can be done without His sanction.

Then you can ask, ”Then why somebody is doing bad work and why somebody is doing good work? In both ways Kṛṣṇa has sanctioned?” Yes, in both ways Kṛṣṇa has sanctioned. Without sanction he cannot do it. But how both ways Kṛṣṇa has sanctioned? Now Kṛṣṇa has sanctioned in this way. He has given you liberty. He has given you independence. Not full independence, but… You cannot become full independent. But you have got independence. He does not touch on your independence. That is there. Because otherwise, if you, if you are bereft of your independence, if you are without independence, then you have no meaning as living entity. Every living entity has got his minute share of independence. So Kṛṣṇa has given every one of you independence to make your choice. Now why you are…? Somebody is doing bad work or somebody is doing good work, and Kṛṣṇa giving sanction? How is that? That sanction is like that, that when I want to do something and I desire, I pray, ”Oh, this thing may be done.” It may be bad or good, that is a different thing. It may be… I am very much anxious. So when he’s bent upon doing so, Kṛṣṇa gives him sanction, ”Yes, you do it. You do it.” He gives him facility. But one who has dovetailed himself into Kṛṣṇa consciousness, Kṛṣṇa gives him better consult, that ”You do like this. Then you come to Me.”

So sanction is always there. Sanction is always there. Without sanction, nothing can be done. So one who is in Kṛṣṇa consciousness he knows. He’s tattva-vit. Tattva-vit means one who knows the truth, that ”I cannot do anything without Kṛṣṇa’s sanction.” Therefore he does not do anything. Whatever is sanctioned by Kṛṣṇa he does; otherwise not. So paśyañ śṛṇvan spṛśañ jighrann aśnan gacchan svapan śvasan. These are our activities. Paśyan, we act by seeing. We act by hearing. We act by touching. We act by smelling. We act by going. We act by dreaming. We act by breathing. So many our activities are… So in all these, going on. But a tattva-vit, one who is in the perfect knowledge and is Kṛṣṇa consciousness, he, although he is doing all these things he knows, ”I’m not doing.” This is tattva-vit. Although he’s doing all these things he knows that ”I am not doing. Kṛṣṇa is doing. I am simply instrumental. I am simply instrument.” That is the perfection. So

pralapan visṛjan gṛhṇann
unmiṣan nimiṣann api
indriyāṇīndriyārtheṣu
vartanta iti dhārayan
[Bg. 5.8-9]

Indriyāṇīndriyārtheṣu. There are senses. They have got use. So even the tattva-vit who is in perfect knowledge, he is also using his senses, but he knows that Kṛṣṇa is the proprietor of the senses, and he’s instrumental only. ”As He is directing, my senses are working.” Or, in other words, when our senses work in that direction of Kṛṣṇa consciousness, then we gradually make progress to back to Godhead, back to home, back to liberation.

brahmaṇy ādhāya karmāṇi
saṅgaṁ tyaktvā karoti yaḥ
lipyate na sa pāpena
padma-patram ivāmbhasā
[Bg. 5.10]

There is a very good example here, that lotus, lotus flower and leaves of the lotus stem. So if you put some water, that water does not stick into the lotus leaf. By natural way. It will not touch. It will then never be moist. Similarly just like the lotus flower leaf does not moist, although it is in the water… Lotus flower is in the water, and the leaves are also in the water, but it has no connection with the water. Even a drop of water, if you put on it, it will at once fall down. Lotus flower. It is so made by nature. So here the same example is there, that although we may be in this material world, so because I am staying in Kṛṣṇa consciousness and I’m acting under the direction of Kṛṣṇa, therefore nothing will affect me. Nothing will affect me. Because due to this material affection, contamination, now I am in trouble. I am getting this body one after another just like changing dress. So myself, the pure spirit soul, so I am now in contamination because I am absorbed in the material consciousness. So as soon as I transfer myself into Kṛṣṇa consciousness, then I become aloof from this material…

Just like the example is given here, the leaf of the lotus flower, although it is in the water, it has no connection with the water. Not a drop of water will stay there. Not a drop, even a drop, although it is in the huge mass of water. Waves are going over it and so many things. Water it is moving always, but that particular leaf of lotus flower, it has no connection with the water. Similarly with all upheavals of this material world, one who is Kṛṣṇa conscious, he has nothing to do. Viśvaṁ pūrṇaṁ sukhāyate. Viśvaṁ pūrṇaṁ sukhāyate. Everyone is very much afflicted. They say, ”Oh, it is very troublesome. It is very troublesome water, world. It is very troublesome.” But a man who is in Kṛṣṇa consciousness, he’ll find, ”Oh, everything is happy.” There is no… So na lipyate na sa pāpena. And this contamination is… That is…

Kṛṣṇa consciousness is the antiseptic measure. Suppose there is some epidemic in the city, and one has taken the antiseptic vaccine of measure. He's not affected. Similarly this Kṛṣṇa consciousness is the antiseptic method to become free from the contamination of this material world. So lipyate na sa pāpena. He's not affected by the counteraction or contamination of this material world.

kāyena manasā buddhyā
kevalair indriyair api
yoginaḥ karma kurvanti
saṅgaṁ tyaktvātma-śuddhaye
[Bg. 5.11]

Ātma-śuddhaye yoginaḥ. Those who are yogis. Yogi means those who are in connection with the Supreme. They are called yogis. So kāyena. Kāyena means by body. Manasā. Manasā means by mind. Buddhyā. Buddhyā means by intelligence. Kevalair indriyair api. And with the senses. Yoginaḥ karma kurvanti. They work. It appears just like they are doing like ordinary man, but saṅgaṁ tyaktvā ātma-śuddhaye. Saṅgaṁ tyaktvātma… He has no connection. He has no connection. Just like a bank cashier. He is sitting on the cash counter, and millions of dollars are coming to him, but he has no connection with it. Ātma-śuddhaye. Because he is yoga-yukta. He knows that "I am different from this money." He's all right. So by Kṛṣṇa consciousness, one who is a yogi, yogi… Yoginaḥ karma kurvanti saṅgaṁ tyaktvātma-śuddhaye. Ātma-śuddhaye. Karma. They work for ātma-śuddhi.

Just like we are working here. This is also work. We are reading. We are singing. This is also work, a sort of work. The same thing can be done in a club, in musical. But here the music is for ātma-śuddhaye, for purifying the soul. We are also eating, but for purifying the soul. So no work is different from the ordinary man, and the members of the society, they are also doing in the same way. They are also going to the store, purchasing things and preparing foodstuff, offering to Kṛṣṇa and eating. It appears that they are also eating, they are also sleeping, they are also working. But here everything is for ātma-śuddhaye. It is under such a regulation that one is becoming purer and purer and purer and purer. So yoginaḥ karma kurvanti saṅgaṁ tyaktvā. It has no connection with the material conception of life. Everything with Kṛṣṇa concept of our life.

Therefore ātma-śuddhaye.

yuktaḥ karma-phalaṁ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa
phale sakto nibadhyate
[Bg. 5.12]

The… Those who are in Kṛṣṇa consciousness, he does not expect any result of his work. "Oh, I am doing this work. So I will enjoy this result." That never comes. That never comes in the mind of a person who is Kṛṣṇa conscious. He doesn't mind. He doesn't think of any result. Yuktaḥ karma-phalaṁ tyaktvā. And that is the source of peace. Śāntim āpnoti naiṣṭhikīm. Naiṣṭhikīm. He's always confident that "I am engaged in Kṛṣṇa's duty. So I am protected. So what is the result I do not mind. I do not mind." Ayukta. But one who is not connected in that Kṛṣṇa consciousness, then kāma-kāreṇa phale sakto nibadhyate. He, out of his lust, he becomes attached to the result, and therefore he becomes entangled in this material world. Ayuktaḥ kāma-kāreṇa phale sakto nibadhyate. Because he has got attachment for the result, therefore ultimately he becomes entangled with this material world.

sarva-karmāṇi manasā
sannyasyāste sukhaṁ vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan
[Bg. 5.13]

So sarva-karmāṇi manasā sannyasyāste. Sarva-karmāṇi. Whatever he does, he has decided, manasā, by the mind. Determination comes into the mind. Therefore his determination is manasā āste sukhaṁ vaśī. He has decided to work only for Kṛṣṇa consciousness; therefore his happiness is under his own control. Happiness is under his own control. He hasn't got to seek happiness externally. The happiness is controlled, controlled by him. Sukhaṁ vaśī nava-dvāre pure dehī naiva kurvan na kārayan. So there are nine holes in our body. So that nine holes, they are acting. These two eyes, two nostrils, two ears, one mouth, one naval, and the evacuating and the urinal, they are nine holes and we are taking work with these nine holes. Just like one, this room. This room has got four outlets. One there, one here, and two windows. Similarly we have got nine holes in our body. So we are acting with the help of these nine holes. Nava-dvāre pure dehī. Dehī, it is just like a room having nine outlets. We are not this body. That we must know. Nava-dvāre pure dehī. It is pure. Pure means a city or a room. I am sitting within this room. Nava-dvāre pure dehī kurvan na kārayan. He is doing in the room, from the… Just like a rich man, he is sitting in his room and everything is going on. Similarly, the soul who is in pure consciousness, Kṛṣṇa consciousness, he is aloof from this body and everything is going on by Kṛṣṇa consciousness.

Na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ [Bg. 5.14]. Now you can ask that "If Kṛṣṇa is giving sanction, then He is responsible for my bad work also. Good work, of course, He is responsible. So bad work He is also responsible." Now, here the answer is na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ. Prabhu. Prabhu means the Lord. The Lord does not create work for you, neither He creates the result for you. Na karma-phala-saṁyogaṁ svabhāvas tu pravartate. Svabhāvas tu pravartate. As you have acquired your characteristics, so you create your own work and you create your result of own work and you become entangled. It is not the creation of God. You create. "How I create? If it is sanctioned, if it is controlled by God, then how I create?" The question may be. Yes. The answer is very simple. You can understand that a person who is criminal, who is condemned. Now he's condemned to death or he is condemned to be imprisoned. Now he makes appeal that "Oh, excuse me, what was done(?)." But the judge puts him into the jail or condemns to life. So he thinks that "The judge has condemned me to death or the, he has put me into jail." But is the judge enemy of a particular person that he puts somebody into the jail and condemns to death? No. I have created. I have created my jail life before. The judge is simply giving me the direction. "Oh, you have done this. Now you have to go." He is not responsible. Similarly God is not responsible for my work, neither He creates my work. It is my nature, it is my characteristic, which, by which I create my work, I create the result and I suffer. God simply gives direction because He is the supreme director. Or the agent of God.

So He is not responsible. I am responsible. I am responsible. But if I become Kṛṣṇa consciousness, if I act on His account and completely becoming dependent on Him then He is responsible for everything happening. That is the principle. Any question?

Hayagrīva: Did you say self-realization is realizing our identity with Brahmā?

Prabhupāda: Oh yes.

Hayagrīva: With Brahmā. Brahmā dies. Brahmā is not eternal.

Prabhupāda: Brahman is eternal. I am eternal. I am thinking.(?) Yes?

Devotee: He's saying Brahmā instead of Brahman.

Prabhupāda: Oh, Brahmā you mean to say?

Hayagrīva: Oh, you said Brahman.

Prabhupāda: Brahmā is a living creature just like us. A powerful living creature, he is called Brahmā. He's the first creature. And Brahman, Brahman is the Supreme Absolute. [break] Pathans were ruling over Bengal in the 14th Century or 15th Century. 15th Century, yes. (tamburā, kīrtana) (end)

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Bhagavad-gītā 5.14-22

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New York, August 28, 1966

Prabhupāda:

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate
[Bg. 5.14]

Now, Śrī Kṛṣṇa, Lord Śrī Kṛṣṇa, says that "The Supreme Personality of Godhead, He is not responsible for anyone's activities." He does not create. He does not say that "You act in this way." Not exactly He does not say. He says that "You act in this way," but the living entity, out of his individual independence sometimes, or always, so long he is conditioned, he does not carry out the orders of the Lord. Therefore he is responsible for his own work. Although the sanction is there by the Lord, still the Lord is not responsible for his work.

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate
[Bg. 5.14]

Svabhāva. Svabhāva means "his own nature." We are accustomed to the three modes of nature. Some of us are under the spell of the modes of goodness, and some of us under the spell of the modes of passion, and some of us are in the modes of ignorance. So according to our own position in relationship with the modes of nature we create our work. Nādatte kasyacit pāpam…

nādatte kasyacit pāpaṁ
na caiva sukṛtaṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ
tena muhyanti jantavaḥ
[Bg. 5.15]

Now, here everyone is addressed as jantu. Jantu means animals. Of course, in logic also, human being is called rational animal. They are classified among the animals, but they are called rational animals So here also, in the Bhagavad-gītā, the Lord says, jantavaḥ. Jantavaḥ is the plural number of jantu. Jantu means animal. So nādatte kasyacit pāpam. A… Somebody is engaged in the activities of sinful activities, but he is not induced by the Lord that he should be engaged in sinful activities. Similarly, somebody is engaged in virtuous activities. So that virtuous activity is according to his own, I mean to say, association with the modes of material nature. Ajñānena āvṛtaṁ jñānaṁ tena muhyanti jantavaḥ [Bg. 5.16]. But in this material world, either in the modes of ignorance or in the modes of passion or in the modes of goodness, they are all… Total, sum total, is ignorance. Sum total… Even a man is in the modes of goodness, that is also considered as ignorance because real knowledge, real knowledge is to know his relationship with the Supreme Lord. That is real knowledge. Unless one is elevated to that position, that what is his relation with the Supreme Lord, then all his so-called knowledge is also understood as ignorance.

Just like at the present moment… Not present moment. Always. People are engaged in the matter of economic development for sense gratification. So that is also ignorance. That is also ignorance. Because advancement of economic development… There is a nice song by a Vaiṣṇava. He says that jaḍa-vidyā, saba māyāra vaibhava. Jaḍa-vidyā means the material advancement of knowledge is a manifestation of this illusory energy. The illusory energy manifests herself in different ways, and that is called material advancement of knowledge. The material advancement of knowledge means we are becoming more and more illusioned. Illusioned. Just like today one of our students, he had been to some doctor for some business. He had some talks with him. So when the student said that "We believe in personal God," then the doctor answered that "Oh, we believe… The world believed seven hundred years before like that." Now people have advanced so far that they cannot believe in the Personality of Godhead. Now, people think, think that they have made very much advance in the material science. Well, actually, if we scrutinizingly study how much advancement they have made, then we can know that practically we have been more illusioned than we have made advancement.

Now, seven hundred years before, people were dying. Death was there. So has the advancement of material science during the seven hundred years, has stopped death? No. That is not possible. People were suffering from diseases seven hundred years before. Then has the material science so much advanced, stopped diseases? No. People were embarrassed with increase of population. Has that been stopped? No. People were embarrassed with so many death rate. Has that been stopped? No. That is now… Now, seven hundred years before, the sun was rising on the eastern side. Has the material science stopped the sun rising on the eastern side? Has it gone to the western side? No. Then what is this advancement? Simply defying the existence of God, is that the advancement of knowledge? If we materially calculate that… Practically the major questions which are embarrassing us… Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. We are embarrassed with the material miseries of life. That has not been solved. The major questions have been set aside. Simply by thinking that "There is no God. We are God. Science is everything," oh, do you think that is advancement of knowledge? No.

So therefore ajñānena āvṛtaṁ jñānam. This is, this sort of advancement of knowledge in the material science is also another type of ignorance. The Lord says, ajñānena āvṛtaṁ jñānam: "Real knowledge is now covered. Real knowledge, being covered by nescience," ajñānena tena muhyanti jantavaḥ, "therefore they are actually perplexed." So by the name of so-called advancement of knowledge the whole population of the world, they are now perplexed. Even we do not go into the details, but any sane man will admit that we are not advancing. Actually we are degraded in so many ways.

jñānena tu tad ajñānaṁ
yeṣāṁ nāśitam ātmanaḥ
teṣām ādityavaj jñānaṁ
prakāśayati tat param
[Bg. 5.16]

Tat param. This tat param word is very significant. Tat param means "in relationship with the Supreme Lord." That is called tat param. That knowledge is real knowledge. So jñānena, by spiritual advancement of knowledge, when you are advancing in spiritual advancement of knowledge, or Kṛṣṇa consciousness, then our, this ajñāna, or ignorance, that "I am the product of this material world," and therefore identifying myself with this body extensively and, I mean to say, centrally also… When we are not so much advanced in the material science we think extensively for other also to be in that category of knowledge. So jñānena tu ajñānaṁ yeṣāṁ nāśitam ātmanaḥ. Any person who has advanced in the spiritual knowledge, Kṛṣṇa consciousness, then his, that covering of material knowledge is dissipated. How? Now, teṣām ādityavaj jñānam. Just like sun rising, the darkness of the night at once dissipated, similarly, when we advance in Kṛṣṇa consciousness, spiritual knowledge, then our material conception of life is at once dissipated.

tad-buddhayas tad-ātmānas
tan-niṣṭhās tat-parāyaṇāḥ
gacchanty apunar-āvṛttiṁ
jñāna-nirdhūta-kalmaṣāḥ
[Bg. 5.17]

If actually we can advance in the spiritual knowledge of Kṛṣṇa consciousness, then tad-buddhayaḥ, by that intelligence, tad-ātmānaḥ, being identified with Kṛṣṇa, tan-niṣṭhāḥ, having faith, good faith, tat-parāyaṇāḥ, and just a surrendered soul to that Supreme Personality of Godhead, gacchanty apunar-āvṛttim, then the result will be that after leaving this body he is not coming back again. Punar-āvṛtti means this repeated birth and death is stopped altogether. Gacchanty apunar-āvṛttim. Gacchanti means he goes to that place wherefrom he hasn't got to return back. Gacchanty apunar-āvṛttim. Punar-āvṛttiṁ jñāna-nirdhūta-kalmaṣāḥ. How that position can be attained? Now, jñāna-nirdhūta-kalmaṣāḥ. Kalmaṣāḥ means reactions of sinful activities has been washed completely, then, by that knowledge, by advancement of spiritual knowledge, or Kṛṣṇa consciousness, we are eligible now to enter into the kingdom of God from where we need not come back again.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

When one is actually advanced in spiritual knowledge, he is in transcendental position. In transcendental position he is called paṇḍita, or the real learned man. And what is that real learned man? How does he visualize this phenomenal world? He… Lord says that vidyā-vinaya-sampanne brāhmaṇe gavi hastini: "When one is in the transcendental position, then he sees equally everyone, every living entity." How is that? Now, vidyā-vinaya-sampanne brāhmaṇa [Bg. 5.18]. A learned brāhmaṇa, a learned intelligent man, who is very advanced with material academical knowledge, vidyā-vinaya-sampanne, and he is very gentle and cultured, such a intelligent man, vidyā-vinaya-sampanne brāhmaṇe gavi, a cow, hastini, an elephant, and śuni… śuni… śuni means a dog. And śva-pāke, and the dog-eater. Dog-eater. There is a class who eat dog, dog-eater. So paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is in the transcendental position, he does not discriminate in that way because he understands that they are different living entities under dress only, but he sees, visualize, the spiritual identity, and he has nothing to do with their activities. He is in transcendental position, and he is concerned with the Kṛṣṇa consciousness in his activities. He becomes callous with the activities of this world.

Just like in the Caitanya-caritāmṛta the author says that in this material world, which is illusion, our division that "This is good; this is bad," these are all mental speculation only. In the higher stage they see that in the material bondage nobody is in goodness. Everyone is in trouble. So this material calculation that "This is good, this is bad, and this is happy, and this is miserable," in the transcendental position they think that they are all equal. Ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ [Bg. 5.19]. Now, one who is situated in such transcendental position of mind, then, ihaiva tair jitaḥ sargaḥ, then in this very body he has conquered rebirth. He has conquered rebirth. The whole position is that we want to stop rebirth, rebirth in this material world. Now, there is a story in the Rāmāyaṇa. In the Rāmāyaṇa there is a story. When Mahārāja Daśaratha… Daśaratha was the father of Lord Rāma. When Rāma was a boy, say about ten years, twelve years old, or about fifteen or sixteen years old… He was simply a boy. Now, one sage, his name is… He's very famous sage. He came to Mahārāja Daśaratha, asking the help of Rāmacandra for killing one demon in the forest. Because the sages used to remain in forest, they were… That demon was creating some disturbance, so he approached the king. King is the lord of both the city and the forest. So he prayed that "Please send your son and help me." Now, at that time this king inquired from that sage, aihisthaṁ yat taṁ punar-janma-jayāya.(?) Now, just like in our worldly affairs we, for gentleman's etiquette we ask, "How are you? How things are going on?" now, here the king was asking the sage, aihisthaṁ yat taṁ punar-janma-jayāya: "You are… You have… You have become mendicant. You have become sage just to conquer over death, conquer over death." Aihisthaṁ yat taṁ punar-janma-jayāya.(?) So that is this highest knowledge. Highest knowledge is to conquer over the death. This sort of idea… Of course, now it has become a story, but to conquer over the death, that was the main problem in, at least in the former Vedic civilization days. Everyone, any highest, I mean to say, highly situated person in knowledge, his main business was how to conquer death. Now, at the present moment that question has become subordinate thing only, how to conquer death. "Let death there be. So long death does not come, let me enjoy and have sense gratification." That has become the standard of civilization at the present moment. But real problem is how to conquer death.

They think… The scientists say, "Oh, death, that cannot be conquered. Set aside. Set aside. Now let us prepare something, atomic bomb, so that death can be accelerated." This is scientific advancement. Death is there, and the problem… Formerly people used to think of how conquering death, but at the present moment they are thinking, accelerating death, and they call it advancement of knowledge, advancement of science. So this is going on. So practically this is ignorance. Real solution… There is no real solution, but whatever they are doing, we are thinking they are making too much advancement. But Lord Śrī Kṛṣṇa says that ihaiva tair jitaḥ sargaḥ. Sarga means repetition of birth. Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. The sarga, the repetition of birth, is due to our strong desire for material enjoyment. So long we do not discard this desire of material enjoyment, we have to take our birth repeatedly, either in the human form or in the form of a demigod or in the form of a tiger or in the form of a dog or cat. There are so many forms. They are all different forms in different categories of sense gratification. So one who has developed this transcendental knowledge of Kṛṣṇa consciousness, he conquers death even in this life.

Ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ [Bg. 5.19]. Sāmye means equilibrium. Equilibrium. Just a person in transcendental position, he sees equally the intelligent man and the dog equal. Intelligent man and the dog equally. A brāhmaṇa, a dog, a cow, an elephant, and a dog-eater. So all these categories… There are different categories of life, but one who is situated in the transcendental position, they do not see any difference because in the material world this, I mean to say, this position is higher and this position is lower. They are all simply mental speculation. Actually, one who is not situated in the Kṛṣṇa consciousness, his higher and lower calculation-all so-called speculation. That's all. So ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ. Sāmye sthitaṁ manaḥ. One who has cultured himself that these different activities of the material world has nothing to do with him, his only business is to become Kṛṣṇa conscious. Then it is to be understood that he has conquered death even in this present life, ihaiva. Nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ. Nirdoṣam. This sort of equilibrium in the transcendental stage of Kṛṣṇa consciousness, nirdoṣam, faultless, it is called faultless life. Nirdoṣaṁ hi samaṁ brahma. And when it is faultless, or beyond the spell of the material nature, then that is the stage of Brahman. Brahman…. Ahaṁ brahmāsmi. And the Vedic literature and…, I mean to say, gives us instruction that "You are Brahman; you are not this matter." And this is the position of Brahman, how when one is in transcendental position. Nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ. And one who is situated in such condition of life, he's already in Brahman perfection. Brahmaṇi te sthitāḥ. Na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam [Bg. 5.20].

Now, what are the signs? Now Kṛṣṇa describes the symptoms of this stage. Simply superficially, if we think that "I am already in the Brahman stage of life," no, there should be symptoms. Now here Kṛṣṇa says to the symptoms of Brahman. Simply if I say that "I have now hundred millions of dollars in my bank," that will not do. There must be some symptom that actually I have got. I am doing something which requires money. I am spending like that. Then one can trust, "Oh, yes, this man has got some money." Similarly, simply by understanding that "I am in brahman sthiti," oh, no… "I am brahmāsmi." Then I am doing all the nonsense, ordinary work. No, that is not. Here Kṛṣṇa gives the symptom how one is situated in the Brahman situation. Na prahṛṣyet priyaṁ prāpya. When one is situated in Brahman conception of life or Kṛṣṇa consciousness life, suppose all of a sudden he gets some hundred millions of dollars. Suppose he is a poor man, but all of a sudden… There was a case in… There are many case. In India there was a case in Calcutta. One… What is called? The caretaker of the horse? What is this called? What is his name?

Devotee: Groom. A groom.

Prabhupāda: Groom, yes. He, with his master, purchased some lottery ticket, and the master did not get anything, but the groom, he got some ten lakhs of rupees or something like that. His name was there. So when he was informed by the master, "Oh, you have got this money," he at once failed his heart and died. So he thought, "Oh, so much money I have got." So thinking that, there was heart failure and died. (laughter) Yes. All of a sudden this happened. You see. It is a shock. Just like you get some horrible shock, so this is pleasure shock. This is pleasure shock. Shock it was really… Poor man, ordinary man, when he understood that "I have got ten millions of dollars in my bank now," oh, he became shocked and at once died.

So here the same thing: one who is actually in the stage of equilibrium-na prahṛṣyet priyaṁ prāpya. Suppose something… There are… In our present stage of life, although we may be situated in a transcendental position, still, so long this material body is there, we are materially connected. Under the circumstances there are so many worms, so many, I mean to say, requisition. That is…, perforce (?) is. But one who is actually situated in the transcendental position…, na prahṛṣyet priyaṁ prāpya. If something favorable for…, he does not become too much happy. He thinks, "All right, by Kṛṣṇa's grace I have got this. Let me engage it in the Kṛṣṇa's service." That's it. Because he has dedicated his life, he dedicated his life, he does not claim anything. Everything, Kṛṣṇa's property. So if something is obtained, achieved, some favorable thing, he engages that thing in the service of the Lord. Na prahṛṣyet priyaṁ prāpya. That… That is his happiness. That is his happiness. Just like family man. Whatever he earns, if he can spend for the family, then he becomes happy because his affection is there in the family. Similarly, some great man of the country, if he can give some service to the people, to the country, he is… He feels happy. Similarly, a man who is in Kṛṣṇa consciousness, if he gets some opportunity to serve more, I mean to say, accelerately in the service of the Lord, then he feels happy. But not materially.

Na prahṛṣyet priyaṁ prāpya nodvijet prāpya ca apriyam [Bg. 5.20]. This is our disease. In the material conception of life we do not want what is unfavorable, but we want simply favorable. But the laws of nature, they are so cruel that they enforce upon us unfavorable things. But one who is transcendentally realized, he does not care for the unfavorable or the favorable. He knows that

”When the time will come, either the favorable things will come or unfavorable things will come in the law of nature. Let me be engaged in my own business, Kṛṣṇa consciousness. Yes.” Sthira-buddhir asammūḍhaḥ brahma-vid brahmaṇi sthitaḥ. Sthira-buddhiḥ. He is steady. He is steady in his conclusion. He is not changing, steady in his conclu… Asammūḍhaḥ. Asammūḍhaḥ means he is not bewildered, brahma-vit, because he knows what is Brahman and brahmaṇi sthitaḥ, and he is situated in Brahman. Sthira-buddhir asammūḍhaḥ brahma-vid brahmaṇi sthitaḥ.

bāhya-sparśeṣv aksaktātmā
vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā
sukham akṣayam aśnute
[Bg. 5.21]

Now, the one who is situated in that transcendental position, he is not attached… Bāhya-sparśeṣu asaktātmā. Now, those who are materially situated, they take pleasure outside, which is in contact with my senses. In contact with my senses. And the highest contact of senses in the material world is the sex contact. So one who is situated in this Brahman, so he has no connection with the external things and enjoy with the sense attachment, bāhya-sparśa. Sparśa means touch, and bāhya means external. So he is not interested in such sort of happiness. Bāhya-sparśeṣu asakta. He is detached. He is detached from. His ātmā, his, I mean to say… Ātmā means mind, ātmā means body, and ātmā means soul. So you take either way, either body, soul, or mind, he is detached from such external. He is not attached to that external happiness. Vindaty ātmani yat sukham: ”He enjoys within himself.” Enjoys within him… That is real happiness. This word rāma… We chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. This rāma… he rāma means that unlimited enjoyment in real happiness. There is another meaning of rāma. Rāma, Lord Rāma, that is all right. And also some grammatical meaning that rāma means ramante. Ramante means to enjoy. So there is a verse in Bhāgavata,

ramante yogino ’nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Ramante yoginaḥ. Yoginaḥ means those who are advancing in spiritual science and advancing in Kṛṣṇa consciousness. They are called yogi. So ramante yoginaḥ. The yoginaḥ, they take pleasure, satyānande. Satyānande means ”in actual happiness.” Because the living entity, he is, I mean, sac-cid-ānanda-vigraha [Bs. 5.1], happiness-his prerogative. He cannot… Why shall he be put into miseries? That is not his position. He should be always in happiness. So their happiness they do not know here. In the material conception of life we do not what is happiness. So those who are yogi, those who are transcendentalists, advanced in spiritual life, they know what is happiness. So ramante yoginaḥ anante [Cc. Madhya 9.29]. Anante… Happiness mean which has no end. That is happiness. According to Vedic literature, happiness has no end. Unlimited happiness. Here in the material world whatever we consider happiness, that is limited. That has its end. But spiritual happiness is calculated… Just like spirit is unlimited, similarly spiritual happiness is also unlimited.

So ramante yoginaḥ anante satyānande. Satyānanda means real happiness. Satyānande. And what is that satyānande? Cid-ātmani. Cit. Cit means knowledge. And ātmā. When the ātmā is developed in full knowledge of Kṛṣṇa consciousness, that sort of happiness is real happiness. Now, bāhya-sparśeṣu asakta, asaktātmā vindaty ātmani. Ātmani means with the soul, with the Supersoul, the relation between the soul and the Supersoul. That is called ātmā. That is called rāsa dance. You have heard about Kṛṣṇa’s rāsa dance. That is happiness. In the field of spiritual platform that happiness is realized. So sa brahma-yoga-yuktātmā sukham akṣayam aśnute. Akṣayam means that does not pass away, not flickering, not flickering. Here in the material world all happiness, the so-called happiness, they are all flickering. They come and go. Therefore one who is transcendentally situated, he does not care for happiness or distress because he knows, ”Either this happiness or this distress, it has appeared and it will go. It will go. So why I shall be disturbed in distress also?” Because this nature of this world… Just like snowfall in your country. Snowfall… Now we are expecting snowfall. Last year there was snowfall. It has gone away. Again they are coming. So anything of this world, they come and go. They come and go. So we shall not be disturbed. In Bhagavad-gītā also, Lord Kṛṣṇa advised Arjuna that

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino ’nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

Even there are distress in this material world, we should learn to tolerate because these are ephemeral. They are not neither real distress, neither real ha… We should be callous either of this happiness or distress. So one who is like that, he… Sa brahma-yoga-yuktātmā sukham akṣayam. Akṣayam means ”which does not deteriorate.” That sort of happiness he enjoys. Ye hi saṁsparśajā bhogā duḥkha-yonaya eva te [Bg. 5.22]. And one who is attached with the touchstone, I mean to say, sense touch, he must know that he is inviting miseries of life. He’s inviting miseries of life. Ye hi saṁsparśajā bhogāḥ. Any enjoyment which is derived out of the touch of the senses, we should know that is meant for our miserable life. Ye hi saṁsparśajā bhogā duḥkha-yonaya eva te. Duḥkha-yonayaḥ means that in future I’ll have to suffer for that. Therefore sense control is very essential in the material advance, er, in the spiritual advancement of life. Saṁsparśajāḥ. The happiness derived, material happiness derived out of the touch of senses, oh, it is clearly stated here that duḥkha-yonayaḥ: ”They are the mother of all miseries. Mother of all miseries.” There are so many instances.

In the Bhāgavata also, we have got a very nice śloka, verse. It was spoken by Prahlāda Mahārāja. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. He says that ”In this material world the people are thinking that they are happy. Why? Now, because they have that sex happiness.” Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.

And what is that sex happiness? It is kaṇḍūyanena karayor iva duḥkha-duḥkham. Suppose you have got some itches in your hand, and you itch it very…, according to your satisfaction. Then, after the effect, the effect of such itching is very horrible. Oh. So similarly, this is a kind of itching sensation. So kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ. So one who wants to cure these itches, he should be a little tolerant. Tolerant. And then he'll be cured of this itching. Itching, if you stop itching, then it automatically cures. Similarly, the sparśajā sukham, the happiness which is enjoyed by sense touch, that is duḥkha-yonayaḥ. Lord Śrī Kṛṣṇa says that is, I mean to say, generating, generating distress only, generating distress only. Duḥkha-yonaya eva te, ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ [Bg. 5.22]. "Oh, no," somebody may say, "no, this is very good happiness." But Kṛṣṇa says, "That is distress in the beginning, and that is distress at the end, Kaunteya." Na teṣu ramate budhaḥ: "Therefore those who are intelligent, they refrain from such happiness. Refrain from such happiness." Ādy-a… Ādau antavantaḥ. In the beginning also, for arrangement of sex life, there is so many distress, and at the end also, there is so many distress. So sense gratification, they should be so… So long we are in this material world, there is need, but that should be regulated. That should not be extravagant or unrestricted. Then we call for distress. That is the instruction. That is the instruction of Kṛṣṇa. Thank you very much. Now if there is any question, you can ask. (end)

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Bhagavad-gītā 5.17-25

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Los Angeles, February 8, 1969

Revatīnandana: (reading:) "When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation [Bg. 5.17]."

Prabhupāda: Hm.

Revatīnandana: "The humble sage sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater or outcaste [Bg. 5.18]. Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman and as such, are already situated in Brahman [Bg. 5.19]. A person who neither rejoices upon receiving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, unbewildered and who knows the science of God is to be understood as already situated in transcendence [Bg. 5.20]. Purport."

Prabhupāda: Yes. Go on.

Revatīnandana: "Purport: The symptoms of the self-realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self."

Prabhupāda: Yes. So achieving something pleasant… Generally we accept a thing pleasant when it satisfies our senses. We accept it as pleasant. But actually, satisfaction of my sense is not real pleasure because my senses are at the present moment diseased. Therefore as it is stated in the Nārada-pañcarātra, that tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to purify the senses in Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is not to become void of the senses. The other philosophers, they say that "You don't desire." We say that we don't desire nonsense but we desire Kṛṣṇa. Desire is there, but as soon as desire is purified, then I shall desire Kṛṣṇa. When one is desiring only Kṛṣṇa, that is his healthy state. And if somebody is desiring something else, something other than Kṛṣṇa, then he is to be understood in diseased condition.

So diseased condition means contaminated by māyā. This is external. So our philosophy, Kṛṣṇa consciousness movement, is not to stop desiring but purify desiring. And how you can purify it? By Kṛṣṇa consciousness. If you desire… Just like-concrete example-if I desire a very nice apartment for my personal sense gratification, this is diseased desire. And if I desire a nice costly temple for Kṛṣṇa, that is purified desire. So desire is there. You are sitting here in a very nice room, very cleansed, very good atmosphere. But this desire is purified desire. And if you require similar room for your sense gratification, that is impure desire. So desire there must be. But when it is desired for Kṛṣṇa it is purified desire. And when it is desired for non-Kṛṣṇa then it is impurified. So those who are desiring for Kṛṣṇa, they are not behind any enjoyment. They are rather in perfect enjoyment. These Kṛṣṇa conscious students, they are desiring for Kṛṣṇa nice prasādam, so they are not bereft. Practically they are enjoying but it is Kṛṣṇized. Therefore their everything is becoming purified.

This is the science. How it is? Now, it is said here that "Who is self intelligent, unbewildered, and who knows the science of God." How do you know the science of God? The same example, that this finger, when it is in healthy condition it serves the whole body… When it is not in a healthy condition it cannot serve. Similarly, we are part and parcel of God or Kṛṣṇa. When we are engaged in transcendental loving service of God, that is our healthy condition. That is our natural condition. That is our situation in Brahman, ahaṁ brahmāsmi. This is self-realization. Just like this finger. If it thinks, "I am finger of this body. My duty is to serve this whole body," this is healthy stage. Similarly, when we are fully convinced that "I am part and parcel of God…"

There are many examples. Just like you are American citizen. If you think yourself that "I am part and parcel of the state…" Sometimes there is some advertisement that "If you spoil this thing, you must know you are spoiling your own thing because the state is yours." Similarly, if I know the science of God, if I know science of Kṛṣṇa, then I am, my duty is to utilize everything for the satisfaction of Kṛṣṇa, just like the same citizen who is conscious that "I am part and parcel of this state. I shall see that everything is nicely done for the interest of the state." In Communist state they are very much strict. In other state they are not so much strict but in Communist state, if you go a little against the state, you are immediately punished.

So this is real knowledge of science of God, that "I am part and parcel of God, so my duty is that everything is nicely done, everything is nicely preserved, everything is nicely utilized for the service of God." That is the knowledge of science of God. And I am personally… Of course, in your country there is no water supply hydrant on the street, but in India that is a system. On big roads there are supply, water supply hydrant, because there are many poor men who cannot provide water supply pipes in their house. They take from the street. So when I was passing… I do not know why. That is my habit. If I see that the water tap is open, I immediately close it. I do not like that the water is wasted, you see, because I think that "The government is spending so much money for supplying water, and this water is unnecessarily being lost. So why it should be?" That is also advertised in your country.

When there is dropping in your bathroom the authorities request you to stop that because that drop of water costs many dollars for the management.

Similarly, when everything we see in connection-nirbandhaḥ kṛṣṇa-sambandhe-in connection with Kṛṣṇa, when everything we see that ”This can be utilized very nicely for Kṛṣṇa's service,” that is Kṛṣṇa consciousness. That is God consciousness, everything to see in connection with Kṛṣṇa. The Gosvāmīs, they give us this formula. Prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. The Māyāvādī philosopher, they say that ”This world is false. This world is false.” Some philosophers, they are meditating to the voidness, that ”These things are all nonsense. Voidness is best.” This is frustration. But we know that everything belongs to Kṛṣṇa and it can be used for Kṛṣṇa. Why void? Why false? Reality. That is Kṛṣṇa consciousness, to accept everything in reality, not false. This tape recorder machine, it is material. The Māyāvāda philosophers, they will say it is false. We say,”It is not false. It is temporary, but it can be used for Kṛṣṇa.” That is the best use of a bad bargain. Similarly, this body is not false, but it is temporary. How can I say false? If I give you a nice, I mean to say, what is called?

Viṣṇujana: Shock.

Prabhupāda: Shock, you will feel. So it is not false, but that feeling is temporary, that's all. So this body… The Bhāgavata says, asann api kleśada āsa dehaḥ [SB 5.5.4]. This body, although false or temporary, but when it is painful, I feel it. So how can I say it is false? So everything created or given by God we should not say it is false, but we should know that ”This is God gifted, it is God's possession, so I must utilize it for God's purpose.” That is Kṛṣṇa consciousness. That is the knowledge of science of Kṛṣṇa. Everything… Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. And

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Vairāgya means renunciation, and phalgu means without any value or little, very little. Why should we give up this world? But the process is that give up the idea of sense enjoyment. That is required. That is real renunciation. I shall not use it for my sense gratification. I shall utilize it for Kṛṣṇa's service. That is Kṛṣṇa consciousness. Go on.

Revatīnandana: ”He knows perfectly well that he is not this body but is the fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to this body. This steadiness of mind is called sthira-buddhi, or self-intelligence.”

Prabhupāda: Sthira-buddhi. Sthira means steady, and buddhi means intelligence.

Revatīnandana: ”He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramātmā, and Bhagavān.”

Prabhupāda: Yes. The complete knowledge, Absolute Truth, means to understand three features of the Absolute Truth. One feature is Brahman, impersonal. The next feature is Paramātmā, localized. And the next feature is Bhagavān, the Supreme Personality of Godhead. When one understands these three features of the Absolute Truth very perfectly then he is in complete knowledge of the science of God. Brahmeti paramātmeti bhagavān iti śabdyate. In the Śrīmad-Bhāgavatam it is said that human life is meant for inquiring the Absolute Truth. And the next verse the Absolute Truth is explained. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. Those who are in knowledge of the Absolute Truth, they say, ”Absolute Truth, that thing which is nondual. Nondual. And that Absolute Truth is known in three phases.” What is that? Brahman, Paramātmā, and Bhagavān. There is no difference between Brahman and Paramātmā or Bhagavān, the same thing.

The same example again. Just like the sunshine, the sun disk and the sun-god within the sun disk. They are the same thing, light. But there is difference of degrees. The light and temperature which you feel in the sunshine is different from the light and temperature in the sun disk. And the light or temperature in the sun disk is different from the light and temperature of the sun-god. But they are all light. Similarly, Absolute Truth is one, light, but there are degrees. If you become attached to impersonal Brahman, you simply enjoy the eternity feature of the Absolute Truth. If you simply try to understand the Supersoul by meditation, then you realize the eternity and knowledge aspect of the Absolute Truth. But if you realize the Supreme Personality of Godhead, then you realize eternity, knowledge, and bliss, three things. Because without being connected with Kṛṣṇa or the Supreme Personality of Godhead there is no possibility of enjoying transcendental bliss. In the impersonal Brahman you can remain there eternally. In Paramātmā you can have knowledge but in Bhagavān you have eternity, knowledge and transcendental bliss.

Revatīnandana: ”He thus knows his constitutional position perfectly well without falsely trying to become one with the Supreme in all respects. This is called Brahman realization or self-realization. Such steady consciousness is called Kṛṣṇa consciousness.”

Prabhupāda: Yes. Go on.

Revatīnandana: ”Verse 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness for he concentrates on the Supreme [Bg. 5.21].”

Prabhupāda: There is a word, ātmārāma, in Sanskrit. Ātmārāma means one who is satisfied with his self. He is called ātmārāma. Because self is the basic principle of this body, the soul. So one who is satisfied with his soul, he is called ātmārāma, or self-realized person. One who seeks pleasure externally, he is materialist, and one who seeks pleasure internally, he is spiritualist. That is the difference. Yes.

Revatīnandana: ”An intelligent person does not take part in the sources of misery which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them [Bg. 5.22].”

Prabhupāda: Yes. Material pleasure is circumstantial in contact with this body. Similarly material distress. So those who are ātmārāma, enjoying in the platform of soul, they are not concerned with this external pleasure and pain. Yes.

Revatīnandana: ”Verse 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger he is a yogi and is happy in this world [Bg. 5.23].”

Prabhupāda: Yes. That is the perfection of yoga practice. The yoga practice means one should be tolerant. According to yoga system there is a practice. In winter season they go deep into the water up to this. In cold winter they dip into the water up to this and meditate. And in scorching heat they, I mean to say, ignite fire all side and sit down in the midst and meditate. These are the processes. What is that? To learn toleration. Toleration.

But fortunately we haven't got to do all these things. You see? We can chant very nicely in a nice room like this with statues of Jagannātha chanting and dancing, and derive thousand times greater and beneficial result than those practices. Besides that, if you try to imitate those practices, it is not possible at all. It may be possible for one or two person, but it cannot be practiced in a mass scale. But this practice of self-realization can be practiced by anyone, even by the children. Therefore it is universal self-realization process. And in this age Caitanya Mahāprabhu therefore recommends, kalau-kalau means in this age of Kali-nāsty eva nāsty eva nāsty eva: there is no other process feasible, no other process. Any process of self-realization will be very, very difficult. But here is a process; even if you have nothing, you can simply… God has given you this tongue, and God has given you this ear. Simply sit down. If you cannot, I mean to say, utilize your tongue in chanting Hare Kṛṣṇa, you simply sit down and let others chant and you hear. You get the benefit.

Who can give you more feasible program of self-realization than this? Therefore Caitanya Mahāprabhu's recommendation, "There is no other alternative, no other alternative, no other alternative," is a fact. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Simply chant and you get the result. And those who are chanting, those who have joined this movement, those who are seriously engaged, ask them how they are advancing, how they are realizing. The method is very simple. Go on.

Revatīnandana: "Verse 24: One whose happiness is within, who is active within, and who rejoices within, and is illumined within is actually the perfect mystic. He is liberated in the Supreme and ultimately he attains the Supreme [Bg. 5.24]."

Prabhupāda: Within. Within means self-satisfied. Bhakti… How this process can give you that understanding within? How? One may question that "How it is possible within?" Yes, it is possible. The example is given by Gosvāmīs that just like a hungry man, he wants some food, he's demanding some food, and if you give him nice food he eats, and with each morsel of food he realizes within that "I am eating. I am getting strength. I am satisfied." Is it not? Similarly, you begin this Kṛṣṇa consciousness chanting. You will feel yourself, "Yes. Yes, I am doing something. Yes, I am eating something. Yes, I am getting spiritual strength." Is it not a fact? Actually, if somebody is disturbed, then it is to be understood that his disease is little more acute. Otherwise, in normal condition, if he chants and follows the regulation, then he will feel, "Yes, I am doing something. I am getting something. I am getting strength. I am getting satisfaction. I am feeing I am spiritually advancing." These things will manifest automatically simply by chanting.

Revatīnandana: "Verse 25: One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins achieves liberation in the Supreme [Bg. 5.25]."

Prabhupāda: Now, these things are very important things, "whose mind is engaged within, who is always busy working for the welfare of all sentient beings." This chanting of Hare Kṛṣṇa, it is welfare work for all sentient being, even the worms, the microbes, the cockroaches. So many living entities are within this room. By hearing this vibration of Hare Kṛṣṇa mantra they will be getting also the result. That is described in Caitanya-caritāmṛta. When Lord Caitanya questioned Haridāsa Ṭhākura about the efficacy of chanting, how he described? You will find it in the Teachings of Lord Caitanya. It is a fact. If you are chanting within this room and if you find nobody is coming to participate in the kīrtana, don't be disappointed. There are many germs, worms, cockroaches, within this room-they are being benefited. They are being benefited. You cannot find any place without any living entities. You just find out one hole. You will see, hundreds of ants are coming out. So living entities are in the air, in the water, in the holes, everywhere. And this vibration… Everyone, every living, entity has got his ear. So this sound is so powerful because it is spiritual that it will act even on the ants and the trees and birds and the bees, what to speak of human being. It is so nice thing. So those who are chanting… "One who is always busy working."

What is the busyness of these Kṛṣṇa conscious students? They are busy in chanting Hare Kṛṣṇa, in distributing knowledge in Kṛṣṇa consciousness. Therefore they are doing the best welfare work in the world. Other welfare work will be finished as soon as this body is finished. But these welfare activities will not be finished. If one hears one day, one minute, one second, this vibration of chanting, it will act someday. Therefore this is the best welfare activity in the human society. "And who is free from all sins achieves liberation in the Supreme." So it is said that eka kṛṣṇa-nāme yata pāpa hare, pāpī haya tata pāpa karibare nare(?). The Kṛṣṇa name is so powerful transcendentally, spiritually, that if you chant once, "Kṛṣṇa," all your sinful activities, reaction are immediately finished. One may say that "He was not so sinful. He was little sinful; therefore it is finished." But this verse says that the vibration of Kṛṣṇa, this sound, has so much potency that it can finish the reaction of all sinful activities as you cannot perform in your various lives. Even if you are very expert in committing sinful activities, still, this will finish, provided it is chanted offenselessly. It has got the power.

So if we always chant… Suppose I am now freed from all sinful reaction. I may be attacked again. That is quite possible. I may be free from the disease but I may be attacked again by this disease. That is possible. But if you always keep yourself constantly in Kṛṣṇa consciousness, chanting Hare Kṛṣṇa. Therefore we supply the beads and ask the student, "Chant Hare Kṛṣṇa." Then sinful activities cannot touch you. These are the processes. And if you keep yourself without being touched by the sinful activities, then one who does so achieves liberation in the supreme. Then your liberation is guaranteed. Yes.

Revatīnandana: "Purport: Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities."

Prabhupāda: Yes. For all living entities. You can open a hospital for the human being but where is your hospital for the tiger? Can any man open a hospital for the tigers, for the snakes? And why not? You are compassionate with living entities. Are they not living entities? This is the frailty of imperfect knowledge. They are giving protection, the state is giving protection, to the national, but the cows are not national. They should be killed. But the definition of national is that one who is born in that land is called national. The cows are not born in this land? Why for them killing, and only for the human being protection? This is imperfect, imperfect knowledge.

So whatever a man is doing, you will find some imperfectness. But this Kṛṣṇa consciousness movement is so nice that it has no imperfectness. It is all-perfect. It is for all living entities, not that I shall simply give protection for my brother, my sister, or my father, but even to the lowest animal we shall give protection. This is Kṛṣṇa consciousness. Therefore, "Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities." Why discrimination? Why protect this and not that? That is imperfectness. The human society cannot give protection to all living entities, but here is a scheme which can give protection to all living entities. Yes. Go on.

Revatīnandana: "When a person is actually in knowledge that Kṛṣṇa is the fountainhead of everything, then to act in that spirit is to act for everyone."

Prabhupāda: Yes. If we can understand… Just like if you are affectionate to your father, then you naturally become affectionate to your brother. They are preaching universal brotherhood, but "Where is the father, sir?" "Oh, Father is missing." "Then where is the question of brotherhood?" If you don't find your father, then how do you select your brother? These are the imperfectness. If you actually want to do something for your brother in universal brotherhood, first of all establish your relationship with father which you have lost. Go on.

Revatīnandana: "The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer."

Prabhupāda: Yes. Because we are forgotten of Kṛṣṇa or God, therefore in your country, you are throwing away so many tons of grains into the sea. Because we have no connection with Kṛṣṇa. But if one thinks, "Well, these grains are supplied by Kṛṣṇa, our father. Why it should be thrown into the sea? Let it be distributed to other countries where they are suffering for grains…" But because want of Kṛṣṇa consciousness, they cannot think like that. Therefore this Kṛṣṇa consciousness movement should be taken very seriously to solve all the questions of the world. But they want to remain in ignorance, in darkness. Let us do our duty. What can be done? Yes.

Revatīnandana: "The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend."

Prabhupāda: If I know Kṛṣṇa as the supreme proprietor, then how can I throw so many tons of grains into the water without asking the proprietor? But I do not know. I am thinking I am proprietor. That is nescience. That is ignorance, practical. Because I know, I do not know who is the proprietor, therefore I am doing whimsically. But I will have to… Suppose if I do not know who is the proprietor of this building, if I do something harm to this building, does it mean that because I do not know who is the proprietor, I shall be free from the punishable law? No. I may think that there is no proprietor, but actually there is proprietor. I do not know. Kṛṣṇa says in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the supreme enjoyer. I am the proprietor of all planetary system." Suhṛdaṁ sarva-bhūtānām: "I am the friend of everyone. I am supplying the grains for all living entities. Why you are destroying it? You shall be punished."

So people do not see the effect of these abominable activities because they do not know Kṛṣṇa. But they will have to suffer the consequence. Time will come when there will be devastation, just like there was First War, Second War in Europe, and there was mass devastation. So, these are the reaction because we do not know Kṛṣṇa. Therefore this movement is very important movement, every gentleman, every serious man to take to it. Yes. Go on.

Revatīnandana: "Therefore to act to revive this consciousness…"

Prabhupāda: Yes. It is simply want of consciousness. Just like a boy is not educated. He is given education just to give a consciousness, "This is this. This is this." That's all. So therefore the whole movement should be to change the consciousness. That is Kṛṣṇa consciousness. Yes.

Revatīnandana: "Therefore to act to revive this consciousness within the entire human society is the highest welfare work."

Prabhupāda: Yes.

Revatīnandana: One cannot be engaged in the first-class welfare work without being liberated in the Supreme. A Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa. He has no doubt because he is completely free from all sins. This is the state of divine love. A person engaged only in administering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind of the living entity is not satisfactory. The real cause of his difficulties…

Prabhupāda: Just like in New York I have seen there is mental hospital, big mental hospital. What is that?

Devotee: Bellevue.

Prabhupāda: Bellevue. Simply building is increasing. Every year the building is increasing. What is that? The number of lunatic persons are increasing. You see? But they are under welfare activities. But do not see that "How much welfare I am doing? Why the patients are increasing?" You see? "Oh, we have increased the hospital." That means you increase the disease. They are very much proud of having a big hospital. (laughter) Just see the ignorance. They are not sorry that "Why so much big hospital? Why so much big prisonhouse?" The number of prisoners are increased. So rascals are, they are engaged in welfare activities. Just see. And they are in charge of welfare activities. I do not wish to criticize but there are so many things, simply rascaldom-without Kṛṣṇa consciousness. Simply rascaldom. Yes. Go on.

Revatīnandana: "The real cause of his difficulties in the hard struggle for life may be found in his forgetfulness of his relationship with the Supreme Lord."

Prabhupāda: Yes, just change the consciousness and everything will be clear. Just change the consciousness. Real treatment is to get him Kṛṣṇa conscious. That is real treatment. Yes.

Revatīnandana: "When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle."

Prabhupāda: That's all right. So please try to push on this movement as far as possible. That is our duty. (devotees pay obeisances)

Devotee (1): Vīrabhadra has a question.

Vīrabhadra: You said that, um…You said that there are many living entities in the temple and that they can hear. You said that they can hear. But…

Prabhupāda: They can eat also. Your Kṛṣṇa prasādam left, they come and eat.

Vīrabhadra: But a snake, he doesn't have ears. The snake doesn't have ears.

Prabhupāda: Who says?

Vīrabhadra: A snake.

Prabhupāda: No, they have got very nice ear. Yes. You do not know. (laughter) The snake, there is a statement…The snake, they can hear very nicely. The snakes are charmed by nice musical sound. Yes. The snake charmer in India, they sing very nicely, flute, and the snake comes and… (laughter) Like this. Immediately. I have seen. And when he comes, then they have got methods to capture the snake. And besides that, there is another example, of foolish man. The foolish men are compared like the frogs. The general example is that somebody is chanting or singing something. The example is that by such singing they are losing their duration of life. As the frog sings… Have you heard any sound of the frog? "Ka-ka-ka, ka-ka-ka." You have heard? (laughter) Have you heard? Yes? So what is the result of that sound? In rainy season the frogs they sing very nicely. So they like rainy season. "Ka-ka-ka, ka-ka-ka, ka-ka-ka," like that. The result is the snake can understand, "Here is a frog." He stealthily comes and immediately finishes "ka-ka-ka." (laughter) Similarly, anything, vibration, except this chanting Hare Kṛṣṇa or Kṛṣṇa consciousness, they are like "ka-ka-ka." And the result is that one day Yamarāja, the superintendent of death comes and captures. "All right. Come on. That's all. Finished. Finish your 'ka-ka-ka.' " He might have been very great lecturer, politician, but when death comes your ka-ka-ka finished. Immediately "ka-ka-ka" finished. You have seen. Your President, Mr. Kennedy, was going to lecture, or he finished some lecture, is going to another place and the "ka-ka-ka" finished immediately.

So we should be ready always that this "ka-ka-ka," this material vibration, this lecturing, this planning, at any moment can be finished. Chant Hare Kṛṣṇa. If you are finished, then you go to Vaikuṇṭha immediately. Don't be practicing "ka-ka-ka." Chant Hare Kṛṣṇa. Even if we are finished… We can be finished. Now modern life is that we are traveling in airplane. It can be crashed at any moment. But those who are "ka-ka-kas," they'll be finished. And they are chanting; they will go to Vaikuṇṭha. Finishing will be there. It is not that because we are Kṛṣṇa conscious we will not be finished. The example is that you'll be captured by the mouth of a cat but when the cat captures with its mouth its kitties, they feel very good pleasure. And when he captures a rat, oh, it finished. Similarly, everyone will be captured by the laws of nature, but a devotee will be carried with great care to Vaikuṇṭha and others will be thrown again into this material existence. But people will say, "Oh, your devotee is also dying and the nondevotee is dying," just like the foolish man. The cat is capturing in the mouth both the kitty and the rat. They are not same thing. Apparently it seems that the same thing but it is not the same thing.

Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "Just after finishing this body he does not come again to this material world. He goes directly to Me." So there must be death either of the devotee or of the nondevotee. But those who are devotees, constantly in Kṛṣṇa consciousness, they will be carried to Vaikuṇṭha and others will come back to accept any form of body. Therefore the method should be that we should… sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. Twenty-four hours, we shall remain in Kṛṣṇa consciousness. Even death takes place, you are not loser. That's all. You are gainer here; you are gainer there, after death. Sādhu māro vā jīvo vā. Those who are sādhu, devotees, they either live or die-their benefit is there. When they live, they chant, dance, and eat Kṛṣṇa prasāda, enjoy, and when they die, they go to Kṛṣṇa. That's all. Where is the loss? There is no loss. So keep yourself sādhu. Sādhu. Sādhu means saintly.

And who is a saintly? That is also described in Bhagavad-gītā. Api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. A person who is constantly in Kṛṣṇa consciousness, he is sādhu. He is saintly person. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Even if you see sometimes that he is doing something which is not very good, but still, because he has kept himself tight in Kṛṣṇa consciousness, he is sādhu, he is saintly person. These things are…You will find in the Bhagavad-gītā.

So try to keep yourself always in Kṛṣṇa consciousness. Then you are safe in any circumstance. So we should mold our life in such a way that we cannot go out of the orbit of Kṛṣṇa consciousness, always thinking of Kṛṣṇa, that's all. Either you become a carpenter of the temple or a gardener of the temple, or a cooker of the temple, or a typewriter of the temple, or a tape recorder of the temple-anything, because it is in Kṛṣṇa consciousness, therefore you are safe because you are thinking of Kṛṣṇa. That is required, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6], always thinking of Kṛṣṇa, any way, this way or that way. That is meditation; that is trance; that is everything. Yes.

Madhudviṣa: Prabhupāda, when the living entity, when the jīva leaves the body at death, is there any interim period before it takes up another body or does it happen immediately?

Prabhupāda: Immediately. This body, just like it is bursting. The bursting and the real soul particle comes out. Now he is placed according to his karma, or work. That is under this superior management. That is not in your hands. So if you are not Kṛṣṇa conscious, then you are under the control of this nature. So nature will put you into the semina of a particular father. That means the body which you actually deserve by your activities, so which you are…, that body will be given to you. And if you have desired always Kṛṣṇa, you will have a body where you can enjoy Kṛṣṇa, your spiritual body.

So therefore it is upon me, what we want. So we have to simply pray to Kṛṣṇa, as Lord Caitanya has taught us, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau: "This material atmosphere is a big ocean of nescience. Some how or other I am put into this, fallen. Please pick me up. Please pick me up and make the one dust of Your lotus feet." That should be the only prayer, "Please pick me up." Then He will pick up. And tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Immediately after leaving your body, you will go to Kṛṣṇa. Yes.

Devotee (2): It says in the Bhagavad-gītā that the om sound, oṁkāra, is a representation of Kṛṣṇa.

Prabhupāda: Yes.

Devotee (2): Is it different from the Hare Kṛṣṇa mantra?

Prabhupāda: No.

Devotee (2): No. Would it have the same meaning?

Prabhupāda: Not same effect. If you chant om, then you go to impersonal Brahman. But if you chant Kṛṣṇa, then you reach Kṛṣṇa, person. Just now I explained Bhagavān…, Brahman, Paramātmā, and Bhagavān. If you chant om, then you reach Brahman or Paramātmā. But if you chant Kṛṣṇa, then you reach Kṛṣṇa, Bhagavān.

Devotee (3): If somebody asks us on the street when we're preaching, how do we know that the scripture is authoritative, how do we answer?

Prabhupāda: I do not follow what do you say.

Devotee (3): If on the street when we're preaching, somebody says, "How do you know the scripture is authoritative? How do you know that Kṛṣṇa…" (end)

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Bhagavad-gītā 5.22-29

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New York, August 31, 1966

Prabhupāda:

ye hi saṁsparśajā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ
[Bg. 5.22]

Happiness which is derived by touch senses, saṁsparśajā… Saṁsparśajāḥ means happiness, so-called happiness derived by touch senses. Ye hi saṁsparśajā bhogāḥ, enjoyment. Duḥkha-yonaya eva te. Lord Kṛṣṇa says that this is not real happiness. Anything, any happiness derived out of touch sensation, that is not real happiness. Rather, that is the gate for various miseries. The whole Vedic scripture describes that happiness derived of sense perception out of the body, that is not real happiness. If we are to enjoy real happiness, then we have to transcend these bodily pleasures. Happiness is there because I am spirit soul. Actually I am full of pleasure, but because my sense of happiness is being manifested through this matter, therefore we are being frustrated in deriving real pleasure. So those who are in the, advanced in spiritual life, they are called yogis. Yoginaḥ. Ramante yoginaḥ anante [Cc. Madhya 9.29]. Those who are spiritualists, they also enjoy. But they enjoy in the real happiness which has no end. Any happiness which is ended at a certain point, that is not happiness. That is, rather, source of distress. Ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ. Budhaḥ means who is learned. A learned person does not enjoy such flickering or transient happiness which is derived by sense touching.

śaknotīhaiva yaḥ soḍhuṁ
prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ
sa yuktaḥ sa sukhī naraḥ
[Bg. 5.23]

Śaknoti. Śaknoti means one who is able to tolerate. Ihaiva. Ihaiva means in this body. And soḍhum. Soḍhum means to tolerate. Prāk. Prāk means before. Śarīra-vimokṣaṇāt. Before leaving this body, if one practices that… What is that practice? Kāma-krodhodbhavaṁ vegam. Vegam means urge. Just like sex urge. Everyone has got sex urge. Or so many things, we have got some urge. That Kṛṣṇa advises, that before quitting this body… The example is that suppose a man is diseased, is suffering from a type of disease. And doctor has asked him not to take solid food. Now, if he is thinking that… Because he is practiced to take solid food, he is thinking, "I must take solid food. I must take solid food…" But if he can tolerate-"No, doctor has advised not to take solid food"-if he can tolerate, then he becomes very easily cured. Similarly, sense perception, sense pleasure, is reserved for us in our spiritual life. That is actual sense pleasure. Here we are having sense pleasure artificially through this body. Before leaving this body, if we practice to stop sense pleasure as much as possible… There is training, of course. Without training, nothing can be done.

So according to Vedic civilization, this training was given, student life, complete abstinence from sex life, then vānaprastha life, complete abstinence, and sannyāsa life, complete abstinence. The whole training was to abstain, to cure. Because… The same example: In diseased condition we cannot enjoy the foodstuff which we take. When we are healthy, we can enjoy the taste of the foodstuff. So we have to cure. We have to cure. And how to cure? To be situated in the transcendental position of Kṛṣṇa consciousness. That is the cure. So Kṛṣṇa advises here anyone who is able to tolerate the urge of sense pleasure. But we have to mold our life in such a way that we should be able to tolerate. Tolerate. That will give us our advancement in spiritual life, and when we are situated in spiritual life, that enjoyment is unending, unlimited. There is no end. Exactly similar verse is there in Śrīmad-Bhāgavatam. In the Śrīmad-Bhāgavatam Ṛṣabhadeva is advising his sons that

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

It is very nice verse. He says, "My dear boys, this human form of life…" Na ayaṁ deha. Ayaṁ deha means "this body." Na ayaṁ deho deha-bhājāṁ nṛloke. Everyone has got body. The cats, dogs, hogs, and birds, beasts, man, human being demigod-everyone has got this body, material body. But he's especially advising nṛdeha. Nṛ means human form of life. He says that this human form of life is not meant for working hard for sense pleasure just like the hogs and dogs. Human life. Then what it is meant for? He says, tapo divyam [SB 5.5.1]. One should undergo penance for transcendental realization. And what will be the result of such penance? He says that yataḥ śuddhyet sattvam. Your existence will be purified. And when your existence is purified, then you enjoy brahma-saukhyam, the unlimited spiritual happiness.

You are hankering after happiness. Happiness is your prerogative. You must have. That is your life. You cannot stop happiness. But happiness in the diseased condition is not happiness. That we must understand. So we have to cure this diseased condition and then enjoy happiness, then enjoy pleasure that will be unlimited. There will be no end. In the diseased condition… Suppose whatever pleasure we take, it is for fifteen seconds or few minutes or few hours or few days-it will end. But real happiness, what is real happiness, that is unending. Brahma-saukhyam anantam [SB 5.5.1]. Anantam means unending. So we are meant for unending happiness. So Kṛṣṇa advises here that śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt. Before quitting this material body, if one practices to tolerate the so-called urges of sense pleasure, then he becomes very happy at the long run. He recommends it. And that is the real purpose of human form of life. That we should not derive. We should not try to derive that false happiness in this diseased condition of material life. This is temporary. That is not happiness. We should understand that out of ignorance we are engaged to derive such kind of happiness, but that is not happiness. Real happiness is in spiritual life.

We have to attain that spiritual life and just a man tolerates so many things for being cured, similarly we have to practice tolerance. Then there will be urges, certainly, because we are practiced to these sense urges for so many births in so many evolutionary process. Now in this human form of life we have to consider that "I am not this body; I am spirit soul." So I have to search out the happiness of the spirit soul, and for that, I have to train myself under superior guidance, as Arjuna has put himself under the guidance of Kṛṣṇa.

yo 'ntaḥ-sukho 'ntar-ārāmas
tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ
brahma-bhūto 'dhigacchati
[Bg. 5.24]

One who is aspiring after that transcendental happiness which is called brahma-sukha, brahma-sukha… One who is, yaḥ antaḥ-sukha, that brahma-sukha is within. That brahma-sukha is not without. Yaḥ antaḥ-sukhaḥ antar-ārāmaḥ. And is happy and satisfied by enjoying within. Antaḥ-sukhaḥ antar-ārāmas tathāntar-jyotir eva yaḥ. And who is trying to find out the brahmajyoti, the effulgence of Brahman within. Sa yogī brahma-nirvāṇam. That yogi is already situated in Brahman. Nirvāṇam means ending all this material contamination. Brahma-bhūto 'dhigacchati. And he becomes a realized soul or the brahma-antaḥ.

labhante brahma-nirvāṇam
ṛṣayaḥ kṣīṇa-kalmaṣāḥ
chinna-dvaidhā yatātmānaḥ
sarva-bhūta-hite ratāḥ
[Bg. 5.25]

Now, Kṛṣṇa says, kṣīṇa-kalmaṣāḥ. Kṣīṇa-kalmaṣāḥ, one who is able to reduce the reaction of all sinful life. We must know it that this material existence, either in any form, they are all reactions of our sinful life. That we must know. So in any condition, it does not matter that a highly advanced person, educated, learned, rich, or beautiful, or anyone-more or less, according to degree, they are all enjoying or suffering the reaction of their past karma. And, more or less, all the world, they are considered to be sinful. So kṣīṇa-kalmaṣāḥ. Kṣīṇa-kalmaṣāḥ means those who are trying to reduce the reaction of sinful activities. How? By practicing that sense control. Sense control. Practicing sense control. Just like a diseased person. By controlling… By controlling according to the prescription of the doctor, by controlling himself he becomes reduced in the sufferings of the disease. The fever diminishes from 105 degrees to 102, then 100, then 99, then 98-he is cured. Similarly, we have to reduce the temperature. We haven't got to increase the temperature. We are just like in the matter of increasing our temperature. We are thinking that by increasing the temperature we shall be happy. We do not know that by increasing temperature we shall never be happy. We have to decrease the temperature. There is a very nice story. Perhaps I have many times told you, that there was a householder, a very rich man. His wife was sick and the maidservant was also sick. So the gentleman called for a doctor, and the doctor treated both the patients, and the doctor said that "Your wife has got 98 temperature, nothing serious. But your maidservant, she has got 104 temperature, so she should be taken care of." Now, the housewife, she became angry. She told the doctor, "Oh, I am the head of the family. I have got only 98 temperature? And my maidservant has got 104? So you are not a doctor!" So that is going on. From 104 we want to increase. 107 degrees and death will come. So the modern civilization is increasing the temperature. So we have come to the point of 107 degree-atom bomb. So we are prepared for killing ourselves. So this degree, this increasing of temperature of material enjoyment will never make us happy. We have to decrease the temperature. We have to come to the point of 97, not to the 107.

So labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ. Just like by decreasing temperature we come to the path of healthy life, similarly, if we decrease our sensual activities… The material life means sensual activities, nothing more. Whatever advancement of civilization we are creating, that means we are simply creating artificial sense enjoyment. That's all. This is called material civilization, simply sense enjoyment, nothing more. So we have to… Of course, we don't decry the modern civilization, but it has its proper use. Just like we are also using here electric light, the microphone, and the tape recorder. This is the gift of the modern science. So instead of decrying them, let them engage in the matter of understanding Kṛṣṇa consciousness. Then everything will be properly utilized. We cannot go back. You cannot go back in the matter of advancement of modern civilization, but here we have got a point, Kṛṣṇa consciousness. Nirbandhaḥ kṛṣṇa-sambandhe. We can engage everything in the matter of understanding Kṛṣṇa consciousness. Everything can be utilized properly. Yuktaṁ vairāgyam ucyate. We haven't got to give them up. Our Gosvāmīs, our predecessors, ācāryas, they do not recommend that whatever is produced we shall not give them up. "Oh, it is all material. We don't want." No. Even if that is material… Material is everything. My body is also material. So as I am utilizing my material body for spiritual advancement, similarly I can utilize anything material for spiritual advancement. That is possible. So that prescription is given, nirbandhaḥ kṛṣṇa-sambandhe. You just try to engage everything in Kṛṣṇa consciousness. Then you'll have… That means everything will be transformed into spiritual. By Kṛṣṇa consciousness everything will be transformed into spiritual. Just like the iron rod, if you put into the fire it gets warm, warmer, and when it is red-hot, then it is no longer iron rod, it is fire, similarly, if we constantly engage all our energy in Kṛṣṇa consciousness, then, even though we have increased the temperature to 107 degrees, that will be transformed into 107 degree of spiritual life. Yes. That is the secret of this Kṛṣṇa consciousness.

As we'll understand when we come to the Ninth Chapter, it is clearly stated that su-sukhaṁ kartum avyayam [Bg. 9.2]. It is very happy to adopt this principle of Kṛṣṇa consciousness. So instead of lamenting what has been done-that is useless. No use lamenting. We have to now go, make progress, advance by Kṛṣṇa consciousness and utilizing everything for that purpose, Kṛṣṇa consciousness.

Then everything will be all right. Otherwise,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Simply thinking, ”Oh, it is material. It is not spiritual. Let me give it up,” but I do not know how to utilize them in the purpose of Kṛṣṇa consciousness, then that sort of renunciation is not very much appreciated by our Gosvāmī sampradāya. We should not decry anything. Whatever is produced now, welcome. But let it be engaged in Kṛṣṇa consciousness. Then everything will be all right. The same example. Just like Arjuna was a fighter. He was a military man. But he was trying to mix with sense gratification. He was trying… He declined to fight just to make his own sense gratification. What is that sense gratification? He thought that ”By killing my kinsmen, my brothers on the other side, I will be unhappy.” So my happiness and unhappiness pertaining to this body, that is a kind of sense gratification. So when he was taught Bhagavad-gītā he gave up that process of sense gratification. He agreed to fight to satisfy the sense of Kṛṣṇa. So he remained the same fighting man. He remained the same military man. But only difference was that in the beginning he wanted to satisfy his own senses and at the end of studying Bhagavad-gītā, when he became a liberated soul, he engaged the same energy for the sense gratification of Kṛṣṇa.

So this is Kṛṣṇa consciousness. We haven’t got to decry anything. Simply we have to change the consciousness. Everything we are now doing in the matter of sense gratification, we have to prepare ourself, we have to train ourself for the sense gratification of Kṛṣṇa. That is Kṛṣṇa consciousness. So that requires toleration. Now we are practiced to satisfy our own senses since a very, very long time. In every life, either in this human form of life, in other, so many species of life everyone is engaged for sense gratification. Now we have to change the process. Instead to satisfying my senses, we have to agree to satisfy the senses of Kṛṣṇa. Unfortunately we make the Supreme Lord senseless. ”God is impersonal; He has no sense. He has no hands. He has no mouth. He has no legs.” Then what it is? So we are creating imaginary God in that way. But here is God present, Kṛṣṇa. He’s with hands and legs and feet and speaking to Arjuna. So God is not senseless. If He is senseless, then there was no use of speaking this Bhagavad-gītā and taking it so very important book so that world is reading very carefully. He’s not senseless. He is full sense. Otherwise His Bhagavad-gītā has no meaning. So He is full sense. Now, the Kṛṣṇa consciousness means that instead of satisfying my senses, we are to satisfy the sense of Kṛṣṇa. A simple process. It is not very difficult.

kāma-krodha-vimuktānāṁ
yatīnāṁ yata-cetasām
abhito brahma-nirvāṇaṁ
vartate viditātmanām
[Bg. 5.26]

Kāma-krodha-vimuktānām. Now, this kāma-krodha, lust, anger, it has been advised in the Fourth Chapter that they are our very great enemies, so we have to give it up. Kāma-krodha-vimuktānām. Kāma-krodha. We have to give up this lust and kāma. Kāma is lust, and krodha means anger. Now, just see… Kāma-krodha-vimuktānām. How kāma-krodha-vimukta, how one can be freed from kāma-krodha? Kāma-krodha, how one can be freed? Just see the same example we see that Arjuna, he was thinking of the welfare of his kinsmen, and Kṛṣṇa was asking that ”You should fight.” And he was declining. So this kind of declining is kāma, lust, his own sense gratification. As soon as he became to satisfy the senses of Kṛṣṇa, then he is freed from his own kāma, own lust. There is no more his own lust. His own lust was that he was desiring not to fight. But as soon as he agreed to the instruction of Kṛṣṇa, he gave up his own lust; he becomes free from kāma-krodha. So kāma-krodha, kāma-krodha, this anger and this lust, that can be… Actually we can be free from the anger and lust when we are actually in Kṛṣṇa consciousness. Kāma-krodha-vimuktānāṁ yatīnāṁ yata-cetasām. Yatīnām. Therefore great sages, one who is able to give up this kāma, the lust and anger, they are called great sages. Kṣamā-rūpa-tapasvīnām. Tapasvī, one who is, who are sages, their duty is they always forgive any enemy. Just like you have got very nice example, Lord Jesus Christ. He was being crucified, but he forgave all the persons who were engaged in crucifying him. He prayed Lord, ”O my Lord, these people do not know what they are doing.” So this is, I mean to say, the signs of great sages. They are not, I mean to say angry. Kāma-krodha.

So angry, we can give up anger only when we are Kṛṣṇa conscious. Otherwise it is not possible to give up lust and anger. It is not possible. Simply… When he was… When… Why Lord Jesus Christ was able to forgive them? Because he was engaged in God’s service. Therefore he was… So it is such a thing. Sarvair guṇais tatra samāsate surāḥ. One who is actually Kṛṣṇa conscious, automatically all the good qualities overtake him without any separate endeavor. So

kāma-krodha-vimuktānāṁ
yatīnāṁ yata-cetasām
abhito brahma-nirvāṇaṁ
vartate viditātmanām
[Bg. 5.26]

So one who is always engaged in Kṛṣṇa consciousness, automatically he becomes freed from lust, anger, and this is the stage of brahma-nirvāṇam. Brahma-nirvāṇam means cessation of material conception of life and be engaged in spiritual, transcendental position. That is called brahma-nirvāṇam.

sparśān kṛtvā bahir bāhyāṁś
cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā
nāsābhyantara-cāriṇau
[Bg. 5.27-28]

This is yoga process. Kṛṣṇa is advising that yoga process. Yoga process means to come to the point of Kṛṣṇa consciousness. But one who directly goes to Kṛṣṇa consciousness, he hasn’t got to practice this. But still, the practice is recommended here, sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ. We have to put our eyeballs within the… What is called? Eyebrow, yes. Eyebrow. And prāṇāpānau samau kṛtvā. There are five kinds of air passing within our body: prāṇa, apāna, vyāna, udāna… There are different names of the air. So controlling them, prāṇāpānau samau kṛtvā and nāsābhyantara-cāriṇau. They are coming, breathing control. These are the process. Those who are have practiced this yoga process, they can know.

yatendriya-mano-buddhir
munir mokṣa-parāyaṇaḥ
vigatecchā-bhaya-krodho
yaḥ sadā mukta eva saḥ
[Bg. 5.27-28]

Now, this process is to give up that lust and anger. But if you engage yourself direct in Kṛṣṇa consciousness the result of this process is achieved very easily. Yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ, vigatecchā. Icchā-bhaya-krodha. Icchā means we desire so many things. And in material life we shall be always afraid. Afraid. Everyone is afraid. So icchā-bhaya-krodha. Anger is unavoidable because in so many things we are frustrated in our dealing that anger is possible. But if we are engaged in Kṛṣṇa consciousness, even we are put into such difficulty… I am very glad to inform you that one of our students is put into some difficulty, but he is very happy simply thinking of this Kṛṣṇa consciousness. Practical. He is… Not very long he is practiced the Kṛṣṇa consciousness, but within a few days he has learned the art. Just now I received telephone that he said that "I am quite happy." So this is such a thing. Kṛṣṇa consciousness can get us even in the greatest… Yasmin sthite guruṇāpi duḥkhena na vicalyate [Bg. 6.20-23]. Even one is situated in a very great dangerous point, still, he is not disturbed. This is such a thing, Kṛṣṇa consciousness. He does not become disturbed.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Now, here, Kṛṣṇa summarizes that "If you want peace… Peace, the formula of peace, you must know." What is that formula? Bhoktāraṁ yajña-tapasām.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Now, if anyone understands that Kṛṣṇa, or the Supreme Lord, He is the enjoyer of all activities… Now, whatever activities are going on in this world, there is some result of any activity. Especially good activities. Here it is called yajña-tapasām. Yajña and tapasya, that is good. They are pious activities. So Kṛṣṇa says that if anyone can understand that all result of pious activities, the enjoyer is Kṛṣṇa… Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And He is the proprietor of all planets. Not only this earth, but there are innumerable planets, innumerable universes, and the Lord is the proprietor of all these universes. Then suhṛdaṁ sarva-bhūtānām, and He is the only friend of all living entities. Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati. If anyone can understand this secret of life, that nobody is proprietor… Everyone is claiming that "I am proprietor of this house. I am proprietor of this land. I am proprietor of this country." Or "I am proprietor of this planet." You can go on increasing. There are many instances who became proprietor of many other planets also. In the history I have got. Not only this planet, but many other planets. But this is mistake. Actually, the proprietor is the Supreme Lord. We are just guest in His house. We are not proprietor. We must have, we must develop this sense, that Kṛṣṇa is the proprietor, or the Supreme Lord is the proprietor.

Now, that is actually fact. We come here as guest. Suppose I am Indian, you are American. We have come on this earth as guest for few years, say, for hundred years or fifty years; then we leave this place. So if I am the proprietor, why don't I take this place with me when I am going? No, I am not proprietor. So there is no question of tyāga, renunciation. And there is no question of bhoga or enjoyment. Because you are not proprietor. So you neither you can enjoy it, neither you can renounce it. So renunciation or enjoyment, both are illegal. Renunciation. Suppose we are sitting in this room. This room belongs to the landlord. Suppose I am vacating this room, and while vacating, while I am going from this room if I say to the landlord "Well Mr. such and such, I leave this place for you now." Now, what is this place? That place belonged to him. How we are leaving? So he'll laugh: "Oh, you were my guest, you were my tenant. How you can leave? It is mine." Similarly, if we say, "All right. I am giving up this, renouncing this enjoyment life,"… So either… We cannot either renounce or enjoy. Both are illegal. Simple thing is that we must know that as it is formulated here, that everything belongs to God.

So everything should be engaged for the service of God. That is real knowledge. Just like suppose here is a hundred dollar note somebody left by mistake. Now, what is to be done with that hundred dollar notes? If somebody takes that hundred dollar notes, "Oh, here is a hundred dollar note. Take me. Let me take it and enjoy it," that is illegal. And if that hundred dollar note is neglected, "All right, let it remain there. The owner will find it," that is also not good because if I do not find out the person and hand over that hundred dollar note, that is not my duty because others may take it away. Similarly, to leave that hundred dollar note is also not good, and to enjoy that hundred dollar note is also not good. The best is that find out the proprietor of that hundred dollar note. Ask somebody, "Have you left something, sir? Anybody?" If one: "Yes, I'm missing one hundred dollar…" "Here is…" That is real service. Similarly, if we understand that everything belongs to God, so that sense will lead me: "No, I am not enjoyer." So my sense gratification, my anger, my lust, all finished. All finished at once, at stroke, if I understand that "Nothing belongs to me; everything belongs to God." If I want to enjoy it, that is illegal, and if I neglect it, that is also illegal. If I say, "Oh, let… Jagan mithyā, this world is false. I don't want it. Let me go to the Himalaya in the jungle," oh, that is also not good. You must try to utilize the whole thing for the purpose of Kṛṣṇa because everything belongs to Kṛṣṇa. That is your duty. That is Kṛṣṇa consciousness. Because He is the proprietor.

Now, this tape recorder is advancement now of material science. We should think, "Oh, this is the property of Kṛṣṇa." Let it be utilized in the propaganda work for Kṛṣṇa's service. That is proper utilization. So everything. Sarva-loka-maheśvaram [Bg. 5.29]. Suppose if somebody says that "I am the proprietor everything of this room. So you have no claim." So we have actually no claim. We simply come. And the whole philosophy is… That is spiritual communism. In the Bhāgavata you'll find that this anything, all the richness, all the riches that is all over the world, all over the universe, that is created by God. So you are at liberty to make its use. You can take as much as you like. But if you claim proprietorship, then you make fault and you have to suffer. You can use them. There is no harm using. Kṛṣṇa has given, God has given us enough things. Now, why you are suffering? Why the world is suffering? Because we are trying to occupy it. "Oh, this is my country." He said, "This is my country. Oh, this is my property. You cannot come here. You cannot enjoy it." This is the trouble. But if we think, "Oh, it is all Kṛṣṇa's property. Let us enjoy it and be Kṛṣṇa conscious and be happy," then there is no disturbance. Automatically, peace is there.

So we do not know what is peace, what is the formula of peace, but we are trying to make peace. We keep all the, I mean to say, dirty things within our heart, and we are making propaganda that we want peace. How you can have peace? Here is the peace formula. What is that? Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. The Supreme Lord, Kṛṣṇa, He is the enjoyer, He is the proprietor, and He is the real friend. In the Vedic scripture you'll find, He's such a nice friend that I am transmigrating from one body to another, and Kṛṣṇa is also transmigrating in the same body. Supersoul. Suppose I am transmigrating to the body of a hog. Oh, Kṛṣṇa is present there also. He's such a friend. Now, suppose we have got our friends. So when I've got richness, I am very rich, I will have so many friends. Suppose I am poverty-stricken now, no friends come to us. Kṛṣṇa is not such a friend. Kṛṣṇa is such a good friend. In whatever condition you may live, He is always with you. He is always with you. In the Vedic literature you find that two birds are sitting on the same tree. One bird is eating the fruit of the tree, and the other bird is witnessing. That witnessing bird is Kṛṣṇa, and the eating bird is myself. I am eating, I am enjoying the fruits of my work in this material world, and Kṛṣṇa is simply observing. Just like Arjuna. Arjuna was talking so many things; Kṛṣṇa was observing. But when Arjuna came to his senses, he surrendered to Kṛṣṇa: śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Similarly, the bird, the Supersoul bird, is sitting. He's simply waiting for the opportunity when he'll say, "Oh, Kṛṣṇa I surrender unto You. Now protect me. Give me instruction." He is waiting.

So this is the formula of Kṛṣṇa consciousness.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you really want peace, then this is the formula. You should always know that Kṛṣṇa is the enjoyer of everything, He is the proprietor of everything, and He is the only sincere friend. Suhṛdaṁ sarva-bhūtānāṁ jñātvā. One who understands this secret, he becomes happy. peace is for him. Thank you very much. Now if there is any question, you can ask. (end)

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Bhagavad-gītā 5.26-29

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Los Angeles, February 12, 1969

Prabhupāda: "Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future [Bg. 5.26]." So first thing is that suppose somebody speaks of me very harshly. Naturally we become angry. Just like somebody calls me, "You are dog," or "you are hog." But if I am self-realized, if I know perfectly well that I am not this body so you call me hog, dog, or king, emperor, majesty, what is that? I am not this body. So either you call me, "Your majesty," or you call me a dog or a pig, what I have got to do? I am neither his majesty nor a dog nor a cat-nothing of the sort. I am servant of Kṛṣṇa.

So this requires little training. Actually this is the fact. Suppose I have got some dress, black dress. Somebody calls, "You black dress," is that cause of anger? Somebody calls you black dress. So this is simply my false identification with the dress that I become angry. Actually if I am self-realized, self-disciplined… Self-discipline means not to identify with this body. That is self-discipline. It requires training of course. Caitanya Mahāprabhu teaches therefore, tṛṇād api sunīcena. That a smaller than the smallest grass. Actually if I realized what is the spiritual dimension, actually my dimension, length and breadth you cannot measure because I am actually a very small spiritual particle. You cannot measure one ten-thousandth part of the tip of your hair. That is my measurement. So if I am smaller than the grass, that's a fact. I am still smaller, smaller, I do not know how smaller but I am thinking of this body. An elephant is thinking that "I am so big," or a man is thinking, "I am so big," ant is thinking, "I am so small." This smallness, bigness is due to this body. Therefore in Bhagavad-gītā you will find, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is learned he does not see the small body or big body. He sees the particle of soul, spirit soul, therefore sama-darśinaḥ. He knows that the small particle of spirit is there in the ant and in the elephant. Therefore he sees the elephant and the ant on the same level, on spiritual vision, not on this external vision. This is called self-realization.

Self-realization you have heard so many times. What is that self-realization? Self-realization means I am not this body, I am spirit soul. That is self-realization. So if I am smaller than the grass then if somebody says that "You are lower than the grass," or "You are smaller than the grass," that's a fact. So sometimes this insulting words may come from others but if you are self-realized you know that I am not this body. So let him insult. Let me tolerate. Caitanya Mahāprabhu teaches that taror api sahiṣṇunā. Toleration like the tree. Best example. You cannot find any tolerant living entity than a tree because it is standing day and night in scorching heat, in severe cold, there is wind, there is rainfall, it does not not make any protest-standing tolerant. People are taking leaves, flowers, fruits, cutting, and never protests. This is a symbol of toleration. Caitanya Mahāprabhu recommends that you become tolerant than the tree and smaller than the small grass on the street and you give all honor to others and don't expect any honor. Because people do not know how to honor me. Real honor is that you are servant of Kṛṣṇa. That is real honor. And if I say, "Your majesty, your honor, your lordship," they are all false. Real honor is when I call you that you are servant of God or servant of Kṛṣṇa. That is real honor.

So self-discipline and constantly endeavoring for perfection. This is the perfection. Always be situated in self-realized condition that I am not this body. This is perfection. Actually it is. But due to my ignorance I am identifying with this body, therefore I am now self-realized. So constantly endeavoring. This cannot be attained all of a sudden. One has to practice. It is a fact. But one has to realize this fact by endeavoring. That is Kṛṣṇa consciousness practice. All the yoga practice or philosophical speculation or anything-all practice targets to one point-that I am spirit soul. Ahaṁ brahmāsmi, I am Brahman. I am not this matter. This is perfection. A man who has made sufficient progress to this realization is more perfect. This is the way of perfection. And assured of liberation in the Supreme in the very near future. One has simply… If I am realized then this material composition of this body is disbursed and I am the spirit soul, small particle, I am immediately promoted to the spiritual sky. That is the highest perfection. In the spiritual sky either you remain as a small spark of spirit soul, molecules. Just like there are millions of molecules of shining matter in the sunshine. So if I remain as molecule in the brahmajyoti, that is also possible. The impersonalist wants that. Or if I enter into some spiritual planet and associate with the Supreme Personality of Godhead that is also another spiritual existence. Although both of them are spiritual existence, this spiritual existence is impersonal. To remain as molecular part of the Brahman rays or spiritual rays, that is impersonal. And to have a spiritual form just like Kṛṣṇa and Viṣṇu, that is another spiritual perfection. That is Vaiṣṇava philosophy.

And nirvāṇa, nirvāṇa, the Buddha philosophy is just above the material conditional life but on the margin of spiritual existence. That is… Nirvāṇa means void of material existence. Nirvāṇa, this impersonal conception is also nirvāṇa. Therefore Caitanya Mahāprabhu said that this impersonal philosophy is another phase of the void philosophy. Veda… Covered void philosophy. Impersonalism is covered void philosophy. They are all the same. Śaṅkara's philosophy of impersonalism and Lord Buddha's philosophy void is almost the same. Real life, real spiritual life is this Vaiṣṇava philosophy. Vaiṣṇava philosophy, to associate with the Supreme Personality of Godhead face to face. Just like we are sitting here face to face. We are talking, you are hearing. You can have this perfection. That is personal conception of spiritual perfection. Go on.

Devotee: Verses 27 and 28. "Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils-thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated [Bg. 5.27-28]."

Prabhupāda: Now here is a hint of the yoga practice, shutting out the external sense objects. This is another process. But the bhakti-yoga process is automatically yoga process. Here it is said, "shutting out all external sense objects." Sense object, what is that sense object? Just like I want to see some beautiful woman or beautiful man. I want to smell some nice flower or scent. The flower is the sense object, woman is the sense object. There are so many sense objects. We have got five senses and there are five objects also. Otherwise what is the use of sense? Now this yoga practice is to withdraw the senses from the sense object. But the bhakti-yoga process is that if I do not like to see artificially the beauty of woman or man, if I try to see the beauty of Kṛṣṇa, naturally my, this propensity of seeing beautiful man or woman becomes extinguished. You do not require to shut your eyes. There are so many beautiful girls sitting. I do not require to shut my eyes. If my mind is concentrated on the beauty of Kṛṣṇa I can see these beautiful girls as Kṛṣṇa's gopīs. That is another vision. So artificially if I close my eyes and if some beautiful girl is in my imagination even after closing my eyes here, what is the use of closing your eyes?

So by force you cannot control the senses. That is not… This is… There are many instances. Even great yogis they have failed. This is artificial way of controlling the senses. The real sense control is that you purify your sense in the activities of Kṛṣṇa consciousness. That is real sense control. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means senses and hṛṣīkeśa means Kṛṣṇa. When you apply your senses for satisfaction of Kṛṣṇa, then it is called bhakti. And when your senses are engaged in the service of Kṛṣṇa it cannot be engaged otherwise. Otherwise the sense will be engaged in the sense objects. Therefore there is failure. Those who are not engaged in Kṛṣṇa consciousness, simply artificially trying, they fail. Viśvāmitra Muni, Durvāsā Muni, there are many great instances. These are artificial. But that is a process recommended. We may be successful to a certain extent but in this age it is very difficult to practice such things. Nobody can practice how to control the senses from the sense object.

So you have to employ your senses in the service of the owner of the senses. Kṛṣṇa is the owner of the…, Hṛṣīkeśa, the lord of the senses. That people they do not know. I am thinking that this is my eye, these are my eyes. But actually these are explained in the Upaniṣads. Just like the sunshine. When the sun sees you, you can see the sun. Now at night the sun does not see you so you cannot see the sun. You cannot see the sun, you cannot see anything because the sun does not see you. Similarly the Upaniṣad says when Kṛṣṇa sees you or Kṛṣṇa sees, then you can see. Just like I have got these spectacles. The spectacle is not seeing, my eyes are seeing, therefore spectacle is seeing. Similarly, actually all the senses are acting because Kṛṣṇa is acting. As soon as Kṛṣṇa desires that these senses will not work, it will not work. So in spite of your claim that this is my hand, this is my eyes, this is my mouth, it will not work.

So the people they do not know. The bhakti-yoga practice says hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When you employ your senses in the service of the proprietor of the senses, that is called bhakti. That is called bhakti. So that is real yoga, bhakti-yoga. Otherwise artificially if you try, one or two may be successful but mostly they will fail. Go on.

Devotee: "Verse 29: The sages, knowing me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities attain peace from the pangs of material miseries [Bg. 5.29]."

Prabhupāda: Yes, this is the summary that the sages… Sages means those who have undergone austerities, penance, and many tribulation for attaining perfection, they are called sages. "The sages knowing Me as the ultimate purpose of sacrifice." Now if you perform austerities and penances that is a kind of sacrifice. But yad icchanto brahmacaryaṁ caranti. In the Bhagavad-gītā you will find these are explained that yad icchantaḥ. Simply by desiring to go back to home, back to Godhead one is supposed to follow the vow of brahmacārī. Brahmacārī, to live the life of celibacy, this is called brahmacārī. So it has got so nice effect that if anyone from the birth to the death simply observe this life of celibacy he is sure to go back to home. Simply by observing one rule: yad icchanto brahmacaryaṁ caranti. It is so nice, brahmacarya. So this is sacrifice. Sacrifice means my senses dictate that "You enjoy," but I am not enjoying. I am not enjoying. This is sacrifice.

So the ultimate end of, ultimate purpose of sacrifice is Kṛṣṇa. So one who knows, "The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets…" We are electing president, kings, and so many things, but actually the proprietor is Kṛṣṇa or God. So one should know it. All demigods and the benefactor and well-wisher of all living entities. In the Vedas it is said eko bahūnāṁ vidadhāti kāmān. Now the state is arranging for supplying the necessities of the citizens. How many? The human kind only. But does it mean that the human kind is the only living entities in this world? There are many millions and thousands of living entities besides the living, er, human kind. So who is supplying them necessities of life? Therefore well-wisher of all living entities. You can supply food to certain limited number of living entities but Kṛṣṇa or the Supreme Lord is supplying food to millions and trillions of living entities within the sky, within the water, within the mountain, within the forest. Who is going to supply them? So therefore He is real well-wisher of all living entities. Why not for you?

Therefore those who are actually saintly person they simply depend on Kṛṣṇa. Why? If Kṛṣṇa is supplying food to the elephant, beginning from the elephant to the ant, why not to me? I am engaged in His service. He is so ungrateful? If you serve… If you render some service somewhere he pays you, gives you some wages. So if you are engaged in Kṛṣṇa's service do you think you will starve? Why? You cannot starve. He is well-wisher of all living entities. Why not for you? This confidence must be there. If He is well-wisher for everyone and I am engaged in His service, He is not my well-wisher? So we should simply depend on Kṛṣṇa. We shall simply exert our all energies for the service of Kṛṣṇa, everything will be all right. This is called surrender, this is called confidence. Kṛṣṇa will supply everything. Let me engage in His service. Well-wisher. "Attain peace from the pangs of material miseries." And those who are not confident that Kṛṣṇa will protect me, they are in pangs and "Oh, what shall I eat? Where shall I live? What can I do? How shall I protect?" They are always, because…

Therefore the other day I cited the verse from Yāmunācārya. Bhavantam evaṁ ciraṁ nirantaraṁ praśāntaṁ niḥśeṣa gato rathan(?)… Just like the child. The child in the lap of the mother is confident that "My comfort, my food, my dress, everything is there. My mother is there." So natural. Not only human being, even cats and dogs where the mother is there, she is there. It knows that "My protection is there," confident. As soon as one grows, keeps away from the mother, from the father, the so-called independence. Actually we are dependent on Kṛṣṇa. He is supplier. He is giving us food, everything. So we must have confidence. That's all. That is training. That is Kṛṣṇa conscious. Our only business should be simply to serve Kṛṣṇa. Then everything is there. Go on.

Devotee: "Purport: The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace which is explained in this part of Bhagavad-gītā. The peace formula is this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is proprietor of all planets and the demigods thereon. Nobody is greater than He. He is greater than the greatest of demigods, Lord Śiva and Lord Brahmā. Under the spell of illusion living entities are trying to be lords of all they survey but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature and the conditioned souls are under the stringent rules of that nature. Unless one understands these bare facts it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kṛṣṇa consciousness, that Lord Kṛṣṇa is the supreme predominator and that all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as karma-yoga. The question of mental speculation as to how karma-yoga can give liberation is answered herewith. Working in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is bhakti-yoga and jñāna-yoga is a path leading to bhakti-yoga. Kṛṣṇa consciousness means to work in full knowledge of one's relationship with the Supreme Absolute and the perfection of this consciousness is full knowledge of Kṛṣṇa or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with māyā, illusion, due to the desire to lord it over māyā and that is the cause of his many sufferings. As long as he is in contact with matter he has to execute work in terms of material necessities. Kṛṣṇa consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter for it is an arousing of spiritual existence by practice in the material world. The more one is advanced the more he is free from the clutches of matter. There is no partiality of the Lord toward anyone. Everything depends on one's own practical performance of duties in Kṛṣṇa consciousness. This performance in every respect should be to control the senses and conquer the influence of desire and anger and remaining in Kṛṣṇa consciousness by controlling the above-mentioned passions, one remains factually in the transcendental stage or Brahman nirvāṇa. The eightfold yoga mysticism is automatically practiced in Kṛṣṇa consciousness because the ultimate purpose is served. There is a gradual elevation in the practice of yama, niyama, āsana, pratyāhāra, dhyāna, dhāraṇā, prāṇāyāma, and samādhi. These preface…"

Prabhupāda: These are eight items of yoga practice. Yama means controlling the senses; niyama-following the rules and regulation; āsana-practicing the sitting posture; pratyāhāra-controlling the senses from sense enjoyment; dhyāna-then thinking of Kṛṣṇa or Viṣṇu; dhāraṇā-fixed up; prāṇāyāma-breathing exercise; and samādhi-being absorbed in Kṛṣṇa consciousness. So this is yoga practice. So if one is in Kṛṣṇa consciousness from the very beginning, all these eight items are automatically done. One does not require to practice them separately. Yes, go on.

Devotee: "These preface perfection by devotional service which alone can award peace to the human being and is the highest goal of life. Thus end the Bhaktivedanta purports to the Fifth Chapter of the Śrīmad Bhagavad-gītā on the subject of karma-yoga or acting in Kṛṣṇa consciousness."

Prabhupāda: All right. Then we shall… Sāṅkhya-yoga shall I begin today or next day? This is a new chapter, we shall begin next day. (end)

Bhagavad-gītā Chapter - 6: Lectures

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Bhagavad-gītā 6.1

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Los Angeles, February 13, 1969

Devotee: Verse number one. ”The Blessed Lord said, ’One who is unattached to the fruits of his work and works as he is obligated, is in the renounced order of life and he is the true mystic. Not he who lights no fire and performs no work [Bg. 6.1].’ Purport. In this chapter the Lord explains that the process of the eightfold yoga system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in this age of Kali. Although the eightfold yoga system is recommended in this chapter, the Lord emphasizes that the process of karma-yoga or acting in Kṛṣṇa consciousness is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness and not with a view to enjoy the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because we are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly the living entity, acting for the satisfaction of the supreme whole and not for personal satisfaction is the perfect sannyāsī, the perfect yogi.

”The sannyāsīs sometimes artificially think that they have become liberated from all material duties and therefore they cease to perform agni-hotra yajñas, fire sacrifices.”

Prabhupāda: There are some yajñas to be performed by everyone for purification. So a sannyāsī does not require to perform the yajñas. So by stopping that ritualistic performance of yajña, sometimes they think that they are liberated. But actually, unless he comes to the standard platform of Kṛṣṇa consciousness, there is no question of liberation. Go on.

Devotee: ”Actually they are self-interested because their goal is to become one with the impersonal Brahman.”

Prabhupāda: Yes. There is demand. The impersonalists, they have got one demand, that to become one with the supreme impersonal being. But a devotee has no demand. He simply engages himself to serve Kṛṣṇa for the satisfaction of Kṛṣṇa. They do not want anything in return. That is pure devotion. Just like Lord Caitanya said, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] ”I do not want any wealth, I do not want any number of followers, I do not want any nice wife. Simply let me be engaged in Your service.” That’s all. That is the bhakti-yoga system. When Prahlāda Mahārāja was asked by Lord Nṛsiṁhadeva, ”My dear boy, you have suffered for me so much, so whatever you want, you ask for it.” So he refused. ”My dear master, I am not doing mercantile business with you, that I will take some remuneration from you for my service.” This is pure devotion. So yogis or the jñānīs, they are demanding that they should become one with the Supreme. Why one with the Supreme? Because they have got bitter experience by the separation of material pangs. But a devotee has no such thing. The devotee remains, although separate from the Lord, he is fully enjoying in the service of the Lord. Go on.

Devotee: ”Such a desire is greater than any material desire. But it is not without self-interest. Similarly the mystic yogi who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self.”

Prabhupāda: Actually the yogis want some material power. That is the perfection of yoga. Not perfection, that is one of the procedures. Just like if you are actually practicing the regulative principles of yoga, then you can get eight kinds of perfection. You can become lighter than the cotton swab. You can become heavier than the stone. You can get anything, whatever you like, immediately. Sometimes you can even create a planet. Such powerful yogis are there. Viśvāmitra yogi, he did it actually. He wanted to get man from palm tree. ”Why man should be begotten living ten months within the womb of mother. They’ll be produced just like fruit.” He did it like that. So sometimes yogis are so powerful, they can do. So these are all material powers. Such yogis, they are also vanquished. How long you can remain on this material power? So bhakti-yogīs, they do not want anything such. Go on. Yes.

Devotee: ”But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole without self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion is the satisfaction of Kṛṣṇa. And thus he is the perfect sannyāsī or perfect yogi. Lord Caitanya, the highest perfectional symbol of Kṛṣṇa consciousness, prays in this way: ’Oh almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Neither do I want any number of followers. What I want only is the causeless mercy of your devotional service in my life, birth after birth.’ ”

Prabhupāda: So a devotee does not want even salvation. Why Lord Caitanya says ”birth after birth”? The salvationists, they want to stop, the voidists, they want to stop this material way of life. But Caitanya Mahāprabhu says, ”birth after birth.” That means he is prepared to undergo all kinds of material pangs birth after birth. But what He wants? He simply wants to be engaged in the service of the Lord. That is the perfectional. I think you can stop. Stop here.

Devotee: Prabhupāda? You said that spirit soul is one ten-thousandth the tip of a hair. In the spiritual sky, is the spirit soul still just that big?

Prabhupāda: That is his constitutional position. Either in the spiritual sky or material sky, he’s the same. But as you develop in the material world a material body, similarly in the spiritual world you can develop a spiritual body. You follow? Your position is that small particle, but spirit can expand. This expansion in the material world is being done in contact with matter. And in the spiritual world, that expansion can be done in spirit. Here in the material world I am spirit soul. I am different from this body because this body is matter and I am living. I am living force, but this material body is not living force. And in the spiritual world there is everything living force. There is no dead matter. Therefore the body is also spiritual. Just like water with water, water, that’s all. But water and oil-distinction. Similarly, I am spirit soul, I am the oil. So I am in the water, so there is distinction. But if I am put into the oil, then everything’s all right. So the impersonalists, they do not develop body. They simply remain as spirit particle. That is their idea. But we Vaiṣṇava, we want to serve Kṛṣṇa, therefore we require hands, legs and mouth and tongue, everything. So we are giving such body. As you are getting this body from the womb of the mother, similarly we get body in the spiritual world. Not from the womb of the mother, but there is process to get, you can get.

Devotee: That can't be done artificially though. Nobody can do like a trick.

Prabhupāda: Artificially?

Devotee: Yes, no one can develop a spiritual body just by His own whim, "Oh I shall develop spiritual body."

Prabhupāda: This Kṛṣṇa consciousness practice is turning this material body into spiritual body. How it is done? The example I have several times given, that you put the iron in the fire. The more it is warm, it becomes fire. When the iron is red hot-that when the iron has acquired the qualities of fire-you touch the iron anywhere, it will act as fire. Similarly, this body, although it is material-there are so many examples. A metal, electrified, the metal is not electricity. But when it is electrified, you touch the metal, you get electric shock immediately. Just like the electric wire. Copper, it is copper. But as soon as it is electrified, you touch it, you get electric shock. There are so many examples. Similarly, if your body is spiritualized, then the material action is no more. Material action means sense gratification. So the more one becomes spiritualized, the material demands become nil. No more material activities.

So how you can do that? The same example: You have to keep the iron constantly with the fire. You have to keep yourself constantly in Kṛṣṇa consciousness. Then even your this body, material body, is spiritualized. There is a Sanskrit grammatical law which is called māyātpoktaya (?). Marat(?) means, there is a word, just like svarṇamaya. Svarṇamaya means golden. Golden can be called, when it is made of pure gold, that is also golden. And if it is made of something else but the coating is gold, large quantity of gold, it is also golden. Similarly, when this material body is full with spiritual activities only, this is also spiritual. Therefore saintly persons, of course in your country everyone is put into the grave after passing away, but in India according to Vedic system, only very high personality, devotees, their body is not burned. It is considered spiritual. A sannyāsī's body is not burned because it is considered spiritual. So how it becomes spiritual? The same example: When the body has no more any material activities, simply spiritual activity in Kṛṣṇa consciousness, that body is spiritual.

So if this world is become full in Kṛṣṇa consciousness, nobody is working for sense gratification, only for satisfaction of Kṛṣṇa, this world becomes spiritual world immediately. This requires little time to understand. Anything used for Kṛṣṇa, simply for Kṛṣṇa's satisfaction, it is spiritual. Just like we are using this microphone for talking about Kṛṣṇa, then it is spiritual. Otherwise what is the difference between this prasādam and ordinary food? We are distributing prasādam, people will say, "Why is prasādam? The same fruit we eat, and you have simply cut into pieces it has become prasādam?" They can say that. How it is prasādam? But it is prasādam. You go on eating this prasādam, you become spiritualized. Actually it is prasādam. Just like the same example, if I take that iron, hot iron, if I say "It is fire." Somebody may say, "Oh, why it is fire? It is iron." I say, "Touch it." You see? These are crude examples, but that is the…

When your activities-actually in higher sense there is no matter. There is no matter, everything is spiritual because Kṛṣṇa is spiritual. Kṛṣṇa is whole spirit, and the matter is one of the energy of Kṛṣṇa. Therefore it is also spirit. But because it is being misused, not for the purpose of Kṛṣṇa, therefore it is matter. So our Kṛṣṇa consciousness movement is to spiritualize, respiritualize the whole thing. Whole social position, political position, anything. It is very nice movement. People should try to understand it. And if it will actually spiritualize the whole world-of course that is not possible, but the ideal is like that. But at least if individually one tries this respiritualization method, his life become perfect. Yes?

Devotee: Prabhupāda, it is written in the Bhagavad-gītā that we just read from, about how you think that Kṛṣṇa will provide for us. And also further on in the Gītā it is said that God helps those who help themselves.

Prabhupāda: Yes.

Devotee: Now, how do we determine what we should…?

Prabhupāda: Helping yourself means you put yourself under Kṛṣṇa; that is helping yourself. And if you think, "Oh I can protect myself," then you are not helping yourself. Just like this finger, so long it is healthy, working, if there is some trouble, I can spend thousands of dollars for this. But if this finger is cut off from my body, if you trample down with your feet this finger, I don't care for it. Similarly, to help oneself means to put oneself in the proper position, as part and parcel of Kṛṣṇa. That is real helping. Otherwise how you can help? The finger can help itself by putting itself in the proper position of the hand and work for the whole body. That is proper position. If the finger thinks that, "I shall remain separated from this body and help myself," it will die. So as soon as you think, that "I shall live independently without caring for Kṛṣṇa," that is my death, and as soon as I engage myself as part and parcel of Kṛṣṇa, that is my life.

So helping oneself means to know one's position and work in that way. That is helping. Without knowing what is his position, how one can help oneself? It is not possible. Yes?

Devotee: We should always try to act discriminately and always try to serve Kṛṣṇa and not have Kṛṣṇa serve us. Always feel that we should try to serve Kṛṣṇa, and not say that we will do this and Kṛṣṇa will provide, Kṛṣṇa will help us.

Prabhupāda: You are serving Kṛṣṇa, that means you are doing. Serving means doing. What do you mean by serving? Actually when you serve somebody, are you are not doing something. You are engaged in serving Kṛṣṇa how? You are going to preach Kṛṣṇa consciousness, you are cooking, you are cleansing, you are so many, doing something. So helping Kṛṣṇa means doing. Helping Kṛṣṇa does not mean you sit down tightly. That is Kṛṣṇa consciousness activities. Whatever asset you have got to work, utilize it for Kṛṣṇa. That is bhakti. Now we have got, what assets we have got. We have got this mind. All right, think of Kṛṣṇa. We have got this hand-wash the temple or cook for Kṛṣṇa. We have got the legs-go to the temple of Kṛṣṇa. We have got this nose-Oh, smell the flowers offered to Kṛṣṇa. So we can engage. So Kṛṣṇa consciousness engage means working, activity. Arjuna, he was declining to act. And Kṛṣṇa was enthusing him to act. This is the whole Bhagavad-gītā. Kṛṣṇa consciousness does not mean that no work. To engage yourself in Kṛṣṇa consciousness means to work-for Kṛṣṇa. Kṛṣṇa does not say, of course in this chapter Kṛṣṇa will say something about, He never says Arjuna, "My dear friend Arjuna, you don't care for this war. Sit down and meditate upon Me." Have you seen in the Bhagavad-gītā? This meditation means to stop all nonsense work, sit down tightly. But those who are advanced in Kṛṣṇa consciousness, they have to work for Kṛṣṇa. Just like child. Simply disturbing. The mother says, "My dear child, sit down here." But if he can work nicely, "Oh yes," mother asks, "My dear boy, you have to do this, you have to do that, you have to do that." Sit down tightly for the nonsense. Not for the sensible. For the nonsense, the more he sits down, at least he does not commit any nonsense, that's all. Negation of nonsense. That is not positive. Here is positive activities.

So negation is no life. Positive life is life. ”Don’t do this,” is no life. ”Do this,” this is life. But in order to do rightly, there are some things ”don’t.” ”Don’t” is not life, ”do” is life. The whole Bhagavad-gītā is ”do.” ”Do fight for Me.” There is nothing ”don’t.” Arjuna wanted, ”Don’t induce me.” And Kṛṣṇa did not like that. ”You are speaking like non-Aryan.” Kutas tvā kaśmalam idam. Anārya-juṣṭam. ”This kind of words are spoken by the non-Aryans.” He was accused of being non-Aryan. Anārya. So Kṛṣṇa consciousness does not mean sitting idly, no. We have the whole pastimes of Kṛṣṇa is full of activities. When you go to spiritual world Kṛṣṇa is always dancing. You have to twenty-four hours dance there and eat there. Where is sit down? There is no question of sit down. Have you heard anything about gopīs meditating? Sit down. (laughter) Have you heard? Lord Caitanya Mahāprabhu? What, dancing, ”Hare Kṛṣṇa.” You see? You are spirit soul, how you can stop yourself silent? That is not possible. Arjuna refused. And you’ll find in this chapter when Arjuna was recommended, ”My dear Arjuna, you meditate.” He immediately refused. ”My dear Kṛṣṇa, it is not possible for me. It is not possible for me.” That is actual fact. How it is possible for him? He was a householder man, he wanted kingdom, he wanted to rule over the country. Where is the time for his meditation? He flatly refused. ”My dear Kṛṣṇa, it is not possible for me.” He said that controlling the mind: vāyor iva suduṣkaram. ”It is as difficult as to control the air.” That is a fact. You have to engage the mind in Kṛṣṇa. Then it is controlled. Otherwise, artificially you cannot control. It is impossible. Arjuna said, what to speak of others. Who is Arjuna? Personally talking with Kṛṣṇa. Do you think he is ordinary man? He said that it is impossible. Vāyor iva suduṣkaram.

This very example he has given. Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham [Bg. 6.34]. ”My dear Kṛṣṇa, you are asking me to control the mind. It is so powerful, and restless,” I think he is ordinary man? He said that it is impossible. Vāyor iva suduṣkaram. This very example he has given. Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham. ”My dear Kṛṣṇa, you are asking me to control the mind. It is so powerful, and restless, I think to control the mind is as good as to control the air.” If there is high wind, can you control it? He gives this example. You can control the mind when you fix up the mind in Kṛṣṇa’s lotus feet, that’s all. No nonsense can come within your mind, simply Kṛṣṇa. That is perfection of meditation. Activities?

Devotee: What is recreation for a Kṛṣṇa conscious person?

Prabhupāda: Recreation? Dancing. (laughter) Come on, dance with us. Is it not recreation? And when you get tired take prasādam. Do you want more recreation than this? What is your answer. Is it not recreation?

Devotee: Yes. I think it is difficult for someone who comes from…

Prabhupāda: Why difficult? Dancing is difficult? Chant and dance?

Devotee: It’s easier for a devotee who lives in the temple.

Prabhupāda: Oh, but as you come come, anyone can come. Everyone is welcome. We don’t charge anything for this dancing. You go to ball dance and so many other dances, you pay for it. But we don’t charge. We simply, our, these students simply beg something because we have to maintain. We don’t charge anything. So if you simply come and chant for recreation, it is very nice. Everything is there in Kṛṣṇa consciousness. We want music, there is music. We want dancing, there is dancing. You can bring nice musical instruments, you can join. We distribute nice palatable dishes. So practically this is a system of recreation only. (laughter) Yes. If you seriously think, you’ll find, this system, there is no labor at all. Simply recreation. Su-sukham [Bg. 9.2]. That is stated in the Bhagavad-gītā in the Ninth Chapter you’ll find, su-sukham . Everything is pleasing and happy. Find out anything in our system, that this is troublesome. Tell me practically, anyone. ”This point is very troublesome.” Just put your counterargument. Simply pleasing. It is simply recreation. That’s all. You just point out, ”Swamiji, this point is not very recreation or not, that is unhappy position.” Nothing.

People want. That is their natural, just like these children. When they see that boys and girls are dancing, the children also dancing. Automatically. This is spontaneous, this is life. And that is our real life in the spiritual world. There is no anxiety. Simply people are dancing and chanting and eating nicely. That’s all. There is no factory, there is no labor, there is no technical institution. There is no need. These are all artificial. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). The Vedānta says. The, every living entity, God is ānandamaya, full of bliss and pleasure, and we are part and parcel of God, we are also the same quality. Ānandamayo ’bhyāsāt. So our whole process is to join the supreme ānandamaya, Kṛṣṇa, in His dance party. That will make us actually happy. Here we are trying to be happy by artificial means. And we are becoming frustrated. But if you actually be situated in Kṛṣṇa consciousness, simply you revive your original position, joyful, simply joyful. Ānandamayo ’bhyāsāt. These are the Vedānta. Because our nature is ānandamaya. People are, everyone is trying to find out. In this La Cienega Avenue there are so many restaurants, so many things and so many signboards. Why? They are advertising, ”Come on, here is ānanda, here is pleasure.” He’s advertising, we are also doing like that. ”Here is ānanda.” So everyone is searching after ānanda pleasure. But there is different standard of pleasure. The same thing. Somebody are trying to find out pleasure from the material point of view, somebody’s trying to find pleasure from speculation, philosophy, poetry of art. And somebody’s trying to find out pleasure in the transcendental stage. Everyone is trying to find out pleasure. That is our business only. Why you are working so hard day and night? Because you know, at night, ”I shall mix with that girl” or ”I shall be mixed with wife, I shall enjoy.” The whole, everyone is accepting all kinds of trouble to find out that pleasure.

Pleasure is the ultimate goal. But you do not know where is the pleasure. that is illusion. Real pleasure is in the transcendental form of Kṛṣṇa. You’ll find Kṛṣṇa always jolly. There’s so many pictures you see. And if we join, you become jolly. There’s so many pictures you see. And if we join, you become jolly, that’s all. Have you seen any picture Kṛṣṇa is working with machine? (laughter) Huge machine? Or have you seen any picture He is smoking? (laughter) By nature, pleasure, you see? Pleasure. So you have to unfold yourself, unfold yourself in that way and you find pleasure. Simply full of pleasure, that’s all. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). By nature simply pleasure. Not by artificial means. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ. In the Brahma-saṁhitā you find.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Ānanda-cinmaya-rasa. Rasa means the taste, the mellow. Just like we try to taste a sweetmeat, a sweet candy, anything. Why? Because there is a very nice taste. So everyone is trying to have some taste from everything. We want to enjoy sex life. There is some taste. So that is called ādi-taste. So there are so many tastes. There in the Brahma-saṁhitā, ānanda-cinmaya-rasa. That taste, material taste, you may taste it, but it will be finished immediately. Immediately finished. Say few minutes. Suppose you have got very nice sweetmeat. You taste it. You get, ”Oh, it is very nice.” ”Take another.” ”All right.” ”And another?” ”No, I don’t want,” finished. You see? So material taste is finishable. It is not unlimited. But real taste is unlimited. If you taste one then you cannot forget. It will go on, increasing, increasing. Ānandāmbudhi-vardhanam. Caitanya Mahāprabhu said that, ”This taste is simply increasing.” Although it is ocean-like, great, still it is increasing. Here you have seen ocean. It is limited. Your Pacific Ocean is tossing, but it is not increasing. If it increases there is havoc, you see? But by nature’s law, by God’s order, it does not come beyond its limit. Within the limit it is. But Caitanya Mahāprabhu says there is an ocean of bliss, ocean of taste, of transcendental bliss, which is increasing. Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. You’ll get by this chanting Hare Kṛṣṇa, your pleasure potency increasing more and more, more and more. Yes, what is your question?

Devotee: Is Kṣīrodakaśāyī Viṣṇu present in non-living entities, like rocks, matter?

Prabhupāda: Yes, even in the atom.

Devotee: In His four-armed form like…

Prabhupāda: Oh yes. Wherever He lives, He lives in His own paraphernalia. Aṇor aṇīyān mahato mahīyān. He’s the biggest than the biggest, and He’s smallest than the smallest. That is Viṣṇu. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Paramāṇu means atom. You cannot see even atom, how small. He is within that atom. He’s everywhere.

Devotee: Prabhupāda, you told us that wherever Kṛṣṇa is, that is Vṛndāvana. What I was wondering is, if Kṛṣṇa’s present within our hearts, does that mean that within our heart is…

Prabhupāda: Yes. One who has realized, he is living in Vṛndāvana anywhere. A realized soul is always living in Vṛndāvana. Caitanya Mahāprabhu also said. One who has realized Kṛṣṇa, then he’s always living in Vṛndāvana. Just like Kṛṣṇa or Viṣṇu is living in everyone’s heart, but He is living in the dog’s heart also. Does it mean that He’s doggish? He’s living in Vaikuṇṭha. Although He’s living in the dog’s heart, but He’s living in Vaikuṇṭha. Similarly a devotee may seem to be living in some place which is far from Vṛndāvana, but he’s living in Vṛndāvana. That’s a fact. Yes. (end)

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Bhagavad-gītā 6.1-4

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New York, September 2, 1966

Prabhupāda: We have finished the Fifth Chapter of Bhagavad-gītā. Today we shall begin the Sixth Chapter. In the Sixth Chapter you’ll find the process of yoga. You have heard many times of the yoga system. That yoga system is approved by Bhagavad-gītā. But the system of yoga as prescribed in the Bhagavad-gītā, it is specially meant for purifying your status. Karma-śuddhasya vijitātmanaḥ. Karma-śuddhasya vijitātmanaḥ. To control the senses and to purify the process of work, that is the purpose of yoga. Yoga means to purify the process of our activities and to control the senses. Śrī-bhagavān uvāca. Bhagavān. The other day we have explained who is Bhagavān. Bhagavān is the last word of the Absolute Truth. The Absolute Truth is realized in three phases: impersonal Brahman, localized Paramātmā, Supersoul, and ultimately, as the Supreme Personality of Godhead. Ultimately, Bhagavān, or the Supreme Absolute Truth, is person, and secondarily, He is all-pervading Supersoul, and the brahmajyoti effulgence.

So here it is said, śrī-bhagavān uvāca. Bhagavān means the proprietor of everything and all-powerful, all… He has got all the… All-famous. Nobody can be more famous than God. And all-beautiful, and full of knowledge, and full of renunciation. Full of opulence, at the same time, full of renunciation. Here in the material world you’ll find if a rich man has got great opulence, he is not liking to give it up. He’s not liking. He does not like to renounce. But in the Supreme Personality of Godhead you’ll find full of all opulence, but at the same time, full of renunciation. The six qualifications: proprietor of all opulence, all-famous, all strength, all beauty, all knowledge, and all renunciation. Anywhere you find all these six qualifications in full, He is the Supreme Personality of Godhead.

So here it is said, śrī-bhagavān uvāca. The Supreme Personality of Godhead is speaking. He’s speaking means He’s speaking with all knowledge. His knowledge has no flaw. Our knowledge has many, so many flaws. We commit mistake, we are illusioned. Sometimes we speak something and at our heart there is something else. That means we cheat. And our experience all imperfect because our senses are imperfect. Therefore I cannot speak anything to you. If you ask me, ”Swamiji, then what you are speaking?” I am speaking simply what the Supreme Personality of Godhead has said. I’m just repeating the same words. That’s all. Don’t think that I am speaking. I am simply instrument. Real speaker is the Supreme Personality of Godhead, who is without and within. So what does He say? He says,

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ
[Bg. 6.1]

Anāśritaḥ. Anāśritaḥ means without any shelter. Karma-phalam. Everyone is working, expecting some result. Whatever you do, work, you expect some result. Here Bhagavān says, the Supreme Personality of Godhead says, that ”Anyone who works without any shelter of the result…” He works. Then if he does not expect any result, then why does he work? Unless… Suppose I ask somebody to work this way. Then he will expect something, some result, some remuneration, some reward, or some salary. That is the way of working here. But Kṛṣṇa prescribes that anāśritaḥ karma-phalam, ”One who works without any expectation of result or reward.” Then why does he work? Kāryam. ”It is my duty. It is my duty.” Not with a result, but as duty. ”I am duty-bound to do this.” Kāryaṁ karma karoti yaḥ. In such a way, if somebody works, sa sannyāsī, he is actually in the renounced order of life.

There are four stages of life according to Vedic culture. We have many times explained to you that brahmacārī, gṛhastha, vānaprastha, and sannyāsī. Brahmacārī means student life, to be trained up in spiritual understanding, Kṛṣṇa consciousness, fully trained up. He is called brahmacārī. Then, after full training, he accepts wife, he gets himself married and lives with family and children. That is called gṛhastha. Then, after fifty years, he leaves the children alone and gets out of home accompanied by his wife and travels in the holy places. That is called vānaprastha, retired life. And at last he gives up his wife to the care of his children, grown-up children, and he remains alone. And that is called sannyāsa, or renounced order of life. So these four orders of life there are.

Now, Kṛṣṇa says that simply renouncement is not all. Simply renouncement is not all. There must be some duty. Kāryam. Kāryam means "It is my duty." Now, what is that duty? He has renounced the family life. He has no more botheration how to maintain his wife and children. Then what is his duty? That duty is very responsible duty-to work for Kṛṣṇa. Kāryam. Kāryam means it is the real duty. There are two kinds of duties in our life. One duty is to serve the illusion, and the other, another duty is to serve the reality. When you serve the reality, that is called real sannyāsa. And when we serve the illusion, that is called māyā. Now, either to serve the reality or to serve the illusion, I am in such a position that I have to serve. My position is not to become the master but to become the servant. That is my constitution.

Everyone in this material world, he's a servant. Nobody is master. One thinks that "I am the master," but he is actually servant. Suppose if you have got your family, if you are thinking that you are the master of your wife, of your children, of your servants, of your business, that is false. You are the servant of your wife, you are the servant of your children, you are the servant of your servants. That is your real position. Any case you take. The president, he is considered to be the master of your country, but actually he is the servant of your country. So if you go on analyzing that our position is always servant… So either we shall become the servant of illusion or we shall have to become the servant of God. But if we remain the servant of illusion, then our life is wasted. Everyone is servant of illusion. He's servant of nobody but servant of illusion. He is expecting some profit. For serving, he is expecting some profit, but that profit is transient and illusion. Therefore he is servant of illusion. And when a person becomes to his real senses, transcendental senses or jñānam, when he becomes actually the person in knowledge, then he becomes the servant of the reality. Because I am servant always, this way or that way.

So knowledge means: "Then why shall I serve the unreal illusion? Let me serve the reality. If my business is to serve and nothing to be…never to be master, always to serve, then why I shall serve the illusion? Let me serve the reality." That sense is called knowledge. So anāśritaḥ karma-phalam. Sannyāsa, renounced order of life, means one who is in perfect knowledge, he can take sannyāsa. Otherwise, if he takes all of a sudden the renounced order of life, he will create misery for himself and misery for others. In full knowledge, that sannyāsa. So here, how that full knowledge is exhibited after sannyāsa, that is explained here by the Supreme Personality of Godhead. What is that? Kāryam. "It is my duty to become Kṛṣṇa conscious and to serve the cause of Kṛṣṇa. Oh, that is my duty. That is my real duty." When we come to this knowledge, then we become mahātmā, or the great soul. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. You'll find in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. "After many, many births, when a person, when a soul, is perfectly elevated to the platform of real knowledge, transcendental knowledge," then what does he do? "He surrenders unto Me," Kṛṣṇa says. "He surrenders unto Me." Vās… Why? Vāsudevaḥ sarvam iti [Bg. 7.19], "You are everything, Vāsudeva." Vāsudeva means Kṛṣṇa. This is Kṛṣṇa consciousness. But Kṛṣṇa says, "Such…," sa mahātmā sudurlabhaḥ, "such great soul is very scarce, rarely found." But any intelligent person, if he understands this philosophy, that "My ultimate goal of life is to surrender unto Kṛṣṇa, why not surrender immediately? Why shall I wait?" Bahūnāṁ janmanām ante. "Why shall I wait for so many births?"

So that stage is called real sannyāsa. Kāryam. Kāryam means "It is my duty." I am not forced, but voluntarily, out of love, transcendental love. Just like mother serves this child out of love. There is no question of salary or remuneration. The mother loves this child. Similarly, you can love the Supreme Lord in many ways. You can love the Supreme Lord as master, you can love the Supreme Lord as friend, you can love the Supreme Lord as child, you can love the Supreme Lord as your husband. Any way. There are five different rasas or humors, in which we are eternally related with the Supreme Lord. And when we are actually in the liberated stage of all knowledge, we can understand that "Our relationship with the Lord is in this way." That is called svarūpa-siddhi. That is real self-realization. That is real self-realization. Everyone has an eternal relationship with the Lord, either in the conception of master and servant, or in the conception of friend and friend, or in the conception of parents and the child, or in the conception of husband and wife, or in the conception of paramour and lover, and the beloved. So these relationships are there eternally.

Now, the whole process of spiritual realization is to come to this stage, transcendental stage. This relationship with the Supreme Lord is pervertedly reflected in this material world. And therefore we have got this relationship here, master and servant. But because it is perverted, therefore that relationship is not master and servant. That relationship is with the money and the benefit. There is no love. There is no love. Here in this material world, the master and the servant, that relationship continues so long the master is able to pay the servant. As soon as the payment is stopped, the relationship of master and servant also stops. Therefore that is not eternal. (to someone:) Come on. Sit down here. That is not eternal. Similarly, here also, there is relationship between friend and friend. But in slight difference of opinion the friendship breaks. The friend becomes enemy. Therefore it is perverted reflection. Similarly, the relationship between… (aside:) Come on here. Relationship between mother and son. A slight difference of opinion breaks the relationship, and the son becomes out of the relationship of mother, mother becomes out of… Every way. Husband and wife, a slight difference of opinion, there is divorce, separation.

So no relationship here in this material world is actual. Always remember that all relationship in this material world is perverted reflection of that relationship which we have got eternally with the Supreme Personality of Godhead. It is simply reflected. Just like the sunshine. The sunshine is reflected in the glass, and that reflection comes to your, in my apartment. At six o'clock the sunshine comes from the western side… eastern side. So in the evening the sunshine cannot come from the eastern side. The sunshine comes from the western side, but it is coming because it is reflected through a glass in the opposite house. This is the idea of reflected. That reflection of the sunshine is not real, but it appears just like sunshine. Similarly, all our relationship here, either as master and servant or as friend and friend or as parents and child or as husband and wife or as lover and the beloved, any relationship, whatever we see here, that is the perverted reflection of our eternal relationship with God.

So when we come to that platform of understanding, then we are perfectly in knowledge. So when that knowledge comes here, it is stated, he takes the service of the Lord, Kṛṣṇa consciousness: kāryam. Kāryam means "It is my duty." Because I have got my eternal love relationship with Kṛṣṇa. There is no question of remuneration. Of course, remuneration is there thousand times more than what remuneration we get here by rendering our service. Kṛṣṇa thousand times… Not thousand times because there is no limit.

There is a nice story of a great devotee, Bali Mahārāja. Bali Mahārāja was a very powerful king and he conquered over the heavenly planets. So the denizens of the heavenly planets, they appealed to the Supreme Lord to save them, that "We are now conquered by the demonic king, Bali Mahārāja." So Bali Mahārāja… And Kṛṣṇa, Kṛṣṇa took the shape of a dwarf and went to Bali Mahārāja for begging as a brāhmaṇa boy. And He approached him, Bali Mahārāja, "I want something from you. You are a great king. You give in charity to the brāhmaṇas. So I want something from you." So Bali Mahārāja said, "Yes, I shall give You. What do You want?" "Now, I want land of three, in the measurement of My sole, three sole measurements. That's all." So He was a boy, His sole was sole, not very long. So Bali Mahārāja said, "What You will do with a small piece of land?" But He said, "Yes, that will suffice Me. If you promise this three measurement of My three feet of land, that will suffice." Then Bali Mahārāja agreed, and by His two measurement of the palm, He covered the whole universe. Then He's asking, "Bali Mahārāja, now whatever you have got, you got, now it is finished by two feet, by two measurement of my palm. Now where I am going to keep My third, third one?" Then Bali Mahārāja understood that it is the favor of the Supreme Lord. He said, "My dear Lord, yes, I have now lost everything. I have no other property, but I have got my head. Please kindly keep on it." You see. So the Lord was very much pleased on him, and He offered, "Bali Mahārāja, then what do you want from Me?" "No, I never expected anything from You. I could understand You wanted from me everything; so I have offered my everything. That is finished. I don't want…" Then Lord says, "Yes, but from My side, I have got something to offer you. I shall remain as your order-carrier servant in your door." So He remained always… Just like we are sitting here, there may be some doorman, He, Lord became his doorman. So that is the return. If we offer something to Lord, oh, that is rewarded in many millions of times. So we should not expect.

The Lord is always serious to return the service of the servant, of His devotee. So there are many devotees. This devotee, Bali Mahārāja, is surrendered everything for the service of the Lord. So he became a famous king. Sarvātma-snapane abhavad balir vaiyāsakiḥ. So now, anyone who thinks that "Service of Kṛṣṇa, or service of the Lord, is my duty, duty," he is the man in perfect knowledge. Sa sannyāsī. Sa sannyāsī ca yogī ca. And he's actually yogi. We have heard the names of so many yogis, but here Kṛṣṇa says in the Bhagavad-gītā, "He is actual yogi." Who? "Who has surrendered himself fully unto Me and he is engaged in My service as a matter of duty." That's all. Sa sannyāsī ca yogī ca na niragnir na cākriyaḥ. Na niragniḥ. Niragniḥ means "those who have left home." In the varṇāśrama-dharma, one who is a householder, he has to perform daily yajña. So there is fire. Fire. Still we find in the Parsis, they are fire worshipers. So this fire worship is recommended in Vedic literature. So gṛhasthas, or the householders, they are expected to offer, I mean to say, sacrifice in the fire daily.

yaṁ sannyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana
[Bg. 6.2]

Now, here is very important point. Yaṁ sannyāsam iti prāhuḥ. Lord Śrī Kṛṣṇa instructs Arjuna that "Whatever is known as sannyāsa, renounced order of life, that is also yoga." Yoga system and sannyāsa, there is no difference because everything on the yoga system… This Bhagavad-gītā is also known as yoga system. You'll find here three kinds of yoga: karma-yoga, jñāna-yoga, and bhakti-yoga. So just like you have got a staircase to rise up to the fifth or sixth or tenth floor, or more than that, the whole staircase or the lift service is called yoga. Now, somebody may be in the fifth floor, somebody may be in the tenth floor, somebody may be on the fiftieth floor, but the same lift service is going. You take the lift service as the yoga, connection between the highest story to the down. Anyone who has elevated himself to a certain platform… Someone is called karma-yogī, someone is called jñāna-yogī, someone is called dhyāna-yogī, someone is called bhakti-yogī. So there are different kinds of yoga in this conception. Otherwise, this lift service, yoga service, is the same. It is, the difference is between the elevation point.

So similarly, yaṁ sannyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava [Bg. 6.2]. "Oh Arjuna." Pāṇḍava means "the son of Pāṇḍu, Arjuna." "You can understand that what is sannyāsa and what is yoga, they are the same principle." They are the same principle how? Na hy asannyasta-saṅkalpo yogī bhavati kaścana. Because without being freed from desires of sense gratification, nobody can become either a yogi or a sannyāsī. Everyone is trying to have some profit out of his activities. There are many yogis, they perform yoga system or teach yoga system for some profit, but that is not the idea of yoga system. Everything should be engaged in the service of the Lord. Everything. Whatever we do, either as ordinary worker or as sannyāsī or as yogi, or as jñānī, all our energies should be dovetailed with Kṛṣṇa consciousness. That is real sannyāsa, that is real yoga. Ārurukṣor muner yogaṁ karma kāraṇam ucyate. Those who are just stepping on the staircase of the yoga system, for them, karma kāraṇam ucyate, they must work. In the beginning, nobody should stop working. Nobody should stop working.

Just like you'll find in the Bhagavad-gītā that Kṛṣṇa requesting Arjuna to become a yogi, but He never asked him to cease from the fight. How one can become a yogi, at the same time remain a fighter? That, a practical example you see. Kṛṣṇa is asking Arjuna, tasmād yogī bhavārjuna. "My dear Arjuna, therefore you become a yogi." But at the same time, He's asking to fight. Now, we know the yogi sits down at a place and meditates and concentrates his mind and controls his senses. How is that he is fighting, at the same time yogi? Huh? This is the mystery of Bhagavad-gītā. You can remain a fighting man, at the same time the highest yogi, highest sannyāsī. How? In Kṛṣṇa consciousness. You have to fight for Kṛṣṇa. That's all. That is the secret. That is the secret. If you fight for Kṛṣṇa, if you fight for work…work for Kṛṣṇa, if you eat for Kṛṣṇa, if you sleep for Kṛṣṇa, if you do everything for Kṛṣṇa, then you are the yogi, you are the sannyāsī, and you are everything. That is the secret of Bhagavad-gītā. It is practical example. We see that Arjuna is asked, tasmād yogī bhavārjuna. "My dear…" Now you'll find in this chapter, Kṛṣṇa will instruct Arjuna how to become a dhyāna-yogī. That is meditation, yogi in meditation. He will ask Arjuna in this chapter, and you'll find, Arjuna will say, "My dear

Kṛṣṇa, it is impossible for me. It is impossible for me. This system which You recommend for meditation is not possible for me." And actually also, although the instruction of yoga system is offered to Kṛṣṇa in very full details, you'll never find in the history of Arjuna's life that ever he became a meditator. Ever. Then how he became the most perfect yogi? Oh, that is, that we'll find at the end of this chapter, that "One who is always thinking of Kṛṣṇa…"

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Kṛṣṇa, when He saw that Arjuna, he is (chuckles) declining, then He said, "My dear Arjuna, you are the highest yogi. You are the topmost yogi." Why? "Because you are always thinking of Me." That's all. "You have no other business than to think of Me." So this is the yoga system, this is the sannyāsa system, this is the jñāna system. All perfections of jñāna, yoga, dhyāna, and whatever, sacrifice, charity, and penance, all the recommended activities for spiritual realization ends in Kṛṣṇa consciousness. So if you directly become Kṛṣṇa conscious, then you are yogi, sannyāsī, and everything. As it is stated here, sa sannyāsī ca yogī ca. "He is sannyāsī, he is yogi, and he is everything." He's everything. So this simple method, to become Kṛṣṇa conscious, is the highest perfection of life. Therefore this society is established for Kṛṣṇa consciousness. The techniques are there in the Bhagavad-gītā and there are Śrīmad-Bhāgavatam. Just try to accept this principle of life and your, this human form of life will be successful and perfect by Kṛṣṇa consciousness.

So āruruKṣor muner yogaṁ karma kāraṇam ucyate. Those who are in the preliminary stage, they should always work for Kṛṣṇa. Always. They must find out always some duty, "What is there to work now for Kṛṣṇa consciousness?" Karma kāraṇam ucyate. They should not remain idle for a second. Always find out some duty. That is meditation. "How I shall work for Kṛṣṇa?"

āruruKṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate
[Bg. 6.3]

And when one is advanced in perfect stage of that Kṛṣṇa consciousness, then he may not physically work, but because within himself he's always working for Kṛṣṇa… Karma kāraṇam ucyate. So in the beginning… Just like small boys and children, they are always twenty-four hours engaged in the schooling. Otherwise they'll be spoiled. Similarly, those who are in the preliminary stage of Kṛṣṇa consciousness they should always engage themselves in the work. There are varieties of work. There are varieties of work.

Now, those who are actually working with our society, they practically do not find any time, any rest. There are so many work that one cannot finish. Day and night we have got work for Kṛṣṇa consciousness. And we are happy to execute such work. And the students who are working with us, cooperating, they are also happy. You'll find happiness. If you chant Hare Kṛṣṇa twenty-four hours, you'll never get tired, and that is the… You'll never get tired. In any other material thing, if you chant or you repeat three times, you'll get tired. It is practical test. But if you go on chanting Hare Kṛṣṇa twenty-four hours, you'll never get tired. So if you engage yourself in the activity of Kṛṣṇa consciousness, you'll never get tired because you are acting on the spiritual platform. Spiritual platform is absolute. The material platform is different. If you work very hard, then you get tired. So this is, these are the understandings of spiritual consciousness, or Kṛṣṇa consciousness.

Now here it is very clearly explained:

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate
[Bg. 6.4]

When one becomes first-class yogi or when one is considered to be elevated in the highest yogic platform or sannyāsa platform, yadā, at that time, when, na indriyārtheṣu, a person works not for sense gratification… That's all. Everyone works for sense gratification. In the material world, everyone is working for sense gratification. Everyone works here to get some reward, some remuneration, for wages, and that is utilized for sense gratification. Now here it said, yogārūḍha. "When one is perfect yogi…" That is explained here that yadā hi na indriyārtheṣu. "When one does not work for sense gratification," na karmasv anuṣajjate, "he does not engage himself in the work simply for sense gratification." And sarva-saṅkalpa-sannyāsī, "And he has no desire to get any fruit." Because his desired thing, Kṛṣṇa, is already there. So he has no other desire. Sarva-saṅkalpa-sannyāsī yogārūḍhas tadocyate. At that time he is considered to be situated in the perfect stage of… (end)

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Bhagavad-gītā 6.2-5

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Los Angeles, February 14, 1969

Prabhupāda: Who is reading?

Devotee: Verse number two. "What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogi unless he renounces the desire for sense gratification [Bg. 6.2]."

Prabhupāda: Here is the point of yoga practice. Yoga means to join. Now in our conditional state, although we are part and parcel of the Supreme, but we are now separated. The same example. This finger is part and parcel of your body, but if it is separated, amputated, it has no value. But so long it is joined with this body, it's value is millions of dollars or more than that. If there is any disease you can spend any amount to cure. Similarly we at the present moment in the conditioned state of material existence, we are separated from God. Therefore we are so much reluctant to speak of God, to understand about God, our relationship with God. We think it is simply waste of time. In this meeting, everyone knows, this temple, Kṛṣṇa consciousness temple, is speaking of God. Or any church. People are not very much interested. They think it is a kind of, what is called, recreation, in the name of spiritual advancement, otherwise it is simply waste of time. Better this time could be used for earning some money. Or enjoying in a club or in a restaurant, sense enjoyment.

So detraction from God means sense enjoyment. Those who are too much addicted to sense enjoyment, they are not, I mean to say, eligible for yoga system. Yoga system is not that, that you go on doing all nonsense in sense gratification and simply sit down meditation. This is simply colossal hoax. It has no meaning. Yoga system first is to sense, controlling the sense, yama, niyama. There are eight different stages of practicing yoga. Yama, niyama, āsana, dhyāna, dhāraṇā, prāṇāyāma, pratyāhāra, samādhi. So in the beginning first of all we shall speak in this chapter, Lord Kṛṣṇa will teach you what is yoga system. Therefore in the beginning Kṛṣṇa says that no one can become a yogi unless he renounces the desire for sense gratification. So anyone who is indulging in sense gratification, he's a nonsense. He's not a yogi. He cannot be a yogi. Yoga system is strictly celibacy, no sex life. That is yoga system. No one can become a yogi if he indulges in sex life. The so-called yogis come to your country and say, "Yes, whatever you like you can do. You meditate, I give you some mantra." These are all nonsense. Here is authoritative statement that no one can become a yogi unless he renounces the desire for sense gratification. This is the first condition. Go on.

Devotee: Verse number three. "For one who is a neophyte in the eightfold yoga system, work is said to be the means. And for one who has already attained to yoga, cessation of all material activities is said to be the means [Bg. 6.3]."

Prabhupāda: Yes. There are two stages. One who is practicing yoga to reach to the perfectional platform and one who has attained the perfectional platform. So, so long one is not on the perfectional platform, just trying to do, at that time there are so many works. That āsana system, yama, niyama. So generally in your country there are so many yoga societies. They display this āsana system. How to sit down, different postures. That helps. But that is the process simply to get onto the real platform. They are simply means. Real yoga system perfection is different from those bodily gymnastic process. There are two stages. One stage is trying to reach the perfectional platform, and another stage is one who has reached the perfectional platform. Go on.

Devotee: Verse number four. "A person is said to have attained yoga when having renounced all material desires, neither acts for sense gratification nor engages in fruitive activities [Bg. 6.4]."

Prabhupāda: Yes. This is the perfectional stage of yoga system, yoga practice. A person is said to have attained to yoga, that means, yoga means connection. Just like, the same example. Suppose this finger was out of my body. Or don't take this finger, take any machine part. It is out of the machine, lying idle. And as soon as you join with the machine, it works with different functions. Cutacut, cutacut, cutacut, it works. That is yoga. It has been joined. Similarly, we are now differentiated. These material activities, fruitive activities, they have been described simply wasting time. Mūḍha. Mūḍha. They have been described in the Bhagavad-gītā as mūḍha. Mūḍha means rascal. Why? Such a big businessman? You say rascal? Why? He's earning thousands of dollars daily. But they have been described, mūḍha, rascal, because they're working so hard but what he's enjoying? He's enjoying the same amount of eating, sleeping and mating. That's all. As a man who's earning millions of dollars daily. That does not mean he can enjoy mating millions of woman. No, that is not possible. His power of mating is same one who is earning ten dollars. His power of eating is the same with the man, one who is earning ten dollars. So he does not think that "My enjoyment of life is the same amount with the man who is earning ten dollars. Then why I am working so hard for earning millions of dollars daily? Why I am spoiling my energy in that way?" You see? They are called mūḍha.

Na māṁ duṣkṛtinaḥ-actually he should have engaged, when he earns millions of dollars daily, he should have engaged himself, his time and energy, how to understand God, what is the purpose of life. Because he has no economic problem. So he has got enough time, he can utilize in Kṛṣṇa consciousness or God consciousness. But he does not take part in that way. Therefore he is mūḍha. Mūḍha means, actually mūḍha means ass. So his intelligence is not very nice. A person is said to have attained yoga, when having renounced all material desires. If one is in perfection of yoga, then he's satisfied. He has no more any material desire. That is perfection. He neither acts for sense gratification nor engages in fruitive activities. Fruitive activities are also, fruitive activities means you earn something for sense gratification. One is practically engaged in some sense gratification, and one is collecting money for sense gratification.

So the fruitive activities, suppose pious activities. Pious activities, according to Veda, everywhere, if you are virtuous, if you give some money in charity, it is virtuous activities. If you give some money for opening hospital, if you give some money for opening schools, free education. These are certainly virtuous activities. But they are also meant for sense gratification. Suppose if I give in charity for distributing education. Then in my next life I will be getting good facilities for education, I'll be highly educated or being educated I shall get nice post. At the end, what is the idea? If I get a good post if I get a good position, how do I utilize it? For sense gratification. Nicely, that's all. Because I do not know anything else. That is fruitive activities. If I go to heaven, a better standard of life. Suppose, in your America, a better standard of life than India. But what does this mean, "better standard of life"? The same eating, sleeping, in a better type, that's all. You are not doing anything more. They are also eating. They are eating some coarse grain, you are eating very nice thing. But eating. Not beyond this eating.

So my better standard of life does not mean any spiritual realization. A better standard of eating, sleeping, mating, that's all. So this is called fruitive activity. Fruitive activity is also another pattern of sense gratification but it is on the basis of sense gratification. And yoga means connection with the Supreme. When the Supreme is connected, as soon as, just like Dhruva Mahārāja. As soon as he saw God, Nārāyaṇa, the boy was undergoing severe austerities, penances to see God. He saw. But when he saw, then he said, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. "My dear Lord, I am now fully satisfied. I don't want to ask anything, any benediction from you." Because what is benediction? Benediction means you get very nice kingdom or a very nice wife or very nice foodstuff, very nice. These things we consider as benediction. But actually when one becomes connected with God, he does not want any such benediction. He's satisfied. Fully satisfied. Svāmin kṛtārtho 'smi varaṁ na yāce.

The history of this Dhruva Mahārāja I have told you many times, that he was a child, five years boy, old. He was insulted by his stepmother. He was sitting on the lap of his father, or he was trying. And his stepmother said,"Oh you cannot sit on the lap of your father because you are not born in my womb." So because he was kṣatriya boy, although five years old, he took it a great insult. So he went to his own mother. "Mother, stepmother has insulted me like this." He was crying. Mother said, "What can I do, my dear boy? Your father loves your stepmother more. What can I do?" "No, I want my father's kingdom. Tell me how can I get it." Mother said, "My dear boy, if Kṛṣṇa, God, blesses you, you can get." "Where is God?" She said, "Oh, we have heard God is in the forest. Great sages go there and find out." So he went to the forest and underwent severe penances and he saw God. But when he saw God, Nārāyaṇa, he was no more anxious for the kingdom of his father. No more anxious. He said, "My dear Lord, I am satisfied, fully satisfied. I do not want anymore, my kingdom, the kingdom of my father." He gave the comparison that "I was searching out some pebbles, but I have got valuable jewels." So that means he is more satisfied.

When you actually connect yourself with God, then you feel yourself many millions of times satisfied than enjoying this material world. That is God realization. That is the perfection of yoga. Go on.

Devotee: Purport: "When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification since one cannot live without engagement."

Prabhupāda: Yes, that is the point. We must have engagement. We cannot stop, the same example. You cannot stop a child working. Or in activities. By nature we are living entities, we must act. It is not possible to stop activities. So just like it is said, "An idle brain is a devil's workshop." So if we have no good engagement, then you will have to engage yourself in something nonsense. Just like child, if he's not engaged in education, he becomes a spoiled child. Similarly, our two business: either material sense gratification or Kṛṣṇa consciousness or bhakti-yoga or yoga. So if I am not in yoga system, then I must be in sense gratification. And if I am in sense gratification, there is no question of yoga. Go on.

Devotee: "Without God consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has no such realization, must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder."

Prabhupāda: "Yoga ladder." Yoga ladder, it has been compared with a ladder. Just like steps in a big skyscraper house there are steps. So every step is a progress, that's a fact. So the whole stepladder may be called the yoga system. But one may be on the fifth step, another may be on the fiftieth step, another may be on the five hundredth step, and another may be on the top of the house. So although the whole ladder is called yoga system or stair case, but one who is on the fifth step, he cannot be equal with the person who is on the fiftieth step. Or one who is on the fiftieth step, he cannot be compared with the man who is on the five-hundredth step. Similarly, in the Bhagavad-gītā you'll find karma-yoga, jñāna-yoga, dhyāna-yoga, bhakti-yoga. It is stated with the name yoga. Because the whole yoga ladder is connected with the topmost floor. So every system is connected with God, Kṛṣṇa. But that does not mean every man is on the topmost floor. One who is on the topmost floor, he is to be understood in Kṛṣṇa consciousness. Others, they are just like fifth or fiftieth or five-hundred, like that. The whole thing is called ladder. Go on.

Devotee: Verse number five. "A man must elevate himself by his own mind. Not degrade himself. The mind is the friend of the conditioned soul and his enemy as well [Bg. 6.5]." Purport: "The Sanskrit word ātmā, self, denotes body, mind and soul, depending on different circumstances. In the yoga system, the mind and the conditioned soul are especially important since the mind is the central point of yoga practice. Ātmā here refers to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience."

Prabhupāda: In the aṣṭāṅga-yoga system, this eightfold yoga system, dhyāna, dhāraṇā-they are meant for controlling the mind. (Don't make sound.) Mind, unless you control the mind, in the beginning it is said a man must elevate himself by his own mind. Mind is the driver. The body is the chariot or car. So just like if you call your, ask your driver, "Please get me into Kṛṣṇa consciousness temple." The driver will bring you here. And if you ask your driver, "Please get me in that liquor house." The driver will drive you there. The driver's business is to drive you wherever you like. Similarly your mind is the driver. If you can control-but if the driver takes your license, that wherever he likes he will take you. Then you're gone. Then your driver is your enemy. But if your driver acts on your order, then he's your friend. So actually the yoga system means to control the mind in such a way that he will act as your friend, not as your enemy.

Actually the mind is acting as my, because I have got little independence, because I am part and parcel of the Supreme who has got full independence, therefore I have got little independence. The mind is controlling that independence. If mind says, "All right, let me go the Kṛṣṇa conscious temple," and the mind can say, "Oh what is that nonsense, Kṛṣṇa, let us go to some club." so mind is driving you. Therefore our Kṛṣṇa consciousness movement is to fix up the mind in Kṛṣṇa, that's all. He cannot but act as friend. You see? He has no scope to give any one place. As soon as Kṛṣṇa is seated on the mind, just like as soon as there is sunshine, the sun is on the sky, there is no scope of darkness. There is no possibility. Darkness will never become before the sun. Similarly Kṛṣṇa is just like sun. You keep Kṛṣṇa on the mind. The māyā, darkness will never be able to come. That is the first-class yoga system. That is the perfection of yoga system. One whose mind is so strong that mind will not allow any nonsense to come in, then where is your falldown? The mind is strong, the driver is strong. He cannot take you anywhere unless you desire.

So the whole yoga system means to make the mind strong. Not to deviate from the Supreme. That is perfection of yoga system. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. One should fix up, just like Ambarīṣa Mahārāja fixed up his mind only on Kṛṣṇa. And there was a fight between a great yogi, aṣṭāṅga-yogī, Durvāsā Muni. Mahārāja Ambarīṣa, he was a king, he was a householder, he was pound shilling man. Householder means he has to take account of pound, shilling, pence. Dollars, cents. King, he was actually king. So Durvāsā Muni was a great yogi. He was envious of this king. That, "How is that, I am so great a yogi, I can travel in the space, and this man is ordinary king, he cannot show such jugglery of yoga system, but still people honors him most. Why? I shall teach him some lesson." So he picked up some quarrel with the king, that's a long story, I shall state it some other day, so after all he was defeated. And he was directed by Nārāyaṇa to take shelter of the feet of the king, Mahārāja Ambarīṣa. These instances we see from authoritative scripture. But he was simply keeping Kṛṣṇa in his mind. And he defeated the greatest yogi. Durvāsā Muni, he was so perfect yogi, that within one year he traveled all over this material space and beyond this material space in the spiritual space, went directly to the abode of God, Vaikuṇṭha, and saw the Personality of Godhead personally. Still he was so weak that he has to come back and fall down on the feet of Mahārāja Ambarīṣa. But Mahārāja Ambarīṣa, he was ordinary king, he was simply thinking of Kṛṣṇa, that's all. These instances we'll see.

Therefore the highest perfectional yoga system is to control the mind. And you can control the mind very easily if you keep the lotus feet of Kṛṣṇa within you, that's all. Simply think of Kṛṣṇa and you are conqueror. You are victorious. You become topmost yogi. Because after all, the yoga system is, yoga indriya saṁyama. Yoga means to control the senses. And above the sense, the mind. So if you control the mind, the senses are controlled automatically. Your tongue wants to eat something nonsense, but if your mind is strong, mind says, "No. You cannot eat. You cannot eat anything except kṛṣṇa-prasāda." Then tongue is controlled. So senses are controlled by the mind. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. My body means senses, my activities means sensual activities, that's all. But above the senses is the mind. Above the mind is the intelligence. And above the intelligence is the spirit soul. If one is on the spiritual platform, on the soul platform, then his intelligence is spiritualized, his mind is spiritualized, his senses are spiritualized, he is spiritualized. This is the process of Kṛṣṇa consciousness. Because actually the spirit soul is working but he has given his power of attorney to this nonsense mind. He is sleeping. But when he's awakened, the master is awakened, the servant cannot do anything nonsense. Similarly if you are awakened in Kṛṣṇa consciousness, your intelligence, your mind, or your senses cannot act nonsensically. They must according to that. That is spiritualization. That is called purification.

Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means to act spiritually. How you can act? You have to act with your senses. Therefore you have to spiritualize your senses. Meditation, stopping action means stopping nonsense but acting in Kṛṣṇa consciousness is transcendental. Just like you have to stop your senses acting nonsense but that is not perfection. You have to act nicely. Then it is perfection. Otherwise if you don't train your senses to act nicely it will again fall down to the nonsense activities. So we have to give engagement to the senses to act for Kṛṣṇa. Then there is no chance of fall down. That is Kṛṣṇa consciousness. Go on.

Devotee: "In material existence, one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore the mind should be trained so that it will not be attracted by the glitter of material nature. In this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is always to engage the mind in Kṛṣṇa's service. The Sanskrit word hi in this verse is used for emphasizing this point, i.e., that one must do this. It is also said: 'For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage and mind detached from the sense objects is the cause of liberation.' Therefore the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation."

Prabhupāda: Yes. There is no chance. Mind being engaged always in Kṛṣṇa consciousness, there is no chance of its being engaged in māyā consciousness. The more we engage our mind in Kṛṣṇa consciousness, the more you keep yourself in the sunlight, there is no chance of getting into darkness. That is the process. If you like, you are at liberty. You can keep yourself within the room in darkness, and you can come in the broad daylight. That depends on your choice. But when you come in the broad sunlight, there is no chance of darkness. Darkness can be eradicated by light, but light cannot be covered by darkness. Suppose you are in a dark room. You bring one lamp. The darkness over. But you take something dark and go to the sunlight, it will fade away. So kṛṣṇa sūrya-sama māyā haya andhakāra. Kṛṣṇa is just like sunlight. And māyā is just like darkness. So what darkness will do in sunlight? You keep yourself in sunlight. Darkness will fail to act upon you. This is the whole philosophy of Kṛṣṇa consciousness.

Keep always yourself engaged in Kṛṣṇa consciousness activities. Māyā will not be able to touch you. Because there is no possibility of darkness becoming influential in light. That is stated in the Śrīmad-Bhāgavatam. That when Vyāsadeva, under the instruction of his spiritual master, Nārada, by bhakti-yoga: bhakti-yogena praṇihite samyak, praṇihite 'male. Bhakti-yogena manasi [SB 1.7.4]. The same, mind, manasi means mind. When enlightened by bhakti-yoga, bhakti-light, bhakti-yogena manasi samyak praṇihite amale. When the mind becomes completely freed from all contamination. That can be done by bhakti-yoga. Bhakti-yogena manasi samyak praṇihite 'male apaśyat puruṣaṁ pūrṇam. He saw the Supreme Personality of Godhead. Māyāṁ ca tad-apāśrayam. And he saw this māyā just on the background. Apāśrayam. Light and darkness, along with, just like here is light. There is darkness also here, little darkness. So darkness remains under the shelter of light. But light does not remain under the shelter of darkness. So Vyāsadeva saw Kṛṣṇa, the Supreme Lord, and this māyā, darkness, apāśrayam, just under His shelter.

And who is this māyā? That is explained. Yayā sammohito jīva. The same māyā, the same illusory energy which has covered these conditioned souls. And who are those conditioned? Yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Although this spirit soul is as light as Kṛṣṇa or God, although small. But he's identifying himself with this material world. Yayā sammohitaḥ, this is called illusion. When we identify ourself with this matter, yayā sammohito jīva ātmānaṁ tri-guṇātmakam, paro 'pi manute 'nartham. Although he is transcendental, still he's engaged in nonsensical activities. Paro 'pi manute 'narthaṁ tat-kṛtaṁ cābhipadyate. And he acts dictated by this māyā. These are very nicely explained in Śrīmad-Bhāgavatam in the First Canto you'll find, Seventh Chapter.

So our position is that. That we are spiritual sparks, lightning spark. But now we are covered by this illusory energy, māyā. And we are being dictated by māyā and acting and becoming entangled more and more in material energy. You have to get out from this entanglement by this yoga, or perfect yoga of Kṛṣṇa consciousness. That is yoga system. All right, stop. Any questions? (end)

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Bhagavad-gītā 6.4-12

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New York, September 4, 1966

Prabhupāda: Śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhū-tale, svayaṁ rūpaḥ kadā mahyam…

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate
[Bg. 6.4]
uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ
[Bg. 6.5]

Now these two ślokas, verses, we were discussing last day, that we have to raise ourself to the spiritual standard by ourself. I have to raise myself to the spiritual standard by myself. So I am my friend and I am my enemy. This is the opportunity. There is a very nice verse in Cāṇakya Paṇḍita.

na kaścit kasyacin mitraṁ
na kaścit kasyacid ripuḥ
vyavahāreṇa jāyante
mitrāṇi ripavas tathā

”Nobody is nobody’s friend, nobody is nobody’s enemy. But it is only the behavior by which one can understand who is his friend and who is his enemy.” Nobody is born enemy, nobody is born friend. But by our mutual behavior, somebody is my friend and somebody is my enemy. Similarly, as we have this dealing in the ordinary daily affairs, similarly, I have my dealing with my self. My self. If I deal with me, myself, as friend, then I am my friend. And if I deal with myself inimically… Then what is that friendship and inimical? The friendship is that I am soul.Somehow or other, I have been in contact with this material nature. So I have to get myself out of the entanglement of this material nature. If I act in that way, then I am my friend. But even after getting this opportunity, if I do not act in that way, then I am my enemy. So ātmaiva hy ātmano bandhur ātmaiva ātmano ripuḥ. So I am myself friend, my friend, and I am my enemy.

bandhur ātmātmanas tasya
yenātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatruvat
[Bg. 6.6]

Now, how I can become my friend? That is explained here, that bandhur ātmā ātmanas tasya. Ātmā means mind, ātmā means body, and ātmā means soul. That, these three things I have already explained the other day that when we speak of ātmā, or self… Just like so long I have got my bodily conception, when I say ”my self,” I think of my body. When I transcend the bodily conception of life, then I think ”I am mind.” But actually, when I am in the real spiritual platform, then my self means ”I am pure spirit.” So according to the stage of development my conception of self are different. So so far nirukta or dictionary is concerned, body, mind, and the spirit soul, everything is called self. Now, here it is called bandhur ātmā ātmanas tasya. Now, here one ātmā is named mind. Mind is the friend of oneself, and mind is the enemy of oneself. So we have to train the mind. If I train my mind for becoming my friend, then my life is successful. If I train my mind to become my enemy, then my life is unsuccessful. Anātmanas tu śatrutve vartetātmaiva śatruvat. But one who has no knowledge of the spiritual self, then his mind acts like his enemy. One who has got the conception of this body as ”my self,” his mind is his enemy. And one who has got the conception of the spirit self, his mind is his friend.

So mind has nothing to do. Mind, simply training of the mind required. And how the mind is trained up? It is by good association. Good association, our mind is trained up. Saṅgāt sañjāyate kāmaḥ. Kāma means desire. Desire is the function of the mind. And saṅgāt sañjāyate kāmaḥ. And according to the association, my mind desires like that. So we have to make good association if we want to make our mind as my friend, if I want to make my mind as my friend, then I have to associate with sādhu. Tasmāt satsu sajjeta buddhimān. Buddhimān means intelligent person. He must associate with satsu. Satsu means those who are trying for self-realization. They are called sat. Sat and asat. Asat means who are trying for the temporary things. Matter is temporary. My body is temporary. So if I simply engage myself for bodily pleasures, sense gratification, then I am engaging myself to temporary things. But if I engage myself for self-realization, the permanent thing, then I am engaging myself to the sat, or to the permanent. Tasmāt satsu sajjeta buddhimān. ”Anyone who is intelligent, he should associate with persons who are trying to elevate themselves for self-realization.” That is called sat-saṅga, good association.

And what is the result of good association? Now, because, if we make good association, the santāḥ chindanti. Santāḥ means the persons who are sādhu, who are pious. They can cut off by their words our attachment with this material world. They can cut off. Just like Kṛṣṇa is speaking to Arjuna. What is the idea of speaking so many things? Just to cut off his attachment from the so-called material affection. He is affected with something which is stumbling his progress in his own duty. So He is, Kṛṣṇa is presenting His Bhagavad-gītā just to cut off. Santā eva hi chindanti uktibhiḥ. Uktibhiḥ. Chindanti means cut. Now, for cutting something we require some sharpened instrument. But here, to cut off the mind from attachment, it requires sharpened ukti. Ukti means words. Sharpened topics. There should not be… Just like when a person cuts something, there is no mercy, similarly when a sādhu or a person saint, speaks to his student, he does not make, show any mercy. He speaks the truth so that his mind may be cut off from the unreal attachment.

Just like Kṛṣṇa is saying. Kṛṣṇa… Arjuna first addressed to Arjuna. He said, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. ”Oh, you are talking like a very learned man, but you are fool number one.” You see. How strong word He has used. So so far, if we want detachment from this material world, then we should be prepared to accept such cutting words from the master. Santāḥ pasya(?) chindanti uktibhiḥ. Uktibhiḥ. We should not make compromise: ”Oh, don’t speak such strong words.” Required, it is required. So bandhur ātmā. Anātmanas tu śatrutve vartetātmaiva śatruvat. Anātmanaḥ. Those who have no self-realization, his mind… One who has not realized what he is. We are generally conception of this bodily conception of our life. But the intelligent person who has made association with saintly persons, he can understand that "I am not this body." And the material conception of life is condemned in so many places. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile [SB 10.84.13]. In so many ways. One who has got the conception of his personal self with this body made of three elements, then one who thinks that the land in which he is born or the relatives who is connected with this body, "They are all, everything," then that man is no better than ass and cow. It is said like that.

So we should have by good association, by study of good books like Bhagavad-gītā, Śrīmad-Bhāgavatam, we should realize ourself. Otherwise, our mind will remain always an enemy, an enemy. And enemy, as the enemy is always prepared to do harm, so my mind will drag me to things which will make me entangled more and more in this material miserable life. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. We are struggling very hard with this mind and six senses. So we have to make the mind our friend. Now, Kṛṣṇa is gradually making progress to explain to Arjuna how the mind can be made friend.

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ
[Bg. 6.7]
jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ
[Bg. 6.8]

Now by training the mind, jitātmana, one who has conquered over the mind, jitātmanaḥ praśāntasya… Praśānta means he has become in equilibrium, praśānta. Praśānta. Because mind is dragging me always in nonpermanent things. Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ [SB 5.18.12]. Asati manorathena. By the chariot of the mind. So long we are seated on the chariot of the untrained mind, unbridled mind, the mind will drag me to things which are nonpermanent. But my whole business is that I am permanent, I am eternal. Somehow or other, I have got this attachment for nonpermanent things. So I have to get out of this entanglement. So if my mind is not trained up, then the mind's business will be to drag me to nonpermanent things. Harāv abhaktasya kuto mahad-guṇāḥ. But this mind, as I told you the other day, can be very easily trained up if we fix up in our minds, on the fort of the mind, a great soldier, Kṛṣṇa. Just like if the fort is defended by a great general, then there is no question of entering of the enemy, similarly, if we put Kṛṣṇa on the fort of the mind, then there is no chance of entering of the enemies. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. That day we have explained.

And if we do not do that harāv abhaktasya kuto mahad-guṇāḥ. Mahad-guṇāḥ means the material acquisition, material education, material wealth, or so many material qualification. That will not help me to control my mind. That is not possible. Only thing is that if I put on the mind Kṛṣṇa, or God, harāv abhakta…, Kṛṣṇa consciousness, then my mind will be very easily conquered.

So jitātmanaḥ praśāntasya. Praśānta means who has ceased to desire material enjoyment. Bhavantam evānucaran nirantaraṁ praśānta-niḥśeṣa-mano-rathāntaram. A devotee to the Lord, bhavantam evānucaran nirantaram, that "When I shall be able to act twenty-four hours in Your service, or when I shall be able to think of You cent percent?" And praśānta-niḥśeṣa-mano-rathāntaram. Mano-rathāntaram means mind is dragging me in so many imaginations; so many plan-making business we have got, so many plan-making business. That is called mano-rathāntaram. Just like I go on some chariot, on some car, in several places. So mind is… The same thing is described. Māyā….yantrārūḍhāni māyayā [Bg. 18.61]. So we are traveling like that, that way. But as soon as I am able to fix my mind on the lotus feet of Kṛṣṇa in Kṛṣṇa consciousness, it become jitātmanaḥ. Jitātmanaḥ means conquered. And then my mind becomes clear of all the engagements of nonpermanent things. Praśāntasya. Jitātmanaḥ praśāntasya paramātmā samāhitaḥ. That is possible…

Paramātmā means Supersoul. We have several times told you that Paramātmā is with me. The same thing. Paramātmā is sitting with me in the heart. I, the soul, the atomic spark, spirit spark, that is also in this heart, and side by side, in the similar smallest way, the Supreme Lord is also with me. Paramātmā samāhitaḥ. This paramātmā samāhitaḥ is the yoga. Now, Kṛṣṇa will gradually come, Paramātmā. The yoga system is, meditation means to control all the senses and concentrate the mind to focus on the Paramātmā. That is the whole yoga system. So here it is hinted, paramātmā samāhitaḥ, "completely absorbed in the Paramātmā." Praśānta. Praśānta means ceases, cease from all nonpermanent activities. And jitātmanaḥ. Jitātmanaḥ means conquered over the senses. So

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ
[Bg. 6.7]

Śītoṣṇa-sukha… Duality. Duality. We have got in this material world duality. Just like this is now summer season; then again we will have winter season, snowfall. Śīta uṣṇa. Śīta means winter season, and uṣṇa means summer season. Śītoṣṇa-sukha-duḥkheṣu. Similarly, happiness and distress. Happiness and distress. Tathā mānāpamānayoḥ. Similarly, honor and dishonor. Because in this world, the world of duality, dual world, everything is to be understood by duality. We cannot understand what is honor if there is no dishonor. If I am not insulted, I cannot understand what is honor. So mānāpamānayoḥ. Similarly, I cannot understand what is misery if I have not tasted happiness. Or I cannot understand what is happiness if I have not understood misery. So similarly… I cannot understand what is cold if I have not tasted hot. This world is, world is of duality. So one has to transcend. So long this body is there, this duality feeling will continue.

So because I am trying to get out of this body, bodily conception-not exactly out of the body, but bodily conception-so I will have to practice to tolerate these dualities. As in the Second Chapter we have, Kṛṣṇa has advised Arjuna, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. This duality of distress and happiness, this is due to the skin. This is skin disease. Just like itching, itching of the skin. So because there is itching, I should not be mad after it. I should tolerate. There are so many. Nowadays mosquito bite is going on. So we should not be mad. We should not give up our duty because mosquito is biting or some bed bug is biting. So so many dualities that we have to tolerate.

So if my mind is always in Kṛṣṇa consciousness, then these dualities can be practiced very easily. Śītoṣṇa-sukha-duḥkha-dāḥ. Jñāna-vijñāna-tṛptātmā kūṭastho vijitendriyaḥ. Why he will be able to understand, to tolerate? Because jñāna-vijñāna-tṛptātmā. Jñāna means knowledge. Theoretical knowledge is called jñāna, and practical knowledge is called vijñāna. Vijñāna. Just like a science student has to study theoretical and appear theoretical examination as well as practical examination. If a science student has to pass his examination, then he has to prac… Simply theoretical knowledge that so much quantity of hydrogen and so much quantity of oxygen will make water will not help him. He has to practically show in the laboratory that so much quantity of oxygen gas and so much quantity of hydrogen gas mixed and water is produced. That is called vijñāna. Vijñāna.

So jñāna-vijñāna-tṛptātmā. One should have not only theoretical knowledge, but practical knowledge. Practical knowledge. Simply understanding that "I am not this body, I am not body," then I am doing all nonsense of this body. I am discussing… There are so many societies. They are very seriously discussing Vedānta philosophy and smoking, with wine glass, and very enjoying life. You see. So that sort of jñāna, that sort of knowledge, is not necessary. You see? So jñāna-vijñāna. One should have knowledge perfectly, and it must be demonstrated. Demonstrated in practical field. Yes. But that means one who has actually felt himself that "I am not this body," then naturally his bodily necessities will be reduced to the minimum. Will be reduced to the minimum. That is practical. If I am going to increase the demands of my body and I am simply theoretically thinking that "I am not this body," oh, that is not required. Jñāna-vijñāna-tṛptātmā.

A man, a person, will be satisfied when there is jñāna, knowledge, and science side by side. Jñāna-vijñāna, practical knowledge. Kūṭastho vijitendriyaḥ. Then he's conquered over the senses.

jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ
[Bg. 6.8]

So when he is situated in that practical status of spiritual realization, then he is to be understood that he is actually situated in the yoga. Not that I am going to a class and, weekly or twice weekly attending yoga class, and I remain the same thing for the so many years. No. There should be practical realization. What is that practical realization? Praśāntātmā. Praśāntātmā. The mind is calm and quiet, no more agitated by the attraction of this material encirclement. You see? So jñāna-vijñāna…kūṭastho vijitendriyaḥ. The first qualification is called vijitendriyaḥ, sense control. Advancement in the yoga system means yoga indriya-saṁyamaḥ. Yoga means to… Because our whole life is disturbed due to the senses. Senses. This material life means sense gratification. That's all. The sum and substance of materialistic life means sense gratification. Therefore advancement of material science means giving you products for your sense gratification. Unnecessarily, so many things are produced just to satisfy my senses. That is the material advancement.

So material life means sense gratification, and spiritual life means detached from sense gratification. So vijitendriyaḥ. Yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ. And when he is in that position of equilibrium, then for him, sama-loṣṭrāśma-kāñcanaḥ. Kāñcana means gold, and loṣṭra means, what is called, rubbles of stone. They are the same thing. So sama-loṣṭrāśma-kāñcanaḥ. And again,

suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate
[Bg. 6.9]

We have got our relationship in this world, we call that: "He is my friend." Suhṛt and mitra. There are two kinds of friends. Suhṛt means better friend. Actually who is always desiring my welfare, he is called suhṛt. And friend means we have got good will, ordinary friends. Suhṛn mitra udāsīna. Udāsīna means neutral, neither friend nor enemy. We have got relationship within this world. Somebody is my very good well-wisher, somebody is my friend, and somebody is neither friend nor enemy. And somebody, madhyastha, mediator, and somebody actually doing some good. Somebody I think, "Oh, here is a nice gentleman, saintly person." And somebody I think, "Oh, here is a sinful man." According to my calculation, somebody my friend, somebody my enemy, somebody neutral, somebody, I mean to say, a saintly person, somebody my, a sinful person. Now, all these, when you are on the yoga-yukta, when you are in the platform of transcendence, then these distinctions, this friend, enemy, sādhu, saintly, and sinful, that will all be closed. No more. No more. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍitāḥ. When one becomes actually learned, he does not see any enemy or any friend because nobody is enemy, nobody is friend, nobody is my son, nobody is my mother, nobody is… We are all different living entities.

We are just playing on the platform under the dress of father, mother, wife children friend, enemy. Just like in a drama we set up some character to play, so… But out of the stage we are all friends. Nobody… In the stage I say, "Oh, you are enemy. I shall kill you." And so many things I do. But when out of the stage, we are all friends. Similarly, in this world, in this material world, with this dress, with this dress of material body, we are playing on the stage of material world that enemy and friend and father, mother, son. I cannot beget any son. It is not possible. I simply beget this body. You see. The living entity, that is not my power. Simply by my sex intercourse with my wife, I cannot produce unless that living entity is placed in that emulsification of two secretion. These are stated in the Śrīmad-Bhāgavatam. So this is only stage play.

So actually, when one is situated in proper knowledge, one who is actually a yogi, for him, this distinction altogether disappears. Yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ [Bg. 6.10]. Now, now here is the beginning of the yoga system, how one should perform yoga. Now, you will understand from the description of Bhagavad-gītā that what is yoga system. In your city, New York City, the yoga is very popular. Everyone is performing yoga. There are so many groups of yoga schools, but just see what the yoga system is. You just, you can understand from Bhagavad-gītā. What is that? The first is yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ. The yogi's business is always to remain alone in a secluded place. Alone and secluded place. Yoga cannot be performed in assembly. Just like we are in assembly. Here you are performing yoga, I am performing yoga in the yoga class, and somebody is teaching, "Do like this. Do like that. Do like that." That is not yoga system. At least, according to Bhagavad-gītā. Here it is clearly said that yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ. He should always be engaged in his, I mean to say, focusing his mind towards the Paramātmā. And that is possible, rahasi. Rahasi means in a secluded place. In a secluded place. It is not… I cannot concentrate my mind in the hubble-bubble of this society or in a big city.

The yoga system, you will find that all the yogis formerly… Still in India there are many yogis. They come at Kumbhamela. We have seen some of them. They are some of them are 700 years old, and you'll see him just like a boy of 25 years. They are doing something, yoga. So they, rarely they come when there is some special function. In India there are four places. Just like in the modern days there are conferences of different parties, similarly, in India there are still about thirty hundred thousands of saintly persons. Not one, two. And they, not all, but at least, major portion of them, they meet together after twelve years in some particular places. There are four places. One at Prayāga. You have heard the name of Allahabad city. That is called Prayāga. And one at Hardwar, and at Kanchi. In this way they have got four places. That means every four years they have meeting. So in that meeting many yogis come. And when… Not in my this renounced order, when I was living for some time at Allahabad… Not some time. I lived there for thirteen years, at Allahabad. So I was seeing this Mela. Although it was taking at at least 12 years, I have seen twice or thrice. So these yogis, they are so calm and quiet and looking… Of course, I do not know. Somebody said this man is 700 years old, this man is 300 years old, but they look like young boys.

So they, such yogis, as it is recommended here, yogī yuñjīta satatam ātmānam. One who is actually ascendent on the yogic principles, his first function is that he remains alone. He has no society. He cannot remain in society. Yogī yuñjīta satataṁ rahasi sthitaḥ, ekākī. Ekākī means alone. Or more clearly it is stated. Ekākī yata-cittātmā nirāśīr aparigrahaḥ. Nirāśīḥ, there is no expectation that "By functioning yoga, I shall achieve this power." And aparigraha, and he does not take anything from anybody. Who is going to give him? He is ekākī, he is alone in a secluded place, in, sometimes in jungle, in forest, in mountain. And who is going to give him anything? He doesn't expect because he is firmly convinced that "For whom I have become yogi…I am not alone. My Paramātmā is always with me." He's a yogi of… Unless…, what kind of yogi he is? He is… Although he remains superficially alone, but he knows that "Wherever I go, my Paramātmā friend, who is sitting with me on my heart, He is with me. So I have nothing to fear. So I have nothing to fear." Yata-cittātmā. Ekākī yata-cittātmā nirāśīr aparigrahaḥ. He does not accept anything for anyone.

Now, just see the yogi, yogic principle, for this age, how much it is difficult for us. If we want to perform real yoga system, then it is very difficult. Nobody… We are sitting here, so many ladies and gentlemen, is it possible for us to live alone in a secluded place in a mountain? You have got in your, outside your New York City there are so many mountains and jungles. Can you live there alone? Oh, no. At the present moment, the modern way of our civilization, mode of our life… Just like I am a sannyāsī, I am renounced order of life, but still, I have come to a city, New York City, the largest city of the world. From Bombay city or Calcutta city I have come. So life has become so changed that in this age actually what is called yoga, it is not possible. It is not… First condition is that ekākī yata-cittātmā, he should remain alone, he should perform yoga system alone, not in with friends and many other yogis. No. Yata-cittātmā nirāśīr aparigrahaḥ. And he should have no desire in his mind. And aparigraha. He does not want anything from anybody, anybody else. This is the first condition.

Then next condition:

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nātinīcaṁ
cailājina-kuśottaram
[Bg. 6.11-12]

The yogi has to fix up his sitting place. What is that? Śucau deśe. He should select a place which is very, very pure. Now, that means a place like Hardwar. Our young friend, Mr. Howard, he has been to Hardwar. He has seen how nicely that place is. River Ganges is flowing and very nice, calm, quiet. You'll find three miles after, four miles after, one yogi is sitting nicely there and meditating. That is yoga system. You see? So śucau deśe, in a place where…, the sanctified place. So these places are especially selected, just like Hardwar, Kanchi and Prayāga. They are, from time immemorial, in Vedic age, those places are sanctified. Just like this Bhagavad-gītā was spoken in the Battlefield of Kurukṣetra. Dharma-kṣetre, the land of religiosity. Even war was performed. Because this war was not ordinary war. That was religious war. Religious war. This Kurukṣetra battle, that was religious war. Don't you find in the warfield where Śrī Kṛṣṇa, the Supreme Personality of Godhead, is present, do you think it is ordinary war? No. It is not ordinary war. And it was performed in a place which is called dharma-kṣetra. So sometimes war is also performed in terms of religiosity. That is prescribed. That is required.

So here, śucau deśe, perfectly sanctified place. Śucau deśe pratiṣṭhāpya. He must be situated in a very sanctified place. Sthiram āsanam ātmanaḥ. And the āsanam, and the sitting place should not be changed. The same āsana. He should perform yoga, meditation, on the same place and the same sitting place. Ātmanaḥ. And how that place, the sitting place, should be selected? Na ati ucchritam. Not too much raised, nor too much low. Nāty-ucchritam. And cailājina-kuśottaram. Caila. Caila means cotton something, cotton sitting place. Then skin. Deerskin means… You know yogis, they sit on the skin of tiger and skin of deer? Why? Because they are in a secluded place. This has got some chemical effect. If you sit on tiger skin and deer skin, then the reptiles, the snakes, they won't disturb you. It has got some, I mean to say, physical effect. There are so many medical effect in so many things. We do not know. But God has created everything for our use. We do not know. Every plant, every herb is a medicine. It is meant for some particular disease, for some particular protection. We do not know that. So cailājina. It is not a fashion. It is… Because they sit down in a secluded place in a jungle, so you are meditating, so some snake may come. There are so many snakes, so many reptiles. So therefore, cailājina-kuśottaram. And straw. The three things: straw, and the skin, and some cotton āsana. These things are required.

Then what is the next process? The next process is

tatraikāgram manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye
[Bg. 6.11-12]

Ātma-viśuddhaye. The whole process is, yoga system is, for purifying ātmā. Purifying ātmā… You always remember that ātmā means this body, ātmā means the mind, ātmā means the soul. So purifying these things. So yoga system is made not that cheaply I want some power. Sometimes the yogis they achieve very wonderful power. Aṣṭa-siddhi-yoga. Aṣṭa-siddhi, eight kinds of perfect, material perfection, they can attain. Not for that purpose yoga sys… Although they attain that power, real yogis, they do not exhibit it. They do not exhibit it. They have got the powers, so many wonderful powers, but he doesn't… His only aim is ātma-viśuddhaye: "I am now contaminated by this material atmosphere; so I have to purify myself." So that purification process we shall discuss next day. But I may say in this connection that so much difficult process for purifying the ātmā is very easily done, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], by chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Because the sound, this transcendental sound vibration, is nondifferent from Kṛṣṇa. Kṛṣṇa is absolute. His name is not different from Him. So when you chant His name with devotion, that means Kṛṣṇa is with you. And Kṛṣṇa, when Kṛṣṇa is with you, how you can remain impure? You become pure. The purest. That is the whole system. Now, if there is any questions, you can ask. (end)

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Bhagavad-gītā 6.6-12

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Los Angeles, February 15, 1969

Prabhupāda: All glories to the assembled devotees.

Devotees: All glories to you Prabhupāda.

Devotee: "For him who has conquered his mind, it is the best of friends. But one who has failed to do so, his very mind will be the greatest enemy [Bg. 6.6]."

Prabhupāda: Yes. This mind, they're talking of the mind. The whole yoga system means to make the mind our friend. The mind in material contact, just like a person in drunkard condition. His mind is… There is a nice verse in Caitanya-caritāmṛta.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

The mind, I am spirit soul, part and parcel of the Supreme Lord. As soon as the mind is contaminated, I rebel, because I have got little independence. "Why shall I serve Kṛṣṇa or God? I am God." It is simply a dictation from the mind. And the whole situation turns. He's under false impression, illusion, and the whole life is spoiled. And who has failed to do so, if we fail to conquer the mind, we are trying to conquer so many things, empire, but if we fail to conquer our mind, then even you conquer an empire, that is a failure. His very mind will be the greatest enemy. Go on.

Devotee: "For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man, happiness and distress, heat and cold, honor and dishonor are all the same [Bg. 6.7]."

Prabhupāda: Go on.

Devotee: "A person is said to be established in self-realization and is called a yogi or mystic, when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything, whether it be pebbles, stones or gold, as the same [Bg. 6.8]."

Prabhupāda: Yes. When the mind is in equilibrium, then this position comes. Pebbles, stones or gold, the same value. Go on.

Devotee: Purport: "Book knowledge without realization of the Supreme Truth is useless. This is said as follows in the Padma Purāṇa…"

Prabhupāda: Yes, Padma Purāṇa. There are eighteen Purāṇas. There are, men are conducted in three qualities: modes of goodness, modes of passion and modes of ignorance. To reclaim all these conditioned souls in different varieties of life, there are presentation of the Purāṇas. The six Purāṇas are meant for the person who are in the modes of goodness. And six Purāṇas are meant for the persons who are in the modes of passion. And six Purāṇas who are in the modes of ignorance, those Purāṇas are meant for them. This Padma Purāṇa is meant for the persons who are in the modes of goodness. In Vedic rituals, you find so many differences of ritualistic performances. It is due to different kinds of men. Just like you have heard that Vedic literature, there is a ritualistic ceremony offering goat sacrifice in the presence of goddess Kālī. But this Purāṇa, Mārkaṇḍeya Purāṇa, is meant for the persons who are in the modes of ignorance.

Just like a person is attached to eat meat. Now if all of a sudden if he is instructed that meat eating is not good. Or a person is attached to drink liquor. If he at once said that liquor is not good, he cannot accept. Therefore in the Purāṇas we'll find, "All right, if you want to eat meat, you just worship goddess Kālī and sacrifice a goat before the goddess. And you can eat meat. You cannot eat meat or flesh by purchasing from the slaughterhouse or butcher shop. You have to eat in this way." That means restriction. Because if you want to perform the sacrifice before the goddess Kālī, there is a certain date, there is a certain paraphernalia, you have to arrange for that. And that pūjā, that worship is allowed on the dark moon light. So dark moon night means once in a month. And the mantras are chanted in this way; the goat is advised that "You are sacrificing your life before the goddess Kālī. So you get immediately promotion to have a human form of life." Actually it happens. Because to come to the standard of human form of life one living entity has to pass through so many evolutionary process. But the goat who agrees or who is by force sacrificed before the goddess Kālī he gets immediate promotion to the human form of life. And the mantra says, that "You have got the right to kill this man who is sacrificing." Māṁsa. Māṁsa means that you will also eat his flesh, next birth. "Why eat this flesh? Then I'll have to repay with my flesh. Why shall I do this job?" You see. The whole idea is to restrain him.

So there are different kinds of Purāṇas, eighteen Purāṇas. Because the whole Vedic literature means to claim all kinds of men. Not that those who are meat-eaters or drunkards, they are rejected. No. Everyone is accepted but there is-just like you go to a doctor. He'll prescribe you different medicine according to the different disease. Not that he has got one disease, one medicine. Whoever comes and, offers that medicine. No. That is real treatment. Gradually, gradually. But in the sāttvika-purāṇas, they are meant for immediately worshiping the Supreme Personality of Godhead. There is no gradual process. But gradually, one who comes to this stage, he's advised. So Padma Purāṇa is one of the Purāṇas in the modes of goodness. What does it say? Go on.

Devotee: "It says in the Padma Purāṇa, 'No one can understand the transcendental nature of the name, form, qualities and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord, are the transcendental name, form, quality and pastimes of the Lord revealed to him.' "

Prabhupāda: Yes, this is very important. Now, Kṛṣṇa, we are accepting Kṛṣṇa as the Supreme Lord. Now how we accept Kṛṣṇa as the Supreme Lord. Because it is stated in the Vedic literature, just like in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Imagination, those who are in the modes of passion and ignorance, they are imagining the form of God. And when they are confused, they say, "Oh, there is no personal God. It is all impersonal or void." That is frustration. But actually, God has got form. Why not? The Vedānta-sūtra says, janmādy asya yataḥ: [SB 1.1.1] the Supreme Absolute Truth is that from whom or from which everything emanates. Now we have got forms. so we have also must have been, not only we, there are different kinds of forms of the living entities. Wherefrom they come? Wherefrom this form is originated? This is very common sense question. If God is not a person, then how His sons become persons? If your father is not a person, how you can become a person? This is very common question. If my father has not a form, wherefrom I get this form?But people imagine, because when they are frustrated, when they see that this form is troublesome, therefore God must be formless. That is an opposite conception of this form. But Brahma-saṁhitā says no. God has form, but He is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat, cit, ānanda. Sat means eternal. Sat means eternal, cit means knowledge and ānanda means pleasure. So God has form, but He has got a form which is full of pleasure, full of knowledge, and eternal. Now compare your body. Your body is neither eternal nor full of pleasure nor full of knowledge. Therefore God has form, but He has got a different form. But as soon as we speak of form, we think the form must be like this. Therefore the opposite, no form. That's no knowledge. That is not knowledge. Therefore in the Padma Purāṇa it is said that you cannot understand about the form, name, quality, paraphernalia of God with these material senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By your sense speculation, because your senses are imperfect, how you can speculate on the supreme perfect? That is not possible. Then how it is possible? Sevonmukhe hi jihvādau. If you train your senses, if you purify your senses, that purified sense will help you to see God.

Just like if you have got some disease, cataract on your eye, that does not mean you cannot see. Because your eyes are suffering from cataract, you cannot see. That does not mean there is nothing to be seen. You cannot see. Similarly, you cannot just conceive what is the form of God now, but if our cataract is removed, you can see. That is required. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. The Brahma-saṁhitā says that devotees whose eyes are anointed with the love of God ointment, such persons, within his heart, seeing God Kṛṣṇa, always, twenty-four hours. Not that… So you require to purify your senses. Then you'll be able to understand what is the form of God, what is the name of God, what is the quality of God, what is the paraphernalia. God as everything. These things are discovered in Vedic literature.

Just like apāni-pādo javana-gṛhīta. It is said that God has no hands or legs. But He can accept anything you offer. God has no eyes, and ears, but He can see everything and He can hear everything. So these are contradiction. That means whenever we speak of seeing, we think somebody must have eyes like this. That is our material conception. God has eyes, He can see even in the darkness. You cannot see in the darkness. So He has got a different eye. God can hear. If God is in His kingdom which is millions and millions of miles away, but if you are talking something, whispering, conspiracy, He can hear. Because He is sitting within you. So you cannot avoid God's seeing and God's hearing or God's touching.

Just like in the Bhagavad-gītā it is said:
patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

"If somebody offers Me flower, fruits, vegetables, milk, with devotional love, I accept and eat." Now how He's eating, that you cannot see in the present-but He is eating. That we are experiencing daily. We are offering Kṛṣṇa, according to the ritualistic process, and you see the taste of the food is changed immediately. That is practical. He eats, but because He is full, He does not eat like us. Just like if I give you a plate of foodstuff, you finish. But God is not hungry, but He eats. He eats and keeps the things as it is. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. God is so full, that He can take all the foodstuff that you offer, still it remains as it is. He can eat with His eyes. That is stated in the Brahma-saṁhitā: aṅgāni yasya sakalendriya-vṛttimanti. Every part of the limb of the body of God has got all the potencies of other limb. Just like you can see with your eyes. But you cannot eat with your eyes. But God, if He simply sees the foodstuff you have offered, that is His eating.

So these things cannot be understood at the present moment. Therefore this Padma Purāṇa says that only when one becomes spiritually saturated by the transcendental service to the Lord, then, are the transcendental name, form, quality and pastimes of the Lord revealed to you. You cannot understand by your own endeavor, but God reveals to you. Just like if you want to see just now the sun, it is now darkness. If you say, "Oh I have got a very strong torchlight. Come on, I shall show you the sunlight, sun." You cannot show. But when the sun rises out of its own will in the morning, you can see. Similarly you cannot see God by your endeavor because your senses are all nonsense. You have to purify your senses and you have to wait for the time when God will be pleased to reveal Himself before you. That is the process. You cannot challenge. "Oh my dear God, my dear Kṛṣṇa, please come. I shall see you." No, God is not your order supplier, your servant. So when He'll be pleased, you'll see.

So our process is how to please Him so that He will be revealed to me. That is real process. You cannot, therefore they are mistaking a nonsense God. Because they cannot see God, anybody says that "I am God," are accepted. But they do not know what is God. Somebody says that "I am searching after the truth." But you must know what is the truth. Otherwise how you will search out truth? Suppose if you want to purchase gold. You must theoretically know, or at least some experience what is gold. Otherwise people will cheat you. So these people are being cheated, accepting so many rascals as God. Because they do not know what is God. Anyone comes, "Oh, I am God," and the rascal-he is rascal, and the man who says that "I am God," he's also rascal. So rascal society and one rascal is accepted God. God is not like that. One has to qualify himself to see God, to understand God. That is Kṛṣṇa consciousness. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you engage yourself in the service of the Lord, then you'll be qualified to see God. Otherwise it is not possible. Go on.

Devotee: "This Bhagavad-gītā is the science of Kṛṣṇa consciousness. Nobody can become Kṛṣṇa conscious simply by mundane scholarship."

Prabhupāda: Yes. Simply because you have got some titles: M.A., Ph.D., D.A.C., you'll understand Bhagavad-gītā, it is not possible. This is transcendental science. It requires different senses to understand. And that sense you have to create, you have to purify by rendering service. Otherwise, even great scholars, like so many doctors and Ph.D.s, they mistake what is Kṛṣṇa. They cannot understand. It is not possible. Therefore Kṛṣṇa comes as He is. Ajo 'pi sann avyayātmā. Although He is unborn, He comes to make us know how God is, you see? Go on.

Devotee: "One must be fortunate enough to associate with a person who is in pure consciousness. A Kṛṣṇa conscious person has realized knowledge by the grace of Kṛṣṇa."

Prabhupāda: Yes, by the grace of Kṛṣṇa. Not by academic qualification. We have to acquire the grace of Kṛṣṇa. Then we can see Kṛṣṇa. Then we can talk with Kṛṣṇa, then we can do everything. He is a person. He is the Supreme Person. That is the Vedic injunction. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the Supreme Person, or the Supreme Eternal. We are all eternal. Now we're being encaged within this body. We are meeting birth and death. But actually we have no birth and death. We are eternal spirit soul. And according to my work, according to my desire, I am transmigrating from one kind of body to another body, another body, another body. This is going on. Actually I have no birth and death. This is explained in the Bhagavad-gītā in the Second Chapter you have read: na jāyate na mriyate vā. The living entity never takes birth or never dies. Similarly, God is also eternal, you are also eternal. When you establish your eternal relationship with the eternal, complete eternal-nityo nityānāṁ cetanaś cetanānām. He's the supreme living entity amongst the living entities. He's the supreme eternal amongst eternals.

So, by Kṛṣṇa consciousness, by purifying your senses, this knowledge will come and you will see God. Go on.

Devotee: A Kṛṣṇa conscious person has realized knowledge by the grace of Kṛṣṇa. Because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By such perfect knowledge one can be steady in his convictions. But by academic knowledge one is easily deluded and is confused by apparent contradictions. It is the realized soul who is actually self-controlled because he is surrendered to Kṛṣṇa. He is transcendental because he has nothing to do with mundane scholarship.

Prabhupāda: Yes. Even one is illiterate. Even he does not know what is ABCD, he can realize God provided he engages himself in this submissive transcendental loving service. And one may be very learned, high scholar, but he cannot realize God. God is not subjected to any material condition. He is supreme spirit. Similarly, the process of realizing God is also not subjected to any material condition. It is not that because you are poor man you cannot realize God. Or because you are very rich man, therefore you shall realize God. No. Because you are uneducated, therefore you cannot realize God, no, that is not. Because you are highly educated, therefore you can realize God. No, that is not. He's unconditional. Apratihatā. Sa vai puṁsāṁ paro dharmaḥ. In the Bhāgavata it is said, that is first-class religious principle.

Bhāgavata does not mention that this Hindu religion is first-class or Christian religion is first-class or Mohammedan religion is first-class or any other religion. We have created so much, so many religions. But Bhāgavata says that religious principle is first-class. Which one? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That religion which helps you to advance your devotional service and love of God. That's all. That is the definition of first-class religion. We do not analyze that this religion is first-class, that religion is last-class. Of course, according to, as I have told you, that there are three qualities in the material world. So according to the quality, the religious conception is also created. But the purpose of religion is to understand God. And to learn how to love God. That is the purpose. Any religious system. If it teaches you how to love God, then it is first-class. Otherwise it is useless. You may prosecute your religious principles very rigidly and very nicely, but your love of God is nil. Your love of matter is simply enhancing, that is no religion. According to Bhāgavata verdict: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Apratihatā. Ahaituky apratihatā. That religious system has no cause. And without any impediment. If you can reach such system of religious principle, then we'll find that you are happy in all respect. Otherwise there is no possibility.

Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje. God's another name is Adhokṣaja. Adhokṣaja means that conquers all materialistic attempt to see God. Adhokṣaja. Akṣaja means experimental knowledge. You cannot understand God by experimental knowledge, no. You have to learn in a different way. That means by submissive auraloral (aural) reception and rendering transcendental loving service. Then you can understand God. So any religious principle which teaches and helps you to develop your love of Godhead. Without any cause. "I love God because He supplies me very nice things for my sense gratification." That is not love. Ahaituki. Without any… God is great. God is my father. It is my duty to love Him. That's all. No exchange. "Oh, God gives me daily bread, therefore I love God." No. Daily bread God gives even to the animals, cats, and dogs. God is father of everyone. He supplies food to everyone. So that is not love. Love is without reason. Even God does not supply me daily bread, I'll love God. That is love. That is love.

Caitanya Mahāprabhu says like that: āśliṣya vā pāda-ratāṁ pinaṣṭu mām [Cc. Antya 20.47]. "Either You embrace me or you trample me down on Your feet. Or You never come before me, I become brokenhearted without seeing you. Still I love You." That is pure love of God. When we come to that stage of loving God, then we'll find, oh, all, full of pleasure. As God is full of pleasure, you are also full of pleasure. That is the perfection. Go on.

Devotee: "A person is said to be further advanced when he regards all-the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial-with an equal mind [Bg. 6.9]."

Prabhupāda: Yes. This is the sign of advancement. Because here in this material world, the calculation of friend and enemy, everything, is in relationship with this body, or sense gratification. But realization of God or the Absolute Truth, there is no such material consideration. Another point is that here, all conditioned souls, they are under illusion. Suppose a doctor, a doctor goes to a patient. He is under convulsion, he's talking nonsense. That does not mean he will refuse to treat him. He's treats him as friend. Although the patient calls him by ill names, bad names, still he gives him medicine. Just like Lord Jesus Christ said that "You hate the sin, not the sinner." Not the sinner. This is very nice. Because sinner is illusioned. He's mad. If you hate him, then how you can deliver him? Therefore those who are devotees, those who are really servant of God, they have no hate for anyone.

Just like Lord Jesus Christ, when he was being crucified, he was requesting God: "My Lord, please excuse them. They do not know what they are doing." This is the position of the devotee. Yes. Because they are mad after materialistic way of thinking, so they cannot be hated. Anyone. So this Kṛṣṇa consciousness movement is so nice that there is no question of hating. Everyone is welcome. Please come here. Chant Hare Kṛṣṇa. Take Kṛṣṇa prasāda and hear some nice philosophy from Bhagavad-gītā and try to rectify your material conditional life. This is the program-Kṛṣṇa consciousness. Lord Caitanya introduced this movement. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. "Whoever you meet, wherever you meet, simply try to teach him this Kṛṣṇa consciousness." Kṛṣṇa-kathā. Words from Lord Kṛṣṇa. You'll be happy and they will be happy. Go on.

Devotee: "A transcendentalist should always try to concentrate his mind on the supreme self. He should live alone in a secluded place and should always carefully control his mind. He should be free from desires and possessiveness."

Prabhupāda: Yes. This is the beginning of transcendental life. This chapter, Lord Kṛṣṇa will try to teach the principles of yoga system. So here he begins. That a transcendentalist should always try to concentrate his mind on the supreme self. Supreme self means Kṛṣṇa or Lord. He is the supreme self, as I just explained, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme eternal. He is the supreme living entity. So the whole yoga system is to concentrate mind on the supreme self. We are not supreme self. That you can understand. Supreme self is God. This is dvaita-vāda. Duality. Duality means God is different from me. He is supreme. I am subordinate. He is great, I am small. He is infinite, I am infinitesimal. This is the relationship. So because we are infinitesimal, we should concentrate our mind to the infinite, supreme self. Then, he should live alone. Alone. This is most important thing. Alone means not to live with persons who are not Kṛṣṇa conscious or God conscious. That is alone. He should live alone in a secluded place. Secluded place, there are, or, in the jungle. In the forest. It is very secluded place. But in this age it is very difficult to go to the jungle and find out a secluded place. The secluded place is that where simply God consciousness is taught. That is secluded place. That is secluded place. Then? And should always carefully control his mind. How to control the mind? Just fix up your mind to the supreme self or Kṛṣṇa. Not anything else.

Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. The other day as I explained, if you keep your mind always seated by Kṛṣṇa, Kṛṣṇa is just like light, sun. So there is no question of darkness occupying the mind. There will be no possibility. Just like in the sunlight, there is possibility of darkness. Similarly, if you keep Kṛṣṇa on your mind always, this māyā or illusion cannot reach there. She will be unable to reach there. That is the process. He should be free from desire and possessiveness. The whole material disease is that I want to possess and desire. And whatever is lost, I lament for it, and whatever there is, whatever we haven't got, we desire for it. So, brahma-bhūtaḥ prasannātmā [Bg. 18.54]-one who is actually God conscious, Kṛṣṇa conscious, he has no desire for material possession. He has only desire how to serve Kṛṣṇa. That means his desire is purified. This desire is, you cannot give up desire. That is not possible. You are living entity, you must have desire. But our desire is at the present moment is contaminated. "I want to, I desire to satisfy my senses by material possession." But if you desire for Kṛṣṇa, this desire for material possession will automatically vanish. Go on.

Devotee: "To practice yoga, one should go to a secluded place [Bg. 6.11-12]."

Prabhupāda: This is the prescription how to practice yoga. In your country, the yoga practice is very popular. There are many so-called yoga societies. But here is the prescription given by the Supreme Lord how to practice yoga. Go on.

Devotee: "One should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point."

Prabhupāda: The first prescription is how to sit and where to sit. Sitting posture. You have to select a place where you shall sit down and practice yoga. That is the first prescription. Go on.

Devotee: "Purport: Sacred place refers to places of pilgrimage. In India the yogis, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa, Hardwar, and practice yoga there."

Prabhupāda: Now, suppose you have to find out a sacred place. In this age, how many people is prepared to find out a sacred place. For his livelihood he has to live in a congested city. Where is the question of sacred place? so if you don't find a sacred place, then how you can practice yoga? That is the first prescription. Therefore this bhakti-yoga system, the sacred place is this temple. You live here, it is nirguṇa, it is transcendental. The Vedic injunction is that the city is the place of passion. And the forest is the place of goodness. And the temple is transcendental. If you live in a city or a town, that is a passionate place. And if you don't want to live in a passionate place, you go to a forest. That is place of goodness. But a temple, a God's temple, is above this passion and goodness. Therefore temple is the only secluded place for this age. You cannot go in a secluded place in a forest. It is impossible. And if you make a show of yoga practice in a so-called class and indulge in all kinds of nonsense things, that is not yoga practice. Here is the prescription how to practice yoga. Go on.

Devotee: "Therefore, in the Bṛhan-Nāradīya Purāṇa it is said that in the Kali-yuga, the present yuga or age, when people in general are short-living, slow in spiritual realization, and always disturbed by various anxieties, the best means of spiritual realization is to chant the holy name of the Lord. In this age of quarrel and hypocrisy, the only means of deliverance is to chant the holy name of the

Lord. There is no other way to success."

Prabhupāda: Yes. That is the prescription in the Bṛhan-Nāradīya Purāṇa.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Harer nāma, simply chant the holy name of the Lord. That is the only process of self-realization or concentration or meditation. And there is no other alternative, no other alternative, no other alternative. Other practices will not be feasible. And it is so nice that even a child can take part in it. This is universal. (end)

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Bhagavad-gītā 6.11-21

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New York, September 7, 1966

Prabhupāda: In India there are some selected places, very sacred place, and the yogis, generally, they go there and sit there alone in a sacred place and as prescribed in the Bhagavad-gītā and perform there. Yoga-āsana cannot be executed in a public place, so that, in assembly. Now, so far this kīrtana is concerned… Just like we have performed just now kīrtana, this is called saṅkīrtana. Saṅkīrtana means: bahubhir militvā kīrtayati iti saṅkīrtanam. When we sit down, many people together… When Lord Caitanya was performing this kīrtana ceremony five hundred years before, He had in each group sixteen persons taking part in kīrtana, and thousands and thousands of people were singing with them. Now, this participation in the kīrtana is very easily possible. But so far the yoga system is concerned, that is required any very secluded and sacred place, silent. That is required. It is clearly said here that śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ [Bg. 6.11-12]. One has to place himself in a sacred place, in a silent place; then yoga system is possible.

Now, comparatively, at the present moment, if you have to practice yoga, then strictly, according to the rules and regulations, you have to leave your home, you have to go out in a secluded place, in a sacred place, and there you have to execute the performance of meditation and yoga. At home it is not possible. So far Bhagavad-gītā is concerned, it is a book of authority. It is recommended here that you should find out a place, suitable place for executing yoga. But here, this is also yoga. This is called bhakti-yoga. Śravaṇaṁ kīrtanam [SB 7.5.23]. Bhakti-yoga, they have got nine different processes. Out of that, the first two, śravaṇaṁ kīrtanam, hearing and chanting. I am chanting, you are hearing; you are chanting, I am hearing. This is the process, holy name of Śrī Kṛṣṇa. So everyone can take part in it. But in the yoga system, a particular man, if he is expert, if he is able, if he can live alone from home in a secluded place, then perfection of yoga can be attained. It cannot be attained in a city, in a very good assembly, by exercising, gymnastic. No. That is not recommended in the Bhagavad-gītā, at least. We may do that according to one's own way, but that is not the system recommended by the Bhagavad-gītā.

tatraikāgraṁ manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye
[Bg. 6.11-12]

The whole process is, yoga system, whole process is to purify myself. Purify. Ātma-viśuddhaye. And what is that purification? The purification is that I am pure spirit. I am not this matter. And under material contact I am identifying myself that "I am matter." I am thinking of myself, "I am this body." This is impurity of my existence. And it is clearly said here that one has to realize his constitutional position, that he is not this matter. (coughs) No water? Ātma-viśuddhaye. Upaviśyāsane yuñjyād yogam ātma-viśuddhaye. The whole process is to purify. Now, this purification process, if somebody is not able to go outside home and find out a secluded place, do you think that his purification of his existence will not be possible? No, it will be possible. That is the contribution of Lord Caitanya. He says that

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Lord Caitanya says, "In this age…" This age is called quarrel, age of quarrel. So He says that in this age especially… Of course, this chanting of holy name of Kṛṣṇa, or God, that is always; throughout the history of Vedic literature you'll find. But especially in this age it is recommended. Why? Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Three times He has said that "There is no other alternative, there is no other alternative, there is no other alternative." Nāsty eva means "There is no other alternative." This is the only process, this is. Harer nāma harer nāma harer nāmaiva kevalam. He says that "In this age, simply chanting of God's name, that is the only process, that is the only process, that is the only process. And there is no other alternative, there is no other alternative, there is no other alternative." Why does He say three times? Three times means that this yoga process was possible in the Satya-yuga. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. In those age people could very easily and nicely meditate upon the Viṣṇu.

Sometimes it is recommended that yoga system is meditation in the void. But we do not find in the Vedic literature that yoga system meditation on void. No. It is meditation on Viṣṇu. That will be explained in the Bhagavad-gītā. Now, after sitting in a secluded place, in a sanctified place, and according to the sitting arrangement, with tigerskin or deerskin and straw, as it is recommended, then one should sit down there. He should not change his āsana, sitting place. Then after sitting, what he has to do? He says, samaṁ kāya-śiro-grīvaṁ dhārayann acalaṁ sthiraḥ [Bg. 6.13-14]. Now, one has to sit down straight. One has to sit down straight so that his skull, this head, and the body, and everything should be straight like that. Samaṁ kāya-grīvam. Grīva means this neck. The neck and the skull and the body should be in one straight line. Samaṁ kāya-śiro-grīvaṁ dhārayann acalam. And should not move. Sit down like this. Samprekṣya nāsikāgram. And one has to see the top portion of the nose. Not that one has to close his eyes completely. No. Then you cannot see. Samprekṣya nāsikā agram. You have to see the upper portion of the nose. That means if you… I have seen in some of the yogic societies, they close the eyes completely, and some of them, about fifty percent of them are snoozing, or sleeping, regularly. Because as soon as you close your eyes, and if you have no subject matter to think, and you have been posted to meditate, you do not know to what to meditate, then the next result is sleeping and nothing more. That is practical. So one has to sleep very hard. Somebody was inquiring here… (chuckles) Of course, some of the students, they were sleeping so he was sarcastically (asking) that "Are they sleeping or meditating?" So I (said), "Yes, they are meditating by lying down." Yes. So sometimes meditation goes on in sleeping. No. That is not the process. You cannot close your eyes completely. Then you will invite the queen. Sleep and she will capture you. Whole process will be like that.

Here it is said that in order to keep yourself alive, you have to always see the upper portion of your nose. Samprekṣya nāsikāgraṁ svaṁ diśaś cānavalokayan. And you cannot see that who is coming there, "Oh, who is here? Some tiger is coming or something is coming?" No. No fear. Because you are put in a Himalaya, in a secluded place, and in a sanctified place. So you haven't got to, for any other reason, you haven't got to move your neck. That is not possible in the society. You must have to go in a secluded place. There are so many disturbance. At once, disturbance is there and I have to look, "Who is there?" This is the position here. But here it is said that you cannot move your head. You have to sit down straight, that your neck and skull and body should be in one straight line, and you have to see the upper portion of your nose always. That is the system. Praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ [Bg. 6.13-14]. Then one should be undisturbed in mind. A man who is always disturbed in mind, he cannot perform yoga. That is not possible. And vigata-bhīḥ. Bhīḥ means fearfulness. One who has no fear. If he has got fear, then how he can go out of home in the jungle? That is not possible. That is another qualification for executing yoga. Not only for yoga. Any person who is trying to elevate himself in the spiritual line, he has to become fearless. Vigata-bhīḥ.

And brahmacāri-vrate sthitaḥ. Brahmacāri-vrata means celibacy, no sex life at all. Completely prohibited. Brahmacārī. Brahmacāri-vrate. Vrata means with a vow that "I'll have no sex life," with a vow. Such person can execute yoga system. Praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ, manaḥ saṁyamya. When the ātmā is… There is no demand. When you have no demand, then your mind is naturally becomes controlled. Manaḥ saṁyamya mac-cittaḥ. Now, doing all these things, the next item is mac-cittaḥ. Kṛṣṇa says mat, to transfer the whole thinking to Kṛṣṇa or Viṣṇu. Not vacant. Mac-cittaḥ. So if that is the system of yoga, mac-cittaḥ, yukta āsīta mat-paraḥ. Mac-cittaḥ and yukta āsīta mat-paraḥ. "Always thinking of Me, or Viṣṇu. Always thinking of Me." So now, that one who is in Kṛṣṇa consciousness, he gets the opportunity of the highest yoga system, but he hasn't got to take the trouble of the process. That is the beauty of Kṛṣṇa consciousness. Here the whole thing is coming down, the Lord says mac-cittaḥ. The mind should be engaged in Viṣṇu. The yogi, the real yogi, who goes to the forest, to the secluded place, he thinks of the catur-bhuja Viṣṇu. That will be explained here.

manaḥ saṁyamya mac-citto
yukta āsīta mat-paraḥ
[Bg. 6.13-14]
yuñjann evaṁ sadātmānaṁ
yogī niyata-mānasaḥ
[Bg. 6.15]

Yuñjann evam. By prosecuting the process of yoga in such a way, the sitting place, the, I mean to say, bodily requisition, brahmacārī, celibacy, secluded place, and sitting straight, and looking on the uppermost part of the nose. These are the sitting process. And mind should be concentrated on Viṣṇu. This is the meditation process. Evaṁ sadātmānaṁ yogī niyata-mānasaḥ. Niyata-mānasaḥ means "one who has thus controlled his mind." The whole process is, yogic process is simply to control the mind. Yoga indriya-saṁyamya. Not only mind, but all the senses, all the senses, they should be under control. And controlling the senses, the mind should be engaged in Viṣṇu within. Viṣṇu we have got, Paramātmā, the Supersoul, Viṣṇu, and we have to concentrate in that way. Then śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati. Then he becomes peaceful after extinguishing this material life. The material life is just like fire. It has been compared with the forest fire. As the forest fire automatically takes place, nobody goes to set fire, similarly, in this material world, even if you try to live very peacefully and without quarreling with any other man, the place is such nuisance that you'll not be able to live in peace anywhere, anywhere within this universe. That is the process.

But one who is transcendentally situated, either by the yogic process or by the process of empiric knowledge or by bhakti-yoga, either of these processes… There may be a little difference of the ultimate end, but all these three processes, they are meant for transcendental life. So any process, if you make it perfect, then really you get peace. Peace. The only difference is that this yogic process as described in the Bhagavad-gītā, it is not possible to be executed in this age. Therefore the next alternative is this hari-kīrtana, as Lord Caitanya recommends and devises. And you can practically see that kīrtana, this kīrtana, you can go on for hours together; you'll feel not tired. But if you are asked to sit down in the posture as recommended in the Bhagavad-gītā for executing yoga system, oh, hardly you can spare some minutes. You see.

So śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati. And after extinguishing this material life, then what is the next? Next is not void, is not impersonal void, as they say. Bhagavad-gītā does not say like that. Bhagavad-gītā says, mat-saṁsthām adhigacchati. "He enters into My establishment." Saṁsthām means establishment. Now, when you speak of establishment… Suppose a big man, he has got establishment. So that means it is not void. Establishment means there are varieties of engagement. Unless it cannot be saṁsthām. So here it is clearly said that mat-saṁsthām adhigacchati. One attains to the kingdom of God where spiritual varieties are there. They are not variety-less. Otherwise, the Lord would not have said that saṁsthām. There is a regular establishment. Just like you have got a regular establishment in your household affairs, similarly, the Lord has a regular household establishment in the spiritual world. Mat-saṁsthām adhigacchati. If… These processes are simply to qualify himself to enter into that establishment. That's all. We are all belong to that establishment, but being forgetful, we are now in this material world.

Just like sometimes some of us becomes crazy and he is, goes to the lunatic asylum, similarly, those who become crazy, such spiritual identities, they are put into this lunatic asylum. It is called material world. This is a sort of lunatic asylum. Everything is being done not very sanely. (laughter) You see? (chuckling) So we have to get out of this lunatic asylum and enter into the kingdom of God, Śrī Kṛṣṇa.

Now, Śrī Kṛṣṇa is personally teaching what is His kingdom, what He is, what you are, and what is your relationship with Kṛṣṇa. Everything is being taught in the Bhagavad-gītā. And a sane man, an intelligent man, must take advantage of these processes. Then Lord Kṛṣṇa says, nātyaśnatas tu yogo 'sti. "Anyone who eats more than necessary, oh, he cannot perform yoga." Na ati aśnatas yogo 'sti na ca ekāntam anaśnataḥ [Bg. 6.16]. "A person," I mean to say, "willfully trying to keep himself in starvation, he cannot perform yoga. Neither the person who eats more than he requires, he also cannot perform yoga." The eating process should be moderate, only for keeping the body and soul together. Not for enjoyment of the tongue. So that is the real yogic process, that you cannot eat very palatable things. Because as soon as palatable things comes before us, naturally if I take one, I must take two, three, four. You see? So so far yogis are concerned, they cannot take any palatable desirable things. They have to simply take only the necessities. Some of the yogis, I have seen, there was one yogi in Calcutta… Of course, in a temple, in a sanctified place. He was taking once only a little quantity of rice boiled with water, at three o'clock in the afternoon he was taking. That was his food and nothing more. Nothing more.

So nātyaśnatas tu yogo 'sti na caikāntam anaśnataḥ na cāti svapna-śīlasya. "If anyone dreams very much, he cannot also execute." Now, here Śrī Kṛṣṇa does not say that there is dreamless sleep. Dreamless sleep cannot be possible. It is not possible. If somebody says, "dreamless sleep," it is also another lunacy. No. Dream there must be, more or less. As soon as you go asleep, oh, dream there must be. That may be good dream, bad dream, or for long time or for little time. But dream there must be. Now, Kṛṣṇa says that na ca ati svapna-śīlasya. That means "One who dreams very much while sleeping, he cannot execute yoga." Na jāgrato naiva cārjuna. "And one who cannot sleep at night…" I have got a young friend, he cannot sleep. So for him, it is not yoga…yoga process is not possible. He may note down here. So sleep also required. You cannot remain without sleeping. That is also required. That means somehow or other, you should keep your body fit. You should not eat more, you sleeping. That is also required. That means somehow or other, you should keep your body fit. You should not eat more, you shall not voluntarily starve, you should not be voluntarily awake, and neither, and if you keep yourself peaceful, then you'll not sleep…you'll not dream also. When the bile is very much agitated, then we see so many dreams due to the air which is coming out of agitated bile. And if you keep yourself peaceful, cool mind, cool head, cool, I mean to say, stomach, then there will, there will be ordinary sleep.

So here it is said that na ca ati svapna-śīlasya jāgrato naiva cārjuna. Again He repeats, yuktāhāra-vihārasya yoga-ceṣṭasya, yukta-ceṣṭasya karmasu [Bg. 6.17]. Now here again He says, yukta-ceṣṭasya karmasu. Now, if a yogi has to go away from home, then where is the question of karma? That means sometimes those who are practicing yoga at home, for him it is said that yukta-ceṣṭasya karmasu. If you want to be a yogi at home, then your other engagement should be moderate. You cannot engage for earning your living very heavily and at the same time you can become a yogi. No, that is not possible. That is not possible. Yuktāhāra-vihārasya. You should eat very moderately, you should gratify your senses very moderately, your work should be anxietyless, you should not dream more, and you should not be awake. These are the rules. Then yoga process will be successful.

yadā viniyataṁ cittam
ātmany evāvatiṣṭhate
nispṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā
[Bg. 6.18]

Now, what is the sign that one has attained perfection in yoga? The Lord says, yadā viniyataṁ cittam. Cittam means your heart or your consciousness. When it is self-controlled, consciousness (is) completely under your control, you do not become dependent on the dictation of your mind, but mind becomes under your control… Yadā viniyataṁ cittam ātmany evāvatiṣṭhate. And mind does not go out because the yogi's principal business is to think of Kṛṣṇa or Viṣṇu always. So yogi cannot allow his mind to go out. That is possible in Kṛṣṇa consciousness. When we are engaged in Kṛṣṇa consciousness, always engaged in Kṛṣṇa's service, naturally my mind cannot go out besides Kṛṣṇa. Besides Kṛṣṇa. The mind is automatically controlled. Nispṛhaḥ sarva-kāmebhyaḥ. And you shall have no desire for material sense gratification. Sarva-kāmebhyaḥ. Kāma means material desires, and sarva, and all kinds of. That means if you are in Kṛṣṇa consciousness, then you have no other desires. So your desires… Desireless you cannot be. That is not possible. Desireless means… Here it is clearly said, sarva-kāmebhyaḥ. Kāmebhyaḥ means desire for sense gratification. That is to be purified. But desire to serve Kṛṣṇa, that is very good, very nice thing.

So we have to transfer the desire. This is called Kṛṣṇa consciousness. That's all. Desire we cannot kill. It is not possible. I am a living being. Desire is my constant companion. So therefore Kṛṣṇa consciousness means to purify the desire. How is that? Without sarva-kāmebhyaḥ, without desiring for material sense gratification, I can desire so many things for Kṛṣṇa's service. There are so many things. And suppose… Just like take for example eating. Eating, we want palatable dishes. Very good. But you prepare the palatable foodstuff for Kṛṣṇa. For Kṛṣṇa you prepare hundreds of palatable… Don't think that "It is being prepared for me." Therefore one who prepares foodstuff for Kṛṣṇa, he has to take very precaution. You see? That it is being prepared for Kṛṣṇa. Sometimes I therefore ask the students "Don't touch your mouth. Don't… Very cleanly, very sanctifiedly." Because it is being prepared… So now, that desire, that "Kṛṣṇa will eat such nice cake and such nice rice," so the whole thing is prepared in Kṛṣṇa consciousness, and when it is offered to Kṛṣṇa, you taste. So your kāma is already sacrificed because from the very beginning you're thinking that "It is being prepared for Kṛṣṇa." You have no desire for that. But Kṛṣṇa is so merciful that He gives you the foodstuff for your eating; so your desire is already fulfilled. You do not desire it, but Kṛṣṇa's mercy is so that He can fulfill your desire.

Nispṛhaḥ sarva-kāmebhyo yukta ity ucyate tadā. At that time, when one has molded his life in such a way, then he's to be understood that he has attained perfection in the yoga system. Simply routine work, doing some exercise, that is not the yoga system as far (as) Bhagavad-gītā is concerned. Now,

yathā dīpo nivātastho
neṅgate sopamā smṛtā
yogino yata-cittasya

yuñjato yogam ātmanaḥ
[Bg. 6.19]

Just like a lamp, when it is not agitated by the wind, the flame is straight, similarly, the mind should not be agitated. That flame is very nice, when it is stand straight without being moved by the wind. That flame is very nice. So that example is given here. The flame is so susceptible to wind that a little agitation it moves. So similarly, our mind is also so susceptible to material desires that a little movement can change the whole thing. Change it. Balavān indriya-grāmo vidvāṁsam api karṣati. Little change. In the Vedic language it is forbidden for a yogi, or those who are transcendentalist… Because he has to remain brahmacāri-vrate sthitaḥ.

Brahmacārī, there are two kinds of brahmacārīs. One who is leading complete celibacy, complete free from sex life, he is called brahmacārī. Another brahmacārī is gṛhastha-brahmacārī. He has got his wife, but he has no other understanding with any other woman. And that wife also only, I mean to say, relationship is performed under regulation, he is also brahmacārī. One who has his relationship with wife under rules and regulation and does not know any other woman, he is also brahmacārī. That is also called brahmacāri-vrata. And one who lives complete celibacy life, that he is also brahmacārī. So that brahmacāri-vrata is essential for yogi. Brahmacāri-vrata. Now, yata-cittasya… yogam ātmanaḥ, that mind should not be agitated. He says, "The mind should not be agitated." Suppose I am brahmacārī, I have taken the vow, brahmacāri-vrate sthitaḥ, I have taken the vow that "I will have no sex life in my life." Then mind may be agitated sometimes. So there is precautions. Precautions. It is said in the Vedic literature that one should be very careful about woman. They are so much careful, mātrā svasrā duhitrā vā nāviviktāsano bhave [SB 9.19.17]t. The prescription is that "One should not sit alone even with his mother, with his sister, and with his daughter." You see. Balavān indriya-grāmo vidvāṁsam api karṣati. The mind is so, I mean to say, fragile that even little, they can create havoc. You see? So these things are prescription for the yogis. Yogi has to look into the prescription of the system.

yatroparamate cittaṁ
niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ
paśyann ātmani tuṣyati
[Bg. 6.20-23]

Now the yogi should control in such a way his mind that as soon as mind goes from the position of meditating on Viṣṇu, he should at once drag the mind. That requires a very good practice. You see. Then Kṛṣṇa says that

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
[Bg. 6.21]

One who does not know that real happiness can be experienced by our transcendental senses, not with these material senses… Senses are not to be sacrificed. Desires are not to be sacrificed, but there are desires in the spiritual field, there are sense satisfaction in the spiritual field. That is a different thing. So here it is said, sukham ātyantikaṁ yat [Bg. 6.21]. What is really happiness, tad buddhi-grāhyam atīndriyam, that is transcendental to this experience, empirical sense gratification. Vetti yatra na caivāyaṁ sthitaś calati tattvataḥ. One who does not know this, then certainly he will be agitated in the mind and fall down. So one should know that the happiness which we are trying to derive from the material senses, that is not happiness. I have, several times I recited one nice verse, the description of Rāma.

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

that yoginaḥ, those who are actually yogis, they also enjoy. And how they enjoy? Ramante yoginaḥ anante. In the unlimited, not into the limited. In the unlimited. Yoginaḥ anante and satyānande, that is real happiness. Satyānande cid-ātmani. And that is spiritual. That is not material. Iti rāma, this is the meaning of Rāma. Hare Rāma. We described, this Rāma means to enjoy in the spiritual life. That is called Rāma.

It is all pleasure. Kṛṣṇa is also pleasure. Rāma is also pleasure. Because we are all hunting after pleasure. But we do not know where to find out the pleasure. The pleasure is in spiritual life. That is real pleasure. We haven't got to sacrifice pleasure, but we have to enjoy it properly. Just like diseased man, he cannot enjoy life. His enjoyment of life is a false enjoyment. When he's cured, when he's in healthy life, then his enjoyment is bona fide. Similarly, so long we are in the material conception of life, we do not expect that we are enjoying. We are simply entangling. That means diseased man, if he enjoys, if he takes nice food. He cannot eat, but if he likes and takes stealthily, without the information of the medical physician, then he prolongs his diseases. That's all. He is killing himself, the process. Similarly, the more we increase our material enjoyment we are more making ourself entangled in this material world, without being freed from these material clutches.

That is the whole system of yoga, jñāna, bhakti, anywhere. Anywhere. One may find, "This system is nice; that system is very difficult.' That is a different thing, but any system you adopt, the whole thing is that you have to purify your existence from the conception of material enjoyment to the conception of Kṛṣṇa consciousness enjoyment. That will make you happy. Thank you very much. (kīrtana) (end)

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Bhagavad-gītā 6.13-15

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Los Angeles, February 16, 1969

Prabhupāda: Hare Kṛṣṇa. Sāṅkhya-yoga is the aṣṭāṅga-yoga. This sitting posture and meditation, this is called sāṅkhya-yoga. And jñāna-yoga means by, through philosophical process. By analytical process what is Brahman and what is not Brahman. Neti neti. That is jñāna-yoga. Just like Vedānta-sūtra, jñāna-yoga. You study Vedānta-sūtra, it says janmādy asya yataḥ [SB 1.1.1]. They give one hint codes, that the Supreme Brahman, Absolute Truth is that from whom everything is emanated. Now we try to understand what must be that. That is explained in the Śrīmad-Bhāgavatam. What is nature of that Absolute Truth. The Absolute Truth, in the first verse of Śrīmad-Bhāgavatam it is said: janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ [SB 1.1.1]. Now the Absolute Truth, if he is the supreme cause of all emanation, then what are the symptoms? The Bhāgavata said that he must be cognizant. He's not dead. He must be cognizant. And what kind of cognizance? Anvayād itarataś cārtheṣu. Just like I am cognizant, you are also cognizant. But I do not know myself, how many hairs are there in my body. I'm claiming this is my head. But If ask anybody, "Do you know how many hairs you have got in your body?" That kind of knowledge is not knowledge. But the Supreme, Bhāgavata says that He knows everything directly and indirectly. I know I am eating, but I do not know how my eating process is helping my circulation of blood, how it is being transformed, how it is working, how it going through the veins. I do not know anything. But God must be He who knows everything, every corner of His creation what is going on He must know. Therefore the Bhāgavata explains, that Supreme Truth, from whom everything is emanated, He must be supremely cognizant. Abhijñaḥ. Abhijñaḥ means cognizant.

That, you may question, "Then if He is so powerful, wise and cognizant, He must have learned it from similar…" No. We say that if he learns knowledge from somebody else, then he is not God. Svarāṭ. Automatically. He's self-independent. This is jñāna-yoga. The study what is the nature by just analyze what should be the nature of the supreme from whom everything is emanating. That is explained in the Śrīmad-Bhāgavatam. Therefore Śrīmad-Bhāgavatam is the supreme jñāna-yoga and bhakti-yoga combined. Jñāna-yoga process means to search out the Absolute Truth or to understand the nature of the Absolute Truth by philosophical way. And this is called jñāna-yoga. And our is bhakti-yoga. Bhakti-yoga means, the process is the same, target is the same. One is trying to reach the supreme ultimate goal by philosophical way, one is trying to concentrate his mind on the supreme and the other, the bhaktas, they are simply engaging themselves to serve the Supreme Lord so He reveals. One process is to understand by the ascending process. And another process is the descending process. Just like in darkness, if you try to understand what is sun by ascending process, by flying your very powerful airplane or sputniks, just go round over the sky, you cannot see. But the descending process, when the sun rises, you understand immediately. Ascending process-my endeavor, what is called inductive process. Inductive process. Just like my father says that man is mortal. I accept it. Now if you want to study whether man is mortal, you study, you see many thousands of men, whether he is immortal or mortal. That will take so much time. But if you take the knowledge from the superior authority, that man is mortal, your knowledge is complete.

So athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta… jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan [SB 10.14.29]. Therefore it is said, "My dear Lord, a person who has received a little favor from You, he can understand You very quickly. And others who are trying to understand You by the ascending process, they may go on speculating for millions of years, they will never understand." They will never understand. They will come to the point of frustration and confusion. "Oh, God is zero." That's all, finished. If God is zero, then how from zero so many, I mean to say, figures coming out? God is zero. Bhāgavata says, Vedānta says janmādy asya yataḥ [SB 1.1.1]. Everything is generates from the Supreme. Now we have to study how it is generated. That is also explained, what is the way, what is the process, how to know it. This is Vedānta-sūtra. Vedānta means the ultimate knowledge. Veda means knowledge and anta means ultimate. So Vedānta means the ultimate knowledge. The ultimate knowledge is the Supreme Lord. Yes?

Question: Prabhupāda, you said that Kṛṣṇa has no limbs, no eyes, no form that we can comprehend. How then are we to understand the form of Kṛṣṇa that's given to us in the pictures and the mūrtis?

Prabhupāda: Yes, that I have explained. That you are to simply serve Him, then He will reveal. You cannot understand Kṛṣṇa by your ascending process. You have to serve Kṛṣṇa and Kṛṣṇa will reveal to you. That is stated in the Bhagavad-gītā you'll find in the Tenth Chapter.

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

"Those who are always engaged in My service, just to show them a special favor," teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ nāśayāmi. "I vanquish all kinds of darkness of ignorance by the light of knowledge." So Kṛṣṇa is within you. And when you are sincerely searching after Kṛṣṇa by the devotional process, as it is stated in the Bhagavad-gītā, you'll find in Eighteenth Chapter, bhaktyā mām abhijānāti [Bg. 18.55]. "One can understand Me simply by this devotional process." Bhaktyā. And what is bhakti? Bhakti is this: śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Simply hearing and chanting about Viṣṇu. This is the beginning of bhakti.

So if you simply hear sincerely and submissively, then you will understand Kṛṣṇa. Kṛṣṇa will reveal to you. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam, there are different nine kinds of variety. So vandanam, offering prayers, that is also bhakti. Śravaṇam, to hear about it. Just like we are hearing about Kṛṣṇa from this Bhagavad-gītā. Chanting about His glory, Hare Kṛṣṇa. This is the beginning. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Viṣṇu means, everything is Viṣṇu. The meditation is Viṣṇu. The bhakti is Viṣṇu. Not without Viṣṇu. And Kṛṣṇa is the original form of Viṣṇu. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The original form of the Supreme Personality of Godhead. So if we follow this process then we'll be able to understand without any doubt.

Devotee: Thirteen and fourteen: "One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life [Bg. 6.13-14]."

Prabhupāda: This is the process. First of all you have to select a nice place, solitary place and you have to execute alone. Not that you go to a yoga class and pay your fees and make some gymnastic and come back home and do all nonsense. You see? Don't be entrapped by all these ridiculous things. Simply such society I can declare, is the society of the cheaters and the cheated. You see? Here is the practice. Here you can see. And spoken by the supreme authority, Kṛṣṇa. Is there any person better yogi than Kṛṣṇa?

Here is the authoritative statement. That you have to practice like this. Now, one should hold one's body, first of all you have to select your place, holy place, alone, and special seat. Then you have to sit straight like this. "One should hold one's body, neck and head erect." Straight line. This is the yoga process. These things help to concentrate the mind. That's all. But the real purpose of yoga is to keep Kṛṣṇa always within yourself. Here it is stated that "One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose." Now here, you have to see. As if you close, meditation, you'll sleep. I have seen. So many so-called meditators, they're sleeping. (makes snoring sound) I've seen it. You see? Because as soon as you close your eyes it is natural that you'll feel sleepy. Therefore, half-closed. You have to see. That is the process. You have to see the tip of your nose, two eyes. Thus with unagitated mind. This process will help your mind to be fixed up, unagitated mind, subdued mind, devoid of fear. Yes. Because you have to, generally the yogis they used to practice in jungle and if he's thinking of, "Some tiger is coming or not, what is that?" (laughter) Or some snake is coming. Because you have to sit down alone in a jungle. You see. There are so many animals. Tigers and deers and snake. So therefore it is specially stated, "devoid of fear." The skin of deer is specially used in yoga-āsana because it has got some medical effect that snakes do not come. If you sit down on that particular skin, the snakes and reptiles will not come there. That is the purpose. You'll not be disturbed. Devoid of fear, completely free from sex life. You see. If you indulge in sex life, you cannot fix up your mind in anything. That is the effect of brahmacārī life. If you remain brahmacārī without sex life, then you can be determined.

Just like we have seen a practical example of Mahatma Gandhi in India. Now, he started a movement, non-violent, non-cooperation. The movement, the fight was declared against the powerful British Empire, just see. And he determined that "I shall fight with the Britishers non-violent. Without any weapon," because India was dependent, there was no weapon. And several times it was attempted armed revolution. But these Britishers and more powerful, they cut down. So Gandhi, he invented this method, that "I shall fight with the Britishers, even they become violent, I shall not become violent. So I shall get world sympathy." So this was his plan. He was great statesman. But his determination was so fixed up because he was a brahmacārī. From, at the age of thirty-six years he gave up. He had his wife but he gave up his sex life. He was a family man, he had children, he had his wife. But from the age of thirty-six, young man, a thirty-six year old, he gave up sex life with his wife. That made him so determined, that "I shall drive away these Britishers from the land of India," and he did it. You see? And actually he did it. So controlling the sex life, to refrain from sex life is so powerful. Even if you don't do anything, if you simply restrain your sex life, you become a very powerful man. People do not know the secret. So anything you do, if you want to do it with determination, you have to stop sex life. That is the secret.

So any process take Vedic process. Either you take yoga process or bhakti process or jñāna process, in no process sex indulgence is allowed, no. Sex indulgence is only allowed, family life, just to beget very nice children. That's all. Sex life is not for sense enjoyment. Although there is enjoyment by nature. Unless there is enjoyment, why one should take responsibility for family life. That is the secret of nature's gift. But we should not take advantage of it. These are the secrets of life. These are the secrets of life. So yoga practice, such a nice thing. If you indulge in sex life, this is simply nonsense. Simply nonsense. And if anyone says that you go on with your sex life as much as you like, at the same time you become a yogi, simply pay my fees. I give you some mantra. These are all nonsense. All nonsense. But we want to be cheated. We want to be cheated. We want something sublime very cheap. That means we want to be cheated. If you want very nice thing you must pay for it. "No. I shall go to a store, Sir, I can pay you ten cents, you give me the best thing for it." How can you expect for ten cent? If you want to purchase some valuable, if you want to purchase gold, then you have to pay for it. Similarly if you want perfection in yoga practice, then you have to pay for it like this. Don't make it childish affair. That is the instruction of Bhagavad-gītā. If you make it childish affair then you'll be cheated. And so many cheaters are waiting to cheat you and take your money and go away. That's all. Here is the statement, authoritative statement. Free from sex life. One should meditate upon Me. And ultimately, where is the meditation. Not in void. Just on Viṣṇu, this Viṣṇu form. That is sāṅkhya-yoga.

This sāṅkhya-yoga was first practiced by Kapiladeva. He is incarnation of God, Kṛṣṇa. So this is the secret of yoga. That this, I mean to say, process of sitting and seeing the tip of your nose and sitting straight, all these means will help you to concentrate your mind on the Viṣṇu form, or Kṛṣṇa. One should meditate upon Me. This meditation means meditation on Kṛṣṇa. So here in this Kṛṣṇa consciousness movement, it is directly simply on Kṛṣṇa. There is nothing, therefore nobody is better meditator than these boys. They are simply concentrating on Kṛṣṇa. Their whole business is Kṛṣṇa. They're working in the garden, digging the earth, "Oh, there will be nice rose, we shall offer to Kṛṣṇa." Meditation. Practical meditation. I shall grow rose and it will be offered to Kṛṣṇa. Even in the digging there is meditation. You see? They are preparing nice foodstuff, "Oh, it will be eaten by Kṛṣṇa." So in cooking there is meditation. You see? You see? And what to speak of chanting and dancing. So they are meditating twenty-four hours in Kṛṣṇa. Perfect yogi. Let anyone come and challenge. These boys are perfect yogis.

We are teaching perfect yoga system. Not whimsically. On the authority of Bhagavad-gītā. We have not manufactured anything by concoction, but here is the statement, you see? Simply to concentrate your mind on Kṛṣṇa, Viṣṇu. and their activities have been so molded that they cannot think of Kṛṣṇa, cannot think but Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. So they are highest meditators. "Think upon Me within the heart and make Me the ultimate goal of life." So Kṛṣṇa is the ultimate goal of life. They are preparing themselves for being transferred to the Kṛṣṇaloka. So here is a perfect yoga. Perfect yoga they are practicing. Go on.

Devotee: Verse fifteen: "By meditating in this manner, always controlling the body, mind and activities, the mystic transcendentalists attains to peace (the supreme nirvāṇa) which abides in Me [Bg. 6.15]."

Prabhupāda: Nirvāṇa means, the actual word nirvāṇa in Sanskrit, nirvāṇa means finished. Finished. That is called nirvāṇa. That means materialistic activities finished. No more. That is called nirvāṇa. And unless you finish this nonsense activities, there is no question of peace. So long you'll be engaged in materialistic activities, there is no question of peace. Prahlāda Mahārāja said to his father, tat sādhu manye 'sura-varya dehinām. "My dear father, this is the best thing." For whom? Best thing for whom? He said, tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. These people, these materialistic people who have accepted something nonpermanent. Just try to understand each word. These materialistic people, they are hankering after capturing something nonpermanent, that's all. You have seen, by experience. Now that President, Mr. Kennedy, he was very rich man. He wanted to be President and he spent money like anything. He became President. He had his nice family, wife, children, presidentship-finished within a second. Similarly everyone is trying in the material world to capture something which is nonpermanent. But I am spirit soul, permanent.

So these rascals they do not come to sense that "I am permanent. Why I am after nonpermanent." If I am always busy for comforts of this body, but I know that this body, today or tomorrow or a hundred years after will be finished and so far I am concerned, I am spirit soul, I have no birth, I have no death. Then what is my function? It is the bodily function, so, far I am doing, these material activities. Therefore Prahlāda Mahārāja said asad-grahāt. Just see how nice. They are anxious, they are full of anxiety because they have captured something nonpermanent. Their whole activities are targetted to capture something nonpermanent. Therefore they are always full of anxieties. Any person, any living entity, man, beast or animal or birds, always anxious. This is material disease. So if you are always full of anxiety, where there is question of peace? You go, I go in the street, I say, "Beware of dog." They are living in a very nice house, but full of anxieties. Somebody may not come. Let there be dog. You see? "Beware of dog." "No trespassers." That means although living in a nice cottage, very nice, but full of anxieties. Full of anxieties. Sitting in an office, very nice good salary, always thinking, "Oh I may not lose this office." You see? You see? American nation, very rich nation,... defense, defense force, everything. Always anxious. "Oh, the Vietnams may not come here." You see? So who is free from anxiety? Therefore the conclusion is if you want peace without anxiety, then you have to come to Kṛṣṇa consciousness. There is no other alternative. It is practical. Just try to understand.

Therefore here it is said, "By meditating in this manner, meditating upon Me, Kṛṣṇa, always controlling the body." The first control is tongue. And the next control is the genital. Then you control everything. You give your tongue engagement for chanting and eating Kṛṣṇa prasāda, it is controlled, finished. And as soon as your tongue is controlled, immediately your stomach is controlled, immediately next your genital is controlled. Simple thing. Controlling the body, mind. Mind being fixed on Kṛṣṇa, no other engagement, controlled. Activities always doing Kṛṣṇa's work. Gardening, typing, cooking, working, everything for Kṛṣṇa-activities. "The mystic transcendentalist then-immediately they become mystic transcendentalist-attains to peace, the supreme nirvāṇa, which abides in Me." It is all in Kṛṣṇa. You cannot find out peace outside Kṛṣṇa activities. Outside Kṛṣṇa consciousness. That is not possible. Go on.

Devotee: Purport: "The ultimate goal in practicing yoga is now clearly explained."

Prabhupāda: Now clearly explained. What is the purpose of yoga? They are very much proud of becoming yogi and attending yoga society and this and that, meditation. But here is the yoga practice. Clearly explained. Go on.

Devotee: "Yoga practice is not meant for attaining any kind of material facility. It is to enable the cessation of all material existence."

Prabhupāda: So long you require some material facilities, you'll get material facilities, but that is not solution of the problems of your life. Material facilities, I think you American boys and girls, you have got material facilities better than any other nation. At least better than India, that I can say by my experience. And I have traveled in so many countries, in Japan also I have seen, but still you are better positioned. But do you think you have attained peace? Can anyone of you say, "Yes, I am completely in peace." Then why the youngsters are so much frustrated and confused? So, so long we shall utilize the yoga practice, this practice, for some material facilities, there is no question of peace. Yoga practice should be performed to understand Kṛṣṇa, that's all. Or to make your lost relationship with Kṛṣṇa reestablished. That is yoga practice. Go on.

Devotee: "One who seeks an improvement in health or aspires,"

Prabhupāda: Generally this yoga practice goes on in the name of improving health. Somebody goes to reduce fat. You see? Reduce fat. Because you are rich nation, you eat more and become fatty and again pay yoga practice fees and reduce your fat. That is going on. I have seen some advertisement the other day, "Reduce your fat." Why you increase your fat? The nonsense they will not understand. That if I have to reduce it, why I increase it? Why not be satisfied with simple foodstuff? If you eat grains and vegetables and light foodstuffs, you'll never get fatty. You see? You'll never get fatty. Reduce eating as much as possible. Don't eat at night. Practice yoga like this. If you become voracious eater, you'll be-there are two kinds of diseases. The voracious eaters, they are attacked with diabetes and those who cannot eat sufficiently, they are tuberculists (?). So you cannot eat more or you cannot eat less. You just eat what you require. If you eat more then you must be diseased. And if you eat less, you must be diseased. That will be explained. Yuktāhāra-vihārasya yogo bhavati siddhi.... You are not to starve, but don't eat more. Our program, kṛṣṇa-prasāda, is that you eat kṛṣṇa-prasāda. Eating is required, you have to keep your body fit for any practice. So eating is required. But don't eat more. Don't eat less also. We don't say that you eat less. If you can eat ten pounds, eat. But if you cannot eat ten pounds, out of avarice, out of greediness you eat pounds, then you will suffer. You see? So here is the, what is that? No material facilities. Go on.

Devotee: "Cessation of material existence does not mean entering into an existence of void, which is only a myth."

Prabhupāda: Yes. So cessation of material existence does not mean void. Because I am not void. I am spirit soul. If I was void, how my development of this body has taken place? I am not void. I am the seed. Just like you sow a seed on the ground, it grows into large tree or plant. Similarly the seed is given by the father in the womb of the mother and it grows like a tree. And this body is that. Where is voidness? Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. In the Fourteenth Chapter you'll see that originally the seed was given by Kṛṣṇa in the womb of this material nature and so many living entities are coming out. You cannot argue against it because actually the generation is the same process as in our practical life we see the father gives the seed in the womb of the mother and the mother, I mean to say, nourishes the child to grow body. So there is no question of void. If the seed would have been void, how this nice body has developed?

So nirvāṇa means not to accept any more material body. Don't try to make it void. That is another nonsense. Void, you are not void. Void means to make void this material body. This full of miserable conditional body. Just try to grow your spiritual body.

That is possible. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. These things are there. So we have to become very intelligent to understand what is the problem of life, how we should use this valuable human form of life. Unfortunately this education is practically nil all over the world.

Devotee: "There is no void anywhere in the creation of the Lord. Rather the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavad-gītā as that place where there is no need of sun or moon nor electricity."

Prabhupāda: Now you'll find in the Bhagavad-gītā, we have already, I think in the Second Chapter there is, anyway, that it is said that:

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

Now Kṛṣṇa describes, "My abode, how it is. In that sky, where My abode is there, there is no necessity of sunlight, there is no necessity of moonlight, there is no necessity of electricity." Now you cannot find such abode within this universe. You travel with your sputnik or any machine, you find out some place where there is no sunlight, there is no moonshine. The sunlight is so extensive, all over the universe there is sunlight. Where you'll find that place? That means that place is beyond the sky. That is also stated: paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Beyond this material nature there is another spiritual nature. So we do not know what is the formation of this material nature and what to know about the spiritual nature. Then you have to hear from Kṛṣṇa who lives there. Otherwise you remain nonsense all your life.

Here is the information. How can you know which you cannot reach, cannot know with your senses are so imperfect. How can you know? Simply you have to hear. Just like you have to hear about your father from the mother. There is no other way. The father certifies, mother certifies, "Here is your father, you have to accept." You cannot make any experiment. Beyond your names. Similarly if you want to learn about the spiritual sky in God's kingdom, then you have to simply hear from the authority. There is no question of experimental knowledge. Simply hearing. So hearing means, just like you have to believe some gentleman as your father, hearing from the authority of your mother. Simply from the Vedic literature which is accepted as the mother, authority of mother, knowledge. Mother authority. Veda-mātā. It is called Veda-mātā. It is called Veda-mātā. Veda means knowledge and it is received from the mother. So Veda-mātā, the knowledge mother, you have to know what is Kṛṣṇa. And here Kṛṣṇa is personally explaining. So we have to believe it. Then you get the knowledge. Otherwise there is no possibility. You cannot make experiment. Then you fail.

Devotee: "A consummate yogi who is perfect in understanding Lord Kṛṣṇa as is clearly stated herein by the Lord Himself, can obtain real peace and can ultimately reach the Supreme Abode, the Kṛṣṇaloka known as Goloka Vṛndāvana. In the Brahma-saṁhitā it is clearly stated that the Lord, although He resides always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well."

Prabhupāda: Yes. If you think that if Kṛṣṇa is in His abode, Goloka Vṛndāvana, then how you think that in your temple there is Kṛṣṇa? No. The Brahma-saṁhitā says therefore we require to hear from the authorized mother. The Brahma-saṁhitā says: goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He is living in His abode, Goloka Vṛndāvana, He is everywhere. He's everywhere. The same example can be used. That sun is ninety millions miles or something like that, away from us. But it is within your room.

Devotee: "Therefore a person working in Kṛṣṇa consciousness is the perfect yogi because his mind is always absorbed in Kṛṣṇa's activities. In the Vedas also we learn, 'One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead.' In other words, the perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feat to befool innocent people."

Prabhupāda: Thank you, that's all. (end)

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Bhagavad-gītā 6.16-24

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Los Angeles, February 17, 1969

Devotee: Verse sixteen: "There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough [Bg. 6.16]."

Prabhupāda: Yes. This is very nice. (laughs) Nothing is prohibited because after all, you have to execute the yoga process with this body. To make the best use of a bad bargain. You see? This material body is the source of all miseries. Actually the spirit soul has no misery. Just like normal condition of a living entity is healthy life. Disease takes place by certain contamination infection. Disease is not our life. Similarly the present position of material existence is a diseased condition of the soul. And what is that disease? The disease is this body? Because this body is not meant for me, it is not my body. Just like your dress. You are not the dress. But we are differently dressed here. Somebody red color, somebody white color, somebody yellow color. But that color, I am not this color. Similarly this body, I am white man, black man, Indian, American or this, Hindu, Muslim, Christian. This is not my position. This is all diseased condition. Diseased condition. You are trying to get out of the disease.

That is yoga system. To connect again with the Supreme. Because I am part and parcel. The same example. Somehow or other the finger is cut off and it is falling on the ground, it has no value. My finger, when it is cut off and it is lying on the ground, it has no value. My finger, when it is cut off and it is lying on the ground, it has no value. But as soon as the finger is joined with this body, it has got millions and trillions of dollars value. Invaluable. Similarly we are now disconnected with God or Kṛṣṇa, by this material condition. Forget, not disconnected. Connection is there. God is supplying our all necessities just like a state prisoner is disconnected from the civil department. He has come to the criminal department. Actually not disconnected. The government is still take care. But legally disconnected. Similarly we are not disconnected. We cannot be disconnected, because there is no existence of anything without Kṛṣṇa. So how can I be disconnected? Disconnection is that by forgetting Kṛṣṇa, instead of engaging myself in Kṛṣṇa consciousness, I am engaged in so many nonsense consciousness. That is disconnection. Instead of thinking myself that I am eternal servant of God or Kṛṣṇa, I am thinking I am servant of my society, I am servant of my country, I am servant of my husband, I am servant of my wife, I am servant of my dog or so many. This is forgetfulness.

So how it has happened? Due to this body. Whole thing. Whole misconsciousness has come into existence due to this body. Because I am born in America I am thinking American. And because I am thinking American, the American government claims, "Yes, you come and fight, give your life." Draftboard. Why? This body. Therefore the intelligent person should know that I am suffering all miserable condition of my life due to this body. So we should not act in such a way that this imprisonment with this material body will continue birth and birth. Either American body, Indian body, dog's body, hog's body, so many-8,400,000 of body. That is called yoga. How to get out of this contamination of body. But the first instruction is to understand that I am not this body. That is the basic principle of Bhagavad-gītā teaching. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "My dear Arjuna, you are talking very nice nicely, just like a very advanced learned man. But you are talking on the bodily platform-all nonsense." "I am father of this, oh, they are my relatives, they are my this, they are my this, how can I kill, how can I do, I cannot." The whole atmosphere consciousness is body. Therefore Kṛṣṇa, just after Arjuna accepting him his spiritual master, he's immediately chastising him as a master chastises his disciple: "You nonsense, you are talking very wisely as if you know so many things. But your position is this body."

So the whole world, they are posing themselves as highly advanced in education-science, philosophy, this, that, politics, so many things. But, their position is this body. Just like, an example, a vulture. A vulture rises very high. Seven miles, eight miles up. Wonderful, you cannot do that. And he has got wonderful eyes also. There are small eyes, vulture, it is so powerful that it can see from seven mile distance where there is a carcass, dead body. So he has got good qualification. He can rise very high, he can see from a distant place. Oh. But what is his object? A dead body, that's all. His perfection is to find out a carcass, dead body, and to eat, that's all. Similarly we may go up very high education, but what is our objective, what are we seeing? How to enjoy sense, this body, that's all. And advertisement? "Oh, he has gone with sputnik seven hundred miles up." But what you do? What is your occupation? Sense gratification, that's all. That is animal. So people are not considering how they're implicated with this bodily concept of life.

So one should first of all know that our miserable condition of material existence is due to this body. At the same time this body is not permanent. Supposing I identify everything with this body-family, society, country, this, that, so many things. But how long? It is not permanent. Asat. Asat means it will not exist. Asann api kleśada āsa dehaḥ [SB 5.5.4]. Simply troublesome. Not permanent and simply giving trouble. That is intelligence. How to get out of this body. People come, says that "I am not in peace. I am in trouble. My mind is not peace." But when the medicine is offered, he does not accept. You see? He wants something palatable, what he has understood, that's all. Many people come to us, "Swamiji, oh, this is my position." And as soon as we suggest the medicine, he'll not accept. Because he wants some medicine which will be acceptable by him. So how we can offer? Then why do you go to a physician? You make your own treatment? You see?

So here the suggestion is that this body is useless, but that does not mean we shall not take care. Just like you are going from one place to another place on your car. The car, you are not this car, but because you have to use the car for your work, you have to take care of the car also. But not much care that you simply become absorbed in the car business and no other business. Just like somebody, too much attachment to the car is polishing the car whole day, you see, polishing. So we should not be too much attached to this body. But because with this body we have to execute Kṛṣṇa consciousness, therefore we should keep it fit also. That is called yukta-vairāgya. We should not neglect. We shall take regular bath, we shall, regular nice food, Kṛṣṇa prasāda, keep our mind and body healthy. That is required.

So Kṛṣṇa consciousness movement does not say that artificially you simply make some renouncement, all nonsense. And to recompensate we take to some drugs, take to some intoxication, no. You take nice food. Kṛṣṇa has given nice food. Fruits, grains, milk, you can prepare hundreds and thousands of preparations nice with these foodgrains and we are doing that. Our purpose for inviting you in the love feast is that: replace Kṛṣṇa prasāda with your all nonsense foodstuff. They are not healthy. These are healthy food. Healthy food. Palatable, healthy food. So, eat Kṛṣṇa prasāda, nice prasāda. If your tongue wants some nice palatable dishes we can supply you hundreds, thousands, offered to Kṛṣṇa. Samosā and this sweet ball, rasagullā, so many things we can supply. You are not prohibited. But don't take too much. "Oh, it is very palatable, let me take one dozen of rasagullā." No, don't take that. (laughs) Then that is not good. That is greediness. You should simply take so much as will keep your body fit, that's all. You should sleep so much as will keep your body fit, that's all. Nothing more. Yuktāhāra vihārasya yogo bhavati siddha. This is called yukta. We should eat simply for keeping healthy condition. We shall sleep simply for keeping healthy condition. But if you can reduce, that's nice. But not at the risk of becoming sick.

Because in the beginning, because we are accustomed to eat voraciously, so don't try to eat less artificially. You eat. But try to minimize. Therefore there are prescription of fasting. At least two compulsory fastings in a month. And there are other fasting days. The more you can reduce your sleep and eating, you keep good health, especially for spiritual purposes. But not artificially. Not artificially. But when you advance, naturally you'll not feel, just like Raghunātha dāsa Gosvāmī. There are examples. Raghunātha dāsa Gosvāmī was very rich man's son. And he left home. So he joined Lord Caitanya. So his father, he was the only son, very beloved son. Very nice wife. Left everything. And left means stealing, without saying anything. Somehow or other he left home. And the father could understand he has gone to Lord Caitanya at Purī. So he sent four servants, because he was very rich man. And four hundred rupees-five hundred years ago four hundred rupees means twenty times at the present value. So first of all he accepted, that, "Oh, father has sent, all right." So how he was spending money? So he was inviting all the sannyāsīs, in Jagannātha Purī there were many sannyāsīs, renounced order. And every month he was offering feasting. Then after few days, Lord Caitanya inquired His secretary, Svarūpa Dāmodara, "Oh, nowadays I don't get any invitation from Raghunātha. What happened?" "Oh, Sir, he has stopped accepting his father's money." "Oh, that's very nice." He thought that, "I have renounced everything and I am enjoying my father's money. This is all nonsense." He refused. He asked the man, "You go home. I don't want money." Then how he is living? "Oh, he's standing on the staircase of Jagannātha Temple and when the priests go home with their prasāda, they offer something and he's satisfied." So Caitanya Mahāprabhu said, "Oh, this is all right, very nice." Then Caitanya Mahāprabhu was inquiring how he's standing there. So he … standing. So Raghunātha dāsa Gosvāmī, after a few days, he stopped that standing also. Then Caitanya Mahāprabhu inquired his secretary, "I don't see Raghunātha standing there. What he is doing?" "No sir, he has given up that standing because he thought, 'Oh, I'm standing just like a prostitute, somebody will come and give me some. No no, I don't like it.' " "Oh, that's very nice. Then how he is eating?" "He's collecting some rejected rice in the kitchen and that he is eating."

So to encourage Raghunātha dāsa Gosvāmī, one day Caitanya Mahāprabhu went to his room. "Raghunātha? I heard that you are eating very nice foodstuff and you are not inviting Me?" So he was not replying. So He was finding out where he has kept that rice and He took and immediately began to eat. "Sir, You do not eat, this is not for You." "Oh! It is Jagannātha's prasāda! How do you say it is not fit?" Just to encourage him. He may not think, that, "I am eating this rejected," you see? In this way Raghunātha dāsa Gosvāmī reduced his foodstuff, ultimately, every alternate day only one piece of what is called, butter, so much. And he was offering even bowing down hundreds times and chanting so many times. Saṅkhyā-pūrvaka-nāma-you have heard it while singing Six Gosvāmīs song. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau. So there are very nice examples of minimizing. Minimizing all material necessities. Up to the point nil. You see? But that is not possible for everyone. Don't try to imitate Raghunātha dāsa Gosvāmī. But because they were associates of Lord Caitanya, each one of them showed some example, unique example of how Kṛṣṇa consciousness can be advanced. But our business is not to imitate them, but try to follow them. Try to follow as far as possible. Not artificially.

Therefore here it is said, "There is no possibility of one's becoming a yogi," if you try to become immediately Raghunātha dāsa Gosvāmī by imitating, you'll fail. Whatever progress you have made that will be finished. No. Not that. You eat. But don't eat more. That's all. Eating more is no good. You eat. If you are elephant you eat hundred pounds, but if you are ant you eat one grain. Don't eat hundred pounds imitating the elephant. You see? God has given food to the elephant and to the ant. But if you are actually elephant then you eat like elephant. But if you are ant, don't eat like elephant, then you'll be in trouble. So here it is said, "There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little." Very nice program. Don't eat too little. You eat whatever you require. But don't eat more. Similarly don't sleep more. If you can keep your health perfect, but try to reduce it. Suppose you are sleeping ten hours. But if I keep myself fit by sleeping five hours, why should I sleep ten hours? So this is the process. Don't do anything artificially. So far the body is concerned, we have got four demands. Eating, sleeping, mating and defending. The defect is that modern civilization that they are thinking that this eating process, sleeping process if we can increase, that is very nice. If we can sleep the whole day and night on Saturday and Sunday, oh it is great profit, enjoyment. That is the civilization. They think it is an opportunity to enjoy life by sleeping thirty hours a day. You see? No. Don't do that. Reduce it. Try to reduce it but not artificially. Go on.

Devotee: Verse number seventeen: "He who is regulated in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system [Bg. 6.17]."

Prabhupāda: Yes, you simply, there is no question of attending a so-called yoga class and pay five rupees or five dollars fee to keep yourself reduced fat and so on, keeping your health fit. You simply practice. This practice: Eat what you need, sleep what you need. Your health will be excellent. There is no need of any extraneous help. Simply by practicing this you'll have everything all right. Go on.

Devotee: Verse number eighteen: "When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence, devoid of all material desires, he is said to have attained yoga [Bg. 6.18]."

Prabhupāda: Yes. To keep the mind in equilibrium. That is yoga perfection. To keep the mind, that how you can do if you, in the material field you cannot keep your mind in equilibrium. That is not possible. Take for example this Bhagavad-gītā. If you read daily four times you'll not get tired. But take any other book, after reading one hour you'll get tired. This chanting, Hare Kṛṣṇa. You chant whole day and night, and dance, you'll never get tired. But take another name. Just after half an hour, finished. It is botheration. You see? Therefore to fix up the mind means to keep your mind in Kṛṣṇa, then finished, all yoga. You are perfect yogi. You haven't got to do anything. Simply fix up your mind. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha [SB 9.4.18]-if you talk, talk of Kṛṣṇa. If you eat, eat of Kṛṣṇa. If you think, think of Kṛṣṇa. If you work, work for Kṛṣṇa. So in this way, this yoga practice will be perfect. Not otherwise. And that is the perfection of yoga. Devoid of all material desires. If you are simply desiring for Kṛṣṇa where is the scope of material desire? Finished, all material desire finished. You haven't got to try for it artificially. "Oh, I shall not see any nice girl. I shall close my eyes." That you cannot do. But if you fix up your mind in Kṛṣṇa consciousness you are dancing with so many beautiful girls. That's all right, as brother and sister there is no question. This is practical perfection of yoga. Artificially you cannot do.

Simply in Kṛṣṇa consciousness all perfection is there. Try to understand it. All perfection. Because that is spiritual platform. Spiritual platform is eternal, blissful and full of knowledge. Therefore there is no misgivings. Yes, go on.

Devotee: Verse number nineteen: "As a lamp in a windless place does not waver… [Bg. 6.19]."

Prabhupāda: Here is the example, just see.

Devotee: "…so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self."

Prabhupāda: In this room, because there is no air waving, just see the flame is steady. Similarly, if the flame of your mind will remain as steady as this flame if you absorb the mind in Kṛṣṇa consciousness. Then as the flame is not agitating, your mind will not be agitated. And what is perfection of yoga?

Devotee: Verse 20 through 23: "The stage of perfection is called trance or samādhi, when one's mind is completely restrained from material mental activities by practice of yoga [Bg. 6.20-23]."

Prabhupāda: Samādhi means, samādhi means not to make void. That is impossible. Kleśo 'dhikaratas teṣām avyaktāsakta-cetasām. Some yogi says that you stop yourself, make yourself motionless. How it is possible to make me motionless? I am moving spirit. This is not possible. Motionless means when you are fixed up in Kṛṣṇa, there is no more material motion. That is motionless. This material propensities will not anymore disturb you. That is called motionless. But your motion for Kṛṣṇa activities will increase. The more you increase your motion or activities in Kṛṣṇa consciousness you become automatically motionless in material activities. That is the process. But if you want to make motionless, the same example-a child, a child is restless. You cannot make the child motionless. You give him something, plaything, some nice picture. He will see, engaged, and motionless. That is the way. So people are motionless. Not motionless, what is called? Moving. But if you want to make him motionless then give him Kṛṣṇa engagement. Then he'll be motionless. And that is realization. Why he should be engaged in Kṛṣṇa consciousness unless he realizes that ”I am Kṛṣṇa's. I am not this matter's, I am not this nation's, I am not this society's, I am not this rascal's, I am simply Kṛṣṇa's.” Motionless. His full knowledge.

That is my position. I am part and parcel. Mamaivāṁśo jīva [Bg. 15.7]-all these living entities are My part and parcel. So as soon as you understand that ”I am part and parcel of Kṛṣṇa” immediately you become motionless to material activities. Yes.

Devotee: ”This is characterized by one's ability to see the self by the pure mind and to relish and rejoice…”

Prabhupāda: Pure mind. This is pure mind. Pure mind means to understand oneself that ”I belong to Kṛṣṇa.” That is pure mind. Mind, at the present moment my mind is contaminated. Why? I am thinking that I belong to this, I belong to that, I belong to this. But when my mind is fixed up, ”I am Kṛṣṇa's.” That is my perfection. Yes.

Devotee: ”And to relish and rejoice in the self. In that joyous state one is situated…”

Prabhupāda: This joyous in the self, that means Kṛṣṇa is the Superself. Yoga practice. That I am individual self. When I am in samādhi with Viṣṇu, Superself, that is my steadiness of the mind. So Superself and self, when they enjoy. Enjoyment cannot be alone. There must be two. Have you got any experience of enjoyment alone? No. So enjoyment alone is not possible. Enjoyment means two-Kṛṣṇa and you. The Supersoul and the individual soul. [break] the greatest difficulty. If you are convinced, that ”I am part and parcel of Kṛṣṇa,” then even there is greatest difficulty position of your life, that is surrender. You know Kṛṣṇa will give you protection. You try your best, you use your intelligence, but I believe in Kṛṣṇa. Varasa neha pitaro nṛsiṁha(?). If Kṛṣṇa neglects, no other remedy can protect you. No other measure can protect you. Don't think-suppose one is diseased. Many expert physicians treating him. Nice medicine is offered. Is that guarantee for his life? No. That is not guarantee. If Kṛṣṇa neglects, in spite of all these good physicians and medicines he will die. And if Kṛṣṇa protects him, even if he has no expert treatment, he'll still survive. So one who is fixed up in Kṛṣṇa, fully surrendered, and one of the points of surrender is that Kṛṣṇa will protect me. Then you are happy. Just like the child. He's fully surrendered to the parents and he is confident that ”My father is there, my mother is there.” So he's happy. Kadāham aikāntika-nitya-kiṅkaraḥ. If you know that somebody is there who is my patron, who is my savior, are you not very happy? But if you do everything on your own account, at your responseibility, are you happy? Similarly, if you are convinced in Kṛṣṇa consciousness that ”Kṛṣṇa will give me protection” and if you are true to Kṛṣṇa, that is the standard of happiness. You cannot be happy otherwise. That is not possible. Eko bahūnāṁ vidadhāti kāmān.

That is the fact. Even in your rebellious condition Kṛṣṇa is giving you protection. Without Kṛṣṇa's protection you cannot live even for a second. He's so kind. But when you admit it, when you recognize it, then you become happy. Now Kṛṣṇa is giving you protection but you do not know it because you have taken your life at your own risk. Therefore He has given you freedom, ”All right, do whatever you like. As far as possible I will give you protection.” But when you fully surrender, the whole charge is to Kṛṣṇa. That is special. That is special protection. Just like a father. The child who has grown up doesn't care for the father, he's acting freely. What the father can do? ”All right, do whatever you like.” But the child who is fully under the protection of the father, he takes more care.

That is stated in the Bhagavad-gītā you'll find: samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. ”I am equal to everyone.” Na me dveṣyaḥ: ”Nobody is my enemy.” How He can be envious? Everyone is Kṛṣṇa's son. How he can become enemy to Kṛṣṇa? He is son. That is not possible. He is friend of everyone. But we are not taking advantage of His friendship. That is our disease. That is our disease. He is friend to everyone. Samo 'haṁ sarva-bhūteṣu. But one who is recognizing, he can understand that ”Kṛṣṇa is giving me protection in this way.” This is the way of happiness. Go on.

Devotee: ”This indeed is actual freedom from all miseries arising from material contact. This yoga is to be practiced with determination and an undaunted heart. Twenty-four: One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon without exception, all material desires born of ego and thus control all the senses on all sides by the mind [Bg. 6.24]. Purport: The yoga practitioner should be determined and should patiently prosecute the practice without deviation.”

Prabhupāda: Now, this determination can be actually practiced or can be actually attained by one who does not indulge in sex life. His determination is strong. Therefore in the beginning it was said, that ”without sex life,” the determination. Or controlled sex life. If you indulge in sex life then this determination will not come. Flickering determination. You see. Therefore sex life should be controlled or given up. If it is possible to give up altogether, if not, controlled. Then you'll get determination. Because after all this determination is bodily affair. So these are the methods how to get determination. Go on.

Devotee: ”One should be sure of success at the end and pursue his course with great perseverance, not becoming discouraged if there is any delay in the attainment of success.”

Prabhupāda: Determination means that one has to continue with patience and perseverance. I'm not getting the desired result. ”Oh what is this Kṛṣṇa consciousness, I give up.” No. Determination. It is a fact. Because Kṛṣṇa is saying this it must happen. There is nice example. That a girl is married to a husband. She's hankering after a child. So if she thinks that ”Now I am married, I must have immediately a child.” Is it possible? Just have patience. You just become faithful wife, serve your husband, and let your love grown up and because you are husband and wife, it is sure you'll have children. But don't be impatient. Similarly, when you are in Kṛṣṇa consciousness, your perfection is guaranteed. But but you'll have patience, determination. That ”I must execute. I should not be impatient.” That impatience is due to loss of determination. And how that loss determination is there? Due to excessive sex life. These are all consequences. Go on.

Devotee: ”Success is sure for the rigid practitioner. Regarding bhakti-yoga, Rūpa Gosvāmī says, 'The process of bhakti-yoga can be executed successfully with full-hearted enthusiasm, perseverance and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness.' "

Prabhupāda: Yes, go on.

Devotee: "As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean. But the big ocean carried them away on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal and so she decided to dry up the ocean."

Prabhupāda: Just see, a sparrow is trying to dry up the ocean. (laughs) This is called determination. Just like our Gandhi. He declared war against the Britishers. War is that non-violent, noncooperation. You see? But the determination was there. That "I must drive away the Britishers." And he did it. And what is the weapon? Nonviolence. "All right, you fight, you kill me, I shall not attack you." You see? He became, what is that? Determination. People laughed. "Gandhi is declaring war with the Britishers, so powerful, British Empire." And actually after the Britishers lost India, they lost all Empire. Because that was the jewel of British Empire. They lost all possession in the Far East, they lost possession in Egypt, they lost possession on Suez Canal, everything lost. So determination is so nice thing. Go on.

Devotee: "She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it." (end)

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Bhagavad-gītā 6.21-27

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New York, September 9, 1966

Prabhupāda:

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
[Bg. 6.21]

Now, every one of us is searching after happiness, but we do not know what is real happiness. The real happiness is, hint of real happiness, what is real happiness, that is being described by Lord Śrī Kṛṣṇa to Arjuna. What is that real happiness? Happiness we feel through our senses. Because material, dead stone, has no sense, therefore dead stone cannot feel happiness or distress. Now, this consciousness, the developed consciousness, feels happiness and distress more than undeveloped consciousness.

Just like the trees. The trees, they have got also consciousness, but it is not developed consciousness. Therefore the trees are standing on the road or anywhere, but they have no sense of feeling the miseries. Now, suppose a human being is asked to stand like the tree, at least for three days. Oh, it will be impossible for him because he cannot tolerate such kind of miseries. So therefore conclusion is that every living entity feels the pleasure and happiness according to the developed consciousness of his being. Similarly, the happiness which we are feeling now in the material mixture, that is not real happiness. That is not real happiness. If you ask the tree, "Are you feeling happy?" the tree will say, "Yes. I am feeling happy standing here the whole year, and the wind and snowfall I am enjoying very much." Oh. You see? So that sort of happiness the tree may enjoy, but you are human being. You will say, "Oh, this is the standard of his enjoyment."

Similarly, there are different kinds and different grades of living entities. Their standard of feeling happiness and miseries are also different grades. Animal. In the animal kingdom, they have no sense. One animal is being slaughtered. The other animal is seeing because he has no knowledge the next turn is he is being turned…, being slaughtered, but he is chewing some grass. He is happy. He is thinking that "I am happy." Next moment it will be slaughtered, but he does not know. So these are all different grades of happiness. But the highest standard of happiness is described here, sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam [Bg. 6.21]. Buddhi-grāhyam atīndriyam. Buddhi means intelligence. One has to be intelligent. If you want to enjoy life, then you must be intelligent also. Just like the animals, they are not intelligent enough. Therefore they cannot enjoy life as a human being can, standard. So here, in the Bhagavad-gītā also, it is said that buddhi-grāhyam atīndriyam.

Atīndriyam. Now, just take the example of a dead man. The senses, the hands, the nose, the sense organs, and everything is there, but now he cannot enjoy. The dead body, it cannot enjoy. Why? This requires intelligence. Why the dead body cannot enjoy? What is the difference? The body is lying there. The hands and the nose and the legs and the eyes and all other sense organs are there. But why the dead body cannot enjoy? That requires intelligence. That means that the enjoying energy, the spiritual spark, that has gone away. Therefore it has no power to enjoy. Then, if you make advance further with intelligence, then you will understand that actually the body was not enjoying, but that little spark, spiritual spark, that was enjoying, not this body. This requires little intelligence. I am thinking that "I am enjoying with my sense organs," but you are not enjoying. The real enjoyer is that small spiritual spark within you. That spiritual spark has got the potency of enjoyment, but that is not being manifested on account of being covered by this material tabernacle, and therefore this enjoyment is not perfect.

This requires little intelligence, that "Where is the enjoyment for the dead body?" The dead body no more can enjoy. Suppose if a man is offered a dead body of a beautiful woman, will he accept? Or a woman is offered the dead body of a beautiful man, will she accept? No. Because that enjoying spark is moved now. That requires intelligence. Who is enjoying? Who is enjoying? The enjoying, the enjoying spirit. The spirit is enjoying, not this body. That requires intelligence. Then again… Now, if that spirit is enjoying, then the spirit must have enjoying senses also. Otherwise how it can enjoy? If you have no enjoying sense organ, then how you can enjoy? A blunt cannot enjoy. Therefore it is accepted that the spirit soul, although it is very small, atomic, we cannot measure… Several times I have repeated here that the measurement of the small, infinitesimal spirit spark is just one ten-thousandth part of the upper portion of your hair. It is so small. But that does not mean… Just like we are incapable to measure something. We define that "Point has no length, no breadth," but actually it is not a fact. If you see a point with microscope, you'll find the point has increased to one inch round, and it has got length and breadth. Similarly, we have no capacity to make a measurement of the soul, but there is measurement.

And there are senses of that spiritual spark. There are. Without having this… Without the spiritual spark having the senses, how this body is grown? This body is just like dress. When we speak of dress, the dress is made according to your body. If you go to a tailor, the tailor will take measurements of your body and the dress will be supplied to you, fit. Similarly, unless that spiritual spark has got body, how this, I mean to say, dress of this material tabernacle has grown? This requires intelligence.

So the conclusion is that that spiritual spark is not impersonal. It is actually personal. The soul is actual person. As God is actual, personal, similarly, because we are part and parcel of the Supreme, therefore, if I am a person, then God must be person. God is the father of everyone. Now, if I am the son-I have got personality; I have got individuality-how can you deny the individuality and personality of the Supreme Lord? So these things require intelligence. Intelligence. Sukham ātyantikaṁ yat tat buddhi-grāhyam atīndriyam [Bg. 6.21]. Atīndriyam. Atīndriyam means you have to transcend these material senses. Then you can actually appreciate what is happiness.

Just like the other day I explained the happiness of the yogis. Ramante yoginaḥ anante satyānande cid-ātmani [Cc. Madhya 9.29]. Ramante yoginaḥ anante. The yogis, those who are transcendentalists aspiring after spiritual life, they are called yogis: bhakti-yogī, jñāna-yogī, dhyāna-yogī. There are so many departments of yogis. Now, they also enjoy. The whole process is to concentrate upon the viṣṇu-mūrti, Viṣṇu form, within the heart. And unless there is pleasure, there is no enjoyment, what is the use of controlling the senses and focusing the mind on the Supreme Supersoul within the heart? There is pleasure. What sort of pleasure that is? That pleasure is ananta. Ananta means endless. Endless. Yoginaḥ. Yoginaḥ. Ramante yoginaḥ anante. Anante means that pleasure is not endless. That pleasure, why it is not ended? Because spirit is eternal and the Supreme Lord is eternal, therefore reciprocation of their loving exchanges, they are eternal. They are eternal. The living spirit is eternal, the Lord is eternal, and their exchange of feelings, or loving feelings, that is also eternal. So one who is intelligent, they should refrain from this sensual enjoyment of this material body which is flickering, which is not in essence, and should seek such enjoyment of spiritual life. That is called rāsa-līlā. You have heard about Lord Kṛṣṇa's rāsa-līlā. That is not ordinary exchange of feelings of this material body. That is exchange of feelings of the spiritual body. So sukham ātyantikaṁ yat tad buddhi-grāhyam [Bg. 6.21]. One has to use his intelligence to understand what is real happiness. Foolish man cannot understand what is real happiness. Intelligent. So as soon as one becomes intelligent… The next śloka will describe it. Vetti yatra na caivāyaṁ sthitaś calati tattvataḥ. One who does not know what is real happiness, they are seeking happiness in this material world.

There is a nice story. A man, a friend, was advised by his friend that "If you chew sugar cane, oh, it is very nice, sweet." The friend who was advised to chew sugar cane, he had no experience what is sugar cane. So he asked his friend, "Oh, what is the sugar cane?" The friend suggested, "It is just like a bamboo log." So the foolish man began to chew all kinds of bamboo logs. So how he can get the sweetness of the sugar cane? Similarly, we are trying to have happiness and pleasure, but we are trying to derive happiness, pleasure, eschewing this material body.

So therefore there is no happiness; there is no pleasure. For the time being, there may be a little feeling of pleasure, but that is not actual pleasure. That is for temporary, just a slight focus of that lightning. In the sky you will find some lightning, but real lightning is beyond that. So vetti yatra na caivāyaṁ sthitaś calati tattvataḥ. Because persons they do not know what is happiness, so sthitaś calati tattvataḥ. Real happiness… They are deviated from real happiness. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. This real happiness… Now, we are trying to be posted or to be situated in that position of real happiness by practice of this Kṛṣṇa consciousness. By Kṛṣṇa consciousness, we shall gradually develop our intelligence, real intelligence. Then we shall naturally like to enjoy that spiritual happiness. And as we make progress and get taste of spiritual happiness, so proportionately we give up the taste of this material happiness. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti, this Kṛṣṇa consciousness, is gradually developed in realizing, understanding the Supreme Absolute Truth, pareśānubhavaḥ. Pareśānubhavaḥ. As pareśānubhavaḥ, as we make progress to understand the Absolute Truth, naturally we become detached from this false happiness we are trying to enjoy. Bhaktiḥ pareśānubhavo viraktir anyatra syāt.

Now, here it is stated, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If somebody, somehow or other, achieves or is promoted to that stage, then what is the result? Result is yaṁ labdhvā, "By achieving such stage of transcendental stage," cāparaṁ lābhaṁ manyate nā…, "other achievements, they become insignificant." Here we are trying to achieve so many things. We are trying to achieve so many riches or friends, fame, and beauty, and knowledge. So many things we are trying, achievement. But as soon as you become properly situated in Kṛṣṇa consciousness achievement, then you will think, "Oh, no achievement is better than this achievement." Yaṁ labdhvā cāparaṁ lābham. Aparam lābham means other kinds of achievement. They will be considered as figs. It is so big, this Kṛṣṇa consciousness, that one who understands and has a little taste… Svalpam apy asya dharmasya trāyate mahato bhayāt: "A little taste can save one from the greatest danger." And as he makes progress and has a real taste, then he thinks that "All other achievements are useless, nonsense in comparison to Kṛṣṇa consciousness."

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
[Bg. 6.20-23]

I am very glad to inform you a practical example. One of our students, he was put into very unfavorable condition, but he was not, I mean to say, at all disturbed due to this Kṛṣṇa consciousness. Practical. So confident. And we are also not disturbed. We thought, "Oh, Kṛṣṇa is there. He will not be put into difficulty. He cannot be put into difficulty." You see? So here it is said, yasmin sthito na duḥkhena guruṇāpi vicālyate. If one is situated firmly in Kṛṣṇa consciousness, the gravest type of danger cannot disturb him. It is such a nice thing. Yasmin sthito na duḥkhena guruṇāpi. Guru. Guru means very heavy, very heavy. Guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. He is not disturbed. He is not disturbed.

Of course, it may be stories, but I am telling you of my practical life. In 1942 there was heavy bombing in Calcutta, heavy bombing in Calcutta. By once or twice bombing, all the population vacated. Calcutta was a city of no man. But there were… Of course, many people remained there, those people who could not leave the city for some urgent or some other business. So somehow or other, I had to remain in the city, and on the 12th December, 1942, I remember, there was heavy bombing. But fortunately, we stayed perplexed.(?) He saw something, fireworks, is going on. "So let us enjoy." (laughter) You see? (makes sound of bomb coming down) Do-do-dee-dee-dong! Like that, so many bombings. So what can be done? There may be so many dangers in our life because it is the place only full of dangers. We do not know. Because we are foolish, we are trying to adjust these things. That is our foolishness. We should…

Just like in a railway carriage. You are being transported from one place. Suppose it is crowded. So instead of adjusting the crowd, better tolerate for few hours and get down and go to your destination. Similarly, we may have many dangerous spots in this material life, but if we are preparing ourselves for going back to Kṛṣṇa in Kṛṣṇa consciousness, then these things will be not cared for. Let them happen. Āgamāpāyinaḥ anityās tāṁs titikṣasva bhārata. They come and go. Let them happen. The bombing was not for all the days. All right, let them take place for few hours or few days. We have to adjust like that. But it is very difficult to adjust. But one who is situated in Kṛṣṇa consciousness, he is not disturbed. He is not disturbed. That is the technique of not being disturbed. The more we advance in Kṛṣṇa consciousness, we become free from this material entanglement.

There is a very nice verse in Śrīmad-Bhāgavatam.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

Samāśritā ye pada-pallava-plavam. Now, this material world is compared with a great ocean, and actually it is. Those who have traveled on the sea, now they have seen Atlantic Ocean, Pacific Ocean. This is only a spot. This earth is only a spot in this material universe. So we have got these two big oceans, Atlantic and Pacific Ocean. Just imagine that within this universe, millions and millions of planets are floating. How many Atlantic and Pacific Oceans are there you can just imagine. So this is actually a great ocean of misery, bhavāmbudhiḥ. The śāstra says it is a great ocean of birth and death. So bhavāmbudhiḥ. Samāśritā ye pada… Now in order to cross the ocean, you require a very nice boat, strong boat. Then you can cross over. So we have to cross over this ocean of nescience, material. And what is that boat? That is lotus feet of Kṛṣṇa. You take shelter of the boat which is Kṛṣṇa's lotus feet. Samāśritā. Take with great faith, that "I am now accepting this boat as my life, lifeboat." Then what is the result? Now, mahat-padam. Mahat-padam. Don't think that "Oh, Kṛṣṇa, Kṛṣṇa's boat, or feet, is so small." No. It is mahat-padam. Mahat-padam means the whole material creation is resting on His leg. Mahat-padaṁ puṇya-yaśo murāreḥ.

So one who has taken shelter there, for him this great ocean of nescience is just like the water containing on the impression of calf leg. Of course, you have no experience. In India I have got experience because these calves and cows, they go on the pasturing ground, and in rainy season their hoofs makes holes, and in that hole there are some water. So that water… This great ocean is compared like that water. So nobody has any difficulty to cross over it. So bhavāmbudhir vatsa-padaṁ paraṁ padam: "And for them, those who have taken shelter of Kṛṣṇa consciousness, for them is waiting paraṁ padam, the supreme abode." Padaṁ padaṁ yad vipadāṁ na teṣām: [SB 10.14.58] "This place, wherein every step there is danger, this place is unfit for them." Padaṁ padaṁ yad vipadāṁ na teṣām. It is very nice. So yasmin sthito na duḥkhena guruṇāpi vicālyate [Bg. 6.20-23]. If we are actually situated in Kṛṣṇa consciousness, under the shelter of Kṛṣṇa's lotus feet, then guruṇāpi duḥkhena, very heaviest type of danger may be before me-I shall not be disturbed. Or anyone who has taken the shelter like that, he will never be disturbed. He will never be disturbed.

taṁ vidyād duḥkha-saṁyoga-
viyogaṁ yoga-saṁjñitam
sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā

Taṁ vidyā. Taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam. Now, this understanding of miseries or happiness can be appreciated by the yoga process. Therefore yoga process is so important.

sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ
viniyamya samantataḥ
[Bg. 6.24]

So this yoga process is… Because we are being entangled in this material world due to these uncontrolled senses. So the whole process of yoga indriya-saṁyama-we have to control the senses and turn our face toward that actual spiritual happiness. Then our life will be successful. Manasaivendriya-grāmaṁ viniyamya. Mind and the indriya-grāmam, and the whole range of the senses, that has to be controlled. Then we can gradually, if we practice, gradually we shall understand what is the real happiness and how to attain it.

śanaiḥ śanair uparamed
buddhyā dhṛti-gṛhītayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet
[Bg. 6.25]

Śanaiḥ śanair uparamed buddhyā dhṛti-gṛhītayā. Intelligence, and thinking, feeling, willing, by all these assistants, whatever I have got, śanaiḥ śanaiḥ, always we have to think of controlling the senses. Ātma-saṁsthaṁ manaḥ kṛtvā. And just mind being fixed up in the ātmā, in the Supersoul. Na kiñcid api cintayet. Then you do not think anything more. Just like this evening we were studying that Kṛṣṇa says that yuddhyasva mām anusmara: [Bg. 8.7] ”You go on fighting; at the same time, be Kṛṣṇa conscious.”

yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet
[Bg. 6.26]

Now, the practical practice of yoga is that mind is always disturbed. It is going sometimes this way, sometimes that way. So we have to drag the mind only to Kṛṣṇa consciousness. That is yoga practice, real practice. Mind is going from here, from Kṛṣṇa consciousness, to so many. Because that has been my practice since time immemorial. So many lives I have passed in that way. Now I have taken a new line of my life. So in the beginning there will be difficulties, but that difficulties can be overcome. Here it is, the suggestion, yato yato niścalati manaś cañcalam asthiram. Because mind is very much agitating, cañcalam, and asthiram, not fixed up, therefore it goes from one kind of thought to another kind of thought.

Sometimes you might have experienced that you are doing some work. All of a sudden you remember. Some forty years before or thirty years before, some years before, some incident took place, and you at once remember. Although there is no cause, but it comes. There is… A subconscious state is there, and we are getting. That means the mind is always being agitated. Due to agitation the things which are stored in the subconscious state, they come out. Just like if you agitate a lake or a pond, all the mud from within, it comes. But we have to settle down. Then the mud will settle down.

So this yoga process is a process of settling down the mind.

yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet
[Bg. 6.26]

Therefore there are so many rules and regulations, practically. If you follow the rules and regulations, then this agitated mind will gradually be under my control. Therefore rules and regulations are required to be followed. ”Don’t do this. Don’t touch your mouth. Don’t touch it in that way. Don’t do it.” There are so many ”don’ts” and so many ”do’s.” So we have to follow that. Following that regularly, the mind will be under your control. These are the process.

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam
[Bg. 6.27]

Praśānta-manasaṁ hy enam. When mind will be praśānta… Praśānta means not being dragged to think anything more than Kṛṣṇa. That is called praśānta.

There is a nice verse in Śrīmad-Bhāgavatam. A devotee is aspiring, bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa-mano-rathāntaraḥ. Bhavantam eva. The devotee is praying to the Lord, ”My dear Lord, when I shall be cent percent, twenty-four hours engaged in Your service?” Bhavantam eva. ”Only Yours and nothing more.” Bhavantam evānucaran nirantaraḥ. Nirantara means ”Without cessation. I shall always be engaged in Your service.” And how? Praśānta-niḥśeṣa mano-rathāntaram. Because my mind is agitating, therefore I create so many mental concoctions. I think, ”This will make me happy. This will make me happy.” So many things I create. They are called mano-rathāntaram. Just like a man on the motor car goes anywhere, everywhere, similarly, the mind is taking us everywhere and anywhere, sometimes here, sometimes there, sometimes here. So that shall be stopped. As soon as I engage my mind in Kṛṣṇa consciousness, then my mind will be naturally stopped for loitering hither and thither. So he is praying that bhavantam evānucaran nirantaraḥ. ”When simply by being engaged twenty-four hours in Your service, my mind will be stopped carrying me from here and there?” Bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa-mano-rathāntaraṁ kadāham aikāntika-nitya-kiṅkaraḥ: ”When I shall be Your eternal servitor?” Kadāham aikāntika-nitya-kiṅkaraḥ praharṣayiṣyāmi sa-nātha-jīvitam. Sa-nātha-jīvitam means one who has got a person behind him, his patron. A patron is there. Whenever there is some difficulty, the patron supports. Now we have no patron. Forgetting our relationship with the Supreme Lord, we have no patron. We are thinking of this patron, that patron, but real patron is the Supreme Personality of Godhead. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He is the real friend of every living entity.

So we have to revive our friendship, or revive our actual relationship, just like Arjuna is doing. Then these questions will be…

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam
[Bg. 6.27]

Now, by attainment of that perfect stage of Kṛṣṇa consciousness, then the upaiti śānta-rajasam. We are agitated due to the passion, modes of passion. Now, by practice of this yoga, or Kṛṣṇa consciousness, this passionate hankering will be stopped. Passionate hankering…, śānta-rajasaṁ brahma-bhūtam akalmaṣam. Then you become ahaṁ brahmāsmi: ”I am the soul. I am not this body.” Akalmaṣam. Without any deviation, without any mistake, we shall be firmly situated in our transcendental position. Thank you very much. Any questions? (end)

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Bhagavad-gītā 6.25-29

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Los Angeles, February 18, 1969

Prabhupāda: Page hundred and fifty-six.

Viṣṇujana: ”Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else [Bg. 6.25].”

Prabhupāda: Yes. The self, the mind should be fixed in self. We are self and Kṛṣṇa is also self. So, just like if you fix up your eyes on the sun, then you can see the sun and yourself also. Sometimes in dense darkness we cannot see ourself also. That you have experienced. So I cannot see my body in dense darkness. Although body is with me, I am the body or I am whatever I am, I cannot see myself. That you have got experience. So if you are in the sunshine, sunlight, then you see the sun as well as yourself. Is it not? Therefore to see the self means first of all see the Supreme Self. The Supreme Self is Kṛṣṇa. In the Vedas it is said, Kaṭhopaniṣad, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Self is the chief eternal of all eternals. He is the chief living being of all living beings. So this Kṛṣṇa consciousness movement means to fix up in self. To, the same example. If you fix up your mind in Kṛṣṇa, then you can fix up your mind in everything. The same example again, if you take care of your stomach, then you take care of all the bodily limbs. If your stomach is supplied nice nutritious food, the stomach is cleared of all disturbances then you keep good health. So if you pour water in the root of the tree, then you take care of all the branches, leaves, flowers, twigs, everything, automatically.

So if you take care of Kṛṣṇa then you do the best service to all others. Automatically. These boys, they are going with kīrtana party. Because they are Kṛṣṇa conscious, it is not that they are sitting idly in this temple. They are going outside, preaching this philosophy so that others may take advantage of it. So a Kṛṣṇa conscious person cannot sit idly. He thinks that such a nice philosophy of life, why it should not be distributed. That is his mission. A yogi may be satisfied with his own elevation. He is sitting in a secluded place, practicing yoga, elevating himself to transcendental life. That is his personal concern. But a devotee is not satisfied simply elevating himself, his personal. We offer our respect to the Vaiṣṇavas:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Vaiṣṇava is he, devotee is he who is very compassionate to these conditioned souls. Kṛpā-sindhubhya eva ca. Kṛpā means mercy, and sindhu means ocean. A devotee is ocean of mercy. He wants to distribute the mercy.

Just like Lord Jesus Christ, he was God conscious, Kṛṣṇa conscious but he was not satisfied in himself. If he would have continued his God consciousness alone, he would not have met crucification. But, no. He wanted to take care of others also, the others should be God conscious. Others should be Kṛṣṇa conscious. He was forbidden by the king not to do that. So at the risk of his life he did it. That is the nature of devotee. Therefore the preacher devotee is the most dearest devotee of Lord. That is stated in the Bhagavad-gītā. They are going outside, they are preaching, they are meeting opposing elements. Sometimes they are defeated, sometimes disappointed, sometimes able to convince, there are different kinds of people. So, not that every devotee is very well equipped. There are three classes of devotees also. But that endeavor, that ”I shall go and preach Kṛṣṇa consciousness,” is the best service to the Lord. Because they are trying in opposition to elevate people to the highest standard of self-realization.

So one who has seen, one who is in trance of self-realization, he cannot sit idly. He must come out. He, just like Rāmānujācārya. He declared the mantra publicly. His spiritual master said that this mantra, just like that Maharishi came in your country. He wanted to give some private mantra. If that mantra has any power, why it should be private? If at all the mantra has any, why not it should be publicly declared so that everyone can take advantage of that mantra? That is real. It is cheating, you see? So here is no cheating process. We say that this mahā-mantra can save you, we are distributing publicly, no. Free, without any charge. But people are so fools, they are not prepared to take this. They'll hanker after that mantra, after Maharishi. Pay thirty-five dollars and take some private mantra, you see? So people want to be cheated. And here, Hare Kṛṣṇa mantra, these people are preaching without any charge, declaring in the street, park, everywhere, ”Come on, take it.” ”Oh, this is not good.” This is māyā, this is called illusion. This is spell of māyā. And if you charge something, if you bluff, if you cheat, oh, people will follow.

Sacha bole tomare lata… jagat harai dhana kali-yuga dukha lalge haspai (?). This is a Hindi verse by one devotee that this Kali-yuga is so abominable that if you speak truth, then people will come with some rod to beat you. But if you cheat them, bluff them. they'll be bewildered (?), they'll like it. If I say I'm God, people will say, ”Oh, here is Swamiji, God.” They won't inquire, that ”How you have become God? What is the symptom of God? Have you got all the symptoms?” Nobody inquires. So these things happen. Unless one is not fixed up in the self, unless one does not understand what is real self, unless one does not understand what is Superself. So, yoga means to understand this self-realizing process. That is yoga. Go on.

Viṣṇujana: Verse twenty-six: ”From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self [Bg. 6.26].”

Prabhupāda: This is the process. This is yoga system. Suppose you are trying to concentrate your mind on Kṛṣṇa, and your mind is diverted, going somewhere, in some cinema house. So you should withdraw, ”Not there, please, here.” This is practice of yoga. Not to allow the mind to go away from Kṛṣṇa. If you can practice this simply. Don't allow the mind to go away from Kṛṣṇa and because we cannot fix up our mind sitting in one place in Kṛṣṇa, that requires very high training. To sit down in a place and always fix up in Kṛṣṇa the mind, that is not very easy job. One who is not practiced to it, if he simply imitates, then he will be confused. We have to engage ourself always in Kṛṣṇa consciousness. Everything we do must be dovetailed in Kṛṣṇa. Our usual activities should be molded that it has to do everything for Kṛṣṇa. Then your mind will be fixed up in Kṛṣṇa. Artificially when you are not advanced if you try to fix up your mind in Kṛṣṇa, that yoga practice as it is recommended here, that you have to sit down in this way, straight, you have to concentrate your eyesight on the tip of the nose in a secluded sacred place. But where are these chances? At the present moment, where is the chance of all these facilities?

Therefore this is the only method. That you chant loudly and hear. Hare Kṛṣṇa. If your mind is in other things it will be forced to concentrate on the sound vibration ”Kṛṣṇa.” You haven’t got to withdraw your mind from other, automatically it will be withdrawn because the sound is there. (sound of car going by) Just like the motor car sound is going on. Automatically your attention is diverted there. Similarly if we chant Hare Kṛṣṇa, so automatically my mind will be fixed up. Otherwise I’m accustomed to fix up my mind in so many things. So yoga practice means to withdraw the mind and again fix up in Kṛṣṇa. So this vibration of chanting automatically helps us in that yoga practice. Go on.

Viṣṇujana: ”Purport: The nature of the mind is flickering and unsteady. But a self-realized yogi has to control the mind; the mind should not control him.”

Prabhupāda: Yes. That is the yoga success. At the present moment the mind is controlling me, go-dāsa. Mind is dictating me that, ”Please, why not see that beautiful nice girl,” and I go and… ”Why not drink that nice liquor?” ”Yes.” ”Why not smoke this nice cigarette?” ”Yes.” ”Why not go to the restaurant, nice.” ”Why not do this.” So many things is dictating, and we are following. So this present stage is I am controlled by the mind. The material life means one is controlled by the mind or by the senses. Mind is the center of all senses. So to be controlled by the mind means to be controlled by the senses. Senses are subordinate assistants to the master mind. Master mind dictates, ”Go and see that.” My eyes sees. Therefore my eyes, the sense eye is under the direction of the mind. My legs go. Therefore my sense organ the leg is under the direction of the mind. So to become under the direction of the mind means to become under the direction of the senses. So if you can control the mind then you’ll not be under the control of the senses.

So one who is under the control of the senses, he is go-dāsa. Go means senses and dāsa means servant. And one who is master of the senses, he’s gosvāmī. Svāmī means master and go means senses. You have seen the gosvāmī title. Gosvāmī title means one who is the master of the sense. One who is not the servant of the sense, so long one is servant of the senses, he cannot be called a gosvāmī or svāmī. Svāmī or gosvāmī, the same thing, means one who is the master of the senses. So unless one is not master of the senses, his accepting this title of svāmī and gosvāmī is cheating. One must be master of the senses. That is defined by Rūpa Gosvāmī. Gosvāmī, Rūpa Gosvāmī. They were ministers. When they were ministers they were not gosvāmī. But when they became disciples of Lord Caitanya, Sanātana Gosvāmī and Rūpa Gosvāmī, and was trained by Him, they became gosvāmī.

So gosvāmī is not a hereditary title. It is a qualification. Under the direction of spiritual master. One who attains perfection in controlling the senses, he is called svāmī or gosvāmī. So one has to become svāmī, gosvāmī. Then he can become spiritual master. Without being svāmī or master of the senses, to become a spiritual master is bogus. That is also defined by Rūpa Gosvāmī. He says

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt
[NoI 1]

He says there are six impetus, pushing, vegam. Pushing. Vegam, you can understand, just like you are called by nature, you have to go to the toilet room. You cannot check. You have to answer. That is called vegam, pushing. So there are six vegam, pushing. What is that? Vāco vegam. Vegam, pushing of talking. Unnecessarily talking. That is called pushing of the talks. Krodha-vegam. There is sometimes pushing of the anger. If I am very much angry I cannot check myself. I do something which I ought not to do. Sometimes in anger kills his own men. This is called vegam, pushing. So pushing of the talking, pushing of the anger. Similarly pushing of the mind. Mind dictates, ”You must go at once there.” Immediately. Pushing of the talking, pushing of the mind, pushing of the anger. Then jihvā-vegam. Jihvā-vegam means tongue. I want to taste such nice things. Some sweetballs or something else which I like very much. So one has to control this. One has to control his talking unnecessarily. One has to control his mind, dictation of mind. The yoga practice only on the mind. But our Kṛṣṇa conscious practice … except mind there are so many other things.

Just like anger, tongue. then jihvā-vegam. Then udara-vegam. From tongue come little down. Udara means belly. The belly is already filled up, still I want to fill it more. That is called vegam, pushing of the belly. And when there is so much pushing of the tongue and pushing of the belly, the next underneath the genital, there is force of the genital. Then I require some sex. If I eat more, if I use my tongue unnecessarily, if I allow my mind to do anything and everything, then I cannot check my genital also. There will be sex urge which I cannot check. In this way there are so many pushing. Rūpa Gosvāmī says one who has control over all this pushing machine, he can become spiritual master. Not that spiritual master is manufactured. One has to learn this. How to check the pushing of these things. Etān vegān yo viṣaheta dhīraḥ [NoI 1]. One who can control over these pushing and remain dhīraḥ, steady, pṛthivīṁ sa śiṣyāt: He can make disciples all over the world. Open. Yes.

So everything depends on training. That is yoga system. Yoga means the whole yoga system means training. Our senses, our mind, our, this, that so many things. Then we are fixed up in the self. Do you think that simply by fifteen minutes meditation we realize. And do all nonsense all the day? No. It requires training. You are going to solve the problems of life and you want to do it very cheap? No, then you’ll be cheated. You have to pay for it. If you want the nicest thing then you have to pay for it. But by the grace of Lord Caitanya, the payment has been made very easy. Chant Hare Kṛṣṇa. Everything becomes very easy. All this controlling system, perfection of yoga system, becomes very easy. That is the mercy of Lord Caitanya. Ih ā haite sarva-siddhi haibe tomāra. Lord Caitanya has blessed that if you follow this principle, chanting, then you’ll get all the perfection of self-realization. That is a fact.

So for this age, when people are so much fallen, no other process will be successful. This process is the only process. It is very easy and sublime and effective and practical, and one can realize oneself. Pratyakṣāvagamaṁ dharmyam. In the Bhagavad-gītā it is said that you can practically experience. In other system, you do not practically experience how far you are making progress. But this system, if you follow, for a few days, you realize, ”Yes, I am making progress.” Just like if you eat, you understand that your hunger is satisfied. Similarly actually if you follow this principle of Kṛṣṇa consciousness movement, you’ll see yourself that you are advancing in the matter of self-realization. Go on.

Viṣṇujana: "One who controls the mind, therefore the senses as well, is called gosvāmī or svāmī. One who is controlled by the mind is called go-dāsa or the servant of the senses. A gosvāmī knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hṛṣīkeśa or the supreme owner of the senses-Kṛṣṇa. Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice." Verse 27: "The yogi whose mind is fixed on Me verily attains the highest pleasure. By virtue of his identity with Brahman, he is liberated, his mind is peaceful, his passions are quieted, and he is freed from sin [Bg. 6.27]." Twenty-eight: "Steady in the Self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness [Bg. 6.28]."

Prabhupāda: So here is the perfect. "The yogi whose mind is fixed on Me." Me means Kṛṣṇa. Kṛṣṇa is speaking. If I am speaking, "Give me a glass of water." It does not mean that the water should be supplied to somebody else. Similarly, the Bhagavad-gītā is being spoken by Lord Kṛṣṇa and He says "Me." "Me" means Kṛṣṇa. This is clear understanding. But there are many commentators, they deviate from Kṛṣṇa. I do not know why. That is their nefarious motive. No. "Me" means Kṛṣṇa. So Kṛṣṇa consciousness person is always in yoga trance. Go on.

Viṣṇujana: Verse twenty-nine: "A true yogi observes me in all beings and also sees every being in Me. Indeed the self-realized man sees Me everywhere [Bg. 6.29]."

Prabhupāda: Yes. Now, "A true yogi observes Me in all beings." How he can see? They interpret that all beings are Kṛṣṇa. So therefore there is no use of worshiping Kṛṣṇa separately. They take therefore to the humanitarian activities. They say this is better. Why Kṛṣṇa shall be worshiped. Kṛṣṇa says that one should see in every being Kṛṣṇa. So let us serve (?) but they do not know the techniques. That requires training under bona fide spiritual master. This, "A true yogi observes Me in all beings." A true yogi, devotee. Just like these devotees are going to preach Kṛṣṇa consciousness outside. Why? They see Kṛṣṇa in all beings. How? Because they see that all beings are part and parcel of Kṛṣṇa. They are under forgetfulness of Kṛṣṇa. So let us awake them to Kṛṣṇa consciousness. A devotee sees others whose not in Kṛṣṇa consciousness. Just like sometimes some missionary activities are there to give education to the uneducated community. Why? Because they see they are human beings. They should be educated. They should know the value of life. That is their sympathy. Here also the same thing. That everyone should know that he's part and parcel of Kṛṣṇa. Forgetting this consciousness he suffers. That is to see Kṛṣṇa in everything. Not that everything has become Kṛṣṇa. Don't see like that, then you'll be mistaken. Every being is, just like if I see somebody, that this boy is the son of such and such gentleman. That means I see such and such gentleman in this boy. Is it clear? If I see every living being is son of God or Kṛṣṇa, then that means I see God in every beings. Is there any difficulty to understand?

Viṣṇujana: Is this an association or this a vision?

Prabhupāda: No, this is a fact. (laughter) It is not an association or vision, this is a fact. When you see a cat, when you see a dog, you see Kṛṣṇa in him. Why? You know that here is cat, living being. He, by his deeds, past deed he has got this body cat, forgetfulness. So let me help this cat, give it some Kṛṣṇa prasāda so that in some day he will come to Kṛṣṇa consciousness. This is to see in him Kṛṣṇa. Not that, "Oh, here is Kṛṣṇa, let me embrace this cat." This is nonsense. Here is a tiger, "Oh, here is Kṛṣṇa, come on Please eat me." This is rascaldom. You should take sympathy with every living being, that he is part and parcel of Kṛṣṇa. Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca. Not that we shall embrace him, "Come on Kṛṣṇa." So "the true yogi observes Me in all beings." This is the seeing. Why we are welcoming these children? Because he is part and parcel of Kṛṣṇa. You are giving them chance to, as much as possible, to take part in the kīrtana, to taste the prasāda. That child who comes, imitates like this, oh, don't think that it is growing in vain. Something done in Kṛṣṇa consciousness, knowing or not knowing it will have it's effect. These children who are bowing down or trying to vibrate "Kṛṣṇa" or clap. These things are being accumulated in bank account of Kṛṣṇa consciousness. Just like if the child touches this fire, it will act. It will not excuse the child, that, "Oh, he is child, he does not know." The fire will act. Similarly if Kṛṣṇa is the supreme spirit, a child who may take part in it, Kṛṣṇa will act. You may know it do not know it. It doesn't matter. Because Kṛṣṇa is there. So it is so nice. Therefore every living being should be given chance. These boys are inviting outsider, "Come on," this love feast. What is the idea? The idea, let them come, take little prasāda and it will act someday in Kṛṣṇa consciousness. It will act. So that is their propaganda. They are seeing everyone. Kṛṣṇa, they are seeing Kṛṣṇa in everyone, in that way. Not that everyone is Kṛṣṇa. Don't make this mistake. Kṛṣṇa is all-pervading. Why in this human being, He is there in the atom also. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. You'll find in the Brahma-saṁhitā. Paramāṇu means atom. So he's there within atom also. Why not every living being? You should have that knowledge. So "the true yogi observes Me in all beings. And also sees every being in Me." How "in Me"? Because everything what you see that is Kṛṣṇa. You are sitting on this floor so you are sitting in Kṛṣṇa. You are sitting on this carpet, you are sitting on Kṛṣṇa. You should know it. How this carpet is Kṛṣṇa? Because carpet is made of Kṛṣṇa's energy.

There are different kinds of-parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Lord has various energies. Out of those various energies, three divisions are primary. Material energy, spiritual energy and marginal energy. We living entities we are marginal energy. The whole material world is material energy. And there is spiritual energy. The spiritual world. And we are marginal. So we are sitting either in the material energy, marginal means this way or that way. You can become spiritual or you become material. No third alternative. Either you become materialistic or become spiritualistic. So, so long we are in the material world, you are sitting on the material energy, therefore you are sitting in Kṛṣṇa. Because energy is not separated from Kṛṣṇa. Just like this light, this flame, there is heat and there is illumination. The two energies. The heat is not separated from the fire and the illumination is not separated from the fire. Therefore in one sense the heat is also fire, the illumination is also fire. Similarly this material energy is also Kṛṣṇa. So we are thinking that we are sitting on this floor but actually we are sitting in Kṛṣṇa. This is philosophy.

So, "and also sees every being in Me. Indeed, the self-realized man sees Me everywhere." That is seeing everywhere. To see every being, everything in relationship with Kṛṣṇa, that means you see Kṛṣṇa everywhere. As it is taught in the Bhagavad-gītā, raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of water." Why water is drunk by all living entities. The birds, the beasts, the man, human being, everyone drinks water. Therefore water is needed so much. And Kṛṣṇa has stocked water so much. You see? Water is needed so much. For agriculture, for washing, for drinking. So if one does not get a glass of water in due time he dies. That experience one has got in the war field. How much valuable is water they can understand. In fighting when they become thirsty and there is no water they die. So if you have learned this philosophy, whenever you drink water you see Kṛṣṇa. And when do you not drink water? This is Kṛṣṇa consciousness. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. "I am the light of the sun and the moon." So either in the night or in daytime, you have to see either sunlight or moonlight. So how can you forget Kṛṣṇa? So one has to see Kṛṣṇa in that way. Then you'll get perfection of yoga. Here it is stated: "A true yogi observes Me in all beings and also sees every being in Me." (end)

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Bhagavad-gītā 6.30-34

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Los Angeles, February 19, 1969

Viṣṇujana: Verse thirty: "For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me [Bg. 6.34]."

Prabhupāda: That's all. How you can (laughs) be lost of Kṛṣṇa? That is sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. So if you practice your life in this way, never lost to Kṛṣṇa, so at the time of death you are sure to go to Kṛṣṇa. Where you are going? You are not lost to Kṛṣṇa. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. And Kṛṣṇa promises, "My dear Arjuna, My pure devotee is never lost to Me." Don't be lost to Kṛṣṇa. That is perfection of life. That is perfection of life. Simply don't be lost to Kṛṣṇa. You can forget all things, but don't forget Kṛṣṇa. Then you are richest. People may see you are very poor man, just like Gosvāmīs. They adopted very poor life, mendicant. They were ministers, very opulent. Very honorable gentlemen, Rūpa Gosvāmī, Sanātana Gosvāmī, learned scholars, rich men, ministers, in every respect their social position so high. But they accepted this mendicant: tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. That Gosvāmī prayer you'll find. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Just like most insignificant, they gave up everything. Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Kaupīna-kanthāśritau-just one underwear and loin cloth, that's all. They became accepted the purest way of life. But how they could live? If a very rich man accepts such poor condition of life, he cannot live. I have seen it. If one is habituated to high standard of life, if you immediately lower his standard of life, he cannot live. But they lived very happily. How? That is stated. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. They are richest, by dipping themselves in the ocean of loving affairs of the gopīs. So is you simply think of the loving affairs of the gopīs for Kṛṣṇa, then you are not lost. There are so many ways. Don't be lost to Kṛṣṇa. Then you are successful. Then Kṛṣṇa will also not be lost and he'll be not lost. Go on.

Viṣṇujana: Purport. "The person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations within the material nature. But in each and every instance, he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy."

Prabhupāda: "Energy." Now, one who sees a tree, he's philosopher, Kṛṣṇa conscious person is philosopher. If he studies, "What is this tree?" He sees the tree has got a material body just like I have got this material body, but he's a living entity, due to his past misdeeds he has got such abominable body that he cannot move even. But his body is material and material means the material energy and material energy, who's energy? Kṛṣṇa's energy. Therefore the tree has got Kṛṣṇa connection. And the tree, as living entity is part and parcel of Kṛṣṇa. So in that way if you discuss philosophy, Kṛṣṇa consciousness, you see, don't see the tree, you see Kṛṣṇa there. That is Kṛṣṇa consciousness. You don't see tree. You see Kṛṣṇa. That is Kṛṣṇa consciousness. So you have to practice like that. That is yoga practice. That is samādhi. Yes, go on.

Viṣṇujana: "Nothing can exist without Kṛṣṇa and Kṛṣṇa is the Lord of everything. This is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa. A position transcendental even to material liberation."

Prabhupāda: Yes. This consciousness, this studying of the tree as Kṛṣṇa's energy, as part and parcel of Kṛṣṇa. Why you take account of the tree so nicely? Because you have love for Kṛṣṇa. Just like you love your child and your child is away from your side. You find the shoes of your child. "Oh, this is the shoe of my child." Do you love the shoe? No, you love the child. Similarly as soon as see the energy of Kṛṣṇa manifested in a different way, that means you love that entity because you love Kṛṣṇa. Therefore, if you love Kṛṣṇa, then your universal love is counted. Otherwise it is nonsense. You cannot love. That is not possible. If you love Kṛṣṇa, then the word love, universal love, so many things as it is very much advertised. And if you don't love Kṛṣṇa, then you see "Here is my American brother, and the cow is my food." Because you do not love the cow. The cow is American and my brother is American. My brother is good, and the cow is food. This is my universal love. Why? But a Kṛṣṇa conscious person, he sees, "Oh, here is a cow. Here is a dog. He's a part and parcel of Kṛṣṇa. By someway or other he has got a different body than me. That does not mean he's not my brother. So how can I kill my brother?" That is Kṛṣṇa's love, due to Kṛṣṇa's love.

So Kṛṣṇa love is so nice. All perfection. If there is no Kṛṣṇa love, there is no question love, it is all nonsense. There cannot be any love without Kṛṣṇa consciousness. Yes.

Viṣṇujana: "It is the stage after self-realization in which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage there is no chance that the living entity will be annihilated nor is the Personality of Godhead ever out of sight of the devotee."

Prabhupāda: How He can become out of sight? He sees everything in Kṛṣṇa and Kṛṣṇa in everything. Everything in Kṛṣṇa and Kṛṣṇa in everything. Then how can he lose sight of Kṛṣṇa? Yes.

Viṣṇujana: "To merge in Kṛṣṇa is spiritual annihilation. The devotee takes no such risk. It is stated in the Brahma-saṁhitā: 'I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee.' "

Prabhupāda: Śyāmasundara, this is Śyāmasundara, that Kartamasana.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.
[Bs. 5.38]

So one who has developed this love of Kṛṣṇa, he sees Śyāmasundara, the Kartamasana, always within his heart. That is perfection of yoga, Kartamasana, I have given that name, of course, He is Śyāmasundara, yes. All right, then? Next paragraph.

Viṣṇujana: "At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogi who sees the Lord as Paramātmā within the heart, the same applies. Such a yogi turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself."

Prabhupāda: That's all. This is the process of seeing God. (laughs) Otherwise, God is not my order supplier, "Please come and see." You have to qualify yourself how to see God every moment, everywhere. And this qualification is simple. That's not very difficult.

Viṣṇujana: "The yogi who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances."

Prabhupāda: Hmm. The purpose is there, go on.

Viṣṇujana: Purport: "A yogi who is practicing meditation on the Supersoul within himself sees the plenary portion of Kṛṣṇa as Viṣṇu-with four hands, holding conchshell, wheel, club and lotus flower."

Prabhupāda: This picture, Viṣṇu picture. That is the objective of concentration for the yogi. That is real yoga. And this Viṣṇu manifestation is Kṛṣṇa's plenary portion. In the Brahma-saṁhitā it is said:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ
and
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **
[Bs. 5.47]

"I worship Govinda, the primeval Lord." Govindam ādi-puruṣam. Puruṣam means the Lord is male, enjoyer, ādi, the original. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. And who is that Govinda? Whose only one plenary portion is Mahā-Viṣṇu. And what is the function of Mahā-Viṣṇu? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. In every universe there is a chief living entity who is known as Brahmā. Brahmā is the original person in each universe. So the life of Brahmā or the life of a universe is existing only on the breathing period of Mahā-Viṣṇu. Mahā-Viṣṇu is lying on the Causal Ocean and while He is exhaling, millions of universes are coming as bubbles and they are developing again. And when He is inhaling, millions of universes are going within Him. So that is the position of this material world. It is coming out and again going. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. In the Bhagavad-gītā also it is said that these material universes are being created at a certain period and again become annihilated. Now this creation and annihilation is depending on the exhaling and inhaling of Mahā-Viṣṇu. Just imagine what is the caliber of that Mahā-Viṣṇu.

That Mahā-Viṣṇu, is said here: yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣaḥ [Bs. 5.48]. This Mahā-Viṣṇu is plenary portion of the plenary portion of Kṛṣṇa. Kṛṣṇa is the original. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So this Mahā-Viṣṇu again enters into each universe as Garbhodakaśāyī Viṣṇu. And from Garbhodakaśāyī Viṣṇu there is Kṣīrodakaśāyī Viṣṇu. That Kṣīrodakaśāyī Viṣṇu is entering in the heart of every living entity. In this way the Viṣṇu manifestation is all over the creation. So the yogi's concentration of mind on this Viṣṇu form, that is explained here. That Viṣṇu, who is all-pervading. Who is īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. In the Bhagavad-gītā you'll find, that Mahā-Viṣṇu, that Kṣīrodakaśāyī Viṣṇu is sitting in everyone's heart. Now yogi has to find out where He is sitting and concentrate this mind there. That is the yoga process. Go on. "The yogi should know," go on.

Viṣṇujana: "The yogi should know that Viṣṇu is not different from Kṛṣṇa."

Prabhupāda: Yes.

Viṣṇujana: "Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities."

Prabhupāda: The example, just like there is one sun in the sky. But if you keep on the earth millions of waterpot, you'll find in each waterpot the reflection of the sun. Or another example, at noontime you just inquire from your friend, ten thousand miles away, "Where is the sun?" He'll say, "On my head." So millions and trillions of people will see sun on his head. But the sun is one. And another example, the waterpot. The sun is one, but if there are millions of waterpots you'll find in each pot the sun is reflected. Similarly there may be innumerable living entities. There is no count. Jīvasya asaṅkhya. In the Vedic language it is said that living entities, there is no count. Innumerable. So similarly Viṣṇu is, if a material thing like sun can be reflected in each and every waterpot, so why not the Supreme Personality of Godhead Viṣṇu live in each and everyone's heart. It is not difficult to understand. He's living. That is stated. And the yogi has to concentrate his mind on that Viṣṇu form. So this Viṣṇu form is plenary portion of Kṛṣṇa.

So one who is engaged in Kṛṣṇa consciousness, he's already a perfect yogi. That will be explained. He's a perfect yogi. That we'll explain in the last verse of this chapter. Go on.

Viṣṇujana: "Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa, and a perfect yogi engaged in meditation on the Supersoul."

Prabhupāda: There is no difference. A yogi is in samādhi, trance, with the Viṣṇu form, and a Kṛṣṇa conscious person, there is no difference. Go on.

Viṣṇujana: "The yogi in Kṛṣṇa consciousness, even though he may be engaged in various activities while in material existence, remains always situated in Kṛṣṇa. A devotee of the Lord always acting in Kṛṣṇa consciousness is automatically liberated."

Prabhupāda: That we'll find in this Bhagavad-gītā in the Twelfth Chapter, that one who is:
māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

It is said that one who is engaged in unalloyed devotional service unto Me, he has already transcended the material modes of nature. Brahma-bhūyāya kalpate. He's on the Brahman platform, that means liberated. To become liberated means to be situated on the Brahman platform. There are three platforms. The bodily platform or sensual platform, then mental platform, then spiritual platform. That spiritual platform is called Brahman platform. So to become liberated means to stand on the Brahman platform. Conditioned soul, we are at the present moment we are on the platform of this bodily concept of life or sensual platform. Those who are a little above, they are on the mental platform, speculating, philosophers. And above this platform there is Brahman platform. So you'll find in the Bhagavad-gītā Twelfth Chapter or Fourteenth Chapter I think, that one who is in Kṛṣṇa consciousness, he's already on the Brahman platform. That means liberated. Go on.

Viṣṇujana: "In the Nārada Pañcarātra this is confirmed in this way: 'By concentrating one's attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him.' Kṛṣṇa consciousness is the highest stage of trance in yoga practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone's heart makes the yogi faultless. The Vedas confirm this inconceivable potency of the Lord as follows: 'Viṣṇu is one and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere. As the sun, He appears in many places at once.' "

Prabhupāda: Yes, that example I have already given. As the sun can be present in many places simultaneously, similarly, Viṣṇu form or Kṛṣṇa can be present in everyone's heart, He is actually present: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna [Bg. 18.61]-He's sitting. The localization is also stated. Hṛd-deśe. Hṛd-deśe means in the heart. So concentration of yoga means to find out from the heart where Viṣṇu is sitting. There is. Go on.

Viṣṇujana: Verse thirty-two: "He is a perfect yogi, who, knowing that the self dwells in all, sees the true equality of all living entities, both in their happiness and distress, O Arjuna."

Prabhupāda: This is universal vision. Not that God is sitting in your heart and not in the cat's heart or dog's heart or cow's heart. He's sitting everyone's heart. It is said sarva-bhūtānām. Sarva-bhūta means all living entities. He's sitting in human heart, He's sitting in the ant's heart. He is sitting in the dog's heart, he is sitting everyone's heart. But the cats and dogs, they cannot realize. That is the difference. But a human being, if he tries, if he follows the yoga system sāṅkhya-yoga system, bhakti-yoga system, then he is able to find out. That is the prerogative of this human form of life. And if we miss this opportunity, if we don't find out, if we don't identify our existence with the Lord, then we are missing this opportunity. This, after the evolutionary process, coming through 8,400,000 species of life, when we get this human form of life, if we miss this opportunity, then how much loss we suffer you do not know. So we should be conscious about that. We should not miss this opportunity. You have got very nice body, human form of body, intelligence, and civilized life. We are not like animals. We can think peacefully, we have no so hard struggle for life as the animals. So we should utilize. That is the instruction in the Bhagavad-gītā. Don't lose this opportunity. Utilize it properly. Go on.

Viṣṇujana: Verse thirty-three: "O Madhusūdana, the system of yoga which You have summarized, appears impractical and unendurable to me, for the mind is restless and unsteady [Bg. 6.33]."

Prabhupāda: Now, there is the crucial test of yoga system. If you can concentrate your mind on the form of Viṣṇu, the process has been described previously that you have to sit like this, you have to look like this, you have to live like this, so many things we have already discussed. But Arjuna said that "It is very difficult for me." We have to understand this point. He says, "O Madhusūdana, the system of yoga which You have summarized," this system is called aṣṭāṅga-yoga. Aṣṭāṅga-yoga, eight different parts. Yama, niyama. First of all controlling the senses, following the rules and regulation, then practicing the sitting posture. Then exercising the breathing process. Then concentrate your mind. Then be absorbed in the form. There are eight processes, aṣṭāṅga-yoga.

So Arjuna said, "This aṣṭāṅga-yoga system is very difficult." He says, that, "Impractical." Appears not impractical. For him. Just like, it is not impractical. If it is impractical then Kṛṣṇa would not have described and taken so much trouble. It is not impractical, but appears. What one thing may be impractical for me but practical for you, that is a different thing. But generally this system is impractical for ordinary common man. Arjuna is representing himself as a common man in the sense that he was not a mendicant or he has renounced his family life or he has no connection with his bread problem. Because he was on the warfield to fight for the kingdom. So he's supposed to be an ordinary man. So for ordinary men who are engaged in these worldly activities for earning livelihood, family life, children, wife, so many problems, it is not practical. That is the point here. It is practical for one who has already renounced everything completely. In a secluded sacred place, just like in the hill or in the cave of the hill, alone, no public disturbance. So where is the opportunity for ordinary man, for us, especially in this age? Therefore this yoga system is not practical. It is admitted by Arjuna, who was a great warrior. And he was so advanced, he belonged to the royal family and very expert in so many things. He said that it is impractical. Just try to understand. And what we are in comparison to Arjuna? If we try this system, it is not possible. Failure is sure. Go on reading the purport.

Viṣṇujana: "The system of mysticism described by Lord Kṛṣṇa to Arjuna is here being rejected by Arjuna."

Prabhupāda: Yes, rejected, Arjuna, yes.

Viṣṇujana: "…out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this age of Kali. The present age is characterized by a bitter struggle for a life of short duration."

Prabhupāda: Yes. First of all our duration life is very short. If you study the statistics you can see your forefathers who lived for hundred years or eighty years, ninety years. Now sixty years, seventy years people are dying. Gradually it will decrease. In this age the memory, the duration of life, mercifulness, so many things will decrease. That is the symptom of this age. Go on.

Viṣṇujana: "People are not serious about self-realization even by simple practical means, what to speak of this difficult yoga system which regulates the mode of living, the manner of sitting, selection of place and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga."

Prabhupāda: Yes. He was not prepared to become a pseudoyogi, false, simply by practicing some gymnastic. He was not a pretender. He said that, "I am a family man, I am a soldier, so it is not possible for me." He frankly admits. He does not … something which is impossible. That is simply a useless waste of time. Why should one do that? Go on.

Viṣṇujana: "Even though he was favorably endowed in many ways, He belonged to the royal family and was highly elevated in terms of numerous qualities: he was a great warrior, he had great longevity."

Prabhupāda: Yes. One thing is the age. Five thousand years ago when Arjuna was living, the longevity was very very long. At that time people used to live up to one thousand years. Just like in the present age the limit is one hundred years, similarly in the Dvāpara-yuga, the age limit was one thousand years. And before that in the Tretā-yuga and age limit was ten thousand years. And before that in the Satya-yuga, the age limit was one hundred thousand years. So the age limit is decreasing. So even though Arjuna was at a time when people could live for one thousand years, still he thought that it is impossible. Go on.

Viṣṇujana: "And above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago Arjuna had much better facilities than we do. Yet he refused this system of yoga."

Prabhupāda: This system of yoga, this aṣṭāṅga-yoga. Yes.

Viṣṇujana: "In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered impossible, especially in this age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this was so five thousand years ago, then what to speak of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal."

Prabhupāda: Yes. So this aṣṭāṅga-yoga is not possible. Therefore this yoga system, bhakti-yoga system, is applicable to anyone. You have seen when this chanting, bhakti-yoga system goes on, even a small child, he also begins to clap. You see? Without any training, without any education, automatically he takes part. So therefore Lord Caitanya has said that this is the only system in this age: harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa. Kalau, in this age of Kali. Kalau nāsty eva, nāsty eva. Nāsty eva: there is no other alternative, no other alternative, no other alternative. If you adopt this system, this bhakti-yoga system, very simple, simply chanting. You'll find immediately result. Pratyakṣāvagamaṁ dharmyam. Any other yoga system, if you practice, you are in the darkness. You do not know how far you are making progress. But this system, you will understand, "Yes, I'm making such and such progress." This is the only yoga system, bhakti-yoga system, that one can practice for quick result and self-realization and liberation even in this life. He hasn't got to wait for another life. It is so nice, Kṛṣṇa consciousness. Go on.

Viṣṇujana: Verse thirty-four: "For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa. And to subdue it, it seems to me, more difficult than controlling the wind [Bg. 6.34]."

Prabhupāda: Yes. Even if you can control the wind, that is not possible. Nobody can control the wind. But even it is theoretically accepting that you can control the wind, but it is not possible to control the mind. It is very difficult. Mind is so flickering and so turbulent. Go on.

Viṣṇujana: Purport: "Mind is so strong and obstinate, that sometimes it overcomes the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said: 'The individual is the passenger in the car of the material body and intelligence is the driver. Mind is the driving instrument and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the body and senses. So it is understood by great thinkers.' Intelligence is supposed to direct the mind. But the mind is so strong and obstinate that it surpasses even one's own intelligence as an acute infection may surpass the efficacy of medicine. Such a strong mind is supposed to be controlled by the practice of yoga. But such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The difficulty is neatly expressed: 'One cannot capture the blowing wind.' And it is even more difficult to capture the agitated mind."

Prabhupāda: Therefore this process, chanting Hare Kṛṣṇa, it captures the mind immediately. Simply if you chant, "Kṛṣṇa" and if you hear, automatically your mind is fixed up in Kṛṣṇa. That means the yoga system is immediately attained. Because the whole yoga system is to concentrate your mind on the form of Viṣṇu. And Kṛṣṇa is the original personality of expansion of Viṣṇu forms. Kṛṣṇa is just like here is a lamp. Now, from this lamp, from this candle, you can bring another candle, you can kindle it. Then, another, another, another, thousands of candle you can expand. In each candle is as powerful as this candle. There is no doubt about it. But one has to take this candle as the original candle. Similarly, Kṛṣṇa is expanding in millions of Viṣṇu forms. Each Viṣṇu form is as good as Kṛṣṇa, but Kṛṣṇa is the original candle because from Kṛṣṇa everything expands.

So one who has concentrated his mind, someway or other in Kṛṣṇa, he has already attained the perfection of yoga. This is the substance of Kṛṣṇa consciousness movement. Go on. (end)

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Bhagavad-gītā 6.32-40

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New York, September 14, 1966

Prabhupāda: Ātmaupamyena sarvatra samaṁ paśyati yo 'rjuna. Please come forward. Sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ [Bg. 6.32]. Now, we have been discussing for the last few days about the perfect form of yoga. Lord Kṛṣṇa, the Supreme Personality of Godhead, He is teaching Arjuna directly the perfect form of yoga. If you actually want to perform the yoga system, then here is authoritative statement by the Supreme Personality of Godhead. So we have discussed in details. Now, after hearing the system, Arjuna is replying. Just mind that, that the whole thing was being described in the battlefield, in the battlefield. This whole Bhagavad-gītā was taught to Arjuna in the battlefield. And when Arjuna was just going to release his arms on the opposite party, on the enemy's party, he thought… He got a sentiment: "So why this fighting with my own kinsmen?" That was his illusion, and to eradicate that illusion of Arjuna's, this Bhagavad-gītā was explained by Lord Kṛṣṇa.

Now, you can understand how much time could be, I mean to say, allowed for this discussion. That was a battlefield. Immediately has to be fight. Everyone is ready. And utmost, one hour… I don't think… That is utmost. So within this one hour the whole Bhagavad-gītā was discussed, and Arjuna changed his decision and he fought. Now, within that time He is also instructing Arjuna about the yoga system. Now, after hearing the details of yoga system, how to sit down, how to keep the body straight, how to keep the eyes half-closed and how to see the uppermost part of the nose without diverting your attention, and in secluded place, in a sacred place, alone-all this paraphernalia is described for performing perfect yoga system. Now, Arjuna, after hearing everything from Kṛṣṇa, he is replying.

arjuna uvāca
yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ sthirām

Now, Arjuna said, "My dear Kṛṣṇa, the details which You have…, not very details, but a summary of yoga system which You have prescribed and You ask me to follow, I think it is very difficult for me on account of my agitated mind." Cañcalatvāt. Cañcalatvāt means agitated mind. We must always remember that we are in a circumstances, material circumstances, where every time, every moment, our mind is agitated. We are not in a very comfortable situation. We are thinking that "This situation will save me for further anxieties of my mind," but when I reach to that point I feel that the anxieties have increased. It has not decreased, because the nature of the material world is like that, you cannot be free from anxiety. That is the nature. So we are simply trying to make a solution of our anxieties by different method, but the place is that, that it is not possible to make a solution of anxieties.

Now, Arjuna, he cannot be a false pretender. He frankly says, "My dear Arjuna, the system of yoga which you have prescribed," yo 'yaṁ yogas tvayā proktaḥ, "the summary description of yoga system which You have described," sāmyena madhusūdana… Kṛṣṇa's another name is Madhusūdana. Madhusūdana means He killed one demon whose name was Madhu. Therefore God's names are different according to different activities of God. God has got innumerable names because He has got innumerable activities. Suppose we are part and parcel of God. We have got innumerable… We cannot remember how many activities, how much activities we are engaged in, that, from our childhood up to this time. So just think about God. He is unlimited; therefore His activities are also unlimited. So He has got unlimited names also. Kṛṣṇa, of course, is the chief name, but He has got many other unlimited names also. So one of the names of Madhusūdana. Madhusūdana means He killed a demon, a very great demon. Therefore since then, His name is Madhusūdana. So what is the purpose of "Madhusūdana"? Why he is addressing… He could address, "Kṛṣṇa," directly because he is more known to Kṛṣṇa as friend, Kṛṣṇa and Arjuna. Why he is asking, why he is saying, "Madhusūdana"? That means this mind is as a big demon, just like Madhu. If it is possible to kill the demon, then we can attain yoga. You see? That, the particular purpose of Madhusūdana, that "You are a killer of Madhu demon. Now I think my mind is stronger than this Madhu demon. So if You can kill it, then it is possible for me to accept this yoga system." The mind is so agitated.

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

He is describing his deficiencies that "My dear Kṛṣṇa, my mind is so much restless, agitated," cañcala… Cañcala means restless. Cañcalaṁ hi manaḥ kṛṣṇa pramāthi. Pramāthi means just like a madman, pramāthi, without any brain, pramāthi, and balavat, and very strong. Oh, my mind is dragging to somewhere else. I am trying: "No, mind, don't go there." Oh, no, mind says, "No. I must go. I must go." And sometimes we agree. "All right, let me go." So it is very strong. So Arjuna is saying, tasyāhaṁ nigraham. Now, you have… The whole process of your yoga system is, the sum and substance of yoga system is, to control the mind. The agitated mind should be controlled, and the mind has to be focused on the Supersoul. That is the whole purpose of yoga. Now, Arjuna says that tasyāhaṁ nigrahaṁ manye. The mind is so agitated that to cut down the mind is as impossible as you want to stop a hurricane. Suppose there is hurricane. It is blowing so strongly, and if one stands before the hurricane and spreading his han…, "No, I will stop it," is it possible? No. Just see.

Now, you can just imagine Arjuna, five thousand years before, and he was understanding Bhagavad-gītā from Kṛṣṇa his friend. Just imagine what is his qualification. He is direct friend of Kṛṣṇa, and he is a great warrior. He has got administrative capacity, and at the same time his knowledge… Comparing his knowledge, this Bhagavad-gītā he understood within one hour. This Bhagavad-gītā, which is not understood in one life at the present moment, he understood this Bhagavad-gītā in one hour. So how much intelligent he was. And he belong to the royal family. All facilities were there. And he… He is accepting that "It is not possible for me." But do you think what was impossible for Arjuna five thousand years before in such favorable circumstances, is it possible for you to discharge? Do you belong to the Arjuna category? No. We are thousand times lower than Arjuna's category. And what was impossible for Arjuna, do you think it is possible for you? Any sane man will do that thing, that, what was… In a Bengal, Bengali payar(?) (proverb?) there is a very nice comparison like this, that bara bara ghonai gela rasatal beta gonra bale kata jala.(?) That means… You know. The animals, they can swim over the river. So there was a big, overflowing river. So at that time there was no such carrying boats and ships, so everyone had to cross river either by small boats or by swimming. So generally the animals were allowed to swim over, to cross over the other part, other bank, and men, they took small boats and they would… Now, there was very good current, so many horses, they swept away by the current. And one lean and thin horse came. He is asking, "Let me know how much water this is?" You see? So similarly, if what was impossible for Arjuna, such a stalwart, such an advanced and, I mean to say, in every respect, and directly a friend of Kṛṣṇa, he is admitting that "Kṛṣṇa, this process is not possible for me. Oh, I am a military man. I have to look after the administrative affairs. So how can I concentrate my mind in that way which you have prescribed? So it is not possible for me." He flatly denied. He flatly denied.

And he never attempted it also because from the history of Mahābhārata we don't find that Arjuna ever went for meditation of the yoga system. No, never. But still, he was certified by Kṛṣṇa that "You are the only man to understand Bhagavad-gītā. You are the only man." Why? Bhakto 'si: "Because you are My devotee." Priyo 'si: [Bg. 4.3] "You are My very dear friend." So with such a nice certificate and such favorable condition, still, he refused.

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

Vāyor iva: "Just it is impossible to control the hurricane wind, similarly, it is impossible for me to control my mind. It is not possible." Then? How to control the mind? That, the same thing, Kṛṣṇa consciousness. You can control the mind if you fix up your mind always in Kṛṣṇa. That is the only remedy. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. That is the only perfect yoga. Our subject matter for today's lecture is perfect yoga. This Kṛṣṇa consciousness is the perfect form of yoga system. That is admitted five thousand years before. At that time there was all circumstances, very good. And in the śāstra also, it is said that

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

You'll find in the Śrīmad-Bhāgavatam, Twelfth Canto, Śukadeva Gosvāmī is recommending to Mahārāja Parīkṣit that kṛte yad dhyāyato viṣṇum. In the Satya-yuga when people used to live for ten millions of years, at that time this yoga system was nice, for that time. Kṛte yad dhyāyato viṣṇum. What was achieved, the success which was achieved in the Satya-yuga by this yoga process of meditation was achieved in the next yuga, Tretā-yuga, yajato makhaiḥ, by offering great sacrifices, and the same success was achieved in the next yuga, Dvāpara-yuga, by worshiping, temple worship. And the same success you can achieve simply by chanting hari-kīrtanam. So this is the perfect form of yoga.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

So, now, Arjuna flatly says that "My dear Kṛṣṇa, the process which You have described is very nice process. But so far I am concerned, I admit that it is not possible for me. It is not possible." Now, we have to think that "What was not possible for Arjuna in such favorable conditions, and five thousand years before, how it is possible for me, a tiny living entity and disturbed by so many things at the present moment. My…" Kṛte yad dhyāyato viṣṇum. They used to live for ten millions of years, and it is very difficult to live for fifty years or sixty years at the present moment. Utmost, a man lives eighty years. That's all. Then again, we are not such much advanced. We are always disturbed in our circumstances. There is disease; there is war; there is pestilence; there is famine-so many disturbances. So our duration of life is smaller, and at the same time, we are disturbed, and we are not intelligent, and we are unfortunate at the same time. At the present moment, you will find, 80% people, they are unfortunate. If we compare what is fortune or misfortune, then we'll find, in every country, 80% people, they are unfortunate, and therefore this world is getting to Communism because they are fighting. They are fighting. So this is the condition of the present day.

How can you perform this such difficult process of yoga which was refused by Arjuna? That is my proposal. It is not possible. If you are attempting such difficult process in a pseudo way, then you can be satisfied in your own way, but you will never achieve success of the yoga system. You must know it clearly. So yoga system is not possible in this age. If you want to prosecute any yoga system, this bhakti-yoga, Kṛṣṇa consciousness, and chanting Hare Kṛṣṇa… That is recommended in Vedic scripture, that is introduced by great authority like Caitanya Mahāprabhu, and you will find in the Bhagavad-gītā,

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]
satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate.
[Bg. 9.14]

Satataṁ kīrtayanto mām. Always glorifying, they are mahātmās. They are great souls. If you want to be great soul in terms of the Vedic literature, in terms of Bhagavad-gītā, in terms of great saints and sages, then you have to adopt this Kṛṣṇa consciousness and chanting of Hare Kṛṣṇa. No other process will be possible. It is not impossible. Just imagine. A personality like Arjuna, with all facilities of life and five thousand years before the circumstances were different, and still, he denied. So yoga system… Actually, if you simply making a show, showbottle of meditation, if you are satisfied, oh, that is a different thing. Make yourself a showbottle. But showbottle demonstration will not make you successful. It is clearly according to Bhagavad-gītā. Showbottle demonstration will not make you successful. You have to be really bottle of medicine. Then it will cure. You know… Of course I… Here is not…

In India we have got some showbottles in the medicine shop. Some red water put into the big bottle and with electric light. That means advertisement: ”Here is a bottle of medicine.” But that is a showbottle, red water. So red water will not cure the disease. You must have really, actually, a mixture, fever mixture. But that fever mixture is very difficult.

Now, Kṛṣṇa says… Kṛṣṇa does not say, ”Oh, you are My friend. You are so favorably situated. How you deny it? No, no. You cannot deny it.” Now, He gave so much stress on the fighting-”Oh, you are kṣatriya. You must fight”-but so far the yoga system, He gave him the idea-”This is the yoga system”-but He is not stressing. He says,

asaṁśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsena tu kaunteya
vairāgyeṇa ca gṛhyate

”Yes, I admit. It is very difficult.” He also said, ”Yes, My dear Arjuna, it is very difficult.” Asaṁśayaṁ mahā-bāho: ”Oh, you are mighty-armed, mighty soldier. But still I think it is… What you are saying, it is nice. It is really fact.” Asaṁśayaṁ mahā…, mano durnigrahaṁ calam: ”Mind is very difficult to control. Yes, what you are saying… But it can be controlled.” How? Abhyāsena tu kaunteya: ”If you practice, the mind can be controlled.” So the controlling of the mind by practice… Vairāgyeṇa. Vairāgyeṇa means by renunciation. Vairāgya means renunciation. And what is that renunciation? Oh, I cannot renounce even smoking. I cannot renounce even drinking so many things. I cannot renounce so many things, but still, I am going to yoga class for practice. Is it possible? So many rules and regulations are there, and I am unable to give up even the small thing, smoking. Here it is said, vairāgyeṇa. There is a, I mean to say, big list of vairāgya: ”You cannot do this, you cannot do this, you cannot do this, you cannot do this…” And the whole list is summarized that ”You cannot have any illicit connection with woman, you cannot eat any nonvegetarian dish, you cannot be addicted, any kind of intoxication, and you cannot take part in any kind of gambling.” At least these four things… These four things include everything, all kinds of vairāgya. So we have to test how much we have been able to discard these things. Then vairāgya. Then I can control my mind. Controlling mind is not so easy thing that I go to the store and purchase something. No.

Abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate. So this vairāgya can be very easily practiced when you are in Kṛṣṇa consciousness. We are practically seeing. These four things our students have very easily given up because they are serious about Kṛṣṇa consciousness. This is not advertisement. You can ask. There are many students here who have taken up this, I mean to say, philosophy very seriously, and they find it easy. Oh, they find it easy. Vairāgya automatically becomes. It is such a nice thing. It is such a nice thing that easily you become detestful to all these things. We do not discourage, I mean to say, sex life, but we discourage illicit connection with man and woman. Sex life cannot be discouraged. Because you have got this body, material body, sex desire is a demand. We have to satisfy; otherwise we shall go ill. As we have to eat something, as we have to sleep for some time, so sex life is also required. So we cannot discourage it, neither all the Vedic literatures discourage. But Vedic literatures cannot allow you… If you actually serious about advancement of spiritual life, then you cannot encourage illicit connection, no. I request all my young students that ”You get yourself married.” And recently I have performed myself one marriage ceremony. Two of my students, they have been married actually. So we don’t discourage what is necessity, but we cannot allow illicit things. So these are called vairāgya.

So vairāgya means we have to regulate our life. Unless you regulate your mind… The mind is always agitated, and if we be addicted to all these things, then more agitation will come. If you have got illicit connection with woman, oh, the mind will be always agitated. If we are intoxicated, oh, mind will be more agitated. If you don’t take, I mean to say, foodstuff in the goodness, very strong and pungent and animal foodstuff, then our mind will be more agitated. And so far gambling is concerned, oh, sometimes we have to commit suicide. There are history of gambling clubs that when a person loses everything he commits suicide and he is thrown away. I have heard that in Europe there are many clubs. They go for gambling, and they lose everything, whatever, and they commit suicide. And the club proprietor throws him in the street. There is no law. I have heard. Of course, I do not know. You may know better than me.

So if we want to control the mind, then we have to adopt these regulative principles of life. Not that we have to give up, but we have to make regulated. Vairāgya. Then it will be possible to adopt. And the best thing is that engage your mind always in Kṛṣṇa consciousness. We are trying to engage our students twenty-four hours either in this way or that way, this way or that way, in Kṛṣṇa consciousness. That is samādhi, trance, transcendental situation. You can eat, you can enjoy, you can dance, you can see, you can work-all things for Kṛṣṇa consciousness. That will automatically make you renounced order of life. But if you try to follow this yoga system which was possible in the Satya-yuga some millions of years before, and if you want to adopt that, oh, it is not possible. If you want to be satisfied becoming a showbottle, then that is a different thing. Remain a showbottle. But if you want really actual success, then you cannot adopt that process. Asaṁyatātmanā yogo duṣprāpa iti me matiḥ.

Now Kṛṣṇa says, ”Yes,” asaṁyatātmanā, ”one who has not been able to control his mind,” yogo duṣprāpa, ”the success in yoga is actually never possible.” Duṣprāpa. Duṣprāpa means difficult to achieve. Iti me matiḥ. ”Yes, I think you are right. You are right.” Vaśyātmanā tu yatatā śakyo ’vāptum upāyataḥ: ”But one who is determined, he can find out the ways and means how he can control the mind, if he is serious.” So this is the way. If you become Kṛṣṇa conscious and try to follow the principles, then this is the nicest possible way of controlling the mind. Vaśyātmanā tu yatatā śakyo ’vāptum upāyataḥ. Upāyataḥ means you can find out means, ways and means. You can control. Arjuna uvāca. Now, so far the descriptions…

Now, Arjuna did not further say. Arjuna said that ”It is impossible for me,” and Kṛṣṇa also said, ”Yes, it is difficult process. But if you try, you can do it.” No further discussion because both of them were not very serious about… It is a process, recognized process, but it is very difficult for the human being at the present moment. The process is not rejected. Bhagavad-gītā accepts the yoga process. That means the process is recognized. It is a science. But at the present moment, even five thousand years before, it was impossible to be practiced. Now how we can imagine that five thousand years after, it has improved, the condition, so that you can practice this system? No. Therefore they did not, either Arjuna or Kṛṣṇa, both of them, indulge in discussing further on this point. So next point Arjuna is discussing.

ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

Now, he is asking, "My dear Kṛṣṇa…" Now, these things are being discussed, that yoga system is… Not only that yoga system. The bhakti-yoga system, the Kṛṣṇa consciousness, this is also yoga system. Now, many students come to practice this yoga or that yoga. Now, somehow or other, they may not be successful. They may not be successful or half finished or one-fourth finished. Everything has got a course. So, just like if you want to be a medical student there are five years', six years' course. If you study for two years and give it up, then you cannot have that title, or you cannot be recognized as a medical practitioner. But if you complete the course, you get the university degree, MD, Doctor of Medicine, or something like that, and you are recognized; you can practice. Now, here it is said that ayatiḥ śraddhayopetaḥ. Somebody is attracted that "I shall make my life successful by a spiritual process, the yoga system or jñāna system or bhakti system." Without inclination… Because this inclination also does not come ordinarily… That also requires good asset in the past life, this inclination for spiritual advancement. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of millions of men, few only try for making perfection of the human life. And yatatām api siddhānām [Bg. 7.3]. And those who are trying for perfection, out of them a few only can understand what is God. So God understanding is not so easy.

So therefore he said, Arjuna said, that ayatiḥ śraddhayopetaḥ: "One has got some faith for spiritual advancement of life," yogāc calita-mānasaḥ, "but some way or other, he finishes halfway and then falls down from the process." Aprāpya yoga-saṁsiddhim: "He could not achieve the perfection." Kāṁ gatiṁ kṛṣṇa gacchati: "Then what happens to him?" Because half finished… Just like a person was studying for medical certificate or medical qualification, and out of six years, he simply performed two years. Oh, neither he is a doctor, neither he is a clerk. He is useless. He becomes useless. So Kṛṣṇa is being asked by Arjuna whether a person who is trying for perfection of life in spiritual advancement, if he finishes only a portion or half, so what happens to him? Does he become useless or worthless? Simply wasted time? Kaccin na ubhaya-vibhraṣṭaḥ chinnābhram iva naśyati: "Is it not like that, that a cloud assembles…" When the clouds are compact together then there is possibility of raining, but if by wind it is broken, now there is no possibility of rain. The example is very nice. Kaccit na ubhaya-vibhraṣṭaḥ. There was cloud, there was thundering, but there was no rain. There was no rain. It… Especially in the morning… These are some of the rules. One may know that in the morning, if there is assembly of clouds and there is thundering, you must surely know that there will be no rain. If there is rain, it will be a drop only. There will be no much rain.

Bambhārambhe laghu-kriyā, prabhāte… These are very interesting. One should note.

aja-yuddhe muni-śrāddhe
prabhāte megha-ḍambare
dam-pate kalahe caiva
bambhārambhe laghu-kriyā

Bambhārambhe laghu-kriyā. Aja-yuddhe, fighting between two goats… Now, they are very serious about fighting, and somebody comes, (claps) does like this, (claps), and they go away. The fighting stops. You see? So bambhārambhe, the attempt is very great, but the effect is little. Aja-yuddhe muni-śrāddhe: "And a ceremony observed by some sages in the jungle…" What they have got? They have got some leaves and flowers. That's all. What arrangement will be made? And prabhāte megha-ḍambare: "And in the morning, thundering sound of the cloud…" And similarly, dam-pate kalahe, I mean to say, "war between husband and wife…" So these things are to be taken as insignificant. So, of course, in India the quarrel between husband and wife, nobody cares. Nobody takes very seriously. The husband may complain, the wife may complain. Everyone says, "Yes, yes. That's all right. It will be all right." They never go to court for divorce. You see? But it is… There is no seriousness. And actually it is fact. I have seen a serious. They are divorced, but still, the husband is anxious for the wife, and the wife is anxious for the husband. The divorce is artificial. The husband and wife, the combination, that cannot be cut off. So one should tolerate these things. If there is some misunderstanding, they should not go to the court for divorce. They should tolerate. These are some of the rules for spiritual advancement.

So here it is said that "Whether this attempt, just like serious attempt but at the same time it is broken, whether it is like a broken cloud which has no meaning, no rain? That's all. Is it like that?" Apratiṣṭho mahā-bāho vimūḍho brahmaṇaḥ pathi. Brāhmaṇaḥ pathi means advancement on spiritual success. "So if he is half-hazardly, half-hazardly, halfway, he finishes, then what is the result?" Etan me saṁśayaṁ kṛṣṇa: "I am doubtful about these things." Why? Now, because if this yoga system… Now, take for this yoga system, which is prescribed. Now, if somebody thinks, "Oh, it was attempted… It was prescribed to Arjuna, and he rejected it because it is very difficult. Oh. Never… Never try for any spiritual. Let us do." No. Arjuna is putting, therefore, this question so that in future people may not be discouraged, may not be discouraged. Therefore he is asking. What is that? Etan me saṁśayaṁ kṛṣṇa: "It is some of the doubts in my mind, Kṛṣṇa." Chettum arhasy aśeṣataḥ: "You will kindly clear my doubts. What happens to this person who does not achieve the pure, highest perfection of success, but half finished or one-fourth finished…? Then what happens to them?" Tvad-anyaḥ saṁśayasyāsya chettā na hy upapadyate: "I don't think that anyone can eradicate my doubts except You." Now, bhagavān uvāca. Now, Kṛṣṇa is replying Arjuna what happens to this half-finished, half-finished yogi. Yogi… Always remember, yogi means either this dhyāna-yogī or jñāna-yogī or bhakti-yogī, yogi. Yogi does not mean simply those who are meditators. Yogi means the meditators, they are also yogi, and those who are trying to understand the Absolute Truth by philosophical, by theosophical way, they are also yogi. And those who are actually yogi, they are in Kṛṣṇa consciousness. So yogi… So śrī-bhagavān uvāca. Now, Bhagavān, the Personality of Godhead… We have several times described the definition of Bhagavān. Bhagavān means one who has got complete control over six things. He is Bhagavān. He is God. What are those six things? Now, aiśvaryasya samagrasya: "Complete riches," and vīryasya samagrasya. Vīrya means strength. Complete riches, complete strength, complete knowledge, complete beauty, complete renunciation and complete fame…

We are after some fame. I want to be famous, you want to be famous, but we are famous in a circle, in a circle, in a country, in a society. But nobody is famous like Kṛṣṇa. You see? Nobody is famous like Kṛṣṇa. Kṛṣṇa approached, advented Himself on this earth five thousand years before, but just see how much famous He is still. Can you give any example in the history? So many Hitlers, so many Mussolinis, so many Gandhis born and went away. They were famous for several years only. That's all. Nobody can be famous like Kṛṣṇa. All over the world He is famous, and what to speak of India? Complete fame. Similarly, complete strength, complete riches, complete beauty, complete knowledge… Just see, Bhagavad-gītā. It was spoken by Kṛṣṇa. There is no parallel, and there is no competition of Bhagavad-gītā. It is such a knowledge. You see? Complete knowledge.

So one who possesses all these six things in complete, He is God. This is the definition of God. Complete strength, complete beauty, complete knowledge, complete riches, and complete renunciation. In the moment renounced… Everything… Suppose I have got ten dollars, and if you ask, "Oh, give me all these ten dollars," oh, I shall ten times think before renouncing these ten dollars. But Kṛṣṇa, He is the proprietor of all riches, but He can renounce anything. So these are the definition of bhagavān. Here it is, the bhagavān word is, used; therefore I give you a little definition of bhagavān. So bhagavān uvāca. Now, because He is complete in knowledge, therefore His instruction is valuable. Our knowledge is not complete. Now, we are taking knowledge from Bhagavad-gītā, from bhagavān, but there is no history that Kṛṣṇa had this knowledge from any spiritual master. No. He had not to go because He is complete. There was no need of Kṛṣṇa for going to any spiritual… Arjuna has come to Kṛṣṇa for knowledge because He is complete always.

So the complete knowledge, the person who is in complete knowledge, we have to believe Him. That's all. And that is the system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The system of Vedic knowledge is to receive in complete. How it is received in complete? Just like Kṛṣṇa is complete, and the knowledge received from Kṛṣṇa, that is complete. I may not be experienced. Just like Arjuna, he is receiving the knowledge from the complete. So if we receive knowledge from Arjuna, then our, my knowledge is also complete. This is the… There is no question of research. I cannot research. I have to receive. That's all. So many things spoken in the Bhagavad-gītā, and we are receiving in that way. Suppose a sputnik is flying on the outer space and we are getting knowledge of the sputnik flying from the newspaper. You are not going there, but you are receiving the knowledge from some authority whom you believe.

So don't you think Kṛṣṇa is the highest authority? So whatever knowledge you receive from Kṛṣṇa is far better than the newspaper knowledge. We are always in the lowest stage. Either I read Bhagavad-gītā or newspaper, I am not with the sputnik, but newspaper says that sputnik has gone 25,000 up, so I believe it. So I believe the newspaper, not that, "Oh, I want to see." Now, can you see how sputnik is flying? And why do you say, when Bhagavad-gītā is spoken, "Oh, I want to see." You just take complete knowledge from Kṛṣṇa, the complete person. That's all. That will make you perfect. Yes. So bhagavān uvāca. Bhagavān uvāca. That does he say? Pārtha na eva iha nāmutra vināśas tasya vidyate. You mind that. "One who is making, attempting for spiritual advancement, oh, either in this life or in the next life, he'll never be vanished. He'll never be vanished." Na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati: "Oh, this is the highest auspicious attempt. After attempting, nobody degrades. Nobody degrades." Even attempt is not fully successful, nobody degrades. It is so nice.

So anyone who is attempting for spiritual advancement of life, even he is not successful, still, it is not discredit for him. Oh. We can discuss further in next meeting how it is not degradation for him, any percentage performed. Svalpam apy asya dharmasya trāyate mahato bhayāt. So we shall discuss next. Thank you very much. (end)

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Bhagavad-gītā 6.35-45

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Los Angeles, February 20, 1969

Devotee: Verse thirty-five: "The Blessed Lord said: O mighty armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment."

Prabhupāda: Yes. Now, Kṛṣṇa says, "Yes." Kṛṣṇa does not say that it is not difficult. Kṛṣṇa says, "Yes, it is difficult." But it is possible by constant practice. This constant practice is to engage oneself in something which reminds as Kṛṣṇa. Do something. Therefore we have so many activities. Not only kīrtana, but temple activities, prasāda activities, publication activities, so many activities. Everyone is engaged in some activities and Kṛṣṇa is the central point. Therefore a person who is typing for Kṛṣṇa, he is in yoga system. A person who is cooking for Kṛṣṇa, he is in yoga system. A person who is chanting in the street, distributing our literature, he's also in Kṛṣṇa. So by ordinary habits we are engaged, as in our material life we were engaged in so many things. If we mold our life in connection with Kṛṣṇa, then in every activity there is Kṛṣṇa consciousness and therefore this yoga perfection is there automatically. Yes, go on.

Devotee: Verse thirty-six: "For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My judgement." Purport: "The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly yoga practice without mental control is a waste of time."

Prabhupāda: Because I sit down for meditation. Of course if meditation is focusing the mind on Viṣṇu, that is very good. But there are so many yoga societies, they educate their student to concentrate their mind on something void, something color. Not exactly to Viṣṇu form. You see. So that is very difficult task. That is also explained in the Bhagavad-kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. One who is trying to concentrate his mind on the imperson or voidness, it is very difficult and troublesome. At least here in this temple, these students, they are trying to concentrate his mind on Kṛṣṇa. But to concentrate one's mind in void, that is very difficult. So naturally my mind is flickering. Instead of finding out something void, my mind is engaged in something else. Because mind must be engaged in something. If it is not engaged in Kṛṣṇa, then it must be engaged in māyā. So if you cannot do that, then this so-called meditation and sitting posture is simply useless waste of time. Go on.

Devotee: "Such a show of yoga practice may be materially lucrative, but useless as far as spiritual realization is concerned."

Prabhupāda: Yes. Materially lucrative. Suppose if I open such yoga class and I charge five dollars for sitting. Money is not very rare in your country, you come. But simply I give you some sitting posture or pressing nose and this and that, but if you cannot attain the real, I mean to say, result of yoga practice, then you have wasted your time and money and I have cheated you. That is not possible. That is not possible. One has to concentrate his mind on Viṣṇu form, steady, constantly, that is called samādhi. So the same thing is being done in a different manner suitable for this age. This is Kṛṣṇa consciousness. Go on.

Devotee: "Therefore the mind must be controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he can't steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of yoga practice without separate endeavor. A yoga practitioner cannot achieve perfect success without becoming Kṛṣṇa conscious."

Prabhupāda: Then? Go on. So far yoga practice is concerned is explained, discussion between Kṛṣṇa and Arjuna. Now, supposing that I practice yoga, real yoga I mean to say, not this pseudo yoga. And if I cannot do it properly, I fail. Then what is the result? Suppose if I give up my business, I give up my ordinary occupation and I begin to practice yoga. But somehow or other it is not completed, it is failure. Then what is the result? That is being questioned by Arjuna. That will be answered by Kṛṣṇa. What is that? Go on. "Arjuna said…"

Devotee: "Arjuna said: 'What is the destination of a man of faith who does not persevere? Who in the beginning takes to the process of self-realization but who later desists due to worldly mindedness and thus does not attain perfection in mysticism?' " Purport: "The path of self-realization of mysticism is described in the Bhagavad-gītā. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and his happiness is in eternal life, bliss and knowledge."

Prabhupāda: Now, before coming to the point of self-realization, one must take it granted-that is the beginning of Bhagavad-gītā, that he is not this body. That the living entity is not this material body but that he is different from it and his happiness is in eternal life. This life is not eternal. The perfection of yoga system means to get eternal life, blissful life and full of knowledge. That is perfection. So we have to execute any yoga system with that aim. Not that I attend some yoga class to reduce fat or to keep my body very fit for sense gratification. This is not the end of yoga system. But people are taught like that. "Oh, if you practice this yoga system." That you can do if you undergo any exercise process your body will be kept fit. There are so many system of bodily exercise, the system, this weight-lifting system, there are many sporting system, they also keep body very fit. They can digest foodstuff very nicely, they reduce fat. For this purpose there is no need of practicing yoga. The real purpose is here; that to realize that I am not this body. I want eternal happiness, I want complete knowledge, I want eternal life also. That is the ultimate end of yoga system. Go on.

Devotee: "These are transcendental. Beyond both body and mind. Self-realization is sought by the path of knowledge, the practice of eightfold mysticism or by bhakti-yoga. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter. Even a little endeavor on the transcendental path of bhakti-yoga is especially suitable for this age because it is the most direct method of God-realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely adopt the path of self-realization. But the process of cultivation of knowledge and the practice of eightfold yoga system are generally very difficult for this age. Therefore in spite of one's earnest endeavor one may fail for many reasons. The primary reason is one's not being sufficiently serious about following the process. To pursue the transcendental path is more or less to declare war on the illusory energy."

Prabhupāda: When we accept any self-realization process, it is practically declaring war against the illusory energy, māyā. So when there's a question of māyā or a question of fight or war there will be so many difficulty imposed by māyā, that is certain. Therefore there is a chance of failure. but one has to become very steady. Go on.

Devotee: "Consequently whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy and there is every chance of being allured again while performing such transcendental practice. This is called yogāc calita-mānasaḥ."

Prabhupāda: Calita-mānasaḥ. Calita-mānasaḥ means diverting the mind from the practice of yoga. Yogāc calita-mānasaḥ. Yogāt means from the practice of yoga and calita means diversion. Mānasaḥ means mind. Yogāc calita-mānasaḥ. So there is every chance. Everyone has got experience. You're trying to read some book, concentration, but mind is not allowing, it is disturbed. So it is very important factor to control the mind. That is the real practice.

Devotee: "One who is deviated from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization."

Prabhupāda: Yes, this is very important question. That one may begin practicing any sort of yoga, either the eightfold yoga system of the jñāna-yoga system, means speculating philosophically, and the bhakti-yoga system, devotional service. But if one fails to complete the yoga system, what is the result. That is very important question and it is put by Arjuna and Kṛṣṇa will answer it. [break]

Devotee: (6.44) "By virtue of the divine consciousness of his previous life, he automatically becomes attached to the yogic principles-even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures. But when the yogi…"

Prabhupāda: No, let me explain this. "By virtue of divine consciousness." We are preparing this consciousness, Kṛṣṇa consciousness, divine consciousness. And the consciousness we go. Just like the flavor, the aroma of a rose flower is carried by the air and if the air passes through us we also experience the rose flavor. Similarly, when we die, this material body is finished. "Dust thou art, dust thou beist." This is made of five elements: earth, water, air, fire, ether. So the, so far earthy materials are concerned, that is mixed up. Somebody burns this body, somebody buries or somebody throws it for being eaten by the animals. The three system in the human society. Just like in India, Hindus, they burn the body. So the body is transformed into ashes-means earth. Ash means earth. Those who are burying the bodies of their forefathers, the body turns into dust, as the Christian Bible says, "dust thou art."

This body is dust and again turns into dust. And those who are throwing for being eaten by the animals and birds, vultures, just like in India you have got the community, Parsee community. They do not burn, neither they bury. They throw and the vultures immediately comes and eat. Then the body turns into stool.

So either it will turn into ashes or into dust or into stool. This beautiful body, which you are soaping so nicely, it will turn into three stages, stool, ashes, or dust. So the finer elements means mind, intelligence and ego. That is altogether it is called consciousness. That will carry you, the spirit soul, small particle of spirit. That will be carried by these three finer elements: mind, intelligence and ego. And according to the, just like the flavor, if it is rose flavor aroma, you enjoy, "Oh it is very nice." And it is filthy flavor, passing through stool or any other filthy place and you say, "Oh, it is very bad smell." So this consciousness will carry you either in a stool smell or rose flavor according to your work, as you make your consciousness. So if you make your consciousness, train your consciousness into Kṛṣṇa, then it will carry you to Kṛṣṇa. This is not very difficult to understand. You cannot see the air but you can experience by smelling. "Oh the air is passing through like this." Similarly, these different kinds of body are developed according to the consciousness.

So if you have trained up your consciousness to the yogic principle, then you get a body, similar body. You get good chance, you get good parents, good family where you'll be allowed to practice this system and automatically you'll get chance again to revive your same consciousness in which you left your previous body. That is explained here. By virtue of divine consciousness. Therefore our present duty is how to make the consciousness divine. That should be our business. If you want divine life, if you want spiritual elevation back to Godhead, back to home, that means eternal life, blissful life full of knowledge, then we have to train ourselves in divine consciousness or Kṛṣṇa consciousness. That you can very easily do by association. Saṅgāt sañjāyate kāmaḥ. If you keep divine association, then your consciousness is made divine. And if you keep hellish association, demonic association, then your consciousness is trained up in that way.

So we have to train our consciousness divine. That is the duty of human form of life. If we make our consciousness divine, then we are preparing for next divine life. As there are different grades of life, so human form of life is a chance to make your next life completely divine. Completely divine means eternal, blissful and full of knowledge. So automatically by divine consciousness you try to contact the persons who are developing divine consciousness. So this is explained in this verse. Go on.

Devotee: "When the yogi engages himself with sincere endeavor in making further progress being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal."

Prabhupāda: Yes. So it is a question of practice. Just like a child born, he does not know how to smoke, how to drink, but by association he becomes a drunkard, a smoker, intoxication. By association. So it is a question of association only. Saṅgāt sañjāyate kāmaḥ. If the association is good, our carrier is being spoiled because we are not keeping good association. So this is explained here, that: "But when the yogi engages himself with sincere endeavor in making further progress." Just like in business also, there are so many association, corporation. Because by becoming member of that corporation the particular type of business flourishes. They have got exchange. They can make exchange, bill of exchange, stock exchange. So association is so important. So if we become serious for developing divine consciousness, then this is the only association-we have established the International Society for Krishna Consciousness. Here simply the method how one can become divine conscious, that is taught. So this is a good chance. We invite everyone to join and the process is very simple. Simply chant Hare Kṛṣṇa and you'll feel. There is no difficult process. The children also can take part and actually they are taking part. You don't require any previous qualification. That you must have passed your master of degree examination or this or that. Whatever you are, you simply come and join this association and you become Kṛṣṇa conscious. This is the advantage of this society. It is clear. Please try to understand. Go on. Purport?

Devotee: "A person born in a particular righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice. With determination, therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free of all contaminations, he attains the supreme perfection, Kṛṣṇa consciousness."

Prabhupāda: It is, try to understand, that, the Supreme Lord, God is pure. And His kingdom is also pure. And anyone who wants to enter there, he must be pure. That is very natural. That if you want to enter into some particular society, you must qualify yourself. Qualification is to go back to home, back to Godhead, the qualification is that you should not be materially contaminated. And what is that material contamination? The material contamination is sense gratification. Unrestricted sense gratification. That is material contamination. So you have to make yourself free from material contamination. Then you become eligible to enter into the kingdom of God. That process of being freed or being washed of all material contamination, is yoga system. Yoga system does not mean that you sit down for fifteen minutes for so-called meditation and you continue all your material contamination. Just like if you want to be cured from a certain type of disease, you have to follow the regulation made by the physician. Similarly, in this chapter the process of yoga practice is recommended, how you have to do it. So that means if you execute these prescribed methods, then you become freed from material contamination. Then you are actually situated for linking up, for making connection with the Supreme. That is Kṛṣṇa consciousness.

Our method is directly to connect you. That is the special gift of Lord Caitanya. Immediately to contact him with Kṛṣṇa. Because ultimately you have to come to that point, Kṛṣṇa consciousness. So here this method is that directly, immediately. And it is practical also. Those who have no qualification, they simply by coming in contact with the society they have become highly advanced in Kṛṣṇa consciousness. This is practical. So in this age we have to give chance to the people, direct contact. No slow process method will help them because the life is very short, they are not very much fortunate and the association is very bad. Therefore, direct contact-harer nāma [Cc. Ādi 17.21]. Simply Kṛṣṇa is presented in the form of His transcendental name and you contact Him immediately by hearing. You have got natural instrument, hearing. You simply hear "Kṛṣṇa" and you become uncontaminated immediately. Go on.

Devotee: "Kṛṣṇa consciousness is the perfect stage, being freed of all contaminations. This is confirmed in the Bhagavad-gītā. After many, many births in execution of pious activities when one is completely freed from all contaminations and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord."

Prabhupāda: Yes. Yeṣāṁ tv anta-gataṁ pāpam. The exact verse in the Bhagavad-gītā is yeṣāṁ tv anta-gataṁ pāpam. Pāpam means sin. One who has completely ended sinful activities, janānāṁ puṇya-karmaṇām: persons who have simply executed pious activities. Such person becomes fixed up in Kṛṣṇa consciousness without any dualities. Because our mind is flickering, so dualities will always come. Whether I shall accept it or not. Whether I shall become Kṛṣṇa conscious or another conscious, these problems are always there. But if one is advanced by pious activities in the previous life, then he is fixed up steady, "I'll become Kṛṣṇa conscious." So this method, this chanting Hare Kṛṣṇa method, even in your previous life you did not act very piously or in this life, it doesn't matter. If you kindly take seriously this simple method, Hare Kṛṣṇa, chanting, you become immediately pure. But with determination that you'll not contact any more impious activities.

Just like in our society we make four restriction. Anyone who desires to be initiated in our society, we put four principles. No illicit sex life. We don't say that don't have sex life. No illicit sex life. You get yourself married and for children you can have sex life. Not for another purpose. So, no illicit sex life, no intoxication. Our students, they do not smoke even, they do not take tea even, coffee. So what to speak of other things, so they are pure. No gambling and no animal food. That's all. If you simply follow these four principles, then you become immediately uncontaminated. Immediately. Without any further endeavor. So Kṛṣṇa consciousness movement is so nice that as soon as you join you become immediately uncontaminated. But do not contaminate again. Therefore these restrictions. Because our contamination begins from these four kinds of bad habits. But if we check, then there is no question of contamination. As soon as I take to Kṛṣṇa consciousness I become free. Now if I become cautious not to accept these four principles, then I am free, I am continuing uncontaminated. This is the process. But if you think that because Kṛṣṇa consciousness makes me free, so let me indulge in all these four principles and I will get free after chanting. That is cheating. That will not be allowed. Once you are free, but don't do it again. But if you think "I shall do it and make myself free."

Just like in some religious process it is said that you commit all kinds of sins and go to the church and simply confess, you are free. So this doing and confessing, doing and confessing is going on. But here, no. If you are freed, that's all right. But don't do it again. That is the purpose of confession. Confession, if you confess that "I have done these sinful activities," so why should you do again? If you confess that it is sinful, pickpocketing is sinful, take for example. So by confessing you are freed, then why shall you do it again? It requires little intelligence. It does not mean that because by confessing I become freed, I shall go on continuing this and again confess and become freed. No. That's not good. If it is not good, you have confessed that it is not good, then you should not do it again. That is the purpose. Not that you do it and confess, do it and confess, do it and confess. This business is not good. So we should be careful, the Kṛṣṇa consciousness movement, that these four principles, if you indulge in unrestricted, then you become contaminated. But if you take precaution in executing these four principles. We don't say that you don't have sex life. You have. But for this purpose, not for this purpose. Similarly you eat but you eat this way, not that way.

So defend, Kṛṣṇa also advised Arjuna to defend. So defend is also not prohibited provided it is for right cause. So in this way if we can come to Kṛṣṇa consciousness immediately we become free from all contamination. And if we take precaution of these four principles, then our life is pure. And if we can continue this pure life till the time of death you are sure to be transferred to the kingdom of God. Go on. That is stated in Bhagavad-gītā you have already read: tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. By giving up this body, that person who is fully in Kṛṣṇa consciousness, he does not come back again to take part in this material world. This yogi who is coming to a good family, to a righteous family or rich aristocratic family, they are coming back. But if you are perfect Kṛṣṇa consciousness you are no more coming back. You are situated in the Goloka Vṛndāvana in the spiritual sky. So we should try not to come back again. Because if I come back again, suppose I have got very nice chance. I have got birth in a very good family, in rich family. But if I cannot utilize it properly, then again I degrade myself to other sort of life. So why should we take this risk. Better complete Kṛṣṇa consciousness in this life. It is very simple. It is not very difficult. Simply to keep yourself in thoughts of Kṛṣṇa. That's all. It is very simple thing. Then you are assured to your next birth in the spiritual sky in the kingdom of God or in the Goloka Vṛndāvana. Yes. (end)

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Bhagavad-gītā 6.40-42

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New York, September 16, 1966

(kīrtana-Prabhupāda tells the devotees to chant one round-someone yells "I'm God" and yells something that sounds like "Om" over and over but sounds more like a cow mooing real slow. He yells and screams, "I'm God! I'm God!" and leaves. Devotees and Prabhupāda continue japa. Prabhupāda chants first prayer of Śikṣāṣṭaka. Then this class begins:)

Prabhupāda:

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

Once begun, transcendental life, spiritual life or Kṛṣṇa consciousness, it will never be stopped. You can finish it even some percentage, you have to begin again from that point to further advancement. That is the... That means spiritual asset is never lost. Material asset is lost with this body. As soon as we change our body, whatever we are acquiring materially in this world, house, business, bank balance, field(?), reputation, education, this will be all finished just with the end of this body.

Take for example that we sometimes worship our past leaders. In your country, George Washington, or in our country, Gandhi or somebody else. But this is false because you do not know where is that gentleman Washington has gone. We are simply worshiping a shadow. A photograph, a statue. But we do not know where is actually that spirit soul, his transmigration of the soul. The soul goes to another body and we foolishly worship the dead body, which is useless. This is called bhūtejyā. In Sanskrit language it is called bhūtejyā. Ghost worship. Yānti bhūtāni bhūtejyā. So this is only sentiment. But because all the name, fame, assets materially gained, it ends with that body, it remains with that body. Now you have to begin another body according to your own karma. But the spiritual effect which you acquire, that goes with you. Because you are spirit, it goes with the spirit. And the material asset left with this material…

They do not know. Foolish people, they do not know. They are after material acquisition. They do not know this will be finished just with the finishing of the body. This is called illusion. For this body which will not go with me I am working so hard, day and night. But the spirit, as I am, I do not know wherefrom I have come, where I am going. Therefore we have to follow the direction of authoritative persons, scriptures, to mold our life how to work. That is called karma-yoga. Simply working is not karma-yoga. Karma-yoga means… It is described in the Bhagavad-gītā, yat karoṣi [Bg. 9.27]. Whatever you are doing. Yat karoṣi yaj juhoṣi. Whatever you are sacrificing. Yad aśnāsi, whatever you are eating. Yad dadāsi, whatever you are giving in charity. Kuruṣva tad mad-arpaṇam, ”give Me.” ”You want to give some charity, give Me,” Kṛṣṇa says. But people will not give Kṛṣṇa. If the members of the Kṛṣṇa consciousness goes to some foundation, that ”We are being doing this work. Give us some money.” ”No. Our money is meant for hospital and educational institution.” And what you are producing? ”Atom bomb. Oh, that is all right.” This is going on.

So we are, by material advancement, we are just advancing the cause of illusion. That is all. We do not know. What we know? Therefore a person who begins a spiritual life in Kṛṣṇa consciousness, his asset will go with him. Never mind, in this body we may be little uncomfortable. A spiritually advanced man, or a person in Kṛṣṇa consciousness, is never in discomfort. We have already discussed this point. Yasmin sthito guruṇāpi duḥkhena na vicālyate yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ [Bg. 6.20-23]. When one attains perfection in Kṛṣṇa consciousness, he does not want anything more. Everything is complete. And the symptom will be seen that he’s not disturbed even in the severest point of miserable condition.

You’ll be surprised to know that Haridāsa Ṭhākura… We always glorify him after our kīrtana, ”Haridāsa Ṭhākura ki jaya.” This Haridāsa Ṭhākura, how he was undisturbed. There are many instances. Lord Jesus Christ, he was also undisturbed when he was being crucified. So similarly, this Haridāsa Ṭhākura, he happened to be a Muhammadan and he joined this Hare Kṛṣṇa movement. So the Muhammadan magistrate called him, ”Oh, you are born in such a nice family and you are chanting Hare Kṛṣṇa? Hindu? You are chanting Hare Kṛṣṇa, Hindu’s name? Then what is your explanation?” So Haridāsa Ṭhākura was… He could understand that he is now in dangerous position. So he replied, ”Sir, many Hindus also have become Muhammadan. So if some Muhammadan becomes Hindu, what is the harm?” ”Oh, you are arguing?” Means he was to be punished. Give the dog a bad name and hang it.

So he was ordered that this man should be caned. And in, at that time Navadvīpa had twenty-two marketplaces. So in each marketplace he should be taken and in the public he should be flogged. So that he was done. And the idea was that by flogging he would die. The magistrate’s idea was like that. But fortunately Haridāsa Ṭhākura did not die, neither he cried even. He was as good as silent. So these persons who were flogging, they fell on his feet. ”Sir, the idea was that you would die. But now I see that you do not die. So now our punishment is awaiting. He will think that we have not flogged you sufficiently.” Then Haridāsa Ṭhākura said, ”What you want?” ”No, we want that you should die.” Then he made himself into samādhi and the flogger took him to the magistrate, ”Here is the condition.” The magistrate thought, ”He’s now dead.” So told him, ”Throw him in the water. Don’t put him in the graveyard. He has become Hindu.” So yasmin sthito guruṇāpi na vicālyate [Bg. 6.20-23]. So he was so disturbed, but he was steady. So it is such a thing. He was chanting. The others were flogging him, and he was chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

So spiritual asset is like that. Of course, that is the highest perfectional stage, Haridāsa Ṭhākura or Lord Jesus Christ. And there are many instances. But that is the idea, that one who is spiritually advanced, he’s not disturbed by any material miserable condition. Therefore Lord Kṛṣṇa says that a person who is spiritually advanced, for him there is no misery even in this world and what to speak of the other world? Pārtha na eva iha. Iha means in this world. Nāmutra. Amutra means next life. Vināśas tasya vidyate. Na vināśa. Vināśa means annihilation. So he has no annihilation. What is annihilation? We have understood from Bhagavad-gītā in the Second Chapter that soul is never annihilated. Indestructible.

Now how it is said that vināśa? Vināśa means when we are in the whirlpool of this material transmigration of soul from one body to another and we do not know where we are going. Either we are going, I am going to become an elephant or I’m going to become an ant, I do not know. After leaving this body, I’m in the wilderness of different species of life. So I forget myself. I forget myself. That is called vināśa. Vināśa means that living entity is not annihilated but he does not know where I am. Just like you are thrown to the Pacific Ocean and by the waves… Or you are thrown into the middle, you don’t see any land, so you do not know… That is vināśa. That is annihilation. Although we are living there. Similarly, if we meet this… We do not know what I am going to be in my next life but my life, next life is a fact. Next life is fact. Suppose if you drive me away from this room, so I must take shelter of another room. So you do not know where I am gone. So this is called vināśa. This is called vināśa.

So one who takes to spiritual life, he has no vināśa. He has no annihilation means that his next life he’s going to be again human being. He’s not lost in the wilderness of other species of life. Because he has to begin again. Suppose he has finished ten percent Kṛṣṇa consciousness. Now he has to begin eleven percent again. Now, in order to begin, I mean to say, eleven percent in Kṛṣṇa consciousness he has to take the human body. So this means that if anyone takes to Kṛṣṇa consciousness, his next life human body is guaranteed. It is guaranteed. It is very nice. Without Kṛṣṇa consciousness I do not know what my next body is going to happen. But if Kṛṣṇa consciousness or spiritual consciousness you are advanced, never mind whatever little percentage it is, you are sure to get the chance of another human body. Therefore it is said.

So at least to have a guarantee that our next life is going to be human life, everyone should take to Kṛṣṇa consciousness. From mundane profit point of view. There is a story, Sāvitrī-Satyavān. Sāvitrī-Satyavān, it is not a story. It is historical fact that one gentleman, he was a king’s son, prince. His name was Satyavān. But he was to die at a certain age his horoscope said. But one girl Sāvitrī, she fell in love with that boy. Now she wanted to marry. Her father told her, ”He’ll die at certain age. You don’t marry.” But she was bent. She married. In course of time the boy died, say after four or five years, and the girl became widow. So she was so staunch lover that she won’t let the dead body go away. And the Yamarāja, the, what is English I do not know, who takes away the body or the soul after death, so he came to take the soul away. So this chaste girl would not allow the husband’s body to go away. Then Yamarāja told, ”It is my duty that I should take. You give it up. Otherwise, you’ll be also punished.” So she gave and she was following Yamarāja. So Yamarāja became compassionate. So Yamarāja became compassionate, he benedicted her, ”My dear girl, you go home. I give you benediction you will have a son. Don't cry for your husband." Then she was again following and when Yamarāja said, "Why you are following me?" "Now you are taking my husband. How can I have my son?" Oh, then he was in dilemma. He returned her husband. So similarly, this is a technique. If you take to Kṛṣṇa consciousness, then your husband or this human form of life is guaranteed.

Nāham… Pārtha naiveha nāmutra vināśas tasya vidyate na hi kalyāṇa-kṛt. Kalyāṇa-kṛt. A spiritual life is the most auspicious life. Kalyāṇa. Kalyāṇa means auspicious. So anyone who has done something auspicious, na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati. Anyone who has done something nice auspicious thing, oh it will never be vanquished. He will never be put into difficulty. It is such a nice thing.

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate
[Bg. 6.41]

Now those who are transcendentally advanced, what is their next life? That was the question of Arjuna. Kṛṣṇa says that next life is that he's transferred to the higher planet. Prāpya puṇya-kṛtāṁ lokān [Bg. 6.41]. Lokān means planets. He's transferred to the higher planetary system where all pious and righteous men are living. Prāpya puṇya-kṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ [Bg. 6.41]. Śāśvatīḥ samāḥ, samāḥ means years and śāśvatīḥ means almost eternal. Almost eternal. Why? Because in the higher planets the duration of life is very great. Our six months equal to their one year, uh, one day. Our six months. That you have already tested, that in the higher space the aeronautics or what is called? Nowadays they have traveling in the space? They rounded in some one hour, one and a half hour they circumambulated the earth so many times. That means so many days and nights passed in one hour. So similarly, it is a fact as you go in the higher planetary system the duration of time is different. That is accepted by Professor Einstein also. So śāśvatīḥ samāḥ. If you are transferred to the higher planetary system then your duration of life will be increased like that. Here six months, and there one day. By such calculation of one day you live there for ten thousand years. Ten thousand years. That one day our six months. Now imagine. Similarly Brahmā, other higher planetary… Brahmā's life. That is also described.

So Kṛṣṇa said that these transcendentally advanced persons, they're transferred to the higher planetary system and live there for many, many years to enjoy life there. Then again they are transferred again here. This is called karma-kṣetra. And one may ask question that when he's transferred again to this planet what does he become? Does he become any animal? Or man? No. He still becomes a man. And what sort of man? Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Śucīnām means very pious family, righteous family. Just like in India we have got the brāhmaṇa family, kṣatriya family. High family. Very… Their mode of life is very high standard, clean and righteous, pious, so many things. So śucīnām and śrīmatām. Śucīnām, such pious family you'll find many in India. And śrīmatām. Śrīmatām means rich. So rich family we'll find in your country, America. So that person who is coming again, he is born in a rich family or in pious family. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. One who was not successful in executing the yoga perfectly, he again… That means to have one's birth in a rich family means he has no anxiety for his bread. He's happy. Now he can happily execute the yoga process. Or in a pious family automatically the yoga process of transcendental life is there. So he can begin also there. That is chance. Those who are born in such family, in righteous family or rich family, they should take instruction from Bhagavad-gītā, that this is a chance given by God to execute our spiritual life, not for sense enjoyment increasing, "Because I have got so much money, oh, let me enjoy senses more, I mean to say, acutely."

So śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Athavā, or alternative.

athavā yoginām eva
kule bhavati dhīmatām
etaddhi durlabhataraṁ
loke janma yad īdṛśam
[Bg. 6.42]

Athavā yogināṁ gṛhe. Yogināṁ gṛhe means that neither rich nor very pious, but actually yogi. His parents, he gets such a parent that who are actually in execution of spiritual life, Kṛṣṇa consciousness or yoga, the father mother. So children, they generally imitate, imitate the parents' habits or activities. So fortunately we had the opportunity of getting such a father. So we are imitating our father. In my childhood I imitated my father. He was worshiping Deity of Kṛṣṇa. So I asked him, "My dear father, I shall worship. Give me the Deity of Kṛṣṇa." So he gave me a little Deity of Kṛṣṇa and Rādhā and I was imitating. So beginning of life… So these are actually facts. Mahārāja Parīkṣit also, he was playing with Kṛṣṇa, Kṛṣṇa dolls. Just like Mirabhai. She was playing with Kṛṣṇa doll and later on she became a very high-grade devotee. So these chances are there.

Athavā yoginām eva kule bhavati dhīmatām [Bg. 6.42]. He's given the chance of being born in such good family. Etaddhi durlabhataram. Now this kind of birth, in a family of devotee and yogi, is very, I mean to say, rare, and it is far better than the other two lives, to have birth in rich family or in pious family. Actually, they are acting. Just like when a boy is born of a father who is a medical man… We have seen it. So naturally he becomes a medical man. Because he sees his father and the inclination inherits. In that way, in the Indian caste system, originally it was a division. But because the son imitated the father, in this way, it has come to be a caste system by birth. So anyway, these chances are given. The purport is that we, everyone, every man should begin spiritual life.

Either any yoga system, any spiritual life is called yoga. Yoga means to link. We are part and parcel of the supreme absolute, Brahman or Bhagavān, whatever you call, Paramātmā, it doesn't matter. But yoga means linking. So the linking, either you link with impersonal formless, the Supreme Brahman, that is also linking. And if you by meditation you link up with the Supersoul within yourself that is also transcendental activity. Or you directly worship as a devotee, Kṛṣṇa. Anything you adopt, that is spiritual life. But to become Kṛṣṇa conscious or a devotee of Kṛṣṇa, that is the ultimate goal. That we have in the Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

After two stages. Impersonal conception of the Supreme or localized realization of the Supreme. They have again to come to this consciousness, Kṛṣṇa consciousness, after many, many births. So therefore it is better if they're intelligent enough, when you get the information that ultimately you have to come to this point, Kṛṣṇa consciousness. Vāsudevaḥ sarvam iti [Bg. 7.19]. Vāsudeva means Kṛṣṇa. Sa mahātmā sudurlabhaḥ. That sort of great soul is very rare. So why not become a rare great soul immediately and just become in Kṛṣṇa consciousness and make your life successful? Thank you very much. Any questions? Yes?

Woman: You say you worship the deity photograph of someone who has gone. But the photograph of a spiritual teacher can be very helpful to teach them to love him because the photograph of a spiritual teacher is not material value, but it symbolizes the truth from which the, he has come.

Prabhupāda: Yes. Those who are spiritually advanced, their photograph and ordinary photograph is different. Just like here is statue of Kṛṣṇa. He's not different from Kṛṣṇa. The original person Kṛṣṇa and this statue of Kṛṣṇa is the same. Similarly, a spiritually perfect person and his photograph is the same. Because it is in the absolute stage. In the absolute stage there is no difference. In the material stage there is difference. Is that clear? In the absolute stage there is no difference. Just like we are chanting Hare Kṛṣṇa. The Kṛṣṇa is the name of the Kṛṣṇa, the Supreme Personality of Godhead. So this name and Kṛṣṇa is nondifferent. Do you realize it? There is no difference between Kṛṣṇa who is in His supreme abode and the name Kṛṣṇa which you are chanting. That is the same. There is no difference. This is absolute conception. Whereas if I am thirsty and if I call the name of water, "Water, water, water," I require the substance water actually. Simply by calling "water" will not do. That is the difference between matter and spirit.

And actually, if we are not getting some spiritual enlightenment by chanting Kṛṣṇa then do you think that we are simply wasting our time? No. We're not wasting our time. We're actually getting spiritual ecstasy because there is no difference. But you take similarly, the name of water or something else, what you want, that will not be fulfilled. This is the absolute and relative conception. In the absolute stage there is no difference, name, quality, form, pastime, entourage, everything the same. If you chant Kṛṣṇa's name it is as good as Kṛṣṇa. If you see Kṛṣṇa's form it is as good as Kṛṣṇa. If you think of Kṛṣṇa's activities it is as good as Kṛṣṇa. This realization is spiritual realization. Therefore a first-class devotee who is advanced in Kṛṣṇa consciousness, he sees everything Kṛṣṇa. Nothing different from Kṛṣṇa. Any other questions?

Govinda dasi: You said that after leaving this body, this body is gone, you'll part with Kṛṣṇa consciousness and go to a higher place? (indistinct)

Prabhupāda: No. If you make perfection of Kṛṣṇa consciousness, then after leaving this body you go directly to Kṛṣṇa. But if you are not perfect, if you have simply executed a certain percentage only then you'll get the chance of another human body either in this planet or any other planet to execute the balance. That is… According to percentage of advancement, one is given birth in a rich family or in a pious family or in a yogi's family. That depends on the percentage of advancement. But one who has completed his spiritual consciousness or Kṛṣṇa consciousness, he's at once transferred.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

That is clearly stated in the Bhagavad-gītā that one who has understood what is Kṛṣṇa, how Kṛṣṇa takes His birth, how Kṛṣṇa acts, what are His activities, for one who has understood factually the result is, simply by understanding Kṛṣṇa, the result is tyaktvā dehaṁ punar janma naiti, he doesn't get any more material birth. Then? Where does he go? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. "He comes to Me." That means in the supreme abode of Kṛṣṇa. That is the highest perfection. But if the highest perfection is…

Therefore we should be very serious. Why should we wait for another birth either in very pious family or rich family or in other planet? That is also condemned in Bhagavad-gītā. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you are elevated to the highest planet of this material world you'll have to come again to prepare yourself. The best thing is that we are now here in this planet and immediately take to Kṛṣṇa consciousness and surrender unto Him and become perfect. Why should you wait for another birth or in another planet? Finish. Now, if you are actually serious about Kṛṣṇa consciousness, then finish now. This is the opportunity. Labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29]. This birth is obtained after many, many evolutionary process. Mānuṣyam artha-dam. This human body can give you the highest perfection. So tūrṇaṁ yateta, be very serious and try for that perfection. Anumṛtyu pated yāvat, until next death comes. But we are not serious. We are not very serious. We are serious about how to make our sense gratification very nicely. That is our seriousness. Human advancement, advancement of civilization means how nicely you can gratify your senses. This is going on. Only to give all sorts of comfort to this body. But actually human civilization means that people should be very serious to have perfection of this human body, spiritual perfection. That is perfect human civilization. That is missing at the present moment. (kīrtana) (end)

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Bhagavad-gītā 6.41

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Detroit, July 17, 1971

(kīrtana, followed by small child playing karatālas)

Prabhupāda: Oh, very good. (laughs) Śucīnāṁ śrīmatāṁ gehe yoga bhraṣṭa sañjāyate [Bg. 6.41]. When Arjuna asked Kṛṣṇa that "Persons who are trying to make perfection in the bhakti-yoga…" Because the māyā's influence is very strong. Anyone practicing bhakti-yoga, sometimes he may fall down. But there is assurance that even one falls down, there is no loss. That has been advised by Nārada Muni, that tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. Just like in our movement somebody joins. A few cases have happened also that joined, being nice, but all of a sudden drifted from our Society. So Nārada Muni advised that even some, sometimes somebody may not continue, but falls down, there is no loss. Tyaktvā sva-dharmaṁ caraṇāmbujam. And those who are sticking to their work, prescribed duties, but not in Kṛṣṇa consciousness, what they are gaining? Just try to understand. A person, say, out of sentiment, or some other influence, he joins this Movement, Kṛṣṇa consciousness, but could not follow strictly the rules and regulation and falls down. Nārada Muni says there is no loss, even though he has fallen. But another person who is sticking to their material activities, a material… A karmī's thinking, "What these people are doing? Simply wasting time. Let us do our duty. Let us produce something"-so-called production.

So Bhāgavata says such persons who are very nicely done their materialistic way of life, duties, but has not taken to Kṛṣṇa consciousness, what does he gain? This is the comparison. One joins this movement; due to some reason, immaturity, he falls down. For him the assurance is that he does not lose. He's still gainer. But one who's sticking to the material duties, but does not take to Kṛṣṇa consciousness, Bhāgavata says, "What does he gain?" It is very important question. The spiritualistic duties, transcendental duties, Kṛṣṇa conscious duty is so nice that even if you fall down, whatever you have done, that is your guaranteed property. That is your guaranteed property. And anything, whatever you gain in this material world… Suppose you become very rich man, good factory, working. But as soon as this body's ended, everything is ended. Lost everything. These things will not go with you. Your factory, your skyscraper building, your millions of dollars, bank balance, that you'll have to leave behind you. You have to go with your work only, what you have done, pious or sinful activities. That will go with you. The result of pious activity and sinful activity will go with you. But in Kṛṣṇa consciousness, whatever you have done, it will go with you, and to give you other chance you'll have your birth in two nice places: śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. Those who have fallen from this Kṛṣṇa consciousness platform due to many reasons, maybe-he's guaranteed next life a human form of life. And where? Śucīnāṁ śrīmatāṁ gehe. You'll take your birth in a nice devotee or brāhmaṇa's house or in a rich man's family. Not only your human form of life is guaranteed, but also in a better house, in a better family.

So these children who are born in our Kṛṣṇa consciousness Society, they are those children, those who could not finish Kṛṣṇa consciousness last life. They have been given to take birth in the family of devotee husband and wife; therefore he's playing karatāla. Otherwise it is not possible. He had practice in his last life; therefore he's quickly… He had got the chance. Again he's remembering and playing. This is the fact. So we have to study from the śāstric vision. Śāstra-cakṣuṣāt. How you'll see? You'll see through the authority, scriptures. So these are the statements of authoritative scriptures. Śucīnāṁ śrīmatāṁ gehe. So this child is born of a devotee father and devotee mother. Now he'll again begin from the point where he lost last life. Suppose Kṛṣṇa consciousness he executed fifty percent. So he'll begin from this life fifty-one percent. That fifty percent was in his stock. But ordinary karmīs-cent percent lost. He has to begin another chapter of life according to his karma. Either he'll become a man or dog, there is no guarantee. If he has maintained a dog mentality, then he'll get a dog's body. All this property he made in this life goes to hell. He becomes a dog if he has maintained a dog mentality. And if he has maintained a god's mentality, then he becomes a god also. But that will depend on his work. But generally the karmīs, they are not very good mentality. So there is risk. You do not know. Karmaṇā daiva netreṇa [SB 3.31.1]. The judgement will be done by the superior authority, and he'll be given a particular type of body, as he has maintained the consciousness.

Therefore our business, this Kṛṣṇa consciousness movement, is to train the followers to Kṛṣṇa consciousness so that next life he gets Kṛṣṇa consciousness atmosphere. He's not promoted immediately, directly to the abode of Kṛṣṇa. That is also possible. Mad-yājino 'pi yānti mām [Bg. 9.25]. "Those who are My devotees, they come to My place." Kṛṣṇa says. So if you perfect your Kṛṣṇa consciousness in this life, then you're guaranteed to be promoted to go back to home, back to Kṛṣṇa. If you do not perfect, then next life is guaranteed, a very nice human body, either in a rich man's family or in a Kṛṣṇa conscious family. Just try to understand how nice this movement is.

Thank you very much. Hare Kṛṣṇa.

Devotee: (indistinct)

Prabhupāda: Yes. Now here is a question: If one takes a birth in a rich man family, rich man's family, how it is good? Nowadays, actually, now…, not nowadays, practically always… That is also stated in the Bhagavad-gītā: bhogaiśvarya-prasaktānāṁ tayā apahṛta-cetasām [Bg. 2.44]. Those who get facilities of material sense gratification, bhoga, aiśvarya-means great opulence, wealthy-for them it is very difficult to come to Kṛṣṇa consciousness. In other words, too much rich, richness, is a disqualification for coming to Kṛṣṇa consciousness. But it is not always the same. There are many persons, if they have associated, they… Unfortunately they do not associate with spiritually advanced men. That is their defect. They think the spiritual advancement is poor man's business: "They have no sufficient to eat; therefore they are chanting Hare Kṛṣṇa. What they can do? We have got this factory. We have to go to the factory." That is their mentality. Therefore it is not good. But if one is intelligent, if he has got good association, then he understands the verdict of Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe, yoga bhraṣṭa sañjāyate. [Bg. 6.41] If he thinks that "I have got this opportunity of opulence. I have nothing to bother about my living and eating. I am born rich man. Why I am given so much chance? Because last, my, I executed Kṛṣṇa consciousness, yoga; I could not finish. Therefore Kṛṣṇa has given me this chance that I'll not have to bother about my eating, sleeping. I save my time and engage myself in Kṛṣṇa consciousness." Unfortunately, due to bad association, they think, "I have…, we have go so much money, father's money, for nothing, without any labor. So either let me become a great sense enjoyer or a hippy." That's all. It is due to bad association. Therefore it is our duty to go door to door and inform them the message of Kṛṣṇa, without any discrimination, so that they'll come to Kṛṣṇa consciousness.

All right, give me…. (end)

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Bhagavad-gītā 6.40-43

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New York, September 18, 1966

Prabhupāda: …nāmutra vināśas tasya vidyate, na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati. Now, this verse we have been discussing last week, that one who falls down… "Suppose one has entered for spiritual cultivation of life. Some way or other, he is not successful to complete the course. Then what happens to him?" That was the question of Arjuna. This is very nice question, that "Suppose one enters for cultivation of spiritual life. Some way or other…" Sometimes we do not follow the rules and… Sometimes we are entrapped by some feminine attraction. These are impediments. So we may not be able to make complete progress. So Kṛṣṇa says, "My dear Arjuna," na hi kalyāṇa-kṛt kaścid durgatim: "Anyone who has attempted even one percent sincerely, culture of spiritual realization, he will never fall down. He will never fall down." That sincerity. Because we are weak, and the material energy is very strong, so to adopt spiritual life is more or less declare war against the material energy. The material, the illusory energy, she is trying to curb this conditioned soul as far as possible. Now, when the conditioned soul tries to get out of her clutches by spiritual advancement of knowledge, oh, she becomes more stringent. Yes. She wants to test, "How much this person is sincere?" So there will be so many allurement offered by the material energy.

Now, there is a story. There are many stories. One of them I am citing. It is very interesting. Viśvāmitra Muni. Viśvāmitra Muni, he was a great king, kṣatriya, but his priest, Vasiṣṭha Muni, he had great spiritual power. So he renounced his kingdom. He wanted to advance. He was kingly, royal order, but still, he wanted to advance in the spiritual orders. So he adopted yoga process, meditation. That time it was possible for adopting this process, yoga process. So he was meditating in such a way that the Indra, who was the king of heaven, he thought that "This man is trying to occupy my post." As there is competition… This is also… Heaven means that is also material world. So this competition-no businessman wants an another businessman go ahead. He wants to cut down. Competition of price, quality. Similarly, that Indra, he thought that "This man is so strongly meditating, it may be that I may be deposed and he come to my seat." Then he arranged one of his society girls, Menakā, to go there and allure this muni. So when Menakā approached that ṛṣi, Viśvāmitra Ṛṣi, he was meditating. And simply by the sound of her bangles, he could understand, "There is some woman." And as soon as he saw there was heavenly, celestial beauty, he was captivated. Then there was a result, that a great… Śakuntalā. Perhaps some of you may know. There is a book made by Kālidāsa, Śakuntalā. This Śakuntalā is supposed to be the most beautiful girl in the world, and she was born by this combination of Viśvāmitra Muni and Menakā.

So when this girl was born, then Viśvāmitra thought, "Oh, I was advancing in my spiritual culture, and again I have been entrapped." So he was going out. At the same time his wife Menakā brought this girl before her, and little child is always attractive. She showed that "Oh, you have got such a nice girl, such beautiful girl, and you are going away? No, no. You should take care." So there is a picture, very nice. That is a very famous picture. That Menakā is showing Viśvāmitra Muni the girl, and the muni is like that, "No more show me." Yes. There is a picture. That is… Then he went away. So there are chances of failure. There are chances of failure. Just like a great sage like Viśvāmitra Muni, he also failed, failed for the time being. But Kṛṣṇa says that this failure is not, I mean to say, unsuccessful. As we have sometimes the proverb, that "Failure is the pillar of success," so especially in the spiritual life, this failure is not discouraging. This failure is not discouraging.

So Kṛṣṇa says that "Even one fails in completing his spiritual course, still, there is no loss on his part." Pārtha naiva iha. Iha means in this world. Na amutra. Amutra means next world. Vināśas tasya vidyate: "He will never vanquish." Vināśas tasya vidyate, na hi kalyāṇa-kṛt: "Anyone who takes this auspicious line of spiritual culture," kaścid durgatiṁ tāta gacchati, "he'll never fall down." Yes. And why? Now,

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate
[Bg. 6.41]

Abhijāyate. He says that this failure yogi… One who is successful, he enters into the kingdom of God. That is a different thing. But one who is a failed student, what happens to him? Now, prāpya puṇya-kṛtāṁ lokān: [Bg. 6.41] "He enters into the planets where pious living entities are allowed to enter." That means he gets into the higher planets. There are many planets within the universe, and the higher planets, there are more comforts, more duration of life, persons are more pious, religious, godly. As you make progress to the higher planets, these facilities are there, thousand times better than this planet. So Kṛṣṇa says that "Even if he is failure, still, he goes to such planets where pious men are elevated." Prāpya puṇya-kṛtāṁ lokān, and uṣitvā śāśvatīḥ samāḥ [Bg. 6.41]. And he remains there for a long duration of time.

Now, in the heavenly kingdom, it is said that our six months is… Six months are equal to their one day. And similarly, they live there for ten thousand years. This description we get from Vedic literatures. Just like in the Bhagavad-gītā you have got the duration of life of Brahmā. That is the highest planet. So Kṛṣṇa says that "After… Even if he is a failure, he gets promotion to the higher planets." But in the higher planets you cannot remain for all the time. Kṣīṇe puṇye punaḥ martya-lokaṁ viśanti: "When your pious balance is finished, then you are again fallen in this earth." Kṣīṇe puṇye punaḥ martya-lokaṁ viśanti. Martya-lokam means, this martya-lokam, this earth. Now, even when he comes back here, He says, Lord Kṛṣṇa says, that "He gets his birth…" Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. He takes his birth in a family, two kinds of families. One family, śrīmatām. Śrīmatām means very rich family, very rich family.

So one who takes his birth in a very rich family, it should be understood that he was certainly a very pious man in his previous life. By good work, by pious work, we get. In our next life, we get facilities, four kinds of facilities. What are they? Now, janma, aiśvarya, śruta, śrī. Janma, aiśvarya, śruta, śrī. Janma means to get birth in very aristocratic family, royal family, lord family, rich family, janma. Or acquires large extent of wealth, janmaiśvarya-śruta [SB 1.8.26]. Śruta means becomes very learned scholar. So one who is learned scholar, it is to be understood that it is due to his past deeds. One who is rich man, it is to be understood that it is due to his pious acts in his last life. Janmaiśvarya-śruta-śrī. Śrī means beauty. And one who is very beautiful, either male or female, it is to be understood that this is the result of his or her pious work in the past lives.

So here it is said that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo… Śucīnām means pious family. Pious family means brāhmaṇas. They are śuci. Śuci means always pure. Śuci means… A brāhmaṇa, means a cultured brāhmaṇa, they are always pure. Their habits, their behavior-everything is pure. That is called śucīnām. That is a greater facility. And śrīmatām, rich, rich family. So the yoga-bhraṣṭa, after living for many, many days in the higher planets where pious people have entered, then, when he again comes to this earth, he gets birth in a, either in a brāhmaṇa family, śucīnām, or in a great, rich, mercantile family. Śucīnāṁ śrīmatā… Śrīmatām is generally meant: a rich mercantile family. Just like you have got in your country Rockefeller family, Ford family. There are many. In India also there are Birla family, Bamar(?) family. Every country, there are rich families. So either in a purified family, just like brāhmaṇas, or in a rich family… So at least, those who sincerely begin spiritual life, so their next life is guaranteed as human life, human form of life, for many days.

So those who are rich in this world, or those who have got birth in a very, I mean to say, pious family, brāhmaṇa family, they should understand that "It is God's grace that I have got my birth with such, so much facilities of life." Why śucīnām? In a pious family one gets the chance of spiritual advancement. I shall say practically, from my whole life. I was fortunate to get my, I mean to say, birth, in a very pious family. Yes. My father was very pious man, and I wanted to imitate him in my childhood. Of course, our family was not very poor, but we were not very rich men. But my father was very pious man. So he was worshiping Kṛṣṇa. So in my childhood, when I was five or six years old, I requested my father that "Father, give me this Deity. I shall worship." So father purchased for me little Kṛṣṇa, Rādhā, and he gave me, and I was imitating. Whatever foodstuff I was getting, I was offering to Kṛṣṇa and eating. In this way I got my life developed. And there was a temple in our neighborhood. So I was seeing the Kṛṣṇa Deity. Oh, I was thinking… I still remember. I was standing for hours together.

So in this way, practically we can understand that these facilities are given by the Lord. The Lord is always prepared to give us facility. Simply He wants to see that we are sincere. That's all. There is nice verse in Śrīmad-Bhāgavatam.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

Abhajatāṁ sva-dharmataḥ, yes. The purport of this verse is that tyaktvā sva-dharmam. Sva-dharmam means every particular person has got his prescribed duty of life, every particular person. Whatever he may be, in whatever country, or whatever society, everyone has got his some designated duty, that "You have to do this." Now here it is said that if he gives up his duty, prescribed duty, and by sentiment, by association, or by craziness, or any way, he takes surrender unto Kṛṣṇa, people may say, "Oh, these people are crazy." All right, even crazy, some way or other, if he takes shelter unto Kṛṣṇa, the Supreme Personality of Godhead… When I say Kṛṣṇa, that means God. Then what happens? Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ. By sentiment or by any reason… There may be many reasons if one takes shelter of Kṛṣṇa, the Supreme Lord. But bhajana, while he was worshiping or prosecuting spiritual rules and regulations, apakva, he does not become mature, but somehow or other falls down. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann [SB 1.5.17]. Bhajana means worshiping, apakva, immature, and falls down. So Nārada says in this Bhāgavata, tatra ko vā and abhadram abhūd amuṣya kim: "So what is there inauspicious for him there?

Suppose he has fallen down. There is no inauspicity. But a person who does not approach God, but regularly makes his duties perfectly, what does he get? What does he get, religious? He does not get any benefit of his life. But a person, even he falls down, because he has taken shelter of the Supreme Lord, "Oh, he is better." So these things are sanctioned by Śrīmad-Bhāgavatam and Bhagavad-gītā and all Vedic literatures, that there is no harm even one is not able to fulfill his mission properly, half-finished. Still… Why? Why he is not in loss? The next śloka says. Now, again Lord says that "Either in a brāhmaṇa family, very pious family, or in a rich family, athavā, or, yoginām eva kule bhavati dhīmatām [Bg. 6.42], yoginām, in a family where persons have practiced the yoga system…" Yogināṁ dhīmatām. Yoginām. Yoginām means either devotee or meditators or great philosophers-in their families. Yoginām eva kule bhavati dhīmatām [Bg. 6.42]. Dhīmatām means very intelligent. These transcendentalists, either philosopher, or meditators, or great devotees of the Lord, they are considered the, I mean to say, highest top of the human society, dhīmatām. Etad dhi durlabhataraṁ loke janma yad īdṛśam.

Now, out of the three, either he gets his birth in a brāhmaṇa family or in a rich family or in a family where people are, the members are highly advanced in the yoga, so Kṛṣṇa says the third one, third one, is to be considered more fortunate, third one, who has got his birth in the family of a yogi, because one who has got his birth in a rich family, he may be misled. And naturally it so happens. When a man gets riches, silver spoon in mouth, he thinks, "Oh, I have got so much money, my paternal property. Let me enjoy it." Oh. So sometimes he becomes a drunkard, a prostitute hunter, a, I mean to say, rogue. He becomes. Similarly, in a brāhmaṇa family also… Just like we have seen in India. There are many persons who are born in a big, I mean to say, very pious family. But because he has taken his birth in a pious family, he thinks, "I am brāhmaṇa. Oh, what I have to do? I am very pious family." They mistake in that way. So they degrade.

So in the pious family or in the rich family, there is chance of degradation. But one who takes his birth in a family of yogis, devotees, oh, he has got better chance for cultivating the same spiritual culture from which in his past life he had fallen. Therefore Kṛṣṇa says, etad dhi durlabhataram: "This is very rare, that a man gets his birth, a parent, a yogi." This is very rare. But He recommends, I mean, He eulogizes this sort of family that… What is the facility of this family? Now, Lord says, tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam: [Bg. 6.43] "In his previous birth, in his previous body, whatever he cultured, now he begins to remember." He begins to remember. I may tell you that those who have taken this society, Kṛṣṇa consciousness, very seriously, they are not ordinary persons. They must have had such culture in their previous life. Now they are again trying to revive that thing.

It is said, according to Bhagavad-gītā, tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam [Bg. 6.43]. Because that asset is there. Suppose I make my bank balance ten thousand millions, or something big, very big balance. Now, as soon as my body is finished, oh, the bank balance is also finished because the bank balance is not going with me. That remains in the bank to be enjoyed by somebody else. But the spiritual culture… Suppose if you have got ten thousand or… Even ten percent you have done, that goes with you. So there is no loss. Then again you begin from 11%. From the eleven point, you begin. So we should consider that when you get such chance of spiritual cultivation-may be 10%, 5%, 50%-we should know that "Now we should finish the balance percentage of cultivation. We must finish this life. I shall not take chance of another birth." That should be our determination. Paurva-dehikam. "When I have come to this point, it must be understood that I had some asset in my previous life. So Kṛṣṇa is giving me chance to make further progress. Now, in my past life I could not finish the job some way or other, but that doesn't matter. Now this life I shall not allow to miss this opportunity." That should be our determination as soon as we begin some spiritual culture. Tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam [Bg. 6.43]. Paurva-dehikam means according to the past life, he begins, he tries.

You gentlemen, boys, who come here-that is an urge from within, that you want. This urge is due to your past, previous, spiritual culture. This should be understood if we believe Bhagavad-gītā. So we should not make any more fall down. We should finish this business in this life so that, according to Bhagavad-gītā, as it is said, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "Then, after leaving this body, then he does not take birth again in this material world, where janma-mṛtyu-jarā-vyādhi [Bg. 13.9], repeated birth, and death, diseases, are there, but he comes back to Me, Kṛṣṇa." Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Mahat-padaṁ puṇya-yaśo murāreḥ. Murāri. Murāri means Kṛṣṇa. One who takes shelter under the lotus feet of Kṛṣṇa, then for him, this place, which is padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58], a place wherein every step there is danger… This material world is supposed that every step there is danger. Just see. What we are doing? Innocent, culturing some spiritual process, and there are so many complaints. Just see. We are not stealing. We are not, I mean to say, making propaganda for some political purpose, nothing. Innocent thing we are doing. But still, somebody comes forward and puts some dangerous position. You see? So this is such a place. Lord Jesus Christ, his only fault was that he was preaching God's message. He was crucified. You see? So these things are… This place is like that. Even if you are innocent, still, you'll be put into danger. Therefore this place should be avoided. Padaṁ padaṁ yad vipadām: "Every step there is danger."

So one who takes to spiritual culture, for them, this place is unfit. Unfit. My Guru Mahārāja used to say that "This place is not fit for any gentleman's living." (chuckles) He was to say like that, "This place is unfit for any gentleman's living." So yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana, kuru-nandana: "O My dear Arjuna, when he gets such chance to revive his old spiritual culture, automatically he tries for it sincerely." Kuru-nandana. Kuru-nandana. Yatate ca tato bhūyaḥ. How? Pūrvābhyāsena tenaiva: "Because he had his practice in his previous life, therefore it appeals to him." Nothing appeals anything more. He has got a taste from the previous life. So it appeals to him. Pūrvābhyāsena tenaiva hriyate hy avaśo 'pi saḥ. Just like somebody is forcing, "Oh, you take this. You take this." Just like one who is sinful, he is also forced to go to the Bowery Street. You see? Similarly, one who is pious in his life and has begun this spiritual…, he is forced to cultivate and make progress because if God is within you… God is within you. And sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. He is seated in everyone's heart. Mattaḥ smṛtir jñānam. He is… He gives reminders: "Yes. You missed this point from here. Now come on. Begin again. Be perfect. Don't lose this chance." He is so kind. Smṛtir jñānam. He is giving knowledge, remembrance. And one who wants to forget God, "Oh, yes, you forget. You come to this here. Here is your place." He gives us chance in every way. (end)

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Bhagavad-gītā 6.46-47

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Los Angeles, February 21, 1969

Devotee: "A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi."

Prabhupāda: Yogi, that is the highest perfectional material condition of life. There are different grades of life within this material world, but if one establishes himself in the yoga principle, especially in this bhakti-yoga principle, that means he's living in the most perfectional stage of life. So Kṛṣṇa is recommending Arjuna, "My dear friend Arjuna, in all circumstances, you be a yogi, remain a yogi." Yes, go on.

Devotee: "And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

Prabhupāda: Now, here it is clearly stated that of all yogis, there are different kinds of yogis. Aṣṭāṅga-yogī, haṭha-yogī, jñāna-yogī, karma-yogī, bhakti-yogī. So bhakti-yoga is the highest platform of yoga principles. So Kṛṣṇa says here, "And of all yogis." There are different kinds of yogis. "Of all yogis he who always abides in Me," in Kṛṣṇa. Me means Kṛṣṇa says "in Me." That means one who is keeping always in Kṛṣṇa consciousness, "abides in Me with great faith, worshiping Me in transcendental loving service is most intimately united with Me in yoga, and is the highest of all." This is the prime instruction of this chapter, Sāṅkhya-yoga, that if you want to become perfect yogi of the highest platform, then keep yourself in Kṛṣṇa consciousness and you become the first-class yogi.

Devotee: "The Sanskrit word, bhajate, is significant here."

Prabhupāda: This word bhajate appears in the original Sanskrit verse,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

This bhajate, this bhajate, this word, Sanskrit word, it comes from the root bhaj, bhaj-dhātu. It is a verb, bhaj-dhātu. Bhaj means to render service. Bhaja. So this very word is used in this verse, bhaj-dhātu. That means one who is devotee. Who renders service to Kṛṣṇa unless he is devotee? Suppose you are rendering service here. Why? You can render service anywhere, you get thousand dollars or two thousand dollars every month. But here you come and give your service without any payment. Why? Because out of love of Kṛṣṇa. Therefore this bhaj, this service, loving service, is based on love of Godhead. Otherwise why one should waste his time for nothing? Here these students, they are engaged in so many things. Somebody is gardening, somebody is typing, somebody is cooking, somebody is cooking, somebody is doing something else, everything. But it is in connection with Kṛṣṇa. Therefore the Kṛṣṇa consciousness is prevailing, always, twenty-four hours. That is the highest type of yoga. Yoga means to keep your consciousness intact with Viṣṇu or Kṛṣṇa, the Supreme Lord. That is the perfection of yoga. Here it is automatically, even the child can do it. The child is coming along with his mother and bowing down, ”Kṛṣṇa, I bow down.” So he is also Kṛṣṇa conscious. A small child, he’s clapping. Why? ”Hey Kṛṣṇa.” So anyway, everyone is remembering always Kṛṣṇa. Keeping Kṛṣṇa consciousness. Even a child here is the highest yogi. It is not our boastfulness. It is stated in authorized scripture like Bhagavad-gītā. We don’t say that we have created these words for our boastful. No, it is a fact. Even a child can keep in the highest platform of yoga practice in this temple. That is the highest gift of this Kṛṣṇa consciousness movement. Go on.

Devotee: ”Bhajate has its root in the verb bhaj which is used when there is need of service. The English word ”worship” cannot be used in the same sense as bhaja. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead.”

Prabhupāda: Yes. Worship and rendering service, they are different. Worship means there is some motive. I worship some friend or some big man. I have some motive, that this big man is a very big businessman and if I can please him then he may give me some business, I’ll derive some profit. So the worship of demigods is like that. They worship different demigods for some particular purpose. That is condemned in the Bhagavad-gītā, you’ll find it in the Eighth Chapter. Kāmais tais tair hṛta-jñānāḥ prapadyante ’nya devatāḥ [Bg. 7.20]. Those who have lost their sense, bewildered by lust, they go to worship demigods with a motive. So when we speak of worship, there is motive. But when we speak of service, there is no motive. Service is love. Just like mother renders service to the child. There is no motive. It is love only. Everyone can neglect that child, that mother cannot. Because there is love. Similarly bhaj-dhātu, where there is question of service, there is no question of motive. That is perfection of Kṛṣṇa consciousness.

And that is recommended in the Śrīmad-Bhāgavatam. First-class religious principle. What is that? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This bhakti, this bhaja, the same root, that system of religious principle is first-class. What is that? Yato bhaktir adhokṣaje. By performing which one can develop his God consciousness or love of God. That’s all. If you can develop your love of God, you follow any religious principle, doesn’t matter. But the test is how much you are developing your love for God. But if you have got some motive that by practicing this system of religious system, my material necessities will be fulfilled, that is not first-class religion. That is third-class religion. The first-class religion is that by which you can develop your love of Godhead. Ahaituky apratihatā. Without any cause and without any impediment. That is first-class. That is being recommended. This yoga system, Kṛṣṇa consciousness, even you take it from religious side, this is first-class. Because there is no motive. They are not serving Kṛṣṇa to supply them this or that. There may be this or that, that doesn’t matter. They are engaged in-but there is no scarcity of this and that. They get everything. Don’t think that becoming Kṛṣṇa conscious one becomes poor. No. If Kṛṣṇa is there, everything is there, because Kṛṣṇa is everything. But we should not make any business with Kṛṣṇa, ”Kṛṣṇa give me this, give me that.” Kṛṣṇa knows better than you. Just like a child does not demand from the parents, ”My dear father, my dear mother, give me this or give me that.” The father knows what is the necessity of the child. So this is not very good business to ask God, ”Give me this, give me that.” Why shall I ask? If God is all-powerful, He knows my wants, He knows my necessities and that is also confirmed in the Vedas. Eko bahūnāṁ vidadhāti kāmān. That single one God is supplying all necessities of millions and trillions, innumerable, there is no count, living entities.

So we should try to love God. Not demand anything. Demand is already supplied. Even the cats and dogs are getting their necessities. They don’t go to the church or ask anything from God, but they are getting. So why a devotee shall not get? If a cat or dog can get his necessities of life without demanding from God, why shall I demand from God, that ”Give me this, give me that.” No. We shall simply try to love Him. That will fulfill everything. That is called highest platform of yoga. Go on.

Devotee: ”One can avoid worshiping a respectable man or demigod, and he may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is a part and parcel of the Supreme Personality of Godhead and as such every living entity is intended to serve the Supreme Lord by his own constitution.”

Prabhupāda: Yes. That is natural. If I am part and parcel of God my duty is to serve. This example I have given you many times. Just like this finger is the part and parcel of my body. So what is the duty of this finger? The duty of the finger is to serve the whole body, that’s all. If I am feeling something itching, immediately finger is working. If I want to see, the eyes immediately work. If I want to go the legs immediately take me. So as this bodily part and part, limbs, are helping me, the whole thing, and I am eating, and the stomach, I am eating only. Similarly God is meant for simply receiving service from all other parts. Not to serve. The service, if the limbs of the body serves the whole body, the energy automatically comes to the parts of the body. Similarly if we serve Kṛṣṇa, we get all our necessities, energy, automatically. Yathā taror mūla-niṣecanena [SB 4.31.14]. The example, just like pouring water on the root of the tree, the energy is immediately supplied to the leaves, to the twigs, to the branches, to everywhere immediately. Similarly simply by serving Kṛṣṇa or God you supply all other parts, you serve all other parts. There is no question of serving differently. The … everything automatically comes.

Sympathy not only for human being, even for the animals the sympathy comes. God consciousness, Kṛṣṇa consciousness is so nice. Without God consciousness, without Kṛṣṇa consciousness, without Kṛṣṇa consciousness, the sympathy for other living entities is very limited. But with God consciousness, with Kṛṣṇa consciousness, the sympathy for other living entities is full. That is the system. Go on.

Devotee: ”Failing to do this, he falls down. The Bhāgavatam confirms this as follows: ’Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position.’ ”

Prabhupāda: Yes.

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

This is also very nice example. The Bhāgavata says that we are all parts and parcels of the Supreme. If we do not serve the Supreme, then we fall down from our specified place. What is that? The same example can be given, that this finger, if it becomes diseased and cannot render service to the whole body, it simply gives pain. The other aspect of the part and parcel, try to understand. If the part and parcel cannot render service regularly, that means it is painful. So any person who is not rendering service to the Supreme Lord, he's simply giving pain to the Supreme Lord. He's simply giving trouble. Therefore he has to suffer. Just like any man who is not abiding by the laws of the state, he's simply giving pain to the government and he's liable to become criminal. He may think that "I'm very good man" but because he's violating the laws of the state, he's simply torturing the government. This is simple.

So anyone who is not serving, any living entity who is not serving the government, he's painful. Because he is painful, therefore Kṛṣṇa comes. He feels pain. That is sinful, if you give pain. The same example. Sthānād bhraṣṭāḥ patanty adhaḥ. And as soon as one thing is very painful, just like the government keeps all these painful citizens into the prisonhouse. Collect together. "You live here, you are nonsense, you criminals. Live here. Don't disturb in the open state." Similarly all these criminals who have violated the laws of God, who have simply given pain to the Lord, they are put in this material world. All these. And, sthānād bhraṣṭāḥ patanty adhaḥ, he falls down from the specified place. Just like the same example, if your finger is painful only, the doctor advises, "Oh, Mr. your finger has to be now amputated. Otherwise it will pollute the whole body." So sthānād bhraṣṭāḥ, it is fallen down from the specified place.

So we have fallen down. Being rebelled against the principles of God consciousness, we are all fallen down. So if we want to revive our original position, we must be placed again into that service attitude. That is the perfect cure. Otherwise we shall suffer pain and God will be suffering pain on account of us. Just like if your son is not good, you suffer and the son suffers. Similarly, we are all sons of God. So when we are painful, God is also painful. The best thing is to revive our original Kṛṣṇa consciousness and be engaged in the service of the Lord. That is natural life and that is possible in the spiritual sky or the Goloka Vṛndāvana. Go on.

Devotee: "In this verse also, the word bhajanti is used. Bhajanti is applicable to the Supreme Lord only, whereas the word 'worship' can be applied to demigods or to any other common living entity. The word avajānanti…"

Prabhupāda: Avajānanti means neglecting. "What is God? I am God? What is God? Why shall I serve God? This is avajānanti. Just like criminal, "Ah, what is government? I can manage my own affairs. I don't care for government." This is called avajānanti. But you cannot. If I say "I don't care for government," all right, you can say that, but the police department is there. It will give you pains, it will punish you. The material nature will punish you with threefold miseries. Go on.

Devotee: "The word avajānanti used in this verse of the Śrīmad-Bhāgavatam is also found in the Bhagavad-gītā. Avajānanti…

Prabhupāda: Māṁ mūḍhāḥ. The Śrīmad-Bhāgavatam, this word is used, avajānanti sthānād bhraṣṭāḥ patanty adhaḥ. Similarly the same word is used in Bhagavad-gītā: avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Mūḍhāḥ means rascals. Only rascals, they think that…do not care for Me. Rascals. He does not know that he will suffer but he dares to say like that, "I don't care for…" that is avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. Without knowing the supreme position of the Lord. Cheaply, cheaply they select God. God has become so cheap. "I am God, you are God." What is the meaning of God? Do you know? If I am God, you are God, then what is the meaning of God? So, avajānanti, this word is very appropriate. Avajānanti means neglectful, don't care. But they are mūḍhāḥ. Mūḍha means senseless, without any knowledge. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Go on.

Devotee: "Only the fools and rascals deride the Supreme Personality of Godhead, Lord Kṛṣṇa. Such fools take it upon themselves to write commentaries on the Bhagavad-gītā without any attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word worship. So the culmination of all kinds of yoga practice lies in bhakti-yoga. All other yogas are but means to come to the point of bhakti-yoga. Yoga actually means bhakti-yoga. All other yogas are progressions toward this destination. From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga without fruitive results is the beginning of this path. When karma-yoga increases in knowledge and renunciation the stage is called jñāna-yoga. When jñāna-yoga increases in meditation on the Supersoul by different physical processes and the mind is on Him it is called aṣṭāṅga-yoga. And when one surpasses the aṣṭāṅga-yoga and comes to the point of the Supreme Personality of Godhead, Kṛṣṇa, it is called bhakti-yoga."

Prabhupāda: Yes, the gradual progress of yoga system. Karma-yoga to jñāna-yoga. Karma-yoga means ordinary activities, fruitive activities. Ordinary activities means sinful activities also, but karma-yoga does not mean sinful activities. Only good, pious activities or prescribed activities. That is called karma-yoga. Then, by performing karma-yoga one comes to the platform of jñāna-yoga, knowledge. And from knowledge to this aṣṭāṅga-yoga, eightfold yoga system-dhyāna, dhāraṇā, prāṇāyāma, āsana-like that, those who are practicing the aṣṭāṅga-yoga. Then from aṣṭāṅga-yoga concentrating the mind on Viṣṇu come to the point of bhakti-yoga. And when one comes to the bhakti-yoga platform, that is the perfectional stage of yoga. And this Kṛṣṇa consciousness means from the very beginning, directly, that bhakti-yoga. Go on.

Devotee: "Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely, one has to understand these other minor yogas. The yogi who is progressive is therefore on the true path of eternal auspiciousness. One who sticks to a particular point and does not make further progress is called by that particular name."

Prabhupāda: Yes. Now, if somebody is practicing jñāna-yoga, if he thinks that this is finished, that is wrong. You have to make further progress. Just like we have given many times the example, there is a staircase. You have to go to the highest floor, which is, say hundredth floor. So somebody is on the fiftieth floor, somebody is on the thirtieth floor, somebody is on the eightieth floor. So if by coming to the particular eightieth, fiftieth or eightieth floor, one thinks, "This is finished," then he is not progressing. One has to go to the end. That is highest platform of yoga. The whole staircase can be called a yoga system, connecting, link. But don't be satisfied by keeping yourself on the fiftieth floor or eightieth floor. Go to the highest platform, the hundredth or hundred-fiftieth floor. That is bhakti-yoga. Go on.

Devotee: "But if one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all the different yogas."

Prabhupāda: Now, if somebody instead of crossing the steps, he is given chance of the elevator, within a second he comes to the top. So if somebody says, ”Why shall I take advantage of this elevator? I shall go step by step,” he can go. But there is chance. If you take this bhakti-yoga, immediately you take the help of the elevator and within a second you are on the hundredth floor. This is the process. Direct process. You can go step by step, following all other yoga systems. But you can take directly. Lord Caitanya has recommended in this age people are very short-living, they are disturbed, they are full of anxiety. Therefore by His grace, by His causeless mercy, He is giving you the lift immediately come to the bhakti-yoga by chanting Hare Kṛṣṇa. Immediately. You haven't got to wait. Immediately take. That is the special gift of Lord Caitanya. Therefore Rūpa Gosvāmī prays, offers respect to Lord Caitanya: namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. ”Oh You are the most munificent incarnation because you are giving directly love of Kṛṣṇa. To attain love of Kṛṣṇa one has to pass through so many steps and stages of yoga system, and You are giving directly. Therefore You are the most munificent.” So actually that is the position. Go on.

Devotee: ”Therefore, to become Kṛṣṇa conscious is the highest stage of yoga, just as when we speak of the Himalayas, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination. It is by great fortune that one comes to Kṛṣṇa consciousness, on the path of bhakti-yoga and is well situated according to the Vedic directions. The ideal yogi concentrates his attention on Kṛṣṇa, who is called Śyāmasundara, beautifully colored as a cloud, His lotus-like face effulgent as the sun and His dress brilliant with earrings and His body flower-garlanded. Illuminating all sides is His gorgeous luster, which is called the brahmajyoti. He incarnates in different forms, such as Rāma, Nṛsiṁha, Varāha and Kṛṣṇa, the Supreme Personality of Godhead. And He descends like a human being as the son of mother Yaśodā and is known as Kṛṣṇa, Govinda, and Vāsudeva. He is the perfect child, husband, friend, master, and He is full of all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogi. This stage of highest perfection in yoga can be attained only by bhakti-yoga, as is confirmed in all Vedic literature.”

Prabhupāda: Bhakti, in the Bhagavad-gītā you'll find, that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. In the beginning Kṛṣṇa says that out of millions of people, one may understand Me actually, factually. And that same factually word is used in the Eighteenth Chapter, that ”If one wants to know Me,” Kṛṣṇa or God, ”then he has to go through the process of bhakti-yoga.” Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. That is clearly said. In the Vedas also it is said, simply through bhakti, devotional service, you can attain to the highest perfectional stage. Other yoga system there must be mixture of bhakti. But bhakti-yoga is unadulterated devotion. Therefore this direct process of bhakti-yoga is recommended for this age because they haven't got sufficient time to execute all the paraphernalia any other system of yoga. Thank you very much. [break]

Devotee: When we sing bhaja śrī-kṛṣṇa-caitanya, we're saying ”worship Śrī Kṛṣṇa Caitanya”-we say bhaja, so…

Prabhupāda: Bhaja, yes. Bhaja means just be engaged in His service. That is, worship automatically comes there. When you are engaged in service, the worshipment is already there.

Devotee: And the motive for worshiping Him is for direction in devotional service?

Prabhupāda: Yes. That should be the only motive. Our motives with Kṛṣṇa, Lord Caitanya has taught us, that when you pray, you should not pray for anything material. Lord Caitanya prays to the Lord in this way: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. ”My dear Lord,” jagad-īśa. Jagat means the universe and īśa means controller. So the controller of the universe, jagad-īśa. Instead of saying Kṛṣṇa or Rāma, this can be understood by any layman. That because there must be somebody controller, he is jagad-īśa. The controller of the whole universe. So He's saying, ”My dear controller of the universe,” or the Lord. Na dhanaṁ na janaṁ na sundarīṁ na kavitāṁ vā jagad-īśa kāmaye. ”I do not pray from You any amount of wealth or any number of followers or any nice beautiful woman.” These are material claims. People generally want to become a very great leader within this material world. Somebody is trying to become a very rich man like Ford or Rockefeller, somebody is trying to become the President, somebody is trying to become such thing and such thing, to become a very good leader so that many thousands of people may follow. So these are material demands. ”Give me some money, give me some followers, and give me a nice wife,” that's all. But Lord Caitanya refuses. He says ”I don't want all these things.” Na janaṁ na dhanam. Dhanam means wealth and janam means followers. Na sundarīṁ kavitām, ”or beautiful wife.” Then what for you are worshiping? What for you are becoming devotee? He says mama janmani janmanīśvare [Cc. Antya 20.29, Śikṣāṣṭaka 4]. He's not asking for even liberation. Because the yogis, they want liberation, they have got demand. The materialists, they also have got demand, ”I want this, I want that, I want that.” So the so-called spiritualists, they also demand liberation. That is also demand. But Caitanya Mahāprabhu says that ”I don't want anything of this nature. Simply I want to be engaged in your service.” Janmani janmani-birth after birth. That means, he does not say also, that ”Stop my this, disease of birth and death.” This is the stage of bhakti-yoga. There is no demand. Simply the only prayer is that You engage me in your service.

So our, this chanting Hare Kṛṣṇa is also the same thing. This is also taught by Caitanya-Hare Means addressing the energy of the Lord and Kṛṣṇa, the Lord, Rāma, the Lord. Why? Please engage me in your service, that's all. That should be the demand. Please engage me in Your service. Because the whole disease is that we have forgotten to serve God. Because we are thinking, ”I am God. What is any other God that I have to serve? I am myself God.” That is the only disease. The last snare. First of all I try to become President, Minister, Rockefeller, Ford, this, that, when I fail, then I want to become God. That is another President, you see? So in the bhakti-yoga there is no such demand. Simply to serve. When all Presidentship fails, then I demand the highest Presidentship, to become God. You see? The demand is there, the disease is there. They cannot know that, that my disease is still there. I am demanding to be the highest. But bhakti-yoga is just the opposite. To become servant. Servant of the servant [Cc. Madhya 13.80]. Just opposite. There is no question of demanding to become the Lord or the President or this. I want to serve, that's all. And that is the crucial test. Service is the original nature. Now in this material world also you are serving. If you want to become the President then I have to promise so many times to the voters that ”I'll give you service.” Without promise of service, there is no question of presidentship. So actually my position is to render service. Either I become President or Minister or this or that. That they cannot understand. In spite of my becoming the highest executive person, President-Oh, I have to give service to my people, otherwise immediately they dethrone me. Therefore my real position is service. But service here is so dangerous, if there is little discrepancy of service, the President is immediately fired. Why your President Mr. Kennedy was fired. Because some people did not like that you are rendering nice service. That is the root fact. So you cannot satisfy here by service. Our Gandhi in India, he was also killed. He gave service throughout the whole life, but people at the time did not like. ”Oh, you are not rendering their service.” This is the position. Therefore one should be intelligent enough to know that no more service to these material objectives. I must give my service to the Supreme Lord. That is the perfection of life.

Devotee: Why are you teaching Rādhā-Kṛṣṇa consciousness?

Prabhupāda: Because you have forgotten. That is your natural position. You have forgotten the service of Rādhā-Kṛṣṇa, therefore you have become the servant of māyā. You are servant of māyā, your senses. Therefore I am teaching, that ”You are serving your senses, now you turn your service to Rādhā and Kṛṣṇa, you'll be happy. Service you have to render. Either Rādhā-Kṛṣṇa or māyā, illusion, senses. Everybody is serving to the senses. Is it not?” But he's not satisfied. He cannot be satisfied. Therefore I am giving them the right information-that service you have to render. But instead of serving your senses, please serve Rādhā-Kṛṣṇa, then you'll be happy. Your position of servant remains the same, but I'm offering a good service. If you don't serve Rādhā-Kṛṣṇa, then you have to serve your senses, māyā. So your service position will remain. Even if you don't serve Rādhā-Kṛṣṇa. Therefore the best instruction is that instead of serving your senses, your whims, please serve Rādhā-Kṛṣṇa, you'll be happy. That's all.

Devotee: Prabhupāda? Before this question was asked you were talking about the ślokas that Lord Caitanya left for us. I can't understand, on one hand he says that we don't want to be delivered from this material ocean, we just want to serve. Then in one of the other ślokas he pleads with Kṛṣṇa to deliver him from this ocean of death and fix him up as one of the atoms of His lotus feet. This seems to be a contradiction to me, I can't…

Prabhupāda: What is that contradiction. Please explain.

Devotee: Well, it seems like, you explained before that we shouldn't try to pray to be delivered from this material ocean. We should just try to serve Kṛṣṇa wherever we are. …delivered from the ocean of death. Seems to be a plea to take him out of this material ocean.

Prabhupāda: Na dhanaṁ na janam, mama janmani janmanīśvare bhavatād bhaktir ahaitukī. Let me be situated in Your service. This is the prayer. And another prayer is:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya.
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

Another, that ”You simply fix me up as a dust on Your lotus feet.” So in one śloka he says, ”You fix me up as the dust of Your lotus,” What is the difference? There is no difference.

Devotee: Prabhupāda, we were reading earlier this morning in Bhagavad-gītā, on the universal form of Kṛṣṇa when He revealed Himself to Arjuna, and He said that celestial beings and devotees and the demons both were fearful when they saw this universal form. How is it that devotees of Kṛṣṇa like demigods can be fearful even if they see Viśvarūpa?

Prabhupāda: Because they cannot love Viśvarūpa. Is that all right? Can you love Viśvarūpa? If Kṛṣṇa comes before you with Viśvarūpa, (laughs) you'll forget your love. Don't try to love Viśvarūpa. Love Śyāmasundara, that's all. We have seen Kṛṣṇa in Viśvarūpa during wartime. I remember I think in 1942, December, date I forget. I was just eating and there was siren of bombing in Calcutta. So the arrangement was as soon as there will be siren of bombing the government selected a place, shelter room, this room in your house will be shelter room. So we had to go into that shelter room and the bombing began-chiiiii-gown. So we were seeing that Viśvarūpa, you see, at that time. So I was thinking of course, that this is also Kṛṣṇa's another form. But that form is not very lovable form. (laughter) So a devotee in love, wants to love Kṛṣṇa in His original form. This Viśvarūpa is not His original form. He can appear in any form, that is His all-potency. But the lovable form is Kṛṣṇa, Śyāmasundara.

Suppose a boy's father is a police officer. So if the father comes as a police officer firing a revolver, even the child will forget loving father. You see? So naturally the child loves father when he's at home just like father. Similarly we love Kṛṣṇa as He is-Śyāmasundara. The Viśvarūpa was shown to Arjuna to warn the rascal humanity. Because Kṛṣṇa said, ”I am God.” Imitating Kṛṣṇa, so many rascals declaring that ”I am God.” Therefore Arjuna said, ”Please show me your Viśvarūpa.” So that these rascals may also ask him to show his Viśvarūpa. So if you are God, please show me your Viśvarūpa. That they cannot. Yes?

Devotee: Should we not be respectful to māyā as the energy of Kṛṣṇa.

Prabhupāda: If you are respectful to Kṛṣṇa, you are respectful to everyone. That is the qualification of a devotee. You are respectful even to an ant and what to speak of māyā? Māyā is one of the important energy of Kṛṣṇa. Why should you not respect māyā? Māyā, Durgā, we pray, ”Durgā”-sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya [Bs. 5.44]-when we pray Durgā, we pray Kṛṣṇa immediately. Because we have to see Kṛṣṇa everywhere. We see the activities of māyā. So we have to see Kṛṣṇa immediately-”Oh, this māyā is acting so nicely under the direction of Kṛṣṇa.” So offering to the police officer means offering respect to the government. So long the man is in the office, we offer respect. And without office. A gentleman offers respect either in office or not office. That doesn't matter. But actually if you offer to a policeman, māyā means acting as police force. That means you offer to the government, respect to the government. This is the offering of respect. Govindam ādi-puruṣam.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

This Durgā, this material energy, so powerful, it can create, it can annihilate, it can maintain. But she's acting under the direction of Kṛṣṇa. So I am offering my respectful obeisances to Govinda under whose direction she is acting. So when you offer respect to māyā means we offer respect to Kṛṣṇa immediately. Yes.

Devotee: Again, Prabhupāda, from the reading this morning…

Prabhupāda: No, no question of morning. All right, you can ask but the question and answers should be in the reading matter. Otherwise there will be no end of question and answer if you bring all the matters. You see. Anyway, you can finish that. Yes, any question?

Devotee: You mentioned that the gopas, Kṛṣṇa's friends, are playing with Him and they are said to have done very much pious deeds in their past lives. I understand that they are eternal associates…

Prabhupāda: No, some of them are eternal associates, some of them are promoted to that eternal association. Suppose if you go and become an associate, playmate of Kṛṣṇa. So your position also becomes, now, eternal. If simply the eternal associates of Kṛṣṇa can play with Him, not others, then what is the meaning of your becoming Kṛṣṇa conscious? You can become also. How? By pious deeds of many, many lives. You can also become promoted to that position. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. Actually in the bhauma Vṛndāvana in this material world, the Vṛndāvana, mostly the associates of Kṛṣṇa are these conditioned living entities who are promoted to that Kṛṣṇa conscious perfectional stage. They are first of all allowed to see Kṛṣṇa in the planet where Kṛṣṇa's pastimes is going on. And then they are promoted to the transcendental Vṛndāvana. Therefore it is said in the Bhāgavata: kṛta-puṇya-puñjāḥ. They are all promoted. But even they are promoted, they are now eternal associates. Is it clear? Hare Kṛṣṇa. So? Any other question?

Devotee: Prabhupāda? Is it possible for one to engage himself in bhakti-yoga without rendering service to Kṛṣṇa? Let's say someone who…

Prabhupāda: Without Kṛṣṇa, where is bhakti?

Devotee: Well, someone is worshiping Lord Buddha or Lord Jesus…

Prabhupāda: That is not bhakti-yoga. Bhakti-yoga is simply in connection with Kṛṣṇa. Bhakti-yoga cannot be applied to anyone, anything else. How Buddha philosophy can be dovetailed with bhakti-yoga? Bhakti-yoga means to understand God. Bhaktyā mām abhijānāti. You'll find in the Bhagavad-gītā, Eighteenth Chapter. By bhakti-yoga you can understand Lord, the Supreme Lord, God. But in Buddha philosophy there is no God? That you know? So where is bhakti-yoga?

Devotee: In the case of Christians, some of them worship Jesus Christ.

Prabhupāda: That is bhakti-yoga. Because they accept God. Unless you accept God there is no question of bhakti-yoga. So Christian religion is also Vaiṣṇavism because they accept God. Maybe in the, some stage different from this. There are different stages of God realization also. The Christian religion says "God is great." Accept! That is very good. But just how great God is, that you can understand from Bhagavad-gītā and Śrīmad-Bhāgavatam. But there is acceptance that God is great. That is therefore that is beginning of bhakti. You can apply that bhakti. Even the Mohammedan religion. That is also bhakti-yoga. Any religion where God is the target, that is applied in bhakti. But when there is no God or impersonalism, there is no question of bhakti-yoga. Bhakti-yoga means bhaja jayukti bhaja-sevayā(?). Service. Service means three things: the servitor, the served, and service. One must be present who will accept service. And one must be present to render service. And in the via media, the process of service. So bhakti-yoga means service. If there is nobody to accept the service, then where is the bhakti-yoga? So any philosophy or religious principle where there is no acceptance of God, the Supreme, there is no application of bhakti. Yes.

Devotee: Prabhupāda, I heard it said that the spiritual master will always come back until his devotees, his disciples, have achieved God realization. Can you explain that?

Prabhupāda: Yes. But don't try to take advantage of it. (laughter) Don't try to give trouble to your spiritual master like that. Finish your business in this life. That is especially meant for those who are slack. His devotee, his disciple should be serious in serving spiritual master. If he is intelligent he should know that "Why should I act in such a way that my spiritual master has to take the trouble to reclaim me again? Let my business be finished in this life." That should be the right way of thinking. Not that, "Oh I am sure my spiritual master will come, let me do all nonsense." No. So if you have got any, I mean to say, affection for the spiritual master, then you should finish your business in this life so that he may not come again to reclaim you. Is that all right? Don't take advantage of this business. Rather, be serious to finish your business. That is a fact.

There is an instance of Bilvamaṅgala Ṭhākura. Bilvamaṅgala Ṭhākura was in his previous life, elevated to almost prema-bhakti, highest platform of devotional service. But there is always chance of falldown. So somehow or other he fell down. And next life he was born in a very rich family as it is stated in the Bhagavad-gītā: śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. So he was born in a rich brāhmaṇa family, but he became, naturally as rich boys become attached to woman-hunter. So it is said that his spiritual master instructed him through his prostitute. At the right moment, his spiritual master said through that prostitute, "Oh, you are so much attached with this flesh and bone. If you had been attached so much with Kṛṣṇa, how good you could have achieved." Immediately he took to that position. So that responsibility is for the spiritual master. But we should not take advantage of that. That is not very good. We should try: yasya prasādād bhagavat-prasādaḥ **. We should not try to put our spiritual master in a position that he has to reclaim me from prostitute's house. But he has to do it. Because he accepts his disciple, he has got the responsibility like that. Yes?

Śīlavatī: You said that as long as one is engaging in sex life one cannot become a yogi.

Prabhupāda: Yes.

Śīlavatī: Yet the other day you were extolling the virtues of household life and you said, and you named some of the great ācāryas that were householders and you said…

Prabhupāda: Yes, that is bhakti-yoga. In this ordinary yoga system as it will be explained in this chapter, one has to strictly follow the life of celibacy. But in the bhakti-yoga system the whole idea is that you have to fix up your mind in Kṛṣṇa. So whatever position, householder life does not mean to indulge in sex enjoyment. A householder may have wife, may have sex life, but that is for having children only, that's all. A householder does not mean he gets license to legalize prostitution. That is not householder. Householder can simply have sex life to beget nice child, that's all, no more. That is householder life; completely controlled. Householder does not mean whenever he has got this machine and he can use it. No. Householder, husband and wife, both Kṛṣṇa conscious, engaged in Kṛṣṇa conscious business, but when they require a child, Kṛṣṇa conscious, that's all. That is also voluntary contraceptive method. One or two or three children, that's all, no more. So householder life does not mean sex life without any restriction. But for spiritual life one who wants to advance in spiritual life, either you accept this bhakti-yoga system or this aṣṭāṅga-yoga system or jñāna-yoga system, sex indulgence unrestricted is never there. Sex indulgence means you have to come back again. If you try to enjoy the senses, that is materialistic way of life.

Materialistic way of life is that I have got nice senses, let me enjoy the senses to the fullest extent. That is materialistic way of life. Just like cats, dogs, and hogs. The hogs, whenever they are sexually inclined, they don't care for whether it is his mother or sister or this or that. You see? That is stated in the Śrīmad-Bhāgavatam: nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām, viṭ means stool and bhujām means eater. So the stool-eater's sense gratification is not meant for this human form of life. Stool-eater means these hogs. The hogs sense gratification is not meant for this human form of life. Restriction. Therefore in the human form of life there is marriage system. Why? What is the marriage and prostitution? Marriage system means restricting sex life. Marriage system does not mean that you get a wife, ah, without any payment you go on unrestricted sex life. No, that is not marriage. Marriage means to restrict your sex life. He'll hunt for sex life here and there-no, you cannot do that. Here is your wife and that is only for child. It is restriction.

There are four things: loke vyavāyam… Vyavāya-sex life, and meat-eating. Āmiṣa. Āmiṣa means eating meat, fish, eggs. So, vyavāya means sex. Sex and meat-eating, non-vegetarian diet. Mada-sevā, intoxication. Mithyā sa jantuḥ. Every conditioned soul has natural inclination. Pravṛtti. But one has to control that. That is human life. If you put yourself in the waves of natural inclination, that is not human life. You have to restrict. The whole human life is meant for learning restriction. That is human life. That is perfect Vedic civilization. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. One has to purify his existence. What is that existence? I am spirit, ever existing, eternal. Now I have contaminated this matter, therefore I am suffering. So I have to purify. Just like you have to get free from the diseased condition. When you get fever you take treatment. Not unrestricted enjoyment. The doctor says, "Don't do this, don't do this, don't do this." Similarly this human form of life is to get out of this diseased condition of life having a material body. If we don't restrict then where is the treatment? Where is the cure? The whole system is restriction. Tapo divyam [SB 5.5.1]. Just to concentrate one's activities in austerities, penances, for transcendental realization. That is human form of life.

But there are different orders of social society: brahmacārī, gṛhastha, vānaprastha, sannyāsa. The whole process is to restrict. But gṛhastha, householder means giving a little license who cannot completely restrict sex life. That's all. Gṛhastha does not mean unrestricted sex life. If you have known this married life like that, that's a wrong conception. You have to control if you want to get out of this diseased condition of life. You cannot get out of disease and unrestrictedly go on enjoying your senses. No. That is not possible. Yad indriya-prītaya āpṛṇoti na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. Those who are indulging unrestrictedly in sense enjoyment civilization, that is not good. Because that will lead him to accept next again this material body. Maybe human body or animal body or any body. But he has to accept this body. And as soon as you accept this body then you'll have to undergo the threefold miseries of the body. Birth, death, old age, diseases. These are the symptoms of threefold miseries.

So people, one has to understand scientifically these things but they are neglecting. So therefore continuing suffering. They do not care for suffering also. Just like the animals, they are suffering, but they do not care for it. they forget. So practically this sense gratification civilization means animal civilization. A little polished, that's all.

Devotee: Prabhupāda? Is the samādhi which is the perfection of this eightfold yoga system the same as the samādhi of bhakti-yoga?

Prabhupāda: Yes. Samādhi means to absorb the mind with Viṣṇu. That is samādhi. So if you absorb your mind with Kṛṣṇa then it is samādhi. [break] Any inquiry? He'll ask. All right.

Young boy: Swamiji? You said that if you eat too much you will pay. But how about the devotee? How about when they eat too much prasāda?

Prabhupāda: You want to eat more?

Young boy: I just want to know how.

Prabhupāda: You think you are eating more? So you can eat more. Yes, you can eat more. Yes, it is medical advise, that there are two kinds of mistakes in eating. Over-eating and under-eating. So under-eating mistake for old man is very good. And over-eating mistake for boys, that is good. So you can overeat. I cannot.

Young boy: How about Tamāla and Viṣṇujana? (laughter)

Prabhupāda: He cannot. You can. You can eat as much as you like. Free pass. (laughter) Yes.

Viṣṇujana: Prabhupāda? In the material world there are instruments to measure different kinds of energy. How does one measure, what kind of instrument, how does he develop it, to measure the spiritual energy?

Prabhupāda: Material energy, your question is, just like energy in electricity?

Viṣṇujana: We can measure that with certain instrument. But what is the instrument for measuring Kṛṣṇa's spiritual energy?

Prabhupāda: That instrument you have got. This mṛdaṅga and the cymbal. Just vibrate. It is very simple instrument. The instrument is your tongue. Chant Hare Kṛṣṇa. You have got the, everyone has got, you haven't got to purchase. The instrument is your ear. Simply hear vibration. You have got all the instruments with you. You haven't got to purchase or hire from anywhere. You have got the tongue and you have got the ear. Chant Hare Kṛṣṇa and use this instrument to hear. Finished. All perfection is there. It doesn't require to be educated scientist and philosopher, this or that, nothing. Simply you chant Hare Kṛṣṇa and hear. Everything is there. Everyone has got these instruments. You haven't got to pay any tax. You use electrical energy you have to pay for it. But here you have got everything complete. Pūrṇam idaṁ pūrṇam adaḥ [Īśopaniṣad, Invocation]. Everything created by God is complete. Don't you see this earth? Take the aggregate existence of this earth. It is complete. There is sufficient water stock in the sea and oceans. The sunlight is acting, evaporating the water and it is turned into ocean. Then it is overcast all over the land and there is production. And there is river flowing down. You stock your water tank high, and there are mountain heads, there is stock of water and all year the river is flowing, supply water. Don't you see how nice brain it is? Can you pour water? If you want to evaporate hundred gallons of water you have got to make so many necessary arrangements. And here, millions of tons water is taken away immediately from the ocean and sea and turned into cloud, light cloud so that it may not fall down immediately. You see? Not like a tank. And it is reserved on the head of the mountain and it is sprayed all over the land so everything is there. You require water to produce grains, vegetables. So everything is there.

Pūrṇam adaḥ pūrṇam idam [Īśopaniṣad, Invocation]. Because it is manufactured by the complete intelligent brain, everything is complete. Similarly your body is also complete for spiritual realization. You haven't got to search any other external. Simply this yoga system is that, to understand that completeness. Everything is complete. Your foodstuff is complete, your arrangement is complete, your human body is complete. Just you try to utilize it and you become completely liberated from this all pangs of life. Śabda. The Vedānta-sūtra, simply by sound vibration one can get liberation. So this śabda, śabda means sound. Śabda. You see? So the machine is already with you, everyone. Just utilize it. this simple method. Chant Hare Kṛṣṇa and hear. That's all. Yes.

Devotee: What is it… misunderstand about Kṛṣṇa's plenary expansion Viṣṇu?

Prabhupāda: Yes. Kṛṣṇa can expand Himself. Just like you are sitting here. You are not in your apartment. Because you are conditioned. When you are in spiritual, liberated, you can also expand. But Kṛṣṇa, because He hasn't got material body, He can expand in million forms. He can sit here, He can sit there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], He's sitting everyone's heart. Everyone, by His expansion. Although He is one He can expand. That is because He is great. Just like the sun is great. Therefore if you at noontime you send telegram to your friend who is five thousand miles away, "Where is the sun?" He'll say, "On my head." And you'll see that sun is on your head. Why? because he is great. So Kṛṣṇa being great, He can remain everywhere at one time. That is expansion. You take the example. What is sun? That is a minute creation of Kṛṣṇa. If sun can remain on everyone's head simultaneously, although one may be five thousand, then thousand miles away, Kṛṣṇa cannot remain? Why don't you use your reasoning power? Is the sun greater than Kṛṣṇa? No. Kṛṣṇa can create millions of suns. If sun has got such power, why not Kṛṣṇa? Then you do not understand Kṛṣṇa.

So Kṛṣṇa, akhilātma-bhūtaḥ [Bs. 5.37]. He can expand, that you'll find in the Thirteenth Chapter. That kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṣetra, kṣetra-jñam. Just like you are a spirit soul. You are the proprietor of this body. I am proprietor of this body, you are proprietor of your body. But because I am sitting within this body, but Kṛṣṇa is the proprietor of all bodies because He is sitting everywhere. Just like this house may be owned by me or somebody else. That house may be owned by him. But the whole America is owned by the state. Similarly when there is question of greatness, that is possible, that expansion. And because I cannot expand, frog philosophy, therefore Kṛṣṇa cannot expand, that is nonsense. We are thinking always in terms of my position. How it is possible for Kṛṣṇa to expand because I cannot expand . What you are? What is your position? Why do you compare Kṛṣṇa with you? Yes, Kṛṣṇa can expand. So many examples are given. Don't think because you cannot expand, therefore Kṛṣṇa cannot expand. that is the defect of nonsensical philosophy. They formally say "God is great." But, when actually he thinks, "Oh, how much great He should be? I cannot do this. How Kṛṣṇa can do." But formally, "Oh, God is great." They have no idea how God is great. That we'll find in Bhagavad-gītā. Therefore the superexcellence of this science of God. Akhilātma-bhūtaḥ [Bs. 5.37]. If you want to know how God is great then you have to take reference of this Vedic literature. No other literature.

Devotee: Prabhupāda? We know that His divine Grace Bhaktisiddhānta Sarasvatī always sat very erect and it is stated here in the Bhagavad-gītā that one should sit erect. Will this aid us in our concentrating on chanting our japa, if we try to concentrate, if we sit erect while chanting?

Prabhupāda: No, no, it doesn't require any sitting posture. But if you can sit, it helps you. It helps you. If you can sit straight like this, it will be very nice, it can help, yes, you can concentrate in chanting and hearing. Therefore these things are required. But we are not very much particular about this. But he was brahmacārī, he could sit like that. That is the sign of brahmacārī. He was not a false brahmacārī, but he was real brahmacārī. (end)

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Bhagavad-gītā 6.47

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Ahmedabad, December 12, 1972

So we have been discussing Bhagavad-gītā. In Second Chapter, the Lord has very elaborately explained the constitutional position of the living entity, and the whole first portion of the Six Chapter. The Bhagavad-gītā is divided into three portions. The first six chapter, the second six chapters and the third six chapters. Actually just like this book, there are two hard covers, and in the middle there is the substance, writing. So the first six chapters, they are just like two coverings. Karma-yoga and jñāna-yoga. And the middle six chapters, well-protected, that is bhakti-yoga. So at the end of the first six chapters, Kṛṣṇa concludes the yoga system. In the Sixth Chapter He has explained the sāṅkhya-yoga system and the concluding portion of the sāṅkhya-yoga system is:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

This is the conclusion of the yoga system. People generally they are attracted by the yoga system. So the yoga system means always thinking of Kṛṣṇa. That is samādhi.

So five thousand years ago, when… (pause-noise in background) Five thousand years ago, when this yoga system was discussed between Kṛṣṇa and Arjuna, Arjuna frankly admitted that this system was very difficult for him. He thought himself as a gṛhastha and a military man, so concentration of the mind and sitting in a posture and looking on the point of the nose, so many systems, find out a secluded place, alone, and observing so many rules and regulation, āsana, dhyāna, prāṇāyāma, so he thought it difficult for him. Therefore Kṛṣṇa, in order to encourage him, that, although he could not practice the aṣṭāṅga-yoga system, still there was no cause of disappointment. He concluded, therefore,

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī

tasmād yogī bhavārjuna.

He insisted… (aside:) Why you are sitting like that? Sleeping? If you feel sleepy don't sit like that.

So the conclusion is:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

This is conclusion, that of all yogis, who is always thinking of Me, śraddhāvān… Without being śraddhāvān… Śraddhā is the beginning of everything. Faith, śraddhā, respect. If you have no respect for Kṛṣṇa, if you have no faith in Kṛṣṇa, there is no advancement of spiritual life or yoga life. Therefore it is said śraddhāvān. Ādau śraddhā. The beginning of spiritual life is śraddhā, faith. Ādau śraddhā. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. First of all, faith, and faith has been described by Kṛṣṇadāsa Kavirāja Gosvāmī as, faith means: viśvāsa. So he explains:

'śraddhā'-śabde-viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is the śraddhā. Śraddhā means firm faith. As Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So unless one has got faith. Why one should consider himself that "I must be completely surrendered to Kṛṣṇa," unless one has got faith? Therefore faith is the beginning. And to create faith, Kṛṣṇa has explained about Himself in the whole Bhagavad-gītā. So one who is fortunate, after reading Bhagavad-gītā thoroughly, he'll have a strong faith in Kṛṣṇa. If you have failed to achieve this status of faith, then there is no question of progress. That is explained by Kṛṣṇadāsa Kavirāja Gosvāmī: śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. Śraddhā means firm faith, with conviction, "Yes, if I surrender to Kṛṣṇa, then all my business will be perfect, all my spiritual life will be perfect." Therefore Kṛṣṇa says: śraddhāvān bhajate. With śraddhā, with full faith. Ādau śraddhā. Beginning is śraddhā. If one has developed a little śraddhā. Just like we are giving chance throughout the whole world by this propaganda, opening centers to create little śraddhā. And if the śraddhā is there, then next stage is sādhu-saṅga [Cc. Madhya 22.83], if one wants to become Kṛṣṇa conscious, if he has developed a little faith in it, the next stage is to associate with sādhu. And who is sādhu? Sādhu, sādhavaḥ sādhu-bhūṣaṇāḥ. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-bhūtānām. So sādhu means very tolerant. In another place, sādhu is described in the Bhagavad-gītā: bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva…

In another place in the Bhāgavata the sādhu is described:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

A sādhu, the first qualification is he must be a staunch devotee of Kṛṣṇa or God. Whatever you say. That is sādhu. That is the basic definition… Religion means to abide by the orders of God. And sādhu means who is staunchly a devotee of Kṛṣṇa. These are the description of sādhu. Therefore sādhu-saṅga [Cc. Madhya 22.83] means to associate with devotees, those who are devotees of Kṛṣṇa. That is sādhu-saṅga. Caitanya Mahāprabhu, in another place, says: sādhu-saṅga sādhu-saṅga sarva-śāstre kaya, lava-mātra sādhu-saṅga… Sādhu-saṅga sādhu-saṅga sarva… lava-mātra sādhu-saṅge sarva-siddhi haya [Cc. Madhya 22.54]. Sādhu-saṅga is very important. If we can associate with real sādhu, means real devotee, unadulterated devotee, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11], then the recommendation is that simply by associating with sādhu all perfection will come. By simply associating… Sādhu-saṅga sādhu-saṅga sarva-śāstre kaya, lava-mātra sādhu-saṅge sarva-siddhi. So this is very practical. We have got little experience how sādhu-saṅga is powerful. So ādau śraddhā tataḥ sādhu-saṅgaḥ. First thing is faith.

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

These are the steps, krama. Krama means one after another. So our, this Kṛṣṇa Consciousness Movement is enacted just to create little faith. In Kṛṣṇa. Then the person whom we are trying to help, his business is to associate with sādhu. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Satāṁ prasaṅgāt. If we discuss Kṛṣṇa consciousness… Boddhayantaṁ parasparaṁ tuṣyanti ca ramanti ca. Everywhere, the same thing. So śraddhā is required. Then sādhu-saṅga [Cc. Madhya 22.83], then bhajana-kriyā. If anyone actually seriously associates with sādhu, the next stage will be bhajana-kriyā. How to worship. Bhajana-kriyā. Tataḥ anartha-nivṛttiḥ syāt. Then anartha. Anartha means unnecessary things. We have practiced so many unnecessary things in our life. Unnecessary things, when they are too much strong, that becomes sinful life. Unnecessary. The modern civilization is simply meant for creating unnecessary necessities of life. That's all. So we are becoming deviated from God. The more we are advancing in so-called material civilization, we are more becoming far away from God. Therefore Bhaktivinoda Ṭhākura has sung: jaḍa-bidyā jato, māyāra vaibhava, tomāra bhajane bādhā. Jaḍa-bidyā, the material education, they are simply paraphernalia of this illusory energy, māyāra vaibhava. And the effect of this advancement of material civilization means stopping one's relationship with God. Jaḍa-bidyā jato, māyāra vaibhava, tomāra bhajane bādhā, anitya saṁsāre. Anitya means this temporary life, this… Everyone, we are in this material world, say, for fifty years, sixty years, hundred years. That is temporary. In the unlimited time, a duration of life, say of hundred years, that is nothing. Even, not even a point. It is very temporary, but in this temporary life, we are addicted to so many unnecessary things, and we are forgetting our real business, how to go to home, back to home, back to Godhead.

Therefore Bhaktivinoda Ṭhākura laments… He was a great, responsible government officer, magistrate, but a great devotee of the Lord, and he's one of the ācāryas, Bhaktivinoda Ṭhākura. So he writes about his own experience that jaḍa-bidyā jato, māyāra vaibhava, tomāra bhajane bādhā. The more we make advancement in the temporary materialistic comforts, the more we become implicated in unnecessary things and they are all impediments for making progress in spiritual life. That is his opinion. And that's a fact. We have seen in Western countries, they are still more materially advanced, but spiritually, they are dull, block-headed, spiritually. Very difficult to convince them spiritually. So sādhu-saṅga [Cc. Madhya 22.83], by association of sādhus one can achieve advancement in spiritual life. And in all śāstras it is recommended that associate.

Cāṇakya Paṇḍita, the great politician, you know, he also says: tyaja durjana-saṅgam, tyaja durjana-saṅgaṁ bhaja sādhu-samāgamam. Tyaja durjana-saṅga. Give up association with bad elements. What are the bad elements? That is also explained by Caitanya Mahāprabhu. A devotee asked him that what should be the behavior of a person who is spiritually inclined, or Vaiṣṇava? Spiritually inclined means Vaiṣṇava. So Caitanya Mahāprabhu said that: asat-saṅga-tyāga ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. Those who are interested in spiritual life, or to become a devotee, the first business is to give up the association of bad elements. Asat-saṅga-tyāga vaiṣṇava-ācāra. In one line. Then next question is then who is asat? Asat eka strī-saṅgī kṛṣṇa-abhakta āra. There… He has described who is asat. Strī-saṅgī. Strī-saṅgī means those who are unnecessary addicted to women. Unnecessary. One should be married. One must have children. That is not illicit association. But otherwise… Kṛṣṇa also says: dharmāviruddhaḥ kāmo 'smi. Kāma, lust, sex life, which is not against religious principles, that I am. That kind of lust I am. So dharma… So according to religious system, people should not be cats and dogs or hogs in the matter of sex life. They must have married wife, married husband. And only for nice children, they should unite. These are the descriptions given by the… Viṁśati prakāra dharma-śāstra manu-saṁhitā. Not otherwise.

Therefore it is called gṛhastha-āśrama. Āśrama. The sannyāsa-āśrama, gṛhastha-āśrama, vānaprastha-āśrama. Everything is āśrama. We can understand, as soon as this word is used, āśrama, it means there is some spiritual tint or spiritual life. So gṛhastha, that is also spiritual life. One may lie with wife and children, and execute spiritual life. All the associates of Caitanya Mahāprabhu, they were all gṛhasthas. Caitanya Mahāprabhu, Himself, also was gṛhastha. So to become gṛhastha is not a disqualification. But to live as a gṛhastha according to the injunction of the śāstras, that is required. That, Kṛṣṇa says: dharmāviruddhaḥ kāma, which is not against religious principle, that sort of lust I am. So when Caitanya Mahāprabhu says: asat eka strī-saṅgī, that means one who is not satisfied. His, I mean to say, religious life with wife. That, that kind… He's asādhu. He's asādhu. Kṛṣṇa… Strī-saṅgī and kṛṣṇa-abhakta. He summarizes the description of asādhu in two words. One who is too much addicted to sense enjoyment and one who not a devotee of Kṛṣṇa. He's asādhu.

So Kṛṣṇa is also describe that
na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So there are many descriptions in many śāstras that one should avoid asādhu and try to associate with sādhu. Then his life will be successful. Because human life is meant for spiritual advancement of life, not for advancement of eating, sleeping, mating and defending. That is cats and dogs life. Human life means advancement in spiritual life. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. We have to purify our existence. That people do not know, what is impure existence and pure existence. They do not know. There is no education, there is no science. The… Because we do not, do not understand that we are living entities, we are part and parcel of God. God is eternal, so I am also eternal. God is always fresh. I am also fresh. Nityaḥ śāśvato 'yaṁ purāṇaḥ. Although Kṛṣṇa is the oldest person. Kṛṣṇa is ādi-puruṣa. He must be the oldest. But He… Nava-yauvanaṁ ca. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanam [Bs. 5.33]. This is Kṛṣṇa's feature. He is the ādi-puruṣa, the oldest.

Aham ādir hi devānām [Bg 10.2]. Kṛṣṇa says: "I am the origin of all the demigods, Brahmā, Viṣṇu, Maheśvara." The Brahma-saṁhitā supports it that ādyaṁ purāṇa-puruṣam. Lord Brahmā says the Lord is ādyam He's the origin. Kṛṣṇa also says: ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. The Vedānta says: janmādy asya yataḥ [SB 1.1.1]. Janmādy asya yataḥ, the Supreme Lord. So He's the oldest and, we, being part and parcel, we are also the oldest. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We are also nitya, and Kṛṣṇa is also nitya. We are also living entity with knowledge. Kṛṣṇa is also living entity with knowledge. Simply He's our leader. He's the Supreme. That's all. So we do not know how our existence has been polluted. That we do not know. We are just like cats and dogs. We are taking birth and dying without any knowledge. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. But this is not our position. Our position is as good as Kṛṣṇa. Kṛṣṇa is all powerful. We are minute. He is vibhu, we are aṇu. That is the difference. Otherwise, qualitatively, we are all one. So why you are under this obligation of taking birth and dying again. This is our impure existence. This is our impure existence.

So this human form of life is meant for purifying this existential position. No more birth, no more death. As soon as there is birth, there is death. If there is no birth, there is no death. So this can be done simply by Kṛṣṇa consciousness. Simply by developing Kṛṣṇa consciousness. That is explained in the Bhagavad-gītā: janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Divyam, this word is used, divyam. So we are to undergo austerities, penances for this divyam, for transcendental life, divyam. Tapo divyam [SB 5.5.1], little tapasya. In the Kali Yuga we cannot perform very severe… Kṛṣṇa is very kind. He has given us different opportunity for elevating to our transcendental life in different ages. In this age, because we are so fallen and so limited, and so badly associated, that it is very difficult to undergo severe austerities and penances. We cannot go into the forest. We cannot perform yoga systems very nicely. We cannot perform yajñas. We cannot worship the Lord in temple very nicely. So many difficulties. Therefore śāstra has given us concession: kalau tad dhari-kīrtanāt. In this age, simply by chanting this Hare Kṛṣṇa mahā-mantra one can be elevated. Caitanya Mahāprabhu has blessed: ihā haite sarva-siddhi haya tomāra. If you chant this Hare Kṛṣṇa mantra you'll get all perfection, all perfection. So everything is there. But we do not wish to take advantage.

Tapasya, human life is meant for tapasya. We know in our Indian history all big, big kings, they went to the forest, tapasya. The King, Bharata, Bharata Mahārāja, under whose name this planet is called Bhāratavarṣa, he left his kingdom, young wife, children, everything, at the age of twenty-four years, and he went for tapasya. So the Pāṇḍavas also. Everyone. The last stage of life should be especially meant for tapasya. Not that up to the point of death we shall remain addicted to this worldly life. No. So this life is meant for purifying our existence. That means stop this cycle of birth and death. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We should always keep in front. We may think, we may be puffed up, as very much advanced in material comfort, but,… You may do so, but, at the same time, you should keep in front, janma-mṛtyu-jarā-vyādhi. You should always think that what advancement we have made? Have we stopped dying? Have you stopped birth? There are so many contraceptive method, but the population is increasing, the birth is going on. Similarly we have discovered so many nice medicines, but people are dying. You can not stop this, birth, death. They are trying to remain as young men, as young women, but they are getting older.

So intelligent men should always keep in front that what advancement we have made, simply struggling. A struggle, a heavy struggle, a hard struggle. That struggle. And we are thinking: ”This is advancement.” You struggling just like ass . So the whole day and night you are working. Actually I am working very hard, but I am thinking that I am advancing. Janma-mṛtyu-jarā-vyādhi. We are trying to find out so many medicine. So many humanitarian work. What is that? There is famine, there is struggle. Why don’t you do something so that people will not be anymore in famine, any more in distress. There will be no more scarcity of water. That is required. So these are the problems and so however we may solve all these problems, the problem of material existence, birth, death, old age and disease, that cannot be stopped, either you become Brahmā or something like that. That is not possible. That is possible only by Kṛṣṇa consciousness. That is explained in the Bhagavad-gītā:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

Mām upetya tu kaunteya, duḥkhālayam aśāśvatam. This world is recommended by the Creator of this world as duḥkhālayam aśāśvatam. It is the place for miseries. And that also temporary. If you make, want to make compromise, ”All right, it may be miserable life. I will stay here.” Oh, that also you’ll not be allowed. You’ll be kicked out after some days. You may try to become very comfortable, good income, good bank balance, or nice wife, nice car, but one day it will come you’ll be kicked out. ”Please get out.” Finished. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says that ”I am mṛtyu. I take away everything. At that time, finished, everything.”

So this is our foolishness, that we are trying to be happy in a place which is recommended by the Creator Himself: duḥkhālayam aśāśvatam [Bg. 8.15]. Duḥkhālayam. This is called foolishness. Therefore Bhaktivinoda Ṭhākura says: anitya saṁsāre. We are already in a distressed place, and we are increasing our distressed condition of life. That means you are becoming more and more ass. By the name of so-called advancement of education. Jaḍa-bidyā jato, māyāra vaibhava, tomāra bhajane bādhā. If, by advancement of civilization, we forget God and forget the mission of our life, that is nothing but to become like an ass. Unnecessary working. The ass… The example is given, the ass, because ass has no sense. He works very hard. The… You have got experience. The washerman’s ass, it is loaded with three tons of cloth and takes it to the ghāṭa and again brings it. And what is the result? He gets little grass. That’s all. But he has no sense that this grass, I can get anywhere. Why I am so working hard for this washerman? Therefore it is ass. I’ll take four cāpāṭis, but I am working so hard. There is no limit of my working. And one day Kṛṣṇa comes. Please get out. Finished. So we are all asses. Therefore Kavirāja Gosvāmī says: kṛṣṇa yei bhaje se baḍa catura. Only intelligent man is he who is Kṛṣṇa conscious. Otherwise all asses.

Kṛṣṇa yei bhaje se baḍa catura. So that bhajana Kṛṣṇa is teaching us. He’s beginning the yoga system:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He’s first-class yogi. So we shall discuss first-class yogi from tomorrow again. Thank you very much.

Question: To what extent the Society has succeeded in India for propagating Kṛṣṇa consciousness?

Prabhupāda: Now you have come, it is success. It is success. You have come to Kṛṣṇa consciousness. That is our success. Formerly you were not coming. Now you have come. So that is our success.

Question: … Western materialistic countries, quite dangerous materialistic country, where India is forgotten in the … of the…? (indistinct)

Prabhupāda: Because there is great propaganda to curb down by your leaders. They are naturally inclined. Anyone who takes birth in India, it is to be supposed that in this past life, he was spiritual. Bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. There is great opportunity for persons who are born in India for spiritual advancement. Unfortunately by force, by propaganda, we are suppressing them. That is the cause. We are suppressing them. Otherwise still we get experience. We hold these Hare Kṛṣṇa Festival in Calcutta, Bombay, and other places. Here also. Many thousands of people are coming. Because at heart there is Kṛṣṇa consciousness, but, by external forces, they are being suppressed. That is going on. It is not natural. It is unnatural. Natural is every Indian is Kṛṣṇa conscious. That is natural. By artificial means they are being suppressed. This is the misfortune of the present day of India. [break] …can be done? In the educational system no Bhagavad-gītā. Just see. How much unfortunate… One Indian girl in Berkeley University, she asked me, ”Swamiji, what is God?” Just see. She’s Indian, where God takes birth, Rāmacandra, Kṛṣṇa, and she is now materially advanced. Now she is asking what is God. This is our position. The land where God come, from that land a advanced student is asking: ”What is God?” This is our advancement. Hare Kṛṣṇa.

Question: Is it necessary that God should be worshiped in particular form only?

Prabhupāda: Well, there is only one form, bhakti. There is no other form. It is not a particular. It is the only. Just like there are nine holes in your body. The only one hole will be used for eating. Not other holes. If you pushed your foodstuff in other holes, it will be useless. Similarly God is one, and to understand God the only process is bhakti. That's all. There is no other process.

Question: How may a devotee arrive to this particular form?

Prabhupāda: This is in the śāstras. God says: bhaktyā mām abhijānāti [Bg. 18.55]. Only through devotion one can understand Me. So not the devotee has discovered. God says: "This is the only way." If you want to know God, you must know Him by the process He recommends, Don't discover your own way. Not that yato mata tato patha. You discover all rascal mata and God will be available. No. If you want to know God, then this is the only: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. That is the only way. There is no other way. Chant. (end)

Bhagavad-gītā Chapter - 7: Lectures
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Bhagavad-gītā 7.1

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San Francisco, March 17, 1968
Prabhupāda:
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Mayy āsakta. Mayy means "unto Me." Kṛṣṇa, the Supreme Personality of Godhead, says "unto Me, Kṛṣṇa." You cannot interpret in a different way. When I say that "Give me a glass of water," it means that I am the person who is in want of a glass of water. And if you supply me, not to others, then it is right. So when Kṛṣṇa says "unto Me," that means Kṛṣṇa. But sometimes rascal interpreters, they say something else. Why? Even grammatically this is wrong. Kṛṣṇa says "unto Me"; therefore the action should be unto Kṛṣṇa, not of any other else.

So Kṛṣṇa says mayi, "unto Me"; āsakta, "attachment." One who has developed attachment for Kṛṣṇa, that is Kṛṣṇa consciousness. Just like if you have got attachment for your lover, you always think of him. That is…, is lover consciousness. There is a very-this is natural-a Sanskrit verse in which it is stated that a woman who has got another lover besides her husband, she shows very attentive for her household duties, but she is always thinking when she will meet at night her lover. (aside:) Please sit properly. So as it is possible that in spite of our all engagements, if I love somebody I think of him always, materially it is possible, why not spiritually? That is the whole teaching of Bhagavad-gītā.

Kṛṣṇa says to Arjuna, yudhyasva mām anusmara: [Bg. 8.7] "As a fighter, you have to fight. You cannot go away from fighting. It is not your duty." Nowadays… I have got experience, practical experience, that the drafting board of your country, calling some boy that "You join military," but he is not willing. Why? Because he is not trained as a kṣatriya. He is trained as a śūdra. Therefore the caste system is very scientific. A section of people should be trained as brāhmaṇas. Those who are intelligent enough in the society, they should be picked up for being trained in higher philosophical science. Those who are less intelligent than the brāhmaṇas, they should be given military training. We require everything-not that everyone is military man. This is nonsense. How everyone can be military man? Because they are sending śūdras to Vietnam they are unnaturally being killed. So any country who is very proud of scientific advancement, if he does not know how to organize society, he is a fool. He's a fool.

In the Bhagavad-gītā you'll find Kṛṣṇa says that the four divisions of society: brāhmaṇas, kṣatriya, vaiśya and śūdra… That is natural. Somebody is inclined for spiritual advancement, oh, they should be picked up as brāhmaṇas. Now, we are training boys who are spiritually inclined, and now unnecessarily we are being called for military service. Just see, how discrepancy! The foolish person has no knowledge that "This boy is being trained up in higher science. Why he should be disturbed?" But they have no idea. Therefore imperfect. The intellectual persons, those who have got brahminical qualification… These boys are being restrained for being trained up as brāhmaṇa, brahmacārī. They don't take, I mean to say, meat-eating; they don't take part in intoxication; they don't take part in gambling; they don't take part in illicit sex life. So they are being trained as complete brāhmaṇa, the highest intellectual person, purified person in the society. If there is one brāhmaṇa in a family, or one society, the whole family, whole society becomes sanctified.

So these rascals, they have no knowledge how to train as brāhmaṇa, how to train as kṣatriya, how to train as vaiśya. Just like, of course, in other field of action, in the śūdras and vaiśyas, there is nice training in your country. If anyone wants to become a businessman, oh, there is training, colleges and schools, technological. That's nice, very nice. But why everyone should be dragged for technology? This is foolishness. Just like in your body, for maintenance, proper maintenance of the body you require the head, you require the arms, you require the belly, you require the legs. So all these four divisions of the body required. You cannot say, "Oh, we don't require this head." Oh, it is nonsense. You require everything. You require the head, you require the arms, you require the belly, and you require the leg. This is fit body. Suppose if there is a body without head-oḥ, it is dead body. It is body undoubtedly, but if there is no head, simply the trunk is there, it is called dead body. The head is considered to be the intellectual part of the body. Similarly, if there is no brāhmaṇa in the society, that is a dead body. If there is no spiritual man in the society, that is a dead society.

This is very nice, natural division. Therefore Bhagavān Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "I have created the four divisions of society according to quality and work." If somebody is working just like a brahmacārī, brāhmaṇa, and he has acquired the quality… What is that quality? To understand Kṛṣṇa or the Supreme Lord. So he's a brāhmaṇa. Why he should be called for the action of the arms? The arms for defending, that is kṣatriya. Of course, that is required. To protect the country, to protect the society, military arrangement should be there. Nobody disapproves. But not the brāhmaṇas. It is putting the horse before a cart. Horse is required for different purpose. Another beast of those, asses, mules and bulls, they are required for towing cart.

So there is derangement of the social order in the present-day world. Why? There is no head. They are all rascals. I frankly say it. Anybody may come. Any society where there is no intellectual persons or Kṛṣṇa consciousness, that is a rascal society because there is no head. Either it is madman or a headless man, or dead body. If there is no brain, there is no head. If the brain is not working properly, then he's a madman. And if there is no head at all, then he's a dead man. So do you think in a dead society or in a mad society there can be any peace? No. What is peace? If the dead…, society is already dead, what do you mean by peace? And if the society is all full of madmen, then where is the question of peace?

Therefore Kṛṣṇa consciousness is the most important subject of the present-day society. The responsible men who are leading the society, the president, or the secretaries, or the mayor, they should have intelligence to understand. But if we approach… The other day when I was coming to your country, I met in Japan, Tokyo, one chief secretary of the governor. I wanted to explain to him that "You just cooperate with this movement." He said, "Oh, we are secular. We cannot cooperate with any religious movement." Just see. He's one of the chief secretaries of the governor, and he's such a fool. He is taking this movement as religious movement. Just like they have got so many sentimental religions. Oh, it is not sentimental. It is the necessity of the society that a class of men should be Kṛṣṇa conscious. Otherwise the society is doomed. It is going to hell. They have no brain.

So brainless persons, rascals are on the head of government. How there can be peace? How you can expect peace in the dog's society? The dogs are by nature howling-"How, how, how"-as soon as he sees another dog. So do you mean to say there can be peace? So if you turn human society into dog society, into cat society, into tiger society… Tiger is very powerful. He can kill many other animals. Does it mean it is very important animal? No. It has no use in the society. Undoubtedly, it is very powerful. It has got the good weapons to fight and it can kill many. These are not qualifications for good men or good society. Why you are afraid of a tiger? Why you are afraid of a monkey? So we are not meant to manufacture a society of monkeys or tigers or asses and mules. The asses, they work very hard. Do you mean to say a society of ass will derive any benefit? No. We want human society. Human society. Otherwise, what is the use of becoming human being?

So the situation is so difficult that… It is very difficult to push on this movement, but still we have to do it. And this is the highest yoga. If you push on this movement of Kṛṣṇa consciousness, then you'll be performing the highest type of yoga. Don't be misled by so-called yogas. This is yoga. Yoga means cooperation, cooperation with the Supreme. Just like the head. Head, if the head… The head means head, chief. Why this part of the body is called head? Because it is chief. The brain is working. It orders the hand, "Come here." It comes. Oh. Therefore it is head. It at once orders the leg, "Go on," "Oh, I must walk." Therefore it is head. So a section of person must be head of the society. They must order, and others will work. Then there will be peace. Then there will be peace. But if the leg takes the part of working like head, how it can work? Leg is accustomed to carry order to walk. It cannot work as the brain. Therefore, when the śūdras or the leg take the part of the head, working like head, it is all disorder. It is all disorder. Therefore this yoga system, Kṛṣṇa consciousness yoga system, should be popularized. It is essential in order to stop all nonsense propaganda.

So Kṛṣṇa says, mayy āsakta-manāḥ: "Those who have developed attachment for Me…" Kṛṣṇa attachment can be developed. Just like before my coming here, there was no movement like this, Kṛṣṇa consciousness, but you are developing. You had no… Kṛṣṇa was not born in your country. You do not accept Kṛṣṇa as your religious God. But Kṛṣṇa is so attractive that although you are foreigners… You are not foreigners. To Kṛṣṇa you are not a foreigner. He claims everybody as His son. We make Him foreigner. He claims everybody as His son. We make Him foreigner. This is our foolishness. Kṛṣṇa says, sarva-yoniṣu kaunteya: [Bg. 14.4] "My dear Arjuna, there are many different forms in different species of life, undoubtedly, but I am their father." Just see how Kṛṣṇa is universal. He is claiming not only the human society, but even animal society, even the bird society, beast society, aquatic society, botany society, everyone. Everyone He says that "I am the father." So how Kṛṣṇa can be foreign to you? No.

It is mental concoction that "Kṛṣṇa is Indian," or "Kṛṣṇa is worshiped by the Hindus; therefore He is one of the Hindu gods." He never said that "I am Hindu god; I am Indian." Just like the sun. If you say, "It is American sun," is it possible, American? Sun is sun. Why American sun or Indian sun? Nothing is American, Indian. It is all artificial. This planet, this planet also, it belongs to the human society, that's all. This is real communism. This is real communism. These Communists also, they are defective because… Just like the Russians. They say… [break] …Russians or the Chinese. They are speaking that China is for the Chinese. Why not for others? Then what sort of communism it is? Just think in terms of the human community. Human community. So this… Why human community? Living being community. If you make this world as belonging to the human society, that is defective. It belongs to everyone. It belongs to the trees community, it belongs to the beast community. They have got right to live. Why should you cut the trees? Why should you send the bulls to the slaughterhouse? This is injustice. And how you can meet justice by doing yourself injustice? Because you have no Kṛṣṇa consciousness. You do not know that Kṛṣṇa is original father and we are all sons. The tree is my brother, the ant is my brother, the bull is my brother, the American is my brother, the Indian is my brother, the Chinese my brother. This is universal. Therefore you have to develop Kṛṣṇa consciousness before you talk of this nonsense universal brotherhood and this United Nations and all this nonsense. These are useless talks if you have no idea how to think of universal brotherhood or United Nations. Useless. Therefore they are talking for years, years. Still, they are the same fools. Don't you see? The United Nations, they have got their headquarters here. Simply talking nonsense. That's all. That is their business.

So unless there is full-fledged Kṛṣṇa consciousness, there cannot by any improvement of the world situation. You have to learn it. So how to do that? Kṛṣṇa says, mayy āsakta-manāḥ. You have to develop your attachment for Kṛṣṇa. Begin it. Now, begin, not begin it. That is a very difficult job. But you can do it. It is difficult. Just as we have got a few students here, sincere students, both boys and… They are developing. If not complete, but they are developing, Kṛṣṇa. Otherwise, why they shall waste their time in chanting Hare Kṛṣṇa? They are developing. And it can be developed. You can develop love for anything if you try for it. But Kṛṣṇa development, Kṛṣṇa conscious development is very natural because Kṛṣṇa is not a thing belonging to a particular type of religion or sect or society. Kṛṣṇa claims that "I belong to everyone." Therefore, originally, you are all connected with Kṛṣṇa. Simply you have forgotten.

So this process of chanting is to invoke your remembrance for Kṛṣṇa. That's all. It is not that we are implementing something artificially in you. No. Kṛṣṇa is already connected with you. You have forgotten, and we are trying to give you the process how you can revive your original consciousness. So mayy āsakta-manāḥ. So when you come to this place, temple, this is the beginning. This the beginning of Kṛṣṇa consciousness. If you see Kṛṣṇa or Kṛṣṇa's devotees, if you chant "Kṛṣṇa…" Kṛṣṇa is not different from the name because He's absolute. He is not different. The word "Kṛṣṇa" and the person Kṛṣṇa, or God Kṛṣṇa, is not different, because everything is Kṛṣṇa. The oneness, the philosophy of monism or pantheism, is perfect. When that oneness comes in understanding Kṛṣṇa, that is perfection. If Kṛṣṇa is the Supreme Absolute Truth from whom everything is emanating, then everything is Kṛṣṇa.

Just like you have a gold mine and you are preparing so many golden utensils, ornaments and many other things, but they are all gold because the origin is gold. Similarly, you may name it as "earring," but you have to add "gold" earring. You may name it as "necklace," but "gold." Because originally it is coming from the gold mine. Similarly, originally, everything is coming from Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. Because if He is Supreme, He is Absolute Truth, then nothing is different from Him. Just like either you say earrings or necklace or bangle or wristwatch, if they are all made of gold, they are gold. But you cannot say at the same time, "This is gold, this is gold." This is gold necklace. If you say that "Why necklace? It is gold…" The Māyāvādī philosophers say, "Everything is gold. Everything is Brahman." No. "Everything is Brahman" is all right, but it is this…

But the Brahman… In the Bhagavad-gītā it is very nicely explained in the Thirteenth Chapter, mayā tatam idaṁ sarvam: "I am expanded all over." Sarvam. Sarva means all over. Avyakta-mūrtinā. "That is My impersonal feature." Kṛṣṇa is everywhere in His impersonal, but still He is person. The Māyāvāda philosophy thinks that "If Kṛṣṇa has become everything, then where is the necessity of Kṛṣṇa again, person?" This is rascaldom, because he is thinking in material way. He has no spiritual knowledge. Material way. Suppose if you take a piece of paper and you may make it in particles and throw it all over; the original paper has no existence. This is material. But we get information from the Vedas that pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. The Absolute Truth is so perfect that if you take the whole perfect, still, the perfect remains. One minus equal to one, not zero. The material way of thinking is "One minus one equal to zero," but spiritual way is not like that. Spiritual way is "One minus one equal to one. One plus one equal to one." Oneness. This is the conception.

So Kṛṣṇa is everything. The atheist will say, "Oh, they have installed some wooden forms and they are worshiping as gods." Atheistic. And one who knows the Kṛṣṇa science, he'll understand that "Kṛṣṇa is everything; therefore He can appear in everything." If electricity current is everywhere, so wherever you touch current you'll feel, "Here is current." Similarly, the Kṛṣṇa current in impersonal form is everywhere. It is the technician who knows how to use that current. That's all. So… Just like we get telephone connection. We simply inform the person, deposit our money. They come immediately. They find out where the connection can be done and he does his work. We do not know. He knows the technique, how to join telephone wire. Within a few seconds he joins and he, oh, "kling, kling," you are ready.

So one must know how to connect Kṛṣṇa. Kṛṣṇa is everywhere. This is Kṛṣṇa conscious movement. This is Kṛṣṇa consciousness. One must know how we can derive from these features of Kṛṣṇa's forms in wood or iron or metal… That doesn't matter. Kṛṣṇa is everywhere. You have to learn how to contact Kṛṣṇa with everything. That will be explained in this system of yoga. You'll learn it. So the Kṛṣṇa consciousness is also a yoga, the perfect yoga, the highest of all yogic systems. Anyone, any yogi may come, and we can challenge and we can say that this is the A-1 yoga system. This is A-1, and it is very simple at the same time. You haven't got to exercise your body. Suppose you are weak or you feel some tiredness, but in Kṛṣṇa consciousness you won't feel. All our students, they are simply anxious to be overloaded with work, Kṛṣṇa consciousness. "Swamiji, what shall I do? What can I do?" They are actually doing. Nicely. Very nice. They don't feel tired. That is Kṛṣṇa consciousness. In the material world, if you work for some time, then you'll feel tired. You'll require rest. Of course, I am not, I mean to say, exaggerating myself. I am an old man of seventy-two years. Oh, I was ill. I went back to India. I have come again. I want to work! I want to work. Naturally, I would have retired from all these activities, but I don't feel… So far I can do, I want work. I want to…, day and night. At night I work with dictaphone. So I am sorry… I become sorry if I cannot work. This is Kṛṣṇa consciousness. One must be very much anxious to work. It is not that it is an idle society. No. We have got sufficient engagement. They are editing papers, they are selling papers. Just simply find out how Kṛṣṇa conscious can be spread, this much. This is practical.

So if you want really peace, if you want to be happy, take to this philosophy, Kṛṣṇa consciousness. And the beginning is how to develop attachment for Kṛṣṇa. So the process which we have prescribed, this chanting before the Deities and offering prasādam, this will make you gradually advanced. So we shall talk later on further on this subject. If there is any question, you can inquire.

Devotee: Swamiji? Is it possible for us to worship Kṛṣṇa purely in this lifetime?

Prabhupāda: Why not? Do you think we are simply wasting our time with this process? Why lifetime? Within a second you can do. It is spiritual process. It is not material process that it requires so much time. No. It requires simply the spiritual technique, to know how you can develop Kṛṣṇa attachment. As soon as you are cent percent attached with Kṛṣṇa, your business is finished. Ārādhito yadi haris tapasā tataḥ kim. The whole formula is that you have to develop your attachment for Kṛṣṇa. So if you have developed such attachment for Kṛṣṇa, then your business is finished. No more. That's all right. And nārādhito yadi haris tapasā tataḥ kim. And if you cannot develop fully Kṛṣṇa consciousness, then all your labor is waste of time. There is no need of advertising yourself that "I am religious, I am philosopher, I am yogi." All is nonsense if at the end there is no Kṛṣṇa consciousness. So if Kṛṣṇa consciousness is there, so all these things end. And if there is no Kṛṣṇa consciousness, these are all useless labor.

ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
[Nārada-pañcarātra]

The whole business is how to develop attachment for Kṛṣṇa. If you have developed that attachment within a second, oh, then the business is finished within a second. And if you cannot develop that attachment for years, then it is very difficult. The only test is how you have developed your attachment for Kṛṣṇa. If you are serious about it, it can be done within a second. If you are not serious about it, it cannot be done in many lives. So that depends on your serious nature. Kṛṣṇa is not a material thing that it requires one particular time or… No. The only thing is mayy āsakta-manāḥ. You have to develop your full attachment for Kṛṣṇa. That you can test, whether you have full attachment for Kṛṣṇa. Then it is…, the business is finished.

Devotee: How does Kṛṣṇa consciousness differ from samādhi?

Prabhupāda: It is samādhi itself. Samādhi means to be absorbed in some particular type of thought. That is called samādhi. So if you are fully Kṛṣṇa conscious, that is samādhi. Twenty-four hours samādhi. Not that a periodical samādhi. The ordinary yogis, they… Of course, samādhi is not, I mean to say, ordinary term. Suppose if he can remain in samādhi, say, for a little period, say, one hour, two hours, but Kṛṣṇa conscious person is in samādhi twenty-four hours, cent percent, because he is always thinking of Kṛṣṇa. That is being explained. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. If one performs yoga, taking shelter of Kṛṣṇa and always thinks of Kṛṣṇa, then he is in samādhi.

Devotee: How do you know when…, how do you know when he's attained to Kṛṣṇa consciousness?

Prabhupāda: When he develops attachment for Kṛṣṇa. Nobody can certify him. He will certify himself. If you have got attachment for any other thing, then you are not in samādhi. If you have only attachment for Kṛṣṇa, then you are in samādhi. You don't require certificate from others. You know yourself. Just like while eating you can understand whether you are satisfied or not. While eating, if you are hungry man, if you are eating, you'll know, "Oh, I have eaten something. I am feeling now strength." You don't require to inquire from your friend, "Oh, am I feeling strength?" "Oh," he'll say, "what nonsense. You know yourself." Similarly, if you have… You can test yourself whether you have got full attachment for Kṛṣṇa. If not, you are not in samādhi. The test is in your hand. And that is being explained. Mayy āsakta-manāḥ. In full attachment for Kṛṣṇa. And you can understand what is the meaning of attachment. You have got attachment for sex. You have got attachment for so many things. So similarly, if you have developed attachment only for Kṛṣṇa and you have no more any other attachment, then you are in samādhi. It is not artificial. It is practical. (pause) Śrī Rāma. (end)

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Bhagavad-gītā 7.1

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San Francisco, March 26, 1968

Prabhupāda:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So Kṛṣṇa is describing personally. Kṛṣṇa's name is Yogeśvara, and Lord Śiva's name is Yogīśvara. Yogeśvara means… Yoga, the connecting link between the soul and the Supersoul, or the Supreme and the minute living creatures-that is called yoga. Connecting. So the… Who is the Supreme Personality of Godhead? Yogeśvara. The ultimate object of yoga is Kṛṣṇa. Therefore Kṛṣṇa's name is Yogeśvara. Yatra yogeśvaraḥ hariḥ. At the conclusion of the Bhagavad-gītā it is said by Sañjaya, yatra yogeśvaraḥ hariḥ. The place where Yogeśvara, the supreme master of all yoga systems, Kṛṣṇa, is there… And yatra pārtho dhanañjaya, and where there is Arjuna, the greatest fighter, there is undoubtedly victory there.

Because Bhagavad-gītā was spoken… The narration which we are reading, it is the description of Sañjaya as secretary of Mahārāja Dhṛtarāṣṭra. Just like running from a radio. The play is going on in the auditorium, but you can hear from the room. Just like we have got now mechanical arrangement, similarly, at that time, maybe the same arrangement, but there was no machine. Still, the secretary of Dhṛtarāṣṭra could see what was going on in the battlefield, and he was just narrating to Mahārāja Dhṛtarāṣṭra, who was blind. In other sense it may be said that there was television, and Dhṛtarāṣṭra, being blind, he could not see, and Sañjaya, his secretary, was explaining what was seen in the television. But this is the position. Anyway, so the conclusion made by Sañjaya was this, yatra yogeśvaraḥ hariḥ. Hari means the Supreme Personality of Godhead. The side in which the Yogeśvara, Kṛṣṇa… My point is that Kṛṣṇa's name is Yogeśvara. Nobody can be better yogi than… Or the master of yoga. There are different systems of yoga, and Kṛṣṇa is the master of yoga. And Lord Śiva is called Yogīśvara.

There are many different kinds of yogis. Yoga means the system, and the yogi means the person who practices the system. So the object of yoga, ultimate goal of yoga, is to understand Kṛṣṇa. Therefore Kṛṣṇa consciousness means to practice the topmost type of yoga system. So this yoga system is being described by Kṛṣṇa Himself. Why? Because He was teaching His most intimate friend, Arjuna. (Sanskrit commentary) Vyākhyāta-lakṣaṇe svopasye mayy āsakta-mati-mātra nitaraṁ mano yasya saḥ. Now in the beginning, the Lord says that "This system of yoga can be practiced by persons who have developed attachment for Me." This attachment I have described for the last three, four days, in a different way. So this yoga system cannot be practiced by an ordinary man who has no attachment for Kṛṣṇa. This is a different system. And the topmost. (Sanskrit commentary) Tvam anyo vā tadṛṣo mad-āśrayo mad-dāsya-sakhyādy-ekatamena bhāvena.

There are five kinds of direct āsakti. Āsakti means attachment. And there are seven kinds of indirect attachment. Indirect attachment is not bhakti, but direct attachment is called bhakti. If you are attached to Kṛṣṇa by the direct method, it is called devotional service. And if you are attached to Kṛṣṇa by indirect method, then it is not devotional service. But that is also attachment. Just like Kaṁsa. Kaṁsa was the maternal uncle of Kṛṣṇa, and there was a foretelling that Kaṁsa would be killed by his sister's son, eighth son of his sister. So Kaṁsa became very anxious and he wanted to kill his younger sister, Devakī, Kṛṣṇa's mother. So she was saved by her husband, Kṛṣṇa's father, Vasudeva, by some compromise. The last compromise was… That's a great long story. The last compromise was that he informed his brother-in-law Kaṁsa that "You are afraid of the son of your sister. So your sister is not going to kill you. So I request, don't kill your sister. Save her. And I promise that all the sons born of your sister will be brought to you, and if you like, you can kill." The compromise was made by Vasudeva. He was also a king.

So politically, that "For the time being this poor girl may be saved, and it may be that time will change the mind of Kaṁsa. When her sons will be born he might change his mind." But he was such a great demon that he killed all the sons of Devakī. So the eighth son… It was foretold that the eighth son of his sister would kill him. So when Kṛṣṇa was in the womb of his mother, Kaṁsa was always thinking of Kṛṣṇa. Now you see, he was also Kṛṣṇa conscious, but he was Kṛṣṇa conscious not directly, not for love's sake, but as an enemy. He was Kṛṣṇa conscious as enemy. So that is not devotional service. One who is Kṛṣṇa conscious and Kṛṣṇa's friend, Kṛṣṇa's parent, Kṛṣṇa's servant, Kṛṣṇa's lover, that is devotion.

So here it is clearly said, mayy…mad-āśrayaḥ. Mad-āśrayaḥ means he…, one who wants Kṛṣṇa. You may want Kṛṣṇa as your lover. You may want Kṛṣṇa as your son. You may want Kṛṣṇa as your friend. You may want Kṛṣṇa as your master. You may want Kṛṣṇa as the supreme sublime. These five different kinds of direct relationship with Kṛṣṇa is called devotion, bhakti. Without any material profit. Now the concept of accepting God as son is superior than the concept of accepting God as father. There is distinction. The relationship between father and son is that the son wants to take something from the father. But the father's relationship with the son is that father always wants to give something to the son. Therefore the relationship with God or Kṛṣṇa as father is better than relationship with Kṛṣṇa…

Just like if I accept God as my father, then I am the son. Then my business will be to ask only for my necessities from the father. That is my business. But if I become father of Kṛṣṇa, then from the beginning of His childhood, my business will be to serve Kṛṣṇa. The father, the parents, they serve the child from the beginning of his birth. Therefore this concept of Nanda-Yaśodā or Devakī and Vasudeva is very sublime. They… Kṛṣṇa… Yaśodā, mother, she is thinking that "If I do not feed Kṛṣṇa sumptuously, He will die." She is thinking that Kṛṣṇa… She forgets that Kṛṣṇa, the Supreme Lord, is subsisting the three world, everywhere. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). That only one God is supplying the necessities of all other living entities. Now this, that same, very same Personality of Godhead has become the son of Yaśodā, and she is thinking that "If I do not feed Kṛṣṇa nicely, He will die." This is love. This is love. She has forgotten that the Supreme Personality of Godhead has taken, has appeared before him (her) as his (her) little child, as her little child. But she forgets.

So this relationship of āsakti, of attachment, is very sublime. It is very sublime. It requires time to understand, but there is such position, that instead of asking God, "O God, give me our daily bread, give us our daily bread," you can think that that God will die if you do not supply Him bread. God will die if you do not supply. And this is the ecstasy of extreme love. So there is such relationship with Kṛṣṇa and His devotees. Rādhārāṇī, the greatest devotee, the greatest lover of Kṛṣṇa. [break] Nanda-Yaśodā, the lover as parent. Sudāmā, a friend, lover as friend. Arjuna, lover as friend. Similarly, there are millions and trillions of different kinds of devotees of Kṛṣṇa. They are directly playing.

So this yoga system, as described herein, bhakti-yoga, it can be practiced by such persons who have developed such attachment for Kṛṣṇa. Others cannot. And if anyone is able to develop such attachment, then the result will be that he will understand God, or Kṛṣṇa, perfectly. However we may try to understand what is God by our different theories or speculation, it is a very difficult job to understand what is God. We may say that I have…, we have understood what is God, but it is not possible to understand God as He is, because we have got our limited senses and He is unlimited. How you can capture the Unlimited with your limited sense? But it is possible.

It is said in the Śrīmad-Bhāgavatam, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our senses are imperfect always. Even we cannot understand perfectly the material world. Just like we have seen so many planets and stars in the sky at night, but we do not know what they are. We do not know even what is this moon planet. We are trying for so many years, trying to go there in sputnik and… Even one planet. Even we do not know what varieties are there even in this planet. If you go on the sea, if you go on the sky, you are perfectly illusioned. So our knowledge is always imperfect. That we must admit. Foolishly, if we think we have acquired all sorts of knowledge, we have advanced in science, this is another foolishness. It is not possible. So when it is not possible to understand even the material things which we are daily seeing with our eyes and perception, what to speak of spiritual? And the Kṛṣṇa, or the Supreme Personality of Godhead, He is the Supreme spiritual form. So it is not possible for us to understand Kṛṣṇa by our limited senses. Then why we are bothering so much for Kṛṣṇa consciousness if it is not possible?

The answer is ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These imperfect senses cannot realize Kṛṣṇa as He is. Then the process is sevonmukhe hi jihvādau. If you become submissive, if you develop the spirit of service to Kṛṣṇa, either as servant or as friend or as parent or as lover, if you begin to give service to the Supreme Lord… The beginning of service is chanting. Therefore it is said, jihvādau. Jihvādau means, jihva means tongue. Tongue. Your service begins by the tongue. How? By the tongue you can chant Hare Kṛṣṇa, and by the tongue you can taste Kṛṣṇa's prasādam. So the beginning process is very nice. You chant Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, and whatever little prasādam is offered to you by Kṛṣṇa by His kindness, you accept it. Then the result will be that sevonmukhe hi jihvādau. If you become submissive and if you begin this service, chanting and eating prasādam, then svayam eva sphuraty adaḥ, simply by these two kinds of practices, Kṛṣṇa will Himself reveal Himself before you, "I am like this." You cannot understand Kṛṣṇa by speculation. No, that is not possible, because your senses are imperfect. But if you begin this process of service, then it will be possible that one day Kṛṣṇa will reveal to you, "I am like this."

Just like Kṛṣṇa is revealing in the Bhagavad-gītā to Arjuna. Arjuna is a devotee, and he is submissive. And he is friend also. He is in contact with Kṛṣṇa as friend. Therefore Kṛṣṇa is revealing to Kṛṣṇa…, ah, to Arjuna. This Bhagavad-gītā is spoken to Arjuna, not to any Vedantist or speculationist. In the beginning of the Fourth Chapter, you know that Kṛṣṇa says that "I'll speak to you that old system of yoga, bhakti-yoga," in the beginning of the Fourth Chapter, "unto you." Why? Kṛṣṇa was not a Vedantist… Ah, Arjuna was not a Vedantist or a great philosopher or a brāhmaṇa or nothing. He was a kṣatriya. He was a fighter, and a householder, not even a sannyāsī. So these are not qualifications to understand Kṛṣṇa. Suppose… Just like I have become a sannyāsī, mendicant. This is not qualification that I can understand Kṛṣṇa. Even in your white dress, as gṛhastha, you can understand better than me. Then what is the qualification? This qualification: sevonmukhe hi jihvādau [Brs. 1.2.234]. One who has developed the service spirit with love and devotion, he can understand Kṛṣṇa. Nobody else. Nobody… Not Dr. Radhakrishnan or similar person. No. But a child can understand Kṛṣṇa if he has full faith in Him.

So it is the faith and devotion that makes one qualified to understand God. Mad-āśrayaḥ. This is called mad-āśrayaḥ. Now by simply that faith and service, you'll understand that Kṛṣṇa is the Supreme Personality of Godhead. Now just like we are preaching Kṛṣṇa consciousness. We are not wasting your time or our time without having full faith that Kṛṣṇa is the Supreme Personality of Godhead, theoretically or practically. Theoretically, if you take that "How Kṛṣṇa is the Supreme Personality of Godhead?" theoretically, from the revealed scriptures, we understand from the Vedic literature that great authorities in the past and in the present…

Take for the present Lord Caitanya. Lord Caitanya is a great authority, a recognized, great authority. Oh, He is mad after Kṛṣṇa. He is mad after Kṛṣṇa. Then after Him, His six disciples, Gosvāmīs, the Rūpa Gosvāmī, Sanātana Gosvāmī, they have written immense literature, valuable literatures-especially Jīva Gosvāmī-volumes of literature on Kṛṣṇa. So… Then, under disciplic succession also, we have come to this point, and if you take past history, bygone, long, long ago, Vyāsadeva, who is known as Vedavyāsa, he has written book, Śrīmad-Bhāgavatam, on Kṛṣṇa. Śrīmad-Bhāgavatam is nothing but description of Kṛṣṇa. Vyāsadeva is also writer of Bhagavad-gītā. The Bhagavad-gītā was spoken by Kṛṣṇa and noted down by Vyāsadeva. And he has put this Bhagavad-gītā in the Mahābhārata. So Vyāsadeva accepts Kṛṣṇa as the Supreme Personality. He has, in the Bhāgavatam, he has specifically mentioned, kṛṣṇas tu bhagavān svayam. He has given description of different other incarnations of God. There are about twenty-five incarnations. In the conclusion he said that ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28], that "All the descriptions that are given of different incarnations, they are partially or part of the partial representation of God, but this Kṛṣṇa whom I have mentioned, He is the Supreme Personality of Godhead Himself." He is not part. Cent percent. Cent percent God.

So there is evidence of authority. And practically, if we believe the śāstras, the scriptures, authorities, then see who can be more powerful than Kṛṣṇa, who can be more beautiful than Kṛṣṇa, who can be more famous than Kṛṣṇa? Just like Kṛṣṇa appeared five thousand years before, but His knowledge, which He gave us in the shape of Śrīmad Bhagavad-gītā, still it is worshiped. It is worshiped not only by the Hindus or the Indians, but this Bhagavad-gītā is read all over the world. In your country there are at least fifty kinds of different editions of Śrīmad-Bhāgavatam (Bhagavad-gītā) written by different American thoughtful men. Similarly you'll find in England, in Germany, in France, in, I mean to say, all other countries you'll find hundreds of editions of Bhagavad-gītā. Just see who can be more famous and who can be more wise than Kṛṣṇa? There are many other evidences if we believe śāstra. That Kṛṣṇa married 16,108 wives, and He provided each one of them with big palaces and each one of them had ten children, and from ten children there were many other children also.

So these are the evidences from revealed scripture. And in the Brahma-saṁhitā also, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is a very old book, supposed to be written by Brahma. It is called Brahma-saṁhitā. In that Brahma-saṁhitā it is said that īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ means God. There are many gods, but… In Sanskrit language, about God, there are many demigods, and there is Supreme God. So this Brahma-saṁhitā says, īśvaraḥ paramaḥ kṛṣṇaḥ, "Kṛṣṇa is the Supreme God. He is the God of gods." Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. "And His body is eternal, and full of bliss and knowledge." This is the description of the body. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Anādi, "He has no beginning, but He is the beginning of everyone." Anādir ādir govindaḥ. "And His name is Govinda." Go means senses, and go means cow, and go means land. So He is the proprietor of all land, He is the proprietor of all cows, and He is the, I mean to say, pleasure for all senses. We are after sense pleasure, but our perfection of sense pleasure can be achieved when we reciprocate our pleasure with Kṛṣṇa. Therefore His name is Govinda. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Govinda is the Supreme original Personality of Godhead.

So the same Personality of Godhead, He is speaking to Arjuna personally about Himself. Then how you can say that somebody, simply by speculation, speaks something about God which is more important than what is being spoken by Kṛṣṇa Himself? It is not possible. Nobody can speak better than Kṛṣṇa about God, because God Himself is speaking about Himself. If you speak about yourself personally, who can speak more than you? So if we have faith, if we believe theoretically and practically Kṛṣṇa as the Supreme Personality of Godhead, then by the speeches which is being delivered by Kṛṣṇa in this chapter, you can understand God. There is no difficulty.

(Sanskrit commentary) Mat-parataṁ yanis cayāvanityārthaḥ, samagraṁ sādhiṣṭhānaṁ sāvibhūtiṁ sāparikaram. And if you believe Kṛṣṇa, then the result will be that you can understand God, how He is working, how His energies are acting, how He is manifested, what is this material world, what is the spiritual world, what are these living creatures, what is their relationship. So many things in God's creation. The whole Vedic literature are dealing in three things. First thing is that what is your relationship with God. Then the next step is that as soon as we understand our relationship with God, then we can act in that way. Just like a man and woman, they are not known to each other. But as soon as the relationship is established, that one is husband and the other is wife, then the reciprocal dealing begins. So unless you understand what is your relationship with God… Generally, people believe that God is the father. Therefore son's business is to ask from father whatever we need. But that is very minor relationship. If you understand God perfectly well… And there is intricate relationship also. That relationship will be revealed when you are perfectly liberated. Each and every living creature has got a particular relationship with God. We have forgotten that. So when that relationship will be revealed in the process of devotional activities, Kṛṣṇa consciousness, you should know that is the perfection of your life. That is the perfection of our life.

So Kṛṣṇa consciousness is a great science. It is not a sentiment or mental speculation or bluff. It is based on scientific proposition, as described in the Bhagavad-gītā, as described in the Vedas, as described in the Saṁhitās, as accepted by the authorities like Lord Caitanya, Rāmānujācārya, Madhvācārya, Nārada, Asita, Vyāsa. There are so many authorities. So Kṛṣṇa consciousness is not an ordinary bluff-making or a money-making business. It is something reality. And if you take to it seriously, your life will be successful.

Thank you very much. Any questions?

Girl: If you want, if you want to go to other… (rattling sound) …if you want to encourage us to enter into (indistinct), spiritually, not material world, is it necessary to live in a (indistinct) that's free of grief… (rattling sound) …or change?

Prabhupāda: If you want to transfer yourself to other planets, yes. Kṛṣṇa consciousness means transferring yourself to other planets. The ultimate perfection or success is go back to Godhead, back to home. So when Kṛṣṇa consciousness will be perfect, you'll be transferred from this planet, or from this material world, to the spiritual world, and you'll talk with Kṛṣṇa just (as) you are talking with me.

Devotee (1): Swamiji, I think she means do you have to do any kind of breathing exercising besides chanting?

Prabhupāda: No. There is no breathing exercise or gymnastic. No. Nothing. The breathing exercise is there. When you chant

Hare Kṛṣṇa there is breathing. There is nice breathing. Yes?

Devotee (2): Swamiji, is there higher devotional service than chanting?

Prabhupāda: Higher devotional service… What do you mean by higher devotional service? Huh?

Devotee (2): Would serving your spiritual master be higher than even chanting, serving Kṛṣṇa more than…

Prabhupāda: Higher devotional service means first of all you have to understand… Just now I explained that you have to understand your relationship with Kṛṣṇa. Then your service begins. So as soon as you are in eternal relationship with Kṛṣṇa, that is higher… (end)

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Bhagavad-gītā 7.1

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San Francisco, September 10, 1968

Prabhupāda:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So this yoga system, Kṛṣṇa consciousness yoga system, is to begin with developing attachment for Kṛṣṇa. And the process of developing attachment I have already explained to you for the several last meetings. So for the beginners, attachment for God, everyone, people in the lowest stage, he has to admit the greatness of the Supreme Lord. God is great; there is no doubt about it. Everyone, even in the lowest status of life, he can admit. I don't speak of the animals. Animals, they have no sense of God. I am speaking of the human being. There are different, different grades of human civilization-the highest type of civilization and the lowest aboriginal-but every one of them has got a sense of God. That is there. This is the special prerogative of human being. Not that only the civilized men. Perhaps you know all, when you came here from European countries in America, the Red Indians. They are considered as aboriginals; still, they have some religion, they have some conception of God.

So God is great. That is admitted by the human civilization. Now what is that greatness? Generally when we speak of greatness…(coughs) (aside:) Water. We think of the greatness of the sky. That is the simple example how thing can be great: "As great as the sky." But in the sky you have no perception. As there is development of these material elements from finer, I mean to say, existential form, to grosser form, and the grosser form becomes tangible for our understanding, similarly, in every religion or in every society, the greatness of God is admitted. But how that greatness becomes tangible, that you can find in the Bhagavad-gītā.

Suppose you have got conception of a sky, but you cannot have a definite idea of the greatness of sky because your experience and knowledge is gathered by sense perception. In the sky there is no sense perception. Just like we are sitting in this room. Within this room there is sky, but we cannot understand the sky. But if we try to understand this table we can at once understand, because in the table, if I touch, I feel the hardness; the perception is there. My knowledge can receive that this is a hard table. But if I speak about sky, I cannot get any direct perception. Therefore simply understanding of greatness of God is not all. That, that is the beginning of attachment, "God is great." But you have to develop your attachment to the fullest extent. And that is love of God.

You cannot love sky. That is not possible. If I say, "You love sky," you'll say, "How to love sky? I want a tangible thing. I want a boy, I want a girl, then I can love. How I can love sky?" So simply understanding of greatness is not all. Then from the development of the, from the idea of sky, there is, next development is air. In the air you can perceive something. When the air is blowing you can at least have some touch sensation. So as in the material world from the sky develops the air, from air develops the fire, electricity, and from electricity or fire develops the water, and from water develops this land… When it comes to the land you can understand something very tangible. Similarly, greatness of God has to be developed how? From greatness of God, the idea of greatness, the sense of service must develop. God is so great, so I must render some service to God. This sense of service is further development. Just like from the sky the air develops, similarly, from the idea of greatness of God the sense of service develops. Because I am serving somebody great, I go to some office because he provides me. The proprietor gives me some salary; therefore he is greater than me. I render service in exchange of something given by him.

So God is so great. In the Vedic literatures it is found that eko bahūnāṁ vidadhāti kāmān. That one great supreme living being, He is supplying all the necessities of all other small living beings. We are all small living beings, and Kṛṣṇa, or the Supreme Lord, is the greatest living being. He is also a living being, just like us. The other day I explained that man is made after God, not that God is made after man. Don't think that because I have got two hands, two legs, one head, therefore I have created a Kṛṣṇa who has got two hands, two legs, two… No. That is not the fact. Actually, because Kṛṣṇa has got two legs, two hands, one head, therefore you have also got.

So God is great, and I am dependent. So my sense of love has to be developed. We must accept that God is great, He is supplying our necessities, why not render some service in gratitude? Is there any harm? Suppose somebody is always supplying you everything, don't you think in your gratitude to supply, to render some service to him? If you develop that sense of gratitude, that is further development, attachment, service. Now that service has again to be further developed. How it is to be developed? Just like service to your friend. A friend does not demand service. Just like master, he demands service: "You must do it." But friend does not demand service, but dear friend: "Yes, why not?" That means voluntary service. More intimately. That is further development. That friendly service… One sort of friendship is with awe and veneration. Just like if you have a very rich friend, you cannot talk with him so frankly although he is so…, he is your intimate friend. But a friend in the same status, you can talk with him very freely. Similarly, we can develop friendship with God in two stages. The first stage is with awe and veneration. "Oh, God is so great. God is supplying us so many things, and in gratitude I must serve Him." Or, "He is my well-wisher; He's my friend."

But if you further development your friendship… Just like Arjuna. Arjuna developed friendship with Kṛṣṇa. When he saw Kṛṣṇa in His supreme universal form, he said, ”My dear Kṛṣṇa, I have talked with You as friend. I have insulted You in so many ways.” Friends and friends, sometimes they talk in insulting tone, but that is not insult, that is pleasure. Similarly, Arjuna also talks to Kṛṣṇa in so many insulting tones. But when he saw that ”Oh, here is the Supreme Personality of Godhead,” he was afraid. So friendship. Then further development of service is to accept the Supreme Lord as son. When I get somebody as my son, the full service is there from the beginning of his life. So similarly, as the subtler form of elements develop into grosser forms, from sky to air, from air to fire, from fire to water, from water to land, similarly, the attachment of Kṛṣṇa begins to develop from the sense of greatness. ”God is great,” then ”God is master,” then ”God is friend,” and then ”God is my son,” and then ”God is my lover.” In the lover stage, there are all other elements. When you love somebody, then there is loving element, and there is paternal element, there is friendship element, there is master and servant element, and there is greatness element. Therefore, in the sense of loving God, all other elements are full. Therefore the full attachment for Kṛṣṇa is to love Him as your lover.

So Kṛṣṇa says, mad-āśrayam. This yoga system, bhakti-yoga, is to develop attachment for Kṛṣṇa under His protection. Mad-āśrayaḥ. Just like a friend protects his friend, a master protects his servant, a parent, a father protects his child, or a lover protects his lover, similarly, there is some protectional element. Mad-āśrayaḥ: ”Kṛṣṇa is my friend, He’ll protect me. Kṛṣṇa is my master, He’ll protect me. Kṛṣṇa is my son, He’ll protect me. Kṛṣṇa is my lover, He’ll protect me.” So this, this is called mad-āśrayaḥ. If we take this attitude in either of these attitudes, either friend or lover or son or master, like that, and you develop your attachment for Kṛṣṇa, then asaṁśaya, without any doubt, samagram, in complete…, in full completeness, you can understand what is God. This is the philosophy of Kṛṣṇa consciousness, that you have to take shelter of Kṛṣṇa in either of these aspects, and you have to develop your attachment for either of these aspects.

Then Kṛṣṇa says that jñānaṁ te ’haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ [Bg. 7.2]. Now this knowledge of God is not a sentiment, it is science. It is science. This is scientific. Nobody can deny it. We are not preaching any particular type of sentiment, or any frog’s speculation. It is fact. How our relationship with the Supreme Lord can develop, how we are related with Him, these things are fact on philosophical basis. Therefore Kṛṣṇa is assuring Arjuna that ”What I’m talking to you is not a religious sentiment, but it is jñānam.” Jñānam means it is practical knowledge. Jñānam. Jñānam means theoretical knowledge, and vijñānam means practical knowledge. So Kṛṣṇa says, jñānam. Jñānaṁ te ’haṁ sa-vijñānam: ”I am just speaking to you the exact knowledge of the Supreme Personality of Godhead with practical demonstration.” [break]

…appear for practical examination. Simply knowing that such and such chemical element mixed with such and such chemical element becomes such and such chemical element is theoretical knowledge. Oxygen and hydrogen mixed together produces water. This is theoretical knowledge. But when in the laboratory you actually act-such and such quantity of oxygen gas you mix with such and such quantity of hydrogen gas-at once there is formulation of water. As soon as you mix alkali and acid together, there is at once reaction, soda-bicarbonate. So similarly, theoretical knowledge that we have got a particular type of relationship with God, that you cannot deny. Anything, whatever you have got in your possession, you have got some particular relationship. Suppose you are Americans, we are Indian. So we have got some particular relationship with the state. I am Indian citizen, you are American citizen. So relationship must be there. You are sitting here. There is some relationship. Suppose my students, they have got relationship with me. I am their teacher, they are my disciples. Or if you are not my disciple then you are audience, I am speaker. Must be there some relationship.

So similarly, if with everything we have got some relationship, why not with God? There is. That is practical relationship, but we have forgotten. We have forgotten our relationship. And yoga means to connect, to reconnect that relationship again. That is called yoga. Yoga is not a mental speculation or for health’s sake. Oh, for health’s sake you may not go to the yoga system. If you simply adopt the practice of Sandoz exercise you can become very healthy, very strong. There is no need of… Yoga is different thing. Yoga means concentration of the mind towards God, God, Paramātmā, which we have forgotten now.

At the present moment, although we remember sometimes there or the material energy, we have forgotten. So we have to establish, reestablish our forgotten relationship. It is not that you have no relationship with God and we are artificially forcing something, relationship with God, Kṛṣṇa consciousness. No. You have your relationship. Simply by hearing, by cultivation of this knowledge, you revive your relationship, that’s all. Just like in the matches there is fire. You simply rub it for some time, for a few seconds, oh, the fire will come out. Similarly, your relationship with Kṛṣṇa, Kṛṣṇa consciousness, is there within you. Otherwise, how could you accept the Kṛṣṇa consciousness? ”I’ve imported Kṛṣṇa from India,” that is also a mistake. Kṛṣṇa is not for India or America. Just like the sun. This is same sun which I have seen in India, the same sun is in your America. So nobody can claim, ”Oh, this is Indian sun and this is American sun.” Sun is one. It is our miscalculation that we say, ”This is American land, this is American sun, this is American atmosphere.” No. Everything in relationship with God. That is jñānam. That is knowledge. And vijñānam. And practical also.

So Kṛṣṇa says that ”I will explain to you, if you adopt this principle, that development of attachment with Kṛṣṇa, under My protection…” If you don’t take the protection of Kṛṣṇa, then you cannot develop attachment for Kṛṣṇa. You have to accept. That development I have… The other day, I have explained to you that it takes place by giving something, by taking something, by disclosing something, by understanding something, by eating something, by giving Kṛṣṇa to eat something. By six processes. So Kṛṣṇa says, ”I am speaking to you this jñānam,” sa-vijñānam. Jñānaṁ te aham sa-vijñānam idam. Sa-vijñānam means ”with scientific knowledge.” Vakṣyāmy, ”I’ll say.” Yad jñātvā, ”If you try to understand this knowledge, or if you understand this knowledge,” yaj jñātvā na iha, ”not in this material world.” Na iha. Because in the spiritual world there is no ignorance. Spiritual life means full of knowledge, full of bliss, eternal life. So therefore Kṛṣṇa says that ”If you understand this knowledge, the knowledge of Kṛṣṇa or the science of Kṛṣṇa, or the science of Kṛṣṇa consciousness,” yaj jñātvā na iha bhūyo. Bhūyo means ”again.” Anyaj, ”anything more.” Anyaj jñātavyam, ”understandable,” avaśiṣyate, ”there remains.” That means ”If you understand as I am speaking to you, in science, practical and theoretical, if you understand this knowledge, then you’ll have nothing to know. There is nothing more knowable to you in this world. That means your knowledge becomes full.” Yaj jñātvā neha bhūyo anyaj jñātavyam avaśiṣyate. Tac-chakti-dvaya-vivikta-svarūpa-visayakam jñānaṁ vijñānaṁ tena sahitaṁ te tubhyāṁ prapannāyāśeṣataḥ samagraṁ vakṣyāmi.

Now here Kṛṣṇa says that ”I am speaking to you.” He’s particularly marking Arjuna. Why? He does not say here, ”I’m speaking to everyone.” No. Everyone cannot understand this knowledge. It is confidential. Kṛṣṇa consciousness is not understandable by any ordinary man. Of course, Lord Caitanya has made it so easy for this age that if you sincerely, with devotion, chant Hare Kṛṣṇa, you’ll be able to understand. But the science as it is, itself, it is very difficult. It is very difficult. But because the age is not very favorable, the time is not very favorable, therefore Lord Caitanya has inaugurated this saṅkīrtana movement by chanting Hare Kṛṣṇa and dancing, so that your mind very quickly becomes cleared so that you can understand what is Kṛṣṇa consciousness. This simple process. Otherwise, Kṛṣṇa says it is not for all.

”I am speaking to you this scientific knowledge of Kṛṣṇa consciousness unto you.” Why ”unto you”? Because he’s a surrendered soul. He’s a surrendered soul. The beginning of Bhagavad-gītā is there. You know. When Kṛṣṇa was talking with Arjuna as friend, He did not talk very seriously. He was simply saying, ”My dear Arjuna, it is not good for you that you shall not fight. You are a kṣatriya, you belong to the warrior class, so if you don’t fight, it will not be very good.” In this way, on the basis of friendship. But Arjuna also understood that ”Kṛṣṇa is not very seriously talking with me, because we are friends.” So he surrendered himself. He said that ”My dear Kṛṣṇa, I can understand that the problem which has arisen in this battlefield, it is very difficult problem. I have come here to fight, but I have been disturbed with sentiments. So how I can kill my brothers, my teacher, my grandfather, my grandsons, and so on, so on? So, but I know also that these problems, this problematic situation which has arisen, it can be solved by You only.” But Arjuna knew it that ”Kṛṣṇa is not my ordinary friend. He is the Supreme Personality of Godhead.” Therefore he at once surrendered. Śiṣyas te ’haṁ śādhi māṁ prapannam: [Bg. 2.7] ”I am surrendered unto You as Your disciple. Please accept me and just teach me what is good for me.” Therefore Kṛṣṇa also says that jñānaṁ te aham, ”I am speaking to you this knowledge, this confidential knowledge, because you are surrendered.”

So this thing, this Kṛṣṇa consciousness begins. Unless you have got at least a little attachment for Kṛṣṇa, unless you have taken to any sort of service to Kṛṣṇa it is very difficult to understand. Jñānaṁ te ’haṁ sa-vijñānam [Bg. 7.2]. Tac-chakti-dvaya-vivikta-svarūpa-viṣayakam. So jñānam, you can understand this because you are surrendered soul. Prapannāyāśeṣataḥ samagrena upadekṣyāmi. So jñānam means the actual, factual knowledge. Jñānam means factual knowledge and practical demonstration of that knowledge. That will be explained in this chapter, and we shall further discuss on this point.

Now if there is any question, you can ask.

Devotee (1): Swamiji, you said that the relationship with Kṛṣṇa as lover contains all the other symptoms of the other relationships.

Prabhupāda: Yes.

Devotee (1): Does this mean that that rasa is superior or better than the other rasas?

Prabhupāda: Yes. It is…If you neutrally examine that the position of the lover is better than the position of a person who is in relationship with Kṛṣṇa as master and servant. But that is studying the relationship or the mellows from neutral point of view. But anyone, either who is…, anyone, either he is in relationship as master and servant or relationship as father and child or lover and lover, from his position, He is supreme. But from neutral position the lover and the beloved, this kind of relationship with Kṛṣṇa is the best, is the supreme. Therefore the worship of the gopīs to Kṛṣṇa… Lord Caitanya also displayed. His propaganda or His understanding of Kṛṣṇa was just like the lover and the beloved. Kṛṣṇa as Lord Caitanya was playing the part of Rādhārāṇī. He wanted to understand. Kṛṣṇa wanted to understand what is there in Rādhārāṇī. So that understanding, that feature of Kṛṣṇa is Lord Caitanya. Lord Caitanya is not different from Kṛṣṇa, but the feature in which Kṛṣṇa is trying to understand Rādhārāṇī, that is Lord Caitanya. So Rādhārāṇī’s position is greater than Kṛṣṇa’s. These are very confidential talks, but the relationship of love and the beloved, as it was between Kṛṣṇa and the gopīs, that is the highest type of relationship. There is no doubt about it. (pause) Yes?

Devotee (1): I just didn’t hear you correctly. Did you say that Śrī Kṛṣṇa Caitanya was playing Rādhā?

Prabhupāda: Yes, He is playing the part of Rādhārāṇī. He is worshiping Kṛṣṇa as Rādhārāṇī worshiped Kṛṣṇa. There is a verse composed by Lord Caitanya. He says,

āśliṣya vā pāda ratāṁ pinaṣṭu mām
(adarśanān) marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ
[Cc. Antya 20.47]

He’s praying, ”My Lord Kṛṣṇa, either You trample me down by Your feet, either You embrace me as lover, or You make me brokenhearted without Your presence. Whatever You like You can do. But still I am Your eternal servitor.” So this attitude was Rādhārāṇī’s. So Lord Caitanya is the feature of Kṛṣṇa understanding Rādhārāṇī. That Kṛṣṇa is great undoubtedly, but He thinks that Rādhārāṇī is greater than Him, because He cannot repay the loving transaction of Rādhā, of Kṛṣṇa. So he wanted to study what is there in Rādhārāṇī. ”So I cannot study Rādhārāṇī in the feature of Kṛṣṇa. If I take the feature of Rādhārāṇī, then I can understand what are…” This is highest, I mean to say, transcendental sentiments. But Lord Caitanya is Rādhārāṇī’s feature. Tad-dvayaṁ caikyam aptam. Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caityam āptam. Kṛṣṇa, when He wants to enjoy, He expands His pleasure potency, which is Rādhārāṇī. Now one Kṛṣṇa becomes two, Kṛṣṇa and His pleasure potency. And that pleasure potency, when unites with Kṛṣṇa, that is Caitanya. Kṛṣṇa becomes two, Rādhārāṇī and Kṛṣṇa. Kṛṣṇa cannot enjoy anything material because He is full in Himself. Therefore if He has to enjoy something, then that enjoyable personality must be expanded from Him only. So that is Rādhārāṇī. And when that enjoyable personality again takes into one, that is Caitanya. These things you’ll understand as you develop Kṛṣṇa consciousness, in higher development stage. But it is, we can discuss. This is the fact. Yes?

Gargamuni: I just want to… You said that yoga means to connect with the Supreme, and then you said by that we concentrate our mind on God, and then after that you said Paramātmā.

Prabhupāda: Yes. The beginning of searching out God is within yourself. God is within yourself. So yoga means concentrating the mind on the Paramātmā. Paramātmā is the feature of the Supreme Lord who is seated in everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. Hṛd-deśe means in the heart. In the heart I am, as spiritual spark, I am also sitting, and the Kṛṣṇa is also sitting. The medical science cannot explain. As soon as the heart fails, they say, ”Oh, he’s gone.” That means in the heart I am sitting and the Paramātmā is sitting. As the I and Paramātmā leaves the heart, the heart fails and there is no life. And it is a fact from medical science that all the energies of the body is coming from the heart. So this statement of the Bhagavad-gītā, that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe… [Bg. 18.61]. Hṛd-deśe means in the heart. So yoga means, as prescribed in the standard yoga system in the Bhagavad-gītā, means I myself try to find out the Paramātmā within my heart. So I cannot concentrate unless I withdraw all my sensual activities. You cannot practice yoga, (chuckling) at the same time indulge in sensual activities. These are all nonsense. So we have to concentrate all our sensual activities. That means repose them in the mind, and mind is concentrated upon the Paramātmā. That is real yoga.

Gargamuni: Yes, but we in Kṛṣṇa consciousness, we aren't interested in that Paramātmā, are we?

Prabhupāda: No. We have no interest because we are directly meditating the Supreme. Therefore if we concentrate our mind on Kṛṣṇa, that means Paramātmā is already served. If you have got one million dollars, then ten dollar service is already done. Paramātmā is partial representation of Kṛṣṇa. So if you concentrate your attention, whole attention to Kṛṣṇa, that is far, far better than… And that is, I mean to say, accepted in the Bhagavad-gītā. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. "Anyone who is concentrating his mind upon Me, he is the topmost yogi." He's the topmost yogi. And that is very easy. If you simply see the picture of Kṛṣṇa, the statue of Kṛṣṇa, worship Kṛṣṇa, chant His name Kṛṣṇa, eat Kṛṣṇa's prasādam, talk Kṛṣṇa, read Kṛṣṇa's book, then you are always in samādhi. Samādhi, this is perfect samādhi. So Kṛṣṇa consciousness is not an ordinary thing. It is the highest, topmost yoga system. Is that clear?

Gargamuni: Yes.

Prabhupāda: All right. Chant. Śrī rāma jaya rāma jaya jaya… (end)

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Bhagavad-gītā 7.1

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Los Angeles, December 2, 1968

Prabhupāda: (sings) Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu… govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.29]. (devotees respond) So we are worshiping the Supreme Personality of Godhead, Govinda. That is our business. What is the effect of worshiping Govinda? Just like people are trying to go to the moon planet, very tiny effort. Even they go to the moon planet, they'll be not very much benefited, because the scientists say the moon planet is below 200 degrees zero point. So we cannot tolerate the cold climate of this planet, how we shall be benefited even we go to the moon planet? And moon planet is the nearest planet. There are millions of other planets also, and the scientists say that to reach the highest, topmost planet, it will take forty thousands of years. And who is going to live for forty thousand years to go and come back?

These are practical difficulties, and therefore we are called conditioned souls. Our activities are conditioned, not free. But you can attain a life of freedom, life of unlimited energy, unlimited happiness, unlimited bliss. There is possibility. This is not story or fiction. We see so many planets within this universe. We have got so many flying vehicles, but we cannot approach even to the nearest. We are so much limited. But if we worship Govinda, then it is possible. You can go anywhere. We have written these statements in our small booklet, Easy Journey to Other Planets. This is possible. Don't think that this planet is all and all. There are many, many millions of other very nice planets. There the standard of happiness, standard of enjoyment is many more times greater than what we are enjoying here. So how this is possible?

I shall read the Seventh Chapter of Bhagavad-gītā, which is spoken by Govinda Himself. Bhagavad-gītā, Seventh Chapter. Lord Kṛṣṇa says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Now, here the word yogam is also explained. What sort of yoga Kṛṣṇa is recommending? Mayy āsakta-manāḥ. Keeping the mind always attached to Kṛṣṇa, this yoga system. This Kṛṣṇa consciousness is yoga system. At the present day, they are concentrating their mind on something void, impersonal, according to their own prescription. The real process is to concentrate the mind on something. But that something, if we make it void, it is very difficult to concentrate our mind in that way. That is also explained in the Bhagavad-gītā in the Twelfth Chapter: kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Those who are trying to meditate on something impersonal and void, their trouble is greater than those who are meditating on the Supreme Person. This is explained. Why? Avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate. We cannot concentrate our mind (on) something impersonal. If you think of your friend, if you think of your father, mother, or somebody whom you love, you can continue such thinking for hours together. But if you have no objective to fix up your mind, then it is very difficult. But people are being taught to concentrate on something void and impersonal.

So in reply to that mode of yoga, Kṛṣṇa is directly speaking here: mayy āsakta-manāḥ. If you try to concentrate your mind on the form of Kṛṣṇa, so beautiful… He's enjoying with Rādhārāṇī and His associates. Then, mayy āsakta-manāḥ pārtha yogam, if you practice this yoga, mad-āśrayaḥ, yuñjan mad-āśrayaḥ… You have to practice this yoga, at the same time, you have to take shelter of Kṛṣṇa. Mad-āśrayaḥ. Āśrayaḥ means "under My protection." This is called surrender. If you go to a friend in a difficult position and you surrender to your friend, "My dear friend, you are so great, so powerful, so influential. I am in this great danger. So I surrender unto you. You please give me protection…" So you can do that to Kṛṣṇa. Here in the material world, if you surrender to a person, however very big he may be, he may refuse. He may say, "Well, I am unable to give you protection." That is the natural reply. If you are in danger and if you go even to your intimate friend, "Please give me protection," he will hesitate, because his power is very limited. He'll first of all think that "If I give protection to this person, whether my interest will not be jeopardized?" He'll think like that, because his potency is limited. But Kṛṣṇa is so nice that He's so powerful, He's so opulent… He declares in the Bhagavad-gītā, everyone, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You leave aside everything. You simply surrender unto Me." And what is the result? The result is ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall get you released from all kinds of reaction of your sinful life."

This material world, our activities are all sinful activities. There is action and reaction. Whatever you are doing, there is action and reaction. Even there is good reaction, still it is sinful. Still it is sinful. Just like according to Vedic literature, pious activities, the result of pious activities… Janmaīśvarya-śruta-śrībhiḥ [SB 1.8.26]. Suppose you are not acting anything sinful in this life, you are very pious in every respect. You are charitable, you are benevolent, everything is all right. But Bhagavad-gītā says that it is karma-bandhana. If you give in charity somebody, say, some amount of money, you'll get that money back four times, five times, or ten times more in your next life. That is a fact. So Vaiṣṇava philosophy says that this is also sinful. Why sinful? Because you have to take your birth to receive that compound interest. That is sinful. Now suppose you are born in a very rich family. The trouble of being in the womb of the mother, that is the same. Either you are pious man or the impious man, when you are in the womb of your mother the difficulties and the pains perceived within the womb of the mother is the same, either you are black or white, either you are Indian or American or cat or dog or anyone. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. The troubles of birth, the troubles of death, and the troubles of disease, and the troubles of old age are everywhere the same. It is not that because you are born in a very rich family, you'll be immune from diseases. It is not that you'll not become old. It is not that you'll be saved from the troubles of birth or you'll be saved from the troubles of death.

So these things are to be understood very clearly. But people have become so unintelligent, they do not care for… "Oh, death, all right. Death. Let it come." Birth… Now especially in these days, a child is in the womb of the mother, so many killing processes are there. So many. So why? Because people are becoming so much entangled that such person even do not get birth in the womb of the mother. He's placed and he's killed, again he's placed in another womb of mother, again he is killed. In this way, he does not see even the light. You see. So to become in the womb of the mother and to again accept death, to accept old age, accept disease, is not a very good business. If you are rich man, you have to accept all these troubles of material existence, or if you are poor man… It doesn't matter. Anyone who comes into this material world in this material body, he has to take all these troubles. It may be that you are American, the richest nation in the world. That does not mean there is no disease, there is no old age, there is no birth and there is no death. So the intelligent person is he who can make a solution of these problems. He's intelligent. Others who are making patchwork, patching, trying to make a solution of the problems of material life, although they are unable… It is not possible.

If you want to make a solution of material existence by the material way, it is not possible. That is also clearly stated. In the Bhagavad-gītā you'll find, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This material nature which is accepted, claimed by Kṛṣṇa as "My energy," mama māyā… This is also another energy of Kṛṣṇa. Everything will be explained in the Seventh Chapter. So it is very difficult to get out of this energy. Practically we are seeing what we are. Our efforts are very tiny to conquer over the laws of the material nature. It is simply waste of time. You cannot become happy by conquering over the material nature. Now science have discovered so many things. Just (as) the airplane from India. It would have taken months together to reach your country, but by airplane we can come here overnight. These advantage are there. But along with these advantages, there are so many disadvantages. When you are on the plane on the sky, you know you are in the midst of desert…, of danger. At any moment there can be crash. You may fall down on the sea, you may fall down anywhere. So it is not very safe. So similarly, any method we manufacture, we discover, to conquer over the laws of material nature, it is backed by another set of dangerous things. That is the law of nature. That is not the way to get out of this material pangs of life.

The real way is to stop these four functions of my conditional life. The four functions of conditional life means birth, death, old age, and disease. Actually, I am a spirit soul. That is explained in the beginning of Bhagavad-gītā, that the spirit soul is never born or is never dead. He continues his life even after the destruction of this particular type of body. This body is only a flash, for some years only. But it will be finished. It is being finished by degrees. Just like I'm an old man of seventy-three years old. Suppose if I live eighty years or a hundred years, these seventy-three years I have already died. That is finished. Now a few years I may remain. So we are dying from the date of our birth. That is a fact. So Bhagavad-gītā gives you the solution of these four problems. And Kṛṣṇa here is suggesting, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. If you take shelter of Kṛṣṇa and if you think of Kṛṣṇa always, your consciousness becomes always overwhelmed with Kṛṣṇa thoughts, then Kṛṣṇa says the result will be asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. "Then you will understand Me perfectly, without any doubt."

Everyone is hankering after what is God, what is the nature of God. Somebody says there is no God, somebody says God is dead. These are all doubts. But here Kṛṣṇa says, asaṁśaya. You'll be doubtless. You'll feel, you'll know perfectly well that God is there, Kṛṣṇa is there. And He is the source of all energies. He is the primeval Lord. These things you will learn without any doubt. The first thing is we do not make progress in transcendental knowledge on account of doubts, saṁśayaḥ. These doubts can be removed by culture of real knowledge, by real association, by following the real methods, the doubts can be removed. So Kṛṣṇa consciousness persons, they are not after will-o'-the-wisp, phantasmagoria. No. They're actually making progress to the concrete Supreme Personality of Godhead.

As it is stated in the Brahma-saṁhitā, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. There is a planet which is called cintāmaṇi-dhāma, Goloka Vṛndāvana. So in that dhāma… As it is stated in the Bhagavad-gītā, mad dhāma. Dhāma means His abode. Kṛṣṇa says, "I have got an abode, particular." How we can deny? How is that abode? That is also described in Bhagavad-gītā and in many other Vedic literatures. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Here, any dhāma, any planet you go… Just like we have got in this planet. But we have to go back from this planet. You'll not be allowed to stay here. You are Americans, that's all right; but how long you shall remain American? These people, they do not understand it. You'll have to go back in some other planet, in some other place. You cannot say, "No, I shall remain here. I have got my visa or my permanent citizenship." No. This will not allow you. One day death will come, "Please exit." "No, sir, I have got so much business." "No. Damn your business. Come on." You see? But if you go to Kṛṣṇaloka, Kṛṣṇa says, yad gatvā na nivartante, you haven't got to come back again. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

This is also Kṛṣṇa's dhāma, because everything belongs to God, Kṛṣṇa. Nobody's proprietor. This claim that "This land, America, belongs to us, United States," this is false claim. It does not belong to you, nobody else. Just like some years ago, four hundred years ago, it belonged to the Indians, Red Indians, and someway or other, you have now occupied. Who can say that others will not come here and occupy? So this is all false claim. Actually, everything belongs to Kṛṣṇa. Kṛṣṇa says that sarva-loka-maheśvaram: [Bg. 5.29] "I am the supreme proprietor, controller, of all planets." So everything belongs to Him. But Kṛṣṇa says everything belongs to Him. So everything is His dhāma, His place, His abode. So why should we change here? But He says yad gatvā na nivartante tad dhāma paramam [Bg. 15.6]. Paramam means the supreme. In this dhāma also, they are Kṛṣṇa's dhāma, Kṛṣṇa's planets, but here it is not parama, the supreme. There are troubles. Just like this birth, death, disease, and old age. But if you return to Kṛṣṇa's personal abode, Goloka Vṛndāvana, cintāmaṇi-dhāma [Bs. 5.29], then you get eternal life, blissful life, full of knowledge.

And how that can be attained? Here it is, beginning… Kṛṣṇa says that mayy āsakta-manāḥ: simply you increase your attachment for Kṛṣṇa. Simply this method. These, all these, we are chanting, we are hearing, we are dancing, we're enjoying. Why? Just to detach our life from all nonsense things and attach to Kṛṣṇa. This is the process. This is Kṛṣṇa consciousness. You have to make your mind attached to something. But if you make your mind attached to something nonsense, then the same thing, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], birth, death, old age, disease. You have to suffer. You have to suffer. Your science, your material science, or nothing… No. Nobody can make any solution of these sufferings. But if you want real solution, permanent solution, permanent life, then you become attached to Kṛṣṇa. Simple method. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan. That is the perfect form of yoga. All other yogas, they may help you to come to this platform of Kṛṣṇa consciousness, but if you fail to come to this platform of Kṛṣṇa consciousness, then all those troubles will be useless labor. That is not possible. If you take that slow process of yoga, it is not possible in this age. Not only in this age, five thousand years ago also. This is not possible. You may do your gymnastic feats, but it will never be successful. This yoga process, as it is confirmed by Kṛṣṇa in the last chapter… This is Seventh Chapter. In the Sixth Chapter also, He has said the very thing, that yoginām api sarveṣām: [Bg. 6.47] "The first-class yogi is he whose mind is always attached to Me, Kṛṣṇa."

So this is Kṛṣṇa consciousness. Try to understand Kṛṣṇa consciousness. Simply by practicing this, some way or other, you become attached to Kṛṣṇa. Some way. Yena tena prakāreṇa, any way. Just like if you love somebody, any way, you try to get it… It is not very difficult. We know the tactics. Even an animal, an animal, he knows how to get his things tactfully. The struggle for existence means that everyone is trying to get his objective. So many tactfully. So you also try, instead of after this material will-o'-the-wisp, you some way tactfully try to capture Kṛṣṇa. That will make your life successful. Some way. Mayy ās…

yena tena prakāreṇa manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ

Now, there are so many in Kṛṣṇa consciousness…, this process, there are so many. I am just introducing one after another, little by little, but those who are practicing this Kṛṣṇa consciousness in India, there are so many rules and regulations. Somebody says that "Swamiji is very conservative. He has got so many rules and regulations," but I have not introduced one percent. One percent. Because it is not possible to introduce all those rules and regulations in your country. My policy is following the footstep of Rūpa Gosvāmī. He says that somehow or other, let them become first of all attached to Kṛṣṇa. So this is the yoga. Kṛṣṇa is explaining, mayy āsakta-manāḥ pārtha. So try to be attached to Kṛṣṇa. And why you shall not be attached to Kṛṣṇa? So many nice things in Kṛṣṇa consciousness? We have got arts, we have painting, we have got dancing, we have got music, we have got first-class food, we have got first-class dress, first-class health, everything first class. It is only the foolish rascal that he'll not be attached to these first-class things. Everything. And it is easy at the same time. What is the reason that one should not be attached to this process? The reason is that he's a first-class rascal. That's all. I tell you frankly. Let anyone come, argue with me whether he's not a first-class rascal by not accepting Kṛṣṇa consciousness. I'll prove it.

So don't be first-class rascal. Become first-class intelligent man. As Caitanya-caritāmṛta author says, kṛṣṇa yei bhaje sei baḍa catura. Anyone who has taken to Kṛṣṇa consciousness, he's first-class intelligent man. So don't be first-class fool, but become first-class intelligent man. That is my request.

Thank you very much. (obeisances) Any question?

The other day so many students came, now nobody. Because they want to remain the first-class rascal, that's all. That is… It is a fact. So unless one is very intelligent, they cannot take to Kṛṣṇa consciousness. They want to be bluffed, cheated, in this way or that way. That's all. Plain thing, simple thing. And result is very great, they'll not agree to accept. Yes.

Viṣṇujana: There are so many stories of Lord Caitanya converting so many rascals. By just His presence, they would chant Hare Kṛṣṇa. How can we get His mercy so that we can help the people around us to chant Hare Kṛṣṇa?

Prabhupāda: If you chant sincerely this mantra, everything will be clear. It is the clearing process. Even if you have got some rascal ideas, rascal association, it doesn't matter. Simply if you chant… You know practically, everyone, that this chanting process is the only method that will make people advanced. So this is the method, chanting and hearing. Hear the lectures from Bhagavad-gītā or Śrīmad-Bhāgavatam, try to understand, and chant, and follow the rules and regulation. So rules and regulation later on. First of all, you try to hear and chant. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Anyone who hears Hare Kṛṣṇa, he becomes pious simply by hearing. He becomes purified. So at a stage, he will accept. But people think that "What is this Hare Kṛṣṇa chanting?" You see? If you give them some bluff, kuṇḍalinī-yoga and all these humbugs, they'll be very much pleased. You see? So they want to be cheated. And some cheaters come, "Yes, you take this mantra, give me thirty-five dollars, and within six months you'll become God, you'll have four hands." (laughter)

So we want to be cheated. That is, cheating process is one of the items of conditional life. There are four defects of conditional life. One defect is that we commit mistake, and another defect is that we accept something which is not that. Just like commit mistake, that is not to be very difficult to understand. Every one of us know how we commit mistake, blunder. Even great men, they also commit blunder, you see. Just like there are so many instances amongst the politicians, a little mistake or a blunder, great blunder… So mistake, "To err is human," mistake is there. Similarly, accepting something as fact which is not fact. How it is? Just like everyone in the conditioned life, they think that "This body is my self." But I'm not this. I'm not this body. So this is called illusion, pramāda. The best example is to accept a rope as a snake. Suppose in the darkness there is a rope like this, and you are…, "Oh, here is a snake." This is the best example of illusion. Accepting something which is not that.

So this defect is there in conditioned life. And to make error and mistake, that defect is there. And the third defect is that we want to cheat and we want to be cheated. We are also very expert. We are always thinking how I shall cheat somebody. And naturally, he's also thinking to cheat me. So the whole conditional life is the association of cheaters and cheated, that's all. So this is another defect. And the fourth defect is that our senses are imperfect. Therefore all knowledge that we receive, that is imperfect knowledge. A man may speculate, but he may speculate with his mind. That's all. But his mind is imperfect. However he may speculate, he'll produce something nonsense, that's all. Because his mind is imperfect. It doesn't matter that if you add thousands of zeros, it makes one. No. It is still zero. So this speculation process, to understand the Supreme, is nothing but zero. Therefore with all these defects of our conditional life, it is not possible to come to the real life. Therefore we have to take it from personalities like Kṛṣṇa and His bona fide representative. That is real knowledge. Then you'll get perfection.

Madhudviṣa: Prabhupāda, what is the difference between an incarnation and an avatāra?

Prabhupāda: Avatāra is incarnation. Avatāra means incarnation. Incarnation, in your dictionary, is "accepting some body"? Is that…? But avatāra… Of course, there are different grades of avatāra. Avatāra means one who comes… The real world is avataraṇa descending. Avatāra means who comes from a higher sphere, higher planet. They are not living entities of this world, this material world. They come from spiritual world. They are called avatāra. So these avatāra grades are different. There are śaktyāveśāvatāra, guṇāvatāra, līlāvatāra, yugāvatāra, so many. So avatāra means one who comes directly from the spiritual world. And incarnation, of course, this avatāra is translated with the word incarnation, but I think real meaning of incarnation means "who accepts a body." Is it not? So that incarnation, everyone accepts a material body. But avatāra, there are avatāra of Viṣṇu and avatāra of devotees also. There are different grades of avatāra. You'll read it in the Teachings of Lord Caitanya, which is coming out. Yes.

Jaya-gopāla: In Chapter Four in Bhagavad-gītā As It Is, it is said that Arjuna was present at the speaking of Bhagavad-gītā to the sun-god so many years ago. What position did he have there?

Prabhupāda: He was also present, but he has forgotten.

Jaya-gopāla: Which position did he have, if it wasn't spoken at the Battle of Kurukṣetra? Which position?

Prabhupāda: Arjuna was put into that position by the supreme will of the Lord. Unless… Just like in the theatrical stage, both the father and the son, they are playing some part. The father is playing a king, and the son is playing another king. Both are inimical. But actually they are playing as such. Similarly, Arjuna is eternal friend of Kṛṣṇa. He cannot be in delusion. How he can be delusioned if Kṛṣṇa is his constant friend? But he was supposed to be in delusion so that he played the part of a conditioned soul and Kṛṣṇa explained the whole thing. He played that ordinary person; therefore all his questions were just like ordinary man. Unless… Because the teachings of Gītā was lost. That is explained. So Kṛṣṇa wanted to deliver again the yoga system of Gītā. So somebody must ask. Just like you are asking, I'm answering. Similarly Arjuna, although he was not to be supposed in illusion, he placed himself as representative of this conditioned soul and he inquired so many things, the answers were given by Lord.

Tamāla Kṛṣṇa: Prabhupāda, when I'm serving you sometimes I feel very nice, but then when I think of how bad and imperfect this service is, I feel terrible. Which is right to feel?

Prabhupāda: (chuckles) You feel terrible?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: Why? When you feel terrible?

Tamāla Kṛṣṇa: When I see all the blunders I make, all the mistakes.

Prabhupāda: Sometimes… This is nice. To accept the blunders… Even there is no blunder. This is the symptom of sincere service. Just like a father is very beloved to his son or the son is very beloved to the father. A little ailments of the son, the father is thinking, "Oh, my son my die. I may be separated." It is the sign of intense love. Not always that the son is dying immediately, you see, but he's thinking like that. Separation. You see? So that is a good sign. We should not think that we are doing very nicely. We should always think that "I am unable." This is not bad. We should never think that "I am perfect." Because the māyā is so strong, as soon as you are a little confident, immediately there is attack. You see? In a diseased condition… Just like one who takes very precautionary method, there is little chance of relapse. So this is not bad. We should always think like that, that "Maybe I am not doing nicely." But as far as it is in our power, let us execute our business nicely, but we should never think that it is very perfect. That is nice.

Tamāla Kṛṣṇa: If māyā takes a hold on one, what is the quickest way to go back to Kṛṣṇa?

Prabhupāda: Oh, that Kṛṣṇa, Kṛṣṇa… Simply whenever there is māyā's attraction, just pray to Kṛṣṇa, "Please save me. Please save me." This is the only way. And He'll save you. We are in māyā's kingdom, so māyā is strong very here, but if we catch Kṛṣṇa very strongly, māyā cannot do anything. Yes. That we should be fixed up in catching Kṛṣṇa very tightly. Then there is no falldown. Yes.

Madhudviṣa: Prabhupāda, when we're out on saṅkīrtana, chanting, what would be the best way for us to engage the crowd to become participants in the chant with us? What would be the best of…

Prabhupāda: Best way you go on chanting. Your business is not to, I mean to say, satisfy the crowd. Your business is satisfy Kṛṣṇa, and then crowd will be automatically satisfied. We are not going to please the crowd. We are going to give them something, Kṛṣṇa. So you should be very much careful whether you are delivering Kṛṣṇa in the right way. Then they'll be satisfied. Your only business should be to satisfy Kṛṣṇa. Then everything will be satisfied. Tasmin tuṣṭe jagat tuṣṭa. If Kṛṣṇa is satisfied, then whole world is satisfied. If you pour water on the root, then it is automatically distributed in every parts of the tree. So Kṛṣṇa is the big tree, root of the big tree, and you take to watering Kṛṣṇa, chant Hare Kṛṣṇa and follow the rules and regulation, everything will be all right. Now, yes, any questions?

Jaya-gopāla: Is taking prasādam one of the exchanges of love, where we accept food from a lover?

Prabhupāda: Yes. You offer and you take. Dadāti pratigṛhṇāti bhuṅkte bhojayate guhyam ākhyāti pṛcchati ca. You disclose your mind to Kṛṣṇa and Kṛṣṇa will give you direction also. You see. You offer Kṛṣṇa, that "Kṛṣṇa, You have given us so many nice things. So You first of all taste. Then we shall take." Kṛṣṇa will be pleased. Yes, that's all. Kṛṣṇa eats, and Kṛṣṇa puts again in the same way. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. We are offering Kṛṣṇa, that does not mean that Kṛṣṇa… Kṛṣṇa is eating, but Kṛṣṇa is so full, complete, that He's leaving the whole thing complete. So people do not even understand these things that we are not loser by offering Kṛṣṇa. We become gainer only. Gainer only. You decorate Kṛṣṇa nicely, you see. Then your desire for seeing beautiful thing will be satisfied. You no more will be attracted by the so-called beauties of the world. You keep Kṛṣṇa in comfortable state, You offer Kṛṣṇa nice foodstuff, you'll eat it. So just like if I decorate my face, I cannot see how it is beautiful, but if I bring one mirror before me, the reflection of my face is beautiful. Similarly, you are reflection of Kṛṣṇa. Man is made after God. So if you make happy Kṛṣṇa, then you'll see that your reflection, you are happy. Kṛṣṇa does not require your service to become happy. He is complete in Himself. But if you try to supply, make happy Kṛṣṇa, then you'll be happy. This is the Kṛṣṇa consciousness movement. So try to decorate nicely Kṛṣṇa, try to give all foodstuff to Kṛṣṇa, try to keep Kṛṣṇa in all comfortable position. In this way you will reciprocate all the things that you offer to Him. This is Kṛṣṇa consciousness.

All right. Chant. (pause) The disease is that… Material disease is just like the tail of the dog. You see. The dog's tail is like this. And however oil it and try to make it straight, it comes like this. (laughter) You see. So these people, they want material enjoyment. "If Swamiji can offer us material enjoyment cheaply by some mantra," they'll come. You see. "When Swamiji says 'This is all rascaldom; come to Kṛṣṇa,' this is not good. This is not good." Because he wants to keep the tail like this. However apply ointment, it comes like this. (laughter) This is the disease. They want material things. That's all. "If by mantra, if by some tricks, we can enhance our material enjoyment, oh, it is very nice. Let us take some drug and become in the fools' paradise and think, 'Oh, I am in the spiritual world.' " They want like this. They want to remain in fools' paradise. But when we offer real paradise, they reject.

All right. Chant. (kīrtana-prema-dhvani)

Girl: Prabhupāda? That rose grew out on one of our rose bushes outside.

Prabhupāda: Hmm?

Girl: That grew on a bush outside in our yard.

Prabhupāda: Oh, that's nice. Very nice. (end)

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Bhagavad-gītā 7.1

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Los Angeles, March 12, 1970

Devotee: "Now hear, O son of Pṛthā (Arjuna), how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Purport.

Prabhupāda: Arjuna's mother was known as Pṛthā. Pṛthā. Her father's name was Mahārāja Pṛthu. Therefore Arjuna is known as Pārtha. Sometimes Arjuna is addressed as Pārtha. It comes from the meaning, root meaning of Arjuna's mother's father, grandfather. Go on.

Devotee: Purport: "In the first six chapters of the Bhagavad-gītā, the living entity has been described as nonmaterial spirit soul who is capable of elevating himself to self-realization by different types of yogas. At the end of the Sixth Chapter it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words, Kṛṣṇa consciousness, is the highest form of all yoga. By concentrating one's mind upon Kṛṣṇa one is able to know the Absolute Truth completely, but not otherwise. The impersonal brahmajyoti or localized Paramātmā is not perfect knowledge of the Absolute Truth, because it is partial."

Prabhupāda: Yes. Impersonal… Just like sunshine and the sun disc and the inhabitants of the sun globe. In one sense, they are one unit. You cannot separate sunshine from the sun disc or the sun disc from the inhabitants or the predominating deity of sun planet. They are all in light, but still there is difference. Sunshine is coming within your room. Although the sun disc and the sunshine is not different, still, when you realize what is sunshine, that does not mean you realize what is the sun disc. This is very practical. To understand what is sunshine does not mean to understand what is sun disc. You can have some idea: "The sun disc is also light, and it has got heat. It is illuminating." These ideas you can get, but not exactly what is the temperature of that sun disc, how you can live there. There are so many things to learn. Therefore, impersonal Brahman, understanding of impersonal Brahman, is not perfect knowledge.

Exactly… Knowledge of sunshine is not perfect knowledge of sun. That you can understand very easily. Suppose daily you are having sunshine within your room. Does it mean you know what is sun disc or what is the inhabitants of the sun globe? No. Nobody knows. Similarly, impersonal knowledge of the Absolute Truth is like that. That is not complete knowledge. Although it is light, sunshine is also light, sun disc is also light and the inhabitants there, they also must be light. Otherwise, how can they live? They also must be fiery. Because the inhabitants there, they are also fiery, without being fire how you can live in fire? Sun is fire; everyone knows it. The temperature is very high. So one, without having a body suitable to that temperature, how they can live there? But there are living entities. That we have got. Because you cannot live in the water, that does not mean there is no living entity in the water. This is nonsense. So if we similarly conclude, "Because we cannot live in the fire, therefore there is no living entity in the fire," that is nonsense. The exact knowledge is at least to accept this reasoning, that I cannot live in the water, but if you count the number of living entities within the water, oh, it is far more than living entities on the land, because the water is three-fourths of the globe. So how many living entities can live on the one-fourth? Naturally the number of living entities is far greater. But if you conclude, "Oh, I cannot… If I put into the water I shall die, so there is no living entity within the water," this is nonsense. You don't compare with your situation with others.

That is the mistake of civilization. We think everything in our own standard. Ātmavat manyate jagat. That is the nature, that ātmavat, what he is thinking of himself, therefore, others must be like that. No. Others may be different from you. So, similarly, you will find so many differences in so many planets. Their habits, their mode of living, civilization, standard of living is completely different. Even in this planet, if we find, the standard of living in America is different from the standard of living in South America or Africa or India, so why not in other planets?

So everything… In the Brahma-saṁhitā, we understand, every planet has a different situation, not that everything of this nature. So it is… It is not complete idea. "Because you can know what is sunshine, therefore you can know what is sun-god or sun disc"-no, that can (not) be done. Similarly, because you have some spiritual light, impersonal light… What is that impersonal light? The whole Buddha philosophy, impersonal philosophy, is looking to that impersonal. What is that? That "Because here in this material world I have got bad experience of this personal existence, therefore I conclude that there must be something impersonal. That is nice." That is thinking in the opposite way. But that is not actual fact. Just like a diseased person. Lying in one side, he is getting pain. He thinks, "If I lie down on the other side I will be relieved." That he is thinking, but so long he is diseased, there is no question of relief. He is thinking like that, this way or that way. Just like in the materialistic way they are… Their last point of happiness is sex life. That's all. So they have enjoyed sex life in this way; now they are trying to enjoy sex life in that way. But the enjoyment is the same. There is no more enjoyment. That is finished. You can eschew in so many ways, but the result is the same. Similarly, unless you have got perfect knowledge of the Absolute Truth, if you think of the Absolute Truth as something opposite of your present status, that is not perfect knowledge. The impersonal knowledge is like that, something opposite of this material world. Go on.

Devotee: "Full in scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness. In complete Kṛṣṇa consciousness, one knows that Kṛṣṇa is the ultimate knowledge, beyond any doubts."

Prabhupāda: Now, here somebody may say that "This is too much sectarian, that knowing simply Kṛṣṇa, everything is known." Somebody may say like that. But actually this is the fact. The Vedic statement says like that. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you can understand the origin, person, the original person… The Upaniṣad does not say directly, "The original person is Kṛṣṇa," simply because there are so many impersonalists. But the Upaniṣad gives hint that if you can understand the original person, kasmin… This is person. Kasmin vijñāte: "If one is able to understand the Supreme Person," sarvam idaṁ vijñātaṁ bhavati, "then everything becomes known." How? Suppose you want to know… Say I am a foreigner. If I want to know how this American government is going on, oh, I will have to study so many things. But somehow or other, if I made friendship with Mr. Nixon, the president, and if I sit down with him a few days, oh, everything is known. Is it not? Yes. He will disclose everything, that "My government is going on like this." You know. So this is a fact. If you try to understand or if you some way or other understand the original person, Kṛṣṇa, then you understand everything. That will be explained here. Simply by knowing Kṛṣṇa you will understand everything. This wonderful thing is in Kṛṣṇa consciousness. Simply try to understand what is Kṛṣṇa and you will gradually understand everything. This is the secret of Kṛṣṇa consciousness. And that's a fact. Go on.

Devotee: "Different types of yogas are only stepping stones on the path of Kṛṣṇa consciousness. One who takes directly to Kṛṣṇa consciousness automatically knows about brahmajyoti and Paramātmā in full."

Prabhupāda: Yes. Suppose… The same example. If you can understand the sun disc, then automatically you understand what is sunshine. But understanding sunshine, you cannot understand the sun disc. That is not possible. Therefore the origin should be understood. Root should be understood. Then everything will be under… That is knowledge. That will be explained in this chapter. Go on.

Devotee: "By practice of Kṛṣṇa consciousness yoga one can know everything in full, namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia."

Prabhupāda: What you have to learn? What is knowledge? Five things you have to learn. What is your experience within this world? You have experience, this material nature. You are seeing this. That's a fact. And you are seeing also… (aside:) Thank you. Come on. You are experiencing also the living entities, so many living entities. That's a fact. So material nature is a fact, the living entities, they are also fact, and there is some controller of this material nature and the living entities. That is also fact. You cannot say that you are the controller or material nature is controller. There is a supreme controller. That is God. That is also another fact. And time. The… Everything is done within time. Time is also a different, relative measure according to the… Your time is different from the time of another animal or another living entity. Just like Brahmā's time. You cannot calculate one day of Brahmā because your time and his time is different. Similarly, a small microbic animal, his time and your time is different. So he cannot calculate your time. So time is relative.

So time, living entity, this material world, and the supreme controller, and activities. Every living entities are engaged in some activities. So you have to understand these five things which you are experiencing daily. So if you understand Kṛṣṇa, these five things will be automatically understood, and you will understand everything. By understanding one, Kṛṣṇa, you understand these five items. And by understanding these five items, you understand the whole thing. That's all. That means you have complete knowledge. So Bhagavad-gītā explains like that. Kasmin vijñāte sarvaṁ vijñātaṁ bhavati. Everything becomes known by understanding the Supreme. That is our program. Go on.

Devotee: "One should therefore begin yoga practice as directed in the last verse of the sixth chapter. Concentration of the mind upon Kṛṣṇa, the Supreme, is made possible by prescribed devotional service in nine different forms."

Prabhupāda: Yes. The instruction is that "How by practicing yoga in full consciousness of Me"-this is Kṛṣṇa consciousness-"with mind attached to Me, you can know Me in full." And if you know Kṛṣṇa in full, you know everything. And you can know Kṛṣṇa simply by our concentrating mind upon Kṛṣṇa. And as soon as you know Kṛṣṇa, you know everything. Therefore your knowledge is perfect. Is that argument fallacious? You can understand Kṛṣṇa simply by concentrating upon Him. That you can do. Everyone can do that. And as soon as you understand Kṛṣṇa you know everything. So why not take this path? Simple. That is full knowledge. That means eternity.

Here it is said, the exact word in Sanskrit is mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mayy āsakta: "If you simply become attached to Me," mayy āsakta-manāḥ… "Your mind should be so trained that you become attached to Me." This is yoga, because yoga means training the mind. To concentrate the mental focus on Viṣṇu or Kṛṣṇa, that is the yoga practice. The pressing of nose or making your head down and legs up, these are means to come to the point of samādhi, Kṛṣṇa consciousness. But they are not yoga itself or end. They are means to the end. But here is the end. If you can concentrate your mind on Kṛṣṇa, then you come to the ultimate point. Therefore Kṛṣṇa said, "Simply by concentrating your mind on Me, you will understand Me perfectly. And as soon as you understand Me perfectly…" Of course, we cannot understand God perfectly. That is not possible. He is unlimited. We are not… Still, so far our capacity is concerned, if we can understand Kṛṣṇa, then everything is known to us.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

In the Fourth Chapter it is said that "My appearance, disappearance, and activities are all transcendental. Anyone who can understand this transcendental nature of My activities, appearance, disappearance, the result is," tyaktvā deham, "after leaving this body," punar janma naiti, "he does not take birth again in this material world." That is stated in the Fourth Chapter. That means immediately liberation achieved. This is a fact. This is Bhagavad-gītā study, not that to interpret in your own way. Bhagavad-gītā says like that. Therefore we present Bhagavad-gītā as it is, without any nonsense interpretation. There cannot be any chance of nonsense interpretation. You have to take fact as it is; then you study. But they are not inclined to study Bhagavad-gītā as it is. They want to study Bhagavad-gītā as they are. So how you can study Bhagavad-gītā? Your mentality, your situation, is completely different.

So according to his own nature… That is also explained, that everyone creates his God, religion, according to his own nature. There are three kinds of men: goodness, passion, and ignorance. So those who are in the modes of ignorance, they create their own religion of ignorance; those who are in the passion, they create a kind of religion of passion; and those who are in the modes of goodness, they create their own. But this system, Kṛṣṇa consciousness, is transcendental. It is above ignorance, passion or goodness. Goodness is also material. A material good man does not mean he will be Kṛṣṇa conscious. No. A man may be very pious, moralist, but that does not mean he will be able to become Kṛṣṇa conscious. Kṛṣṇa conscious person is above goodness. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. But goodness is a qualification to get promoted on the platform of Kṛṣṇa consciousness. But goodness is not a means to become Kṛṣṇa consciousness. Kṛṣṇa consciousness, to become Kṛṣṇa conscious, the means is Kṛṣṇa only. That's all, nothing else. To become Kṛṣṇa conscious means we have to adopt the Kṛṣṇa means, no other means. The Kṛṣṇa means is being instructed in this chapter, that "How by practicing yoga in full consciousness of Me…" That is Kṛṣṇa con… The means and the end, the same. If you want to come to the end of Kṛṣṇa consciousness, then you have to become Kṛṣṇa conscious.

The first stage is Kṛṣṇa consciousness, and the last stage is also Kṛṣṇa consciousness. The difference is one stage is immature, and the other stage is mature. When it is mature, then you taste it nicely. Just like mango. In the unripe stage it is mango, and the ripe stage, it is mango. But in the ripe stage you taste nicely. In the unripe stage the taste is different. But if you give time for ripening, then you will taste. So Kṛṣṇa consciousness is the means of Kṛṣṇa consciousness. No other means can be adopted for Kṛṣṇa consciousness. We should know. Therefore it is being taught here that "How by practicing yoga in full consciousness of Me…" You have to think of Kṛṣṇa always.

So therefore our process is how one can think of Kṛṣṇa always. We have so many departments. The idea is how to think of Kṛṣṇa. That's all. That is the yoga. Even in taking prasādam, you are thinking of Kṛṣṇa, "Oh, it is very nice. Kṛṣṇa has tasted. It is very nice." That is Kṛṣṇa consciousness. That is yoga. Is there any yoga system in the world that you can become a yogi simply by eating? Is there any yoga system? Just try to understand. Is there any yoga system simply by digging earth for gardening one can become a yogi? Is there any yoga system? Here the boys, when they dig earth for planting rose flower for Kṛṣṇa, he is thinking, "Oh, the flower will be nice. It will be offered to Kṛṣṇa." There is immediately yoga. Just try to understand how nice it is. Whatever you do, if it is done for Kṛṣṇa, then you are in the highest perfectional stage of yoga. And anyone can do it. If Mr. Darwin or Chandramukhi is asked, "All right, you also dig," oh, she will imitate and become yogi immediately. Immediately yogi. Just try to understand. Is there any process of yoga system which can teach even a small child to practice and become yogi? No. If you ask a child or even the father does, "You sit down like me. Meditate. Press your nose," or this, that, oh, she'll be not, cannot do. Unable. Is there any… If I say a child, "Oh, my dear girl, my dear boy, please do like this. Chant Hare Kṛṣṇa," he immediately does. You see?

So this simple method and the highest method… Not that we are advertising our Kṛṣṇa consciousness movement. Here the authority, the supreme authority, Kṛṣṇa, says, "Practicing yoga in full consciousness of Me." But if you make your own manufactured meaning of these words and cheat public, that is your business. Our business is not to cheat. We have to say frankly, "This is the fact," that's all. But you can cheat: "Oh, it is not Kṛṣṇa. It is this and that, so many things. This 'me' means I. 'I' means you are also I. I am also I." They explain in that way. "The 'me,' the word is me. So 'me' is coming from 'I.' So you are 'I,' I am 'I.' Therefore it is meant, 'me' means you think of yourself; I think of myself. Then you become yogi." That's all. And rascal persons will catch this very…, "Oh, then I am always thinking of me. That's all right. I am a yogi." That's all. Because the demons and the rascals, they are simply trying to avoid God. So if somebody teaches, "Oh, why you are thinking of Kṛṣṇa? This 'me' means you, I, I, you. That's all," "Oh, that's nice, very nice."

The demonic nature is that. "I am God. I am everything." So we have to become very cautious, you see, because my material existence means I have got the tinge of demonic nature. And as soon as I get some impetus from another demon, I become again demon. Again I become demon. And then out of Kṛṣṇa consciousness. Therefore Caitanya Mahāprabhu has distinctly forbidden: māyāvādi-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] "If you hear the commentary of the impersonalist demons, then your whole thing is spoiled. Your life is spoiled." Go on. Māyāvādi-bhāṣya śunile haya sarva-nāśa. Sarva-nāśa means you lose everything. And because we do not explain demonic explanation, that "I am God, you are God," people do not like. Just like the other day the question was… They explained in different… They like that explanation because demonic. People are generally demonic, more or less. One may be fifty percent demon, another may be eighty percent demon, but everyone in this material world is a demon.

Materialistic means demon. Don't you see the example of Hiraṇyakaśipu? What was his fault? He is called a demon. Why? What was his fault? His fault was to…, not to accept God. His small child was a devotee. He was thinking of God, and the father was angry: "Why you are thinking of God? Why you are thinking of Kṛṣṇa?" Just see. But materially the father was so powerful that he conquered all over other planets. He was so powerful. So any materialistic person, if he has got more money, wealth, strength, he is worshiped. So this is demon worship. Demons are generally very powerful. They are so-called educated. They are so-called…

So many things they have got. But the test is: if he has no Kṛṣṇa consciousness or God consciousness, he is demon. That's all. That is the study of demon. Yes. Go on.

Devotee: "…devotional service in nine different forms, of which śravaṇam, hearing, is the first and most important."

Prabhupāda: Yes. There are nine different forms of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These nine. So the first principle is śravaṇam, it is said. Śravaṇam means hearing, that's all. The first principle of practicing this yoga, bhakti-yoga, beginning, "practicing yoga in full consciousness of Me." This yoga practice begins simply by hearing. You have got these ears. You simply just lend your ears and you become yogi. And as soon as you become experienced in hearing, you become a preacher-kīrtanam. Immediately. One who has heard nicely, he will try to become a kīrtanīya, or preacher. That is natural. That is natural. Śravaṇaṁ kīrtanam. And śravaṇam means hearing, and kīrtanam means preaching or chanting. Then śravaṇaṁ kīrtanam. "Oh, I… People are hearing so many things daily. They are going to the college, schools, and meetings and assembly and association. They are all hearing, śravaṇam. They are practicing yoga?" No. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: you have to hear and preach and chant of Kṛṣṇa, nothing more. Not that simply by hearing any nonsense things you become yogi.

Here it is said, "Practicing yoga in full consciousness of Me, Kṛṣṇa." So you have to hear of Kṛṣṇa; you have to speak of Kṛṣṇa. Then your yoga practice is nice. It clearly says, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Not any other way. There are so many rascals, they say, "You can hear of any demigod, any man. That's all right." No. Any man, any demigod, is not Kṛṣṇa. That is are misunderstanding. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. If any person goes to worship any other demigod, he is persuaded by lust. But those who are worshiper of Kṛṣṇa, they are not persuaded by lust. They are persuaded by love. That is the difference. Therefore those who have got lust within their mind, they can worship many other demigods. But those who are freed from all lusty desires, simply wants to love Kṛṣṇa, they can attain this śravaṇaṁ kīrtanam, chanting and hearing.

Śravaṇam, hearing. Then? Śravaṇam is the first important part. That is the… If one simply hears, simply by hearing sincerely, seriously, he becomes perfect. It is so nice. If simply people come here and simply hear Bhagavad-gītā and try to understand it, he becomes perfect. But they will not come. As soon as they will hear, "Oh, Swamiji is preaching that I am not God. God is different," "Oh, don't come here." Finish. I have to flatter him that "You are God." Then he will come. His hearing is disturbed because there is no flattering words. But if he sticks to hearing only, he becomes perfect. But māyā will not allow him to hear: "Oh, please vacate out. Don't come here." Even our students. They remain here for some time, go away. Māyā dictates, "Oh, why you are spoiling your time?" But the process is very simple, hearing. But māyā will not allow him to accept this simple process.

So one has to become very strong. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. One who determines, "Yes, I will hear of Kṛṣṇa, nothing," then māyā cannot do anything. Man has defeated. If simply one decides that "I simply hearing…, simply I will hear of Kṛṣṇa and nothing more," then he defeats the māyā, simply by determination, that's all. Yes. Next.

Devotee: "The Lord therefore says to Arjuna, tac chṛṇu, or 'Hear from Me.' "

Prabhupāda: Yes. "Hear from Me." And hearing from whom? From a loafer? No. From Kṛṣṇa or Kṛṣṇa's representative. That will effect. Hearing, there must be hearing process also from the authorized person. Just like if you take electricity. You should take electricity where the electric point is there. Electric is everywhere; that's nice. Everyone accepts there is electricity. But you have to take electricity from the plug where the electricity current is going on. Then you get electricity. Therefore śravaṇam, hearing, from whom? From Kṛṣṇa or His representative. Then it is perfect. Not from Dr. Radhakrishnan and any other nonsense, because they are not devotee. They are not representative of Kṛṣṇa. What you will derive? You cannot derive any benefit because there is no electricity. It is simply plug, looking like plug. If you take some white lime water, lime, just like whitewash, it looks like milk. Is that milk because it is white? "All is not gold that glitters."

Therefore you have to seek person, from where you have to hear. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Therefore you have to select person, from where to hear. That is the… Either you search or by Kṛṣṇa's grace you get a person who is authorized. Then your life is successful. Some way or other, you have to come. Just like Mahārāja Parīkṣit. He was devotee of Kṛṣṇa from the beginning of his life. Kṛṣṇa sent him, Parīkṣit…, Śukadeva Gosvāmī. "Now Mahārāja Parīkṣit is going to die within seven days. He is very anxious what to do. Please go there." Because Kṛṣṇa is sitting within yourself. As soon as Kṛṣṇa finds that you are very sincere, seeking Kṛṣṇa, Kṛṣṇa will immediately give you chance: "Here is chance. Here is chance."

So we have to utilize in that way. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. "Hear from Me." Nobody… Either you hear from Kṛṣṇa or from Kṛṣṇa's representative. Just like Arjuna is hearing from Kṛṣṇa, and you hear from Arjuna. Then you get the perfect instruction. If you say, "Where is Arjuna? Where is Kṛṣṇa?" but Arjuna's words are there in the Bhagavad-gītā, Kṛṣṇa's words are there. So if you take the words as it is, then you hear Bhagavad-gītā. If you change, then you don't hear Bhagavad-gītā. You hear something nonsense. These are very simple things. So hearing is very important. So "Hear from Me." Nobody can be a great authority than Kṛṣṇa. And therefore, by hearing from Him, one receives the greatest opportunity for progress in Kṛṣṇa consciousness. You hear from Kṛṣṇa as He is speaking. He says that "Practice yoga in full consciousness of Me." If you do that, then you hear Him. But if you do something nonsense, that is not hearing. That is not hearing. But they will do something nonsense which is not approved by Kṛṣṇa or His representative. That is their disease. Yes.

Devotee: "One has therefore to learn from Kṛṣṇa directly or from a pure devotee of Kṛṣṇa and not from a nondevotee upstart, puffed up with academic education."

Prabhupāda: Yes. If somebody says, "Oh, I am very good scholar in Sanskrit and English and this language, that language. I can explain. I have read so many books, and I can comment. I can give footnote and waste your time," then "Oh, he is very nice." Simply for wasting time and energy, everyone is ready. And as soon as the right thing is given… Right thing… If you say, "Oh, you haven't got to go through so many, I mean to say, process. You simply chant Hare Kṛṣṇa," "Oh," they'll say, "this is all nonsense.

Simply by chanting?" They will not accept. You see? There are many stories in this connection, how people are not accustomed to take things very simply. They want something bombastic. Yes. You see? Go on.

Devotee: "In the Śrīmad-Bhāgavatam this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the third chapter of the First Canto as follows: 'To hear about Kṛṣṇa from the Vedic literature or to hear from Him directly through the Bhagavad-gītā is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone's heart, acts as a well-wishing friend and purifies the devotee.' "

Prabhupāda: This is very important. The Bhāgavata statement is there. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If somebody even does not understand the philosophy of Bhagavad-gītā-simply he sticks to the hearing process-then there is the result. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Bhāgavata says, "One who is…" Just like these children. Our… We have got so many children, devotees here. It is not possible that they are understanding the subtle philosophical statements of Bhagavad-gītā, but because they are sitting and hearing, they are writing. You see? But whatever he writes, it is right. Just take by a practical example.

So this is confirmed in the Śrīmad-Bhāgavatam. Simply if one sticks to hearing, he may be a child, he may be a boy, he may be a woman or he may be some illiterate man, or anything, less intelligent-it doesn't matter, simply if he hears. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. And Kṛṣṇa is there within your heart. As soon as Kṛṣṇa sees, "Oh, this, this is very nice. He is hearing about Me," He will help you. He will cleanse your heart. [break] Because… Therefore to hear of kṛṣṇa-kīrtana is also another pious activity. So these boys, when they are going in the street chanting Hare Kṛṣṇa, automatically they are giving chance to the people to become pious. Hearing is so important. They are becoming pious. They are purchasing one copy, Back to Godhead. They are nodding: "Yes, these boys are very nice." They are accumulating something spiritual. It is so nice. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply by hearing, chanting, it is pious activities.

So one who is engaged in this pious activity, hṛdy antaḥ-stho hy abhadrāṇi… (child crying) That one who hears that… Kṛṣṇa, understanding that this person is hearing, He cleanses. The chanting process we have many times discussed. It is the cleansing process. And as soon as the heart is cleansed, one can understand Kṛṣṇa immediately. It is a cleansing process, this hearing process. Hṛdy antaḥ-stho hy abhadrāṇi suhṛt satām. He is friend… Kṛṣṇa is friend of everyone, but He is a special friend of the devotees. Suhṛt satām. Satām means devotee, and suhṛt means friend. Kṛṣṇa is friend. Just like the same example. Government is taking care of all citizens, but he is taking more care of the civil citizens than the criminal. The criminal citizens, they are also under the care of the government, but they are not taken so much care as the civil citizens. Similarly, God is taking care of everyone-that's a fact-maybe he is sinful or not sinful. But He takes special care of the devotee. That is stated in the Bhagavad-gītā. Yes?

Devotee: "In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Kṛṣṇa from the Bhāgavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service, one becomes freed from the modes of ignorance and passion, and thus material lust and avarice are diminished."

Prabhupāda: Yes. This will be the result. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. They become diminished. The whole entanglement of our material life is due to our embarrassement by the qualities of ignorance and passion. So by hearing, these modes of ignorance and passion will be diminished. Then we come to the platform of goodness, and then we come to the platform of transcendental understanding. Yes.

Devotee: "When these impurities are wiped away, the candidate remains steady in his position of pure goodness and becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and one at once comes to the stage of asaṁśayaṁ samagram, understanding of the Supreme Absolute Personality of Godhead."

Prabhupāda: Asaṁśayaṁ samagram. By bhakti-yoga you can understand the Absolute Truth as He is and samagram, in full. That is stated in the Bhagavad-gītā. These words are used in… Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu: [Bg. 7.1] "You will understand Me in full and without any doubt." So one who is in Kṛṣṇa consciousness, he knows God in full and without any doubt. Then the… "Therefore only by hearing from Kṛṣṇa or from His devotees in Kṛṣṇa consciousness can one understand the science of Kṛṣṇa."

That's all. Thank you.

Devotees: Hare Kṛṣṇa.

Tamāla Kṛṣṇa: Prabhupāda? You mentioned that we must know…, if we know Kṛṣṇa, then we will know these other five things. And if we know those five things, then our lives will become perfect. Can you explain to us what time is?

Prabhupāda: Hm?

Tamāla Kṛṣṇa: Explain time?

Prabhupāda: That I have already explained. Time is relative. [break] Time is eternal. Eternal. But it is… Just like Brahmā's duration of time. That is… According to our calculation, that is eternal, many, many millions of years. But Brahmā is also subjected to birth and death. Although time is eternal, but within this material world we are not eternal on account of material contamination. But time is eternal. Time is eternal; God is eternal; you are also eternal, living entity. Simply our work is not eternal. That can be changed. That we are… Changing our work… Suppose in this life you are American. Your work is different from the China. But next time, when you change your body to something else, your work changes. In this body you are human being. Next time, if you become a dog or a demigod, then your work changes. So we are changing our work according to the change of the body. Therefore work is not eternal. So our whole material existence is due to different kinds of work. So if we make the work also eternal, that is Kṛṣṇa consciousness activities. Then we come to the eternal. But in the material existence our work is not eternal. We have understood that "I am not this body." Theoretically. If not practically, theoretically because we have heard from Bhagavad-gītā that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā: [Bg. 2.13] "As the soul is changing the body every moment…" And I am not this body. The body is changing.

So body is not eternal, but actually every materialistic person is engaged in the bodily activities. He is acting as American. Why? Because his body is American. He is acting as Indian. Why? Because his body is Indian. He is acting as husband because his body is male. He is acting as wife because the body is female. You take all activities-it is due to this body. But if the soul is eternal, then one should seek: "Then what is my eternal activities? The body is not eternal, therefore these activities also not eternal. Then what is my real activity, eternal activity?" That is Kṛṣṇa consciousness, bhakti.

So this work is not eternal, but if you take to Kṛṣṇa consciousness, Kṛṣṇa conscious activity is eternal. Therefore there is no loss. Even if you cannot complete Kṛṣṇa consciousness activity-that we have already discussed in the last chapter-still, you are not in loss. Whatever you do… Svalpam apy asya dharmasya trāyate mahato bhayāt. Even it is little done, you get some asset. That will never be lost. Therefore you have to stick to this activity, Kṛṣṇa consciousness activity. Whatever you do, if we can complete, it is very nice. If not, whatever we do, that is not lost. That is eternal. (end)

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Bhagavad-gītā 7.1

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Gainesville, July 29, 1971

University of Florida

Prabhupāda: Where is my spectacles?

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Lord Kṛṣṇa, the Supreme Personality of Godhead, speaking about the topmost form of yoga system. In the Sixth Chapter of Bhagavad-gītā He has explained the general haṭha-yoga system. Please remember that we are preaching this Kṛṣṇa consciousness movement on the authority of Bhagavad-gītā. It is nothing manufactured. (dog barking) (pause) Whose dog? He may go away. So this bhakti-yoga system is authorized, and if you want to know about God, then you have to adopt this bhakti-yoga system. Because in the Sixth Chapter of Bhagavad-gītā it is concluded… [break] …he who is always thinking of Kṛṣṇa within himself.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

When Kṛṣṇa recommended the yoga system, aṣṭāṅga-yoga system… Aṣṭāṅga means eightfolded different states of elevation: yama, niyama, āsana, prāṇāyāma, pratyāhāra, samādhi, like that. Dhyāna, dhāraṇā. So the first step of yoga system, as recommended by Kṛṣṇa, the supreme authority, is one has to select a very secluded place and sacred place. The aṣṭāṅga-yoga meditation cannot be performed in a fashionable city. It is not possible. One has to first of all select a nice place, sacred place. In India, therefore, those who are very serious to practice yoga system, they go to Himalaya, Haridwar. That is also Himalaya. Very secluded place. They remain there alone, and very restricted process of eating, sleeping. There is no question of mating. So those rules and regulations are very strict, and unless you follow, simply if you make a show of gymnastic, that is not perfection of yoga. Yoga means indriya-saṁyama, to control the senses. If you allow your senses unrestrictedly and if you make a show of yoga practice, that is not successful. It will never be successful.

So you have to select a nice place, sacred place. Then you have to sit right angular and you have to close your eyes half, not full, and see on the tip of your nose. You cannot change your āsana. There are so many rules and regulations which is not possible at the present moment. What to speak of at the present moment, even five thousand years ago, when circumstances of the world was different… And a personality like Arjuna, who was talking with Kṛṣṇa face to face… Just imagine what is his position. Arjuna belonged to the royal family. He was a great warrior and intimate friend of Kṛṣṇa and constantly living with Him. He, after hearing this process of yoga, aṣṭāṅga-yoga, he said, "My dear Kṛṣṇa, it is not possible for me." He flatly said, admitted that "For me, these rules and regulation and practice and controlling the mind is not possible." He flatly denied.

So we have to think, five thousand years ago a personality like Arjuna, he expressed his inability to practice this aṣṭāṅga-yoga system, and what to speak of us? Therefore the conclusion is that in this age when people are very short-living… At least, in India the average duration of life is thirty-five years. In your country it may be more than that, but actually, as your grandfather lived for one hundred years, you cannot live. The things are changing. Especially the duration of life will be reduced. There are prediction in the śāstras. In this age the duration of life, people's sentiment for becoming merciful, brain substance, in so many ways they are being reduced. They are not so powerful. So the duration of age is very small. We are always disturbed, and practically we have no knowledge about spiritual science. For example, that in this university… Not only in this university-there are hundreds and thousands of universities all over the world-there is no department of knowledge where the science of the soul is taught.

Actually, we are all spirit souls. In the Bhagavad-gītā we understand,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

We are transmigrating from one body to another, exactly like in our present life. Just like all of us present here, we had a body, a small baby body. Where is that body? That body is gone. So far I am an old man. I remember that I was a small baby. I still remember when I was about six months old I was lying down on the lap of my eldest sister, and she was knitting, and I was lying down and playing. I remember. So it is possible for everyone to remember that "I had a small body, then that I had a boy's body, then I had a youthful body. Now I am in this body." So where are those bodies? The body's now gone. It is a different body. That is explained in the Bhagavad-gītā, tathā dehāntara-prāptiḥ [Bg. 2.13]. Similarly, when I give up this body, then I'll have to accept another body.

It is very simple to understand. As I have changed so many bodies, not only childhood, babyhood, boyhood, youthhood. According to medical science we are changing body every second imperceptibly. So this process, that the soul is permanent… Just like I remember my babyhood body or childhood body. I am the same person, soul, but I have changed so many bodies. Similarly, when ultimately I shall change this body, I shall have to accept another body. This simple formula is stated in the Bhagavad-gītā. Everyone can think on it. And there must be some scientific research. Recently I got one letter from a doctor in Toronto. He suggested there is body…, there is soul. I had some correspondence with him. Actually this is a fact. The soul is there. There are so many proofs. Not only in the Vedic literature, but even ordinary experience. The soul is there, and the soul is transmigrating from one body to another. This is going on, but unfortunately there is no serious study on the subject matter or department of knowledge in the universities. This is not very good.

Actually, this human form of life is meant for researching this: athāto brahma jijñāsā. The Vedānta-sūtra says. This human form of life is meant for searching out about Brahman, or the spirit, Absolute Truth. So the yoga system means that brahma-jijñāsā, to search out the Brahman principle within this material body. Matter and spirit. So that searching out, as recommended in the Bhagavad-gītā by Kṛṣṇa Himself… And Arjuna said that "The system You are recommending, or the haṭha-yoga system, is not possible for me." But Kṛṣṇa assured him that Arjuna was the greatest of all yogis. He, I mean to say, pacified him by saying that "Don't bother because you are unable to practice haṭha-yoga system, you are not a yogi. You are the best yogi. You are the best yogi." Why? He gave this formula, that yoginām api sarveṣām: [Bg. 6.47] "Of all different types of yogis…" There are haṭha-yogī, jñāna-yogī, dhyāna-yogī, bhakti-yogī, many, karma-yogī. There are many yogis. But Kṛṣṇa said, "Of all the yogis, the one yogi who is constantly thinking of Me within himself…" Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Mad-gata. Kṛṣṇa says mad-gata. Means "simply upon Me, Kṛṣṇa." Antar-ātmanā, "within the heart." Sa me yuktatamaḥ: "He is the first-class yogi."

Now who can think of Kṛṣṇa always within himself? That is also very easy to understand. If you love somebody, then you can think of him always within yourself. Otherwise it is not possible. If you love somebody, then naturally you'll think of him always. That is described in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Premāñjana-cchurita-bhakti-vilocanena. One who has developed love of God, or Kṛṣṇa… When I speak of Kṛṣṇa, you should understand "God." Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Another name of Kṛṣṇa is Śyāmasundara. He is blackish like the cloud, but very beautiful; therefore His name is Śyāmasundara. So in this verse of Brahma-saṁhitā it is said that the santaḥ, saintly person, who has developed love for Śyāmasundara, Kṛṣṇa… Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva means always, constantly. Santaḥ sadaiva hṛdayeṣu. Hṛdayeṣu means within the heart. Actually, when one comes to the point of samādhi in yoga system, he thinks of Viṣṇu form of the Lord within the heart without any stopping. That is called samādhi. He is absorbed in the thought of Viṣṇu within the heart.

So Kṛṣṇa, Śyāmasundara, is the original Viṣṇu. That is stated in the Bhagavad-gītā. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Sarvasya means including Brahmā, Viṣṇu, Maheśvara. Everyone. Ahaṁ sarvasya prabhavaḥ. So He is the original Viṣṇu. According to śāstra, Vedic literature, He is original Viṣṇu, Kṛṣṇa, then His first expansion is Baladeva. Baladeva expansion: Saṅkarṣaṇa. Saṅkarṣaṇa expansion: Nārāyaṇa. Nārāyaṇa expansion: Viṣṇu, Mahā-Viṣṇu, Garbhodakaśāyī, Kṣīrodakaśāyī. These are statements. So Kṛṣṇa is the original Viṣṇu, Śyāmasundara.

So this is the perfect system. Mad-gatenāntar-ātmanā. "Anyone who is thinking of Kṛṣṇa always within himself, he is first-class yogi." If you want perfection in yoga system, don't be satisfied only by practicing a course of āsana. You have to go further. Actually, the perfection of yoga system means when you are in samādhi, always thinking of the Viṣṇu form of the Lord within your heart, without being disturbed. Therefore the yogis go in a secluded place, and in samādhi they… Controlling all the senses and the mind. You have to control the mind, control the senses, and concentrate everything on the form of Viṣṇu. That is called perfection of yoga. And after that, there are other siddhis, aṣṭa-siddhi-aṇimā, laghimā, prāpti.

So actually this yoga system is very, very difficult. It may be possible by some solitary man, but for the general mass of people it is not possible. The general mass of people, that is recommended in the śāstra that

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There is no other alternative. Nāsty eva, nāsty eva. There is no other alternative, no other alternative, no other alternative. Three times. Three times means yoga, jñāna, and arcana. Yoga system as it was recommended in the Satya-yuga, kṛte yad dhyāyato viṣṇum, that is yoga-always in meditation of Viṣṇu. That is called yoga. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. And in the Tretā-yuga, by performing great sacrifices, yajñas. And in the Dvāpara-yuga, by temple worship. Kalau tad dhari-kīrtanāt: in the Kali-yuga, this age…

The present age is called Kali-yuga. Kali-yuga means the age of quarrel and disagreement. Nobody agrees with any other man. Everyone has got his own theory; everyone has got his own philosophy. So therefore it is called Kali-yuga. And if I don't agree with you, you fight with me. Therefore it is called Kali-yuga. So this is the only method recommended in this age: kalau tad dhari-kīrtanāt. Simply by chanting the holy name of God, one can attain perfect self-realization, which was attained by the yoga system in the Satya-yuga, which was attained in the Tretā-yuga by performing great sacrifices, and which was performed in the Dvāpara-yuga by large-scale temple worship. That thing can be attained by the simple method hari-kīrtanāt. Hari means the Supreme Personality of Godhead; kīrtanāt-by glorifying Him. This is the method recommended in the śāstras. And Lord Caitanya Mahāprabhu, five hundred years ago, He appeared in a town which is known as Navadvīpa. It is about sixty miles northern side of Calcutta. People still go there. We have got our temple, center there. It is also a sacred pilgrimage. So Caitanya Mahāprabhu appeared there, and He started this saṅkīrtana movement, mass saṅkīrtana movement, without any discrimination. And He predicted that this saṅkīrtana movement would be spread all over the world and the Hare Kṛṣṇa mantra would be chanted in every village, town on the surface of the globe.

So in pursuance of the order of Lord Caitanya Mahāprabhu, following His footsteps, we are trying to introduce this saṅkīrtana movement, Hare Kṛṣṇa, and it is coming out very successful. Everywhere. I am especially preaching in the foreign countries. All over Europe, America, Japan, Canada, Australia, I am traveling. Malaysia. And anywhere I have introduced this saṅkīrtana movement-we have got different centers, about sixty centers-they have been received with great pleasure. Just like you saw these boys and girls. I have not imported them from India, but they have taken this movement very seriously, and they will take it, because it appeals to the soul directly. We have got different status of our life. Bodily concept of life, mental concept of life, intellectual concept of life and spiritual concept of life. So actually we are concerned with the spiritual concept of life, athāto brahma jijñāsā. If you are allured by the bodily concept of life, then we are no better than these dogs and…, cats and dogs. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If we accept that "I am this body," then we are no better than the cats and dogs, because their concept of life is like that.

When we understand that "I am not this body…," As Kṛṣṇa wanted to impress upon Arjuna in the beginning of His teaching of Bhagavad-gītā: "First of all try to understand what you are. Why you are lamenting in the bodily concept of life? You have to fight. Certainly you have to fight with your brothers and brother-in-laws and nephews, other side. And you are lamenting. But first of all understand whether you are body or not." That is the beginning of Bhagavad-gītā. He tried to make him understood that you are not body. So these instructions were not for Arjuna. For everyone. We have to first of all learn that "I am not this body. I am spirit soul." Ahaṁ brahmāsmi. That is Vedic instruction. And as soon as you come to this point, if you are firmly convinced that you are not this body, that is called brahma-bhūta [SB 4.30.20] stage, Brahman realization stage. That is knowledge, real knowledge. Knowledge, advancement of knowledge for eating, sleeping, mating, that is animal knowledge. The animals also, the dog also knows how to eat, how to sleep, how to mate and how to defend. So if our education is only on these points… The dog is eating according to his nature, but we are also eating in a nice plate, nicely cooked food in a nice table, but the principle is eating. That is not advancement, that "I am eating in a better plate in a better place than the dog; therefore I am advanced." But you are eating, that's all. Similarly sleeping. You may sleep in a very nice apartment, six story building or 102nd story building; a dog is lying on the street. But when he sleeps and when you sleep, there is no difference. You cannot know whether you are sleeping in a skyscraper building or on the ground, because you are dreaming something else which has taken you from your bed. You have forgotten that "My body is lying there on the bed, and now I am flying in the air," dreaming. So this sleeping method, if you improve, that is not advancement of civilization. Similarly mating. The dog has no social custom. Whenever there is another she-dog, he mates on the street, and you may do very silent in a secret place, but the mating is there. But people are learning how to mate like dog. So in this way defending. A dog has also his defending measures. He has got teeth and nails. He can defend himself. And you might have atom bombs. But the measure is defending. That's all.

Therefore śāstra says that human life is not meant only for these four principles of life, bodily demands. There is another thing. That another thing is brahma-jijñāsā. Athāto brahma jijñāsā. A human being should be inquisitive to learn what is Absolute Truth. So that education is lacking. Therefore without this brahma-jijñāsā education, brahma jānātīti brāhmaṇaḥ. According to Vedic civilization, a brāhmaṇa is learned. Paṇḍita. A brāhmaṇa is called paṇḍita because brāhmaṇa means one who knows Brahman. Brahma jānātīti brāhmaṇaḥ. Therefore he is called paṇḍita. In India the brāhmaṇa is addressed as paṇḍita. Paṇḍita means a brāhmaṇa is expected to know Brahman; therefore he is brāhmaṇa. Not by birth. Brahma jānāti. Janmanā jāyate śūdraḥ. By birth everyone is śūdra, fourth-class man. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. And when he's reformed by the purificatory process…

There are daśa-vidha-saṁskāra, ten kinds of purificatory process. When one undergoes all these processes and at last comes to the spiritual master who gives him sacred thread as recognition of his second birth… Dvija. Dvija means second birth. One birth by the father and mother, and the other birth is by the spiritual master and Vedic knowledge. That is called second birth. Saṁskārād bhaved dvijaḥ. At that time he is given chance to study and understand what is Vedas. Veda-pāṭhād bhaved vipraḥ. By studying very nicely all the Vedas, one becomes vipra. Then, when he actually realizes what is Brahman and his relationship with Him, then he becomes a brāhmaṇa. And above that situation, when from Brahman understanding, impersonal Brahman understanding, he comes to the platform of understanding Viṣṇu, Lord Viṣṇu, the Supreme Personality of Godhead, he becomes a Vaiṣṇava. This is the process. That is the perfectional process. Kṛṣṇa therefore says in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ. "Anyone who knows Me in truth," what happens to him? Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "Such persons, after giving up this body, do not come back again in this material world to accept a material body." Then what happens to him? Mām eti: "He comes to Me, back to home, back to Godhead."

So this Kṛṣṇa consciousness movement is directly giving people how to understand Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ. Tattvataḥ, in truth. So we are giving Kṛṣṇa knowledge based on this authorized scripture, Bhagavad-gītā, Vedas. Vedas means knowledge. And what is the… Vedānta means the ultimate end of knowledge. What is that end of knowledge? That is Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By all the Vedas, the ultimate conclusion should be Kṛṣṇa. Bahūnāṁ janmanām ante [Bg. 7.19]. This conclusion comes after many, many births. Bahūnāṁ janmanām ante jñānavān. After culturing knowledge for many, many births, when actually one becomes wise, then bahūnāṁ janmanām ante jñānavān māṁ prapadyate, he surrenders unto Kṛṣṇa. How he surrenders? Because he knows, vāsudevaḥ sarvam iti: [Bg. 7.19] Vāsudeva, Kṛṣṇa is everything. Whatever we see, it is simply a manifestation of the energy of Vāsudeva. One must be convinced on this fact, and then he becomes a devotee. Prapadyate. Kṛṣṇa therefore advises that you understand or not understand, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Simply surrender unto Me."

So what Kṛṣṇa taught in the Bhagavad-gītā, we are teaching the same thing without any different manufactured ideas. That is our Kṛṣṇa consciousness movement. And it is open to everyone. The process is very simple. We have got our center here. If you want to take advantage of this movement, you are welcome. You'll be happy.

Thank you very much. Hare Kṛṣṇa. (applause)

Prabhupāda: If they have got any questions.

Hṛdayānanda: Are there any questions? Please feel free to ask any questions you like.

Prabhupāda: All right. Have chanting. (kīrtana) (end)

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Bhagavad-gītā 7.1

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Madras, February 14, 1972

Prabhupāda:

mayy āsakta-manaḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Mr. (indistinct) Swami, Ladies and Gentlemen, first of all, I thank you very much for kindly coming here and participating in this Kṛṣṇa consciousness movement. As I have already explained last night, that originally we are all Kṛṣṇa conscious. Just like each of, each of every one of us is conscious somehow or other. Everyone knows, "I am the son of such and such gentleman." Similarly, originally we were all Kṛṣṇa conscious, because Kṛṣṇa said that mamaivāṁso jīva bhūta: [Bg. 15.7] "All the living entities, they are My part and parcel." In another place Kṛṣṇa said, aham bīja-pradaḥ pitā. Sarva-yoniṣu kaunteya [Bg. 14.4]. All the forms of living entity that are manifest, they are all sons of the supreme father, Kṛṣṇa. In other religion, just like Christian religion, they accept the supreme father: "O father, give us our daily bread," they pray in the church. But they do not know the name of the father. That is the difficulty. But one who is Kṛṣṇa conscious, he knows what is the name of his original father, what does He do, where He lives, what is His personal feature, what is His pastime-everything. Therefore Kṛṣṇa says here, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Everyone is anxious to know, at least (indistinct) men, what is God, what is our relationship with Him, how He looks, where He lives. These are naturally inquisitiveness of any sane man. So here in the Bhagavad-gītā the Personality of Godhead Himself speaks about Himself. We have to simply accept it, that's all. You haven't got to make any research where is God, what is God, where does He live, what does He do. Here is everything.

So unfortunately, God is canvassing Himself personally, and still we are unaware of Him. Why? Because there is one verse which you will see in Caitanya-caritāmṛta. Caitanya-caritāmṛta… Here two honorable Justices are present, and I can recite that verse. It is in Bengali. It is said that caitanya-dayā katha karaha vicāra. The author is placing the quantity of mercy as given by Caitanya Mahāprabhu to the judgment of the public. Caitanya-dayā katha karaha vicāra. It is not something we have accepted blindly as faith. No. It is a fact. It is a science. It is an authority. Therefore we place before the Justices for judgment, caitanya-dayā katha karaha vicāra vicāra karite citte pābe camatkāra. If you wait for the judgment, then when you hear the judgment you will find, ah, a great ecstasy you will enjoy. This is Kṛṣṇa consciousness. If you kindly try to understand the Kṛṣṇa consciousness movement with cool head, I mean, I mean to say right judgment, you will find ecstasy. Otherwise Kṛṣṇa…, to understand Kṛṣṇa is very difficult. Kṛṣṇa says Himself,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not very easy task. Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu: "Out of millions and millions persons, kaścid, someone may try to make his life successful, human life." kaścid yatati siddhaye.

This human form of life is especially meant for God realization, not for any other business. But people do not try for it. In Śrīmad-Bhāgavatam it is said, nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1], that we should not, especially this human form of body… There are 8,400,000 forms of body-cats, dogs, trees, plants, insects-so many. So this form of life, human form of life, it is worth that, nāyaṁ dehaḥ, nṛ-loke, which means you are born in the human society. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Kaṣṭān means we have to satisfy the necessities of our body. That is a fact. Āhāra-nidrā-bhaya-maithunaṁ ca-these are the necessities of the body. So we have to satisfy them, that is a fact, but not with great difficulty, kaṣṭān kāmān. Kaṣṭān kāmān means… Kāmān means the demands of the body. But we should not take up a civilization which teaches to fulfill the necessities of our life with great labor, kaṣṭān kāmān, because that kind of civilization is existing amongst the hogs and dogs. They are working whole day and night. So perfection of human life is not (to) increase our industrial enterprise or economic development or so many things we are now planning. The perfection of human life is to understand Kṛṣṇa, to understand God. If you have got any objection to speak "Kṛṣṇa" as the name of God-you may have-but actually, if there can be any name of God, that is "Kṛṣṇa." Kṛṣṇa means all-attractive. All-attractive. That is defined in the śāstra. So Kṛṣṇa, when He was present as a historical person… Kṛṣṇa is also a historical person, because five thousand years ago He appeared on this planet and He took His birth in Mathurā, and He was raised as a cowherd boy in Vṛndāvana, then He went to Dvārakā. In this way His life is explained in the Śrīmad-Bhāgavatam. So Kṛṣṇa, the Supreme Personality of Godhead comes here, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. That is a fact. He comes in one day of Brahma after millions of years. These have been described in the śāstra. But unfortunately, although Kṛṣṇa, the Supreme Personality of Godhead explains Himself, we unfortunate creature, we take Him as ordinary person. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. That we should know. That is taught by Kṛṣṇa

Himself in the form of Lord Caitanya. He has given such a nice program that although it is very difficult to understand Kṛṣṇa, as Kṛṣṇa says Himself,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa as a historical person, that He took His birth in the family of Yadu-vaṁśa, Yadu dynasty, and then He was carried to His foster father, Nanda Mahārāja, and He was raised there-this is also one understanding. But the understanding of Him as the Supreme Personality of Godhead is very difficult. It is very difficult.

So by the grace of Lord Caitanya, who is not different from Kṛṣṇa… So Rūpa Gosvāmī detected this fact. When Rūpa Goswāmī first met Lord Caitanya at Prayāg, he offered his obeisances in this way:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛsṇa-caitanya-
nāmine gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He detected, "My dear Lord, You are Kṛṣṇa Himself. Now You have taken the form in the disguise of Caitanya, Sri Kṛṣṇa Caitanya. You are chanting Hare Kṛṣṇa mantra. Your mission is to distribute Kṛṣṇa-prema, Kṛṣṇa-prema." Kṛṣṇa…, Caitanya Mahāprabhu's mission was to distribute Kṛṣṇa-prema. Premā pum-artho mahān. He distributed love of God, how to love God. That is the highest perfection. What is said here in the Bhagavad-gītā, manuṣyāṇāṁ sahareṣu kaścit yatati siddhaye… Siddhaye. Siddhaye means how to obtain the perfection of life. The perfection of life is not dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. That is described in the beginning of Śrīmad-Bhāgavatam, dharmaḥ projjhita-atra kaitavaḥ. Dharmaḥ projjhita-kaitavaḥ atra paramaḥ nirmatsarāṇāṁ. In the beginning, introduction of Śrīmad-Bhāgavatam, the author, Vyāsadeva, says that all kinds of kaitavaḥ-kaitavaḥ… Śrīdhara Swami has commented upon it, kalaḥ niṣandi rūpa. Any religion which is seeking after some result of action…. Generally we perform religion, dharma-artha. We perform religion for getting some economic benefit, artha. And why artha is required? For kāma, dharma artha kāma. For, for satisfying our sense gratification we require money, and generally we perform religious rites, ritualistic ceremonies, yajña, dharma for getting some economic development. Dharma artha kāma. Artha is required, money is required for fulfilling our sense gratification, and when we are baffled in gratifying our senses… Because here the whole struggle is going on. Everyone is trying to be the "Lord of all I survey". So there is baffle, there is confusion sometimes, and at that time they want mokṣa, relief for all these struggle for existence. But Śrīmad-Bhāgavatam says that in the Śrīmad-Bhāgavatam these four things are rejected: dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Śrīdhara Swami has commented that mokṣa-vañcapa yajñaṁ nirastam. Then what it is for? It is for simply developing your lost consciousness, Kṛṣṇa consciousness. That is Śrīmad-Bhāgavatam. Because originally we are Kṛṣṇa conscious. Because we are all sons of Kṛṣṇa or part and parcel of Kṛṣṇa; therefore Kṛṣṇa and our relationship cannot be, I mean, eliminated. It is eternal. But that, at the present moment, we have forgot. That is our present position, māyā. By the pressure of māyā we have forgotten our relationship.

That is also explained in Caitanya-caritāmṛta:

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

When we forget, when you become other than Kṛṣṇa conscious, at that time māyā captures. That is māyā. When they put off Kṛṣṇa means māyā-forgetting Kṛṣṇa and trying to become here a big businessman or big minister, big this, that, or so many things. Ultimately I am trying to become God. When I fail with all these things, then I try to become God. So all these things are māyā.

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā (dhare)

And Sri Caitanya Mahāprabhu says that actual constitutional position of living entity is jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], that living entity is eternally servant of Kṛṣṇa, part and parcel. Just like this finger is the part and parcel of your body. What is the business of this finger? It is to serve this, serve this body always. I want, "Mr. Finger, please come here." "Oh, yes." He will do(?). And everything, part and parcel means to serve the whole. That is also explained in the Śrīmad-Bhāgavatam, that the brāhmaṇa is the facial part of the universal form of the Lord, the kṣatriya is the arms of the universal form, the vaiśyas are the belly of the universal form of the Lord, and the śūdras, they are the legs of the universal form of the Lord. So the leg…, the head may be very important part of the body, but you cannot neglect the legs. If you want to keep the body in fitness, then the brain must work nicely, the hand must work nicely, the belly must work nicely, and the legs also must. Catur varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So actually classless society means when these brāhmaṇa, kṣatriya, vaiśya, śūdra, they work for Kṛṣṇa. That is classless. That is Kṛṣṇa consciousness. The idea of classless society can be achieved when people become Kṛṣṇa conscious. It is so important movement. Therefore I am speaking that the matter is placed before these Justices. Just try to understand. And for the benefits of the society, for the human society, for the human being, this Kṛṣṇa consciousness movement must be very seriously taken up by you. That is my point. Kṛṣṇa bhuliya jīva bhoga. Here, either you become this party or that party, the real purpose of forming party is to enjoy, and they bluff the people that "I shall give you this thing, that thing." But actually I want somehow or other the post and I, bhoga vañcha… Either you become communist, socialist or capitalist or this "ist" or that "ist," the real disease is bhoga-vañcha, "How I shall enjoy this world." That is the real disease.

So you can change from one party to another, but the real disease is there. The real disease can be cured here by Kṛṣṇa consciousness movement. I am eternal servant of Kṛṣṇa. Everything belongs to Kṛṣṇa. Kṛṣṇa says,

bhoktāraṁ yajña-tapasaṁ
sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Actually if the world want peace and prosperity, tranquillity, you must have to take this Kṛṣṇa consciousness; otherwise there is no possibility. Kṛṣṇa, the Supreme Lord, He is actually the proprietor. No land belongs to me or you. It is artificially. Just like I say to my American student, two hundred years ago the American land was there. Somebody was claiming, "America is ours." Now immigration from Europe, now they have their turn. They are thinking, "It is our country." But actually no land belongs to me or you. Everything belongs to Kṛṣṇa, or God. Īśāvāsyam idaṁ sarvaṁ yat kiñcid [Īśo mantra 1]. Everything is God's property. We have got right to use the God's property because we are sons, but tena tyaktena bhuñjīthā: whatever He allows you, you can take that. Mā gṛdhaḥ kasya svid dhanam. Don't think encroach on another's property. This is Kṛṣṇa consciousness philosophy, that you should always understand that Kṛṣṇa is the real bhoktā, or enjoyer. Kṛṣṇa is the proprietor of all the lokas. Kṛṣṇa is the real friend of everyone. We are seeking friendship from so many persons to improve our material condition, but you do not know the real friend is within you, everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The real friend is within everyone's heart-Kṛṣṇa-and if you take shelter of Him… "Shelter of Him" means simply hear about Him.

śṛṇvataṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

If you simply hear about Kṛṣṇa, just like you are kindly hearing now, then gradually the dirty things within your heart will be cleansed.

That…, this thing has been offered by Caitanya Mahāprabhu. Caitanya Mahāprabhu has introduced this chanting of Hare Kṛṣṇa mantra. That is not whimsically; that is according to śāstra. In the Bṛhan-nāradīya Purāṇa it is said,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

If anyone wants God realization, then they…, he must take to this process of chanting, kīrtanīyaḥ sadā. In the Śrīmad-Bhāgavatam also, it is said by Śukadeva Goswāmī when he was teaching it, Mahārāja Parīkṣit, about the symptoms of this kali-yuga. There are many symptom, just like you know how in the Twelfth Canto, Second, Third Chapter, the different types of faulty conditions of this yuga are mentioned there. For example, there is statement, svīkāra eva ca udvāhe: "In this Kali-yuga, simply by agreement the marriage ceremony will be performed." That is actually happening, especially in European country. Then, lāvaṇyaṁ keśa-dhāraṇam. In the Kali-yuga… Just see how five thousand years they predicted that are happening now. Lāvaṇyaṁ keśa-dhāraṇam: "If one keeps long hair, then he thinks that 'I have become very beautiful.' " So these things have been ensured, as practically these are being, European and American countries, the boys are keeping long hair. They have (indistinct) hair. Lāvaṇyaṁ keśa-dhāraṇam. So there are so many symptoms, everything. Now we have to wait for the last symptom, when there will be no milk, no sugar and no grains. That day, we shall have it. The Kali-yuga is so serious. But Sri Śukadeva Goswāmī said to Parīkṣit Mahārāja, kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "My dear King, although I have described so many faulty things in this age, there is one great benefit." Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting "Kṛṣṇa," kīrtanād eva kṛṣṇasya. Especially it is mentioned, kīrtanād eva kṛṣṇasya nāma. Not that, as you say something, any nāma you can do. No. Kṛṣṇasya. In another place also it is stated, śravaṇaṁ kīrtanaṁ viṣṇoḥ.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the nine different kinds of executing devotional service. So kṛṣṇasya, viṣṇoḥ. The Ṛg Veda also says, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. So the chanting means not that any name I select, I can chant. No. Chanting means kīrtanād eva kṛṣṇasya. Śravaṇaṁ kīrtanam viṣṇoḥ. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So this prescription has been given by Lord Caitanya. He has described, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
(sarvātmā-snapanaṁ) paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So my appeal is to you, and especially the two Justices, please try to understand, serious vicāra, not that whimsically to accept by sentiment. No. Vicāra. Vicāra means śāstra-vicāra. We have to accept the Vedic authorities, what the Vedic injunction is there. The Vedic injunction is,

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So that is Vedic injunction. Just like from lawbook when you give evidence before the Justice, it is accepted law. That is in the law. Similarly, whenever there is reference in the Vedic literature, we have to accept. And practically we have seen people did not know the name of Kṛṣṇa three, four years ago, they are mad after Kṛṣṇa, the European, American. This is the practical fact. Therefore through the grace of Lord Caitanya, through the method given by Lord Caitanya, if we approach Kṛṣṇa it becomes very easy. That was the…, detected by Rūpa Goswāmī. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Kṛṣṇa-prema. To attain Kṛṣṇa, to understand Kṛṣṇa is very difficult. Kṛṣṇa Himself says so.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

So one does not understand what is Kṛṣṇa, then what to speak of loving Kṛṣṇa? If you don't understand somebody, how you will love him? But through the method given by Lord Caitanya, if we accept, it becomes so easy that even mlecchas and yavanas, who never heard of Kṛṣṇa, they are dancing in ecstasy for kṛṣṇa-prema. So if we actually want that siddhi, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3], that perfection of life, we must take to this Kṛṣṇa consciousness movement. It teaches how to surrender unto Kṛṣṇa. If we surrender to dog, forgetting Kṛṣṇa, we are under the clutches of māyā.

Now if we surrender, Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These are the statement. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. You have been captured by māyā. You have forgotten Kṛṣṇa. Just try to surrender unto Him. This is the teachings of Lord Caitanya. And they are accepting, these Western outsiders, because they have no hodgepodge in their mind, you see. They have cleansed. So I have said that kṛṣṇas tu bhagavān svayam [SB 1.3.28], that, and they are getting the result. And chant Kṛṣṇa's name. Kṛṣṇa and Kṛṣṇa's name, nondifferent. (Sanskrit-indistinct) There is no difference. Kṛṣṇa is the Absolute. Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's quality, Kṛṣṇa's form, Kṛṣṇa's entourage, they are all the same. Anything in relationship with Kṛṣṇa is Kṛṣṇa. That is absolute knowledge. So it has become easier for them because they are accepting as they are stated in the śāstra. If we neglect the śāstra-vidhi, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na siddhim sa va [Bg. 16.23]. So the defect at the present moment: that we are manufacturing our own concoctions. This should be stopped. You take as it is stated in the śāstra. Kṛṣṇa says that "I am the Supreme," mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. We accept Kṛṣṇa as the Supreme. Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything." The Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. So why don't you accept? Why you comment in a different way? No. Why you comment like this? When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī [Bg. 18.65], "Oh, it is not to Kṛṣṇa, it is something within Kṛṣṇa." Kṛṣṇa is not divided in that way-"something within and something without." He is absolute. We are divided within our soul, outside of this material body, but not Kṛṣṇa. Therefore Kṛṣṇa says one who thinks Him as ordinary human being, he is a mūḍhāḥ. Avajānanti māṁ mūḍhā mānuṣīṁ tanum… [Bg. 9.11]. "Because I appeared as a human being, mūḍhās, those who are rascals, they think Me as ordinary human being." No. Paraṁ bhāvam ajānanto. He does not know what is immense power behind. That Kṛṣṇa showed. Kṛṣṇa, when He was present, when He was seven years old, He lifted the Govardhana Hill. We have to accept that, not that we make some comment upon it, because we think Kṛṣṇa is ordinary boy, "How seven-years-old boy can lift?" But we forget that He is Kṛṣṇa. If Kṛṣṇa can throw so many innumerable planets in the sky, floating just like cotton swab, is it very difficult for Kṛṣṇa to lift a mountain?

But they do not accept Kṛṣṇa as God. That is the difficulty. You do not accept Kṛṣṇa as God, but you accept Kṛṣṇa as ordinary human being; therefore you are mūḍhāḥ. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Na māṁ duṣkṛtino mūḍhāḥ. Again the same thing, mūḍhāḥ. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. He has used very strong word to tell you, because He is the father, and the father can chastise the son using very strong. Similarly, He is the original father; therefore He is trying to chastise,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Because they have taken to the āsuraṁ bhāvam… Āsuraṁ bhāvam means, Śrīpāda Rāmānujācārya has explained that āsuraṁ bhāvam means disobedience to the order of God. That is āsurīm. And devānām means obedience to the order of God. There are two kinds of men: daiva āsura eva. Viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ. Simply one who carries out the order of Kṛṣṇa, he is devatāḥ, and who does not carry out the orders of Kṛṣṇa, he is āsura. These things are explained in the Bhagavad-gītā very nicely. So I am only requesting that Kṛṣṇa consciousness movement, that originally we are all Kṛṣṇa conscious, just like the water when it falls down on the ground it is distilled, clear water, but as soon as it touches the earth it becomes muddy. Similarly, because we are part and parcel of Kṛṣṇa, we are all as pure as Kṛṣṇa. Kṛṣṇa is accepted in the Bhagavad-gītā by the statement of Arjuna: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Kṛṣṇa is paraṁ pavitra, pure, the purest, apāpa-viddha. So we, being part and parcel of Kṛṣṇa, we are also paraṁ pavitra, but due to the material contact of these three modes of nature we have become polluted. The exact, in the same way, as we are part. So how we have fallen down, why you have come to this material world, how we can revive our again Kṛṣṇa consciousness, these are the subject matter of this Kṛṣṇa consciousness movement. We appeal to you: try to understand this movement. Enjoy with full heart, and do some welfare activity to the human society.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Bhagavad-gītā 7.1

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Auckland, April 15, 1972
Prabhupāda:
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Ladies and gentlemen, I beg to thank you for giving us the opportunity to preach Kṛṣṇa consciousness in this meeting. So this is the essence of Kṛṣṇa consciousness movement, this verse spoken by Kṛṣṇa Himself. Bhagavad-gītā is spoken by Kṛṣṇa Himself, and we are preaching kṛṣṇa-kathā, the words, the message of Kṛṣṇa, as it is, without any wrong interpretation.

Our beloved student Śrīmān Hanumān Gosvāmī has already given some introduction about our movement. Lord Caitanya, five hundred years ago, ordered it. Lord Caitanya is accepted as Kṛṣṇa Himself in the form of a devotee. Kṛṣṇa, when He was personally present, He stressed that He is the Supreme Personality of Godhead. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. I understand that you are reading in this hall Bhagavad-gītā regularly. You know all these verses. Mattaḥ parataraṁ nānyat asti kiñcit. Kṛṣṇa says, mattaḥ: "Beyond Me." Just like if I say, "Beyond me, this person." Similarly Kṛṣṇa says mattaḥ parataraṁ nānyat [Bg. 7.7].

So your prayer, nirākāra, or gagana-sadṛśa, that is one feature of Kṛṣṇa. Kṛṣṇa is person. The nirākāra, Brahman feature is His effulgence of the body. That is expressed in the Bhagavad-gītā, brahmaṇaḥ ahaṁ pratiṣṭhā. The Absolute Truth is realized in three angles of vision according to the capacity of the devotee. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Tattva-vit. Tattva-vit means one who has realized the Supreme Truth. He is called tattva-vit. Tattva means Supreme Truth, and vit means one who knows. So vadanti tat tattva-vidas tattvam [SB 1.2.11]. Those who know what is Absolute Truth, they say that is the Absolute Truth which is advaya-jñāna. Advaya-jñāna means without any duality. Just like here in this material world it is called dual world, duality. Everything cannot be understood absolutely. If I say… It is a, rather in ordinary language, relative world. Here everything is relative. Just like if I say "father," "father" has no meaning if there is no son. Duality. If I say "good," so unless I have got idea of bad, I cannot understand good. If I say "light," unless I have got conception of darkness, I cannot understand light.

So here everything is duality, relative knowledge, relative world, but in the absolute world everything is one, spirit. Here… because here we have got experience two energies, spiritual energy and material energy, working. The material energies are the physical elements, bhūmir āpo 'nalo vāyuḥ: [Bg. 7.4] earth, water, fire, air, sky, and, in subtle form, mind, intelligence, ego. They are all material. Mind is also material, intelligence is also material, but they are subtle forms. And spiritual existence is the living entity, as we are. These things are very nicely explained in the Bhagavad-gītā. Apareyam itas tu viddhi me prakṛtiṁ parām. The material, physical elements, they are inferior quality of, inferior quality, energy, of Kṛṣṇa. But the superior quality of energy we are, living entities. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5].

Therefore here in this material world there are two energies working. In the spiritual world there is only spiritual energy working. But in the material world, two energies are working: material and spiritual. Material energy is dependent on spiritual energy. Spiritual energy is prominent everywhere, in this material world and the spiritual world. Here also, the matter is developing upon spirit, not that spirit is manifesting under certain conditional stage of matter. That is a wrong theory. For example, the small spiritual spark, the living entity, very small, we cannot even imagine with our material brain. It is one ten-thousandth part of a point. We, in the material world, we cannot measure the length and breadth of point. Therefore those who are mathematicians, they say, "Point has no length, no breadth." But actually that is not a fact. You have no eyes to see the length and breadth of a point. You are so blunt, your senses are so limited, imperfect, that you cannot imagine that a point can have length and breadth. But we get information from Vedic literature, not only the point, but one ten-thousandth part of the point is measured. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīvo bhāgaḥ sa vijñeyaḥ [Cc. Madhya 19.140]. Because we have no imagination, we have no instrument, neither we have sufficient knowledge what is the length and breadth of the form of the living entity, therefore Vedic literature gives you an idea that you just try to imagine one ten-thousandth part of the point, and that is the measurement. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīvo bhāgaḥ sa vijñeyaḥ sa cānantyāya kalpate [Cc. Madhya 19.140]. So living entities, spiritual spark, that measurement is given there. Whenever there is measurement, there is form. It is not…

But because we cannot see the form, we say nirākāra. It is our incompetency. Just like I cannot see beyond this wall. My seeing power is limited. Therefore I see there is nothing beyond this. There is nothing beyond this room. That is not fact. There is everything. I can see the sun, which is fourteen hundred thousand times bigger than this planet, but my eyes are seeing, daily just like a disc. So don't believe your senses. Your senses are imperfect. Whatever knowledge you get by experimental knowledge, experimental method, that is the modern ways of understanding. But these things cannot be experimented. Therefore we have to take the knowledge from the Vedas. Tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). These are Vedic mantras. We have to understand the transcendental science through Vedic knowledge. By our imperfect knowledge, if we try to understand the Absolute Truth, naturally we shall find Him.

We can imagine. Just like gagana-sadṛśa. So God is great, but we have no knowledge how He is great. We can simply think of gagana, the sky. That is the greatest. That is our… But we do not know that millions of skies are within the belly of the Supreme Personality of Godhead. There our estimation, gagana-sadṛśa, is imperfect. How He can be gagana-sadṛśa? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ. Jagad-aṇḍa means universe, and the gagana is within the universe. Gagana, we cannot see beyond this gagana, but beyond this gagana there is another gagana. In the Bhagavad-gītā… You are reading Bhagavad-gītā. You must know it. Paras tasmāt tu bhāvaḥ anyaḥ: [Bg. 8.20] "There is another sky, spiritual sky." Sanātana. Paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ, sarveṣu naśyatsu na vinaśyati. This gagana will be annihilated at the time of destruction, but that does not annihilate.

So the idea of gagana is not perfect idea of the Supreme. Gagana-sadṛśa, that is limited within the purview of our knowledge because we cannot think that anything can be greater than this big sky. No, He is mahato mahīyān, bigger than the biggest, aṇor aṇīyān, smaller than the smallest. Just like we can imagine atom, the smallest. But atom we can see by some way or other atom. Six atoms, trasareṇu. Six atoms, when it is combined, we can see through the windows with the sunshine so many trasareṇu. Those small particles which we see through the window with sunshine, they are combination of six atoms. They are not original atom. But the atomic constitution of the living entity is a thousand times smaller than the atom. Therefore aṇor aṇīyān mahato mahīyān: "He is greater than the greatest and smaller than the smallest." The smaller than the smallest, we are. We are also part and parcel. Just like the sun and the sunshine. The sunshine is combination of small atomic molecular parts, shining parts. They are also different. They are not combined together. That is scientific. Similarly, we are also sparks of the Supreme Personality of Godhead. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. You are reading Bhagavad-gītā. You know. That aṁśa, that is described already-one ten-thousandth part of the point. Mamaivāṁśo jīva bhūtaḥ [Bg. 15.7]. In another place, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. This material world is important because it is being manipulated by that small spiritual spark, jīva-bhūtāṁ mahā-bāho.

So we are small particles, part and parcel of the Supreme, and they are distributed all over His creation, brahmajyoti. That is nirākāra. But the brahmajyoti is not the ultimate truth. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The first realization… Just like light in the morning. When you see light, you see the light of the sun. But that is not very important thing, sunlight. Of course, we have no other means to understand beyond the sunlight, but we take it sunlight is very important. Actually very important because through sunlight the whole universe is maintained. It is sunlight. As soon as there is shortage of sunlight, the place becomes immediately condemned. As soon as there is sunlight, we feel pleasure, "Oh, today is very sunny day, nice." So sunlight is always there, but it is being covered. The sunlight is not covered, sun is not covered, but our eyes are covered. Suppose there is cloud. A cloud may expand, say, a hundred miles. But do you think the sunlight is a hundred miles? You cannot estimate, millions and millions of miles. So what hundred-miles cloud can cover the sun? The hundred-miles cloud can cover my eyes. And we say, "Today sun is covered by the cloud." That is our ignorance.

Similarly, the Supreme Brahman, who is spreading the effulgence of light, He cannot be covered. We are covered. We, the small particles, we are covered. Mohita. Tribhir guṇamayair bhāvair mohitam. Mām eva nābhijānāti. In the Bhagavad-gītā this is. They are bewildered by this external energy. Their eyes have been covered. Their eyes… Our, because we are very small, so our senses, the capacity of the senses, they are also limited. Although we have got all the qualities, because fire and a spark of fire qualitatively the same, but quantitatively different. Similarly, we are Brahman, and Kṛṣṇa is Parabrahman, Supreme Brahman. Nityo nityānām, the chief of the all eternals. Cetanaś cetanānām. He is the supreme living entity of all living entities. He is also living entity. So if I am a living entity, I have got a form, so why the supreme living entity will not have a form? This is poor fund of knowledge. He is not nirākāra. But we cannot estimate His ākāra. That is nirākāra. Nirākāra means to estimate. We cannot estimate how big He is. That means nirā… Nirākāra does not mean formless. When there is in the śāstra, nirākāra, this word is used, nirākāra means He has no prakṛta-ākāra, material form. That is nirākāra, not that he has no form. That is poor fund of knowledge. He is sac-cid-ānanda-vigraha [Bs. 5.1]. Therefore Kṛṣṇa says in the Bhagavad-gītā, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "My original form is like human being." And the Bible also it is said, "Man is made after the form of God."

So God has a form just like a human being, two hands, two legs, and He Himself comes to show Him. That is Kṛṣṇa. He is not nirākāra. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha, vigraha means form. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. Avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ [Bg. 7.24]. That is stated in the Bhagavad-gītā. You know. Avyaktaṁ vyaktim āpannam. "The original is impersonal Brahman. Now He has taken form." This conclusion, who makes? Avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ [Bg. 7.24]: "Those who are less intelligent, whose intelligence is very poor, they consider that ultimately I am nirākāra. I have taken the form." Sākāra-nirākāra. No. Kṛṣṇa says, sambhavāmy ātma-māyayā: [Bg. 4.6] "I come out of My good will." Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham: [Bg. 4.7] "At that time I appear." Therefore Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. We have to understand Him in truth, not by imagination, not by malinterpretation, but by fact. The fact is being explained by Kṛṣṇa Himself. Why we should go to understand Kṛṣṇa by the commentary of some less intelligent, some poor fund of knowledge? Why we should go?

So this Kṛṣṇa consciousness movement means we are presenting the Bhagavad-gītā as it is. That's all. We have no difficulty. We have no difficulty because Kṛṣṇa is accepted as authority, the Supreme Personality of Godhead, by all the ācāryas, not only formerly, like Vyāsadeva, Nārada, Asita, Devala, many, many big, big stalwart… Vyāsadeva everyone knows. Vyāsadeva is the original writer of Vedic knowledge, Vedavyāsa. He accepts Kṛṣṇa as the Supreme Personality of Godhead. His disciple Nārada accepts, the Supreme Personality of…, Vyāsadeva's guru, Nārada. Nārada's guru, Brahmā, he accepts, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So Govinda is person. This impersonal Brahman, nirākāra, that is His personal effulgence, bodily effulgence. Just like the sun. You can understand. The sun planet is localized, and within the sun planet, there is sun-god. His name is also mentioned in the Bhagavad-gītā, Vivasvān.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

So this is the process of studying Bhagavad-gītā. So if you study Bhagavad-gītā and conclude that the Absolute Truth is nirākāra, I don't think you are making very much progress. Therefore Kṛṣṇa says, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You try to understand this science by praṇipāta, praṇipātena, by surrendering, not by serving yourself, that "I am very learned scholar. Why shall I surrender?" No. That is the first thing wanted. If you want to understand Bhagavad-gītā, then you must take the direction from the Bhagavad-gītā. The first direction is evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. "All the rājarṣis, they understood Bhagavad-gītā by the paramparā system." That paramparā system, Kṛṣṇa also says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I spoke first of all this system of yoga system mentioned in the Bhagavad-gītā." That is bhakti-yoga. What is that yoga system? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the ultimate instruction of Bhagavad-gītā. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. "All the Vedas, they are teaching only to understand Me, Kṛṣṇa."

So if we do not understand Kṛṣṇa as He is, although He is explaining, all the ācāryas are explaining… In our country… You come from India. In our country there are big, five ācāryas who is practically controlling the Hindu society or the Vedic society: Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇu Svāmī, Lord Caitanya Mahāprabhu. So we have to follow the footprints, the footsteps of the ācāryas. That is mentioned in the… Ācāryopāsanam. If you want to advance in knowledge, then you must worship the ācāryas. Otherwise what knowledge you will get? You cannot get, manufacturing knowledge or getting knowledge from somebody who has manufactured knowledge. The knowledge must be received by paramparā, by paramparā, as Kṛṣṇa says. Evaṁ paramparā-prāptam [Bg. 4.2], sa kāleneha yogo naṣṭaḥ parantapa. He again spoke the science of Bhagavad-gītā to Arjuna because the paramparā was broken. Sa kāleneha naṣṭaḥ. Otherwise there was no need of speaking Bhagavad-gītā to Arjuna. And why He selected Arjuna to understand Bhagavad-gītā? That is also explained. One may say that Arjuna was a gṛhastha, householder, and a politician and a soldier. Why Bhagavad-gītā was instructed to him? That is natural. He was not a vedāntī. He was not a brāhmaṇa. He was not a sannyāsī. Why he was selected to understand Bhagavad-gītā? This should be… There should be inquiry. Generally you understand that a vedāntī, a sannyāsī, a brāhmaṇa may know about spiritual knowledge, about God. No, that is not the fact. The fact is, as Kṛṣṇa says, bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam: [Bg. 4.3] "Because you are My devotee, because you are My dear friend, you can understand the mystery of Bhagavad-gītā."

So the ordinary man who is either Kṛṣṇa conscious nor a devotee of Kṛṣṇa, he cannot explain Bhagavad-gītā. Whatever they are explaining they are simply spoiling their time and others' also, big, big scholars-I do not wish to discuss-simply misled. Now this movement has begun to present Bhagavad-gītā as it is, and people are taking. People are accepting. So you Indians who are present here, that is my request, that you can do tremendous service on behalf of your country. As Caitanya Mahāprabhu said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So in this land, New Zealand, fortunately you are there. You try to understand Bhagavad-gītā as it is and preach it. People will take. People will appreciate your contribution. As our Gosvāmījī said that… Actually I have experienced. Whenever I go… When I was in Columbus, I met one gentleman on the street. So as soon as he understood that I am from India, "Oh, India is very poverty-stricken." Yes. This is our advertisement. And actually, in comparison to Western countries, we are poverty-stricken. That's all right. But still we have gift. We have to give something which is so brilliant. This is Kṛṣṇa consciousness.

So my request is that we are going to start a Rādhā-Kṛṣṇa temple here. Just cooperate with us. These foreigners are doing your business. It was your business to spread Kṛṣṇa consciousness all over the world, but you are sleeping. But the Americans, Canadians, Europeans, I am training them. So you take it very seriously. You try to understand Bhagavad-gītā as it is. Try to understand Kṛṣṇa and spread it. That is my request.

Thank you very much. Hare Kṛṣṇa. [break]

Indian guest (1): …must be a very enlightened man to be able to carry on the work that you are doing, and the vast amount of work that you have done. I would like to ask just one question, if you could enlighten me on that. I would like to hear your explanation on how do you have seen the form of God, if you have had any enlightenment on this. In what form you have…

Prabhupāda: Here is the picture of Kṛṣṇa. You don't believe? You have not seen picture of Kṛṣṇa?

Indian guest (1): Yes, I have.

Prabhupāda: Then why do you say there is no form of Kṛṣṇa? When you see a photograph of a person, how do you know that he has no form?

Indian guest (1): I do not understand that.

Prabhupāda: If you see the photograph of your father, how do you say that is he impersonal, he has no form? How do you conclude? First of all answer me. I have seen form of Kṛṣṇa. You have seen also form of Kṛṣṇa. There are hundreds and thousands of temples in India. Do you think they are all fools? And they were established by big ācāryas, by Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Lord Caitanya. There is Jagannātha temple. Jagannātha temple, every day hundreds and thousands of people are going to see. In Vṛndāvana there are five thousand temples, Kṛṣṇa. Five thousand, ten thousand people are going. You know. In India there are so many pilgrimages. So do you think all these temples established by our predecessor, they are all fools?

Indian guest (1): So therefore you conclude that when you become enlightened, you will see the God in form of human nature?

Prabhupāda: Yes. That is after. In the beginning you have to accept this form, but when you make advance, then you will see always.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

When you… First of all you begin, how to try to learn how to love God. And when you are actually on the platform of love, prema, premāñjana-cchurita-bhakti, you will see God always in His form. He becomes revealed. You haven't got to try to see, but He will reveal. Svayam eva sphuraty adaḥ. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When you engage your tongue… That beginning is tongue. Jihvādau sevonmukhe. If you begin your service… God cannot be understood by our challenging mood. Therefore Kṛṣṇa says, "First of all surrender. Then try to understand." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. When you surrender, and by that surrendering process, when you are free from the resultant action of sinful activities, then you can appreciate God, not that God is my order-supplier: "Please come. I will see You." No. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya. You are reading Bhagavad-gītā. You know all these things.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

These things are there in the Bhagavad-gītā. One who is completely free from the resultant action of sinful activities, they can be engaged fully in Kṛṣṇa consciousness. So these students are being trained how to become free from sinful activities. They are forbidden not to have illicit sex. These are four pillars of sinful activities: illicit sex life, meat-eating, intoxication and gambling. Yatra pāpaś catur-vidhā. These are exactly to the injunction of the Vedas. So if we purify ourself… In the Bhagavad-gītā, Arjuna appreciates Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. How you can approach the pavitraṁ paramaṁ bhavān without being pavitra? So there is a process to appreciate whether Kṛṣṇa or God has form. Unless we adopt the form, superficially it is not possible. I see otherwise there are… Why so many process of bhajana-sādhana if it is so cheap that we can immediately understand what is God? No. And the Veda says, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That was our system. First of all, they used to become brahmacārīs, to become most obedient servant of the spiritual master before becoming gṛhastha. Celibacy, brahmacārī, then gṛhastha. So these things are all lost now. Therefore the śāstra says,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You chant Hare Kṛṣṇa mantra with your tongue. Take prasādam of Kṛṣṇa. You will gradually develop your Kṛṣṇa consciousness, and you will understand what is God. That is the process.

Hanumān: Any other questions?

Indian guest (2): Swamiji, we live in the Western world, and some are born here, although the youth and from their date of birth they are all born in India. Perhaps we know very little about Gītā, but this movement have taken to convert people or to convince people, and how do you give these people stages? Because when persons are ignorant, they need primarily some teaching and then, just like in the school, they go step by step. In this movement, how can you or what can you expect, or what would you like to give as an enlightenment for ordinary people? Suppose myself. I am just an ordinary person, and I don't understand anything. Well, what I'd like to know, that I think if you just give those steps would be far better for the audience to just follow that.

Prabhupāda: Yes. That I have already explained, that we are training people in different parts of the world by opening centers. So you come and take the advantage of this center and learn how to do it. This center is open for this purpose, that people may take advantage how to develop Kṛṣṇa consciousness. Just like you go to a school and you learn how to read and write, and then you pass M.A. examination, similarly, if you think that you have forgotten, you have no knowledge, please come, take the process. And just like these people, they were not born in India. They are not Hindus. They are not Vaiṣṇavas. Their forefathers never heard what is Kṛṣṇa, neither they heard. How they are taking? It is the process. That process we are giving to everyone without any discrimination. We have got students from all communities: Hindus, Muslim, Christian, Parsis, and Africans. The process is so perfect. If you take the process, you will also understand. So for this teaching this process, we are opening center here. You all Indians, your chance is first. So why don't you cooperate and learn? It is open to everyone. It is not a secret thing. So I invite you on Tuesday. (aside:) At what time we are going to…?

Bali-mardana: Seven-thirty.

Prabhupāda: Seven-thirty evening. Please come. The temple will be open and you come, you try to understand. You invite us occasionally in this big place. We have no big place now. We have got very small place. But we shall be very glad to speak about Kṛṣṇa consciousness movement.

So everything is… That I was going to explain. There was no time.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa is teaching, mayy āsakta: "Just try to increase your attachment for Me." There is a process, how to increase attachment. Mayy āsakta. So attachment process. Attachment process is

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

There is a process. If you are actually serious, then come to the process, ādau śraddhā. Just like you are hearing me kindly. It is called śraddhā. You have got little śraddhā. Next stage is sādhu-saṅga [Cc. Madhya 22.83]. Those who are actually practicing Kṛṣṇa consciousness, just associate with them. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā [Cc. Madhya 23.14-15]. Then, if you try to follow how they are… Just like they are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… If you follow the bhajana-kriyā, then anartha-nivṛttiḥ syāt. Anartha, unwanted things. Just like these four things of sinful activities-illicit sex and intoxication, gambling and meat-eating-these are anartha. Anartha means it is not necessary at all. It is not that without meat-eating, we cannot live. Thousands and thousands in India, eighty percent, they are strictly vegetarian. That does not mean they are dying. Here also, in Western countries, I have got thousands and thousands of disciples. They have given up all these things. That does not mean that they have become dead. No. It is anartha, unwanted. So if you take to bhajana-kriyā, then automatically this anartha also will disappear. Anartha-nivṛttiḥ syāt. That means you become purified. Tato niṣṭhā. Then you will have firm conviction. Tato niṣṭhā tato ruciḥ. Then taste, taste will increase. Athāsaktiḥ. Then āsakti. That is Kṛṣṇa speaking in the Seventh Chapter, mayy āsakta-manāḥ. We have to increase our attachment for Kṛṣṇa. And this is the process. So there is process. If you are actually serious, you can take the process, and you will be successful.

Indian guest (3): One more question, Swamiji. When a person gradually go along the path and have, in the process, have some achievements, don't you agree that chanting is not the only attachment, or rather to know Kṛṣṇa? He can…

Prabhupāda: There may be other methods. I can understand you. But the śāstra says, "No other method will be successful." Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Karma, jñāna, yoga. So therefore three times stressed, nāsty eva. "By karma you will not be successful." Time is different. Just like you go to a drug shop, there are hundreds and thousands of medicines. They are all medicine, but the medicine which is prescribed by the physician for you, that is your medicine. So in this age this is the medicine. There may be other methods, they are all bona fide methods, but they will not be successful. This method will be successful. You have to take in that light.

Indian guest (4): Do you give any importance of coming in, sighting of the soul in the front, and can a person not act as a human being, but…

Prabhupāda: Well, you are in my front. You are a soul. What is the difficulty? Everyone, you are all souls. You are in my front. Simply you are dressed only. Suppose you come in a dress. You are my friend. Do I see your dress or you? Paṇḍitāḥ sama-darśinaḥ. Vidyā-vinaya-sampanne [Bg. 5.18]. You are reading Bhagavad-gītā. You know all these things. When you are learned, you won't see the dress. You will see the soul.

Indian guest (5): My real object… Still, I want to… The chanting would be the primary stage, but it is not the stage that it will stay on all the time for a person who is really seeing the truth.

Prabhupāda: No. If you take the process, you will come to the perfectional stage very easily.

Indian guest (5): But do you agree or not?

Prabhupāda: What is that?

Indian guest (5): That chanting is not the stage you have to preserve all the time or practice all the time?

Śyāmasundara: That you become as more advanced in spiritual life, your chanting drops away.

Prabhupāda: No. no, chanting is eternal. After you become perfect, you will also chant more loudly.

Indian guest (5): I have one question. Swamiji, you accept Kṛṣṇa as the supreme glory…

Prabhupāda: I do not accept. The whole Vedas accept.

Indian guest (5): But in our Hindu religion, there are gods and goddesses. There are so many.

Prabhupāda: Yes. Yes. That is for material purpose. Those who are after material benefits, they can worship different demigods. That is mentioned in the Bhagavad-gītā. That is the point. You are reading Bhagavad-gītā. You should note all these things. Kāmais tais tair hṛta-jñānā yajante anya-devatāḥ [Bg. 7.20]. Those who are bewildered or lost of intelligence, they go to worship other demigods.

Indian guest (5): Basically we accept…

Prabhupāda: So those who are interested in spiritual salvation, they need not worship other demigods, but those who are interested for material profit, they can worship demigods. Yajante anya-devatāḥ. Karmaṇā… There is a verse. Just to have immediate result of material profit, the Vedas recommend, "All right, you worship this demigod, that demigod." So our concern is we don't want any material profit; we want Kṛṣṇa. Therefore we do not require to worship demigods.

Indian guest (5): But why not Viṣṇu?

Prabhupāda: Viṣṇu and Kṛṣṇa the same. Viṣṇu and Kṛṣṇa the same. Kṛṣṇa is viṣṇu-tattva.

Indian guest (5): Rāma and…

Prabhupāda: Rāma also. We worship Rāma also. Rāma, viṣṇu-tattva.

Indian guest (5): Because they are the incarnation of the Viṣṇu. The person himself is the reincarnation of the Viṣṇu.

Prabhupāda: So whatever is… That is your conclusion. But Kṛṣṇa said mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So if we have to believe Bhagavad-gītā, then Kṛṣṇa is the Supreme. That's all. Now have kīrtana. (end)

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Bhagavad-gītā 7.1

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San Diego, July 1, 1972
Pradyumna: (leads chanting, etc.)
śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Translation: (not on tape) "Now hear, O son of Pṛthā (Arjuna) how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Prabhupāda: Purport.

Pradyumna: "In the Seventh Chapter of Bhagavad-gītā, the nature of Kṛṣṇa consciousness is fully described. Kṛṣṇa is full in all opulences, and how He manifests such opulences is described herein. Also, four kinds of fortunate people who become attached to Kṛṣṇa and four kinds of unfortunate people who never take to Kṛṣṇa are described in this chapter. In the first six chapters of Bhagavad-gītā, the living entity has been described as nonmaterial spirit soul, which is capable of elevating himself to self-realization by different types of yogas. At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words, Kṛṣṇa consciousness, is the highest form of all yoga. By concentrating one's mind upon Kṛṣṇa, one is able to know the Absolute Truth completely, but not otherwise. Impersonal brahmajyoti or localized Paramātmā realization is not perfect knowledge of the Absolute Truth because it is partial. Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness. In complete Kṛṣṇa consciousness one knows that Kṛṣṇa is ultimate knowledge beyond any doubts. Different types of yoga are only stepping-stones on the path of Kṛṣṇa consciousness. One who takes directly to Kṛṣṇa consciousness automatically knows about brahmajyoti and Paramātmā in full. By practice of Kṛṣṇa consciousness yoga, one can know everything in full, namely the Absolute Truth, the living entities, the material nature and their manifestations with paraphernalia. One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Kṛṣṇa, the Supreme, is made possible by prescribed devotional service in nine different forms, of which…"

Prabhupāda: There are many persons who like meditation. Nowadays, it is very popular, especially in your country. But when we ask them what is the subject of meditation, they cannot say. Can you say what is the subject of meditation? Anyone who is little aware of this meditation? What is that meditation?

Devotee: It's a process of negation.

Prabhupāda: Eh?

Devotee: It's a process of negation for some yoga systems…

Prabhupāda: Negation how?

Devotee: Of feeling. Thinking, feeling, and willing.

Prabhupāda: No, no. Negation… Something positive you negate. So what is that positive, and what is that negation? Nobody can…

Devotee: Desires, negating the desires, natural desires? They want to…

Prabhupāda: That means these are manufacturing. Actually, there is no fixed-up knowledge. Just like somebody was asking (about) transcendental meditation. What is that transcendental meditation? Can anyone explain?

Devotee: I went to one of their meetings, and it was just…, they talk about something concentrating, feeling, something going down, like, something coming up. But it's just…

Prabhupāda: Not very, I mean to say, clear. Something vague. So this will not help. Here is positive proposition, that you concentrate on the form of Kṛṣṇa. Mayy āsakta-manāḥ pārtha. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān… Antar-ātmanā [Bg. 6.47]. One has to fix up the form… Actual yoga system is to concentrate on the form of Viṣṇu. Dhyānāvasthita-tad-gatena manasā. By… Meditation means to concentrate the mind without being diverted to any other subject. Simply thinking of Lord Viṣṇu. That is the yoga meditation recommended in Vedic literature. So here also, Kṛṣṇa says "Me." Kṛṣṇa and Viṣṇu, the same. Viṣṇu is expansion of Kṛṣṇa. So when we concentrate our mind upon Kṛṣṇa, Viṣṇu is included there. Go on.

Pradyumna: "Concentration of the mind upon Kṛṣṇa, the Supreme, is made possible by prescribed devotional service in nine different forms, of which śravaṇam is the first and most important."

Prabhupāda: So our yoga system is not like that, that we whole day, twenty-three hours and forty-five minutes, I engage myself in all nonsensical activities, and fifteen minutes I concentrate my mind, the meditation. That kind of yoga system is not here. Here, twenty-four-hours' meditation. Even during sleeping. Twenty-four hours means during sleeping also. Life should be melded, molded in such a way that twenty-four hours you'll be able to think of Kṛṣṇa. So we are engaging our students in so many Kṛṣṇa activities. They are going to the park, chanting Hare Kṛṣṇa, or distributing literature. All these activities, remembering Kṛṣṇa. They have no other, I mean to say, thought except Kṛṣṇa. So this fifteen minutes, twenty-minutes, sitting, is all right. But one who is twenty-four hours thinking of Kṛṣṇa or Viṣṇu, how far he is advanced, that can be imagined. Therefore Kṛṣṇa says personally, yoginām api sarveṣām: [Bg. 6.47] "Of all the yogis…"

There are different types of yogis. It is, it is not that… Just like we do some other business, twenty-three hours, forty-five minutes, and fifteen minutes we sit down for meditation. No. Twenty-four hours. Kīrtanīyaḥ sadā hariḥ. Sadā means twenty-four hours. That is recommendation of Caitanya Mahāprabhu.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

To execute this twenty-four-hours' meditation one has to be, become, has to become, has to become very humble. Because so many people will criticize. Just like last night our Ātreya Ṛṣi was speaking that some of his fellow officer was criticizing him. So we have to tolerate. Just like when the elephant passes, many dogs bark. So we do not care for these dogs barking. As elephant, we must go on gravely. You see.

Therefore tṛṇād api sunīcena taror api sahiṣṇunā. We have to execute this twenty-four-hours' Kṛṣṇa business, Kṛṣṇa consciousness, always absorbed in thought of Kṛṣṇa-in sitting, in walking, in eating, in sleeping, everything. In working. That is first-class yoga. It is also yoga, but first-class yoga. Not third-class, fourth-class yoga. Of course, any yoga system, we cannot say it is third class, fourth class, but when we make comparative study, there must be something better or something inferior. Just like we have already described. You have got a staircase to go to the one hundredth floor. So one has gone twenty steps, one has gone fifty steps, one has gone seventy-five steps, one has gone full hundred steps. So one who has gone twenty-five steps, he cannot be compared with one who has gone one hundred steps. Similarly, the yoga system is just like a staircase for going to the spiritual world. So one who has taken to Kṛṣṇa consciousness, he's on the top, topmost yoga system. Go on.

Pradyumna: "The Lord therefore says to Arjuna, tac chṛṇu, or 'Hear from Me.' No one can be a greater authority than Kṛṣṇa, and therefore, by hearing from Him…"

Prabhupāda: There… Here is another point. We have to learn by listening from somebody. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. We approach guru for hearing from him the truth. Just like child listens from the parents and he learns to speak, he learns to know what is what. The father says, "This is dish"; the child also says, "This is dish." The father says, "This is spoon"; the child also says, "This is spoon." So he learns by hearing. "Mother language" means if the child is handed over to some other person whose mother, whose language is different from the mother, he'll learn, from the very beginning he'll learn that language.

So hearing is very important. Therefore our bhakti process, bhakti-yoga process is hearing. The more you give aural reception to the transcendental message, more you become expert. You haven't got to become a Ph.D. or very learned fellow, or very scholar. No. Even a child, without any education, he can also become Kṛṣṇa conscious simply by hearing. In New Yor… In Los Angeles, our child friend, he's only three years old. Oh, he cites so many mantras. He has learned. Yes. So many. Of course, one child may be specially intelligent, but anyone can learn. The method is simply hearing and seeing the behavior. You put one child in this association; automatically, with his growth, he'll become a Vaiṣṇava, a Kṛṣṇa conscious devotee. Automatically, by seeing these activities, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], by thinking of Kṛṣṇa. Because the child will get the opportunity for hearing the word "Kṛṣṇa, Kṛṣṇa." Everyone has got God-gifted instrument, this ear. And if we give aural reception, we'll learn. There is no need of education, ABCD. No.

So hearing is so important. Śrī Caitanya Mahāprabhu's preaching work… Caitanya Mahāprabhu's, this propaganda of saṅkīrtana movement, He has given stress on this hearing process. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You can remain in your place. We don't say that you change your place. Whatever you are, you remain. If you are American, you remain American. If you are Hindu, you remain a Hindu. If you are Muslim, you remain Muslim. We don't say that first of all you become a Hindu or this or that. No. We simply request, "Please come here, sit down, and hear." That's all. This is the yoga system. Hearing yoga system. We don't say, press, that "You do this, you do that." We say the regulative principle. When one is seriously becoming our intimate friend or member, then we say that "You have to follow the rules and regulations." That he will agree. If he has actually heard our words, then immediately he will agree. It is not very difficult thing.

So hearing is so important thing. Śravaṇam. Śravaṇam means hearing. So Caitanya Mahāprabhu was talking with Rāmānanda Rāya, the process of self-realization. You will have it. For those who have got Teachings of Lord Caitanya, he'll read it. When Rāmānanda Rāya and Lord Caitanya (were) speaking, so Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya, "What is the best process for self-realization?" Because life is meant for self-realization. This human life is meant for self-realization. Ātma-tattvam. Otherwise it is animal life. The animals, they are cats and dogs; they are not interested in self-realization. But human life is meant for self-realization. Therefore Caitanya Mahāprabhu questioned Rāmānanda Rāya that "What is the best process of self-realization?" He recommended, first of all, the varṇāśrama-dharma. Ca…

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The real business is viṣṇur ārādhanam. Viṣṇu, the all-pervading Supreme Personality of Godhead, who is within the atom, who is within your heart, and who is also in His Goloka Vṛndāvana, that all-pervading… So varṇāśrama-dharma means how to realize that Supreme, all-pervading Godhead. That is varṇāśrama-dharma. Varṇa means four social divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra; and āśrama means four spiritual divisions: brahmacārī, gṛhastha, vānaprastha… So accepting these four spiritual and four material principles of life, that is humanity. One who is not within this category, varṇāśrama-dharma, he's not accepted as a human being or a civilized human being.

In the civilized nation, there is the four divisions of spiritual life and four divisions of… But they do not know it. But those who are followers of Vedic culture, they know how the divisions are to be made. Just like in your body, you have got four divisions: the head division, the arms division, the belly division, and the leg division. They're all required. It is not that simply you have got a nice brain like Professor Einstein; that will do. No. You must have hands also. You must have belly. You must have legs. Then it is complete. The head is most important part of the body-that is all right-but leg is also required. You cannot neglect leg. So similarly, this division is very scientific: intelligent class of men and martial class of men and productive class of men and laborer class of men. When we compare the laborer class of men with intellect, intellectual class of men, there is difference. But both of them are important factors to maintain this body. That is called varṇāśrama-dharma.

So life's aim is self-realization-Viṣṇu-not the skyscrapers. These are piling stones and woods. This is not very intelligent work. The woods and pile, stones and earth is there already-big, big mountain, hills. You do the business of a porter, carry it out, and high, I mean to say, heap, heap it in one place, it becomes a skyscraper building. And if you simply are proud of these heaps of stones and woods and iron, that is not civilization. That is not civilization. Civilization is that the living entity who is using these resources, what, to know what is the actual business. This piling of stones and wood is done also by the birds. They also pick up, according to their strength, some twigs, and they make a nest. That intelligence is there. The rat also, he makes subway. (laughter) You see, So this is not very intelligent work, to imitate the rats, the birds, the cats, the dogs. That is not civilization. Civilization means self-realization, "What I am? Why I am forced to die? I do not like to die." To know this, that is civilization. When all these inquiries will come into one's mind… "Well, I do not wish to die. Why death is there, forced? I am forced to die. I do not wish to be diseased. Why disease comes to me upon me?" When this "why" question will come, "Why?" that is humanity. And if he remains dull, "All right, let me die," then he's cat and dog. That's all. If there is no "Why?" then he's cat and dog.

So human civilization does not mean this piling of woods and stones. No. That is not human civilization. Human civilization means brahma-jijñāsā, inquiry. These are the inquiry. "Why? Why I am forced to do this?" These things are taught regularly in the varṇāśrama system. One is made brahmacārī, celibacy, spiritual. One is made a very decently, family life, gṛhastha. One is made retired life, sannyāsī. Very systematical. So if we don't follow the varṇāśrama-dharma, then we are not even human beings. They are cats and dogs. So therefore Rāmānanda Rāya proposed this varṇāśrama… Varṇāśramācāravatā. He quoted from Viṣṇu Purāṇa. But Caitanya Mahāprabhu said, "Oh, this is rejected." He immediately rejected. Now, so scientific institution of varṇāśrama-dharma system, coming from very early age, Caitanya Mahāprabhu said, "This is external. Say something better." So in this way, Rāmānanda Rāya was putting some better proposal than varṇāśrama-dharma. Then varṇāśrama-tyāga. Tyāga means renouncing, renounced order. But Caitanya Mahāprabhu's speaking, "No, no. It is … It is not very important. Go more."

So when Caitanya Mahā…, eh, Rāmānanda Rāya quoted one verse from Bhāgavatam which was spoken by Brahmā, that jñāne prayāsam udapāsya namanta eva, "When one gives up this nonsense speculative process…" Everyone is speculating. The scientist, philosopher, everyone is speculating, just to show himself that he has grown very learned, he can put some theory. So this is first rejected. Brahmā… Brahmā says. Brahmā's experience… He's the topmost living creature within this universe. He said that "When a person will give up this nonsense habit of speculation…" Jñāne prayāsam udapāsya. He must become submissive. One should not pose himself that he knows something, he can speculate something, he can invent something. Just like the so-called scientists, they are simply speculating and wasting labor. Nothing can be done by you. Everything is already arranged. You cannot change. You can simply see how the law is working; so much you can do. But neither you can change the law, you can make a better facility for the law. No. That you cannot do. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Duratyayā means it is very difficult. So Caitanya Mahāprabhu, when He was informed this statement of Brahmā, that one should give up the speculative method, that he can create something… These nonsense habits should be given up. He must become very humble. Humbler than the grass. Just like we trample over the grass; it does not protest. "All right, sir, you go." That type of humble. Tṛṇād api sunīcena taror api sahiṣṇunā. Taru means tree. Tree is so much forbearing.

So Caitanya Mahāprabhu said, jñāne prayāsam udapāsya namanta eva… "Or then I, I give up the speculative process and I become humbler, as you advise. Then what is My next duty?" Next duty is: namanta eva, being humble, san-mukharitāṁ bhavadīya-vārtām, you should approach a person who is a devotee, and you should hear from him. Sthāne sthitāḥ. You remain in your place. You remain American. You remain Indian. You remain Christian. You remain a Hindu. You remain black. You remain white. You remain woman, man, whatever you are. Simply you lend your ear to the discourses given by realized souls. This is recommended. And when you hear, then you contemplate also. Just like you are hearing me. If you contemplate that "What Swamiji said…?" Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Śruti-gatām. Śruti means just receiving through the ear. If you contemplate and try to understand with your body, mind, then gradually you'll… Because your aim is self-realization. So self means Superself. The Supreme Lord, He's the Supreme Self. We are part and parcel. So by this process, Caitanya Mahāprabhu says, God, Ajita, one who is never conquered… If you… By challenge, if you want to know God, you'll never understand. God never accepts challenge. Because God is great. Why should He accept your challenge. If you say, "Oh, my dear God, please come here. I shall see You," so God is not like that, that He will carry your order. You must carry His order. Then God realization. God says: "You surrender," sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That process, you'll learn God. Not that "Oh, I shall know God. I have got good intelligence, speculate." No.

So this hearing… We are talking of the hearing. The hearing process is so important. All our, this institute, Kṛṣṇa consciousness movement has spread because the students who have joined us, they have given aural reception, by hearing. The hearing, everything was changed within themselves and they have joined with full, whole-heartedness, and the… Going on. So hearing is so important. We are opening so many centers just to give people chance of hearing about the transcendental message. So you take chance, you take, I mean to say, the advantage of this hearing process. Then?

Pradyumna: "No one can be a greater authority than Kṛṣṇa…"

Prabhupāda: Yes. Than hearing from Kṛṣṇa. The Bhagavad-gītā, Kṛṣṇa is speaking. So hear from Him. If you say that "Kṛṣṇa is no longer present before me," no, Kṛṣṇa is present by His Bhagavad-gītā. His words and He, there is no difference. Absolute. Absolute. If you pollute the words… Kṛṣṇa is speaking something, and you are rascal, nonsense, explaining in a different way, then it has no meaning. Then Kṛṣṇa is gone. But if you speak as Kṛṣṇa is speaking, then it is…, Kṛṣṇa is present before you by His words. Immediately. By His word, you can see Kṛṣṇa. Just like the brāhmaṇa in South India. He was illiterate; he was reading, trying to read Bhagavad-gītā, but immediately Kṛṣṇa became present before his eyes, and he was crying. He was crying. That is reading.

So Kṛṣṇa can be present by His words. Because Kṛṣṇa's word and Kṛṣṇa is not different, Absolute. If you actually accept Kṛṣṇa in the form of Bhagavad-gītā, then you are directly associating with Kṛṣṇa, as Arjuna was doing. There will be no difficulty. Ajita. Kṛṣṇa is unconquered, but simply by your humble receptive process, you will conquer over Kṛṣṇa. How you'll conquer? He's already within your heart. You'll realize that "Here is Kṛṣṇa." That is conquer. Then?

Pradyumna: "No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity for progress in Kṛṣṇa consciousness. One has therefore to learn from Kṛṣṇa directly or from a pure devotee of Kṛṣṇa, and not from a nondevotee upstart, puffed up with academic education. In the Śrīmad-Bhāgavatam this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of First Canto as follows:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]
evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]
bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

'To hear about Kṛṣṇa from Vedic literatures, or to hear from Him directly through the Bhagavad-gītā, is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Kṛṣṇa from the Bhāgavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of asaṁśayaṁ samagram, understanding of the Supreme Absolute Truth Personality of Godhead.' "

Prabhupāda: This is the process. By hearing, you become pious. Those who are hearing in this meeting, even they cannot understand the words which we are discussing, he's, he's becoming purer. He's becoming… Just like one becomes purer by acting piously. So simply hearing, if one cannot understand the whole thing, he becomes pious. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. One who is speaking Kṛṣṇa's words, and one who is hearing Kṛṣṇa's…, both of them are becoming purified.

So if we hear daily, regularly, nityam, nityaṁ bhāgavata-sevayā, then… Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. If you hear daily… Just like we are holding class daily in the morning. And bhāgavata-sevayā. Sevayā means service. To make the place nicely cleansed so that devotees will sit down and Śrīmad-Bhāgavatam, Bhagavad-gītā will be discussed, this is called bhāgavata-sevā, serving the Bhāgavata. Nityaṁ bhāgavata-sevayā… Naṣṭa-prāyeṣv abhadreṣu. The whole difficulty is that our heart is covered with so many dirty things. So by this process, this bhāgavata-sevayā, the dirty things will be cleansed. Not that exactly all cleansed. Even a little portion is cleansed, naṣṭa-prāyeṣu, not fully cleansed, prāyeṣu, almost, then immediately, bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī [SB 1.2.18], immediately you come to the platform of bhakti-yoga. Little cleansed. Svalpam apy asya dharmasya trāyate mahato bhayāt. Not that… Therefore, we sometimes see that one who has taken to Kṛṣṇa consciousness, still, he is committing something wrong. But that is not very, that is not a case of discouragement. You stick to this principle. Kṣipraṁ bhavati dharmātmā. Api cet su-durācāraḥ. We should not willingly do anything wrong. But due to our past habit, if we do something wrong, that we should not be discouraged, But stick to the principle, then gradually you'll be cleansed. Naṣṭa-prāyeṣu abhadreṣu. Prāyeṣu means almost cleansed, not completely clean. So we don't claim that we have become liberated from all dirty things. There are so many dirty things still. But little clearance will help us to become a devotee of the Lord.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

Naiṣṭhikī. This is the stage of attachment to Kṛṣṇa. Mayy āsakta-manāḥ. There are different stages. So this niṣṭhā, firm faith. First of all, loose faith. Then, as we execute devotional service, the faith becomes firmer, firmer, firmer. And when it comes to firm, "Yes, Kṛṣṇa is the Supreme Personality of Godhead, I am His eternal servant," this is firm faith. Without any deviation. Bhaktir bhavati naiṣṭhikī.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Sthitaṁ sattve prasīdati. Sattva-guṇa, when goodness, the modes of goodness… So progress in devotional service means one is becoming perfect. Because he is perfect, everyone is perfect, but he's covered with some dirty thing. Just like gold is covered with some dirty earth. But if you wash the gold, or, by chemical process, if you cleanse, then real gold will come out. Similarly, we are all part and parcel of God. Therefore Godly qualities are there, in every one of us. It is simply covered by these material dirty things. This will be cleansed by this hearing process. The more you hear, the more it becomes cleansed, the more you become fixed up in devotional service. The more you give up your other nonsense habits. Kāma and lobha. Other nonsense habits, they are based on two things: lust and greediness. Kāma-lobha. Lust and greediness. These are two dirty things. So tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye. Ceta. Your heart will be cleansed of these lusty things and greediness. Then you come to the pure modes of goodness. And as soon as you come to the pure platform of goodness… Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye ceta etair anāviddham. Then your heart will not be pierced by these nonsense two, rajo-guṇa and tamo-guṇa. You'll be situated in sattva-guṇa. Sthitaṁ sattve…

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Then you'll see everything clearly and be satisfied. "Oh, this is my position."

So this is the process of the more you become purified, the more you'll be advanced in Kṛṣṇa consciousness. And your advancement in Kṛṣṇa consciousness will be tested, how you are developing good qualities. Officially I'm Kṛṣṇa conscious yogi, but I am still addicted to so many nonsense habits-that means you are not advancing. That is the test. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. He hasn't got to learn how to become good. Simply by executing this devotional service, he'll be all good. That is the test.

Thank you very much. (end)

721213BG.AHM

Bhagavad-gītā 7.1

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Ahmedabad, December 13, 1972

Prabhupāda:

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayam samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So by the end of the Sixth Chapter, Kṛṣṇa has explained the aṣṭa, aṣṭāṅga-yoga-siddhi. Aṣṭāṅga-yoga-siddhi, that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. Always who is thinking of Kṛṣṇa within himself, śraddhāvān, with faith and knowledge, he is first-class yogi. So how this first-class yoga system helps me? Because the other yoga systems, they will disagree, that "Simply by thinking of Kṛṣṇa within one's heart, how one becomes perfect?" That is explained from the Seventh Chapter of Bhagavad-gītā, how simply by understanding Kṛṣṇa, you become well aware of everything, this yoga system. In the Vedas also it is stated, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you, if you simply understand Kṛṣṇa, then you know everything. Kṛṣṇa is the root of everything. Therefore Kṛṣṇa says, śrī-bhagavān uvāca.

We should always remember that this Bhagavad-gītā is being spoken by the Supreme Personality of Godhead. So no more better authority. And God is speaking about Himself. Otherwise, by speculation you cannot understand God. That is not possible. You have to hear from God Himself about God.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

"A person who has got little favor," athāpi te deva padāmbu…, "little favor from the lotus feet of Your Lordship, he," jānāti tattvam, "he knows what is tattva, what is the Absolute Truth." Athāpi te deva padāmbuja-dvaya-prasāda-leśānu…, prasāda-leśa: Little favor, not all. Prasāda-leśānugṛhīta eva hi jānāti tattvam, na ca anya ciraṁ vicinvan. Others may go on speculating for years and years. It is not possible to understand. And similarly, in the Brahma-saṁhitā, another Vedic literature, it is said, panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. Muni-puṅgavānām, great saintly persons, sages, if they travel for millions of years… Panthās tu koṭi-śata-vatsara. Koṭi, again multiplied by hundreds and hundreds. Vāyor athāpi, on the airplane of air. Not this metal airplane, but actually air airplane or by the airplane of mind. Mind speed, we know. Mind can run within a second many thousands of miles, immediately. Suppose I am sitting here. So I have got my apartment in Los Angeles, ten thousand miles away. I can immediately go… This is called mind-speed. So with the mind speed, with the velocity of air, if one runs on, to find out the Kṛṣṇa planet, or Kṛṣṇa, still, avicintya-tattva, still, it is inconceivable tattva.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Govinda is very, very difficult to understand by mental speculation, philosophical theses. Philosophical theses, speculation, without religion is simply waste of time. And religion without philosophical basis is sentiment. They must be combined together.

So Bhagavad-gītā is that, religion combined with philosophy. If you simply take philosophy, it is dry speculation. No juice. Carvita-carvaṇānām: "Chewing the chewed." There is no benefit. And if you take, simply take religion without basis of philosophy, then it is fanaticism. That's all. So both should be combined. Religion based on philosophy and logic, that is religion. So that combination is Bhagavad-gītā. So here in the Seventh Chapter, beginning, opening chapter, it is said, bhagavān uvāca. You are searching after God. Now here is God Himself speaking. So recognized God by all sages: Vyāsadeva, Nārada, Asita. And later on by Rāmānujācārya, by Śaṅkarācārya, by Madhvācārya, by Viṣṇu Svāmī, by Caitanya Mahāprabhu, and then our Guru Mahārāja. So our method is very simple: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So we accept this paramparā system. I may not know what is God, but because my predecessors, ācāryas, confirm it, the ”Here is Bhagavān,” we accept it. That's all. We save so much trouble by mental speculation. We accept the paramparā system. Therefore… And we get the result. So that is the way.

Now, here, not only the paramparā system… The paramparā system begins from Kṛṣṇa. As Kṛṣṇa says in the Fourth Chapter: imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] ”I spoke first to the sun-god.” It is not said, ”First.” Many times He has said to many predominating deities. But in this era… This is called the age of Vaivasvata Manu. There are fourteen Manus in one day of Brahmā. So Vaivasvata Manu is the eighth Manu. That means we are passing through the midday of this era, manvantara. There is fourteen Manus in one day of Brahmā, and this era is called Vaivasvata Manu, because he is the son of Vivasvān. And that Vivasvān is given reference in the Fourth Chapter: imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So if you simply calculate the age of Manu it becomes forty millions of years. So Bhagavad-gītā is not a new theses. It is coming from time immemorial. So Kṛṣṇa is the original preceptor. So here Kṛṣṇa again personally speaking. The authority, personally… Out of compassion and friendship, love to Arjuna, He's speaking directly to Arjuna. And Arjuna understood Him: the Supreme Personality of Godhead. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. Puruṣam. Puruṣam means person. He's not imperson. Imperson is the, another feature of the person. Brahmaṇaḥ ahaṁ pratiṣṭhā. Kṛṣṇa says that ”The brahmajyoti, impersonal Brahman, that is situated upon Me.” Ahaṁ pratiṣṭhā. Just like we are sitting on this platform. This is pratiṣṭhā. Similarly, the brahmajyoti is situated on the person of Kṛṣṇa. The person is the ultimate understanding of the Absolute Truth, not the impersonal feature. That is preliminary understanding or imperfect understanding. There is brahmajyoti. Just like we are experiencing the sunshine. The sunshine is also experience of the sun-god, but it is imperfect understanding. It is not perfect understanding. If you want to understand the sun-god, then you have to penetrate through the sunshine and reach the sun planet. And then, if, if, you are able to see the predominating deity of the sun planet, whose name is Vivasvān… Similarly, the whole material creation is a part of the brahmajyoti. Sarvaṁ khalv idaṁ brahma.

So you have to penetrate… In the Īśopaniṣad, it is said that, requested, it is requesting the, that ”You kindly wind up Your brahmajyoti so can, I can see Your face rightly.” So ultimately, there is person. Tattva-vastu.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

This is the version of Śrīmad-Bhāgavatam. So Brahman realization is for the persons who are trying to understand the Absolute Truth by philosophical speculation. That is the understanding. Similarly, the localized Paramātmā feature is realized by the yogis. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. And the devotees, they realized directly the Supreme Personality of Godhead, Bhagavān, ṣaḍ-aiśvarya bhagavān, with full richness, full reputation, full strength, full knowledge, full renunciation. This is the meaning of Bhagavān. I have already explained. So that Bhagavān is speaking.

So mayy āsakta-manāḥ pārtha: ”Those who have developed attachment for Me, mayy āsakta, only attached to Kṛṣṇa…” That is Kṛṣṇa consciousness, always thinking of Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is yoga. It is already explained by the end of the Sixth Chapter. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. One who has developed attachment for Kṛṣṇa, he has come to perfection, simply by developing. And this development of attachment is possible by this arcana-vidhi. Just like our, rising early in the morning, offering maṅgalārātrika, then changing the dress, garlanding, dressing, so many things. From morning, four, to, up to night at ten o'clock, there is program. That is real temple worship. Not that the temple is closed whole day and night, and the pūjārī goes for five minutes and bells the bell, again close. No. There is system. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mār janādau **. So many activities in temple worship. So for the kaniṣṭha-adhikārī, neophytes, those who are serious to become, to awaken his attachment for Kṛṣṇa, they must take to this arcana-mārga. This is called arcana-mārga, temple worship. Everyone can establish a small temple in his house, and he can begin family-wise: himself, his wife, his children. That is wanted. This Kṛṣṇa consciousness movement wants to see that every house has become a temple of Kṛṣṇa. That is our program. Mayy āsakta… Just to increase the attachment for Kṛṣṇa.

That is needed, especially for the gṛhasthas, for the householders… Still in India, there are many respectable families. They are maintaining a small temple. Therefore Kṛṣṇa says, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭa, this yogaṁ yuñjan mad-āśrayaḥ, this bhakti-yoga, one who could not finish the cent percent bhakti-yoga in one life, at least he's guaranteed to have next life as a human being. Because Kṛṣṇa says, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Śucīnām. Śucīnām means first-class brāhmaṇa, Vaiṣṇava. They are called śuci. The śuci, the, just the opposite word is muci. Muci means most nasty habit, and śuci means most cleansed habit. So one poet said that śuci haya muci haya yadi kṛṣṇa tyaje and muci haya śuci haya yadi kṛṣṇa bhaje: ”If one becomes Kṛṣṇa conscious, even though he's born in the family of muci, he becomes śuci. And even though one is born in the family of śuci, brāhmaṇa, if he rejects Kṛṣṇa, he becomes muci.” So muci haya śuci haya yadi kṛṣṇa bhaje and śuci haya muci haya yadi kṛṣṇa tyaje. This is the…

So the highest perfection of life is to awaken our dormant Kṛṣṇa consciousness. That is the highest perfection of life. Everyone has got Kṛṣṇa consciousness dormant. It is covered by the influence of māyā. By the influence of māyā. That is also stated in the Caitanya-caritāmṛta, that

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

Nitya-siddha. Kṛṣṇa is the Supreme Personality of Godhead, and we are all part and parcel of Kṛṣṇa. So therefore our relationship with Kṛṣṇa is natural. It is natural. Just like my part and parcel of the finger; so without finger, my body's imperfect. Finger must be… So the existence of finger with this body, it is natural. Similarly, to remain with Kṛṣṇa, that is our natural position, constitutional position. Remain with Kṛṣṇa as cowherd boy, as gopī, as Kṛṣṇa's father, Kṛṣṇa's mother, Kṛṣṇa's servant, Kṛṣṇa's trees, Kṛṣṇa's

Yamunā, Kṛṣṇa's flower, Kṛṣṇa's Vṛndāvana land-remain with Kṛṣṇa in any form you like. Śānta dāsya sākhya vātsalya mādhurya. In any mellow, humor, you can remain with Kṛṣṇa. That is our natural position. But when we try to imitate Kṛṣṇa, to become a imitation Kṛṣṇa… Just like there are so many persons, they say, "I am Kṛṣṇa." This is māyā. Immediately… Because we trying to forget Kṛṣṇa, our relationship with Kṛṣṇa, immediately māyā captures.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we desire to forget Kṛṣṇa, or to rebel against Kṛṣṇa, that "Why I shall serve Kṛṣṇa? I am Kṛṣṇa," immediately māyā is there, side by side. Kṛṣṇa is there. Apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam. When Vyāsadeva, after getting instruction from Nārada, he wanted to write Śrīmad-Bhāgavatam, so he first of all meditated. Bhakti-yogena manasi, apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam [SB 1.7.4]. He saw both Kṛṣṇa and His illusory energy, apāśrayam, on the back side.

So Kṛṣṇa is never influenced by the illusory energy, māyā. We become influenced by the māyā. Kṛṣṇa… Just like cloud. Cloud cannot cover the sun. It is our eyes which are covered by the cloud. We see, we say that "Now the sun is covered by the cloud." No, that is not the fact. Sun is very, very big. Sun cannot be covered by cloud. It is our eyes which are covered by the cloud. Similarly, māyā… We are teeny part and parcel of Kṛṣṇa. Therefore we are covered by māyā. Sometimes, not always. Kṛṣṇa, when we forget Kṛṣṇa…

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we try to forget Kṛṣṇa, immediately māyā is there. Therefore the reversing process, reversing process, if we want to go back again to Kṛṣṇa, then daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot go back to home, back to Godhead, by your own speculation. That is not possible. Ciraṁ vicinvan. You can go on speculating to become one with God. That is another thing. But if you actually want to know God and see God, then as Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] simply surrender to Kṛṣṇa and māyā will give you no more trouble. You can see Kṛṣṇa. This is the process.

Therefore Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogam. To… This is yoga system. It is called bhakti-yoga. Bhakti-yoga system. So a neophyte devotee should be engaged in temple worship, but if he does not make further improvement, if he sticks to the simply temple worship, then he remains a kaniṣṭha-adhikārī, lower-standard devotee. Lower-standard devotee. But one has to become first-standard devotee; at least, one must… A first-standard devotee is very high position, spiritual position. But at least, we must come to the second standard. The lower standard is

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

Arcā, this arcā-vigraha, Deity, Kṛṣṇa, arcāyām eva haraye, the Deity of Kṛṣṇa, yaḥ pūjāṁ śraddhayā īhate, with great devotion and according to the rules and regulations, if one performs, that is very nice. But if he does not improve, na tad-bhakteṣu cānyeṣu, he does not become knowable to the devotees and other persons, then he remains a kaniṣṭha-adhikārī. Sa bhaktaḥ prākṛtaḥ. Prākṛta means in the material platform. He does not actually promoted to the spiritual platform if he simply remains. Therefore along with the worship of Kṛṣṇa in the temple, this hearing should be… Śravaṇaṁ kīrtanam [SB 7.5.23]. Just like we are doing. We do not engage only the devotees to the temple worship, but there must be program for hearing Bhagavad-gītā, Śrīmad-Bhāgavatam, the science of God. Otherwise, after sometimes, simply if you ring the bell, after time you'll be disgusted and the whole thing will be lost. As it has become now in India. There was no instruction about Kṛṣṇa consciousness. They simply attached to the temple and belling. And now it is now zero. Devotion is zero.

So two things must go on, parallel. Then if we, two things must go, then you are promoted to the second platform, madhyama-adhikārī. Madhyama-adhikārī means at that time he sees four things:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

Madhyama. Īśvara. By arcana-vidhi, he understands Kṛṣṇa, the Supreme Personality of Godhead, by this process. By the regulative process, by the instruction of the spiritual master, by the regulative principles set up in the bhakti-śāstras, just like Nārada-pañcarātra, Bhakti-rasāmṛta-sindhu. There are many. So at that time, if one comes from the lower platform to the… Of course, we must know that any devotee, either in the lower platform or in the second platform or on the firs platform, they are to be considered as devotees. Not that because one is in the material platform, he's not devotee. He is also devotee. But he has to improve. The improvement means he must know what is Kṛṣṇa. Simply if he remains attached to the temple worship and does not try to understand who is a Kṛṣṇa devotee and how he has to deal with others… Na tad-bhakteṣu cānyeṣu. We have got some duty to others. This is preaching work. This is preaching work. One should not be satisfied simply by worshiping in the temple. Then he'll remain a neophyte. He must become a preacher, Kṛṣṇa consciousness. Then he comes to the second platform.

So when he becomes a preacher he sees four things. He sees God, Kṛṣṇa, Īśvara; tad-adhīna, and the devotees. Tad-adhīna means those who have accepted Kṛṣṇa as the parama-puruṣa. There is another verse in the Śrīmad-Bhāgavata: itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena. Dāsyaṁ gatānām, for the bhaktas, Kṛṣṇa is the Supreme Lord, Paradeva.

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

[SB 10.12.11]

When Śukadeva Gosvāmī described the cowherd boys playing with Kṛṣṇa… So he is remarking that "These boys who are playing with Kṛṣṇa… Who is this Kṛṣṇa?" Itthaṁ satāṁ brahma-sukhānubhūtyā. Those, those who are impersonalists, those who are attached to the impersonal brahmajyoti, for them, He is the target. He is the target. From Him, the brahmajyoti comes. Itthaṁ satāṁ brahma-sukhānubhūtyā. And dāsyaṁ gatānāṁ para-daivatena: "And those who are devotees, for them, here is the Supreme Lord." Dāsyaṁ gatānāṁ para-daivatena. And māyāśritānāṁ nara-dārakeṇa: "And those who are under the influence of māyā, for them, He's ordinary human child." The same person. Different views. One is seeing that the ultimate target of brahmajyoti, and somebody is seeing that He is the Supreme Lord, and somebody's seeing, "He's ordinary boy." So Kṛṣṇa is visioned under different positions. Under different positions. But He's the Supreme Lord.

So this yoga system, attachment for Kṛṣṇa, begins from the temple worship and ends into mahā-bhāgavata. Mahā-bhāgavata means who simply sees Kṛṣṇa, nothing… Sarvatra haya nija iṣṭa-deva-sphūrti. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. Similarly, in the Bhagavad-gītā also:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

He does not see anything but Kṛṣṇa. A mahā-bhāgavata, when a tree, when he sees a tree, he does not see the form of the tree, but he sees Kṛṣṇa. That is mahā-bhāgavata. That we should not imitate. That is the highest stage, perfectional stage. But at least, we come to the middle stage. What is that middle stage? To… We must understand what is God, what is Kṛṣṇa. Perfect understanding. And tad-adhīna, and His devotees. Īśvare tad-adhīneṣu bāliśa. Bāliśa means innocent persons. They are un… I mean to… They do not know actually what is God. And dviṣat. Dviṣat means envious. The four classes of men: God, His devotee, innocent person, and envious person, demons. So the person who is promoted to the second stage, he'll deal with these four classes of divisions differently. Īśvara-prema. One should try to learn how to love Kṛṣṇa. Yato bhaktir adhokṣaje [SB 1.2.6]. That is first class. And tad, īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca, prema, prema, love for Kṛṣṇa, and maitrī, and to make friendship with the devotees. Prema-maitrī. And kṛpā: those who are innocent, one should be merciful. The devotee should be merciful, just to awaken their Kṛṣṇa consciousness. And dviṣatsu ca upekṣāḥ: and those who are envious, they should be rejected. These four classes… To try to love Kṛṣṇa, to make friendship with devotees, and to give some service to the innocent public who does not know what is God, and those who are envious, asuras, they should be rejected. The madhyama-adhikārī should not touch the demons. Because maybe, he may turn again, be demon. Therefore one should be very careful to associate with the demons.

But when one becomes uttama-adhikārī, mahā-bhāgavata, he does not see anyone as demon. He sees, "Everyone is worshiping Kṛṣṇa. I am not worshiping." This is mahā-bhāgavata. Just like Rādhārāṇī. Rādhārāṇī always feels that "I do not know how to love Kṛṣṇa. Oh, he, here is a gopī. How she loves Kṛṣṇa." That is Her… This is called mahā-bhāva. So we should not imitate Rādhārāṇī. Caitanya Mahāprabhu… Just like Caitanya Mahāprabhu, He's the symbol of Rādhārāṇī's mahā-bhāva. He says that "I do not love Kṛṣṇa. I do not know how to love Kṛṣṇa." Then if you, somebody, if somebody says, "Then why You are crying?" "Well, that is a show. I am making a show. I am crying." Then what is the symptom? "The symptom is that if I would have loved Kṛṣṇa, then without Him I have died long, long ago. I should have died. I am living still without Kṛṣṇa; that means I do not love Kṛṣṇa." This is mahā-bhāgavata-bhāva, separation.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ
[Cc. Antya 20.47]

[Lord Kṛṣṇa, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with His feet, or He may render me brokenhearted by not being present before me for a long duration of time, but still He is nothing less than the Absolute Lord of my heart].

This is mahā-bhāgavata. So mahā-bhāgavata, we should not imitate. But we should not remain also as kaniṣṭha-adhikārī. We must come to the madhyama-adhikārī, middle stage. So these stages will be manifest gradually if we simply try to develop our attachment for Kṛṣṇa.

So this is the beginning: arcā, arcanam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam [SB 7.5.23]. Arcanam. Therefore for every gṛhastha… Because gṛhasthas are busy in so many ways, they have no opportunity to preach. But they must take to arcana. Every house, every householder, they must… What is the difficulty? Just like we have got in this platform, Deity of Rādhā-Kṛṣṇa, everyone can install Rādhā-Kṛṣṇa Deity at home and under the instruction of spiritual master and shastric regulations. Then, if we engage ourselves in arcana-vidhi, then automatically, all the anomalies of life will stop. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā [Cc. Madhya 23.14-15]. This arcana-vidhi is one of the items of bhajana, bhajana-kriyā. So anartha-nivṛttiḥ syāt. If every house engages in this arcana-vidhi, so many unwanted things will vanish. You'll have no more interest for seeing cinema or going to the restaurant or smoking biḍi and wasting time by unnecessary talks. So many things. And your life will be perfect. So many nonsense things will go automatically. Anartha-nivṛttiḥ syāt. So therefore to become Kṛṣṇa conscious, every house, everywhere, every person, every human being should adopt this arcana-vidhi. Then at least he will save so many unnecessary… Anartha-nivṛttiḥ syāt. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15].

So Kṛṣṇa says that mayy āsakta-manāḥ pārtha: "My dear Arjuna…" Arjuna is addressed here as "Pārtha," very familial. Because Pārtha, Kṛṣṇa, Arjuna's mother's name was Pṛthā, Kuntī's name. And Pṛthā, Kuntī, happened to be the aunt of Kṛṣṇa. So He's very feelingly, in a familial way, He's addressing, "Pārtha, My dear Arjuna, Pārtha, mayy āsakta-manāḥ, simply by increasing attachment for Me," mayy āsakta, mayy āsakta-manāḥ pārtha yogam… This is yoga. This is perfect yoga. Yoginām api sarve…

Mad-āśrayaḥ. ”This yoga system should be executed directly under My direction, or under the direction of a representative of Mine.” The spiritual master is the representative of Kṛṣṇa. How he becomes representative? What is the test? The test is… Just like anyone can understand, representative. Suppose a business firm’s representative is going to canvass for business, what is his business? He will take the interest of the firm, not his personal interest. He will try to secure business for the firm he’s working, not for his personal… That is perfect representative. And if he goes, in the name of the firm’s representative, and he does his own business, then he’s a liar. Similarly, Kṛṣṇa’s representative means one who speaks about Kṛṣṇa as Kṛṣṇa speaks. And if he adulterates, he’s a liar. He’s not representative. He’s not representative. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and if the representative says, ”Just become a devotee of Kṛṣṇa. Just worship Kṛṣṇa. Just offer your obeisances to Kṛṣṇa,” he is representative. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and the representative will say that ”You give up all other process. You simply surrender to Kṛṣṇa.” He will never say that ”I am Kṛṣṇa.” He’ll never say. He’s not representative of Kṛṣṇa. He’s a liar. He’s not representative.

So to become representative of Kṛṣṇa is not very difficult. Simply one has to become very sincere. That’s all. That whatever Kṛṣṇa says, he will say. Just like Arjuna accepted: sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. That is representative. ”My dear Keśava, Kṛṣṇa, whatever You are speaking, I accept them all, in toto, without any reformation.” That is representative of Kṛṣṇa. Caitanya Mahāprabhu said,

yāre dekha tāre kaha ’kṛṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa
[Cc. Madhya 7.128]

Āmāra ājñāya. One has to carry out the order of God. He is representative. Otherwise liar, misnomer. So therefore Kṛṣṇa says, mad-āśrayaḥ. Mad-āśrayaḥ: ”Either under My direction, the direction is there, or My representative’s.” Mat. Mad-āśrayaḥ means ”either under My direction or one who has taken…” [break]

…We have discussed. But gāyatrī-mantra is the beginning of brahminical culture because without attaining the brahminical qualification, nobody can understand Vedic literature. Therefore a brāhmaṇa, initiated, he’s given the gāyatrī-mantra. So that is required. [break]

Indian: Hare Kṛṣṇa. Your Divine Grace, in order to understand Śrī Bhagavān Kṛṣṇa, we have to take your help, as you said you have explained what are the words of Kṛṣṇa. And in order to understand yourself we have, or we had to take the help of so many other persons. You speak in English and Sanskrit or Hindi, and at college, and at school, so many teachers taught us Sanskrit, Hindi, and history, geography, because there are so many illustrations in your speech also. Then guru has been defined like this:

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Ajñāna timirāndhasya. About jñāna, nothing has been said whether it is spiritual jñāna or material jñāna. So in order to understanding you and, through yourself, also Kṛṣṇa, all these so-called gurus, or, I may say, teachers, they have contributed towards understanding or developing Kṛṣṇa consciousness. Now, leaving aside these material teachers I am taking the, taking one spiritual guru who gave me Kṛṣṇa consciousness first and who taught me to worship God, Kṛṣṇa, and to maintain a temple at my own house and to learn the ślokas from Gītā or the Śrīmad-Bhāgavata. And I have learned by rote the grandness of adhyāyas of Bhāgavatam and the Gītā. But you see I could not understand anything. Now, after going through your literatures, complete literatures, now the whole light has come to me, and I have began to understand even that the guru who gave me such Kṛṣṇa consciousness. I don’t challenge or question the other findings of their(?) gurus. Just like a boy who absent from class, not attending his class, there is no fault of the guru. Guru has been attending his lectures. But I am truant. I am not attending class. So you see I can’t blame that guru. But now I have understood everything from Your Grace, and now that ajñāna has been removed. I have now become more Kṛṣṇa conscious than before. So should I give credit to all those gurus who have helped me to understand? Or should I now select, or should I exercise any choice that I should accept this guru or that guru only? So that doubt should be cleared.

Prabhupāda: Hmmm. Guru is only one. Guru means, as you explained,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

One who eradicates the ajñāna, andhakāra, darkness. In the darkness, if somebody brings lamp, ajñāna-timirāndhasya jñānāñjana-śalākayā… The jñāna-rūpa, torchlight, he’s guru. So maybe of different degrees, but anyone who opens the spiritual eyes, he’s guru. So… But in the śāstra it is said, gurur api kāryākāryakam ajānataḥ. If I accept some guru, but if later on it appears that he did not know what is to be done, what is to be not to be done, then Śrīla Jīva Gosvāmī says that such guru: parityāgo vidhīyate. Such guru should be rejected. But it doesn’t matter that degree. Actually, if the guru teaches Kṛṣṇa consciousness, then he may be in lesser degree, but he’s accepted as guru. There is no question of rejection. Because Kṛṣṇa is actually jñāna. One who teaches Kṛṣṇa as the Supreme Personality of Godhead, ”One has to know Kṛṣṇa, one has to surrender to Kṛṣṇa,” this kind of teaching is required. And if the guru says that ”I am Kṛṣṇa. Everyone is Kṛṣṇa,” then, ”daridra-kṛṣṇa, daridra-nārāyaṇa,” he is not a guru. He’s not a guru. He’s misguiding. Misguiding. Avaiṣṇavo gurur na syāt. This is the shastric injunction. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A… Generally, a qualified brāhmaṇa becomes guru. That is natural. Brāhmaṇa is the head of the society. So he is… And without becoming brāhmaṇa, nobody can become guru. That is also fact. Because brāhmaṇa means brahma jānātīti brāhmaṇaḥ, one who knows Brahman, Brahman. So guru must be a brāhmaṇa, mean a qualified brāhmaṇa, not born-brāhmaṇa, so-called brāhmaṇa. Qualified brāhmaṇa. So still, brāhmaṇa’s qualification, ṣaṭ-karma, paṭhana pāṭhana yajana yājana dāna pratigraha. So śāstra says that ṣaṭ-karma-nipuṇo vipraḥ. If one vipra is quite expert in executing the six kinds of business, and mantra-tantra-viśāradaḥ, and very well known in the Vedic mantras and hymns and everything complete, but if he is avaiṣṇava, if he is not Vaiṣṇava, he does not know viṣṇu-tattva, or kṛṣṇa-tattva, then he cannot become spiritual master. Avaiṣṇavo gurur na syād vaiṣṇavaḥ śva-paco guruḥ. But if a Vaiṣṇava, one who knows viṣṇu-tattva, kṛṣṇa-tattva, even if he's born in the family of śva-paca, the dog-eaters, caṇḍāla, he can be accepted as guru. So the real test is whether the guru is a Vaiṣṇava, whether he know the science of Kṛṣṇa. That is also confirmed by Caitanya Mahāprabhu:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

A… It doesn't matter what he is, whether he's a sannyāsī or a gṛhastha or a brāhmaṇa or a su…, born in brāhmaṇa family or… It doesn't matter. Yei kṛṣṇa-tattva. Anyone who knows Kṛṣṇa, he can become guru, not others. So that is the statement of the śāstras. Avaiṣṇava cannot become guru.

Indian: In your presence I may declare also attending I have found your system of Kṛṣṇa consciousness the best and very practical. Because I, I am a…

Prabhupāda: Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.1

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Bombay, January 13, 1973

Prabhupāda:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So today's subject matter is Kṛṣṇa-yoga. Yesterday we discussed some portion of it.

Now, Kṛṣṇa is all-attractive.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān. There is definition of Bhagavān. Not that any rascal advertises himself Bhagavān and he becomes Bhagavān. No. Parāśara Muni, father of Vyāsadeva, gave us what we mean by Bhagavān. Bhaga means opulence, and vān means one who possesses opulence. Just like we have our practical experience. Anyone who is very rich, he's attractive. He becomes attractive. Many men go to him for some favor. One who is very influential, he becomes very attractive. One who is very famous, he becomes attractive. One who is very learned, wise, he becomes attractive. One who is very wise, he becomes attractive. And one who is in the renounced order of life Renounced order of life means one who possesses everything but renounces, does not use it for his personal benefit. Just like a person who is very charitably disposed, he gives everything to the public. He's also very attractive.

So these are six kinds of attraction. So Bhagavān means one who is in full possession of all these attractive features, He's Bhagavān. Not any rascal loitering in the street and becomes Bhagavān. No. That is misleading. We do not know what is meant by the word bhagavān; therefore we accept any rascal as Bhagavān. Aiśvaryasya samagrasya. Riches. There are many rich men in Bombay city, but nobody can claim that "I am the possessor of all the riches. All the bank money or any money there is in Bombay, that is my money." Nobody can say. But Kṛṣṇa can say. Aiśvaryasya samagrasya. Samagra riches, not paltry portion of it. Samagra. Aiśvaryasya samagrasya vīryasya. Strength, influence. Vīryasya. Yaśasaḥ, reputation, fame. Just like Kṛṣṇa spoke this Bhagavad-gītā five thousand years ago, but still it is adored all over the world. Not only in India, but all over the world. Bhagavad-gītā is known in any country, irrespective of religion or faith. Everyone, any intelligent man, any scholar, any philosopher reads Bhagavad-gītā. That means Kṛṣṇa is so famous. Everyone knows.

So aiśvaryasya. And when He was present, He showed His riches. Nārada Muni wanted to see how Kṛṣṇa is managing His sixteen thousand wives, 16,108 wives. So when Nārada Muni came, he entered each and every palace. There were 16,108, all marble palaces, bedecked with jewels. There was no need of electricity or light at night, all the palaces were so bedecked with jewels. And the furnitures were made of ivory and gold. Opulences. The gardens were full of pārijāta trees. And, not only that, Nārada Muni saw that Kṛṣṇa was present with each and every wife and He's doing…, He was doing different types of business also. Somewhere He was sitting with His wife, children. Some…, somewhere marriage ceremony was going on of His children. Somebody… So many, all. Not one kind of engagement. So this is called opulence, riches. Not that possessing a few tolās of gold, one becomes God. No. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29], suhṛdam… Kṛṣṇa declares that "I am the supreme enjoyer." Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. "I am the proprietor of the planets." That is richness. Power. So far strength and power is concerned, Kṛṣṇa, when He was three months old, on the lap of His mother, He killed so many demons.

So Bhagavān does… Is not manufactured by some process. Bhagavān is Bhagavān, always Bhagavān. Either He is representing as a child, as a boy or a youth, He never becomes old. That is another feature of Bhagavān. That is another aiśvarya. We want to keep our youthhood by so many ways, but Kṛṣṇa is always young. Bhagavān is always young. Bhagavān never becomes old. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He's the Purāṇa-puruṣam. Purāṇa-puruṣam means the oldest person. Be…, because He's ādyam, beginning of all puruṣas. Puruṣa means the three Puruṣas, Viṣṇu-Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kāraṇodakaśāyī Viṣṇu. They are called Puruṣa. So ādyaṁ puruṣam. He's male, person. He's not imperson. Imperson is only His one bodily feature. So in spite of His being ādyam, ādi-puruṣam, the cause of all causes, cause of Mahā-Viṣṇu, cause of Brahmā, still nava-yauvanaṁ ca, He never becomes old, God never becomes old. That is His opulence. Aiśvaryasya samagrasya vīryasya yaśasaḥ. Yaśasaḥ, I have already explained. He's so famous still. You cannot find in the history of the world, five thousand years ago, who appeared and still famous. You don't find. There is not a single instance within the human history. But Kṛṣṇa, He appeared five thousand years ago, during the Battle of Kurukṣetra, before that, and still He's famous. Not only famous in India, but He's famous all over the world. In each, every language, the "Kṛṣṇa" word is there, dictionary. He's also stated as "Hindu God." But Kṛṣṇa is not Hindu god or Muslim God. He's God. God is neither Hindu nor Muslim nor Christian. God is God. So Kṛṣṇa is Bhagavān. Svayaṁ Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are… There may be many Bhagavāns, but Kṛṣṇa is the original Bhagavān.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. We have to increase our attachment for Kṛṣṇa. So how we can increase our attachment for Kṛṣṇa unless we know Kṛṣṇa, at least something about Him? Just like a girl becomes attached to a young boy when she knows about something about that boy. The more she knows, she becomes attracted. In the Caitanya Mahā…, Caitanya-caritāmṛta, it is said:

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

If you want to be attracted by somebody, we must know about him, something. Simply superficial understanding will not do. Just like we feel sometimes inconvenience in preaching about Kṛṣṇa because people here, they think they know everything about Kṛṣṇa; what they'll hear about from the Americans and Europeans? "What you can teach us?" Familiarity breeds contempt. No. Kṛṣṇa is not so easy to know.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

We have to know Kṛṣṇa as He is. So "know" means to hear about Him. Because Kṛṣṇa… We are not directly in contact with Him, Kṛṣṇa, in yoga. Kṛṣṇa-yoga means to know Kṛṣṇa, and then we become attached or make connection with Him. Sambandha. This is called sambandha. We must know what is our relationship with Kṛṣṇa. That relationship is described by Śrī Caitanya Mahāprabhu when He was inquired by Sanātana Gosvāmī, "So what is my position? What I am?" Śrī Caitanya Mahāprabhu said that every living entity is eternal servant of Kṛṣṇa.

This is our relationship. We are eternal servant of Kṛṣṇa. Therefore Kṛṣṇa is asking here: mayy āsakta. We are eternally related with Kṛṣṇa, but now, under the influence of this material energy or illusory, external energy, we have forgotten Kṛṣṇa. Therefore Kṛṣṇa says that "You have to divert your attention, attachment, to Me." Mayy āsakta. Mayi. Kṛṣṇa says mayi. Mayy āsakta. Mayy āsakta-manāḥ. Mind has to be always fixed up in Kṛṣṇa. This yoga has to be practiced. As Mahārāja Ambarīṣa did: sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. He always… He was a great emperor. He had many business, political and maintenance of the kingdom. He was always busy, great emperor of the whole world, but still he fixed up his mind always on the lotus feet of Kṛṣṇa. That is called kṛṣṇa-āsakti. Kṛṣṇa-āsakti. Mayi, mayy āsakta-manāḥ. Mind has to be fixed with Kṛṣṇa. The process is very simple. Process is very simple. Everyone, at home, in any condition of life, he can fix up his mind in Kṛṣṇa. Our mind has to be fixed in something, because mind is never vacant. It is always fixed up or attached to some, something. Not for a second our mind is vacant. So this vacancy has to be filled up by the presence of Kṛṣṇa. That is perfect yoga.

In the last chapter… We are speaking from the Seventh Chapter. In the last chapter, Sixth Chapter, Kṛṣṇa said:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Yoginām. There are many yogis, many different types of yogis. But the best yogi, the foremost yogi, best of all is he… Who? Yoginām api sarveṣāṁ mad-gatena: "Simply in relationship with Me, thinking of Me." Mad-gatenāntar-ātmanā. Within the core of heart, always thinking of Kṛṣṇa. Mad-gata. Yoga process means to concentrate the mind upon the Supreme Personality of Godhead, generally Lord Viṣṇu. So Lord Viṣṇu and Kṛṣṇa, there is no difference. They are the same. Kṛṣṇa is the original Viṣṇu. So the first-class yogi is he who is always concentrating his mind upon Kṛṣṇa. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā, śraddhāvān. Unless you have got śraddhā, you cannot make any progress. Śraddhā. Śraddhā means faith. Just like you have all came. You have got little faith or more faith. There is faith. Without faith, how you could come here and spare some time for understanding Kṛṣṇa, or hearing about Kṛṣṇa? So this is the beginning, śraddhāvān. Śraddhāvān bhajate yo mām. With faith.

That faith begins… In the Bhagavad-gītā, the Kṛṣṇa is creating that faith, personally. He's speaking about Himself to create your faith. Kṛṣṇa says that "You are searching after the Supreme." Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Aham ādir hi devānām [Bg 10.2]. So in this way Kṛṣṇa… Not advertising Himself, but He is presenting Himself. Because He comes down to establish real religious system. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharma-saṁsthāpanārthāya. He has come. He came to establish real religious principle. Real religious principle means to accept the codes of Kṛṣṇa. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Nobody can create religious principle. A man cannot create. That is not possible. Any religious system which is created by man, that is not religion. Religion means what is created by God. That is religion. Dharmaṁ tu sākṣāt. Sākṣāt mean directly. So this Bhagavad-gītā is real religion, because it is directly spoken by the Supreme Personality of Godhead for the benefit of the whole human society. And Kṛṣṇa says also that "If you have got any other faith, religion. you give it up." Sarva-dharmān parityajya mām ekam [Bg. 18.66]. Only one. God is one; religion is one. The process of religion is one, and the activity, who is in God-relationship, his activity's also one. That is oneness. There cannot be any different activities. Therefore Kṛṣṇa is teaching mayy āsakta-manāḥ.

So how to increase your attachment? We have got attachment in so many other things. We have got attachment for the body, we have got attachment for the family, we have got attachment for the society, country. Or… So many things. But Kṛṣṇa says, mayy āsakta-manāḥ. That is yoga. That is perfect yoga. And to perform that yoga, Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. One has to take shelter of Kṛṣṇa. You cannot practice kṛṣṇa-yoga by taking shelter of anything else. You have to take shelter of Kṛṣṇa. Just like in the Fourth Chapter, Kṛṣṇa says that:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

So the beginning is Kṛṣṇa. So Kṛṣṇa, first of all, explained this Bhagavad-gītā to the sun-god. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So their beginning is from Kṛṣṇa. And it was spoken first to the sun-god. The sun-god explained to his son, Manu, Viva…, vivasvate, Vaivasvata Manu.

This is, this age is Vaivasvata Manu age. There are so many things we have to learn, but we are neglecting. In one day of Brahmā, there are fourteen Manus, and each Manu's age is forty-three lakhs of years multiplied by seventy-two. So now it is the age of Vaivasvata Manu. This is the, out of the fourteenth Manu, this is the seventh Manu. It is going on. So this age is called Manu. Manu, the father of the humankind. Manuṣya. There is Manu-saṁhitā, to give direction to the people, how to act, how to live. That is Manu-saṁhitā. So in this way, we have to learn the philosophy of Kṛṣṇa which is directly spoken by Kṛṣṇa, not interpreted by anyone. That is Kṛṣṇa philosophy. If it is interpreted, or misinterpreted by some so-called scholar… We cannot accept them scholar who misdirect people by misinterpretation of Bhagavad-gītā. That is not very good. Otherwise why people are so much misdirected? Because the so-called scholars and philosophers, they have misdirected. They have tried to kill Kṛṣṇa from Bhagavad-gītā and pusḥ forward their own rascal philosophy. So that is not good. We have to learn Bhagavad-gītā directly from Kṛṣṇa. That is mayy āsakta. That is real Bhagavad… Because Kṛṣṇa, Kṛṣṇa says evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. By the paramparā system, all the great kings, rājarṣayaḥ, they understood Bhagavad-gītā. So we have to accept the Bhagavad-gītā by the paramparā system. Not we manufacture our own interpretation. That is not Bhagavad-gītā. That is misusing the Bhagavad-gītā.

So if you want to increase our attachment for Kṛṣṇa, then the śraddhā is the basic principle, faith. "Yes. Kṛṣṇa is the Supreme Personality of Godhead." Even if we don't accept Him… At least everyone accepts Kṛṣṇa, the greatest personality. So that much faith is the beginning of āsakti, attachment for Kṛṣṇa. That little faith. Svalpam apy asya dharmasya trāyate mahato bhayāt. Now you have to increase that faith. That increased faith means, as it is enunciated by Rūpa Gosvāmī, ādau śraddhā. If you have got little faith, to increase the faith, just yourself associate with the devotees. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Because… Just like if you want to do some business, if you, if you want to increase the volume of business, you have to associate with business…, businessmen of the same line. Just like there are different mercantile associations, sharebroker's association, grain merchant association, oil ship merchant association. So to increase the volume of business, one has to associate with the similar persons. So if you want to increase your faith in Kṛṣṇa, then you have to associate with Kṛṣṇa bhaktas. Associate. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15].

This sādhu means kṛṣṇa-bhakta. Without becoming kṛṣṇa-bhakta, according to Bhagavad-gītā, nobody can become a sādhu. That is also explained in the Bhagavad-gītā. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Who? Bhajate mām ananya-bhāk. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. He's sādhu. Not that sādhu, simply like me, change the dress or having a long beard or… No. The sādhu means one who's purely devotee of the Lord. He's sādhu. Bhajate mām ananya-bhāk. Without any deviation. One who has taken Kṛṣṇa, the Supreme Lord, as the only worshipable, he's sādhu. Sādhavaḥ sādhu-bhūṣaṇāḥ. Titikṣavaḥ kāruṇikāḥ sādhavaḥ sādhu-bhūṣaṇāḥ. Ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ [SB 3.25.21]. There, these are the definition of sādhu. Sādhu means titikṣava. One who has taken Kṛṣṇa as the Supreme Lord, Kṛṣṇa as the Supreme Person, he has to tolerate so many things-so many criticism, so many tribulations. Just like Prahlāda Mahārāja. Prahlāda Mahārāja had to undergo so much tribulation from the hands of his father because he became a sādhu, kṛṣṇa-bhakta. The only fault was that he was a kṛṣṇa-bhakta. Even the father, the atheistic father, became enemy. He wanted to kill him. You know Prahlāda-caritra. If there is opportunity, we shall speak. It is horrible. Five-years-old boy, because he was chanting Hare Kṛṣṇa, Nārāyaṇa, the father became enemy. Titikṣava. Therefore a sādhu has to become very tolerant.

Haridāsa Ṭhākura. Haridāsa Ṭhākura became a sādhu, a devotee of Kṛṣṇa. He came from Muhammadan community. In those days, the Muhammadan Kazi, magistrate, called him, that "You are Muhammadan and why you are chanting Hare Kṛṣṇa, the Hindu's God's name?" So he very mildly replied: "My dear sir, there are many Hindus, they have also become Muhammadans. So suppose I have become a Hindu. So what is the fault?" Oh, he become very angry, and he was ordered to be caned in seven markets. You see. So there are so many dangers. Although the time has…, is not so much polluted. People are liberated, liberal. Just like I am preaching in the Western countries. So nobody has checked, the government has not checked, because the time is not so cruel. Although in that Western country, Lord Jesus Christ was crucified.

So there is sometimes danger to become kṛṣṇa-bhakta. Therefore people avoid it. At least the criticism is there. Therefore Caitanya Mahāprabhu said that

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

One has to become tolerant like the grass. Tṛṇād api sunīcena. Sunīcena. Just like we are trampling over the grasses. So many people are going on: no protest. Trees-we are cutting trees. We are taking their leaves, their fruits, taking shelter of the trees, when there is sunrise, is very scorching. And still we are cutting. Tolerant. So Caitanya Mahāprabhu has given these two instances: taror api sahiṣṇunā, tṛṇād api sunīcena. And amāninā mānadena. For one's self, for personal self, don't claim any respect, but you give respect to all others. Amāninā mānadena kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. If you can situate yourself in this position, then you can chant Hare Kṛṣṇa mantra very peacefully. You'll not be disturbed. If you chant, if you begin chanting Hare Kṛṣṇa mantra, then your friends will criticize. It is very easy job, but for the fear of criticism from my friends, "I do not like to chant. I do not like, like to take the beads. I can carry a trans…" What is called? That? "…transistor throughout the whole road, but if I carry one bead, I'll be criticized." So one has to be tolerant. Now these European, American boys, they don't care for any criticism. They have given their so-called hats and coats and they are chanting. They are going on the street, chanting Hare Kṛṣṇa mantra. Not only here-in European, big, big cities, New York, London, Hamburg, Berlin, everywhere. So they don't care for this so-called criticism. They are fixed up. And people are accepting.

So this is called increasing the śraddhā, faith. Ādau, ādau śraddhā. To increase your attachment for Kṛṣṇa, the basic principle is śraddhā, faith. Then the faith is created by reading Bhagavad-gītā. You can understand what is Kṛṣṇa. Then you can have your faith: "Oḥ, here is God." That much. And sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the beginning of faith, that "Now I must engage myself in the devotional service of Kṛṣṇa." If you decide like that, then your reading of Bhagavad… [break] …you have simply wasted your time. You may write very, so-called scholarly comment, but you have simply wasted your time. If you have not come to the conclusion that "Now I shall engage myself in the service of Kṛṣṇa…" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you do that, that is the beginning of śraddhā. Then other things. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ.

This, this has been explained by Kavirāja Kṛṣṇadāsa Gosvāmī:

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is śraddhā. Śraddhā means śraddhā-śabde… [break] …word means śraddhā-śabde viśvāsa, full faith; sudṛḍha, very firm; niścaya, with conviction. That is śraddhā. Śraddha-śabde viśvāsa kahe sudṛḍha niścaya. What is that viśvāsa? What is that faith? Kṛṣṇe bhakti kaile sarva-karma kṛta haya. "If I devote myself in Kṛṣṇa consciousness, in the service of Kṛṣṇa, all my work will be perfect." This is called śraddhā. If you have got hesitation, that "Some percentage to Kṛṣṇa, some percentage to my family, some percent to my country, some percent to my dog, some percentage…" In this… No. Simply sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That faith, if you can raise yourself to that platform of faith, that is the beginning of faith. Kṛṣṇe bhakti kaile sarva-karma… Sarva-karma kṛta haya.

Kṛṣṇa is Supreme. So by serving the Supreme, you can serve everyone.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
[SB 4.31.14]

This is called… Yathā taror mūla-niṣecanena. If you pour water on the root of the tree, the water reaches to the branches, to the twigs, to the leaves, to the flowers, to the fruits automatically. You simply pour water on the root. That is the system. If you pour water on the every leaf, I think you'll have no time. "Oh, there are millions of leaves. How we can…?" No. Take the root and pour water and it will reach. That is the way. Similarly, if you love your society, your friends, your country, your family, yourself, your dog, everything, if you love Kṛṣṇa, all love will be distributed. But if you don't love Kṛṣṇa, if you simply love this, simply love that, simply that, it will be never be perfect. Therefore the whole world is confused. They do not know where to repose the love. That do not know. Therefore Kṛṣṇa is canvassing: sarva-dharmān parityajya mām ekam [Bg. 18.66]. "Come here! Love Me! Increase your attachment for Me. Everything will be all right." Otherwise it is simply vague. Śrama eva hi kevalam. Simply waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

It is simply waste of time. The whole world is trying to formulate… The United Nations. How to love the nations, one another. But there is no Kṛṣṇa. Therefore twenty years they are trying to unite the nations, but they are simply becoming disunited, missing the point. They do not know how to unite. If you want to unite the whole human society into one, take to this Kṛṣṇa consciousness. You'll be united politically, socially, religiously, culturally, philosophically, in any way. Because Kṛṣṇa is everything. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa is the root. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So take the root and your business will be successful. That is the effect of studying Bhagavad-gītā. Kṛṣṇe bhakti kaile sarva-karma kṛta haya. Simply by engaging yourself in the devotional service of Kṛṣṇa, all our other activities will be perfectly done. This is the secret of success, Kṛṣṇa consciousness. Try to understand this.

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is the whole philosophy. And practical example. Just like if you pour water on the root of the tree, then the water, however that water may be small, but because it is supplied… There are many examples. Just like if you pay your taxes to the government, it is distributed throughout the whole state: to the education department, to the water department, this department, that department. You are utilizing so many things, but you put your tax one place, to the government. It is distributed.

So therefore the yajña system is recommended in the Vedic way of culture to satisfy the Supreme. Viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam. Varṇāśramācāravatā.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Yajña, yajña means to satisfy the Supreme Personality of Godhead. To satisfy. But we do not know… Our culture is meant to… We do not know what is Supreme Personality of Godhead. We do not know what is God. Everything forgotten. If there is, we speak about God, they think that "These people have become crazy. They are, in this modern civilization, talking of God. What is this nonsense?" This is the position. But that is not the fact. God is there. God is there. God is personally canvassing here, Kṛṣṇa. How you can say God is not there? God is there. God must be there. Otherwise, how things are going on? Just like because you are within this body, although you cannot see yourself. We cannot see ourself, where I am in this body. But I am in this body. As soon as I go away from this body, this body's useless. Not even worth farthing. The such nice brain, such nice dress, such nice activity, as soon as I go away, I leave this body… Tathā dehāntara-prāptiḥ [Bg. 2.13]. As I leave this body and accept another body, this body's useless, immediately. Similarly you are seeing the whole cosmic manifestation, the gigantic body of this material world. So there is something, soul. Just like in this body, there is soul. Similarly this gigantic body has got a soul. That is God. How you can deny it?

In śāstra we say:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Eko 'py asau racayitum. Just like this body has developed. How it has developed? Because the spirit soul is there. The spirit soul is injected by the semina of the father, and it is put within the womb of the mother. And then the two secretions develops into small body, like a pea, and that develops, gradually. When the development is complete, on the seventh month, the child moves. His sense, consciousness, comes. He's in the dreaming condition then. In the beginning, he's unconscious. Suṣupti. Then dreaming condition. He returns to his consciousness. And then he wants to come out. And then, in due course of time, at the end of ten months, the child comes out. This is the process of bodily construction, material bodily construction. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. This is the beginning of body. So a dead child, coming out, does not grow because the soul is not there.

So unless the soul is there… There are so many instances. A very nice, big machine, aeroplane, 747, but if there is no pilot, who will drive it? The machine is worthless unless there is the pilot. Similarly this is also machine, this body. Yantrārūḍhāni māyayā [Bg. 18.61]. Īśvara… [break] …yantra… (end)

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Bhagavad-gītā 7.1

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Calcutta, January 27, 1973

Prabhupāda: …yathā jñāsyasi tac chṛṇu [Bg. 7.1]. We are reciting from Bhagavad-gītā, Seventh Chapter. The yoga system is called attachment for Kṛṣṇa, or kṛṣṇa-yoga. Yoga means connecting, link, and if we always keep ourself connecting link with Kṛṣṇa, then we become the topmost yogi. There are many kinds of yogis. Generally the yogis, they think of the Supreme Personality of Godhead always within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti 'yaṁ yoginaḥ [SB 12.13.1]. This is the yogis' business. Yogi's business does not mean simply have some gymnastic or bodily exercise and keep the body fit for sense enjoyment. That is not the purpose of yoga. Yoga means connecting. We are now, or we are now disconnected. Or it is not disconnected. We are now forgotten our intimate relationship with God. We cannot be disconnected. That is not possible. Because we are part and parcel of the Supreme Lord, there cannot be disconnection. Just like father and son. The son may go out of home, forget his father and mother for many years, but the connection between the son and the father and the mother is never disconnected. That is not possible. As soon as the son comes home, although the son was absent for many, many years, the father receives him, the mother receives him with affection. And immediately the paternal relationship, affection, immediately established.

This is our position. We are part and parcel of Kṛṣṇa. When I speak "Kṛṣṇa," means God. You know, all. It is not very difficult for Indians. So because we are part and parcel of Kṛṣṇa, there cannot be disconnection. Therefore it is a stage of forgetfulness.

Instead of loving Kṛṣṇa, we have expanded our love for so many things. Somebody's loving his body. Somebody's loving his family. Somebody's loving his society, community, nation, or the human society. We are trying to… We must love. There is no escape. I must love somebody, because the propensity's there. So the original love is for Kṛṣṇa. But because we have forgotten Kṛṣṇa, therefore our love is distributed in so many ways. But we are frustrated. We, we are not happy. Neither the person whom we love or the country whom we love or the society which I love, they're also not happy. Because everything is misplaced. Everything is misplaced. Just like if you water on the top of the tree or every leaf, every branch, every twig, you cannot keep the tree very fresh. But if you water on the root of the tree, it keeps fresh, always.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathā sarvārhaṇam acyutejyā
[SB 4.31.14]

This is from Śrīmad-Bhāgavatam, instruction given by Nārada Muni to Pracetasas. Those who have read Śrīmad-Bhāgavatam, they know how he was explaining. So this example is very nice. Yathā taror mūla-niṣecanena. If you water on the root of the tree, automatically the trunk, the branches, the twigs, the leaves, the flowers, fruits, everything is refreshed. Another example is also there in the next line: prāṇopahārāc ca yathendriyāṇām. As by supplying food to the stomach all the indriyas, all the senses, become refreshed, energetic, similarly acyutejyā, by loving Kṛṣṇa, Acyuta… Acyuta is another name of Kṛṣṇa. Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Kṛṣṇa is addressed as Acyuta. So acyuta-ijyā, by worshiping Kṛṣṇa, by satisfying Kṛṣṇa, you can satisfy everyone. This is the process.

So here, this process is explained by Kṛṣṇa Himself. The śāstra says this is the process. But still Kṛṣṇa is explaining Himself the process. The process is mayy āsakta-manāḥ. One has to increase his attachment for Kṛṣṇa. We have got attachment for so many things. We have to divert the attachment towards Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogam. This is the yogaṁ yuñjan. One has to perform, execute, mad-āśrayaḥ. This yoga can be executed when we take shelter of Kṛṣṇa, mad-āśrayaḥ. Mad-āśrayaḥ means either you take shelter of Kṛṣṇa or one who has taken shelter of Kṛṣṇa. Mad-āśrayaḥ. In two ways you can take it, the meaning. Mad-āśrayaḥ. One who does not know except Kṛṣṇa, he's also mad-āśrayaḥ. And one who has taken shelter of Kṛṣṇa, that is also mad-āśrayaḥ. So one has to become a devotee, or to take shelter of a pure devotee to practice the yoga system. Ādau gurvāśrayam. That is our system. That is our system. That is the Vedic system. The Vedic system is

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

So to practice this yoga, any yoga, you have to take shelter of somebody who knows how to practice this yoga. Mad-āśrayaḥ. Then the result will be asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Then, without any doubt and in complete awareness, you'll understand the process. And in complete awareness of Kṛṣṇa, your life is successful. Simply if you know Kṛṣṇa, if you try to understand Kṛṣṇa, and fortunately if you know Kṛṣṇa, then your life is successful.

What is the success of life? The success of life is that we are wandering throughout the universe.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are transmigrating from different bodies. Jalajā nava-lakṣāṇi sthāvarā lakṣa viṁśati, kṛmayo rudra-saṅkhyakāḥ. In Padma Purāṇa, the gradual process of evolution is there. This evolution theory put forwarded by Darwin, that is nonsense. Because the Darwin's theory is evolution of this body. In one sense, it is… But it is incomplete. Actually we are getting different types of body according to our association with the different modes of material nature. The material nature is being conducted by three modes: sattva-guṇa, rajo-guṇa, tamo-guṇa. So those who are in the modes of material nature, in the modes of goodness, their body is different. Just like brāhmaṇa. Simply getting the body of brāhmaṇa is not sufficient. One has to learn how to become brāhmaṇa. Satyaṁ śamo damas titikṣā. But there is opportunity. If one is born in a brāhmaṇa family, he has got the opportunity to develop the brāhmaṇa qualities. Similarly, if one is born in the family of a kṣatriya, he gets the opportunity of kṣatriya spirit. Similarly vaiśya. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. But the quality and actual action. Just like a boy is born of a medical practitioner. He has got greater chance of becoming, becoming a medical student, medical practitioner. But simply by getting birth as a son of medical practitioner is not sufficient. He has to take education. So cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa does not say "By birth." By acquiring the qualities and action. One must have the brahminical qualities and act as a brāhmaṇa; then he'll be accepted as brāhmaṇa.

So we are transmigrating according to our karma, different forms of life. The reason is kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Kāraṇaṁ guṇa-saṅga, as you are associating with the guṇas, with the material qualities. So one has to increase his attachment for Kṛṣṇa by becoming nirguṇa. Everything is going on under the modes of material nature. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. That is the instruction. One has to become above the, transcendental to these guṇas. And what is that process? The process is mad-āśraya. When you take shelter of Kṛṣṇa or you take shelter of Kṛṣṇa's pure devotee, then you become transcendental. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Who? Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. So mad-āśraya means, kṛṣṇa-yoga means bhakti-yoga. If you want to learn Kṛṣṇa, if you want to know Kṛṣṇa, then you have to take this process. Mayy āsakta-manāḥ pārtha yogam. And if you practice this yoga, kṛṣṇa-yoga, or bhakti-yoga, then you become the topmost of all yogis. That is also stated in the Sāṅkhya Yoga chapter of Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

[Bg. 6.47]

So you have to keep always Kṛṣṇa within your heart. Kṛṣṇa is already within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna [Bg. 18.61]. He's already there. Simply you have to qualify yourself to see that Kṛṣṇa is here. That is called kṛṣṇa-yoga, or bhakti-yoga. So there are many instances.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Those who have developed this mayy āsakta-manāḥ, means to develop your love for Kṛṣṇa. As Caitanya Mahāprabhu said: premā pum-artho mahān. Generally people are attached to four principles of salvation: dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. But actually you have to go beyond mokṣa. Beyond mokṣa means brahma-jñāna, ahaṁ brahmāsmi: "I'm not this body. I am spirit soul, Brahman." Kṛṣṇa is Paraṁ Brahman, and we are all Brahman, part and parcel of Kṛṣṇa. We are not Paraṁ Brahman. That is not possible. Paraṁ Brahman is Kṛṣṇa. As we'll find in the Tenth Chapter: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Kṛṣṇa is addressed as Paraṁ Brahman. Arjuna is never addressed as Paraṁ Brahman. That is the difference between Kṛṣṇa and the living entity. He's para. He's Parameśvara. Īśvaraḥ parama-īśvara, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are two words, ātmā, Paramātmā. Īśvara, Parameśvara. So Kṛṣṇa is para. Brahman, Paraṁ Brahman.

So people are after realization of Brahman, Brahman realization. Brahman realization is not very difficult for a intelligent man, because one can understand that he's Brahman, he's not this body. That is the first instruction in the Bhagavad-gītā: dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. Asmin dehe, in this body, there is the proprietor of the body. Idaṁ śarīraṁ kṣetram iti abhidhīyate. This body is kṣetra, is field of activities according to our karma. But the proprietor of the body, the soul, he's Brahman. He's spirit soul. Na hanyate hanyamāne śarīre [Bg. 2.20]. That Brahman, that spirit soul, is never annihilated after the destruction of this body. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20].

So we have to understand this fact. This is the business of human life. Athāto brahma jijñāsā. Everyone should be inquisitive to learn about Brahman, the spirit soul. Not like animals. The animals they have got no inquiry about Brahman. They simply eat, sleep beget some offspring and, in due course of time, die. That is not the business of human being. The business of human being is different. That is advised by Prahlāda Mahārāja:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Prahlāda Mahārāja recommends, kaumāra ācaret prājño dharmān. Children, kaumāra… Kaumāra means from fifth year to the fifteenth year. These ten years, the boys and girls, especially boys, they should be instructed about religion. Now our government is secular. There is no question of teaching the children about religion, dharmān. Because dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If you don't teach your children from the beginning of life about religion, then you are creating so many animals. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. Not only here, everywhere, the whole world, they are, their universities are producing some animals. That's all. Therefore there is so much chaos and confusion all over the world. Varṇa-saṅkara. So if you want to be happy, really, if you want to make your life successful, human life, then you have to take this principle of mayy āsakta manāḥ. You have to increase your attachment for Kṛṣṇa. This is the meaning of Kṛṣṇa consciousness movement. It is not a sectarian religion. It is the fact. Unless the human society takes to this principle of increasing their attachment… We have got… At last, we increase our attachment for dogs and cats.

So attachment is there. Now this attachment has to be employed on Kṛṣṇa. That yoga system, kṛṣṇa-yoga system, is described in this Bhagavad-gītā, Seventh Chapter: mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, asaṁśayaṁ samagraṁ māṁ [Bg. 7.1]. Asaṁśayam, "without any doubt." In any other process, you cannot understand what is God in full sense. That is not possible. By speculating process… There are so many speculators, theosophist, theologist, philosopher, Māyāvādī. They are speculating about God by… But that, by that process, by speculative process, you cannot understand God. That is not possible. Panthās tu… It is stated in the Brahma-saṁhitā:

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve…
[Bs. 5.34]

If you want to know Kṛṣṇa or God by the speculative process, not only for one year, two years… Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. Not mental speculation, but on the aeroplane running on the speed of vāyu, or air, or mind, the speed of mind, still, by traversing many crores of years, you cannot reach. Still it, it remains avicintya, inconceivable. But if you take to the process of this kṛṣṇa-yoga, or bhakti-yoga, then you can become aware of Kṛṣṇa very easily. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. To understand Kṛṣṇa superficially, that is not sufficient. That is also good, but you must have tattvataḥ, what is Kṛṣṇa actually. That knowledge can be achieved-bhaktyā, by this kṛṣṇa-yoga. Otherwise,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

There are so many human beings all over the world, Mostly, they're like animals-without culture. Because, according to our Vedic culture, unless one takes to the institution of varṇa and āśrama, he's not a human being. He's not accepted. So therefore Kṛṣṇa says manuṣyāṇāṁ sahasreṣu. Who is accepting this varṇāśrama? No. Chaotic condition. So in that chaotic condition you cannot understand what is God, what is Kṛṣṇa. Therefore Kṛṣṇa says manuṣyāṇāṁ sahasreṣu. Out of many, many thousands and millions of people, one takes to the scientific institute of varṇāśrama-dharma. That means followers of the Vedas, strictly. Out of these persons who are following the Vedic principles, mostly they're attached to karma-kāṇḍa, ritualistic ceremonies. So out of many millions of persons engaged in ritualistic ceremony, one becomes advanced in knowledge. They are called jñānīs, or speculative philosophers. Not karmīs, but jñānīs. So out of many millions of such jñānīs, one becomes mukta, liberated. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is liberated stage. One who is Brahman realized soul, he has nothing to lament or nothing to hanker. Because in the karmī stage we have got two diseases: hankering and lamenting. Whatever you have got, if it is lost, then I lament. "Oh, I got this and that and it is now lost." And whatever we do not possess, we hanker after. So for possessing, we hanker, we work so hard. And when it is lost, we again lament and cry. This is karmī stage. So brahma-bhūtaḥ stage… Jñāna stage means he has no more lamenting or hankering. Prasannātmā. "Oh, I am, ahaṁ brahmāsmi. What I have got to do with this body? My business is to cultivate transcendental knowledge, brahma-jñāna." So in that stage, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu [Bg. 18.54]. That is the test. He has no lamenting. He has no hankering. And he's equal to everyone. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

He has no distinction. So in this way, when one is situated, then mad-bhaktiṁ labhate parām [Bg. 18.54], then he comes to the devotional platform. And when he comes to the devotional platform, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55], then he's able.

So this Kṛṣṇa yoga is the only process to understand God, or Kṛṣṇa. In the Bhāgavata also it is said: evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. One can become jolly by practice of this bhagavad-bhakti-yogataḥ. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. Kṛṣṇa-tattva-jñānaṁ jāyate, mukta-saṅgasya jāyate. Unless you are liberated, you cannot understand what is God. In the nonliberated condition, you cannot understand what is God or what is Kṛṣṇa. And if you engage yourself in the bhakti-mārga,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the bhakti processes. Śravaṇam. The first business is hearing. Tad-vijñānārtham. Vijñānārtham. If you want to know some science, you must hear from the authorized person. Similarly our process is to hear from Kṛṣṇa, the most authorized person. Not only our… All the ācāryas. Mostly ācāryas, they advented in your country, South India: Rāmānujācārya, Madhvācārya, Śaṅkarācārya, Viṣṇu Svāmī, all of them. So in your country, in your part of India, they are very fortunate. And they can… Sometimes it is described the Śrīmad-Bhāgavatam is South Indian literature. I think in my Bhagavad-gītā one professor Dimmock, he has given an introduction of this Bhagavad-gītā, and he has mentioned Śrīmad-Bhāgavatam as South Indian literature. Actually it is not. It is Vedic literature. It is meant for everyone. But because from South India, all the ācāryas, especially Vaiṣṇava ācāryas, Rāmānujācārya, Madhvācārya, they distributed the Vaiṣṇava philosophy, people, they understand this Bhā…, Śrīmad-Bhāgavatam is from South India. So anyway it doesn't matter.

So our, this preaching of kṛṣṇa-bhakti, Kṛṣṇa consciousness is meant for everyone. Kṛṣṇa is for everyone. Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. Sarva-yoniṣu. Not only He's for human being, but He's for every living entity, sarva-yoniṣu. There are 8,400,000 forms of life-trees, birds, beasts, aquatics, human beings. So many. They're all… Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā. "The material nature is the mother of all these forms, and I am the bīja, seed-giving father." So Kṛṣṇa is not only for Indians or for the Hindus or for the brāhmaṇas. Not like that. Or for the śūdras. No. Kṛṣṇa is for everyone. That is… Therefore because Kṛṣṇa is for everyone, therefore these Americans, the Europeans, Canadians, Africans, they're taking to Kṛṣṇa. The same thing, as I begun, because our relationship is father and son, how it can be disconnected? One might have forgotten, but as soon as the forgetfulness is removed, immediately understands: "Oh, I am Kṛṣṇa's." That this is Kṛṣṇa consciousness movement. We are trying to invoke the dormant Kṛṣṇa's love in every human being. And this is the duty of the Indians. Caitanya Mahāprabhu prescribed this duty:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Caitanya Mahāprabhu, within these five hundred years, He inaugurated the saṅkīrtana movement, Kṛṣṇa consciousness movement, from Bengal. You know. So His order is… It is not that because Caitanya Mahāprabhu advented Himself in Bengal, He requested the Bengalis. No. He said, especially to the Indians: bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. Anyone who has taken birth on the land of Bhāratavarṣa as human being, he should make his life perfect and distribute the knowledge to the others who are in ignorance. Because transcendental knowledge, spiritual knowledge, that is only in India. That is a fact. That is nowhere else. Even one Chinese educationist, he has admitted that "If we want to know what is religion, then we have to approach India." There is no other source.

So my request is that we Indians, we shall take this order of Śrī Caitanya Mahāprabhu very seriously. People are suffering for want of Kṛṣṇa consciousness. There is immense field for preaching this philosophy all over the world. You can see the example, the European and American boys, how they have been attracted, how they are singing in ecstasy. They have taken it seriously. So in India I don't find all our young men are so serious about Kṛṣṇa consciousness movement, but I invite that "Come and join this movement, make your life successful by understanding the Kṛṣṇa philosophy, and try to distribute it all over the world." This is necessity of the present day. It is not sectarian, or crooked philosophy. It is meant for my brother and my sister, not for anyone else. No. It is meant for everyone. And this knowledge can be distributed especially if the Indians take it seriously. They are doing. There are… You'll find many sannyāsīs. The… Indians should have done it. Because Caitanya Mahāprabhu says, bhārata-bhūmite haila man… But because there is scarcity of Indian philanthropists to do this business, so we are pushing on this movement through the Americans. But actually there is no such difference. Actually American or Indian, for Kṛṣṇa consciousness, we have no such distinction. Anyone, everyone is Kṛṣṇa's, and Kṛṣṇa is for everyone.

So this is called sanātana. It cannot be disconnected. Kṛṣṇa is for everyone. Kṛṣṇa came personally to distribute this knowledge.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya [Bg. 4.8]. Kṛṣṇa came to establish what is real religion. Not cheating religion. Cheating religion will not help us. Why I say "cheating religion"? Because it is said in the beginning of Śrīmad-Bhāgavatam, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Kaitava means cheating. You cannot make people happy by presenting some cheating religion. That is the injunction of Śrīmad-Bhāgavatam. Real religion. What is the real, real religion? Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the codes given by God. That is dharma. You cannot make this dharma, that dharma. Dharma is one. God is one. And you have to follow that one principle, how to approach Kṛṣṇa. That is bhakti. So dharma is to approach Kṛṣṇa, and the process is bhakti. And Kṛṣṇa is the Supreme God.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He's the cause of all causes. This is the shastric injunction. So if you take this movement very seriously, the world will be happy, we'll be happy, personally or socially or economically, politically… That's a fact. Therefore Kṛṣṇa says: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we accept Kṛṣṇa, simply Kṛṣṇa, then you understand everything. Asaṁśayam, without any doubt. Samagram, in fullness. Kasmin vijñāte sarvam idaṁ vijñātaṁ bhavati.

So this Kṛṣṇa consciousness movement is very important movement. And we have got many books, you can see. We have got at least twenty books of four hundred pages for explaining Kṛṣṇa. Either you try to understand Kṛṣṇa through these books… Otherwise, you can understand Kṛṣṇa, very simple thing: Hare Kṛṣṇa. Chant Hare Kṛṣṇa mantra and you'll understand.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So join saṅkīrtana movement. It is very important. Paraṁ vijayate. If you want victory of your life, join this movement. Paraṁ vijayate śrī-kṛṣṇa-saṅ… Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. These are the recommendations. So the simple truth is, you be, become Kṛṣṇa conscious, and your life is successful. Not only your life is successful, if you preach in your family, in your society, in your community or internationally, they also become benefited.

So I thank you very much for your giving time. But my only request is that all of you try to chant this Hare Kṛṣṇa mahā-mantra and, if possible, read Kṛṣṇa book, Bhagavad-gītā As It Is. Don't read Bhagavad-gītā where the attempt is to kill Kṛṣṇa. Don't read. Then it will be spoiled. Caitanya Mahāprabhu has said: māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. Sarva-nāśa. If you hear the rascal commentary that "Kṛṣṇa means this, Kurukṣetra means this, body means, Pāṇḍava means this," in this way, if you drag some concocted meaning, then you'll never understand what is Bhagavad-gītā. You'll simply spoil your time. Śrama eva hi kevalam [SB 1.2.8]. That is simply wasting time. Read Bhagavad-gītā As It Is. Kṛṣṇa says, "I am the Supreme."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Kṛṣṇa says that "I am the origin of everything." And in Vedānta says the Brahman, Absolute Truth is that, janmādy asya yataḥ [SB 1.1.1], wherefrom everything is emanating. And here Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. All the ācāryas, they have admitted this. Even Śaṅkarācārya, who is not Vaiṣṇava. Still he accepts: sa bhagavān svayaṁ kṛṣṇa devakī-nandana. He has admitted. So Kṛṣṇa is the Supreme Personality of Godhead. There is no doubt. If you want to know Kṛṣṇa, the Supreme Lord, here is Bhagavad-gītā As It Is. Try to understand, and your life will be successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.1

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Sydney, February 16, 1973
Prabhupāda:
(mayy āsakta-manaḥ pārtha)
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

This is a verse from Bhagavad-gītā, how to develop Kṛṣṇa consciousness, or God consciousness. The Bhagavad-gītā, most of you have heard about the name of this book. It is very widely read book of knowledge throughout the whole world. Practically in every country there are many editions of Bhagavad-gītā. So the Bhagavad-gītā is the basic principle of our Kṛṣṇa consciousness movement. What we are spreading as Kṛṣṇa consciousness, that is only Bhagavad-gītā. It is not that we have manufactured anything. The Kṛṣṇa consciousness is existing since the creation, but at least for the last five thousand years, when Kṛṣṇa was present on this planet, He personally instructed Kṛṣṇa consciousness, and the instruction is left behind Him, this is Bhagavad-gītā. Unfortunately, this Bhagavad-gītā has been misused in so many ways by the so-called scholars and swamis. The impersonalist class, or atheist class of men, they have interpreted Bhagavad-gītā in their own way. When I was in America in 1966, one American lady asked me to recommend an English edition of Bhagavad-gītā so that she could read it. But honestly I could not recommend any one of them, on account of their whimsical explanation. That gave me impetus to write Bhagavad-gītā As It Is. And this present edition, Bhagavad-gītā As It Is, is now published by Macmillan Company, the biggest publisher in the world. And we are doing very nice. We published this Bhagavad-gītā As It Is in 1968, in small edition. It was selling like anything. The trades manager of Macmillan Company reported that our books are selling more and more; others are reducing. Then recently, in this 1972, we have published this Bhagavad-gītā As It Is, complete edition. And Macmillan Company published fifty thousand copies in others, but it was finished in three months and they are arranging for second edition.

So this Bhagavad-gītā should be read by every individual person to know the science of God. It is a great science. God is not a fiction or an imagination, as people take it. Not always, but in human society, everywhere in civilized human society there is some conception of religion, and the purpose of executing religious faith means to understand God. There is no other purpose of any religion. If in any religion the understanding of God is lacking, that is not first-class religion. So we are preaching not any particular type of religion. Religion is described in the English dictionary as "a kind of faith." Actually, religion does not mean. The Sanskrit word dharma, that dharma means characteristic. It is not a kind of faith-characteristic, or occupational duty. Generally it means characteristic. The characteristic is that every living being, whether it is animal or human being or tree or plants or insect… (loud noise from speaker system) (aside:) What is it? Every living being has a particular characteristic that is visible in all kinds of forms of living being. That is service. Everyone is rendering service. Here we have so many ladies and gentlemen present, but every one of us is rendering some service to the superior. That is our position. The animals also, the inferior animals, they are rendering service to the superior animal. The superior animal is eating the inferior animal, jīvo jīvasya jīvanam. Big snake is eating small snake. There is a verse in the Śrīmad-Bhāgavatam, apadāni catuṣ-padām. Those who are two-legged, they are eating the four-legged. And the four-legged animals, they are eating who cannot walk. Apadāni catuṣ-padām. Those who cannot move, just like grass, plants, tree, they cannot move, they are being eaten up by the four-legged animals. And the four-legged animals are being eaten by the two-legged animals, human beings. Just try to understand how the weaker section is serving the stronger section. That is the law of nature. Jīvo jīvasya jīvanam. One living entity is the food or living means for another living entity, by nature's law. So the conclusion is that we must render service to the strong. This is nature's law.

Now that being the position, we all living entities, we are weaker, and the strongest is the Supreme Lord; therefore our business is to render service to the Supreme Lord. We are rendering service to the stronger section, but the strongest of all stronger is the Supreme Lord. Therefore the conclusion is that our normal position is to render service to God. This is the position. We cannot say that "We don't care for God." That you cannot say. We are so dependent on God's mercy that we cannot say. Just like today, this evening, when we were coming in this hall, there was heavy rain. So this heavy rain… I am coming from India, and other parts there is drought. There is no rainfall; they are suffering for want of rainfall. But in Australia, especially in Sydney, I see there is good rainfall. So how the distinction can be adjusted? In some places there is no rainfall, but here we have got sufficient rainfall at the present moment. It is God's mercy. You cannot do it. Where there is shortage of rainfall, they cannot bring in rainfall by their scientific advancement of knowledge. That is not possible. You have to depend on God, on the mercy of God. What is this rainfall? This rainfall is an arrangement, taking water from the seas and spread all over the surface of the land. But you cannot do it. The sea water you can spread by pumping or by some other means, but that will not serve your purpose. The sea water must be distilled. It must be made into sweetness. Then such rainfall will give you some effect in producing agricultural production and so many things.

So in every way we are dependent on the Supreme Personality of Godhead. When we speak of Kṛṣṇa, we mean the Supreme Personality of Godhead. So here, Kṛṣṇa is teaching Himself, God is teaching Himself, what is God, what is the science of God. You cannot speculate on the science of God: "God may be like this. God may be like that." No. You have to know God from God Himself. Just like you cannot speculate about the position of a very big man. Suppose there is a very big man in your country. If you speculate about him at home, the knowledge is never perfect. It cannot be. Speculative knowledge is never perfect, especially when you imagine something about somebody. That is all humbug; it has no meaning. So God cannot be realized by speculation. But here is a chance wherein God is speaking about Himself, so you can understand what is God. Now in this verse, Bhagavad-gītā, Kṛṣṇa says,

mayy āsakta-manaḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

”My dear Arjuna, if you develop your attachment for Me,” mayy āsakta… Mayy āsakta, ”attachment to Me,” God is saying. We have got attachment. Every one us has got some attachment, either for this or that. Especially our living condition means to love somebody. That love propensity, that loving propensity is there within me, within you. I want to love you or you want to love me or I want to love somebody, but I want to love; that is my hankering. But because the love is misplaced, therefore we are frustrated. Love is misplaced. The example is given in the śāstra. Just like the tree has to be watered, but if you do know the purpose of watering, where to water, then our business of watering will be misused. You cannot water on the leaves, on the twigs or on the branches. You have to pour water on the root. That is the principle. So our loving propensity, when it will be properly employed, when we try to love or develop our loving propensity for God, or directly when we learn how to love God, then our loving propensity is perfect. Then you can love other things, others also. It is not… Just like watering the root of the tree, you automatically pour water in the other parts of the tree, or supplying foodstuffs in the stomach, you supply foodstuffs to all the parts of the body. Similarly, if you can develop your love for God… That is already there. It is not an artificial thing. In the Caitanya-caritāmṛta it is said that nitya-siddha kṛṣṇa bhakti ’sādhya’ kabhu naya (?). Our loving propensity or our love for God is already there in every living being, but it is now covered due to our ignorance, or due to our contamination with this material nature. So simply we have to awaken that love. That is our business. That awakening of love cannot be possible in other living condition than the human being. The human being, the human form of life, is therefore the perfectional stage, how to develop our love for God, or how we can love God. This is the main business of human life. Athāto brahma jijñāsā. The Vedānta-sūtra says that this life is especially meant for developing or inquiring about our love with Kṛṣṇa, or God. This is the only business. Athāto brahma jijñāsā.

So that love for Kṛṣṇa, or God, how you can develop or how you can awaken, that is explained by Kṛṣṇa in this verse. Mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. You have to increase your attachment for Kṛṣṇa, or God. According to Śrīmad-Bhāgavatam, the first-class religion is that which teaches the follower how to love God. This is first-class religion.

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want actually peace of your mind or yourself, then you must learn how to love God. Because you are hankering to love the Supreme, but because you have no information of the Supreme, you are placing your love to your body, your society, your country, your family, or if you haven’t got anything to love, then you get a dog, cat, and you love it. The loving propensity is there. This is the psychology. Now that loving propensity can attain its perfection, and as soon as you reach that perfectional point, you become happy. This is the formula for happiness. Everyone is trying to become happy, peaceful. That peacefulness, that happiness can be attained only when you increase your attachment or love for the Supreme Personality of Godhead. This is the meaning of Kṛṣṇa consciousness movement. We are not teaching any kind of faith. There are many different types of faith, so, but unfortunately, maybe due to the slackness of this movement or religious movement, people have lost all faith in religious movement. Maybe there are many reasons. But it cannot be left aside. You cannot give up. If you want actually peace of the mind, peace of yourself, then you must try to love God. That is the only way. Sa vai puṁsām paro dharmo [SB 1.2.6].

So how to love Kṛṣṇa, or God, that is being instructed by Kṛṣṇa. Mayy āsakta. You have to increase your attachment for Kṛṣṇa. When I speak of Kṛṣṇa, you should take it ”God,” the Supreme Personality of Godhead. The Supreme Personality of Godhead, if Supreme Personality of Godhead has got any suitable name, perfect name… God may have many thousands of names, but the most perfect name which we can give to the Supreme Personality of Godhead is Kṛṣṇa. Kṛṣṇa means ”all-attractive.” God must be all-attractive. It is not that God is attractive for a certain class of men and not attractive for others. You will find the picture of Kṛṣṇa. Here is Kṛṣṇa’s picture, and there are many other pictures also. Here is also. He’s attractive to the animals, He’s attractive to the trees, He’s attractive to the flowers, He’s attractive to the water, and what to speak of human beings. He’s attractive; therefore His name is Kṛṣṇa. Kṛṣṇa means all-attractive. So if any suitable name can be assigned to the Supreme Personality of Godhead, it is Kṛṣṇa. That is the verdict of the Vedic literature. Now Kṛṣṇa says, ”If you develop your attachment for Me,” mayy āsakta-manaḥ pārtha, ”My dear Arjuna…” Mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. It is a yoga, yoga system. You have heard the name of yoga system. There are different kinds of yoga systems, but the foremost and the topmost yoga system is to develop your attachment or constantly being in touch with the Supreme Personality of Godhead. That is first-class yoga. Yoga actually means to make your connection with the Supreme Lord. That is yoga. Yoga means addition, connect. And viyoga… The opposite word is viyoga. Just like addition and subtraction. Similarly, the yoga, and the opposite word is viyoga, or viyoga. Viyoga means when we are detached from God, and yoga means when we are attached to God. This the two different words. So here it is recommended, yogaṁ yuñjan mad-āśrayaḥ. It is another practice of yoga, the topmost yoga. In previous to this verse there is another verse,

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That is Sixth Chapter. I am speaking from the Seventh Chapter. This Sixth Chapter of Bhagavad-gītā concludes with this verse, that yoginām api sarveṣām. There are different types of yogis, but the most important yogi, or the topmost yogi, is he. Who? ”Who is always thinking of Me,” Kṛṣṇa says. Who is always thinking of God. He’s first-class yogi. Yoginām api sarveṣāṁ mad-gatenāntarātmanā. Yoga means that: always thinking of God. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogina. The yogi’s business is that he’s always meditating upon the form of the Supreme Personality of Godhead. That is yogi. Mad-gatenāntarātmanā. These are the Vedic version, that dhyānāvasthita. Dhyāna means meditation. Dhyānāvasthita-tad-gatena: just being absorbed in the form of God, Kṛṣṇa. One who is meditating, dhyānāvasthita-tad-gatena manasā,(?) mind is so trained up that mind cannot think of anything else except God, that is perfection of yoga. Mind…, we, our mind cannot be vacant. We must think of something in the mind. Not for a second we can make our mind vacant. That is not possible. So this vacancy, this mind's business-thinking, feeling and willing-when all of them are engaged in the Supreme Personality of Godhead, that is called perfect yoga system, or the topmost yoga system.

Unfortunately, the impersonalists, they have no idea of the form, form of the Lord. Because they're impersonalist, they do not accept any form of the Lord. But there is the form of the Lord. Form of the Lord, there must be. God is accepted as the supreme father. In Christianity also it is accepted, the supreme father. In every religion He's accepted the supreme person, supreme father, supreme master. So how He can be accepted as imperson? From logical point of view… Just like you are a person, your father is a person, his father is also a person, his father is also a person. Go on, even you do not know your topmost forefather, you know it that he was a person. Similarly, the supreme father, the father of all fathers, how He can be imperson? Logically you cannot conclude. He must be a person. And that is the Vedic version also. Brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattva yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Supreme Absolute Truth is one, but He's realized from different angles of vision. Those who are trying to realize the Supreme Absolute Truth by speculation, they come to the impersonal conclusion. And those who are trying to think Him, think about Him within the heart, dhyānāvasthita… That is the yogic, yogic principle, to think of the Supreme within the heart. He is there within the heart. Both the living entity, individual living entity and God, is sitting within this heart. That's a fact. We have to search it out, catch Him by yogic process. So those who are trying to understand the Absolute Truth by speculative method, they come to the conclusion of impersonalism. And those who are trying to capture the Supreme Personality of Godhead within the heart-yogis, Paramātmā-they understand Kṛṣṇa or God as Paramātmā, the Supersoul. Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. You will find in the Bhagavad-gītā. Īśvara, the Supreme Personality of Godhead, is sitting in everyone's heart. Not only human beings, even animals, everyone. So that feature is called Paramātmā. But the ultimate feature is bhagavān. Bhagavān means the Supreme Personality of Godhead. Bhaga means opulence. There are six kinds of opulences. So the Supreme Personality of Godhead is the possessor of all the opulences, and He's a person. These are the Vedic versions. Īśvaraḥ paramaḥ kṛṣṇah [Bs. 5.1]. We, we are also, because we are part and parcel of God, we may be called as sample God, sample God. Just like in Christian Bible also it is said that man is made after the form of God. Actually that is a… We have got two legs, two hands, this form-this is after God's form. God has also the same form, like human being. It takes some time to understand. It is a great science.

Anyway, our position is, we learn from Bhagavad-gītā that we have to increase our attachment for God, Kṛṣṇa. mayy āsakta. This is the perfect process of yoga system. And if you simply increase your attachment for Kṛṣṇa, then asaṁśayam, without any doubt, samagram, and in fullness, you can understand what is God. This is Kṛṣṇa consciousness movement. We have got our Kṛṣṇa's form. Just like you see Kṛṣṇa is playing on His flute. Here is also Kṛṣṇa standing with His brother Balarāma. So Kṛṣṇa is sometimes with Rādhārāṇī, so we worship Kṛṣṇa-Rādhā, Rādhā-Kṛṣṇa in our temple. Those who have not seen-we invite all of you to our temple-there is Rādhā-Kṛṣṇa Deity. So this process, Kṛṣṇa consciousness movement, is to teach people how to increase his attachment for Kṛṣṇa. There are many processes. The beginning of the Kṛṣṇa consciousness is śraddhā, a little faith. That is the beginning. Adau śraddhā. Śraddhā means to accept that "This is a nice movement." This a nice movement. Just like you have come here with śraddhā, little faith, that "What these people are making in Kṛṣṇa consciousness movement? Let us go and see." This is called śraddhā. This is the first thing. So you have to increase this śraddhā. How? Adau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 22.83]. If you want to increase this śraddhā, then you have to make association with the devotees. Just like all these European, American, Canadians, all my devotees, they came first to me when I began this Kṛṣṇa consciousness movement in New York. I was chanting underneath a tree, and these girls and boys, they were coming, so that was śraddhā. Then as they gradually came to me, that is called sādhu-saṅga. Just like anything you want to learn, you must associate with such kind of men. If you want to learn business, there are so many business corporation, association. So sometimes you become member in the stock exchange and other association to learn their business and make progress in their business. Similarly, if you want to increase your love for Kṛṣṇa, or God, you must associate with persons who are interested in this business-devotees. These devotees, they have no other interest. All these boys and girls who are under my direction, they have no other interest, simply Kṛṣṇa. So we have to associate with such persons, Adau śraddhā tato sādhu-saṅga [Cc. Madhya 22.54]. Sādhu-saṅga means to associate with the devotees. Adau śraddhā tato sādhu-saṅga. Sādhu. Sādhu, this word, Sanskrit word, is meant for the devotees, the lover of Kṛṣṇa. That is also explained in the Bhagavad-gītā: sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ. One who has unflinching faith in Kṛṣṇa, one who is cent percent engaged to render service to Kṛṣṇa, he is called sādhu. Sādhu does not mean a kind of dress or kind of beard. No. Sādhu means a devotee, perfect devotee of Kṛṣṇa. That is a sādhu. Therefore it is recommended, sādhu-saṅga. We have to associate with sādhu, means who have completely dedicated life for Kṛṣṇa's service. That is the injunction in the Bhagavad-gītā. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This process is very simple. Kṛṣṇa advises Himself how to become a sādhu, how to become a saintly person. That is also. Only follow four principles: man-manā bhava mad-bhakto. You simply think of Kṛṣṇa, man-manā. You just become devotee of Kṛṣṇa, man-manā bhava mad-bhak… Mad-yājī-you simply worship Kṛṣṇa. Man-manā bhava mad-bhak… Māṁ namaskuru-"You offer your obeisances unto Me." These four principles. Think of Kṛṣṇa. That thinking of Kṛṣṇa we have introduced. We have not introduced; it is introduced from Vedic literature-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If you chant these sixteen words, it is not very difficult. Anyone, there is no secrecy. There is no charge for it. We don't say that "I shall give you some secret mantra. You give me some money." No. We don't say. We openly chant this Hare Kṛṣṇa mantra. Anyone can chant also. But see the effect of chanting this mantra. That is up to you. If you begin chanting, you'll feel the effect very soon. So this is called man-manāḥ, always thinking of Kṛṣṇa. As soon as one chants Hare Kṛṣṇa, immediately he remembers Kṛṣṇa. He immediately remembers Kṛṣṇa's activities, Kṛṣṇa's pastimes, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's attributes-everything. That is called to absorb the mind in Kṛṣṇa. That means you become immediately the first-class yogi. Yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47]. This is the process.

So these boys and girls who have taken to Kṛṣṇa consciousness movement seriously, they are all first-class yogis because they are always thinking of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. So adau śraddhā… So if you want to develop Kṛṣṇa consciousness, then you kindly associate with these devotees. We are opening so many centers all over the world-we have already 102 centers-just to give opportunity to all classes of men to associate with devotees and develop your love for God. This is the purpose. And we have no other purpose, these centers are being opened. So I request you, those who are interested in loving God, in Kṛṣṇa consciousness, they will kindly associate with these devotees. Adau śraddhā tato sādhu-saṅga. And these devotees… This is our method. When a man, a gentleman or lady comes to our association, he associates with us for three months, six months, then automatically he desires to be initiated. Adau śraddhā tato sādhu-saṅga atha bhajana-kriyā. Bhajana-kriyā means one becomes anxious. The effect of sādhu-saṅga [Cc. Madhya 22.83] is to become anxious how to execute this devotional service properly. That is called initiation. So they come forward. The president recommends that "This boy or girl is now living with us for so many months, he's interested, he may be initiated." Then we initiate. But initiate with some condition. Anartha-nivṛttiḥ syāt. These are the different stages. Initiation means that he must be free from all kinds of sinful activities. These four principles, the pillars of sinful activities, are four in number: illicit sex life, meat-eating, intoxication and gambling. Striya suna panabhi(?). So automatically they give. All these boys and girls who are sitting here, you know that they have given up automatically. They have been able, by association with Kṛṣṇa. It has become very practical and easy thing to give up all these four principles of sinful activities. Because without being pure, you cannot understand the Supreme Pure. God is the Supreme Pure. It is stated in the Bhagavad-gītā, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Anyone who is completely free from the reaction of sinful life, yeṣām anta-gatam pāpaṁ janānāṁ puṇya-karmaṇām. Now, how is it possible? If one is simply engaged in pious activities. The most pious activity is to be engaged in Kṛṣṇa consciousness movement. Pure. Then these are the different stages. Adau śraddhā tato sādhu-saṅgo tato bhajana-kriyā atha anartha-nivṛttiḥ syāt. Anartha means things we do not want. Artificially we are practiced to things. Just like meat-eating. Meat-eating, we do not practice it from the beginning of our birth. Just after birth the child, the baby, requires little honey or little milk, not the meat. But afterwards, the parents or the guardians are teaching how to eat meat. This is not our human business. Human teeth is meant for eating fruits and grains. That is scientific. Our teeth is made in that way. So anyway, meat-eating, intoxication, illicit sex, as soon as one takes to Kṛṣṇa consciousness movement, these four pillars of sinful life is immediately broken.

adau śraddhā tataḥ sādhu-
saṅgo tato bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā (tato rucis)
[Cc. Madhya 23.14-15]

As soon as one becomes free from all sinful activities, he becomes firmly convinced of God consciousness. That is called niṣṭhā. Tato niṣṭhā tato rucis. Then you taste, "Oh, it is so nice, Kṛṣṇa consciousness." That tato niṣṭhā.

adau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā tato rucis
athāsaktis (tato bhāvas)
[Cc. Madhya 23.14-15]

Then asakti. That is Kṛṣṇa is recommending there, that asakti means attachment. So this attachment comes after passing over so many different stages of devotional service. So Kṛṣṇa's recommending mayy āsaktaḥ: you have to increase your attachment for Kṛṣṇa, or God. So by practicing this process you come to the stage of asakti, mayy āsakta-manāḥ. Then your mind becomes completely attracted by Kṛṣṇa. Tato bhāvas, then ecstasy. Sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ. These are the different stages to develop your love for God, or Kṛṣṇa.

So this is not very difficult; anyone can practice. How it is difficult? These European, American boys, they were never practiced to it, not in their family or by culture. But because Kṛṣṇa consciousness is there in everyone's heart, simply by little practice it comes, it develops. So we request that to make your life successful, this human form of life, you practice this Kṛṣṇa consciousness, or God consciousness. That is the success of life, not to live like animals, simply eating, sleeping, sex intercourse and defense. They are the business of the animals also. If we develop simply in these four principles of animal life, that is not advancement of civilization. The advancement of civilization is tested when a nation or person is interested to inquire about God. That is advancement. Athāto brahma jijñāsā. This is advancement-how a nation or person is advanced to inquire about God or about himself. God and we, we are of the same quality, because it is stated in the Bhagavad-gītā. That's a fact. God is the supreme living being and we are also living being, but He is the head, supreme. That is the description in the Vedas:

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ (yo) vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

These are the description in the Vedas, that God means that as we are persons, He is the supreme person. That's all. Just like you are also persons, you are also Australians, and the president of the Australian government, he is also a person. He is not imperson. The government may be imperson, but the head of the government is a person. Similarly, in the universal government there are so many living entities, just like we are. Not only human beings-8,400,000 species of life, all living entities. God is also living entity, but He is the supreme living entity. That is the difference. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So as we act under the leadership of a supreme person, similarly, if we act, if we live under the leadership of God, that is our perfection of life. This is called yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ means "under My direction." What is the direction of God? Just become His devotee, just think of Himself, always about Him, just offer Him obeisances. This is the process. It is not very difficult. And if you cannot do anything, simply if you chant the holy name of God. We do not say that you chant the name of Kṛṣṇa. If you have got any name, holy name of God, you can chant that also. But chant. This is the process recommended in this age.

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age it is very difficult to develop Kṛṣṇa consciousness, or God consciousness. People are so downfallen. But there is only one method: if you can chant the holy name of God it will help you very quickly. So we do not say that, if you think that Kṛṣṇa name is the Hindu name or Indian name, "Why should I chant that?" But if you have got any name, actually must be name of God, not a fiction or an idea. Just like I've already explained this "Kṛṣṇa," Sanskrit word, means "all-attractive." But in the greatest. You say that God is great. Kṛṣṇa means the greatest all-attractive. Unless you become very great, you cannot be attractive. According to our material calculation, if one is very rich, he's attractive. If one is very influential, he's attractive. If one is very wise, he's attractive. If one is very beautiful, he's attractive. In this way, we attract. So God, Kṛṣṇa, has got all the six opulences of attraction; therefore He is called Kṛṣṇa.

So our recommendation is… Not our; it is the recommendation of Sri Caitanya Mahāprabhu, who inaugurated or revitalized this Kṛṣṇa consciousness movement five hundred years ago in Bengal as Lord Caitanya Mahāprabhu. He says, nāmnām akāri bahudhā nija sarva śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ. Nāmnām akāri: the name and person whose name. Because God is absolute, there is no difference between His name and He Himself. Just like in this material calculation, if you want water, simply by chanting "water, water," you won't get water. The water substance is different from the name "water." But God being absolute, His name, His form, His quality, His entourage, they are all the same, as good as God. So if you associate with any one of them, either God personally or with His name or with His form or with His quality or with His paraphernalia, immediately you become in contact with God. This is the science. This is not fiction; this is science. Because if you accept God as absolute, there cannot be difference between God and His name and His form. So this is science. You'll realize as you make progress. You'll realize. Just like these boys, they're chanting Hare Kṛṣṇa mantra, they are realizing; otherwise I've not bribed them. They're mad after Hare Kṛṣṇa mantra. It is not due to my bribing them. They're actually realizing that they are in touch with Kṛṣṇa. So anyone can do that. Caitanya Mahāprabhu says, therefore, that there are many thousands of names of God. Although we say that the only perfect name is Kṛṣṇa, but if you think, "No, we have got another name," that's all right. But it must be the name of God. It must be full with the conception of God. If you have got, you can chant that name also. There is no hindrance. Nāmnām akāri. Because every name being identical with God, every name of God is as powerful as God. As powerful, because identical. Identical; therefore every name has got the same power and potency as the Supreme Person, God, has got. Nāmnām akāri bahudhā nija sarva śaktis. Nija sarva śaktis: all potencies are there. Tatrārpitā. There is, it is already endowed with all the potencies.

So Caitanya Mahāprabhu says, etādṛśī tava kṛpā bhagavān mamāpi durdaivam īdṛśam ihājani nānurāgaḥ: "My dear Lord, You have sent in age Your name, which is full of potency, as much potencies as You have got. Still, I am so unfortunate that I cannot chant even Your holy names." It is so nice. You haven't got to do anything, simply try to chant the holy name of God. Then gradually everything will evolve within you, because within you everything is there. Simply you have to accept the process and everything will come out. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Our misunderstanding is due to dirty things within our hearts. So first benefit of chanting Hare Kṛṣṇa mahā-mantra will be that all the dirty things within your hearts will be cleansed. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanaṁ. And immediately you'll be relieved from the blazing fire of this material existence. This material existence is compared with a blazing forest fire. Forest fire means… Nobody goes to set fire in the forest, but it takes places automatically. Similarly, in this material world, however peacefully you want to live, without God consciousness, you cannot live peacefully. It is not possible. Forget it. Therefore, if you think of Kṛṣṇa or God always, immediately you'll be free from the conflagration of the blazing fire of this material existence. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanaṁ. And as soon as this blazing fire of material existence is extinguished, immediately you come to the platform of blissfulness. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanaṁ śreyaḥ-kairava-candrikā [Cc. Antya 20.12]. Then that blissfulness will increase one after another, one after another. Just like the comparison has been given just like the moon. The after the dark moon, the moon comes out just like a line, and then it increases, increases, and one night it becomes full. Similarly, as your heart becomes cleansed of the material dirty things, your real form, sat-cit-ānanda vigrahaḥ, eternity, blissful life of knowledge, becomes visible, just like the moon is visible. And one day you'll come to the full pleasure, full moon night, and that is your sarvātmā snapanam. And at that time you'll enjoy your life like anything. That is our highest perfection of life. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. The only method is chanting this holy name of God, Kṛṣṇa.

So because Lord Caitanya Mahāprabhu chanted these sixteen names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-therefore we also follow the footprints of Lord Caitanya Mahāprabhu. We are also chanting the same Hare Kṛṣṇa mahā-mantra, and we shall request you also. There is no expenditure, there is no loss on your part, but if there is any gain, why don't you try it? That is our request. Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the process for increasing your attachment for God and Kṛṣṇa. And as you increase your love… That is our real constitutional position, to love God. We are loving also, in this fallen state, but not God, all non-God or some pseudo God. But when we come to the real stage of loving God, then at that time our life becomes perfect, and it is said in the Brahma-saṁhitā, premāñjana cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. When you develop your love of God, Kṛṣṇa, then you see God every moment, every step. Santaḥ sadaiva. Sadaiva means always. If you say, "Can you show me God?" there is no need of showing God. You qualify yourself, and God will be visible in every step of your life. Then your life will be successful.

Thank you very much. Hare Kṛṣṇa. [break] … God, he's (indistinct).

Devotee: Jaya! (audience laughs)

Prabhupāda: So one can believe in himself, that's all.

[break] …the rainy season. Why the rainy season is there? Can you answer why the rainy season is there? Why it is raining?

These are periodical changes. Just like there is summer season, winter season, rainy season. Similarly, this material world is subjected to the seasons or changes. It is called jagat. Jagat means which is changing. But we do not like this changing because we are eternal. We have been put into this condition, changing condition; therefore we are not happy. So this Kṛṣṇa consciousness movement means to get ourselves out of this changing condition to the eternal condition. It is very, I mean to say, what is called, intelligent question: Why there is Kali-yuga? Kali-yuga means these ages are change. Just like the same way, as there is summer season; after summer season, there is rainy season; after rainy season there is winter season. Similarly, there are four yuga, namely Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. Satya-yuga means perfect age. Then Tretā-yuga-one-fourth less of perfection. Then Dvāpara-yuga-three-fourth, er, half less; and then Kali-yuga-three-fourths less. Three-fourths bad elements and one-fourth good elements, and that is also very rare. But if you, if we take to Kṛṣṇa consciousness, we become transcendental. We have nothing to do with these seasonal changes of Kali-yuga. That is recommended. Kalau. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. If we take to Kṛṣṇa consciousness, then we are not affected by the bad effects of Kali-yuga. That is recommended. [break] Kali-yuga is disagreement and fight. This is called Kali-yuga. Here, at the present moment, in this age, everyone disagrees with other, and they fight. Therefore it is called Kali-yuga.

Guest: Do you believe the (indistinct) father of Jesus Christ?

Devotee: He wants to know if Kṛṣṇa is above Jesus Christ.

Prabhupāda: Yes, because Jesus Christ says that he's son of God, and Kṛṣṇa says He's God. Therefore, He's father of Jesus Christ.

Devotee: Any other questions? [break]

Prabhupāda: There is no difference between father and son. Just like there is no difference between you and your father. To become son is not bad, or to become father is not good or bad. Father and son relationship is very affectionate, so there is no difference between father… (end)

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Bhagavad-gītā 7.1

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Upsala University
Stockholm, September 8, 1973

Prabhupāda:

…yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Śrī bhagavān uvāca. Bhagavān means the Supreme Being. That is also dictionary word. In the… I consulted the Oxford Dictionary, "God." God means "the Supreme Being." And the Supreme means… That is also stated in the dictionary, "The greatest authority." So God means the greatest authority, supreme, Supreme Being. We have got little idea of supreme. Suppose when you go to work in our office, the proprietor of the establishment or the managing director of the establishment, he's called the supreme. We have got experience of the Supreme Court. In India, we have got Supreme Court. If there is any judgment which is not accepted by the litigant, he can go to the Supreme Court. And in the judgment given in the Supreme is final. No more any appeal. That is final. Supreme means that, final.

So bhagavān uvāca. Bhagavān means the Supreme Being. We are all beings. We are also living entities. Similarly, Bhagavān, or God, He's also a living entity. As living entity, we are the same. But He's the supreme living entity. No more greater than Him. Here, we can distinguish. I am here. You may be greater than me. Another person may be greater than you. Another person may be greater than him. In this way, you go on searching, greater, greater, greater, greater, and when you come to a person, nobody is greater than him, that is God. Nowadays, it has become a fashions, so many gods. Especially, they come to your country, Western country. But God cannot be plural number. God is always singular number, one. If God is plural number, then that is not God. That plural-number God may be the living entities. We are living entities, and God is also living entity, but the supreme living entity. That is the difference. It is Vedic statement.

nityo nityānāṁ cetanaś cetanānām
eko yo bahūnāṁ vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

Description of God. He's nitya. Nitya means eternal. And we living entities, we are also eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We, at the present moment, in the material condition, we are changing body. That change of body is called death. Actually, the living entity within the body, he has no death. Na jāyate na mriyate vā kadācit. This description we have got in the Vedic literature. So God is also nitya, eternal. We are also eternal. God is also cognizant, and we are also cognizant. We have got knowledge, and God has got knowledge. The difference is that I have got knowledge limited within this limit of this body. I have no knowledge what is going on in your body; neither you know what is going on in my body. Therefore, we are individuals. But God is, although individual, He's spread everywhere. That is God.

Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. God is within this universe, within yourself, within myself, within the atom. Aṇḍāntara-stha-paramāṇu… Paramāṇu means atom. He's within the atom also. But I, you, we are limited within this body. We are limited. I cannot say that I understand what is going in your body, pains and pleasure. That I cannot say. But I can understand pains and pleasure of my body. So the quality is the same. God has knowledge. You, you, me, we have got knowledge. But our knowledge is limited. God's knowledge is unlimited. But knowledge is there, cognizant. Therefore the Vedas says nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme eternal amongst all other eternals. He's the supreme cognizant amongst all other cognizants. This is the difference.

So Bhagavān means the supreme opulent. Bhaga means opulence. Just like riches, reputation, strength, beauty, knowledge, renunciation. These are called opulences. So every one of us has got little opulences. I have got also little money. You have got also little money. But I cannot claim, neither you can claim that you are the proprietor of all the riches of the world or the universe. That you cannot claim. Nobody can claim. But God can claim. That is the difference. God can claim. As He claims… We understand from the Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

God says that "I am the enjoyer of everything." We are acting in this material world to enjoy something. We are working day and night to get some fruit of our labor and enjoy it. Everyone, either he's doing business or he's a professional man or he's a worker or anything he is, he's working very hard, day and night, to enjoy something. So… But we cannot claim that we can enjoy everything in this world. Although we have got the desire, but limited power to enjoy. The unlimited enjoyer is Kṛṣṇa, the Supreme Personality of Godhead. Just like we want to enjoy life, family life. We marry one wife. Or, in some countries, more than one wife-two, three, four. But when Kṛṣṇa married, He married 16,108. So… And sixteen thousand wives were given sixteen thousand palaces. And each wife got ten children. And Kṛṣṇa also expanded Himself into 16,108. That is God. For us, it is very difficult to maintain even one wife at the present moment. This is the difference. Just try to understand what is the meaning of this word bhagavān. Bhaga means opulence. This is one of the opulences, richness. When Kṛṣṇa was present on this planet, He was so rich that He could maintain sixteen thousand queens in sixteen thousand very costly palaces, made of marble, the furnitures made of ivory, and the beds were made of silk, and each and every room was decorated, bedecked with jewels, glittering jewels, so that at night there was no need of electricity or lamp. These descriptions are there in the Śrīmad-Bhāgavatam of Kṛṣṇa's palace, Kṛṣṇa's sixteen thousand wives, Kṛṣṇa's expansion into sixteen thousand forms. This is Bhagavān. Bhagavān means unlimitedly potential. That is Bhagavān.

So here in this chapter, we are trying to understand what is Bhagavān. This Kṛṣṇa consciousness movement means to try to understand what is Bhagavān, the Supreme Personality of Godhead. This is our endeavor. It is very difficult to understand Bhagavān, but there is process, you can understand God, or Bhagavān. That process is being described by the Supreme Lord Himself, Bhagavān. Bhagavān uvāca. What is that process?

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

"My dear Arjuna, now I shall explain to you. You hear with attention." Tac chṛṇu. What is that? Mayy āsakta-manāḥ pārtha. "You have to increase your attachment for Me." Mayy āsakta. Mayi āsakta. Mayi means "unto Me," and āsakti means "attachment." Mayy āsakta-manāḥ. Mind has to be trained up in such a way that you increase your attachment for God, or Kṛṣṇa.

When we speak of Kṛṣṇa, you understand "God." Kṛṣṇa is one of the names of God. There are many millions of names, of which "Kṛṣṇa" is the chief. Because this word, Kṛṣṇa, means all attractive, because He's fully opulent. Just like if, in this material world, if one man is very rich, he's attractive. He draws attention of the people in general. If he's very powerful, he draws attention. If he's very reputed, famous, he draws attention. If he's very wise, learned, he draws attention. But Kṛṣṇa has got all these things in fullness. Therefore, He draws attention of everyone. Therefore His name is Kṛṣṇa. This "Kṛṣṇa" means all-attractive. He has got all the attractive features. Therefore He's called Kṛṣṇa. So Kṛṣṇa says: "Just try to increase your attachment for Me. Practice this." It is not difficult. Just like we have got attachment for something here in this material world. Somebody's attached to do business, somebody's attached to woman, somebody's attached to man, somebody's attached to riches, somebody's attached to art, somebody's attached to… So many things. There are many subject matters of attachment. So attachment we have got. That we cannot deny. Everyone. We have got some attachment for something. That attachment should be transferred for Kṛṣṇa. That is called Kṛṣṇa consciousness. We are attached to something with consciousness, not blindly. So we have got the consciousness. When we turn our attachment, or train ourself to increase our attachment for Kṛṣṇa, that is called bhakti-yogam. Bhakti-yogam. You have heard the name of yoga. Yoga means connecting link. So if you practice this bhakti-yoga, then, gradually, you increase your attachment for Kṛṣṇa. That is the… It is stated also in the Bhagavad-gītā: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "If you practice bhakti-yoga, that is called bhaktyā, then you can understand Me. Not otherwise."

There are different types of yoga system, bhakti-yoga, jñāna-yoga, karma-yoga, haṭha-yoga, dhyāna-yoga. So many yogas. But the bhakti-yoga is the supermost. That is stated in the last chapter. I am reading before you the Seventh Chapter. At the end of the Sixth Chapter, Kṛṣṇa says:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Yoginām api sarveṣām. One who practices yoga system, he's called yogi. So Kṛṣṇa says, yoginām api sarveṣām: "Of all the yogis…" I have already stated. There are different kinds of yogis. "Of all the yogis…" Yoginām api sarveṣām. Sarveṣām means "of all yogis." Mad-gatenāntar-ātmanā: "One who is thinking of Me within himself." We can think of Kṛṣṇa. We have Kṛṣṇa's form. Kṛṣṇa Deity, we worship. So if we engage ourself in the worship of the Deity, the form of Kṛṣṇa, which is nondifferent from Kṛṣṇa, or, in the absence of Deity, if we chant the holy name of Kṛṣṇa, that is also Kṛṣṇa. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Kṛṣṇa is Absolute. Therefore, there is no difference between Him and His name. There is no difference between Him and His form.

There is no difference between Him and His picture. There is no difference between Him and His topics. Anything about Kṛṣṇa is Kṛṣṇa. This is called absolute knowledge. So either you chant the Kṛṣṇa's name or you worship Kṛṣṇa's form-everything is Kṛṣṇa.

So there are different forms of devotional service.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

You just hear about Kṛṣṇa. That hearing is also Kṛṣṇa. Just like just now we are trying to hear about Kṛṣṇa. So that hearing is also Kṛṣṇa. These boys and girls, they are chanting. That chanting is also Kṛṣṇa. Śravaṇaṁ kīrtanam. Then smaraṇam. When you chant of Kṛṣṇa, if you remember the picture of Kṛṣṇa, that is also Kṛṣṇa. Or you see the picture of Kṛṣṇa. That is also Kṛṣṇa. You see the Deity of Kṛṣṇa. That is Kṛṣṇa. You learn something about Kṛṣṇa. That is also Kṛṣṇa. So anyway,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Any of the nine items, if you accept, you immediately contact Kṛṣṇa. Either you accept all the nine items or eight or seven or six or five or four or three or two, at least one, if you rigidly take and… Suppose this chanting. It does not cost anything. We are chanting all over the world. Anyone can chant by hearing us. It does not cost you. And if you chant, there is no loss on your part. So… But if you do, then immediately you contact Kṛṣṇa. That is the benefit. Immediately. Because Kṛṣṇa's name and Kṛṣṇa is non…

Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. These are the descriptions of the Vedic literature. Abhinnatvān nāma-nāminoḥ. Nāma cintāmaṇiḥ kṛṣṇaḥ. Kṛṣṇa's name is cintāmaṇi. Cintāmaṇi means spiritual. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29]. These are the Vedic descriptions. Where Kṛṣṇa lives, the place is described: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. So nāma, the holy name of Kṛṣṇa, is also cintāmaṇi, spiritual. Nāma cintāmaṇiḥ kṛṣṇaḥ. He is the same Kṛṣṇa, person. Nāma cintāmaṇiḥ kṛṣṇaś caitanya [Cc. Madhya 17.133]. Caitanya means not dead, but living entity. You can get the same benefit by chanting name as you get personally talking with Kṛṣṇa. That is also possible. But this will be gradually realized. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ. Rasa-vigraha means the pleasure, reservoir of all pleasure. As, as you chant the name of Hare Kṛṣṇa, so gradually you relish some transcendental pleasure. Just like these boys and girls, while chanting, they're dancing in joyfulness. Nobody could follow them. But they are not crazy fellows, that they're chanting. Actually, they're getting some pleasure, transcendental pleasure. Therefore they're dancing. It is not that the dog-dance. No. It is really spiritual dance, the soul's dance. So… Therefore, He's called rasa-vigraha, reservoir of all pleasure.

Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ pūrṇaḥ [Cc. Madhya 17.133]. Complete. Not that one percent less than Kṛṣṇa. No. Cent percent Kṛṣṇa. Complete. Pūrṇa. Pūrṇa means complete. Pūrṇaḥ śuddhaḥ. Śuddha means purified. There is contamination in the material world. Material, any name you chant, because it is materially contaminated, you cannot continue it for very long. This is another experience. But this chanting of Hare Kṛṣṇa mantra, if you go on chanting for twenty-four hours, you'll never feel fatigued. That is the test. You go on chanting. These boys can chant twenty-four hours, without eating anything, without drinking water. It is so nice. Because it is complete, spiritual, śuddha. Śuddha means pure. Not materially contaminated. Material pleasure, any pleasure… The highest pleasure in the material world is sex. But you cannot enjoy it twenty-four hours. That is not possible. You can enjoy it for few minutes. That's all. Even if you are forced to enjoy, you'll reject it: "No, no more." That is material. But spiritual means there is no end. You can enjoy perpetually, twenty-four hours. That is spiritual enjoyment. Brahma-saukhyam anantam [SB 5.5.1]. Anantam. Anantam means unending.

So in order to enjoy this spiritual pleasure, you have to practice some tapasya, austerity. Because you are spiritual, every one of us, spiritual. Ahaṁ brahmāsmi. We are not this material body. We change. It is for certain years. Again we change: another body, another body. This changing of body is going on because we are seeking material pleasure. So God is giving us different types of body for enjoying different types of material pleasure. But if we want to enjoy spiritual pleasure, then you do not require to change body. That is the mission of Kṛṣṇa consciousness. That every one of you want pleasure, but that pleasure, in the material world, you cannot enjoy perpetually. But if you purify yourself of this material contamination, if you do not accept this material body again, and you remain in your spiritual body, then you enjoy transcendental bliss eternally.

So this human form of life is meant for that purpose. Lower than the human form of life, cats and dogs, they cannot understand what is spiritual pleasure. That is not possible. But in the human form of life you can understand what is spirit and what is matter and what is spiritual pleasure and what is material pleasure. This distinction we can make. That much consciousness is developed in the human form of life. But if we misuse this developed consciousness for material pleasures, then we are missing the opportunity. This is Kṛṣṇa consciousness movement. Our Kṛṣṇa consciousness movement is that you have got this human form of body. Don't miss the opportunity. That you can, if you properly utilize, if you train yourself, you can be transferred to the platform of eternal, spiritual bliss. This is Kṛṣṇa consciousness movement.

So here Kṛṣṇa is teaching, Himself, how you can become Kṛṣṇa conscious. The first item, He says: mayy āsakta-manāḥ pārtha. "My dear Arjuna, if you increase your attachment for Me, that is the beginning." And that is the end. That is beginning, and that is end. It is not that beginning is something… Spiritual means it is nothing beginning, nothing end. The beginning and the end, the same thing. If you increase your attachment for Kṛṣṇa… Because, at the present moment, in our material conditional life, we have no attachment for Kṛṣṇa. We have got attachment for non-Kṛṣṇa. So you have to transfer that attachment to Kṛṣṇa. Attachment is there; simply you have to transfer the object of attachment. So here it is said: mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is yoga. This is meditation. If you are fond of meditation, then you meditate upon Kṛṣṇa, on the form of Kṛṣṇa, playing flute, bluish color, having a peacock on His head. The description is there. Barhāvataṁsam asitāmbuda-sundarāṅgam.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Veṇuṁ kvaṇantam. Kṛṣṇa is, you'll see, Kṛṣṇa's picture, always a flute in His hand. Always joyful. Because He's the Supreme Lord, there is nothing moroseness. Always joyful. That is the symptom of spiritual life. You'll see Kṛṣṇa always smiling, always playing on His flute. As you see in this material world also, somebody, he has got a flute and he's playing, enjoying. So this is imitation. That enjoyment will not last. But Kṛṣṇa's flute-playing is eternal. He's enjoying eternally. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. And His eyes are just like lotus petals. Very beautiful. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam, barhāvataṁsam asitāmbuda-su… Barhāvataṁsam, a peacock feather, He's very fond of a peacock feather. So that is on His head. Barhāvataṁsam asitāmbuda-sundarāṅgam. Very beautiful body like new, blackish cloud. But very beautiful. Blackish cloud. Asitāmbuda-sundarāṅgam. Kandarpa-koṭi-kamanīya. But, although he's blackish, He is more beautiful than millions and trillions of Cupids. Kandarpa… Therefore, He's all-beautiful.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Viśeṣa-śobham. Specifically beautiful. Viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

So this Deity, description of Kṛṣṇa, is there in the temple, in the book. So if you always simply think of this beautiful form of Kṛṣṇa, that is called perfect meditation. If you simply think of. That is very easy. If you… We are always attracted by beautiful things. So Kṛṣṇa is the most beautiful. So if you meditate upon Kṛṣṇa, then your meditation becomes very easy and perfect. Because Kṛṣṇa has said that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. "Of all the yogis, one who is thinking of Me within himself," mad-gatenāntar-ātmanā śraddhāvān, "with devotion and faith," bhajate yo mām, "engaged in devotional…," sa me yukta…, "he's the first-class yogi." So you can become a first-class yogi at home without any expenditure, without any loss. But you come, become the greatest yogi and achieve the result. Kṛṣṇa consciousness movement is so nice. And we are distributing this system of yoga… We don't charge anything. We are not business man, that we give you something and charge something. Of course, when we give you book, we take, because we have to pay to the printers, to the press man. That is another thing. So far our words are concerned, our service is concerned, we don't charge anything. That is not our movement. That is free.

So Kṛṣṇa says mayy āsakta-manāḥ pārtha. In this way, you can begin your attachment for Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogam… This is yoga. To increase attachment for Kṛṣṇa is the first-class yoga system. But how it can be done? Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. You have to take shelter of Kṛṣṇa or His representative. Āśraya. Āśraya means to take shelter. You cannot practice this yoga separately. You have to take shelter of Kṛṣṇa or His devotee. That is called mad-āśraya. Or mad-āśraya means "one who has taken shelter of Me." One may say that "How can I take shelter of Kṛṣṇa? Kṛṣṇa is not here present." He's present everywhere. It is a question of realization. Then you can take shelter of His representative. Mad-āśraya. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac… [Bg. 7.1]. Asaṁśayam, "without any doubt," samagram, "in complete," yathā, "as," jñāsyasi, "you can understand," tac chṛṇu, "you hear from Me." Kṛṣṇa is describing Himself, how you can increase your attachment for Kṛṣṇa.

This will be very elaborately described. We have no time to read now, but one or two verses I can speak before you. Just like Kṛṣṇa says: raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. Raso 'ham. Rasa means the taste, or the attractive taste. Just like when you eat sweetmeat or any, any eatables, there is some nice taste for which you eat. Or you drink water. You are thirsty; you want water. But there is a good taste in the water. Otherwise, how you quench your thirst? There is taste. Everyone knows. So Kṛṣṇa says, raso 'ham apsu kaunteya: "Any liquid thing, the taste, which attracts you, that is I am." Even you are a drunkard, you are fond of tasting wine, I should recommend that you simply think that "This taste of wine is Kṛṣṇa." That will make a yogi of you. That will make you the greatest yogi. If you simply think this, that "I am tasting wine. Oh, very nice taste. This is Kṛṣṇa." Is there any loss if you think like that? This is Kṛṣṇa consciousness. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ: [Bg. 7.8] "I am the shining of the sun and the moon." Now, every day, morning, you see the sun shining. So as soon as you see the sun shining, if you think of Kṛṣṇa: "Oh, this sun shining is Kṛṣṇa," you become a yogi. You become a yogi. At night also, as soon as you see the moonshine, so immediately, if you think, "This moon shining is Kṛṣṇa…"

So you can become Kṛṣṇa conscious in any circumstances. There is no limitation, that "You have to become Kṛṣṇa conscious under this condition, that condition." The condition will be enunciated later on. First of all, try to become Kṛṣṇa…, that you, at least, you drink water and so many times in a day, you just try to think that the taste of the water is Kṛṣṇa. That is the beginning of your Kṛṣṇa yoga system. And then, if you chant Hare Kṛṣṇa mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then you'll become, gradually, the greatest yogi without becoming very learned scholar, without becoming Vedantist, without becoming religionist or… Simply by this process you try to practice, and your life will be perfect.

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.1

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Hyderabad, April 27, 1974

Pradyumna: (leads chanting, etc.) Translation: ”Now hear, O son of Pṛthā, Arjuna, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.”

Prabhupāda:

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

In the human society, it is a prerogative to know God. In the animal society, there is no such question. The human society is meant for understanding what is God. That is the privilege of human being. We come to this form of human being after many, many births. There are 8,400,000 species of life, beginning from water. Then on the land… In the water there are nine lakhs species of life, different aquatics. So in the beginning of creation the whole planet was merged into water. That is also scientifically… Modern science. And from śāstras also, we understand, pralaya-payodhi-jale dhṛtavān asi vedam, keśava dhṛta-mīna-śarīra jaya jagadīśa hare **. So in the beginning there was water. So there must be living entities because living entities are everywhere-in the water, in the air, on the land, within the land, within the water, everywhere. Therefore the living entities are called sarva-ga. Sarva-ga means the living entity can go anywhere. As we are now trying to go to the moon planet, so we may go or not go, but there are living entities in all the planets, in different positions. There are innumerable planets and innumerable universes also. And beyond this material world, there is another nature. Paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. That nature is permanent.

This material nature is not permanent. It is bhūtvā bhūtvā pralīyate [Bg. 8.19]. Everything here, in the material world, everything comes into existence, takes birth, janma, then stays for sometimes, grows the body, then produces some by-products, then dwindles, and then finished. This is the material nature. Just like your body, my body, it has taken birth at a certain date, it is growing, and it is producing some children, by-products. Then, as we are growing old, then one day the body will be finished. This is the material nature. Either you take it personally, individually, your body, or this gigantic body of the universe, in whichever way you may take it, the nature is bhūtvā bhūtvā pralīyate [Bg. 8.19]. Here the material nature is you take your birth or appearance and again disappear and again appear. This is the instruction of spiritual life. The spirit soul is there, but it is not getting a permanent settlement. This is material world. Tathā dehāntara-prāptiḥ [Bg. 2.13]. As the body is changing, there are so many children, they will also become old like me. But the spirit soul is there. In the presence of mother, although the body is changing, the mother knows that ”My son is there.” Although from babyhood the son has grown to boyhood, the body, original body, child’s body, baby’s body, is not existing, the mother knows that ”My boy is there.”

So this is commonsense understanding. People do not understand it, very nice common sense, that the body is changing but the soul is there. Exactly the same example: the mother knows that ”My boy, my child, although he has changed body, now he has grown-up, say, fifty years old, but my child he is. He is my child.” Where is the difficulty to understand? Anyone can understand. But people do not believe in the transmigration of the soul. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This kind of education, what is the value? The real knowledge begins when we understand that we are not this body, material body. I am different from body.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is our position. Then, when we understand that ”I am not this body, I am spirit soul,” ahaṁ brahmāsmi, then real knowledge begins. Otherwise, so long we are in the bodily concept of life, we are animals. Because animal cannot think that the animal is not the body.

So first education should be given to the students that he is not this body, he is spirit soul. And because he is spirit soul, he has got a different business than to maintain this body. Maintenance of the body, that is being done by the cats and dogs also. They also take care of the body very nicely. They fight, struggle for existence to… They fight to keep the body fit. The tiger also, he fights. He secures his eatables by fighting. Similarly, this struggle for existence to get things for eating, sleeping, mating and defending, that is current in the animal society also. So śāstra says, therefore, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Śāstra says, ayaṁ deha, this body, human body… Nāyaṁ deho nṛloke, deha-bhājāṁ nṛloke. Nṛloke means in the human society. The animals… Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām means an stool-eater animal, stool-eater animal, hogs. You know. Although it is not very easily found in the cities, in our Indian villages, there are so many stool-eater hogs loitering in the street, in the village. The only business is ”Where to find out stool?” This is the business. Whole day and night they are working, to find out stool. So if human being is educated to find out his eatables… Of course, the hog’s eatables are the stool. They like it very much, very palatable thing. Similarly, we also, for some palatable things, we also work day and night. But śāstra says, na ayaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate. Why this human society should be trained up to work so hard simply for eating, sleeping, mating and defending? This is not good.

Then what is it meant for, human life? Tapa. Tapasya. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. The human life’s business is to accept tapasya, voluntarily accepting some inconvenience of life. That is called tapasya. Tapa means some trouble. Just like to become brahmacārī, it is tapasya. Just like we are prescribing this formula: ”No illicit sex, no intoxication, no meat-eating, no gambling.” People want to do it. People want illicit sex. The whole city is full of pictures, simply how to indulge in illicit sex. Then meat-eating-big, big signboard-and intoxication, wine shops. They want it. That is the natural propensity. Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. You do not require to encourage them in these things. They have got natural tendency. That is material world-to enjoy unrestricted sex life, to eat meat, fish eggs, āmiṣa… Āmiṣa-madya-sevā. Āmiṣa means eat meat, fish, eggs. These are āmiṣa. And vegetarian means nirāmiṣa. So āmiṣa-madya-sevā. Madhya means intoxication. Either wine or cigarette, biḍi or gāñjā, bhāṅg, teas, coffees, they are all intoxication. So āmiṣa-madya-sevā and vyavāya. Vyavāya means sex life. You do not require to educate them. In the school, college, the boys and girls are not, I mean, given lesson… Of course now, I think, they are now giving lesson also. But naturally, without any lesson, they know how to do it. Similarly, without an education, one can take to intoxication. So these things are natural. But when we try to stop these material instincts, that is called tapasya, tapasya.

So human life is not to be carried away by the so-called natural instinct. Natural instinct, material life… There are two kinds of natural instinct. So long we are in the bodily concept of life, there are different natural instincts, and when we come to the platform of spiritual understanding, that natural instinct is different. That is real natural instinct. So that natural instinct, spiritual natural instinct, can be attained by tapasya. Tapo divyam [SB 5.5.1]. That is the instruction of Ṛṣabhadeva. Now, people may say that ”Why we should undergo this tapasya, austerities? If we want to enjoy life, why we shall voluntarily give up this and undergo austerities?” No, there is reason. Tapo divyaṁ yena śuddhyet sattvaṁ yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. It is very reasonable. You have to undergo tapasya, voluntarily restraint. That is called tapasya. So why? Yena śuddhyet sattvam. Your existence will be purified. ”What is the wrong in my existence?” That we cannot understand; that is called illusion. There are so many wrong things. Always we are in miserable condition. The summary miserable condition is, as described in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. That is intelligence, that ”I am now put under… Although I have solved all my problems…” But Kṛṣṇa says in the Bhagavad-gītā, ”You have solved all your problems by your so-called scientific advancement; that is all right. But where is your solution of janma-mṛtyu-jarā-vyādhi, repetition of birth, death, old age and disease? Where is your solution?”

This is very intelligent question. Kṛṣṇa says therefore that ”You have solved all the problems of miserable condition of life. That is all right. But you should always keep in front these problems, prominently: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu…” Janma, the tribulations of janma, to live within the womb of the mother, everyone, we have suffered, but we have forgotten. Similarly, we are awaiting another suffering at the time of death. That is also suffering. Janma-mṛtyu. Then, when we take birth, we get old. That is also suffering. And we suffer from diseases. But as we are spirit soul… That is described in the Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. The spirit soul does not die after the annihilation of this body. That is our position. We are accepting different types of bodies, but we are eternal, part and parcel of the Supreme. Not only eternal, full of knowledge and blissful. This is our position. But at the present moment, because we have got this body, it is no very pleasurable condition. It is miserable condition. There are adhyātmika, adhibhautika, adhidaivika miseries, and always we are under. That we cannot understand. We are thinking that ”Things go on like this. Don't bother about these things. Go on. Eat, drink, be merry and enjoy.” That means we are living very foolishly. Although the problems are there… I do not wish to die; the death is there. I do not wish to be within the womb of my mother, but I am forced to take a body within the womb of my mother. Then when I get the body, I come out, I am subjected to so many tribulation on account of this body, old age, disease and so many.

So actually, this is the problem of living entities. That knowledge can be acquired in the human form of life and it can be solved, not that simply we get the knowledge, but it can be solved. So therefore, real business of human life, to understand oneself, that is called self-realization, brahma-bhūta [SB 4.30.20], and find out the remedy and act accordingly. That is the mission of human life. Not like to dance like cats and dogs with a nice dress. That is not human life. This is the subject matter of Bhagavad-gītā, our whole Vedic instruction. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. This is God consciousness, Kṛṣṇa consciousness, or self-realization. Self-realization means either you see yourself or see the Supreme Lord, either way. But without seeing the Supreme Lord, you cannot see yourself. Just like without seeing the sun in the darkness… Just like it is now night. There is no sun. So I cannot see also. In darkness I cannot see also myself. But when there is sun in the morning, I can see the sun and I can see myself also. This is the theory. So if we want to understand ourselves rightly, that ”I am spirit soul,” ahaṁ brahmāsmi, then we must take to Kṛṣṇa consciousness.

So how one can take to Kṛṣṇa consciousness, that is being described by Kṛṣṇa in the Seventh Chapter of Bhagavad-gītā. The first verse is,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Because we have to see God. Just like I told you, if you see the sun, then automatically you see everything. You see yourself, you see your neighbor, you see the city, you see the house, you see… Everything you can see when there is sunlight. Similarly, if you can see God, then you can see everything. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you can understand what is God, then you understand everything. Then why don't you take this process to understand God? That is the prerogative of human life, to understand God. Why you deny the existence of God? How you can deny? You cannot deny. There is a controller, supreme controller. That we have to accept. We are not free. We are being controlled. However we are trying to become independent of any controller, that is not possible. Prakṛteḥ… You are under the control of the prakṛti.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Rascals and fools, they are thinking that ”We are independent.” They are completely under the grip of the material nature. Every one of you know. We want to do something; we don't want excessive heat. Why there is excessive heat so that we have to manufacture this fan and air condition, so many things? This is simply struggle against the control of the material nature. This is a fact. And we have to accept this. You cannot deny it. That is described:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Those who are fools and rascals, they are thinking, ”We are independent.” You are not independent. Under the prakṛti, under the nature. And what is the prakṛti? Prakṛti is the agent, or agency, of Kṛṣṇa. That is also explained in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] ”Under My control.” Prakṛti is controlling you or me, and prakṛti is being controlled by Kṛṣṇa. Therefore Kṛṣṇa is the supreme controller. That is accepted in the Vedic literature, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Kṛṣṇa is controller-we are surprised. How? I am also a human being, and Kṛṣṇa is also a historical person, human being. How He is controller of the whole material nature? That is answered, sac-cid-ānanda-vigraha. Although He comes as a person, but He is not a person like us. He is sac-cid-ānanda-vigraha [Bs. 5.1]. That we can understand, study.

What is that sac-cid-ānanda-vigraha? Sat means eternal, cit means full of knowledge, and ānanda means blissfulness. But so far my body is concerned, your body is concerned, they are not sac-cid-ānanda-vigraha. My body, your body, will not exist. Therefore it is asat. It is not sat. My body, your body is full of ignorance. Therefore, it is not cit. It is acit. And my body, your body is not at all pleasing. There are so many troubles. Therefore it is not ānanda. Therefore Kṛṣṇa’s body is different from us. Therefore He is controller. We think, ”If Kṛṣṇa has got a body, then He must have a body like us.” Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. ”These mūḍhas, rascals, because I appear before them to give them the lesson about God, what is God, these rascals think of Me as one of them.” This is rascaldom. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. That sac-cid-ānanda-vigraha [Bs. 5.1] can control the whole material nature-that they do not know. Paraṁ bhāvam ajānantaḥ.

So therefore it is our duty to understand Kṛṣṇa. What is the difficulty? Kṛṣṇa is personally…, God is personally explaining Himself, what He is, and if we accept that, then where is the difficulty to understand God? Why you are making so much research work to find out God? God is canvassing at your door, ”Here I am. You try to understand Me. Here I am explaining Myself.” ”No, no, no. We shall find out God somewhere else.” This is called mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Narādhama means not even ordinary knowledge of a human being. Lowest of the mankind. We are searching out what is God, and God is canvassing here. We do not accept. Therefore narādhama. Why? Māyayāpahṛta-jñānāḥ, because their knowledge has been taken away by the illusory energy. But one who is, whose knowledge has not been taken away… Just like Arjuna. Arjuna was personally instructed by Kṛṣṇa, and how he accepts Kṛṣṇa? He accepts Kṛṣṇa:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyaṁ
ādi-devam ajaṁ vibhum
[Bg. 10.12]

”O Kṛṣṇa, You are Parabrahman.” Parabrahman. The word… There are two words: Parabrahman and Brahman. Ahaṁ brahmāsmi, that does not mean ahaṁ parabrahmāsmi. Ahaṁ brahmāsmi: I am also spirit soul, but not the Supreme. Parabrahman is Kṛṣṇa. I am also īśvara. Īśvara means controller. You are also īśvara. Just like in this school, the teacher is īśvara in his class. He is controlling some students. I am controlling my disciples. I am also īśvara. So everyone can be īśvara. There is no… Everyone can be god. But we are using the word ”Godhead.” Just like there are some clerks and there is head clerk, similarly, we are all gods. The Māyāvādī philosophy, they say, ”Everyone is God.” That’s all right. But you are not the head God. Head, there… If there is god, there are so many gods, there must be one head God. That is our natural experience. Anywhere you go, there are so many people, but there is some leader, head. I had some talks with one Russian professor, Professor Kotovsky in Moscow. So we had very long talks. At last I asked him, ”Mr. Kotovsky…” I forget to…, ”comrade.” (laughter). But I said, ”mister.” (laughs) ”So where is the difference between your philosophy and my philosophy, or our philosophy? You have to accept one leader, head, and we also accept one head. Then where is the difference between communism and other ism?” So he was stopped. He appreciated very much. ”The difference is that you have accepted Lenin as your head and we have accepted Kṛṣṇa as our head.”

So there is no difference of the philosophy. You have to accept. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is the Vedic instruction. What is meaning of God? God means the head of the living entities. What is the difficulty to understand it? Nityo nityānāṁ cetanaś cetanānām. Nitya means eternal. We are also eternal. And God is also eternal. So what is the difference? So qualitatively we are one. Because God is eternal, I am also eternal. I am now somehow or other in diseased condition, that I have to change my body. But God does not change His body. Sambhavāmy ātma-māyayā [Bg. 4.6]. He says, ātma-māyayā: ”By My own will-power. I am not forced.” Just like according to my karma, I have been forced to accept this material body, certain type of body. I cannot dictate. As I am creating another body by my karma, so the karma, by… Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Another place. So why the living entities are getting different types of bodies? That is also answered: kāraṇam, the reason is guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Kāraṇam, the cause, is the material nature.

The material nature is divided into three modes: sattva-guṇa, tamo-guṇa, rajo-guṇa. So to become within the material nature, under the control of the material nature, means to accept one of these guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa. So if you accept this sattva-guṇa, the brahminical qualification, satyaṁ śamo damas titikṣā ārjavaṁ kṣāntiḥ, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam… [Bg. 18.42]. If you associate with the brahminical qualifications, then you get nicer body. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Those who are associating with the sad-guṇa, they are also described. Sad-guṇa means satyaṁ śamo damas titikṣā ārjavaṁ kṣāntiḥ, jñānaṁ vijñānam āstikyaṁ brahma-karma… This is brahma-karma. So tapasya means come to the brahma-karma, not to the śūdra-karma. Kāraṇaṁ guṇa-saṅgo ’sya [Bg. 13.22]. Don’t associate with the śūdra qualifications. Now, what is the śūdra qualification? Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. You are highly educated, but your desire is how to get a service. Paricarya… I am highly educated, but unless I render service to somebody else like a dog, I am not recognized. This is called śūdra-karma. Why a brāhmaṇa, kṣatriya, vaiśya should search after service? Therefore in this Kali-yuga it is said, kalau śūdraḥ sambhavaḥ: "Kalau, in this Kali-yuga, everyone is almost śūdras." There is lack of brāhmaṇa. There is lack of kṣatriya and vaiśya.

So in Bhagavad-gītā we'll find all the solutions of the human problems, all the solutions. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Unless you divide the whole human society into four divisions, the brāhmaṇa, kṣatriya, vaiśya and śūdra… You must have to divide. You cannot say "classless society." That is useless society. Classless society means useless society. There must be an intelligent high class, ideal class of men to see the "Here is human civilization." That is brāhmaṇa. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma… [Bg. 4.13]. Unless people see the ideal men, how they will follow? Yad yad ācarati śreṣṭhaḥ, lokas tad anuvartate [Bg. 3.21]. The brāhmaṇa is compared with the brain of the body. Unless there is brain, what is the use of these hands and legs? If one's brain is cracked, madman, he cannot do anything. So at the present moment, because there is scarcity of brahminical qualified men in the whole human society… It is not meant… Brāhmaṇa is not meant for simply for India of Hindus. For the whole human society. Kṛṣṇa never says that the cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13] is meant for India, or for Hindus, or for a class of men. For whole human society, there must be a very ideal intellectual man, so that people will follow. Brain, brain of the society. That is the teachings of Bhagavad-gītā. You cannot say that "We can do without brain." Suppose from your body if the brain is cut off, your head is cut off, then you are finished. What the hands and legs will do if there is brain, if there is no brain? So at the present moment there is scarcity of brain in the whole human society. Therefore, it is in the chaotic condition. So there is need, as it is stated in the Bhagavad-gītā. The human society, the whole human civilization, must be reformed in this way, that there are intellectual class of men, naturally. There are first-class intellectual class of men, second-class intellectual, third-class, fourth-class, like that. So the first-class intellectual man, they must be brāhmaṇas, in the brahminical qualification, and they must be Kṛṣṇa conscious. Then they can guide the whole society in the right way, and there will be no problem. This is Kṛṣṇa consciousness movement.

So here Kṛṣṇa says how to become Kṛṣṇa conscious. That is for the brāhmaṇas, or the intellectual class of men. That is being described by Kṛṣṇa. What is that? Mayy āsakta-manāḥ: "The mind should be attached upon Me, Kṛṣṇa." This is the beginning. Some way or other we have to… Our mind is attached to something else. Mind cannot be detached. We have got so many desires. So mind's business-to become attached. Therefore, I accept something, I reject something. This is mind's business. So you cannot become zero, you cannot become desireless. That is not possible. Our process… Just like others, they say, "You become desireless." That is a foolish proposal. Who can become desireless? It is not possible. If I am desireless, then I am a dead man. A dead man has no desire. So that is not possible. We have to purify the desires. That is required. Purify the desires. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. This is called purification. Nirmalam. Tat-paratvena. Tat-paratvena means when God conscious, Kṛṣṇa conscious, then desires become purified.

So we have to come to the point of not desirelessness, but to the point of purified desires. That is wanted. Therefore here it is said, mayy āsakta-manāḥ: "You can not make your mind desireless, but you fix up your mind upon Me." That is required. Mayy āsakta-manāḥ pārtha. This is the yoga system. This is called bhakti-yoga, and this is called first-class yoga. That is described in the Bhagavad-gītā, that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. The yogi, the first-class yogi, yoginām api sarveṣām… "There are different kinds of yoga systems, but the person who has accepted this bhakti-yoga, he is thinking of Me always." Just like these boys and girls they are being taught always thinking of Kṛṣṇa, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." So if you read Bhagavad-gītā and chant Hare Kṛṣṇa, immediately you learn the whole science, how to become attached to Kṛṣṇa. This is called mayy āsakta-manāḥ. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan, to practice yoga… This is bhakti-yoga. Mad-āśrayaḥ. Mad-āśrayaḥ means "under My direction," or "under My protection." Āśraya.

So if you read Bhagavad-gītā as it is, that is mad-āśrayaḥ. But if you interpret Bhagavad-gītā according to your rascal imagination, that is not Bhagavad-gītā. Therefore it is called mad-āśrayaḥ, "under My protection, as I am tea…" We are therefore presenting Bhagavad-gītā as it is. We do not change. Why should you change? What right you have got to change? If Bhagavad-gītā is a book of authority, and if I make my own interpretation, then where is the authority? Can you change the lawbook according to your interpretation? Then what is the meaning of that lawbook? That is not lawbook. You cannot change. Similarly, if you accept Bhagavad-gītā as the book of authority, you cannot change the meaning. That is not allowed. What right? If you have got some opinion, if you have got some philosophy, you can write in your own book. Why you are, I mean to say, killing others and yourself by interpreting Bhagavad-gītā? You give your own thesis in a different way. But these people, they take advantage of the popularity of Bhagavad-gītā and interpret in a different way according to their own whims. Therefore people do not understand what is Kṛṣṇa. That is the difficulty. And the purpose of Bhagavad-gītā is to understand Kṛṣṇa. And all the so-called scholars' and politicians' commentary is to banish Kṛṣṇa or to kill Kṛṣṇa-the Kaṁsa's policy. The Kaṁsa was always thinking of Kṛṣṇa, how to kill Him. This is called demonic endeavor. So that will not help you.

Therefore Kṛṣṇa says you have to develop your love and attraction for Kṛṣṇa. That is wanted. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. "This yoga practice can be performed," mad-āśrayaḥ, "under My protection or My devotee's protection." You cannot take protection of another rascal who interprets Bhagavad-gītā in a different way. You have to take shelter directly. Of course, Bhagavad-gītā instruction is there. Everyone can take shelter of Kṛṣṇa directly. Where is the difficulty? Just like here is is said, mayy āsakta. You have to develop your attachment for Kṛṣṇa. You can do that. How these Americans and European boys, they have developed their attraction for Kṛṣṇa? There is a process. If you adopt this process… They are with me for the last two, three or four years. Now they are… You detach them from Kṛṣṇa consciousness if you have got any power. You cannot do that. Even you bribe them or, no, what you can do? Their father, mother, their countrymen can give you enough. They are all rich men's sons. But they cannot give up Kṛṣṇa consciousness. Even the Christian priests, they regret that "These are our boys, and they never came to church. They never liked to understand what is the idea of God. Now these same boys, they are after, mad after God. What is this movement?" They are surprised.

So there is a process. If we adopt that process, then everyone can become mayy āsakta-manāḥ, Kṛṣṇa āsakta-manāḥ. We have to accept the process. That process is called yogaṁ yuñjan mad-āśrayaḥ. You have to accept the yoga system under the protection of Kṛṣṇa personally or His bona fide devotees, representative. Then you will be… Then what will be the result? The result will be asaṁśayam, without any doubt. Now people are educated in all other institution about God, but they are all full of doubts, full of doubts: "What kind of God? What is the nature of God? Whether there is God? Whether there is no God?" So many doubts. But if you accept this Kṛṣṇa consciousness yoga system, then you can understand Kṛṣṇa asaṁśayam, without any doubt. And samagram, in fullness, not that partial. Partially understanding of God, that is also understanding, but it will again take time, because unless you fully understand what is God, you cannot go back to home, back to Godhead. That is the formula.

There are different stages or phases of understanding. That is described in the Śrīmad-Bhāgavatam: brahmeti paramātmeti bhagavān iti śabdyate. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. The Absolute Truth is that. It is one, but it is realized into different phases: as Brahman, as Paramātmā and as Bhagavān. So if you understand Brahman, that is also partial understanding. If you understand Paramātmā… Brahman is understood by the philosophical speculation, Māyāvāda philosophy, or jñāna-mārga. Then you can understand partially. Just like to understand the sunshine is partial understanding of the sun. It is not full understanding. Full understanding, if you have got power to go to the sun globe, to see the predominating deity there, Vivasvān, the sun-god, then it is full understanding. If you think that understanding the sunshine you have understand the whole feature of the sun globe, that is wrong. Similarly, to understand Brahman, impersonal Brahman, is also partial understanding. And to understand Paramātmā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], that is also little higher stage, but that is also partial. But when you understand Bhagavān, the Supreme Personality, that is full understanding. Therefore it is said, bhagavān uvāca, bhagavān uvāca, full understanding. Vyāsadeva could have said, "kṛṣṇa uvāca." But because Kṛṣṇa is understood wrong way sometimes by the fools and rascals, therefore he says directly, "bhagavān uvāca." Bhagavān uvāca.

You cannot question the statement or instruction of Bhagavān. Bhaga means opulence. There are six kinds of opulences. Bhagavān means one who is full with six kinds of opulences. So nowadays there are so many bhagavāns, but because they have no full opulences, they cannot be accepted as Bhagavān. Bhagavān means full opulences.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Full opulent: complete wealth, complete strength, complete beauty, complete knowledge, complete renunciation. One who possesses all these six things completely, he is Bhagavān. Bhagavān is not so cheap thing that it can be found in the lanes and streets and road. So that is also another misunderstanding. Therefore, Vyāsadeva says, "śrī-bhagavān uvāca…" He is complete in everything. Īśvaraḥ paramaḥ. Īśvara means controller. Parama means supreme, no more better than that. That is also enunciated by Kṛṣṇa in the Bhagavad-gītā, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior element than Me." So, if we study Bhagavad-gītā, if we understand what is the nature of Bhagavān, then our life is successful. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. So Kṛṣṇa is describing Himself. You try to understand from the statement of Kṛṣṇa with your logic, argument, science and everything. You will find complete answer.

So this Kṛṣṇa consciousness movement is not a concoction of mind. It is scientific. It is based on the Vedic knowledge. It is primarily on the background of the teachings of Bhagavad-gītā. If we take to this Kṛṣṇa consciousness, then our human life, its mission, will be successful. That is our request to you all.

Thank you very much. Hare Kṛṣṇa. (end)

750125BG.HK

Bhagavad-gītā 7.1

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Hong Kong, January 25, 1975

Nitāi: "Now hear, O son of Pṛthā (Arjuna), how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Prabhupāda:

śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Arjuna is hearing from Kṛṣṇa, and Kṛṣṇa is speaking to Arjuna directly. How fortunate is Arjuna, that he is directly hearing from Kṛṣṇa, the Supreme Personality of Godhead. Here, therefore, it is said, bhagavān uvāca. Bhagavān. Not ordinary teacher, a human being, or a living being, but Bhagavān.

There are two living beings. One is Bhagavān, and the other is the living being as we are. That is the Vedic version. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Bhagavān means He is also a living being. He is not nirākāra. When we say bhagavān nirākāra, that means either we have no knowledge of Bhagavān or nirākāra means He is not a form like us. Our form and Kṛṣṇa's form-different. Kṛṣṇa is complete spiritual, divine, and we are, at the present moment, although we have got our spiritual form within this body, but because we have no vision of the spiritual form, we are taking this body as our form. This is called illusion.

The spiritual form is there. That is realization of Brahman, ahaṁ brahmāsmi. The Vedic injunction is just to understand that I am not this body. If anyone is under the concept of this body-"I am this body," "I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am Indian"-in this way, with the bodily concept of life, we are thinking we are different from one another. At the same time, we desire that there may be unity of the human society, of the human being, and we can live peacefully. That is very desirable thing. That is the thing we require to understand. But so long we are on the bodily concept of life, this goal cannot be achieved.

Unless we have got spiritual understanding, we'll have to present ourself with this bodily designation. This is designation: "I am Hindu," "I am Muslim," "I am Christian," "I am Bengali," "I am Sindhi," "I am Punjabi," "I am American" These are all bodily conception of life. And so long we are in the bodily concepts of our life, we are no better than the animals, cats and dogs. That is the statement of Vedic literature.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go means cow, and kharaḥ means asses. So yasya ātma-buddhiḥ: "A person who thinks himself ātma-buddhiḥ, as 'I am this body…' " Yasyātma-buddhiḥ kuṇape tri-dhātuke. This body is made of tri-dhātu, three dhātus: kapha, pitta, vāyu. "So this kapha, pitta, vāyu, this body, I am not this body." This is self-realization. "I am different from this bag of flesh and bone." When we realize completely, that is the first point of self-realization.

In the Second Chapter of the Bhagavad-gītā Kṛṣṇa has begun the philosophy of Bhagavad-gītā from this point, that "I am not this body." This is the beginning of spiritual knowledge. So long we are entrapped with the bodily concept of life, there is no question of spiritual life. That is the beginning. What is that? Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. The soul, the spirit soul, dehī, one who possesses the deha, body… Just like gṛhī. Gṛhī means one who remains in a home. He is called gṛhī, gṛhastha. Gṛhastha. Gṛha, the room or the apartment, and stha, who is staying there with husband, wife, children-he is called gṛhastha. But the gṛhī is not the person who is staying within the gṛha. He is different from the gṛha. Similarly, dehī and deha. Deha means this body, and dehī means who lives within the body. That is first of all explained. Dehinaḥ asmin dehe: "In this body there is the resident of the body." That is soul. That is the beginning of spiritual knowledge. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13].

So dehī… Just like we change from one place to another, from one apartment to another. That you have got experience. Similarly, in the material condition of life we, the proprietor of the body, we are changing, tathā dehāntara-prāptiḥ, from one body to another. This is the first knowledge, preliminary knowledge. People have no preliminary knowledge even. Everyone is thinking, "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am brāhmaṇa," "I am kṣatriya." It is not this body I am. I am put into this body under certain circumstances. Otherwise I am not this body.

So this realization can be possible by yoga practice, mystic yoga. So there are many yogis. Generally, the haṭha-yogīs or aṣṭāṅga-yogīs who try to understand himself by mystic yoga process… But this has been summarized in the Bhagavad-gītā at the end of the Sixth Chapter. I am just trying to read from the Seventh Chapter. So at the end of the Sixth Chapter, Bhagavān says, yoginām api sarveṣām: "There are many yogis. So out of all the yogis…" Yoginām api sarveṣām [Bg. 6.47]. Sarveṣām means "of all." There are different yogis. Yoginām api sarveṣāṁ mad-gata, mad-gatenāntar-ātmanā. The yogic practice is to meditate upon the Supreme Personality of Godhead Viṣṇu within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Those who are yogis, they see the Paramātmā. The Paramātmā is in everyone's heart. So they want to find out where is Paramātmā within the heart. This is sum and substance of yoga system.

So yoga means connecting link. We are… Our link is now separated. Somehow or other, we are thinking separate from God. But actually that is not the fact. We are interlinked always with God, with Kṛṣṇa. But some way or other, there is some difficulty. That is called māyā. Just like we are living under the sunshine always. At night there is some difficulty to see the sun, but sun is there, and I am also here. That's a fact. Everyone knows. Now, the earthly planet has turned around. The sun is on the back side of this earth. It is in America now. So sun is there, the American people are seeing sun, but on account of the different position of this earth we cannot see the sun. That does not mean there is no sun. The sunshine is always existing. It is shadowed by this earthly planet. Similarly when… Our relationship with God or Kṛṣṇa is always existing, but when there is some intervention, māyā, then we think, "There is no God" or "I am God," like that.

So this misconception of life, that "I am God," "There is no God…" Atheists and voidists, they say like that. The voidists, they say śūnyavādi. They say, "There is no God." And the impersonalists, they say that there is God, but there is no head, there is no leg, there is no hand, there is no mouth, there is no, no, no… Ultimately, what is their God? If God has no head, no leg, no body, no mouth, then what is that God? That is also another way of explaining God as zero. The voidists, they directly say, "There is no God. We don't believe in God." That is understandable. But this impersonal explanation of God, that is not understandable. What is this? "God has no leg, neither God has no head, God has no hand, God has no mouth." Then what is that God? They cannot say.

So this impersonalists and the voidists, they are of the same group, denying the existence of God. But that is not the fact. There is God. The devotees know there is God, and He is Bhagavān. God is called Bhagavān Therefore although it is said here… Bhagavad-gītā is spoken by Kṛṣṇa, everyone knows. But in some places in the Bhagavad-gītā it is described as bhagavān uvāca. Bhagavān and Kṛṣṇa-the same person. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān, there is a definition of the word bhagavān.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhaga, we understand the word bhāgyavān, bhāgya. The bhāgya, bhāgyavān, this word comes from bhaga. Bhaga means opulence. Opulence means riches. How one man can be opulent? If he has got money, if he has got intelligence, if he has got beauty, if he has got reputation, if he has got knowledge, if he has got renunciation-this is the meaning of Bhagavān.

So when we speak "Bhagavān," this Bhagavān, the Parameśvara… Īśvara, Parameśvara; Ātmā, Paramātmā; Brahman, Parabrahman-there is two words. One is ordinary, and the other is parama, supreme. Just like in our cooking process we can cook varieties of rice. Rice is there. The varieties of names are there: anna, paramānna, puṣpānna, kicoranna, like that. So the supreme anna is called paramānna. Parama means the supreme. Anna, the rice, is there, but it has become supreme. Ordinary rice is not called supreme rice. This is also rice. And when you prepare rice with kṣīra, means milk, and other nice ingredients, it is called paramānna. Similarly, the symptoms of living entities and Bhagavān-one is practically the same. Bhagavān… We have got this body; Bhagavān has got this body. Bhagavān is also living being; we are also living being. Bhagavān has got creative energy; we have also creative energy. But the difference is He is very great. Eko yo bahūnāṁ vidadhāti kāmān. When Bhagavān creates this whole universe, He does not require anyone's help. He creates the sky. From the sky there is sound; from the sound there is air; from the air there is fire; from fire there is water; and from water the earth is there.

So Bhagavān creates by His energy. That is stated in the Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. He can create. Just like, take for example, water. Water… Sometimes we also create water by perspiration. Perspiration, we may create one satap(?), one ounce or two ounce water, or say four ounce, five ounce. So similarly, this same creative power is of Kṛṣṇa, but He can create millions of Pacific Oceans. The process is the same. We can create a little thing. We have created this airplane; that is also flying in the sky. And there are millions and millions of planets; that is also flying and floating in the sky. So that is the difference. We can create a small airplane, airship, and flying in the sky, and Bhagavān has created innumerable universes flying in the sky, and He has created the sky also. The creative energy is there. You have got the creative energy, but you cannot create another planet which is floating in the sky. That is not possible. That is the difference between living entity and Bhagavān. The similarity is there. We are creating big, big factories, big, big cities, and Bhagavān is creating big, big universes. How He is creating, that is also stated in the śāstra. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Bhagavān is creating by His breathing process innumerable universes. So we can create a skyscraper building, and we become very proud that "How we have become advanced. We have created a skyscraper building." But we do not see that Bhagavān is creating millions of planets where millions and millions of skyscraper buildings are standing. This is understanding of Bhagavān.

So how we can understand Bhagavān's energy, how we can understand His creative energy, and what is the potency of Bhagavān, how He is doing that, everything-that is also a great science. That is called Kṛṣṇa science. Kṛṣṇa-tattva-jñāna. Yei kṛṣṇa-tattva-vettā, sei guru haya [Cc. Madhya 8.128]. Caitanya Mahāprabhu says that who is guru. Guru means yei kṛṣṇa-tattva-vettā sei guru haya: "Anyone who knows Kṛṣṇa, he is guru." Guru cannot be manufactured. Anyone who knows about Kṛṣṇa as far as possible… We cannot know. We cannot know Kṛṣṇa cent percent. That is not possible. Kṛṣṇa's energies are so multi. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. One energy is working in one way, another energy is working another way. But they are all Kṛṣṇa's energy. Parāsya śaktir vividhaiva śrūyate. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The prakṛti… We see this flower is coming out of the nature, and not only flower, so many things are coming out-through the seed. The rose seed, there will be rose tree. Bela seed, there will be bela tree. So how it is happening? The same ground, the same water, and seed also looks like the same, but it is coming out differently. How it is possible? That is called parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna. The ordinary man or the so-called scientist, they say, "It is nature producing." But they do not know what is nature, who is supervising the natural activities, the material nature, how it is working.

That is said in the Bhagavad-gītā, mayādhyakṣeṇa [Bg. 9.10]. Kṛṣṇa says, "Under My superintendence the nature is working." That is the fact. Nature, the matter… Matter cannot combine together automatically. These skyscraper buildings, they are created with matter, but the matter has not come to become skyscraper building automatically. That is not possible. There is a small, tiny spirit soul, the engineer or the architect, who takes the matter and decorate it and creates a skyscraper building. That is our experience. So how we can say that the matter is working automatically? Matter does not work automatically. It requires higher brain, higher manipulation, therefore higher order. Just like in this material world we have got the highest order, the sun, movement of the sun, the heat energy, light energy of the sun. So how it is being utilized? That is stated in the śāstra: yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. This sun planet is also a planet like this planet. As in this planet there may be many presidents, but formerly there was one president only, so similarly, in each planet there is a president. In the sun planet we receive this knowledge from Bhagavad-gītā. Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I first of all spoke this science of Bhagavad-gītā to Vivasvān." Vivasvān means the president of the sun globe, and his son is Manu. This is the time. This time is going on. It is called Vaivasvata Manu period. Vaivasvata means from Vivasvān, the son of Vivasvān. He is called Vaivasvata Manu.

So everything is there in the śāstra. So it is our duty the human life to get knowledge from śāstra. That is, means Veda. Veda means knowledge. Get knowledge from the standard Veda. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "In order to understand that Vedic knowledge, one has to go to the proper master, teacher." Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. These are the things. Now, if you want to know Kṛṣṇa, Bhagavān… Here it is said, bhagavān uvāca, Bhagavān says, mayy āsakta, mayi āsakta. Therefore if you become attached… We have got attachment for so many things. But if we transfer that attachment to Kṛṣṇa, then, Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. You have to adopt this yogic process, meditation. Meditation… Unless you have got love for somebody, attachment for somebody, how you can think of him always? That is not possible. By force I cannot say that "You think of this thing or this man." That is not possible. If I have got attachment for a certain thing or a certain person, then we can think of that person or that thing. That is called yoga, connecting always, keeping linked always. That is called yoga. So if you want to know perfectly or as far as you can understand through your senses, mayy āsakta-manāḥ, then you transfer your attachment to Kṛṣṇa. This is the advice. If we want to know Kṛṣṇa, then we have to transfer our attachment to Kṛṣṇa. Mayy āsakta-manāḥ. The mind should be attached to Kṛṣṇa.

Now, Kṛṣṇa is there. We have got Kṛṣṇa's picture, Kṛṣṇa's photo, Kṛṣṇa's temple, so many Kṛṣṇa's. They are not fictitious. They are not imagination, as the Māyāvādī philosopher thinks, that "You can imagine in your mind." No. God cannot be imagined. That is another foolishness. How you can imagine God? Then God become subject matter of your imagination. He is no substance. That is not God. What is imagined, that is not God. God is present before you, Kṛṣṇa. He comes here on this planet. Tadātmānaṁ sṛjāmy aham, sambhavāmi yuge yuge. So those who have seen God, you take information from them.

tad viddhi praṇipātena

paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśinaḥ. Unless you have seen, how you can give information of the truth to others? So God is seen, not only seen in the history. In the history, when Kṛṣṇa was present on this planet, the history of Battle of Kurukṣetra where this Bhagavad-gītā was spoken, that is a historical fact. So we can see through history also Bhagavān Śrī Kṛṣṇa and through śāstra also. Śāstra-cakṣusā. Just like at the present moment, Kṛṣṇa is not physically present, but we understand through śāstra what is Kṛṣṇa.

So śāstra-cakṣusā. Śāstra… Either you take direct perception or through the śāstra… Through the śāstra the perception is better than direct perception. Therefore our knowledge, those who are following the Vedic principles, their knowledge is derived from the Vedas. They do not manufacture any knowledge. If one thing is understood by the evidence of the Vedas, that is fact. So Kṛṣṇa is understood through the Vedas. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is stated in the Bhagavad-gītā. You cannot imagine of Kṛṣṇa. If some rascal says that "I am imagining," that is rascaldom. You have to see Kṛṣṇa through the Vedas. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is the purpose of studying Vedas. Therefore it is called Vedānta. Kṛṣṇa's knowledge is Vedānta. Anta means the end, the last word, last word. So last word… What is the last word of Vedic knowledge? Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. First of all knowledge of the Brahman, then Paramātmā, then last knowledge is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Janmādy asya yataḥ [SB 1.1.1]. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Sarvasya, or Brahman, Paramātmā, and Bhagavān. The Bhagavān is the origin of Paramātmā and Brahman. Brahmaṇaḥ ahaṁ pratiṣṭhā.

So in this way you have to understand what is Kṛṣṇa, not superficially. Even superficially you understand, even you do not understand, if you accept Kṛṣṇa, the Supreme, then either you read Vedas or not Vedas, the same thing, because you have come to the conclusion. Suppose if there is fire. So the fire burns. So if you come to fire, if you have felt the heat and light, then either you know chemically what is fire, wherefrom it is coming… You know or may not know, but because you have come to the fire, the action of the fire will be perceived by you. Similarly, Kṛṣṇa says either you are very learned scholar or not, whatever you may be, if you simply concentrate your mind and attachment for Kṛṣṇa… Mayy āsakta-manāḥ. Āsakta means attachment. And mind, manas means mind.

So if you practice this yoga… This is yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan. This is yoga. Yes, I was speaking that when Kṛṣṇa explained yoga system, He concluded,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Anyone… There are hundreds and thousands varieties of yogi. The first-class yogi is he who is always thinking of Kṛṣṇa. He is first-class yogi. Mayy āsakta… Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Antar-ātmanā is in the core of heart. He is keeping the picture of Kṛṣṇa. Kṛṣṇa is there, but because we cannot see now in the present condition, so we are seeing the formation of Kṛṣṇa, either from picture or from the Deity in the temple. And keep it within your heart always and think of Him-you become first-class yogi. Yoginām api sarveṣām. And if you continue this yoga system, yogaṁ yuñjan mad-āśrayaḥ…

So how you can practice this yoga? This yoga system is that yogaṁ yuñjan mad-āśrayaḥ, and in the previous verse it is said that mad-gatena antar-ātmanā. If you keep Kṛṣṇa always within your heart in this way, mayy āsakta-manāḥ, the mind being, thus being attached, mayy āsakta, this is yoga. This yoga has to be practiced, how to keep Kṛṣṇa always within your heart. That is first-class yoga. Mayy āsakta-manāḥ pārtha. Yogam, this yogaṁ yuñjan mad-āśrayaḥ. And this yoga practice can be possible by the process: mad-āśrayaḥ. Mad-āśrayaḥ means "one who has taken shelter of Me." Mat means "Me," and āśrayaḥ means to take shelter. That means devotee. Or mad-āśrayaḥ means one who has taken the shelter of a devotee. A devotee is also mad-āśrayaḥ. A devotee means who has taken shelter of the lotus feet of Kṛṣṇa completely. So either you… Of course, it is not possible to take the shelter of Kṛṣṇa directly. That is not possible. May be possible by Kṛṣṇa's special mercy, but general process is you have to go through the mercy or process of accepting a guru. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Guru. And who is guru? Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. There is no difficulty to find out. Sometimes they plead that "Whom I can accept as guru?" That is… Caitanya Mahāprabhu has cleared: ye kṛṣṇa-tattva-vettā sei guru haya. You haven't got any trouble to find out guru. Anyone who knows about Kṛṣṇa, he is guru.

So mad-āśrayaḥ means directly we cannot take shelter of Kṛṣṇa. Therefore, one who has taken shelter of Kṛṣṇa, one who knows the science of Kṛṣṇa, one who knows what is Kṛṣṇa-you take shelter of that person. Mad-āśrayaḥ. Taking shelter, ādau gurv-āśrayam, that is the process of this Kṛṣṇa consciousness movement. Ādau, in the beginning, you have to take shelter of guru. Ādau gurv-āśrayaṁ sad-dharma-pṛcchā: "Then you inquire from him about Kṛṣṇa." Sad-dharma-pṛcchā, sādhu-mārgānugamanam: "Then follow the footstep of big, big devotees." Just like Prahlāda Mahārāja, a great devotee; Kapiladeva, a great devotee; and similarly, Brahmā, a great devotee. Lord Śiva is great devotee; Nārada Muni, a great devotee. There are… Especially twelve names are given in the śāstras, that we have to follow them. That is called sampradāya. Sampradāya means coming in disciplic succession from the original guru. Just like Kṛṣṇa instructed Brahmā, so Brahmā is one of the gurus. So Brahma-sampradāya there is. Brahma-sampradāya. Our this Gauḍīya-sampradāya belongs to that Brahma-sampradāya. In this way there is Rāmānuja-sampradāya. This sampradāya comes from the goddess of fortune, Lakṣmījī. Śrī-sampradāya. In this way there are twelve mahājanas. They are stated in the śāstra. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to take the path of mahājana, and the purpose is how to increase your attachment for Kṛṣṇa. This is the business. And this business, you can occupy yourself in this human form of life. In other form of life…

We are changing our form of life from one body to another, but if we want to understand God… That is essential. So long we do not understand God, so long we do not go back to home, back to Godhead, our struggle for existence will continue. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. They struggle. Everyone struggles hard to become happy, but that is not possible. Simply searching after, searching after happiness, our time comes: "Finished. Your business is finished. Now get out." That is called death. So death is also Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Mṛtyu, Kṛṣṇa, comes as death. During your lifetime, if you do not understand Kṛṣṇa consciousness, this Kṛṣṇa will come as death and take away everything what you have got. Sarva-haraḥ. Then your body, your family, your country, your bank, everything business, business-finished. "Now you have to accept another body. You forget about all these things." This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So this Kṛṣṇa consciousness movement is the greatest benefactory movement to the human society because it is giving information to the human society that "You make your life… You have got this nice human form of body. Make this life perfect by understanding Kṛṣṇa." This is the opportunity. You may think of independent of Kṛṣṇa. You are not independent of Kṛṣṇa. You are under the rules and regulation of Kṛṣṇa, because we are under the rules and regulation of material nature. But what is this material nature? Material nature is agent of Kṛṣṇa. Mama māyā. Kṛṣṇa says, mama māyā duratyayā. You cannot surmount the stringent laws of material ways. And this māyā is Kṛṣṇa's māyā. Therefore the conclusion is given by Kṛṣṇa, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you want to get out of the māyā's activities, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27], then you have to take to Kṛṣṇa consciousness. There is no way out. This is a scientific movement. Anyone, intelligent person, any thoughtful person, he must take to Kṛṣṇa consciousness. Otherwise he is doomed.

Thank you very much. (end)

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Bhagavad-gītā 7.1

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London, March 9, 1975

Nitāi: "Now hear, O son of Pṛthā (Arjuna), how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Prabhupāda:

śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

The Lord, Bhagavān… Bhagavān means the most powerful, almighty, with six opulences. That is Bhagavān. Bhaga means opulence, and vān, this word, is used in the sense of possession. Just like generally we say bhāgyavān. We Indians, we know. Bhāgyavān means fortunate. This word bhāgya comes from bhaga. Bhaga, and in relationship with bhaga the word comes: bhāgya. And vān means "one who possesses." Asty arthe vatup. The Sanskrit word, when the meaning is to possess, then one affix is added which is called vat, bhaga-vat. And the first word of the bhagavat-śabda is bhagavān.

So we are trying to understand Bhagavān, which is explained by Bhagavān Himself, Bhagavān, God. You cannot understand God, or Bhagavān, by your speculation. Any one of us, our senses are defective. Just like we are very much proud of our eyes to see. Sometimes some rascal says, "Can you show me God?" He does not think that how far his eyes are capable to see, but he wants to see God. Our senses are conditional. So long the electric light is there, we can see. If it is immediately dark, we cannot see. Then what is the value of this seeing? But we are very much proud of seeing. Similarly, we have our defective senses and we accept something which is not fact. That is called illusion. And we commit mistake, every one of us. There is no man in the world who can say, "I did not commit any mistake in my life." That is not possible. "To err is human," it is said. So we have got four defects. We commit mistake, we are illusioned, bhrama-pramāda… Just like we accept this body as myself. "I am this body." "Who are you?" "I am Mr. such and such," "I am Indian," "I am American," "I am Englishman," "I am white," "I am black," "I am fat," "I am thin." In this way we give description of our body. But we do not know what I am. This is called illusion. And commit mistake, we have got experience. Many times we have committed mistake, blunder, in our life.

So bhrama-pramāda-karaṇāpaṭava. Karaṇāpaṭava means… Karaṇa means the senses through which we act. Just like we catch up through the hand. This is called karaṇa. So karaṇa, these are imperfect. I am catching with my hand, but if the hand is paralyzed… So long we are not paralyzed, our machine is going nicely, we can catch. Otherwise, we cannot catch. This is condition. We can catch under certain condition. So therefore our senses are imperfect. Karaṇa apaṭu. Apaṭu means imperfect. Bhrama-pramāda-karaṇāpaṭava, and another defect is vañcana, or cheating. I am so much defective; still, I want to impress others that I have got full knowledge. How you can have full knowledge if you are so defective? Just like a diseased man. He cannot say, "I am perfect in health." That is not possible. Similarly, if we are defective in so many ways, and if I want to become teacher or preacher to give you the truth, then how can I give? This is not possible. So we cannot hear from anyone who is defective. That is not pure knowledge, that is not perfect knowledge. If we hear from some defective, who theorize, "I think," "In my opinion," "Maybe," "Perhaps…" These are nonsense speaking. So almost everyone, the so-called scientists, philosophers, they simply theorize, "I think." Who are you, you are thinking like that? You are imperfect.

So we cannot accept the theories or the statement of some defective person. We should hear from the person who is not defective, perfect. Therefore our process of hearing or getting knowledge is from the perfect person. That is called Kṛṣṇa consciousness. We are hearing Bhagavad-gītā, we are getting knowledge from Bhagavad-gītā, because Bhagavān Himself speaking. Therefore here it is said… Although it is said by Kṛṣṇa… Everyone knows that Kṛṣṇa spoke Bhagavad-gītā, and Vyāsadeva recorded it and then put it into the Mahābhārata, this statement. But here Vyāsadeva purposely says… One may not misunderstand that this knowledge is imperfect. Therefore he says, bhagavān uvāca. Bhagavān uvāca means there is no defect. You can accept it as it is and you get the full knowledge. This is the meaning of bhagavān uvāca. Many times he has said. So bhagavān uvāca, and He is speaking about Himself, Bhagavān, Kṛṣṇa, coming here. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Bhagavān comes for this purpose, to let people know what is Bhagavān, not this so-called rascal incarnation. Just try to understand what is Bhagavān. If Bhagavān… Bhagavān means the six opulences in full.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Aiśvarya means wealth, riches. One who is the greatest rich man. Every one of us… There are so many rich men, we are present here. But nobody can say, ”I am the richest in the world.” That is not possible. So one who can say and prove that he is the richest in the world, he can be accepted as Bhagavān, not these rascals, cheap Bhagavān. Cheap Bhagavān we don’t accept. We accept Bhagavān Rāmacandra, Bhagavān Kṛṣṇa, because They did something which is impossible to be done by any human being. We are not going to accept cheap Bhagavān.

So Bhagavān means who is the richest, who is the most famous, who is the most…, who is the strongest, who is the most beautiful, who is the most wise, and who is most renounced. Just like Kṛṣṇa. Kṛṣṇa says that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of all the lokas. Lokas means where the people or living entities live. So there are so many planets. Everywhere there are living entities. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. There are Bhūrloka, Bhuvarloka, Svarloka, Janaloka, Maharloka, Tapoloka, Satyaloka, Brahmaloka. Seven, fourteen planetary system. Then down: Tala, Atala, Vitala, Talātala, Pātāla, Rasātala. There are so many. This is only one universe. There are millions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Koṭi, we Indians understand, millions. There are millions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. And each and every universe there are millions of planets, and each planet is different from the other.

Just like the moon planet. You are going to live there, but you cannot live there, because it is, the scientist says, two hundred degrees below zero, the temperature. So it is different atmosphere. Similarly, in the solar, the sun planet, you cannot go there. But Kṛṣṇa can go there. That is Kṛṣṇa, that is God. Because Kṛṣṇa is not like us. Neither His body is like us. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. And He went to the sun planet. That is stated in the Bhagavad-gītā, Fourth Chapter. He says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Just like here Bhagavān says, mayy āsakta-manāḥ pārtha yogam. This is a yoga. Similarly, this yoga system was spoken to the sun-god. Mayy āsakta-manāḥ…, yogam, what is that?

Puṣṭa-kṛṣṇa: Imaṁ vivasvate…

Prabhupāda: Imaṁ vivasvate yogam [Bg. 4.1]. Imaṁ yogam, the same thing as Kṛṣṇa is speaking to Arjuna, the same thing was spoken to sun-god. Imaṁ vivasvate. Vivasvate: ”unto Vivasvān.” Vivasvān. The president of the sun planet is known as Vivasvān. His name is given. Just like we know who is the president of United States or India, similarly, those who are advanced in knowledge, they know who is the predominating deity or president of that planet. That requires knowledge. So Kṛṣṇa said that ”I spoke to the sun-god, Vivasvān.” So we cannot enter into the sun planet. That is not possible. It is so fiery. Temperature is so high. But Kṛṣṇa can go. Otherwise how Kṛṣṇa went and spoke to the sun-god? It is stated. Therefore we are presenting Bhagavad-gītā as it is. We do not interpret the meaning that ”Kṛṣṇa, not this Kṛṣṇa, that…,” and all, so many nonsense things. No. Simple meaning is that if Kṛṣṇa instructed the sun-god, Vivasvān, then He went there as He comes here. That is natural conclusion. And because He entered the sun planet and He did not burn down into ashes, therefore His body is different. Because if we go, if we enter such high temperature, immediately we are finished. What to say about speaking.

So Kṛṣṇa spoke. These are natural, as it is, conclusion. You cannot interpret. So therefore conclusion is: Kṛṣṇa’s body is different from us. One who does not know, rascal, he thinks that Kṛṣṇa is like ourself. Kṛṣṇa, how He can be like ourself? If He entered the sun planet and spoke to the president of the sun planet, then His body is different. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] ”Because I look just like a human being, the rascal think of Me, I am an ordinary man.” Therefore the conclusion is: one who thinks of Kṛṣṇa as one of us, he is a fool, he is a rascal. Kṛṣṇa’s body is explained in the śāstra, Vedic. What is that body? Sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

These are the Vedic information.

So Kṛṣṇa has body, but not a body like us. That is stated in the Vedas. Apāṇi-pādo javano grahītā paśyaty acakṣuḥ. Paśyaty acakṣuḥ. He has no eyes, but He sees. Then what is that seeing power? That means He has got a different type of eyes, but He has got His eyes. He is not nirākāra, but not ākāra like us. His body is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat, cit, ānanda. Sat means eternal, and cit means full of knowledge, and ānanda means full of bliss. So His body is made of such qualities. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Then you can compare your body. If we compare, if I think of my body, it is not sat. Sat means eternal. This body will be finished. So it is not sat. It is asat. Sat means which exists, and asat means which does not exist. Therefore, how you can say Kṛṣṇa’s body and my body is the same? No.

Then cit. Cit means knowledge, and our body is full of ignorance. We cannot understand knowledge. We have no knowledge immediately what is beyond this wall. If you ask me what is beyond this wall, then I will have to ask some of my disciples, ”What is there beyond this wall?” Therefore it is not cit, not full of knowledge. But Kṛṣṇa knows, He says in the Bha…, vedāhaṁ samatītāni: [Bg. 7.26] ”I know everything past, present, and future.” When Arjuna enquired… Kṛṣṇa, Arjuna, he is also playing just like Kṛṣṇa’s friend. So he enquired for dissipation of the ignorance that ”My dear Kṛṣṇa, You are saying that You spoke this philosophy, Bhagavad-gītā, formerly to the sun-god.” Without asking Him, ”How did You go? How did You return?” he simply asked that ”Kṛṣṇa, I know that You are my contemporary. We are of the same age. And how can I believe that millions and trillions of years ago You spoke to sun-god?” So the answer was that ”My dear Arjuna, at that time because you are My friend, you were also there, but you have forgotten. I have not forgotten.” Therefore He is full of knowledge. We cannot say what we did in our childhood. We have forgotten. This is one of our qualification, forgetfulness. But Kṛṣṇa says that ”You have forgotten. Because you are living being, your nature is to forget. But because I am the Supreme Lord, I have not forgotten.” Therefore His knowledge is perfect.

And then ānanda. Ānanda means pleasure, blissfulness. He is always… Kṛṣṇa, while He was present on this planet, He showed how to dance with the gopīs. He was always full of ānanda. Here we have got Kṛṣṇa. He is ānanda-mūrti. He is not nirānanda, without blissfulness. He is always with His consort, Śrīmatī Rādhārāṇī. And He is playing flute and Rādhārāṇī is dancing. This is ānanda. So where is our ānanda? We imitate Kṛṣṇa, but we are not able to enjoy because we are in this material body. In this way from Bhagavad-gītā, if we study Bhagavad-gītā nicely, then we can understand what is God. Otherwise you can go on speculating for millions of years or for many, many births, you cannot understand what is God. There are so many societies, theological societies, this, theosophical societies, but what do they know about God? They do not know, neither can know. It is not possible, because they are thinking with their imperfect senses? How you can have the idea of the perfect, of the unlimited, by your imperfect speculation? That is not possible.

Therefore the śāstra says, athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. Tattva means the Absolute Truth. ”You are Absolute Truth. Who can understand the Absolute Truth without Your mercy?” Therefore Kṛṣṇa is merciful to Arjuna, and therefore He said… Śrī bhagavān uvāca, mayy āsakta-manāḥ pārtha: ”My dear Arjuna, if you simply concentrate or meditate upon Me, Kṛṣṇa…” Mayy āsakta. Mayi āsakta. Mayi means ”unto Me, Kṛṣṇa.” Mayy āsakta-manāḥ, ”Those who are attached to Me, that is perfect yoga.” That is yoga. The yogis… You have heard the names of so many yogis, meditation. The meditation is good, but most of them do not know what is meditation. Most of them. How? Now, they do not meditate upon Kṛṣṇa. Meditation means to fix up one’s mind on the Supreme Personality of Godhead. First of all they do not know who is the Personality of Godhead. But the yoga practice, according to śāstra, is that. Here it is: mayy āsakta-manāḥ pārtha yogam. This is yoga. In other Vedic literature that is also stated, the same thing. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi means who meditates. It is the business of the yogis to meditate. But if you do not know upon whom to meditate, then what is the meaning of your yoga? Therefore I have seen practically in America. There are so many yoga societies. They close their eyes, and I do not know what they are meditating, but I have seen, they are snoring. (laughter) And what they will do? (makes snoring sound) (laughter) This is yoga system. So don’t be misled by these bluffers’ yoga system. Don’t be misled. Here is yoga, Kṛṣṇa, because yoga means to meditate upon the Supreme, dhyānāvasthita-tad-gatena manasā, mind fully absorbed, and they see Kṛṣṇa or Nārāyaṇa, the same thing. So

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

This is Vedic mantra. So yoga means to think of Kṛṣṇa. That is yoga. So it is also confirmed in the Sixth Chapter. We are reading Seventh Chapter. Kṛṣṇa says… Kṛṣṇa taught Arjuna how to practice yoga. Then He concluded His teaching on the yoga that,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Who is the first-class yogi? There are many different types of yogi. But who is the topmost yogi? Yoginām api sarveṣām. Who is that? Mad-gatena antar-ātmanā: ”One who is thinking of Me always.” That is perfect yoga. So that statement, that ”One who is thinking of Me always, he is perfect yogi,” so that is now being explained. It is the conclusion of the Sixth Chapter, and in Seventh Chapter Kṛṣṇa explains how you can think of Kṛṣṇa twenty-four hours. This is being explained. Therefore He says, mayy āsakta-manāḥ pārtha. How you can think of somebody else unless you are very much attached to him? Just like a boy is attached to some girl or a girl is attached to some… That is natural. So when he becomes too much attached, he always or she thinks always. Otherwise it is not possible. To come to this attachment platform you have to learn how to love Kṛṣṇa. Otherwise how it is possible? Unless you love somebody, how can you think of him twenty-four hours? That is not possible.

So this mayy āsakta, Kṛṣṇa is summarily… But the ācāryas, they have defined how we can… We have got attachment. Every one of us got this propensity or the quality of attachment to others. The wife is attached to husband; husband is attached to wife. The son is attached to the father; father is attached to the son. Everyone. That attached you increase, then to your family, to your community, to your society, to your country, to your nation. The attachment is there. You cannot say that ”I have no attachment for anything.” That is not possible. When… Sannyāsī. Sannyāsī mean sat nyāsī. One who has given up attachment for this false material world… That is the philosophy of Śaṅkarācārya. He says, brahma satyaṁ jagan mithyā. Therefore he is advising that ”You have got attachment for this material world. This is false.” Brahma satyam. Jagan mithyā. He simply explains the negative side. But brahma satyam: ”Brahman, the Supreme Absolute Truth, is truth.” So attachment for that. You cannot give up the attachment spirit, but you have to change the attachment. That is freedom. We have got so many attachments for this material world. You have to transfer that attachment for Kṛṣṇa. Therefore Kṛṣṇa says mayy āsakta-manāḥ pārtha. He doesn’t say that ”You give up your attachment.” How you can give up your attachment? That is not possible. He says, "Just transfer the attachment to Me."

So all of a sudden to transfer the attachment to Kṛṣṇa and give up our all attachment for this material world, that is called renounced order of life. But Kṛṣṇa says, "You do this," but it is not so easy. It is not so easy. Therefore we have to go to the person… Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the śāst…, Vedic injunction, that in order to learn that art, how to transfer your attachment to Kṛṣṇa, you must approach to guru. He will teach you. So this Kṛṣṇa consciousness movement means that we are teaching people how to give up this material attachment and become attached to Kṛṣṇa. Attachment cannot be given up. That is not possible. Attachment should be purified. That is wanted. That is… Therefore the bhakti definition is, given by Nārada Muni,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Now, our attachment is on account of these designation. What is that designation? "I am American," "I am Englishman," "I am Indian." These are all designation because the soul is neither Indian nor American nor this nor that. Soul is pure. Pure spirit soul. These are material designation, according to the body. So if we become purified, sarva upādhi-vinirmuktam, that is called mukti. Mukti, the definition of mukti, means hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Because we are staying at the present moment in this material state, we have got so many material attachments. That is, we are staying in a different way. We are living in the bodily concept of life, and in relationship with this body we have got so many different attachments. So mukti means when you do not stay in the bodily concept of life, you stay in your original state of life, that is called mukti. Mukti does not means that one has to acquire so many hands, so many legs. No. It is the change of consciousness. That is mukti.

Just like Arjuna did. He was conscious… In the beginning of the fight he was conscious of his relatives, of his family, means bodily. But when he understood Bhagavad-gītā from Kṛṣṇa, he said, "Yes," kariṣye vacanaṁ tava [Bg. 18.73]. In the beginning he denied to fight, but when he understood Bhagavad-gītā, he agreed, "Yes, I shall fight." Kariṣye vacanaṁ tava. "I am now full conscious." Naṣṭo mohaḥ: "This attachment, bodily attachment, is now finished. Kṛṣṇa, it is now finished." Naṣṭo mohaḥ smṛtir labdhā. Because we forgot, I have already said that we are forgetful. This is our another nature. "Now my forgetfulness is gone," tvat-prasādāt, "by Your mercy. You have taught me Bhagavad-gītā, so by Your mercy my two things-that bodily attachment and misconception of life-is now gone. Now I know that I am Your servant. I am Your eternal servant, and it is my duty to carry out Your order. Therefore I agree." Kariṣye vacanaṁ tava [Bg. 18.73]. "I shall now execute. You want me to fight, no consideration of my relatives or family. I shall fight with them." This is the conclusion of Arjuna.

So similarly, if you want actual life, this is a… This is a bhrama, or mithyā life, this material concept of life, that "I am this body, and this family is mine, this country is mine, the community is mine. I have got to do for my family, I have got to do this, I have to got…," so many. This is due to attachment, and this is all false attachment. Therefore we have to transfer the attachment to Kṛṣṇa. That is called mayy āsakta-manāḥ pārtha. This is yoga system, how to transfer this attachment to attachment to Kṛṣṇa. This is called bhakti-yoga. And this is the first-class yoga. (aside:) You sit down there or stand there. Mayy āsakta-manāḥ pārtha. This is to be practiced. This yoga should be practiced, how to increase attachment for Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan.

You have to practice this yoga. How? Mad-āśrayaḥ: "Under Me. Or under My representative." Mad-āśrayaḥ. Mat means "Me," and āśrayaḥ means "taking shelter of." So either… But if you say, "Where is Kṛṣṇa?" No. Mad-āśrayaḥ means another thing: "One who has taken of My shelter." That is devotee, mad-āśrayaḥ. So either you take… That is not possible because Kṛṣṇa is not here present. He is present, but we have no eyes to see. Although He is present here in this Deity, He is present here, but because we have no eyes to see, we are thinking, "This is made of stone," and some rascal will say that "They are going to see some stone." Because we have no eyes to see. So we have to learn the art, how to see Kṛṣṇa, how to see Kṛṣṇa. So that practice, mad-āśrayaḥ, if we want to learn this art, we have to take the shelter of the Gosvāmīs or the devotees.

So Rūpa Gosvāmī says how this āsakti can be increased. He gives formula. Mad-āśrayaḥ. Kṛṣṇa said, "Either you take shelter of Me directly or to a person who has taken shelter of Me." Just like electric power. Electric house, powerhouse, may be long away, but if the electricity is coming through some wire, and if you touch, immediately you will…, immediately in touch with the powerhouse. So either you touch the powerhouse or an wire, insig…, who is empowered by the powerhouse, you touch, you get the electricity. This is called paramparā system. Mad-āśrayaḥ. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2], yogo naṣṭaḥ paran… These are all explained. So mad-āśrayaḥ. As soon as we… Because Kṛṣṇa is not visible at the present moment. He is visible, but we cannot see. So we take āśrayaḥ, shelter of His devotee. Therefore Śrīla Rūpa Gosvāmī gives his formula how to become attached to Kṛṣṇa. First he says, ādau śraddhā. First of all, faith, the beginning. Just like you have come very kindly to this temple with some faith that "Here is the Kṛṣṇa consciousness movement. Let us go there and see what they are doing," out of inquisitiveness or something. So this is little faith. Now you have to increase this faith. This is required. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. How you can increase the faith? Those who are actually engaged in Kṛṣṇa consciousness, in devotional service, associate with them. Don't think that at home you will be perfect. That is not possible. At home there is no such facilities. Here you will get the facilities. Here the devotees, they are actually following the instruction of mad-āśrayaḥ, one who has taken the shelter. They are rising early in the morning. And at home you will think, "Oh, what is early in the morning?" (laughter) "Let me enjoy sleep."

So there is no such facilities at home. Therefore this institution is started. If you are serious about Kṛṣṇa consciousness, if you are serious about increasing attachment for Kṛṣṇa, then you should come and live with the devotees. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. And atha bhajana-kriyā. The sādhu-saṅga… [Cc. Madhya 22.83]. Now they are chanting, they are having maṅgala-ārati, they are decorating the Deity, and so many things. Everyone who will associate, you will see. And then he will be inclined to be initiated. This is our practical experience. They will submit, "Please let me be initiated." This is called bhajana-kriyā. Bhajana-kriyā means if he is serious about bhajana-kriyā, how to worship, then anartha-nivṛttiḥ syāt. Anartha means we have learned so many nonsense things. They can be summarized in four items: illicit sex, intoxication, gambling, and meat-eating. So anartha-nivṛttiḥ syāt. If you accept bhajana-kriyā, the activities of devotional service, then these things will be vanished. Then, when you are purified, as I have said, that sarvopādhi-vinirmuktam [Cc. Madhya 19.170], when he is free from all these material bad habits, he is mukta. He is liberated. Then ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā, tato 'nartha-nivṛt…, tato niṣṭhā [Cc. Madhya 23.14-15]. Then your faith… Beginning was the faith. This faith becomes established. You can… Nobody can move you. Tato niṣṭhā. Tato ruciḥ. Then you get some taste, how Kṛṣṇa consciousness is sweet. Tato niṣṭhā rucis tataḥ, athāsaktiḥ. Then attachment. Unless you get taste, how you can be attached to Kṛṣṇa?

So these are the processes. So Kṛṣṇa is saying, summarized. They are explained by the mad-āśrayaḥ, those who are devotees. So in this way we have to increase our attachment for Kṛṣṇa. And when we increase our attachment for Kṛṣṇa, then Kṛṣṇa says, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Now everyone has got some doubt, whether there is God or not, whether God is person or imperson, whether He is something… He has no idea. In any religion you take, ask him, "What do you know about God?" That he cannot explain. Because he is not in the platform, how he can be understand God? That is not possible. It is not… But we are confident what is God, what is His father's name, what is His name, what is His address, everything. No saṁśaya, no doubt. Everything complete. Asaṁśayam. We are confident that we are going to Kṛṣṇa, back to home, back to Godhead. There is no doubt, asaṁśayam and samagram. Sama means full. What is God meant? Asaṁśayam… (end)

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Bhagavad-gītā 7.1

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Fiji, May 24, 1975

Prabhupāda: Oṁ namo bhagavate vāsudevāya (devotees respond). Ladies and gentlemen, I am just going to speak before you about knowledge of the Absolute. It is from the Seventh Chapter of Bhagavad-gītā.

This human form of life is obtained after many, many millions of years by evolutionary process: aquatics, then insects, reptiles, birds, beasts, uncivilized men, and then civilized form of human being. They are called the Aryans. So the human being, civilized human being, is the topmost of the creation, and the consciousness is developed than the lower animals. Therefore the Vedānta philosophy says that this human form of life is meant for understanding knowledge Absolute, knowledge of the Absolute. Athāto brahma jijñāsā. Brahman means the Absolute. Brahman is explained in the Vedānta-sūtra, janmādy asya yataḥ: [SB 1.1.1] "Brahman, or the Absolute Truth, is that from whom everything has emanated." There must be the original source of everything. So to understand that original source of everything is the knowledge of the Absolute.

So this Kṛṣṇa consciousness movement is teaching throughout the whole world about the knowledge of the Absolute. There is no question of religion or dogmatism. It is a question of cultural advancement in knowledge. Every human being has got right to understand the absolute knowledge. That is the only business of human being. There is no other business. Unfortunately, for want of training, we are wasting our advanced intelligence for the same business as the cats and dogs are engaged. That is the difficulty. Cats and dogs, they cannot understand what is absolute knowledge. They are busy where to find out food, where to find out shelter, where to find out facility for sexual intercourse, and where to find out shelter to avoid danger, defense, in other words, defense.

Āhāra-nidrā-bhaya-maithunaṁ ca. At the present moment the human society is busy where to find out food, where to find out shelter, how to have nice sexual intercourse, and how to defense from other nation or other enemy. This has become the business. This is always the business of the materialistic way of life. But this Kṛṣṇa consciousness movement is a different life. It is not materialistic way of life. It is the life of spiritual realization. It is little difficult because people are accustomed to think everything in materialistic way. Just like peace. Peace cannot be possible in the animal or materialistic way of life. It is not possible. You cannot expect peace in the cats' and dogs' society. That is not possible. Peace is possible when human being is advanced in God consciousness or Kṛṣṇa consciousness.

When we speak "Kṛṣṇa," please try to understand I am speaking of the Supreme Lord. Kṛṣṇa means "all-attractive," Bhagavān. Here it is said in the Seventh Chapter, śrī-bhagavān uvāca. Bhaga. Bhaga means opulence. You use the word bhāgyavān, bhāgya. From this word, bhaga, it has come bhāgya. Bhāgya means fortune, opulence. So Bhagavān means all-fortunate, all-opulent. That is Bhagavān. That definition is given by Parāśara Muni. The wealthiest man, aiśvaryasya samagrasya. Aiśvarya means wealth, and samagra means all, complete. We may be very rich; you may be very rich; but nobody can claim that "All the riches belong to me." Nobody can say. Only Bhagavān can say. Just like Kṛṣṇa says in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He says, "I am the enjoyer of all activities." Just like there are so many different types of activities, but the result of the activity is enjoyed by somebody. He is called bhoktā. Just like in a very big business establishment so many activities are going on, but the enjoyer of the result of the activities is the proprietor or the managing director, something like that. Similarly, Kṛṣṇa says, bhoktāraṁ yajña-tapasām. We are engaged in different types of austerities, penances, and performing yajñas, but who is the bhoktā? Bhoktā, Kṛṣṇa says, "I am the bhoktā, I am the enjoyer." Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: "And I am the proprietor of everything within this universe." Not only in this universe, there are many other millions of universes. Therefore says, sarva-loka-maheśvaram. There are different lokas in each and every universe. And maheśvaram, mahā īśvara, the supreme proprietor. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Although He is so great, still, He is friend of all living entities. Sarva-loka-maheśvaram, suhṛdam… jñātvā māṁ śāntim ṛcchati. This is the culture. If anyone can understand that God is the proprietor of everything, God is the enjoyer of all activities, the resultant action, God is the supreme friend of everyone-simply by understanding these three formulas, one attains real platform of peaceful life. That is peaceful life.

So bhagavān uvāca. We don't say anything which is not spoken by Bhagavān, the Supreme. We don't manufacture concocted ideas, dogmas. No, that is not our business. One should not do that. But if you speak what Bhagavān has said, what Kṛṣṇa has said, that is perfect. Bhagavān means the supreme complete, the possessor of all opulences. Aiśvarya means riches, strength, influence, beauty, knowledge, renunciation. These are called aiśvaryas. So you try to find out who is that person who possesses all these things, bhaga, in complete. If you are inquisitive, if you are actually philosopher, then you will find Kṛṣṇa: Kṛṣṇa is Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is the verdict of the Vedic śāstra. Kṛṣṇas tu… We are searching after Bhagavān, or God. We simply try to understand that God is very great. That's fact. But how great He is, that has to be known. That is called knowledge of God. Now we cannot think of that one person can become the proprietor of all the riches and wealth of the world. But unless we accept it, he is not God.

So this understanding of God requires a process, how to understand. The main process is that we cannot speculate about God. That is not possible. If we want to know God by speculation, there may be difference of opinion. I may say, "God is like this." You may say, "God is like this." Then difference of opinion. Therefore best thing is to know God from God. That is required. Let God speak Himself about Himself. That is perfect. If you simply conjecture, guess, that "Swamiji may be like this," another may say "Like this, like that." But if I say unto you, "I am like this," that is perfect. So here in the Bhagavad-gītā we have got this advantage, followers of Vedic literature, that the Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, is speaking Himself about Himself. That is perfect knowledge. Therefore it is said, bhagavān uvāca. The Supreme Personality of Godhead is speaking Himself.

So He was speaking to Arjuna. So He says the process, how to understand God. The process is, means:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa, the Supreme Personality of Godhead, says that "If you want to know Me, then you have to increase your attachment for Me." This is the first condition. Mayy āsakta. Mayi āsakta-manāḥ. Our mind is attracted by so many things, especially in the material world. When yoga system was advised to Arjuna that "You concentrate your mind upon Me," Arjuna flatly declined, "My dear Kṛṣṇa, I cannot concentrate my mind in any particular thing." But he said that "I have got my mind on You." That is different thing. "But if you ask me to concentrate, it is very difficult for me."

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

Tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram. The yogis, "Generally, the yogis, they are trying to concentrate the mind upon the Supreme Absolute Truth. That is the yogic practice. Yoga indriya-saṁyamaḥ. Yoga means to concentrate your mind to the Absolute Truth by controlling the senses. Because the senses are very restless, it will not allow you to concentrate your mind. Therefore yoga indriya-saṁyamaḥ. That is yoga.

So here the same yoga is advised: yogaṁ yuñjan mad-āśrayaḥ. This yoga has to be practiced under Kṛṣṇa. Mad-āśrayaḥ. Mat means "Me," and āśrayaḥ means taking shelter. Or mad-āśrayaḥ means to take shelter of Kṛṣṇa's devotee, one who has completely taken shelter of Kṛṣṇa, to take shelter of him. The same thing: one who is electrified, if you touch that man, you also become electrified. This is the process. Therefore this is stressed here that "You practice this yoga…" Mayy āsakta-manāḥ pārtha, "My dear Pārtha…" Pārtha means the son of Pṛthā. Arjuna's mother's name was Kuntī, Pṛthā; therefore he is sometimes addressed by the Lord as Pārtha. Kṛṣṇa's another name is Pārtha-sārathi. Pārtha-sārathi because He accepted the post of chariot driver of Pārtha, therefore His name is Pārtha-sārathi. There is a very big temple in Madras of Pārtha-sārathi.

So somebody will fight that "God has no name." Yes, God has name, but the names are so many that you cannot understand which one is the chief name. Therefore the Vedantist, those who are expert in Vedic knowledge-and the word is also there-they have selected the chief name of God as Kṛṣṇa. Kṛṣṇa means "all-attractive." God has actually no name, but His name is designated according to His activities and action. Just like Pārtha-sārathi. Pārtha-sārathi, the name is given to Kṛṣṇa because He acted as the chariot driver of Pārtha. He is addressed as Devakī-nandana. So Devakī-nandana is not His name, but because He acted, He appeared as the son of Devakī, He is called Devakī-nandana. He is called Yaśodā-nandana. Similarly, all the names of God… Actually, what you say, that there is no name of God, but He has His name, but the name is designated according to His activities. That means that God has His activities, and according to the different types of activities, He has got millions and trillions of name.

So our this propaganda, "Chant the holy name of God"… So somebody may decline that "Why shall I chant the name of Kṛṣṇa? This is Hindu name," or "Indian name." But Caitanya Mahāprabhu says that if you decline to chant the particular name "Kṛṣṇa," then if you have got your name of God, you can chant that also. We are not dogmatic. If you have got actually the name of God, you chant that. That is His instruction.

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

Caitanya Mahāprabhu said that whatever name you select, God's name… In India we have got God's name in so many varieties-Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu… [break] …is our propaganda. We don't say that "You chant this particular name." Caitanya Mahāprabhu never says. But we selected to chant this Hare Kṛṣṇa mantra because Caitanya Mahāprabhu, the inaugurator of the saṅkīrtana movement, He personally chanted this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… So we follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow some authority.

So our request is to everyone-I think there should be any objection-that "You chant the holy name of God." This is Kṛṣṇa consciousness movement. If you have got your own name of God, you chant that. If not, what is the objection? Take this name, "Kṛṣṇa," and chant. Why there should be objection? This is not dogmatism. We give freedom. We do not give. Caitanya Mahāprabhu gives that God has got many name. Why not? Just like one man in the family-somebody is calling him father; somebody calling him brother; somebody calling him by his name. There are so many ways to call the same man. Similarly, if you have got a name, holy name of the holy father, you chant that. This is our propaganda. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. This is the recommendation in the Vedic literature, that in this age, this age of differentiation, this age of fight, quarreling, misunderstanding, if I say, "This is the name of God," and you say, "No, this is the name of God," then there will be fight. So better, Caitanya Mahāprabhu gives here, that whatever name you have got… But it must be God's name, harer nāma, not your manufactured name. It must be authorized God's name. You chant that.

This is Kṛṣṇa consciousness movement. And this is the basic principle of bhakti-yoga. Kṛṣṇa says here, yogaṁ yuñjan mad-āśrayaḥ. Yogam. Mayy āsakta-manāḥ. The business is that we have to increase our attachment for God. This is our main business. We are attached to so many things. That is material life. Everyone has got. Therefore we have got different types of body. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Why we have got different types of body? The kāraṇam, the reason, is that we are associating with particular type of infection in this material world, and we are getting particular type of body. I have explained it several times that there are three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa.

So in the Bhagavad-gītā it is said, kāraṇaṁ guṇa-saṅgaḥ asya. As soon as we are in the material world, we are under the influence either of these three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. Those who are purely in association with the modes of goodness, sattva-guṇa, they are considered as brāhmaṇa. And those who are associated with the rajo-guṇa, passion, they are called kṣatriyas. And those who are associating with the tamo-guṇa, ignorance, they are called the śūdras. And the mixture of tamo-guṇa and rajo-guṇa is the position of the vaiśya. In this way, there are four divisions of men everywhere. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to the association of particular type of modes of nature and working in that way, it makes a division of the human society. That is required. For upkeep of the human society in order, according to the quality and work there must be division. But that is not that division as we are thinking at the present moment in India-a man is born in the brāhmaṇa family, he is brāhmaṇa. No. He must have the brahminical qualification. That is first consideration. Śamo damaḥ satyaṁ śaucam ārjavaṁ titikṣā, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. That is the verdict of the śāstra. Not by birth. Birth is a facility. If you have the opportunity to take birth in a brāhmaṇa family, then you have got the best opportunity to acquire the brahminical qualification. Just like a person born as the son of a medical man, from the childhood he is learning all the medical terms and how his father is treating patient. So before entering medical college he is half medical man. That is the facility. But if we don't take the facility, we go astray… They are called brahma-bandhu. And if we have acquired the qualification of a śūdra, then, even though one is born in the brāhmaṇa family, he should be accepted as śūdra. Similarly, if a person is born in a śūdra family, but he has acquired these qualities, śamo damaḥ satyaṁ śaucam, he should be designated as brāhmaṇa. That is the injunction of the śāstras in many places. So if by force I want to assume myself as a brāhmaṇa or kṣatriya without qualification, that is the cause of India's cultural ruination. Such a high Vedic culture of India is now ruined because we have misused the terms. That is the cause.

Now we are interested… But this culture, this Vedic culture, is not for, not meant for India. It is meant for all living entities. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Kṛṣṇa never claims that "I am the God of the Hindus" or "I am Indian" or "I am for the brāhmaṇas" or this or that. No. He says that "I am the seed-giving father of everyone." That is God. That is God. That means God. He never claims. Sarva-yoniṣu. There are 8,400,000 species of life, and Kṛṣṇa claims to be the father, seed-giving father of all of them. So Kṛṣṇa is for everyone. Don't take Kṛṣṇa as sectarian. No. Kṛṣṇa is God; He is for everyone.

So if you want to know Kṛṣṇa, then Kṛṣṇa gives the formula. Or if you want to know God, then you follow God's formula. What is that? Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. First of all, first business is that you have to increase your attachment for God, or Kṛṣṇa. We are increasing our attachment for the dog, and where is the attachment for God? People are becoming… Now it has become a fashion to keep dogs and increase attachment for dog. They are ready to kill cows but give protection to the dog. So our advancement of civilization is going in that way. Anyway, this attachment or that attachment, every particular man has got attachment for something, phobia. But that attachment should be turned for Kṛṣṇa. This yoga has to be practiced. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ.

Then what will be the result? Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Asaṁśayam. We have got vague idea of God. We do not know actually what is God. There is saṁśaya, doubts. Somebody is impersonalist. Somebody is localized. Somebody is personalist. But actually, if we ask every man, "What is your conception of God?" I think hardly anyone will be able to explain what is the meaning of God. They have no clear idea. Is it not a fact? Can any one of you give me a clear idea what do you mean by God? No. Therefore if you want clear idea of God without any doubt, asaṁśayam, and samagram… Samagram means full, not partially. The spiritual understanding is partial in this way, brahmeti paramātmā iti bhagavān iti śabdyate. The Absolute Truth is realized in three features, Brahman, beginning from Brahman, then Paramātmā, Supersoul. I think in Christian world they call holy ghost. Anyway, Paramātmā, the Supersoul. And ultimately the Supreme Personality of Godhead, Kṛṣṇa. That is the statement of the śāstra. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. If you want to know, here is Bhagavān. In many other places,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam. There is nothing accidental. Everything is there as cause and effect. That is clear idea.

So there are so many causes. I am caused by my father, my father is caused by his father, his father is caused by his father, you go on, go on. Then you come to the supreme father. He is the cause of all causes. That is Kṛṣṇa. The supreme father is the cause of all subordinate fathers. That is the definition of God, another definition. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ, īśvaraḥ means controller. So controller, you are also controller. You control over your family, over your son, over your wife. And if you go to the office you become controlled by your boss. So here the controller is relative. Both I am controller and controlled. But when you find somebody else-he is simply controller, not controlled-that is God. This is simple definition of God. You will find everyone relatively controller and controlled. But go on searching out where is that person that He is controller but not controlled. That is īśvaraḥ. That is īśvaraḥ paramaḥ, the supreme īśvara.

And who is that? Kṛṣṇa. When Kṛṣṇa was present He was not controlled by anyone. He was only controller. If you study the life of Kṛṣṇa, you will find He is always controller, never controlled by anyone. Therefore the śāstra says, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. And about His form? His form is sat-cit-ānanda. How it is? Now, you can distinguish. Your form, this body, is asat; it will not stay. But Kṛṣṇa's form is sat, just the opposite. And your form or my form is full of ignorance, not cit. But Kṛṣṇa's form is full of knowledge, just opposite. And ānanda. My form is so full of miserable condition of life that I have no ānanda, blissfulness. But Kṛṣṇa's form is blissfulness. You will find Kṛṣṇa's picture always smiling and playing on His flute with His cowherd boyfriends or the gopīs or His mother, Yaśodā, always jolly. Ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is, the Vedānta-sūtra says, "The Absolute Truth by nature is ānandamaya, always jolly."

So if we become in touch with that ānandamaya, that is called self-realization. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You get the same qualification. Just like if you touch yourself with fire, you get the quality of fire-you become warm. In any way you come to the fire, you become warm. Similarly, some way or other, you come to Kṛṣṇa. That is called mayy āsakta-manāḥ. Some way or other, you become attached to Kṛṣṇa. This yoga has to be practiced. That is called bhakti-yoga. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. This is the injunction given by the Gosvāmīs. "Somehow or other." Kāmāt krodhāt bhayāt. There are so many ways. One is attached to Kṛṣṇa by lusty desire. Just like the gopīs. The gopīs saw Kṛṣṇa very young boy, very beautiful. Naturally, young girls become attached to beautiful boy. So they became attached. The attachment is there. Mayy āsakta-manāḥ. Kaṁsa, out of fearfulness, because he heard that Kṛṣṇa will kill him, so he was always thinking of Kṛṣṇa, "Whether Kṛṣṇa is coming to kill me? Whether Kṛṣṇa is coming to kill me?" So he also became attached, bhayāt. Kāmād bhayāt krodhāt. There are so many examples. So these are indirect attachment. And direct attachment, just think of what is the result of direct attachment. If by indirect attachment they became so exalted, when you become directly attached with Kṛṣṇa by love, just see what is your position. So that is Kṛṣṇa consciousness movement. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. So this has to be done under the direction of mad-āśrayaḥ, a person, a devotee or the spiritual master, who has absolutely taken shelter of Kṛṣṇa. He is also mad-āśrayaḥ. He has no other business. So either take the shelter of the person or directly the Supreme Person, the same thing. Better to take the shelter of a person who is under the protection of Kṛṣṇa.

So our request is that Bhagavad-gītā is very popular book. Don't try to interpret Bhagavad-gītā whimsically just to show yourself a big scholar, big politician. No, don't do that. Try to understand Bhagavad-gītā as it is. Then you will be benefited. Therefore we are presenting Bhagavad-gītā, this book. It is about eleven hundred pages. We are presenting Bhagavad-gītā as it is, without any interpretation. And the result is that thousands of the foreign country youths, they are becoming Kṛṣṇa conscious. The proof is there. The proof is there. And all over the world, in Europe, America, Canada, Australia and Japan, even in Moscow and Africa, everywhere, we are not failure. That is Kṛṣṇa's grace. Because we are presenting Kṛṣṇa as it is, Bhagavad-gītā as it is, it is being accepted. Before me, many swamis went to the Western countries. They also talked about Bhagavad-gītā and other Vedic literature. But not a single person could be converted to Kṛṣṇa consciousness, not a single person throughout the whole history, background. But since 1967, we are presenting Bhagavad-gītā as it is; thousands of young generation, they are taking to Kṛṣṇa consciousness. This is the result.

So either we remain in Fiji or in England or anywhere, because Kṛṣṇa is the proprietor of everything, everywhere..., Sarva-loka-maheśvaram [Bg. 5.29]. So Fiji is a small part of the sarva-loka. So if He is the proprietor of all the lokas, then He is the proprietor of Fiji also. There is no doubt about it. So the inhabitants of Fiji, if you take to Kṛṣṇa consciousness, that is the perfection of life. That is the perfection of life. Don't deviate from the instruction of Kṛṣṇa. Very directly, bhagavān uvāca, directly Bhagavān is speaking. You take advantage of it. There is solution of all problems of the world if you refer to Bhagavad-gītā. Any problem you present, there is solution, provided you take the solution.

Nowadays they are facing a scarcity of food. The solution is there in the Bhagavad-gītā. Kṛṣṇa says, annād bhavanti bhūtāni: [Bg. 3.14] "Bhūtāni, all living entities, both animal and man, they can live very nicely without any anxiety provided they have got sufficient food grains." Now what is your objection to this? This is the solution. Kṛṣṇa says, annād bhavanti bhūtāni. So it is not utopian; it is practical. You must have sufficient food grain to feed the human being and the animal, and everything will be peaceful immediately. Because people, if one become hungry, he is disturbed. So give him food first of all. That is Kṛṣṇa's injunction. Is that very impossible, impractical? No. You grow food more and distribute. So much land is there, but we are not growing food. We are growing or busy in manufacturing tools and motor tires. Then now eat motor tires. But Kṛṣṇa says that "You grow anna." Then there is no question of scarcity. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. But anna is produced when there is sufficient rain. Parjanyād anna-sambhavaḥ. And yajñād bhavati parjanyaḥ [Bg. 3.14]. And if you perform yajña, then there will be regular rainfall. This is the, way. But nobody is interested with yajña, nobody is interested with food grain, and if you create your own scarcity, then it is not God's fault; it is your fault.

So take anything, any question-social, political, philosophical, religious, anything you take-and the solution is there. Just like India is facing about this caste system. So many are in favor of the caste system, so many in not favor. But Kṛṣṇa makes the solution. So there is no question of in favor or not in favor. The caste system should be designated according to the quality. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma [Bg. 4.13]. Never says, "By birth." And in the Śrīmad-Bhāgavatam it is confirmed,

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

Clear instruction of Nārada Muni.

So we have got everything perfectly in the Vedic literature, and if we follow... The Kṛṣṇa consciousness movement is trying to educate people on this principle. We are not manufacturing anything. That is not our business. Because we know we are imperfect. Even if we manufacture something, that is imperfect. We have got four faults in our conditional life: we commit mistake, we become illusioned, we cheat others, and our senses are imperfect. So how we can get perfect knowledge from a person who is, I mean to say, possessing all these faults? Therefore we must get knowledge from the Supreme Person, who is not affected with these faults, mukta-puruṣa. That is perfect knowledge.

So our request is that you take knowledge from Bhagavad-gītā and act accordingly. It doesn't matter what you are. Bhagavān is for everyone. God is God. Just like gold is gold. If gold is handled by Hindu, it does not become Hindu gold. Or the gold is handled by Christian, it does not become Christian gold. Gold is gold. Similarly, dharma is one. Religion is one. There cannot be Hindu religion, Muslim religion, Christian religion. That is artificial. Just like "Hindu gold," "Muslim gold." That is not possible. Gold is gold. Similarly religion. Religion means the law given by God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītaṁ na vai vidur ṛṣayo manuṣyāḥ [SB 6.3.19], like that-I just forget-that "Dharma, this principle of dharma, religious system, is ordained or given by God." So God is one; therefore dharma, or religious system, should be one. There cannot be two.

So that one religion is given in the Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. To surrender to God the great and to abide by His instruction, that is called religion. It may be that the Hindus may be following the same principle in a different way or the Christian may be following the same principle in different way. That is called deśa-kāla-pātra. According to time, atmosphere, and the performer, there may be little difference. But real purpose of dharma is to surrender to God and try to love Him. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Because we are part and parcel of God… We have now forgotten. We have to revive our God consciousness. Then we go back to home, back to Godhead. This is our business.

So Kṛṣṇa consciousness movement is meant for this purpose, that everyone should be raised to the platform of God consciousness. Then his human form of life is successful. Otherwise it is the life of cats and dogs.

Thank you very much. (end)

Bhagavad-gītā 7.1

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Melbourne, June 29, 1974

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Prabhupāda: So here it is said that asaṁśayam. Asaṁśayam means without doubt. Without doubt. And samagram, samagram means in complete. Those who are philosophers, speculating what is God, what is the Absolute Truth, they cannot know. That is stated in the Śrīmad-Bhāgavatam,

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavan-mahimno)
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

One who is, I mean to say, has gotten, who has gotten a little favor of Kṛṣṇa, God, he can understand. Athāpi te deva padāmbuja-dvaya-prasāda, one who has got little mercy of the lotus feet of Kṛṣṇa, athāpi te deva padāmbuja-dvaya-prasāda-leśa, little mercy, jānāti tattvam, he can understand what is God. Little favor; not all favor, a little. Others, ciraṁ vicinvan, they may go on speculating, imagining what is God, "God may be like this," "God may be like that," "God may be like that." So in that way, ciraṁ vicinvan, for many, many millions of years, if one thinks like that, he cannot understand. Therefore, Kṛṣṇa comes Himself, and He manifests His pastimes in Vṛndāvana as cowherd boy-how He is playing with His friends, how He is dealing with Rādhārāṇī, how He is dealing with His parents. Everything is manifested practically just like ordinary human being. But at the same time, whenever there is need, big, big demons, beginning from Pūtanā, when He was only a few months old, He is maintaining His position asGod, but dealing with His devotees. This father and mother and friends, lover, all in Vṛndāvana, who are they? They are expansion of Kṛṣṇa. That story we have got in the Kṛṣṇa book, that Brahmā stolen all the cows and calves and cowherd boys. Stolen, and Kṛṣṇa immediately created another set. Then Brahmā understood that "Here is the Supreme Lord, my master." So, these, Kṛṣṇa's associates, they are all also Kṛṣṇa, expansion of Kṛṣṇa. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ. We are also expansion of Kṛṣṇa. We living entities, Kṛṣṇa says in the Bhāgavata, mamaivāṁśo, part and parcel.

So, samagram, one has to understand actually what is Kṛṣṇa in complete. If you want to that, know that, then this is the process, mayi, mayi āsakta-manaḥ, mayy āsakta-manaḥ [Bg. 7.1], the mind has to be engaged in Kṛṣṇa, first thing is. Mind. Therefore, Kṛṣṇa manifests Himself in this Deity form. The Deity is Kṛṣṇa Himself. But we cannot concentrate Kṛṣṇa which is not visible. Kṛṣṇa is not visible to the ordinary eyes. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. God is not perceptible with our, this material eyes, our material senses. ataḥ śrī-kṛṣṇa-nāmādi na, even material ears. You are chanting. If you are not spiritually advanced, this chanting of Hare Kṛṣṇa mantra also will not appeal. It will be happening mechanically. But by chanting you will gradually advance, ceto-darpaṇa-mārjanam, then you will understand that this Hare Kṛṣṇa mantra is not different from Kṛṣṇa. The mantra, the sound vibration, is also Kṛṣṇa. So, we have to, I mean to say, repose our mind to the form of Kṛṣṇa. Kṛṣṇa says mayi, "Unto Me, ṛṣṇa." We cannot see now Kṛṣṇa personally. Personally He is here, but we want to see anything physically. Physically He is also there. Here, Kṛṣṇa mūrti is physical, but, because you are differently educated, you do not know what is this world of physics. We think that this is different from Kṛṣṇa. That will be explained. Therefore it is said, tac chṛṇu. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu. "You just hear from Me, as you can understand Me in complete, without any doubt." So Kṛṣṇa is instructing Himself, about Himself. Why there should be any doubt? There cannot be any doubt. God is explaining Himself about Him, then why there should be doubt? This is the, this is called bhakti-yoga. Mad-āśrayaḥ. Mayy āsakta-manāḥ pārtha. So how you can engage your mind in the Supreme Personality of Godhead if you do not know the form? Therefore Kṛṣṇa comes in His original form.

yadā yadā hi dharmasya
glānir bhavati bhārata
(abhyutthānam adharmasya)

tadātmānaṁ sṛjāmy aham

When people forget or become engaged otherwise, rascaldom, duṣkṛtinaḥ, at that time He comes. He comes Himself or sends His representative to make this rascal know that ”Here is Kṛṣṇa.” Tadātmānaṁ sṛjāmy aham. In the form of name, in the form of Deity, in the form of picture, in the, so many ways. If you think of Kṛṣṇa within yourself, that ”Kṛṣṇa is like this, Kṛṣṇa’s leg is like this, Kṛṣṇa’s flute is like this, Kṛṣṇa’s hand is like this, mouth is like this, He is dressed like this,” this meditation is perfect meditation. Not imagination. So that your mind will be gradually absorbed in Kṛṣṇa.

So, Kṛṣṇa comes therefore personally and exhibits this Kṛṣṇa mūrti. Just like here is the picture of your spiritual master. So you worship this picture. You know that ”This is my spiritual master’s picture.” Similarly, if somebody disregards this picture, you will not tolerate. Similarly, Kṛṣṇa’s Deity and Kṛṣṇa not different. I was explaining this morning, Kṛṣṇa has come, kindly, to accept your service as you can deal with Him. If Kṛṣṇa comes in His gigantic form-Kṛṣṇa has got gigantic form also, as it was shown to Arjuna-you will not be able to capture Him, neither you have any means to dress him. Suppose the universal form of Kṛṣṇa is there, and you have to dress Him, so the (laughter) whole cloth factory will be finished.(laughter) Is it not? How you can dress? You have no capacity to dress. But Kṛṣṇa has kindly accepted a form, the Deity. You can purchase cloth according to your means, and with your great devotion, you can dress. Similarly, the gigantic gigantic virāṭ-rūpa, universal form, the whole, it s described in the Bhagavad-gītā that He is eating, the whole humanity is going on in His mouth. Then where you will get such food? (laughter) The whole human…, the whole universal living entities can be devoured by Kṛṣṇa. But, because you are not able to offer such gigantic food to Kṛṣṇa, Kṛṣṇa says, ”All right, give Me,” patraṁ puṣpaṁ phalaṁ toyam, ”give Me a little flower, give Me a little fruit, give Me a little water, I shall accept it.” This is called arcana-viddhi. Kṛṣṇa has agreed to accept your service as you can afford to do. It is not idol worship. It is actually worshiping Kṛṣṇa.

So therefore Kṛṣṇa said, mayy āsakta-manāḥ pārtha, that simply you have to increase your attachment for Kṛṣṇa. This is bhakti-yoga. We have got attachment for so many things. Our attachment is now disbursed in so many ways. You have to concentrate that attachment to Kṛṣṇa, then your business will be successful, bhakti-yoga, mayy āsakta-manāḥ, ”Mine.” Sa vai manaḥ kṛṣṇa-pādāravindayor. Somehow or other you have to engage your mind at the lotus feet of Kṛṣṇa. Therefore so many paraphernalia how to engage your mind. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: hearing about Kṛṣṇa, chanting about Kṛṣṇa, thinking of Kṛṣṇa, worshiping Kṛṣṇa, talking about Kṛṣṇa, writing about Kṛṣṇa, selling the books about Kṛṣṇa, eating Kṛṣṇa prasādam. In this way you become Kṛṣṇaized. All-around Kṛṣṇa. That is Kṛṣṇa consciousness. This is called bhakti-yoga. This is called bhakti. Somehow or other, you become surrounded by Kṛṣṇa atmosphere. This is Kṛṣṇa consciousness. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan, this is yoga, mad-āśrayaḥ, not… Mad-āśrayaḥ means ”taking shelter of Me.” So, ”taking shelter of Me” through beginning teaching. Understanding of Kṛṣṇa, taking shelter of Kṛṣṇa’s representative. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja. By Kṛṣṇa’s mercy one gets guru, and guru’s mercy one gets Kṛṣṇa. So, if one is sincere, he will take advantage of guru’s mercy and Kṛṣṇa’s mercy, and then he will be perfect. This is called bhakti-yoga. Not that ”I am now very much advanced, I don’t require any help from my guru,” as somebody are doing. This is rascaldom. You cannot get Kṛṣṇa by overcoming guru. That is not possible. Therefore Caitanya-caritāmṛta, guru-kṛṣṇa-kṛpāya pāya. We should always remember that by the mercy of Kṛṣṇa we get guru, and by the mercy of guru we get Kṛṣṇa. So we have to seek mercies of both of them.

So, mayy āsakta, mad, mad-āśrayaḥ. Mad-āśrayaḥ means, mat-āśrayaḥ, one…., guru means…., who has taken full shelter of Kṛṣṇa, he is guru. A, a guru does not mean that he has taken shelter of somebody else and he has become guru. That is not. Guru means one who has taken full shelter, complete surrender to Kṛṣṇa, he is guru. Or he speaks only what is spoken by Kṛṣṇa. Just like we have, speaking in this Bhagavad-gītā, as it is. There is no malinterpretation. Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. The guru will teach his disciple that ”You surrender to Kṛṣṇa.” Kṛṣṇa is God, He is saying ”Surrender to Me,” and guru is saying ”You surrender to Kṛṣṇa.” Therefore the statement is the same. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, so guru will say the same thing, that ”You always think of Kṛṣṇa, you become a devotee of Kṛṣṇa, you offer worship to Kṛṣṇa, you offer your obeisances.” This is guru’s business. Not that because in the śāstra it is said that guru should be honore as Kṛṣṇa, as bhagavān, therefore guru will think, ”I have become bhagavān.” No. That is māyāvāda. The disciple will offer as respect, as much respect he offers to Kṛṣṇa, to guru. That is the śāstric injunction. For that reason the real guru will not think that ”I have become Kṛṣṇa.” Kintu prabhor yaḥ priya eva tasya. Yasya prasādād bhagavat-prasādo. By the mercy of guru, you get the mercy of Kṛṣṇa. If, if guru approves, that ”Here is a nice devotee,” then Kṛṣṇa accepts, ”Yes, here is a nice devotee.”

So therefore yasya prasādād, our business is to please guru. If he is satisfied, then Kṛṣṇa immediately becomes satisfied, because he is the agent. That is very easy to understand. Suppose you are working in office, your immediate boss the superintendent, if he is pleased, that means the managing director is also pleased. You haven’t got to please the managing director separately. If you please his representative, then the managing director sees the report, ”Yes this man is working nice.” That he will accept. He has never seen him. But that is not the fact, Kṛṣṇa also seeing you. So this is called mad-āśritāḥ. Yuñjan…, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. You have to take shelter of Kṛṣṇa. And Kṛṣṇa, because you have no direct touch of Kṛṣṇa, therefore you take shelter of Kṛṣṇa’s representative. Then this yuñjan begins. He will teach you how to practice the bhakti-yoga, how to worship Him, how to think of Him, how to offer obeisances, how to observe the ceremonies. Just like yesterday we perfomed the ceremonies, Ratha-yātrā, so this dress, Jagannātha dress, and function, everything you have to learn. This is called bhakti-yoga, mad-āśrayaḥ. And this, the beginning is mayy āsakta-manāḥ, āsakta. Āsakti, we have to develop attachment. If you do not develop attachment for Kṛṣṇa, then other thing does not come.

So this āsakti attachment has to be practiced. That āsakti, there is rules and regulation, or the method how you can develop, increase your attachment for Kṛṣṇa. So, the first thing is ādau śraddhā, faith, that ”If I become Kṛṣṇa conscious, I will be happy. That is my goal of life.” This is called śraddhā. If you have no śraddhā, that ”By loving Kṛṣṇa, by surrendering to Kṛṣṇa, my life will be perfect, that is perfection of life,” then there is no beginning of bhakti-yoga. So first thing is this. Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. So, ”You give up all other engagement, just surrender to Me.” So if you have got faith actually, then you can devote yourself fully, cent percent in the service of, that is the beginning, ādau śraddhā, ”Yes, Kṛṣṇa says that by surrendering to Him I shall be free from all sinful reaction.” If you have got faith, then you surrender, and actually you will be free from all sinful reaction. Kṛṣṇa says… Kṛṣṇa is not making any bogus propaganda. He sai, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, "I shall get you released from all reaction of sinful life." We are suffering because there is reaction of sinful life, but if you surrender to Kṛṣṇa, then your all reaction of sinful life is immediately nullified, squared up.

So this is the process of bhakti-yoga. You surrender and, in the past, whatever sinful activities you have done, that is squared up, now account closed. Now you begin a new life, devotional life, and if you stick to the principle as it is instructed, that do not have illicit sex life, do not have intoxicants, do not eat meat, do not play gambling, speculate, you promise before Kṛṣṇa and before the spiritual master, before the Vaiṣṇavas, so many witnesses, and if you violate, then you can understand what you are doing. You promise with…, before the Deity. Kṛṣṇa is not different, so when the initiation takes place we promise so many things. But if we do not follow, if we do not keep our promise, that is a great fault. If you, by chance, by mistake, you violate the regulative principle, that is excused, but if willingly, if you go on committing sinful life-so just like in the Churches they go to confess and again begin-that kind of business will not help you. That kind of business will not help you. Now I have confessed, now I begin new chapter of sinful life. Again I shall confess. Kṛṣṇa is not so fool that you can cheat Him by this process. No, that is not possible. You can be executing the process of your advancement; unwillingly if you commit some mistake, that will be excused. That is said in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ. Sometimes we take shelter of this verse, that api cet su-durācāro, "However sinful you might, may be," bhajate mām ananya-bhāk, "if he is fully engaged in My service…" But this word is very important. One cannot be fully engaged in the service of Kṛṣṇa unless he is purified. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām [Bg. 7.28]. One who is completely free from reaction of sinful life and is always engaged in pious activities, such person can be Kṛṣṇa conscious. So it is…, it is not that one is a debauch, at the same time a Kṛṣṇa conscious. That is a contradictory. It cannot be. If he is actually Kṛṣṇa conscious, he is cannot be debauch. And if he is debauch, then he is not Kṛṣṇa conscious. Two things cannot go parallel.

So, we are…, if we are fully surrendered to Kṛṣṇa, Kṛṣṇa takes our all sinful, because continually we are suffering. What is that? Because, just like the same example, a infection. I have infected, say, two, three kinds of disease, so I am suffering from one infection, again another infection. They come. They take time. Just like if you sow a seed, it not that immediately becomes a big tree and fruits. No. It takes some time. Similarly, our pāpa-bījam, the seed of sinful activity, we take it, but in the, immediately we may not see that it is fructified, but it will, in due course of time, it will. Same (indistinct), that one man has infected cholera bacteria, so not that immediately he is attacked with cholera; say after a few days. Therefore the injection is given, and that time is allowed in the medical treatment, so that if the infection has actually working, the disease will come. So immediately we may not see that we are infected with some certain type of sinful activities, but it will come into notice That is going on. Therefore we shall be careful not to infect. And how to become careful? If you always engage yourself in Kṛṣṇa's service. Therefore the Deity worship in the temple is there to keep us always engaged. Not only Deity worship. The class, reading, hearing, kīrtana. In so many ways. There are nine different kinds of ways,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma…

Any way, if you keep yourself always engaged in Kṛṣṇa consciousness, in Kṛṣṇa's business, then you are immune. You will not be infected. This is the process. Keep yourself always engaged in Kṛṣṇa consciousness business, you will always remain immune. Sa-gunān samatītya etān brahma-bhūyāya. And willfully, we shall not do anything which against the bhakti process, willfully. But because I am habituated… Suppose a smoker he has taken to Kṛṣṇa consciousness, at least has promised that "I shall not smoke, I shall…," but all of a chance, sudden, suppose his friend seduces him: "Oh what is that, smoke today, doing." So sometimes we become induced, but we should always remember that "I have taken this vow. Why shall I be induced by my friend to smoke?" That is very nice. But even if by mistake you do that, that can be excused, but not willfully: "Now nobody is seeing, Kṛṣṇa is not here. Let me smoke now." Not that. (laughter) Kṛṣṇa's eyes are everywhere. You cannot escape Kṛṣṇa's eyes.

So, in this way, this verse says that "Increase your attachment upon Me." That attachment can be…, the process is this, that first of all you must have full faith in Kṛṣṇa, or full faith in the words of spiritual master. That is the beginning. If you have no faith, there is no question of advancing. The advance, there is no question. Finished, then everything is finished. First thing is faith. Then, then we have to associate with persons who have faith, sādhu-saṅgaḥ. This, this is, our opening of different center means we are giving chance. So those who are inmates of the temple, they should be also such nice devotees that anyone who will come in the association of devotees, he will immediately develop a sense of devotion. That is the duty, those who are managing this temple. By his character, by his behavior, he will be influenced. This, this is next step. First of all faith, the next step is to associate with devotees. But devotees must be also sincere devotee, otherwise what will be the affect of such asociation? Ādau śraddhā tataḥ sādhu-saṅgo. Then, gradually he will be inclined to become one of the devotees. He will request the president, "Sir, you recommend me for being initiated. I am interested." That is called bhajana-kriyā. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. That bhajana-kriyā, he is initiated, the activities begins officially. Then as he make advance in this bhajana-kriyā, or activities in devotional service, then anartha-nivṛttiḥ syāt, then all the unwanted things-the so-called illicit sex life, meat-eating, drinking, gambling, even up to smoking and drinking tea-finished. Anartha-nivṛttiḥ syāt. Then you become pure. When you are pure, then your attachment for Kṛṣṇa, athāsaktis. That is called āsaktiḥ, attachment. Then tato niṣṭhā, then firm faith; tato ruciḥ, taste; tataḥ saktiḥ, then attachment; tato bhāvaḥ: in this way you will come to the platform of loving Kṛṣṇa. Then your life is perfect. This verse explains that: how you can increase your devotional life, how you can become pefect, how you can know God perfectly, samagram; asaṁśayam, without any doubt. This is the process.

Thank you very much.

Devotees: Jaya. All glories to Śrīla Prabhupāda…. (break)

Prabhupāda: No question?

Devotee (1): Yes, right here Prabhupāda.

Devotee (2): What gives a man the right to take the renounced order of life, Śrīla Prabhupāda?
Prabhupāda: Hmm?
Devotee (2): What, what gives a man the right to accept the renounced order of life?
Devotee (1): What, who gives?
Devotee (2): What qualifications?
Devotee (1): What qualifications should the man have to take sannyāsa?
Prabhupāda: Sannyāsa?
Devotee (1): What qualifications?
Prabhupāda: For sannyāsī?
Devotee (1): Yes.

Prabhupāda: Who has got no more material desires. Then he is fit for taking sannyāsa. Sarvopādhi. Anyābhilāṣitā-śūnyaṁ. Śūnyam means zero. All material desires made into zero. Then sannyāsa. Sannyāsī, anāsakta. That is described in the Bhagavad-gītā, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī… Who is a sannyāsī? Anāsakta. Anāsakta means he is working day and night, but no attachment for the result. Karmīs… What is the difference between karmī and sannyāsa? Karmī is working so hard, day and night; he is expecting that "I shall get some money out of it and I shall enjoy." That is karmī. And sannyāsī, he is working in the same way, day and night, but he is not expecting the profit for his personal use. For Kṛṣṇa. That is sannyāsa. What is the difference? There is no…, in the activities there is no difference, but the one is accepting the result for his personal benefit, and one is creating good result but not for his personal benefit, but Kṛṣṇa's service. This is the definition of sannyāsa. Anāsakta…, anāśritaḥ karma-phalaṁ kāryam: he is doing as my duty. I am Kṛṣṇa's servant, I have to do it. If I do not do it, then it is my misbehavior. Anāsakta, anāśritaḥ karma-phalaṁ kāryaṁ karma ka…, sa sannyāsī ca yogī ca. Such person is yogī, such person is sannyāsī, na niragnir na cākriyaḥ. Not that artificially I have taken the dress of a sannyāsī and talking nonsense. He is not sannyāsī. Sannyāsa means one who has completely devoted his life for Kṛṣṇa. He is sannyāsī, sa sannyāsī, and he is yogī.

Devotee (1): Yes.

Devotee (3): Śrīla Prabhupāda, how…, how is one able to draw the distinction between working very hard for Kṛṣṇa and over-endeavoring?

Prabhupāda: Hm. What is that-phalena paricīyate. By the result you can understand. By service Kṛṣṇa, he will understand more about Kṛṣṇa. Kṛṣṇa will be clear to him. That is the test, because it is said, sevonmukhe hi jihvādau svayam. Kṛṣṇa cannot be realized by so-called speculation, but if you render service to Kṛṣṇa, then Kṛṣṇa will reveal to you. Revelation. So, he, how much service he is giving, that will be tested how much he has, I mean to say, realized Kṛṣṇa. This is the test. If Kṛṣṇa is still vague idea to him, then he has not advanced. This is the test. Just like if you are eating something, then you will feel satisfaction. You are hungry, you have been given some food, but you cannot say that "I am eating, also I am not satisfied in my hunger." That cannot be. If you are actually serving Kṛṣṇa, then Kṛṣṇa will reveal to you. You will know what is Kṛṣṇa, asaṁśayaṁ samagraṁ mām, without any doubt, and fullness. Here is the test. If somebody comes, "What is Kṛṣṇa," you say, "Yes, I am serving Kṛṣṇa, but I do not know what is Kṛṣṇa". What is his service? He must know, because here it is said, asaṁśayaṁ samagram, without any doubt… (end)

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Bhagavad-gītā 7.1

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Durban, October 9, 1975

Prabhupāda: Bhagavad-gītā, Chapter Seven, "Knowledge of the Absolute." There are two things, absolute and the relative. This is relative world. Here we cannot understand one thing without the other. As soon as we speak that "Here is son," there must be father. As soon as we say "Here is husband," there must be wife. As soon as we say "Here is servant," there must be master. As soon as we say "Here is light," there must be darkness. This is called relative world. One has to be understood by other relative terms. But there is another world, which is called absolute world. There the master and the servant, the same. There is no distinction. Although one is master and other is servant, but the position is the same.

So the Seventh Chapter of Bhagavad-gītā is giving us some hint about the absolute world, absolute knowledge. How that knowledge can be attained, that is being spoken by the Absolute, Supreme Person, Kṛṣṇa. Kṛṣṇa is the Absolute Supreme Person.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is the definition of Kṛṣṇa given by Lord Brahmā in his book known as Brahma-saṁhitā, very authorized book. This book was collected by Śrī Caitanya Mahāprabhu from southern India, and He presented it to His devotees when He came back from southern India tour. Therefore we accept this book, Brahma-saṁhitā, as very authoritative. This is our process of knowledge. We receive knowledge from the authority. Everyone receives knowledge from the authority, but general authority, and our process of accepting authority is little different. Our process of accepting one authority means he is also accepting his previous authority. One cannot be authority self-made. That is not possible. Then it is imperfect. I have given this example many times, that a child learns from his father. The child asks the father, "Father, what is this machine?" and the father says, "My dear child, it is called microphone." So the child receives the knowledge from the father, "This is microphone." So when the child says to somebody else, "This is microphone," it is correct. Although he is child, still, because he has received the knowledge from the authority, his expression is correct. Similarly, if we receive knowledge from the authority, then I may be child, but my expression is correct. This is our process of knowledge. We do not manufacture knowledge. That is the process given in the Bhagavad-gītā in the Fourth Chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This paramparā system…

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Evaṁ paramparā. So absolute knowledge can be achieved when we hear from the Absolute. No person in the relative world can inform us about the absolute knowledge. That is not possible. So here we are understanding about the absolute world, absolute knowledge, from the Supreme Person, the Absolute Person. Absolute Person means anādir ādir govindaḥ [Bs. 5.1]. He is the original person, but He has no original; therefore absolute. He is not to be understood being caused by somebody else. That is God. So here in this chapter, therefore, it is said, śrī bhagavān uvāca, Absolute Person… Bhagavān means the Absolute Person who does not depend on anyone else. So Kṛṣṇa says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Throughout the whole world… Of course, in the human society, advanced human society, Aryan society, there is search after God, the Absolute. And the human life is meant for that purpose. Human life is not meant for wasting like dogs and hogs. The dogs and hogs, they are busy whole day and night to find out, ”Where is food? Where is food?” But the human life is not meant for that purpose. The dogs and hogs, they do not know that food is supplied by God, everyone’s. That is the Vedic information. Eko yo bahūnāṁ vidadhāti kāmān. God is supplying food to everyone. Therefore in the Christian method it is prayed, ”O God, give us our… O Father, give us our daily bread.” That is very good idea. But even if you do not ask, the food is there. We should understand, because the animals lower than human being, they do not go to church or to temple to ask for daily bread, but they get their bread. The elephants, they eat at a time 40 kg in this African forest, but they are getting their daily food twice. And the ant, it is satisfied with one grain. It is also supplied food. There are 8,400,000 forms of living entities. They are all getting their food without going to the church or to the mosque or praying to the Lord.

So actually, to approach God does not mean that we shall ask him for our bread. Bread He is supplying. You ask or do not ask, the arrangement is there. Therefore the Bhāgavata says, tasyaiva hetoḥ prayateta kovidaḥ: ”Anyone who is expert, he should try to achieve that thing…” Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. We have, or we are wandering, upary adhaḥ. Upary means up, and adhaḥ means down. There are higher planetary system; there are lower planetary system; there are middle planetary system. Therefore it is called tri-loka, three worlds. So we living entities, according to our different desires and different activities, we are being promoted to the higher, to the lower, or keeping ourself in the middle. This is going on perpetually. But we are not getting information what is the aim of life. Therefore śāstra says that we have traveled so many times-not only once-life after life, in so many forms of life, in so many different planets. But still, we haven’t got the information what is the aim of life. We are simply changing one body to another and searching after something, happiness. But we have not received it. Simply we are wandering. So in this human form of life we should try to achieve that thing which we did not get, wandering so many times throughout the whole universe. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18].

”Then,” one may question, ”if I simply try to achieve Kṛṣṇa consciousness, then how my belly problem will be solved?” The answer is tal labhyate duḥkhavad anyataḥ sukham. According to Vedic injunction, you are destined to achieve a certain amount of happiness and certain amount of distress also, because you cannot achieve here in this material world any happiness which is not disturbed. There must be distress. So there are two things, happiness and distress. So as you are getting distress without inviting it… Nobody invites distress, ”Let distress come upon me.” Nobody invites, but it comes. Similarly, even if you do not pray for happiness, whatever is destined to you, it will come. So don’t bother yourself about the material distress and happiness. Try to achieve Kṛṣṇa consciousness, which you could not achieve in so many lives after life. That is injunction. That is called absolute knowledge.

So that Kṛṣṇa consciousness achievement, how it can be obtained is being explained by Kṛṣṇa Himself. Therefore it is said, śrī bhagavān uvāca: ”The Supreme Personality…” Bhagavān means He does not cheat you. Others, they will give you instruction and cheat you, because anyone who is not liberated, he has got four defects of his life: he commits mistake, he is illusioned, he cheats and his senses are imperfect. This is called conditioned soul, everyone. Even big, big men, big, big leaders, they commit so many mistakes. And so far illusion is concerned, everyone is illusioned because I am not this body, but everyone is thinking, ”I am this body.” This is called illusion. Dehātma-buddhi. ”I am not this body. I am spirit soul.” Ahaṁ brahmāsmi. But I am thinking, ”I am Indian,” ”I am American,” ”I am South African,” ”I am black,” ”I am white,” ”I am fat,” ”I am thin.” This is bodily. This is called illusion. And we invent our ideologies by mental speculation, without having perfect knowledge. We are accustomed to say, ”I think.” But ”I think”? What I am? All my senses are imperfect. I commit mistake, I am illusioned, and when I say, ”I think,” what is the use of my thinking? This is cheating. This is cheating.

So any conditioned soul… There are two kinds of living entities: the liberated and the conditioned soul. So we should not receive any knowledge from conditioned person. We must receive knowledge from the liberated. So Kṛṣṇa, Bhagavān, the Personality of Godhead-who can be more liberated than Himself? Therefore He says-we should accept it. If you are fortunate enough, then whatever He says, you should accept it. He says that mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Everyone, at least human being, advanced human… The advanced human being is called Aryan, means advanced. Anyone who is advanced in spiritual knowledge, he is to be called Aryan. So the Aryan civilization, Vedic civilization… When Arjuna, I mean to say, denied to fight, Kṛṣṇa accused him that ”You are talking like non-Aryans. You are not Aryan.” Anārya-juṣṭam, akīrti-karam arjuna: [Bg. 2.2] ”You are talking like a non-Aryan, and which will defame your reputation. Don’t say like that.” So Aryan means one who is advanced in spiritual knowledge. So Kṛṣṇa says that ”If you increase your attachment for Me…” Mayy āsakta. Mayi āsakta. Āsakta means ”attachment.”

"Simply if you increase your attachment for Me," mayy āsakta-manāḥ, "in such mind…" That is called, actually, meditation.

The mind is always absorbed in Kṛṣṇa consciousness. That is meditation. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, the real yogis, not these gymnastic yogis, the real yogis, they, dhyānāvasthita, they always meditate upon Kṛṣṇa, dhyānāvasthita-tad-gatena manasā, by the mind. Yam… Dhyānāvasthita-tad-gatena manasā yaṁ paśyanti yoginaḥ. Paśyanti means he sees, actually sees Kṛṣṇa. So this kind of yoga can be attained if we increase our attachment for Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogam. This is yoga, real yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. The… One should take shelter of Kṛṣṇa or shelter of a person who has taken shelter of Kṛṣṇa. Mad-āśrayaḥ: "One who has taken shelter of Me," or directly. So directly it is not possible. Because Arjuna was fortunate enough that he contacted Kṛṣṇa directly-Kṛṣṇa instructed him directly… So it is not possible for everyone. But if we take the shelter of a person who has taken shelter of Kṛṣṇa, that is also perfect. That is called mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is perfect yoga. In the Sixth Chapter it is also said that… Kṛṣṇa says, yoginām api sarveṣām: "There are different kinds of yogis, but of all the yogis," yoginām api sarveṣāṁ mad-gatenāntar-ātmanā, "one who is thinking of Me, Kṛṣṇa," mad-gatena antar-ātmanā… Antar-ātmanā: within the core of heart he is thinking of Kṛṣṇa. So yoginām api sarveṣāṁ mad-gatena antar-ātmanā śraddhāvān [Bg. 6.47]. Śraddhāvān means "with faith"; bhajate, "worships Me"; sa me yuktatamaḥ, "he is first-class yogi. He is yogi."

So this Kṛṣṇa consciousness movement is teaching people how to become first-class yogi. Sa me yuktatamo mataḥ. Yogaṁ yuñjan mad-āśrayaḥ. This is real yogi. To practice yoga… Yoga means connection. Yoga… In India, yoga means "addition," and viyoga means "subtraction," viyoga. So we are now viyoga, without any contact with the Supreme Lord, Personality of Godhead, material conditioned life; therefore we have to make connection with Him. That is called yoga. Yoga system means to connect ourself again with God, or Kṛṣṇa. So this practice of yoga, mayy āsakta-manāḥ pārtha, always thinking of Kṛṣṇa, so this process is very easily accomplished by chanting Hare Kṛṣṇa mahā-mantra, if you chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours. It can be practiced. There is no expenditure, there is no loss, but the gain is very great. We are teaching that. We are known as Hare Kṛṣṇa people all over the world. It is inexpensive, without any loss. If there is a very great gain, why don't you take it? It is… You are not paying any price. We are soliciting everyone, "Please chant Hare Kṛṣṇa." So it is open. There is no secrecy. You can take it and see by chanting Hare Kṛṣṇa what gain you are gaining. It is practical. It is not to be asked, anyone, "What I am gaining?" It is said bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti, this is devotional service. Chanting Hare Kṛṣṇa mahā-mantra means the beginning of devotional life, the beginning of liberation, simply by chanting Hare Kṛṣṇa.

So this is bhakti. There are nine different processes for executing devotional service. The first thing is śravaṇam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So you can execute the nine different processes if possible. If not, you execute eight, seven, six, five, four, three, two-at least one. Then you will be perfect. So this one, simply chanting and hearing… If you chant Hare Kṛṣṇa, Hare Kṛṣṇa, you will hear also. This process of yoga is recommended in this age.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In the Kali-yuga it is not possible to practice any other system of yoga. Mind is so agitated, you cannot concentrate. But if you chant loudly, "Hare Kṛṣṇa!" your mind will be forced to be drawn and hear Kṛṣṇa. Then mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. If you practice this, then asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu: [Bg. 7.1] "If you try to hear Me attentively…" Bhagavān uvāca. Who is speaking? Bhagavān, the Supreme Person, the Absolute Person. There is no mistake, there is no cheating, there is no imperfection, and there is no illusion. It is perfect.

So if we follow… "We follow" means to increase your attachment for Kṛṣṇa. We have got attachment. What is attachment? That is not to be learned. Everyone has got attachment, either he has got attachment for family or for society or for community or for the country, for the nation, and so on, so on, his business, at least for his dog. So attachment there is. One, everyone, can understand what is attachment. But this attachment should be turned over for Kṛṣṇa. Then your life is successful. This is explained here. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. And if you simply turn your attachment to Kṛṣṇa… You know what is attachment. "So then I shall have to give up attachment for my family, for my business?" No. Keep the center attachment in Kṛṣṇa and do whatever you are doing. That's all right. Just like family. So it does not mean because you have turned your attachment, therefore your family attachment should be withdrawn. No. It will be polished. The family attachment will be polished. If you train your family in Kṛṣṇa consciousness… Just early in the morning rise up. You can control your family in that way: "Now get up. Take your bath." Have maṅgala-ārati. Then chant Hare Kṛṣṇa, read Bhagavad-gītā. Then take prasādam. Then go to office or work. So in this way, if your mind is in Kṛṣṇa and if you act accordingly, then that is perfection. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Caitanya Mahāprabhu recommended this process, that you stay in your position. There is no question of changing your position. But from that position you become Kṛṣṇa conscious. And the easiest process is: chant Hare Kṛṣṇa. It is not at all difficult provided we agree to accept it. Then we can gradually understand "What is God, what I am, what is my relationship with God," and so on, so on. Everything will be clear.

"Everything will be clear" means for the time being our heart is very dirty. We are always full of so many dirty consciousness. It has to be cleansed. This cleansing process is this chanting of Hare Kṛṣṇa mahā-mantra. Caitanya Mahāprabhu therefore says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This Hare Kṛṣṇa mahā-mantra means the first business is to cleanse the dirty heart. The dirty heart means rajas-tamas. There are three qualities, three modes of material nature: tamo-guṇa, rajo-guṇa, sattva-guṇa. So generally we are in rajas-tamo-guṇa, ignorance and passion. The ignorance and passion, the symptom is greediness and lusty desires. So this is the dirty things. We have to just cleanse these dirty things, greediness and lusty desires. Then we come to the platform of goodness. And in goodness we can see things as they are. Therefore the Kṛṣṇa consciousness movement means trying, the devotees, the followers, to bring him to the platform of goodness, not to stay in the platform of ignorance and passion. That will not help us. Therefore we recommend, who is joining Kṛṣṇa consciousness movement, that "You should give up this habit: illicit sex, intoxication, gambling and meat-eating." These four things will keep me in the lower status of life, and it will not allow me to advance in spiritual understanding. Therefore these things should be given up. And chant Hare Kṛṣṇa mantra, minimum sixteen rounds.

In this way you see practically, these European, American boys and girls, they are improving. They are not material attached. They do not go anywhere. They always keep in the temple and chant Hare Kṛṣṇa mantra, busy in Kṛṣṇa's service from morning three o'clock, early in the morning, up to ten o'clock. And they are also young men. They must have desires. But bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti is so nice that now they hate any other engagement. This illicit sex, meat-eating, and intoxication and gambling, they hate. You bribe them lakhs of rupees; they will not agree. Viraktir anyatra. This is the test of bhakti: virakti, detachment from all these nonsense things. And unless you are purified, you cannot understand God.

So if you… That is our only business in the human life, to understand God. We have no other business. And if you want to understand God, then you have to become purified. Without being purified…

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So it is very easy thing. Simply we have to take to this yoga system, yogaṁ yuñjan mad-āśrayaḥ, under the shelter of Kṛṣṇa or His devotee. Then we shall understand what is God in full, samagram. Samagram means full, without any doubt. Other, mental speculators, they are in doubt. They do not know whether there is God or what kind of God He is, what does He do or what is His business, so many things. But these Kṛṣṇa conscious people, they know exactly what is God and where is His address, where is His family. Everything they know, samagram, samagram and asaṁśaya, without any doubt. Not that, "Yes, I have now come to know God, where He lives, His address and His activity, but it may not be," saṁśaya. No. Asaṁśayaṁ samagram. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. So it is not difficult. If we are actually serious to understand what is God, God is explaining here Himself. You cannot speculate upon God. God is explaining Himself, "This is… I am like this." Just like a very big man. If you speculate upon him, "He may be possessing so much wealth, he may be like this. He may be…" No. That "may be" may be or may not be. But if that person explains himself, "My dear Mr. such and such, my position is like this. I am like this," then it is very easy.

So take instruction from God to understand God. Then your life will be perfect. And if you understand God, then your all problems solved. Our real problem is repetition of birth and death. That is real problem. That we do not know. We are callous. We do not know what is the position of my real self. That we do not know. This is called ignorance. That instruction is given in the Bhagavad-gītā in the beginning. Na hanyate hanyamāne śarīre [Bg. 2.20]. This living spirit… Na jāyate na mriyate vā kadācin na hanyate hanyamāne śarīre [Bg. 2.20]. This, I mean to say, spirit soul is never born. Then what is this birth? The birth is of this body. Dehino 'smin yathā dehe kaumāram [Bg. 2.13]. This change of body We are changing body. But I am the eternal. I know that I had a body of a child. The body is gone. The childhood body is no more existing. But I know that I had a body. This is the proof that I am eternal; the body is changing. This is the way. I was a young man; now I am old man. But I know, "I was young man. My body was like this. I was doing that." But now that is not possible because that body has gone. So similarly, the conclusion is that when this body will be vanquished, I shall accept another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. This is simple method of understanding the transmigration of the soul. So real problem is that I am eternal, but I am put into such condition that I have to take birth and die, I have to become old and I have to disease. This is the real problem. The modern civilization, they are supposed to be very much advanced. What is the advancement? The real problem is there. You have to accept death. Nobody wants to die, but why death is there? But they are callous. They think, "We have to accept this death" or "This is finished," all vague idea, no real idea.

So if we want to be really learned, if we want to know what is our constitutional position, what is the aim of life, what is God, how we can reestablish our relationship with God, these things are explained in the Bhagavad-gītā very clearly. And if we are intelligent enough, we should take this Kṛṣṇa consciousness movement very seriously. And if you want to understand this movement scientifically, philosophically, we have got hundreds of books, all being accepted by educated circle, very logically and very philosophically written. You read them, chant Hare Kṛṣṇa, take advantage of this movement and be successful in your life.

Thank you very much. Hare Kṛṣṇa. (applause) Thank you. Any question?

Puṣṭa Kṛṣṇa: Persons who have questions may come up to the front and speak through the microphone. [break]

Indian man (1): As a child is born, he grows up. As he grows up, as he gains knowledge, he knows the right from the wrong. Now, the question is, in connection with karma, if man has the intelligence, and he follows the way of karma apart from these Hindu philosophies and the way for me to live, does one have to, in view of his consciousness and his intelligence, does he give way for the children to come… Must I accept death? (indistinct)

Prabhupāda: What is that? What does he say?

Puṣṭa Kṛṣṇa: The question is… What is the question?

Indian man (1): The question is, what I want to find out…

Prabhupāda: What is that question?

Puṣṭa Kṛṣṇa: What is your question?

Indian man (1): Oh, in punishing the intelligence of man, does he know the right from the wrong according to the karma? Does man have to pay one way to others in different forms of life?

Puṣṭa Kṛṣṇa: The question is that man knows right from wrong because of his karma, or…

Prabhupāda: No. Karma may be. Just like you are sent to school, college, to understand the right and wrong. Therefore you must be educated to know what is right and wrong, not that you do like animals, whatever you like. There is education required, and because we have no education, therefore there are so many books of knowledge, Vedic knowledge. You have to take advantage of it, and then you'll understand what is right and wrong. Otherwise not.

Indian man (1): According to the present situation here in South Africa…

Prabhupāda: So you can take advantage.

Indian man (1): Man has a very… The question is most of the African people here are not educated in spite of their education. They look upon a man of intelligence…

Prabhupāda: The real education… Real education is, first of all, you must know what you are. You are this body or something else than the body? Just like when a man dies, his son or relative laments, "Oh, my father has gone away." Now, father is lying there on the bed. Why do you say, "My father has gone away"? The father is lying on the bed. Therefore you did not see who is your father. After death you are realizing that your father is gone away. (applause) Then where is your education? You cannot see even your father; then where is your education? This is no education. Therefore you must know "What I am, what is my father, what is my mother." That is real education.

Indian man (2): The Bhagavad-gītā is the confidential message of from Lord Kṛṣṇa to Arjuna. Can Swamiji please explain how is it that Sañjaya is to Dhṛtarāṣṭra and how it came to pass that Vyāsadeva wrote the Bhagavad-gītā?

Prabhupāda: It is just like television nowadays. You can see things happening thousands of miles away in television, and you can explain to your friends. This is like that. It is a question of seeing power. So now we have got the instrument, television machine. It is not difficult to understand. In the football ground the matches is going on, and it is being relayed in your room. It is alike that.

Indian man (3): Swamiji, of all holy scriptures we have two books, and one is the Rāmāyaṇa and one is the Śrī Bhagavad-gītā. [break] 'Cause some people offer the reason that according to the Rāmāyaṇa we follow Rāma and Sītā as God. Can you just inform us the real or tell us who is our, the most of our…

Prabhupāda: So, we are… Our Kṛṣṇa consciousness movement is to educate people on the principles of the teachings of Bhagavad-gītā. So if you understand Bhagavad-gītā thoroughly, then you will understand Lord Rāma also and other incarnations, because Kṛṣṇa is present with all the incarnations.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

In the Vedic literature it is said, kasmin vijñāte sarvam idaṁ vijñātaṁ bhavati: "If you understand that one Supreme, then you will understand everything." So Rāmāyaṇa, Vālmīki Rāmāyaṇa, not other Rāmāyaṇa, the so-called Rāmāyaṇa… Authority, Vālmīki Rāmāyaṇa… If you read Vālmīki Rāmāyaṇa, that is also as good as reading Bhagavad-gītā. But if you read Bhagavad-gītā, you understand the transcendental science very easily. There is no difficulty. So we shall advise to read Bhagavad-gītā. It is very widely read all over the world, not only by the Hindus, but others also, by all scholars, all philosophers. They read Bhagavad-gītā. So we recommend you all to read Bhagavad-gītā as it is. Do not distort the meaning. Try to understand as it is. Just like in the beginning the Bhagavad-gītā is mentioned,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

The dharma-kṣetre kuru-kṣetre… This is a fact. The kuru-kṣetra is a pilgrimage, dharma-kṣetra. Still it is. There is a railway station of the name Kurukṣetra, and that Kurukṣetra place is very big field. So why should we misinterpret, "Kuru-kṣetra means this body, and Pāṇḍava means the senses"? Why? This business distorted the meaning, so we should give up. We should understand as it is. Kurukṣetra is there, it is a pilgrimage, and in the past history, five thousand years ago, two sections of the same family, Kuru family… One section was known as Pāṇḍava and the other section as Kurus. They had to fight on political reason. This is historical. So there is no question of misinterpreting it. The difficulty is, as soon as we misinterpret to our whims, to show our scholarship, it is spoiled. Don't do that. Read it as it is and you will get the benefit. Yes?

Indian man (4): Swamiji, we are living in a world where new thoughts, new ideas are being disseminated with by saintly people. But as we have read that the Vedas were the first book of knowledge handed to mankind. Now what I would like to know is… The Christians have Bible as their book, the Moslems have the Koran as their book, and the Hindus have the Vedas as the book. Why should we not go back to the Vedas rather than accepting, notarizing the interest in many other scriptures, the Bhagavad-gītā or the Rāmāyaṇa for instance? But the sages, four ṛṣis, who first gave them, and Vedas were given to us at the beginning of God's creation. Why don't we go back to Vedas, and then we will know the Bhagavad-gītā also?

Prabhupāda: So, what is the purpose of reading Vedas? Can you say me? Who can say what is the purpose of reading Vedas? That is mentioned in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By reading Vedas, any Vedas, you have to understand God. Then it is perfect reading of Vedas. If you do not understand what is God, then what is the use of reading Vedas? Śrama eva hi kevalam [SB 1.2.8]. Simply waste of time. If you have read Vedas, then give me full information of God. Then I can understand that you have read Vedas. If you have no idea of God, then it is useless advertisement that "I have read Vedas."

Indian man (4): Swamiji, most of our Hindus accept Lord Kṛṣṇa as our Supreme Being, as God. Yet in the Bhagavad-gītā, Arjuna won't fight his brothers, but Lord Kṛṣṇa encouraged this, to fight his own brothers, to kill his own brothers, to shed blood. Isn't this condoning violence? Yet Hinduism doesn't condone violence. Can you explain why Lord Kṛṣṇa encourages Arjuna to fight his own blood?

Prabhupāda: If you can question the high-court judge why he is ordering somebody to be hanged, then what will be the answer? The high-court judge orders somebody to be hanged and somebody to take degree for one lakh of rupees. Is there injustice? It is the law. The Supreme Lord has to execute the law. So there is no mistake. As there is no mistake in the judgment of the high-court, similarly, what to speak of Kṛṣṇa, the Supreme Lord. There is necessity. The government, in order to keep law and order, there is violence also. The police sometimes commit violence, the military force. So in order to keep whole thing in balance, sometimes violence is required, and that is not to our whims but at the decision of the Supreme Lord.

Indian man (5): Swamiji, there is a school of thought amongst Hindus that condemns idol worship and the concept of avatāra. Would you kindly elaborate on these concepts?

Prabhupāda: Idol worship, that is not idol. Just like if you worship your leader in some picture or some statue, that is not idol worship. That is actually fact. You show your respect to your leader. Similarly, when we worship the Deity of the Supreme Lord, Kṛṣṇa, it is not idol worship. It is worshiping Kṛṣṇa. The difference is, as we have already discussed, Kṛṣṇa is Absolute. In the ordinary case the picture of your father and the father is different because it is material body. But Kṛṣṇa, being absolute, His form, Deity form, and He, there is no difference. It is Kṛṣṇa's mercy that He comes before you in the Deity form made of so-called wood or stone because we cannot see at the present moment except wood and stone. We cannot see. Just like I was explaining we cannot see even our father, the spirit soul. And how we can see the supreme spirit? So when we worship Deity, it is not idol worship. It is worshiping Lord Kṛṣṇa, and the Deity is not different from the person. This is the idea. We have to understand. It is a science. Just like the holy name of the Lord. It is as good as the Lord Himself. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. When we chant Hare Kṛṣṇa, this means Kṛṣṇa is dancing on my tongue. Otherwise why these people are chanting twenty-four hours, "Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa"? If you ask them to chant some other name, "Mr. John, Mr. John, Mr. John," it will be not possible. He will be tired: "No more." But you go on chanting Hare Kṛṣṇa twenty-four hours. You'll never feel tired. That is the proof that the holy name of God and God is nondifferent.

Indian man (7): Idea of avatāra? (indistinct)

Prabhupāda: We have already explained. The idol, it is not idol. It is Kṛṣṇa. Kṛṣṇa is all-powerful. He can present Himself in a manner which you can see, because Kṛṣṇa is everything. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. He is everything. God is everything. So you cannot see at your present status the God. But you can see His form, and the business will be done. If you offer everything, Kṛṣṇa will eat. Business will go on. There is no difference. It is His mercy that He presents Himself in a form which we can see.

Indian man (7): Gurudeva, the question I wish to ask is: whence did we come, why are we here, and what is the true reason for our existence, and where are we going?

Puṣṭa Kṛṣṇa: The question is from where did we come, why are we here, and where are we going?

Prabhupāda: Wherefrom just now you are coming? (laughter) Hm? Tell me wherefrom you are coming. You cannot say? Who can say wherefrom he is coming. Huh? Wherefrom you are coming? You cannot say? Hm? You cannot say wherefrom you are coming just now?

Indian man (7): That is what I would like to know.

Prabhupāda: First of all say.

Indian man (7): What is true reason for our existence and where are we going?

Prabhupāda: You are coming from home. (laughter) So this is our temporary home. We have got real home. That is the kingdom of God. We are coming from there. Just like you have come from India, or your forefathers have come from India. Now you have made this country as your home. Similarly, we have come from the spiritual world. Now we have made this material world as our home. So here, struggling for existence… It is said in the Bhagavad-gītā,

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

"These living entities, they are My part and parcel, or they are as good as I am, part and parcel." A small particle of gold is gold. It is no other thing. Similarly, we, being part and parcel of God, we are also the same quality. Not the same quantity but same quality. So we have come here, and we are struggling for existence with our mind and senses. This is our position. Therefore our business is how to go back to home, back to Godhead. That is our main business. We are teaching that.

Puṣṭa Kṛṣṇa: Are there any further questions?

Prabhupāda: All right. Chant Hare Kṛṣṇa. Please join, chanting Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.1

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Nairobi, October 27, 1975

Prabhupāda:

śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa, Bhagavān, the Supreme… Bhagavān means… Bhaga means opulence. Just like we use the word bhāgyavān. From this bhāgya, "fortune," comes the word bhaga. So personally the Supreme Bhagavān or Bhagavān… Bhagavān is never unfortunate. If somebody claims that he is Bhagavān, but Bhagavān is never unfortunate. He is always fortunate. Ṣaṇṇāṁ bhaga itīṅganā.

There are six kinds of opulences. Which one possesses in full, He is called Bhagavān. There is meaning. So we have several times explained: aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). The Supreme Personality of Godhead, because He is the proprietor of all wealth, sarva-loka-maheśvaram, He is the proprietor of all the planets, all the universes, so who can be fortunate than Him? Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. If you have got one lakh shillings or ten lakh shillings we think we have become very rich. But Kṛṣṇa says, sarva-loka-maheśvaram: "I am the proprietor of all the planets." So who can become richer than Him? Therefore He is Bhagavān. The highest rich man, the richest person is called Bhagavān. Nobody can claim that he is the richest. That is not possible. So one who claims that "I am the richest. Nobody is equal to Me, and nobody is greater than Me," He is Bhagavān. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "Nobody is greater than Me." That is Bhagavān. Bhagavān cannot be so cheap that anyone can claim that "I am God. I am Bhagavān." That is cheating. He must prove first of all that he is the richest of everyone. Not only richest, aiśvaryasya samagrasya vīryasya, in strength also. Vīryasya. Vīryasya yaśasaḥ, also reputation.

Now, Kṛṣṇa is, at least in this material world, in this planet, everyone knows Kṛṣṇa. Who is such a person who is so famous all over the world? Especially since we have started this Kṛṣṇa consciousness movement, anywhere we go, they chant, "Hare Kṛṣṇa." As soon as they see us, our men, jokingly or seriously they chant, "Hare Kṛṣṇa." When I was first coming to Nairobi from London, the plane stopped at Athens at twelve o'clock at night. So we got down and was in the public room, and some young men, immediately they began to chant, "Hare Kṛṣṇa," at twelve o'clock. (laughter) So Kṛṣṇa is so famous at twelve o'clock in Athens even. Who is such a person within this world? This is Bhagavān. Aiśvaryasya samagrasya vīryasya yaśasaḥ. Yaśaḥ mean reputation. He is so reputed. Anywhere Kṛṣṇa is known.

So yaśasaḥ śriyaḥ. Śriya, beauty. Kṛṣṇa is so beautiful, nobody can surpass Him. Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. Although He is blackish, but He is so beautiful, He enchants the most beautiful, Rādhārāṇī. So aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Śrī means beauty. He is so beautiful. Therefore His name is Kṛṣṇa. On account of His beauty, He attracts everyone. Beauty attracts. So nobody can be more beautiful than Kṛṣṇa. Aiśvaryasya yaśasaḥ śriyaḥ, and jñāna. Not only He is beautiful… Just like a flower, very beautiful to see but no good smell, no aroma-useless. So Kṛṣṇa is not only beautiful, but He is the most wise. He spoke Bhagavad-gītā. Five thousand years ago He spoke. Still big, big scholars, religionists, philosophers, they studying. This is called jñāna. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), jñāna and vairāgya. Vairāgya means renouncement. So Kṛṣṇa claims that He is the proprietor of all the planet, but if you think, "Where is Kṛṣṇa? Let me find out. He is the proprietor," oh, that you cannot find out. Vairāgya. Although He is the proprietor of all the planets, you won't find Him within this material world, although His authority is going on. Just like the president of your country is not to be seen everywhere, but his authority is going on. Mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. Everything is situated on Kṛṣṇa's opulence, but not that you will find Kṛṣṇa there. You will find Kṛṣṇa there when you are advanced. Otherwise you will not find. Mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ. Kṛṣṇa is situated everything, but still, you cannot see in Kṛṣṇa unless you have got eyes to see. That is Kṛṣṇa consciousness movement, to give you the eyes to see Kṛṣṇa everywhere. So how this thing can be done? So if you are serious, then you can see Kṛṣṇa.

So that Kṛṣṇa is advising in this verse in the Seventh Chapter or throughout the whole Bhagavad-gītā. Kṛṣṇa is instructing us how to understand Him. That is our only business. This human form of life is meant for understanding Kṛṣṇa because we are very thickly related with Kṛṣṇa, just like father and the son. This relation cannot be broken. Maybe son is out of home, son may have forgotten, but Kṛṣṇa, the supreme father, He does not forget. He comes. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So Kṛṣṇa is so kind that He has come to explain Himself, what He is. We should take advantage of it, because this human form of life is meant for understanding Kṛṣṇa. Athāto brahma jijñāsā. That is the Vedānta-sūtra. "Now you should inquire of the Absolute Truth." In the Bhāgavata also it is said, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. Jīvasya, all living entities, especially the human being, his only business is inquire about the absolute knowledge, Kṛṣṇa.

But we are missing the opportunity. Nature has given us the opportunity, possessing this human form of body after evolution, 8,400,000 different types of bodies, but there is no cultivation of this knowledge how this evolution is taking place, how many different species of life there are. We can see, but we don't see very seriously. I see there is a tree in front of my house and it is also a living entity. I am also living entity. I have got very nice house, apartment, living very comfortably, and the other living being, the tree, a few yards from me, he cannot move an inch. He has to stand up in scorching heat, in cold. He cannot protest. If you cut, he cannot cry. Of course, he feels, but he cannot do anything. This is also life and I am also life, so why these differences? But they do not consider, "How he has got this life, and how I have got this life?" There is no university education wherefrom they are coming, no knowledge. Still, they are passing on as great scientist, great philosopher. This is the position.

So our real business is to understand Kṛṣṇa. So Kṛṣṇa is explaining Himself. Then there is no difficulty. If you want to know me, you can imagine so many things: "Swamiji may be this. Swamiji may be that, like that, like this, like that." They are all imperfect. But if I tell you about myself openly that "I am like this," then your knowledge is perfect. Everyone says, "There is no God." Somebody says, "God is there, but He has no form," and somebody says, "He has any form you like. Imagine any form." In this way speculation is going on all over the world. Actually they are not interested in God. That is the plain simple thing. They do not want to know God, and they think there is no need of understanding. But that is the only need, to understand God. That they do not know. Therefore they are called fools and rascals, mūḍha. Mūḍho nābhijānāti mām ebhyaḥ param avyayam. So Kṛṣṇa therefore left His instruction behind Him that "These mūḍhas, rascals, after studying Bhagavad-gītā they may understand Me. I am keeping behind Me."

So we should take advantage of Bhagavad-gītā. And even though we take advantage, we interpret in a different way. The same business is going on, how to kill Kṛṣṇa. Instead of understanding Kṛṣṇa, the endeavor is going on to kill Kṛṣṇa. Asura. Just like Kaṁsa. He was always thinking of Kṛṣṇa. His sister was pregnant, and it is foretold that "The eighth child of your sister will kill you." So he was thinking of Kṛṣṇa, that "The eighth child…," but with a purpose to kill Him. That is the business of the asuras, how to wipe out Kṛṣṇa, Kaṁsa philosophy. So we haven't got to follow Kaṁsa philosophy. We have to follow Kṛṣṇa philosophy. Then our life will be successful. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. Ānukūlyena, favorably, favorably to think of Kṛṣṇa. As Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is favorable. Kṛṣṇa never said that "Like My uncle Kaṁsa, you think of Me, how to kill Me." Kṛṣṇa does not say that. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That will make your life successful.

So here also Kṛṣṇa says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

"My dear Arjuna, I have already explained in the Sixth Chapter that to become first-class yogi…" When Arjuna was advised by Kṛṣṇa to become yogi, haṭha-yogī… Haṭha-yogī means to train the mind how to become Kṛṣṇa conscious. The mind is disturbed always. This way, that way, mind is going, cañcala, restless. So the haṭha-yoga system is meant for persons who are too much under the bodily conception of life, that "I am this body." For them the haṭha-yoga is there so that by practicing several sitting posture, controlling the mind, controlling the senses, they can concentrate on Kṛṣṇa or Viṣṇu, the Supreme Lord. This is yoga system. This is real yoga system. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Who is the yogi? He is yogi who in meditation, dhyānāvasthita-tad-gatena manasā, always thinking of Kṛṣṇa by the mind And gradually, when he is perfect in samādhi, trance, he can see Kṛṣṇa.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Śyāmasundara. You have come to this temple. Here is Śyāmasundara's form. You see always. Come as many times as you like. See the ārati. Hear the kīrtana. See the Deity nicely dressed. In this way the impression of God will be within your mind. Dhyānāvasthita-tad-gatena. And when you have got this impression, if you always meditate upon Kṛṣṇa as Kṛṣṇa advises, man-manā bhava mad-bhaktaḥ, man-manāḥ, "Always think of Me," that is the perfect yoga system.

Therefore, at the end of the Sixth Chapter Kṛṣṇa says, yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: "Of all the yogis…" The Kṛṣṇa and Arjuna was talking. Kṛṣṇa advised Arjuna to become a yogi, but Arjuna said that "Kṛṣṇa, it is not possible for me. Because I am a politician, I am a soldier, I cannot sit down to practice yoga superficially. My mind will be disturbed in political affairs, in state affairs." So, cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham: [Bg. 6.34] "My mind is so restless, it is not possible." Then Kṛṣṇa, to encourage him, said,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"Anyone who is thinking of Me always," mad-gatenāntar-ātmanā śraddhāvān sa me yuktatamaḥ, "He is the first-class yogi."

So we are trying to make our students the first-class yogi. Always think of Kṛṣṇa. This is our Kṛṣṇa consciousness movement. And Kṛṣṇa is also saying the same thing, mayy āsakta-manāḥ pārtha yogam. How you can think of Kṛṣṇa always? That is not possible unless you become too much addicted. Just like if you love somebody, then you can think of him always. Artificially, if I say, "You think of Mr. John always," how you'll be possible? Artificially it is not possible. If you have got some love for Mr. John as a friend, as a lover or as somebody, or son or master or something, then you can think of Mr. John always. Otherwise it is not possible. So that thinking, you can revive. There is relationship with you, with Kṛṣṇa. So you have to revive that relationship. It is not artificial. Just like these European, American boys, Kṛṣṇa was unknown to them. They are coming from Christian, Jews. So what they had to do with the Kṛṣṇa? They had nothing to do, but why they are mad after Kṛṣṇa? They are no longer mad after anything. They have given up everything. Simply for preaching in your country, they have come here. They have not come as a businessman to exploit African resources like other Europeans. They have come to distribute Kṛṣṇa consciousness. Why? Why the responsibility they have taken? Because they have learned to love Kṛṣṇa. This is the basic principle. Anyone can understand. Otherwise, do you think they are poor men? They have come here to earn some money? They are not poor men. The Americans are the richest country. Any third-class man, he earns there 400,000's rupees, any third-class man, and what to speak of the first-class man. This is America. The lowest pay to a person, whatever qualification, he has, must be at least four thousand dollars. This is their law. So how they can be poor? There is no question of poverty in America. Nobody thinks, "What shall I do next? I have no money." Money is there on the street. Go and take it and spend. So why they have come here, taking so much troubles? Because they love Kṛṣṇa, therefore they have come. This is the… Mayy āsakta. Āsakta, attached.

So we have to increase the attachment. Kṛṣṇa is already attractive, but we are trying to go away from Kṛṣṇa. This is our business. "Kṛṣṇa may not touch me." We are so clever that "Kṛṣṇa may not touch me." This is māyā. Big, big scholars, big, big politicians, they are writing comments on Kṛṣṇa's book, Bhagavad-gītā, but their aim is very acute, that "Kṛṣṇa may not touch me." This is going on. And then why they are writing on Kṛṣṇa's book? Now, that is their business. Because this book, Gītā, is very famous, so if they can distribute their nonsense philosophy through Gītā, it will be taken very easily. Otherwise they do not know Kṛṣṇa; they do not know what is Bhagavad-gītā. But they take advantage of the popularity of Bhagavad-gītā and push their nonsense philosophy through Bhagavad-gītā. The purpose is to kill Kṛṣṇa, Kaṁsa philosophy. So, then, that way, they'll never get Kṛṣṇa. They'll never understand Kṛṣṇa. Kṛṣṇa says that "If you want to know Me," asaṁśayaṁ samagram, "if you want to know Me in full, completely, without any doubt, then you have to follow this yoga system," mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Otherwise it is not possible.

So all these nonsense speculators… We use purposefully "nonsense," because they have no sense, simply speculating. God is unlimited. How you…? Your mind is limited. What you can speculate? "May be like this, may be like that," that's all. "Perhaps it is like this." All simply theoretical. It is never possible to know Kṛṣṇa, God, perfectly and completely by the speculating method. It is not possible. If you want to know Kṛṣṇa, or God-when we speak of Kṛṣṇa, God-so then Kṛṣṇa's formula must be followed, as it is said here, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. The principal factor is to become attached to Kṛṣṇa. Attached means become a lover of Kṛṣṇa. Then you can understand asaṁśayam, without any doubt. Without any doubt. Otherwise you will find there are so many hundreds of religious system all over the world. Ask anyone who are their follower, "Do you know what is God?" They'll never be able to answer clearly, because they do not know God. And if you do not know God, then what is the meaning of your religion?

Religion means to know God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. One must know God, and one must know what God desires. That is religion. Just like you must know your government, and you must know what government wants, expects from you. If you do that, then you are a good citizen. And if you don't know what is government, if you do not know what government desires, expects from you, then what is the meaning of your good citizenship? There is no meaning. Similarly, to become religious without any clear understanding of God is bogus, is cheating. That is cheating. That is not religion. Therefore Kṛṣṇa said that "If you want to know Me," asaṁśayam, "without any doubt…" God may be personal, impersonal, or this, that, but you must know it perfectly well. Don't say, "Perhaps it may be like this. Perhaps may be like this…" That is imperfect knowledge. That is no knowledge. So therefore Kṛṣṇa personally says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan. This is a yogi. This is the first-class yogi. Kṛṣṇa has explained that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān bhajate yo māṁ sa me yukta… [Bg. 6.47]. So śraddhāvān bhajate yo mām, one who is worshiping Kṛṣṇa with śraddhā, with faith, complete faith, bhajate, and serving Him, so who is that person? A devotee. Without being a devotee, how with faith and adherence and reverence and obedience you can serve Kṛṣṇa unless you love Kṛṣṇa?

So mayy āsakta-manāḥ pārtha. We have got attraction for so many things in this material world. Somebody has got attraction for his family, somebody has got attraction for his wife, children, or somebody has got attraction for some sporting, or somebody has attraction for his country, so on, so on. We have got attraction. That is not a new thing. We have got attraction, but we have got attraction in different subject matter, material. So this yoga system, bhakti-yoga system, means you should be only attracted by Kṛṣṇa. That is wanted. Attraction is there. Nobody can say that "I have no attraction for anything." That is false. Everyone has got attraction. If you have nothing to be attracted, then you keep a cat and a dog to be attracted. That is the nature. Especially in the Western countries we see. He has no family, but he keeps one pet dog or pet cat because he wants to be attracted by somebody. This is nature. So here Kṛṣṇa says that "You have got already attraction, but in false things which will not exist. You turn that attraction unto Me. Then you'll get pleasure." You are attracted to something for getting some pleasure. So that pleasure is interrupted because we have posed our attraction in some false things. You have to change that attraction to the real thing, Kṛṣṇa. Then you'll be happy. Mayy āsakta. Mayy āsakta. Mayi: "Unto Me," Kṛṣṇa says personally. If you… Attraction means you have to engage your mind. Mayy āsakta-manāḥ. Attraction does not come in the air. The mind, mind fully engaged in something, is called attraction.

So this is yoga, bhakti-yoga. And this yoga has to be executed… Kṛṣṇa says, mad-āśrayaḥ. "You have to execute this yoga system, taking shelter of Me." "Me" means either Kṛṣṇa Himself or His representative. Just like Kṛṣṇa says in the Fourth Chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So you have to learn this bhakti-yoga directly under Kṛṣṇa or under the direction of Kṛṣṇa's representative. So if you do this, then asaṁśaya, without any doubt, and samagram, in completeness, mayy āsakta, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. So Kṛṣṇa will explain, item by item, how you can increase your attraction for Kṛṣṇa. Then you will be able to execute the bhakti-yoga system under the guidance of Kṛṣṇa directly or directed by His representative. Then it will be successful.

So one of the Kṛṣṇa's representatives, Śrīla Rūpa Gosvāmī, he has defined how this attachment can be increased. He has explained ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Ādau śraddhā. Just like you have come here with some śraddhā, some faith. This is required. And you have to increase this śraddhā, this faith, more and more. How it can be increased? Sādhu-saṅga [Cc. Madhya 22.83], to intermingle with the persons who are engaged in Kṛṣṇa consciousness. Ādau śraddhā tataḥ sādhu-saṅgaḥ. Sādhu means who is a devotee of Kṛṣṇa. Otherwise he is not sādhu. Kṛṣṇa says in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. That is sādhu. You cannot create sādhu unless he is devotee of Kṛṣṇa. Bhajate mām ananya-bhāk. He is sādhu. So if you want to increase your advancement in Kṛṣṇa consciousness, then you have to intermingle with the person who is sādhu, who are sādhu, mean devotees. Ādau śraddhā tataḥ sādhu-saṅgaḥ. But sādhu-saṅgaḥ… Then gradually you will be inclined to execute devotional service as the sādhus are doing, chanting Hare Kṛṣṇa mantra, offering ārati, offering foodstuff, dressing, so many things. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam… [SB 7.5.23]. The nine different types of methods, that is called bhajana-kriyā. And ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. Then anartha, all unwanted things which you have learned unfortunately, that will be finished. If you mix with, intermingle with sādhu, then you will be purified, and things which are not required at all-artificially you have learned by bad association-that will be… Anartha-nivṛttiḥ syāt. Nobody learns to smoke from the very birth. He has to eat something. He drinks milk, the child. He doesn't say, "Give me a cigarette," but you have learned it by bad association. This is called anartha. You have learned it, drinking tea, coffee, not from the beginning of your life but by bad association. Then this is anartha. So if you engage yourself in devotional service, then these things will disappear automatically. You'll find in our temple, we are cooking so many nice preparations. Perhaps you have tasted some of them. But we are not preparing tea or coffee or meat-nothing. These are anarthas. What is the necessity?

So anartha-nivṛttiḥ syāt. Then you become purified. Then you become… When anartha-nivṛttiḥ syāt, when you are free from all these unwanted nonsense things-illicit sex, intoxication, gambling and meat-eating… This is anartha. Then you, being purified, then your faith in Kṛṣṇa becomes confirmed. Anartha-nivṛttiḥ syāt. Ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā anartha-nivṛttiḥ…, tato niṣṭhā [Cc. Madhya 23.14-15]. Then you become firmly fixed up: ”Yes, I shall continue, Kṛṣṇa.” Niṣṭhā. How this niṣṭhā, artificial? No. Ruci, taste. You cannot do without Kṛṣṇa consciousness. That is called tato niṣṭhā rucis tataḥ, bhāvaḥ, ”Oh, Kṛṣṇa is so exalted.” Sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ. This is the step-by-step increasing perfection of Kṛṣṇa consciousness. And when you are on the perfectional stage of Kṛṣṇa consciousness, then your human life is perfect. This is Kṛṣṇa consciousness movement.

Thank you very much. [break]

Reduce sex. Because material life means sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. In the material world, not only in the human society but also in the birds, beast, animal, insect-everywhere the sex impulse is very strong. And if you indulge in sex life, then you’ll be complicated more and more in this material body. This is the law of nature. Therefore whole Vedic civilization is meant for curtailing sex life. First of all brahmacārī, no sex life. First of all training is brahmacārī, how to train him to remain without sex. That is brahmacārī. Tapasā brahmacaryeṇa [SB 6.1.13]. Tapasya means to remain brahmacārī. This is tapasya. It is very difficult. Therefore it is called tapasya, because the whole world is attracted by sex life, puṁsaḥ striyā mithunī-bhāvam, whole world, not only in this planet, every planet, even in the demigods’ planet.

So our this Kṛṣṇa consciousness movement means not bodily consciousness. The material world means bodily consciousness: how to keep the body in comfortable. But that is not possible. Body means misery. You cannot keep it comfortable. That is māyā. It will never be comfortable, but they are all trying to make it comfortable. This is called māyā. Kleśada āsa dehaḥ. So long you’ll have a material body you’ll have to suffer. So this Kṛṣṇa consciousness movement is not on the bodily platform. It is on the spiritual platform. To come to the spiritual platform, it is necessary that you reduce or make nil sex life. So if one remains brahmacārī throughout the whole life it becomes very easy for him to go back to home, back to Godhead. This is the secret. Therefore the whole Vedic civilization is based on first of all brahmacārī, no sex life. Gṛhastha, that is also very regulated. Only for begetting child one can have sex life, father, mother, man and woman. So dharmāviruddho kāmo ’smi. In the Bhagavad-gītā you will find Kṛṣṇa says that ”Sex life which is prescribed by the religious system, that is, I am.” Otherwise it is illicit sex. So illicit sex, there is punishment. These things are there. So tapasya means tapasā brahmacaryeṇa śamena damena vā [SB 6.1.13]. You have to control. The more one controls, he becomes advanced in spiritual culture. The yoga system means yoga indriya-saṁyamaḥ. ”Yoga means how to control the senses.” This is yoga system, and therefore Kṛṣṇa says, mayy āsakta-manāḥ pārtha. So sex indulgence is against spiritual advancement of life. Therefore you have seen that the brahmacārīs, they go there. It becomes very easy to enter into the spiritual kingdom. So that you can do here also. If you increase your attraction for Kṛṣṇa, then naturally you lose attraction for sex. That is Kṛṣṇa consciousness. Therefore Kṛṣṇa’s name is Madana-mohana. Madana means sex life. He can enchant even madana. So these are things which the devotee will learn by studying the literature. But even without studying, if you sincerely chant Hare Kṛṣṇa mantra under regulation, everything, all good qualification will come.

Devotee (1): Śrīla Prabhupāda, you said that if we asked the other religious sects what is God… [break]

Prabhupāda: Nothing to do with any physiological, anatomical. We have to see that we are advancing in Kṛṣṇa consciousness. So we have to eat something. We have to eat the remnants of foodstuff taken by Kṛṣṇa. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. That is our policy. We do not see to the physiological, anatomical condition. That is not our business. That is automatically done.

Devotee (2): Śrīla Prabhupāda (indistinct).

Brahmānanda: He says that according to Kṛṣṇa consciousness philosophy, the first living being was Brahmā, and in the Christian Bible it says Adam was the first man. So he wants to know if in Kṛṣṇa consciousness scriptures there is any mention of Adam.

Prabhupāda: Why you want to tally with Bible and Kṛṣṇa conscious literature? Do you think that Kṛṣṇa conscious literature has to tally with Bible? There is, that ”There is first living being, Brahmā,” and Brahmā was also married couple. So you can take it as Adam and Eve. That’s all. (laughter) Why do you want cent percent tally? But this nonsense theory, that there was a monkey first of all, (laughter) Darwin’s theory, and from monkey, human being has come, this is nonsense. So any other question?

Indian man (1): Swamiji, some religions, the guru, if someone wants to be his disciple, he is being given a sort of beads by the guru himself. Is it possible to get beads through your worship?

Prabhupāda: Yes. That is our process. When we accept a disciple we give him beads, we give him direction.

Indian man (2): This mantra we chant for Kṛṣṇa and Rāma both, but this movement glorifies the Kṛṣṇa’s pastimes and not much of Rāma.

Prabhupāda: Yes, there is… Vaiṣṇavas… Rāmāyaṇa is also approved. Rāmāyaṇa is also Vedic literature, Vālmīki Rāmāyaṇa, not any other. So we discuss Vālmīki Rāmāyaṇa. In the Bhāgavata there is discussion about Rāmacandra’s activities. So we are giving Śrīmad-Bhāgavatam. There is Rāmacandra’s activities there. Where is Rāmacandra, which planet He is now, that is also described in the Bhāgavatam. So it is not that we are without Rāma. And our direct worshipable Rāma is Balarāma, Kṛṣṇa-Balarāma. We have opened the temple of Kṛṣṇa-Balarāma in Vṛndāvana. So Rāma is there. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu [Bs. 5.39]. Kṛṣṇa has got many, many incarnation. Rāma is also one of them. So when we speak of Kṛṣṇa, it means including all the incarnation-Rāma, Nṛsiṁha, Varāha-everything. Rāmādi… Therefore rāmādi, ”taking Rāma as the original,” mūrtiṣu, ”in such forms,” rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39], ”He is existing.” Kṛṣṇa is not alone. He is always existing with His different incarnations, Rāma, Nṛsiṁha, Varāha, Matsya, Kūrma-so many. So either you worship Kṛṣṇa or Rāma, Nṛsiṁha, Varāha, Matsya, Kūrma, anyone you can worship. We don’t say that don’t worship Rāma. We never say, because Rāma and Kṛṣṇa, the same. We shall… In future we have got a hope we shall start an Rāma-Lakṣmaṇa mūrti, yes, in some temple. That is our worshipable Deity. We have got in my room Lord Rāmacandra’s mūrti, Sītā-Rāma. So it is not that we are neglecting worship of Rāmacandra. There is. Yes? Somebody else?

Indian man (3): Śrīla Prabhupāda, Kṛṣṇa, the Supreme Personality of Godhead, is controller of everything, whole universe, everything. So why He is having these demigods to help Him? Because He’s controller, He has got power to control whole universe, and why there are all these demigods? Why He can’t control this universe?

Prabhupāda: He can control everyone, but He has given little freedom that He does not interfere the freedom given to you.

Otherwise He can control. Just like in Bhagavad-gītā, you will find, after explaining Bhagavad-gītā to Arjuna He is giving the freedom to Arjuna, yathecchasi tathā kuru: [Bg. 18.63] "Whatever you like, you do." He is supreme controller, He can force him to do it, but he doesn't do that. The little independence you have got, you have to utilize it favorably. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You do this." He can forcibly make me to do that, but He doesn't do that because He has given little independence, and He wants that voluntarily we surrender, not by force. That is wanted. Otherwise it is not that He cannot control you. He can control everyone.

Devotee (3): Śrīla Prabhupāda, when we are preaching to Christian people or to Muslim people, is there advantage in being familiar with their scriptures or simply Bhagavad-gītā, Śrīmad-Bhāgavatam?

Prabhupāda: We are not preaching to Christian or Hindu or Muslim. We are preaching to human being. We do not see, "Here is a Christian. Here is a Muslim. Here is a Hindu. Here is a white man. Here is a black man." No. Every living being, his duty is to understand God. This is our preaching. This is our preaching, that "You are living being. You are part and parcel of Kṛṣṇa. This designation, that 'You are Hindu,' 'You are Muslim,' 'You are Christian,' 'You are this'-these are all designations. Actually you are living being, part and parcel of Kṛṣṇa. Therefore your main duty is to understand Kṛṣṇa." This is our preaching. We are not going to convert Hindu into Muslim, Muslim into Christian. No, that is not our… That is not our business. He may think that he is Christian, he is Hindu, he is Muslim, but we think that he is a spirit soul, part and parcel of God. That is stated in the…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

If one is learned paṇḍita, he does not see Hindu, Muslim, Christian. I went to America, I did not go there to turn the Christian to become Hindu. No, I never said that. Did I say, any, anyone, that "You are Christian. You become a Hindu"? No, never I said. That is not my business.

Indian man (4): Just now you said we are all part and parcel of God. What would you say is God?

Prabhupāda: That we have explained, what is God. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. You have to become God conscious. Then you will understand what is God. It is not a so trifle thing you ask me and, one minute, you understand God. That is foolishness. You have to study the science of God. God is not so cheap.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many thousands of men, one wants to become perfect, and out of many millions of perfect men, one can understand God. So God is not so cheap thing. Therefore Kṛṣṇa recommends,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

If you want to know God without any doubt, completely, then you have to adopt this yoga. So first of all come to the yoga. Then speak of God understanding. It is not so cheap thing.

Indian man (5): Kṛṣṇa consciousness is the oldest teaching of God, or Kṛṣṇa.

Prabhupāda: Yes. That is mayy āsakta-manāḥ. That is explained.

Indian man (5): But the Gītā was written about five thousand years ago.

Prabhupāda: No. You have not read Bhagavad-gītā. Did you read? Did you read Bhagavad-gītā?

Indian man (5): Yes, I read some portion.

Prabhupāda: Then why do you say like that, five thousand years?

Indian man (5): All the scriptures were written (indistinct).

Prabhupāda: Hm? What does he say?

Indian man (5): Then how come in the locational(?), archaeological and ontological records, Kṛṣṇa consciousness is not mentioned by other religions?

Prabhupāda: Kṛṣṇa consciousness is always there. You are calculating with reference to your age, but Kṛṣṇa consciousness is there. In the Fourth Chapter, you read, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I spoke this Kṛṣṇa consciousness science first of all to the sun-god." Then how do you say five thousand years? There is reference to the Manu. And if we take the, all these advanced calculation, then it becomes that forty millions of years ago Bhagavad-gītā was spoken by Kṛṣṇa to the sun-god. Have you got forty millions' history? (laughter) You haven't got even five thousand years' even history. Your history is so imperfect. So don't bring it into historical reference. It is eternal. (end)

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Bhagavad-gītā 7.1

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Bombay, December 20, 1975
Prabhupāda:
śrī bhagavān uvāca

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

The yoga system which is known as bhakti-yoga… Everyone is trying, not everyone, at the present moment, practically nobody wants to understand what is God. Everyone is busy to fulfill the desires and necessities of the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow and kharaḥ means ass. So according to Vedic culture one who has accepted this material body as self… Ātma-buddhiḥ kuṇape tri-dhātuke. This body is a combination of matter, and the living force within this body is not this combination of matter; it is the spirit soul. That one has to understand before coming to the platform of spiritual life. So long one is attached with this material body it is not possible to understand what is spiritual life. If one continues to be attached to this material body he is no better than go-kharaḥ, cows and asses, animals.

So our Vedic culture, Vedic culture means that human culture, not animal culture. Animal culture means to satisfy the needs of the body, and Vedic culture or human culture means to satisfy the needs of the soul. That is the beginning of Bhagavad-gītā. One who is reading Bhagavad-gītā… In India practically everyone reads, but because one does not take the instruction of Bhagavad-gītā as it was instructed by Kṛṣṇa, he cannot take the benefit of Bhagavad-gītā's instruction. One tries to understand Bhagavad-gītā by erudite scholarship, or good position in the society, political, social, economical, but that is not the way to understand Bhagavad-gītā. It is said in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
updekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Unless you approach a person who is representative of Kṛṣṇa and tattva-darśī, who has seen the truth, jñānī, and full of knowledge, from him you can understand what is Bhagavad-gītā, what is Bhagavān. Otherwise you cannot understand. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. If you remain covered by the material energy, then you cannot understand Bhagavad-gītā. The purpose of Bhagavad-gītā is to understand real religious life. Religion means the order which is given by God to carry out. That is religion. Those who are unknown of this fact, they are not religious. They may be some faith or some blind belief, but religion means dharmaṁ tu sākṣād bhagavat-praṇitam [SB 6.3.19]. Religion means the order or law given by the Supreme Personality of Godhead. That is religion.

So to know God, God, He is personally giving instruction how to know God. Kṛṣṇa says, bhagavān uvāca. Here it is not, Vyāsadeva is not speaking, Kṛṣṇa says. Because sometimes Kṛṣṇa is misunderstood; therefore Vyāsadeva writes or says in this connection, bhagavān uvāca. Bhagavān means the fully opulent, samagrasya. Aiśvaryasya samagrasya vīryasya: He is the most powerful, the supreme rich, supreme wise, supreme beautiful and at the same time supremely renounced. These qualification makes one Bhagavān. So kṛṣnas tu bhagavān svayam [SB 1.3.28]. That is the verdict of Vedic literature. So īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Bhagavān is also sometimes called Parameśvara. Īśvara means the ruling power or the personality who controls. So everyone of us, we have got some controlling power either in the society or family or community or government or international. Everyone has got some capacity to control, but nobody is supreme controller. Supreme controller means that He is no more controlled by anyone. Other controller, they are controllers, but they are controlled by somebody else. But Kṛṣṇa is not that kind of controller. He is the supreme controller means He controls everyone but nobody has above Him to control. Therefore He is called Parameśvara. Īśvaraḥ means controller.

Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He is not nirākāra; vigraha. Vigraha means form, but His form is different from our form. Therefore He is described as sac-cid-ānanda. Sat means eternal, cit means full of knowledge, and ānanda means full of transcendental bliss, eternal bliss. The beginning is eternal, so eternal life, eternal complete full knowledge and eternal bliss; this is the composition of Kṛṣṇa's body. But mūḍhas, rascals, they think of Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Fools and rascals, mūḍhāḥ-mūḍhāḥ means fools and rascals-because they see that Kṛṣṇa is incarnation just like ordinary human being: cousin of Arjuna or nephew of Kuntī, like that. Paraṁ bhāvam ajānantaḥ, Kṛṣṇa comes just like ordinary human being, but that does not mean He is ordinary human being. Therefore Vyāsadeva says bhagavān uvāca. If you consider Kṛṣṇa as ordinary human being, then you are missing the point. And I have already given the definition of Bhagavān.

One of the qualification of Bhagavān is aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), jñāna. He has got full knowledge. He hasn't got to take knowledge from anyone else. Svābhāvikī jñāna. Bhagavān means svābhāvikī jñāna-bala-kriyā ca. Na tasya kāryaṁ karaṇam, this is Vedic injunction,

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

Svābhāvikī jñāna, all full knowledge He has got. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8], He is the creator of everything. So how He got this knowledge to float these big, big planets in the air? That is knowledge, that is art. Just like when you float a big aeroplane in the sky, it requires knowledge, it requires technology, art. It is not flying automatically; that is a mistake. So if to float an ordinary airship it requires so much knowledge, so much technology, how much knowledge is there when you see that the biggest planet, the sun is floating in the air, and it is lying in one corner of the sky and exactly in time it is rotating, yasyājñayā bhramati sambhṛta-kāla-cakraḥ? There is knowledge. There is art who has fixed it. Therefore in the Vedas it is said yasyājñayā bhramati sambhṛta-kāla-cakraḥ. He is also rotating in the orbit by the order of Govinda. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So there are so many things to learn and to understand what is God and what is Kṛṣṇa. God means Kṛṣṇa, Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Na tat-samaś cābhyadhikaś ca dṛśyate. God means nobody is equal to Him and nobody is greater than Him. That is God. There is no completion that in this quarter there is one God and in another neighborhood there is another God. Just like it has become a fashion, so many Gods, competition is going on. No. There is no competition. God is one. Na tasya kāryaṁ karaṇaṁ ca vidyate, na tat-samaś cābhyadhikaś ca dṛśyate. That is God. So because God is complete in knowledge, therefore we have to take knowledge from Him, not from the persons who have got incomplete knowledge. That knowledge is not perfect. We must take knowledge from the person, we have to take knowledge from the person:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

We have to approach. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. We have to approach a superior person, guru, and take knowledge from him. The most superior person is Kṛṣṇa. You may doubt others, that may be, but when you come to Kṛṣṇa, that is perfect knowledge. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

So Kṛṣṇa is so kind that he comes, in, once in…, we were calculating yesterday, what is, how many years after? You were there? Aḥ, some billions of years after. We can calculate from the śāstra because He comes once in the day of Brahmā. The Brahmā's duration of life is there in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Forty-three lakhs of years multiplied by a thousand becomes twelve hours of Brahmā, and similarly twelve hours at night, that is one day and night. Such thirty times makes one month, such twelve times makes a year, and similarly one hundred years is the duration of life of Brahmā. So according to śāstra we understand, once in the day of Brahmā, Kṛṣṇa appears.

Why does He appear? Yadā yadā hi dharmasya glānir bhavati…, tadātmānaṁ sṛjāmy aham, dharmasya glāniḥ [Bg. 4.7]. What is that dharmasya glāniḥ? Disobedience to Kṛṣṇa's order. That is dharmasya glāniḥ. Yadā yadā hi dharmasya. Dharma is one. As God is one, similarly dharma is also one. There cannot be many dharmas. There are many dharmas practically we see: Hindu dharma, Muslim dharma, Christian dharma, Buddha dharma, this dharma, so many dharma. But real dharma is one. That is explained in the Śrīmad-Bhāgavatam: sa vai puṁsāṁ paro dharmaḥ. Para means transcendental. These are material dharma. "I am Hindu," "You are Muslims," "You are Christian," "You are this," "You are that." These are, means an attempt to raise oneself to the platform of real dharma. But real dharma is one for everyone. What is that? Sa vai puṁsāṁ paro dharmaḥ. That is transcendental dharma. Yato bhaktir adhokṣaje [SB 1.2.6]. The dharma by following which one becomes a Kṛṣṇa conscious person or Godly person, one who understands God, his relationship with Him and acting according to that relation, that is real dharma. So our, everyone, all living entities, dharma means to know that we are eternal servant of God. That is explained by Śrī Caitanya Mahāprabhu: jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. And in the Bhagavad-gītā also Kṛṣṇa instructs the same dharma, that "You are, the living entities, you are all My part and parcel, and it is your duty to cooperate with Me without any reservation." That is explained in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So the Bhagavad-gītā was spoken by Kṛṣṇa personally when He was present for the benefit of the human society, for all nations. It is not for the Hindus or the Indians, it is for everyone. God is for everyone. Kṛṣṇa also says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], every living entity is part and parcel and He is the supreme father of everyone. So our Kṛṣṇa consciousness movement is trying to re-establish the real dharma, not fictitious dharma. That is bhāgavata-dharma. In the Śrīmad-Bhāgavatam also the same thing is spoken where Kṛṣṇa ends Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. From the same point Vyāsadeva begins Śrīmad-Bhāgavatam, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ [SB 1.1.1], and he describes about dharma: dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. All cheating type of religious system are projjhita. Projjhita means to throw away, kick out.

So our, this Kṛṣṇa consciousness movement is bhāgavata-dharma, to teach throughout the whole world that God is great and we are small particle part and parcel of God, our duty is to serve God, that is bhakti. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167], when you favorably serve Kṛṣṇa, be ready to get orders from Kṛṣṇa and serve Him, that is perfection of life. That is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And if we daily manufacture a kind of dharma according to my concoction or we accept everything as real dharma, that is a mistake. Dharma means the order given by God, and if you follow that, or execute that order as Arjuna did, then you are dharmika, you are religious. Just like Arjuna, he followed Kṛṣṇa's order. Kṛṣṇa wanted him to fight. Of course, he was a kṣatriya, his duty was to fight, and Kṛṣṇa wanted him to fight, but he was hesitating because the other party with whom he had to fight, they happened to be his family members, most dear kith and kin, some of them nephews, some of them gurus, teacher, grandfather. So all of them-it was a family fight-so Arjuna was not willing to fight, but Kṛṣṇa wanted to fight. And after learning from Him the essence of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], he agreed to fight. That is bhakti. Even by fighting, you can become a devotee. We have to carry out the order of Kṛṣṇa. That is bhakti.

So you must be qualified to know Kṛṣṇa, then you must be qualified, or automatically you become qualified how to receive His order. This is the way. So unless you understand from where the order is coming, how the order-giver is speaking, if you do not know the science, how you can talk with Kṛṣṇa and receive His order? That is also not very difficult. Kṛṣṇa says, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Anyone who is twenty-four hours engaged in Kṛṣṇa service, satata-yuktānām, not sporadic, that two minutes I meditate upon Kṛṣṇa and twenty-three hours sixty-eight minutes, ah, fifty-eight minutes I remain to satisfy my senses. That is not kṛṣṇa-bhakti. Kṛṣṇa-bhakti means satata-yuktānām, twenty-four hours engaged in Kṛṣṇa consciousness. Just like these boys are being trained up. They have not come to me for some monetary benefit. What monetary benefit I can give to them? They are rather bringing money, and I am constructing big, big temples, their money. So still they are engaged in carrying out my order. There is no payment, no monetary benefit, because they have understood me, that he is representative of Kṛṣṇa.

That we have to find out the representative of Kṛṣṇa. That is also not very difficult, who is representative of Kṛṣṇa. Representative of Kṛṣṇa is he who simply repeats the instruction of Kṛṣṇa, does not say anything nonsense. He is representative of Kṛṣṇa. Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He does not say anything big, big, bombastic thing. Very simple thing, that "Always think of Me, become My devotee, worship Me, and offer obeisances." It doesn't require M.A., Ph.D. education to learn these four things. Anyone, even a child can do it. It is very easy. If you daily see the Deity in the temple, or if you have got Deity at home, even a child will be practiced to think of Kṛṣṇa. It is not at all difficult. And if you chant Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, that is also thinking of Kṛṣṇa.

So man-manāḥ, and if you continue this, then mad-bhakta, you become His devotee. Man-manā bhava mad-bhaktaḥ. Mad-yājī, then if you can, you can offer to Kṛṣṇa. Is it very expensive? No. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. You can offer Kṛṣṇa a little water or a tulasī leaf. Or if tulasī leaf is not available, any leaf will do. He does not say tulasī leaf. So what is the difficulty to secure a little water, a leaf, or a small flower? Patraṁ puṣpaṁ phalaṁ toyam. The real thing is bhakti. Patraṁ puṣpaṁ phalaṁ toyam. So, mad-bhakta, if you are poorest of the poor you can become a devotee. Ahaituky apratihatā yayātmā suprasīdati. If you want to become a devotee of Kṛṣṇa, there is no impediment throughout the three worlds within the universe. You can become a devotee, it is so easy. If you want to be a rich man it requires so much trouble. Rather, so long you do not desire to become a rich man, you are peaceful. And as soon as you desire to become a rich man, it will be all activities: how to acquire money this way or that way, this way… Everyone tries to become rich man because generally one thinks that at old age I'll get some income and I shall sit down very peacefully. So you are already sitting down peacefully. Why you take another means?

Of course these things we are not going to discuss, but bhakti means no desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Then bhakti is very easy. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. People are very busy for knowledge and fruitive activities. Everyone in Bombay is working so hard day and night to get some result, and the jñānīs, when they are disgusted, they try to become jñānī. Jñānī generally means one who wants liberation, mukti, by merging into the existence. Bhakti is above this jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. If you want to become a bhakta then you have to disregard the process of fruitive activities and the speculative method of understanding God, jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Then what I have to do? Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. Simply you have to be ready to execute the order of Kṛṣṇa, Bhagavān. Ānukūlyena, what Kṛṣṇa says, you have to do that, just like a servant. Servant faithfulness is, as soon as the master orders something, he is ready. You have to become.

So to become ready to serve Kṛṣṇa does not require much knowledge or very advanced in fruitive activities. These are material things. Spiritually, when you understand that you are eternal servant of God, Kṛṣṇa, and if you become fully convinced and do the needful, then you are liberated immediately. Mukti means, it is described in the Śrīmad-Bhāgavatam, muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. If you understand that you are eternal servant of Kṛṣṇa, that is mukti. And so long you are thinking that you are master of something, that is bondage. This is the difference between mukti and bondage. Bondage means to think of becoming master, "I am the lord of this universe," or "I am trying to become a lord or master," this is bondage. And when you fully understand Kṛṣṇa and become engaged in His service, that is mukti.

So for a devotee, there is no question of mukti. A devotee is already mukta. Why? Kṛṣṇa says ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "Immediately as soon as you surrender to Me, immediately I give you protection." You are awaiting some fruitive result of your past karma, that is bondage. You have to take birth and you have to serve according to that karma. Then from that position you are immediately liberated. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi… Then you are mukta. So if you remain in the position to serve Kṛṣṇa then you are always mukta. Muktiḥ mukulitāñjali sevate asmān. A great devotee, Bilvamaṅgala Ṭhākura, he said this muktiḥ mukulitāñjali, "With folded hands she is standing at my door, 'What can I do for you?' " Maidservant. So devotee is not after mukti, because they are already muktas. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. He is already nirmala, without a tinge of material motive. Therefore he is able to serve Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate.

So Kṛṣṇa is personally instructing Bhagavad-gītā to understand Him, so we should take advantage of this, otherwise we are missing this opportunity of this human form of life. Kṛṣṇa is not teaching Bhagavad-gītā to some cats and dogs. He is teaching to the most influential person, imaṁ rājarṣayo viduḥ. So Bhagavad-gītā is meant for the rājarṣi, very rich, opulent, at the same time saintly person. Formerly all the kings were rājarṣi. Rāja and ṛṣi combined together. So the Bhagavad-gītā is not meant for the loafer class. It is to be understood by the heads of the society: yad yad ācarati śreṣṭhas tat tad evetaro janaḥ [Bg. 3.21]. So those who are claiming to be the leaders of the society, they must learn Bhagavad-gītā, how to become practical and actual leader, and then the society will be benefited. And if we follow the instruction of Bhagavad-gītā and Kṛṣṇa, then all problems will be solved. It is not a sectarian religious sentiment or fanaticism. It is not that. It is a science-social science, political science, cultural science. Everything is there.

So our request is that every one of you become a guru. That is Caitanya Mahāprabhu's order. He wants that everyone must become a guru. How? That He says:

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

This is guru. Suppose you are family member. So many living entities, you sons, your daughters, your daughter-in-law, or children, you can become their guru. Exactly like this you can sit down in the evening and talk about the Bhagavad-gītā, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. You haven't got to manufacture something. The instruction is there; you simply repeat and let them hear-you become guru. It is not difficult at all. So that is our preaching. We do not want to become alone guru, but we want to preach in such a way that every, the chief man, or any man, he can become guru in his surroundings. Anyone can do that. Even a coolie, he can also, he has got family, he has got friends, so even though he is illiterate, he can hear the instruction of Kṛṣṇa, and he can preach the same. This we want. And we invite all respectable gentlemen, leaders, to learn this, it is very simple: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and by executing this order of Kṛṣṇa, he assures, mām evaiṣyasi, "You come to Me." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Very easy thing.

So our only request is the leaders of the society should take up the teachings of Bhagavad-gītā very seriously, learn himself, and teach to others. That is Kṛṣṇa consciousness movement. It is not at all difficult; it is very easy. Everyone can do it. But the result will be that as soon as you understand, people understand Kṛṣṇa, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9], anyone who understands Kṛṣṇa, the result is tyaktvā dehaṁ punar janma naiti… After giving up this body he does not accept any more material body; he stays in his spiritual identity and enjoys the society of Kṛṣṇa. That is Vṛndāvana. Gopījana-vallabha. Kṛṣṇa… Kṛṣṇa, Vṛndāvana means that Kṛṣṇa is the center. He is the lovable object of everyone. The gopīs, the cowherd boys, the calves, the cows, the trees, the fruits, flowers, the father, mother-everyone is attached to Kṛṣṇa. That is Vṛndāvana. So this is replica, this Vṛndāvana, and there is real Vṛndāvana. This is also real. In the absolute there is no difference. But for our understanding there is original Vṛndāvana,

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]
veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

This is the description, Goloka Vṛndāvana.

So there is dhāma, panthās tu koṭi-śata-vatsara, beyond this material world, so if we like, we can go there. Mad-yājino 'pi yānti mām, Kṛṣṇa says. You can go to the higher planetary system,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

If you are preparing to go to some other, better planet, that is the chance in the human being. But if you live like cats and dog, then where is promotion, where is Kṛṣṇa, and where is Goloka? Everything is spoiled. Our only request is don't spoil your time, valuable time. Be prepared for being transferred to Kṛṣṇa. And the method is described in the Bhagavad-gītā. Take to it and be benefited.

Thank you very much.

Devotees: Haribol. Jaya Śrīla Prabhupāda! (end)

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Bhagavad-gītā 7.1

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Hyderabad, August 22, 1976

Prabhupāda:

śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Śrī bhagavān uvāca. Vyāsadeva could have written śrī kṛṣṇa uvāca, but purposefully he's writing śrī bhagavān uvāca. Because avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. The Supreme Personality of Godhead, because He descends as human being, mūḍhas, those who are rascals, they consider Him just like one of us human beings. Avajānanti. Therefore to avoid the offense on the part of the mūḍhas, he writes bhagavān uvāca. Directly.

Bhagavān means full with six opulences.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān means aiśvaryasya samagrasya, the master of all wealth within the creation. That is Bhagavān. Not that millions or trillions of dollars, but all the wealth. Aiśvaryasya samagra. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the enjoyer and proprietor of all the planets." That is Bhagavān. Aiśvaryasya samagra. Vīryasya yaśasaḥ śriyaḥ. He's the master of all strength; He's all-famous. Kṛṣṇa five thousand years ago appeared on this planet, but still He's famous. His worship is going on still. In India there are hundreds and thousands of temples like this. Not only in India, now outside India there are least hundreds of temples like this. He's so famous. That is Bhagavān. He's not a cheap Bhagavān: "I have become Bhagavān by meditation." No. He's real Bhagavān. Bhagavān is Bhagavān. He doesn't require to meditate. Just like Kṛṣṇa, when He was three months old, He's Bhagavān. Pūtanā came to kill Him, but Pūtanā was killed by Him. That is Bhagavān. At the age of three months what meditation He could do? So this meditation Bhagavān and this Bhagavān is different. Bhagavān is always Bhagavān. Either He's three months old or 125 years old. When He was in the Battlefield of Kurukṣetra His age was 125 or little less. He was a great-grandfather. So his Bhagavān is not this Bhagavān. Bhagavān cannot be manufactured by meditation factory. No. Therefore it is said bhagavān uvāca.

So to understand Bhagavān, Parabrahman, that is the mission of human life. The cats and dogs cannot understand Bhagavān. That is not possible. A human being can understand. This Bhagavad-gītā is for the human being, not for the cats and dogs. So Kṛṣṇa says that "If you want to know Me…" It is not easy to understand Bhagavān, or God. God is not the exact word of Bhagavān; therefore we use the word "Godhead." "Back to Godhead." Bhagavān means the Supreme Lord, the Supreme Being. God means the ruler, the controller. But when we come to the supreme controller, He is Bhagavān. You are controller, I am controller. I am controller of my disciples within the Kṛṣṇa conscious society, but I cannot control the whole world. I have got some… You are controller in your home, of your wife, children, servants. But you are also controlled. You are not absolute controller. Therefore Bhagavān means the absolute controller.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is Bhagavān, supreme controller. He is controller over everyone, but He is not controlled by anyone. That is Bhagavān. In the Śrīmad-Bhāgavatam it is said, janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ svarāṭ [SB 1.1.1]. He's svarāṭ. He's not controlled by anyone. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So Bhagavān is explaining Himself, how to know Bhagavān. So we have to take advantage. If we are actually serious to understand Bhagavān, then we have to take the instruction given by Bhagavān Himself. We cannot manufacture ideas to know Bhagavān. That is not possible. You cannot speculate on Bhagavān. Nāyam ātmā pravacanena labhyo na bahunā śrutena. The Vedas informs us that nāyam ātmā, Paramātmā, Bhagavān. Nāyam ātmā pravacanena labhyaḥ. If one is very good speaker, it is not that he can understand Bhagavān. Nāyam ātmā pravacanena labhyo na medhayā. If one is very meritorious, great scientist, philosopher, it does not mean that he can understand Bhagavān. Nāyam ātmā pravacanena labhyo na bahunā śrutena. If one is very highly educated, highly learned in Vedic knowledge, he also cannot. Bhagavān can be understood by the mercy of Bhagavān. That is the process. Therefore Bhagavān is mercifully explaining Himself. We have to take advantage of it. Then we can understand Bhagavān.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

These are the verdicts of the Vedas. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi. "My Lord, one who has got a little mercy of Yourself," prasāda-leśa, a little mercy, jānāti tattvam, "he can understand." Na ca anya eko 'pi ciraṁ vicinvan. "Others, who has not received Your mercy, he may speculate for millions of years, still he cannot understand." So we can understand Bhagavān by the mercy of Bhagavān. Not by speculation, not by learning, not by speaking or so many other things.

So here we have to take advantage, bhagavān uvāca. Bhagavān personally speaking. Why speaking? Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Without any doubts, asaṁśayam. If you speculate on God there are so many doubts. But asaṁśayam, without any doubt, if you want to understand… Asaṁśayaṁ samagram. And in totality, not partially. Bhagavān is Absolute Truth. The Absolute Truth is understood from three angles of vision, Brahman, Paramātmā and Bhagavān.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So Brahman understanding is not samagra, not asaṁśayam. Here it is said asaṁśayaṁ samagram. Brahman understanding of the Absolute Truth is partial. It is not samagra, means not the complete. Complete knowledge of Absolute is not brahma-jñāna. Just like the example is just like we are experiencing daily this sunshine. But understanding of the sunshine is not complete understanding of the sun. Very nice example. Because you are experiencing, I am experiencing daily sunshine, that does not mean we know everything of the sun planet or who are living there, how they are living. Rather, we are contemplating there cannot be any life because so much heat, temperature. So we do not know. We do not know samagram, complete. So this is a material thing. We cannot understand even one of the creation of Bhagavān. And how to know Bhagavān?

So we have to understand Bhagavān from Bhagavān. Then we understand Him asaṁśayaṁ samagram. Paramātma-jñāna, brahma-jñāna, they are partial. Bhagavān is sac-cid-ānanda. Sac-cid-ānanda. So brahma-jñāna means the knowledge of eternity; paramātma-jñāna means the knowledge of all-pervasive Godhead. Everywhere present. That is Paramātmā. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. When one can understand that God is within this universe, aṇḍāntara-stha-paramāṇu-cayāntara-stham, He is within the atom, this is paramātma-jñāna. But that is also not complete. But when you come to the understanding of Bhagavān, aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), that understanding is complete. Śrī Bhagavān is the possessor of all kinds of opulences. Then what is difficulty for Him to remain within the atom? Aiśvaryasya samagrasya. He can remain within the atom, He can remain within the universe in His gigantic virāṭ form, as He showed to Arjuna, virāḍ-rūpa. Aṇor aṇīyān mahato mahīyān. He's smaller than the smallest and greater than the greatest. In this way, Kṛṣṇa will explain Himself.

So… The process is… What is that process? Kṛṣṇa says mayy āsakta-manāḥ, "Unto Me become attached." Āsakta, attached. So how this attachment will increase? Mayy āsakta-manāḥ yogaṁ yuñjan, this is a yoga, to become attached to Kṛṣṇa. This is the beginning. If you come to the temple daily and you see the transcendental form, sac-cid-ānanda-vigraha [Bs. 5.1] of Bhagavān… This Bhagavān which you see, it is nondifferent from the original Bhagavān. Don't differentiate, that "This is a stone statue of Bhagavān." No. He is Bhagavān. He is Bhagavān, arcā-mūrti, arcā-vigraha. Because we cannot see Bhagavān with our present eyes-ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. With the present blunt senses we cannot see Bhagavān. Therefore Bhagavān, out of His causeless mercy, has appeared in a form which you can see. Not that He's different. He's not different. Because Bhagavān is everything. That will be explained. So He can appear in any form. So He has appeared in a form which you can see. That is Bhagavān's mercy. Not that He is statue. Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir nārakī-buddhiḥ. If we consider that "Here is a stone statue," arcye viṣṇau śilā-dhīḥ. No śilā. No, it is not. Bhagavān is everything. By the advancement of knowledge, we'll understand Bhagavān, "Here is Bhagavān."

So if you daily come… Temple is situated… Temples are constructed to give you the facility how to become attached to Bhagavān. So you should take advantage of it. This temple is very centrally situated. I am very glad that the inhabitants of Hyderabad, they are so nice devotees from the very beginning they are coming. It is very good. So continue this habit. Daily come, see Bhagavān. Offer little obeisances. Bhagavān does not want anything from you. He is self-sufficient. Bhagavān. Aiśvaryasya samagrasya. But if you give something to Bhagavān, it is love. Dadāti pratigṛhṇāti. You are taking so many things from Bhagavān. And if you give something, what is the wrong? It is exchange of love. And Bhagavān does not want your whole estate. Bhagavān says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Little leaf, patram; little flower, a little fruit, a little water. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā. Bhagavān wants your bhakti. If you bring little leaf, little flower, little fruit and little water… "Bhagavān, I am very poor man. I have nothing to give You. But I have secured from other's gardens a little leaf, little flower and little fruit, and water is available. So kindly accept it." Bhagavān says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. Toya, bhaktyā, what is that verse? Aśnāmi bhakty-upahṛtam. Because one is giving out of devotion, love-aśnāmi, "I eat." If Bhagavān eats from your hand, then you become perfect. That is wanted, bhakti. Bhaktyā. Tad aham aśnāmi bhakty-upahṛtam. If you bring… That attachment should be increased. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan…

This is the yoga. This is real yoga, how to become attached to the service of the Lord. That is first-class yogi. You'll find in the last paragraph of Sixth Chapter, yoginām api sarveṣām. There are many yogis, different kinds of yogis. So yoginām api. Karma-yogī, jñāna-yogī, dhyāna-yogī, haṭha-yogī, and so many yogis. Yoginām api sarveṣām, "Of all the yogis," yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47], "One who is always thinking of Kṛṣṇa…" Naturally, if you practice to come here and see daily, at least once, you'll be able to think of Kṛṣṇa. Mad-gatenāntar-ātmanā. If you continue that thinking, Kṛṣṇa, how He's standing, how He is playing on flute, how Rādhārāṇī is there, here-man-manāḥ-in this way, if you think, then you become the greatest yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That is wanted.

So the temple is the facility how to become the first-class yogi and how to become the first-class devotee simply by increasing your attachment. This attachment, there is one example that one brāhmaṇa, he was daily seeing Lord Rāmacandra and then he was breaking his fast. So Rāmacandra was out of His station for some royal business. So this brāhmaṇa did not take even water seven days. So when Rāmacandra returned, Lakṣmaṇa informed Lord Rāmacandra, "Here is Your devotee, My Lord. Because You were absent for seven days and he could not see You, therefore he did not take even water." Rāmacandra appreciated his devotion. So before Lord Rāmacandra there was Sītā-Rāma Deity worshiped in the family of Daśaratha Mahārāja's family. So that Deity was kept in the room of Lord Rāmacandra because Lord Rāmacandra was personally present. So He advised Lakṣmaṇa that "Give this brāhmaṇa this Deity." And He advised him, "Brāhmaṇa, you worship this Deity, and when I am not in the station, your worshiping the Deity is as good as worshiping Me." So the Deity worship is so long going on. That Rāmacandra Deity is still here in South India.

So there is no difference between the Deity and the Lord. They're the same. Even this chanting of the name of the Lord is the same.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

The name, fame, form, quality, pastimes, entourage, everything, they are nondifferent. When we read Bhagavad-gītā, you must know when this writing is there, bhagavān uvāca, you must know Bhagavān, Kṛṣṇa, is speaking just before you, immediately. Bhagavān uvāca. In this way you have to understand tattva. Jānāti tattvataḥ.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Tattva. Tattva means the Absolute is the same either by His name, by His form, by His pastimes, by His entourage-everything absolute same. Advaya-jñāna. Vadanti tat tattva-vidas yaj jñānam advayam [SB 1.2.11]. There is no difference. This is tattva-jñāna.

So in this way if you increase your attachment for Kṛṣṇa, mayy āsakta-manāḥ pārtha yogaṁ yuñjan. This is the yoga, the first-class yoga. Yoginām api sarveṣāṁ mad-gaten…, sa me yuktatamo mataḥ [Bg. 6.47]. That is first class. If you practice this yoga-very easy. Simply you come daily. If you can, offer patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26], and offer obeisances. You'll increase your attachment. And that attachment, mayy āsakta-manāḥ-this yoga, if you practice, then what will… Asaṁśayaṁ samagram. Gradually, God, Kṛṣṇa, will reveal. You cannot understand God without revelation. So on account of your attachment He reveals Himself. So sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If you want to see by your blunt material eyes, that is not possible. We have to purify. You'll see God with these eyes when it is purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When the eyes will be nirmalam, without any designation, then you'll see Him.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So increase your āsakti. Athāsakti. The āsakti… Ādau śraddhā. Śraddhā, beginning, "Oh, here is a temple, let us go and see." This is śraddhā. Little faith. And we have to increase this faith. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If you have got little faith, then you'll come. And here are sādhus. They are simply engaged in Kṛṣṇa's service. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam. They are engaged always, twenty-four hours, in either of these business-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. So if you associate with them, if you come and see the ārati, how they are chanting, dancing, offering prayers… And that is association. Ādau śraddhā, little faith. "Let us go and see the temple." And then association. If you come daily, there will be association. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Then bhajana-kriyā. Bhajana-kriyā, this hearing, that is bhajana. And if you join the chanting, that is also bhajana. Śravaṇaṁ kīrtanam. This is bhajana. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. Then anartha-nivṛttiḥ syāt. Then all kinds of anarthas, unwanted things, nivṛtti, that will be finished. Then you'll be purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Tato niṣṭhā rucis tataḥ, athāsaktiḥ. Then there will be niṣṭhā, firm faith. Then there will be taste. You cannot remain at home without coming at least once in the temple. That is called ruci. Ruci, taste. Then āsakti. That āsakti required.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So Kṛṣṇa is personally explaining, read Bhagavad-gītā, see the Deity, come here daily, take caraṇāmṛtam. If possible, bring patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. In this way you become the topmost yogi and attached to Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. In this way, he'll be attached to the lotus feet of Kṛṣṇa and he'll try to understand and explain, just like these devotees are doing. They're going outside for preaching. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. What is their business? Simply describing Kṛṣṇa and Kṛṣṇa's activities. So similarly, if we engage our mind unto the lotus feet of Kṛṣṇa and we describe about His pastimes and see His form… Mind, we have got senses. So eyes engaged in seeing the form, nose engaged in smelling the flowers offered to Kṛṣṇa, tongue engaged in tasting caraṇāmṛta and prasādam, hands engaged in cleansing this temple or touching the feet of the devotees. In this way, when all your senses will be engaged, your life will be successful. This is wanted. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)
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Bhagavad-gītā 7.1

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Bhuvaneśvara, January 22, 1977
Prabhupāda:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

(translated throughout) Last night some gentleman questioned, "What is God?" Bhagavān, especially in our country, Bhāratavarṣa, Bhagavān personally comes. Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So Bhāratavarṣa is not an ordinary country. It is puṇya-bhūmi where Bhagavān comes. So in this land at the present moment our young men are inquiring what is God. Here Bhagavān comes personally, He leaves His instruction, He's accepted by the ācāryas, and our young men have become so much advanced in education that they're asking what is God.

So we should understand what is the situation at the present moment. So why this has happened? It has happened because we are making progress towards animal civilization. Because in the śāstra it is said,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Anyone who has got this bodily conception of life and in relation to the body the family, country, society, we are thinking they are our kinsmen… And bhauma ijya-dhīḥ, the land which the body is produced, we are taking that land as worshipable. And when we go to the holy places… Just like people come to Jagannātha Purī. They take bath in the sea water, salile, salile, but do not associate with experienced men who are advanced in spiritual consciousness-such person is nothing but cow or ass or animals. Therefore the question has been raised, "What is God?" We shall be careful, at least in India, that we may not glide down more and more to the animal platform of life. (aside:) Why they are being driven away? Let them sit down. Ask them to sit down. That's all. Let them sit down. They'll simply hear. That will also benefit. Anyway…Let them sit down. Even they cannot understand, if they hear the voice they will be benefited.

Therefore, because in this material world people are inclined to stand on the animal platform of life, that is dharmasya glāniḥ. So Kṛṣṇa…, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. This is dharmasya glāniḥ. Means when human society forgets God or Kṛṣṇa or Bhagavān and simply lives like ordinary animal, cats and dogs, for eating, sleeping, sex life and defense, such society is animal society. Āhāra-nidrā-bhaya-maithunaṁ ca etat paśubhir narāṇām. This business-eating, sleeping, sex life and defense-this is common to the animal and to the human being. A cat, a dog also eat, and we are also eating. They are eating in their standard and we are eating in our standard. Sometimes we are eating less than their standard. So eating, the satisfaction of eating, anything you eat the pleasure is the same. A hog is eating stool. He's enjoying the pleasure of eating. And a human being eating very nice palatable food, he's also enjoying the same pleasure. There is no difference. Similarly sleeping also, similarly sex life. A dog is enjoying sex life on the street, and the king is enjoying sex life in the palace. But the pleasure is the same. Similarly defense. If you attack one animal, he knows how to defend himself. He has got also nails and jaws. A tiger or a dog or a cat, if you attack he knows how to defend himself. We may defend with atomic weapon, but the business is the same, āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ…

The particular business of human being is stated in the Vedānta-sūtra: athāto brahma jijñāsā. So these four principles of life, āhāra-nidrā-bhaya-maithunam, there is no difference. Only difference is a human being can inquire about what is God or what is Brahman. Athāto brahma jijñāsā. That is the only business of human life. So a cat, a dog cannot inquire about Brahman, but the gentleman inquire about what is God. Because he is human being he could inquire like that. So there is no cause of disappointment. At least our young men in India, at least still inquiring. That is the culture. "What is God?"this is the beginning of human life, when one inquires about Brahman.

So to inquire about Brahman and to understand Brahman by proper inquiry and by proper answer from the proper source, the cultivation of this knowledge is the business of human being. Therefore a class of men in the society known as brāhmaṇa, brahma jānātīti brāhmaṇaḥ, there is need. There is, necess… The Vedic injunction is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. In order to understand tad-vijñāna, brahma-vijñāna, one must approach the proper guru or spiritual master. Unfortunately we have rejected at the present moment the persons who are actually brāhmaṇa. On the other hand, in the name of brāhmaṇa, some persons claiming as brāhmaṇa, they are ruling over the society. But that is not the way. The brāhmaṇa or kṣatriya or vaiśya, śūdra, they are ascertained by the symptom. In the Bhagavad-gītā it is clearly said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "I have created these four divisions of society, brāhmaṇa, kṣatriya, vaiśya, and śūdra. So that should be divided according to the qualification and work." Just like if you are qualified as a medical man and if you are practicing as a medical man, then you are medical man. Simply by posing yourself that "I am the son of a medical man; therefore I am medical man," this is useless. In the śāstras, a person born of a brāhmaṇa family or a person born of a kṣatriya family but his qualities are not brāhmaṇa, kṣatriya, he is called brahma-bandhu, kṣatri-bandhu, not brāhmaṇa.

So in the Bhāgavata it is stated strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Strī, woman, and śūdra and dvija-bandhu. Dvija means brāhmaṇa, kṣatriya, vaiśya. Especially brāhmaṇa. So dvija-bandhu, who is not qualified as a brāhmaṇa but born in the brāhmaṇa family, they are called dvija-bandhus. So śāstra says strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā. Woman, śūdra and brahma-bandhu or dvija-bandhu, they cannot understand Vedic knowledge. Unfortunately we are creating, trying to create real brāhmaṇa, kṣatriya, vaiśya, and śūdra means everyone. One who cannot become a brāhmaṇa or a kṣatriya or vaiśya, simply they are satisfied by serving a suitable master, vaiśya-karma svabhāva-jam. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. A person who is satisfied only getting some salary from a suitable master, that is śūdra. So in this age it is said, kalau śūdra-sambhavaḥ. It is very difficult to find out a qualified brāhmaṇa, kṣatriya. We may find out some śūdras and some vaiśyas. Therefore, if you want to raise the standard of human society, you must create a class of brāhmaṇa, a class of kṣatriya. Vaiśya and śūdras maybe there are. But it is necessary that a class of brāhmaṇa, a class of kṣatriya must be there.

So this Kṛṣṇa consciousness movement is trying to reestablish daiva-varṇāśrama, where brāhmaṇa, kṣatriya, vaiśya, śūdra, everyone. Systematic. We are, therefore, proposing to start a college, varṇāśrama college. It is proposed… We are trying so many things, but this is also one of the programs, that the people of the world, they should be educated according to the quality and work: brāhmaṇa, kṣatriya, vaiśya, śūdra. In the Viṣṇu Purāṇa it is said when Caitanya Mahāprabhu inquired from Rāmānanda Rāya… Rāmānanda Rāya belonged to your province. So when there was talk between Caitanya Mahāprabhu and Rāmānanda Rāya, the first topic was "Where is the beginning of human society?" Rāmānanda Rāya replied, quoting from Viṣṇu Purāṇa,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The human society is meant for not only inquiring Brahman but to worship Brahman, Parabrahman. That is human society. So there is necessity of the four classes. At the present moment they are trying to create classless society. That is chaotic society. That is not real society. That is not Vedic civilization. Vedic civilization means when there is classified society begins: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, and sannyāsa. And without this classification, the whole society will remain in chaotic condition. Just like the comparison is given, mukha-bāhūru. Just like in our body there is mouth, there is ūru, there is leg, there is bāhu. These divisions are required. Mukha means brāhmaṇa, bāhu means kṣatriya, and ūru means the vaiśya, and pāda means śūdra. The body can be maintained when four things are properly maintained. So these things are required, and they should be classified by quality and work. In this way we have to organize society. Then there will be no scarcity of real human being. Otherwise they will remain as animal.

So a systematic society means varṇāśrama-dharma. But there is another way. That is another way. That is called transcendental society, or Vaiṣṇava society. As it is stated in the Śrīmad-Bhāgavata,

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

Simply by becoming devotees of Vāsudeva, vāsudeva-parāyaṇa, everything can be adjusted. When Rāmānanda Rāya answered Caitanya Mahāprabhu about the systematic society of human being, Caitanya Mahāprabhu rejected. He said eho bāhya āge kaha āra. So Śrī Rāmānanda Rāya replied, quoting from other verses from śāstra, karma-tyāga, sannyāsa. In this way, step by step. But when he said that sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ… When Rāmānanda Rāya said that ”It doesn't require of any change. Simply if people giving up his own endeavor to understand what is God, what is life. Simply if he remains humbly and hears from the real authority, then by hearing only he can conquer Ajita.” Ajita is Bhagavān.

So this Kṛṣṇa consciousness movement is giving chance to everyone to hear from the authoritative sources, from the śāstra. Sādhu śāstra guru. These are authorities. So instead of hearing from the unauthorized persons, means… sādhu means who speaks on the basis of śāstra. Guru means who speaks on the basis of śāstra. They're sādhu guru śāstra. And śāstra means the statement of authorities. That is śāstra. Just like Bhagavad-gītā. It is śāstra because it is spoken by the supreme guru, Kṛṣṇa. So who is guru? At the present moment so many unauthorized persons are presenting themselves as guru. But you should be very careful. Guru, Caitanya Mahāprabhu has said, āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. He says that ”I order you that you become guru. And your business is to deliver this country.” ”This country” means wherever you are living, you can become guru and deliver them. And one may say that ”You are asking me to become guru but I have no qualification.” A sincere man will say like that, ”How can I become guru, and how can I deliver this country?” Caitanya Mahāprabhu says it is not difficult: yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa-upadeśa, there are two kṛṣṇa-upadeśa. One kṛṣṇa-upadeśa is what Kṛṣṇa is speaking personally, Bhagavad-gītā. And the other kṛṣṇa-upadeśa, what Vyāsadeva is speaking about Kṛṣṇa. Kṛṣṇa sa upadeśa or kṛṣṇena upadeśa. Kṛṣṇena upadeśa-Bhagavad-gītā. And instruction about Kṛṣṇa is Śrīmad-Bhāgavatam.

So my request is that you people of Orissa, you are ordinarily Vaiṣṇava, so take this seriously. Don't be misguided by rascal who is not guru. There is no difficulty. Suppose, as Caitanya Mahāprabhu: yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. You become guru. Whomever you meet you simply speak what Kṛṣṇa has spoken. That's all. It is already there. You have to repeat only, and you become guru. Our request is that you all respectable gentlemen, you develop this center of ISKCON. We have published so many important books. They are being appreciated all over the world by scholars, by universities. You also study them, learn Kṛṣṇa science, Kṛṣṇa consciousness, and preach in your country. That is my request. Our books, mostly they are published in English, and we are getting them translated in other languages of the world, especially in Europe, French language, German language, in Japanese language, Chinese. So those who are very (indistinct) they may come, translate these books into Oriya, and we shall publish them for mass distribution.

Thank you very much.

Indian: (indistinct)

Prabhupāda: So, you do not know what is the meaning of Kṛṣṇa? You do not know?

Indian: (indistinct)

Prabhupāda: So you can analyze. Karṣaṇa you cannot understand the meaning? Kṛṣṇa means all-attractive. Kṛṣ-karṣati. Yes. Kṛṣṇa means attractive, all-attractive.

Indian: (indistinct)

Prabhupāda: And besides that, you do not know Kṛṣṇa? That is the difficulty. That our people have become so degraded that they are asking what is God, what is Kṛṣṇa-although Kṛṣṇa, God, is appeared here and left instructions. This is our position. There is a Bengali word, ṣaṭ-khaṇḍa rāmāyaṇa sītā karbaba.(?) He has studied Seventh (indistinct) of Rāmāyaṇa, now he's asking who's father is Sītā. So this is the position. We are born in the country where Kṛṣṇa spoke everything, and now we are asking what is the meaning of Kṛṣṇa, what is God. This is the position. Very degraded position. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34].

Indian: God…, or God is behind this manifestation. I am in delusion. This phenomenon…

Prabhupāda: Yes. God is behind this manifestation. But one should be intelligent enough to understand who is the person or what is that which is behind this manifestation. Athāto brahma jijñāsā. That is answered. Janmādy asya yataḥ [SB 1.1.1]. Behind this everything there is a person or there is a thing which is the source of everything. So Kṛṣṇa says in the Bhagavad-gītā, nābhijānāti loko mām ajam avyayam: ”These foolish rascals do not know that behind this manifestation, I am there.”

Indian: Then you have to these names and forms?

Prabhupāda: Why forms?

Indian: Simply illusion. I think there is some spiritual behind these names and forms.

Prabhupāda: Illusion. Illusion means it is temporary. Just like you dream something. That is called illusion. But dream is actually not illusion. Because although in dream you see some tiger, he's attacking, that is illusion. And you are crying, ”Save me! Save me!

Here is a tiger!" But one who is awakened, he say, "Why you are crying?" "There is a tiger." "Where is tiger?" This is illusion. But when you are dreaming that there is a tiger, you are crying, that is not illusion. It is acting. Similarly, this material manifestation, it is not illusion, but for the time being it is illusion. We are attracted with this material world, society, friendship and love. But in a second we can be slapped by the material nature and get out of this illusion, just like dream. So in this sense it is illusion, but so long it is there, it is fact also. So chant Hare Kṛṣṇa. (end)

710328BG.BOM

Bhagavad-gītā 7.1-2

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Bombay, March 28, 1971

Haṁsadūta: Śrīla Prabhupāda will lecture from Kṛṣṇa book.

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

[I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Ladies and gentleman, I thank you very much for your kindly participating in this great movement of Kṛṣṇa consciousness. Śrī Caitanya Mahāprabhu, the inaugurator of this movement five hundred years ago, although He is accepted as Kṛṣṇa Himself, still, He says that "Alone, I have no power or strength." Ekākī āmāra nāhi pāya. This is the humble submission of us, who have taken this movement very seriously, that we alone cannot make this movement perfect. You have all to join this movement. Because it is everyone's interest. It is not that a particular party or particular society or a particular country's interest. No. Kṛṣṇa is for everyone. He is the original father of all living entities.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

[Bg. 14.4]

These Europeans and Americans and other countries also, they are accepting Kṛṣṇa not as a Hindu god. Of course, in the dictionary it is so written, ”Kṛṣṇa is the name of a Hindu god.” But people of the world, they are accepting that He is the God. God is one. There cannot be any Hindu God or Muslim God or Christian God. God is for everyone, for the human society and less than human society, animal society. There are 8,400,000 species of life, and all of them are supposed to be the offspring, sons of Kṛṣṇa.

So we are talking about Bhagavad-gītā. Last night we talked from the Seventh Chapter, the first verse. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So in order to understand asaṁśayam… Asaṁśayam means ”without any doubt.” At the present moment we have got many doubts whether actually there is God or not. In Europe and America, when I first went there in 1965, I was informed even by some clergymen that ”God is dead.” Then again, when I was chanting in the Tompkinson Square in New York, they admitted, and they published a very big article in one of the important papers of New York. They admitted that ”We thought God was dead, but actually now we see God is there in the saṅkīrtana movement started by Swamiji.” They admitted.

So these are saṁśayam, or doubts: whether there is actually God or not, whether God is dead or alive. But here Kṛṣṇa says that if we develop our attachment for Kṛṣṇa… Take Kṛṣṇa as a historical personality. Still, if you develop your attachment for Kṛṣṇa by the prescribed methods, then you will understand God without any doubt. Asaṁśayam. And samagram. Samagram, ”in fullness.” Not partially. The Absolute Truth, samagram Absolute Truth. The Absolute Truth is described in the Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is understood in three features, although all of Them are one. The first feature appreciated by the philosophers as Brahman, impersonal Brahman. The nest feature is appreciated by the yogis as Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61], the portion of the Supreme Personality of Godhead who is distributed everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. That feature, Paramātmā feature, Antaryāmī, that is described in the Brahma-saṁhitā:

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

One portion of the Supreme Personality of Godhead… Racayituṁ jagad-aṇḍa-koṭim. In order to manifest or create millions of universes… The universe which we are experiencing within our present knowledge is only one. There are many thousands of universes, innumerable universes clustered together. Caitanya Mahāprabhu said it is just like a bag of mustard seeds, and this universe is only one seed. So Kṛṣṇa in His one plenary portion, Mahā-Viṣṇu, He is lying on the Causal Ocean, and during His breathing period, exhaling period, innumerable universes are coming out. These are the statements of Vedic literature. Mahā-Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So here it is stated by Kṛṣṇa, mayy āsakta-manāḥ. How we can become attached to Kṛṣṇa? You have to think over. Kṛṣṇa’s different features, His name, His quality, His pastimes, His form, His entourage-so many things-you can simply think over. That is practical and actual meditation. If you study Vedic literature, you get so many information about Kṛṣṇa. And all these will be revealed to you. Svayam eva. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. We cannot understand Kṛṣṇa by our speculative knowledge. If we try to do that, then we can approach up to the impersonal Brahman feature of Kṛṣṇa. Brahmeti. That is not full Kṛṣṇa. That is Kṛṣṇa’s partial realization. Brahman realization means Kṛṣṇa’s partial realization. Kṛṣṇa says in the Bhagavad-gītā, brahmaṇo ’haṁ pratiṣṭhā: ”The Brahman, the all-pervading Brahman, impersonal Brahman, is situated in Me.” That’s a fact. That is also stated in the Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So those who are practicing this bhakti-yoga, Kṛṣṇa consciousness, their first position is that they are attached to Kṛṣṇa. Mayy āsakta-manāḥ. Āsakti means attachment. We have got to increase our attachment for Kṛṣṇa. There is process, recommended process. If we adopt that process, then naturally we’ll become Kṛṣṇa conscious and gradually we shall understand what is Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ, I explained yesterday, taking shelter unto Him under different rasas or mellows, transcendental mellows. Accept Him as your master. Accept Him as the Supreme. Accept Him as your friend. Accept Him as your son. Accept Him as your lover. In whatever way. Of course, this eternal relationship is already there. With every living entity there is an eternal relationship with Kṛṣṇa. But we have forgotten that. That is our position. But if we practice this yoga, as Kṛṣṇa recommends, Mayy āsakta-manāḥ… If we become attached, then our original relationship will be revealed. That is called svarūpa-siddhi. How we are, now I am related with Kṛṣṇa, that will be revealed.

I have got a relationship with Kṛṣṇa eternally. Now it is covered. So practice this yoga means reviving our original relationship with Kṛṣṇa. In the Caitanya-caritāmṛta it is said,

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

It is simply awakened. Not that artificially we are imposing some impression to the minds of our students that they are hankering after "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa…" No. It is a process to remove all the dirty things from the heart. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. And as soon as the heart is cleansed of all dirty things, material contamination, then we can see what is our relationship with Kṛṣṇa. Therefore, Kṛṣṇa recommends that "Somehow or other, you try to be attached to Me." And the Gosvāmīs also, Rūpa Gosvāmī recommends, yena tena prakāreṇa manaḥ kṛṣṇe niveśayet: "Somehow or other, try to apply your mind in Kṛṣṇa." It is not very difficult. Here is Kṛṣṇa's form, arcā-mūrti. If you constantly see Kṛṣṇa's form, śyāmasundaram acintya-guṇa-svarūpam Acintya-guṇa-svarūpam. Kṛṣṇa is acintya-guṇa-svarūpam; therefore He is nirguṇa. Generally, guṇa means these material qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. But when we speak of nirguṇa, that means we transcend the guṇas of this material world. Guṇamayī mama māyā. We transcend the guṇas or qualities of māyā. This is called nirguṇa. But Kṛṣṇa is acintya-guṇa-svarūpam. Because Kṛṣṇa does not possess these material qualities, therefore it is acintya, inconceivable by us. But He has that guṇa. He has guṇa. His guṇas are not material qualities. Just like even the leader of the impersonalist school, Śrīpāda Śaṅkarācārya, he said, nārāyaṇaḥ paraḥ avyaktāt. Nārāyaṇa is transcendental, para. Bhagavad-gītā also, paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20].

So there is another nature, spiritual nature, that is not created. Here in the material world, everything is created. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Anything created in the material world, it has got a period, a date, historical date of creation. And again it is annihilated, again it is created. That is the nature of material world. But transcendental to this material sky, there is another sky, which is called paravyoma. That paravyoma is called, in English word, "the kingdom of God." Of course, it is not perfectly expressed, but there is word, "paravyoma," or Vaikuṇṭhaloka. That is Kṛṣṇa's dhāma. So that is existing eternally. So therefore the creative feature of this material world and the spiritual world are different. They are not created. They are existing eternally. So we have to cultivate such knowledge that we can be…, we may be transferred to the spiritual world, because Kṛṣṇa belongs to the spiritual world, acintya-guṇa-svarūpam.

So in order to think of that acintya-guṇa-svarūpam, we have to undergo certain process. Certain process. Sevonmukhe hi jihvādau [Brs. 1.2.234]. This process is sevonmukhe hi jihvādau. I cannot ask Kṛṣṇa that "Please come before me. I shall see You." And even if He comes, I cannot see Him, because my eyes are not so prepared to see Him. Just like when Kṛṣṇa was present upon this planet, not that everyone understood Kṛṣṇa as the Supreme Personality of Godhead. Māyāśritānāṁ nara-dārakeṇa. Those who are under the influence of material energy, they thought Kṛṣṇa as ordinary person, nara-dārakeṇa. Kṛṣṇa also says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. So we want to see Kṛṣṇa, but we have to make our eyes prepared to see Kṛṣṇa. Aprākṛta, transcendental platform. And that transcendental platform is recommended by Kṛṣṇa here in this first verse of Seventh Chapter: mayy āsakta-manāḥ pārtha.

Now, how to become āsakta, attached to Kṛṣṇa? The first beginning is śravaṇam, to hear about Kṛṣṇa. Just like you are kindly present here and trying to hear about Kṛṣṇa. This is the process. This is the process. Śravaṇaṁ kīrtanam. Caitanya Mahāprabhu also reco… [break] …process was first stated by Prahlāda Mahārāja. In the Śrīmad-Bhāgavatam, we get information:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This śravaṇaṁ kīrtanam, especially, is very essential for understanding Kṛṣṇa. Our this śravaṇa-kīrtana process, hearing and chanting, is helping us, recruiting members in Kṛṣṇa consciousness all over the world. It is practical. So there is a formula, I have stated many times, that in order to increase our attachment, our dormant love for Kṛṣṇa… We should always remember that we have got dormant love for Kṛṣṇa, but it is now covered. We have to uncover it by cleansing the dirty things. That is the method. So for that purpose, ādau śraddhā, that with some faith, with some conviction, you have come here. This is called śraddhā. "Let us see that this Kṛṣṇa consciousness movement is going on." Out of curiosity or out of faith, somehow or other, with little faith you have come here. This is called śraddhā stage. Ādau śraddhā. Then if you increase your śraddhā… Suppose this function is going on. If this function continues and if you come continually, then gradually your attachment for Kṛṣṇa will increase. That's a fact. We have seen it in the Western countries. When I began this movement, I never said that "Only such and such persons will be admitted." No. There was no such restriction. Anyone could enter in our meeting room. And they, simply they were given chance for hearing. So gradually, they developed, they awakened their Kṛṣṇa consciousness, and now you see how they are chanting and dancing in ecstasy. It is possible for everyone. It is possible for you also. That is mayy āsakta-manāḥ, always thinking of Kṛṣṇa. This is a particular type of yoga which is called bhakti-yoga.

So Caitanya Mahāprabhu also says the same thing. And we have to make it confirmed in three ways. What we hear from the sādhus, we shall have to consult whether these things are spoken in the śāstras. And whether the statements or śāstras are confirmed by guru, by the direct spiritual master. Sādhu-guru-śāstra-vākya tinete kariyā aikya. A sādhu will speak nothing which is not stated in the śāstras. So in this way Caitanya Mahāprabhu says that

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The śravaṇa-kīrtana is the beginning of Kṛṣṇa conscious life. One who is very fortunate, he's in meeting, he meets somebody who is a pure devotee and accepts him as his spiritual master. Therefore here it is stated, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. One has to take shelter of a bona fide spiritual master… A spiritual master is always bona fide. And if he cultivates this Kṛṣṇa consciousness under the direction of a spiritual master, āśraye lañā bhaje, kṛṣṇa tāre nāhi tyaje.(?) Kṛṣṇa does not reject him. Kṛṣṇa accepts him. Śrīla Viśvanātha Cakravartī Ṭhākura says, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **. That, Viśvanātha Cakravartī Ṭhākura says, that "If you can please your spiritual master, then Kṛṣṇa is automatically pleased. And if you cannot please your spiritual master, then there is no way to understand Kṛṣṇa."

So therefore Kṛṣṇa says particularly here, mayy āsakta-manāḥ pārtha yogaṁ yuñjan… We have to execute the Kṛṣṇa consciousness yoga system under the guidance of a bona fide spiritual master. Mad-āśrayaḥ. Then asaṁśaya, without any doubt. Samagram, in fullness. In fullness means brahmeti paramātmeti bhagavān iti [SB 1.2.11]. Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1]. Brahman is sad-aṁśa, the part which is eternal, and Paramātmā is cid-aṁśa, and Bhagavān is ānanda-aṁśa. And Bhagavān is full, sac-cid-ānanda. And we are all seeking after ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Vedānta says that a living entity, or Kṛṣṇa… Any living entity… Kṛṣṇa is also the supreme living entity, and we are small living entities. So every one of us are seeking after ānanda, transcendental bliss. So when we join together, the living entities and the Supreme Lord, that becomes ānanda, rāsa-līlā. That is wanted. That we are seeking. But we are seeking in a different way, in the material world. That is not possible. Kṛṣṇa therefore says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Śrī Rūpa Gosvāmī also, in Bhakti-rasāmṛta-sindhu, he says, ādau gurvāśrayam. "If one is interested in Kṛṣṇa consciousness, or God consciousness, he must approach a spiritual master." Kṛṣṇa also says, mad-āśrayaḥ. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. These are all Vedic injunctions. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

So if we take this process… And the beginning of the process is hearing, śravaṇaṁ kīrtanam. Or one who has heard very nicely, perfectly, he can chant also nicely, perfectly, or describe the glories of the Lord. Kīrtana does not mean that with musical sound we chant and dance. Kīrtana means describing about the glories of the Lord, kīrtanam. And kīrtanaṁ viṣṇoḥ. Harer nāma. The śāstra says, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Of course, Hari, or Kṛṣṇa, or Viṣṇu, has got many thousands of names. Any name will be profitable. That doesn't matter. But because we have to follow the footsteps of great personalities, great devotees, therefore, as we are following the footsteps of Lord Caitanya. He chanted the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So by this chanting, immediately, as soon as the chanting is offenseless, immediately we shall remember Kṛṣṇa. Mayy āsakta-manāḥ. It is so easy. You chant. There is no expenditure; there is no loss. But the gain is very great. You can gradually become attached to Kṛṣṇa.

So if we chant and hear, śravaṇaṁ kīrtanam, this is the first stage of sādhu-saṅgaḥ. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Or this can be taken as bhajana-kriyā, anartha-nivṛttiḥ syāt, all unwanted things are rejected. Anartha-nivṛttiḥ syāt. Just like these boys and girls, Europeans and Americans, they had many anarthas. We have forbidden them. They have forsaken altogether. Take, for example, drinking of intoxicants. They were trained up for drinking from the childhood. They were trained up for meat-eating from childhood. This is called anartha-nivṛtti. Nobody is dying without drinking. Nobody is dying without meat-eating. But we have made a habit of eating such things. Similarly, we can give it up also. This is possible when there is right bhajana-kriyā. In this way, when anartha-nivṛtti is finished, perfect, then he becomes firmly stuck up in Kṛṣṇa consciousness. Tato niṣṭhā tato ruciḥ. Then taste. The taste is so nice that one cannot give up Kṛṣṇa consciousness. One cannot give up chanting of Hare Kṛṣṇa. It increases the transcendental taste. And after taste, there is āsakti. Kṛṣṇa is speaking from that stage here. Mayy āsakta-manāḥ, āsakti, attachment. When there is attachment of Kṛṣṇa, that is the almost final stage of your perfectional life.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

"You will understand Me. If you follow this principle, then," Kṛṣṇa says to Arjuna, or anyone follows this principle, then "without any doubt one should understand Kṛṣṇa in fullness." Samagram.

So Kṛṣṇa recommending
jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]

This devotional service, or the understanding of Kṛṣṇa, is jñānam. First of all, we have to understand. Kṛṣṇa will explain how Kṛṣṇa is present before you in different features. Just like originally He is present before us as impersonal Brahman, localized Paramātmā, and personally also, Supreme Personality of Godhead. They are all the same. There is no difference, Brahman, Paramātmā, and Bhagavān. There is no difference. The same thing, but it is realized under different angle of vision. Those who are trying to approach Kṛṣṇa by philosophical speculation, by theosophical understanding, they go up to the impersonal feature of Kṛṣṇa, brahma-jñāna. And those who are trying to understand Kṛṣṇa as the localized Supreme Soul within one's heart… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they are trying to find out Kṛṣṇa within his heart by meditation.

So these are the different features of Kṛṣṇa knowledge. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is one, but one who is trying to understand Him by the dint of his personal knowledge, he approaches up to impersonal Brahman; one who is trying to understand Him as the localized Paramātmā feature, by the yogis, He is known to them as Paramātmā, or Antaryāmī; but those who are in direct contact with Kṛṣṇa, they are realizing as the most lovable object, the most beautiful personality, most opulent personality, Kṛṣṇa. But the object is the same. The example is generally given: just like the sunshine, the sun globe, and sun-god. The sunshine is all-pervading, all over the universe, and the sun globe is localized. But within the sun globe, there is a person who is called Sūrya-nārāyaṇa, or the sun-god. These are facts. Don't think that there is no living entity in the sun planet. There is. Their body is fiery body. That's all. Just like our body in this planet is earthly body, their body is fiery. Out of the five elements, the fire element is very prominent in the sun planet. But there are living entities. Otherwise how Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], "First of all, I said this philosophy of Kṛṣṇa consciousness to the sun-god"? If there is no living entity, how Kṛṣṇa says there is a sun-god? And if we are to believe Kṛṣṇa and the Bhagavad-gītā, we have to accept it that the sun globe is not without living entities. It is also the same, just like we have got hundred of thousands, millions of living entities here. So in this way, we have to acquire the knowledge of Kṛṣṇa. That is brahma-jñāna, paramātma-jñāna, and bhagavat-tattva-jñāna. And when we realize… Not only hear theoretically, jñānam… That is… Theoretical knowledge is jñānam. But sa-vijñānam, when we actually perceive, when we actually understand what is the position of the Personality of Godhead, that is called vijñānam. Jñānaṁ sa-vijñānam. Jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ [Bg. 7.2]. Aśeṣataḥ, descriptive, not summarized.

So yaj jñātvā, "If you can understand this knowledge, then," yad jñātvā na iha bhūyaḥ anyaj jñātavyam avaśiṣyate, "then you will finish your all knowledge." Kasmin vijñāte sarvam idaṁ vijñātaṁ bhavati. The Vedic injunction is that if you understand Kṛṣṇa, then all knowledge becomes revealed to you. Kasmin vijñāte sarvam idaṁ vijñātaṁ bhavati. That is stated here. Yaj jñātvā neha bhūyaḥ anyaj jñātavyam avaśiṣyate. Then it is very nice to understand Kṛṣṇa. If by understanding Kṛṣṇa… One may say, "Oh, I have understood Kṛṣṇa. Kṛṣṇa was born at Mathurā as the son of Vasudeva and Devakī, and then He went to Vṛndāvana. And He became a friend of the cowherd girls or the boys, and He was playing there. So I have understood Kṛṣṇa." Anyone can say like that. But Kṛṣṇa says that "I am not so easily understood." Kṛṣṇa says that it is not so easy. Therefore those who try to understand Kṛṣṇa very easily, they are sahajiyās. And if one understands Kṛṣṇa very easily, then he derides at Him. Just like generally, people remark against Kṛṣṇa, "Oh, He was so," I mean to say, "characterless that He, I mean to say, mixing with the cowherd girls. So many. He married 16,000 wives." In this way, there are so many remarks. As if they have understood Kṛṣṇa. But Kṛṣṇa says that "I am not so easily understood." Of course, if anyone understands Kṛṣṇa, then his life becomes successful. Janma karma me divyaṁ yo jānāti tattvataḥ. Anyone who understands Kṛṣṇa, then he becomes immediately a liberated person. Janma karma me divyaṁ yo jānāti tattvataḥ. But one must understand in truth what is Kṛṣṇa. Tattvataḥ.

So anyone who understands Kṛṣṇa in truth… What becomes? Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then such person, after quitting this material body, he never comes back again in this material world. Punar janma. Here in this material world, the trouble is that we have to accept one type of body and again give it up and again another type of body, bhūtvā bhūtvā pralīyate [Bg. 8.19]. Yāvaj jananaṁ tāvan maraṇam. This business is very troublesome. We do not understand. We forget. Under the influence of māyā, we forget what is the trouble of taking birth, what is the trouble of death, what is the trouble of old age, and what is the trouble of disease. Therefore Kṛṣṇa says that "Anyone who can understand Me, about Me." Not "about Me," but "about Me." We can understand Kṛṣṇa by His activities, something about Him. Otherwise, He has immense potencies. It is impossible for us to understand. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There is unlimited energies of Kṛṣṇa; therefore He is called acintya-śakti. Acintya-guṇa. Acintya-śakti, "which is inconceivable." But anyone, if he somehow or other according to his capacity tries to understand in truth, then he becomes immediately liberated so that after quitting this body, he doesn't have to come again in this material world. Then where does he go? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. "He comes to Me."

Therefore Kṛṣṇa knowledge is so perfect. And if we take the real process, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], the devotional service… Because Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Here… In the Fourth Chapter, He says that yo jānāti māṁ tattvataḥ. Now here, in the Seventh Chapter also, Kṛṣṇa says again: tattvataḥ. The tattvataḥ word is very much used about understanding Kṛṣṇa. Not superficially, but in truth one has to understand. But that is very difficult. That Kṛṣṇa says here: manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. This is the business of this human form of life, to… This is a chance to make our life successful, siddhaye. Siddhaye means to become successful. And what is that success? That success… Tyaktvā dehaṁ punar janma naiti [Bg. 4.9], that is success. Not that I earn millions of dollars and amass in the bank, and I think I am successful, but I do not know what is my next life. Where will be my, this amassing of bank balance, my skyscraper building? I will have to accept another body, unwilling, although I have created that body. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], as I have associated with the three guṇas. Ūrdhvaṁ gacchanti sattva-sthāḥ. If I have associated with the sattva-guṇa, then I will be promoted to the higher planetary systems. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. If I have associated with rajo-guṇa, then I shall remain in this planet, middle planetary system. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And if we have associated with the tamo-guṇa, the quality of darkness, ignorance, then I will be gliding down to the animal life.

These things are stated. We have to understand through śāstras. We cannot see our past, present, and future, but if we see through the śāstras… Śāstra-cakṣusā. "You should try to see from the śāstras." Actually, we understand everything through śāstras, not directly. Just like we understand in modern science from the newspaper that somebody is trying to go to the moon planet. I do not go personally to the moon planet, but I accept the newspaper. Similarly, we have to accept śāstra, how things are going on beyond our experience. Without that, we cannot have knowledge. That is called Vedic process. Śruti-jñānam. Śruti means hearing from authorities. That is real knowledge. Śrotra-panthā. It is called śrotra-panthā.

So how we can understand Kṛṣṇa, how we can fulfill our mission of life, how we can become liberated, all these things are stated in this Bhagavad-gītā. And if you try to understand as Kṛṣṇa is speaking or try to understand Bhagavad-gītā as it is, without any malinterpretation, then your life is successful.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Bhagavad-gītā 7.1-3

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London, August 4, 1971

Prabhupāda:
om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ
[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]
śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam
[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]
vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca
[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]
You can take. All right.
he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te
[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]
tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye
[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]
vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ
[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa is speaking to Arjuna that mayy āsakta-manāḥ, "You have to train your mind to become attached to Me, Kṛṣṇa." Actually, that is yoga system. Our mind… Mind has got two business: something accepting and rejecting. That's all. So we have to train our mind in such a way that we become simply attached to Kṛṣṇa. That is called mayy āsakta-manāḥ. Mayi, "unto Me," āsakta, "attachment"; manāḥ, "mind." Mayy āsakta-manāḥ pārtha, "My dear Arjuna, you just become one of the persons who are attached to Me." Mayy āsakta-manāḥ pārtha yogam… This is the yoga. Yuñjan. "If you execute this yoga…" Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. "This yoga can be practiced by taking shelter of Me or My representative." Not alone. Therefore Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Āśrayaḥ means shelter. Kṛṣṇa says mat. Mat means "Me."

So either you take shelter of Kṛṣṇa or you take shelter of a bona fide representative of Kṛṣṇa. Just like if you do a business, either you transact a business in agreement with the proprietor or the proprietor's representative, the business is all right. If the representative of the firm signs that agreement, then even the proprietor does not know, it will be accepted as bona fide agreement. Is it not? So even though you cannot see eye to eye Kṛṣṇa, you can execute this yoga system, Kṛṣṇa consciousness, through the agency of His bona fide representative. Mayy āsakta-manāḥ pārtha. And how it is? Asaṁśayam. Asaṁśayaṁ samagraṁ mām [Bg. 7.1]. "By practicing that yoga, you will understand Me, or God," asaṁśayam, "without any doubt." Asaṁśayaṁ samagram, "and in full." Not that partially. Yathā jñāsyasi, "as you can understand"; tac chṛṇu, "now hear attentively." Kṛṣṇa is beginning to speak to Arjuna about this bhakti-yoga system, and He's drawing attention, śṛṇu, "Please hear attentively."

Yesterday there was a question. Somebody-I do not know whether the gentleman is present here-"Whether you have seen God, or Kṛṣṇa." Not only me, everyone has seen Kṛṣṇa. Everyone has seen Kṛṣṇa. Kṛṣṇa… It's not that… You can see Kṛṣṇa in this form. He is playing flute and enjoying with Rādhārāṇī. That is His natural picture or natural form. But He has got multi other forms also. If you are not fortunate enough to understand this form, then you can turn your attention to other, many other forms, and you can see Kṛṣṇa. Actually, we cannot see spirit. Spirit soul even we cannot see. The modern advancement of science, they cannot see even the particle of the spirit. They have no power. Just like I am, you are, we are all spirit souls. We are in this body, but the medical science after dissection of the body cannot find out where is the spirit soul. But there is. That's a fact. But you have no instrument or power to see it. In spite of your advancement of so many scientific instruments, you cannot see. Therefore in the śāstra it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our, these senses are so imperfect that we cannot perceive even what is spirit soul. We cannot see. That's a fact. And we cannot… It is very difficult to perceive also. But you can see also, you can perceive also, by accepting a certain method.

That method is called yogaṁ yuñjan mad-āśrayaḥ. "You have to practice this yoga system under My shelter or My representative's shelter. Then you can understand samagram, fully, completely; asaṁśayam, without any doubt." That you have to practice. And that is, that practice is also not very difficult. Simply one should be serious that "I want to see God." Everyone is seeing God, but he does not know that he's seeing God. That is māyā. There are so many examples. Just like you can… Although you are in this room, you can know that sun is not yet set because you can see your watch and you can understand the sunset time is not yet there. So you can understand perfectly that there is sun in the sky. It is a method. Similarly, you can understand God is there. You have to accept the method. If you accept… That method is recommended here: yogaṁ yuñjan mad-āśrayaḥ. "You have to practice this yoga system under the shelter of Me." "Me" means… Just like the same example, a business firm signs "We." "We agree to this point." The manager signs, the proprietor signs, he says "We," means "We, the company, any one of us." Similarly, when Kṛṣṇa says mad-āśrayaḥ, "under My shelter," it means that taking shelter of Kṛṣṇa or anyone in the disciplic succession of Kṛṣṇa. The same example: anyone attached to that business transaction, he's as good as the proprietor or the manager.

So Kṛṣṇa says, jñānaṁ te 'haṁ sa-vijñānam… The yoga system… Yoga system is a type of knowledge. Jñānam. Jñānam means knowledge. Jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ [Bg. 7.2]. "I'm just trying to explain the knowledge, or the devotional knowledge, or the yoga system, by which you can understand Me perfectly. That I am speaking to you in full knowledge." Jñānam, and sa-vijñānam, "with scientific knowledge." Not that bogus knowledge. Sa-vijñānam. Vijñānam means science. With scientific knowledge. Now, modern days, people are advanced. They like to talk on scientific basis. And here is the Kṛṣṇa's statement: sa-vijñānam, "with scientific knowledge." Vakṣyāmy aśeṣataḥ: "And I shall explain," aśeṣataḥ, "in full explanation, without any reservation." Not that summarily I say something, you do not follow, you do not understand, I finish. No. "I shall fully explain," aśeṣataḥ. Yaj jñātvā, "And if you fortunately can understand," yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate, "if you understand this science, then you finish your process of acquiring knowledge."

Every one of us acquiring knowledge. That is called experience, one after another. So Kṛṣṇa says that "If you understand this science," sa-vijñānam, "then your knowledge will be complete. You have nothing to hanker after any further knowledge. Knowledge is complete." That is also Vedic injunction. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. Kasmin vijñāte, if you can understand the supreme knowledge, the Supreme, then sarvam idaṁ vijñātaṁ bhavati, everything becomes known to you. Just like in arithmetic, if you simply learn 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, then you learned all the arithmetic process. Because in the arithmetic there is nothing but 1, 2, 3, 4, 5, 6… That's all. Whatever you see, big, big calculation, that is 1, 2, 3, 4, 5, 6, 7, 8, 9… That's all. Similarly, if you simply understand Kṛṣṇa, then you'll see the whole arithmetic, whole world, whole universe is full of Kṛṣṇa consciousness. That's all. Therefore in the Bhagavad-gītā you'll see that bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. When actually one becomes wise, full of wisdom, jñānavān… How? After many, many births of speculation and calculation, when he actually becomes… Just like the same example. A very expert mathematician, he sees the whole mathematic, arithmetic is full of 1, 2, 3, 4, 5, 6… That's all. So actually when one is in knowledge, then he can see Kṛṣṇa everywhere. Not that… Those who are in the lowest stage, they think that Kṛṣṇa is here in the temple and not anywhere else. That is the lowest stage of understanding Kṛṣṇa. But the highest stage of understanding Kṛṣṇa: the Kṛṣṇa conscious person sees everywhere Kṛṣṇa, even within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa can be found within this universe, in everyone, as well as in the atoms also, within the atoms. Samagram.

But this knowledge is little difficult. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of human beings, one becomes interested in Kṛṣṇa consciousness, or God consciousness. When I speak "Kṛṣṇa," you should understand "God." So Kṛṣṇa says manuṣyāṇāṁ sahasreṣu. Sahasreṣu is plural number, means among thousands and thousands of men, millions and thousands of men, one become interested. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Siddhaye means perfection. Perfection of life. One should be very cool-headed. The distinction-the human being and animal-the animal does not know what is perfection of life. They are simply interested with four principles of bodily necessities: eating, sleeping, mating, and defending. That's all. They have no other inquiries, "What is the perfection?" That means that is not possible in that body. In that animal body, cat's and dog's or hog's or elephant, very big body, or tiger, very powerful body, but they cannot inquire what is the perfection of life. That inquiry is possible in the human form of life. The tiger has got body and a man has got body. Tiger may be very powerful, a man may be very weak, but there is a great distinction between the tiger and the man. Because tiger, becoming so powerful, he has no power to understand what he is or what is the perfection of life. But a human being, although he may be very feeble and very weak than the tiger, he has got the developed consciousness to understand what is perfection of life and what he is. That is the distinction.

So people are trying to be like tiger. In India, a certain section of people, the Muhammadans, they say that "We want to be like śera." Śera means tiger. And more or less in the Western countries also, everyone is trying to become a tiger, very powerful. But one should be very cool-headed. A tiger is very powerful; a tiger can attack anyone and kill him. That is very good, but what is the use of tiger? Nobody is interested in tiger. Rather, if the tiger comes within the city, immediately it will be shot down. Because it has no use. But a humble, meek cow… Of course, here there is no protection of cow, but in India the cow is protected. It is the duty of the human being to give protection to the cow.

Just like we offer Kṛṣṇa our obeisances: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca: "Kṛṣṇa, You are worshipable by the brahminical culture, brahmaṇya-devāya," not by others, "because You are go-brāhmaṇa-hitāya ca, You are well-wisher of the cows and the brāhmaṇas." Why Kṛṣṇa is not said tiger? Why this prayer is devoid of tiger? Hitāya ca, Kṛṣṇa is always, I mean to say, thinking how to protect the cows and the brāhmaṇas. When Kṛṣṇa appeared on this planet He became a cowherd boy to give protection to the cows. He was tending cows by His personal example. You will read in the Kṛṣṇa book how He was taking care of the cows. Therefore go-brāhmaṇa-hitāya ca. The first prayer is that "You are protector of the cows and the brāhmaṇas." Jagad-dhitāya. "You are well-wisher of the whole universe, but Your special interest is to give protection to the cows and the brāhmaṇas." Why that special interest? Because if the human society does not give protection to the cows and does not cultivate the brahminical culture, then it is cats and dogs society. Therefore it is given. And as soon as the whole society becomes full of cats and dogs, how can you expect peace and prosperity? The dog's business is "Gow gow gow gow! Why you have come here? Why you have entered in our neighborhood? Please get out. Please get out." Not "Please." "Get out." (laughter)

So we are…, we have cultivated a nice human society that there are all, I mean to say, what is called? Dogs. The immigration department: ”Why you have come here? How!” (laughter) ”Yes, sir, I have come here not to harm you. I have to speak something nice thing.” ”How long you shall stay?” (laughter) ”Oh, not more than one month.” ”All right.” (laughter) So immediately watchdog. In every house, ”Beware of dog.” ”Don't enter. Beware of dog.” This is human civilization. You see. You cannot enter anyone's house, you cannot enter anyone's country. And if you do… This means this want of this Kṛṣṇa consciousness. But the Vedic culture says, gṛhe śatrum api prāptaṁ viśvastam akuto bhayam. Even if your enemy comes to your home, you should receive him in such a way that he'll forget that you are his enemy.

Devotees: Haribol. Jaya.

Prabhupāda: Gṛhe śatrum api prāptam. Śatrum means enemy. If you see that an enemy has come to your house, śatrum api. Śatru means enemy; api, although. You should receive him in such a way that he'll completely believe you that you are his enemy…, you are not his enemy. That was the system. In the Kurukṣetra war, the two brothers, I mean to say, cousin-brothers are fighting. But after finishing the fighting there is no enmity. These people are going to their camp, they are coming, talking or taking lunch. Very friendly. Friendly. There was another fight between Bhīma and Jarāsandha. The whole day there was fighting. It was decided that one should be killed. That's a fact. The fighting between kṣatriyas it will not end unless one of them is killed. That is kṣatriya spirit. So they know… Bhīma and Jarāsandha knew it very well that this fighting is going on until one is dead, one of the belligerent parties. But at night Bhīma is the guest of Jarāsandha, eating together, talking friendly. This is brahminical culture. For duty's sake, for some cause, we may fight. That's all right. But that does not mean we shall remain inimical always. Gṛhe śatrum api prāptaṁ viśvastam akuto bhayam.

There is another example. The fighting was going on between Arjuna and Duryodhana. So Duryodhana criticized the commander in chief, Bhīma, Bhīṣmadeva. ”My dear grandfather, you are affectionate to the other parties, my other cousin-brothers; therefore you are not fighting very nicely.” ”Oh, you think like that, that I'm not fighting very nicely?” ”Yes.” Just to enthuse him. Yes. So he said, ”All right. Tomorrow I shall kill all these five brothers. Is that all right?” ”Yes, that's nice.” ”So I'll keep these five arrows reserved for killing these five brothers.” So Duryodhana did not believe, that ”He may miss these five arrows,” but he said, ”My dear grandfather, better I keep these five arrows with me. I shall deliver you tomorrow morning.” ”All right, you keep it.” Kṛṣṇa understood. Kṛṣṇa is all-pervading. He immediately said Arjuna, ”Tomorrow you are going to be killed. Be assured.” Why? ”Now this is the position.” ”Then what to do?” ”Now, you go to Duryodhana and take away all those arrows. Otherwise you'll be killed.” So Arjuna remembered that Duryodhana once promised-Duryodhana was elderly, Arjuna is young, younger brother-that ”My dear brother, I promise, whatever you want I can give you.” So Duryodhana said, ”All right. I shall ask you some days later. Not now.” So Arjuna thought, ”Now this is the opportunity. I shall go and ask Duryodhana to give me those arrows.” So Arjuna went to the other camp, and immediately Duryodhana received him as his brother: ”My dear brother, you have come? What do you want? You want the kingdom without fighting? Therefore you have come? I can give you. I can stop this fighting if you want without fighting.” No. Arjuna said, ”No, I have come for some other purpose.” ”All right. Whatever you want, you can…” ”Yes, you sometimes promised that whatever I want you will give me.” ”Yes, I am keeping my promise. What do you want?” He said, ”Give me those five arrows.” (laughter) ”Yes.” Immediately. This is kṣatriya spirit. This is brahminical culture. ”Yes, you take it. Go on.”

Rāmacandra was going to be enthroned and the stepmother said the same to Daśaratha Mahārāja, that… They were stepmothers, Mahārāja Daśaratha's three wives. So one wife wanted that her son should be king. So immediately she proposed that ”Instead of Rāmacandra, my son should be king.” Mahārāja Daśaratha said, ”How it can be? It is already arranged. He is the eldest son.” ”No, you promised sometime that you will keep your promise and satisfy me. So this is my demand.” ”So what do you want?” ”That Rāmacandra should be banished immediately and my son should be enthroned.” He agreed. He called Rāmacandra, ”This is the demand of Your stepmother. Kindly go to the forest for fourteen years, and Your stepbrother will be king.” Rāmacandra agreed immediately. ”Yes, that's all right, father.” This is brahminical culture. Is there any single instance in the history that a king which is going to be enthroned next morning and by the order of his father immediately he goes away to the forest? Therefore there is no harm that we make materially very much advanced, but not like cats and dogs. Take brahminical culture. Then it will be perfect, the whole society. Go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya… That brahminical culture can be established only by understanding Kṛṣṇa. Without understanding Kṛṣṇa, whatever we do, we shall remain simply animals. That's all.

So how the animals can be interested in Kṛṣṇa? That is not possible. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. ”Out of many thousands of people.” Just like we have started this movement, Kṛṣṇa consciousness movement, in the Western countries for the last five years, but how many people have come to take to this Kṛṣṇa consciousness movement? Not very many. We have got about three thousand followers. Therefore Kṛṣṇa says that it is not attractive for everyone. But if one is attracted, his life is successful. His life is successful. Lord Caitanya also said the same thing. Brahmāṇḍa bhramite kona bhāgyavān jīva. There are many, innumerable living entities. They are wandering within this universe in different forms of body and different planets, transmigrating from one body to another, one planet to another. Ei rūpe brahmāṇḍa, kona… Out of them, if one is fortunate enough to associate with a bona fide spiritual master and Kṛṣṇa, his life is becomes successful.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Bīja means seed. As from the seed a big tree come out, similarly, if one is injected with this Kṛṣṇa consciousness understanding, then, gradually, it will grow into a big tree. And when the fruits will be there, he'll enjoy life.

So although this Kṛṣṇa consciousness, God consciousness, yoga system is very easy, still, Kṛṣṇa says that

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām…
[Bg. 7.3]

Not only perfect… Perfection of human consciousness is there when one understands that ”I am not this body. I am spirit soul.” Ahaṁ brahmāsmi. That is perfection. But if you study scrutinizingly so many men, every one is bodily conscious. In Moscow I was speaking with a great professor, Kotovsky. He's in charge of Indology department of the government. He said… Although I defeated him in argument, he said that "After finishing this body, everything is finished." Just see. No. The spiritual knowledge begins when one is perfectly aware that "After finishing this body, I am not finished." That is perfection. Not that those who are in this concept of life, that with the finishing of this body everything is finished. That is nonsense. Na hanyate hanyamāne śarīre [Bg. 2.20]. Kṛṣṇa teaches. Na jāyate na mriyate vā kadācin…, nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre [Bg. 2.20]. "This ātmā is never born and he never dies." Na jāyate mriyate vā. Nitya, eternal; śāśvata, ever-existing, śāśvata. Na hanyate hanyamāne śarīre. "Don't think that because the body is finished, therefore he is finished. No." In another place Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. As we are changing body from babyhood to childhood, childhood to boyhood, boyhood to youth-hood, youth-hood to grown-up and old age-this is our practical experience, I have several times explained-similarly, this old body, when I give it up, I shall accept another body. What is that body? That will be given to you by the laws of nature according to your mentality. As you create your mentality, yaṁ yaṁ vāpi smaran loke [Bg. 8.6], absorb your thought and mind at the time of death, then you are given a particular type of body, either in the womb of a human being or a cat or a dog or a demigod or a tree or so many.

There are 8,400,000's of species of life. If you want the body of a tiger, if you have exercised very nicely to become like a tigerlike strong, then God will give you next life to become a tiger, actual tiger. "Why tigerlike? Become a tiger. I give you all facility. Become a tiger." So what is the use of getting tiger's life? You know… Perhaps you all know, the tigers cannot get food every day. And naturally, if in the forest there is a tiger, the other animals, they are very careful. But when he's too much hungry God provides him one animal. Because God provides everyone's food, so tiger also must have food. Eko bahūnāṁ vidadhāti kāmān. That one Supreme is maintaining all these living entities. So tiger is also part and parcel of God, and he has got that body. So God is kind even upon the tiger, and what to speak of the devotees.

So this human form of life, Kṛṣṇa is stressing on this point, that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions, at least at the present moment, nobody is interested to know what is the perfection of life. They think or one thinks that perfection of life means to enjoy the senses to the best capacity, and as soon as the body is finished, everything finished. Just like Professor Kotovsky told, with the body everything is finished. Therefore people are so much anxious to enjoy sensually because he knows as soon "As this body is finished, everything is finished. So let me enjoy." This is the misconception, or illusion, or māyā. Body's not finished. You are creating another body. Karmaṇā daiva-netreṇa [SB 3.31.1]. And you'll get another body, karmaṇā, according to your karma. Therefore the intelligent person, bahūnāṁ janmanām ante… [Bg. 7.19]. That intelligence comes after many, many births. Bahūnāṁ janmanām ante jñānavān. One who is actually wise. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Kṛṣṇa says, "He surrenders unto Me." Why? How he…? Because he's wise. How he's wise? Because he knows, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. He understands that Kṛṣṇa is everything. Not that he's falsely surrendering. He knows that Kṛṣṇa is everything. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Kṛṣṇa says also that "I am the root." Bījo 'haṁ sarva-bhūtānām [Bg 7.10]. "I am the root, I am the seed, of everything." Therefore, when one becomes actually wise, full of knowledge, then he surrenders to Kṛṣṇa.

Now, intelligent persons, they will see this instruction of Kṛṣṇa, "Kṛṣṇa says…" That is our method. Our method of acquiring knowledge is to hear from the authority. That's all. Now, who can be better authority than Kṛṣṇa? The Bhagavad-gītā is a book of authority, is acknowledged in every part of the world. Not that simply Indians or Hindus are interested. Any scholar, any philosopher, throughout the whole world. Any religionist, any scientist. Even Professor Einstein, he was interested in Bhagavad-gītā. He was reading it daily. So wise man means one who understands Kṛṣṇa. So our formula is if one is not God conscious, or Kṛṣṇa conscious, we immediately reject him. We immediately accept that he has no qualification. Harāv abhaktasya kuto mahad-guṇāḥ. One cannot be qualified unless he is God conscious. His all qualities immediately become rejected. "Why? He has passed M.A., Ph.D. and D.A.C., and he's honored…" That's all right, but in spite of all his education, he will create simply havoc in the world. That's all. Harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. Because he is hovering over the mental plane, he'll simply create havoc. His education will be utilized for his sense gratification, and he will not care for anything. Just like great scientists have discovered the atom bomb, by scientific research. What is the effect? Now by one drop you can kill many millions of people. That is his advancement of science. "Oh, why don't you create something that people will not die?" That is not… "I can assure death, but I cannot save death. That is not in my power." Then what kind of scientist you are? You create something, you create some medicine, that "Take this tablet and no death, no more, at least, no disease." That is not possible. There is disease, development of different kinds of disease, and they are discovering different kinds of medicine. That is a struggle. That is not scientific improvement. There is one problem before you, and you are creating some antidote. That's all. This is struggle, struggle for existence. This is not scientific advancement.

But how one can be stopped from repetition of birth and death? That is here in the Bhagavad-gītā. What is that? Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You try to understand Kṛṣṇa only, what is Kṛṣṇa. Janma karma yo jānāti tattvataḥ, anyone who knows in truth, not superficially: "Oh, Kṛṣṇa I know. In the Seven…, there is a place. They have got an idol of Kṛṣṇa. They are worshiping. I know everything about Kṛṣṇa." Not like that. Try to understand Kṛṣṇa, what He is. He is Kṛṣṇa undoubtedly, but people want to know actually what is Kṛṣṇa. That we are open. So if one simply understands what is Kṛṣṇa, the result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by understanding Kṛṣṇa, there is no more taking birth. Punar janma. If you take birth, then there is death. If you stop your birth, then you can stop your death also. Because birth and death is in relationship with this body. If you don't have a material body, then there is no question of birth, death, old age and disease.

So this is the process of Kṛṣṇa consciousness. People should be interested by hearing the words of Kṛṣṇa. That is intelligence. Kṛṣṇa says that "In this way you can stop your birth and death process." So why don't you do that? Why you are after so many things? If you simply try to understand Kṛṣṇa and if you perfectly understand, then immediately you can stop your birth and death process. You are eternal. That is intelligence. That is intelligence. Just like Kṛṣṇa says, "After many, many births, one comes to this conclusion that Kṛṣṇa is everything." So why shall I wait for another many births? Why not accept Kṛṣṇa as everything? This is intelligence. Kṛṣṇa is saying, He's not bluffing. So why not take Kṛṣṇa's word as truth and immediately, mam prapadyate, immediately surrender? "Kṛṣṇa, I do not know anything. I simply surrender unto You. Please protect me." That's all. Finish business. Very simple thing, this

Kṛṣṇa consciousness movement. Everyone can take. Doesn't require to become very highly, scientist, philosopher and something like that. Simply accept Kṛṣṇa's words and see the result. And the result is happening also. Those who are accepting Kṛṣṇa in that way and trying their best to please Kṛṣṇa with this human form of life, how much they are happy, how they are enjoying life.

So this is practical. So our request is that everyone should try to understand the Kṛṣṇa consciousness movement and be happy. Thank you very much. [break] Yes. Yes. What is that?

Guest (1): Why does Kṛṣṇa expanded Himself as māyā?

Prabhupāda: Kṛṣṇa has not extended māyā. You wanted māyā, therefore He has given the facility to enjoy māyā. Just like the government creates the prison department. It is not the government's desire that "There must be some prisoners." But you are criminal, therefore there must be prisonhouse. So you create the prisonhouse, not the government. Government creates university. "Come there, take education." Māyā is created by you. As soon as you forget Kṛṣṇa, the māyā is there. Just like there is sunshine and darkness, side by side. If you want to keep yourself in the sunshine, there is no darkness. But if you voluntarily come to the darkness, what the sun will do? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You surrender to Kṛṣṇa." But why don't you do it? That is māyā. It is up to you. Therefore you create māyā. Kṛṣṇa does not create. A man is hanged. Does it mean that the high-court judge who orders that "This man should be hanged," the high-court judge is enemy of that man he's hanging? No. He has created his situation that he should be hanged. God is very kind to everyone, but we have created situation so that we suffer. Karmaṇā daiva-netreṇa [SB 3.31.1]-by our own work and under the supervision of the Supreme. Just like in the state you create some criminal activity. Under the supervision of the government you are punished. All right. [break]

Guest (2): How do you recognize someone who has already a family and he's working and who wants to progress in Kṛṣṇa consciousness? Is he, does he have to give up his job and shave his hair and wear robes?

Prabhupāda: No, no. No, never. Simply you have to see, what you are doing, by such action Kṛṣṇa is satisfied. That's all. You can do anything. The test is… That is stated in the Śrīmad-Bhāgavatam,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

The example is… Just like Arjuna. Arjuna was a warrior, fighter. So when he proposed that "I shall not fight. They are my brothers, my grandfathers, my nephews," that was his proposal. Kṛṣṇa said, "Wherefrom you got this nonsense idea? You are in the warfield and are denying to fight." That means by his nice proposal that "I shall not fight," Kṛṣṇa was not pleased. But after understanding Bhagavad-gītā, when he saw that "Kṛṣṇa wants this fight," "Yes. Kariṣye vacanaṁ tava [Bg. 18.73]." That is perfection. So he remained a warrior and still he became perfect. So everyone can remain in his own occupation, varṇāśrama-vibhāgaśaḥ, but one has to see that whether Kṛṣṇa is satisfied. Then whatever he is doing, that is perfect. That is Kṛṣṇa conscious.

Guest (3): Is it possible for any entity to do something until the Lord hears him?

Prabhupāda: Yes. God sanctions, but you desire. "Man proposes, God disposes." Whatever you desire, if you insist, God will sanction. And without His sanction you cannot do. Therefore your doing something is dependent on God's sanction. But you desire something out of your own will. You are not a stone. You are a living entity. So you can desire anything. Kṛṣṇa conscious, they do not do anything without Kṛṣṇa's sanction.

Guest (3): The Kṛṣṇa consciousness say, you cannot do anything unless the Lord desires it.

Prabhupāda: Yes. Not God desires. God sanctions. Don't say like that. Desire is yours, but sanction is God's. Just like you want to do some business. You must take sanction from the government. You take license. You cannot do out of your own will. Similarly, you can desire and propose, "God, I want to do this," and God will sanction. So those who are not Kṛṣṇa conscious, they want. "I want this. I want this. I want this. I want this." Kṛṣṇa says, "All right. Take this." But Kṛṣṇa says that "You give up all this nonsense," that we do not take. Kṛṣṇa says, sarva-dharmān parityajya mām ekam: [Bg. 18.66] "Simply take Me." But that we do not do. We ask Kṛṣṇa, "Please let me do this." "All right, do it." Yathecchasi tathā kuru [Bg. 18.63]. Kṛṣṇa inquires from Arjuna after teaching him Bhagavad-gītā, "Now I have spoken to you everything. What you want to do, you can do." That is Kṛṣṇa's proposal. Kṛṣṇa says that best thing is that you simply take to Kṛṣṇa. But Kṛṣṇa gives you the opportunity, liberty, that whatever you do, whatever you like, you can do. Now it is your choice. Just like father, (and) grown-up son. He says, "My dear boy, you do like this. That is my opinion." But when the son says, "No. I shall do like this." "All right, you do whatever you like." But without father's sanction, as the son cannot do anything, similarly, without Kṛṣṇa's sanction you cannot do anything. But the proposal is yours. Therefore this maxim: "Man proposes, God disposes." So God is not responsible for your work. If you act according to the order of God, then He's responsible. And if you act against the will of God, then you are responsible. Yes?

Guest (4): (indistinct)

Prabhupāda: I cannot hear him.

Devotee: Is desire, desire is due to the material contamination, or is it…?

Prabhupāda: Yes. Desire is according to association. You mix with the drunkards, you'll desire to drink. And you mix with us, you'll desire to worship Kṛṣṇa. Therefore we are giving you facility. You associate with us and desire only Kṛṣṇa. That's all. Yes.

Indian man: But why there is so…, there is duality in this world?

Prabhupāda: There is no duality. There is one, Kṛṣṇa. But you have created duality. That is māyā. When you forget Kṛṣṇa, that is duality. When you think that there is something else other than Kṛṣṇa, that is duality. So people are not coming to Kṛṣṇa consciousness, that is duality. They are thinking that "We can be happy without Kṛṣṇa." That is duality. If they know it perfectly well that "Kṛṣṇa is one, and therefore my interest is with Kṛṣṇa. My interest should not be different from Kṛṣṇa's interest," that is oneness. Just like in a family the head is the father. So if anyone acts according to the head of the family, there is no duality. If some of the members says, "No. I'll act like this," there is duality. So if every one acts according to the desire of Kṛṣṇa, there is no duality. There is oneness. But we don't act; therefore there is duality. Therefore duality is māyā. So you have question? All right.

Guest: (indistinct)

Devotee: If you must have a spiritual body in order to go back home, she asks, is it only with this Hare Kṛṣṇa mantra and by taking prasāda that we achieve that body?

Prabhupāda: Oh, yes.

Devotees: Haribol! Jaya! Haribol!

Prabhupāda: You chant Hare Kṛṣṇa and eat nice kṛṣṇa-prasādam, you go back to home. Rest assured.

Devotees: Jaya, Prabhupāda!

Prabhupāda: That's all right. It is so nice. And don't you feel how you are becoming nicer and nicer? Practically. The news reporter… One lady in Philadelphia, she saw our students and she was surprised. She inquired, "Are you Americans?" So we are creating such devotees that people are becoming surprised how this is possible. Yes, it is possible by Kṛṣṇa consciousness. It is simple method. Simply chant Hare Kṛṣṇa and take Kṛṣṇa prasāda. That's all. Don't require any education, philosophical theorizing. Simply do these two business, chant Hare Kṛṣṇa and take kṛṣṇa-prasāda. And our temple is open for that. Everyone. No fee. No charge. So why do you lose this opportunity? Yes?

Guest (4): Why do some people want to approach Kṛṣṇa in hatred?

Prabhupāda: What is that?

Śyāmasundara: Why is that some people want to approach Kṛṣṇa in hatred?

Prabhupāda: Because… Hatred? That is always. Not today. Every day. When Kṛṣṇa was born, there was a Kaṁsa who was planning how to kill Kṛṣṇa. When Kṛṣṇa was born, you know that? So Kṛṣṇa… To kill Kṛṣṇa… There is a section of men who want to kill Kṛṣṇa always. They are called demons, or rākṣasas. So the rākṣasas… More or less, everyone in this material world are demons. But those who are intelligent, from this demonic life they come to Kṛṣṇa consciousness. Others who do not come God consciousness, they remain demons, and their business is just like Kaṁsa, Rāvaṇa, simply making plan how to kill God or kill Kṛṣṇa. That's all. "There is no God." That is their propaganda. "I am God." That's all. So these demonic elements are always there. You have to do your own business. That's all.

Guest (5): Why is there soul and Supersoul in the body when soul is part and parcel of Kṛṣṇa?

Prabhupāda: Not why. It is always there, soul and Supersoul. There is no question of why. But soul and Supersoul, they are qualitatively one. Just like you have got your body. If you say, "Why there is hand?" so how can I answer? As soon as there is body, there is hand, there is a leg, there is a mouth. That is the creation. The creation is like that. There is soul and Supersoul. Just like you have got the whole body, and there are parts and parcels of the body, the limbs of the body. That is the beauty of the body. If you simply keep a lump of body it is not beautiful. Therefore the body should be nicely constructed, and there must be different parts and parcels of body. There is a design. But if simply there is soul, super, and there is no under soul, then how Kṛṣṇa becomes ānandamaya? About the Absolute Truth in the Vedānta-sūtra it is said ānandamayo 'bhyāsāt. "The Absolute Truth is full of bliss." So in order to enjoy bliss there must be Supersoul and under soul. Otherwise it is not blissful. Is it clear? Yes. There must be. Yes.

Indian man (2): Swamiji, in India, among the Bengali societies, many people worship demigods and demigoddesses. Now…

Prabhupāda: They have been explained in the Bhagavad-gītā as lost of intelligence. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. One who does not worship the Supreme Lord, but worships demigods or his officer in the office, his boss in the office, like that, but reject God, that person is considered as less intelligent.

Indian man (2): How they can become God conscious?

Prabhupāda: By taking to Kṛṣṇa consciousness. This is… Therefore this movement. This movement is to make everyone… Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. They have suffered under misconception many, many births, and here is the opportunity that they can stop their birth and death process and take to Kṛṣṇa consciousness and go back to home. That's all.

Indian man (2): Does that means they should not worship these demigods and goddesses?

Prabhupāda: Yes, there is no need.

Indian man (2): Sarasvatī and Lakṣmī and…

Prabhupāda: There is no need. Just like here. Take practical example. They are not worshiping demigods. How they are advancing. You see practically. And what the Sarasvatī worshiper has advanced? They fight simply. During the martial (?) ceremony in Calcutta… So what is benefit? You should judge by the result, not by sophisticated ideas. There is no necessity. Therefore our ācārya Narottama dāsa Ṭhākura says that you haven't got to take shelter of any other demigods. Why? If Kṛṣṇa is the Supreme Personality of Godhead, if He is all powerful, then even if you want something from Kṛṣṇa, do you think that Kṛṣṇa is unable to deliver to you? Why should you go to demigods? That is also described in the Bhagavad-gītā. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. The benefit derived from the demigods, that is temporary. But rascals who have got less substance of brain, they are after that. It is clearly said. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām. Alpa-medhasām means one who has got brain substance very little, they are attracted by all these things. They are meant for third-class, fourth-class men. Because they will not worship God, "All right you worship these demigods. At least, you try to worship something instead of becoming atheist." That is the process. But when one is actually intelligent, after many, many births, he should worship the Supreme Personality of Godhead.

Indian man (3): Śrīla Prabhupāda, Rāmacandra also worshiped Durgā.

Prabhupāda: Well, Rāmacandra also, I mean to say, constructed a bridge over the ocean. Can you do that? So why do you bring Rāmacandra? He can do anything He likes. He's God. You cannot do. God is so kind, sometimes He worships His devotees.

Guest (6): What are the qualities of the holy name?

Prabhupāda: Transcendental qualities. What is the question?

Śyāmasundara: What qualities is the holy name invested with?

Prabhupāda: It is not clear. Holy name of God is God Himself. As in this material world there is difference between the name and the substance, in the holy name, as soon as you call holy name, that name is not different from the substance. Is it clear or not? First of all answer this.

Guest (6): I want a quote for each.(?)

Prabhupāda: No, your first question was "What is this holy name?" First of all try to understand this. Then put another question. Don't disturb. First of all try to understand this question. Holy name means the name is nondifferent from the substance. Here if you become thirsty, you want water, the substance. If you simply chant "water, water, water," it will not act. But holy name means if you chant Hare Kṛṣṇa, then you are associating with Kṛṣṇa personally. That is holy name. Here the name is contaminated, whatever name you… But God's name, Kṛṣṇa's name, is holy name. That is nondifferent from God. Otherwise, don't you see, they are chanting "Kṛṣṇa." If Kṛṣṇa name is not Kṛṣṇa, how they are making advance in Kṛṣṇa consciousness? They are associating with Kṛṣṇa directly. That is the holy name.

Indian man (4): Prabhupāda, is the best method to read Bhagavad-gītā?

Prabhupāda: To surrender to Kṛṣṇa. You do not know this? You read Bhagavad-gītā? You'll see that is the best method, to surrender to Kṛṣṇa. That is the best method. What is the difficulty?

Indian man (5): Prabhupāda, how can we (indistinct).

Prabhupāda: That you have to practice and see.

Indian man (5): We can persuade my family to my religion. Instead of worshiping…

Prabhupāda: First of all you persuade yourself; then you talk of your family and relatives. If you understand factually, then you will be able to convince others. But if you don't understand yourself, what is the use of talking family and friends? First of all you. Āpani ācari' prabhu jīvera śikṣāya. First of all, you have to act accordingly; then you can teach others. And if you are not pure, if you indulge in all kinds of sinful activities and you talk of Bhagavad-gītā, what will be effect? There will be no effect. This is going on. They are doing all nonsense, and talking of Bhagavad-gītā. Therefore it is not effective. For last one thousand years Bhagavad-gītā was known in the Western countries, but there was not a single kṛṣṇa-bhakta. Because they did not act accordingly. Simply talked of Bhagavad-gītā. That's all. Simply talking will not do. You have to behave as these people are, these boys and girls are behaving. Then you will understand Bhagavad-gītā. Yes.

Guest (6): Can you explain about taking a spiritual body after death?

Prabhupāda: After death you take another body. Do you understand it? Similarly, you take spiritual body. What is the difficulty? Can you understand that you take another body?

Guest (6): Yes.

Prabhupāda: Then why do you don't (understand) another spiritual body? What is the difficulty. You accept another body after death. Dehāntaram. So instead of accepting a material body, you accept a spiritual body. That's all. What is the difficulty to understand? Just like you have accepted now this body, American body or English body. You cannot say, "I have an Indian body" or Chinese body or Russian body. In the same way, after giving up this body you can accept spiritual body. What is the difficulty to understand? There is no difficulty. Just like if you take birth in the sun planet, you have to take a body of fire. There are different planets, and the climatic influence are different, but here the scientists, they are calculating from their own point of view. They do not know that God's creation there are different types of body, different types of atmosphere. Just like the fish. They are living in the water. But you take out the fish on the land, immediately he dies. So your body, you have got a particular type of body. If you are thrown in the water you immediately die. But you can understand that within water there is life, on land there is life, there is body. So when you go to a certain different atmosphere, you have to accept a different type of body. Similarly, when you go to the spiritual world, you'll accept a spiritual body. What is the difficulty to understand? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. One should be qualified to enter into certain association, atmosphere. That… If you spiritually qualify yourself, then after giving up this body you get a spiritual body and you enter in the spiritual world. That's all. Very easy. You make yourself spiritualized in this life. That example is… Just like you put one iron rod in the fire; it becomes warmer, warmer, warmer, and at the end it becomes red hot. At that time it is no longer iron rod. It is fire. You touch that iron rod anywhere; it will burn. Similarly, by spiritual activities you can make this body spiritual so that there will be no more material activities. That is spiritual body. Just like in this body we are training our boys and girls… They are young boys and girls, but they are no more interested to go to the restaurant, hotel or cinema or dancing party. They are simply interested to Kṛṣṇa consciousness. How they have given up all these young men's demand? How it is possible? You can see. So when your material activities are stopped, that is spiritual body.

Indian man (6): It is written in Gītā the soul never dies. When the soul does not die, where does it go after that?

Prabhupāda: He goes as he likes. Yes. He can go to hell, he can go to heaven, he can go to God, he can go to China. Anywhere he likes. (laughter)

Woman: Śrīla Prabhupāda, what does it mean practically to surrender unto Kṛṣṇa?

Prabhupāda: Yes. Surrender to Kṛṣṇa means you have to accept things which is favorable for Kṛṣṇa consciousness. Just like we restrict our students, no illicit sex, no gambling, no meat-eating, no intoxication. If you surrender to this process, that is surrender to Kṛṣṇa. Is it clear? If you don't surrender, there is no surrender. Then you are not surrendered soul. Chant sixteen rounds, and if you follow, that is surrendering to Kṛṣṇa. Don't take anything except kṛṣṇa-prasādam. That is surrendering to Kṛṣṇa. So many we have got. So if you surrender to these principles, that means you surrender to Kṛṣṇa. Just like a good citizen surrenders to the state. What does it mean? He abides by the law. That's all. He does not do anything which is against the will of the state. That's all. So you surrender to the principles; then you surrender to Kṛṣṇa. That's all. All right. Thank you very much. (end)

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Bhagavad-gītā 7.1-3

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Ahmedabad, December 14, 1972

Prabhupāda:

…pārtha
yogaṁ yuñjan mad-āśrayaḥ

asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So Kṛṣṇa is advising simply by increasing your attachment for Kṛṣṇa, we can be eligible to understand the whole knowledge, complete knowledge, without any doubt. By our mental speculation we acquire knowledge, but there are so many doubts. So many doubts. In the Ninth Chapter also, in the Bhagavad-gītā, it is said, pratyakṣa avagamaṁ dharmyam. Pratyakṣa. Kṛṣṇa consciousness knowledge is so perfect that pratyakṣa avagamam, you can directly perceive how far you are making progress. You don't require to take certificate from others, whether you are progressing or not. You'll understand, yourself. The example is given. Just like a hungry man is eating, so as he going on, eating, he's getting strength and his hunger is being satisfied. So he can understand himself. Nobody requires to certify, "Now you are satisfied," or "Now…" Similarly bhakti, Kṛṣṇa consciousness, is so perfect that pratyakṣa avagamam, one can understand directly. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the test of bhakti-mārga.

Therefore Kṛṣṇa says, asaṁśayam. The theoretical knowledge, experimental knowledge, always remains in doubt. All the scientists, they are not confident. Now there is a theory, "theory of uncertainty," among the scientists. Whatever knowledge they are making, they are making progress, everything is uncertain. Yes. It must be uncertain, because the basic principle is wrong. Therefore it must be uncertain. A conditioned soul, as we are, under the condition of the material nature, three modes of material nature, how our knowledge can be perfect? It is not possible. The first defect is, because we are conditioned, we commit mistakes, so many. And we become illusioned. Just like every knowledge is being based on the illusion that "I am this body, material body," which I am not. But the whole world is going on under this conception, that "I am this body." "I am American," "I am Indian," "I am brāhmaṇa," like that. So the basic principle is illusion. And there are so many mistakes we commit. And the senses are imperfect. And although my senses are imperfect, I, still, I theorize, "It may be…," "It is like this," "It is like that." These are all imperfect things. Therefore whatever knowledge we may make progress, it is saṁśayam, it remains doubt, uncertainty.

But what Kṛṣṇa says, you can test even with your experimental knowledge. That is Vedic knowledge. Vedic knowledge, it is not dogma. The, the statement is there after sufficient experiment. So we, if we accept Vedic knowledge, we save so much time. We may go on experimenting with out limited power of senses, but that will always remain doubtful, then it is perfect. Asaṁśayaṁ samagram. This samagram, this word, is very significant. Samagram means "complete." To understand Kṛṣṇa means to understand the whole cosmic manifestation, God, the material nature, the time factor, the living entities, their respective relationship, everything. That is called samagram. Not that a Kṛṣṇa conscious person does not know about the creation of the material manifestation. He knows, by his reason. That will be explained in this chapter, Seventh Chapter, how this material creation is going on. The modern scientists, they put up creation, that "There was a chunk, and it was burnt into pieces. Then the planetary systems came into existence." But if we inquire, "Wherefrom this chunk comes?" that they cannot answer. Therefore the so-called scientific knowledge always remains in doubt. Darwin's theory… There are so many passages: "It may be, perhaps."

So these things, "Perhaps, it may be," that is not certain. Therefore they have now accepted the theory of uncertainty. But here we, if we hear from Kṛṣṇa, then it is perfect knowledge. Samagram. How this material world is created, how this earth, five elements of gross elements come into existence, and everything will be explained. Asaṁśayaṁ samagraṁ mām [Bg. 7.1]. To understand Kṛṣṇa means to understand everything. Therefore tattvam.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

We have to understand Kṛṣṇa in truth. Simply superficially, if we understand Kṛṣṇa, that "Kṛṣṇa was born of the father and mother, Devakī and Vasudeva, and He was born in Mathurā, and then played with the gopīs. And then the…, He taught something on the Battlefield of Kurukṣetra," that is not sufficient knowledge. We should try to understand samagram, as far as possible in complete. Then our devotion, our love for Kṛṣṇa, will be increased.

In the Caitanya-caritāmṛta it is said,

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

Siddhānta, conclusive, conclusive understanding. You should try to understand Kṛṣṇa. Simply by understanding Kṛṣṇa, our life becomes perfect. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. We can become liberated. Therefore Caitanya, yes, Kavirāja Gosvāmī recommends that "Try to understand Kṛṣṇa in truth." And another place it is said,

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra
[Cc. Ādi 8.15]

It is not blindly accepted, this Kṛṣṇa consciousness. With considerable deliberation, we take the decision. All the ācāryas, they have taken decision. Therefore in the next verse Kṛṣṇa says, jñānaṁ te 'haṁ sa-vijñānam. This knowledge, with practical understanding, sa-vijñānam. Vijñānam means practical application. We understand Kṛṣṇa as the Supreme. He's the creator of this cosmic manifestation. He's the Supreme. We are all subordinate. This is jñānam. And sa-vijñānam, when it is practically applied, that means when you take to devotional service, then it is practically application, practicing.

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate

[Bg. 7.2]

So when we understand perfectly, complete knowledge, then there is no more anything remains to be understood. Everything is… Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. So the Bhagavad-gītā is not theory. It is knowledge, and practically applicable in life. Sa-vijñānam. And if we try to understand Kṛṣṇa in perfect order, then there is nothing remains to be understood. Everything becomes revealed. This knowledge becomes revealed. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Revealed. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi [SB 10.14.29].

So we have to receive this knowledge submissively. The, Lord Brahmā recommends that jñāne prayāsam udapāsya namanta eva. Namanta eva. We must be submissive. The whole thing depends, spiritual knowledge…

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So this knowledge, this process of knowledge, is received by submissive mood. Jñāne prayāsam udapāsya. One has to give up the false prestigious position that ”I can understand God and everything by my speculative, experimental knowledge.” This is called jñāne prayāsam. Jñāne prayāsam udapāsya namanta eva. One should be submissive, san-mukharitāṁ bhavadīya-vārtām, and try to hear the message of the Lord from san-mukharitām, sādhu, devotees, san-mukha…, not professional. Śrī Sanātana Gosvāmī has strictly forbidden: avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Avaiṣṇava, those who are not practically Vaiṣṇava, devotee, in practical life, professional person, there is no use. Avaiṣṇava. There must be heart and soul Vaiṣṇava. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam. Hari-kathā, the words about the Supreme Personality of Godhead, certainly that is amṛtam. But still, it should not be heard from a person who is not a devotee.

So avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. And it is forbidden, ”Don’t hear.” Why? Hari-kathāmṛta, kṛṣṇa-kathā, the message of God, the words of God, Bhagavad-gītā? He may be anything, but the kathā is the same; so what is the harm to hear from an avaiṣṇava? Sanātana Gosvāmī gives the example: sarpocchiṣṭaṁ payo yathā. Sarpocchiṣṭaṁ payo yathā. Sarpocchiṣṭa… Just like milk, everyone knows, a very nice food, most nutritious food, but if it is touched by the life of a serpent, immediately spoiled. Immediately. Another place, Caitanya Mahāprabhu says, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If we hear Māyāvādi-bhāṣya, commentaries by the Māyāvādīs, those who do not accept the Personality of Godhead… They called, they are called Māyāvādīs. Māyāvādī means they see everything māyā. Even Kṛṣṇa is māyā. That is called Māyāvādī. The Māyāvādī philosophy is that ”When Kṛṣṇa comes, He comes with a material body.” That is called Māyāvādī. ”God is impersonal. When He comes, He takes a form, He takes the form of this matter.” This is Māyāvādī. There are so many faulty statements of the Māyāvādīs. So Caitanya Mahāprabhu says, māyāvādī haya kṛṣṇe aparādhī. They’re offenders, offenders. Therefore, māyāvādi-bhāṣya śunile haya sarva-nāśa. One becomes doomed by hearing the Māyāvādī commentary. This is so much condemned.

So actually, by the grace of Kṛṣṇa, we can understand that the Absolute Truth is ultimately the Supreme Person. But we cannot accommodate within our teeny brain that how the Supreme Absolute Truth can be a person. That is the difficulty. That is the difficulty of Māyāvāda philosophy. That is the kūpa-maṇḍūka-nyāya, that ”Because I am a person, I am so much limited, how a person can be unlimited?” That is the difficulty for them. But therefore to remove this difficulty, one has to surrender. Without surrendering, it is not possible to understand. Therefore Kṛṣṇa demands, ”Surrender. Then you’ll understand.” Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. By challenging, you cannot understand actually what is Kṛṣṇa. One has to become submissive. So,

jñānaṁ te ’haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo ’nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]

Then Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Manuṣyāṇāṁ sahasreṣu. Generally, whole human society, especially at the present moment, nobody cares for perfection of life. They do not know what is perfection of life. Just like animals, they do not know what is perfection of life. They think perfection of life: to gratify the senses. ”We have got these senses. Let us…” Because they have no idea that there is life after death. Therefore their only proposition is, ”Now we have got this life and we have got these senses. Let us enjoy it to the fullest extent.” This is their perfection. But actually, that is not perfection. Perfection means, self-realization means to know that ahaṁ brahmāsmi, ”I am not this matter; I am spirit soul.” To understand this. Brahma-bhūtaḥ prasannātmā [Bg. 18.54].

So therefore mostly people are engaged in the animal propensities of life. Āhāra-nidrā-bhaya-maithunaṁ ca: eating, sleeping, sex life and defense. They are busy. But these things are visible in the animal life also. Then what is the special significance of the human life? Human life means athāto brahma jijñāsā. They, the human being should be inquisitive to understand Brahman. That is the special significance of human life. Narottama dāsa Ṭhākura therefore sings, manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu. Narottama dāsa Ṭhākura laments, hari hari bifale janama goṅāinu: ”My Lord, I have simply spoiled my life.” Why you have spoiled? You are eating very nicely, sleeping very nicely. ”No.” Manuṣya-janama…, rādhā-kṛṣṇa, manuṣya-janama. This human form of life is especially meant for understanding Rādhā-Kṛṣṇa. Kṛṣṇa means Rādhā-Kṛṣṇa. Kṛṣṇa means everything, samagram. To understand Kṛṣṇa, that is the special mission of human life. ”So I did not try for it. I simply carried away by the waves of māyā.” And the Bhaktivinoda Ṭhākura sings, māyār bośe, jāccho bhese’, Khāccho hābuḍubu bhāi. We are being carried away by the waves of this material modes of nature, sometimes drowned, sometimes on the surface. In this way, our life is going on. Jīv kṛṣṇa-dās, e biśwās, korle to' ār duḥkho nāi. But we can stop this being carried away by the waves of māyā simply if we accept that we are eternal servant of Kṛṣṇa. We can stop the carrying away.

So the… Therefore… People do not understand this. Kṛṣṇa Himself says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Sahasreṣu means out of millions of men, they are interested how to make life perfect. Nobody's interested, especially in this age. In this age, prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ. The first disqualification is that in this age people do not live for a long time. First disqualification. Formerly, they were healthy and they could live about hundred years. As we have seen, our grandfather, grandfather, they used to live. My grandfather died at the age of ninety-six years. Similarly, there are many instances. People used to live for long time. But the first qualification of this age that they, they are dying fifty, sixty, forty-five. The India's average age is thirty-five. In other countries, a little more. So practically, nobody's living a very long time. Prāyeṇālpāyuṣaḥ and manda. They do not know that they have a mission of life. Siddhi. Siddhi-lābha. They do not know. Like cats and dogs, dying. Prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge, mandāḥ sumanda-matayaḥ. And if one is interested for spiritual life, they are also captured by so many pseudo spiritual things. Pseudo. Manda. Prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ, mandāḥ sumanda-matayaḥ. They have got a different views. They do not like to take knowledge from the Vedic, perfect knowledge from the Vedic literature or from Bhagavad-gītā. They manufacture their own way of life, this mandaḥ sumanda-matayaḥ. And manda-bhāgyāḥ. And unfortunate, mostly they are unfortunate. And hy upadrutāḥ. And distributed by so many things. Sometimes earthquake, sometimes famine, sometimes scarcity of water, sometimes war, or sometimes fight. So many things, problems, simply problems. This is the position of this age.

So if one is actually interested to make his life perfect, then we should accept the standard knowledge instead of manufacturing now different ways. No. Here is standard knowledge, Bhagavad-gītā, the śāstra. Sādhu-śāstra-guru-vākya tinete kariyā aikya. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. If you do not follow the standard knowledge of perfect śāstra, then Kṛṣṇa says, na siddhiṁ sāvāpnoti. He never gets siddhi. Here it is said, siddhaye. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye, to become perfect. So unless we follow the injunction of the śāstra, then there is no possibility of siddhi. Na siddhiṁ sāvāpnoti na sukhaṁ na parāṁ gatim. Neither perfection, neither happiness in this life, and what to speak of next life? These things are not possible if we do not follow standard knowledge. So for the standard knowledge, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. And those who have taken the standard knowledge, yatatām api siddhānām [Bg. 7.3].

So for, by standard knowledge, by understanding Vedas, that is standard knowledge. Still, although they are siddhas, still they do not understand Kṛṣṇa. Just like karmīs, jñānīs, yogis, they have taken to standard knowledge. That's a fact. But still, they cannot understand Kṛṣṇa. The Māyāvādīs, the impersonalists, the speculators, they cannot understand. They are surprised, that "How Kṛṣṇa can be the Absolute Truth?" Even a, a great scholar, Dr. Radhakrishnan, he's also amazed. He says that "Bhagavad-gītā is mental speculation." And when Kṛṣṇa says on the Ninth Chapter… He writes commentary. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He says that "It is not up to Kṛṣṇa, but the fact which is within Kṛṣṇa." So he does not know what is Kṛṣṇa, and still, he dares to write commentary on Bhagavad-gītā. This is the difficulty. Kṛṣṇa has no inside or outside. Kṛṣṇa is all spirit, all spirit. Sac-cid-ānanda-vigraha [Bs. 5.1]. So he does not know. Not only he, many does not know. But the thing is that they dare to write commentary on Bhagavad-gītā. Therefore here it is said that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. First of all, one must be perfect. And amongst the perfect, then Kṛṣṇa is known very rarely. Amongst the perfect. What to speak of the imperfect? Manuṣyāṇāṁ sahasreṣu. Caitanya Mahāprabhu says therefore: koṭi-karma-niṣṭha-madhye eka jñānī śreṣṭha. There are millions and millions of karmīs, working hard for sense gratification. They are called karmīs. Koṭi-karma-niṣṭha-madhye eka jñānī śreṣṭha. One becomes jñānī, he is chief. Then koṭi, koṭi-jñāni-madhye haya eka-jana mukta. Out of many thousands of jñānīs, one becomes actually liberated. And koṭi-mukta-madhye durlabha eka kṛṣṇa-bhakta. He says, "Out of many muktas, liberated souls, it is very difficult to find out a kṛṣṇa-bhakta, a devotee of Kṛṣṇa." These things are there.

So Kṛṣṇa also says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. But this kṛṣṇa-bhakti has become easily available through the mercy of Śrī Caitanya Mahāprabhu. Caitanya Mahāprabhu is so liberal that Rūpa Gosvāmī offered Him respect, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "People cannot understand what is Kṛṣṇa, and what to speak of kṛṣṇa-prema, love of Kṛṣṇa. It is far, far away. But You are so magnanimous that You are distributing this kṛṣṇa-prema to everyone." Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne. "You are Kṛṣṇa, I can understand, but You have now appeared in the name of Kṛṣṇa Caitanya."

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So Lord Caitanya is accepted as Kṛṣṇa Himself. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam… [SB 11.5.32]. There are many evidences in the śāstra. So it is due to Lord Caitanya's mercy, if we go through the methods… Caitanya Mahāprabhu appeared as a devotee to teach us how to execute devotional service. So if we follow the footprints of Lord Caitanya Mahāprabhu, then kṛṣṇa-bhakti becomes very easily available. Therefore, first of all we offer our respect to śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Then we chant Hare Kṛṣṇa, Hare Kṛṣṇa… Because by the mercy of Lord Caitanya, it will be easier to approach Kṛṣṇa. Tad viddhi praṇipātena… [Bg. 4.34], as it is stated. So,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So Kṛṣṇa consciousness, although it is very difficult, by the mercy of Lord Caitanya, it has become easily available. And Caitanya

Mahāprabhu has recommended, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. He has recommended śrī-kṛṣṇa-saṅkīrtana. Although He is Kṛṣṇa Himself, His word is sufficient, still, whatever He said, He gave reference to the śāstra. Otherwise it is not, I mean to say, authority. That is recommended in the Śrīmad-Bhāgavatam. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. These are the recommendations. Caitanya Mahāprabhu, whatever He has given us, not whimsically, according to the regulation of the śāstra. And if we follow the footprints of Caitanya Mahāprabhu, then Kṛṣṇa consciousness will be very easily understandable. And Caitanya Mahāprabhu has recommended, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is the Kṛṣṇa consciousness movement, that according to the order of Kṛṣṇa, Kṛṣṇa Caitanya Mahāprabhu, we are trying to distribute the words given by Kṛṣṇa, kṛṣṇa-kathā. Kṛṣṇa-kathā means the words given by Kṛṣṇa and the words about Kṛṣṇa. The words given by Kṛṣṇa personally is this Bhagavad-gītā, and words about Kṛṣṇa is Śrīmad-Bhāgavatam. So this Kṛṣṇa consciousness movement means preaching these two principle Vedic literatures throughout the whole world.

Thank you very much. Hare Kṛṣṇa. [break]

…the whole thing that every living entity is prakṛti, every living entity. In the Bhagavad-gītā it is said that apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtām. Every living entity is woman. Those who are thinking of becoming man, they are in illusion. Prakṛti, puruṣa. Puruṣa means the bhoktā, the enjoyer, and prakṛti, strī, means enjoyed. Every living entity is described as prakṛti. No living entity is puruṣa. Puruṣa is only Kṛṣṇa. So when we are thinking, "I have become a puruṣa, enjoyer," that is māyā. That is māyā. [break] …as woman or man, but actually, every one of us, woman, prakṛti. Every one of us. And every one of us are thinking as man. Even the woman. Man means enjoyer. So everyone is thinking enjoyer, "I am enjoyer." And this is called māyā. And about the gopīs, it is better not to speculate. The speculator's writing has no value. Gopīs, they are pleasure potency expansion of Kṛṣṇa. Ānanda-cinmaya-sad-ujjvala-vigrahasya [Bs. 5.32].

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

So gopīs are also expansion of Kṛṣṇa, Kṛṣṇa's pleasure potency. Gopīs are not these ordinary women; neither Kṛṣṇa is ordinary man. So unless we understand Kṛṣṇa as were discussing this morning, the verse, kaścin māṁ vetti tattvataḥ… Out of many millions of siddhas, one can understand Kṛṣṇa as He is. If we do not understand Kṛṣṇa, then how we can understand gopīs?

So this is not the subject matter of the mental speculators. Better not to read all these books. Because they are not realized souls, neither they are devotees of Kṛṣṇa. Neither do they know what is Kṛṣṇa. So what they will understand about Kṛṣṇa? So if we want to understand Kṛṣṇa, er, gopīs, then we have to learn it from the perfect devotee of Kṛṣṇa, not from the speculators, mental speculators. This is simply a waste of time. Just like Narottama dāsa Ṭhākura says, rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhabo se yugala-pīriti. Yugala-pīriti, the love between Kṛṣṇa and Rādhārāṇī… The gopīs are expansion of Rādhārāṇī, pleasure potency of Kṛṣṇa… These are all spiritual subject matter. So this is not mental. An ordinary man, if he thinks that "I am becoming go…," that is artificial. That is artificial. This is not artificial thing. And the parakīyā-rasa, the sense of paramourship, that is also there. But this is not this parakīyā-rasa, as we understand from this material world. Therefore Caitanya Mahāprabhu, er Sanātana Gosvāmī has said that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Those, one who is not Vaiṣṇava… So it is, mental speculator, it is useless to learn from them what is the relationship between the gopīs and Kṛṣṇa. Neither it has to be practiced artificially. These things are rejected. So my request is that you should not read all these books, simply waste your time. [break]

…Kṛṣṇa, Kṛṣṇa's pleasure potency. This has been discussed by Śrīla Jīva Gosvāmī, that Kṛṣṇa is Parabrahman, and to relish brahma-sukha, a person in austerity gives up all the material sense enjoyment… Tapasā brahmacaryeṇa [SB 6.1.13]. They try to relish brahma-sukha. Now, when they… Brahma-sukhānubhūti, Kṛṣṇa is the goal of brahma-sukha anubhūti. So when Brahman wants to have pleasure, does it mean that He takes pleasure within this material world? To understand Brahman, one has to give up all material pleasures. And when the Brahman relishes pleasure, does it mean this is material pleasure? Try to understand this fact. For relishing brahma-sukha, one undergoes severe austerities. Tapasā brahmacaryeṇa śamena damena [SB 6.1.13]. There are so many processes. Tapo divyaṁ śuddhyet sattvam [SB 5.5.1]. For purifying our existence, we have to adopt so many means of austerities, for understanding what is brahma-sukha.

Now, the reservoir of brahma-sukha, Kṛṣṇa, Parabrahman, when He enjoys, does it mean this is material thing? This is not material thing. Ānanda-cinmaya-rasa-pratibhāvitā… There, that is the expansion of His spiritual bliss. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt. That is the existence of Kṛṣṇa's hlādinī-śakti. So first of all we have to understand Kṛṣṇa; then, in course of understanding Kṛṣṇa, we shall understand His samvit-śakti, hlādinī-śakti. So these things are not subject matter for studying in our conditioned life. It is for the liberated soul. Therefore Caitanya Mahāprabhu, you'll find in the teachings of Lord Caitanya Mahāprabhu, He only once discussed about the love affairs of Kṛṣṇa with gopīs, or Rādhārāṇī, gopīs, with Rāmānanda Rāya. And never He discussed with anyone else. Because He was very elevated, Rāmānanda Rāya. And otherwise, He never discussed. In the Bhagavad-gītā also, you won't find Kṛṣṇa is teaching anything about His relationship with gopīs. Just like… Try to understand. This is not the subject matter for a person who is conditioned; neither it is a subject matter to be discussed and speculated by the conditioned soul. Try to understand this. [break]

This is practice. Abhyāsa-yoga-yuktena cetasā, cetasā nānya-gāminā [Bg. 8.8]. When we go to the pūjā room, we take our flowers and candana, offer to the lotus feet of Kṛṣṇa. So gradually, our mind will be concentrated. Just like… Not nowadays. Formerly, young, very young girls were married. Even an… My eldest sister was married at the age of nine years. So I heard that my mother-in-law was married at the age of seven years. I was gṛhastha, and I was also married… My wife was eleven years. So in that minor ages, there is no actually love between husband and wife. But still, formerly, the system was that the young girl, minor girl, was giving some eatable foodstuff to the husband, and sometimes pān, like that. But unless they were major, they were not allowed to live together. But these things are going on. So similarly, gradually, we develop our love for Kṛṣṇa. As the same example, in the young age the minor girl and the young boy, they do not come to the love platform, but in mature time, they become so lovable each other that they cannot be separated. Similarly, we have to practice. This arcana-mārga means practice. Immediately you cannot expect that your mind is completely fixed up with Kṛṣṇa. But if we follow the regulative principles, then it will mature. Mature. And mature stage, there will be love.

So don't be disappointed. Go on with your regulative principles, as they are advised in the śāstra and the guru… Sādhu-guru-śāstra-vākya. We have to stick to the principles. Therefore Rūpa Gosvāmī says, utsāhād dhairyād niścayāt tat-tat-karma-pravartanāt, sato vṛtteḥ saṅga-tyāgāt ṣaḍbhir bhaktiḥ prasidhyati. The first thing is utsāha. Utsāha. Simply on the words of Kṛṣṇa, that Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], we must be very enthusiastic, that "I must surrender to Kṛṣṇa. Although my mind is going outside, but I must be determined that I must surrender." Utsāha. This is called utsāha, enthusiasm. Dhairya. Dhairya means patience: "Oh, I wanted to surrender to Kṛṣṇa. My mind is going somewhere else. This disturbance." Therefore the dhairya. You must be patient. Utsāhād dhairyād niścayāt. Niścaya means must be confident. "Kṛṣṇa has said that 'You surrender unto Me,' and He will give me protection. He must give me. So I must surrender." This is called niścaya. Utsāhād dhairyād niścayāt tat-tat-karma-pravartanāt. And you must execute your business as it is advised by the śāstra and guru. So utsāhād dhairyād niścayāt tat-tat-karma-pravartanāt, sato vṛtteḥ. Your dealings must be very honest, not duplicity. Tat-tat-karma-pravartanāt sato vṛtteḥ saṅga-tyāgāt.

Therefore this association is required. Sādhu-saṅga [Cc. Madhya 22.54]. Sādhu-saṅga is very powerful thing. Therefore we have opened this society. Society means if you come to the society, and if the society is nice, then automatically you learn, you become attached. Just like if we mix, intermingle with drunkard society, gradually we become drunkards. Similarly, if we intermingle with the sādhus, with the devotees, then automatically we become devotee. Saṅgāt sañjāyate kāmaḥ. Therefore sādhu-saṅga is very important.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

These are the shastric injunction. So as far as possible, we should… Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Sādhu-saṅga [Cc. Madhya 22.83] is very important. Nowadays it is very difficult to find out sādhu-saṅga. Therefore we are trying to spread this society's movement so people may take advantage of sādhu-saṅga, and thus automatically, very easily, things may be successful. (end)

730910BG.STO
Bhagavad-gītā 7.1-3

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Stockholm, September 10, 1973
Prabhupāda:
śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

This is a verse from the Seventh Chapter of Bhagavad-gītā which we have published: Bhagavad-gītā As It Is. There are many editions of Bhagavad-gītā, but most of them, they have been edited to push forward the editor's own personal philosophical views. But we do not accept Bhagavad-gītā in that light. Bhagavad-gītā is supposed to be spoken by the Supreme Personality of Godhead. Therefore it is stated here, bhagavān uvāca. Those who are Sanskrit scholar, they will understand what is meant by the word bhagavān. Bhagavān. Bhaga means opulence, and one who possesses opulences, he is called vān. The vat-pratyaya. From vat-pratyaya, the word comes, vān. So bhagavān means "one who possesses all opulences."

There are six kinds of opulences: wealth, I mean to say, reputation, strength, knowledge, renunciation, beauty. These are called opulences. If one person is very rich, he is opulent, he attracts attention of many persons. Similarly, if one person is very influential, strong, he also attracts. Similarly, if one man is very famous for his activities, he also attracts attention. Similarly, if one man is very beautiful or a woman is very beautiful, he or she attracts attention. If one is very wise, learned, he also attracts attention. These are called six opulences, and these opulences are possessed by us in small quantity. Every one of us may possess some riches, maybe little wise or very… Not very strong, little strong. Little, little quantity of these opulences are there in every person. But when you find a person that nobody possesses more than him all these opulences… The Sanskrit word is asama ūrdhva. Asama means "equally," and asama means "without being equal." And ūrdhva means "above." When you find somebody, above him or equal to him, anyone else is as rich, as famous, as opulent, as wise, as beautiful, that person is called God. This is the definition of God. God is great means nobody is equal to Him, nobody is above Him in any kinds of opulences. That is called bhagavān.

So here it is said… Vyāsadeva, he writes… This Bhagavad-gītā is one of the chapter of Mahābhārata. Mahābhārata means the history of greater India. Formerly Bhārata… "India" is given name by the Westerners, but real name is Bhārata, Bhārata-varṣa. This planet was formerly known as Ilāvṛta-varṣa, and later on, after the Emperor Bharata, this planet was known as Bhārata-varṣa. So Bhārata-varṣa means not only India, but the whole planet. At least five thousand years ago it was known as Bhārata-varṣa. Bhārata-varṣa name is there, but it indicates only India. So this Bhagavad-gītā is a chapter of Mahābhārata. Perhaps you know the book Mahābhārata, "Greater Bhārata-varṣa," "The History of the Greater Bhārata-varṣa." That is Mahābhārata. So the background of this Bhagavad-gītā is that there was worldwide fight, battle, called the Battle of Kurukṣetra. Kurukṣetra, the place is still there. If some of you went to India, (you) might have seen it is near Delhi, New Delhi. The railway station is called also Kurukṣetra. So there was a battle five thousand years ago. The parties were two cousin-brothers, and this Bhagavad-gītā was spoken by Kṛṣṇa, the Supreme Personality of Godhead, Bhagavān. Therefore it is called bhagavān uvāca.

So He is teaching Arjuna bhakti-yoga. Yoga means the means by which you can contact the Supreme. That is called yoga. Another, yoga means linking. So there are many types of yoga system for linking ourself with the Supreme Absolute Truth. The Absolute Truth is realized in three phases: impersonal, localized, and personal. In the Śrīmad-Bhāgavatam it is said that the Absolute Truth is realized by different persons according to different angle of vision. Just like if you see from a distant place one mountain, you find something cloudy. If you go nearer, then you find it is something green. And if you enter actually the mountain, then you find there are so many varieties. There are trees, there are houses, there are living entities, animals, everything. The object is one, but according to the vision of the person, from length of distance, the same object is realized in different phases. Therefore the Bhāgavata says, vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. The object is one, but according to the understanding of the same one, somebody is realizing the Absolute Truth as impersonal Brahman, and somebody is realizing the Absolute Truth as localized Paramātmā, and somebody is realizing the same Absolute Truth as the Supreme Personality of Godhead. Ultimately, the Absolute Truth is Supreme Personality of Godhead, Bhagavān. Therefore Vyāsadeva, the compiler of Mahābhārata, he says, śrī bhagavān uvāca.

So our this Kṛṣṇa consciousness movement… The bhagavān is called Kṛṣṇa. He has got many millions of name, but "Kṛṣṇa" name is the chief. "Kṛṣṇa" name means the all-attractive. God must be all-attractive. It is not that God is attractive for one person, not for the other. No. God is attractive for all living entities. Therefore you see the picture of Kṛṣṇa, He is loving the calves and cows, He is loving the trees, He is loving the gopīs, He is loving the cowherds boy. For Him, for God, everyone is lovable object because everyone is son of God. That is stated in this Bhagavad-gītā. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. There are different species of life and different forms of life. Sarva-yoniṣu. "As many forms are there," Kṛṣṇa says… Tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā: "Their mother is this material nature, and I am the seed-giving father." So God is attractive for everyone and God is equal to everyone. There is no distinction for God that "Here is an animal, here is a man, here is a tree." No. Every living entity is part and parcel of God. That is our understanding of God consciousness, or Kṛṣṇa consciousness.

So we are practicing this bhakti-yoga… Amongst the… There are different types of yoga system. As I have already explained that God is realized as impersonal Brahman, as localized Paramātmā or the Supreme Personality of Godhead. Therefore the process of linking with Him, it is called yoga, and there are different processes of yoga system, out of which three are principle: jñāna-yoga, haṭha-yoga and bhakti-yoga. So bhakti-yoga is the topmost. That is described in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Of all the yogis, the yogi who is always thinking of Kṛṣṇa with love and faith… It is not very difficult. Kṛṣṇa says, "He is first-class yogi." So how to become the first-class yogi, that is described in this Seventh Chapter of the Bhagavad-gītā. Kṛṣṇa says personally. If you want to understand God, it is better to understand from God Himself. Instead of speculating what is God, better to understand God from the words of God.

So Kṛṣṇa is accepted by the… Just like Vyāsadeva. Vyāsadeva is the compiler of all Vedic knowledge. He accepts Kṛṣṇa, (as) the Supreme Personality of Godhead. Later on, all the ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Lord Caitanya-they have all accepted Kṛṣṇa. So far our Vedic culture is concerned, Kṛṣṇa is the Supreme Personality of Godhead. Here it is also said, śrī bhagavān uvāca. So He is teaching how to become first-class yogi in Kṛṣṇa consciousness. That is His teaching. He is saying, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mayi, "unto Me," āsakta, "attachment." The Kṛṣṇa consciousness yoga means to increase the attachment for Kṛṣṇa. That's all. We have got attachment for something, every one of us. So everyone has got attachment, either for His family, either for some friend or for some house or some hobby or for some cats, some dogs. There is attachment. That is not to be learned. We cannot… There is no need of explaining what is attachment. Attachment is there, existing in everyone's heart. He wants to be attached to somebody else or he… Everyone wants to love somebody else. Love does not mean oneness. Love must be two, the lover and the beloved. So attachment is there. That is natural. Everyone knows. Now, this yoga system, Kṛṣṇa consciousness yoga system, means to increase your attachment for Kṛṣṇa. That's all.

Therefore it is said here, mayy āsakta-manāḥ pārtha, "Increasing gradually the attachment for Me." Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan, "practicing this yoga system," mad-āśrayaḥ, "taking shelter of Me." The mad-āśrayaḥ means two things. You can take directly shelter of Kṛṣṇa or you can take shelter of a person who has taken shelter of Kṛṣṇa. That is meaning of mad-āśrayaḥ. That is the system of paramparā. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. If you increase your attachment for Kṛṣṇa, that attachment, and if you increase your attachment for a person who is devotee of Kṛṣṇa, it is the same. Just like electricity. If one thing is charged with the electricity power, if somebody touches it, he also becomes electrified. We have got daily experience that from the electric powerhouse, the electric wires are distributed, and as soon as we join the plugs, immediately it is electrified. Similarly, paramparā system… Kṛṣṇa is the original Supreme Personality of Godhead. The words given by Kṛṣṇa. If you carry as it is carried by other disciplic succession, then you are in touch with Kṛṣṇa. That is called yogaṁ yuñjan mad-āśrayaḥ, always being linked up with Kṛṣṇa.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ mām…
[Bg. 7.1]

Asaṁśayam means "without doubt," and samagram means "in completeness." Asaṁśayaṁ samagraṁ mām. Kṛṣṇa says… Mām means the Supreme Personality of Godhead. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi: "As you can understand, please try to hear from Me." Kṛṣṇa is speaking personally. So if we accept Bhagavad-gītā as it is, as instructed by Kṛṣṇa Himself, then we understand what is God without any doubt. Asaṁśayam and samagram, in completeness. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu.

In our present position, with blunt material senses, with four defects, it is not possible to understand what is God. We have got four defects in this material condition. We commit mistake, every one of us; we are illusioned; we accept something for something for something. So to commit mistake, illusioned, and our senses are imperfect. The knowledge we gather through our senses, that is imperfect because our senses are imperfect. Just like we see every day the sun with our eyes, but because our senses are imperfect, we see the sun like a disc, although it is fourteen hundred thousand times bigger than this earth. In this way, if we analyze our senses, it will be found that our senses are imperfect. By the imperfect senses speculating, that is not perfect. Therefore all the speculators, they, so-called scientists, philosophers, they put forward theories: "Perhaps," "It may be," like that. That means it is not perfect knowledge. But if we receive knowledge from the supreme perfect God, that it is actually perfect. Our process is like that.

In the Fourth Chapter of the Śrīmad-Bhagavad-gītā you will find, Kṛṣṇa says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa said this philosophy of Bhagavad-gītā first to the sun-god, and he spoke to his son Manu, he spoke to his son Ikṣvāku. In this way, disciplic succession, this Bhagavad-gītā has come down to this earthly planet, and if we accept that disciplic succession, do not unnecessarily interpret, then we understand what is Bhagavad-gītā. That is the process. Our Kṛṣṇa consciousness movement is to understand the Supreme Person, Kṛṣṇa, as He is, without any interpretation. That is called Kṛṣṇa consciousness yoga. That can be achieved, as Kṛṣṇa says, always keeping center Kṛṣṇa.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

You can understand. If you practice this yoga, keeping Kṛṣṇa in the center, always thinking of Kṛṣṇa, the form of the Kṛṣṇa, then it will be revealed. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. This is the yoga system of Kṛṣṇa consciousness.

So next verse He says,

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]

"I am speaking to you a process of knowledge, jñānam." Jñānam means knowledge. Te: "unto you." Ahaṁ sa-vijñānam. Sa-vijñānam means… Jñānam is theoretical, and vijñānam means practical. Just like in scientific knowledge, the student has to pass both theoretical knowledge and practical knowledge. Theoretical… "Combination of this chemical and that chemical makes this chemical," this is theoretical knowledge. But when you mix these two chemicals or three chemicals and produce that object, that is practical. Recently, I may say, in California University, one learned professor came there to speak about the evolutionary theory of chemicals, and he said that life is produced, perhaps you know, from four chemicals. But when one student he said that "If I supply these four chemicals, whether you can produce life?" In answer to this, he said, "That I cannot say." That is imperfect knowledge. If you say, "Life is produced from chemicals," then you must make experimental demonstration, by mixing those chemicals, you produce life. That is called vijñānam, practical demonstration. Otherwise it is not perfect. Scientific knowledge means observation, then experiment. If you fail in your experiment, that is not scientific knowledge. It must be experimented.

So here also, it is said, jñānaṁ te 'haṁ sa-vijñānam: "I am speaking to you this knowledge which you can practically experience." Not theoretical simply. Jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ [Bg. 7.2]. Aśeṣataḥ means "without any reservation, as far as possible." "As far as you can understand, I am explaining." Yaj jñātvā, "If you understand this," na iha bhūyaḥ anyaj jñātavayam avaśiṣyate… "If you can understand this knowledge with practical experience, then there will be nothing to know anymore." That means your knowledge is complete, perfect. In the Vedas also, it is stated that yaj jñātvā, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply try to understand what is God… Not try to understand. If you understand scientifically what is God then you understand everything. Because God is everything. God is the central point of everything. Yato vā imāni bhūtāni jāyante. These are the Vedic versions. "From whom all this material cosmic manifestation has come into being." In the Vedānta-sūtra it says janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth is that from which everything has come down. So if you understand the Absolute Truth, kasmin vijñāte, sarvam idaṁ vijñātaṁ bhavati, then you can understand all other departments of knowledge. Therefore Kṛṣṇa says that jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ: "Explicitly, elaborately I am saying." Yaj jñātvā, "If you understand," na iha, "in this world," anyat bhūyaḥ, "again," anyat, "anything else," jñātavyam avaśiṣyate, "there is anything remains to understand. Everything is understood."

So Kṛṣṇa said,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Manuṣyāṇāṁ sahasreṣu. There are living entities, 8,400,000 species or forms. And nine… Jalajā nava-lakṣāṇi, 900,00 forms in the water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Two million forms of the trees and plants. In this way there are, altogether, different forms of life, 8,400,000. Don't think that the plants and trees, they have no life. They are also living entities. We do not accept this theory that the animals have no soul. No. Everyone has got soul. Even the plants, trees, everyone has got soul. They have got different bodies only. It is not that only human being has got the soul, not others. No. Actually if we make analysis what is the symptoms of possessing soul, you will find everywhere. Even in plants' life you will find. Sir Jagadish Chandra Bose, one of the greatest scientist of the world, he has proved by machine that when you cut the trees or the leaves, they feel sensation, pain, and that is recorded by machine. So everyone has got soul.

Therefore Kṛṣṇa says,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So here it is said that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. There are millions and millions, human beings. Out of them, one is very much anxious how to get perfection of life. Because everyone is carried by the animal propensities. What are the animal propensities? Eating, sleeping, sex life and defense. Āhāra-nidrā-bhaya-maithunaṁ ca, sāmānyam etat paśubhir narāṇām. These are the common formulas both to the animals and the human being. What is that? Eating, sleeping, mating, sex life and defending. Defense. Everyone is doing that according to his own capacity. Cats and dogs, they also eat, they also sleep, they also have sex life, and they also try to defend when there is danger, when there is enemy. So these things are common formulas both for the animal and human being. But what is the especial prerogative for the human being? That is siddhi, how to make life perfect. Therefore here it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means ”for perfection.” What is the perfection of life? Perfection of life is no more birth, no more death, no more disease, no more old age. That is perfection. That the people do not know, that there is possibility of attaining stage when there is no more birth, no more death, no more old age. There are so many universities, so many educational institution all over the world, but nowhere there is department of understanding this science, how to stop birth, death, old age and disease. In the chemical laboratory, they are trying to manufacture chemicals for stopping birth, contraceptive. But there is no medicine that after taking this medicine or these chemicals, there will be no more death or no more birth, no more old age and no more disease. You can manufacture chemical or combination of medicine as counteracting the disease. Just like in the Western countries the cancer disease. There are so many chemicals and medicines they are discovering, but there is no medicine, no chemical, which can say that no more cancer disease. That is not possible.

So actual siddhi means to overcome these four principles of miserable condition of life. That is perfection. That is stated in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Everything is being attempted to suppress our miserable condition of life. That is going on. All advancement of science, knowledge, philosophy, theology, anything-the idea is how to stop the miserable condition of life. But the real miserable condition of life according to Bhagavad-gītā is birth, death, old age and disease. Don’t go, take seriously, the side-miserable condition. Just like people are very much anxious to feed the hungry, the hungry men. Well, that you can do. That is nice business. But why don’t you try that… The hungry man and the welfare man both will die. You cannot stop death, either you feed him well or he is hungry. Death is there. ”As sure as death.” So actual benefit is… If you can stop death, that is actual benefit. So our Kṛṣṇa consciousness movement is to stop death. You will be surprised. You may not be very much pleased, but it is possible. It is possible. Because we are eternal. We living entities, soul, we are part and parcel of God, we are eternal. Nityaḥ śāśvato ’yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. These are the statements. First of all we have to understand the constitutional position of ourself. That is self-realization. Our nature, we are eternal. We are not dying. When this body dies or is annihilated, it does not mean I die. I exist. Just like my childhood body is no more existing. It is died. My youthhood body is no more existing. So many bodies I had in the past, they are no more existing. But I am existing. I remember. Therefore I am eternal.

So siddhi means when you seriously understand that ”I am eternal, so why death is taking place?” That is serious understanding of self-realization. Therefore Kṛṣṇa says that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi means, perfection means, to stop… Because I am eternal. Just like when you are diseased, your siddhi, perfection means how to cure the disease, how to become healthy. That is your problem. Not that simply curing the disease, simply eating the medicine. No. The object is how to become in healthy condition. So our healthy condition is no more birth, no more death, no more old age, no more disease. That is healthy condition. So who is trying for that? Nobody is seriously educated on this point, and because one is not educated, he does not know that there is possibility, such possibility, that no more death, no more birth, no more disease. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] ”Out of many, many millions of persons.” Just like our Kṛṣṇa consciousness movement. We are trying to teach this perfection of life-how to become free from these four kinds of miserable conditions: birth, death, old age and disease. But how many are joining with us? Some of them are thinking these are fictitious. No, it is fact. It is scientific. It is scientific. But people have no interest in these things. They are simply interested in sense gratification. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. This is stated in the Śrīmad-Bhāgavatam. They have become mad, simply mad, to gratify senses. But they are forgetting that this human life is meant for making a solution for all the problems of life. They are not interested in that. They are thinking, ”By increasing the volumes of sense gratification, that is perfection.” That is not perfection. You may improve the material condition of life, but you cannot live here. Just like you have constructed very nice city, Stockholm, or any European city. That is very good. But you’ll not be allowed to stay here. You’ll be kicked out at any moment. What is the solution for that? You construct a nice place. That’s all right, very good. But you stay here. But you cannot stay. That is your problem. If you can solve that problem… ”Yes, I have constructed nice place, nice city, nice country, and everything is nice, but I will stay and enjoy,” but that is not allowed. Then where is your perfection? This is the problem.

So Kṛṣṇa says therefore, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. There are many persons, they are trying to attain that perfectional stage of life by jñāna-yoga, dhyāna yoga or haṭha-yoga. There are many processes. But there is no system… Or there is system, but people are not interested. What is that system? Yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3]. Nobody is trying to understand what is God. They are trying to understand so many things, but that will not solve their problems. But nobody is trying to understand God. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many thousands, millions of persons, one may try to attain perfection of life. And out of such persons who are trying to attain perfection of life, some may understand what is God, what is Kṛṣṇa. Therefore Kṛṣṇa is trying to speak about Himself in the Seventh Chapter especially.

So it is not possible to describe all the verses. One or two, three verses we can explain. Then He says,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Prakṛti, nature. Now, first of all we have to study the material nature. Just like the scientists, physicist and chemists, they are trying to understand the material nature. So what is this material nature? The material nature is described here as eight varieties. Five varieties gross, and three varieties subtle. The five gross varieties are the bhūmi… Bhūmi means this earth. Āpaḥ, the water. Bhūmir āpaḥ anala, the fire. Bhūmir āpo 'nalo vāyuḥ, the air. And bhūmir āpo 'nalo vāyuḥ kham. Kham means the sky, ether. Then manaḥ, mind. Then buddhi, intelligence. Ahaṅkāra, then self-consciousness, "I," "I am." "I am American," "I am Englishmen," "I am Swedish," and… This "I" consciousness.

So these are eight: earth, water, fire, air, sky, mind, intelligence and "I" consciousness. These are material eight elements. Mind is also material. Intelligence also material. So there is cultivation of knowledge of the gross material. Just like soil expert, there are, trying to understand the earth, where there is mine, where there is something, something. That is analyzing the earth. Similarly, somebody is studying the light or the air-they are all material things. There is no spiritual understanding. So bhūmir āpo 'nalo vāyuḥ khaṁ manaḥ. Mind… Psychologists, they are also studying the mind, the activities, thinking, feeling and willing, and their varieties. That is also material. And ethereal understanding. So many things are going on, but they are all material. Kṛṣṇa says,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Kṛṣṇa is claiming, "They are My manifestation of energy." So there is connection with Kṛṣṇa with this earth, water, physical science. But we do not know Kṛṣṇa. We simply (are) studying externally. Just like medical science. He is studying the external body, but within the body there is a spiritual spark, soul. He does not know that.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Who is accepting another body? The Darwin's theory is that the body is changing to another body. That is nonsense. That is not the fact. The soul is transmigrating from one body to another. That is knowledge. This is fact. So we can discuss if it is needed, but this is the fact. There is the soul, and these eight elements, material elements, they are outer covering. That you have got… As you have got shirt and coat, the shirt is the inner covering, the coat is outer covering. Similarly, the body is made of earth, water, air, fire. This lump of matter is nothing but distribution of the material elements. Just like we make some machine by manipulating the material elements. This is also just like a machine. And it is stated here in the Bhagavad-gītā, yantrārūḍhāni māyayā. We have been given this machine to move. By whom it is given? By māyā, by the illusory energy.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

We are given a certain type of machine, certain type of body, according to our desire, and we are moving. Just like if we have got a car, we can move from here to there. Similarly, by this body we are moving not only within this planet, but sometimes in other planet also-but within the universe. With this material body we can move within the universe, material world. But if we want to go to the spiritual world-there is another universe, spiritual world-then we have to get rid from this material encagement and transfer ourself in the spiritual body, in the spiritual world. Then we get actually eternal life, blissful life, full of knowledge. This is our Kṛṣṇa consciousness movement.

So we request you to read our books. We have got many volumes of books, but we are giving information to the people of the world that "You can get out of this entanglement of birth, death, old age and disease and be transferred to the spiritual world, where you can live eternally with blissful life and full of knowledge."

Thank you very much. Hare Kṛṣṇa. [break]

Devotee: This man wants to know something about the Hare Kṛṣṇa movement in Europe.

Prabhupāda: Yes, we have got many branches in Europe. In England we have got about six branches, in Paris we have got one branch, in Amsterdam we have got one. And now this branch is opened newly in Sweden, and in Germany we have got four branches. You can give some account of your German activities.

Haṁsadūta: In Berlin, in Munchen, in Hamburg and Heidelberg we have centers, and we have published Śrī Īśopaniṣad, Easy Journey to Other Planets and the Topmost Yoga book. We publish a magazine bi-monthly, Back to Godhead magazine, and we are distributing a hundred thousand magazines every two months. Of course, many, many books. There are at least sixty, seventy students like myself and these boys and girls here. So we follow very strictly four principles. We don't take any meat, fish, or eggs; no intoxicants, not even tea or coffee, cigarettes; no gambling; and no illicit sex life. And besides that, we are always engaged in different kinds of devotional activities. Mainly we are engaged in distributing the books which are translated by His Divine Grace, like Bhagavad-gītā, Śrīmad-Bhāgavatam, Īśopaniṣad, Caitanya-caritāmṛta. These are standard books of knowledge, Vedic books. Not manufactured, standard. [break]

Guest: …spiritual thinking can be used to cure bodily sickness?

Prabhupāda: Yes. That is not very difficult to understand. Just like a living man and a dead man. Living man means the body is carrying the spirit soul, and dead man means the body is there, but there is no spirit soul. But as soon as the body is dead or the spirit soul is out of it, immediately it begins to decompose. The same body, as long as carrying the soul, there is no such thing. Therefore if you keep your body spiritualized, then there is no question of decomposition or diseases. Another example: just like if you take an iron rod and put into the fire, it becomes warm, warmer, and at the end, it becomes red-hot. When it is red-hot, it is no more iron rod, but it is fire. You touch that iron rod, red-hot, anyplace, it will burn. Similarly, if you make your body spiritualized by Kṛṣṇa consciousness, then there is no question of disease.

Swedish man (1): (Swedish)

Devotee: (translating) He is requesting Śrīla Prabhupāda to read the verses in Sanskrit in Second Chapter, verse eight and five verses on.

Prabhupāda: Hm. Find out. Second Chapter, eighth verse?

Devotee: Verse number ten, Śrīla Prabhupāda.

Prabhupāda: Ten. What is the reading there?

Devotee: ”While lamenting…” (someone translates)

Prabhupāda: What is that verse number?

Devotee: Number ten, Śrīla Prabhupāda.

Prabhupāda: What is the reading?

Devotee: This is number eleven. ”While speaking learned words…”

Prabhupāda: Eleven. Yes.

śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

The translation reads, ”The Blessed Lord said, While speaking learned words…” Arjuna accepted Kṛṣṇa as the spiritual master. First of all he was talking just like friends, but when he saw that by friendly talkings the problem which was present before him, that cannot be solved, therefore he accepted Kṛṣṇa as the spiritual master, and the spiritual master, Kṛṣṇa, first of all chastised him in this way, that aśocyān anvaśocas tvam: [Bg. 2.11] ”You are lamenting on the subject matter which is not object of lamentation.” Aśocyān. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś… ”But you are talking like a very learned scholar.” So He mildly rebuked him that ”This kind of lamentation is not done by paṇḍita, by learned scholar.” That means ”You are rascal number one. You are fool. You are talking like learned scholar, but you are a fool.” Indirectly He says that gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. ”Paṇḍitāḥ, those persons who know…” Just like this body. Paṇḍitaḥ, those who are learned scholar, they know that his body is the lump of matter. Just like a nice Rolls Royce car. It is very nice car, very valuable car. But it is after all a lump of matter. The car is important so long the driver is there. Otherwise, it is lump of matter. So those who are fools… Suppose if there is accident in the car. They become bewildered, ”Oh, I am lost, I am lost.” What you are lost? You are not this car. You are not this car. You are not this car. You get another car. Where is the cause of lamentation? That is being put, that ”Why you are lamenting for this body? The body is not the object of lamentation. Either it is living or dead, it is a lump of matter.” This is the meaning.

Devotee: Next verse, Śrīla Prabhupāda.

Prabhupāda: Next verse? Next verse is

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

He explained that ”I, you, and all these persons, the kings and the soldiers who have assembled here, it is not that they were not existing previously. They were existing as individual souls. Or as I am also individual God, and you all people, individual souls, we were existing in the past; we are now existing. I am existing, you are existing. The soldiers and other kings, they are also… And in the future also, we shall exist. The body may change. Just like in the past we were existing. The body has changed now. Similarly, at present also, when this body will be changed, we will exist in another body. So what is the cause of lamentation?” This is the translation. ”Never was there a time when I did not exist, nor you.” That means ”You existed, I existed, and all of them existed.” Because we are eternal. This is the point. We are soul: we are not this body. Just like in childhood I existed. In my boyhood I existed. In my youthhood I existed. And now I am existing. Therefore the right conclusion is ”When this body will not exist, I will exist in another body.” So one should not lament for the lump of matter. One should be serious to understand what is that ever-existing eternal thing, soul. That is education. Superficially, we are overwhelmed with this external body. That is ignorance. We should be serious to understand what is that eternal thing which is existing within this body.

Swedish man (1): I may ask you, you see, that this foundation is a Christian foundation, and I wonder what is your personal opinion about the main figure in the Gospel, Jesus Christ.

Prabhupāda: I do not know much about him. What is that? You know? Anybody knows?

Haṁsadūta: The main feature of the Gospel of Jesus Christ?

Guest: No, Jesus Christ.

Haṁsadūta: What is your opinion about his main teaching?

Prabhupāda: Yes. But main teaching, so far we read Bible, Jesus Christ said, "Thou shalt not kill." But they are, you are, everyone is killing. That's all. The first commandment is violated. It is clearly said, "Thou shalt not kill." But when I ask any Christian, "Why you are killing?" He cannot give me any satisfactory answer.

Swedish man (1): But in himself, Christ himself. I mean not the…

Prabhupāda: Christ. We offer our all respect to Jesus Christ. Yes. We call "Lord." We offer our sincere respects to him. That is all right. His teaching is all right. He gives you the message of God. We are doing the same thing. So therefore he is bona fide. Anyone who is spreading the knowledge of God, he is bona fide representative of God. That we admit. But unfortunately, his instructions are not being followed. That is our lamentation. Otherwise it is very nice.

Swedish man (2): Now, a question concerning the 8,400,000's of lives which man has to evolve through. A spiritual being, having entered, or placed(?), the way of man, can he ever gain a reincarnate in the kingdom of animals?

Prabhupāda: Yes.

Swedish man (2): What happens to his consciousness which he has achieved as a man during that time which he is in the animal kingdom?

Prabhupāda: Yes, consciousness is according to the body. Just like when you were a child, your consciousness was different because you had a different body. In your childhood you might have talked so many nonsense things. Your father, mother did not care. "He is a child." But if you talk such nonsense things now, then you will be differently considered. Because the body is different. So consciousness is there according to different types of body. So in this human form of body we have got our consciousness very developed. Now we should utilize this consciousness to understand what is God, what is our relationship with God, and act accordingly. Then we become perfect. But if we do not take advantage of this human form of life, we keep our dog's consciousness, eating, sleeping, mating only, then we do not know what kind of body we are going to get next.

Swedish man (2): If I come in contact with Kṛṣṇa movement now, will that in my next life get me a human body?

Prabhupāda: Not only human body. We are getting… You have got already the spiritual body. Now it is covered by this material body. So if you develop your Kṛṣṇa consciousness, then you are not going to be covered by material body again. You keep in your spiritual body, so that in spiritual body you go to the spiritual world and live with Kṛṣṇa. That is the highest perfection.

Swedish devotee: Śrīla Prabhupāda, if meeting you here now would make sure that he would get a human form in his next life?

Prabhupāda: Yes. If you are in Kṛṣṇa consciousness, even though you cannot finish it properly, still, you get the chance of getting a human, a higher standard human form of life. That is stated in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. One who could not finish this yoga system of Kṛṣṇa consciousness, he gets his life again as a human being in very rich family or in a very pure family. So at least human body is guaranteed, even one fails to complete the Kṛṣṇa consciousness. Because he gets another chance. To get birth in a rich family means he has no economic problem. He can completely engage himself to understand what is God. But people are not doing that. As soon as he gets birth in a rich family, he thinks that "For nothing I have got so much money. Let me engage in sense gratification." No guide. Otherwise there is a chance. Similarly, in a pure brāhmaṇa family also, the family is already enlightened. Just like the children of our students. From the very beginning they are getting chance to understand Kṛṣṇa. That is a very good chance. From childhood. Fortunately, we got such father and mother. So two alternatives. If a Kṛṣṇa conscious person could not complete the course, then he gets another chance. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Yoga-bhraṣṭa, means one who falls down… But there is no cause of falling down if we are strict. Just like if a student is studying nicely, he will pass his examination. Where is the difficulty there? If he neglects, he may fail. But even if he fails, then he gets the chance of getting a human body. Otherwise there is no guarantee. Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change this body. But what kind of change? That will depend on your work. You are being educated with the expectation of being situated, posted in some nice occupation, but that occupation will depend on your work in student life. You may become a high-court judge, you can become a great engineer, you can get so many things, or you could not get anything, such post. That will depend on your work. Similarly, this life is preparation for the next life. So best thing is that you prepare, heart and soul, for going back to home, back to Godhead, Kṛṣṇa consciousness. That is the highest perfection of life. Our students are being taught in that way, highest perfection of life.

Swedish man (3): Is there free will?

Prabhupāda: Yes, yes. Just like you are sitting here. If you don't like, you can go away. That's your free will. There is free will. Because we are part and parcel of God, God is completely free to do anything. And because we are part and parcel of God, therefore we have got minute quantity of freedom. Just like a drop of ocean water, it is also salty, but the quantity of salt in that drop is not equal to the salt in the ocean. Similarly, you have got a little quantity of freedom, but not as freedom as God has got. That is not possible. You are subordinate. Your freedom is subordinate to God's freedom. Therefore if you misuse your freedom, then you become punishable. The government gives you freedom, but if you misuse your freedom, if you violate the laws, then you are criminal. Yes?

Swedish man (4): Couldn't we say that we as men are determined to freedom, determined to indeterminism, so to say, determined to take some responsibility?

Prabhupāda: Yes. That determination required. We must know that we have got little freedom, so we may not misuse it. That is determination. If you misuse it, that is not good determination. Yes?

Swedish woman (5): Will I ever, in another life, will I feel my "I," my ego? Will I feel that again?

Prabhupāda: Yes, you are already feeling. So next life also you will feel, and the past also you felt. That is described. You are always individual. That is described, that "In the past we were existing in the past, your feeling was also there. As you are existing now, your feeling is already there, and in the future also, you will exist. The feeling will be there."

Swedish woman (5): You say that our souls are…, we will always go on. But you are getting more and more people.

Prabhupāda: That is your misunderstanding.

Swedish woman (5): No, we are getting more people, aren't we?

Prabhupāda: (laughs) You are getting more people. That is also another illusion. I shall give you one example, that in a village there is a marketplace. So thousands of men gather there, and one village woman, old lady, she began to cry that "Where shall I accommodate so many people?" So his (her) son came, "Mother, you don't worry. In the evening I shall show you." So in the evening, the mother came. There was nobody. So you are thinking just like village lady, "Where we shall accommodate so many men?" They come and go. This conception of increasing, that is your misconception. There is no question of increasing and decreasing.

Swedish woman (5): No, but it's not. We can see it everyday. We are getting more and more.

Prabhupāda: No. That seeing is imperfect. Because you have no perfect vision, therefore you are seeing like that. Just like even from your room you will find from a hole many thousands of ants will come out. Are you worried for that? Have you seen it, experienced?

Swedish woman (5): No.

Prabhupāda: No. We have got experience. (laughter) But if you become worried, "Oh, so many ants have come here. Where shall I accommodate?" It is like that. There is ample arrangement for accommodating them. You should not worry. You better mind your business, how to become God conscious and go back to home, back to Godhead.

Swedish woman (5): Yes, but you can't neglect that there are.

Prabhupāda: No, we are not neglecting. We have come here to teach you. Therefore we are not neglecting you.

Swedish woman (5): Yes, I see that you can't neglect that.

Prabhupāda: Yes, we are not neglecting. We are not neglecting. But we are not worried. That is the difference. We are trying to serve you, but we are not worried about you. Because I know that you will be provided with everything by God. Eko yo bahūnāṁ vidadhāti kāmān. It is stated, nityo nityānāṁ cetanaḥ. God is not very poor man that He cannot maintain you. He will maintain you. There may be millions of population. God is quite able to feed them. Why do you think that God is so poor? We have already explained that He is full with all opulences. So it does not matter whether there is increase of population. But if the people are unfaithful, they must be punished with starvation. That is God's will. It is not that they will not be fed. There is no question of overpopulation.

Swedish man (6): But the number of human bodies increase.

Prabhupāda: No, that is also your misconception. Human bodies increasing may think that from evolutionary process they are coming to the human body. But they are not going to be liberated. Therefore we see that human, congestion of human body. You can explain like that. But even there is increase of population of human body, there is no problem if you believe in God. That is another thing. But if you think that you have taken the responsibility of feeding them, that is another thing.

Swedish man (6): Do you have any sort of teachers in your centers, and how do they get their education if you have any teachers?

Prabhupāda: Yes, we have got our books. You can see in our books, every word, Sanskrit word, is given, the equivalent English. We give the roman transliteration, explanation, so there is no difficulty. Just like here is one of my students. He has learned Sanskrit now. He can read, he can write, he can edit. So it is a question of learning. There is no difficulty.

Swedish man: (Swedish) [break]

Devotee: He's asking if this religion is a matter of reason or is it a matter of feeling?

Prabhupāda: Because it is a science. Religion means a kind of faith. It is not faith. It is a science. Science must be based on logic and philosophy. Science means that. And religion means sometimes sentiments. So religion without philosophy is sentiment, and philosophy without religion is mental speculation. Both must be combined. Then it is perfect. You cannot have religion without philosophy. That is sentiment, fanaticism. And if you simply take philosophy without religion, without sense of God, this is mental speculation. So religion must be on the basis of science and logic. That is first-class religion.

All, chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.1-3

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Paris, June 13, 1974

Devotee: (leads chanting, etc.) "Now hear, O son of Pṛthā, Arjuna, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Prabhupāda: (translated throughout)

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

We are speaking from Bhagavad-gītā. I think most of you know this book, Bhagavad-gītā. The Bhagavad-gītā is sometimes translated in foreign languages: "The Song of God." In other words, God Himself speaking. So far we are concerned, we cannot understand God by mental speculation. Even in this material world, we cannot understand what is there in the planetary systems. So our knowledge is very, very limited. Besides that, we have got four deficiencies.

The one deficiency is that we commit mistake. Anyone, any big man of this material world, he commits mistake. Besides that, he is illusioned. Illusioned means to accept something what is not fact. Just like… (coughs) (aside:) Water. We accept this body as self. This is called illusion. According to Vedic understanding, anyone who thinks of this body as the self, he's animal. Just like a dog, he thinks that he is the body, similarly, if a man thinks that he is this body, he is American or Indian or Frenchman or German or Hindu or Muslim, with this bodily concept of life, so, according to Vedic understanding, this conception is animal conception. So this is called illusion.

Then next item is cheating. Cheating means with imperfect knowledge one takes the place of a teacher. And the last deficiency is that our senses are imperfect. It is not independent. Still, we are very much proud of our senses. For example, atheist class of men, they say that ”Can you show me God?” He does not think whether he has got any power to see. So far our eyes are concerned, we can see so long when the conditions are fulfilled. Just like we are speaking. As soon as the light will be off, we cannot see one another. So what is the value of these eyes? You simply see under certain conditions. You simply smell under certain conditions. You can hear under certain condition. So therefore your materialistic life is conditional life.

So with imperfect senses, we cannot understand what is God. The only sense is very, I mean to, usable, just is this ear. Just like man is sleeping, and some enemy has come to attack him or to kill him. So still he’s nicely sleeping. But if some friend cries, ”Mr. such and such, wake up, wake up! Here is enemy. He’ll kill you, kill you!” He can rise up. So when all other senses are useless, the ear can work. Therefore, to understand God, we have to use this ear. And we have to receive the sound vibration and it will act.

So as you are all ladies and gentleman interested in the yoga system, so the first-class yoga system is bhakti-yoga. In this Bhagavad-gītā, just now I am trying to explain the first verse of the Seventh Chapter. The Seventh Chapter begins after concluding the Sixth Chapter. In the Sixth Chapter, the yoga system has been explained. It is said that one has to select a very sacred, secluded place. He has to sit down there in a posture just like a perpendicular, a straight line, the neck and the body. And then he has to think of Kṛṣṇa or Viṣṇu. The thinking should be so careful that one cannot divert his attention to any other subject matter. In the Pātañjala yoga system, it is said yoga indriya-saṁyama: yoga means to control all the senses. Because unless the senses are controlled, the mind will be flickering, go this way, that way, that way. So mind is the leader of all other senses. If you control the mind, concentrate on the feature of the Supreme Lord, that is the yoga system. The, in the… Therefore, describing the yoga system, Kṛṣṇa prescribes so many methods, but after hearing the system of practicing yoga, Arjuna replied that ”Kṛṣṇa, this system is so difficult I cannot practice it.”

So point is that Arjuna was not ordinary person. He was specifically friend of Kṛṣṇa. So he said that ”This practice of yoga, haṭha-yoga, is not possible by me.” So Kṛṣṇa therefore concluded the yoga system that ”Don’t be discertain. There is another yoga system, bhakti-yoga system. You can adopt it.” The bhakti-yoga is summarized in the Sixth Chapter of Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

You find out this last verse of the Sixth Chapter. So this is the topmost system of yoga, bhakti-yoga, always thinking of Kṛṣṇa. So that system, bhakti-yoga system, is being described in the Seventh Chapter as

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

”My dear Arjuna, the…” Mayy āsakta-manāḥ. ”Just try to divert your attachment to Me.” Attachment, we have got attachment. Everyone has got attachment to something. So this yoga system, bhakti-yoga system, means simply divert the attachment to Kṛṣṇa. That’s all. When the mind is fully diverted for increasing attachment of Kṛṣṇa, that is called bhakti-yoga.

So yogaṁ yuñjan mad-āśrayaḥ. This yoga system should be practiced, the mad-āśraya… Mad-āśraya means ”under My direct supervision.” This yoga system means it is not impersonal-personal. And therefore the word is used, bhagavān uvāca: ”The Supreme Personality of Godhead said.” Bhagavān, the Absolute Truth, He’s a person. Sometimes we think… There are many, they think the Absolute Truth is impersonal. But the Absolute Truth is person. Impersonal realization of the Absolute Truth is partial. It is not complete realization. Therefore it is mentioned here, asaṁśayam, ”without any doubt” and samagram, ”in full.” After all, yoga system means an endeavor to understand the Absolute Truth. Yoga means linking, connecting.

So when you connect with the Absolute Truth, that is called yoga. Yoga… Another meaning is plus, adding something else. Just like two plus two. This is also called yoga. Similarly, God is one; I am also one. When we join together, that is called yoga. There are many methods of yoga practice, but the direct method is bhakti-yoga. I am a person, and God is also a person. When we intermingle together, or we join together, that is called bhakti-yoga. Bhakti means the process of connecting with the Supreme Personality of Godhead. As soon as we use the word bhakti, means the process of devotion, there must be bhakta and Bhagavān. The Bhagavān is the Supreme Personality of Godhead, and bhakta is Arjuna. So Bhagavān is personally teaching Arjuna the process how he can understand Him fully and without any doubt. Therefore it is mentioned here, bhagavān uvāca. Bhagavān uvāca means ”the Supreme Personality of Godhead said.”

So the Absolute Truth is realized in three angle of vision. It is said in the Vedic literature,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is the ultimate truth, tattva. Tattva means Absolute Truth. So those who are aware of the Absolute Truth, they say that Absolute Truth is one, but He’s realized in three angle of vision, namely, Brahman, Paramātmā, and Bhagavān. Those who are trying to speculate and understand the Absolute Truth, they can realize up to impersonal Brahman. So generally, speculators means big, big philosophers. They can understand that impersonal Brahman. These impersonalists are generally known as jñānīs. Jñānīs means the wise men or persons who are very much aware of everything. So they can understand the impersonal feature of the Absolute Truth. But there are other class who are called yogis. The yogis can understand the Paramātmā feature of the Absolute Truth. Paramātmā means the Supersoul who is situated within everyone's heart. And the personal feature of the Lord is realized by the bhaktas, or the devotees.

So the jñānīs and the yogis, they cannot understand perfectly what is God. God is transcendental, sat-cit-ānanda, combination of eternity, knowledge and blissfulness. So if we realize the Absolute Truth partially, simply the eternity knowledge, that is called brahma-jñāna. And when one is further advanced and he realizes the Absolute Truth as the localized aspect, Paramātmā, or Lord Viṣṇu within anyone's heart, by the yogic practice, that is called paramātma-jñāna, or knowledge of the Absolute Truth. Actually, the objective is one, but different degrees of understanding. One example can be given in this connection. Just like the sun globe and the sun-god and the sunshine. The sunshine is also light, and there is temperature, and the sun globe is also light, and there is temperature, and within the sun globe, there is the personality known as sun-god, that is also light and temperature. But all this light and temperature, there are degrees. The sunshine degree of temperature and light is less than the sun globe, and the sun globe temperature and light is less than the sun-god. So when you reach the sun-god, then you understand the complete temperature and light. That completeness is realized by this word, bhagavān. Therefore the words are used here, asaṁśayaṁ samagram: "You can understand Me in full, asaṁśayam, and without any doubt." So if you are interested to understand the Absolute Truth, God, then you must take to bhakti-yoga. And if we want to understand the Absolute Truth with some doubt, and not in complete, then we may take jñāna-yoga, dhyāna-yoga.

So our, this Kṛṣṇa consciousness movement is meant for understanding the Absolute Truth in complete, without any doubt, and without any incompleteness. This is also confirmed in the Eighteenth Chapter, that if you want to know God in completeness and without any doubt, then you have to take to bhakti-yoga process. It is said,

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

The meaning is that "One can understand Me only by this bhakti-yoga process. And when one is fully aware of the Supreme Personality of Godhead, then he becomes fit to enter into the Kingdom of God." So the purpose of yoga practice is to promote or to leave this material atmosphere and enter into the spiritual atmosphere. All the yogis, the jñāna-yogī, they remain in the impersonal feature of the Absolute Truth. The dhyāna-yogī is practicing the localized aspect, but the bhakti-yogī, he is promoted directly in the planet which is called Goloka Vṛndāvana, and there he associates with the Supreme Personality of Godhead and enjoys life blissfully, eternally.

So there are different planetary systems within this material world. Just like we are situated, it is called Bhūrloka. Above this, there is Bhuvarloka. Above that, there is Svarloka, there is Janaloka, there is Maharloka, Satyaloka. In this way, there are seven steps of planetary systems up, and similarly, seven planetary systems down. So by jñāna-yoga, by bhakti-yoga, dhyāna-yoga, means mystic yoga system, we can be promoted to the higher system, but if you practice the bhakti-yoga, then you go to the transcendental world directly and associate with the Supreme Personality of Godhead. The dhyāna-yogī and jñāna-yogī can also go to the Brahmaloka or brahmajyoti, but there is chance of falling down again to this material world. But generally, jñāna-yogī remains a speculator within this material world, and dhyāna-yogī, they, as soon as they get some material miracle power, they become implicated with this power, no more going to the spiritual world. But bhakti-yogī, being perfectly the yogi, the topmost yogi, he can enter the kingdom of God, or the planet where God is there. God is everywhere, but He has got a special planet, which is called Goloka Vṛndāvana. You can enter there and mix with the Supreme Lord just like we are here, mixing one another. I can see you, you can see me, similarly, you can go directly, see God and live with Him, dance with Him, play with Him, eat with Him. That is the perfection of life.

This perfection of yoga can be achieved by practicing bhakti-yoga as it is recommended here: mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, under the guidance of the Supreme Personality of Godhead or His representative, bona fide. If you practice this yoga, then you can understand the Supreme Personality of Godhead in complete, without any doubt. And if you practice this yoga in this life, and try to understand Kṛṣṇa, what He is, then, after giving up this body-you have to give up this body, today or tomorrow-then you go directly to Kṛṣṇa. It is therefore explained in the Fourth Chapter, janma karma me divyaṁ yo jānāti tattvataḥ punar janma naiti mām eti kaunteya [Bg. 4.9]. "My dear Arjuna, anyone, if he simply tries to understand why I come in this material world, what is My mission, what do I do, if he simply one understands, then he immediately becomes fit for being transferred to the spiritual world." So our Kṛṣṇa consciousness movement is to educate people how to understand Kṛṣṇa, and then make his life perfect.

Thank you very much. Any question?

Translator: (translating questions from guests) So he's saying that many people are wondering why we are making so much propaganda for our Kṛṣṇa consciousness movement. Because usually India doesn't make propaganda for philosophy.

Prabhupāda: He does not know what is India. In India, he'll see, village to village, they're chanting Hare Kṛṣṇa. In every village, in every town, there is a place which is called hari-sabhā. Or every neighborhood, there is… Now, after the British rule, they have forgotten this culture, but they, originally, every village, every town, there is a club or society where this Hare Kṛṣṇa chanting is going on. And, besides that, five hundred years ago, when Caitanya Mahāprabhu was there, He, all over India He traveled and preached this saṅkīrtana movement. Not only that, He has ordered to His followers, to His devotees… Not only devotees, He has ordered to every Indian to preach the saṅkīrtana movement all over the world. So He has said in these words, that

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Means "Anyone who has taken birth in India as human being, he must make his life perfect and preach this cult all over the world." And He has also said,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

Means that "As many villages and towns are there on the surface of the globe, everywhere this Hare Kṛṣṇa mantra will be preached." So this Hare Kṛṣṇa movement, or Kṛṣṇa consciousness, has just begun. You will see in future, in every village, every town, they'll chant and dance. So it is the Caitanya Mahāprabhu's prediction that is being fulfilled. Nobody can check it. Already we have got about hundred branches all over the world, and all kinds of people taking part to this movement. [break]

Translator: So his question is that how can Catholic people, without rejecting their own religion, take to Kṛṣṇa consciousness?

Prabhupāda: Well, it is not rejecting; it is reforming. The Catholic religion also teaches love of God, or love of Christ. So if I say the truth, it will not be very palatable, but this movement is reformation. But another thing is Catholic, Hindu, Muslim, or whatever you may be, everyone accepts there is God. So we are teaching not to formally accept there is God, but know what is God and love Him. So those who are interested for higher knowledge of God, they'll take it. The point is simply officially to accept God, There is God, know. You know what is God, what is His…, what He is doing, what He is acting, what is His name, what is His address. Everything you know and try to love Him. That we are teaching. So those who are actually serious to know about God, they'll come to this movement. And those who simply know God officially: "There is God. That's all," that is different thing. That is also good. But if you want to know more, then you have to take this Kṛṣṇa consciousness. We are therefore presenting these books, eighty books, four hundred pages each, and just to explain what is God. So it is a great science. Any intelligent man will appreciate. And we are getting good response. Especially in America, big, big university, college, professors, they are now purchasing. We have proposed to publish Śrīmad-Bhāgavatam in sixty volumes, but we have published only fourteen. But still, the big, big professors, they are giving us order, forward order, for all the sixty volumes. As soon as scholarly people, they read these books, they'll welcome this movement all over the world. Is that all right, or any more? Any more questions?

Translator: She would like to know if our religion can bring something more than the other religions.

Prabhupāda: There is one religion. One who knows God, he is religious. One who does not know God, that religion has no meaning. Religion means to understand the order of God. That is religion. But if you do not know what is God, and how you can hear His order? So religion without understanding God philosophically and logically is sentiment. And philosophy without understanding of God is mental speculation. So when philosophy and religious sentiments combine, that is called religion. Otherwise, it is not religion.

Bhagavān: Have kīrtana?

Prabhupāda: Yes. (end)

Bhagavad-gītā 7.2

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Hyderabad, April 28, 1974

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Devotee: Translation. "I shall now declare unto you in full this knowledge, both phenomenal and noumenal, by knowing which there shall remain nothing further to be known."

Prabhupāda: Hmm.

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā na iha bhūyaḥ anyat
jñātavyam avaśiṣyate
[Bg. 7.2]

Yesterday I was speaking in that meeting… What is school?

Devotee: (indistinct)

Prabhupāda: So, I began from the Seventh Chapter of Bhagavad-gītā, how to develop Kṛṣṇa consciousness. This Kṛṣṇa consciousness movement can be introduced to every living entity. There is a verse in Caitanya-caritāmṛta, it is said there, nitya-siddha kṛṣṇa-bhakti. Nitya-siddha. Nitya-siddha means, just like we eat. All living entities, they eat. There is no, nothing new introduction when we eat or sleep or have sex life, or when there is danger we will defend. These are nitya-siddha, natural. Wherever there is a living entity, these four things are there. It doesn't matter whether he is human being or a small microbe. These things are there. Nitya-siddha. Similarly, kṛṣṇa-bhakti, love of Kṛṣṇa, that is also natural. It is not artificial. Nitya-siddha kṛṣṇa-bhakti. But somehow or other, by our association with this material nature, we have forgotten. We are not material nature. That is the first education of Kṛṣṇa consciousness or spiritual knowledge. We are spiritual, and Kṛṣṇa, the Supreme Personality of Godead, He is also complete spirit. He is not material. Even the impersonalist, Śaṅkarācārya, he has described about Nārāyaṇa in his commentary on Bhagavad-gītā, nārāyaṇaḥ paraḥ avyaktāt. Nārāyaṇa, the Personality of Godhead, is not anything of this material world. Paraḥ avyaktāt, avyaktāt andha sambhavaḥ. But from the avyaktāt, this material world, or the universe, is created. Therefore Nārāyaṇa or Kṛṣṇa… Kṛṣṇa is the original Nārāyaṇa. That is a big definition or understanding from the Vedic knowledge, that Kṛṣṇa, from Kṛṣṇa first expansion is Baladeva, from Baladeva there is Saṅkarṣaṇa, Pradyumna, Aniruddha. In this way, expansion takes place. And from Saṅkarṣaṇa also Nārāyaṇa, Vaikuṇṭha Nārāyaṇa. And from Nārāyaṇa the Puruṣa Avatāra, Viṣṇu. In this way there is expansion. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. So, the Nārāyaṇa or expansion of Nārāyaṇa, Kṛṣṇa or expansion of Kṛṣṇa, they are not of this material world. Nārāyaṇaḥ avyaktāt. Paras tasmat tu bhavah anyah. There is another, spiritual, world. Vyako 'vyaktāt sanātanaḥ. Avyaktāt is material, and above this avyaktāt, there is a sanātanaḥ, eternal abode.

So, this Kṛṣṇa consciousness movement, it is nothing of this material world. This Hare Kṛṣṇa mantra, it is also not any vibration of this material world. There is a verse by Narottama dāsa Ṭhākura, golokera prema-dhana hari-nāma-saṅkīrtana. This hari-nāma-saṅkīrtana is vibration from the spiritual world. Just like you receive some message, vibration of the material world, from Europe, from America. So that is not Indian vibration but American vibration or European vibration. Similarly, there is vibration in the spiritual world. Simply one has to catch. You must have that machine. So, that machine is there within you. The heart is the machine where you can receive the spiritual message, because within the heart there is Nārāyaṇa. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe. Particularly it is mentioned, hṛd-deśe. So because Nārāyaṇa, or īśvara, is situated within the heart of everyone, there is no necessity of researching where is Nārāyaṇa. The śāstra says it is within your heart. Therefore the yogis, they practice yogic rocess how to see Nārāyaṇa within the heart. Dhyānāvasthita-tad-gatena manasā yaṁ paśyanti yogino. The yogic process is to see Nārāyaṇa within the heart. Similarly, you can hear also Nārāyaṇa by this transcendental vibration. He can be perceived, because we have got senses, different senses. We can see, and we can hear also. Because the Supreme Personality of Godhead is Absolute Truth, by any of your senses, either by seeing or by hearing, it is the same thing. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ. Rasa-vigrahaḥ. Nāma, this name, holy name of Kṛṣṇa or holy name of Rāma, they are rasa-vigrahaḥ, transcendental blissful form. That is also… Vigraha means form. That form is understood through the ear, and it goes to the heart. In this way we can perceive Nārāyaṇa by chanting Hare Kṛṣṇa mahā-mantra. It requires little practice, as they are enunciated in the śāstras and directed by the spiritual master. Then one can understand, or one can see. Just like, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiv hṛdayeṣu viloka, the same thing hṛdayeṣu. As it is stated in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati. Similarly, the same thing is stated there in the Vedic literature. Bhagavad-gītā is also Vedic literature, Brahma-saṁhitā. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Same, the same thing hṛdā.

So, anyone can see God within his heart, if he adopts the process, bona fide process. Nārāyaṇa is within you. Therefore, great, great saintly persons, they are sitting in a lowly place, alone. But he is not alone. He is with Nārāyaṇa, Kṛṣṇa. He is seeing always there. So he is not alone. We are always accompanied by the Supreme Personality of Godhead as paramātmā, antaryāmī, within the heart. That is the Vedic statement, that there are two birds sitting on the same tree. One bird is enjoying the fruit of the tree, and the other bird is simply witnessing. So the two birds, jīvātmā and paramātmā, are always associated. He is so kind, He is just looking forward, ”When this jīvātmā, who is illusioned, bewildered, captivated by this material world, material enjoyment, when he will come back again to Me?” Just like father and the son, the son who has gone out of home. The father is always looking forward when the son would come back at home and enjoy. Similarly, Kṛṣṇa, the supreme father, He is always looking forwad when we shall go back to Him. Therefore, He comes personally, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham. The general opportunity for human being is to understand God, or Kṛṣṇa, and go back to Him again. We have come from Him, but we are attracted by this material enjoyment, which is not very pleasurable. It is suffering. Just like here, without this fan, it was uncomfortable, excessive heat. So, excessive heat, excessive cold, so many things, adhibautic, adhyatmic, adhidaivic. We are actually suffering always. This is the nature of this material world. Stringent laws of the material world. And still we are trying to become happy by some adjustment. This is called struggle for existence. In this way we cannot be happy.

Real happiness is there, yad gatvā na nivartante tad dhāma paramaṁ mama. Vīta-rāga-bhaya-krodhaḥ man-mayā mad ar…, māṁ upāśritāḥ bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ. These are the descriptions in the Bhagavad-gītā. Vīta-rāga-bhaya-krodhaḥ. Vīta-rāga. Rāga means attachment. So we are now attached to this material world. So, by practice one becomes vīta-rāga, no more attachment for the material world. That is possible. Bhaktiḥ pareśānubhavo viraktir anyatra ca. If you develop your normal bhakti, or devotional life, that kṛṣṇa-bhakti nitya-siddha sādhya kabhu naya. It has to be awakened. Then you will become vīta-rāga. Bhaya-krodha, and this material world is always fearful. Every living entity is fearful what will happen next. There are, just like at the present moment, everywhere, every time, every, always we are fearful. Bhayaṁ dvitīyābhiniveśataḥ syād. As soon as we forget our constitutional position and Kṛṣṇa, then an artificial way of fearfulness is created. So vīta-rāga-bhaya-krodhaḥ man-mayā mā upāśritāḥ. But this bhaya can be overcome, and this attachment can be overcome when we become Kṛṣṇa conscious. Man-mayā māṁ upāśritāḥ bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ. Mad-bhāvam, My nature. The spiritual nature of the spiritual world, that came. How? This is the process, vīta-rāga-bhaya-krodhaḥ man-mayā māṁ upāśritāḥ. Bahavo. Not only one, two, but bahavo, many. Bahavaḥ jñāna-tapasā pūtā. By…, one has to be purified. That is called pūtāḥ. Without being purified you cannot enter into the spiritual world. Vīta-rāga-bhaya, jñāna-tapasā pūtā, mad-bhāvam āgatāḥ. So these are the statements of the Bhagavad-gītā and there are many others, statements. So this Kṛṣṇa consciousness movement is meant for taking back all the suffering humanity, all living entities, back to home, back to Godhead. This is the sum and substance of Kṛṣṇa consciousness movement.

So, here Kṛṣṇa says that, ”I am explaining to you how that knowledge of going back to home, back to Godhead can be attained.” Therefore He is saying here, jñānaṁ te ahaṁ sa-vijñānam. Jñānam means theoretical knowledge. That is called jñānam. And sa-vijñānam means practical knowledge. Just like in the scientific department of colleges, there are, for understanding anything scientifically there are two divisions: practical and theoretical. So jñānam is theoretical, and vijñānam means practical. Simply to know there is God, this is theoretical knowledge. But when actually you become connected with God, you practice the activ…, godly activities, that is called vijñānam. So, Kṛṣṇa will explain in this chapter the knowledge of God, both theoretically and practically. Jñānaṁ te ’haṁ sa-vijñānam vakṣyāmi, ”I shall speak to you,” aśeṣataḥ. Aśeṣataḥ means vividly. Aśeṣataḥ. ”And briefly,” samanvitāḥ. And when it is said aśeṣataḥ, that means elaborate. But yaj jñātvā, ”if somehow or other you understand this knowledge” yaj jñātvā, na iha, ”in this material world,” iha, iha means this material world; bhūyaḥ, ”again”; anyat, ”anything more”; jñātavyam avaśiṣyate, ”no more,” ”you require no more further knowledge to understand.” That is the statement in the Vedas, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3). If you simply understand Kṛṣṇa, because Kṛṣṇa is everything, so if you understand Kṛṣṇa, automatically you understand what is this world, what is this earth, what is this water, what is this fire. This is material things. What is this air, what is this sky, what is this mind, what is this intelligence, what is this ego, and what is the soul. In this way you understand everything, because these material elements-earth, water, fire, air, sky-that will be explained in the next verse, it is the expansion of Kṛṣṇa’s energy. As there are energies and the energetic, just like the fire. The fire has got two energies. One energy is the heat, and one energy is light. Just like in the morning, as soon as you see the light from you window, you can understand that there is sunrise. By the energy, light of the sun, you can understand there is now the sun on the sky. Heat also. When you are too much heated, even within the room, even if you do not see the sun, you can understand that this heat is due to the sun. Similarly, we have to understand the presence of the Supreme Personality of Godhead by perceiving the different energies. Parāsya śaktir vividhaiva śrūyate. At the present moment we are trying to understand the energy of Kṛṣṇa. We cannot see directly Kṛṣṇa. But as soon as you see the energy or you perceive the energy, you can understand there is Kṛṣṇa, there is God. That is called intelligence. This is called jñānam. And when you are directly in connection with Kṛṣṇa, or directly in the service, that is called vijñānam.

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā na iha bhūyaḥ anyat
jñātavyam avaśiṣyate
[Bg. 7.2]

Now, why this jñānam required? Because our mission of life is to… You can not understand with your foolish brain what is God. That is not possible. They are trying to understand God by the limited senses. How you can understand? We are defective in so many ways. First of all we commit mistakes, and we are illusioned, we try to cheat others, and our senses are imperfect. So, how you can understand with your limited senses, with so many defects? That is not possible. Therefore you have to understand God from God Himself, or from His representative. Therefore Kṛṣṇa said that, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ: "directly under My direction, or under the direction of My representative." You cannot understand Kṛṣṇa if you remain under your personal intelligence. Everyone says that "I shall understand this by my own dint of knowledge, by speculation." That is not possible. Kṛṣṇa says that you have to understand. Here also it is the same thing said, jñānaṁ te 'haṁ sa-vijñānam vakṣyāmy aham, "I shall speak to you." So this is the secret of success, if you want to understand God, what is God. Everyone, there are many philosophers, scientists, they are trying to understand God by research, but that research will not help you. You have to understand directly from God, or from God's representative. That is the way.

So, in the Vedic literature it is said,

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ…

Jānāti tattvam, te deva.

"My Lord, one who has received, one who is able to receive a little favor from You, he can understand Your tattva."

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavan-mahimno)
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Others, who are simply speculating, they cannot understand You. Therefore, people are bewildered how God is person. But they cannot understand, because they have not taken shelter of the Supreme Personality of Godhead, Kṛṣṇa, or His representative. It is impossible for him. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samā… [Bg. 7.25]. Kṛṣṇa cannot be exposed to the nondevotees. Nāhaṁ prakāśaḥ sarvasya. Not anyone, ordinary common man, can understand. Therefore, we have to understand Kṛṣṇa, or the Supreme Personality of Godhead, from Kṛṣṇa, not from anyone who is simply speculating or wrongly interpreting Bhagavad-gītā. They cannot understand. That is the way.

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā na iha bhūyaḥ anyat
jñātavyam avaśiṣyate
[Bg. 7.2]

Therefore our Kṛṣṇa consciousness movement is just to try to understand what is Kṛṣṇa. That's all. What is Kṛṣṇa. Because if you perfectly understand Kṛṣṇa, then immediately you become liberated, and you become eligible to be transferred to the spiritual world. That is stated, divyam. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If one can understand Kṛṣṇa, why He appears, why He disappears, and… And these are, they are all transcendental; they are not ordinary. Because we understand Kṛṣṇa as a historical person, a person like me, maybe a very great personality with more power than me. Yes, that He is, but you do not know how much powerful He is. Because He is God, He is powerful in full. There is no deficiency in His power. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ. He is powerful in complete, pūrṇam, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. Even though Kṛṣṇa, from Kṛṣṇa all His power is taken away, still He is pūrṇam, He is still all-powerful. So, janma karma me divyaṁ yo jānāti tattvataḥ. So we haveto understand Kṛṣṇa in truth, not superficially. In scientifically, vijñānam, jñānaṁ te 'haṁ sa-vijñānam. Not foolishly, that "I can interpret Kṛṣṇa." Some rascal says that Kṛṣṇa means black. Some rascal says Kṛṣṇa means this, Kṛṣṇa means a debauch, as according to one's character and angle of vision. But real meaning of Kṛṣṇa is paraṁ brahma. Kṛṣi go va… Kṛṣi bhu-vacaka-sabda nasta nirvṛtti-vacaka (?) iti kṛṣṇa paraṁ brahma iti abhidhīyate. Kṛṣṇa means paraṁ brahma. Kṛṣṇa means all-attractive. So we have to take the understanding of great personality. Rāma. Rāma. Rāma means paraṁ brahma.

ramante yogino 'nante
satyānanda-cid-ātmani
iti rāma-padenāsau
paraṁ brahma iti abhidhīyate

So this Hare Kṛṣṇa Hare Rāma means direct connection with the paraṁ brahma.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

These things have to be understood, that nāma-nāminaḥ abhinnatvān, identical. So when we chant "Kṛṣṇa," "Hare," "Rāma," they are directly connection with the Supreme Personality of Godhead. Even though we do not know how to chant, there are, according to śāstric, I mean to say, injunctions, there are ten kinds of offenses. When we avoid that offenses, then it is pure chanting of the Hare Kṛṣṇa mantra. So even if we chant with offenses in the beginning-it cannot be free of offenses-still it will act. Just like you come near the fire, you can feel the warmth, and with direct touch it becomes red hot. So, we have to be in touch with the fire, then gradually we become warmer, warmer, warmer, warmer and red hot, red hot. Just like another example, just like you take a lead, iron rod, and keep in touch with the fire. It becomes warm, warmer, warmest, then gradually the iron rod becomes red hot. When it is red hot, then it is fire. You touch that iron rod anywhere, it will burn. The quality of fire is already acquired. Similarly, if you keep always in touch with Kṛṣṇa,

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

The, to become advanced in Kṛṣṇa consciousness, the first principle is smartavyaḥ satataṁ viṣṇur, ”Always remember Viṣṇu, or Kṛṣṇa.” That is the beginning, to touch. Vismartavyo na jātucit, never forget. So this Hare Kṛṣṇa mahā-mantra, if you chant, there is no expenditure, but the profit is very, very great, because you are touched in Kṛṣṇa, and Kṛṣṇa and Kṛṣṇa’s name nondifferent, identical. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ, pūrṇaḥ. It is not that partial, pūrṇaḥ, because the name is of the pūrṇaḥ. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. This is the Vedic version.

So it is not very difficult. Simply try to be in touch with the vibration. Where is the wrong there? What is the loss there? If you chant, just like these boys, they, you have seen the picture, they have taken it seriously. They are working in the field: Hare Kṛṣṇa. They are working in the factory, of incense factory: Hare Kṛṣṇa. Where is the wrong there? Why India is not taking this? If you work in your factory, if you chant Hare Kṛṣṇa, then what is the loss there? But you will remain always in touch with Kṛṣṇa, smartavyaḥ satataṁ viṣṇur. This formula is (indistinct). We shall talk so many nonsense things, but you are not, (indistinct), desiring to chant Hare Kṛṣṇa. This is our fault. Otherwise Kṛṣṇa is so kind. Nāma rūpe kṛṣṇa avatāra. Kṛṣṇa is now descended in His vibration form, Hare Kṛṣṇa, this Kali-yuga. Kali-yuga, because we cannot do anything, therefore Kṛṣṇa has become very easily available in the form of His holy name, Hare Kṛṣṇa. Kṛṣṇa is available. You can see Kṛṣṇa, you can touch Kṛṣṇa, you can tlk with Kṛṣṇa. As you may advance in Kṛṣṇa consciousness, that is possible. Then, gradually making progress means gradually you will be lover of Kṛṣṇa. That is required. Mayy āsakta, as soon as you become lover, you become attached. That is required. Now, at the present moment, we are attached to so many things, because we have forgotten Kṛṣṇa. Now gradually, if you increase your attachment for Kṛṣṇa, then you will forget all these material. That is liberation. That is liberation. Bondage means we are becoming more and more attracted with this material world, and on account of this attraction, we have to accept another body, material body. And as soon as you accept a material body, you become under the control of this material nature. Liberation means to be freed from the control of the material nature. It is a great science. Try to understand. Therefore it is said, jñānaṁ te ’haṁ sa-vijñānam. It is not sentiment. It is not religious sentiment. It is a science. Kṛṣṇa consciousness means to understand the sciece of Kṛṣṇa. We are understanding so many subject matters scientifically, but we are neglecting one thing: how to understand Kṛṣṇa scientifically. That science is described here, jñānaṁ te ’haṁ sa-vijñānam. Jñānaṁ te ’haṁ sa-vijñānam ahaṁ vakṣyāmy aśeṣataḥ yaj jñātvā [Bg. 7.2]. If you simply try to understand the science of Kṛṣṇa, then all other sciences will be automatically understood. Just like if you understand what is one, two, three, four, five, six, seven, eight, nine, zero, then you understand the whole mathematical science, because the mathematics means that one, two, three, four, five, six, this way, that way, this way, that way. The only, the figures are all, the digits are the one, two, three, four. So therefore one has to learn one, two, three, four, up to nine, and zero. Similarly, if you understand Kṛṣṇa, the, indirectly and directly, everything is Kṛṣṇa. That is the highest scientific understanding of everything. That is a fact. Kṛṣṇa is earth, Kṛṣṇa is water, Kṛṣṇa is air, Kṛṣṇa is fire, Kṛṣṇa is sky, ṛṣṇa is mind, Kṛṣṇa is intelligence, Kṛṣṇa is ego, and Kṛṣṇa is soul. So, this is required, jñānaṁ te ’haṁ sa-vijñānam.

Then next verse Kṛṣṇa says that,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

The same thing, tattvataḥ, we have to understand. In the Fourth Chapter it is said that janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. That tattvataḥ, you can understand Kṛṣṇa tattvataḥ. Then another place Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. So our aim should be to understand Kṛṣṇa tattvataḥ in truth, not superficially, not by foolish commentary. If we simply try to follow what Kṛṣṇa has said, what is the difficulty? There is no difficulty, but foolishly we interpret in a different way, and māyā takes away our knowledge, māyayāpahṛta-jñānā. He is thinking that he is very learned scholar, but he is fool number…, rascal number one. Therefore Kṛṣṇa says māyayāpahṛta-jñānā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Kṛṣṇa is speaking so many ways about Himself. Without understanding Kṛṣṇa in His own way, we are trying to understand Kṛṣṇa in different way. Therefore Kṛṣṇa says māyayāpahṛta-jñānā, āsuri bhāvam. The atheistic class of men, they interpret in a different way, because theirknowledge has been taken by māyā. And why it is so? Because they are sinful. duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ. These things are there. You will find in Bhagavad-gītā. It is not our manufactured word. Therefore, our proposal is, try to understand Kṛṣṇa. Try to understand Bhagavad-gītā as it is! Do not misinterpret, do not be misled by the misinterpreters. Then your life will be successful. You will understand what is Kṛṣṇa, and you will become Kṛṣṇa conscious. Then, tyaktvā dehaṁ punar janma naiti mām eti kaunteya.

So, the, in the Western world, they are taking more and more seriously about this Kṛṣṇa consciousness movement. So our only request is that in India also, at least those who are sympathetic with this movement, kindly try to understand Kṛṣṇa scientifically, and your life will be successful.

Thank you very much. (end)

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Bhagavad-gītā 7.2

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San Francisco, September 11, 1968
Prabhupāda:
jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]

We have been discussing this verse, what is knowledge. Knowledge means how this universe is working, what is the working force, what is the energy. Just like scientists, they are searching out different energies. Just like this earth is floating on weightlessness. Such a huge mass of material body with so many mountains, so many seas, oceans, skyscraper houses, cities, towns, countries, it is floating just like a swab, cotton swab, in the air. So if one understands how it is floating, that is knowledge.

So Kṛṣṇa consciousness means to have all kinds of knowledge. Not that we Kṛṣṇa conscious people are being carried away by some sentiment. No. We have got philosophy, science, theology, ethics, morality, everything-everything that is required to be known in human form of life. So Kṛṣṇa says that "I'll speak to you all about knowledge." So this is Kṛṣṇa consciousness. A Kṛṣṇa consciousness, a Kṛṣṇa conscious person should not be fool. If he is required to explain how these universal planets are floating, how this human body is rotating, how many species of life, how they are being evolved… These are all scientific knowledge. Physics, botanics, chemistry, astronomy, everything. Therefore Kṛṣṇa says, yaj jñātvā, if you understand this knowledge, Kṛṣṇa consciousness, then you'll have nothing to know. That means you'll have complete knowledge. We are hankering after knowledge, but if we are in knowledge of Kṛṣṇa consciousness, if we know Kṛṣṇa, then all knowledge is included.

So tac-chakti viṣaya vivikta-svarūpa viṣayakaṁ jñānam. You'll have full knowledge about the constitutional position of yourself, this material world, the spiritual world, God, our interrelationship, time, space, everything. There are many things to be known. But the principal thing is that the God, the living entities, time, work, and this material energy. These five things are to be known. You cannot deny that "There is no God." God is controller, supreme controller. You cannot say that you are not controlled. There is controller. Just like in the state, you cannot say there is no controller. There is controller. In every street, in every house, there is control, government control. Suppose this store, here is also government control. You have to build store like this, you cannot live. If it is residential house, "The fire arrangement should be like this." There is control. Even you walk in the street, you drive your car, there is control: "Keep to the right." You cannot cross where there is written "Stop." You have to stop.

So in every way, you are under control. So there is a controller. And the supreme controller is Kṛṣṇa. There is one controller over another controller. If you go on searching out who is the ultimate controller, then you'll find Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. The Brahma-saṁhitā affirms, īśvaraḥ paramaḥ, the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ means controller. So we have to get knowledge of this controller, how He is controlling. (child making noises) (aside:) It is disturbing. So jñānaṁ vijñānaṁ te sahitam. Not only to know the controller, but to know how He is controlling, how many energies the controller has got and how He is one controlling-that is vijñānam. So jñānaṁ vijñānaṁ te nate tubhyāṁ prapannāya aśeṣataḥ.

Now this knowledge can be understood by a person who has made relationship with Kṛṣṇa and is a surrendered soul. Without being surrendered, it is very difficult to understand the controller and the energies, how He is controlling everything. Tubhyāṁ prapannāya aśeṣataḥ samagreṇa upadekṣyāmi. This is the condition. You will find in the later chapters that Kṛṣṇa says, nāhaṁ prakāśaḥ sarvasya [Bg. 7.25]. Just like if you enter into any educational institution, if you don't surrender yourself to the rules and regulation of the institution, how you can get advantage of the knowledge imparted by the institution? Everywhere, wherever you want to receive something, you have to be controlled or you have to be surrendered to the rules and regulation. Just like in our class we are imparting some lessons from the Bhagavad-gītā, and if you do not follow the rules and regulations of this class, it is not possible to receive the knowledge. Similarly, the full knowledge of the controller and the process of controlling can be understood when one is surrendered like Arjuna to Kṛṣṇa. Unless one is surrendered soul, it is not possible. You always remember that Kṛṣṇa, Arjuna surrendered himself to Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. So therefore Kṛṣṇa is also speaking to him.

Actually, these discussions of scripture is not to be acted unless there is relationship between the speaker and the audience. So audience means the disciples. Disciple means who accepts the discipline. Śiṣya. Śiṣya. The exact Sanskrit word is śiṣya. A śiṣya means… There is a verb, Sanskrit verb, which is called śās. Śās means controlling. From śās, the "śāstra" comes. Śāstra means controlling books. And from śas, śastra. Śastra means weapons. When argument fails, reason fails… Just like the state controls. First of all they give you the laws. If you break the laws, if you don't follow the regulation books, means śāstra, then next step is śastra. Śastra means weapons. If you don't follow the regulation of the government, keep to the right, then there is police batons-śastra. You have to be controlled. If you are gentleman, then you be controlled under the instruction of the śāstras. And if you are defying, then there is trident of Durgādevī. You have seen Durgādevī, the picture, trident, threefold miseries. You cannot, I mean to say, violate any rules and regulations; as of the state, similarly of the supreme state Kṛṣṇa. It is not possible. Just take for example there are some health rules. If we eat more, then you will be controlled by some disease. You'll have indigestion and the doctor will advise you not to eat three days. So there is control-by nature. Nature means God's law. Automatically working. Foolish people do not see God's law, but there is God's law. The sun is rising just exactly in the time, the moon is rising exactly in the time. The first year, first January, has come exactly in time.

So there is control. But foolish people, they do not see it. Everything is controlled. So to know God and how things are working and how it is being controlled, these things are to be known. We should not go simply by sentiment. Religious sentiment is good for persons who follow blindly. But at the present moment, people are advanced in so-called education. So Bhagavad-gītā gives you full information so that you can accept God with your reason, with your argument, with your knowledge. It is not blind following. Kṛṣṇa consciousness is not a sentiment. It is backed by knowledge and practical knowledge. Vijñānam. Jñānaṁ vijñāna sahitam.

So without vijñāna sahitam… And the process is to understand this knowledge is to be a surrendered soul. Therefore we disciple… Disciple means one who accepts the discipline. Without accepting discipline, we cannot make any progress. It is not possible. Any field of knowledge, any field of activities, if you want to be aware, scientifically and factually, then you should accept the controlling principle. Samagreṇa vakṣ ya svarūpaṁ sarvokaraṁ yatra dhiyaṁ tad ubhaya-viṣayakaṁ jñānaṁ vyaktum.

Now here, in this chapter, this is explicitly explained, that who is the supreme worshipable object. We are worshiping. According to our capacity, we are worshiping somebody. At least we are worshiping our boss. Suppose I work in an office or in a factory, I have to worship the boss, I have to abide by his orders. So everyone is worshiping. Now who is the supreme worshipable object, Kṛṣṇa, how He is supreme worshipable object, that is explained in this chapter. Ya svarūpaṁ sarva karaṁ ca yac ca dhiyāṁ tad ubhaya-viṣayakaṁ jñānaṁ vyaktum atra bhakti-pratijñānam. Therefore if we understand that here is the supreme controller, here is the supreme worshipable object, then the problems of our life is solved at once. We are searching after. Just the other day I told you one story that one Muhammadan devotee, he wanted to serve the greatest. He was serving the Nawab, then he went to the emperor, Barsa(?), then from emperor to Haridāsa, a saintly person, and from Haridāsa he was promoted to worship Kṛṣṇa in Vṛndāvana.

So we should be inquisitive, intelligent enough. We are serving. Everyone, we are serving, at least we are serving our senses. Everyone, practically, they are not serving any boss or any master, they are serving their senses. Suppose if I am serving somebody as my boss, actually I am not serving his money…, serving his person. I am serving his money. If he says, "Tomorrow you have to work free. You are getting twenty dollars a day now. Tomorrow I have no money. You will have to work free." "Ah, no, no, sir. I'm not coming because I am not serving you; I am serving your money." So actually we are serving money. Any why you are serving money? Because with the money we can satisfy our senses. Without money, we cannot satisfy our, these informidable senses. If I want to drink, if I want to enjoy such and such things, then I require money. Therefore ultimately I am serving my senses.

Therefore Kṛṣṇa is called Govinda. We ultimately want our sense satisfaction, and go means senses. Here is the person, Supreme Personality of Godhead. If you serve Kṛṣṇa, then your senses become satisfied. Therefore His name is Govinda. Actually, we want to serve our senses, but the real senses, the transcendental senses, is Kṛṣṇa, Govinda. Therefore bhakti, devotional service, means purifying the senses. To be employed in the service of the supreme pure. The Lord is supreme pure. In the Bhagavad-gītā, in the Tenth Chapter you'll find that Kṛṣṇa is described by Arjuna pavitraṁ paramaṁ bhavān: "You are the supreme pure." So if we want to serve the senses of the supreme pure, then we have to become pure also. Because without… Being pure means spiritual. Spiritual life means pure life, and material life means contaminated life. Just like we have got this body, material body. This is impure body. Therefore we suffer from disease, we suffer from old age, we suffer from birth, we suffer from death. And in our actual, pure form, spiritual form, there is no such suffering. There is no birth, there is no death, there is no disease and there is no old age. In the Bhagavad-gītā you have read it, nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Nitya. Although I am the oldest, because I am changing my body… I am, as soul, pure. I have no birth, I have no death, but I am simply changing body. Therefore I am the oldest. So although I am the oldest, I have got my new spirit. I am always fresh. This is my position.

So the Kṛṣṇa consciousness, or devotional service, means purifying the senses. That's all. We haven't got to eradicate, get out of the sensual activities. No. We have simply to purify the senses. How you can get out of the senses? Because you are living entity, the senses are there. But the thing is that at the present moment, because we are materially contaminated, our senses are not getting full enjoyment. This is most scientific. So devotional service means purifying the senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purification. How you can purify your senses? That is defined in Nārada-bhakti-sūtra. It is said that sarvopādhi-vinirmuktam. Purification of the sense means you have to be free from all kinds of designation. Our life is full of designation. Just like I am thinking "I am Indian," I am thinking "I am sannyāsī," you are thinking you are American, you are thinking "man," you are thinking "woman," you are thinking "white," you are thinking "black." So many designations. These are all designations. So purifying the senses means to purify the designation. And Kṛṣṇa consciousness means that "I am neither Indian nor European nor American nor this nor that. I am eternally related with Kṛṣṇa. I am the part and parcel of Kṛṣṇa." When we are fully convinced that "I am part and parcel of Kṛṣṇa," that is Kṛṣṇa consciousness and that is purification of your senses.

So as part and parcel of Kṛṣṇa, you have to serve Kṛṣṇa. That is your pleasure. Now we are trying to satisfy our senses, our material senses. When you become…, realize yourself that you are part and parcel of Kṛṣṇa, then you'll satisfy the senses of Kṛṣṇa, Govinda. And by satisfying His senses, your senses will be satisfied. Just like crude example-this is not spiritual-just like husband is understood as the enjoyer and the wife is considered as the enjoyed. But if the wife satisfies the senses of the husband, his (her) senses also satisfied. Similarly, just like you have got some itching on the body, and the part of your body, the fingers, itches on that body, the satisfaction also felt by the fingers also. Not that the particular part only is feeling the sensation of satisfaction, but the whole body is feeling this satisfaction sense. Similarly, Kṛṣṇa being the full, when you satisfy Kṛṣṇa, sense of Kṛṣṇa, Govinda, then the satisfaction of the whole universe takes place. This is the science. Tasmin tuṣṭe jagat tuṣṭa. The another example is just like if you satisfy the stomach in your body, then the whole body is satisfied. The stomach will issue such energy by digestion of the foodstuff that it will transform into blood, it will come into the heart, and from the heart it will be diffused all over the body, and all over the body the depression, the exhaustion which has undergone, that will be satisfied.

So this is the process of Kṛṣṇa consciousness. This is the science of Kṛṣṇa consciousness, and Kṛṣṇa is explaining personally. So yaj jñātvā, if we understand the science of Kṛṣṇa consciousness, then there will be nothing unknown. Everything will be known. It is such a nice thing. Yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate. Bhūyo means no more to understand anything. Everything is completely known. Then the question may be why people do not understand Kṛṣṇa. That is, of course, a relevant question, and that is being answered by Kṛṣṇa in the next verse.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Manuṣyāṇāṁ sahasreṣu. There are different kinds of men. Just like we know everyone on this planet only, apart from other planets, there are hundreds and thousands varieties of men. Even here we are sitting, so many ladies and gentlemen, there are different varieties. And if you go outside, there are different varieties. If you go to another country-India, Japan, China-you'll find different. Therefore it is said, manuṣyāṇāṁ sahasreṣu [Bg. 7.3], out of many, many different varieties of men, kaścid yatati siddhaye, only a few persons decide to understand the philosophy of life.

Because man is rational animal. Man is rational. Man is animal, but rational animal. The special gift to man is that he can decide what is good, what is bad. He has got an extra knowledge than the animals. So at the present moment the education system is so bad that it is practically animal education. Animal education means when at the present moment the education system is so bad that it is practically animal education. Animal education means when we are too much interested with eating, sleeping, mating and defending, that is animal education. Eating, sleeping, mating and defending, oh, you'll find in animals. There is no distinction. They have got their own defending measures, they have got their own sleeping measures, they have got their own mating measures. You are mating with your wife in a secluded place, in a nice room, in a decorated room, but a dog is mating on the street, but the result is the same. So to improve the method of mating is not advancement of civilization. That is animal civilization polished, that's all. The animal also, the dog can also defend from other dogs. And if you think that you have discovered atomic energy to defend yourself, that is not advancement of human civilization. The defending measure, that's all. Similarly, you go on analyzing.

The analysis of man is perfect when he is searching after his constitutional position. "What I am? What I am? Am I this body? Why I have come to this world?" This inquisitiveness required. That is the special prerogative of human being. Therefore as soon as one begins to inquire "What I am?" and if he goes on searching after this, then he will come to God. Because he is part and parcel of God. He is sample of God. Therefore manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many, many thousands varieties of men, one, or say a few persons, may be interested to know God. Not only know… Not to know God, just to know himself. And if he actually wants to know himself, then gradually he will come to God.

So,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

Here it is said that manuṣyas teṣāṁ śāstra 'dhikara yajñānāṁ sahasra-madhye. Now, what I am, what is God, what is this material world, how it is working, these things are business of an educated man. A foolish man cannot take. Therefore śāstra adhikāra. Śāstra means one has got some knowledge in the śāstras, in the books of knowledge. As soon as we find out one who has got books of knowledge, knowledge in books, or śāstra, the quantity will be at once reduced. In this quarter if you find out how many noneducated people are there, oh, you'll find many. And as soon as you want to find out how many M.A.'s are there, at once the number will be reduced. Similarly, there are many men, but if you want to search out some man who is trying to make perfection of his life, at once the number will be reduced. And out of them Just like so many transcendentalists, swamis, yogis there are. If you count amongst them who wants to understand God, who has got the knowledge of God, at once the number will be reduced. Again.

Therefore Kṛṣṇa says that out of many, many thousands of people, somebody is interested for making perfection of his life. And out of many, many thousands of men who are actually trying to make perfection of their life, you'll find somebody-or you may not find out-who knows God or Kṛṣṇa. But Kṛṣṇa is so kind that He comes Himself to be known by everyone. And He's so kind also that before His departure from this material world, He leaves behind Him this Bhagavad-gītā so that you can know from His personal talks what is God. So if you read Bhagavad-gītā rightly, as it is spoken by Kṛṣṇa, not foolishly interpreting nonsensically, but as it is, as it is… Call the spade a spade. Kṛṣṇa says that "I am the Supreme Personality of Godhead." Don't interpret this version with your foolish interpretation, but accept Kṛṣṇa as the Supreme Personality of Godhead. And by His acts, by His sastric knowledge, wisdom… Everyone accepted previously, all the ācāryas.

So we have to follow the footprints of the ācāryas. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot understand higher things unless we follow the footprint of great personalities. Just like even in the scientific world, the law of gravitation. You do not know anything about law of gravitation, but Sir Isaac Newton, he said that there is law of gravitation. You accept it. That's all. That means you follow a great personality. Similarly, Kṛṣṇa should be accepted the Supreme Personality of Godhead not by whims. But He has been accepted like by personalities like Lord Caitanya, Rāmānujācārya, Śaṅkarācārya, great personalities who are guiding the destiny of spiritual world. Therefore you have to accept in that way.

So we shall discuss next… Quarter past eight?

Devotee: Yes.

Prabhupāda: If there is any question, you can put.

Guest: Swami? You say that Kṛṣṇa consciousness is a system of purifying the senses. Does that mean that the senses become unlimited? Do the senses become unlimited when they're finally purified?

Prabhupāda: There is no question of unlimited, but at least it becomes purified. First of all purify. Then the limit of senses will be also extended. Just like if your eye is defective. So you cannot see; you require the help of glass. But if the disease of your eye is cured, oh, you can see without glass. But that does not mean that you can see for hundred miles. But at least you can see perfectly. You don't require the help of glass. Similarly, so long your senses are impure, you are completely in ignorance, you do not know what you are, what is this world, what is God-simply in darkness. Just like dull stone. Ignorance means dull stone. So if your senses are purified, at least you can know who is God, what you are, what is this world, what is your relationship. These things will be revealed. Not that you can become the supreme controller. No. That is not possible. Purifying the senses means at least you can know your self, you know the controller, know the controlling system. These things will be revealed.

Guest: I have a question. If one wanted to redistribute Kṛṣṇa's property by taking from the rich and giving to the poor, in doing so all you'd have to do is make maybe one or two false statements. Is this…

Prabhupāda: Why you are anxious to take rich man's property?

Guest: Pardon?

Prabhupāda: Why you are anxious to take rich man's property? (laughter)

Guest: It belongs to the state. It's unemployment insurance.

Prabhupāda: Unemployment insurance company has ordered you to take the state…?

Guest: I could get this, you see, if I would make a few false statements that I was looking for work when I have not been looking for work.

Prabhupāda: Well, one who is making false statement, he'll suffer for that.

Guest: Even if…

Prabhupāda: Yes?

Guest: Even if it's for a good cause?

Prabhupāda: You should not be anxious to anything which is not ordered by Kṛṣṇa. That is your Kṛṣṇa consciousness. You don't manufacture your activities. Then you'll be entangled. Yes?

Devotee: Swami, would you initiate me?

Prabhupāda: Will you follow the rules? Thank you. I shall do. Yes?

Devotee: Swami, spiritual energy is situated in the heart as localized Paramātmā. Is this also Kṛṣṇa's personal feature?

Prabhupāda: Yes. Paramātmā is also personal. Everything is personal. Paramātmā is described as four-handed Nārāyaṇa with śaṇkha, cakra, gadā, padma, with, I mean to say, ornaments. That is the feature of Paramātmā. You have seen the Viṣṇu-mūrti. That is Paramātmā. This voidness is an imagination, voidness. Actually God or Paramātmā or Kṛṣṇa, They are all sac-cid-ānanda-vigrahaḥ, transcendental forms. They are not material forms. Transcendental forms. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means form. If we, part and parcel of Kṛṣṇa, we have got individuality, forms, how we can say that the Supreme has no form, no individuality? He has got complete individuality. And that is confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme living entity of all living entities. Just like we are living entities, but He is the Supreme. That's all. He is also living entity. Nityo nityā cetanaś cetanānām. The difference is eko bahūnāṁ vidadhāti kāmān. That one single There are plural number and singular number. That singular number one is providing the necessities of other singular number, plural number living entities. That is the difference. He is the maintainer, He is the predominator, He is the controller, and we are controlled, we are predominated, and we are maintained. That is the difference between me and God. Otherwise He is a living being just like us. He is more powerful. The most powerful, the most beautiful, the most famous, the most strong, and we are all subordinate. Therefore His name is asamordhva. Asamordhva means nobody is equal or greater than Him. Everyone is subordinate to Him. And in the Bhagavad-gītā it is said that ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything." Janmādy asya yataḥ [SB 1.1.1]. These things are there in Vedic literature. Yes?

Gargamuni: Swami, it says in the Gītā that when Kṛṣṇa comes, He comes to achieve a certain mission and then He leaves.

Prabhupāda: Hm?

Gargamuni: It says in the Gītā when Kṛṣṇa… He comes to achieve a certain mission and then He leaves. In the Bhāgavatam it says that at the disappearance of Lord Kṛṣṇa everything fell down, everyone was dejected, and Arjuna was crying, in such… Well, if He comes to achieve a certain mission and then when He leaves it all falls down again…

Prabhupāda: Not immediately. Just like here the nature is working in that way. You build a very nice house. Gradually, the nature's course is it will become old and you'll fall down. This is the way of nature here. You cannot keep anything fresh always. So, so long Kṛṣṇa or God is present, or His representative is present, the affairs of the world go very nicely. But as soon as they disappear again the same system begins, dwindling. Begins… By the power… Just like so long the sun is there, there is no darkness, but as soon as the sun is away from your sight, at once the darkness comes. Because the whole atmosphere is darkness. It is by artificial means or by arrangement of God we are keeping it light. This room, if at once the electric fails, oh, it will be dark, because its nature is darkness. Its nature is darkness. Therefore Vedas say, "Don't keep yourself in this darkness. Just get out of this. Come to the light." Tamasi ma jyotir gama. Just come to the light. That is spiritual kingdom. So Kṛṣṇa comes to give you information of that spiritual kingdom, that "Life is like this." Just like Kṛṣṇa displayed at Vṛndāvana. Everyone is happy, enjoying. So He displays the spiritual life to attract you. So our business should be to be attracted by Him and prepare ourself to go back to Godhead, go back to home. Not that because Kṛṣṇa came here, He has left some instruction, we shall stick here. You must give up this idea. Kṛṣṇa gives you opportunity how you can live peacefully here. But that does not mean that you make your permanent settlement here. Then you are doomed. You take the advantage of Kṛṣṇa's instruction and prepare yourself so that tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] after leaving this body, no more coming here. Bas. You go. You are transferred to Kṛṣṇaloka. We should prepare in that way. That is the solution of problem. Otherwise, if you want to live in this material world, this nature is like that. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is manifested at a certain period, again it is destroyed. And there is destroying, I mean to say, process. So Kṛṣṇa comes, He sets right everything. But the nature of this world is like that. It becomes again deteriorated. Deteriorated. So? Let us have saṅkīrtana. Govinda jaya jaya gopāla jaya jaya. Let that girl come here. Come on, come on. (end)

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Bhagavad-gītā 7.2

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London, March 10, 1975

Nitāi: "I shall now declare unto you in full this knowledge, both phenomenal and noumenal, by knowing which there shall remain nothing further to be known."

Prabhupāda:

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]

So Kṛṣṇa is personally speaking about Himself as we understood in the previous verse, that asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Asaṁśayam, without any doubt. If we speculate about God, that will never be sufficient. Not even we can touch the precincts of the knowledge. If we want knowledge without any doubt, asaṁśayam, samagram, and complete, then we must hear from God Himself. This is very easy to understand. By hypothesis, by speculation, you cannot understand anything. It must be known scientifically, and this science can be understood if a person knows the science. So who can know God better than God Himself?

Therefore our process is-we have repeatedly explained this-that we do not speculate about God. Just like there are so many others, theosophists and theologists, they're speculating what is God. They don't accept… God personally explaining, they would not accept. They would simply speculate. This is their disease. When God is explaining Himself in the Bhagavad-gītā… Rather, they will mislead the readings of the Bhagavad-gītā in different interpretation, but they will not accept what is being taught by God Himself. This is their misfortune. "Why shall I accept Kṛṣṇa as God?" Although He has proved Himself when He was present by the qualification which God needs…

To become God is not easy thing. There are some qualification, yesterday we discussed, that He must be the richest, He must be the most powerful, He must be the most famous, He must be the most learned, He must be the most beautiful, and He must be the most renounced. This is the definition of God. A poor man, begging from door to door, he cannot become God, as it is misconceived, daridra-nārāyaṇa. Why Nārāyaṇa can be daridra? What is this nonsense? He is the richest. He is the richest. And why He can, He will be daridra? The argument is forwarded that "God is in everyone's heart; therefore everyone is God." What is this argument? Everyone's heart, God is there. God said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Where God says that because īśvara, the Supreme Being, is situated in everyone's heart, therefore everyone is God? What is this argument? Where Kṛṣṇa says that because īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], therefore everyone is God? Is that very sound argument?

So this is going on. They do not know what is God, and still, there are so many incarnations of God. And foolish people accept that "Here is an incarnation of God." He does not know what is God, and he accepts, "Here is incarnation." We do not do so. If there is incarnation of God… That is mentioned in the Śrīmad-Bhāgavatam. Their activities are mentioned, wonderful activities. We accept Lord Rāmacandra as God, Lord Kṛṣṇa as God, Caitanya Mahāprabhu as God, because They are mentioned in the śāstras, all the incarnations, even this age. One may say that "Lord Rāmacandra is accepted God, Lord Kṛṣṇa is also accepted, but Caitanya Mahāprabhu, He is the greatest devotee of God, but…" There are some persons in the Nimbārka-sampradāya, they put this argument. But Caitanya Mahāprabhu's name is there in the śāstra, many Upaniṣads, especially in the Śrīmad-Bhāgavatam, that in the Kali-yuga this incarnation of God should be worshiped. What is that description?

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

Clearly Caitanya Mahāprabhu. Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. He is Kṛṣṇa. Or kṛṣṇaṁ varṇayati, iti kṛṣṇa-varṇam.

Śrīla Jīva Gosvāmī, the most authoritative ācārya of our sampradāya, he has explained like this. Kṛṣṇa-varṇam means always chanting Hare Kṛṣṇa. Kṛṣṇaṁ varṇayati, describing Kṛṣṇa, "Hare Kṛṣṇa, Hare Kṛṣṇa." This is description of Kṛṣṇa, addressing Kṛṣṇa. So therefore kṛṣṇa-varṇam, or varṇam means category. Just like brāhmaṇa-varṇa, kṣatriya-varṇa. So in that way kṛṣṇa-varṇa means He is Kṛṣṇa, in the category of Kṛṣṇa. Either you take this meaning or that meaning, kṛṣṇa-varṇam. But Kṛṣṇa is black, and He is tviṣā, by the complexion, akṛṣṇa. Akṛṣṇa means not Kṛṣṇa. Now, there are so many colors. So everything is akṛṣṇa. That color, all the colors are mixed together, it becomes black. Otherwise there are many different colors. So akṛṣṇa means different color, "not kṛṣṇa," not black. So what is the actual? That we have to refer to śāstra again, that Kṛṣṇa, in how many categories of color He appears? That is stated in the Bhāgavatam. When Kṛṣṇa was born, then Gargamuni was calculating about His horoscope, and he said to Nanda Mahārāja that "This, your child…" Idānīṁ kṛṣṇatāṁ gataḥ. Śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. "Your child had formerly white color." White color… Sometimes some critics criticize us that "Kṛṣṇa everywhere He is black. Why in your temple white?" But it is said that śukla, śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ: "Your son had other colors also, white and red and yellow, and now He has assumed blackish color."

So Caitanya Mahāprabhu, tviṣā akṛṣṇam. He is not blackish. Then He must be other form, śukla, rakta, or pīta. So He assumed the pīta, yellowish color. Therefore tviṣā akṛṣṇam. Tviṣā means by complexion. So kṛṣṇa-varṇam, kṛṣṇaṁ varṇayati, iti kṛṣṇa-varṇam, or kṛṣṇa iti kṛṣṇa-varṇam, and tviṣā, by complexion, akṛṣṇa, pīta, idānīṁ pīta-varṇam. Pīta-varṇa gaura, golden avatāra. And sāṅgopāṅgāstra-pārṣadam. He is always surrounded by associates, specially by Śrī Advaita, Gadādhara, Śrīvāsādi. Śrī Kṛṣṇa Caitanya, He is Kṛṣṇa, then Nityānanda, then Advaita, then Gadādhara, then Śrīvāsa, and many other devotees always followed. That is the life of Śrī Caitanya Mahāprabhu. Wherever He went, many followers chanting Hare Kṛṣṇa, plus these principal associates were with Him. Therefore sāṅgopāṅgāstra-pārṣa… And these sāṅga upāṅga were His astra. Astra, astra means weapon.

God advents for two purposes. What are the two purposes? Paritrāṇāya sādhūnām [Bg. 4.8]. Just to give relief and deliver the devotees. The devotees are always anxious to see God, so God comes down to give relief to the devotee, being present before them. Paritrāṇāya sādhūnām. Another: vināśāya ca duṣkṛtām, to annihilate the demons. So there…, for annihilating, for killing, you require weapon. Kṛṣṇa has His weapon, sudarśana-cakra. Lord Rāmacandra has His weapon, bow and arrow. What is the weapon of Śrī Caitanya Mahāprabhu? Sāṅgopāṅgāstra-pārṣadam. His associates are His weapons. This is astra. Because in the Kali-yuga they are so fallen, even they are demons, they are third-class, fourth-class demons. (laughter) So they need not be killed. They are already killed. Their mode of life, their atmosphere, they are always dead. Just like we see so many demons. So what is there to kill them? They are already killed. They have no life. So this killing process in Kali-yuga is to kill their demonic propensities. And how to kill that demonic propensities? By spreading Hare Kṛṣṇa movement. This is astra. Otherwise to kill them is not… By life, it is not difficult. One slap is sufficient. You don't require other weapon. But real Kṛṣṇa comes to kill or to give protection-because He is Absolute, it is the same thing. If He is killing some demons, He is giving him protection. He stops his demonic activities further, to implicate himself in more trouble. Therefore when Kṛṣṇa kills one demon, that means He saves him. He saves him. The Absolute, this is Absolute. Either He protects His devotee or kills the demon, the result is the same. Therefore He is called Absolute.

So in this age, Kali-yuga, to kill the demons means to stop their demonic activities by the astra, kīrtana, hari-saṅkīrtana, which is spread by His associates. Nityānanda Prabhu, Advaita Prabhu, Śrīvāsādi Gaura-bhakta-vṛnda, they are going door to door, country to country, city to city, and saving the demons from being implicated more and more in material existence. Therefore this is the astra. Astra means the killing. Real purpose… The living entity is eternal. How he can be killed? Na hanyate hanyamāne śarīre [Bg. 2.20]. So to kill means to kill his demonic nature. Otherwise how he can be killed? Ya imam… There is a verse that anyone who knows that the living entity is never killed and… A living entity does not kill anyone; neither a living entity is ever killed. One who knows this, he knows. So that is the position. So killing does not mean that killing the living entity. That is not possible. Na jāyate na mriyate vā. Killing means to kill his demonic activities. Stop. Killing means stop acting.

So sāṅgopāṅgāstra-pārṣadam. This is the description of the God, Kṛṣṇa, in this age. That is Caitanya Mahāprabhu. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. And how to worship Him? What is the process? Yajñaiḥ saṅkīrtanaiḥ. That's all. You keep Caitanya Mahāprabhu's Deity and chant and dance-your life is successful. So easy. We are worshiping Rādhā-Kṛṣṇa. That is very difficult. But if we keep Caitanya Mahāprabhu with His associates, this Pañca-tattva, Gaura-Nitāi, Gaura-Gadādhara, or Pañca-tattva, and worship Him according to the śāstra description… The śāstra description is yajñaiḥ saṅkīrtanaiḥ. This is yajña. Life is means for performing yajña. In the Bhagavad-gītā it is said yajñārthe karma. You are very busy. Yes, you should be busy always, twenty-four hours. For what purpose? Yajñārthe, not for your sense gratification. That is devotional life. Yajñārthe karma. Karma. We are not dull matter. We have got our flexible hands and legs to work. People think that "These Kṛṣṇa conscious men, Hare Kṛṣṇa people, they are escaping." What is that, escaping? We are not escaping. We are practically taking the real activities. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Although people see that we do not work, we do not go to the factory, we do not to the mine, we do not go to the so many, so many things, or professional. We do not become lawyer, engineer. They say that we are escaping. No. You see we are always busy, twenty-four hours busy. I am old man of eighty years; still, I am busy. I am traveling all over the world, writing book at night, talking with visitors, and so many things. You can see. So where we are escaping? We are the most responsible worker. So the… What is the difference? The difference is all people are engaged for sense gratification. We are engaged for satisfying Kṛṣṇa. But activities are there.

So when you engage yourself for satisfaction of Kṛṣṇa… Yajña means satisfaction of Kṛṣṇa, or Viṣṇu. Viṣṇur ārādhyate panthā nānyat-tat-toṣa-kāraṇam. This is called yajña. Yajña means worshiping Lord Viṣṇu. Tat-toṣa-kāraṇam, acting for His satisfaction. Toṣa means satisfaction. And in another place it is also said, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, svanuṣṭhitasya puṁsasya…svanuṣṭhitasya puṁsasya. Huh?

Puṣṭa-kṛṣṇa: Svanuṣṭhitasya dharmasya.

Prabhupāda: Ah. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Everyone has got different type of activities. Formerly it was divided into four: the brāhmaṇa activity, the kṣatriya activity, the vaiśya activity, and the śūdra activity. Now it has been developed at the present moment, so many. But if you again connect all of them, they will come to the same categories or divisions. Some intelligent class of men, they are working day and night about understanding the Absolute Truth or the truth. Just like the theosophists, the philosophers, the theologists, the scientists, so many brain workers, they are working to discover better way of life, how the human society should be more and more happy. So this is the work of the brāhmaṇas. But nowadays the brain is not utilized for understanding Brahman, but for understanding the ways of higher standard of life, sense gratification. Anyway, that is intelligent work. Next the administrative work. Next the productive work. And next the worker, general worker. The same brāhmaṇa, kṣatriya, vaiśya, śūdra.

So Bhagavad-gītā recommends that you work for Kṛṣṇa. If you are engineer, so you use your talent, how to construct a very wonderful temple for Kṛṣṇa. That will be success of your learning engineering. Svanuṣṭhitasya dharmasya. Anyone has got a particular talent. So how to make that talent successful? Now, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you are very first-class engineer, you construct such an wonderful temple for Kṛṣṇa that people from all the world will come to see it. Then you are successful. So any line of education, you cannot take it, but use it for Kṛṣṇa's satisfaction. Then your education is perfect. Otherwise, śrama eva hi kevalam [SB 1.2.8], simply working uselessly and waste of time. What is this? So yajña, that is yajña. When you work for Kṛṣṇa to satisfy Kṛṣṇa, that is yajña. Yajña does not mean that simply by performing fire sacrifices and offering little ghee upon it. No, that is yajña. That is ordinary yajña. Agnihotra-yajña. But the real purpose of yajña is… The same purpose: in the fire sacrifice we offer the food grains. That means the Supreme Lord is eating through fire. So eating is satisfaction. So Kṛṣṇa is not satisfied only by eating. He has got other senses also. Kṛṣṇa is not nirākāra. And Kṛṣṇa, you satisfy any sense of Kṛṣṇa, you are successful. And you can satisfy anything through any sense. Aṅgāni yasya sakalendriya-vṛttimanti.

So this is the…, called yajña, yajña. So yajña has to be performed. Saha-yajñāḥ prajāḥ sṛṣṭvā. In the Bhagavad-gītā you will find. All the living entities were, especially the human being, the demigods… Demigods were first created. The seven ṛṣis, they created later on. Imaṁ vivasvate yogaṁ proktavān…vivasvān manave prāha [Bg. 4.1]. The sun-god was created, then from him, Manu came; from Manu, Ikṣvāku came, in this way. So all these prajās, progeny, was created for performing yajña. That is stated in the Bhagavad… So everyone is meant for performing yajña. Yajñārthe karma. Everyone should work for performing yajña. That is human life. Work very hard. You have got tendency to work from morning, six, to night ten o'clock, eleven o'clock. We see. Early in the morning the road is congested. They are going to work. But they do not know why they are working. They know, "I am working for filling up this belly." That they know. No, that is not the purpose of working. For filling up the belly the animals, the ants, the cats, dogs, birds, they are also working. And you shall also work for filling up the belly only? Then what is the value of your life? You should work for yajña. That is human life. Yajñārthe karma.

"But I don't like yajña." Then karma-bandhanaḥ, they are becoming entrapped, working under the influence of certain material modes of nature. Therefore you are infecting that material mode of nature, and according to the infection, you will develop the next body. Just like according to infection you develop the disease, so this material body is disease. That we do not understand. We are soaping this material body, keeping it fit, but we do not know that this is disease. Anyone, does anyone want to keep the disease and say, "My dear disease, please live with me forever"? (laughter) Is there any intelligent man say like that? Disease is to be cured, is to be driven away. In Hindi they say, jara ar para okhane kha na baviya ar.(?) Means "Unwanted guest and disease, you do not give him to eat, and he will go away." He will go away. So any disease, you starve for few days, two days, three days, it will go. And any unwanted guest, you don't supply him food. He will automatically go away. So disease should not be maintained. Disease should be cured.

So that curing medicine we have to take not to maintain this material body. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. This is real intelligence. Everyone is trying to keep this body, this disease, maintaining. This time, next time, next time, next time, going on. Janma-mṛtyu-maran malam.(?) This is not your… Disease should be cured. Therefore śāstra says,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

People are mad, and they are doing anything mischievous, sinful. And what is the purpose? Now, just to satisfy the senses. You see? There are so many nice foodstuff-Kṛṣṇa has given-fruits, flowers, grains, milk, butter, sugar. And you can prepare hundreds and thousands of preparation out of it and offer to Kṛṣṇa and eat it very nicely. "No. We must have meat." This is vikarma. Vikarma means sinful activities. Karma, vikarma, and… Tena tyaktena bhuñjīthā [Īśo mantra 1]. God has given you so many nice foodstuff. Why should you kill an animal? Therefore Jesus Christ says, "Thou shall not kill." "Then shall I die?" No. There are so many things. You eat. Tena tyaktena, whatever is ordained by you, by God, Kṛṣṇa… The same thing is said. Kṛṣṇa should have said, "Give me…" Mamsam din mam.(?) No. He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

So this is yajña, to satisfy Kṛṣṇa. So if you offer Kṛṣṇa these things, what He wants, you will satisfy. Yo me bhaktyā prayacchati. Bhaktyā, with bhakti, Kṛṣṇa said. So why don't you do this? That is yajña. Everyone can perform yajña at home. Because they are eating. Who is there who is not eating? Everyone is eating. But if you prepare, within these items, patraṁ puṣpaṁ phalaṁ toyam, and prepare nice varieties of foodstuff and offer to Kṛṣṇa, that is yajña. That is yajña. And yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. If you take prasādam, Kṛṣṇa will not eat everything. He will eat, and He will leave for you also. So don't be afraid that "If I offer Kṛṣṇa, He will take away." (laughter) Kṛṣṇa is not so hungry. Even if He is hungry, He can eat the whole universe. So just satisfy Kṛṣṇa. "Sir, it is all given by You, the food grains, these fruits, flowers. It is Your gift. So You first of all taste or eat. Then I shall eat." Kṛṣṇa is very satisfied. So we want Kṛṣṇa's satisfaction. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You have cooked very nicely, and if Kṛṣṇa says, "Yes, it is very nice," then your cooking is perfection. Saṁsiddhir hari-toṣaṇam [SB 1.2.13].

So do anything. If Kṛṣṇa is satisfied, that is yajña. That is yajña. And one should live for that purpose. Yajñārthe karmaṇo 'nyatra loko 'yam. Work very hard, but yajñārthe. And if you work so hard like ass and cats and dog simply for satisfying your tongue or belly or the genital, a straight line, then you are going to hell. Yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. Then you are becoming bound up by the laws of nature. If you eat and sleep and act like dog, then become dog next life. And if you act like god, then you'll get god, very easy thing. So whatever you like, you can do. But the śāstra gives you direction, yajñārthe. "Act, work, work hard for pleasing the Supreme Lord." Yajñārthe. Otherwise you will be bound up in the cycle of birth and death. Don't do it.

So this Kṛṣṇa consciousness movement is teaching this education, that perform… You cannot escape it. You cannot say that "You are interested. You can do. We are not interested." If you are not interested, then you are living a very risky life because you have to change your body. Dehāntaram. You can see. There are examples of so many types of body. Now, suppose if you live at the risk of your life and next life you become a tree, stand up for five thousand years in the snow, scorching heat, scorching, blasting and so many disturbances, and you cannot move an inch, and people may cut down you, your leaves, your trunk, or you, they are cutting so many… What is that life? And if you think, "No, I am living for five thousand years," what is the use of living such five thousand years? No. Don't risk life. Karma-bandhanaḥ. If you don't perform yajña, if you don't try to satisfy the Supreme Lord… Just like if you don't try to satisfy the government, then it is your risky life. You cannot say that "I am living very happily." Because you are cheating government or do not following the laws of the government, that is very risky life. Similarly, if you do not perform yajña, you cannot avoid it. Saha-yajñāḥ prajāḥ sṛṣṭvā. You are, you have got this human form of life for performing yajña.

So in this age, in Kali-yuga, it is very difficult to perform other yajña. Therefore Caitanya Mahāprabhu, Kṛṣṇa, has appeared to accept your yajña, to deliver you, and the yajña process is very easy: yajñaiḥ saṅkīrtanaiḥ. That's all. Simply perform. Wherever you live, at home or outside home, just keep a picture of Śrī Caitanya Mahāprabhu and chant Hare Kṛṣṇa mantra before Him. Then your life will be successful.

Thank you very much. (end)
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Bhagavad-gītā 7.2

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Nairobi, October 28, 1975
Prabhupāda:
jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj

jñātavyam avaśiṣyate
[Bg. 7.2]

Jñānam, knowledge. Kṛṣṇa says to Arjuna that "I am giving you perfect knowledge." This is our process. We receive knowledge from the perfect person. There is no use getting knowledge from imperfect person. That is useless waste of time. And who is perfect person? Who does not commit any mistake, who is never illusioned, whose senses are not imperfect, and who is not a cheater. These are the qualification. (aside:) The children… These are the symptoms of perfect person. First thing is he does not commit mistake. Throughout the whole world you study big, big men. They committed mistake. Hitler committed mistake. Gandhi committed mistake. Churchill committed mistake. Because "To err is human," however big you may be, you cannot avoid mistakes because you are not liberated.

So these are the signs of becoming perfect man, that he does not commit mistake, neither he is illusioned. Illusion means to accept something as something. That is illusion. Just like we are accepting this body as myself. If you ask me, "What you are?" "I am Indian. I am brāhmaṇa. I am this. I am that." So what are these? These are all bodily concept of life. This is illusion. Illusion means I am not this body. You have got experience when a man dies, his relatives and children cry, "My father is gone." But actually the father, the sons who knew the body of the father as the father, that was illusion. Now, after death he is coming to understand that "My father is gone." Why? Your father is lyi… It is lying there-the same hand, legs, heads, coat, pant-everything is lying there. Why do you say that your father has gone away? That means the real father he has never seen. He has seen the illusion of his father. This is called illusion. Is there any doubt? I am seeing you. What I am seeing, you? I am seeing your body, your shirt, coat, pant. That's all. But as Kṛṣṇa said, that dehino 'smin yathā dehe [Bg. 2.13], within this body the real person is there, just like within the shirt and coat the real person is there, so but the real person we never see. We see the shirt, coat, pant, and we take the shirt, coat, pant as this man. This is called illusion, to accept something for something else. The son did not know who is father. He is going on, calling the shirt, coat, pant of the father as "father." This is called illusion. To commit mistake and to become illusioned, and even if we try to become perfect, our senses are imperfect.

Just like we are very much proud of our eyes. Somebody, they say, "Can you show me God?" Now, how you will see? "Now, with my eyes." But your eyes are imperfect. That he will not admit. He forgets that "So long the light is there, I can see. My pride for possessing the eyes is valid so long the light is there. As soon as there is no light, in spite of possessing the eyes, I cannot see." So you can see under certain condition. If there is sunlight, then you can see. If there is no sunlight you cannot see. So what is the value of your seeing? Imperfect eyes.

So similarly, our eyes are imperfect, our all senses are imperfect. We gather knowledge by the sense, five knowledge-gathering senses and five working senses and mind. So if the senses are imperfect, then how can I gather real knowledge? And without getting real knowledge, if I preach, that is cheating. If you have no knowledge, then… Just like so many scientists, philosophers, they are cheating. Actually they have no knowledge that life cannot be produced by chemical combination; still, they are cheating people throughout the whole world that life can be produced by chemical combination. And this cheating is accepted. So there are so many other things. They are claiming they have gone to moon planet, this, that. But according to śāstra, they are all cheaters. All cheaters. They cannot go. It is not so easy thing. Just like to enter your African city, African country, there are so many rules and regulations, immigration. And you want to go to the Candraloka without any restriction. Just see. Candraloka is the planet of the demigods. There the people live for ten thousands of years, they are so advanced. Their comforts are many thousands better than this standard of comfort. And you want to go there without any passport and without any visa. From common sense, can you enter anyone's country simply because you have got aeroplane? But these things are going on.

So to accept knowledge from these rascals who commit mistake, who are illusioned, who are cheater, whose senses are imperfect, is useless waste of time. This is the shastric injunction. We should receive knowledge from the perfect. So in all respect, who can become the perfect than Kṛṣṇa? Kṛṣṇa is accepted by Vedavyāsa, by Nārada, by Arjuna, big, big stalwart scholars and personalities, that He is the Supreme Personality of Godhead. Just like this Bhagavad-gītā. This Bhagavad-gītā is recorded by Vyāsadeva. The talks were between Kṛṣṇa and Arjuna, and it was recorded by Vyāsadeva's disciple, Sañjaya. And Vyāsadeva, while writing Mahābhārata, he put this dialogue within the Mahābhārata. So why Vyāsadeva put this conversation between Kṛṣṇa and Arjuna in his authoritative book Mahābhārata? Mahābhārata means "greater India." Bhārata means Bhāratavarṣa. This planet was being called Bhāratavarṣa. So Mahābhārata, the history of the whole planet. So Vyāsadeva giving the history. Mahābhārata is also Vedic literature. Mahābhārata, Rāmāyaṇa, the eighteen Purāṇas, Vedānta-sūtra, four Vedas, and then Upaniṣad, they're all Vedic literature. So Mahābhārata is authorized Vedic literature. And within the Mahābhārata this Bhagavad-gītā is there. Therefore it is Vedic literature. So unless it is authorized perfect knowledge, why Vyāsadeva should put in his Mahābhārata? Therefore it is perfect knowledge. Because it is spoken by the most perfect personality, Kṛṣṇa, there is no question of mistake, there is no question of illusion.

You can attain this also, state of life, liberated life. We have heard so many times, "liberation," or "mukti." Mukti means one who has no defects as mentioned. That is mukti. Mukti does not mean one thinks himself that "I have become Bhagavān. I have become now…" Vimukta-māninaḥ. They have been called as rascals, wrongly thinking that they are vimukta. Vimukta-mānī. Ye 'nye 'ravindākṣa vimukta-māninaḥ. There are so many rascals, they are thinking that they have become mukta, liberated Nārāyaṇas. They're thinking like that. Ye 'nye 'ravindākṣa vimukta-māninaḥ. So why they are…? Now, if they have become liberated, so advanced, and feeling that they have become Nārāyaṇa, so what is the objection? The objection is ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvāt [SB 10.2.32]. They do not know what is Nārāyaṇa, these rascals. Śaṅkarācārya admits, nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa is not a being within this material world." That is Nārāyaṇa. And they have become Nārāyaṇa, namo nārāyaṇāya. Nārāyaṇa is so cheap thing? Therefore śāstra says, ye 'nye 'ravindākṣa vimukta-māninaḥ. These rascals, they are thinking they have become Nārāyaṇa, but they do not know what is Nārāyaṇa. Ye 'nye 'ravindākṣa vimukta-māninaḥ. Why they do not under…? Tvayy asta-bhāvāt. They never tried to understand what is really God. They thought, "God is very cheap thing. Everyone can become God." So therefore they have become vimukta-māninaḥ.

Real mukti is described in the Bhāgavata. Mukti means muktir hitvānyathā rūpam. Muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. When one is cured of his madness and he is situated in healthy state, that is called mukti. So here in this material world everyone is mad. Somebody is thinking, ”I am king.” Somebody is thinking, ”I am minister.” Somebody is thinking, ”I am president,” ”I am this,” ”I am Nārāyaṇa,” so on, so on, so on, all madmen, all madmen, because it will be finished. His so-called conception of becoming this and that will be finished within few years. But he is eternal. He is thinking the temporary situation of becoming an American, Indian, or minister, or president, or this or that, how long it will stay? It will stay, say, ten or fifteen or fifty or hundred years. That's all. But he is not for hundred years. He-nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. But the rascal does not know. He is thinking, ”By chance, I have become minister or president or this or that. For some years this is my position.” Dehātma-buddhiḥ. So that is the difference between mukti, mukta and bandha, bondage and liberation.

So liberation means to be situated in his own real position. That is called li… So what is our position? If we become little sober, if we become little sober, then we can understand what is my position. So that is called meditation, or dhīra. Dhīras tatra na muhyati [Bg. 2.13]. (aside:) What is that? Closing?

Brahmānanda: The people are coming in and out of the door here. If we close the door, then…

Prabhupāda: Out of the door?

Brahmānanda: The front door is just here.

Prabhupāda: No, no. You can keep it open. Come here. There is so much place. Let them go. But children may not go. So just try to understand that I am thinking, ”I am such big man,” ”I am minister,” ”I am president,” ”I am this,” ”I am Nārāyaṇa,” up to the last stage, ”I am Nārāyaṇa.” But if we soberly think that ”If I am Nārāyaṇa, then I must be the controller. I must be controller (of) everything, but why I am controlled by the toothache? As soon as there is some pain in the tooth, I voluntarily go to a dentist to be controlled by him. Then how I become Nārāyaṇa?” In this way, if one studies his life, whole, that, he'll find it that he's fully controlled by something more, fully controlled. And that control is of the material nature. Who can say that he is not controlled by the material nature? That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Material nature will oblige you. You are very nice, good-looking young man. Material nature will not allow you to remain as very good-looking young man. You must become old man. Your teeth must fall down. Your hairs must grow gray and you'll look ugly. Why? But he does not think. This is called ignorance, ajñāna.

Therefore Kṛṣṇa says, jñānaṁ te 'haṁ sa-vijñānam: [Bg. 7.2] ”I'll speak to you about jñāna.” Everyone is in ajñāna and falsely thinking that he is some very important person. This is ajñāna. Real jñāna, as will be explained here, is to receive from Kṛṣṇa. So Kṛṣṇa is giving knowledge in the Bhagavad-gītā. He'll speak in later chapters that ”The real jñāna is to surrender unto Me.” This is real jñāna. Kṛṣṇa will say in the Eighth Chapter, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] ”After many, many births…” So today I may be minister, and tomorrow, after death, I may become a dog. But that is not in my control. You cannot say that ”I am minister. I am this. I am that. I am high-court judge or very important man. So I am ordering material nature. Although I shall die, next life I shall become again high-court judge or Nārāyaṇa, something.” No. That is not possible. You are fully under control. You have given a license to enjoy or suffer in this body, and in this body, as soon as it is finished, karmaṇā daiva-netreṇa jantur… [SB 3.31.1], and then you get another body.

So this jñāna, even this jñāna, the change of body is not there. Throughout the whole world, big, big professor, big, big educationist, they do not believe in the next birth. 99.9 percent, they do not. But this is a fact. There is. Tathā dehāntara-prāptiḥ. Kṛṣṇa says. And we understand this also. Kṛṣṇa gives this example: dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This child is becoming kumāra; a kumāra is becoming boy; boy is becoming young man; young man is becoming old man. So these changes are going on; still, he does not know that ”After this old body is finished, I shall have to accept another body.” So this is ignorance. Therefore we have to take knowledge from the most perfect Personality of Godhead, Kṛṣṇa. This is real knowledge.

So jñānaṁ te ahaṁ sa-vijñānam. Sa-vijñānam means with practical application. As there is theoretical knowledge and practical knowledge in scientific advancement, so simply theoretical knowledge will not help me. Theoretically I may know that I am not this body, but practically it must be known. If not, if I am not this body, then I am soul. Then I am working here in this world only for my body. What I am doing about my soul? That is knowledge. Suppose I have got this coat and pant and hat. If he simply tries, dry clean the coat and do not put any food in the stomach, how long this civilization will go on? Starving. So the whole world is in disturbed condition because there is no spiritual food, only material cleansing the shirt and coat. That is going on. Like cats and dogs, they are interested with the body.

So sa-vijñānam… Actually we must know what we are and what is my real business. That is stated in the Bhagavad-gītā. You should carefully note it that when I understand that I am not this material body, ahaṁ brahmāsmi, I am spirit soul, I am Brahman… Kṛṣṇa is Parabrahman, and we are Kṛṣṇa's part and parcel. We are also Brahman. Not that by knowledge I become Brahman. I am already Brahman. By ignorance I am thinking not Brahman. Ahaṁ brahmāsmi, ”I am spirit soul; I am spirit.” That is my actual position. And when you understand your actual position and act accordingly, that is called mukti. Muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. When you understand that we are not this body… We are working whole day and night like cats and dogs, the hogs. The hog is also working day and night. Hog, what is his business? ”Where is stool?” That's all. ”Where is stool? Where is stool?” And as soon as he gets stool, he eats it, become fatty because stool contains all the vitamins. That is the essence of all good food that you take, and the essence is rejected. But it is scientifically true. Perhaps doctor will admit. Stool contains all hydrophosphates. Is it not? Then who is going to eat stool? Hydrophosphates is very good for brain, but now eat. Therefore these hogs very easily become fat. You see? So does it mean that we shall work very hard where to find out where is stool and then become fat and somebody will eat me? This is not civilization. Civilization is that you must know what is your real position and act accordingly, and then you become liberated. Sva-rūpeṇa vyavasthitiḥ. That is perfection of your life. Don't be misled by the bodily concept of life. That is condemned. The whole Vedic civilization is based on this point.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Anyone who is acting on the bodily concept of life, sa eva go-kharaḥ [SB 10.84.13], they are no better than the cats and dogs. That is going on all over the world. "I am Indian," "I am American," "I am African," "I am this"-bodily, all bodily. "I am Hindu," "I am Muslim," "I am Christian," "I am black," "I am white," "I am fat," "I am thin." That's all.

So that jñānam, theoretical, and vijñānam, sa-vijñānaṁ vakṣyāmi, Kṛṣṇa will teach, "Take this jñānam." The most perfect personality. So this is our business. But do we…? We don't care for Kṛṣṇa. We do not know Kṛṣṇa and what to speak of taking knowledge from Him. The knowledge is there, but we are so fool that we do not take knowledge from Bhagavad-gītā. We manufacture our own knowledge. This is called māyā. Māyā is so strong that she'll not allow to take real knowledge from the real person, but we shall read volumes of books who are defective with their four kinds of imperfectness, namely they commit mistake, they are illusioned, they are cheater and their senses are imperfect.

So this is the first business, that "Where we shall take knowledge?" Tad-vijñānārtham. Vedic lesson is that tad-vijñānārthaṁ gurum eva abhigacchet: "You should go to guru." Just like Arjuna has accepted Kṛṣṇa as guru. When Arjuna was puzzled, he surrendered to Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I am kṣatriya. It is my duty to fight, but I am declining. Although You are requesting me to fight, still I am declining. So I am puzzled. Anyway, I can understand You can drive away my, this puzzling position. Therefore I am becoming Your śiṣya." Śiṣyas te 'ham. "I become Your disciple. I am not going to argue with You on equal footing." Śiṣya means he is always subordinate. Whatever the guru will say, he will accept. That is the guru and śiṣya. So Kṛṣṇa became guru and Arjuna became a śiṣya, disciple, not friend. Of course, he knew what is Kṛṣṇa. So śiṣyas te 'haṁ śādhi māṁ prapannam. So similarly, we have to find out guru for perfect instruction. That is the only way. Otherwise we shall keep ourself in ignorance, in mistake, in illusion, in imperfectness and so many other things.

So this is the injunction of the Vedas, that "If you want real knowledge, you must go to guru." "Now, there are so many gurus. So whom shall I…? Where shall I go?" No. You shall go to a guru-samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. You shall go to a guru who is brahma-niṣṭham, a great devotee. He is guru, not a so-called guru, gold-making guru. (laughter) Then another cheater. You see? So the Vedic injunction is brahma-niṣṭham. That is guru, one who has full knowledge in Brahman. Athāto brahma jijñāsā. So here also in the Bhagavad-gītā you'll find who is guru. Tattva-darśinaḥ. Tad-vijñāna… Tattva-darśinaḥ, one who has seen the truth. Never says this magic player, no. Tattva-darśinaḥ. This is the greatest magic, brahma-niṣṭham. That is the greatest magic, how to become fixed up in Brahman. That is called brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you become brahma-niṣṭham, fixed up in Brahman, then all your miserable condition finished. Prasannātmā. That is the sign. Everyone is trying to be very happy. So that you can be by brahma-niṣṭham, by understanding that you are Brahman.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

These are the preliminary stages to enter into the kingdom of devotional… Mad-bhaktiṁ labhate parām. After being… After going through this process-brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu [Bg. 18.54], then you come to the transcendental platform, and that is business of brahma-bhūtaḥ stage.

So jñānam means to understand oneself and practically, samānaṁ vijñānam, sa-vijñānam, with vijñāna, practical application, idaṁ vakṣyāmi and Kṛṣṇa is saying. He is not ordinary human being. As soon as we think of Kṛṣṇa as ordinary human being we become more rascal. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I am speaking this Bhagavad-gītā, the ultimate knowledge, these rascals sometimes think of Me as I am ordinary human being." And therefore they interpret in their own way, "What Kṛṣṇa has said, the meaning is like this," as if Kṛṣṇa left the whole book to be interpreted by another rascal. No. You cannot interpret. Therefore we are presenting Bhagavad-gītā as it is, without any interpretation. So if we take Bhagavad-gītā as it is-and everything is there clear-don't interpret like fools and rascals, then you'll get real knowledge. Jñānam. Jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. Practical. Vakṣyāmy aśeṣataḥ. So we must have understood that… This is another meaning, that tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

So Kṛṣṇa is showing practically by accepting His friend, very dear friend, as His disciple. That means he is showing who is guru. Guru is Kṛṣṇa and one who understands Kṛṣṇa. That is guru. Don't accept these rascals and fools as guru, who denies Kṛṣṇa. He is not guru. He is cheater. Kṛṣṇa is showing, and Arjuna is accepting, śiṣyas te 'ham [Bg. 2.7], "I become your śiṣya." That means Kṛṣṇa is the original guru. And one who speaks on behalf of Kṛṣṇa, he is guru. That is guru. This is the test: whether he is aware of Kṛṣṇa. Then he is guru. Otherwise he's not guru. First of all you understand that. So that is mahātmā. Kṛṣṇa has said, sa mahātmā sudurlabhaḥ. That is mahātmā. Who mahātmā?

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

"After many, many births of cats and dogs and trees and this and that," so many, eight million, "when one comes to this knowledge," vāsudevaḥ sarvam iti [Bg. 7.19], "Kṛṣṇa is everything," sa mahātmā sudurlabhaḥ, "he is guru."

So guru means… Vedic injunction is you must go to a guru. Now, it may be difficult, who is guru. That is also Kṛṣṇa showing a…, "I am guru." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more any better person than Me." And He has proved it. He has proved it. Kṛṣṇa, so long He was on this platform, on this earthly planet, He proved that He was the greatest personality, greatest persons… Read history and you will see. He proved Himself from His childhood. When He was three months… He is neither old nor… But He was playing just like human child on the lap of mother Yaśodā. The Pūtanā came to kill Him. So that child… You will read all this from Bhāgavatam, how He killed that big Pūtanā, when He was seven years old how He lifted

Govardhana Hill. So although He was playing just like ordinary human child, human boy or hu…, but sometimes He was showing His almightiness. That is Kṛṣṇa. That is God.

So jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ, and yaj jñātvā [Bg. 7.2]. If you try to understand Kṛṣṇa or knowledge from Kṛṣṇa, yaj jñātvā… Yaj jñātvā neha. Na iha: "in this material." Yaj jñātvā neha bhūyo 'nyaj: "You will have nothing to learn." Because he understands, vāsudevaḥ sarvam idam: "Everything is Vāsudeva." So Vāsudeva will give him all knowledge about science, about politics, about philosophy, about astrology, astronomy. Everything will come out. You haven't got to go to some other expert in some particular type of knowledge. But if a devotee, Kṛṣṇa devotee… He knows everything, all department of knowledge. Just like we are challenging that "You cannot make any life by combination of chemicals." Why? Because we know from Kṛṣṇa what is what. Therefore we can challenge. We are not fools. We are challenging that "If you can prepare one egg only…" It is very easy. You can take any egg and analyze what are the chemicals. Then bring that chemical, put together and give it to the incubator and produce a chicken. Then I shall know that chemical combination can produce life. Eh? What is your opinion, doctor?

Doctor: They are trying…

Prabhupāda: Huh? Is there any chemist here?

Doctor: A Mr. Feli was here.(?)

Prabhupāda: They're simply cheating. Simply cheating. It is not possible. But we know that life cannot be produced by any chemical combination because we understand from Bhagavad-gītā that mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The jīva, the living entities, is part and parcel of Kṛṣṇa. So how it can be prepared by chemical composition? It is not possible. There are so many things. So therefore Kṛṣṇa says that "If you study knowledge which I am giving to you," yaj jñātvā, "perfectly, then," na iha bhūyaḥ anyaj jñānam, anya, "other department of knowledge will be manifest automatically. You'll know everything." This is the secret. Yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate. You haven't got to learn departmentally anything else. Just see. This is the benefit. This is the benefit of Kṛṣṇa consciousness, that you haven't got to work hard to understand other department of knowledge. You simply try to take this knowledge and you'll be perfect. This is Kṛṣṇa consciousness.

Thank you very much.

Devotees: Jaya. Jaya gurudeva!

Brahmānanda: Are there any questions?

Indian woman: (Hindi)

Prabhupāda: (Hindi) śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "I have surrendered to You. You give me knowledge." That's all.

Indian man: When did you become the spiritual leader of Kṛṣṇa consciousness?

Prabhupāda: What is that?

Brahmānanda: He's asking when did you become the spiritual leader of Kṛṣṇa consciousness?

Prabhupāda: When my Guru Mahārāja ordered me. This is the guru-paramparā.

Indian: Did it…

Prabhupāda: Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru.

Indian woman 2: (Hindi)

Prabhupāda: (Hindi) Śādhi māṁ prapannam. "I am surrendered to You. Whatever You say, I shall carry out." That's all.

Indian man: When did he tell you to…?

Prabhupāda: What is the business, when did he tell me? And why shall I disclose to you? It is so very insignificant thing that I have to explain to you?

Indian man: No, I am just curious when…

Prabhupāda: You should be curious within your limit. You should know that one can become guru when he is ordered by his guru, this much.

Jñāna: Śrīla Prabhupāda, if we think about our spiritual master, is that as good as thinking about Kṛṣṇa?

Prabhupāda: Hm?

Brahmānanda: If we think about our spiritual master, is that as good as thinking of Kṛṣṇa?

Prabhupāda: Yes, because it is said, yasya prasādād bhagavat-prasādaḥ: ** "If you can please your guru, then you please Kṛṣṇa." So if you make always this plan, "How to please my guru," then you'll please Kṛṣṇa. What is that?

Devotee: Śrīla Prabhupāda, it is said in the Bhagavad-gītā that if one thinks at the time of death, if he thinks of Kṛṣṇa, he goes to Kṛṣṇa. What if one thinks of his spiritual master?

Prabhupāda: He will go to Kṛṣṇa, because spiritual master is also going to Kṛṣṇa. (laughter) Now these questions should be on the subject matter which we have discussed. Don't bring outside question. Then there…, it will be no end. This is not the process. When we invite question-on the subject matter which we have spoken. Anyway, any other question?

Indian man (2): Śrīla Prabhupāda, in Back to Godhead, on page five, it is said that Śrī Vallabhācāryajī, a devotee to Śrī Caitanya Mahāprabhu, wrote commentary on Śrīmad-Bhāgavata, and Śrī Caitanya Mahāprabhu rejected his commentary, and then He said that He is not prepared to listen to his commentary, and he gives certain other comments.

Prabhupāda: Not certain other comment. The Vallabhācārya, he brought his Subodhinī-ṭīkā, and he was great admirer of Caitanya Mahāprabhu, and he said that "I have written one commentary which is far better than the comments given by Śrīdhara Svāmī." So that was disapproved by Caitanya Mahāprabhu. If you disapprove previous ācārya or if you become more intelligent than previous ācārya, then you are not ācārya. This is… This was Caitanya Mahāprabhu's… He disapproved. Our process is evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We cannot disregard. Śrīdhara is the original commentator of Bhāgavata. If you say that "I am better than Śrīdhara Svāmī," then you immediately become rejected. If I say… Just like there are some people, they create some avatāra, and they say, "This avatāra is better than Kṛṣṇa"-immediately rejected. Immediately. He must know his value. This was… Caitanya Mahāprabhu said svāmī, Śrīdhara Svāmī, so he also sarcastically remarked, svāmī nā māne yei jana veśyāra bhitare tāre kariye gaṇana. Svāmī means husband also. So if some woman says that ”I don’t care for my husband,” Caitanya Mahāprabhu, ”Then he’s a prostitute. She is a prostitute.” This is Caitanya Mahāprabhu. You cannot disregard svāmī. Not that… They were very friendly, so you can take it as friendly, jokingly, that ”You are so proud that you are disregarding Śrīdhara Svāmī. Then you are no better than prostitute.”

Indian man (3): (indistinct)

Prabhupāda: What is that? He is talking too much. Hm?

Brahmānanda: He says that from the Vedas we know that Kṛṣṇa is unlimited, especially when He was performing His rāsa-līlā with the gopīs. So if Kṛṣṇa is unlimited, why did he not…?

Indian man (3): …manifest Himself all over the world so that all living entities would have equal chance to go back home?

Brahmānanda: Why did He not manifest Himself all over the world so that all living entities could have equal chance…?

Prabhupāda: Yes, He manifested all over the world, but you have no eyes to see Him. That is your defect. Kṛṣṇa is present everywhere. But just like sun is present in the sky. Why don’t you see now? Huh? Answer this. Do you think the sun is not in the sky? Do you think that sun is not there? So go on the roof and see the sun. (laughter) Why you prove yourself a rascal, that ”No, no, there is no sun”? Will it be accepted by learned men? Because you cannot see the sun, there is no sun? Will it be accepted by any learned scholar? At night you cannot see the sun, so if you say to any learned man, any, who knows things, ”No, no, there is no sun,” so will he accept that? He will say that ”Sun is there. You rascal, you cannot see.” That’s all. ”You just get out of your rascaldom. Then you’ll see.” Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25], Kṛṣṇa said. He is not exposed to the rascals, but one who knows, he is seeing.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa…
[Bs. 5.38]

The devotees always see Kṛṣṇa. For him, He is always present. And for the rascals, He cannot be seen. That is the difference. So you have to become nonrascal; then you will see. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. In everyone’s core of the heart Kṛṣṇa is present. But do you know that? Can you see? Can you talk with Him? He is within your heart, He is present. But He talks with whom? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10]. He talks with the devotee who is twenty-four hours engaged in His service. These are stated in the Bhagavad-gītā. Don’t you read Bhagavad-gītā? So everything requires qualification. So this Kṛṣṇa consciousness movement means we are trying to make the people qualified to see Kṛṣṇa. Without being qualified, how can you see? That requires qualification.

Indian man (4): Swamiji, the Lord Kṛṣṇa is showing viśva-svarūpa.

Prabhupāda: Yes.

Indian man (4): So can you show me something about that viśva-svarūpa?

Prabhupāda: You ask me? So am I Kṛṣṇa? (laughter) Why you are asking foolishly? That means you do not know Kṛṣṇa. You are thinking me as Kṛṣṇa. That you are foolish man.

Indian man (4): No, I am not calling you are Kṛṣṇa.

Prabhupāda: Then why you are asking to show viśva-rūpa?

Indian man (4): Viśva-svarūpa because Kṛṣṇa…

Prabhupāda: Viśva-svarūpa will be shown by Kṛṣṇa, not by not me. I am not Kṛṣṇa.

Indian man (4): No, I am not saying you are Kṛṣṇa. But you have said you are something about the…

Prabhupāda: I am Kṛṣṇa’s servant. What Kṛṣṇa says, I am carrying. That’s all. That is my position. I am peon. When the peon delivers one thousand rupees or shillings to you, it is not his money. The money is paid by somebody, but I honestly deliver to you. That’s all.

Indian man (4): But Kṛṣṇa has not given you power as guru?

Prabhupāda: Yes, yes.

Indian man (4): So you can show?

Prabhupāda: So I am not so powerful that I can show the viśva-rūpa. He has given me this power, that ”You go and speak to the foolish rascals that I am Bhagavān,” (laughter) that much power. Yes. That is my power. I can say to you that ”Kṛṣṇa is Bhagavān.” That’s all. I never become equal to Kṛṣṇa.

Indian man (5): Śrīla Prabhupāda, why do most people in this Kali-yuga worship Lord Śiva instead of worshiping Lord Kṛṣṇa? Because Kṛṣṇa known as God…

Prabhupāda: Because they can get immediate money from Śiva. That is the reason. Lord Śiva is the proprietor or the supreme person within this material world, and he is āśutoṣa, very easily pleased. Therefore materialistic person go to him for some material benefit, and he gives. That’s all.

Indian man (6): But Lord Śiva is the greatest Vaiṣṇava.

Prabhupāda: Yes, everyone is Vaiṣṇava. He is the greatest Vaiṣṇava. Vaiṣṇavānāṁ yathā śambhuḥ. Unless he is Vaiṣṇava, how he gets this power? The power comes from the original person. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. So unless one is Vaiṣṇava, he has no power. All right.

Indian man (2): Śrīla Prabhupāda…

Prabhupāda: You have questioned once, not twice.

Jñāna: Śrīla Prabhupāda…

Prabhupāda: You have already done question.

Indian man (2): Śrīla Prabhupāda…

Prabhupāda: You have also, done. Don’t take all the time. Let others say.

Indian man (7): Yes. At the time of Caitanya Mahāprabhu was accepting sannyāsa order, He refused to take the name of…, He was being given by his guru, and He accepted to keep Kṛṣṇa Caitanya as His name, which was a brahmacārī name. Why was that so?

Prabhupāda: Hm ? What is that?

Brahmānanda: When Caitanya Mahāprabhu took sannyāsa, His guru offered Him one name, but He refused and preferred to keep the name Kṛṣṇa Caitanya which is a brahmacārī name. Why was this?

Prabhupāda: Because he took sannyāsa from a Māyāvādī sannyāsī, and Māyāvādī sannyāsīs, they think of themselves that they have become Nārāyaṇa. But Caitanya Mahāprabhu refused to accept that theory, that He is Nārāyaṇa. He preferred to remain a brahmacārī than to become a false sannyāsī and claim to become Nārāyaṇa.

Devotees: Jaya.

Prabhupāda: Yes?

Indian man (8): Prabhupāda, when we do our chanting, the chanting beads contain 108 beads. Why is this, and why do we chant sixteen rounds?

Prabhupāda: Not sixteen rounds. You can chant unlimitedly.

Indian man (8): No, minimum

Prabhupāda: Minimum because they cannot chant more than that, therefore minimum. Otherwise kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. So you must have a fixed amount of kīrtana. That is called tapasya, that "We must finish at least this much, if not more." Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. Saṅkhyā-pūrvaka. By numerical strength one should chant. That is called vow. This is the idea. So these Europeans, Americans, they cannot imitate Haridāsa Ṭhākura, who was chanting 300,000 times. So we do not advise to imitate. Really do something. One name is sufficient. If you can chant one name only, that is sufficient. But that is not possible. So to understand the value of name at least we must have some numerical strength. All the Gosvāmīs used to do that. We follow their footprints. Thank you. Now chant Hare Kṛṣṇa.

Devotees: All glories to Śrīla Prabhupāda. (end)

680603BG.MON

Bhagavad-gītā 7.3

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Montreal, June 3, 1968

Prabhupāda: That Mr What is his name?

Janārdana: Paramhamsa? (?)

Prabhupāda: Yes.

Janārdana: I guess he's not here this evening.

Prabhupāda: Oh. So, I forgot to bring my watch. What is the time now? So classes end? From seven to…?

Janārdana: Seven to nine.

Prabhupāda: Seven to nine.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

Kṛṣṇa consciousness is a science which is not for all. It is for all; it is very easy and sublime; but at the same time, the spell and strength of māyā is so strong that she does not allow to accept this very easy, at the same time sublime, spiritual process. Therefore Kṛṣṇa says in the Bhagavad-gītā that out of many hundreds of thousands or millions of people, somebody is interested in spiritual realization. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many hundreds of thousands people, one is interested. This is not only in this age, but in the material world, that is the disease. Nobody is interested in spiritual realization. That is material disease. And yatatām api siddhānām [Bg. 7.3]. And amongst persons who are trying to get perfection in spiritual realization or have actually understood spiritual identity, out of them many, out of many such, I mean to say, elevated, wise men, somebody may know what is Kṛṣṇa. But Kṛṣṇa is so kind that He wants to make Himself known to everyone. That is His mercy. Kṛṣṇa is more anxious to accept us than we are anxious to accept Kṛṣṇa. Therefore Kṛṣṇa comes in His person as the Supreme Personality of Godhead, Kṛṣṇa. Sometimes He sends His representative, sometimes He sends His son, bona fide devotee, and sometimes He comes as a devotee Himself to canvass, "Please come to Me. Please come to Me." Kṛṣṇa is so kind. You see?

So in the Bhagavad-gītā we find that Kṛṣṇa Himself came and canvassed through Arjuna that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "My dear Arjuna…" Not only Arjuna. Arjuna is representative of the living entities. So He is appealing to all living entities, especially all human beings anywhere and everywhere, that "You just surrender unto Me, come unto Me, and then I shall get you relieved from all sinful reaction of your life." Ahaṁ tvaṁ sarva-pāpebhyo mokṣayiṣyāmi. Now, just see Arjuna. He's Kṛṣṇa's personal friend. He's always with Kṛṣṇa. He's eternal associate. He's talking with Kṛṣṇa. Just imagine his position. Still, Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo: "I shall get you relieved from all sinful reaction." This means that a person like Arjuna, who can talk face to face with Kṛṣṇa, is supposed to have sinful activities of life. Otherwise why Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo: "I shall get you relieved from all sinful reaction"?

That means even Arjuna was subjected to sinful activities. This world is so made that even if we do not want to be sinful, the circumstances is so made that we'll be obliged to commit sins. It is such a place. Therefore in Śrīmad-Bhāgavatam it is stated that this place is padaṁ padaṁ yad vipadām. This material world is full of danger in every step. There is a very nice verse:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

It is very nice poetry. Śrīmad-Bhāgavatam, in every verse there is poetic genius. Now, you see in this verse, vatsa-padaṁ paraṁ padaṁ padaṁ padaṁ yad vipadāṁ na teṣām. The padaṁ padam. You see? Anuprāsa. What is called in English, the same word repeated?

Janārdana: Alliteration.

Prabhupāda: Yes. So see, vatsa-padaṁ padam, paraṁ padaṁ padaṁ padaṁ vipadām… That is also padam. You see? Nicely made. So the meaning of this verse is that… Bhavāmbudhiḥ. Bhavāmbudhiḥ means this material nescience, ocean of nescience. It is a ocean of ignorance, nescience. This is called bhavāmbudhiḥ. But one has to cross over this nescience, ocean of nescience. And how to cross over? Now, samāśritaṁ pada-pallavam. One who has taken shelter of the lotus feet as the boat for crossing over this ocean of nescience, for him, bhavāmbudhiḥ, this great ocean, becomes vatsa-padam.

Vatsa-padam means a, just a… You have no such experience. In India, in village, during rainy season the cows and the calf pass on the roads, and there is impression, and there is some water. That is called vatsa-padam, water in the pot or in the hole impressed by the hoof of the cow and calves. That water, anyone, such hundreds of water spot one can cross very easily. Similarly, if anyone takes shelter of the boat, the lotus feet of Kṛṣṇa, for him this great ocean of nescience becomes just like vatsa-padam. That means very easily one can cross. And this place… Padaṁ padaṁ yad vipadām [SB 10.14.58]. "This material world, where in every step there is danger, this place is not for them." For whom? "One who has taken shelter of the lotus feet of Kṛṣṇa."

But unfortunately we take this ocean of nescience as very pleasant place. This is the spell of māyā. Where there is danger in every step, but we are thinking we are very happy, we are advancing in material civilization, and, as far as we can imagine, that we are very prosperous and everything. This is called māyā. He cannot appreciate that in every step there is danger in this material world. Take, for example, just like I am coming from Boston here by aeroplane. It is very nice discovery. But as soon as you get on the aeroplane, every second there is danger-because there is no guarantee. There is no guarantee. So similarly, we may crossing over the street… Oh, there is danger. Recently in Delhi one of our Godnephew, oh, he was crushed by motor accident, completely crushed. He fell down, and the motor car passed over him, and all the bones were crushed. I have received that letter. So we should know that this place is not at all safe. At any moment there is danger. Padaṁ padaṁ yad vipadām. Therefore in the Cāṇakya Paṇḍita's version it is said that "If you want to have spiritual realization, then you should always think that 'Death is coming, and danger is coming immediately.' " That should be our attitude.

And in the Bhagavad-gītā it is also said that those who are intelligent persons, those who are making progress to become wiser, for them four things should be kept always in view. What is that? Janma-mṛtyu-jarā-vyādhi-duḥkha-dosanudarśanam [Bg. 13.9]. We may think very…, that we are very safe and we are making good advancement in economic development, but there is no solution for these four problems, as enunciated by Bhagavad-gītā, janma, mṛtyu, jarā, vyādhi. Oh, there is no solution for birth. There is so much attempt for birth control all over the world, but still, in every minute or in every second some percentage of population is increasing. Janma, mṛtyu. Similarly, there are so many attempts to discover scientific measures to stop death, but it is not possible. Death is taking place. Rather, in the present age, death is taking place earlier than in years before. Formerly people were living, say, hundred years, eighty years, ninety years, and nowadays a man is living, utmost, seventy years, sixty years. If a man lives for eighty years, then he is considered to be very… But time will come, as we get information from Śrīmad-Bhāgavatam, that at the end of this age, Kali-yuga, if a man lives for twenty to thirty years he'll be considered as the grand old man. So practically we are not making any progress. And materially it is not possible to make progress. It is… That is called māyā, illusion. We are actually not making any progress, but we are thinking that we are making progress. This is called spell of māyā.

But the real problem is that we should understand that this place is full of danger, and in the Bhagavad-gītā it is certified, this place, that duḥkhālayam aśāśvatam [Bg. 8.15]. This place is full of miseries and aśāśvatam. Even if you accept, "Oh, let it be miserable. I don't mind. I shall remain here…" People say frankly that "We don't want any other world. We don't want, don't believe in it, heaven" or "We don't believe in Vaikuṇṭha. We want to make ourself happy in this world." They say. But from authorities like Kṛṣṇa or Bhagavad-gītā, we understand that this place is meant for suffering. This is called duḥkhālayam aśāśvatam [Bg. 8.15]. Even if we agree to live in this miserable place… Because everyone, we want to live. Nobody wants to die. Nobody wants to die. Suppose we are sitting here, and if there is some death signal, oh, we shall at once flee away from this place, if there is fire, because we do not want to die. That is a fact.

So… But this place is certified by Kṛṣṇa as duḥkhālayam aśāśvatam: [Bg. 8.15] "It is place of miseries; at the same time, it is temporary." Temporary. As today we, I entered in your country, Canada, for the first time, and the time limit was given there by the immigration that "You cannot live here or stay here more than this time," similarly… Even if I think, "Oh, Canada is very nice place. Montreal is very nice place. Let me stay here," oh, the immigration department will not allow me to stay. Similarly, if you think that "This material world is very nice. Let me stay here," oh, the higher authorities… There are higher authori… Just like there are authorities in the immigration department, similarly there are higher authorities in the management of these worldly affairs. Yamaraja, oh, he'll not allow you to stay. You have to change your body.

Actually a living entity is eternal, but the problem is that he is changing body. Just like either I may live at Canada or USA or India, I shall live somewhere, but nobody will allow me to stay. Except in my own country, nobody will allow me to stay for long time. Similarly, this is not your place. This material world is foreign country for you, this material world. We belong to the spiritual world. We belong to the world where life is eternal, where life is blissful, and where there is no ignorance. Just like Kṛṣṇa's body is described in the Brahma-saṁhitā and other Vedic literatures that īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sac-cid-ananda-vigrahaḥ means His body is made of spiritual eternity, sat, and cit, full of knowledge, and ānanda, and full of bliss. In the Vedānta-sūtra also, it is stated about the Supreme Personality of Godhead, or the Absolute Truth, as ānandamayo 'bhyāsāt: "By nature He is full of bliss, the Absolute Truth, Absolute Person." You see the Kṛṣṇa's picture: ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. He's enjoying in blissfulness. This Rādhā and Kṛṣṇa, this is enjoyment, but this enjoyment is not like here, the young boys and girls, they enjoy. It is not like that because here the ānanda is temporary, it is not eternal, but that ānanda, rādhā-kṛṣṇa-praṇaya-vikṛtiḥ, is eternal blissful. So Kṛṣṇa is canvassing everyone that "You come to Me. Here also you will have this eternal ānanda, eternal blissfulness." You are after loving affairs, but here in this material world, actually there is no love. It is only lust. And even if you accept that this is love, it will not exist. It will be finished.

Therefore in Vedic literature we find that ramante yoginaḥ anante: [Cc. Madhya 9.29] "Those who are yogis, those who are transcendentalists…" They also… Every one of us are seeking after pleasure, ānanda, but the yogis, either these jñāna-yogi, dhyāna-yogi, or karma-yogi, or bhakta-yogi… There are different kinds of yogis, but the yogi means the person who wants to connect himself with the eternal happiness. That is called yogi, one who is not satisfied with this temporary, material happiness. Just like Śaṅkarācārya. He also says that brahma satyaṁ jagan mithyā: "You are trying to derive pleasure from this material world, but it is false." He also says. If you want real pleasure, then brahma-saukhyam-you have to seek pleasure in the Brahman. Similarly, we find in Śrīmad-Bhāgavatam, in the instruction of Ṛṣabhadeva. He says… He's instructing His sons, tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. He's advising His sons. "His sons" means everyone, He's advising. What is that? Na ayaṁ dehaḥ deha-bhājāṁ nṛloke kaṣṭān kāmān arhati yad viḍ-bhujām ye: "My dear sons, this human form of body is not meant for continuously hard labor simply for sex enjoyment, simply for sex enjoyment."

Because in this material world, the enjoyment, the highest enjoyment one can perceive, that is sex. Therefore in the material world those who are materialists, they are trying to exact happiness simply by that sex life. You'll find so many pictures, naked pictures, this picture, that picture. Why? Because they have no other information of happiness. That is the happiness. They have no other information. In many places this sex enjoyment is duplicated. In another place it is stated, yan-maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. The gṛhamedhi, the so-called family men, they are working hard and so hard. Why? Because they have got that point of happiness, sex happiness. That's all. Another poet, he's singing, a Vaiṣṇava poet,

śīta ātapa bāta bariṣaṇa
ei dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha labha lāgi' re

Śīta ātapa bāta bariṣaṇa. Now, those who are working, oh, they have no consideration that there is snowfall or there is scorching heat. Śīta ātapa, bāta, severe cold, and bariṣaṇa means heavy torrents of rain. Oh, he has to go to the office and work. Śīta ātapa, bāta bariṣaṇa, ei dina jāminī jāgi' re. Night duty. These are severe type of laboring. And the poet says, śīta ātapa, bāta bariṣaṇa, ei dina jāminī jāgi re. Why? Now, biphale sevinu, kṛpaṇa durajana, capala sukha labha lāgi' re. For that momentary happiness I am working so hard.

So everywhere in the Vedic literature this life, this materialistic way of life is condemned, is condemned. So Ṛṣabhadeva says that "This life is meant for tapasya." Tapaḥ. Tapaḥ divyaṁ putrakā: "My dear sons, you are so… If you think that this human form of life is meant for, oh, sex happiness and working day and night so hard, oh, this life is not meant for that purpose. That is visible in the cats' and dogs' and hogs' life. They are also laboring the whole day and satisfied by sex life. So your life is not meant for that." Then what it is meant for? He says, tapaḥ: "It is meant for tapasya, austerity, penance." "Oh, you are… We are taking so much pains also." Don't you think these materialists, they are earning, they are making so improvement without any labor, without any tapasya? No. They are also laboring. They are undergoing, I mean, severe austerity. That's nice. But here it is said, tapaḥ divyam: "You have undergo austerities and penance for God realization." Divyam. Tapo divyaṁ putrakā [SB 5.5.1]. Why? Why not this material world? Why God realization?

The… It is very nicely stated that tapo divyaṁ yena sattva śuddhyet: [SB 5.5.1] "If you accept this tapasya, or austerity, for God realization, then your existential position will be purified." At the present moment, due to my material conditional life, because I have got this material body, therefore my pleasure… I am hankering after pleasure, but whatever pleasure I am acquiring, that is not permanent, or flickering, or simply illusion. But that hankering after pleasure is your constitutional position. Because you are part and parcel of the Supreme Lord, who is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), who is by nature blissful, and you are part and parcel of that blissful Supreme Personality of Godhead, therefore your nature is also blissful. That is a fact. But you are seeking pleasure or blissfulness in a place where it is not possible. Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. And by purification of your existential position, the result will be yasmād brahma-saukhyam. Brahman means the greatest. Greatest. Bṛhatvād bṛhannatvād iti… Brahman means the greatest and who comes in contact with Brahman, he also becomes greatest. That is called Brahman. So if you accept austerity in this life and don't behave like cats and dogs and hogs simply for sex pleasure, then the result will be that your existence will be purified, by which you'll realize eternal happiness, anantam, which has no end, no beginning, no end. Actually it is so.

So this knowledge of brahma-saukhyam is… In so many ways they are instructed in Vedic literature. We have got volumes and volumes of Vedic literature. The first, we have got the four Vedas. Then we have got the Upaniṣads. Then we have got Vedānta-sūtra. Then we have got Mahābhārata, Rāmāyaṇa, then Śrīmad-Bhāgavatam, and so many. And one book, Śrīmad-Bhāgavatam, it contains eighteen thousand verses. Mahābhārata contains hundreds of thousand verses. There are eighteen Purāṇas and 108 Upaniṣads and Vedānta-sūtra-immense literature for understanding what is brahma-saukhyam. So these literatures are meant for the human society, not for the cat society, dog society. The great sages of India, especially Vyāsadeva, he labored so hard and delivered so valuable literatures to us. There is opportunity. It was the duty of India to distribute this knowledge all over the world, this immense treasure of knowledge. Unfortunately… And as so far we have studied that persons who are great thinkers, they were expecting. They have still some respect for India's great treasurehouse of the spiritual knowledge. But unfortunately there is no arrangement for distributing this spiritual knowledge all over the world.

Anyway, we are just making our tiny effort for spreading Kṛṣṇa consciousness. What is this Kṛṣṇa consciousness? This Kṛṣṇa consciousness is nothing, is simply a drop in the ocean of these great literatures. Just like there is vast Atlantic Ocean in front of your country, and if you take one drop of Atlantic Ocean water and taste it, then you can understand at least what is the taste of this Atlantic Ocean. That is a fact. If you are intelligent enough, by tasting one drop of water of the Atlantic Ocean you can understand that the taste of the Atlantic Ocean is salty. Similarly, this Bhagavad-gītā is the essence of all Vedic literature, just like milk is the essence of the blood. Blood… The milk is nothing, but it is cow's blood transformed. Just like mother's milk. The mother's milk, wherefrom it comes? It comes from the blood, but transformed in such a way that it becomes nutritious to the child, tasteful to the child. Similarly, cow's milk also, a most nutritious and valuable food. So it is compared that this Bhagavad-gītā is the milk of the cow of Vedic literature. And the milkman is Kṛṣṇa Himself. And the drinker of the milk is…, we are, Arjuna, through Arjuna. So these things are there.

So this Bhagavad-gītā is the essence of the Atlantic Ocean of Vedic literature, and this Kṛṣṇa consciousness movement means that we are presenting the, that taste of Bhagavad-gītā to the world as it is, without any interpretation. Just like milk, if you get it directly from the milkbag of the cow and taste it, you'll find very nice. But if you take it and adulterate with something, water, then it is not so tasteful. Similarly, Bhagavad-gītā, if you understand as it is, then you can have the taste of the milk, but as there are many rascal commentators… I say straightly that those who comment on Bhagavad-gītā according to their own whims, they're all rascals. Just like milk, if you adulterate with water, the taste is gone, and the man who adulterates milk with water, he's a rascal. He's condemned. Similarly, Bhagavad-gītā, if you taste as it is, oh, then you'll relish what is that Vedic knowledge, what is that essence of brahma-saukhyam. You can understand. So, many people in America, since I came here they asked me to recommend an edition of Bhagavad-gītā in English. There are so many editions of Bhagavad-gītā in your country. Some of them are compiled by your countrymen, some of them compiled by Indians, but all of them-different interpretation. Different interpretation. But we should accept Bhagavad-gītā as it is. Then we can relish.

So we shall very shortly present our Bhagavad-gītā As It Is. It has been taken by Messrs. MacMillan and Company to publish it. Most probably in the month of October it will be published. So I shall request you to read Bhagavad-gītā as it is, without any interpretation. Just like I'll give you some examples. The first verse of Bhagavad-gītā is stated as follows:

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

The first word is dharma-kṣetra. The second word is kuru-kṣetra. Now, the meaning is that Kurukṣetra is a place which is considered as the holy place of pilgrimage. Now, this dharma-kṣetra, kuru-kṣetra, is still present. Even in the modern days, if you go to India, it is about hundred miles from New Delhi. There is a place, Kurukṣetra, and which is, according to Hindu rites, Vedic rites, that is a place of pilgrimage. Many people go there, to the sacred place. And in the Vedic literature it is stated that kuru-kṣetre dharmaṁ yājayet: "If you want to perform religious rites, then you should perform at Kurukṣetra."

So Kurukṣetra is a place of pilgrimage; that is a fact. But unfortunately even a great man like Mahatma Gandhi, he comments that "Kurukṣetra means this body. Kurukṣetra means this body." Now, wherefrom he got this meaning, "Kurukṣetra means this body," which is that dictionary, I do not know. But he has interpreted in that way. Similarly, in Dr. Radhakrishnan's book also the translation is… Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "My dear Arjuna, you just always think of Me, you just become My devotee, you just offer your all obeisances unto Me, and the result will be that you'll come to Me, without any doubt." That means you'll come to the spiritual planets. So "come to Me…" Kṛṣṇa lives in Vaikuṇṭha or Goloka Vṛndāvana. These are Vedic literatures' statement. So how you go to Kṛṣṇa? Kṛṣṇa was there. So what is meant by "come to Me undoubtedly"? Oh, he has… He was already there before Kṛṣṇa. Arjuna was already there. What does it mean, "come to Me"? That He has got His own place. That is also stated in the Bhagavad… Mad-dhāma gatvā punar janma na vidyate: "Anyone who comes to My place, My abode, he never goes back." So in this way, if we accept Bhagavad-gītā as it is But this special verse, man-manā bhava mad-bhaktaḥ, is interpreted by Dr. Radhakrishnan, "It is not up to Kṛṣṇa that we have to surrender." Now see. Kṛṣṇa says, "directly unto Me," but he says, "It is not to Kṛṣṇa." In this way, in different books you'll find different kind of interpretations. Why? The Bhagavad-gītā is very popular book, and if one has got some nonsense idea, he wants to put forward that nonsense idea through Bhagavad-gītā. This is going on. But if you want to taste Bhagavad-gītā, then you'll relish and you'll get the benefit. By reading of Bhagavad-gītā, or the essence knowledge, quintessence of all Vedic literature, if you want to taste, just read Bhagavad-gītā as it is and you will be benefited.

So our Kṛṣṇa consciousness movement means that we are presenting Bhagavad-gītā as it is and in a practical way. Just like we are recommending the members of the society to chant Hare Kṛṣṇa. That is stated in the Bhagavad-gītā, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ: [Bg. 9.14] "Those who are mahātmās, great souls, they are always engaged in glorifying Me." Satatam. Satatam means always. And who is a mahātmā? Oh. We have got conception that Mahatma Gandhi, a great politician, he is called mahātmā. But in the Bhagavad-gītā the definition of mahātmā is different. In the Bhagavad-gītā you'll find, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ: [Bg. 9.13] "One who is mahātmā, he is not under the control of this material nature. He is under the protection of the spiritual nature." Daivīṁ prakṛtim āśritāḥ. And what is the difference between a person under the spell of this material nature and one person under the protection of spiritual nature? That is also stated there, that mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanti mām ananya-manaso [Bg. 9.13]. The test whether a man is under the protection or under the punishment of this material nature or he is under the protection of spiritual nature is tested in this line. What is that? That mahātmā, who is under the protection of spiritual nature, his business is to render transcendental loving service to Kṛṣṇa. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśri…, bhajanti mām ananya-manaso [Bg. 9.13]. Ananya-manaso means "without any deviation." He has no other business than to glorify Kṛṣṇa, and that is specifically mentioned, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. These things are there. And the result is that ultimately, if you become Kṛṣṇa conscious fully, then you become transferred from this material world to the spiritual world. That is also stated in the Eighth Cha… [break]

…loke tyajanty ante kalevaram. So if one dies… It is not for simply Kṛṣṇa conscious man. It is true for everyone that at the moment of his death, whatever he is thinking of, his next life is going to happen like that. So if you practice this Kṛṣṇa consciousness while you are strong enough, then naturally at the time of your death, when everything is oblivion… Because at the time of death you do not know what is the condition of my health, of my body. But therefore, if I practice… This is called abhyāsa-yoga. Abhyāsa-yoga-yuktena cetasā nānya-gaminaḥ [Bg. 8.8]. If one practices this yoga process of Kṛṣṇa consciousness, then paramaṁ puruṣam adyam-he can attain, he can arrive the Supreme Personality of Godhead Kṛṣṇa. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. If one goes to that place, he hasn't got to come back again to this miserable world.

So Kṛṣṇa conscious movement is the greatest gift to the human society. Those who are fortunate enough, they'll take advantage of it. It is not a fiction. It is not a bogus propaganda. But it is fact… [break] …many millions of perfected life, one can understand Kṛṣṇa consciousness. So it is… In one side it is very difficult to understand. But at the same time, it is very easy to prosecute this Kṛṣṇa consciousness. And because it is very easy, because we are recommending that "Simply chant Hare Kṛṣṇa. You'll get the greatest perfection," they cannot believe it. If I would have prescribed some gymnastic process and if I would have charged fifty dollars for some secret mantra, then your countrymen would have followed me. Because it is presented very simply, although it is very sublime, we don't get any followers.

Anyway, whatever… In a… There is a proverb in Bengal that "It is better to keep the cowshed vacant than to have a troublesome cow." Cow… Of course, in your country there is no system of cow-keeping. In India at least every householder, at least in the villages, they have got a cow, and not one, but at least one dozen, half a dozen. So it is said that "Instead of keeping a troublesome cow who will not deliver any milk, it is better to keep the cowshed vacant." So we shall be satisfied… [break] …followers. We are not after many followers. But we want that anyone who comes in contact in this movement may take this movement seriously, try to understand it with all scrutinization, and he'll find it is very sublime and the best, simplest method for spiritual realization.

Thank you very much. Any question?

Guest (1): Now, when we use the word "natural," though we usually refer to it as "according to the laws of nature," but a person who's also "natural," would he not come to Kṛṣṇa consciousness or would he not pursue Kṛṣṇa consciousness? Would he not achieve any…

Prabhupāda: There are two kinds of natural sequences. Just like this water is liquid. This is natural. But this water becomes solid also. It becomes ice. That is also natural. So which one is actual natural? Liquidity. Liquidity is actual natural. And to turn into ice, solid, that is temporary natural. So there are two kinds of natural. One kind of natural… Just like we have got this body. This is also natural, but it is temporary natural. But we are eternal, and when we get our eternal existence, that is our real natural. Is that all right? So we are now in artificial natural. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We are getting our body and finishing. So we have to transfer from this nature to the other nature, spiritual nature. Therefore in the Bhagavad-gītā it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Prakṛti means nature. So those who are mahātmās, great soul, they transfer themselves to the other nature, spiritual nature. So if you transfer yourself to the spiritual nature, that is your real life. Now I am in the artificial or temporary nature. Not artificial, but temporary. I want to live eternally. I don't want death. But it is not possible, because I have got this temporary nature. That I was explaining this, that yena śuddhyet sattva. When your existential position will be purified, then you get your And the whole process of chanting of Hare Kṛṣṇa is purifying process. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. It is all purifying process. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Purification means now we have got so many designations. So when we shall be free from all designation and simply understand that "I am servant of Kṛṣṇa," that is my natural position. This is very important question. It is clear?

Guest (1): Yeah. I was thinking in terms of spiritual nature being real nature.

Prabhupāda: Spiritual nature… I am actually spiritual nature, but I am now in material nature. So I have to revive my position in the spiritual nature.

Guest (1): When the person, by following his temporary nature, realizes he can't find satisfaction but he has to turn to spiritual nature…

Prabhupāda: Yes. That dissatisfaction is always there. Just like if a animal or a living entity is put into the water, then however expert swimmer he may be, it is struggle. In the water… That… Because that is not his natural position. The same man, if he is taken over the water, one inch over the water, he feels relief immediately. And if he is put into the land, then he's perfectly relieved. So therefore Lord Caitanya offers His prayer to Kṛṣṇa, ayi nanda-tanuja patitaṁ kiṅkaraṁ viṣame bhavāmbudhau: "My dear Lord Kṛṣṇa, I am Your eternal servant. Somehow or other, I am now fallen in this ocean of nescience." Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya: "Kindly pick me up from this ocean of nescience and fix me as one of Your dust of the lotus feet." You see? So that should be our prayer, that… This Hare Kṛṣṇa, Hare Kṛṣṇa is also prayer. Hare means "O the energy of the Lord," and Kṛṣṇa means "O the Lord, Supreme Personality of Godhead, please take me out of this ocean of nescience and fix me up in Your eternal, transcendental service." This is the prayer. So any other question? Anyway, you are maintaining this institution. Thanks to you. (chuckles) Although the assembly is not as great as the hall, (laughs) but still, you are maintaining. It is nice. So our Indian brothers, they do not participate in this meeting? No. So it is past nine. We can have saṅkīrtana for few minutes. No other questions from anybody? This is newly partitioned?

Janārdana: It's not quite finished yet. Recent. It will be much nicer. Arifka(?) is going to paint frescoes on it, so it will be all decorated with opulent frescoes.

Prabhupāda: That's all right.

Janārdana: The temple area used to be the front part.

Prabhupāda: Hm?

Janārdana: The front part…

Prabhupāda: Yes.

Janārdana: …of this area used to be the temple area.

Prabhupāda: Nice. If this… The only difficulty is it is upstair. That doesn't matter. Those who are interested to come, even upstairs they will come. Those who are not interested, even in the downstairs they will not come. Those who are after water, they will find out water. "Where there is a will, there is a way." But those who are not thirsty, for them… How many students are coming per week?

Janārdana: Many.

Prabhupāda: In each meeting?

Janārdana: Well, sometimes only initiated devotees are here, and sometimes there are three people, sometimes six. It depends.

Prabhupāda: All right.

Janārdana: But I think now that Swamiji is here we'll have many more people coming.

Prabhupāda: You can send information that I have come. You can little make advertisement, yes.

Janārdana: Sometimes we have… On Janmāṣṭamī we had about two hundred people here.

Prabhupāda: Anyway, that's nice. No, it can be utilized very nicely. The place is nice. So let us do our duty. It is… We have to satisfy Kṛṣṇa only. People may take advantage of it or not. It doesn't matter. So chant Hare Kṛṣṇa. (kīrtana) (end)

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Bhagavad-gītā 7.3

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Bombay, March 29, 1971

Haṁsadūta: The following was a wedding and initiation at the Cross Maidan, evening of 29th March, 1971.

Prabhupāda: …yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantara-śuciḥ śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu. By chanting the holy name of Lord Viṣṇu, one becomes purified in whatever condition he may be. Apavitraḥ pavitro vā, either he is pure or impure, sarvāvasthāṁ gato 'pi vā, any condition of life, if he chants the holy name of Viṣṇu, then he becomes immediately purified internally and externally. [break]

…on the strength of chanting. This is the greatest offense. It is a fact that when one chants this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately, his past sinful reaction of life immediately ceases. But if he thinks that "Because by chanting my sinful reactions are counteracted, therefore I may go on committing sinful activities, at the same time chanting Hare Kṛṣṇa mantra," this is called nāmno balād yasya hi pāpa-buddhiḥ. One who is continuing sinful activities on the strength of chanting Hare Kṛṣṇa mantra, that is the greatest offense. So out of the ten kinds of offenses, as explained by Subala Mahārāja, this is the most important item. One should not commit any sinful activity because he is chanting Hare Kṛṣṇa mantra. Go on. Next. [break]

…Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrīmad Bhaktisiddhānta Sarasvatī Mahārāja Prabhupāda. He was creating more brahmacārīs and sannyāsīs for preaching work, but I am creating more gṛhasthas (applause), because in Europe and America the boys and girls intermingle so quickly and intimately that it is very difficult to keep one brahmacārī. So there is no need of artificial brahmacārīs. It is sanctioned. My Guru Mahārāja wanted to establish daiva-varṇāśrama. So married life is called gṛhastha-āśrama. It is as good as sannyāsa-āśrama. Āśrama means where there is bhagavad-bhajana. It doesn't matter whether one is sannyāsī or one is gṛhastha or a brahmacārī. The main principle is bhagavad-bhajana. But practically also, I may inform you that these married couples, they are helping me very much because… For practical example I may say that one of my Godbrothers, a sannyāsī, he was deputed to go to London for starting a temple, but three or four years he remained there, he could not execute the will; therefore he was called back. Now, I sent six married couples. All of them are present here. And they worked so nicely that within one year we started our London temple, and that is going on very nicely. (applause)

So it is not the question of a brahmacārī, sannyāsī or gṛhastha. Caitanya Mahāprabhu said,

kibā vipra kibā nyāsī śūdra kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

It doesn't matter whether he is a sannyāsī or gṛhastha or brahmacārī. One who knows the science of Kṛṣṇa and preaches all over the world, he is guru, spiritual master. It doesn't matter. So in Europe and America I am especially creating more gṛhasthas, families, so that they can take up this movement very seriously and preach, and I am glad to inform you that this process has become very successful. Thank you very much. (applause)

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

That's all right. Anyone? [break]

…Gītā Lord Kṛṣṇa says who can understand Him. By understanding Kṛṣṇa as it is stated in the Fourth Chapter-janma karma me divyaṁ yo jānāti tattvataḥ-simply by understanding Kṛṣṇa, one becomes so much elevated that after quitting this body, material body, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], he never accepts again this material body. As I have already explained to you that our miserable conditioned life is this-that we have to accept every fifty years or sixty or utmost hundred years, we have to accept another body. We may make very good arrangement in this life, nice bungalow, good bank balance, nice family relationships, everything. But the thing is that we shall not be allowed to stay. Aśāśvatam. Duḥkhālayam aśāśvatam [Bg. 8.15]. Therefore all our attempts to become very happy within this material world is futile. The intelligent man should know this, that "I want permanent settlement in my life, but that is not being done." Only intelligent man can understand because intelligent means to understand that we are all eternal. Why should we accept this temporary body? We must have our eternal body. That is possible. You can have your eternal body like Kṛṣṇa. At the present moment, although we are eternal, we have to accept a certain type of body which is not eternal. Asann api kleśada āsa dehaḥ [SB 5.5.4]. Asann api. This body is temporary, but it is very miserable. It is always giving us trouble. That we should know. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So in the human society there must be some program how to cultivate such knowledge which can give me relief from this repeated birth and death. That is perfect human society. Otherwise those who are being carried away by the waves of material nature like cats and dogs, that is not proper human society. Human society means which society is making advance in spiritual knowledge, the Aryans. The Aryans means those who are advanced in spiritual knowledge. They are called Aryans. Ārya. Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. There are 400,000 species of human beings, different types of human beings. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. There are so many varieties, they are considered lowest, low-grade. They cannot realize what is the aim of life. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. Kirāta, the black race. Sometimes it is interpreted: the Africans or the south part of our country. Kirāta. Huns. These Huns are supposed to be inhabitants of the northern region of Russia. Some of them migrated into Germany. Kirāta, hūṇa, āndhra, pulinda, pulkaśa. There are so many different names. Of course, if we research from history, from the world history, we can find out where there are. But there are varieties of human beings. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. All human beings are not of the same standard. There are different standards. But Kṛṣṇa is so kind, Kṛṣṇa is so powerful, that anyone out of this human society can be claimed to become a Vaiṣṇava. Anyone. That is the statement of Śukadeva Gosvāmī. Kirāta-huṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpāḥ [SB 2.4.18]. These names are mentioned, but there are many others whose names are not mentioned. Ye 'nye ca pāpāḥ. They are called pāpāḥ. Pāpa means very sinful life. Yad-apāśrayāśrayāḥ. If such persons, such lower-grade persons even, they take shelter of a pure devotee, then they become purified. Śudhyanti, they become purified. How? Prabhaviṣṇave namaḥ. That is the special prerogative power of Lord Viṣṇu. He can deliver anyone in any condition of life. Prabhaviṣṇave namaḥ. That is extra, extraordinary, inconceivable power.

According to smārta-vidhi, unless one changes his body, he cannot be purified. That impression is going on in India, that unless one is born in Hindu family or born in brāhmaṇa family, kṣatriya, he cannot be accepted as brāhmaṇa, kṣatriya, vaiśya, śūdra, like that. But according to Vedic literature, that is not sanctioned. It is… To become a son of brāhmaṇa and to have the privilege of becoming a brāhmaṇa, certainly there is. Just like a boy born in a medical man's family, so he has got a chance, better chance, to become a medical man. Similarly, a boy born in a brāhmaṇa family, he has got better chance to become a brāhmaṇa. Or a boy born in kṣatriya family or vaiśya family, he has got better chance. But that does not mean simply by taking birth in a brāhmaṇa family or kṣatriya family, one becomes kṣatriya or brāhmaṇa. No. He has to acquire the qualities. That is stated in Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. And the qualification of brāhmaṇa is also stated there: satyaṁ śamaḥ damaḥ śaucaṁ titikṣā ārjavam āstikyam, jñānaṁ vijñānaṁ brahma-karma svabhāva-jam. These are the characteristics of brāhmaṇa. Similarly, there are characteristics of kṣatriya, vaiśya, śūdra.

So in the Bhagavad-gītā it is not stated… At least… We are discussing Bhagavad-gītā. In the Bhagavad-gītā at least, there is no such statement that a man becomes brāhmaṇa simply being born in a brāhmaṇa family or a man becomes śūdra simply by becoming born in a śūdra family. Guṇa-karma-vibhāgaśaḥ. This is also confirmed in the Śrīmad-Bhāgavatam. In the Śrīmad-Bhāgavatam, Śrī Nārada Muni instructs Mahārāja Yudhiṣṭhira:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

Nārada Muni said that if the symptoms or characteristics of a certain status of social order is found in other family… For example, if a śūdra-born boy is inclined to accept brahmanism or Vedic culture, he should be given the chance. That is accepted in the Pāñcarātriki-vidhi. Just like these boys, European and American boys and girls, they are, according to our śāstra, they are less than śūdras, or you can call them caṇḍālas. But they are being elevated to the status of the brāhmaṇa qualities by this Kṛṣṇa consciousness process. It doesn't matter.

Our Sanātana Gosvāmī gives direction in the Hari-bhakti-vilāsa that one man can become a brāhmaṇa by the regular process of dīkṣā. Dīkṣā, this initiation, cannot be offered to a śūdra. Dīkṣā cannot be offered to a śūdra. But in this age, Kali-yuga, it is the statement of the śāstras that in the Kali-yuga most of the population are śūdras. Kalau śūdrā sambhavāḥ. How they can be initiated? This initiation is offered not according to the Vedic rules, because it is very difficult to find out a qualified brāhmaṇa. Dīkṣā is offered to a qualified brāhmaṇa. Therefore this dīkṣā is offered according to Pāñcarātriki-vidhi. That is recommended in this age.

My spiritual master inaugurated this Pāñcarātriki-vidhi, and we are following his footsteps. Anyone who is inclined to devote his life for Kṛṣṇa, he should be accepted as brāhmaṇa.

Of course, he should be trained up. Not that these boys and girls are being initiated all of a sudden. They are trained up for six months, one year, then they are offered hari-nāma. And when they are qualified actually in chanting Hare Kṛṣṇa mantra, at least sixteen rounds daily, when we see, one year at least, that he is doing his duties, following the regulative principles… All these boys and girls who are initiated, they will have to follow the regulative principles. No illicit sex life. Just like one couple is married because we don't allow to live…, to allow the boys and girls to live as friends. No. That is not allowed. All my students who came to me… Because it has become a system in their country, the young boys and girls they live as friends without parents taking care of their being married. That has become a system, regular system in Europe and America. And India also it is going to be introduced very soon. It is already introduced, and it will develop. And in the Śrīmad-Bhāgavatam there is foretelling that in this age there will be no more marriage. Vedic marriage will be stopped. Svīkāra eva ca udvāhe. Simply by agreement, the marriage function will be performed. But as far as we are concerned, we are trying to establish daiva-varṇāśrama, as it is instructed by the Gosvāmīs, by Hari-bhakti-vilāsa, by our spiritual master. May not be very perfect, but we are trying our best to introduce this daiva-varṇāśrama.

Therefore Kṛṣṇa says… Manuṣyāṇāṁ sahasreṣu [Bg. 7.3], …means not ordinary men. Those who are situated in this daiva-varṇāśrama, qualified brāhmaṇa, kṣatriya, vaiśya, śūdra… And we should note also that this division of brāhmaṇa, kṣatriya, vaiśya, and śūdra, is not that to make artificial competition and to become puffed-up with pride that "I am brāhmaṇa. You are śūdra." No. It is a cooperation. Just like you have got cooperative society, similarly, these four divisions of social orders are cooperative society. The brāhmaṇa is considered to be the mouth of the social body. The kṣatriya is considered to be the army-arm or army, strength of the social body. The vaiśyas are considered to be the productive element of the body. And the śūdras are considered to be the working class. But the intelligent class, the brāhmaṇas, and the administrative class, the kṣatriyas, and the productive class, the vaiśyas, and the working class, the śūdras, they are equally important. If you take the whole body, you cannot say that the leg is unimportant than the head. Head is as important as the legs. But comparatively, because the head, the brain, gives direction, therefore it is more important as the legs. But comparatively, because the head, the brain, gives direction, therefore it is more important than the legs. But without leg, the brain also cannot work. Without hand, the brain also cannot work, simply by brain. Brain is of course most important. Similarly, in the social order, the brāhmaṇas, the intelligent class of men, are very important undoubtedly, but śūdras are not less important. They are also important. That is the system given by the Lord Himself.

Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. To cooperate, to understand… It is also compared that the brāhmaṇa is the head of the Supreme Personality of Godhead, the virāṭ-puruṣa. So brāhmaṇa's business is, because it is the head, to give direction to the society, to the spiritual society, daiva-varṇāśrama, how to conduct the life and occupation of the society. That is brāhmaṇa's business. The kṣatriya's business is to give protection to the society. And the vaiśya's business is to give food, productive. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. In this way there is a cooperative system, taking as part and parcel of the supreme body. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So we should cooperate, but there must be these four classes of men. Not that simply śūdras and vaiśyas. At the present moment, there are few vaiśyas and mostly śūdras. Rajas-tamo-bhāvāḥ [SB 1.2.19]. Rajas-tamaḥ, by the rajo-guṇa, the kṣatriyas are produced, and by tamo-guṇa the śūdras are produced. And vaiśyas are mixed up rajo-guṇa and tamo-guṇa. So it doesn't matter in whatever guṇa or status of life we are. If all of us take to Kṛṣṇa consciousness, then our life is successful, mutual cooperation. So therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3].

Now, how to make perfect, perfection of life, siddhi? That is stated in the Caitanya-caritāmṛta. Anādi-bahirmukha jīva kṛṣṇa bhuli' gelā, ataeva kṛṣṇa veda-purāṇa kailā [Cc. Madhya 20.117].(?) Because we have all forgotten Kṛṣṇa, that is our miserable condition of life. We are all forgotten about Kṛṣṇa. Therefore Kṛṣṇa is teaching us personally. Five thousand years ago, He personally appeared and teaching us, we forgetful of Kṛṣṇa, the whole human society. Kṛṣṇa is teaching everyone. Don't think that Kṛṣṇa is teaching only in India and to the brāhmaṇas or the Hindus. Kṛṣṇa is for everyone. Therefore Kṛṣṇa is being accepted by everyone all over the world. It is our duty. Caitanya Mahāprabhu therefore says it is the duty of all Indians to spread this Kṛṣṇa consciousness movement for para-upakāra, all over the world. That is our business. So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. The siddhi means when one takes to the daiva-varṇāśrama principles. That is stated in the Viṣṇu Purāṇa,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The whole life should be engaged how to satisfy Viṣṇu or Kṛṣṇa. That is varṇāśrama-dharma. The four orders, social orders and spiritual orders-brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, and sannyāsa-these orders are made for Kṛṣṇa realization. These Vedic principles are there to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

So Kṛṣṇa says that out of many thousands of human beings, species of 400,000's of species… manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. They come to the principle of this Vedic system of varṇāśrama-dharma. That is the process of siddhi. Without coming to this process of varṇa and āśrama, cātur-varṇyam, the human life is animal life, or less than animal life. That is not accepted as human society. Therefore it is necessary that all over the world this varṇāśrama-dharma, according to Bhagavad-gītā, must be established. I am therefore trying to get these boys and girls married. This is the system of varṇāśrama-dharma. And they are happy. These boys and girls who are married… Of course, there are sannyāsīs and brahmacārīs. My open order is… I get… I receive so many letters daily that "I wish to marry." Immediately I sanction, "Yes, you get yourself married." But one who is strict, one who can follow very rigidly the orders of brahmacārī and sannyāsī, they continue. Therefore you will find in our society there are sannyāsīs, there are brahmacārīs, there are gṛhasthas, there are vānaprasthas, like that. So no one is checked or hindered to make progress in Kṛṣṇa consciousness. Everyone is welcome.

So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means to enter into the institution of daiva-varṇa and āśrama. That is called siddhi. Otherwise animals. And yatatām api siddhānām [Bg. 7.3]. Those who are engaged in the four orders or varṇa and āśrama, out of them, yatatām api siddhānām. Those who are actually in the position of a brāhmaṇa, actually in the position of a kṣatriya, siddhānām… They are called siddha. Actually following the rules and regulation of brāhmaṇas, kṣatriya, vaiśya, śūdra, they are called siddha. Kaścin māṁ vetti tattvataḥ. It is not that one has become a brāhmaṇa, qualified brāhmaṇa, because one has become qualified kṣatriya, he will understand Kṛṣṇa. It is not easy to understand Kṛṣṇa. But Kṛṣṇa is so kind that He is coming personally and He is leaving behind Him this Bhagavad-gītā to understand Him. That is Kṛṣṇa's kindness. Otherwise, by so-called mental speculation, you cannot understand Kṛṣṇa. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If a person is very expert in exercising his senses, mental speculator, it is not that he will understand Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi means His holy name, Hare Kṛṣṇa. Because name is the first. In our, this forgetful condition, our first business is to chant the holy name. Therefore nāmādi. To understand Kṛṣṇa we have to chant His holy name first, ādi. Then gradually, Kṛṣṇa's qualities, Kṛṣṇa's form, Kṛṣṇa's pastimes, Kṛṣṇa's entourage and everything will be revealed.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

If we take to this devotional service, then this chanting, this vibration of the holy name of Kṛṣṇa, very simple method, if we accept this… Just like we have offered these boys this chanting process, and they have accepted it very humbly. And if they prosecute the routine work, gradually they will understand what is Kṛṣṇa. As you see the advanced students who are dancing in ecstasy, you can understand how much they have understood Kṛṣṇa. A simple method. And nobody is checked or barred: "You are not Hindu. You cannot chant Hare Kṛṣṇa." No. Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. It doesn't matter whether he is a Hindu or Muslim or Christian or this or that. One has to learn the science of Kṛṣṇa, Bhagavad-gītā, as it is. Then he becomes a spiritual master.

These boys, this boy and girl just now married, I am sending to Australia. The boy has come from Australia, the girl has come from Sweden. Now they are united. Now they are going to maintain our establishment there in Sydney. Just now I am sending them within two or three days. They will take care of the temple and they will preach also. This Kṛṣṇa consciousness movement is expanding by their help. I am alone, but they are helping me. They are my gurus. I am not their guru, (applause) because they are helping me in executing my Guru Mahārāja's order. So it is very nice combination that somebody is going to Australia, somebody is going to Fiji Island, somebody is going to Hong Kong, somebody is going to Czechoslovakia. And we are also negotiating to go to Russia also. There is chance of going to China also. We are attempting. We have already sent two boys to Pakistan-one in Dacca and one in Karachi. (applause)

So these boys, these American boys, are helping me. I am very sorry that no Indians are coming forward for this… Of course, there are some, but very few. They should come forward, younger generation of India, they should join this movement and spread Kṛṣṇa consciousness all over the world. That is Indian's business. Caitanya Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This para-upakāra business, welfare activities to spread Kṛṣṇa consciousness all over the world, is the most important business at the present moment. It will unite everyone politically, socially, culturally, religiously, in every way. Kṛṣṇa. Kṛṣṇa is the center. That's a fact. It is making progress. And if we endeavor more and more, it will make more and more progress.

So Kṛṣṇa says therefore:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Therefore one who has understood Kṛṣṇa by this process of chanting Hare Kṛṣṇa mantra, svayam eva sphuraty adaḥ, Kṛṣṇa reveals to them. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. Kṛṣṇa is situated in everyone's heart. As soon as one takes to Kṛṣṇa consciousness, Kṛṣṇa helps him. If he comes forward one step, Kṛṣṇa comes forward ten steps. But if you do not want Kṛṣṇa, that is a different business. But one who takes to Kṛṣṇa consciousness…

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

These boys and girls, they are simply engaged in Kṛṣṇa consciousness. Twenty-four hours they are simply hearing about Kṛṣṇa. Twenty-four hours. Not that fifteen minutes' meditation and twenty-three hours doing all nonsense. It is twenty-four hours meditation. Even in sleeping, meditation, chanting Hare Kṛṣṇa mantra.

So ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If we simply speculate, our senses, it is not possible to understand. But if we take to this process, sevonmukhe hi jihvādau… Jihvā, this tongue, can be engaged in two processes. You can glorify Lord Kṛṣṇa. Simply glorify Kṛṣṇa. Kṛṣṇa is so great, Kṛṣṇa is so kind, Kṛṣṇa is so beautiful, Kṛṣṇa is so opulent, Kṛṣṇa is so powerful. Why you make Kṛṣṇa as imperson? He has got so many qualities, transcendental qualities. What would you gain simply by saying that Kṛṣṇa is nirākāra, finish all business? No. Try to understand Kṛṣṇa, how much powerful He is, how much strong He is, how beautiful he is, how learned, wise He is, and hear from Him. The śāstras are there. Why you stop your business of Kṛṣṇa consciousness simply by saying that Kṛṣṇa is nirākāra? Kṛṣṇa is not nirākāra. How He can be nirākāra? Sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means He has got transcendental form. If He hasn't got transcendental form, how these great ācāryas are worshiping Him-Rāmānujācārya, Madhvācārya, Lord Caitanya, and all the great ācāryas? Does it mean they are making a farce?

Kṛṣṇa has got ākāra. Kṛṣṇa therefore says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ [Bg. 7.24]. Kṛṣṇa has got transcendental form. He has got His abode. He is engaged there always.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Every description is there in the Vedic literatures. Therefore if we learn about Kṛṣṇa, being situated in the daiva-varṇāśrama or having acquired the real qualities of brāhmaṇa, higher or transcendental qualities… Brāhmaṇa qualities means brahma jānāti iti brāhmaṇaḥ. That is nirākāra, of course, but you have to transcend the position of brāhmaṇa and become a Vaiṣṇava. Then you will understand the Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's pastimes. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. Those who are not Kṛṣṇa conscious, those who are not advanced in Kṛṣṇa science, for them, Kṛṣṇa is covered by the yoga-māyā curtain.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Kṛṣṇa is Śyāmasundara, but one who has advanced his love of Kṛṣṇa, premāñjana-cchurita-bhakti, he can see Kṛṣṇa every moment, everywhere. Anyone can elevate himself to that stage of seeing Kṛṣṇa every moment by this Kṛṣṇa consciousness movement. Therefore Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So we have to understand Kṛṣṇa tattvataḥ, in truth, by this Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

731031BG.VRN

Bhagavad-gītā 7.3

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Vṛndāvana, October 31, 1973

Devotee: Translation: "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

Prabhupāda: So the English or Hindi?

Devotee: English.

Prabhupāda: English. So manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many hundreds and thousands of men, kaścid yatati siddhaye (aside:) Thank you. The difficulty is that they do not know what is siddhi. At the present moment, people are so ignorant that they do not know what is siddhi. The major problem of life, that is unsolved. Everyone is trying to make a solution of some temporary difficulties, politically, socially, economically. But real solution, as it is stated in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam… [Bg. 13.9]. Janma, birth, mṛtyu, death, and jarā, old age, and vyādhi, disease-to get out of this entanglement. Duḥkha-doṣānudarśanam.

This is our real miserable condition. We have to die. We have to take birth again, and again we have to become old, and there will be disease. Between birth and death… Birth is very miserable, To remain in the womb of the mother in a packed-up stage within a bag, and… That is miserable. Biting, the worms biting tender skin. We have forgotten, but these were the miseries for birth. In suffocated condition…But we have forgotten. So forgetfulness is not solution. Closing the eyes before the enemies is no solution. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So long you are in material condition, you have to suffer all these miseries, either you become rich man or poor man. You may become American or Indian. The miseries of birth, death, old age and disease, they are all the same everywhere, not only within this planet, but also in other planets also. Ābrahma-bhuvanāl lokāḥ. This is the intelligence. They are trying to go to the moon planet, or somebody, by karma-kāṇḍīya consideration, they are trying to go to the heavenly planet. But wherever you go, you must know that these four conditions of material life, they are present. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So if you can conquer over this miserable condition of life, janma-mṛtyu-jarā-vyādhi, that is siddhi. Otherwise it is not siddhi, that if I can construct a skyscraper building or even if I go to the Brahma-loka to get millions and millions of years as duration of life… Brahmā's life, it is stated in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Millions of years. That is only twelve hours of Brahmā. Such twelve hours, night. Sahasra-yuga again, that is night. That is complete twenty-four hours. Then add thirty days like that. Then one year, twelve months. Such one hundred years is the duration of life of Brahmā. So you may go to the highest planetary system or in the heavenly planets. You can have better standard of life than this earthly planet or you can live for long, long years, but that is not the solution of your problems. That is not solution. But they do not know it. Therefore Kṛṣṇa has described them as mūḍhas. Mūḍhas. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They, these mūḍhas, they are very much proud of their education and knowledge, but if you ask them that "What solution you have made for these four miseries of life, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]?" they have no answer. Therefore Kṛṣṇa says, that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. They do not know siddhi, what is siddhi. Yogis are engaged for aṣṭa-siddhi. Aṇimā-laghimā-prāpti-siddhi. They can become smaller than the smallest and heavier than the heaviest and they can get anything they desire. Prāpti, īśitā. They can control over, even they can create a planet also. Yoga-siddhi. Just like Viśvāmitra Muni, he was such a great yogi that he used to create human being from trees. So you can get all these siddhis by yoga-siddhi or by any other process, but real siddhi is how to get out of this entanglement of janma-mṛtyu-jarā-vyādhi. That is real siddhi.

So they do not know it. Therefore Kṛṣṇa says manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of millions and millions of persons, one can understand what is siddhi. And even one is siddha… One who becomes merged into the Brahman effulgence, because paraṁ padam, so they are also not siddha. Suppose if you merge into the Brahman effulgence, the jñānīs' ultimate goal, to become one with the Brahman effulgence, sāyujya-mukti… That is also a siddhi. That is also partial siddhi. That is not perfect siddhi. Because we are spiritual sparks, small, very small. That magnitude has been described in the śāstras. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. As spiritual spark, our magnitude is one ten-thousandth part of the upper portion of the hair. We are such a small. And this… Just like the sunshine is combination of bright molecules, shining molecules. They are not one. They are also small, atomic, molecular parts. Similarly, brahmajyoti means combination of all the living entities, the spiritual sparks. To become one with the brahmajyoti means… Just like one bird enters into the green tree. It appears that it has become one. The tree is also green and the bird is also green. So when the bird enters the tree, it appears that the bird is now mixed up. But that is not the fact. The bird keeps his individuality, and at any time, when he wants, he can come out of the tree and fly anywhere. That independence is there, although apparently it seems that he has become one with the tree. Similarly, the sāyujya-mukti means apparently he is in Brahman, but factually it is not. Because each individual soul is different.

Kṛṣṇa says in the Bhagavad-gītā, kṣetra-kṣetra-jña. Kṛṣṇa has described that this body is kṣetra, and the spiritual spark, or the soul, is the kṣetra-jña. And He says also, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṛṣṇa is also kṣetra-jña as Supersoul. So Kṛṣṇa is, as Supersoul, separate from the individual soul. Not that the Supersoul and… These are very clearly explained in the Bhagavad-gītā. Anumantā upadraṣṭā. One puruṣa is anumantā upadraṣṭā, and another puruṣa is bhoktā. So without the permission of the superior puruṣa, Paramātmā, this man cannot, this individual soul cannot enjoy material… He has come here to enjoy material facilities.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

He is now entrapped by māyā, and he is trying to enjoy this material world, but he cannot enjoy the material world without the permission of the Supersoul. Anumantā upadraṣṭā. So they are not one. They are different. And Kṛṣṇa has described in the Second Chapter that "All these soldiers or kings who are assembled there and you and Me, all of us…" Now see. He describes all of them differently: "You, me and they." First person, second person and the third person. So Kṛṣṇa said, "It is not that they did not exist in the past, and it is not that, that they will not exist in the future." So always, in the past, in the present and in future, the living entities, individual soul, is always different from the Supreme. They are never homogeneous or mixed up. That is not possible. Mamaivāṁśo jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. It is not that now we have become separated. Means sanātana, eternally we are different. And besides that, how we can be separated?

Spirit is not matter. That is also described. Nainaṁ chindanti śastrāṇi. It is not that, that as we have got experience, that we can cut into pieces one material thing. Spirit cannot be cut into pieces. The part and parcel of the spirit, it is not that at a certain time we have become cut or separated from the Supreme. No. We are individual soul eternally, sanātana. Sanātana. That is our position. So therefore those who are thinking that by merging into the existence of Brahman, they will become one, that is not possible. Not one. They'll remain individual, but the whole atmosphere is spiritual. That's all. But it is impersonal spiritual. There is only existence, sac-cid-ānanda. But there is no ānanda. But every spiritual identity, every spiritual soul, as well as the supreme spirit, they are ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. Everyone, as Kṛṣṇa enjoys, similarly we, being part and parcel of Kṛṣṇa, we also want to enjoy. But we can enjoy in combination with Kṛṣṇa. Just like our parts and parcel of the body, the finger, the leg, the toes, the eyes and ears, they cannot enjoy separately. When the enjoyable things or the foodstuff is given to the stomach, every part enjoys. Similarly, we being part and parcel of Kṛṣṇa, we can enjoy life in cooperation with Kṛṣṇa, not separately.

So this is the actual siddhi to understand, that "I am eternally part and parcel of Kṛṣṇa. I can enjoy eternally blissful life in knowledge with cooperation or in the association of Kṛṣṇa and His devotees." That is real life. Therefore Kṛṣṇa says, yatatām api siddhānām [Bg. 7.3]. Some of them are thinking that by merging into the existence of the Supreme, that is siddhi. That is not siddhi. That is partial siddhi, and it will not exist. That is explained in the Śrīmad-Bhāgavatam. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. If you do not engage yourself in the service of the lotus feet of the Lord, then you cannot eternally remain in the brahmajyoti. You cannot remain in the brahmajyoti. You'll fall down. Therefore we see so many big, big sannyāsīs. They think that "I have become Nārāyaṇa." They address between themselves, "Nārāyaṇa, namo nārāyaṇāya." They have become Nārāyaṇa. But not, they cannot become Nārāyaṇa. Some of them have manufactured the word "daridra-nārāyaṇa." Nārāyaṇa is never daridra. These are manufactured things. Neither one can become Nārāyaṇa. But one can remain eternally the servant of Nārāyaṇa. That is possible. That is siddhi.

Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. First of all, to get out of the entanglement, this bodily conception of life. The bodily conception of life is meant for the animals. Even if he is human being, but if he is under the bodily concept of life… "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," "I am fat," "I am thin," "I am white," "I am black," "I am…" If that is the identification, then he is not even human being. Ātma-tattva. Parābhavas tāvad abodha-jātaḥ.

Abodha-jāta. Everyone is born that ”I am this body,” but if he continues to remain under the impression that ”I am this body,” then whatever he is doing under the bodily concept of life, he is parābhava. Parābhavas tāvad abodha-jātaḥ. Everything is defeat, because he is doing under the bodily concept of life. So this so-called nationalism, socialism, communism and this ism, that ism-they have manufactured-they are all defeat, defeating. They are being defeated because next life he does not know what he is going to become. There are 8,400,000 species of life, and according to your work, you will offer, you will be offered…

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

So actually they do not know what is siddhi. They do not know. Therefore Kṛṣṇa says that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. He does not know what is siddhi. He does not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These foolish persons, they do not know what is siddhi, and they are after siddhi. What is siddhi? Ignorance is not siddhi. It is parābhava. Siddhi is, real siddhi is, as Kṛṣṇa says, and in so many ways, that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate, vāsudevaḥ sarvam iti sa mahātmā.. [Bg. 7.19]. This is siddhi, to know Kṛṣṇa, to know Kṛṣṇa, what is Kṛṣṇa. And Kṛṣṇa is describing Himself, what He is. The foolish person, they do not take to Kṛṣṇa’s instruction. They manufacture their own way of explanation. He thinks that he has become Kṛṣṇa. This is foolishness. This is foolishness.

Therefore people do not know what is siddhi. It is not my version. Kṛṣṇa says. Manuṣyāṇāṁ sahasre… What is siddhi? If you do not know what is siddhi, what is the use? Śrama eva hi kevalam [SB 1.2.8]. You do not know what is the ultimate goal of life, what is siddhi, and you’re working so hard. So Bhāgavata says, śrama eva hi kevalam: ”He is working uselessly, laboriously.” That’s all. They do not know siddhi. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. Yatatām api siddha, siddhānāṁ kaścit. These siddhas, those who are self-realized, athāto brahma jijñāsā… Even if he thinks that ”I am the supreme,” that is partially in the… That is also light. Just like if you come to the sunlight, sunshine, that is also light, but that is not perfection. If you can go within the sun globe and see the origin of shining, brightening principle, the sun-god, that is siddhi. Similarly, to merge into the Brahman is not siddhi. That is the verdict of Śrīmad-Bhāgavatam. Actually, it is a fact. Bhāgavata, whatever it says, that is real fact. Ye ’nye ’ravindākṣa vimukta-māninaḥ. If one thinks that ”Now I am merged in the brahmajyoti, so I am now vimukta. I am now mukta. I am now liberated,” so that Bhāgavata says, ”He is thinking like that, he’s liberated. He is not liberated.” Vimukta-mānina. Just like if I think am millionaire, does it mean I have become millionaire. I am not millionaire. Vimukta-mānina. Why? Tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Because these persons who are thinking that he has become liberated, their buddhi is not yet cleansed. Aviśuddha. Śuddhāśuddha. Aviśuddha-buddhayaḥ. Ye ’nye ’ravindākṣa vimukta-māninaḥ, vimukta-māninas tvayy asta-bhāvāt. Asta-bhāvāt. No information of the Supreme Personality of Godhead. He is thinking that the Absolute is imperson. Therefore, asta-bhāvāt, he has no information of the Supreme Person.

The ultimate, the last word of the Absolute Truth is the Supreme Person. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Unless one realizes Bhagavān, the Supreme Personality of Godhead, there is no question of perfection. And because one is not in complete perfection, there is chance of coming down. Therefore Kṛṣṇa has said, kaścit, kaścid vetti mām. But there is chance. If an impersonalist becomes in association with a personalist devotee, then there is chance of siddhi. Otherwise there is no chance. This siddhi, the so-called siddhi, vimukta-māninaḥ, ”I have become liberated,” [break] …that he can fall down. And that we see practically. Big, big sannyāsīs-brahma satyaṁ jagan mithyā-they give up this world as mithyā, but again they come to these worldly activities: opening schools, opening hospital and politics and sociology, so many things. But if it is mithyā, why you are engaged in this?

Therefore Bhāgavata says that ”Although they got up to the platform, āruhya, after much penance and austerities, they fall down.” Otherwise a common man, he is also opening hospital. And if a sannyāsī who has rejected this world as mithyā, and if he also wants to open hospital and school and college, then what is the difference between the common man and this learned scholar or learned self-realized brahma-jñānī? That means he has not realized what is actually siddhi, what is brahma-jñāna. Otherwise why he is coming? Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. You can cease yourself from all material activities when you actually realize the Supreme Brahman. Just like you see the Americans and European boys. They are no more interested with material activities. You bribe them that ”Again come to material activities.” They will refuse, because paraṁ dṛṣṭvā nivartate. They are actually liberated. Actually liberated. And simply talking big, big words and becoming engaged in material activities, what is this nonsense? You are thinking liberated? You cannot give up even the family affection, and you are liberated?

Therefore Kṛṣṇa says manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Actually liberated person is a devotee. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Not these impersonalists. They do not know what is siddhi. They simply talk big words. That’s all. Real siddhi is that, to be engaged. Why Brahman is mithyā, er, why this jagat is mithyā? The Vaiṣṇava who knows how to serve Kṛṣṇa, he does not take anything as mithyā. Because Kṛṣṇa is the Absolute Truth, why anything emanation from Kṛṣṇa should be mithyā? How it is possible? If something is prepared from gold, why it should be valueless? It is also gold. Similarly if this world, yato vā imāni bhūtāni jāyante, all these things have emanated from this Absolute Truth, then why it is mithyā? It is not mithyā. It is mithyā… The way in which we are, I mean to say, behaving, that is mithyā. We are behaving with this material world with an enjoying spirit, as our enjoyable things. That is mithyā. It is not your enjoyable thing. It is Kṛṣṇa’s enjoyable thing. That is truth. We do not know what is truth. Therefore we do not know what is siddhi. Why should we…

That is the instruction of Rūpa Gosvāmī:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Why? Now suppose if you construct a temple for Kṛṣṇa, the same spirit that as one, a karmī, is constructing a big skyscraper building, a bhakta is doing the same thing. He is also after the cement, after the iron, after the stone. Does it mean simply by handling this iron and stone and cement he becomes bhakta? No. He knows that cement is the property of Kṛṣṇa; it should be used for Kṛṣṇa. This is siddhi. He knows perfectly. The cement comes from Kṛṣṇa, iron comes from Kṛṣṇa. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ [Bg. 7.4]. Everything comes from Kṛṣṇa. Yato vā imāni bhūtāni. Therefore it should be used for Kṛṣṇa. That is siddhi. That is siddhi. This secret, they do not know, and they claim they have become siddhas. No. Siddhi means that nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Everything should be used for Kṛṣṇa. That is siddhi. That is known to the bhaktas. Not so-called karmīs, jñānīs, yogis, no. They are not siddhas. Therefore pure devotion is

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Bhakti is the siddhi. Paramaṁ siddhim. Mām upetya tu kaunteya duḥkhālayam aśāśvatam, nāpnuvanti... [Bg. 8.15]. What is that? Saṁsiddhiṁ paramāṁ gatāḥ. Saṁsiddhim. Samyak siddhi, paramam, paraṁ siddhi. That is paraṁ siddhi, to go back to Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. That is siddhi.

So Caitanya-caritāmṛta says that the material bhukti-mukti-siddhi-kāmī, they cannot be happy. Bhukti-mukti-siddhi-kāmī sakali aśānta. They cannot be. The karmīs, they are trying to be materially happy in this world, in this life, in the next life. No. Any life. You can change your life in so many times, but you'll never be happy, because you are aśānta, you want something. You want some benefit, material benefit. Or spiritual benefit. Spiritual benefit. To merge into the Supreme, that is spiritual benefit. And material benefit, to get some material profits within this world, this life or next life. So that is bhukti. Bhukti and mukti. And merging into the spiritual effulgence, brahmajyoti, that is also aśānta, because after all, he is wanting something. Bhukti-mukti-siddhi-kāmī. He wants something. To merge. And the yogis, they are plainly wanting some siddhis. So they, every one of them are wanting, in need. Therefore they are aśānta. They cannot be śānta. Kṛṣṇa-bhakta niṣkāma [Cc. Madhya 19.149]. Kṛṣṇa-bhakta does not want anything. He does not want anything. He want to serve to Kṛṣṇa. That's all. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is Caitanya Mahāprabhu's... Janmani janmani: "Ah, it doesn't matter. I take my birth, one after another. It doesn't matter. But I want simply to be engaged in Your service. That's all." This is niṣkāma. Janmani janmani means not even mukti. To stop repetition of birth, a devotee does not want even that. The jñānīs, they want stopping this repetition of birth, but bhakta, they do not want even stopping this.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

Just like one king, he was condemned by Lord Śiva that "You become a demon." He was a great devotee. He immediately accepted. "Yes, I will accept." Bhagavān Śiva said, "Just see." Nārāyaṇa-parāḥ sarve na kutaścana bibhyati: "I have condemned him to become a demon. He has accepted, 'Yes, sir, I shall become.' " Kutaścana, na kutaścana bibhyati. He is not afraid of.

So our this Kṛṣṇa consciousness philosophy is like that, that we simply want to serve Kṛṣṇa. We have no other desire, no mukti, no bhukti, no siddhi. That is real siddhi. That is real siddhi. So people do not know that real siddhi is to approach to go back to home, back to Godhead. And either you go to Vaikuṇṭha or to Goloka Vṛndāvana planet after giving up this body, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], that is real siddhi, not this yoga-siddhi, jñāna-siddhi, karma-siddhi. That is not siddhi. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati [Bg. 7.3]. They do not know what is siddhi. That is the defect.

Thank you very much. (end)

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Bhagavad-gītā 7.3

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Bombay, February 18, 1974

Pradyumna: (leads chanting, etc.)

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Translation: "Out of many thousands among men, one may endeavor for perfection, and of those who achieved perfection, hardly one knows Me in truth."

Prabhupāda: Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Sahasreṣu, many times thousands, many times. That means out of millions and trillions of persons. Many times thousands means... One hundred thousand makes one lakh. One hundred times lakhs makes one crore. Similarly, one hundred thousands of crores, billions and trillions, unlimited. First of all, manuṣya. Manuṣya means man. So, to get this human form of life, one has to wait for many, many millions of years, according to evolutionary process. Aśītiṁ caturaś caiva lakṣāṁs tān jīva-jātiṣu. In the Padma Purāṇa the evolution theory is described. That is taken away by Darwin, and in a perverted way he has described Darwin's theory of evolution; but that is not very scientific, although it is going on as scientific. But evolution theory is fact. Not that all of a sudden you get this body of human being, no. Tathā dehāntara-prāptiḥ [Bg. 2.13], "After death there is another body, dehāntara." Just like in this life also, we get dehāntara, another body. From baby's body to child's body, child's body to boy's body, boy's body to youth's body, from youth's body to old man's body; then, after old man's body, why not another body? But the rascals, they do not believe transmigration of the soul. It is very quite reasonable. After changing so many bodies, I have come to this old body. So what after this old body? There must be some body; it is quite reasonable. But these rascals have no brain to understand that there is life after death. Big, big professors in European countries, they do not believe transmigration of the soul.

So manuṣyāṇām, out of the, there are many kinds of men also. Just like kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. The Africans, the Mongolians, the Huns... There are so many. We know so many types of human beings. Out of that, a few who are known as Aryans, they are the best type of human being. And out of the Aryans, those who are followers of the Vedic principles, they are the best. But those who are following the Vedic principles, they say that "We are Vedic, or followers of the varṇāśrama-dharma"-in common sense they call "Hindu"-but actually, they say so, they do not follow the principles. They do not follow them. They act against the Vedic principles. Therefore it is said that even though one gets this human form of life after many, many millions of years, the living soul, still, there are so many divisions in the human form of life; therefore it is said, manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] "Out of many millions of human beings," kaścid yatati siddhaye. Siddhaye. Siddhaye means to get the spiritual power, or spiritual rejuvenation. That is called siddhi.

Bhukti-mukti-siddhi. There are three kinds of activities going on in the human society. Some people are karmīs. They enjoy life, or they want to enjoy life by working hard. Enjoyment means āhāra-nidrā-bhaya-maithunam. To eat very nicely and to sleep very nicely, to enjoy sex life very nicely and to make defense force, this is called enjoyment, material enjoyment. If I am secure by defense force and if I have got good bank balance, if I have got a very nice, beautiful wife and if I eat sumptuously to the satisfaction of my tongue, I think I am very much successful. But that is not success. Success is different thing. This is called bhukti, material enjoyment. So bhukti-mukti-siddhi. When one is fed up with this hard working for material enjoyment and get little sense above material enjoyment, gets little sense for spiritual understanding... That we have discussed yesterday. Jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. That is knowledge. To work hard like an ass for sense gratification, that is not siddhi. Siddhi is different thing. Siddhi means to understand the spiritual identification and work for it. That is called siddhi. So the attempt for such thing is called mukti, to get rid of the material entanglement. So bhukti-mukti-siddhi. There are three stages. So siddhi means when one understands his spiritual identity and tries to make his life perfect on that platform, that is called siddhi. Otherwise, bhukti mukti.

So in the Caitanya-caritāmṛta it is said that bhukti-mukti-siddhi-kāmī sakali aśānta. "So long one is on the platform of bhukti, mukti and siddhi, he is restless. He is working because he's desiring." Siddhi is specially meant for the yogis. The yogis, they want to play wonderful magic: aṇimā, laghimā, prāpti-siddhi, īśitā, vaśitā. There are eight kinds of yoga siddhis. That kind of siddhi is not recommended here. Siddhi means to understand one's spiritual identity and work for it; that is called siddhi. So manuṣyāṇām... Who knows it? There is no such education. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3], "Out of million, million persons, one tries for this siddhi, perfection of life, to understand spiritual identity and to work for it." That is called siddhi. And yatatām api siddhānām: [Bg. 7.3] "One who has attained siddhi and trying for it further, further progress, out of them, millions of such persons, one can understand what is Kṛṣṇa."

We cannot understand Kṛṣṇa so easily. Kṛṣṇa, the Supreme Personality of Godhead, is not understandable by ordinary persons, up to the stage of siddhi. But, as Kṛṣṇa says in the Bhagavad-gītā, that "One can understand Me by the process of bhakti." Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Here it is said,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Tattvataḥ means truth. Simply superficially to know Kṛṣṇa... Just like in the English dictionary it is said, "Kṛṣṇa..." Kṛṣṇa is mentioned in the dictionary: "a Hindu god." So what does he know about Kṛṣṇa? "Hindu god." There are Hindu gods, many. According to our Hindu conception, there are thirty-three crores of demigods, chief of which is Lord Brahmā, Lord Śiva, Lord Viṣṇu, Sūrya and Gaṇapati. Chiefly they worship. In the Hindu world, they worship... Somebody worship Viṣṇu, somebody worship Śiva, somebody worship Brahmā, somebody worship the sun. Just like the Parsis, they worship the sun. I think I am right. So they also can be concluded as Hindus, and actually, they came from Persia. When there was Muhammadan disturbance, they fled from their country and came to India. That is the history. So these five gods are especially recommended and worshiped. So Kṛṣṇa is considered in the Viṣṇu category; therefore in the English dictionary it is said as "one of the gods." They're under the conception, foreigners, that "Hindus, they have got many gods." But actually, that is not fact. There are... Many gods means... Just like "god-ly," because they are servants of Kṛṣṇa. Just like in royal palace, even the servants are dressed with royal garments. Similarly, the chief servants of Kṛṣṇa, like Indra, Candra... Sūrya is also servant. Candra, that is also servant. Indra is also servant.

So, as it is stated in the Brahma-saṁhitā, yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun, so powerful god... The sun, you see the sun planet, but within the sun planet, there is the sun-god, whose name is mentioned also in the Bhagavad-gītā, Vivasvān. Just like you know your president's name, Mr. Nixon, similarly, we know who is the predominating deity in the sun planet. How we know? We know from Bhagavad-gītā. Vivasvān manave prāha. Vivasvān, the present president, or the predominating deity in the sun planet, is called Vivasvān. His son is Manu, and from Manu, the manuṣya. Manu... Manuṣya means who is coming from Manu. The human race has come from the Manu. Therefore the Vedic followers, they follow the principles, or codes, of Manu-saṁhitā. Manu-saṁhitā is the law, Hindu law, still accepted, although they have made many amendments. But it is not to be amended. Just like in the Manu-saṁhitā there is no divorce. Now our Hindu laws, they have amended, "Divorce is allowed." That is not according to Manu-saṁhitā.

So there are different kinds of men. So out of many such millions and trillions different kinds of men in the human form of life, some may attempt to achieve success of life. What is that success of life? Success of life-to understand his spiritual identity. At the present moment, being conditioned by the material nature, every man is working under the impression that "I am this body." "I am

Indian because I got this body from India." "I'm American; I got this body from America." All bodily concept of life. Or "I'm Hindu because I'm born of a Hindu family," "I'm Christian because I'm born of a Christian family." These are all bodily identifications. When one goes above the bodily identifications, that is called siddhi. This is the explanation of siddhi. In the bodily platform, nobody can attain perfection. He's animal. Those who are in the bodily concept of life, those who are thinking that "I am Indian," "I am American," "I am African," "I am Hindu," "I am Muslim," "I am Christian," "I am Buddhist," they're all animals. They're not human beings. Because bodily concept. In the śāstra says:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow, and khara means ass. So those who are in the bodily concept of life, they're no better than the cows and the asses. This is the śāstra's verdict.

So modern civilization, everyone, mostly, they're under the bodily concept of life and they're fighting like animals, because that is animal life. Therefore Kṛṣṇa instructs at the end that "You Hindus, Muslims, Christians, this, that, kindly kick out all these conceptions of religion." Sarva-dharmān parityajya [Bg. 18.66]. Because that is not religion. This is bodily concept of life, the business of ass and cows. "So you give up this business." Sarva-dharmān parityajya [Bg. 18.66]. Kṛṣṇa says in the beginning, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I come down just to reestablish the principles of religion." What is that religion? Not this Hindu religion, Muslim religion, Christian religion. Those who are thinking that we are preaching Hindu religion-no. We are not preaching Hindu religion. Therefore while registering the association I purposely kept this name, "Kṛṣṇa Consciousness," neither Hindu religion nor Christian religion nor Buddhist religion. Kṛṣṇa does not belong to any sect. Those who are thinking that we are sectarian, they're wrong, because Kṛṣṇa does not belong to any sect. He says in the Bhagavad-gītā, sarva-yoniṣu. Sarva-yoniṣu, sambhavanti mūrtayo yāḥ. Yoniṣu, not only human society. Yoni means forms of life, or species of life; sarva-yoniṣu.

So the forms of life are 8,400,000 forms of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Nine hundred thousand species of life in the water. Who knows that? But Kṛṣṇa knows. Kṛṣṇa, because He's the father. Kṛṣṇa says,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa has given birth to the aquatics, to the trees, to the plants, to the birds, to the beast, to the human beings, to the demigods, everyone. Sarva-yoniṣu, including everyone. So how Kṛṣṇa consciousness can be sectarian? Just like our men went to consult about taxation. They're considering that "This is sectarian, Kṛṣṇa." This is not sectarian. Where is sectarian? Kṛṣṇa says, sarva-yoniṣu. Not only international, universal. So how we can be sectarian? For everyone. Otherwise, how everyone outside India, they're accepting this Kṛṣṇa consciousness if it is sectarian? It is not sectarian. Kṛṣṇa consciousness, Kṛṣṇa Himself says that "I am the father of all forms of life." How Kṛṣṇa can be sectarian? There is no reason to say that it is sectarian. Therefore it is said that somebody's thinking that Kṛṣṇa is Hindu god, somebody's thinking that "Kṛṣṇa was born in India; therefore He's Indian." "Kṛṣṇa took birth in the family of Yadu dynasty; therefore He's kṣatriya." "Kṛṣṇa played as a cowherd boy in Vṛndāvana; therefore He's a vaiśya." In so many ways they are thinking. But Kṛṣṇa says this is all rascaldom. Therefore He says, kaścid vetti māṁ tattvataḥ: "Actually what I am, that is known to very, very few men, only to the devotees, not to the common man."

This is the idea. Kṛṣṇa is not sectarian. Kṛṣṇa is not Hindu; Kṛṣṇa is not Indian; Kṛṣṇa is not African. Kṛṣṇa is nothing of this material world. He is the Supreme Personality of Godhead, transcendental. Simply by knowing Kṛṣṇa, one becomes immediately liberated and goes back to Kṛṣṇa, simply by knowing Kṛṣṇa. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. This very thing again, tattvataḥ. His activities, His coming down, His work, they're all transcendental, divyam, not ordinary. So, He's divyam, He's transcendental. If anyone knows in truth, then what happens to him? Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by knowing as He is, one becomes immediately liberated. Immediately. So therefore it is said, manuṣyāṇām. Because if one would know Kṛṣṇa as He is, he'll immediately liberated. So liberation is not so cheap thing. Therefore Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So you can understand Kṛṣṇa.

Therefore Kṛṣṇa said in the beginning of this chapter that jñānaṁ me. Jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. It is a great science. It is not a speculative; it is not imagination. Just like sometimes they create imagined God. The impersonalists, they think there is no God. "God is not personal, but is impersonal. So you can imagine any form." That is rascaldom. That is not Kṛṣṇa; that is not God. How, with your limited senses, imperfect senses, you can imagine God? Whatever you imagine, that is rascaldom, that is not Kṛṣṇa. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid vetti māṁ tattvataḥ [Bg. 7.3]. If you want to know Kṛṣṇa, then you must become Kṛṣṇa's devotee. Bhaktyā mām abhijānāti [Bg. 18.55]. You cannot understand by your so-called scholarship, imaginative power. That is not possible. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. Again that tattvam. "One who has achieved a little favor of You, he can understand you by tattvata, in truth." Athāpi te deva padāmbuja-dvaya-prasāda, padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam, na cānya, na ca anya, ciram, for good, for many, many millions of years, vicinvan, simply by speculating. That is not possible. There are many places like that.

panthās tu koṭi-śata-vatsara-sampragamyo

vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve…
[Bs. 5.34]

If you simply speculate to understand God, He'll remain inconceivable. Even if you endeavor for millions and billions of years, that's not possible. In another place Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]. Not only billions of…, but after many billions and millions of births. Bahūnāṁ janmanām ante jñānavān. When one is actually on the platform of knowledge, māṁ prapadyate, he surrenders to Kṛṣṇa. Why? Because he understands at that time vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That is mahātmā. "Vāsudeva, Kṛṣṇa, is everything." That will be explained, how Kṛṣṇa is everything, in this chapter. Jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. How Kṛṣṇa is everything, that will be explained in this chapter.

So if we want to understand Kṛṣṇa, it is not to be done by our scholarship, "It may be this, it may be that." That is all rascaldom. You should understand as Kṛṣṇa says. Then you'll understand Kṛṣṇa. How you can understand? You are so imperfect, you cannot understand even yourself. You do not know what you are. You are thinking that you are body; I am thinking I am this body. So bodily concept of life is the business of the cows and the asses. How the cows and asses can understand Kṛṣṇa? They cannot understand. If you want to understand Kṛṣṇa, then you should hear from Kṛṣṇa and take it as it is. Then you'll understand. If you are fortunate enough, then you'll understand.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Tattvataḥ means truth. You can understand that "Kṛṣṇa was an India in…," He was born like that. Just like Arjuna also said, aparaṁ bhavato janma paraṁ janma vivasvataḥ, katham etad vijānīyām. So he also… Arjuna understood Kṛṣṇa because Kṛṣṇa, Arjuna was devotee of Kṛṣṇa. But to clear the idea of Kṛṣṇa, as the rascals take, he asked this question, aparaṁ bhavato janma, that "Your birth is just recently, say a hundred years ago, but the sun planet? Millions, millions of years. How can I believe that you spoke this philosophy, or science, to the sun-god, Vivasvān?"

So the reply was that "My dear Arjuna, you are My devotee. Whenever I appear, you also appear, but I remember what I spoke to the sun-god. You were also present at that time with Me, but you have forgotten. I have not forgotten." That is the difference between Kṛṣṇa and Arjuna, or God and human being. That is the difference. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa, God, knows everything, past, present and future. Just like in the Bhāgavata, in the beginning, God means janmādy asya yataḥ: [SB 1.1.1] "From whom everything has emanated." So everyone can say, "I have given birth to so many children, so many houses, so many factories. I am also God." No. You cannot be God, because you do not know, abhijña… You do not know the past, present and future. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Kṛṣṇa is abhijña. Just like in our body. We are eating. How this eating, I mean, the substance is transformed into different secretion and again blood, again flesh, again bone? How these are, we do not know. But it is actually happening. Anvayād itarataḥ. I know that I am eating, but itarataḥ, how this eating substance are transformed into bones, marrow, stool, I do not know. Therefore I am not abhijña. But about Kṛṣṇa it is said, abhijña. "He knows everything." How this world is going on? How these planets are rotating? How seasons are changing? Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Actually, it is happening due to the rotation of the sun; every scientist knows. But how the rotation of sun is going on, that they do not know. That we know. How? It is said in the Brahma-saṁhitā, yasyājñayā bhramati sambhṛta-kāla-cakraḥ. "The sun is moving by His order." Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My supervision, everything is going on." That is Kṛṣṇa. Kṛṣṇa is not ordinary thing.

So one who tries to understand Kṛṣṇa in truth, tattvataḥ, he is very very fortunate; therefore he's called manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. The fortune does not come to everyone and anyone. Out of millions of persons. Therefore, who have taken Kṛṣṇa, who have understood Kṛṣṇa in tattvataḥ, as far as his knowledge is concerned, he is very, very fortunate. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Lord Caitanya Mahāprabhu said that we are wandering throughout the universe in many species of life, and when we come to this human form of life, if we are fortunate, or if we are fortunate to meet another fortunate devotee, then we can understand what is Kṛṣṇa. That is the saying, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Simply for a time endeavoring like cats and dogs, that will not help us. We have to approach such a person… That is stated in the beginning of Seventh Chapter, mad-āśrayaḥ. What is that first version?

Pradyumna: Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ.

Prabhupāda: Ah. Yes. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. That is the beginning. Mad-āśrayaḥ. One has to take shelter of Kṛṣṇa. But Kṛṣṇa, directly you cannot take shelter. But Kṛṣṇa is not present. Kṛṣṇa is present, but we do not know how to capture Kṛṣṇa. That is another thing. Kṛṣṇa is… Just like electricity is everywhere, but one who knows the science, he can capture electricity. Telephone wire is everywhere, but still, you have to bring some expert to connect your telephone. The telephone wire is everywhere. Similarly, Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu (aside:) Why you are standing? Then stand.

So the process is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12], in the Vedic injunction. If you want to know Kṛṣṇa, Vedas, the ultimate knowledge of Veda… Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Vedic knowledge means to understand Kṛṣṇa. So if you want to understand Kṛṣṇa, tad-vijñānārtham, vijñāna… Jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. It is vijñāna, it is science. Sa-vijñāna. So if you want to know that vijñāna, then you should approach: tad-vijñānārthaṁ sa gurum evābhigacchet. You must accept guru. Who is guru? Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Guru's qualification is that he's śrotriyam: he has heard from his guru perfectly. That is guru. Śrotriyam. And brahma-niṣṭham: and firmly fixed up at the lotus feet of Kṛṣṇa. These are two qualifications. You cannot move from that firmness. You cannot move. And he has heard about Kṛṣṇa from the authorities of guru. Evaṁ paramparā-prāptam [Bg. 4.2]. That is guru. So that is recommended. If you want to know Kṛṣṇa, then tad-vijñānārtham. In order to understand that science, then you must approach guru. Ādau gurvāśrayam. That is Rūpa Gosvāmī's… Ādau gurvāśrayam. Ādau śraddhā.

So this is the process. You cannot understand Kṛṣṇa, sitting in your parlor and speculating on your so-called educational qualification. That is not possible. That is not possible. You must surrender. You must surrender. Sarva-dharmān parityajya mām… [Bg. 18.66]. You must give up all these idea that "I am Hindu," "I am Muslim," "I am Christian," "I'm Indian," "I am American," "I am white," "I am black." These designations, you have to give up. First qualification: sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Upādhi, these are all designations. So you have to give up these designations. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You have to become Kṛṣṇa-ite and pure. Tat-paratvena nirmalam, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. Then, when you are purified, not designated, not covered by your material designation, at that time, the senses are purified. When you engage your senses to the service of the Lord, that is called bhakti.

Thank you very much. (end)

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Bhagavad-gītā 7.3

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Vṛndāvana, August 9, 1974

Pradyumna: Translation: "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

Prabhupāda:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa in truth, not superficially, but in fact, that we can understand, as Kṛṣṇa says in the beginning of this chapter,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

How Kṛṣṇa is truth, the Absolute Truth, although the Absolute Truth is described in three phases in the Śrīmad-Bhāgavatam… Just like vadanti tat tattva-vidas tattvam [SB 1.2.11]. This tattva. Here it is said, tattvataḥ. The truth, Absolute Truth, is called tattva. So vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva-vid. Vid means knowledge. Vetti veda vido jñāne. One who has got complete knowledge, he is called vid, tattva-vid. So tattva-vid, they ascertain the tattva, the truth, in three ways. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. So knowledge of the truth is nondual. Absolute means nondual, no relative, absolute, advaya-jñāna. So what is that advaya-jñāna? Brahmeti paramātmeti bhagavān iti śabdyate. So to approach Kṛṣṇa, to understand, one has to go through the brahma-jñāna, brahmeti, then Paramātmā, paramātma-jñāna. Then kṛṣṇa-jñāna. Brahmeti paramātmeti bhagavān iti śabdyate. So generally, those who are inquiring about the Absolute Truth, they come to the point of brahma-jñāna, brahma-jñāna. Then, if one makes further advance, then he can understand paramātma-jñāna. Paramātma-jñāna means the all-pervasive Personality of Godhead, localized aspect. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That is paramātma-jñāna. First of all, brahma-jñāna, then paramātma-jñāna, then bhagavad-jñāna.

Bhagavān iti śabdyate. That bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān means opulent.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

One who has complete, in possession, all wealth, aiśvarya, samagrasya, all, samagrasya… So that is the one of the items of becoming Bhagavān. Nowadays there are so many bhagavāns, so-called bhagavān, but this is the first step, aiśvaryasya samagrasya, whether you possess all the wealth. Who can say so? There are… A person, he is living by begging, and he's claiming to become Bhagavān. So that is not the definition of Bhagavān. Bhagavān must possess all the wealth. As it is stated in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of the all the planetary systems, all the lokas, all the universes." Actually that is the fact. So one who is begging for his livelihood, he is claiming, "I am Bhagavān." Just see.

They do not know what is Bhagavān. These rascals who unnecessarily, unceremoniously claiming to become Bhagavān, they do not know what is Bhagavān. Bhagavān is described in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

This is one of the description of Bhagavān, Govinda. Kṛṣṇa is Govinda. So govindam ādi-puruṣam. He's the original, primal Lord.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

[Bs. 5.1]

So these Bhagavāns… There are expansion of Bhagavān. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Bhagavān has got unlimited number of expansions. It is stated, "Just like you cannot count in the river how many waves are flowing, similarly, you cannot count even how many expansions are there of Bhagavān."

So one of the expansions of Bhagavān is Mahā-Viṣṇu. Yasya kalā-viśeṣo viṣṇur mahān sa iha yasya kalā-viśeṣaḥ. Kalā-viśeṣaḥ means… Kalā means part of the expansion, not direct expansion, but part of the expansion. That is called kalā. Aṁśa-kalā. Aṁśa means direct expansion, and kalā means expansion of the aṁśa. So the Mahā-Viṣṇu is described as kalā-viśeṣaḥ, an expansion of the aṁśa, secondary. And what is that Mahā-Viṣṇu? Now, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa means this universe. There are millions and millions of universes. This is only one universe. This universe, what you are seeing, this is only one. There are millions. (aside:) What is that? This is… This information we get also from the Vedic literature,

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So yasyaika, yasya prabhā. This brahmajyoti, brahma-jñāna, is just like the rays. As the sunshine is the rays of the sun globe, similarly, the rays of the body of the Supreme Personality of Godhead is brahmajyoti. And within that brahmajyoti, there are innumerable universes. So in each universe… We have given the picture in our title cover of Śrīmad-Bhāgavatam. So in each universe there are innumerable planets. In this way, this is a partial expansion, partial exhibition of Kṛṣṇa. That is stated in the Bhagavad-gītā.

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Ekāṁśena. This whole, all the universes, they are simply partial exhibition of the partial expansion of Kṛṣṇa. Yasyaika-niśvasita-kālam athāvalam… [Bs. 5.48].

In this way you have to study Kṛṣṇa, not that "Kṛṣṇa was born in His maternal uncle's house at Mathurā, and He played with the gopīs or the cowherd boys." That is actual fact, but one should understand Kṛṣṇa-how great He is. That is called tattvataḥ.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

They simply superficially study Kṛṣṇa. Therefore they cannot understand how great is Kṛṣṇa. In the Western world they say "God is great." But one should understand how great He is. That is tattvataḥ. Otherwise, we shall be misled. We cannot understand Kṛṣṇa. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. The rascals, fools, asses… Mūḍhāḥ means asses. They deride Kṛṣṇa, "Oh, Kṛṣṇa I understand. What is that Kṛṣṇa?" Not like that. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] "Out of many, many millions of persons…" First of all let him become siddha. Siddha means perfect. Everyone is imperfect. Everyone commits mistake. This is imperfection. Everyone commits mistake, everyone becomes illusioned, everyone's sense perception are all imperfect, and everyone is a cheater. These are the deficiency of the conditioned soul. One does not know what is Kṛṣṇa, and he wants to become Kṛṣṇa: "I am God. I am Kṛṣṇa."

So this is cheating. Bhrama, pramāda, vipralipsa, karaṇa-pāṭava. One should understand Kṛṣṇa, what is Kṛṣṇa. There are so many Vedic literatures to understand… Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you are studying Vedas, if you are Vedantist, then ultimate knowledge will depend how you have understood Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you do not understand Kṛṣṇa, what is the use of your studying Vedānta and Vedas? It is useless. Śrama eva hi kevalam [SB 1.2.8]. So don't try to understand Kṛṣṇa in that way. Generally, they understand Kṛṣṇa very easily-they are called sahajiyās-that "Kṛṣṇa was a young boy, and He was joking with the gopīs and dancing with the gopīs, and that is Kṛṣṇa. We can imitate also. We can do also." This kind of understanding means he's a rascal; he's a fool. That is, of course, Kṛṣṇa's, one of the pastimes. But that is not this ordinary young boy and young girl's pastime. That is cinmaya. Ānanda-cinmaya-rasa. That is ānanda-cinmaya-rasa.

We have no understanding what is ānanda-cinmaya-rasa. We are accustomed to taste this material ānanda, sense gratification. There are… Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Here, in this material world, the ānanda is sex gratification, sex intercourse. Maithuna. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. This is the most abominable ānanda. This is not ānanda. Although the whole world is mohita… Tribhir guṇamayair bhāvair mohitam. This is the ānanda. In the Western world we have seen even old men, seventy-five years old, eighty years old, they are going to the naked dance club, the sex ānanda. Because in the material world there is no ānanda except this. But in the Bhagavad-gītā you'll find, sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. What is real ānanda, that you have to taste by your transcendental senses, not these senses, blunt senses. This is blunt senses, covered senses. There is no question of tasting ānanda with these senses. There is no possibility. Ānanda is described. Just like it is said, ramante yoginaḥ anante. [Cc. Madhya 9.29] Yoginaḥ, those who are transcendentalists, above this material world, they also seeking after ānanda or tasting ānanda. Ānanda-cinmaya-rasa. That is satyānanda. That is real ānanda. Ramante yoginaḥ anante. And there is no end of that ānanda. Nityaṁ nava-navāyamānam.

Caitanya Mahāprabhu has described, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam ānandāmbudhi-vardhanam [Cc. Antya 20.12]. Ānandāmbudhi… We have no experience that ambudhi… Ambudhi means the ocean. And ānandāmbudhi, the ocean of ānanda, vardhanam, it is increasing. It is increasing. We have no experience that the sea or the ocean is increasing. It is decreasing. So this is ānanda. Ramante yoginaḥ anante. That is ananta ānanda. Ramante yoginaḥ anante satyānande cid-ātmani. That is not jaḍātmā. Here this ānanda is jaḍa, dull. It is not ānanda, material, but cid-ātmani. Iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. These are the description. Rāma means one who takes ānanda in the reality, not in the false. So this is the way of understanding Kṛṣṇa. In the Caitanya-caritāmṛta it is said,

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

”To understand Kṛṣṇa in truth, do not be lazy.” ”Oh, now I have understood Kṛṣṇa.” What you have understood Kṛṣṇa? Therefore we fall down.

One should understand… Therefore, to understand Kṛṣṇa in truth, one has to devote, studying Śrīmad-Bhāgavatam nine cantos. In the Tenth Canto Kṛṣṇa is described because… Try. First of all become fit to understand Kṛṣṇa. That is called tattvataḥ. So Śrīmad-Bhāgavatam is there. Oṁ namo bhagavate vāsudevāya, janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Try to understand Kṛṣṇa in truth, not superficially. Of course, the ultimate goal is to understand Kṛṣṇa’s pastimes in Vṛndāvana. Gopī-bhāva-rasāmṛtābdhi… But that… First of all, you become siddha. Without becoming siddha, you cannot understand. So long you are asiddha, imperfect, you cannot understand Kṛṣṇa. But if you try, if you associate with the siddhas… Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. You have to associate… Just like in the morning: munibhir mahātmabhiḥ. You have to understand Kṛṣṇa in the association of mahātmās. And who is mahātmā? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā is not in this material world. He is in the spiritual world. Daivīṁ prakṛtim āśritāḥ. Bhajanti. And the result is: always engaged in devotional service of Kṛṣṇa. That is mahātmā.

So Kṛṣṇa says that it is not very easy to understand Kṛṣṇa. People understand Kṛṣṇa very easily; therefore they are called sahajiyās. Everything, takes very easily. So manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Manuṣyāṇām. There are 400,000 species of manuṣya, 400,000. Catur-lakṣāṇi mānuṣāḥ. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyakāḥ. There are statements in the Padma Purāṇa how many living entities, forms are there. So out of 8,400,000 different forms and species, there are 400,000 species of manuṣya. So out of them, one who is born in India, he is first-class manuṣya. That is a fact. Unfortunately, we are missing the chance. Therefore Caitanya Mahāprabhu says, bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. So those who are Indians present here should know that after many pious activities, one gets birth in India, bhārata-bhūmite. They should try to understand Kṛṣṇa. There is facility. There are śāstras. Kṛṣṇa personally speaks Bhagavad-gītā. Vyāsadeva speaks about Kṛṣṇa in the Śrīmad-Bhāgavatam. We are neglecting, we have become so rascal and fools. This is not India’s business, to imitate how economic development: ”Money, money, money, money, money.” This is not India’s business. India’s business is to understand Kṛṣṇa. Athāto brahma jijñāsā. That is India’s business. These Americans and Europeans have come here not to see how much you are economically developed, industrially developed. They have got enough of this, enough, more than enough. They don’t care for it. The modern young men, they do not like. They are fed up. They have come here to understand Kṛṣṇa. They come here to understand Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3].

Therefore we have… We are trying to construct this center. Let everyone come, all over the world. And it is the India’s business to understand what is Kṛṣṇa and help them. That is India’s business. It is very serious movement, Kṛṣṇa consciousness movement. On this platform, the whole world can be united. It is not ordinary movement, only on the basis of Kṛṣṇa consciousness. Try to understand Kṛṣṇa.

Thank you very much. (end)

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Bhagavad-gītā 7.3

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London, March 11, 1975

Prabhupāda: …human being is the life where one can understand what is God. It is not stated here jīvanam, the living entities. There are, we have several times explained, many types of living entities. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. The aquatics, they are also living entities. There are 900,000 forms of body within the water. They are also living entities. And… Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Sthāvarāḥ means living entities who cannot move-trees, plants, herbs, grass. They cannot move. So they are two millions. So in this way you come to the human being. They are also living entities. There are 400,000 different forms. We can see here. We are human being, but we have got different forms, different color.

So this is the variety of creation. So out of all these living entities, the human form of living entity is very important. So that is the life wherein we can understand what is God. Therefore in the human society there is some process of understanding God which is called religion. Religion means a process by which we can understand what is God, what is our relationship with Him, and what is our duty towards Him. So therefore it is said, these human beings who are actually trying to fulfill the mission of human life… To fulfill the mission of human life means that we living being, spirit soul, we are now entangled within this material body. This is our problem. Really the… To understand the position of the living being is the beginning of Bhagavad-gītā. Bhagavad-gītā does not begin with some utopian ideas of humanitarian work. No. Śrī Kṛṣṇa wanted Arjuna to understand in the beginning that ”First of all, you understand your constitutional position, what you are.”

To know ourself, what we are, that is siddhi, not to be busy with the bodily comforts of life which are being executed by the cats and dogs and hogs. The hog is whole time engaged how to maintain his body, how to have nice sexual intercourse, and how to eat anything he likes. You will find the hog life, practically. In our country, in India, in the villages the village hogs they are loitering whole day and night, ”Where is stool? Where is stool?” So if human life is meant for that purpose, from early in the morning till one goes to sleep, simply find out where is money, ”Where is money? Where is money? Where is money?” then where is the difference between this pig life and the human life? If human life is meant for that purpose, ”Where is money? Where is money?”… Of course, for the human being the money is very sweet; similarly, to the hog the stool is very sweet. So it is the question of sweetness, not the matter. Taste. So he finds good taste in stool, and we find good taste in money.

So money also, we see, why we want money. Divā cārthehayā rājan kuṭumba-bharaṇena vā. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. The materialistic persons are engaged whole day and night. The business is… What is their business? That at night to have very sound sleep. "Last night I had very sound sleep." That is enjoyment. "If I can sleep up to ten o'clock, twelve o'clock, oh, I have enjoyed this." The sleeping. So at night the enjoyment is sleeping and sex, vyavāyena. Vyavāyena means sex. In this way night we are wasting. And daytime? Divā ca artha iha… "Where is money? Where is money? Where is money?" And then as soon as we get money, then how to spend it for sense gratification, for kuṭumba-bharaṇa, for family maintenance, for purchasing, for shopping. In this way we are very busy. We do not know that there is another business beyond this. This is, especially at the present moment this is human civilization. They are always busy in sense gratification and getting money for that purpose. That's all. So that is not siddhi. Therefore Kṛṣṇa said that mostly, 99.9 percent, they are busy in these things: "How to get money for sense gratification? And when we get money, then spend it for sense gratification." Divā cārthehayā. That is not siddhi. That thing is going on amongst the hogs. Hogs are also busy in that way. Then where is the difference between human life and hog life?

Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This was the instruction given by King Ṛṣabhadeva, whose son's name was Mahārāja Bharata, under whose name this land, this planet is called Bhāratavarṣa. This planet's original name is Bhāratavarṣa. Now it has come to India, gradually cut down, cut down. So He instructed His sons, "My dear sons, don't spoil your life simply working hard for sense gratification like the hogs. Because the hog is also working day and night, but what is the aim? The aim is sense gratification. At night sleep or have sex life, and at daytime collect money and spend it for family maintenance or some sense gratification. This is not meant for human life." Now, this morning one gentleman was asking us that we are not working. We are not working. They think… He is a lawyer. He thinks that unless one works very hard for sense gratification, he is not human being or he is not doing his duty perfectly. That is his idea. But actual life is to become perfect, from the platform of animal life come to the perfection of life. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Everyone is thinking that "Work very hard like the hogs and dogs, and find out your means of sense enjoyment, and then enjoy it." This is called karmī life. They have no other idea. You will find everyone is working hard. From morning at six o'clock till ten o'clock at night they're working hard. What is the purpose? To get some money and utilize it for sense gratification. This is animal life; this is not human life. But they are thinking that one who does not work so hard day and night for sense gratification, he is not doing. He is escaping. This is the…

But actually, they do not see that these devotees are engaged in working twenty-four hours but not for sense gratification like the hogs, but for satisfaction of Kṛṣṇa. That is the difference between Kṛṣṇa consciousness man and ordinary man, karmī man. Therefore Kṛṣṇa says that all these men, they are engaged. But the śāstra says, "No, no. You live with the minimum necessities. Don't increase your necessities unnecessarily." This is Vedic civilization. And the modern civilization is even increase your necessities-a machine for shaving your cheek. You see? Another machine, another attention diversion. More machine means more diversion of attention. I have to take care, more technician, more technologies. Simply if one razor can shave, can make my cheek very clean, where is the necessity? Formerly, at least we Indian know that go to a blacksmith and he prepares a razor, very nice razor. You pay him four annas, and it will last for your life and shave your cheek very nicely, daily or occasionally. But the modern civilization means that in everything there must be machine. That is the advancement of material… But the śāstra says, "What is the use of taking so much labor?" Kaṣṭān kāmān. Kaṣṭān means with so much labor. If you create some convenience by the so-called machine use, you create so many other inconveniences. Just like we have got now motorcar. Of course, it is convenience. But there are many inconveniences. Formerly people used to find everyone within the village. Now, because we have got big, big motorcars, we have to go thirty miles to find out a doctor. So the other inconveniences are also increased. Now we have to find out petrol and flatter the Arabians, "Give me petrol." In this way… And if I stop manufacturing, then there is unemployment.

In this way we are becoming implicated. By the so-called advancement of civilization, we are becoming implicated to these material activities and we are forgetting our real business, self-realization, what I am. Athāto brahma jijñāsā. The real business is to enquire about Brahman, about ātmā, Paramātmā, but we are forgetting that. We are simply busy for the temporary life, say, for fifty years or hundred years, utmost. But we do not know the life is continuation. As the life is continued we have got experience-from babyhood to childhood, childhood to boyhood, boyhood to youthhood, then in old body, then what is next? You ask anybody who has become old man. Ask him, "Sir, you have come to this stage. Your body is now old. You have to die. Now, from childhood you came to boyhood, boyhood to youthhood, then middle age, and now you have come to… Now what is next? Do you know?" Oh, they will be silent. Nobody knows that what is my next life. A child can say, "My next life is boy. I shall become a boy." The boy can say, "Yes, I will be like very nice young man." The young man can say that "I shall become middle-aged man, father of many children." And the middle-aged man can say, "Yes, I will become old man." And ask the old man what he will become? He cannot answer. Can anyone say?

But there is next life. This body is now old enough. It will be finished. Everyone knows. "As sure as death." Then after finishing the body, what will be your next body? Who will answer this? Where is the scientist? Where is the philosopher? Where is the learned man? Nobody knows. Nobody knows. Therefore he is blind. He does not know what is his future. But there is future. You cannot say no. The example is here. And besides that, Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa, the most superior authority, He says, and it is accepted by all the ācāryas and all persons who have attained perfection. So we should learn it, that "What is my next life?" And if I prepare for the next life, that is called siddhi. That is called siddhi. If we don't prepare for the next life, if we remain just like cats and dogs… The cats and dogs, they do not know what is next life because they are animal. And if I do not know what is next life, then what is the difference between the cats and dogs? Where is the difference between? Sa eva go-kharaḥ [SB 10.84.13], śāstra says. "One who does not know what is the next life, he is no better than go-kharaḥ." Go means cows, and kharaḥ means ass. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, sa eva go-kharaḥ. These men are no better than these cats and dogs and animals.

So practically you ask so many big, big men… Last time when I was here, Lord Fenner Brockway came here to see me. I asked him this question, that "What is your next life?" He is also old man, eighty-four years. He said, "Swamiji, we shall die peacefully. That's all." Peacefully you may die, but you have to accept the next body. Whether that will be peaceful or not, that they do not know. Similarly, I spoke with Professor Kotovsky in Moscow. He also said that "Swamiji, after finishing this body, everything is finished." This is the position of human society at the present moment, that they do not know how to make life perfect. To make life perfect means how to make my next life very perfect or happy or better life. Otherwise, if I remain in darkness-Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]-then I shall be, I may become any of these so many types of body. I may become a tree, I may become a dog, I may become a cat or maybe a demigod. There are so many, different. But I must be sure what kind of life I must have. That is stated in the Bhagavad-gītā. We are not imagining. Our movement, this Kṛṣṇa consciousness movement, based on Bhagavad-gītā.

So Kṛṣṇa says that… As He says, there is next life, that is a fact. Now, how we can prepare for the next life, that is also said in the Bhagavad-gītā. How?

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

If you want to go the the higher planetary system where the material happiness is thousands and thousands time more comfortable than on this planet… Just like Svarlokas, Svargaloka, Svargaloka, Maharloka, Janaloka, Tapoloka. There are many different planetary system up and down also. So if you want to go to that, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18], if you prepare yourself, contacting the modes of goodness, then you are promoted to higher planetary system. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ: [Bg. 9.25] "You can go to the Pitṛlokas or you can remain within this planet, planetary system. And if you like, you can come to Me also." "As you can go to the higher planetary system or remain here…" That is all preparation. Bhūtejyā. Yānti deva…yājinaḥ. "Similarly, if you," mad-yājinaḥ, "if you become My worshiper, then you come to Me." Kṛṣṇa said.

So what is the difference between going to the higher planetary system and what is the difference, going to back to home, back to…? Everything is explained there. If you go to the higher planetary systems, suppose to the planets of the demigod, Kṛṣṇa says, "Then you will have to again come back." Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the topmost planet, then from there also, after… Kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. After your resultant action of pious activities is finished, then you have to come back again here. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. But there is another planet, which is called Goloka Vṛndāvana. If you go there, then you'll haven't to come back again in this material world, which is described by Kṛṣṇa Himself: duḥkhālayam aśāśvatam [Bg. 8.15]. Mām upetya tu kaunteya duḥkhālayam aśāśvatam [Bg. 8.15]-nāpnuvanti mahātmānaḥ. They… Not ordinary person can go to Kṛṣṇa's loka, back to home. Who can go? Mahātmānaḥ, those who are great souls. And who are great soul? They are called mahātmās. Who are mahātmās? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. This is mahātmā. Those who are fully engaged in Kṛṣṇa consciousness, absorbed in the service of Kṛṣṇa, they are called mahātmā. Sa mahātmā sudurlabhaḥ. That kind of mahātmā, the so-called mahātmā having an orange dress and talking that he is God, incarnation of God, and he can give you perfection within six months, give him $35-not like that. The mahātmā means mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. They are under the spiritual energy. And if one inquires, "What is that spiritual energy?" the spiritual energy means to be engaged in devotional service. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. They have no other business than to work for Kṛṣṇa, serve Kṛṣṇa. They are mahātmā.

So our Kṛṣṇa consciousness movement is teaching people that "You have no other business than to work for Kṛṣṇa. That's all." This is Kṛṣṇa business. This is called Kṛṣṇa consciousness business. That is called the highest perfection. Saṁsiddhiṁ paramāṁ gataḥ. Siddhi. Here it is, siddhi. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means to understand "What is my position? Why I am working so hard day and night for simply for sense gratification, for satisfying the tongue, to fulfill the belly, and satisfy the genital? This is my business. That is being done by the dogs and hog." When one comes to this sense, that "Shall I work like the cats, dogs, and hogs, or I have got any other business?" that is human life. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu. All of them working like hogs and dogs. They do not know there is something other. This is the position. And the modern civilization means keep him in the darkness, that "Let him work hard like hogs and dogs, and don't give him any knowledge." Neither they know, the so-called leaders, what is the perfection. They think, "This is life: work like hog and dog, and then die like hog and dog, finish all business." This is not human life. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. They do not know what is perfection of life. Therefore we sometimes… We do not say. Kṛṣṇa says. And if we repeat Kṛṣṇa's words, the rascals, they become angry. Actually they are rascals. We plainly say. Because he does not know. If I ask him, "What is your next life?" he cannot answer. Then what is the difference? If I ask the dog that "What is your next life?" he cannot say. "Gow! gow!" That's all. So if I ask any human being that "What is your next life?" "I don't bother about that thing." (laughter) The same answer, "Gow! Gow!" That's all.

So this is the position, that we do not know what is the perfection of life. Kṛṣṇa says, therefore, begins real knowledge. This chapter is "Knowledge of the Absolute." So everyone… You ask any M.A., Ph.D., that "What is your next life, sir?" "Gow! Gow!" (laughter) That's all. "Gow! Gow!" means "Why you are bothering about these things?" Now, this is the position. And we have taken very hard job to convince these people about Kṛṣṇa consciousness. They will not accept it. They will deny immediately. They will say, "Why do you bother us? You do your own business. Let us do our own business." But why we are bothering? Because we are servant of Kṛṣṇa. Kṛṣṇa wants that these rascals should be informed. These rascals should be raised from this status of ignorance. So that is our mission. Therefore we are going and pleading, "Sir, I am a beggar, I have come to beg from you that you kindly purchase one book and you read it." So sometimes they are doing. After all, human being… So this is our… This is our business. We are stressing on pushing on these books because modern man, if he purchases one book, then at least he will see one line, "What these nonsense have written?" So if he reads one line, if he is intelligent man, he will understand the value. That is sure. That is sure.

So the Kṛṣṇa consciousness movement is completely scientific. As Kṛṣṇa said… We have given therefore. When I was registering this association in New York, some friend suggested that ”Why you are giving this name ’Kṛṣṇa’? Why not put the name ’God,’ ’God consciousness’?” Then ”Yes, I can give the name ’God consciousness.’ Then it will be confused.” Because we want to preach Bhagavad-gītā as it is. That is Kṛṣṇa’s speaking. And we are trying to place this Kṛṣṇa’s teachings to the world. And not only that, Bhagavān, God, means Kṛṣṇa. And if I give the name of ”God” instead of ”Kṛṣṇa,” they will bring forth so many competition of Kṛṣṇa. That is not our purpose. Kṛṣṇa means God. If God has any perfect name, that is ”Kṛṣṇa.” Because ”Kṛṣṇa” means all-attractive. God cannot be attractive for certain person. God cannot be Christian God or a Hindu God or Muslim God. God is equally attractive for Hindu, Muslim, Christian, Buddha. That is real God. And if Hindu has manufactured some God, Christian has manufactured some God, that may be God partially, but not the Supreme God. The Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Parama means supreme. God… You are also god, I am also god, and every one of us, god. Why? God means controller. So controller, every one of us is a controller to certain extent, not the complete controller. But Kṛṣṇa means the complete controller. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Controller… You may be controller; I may be controller; he may be controller; but not controller like Kṛṣṇa. Kṛṣṇa can control all other controllers. Therefore He is called supreme controller, Parameśvara, Paramātmā, Parabrahman.

These words are used. In the Bhagavad-gītā you will find. Arjuna says paraṁ brahma. Not Brahman. Brahman we are, every one of us. Sarvaṁ khalv idaṁ brahma. Brahman is the small Brahman, and Parabrahman means the Supreme Brahman, or the biggest Brahman. So Kṛṣṇa is the biggest Brahman, biggest Lord, biggest controller. We may be a small Brahman, a small controller. That is the distinction. How the distinction is made? That is also stated in the Vedas.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

In Bhagavad-gītā it is said, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Everything is there. The kṣetra-jña means the possessor of this kṣetra, body, the owner or occupier. So you, me, and every one of us, we are occupying each, one body. But I have no business with your body, but Kṛṣṇa has got business with your body, my body, his body, everyone’s body. Therefore Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi. Just like a landlord. He has got many houses. The occupier is there, or apartment. He is concerned with that apartment or the house he is occupying, but the landlord has concern with so many houses. Similarly, this body, I am the occupier. God has given me this body, this machine, but proprietor is Lord, the Supreme Lord. Therefore both of us has got the concern with this body. Ātmā, Paramātmā. Soul, Supersoul.

So in this way we have to understand Kṛṣṇa. Therefore Kṛṣṇa says, yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. What is Kṛṣṇa’s position, how is Kṛṣṇa the Supreme Lord, how He is the supreme controller-we have to know these. Then our life is perfect. We must know our position, what is the perfection of life, what is Kṛṣṇa, and what is my relationship with Kṛṣṇa. In this way, if we understand, that is our perfect life. Kṛṣṇa is describing that. Because in this chapter He says, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Kṛṣṇa is ready to give us instruction, asaṁśayam, without any doubt. Anyone who is advanced in Kṛṣṇa consciousness, ask him any question like this. He will give full answer, without any doubt. That is the perfection of life. We must know kṛṣṇa-tattva. The same thing I was explaining yesterday. Caitanya Mahāprabhu says, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. You try to understand Kṛṣṇa. Simply try to understand and study Kṛṣṇa. And Kṛṣṇa is giving about Himself. You haven’t got to speculate just like so many theosophists and philosophers and theologists, and they are trying to speculate to understand what is God. Why you are speculating, wasting your time? Why not take full knowledge here? Everything is ready. No, that they will not take. They will speculate. So let them speculate. They will never be successful. But if you want success, you Kṛṣṇa conscious men, then you read Bhagavad-gītā thoroughly and understand and try to understand Kṛṣṇa perfectly. You’ll understand because Kṛṣṇa is giving His own identity, identification, what He is. Then where is the difficulty? And if you understand Kṛṣṇa, you become perfect. You become perfect, So perfect that… Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If you understand Kṛṣṇa in truth, then immediate benefit is that tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. You have to give up this body. It is a fact. But after giving up, this is your last material body. No more material body. Your spiritual body.

So why not try one life to get back your spiritual life, get back your spiritual body, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], and live eternal, blissful life with full knowledge and live with Kṛṣṇa and dance with Kṛṣṇa, eat with Kṛṣṇa? Why you are missing this opportunity? This is our solicitation to everyone.

dante nidhāya tṛṇakaṁ padayor nipatya
kṛtvā ca kāku-śatam etad ahaṁ bravīmi
he sādhavaḥ sakalam eva vihāya dūrād
caitanya-candra-caraṇe kurutānurāgam

This is our preaching process, that ”Flattering you hundred times, falling down on your feet, I am speaking one thing. Please hear.” ”What is that?” ”Whatever nonsense you have learned, forget.” This is our only solicitation, that ”You have learned all nonsense. Please forget. Try to hear Caitanya Mahāprabhu and be perfect.”

Thank you very much. Any question? [break]

So what you will learn about that, by studying the human species? You study Kṛṣṇa. This is sufficient. There are 400,000 species of life. What will you benefit by studying? The botanist, the geologist, the biologist, they are doing that. Let them do that. You have to do, how to understand Kṛṣṇa. But you can simply know that there are so many different… That much, that is sufficient. What is the use of? Now, suppose I am using this microphone. What is the use of studying how it is manufactured? Why…? That’s all right. It is already manufactured. Let me use it. That’s all. Why should I waste my time, ”How it is manufactured?” I am not going to be manufacturer of microphone. I am going to become servant of Kṛṣṇa. That’s all.

Devotee: Does the word nirvāṇa mean Kṛṣṇa?

Prabhupāda: Nirvāṇa means, as I told you, you forget all nonsense, what you have learned. That is nirvāṇa. Because you have learned so many nonsense things, if you finish that ”We don’t want this,” that ”Whatever is done is done. Now let me try to understand Kṛṣṇa,” that is nirvāṇa. Nirvāṇa means finished. Nirvāṇa means finished. Do you understand? Finish this all nonsense, material business. Now begin spiritual life. That is nirvāṇa.

Brahmānanda: You say that Kṛṣṇa consciousness solves the problem of death. Does it mean that we won't die?

Prabhupāda: Yes. As soon… That is said. Die means this is the last time. Because you have got this body, you will die. But after this death, no more death.

Brahmānanda: So we will die, but it will be the last death.

Prabhupāda: That is not die. We never die, but we change the body. But the change of body, we take as death. Otherwise there is no death. Na jāyate na mriyate vā. There is no death, no birth, of the soul. But just like the dress, the coat, may be old and you throw away, that means you are not annihilated. Your coat is annihilated, shirt is… Similarly, na hanyate hanyamāne śarīre [Bg. 2.20]. After being destruction of this body, you are not destroyed. You live, but in the material existence you accept another material body. That means you continue the process of birth and death. But if you understand Kṛṣṇa, if you become fit to enter into the society of Kṛṣṇa, then you get only that spiritual body, no more material body. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], "He comes to Me." That is your eternal life.

Puṣṭa-kṛṣṇa: Śrīla Prabhupāda, in the Seventh Chapter Kṛṣṇa explains that He is the taste of water, and in different chapters that He's the source of light in all luminous objects. So when we think like this, how should we think of Kṛṣṇa? In His personal form?

Prabhupāda: That is already stated. There is no difficulty. Why do you ask this question? It is said, raso 'ham apsu kaunteya [Bg. 7.8], that "I am the taste of the water." So where is the difficulty? You take the taste of the water. There is taste, and Kṛṣṇa says, "I am that taste." So you understand that, that "This taste is Kṛṣṇa." Where is the difficulty? You do not know what is Kṛṣṇa, but Kṛṣṇa says "I am this taste." Why don't you accept it? Then you know Kṛṣṇa. According to your position, you understand Kṛṣṇa. Kṛṣṇa says, "I am this." So take it, that taste of water… As soon as you drink water, "Oh, here is Kṛṣṇa." So you will… Smaraṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Then you will at least memorize Kṛṣṇa. That will enlighten your spiritual life. Because you will say… You take… Just like I am taking water several times, and if each time I remember, "Here is the taste, Kṛṣṇa," then Hare Kṛṣṇa. Chanting of Hare Kṛṣṇa, whatever you will be going.

Girl: Does Kṛṣṇa speak the Bhagavad-gītā in the hellish planets?

Prabhupāda: Hellish planet? It is hellish planet. (laughter) You are not thinking it is hellish? This is hellish planet. What do you mean by hellish planet? Especially this London, (laughter) always dark and moist, and what do you want more, hellish? (laughter) You have to close your door. You cannot go out. Then go to the mine and subway. That is hellish.

That's all right. Thank you. (end)

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Bhagavad-gītā 7.3

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Nairobi, October 29, 1975

Harikeśa: "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

Prabhupāda:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So to understand Kṛṣṇa is not very easy thing. Kṛṣṇa says that manuṣyāṇāṁ sahasreṣu, "Out of many millions of millions' person, one tries to become perfect." Who is going to become perfect, especially in this age? Everyone is working like cats and dogs. That's all. Whole day working for eating, sleeping, sex and defense, that's all. They are not manuṣyas. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. Eating… I eat; dog eat. So what is the difference between eating between the dog and me? He is eating according to his taste, I am eating also. The eating business is there in the dog also. Don't think that because you are eating on table, chair, plates, nice preparation… It is eating. People are taking that "Because I am eating on table, chair and nice dish and nice preparation, therefore I am civilized." The śāstra says that it may be different types of taking the eatables, but it is eating. That is even in dog. It does not make any difference. You are not civilized. Similarly sleeping. The dog can sleep on the street without caring for anything. We cannot sleep without nice apartment. So eating, sleeping, mating… Similarly, sex intercourse. Dog has no shame. It can enjoy sex on the street, but we have got some restriction, but the sex is there. Similarly, defense also, bhaya. Bhaya means to take care of fearfulness. That is there in the dog and in you also. It does not make any difference. Because you have got, discovered atomic bomb for defense, it does not mean that you are better than a dog. This is shastric injunction. Because he has to defend himself according to his intelligence and you are defending yourself according to your intelligence.

So this business, four business-eating, sleeping, mating and defending-these are common. Āhāra-nidrā-bhaya-maithunaṁ sāmānyam etat. This is common. Then what is the special advantage of human life? The special advantage is athāto brahma jijñāsā. Jīvasya tattva-jijñāsā. You should be inquisitive to know the value of life, the Absolute Truth. That is… The dog cannot do it. That is the distinction between dog and human being. The human being… In the human form of life there should be inquiry about Brahman, Parabrahman. That is human life. So after inquiring what is Brahman, Parabrahman, janmādy asya yataḥ [SB 1.1.1], the original source of everything, when you attain brahma-jñāna, brahma-bhūtaḥ, that is your perfection, not that to compete with the dog in eating, sleeping, mating and defending. That is not civilization. That is not perfection of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These foolish men, animalistic, dogs and cats, two-legged animals, they do not know what is the aim of life.

Na te viduḥ svārtha-gatiṁ hi viṣṇum. The aim of life is to understand Viṣṇu, the Supreme Lord. Durāśayā ye bahir-artha-māninaḥ. They are trying to become happy in the bahir-artha, in the external energy of God, material energy. And the so-called leaders, politicians, philosophers, scientists, they're all blind. They do not know what is the aim of life. Still, they are leading the whole society.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Uru-dāmni baddhāḥ. Uru means very strong, and dāmni means rope. Just like if I tie you with very strong rope, it is very difficult to open it, and you are put into difficulty. Similarly, we are in this material world uru-dāmni baddhāḥ, tied very tight with the laws of material nature. And we are declaring still, "I am free. I am independent, I can do whatever I like." This is called imperfection. So long we are in the bodily concept of life and think ourself that we are free to do anything, whatever we like, we are in ignorance, darkness, tama. Tama means darkness.

So Vedic injunction is tamasi mā jyotir gama. "Don't remain in darkness." This is darkness. Darkness means "I am this body, and the, to fulfill the necessities of the body is the highest perfection of my life." Everyone is trying for that, competition. Everyone is trying to have a skyscraper building and three Rolls Royce cars and so on, so on. They think that this is perfection of life, durāśayā, durāśayā ye bahir-artha-māninaḥ [SB 7.5.31], this material energy's production. But you do not think that "How many years I shall enjoy this skyscraper building? And what is my main business? My main business is how to become perfect." There are many animals within the skyscraper building. There are human being, there are dogs, there are cats, there are worms, rats, so many things. So to live in the skyscraper building, that facility is there even to the worms, cats, rats, everyone. That... Then what is the difference between these animals and me? The difference is how to become perfect, siddhi, svarūpa-siddhi. "What I am? Am I this body?" This should be the question. Athāto brahma jijñāsā.

So Kṛṣṇa says here that "Ultimate goal is to understand Me," vetti māṁ tattvataḥ, to understand Kṛṣṇa in fact, in truth, not superficially. That is required. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you are a great scholar studying all kinds of literature, Vedas, then you must know Kṛṣṇa. If you do not understand Kṛṣṇa and simply you study Vedas, it is useless waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You are executing your occupational duties very nicely honestly. That is all right. But after executing your duties very honestly and nicely, if you do not awaken your dormant Kṛṣṇa consciousness, then śrama eva hi kevalam. You are simply wasting your time. Useless. When you understand Kṛṣṇa, then it is the highest perfection. Saṁsiddhiṁ paramāṁ gatāḥ. So nobody is interested. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] "Out of many millions of persons, one may be interested." Otherwise all are in darkness.

So what is that siddhi? Siddhi, to understand one's constitutional position, "What I am." I am trying to lord if over the material nature in so many ways. Is that my position? But I am failure. I am trying to lord it over the material nature as big man, as the minister or as the zamindar, as the big business magnate, and when I am failure, then I want to become God. That is another ambition. That is another ambition. So this is not self-realization. The self-realization is that "I am trying to lord it over the material nature in so many ways, but it is becoming baffled. Why? Why it is becoming baffled? And with great endeavor, by political movements, I become the head of the political institution of the state, but I do not wish to die. Death comes and he takes away everything, my political position, my wealth, my everything, family and anything." Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. "Who is taking that? That is Kṛṣṇa."

So when we realize that, that "I am trying to accumulate so many things, but Kṛṣṇa is taking away," then why don't you surrender to Kṛṣṇa so that He may not take away your position? That is intel... That is siddhi. That is siddhi, that "I am not independent. I am trying independently, but it is not possible. I am dependent. I am eternal servant of Kṛṣṇa." That is self-realization. That has been taught by Caitanya Mahāprabhu. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The Brahman realization ahaṁ brahmāsmi, that is liberation from material conception of life that "I am not this matter. I am not this body, but I am spirit soul." Ahaṁ brahmāsmi. That is the first step of realization, self-realization. But that is not final. The final realization is that "I am eternal servant of Kṛṣṇa." That is final realization. So long you do not come to this position, the final constitutional position, that "We are eternal servant of Kṛṣṇa," the knowledge is lacking; there is no perfection of knowledge.

Therefore Kṛṣṇa says in the Bhagavad-gītā, bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births," jñānavān, "when one actually self-realized, in awareness, fully in knowledge, then he understands," vāsudevaḥ sarvam iti [Bg. 7.19], "Vāsudeva is the supreme everything. I am simply part and parcel of Vāsudeva, eternal servant of Vāsudeva." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That kind of perfect person, mahātmā, is very, very rare, to understand that "I am eternal servant of Kṛṣṇa. My only business is to serve Kṛṣṇa. That is my constitutional position. I am part and parcel of Kṛṣṇa." This finger is part and parcel of my body. His business is to serve the whole body. I ask the finger, "Come here"; immediately... This is the normal, healthy condition of the part and parcel. Just like leg is my part and parcel of the body. As soon as I ask leg, "Please take me there..." That is normal. And if the leg cannot take me there-I have to take some stick-that means this is an..., not normal. It is diseased condition. It has to be treated. Similarly, as soon as we find that we do not abide by the orders of Kṛṣṇa, we must know that you are in ignorance and in abnormal condition, madness. That is my duty. Kṛṣṇa does not require my help, and still, He says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is my good. If I surrender to Kṛṣṇa, then that is my benefit. Kṛṣṇa does not require my service. He is omnipotent. But we are so rascal, we think, "Why shall I surrender to Kṛṣṇa?" This is imperfection.

So when you come to this point, that you abide by the order of Kṛṣṇa and surrender to Him, that is perfection. But they do not do that.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Why they do not surrender? Now, because duṣkṛtina, always acting sinful activities, duṣkṛtina, and mūḍha, rascal. He does not know his own interest. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Mūḍha, rascal. And then narādhama. Narādhama means lowest of the mankind. "This human body was given to him by material nature to understand Me, to surrender to Me, but he will not do this. Therefore lowest of the mankind." "No, he is so educated." No, this is nonsense. If he does not understand Kṛṣṇa, what is the meaning of education? There is no education. Māyayāpahṛta-jñānāḥ. Why these things are…? Āsuraṁ bhāvam āśritāḥ. He's defying Kṛṣṇa, defying God, "What is God? I am God." This is the position.

This is the position always of everyone who is in this material world, and especially in this age, Kali-yuga. Kali-yuga, they are all first-class fools. That is described in the Śrīmad-Bhāgavatam. Mandāḥ sumanda-matayo manda-bhāgyā upadrutāḥ [SB 1.1.10], prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ. The Kali-yuga is very difficult yuga. In ignorance they fight, quarrel, only fight, quarrel. Kali means fight. Therefore it is called Kali-yuga. So in this age especially, the inhabitants, they are manda. Manda means all bad. Nobody is good. And sumanda, matayaḥ. Everyone has got his conception of perfection-all bogus. Sumanda-matayaḥ. Why this is? Manda-bhāgyāḥ: because they are unfortunate. Everyone does not know what he shall eat next morning or in the evening. Everyone is in need. Scarcity all over the world. Mandāḥ sumanda-matayo manda-bhāgyāḥ. And still, they are disturbed, so many. Especially with the increase of Kali-yuga, people will be disturbed by two things especially. What is that? Scarcity of food and taxation. That is stated in the Śrīmad-Bhāgavatam. Durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. Kara means taxation. The people will be embarrassed for want of food, at the same time, every year, increase of taxation. That is stated in the Bhāgavata. Durbhikṣa-kara-pīḍitāḥ. So much disturbed that they will give up their hearth and home and go away in the forest. Durbhikṣa-kara-pīḍitāḥ. Ācchinna-dāra-draviṇā yāsyanti giri-kānanam. Dāra-draviṇā, money, wife, children, everything-they will be disgusted: "Now it is impossible to maintain. Let me go away." Yāsyanti giri-kānanam.

So this is the Kali-yuga position. So five thousand years ago, when Kṛṣṇa spoke about Bhagavad-gītā, at that time the position was manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. So sahasra. Now, on account of Kali-yuga, manuṣyāṇām "millions," because it has increased. The Kali-yuga has increased. Not sahasreṣu, and the percentage has increased millions and millions. Therefore nobody is interested in this Kṛṣṇa consciousness movement. We are trying to give the highest perfection of life, but they are not interested. They want to remain like cats and dogs and suffer the consequence. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. This is going on.

So Kṛṣṇa consciousness movement is very difficult to understand, but by the grace of Kṛṣṇa, it has been made very easy. Easy. That is stated in the Śrīmad-Bhāgavatam. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. It was explained by Śukadeva Gosvāmī to Parīkṣit Mahārāja. He described the faults of the Kali-yuga, but he encouraged by one verse. "My dear king, there is one very nice opportunity in this Kali-yuga." Kaler doṣa-nidhe. Doṣa-nidhi: "It is the ocean of faults, but there is one very nice gain in this Kali-yuga." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "Simply by chanting Hare Kṛṣṇa mantra one can become free from all the troubles of this yuga, Kali-yuga," and mukta-saṅga, "and he becomes liberated, and he goes back to home, back to Godhead." So take it very seriously and make your life perfect.

Thank you very much. [break]

That he has to learn, how to become humble. Tṛṇād api sunīcena taror api sahi… If you preach Kṛṣṇa consciousness, so many people will chastise you. The government will not allow you to go on the public street, and you'll not get visa. You'll be refused to enter. So you have to tolerate all these things. That is humbleness.

Devotee (1): Śrīla Prabhupāda, he states about Africa, that the food…, that they do not know what to eat tomorrow, and in fact, that here it's very hard for them to understand Kṛṣṇa consciousness. My question is which, what can we do which is…?

Prabhupāda: Go and chant Hare Kṛṣṇa and give them food. They are hungry. Then it will be successful. Chant Hare Kṛṣṇa, let them come and dance with you, and give them prasādam. They are hungry. It will be success. It is not difficult at all. That was Caitanya Mahāprabhu's preaching to the mass of people. He would chant for four hours, and after finishing kīrtana, He'll give them sumptuous food to eat. Caitanya Mahāprabhu was doing this. So you can do this. You collect money not for your eating but for distribution of prasādam. That is required. And if you do that, Kṛṣṇa will send you. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. There will be no need. We have got about 102 centers, and each center, there are so many people, up to 250, and not less than fifty. So Kṛṣṇa is sending their food. There is no scarcity. We do not do any business. We do not go to serve in the office, but Kṛṣṇa is sending. One hundred and two centers, average hundred men-how many? Hundred into hundred? Hm. So ten thousand men we are feeding daily, apart from distribution to others. So Kṛṣṇa is sending them. So you can attain. Everything belongs to Kṛṣṇa. He'll give you supply. You have to attempt only. So chant Hare Kṛṣṇa and distribute prasādam, your movement will be success.

Devotee (2): Śrīla Prabhupāda, what about… We went out for distributing at some place and then we make them to chant Hare Kṛṣṇa at that time. And then, if we leave them they forget. Did they become purified?

Prabhupāda: Yes. You go constantly. Kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

The program is that we should chant twenty-four hours Hare Kṛṣṇa. If not, as far as possible.

Devotee (3): Śrīla Prabhupāda, you said that by chanting Hare Kṛṣṇa you can go back to home, back to Godhead. So if you chant Hare Kṛṣṇa mahā-mantra and not follow the regulations, not reading your books, can you go back to Godhead?

Prabhupāda: Begin chanting. Then everything will be all right. Begin chanting. Then all other things will be adjusted.

yena tena prakāreṇa
manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

There are vidhi-niṣedhā, regulative principle. If you see that you are unable to follow, then chant Hare Kṛṣṇa sincerely. Then you'll be able to follow the regulative principles. Automatically.

Devotee (2): Śrīla Prabhupāda, of course, in fact, we are fallen, and sometimes I would like every time to think about Kṛṣṇa, and…

Prabhupāda: That will save you. If you simply think of Kṛṣṇa and talk of Kṛṣṇa, that… I think we discussed this verse in the morning. If your mind is always absorbed about Kṛṣṇa, then you are going to be perfect. Somehow or other, you think of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the chance we are giving. Everyone can think of Kṛṣṇa. Here is Kṛṣṇa's form. Everyone can chant Hare Kṛṣṇa. Everyone can offer obeisances. Everyone can offer some fruits and flowers. This is the opportunity. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four principles. Then gradually develop.

Jñāna: Śrīla Prabhupāda, how may we best approach the rulers and the leaders and the politicians to interest them in this?

Prabhupāda: You simply go and chant Hare Kṛṣṇa.

Jñāna: Just the same.

Prabhupāda: That's all. You flatter them. That other day I you told that our preaching process is this: dante nidhāya tṛṇakaṁ padayor nipatya. According to Vedic civilization, if one approaches before you with a straw in his mouth, that means he is fully surrendered. That is the sign. Therefore Prabodhānanda Sarasvatī, he is speaking that "With a straw in my mouth," dante nidhāya tṛṇakam. Dante, "teeth," padayor nipatya, "I am just falling down at your lotus feet, and I have come before you with this straw very humbly." Dante nidhāya tṛṇakaṁ padayor nipatya kāku-śataṁ kṛtvā ca: "And I am flattering you hundred times." Then naturally any rogue, any rascal will be pleased: "All right, you can speak something." If you become so humble and meek, there is no man in the world who will say, "No, no, I am not going to hear you." Of course, there are many rascals. They will say so, that "I have no time." So anyway, generally people will hear. So when he says, "All right, what do you want to say?" Dante nidhāya tṛṇakaṁ padayor nipatya kāku-śataṁ kṛtvā ca ahaṁ brav…, he sādhavaḥ, again flattering: "O the great sādhu, you are…," although you know he is a great rascal. (laughter) Still, I will have to speak to him. This is the process of preaching. Is that all right? You tell him, "Oh, you are a great sādhu." Then he will be: "Oh, yes, yes. (laughter) You are right. You are right. What do you want from me? Tell me." Then you can say, he sādhavaḥ sakalam eva vihāya dūrād: "What every rascaldom you have learned, please forget. (laughter) Please forget." "Then what I have to do?" Caitanya-candra-caraṇe kurutānurāgam. "You become adhered to the lotus feet of Lord Caitanya. That is my… That's all. So I have brought this Caitanya-caritāmṛta, seventeen volumes. If you kindly take this…" So they will take. They have got money. And if he reads one line, he'll be perfect. This should be your process of preaching.

Devotee (4): Śrīla Prabhupāda, I heard you ask earlier… You say that by… Animals, they have no inferior act. So after death, what kind of birth will they get?

Prabhupāda: According to your karma. That I have repeatedly said. Did you not hear?

Brahmānanda: No, he's asking about the animals. What kind of body will they take in their next birth?

Prabhupāda: They have got evolution by nature's process. They have got evolution by nature's way. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. First of all aquatic. Because the whole world was filled with water, so there was animals, aquatics. So as the land became visible, then jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Sthāvarāḥ means the living entities which cannot move. That means trees and plants, vegetables. So from aquatics to vegetable life, then worm, reptiles, then birds, and then beast, then human being, then civilized men. There is chance of becoming perfect. So nature brings you up to the point of human form of life. Now you make your choice. Athāto brahma jijñāsā. And if you misuse like cats and dogs, then again go. Again go to the aquatics or cats and dogs according to your karma. That they do not know. Therefore they are called mūḍhas. They are very much advanced in knowledge and science and money-making, but what they are going to take the body next life, they do not know. Mūḍho nābhijānāti. This is their advancement. Therefore they refuse to believe that there is next life. That is one solace: "Oh, there is no next…" Bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet: "Oh, this body will be burned into ashes, and who is coming back again?" They don't believe. Because if they believe the śāstra, then it will be horrible affair for them. But therefore they do not believe. But you believe or not believe, things are going to happen. That's all. That is laws of nature. If you don't believe that you are going to die, it doesn't matter. You have to die. If you don't believe, that "I am not going to become an old man," no, you believe or not believe, you must become old man. This is nature's law. So you believe or not believe in the next life, you have to accept it. Kṛṣṇa says, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. So your believe or not believe doesn't matter. Nature's work will go on.

Indian man: Śrīla Prabhupāda, regarding karma. One does his job every day, and if he spends some time in the evening chanting Lord Kṛṣṇa, do you approve this?

Prabhupāda: Oh, yes. Why not? Svalpam apy asya dharmasya trāyate mahato bhayāt. If you think of Kṛṣṇa once, that will not go in vain. That is recorded. Svalpam apy asya dharmasya trāyate mahato bhayāt. Just like Ajāmila. At the last stage of his life he chanted "Nārāyaṇa" and became liberated. So something is, about Kṛṣṇa, is very good. And you'll get chance to increase. If you believe that by chanting Hare Kṛṣṇa you'll be liberated, then why fifteen minutes? Why not fifteen hours? What is the loss there? If you chant Hare Kṛṣṇa, Hare Kṛṣṇa, what is the loss? Is there any loss? Then? Why fifteen minutes? Chant. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. As long as you can. Now chant Hare Kṛṣṇa. (end)

740219BG.BOM

Bhagavad-gītā 7.4

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Bombay, February 19, 1974

Pradyumna: …fire.

Prabhupāda: Is it ?

Devotee: No.

Pradyumna: "Vāyuḥ… (leads chanting, etc.) Translation: "Earth, water, fire, air, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies."

Prabhupāda:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Prakṛti means energy. So, because we are in the material world, our material science is simply studying the material energy of Kṛṣṇa. Physical, chemical, light, sound, these are the subject matter of the scientists to understand. But they do not know wherefrom these material elements come.

In the Śrīmad-Bhāgavatam or in the Vedic literature it is said that the material energy came out of the breathing of the Supreme Lord, Mahā-Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur-mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The material energy is coming through the breathing of Mahā-Viṣṇu, who is lying down in the Kāraṇa, Causal Ocean. So, from the breathing there is sound. From the ether, the sound comes-this is scientific-and from the sound, the air comes, the fire comes, then water comes, then the earth comes. The earth is the last, gross element in the material science. Therefore Kṛṣṇa says this earth, bhūmi… Bhūmi, earth, has come out of water, āpaḥ. And wherefrom āpaḥ, water, has come? Analaḥ, fire. Wherefrom fire has come? From air. Where the air has come? Ether, sky. Wherefrom the ether has come? False ego. Where from it has come? Mind. Wherefrom it has come? Intelligence. And wherefrom it has come? From the soul. This is the scientific study. But they do not know background of the soul. They're thinking, "There was a chunk and there was something. That's all. Perhaps, it may be." No definite knowledge. But here you can take the definite knowledge, wherefrom these material elements come. This Kṛṣṇa is the Supreme Soul.

So from the Supreme Soul all these material elements have come. Just like your body. Wherefrom it has come? It has come from the soul. In the śāstra it is said, karmaṇā daiva-netreṇa jantur deha-upapatti [SB 3.31.1]. Jantu. Jantu means living entity, jan word(?), jantu. So jantur deha-upapatti. There… The atheist theory that combination of matter makes a situation when living symptoms come out, combination of matter, that is the present chemical theory, chemical evolution. There are so many theories based on Darwin's theory, chemical evolution. Recently, when I was in Los Angeles, one German scientist came there. He has written one book, Chemical Evolution, and he has got Nobel Prize. Now he's touring for lecturing on his theory. So in the California university there is our student, Dr. Svarūpa Dāmodara. He's my disciple. He's doctor in chemistry. So, when this German chemist was lecturing, theorizing that life has come from chemicals, so he put the question that "Suppose if I give you these chemicals, whether you can prepare a life?" He answered in the meeting, "That I cannot say." That means he's not certain; still, he's theorizing, that from chemical, life has come. No, from chemical, life has not come; from life, chemical has come. This is real theory.

So these things are discussed very broadly in our American centers, so we stick to the point that life does not come from chemical, but chemical comes from life. So I gave one crude example. Just like a tree. It is also life, because there are different forms of life, 8,400,000 forms of life. So a tree also, another form of life. One who knows what is the condition of life, paṇḍita, learned, sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita, who knows what is what, he is sama-darśī, equipoised. He knows that the substance within the tree or substance with the dog or substance with the human being or substance within the brāhmaṇa or a śūdra or a dog or a caṇḍāla-the soul is the same. Therefore, he sees everyone, sama-darśinaḥ. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. He does not distinguish between man and animal or tree. Because he knows that the living force is the same, spiritual quality that is the fragmental portion of the supreme soul, Kṛṣṇa. So we can understand, if we are little sober, how material things come out.

Now, we understand from śāstra that after sex between man and woman, the matter is emulsified and creates a situation wherein the living entity takes shelter. Karmaṇā daiva-netreṇa [SB 3.31.1]. So, living entity, every one of us, dehāntara-prāptiḥ [Bg. 2.13], we shall get another body. So what kind of body we shall get? That is karmaṇā daiva-netreṇa. That will be judged by higher authorities according to our karma. If we have done work like human being, then further promotion will be given.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

There are three qualities of the material nature. One who is associating with the modes of goodness, they're being promoted to the higher planetary system. Those who are associating with the modes of passion, they will remain within this middle planetary system. And jaghanya-guṇa-vṛtti-sthāḥ, those who are most abominable, acting most abominably, jaghanya-guṇa, adho gacchanti. This is confirmation. Adho gacchanti: "Goes down," to the animal kingdom, to the beast, birds, reptiles, snakes so many things. There are eight millions forms. It is daivena, daiva-netreṇa. Netreṇa means "by supervision." Background of the supervision is Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate ca-carācaram [Bg. 9.10]. They are absolute.

In the Bhagavad-gītā, in another place, it is said that upadraṣṭā anumantā. The Supersoul, soul and Supersoul… There are two souls: the supreme soul and the subordinate soul within the body. So what we are doing, subordinate soul… The supreme soul or the Supersoul, who is also sitting with me within the heart, He is upadraṣṭā anumantā. He's simply seeing. And anumantā means without His sanction we cannot do anything. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Everyone has got experience. When we want to do something wrong, there is conscience: "Don't do it." "No, no, let me do." There is struggle. So this is the struggle between the soul and the Supersoul. But when you're persistent, that "I must do it," then the Supersoul orders, "All right, you can do at your own risk." That is called karma-phala. We have become subjected to the resultant action of our karma. That is called karmaṇā. By the activities, daiva-netreṇa, by the superior authorities' superintendence, daiva-netreṇa, jantur deha-upapatti, the living entity gets a type of body. What is this body? The five elements, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca. Eight elements. Earth, water, fire, air, and sky, the mind, intelligence and ego. Ego, false ego. The false ego is that "I am this body." Ahaṅkāra. Ahaṅkāra: "I am American," "I am Indian," "I am Hindu," "I am Muslim." These are all false ahaṅkāra. Neither I am Hindu nor Muslim nor Christian nor American nor Indian. I am living entity.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

Kṛṣṇa says that "All these living entities, they are My part and parcel, but they are struggling hard against these material laws." Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. By mental concoction he's creating a situation and he's getting that type of body. Otherwise, why there are so many varieties of body? These are the creation of our mental concoction: "I shall do that, I shall do that, I shall do this, I shall do this." So this is daiva-netreṇa. He gets daiva-netreṇa, by superior… Just like a child insists upon doing something. The father says, "All right, do it. I don't mind." He says, "Don't do it," but he persists, "I must do." "All right, do it." There are many examples.

So there is soul and there is the gross material body and there is the subtle material body. The soul is the basic principle, but to get a body, as I have already explained, the secretion discharged by the father and the mother, they mix up, they are emulsified and forms in the body of a pea. And the soul comes through the semina of the father and he's situated there. Then the body develops. Now, just try to understand. Because the spirit soul is there, therefore matter is developing. If the soul is not there, if the child is dead, no more development. No more development. No dead child develops a body. Everyone knows. Therefore these material elements come from the spirit soul, not that spirit soul comes from the material elements. This is not. This is wrong theory. If it comes from the material combination, then why you cannot produce a living entity in the laboratory? In the laboratory, no, that is not… A material… Because… Material creation is there because I wanted a, such a circumstances, atmosphere, and anumantā, the Supreme Lord, He's the supreme sanction giver-He gives me opportunity to enter into a certain type of mother's body, and the material grows.

So the actual fact is from spirit soul, the energy, material energy comes out. Take for example… That I was giving, that chemicals. Now, take one lemon tree. It is a living entity, and it is producing at least hundreds of pounds of citric acid, lemons. Everyone knows. You take fifty lemons today, again take fifty lemons, and if you extract the lemons, you'll find extensive quantity of citric acid. So wherefrom the citric acid chemical comes? Because the living entity's there in the tree. Therefore the conclusion should be the chemicals come from life; life does not come from chemical. If life comes from chemical, then you produce. I give you the chemical, whatever chemicals you want. So chemical is produced. Just like you have got experience when there is perspiration. You taste the perspiration; there is salt. Wherefrom the salt comes? Salt is… what is the chemical name? Sodium carbonate, no?

Devotee: Chloride.

Prabhupāda: Sodium chloride. Sodium chloride. So sodium chloride, wherefrom it comes? It comes from your body, and body comes from the soul. Therefore the original cause of sodium chloride is the soul. So as you can analyze a little quantity of chemicals from your body, from tree's body, from any body, so you just imagine the unlimited body, gigantic body of Kṛṣṇa, virāṭ-puruṣa, how much chemical it can produce. Therefore, don't take it that this is all imagination. Kṛṣṇa says,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

"These eight kinds of materials, gross and subtle, they are My energy." It is coming from Kṛṣṇa. Kṛṣṇa is not talking any nonsense. He's not bluffing you. At least those who are advanced, why you are reading Bhagavad-gītā? Because it is authoritative; Kṛṣṇa is speaking. That is fact. The most exalted authority. We have to take knowledge from the authority; we cannot manufacture knowledge. That is not… That is imperfect knowledge, because our senses are imperfect.

We have got four deficiencies. We commit mistakes, we become illusioned… We commit mistake, everyone knows. I have several times talked that even a personality like Gandhi, he committed so many mistakes. So, so long you are conditioned by the material nature, you must commit mistake. There is no escape. Similarly, we are illusioned. Illusioned means we accept something for something. Just like you are accepting this body-"I am American," "I am Indian"-but I am neither American nor Indian; I am spirit soul. This is called illusion. Bhrama, pramāda, and vipralambha. Vipralambha means the propensity for cheating others. I do not know exactly what is the cause of life; still, I am theorizing in so many ways. And when I am challenged by other person that "Can you produce, with chemical, life?" "That I cannot say." Then why you are talking nonsense? This is cheating. If you are actually in knowledge that from chemical, life can be produced, then you produce it. I give you chemicals. But when you cannot do, why you are cheating people? But this cheating propensity is there. One is a nonsense number one, but he speaks. "Devils cite scripture." That we do not accept. Our Kṛṣṇa consciousness movement does not accept the scripture cited by the Devil. Therefore we have accepted Kṛṣṇa, sarva-kāraṇa-kāraṇam [Bs. 5.1]. Whatever He says, we accept. We are not perfect, our senses are not perfect, we are fool number one, but the knowledge which we accept, that is perfect. That is Kṛṣṇa consciousness.

Therefore, whatever we speak, we do not speak anything which Kṛṣṇa does not speak. That is our quality. I have several times, I was eulogized by many persons, "Swamiji, you have done wonderful." So I say that I am not a wonderful man. I simply follow Kṛṣṇa. What Kṛṣṇa says, I repeat, like parrot. That's all. I have no knowledge. But Kṛṣṇa says that "This is this." I accept it. And then that will be… That we shall be benefited. Just like a child. If he accepts the instruction of the parents, he gets knowledge. Parent will not cheat. If a child does not know a small watch, he asks, "Father, what is this?" Father can explain, "My dear child, this is called watch. You can see time, what is the time now." That is perfect knowledge. So that knowledge is perfect. Therefore in the beginning of this chapter and in the Fourth Chapter we said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. If we get knowledge by the pure paramparā system, pure disciplic succession, that knowledge is perfect. Then our life is perfect. And if we want to try to expound knowledge by our limited power, that is imperfect knowledge. That knowledge is not perfect. That is concoction. If you want to take perfect knowledge, then you must get from the authorities. Evaṁ paramparā. That is Vedic knowledge.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

One must go to the guru. And who is guru? Guru, śrotriyaṁ brahma-niṣṭham-"One who has heard from the paramparā system and he has become completely convinced in the understanding of Brahman."

So, so this is the process. This bhūmir āpaḥ, this material, it is not a fact. People are so much attached to this material world. That is called ignorance. Mūḍha. They are called mūḍha. Māyayāpahṛta-jñānāḥ [Bg. 7.15]. Their knowledge has been taken away. These things will be explained in the later verses, that do not try to take knowledge from imperfect person; take knowledge from the perfect person, perfect Supreme Personality. Who is perfect? God is perfect. And who carries the word of God, he is perfect. This is the definition of perfection. So Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Matter is produced by Kṛṣṇa's energy. It is not automatically produced. Just like I have given the example that this body, this material gross body, is produced out of the soul which is put into the womb of the mother by the semina of the father. These are… These descriptions are there in the Third Canto of Śrīmad-Bhāgavatam, very nicely, you consult.

So that knowledge is perfect because experimentally… Science means observation and experiment. If you are observing something, then you must experiment. Jñānaṁ vijñānam. In the previous verses we have already studied that jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2]. Jñānaṁ te 'haṁ sa-vijñānam. Theoretical knowledge, that is observation. And sa-vijñānam means experiment. If you say, if you have observed that life is produced of chemical, then make experiment. Then it is science; otherwise it is hodge-podge. It has no meaning. Life is never produced of matter; matter is produced out of life. This is the… Therefore we are fragmental matter, life. We living entities, small portion, very small portion. That is also given in the śāstras: keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. One ten-thousandth part of the top of the hair, that is the magnitude of soul.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

That jīva, ananta, unlimited. That is our magnitude. They cannot find out one ten-thousandth part of the upper portion of the hair. There is no machine, no microscope which. Therefore these foolish people, because they cannot see the dimension, length and breadth, of the soul, they say the soul is nirākāra. It is not nirākāra. It has ākāra, but you cannot see with the blunt eyes. "Then how can I understand?" Śrotriyaṁ brahma-niṣṭham, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. You have to learn by hearing. There is no other process. The Vedas says, the śāstra says, "This is the magnitude of the soul." You have to take it. Then you will understand. Otherwise, by so-called experiment, you have neither instrument nor facility to make, find out. The first-class medical man or physiologist, find out where is the soul in this body. But they cannot. They have no such power, but there is something which, being absent, the body is dead. That is a fact. That is a fact. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That… Because that soul has gone out of this body, therefore the body is now dead. Tathā dehāntara-prāptiḥ. Therefore it is authority.

What is the distinction between dead man and living man? That you have to understand. You cannot make experiment why the body is dead. But you can understand when you touch Bhagavad-gītā. Bhagavad-gītā says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dhīraḥ, those who are actually learned, sober, he is not agitated by the death of a man because he knows that the soul has now changed this body to another body, just like he was changing from child's body to baby's body, baby's body to boy's body, boy's body to youth's body, from youth to old man's body. Now, from this old man's body, now the body cannot be used. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like old garments we give up and take another garment, similarly, so long we are in the material world, we accept another material body. This is called transmigration of soul, death and birth. But when you are liberated from this conditioned life-you are fit for going to the spiritual world in your spiritual body-that is perfection of life. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is wanted. That is wanted. You give up this body. Don't accept any more any material body, either Indra's body, Brahmā's body, or the body of the worm of the stool. You can have any body, according to your mentality. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Your body, are you making now. So at the time of death, the condition of your mind will transfer you with mind, intelligence, subtle body. They are seeing that this gross body's finished, but they cannot see that there is another body which is made of mind, intelligence and ego. That is called subtle body. That will be explained, next verse.

So this knowledge… So people are simply mad after this material enjoyment. He does not know that this material body is temporary. It is for a certain years only. But you are eternal. Just try to understand what is your eternal business. Why you are so much mad after this temporary business? That is stated in the Śrīmad-B…

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Kleśada. This material body is kleśada. Kleśada means always giving us trouble, always giving. Kleśada āsa. So one should always remember that "I have got this material body, which is suffering heat, cold, mātrā, sukha, duḥkha, happiness, distress." Why? Because this material body…

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

So long you have this material body, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ [Bg. 7.4], then… Material world means suffering. You cannot avoid suffering. But the endeavor is how to get out of suffering. That is called struggle for existence.

So you cannot get out of it so long you do not stop acceptance of another material body. That is called real liberation, no more accepting material body. Therefore Bhāgavata says that "These madmen…" Nūnaṁ pramattaḥ. Pramattaḥ. Mattaḥ means mad, and pra means prakṛṣṭa-rūpeṇa, sufficiently mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. There are karma, vikarma and akarma. So one should know. Vikarma means criminal activities. Just like so many people are acting criminally simply to get money, as if money will save him. If he acts criminally, simply sinful activities, and by such, he is punished to get another body which is sinful, pāpa-yoni, then what is, how his money will save him? No, that cannot save. Just like if you have become criminal and you are arrested by the state. Suppose you are millionaires. Your money will save you? No. That will not save. But they… For money they are doing all sorts of sinful activities. Nūnaṁ pramattaḥ kurute vikarma yad… [SB 5.5.4]. Why they are doing? Yad indriya-prīta… Simply for sense gratification, that's all. Only benefit is sense gratification. Yad indriya-prītaya āpṛṇoti.

Therefore Ṛṣabhadeva, na sādhu manye: "Don't do this. Oh, it is not good." Why not good? Na sādhu manye yato ātmano 'yam asann api. You have got this material body, suffering, although it is temporary, but you have got this. So don't do this. Don't do anything that you get another material body. That is perfection of life. That is Kṛṣṇa consciousness.

Thank you very much. (end)

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Bhagavad-gītā 7.4

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Vṛndāvana, August 10, 1974

Pradyumna: Translation: "Earth, water, fire, air, ether, mind, intelligence, and false ego-altogether these eight comprise My separated material energies."

Prabhupāda: So

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Bhinnā means separated. Separated means… Kṛṣṇa explains in the Bhagavad-gītā that mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. Kṛṣṇa is everywhere. As it is confirmed in the Brahma-saṁhitā,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Kṛṣṇa, by His one plenary portion… When we say of Kṛṣṇa, Kṛṣṇa is not alone. Kṛṣṇa has unlimited expansions. Just like one expansion is Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa expands Himself. There are millions and trillions of living entities. Anantyāya kalpate. The living entities… Sa ca anantyāya kalpate. So Kṛṣṇa's expansion is also ananta. Not only within the heart of all living entities, but He is within the atom also. Aṇḍāntara-stha-paramāṇu-cayāntara. But this is only one plenary portion, expansion of Kṛṣṇa. Therefore in the morning we were studying… Or yesterday. That to understand Kṛṣṇa philosophically or in truth, it requires a little intelligence. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3].

So Kṛṣṇa expands by His energy, one of the energy, external energy. Therefore it is called aparā. Kṛṣṇa will explain in the next verse, apareyam, inferior energy. For Kṛṣṇa there is no superior or inferior, but for us it is superior and inferior. Because Kṛṣṇa is the supreme spirit soul. Take, for example, just like electricity is producing heat and cool also. There is refrigerator. That is being worked out by the electric energy. And the heater is also being worked out by the electric energy. So we may distinguish this, that "This is heat and this is cold." But for Kṛṣṇa there is no such distinction. That will be understood by further explanation of this chapter.

So these energies, the external energy, Kṛṣṇa says, they are separated. Separated means you cannot perceive Kṛṣṇa directly from this energy. All materialistic scientists, they cannot understand that earth is also Kṛṣṇa's energy, water is also Kṛṣṇa's energy, fire is also Kṛṣṇa's energy. But they are energy, that they can understand. They are accepting… The scientists, they are accepting that these are different energies, but whose energy, that they do not know. Therefore Kṛṣṇa is explaining herewith that "It is My energy, separated energy." If we analytically study how water can be energy of Kṛṣṇa… We should study Kṛṣṇa and Kṛṣṇa's energies very intelligently. Wherefrom this vast water of ocean came into existence? But we can understand from Bhagavad-gītā that this vast water has come from Kṛṣṇa's energy. Now, try to understand how Kṛṣṇa's energy can produce so large amount of water. So far I am concerned, I study in this way, that we produce perspiration from our body. That perspiration may be one ounce of water, but that is produced from my body. And Kṛṣṇa has got inconceivable energy. I have got also inconceivable energy. How the water is coming out, I do not know. It is inconceivable. But it is coming out. That's a fact. So I am a very small, teeny living entity. If I can produce… Because I am always limited, therefore my energy is also limited. But Kṛṣṇa is unlimited, so He can produce water from the perspiration of His body unlimitedly. We have to understand like that. Otherwise it is not possible to understand how āpaḥ, water, came from the energy of Kṛṣṇa. It is coming from the living entity. Water is not coming from matter. Just like your perspiration is not coming… When the body is dead, the water is not coming, but so long you are living, the perspiration is there.

Therefore the source of all material elements is originally the supreme life, not matter. That is explained here. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. But they are separated. How they are separated? That is explained in a different verse.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

It is separated because in this material world you cannot directly perceive the presence of the Supreme Personality of Godhead. Na cāhaṁ teṣv avasthitaḥ. "I am not present there. Although it is coming from My energy, still, I am not present there." This is simultaneously-one-and-different philosophy.

So Kṛṣṇa says that ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭa… Everything is finer. Just like the earth is grosser than the water. Water, finer. Earth you cannot move, but water can move. Therefore it is finer. And finer than the earth is the fire, and finer than the fire is air, and finer than the air is ether, and finer than the ether is the mind, and finer than the mind is intelligence, and finer than intelligence is my identity, ahaṅkāra. And finer than the ahaṅkāra is the soul. You have to study soul-finer, finer, finer, finer, finer. It is also stated in the Bhagavad-gītā in another place that indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ… [Bg. 3.42]. In this, say, finer, finer. And the soul is very small magnitude finer. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So everything is explained in the Śrīmad Bhagavad-gītā. If we accept, then we get full knowledge. The beginning of the Bhagavad-gītā… In this chapter, Kṛṣṇa says, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu: [Bg. 7.1] "Without any doubt and in full, as you can understand Me, I am going to explain."

So these five elements, gross elements, bhūmir āpo 'nalo vāyuḥ kham…, kham. And finer than…, manaḥ, buddhiḥ, ahaṅkāraḥ, mind, intelligence and false ego. False ego means I am identifying with this matter, which I am not. Therefore ahaṅkāra. This ahaṅkāra is false ahaṅkāra, which I am not. I am accepting that I am this body, but actually I am not. Therefore I am saying, it is false ego. Real ahaṅkāra is ahaṁ brahmāsmi. There is also ahaṅkāra. Ahaṅkāra cannot be abolished. Ahaṅkāra will be there, but ahaṅkāra has to be cleansed. Therefore bhakti-mārga, the path of bhakti-yoga, is the cleansing process, clearing process. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Everything is there, but it has to be cleansed. That is Caitanya Mahāprabhu's mission. By chanting the Hare Kṛṣṇa mantra, you'll be able to cleanse your misconception of life. Misconception of life is that "I am this matter." This is ahaṅkāra, false ahaṅkāra. But I am actually not this matter; I am spirit soul. Therefore pure ahaṅkāra is ahaṁ brahmāsmi, a spirit soul. That is the beginning of understanding. Ahaṁ brahmāsmi, that is also explained in the Bhagavad-gītā that brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. If one understands this fact, that "I am not this material body; I am a spirit soul," that is called brahma-bhūta [SB 4.30.20].

So gradually, by understanding the teachings of Bhagavad-gītā and practicing it in life, we shall very easily understand the ātma-tattvam. That is the real business of human life. Unfortunately, we are not interested in the matter of understanding ātma-tattvam. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Śukadeva Gosvāmī says, "My dear King…" He was speaking to Mahārāja Parīkṣit that "For ordinary men there are many subject matter of hearing." Śrotavyādīni. Śrotavya means the subject matter for hearing. So Śukadeva Gosvāmī says, "For the ordinary man…" Who is that ordinary man? Apaśyatām ātma-tattvam [SB 2.1.2]. Apaśyatām, one who has no interest to see what he is. Everyone is under this contemplation that he is this body and his bodily interest is the prime interest. But nobody sees the ātma-tattvam. Therefore Śukadeva Gosvāmī says, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. We have got so many books, so many newspapers, so many magazines. We hear and read. But we are not interested in hearing Bhagavad-gītā or Śrīmad-Bhāgavatam, where ātma-tattvam, the science of soul, is described.

So why they are not interested? Now, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Gṛheṣu, now, household life… They are thinking, "This is life." Tātala saikate vāri-bindu-sama, suta-mita-ramaṇī-samāje. Vidyāpati, a great poet, Vaiṣṇava poet, he has sung that… We are happy within this material world. How? Suta-mita-ramaṇī-samāje. Suta. Suta means children, and mita means friends, and ramaṇī means woman. So actually, our material life, existing, is society, friendship and love. If there are nice, beautiful women at home, children and friends, we are taking, "This is our life." But that is not life. Real life is to understand what I am, ātma-tattvam. Ātma-tattvam. Without understanding ātma-tattvam, the life is failure. Therefore Vidyāpati sings, tātala saikate vāri-bindu-sama, suta-mita-ramaṇī-samāje. We have created this society, friendship and love in this material world for becoming happy. Everyone wants to be happy, because that is his natural inclination. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). As Kṛṣṇa is happy always… You will see. Kṛṣṇa is enjoying His life with Śrīmatī Rādhārāṇī and the gopīs or the cowherds boys or His father, mother. That is spiritual, everything. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. That is ānanda-cinmaya. A similar imitation here in this material world. The same thing, suta-mita-ramaṇī-samāje. But it is false. Just like you see water in the desert. You'll see there is vast mass of water in the desert, and the animal falsely go to drink the water and dies. Similarly, in this material world, this suta-mita-ramaṇī-samāje, what we are trying to become happy, that is like will-o'-the wisp, false thing. Real life is in the society of Kṛṣṇa.

Bhaktivinoda Ṭhākura therefore says, kṛṣṇera saṁsāra kara chāḍi' anācāra. If you enter into the society, friendship and love of Kṛṣṇa, that is perfection of life. Not in this false, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. They are separated energy. This is also made by the Kṛṣṇa's energies, but it is separate, reflection, false representa… Chāyeva. Chāyeva means just like shadow. Just like you see your face in the mirror, but it is not actually the face. It is simply… The face is here, and the shadow is there. Similarly, this material world, made of bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ, they are just like reflection of the real life in the spiritual world. Therefore it is called separated energy. Why Kṛṣṇa says? Kṛṣṇa says here that bhinnā. Bhinnā means separated. The example I have already… Sometimes I give. Just like I speak in the tape recorder. When you play, replay the tape recorder, the same voice will come. But that is not myself. That is my separated energy. With my energy I have spoken something, I have vibrated some sound. That is recorded in the tape. When it is played back, it produces exactly the same sound, but still, it is separated from me. Try to understand. This material world is like that, bhinnā, separate. The real life is in the spiritual world. The real life is… Therefore in the Śrīmad-Bhāgavatam it is said, satyaṁ paraṁ dhīmahi: [SB 1.1.1] "The real truth, the Absolute Truth, I am offering my obeisances to the Absolute Truth." So Kṛṣṇa is the Absolute Truth. Kṛṣṇa is explaining Himself. If we want to understand Kṛṣṇa, then, instead of speculating about Kṛṣṇa, better take what Kṛṣṇa teaching Himself. That will be perfect.

So the real understanding of Kṛṣṇa, that this material world is also Kṛṣṇa… But we do not know how to use it for Kṛṣṇa. If we take to that process… Kṛṣṇa's energy should be for Kṛṣṇa's purpose. That is Vaiṣṇava philosophy. Vaiṣṇava philosophy never says that this world is false. Why it is false? It is not false. As the Māyāvādī philosopher says that brahma satyaṁ jagan mithyā. No. Why jagan mithyā? Just like this temple is constructed. If somebody says, "Yes, it is very nicely constructed, but it is all false," shall I be happy? No. And actually, why it is false? It is not false. It is Kṛṣṇa's energy, the bhūmir āpo 'nalo vāyuḥ. What is this temple? This temple is combination of this bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Tejo-vāri-mṛdāṁ vinimayaḥ. This brick, what is this brick? Brick means you take earth, mix with water and put into the fire-it becomes brick. And there is air. So it is Kṛṣṇa's energy. It is not material. It is Kṛṣṇa's energy. Because the philosophy is that Kṛṣṇa's energy should be used for Kṛṣṇa's purpose. Then it is spiritual. That is our philosophy. Śrīla Rūpa Gosvāmī, this, gives this formula:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Phalgu-vairāgya. Phalgu means false. False. The phalgu, from River Phalgu is… Here, in India, there is a River Phalgu. You'll see that there is no water on the surface of the river. But if you push your hand within the sand, you'll get water. So phalgu-vairāgya means that I am giving up, renouncing everything, superficially, but within me there is a desire how to become God. I am giving up, but I cannot give up this desire. There is big, big philosophy on this point. The… They are trying to become one with God. But a devotee does not try to become one with God or separated from God. They are satisfied. In whatever condition God keeps him, he's satisfied.

So separated energy, in this way you have to understand, that although this energy is separated from Kṛṣṇa, it can be used for Kṛṣṇa. And when it is used for Kṛṣṇa, then it is spiritual. It is no more material. Material means forgetfulness. Karmīs are constructing big, big houses, skyscraper houses. The purpose is to enjoy himself. The same thing, bhūmir āpo 'nalo vāyuḥ, mixing together, brick or stone or cement, if it is used for Kṛṣṇa, then it is yukta-vairāgya.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

So our philosophy is that. Although this material world, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], they are separated from Kṛṣṇa, we can use it for Kṛṣṇa. Just like the same example: The tape recorder, it is material, but it can be used for Kṛṣṇa's purpose. We are writing books, recording in the tape recorder. That nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. There is no need of giving up this bhūmir āpo 'nalo vāyuḥ, as the Māyāvādī philosopher says. You can utilize. After all, it is Kṛṣṇa's energy. This is the best philosophy, that one man's property should be used for the proprietor. That is the best use.

So we do not neglect this bhūmir āpaḥ…, although it is separated energy, but when we reconnect in the service of the Lord, it becomes spiritual. It requires little time to understand. And the example, as we have given many times, that you put one iron rod in the fire. It becomes warm, warmer, warmer, warmer. Then, when it is red-hot, it is no longer iron rod, but it is fire. Similarly, everything in this material world, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], although it is separated from Kṛṣṇa, if you engage it in the service of Kṛṣṇa, it is no more material. It is spiritual. This is the philosophy of Vaiṣṇavas. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.

So this is Kṛṣṇa consciousness. If you always remember that everything, whatever we are using, that is Kṛṣṇa's energy… We are also Kṛṣṇa's energy, jīva-bhūta. That will be explained in the next verse. Apareyam itas tu viddhi me prakṛtiṁ parām. Another prakṛti, parā-prakṛti, spiritual energy. What is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate [Bg. 7.5]. So both of us… The matter is also Kṛṣṇa's energy, and the spirit soul is also Kṛṣṇa's energy. And there is another, spiritual world. That is also Kṛṣṇa's energy. Everything is Kṛṣṇa's energy. So when the spiritual energy is engaged in the service of Kṛṣṇa, even this material energy, bhūmir āpo 'nalo vāyuḥ, that also becomes converted into spiritual energy exactly like that iron rod converted into fire.

So it requires intelligence. If you think how all things can be changed into spiritual world, that is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Bhagavad-gītā 7.4

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Nairobi, October 31, 1975

Harikeśa: "Earth, water, fire, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies."

Prabhupāda:

bhūmir āpo 'nalo vayuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Kṛṣṇa is explaining Himself. God is explaining what is God. That is real knowledge. If you speculate on God, it is not possible. You cannot understand. The God, Kṛṣṇa, in the beginning said, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Samagram. Samagra means whatever… Or samagra means complete. So whatever subject for study and knowledge there is, God is the sum total of everything, one. God is the sum total of everything. Therefore He begins to explain Himself that…

First of all, because we have no information of God but practically we see the vast land, the vast water, ocean, the vast sky, then fire, so many things, material things, material things also mind… Mind is also material. And then ego. Everyone is thinking that "I am something. I am…" Kartāham iti manyate. Ahaṅkāra-vimūḍhātmā. This false ego. This ego means false ego. And there is pure ego. That pure ego is ahaṁ brahmāsmi, and the false ego: "I am Indian," "I am American," "I am African," "I am brāhmaṇa," "I am kṣatriya," "I am this," "I am that." This is false ego, ahaṅkāra. So at the present moment… Not at the present, always, we are surrounded by all these things. That is our beginning of philosophy: wherefrom this land came? Wherefrom this water came? Wherefrom the fire came? That is natural inquiry. Wherefrom the sky came? How the stars are situated, so many millions and millions? So these are the inquiries of the intelligent person. That is the beginning of philosophical life. Therefore those who are thoughtful human being, gradually they are inquisitive of understanding the Supreme Lord, Kṛṣṇa.

So Kṛṣṇa is there, and Kṛṣṇa is explaining Himself, "I am like this." But unfortunately we'll not understand Kṛṣṇa, but we'll try to speculate what is God. This is our disease. Kṛṣṇa is explaining Himself; God is explaining Himself. We shall not take that statement, but either we shall deny or we shall accept God without any head and leg and so on, so many things. This is our disease. Therefore in the previous verse it has been explained,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many millions and millions of persons, actually they are serious to understand, "What is the aim of life? What is God? What is my relation…" Nobody is interested. Just like… Sa eva go-kharaḥ [SB 10.84.13]. Everyone is interested with this bodily conception of life like cats and dogs. This is the position. Not only now, always, this is the material condition. But somebody, manuṣyāṇāṁ sahasreṣu, out of millions, one tries to understand, to make his life perfect. And out of such perfection…

Perfection means to understand his real constitutional position, that he is not this material body; he is spirit soul, Brahman. That is perfection, perfection of knowledge, brahma-jñāna.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After brahma-jñāna… Sometimes the Māyāvādī philosophers they say, "By bhakti one gains brahma-jñāna, and one becomes liberated, merged into Brahman," and so on, so on, because they say, "Bhakti is meant for the less intelligent class of men." Their accusation is like that. No. That is not the fact. Bhakti, kaniṣṭha-adhikārī, in the lower stage of bhakti, that is also higher than the Māyāvāda philosophy. In the lower status of bhakti means that arcā-vigraha, anyone, any person, he does not clearly understand what is God, but by the instruction of the spiritual master one is engaged in the service of the Lord. This morning we have explained the Deity worship. Here is God. Here is God, factually, but He has no realization that here is God. That is called kaniṣṭha-adhikārī, in the lower stage of devotional service. But if he accepts even theoretically that "Here is God," then he becomes more advanced than the Māyāvādī who are thinking of God without head and leg, nirviśeṣa-vādī.

So therefore Caitanya Mahāprabhu says that one who has undergone the training by a Māyāvādī philosopher, his life is finished. Māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. He says that he is finished because he'll never be able to advance in devotional service, and that is the ultimate goal of life. Mad-bhaktiṁ labhate parām. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. After realization of Brahman, when he is actually on the Brahman platform, then the symptom is na śocati na kāṅkṣati: he has no more lamentation and no more aspiration. Ahaṁ brahmāsmi. Then he can see everyone one equal level. Samaḥ sarveṣu bhūteṣu.

Because he does not see the outward body, he does not see that "Here is a Hindu, here is a Muslim, here is a Christian, here is an Indian, here is American, here is black and here is white." No. He sees within, within, introspection. He sees that within,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is samaḥ sarveṣu bhūteṣu. Not artificially you can make samaḥ sarveṣu bhūteṣu. Artificially it is not possible. There will be some distinction, must be, bodily. So therefore, on the bodily platform, they are trying to become united. The United Nation is trying for the last forty years, but there is no unity; it is not possible-on the bodily platform. But on the spiritual platform there is unity. Just like in our movement, Kṛṣṇa consciousness, you'll find all different nations, all different colors, all different religion, all different sex. They are all united in chanting Hare Kṛṣṇa. This is united nation. There is no distinction. And this is not artificial, this is practical. So the people are trying to become united, oneness. That is not possible on the bodily platform. So this bodily concept of life can be vanquished, can be, I mean to say, rejected on the spiritual platform.

So here Kṛṣṇa says that first of all our material conception of life… We are in the material world. We see everything as stone and wood and earth and water and fire and everything. We have got the capacity to see all these things. Here Kṛṣṇa says that this bhūmi, this earth; āpa, this water; anala, this fire; vāyu, air; kham, the sky, ether; mana, mind… That is still subtle. Up to ether, you can see, but the mind, which is still finer than the ether, mana, that you cannot see. Mind, everyone knows you have got mind, I have got mind, but you cannot see the mind, neither I can see your mind. Here is the subtle. First gross: bhūmir āpo 'nalo vāyuḥ, up to ether. Ether also we cannot see, but we can understand here is ether by (claps) sound. As soon as there is sound, this is the understanding of ether. Ether, vāyu, you can touch, but you cannot see. Then fire, you can see. And then water, you can see also, and then earth-gross. From the finer, we are coming to the gross. Begins from the finer.

So finer than the ether is the mind, and finer than the mind is intelligence, ego. And finer than the intelligence and ego is the soul. So how you can see soul? You cannot see even the material things, as soon it becomes finer. How you can see the soul? They cannot see, but soul is there. Therefore when the soul departs from the body we see the bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhi-ahaṅkāra… [Bg. 7.4]. Buddhi-ahaṅkāra The man, the dead man, is lying. The gross thing we are seeing, but the mind, intelligence, ego, which is carrying that soul, that we do not see. How transmigration of the soul takes place, that we have no knowledge, poor fund of knowledge. We can simply think gross. Jaḍa-darśana. It is called jaḍa-darśana. Even there is no sūkṣma-darśana. Although there is mind, but we cannot see. Then how you can see the soul?

So this is the defect of modern education. So what is beyond your perception, sense perception, that you have to hear. There are two kinds of knowledges: by practical experience, direct perception, and by hearing from authority, aitihya. According to Vedic system, there are three kinds of evidences: direct, and pratyakṣa… Pratyakṣa means direct. And then aitihya and śruti. Śruti. Śruti means hearing from the authority. Just like here we see that there is mind. Everyone knows mind, but it is confirmed by the śāstra because we are hearing from Kṛṣṇa which is called śruti. Similarly, when Kṛṣṇa says in the Second Chapter,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, "Within this body, there is the proprietor of the body," that you have to learn by hearing. If you want to see immediately, "Let me see where it is in the…," oh, your so-called scientific research cannot help you. You have to learn it simply by hearing from the authority. This is called śruti, śruti-pramāṇa, śruti-pramāṇa, evidence from śruti.

So the Vedic knowledge is called śruti. You have to learn things beyond your perception simply by hearing from the authorities. So Vedic knowledge is the authority. Why we accept Vedas as authority? Because there is the perfect knowledge. I have discussed so many times the authority of the Vedas, accepting cow dung as pure although animal stool is impure. But Vedas accept that cow dung is pure; we accept it. Cow dung is pure. This is called śruti-pramāṇa. Śruti-pramāṇa means the real knowledge, perfect knowledge, is coming from the supreme perfect, Kṛṣṇa. That perfect knowledge after creation… Brahmā is the first created being, so Brahmā was instructed the śruti, perfect knowledge, by Kṛṣṇa. Kṛṣṇa is the original spiritual master. Vedānta-vit. He says, Kṛṣṇa, in the Bhagavad-gītā,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

So Vedic knowledge means the instruction given by Kṛṣṇa to the first living being, Lord Brahmā. Janmādy asya yataḥ [SB 1.1.1]. From Kṛṣṇa everything is born, everything is emanated. He says in the Bhagavad-gītā that ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Everything is coming from Him. So the first engineer of this universe, Lord Brahmā, he comes from Kṛṣṇa. Not directly Kṛṣṇa, but from Garbhodakaśāyī Viṣṇu. There is viṣṇu-tattva: Kṛṣṇa, Balarāma, Saṅkarṣaṇa, Catur-vyūha, Nārāyaṇa. Dvitīya-catur-vyūha: again Saṅkarṣaṇa; from Saṅkarṣaṇa, Mahā-Viṣṇu; Mahā-Viṣṇu to Garbhodakaśāyī Viṣṇu; Garbhodakaśāyī Viṣṇu, then Kṣīrodakaśāyī Viṣṇu; in this way. So Kṛṣṇa is the origin. Therefore Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Sarvasya means even this Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, Nārāyaṇa, Saṅkarṣaṇa, Aniruddha, Pradyumna-everything. Then again the material world-Brahmā, Viṣṇu, Maheśvara. Then from Brahmā so many demigods, in this way, this way. Therefore He is the ahaṁ sarvasya prabhavaḥ. This is the point. And the knowledge is also coming from Him. Knowledge is coming from Him.

It is explained in the Śrīmad-Bhāgavatam, janmādy asya: [SB 1.1.1] "The original person from whom everything is born," yataḥ, anvayād itarataś ca artheṣu abhijñaḥ, "He knows everything perfectly, indirectly and directly." Anvayād itarataś ca abhijñaḥ. And wherefrom He got the knowledge? Now, svarāṭ. That is His... God means svarāṭ. He hasn't got to get any knowledge from anyone else. Everyone gets knowledge from Him, but He hasn't got to take knowledge from anyone, svarāṭ, independent. So the Brahmā, the first lord, first creature, living creature, so he got knowledge from Kṛṣṇa. Tene brahma hṛdā ādi-kavaye: [SB 1.1.1] "That Supreme Person gave the knowledge to the ādi-kavi." Ādi-kavi means Lord Brahmā, the first learned man.

So our Vedic conception of life, creation, is not like the Darwin, that his first creation... I do not know what is, but they think that they'll get knowledge from monkey. But we do not take knowledge from monkey. (laughter) Therefore we do not keep ourself in darkness. If you take knowledge from monkey, then you remain always like monkey. You cannot be advanced. But here it is... Bhāgavata says, tene brahma hṛdā ādi-kavaye: We got knowledge directly from Kṛṣṇa, the most perfect. Therefore Brahmā is generated from Viṣṇu. So the first living creature, the perfect person within this material world who got instruction there, that is the beginning of creation. Beginning of creation is not crude or ignorance. Beginning of creation is first-class knowledge. That is the Vedic conception.

So Kṛṣṇa says that how you are thinking of the material. Material scientists, they are studying earth. What is called? Soil expert, they are studying soil: "Where is mine? Where is gold? Where is coal? Where is this, that?" So many thing, they are studying. But they do not know wherefrom these things came. Here is... Kṛṣṇa explains that bhinnā me prakṛti: "This is My energy, My energy." How these different chemicals and earthly matters became manifested, everyone is inquisitive, any thoughtful man. Here is the answer. Here is the answer, that

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Bhinnā prakṛtir aṣṭadhā. Just like I am speaking, it is being recorded, recorded. But in my absence, if the record is played, it will exactly vibrate the same sound. So that is my energy or anyone's energy, but bhinnā, separated from me. You have to understand like that. So everything is energy of God, Kṛṣṇa, but this material world means we are missing Kṛṣṇa. Wherefrom this energy has come? That point we are missing. Bhinnā. One who knows... Just like the same example. In the record the play is going on, but one who does not know who has recorded this speech, he cannot find out. But one who knows voice, he can understand, "It is coming from Prabhupāda, or the Swamiji." Similarly, the energy is there, but because we have forgotten the source of the energy or we do not know the source of the energy, therefore we take material things as final. This is our ignorance.

This prakṛti, this material world, is composed of these things: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. So wherefrom this came? That Kṛṣṇa explains, that "They are My energies." Because we have to know, so... To understand Kṛṣṇa means one must know what is this earth, what is this water, what is this fire, what is this air, what is this sky, what is this mind, what is this ego. These material things, they should know that wherefrom these things came. They only theorize that water is combination of some chemical, hydrogen, oxygen. But wherefrom the chemical came, hydrogen, oxygen? That they cannot answer. So therefore this is called acintya-śakti. Acintya-śakti. If you do not apply, if you refuse, acintya-śakti, in God, acintya-śakti, inconceivable energy, then there is no God. Acintya-śakti-sampannaḥ.

Now you can understand what is that acintya-śakti. Acintya-śakti you have got also, acintya-śakti, everyone, because we are part and parcel of God. Therefore minute... But we are... What is the ratio? The ratio is, it is said in the śāstra... What is that? Keśāgra-śata-bhāgasya śatadhā kalpitasya ca jīva-bhāgaḥ sa vijñeyaḥ sa cānantyāya kalpate [Cc. Madhya 19.140]. Keśāgra-śata-bhāgasya. Just giving an idea. What is that? The tip of the hair, just a small full stop, you divide this point into one hundred parts. And that one part again divide into one hundred parts. That is, mean, one ten-thousandth part of the tip of the hair. That is a full-stop-like. That is the magnitude of the jīva, spirit, spiritual spark, molecular parts, atomic parts. So keśāgra-śata-bhāgasya śatadhā kalpitasya ca jīva-bhāgaḥ sa vijñeyaḥ sa cānantyāya kalpate [Cc. Madhya 19.140].

So there is magnitude, but because in the material eyes we can see simply the gross thing, the subtle things we cannot understand. But from the śāstra you have to understand, from the śruti. Then you'll understand. There is verse in the Bhagavad-gītā, indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ manasas tu parā buddhiḥ [Bg. 3.42]. Just like here it is said mano buddhiḥ. Manasas ca parā buddhiḥ. Finer or superior than the mind is intelligence. That is... Another place it is also explained that gross thing means these senses. Indriyāṇi parāṇy āhuḥ. This is gross vision. I see a man means I see his body, his eyes, his ear, his hands and legs and everything. That is gross vision. But finer than these gross senses, there is mind which is controlling the senses. That you do not see. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Then mind is controlled by the intelligence. Manasas ca parā buddhiḥ. So you have to study like that. Simply like layman if you dismiss that "There is no God, there is no soul," this is simply rascaldom, simply rascaldom. Don't remain rascals. Here is Bhagavad-gītā. Learn everything very particularly, very minutely. And it is open for everyone. Kṛṣṇa spoke Bhagavad-gītā to Arjuna, not for Arjuna. He came for everyone because He loves everyone. Everyone is son.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He is the seed-giving father. Don't take Kṛṣṇa as a foreigner or something else. No. He is your father, original father, seed-giving father. And the material nature is the mother. Just like father and mother, the father giving seeds, similarly, God gives the seeds, and the mother, material nature, gives the body. That you have got experience. The father gives the seed in the womb of the mother, and mother creates the body. Similarly, all living entities, they are coming from Kṛṣṇa. It is not possible to create by chemicals.

That is not possible. But one who is not convinced, rascal, he tries to make chemical combination to create living beings. This is foolishness.

So because we are learning knowledge from śruti, from the perfect person, we will never be convinced. We shall challenge, "You create, rascal, create first of all. Then talk. Otherwise I shall kick." (laughter) This is our challenge because I know. We know very well that it will not be possible to create living being by combination of chemicals. He is talking nonsense. That is not possible. So we have to study from śruti. Then we become learned. Then we can know what is our constitutional position. Brahma-bhūtaḥ prasannātmā na śocati [Bg. 18.54]. Then he does not lament and neither he aspires everything, because he knows everything is complete there, conducted by the Supreme Being. And the Supreme Being said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So this is the understanding of knowledge. So you take it very seriously, study Bhagavad-gītā and learn everything nicely, become learned, and jñānavān. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. And just try to surrender to Kṛṣṇa. Then your life is successful.

Thank you very much. [break]

Devotee (1): Śrīla Prabhupāda? What happens to the mind, intelligence and false ego when the soul is liberated?

Prabhupāda: The soul has got its, his mind… What is this?

Indian man (2): Diwali festival.

Prabhupāda: Diwali. The soul is original consciousness. Soul has got his body, his mind, intelligence, everything. So this mind, material mind, is covered. As the soul is covered by the material things, similarly, the mind is also covered. So the spiritual life means as we become liberated, the mind also becomes liberated. The intelligence also becomes liberated. Any other question?

Indian man (3): When the soul leaves the body does it go with the intelligence and ego and…

Prabhupāda: This material covering, that forces him to get another body according to the mind desires. At the time of death the mind's desire-he gets the similar body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Therefore we have to practice how to remember Kṛṣṇa at the time of death. Then immediately we are transferred to the spiritual world.

Indian man (4): At the time of death, soul goes with the actions, the past?

Prabhupāda: Yes. This is action. If you… Mad-yājino 'pi yānti mām [Bg. 9.25]. If you practice devotional service, then at the time of death there is great possibility of understanding or remembering Kṛṣṇa. Mad-yājino 'pi yānti mām. So you have to practice. This Kṛṣṇa consciousness movement means we are leading person to make the mind absorbed in Kṛṣṇa consciousness. Then there is chance of remembering Kṛṣṇa at the time of death. And as Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "That person, after giving up this body, he does not get any more material body." Then what kind of body? Mām eti. He gets the similar body as Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1], for eternal life of blissfulness.

Indian man (2): But suppose a rascal remembers at the time of death Kṛṣṇa.

Prabhupāda: A rascal cannot. (laughter) But even if he remembers…

Indian man (2): He'll go to Kṛṣṇa.

Prabhupāda: Yes.

Indian man (2): But what if they die in coma? What if they die in deep unconsciousness?

Prabhupāda: That is not very good. Coma is not good. That is the sign of sinful life. He must be conscious. That is good.

Devotee: Śrīla Prabhupāda, originally the desires come from the subtle body or from the soul?

Prabhupāda: No, mind.

Devotee: The mind.

Prabhupāda: Soul is now dependent on the mind; therefore mind has to be trained up. That is called yoga. Those who are too much in the bodily concept of life, the haṭha-yoga is recommended to control the mind. Yoga-indriya-saṁyamaḥ: "Yoga means to control the senses." So senses… The mind is the master of the senses. Therefore controlling the mind, yoga-indriya-saṁyamaḥ.

Devotee: Is there such a thing as having pure spiritual desires in the soul or not?

Prabhupāda: Spiritual, you are spiritual… Unless you understand that you are spirit, there is no question of practicing yoga or jñāna or bhakti. That is material platform, karmīs, mūḍhas. Unless you understand that you are Brahman, ahaṁ brahmāsmi, there is no question of other higher processes. Higher, other processes, there are four things: karma, jñāna, yoga, bhakti. So karma is meant for the grossest persons who are simply interested with this body. That is karma. And who are baffled in this bodily concept of life, wants to know what is the actual life, that is jñāna. And then practice of yoga. And the ultimate is bhakti. All these are yoga, karma-yoga, jñāna-yoga, bhakti-yoga, haṭha-yoga, but Kṛṣṇa says in the Bhagavad-gītā, yoginām api sarveṣām: "Of all the yogis," mad-gatenāntar-ātmanā, "one who is thinking of Me always," śraddhāvān, "with faith." Bhajate. Bhajate means bhakti. From the word bhaja, bhakti comes. Bhaja sevā. So bhaja-dhātu, it's called bhakti. So here the very word is used, bhajate mām. Śraddhāvān bhajate mām. That means bhakti-yoga. So one who is engaged in bhakti-yoga, he is recommended as the first-class yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Kṛṣṇa says, "He is first-class yogi." So this Kṛṣṇa consciousness movement means we are trying to make all first-class yogis.

Devotee (4): If we do not finish our Kṛṣṇa consciousness in this lifetime and we have to take birth in material world, can we worship the same spiritual master as our previous birth?

Prabhupāda: Who is fallen is called yoga-bhraṣṭa. So yoga-bhraṣṭa means he has fallen from the instruction of the spiritual master. But a spiritual master sometimes is so kind that he delivers him in the next birth also. But it is not our duty to bring the spiritual master to save me again in the next life. It is not very good disciple. (laughter)

Indian man (5): At the time of death some people becomes unconscious…

Prabhupāda: No unconscious. Consciousness there is. So long one is not death, mean, the soul is gone out of the body, his consciousness is there even in the sleeping condition.

Indian man (5): But can he hear? We say "Rāma, Rāma." Can he hear that?

Prabhupāda: If he is fortunate.

Devotee (6): Śrīla Prabhupāda, Kṛṣṇa gives us five gross sense and then he wants us to control. How?

Brahmānanda: Kṛṣṇa gives us five gross senses and He wants us to control them. How can we do this?

Prabhupāda: How you are being trained up? You do not know that? Why you are forbidden, "No illicit sex, no meat-eating, no intoxication, no gambling"? This is controlling. If you don't accept this controlling, then you are lost.

Indian man (7): Śrīla Prabhupāda, from time immemorial we see that in India every time there has been a religious reform…

Prabhupāda: Why you are bringing India? Is it meant we are simply for Indian, do you think?

Indian man (7): No, no.

Prabhupāda: Then why bring in India?

Indian man (7): It is not as a nation. I'm just referring it because of the auspiciousness, that every time there has been a religious reformer or a prophet, he has been treated very nicely, but in other parts of the world, prophets or religious reformers have been mistreated.

Prabhupāda: Anyone who does not know what is Bhagavad-gītā and Kṛṣṇa, he is a rascal. He is not a prophet. He's a rascal. Nobody can become prophet without full knowledge of Kṛṣṇa. Not that everyone will become and be a prophet, no. That is stated in the Bhagavad… Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Anyone who has not surrendered to Kṛṣṇa, he is a narādhama. How he becomes a prophet? (laughter) Just see. Don't bring so-called prophets. They are all narādhamas, lowest of the mankind-and he is prophet. No. Prophet is not so cheap. Don't be misguided by these rascals. Kṛṣṇa says-it is not our manufacture-the sign, that anyone who does not know about Kṛṣṇa and he has not surrendered to Kṛṣṇa, he is narādhama.

Indian man (8): Is it that a man becomes a man after the death?

Prabhupāda: No guarantee.

Indian man (8): He may go to an animal.

Prabhupāda: Species. He may become a dog, and he may become a demigod also, according to his karma. Mad-yājino 'pi yānti mām. Api. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ bhūtejyā yānti bhūtāni [Bg. 9.25]. So according to his karma, he gets the next body. There is no guarantee that he'll get human body. Therefore it is very risky civilization at the modern time. They do not know what is the goal of life. Simply like cats and dogs, they are eating, sleeping, having sex life and dying. That's all. They do not know. Very risky life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. This is the statement of the śāstra, "These rascals, they do not know that what is the goal of life, to understand Viṣṇu or Kṛṣṇa." Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. In the external energy of Kṛṣṇa, this bhūmir āpo… Bhinnā prakṛtir me aṣṭadhā. Bhinnā. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ. Bahir artha means this external, separated energy, material en… They are trying to become happy by adjustment of this bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. They are implicated with this bhūmir āpo 'nalo vāyuḥ, external. Bahir-artha-māninaḥ. So they are andha, blind. Andhā yathāndhair upanīyamānāḥ. And they are leading other blind men. That's all.

Indian man (8): The Westerns are more unsure than the Easterns, or…?

Prabhupāda: No, Eastern are more at the present moment. This is the world. Material world is andha, all blind. There is no question of Eastern or Western. This is our manufacture, that Eastern is better than the Western. Just like stool. Stool, upside, little dry, and the downside, it is moist. If you say, "This side is better than the downside," (laughter) it is, after all, stool. So what is better side or…? (laughter) We don't make such things as Eastern or Western. We test whether he's Kṛṣṇa conscious. That's all. All right. Chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 7.4-5

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Bombay, March 30, 1971

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam [break]

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

…a common understanding how Kṛṣṇa is everything. Kṛṣṇa, sarva-kāraṇa-kāraṇam.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So now He's explaining Himself, how He is sarva-kāraṇa-kāraṇam.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca

ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

We materialistic persons, materialist scientists, they can study all these material elements, bhūmir āpo 'nalo vāyuḥ kham… And then, little higher than that, material scientists, there are psychologists or philosophers. They study mano buddhir ahaṅkāra, thinking, feeling, willing-different stages of the mind. But Kṛṣṇa says that itīyaṁ me bhinnā prakṛtir aṣṭadhā, "These eight kinds of material elements, they are separated energy from Me." Separated energy, you can understand very easily. Just like I am speaking and it is being recorded in the tape recorder. When the tape recorder is replayed again, you'll find that I am speaking again. But that speaking and my present speaking is different. Therefore that speaking is separated energy. Now I am speaking directly. That is not separated. But when it is transferred to another matter, that is separated energy.

So this material world is separated energy from Kṛṣṇa, but it is energy, His energy-His energy, acting under His direction. But this material energy is not independent. The material scientists, they are thinking that there is no God, matter is working by actions and reactions. But that is not the fact. Matter is dependent on the direction of the Supreme Lord. That will be stated in the Ninth Chapter: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "This prakṛti, this material energy, is acting under My superintendence." How material energy can act independently? That is not very good understanding. Suppose this electric fan is running on, but it is not running on independently. There is electric energy, there is powerhouse, there is the superintending engineer in the powerhouse. So at the end there is living force. Matter cannot work independently. We have no such experience. Anything you take, matter, material, it has no power to work independently. Behind that, there is spiritual existence.

Now, Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. When we cannot accommodate that how from a person all these material manifestation, the gigantic sky, the innumerable planets with different varieties of energies, how it is possible that it is produced from a person… Therefore, those who are in poor fund of knowledge, they think just the opposite way. Because personally, how it is possible? Therefore they think of the Supreme Absolute Truth as imperson, but that is not fact. Person. We can again study. Just like your body, my body, although it is gigantic… Just like elephant's body… Or there are many other animals. Just in the ocean there are many big fishes. One fish is called timi, the whale fish. It is sometimes as big as one big house. And it is understood from the śāstras that there is another fish which is called timiṅgila. Timiṅgila means a big fish which can swallow up a whale as big as a house. So there are so many big animals and big living entities all over the universe, but all of them are production of a very little spiritual spark.

My body, your body, let us study what is this body. This body is produced or generated from the small spiritual spark. That is also mentioned in the śāstra, what is the dimension of that small spiritual spark.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

Keśāgra-śata-bhāgasya. The upper portion, the tip of the hair, just like a point, you divide it into hundred parts and take another one part and divide another hundred parts. That means one ten-thousandth part of the tip of the hair is the dimension of the spirit soul. That spirit soul, on the basis of that spirit soul, this body develops. Any medical scientist knows. And we know from the Vedic literatures that this small particle, atomic particle of spiritual spark, takes shelter in the semina of the father, and the father injects the semina in the womb of the mother. Then, if the situation is favorable, then it takes a form of body just like a pea in the first night. That pealike body develops. Then different holes are manifested. They are developed into eyes, ears, mouth, and so many holes, nine holes in the body. So anyone can understand that that small particle of atomic portion of a spiritual spark develops this body, big body. Not only human body, all sorts of bodies. Similarly, this whole universe is also a development of the spiritual body of Kṛṣṇa, Paramātmā.

So it is not very difficult to understand. The Buddhist theory is that living symptoms are produced by combination of matter. But from Bhagavad-gītā and other Vedic literature we understand that matter is produced from spirit soul. Matter, not from the matter the living symptoms are produced. According to Lord Buddha's philosophy, that this body is combination of matter… So when we dismantle the matter, nirvāṇa, then there is no more feelings of pains and pleasures. That is called śūnyavādi. But we are neither śūnyavādī or nirviśeṣa-vādī. We are saviśeṣa-vādīs. Saviśeṣa-vādi means that the spirit soul has got its form, and this body has got form. Just like dress takes its form because the man has got a form. This body is considered as dress. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We are changing our dresses as much as we change our old dress to new ones. Old order changes, yielding place to new. So this body, because we, in our spiritual body we have got form, hands and legs, therefore we develop a material body which has got hands, legs, etc. That we can understand very easily. Just like your coat and shirt cannot have hands and legs without you having your hands and legs; similarly, this material body which is considered as dress means it has developed on the personal body of the spiritual form. This is called saviśeṣa-vāda.

So the material existence, external feature of the Lord, is the, are these eight elements, namely bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. They are subtle forms. Ahaṅkāra, egotism, mind and intelligence. They are also material. They are not spiritual. One who thinks that mental speculation is spiritual speculation, that is wrong. Here from Bhagavad-gītā we understand the mind is also subtle form of matter, and actually that is so. Because we get another body after death according to the mental situation at the time of death. The mind, intelligence, the subtle body… Just like at night our subtle body, mind, intelligence works, and we think that we have got a separate body and have gone somewhere else from our house, from our room. We forget this material body. Similarly, after death, my mind and intelligence carry me to another separate body according to my thinking at the time of death. So false ego. This false ego is that "I am something of material product." This is called false ego. Actually, though, ahaṁ brahmāsmi: "I am Brahman."

bhūmir āpo 'nalo vāyuḥ

khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

So if we think over all these material objects, then actually, at the end we come to the platform of spirit soul. And the spirit soul, being part and parcel of the Supreme Soul, Kṛṣṇa, then ultimately you come to Kṛṣṇa. As such, Kṛṣṇa is the origin of everything-janmādy asya yataḥ [SB 1.1.1]-both material and spiritual. There are different kinds of energies of Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. This material energy is one of them. It is called external energy. Just like my body, your body is external energy, similarly, the whole material manifestation, cosmic manifestation, is manifestation of the external energy of Kṛṣṇa.

Then Kṛṣṇa says,

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

Now Kṛṣṇa says that ”These material energies are inferior,” aparā. Just like in everything within our experience, we have got inferior quality and superior quality. Of course, Kṛṣṇa being absolute, everything is spiritual in the higher sense. But when we analyze scrutinizingly, we can understand that ”This is this, this is that.” So Kṛṣṇa is analyzing Himself, that ”All these material energies, eight kinds of material energies, they are inferior quality. Apareyam itas tu. Apareyam itas tu anyāṁ prakṛtim. There is another prakṛti, another energy. Because parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Kṛṣṇa has got multi, various energies. So these eight elements, material elements in manifestation of His inferior energy. And the superior energy, Kṛṣṇa says, apareyam itas tu anyāṁ prakṛtiṁ viddhi me parām. Parām means superior energy. And that superior energy is jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. They are living entities, just like we are living entities.

So we are energies of Kṛṣṇa. The Māyāvāda philosophy claims that we are the same Brahman or Paramātmā. But Bhagavad-gītā says that the living entities, as we are, we are simply energy; Kṛṣṇa is the energetic. So there is difference between the energetic and the energy. Just like fire. Fire is the energetic, and light and heat are the energies of fire. So the sun and the sunshine. The sunshine is the energy of sun. If you think because the sunshine has entered in your room, if you think the sun has entered your room, that is wrong. So energy and energetic, they are simultaneously one and different. That is the philosophy of Lord Caitanya. Acintya-bhedābheda. There are many philosophers, they say that God and the living entity the same; it is covered by māyā. Yes. It is covered by māyā. That is accepted. But God cannot be covered by māyā. That is not possible. The same example. Just like the clouds, cloud covering my eyesight. Not that cloud is covering the sun. That is not possible. Similarly, māyā also, being another energy…

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānya
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

Out of multifarious energies of Kṛṣṇa, all of them are spiritual. Viṣṇu-śaktiḥ parā proktā. If Kṛṣṇa is complete spirit, His energies are also spiritual. Therefore in the Viṣṇu Purāṇa it is said, viṣṇu-śaktiḥ parā proktā. Parā means spiritual, and kṣetrajñākhyā tathā parā. Kṣetrajña. The kṣetrajña and kṣetra will be discussed in the Bhagavad-gītā in the Thirteenth Chapter.

So this kṣetrajña-śakti or the jīva-śakti is also parā-śakti, spiritual. Kṣetrajñākhyā tathā parā. Avidyā-karma-saṁjñānya tṛtīyā śaktir iṣyate [Cc. Madhya 6.154]. And there is another energy which is avidyā. How it is avidyā? Just like we are thinking that Brahman is covered by māyā. This is avidyā. How Brahman can be covered by māyā? Then māyā becomes the great, not Brahman. Brahman means the great. Bṛhatva. That is Brahman. So if māyā covers Brahman, then māyā becomes greater than Brahman. And that is not possible. Māyā is illusion. Just like cloud. Cloud is another production of the sun. By the heat of the sun, the sea water is evaporated and it is transformed into clouds. So cloud is nothing but a transformation of the energy of the sun. Similarly, māyā-śakti is also another energy of Kṛṣṇa. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Mama māyā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So māyā is controlled by Kṛṣṇa; Kṛṣṇa is never controlled by māyā. Kṛṣṇa is never controlled by māyā. That is not very good theory. That is due to poor fund of knowledge. Kṛṣṇa cannot be covered. Just like Vyāsadeva, by his bhakti-yoga meditation he saw Kṛṣṇa and māyā. Māyā apāśrayam, just on the background. Background, just like you find the shadow of the man. Not in the front. Similarly, māyā cannot cover Kṛṣṇa. That is wrong philosophy. Māyā can cover the individual soul. Therefore because the individual soul is apt to fall down sometimes under the clutches of māyā, it is called taṭastha-śakti. Taṭastha-śakti. Just like in the seaside the shore, the beach, sometimes you see it is covered by water and sometimes it is land; similarly, when we are covered by māyā, that is our jīva-bhūta stage, and when there is no more covering, that is brahma-bhūta stage. When we are Kṛṣṇa conscious, then we are brahma-bhūta [SB 4.30.20], and when we are not Kṛṣṇa conscious, we are materially conscious, that is māyā.

Therefore as soon as we are freed from the clutches of māyā, brahma-bhūtaḥ prasannātmā [Bg. 18.54], we become prasannātmā, very happy, joyful. Just like if a man is freed from the contamination of a certain type of disease, he feels happy: ”Now I am feeling all right,” similarly, these coverings of māyā of the jīvas, not of the Supreme Lord… The Supreme Lord cannot be covered by māyā. That is wrong. The jīvas. That is called ya… Apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām, jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. Arjuna is addressed as mahā-bāhu, the great fighter. Great fighter can understand. Who is great fighter? Who is acting under Kṛṣṇa, he is great fighter. Just like Arjuna is fighting. So when you take shelter of Kṛṣṇa and fight with these material opposing elements… These preachers, they are also mahā-bāhu. They are fighting with persons who are not Kṛṣṇa conscious. They are pushing on Kṛṣṇa consciousness movement by fighting. But this fighting is in different way. This was taught by Lord Caitanya Mahāprabhu. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. Sa aṅga upāṅga astra. Astra means weapons. Just like these Pakistanis are fighting with machine gun, Caitanya Mahāprabhu fought with māyā not with machine gun but with His most confidential associates.

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

His fighting weapons were Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, śrīvāsādi-gaura-bhakta-vṛnda, and other many devotees.

So Lord Caitanya's movement is also fighting, but it is a fight in a different way. So the soldiers, Nityānanda Prabhu, soldier, was sent to deliver Jagāi-Mādhāi. This is also fighting. Therefore all the devotees, all the preachers of Kṛṣṇa consciousness movement, they are mahā-bāhu, strongly armed by the weapons of Kṛṣṇa. They cannot be defeated. They will push on the fight with māyā, this illusion. What is that illusion? The living entity under illusion is thinking that he will be happy by material comforts. That is not possible. So this movement, Kṛṣṇa consciousness movement, is a declaration of war with māyā. Declaration of war, but in a different way-by this chanting process: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The transcendental vibration will clarify the whole atmosphere, and as soon as these Kṛṣṇa conscious soldiers comes out victorious, the whole world will be peaceful.

So jīva-bhūtāṁ mahā-bāho. The conclusion is that jīva, the living entities, individual living entities, they are part and parcel of Kṛṣṇa as energy. As it is stated in the Bhagavad-gītā here, apareyam itas tv anyāṁ prakṛtim [Bg. 7.5], that jīva-bhūta, the living entities, they are prakṛti, not puruṣa. Puruṣa means enjoyer, and prakṛti means enjoyed. Just like for crude example: man and woman. Man is supposed to be the enjoyer, and the woman is supposed to be enjoyed. Similarly, prak ṛti is not enjoyer; prakṛti is enjoyed. If the prakṛti remains in her own position as being enjoyed, that is her natural position. And if she superficially, artificially tries to be enjoyer, a puruṣa, she never becomes happy. According to our Manu-saṁhitā it is said that woman has no independence. Na strī svātantryam arhati. According to Manu-saṁhitā, a woman should remain always dependent, and that is her real happiness. Let her remain dependent when young under the protection of the father. Let her remain dependent when she is young under the protection of the husband. And let her remain dependent in old age under the protection of elderly sons. That is the direction by Lord Manu who has given us law. Actually, in fact, if woman is dependent under suitable father, husband, and son, she is happy. Therefore, according to our Vedic civilization, it is the father's duty when the girl is young to find out a suitable boy who can take charge of her, and the father is relieved that ”Now I have given charge of my girl to a suitable boy, and I am happy.” Perhaps you have seen in our last wedding ceremony yesterday, the husband promised that ”I take charge of you to make you comfortable throughout your whole life.” And the wife promised, ”Yes, I accept you as my husband, and I shall devote my life just to make you happy.” These are the relationships. Prakṛti and puruṣa.

So here Kṛṣṇa says that jīva-bhūta: prakṛti, not puruṣa. So how the prakṛti can be enjoyer of this material world? That is not possible. That is superficial, artificial, crip-scrip(?). That is not fact. Therefore, our main disease is that we are to be enjoyed by Kṛṣṇa and we are trying to be enjoyer. We are actually to be predominated by Kṛṣṇa, but we are trying to be predominator. That is our fault. Don't try to be predominator. Try to be predominated by Kṛṣṇa and you will be happy. Just like the woman. As soon as she is under protection of a big father, a nice husband, and nice elderly son, she is happy, very happy. And as soon as she is independent… I have seen practically in Europe and America, there are so many women declared independence. They are most unhappy. I have seen it. In old age they are very, very unhappy. Young age also. They do not get a right husband, and they are very unhappy. When one young girl sees that another young girl has husband, she becomes, ”Oh, so this woman, this girl has got a husband.” You see. That is the nature.

Prakṛti means to remain dependent on the supreme husband or on the supreme father. You can accept Kṛṣṇa as father. You can love Kṛṣṇa as father, as husband, as master. Dependent. Remain dependent. And Kṛṣṇa has come to teach us that natural position of the living entities. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is our position, not to be puffed up, that ”I am God, I am Kṛṣṇa, everyone is Kṛṣṇa.” This is māyā, the last snare of māyā. Māyā dictates that ”You become the biggest man of the world. You become the biggest, richest man of the world.” And you are struggling. And there is struggle. Just like there is struggle is going on in Pakistan. The Bangladesh is trying that ”We shall be leading Pakistan.” And the Western Pakistan is trying that ”We shall be leading.” Nobody is leader. Actually, Kṛṣṇa is leader. Nityo nityānāṁ cetanaś cetanānām, eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). This is the Vedic injunction. Kṛṣṇa also says clearly: bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Bhoktā aham. Kṛṣṇa does not say that ”You are also bhoktā, you living entities.” He never said Arjuna that ”You are bhoktā, I am bhoktā.” So you have to accept that position, prakṛti, all dependent on Kṛṣṇa. Then Kṛṣṇa takes charge. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He will give us protection. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. These are the statements of Bhagavad-gītā.

So as prakṛti, as dependent on Kṛṣṇa, Kṛṣṇa the Supreme Puruṣa, if we accept this philosophy, then our life is successful. Otherwise it is simply struggle for existence. Kṛṣṇa personally… Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. The whole material world is moving due to the jīva-bhūta, the living entities. This Bombay city is so important because there are so many living entities. And if something happens that all the people leave, then the big, big skyscraper will not face even two hundred rupees' rent. It will be all unimportant. Similarly, the whole world, material world, is important because the jīva-bhūta, who has declared himself as bhoktā falsely… Everyone in this material world, beginning from Brahmā down to the insignificant ant, they are struggling hard. That will be explained in the Fifteenth Chapter. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Simply struggling to become equal to Kṛṣṇa, to be the bhoktā. So this Kṛṣṇa consciousness movement means to bring men in the same condition, that ”You are not bhoktā; bhoktā is Kṛṣṇa, and you become bhogya. You become enjoyed, not the enjoyer. Then you will be happy.”

Thank you very much. Hare Kṛṣṇa. (end)

740220BG.BOM

Bhagavad-gītā 7.5

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Bombay, February 20, 1974

Pradyumna: (leads chanting, etc.) Translation: ”Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.”

Prabhupāda:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

(loud Indian pop music in background) So last night we discussed about the material energy and came to the conclusion that life is not made out of matter. Matter is product of living force or living entity. (music grows louder) Hm. Today it will be little disturbing. Anyway, we shall explain. (aside:) No. That’s all right. Let them go with their festival. Don’t disturb.

Aparā and parā. Aparā means inferior, or material, and parā means superior, or spiritual. The spiritual force behind is moving the material world. Yayedaṁ dhāryate jagat. Jagat means gacchati iti jagat, which is moving or going forward. Everything is moving. All these planets are moving. Your earthly planet is also moving-within twenty-four hours covering 25,000 miles, day and night. The whole material planets, earthly planets, you have 25,000 miles, and this is rotating. Similarly every planet is rotating. The sun is also rotating. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun is also having a duration of life, and it will rotate, then it will be finished. Everything in the material world, it has got a date of birth, it lives for some time, it grows or changes the body, and produces some by-products, then dwindles, and then vanishes. This is called ṣaḍ-vikāra, six kind of changes of anything material. That is called jagat. Gacchati. But there is a moving force. Just like the motorcar is going, gacchati. But the motorcar is not moving without any driver. There is a machine, first-class machine, Rolls-Royce car, Cadillac car, good machine, but the machine is useless unless there is a driver. The aeroplane is moving, but without the pilot it cannot move. Therefore material elements, however, I mean to say, wonderful it may be, it has no value without the spirit soul. That is the explanation here. Apareyam.

Kṛṣṇa has explained the material elements: bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. But these material elements cannot work independently. It must be added with the superior energy, or the living energy, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. This Bombay city is important because there are so many living entities. Otherwise, where there are no living entities… Even in Bombay, there are some open land. What is the value? There is no value. Therefore the conclusion should be that material elements may be wonderful, but it has no value without the touch of living entities. The modern scientists, they cannot understand that there is living, spiritual energy behind this material energy. Therefore it is moving. They are… Just like a child cannot understand that the motorcar or the aeroplane is moving because there is driver and the pilot. Foolish children may think, ”Oh, how the motorcar is going on?” The motorcar is not going on independently. That the child does not know. Therefore, those who have no information of the spiritual energy behind the material energy, they are children, foolish children. Mūḍha. They have been described as mūḍha.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Therefore foolish persons who cannot understand that behind this gigantic material energy there is the spiritual energy, supreme spiritual energy, Kṛṣṇa… They have no inform… Therefore in the previous verse, we have discussed,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Ordinary persons, they cannot understand that behind this gigantic, wonderful material energy, there is the supreme energy, spiritual energy, Kṛṣṇa. They cannot understand. Just like the child cannot understand that the motorcar is not moving independently, but there is a driver. These foolish, materialistic persons, they cannot understand. Māṁ ebhyaḥ param avyayam. They cannot understand. Tribhir guṇamayair bhāvaiḥ. They are bewildered by the three modes of material nature, finding out. Big, big scientists, big, big philosophers, big, big workers, they are simply studying the material energy, but they have no information of the spiritual energy.

Here, from the Bhagavad-gītā, you can understand that this material energy is inferior, apareyam. Apareyam. You cannot produce living force by combination of material energy. That is not possible. But they are… Because these foolish persons, they are missing the spiritual energy, they are thinking, ”By chemical reaction or by combination of matter, some living force is coming out.” Just like if you mix acid and alkaline, there is some reaction and there is some movement. They are thinking like that. No. It is not that. The material energy is being pushed forward by the spiritual energy. Jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. Jīva, living force. Jīva-bhūtāṁ mahā-bāho. And because the spiritual force is there, the material world is working. This is the conclusion. Not that the material force is working independently. Apareyam itas tu anyām. Anya means it is different. It is not material energy. Anyām, completely. Prakṛti. But it is prakṛti, not puruṣa. Puruṣa means the worker. Puruṣa is Kṛṣṇa. Puruṣa is Kṛṣṇa. As it will be admitted by Arjuna after hearing Bhagavad-gītā, puruṣaṁ śāśvatam. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. ”You are puruṣa.” Puruṣa means enjoyer, and prakṛti means enjoyed. So here jīva, the living entities, they have been described as prakṛti, not as puruṣa. The Māyāvādī philosophers, they think that living entity is puruṣa, the Supreme, but that is, that is not the fact.

Prakṛti. Prakṛti means subordinate. Energy acts under the direction of the Puruṣa. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Just like a machine is made by a person, and the machine is working. That machine is working, that is prakṛti, but who has made the machine or pushing on the machine, that is puruṣa.

So prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. When you set up the machine… Just like electricity. You set up, machine will work. But the setter, or who first sets the machine, pushes on the machine, that is a puruṣa. Similarly, the whole material world is working very nicely, wonderfully, but behind that machine, behind that working, there is Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Just like electric powerhouse. You see the machine is going on. Kat-kat-kat-kat-kat-kat, it is going on. But there is a supervising engineer. He's looking that whether the machine is rightly going on, if there is any defect. If there is oil required, he's putting some oil or something else. So the supervisor is the engineer. Similarly the whole machine of this material world… Or this material… You do not try to study the whole material world, but you study your own machine, this body. This body is also machine. Yantrārūḍhāni māyayā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is a yantra, this body. Just like somebody seats you… Just like a child is seated on the car, and the car is moving. There are many examples. Similarly, this body is given by material energy. Yantrārūḍhāni māyayā. This body is given by māyā, but within the body… Dehino 'smin yathā dehe [Bg. 2.13]. Dehī, within the body, the living spirit, or living soul, is sitting there. And because we are under the control of māyā, we wanted it, such a, such a body, so Kṛṣṇa has given. Anumantā. He has given order to māyā, that "This living entity wants to enjoy this material world under certain body. So you give him this body." Just like a pig. He wanted to eat everything and anything, without any discrimination. So, by the order of the Supreme, anumantā, upadraṣṭā…, He orders to the māyā that "You give him a body, a vehicle, a machine of pig body, so that he can very nicely eat stool."

So this is karma, karma-vāda, that I want to possess a certain type of machine, or body, and Kṛṣṇa, Īśvara, is within everyone's heart. He understands, "He's persistent to get this machine. All right. You get this machine." This is called janmada(?)… Tathā dehāntara-prāptiḥ [Bg. 2.13]. In this way, we are desiring something in this life, and the next life is being prepared. And that next life or this life, it is just like machine. It is made by the material nature under the order…

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

This is the fact. So Kṛṣṇa is the original puruṣa. Prakṛti, the material energy is also prakṛti, subordinate to Kṛṣṇa, and the spiritual energy, the living entities, they are also prakṛti, but they are superior prakṛti. Inferior, not… Inferior matter. Just like we are handling matter, we are getting matter. We are getting cement, we are getting bricks, we are getting iron and combining them, and making a very, very high skyscraper building. So the material energy is also Kṛṣṇa's, and the spiritual energy, the living entity, that is also Kṛṣṇa's energy. So…, but they are working for satisfying their senses. Therefore superior, jīva-bhūtāṁ yayedaṁ dhāryate… They are handling the material energy. The same living entity, when he understands his constitutional position, that "I am part and parcel of Kṛṣṇa," mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], then he'll work for Kṛṣṇa. Then the same energy spent for building skyscraper building will be utilized to build a nice temple for Kṛṣṇa.

This is proper utilization of energy. When the energy of Kṛṣṇa, the spiritual energy of Kṛṣṇa or the living entity, works for Kṛṣṇa, that is healthy condition. Just like part and parcel of my body, this finger. When this finger works for me… I want the finger: "Come here. Work some here." But if the finger is not in healthy condition, it is painful, it cannot work, that is not normal condition. The normal condition is the finger is to work for my body. Similarly, we, being part and parcel of Kṛṣṇa, when we are engaged in Kṛṣṇa's service, that is our normal condition, our healthy life. Therefore Kṛṣṇa says that "These foolish creatures, mūḍhāḥ, who are thinking that 'We shall work for sense gratification,' they are mūḍhas." Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. The animals cannot understand this constitutional position of the living entity. Because this material world means all the living entities, they have come here for satisfying their senses. And in different grades of life they are satisfying their senses. Either as Brahmā or the worm in the stool, they are satisfying their senses, different senses. That is material life. And when one understands that "I am part and parcel of Kṛṣṇa. My duty is to serve Kṛṣṇa," that is normal life. That is actually spiritual life. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When we forget to serve Kṛṣṇa, that is material life. And when we serve Kṛṣṇa with love and affection, understanding that we are very intimately related, part and parcel, that is spiritual life.

This is the difference between material life and spiritual life. When one works for his own sense gratification, that is material life. And when works for Kṛṣṇa's satisfaction, that is spiritual life. That is spiritual life. It is very easy to understand. We are working, we are servant of somebody. All these people who have gathered here, nobody can claim that "I am not servant." Everyone is servant-servant of the society, servant of the family, servant of the country, servant of dog, servant of cat. Everyone is servant. That is misplacement. But actually he is servant of Kṛṣṇa. When he forgets that he is servant of Kṛṣṇa, he becomes servant of so many māyā. But when he understands that "I am servant of Kṛṣṇa, and, becoming servant of Kṛṣṇa, I can become servant of others also," that is called Kṛṣṇa consciousness. This is the movement of Kṛṣṇa consciousness. Everyone is a servant, but he is serving wrongly. His service is misplaced. We are simply educating people that "Your service being misplaced; therefore you are not satisfied, neither your master is satisfied. Nobody's satisfied." For example… I have repeated this example many times. Even Mahatma Gandhi, the great servant of India He served India so nicely. Still, the master was not satisfied, and the master killed him. He wanted to serve his country, but the result was that his countrymen killed him.

So this service is frustration. If you go on serving the material world, you'll be frustrated, in this way or that way. But if you serve Kṛṣṇa, the same service applied to Kṛṣṇa, your life will be successful. That is Kṛṣṇa consciousness movement, that ser…, you cannot avoid service, but service other than Kṛṣṇa will be frustration. But you serve Kṛṣṇa, you'll be satisfied, the Supreme Lord will be satisfied, and your life will be successful.

Thank you very much. (end)

751101BG.NAI

Bhagavad-gītā 7.5

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Nairobi, November 1, 1975

Harikeśa: "Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Prabhupāda:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So the gross and subtle material energy are already explained in the previous verse. (aside:) The children must go. So the bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]-earth, water, fire, air, ether, mind, intelligence and ego-these are all material energies. It has nothing to do with the spiritual energy, and because it is not spiritual energy, it is called aparā, inferior.

Just like in our body there are some superior part and some inferior part. We have got the brain, that is superior part. But there are other parts where we pass stool and urine. Everything is part of my body, but the position is different, superior and inferior. Similarly, everything is God-sarvaṁ khalv idaṁ brahma-but still, there must be distinction between the superior and the inferior. Although it is Brahman, still, for practical use there is superior and inferior distinction. Those who do not make this distinction foolishly, they are called nirviśeṣavādī, impersonalist, without any varieties. But there are varieties actually. Although the body is one, there is no doubt about it, but different parts of the body are considered as superior and inferior.

This is called acintya-bhedābheda philosophy, simultaneously one and different. As part of the body, the anus or the genital, it is part of the body, and the brain is also part of the body. Both of them are part of the body, but still, brain is superior than the anus and genital. So in this way, and upon this philosophy… It is called acintya-bhedābheda. Bheda means distinct, and abheda means one. We should not take one part of the philosophy, that "Everything is one." No. Everything is one, that is a fact, and still, they are different. That is explained in the Bhagavad-gītā in the Thirteenth Chapter. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "In My impersonal form I am all-pervading," jagad avyakta, "but," mat-sthāni sarva-bhūtāni [Bg. 9.4], "everything is maintained by Me," mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ, "but I am not there." Just like the jail department is also part of the government, but the president does not live in the jail. Mat-sthāni sarva-bhūtāni. If the president says that "The jail department is also my department," that does not mean that president has to live in the jail. It is a gross example. Similarly, Kṛṣṇa, God, is everywhere. Not everywhere; His energy is acting everywhere.

The superior energy and the inferior energy, this is the material world, combination of two energies. Just like this body, your body, my body, everyone's body. What is this? The combination of these two energies, the superior energy and the inferior energy. The inferior energy-bhūmir āpo 'nalo vāyuḥ, the gross body, earth, water… This gross body means earth, water, air, and ether, and then the subtle body, mind intelligence and ego, these eight combination, so this is not actually I. I am soul. Therefore this is aparā, inferior. But what I am, that is superior. That is explained here, jīva-bhūta. Beyond these two gross and subtle energies there is another, superior energy. Apareyam itas tu anyām. Anyām means another. Itas tu… Apareyam itas tu anyām prakṛtim. Another prakṛti, energy, is there. Viddhi me parām. That is superior. What is that? Jīva-bhūta, that living being which is within the gross and subtle body, that living being.

So the modern scientists, they cannot understand this. It is clearly stated, distinction between the inferior energy and the superior energy. Both of them are energies, and Kṛṣṇa is the energetic. It is, everything, coming from Kṛṣṇa, energy, just like heat and light come from the fire. The fire is distinct from the heat and light.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Just like fire is there. We can see. If you study whatever God has created, if you simply study, you become a philosopher. Just like the sun is situated in one place. Every day we can see. It is agni, fiery substance. So heat and light is distributed, and through the heat of the…, heat and light of the sun, all other planets are created and the vegetation and all products are being, coming out. Without sunlight you cannot do anything. Heat and light, it is essential.

Similarly, the whole material world or any world, spiritual world, they are manifestation of the supreme energetic. The energies are coming. Energy… You have got also energy; I have got my energy. You cut your hair; automatically the hair will again grow. Do you know what is that energy? But there is energy. Otherwise a dead man shaved will not grow, will not grow any more hair-finished. But a living man, because he has got that energy, so today you shave, again tomorrow there is hair. This is called inconceivable energy. Even I do not know what is that energy, you do not know what is that energy. We can talk foolishly some bombastic word, "These cells and this and that," and so many things, but it is not in our control.

So these two energies, material energy and the spiritual energy-one is superior and one is inferior-they are working within this world, mixture. And the spiritual world means there is no material energy, simply spiritual energy. There is no material energy;

everything is spiritual energy. There is no material body, there is no… This bhūmi… The land in the spiritual world is not land like this land.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

The Brahma-saṁhitā… This is the description of the spiritual world. Cintāmaṇi-prakara-sadmasu. There are also buildings, but that building is not like this building, bricks and stone. Cintāmaṇi-touchstone. Cintāmaṇi-prakara. Prakara means houses. Sadmasu kalpa… There are also trees, but those trees are spiritual tree. How? Now, kalpa-vṛkṣa. Here go to a mango tree, you get mangoes, but there to go any tree, you ask for mango or any fruit or anything-it will be supplied. That we cannot imagine, that how one tree can supply everything. Yes, that can because they are spiritual. Spiritual. Just like my disciples, if I say, "Bring mango," so he'll go anywhere and bring mango because he is spirit soul, living. But if I ask this pillow, "Bring mango," it will not be possible. (laughter)

That is the distinction between material and spiritual. And these foolish, they are trying to prepare spiritual energy by combination of material energy. Just see their foolishness. They are trying to create living force by chemical combination. So therefore sometimes we say… I do not say; Kṛṣṇa says, that "Mūḍhāḥ, rascals." This is not possible. You cannot manufacture life by combination of material chemicals. That is not possible. Here it is said that aparā. The material ingredients-chemical is also material ingredient-you cannot produce. It is a different thing, jīva-bhūtāṁ mahā-bāho. How it is superior? Yayedaṁ dhāryate jagat [Bg. 7.5]. Because the spiritual energy is there, therefore this world is important, otherwise it has no value.

In Africa because the Europeans or Indians, they came here, they are spiritual energy. The Africans also spiritual energy. This is an example. But the advanced nation, they know how to utilize things, the matter. Therefore it is superior. The spiritual energy, living soul, knows how to utilize this matter. Yayā idaṁ dhāryate jagat. Jagat, this world, is made of material energy, but the spiritual energy, the living entity, he knows how to utilize this material energy. He knows how to utilize earth by making brick and making lime, and then they can construct a nice house. The controller is the spiritual energy. Therefore it is called parām, superior energy. This is also energy, but this so-called scientist, they are making material energy and spiritual energy the same. They have no brain to distinguish.

Here we have to understand from Kṛṣṇa; therefore Kṛṣṇa's instruction is so important. If you don't take Kṛṣṇa's instruction, then in spite of our so-called higher advancement of education, we remain simply mūḍha, rascal. Rascal. Mūḍha means rascal. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are not aware of the spiritual energy and the material energy, they are called mūḍhas. If you understand what is spiritual energy, then you'll search out that wherefrom these…? Both of… Kṛṣṇa says, "Both of them are coming from Me." But if you understand the superior energy, spiritual energy, then it will be possible to understand what is Kṛṣṇa.

Kṛṣṇa is full spiritual energy, sac-cid-ānanda-vigraha.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So this is the first education to enter into the spiritual understanding. Kṛṣṇa has begun from the very beginning in the Second Chapter that the spiritual energy is within this body.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So there are many evidences in the Vedic literature that the spiritual energy is different from the material energy. And if you understand spiritual energy, then you can understand what is God, because spiritual energy is the sample of God. Sample of God. Kṛṣṇa says in the Bhagavad-gītā that mamaivāṁśaḥ. Here it is said, jīva-bhūta. What is the jīva-bhūta? He is jīva-bhūta, the living entity. Mama eva aṁśa: "They are My part and parcel, minute particle of Me." Just like father and the son. Son is part of the father bodily, not spiritually. Spiritually he is part of Kṛṣṇa, and materially he is part of the body of the father. So we are not talking of the material. That is going on, of course, but this understanding, Bhagavad-gītā, is completely spiritual understanding.

So this jīva-bhūta, that is controlling the material nature. But if you ask, "What is this mat…, er, spiritual energy?" Living entity, that is already explained. Still further it is said in the Fifteenth Chapter that these spiritual energies, jīva-bhūta, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says, "These jīva-bhūta, living entities, they are My part and parcel." That means if you try to understand what are these living entities, then it is, being part and parcel, you can understand God. Just like a big volume of rice boiling. You take one rice and you press it in the hand; you can understand the whole rice pot is now ready. Similarly, if you thoroughly understand this spiritual entity, you can understand what is God. Just like you take a drop of ocean water and analyze it chemically, the combination. Then you can understand what is the whole sea water. It is very easy. At least you can understand composition.

So if you study human nature, whatever there is, that is also there in God. But that is perfect and unlimited, and we have got all these chemicals qualities-very minute quantity. And in the material contact it is imperfect. So if you become liberated from the material bondage, then you become perfect. You can understand that "I am as good as God, but God is great; I am very, very small." That is self-realization. That is self-realization. If you think, "I am as good as God," that is your foolishness. You are as good as God by quality, but quantity, you are not as great as God. This is self-realization. Therefore śāstra says that "If the minute quantity of a spiritual spark would have been equal to the supreme whole, then how he has come under His control?" This is reasoning. We are under control. In the material atmosphere we are fully under control. But when we are spiritually free, still we are under control, because God remains the great and we remain the small.

Therefore in the spiritual world there is no disagreement. That God is great and we are small, there is no disagreement. That is spiritual world. And the material world means ”God is great, we are small”-there is disagreement. That is material world. Try to understand the distinction between material world and spiritual world. The living entity is very minute particle of God, but in the spiritual world everyone is aware of his position. The living entities, they know ”What is my position? I am a small particle of God.” Therefore there is no disagreement. Everything is going on nicely. Here in this material world he is actually the small particle of God, but there is disagreement. He is falsely thinking that ”I am as good as God.” This is material life. And liberation means… When we are free from this wrong conception of life, that is liberation. Liberation means…

Therefore all the bhaktas who have basically accepted that ”God is great; I am small, very small particle. Therefore, as the small serves the great, my real duty is to serve God,” this is liberation. This is liberation. Therefore every bhakta who has taken to this principle that ”God is great; I am very small. I have to render service to the great…” That is nature. Everyone is going to the office, to the factory, to the work. What is this? Going to serve the greater. Otherwise he might stay at home. Why he is going to the factory, to the office? This is the nature, that small serves the great. So God, He is the greatest. Aṇor aṇīyān mahato mahīyān. Then what is your business? To serve Him, that’s all. This is natural position. In the material world he is going to serve somebody, ready(?), from somebody else for his bread; still, he is thinking, ”I am God.” Just see what kind of God he is. (laughter) This is rascal, he is thinking that he is God. If he is driven away from the office, he’ll not get his bread, and he is God. This is material world. Everyone is thinking ”I am God.” Therefore they have been called mūḍhas, rascals. They do not surrender to God. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛta-jñānāḥ [Bg. 7.15]. Apahṛta-jñānāḥ. His real knowledge is taken away. He does not know that he is small, God is great, his business is to serve God. This knowledge is taken away. Māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ. This is the sign.

And you can understand by the one symptom. Just like pressing one rice from the whole pot of the rice you can understand the rice is quite all right, similarly, by one symptom you can understand who is a rascal, by one symptom. What is that? Na māṁ prapadyante. He is not a devotee of Kṛṣṇa? He’s a rascal. That’s all. Immediately you take it without any consideration that anyone who is not devotee of Kṛṣṇa, who is not prepared to surrender to Kṛṣṇa, he’s a rascal. That’s all. This is our conclusion.

Thank you very much. Hare Kṛṣṇa.

Devotees: Haribol! All glories to Śrīla Prabhupāda! (end)

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Bhagavad-gītā 7.6

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Hyderabad, December 11, 1976

Prabhupāda: (devotees repeating)

etad yonīni bhūtāni
sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā

”Everything that exists is a product of matter and spirit…”

Devotees: ”Everything that exists is a product of matter and spirit.”

Prabhupāda: You do not require to repeat this. Etad yonīni, the different forms of life… Just like here we are, human being, the cows, the dogs, the ants, the trees, the plants, so many different forms of life. Every one of us, we are living being. But according to our karma we have got different bodies. Just like we have got different dresses. We are all human being, but we have got different dresses. Similarly, sarvāṇi bhūtāni, all living entities, they are all Kṛṣṇa’s part and parcel, but they have refused to cooperate with Kṛṣṇa. They wanted to enjoy material life independently.

Therefore different forms of bodies are there, but Kṛṣṇa is the cause. Kṛṣṇa… Just like father. Father is the cause of the sons, but the sons may be different. Not exactly all the sons are on the equal pattern. Similarly, we are originally all part and parcel or sons of God. Therefore God’s qualities are there in us, very minute quantity, because we are very small. So the quality is there. Just like drop of water from the ocean. The taste is there. The taste of the ocean, salty, is there in the drop of ocean water. There is no difference. Only the difference is quantity… In quality they one one. Quality, that salty taste, quality, that is one. Any drop of the ocean, you can take the salty taste, but the drops may be of different quantity and the ocean is very, very big. This is called acintya-bhedābheda, simultaneously one and different. One in quality.

So qualitatively we are one. God is good, so in quality we are good; we are not bad. But why you have become bad? Because we are now differently dressed. Dehātma-buddhiḥ. A dog is thinking, ”I am dog,” and a man is thinking, ”I am man.” A cat is thinking, ”I am cat.” He is neither cat, neither dog, neither human being. He is part and parcel of God. Ahaṁ brahmāsmi. This is self-realization, ”I am not this body.” Just like we are differently dressed. So I am not the dress. I am human being; you are human being. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Therefore, those who are learned scholar, they do not find any difference between cat and a brāhmaṇa because the brāhmaṇa is also a living entity and the cat is also a living entity, differently dressed.

So we have to rectify this mistake, that we are not this body. This is our external covering. We are spirit soul, part and parcel of Kṛṣṇa. And that is the stage of liberation. Svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Now we are acting according to the covering. When we shall not act according to the covering but according to our constitutional position, that is liberated platform. Kṛṣṇa consciousness means when we understand that ”We are part and parcel of Kṛṣṇa. Therefore our duty is to serve Kṛṣṇa,” this is self-realization, this is liberation. When we are fully convinced about this fact that ”We are all part and parcel of Kṛṣṇa. Our only duty is to serve Kṛṣṇa,” then you are liberated. So the bhakti science means to purify. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We are differently conscious. Somebody thinking, ”I am American,” somebody, ”I am Indian.” This is not our identification. The identification, when

I shall think, as Caitanya Mahāprabhu gives us information, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109], that is self-realization.

So Kṛṣṇa says,

etad yonīni bhūtāni
sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā

So "They are caused by Me," Kṛṣṇa says. The body… Body is the material, earth, water, air, fire and ether, mind, intelligence, ego. They are also emanating from Kṛṣṇa. Bhinnā me prakṛtir aṣṭadhā. The difference is they are not in touch with Kṛṣṇa but it is Kṛṣṇa's energy. Just like I am speaking and it is being recorded. When it will be replayed, you will find that I am speaking, but that speaking is separated. The speaking has come from me, but in the tape record it appears that it is separated. Or it is separated. In one sense it is not separated because originally comes from me, and another sense, it is mechanical going on. So similarly, this material world is also Kṛṣṇa. Idaṁ hi viśvaṁ bhagavān ivetaraḥ. This material world is emanating from Kṛṣṇa. Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything." Everything means there are two things, one jaḍa and one cetanā, matter and spirit. There are two things. Matter is coming from Kṛṣṇa, and the spirit is also coming from Kṛṣṇa. Therefore He is the original cause. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the cause of matter and He's cause of spirit also. So sarvaṁ khalv idaṁ brahma. Everything is from Brahman. Kṛṣṇa is the Supreme Brahman. And Vedānta-sūtra, janmādy asya yataḥ: [SB 1.1.1] "Everything is coming from Him." Therefore Kṛṣṇa said, etad yonīni: "Although this yoni, the different types of living entities, are there, eight million, four hundred…," etad yonīni bhūtāni sarvāṇīty upadhāraya, ahaṁ kṛtsnasya, "they are all caused by Me." Ahaṁ kṛtsnasya. Kṛtsnasya means "of everyone." "Their body is also Mine, and they are spirit soul. They are also Mine."

So everything is Kṛṣṇa's. So therefore this body, I am claiming, "It is my body." It is not my body. It is Kṛṣṇa's. Kṛṣṇa is giving you. Just like father gives the dress to the children. Actually the dress belongs to the father. So when we understand this body is also Kṛṣṇa's energy, I am also Kṛṣṇa's energy, my intelligence is Kṛṣṇa's energy, and my identification is also with Kṛṣṇa, in this way when we realize fully, that is Kṛṣṇa consciousness. And when Kṛṣṇa withdraws, then it is finished. This Kṛṣṇa, when He withdraws the spirit soul from the body, then the body remains, and in due course of times the body becomes… "Dust thou art, dust thou beist." This is mixed up, pañca. Pañca-tattva prāpta. Again the body is mixed up. Just like from the earth you make so many different types of forms. Again, when it is broken, it falls down on the earth, and in due course it becomes earth again.

So this change is going on of the external body, not of the spirit soul. The spirit soul is individual, Kṛṣṇa is individual, and it continues. Every one of us, we were individual in the past, we are individual at the present moment, and we shall continue to be individual in future. But when we are covered by this material body, this individuality becomes differentiated. Otherwise, even though individual-we are spirit soul-we are one, spirit soul. And without any material contamination, our relationship is permanent. Kṛṣṇa is the origin, master, prabhu, and we are emanation from Kṛṣṇa, servants. So and this relationship continues. Then there is no impediment on account of this bodily covering. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When we are not contaminated by the body, we remain pure. With that senses, when we serve Kṛṣṇa, that is our liberation. That is called bhakti.

Thank you very much. (end)

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Bhagavad-gītā 7.7

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Bombay, April 1, 1971

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Ladies and gentlemen, I thank you very much for your coming here and participating with our, this Kṛṣṇa consciousness movement. So Kṛṣṇa says,

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva
[Bg. 7.7]

So Kṛṣṇa is present everywhere because everything is resting on Him, on His energies. Just like in a big factory the proprietor may be out of the factory, but every worker is aware that "This factory belongs to such-and-such person." As this is possible to have always a consciousness of the proprietor of the factory by the worker, similarly, it is possible for everyone to become Kṛṣṇa conscious in every activity. That is the philosophy we are trying to preach all over the world. The Bhagavad-gītā philosophy is like that. Yudhyasva mām anusmara [Bg. 8.7]. You have to… This world is so made that one has to work. Without working, nobody can even maintain his body and soul together. That you cannot avoid. But at the same time, we can remember Kṛṣṇa. That is… That depends only on practice and understanding, pure understanding.

So here Kṛṣṇa says that "There is nobody greater than Me." That is the verdict of all ancient Vedic literatures. In the Śrīmad-Bhāgavatam also, the same thing is confirmed, that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is a list of different incarnations of God. In that list Lord Buddha's name is also there. Lord Buddha's name is described: kīkaṭeṣu bhaviṣyati. Buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati. In Śrīmad-Bhāgavatam the Lord Buddha's name is mentioned as future incarnation. Bhaviṣyati, "will appear." Kīkaṭeṣu, "in the province of Gayā."So this is called śāstra. Because Śrīmad-Bhāgavatam was composed five thousand years ago and Lord Buddha appeared 2,600 years ago… Therefore five thousand years ago Lord Buddha's case was in the future. Therefore it is said bhaviṣyati, "He will appear." This is called śāstra. Trikāla-jña. Śāstra writers, they are not ordinary men. Just like Kṛṣṇa is speaking. He is not ordinary man. Nobody will be interested so much if Bhagavad-gītā was written by ordinary man. It was spoken by the Supreme Personality of Godhead, and it was recorded by His incarnation, Vyāsadeva. So it is transcendental literature. Ordinary literatures, they cannot be perfect because there are four defect: bhrama-pramāda-karaṇāpāṭava-vipralipsā. Bhrama means "to commit mistake." Pramāda means "illusion," and vipralipsā means "cheating," and karaṇāpāṭava, "inefficiency of the senses." So śāstra means above these defects. Where there is no such defect, that is śāstra. And you can understand how five thousand years ago Lord Buddha's appearance was predicted. Similarly, still there is prediction about kalki-avatāra, which will take place about four lakhs and 27,000 years hereafter. Kalki-avatāra's name, his father's name and where he will appear, everything is there. This is called śāstra.

So we have to understand Kṛṣṇa from the śāstra. Kṛṣṇa Himself speaking that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is nobody else greater than Me." And when Arjuna understood Bhagavad-gītā, he also accepted Kṛṣṇa like that. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "You are Parabrahman." So Kṛṣṇa is Parabrahman. Brahman, we are all Brahman because we are part and parcels of Parabrahman, but we are not Parabrahman. We are subordinate Brahman. Eko bahūnāṁ vidadhāti kāmān. We are supported by Kṛṣṇa. We are supported by God. He is one, God is one. And the supported Brahmans, or living entities, they are innumerable, beyond the numerical strength. Asaṅkhya. Nobody can count how many living entities are there, but God is one.

So from the ancient literature we understand that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are many incarnation of Kṛṣṇa, expansion of Kṛṣṇa, svāṁśa and vibhinnāṁśa. Some of the expansions are direct personal expansions, just like Lord Rāma, Nṛsiṁhadeva, Varāha. There are many. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Kṛṣṇa is existing, expanding Himself in various forms like Rāma, Nṛsiṁha, Varāha, and so many others. There are different kinds of incarnations, avatāras-śaktyāveśāvatāra, guṇāvatāra, manvantarāvatāra, yugāvatāra. Many incarnations. And in the Bhāgavata it is concluded that the Lord's incarnations are so numerous that you cannot count. Just like if you sit down on the bank of a river, you cannot keep an account of the waves, how many waves are passing, similarly, there is no account how many incarnations are coming out from Kṛṣṇa. But Kṛṣṇa is above all. Here Kṛṣṇa personally says, and it is confirmed by all the sages, authorities, formerly by great sages like Nārada Muni, Vyāsadeva, Asita, Devala, and in the modern age by all the ācāryas: Śaṅkarācārya, Madhvācārya Rāmānujācārya, Viṣṇu Svāmī-so many other ācāryas-Lord Caitanya. Everyone accepts that Kṛṣṇa is the Supreme Personality of Godhead. How can you deny? We have to be guided by the ācāryas. Ācāryavān puruṣo veda. One who follows the principles of ācāryas, he knows the things as they are. That is the verdict.

In the Bhagavad-gītā also, we find: ācāryopāsanam. We have to follow the footprints, footsteps, of the ācāryas, because they can give us right direction. And one who does not follow the ācāryas and creates and manufactures his mental concoction, his version will not be accepted. There are many different commentaries on the Bhagavad-gītā, but not all of them are according to the direction of the ācāryas. You have to accept Bhagavad-gītā as it is under the direction of the ācāryas. They do not make any change. They explain how Kṛṣṇa is the greatest. Not that comment in a different way and deviate you that Kṛṣṇa is ordinary man.

So Kṛṣṇa, from Kṛṣṇa, the next expansion is Baladeva, svayaṁ prakāśa. And from Baladeva, there is catur-vyūha: Saṅkarṣaṇa, Aniruddha, Pradyumna. So again there is, from Saṅkarṣaṇa, there is Nārāyaṇa. From Nārāyaṇa, there is another expansion, the same: Saṅkarṣaṇa, Pradyumna, Aniruddha. And from that Saṅkarṣaṇa, there is puruṣāvatāra, Mahā-Viṣṇu. From Mahā-Viṣṇu, there is Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu, there is Kṣīrodakaśāyī Viṣṇu. The Kṣīrodakaśāyī Viṣṇu is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. In this way, Kṛṣṇa is expanding in so many ways. By personal expansion, by the expansion of His energy, by the expansion of His differentiated parts and parcels. Just like we are. We living entities are vibhinnāṁśa. We are also expansions of Kṛṣṇa. So He is expanding Himself in so many ways. Svāṁśa, vibhinnāṁśa, and śakti, taṭastha-śakti, cit-śakti, antaraṅga-śakti, bahiraṅga-śakti. So we have to understand Kṛṣṇa in that way. And if we study scrutinizingly all these literatures, we shall come to the conclusion that Kṛṣṇa is the Supreme Personality of Godhead. And if there is any name of God, that is perfectly given in this word, Kṛṣṇa, "all-attractive." There are many diverse meaning of Kṛṣṇa given by the ācāryas, but on the whole, Kṛṣṇa is the actual name of God.

So how you have to… For ordinary man, how one can understand Kṛṣṇa, that He is all-pervading? He is all-pervading. He is everywhere. Now, how to appreciate that He is all-pervading? That direction is given by Kṛṣṇa Himself. If we follow the direction of Kṛṣṇa, how to appreciate Him, then naturally and surely we shall come to the point to understand Kṛṣṇa, although He is all-expansive. So Kṛṣṇa says,

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu
[Bg. 7.8]

Just try to understand Kṛṣṇa by your daily experience. Kṛṣṇa says that "When you drink water and when you quench your thirst, when you feel the nice taste of water, that taste I am." Kṛṣṇa says. So you can understand Kṛṣṇa daily as soon as you drink water. Why one should say that there is no God? You just try to appreciate God according to the prescription given by God. Then you'll understand.

Just like a doctor gives you medicine and he gives you direction also that "You drink this medicine, take the bottle and take two drops or five drops," as he gives direction. Then gradually you understand that by taking that medicine, you are being cured, you are feeling in health. Similarly, this prescription given by Kṛṣṇa… This is meditation actually. When we meditate upon the taste of the water, that means we are meditating on Kṛṣṇa. Similarly, Kṛṣṇa says prabhāsmi śaśi-sūryayoḥ: "I am the sunshine, moonshine." So who has not seen the sunshine? If you have seen sunshine and if you follow this prescription given by Kṛṣṇa, then early in the morning you'll see Kṛṣṇa. Why do you say that "I have not seen Kṛṣṇa. Kṛṣṇa is not present before Me"? But you follow Kṛṣṇa's instruction, and He will be present. He is present; simply we have to purify our eyes and senses to understand Him. That is required. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Suppose you have a beloved friend. As soon as you hear telephone call, "Who is it?" "I am this." "Oh." You immediately see him. Does it not? Immediately, by the sound. Why? Because you are known to him, you are in love with him. Similarly, in this way, if you develop your dormant love of Kṛṣṇa, you'll see Kṛṣṇa in every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38].

It is not at all difficult to see Kṛṣṇa. Why do you say, "Can you show me God?" Why you are not seeing God? Here is God. So Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So who has not seen the sunshine? Who has not seen the moonshine? Simply to understand, one has to understand that what is this sunshine? The sunshine is the reflection of Kṛṣṇa's bodily effulgence. Just like what is this moonshine? This is reflection of the sunshine. Similarly, the sun is also reflection of the brahmajyoti. And what is the brahmajyoti? Brahmajyoti is Kṛṣṇa's bodily effulgence. Then why do you say that you have not seen Kṛṣṇa? There are many other instances. Kṛṣṇa is giving some of them. If you study, if you meditate upon them, then you will see Kṛṣṇa gradually. He will be revealed. He'll be present immediately. It is all revelation. Not that by your eyes you can see. But if you follow the prescription, the direction, you will see Kṛṣṇa daily, always, twenty-four hours.

So when one is elevated devotee, mahā-bhāgavata-he is called mahā-bhāgavata-he does not see anything but Kṛṣṇa. Everywhere he sees Kṛṣṇa. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. He is seeing on the seaside a great ocean, a great sea, but he is not seeing the sea, but he is seeing Kṛṣṇa. He's (seeing) Kṛṣṇa's energy, how Kṛṣṇa's energy is working, and it is producing such vast ocean and sea. He is thinking like that. That is meditation. Anywhere he goes, he simply thinks of Kṛṣṇa. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti. He does not see the material form of anything. Sarvatra haya nija iṣṭa-deva-sphūrti. Everywhere he sees Kṛṣṇa. This is called Kṛṣṇa consciousness.

So one has to develop. How one can develop? This is the process: śravaṇādi-śuddha-citte, if you hear. And as you go on hearing, your dirty things on the heart becomes clear. This hearing process is so nice.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

[SB 1.2.17]

If you simply hear about Kṛṣṇa. Just like we are speaking about Kṛṣṇa from this Bhagavad-gītā. So if you try to understand Kṛṣṇa as directed by Kṛṣṇa, then Kṛṣṇa will also cooperate with you. Just like a teacher, when he sees that a student is very intelligent, he is following the direction, the teacher is more interest, takes more interest in that student. That is natural. If the teacher says, "My dear child, my dear boy, you write in this way," and if he tries, then the teacher takes more interest. Similarly, as soon as you will try to understand Kṛṣṇa according to the direction given by Him, Kṛṣṇa is within you, He will help you more and more. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10]. Kṛṣṇa says, "I give him special intelligence to understand."

So therefore our duty is to follow the instruction of Kṛṣṇa as it is given. So Kṛṣṇa says, praṇavaḥ sarva-vedeṣu. The oṁkāra, praṇava… oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. The Vedic mantras, oṁ bhagavate vāsudevāya namaḥ. This oṁkāra, this praṇava, is Kṛṣṇa. So anyone who is chanting the Vedic hymns, and as soon as he vibrates this sound, transcendental sound, om, here is Kṛṣṇa. So how we can avoid Kṛṣṇa? Simply we have to know. You have to purify your eyes. You have to purify your ears. You have to purify your hands. You have to purify your legs. In this way, when your senses are purified in every step, in every moment, you will see Kṛṣṇa, nothing but Kṛṣṇa. The purificatory process-just to purify the eyes. Kṛṣṇa is present before you in arcā-mūrti, arcāvatāra, nicely dressed by the devotees. Śrī-vigrahārādhana-nitya-nānā **. It is the duty of the devotee to decorate the śrī-vigraha, the form, transcendental form of Kṛṣṇa very nicely so that thousands of people may come in the temple and see Kṛṣṇa. And as you go on seeing Kṛṣṇa and your eyes become purified, then you will see Kṛṣṇa, how nice Kṛṣṇa is. Just like when Caitanya Mahāprabhu entered the Jagannātha temple, as soon as He saw Kṛṣṇa, immediately He fainted because His eyes were prepared to see Kṛṣṇa.

So we have to prepare our eyes to see. We have to prepare our ears to hear about Kṛṣṇa. In this way we can see Kṛṣṇa. And this is the process, how to… Just like we use our tongue. That is one of our senses. So Kṛṣṇa says that raso 'ham apsu kaunteya [Bg. 7.8]. Everyone drinks water. So he tastes it, relishes the taste of the water. So as soon as he relishes the taste of the water, according to the direction of Bhagavad-gītā, he can see Kṛṣṇa. Similarly, by the tongue you can eat bhagavat-prasādam, the foodstuff offered to Kṛṣṇa. And as soon as you taste the foodstuff offered to Kṛṣṇa, you immediately remember Kṛṣṇa, how nicely Kṛṣṇa has taken this foodstuff. So by the tongue you can begin. Simply by eating kṛṣṇa-prasādam, without reading any Vedic literature, without reading even Bhagavad-gītā, if you simply think of Kṛṣṇa, "How nicely Kṛṣṇa has tasted this foodstuff," you become Kṛṣṇa conscious.

So to become Kṛṣṇa conscious is not very difficult job. Simply you have to follow the direction. That's all. But if you manufacture your own meaning, commentation on Bhagavad-gītā, then you are deviated. You are lost. Śrama eva hi kevalam [SB 1.2.8]. Then such kind of reading Bhagavad-gītā is simply waste of time and energy. That's all. Therefore those who are not Kṛṣṇa conscious, who are not hearing from Kṛṣṇa conscious personalities, they are simply wasting time. The so-called reading of Bhagavad-gītā, lecture on Bhagavad-gītā, without Kṛṣṇa… God, kingdom of God without God. We want kingdom of God, peace and prosperity, but without God. There must not be God. That is our secular government. We want kingdom of God, but without God. That is not possible. If you give up God or God's relationship, there is no question of kingdom of God or peace and prosperity.

Then Kṛṣṇa says, praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu. When one man is famous… Yad yad vibhūtimat sattvaṁ mama tejo 'ṁśa-sambhavam. Anything extraordinary, if you find Kṛṣṇa is the most extraordinary personality, but even within this world, if you find some great leader, great politician, great scientist, great businessman… There are so many. And he is very famous. So you should know that this fame and name of this person is due to Kṛṣṇa's mercy. You see Kṛṣṇa there. Nobody can be greater than any other friend unless he is specially bestowed the mercy of Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, yad yad vibhūtimat sattvaṁ mama tejo 'ṁśa-sambhavam. A little portion of Kṛṣṇa's mercy is there. Kṛṣṇa is most opulent. Aiśvaryasya samagrasya. You can claim that you are proprietor of ten crores of rupees or other can claim that "I am proprietor of fifty crores of rupees," and other can claim hundred crores of rupees, but nobody can claim that "I am the proprietor of all the money that is available within this material world." Nobody can say that. Even Brahmā cannot say. But Kṛṣṇa, oh, His description is that samagrasya aiśvaryasya: "All the wealth that is conceivable, He is the proprietor." So any wealthy person, any rich person you see within this material world, it should be understood that a portion of Kṛṣṇa's money has been taken by him. That's all. Nobody can claim that "I am the proprietor of all the money that is here in this material world." That is not possible. So if that man also thinks that "Whatever money I have got, it is Kṛṣṇa's money, Kṛṣṇa's mercy, Kṛṣṇa has mercifully given me this money," then what is his next duty? He should spend it for Kṛṣṇa. That is the proper utilization of money. Similarly, if one is famous, he should utilize his fame for Kṛṣṇa's service. Suppose I am trying to spread this Kṛṣṇa consciousness movement, but if a very famous man tries for it, it will be very quickly spread. That is the utilization of his fame. If a scientist, if he proves Kṛṣṇa's supremacy by scientific law, then his knowledge in science is perfect.

So everyone who possesses anything, if he knows that it is the gift of Kṛṣṇa and it should be utilized for Kṛṣṇa, then his life is successful.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Saṁsiddhir hari-toṣaṇam. It doesn't matter what you are. You may be an engineer, you may be a lawyer, you may be a businessman. Whatever you are, it doesn't matter. But try to satisfy Kṛṣṇa by your profession, by you occupation. Then you are successful. Saṁsiddhi. It doesn't matter what you are doing. It doesn't require that you have to give up your profession as a lawyer and join us as a sannyāsī and dance. if you cannot do that… Everyone can do that, but if you think that you cannot do this, then utilize your profession for Kṛṣṇa's service. Then you become perfect.

So Kṛṣṇa consciousness is not a necessity for the members of this Society; it is the necessity of everyone throughout the whole world, without any discrimination. One has to take this advantage to become Kṛṣṇa conscious, to understand Kṛṣṇa in this way. Then the result will be sublime. Yo jānāti tattvataḥ. Janma karma me divyaṁ yo jānāti tattvataḥ. Just like anyone who understands that the taste of the water is Kṛṣṇa's energy, the sunshine is Kṛṣṇa's energy, the moonshine is Kṛṣṇa's energy, the Vedic mantras, that is also to please Kṛṣṇa… And the sound vibrated in the sky, or anywhere, the sound element is Kṛṣṇa. And the energy or the name, fame, opulence of big men of this world, that is also Kṛṣṇa. In this way, if we study Kṛṣṇa, then we know Him gradually. And as soon as we understand Him, janma karma me divyaṁ yo jānāti tattvataḥ: "One who understands in truth," tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9], "immediately he becomes liberated, so much so that after quitting this body he comes to Me."

So what is the difficulty? Even in your ordinary life you can study Kṛṣṇa, you can understand Kṛṣṇa. And Kṛṣṇa will help you. As soon as you begin studying Kṛṣṇa, understanding Kṛṣṇa, Kṛṣṇa will help you from within. Kṛṣṇa is with you. Kṛṣṇa is not far away. He is so kind that He is sitting in your heart as your friend just to help you, how you become liberated from this material contamination. Why you do not take this advantage? Every sane man should take advantage of this instruction of Bhagavad-gītā, but rightly, as it is said. Then anywhere he may be, it doesn't matter, he is a liberated person.

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

Anyone who is trying to become Kṛṣṇa conscious and being Kṛṣṇa conscious he is trying to serve Kṛṣṇa sincerely… He may be situated anywhere. It does not matter, he is Indian or Hindu or Mussulman or Christian or this or that. Simply if he thinks of Kṛṣṇa always in the process as described here, he becomes liberated.

So you can become liberated at your home. Simply you have to think of Kṛṣṇa. The gopīs were so elevated devotees. What was their function? The only function was that they were always thinking of Kṛṣṇa. That's all. Lord Caitanya therefore recommends, ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. These vraja-vadhūs, name… (end)

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Bhagavad-gītā 7.7

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Bombay, February 22, 1974

Pradyumna: (leads chanting, etc.) Translation: "O conqueror of wealth (Arjuna), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread."

Prabhupāda:

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva
[Bg. 7.7]

So the material and spiritual world, everything is manifestation of two energies. That is explained by Kṛṣṇa. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Apareyam itas tu viddhi me prakṛtiṁ parām. On these verses we have discussed two days that etad yonīni sarvāṇi, whatever is manifested, material or spiritual, both of them are coming from the energy of the Supreme. Just like heat and light, these are two energies of the fire.

So that is, also explained in the Viṣṇu Purāṇa: parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Tathedam akhilaṁ jagat or sarvaṁ khalv idaṁ brahma, the Vedic injunction. The energy and the energetic cannot be separated. If there is no energy, there is no meaning of the energetic. And there is no meaning of energetic if it has, if he has no energy. So those things are simultaneously present. The example, as we have given several times, that the sun and the sunshine and the heat of the shine, sun, they are always present. Wherever there is sun, there is light and there is heat. So heat and light is the understanding of the presence of sun. Sometimes sun is covered, but still we experience heat and light. Therefore we understand the sun is there. Similarly Kṛṣṇa, or God, is there. You have to understand by the energies, the material energy and the spiritual energy. That is already explained in two verses.

So now Kṛṣṇa is summarizing in this verse… Because the whole manifestation, tathedam akhilaṁ jagat, the whole universe is presentation of the energy of the Lord, therefore there is nothing but Lord. Mattaḥ parataraṁ nānyat [Bg. 7.7]. Just like in this material world, we have got experience, the sun is the cause of all material manifestations. When the sunlight or sun heat… Just like Western countries, in this season, the sunlight and heat is practically not present. Therefore it is snowfall. There is no foliage in the trees. Every tree is deserted, due to the sun. And as soon as from the month of April the sunshine will be little more, mean, increased, at once the leaves will come out. In the Western world, this experience… Anywhere. The sun is the cause of everything, all this material world. So you can say that in this material world, there is nothing superior energy than the sun. Similarly, this is also a creation of God, the sunshine. It is stated in the Brahma-saṁhitā: yac cakṣur eṣa savitā sakala-grahāṇām. Savitā means sun.

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Even the sun, which is the supreme cause of this material world, of this universe… All the planets, they are rotating on account of heat of the sun. If the sun moves little this side or that side, everything will be blazing fire or frozen into ice. This is scientific truth.

So as the sun is the supreme cause of this material world, similarly the supreme cause of… There are many millions of universes and millions of suns. They are all caused by the supreme energy of Kṛṣṇa, bhūmir āpo 'nalo vāyuḥ and apareyam itas tu viddhi me prakṛtiṁ parām [Bg. 7.4]. Two prakṛtis, parā-prakṛti and aparā-prakṛti. So the Vedānta-sūtra, that janmādy asya yataḥ [SB 1.1.1], the original source of everything, Brahman, that is Kṛṣṇa. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. Brahman is not supreme. Then Kṛṣṇa would have said not… "Brahman is the Supreme." But He says, mattaḥ parataraṁ nānyat. Brahman is the bodily effulgence of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Brahman is not the supreme cause. Brahmaṇo 'haṁ pratiṣṭhā. Brahman is existing on Kṛṣṇa. Therefore Kṛṣṇa says, Kṛṣṇa has the right to say, mattaḥ parataraṁ nānyat: "There is no more superior cause." And in the Brahma-saṁhitā, Lord Brahmā also says, sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So it is not that Kṛṣṇa is saying only. It is accepted by the supreme Vedic authority, Lord Brahmā.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The Vedānta-sūtra also says, janmādy asya yataḥ anvayāt [SB 1.1.1]. The Bhāgavata explains, janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ sva-rāṭ. He's abhijñaḥ. He knows everything. Janmādy asya yataḥ [SB 1.1.1]. That is Kṛṣṇa. And Arjuna accepted. Arjuna said, in the Tenth Chapter, sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "My dear Kṛṣṇa, whatever You are saying, I accept in toto." This is understanding of Bhagavad-gītā. Try to understand Bhagavad-gītā as it is. Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior being or superior authority than Me." If you accept that "There is no more superior authority or supreme being than Kṛṣṇa," then you study Bhagavad-gītā. And if you cut the head and the tail and accept something and reject something, that is not Bhagavad-gītā. Take it as it is. Therefore we are presenting Bhagavad-gītā as it is, not curtailing this or that: "This meaning is that; that meaning is that." No such nonsense. We accept… This is Kṛṣṇa consciousness movement. Kṛṣṇa says that He is the supreme authority. We are preaching "Kṛṣṇa is the supreme authority." Where is the difficulty? We don't manufacture anything. We don't say, "I am the supreme authority." No. I am rascal. I am fool. I am imperfect. But Kṛṣṇa is Supreme, Kṛṣṇa is perfect. That is our preaching. As servant of Kṛṣṇa.

Therefore, because we are presenting Kṛṣṇa as He is, therefore our preaching is perfect. I may be imperfect, but our preaching is not imperfect. It is very simple. We are preaching all over the world, "Kṛṣṇa is the Supreme Personality of Godhead." And these foreign boys and girls who are after me, they also accepted. They do not say that "Here is another God, sir. Why you are asking?" That is the difficulty in India. As soon as we shall say, "Kṛṣṇa is the Supreme Lord, Kṛṣṇa is the…, there is no more superior person than Kṛṣṇa," others will say, "No, why this gentleman is not superior than Kṛṣṇa?" That is the difficulty. They'll not accept. Their brain has been full with hodge-podge things. Therefore they cannot take Kṛṣṇa consciousness so… Of course, at heart, in India, everyone feels for Kṛṣṇa, but they have been educated in such a wrong way, they cannot accept Kṛṣṇa as the Supreme, as Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. This is the difficulty.

But unless you accept, unless you come to this point, that Kṛṣṇa is the Supreme, your education, your knowledge and everything is imperfect. Therefore Kṛṣṇa says,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

If you don't accept in this life… But if you are sincere to understand what is God, then you'll have to wait for many other lives. Life after life, you have to struggle. And then, by the grace of Kṛṣṇa, if you come in touch with a devotee of Kṛṣṇa, then you'll understand what is Kṛṣṇa. That is the beginning, teaching of Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Manuṣyāṇāṁ sahasreṣu. Out of many, many millions of persons, one is trying to make his life perfect. Everyone, mostly, 99.9%, they are blind. Andhā yathāndhair upanīyamānāḥ. They are being led by blind men. They are blind, and they are led by blind men. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that the ultimate goal of life is to understand Viṣṇu, or Kṛṣṇa, and go back to Him. That is the goal of life. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. That is being taught in the Bhagavad-gītā. This is the goal of life. But they are misled. They are captivated by this material energy. That will be explained in this chapter also. Tribhir guṇamayair bhāvaiḥ, mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. They have been bewildered by the three modes of material nature. They are not trying to understand Kṛṣṇa. They are not trying to follow the instruction of Kṛṣṇa. Therefore they are in difficulty. The whole trouble is due to this ignorance. Therefore there is great necessity for broadcasting this Kṛṣṇa consciousness movement. There is great necessity.

So this business was entrusted by… Lord Caitanya started this movement. Actually, Kṛṣṇa started this movement five thousand years ago and taught this subject matter to Arjuna in the Battlefield of Kurukṣetra. But unfortunate as we are, we could not take up the mission of Kṛṣṇa. The mission of Kṛṣṇa was, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. As soon as there is discrepancy in the matter of discharging religious principle… Means, religious principle means the law of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the laws of God. Religion does not mean "I have manufactured some religion, he has manufactured some religion, he has manufactured some religion, and another man has… Yes, all religions are right." Yata mata tata patha. No. That is nonsense. Religion is one. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg.

18.66]. This is religion. Kick out all sorts of religious principles; simply surrender to God, or Kṛṣṇa. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This is confirmed. That is first-class religion, which teaches how to surrender to God and how to become a lover of God. That is religion. Otherwise, they are simply cheating religion.

That is explained in the Bhāgavatam. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ vedyaṁ vāstavam atra vastu [SB 1.1.2]. Dharmaḥ projjhita, cheating type of religion, is kicked out from this Śrīmad-Bhāgavatam. Projjhita. Prakṛṣṭa-rūpeṇa ujjhita. And Śrīdhara Svāmī gives his comments: atra mokṣa-vāñchā api nirastam. Anyone, any type of religion… Just like the Māyāvādī philosophy. They are trying to have mokṣa, to merge into the existence of the Supreme. But Bhāgavata says, "No, that is also cheating." Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90], catur-varga… The word… First of all, they do not know what is religion. But the… Actually, life, perfection of life, begins from religion, dharma. Then artha. Then following the religious principles, you acquire money, artha. Artha is required. But not in…, sinfully, but properly. Dharma artha kāma. Then, you have got senses, you require to satisfy the senses. So artha required for sense gratification. But that artha must be based on religion. This is called dharma, artha, and kāma. Dharmārtha-kāma-mokṣa. Then, when one actually becomes wise, he is no more attracted by sense gratification, rather, he desires a greater type of sense gratification, namely, he wants to become God, to merge into the existence of God. So that is also a cheating. You cannot become God. [break]

…māṁ prapadyate, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That is mahātmā, one who has surrendered to Kṛṣṇa, understanding that Kṛṣṇa is the cause of all causes, Kṛṣṇa is the source of material energy and spiritual energy. As it is explained here. And therefore Kṛṣṇa is the Supreme. And Kṛṣṇa confirms this fact: mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. This is required. This is required. We have to accept this. Kṛṣṇa says this. And Arjuna, who heard Bhagavad-gītā from Kṛṣṇa, he says, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam ādyam [Bg. 10.12]. Ādyam, "You are the original person. You are the original…" Puruṣam ādyam, in the Bhagavad-gītā. Ādyam. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. This is all confirmed. The audience, Kṛṣṇa, I mean to say, Arjuna, is accepting, and Kṛṣṇa is confirming.

Therefore Bhagavad-gītā is perfect. Otherwise where is the authority of Bhagavad-gītā. If we do not accept the author, or the speaker, of the Bhagavad-gītā, and if we do not accept the student of Bhagavad-gītā, Arjuna, then where is the study of Bhagavad-gītā? It is something nonsense. You have to accept the version of Bhagavad-gītā as it is stated by Kṛṣṇa, and you have to accept the version of Arjuna as it is admitted by Kṛṣṇa. Then you are perfect in Bhagavad-gītā. Otherwise you have simply wasted your time.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]
dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

This is the version of Śrīmad-Bhāgavatam. Śrama eva hi kevalam. Simply laboring. Simply uselessly laboring. If you do not awaken your Kṛṣṇa consciousness by studying the Vedas, by studying Bhagavad-gītā, by studying Bhagavad… Simply Bhagavad-gītā. This is the essence of all Vedic literature, although it is ABCD, beginning of spiritual life, spiritual understanding. Unfortunately, people do not understand even the ABCD of this Bhagavad-gītā. And what to speak of becoming graduate and postgraduate? This is the difficulty. If we try to understand Bhagavad-gītā as it is, at least we understand what is Kṛṣṇa, what is God. God is explaining Himself. And we are searching after God, making sear… There are so many institutions. In Oxford University there is a big research department. But here God is canvassing. He's explaining. There was a great controversy. What is that professor?

Pradyumna: Professor Al Zayner, Hardy.

Prabhupāda: Huh?

Pradyumna: Al Zayner, Professor Zayner.

Prabhupāda: Professor Zayner. So I invited him. So he did not dare to come before us. So there was another professor. What is that? Sir…?

Pradyumna: Sir Alistair Hardy.

Prabhupāda: Sir Alistair Hardy. He came. He admitted. He's making research. So these things are going on. Why research? Everything is there in the Bhagavad-gītā. Everything is explained and commented by so many, many great, stalwart, I mean to say, commentator, especially Śrīdhara Svāmī, Rāmānujācārya, Viśvanātha Cakravartī, Baladeva Vidyābhūṣana. So many great scholars, they have commented upon Bhagavad-gītā. So try to understand Bhagavad-gītā as it is. That is the real necessity of life. That we have explained several times.

This human form of life. The… Narottama dāsa Ṭhākura says that, hari hari bifale janama goṅāinu. "My dear Lord, Hari, I have simply spoiled my life." Bifale jan…, hari hari bifale janama goṅāinu. "I have wasted my time." Why? Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu. "I got this nice human form of body especially for worshiping Rādhā and Kṛṣṇa, but I have not done that. Therefore willingly I have drunk poison." Jāniyā śuniyā biṣa khāinu. Golokera prema-dhana, hari-nāma-saṅkīrtana. The saṅkīrtana movement is not manufactured in this material world. It is released from Vaikuṇṭha, the spiritual world. Golokera prema-dhana… Otherwise why we are chanting Hare Kṛṣṇa, Hare Kṛṣṇa…? It is not material sound. Any material sound, you chant thrice, you'll be tired. But you go on chanting Hare Kṛṣṇa mantra twenty-four hours, you'll never be tired. Therefore it is not a sound of this material world; it is a sound of the spiritual world. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. "I am not attracted to this." This is the lamentation of Narottama dāsa Ṭhākura, a Vaiṣṇava. Saṁsāra-biṣānale, dibā-niśi hiyā jvale. "In this material existence, this eating, sleeping, mating and defending, with this business, always my heart is burning."

Saṁsāra-biṣānale, dibā-niśi hiyā jvale, juṛāite nā kainu upāya. "I did not make any means to get out of this." Golokera prema-dhana. Therefore indirectly he is giving hint that human life is meant for worshiping Rādhā-Kṛṣṇa and chanting Hare Kṛṣṇa mahā-mantra.

This is the subject matter of Kṛṣṇa consciousness movement, to understand that Kṛṣṇa is the Supreme. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], mayi… Here Arjuna is addressed as Dhanañjaya. Dhanañjaya means the richest man, who has conquered over wealth. In other sense, only dhanañjaya, "a person who has conquered over wealth," he can understand that Kṛṣṇa is the Supreme Personality of Godhead. Dhanañjaya, Arjuna's another name is Dhanañjaya, because after Battle of Kurukṣetra there was no money. So by the order of Mahārāja Yudhiṣṭhira, he brought from the Himalaya range a great quantity of gold so that he could expend them for performing aśvamedha-yajña, rājasūya-yajña. So therefore from that name, from that person, this title was given by…, I mean to say, Mahārāja Yudhiṣṭhira to that Arjuna, Dhanañjaya.

So mayi sarvam idaṁ protam. The example is very nice. Mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva. Just like pearls. The pearls… Take it. Pearl is round, and the innumerable universes are also round. So all these universes are staying… Mat-sthāni sarva-bhūtāni [Bg. 9.4]. Kṛṣṇa says. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. So everything is resting on Kṛṣṇa. In another place He says that "I am sustaining all these planets." Of course, we understand law of gravitation according to our theory, but actually, according to Vedic description, the Saṅkarṣaṇa is sustaining all these planets. So anyway, it is to be understood. Just like the, all the planets are floating in the air in weightlessness… How this weightlessness comes? That is explained here. Mayi, "It is resting on Me." Kṛṣṇa says. Mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva.

So He is the ultimate cause, He is the cause of all causes. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Parama īśvaraḥ, the supreme controller. In this way we have to understand Kṛṣṇa. Then our life will be successful. Because our, this human life is meant for understanding Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. This is the real knowledge. Unless you come to this real knowledge, your life is unsuccessful. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante: [Bg. 7.19] "Those who will not accept Me in one life, he has to wait for many, many lives, but to come to this conclusion, that vāsudevaḥ sarvam iti sa mahātmā… [Bg. 7.19]" If you actually want to become mahātmā, then you have to come to this point, that vāsudevaḥ sarvam iti [Bg. 7.19]. That is mahātmā. Mahātmā does not mean by simply changing this dress. Mahātmā means who understands Kṛṣṇa. He's mahātmā because his soul is increased in dimension to understand Kṛṣṇa. Vāsudevaḥ sarvam iti sa ma… [Bg. 7.19]. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. As soon as you become mahātmā, then you are no longer under the control of this material nature. That is also confirmed. Mām eva ye prapadyante māyām etāṁ taranti te. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Otherwise, you have to remain under the clutches of māyā and punished by him.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

These are simple Bengali poetries by Vaiṣṇavas that as soon as you desire to enjoy your senses… That enjoyment of senses will not give you happiness. That is our practical experience. Anybody, call anybody who is engaged in sense gratification, ask him, "Are you happy?" He'll never say. They are… We have practically seen. These Europeans and Americans, they have enough sense gratification. Sense gratification means money and women. So they have got enough of it. Why they are after me, rejecting this? Because sense gratification will never give you satisfaction. That is false satisfaction. Real satisfaction is when you satisfy Kṛṣṇa. That is satisfaction.

ātmendriya-prīti-vāñchā-tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma
[Cc. Ādi 4.165]

When you sat…, want to satisfy your senses, then you are under the clutches of kāma, lust. But the same endeavor, when you want to satisfy the senses of Kṛṣṇa, that is called prema, or bhakti.

So Kṛṣṇa is personally teaching. Why we should satisfy Kṛṣṇa? Because there is no more a greater authority than Kṛṣṇa. We are trying to serve here greater authority. Every one of us… We are going to office, we are going to party meeting, we are going to be elected president. So what is that? That I assure that "I shall satisfy your senses. You want this? I shall give you. Please elect me." Everyone is trying to satisfy the senses. Either of own self… He's giving false promise. Actually, he wants to satisfy his own senses. As soon as he becomes minister, he'll satisfy his own senses. But he's getting elected by promising satisfying…, to satisfy your senses. But the sense gratification is going on. But there is chaos because the point is missing. There is no activity for satisfying senses of Kṛṣṇa. That is the defect of the modern civilization. Therefore one should learn that you are satisfying the senses of others. Try to satisfy the senses of Kṛṣṇa, because there is no more greater authority than Kṛṣṇa. We are satisfying the senses of greater authority. That's all. Or my senses. Because my senses are also greater authority-kāma, krodha, lobha, moha, mātsarya. These are very strongly dictating me, "Do this." I don't want to do this. My conscience is willing (beating?). But my kāma, my lust, is forcing me.

So this is my position. So in this position, I'll never be satisfied. If you understand that "Kṛṣṇa is the supreme authority, and my only duty is to satisfy Kṛṣṇa," then your life will be successful.

Thank you very much. (end)

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Bhagavad-gītā 7.7

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Vṛndāvana, August 13, 1974
Prabhupāda:
mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ

sūtre maṇi-gaṇā iva
[Bg. 7.7]

The controversy about the Absolute Truth, whether the Absolute Truth is form or formless… There are many philosophers. They, some of them are impersonalists, and some of them are personalists. They… In India the impersonalists are known as Māyāvādī, and the personalists, they are known as Vaiṣṇavas.

So here the decision is given by Kṛṣṇa Himself, the Supreme Personality of Godhead. Kṛṣṇa means Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. This is the conclusion of Śrīmad-Bhāgavatam. And in the Ṛg Veda also it is said, tad viṣṇoḥ paramaṁ padam: "Viṣṇu is the Supreme"; sadā paśyanti sūrayaḥ, "Those who are demigods, or advanced in spiritual knowledge, they always look after the lotus feet of Viṣṇu." But the demons, they do not know that the Viṣṇu is the Supreme Personality of Godhead, Absolute Truth. They cannot. Because they have taken the atheistic attitude, they cannot understand the Absolute Truth as the Supreme Person.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Uru-dāmni baddhāḥ. We are so much conditioned. As… Just like one hands and legs are tied up, he cannot do anything independently, similarly, we are so much tied up by the stringent laws of nature that we are not at all independent. But we are trying to adjust things in this material world to be happy. This is not possible. Therefore śāstra says that they do not know the, what is the aim of life. Na te viduḥ: "They do not know." Svārtha-gatim. Everyone is self-interested. Each of us, every one of us, we have got our self-interest. But we do not know actually what is our self-interest.

The self-interest is to understand Viṣṇu. Tad viṣṇoḥ paramaṁ padam. That is our aim. Viṣṇu and Kṛṣṇa, the same. But there is controversy whether Viṣṇu is secondary or Kṛṣṇa is secondary. According to śāstra, nobody's secondary. Viṣṇu and Kṛṣṇa, They are simply expansion. They are not different. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Viṣṇu has ananta-rūpam, unlimited forms. Advaitam acyutam. They are not different. The other day I explained. The candle… First candle, second candle, third candle… But no candle is less powerful than the other candles. This is the conclusion. So either we say Viṣṇu or we say Kṛṣṇa or Rāma, Nṛsiṁha, Balarāma, They are all expansions of the Supreme Person Kṛṣṇa. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior authority than Me." This is the conclusion. Mattaḥ, "from Me," na anyat, "nobody else is superior." That is the conclusion of the śāstra. And Kṛṣṇa personally also says. Mattaḥ parataraṁ nānyat kiñcit. "Nobody."

There is controversy… In another place Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. He is the origin of all demigods. The principal demigods are Viṣṇu and Maheśvara and… Maheśvara means Lord Śiva. And Brahmā. Brahmā, Viṣṇu, Maheśvara. So Kṛṣṇa is the origin of Brahmā, Viṣṇu, Maheśvara. They are guṇa-avatāra. For maintaining this material world… The material world is composed of three guṇas: sattva, rajas, tamas. So the director of the sattva-guṇa department is Lord Viṣṇu, and the director of the rajo-guṇa department is Lord Brahmā, and the director of the tamo-guṇa department is Lord Śiva. Origin is Kṛṣṇa. Therefore in the Śrīmad-Bhāgavatam it is concluded after describing all the incarnations of God, different incarnations, the conclusion is made, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "All the incarnations mentioned in this chapter, they are either expansion of the Supreme Personality of Godhead or expansion of the expansion, secondary expansion." Aṁśa-kalā. Aṁśa means expansion, and kalā means expansion of the expansion. Just like a… First expansion is Balarāma, and from Balarāma, next expansion is the catur-vyūha, Saṅkarṣaṇa, Pradyumna, Vāsudeva, Pradyumna, Aniruddha, Saṅkarṣaṇa. These expansions are going on. But that expansion does not mean one expansion is less powerful than the other. This is transcendental, the same formula. Advaitam acyutam anādim. Advaita, always advaita. Not different. Acyuta, not fall down. So Kṛṣṇa is the origin. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. They are īśvara. Īśvara means controller, powerful. Even the demigods, they are also īśvaras. You are also īśvara. I am also īśvara. Īśvara means controller. Anyone who has got little control, he can be called īśvara. That is the dictionary meaning. But even the original īśvaras, namely Brahmā, Viṣṇu, Maheśvara, they are also not supreme īśvara. The supreme īśvara is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. That is the shastric inclusion, conclusion.

So śāstra says Kṛṣṇa is the Supreme Personality of Godhead, and Kṛṣṇa Himself also says, mattaḥ parataraṁ nānyat [Bg. 7.7]. Therefore, as Arjuna understood Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān… [Bg. 10.12]. Arjuna has said that "I heard from the śāstras about Yourself, and You are personally speaking that You are the Supreme. And not only that, the great sages like Vyāsadeva, Asita, Devala, great authorities, they also admit that You are the Supreme Personality of Godhead." Therefore there is no doubt. The conclusion is the Supreme Personality of Godhead is Kṛṣṇa. As it was in the beginning said by Kṛṣṇa, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Asaṁśayam, "without any doubt."

So that… The Kṛṣṇa consciousness movement means… You can understand who is the Supreme Personality of Godhead. There are so many societies all over the world, so many religious systems, but they cannot give exact idea of the Supreme Personality of Godhead. Some has got some idea, others have got other idea, but so far we are concerned, we are fixed up in Kṛṣṇa. And that is rightly. Because Kṛṣṇa is supported not only by the Vedas and by the demigods, headed by Lord Brahmā, and authorities like Vyāsadeva, Asita, Devala. And Arjuna, who heard Bhagavad-gītā personally from the Supreme Personality of Godhead, he also admits. All the ācāryas. Even Śaṅkarācārya, although he was impersonalist, he admits, "Kṛṣṇa is the Supreme Personality of Godhead," sa bhagavān svayaṁ kṛṣṇaḥ. Nārāyaṇa… He also admits that "Nārāyaṇa is not a person of this created material world," nārāyaṇaḥ paraḥ avyaktāt. And he admits also, kṛṣṇas tu…, sa bhagavān svayaṁ kṛṣṇaḥ, "He has appeared as the son of Devakī and Vasudeva." He admits.

So Kṛṣṇa is admitted as the Supreme Personality of Godhead by all authorities. There is no doubt about it. And Kṛṣṇa personally confirms, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior being than Myself." So where is the difficulty to understand what is God? There is no difficulty. But if we are obstinate, if we do not try to understand what is God, that is a different thing. But everything is there. So we should take it for acceptance that nobody is superior than Kṛṣṇa. Bhāgavata says, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Brahma-saṁhitā says, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So it is concluded. There is no controversy. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya, mayi sarvam idaṁ protam: [Bg. 7.7] "Everything is in Me."

It is already explained that Kṛṣṇa has got two energies. Just like heat and light, the energies of the fire. Similarly, Kṛṣṇa is enjoying His spiritual, blissful life. He is spiritual, sac-cid-ānanda-vigrahaḥ ānanda… [Bs. 5.1]. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). So He is in Vṛndāvana having His ānanda, spiritual bliss, enjoyment, with His associates, ever associ…, eternal associates, the gopīs, the cowherds boys, His mother, His father, mother Yaśodā, Nanda, Nanda Mahārāja. So He is enjoying in His abode, Goloka. That is also confirmed: goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Still, He is present everywhere. Ekāṁśena sthito jagat [Bg. 10.42]. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is within this universe, He is within your heart… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. In one word: without Him, nothing can exist. Therefore it is said, mayi sarvam idaṁ protam: "Everything is existing in Me." Sarvam idam.

The two energies… In the material world, the two energies are working. The two energies are from Kṛṣṇa. Therefore everything is resting on Kṛṣṇa. In another place Kṛṣṇa says, mayā tatam idaṁ sarvam [Bg. 9.4]. The same thing: "I am expanded." Tatam. Tatam means expanded. So He is expanded by His energy. Just like the lamp is expanded by the light. When the illumination in the lamp will be stopped, the expansion also will stop. Similarly, whatever we see, it is all resting on Kṛṣṇa's energy. It is working on Kṛṣṇa's energy. Just like I am… It is not very difficult to understand. Just like I am. What is "I am"? Am I this body? No, I am not this body. The body is my house. I am living in the house. Am I this mind? No, I am not this mind. This is called meditation, to understand, "I am not this body, I am not this…" Neti neti. "I am, ahaṁ brahmāsmi."

So ahaṁ brahmāsmi… Dehino 'smin yathā dehe [Bg. 2.13]. That Brahman, particle of Brahman, is there within the body. It is very small. You just study. It is stated that ātmā and Paramātmā, they are living together. And where is the ātmā, Paramātmā? The Paramātmā is stated also, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So everything… Paramātmā is within my heart and I am sitting with Paramātmā; therefore I am also within the heart. So medical science, they also know. They take care of the heart. When the heart stops, then everything stops. That means when the ātmā goes out of the heart, it has no meaning. So in the small scale the whole construction of this body is dependent on that ātmā. So this is the example, that the ātmā is so small, one ten-thousandth part of the top of the hair. Because that small particle is there within this body, therefore it is so beautiful, it is nicely working, the brain is working. Everything is there. Scientists, they are finding out, trying to find out what is the living force. Sometimes they are catching the blood; sometimes they are catching the cells, or this, or that… But failure. Because they could not capture the ātmā. But ātmā is so small. It is not possible. Even you cannot see where it is. But it is perceived that there is something within this body, living force generally they call it. Therefore the body's working. So… And the… It is spread all over the body. Yena sarvam idaṁ tatam. Avināśi tu tad viddhi yena sarvam idaṁ tatam. That thing which is sarvam idaṁ tatam, spread all over the body as light, illumination…

So I am ātmā, you are ātmā. So your illumination, consciousness, is spread all over the body. Therefore so long I am in this body, I feel pains and pleasure because the consciousness is spread. In the same way… As Kṛṣṇa says, He's the Supreme Soul. I am individual, very, very minute, small particle, and Kṛṣṇa is the supreme whole. So as I am controlling over this body, so where is the difficulty? Kṛṣṇa is controlling over the whole universe. Where is the difficulty? There is no difficulty. But we'll not understand. That is the difficulty. Here it is clearly said, mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva. There is no difficulty. In another place also, Kṛṣṇa says, mayā tatam idaṁ sarvam. Mayā, the original is person, mayā, aham. Mayā. So "by Me." Sarvam idaṁ tatam. How? That is already explained. By the two energies, the spiritual energy and the material energy. Parā and aparā-prakṛti. That is expanded all over the universe, creation. So where is the difficulty? Mayā tatam idaṁ sarvam. Anything, that is Kṛṣṇa's energy. Therefore those who are devotee, Vaiṣṇava, they can understand that everything is Kṛṣṇa's. I am also Kṛṣṇa's energy. You are also Kṛṣṇa's energy, jīva-bhūtaḥ. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtām. We are parā-prakṛti, all of us, living entities, part and parcel of Kṛṣṇa.

So the living entity and this matter, two combination, makes the whole creation. Everywhere the creation is going on. So therefore the conclusion is mayā tatam idaṁ sarvam, "Everywhere I am expanded." Where is the difficulty to understand? Sūtre maṇi-gaṇā iva. As the pearls are set up on a thread, standing… Everything is dazzling, but they're all resting on the thread. Similarly, everything is resting on Kṛṣṇa. Kṛṣṇa is the support. We are discovering so many laws. Or the laws are there; they are discovering the laws. But the original support is Kṛṣṇa. The whole planetary system, the modern science says, the law of gravitation. But that is not very perfectly explained. We can question. There are so many things. But from the Vedic literature we understand that Kṛṣṇa in His ananta feature, Anantadeva, or Śeṣaśāyī Nāga… The hoods are expanded, and all the planets are resting on His hood. It is so small, and the hood is very big. In the Caitanya-caritāmṛta… So therefore the planets are resting not on the law of gravitation but on the head of Kṛṣṇa in His form of Śeṣa. This is our Vedic conclusion.

So any way you take what Kṛṣṇa says, mayi sarvam idaṁ protam, "Everything resting on Me…" Similarly, in the Ninth Chapter Kṛṣṇa said, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. The energies are avyakta. Energy. Just like there is light, but it is impersonal, but the lamp is personal, or localized, similarly, Kṛṣṇa's energies… Or take another example. The sunshine is impersonal, but the sun is personal. Sun is not imperson. Wherefrom the sunshine is coming? It is coming from the sun globe. And within the sun globe there is the sun-god. His name is there also-Vivasvān. Name means person. As the sun is person and we worship the sun, Savitā… Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam… So this is the worship of the sun-god, the morning sunrise. So the sun-god is also person.

So we can study what is the nature of the Absolute Person by studying the sun. The sun globe is localized. The sunshine is spread all over the universe, and within the sun globe there is the sun-god, Vivasvān. Similarly, the original planet is Goloka Vṛndāvana. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Vaikuṇṭhaloka. Original, the Goloka Vṛndāvana, the abode of Kṛṣṇa. So take it… Just like sun globe. And within the Goloka Vṛndāvana planet there is the Supreme Person, Kṛṣṇa, just like exactly within the sun the person, sun-god, his name is Vivasvān. And from that globe, Goloka Vṛndāvana, there is rays. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. On account of that effulgence from the Goloka Vṛndāvana, there are innumerable spiritual and material planets. The spiritual planets are called Vaikuṇṭhalokas, and in the material sphere there are so many planets-Sun, Moon, Venus, Earth, so many, millions and millions…

They are all resting on that effulgence, Brahman effulgence. Yasya prabhā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Tad brahma niṣkalam anantam aśeṣa-bhūtaṁ govindam. The brahmajyoti is the rays of, the bodily rays of Kṛṣṇa. So everything is resting… We have got experience that these material planetary systems, they are resting on the sunshine. The scientist knows it. On account of the heat of the sunshine, all the planetary systems or the globes, they are moving, going around. It is not stopped. There is a small apparatus-I have seen in America-that as soon as you give heat, within that, I mean to say, glass, the one is glow, it is rotating… (end)

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Bhagavad-gītā 7.8

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Bombay, February 23, 1974

Pradyumna: (leads chanting, etc.) Translation: "O son of Kuntī, Arjuna, I am the taste of water, the light of the sun and moon, the syllable om in the Vedic mantras. I am the sound in ether and ability in man."

Prabhupāda:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu
[Bg. 7.8]

This is all-pervasive nature of the Supreme Personality of Godhead. We should mark the important word in this verse: aham. Aham means the person. Kṛṣṇa never says that "I am imperson." Imperson is the feature of Kṛṣṇa. Just like in the Ninth Chapter, Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. Mayā, "I am all-pervasive by My energy."

We have already explained that Kṛṣṇa has multi-energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That is the Vedic version, that the Absolute Truth, Supreme Person, has got multi-energies. In the Viṣṇu Purāṇa also: whatever we are experiencing, that is simply Kṛṣṇa's energy. Just like we can experience the heat and light from the sun. We can understand the constitution of the sun globe. Although we are ninety-three million miles, away from the sun, but by his energy, heat and light, we can understand what is the sun. Similarly, the Supreme Personality of Godhead, Kṛṣṇa, He has got multi-energies. Parāsya śaktir vividhaiva śrūyate.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

This is the version of Upaniṣad. He has nothing to do. Na tasya kāryam. Why? And because… Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate. And nobody is equal to Him. Neither greater than Him. And He hasn't got to do anything because He has got so many energies. Svābhāvikī jñāna-bala-kriyā ca. Everything is being done by His energy very perfectly.

So His energy is working even in the water. You can perceive His energy within the water. We are daily using water. We are tasting water. So you can perceive Kṛṣṇa's presence, Kṛṣṇa's all-pervasiveness, even while you drink water. Every one of us, we drink water. And… So the taste of the water, Kṛṣṇa says, "Here I am." This is impersonal feature, but the person is behind. Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Water is one of the products of this material nature, but behind this existence of water is Kṛṣṇa. Then you can understand Kṛṣṇa. You try to understand by studying His energy. Therefore Kṛṣṇa is describing that "Although you cannot see Me just now…" Because in the preliminary stage nobody can see Kṛṣṇa, although Kṛṣṇa is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is present within the atom. But it requires the qualified eyes to see Him or purified senses to perceive Him.

That is stated in the śāstra: ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. With our these present senses we cannot understand what is the holy, transcendental name of Kṛṣṇa. Therefore sometimes we are misunderstood, that "Why these people are chanting Hare Kṛṣṇa?" So… Because ordinary man or ordinary senses cannot understand the value, the nature of the name, therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi, beginning from name. We can realize God by chanting name. Because abhinnatvān nāma-nāminoḥ. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. These are the description of the śāstras. Nāma, the holy name of the Lord, is completely spiritual. Nāma cintāmaṇiḥ kṛṣṇa. He is… Nāma is, name is as good as Kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ. Those who are chanting Hare Kṛṣṇa mahā-mantra without any offense, they are tasting spiritual nectarine. Just like Rūpa Gosvāmī has written a śloka that "If I could possess millions of ears and millions of tongues, then I could enjoy what is the transcendental mellow in chanting Hare Kṛṣṇa mahā-mantra. But that is not possible for ordinary human being in the beginning. Therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These impurified senses cannot appreciate the value of the holy name of Kṛṣṇa. Nāma-ādi, His name, His quality, His pastimes, His form, His activities… There are so many things, beginning with nāma, Hare Kṛṣṇa mahā-mantra. As we go on chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma ,Rāma Rāma, Hare Hare, and as we become purified… The more we chant, we become purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam [Cc. Antya 20.12].

So this is the process. So those who are not even inclined to chant this holy name of Hare Kṛṣṇa mahā-mantra, although there is no loss and there is no expenditure… Anyone can chant. It is freely distributed by Caitanya Mahāprabhu. Anyone can take the chance of chanting Hare Kṛṣṇa. Automatically… Sometimes we find friends on the street. Simply by seeing us, they chant "Hare Kṛṣṇa." So that is a good sign. They are learning the value of Hare Kṛṣṇa mahā-mantra. So in this age the chanting of the holy name is very, very important. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. For God realization.

So even if you are not inclined to chant Hare Kṛṣṇa mahā-mantra, then try to understand Kṛṣṇa in this way. This is the process given by Śrī Kṛṣṇa Himself. Raso 'ham apsu kaunteya [Bg. 7.8]. You have to drink water; you cannot avoid it. So when you taste, while drinking water, anything drinking… Apsu. Apsu means any liquid thing. Either you drink milk or even up to, even you drink wine, so you have got some taste in any liquid thing while drinking. So Kṛṣṇa says, raso 'ham apsu kaunteya. "My dear Kaunteya, Arjuna, that taste in the liquid thing which you drink or use, that is I am." Just see how it is easily can be done. Nobody is without drinking something liquid. Either Coca-cola or water or this or that, something must be drinking. So Kṛṣṇa says that "I am the taste." So where is the difficulty of understanding Kṛṣṇa? If we cannot… They say, "Can you show me Kṛṣṇa?" All right, here is Kṛṣṇa, see. Seeing means directly perception. When I say, "Let me see what is this mango," you are seeing already. Here seeing means tasting. "Let me see the mango." That means seeing means tasting.

So we have got so many senses. And we taste different senses. We can see by eyes. We can taste by the tongue. We can hear by the ear. We can smell by the nose. We can touch by the hand. So we have got all senses. And by senses we get experience. So if you try to experience Kṛṣṇa by this process, that whenever you drink something liquid and taste it very nicely, you consider "This taste is Kṛṣṇa," is it very difficult for Kṛṣṇa realization? And because you'll remember Kṛṣṇa… Actually that taste is Kṛṣṇa. Because that water is also Kṛṣṇa. Water is Kṛṣṇa in this sense: the energy of Kṛṣṇa. Just like fire and the heat. Heat is the energy of Kṛṣṇa. So heat and fire is not distinct. They are the same. Still, the heat is not fire. This is called acintya-bhedābheda philosophy, simultaneously one and different. Simultaneously. Everything. Idaṁ hi viśvaṁ bhagavān ivetaraḥ. It requires only realization that "Whole universe is Kṛṣṇa." Idaṁ hi viśvaṁ bhagavān. But it appears different from Bhagavān. Actually, it is not different. You have to understand by purified senses. That is required. Unless you have got purified senses, you cannot understand. But this is the beginning: raso 'ham apsu kaunteya [Bg. 7.8]. You just try to understand. This rasa… It is said by Kṛṣṇa. It is not our manufacture. When… If I say that "The taste of water is Kṛṣṇa," that may be different. But Kṛṣṇa says raso 'ham apsu kaunteya. So why not think of Kṛṣṇa?

So this thinking of Kṛṣṇa is a process of devotional service, out of the nine processes. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. So if you remember Kṛṣṇa, you advance in your spiritual life, and you become perfect yogi. How?

yogināṁ api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

If you simply think, as you drink water, or drink anything, the taste only… Here is the hint: "Now here is Kṛṣṇa." So you must be drinking so many times. If so many times, if you remember Kṛṣṇa, you gradually become Kṛṣṇa conscious. So simple thing it is. Kṛṣṇa is prescribing. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. Suppose if you do not drink. So nobody there is who does not drink. Everyone drinks. The another method, prabhāsmi śaśi-sūryayoḥ. As soon as, early in the morning, you find the sunshine, you remember "Here is Kṛṣṇa. Here is Kṛṣṇa." Or at night, when there is no sun, there is moonlight, "Here is Kṛṣṇa." Then praṇavaḥ sarva-vedeṣu. If you are a student, serious student of Vedic mantras… Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūra… If you chant the Vedic mantras… Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. The oṁkāra, that is Kṛṣṇa. Many people are very much fond of chanting oṁkāra. That is also nice. That is Kṛṣṇa. But if we simply remember that "This oṁkāra is Kṛṣṇa," then we become perfect. Because the process is how to become Kṛṣṇa conscious.

So you can become Kṛṣṇa conscious while drinking any liquid or water, while seeing the sunshine, while seeing the moonshine, while, if you are a scholar, brāhmaṇa, advanced, while chanting the praṇava, praṇavaḥ sarva-vedeṣu. Or even if you, sound, if you hear the sound… There are so many sounds going on. If you remember Kṛṣṇa. And also, pauruṣaṁ nṛṣu. Pauruṣam. You meet so many men in your dealings with this material world. There are many very big, big men. Big, big industrialists, big, big scholars, big, big manufacturers, and big, big bankers. So this is pauruṣam, ode(?) who has attained perfection in the material world. So instead of envying him, if you simply think that "He has attained because he has got little power from Kṛṣṇa." Yad yad vibhūtimat sattvaṁ mama tejo 'ṁśa-sambhavam. Anything wonderful that is done, that is done by any person, pauruṣam, that is also Kṛṣṇa's energy.

So it is not at all difficult to become Kṛṣṇa conscious. There is no expenditure; there is no loss. Simply by your daily dealings you can become Kṛṣṇa conscious. This is the program here. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ, praṇavaḥ… [Bg. 7.8]. If you cannot chant… We are advising everyone, "Chant Hare Kṛṣṇa mantra." Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Kīrtan… This Hare Kṛṣṇa mantra should be chanted twenty-four hours. Kīrtanīyaḥ sadā hariḥ. But (if) it becomes difficult or hackneyed, then you can remember Kṛṣṇa otherwise. While drinking water, while seeing the sunshine, while seeing the moonshine, while chanting Vedic mantras, or even hearing some sound in the khe. Sound is produced by the ether. So many sounds we are hearing. If you simply remember this śloka of Bhāgavata, that śabda, any sound… Hare Kṛṣṇa sound is transcendental. That's all right. But if you don't like Hare Kṛṣṇa sound, you take any sound, any sound is also… That is coming from the original sound. Simply it is covered by māyā. What is the difference between spiritual and material? Everything is spiritual. Sarvaṁ khalv idaṁ brahma. But when it is covered by māyā, it is material. That's all. And what is māyā? Forgetful of Kṛṣṇa. The same water, the same water, it is spiritual. Because it is Kṛṣṇa's energy. Kṛṣṇa has already said, bhūmir āpaḥ. Āpaḥ. Here also, apsu. So āpaḥ, jala, or water, is Kṛṣṇa's energy. How it can be different from Kṛṣṇa? So we have to deal with water in so many ways. How we can forget Kṛṣṇa?

The Kṛṣṇa consciousness movement is the spreading the knowledge of Bhagavad-gītā as it is. So how one can become Kṛṣṇa conscious very easily without any loss, but gain is very much-why don't you take this advantage of Kṛṣṇa consciousness movement? What is the reason that you'll not take? Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. If you become Kṛṣṇa conscious in this way, the profit is very, very great. Because the more you become Kṛṣṇa conscious, the more Kṛṣṇa becomes revealed to you. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Realization, revelation, that… With the blunt senses you cannot understand Kṛṣṇa, you cannot realize Kṛṣṇa. But if you purify… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our present senses are blunt senses because it is covered by forgetfulness of Kṛṣṇa, or māyā. Therefore it has to be purified. Or the nature of forgetfulness has to be removed. That's all. This is the process. Raso 'ham apsu kaunteya [Bg. 7.8]. If you follow this process, that "Here is drinking water, the taste is Kṛṣṇa," that means some percentage of your forgetfulness of Kṛṣṇa is removed.

Similarly, when you see the sunshine, the moonshine, or you chant oṁkāra… There are other, so many ways prescribed in the later verses. So try to understand Kṛṣṇa in this way. It doesn't require any advancement of education or Vedic knowledge. A simple thing.

So there is no difficulty. And as soon as it is purified… Sevonmukhe hi jihvādau [Brs. 1.2.234]. The purification… That is bhakti. Bhakti-mārga, devotional service means purifying the senses. That's all. The, at the present moment, our senses are covered by māyā, and this māyā can be moved away simply by remembering in every step Kṛṣṇa. Sevonmukhe hi jihvādau. That, that sevonmukha, that is the devotional service. Jihvādau. You simply engage your jihvā. Jihvā means tongue. The tasting is also tongue. Without tongue, you cannot taste. Therefore it is said, sevonmukhe hi jihvādau: "The beginning, beginning of purification, is to use your tongue in this devotional service." So our prescription is therefore that you use your tongue for chanting Hare Kṛṣṇa mahā-mantra and employ your tongue for tasting Kṛṣṇa's prasādam. It is not at all difficult. There is no need of studying, mean, higher knowledge in the Vedic principle. That will auto, automatically will be revealed.

Therefore it is said: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you apply your ear only… As it is stated in the Śrīmad-Bhāgavatam: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Puṇya-śravaṇa-kīrtanaḥ. Chanting of the Hare Kṛṣṇa mahā-mantra, or hearing of Kṛṣṇa's word… Just like you are hearing the words of Bhagavad-gītā. Śṛṇvatāṁ sva-kathāḥ. This is His own word. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Either you hear or you chant. Because śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam… [SB 7.5.23]. There are nine methods. So the beginning is hearing. We are opening so many centers just to give people chance to hear about Kṛṣṇa. That's all. If you simply hear about Kṛṣṇa, śṛṇvatām, then Kṛṣṇa becomes pleased: "Oh, now he's hearing about Me." Then what does He do? Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Either you understand or don't understand, it becomes a pious activities on your part. And the more you become pious, you can understand Kṛṣṇa. Because impious persons… Yeṣāṁ tv anta-gataṁ pāpam. Impious persons cannot understand Kṛṣṇa. But one who is free from impious activities, yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām… Puṇya-karma. This hearing is puṇya-karma. Janānāṁ puṇya, te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28]. If you simply hear. There is no… If you understand, it is very good. Even if you do not understand, the vibration of Hare Kṛṣṇa mantra, the reading of Bhagavad-gītā, simply chanting, you'll be purified. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi… [SB 1.2.17].

So we cannot understand what I am, what is God, what is my relationship with God, what I have to do in that rela…, we cannot understand these things because we are enwrapped in sinful activities. That is also stated in the… Here. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So in the material world, every one of us, more or less, are duṣkṛtinaḥ. More or less sinful. So it is very difficult for us to understand Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi. I have already explained. Therefore we have to take advantage of this Kṛṣṇa consciousness movement. And wherever there is a chance of hearing about Kṛṣṇa, we should take the opportunity. That is Kṛṣṇa consciousness movement. And learn from the… It is not our manufacture. Kṛṣṇa says. Learn how to become Kṛṣṇa conscious. Simply you try to understand Kṛṣṇa in every step of life. In every step of life. They will be all explained in this chapter, how you can perceive Kṛṣṇa. The beginning is tasting. Everyone drinks water or drinks something else. So try to taste the liquid, thinking that "This taste is Kṛṣṇa." You see in the morning the light of sunshine: "Here is Kṛṣṇa." In the evening you see the moonlight: "Here is Kṛṣṇa." There is sound always, especially in a city like Bombay. It is full of sound. So whenever you hear any kind of sound-sound is the vibration of the sky-you remember: "This sound is Kṛṣṇa." Śabdaḥ khe. And whenever you meet any person very exalted, very extraordinarily able, you understand that "This ability is Kṛṣṇa's mercy, vibhūti."

In this way, if you practice, and if you chant also Hare Kṛṣṇa mahā-mantra, and if you hear from realized souls about Kṛṣṇa, then you gradually become advanced in Kṛṣṇa consciousness. And when you come to perfection… Janma karma me divyaṁ yo jānāti tattvataḥ. This Kṛṣṇa's appearance, disappearance, His activities, will be revealed to you. Svayam eva sphuraty adaḥ. When Kṛṣṇa becomes manifest, revelation, then you understand what is Kṛṣṇa, what is His activities, what is His name, what is His pastimes. Everything becomes revealed. Then you can understand perfectly. Not… We cannot understand perfectly, but so far our ability is concerned, we can understand Kṛṣṇa. And if we a little bit understand Kṛṣṇa, then our life is successful. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply by little understanding Kṛṣṇa. What is that? Now, tyaktvā dehaṁ punar… That is the highest perfection. After giving up this body… Ordinarily, we give up this body and we accept another. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That we have to stop. We are trying our best to make solution of all problems of life. The real problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9], birth, death, old age and disease. But if you can conquer over birth, no more birth… As it is stated in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more birth. "Then it is finished? I am finished?" No, you are not finished. Tyaktvā dehaṁ punar janma naiti mām eti. "You come to Me. You come to Me." Go back to home, back to Godhead. This is the process of Kṛṣṇa consciousness. It is very easy. Everyone can adopt. Why should you give up? Take it very seriously and be happy.

Thank you very much. (end)
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Bhagavad-gītā 7.8-14

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New York, October 2, 1966
Prabhupāda:
raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu
[Bg. 7.8]

Now, Lord Kṛṣṇa is describing how you become Kṛṣṇa conscious fully, in every step of your life. This verse we have been discussing last day, that raso 'ham apsu kaunteya. Now, this glass of water, the taste, the juice of this water, is Kṛṣṇa. You cannot, when you are thirsty…, this water given by God; there is no other replacement. If somebody offers me, "Instead of water, you drink gold," no, this water is required. The taste of water is so nice that when I am thirsty, I require water. No manufacturer can create this taste of the water. Therefore, which is not possible to produce by any human being, that is God's.

So raso 'ham apsu kaunteya. We can remember Kṛṣṇa, or God, when we drink water because nobody can avoid drinking water. So the God consciousness is there. How can you forget? Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. When there is some illumination, when there is some illumination… (aside:) You want to come here? I ask this… All right. When there is some illumination, that illumination is also Kṛṣṇa. The original effulgence is brahmajyoti. That is in the spiritual sky. This material sky is covered; therefore the nature of this material sky is darkness. Now, at night we are experiencing the real nature of this material world-it is darkness. Artificially, it is being illuminated by the sun, by the moon, by the electricity. Otherwise, it is darkness. So this illumination is God. We have to understand-this illumination.

Now, how this illumination is coming? Originally, in the spiritual sky, just like the sun has the shining force which we call sunshine, similarly in the, from the kingdom of God, there is a shining which is called brahmajyoti. The brahmajyoti is reflected by the sun; the moon is reflected by the sun. I mean to say, sun is reflection of brahmajyoti, and moon is reflection of the sun. Everyone, you know, the stars, glittering stars, they are also reflection of the sun. Similarly, this electricity is also reflection of sun. The diamond, the jewels, everything, that is reflection of sun. (some outside radio noise) That's all right. So Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ. Śaśi. Śaśi means the moon, and sūrya… Sūrya means the sun. And in the spiritual world there is no need of sun and moon. Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. In the spiritual world there is no need of sun, there is no need of moon, there is no need of electricity. Because in the spiritual sky everything is illuminated, so there is no need. So we can remember God, or Kṛṣṇa, when you see some illuminating property.

Praṇavaḥ sarva-vedeṣu. When we chant Vedic mantra, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ… Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. Now, this oṁkāra, om, that is the beginning. This oṁkāra is addressing. Just like we are addressing, "Hare Kṛṣṇa," this is also addressing, "O Harā, O Kṛṣṇa." This oṁkāra is also addressing. So this oṁkāra is Kṛṣṇa, is God. Praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu. And śabda means sound. Whenever you hear some sound, you should know, "This is vibration of the transcendental sound." The sound which we are vibrating, that is pure spiritual sound. But any sound in the material world, that is reflection of that spiritual sound. So when you hear sound, you can remember God. When you drink water, you can remember God. When you see some illumination, you can remember God. And when you chant some mantra, some hymn, that also you can remember God. So where you cannot remember God? Everywhere. This is Kṛṣṇa consciousness, God consciousness. Always, twenty-four hours we can remember Kṛṣṇa. That remembrance means that Kṛṣṇa is with me. Kṛṣṇa is already with me, but as soon as you remember, that is factual. Because the devotional service,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam…
[SB 7.5.23]

There are nine different process of associating with God. The first, preliminary association is śravaṇam. Just like you are hearing. You are kindly hearing the speeches of Lord Kṛṣṇa. That means you are associating with Kṛṣṇa, or God. Always remember when we speak of Kṛṣṇa, Kṛṣṇa means God. So because we are hearing, we are associating with God. And as we are associating with God, then your material contamination is being reduced. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. As you go on hearing, then the contamination which you have acquired in this material world, that is being reduced. So by the association of God in this way, by consciousness, that "Here is God, here is Kṛṣṇa. In sound there is Kṛṣṇa, in the taste of the water there is Kṛṣṇa, in the illumination there is Kṛṣṇa," so how you can avoid Kṛṣṇa? Every step you can remember Kṛṣṇa. And if you can remember in that way, then your association is permanent, twenty-four hours, your association with Kṛṣṇa.

So association with Kṛṣṇa means just like association with daylight, sunshine, there is no question of contamination. If you get sunshine always, oh, you will never be…, ultra violet rays… That is scientific truth. If you are always in the sunshine, there will be no disease. This is a practical point. This is a practical fact, that modern medical science, they approve a disease incurable. They recommend, "Just lie down on the sunshine." Yes, it is a fact. And Vedic rules, one man who is diseased, he worships sun. That means he has to come into the sunshine, and naturally his disease will be cured. Similarly, as you associate with sunshine, you are cured of all diseases, similarly, if you associate with Kṛṣṇa always by consciousness, there is no trouble. There is no material trouble. Try it. Simply by sounding Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Not only sounding, this is also going on at the same time, this consciousness: "This water is Kṛṣṇa. The taste of the water is Kṛṣṇa. The sound is Kṛṣṇa. This illumination is Kṛṣṇa." In this way you have to practice.

The only thing is that our present stage is forgetfulness. We have forgotten, that's all. So we have to revive. We have to revive our spiritual life, our spiritual consciousness. And the simple process is this śravaṇam. This act, which you are performing, is approved by Lord Caitanya. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. When Lord Caitanya was speaking with Rāmānanda Rāya… He is a great friend of Lord Caitanya and great devotee, just like Kṛṣṇa and Arjuna. So Rāmānanda Rāya was explaining about gradual development of spiritual life. So he recommended so many things-varṇāśrama-dharma, sannyāsa, and renunciation of work. Lord Caitanya says, "No, it is not so good. It is not so good. It is not so good." In this way, when he was… Rāmānanda Rāya, he was proposing something, that "This is the system of promoting spiritual consciousness," and Caitanya Mahāprabhu was rejecting, "No, no. You say something more, better than." Then he was proposing another, another, another.

When the eighth stage, when Rāmānanda Rāya cited one verse from the Vedic literature… This literature is

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

The purport of this verse is that jñāne prayāsam udapāsya: "One should give up his unnecessary endeavor for philosophical speculation about God." One should give it up, jñāne prayāsam, because by speculation you cannot reach to the ultimate truth. How far… How can you… Just suppose we are speculating… Very great scientists are speculating about the nature of the moon from here. But they are speculating. They have not come to any conclusion. So you go on speculating, which you have no experience. You go on speculating, but the real nature of that thing will never come to you.

So jñāne prayāsam. Especially for understanding God, or God consciousness, speculation is useless. So Lord Caitanya, I mean to say the Bhāgavata, says that jñāne prayāsam udapāsya, that that sort of endeavor, speculating, should be given up. Namanta eva: ”You just become submissive.” Just become submissive, that ”What I am? I am insignificant creature in this universe.” This world, this earth, is an insignificant point in the universe. And within this earth, the America is a small spot. And within America, this New York City is another small spot. And in this New York City, I am there. So what is my importance? So we should understand that we are very insignificant in comparison to the creation of the whole cosmic situation and God. So we should be very submissive. We should understand our position. Artificially, we should not be puffed up, the frog philosophy.

The frog philosophy is that a frog in the well, he was informed about the Atlantic Ocean by his friend, and the frog inquired from him, ”Oh, what is that Atlantic Ocean?” ”Oh, it is a huge, vast span of water.” Now, the frog is in the well, he is thinking, ”Oh, it may be double than this well or it may be triple than this well, or a hundred times,” in this way, calculating. But do you think by such calculation the frog will ever come to the conclusion how length and breadth is of Atlantic Ocean? So this is all frog philosophy. We are very tiny. Our knowledge, power of speculating, is limited always. So we cannot speculate about the Supreme. It is a useless waste of time. Therefore Bhāgavata says, ”You give up this. You give up this process of speculating.” Jñāne prayāsam udapāsy a: ”Give it up.” Then what is next? ”Now, be submissive. Be submissive.” Then? ”All right, let me become submissive. Then next?” Jñāne prayāsam udapāsya namanta eva san-mukharitāṁ bhavadīya-vārtām: ”You just try to understand, just try to hear the message of God.”

The message of God is just like Bhagavad-gītā or Bible, any, as you like. Just try to hear, san-mukharitāṁ vārtām, from realized soul. Just like the truths of Bible were spoken by Lord Jesus Christ or Kṛṣṇa. Any, whatever you like, you hear. Jñāne prayāsam udapāsya namanta eva san-mukharitāṁ bhavadīya-vārtām. But you must hear about the Supreme Personality of Godhead and nothing more. That should be your profession. Then what will be the result? The result will be sthāne sthitāḥ. In whatever condition you are, that doesn’t matter. ”Oh, I am a very poor man.” That doesn’t matter. ”Oh, I am a very rich man.” That doesn’t matter. ”Oh, I am European.” It doesn’t matter. ”I am Indian.” Doesn’t matter. ”I am born very low.” Oh, doesn’t matter. Anything, unconditional. You remain whatever you are; that doesn’t matter. If you simply hear, sthāne sthitāḥ śruti-gatām, if you simply give your aural reception to these transcendental words, the result will be that God, who can never be conquered, you’ll conquer God. How you conquer? You will conquer by love. God cannot be conquered, but He can be conquered by love.

Just like Arjuna. Arjuna was a friend of Kṛṣṇa. How he conquered? Now, Kṛṣṇa became his driver. The Personality of Godhead, who is the Supreme, everyone’s master, He became a menial servant of Arjuna. So God is so lovable, and He reciprocates His love in this way. So you can conquer. Just like Kṛṣṇa became the son of Nanda Mahārāja, and when He was child, He took the shoes of Nanda Mahārāja on His head just like child play. You see? So these are symptoms of conquering God. What you… You are trying to become one with God? Oh, you can become father of God. You can become father of God. God has no father but He accepts His devotee, His lover, ”Oh, you are My father.” So that is the question. So if this process is for simply hearing, aural reception, sincerely, then by this process, whatever position I may be, in whatever position I may be, I can conquer the Supreme Lord. He agrees to be conquered.

This Kṛṣṇa consciousness should be spread. It is very easy. You drink water-Oh, you remember Kṛṣṇa. You hear something-Oh. Suppose there are… So many sounds are occurring in the street, but if you know that ”This sound is Kṛṣṇa,” then in every step you will feel Kṛṣṇa.

Then again He says,

puṇyo gandhaḥ pṛthivyāṁ ca
tejaś cāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu
tapaś cāsmi tapasviṣu

He is describing more elaborately. How is that? Now, puṇyo gandhaḥ pṛthivyāṁ ca. Puṇyo gandhaḥ means flavor, the flavor. Any flavor, that is Kṛṣṇa, that is God. You cannot create any flavor. Synthetically, we may create some scent, but that is not as good as natural scent. So that is… When you have a good flavor, you can remember, ”Oh, here is God. Here is Kṛṣṇa.” When there is some natural beauty, oh, you can understand, ”Here is Kṛṣṇa.” And when there is something uncommon, very powerful, wonderful, oh, you can understand, ”Here is Kṛṣṇa.” And when there is life, jīvanam… As long a tree lives, as long a man lives, as long as animal lives, so you understand, ”This life, this life is part and parcel of Kṛṣṇa.” As soon as the part and parcel of Kṛṣṇa, the spark, is taken away from that body, oh, everything goes. No meaning. So nice brain, we are acting-Sir Isaac Newton, Sir Jagadish Chandra Bose. But as soon as that small particle of Kṛṣṇa’s part and parcel is removed from this body, no more Sir Isaac Newton working. Finish.

So jīvanaṁ sarva-bhūtānām: He is the life. He is the life. We can see in every step God. People say, ”Can you show me God?” Yes. God is seen in so many ways. You just try to see. If you close your eyes, that ”I shall not see God,” then who can show you? But you can see God in every step. Jīvanaṁ sarva-bhūteṣu tapaś cāsmi tapasviṣu. Tapaś cāsmi, any kind of penance, any kind of perseverance, that is also God. Tapaś cāsmi tapasviṣu. Bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam [Bg. 7.10]. And bījam. Bījam means seed. The seed is sanātana, that is eternal. Sanātana means eternal. There is a gigantic tree, but what is the platform, what is the background of this gigantic tree seed? That small seed, that mustardlike grain, seed. That is the background of this large tree.

Bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam. And that seed is eternal. The seed within me, within you, everyone, the seed is there. And as soon as the seed takes place in the mother’s womb, the seed begins to fructify, little by little. Then it comes out. When it is properly developed with hands and legs and eyes, it comes out from the mother’s womb. Then again develops, again develops. He becomes a boy, he becomes a youth, he becomes a… So many things, changes everything. But that seed is permanent.

The body is changing, but the seed is there. Therefore it is sanātana.

It is very easy to understand how we change our body. We are changing our body every moment, imperceptibly. Imperceptibly, we are changing our body every, every moment, every second. So change of body is a fact. Therefore that bījam, that small particle, spark of spirit, that is sanātana. This body is changing. Now, when it is changed to another body, that means transmigration of the soul from one body to another. This is a fact, and it is not very difficult to understand. We are changing our body every moment. Bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam [Bg. 7.10], buddhir buddhimatām asmi. One who is very intelligent, that intelligence, extraordinary intelligence, must be considered, "Oh, he is Kṛṣṇa." Without being especially favored by Kṛṣṇa, nobody can become extraordinarily intelligent. Anyone… Everyone is trying that "I shall be more intelligent than my friend, my others," but without Kṛṣṇa's, I mean to say, special favor, nobody can become extraordinarily intelligent. Therefore, wherever you find extraordinary intelligence, you should consider, "Oh, there is Kṛṣṇa." This is Kṛṣṇa consciousness.

Buddhir buddhimatām asmi tejas tejasvinām aham. One who is very influential, that influence is Kṛṣṇa. That influence, that particular influence of a particular man, that is also Kṛṣṇa. Balaṁ balavatāṁ cāham. And one is very strong, stout and strong, that particular strength is also Kṛṣṇa. Just like an elephant is very strong. And more than elephant, the gorilla is still more strong. That strength, wherefrom…, wherefrom he gets strength? Now, suppose I am a human being. I cannot get such strength by my own endeavor, but I can get strength ten thousand times more than the elephant if Kṛṣṇa favors. Therefore strength. Just like Bhīma. Bhīma had strength ten thousand times than an elephant. He was so strong. There is no question of not believing. Because as I find that you are stronger than me and he is stronger than you, oh, similarly, there are many degrees of strength. Now, these degrees of strength is Kṛṣṇa. So you can understand Kṛṣṇa. Without Kṛṣṇa's favor, nobody can be stronger than the others. So balaṁ balavatām asmi.

Kāma-rāga-vivarjitam. Kāma. Kāma means desire. Rāga-vivarjitam, without attraction. Desire without attraction, that is Kṛṣṇa. Desire without attraction, how it can be possible? Desire with attraction. Whenever we desire something… I want some young girl, I desire. Desire means I have got attraction. But desire without attraction, how it is possible? Can you explain? Yes. Desire without attraction means Kṛṣṇa consciousness. I desire for Kṛṣṇa's benefit, not for my benefit. That is desire without attraction. So kāma-rāga-vivarjitam.

Kāma-rāga-vivarjitam, dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha. "And lust, lust which is not against religious principles, that is also I am." What is that lust? Lust means, generally means, sex, sex life. Sex life which is not against religious principles, that is Kṛṣṇa. How it is religious principle, sex life? Yes. Sex life is religious principle in this way, that when you want a good child, in that sense, if you undertake sex life, that is sanctioned. That is religion. And without that, everything sex life is nonreligion. If you can produce a good child, you can have thousand times sexual intercourse, but if you produce cats and dogs, don't take. That is irreligious. So here it is stated that dharmāviruddho bhūteṣu. Therefore, for sex life, dharma is marriage. In the human society there is marriage. In the animal society there is no marriage. They indulge in sex life any way, because they are animals. But in human society, either Hindu society or Muslim society or Christian society or any society, any civilized society, there is the marriage. So the marriage, sex life by marriage, is religious, and sex life without marriage, that is irreligious. So here Kṛṣṇa says that "Sex life," dharmāviruddhaḥ, "which is not against religious principle, that is I am."

So there is no harm to become a householder. It is not that… I am a sannyāsī; I have given up household life. And one person who is a householder… There is no difference, provided it is on the principle of religion. I am a sannyāsī. I am forbidden to make any association with women. I cannot talk even with woman in a lonely place. That is forbidden. I cannot talk with a woman. I give you one practical example. When my Guru Mahārāja, my spiritual master, was living… I am speaking about fifty years before. We were all young men at that time, and one of my Godbrothers, he was also young man, Dr. O. B. Kapoor, and his wife was also young. So his wife wanted to speak with my Guru Mahārāja. My Guru Mahārāja was at that time not less than sixty or more than that, and the girl, my friend's wife, she was not more than twenty-two years. But actually, she was just like his granddaughter. But she proposed, "Sir, I wanted to speak with you something confidentially." My Guru Mahārāja said, "Oh, no, no. I cannot speak with you confidentially. You can speak whatever you like here." Just see. "I cannot speak." Now the so much age difference, so much, I mean to say, affection, still, he refused: "No, no. I cannot talk with you confidentially because you are woman."

So a sannyāsī is forbidden not to talk even in private place with woman. But a householder, he, if he associates woman under marriage tie, then it is religious. And without this, this is irreligious. And that religious sex life is God. Religious sex life is God. This should be followed. If we, every one of us reading Bhagavad-gītā, every one of us, at least… So far India is concerned, that is a different thing. In America also, I find so many American gentlemen, they read Bhagavad-gītā. But I am afraid if they are reading Bhagavad-gītā so scrutinizingly, as it is stated here, dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha: "Sex life which is not against religious principle, that is I am." So in, I mean to say, regulated sex life, married life, that is Kṛṣṇa. So that is not without Kṛṣṇa. That is Kṛṣṇa.

Then He says,

ye caiva sāttvikā bhāvā
rājasās tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

Now, one may question, "Then if You are particularly-You are Personality of Godhead, Supreme God-You are speaking that You are sound, You are this light, You are this praṇava, You are bīja, You are also kāma, so many things. So do You mean to say that You are simply in goodness? And what about the other things?" Because there are three qualities of the material world: the modes of goodness and the modes of passion and the modes of darkness. Now, so far Kṛṣṇa has described Himself, that any good thing… Just like sex life in marriage is a good. "That's all right. You are. What about other things?" Then Kṛṣṇa replies. He automatically says that ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye.

Whatever there are in this material world, we find interaction of three qualities only: goodness, passion, and ignorance. All manifestations that you are observing, they are different combination of these three qualities. Now that can be made into nine. Three into three equal to nine; nine into nine equal to eighty-one; and so on-go on diluting. But the main background is that three qualities. So Kṛṣṇa says that "Whatever qualities are there," ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye, "either goodness or passion or ignorance," matta eveti tān viddhi, "they are all produced from Me. They are all produced from Me." How is that? Na tv ahaṁ teṣu te mayi, that "Because they are produced from Me, therefore they are standing, their position is in Me, but I am not there. I am transcendental." So in another sense, even the bad things, evil things, which is produced out of ignorance, that is also Kṛṣṇa. But when? When it is applied by Kṛṣṇa.

How it is that? Practical example: Now, an electrical engineer, he is producing electricity, energy. Now, you are feeling at your home in the refrigerator it is cold, and in the heater it is hot. But in the original generating station, it is electricity. It is neither cold, neither hot. So these qualitative manifestation of the world, they are different for me. For Kṛṣṇa, there is no difference. Therefore sometimes, if Kṛṣṇa acts on the principle of this ignorance, for Kṛṣṇa it is Kṛṣṇa. Just like for the electric engineer-the whole energy is electricity. Nothing. He has no distinction, "This is cold and this is hot." This is the philosophy. Matta eveti tān viddhi na tu, na tv ahaṁ teṣu te mayi. Everything is being generated. And the Vedānta-sūtra confirms it: janmādy asya yataḥ [SB 1.1.1], everything. "That is the Supreme Truth from where everything is emanating." That is Supreme Truth. So what we are thinking bad, good, that is bad and good for me, because I am conditioned, but because He is not conditioned, therefore for Him, there is no bad and good. He is not conditioned. I am conditioned; therefore I am feeling heat and cold. But because He is not conditioned, everything is all right for Him. So such is Kṛṣṇa.

So how Kṛṣṇa has described Himself as He is. But why we are not attracted to Kṛṣṇa? That is explained in the next.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam
[Bg. 7.13]

"Because they are illusioned by the intermixture of these three qualities…" Mohita: "They are illusioned." Tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat. Idaṁ jagat. This material world is spread all over with these three guṇas, or three qualities of material nature.

Now, from here you can understand that the division of social orders, as it is confirmed in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], that "The four division of human society is made by Me." How it is that? That guṇa-karma-vibhāgaśaḥ: "According to the material qualities and world." So in the Vedic literature in India you find there are four division of human society: the brāhmaṇa, the kṣatriya, the vaiśya and the śūdra. So that is natural. That is not artificial. People misunderstand that Indians have created a caste system. No. That caste system is everywhere-sarvam idaṁ jagat. Not only India, all universe is being conducted by that process. Even here also, you have got that caste system. Some of you are in the modes of goodness, some of you are in the modes of passion, some of you are in the modes of ignorance, and some of you are in the mixed quality. So that is prevailing all over the world. And those who are in the modes of goodness, they are brāhmaṇa. Name may be another thing. You may say, "Oh, this person, this man is very intelligent, very moralist." That means he is a brāhmaṇa. Or "This man is very good administrator." That means he is kṣatriya. "Oh, this man is very good industrialist, merchant." That means he is vaiśya. "This man cannot do anything." He is śūdra.

So Lord Kṛṣṇa says that tribhir guṇamayair bhāvaiḥ: "By these three qualities, everywhere, all over the universe…" You must know whenever Kṛṣṇa says something, it is nothing limited. Universally true, He says. When He says sarva-yoniṣu kaunteya [Bg. 14.4], He claims to be father of all living entities. Even the animals, even the aquatics, even the trees, plants, worms, birds, beasts, this human being, that human being-all He claims. He's the father of everyone. So similarly, tribhir guṇamayair bhāvaiḥ, mohitaṁ sarva-jagat: "The whole world is," I mean to say, "illusioned or covered by these reactions of these three qualities." And we are under the spell of that illusion; therefore we cannot understand what is God, what is God. Tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat, mohitaṁ nābhijānāti: "Because they are now illusioned, under the spell of the intermixture of these three qualities, they cannot understand Me, Kṛṣṇa." Mām ebhyaḥ param avyayam: "I am the supreme eternal being. Oh, they cannot understand."

So this illusion… What is the nature of this illusion? How it can be overcome? That is also explained here.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Oh, you cannot do it by mental speculation. You cannot get rid of this entanglement of three qualities. It is not possible. It is very strong. Don't you think how we are in the grip of the material nature? It is not possible. Daivī hy eṣā guṇamayī mama māyā. Guṇa. Guṇa means this quality, and another meaning of guṇa is rope. Just like we have seen rope, one rope, two rope, three ropes. When three ropes are, I mean to say, bound up, twisted in one, oh, that becomes very strong. Guṇa means rope also. So we are tied up hands and feet with that rope of these qualities, three. You see? It is very difficult to get out of it. Then? Hopelessness? No. No hopelessness. How can I get rid out of it? Mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "Anyone who surrenders unto Me, he is at once free." Anyone who becomes Kṛṣṇa conscious by this way or that way, he becomes free.

Thank you very much. Any questions? Yes.

Student: Did you say you're supposed to have sex… (end)

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Bhagavad-gītā 7.9

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Vṛndāvana, August 15, 1974

Pradyumna: "I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics."

Prabhupāda: So Kṛṣṇa is describing how He is spread everywhere, in details. In the beginning, before this verse, He has mentioned in so many ways. So we can see Kṛṣṇa in every step and every moment. If we practice to see Kṛṣṇa, it is not difficult. Whenever there is fragrance… Just like rose flower, beauty and fragrance, you can immediately remember Kṛṣṇa, "Here is Kṛṣṇa." Simply we have to practice it.

So as soon as you remember Kṛṣṇa or you say or utter the word "Kṛṣṇa," immediately Kṛṣṇa contacts you. You are in contact with Kṛṣṇa immediately. And if you remain constantly in contact with Kṛṣṇa by studying all these details, then where is the lack of Kṛṣṇa consciousness? And if you remain always in that way, Kṛṣṇa conscious, then you are the topmost yogi. Yoginām api sarveṣām [Bg. 6.47]. Very easy. It is not at all difficult. Simply you have to practice. As soon as there is nice fragrance, nice flower… In another place it is said that the nice flower, or any flower that is fructified, that is blooming, that is smiling, smiling of Kṛṣṇa. So you can see Kṛṣṇa smiling as soon as you see a flower.

So I do not know why they say, "Can you show me Kṛṣṇa?" Kṛṣṇa is showing Himself in so many ways. They will not take it. It is not at all difficult to see Kṛṣṇa every moment, in every step, if we study what Kṛṣṇa says: "I am," "This is." Puṇyo gandhaḥ pṛthivyāṁ ca. Everything is there. Now, within the earth, the every stock is there. The flavor of rose flower is there, and the flavor of some other flower is also there, but you cannot take out by your so-called scientific chemical process. You take some lump of earth and extract from it the flavor of rose. It is there. That is a fact. Because you sow the seed of a rose flower, it will exact the rose flavor from the earth. That's a fact. Who can deny it? Otherwise, wherefrom the flavor is coming? Kṛṣṇa also, He, it is said, jīvanaṁ sarva-bhūteṣu. He's the life, seed. Bījo 'ham… Next, next verse He'll say, bījaṁ māṁ sarva-bhūtānām [Bg. 7.10]. Bīja, the seed. The seed is so nicely made by Kṛṣṇa's brain that as soon as you put on the seed within the earth and put some water, it will come out, fructify, and gradually grow and exact the flavor, the color, everything. This is a fact. No, everybody knows. Not only that, a small seed of banyan tree… Bījaṁ māṁ sarva-bhūtānām. There is also Kṛṣṇa. Otherwise how this wonderful thing can happen? A small seed just like a mustard seed, and it… Not only one tree, but many millions of fruits, and in each fruit, many millions of trees. This is Kṛṣṇa's brain. You cannot do that. The so-called manufacturers, they can manufacture one watch, very complicated, but not that from that watch many watches will come. No, that is not possible.

But Kṛṣṇa is so powerful, omnipotent, that He has manufactured… Because He is there. Bījaṁ māṁ sarva-bhūtānām [Bg. 7.10]. Whenever He is there, He can play wonderful things. This is the study of Kṛṣṇa consciousness. Where is the difficulty? Bīja… Puṇyo gandhaḥ pṛthivyāṁ ca tejaś ca, tejaś cāsmi vibhāvasau. Now, this electric lamp, it is brilliant or it has got some heat, temperature. Wherefrom it is coming? It is coming from Kṛṣṇa. That's a fact. Cause of all causes.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is a fact. These are explained here. Everything, that is there. Janmādy asya yataḥ [SB 1.1.1].

But we should not, like Māyāvādī, we should not make mistake: because the electric bulb, or electric light, is being caused by Kṛṣṇa, therefore the electric lamp is Kṛṣṇa. No, not that. Kṛṣṇa-always separate from the electric light. The Māyāvādī says that "Because Kṛṣṇa is there in the electric lamp, or in the tree, or in the seed, or in the color, or in the flavor, therefore Kṛṣṇa is finished. There is no more Kṛṣṇa. Because Kṛṣṇa has spread Himself in so many ways, therefore Kṛṣṇa is finished." This is material consideration. Just like you take a piece of paper and make it small fragments and throw it, then the original paper is lost. This is material.

But Kṛṣṇa is not like that. Kṛṣṇa is a person, and from His energies so many varieties of productions are coming out. But still, He is existing. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. He's pūrṇa. Not that because so many things have been taken from Kṛṣṇa, Kṛṣṇa is finished. This is material life. They cannot conceive of the omnipotency. They accept God is omnipotent, but they cannot understand what is that omnipotency. The omnipotency is that so many things are being manifested by the Kṛṣṇa's energies, but Kṛṣṇa is not lost. Kṛṣṇa is there. We haven't got to worship so many things, pantheism. No. That is not our… Pantheism, the same idea, that "Kṛṣṇa, or the Absolute Truth, has become divided into so many ways; therefore everything combined together is the Absolute Truth," this is the theory of pantheism. But ours is Vedic proposition, that Kṛṣṇa is the cause of everything. Varieties of material and spiritual things are there, but Kṛṣṇa's identity is there in Vṛndāvana. Vṛndāvanaṁ parityajya padam ekaṁ na gacchati. Kṛṣṇa is there. Akhilātma-bhūtaḥ. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is stated.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]
advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

So these features of Kṛṣṇa, how He is simultaneously one and different, acintya-bhedābheda… Kṛṣṇa is this electric lamp, and still, He's not the electric lamp. Kṛṣṇa is this pillow, but He's not the pillow. If, when we say that Kṛṣṇa is everything, therefore… Just like some big mission, they say, "Anything we accept as God, it is all right." No. We do not say like that. Neither Kṛṣṇa says. When Kṛṣṇa speaks of worshiping, He does not say that you worship the electric light or something else. Mām ekam, that is the instruction.

Not that ”Kṛṣṇa has become everything; therefore everything has to be worshiped.” No. This is wrong. This is acintya-bhedābheda. We have to take shelter of Kṛṣṇa personally-māṁ ekaṁ śaraṇaṁ vraja-not the varieties. You have to understand that varieties are dependent on Kṛṣṇa, but not that ”Because there are varieties, therefore Kṛṣṇa is finished.” No, that is not the philosophy. Jīvanaṁ sarva-bhūteṣu tapaś cāsmi tapasviṣu. Especially tapasvī…

Tapasvī means those who are seeking after eternal happiness. Karmīs, yogis, there are many tapasvīs. But real tapasvī… Tapo divyam [SB 5.5.1]. That is… Divyam means transcendental. Just perform tapasya for realizing Kṛṣṇa. Tapo divyam. Otherwise, Hiraṇyakaśipu, he also performed tapasya. What was that tapasya? He performed severe tapasya, so much so that the whole universe became perturbed and Brahmājī came to see, ”What do you want?” ”No, I am performing tapasya for becoming immortal. So if you make me immortal, it will be very kind of you.” He said, ”I am myself not immortal. How can I make you immortal? That is not possible.” So the idea is he also performed tapasya, but that tapasya was for material gain. But that is not tapasya.

Tapasya means to undergo voluntarily some inconveniences of this body. Because we are accustomed to enjoy bodily senses, and tapasya means voluntarily to give up the idea of sense gratification. That is tapasya. Tapasya. Just like Ekādaśī. Ekādaśī, one day fasting, fortnight. That is also tapasya. Or fasting in some other auspicious day. That tapasya is good, even for health, and what to speak of advancing in Kṛṣṇa consciousness. So we should accept this tapasya. The upavāsa. There are many prescribed days for fasting. We should observe. And the preliminary tapasya, no illicit sex, no gambling, no intoxication, no…, no meat-eating… There may be some inconvenience, those who were accustomed to this practice, but we’ll have to accept. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. If we want to purify our existence… At the present moment our existence is not purified, impure. Therefore we are suffering. Just like when one’s physiological condition becomes infected, he suffers from fever and other symptoms of disease, similarly, we are suffering in this material world on account of this material body. If we want really happiness, then we must accept tapasya. Tapasya is required. Without tapasya, if you think that very easily… Or ”Without tapasya, I can get it simply by imagination,” then you become sahajiyā, to take things very easily. No. Tapasya.

Therefore Kṛṣṇa says that tapaś cāsmi tapasviṣu. That acceptance of tapasya means that tapasya is itself Kṛṣṇa. You associate with Kṛṣṇa. When you voluntarily give up meat-eating or intoxication, this giving-up, this process, is Kṛṣṇa. Kṛṣṇa says, tapaś cāsmi tapasviṣu. This is tapasya. Tapasya means to accept voluntarily something as enjoined in the śāstras. Śāstra says… Kṛṣṇa says. Whatever Kṛṣṇa says, that is śāstra. What is Veda? Veda means what Kṛṣṇa says; that is Veda. There is no other Veda. Just like in the Śrīmad-Bhāgavatam it is said, tene brahma hṛdā. Brahmā hṛdā. Brahma means Veda. Brahma, śabda-brahma. So Kṛṣṇa tene, imparted, injected brahma, Vedic, Vedic śabda, śabda-brahma, Vedas, tene brahma hṛdā, through the heart. Kṛṣṇa is situated in everyone’s heart. So Brahmā had no other spiritual master, but Kṛṣṇa is there within the heart. Therefore Kṛṣṇa’s name is Caitya-guru. Buddhi-yogaṁ dadāmi tam. The caitya-guru, the guru… Kṛṣṇa is so kind. He is guru within, and when we are serious, He manifests Himself as a spiritual master. This is described in the Caitanya-caritāmṛta.

So guru is helping from inside and from outside. Antar-bahiḥ. So Kṛṣṇa is so kind. Therefore Kṛṣṇa manifests Himself as spiritual master. Therefore Viśvanātha Cakravartī Ṭhākura says, sākṣād-dhari, sākṣād-dharitvena samasta-śāstraiḥ. Manifestation of empowered. One who is pure devotee, he’s empowered by Kṛṣṇa to act as spiritual master. Therefore spiritual master should be accepted: sākṣād-dharitvena samasta-śāstrair uktaḥ **. It is described there. Tathā bhāvyata eva sadbhiḥ. Those who are learned scholars, actual devotees, they accept. But that does not mean guru is Kṛṣṇa. Kintu prabhor yaḥ priya eva tasya. Now, that, if you accept, you… Accept means you honor spiritual master as good as Kṛṣṇa, because he’s representative. But not that Māyāvāda philosophy that guru and Kṛṣṇa is the same. This is simultaneously one and different. Kintu prabhor yaḥ priya eva tasya. He is as good as Kṛṣṇa because he is very, very dear to Kṛṣṇa. Why dear? Because he’s preaching on behalf of Kṛṣṇa. What Kṛṣṇa wants, he’s doing that. Therefore he’s very dear.

Kṛṣṇa wants everyone, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. A guru’s business is that. Guru does not mean that he takes the position of Kṛṣṇa. He simply teaches people that ”You accept Kṛṣṇa the Supreme Personality of Godhead. You surrender unto Him. You always think of Him. You always offer your obeisances. You become a pure devotee of Kṛṣṇa.” This is guru’s business. It is not very difficult. Anyone who is sincerely following Kṛṣṇa’s instruction and instructing others also to do that, that is ācārya. Āpani ācari prabhu jīvere śikhāya. This is ācārya. You behave yourself exactly as it is stated in the śāstra, as it is ordered by Caitanya Mahāprabhu, as it is ordered by Kṛṣṇa… Āpani ācari jīvere śikhāya. And you teach all your disciples, who comes to you as your disciples, teach them. This is ācārya.

So ācārya, guru, representative, it is not difficult. Simply one has to become very, very sincere. One must undergo the simple tapasyas as prescribed in the śāstras. Caitanya Mahā… Yes. Haridāsa Ṭhākura. Āpani ācari prabhu jīvere śikhāya. He was preaching also the glorification of chanting Hare Kṛṣṇa by personal example; therefore he is accepted as guru. All the Vaiṣṇavas, all the ācāryas, Gosvāmīs, they acted accordingly and preached. Therefore they are ācāryas. And Kṛṣṇa says, ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit [SB 11.17.27]. These are the instructions.

So this Kṛṣṇa consciousness movement is there. It is very simple. There is no difficulty. We have to always… Man-manā bhava mad-bhaktaḥ [Bg. 9.34]. Now, for us, those who are materially attached, we cannot think twenty-four hours of Kṛṣṇa. It is very pleasing, but because we are materially attached, we cannot do that. Therefore Kṛṣṇa is prescribing that ”You see the varieties of this material world and try to remember Me.” These are the varieties: puṇyo gandhaḥ pṛthivyāṁ ca tejaś cāsmi vibhāvasau. ”You study, nature study.” Just like we study nature study, similarly, ”You study nature and see these important points. And there I am.” It is very scientific. You study nature and pick up some point and Kṛṣṇa says that ”This is I am.” Where is the difficulty? This is Kṛṣṇa consciousness. You drink water-you remember Kṛṣṇa. You see the light-remember Kṛṣṇa. You see the flavor, aroma of very nice flower, puṇya gandhaḥ-immediately remember Kṛṣṇa. Practice this. It is not difficult.

Actually, we have to think of Kṛṣṇa… Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣna Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Always thinking of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. Here is Kṛṣṇa’s form. Therefore we have to worship Deity. Constantly, if we worship, then Kṛṣṇa’s form is always impressed. I can see Kṛṣṇa any, any time. If I close my eyes, I will see Kṛṣṇa, how Kṛṣṇa is nicely dressed. I see Kṛṣṇa is very pleasingly eating what I have prepared with devotion, bhaktyā. Real thing is bhaktyā, not official. Not official. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. He does not accept anything even it is not offered with bhakti and by the bhakta. He does not accept. Why He shall accept? Is He hungry like me? No. He simply wants to see how you have learned to love Kṛṣṇa, bhakti, how you are eager to serve Kṛṣṇa. That is… Kṛṣṇa wants to see. Otherwise He does not require your service. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. He's always being served by hundreds and thousands of goddess of fortune. They are so much afraid. They are goddess of… We are praying here goddess of fortune, "My mother, Goddess of Fortune, give me some fortune." They are… The goddess of fortune is afraid if Kṛṣṇa may reject. Just like Rukmiṇī. When Kṛṣṇa was joking with her, she thought, "Maybe Kṛṣṇa is going to leave me." Immediately fainted. Immediately fainted. That is the goddess of fortune.

So humbly, so fearfully, they are engaged in Kṛṣṇa's service. What Kṛṣṇa's service we can give? What we are? We are nothing. Insignificant. So why Kṛṣṇa accepts our service? Why He comes in His arcā-mūrti to accept our service? Just to induce you how to serve Him, bhakti. That is wanted. Therefore He says, "So you give Me even patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. It doesn't matter. But give Me with bhakti." Yo me bhaktyā prayacchati. This is real business. (?) If you have no bhakti, if you officially make, Kṛṣṇa does not touch it. Kṛṣṇa is not so poor. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam… [Bs. 5.29]. So whatever you do, you should always be humble: "Kṛṣṇa, I am quite unfit. So whatever I could collect with my capacity, kindly accept." This is our only plea. Otherwise, don't be proud that "I am doing so much for Kṛṣṇa. Kṛṣṇa will be obliged to accept it." It is not like that. Tṛṇād api sunīcena taror api sahiṣṇunā. This is wanted.

So it is very easy, very sublime, but we have to learn it. And learning is also not very difficult. Here is everything, varieties. You always think of Kṛṣṇa, and Kṛṣṇa will give you intelligence. Buddhi-yogaṁ dadāmi tam. Teṣāṁ nityābhiyuktānāṁ bhajatāṁ prīti-pūrvakam. Teṣāṁ nityābhi… One who is always thinking of Kṛṣṇa, "Here is Kṛṣṇa, here is Kṛṣṇa, here is Kṛṣṇa, here…" Nitya abhiyukta. Teṣāṁ nityābhiyuktānām. Kṛṣṇa… You cannot cheat Kṛṣṇa. That is not possible. Kṛṣṇa is within your heart. He is seeing everything, your intention, your purpose, your activities, everything. Upadraṣṭā. In the Bhagavad-gītā it is… Upadraṣṭā-anumantā. He is witness. You cannot cheat Kṛṣṇa. Be sincere, and try to serve Him. He'll accept your service. And He will give you intelligence. Your life will be successful.

Thank you very much. (end)

740224BG.BOM

Bhagavad-gītā 7.9-10

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Bombay, February 24, 1974

Pradyumna: (leads chanting, etc.)

puṇyo gandhaḥ pṛthivyāṁ ca
tejaś cāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu
tapaś cāsmi tapasviṣu
[Bg. 7.9]

Prabhupāda: Next verse also.

Pradyumna: (leads chanting, etc.)

bījaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham
[Bg. 7.10]

Translation: "I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics. O son of Pṛthā, know that I am the original seed of all existences, the intelligence of the intelligent and the prowess of all powerful men."

Prabhupāda:

puṇyo gandhaḥ pṛthivyāṁ ca
tejaś cāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu
tapaś cāsmi tapasviṣu
[Bg. 7.9]

Puṇyo gandhaḥ, it may be original. Also the fragrant… Just like there are some flowers like rose, the fragrance is very nice. Of course, all fragrance is varieties, but pṛthivyāṁ ca: the fragrance is coming from the earth. It is not synthetic fragrance. So the same earth, the same watering, the same, what is called, sāra? For growing the trees, you…

Devotee: Manure.

Prabhupāda: Manure. The same manure, same water, the same gardener, but according to different flowers, the fragrance is different. How this is done? Can any scientist answer? How it is coming differently? And why there are differences? If it is nature, and the ingredients are the same, why nature is not producing the same quality or the same kind of flower or trees or fruits? Why? Therefore it is answered in the Bhagavad-gītā that nature is not all in all. Nature cannot work independently. Nature is the material world, material elements.

So it is answered there in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. There is superintendence of the Supreme Personality of Godhead, Kṛṣṇa. He, He likes that "This kind of bīja, or the seed, will produce this kind of flower and this kind of flavor." The superintendence is there of the Supreme Personality of Godhead. We fools, we say, we cannot explain. We say "Nature." What is this nature? There must be brain behind the nature. Otherwise, how a rose, so nicely it is coming? Even from artistic point of view, if you want to paint one flower, you have to take so much labor, so many colors, reflection, and so many instruments, then hardly you can paint one nice rose flower. Still, it is not as good. And not at all good in comparison to the original flower. So if this third-class flower, you have to apply so much brain, and this first-class flower has no brain behind it? Is that very good logic? What is this logic? There must be brain. And that is stated here: puṇyo gandhaḥ pṛthivyāṁ ca tejaś cāsmi vibhāvasau, aham. "It is My, under My superintendence."

So Kṛṣṇa is giving us intelligence that "If you do not go to the temple or do not hear to the ācārya, you can at least try to understand My presence when you see a flower or smell a flower." Is that very difficult job? Kṛṣṇa consciousness is so nice. Even drinking water, even by seeing the sunshine, even by seeing the moonshine, or, if you are a Vedic scholar, by chanting om, praṇavaḥ sarva-vedeṣu, or even by hearing the sound vibration, or by seeing a flower, or smelling a flower, something brilliant… Just like the sun is brilliant, the moon is brilliant. Tejaś cāsmi. So wherefrom this brilliance comes? The brilliance is imitation, reflection of the bodily brilliance of Kṛṣṇa. That is stated in the Brahma-sūtra, Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Then why we should disbelieve? We can see eye-to-eye that the sun is so brilliant. It is a material product only. But wherefrom the sun has come, so brilliant? Yac cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-mūrti, samasta-sura-mūrtir aśeṣa-tejāḥ. The brilliance and the temperature is unlimited. So wherefrom the brilliance comes? You can calculate yourself, that "The sun is composition of these chemicals, this material…," but why don't you produce? Why don't you produce an imitation sun so that you'll save so much money for electricity? At night you can get one sun in Bombay city. (laughs) (laughter)

So the rascals will give all description, but they'll never be prepared to prepare it, to manufacture it. Recently… It is a practical… In California one learned chemical scholar,… He has got Nobel Prize. So he was describing that "From matter, life has come." So there was one student, he's my disciple, Svarūpa Dāmodara. He questioned, "Sir, if I give you all these chemicals, can you produce life?" Then he said, "That I cannot say." But if you know that these chemicals composes life, so when I give you the chemicals, why don't you produce? So simply theorizing. Simply theorizing. Panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34].

So we cannot decide by theorizing. But if we take shelter of Kṛṣṇa, here is the perfect knowledge, that aham, "I am the background." Otherwise, how we can explain? Svābhāvikī jñāna-bala-kriyā ca. Just like if you have to paint one flower or if you have to create some scent, you have to mix so many chemicals. But He's so powerful, His energies are so perfect, that svābhāvikī jñāna-bala-kriyā ca, simply by His willing, immediately, everything is there. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That is the appreciation of the energy of God. If you are not appreciating, that is your fault, but there is brain, there is work. But the energy is so perfect… Just like nowadays, electric, electronic energy. You simply push on one button and so many things happens immediately. It is still, still, hundred thousand times subtler. Simply by His willing, everything has come out. This is understanding. But because we have no such brain, neither we can think, we evade the issue. Therefore if we want to understand how this flower has come in, how this fragrance is there, you try to understand that it is due to Kṛṣṇa. And appreciate. That is Kṛṣṇa consciousness. You appreciate: "Oh, my Lord is so…"

There is a story, I shall… It is not story. Or take it as story, that sometimes Nārada Muni was passing, and one very learned scholar, brāhmaṇa, he saw Nārada Muni, and he asked Nārada Muni, "Sir, where you are going?" He said, "I am going to Vṛndāvana, yes, Vaikuṇṭha, to see my Lord." "Oh, you are going there?" Nārada Muni has got free passage to everyone. So, "Will you ask Nārāyaṇa when my liberation will come?" "All right, I shall ask." Then he met another cobbler. He was sewing shoes. So he also asked, "Sir, where you are going?" "Now I am going to Vaikuṇṭha to see my Lord." So, "Will you ask when I shall get salvation?" So Nārada Muni noted, "All right, I shall ask." So when Nārada Muni met Nārāyaṇa, he, after finishing his business, he asked the two men's question, that "These two men, one very learned scholar, brāhmaṇa, he also asked me this question, and the cobbler also asked me." So Nārāyaṇa said "This cobbler will get his salvation after finishing this life, and this brāhmaṇa will have to take, wait for many, many births."

So Nārada Muni became very much inquisitive, "How is that?" So when he came back, first of all he met the brāhmaṇa. He inquired, "Did you inquire, sir, about me?" "Yes, yes. He said that you have to wait many, many births." No, He did not say many, many births, Kṛṣṇa said, Nārāyaṇa said that "When you meet them again, you say that, if they inquire 'What my Lord was doing at that time?' you say that 'He was pulling one elephant from the hole of a nail,' " what is called?

Devotees: Needle.

Prabhupāda: Needle. So when he met the brāhmaṇa he said… And he inquired, "What Nārāyaṇa was doing when you met Him?" "I saw that He was pulling one elephant through the hole of a needle." So he immediately said, "All right, sir, namaskāra. Your, all these big, big stories we cannot believe, that an elephant is being drawn through the hole of a needle." And the same question was raised by the cobbler, and he, Nārada Muni replied in the same way. And he began to cry, "Oh, my Lord is so powerful. He can do anything." So Nārada Muni inquired that "How do you believe that the elephant is being drawn through the hole of a needle?" "Now, why not? I am seeing daily. I am sitting under this banyan tree and there is fig, banyan fruit, and there are thousands of seeds, and I know that each seed's containing a big tree like this."

That's a fact. Everyone knows. Bījo 'haṁ sarva-bhūtānām. [Bg 7.10] Here Kṛṣṇa says, bījo 'haṁ sarva-bhūtānām. Is there any chemist? Just get one small seed like the fig seed. It is very small, but it contains that big tree. Where is that chemistry? Where is that physics? So here is the answer, Kṛṣṇa says, bījaṁ māṁ sarva-bhūtānāṁ viddhi. Big, even this big, gigantic universe, that is also bījaṁ māṁ sarva-bhūtānām. It is stated in the Vedic literature. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. There are so many things. Everyone is inquisitive, "Where is the beginning of this thing?" The beginning is the Supreme Lord. That is the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. Beginning is there. So you cannot say that life has come from matter. That is not possible. Because here it is said, Kṛṣṇa says, that bījaṁ māṁ sarva-bhūtānām. Anything which has come into existence, the original source is Kṛṣṇa. So Kṛṣṇa is life. He's not dead stone. Therefore the conclusion is: from life, life has come and matter has come. Not that matter has come from life. Oh, what is that? Life has come from matter. That is not the conclusion. That is wrong conclusion.

So if you actually require perfect knowledge, then we have to accept knowledge this, like this way. It is called avaroha-panthā. Avaroha-panthā means a descendence or deductive process. So our Kṛṣṇa consciousness movement, we claim that we have got perfect knowledge of everything because we are taking knowledge from the perfect person-Kṛṣṇa. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. And that is the real process. If you simply speculate to arrive at the conclusion, inductive process… Just like if you want to study whether man is mortal or immortal, there are two processes. Deductive process, you take the idea from superior person that man is mortal. If you accept, then your knowledge is perfect. But if you want to approach the knowledge by inductive process, by studying each man, whether he is mortal or immortal, you may study thousand, two thousand, five thousand, but you cannot study all the men. Therefore your conclusion remains always defective. You cannot do that. Therefore the best process is knowledge is to receive from the person who is authorized. Actually, you do that. We go to a school, we go to college, to receive knowledge from the superior person. That is our process. That is perfect knowledge. You cannot manufacture knowledge.

Therefore real knowledge of everything can be had from the Bhagavad-gītā. If you study it nicely, it is very easier and perfect. Bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam [Bg. 7.10]. Sanātanam. Sanātanam means eternal. It is not that bīja, that which is produced and again it is vanquished. Sanātanam. In another place Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā. All living entities…

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Aham, the person, He is the… Just like the father gives the seed in the womb of the mother and the child comes out. Similarly sarva-bhūtānām, not only human beings, but also all living entities. There are 8,400,000 species of living entities. The original bīja, the seed, the seed-giving father is Kṛṣṇa. Therefore Kṛṣṇa is international or interuniversal. Kṛṣṇa is not a Hindu or Indian or this or that. Kṛṣṇa is for everyone. So I have explained to my foreign students, American, European and African, and other, that ”Kṛṣṇa is for everyone. Don’t take it that Kṛṣṇa is for the Hindus, for the Indians, or for the brāhmaṇas or the kṣatriyas. No. Kṛṣṇa is for everyone.” Therefore our society’s name is ”Kṛṣṇa Consciousness.”

So our only request is that ”Take Kṛṣṇa as the original father, original father.” It is very easy to understand. As I have got my father, my father has got father, his father, his father his… Who is the original father? The original father is Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. So where is the difficulty to understand? There must be one original father. If you go on researching who is the original father, then you’ll come to the conclusion that Kṛṣṇa is the original father.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is the Vedic version. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Father’s father, his father, his father, you go on, go on. you come to Brahmā. Brahmā is considered as the forefather or grandfather, pitāmaha. But Kṛṣṇa is addressed in the Bhagavad-gītā: prapitāmaha, even the father of Brahmā. Prapitāmaha. You’ll find in the Eleventh Chapter, prapitāmaha [Bg. 11.39]. He’s father of… Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. You know, those who are conversant with the śāstras, that Brahmā’s another name is Svayambhū. He’s not born of any material father and mother. He’s born on the lotus flower sprouted from the navel of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu. Therefore his name is Svayambhū. Svayambhū is one of the authorities because he was first educated about the Vedic knowledge by Kṛṣṇa, or Viṣṇu. Tene brahma hṛdā. Brahma means Vedic knowledge. Tene means imparted. Ādi-kavaye, the ādi-kavi, the original person. Tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. Even big, big personalities, they become bewildered to understand Kṛṣṇa. Therefore Kṛṣṇa says… We have already discussed.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So Kṛṣṇa is the Supreme Person. Kṛṣṇa is the original of everything, original source of everything. That is the verdict of the… Therefore Arjuna accepted; sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] ”My dear Kṛṣṇa, whatever You are saying, I accept Him, accept all these in toto, not deducting, not giving my own commentation.” This is the way of studying Bhagavad-gītā. So if you study Bhagavad-gītā as it is, as it is said in the…, and if you accept it, then your life is successful. Otherwise, panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34], you’ll never understand what is God or what is ultimate source, what is Absolute Truth.

So the Bhagavad-gītā is the essence of all Vedic literatures because, after all, Vedic literature means vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15], to understand Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead. That is the purpose of Vedic study. So the Supreme Personality Himself is giving the knowledge of the Supreme by Himself, personally. Therefore we are preaching this Bhagavad-gītā as it is, Kṛṣṇa consciousness. And the easiest method is to chant Kṛṣṇa’s name. Easiest method. It is recommended. It is not our manufacture. It is said. When Mahārāja Parīkṣit learned all the defects of this Kali-yuga, then he was little disappointed, ”How these men or the persons…?” Men means human beings. ”How they will be relieved from the miserable condition of materialistic life in this age of Kali?” Because it is all defective.

Now, it is stated in that chapter that in the Kali-yuga the mlecchā rājanya-rūpiṇo bhakṣayiṣyanti prajās te. The government will be all mlecchas, not the kṣatriyas. Mlecchas. Mlecchā rājanya-rūpiṇaḥ. They’ll take the post of government post, government service. And their business will be bhakṣayiṣyanti prajās te, they’ll devour all the prajās. And in this way the prajās will be so much, I mean to say, distressed that gacchanti giri-kānanam. Gacchanti giri-kānanam. They will be so much, I mean to say, harassed that they will give up their home and hearth and go to the forest. That time is coming. That time is coming. It is no more that brāhmaṇa, kṣatriya, vaiśya. Therefore human civilization, there is no human civilization if there is no such division as brāhmaṇa, kṣatriya, vaiśya, śūdra. That is not human… That is animal civilization. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa… [Bg. 4.13]. Everything is there.

Social, political, economical, all solutions are there in the Bhagavad-gītā. But unfortunately, it is our property, it is, it was spoken in India, and it was desired that all Indians should learn it and spread the knowledge all over the world-the rascals are doing nothing. Caitanya Mahāprabhu ordered, bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. It is for the perfect human being. Janma sārthaka kari' kara para-upakāra. The other parts of the world, they're in darkness. So there is great necessity of spreading the knowledge of Bhagavad-gītā all over the world. The customers are also ready. So if you want glory of India, if you want to glorify your life, just study Bhagavad-gītā as it is and spread it all over the world. You'll be honored. Single-handed, whatever I have done, they are thinking wonderful. And if we have got many, many persons to go outside India and preach this gospel of Bhagavad-gītā, they will be benefitted and you will be glorified. Your country will be glorified. This message of Bhagavad-gītā, it is a fact; it is not story.

So people are fed up with this wrong type of civilization. This is not civilization. Āhāra-nidrā-bhaya-maithunaṁ ca. Day and night. This is also warned in the Śrīmad-Bhāgavatam:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Ṛṣabhadeva said that "These rascals," pramattaḥ, pramattaḥ, "has become mad." Nūnaṁ pramattaḥ kurute vikarma: "Always engaged in mischievous activities." These rascals, these materialistic persons. Nūnaṁ pramattaḥ. "They have become mad, and their business is..." Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma, akarma and vikarma. Vikarma means activities which are forbidden in the śāstra. Just like according to Vedic principles, at least a brāhmaṇa, a leader, a king should avoid these four principles of sinful activities. What is that? Meat-eating, illicit sex life, gambling and intoxication. At least, these four men, who is leading the public or who is a brāhmaṇa or who is a king, he must be very much cautious about... But just see what is the... Everyone, practically, they are addicted to these sinful activities. So therefore they are mad, pramattaḥ. Vikarma. These are forbidden in the śāstras, and they are doing that. Why? Because they are mad. Why they are so mad? Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Now, yad indriya-prītaya āpṛṇoti: "Simply for sense gratification." That's all. Simply for sense gratification. Not for any big but to satisfy the senses. "Oh, oh, my tongue is asking for a cigarette, asking for wine. All right, give the tongue wine." Why? Without cigarette, without wine, you shall die? "No, I want to satisfy my tongue." Indriya-prītaya āpṛṇoti. "So why it is sinful?" It is sinful in this way, that... Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti, na sādhu manye [SB 5.5.4]. "Oh, it is not good." Yata ātmano 'yam asann api kleśada. Ātmā, ātmā is eternal, but he is covered by this material body. Asann api. You can say, "All these material bodies, they are for a few years." But it is kleśada, it is so much miserable. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu... [Bg. 13.9]. People have lost their brain. They do not know what is actually unhappiness, miserable condition. They have no... "All right..." That is all... Animals, the animals do not know. He's going to the slaughterhouse. "All right, let me go." That's all.

So this kind of civilization will not make you happy, sir. You have got... Bhārata-bhūmite haila manuṣya-janma... You have taken your birth in the puṇya-bhūmi, in the sacred land of Bhāratavarṣa. Here is your knowledge. Take it and be successful in your life.

Thank you very much. (end)

740225BG.BOM
Bhagavad-gītā 7.11-12

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Bombay, February 25, 1974

Pradyumna: (leads chanting, etc.)

balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

Translation: "I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas, Arjuna."

Prabhupāda: Next śloka also.

Pradyumna: (leads chanting, etc.)

ye caiva sāttvikā bhāvā
rājasās tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

Translation: "All states of being, be they of goodness, passion or ignorance, are manifested by My energy. I am in one sense everything, but I am independent. I am not under the modes of this material nature."

Prabhupāda:

balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

Kṛṣṇa is explaining everything, how you can become Kṛṣṇa conscious twenty-four hours. The one process is, as recommended by Caitanya Mahāprabhu,

tṛṇād api sunīcena

taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Kīrtanīyaḥ sadā hariḥ. "Always chanting the glories of the Lord." Man-manāḥ… Satataṁ kīrtayanto mām [Bg. 9.14]. Kṛṣṇa also says in the Bha… Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Namasyantaś ca māṁ bhaktyā nitya-yuktā upāsate. These are the mahātmās, symptoms of mahātmā. They are always engaged in chanting the holy name. Satatam. And Caitanya Mahāprabhu also recommends: kīrtanīyaḥ sadā hariḥ.

This is life. Human life is meant for this purpose. Kīrtanīyaḥ sadā hariḥ. We require something to eat because we have got this body. So minimizing the bodily enjoyments… Bodily enjoyment means… Or necessities. When you use bodily necessities in excessive proportion, that is called kāma. Otherwise, to satisfy the bodily necessities, that is not kāma. Therefore Kṛṣṇa says that kāmo 'smi bharatarṣabha. Dharmāviruddho bhūteṣu. Dharma aviruddha. The religion, religion means regulation. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Everything has got regulation. Just like in our ordinary life, we get license. Even a man is keeping a wine shop-that is not good thing-but he must take license, regulation. The whole śāstra means regulation. Śāstra. The word śāstra has come from śās-dhātu. Śās-dhātu means ruling, controlling. So from śās-dhātu, the śāsana has come, government ruling. And śāstra has come. And śastra has come. Śastra means weapon. Just like sword. It is called śastra. Or guns. And śāstra also. Śāstra is the regulative principles, the book of law. You cannot violate the book of laws. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23], na sukhaṁ sāvāpnoti. You must keep yourself in regulative principles, according to the śāstra.

So here Kṛṣṇa says, dharma aviruddhaḥ kāmaḥ. The… In the śāstra it is stated that jīvo jīvasya jīvanam. "Every living entity is living by eating another living entity." That is nature. Ahastāni sahastānām. Śāstra says, in the Bhāgavata, that "Those who have got no hands, they are food for the animal with hands." Those who are eating animals, they are also animals. Even human being, in the form of human being, eating animal. So one… human being means with hands, sahastānām. Hasta means hand, and sa means with. And the animals, ahastānām, ahastāni, they have no hands. They have got only legs, four legs. So ahastāni sahastānām. This, the with-hands animal, means those who are meat-eating, they are animals, but with hands. That is the difference. Here is an animal. Just like cows, goats, lambs. They are animals. And dogs. There are dog-eaters also. There is the word, śva-pacaḥ. Śva-pacaḥ means dog-eaters. Yaj-jihvāgre nāma tubhyam, aho bato śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam. Even a person coming from the family of dog-eaters… There are dog-eaters still. So if he chants Hare Kṛṣṇa mahā-mantra, he becomes glorious. Aho bato śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam. Caṇḍāla… They are called caṇḍālas. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. Even if a caṇḍāla… Caṇḍāla means the dog-eaters. So these animal-eaters, they are also animal, describing, animal with two hands. Ahastānāṁ sahastā… Ahastāni sahastānām. Apadāni catuṣ-padām. Apadāni means those who have no legs, like plants, trees, the grass. They have no legs. They are standing. They have got legs, but they have no moving power. They are called pāda-pa. Pāda-pa means they have got legs for eating. We are eating with mouth; they are eating with legs.

So everything, analytical study is there in the śāstras very minute, senses and power, who has got. The fish, they have got very good sensation power. Means two miles away, they get sensation there is enemy, "Somebody's coming to eat me." These are all described in the Bhāgavatam. The frogs, they can become in samādhi, situated in samādhi, for many, many years. So these things are not very great things, to have samādhi, to have yogic principles. Even in the animals you will find. I read long, long ago that in the coal mine, while they were digging coals, one frog came out from the coal and jumped over and died. That means the frog was buried within the lump of coal for many, many thousands of years, and he was keeping samādhi. Kumbhaka, kumbhaka-yoga they know. So these are not very extraordinary things. Because after all, living entity is eternal, does not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. If, by some process, he lives for some time more, that is not very wonderful thing. The wonderful thing is how to stop this birth and death. That is wonderful thing. Not that I am living, say, for fifty years or hundred years, another man is living for three hundred years. That is not very wonderful thing.

So there is regulative principles in the śāstra, as I was explaining. (aside:) Why the boys shall talk? So we must follow the… If we want to make our life perfect, we must follow the regulative principles. Just like good citizen means… What is that good citizen? Good citizen means who follows the laws of the state. He is good citizen. Good citizenship means strictly following the laws of the government. Similarly, first-class human being means who follows the laws of God. That's all. He's first-class. And those who are simply violating the laws of God, they are third class, fourth class, tenth class. It will be explained a few verses after that na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are simply violating the laws of God, they are called duṣkṛtinaḥ, miscreants. Such class of men… There are so many classes of men. Kṛṣṇa is mentioning some of them. Na māṁ duṣkṛtino mūḍhāḥ. The duṣkṛtinaḥ, those who are simply violating the laws of God, they are called duṣkṛtinaḥ. So such persons cannot come to Kṛṣṇa consciousness, God consciousness. One must follow the rules and regulation, śāstra.

Śāstra means which is giving you regulative life. In regulative life sex life is… [break] That is śāstra. That is regulative principle. And even with your wife you cannot have sex life unless it meant for progeny, for producing children, Kṛṣṇa conscious children, not cats and dogs. That is dharmāviruddhaḥ. That is not against religious principles. That is very nice. Just like to produce brahmacārīs. Brahmacārī, wherefrom the brahmacārī comes? It comes from the gṛhastha life. Unless one marries, how he can beget children who become brahmacārī? So if you produce brahmacārī, then you can produce hundreds of brahmacārī. That is allowed. But don't produce cats and dogs. That is dharmāviruddhaḥ. Kṛṣṇa says, "I am there." Everything is there. Kṛṣṇa is everything. Even in sexual intercourse there is Kṛṣṇa. But how? Dharmāviruddhaḥ, not against the laws of śāstra. In the śāstra it is said that you'll have sex life after the menstrual period, sex life you have. But when your wife becomes pregnant, no more sex life. No more sex life. This is the injunction of the śāstra. You cannot have sex life for producing illegitimate son. That is described in the… That is called varṇa-saṅkara. One who produces illegitimate children, the world becomes full of varṇa-saṅkara, unwanted children, and thus the whole world becomes hell. This is stated in the Bhagavad-gītā. Now it is a fact, everyone knows, that so many children are… Especially in the Western country, I have seen. A girl is not married, but she has got child. What is that? That is varṇa-saṅkara. So varṇa-saṅkara increases; the world becomes hellish. Why so much trouble now? Because… Don't mind. It is according to śāstra.

The whole population is varṇa-saṅkara. Therefore there is no regulative principles. If you follow regulative principles, there is no problem. And this regulative principle is Kṛṣṇa svayam. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. He's giving, He's saying, dharmāviruddhaḥ kāmo 'smi bhūteṣu bharatarṣabha. So there is Kṛṣṇa consciousness even in begetting children. Provided you follow.

So everything can be employed. Just like I was explaining to George-just now he came-that actually there is nothing material. Everything is spiritual. As Kṛṣṇa is explaining from the very beginning: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir…prakṛtir me bhinnā aṣṭadhā [Bg. 7.4]. Prakṛti, "My nature." Nature I have already explained. Just like nature of fire. How do you understand the nature? By heat and light. That is the nature. Wherever there is fire… Parvato bhānumān dhumāt.(?) The example is given. Just like long, long, high… I have seen in Naimitad.(?) There is fire. There is smoke. So that smoke means there is fire. That is the symptom. You cannot separate smoke from fire. That is not possible. Smoke is nature. Similarly, nature and the source from which… Just like fire. It is coming, the smoke. You cannot separate. Similarly, if bhūmiḥ āpaḥ analaḥ vāyuḥ kham, this material nature is coming from Kṛṣṇa, how you can separate it from Kṛṣṇa? It is also Kṛṣṇa. That is Kṛṣṇa consciousness. One who does not see bhūmi, immediately remembers that "This is Kṛṣṇa's nature," he remembers immediately Kṛṣṇa. That is Kṛṣṇa consciousness. Even by seeing land. So devotee sees like that. "Oh, this land is so nice. Why not construct a nice temple for Kṛṣṇa?" This is Kṛṣṇa conscious vision. "Oh, there are so many skyscrapers. Why not construct a nice skyscraper temple of Kṛṣṇa?" That is Kṛṣṇa consciousness.

So soon as you become Kṛṣṇa conscious, you become spiritual. Just like as soon as there is fire, immediately you become hot, warm. You touch the iron rod in the fire; it becomes warm, warmer, warmer, then it becomes red-hot. And when it is red-hot, it is no more iron rod; it is fire. You touch everywhere, the same iron rod will burn. Similarly, if you become fully Kṛṣṇa conscious, there is nothing material. Your body's spiritual, your mind is spiritual, your soul is already spiritual-everything is spiritual. Sarvaṁ khalv idaṁ brahma. That is Kṛṣṇa consciousness. So simply we have to bring Kṛṣṇa in every activities. Kṛṣṇa consciousness movement is that for, for that purpose. And there will be no problems. You bring Kṛṣṇa. Yat karoṣi yaj juhoṣi yad dadāsi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. Kṛṣṇa says, "Whatever you eat…" Just like we are eating prasādam. Others will see, "They are eating ḍāla-bhāta, and they are calling prasādam." Because he has no Kṛṣṇa consciousness. And one who has got Kṛṣṇa consciousness, he eats the same ḍāla-bhāta… It is not ḍāla-bhāta. It is spiritualized, because it is offered to Kṛṣṇa. Kṛṣṇa has eaten it. Kṛṣṇa eats. Don't think that "The things are there. Kṛṣṇa has not eaten." No, Kṛṣṇa has eaten. But Kṛṣṇa's eating and your eating is different. If I give you something to eat, you'll finish the whole thing, but Kṛṣṇa is pūrṇa. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. This is the Vedic injunction. He can eat, and He can leave. Otherwise, is He speaking false?

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

He eats. So one friend belongs to the Arya-samaj. He asked me this question, that "You are offering in the temple, but does Kṛṣṇa eat?" Certainly He eats. Why not? "No, the things are there. How He eats?" Why you are comparing your eating and Kṛṣṇa's eating the same? Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. These rascals do not know what is Kṛṣṇa. He thinks, "Kṛṣṇa is like me." These rascals. They do not know what Kṛṣṇa. Why?

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

He does not know. Kṛṣṇa can be known by the mercy of Kṛṣṇa. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa tattvataḥ, in truth, then you have to go through this bhakti process, not by your speculative process. Kṛṣṇa is not open to your sensual gratification. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. He cannot be revealed to anyone and everyone. Yogamāyā-samāvṛtaḥ. He's covered. Just like at night we cannot see the sun. That does not mean the sun is not in the sky. This is foolishness. If somebody thinks, "Now we cannot see the sun. Therefore sun is gone, dead…" Formerly people used to think like that. What is that? Some people? Used to think that sun is dead? So Kṛṣṇa is everywhere. As sun is always there in the sky, Now it is, say, half-past eight. So the morning, half-past eight, is also there, present. In America it is half-past eight, morning. There you'll see sun. So because at night in India, in Bombay, half-past eight we cannot see the sun, it does not mean the sun is finished. If you go to America, in Los Angeles, you'll see the sun. Similarly, Kṛṣṇa is always present. Simply you have to prepare your eyes to see Kṛṣṇa.

Therefore Kṛṣṇa says that dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha. Who is following the, strictly the regulative principles, even in sex life he can see Kṛṣṇa. Which is considered abominable, but even in sex life, if you are following the rules and regulations, you can see Kṛṣṇa. Therefore when such sons are begotten, they become devotees of Kṛṣṇa. Therefore according to Hindu principles, there is garbhādhāna-saṁskāra, ten kinds of saṁskāras, reformative measures. So the sex life should be also open to the saṁskāra. It is a saṁskāra. Garbhādhāna-saṁskāra. Garbhādhāna-saṁskāra means when you are going to make your wife pregnant, there is saṁskāra, there is ceremony. And especially in the brāhmaṇa families, if there is no garbhādhāna-saṁskāra, he immediately becomes a śūdra. This is the shastric. You must follow the saṁskāra. Saṁskārād bhaved dvijaḥ janmanā jāyate śūdraḥ. One who follows the saṁskāras, then he becomes purified. This is, this is called dharmāviruddhaḥ, "not against the religious principles."

So if we do not follow the principles, then we are animals. That's all. That is the difference between the animal and man. If you do not follow the regulative principles enjoined in the śāstras… Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, kāma-kārataḥ, na sukhaṁ sāvāpnoti [Bg. 16.23]. Because we do not follow the shastric injunction, therefore we are thinking that "Population is increasing; let us use contraceptive method." The so-called contraceptive method is there because we are having sex life against religion. Against religion. But if you have sex life in, mean, pursuance of the religious principles, you don't require. Because to become father and mother is not restricted, but to become father and mother of cats and dogs is restricted. To become father and mother is not restricted. That is nature. You become father of hundreds children. But don't produce cats and dogs. Then there will be… Then dharmāviruddhaḥ… And there will be unwanted population, problem, fight, no peace, no tranquillity. Everything, all, it will be hell.

So because people are producing children against religious principles, therefore the whole world if full of varṇa-saṅkara, and there is no peace. So if you follow the principles of Bhagavad-gītā, automatically there will be peace. Because every children, every boy, every girl will be sober, Kṛṣṇa conscious. And therefore śāstra prohibits, pitā na sa syāt, one should not become father; jananī na sā syāt, one should not become mother; gurur na sa syāt, one should not become guru. One… In this way, there are… Why? Na mocayed yaḥ samupeta-mṛtyum. If you cannot stop the course of birth and death of your children, then don't become a father. This is called religious contraceptive. Remain without children. That is called dharmika life. If you can stop the birth and death of your children… Birth and death means… Because dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. The real soul, the real life is within the body, while… And he's transmigrating. The… Transmigrating from one body to another. That is called death. And when he comes out from one, another body, that is called birth. So as soon as you get-kleśada āsa dehaḥ-this body, full of miserable condition, then you again put into miserable condition of life. Therefore if you can stop your childrens' birth and death any more, then beget children. This is the shastric injunction. And if the father does not know how to stop his own birth and death, then what is the use of producing children? The father should be so sympathetic with the children, with the sons, that he must know what is the pains and pleasure of birth and death.

So every parent desires welfare of his children, of their children. So this is the greatest welfare, that "This child has come in my womb, he has become my son. This is the last time. No more birth and death. He will be educated in that way." That is father's responsibility. Not that eat him, get him meat-eating, and get him fat. However fat he may be, he'll die. (laughter) You cannot stop his death simply by making him fat like elephant. Therefore it is said, dharmāviruddha. Don't beget children if you have no responsibility. But they think that "We'll have sex life, but we shall avoid this responsibility. So then let us use contraceptive." This is greatest sinful life. Greatest sinful life. You are killing, murderer. Now in the Western countries, they are actually killing. They have made law. So if the society has become so awfully sinful, how they can expect peace and prosperity? That is not possible. That is not possible.

Therefore na māṁ duṣkṛtino mūḍhāḥ prapad… [Bg. 7.15]. That śloka will be explained later on. Those who are leading sinful lives, simply sinful life, duṣkṛtinaḥ… Kṛti means very meritorious. But duṣkṛti, they're the opposite. It is not sukṛti. Su means "for well-being," and duṣkṛti means "for creating disturbances." There are many brains nowadays. They know how to use the brain. But duṣkṛtinaḥ. Therefore a godless society, there is so much restlessness in the society. Because the duṣkṛtinaḥ are working. Now, in their place, sukṛtinaḥ must be brought. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. Then there will be peace and prosperity.

Thank you very much. (end)

710405BG.BOM

Bhagavad-gītā 7.11-13

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Bombay, April 5, 1971

Prabhupāda: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Ladies and gentlemen, I thank you very much for your participating in this Kṛṣṇa consciousness movement. So yesterday we were discussing this verse,

balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

Dharma-aviruddha. Dharma-aviruddha, the meaning of dharma-aviruddha, "illegal, illicit," "against the laws of God." Dharma means the laws of God, and anything against the laws of God, that is called dharmāviruddho… Dharma-viruddha and dharma-aviruddha. Yes. Viruddha means against, and aviruddha means not against, in favor.

So the bodily necessities of life… We eat, we require to eat, eating, and we require to sleep also, eating, sleeping. And sex life, that is also required for keeping the body fit. In Kali-yuga these four things, bare necessities of life, eating, sleeping, mating, and defending… Āhāra-nidrā-bhaya-maithunaṁ ca. These are bare necessities of the body. That will be also in disorder in this age. People will have no sufficient food, no place to sleep, no mate to have sense enjoyment, and it will be defenseless. Just like we are seeing at the present moment innocent people of East Pakistan are being killed. Simply for political reasons, some innocent people, lakhs of innocent people, are being killed. These are the symptoms of Kali-yuga. The bare necessities of life will not be available. There is no protection. In Calcutta there is no surety. When you go out on the street, there is no surety whether you will come back home at the present moment. Perhaps you all know. So there is no proper defense even, which is not refused to the animals. Why? Because everything is going on-dharmāviruddha. They are going against the law, nature's law. We say "Nature's law" or "God's law." Therefore so much mismanagement.

So here Kṛṣṇa specifically mentions dharma-aviruddha-kāma, sex impulse not against the law of God. What is that sex impulse against the law of God? The law of God is that sex life is required for progeny, for begetting children, not for sense enjoyment. Anyone who enjoys sex life for enjoyment, he is a śūdra or less than śūdra. That is the description in Vedic literature. When Nārada Muni instructed Yudhiṣṭhira Mahārāja about householder's life, the householder's life, when they beget child, there is a ceremony which is called garbhādhāna-saṁskāra. Not that "I am today very sexually agitated. I must have sex." No. Just like that Kardama Muni. Kardama Muni's wife, Devahūti. Not Devahūti. Aditi or Diti? Hiraṇyakaśipu's mother?

Indian man: Kaśyapa Muni.

Prabhupāda: Kaśyapa Muni and Diti. The wife was very sexually agitated, and she requested the husband to have sexual intercourse. The husband said, "No. This is not the proper time." I am describing the story shortly. But the wife was too much agitated. So she obliged the husband to have sex life with her, and after sex life the Kaśyapa Muni said that "Your sons will be demons." Kaśyapa Muni, yes. So as a result of untimely sex life, two demons were born.

So there is regulation of sex life. Therefore Kṛṣṇa says, dharma-aviruddha, sex life is sanctioned under certain conditions. That is humanity, not like… Even the cats' and dogs' life there is some limitation. They have got a period of sex life. Similarly, for gṛhastha, there is a period for sex life. After menstrual period, five days after menstrual period, one may have sex life for begetting children. And if the woman or wife is pregnant, then there is no more sex life till the child is born and six months old. These are the regulations. And besides that, when there is sex life, there is a ceremony. It is not a secret thing. They could call, especially for the brāhmaṇas, they would call friends. Just like Hindu marriage takes place not by agreement but amongst the, in the presence of agni and friends and relatives and brāhmaṇas. That is sufficient witness. Similarly, when a brāhmaṇa goes to have sex intercourse for begetting child, there is a big ceremony. All the relatives, all the learned brāhmaṇas are present, and with their permission he goes for sex life. Sanctity. Therefore the child is born very nice. Because in such family ordinary living entity cannot come. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. In the family of a pure brāhmaṇa, śucīnām, or in the family of rich man, yoga-bhraṣṭo 'bhijāyate, the persons who have not executed the yoga system completely or somehow or other fallen down, they are given the chance of taking birth in nice brāhmaṇa family or rich man's family. So they also take care how to beget children. That is garbhādhāna-saṁskāra. This is called dharma-aviruddha-kāma. This kāma is sanctioned. Otherwise you'll beget demons, just like Kaśyapa Muni, untimely sex.

So therefore Kṛṣṇa says, "When there is sexual intercourse according to the scriptural injunction, that is I am." Kṛṣṇa says, "I am that sexual intercourse." In such kind of sexual intercourse there is no sin. That is another yajña. Just like we eat kṛṣṇa-prasādam by offering yajña. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. If we take kṛṣṇa-prasādam, then we become freed from all kinds of sinful reaction. Because the material world is so made that willingly or unwillingly… If you are not willing, unwillingly you have to commit so many sinful actions. Just like to kill an animal is sinful action, but you don't want to kill. Still, when you are passing on the street, you are killing so many ants. While drinking water, besides the…, all around the water jug there are so many animals. When you crush, I mean to say, spices, we kill so many animals. So we are responsible for that. Because in the Bhagavad-gītā you know, bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. If you simply cook for your sense gratification, then you have to take responsibility of all the killing business. But if you offer to Kṛṣṇa and take the prasādam, you become free from the contamination. Similarly, we require to eat, we require to sleep, we require to mate, and we require to defend. If these things are done on account of Kṛṣṇa or as enjoined in the śāstra… Śāstra means, as I have already told you, the orders of Kṛṣṇa or orders of God. Sādhu-śāstra-guru. They are the same thing. There is no difference. A sādhu follows the orders of the scriptures. A guru follows the order of the scriptures. And śāstra is description of the Supreme Lord. Just like we are reading Bhagavad-gītā. These are the injunction of Kṛṣṇa. Therefore it is śāstra. Or anyone who writes in terms of the śāstra, that is right direction. If we speak Bhagavad-gītā as Kṛṣṇa desires, then it is nice. And if we describe Bhagavad-gītā to fulfill our ulterior motives for some purpose, then it is useless. So similarly, Kṛṣṇa said, dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha. Those who are not following the principles, how to beget child, or not observing the garbhādhāna-saṁskāra-according to śāstra, immediately the family becomes converted into śūdra. No more brāhmaṇa, no more kṣatriya, if he does not follow. This is very easy to understand. If you do something illegally, against the law, immediately you become a criminal. Similarly, dharmāviruddha. The garbhādhāna-saṁskāra has to be observed. Otherwise we become śūdra, no more brāhmaṇa, no more kṣatriya.

So it is very difficult to say at the present moment whether garbhādhāna-saṁskāra is observed. At least, in garbhādhāna-saṁskāra we understand that "This child is born of a real brāhmaṇa," but without garbhādhāna-saṁskāra, who knows how the child is born? Nobody knows except the mother. Therefore the śāstra says, "In this age, Kali-yuga, because this garbhādhāna-saṁskāra is not observed regularly," kalau śūdrāḥ sambhavāḥ, "everyone in the Kali-yuga is a śūdra because the garbhādhāna-saṁskāra is not observed." Of course, those who are observing… But it is very hard to say who is observing. But if it is not observed, then any child born, either in the brāhmaṇa family or kṣatriya family or vaiśya family, because the garbhādhāna-saṁskāra is not observed, it is to be understood that that child is śūdra. Even if the garbhādhāna-saṁskāra is observed, still, by birth, it is accepted that every child is a śūdra. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. And if the regulative purificatory processes are adopted, then he becomes dvija. Dvija means twice-born. First-born by the father and mother, and his second birth is by the spiritual master and Vedic knowledge. Veda-mātā. Vedic knowledge and the spiritual master gives another birth. Upanayana-saṁskāra. Upanayana. Upanayana, means coming nearer to the understanding of Vedic knowledge, upanayana, or coming nearer to the spiritual master. Then he begins studying of Vedas. Veda-pāṭhād bhaved vipraḥ. When he has studied nicely Vedas, then he becomes a vipra. And when he understands the Supreme Lord or the Parabrahman, then he is brāhmaṇa. This is the process.

So at the present moment this movement, Kṛṣṇa consciousness movement, is meant for creating nice brāhmaṇas with qualification. Satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So Kṛṣṇa says that "Regular principle, sex life, is all right. That is I am." That is Kṛṣṇa. If we can beget children to develop them with Kṛṣṇa consciousness and thus become liberated from the clutches of repeated birth and death, that is the duty of the father and mother rightly followed. Otherwise we become entangled.

ye caiva sāttvikā bhāvā
rājasās tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

Because everything emanates from Kṛṣṇa or Parabrahman, the Absolute Truth… Even tamo-guṇa, rajo-guṇa, all these guṇas, they are also emanation from Kṛṣṇa. Ye caiva sāttvikā bhāvāḥ.

Sāttvikā bhāvāḥ means the consciousness of goodness, material goodness, sāttvikā bhāvāḥ. There are many persons who are very moral and following the rules and regulation of the śāstra or an ideal brāhmaṇa. That is sāttvika-bhāva. Ye caiva sāttvikā bhāvā rājasāḥ. Rājasāḥ means the kṣatriya spirit consciousness, and tāmasāś ca ye matta eveti. They are all emanations from Kṛṣṇa. Because everything is emanation. Kṛṣṇa, or Absolute Truth, means the original source of all emanations. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. What is Brahman? Brahman means the original source of all emanations, wherefrom everything is coming. So all these varieties, they are coming from Brahman. So Brahman cannot be impersonal. If Brahman is impersonal, how the varieties are coming from Him? That is not possible. Every… He is the source of everything. There is sāttvika-bhāva, there is rājasika-bhāva, there is tāmasika-bhāva in Kṛṣṇa. Therefore, when we see Kṛṣṇa's pastimes, līlā, just like Kṛṣṇa killing a demon, that is rājasika-bhāva. There are many instances. If you read Kṛṣṇa's life from Kṛṣṇa book, you will find exactly it is similar to human activities. Therefore Kṛṣṇa says, matta eveti tān viddhi: "But I am not affected by those qualities." That is Kṛṣṇa's special prerogative. When we are under the spell of sattva-guṇa, rajo-guṇa, or tamo-guṇa, we become affected. But Kṛṣṇa, when you find that rajo-guṇa is exhibited in His pastimes, but He is not under the influence of that rajo-guṇa. Even sometimes Kṛṣṇa is found under the influence of tamo-guṇa, but He is not there.

That is explained here.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam
[Bg. 7.13]

The whole world is captivated by these three qualities of material nature. The difference is that Kṛṣṇa comes also within this material world, and the ordinary living entities, they also come within this material world. As Kṛṣṇa says in the Fourth Chapter, "Arjuna, both you and Me had many, many births, but you have forgotten. I have not forgotten." This forgetfulness is under the influence of tamo-guṇa. So although Kṛṣṇa takes birth, many, many times He appears, janma karma me divyam [Bg. 4.9], but such appearance and disappearance are divyam, transcendental. They are not ordinary. And if we accept Kṛṣṇa's birth or Kṛṣṇa's appearance and disappearance like us, then we are mistaken. Then mohitam.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam
[Bg. 7.13]

Mohitam. Because we are influenced by the three qualities, therefore we are illusioned. We think, "Kṛṣṇa and myself, on the same level." But Kṛṣṇa here says, "No. I am not there. Although these energies are coming through Me or being emanated from Me, still, I am not influenced by them." That is Kṛṣṇa's position.

We should not, therefore, accept Kṛṣṇa as ordinary man. If you take that, then Kṛṣṇa says that mūḍha. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Then you become foolish person.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

These are the three influences of māyā: sattva-guṇa, rajo-guṇa, tamo-guṇa. Everyone is entangled with the influence of the sattva-guṇa, tamo-guṇa, rajo-guṇa. But Kṛṣṇa says that "If anyone surrenders unto Me, or if anyone becomes a Kṛṣṇa conscious person, a devotee, he can surmount this unsurmountable influence of the three guṇas." That is the state That is the position of the devotees. They are not under the control of māyā. They are controlled directly of the Supreme Personality of Godhead. Therefore they have no fear. The Kṛṣṇa says, "Anyone who surrenders unto Me, I take charge of him." He says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Even if his past life was sinful, still, because Kṛṣṇa takes charge of such devotee, immediately he becomes freed from all contamination. And the guidance is there by Kṛṣṇa. Therefore He says… Here it is stated clearly. Kṛṣṇa says that "Everyone is entangled by the three modes of material nature, but anyone who has surrendered unto Me, he is free from this influence."

Now, the next question is, if… Everyone is trying to become freed from the contamination of material nature, mukti. That is called mukti. Great sages, great saintly persons, simply to get out of the clutches of this material nature, they undertake severe penances and austerity. Then, if it is so simple that simply by surrendering unto the lotus feet of Kṛṣṇa one becomes immediately liberated from the clutches of māyā, why, then, people do not take to this process? This question may be raised. They do not believe. They say, "Oh, this is too much. Simply by…" They say, "Sophistry." Simply by surrendering unto Kṛṣṇa one becomes a liberated soul. They do not believe. And who does not believe? That is also stated by Kṛṣṇa Himself. He says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Kṛṣṇa says… Once, in a previous verse, He said, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "Anyone who surrenders unto Me, immediately he becomes free from the clutches of māyā." The next paragraph He says, "Unfortunately, those who are miscreants, they do not do it." Na māṁ duṣkṛtino mūḍhāḥ.

So duṣkṛtina. Those who are always engaged in sinful activities, they are called duṣkṛtina. And mūḍhāḥ, they have been described by learned scholars as the karmīs, mūḍhāḥ. Mūḍha, the exact meaning of mūḍha is an ass. So the karmīs, the fruitive workers, they work very hard for sense gratification. But a similar mūḍha is an ass. A similar mūḍha means the ass is generally engaged in service by the washerman. The washerman loads the ass with tons of cloth, and whole day he works for the washerman, carrying tons of cloth. But at the end of the day he is offered a morsel of grass, and he is satisfied. And by eating that grass, when he is sexually impulse, he goes to the she-ass, and the she-ass kicks on his face. And still, he runs after the she-ass. The karmīs, they are also like that. Therefore they have been called as mūḍhas. They are working whole day very hard, but they are eating sometimes two cāpāṭis. That's all. Earning one crore of rupees per day, but eating two cāpāṭis only. Therefore they are mūḍhas. He has no sense that "Only for two cāpāṭis I am working so hard. And for sex life I have to bear so much expenses at the order of my wife." These are facts. We should not be sorry. Because Kṛṣṇa says. When we, I mean to say, deliberately discuss on śāstras, there is no question of compromising. We must face the bare facts.

So those who are simply satisfied in this way, the whole day… divā cārthehayā rājan kuṭumba-bharaṇena vā. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. At night, simply by sleeping or by sex life, and during daytime simply for money or kuṭumba-bharaṇa, or maintaining the family-this is the karmīs' life, and they are described in the Bhagavad-gītā, that such persons are mūḍha. They cannot understand how they can be liberated. They re simply working for nothing. There is Narottama dāsa Ṭhākura sings very nice song, hari hari biphale janama goṅāinu: "My dear Lord, Hari, I have simply spoiled my life." Hari hari biphale, janama goṅāinu. Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā: "I got very nice body, just fit for worshiping Rādhā and Kṛṣṇa." Manuṣya-janama pāiyā, rādhā-kṛṣṇa…, jāniyā śuniyā biṣa khāinu: "Knowingly I have drunk poison." Jāniyā śuniyā biṣa khāinu. This is the life of mūḍha. One should be conscious that "I have got this opportunity of human life. I must be, in this life, simply Kṛṣṇa conscious. I shall simply think of Kṛṣṇa." Satataṁ cintayanto mām [Bg. 9.14]. Always cintaya. Satataṁ cintayanto mām, kīrtayanto mām. Always. Teṣām… That verse in the Sixth Chapter,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So this is the business of human life, always think of Kṛṣṇa. But the mūḍhas, as it is stated here, duṣkṛtina, miscreants… The kṛti, this word kṛti means meritorious. There is exact counterword-you'll find in the next stanza-sukṛtina. And here it is called duṣkṛtina. So kṛti means merit. Nowadays people are supposed to be… Not nowadays. All the days there are certain classes of men who are called meritorious, intelligent. So kṛtina. But there are duṣkṛtina and sukṛtina. Those who are using their merit for Kṛṣṇa consciousness, they are sukṛtina. And those who are using their merit for nothing, uselessly, for sense gratification, they are called duṣkṛtina. Both of them are using merit. It is not that a sinful man, a rogue, a thief, a dacoit, has no merit. He has got good merit, but he's utilizing for different purpose. Therefore they are called duṣkṛtina. Merit should have been… Just like we have got human merit, better than the animal merit.

So this merit is being misused to improve the process of eating, sleeping, mating, and defending. If you improve this process of this eating, sleeping, that does not make you very advanced in civilization. The animal is also eating. Whatever, according to the nature, they are destined to eat, they are eating. Similarly, we are also eating, but we are not eating according to the, I mean to say, indication of nature. Take, for example, our teeth and animal teeth. There is difference. Our teeth… This is scientific. Our teeth is meant for eating vegetables and fruits. It is so made. If you eat continually vegetables and fruits, you'll not be attacked with pyorrhea. But if you eat meat-your teeth is not meant for eating meat-you'll very soon be attacked with pyorrhea because breaking the laws of nature. This is one example. Similarly, in our eating, sleeping, mating and defending we are using so many wrong things. Just like formerly there was also fight. That fight was being conducted with arrows and bows. So if you want to kill your enemy, you'll kill your enemy, not others. Other innocent people will not be killed. But nowadays, for defending, we are using atom bomb. So many thousands of innocent men are being killed. So therefore to manufacture or to invent such weapons, lethal weapons, is requiring very good merit, but duṣkṛtina, for committing sinful activities. Even war, there is dharma. That can be also dharmāviruddha. Just like Arjuna fought. He fought dharmāviruddha, under the guidance of Kṛṣṇa. That is not ordinary fighting. That fighting is Kṛṣṇa, because he was fighting under the guidance of Kṛṣṇa. Personally he refused to fight, but when he understood that Kṛṣṇa wanted that fighting, under His guidance he fought. That fighting is Kṛṣṇa.

So similarly, there are actions, different actions. Some of them are duṣkārya and some of them are sukārya. Sukārya means when you act such action under the guidance of Kṛṣṇa. That is nice. And when you act under your whims, then that is miscreant. So miscreant and they act like human beings, mūḍha and narādhama. Narādhama means… Nara means human beings, and adhama means the lowest. Just like we accept some caṇḍāla as narādhama. Or… There are many low-grade people, but actually, a caṇḍāla is not a low-grade man. The man who does not take to Kṛṣṇa consciousness, he is supposed to be narādhama because he has got the chance. An animal hasn't got the chance to become Kṛṣṇa conscious. I cannot call animal, cats and dogs, in this meeting. That is impossible, because they have no chance. But we can call, we can hold a meeting amongst the human beings for discussing Kṛṣṇa because they have got the special power to understand. This special power to understand Kṛṣṇa, if it is misused for other purposes, he is narādhama. He got the chance of human being, but he has become degraded on account of his unwillingness to take Kṛṣṇa consciousness.

So such persons, duṣkṛtina, always engaged in mischievous activities, always engaged to work hard like an ass and does not take the advantage of human being, they are called duṣkṛtina, mūḍha, narādhama. Then one may say, "All right, these people are lowest of the mankind or like an ass or miscreant, but there are many, many educated persons, highly elevated in discussing philosophy. Why they do not take to Kṛṣṇa consciousness? Why they say that "God is nirākāra. There is no God. I am God. You are God"? Why do they say? Why do they not take to Kṛṣṇa consciousness? This question may be raised also. "They are not fools. They are very highly learned. They have undergone tapasya, sannyāsī. Why do they not take shelter of Kṛṣṇa?" Kṛṣṇa is answering to that question, māyayāpahṛta-jñānāḥ [Bg. 7.15]. Yes, they are advanced in knowledge undoubtedly, but because they are āsuraṁ bhāvam āśritāḥ… Āsuraṁ bhāvam means atheistic principle: "There is no God. I am God." This is called atheistic or āsura. Just like Rāvaṇa. He was very much materially advanced. He was very good scholar in Vedic literature. He was son of a brāhmaṇa also, very powerful. But he did not believe in Rāma, God. That was his only fault. Therefore he is described as asura, rākṣasa. Similarly, Kaṁsa, Hiraṇyakaśipu. So anyone, however materially he may be advanced in education or knowledge, may be Ph.D. or D.H.C. or something like that, if he does not believe in God, he is to be supposed that māyā has taken away his real knowledge. In spite of his education, he is fool number one. Māyayāpahṛta-jñānāḥ.

Why such things take place, that a learned man becomes foolish without understanding Kṛṣṇa? Because āsuraṁ bhāvam, because he has accepted the atheistic principle, ”There is no Kṛṣṇa. There is no God.” Only for this reason, in spite of educational qualification, he cannot understand Kṛṣṇa. And because he cannot understand Kṛṣṇa, therefore he cannot take to devotional service. These are the descriptions. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. But there are certain jñānīs who are actually sincere to know the Absolute Truth. Such persons, even they may be misled in one life or two lives, three lives, but at the end they come to the conclusion that Kṛṣṇa is everything. Vāsudevaḥ sarvam iti. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Here it is said that māyayāpahṛta-jñānāḥ. So long there is influence of māyā, he is lost of real knowledge. But in spite of that, if he makes progress in understanding the Absolute Truth, then, after many births, not in one birth-bahūnāṁ janmanām ante [Bg. 7.19]-when he comes to the actual point of knowledge, that Kṛṣṇa is everything, vāsudevaḥ sarvam iti, prapadyante [Bg. 7.19], he surrenders. That means to surrender unto Kṛṣṇa is the ultimate goal of all knowledge, all activities, all tapasya, all yoga. If one does not reach that point, then he is simply wasting his time and energy.

Thank you very much. Hare Kṛṣṇa. (end)
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Bhagavad-gītā 7.11-16

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New York, October 7, 1966
Prabhupāda:
balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo ’smi bharatarṣabha

Now, this particular verse we were discussing last day, that lust or sex desire on the principles of religiosity is Kṛṣṇa. This point we have discussed very elaborately, you may remember, that so far necessities of this body are concerned, that is allowed, but in a regulated form.

The necessities of this body are four: we must eat something; we must have rest, sleep for some time; we must defend ourself from the attack of enemies; and we must have the facility for sex life also. These things are necessary for keeping up this body. But one who is going to liberate himself from this material entanglement, he cannot use this excessively. There must be regulated. Just like a diseased person, he is put under regulation. He is also given to eat something. Although eating is not very good for a diseased person, still, he is allowed to eat something, some barley water, some fruit juice, some light food, so that… Starvation is also not good, so he is allowed, but he cannot be allowed foodstuff according to the patient’s desire. The foodstuff is allowed to him according to the direction of the physician.

So if we want to be conversant, well-equipped with Kṛṣṇa consciousness, then we have to regulate our life. That regulation, that regulation is given in various scriptures, and here also Lord Kṛṣṇa says. He is describing Himself, how you can remember Him in every circumstances of your life. So similarly, sex life is also a necessity, a necessity for our life. Therefore Kṛṣṇa says, ”Yes, I am also in sex life, provided it is,” I mean to say, ”carried according to the scriptural injunction.” What is that scriptural injunction? That one must get himself married; otherwise, sex life is not allowed. It is considered sinful. Married life sex life is allowed.

Kṛṣṇa said that dharma-aviruddhaḥ. Aviruddhaḥ means not against religious principles. The religious principle is putrārthe kriyate bhāryā putra-piṇḍa-prayojanam. According to Vedic literature, one should marry just to have a child, putra. Putra means son. The derivative meaning of putra is pun-nāmno narakād yasmāt trāyate iti putraḥ. For our sinful reaction we have to visit some hell which is known as pun. So it is prescribed in the Hindu scripture that the child, when the father dies, the boy has to perform several ceremonies which is called śrāddha ceremony, so that if the father for his sinful acts is in trouble in his next life, this ceremony will protect him. These are some of the thoughts. And they are true. So putra means pun-nāmno narakād yasmāt trāyate iti putraḥ: ”One who delivers the father from the hell which is known as pun, he is called putra.” So therefore how can I have putra without wife? If one wants a son without wife, that is not possible. Therefore the scriptural injunction is that according to the Vedic rules you get yourself married and have good sons to protect your family and to protect yourself. This is called religious sex life. So this religious sex life, Kṛṣṇa recommends. And He says that ”Sex life in religiosity is…, I am. I am present there. I am present there.”

And next He says,
ye caiva sāttvikā bhāvā
rājasās tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

I think we have discussed all this. Now, tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat. We are discussing about the three modes of material nature. Now, the Lord says that the whole world is captivated by the three modes of material nature. And mohitam, and bewildered by the actions and reaction of these three modes of material nature, one has forgotten his eternal relationship with God, or Kṛṣṇa. We have got eternal relationship with God because we are sons of God. How the relation can be broken? Suppose you have got son. Now, he is not obedient to you. That is all right. He has gone out of home. He does not like you. But the relation cannot be broken. When he will be asked, ”What is your father’s name?” he has to name your…, that ”I am son of such and such gentleman.” That relation cannot be broken. Similarly, we are all sons of God, Kṛṣṇa.

So our relationship is eternal, but we have forgotten. Just you understand, God is all-powerful, all-famous, He possesses all wealth, He possesses all beauty, He possesses all knowledge and He possesses all renunciation. So we are sons of such a great personality. We have forgotten. Just as a rich man’s son forgets his father and becomes mad and lying on the street and begging-oḥ, that is due to his forgetfulness. If somebody gives him information that ”Why you are suffering in this way? You have got your father's riches. You go home and enjoy your father's property. Your father is very much anxious to have you. Why you are rotting in this condition?" And if he comes to his senses that "Oh, I have suffered so much. Now I shall go back to my father and enjoy life…"

This is our condition. We are under threefold miseries here in this material world. Always we are suffering by these threefold miseries: adhyātmika, adhibhautika, and adhidaivika, threefold miseries. Some miseries are pertaining to this body and mind. Just like one of our students-all of a sudden, he has got some aches and he has to undergo surgical operation. So this is going on. Something misery are due to the body, something miserable due to the mind, something miserable due to the nature. All of a sudden, it becomes very cold. All of a sudden, it becomes very hot, warm. Nature. All of a sudden, there is great snowfall. All of sudden, there is earthquake. So many miseries, due to nature, due to body, due to mind, and due to other living entities. Oh, somebody attacks me with dagger. A tiger attacks me with his jaws. So many difficulties, miseries in every step. Padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. So we should remember this. But due to the illusion, being covered by the illusion, we don't take account of these miseries. But we must remember that we are always in miseries. An intelligent person who is developed in consciousness, he inquires, "Why I am in miseries? I do not want miseries. Why I am in miseries?" When this question arises, then there is chance of becoming Kṛṣṇa conscious. You will find how one becomes, comes to Kṛṣṇa consciousness. You will find, later verses. Catur-vidhā bhajante māṁ sukṛtino 'rjuna.

So bewildered by this interaction of these three modes of nature, we have forgotten our eternal relationship with God. And Kṛṣṇa consciousness means that we have to revive. Just like a psychiatrist, they by some lectures revive his consciousness. So we are, more or less, not the person who is going to the psychiatrist, but every one of us more or less mad, bewildered by this material nature. So we have to cure our madness and become situated in Kṛṣṇa consciousness. That is the whole problem. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. Param avyayam. Avyayam means which has no end, which never, I mean to say, annihilates. That is called avyayam, eternal, never can be killed. So we are also avyayam. We have discussed all these points in the very beginning of Bhagavad-gītā, that we are living entities, we have no birth, no death. The birth and death is concerned with this body, but we are sons also of the supreme eternal, param avyayam. So we are also avyayam. The sons of gold is also gold. But we are in this miserable condition. Why? Because we are bewildered by these material three modes of nature.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This madness, this hallucination, this illusion of this material world, is very difficult to overcome. It is very difficult. But Lord Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If anyone voluntarily, or understanding his miserable life, if he surrenders unto Kṛṣṇa, "My dear Kṛṣṇa, I forgot You for so many lives. Now I understand that You are my father, You are my protector. I surrender unto You." Just like a lost child goes to the father, "My dear father, it was my misunderstanding that I went away from your protection, but I have suffered. Now I come to you." The father embraces, "My dear boy, you come on. I was so much anxious for you all the days. Oh, it is happy that you have come back." The father is so kind. So we are in the same position. As soon as we surrender ourself to the Supreme Lord… That is not very difficult. A son's surrender to the father, is it very difficult job? Do you think is it very difficult job? A son is surrendering to his father. It is quite natural. There is no insult. Father is always superior. So if I touch the feet of my father, if I bow down before my father, it is glory. It is glorious for me. There is no insult. There is no difficulty. Why should we not surrender unto Kṛṣṇa?

So this is the process. Mām eva ye prapadyante. "All these bewildered living entities, when they surrender unto Me," māyām etāṁ taranti te [Bg. 7.14], "he has no more any miseries of life." He becomes at once under the protection of the father. You will find in the end of Bhagavad-gītā, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. When the father… When the child comes on the breast of his mother, the mother protects. If there is any danger, the mother is prepared to give her life first, then the child's life. Similarly, when we are under the protection of God, then there is no fear. We becomes fearless under the protection of God. The child… Small children, they have got this faith in the father and the mother. So we should take shelter of Kṛṣṇa-mām eva ye prapadyante. "Anyone who takes shelter unto Me, he is out of this danger at once." At once. So why not do this? Is it very difficult job? No. Then why the person do not take shelter? If it is so easy thing, a certain child is going to surrender unto the care of his father, it is so simple thing. Why people do not do this? Why? Because people are, I mean to say, challenging even the existence of God.

Now the Godless civilization: "Oh, nature is everything. Science is everything. God is nothing." Their advancement of this material knowledge means they are getting more and more mad. Their madness is increasing. Instead of being cured, their disease is being increased. This is the material civilization. "Don't care for God." All right, don't care. Then you care for this material nature. She will give you good kicks. She is engaged for kicking you always, twenty-four hours, threefold miseries. Mind that. But we are so much, I mean to say, accustomed to this kicking that we don't… We think, "It is all right. You go on kicking. My dear material nature, thank you very much for your kicking." You see?

So we have become so fools, and we are very much proud of our education. Can you conquer material nature? Who has conquered? The material nature is always inflicting upon us threefold of miseries. That's all right. Again the four things, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: [Bg. 13.9] the birth, the miseries of birth; the miseries of death; the miseries of old age; and miseries of diseases-can you solve? No. Then what advancement of knowledge you have got? The death is there. The old age is there. The disease is there. Then what advancement you have made? You are so proud. This is called māyā. He is in the same stage, miserable stage, but he is thinking that "I am advanced in knowledge. I am advanced in knowledge." This false pride. You see?

So the simple thing is that father has to surrender, er, the son has to surrender to the father. Simple thing. And the father, what kind of father? He is not ordinary father. He is Bhagavān. Bhagavān means possessing full power, full strength, full wealth, full knowledge. He's not ordinary father. He is not like material father, a poor father without any knowledge. But here is the father who is full of knowledge, full of opulence, and we have to surrender to such father. Don't you think yourself to be lucky to go to such a father and enjoy His property? Why you are so fools? This foolishness, why they are so much fools, that is described in the next verse.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

These are the good qualifications of the fools. What is that? Duṣkṛtina. Duṣkṛtina means always doing against the scriptural or religious injunction. Always, continuously. Our business is now to break the rules of scriptures. That's all. That has become our business, duṣkṛtina, always. Duṣkṛtina, sukṛtina, means a pious worker and impious worker. Just a man, lawful; and law, outlaw. Who is outlaw, and who is lawful? One who obeys the state laws, he is called lawful citizen. And one who does not obey the state laws, who is put into the prison house, he is called outlaws. So these duṣkṛtina and sukṛtina, who is pious and who is impious, there must be some standard rules. The pious is he who follows the scriptural injunction, and impious is he who does not follow. Every civilized nation, every civilized man has got his scripture. May he be a Christian, may be a Hindu, may be a Muhammadan or may be a Buddhist. It doesn't matter. But everyone has got his authority, book of authority, scripture. So one who does not follow the scriptural injunction, he is outlaw. He is punishable. Duṣkṛtina. And mūḍha. Mūḍha means fool number one. These people do not go to God. These qualified peoples-duṣkṛtina, means impious; mūḍha, fool number one; and narādhama, and lowest of the human kind; and māyayāpahṛta-jñāna, and bewildered of his knowledge; and āsuraṁ bhāvam āśritaḥ, and atheistic mentality. These people. One who has developed…

Now, the simple thing is to surrender unto the father. Anyone can do it. There is no difficulty, there is no insult, and it is all prospective. Everything is good. But still, people do not do it. Why? These are the qualifications. What are the qualifications? That he is impious, he is fool number one, he is lowest of the mankind, his knowledge has been plundered by illusion, and he is atheistic. Anyone who is qualified all by these qualifications, he cannot surrender to his father. He is still to be punished by the agent of father, the material nature. He is still to be slapped and caned very good and kicked. He has to suffer. Just like the father chastises the unruly boy, so the father, Kṛṣṇa or God, has employed this material nature, nurse. She is nursing also. She is giving us very nice foodstuff, at the same time giving good slap. Both things are going on. Because we are all rich man's sons. We are not poor man's son, poor man's son. No. So we are getting all supply of food. That is all right. God is kind. Even we are rebelled, even we do not surrender unto Him, still, He is so kind. He is sending us grains, He is sending us fruits, so many things. And duṣkṛtina, instead of so many things for foodstuff, he is still doing impious acts for his eating, which is not sanctioned. So these things are going on.

So these kinds of people who are fool number one, impious, lowest of the mankind, and whose knowledge has been exploited by this illusory energy and who is atheistic, these people, they do not go to God. Now why mūḍha? Mūḍha means fool number one. Just like I explained that he is being kicked in every step; still, he is thinking that "Oh, I am very intelligent." This is a sign of fool number one. And narādhama, why narādhama, lowest of the mankind? Oh, because this human form of life is meant for recognizing our relationship with Kṛṣṇa, or God. This is an opportunity. In the life of cat or dog, oh, they cannot come here to understand what is spoken in the Bhagavad-gītā. Even they come, they cannot understand. First of all they will not come. But human being, it is made for human being. So if human being does not take advantage of this knowledge, any knowledge that will help him to rewake his forgotten relationship with the supreme father… That is called knowledge. So here is the book, the Supreme Personality of Godhead personally speaking. So if we do not take advantage of this knowledge, simply like cats and dogs we eat, sleep, and have sexual intercourse with the opposite sex, and die without taking advantage of the higher consciousness, developed consciousness, which have been given to us by the grace of Lord through the material energy… We have got intelligence, but if we misuse this intelligence, do not take advantage, then are we not the lowest of the mankind?

So lowest of the mankind, who does not take full advantage of this human form of life, he's the lowest of mankind. He should not have given this form of human life and developed consciousness, because he is misusing it. But Lord is so kind, gives us chance, gives us chance. The material nature, although it is very powerful, and it is punishing, but here is a chance by the will of God: "All right, let these living entities, who are suffering under different covers of this material body in 8,400,000 species of life, now here he has got a chance, the human form of life after many evolutionary process, many, many thousands and millions. Here is a chance." If you do not understand that "Here is a chance to get me free out of this entanglement," if you don't take the chance, are you not the lowest of the mankind?

So the lowest of the mankind, the fool, the impious. Now, you can say, "Oh, they are all degree holders at the university, M.A., Ph.D., B.A.C., and you are calling him the fool?" Yes, still. "Why?" Māyayāpahṛta-jñānaḥ: [Bg. 7.15] by the illusory energy of the Lord, all their knowledge has been taken away. Why? Because the knowledge is meant for to understand what is, "What I am? What is this nature? What is God? Why I am suffering? Is there any remedy?" These are knowledge. And the knowledge to manufacture a motorcar, to manufacture a radio, a television, and something for sense enjoyment, this is not knowledge. This is the plundered knowledge. The knowledge was given to understand the problems of life, but it is being misused in manufacturing something which will satisfy my senses. That's all. That is not knowledge. They are thinking that this is knowledge. What is their knowledge? Do you think when there was no motorcar people could not go from one place to another? All right, some facility. That's all. But that is also becoming a problem. When everyone will have a motorcar, there will be no place to drive motorcar. You see?

So this is the māyā. This is called māyā. You are creating facilities, but it is being created for your future nonfacilities. You have got experience. When there was strike in your New York City, so for crossing one mile, one had to spend four hours. But if you could go on foot, within ten minutes you could cross that space. So these are the facilities. We are thinking that we are enjoying facilities, but actually they are not facilities. So instead of wasting our energy for so-called facilities, we should apply our energy: "What I am? Why I am suffering? I do not like to suffer. Why suffering is imposed upon me?" This is called knowledge. But by the illusory energy of māyā, the so-called knowledge, our real knowledge has been taken away, and some foolish knowledge has been imposed upon us that we are thinking, "Oh, we are advancing. Advancement of knowledge." By advancement of knowledge, we have manufactured atom bomb so that killing process can be accelerated. People are dying, and that dying process is accelerated, and we are proud. Advancement of knowledge. Oh, manufacture something which will stop death; then you will have advancement of knowledge. Killing is there. What advancement? Killing is there and you are facilitating, you are making more killing at one drop. This is not knowledge. This is called māyayāpahṛta-jñāna, "the knowledge taken by the illusory energy."

Māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ. And atheistic, atheistic, challenging against the supreme authority, challenging the father. Now, without father, I could not see the light of this world. Then what is the use of challenging my father, janmādy asya yataḥ [SB 1.1.1], who is the supreme father, from whom everything has born? So how, what is this challenge? The āsuraṁ bhāvam. There are two classes of men. In the Vedic scripture we find there are two classes of men. Dvau bhūta-sargau loke 'smin daiva āsura eva ca [Bg. 16.6]. Daiva. Viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ. There are two kinds of men. One is called the gods, demigods, and the other is called the demons. And who is demon and who is god? Viṣṇu-bhakto bhaved daivaḥ. One who is devotee of the Supreme Lord, he is called demigod. He also becomes god. And one who defies the authority of the Supreme Lord, he is called demon. So the demon and the gods are always there. Some are… But number of gods are very small, but there are. So here, āsuraṁ bhāvam āśritaḥ, one who has acquired that demoniac quality, challenging the authority of the Supreme Lord, they are asura, asura. Asura means demons. So the demons and the fools and the lowest of the mankind and whose knowledge has been plundered by the illusory energy and who is impious, oh, they cannot go to God. It is impossible. They are not allowed. But they can be, provided they agree. God is always kind to accept anybody, but these people, they cannot have due to their… They will have to suffer these threefold miseries for many more days. Then when they come to the senses, then they can come.

So against these four classes of men, there are another four classes of men who take to the shelter of God, beginning, beginning. And what they are?

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

Lord Kṛṣṇa says that "Four kinds of men who are pious, they come to Me." And who are they? Ārta. Ārta plus pious. Ārta means distressed, at the same time pious. A man distressed does not mean he is impious. He may be pious. A pious man, he may be in distress because this material world is meant for distress. So it is meant for pious or impious, both. Just like when there is winter, winter season, everyone suffers. It does not care for the pious, impious, rich or poor. Similarly, this place is full of miseries. So the pious, he thinks of God in his miserable condition, but the impious, he cannot think. Just like if somebody is distressed and he goes to the church and prays, "My Lord, I am distressed. Please help me," oh, he is good man. He is good man. Although he is praying for some necessities, but still, he is good man than the man who does not go at all to the church because he does not believe. So here his faith, faith in God, therefore he is accepted. Ārto arthārthī. Arthārthī, a poor man. He goes to the church and temple and prays to the God, "My dear Lord, I am very poor man. Give me some money so that I may be happy." Oh, he is good man. He is good man.

So now these two class and another class, jijñāsu. Jijñāsu means inquisitive. Just like an intelligent boy is very much inquisitive to understand. He asks always his parents, "Oh, mommy, what is this? What is this? What is this?" So mother explains. Similarly, one who is intelligent… These boys, these children who inquire, they are very intelligent boys. They will come out very intelligent in future. These are the signs of intelligence, the inquiring boy. So similarly, there are persons who are very inquisitive. They are studying. Just like the scientists, they are making research. Similarly, when one makes research what is God, what is God… Now, scientifically, with great intellect, one tries to understand what is God, oh, he is also good. He is also good. He is making proper research. Yes. Then the distressed and the person in want and the inquisitive and jñānī. Jñānī means who has understood his spiritual constitutional position. He is called jñānī, man in knowledge. He also inquires, he also becomes, he also goes to God. Maybe personal, impersonal conception, but he is trying to take shelter of the ultimate truth, Absolute Truth.

So these four classes of men, they are called sukṛtina, they are called pious because they are after God. And those four classes of men, they are impious, they are fools, they are lowest of the mankind, and their knowledge is plundered, and they are demons-they cannot take shelter. So these two classes of distinction are always there. Not only now, from time immemorial, so long the history of this creation is there, material world, there have been so many atheists and so many… But in the ancient days their number were very small. Now they have increased. So these two classes of men are always there. So it is better that we should, even we have been in a different way… This Kṛṣṇa consciousness is open for everyone, and we can take advantage of it, and that is… Will you read that prospectus? Where is that prospectus? Yes. [break] It is not Supreme Truth. It becomes a category. (end)

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Bhagavad-gītā 7.14

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Hamburg, September 8, 1969

Prabhupāda: …Vedic civilization, unless one is inquisitive for the solution of the problems, he is not on the human being standard. Because there are so many problems. The animals cannot inquire, but a man can inquire. So unless one comes to this point, to inquire how these problems can be solved, he's not developed to human consciousness. He's still in the animal consciousness. Actually, the problem is that… What is this human civilization, advanced civilization? They are trying to solve problems. One problem is presented, and they try to solve it. Just like at the present moment they have manufactured atomic bomb, and all the nations are anxious to keep peace, and they have started that United Nations organization to solve the problem. Although they are unable, but they are trying. So advancement of civilization means by nature some problem is offered, and they are trying to solve it. Anything you take, it is an attempt for trying to solve the problem. Just like in your country there is subway. What is that subway? Because on the surface there is a lot of traffic, to solve this problem they want to go underground. And in this way somebody thinks, "Oh, Western countries have advanced than the Eastern countries. They have made some solution.” But after that, there is another problem. So problem after problem.

So what is the ultimate problem? The ultimate problem is we do not want to suffer. That’s all. We want comfortable, peaceful life. This is the ultimate problem. Is it not? Just think over. That is… In Sanskrit language it is called ātyantika-duḥkha-nivṛttiḥ. Ātyantika-duḥkha-nivṛttiḥ, to solve the problems of miseries. We don’t want any kind of misery. We don’t want to suffer. We want very peaceful and joyful life. That is… But that is not being possible within this material world. That is the problem. The living entity is, by nature, he wants joyful life… Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). Abhyāsāt means by natural tendency he wants joyful life. But… There is a song, Bengali song. A poet writes, sukhera lāgiyā ei ghara bandhila anale puriya gelā:(?) ”I constructed my home to live very peacefully and comfortably. All of a sudden, there was set fire and everything vanquished.” Just like in America you have got experience that Mr. Kennedy, he became president after long struggle. He had very nice wife, children, honor, prestige, everything. And somebody was saying, telling me yesterday, that people took him as a very happy man. Within a second, all finished. He was driving, he was in procession, people were honoring him, and within a second-finished.

So everyone is trying to be very happy, comfortable, but it is being finished within a second. Is it not a fact? Huh? Is there any disagreement on this point? That is the problem. Everyone is trying to solve this problem in his own way. They are manufacturing different ways only, but the problem is not solved. The problem is there. Here in America, whenever I meet some gentleman in the street and he understands that I am coming from India, he says, ”Oh, India is very poverty-stricken.” You see. So… As if there is no problem in America. There is one problem, food scarcity. But I told him that ”You have got also many problems. You are not problem-free.” So there is… Suppose you have got some pain here. Sometimes we think that ”If pain would have been here, then it would have been nice. Here it is very painful.” So pain, here or there, it is pain. You see.

So either you have got problem of food grain or problem of hippies, but the problem is there. A different feature only. Therefore one should be very much careful to know how to solve the problems. Actually, we are trying. We are trying to advance in education, in scientific knowledge. In so many things we are trying. The material nature is offering problems after problem. That is the nature’s business. You solve one problem, and she’ll present another problem. First of all, one, somebody thought, ”If there is airplane, then it will be very nice to travel in the space.” But now the problem is that by airplane, if there is enmity, another country can face my country without any fight. So another problem. (laughs) Now they have to go underground. I was reading in the World Almanac that next hundred years people will live underground. You have read that? That World Almanac?

Śivānanda: This is taking place in Montreal.

Prabhupāda: Just see. They will come on the surface just to breathe little freely. Otherwise, they will have to live within underground. So another problem is coming. (chuckles) But intelligent persons should think of how this ultimate problem can be solved.

So what will be the answer? How ultimate problem can be solved? The problem is there, you agree everyone? Or you have disagreement, there is no problem. You think there is no problem? Eh? Problem there is, you think? So how to solve it? They have tried their utmost. It is not solved. Then what is the solution? That solution is there in the Bhagavad-gītā in the Seventh Chapter. Where is Bhagavad-gītā? Is there? No Bhagavad-gītā here?

Devotee (1): I have one in my case.

Prabhupāda: Hare Kṛṣṇa. Give me my spectacle. Behind that, there is small book. Just up, here. [break] …seven. Give me that. Hayagrīva, you can come here. Sit down here. Seventh Chapter, fourteenth verse.

Hayagrīva: ”This divine energy of Mine, consisting of the three modes of material…”

Prabhupāda: Fourteen? That is fourteen?

Hayagrīva: 7.14?

Prabhupāda: Seventh Chapter, fourteenth verse.

Hayagrīva: Fourteenth verse. ”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

Prabhupāda: This is the solution. This material nature… What is that? Read it again.

Hayagrīva: ”This divine energy… This divine energy of Mine…”

Prabhupāda: Yes. This material nature is another energy of Kṛṣṇa, or God. So the energy is very strong. It is very difficult to surpass the problems put forward by the material energy. What is the exact language?

Hayagrīva: ”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.”

Prabhupāda: ”Is difficult to overcome.” There are three modes of material nature: goodness, passion, and ignorance. But they are very difficult to overcome. And now, what is the solution?

Hayagrīva: ”But those who have surrendered unto Me can easily cross beyond it.”

Prabhupāda: Yes. The solution is we have to surrender unto the Supreme. Just like if you are arrested by the police, then it is very difficult to get out of their clutches. But if you are a good citizen, surrendered soul to the state, there is no problem. The police has nothing to do with you. Is it very difficult to understand? The problems are there and the problems are under the management of this material nature. So it is not possible to overcome the stringent laws of material nature, exactly like if you are once arrested by the police department, it is not very easy to come out. So mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. So if you want to get out of these clutches of material nature, which is putting forward problems after problem, then you have to become a surrendered soul or Kṛṣṇa conscious. Otherwise, material nature is so strong, you think, ”Now this problem is solved,” but actually that is not solved. You create another problem. [break] …there any other method for solving the problems? Anyone can suggest?

The ultimate problem is, of course, death. Nobody wants to die. Even one is very old man, older than me, and his body is not working, he’s invalid, he cannot walk even, lying on the bed-still, he wants to live. If some suffering old man, who has so many diseases, invalid person, if you say, ”My dear father, grandfather, you are so much suffering. Let me shoot you.” ”Oh, no, no, no. Don’t shoot me.” He doesn’t want to die. So death is a problem. Nobody wants to die, but death comes and captures him, just like President Kennedy, within a second: (snaps his finger) ”Leave this position.” Forced. Submit. ”Yes. What can I do?” No scientific advancement of knowledge. Of course, this is also another science, Kṛṣṇa science. But we understand scientific knowledge, this material scientists, material science. They are also trying. The Russians sometimes say that "Time will come when science will solve the problems of death. Nobody will die." Let them think like that, but it is not possible.

That is stated in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One who is actually learned, advanced in knowledge, he should know that these four things, the miseries of taking birth… The misery of taking birth means we have to take, we have to appear… After this body is finished, we have to take another body. How this body is constructed, developed? In the womb of the mother. The father gives the semina with the living entity within, and mother receives it and develops it, body. This is nature's law. So you have to live within the mother, compact, air-tight packed, for ten months, at least. Just imagine if you are packed in a bag and put in a air-tight compartment, locked up, would you like? You'll die within three seconds. But the arrangement is so nice, by nature's law, the intestine, that the mother (child) breathes with the mother's breathing, mother's fooding. Even unconscious, his development of the body goes on. That is nature's arrangement, but you cannot do that. It is by God's grace the child lives. Otherwise, by your so-called scientific calculation, nobody can live in that condition. You just try it. Take any man, pack him, and put him in the air-tight condition. He'll die within three seconds.

So there is suffering during birth. Similarly, there is suffering during death. These are… And the concomitant sufferings always with this body. Similarly there is suffering if you are diseased, and similarly there is suffering when you are old. Just like we are old and some way or other, keeping this body by massaging, by taking some medicine, this way, that way. This body is no longer just like a young man's body. It is suffering body. As soon as you are over fifty years, by nature, so the old age begins. And when you are over seventy years, you are completely old, and you have to suffer the consequences of old age. You may try to keep that old body for… But there is suffering. A young man cannot understand, but one who is old, he can understand, there is suffering. Suffering of old age, suffering of birth, suffering of death, and suffering of disease. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If you are proud of your advancement of knowledge, that you have solved all the questions, all the problems, in the Bhagavad-gītā Kṛṣṇa says, "Don't think like that. That is your foolishness. These problems are there. What you can do?" That is learning: "Yes. Problems are not solved. The problems are there." That is learning. If you have got some problem, and… Just like the rabbits. The rabbits, when they face one hunter and it understands that "Now my life is in danger," he closes his eyes. He thinks that "The problem is now solved." (laughs) And peacefully he is killed. (laughs) You see? Similarly, the problems are there, but we are closing our eyes: "Oh, there is no problem. We are very happy." That's it. (laughter) So this is called māyā. The problem is not solved, but they are thinking their problem is solved by closing the eyes. That's all.

Now, here is the solution of problem, as Kṛṣṇa says in the fourteenth verse, Seventh Chapter of Bhagavad-gītā: "It is very difficult to surmount the problems offered by the laws of material nature, but one who surrenders unto Me, he overcomes." Therefore we are teaching this Kṛṣṇa consciousness to solve the problems of life. It is not sentiment or fanaticism or any sectarian religion. It is a fact that if you want to solve the problems of life, you have to become Kṛṣṇa conscious. There is no other alternative. Kṛṣṇa-nāma karo bhāi āra saba mithyā. You understand Bengali? It says that "Just chant Hare Kṛṣṇa. Everything is false, all other means of making some… False." Why? Palāibe patha naya ya mache kichu.(?) "You cannot escape. Just death is waiting behind you." So before death overcomes you, you make a solution of the problem. That is intelligence, that "The greatest danger is awaiting me-death." That is sure. "As sure as death." Everyone knows.

Now, how we shall meet death? Like cats and dogs? Then what is the use of this human form of life? The cats and dogs, they have got body. They have also will meet death. And I have got body; I will also meet death. So am I meant for meeting death like cats and dogs? Then what kind of human being I am? No. The śāstra says that labdhvā su-durlabham idaṁ bahu-sambhavānte. After many, many evolution of different kinds of body… You understand the evolutionary theory. It is not exactly like Darwin's theory, but this evolutionary process is there. That is admitted in Vedic literature. From lower grade of animal life to the higher grade of animal life. So this human form of life is to be understood. We have got this human form of life after many, many lower grades of life. Labdhvā su-durlabham. And it's very rare. You count, those who are biologists, you count how many kinds of living entities are there. There are 8,400,000 species of life. Out of that, the human being are very small quantity. Out of 8,400,000, the human species of life are 400,000; compared with other animals, a very small quantity. Out of that, there are uncivilized men, many. They are almost animals. Then there is civilized form of human being, just like we are. Out of them, they do not know… Many, they do not know what is spiritual life. Manuṣyāṇām. That is also stated in the Bhagavad-gītā: manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many thousands of human beings, one is interested to make a solution of the problems. Not everyone. Everyone, they do not know even that what is the problem. Neither they do care for it. They think, "All right, let there be problem. We have got this life, let us enjoy senses." So they are almost animals. But those who are inquisitive how to solve the problem, they are actually accepted as human beings. Others, they are not even human beings. They are almost animals.

So you have got this opportunity. This body should be utilized properly, how to solve the problem. If we simply give ourself in the waves of the cycle of birth and death, of different types of body, that is not very good intelligence. Not intelligence at all. So this human form of life should be utilized how to make a solution of the problem. That is Vedic civilization. They stress more on the solution of the problems, not to create problems. The materialistic way of life means to increase and create problems. That is not perfect human civilization. The perfect human civilization is that you have to sit very calmly, quietly, and philosophically think, "How to solve the problem? Where I shall get the knowledge?" This is human form. The whole Vedic instruction is like that. "Now you utilize this form of life to make a solution. Don't die like cats and dogs." No. And one who tries… The Veda says, etad viditvā yaḥ prayāti sa brāhmaṇaḥ: "One who dies after attempting to make a solution to the problems, he is brāhmaṇa." And one who dies like cats and dogs, he is called kṛpaṇa. Kṛpaṇa means a very less intelligent man.

So we should not die like cats and dogs. We should die like brāhmaṇa. Even in one life a solution is not made, then you get next life opportunity. Just like all these boys who have come to us, it is to be understood that they tried in their last life for making a solution of this problem, but it was not finished. There is another opportunity. These things are stated in the Bhagavad-gītā. So now, this life, you should be determined. Those who are coming to the touch of Kṛṣṇa consciousness and initiated to execute, they should be very determined that "In this life we shall make a solution. No more. No more coming again." That should be our determination.

[break] …and go back to home, back to Godhead, where we get eternal, blissful life of knowledge. This is the sum and substance of Kṛṣṇa consciousness movement. [break] …do you think, our Austrian friend? What is your name? Alfred?

Alfred: Alfred.

Devotee: No, no, no. [break]

Prabhupāda: They are also human being. Why not? Let… People are suffering. Let them have this knowledge and be happy. Our proposal is sarve sukhino bhavantu. That is Vedic civilization: "You all be happy." The Vedic civilization is not "Oh, here is very nice, fat.(?) Oh, you have got money. Let me exploit you and bluff you and take your money." That is not Vedic civilization. Vedic civilization is to think, "Oh, let everyone be happy." Sarve sukhino bhavantu: "Everyone be happy." So we are preaching this Kṛṣṇa consciousness cult. It is not a cult. It is an actual, the fact for solving all problems. People should know. And if he is intelligent, he'll accept it. If he's intelligent. Because kṛṣṇa yei bhaje sei baḍa catura. Without being very intelligent, nobody can become Kṛṣṇa conscious. It is not possible. Less intelligent persons cannot do it. It is meant for the first-class intelligent men. (aside:) Ārati? Later on.

English boy (2): Is it possible for one to make it in this life? This one…? Is it possible that one falls down?

Prabhupāda: It is possible in one second, provided you are serious. It is not difficult. Kṛṣṇa-bhakti… Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births, one, when one is intelligent, wise, fully grown, wise, he surrenders unto Me," Kṛṣṇa says. So if I am intelligent, then I will see that "If that is the goal of life, that after many, many births one has to surrender to Kṛṣṇa, why not myself surrender immediately?" This is intelligence. If this is a fact, that one has to come to this point after cultivating knowledge for many, many births, then why not accept it immediately? Why shall I wait for many, many births if this is a fact?

So that requires little intelligence. It does not require many, many births. It requires little intelligence. Take to this Kṛṣṇa consciousness seriously; your problems are solved. Now, if you don't believe in it, then come to argument, come to philosophy, come to reason. Go on arguing. There are volumes of books. You can be convinced. You can learn it. Every answer is there in the Bhagavad-gītā. You can try to understand it with your reason, with your arguments. It is open. [break] …like Arjuna. Arjuna was taught Bhagavad-gītā, how much time? At most, within half an hour. Because he was very intelligent. This Bhagavad-gītā, the people of the world are reading. Very, very learned scholar, wise men, they are reading. They are trying to understand, giving different interpretation. And there are thousands of edition, commentaries. But Arjuna was intelligent; he understood it within half an hour.

So it requires relative intelligence. Everything… This world is relative. Law of relativity. That is scientific. Professor Einstein's theory? Law of relativity? So it is relatively. One can become immediately Kṛṣṇa conscious within a second, and one cannot become Kṛṣṇa conscious after many, many births. So it is relative. If you have got sufficient intelligence, you can accept it immediately. If there is less intelligence, then it will take time. You cannot say that "It will be possible after so many years." That cannot be said. It is relative. Everything is relative. For a human being, from here to here, one step; and for a small microbe, it is ten miles from here to here, ten miles for him. So everything is relative. This world is relative world. There is no such formula that "One can be Kṛṣṇa conscious after so many years." No. There is no such formula. One cannot become Kṛṣṇa conscious even millions after…, births, and one can become within second Kṛṣṇa conscious. But on the other edge, within this life we can become perfect in Kṛṣṇa consciousness if we take it seriously. Especially you are all young boys. We expect at least you'll live for fifty years more. Oh, that is sufficient time. Sufficient. More than sufficient. More than sufficient. If for fifty years one chants simply Hare Kṛṣṇa, Hare Kṛṣṇa, he is sure to become perfect. There is no doubt about it. Simply if you chants this mantra, Hare Kṛṣṇa, oh, there is no doubt about it.

Guest (3): I had a question. Whose choice is it? In other words, you said it takes an intelligent person to become Kṛṣṇa consciousness, but it's obvious that (there) are not so many intelligent people. Whose choice is it? If a person isn't intelligent, is it because he wants to enjoy that makes him ignorant?

Prabhupāda: Yes.

Guest (3): Or is it because he has to wait until he is…

Prabhupāda: It is his choice. Just like if somebody offers you one million dollars, "Take it." You do not know what is the value of one million dollars; you will refuse it. So little intelligence. So the choice is yours. In all the case, the choice is yours. If you know the value, instantly you accept it. If you do not know the value, then it will take time. But after all, the choice is depending on you to accept it or not accept it. It is your choice. Kṛṣṇa also says in the Bhagavad-gītā. After instructing him, He inquires, "Whether your illusion is now over? What you decide to do now?" He said, "Yes, my illusion is over. I will act what You say." That's all. The choice is mine.

German Devotee (4): I know so many people, young people, that when they see us chanting on the street, I can see their eyes, that they really want to chant also, but something is stopping them.

Prabhupāda: That is māyā. Māyā is there. Therefore Kṛṣṇa says, "The māyā is very strong." But if you capture Kṛṣṇa very, more strongly, then māyā cannot do anything. If something is opposing your chanting, then you'll have to chant more loudly: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So you defeat māyā. The medicine is the same. At least, I do so. When I am in some danger, I chant Hare Kṛṣṇa loudly. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ (laughter) Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That's all. Bhaktivinoda Ṭhākura… There is song: jāy sakal bipod bhaktivinod bole jakhon o-nām gāi. He says, "As soon as I chant this Hare Kṛṣṇa, I become immediately free from all dangers."

So the means is there. We have to utilize it. That requires intelligence. So my request to you all boys, that you try to understand and… You understand or not understand, it is a standard method. Try to induce people to chant Hare Kṛṣṇa. They will be happy. They will get the… Real thing will be delivered to them. That is a fact. So such a simple method and such sublime gain, so why one should lose this opportunity? There is no loss, but the gain is very great. So why should you lose this opportunity? Let us make an experiment, chanting, Hare Kṛṣṇa. And those who are making, those who are chanting, they are being convinced, they are being advanced. They are realizing. Otherwise… They are not wasting time. Here is a boy, he is postgraduate. He is teacher. So he's not a fool. So why he's sticking unless he's feeling that "Yes, I am advancing"?

So anyone who will take to it, he will understand, yes, he is advancing. It may take little more time or quickly; that doesn't matter. But he will feel it. Pratyakṣāvagamaṁ dharmyam. Just like you are suffering, you are hungry. If actually nutritious foodstuff is given to you, when you eat, you understand, "Yes, I am getting strength. My hunger is being satisfied." This is also like that. If you take to chanting, you will feel, "Yes, I am getting strength. My misgivings are being moved." In this way you go on, go on, go on. The perfect stage will come. It may take little more time or it may come quickly. That depends on my relative endeavor. But it will come. Be sure. And with this faith and conviction and understanding, you make progress. Everything will be all right. But don't be misled that "There is no problem of life; we are very happy, eating, sleeping, mating." This is animal life. There is so many great problems. Very great problems. This birth, death, old age, disease and repeated... Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Once manifested, again nonmanifested, again manifested, again nonmanifested. This body is manifested; now it will be finished. Again we will have to take shelter of a mother's womb by such process, maybe human being or other than human being. Then another body manifested. Then again finished, then again manifested.

So it is, this is very troublesome business. (laughs) So why should we accept this troublesome business? Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This body is changing. Just remember your childhood. Oh, how much troublesome life we have undergone in our... At least I can remember. Everyone can remember. So stop this problem. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. And what is the difficulty? You do your own work and chant Hare Kṛṣṇa. We don't say that you stop your business, stop your occupation. You remain. Just like he is teacher. All right, he is teacher. He is jeweler. Remain jeweler. He's something, he's something. That doesn't matter. But be Kṛṣṇa conscious. Chant Hare Kṛṣṇa. Think of Kṛṣṇa. Take kṛṣṇa-prasādam. Everything is there. And be happy. That is our propaganda. You learn yourself, and preach this cult. People will be happy. Simple method. (end)

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Bhagavad-gītā 7.15-18

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New York, October 9, 1966

Prabhupāda: Māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ. Last day we have been discussing four classes of men who come to God and four classes of men who do not come to God. The four classes of men who do not come to God, they are impious, foolish, lowest of the mankind, and their knowledge is taken away by the illusory energy and they are atheists.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

We have discussed this point in detail. The next, that four classes of men, ārto arthārthī jñānī ca bharatarṣabha... Ārto jijñāsur arthārthī jñānī ca bharatarṣa... [Bg. 7.16]. Four classes of men who are pious but at the same time distressed, poverty-stricken, and inquirous, and inquisitive of transcendental knowledge, and jñānī, and philosopher, jijñāsu, inquisitive and philosopher-these four classes of men, they come to God.

Now, so far the four classes of men who do not come to God... That means the impious, the foolish, the lowest of the mankind, whose knowledge has been taken away by the illusory energy, and the atheists. Apart from these classes of men, the four classes of men who come to God, just like ārta, distressed, inquisitive, arthārthī... Arthārthī means poverty-stricken. And jñānī means philosopher. Now, out of these four classes, Lord Kṛṣṇa says, teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate: "Out of these four classes, men, one who is philosophically trying to understand the nature of God with devotion, with Kṛṣṇa consciousness, he is viśiṣyate."

Viśiṣyate means he's specially qualified. He's specially qualified. Priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ. The... "For a person who is Kṛṣṇa conscious, at the same time philosophically trying to understand what is the nature of God, so he is very dear to Me," Kṛṣṇa says. "He is very dear to Me because he has no other business than to understand what is God." Others, just like a distressed man, he is in distress, but because he's pious, therefore he believes in God, he goes to the churches or to the temple or to the mosque and prays, "My dear Lord, I am very much distressed. Kindly help me." But the difficulty of this person is that God does not require to be prayed for, asking anything. He is... He is pious, he is distressed, but at the same time, he is foolish. Why he is foolish? Because he does not know that "God is with me, within my heart. He's sitting along with me. The soul and the Supersoul, both of them are sitting together. And God knows everything about me. So I do not require to pray from God to get me out of this distress. He knows everything. Why shall I pray?" He leaves everything to God. He does not pray. He prays..., he prays to glorify the God, "How great You are," not for his personal interest-"O God, give me my bread. Give me my dress. Give me my shelter." That is also good. He is better than the person, that mūḍha, the foolish, the atheist and the lowest of the mankind. He's far better. Even he is going and asking in the church, "O God, give me my daily bread." But at the same time, he is less intelligent because he does not know that "God is with me, and He knows everything about me."

Therefore one who is pure devotee, he does not pray to God for any personal interest. Even if he is distressed, he says, "O Lord, it is Your kindness. You have put me in distress just to rectify me. I would have been put into more and more, thousand times in distress, but You are giving me little. That's all. That is Your great mercy." That is his vision. He does not... He's not disturbed. Tulyārthāpamānayoḥ(?). A person who is in Kṛṣṇa consciousness, he doesn't care for all this material distress or insult or honor, because he is aloof from this. He doesn't... He knows very well that "This designation, this honor, or this insult, they are pertaining to my body, but I am not this body." Just like Socrates. Socrates was condemned to death because he believed in the..., an immortality of the soul. So he was condemned to death, and he was asked to take hemlock or something like that, poison. And the judge wanted: "Well, Socrates, how do you want to be put into the grave?" He replied, "First of all, you catch me. Then you put me into the grave.

(laughter) You are dealing with my body, nonsense. I am out of this. So you kill me or you put me into the grave or whatever you like, I don't mind. First of all, you catch me. Then you put me into the grave."

So this is... One who is completely conversant with Kṛṣṇa science, he knows very well, "I am not this body. I am part and parcel of Kṛṣṇa. My eternal relation is with Kṛṣṇa. But some way or other, I have been put into this entanglement of this material body. All right. Now I am in sense. I get aloof from you. I am not going to be associated with the three qualities of this material nature," as we are discussing this morning. "I am not concerned with the modes of goodness or modes of passion or modes of ignorance. I am concerned with Kṛṣṇa." Therefore such a learned and who has understood his real position and his relationship with Kṛṣṇa, he is jñānī. He knows. Therefore he is very much dear to Kṛṣṇa. And Kṛṣṇa always guides him. This man, who is in distress, goes and prays to God. That praying of God is an asset to him, but it may be, when he is put into opulence, he forgets God. There is defect in that. But a jñānī, one who knows, he'll never forget God. His business will go on, continue.

Then, therefore, Kṛṣṇa says, teṣāṁ jñānī nitya-yuktaḥ. Jñānī is nitya-yukta. Jñānī is not a... He is not a jñānī, or man in knowledge, who is not eternally engaged in the service of Kṛṣṇa. There are... There is a class of jñānī, impersonalists. They say that "Because to worship impersonal is very difficult for us, so imagine some form of God." They are not jñānīs; they are fools. Oh, you cannot imagine the form of God. God is so great. That may be your imagination, but that is not the form of God. That is concoction. They are called iconographer, iconographer. There are two classes of men: iconoclast and iconographer. Those who imagine the form of God, they are not jñānī, they are iconographer. And those who think that "I have killed God" or "I have finished God," they are iconoclast. Just like in India we have experienced during British days. There were Hindu-Muslim riots. So the Hindus would go to the mosque of the Muslim and break it, and the Muslim would go the temples of the Hindus and break the idol. And they'll think that "We have finished Hindu's God." Just like Hindus also think, "Oh, we have broken their mosque. Therefore I have broken their God." These are foolishness. In another case... I have got experience. When there was, I mean to say, noncooperation movement of Gandhi's, the people became riotous, and they began to break anything government, especially the post boxes on the street. They thought by breaking the post boxes they are finishing the post office.

So these are foolishness. They are not jñānī. One who has got real conception of God, they have no quarrel with each other. All the history of religious fight, Hindu-Muslim or Christian-non-Christian, they are all ignorant. They are all ignorant. One who is in the knowledge, he knows that God is one. God cannot be Hindu. God cannot be Muslim. God cannot be Christian. God is God. He has no material qualification. It is our conception that "God is such and such. God is such and such." That is imagination. That is called iconographer. So they are not jñānī. They are not man in knowledge. Man in knowledge is different. He knows that God is transcendental. Just like even Śaṅkarācārya, the impersonalist, he said, nārāyaṇaḥ paraḥ avyaktāt. And in the morning also we have discussed the point that one who knows God transcendental, above this material qualities, he knows.

So therefore Kṛṣṇa says here, priyo hi jñānino 'tyartham. The man who is actually in knowledge of the science of God is very dear to God. Priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ. That is the personal relationship with the devotee and God. The devotee, he does not know anything beyond God, and God also does not know anything beyond His devotee. So sweet relation. God is always after me, as we have discussed many times, that He is sitting in the same tree, in this heart. I am sitting, and my friend, God, is also sitting, Supersoul, eternally. Wherever I am taking my transmigration, when I leave this body and enter into another body, God also goes there just to see what I am doing. When I shall turn my face towards Him-He is simply waiting. And as soon as I turn my face towards God, oh, He says, "My dear son, come on." Sa ca mama priyaḥ. Lord says, "You are eternally dear to Me. Now you are turning your face to Me. So I am very glad."

So therefore jñānī-one who understands the science of God. Simply God, "God is good," that is also very good. But one should understand what is the... That science of God is Śrīmad-Bhāgavata, Bhagavad-gītā and Śrīmad-Bhāgavata. Bhagavad-gītā is the preliminary study of the science of God. So anyone who is actually interested in God, they should study the science of God, Bhagavad-gītā. Vijñānam. Vijñānam means science. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. In the Bhāgavata there is a statement like this. Jñānam. Jñānam means knowledge. Parama-guhyam, very confidential, very subtle and confidential. Parama-guhyam. Yad vijñāna-samanvitam, which is full of scientific knowledge. Sa-rahasyam. It is full of mystery also. Jñānam me parama-guhyaṁ yad vijñāna-samanvitam, sa-rahasyaṁ tad-aṅgaṁ ca, and how to understand the different departmental knowledge of God. Gṛhāṇa gaditaṁ mayā. That knowledge can be imparted by God Himself. You cannot manufacture the knowledge of God. As..., as you discover some scientific knowledge of this material world, similarly you cannot discover God by such knowledge. That is not possible. The knowledge of God can be had when it is explained by God Himself or a bona fide representative of God. That is the process.

Therefore in the Bhagavad-gītā you'll find:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"Whenever there is discrepancy in the matter of understanding the science of God, at that time I incarnate Myself." Because the whole system is like that, that it is an opportunity to the conditioned soul to recoup themselves to come back to God. This whole material creation is there, manifestation is there, to give the conditioned soul an opportunity to recoup himself and to understand what is his relationship with God and come back to God. So anyone who is very much inquisitive and, at the same time, eager to understand his relationship with God, he is called a jñānī, a man in knowledge, and he is very dear to Kṛṣṇa. It is not a sentiment. By sentiment you talk some nonsense. That is not bhakti. That is not devotion. Devotion is not sentiment. It is a science. Rūpa Gosvāmī says,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir

utpātāyaiva kalpate
[Brs. 1.2.101]

He says that "A show of devotion, a show of spiritual," I mean to say, spirituality, "a show of devotion, a show of spirituality, without reference to the Vedic knowledge, śruti, smṛti, and corollaries to the Vedas, pañcarātra-vidhim, and the definition of bhakti-sūtras like Nārada-bhakti-sūtra and such authoritative books," aikāntikī harer bhaktiḥ, "if a man is showing himself that he is very great devotee, and a man in knowledge, without any reference of the authoritative śāstra, books-oḥ, that is simply disturbance," Utpāta. Utpāta means disturbance. A man showing that he is a great devotee, he's great man of knowledge, but he has no reference with the books of knowledge, or the authoritative books, oh, that is simply creating disturbance. That is not religiosity, neither devotion, nothing else.

So this Kṛṣṇa consciousness is a science. You have to take it scientifically, as they are described in the authoritative books, and test it by your reason and argument and knowledge, and follow it. It is science. It is not sentiment. Whatever we are doing here, the dancing, singing and everything, that is all scientific. Simply you have to understand it. Therefore jñānī, only a person who is in knowledge, who is in knowledge of the science of Kṛṣṇa, he can make an rapid advancement, and he is very dear to Kṛṣṇa. Because slow but sure, he is making sure progress. It is no sentiment. So jñānī. Priyo hi jñāninaḥ atyartham. Atyartham means very… Aham. Kṛṣṇa is very dear to the person in knowledge, and that man is also very dear to Kṛṣṇa. Reciprocal. If you love Kṛṣṇa, then Kṛṣṇa will love more than you. You can… What capacity you have got to love Kṛṣṇa? But Kṛṣṇa will love. He has got immense capacity. So that is a science.

And what is the next? Now Kṛṣṇa says,

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamāṁ gatim
[Bg. 7.18]

Now, those persons, those who are distressed and those who are poverty-stricken, they go to God. They pray to God. Now Kṛṣṇa is accepting their endeavor. Udārāḥ sarva evaite: "They are, all of them, these four classes of men, either he is…, he is coming to Me in distress or being poverty-stricken or as inquisitive or as real man of knowledge, they are welcome. They are welcome." Udārāḥ: "They are very good." Sarva evaite. "But, out of them," jñānī tu ātmaiva me matam, "still, that person who is in knowledge is very dear to Me, still." He is confirming it.

So one should be in knowledge. Devotional service, it is a science. And why others are welcome? Those who are distressed, has come to God, and those who are in poverty-stricken, has come to God, why they are also welcome? They are welcome in the sense that because they have come to God, in course of time, they will also become as good as the man in knowledge-if they continue. But generally it happens: one who goes to the church for some profit, if the profit is not there, he'll say, "It is nonsense." He gives up all connection with church. I have got information from one of my Godbrothers. He is German. He told me that during wartime many Germans, they went to war, and their wives, sister, all woman class, they went to church and prayed for the return of their husband, brother or son. But they did not return, and all of them became atheists: "Oh, there is no God. There is no God." Sometimes it happens like that, that "We want God as my order-supplier. If He does not supply the order, then He becomes no God. There is no God." That is the defect of this kind of prayer. But if they continue…

Now, I'll give you one example. There was a little boy, five years old, in royal family, Mahārāja Dhruva. He was insulted by his stepmother. The little boy was sitting on the lap of his father, and the stepmother dragged the boy: "Oh, you cannot sit down, sit on the father's, on the lap of your father, because you are not born of me." Oh, the boy became very much, I mean to say, aggrieved at the… Because he was the son of a kṣatriya-they are in modes of passion-so he took it a great insult, and he went to his own mother. The king had two queens. The, I mean to, the senior queen had this boy, and the junior queen had no son. So junior queen was very much envious of this boy. And so he… She dragged the boy from the lap of his father, but the boy felt insulted. He went to his mother and cried, "Mother, my," I mean to say, "junior mother has insulted me in this way. I was sitting."

"Oh, yes, my boy. What can I do? I am helpless. Your father does not like me."

"Then how can I take revenge?"

"My dear boy, you are helpless. If God helps you, then you can take revenge." Because womanly character…

"Oh, where is God?"

She said, "Oh, I understand so many great sages and saints, they go to the jungle and forest. They see God there. They undergo penances and austerity and then find God there."

Oh, he at once went to the forest. Then he was asking the tiger, "Oh, you are God?" The elephant, "You are God?" In this way, when Nārāyaṇa saw, "Oh, this boy is very much inquisitive," so He sent Nārada that "Go and see what is the condition of this boy."

So Nārada came. Nārada is the agent of God. "My dear boy, you are royal… You belong to the royal family. You cannot suffer all this penance and austerity. Please go back to your home. Your father is very much anxious for you. Your mother is very much anxious for you."

The boy said, "My dear sir, you don't try to dissuade me in that way. If you know something about God, how can I see God, then tell me. Otherwise you go away. Don't disturb me." So he was firmly determined.

Now, this boy was initiated by Nārada. When he saw that "This boy is determined," then he initiated him and gave him mantra, that namo bhagavate vāsudevāya. He chanted that mantra and became perfect, and God came before him.

Now, when God came before him, God offered him: "My dear Dhruva, what do you want? Take whatever you like." Then Dhruva said, "My dear Sir," sthānābhilāṣī tapasi sthito 'ham, "oḥ, I was situated in this severe type of penance simply for the matter of my father's kingdom, a land." Sthānābhilāṣī tapasi sthito 'haṁ tvāṁ prāptavān deva-munīndra-guhyam: "But I have now seen You, and You who is impossible to be seen even by the great sages and great saints. So I have seen You. So what is my profit?"

Now, kācaṁ vicinvann api divya-ratnam: ”As if I came out of my home to find out some particles of glass, but I have found out a very valuable diamond.” Svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”Oh, I am satisfied. I have no necessity of asking from You.”

So if anyone, either in distressed condition or in poverty-stricken, if he goes to God and just like the same determination like Dhruva, that ”I must see God and take this benediction from God,” and if he happens to God…, see God, if he understands God, then he is, he no more, no more wants to have anything material. He understands that ”All this material nonsense is foolishness. I have got the real thing.” Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: ”Which gaining,” you’ll find in the Bhagavad-gītā, ”when one actually in Kṛṣṇa consciousness, he does not want anything.” Just like Dhruva Mahārāja. Svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”My dear Lord, I am fully satisfied. I don’t want anything. I have no distress. I am not poverty-stricken. I am the wealthiest. There is no comparison of my assets.” That position he comes to.

Therefore Kṛṣṇa says that udārāḥ: ”They are also good, because gradually they will come to this understanding.” Because a jñānī knows that ”What are these material things? They are only flickering, flickering. Suppose I get too much wealth and too much everything. What is this mighty lābha?” Lābha, pūjā, pratiṣṭhā. These material assets are three. Something, I want some gain out of my work, profit. And pūjā. Pūjā means people will adore me: ”Oh, you are such a rich man. You are so great man.” Lābha, pūjā, and pratiṣṭhā, and fame: ”People may know me that ’I am Carnegie,’ ’I am Rockefeller,’ ’I am Birla.’ ” But he does not know that Birla or Rockefeller is this body. As soon as this body is finished, all Birla or Rockefeller is finished. Then I do not know whether I am entering into cat or dog. Because after finishing this body, you are neither Birla, neither Rockefeller-you are spirit soul. And according to your own karma, according to your own work, your own work, you have to enter another body, which is different from Birla and Carnegie. A jñānī knows, ”So why shall I bother myself for these temporary designations?” That is jñānī. He is jñānī. He is man in knowledge. ”I am pure soul. My eternal connection-with Kṛṣṇa, the Supreme Lord. Let me establish that connection very firmly so that Kṛṣṇa may take me back into His kingdom. That is my business.” So this is the preference to the jñānī that although…

So these persons who come to the shelter of God being distressed or being poverty-stricken, they are also welcome because there may be chance that one day he may be fully in knowledge: ”No, I don’t want all these material things. I want simply You. That is my mission. That is my life’s mission.” One should take it like that. Then that is perfect life. The whole, I mean to say, natu…, cosmic situation, is giving us all facility that you should enjoy. So far body is concerned, you get all things supplied by you, er, supplied by God. You have got enough grains. You have got enough fruit. You have got enough milk. You have got everything enough. You eat it, live peacefully. Because what is my want of this body? Āhāra-nidrā-bhaya-maithunaṁ ca. Oh, you can eat. Āhāra means eating. So you can eating suffi…, you can eat sufficiently. Nidrā. You can make shelter. God has given you so many wood, so many, I mean to say, planks you can get. Make your home. That’s all right. Sleep there peacefully. And āhāra-nidrā-bhaya. And you can defend as far as possible. Then you want sex life? All right. There are so many women. Get them married. Live peacefully and culture God consciousness, Kṛṣṇa consciousness. That arrangement is there. Why don’t you do it? Why do you want more and more, more and more, more and more? This is foolishness.

So far your material necessities are concerned, oh, there is enough. All right, you are eating? Can your manufacturing process can supply eating from the factories? No. Then why do you bother about the factory? Why you spoil your energy? Just eat. Be satisfied, whatever God has given you, and culture, devote your time for reviving your eternal relationship with God. Plain living and high thinking-that is the best type of civilization. You want sex? Can you manufacture sex in the factory? No. Then? It is supplied by God. So everything, whatever you require, that is supplied by God. You take advantage of it and be God conscious or Kṛṣṇa conscious. That is your business.

So God has given us all facilities to come to Him, but we are unfortunate. And He has given us still more facilities in this age, because in this age we are all unfortunate, short-living. So even we have no facilities for the primary necessities of life, āhāra-nidrā-bhaya-maithuna: eating, sleeping and defending and mating. These things are, I mean to say, absolutely necessary for keeping the body fit. But we have no such arrangement even that, you see, in this age. There are so many people who have no shelter, so many people who have no food, so many people who have no married life, no sex life, and there are so many people not defended from the onslaught of nature or anything. This age is like that.

Therefore, in this age, Lord Caitanya recommended… But because I have no facility even for my material body, still I have to make progress in the spiritual life. How to do it?

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You just always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa. Never mind you are in factory. Never mind you are (in) hell. Never mind you are in the skyscraper houses. Go on chanting Hare Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expense. There is no bar. There is no caste. There is no creed. There is no color. Anyone: chant and hear; chant and hear.

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamāṁ gatim
[Bg. 7.18]

So some way or other, if anyone comes in contact with God, God consciousness, or Kṛṣṇa consciousness, and he prosecutes the energy rightly under the direction of a bona fide guide, then he is sure to go back to home.

What is time now? All right. Any question? (end)

710407BG.BOM

Bhagavad-gītā 7.16

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Bombay, April 7, 1971

Prabhupāda:

…śrī-gurave namaḥ
śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Ladies and gentlemen, I thank you very much for your coming here and participating in this great movement of Kṛṣṇa consciousness. So we have been discussing yesterday that na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So miscreant, sinful life cannot help us in making progress. That we have repeatedly discussed, that we have to refrain from sinful activities. As we have stated several times, yeṣāṁ tv anta-gataṁ pāpam. So the pillars of sinful life are four. They are, according to śāstra, that striya-sūnā-pāna-dyūta yatra pāpāś catur-vidhā [SB 1.17.38]. Four kinds of sinful activities, they are considered the pillars of sinful life. What is that? Illicit sex life. In the human society, anywhere, everywhere, there is a system, civilized method of system, of sex life, which is called married life. This married life is just like a license for sex life. In the śāstra it is said, loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. Those who are conditioned souls, this eating, sleeping, mating, these are the necessities of the body. In the spiritual world, these three things, four things, are conspicuous by absence. There is no necessity of eating there, no sleeping, no mating, no defense. That is spiritual life.

So in order to advance in spiritual life, we have to voluntarily decrease these demands of the body. That is called tapasya. In our country especially, many great saintly persons, sages, even kings, voluntarily they would give up these demands of the body, not that artificially increasing these demands of the body. That will not help us in spiritual life. So this strī-saṅga, or association with woman, that is a demand of the body. Loke vyavāyāmiṣa-madya-sevā. Āmiṣa means nonvegetarian foods. Eating flesh, fish, eggs, these are called āmiṣa. And madya means wine, liquor. So all the conditioned souls, they have got a natural inclination for sex life, intoxication, and eating fish, eat… They have got a natural inclination. Even ants, they have got all these inclinations. Expert psychologists and medical men, they have studied that even the ant, it has got also the same propensities. Loke vyavāyāmiṣa-madya-sevā. So when there is legalized, or marriage under religious principle, it is to be understood a sort of concession.

In the Purāṇas… There are tāmasika-purāṇas where it is recommended that if you want to eat flesh, then you can get a goat and sacrifice before Goddess Kālī and you can eat that. The purpose is that if a conditioned soul has got the natural tendencies, then why they are mentioned in the śāstras? The idea is… Just like Lord Buddha. Lord Buddha, his mission was to stop animal killing. Ahiṁsā paramo dharmaḥ. Lord Buddha appeared, being compassionate with the poor animals. Sadaya-hṛdaya darśita-paśu-ghātam. There is a description of Lord Buddha's activities by a Vaiṣṇava poet, Jayadeva Gosvāmī. He says, praying to Lord Buddha,

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

Lord Buddha appeared to stop this animal killing. But because in the Purāṇas there are sometimes regulative principle of killing animal, therefore he had to deny the authority of Vedas, because those who are after killing animals, they will find some clue that

”Here in the Vedas the animal-killing is sometimes recommended.” But that animal-killing is not a, I mean to say, instigation that ”You go on killing animals.” You can understand by a nice example. Just like the government opens liquor shop. It does not mean the government is encouraging to drink liquor. It is not like that. The idea is that if government does not allow some drunkards to drink, they will create havoc. They will distill illicit distillation of liquor. To check them, the government opens liquor shop with very, very great, high price. The cost… If the cost is one rupee, government excise department charges sixty rupees.

So the idea is not to encourage, but to restrict. The idea is prohibition, at least in our country. Similarly, when there is allowance for sex life or meat-eating or drinking in the śāstras, they are not meant for instigating that ”You go on with this business as much as you can.” No. Actually they are meant for restriction. Therefore, for spiritual advancement of life, one has to know these basic knowledge, how we have to lead our life in order to make advancement in Kṛṣṇa consciousness. We have therefore these restrictions, that nobody can have illicit sex life; nobody can eat meat and fish or eggs, like that; nobody can touch any kinds of intoxication, including smoking cigarettes and drinking tea-they are also intoxicants; and nobody can indulge in gambling. So these things are necessary.

Therefore Kṛṣṇa says, catur-vidhā bhajante māṁ sukṛtino ’rjuna. Sukṛti. Sukṛti means those who are living pious life, and these are the basic principles of living pious life; no illicit sex life… Sex life is required, but there is already in the śāstra a license: ”You can have sex life with your religiously married wife. Not otherwise.” Actually, married sex life is not required, but it is just like license. The same thing, that there is no necessity of drinking wine, but those who are habituated, those who want to drink, for them, government opens, under so many restrictions, a liquor shop. The śāstra also gives us this license. The Gosvāmīs of Vṛndāvana, they were ideal saintly persons. About them it is said, nidrāhāra-vihārakādi-vijitau **. They conquered over the necessities of this body, which is called viṣaya. Conquering over sleeping, conquering over sex life, and conquering over eating, these things are required. Pious life means gradually decreasing the unnecessary bodily demands. That is pious life. That is the sum and substance. Because Kṛṣṇa says here that catur-vidhā bhajante māṁ sukṛtinaḥ: ”Those who are living pious life.” And those who are not living pious lives, they are called duṣkṛtina, sinful life.

So by indulging in sinful life it is not possible to understand Kṛṣṇa. That is, Kṛṣṇa also says in various places in the Bhagavad-gītā. I have repeatedly informed you, yeṣām anta-gataṁ pāpam. One who is completely free from all sinful life… Janānāṁ puṇya-karmaṇām. This is puṇya-karma, not to indulge in illicit sex life, not to indulge in nonvegetarian diet, not to indulge in gambling, and not to indulge in intoxicants. So catur-vidhā bhajante māṁ sukṛtino ’rjuna ārto arthārthī jñānī jijñāsuḥ. Four kinds of men who are actually leading pious life, such persons… (applause) Hare Kṛṣṇa. Such persons, when they are distressed… Ārta means distressed. We have go so many distresses in this material life: tri-tāpa, three kinds of distresses, pertaining to the body, pertaining to the mind, distresses offered by other living entities. Adhibhautika, adhyātmika, adhidaivika. We are always in distress; that is a fact. But there is a covering influence of māyā that even in distressed condition, we think that we are happy. That is covering influence of māyā.

So ārto arthārthī. Arthārthī. Ārta and arthārthī, these two qualities are alleged to belong to the gṛhasthas. And jñānī or jijñāsuḥ, these qualities are supposed to be belonging to the tyāgīs. The bhogīs… The gṛhasthas are called bhogīs, and the tyāgīs are brahmacārīs and sannyāsīs. So jñānī, when he makes searching after God, there is no question of being put into distressed condition or in need of money. They are searching after God for God’s sake, what is the nature of God. Athāto brahma jijñāsā. They are inquiring, inquisitive about Brahman, what is the nature of Brahman. They are called jñānī. And jijñāsuḥ, they are also within the category of the jñānīs. So the jñānīs and the jijñāsuḥ, inquisitive, they are better than the ārta and the arthārthī. Ārta means distress, and arthārthī means those who are in need of money. So even being ārta or even being distressed and in need of money, we approach Kṛṣṇa… Kṛṣṇa says mām. Not any other demigods. Catur-vidhā bhajante mām. Mām means, Kṛṣṇa says, mām means Kṛṣṇa. So four kinds of men, those who are leading pious life, sukṛtino ’rjuna… Because they have no other alternative than to approach God for mitigating their distress. Actually our inventions or so many distressed mitigating instruments… Just like medicine. Take for example. When a man is diseased, generally the counterpart is physician and good medicine. But śāstra says that actually they are not counteracting agents, because it is found that a man suffering from certain type of disease, although attended by the first-class physician and although offered first-class medicine, he dies. Why? Because there is no sanction of the Supreme Lord.

So our counteracting method, even though they are very efficient, still, unless it is sanctioned by Guru and God, they will not be effective. There are many such examples. Some years ago, perhaps you know, in America, they started one very strong and stout ship. It was known… I think it was named Titanic. So it was guaranteed that it will never be drowned; it is so well-looking. And all the important men of America started in that ship for the first time, and after few miles immediately it was drowned. So in spite of all scientific protection, in spite of all good brains behind the manufacture of this Titanic ship, it was drowned. So in this way we have to study that this ārta and arthārthī, because they are, their background is sukṛtina, pious activities, they know that without God’s help we cannot mitigate any of our distressed condition or needy condition. Therefore the ārta and arthārthī whose background is pious life, they approach God: ”Kṛṣṇa, please help me,” although it is not pure devotion.

Pure devotion is without any desire for material benefits. Just like it is enjoined in the śāstras, samyak śubha-kriyā matiḥ pramāṇam. The chanting of Hare Kṛṣṇa mantra should not be taken as a mitigating agent for our distressed condition. No pure devotee will desire for any material benefit by worshiping Kṛṣṇa or chanting His holy name. That is also considered as one of the offenses of ten kinds of offense. Nāmno balād yasya hi pāpa-buddhiḥ. But in spite… Even they are not pure devotees… Purity of devotion, it takes time. But still, in the śāstra it is recommended that even if you have some material desires… Akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. Akāma and sarva-kāma. Sarva-kāma, those who are ārtas, always in distressed condition, or mokṣa-kāma… Mokṣa-kāma means those who are desiring after liberation. They are also demanding something. Those who are mokṣa-kāmī, they are also demanding something. The siddhi-kāmīs, they are also demanding something. But the pure devotee does not demand anything. That is pure…

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

[Brs. 1.1.11]

That sample of pure devotion is found in Vṛndāvana amongst the inhabitants of Vṛndāvana. And Kṛṣṇa was present. He was demonstrating His transcendental pastimes of Vṛndāvana. These gopīs and the cowherds boys, they were the best examples of becoming pure devotees.

So Kṛṣṇa says that catur-vidhā bhajante māṁ sukṛtino 'rjuna. So Arjuna also said, paraṁ dhāma pavitraṁ paramaṁ bhavān. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. When Arjuna understood the Bhagavad-gītā, he understood Kṛṣṇa also. And he said, "Kṛṣṇa, You are the Supreme Personality of Godhead." Paraṁ brahma paraṁ dhāma [Bg. 10.12]. "You are the supreme shelter," paraṁ dhāma. Pavitram. This word is there, pavitra. So without being pavitra, without being pious, without being free from contamination of material activities, nobody can approach Kṛṣṇa. That's a fact. But Kṛṣṇa is so kind that He orders that "Even if you have got some kāmanam, some desire, material desire, still, you can take shelter upon Me." Sarva-dharmān parityajya [Bg. 18.66]. "You do not take shelter of anything else. Simply depend on Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. "You haven't got to depend on anything else. I will give you protection." So we have to take faith in the words of Kṛṣṇa and put our complete faith and devotion at the lotus feet of Kṛṣṇa. That will make us happy and make progress in Kṛṣṇa consciousness in order to achieve the highest goal of life, back to Godhead, back to home. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

So this Kṛṣṇa consciousness movement purely based on the teachings of Bhagavad-gītā. It is not a manufactured thing. As you are hearing for so many days, our basic principle is the Bhagavad-gītā. It is not that we have manufactured something, as there are so many manufactured processes. So if we actually take Kṛṣṇa consciousness seriously, as it is assured in the Bhagavad-gītā by the Supreme Lord, Kṛṣṇa, we are sure to achieve the result without any doubt. Kṛṣṇa assures, mā śucaḥ: "Don't be doubtful. Simply surrender unto Me. I shall take care of you." The whole Bhagavad-gītā is taught in that way. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca. In this way, in Bhagavad-gītā we'll find, Kṛṣṇa is the Supreme Lord. Kṛṣṇa is the Absolute Personality of Godhead. So His instructions are there.

So our request on behalf of this Kṛṣṇa consciousness movement, that from… Of course, as far as possible, we have tried to convince you during this eight-days' function, but if you also cooperate with us, taj-joṣaṇād āśv apavarga-vartmani, then the result will be very quick. Simply if you go back home, hearing all these instructions of Kṛṣṇa, that will not help. Of course, any sane man will think over this. That is recommended in the śāstra. Through good association, by hearing from the devotees, one becomes purified, one becomes thoughtful about Kṛṣṇa. But he practically applies in his life the instruction of Kṛṣṇa, then he makes progress in spiritual life or towards the ultimate goal of life, to go back to home, back to Godhead. It is not a function that there is no planet as Kṛṣṇaloka. No. There is. From Bhagavad-gītā you have understood. There is another nature. Besides this material nature, there is another nature, which is called sanātana-dhāma. Paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]. And there are innumerable planets, they are called Vaikuṇṭhalokas, as much as there are innumerable planets within this material world.

So these are all facts. If you believe śāstra, if you have got faith in the śāstra, then you have to take this path of Kṛṣṇa consciousness in order to transfer yourself to the spiritual world. There is a spiritual world. Because we are spirit soul, without being transferred to the spiritual world we cannot have real happiness or real enjoyment. That is a fact. All these informations are there very explicitly. You do not try to understand Bhagavad-gītā by malinterpretation or malcommentary. Try to understand Bhagavad-gītā as it is, and you will benefit. That is our request. Of course, we are finishing this ceremony today here, but if opportunity is there, we can continue the study of Bhagavad-gītā as it is, and if Kṛṣṇa gives us opportunity, we shall try to serve you again, more and more.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Bhagavad-gītā 7.18

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New York, October 12, 1966

Prabhupāda:

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamāṁ gatim
[Bg. 7.18]

Now, we were discussing in our last meeting about the four classes of men who are adverse to the worship of God and four classes of men who take to the worship of God. So far four classes of men who take to worship of God, they are recommended as udārāḥ, "very magnanimous." Such people are very magnanimous. Sarva evaite. Evaite. Out of them, out of that four classes of men… Just like distressed, poverty-stricken, inquisitive and philosophers. These four classes of men, if they are pious on the background, they begin worship of God. But the distressed and the poverty-stricken may give up worship of God if they are frustrated. But those who are inquisitive and philosopher, they do not give up worship of God or research work in the science of God. They do not give up. They continue. Therefore Lord Kṛṣṇa says that out of these four classes, one who is in really knowledge of the science of God and searching after the truth, he is very dear to Him.

Now, out of that researching scholars, the…, the Lord says,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

Now, this research work about the science of God has to be prosecuted for several births after births. Bahūnāṁ janmanām ante-after many births. God realization, it is very easy, but at the same time, it is very difficult. Easy for them who accept it as truth, and those who are trying to understand by dint of his knowledge, advancement of knowledge, he has to create his faith after he finishes his research work. Then that takes many, many births.

Bahūnāṁ janmanām ante [Bg. 7.19]. There are different kinds of transcendentalists. They are called tattva-vit. Tattva-vit means one who knows the Absolute Truth. In the Śrīmad-Bhāgavata it is said, vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Tattva-vit, the transcendentalists, call it Absolute Truth which is yaj jñānam advayam, where there is no duality. In the transcendental knowledge there is no duality. There is no…, nothing different from nothing. Everything is on the same level. That is called… One who knows that knowledge, he is called tattva-vit. Now, the tattva-vit says that the Supreme Absolute Truth is recognized in three aspects: brahmeti paramātmeti bhagavān iti śabdyate-brahmeti, impersonal Brahman; and Paramātmā, the localized Supersoul; and Bhagavān. Bhagavān means the Personality of Godhead.

So they are three angles of vision. Just like from a distant place, if you see one mountain, you'll see just like something cloudy. If you advance more, the same mountain you'll see something green. And if you enter into that mountain, you'll find so many variegatedness, so many trees, so many animals. So objective is the same. But under different angles of vision, from distance, different people have got different conception of the Absolute Truth. Another example: just like the sun-the sunshine and sun disc and the sun planet. One who is in the sunshine, or one who is studying the sunshine, or one who is studying the sun disc and one who is entering within the sun planet… Just like we are trying to enter into the moon planet, similarly, you can enter into the sun planet provided you have got the qualification. So in the sunshine, or in the sun disc or in the sun planet, they are in the sun, but there are degrees. One who is in the sunshine, he cannot claim that "I am in the sun planet." He cannot claim that. So one who is in the sun planet, he is better situated than one who is in the sunshine. So sunshine is compared with the Brahman effulgence, brahmajyoti. And sun disc is compared to the Supersoul. And the sun planet, within, that is compared with the Supreme Personality of Godhead.

Just like in this planet you have got so many personalities, similarly, according to Vedic literature, we understand in the sun planet also there are varieties of living entities, but their bodies are made of fire. As our body is made of earth, similarly, their bodies are made of fire. There are five elements in the material nature: earth, water, fire, air, and ether. So in different planets, there are different atmospheres and different bodies also. Don't think that each and every planet of the same quality. No. Same quality in the sense because these five elements are present there. Without these five elements, no material thing exists. So somewhere the fire is prominent. Somewhere the air is prominent. Somewhere water is prominent. Somewhere earth is prominent. So in this planet, or in some other earthly planet, earth is predominant. Similarly, there are other planets also. So don't think that other planets are vacant. No. So far Vedic literatures are concerned… Just like modern scientists. They are calculating that the moon is full of dust, but according to Vedic literature moon is not full of dust. There are also higher living entities. And from…, from your practical reason also, you can just understand that a lump of dust cannot be so brilliant so that it is illuminating the whole earth. It is not possible. Anyway, let the scientists go on with their own research work. So far we have got information from Vedic literature, all the planets-sun planet, moon planet, Venus-they are all full of living entities, and they have got different types of body.

So as it is not impossible with certain type of qualification to enter into different types of planets, similarly, you can enter into the planet where the Supreme Lord also there. That is also possible. You'll find in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

Those who are worshiping, qualifying themself to enter into the higher planets, they can enter into the higher planets. Those who are trying to qualify themselves to enter into the pitṛ planets, oh, they can enter there. Similarly, those who are trying to qualify themselves to enter into the planet of the Supreme Lord, oh, they can also enter there. So our, this process, Kṛṣṇa consciousness, is to qualify ourself to enter into the planet of Kṛṣṇa, which is known as Goloka Vṛndāvana.

Now, we have got description of that planet. Because anything, if you want to understand, you have to hear first of all. Just like when, before my coming to your country, I had some experience by hearing: "Oh, America is such and such. New York is such and such." Somebody might have gone there, and he explains that "The climate of New York is like this." So this is by hearing. So hearing is the first experience. Similarly, if you want to get experience of the planet where God lives, then you have to hear. There is no other way. You cannot immediately make experiment. That is not possible. You cannot make experiment even on this material planet. You have no knowledge what other planets are, but you can hear from a description of the scriptures. Similarly, we have got experience by hearing from authorized scriptures, the Kṛṣṇaloka:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

So these are the description of the Kṛṣṇaloka. There are many, good many books, especially this book, Brahma-saṁhitā. There is description. So cintāmaṇi-prakara-sadmasu. There the houses are made of touchstone. In this way the trees and the cows, they're all… How, what kind they are, what is their quality, and what they, what profession He is engaged-all, everything is there.

So now here in the Bhagavad-gītā the Lord Kṛṣṇa says that bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. There are so many transcendentalists. That means those who are trying to realize the Supreme Absolute Truth. There are many different kinds of spiritual process. So they have been analyzed into three groups. Although they are many, still, they have been put into three groups. What are they? The first are the impersonalists, brahmavādīs. Impersonal Brahman. Just like the same example: In the sunshine your eyes are dazzled. You do not see. If you go little over this planet, earth planet, by aeroplane, and if there is full sunshine, you don't see anything except sunshine. But that does not mean there is nothing beyond sunshine. But my eyes are dazzled by the sunshine. Just like in during daytime you do not find the stars due to the dazzling sunshine, but you don't think that because you do not see the planets or stars during daytime, they are vanquished, there is nothing. No. Similarly, those who are trying to understand the Absolute Truth, they first of all realize that brahmajyoti. In the Bhagavad-gītā you'll find, about that brahmajyoti, brahmaṇaḥ ahaṁ pratiṣṭhā. Just like the sunshine.

So the impersonalists, brahmavādīs, they realize about that brahmajyoti. And the yogis, they realize the Supersoul, Supersoul. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "Īśvara, the Supreme Lord, by His plenary portions, He is situated in everyone's heart." We are sitting together. Several times we have described this, that two birds are sitting in the same tree. The two birds means one, the Supersoul, and other, the individual living entity. So by yogic process, by concentrating our mind, focusing our mind to the Supersoul, one can experience that partial, plenary expansion of the Lord, Supersoul. Just like in the… The same example can be given, that the sun, at noontime, if you inquire thousands and thousands of people scattered over thousands and thousands of miles away, everyone will say that "The sun is on my head." Similarly, the Supreme Lord is also represented by the Supersoul conception in everyone's heart. Not only in everyone's heart, but even in every atom He is represented. So that realization is the second stage. And the third stage is to realize the Supreme Personality of Godhead, Kṛṣṇa.

Therefore it is said here that these stages… Bahūnāṁ janmanām ante [Bg. 7.19]. Bahūnām means after many, many, many births. Spiritual realization is not achieved in one birth. If one is fortunate, oh, he can achieve in one second. He can achieve in one second. But generally, it takes many, many years and many, many births to realize what is God, what is the Absolute Truth. Just like Kṛṣṇa says that

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

"I am the origin of everything." Just like Vedānta-sūtra says that the Absolute Truth is that from whom everything is born or everything emanates. So in the Bhagavad-gītā you'll find, the Lord says, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything." So if you believe that Kṛṣṇa is the…, or the Supreme Personality of Godhead is everything, and if you surrender, if you worship, then the whole thing, whole account, is closed in one second. But if you don't believe-"Oh, I want to see what is actually God is"-then you have to go by stages: first realization, this impersonal Brahman effulgence; then second realization, the Paramātmā; and then, in the third stage, you realize, "Oh, here is the Supreme Personality of Godhead." So that will take time. So… But one has to continue. If one gives up the research work just after making a few steps advance, oh, that will not help. One has to go on, go on with it with steadiness, that "What is God? I shall see." That is called jñānī, jijñāsu, philosopher, inquisitive.

So out of those inquisitive and philosophers, if they continue this research work, what God is, then there will be a time, after many, many births, bahūnāṁ janmanām ante [Bg. 7.19], not immediately, but after many, many births. Bahūnāṁ janmanām ante jñānavān. Jñānavān means those who are in knowledge-not fools-those who are in actually in knowledge, jñānavān. Jñāna means knowledge, and vān means one has got knowledge. So he's called jñānavān. Jñānavān māṁ prapadyate. He, by…, by the end of his research work, he finds that Kṛṣṇa, the Supreme Personality of Godhead, is the destination. He is the root of everything. And when he understands fully by his philosophical research, then what does he do?

Now, vāsudevaḥ sarvam iti [Bg. 7.19]. Vāsudeva, another name of Kṛṣṇa, the Supreme Personality of Godhead, is Vāsudeva. Vāsudeva means "one who lives everywhere." He's called Vāsudeva. So vāsudevaḥ sarvam iti [Bg. 7.19]. One… When he understands that "He is the Supreme Lord. God is the root of everything," then what does he do? Now, māṁ prapadyate. He surrenders. He surrenders. That surrendering process is the ultimate goal. Either you do it immediately or you do it by research work of many, many births, but the process and the ultimate goal is that you have to surrender, that "You are great. I am Your subordinate." That is the process. So any intelligent man can do it immediately. If one understands that "Ultimately I will have to surrender to the Supreme Lord, and the Supreme Lord is here, personally speaking Bhagavad-gītā, so why not surrender immediately? If ultimately, after many, many births, I have to come to this point, to surrender, so why should I take so much trouble for many, many births? Why not immediately?" So if we take up this principle, this intelligence, then God is realized in one second. But if you don't, then go on with research work for many, many, many, many births. But you have to come to that point. Vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19]. Vāsudeva, the Supreme Lord, Personality of God, is everything. He is the root. He is the origin of everything. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ. These descriptions are there.

Now, here the same thing is being presented by the same Supreme Personality of Godhead by His unalloyed mercy to the conditioned souls. We are all conditioned souls. We are under the threefold miseries of this material world, and the Supreme Lord is giving us the opportunity to get out of it by this surrendering process. So if we take up the surrendering process immediately, then God realization is a business for one second. Otherwise, I'll have to go on with this research work for many, many, many, many, many births. Then another question is, may be raised, that "If the Supreme Personality is the ultimate goal and one has to surrender to Him, then why there are so many different processes of worship in the world?" That question may be raised. So that is answered here, in the next verse.

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā
[Bg. 7.20]

There are different kinds of men under different mixture of the modes of nature, and generally, they are not after liberation from this material stage. They want to gain something out of spiritual power. Just like somebody goes to a swami: "O Swamiji, can you give me a medicine? I am suffering from this disease." He thinks, "A doctor is very expensive. Let us go to a swami who can play miracles, and my disease will be cured." Yes. Sometimes we go and… Of course, in your country such swamis are not very easily found, but in India, there are so many so-called swamis. They go to innocent people and they preach that "If you can give me one ounce of gold, I can make it one hundred ounce of gold." Oh, people think those… Everyone seeks, "How many ounce of gold I have got in my home?" So all bring. "I have got some, ten ounce. So give me five hundred ounce." So in this way the swami collects all the gold of the village, and while performing the ceremony, he vanishes and… (laughter)

So this is our disease. When we go to a swami, when we go to a temple, when we go to church, our heart is full with material desires. We want some material profit out of… We practice yoga just to keep the health fit. That's all. That is… Well, for keeping your health, why do you take the shelter of yoga? Oh, you can keep your by ordinary exercise, by regulated diet and by following some health rules. There is no need of practicing yoga. But people are… Because kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. That material desires, "I want to keep myself fit to enjoy life. Oh, let me take this yoga," or "Let me go to the church," "Let me have a swami as my spiritual master, order-supplier." So these things are going on all over the world.

So such class of men, they worship different kinds of gods with a desire, with a material desire. They have no idea how to get out of this matter. They want to use this material world to the best capacity. That is their idea. Just like in…, in the Vedic literature there are different recommendations. "Oh, if you want to cure your disease, then you worship sun." So that is fact. Suppose if you are diseased, you simply keep yourself in the sunshine. You'll be cured. You'll be cured. That's a fact. So similarly, "If you want to be beautiful, then you worship such-and-such god. If you want very good learning, education, then you worship such-and-such god."

So there are different kinds of… Therefore sometimes it is misunderstood that "The Hindus have many, many gods, not one God, and they are heathens." But actually this worship is to the God, but there are demigods, demigods. They are worshiped. They're not God-God is one-but they are demigods. Demigods means that they are also living entities just like you and me, but they have got some power. Just like here also we worship some demigods, some government officer. He's also man like me, but he has got some power, and in order to take some advantages of the power, I worship him. I want his favor. Similarly, these kinds of worship of different kinds of gods, the Bhagavad-gītā condemns them. They're not required. The Lord says, kāmais tais tair hṛta-jñānāḥ prapadyante anya-devatāḥ [Bg. 7.20]. One person does not surrender unto the Supreme Personality of Godhead, but they worship different kinds of gods. Why? Now, kāmais tais tair hṛta-jñānāḥ: "They have lost their sense out of lust, material lust." That's all. Because our life, this material life, is simply based on lust. We want to enjoy this world. We love this material world because I want to satisfy my senses. So this lust is the perverted reflection of my love of God. In my original constitution, I am made to love God, but because I have forgotten God, therefore I love matter. Love is there. Love is there. Either you love this matter or you love God, but you cannot get out of this loving propensity. Just like sometimes we see: one who hasn't got children, he loves a cat, loves a dog. You see? Why? Because he wants to love something. But in the absence of reality, he puts his faith and love into cats and dogs. So love is there, but that love is now represented in the form of lust. And this lust, when we are baffled in the lust, we become angry. We get wrath. And when we are in wrath, then next stage is illusion. And when we are illusioned, we are doomed. This process is going on.

So we have to reverse the process. Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. We should not be lost of all senses, influenced by this material lust. We have to revert ourself, we have to rectify the lust into love. And if we love God, then we love everything. And without loving God, if you want to love something else, that is nonsense. You cannot love. Therefore we find practically there is so much love between a boy and girl. And just after two years, oh, divorce: "Go to hell." Because there is no love. It is simply lust. We do not know what is love. Simply you are playing with lust, and lust, as soon as you do not satisfy my senses to my satisfaction, then there is anger, krodha, or wrath. And out… Then illusion. Then out of wrath, you give…, you separate with me, I separate with you. So basically there is no love.

So these people who are, who have become the play dolls of this lust, they are called "lost all senses." Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. Hṛta-jñānaḥ means "one who has lost his good sense." They want to worship this or that or this or that, this or that. But taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā. And there are rules and regulations. In the scriptures for worshiping many other demigods there are rules and regulations. So why? You can question, "Why the Vedic literature recommends the worship of other demigods?" There is necessity. There is necessity because people are… Generally, they want to love something, so they are given some opportunity. These demigods are just like treated as the different, I mean to say, officers of the Supreme Lord. Just like government has got so many officers in different branches of management, similarly… Those who do not know, that is a different thing. Similarly, for this material world, there are different directors, managers. Just like the Indra. He is controlling the clouds. Candra, he is controlling this light. Sūrya, he is controlling the heat. So they are all government officers, or Kṛṣṇa's officers. They are actually performing. We simply, I mean to say, flash away, "Oh, this is nature. This is nature. This is nature." Oh, nature is not my father's servant. There is nature's father also, nature's master also. You'll find in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Oh, there is rules. There are rules and regulations of conducting this nature's way.

So these demigods, they are some powerful officers. That's all. But they are not God. God is one. You can become… If you become so powerful, qualified, then you can become the, I mean to say, director of the sun planet. You can become the director of moon planet. There are innumerable, thousands and millions of planets, and they are… Just like here also, you select one president to control your country, or any other country, or one becomes the controller of the whole earth, similarly, there are different controllers. They are called demigods.

So kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. So worshiping of the demigods means that gradually, when they… They will gradually develop into Kṛṣṇa consciousness. If you… If one is completely disobedient, then there is no chance. So obedience is taught there. Just like a police officer, he's standing on the crossroad. As soon as he shows his hand, oh, you have to stop. You may be a millionaire; that doesn't matter. But you have to show the respect to the policeman because he's a government officer. If you don't, then you'll be fined. He's a petty officer. Your position may be very high. That doesn't matter. You have to show respect. Similarly, these demigods, they are officers of the Supreme Lord.

So showing respect to the constable in the street means showing respect to the government, not to that particular person. So these things are there in the Vedic literatures. But if you want some favors from the police officer, then you are also entangled, and that police officer is also entangled. You have to go by the rules. But one who is directly in touch of the Supreme Lord, they do not require to worship any other… Because actually… Suppose a man is personally in contact with your President Johnson. That does not mean he'll disobey the constable. No. Naturally he will obey, although he's direct contact. Similarly, those who are in direct contact with the Supreme Personality of Godhead, they have no disregard for these demigods, but they know the ultimate supreme power is the Supreme Personality of Godhead. They have got that knowledge. So their surrender is there in the Supreme Lord, not here. But they are not going to show any disrespect. A real devotee, he does not show any disrespect even to the ant, and what to speak of the demigods, because he is in knowledge that "Every living entity is part and parcel of the Supreme Lord. They're playing different parts only. So in relationship with the Supreme Lord they're all my respectables." Therefore a devotee is taught to address all his contemporaries as "Prabhu, my dear sir, my dear lord." That is the position of Kṛṣṇa consciousness. They are not heartless. They are very submissive.

There are six, twenty-six qualifications of a factual devotee of the Lord. They are very kind. They are very obedient. They are sober, economic, everything, all good qualifications. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. One, if he becomes the devotee of the Lord, all good qualities automatically will develop because he is good. By nature a living entity is the perfect good, but due to the contamination of the lust, he has become vicious. He has become vicious. By nature he's not vicious; he's perfect. Because he's part and parcel of the gold, he's gold. By outward covering he has become something nonsense.

So this is the process. We are trying to, I mean, to introduce in the modern society Kṛṣṇa consciousness, and that will make us all-perfect, happy, and after leaving this body we shall enter into the kingdom of God, where there is eternal life, bliss and full knowledge.

Thank you very much. If any questions, now… (end)

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Bhagavad-gītā 7.28-8.6

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New York, October 23, 1966

Prabhupāda:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This verse we have been discussing last day. Dvandva-moha. Dvandva-moha, this duality, that "You are…, you have got different interest, I have got different interest," this is called dvandva-moha. "Your interest is clashing with my interest." This is illusion. This illusion can be removed only by this Kṛṣṇa consciousness. Therefore the Lord says that yeṣām anta-gataṁ pāpam.

Pāpam means sin. So sin, we commit sins out of ignorance. Our sinful nature is due to ignorance. Just like a person who does not know the laws of the state, he commits something which he does not know, but he is captured, he is arrested under the law. So similarly, all kind of sins we perform, it is due to ignorance. And ignorance is no excuse at the same time. Suppose a child does not know that fire burns, but the child catches fire. The fire is so cruel that it will not excuse. The laws of fire will act, even on the child. The child is innocent or ignorant. Innocence is also sometimes ignorance, due to ignorance. We sometimes praise the quality of child, the ignorance. But that child, when grown up, becomes a vicious man. So this ignorance, or innocence, they are not very good qualities.

So yeṣām anta-gataṁ pāpam. Pāpam means sin. "One who has been completely freed from the reactions of sinful acts," anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, "of those persons who are simply engaged in activities of piety," te, "those people," dvandva-moha-nirmuktāḥ, "they can become free from this duality of interest." That means one who becomes Kṛṣṇa conscious, he has no distinction between one person to another. He has no distinction, "Oh, this is Indian," "This is American," "This is Chinese," "This is Russian." No. He transcends this. By Kṛṣṇa consciousness we can transcend this material consciousness of different interests. We have no other interest except realization of our self. But because, due to our ignorance, we have created our different interests and we are committing sins and breaking the laws of nature; and therefore we are gradually, by and by, becoming more and more entangled in this material nature. So the Lord says that "One who has surpassed this material nature and ignorance," te, "they can become free from this conception of duality," bhajante mām, "and becomes a perfect devotee of Myself." That means, in other words, one who becomes perfectly Kṛṣṇa consciousness, he becomes liberated from this conception of duality or illusion of duality. He becomes a perfect man-jarā-maraṇa-mokṣāya.

Now, one can question why this perfection is required. What is the necessity of perfection? Because there are still… There are… People are mostly under the spell of the modes of nature of ignorance. Therefore they do not know the value of Kṛṣṇa consciousness. They can inquire that "What is the use of becoming Kṛṣṇa consciousness, Kṛṣṇa conscious, and become free from this conception of duality? What is the use?" So Lord Kṛṣṇa replies that question. Why?

jarā-maraṇa-mokṣāya
mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam
adhyātmaṁ karma cākhilam

This is necessary for you to become this Kṛṣṇa conscious, to adopt this life of Kṛṣṇa consciousness. Why? Because jarā-maraṇa-mokṣāya: "In order to get out of the miseries of jarā." Jarā means old age, invalidity. And jarā-maraṇa. Maraṇa means death. Due to ignorance, we forget the miseries of death, the miseries of invalidity, or old age. We think, ”Now we are young, young man, young woman. Oh, we don’t care for what is old age or what is death. Let us enjoy.” We forget. But a man who is not in ignorance, he has always in his view that this material life is full of miseries because there is birth, there is death, there is old age and there is disease.

So we materialists, we don’t take into consideration that birth, death, disease and old age are the greatest miseries of our life due to our ignorance. But this ignorance has to be removed if one has to become out of these clutches of birth, death, old age and disease. This is not possible to remove by the so-called material science. Material science cannot remove these miseries. They can remove temporary, something artificially, some of our miseries. Just like we are feeling little warm. If the room was, had been air conditioned, we could feel some comfort. That is temporary. But our ultimate miseries are these four things: jarā-maraṇa-mokṣa. Jarā means old age and birth, death.

So Lord Śrī Kṛṣṇa says, jarā-maraṇa-mokṣāya mām āśritya. If one has to…, has the ambition for getting out of these clutches of birth, death, old age and disease, then one, if he’s intelligent enough, then, jarā-maraṇa-mokṣāya mām āśritya, under Kṛṣṇa consciousness, if one attains his life’s living activities… Activities there must be. We cannot stop, so long we have got this body or we have no body. That is an activity… We are active. Every living soul is active by nature. But that activity should be coordinated, dovetailed. The activity should be in Kṛṣṇa consciousness. So jarā-maraṇa-mokṣāya mām āśritya yatanti ye. Yatanti means ”one who endeavors in that way.” Te brahma: ”They are actually Brahman.” Brahman means they are transcendental, in transcendental state. Te brahma tad viduḥ kṛtsnam: ”Or they can understand what is the meaning of Brahman, or the transcendental, Transcendence.” Te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cākhilam: ”They understand what is Brahman, and their work, their activities are also Brahman.”

Now, there are two classes of transcendentalists. One class of transcendentalists, just like the impersonalists, they want to stop activities. They think like that, that when one becomes one with the Transcendence, then their activities stop. But actually, from the Bhagavad-gītā we find that te kṛtsnam adhyātmaṁ karma cākhilam. Their activities are not stopped, but the quality of the activity is changed. Brahman. The quality of activities becomes transcendental. Karma cākhilam. Akhila. Whatever he does in Kṛṣṇa consciousness, whatever he does, that becomes Brahman, or transcendental. That means free from the contamination of the three modes of material nature. Therefore, as he becomes free from the contamination of the three modes of material nature, therefore he’s not going to have next body of this material nature. Next body he’s not going to have material… The same example: just the, if you put iron rod into the fire, it becomes gradually the fire. The nature of fire the iron rod attains. So when it is red-hot, there is no possibility of its being the iron, but it is fire.

So by our activities in Kṛṣṇa consciousness, we become free from the contamination of these three modes of material nature, and thus, at the end, we become purely, purely spiritual, transcendental. Here it is stated:

sādhibhūtādhidaivaṁ māṁ
sādhiyajñaṁ ca ye viduḥ
prayāṇa-kāle ’pi ca māṁ
te vidur yukta-cetasaḥ

”One who understands this science of Kṛṣṇa consciousness,” sa-adhibhūtam adhidaivam, ”so even at the time of his death, he remains steady in that Kṛṣṇa consciousness.” And therefore his next birth is not in this material world, but in the spiritual world.

Now next chapter, Kṛṣṇa inquires, er, Arjuna inquires, ”What is this adhibhūtam, adhidaivam, adhiyajñam?” These three questions are being put by Arjuna.

arjuna uvāca
kiṁ tad-brahma kim adhyātmaṁ
kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam
adhidaivaṁ kim ucyate

Now, this, these are technical terms. What are these technical terms? First technical term is ”brahma.” What is Brahman? Arjuna’s question is first: ”What is Brahman?” Then next question is: ”What is adhyātmā? What is adhyātmā, spirit?” Then next question is: adhibhūtam. Adhibhūtam means ”What is these material elements?” And adhiyajña: ”What is Supersoul?” And ”At the time of death, what are the perception of these three things?” Very complicated questions. Very complicated question. Adhyātma-brahma, adhyātmā, adhibhūta and adhiyajña and adhidaiva.

So Kṛṣṇa is answering one and each gradually. Śrī bhagavān uvāca. Bhagavān uvāca means Lord Kṛṣṇa, He’s the Supreme Personality of Godhead, He’s replying. Śrī bhagavān uvāca. What is that? Now, akṣaraṁ paramaṁ brahma svabhāvo ’dhyātmam ucyate. Akṣaraṁ paramaṁ brahma. Now, akṣaram means infallible. Infallible. And paramam means supreme. And brahma means indestructible, Brahman. Indestructible or which is eternal, that is called Brahman. Now, akṣaraṁ paramaṁ brahma. Paramaṁ brahma. Now, eternal, we are eternal. This has been explained in the Second Chapter of Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die even after the destruction of this body. So we are Brahman. Brahman means indestructible and eternal. Some, some matter may be indestructible sometimes, but not eternal. Matter is not eternal. Therefore two things are to be understood about Brahman: indestructible and eternal.

So as we have several times explained that we are all Brahman, but we are part and parcel of the Brahman. Now here it is said that paramaṁ brahma, the Supreme Brahman. The Supreme Brahman means one who does not come into this material contamination. He is called Supreme Brahman. The impersonalist school, they do not distinguish between these two Brahmans. They say, ”Brahman is one. This individual Brahman, this conception of individual Brahman, is māyā, illusion.” That is their doctrine. But according to Vaiṣṇava doctrine, they do not accept this. Their question is, ”If Brahman is Supreme, then how He comes in contact with the māyā?” A Supreme cannot be under the subordinate, subordination of anything else. If something is under subordination, he cannot be Supreme. He cannot be Supreme. That is their argument.

Therefore the Brahman who comes under the clutches of this material māyā, er, energy, that Brahman is not the Supreme Brahman, and that is accepted in the Vedic literature, nityo nityānāṁ cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) ”There are eternal, but out of the eternals, there is one supreme eternal." Nityaḥ. Nityaḥ means singular number, and nityānām means plural number. So plural number, we are plural number. Nityo nityānām, cetana. Cetana means living. I am also living. God is also living. He is also a living being like us, but He, His distinction is like this: eko bahūnāṁ vidadhāti kāmān: "That eka, that singular number Brahman, He maintains all these plural number Brahmans." Therefore, this plural number Brahman, this jīvātmā, these living entities, they are supported by the Supreme Brahman, Bhagavān. Just like government and citizens. Now, together that is a nation, but government supports the citizens. Similarly, Paraṁ Brahman and these ordinary living entities, Brahman, simple Brahman, they are qualitatively one, but the Supreme Brahman supports all other Brahmans.

Akṣaraṁ paramaṁ brahma. Akṣaram means that the Supreme Brahman, or the Supreme Personality of Godhead, svabhāvo 'dhyātmam ucyate… Svabhāva, these qualities, they are called adhyātmā. Bhūta-bhāvodbhava-karo visargaḥ karma-saṁjñitaḥ. And the activities out of these three qualities of material nature, they are called karma, work. Adhibhūtaṁ kṣaro bhāvaḥ. Adhibhūtam. The material energy is kṣaraḥ. Kṣaraḥ means destructible. Kṣaro bhāvaḥ. Puruṣaś ca adhidaivatam. And the living soul, he's called adhidaiva. Adhiyajñaḥ aham eva atra dehe deha-bhṛtām.

Now, there, there are… We have several times explained in this meeting that there, there are two birds: the individual soul and the Supersoul. They're sitting in this tree of this body. So the Supersoul is called adhiyajña. These are all the technical names. You can remember. The Supersoul is called adhiyajña, and the soul is called adhibhūta. Now, Kṛṣṇa says… These technical terms, of course, one should know, but it requires very long description. We have to give our attention with separately for understanding. Generally, we can take out.

Now, the real fact is that why these things are to be known? Now, Lord Kṛṣṇa says,

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ
[Bg. 8.5]

Now here is the critical point. The critical point is anta-kāle. Now, if you go on with Kṛṣṇa consciousness, your, the ultimate result of Kṛṣṇa consciousness… What is the ultimate result? The ultimate result is described here. Now, anta-kāle: "at the time of your death." That is called anta-kāle-now end everything, all our activities, all this proprietorship, everything is now ended. Not end. It is just going to, just at the verge of your point of death… Anta-kāle ca mām eva [Bg. 8.5]. Mām eva. Kṛṣṇa says, mām: "unto Me, Kṛṣṇa." So therefore one who is always, constantly in Kṛṣṇa consciousness, naturally, at the time of his death he'll think of Kṛṣṇa. This is a practice. This is a practice. Just like that King, er, Kulaśekhara. He has got many nice verses about his devotional service, and in one verse he describes about his position. He says,

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

"Because at the time of death, my dear Kṛṣṇa, I do not know what will be my position, because at that time all the functions of my body will be stopped and naturally there will be a block in my throat of the coughs…" At the time of death… One who has seen a dying man, he'll see there is cough in this kaṇṭha, in this throat, in the channel, throat. So he prays, at the time of death, kaṇṭhāvarodhana-vidhau kapha-vāta-pittaiḥ: "By the derangement of the bodily function, when kapha will choke up my throat, then how I shall be able to chant? Because I am now healthy. I am now chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, but at that time, how I shall be able to chant? So therefore, while I am chanting now in good health, please let me die immediately so that I can die chanting." Yes. That is the prayer. But, er, because that is the ultimate examination.

Here it is stated, anta-kāle ca mām eva smaran muktvā kalevaram [Bg. 8.5]. Just kalevaram. Kalevaram means this body, and when becomes freed from this body, he…, or gets out of the body and at the very same time he remembers Kṛṣṇa, then one who passes this body, life, in this way, yaḥ prayāti sa mad-bhāvaṁ yāti… Mad-bhāvaṁ yāti means he at once attains the nature of Kṛṣṇa: eternity, blissful and knowledge. This is the advantage of Kṛṣṇa consciousness. Because at the time of death, whatever you practice now in your healthy life, that will be… Just like asleep we dream of the things of our activities, similarly, this death is also a kind of dream. Death is a dream, er, sleep, sleeping. Death is nothing but sleeping for seven months. That's all. Sleeping for seven months, that is called death. Just like, in the operation table, one becomes unconscious for one hour, half an hour. Then he comes to his consciousness. Again he comes to the same point. So similarly, death is nothing but to remain practically unconscious for seven months. That's all. This body is left, and we enter into a particular womb of mother, and just to develop another body it takes about seven months. Then, after seven months, when the body is fit, then our consciousness comes back. Then we want to come out of the womb. And at the tenth month we come out. That is a very miserable condition. That is the miserable condition of birth. "But one who leaves his body in Kṛṣṇa consciousness," anta-kāle, "at the point of death," Kṛṣṇa says, yaḥ prayāti, "who leaves his body in this way," sa mad-bhāvaṁ yāti [Bg. 8.5], "he at once attains the perfection like Me, like My nature. His nature is transcendental. Therefore one attains at once, transcendental." Yāti nāsty atra saṁśayaḥ: "These things are to be taken up." Nāsty atra saṁśayaḥ: "There is no doubt about it."

Now, if we believe Kṛṣṇa as the supreme authority, if we believe Him, then we can adopt this. And there is no question of disbelieving Him, because all great souls, all great scholars and all great spiritualists… Arjuna, you say the example of Arjuna. He's not an ordinary man. He belongs to the royal order. And he's a very, I mean, a great fighter, great general. And he is taking instruction from Kṛṣṇa. If Arjuna has taken instruction from Kṛṣṇa… He's a… Rāmānujācārya has taken, accepted Kṛṣṇa as the Supreme. He… Śaṅkarācārya has accepted the Kṛṣṇa as Supreme. And all the ācāryas… Lord Caitanya has accepted Kṛṣṇa as the Supreme. Then what is the difficulty of my understanding about His greatness? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Just like when we go to the market, if we see that everyone is purchasing at the same time, then I think, "Oh, undoubtedly it is the exactly price. Oh, let me purchase at this price." The doubt is gone at once, because I see several persons, they're accepting at that price. So it is right price. That is the standard. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186].

The śāstra says that knowledge… Because our receptive power of knowledge is very limited… We are not perfect. Our senses are not perfect. Therefore whatever we acquire by these blunt senses, they cannot be perfect. The direction is, therefore, tarkaḥ apratiṣṭhaḥ: "If you want to reach to the ultimate conclusion simply by arguments and speculation, that is not possible." Because argumentative power is a special gift. Suppose you can argue very nicely. That's all. I cannot. But somebody may come-he's more powerful in arguments. He can defeat you. So don't depend on your speculative function or arguments. Don't depend on that. They're all imperfect. Tarkaḥ apratiṣṭhaḥ. These are the directions of higher authorities.

So tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. Śrutayaḥ means scriptures. If you take scriptures, different scriptures there are, and one scripture may differ from another scripture. So that is also very difficult, to find out the real truth, transcendence, from the scriptures. So tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam. And so far philosophy is concerned, each and every philosopher is different from the other philosophers. One philosopher is putting some theory, another philosophy is putting another doctrine or theory. So we are puzzled, which of them has to be accepted. Śrutayo vibhinnā nāsāv ṛṣir ya… Because in the mundane philosophers, mundane scholars, they want to give his own interpretation of everything. That is their habit. They don't accept the interpretation of the higher authority. They want…, each and every one of them want to become the higher authorities. So our this principle, this devotional principle, is not like that. We don't pose ourselves as the higher authority. We just try to follow the higher authority. We don't pose ourself. We never… We'll never say that "In my opinion, it should be like this." Oh, what opinion I have got? What value I have got of my opinion? What is my value? I am a blunt man. I cannot acquire any knowledge perfectly. And what is the use of my opinion?

So this is the line. Kṛṣṇa consciousness is, er, they do not accept anything which is not authorized by the higher personality. But in the material world you'll find one philosopher is putting one doctrine, another philosopher is putting another doctrine, and they're differing with one another. So you cannot conclude what is real thing. Nāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām: "Therefore the truth, real truth, is lying in the very confidential part of your body." Then what is to be done? Now, best thing is mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] "You just try to follow the higher authorities."

So Kṛṣṇa is the higher authority. Kṛṣṇa is the higher authority. If we accept Him and follow this instruction, and if we believe Him, then we get perfection. There is no doubt about it. Of course, these philosophical questions are difficult. It may not be very interesting. But it is…, they are to be understood. Actually, if we want to get out of ignorance, these books are meant for driving our ignorance. And as we become out of the ignorance, so we become free from this material entanglement. But at the present age people are not so intelligent that they can follow. Therefore this saṅkīrtana movement is the best. Everyone can take part. And when Hare Kṛṣṇa is chanting there, undoubtedly… We discuss this Bhagavad-gītā only for understanding that we are not blindly following a principle. It is a science. It is based on philosophy and science. But we have made the process easy, that's all, by following great stalwart personalities. But it is not that it is a blind following. It is based on philosophy and science, this Kṛṣṇa consciousness.

So if anyone wants to understand on the basis of philosophy and science, oh, we have got ample philosophy and science on this point. But if you accept it, then it is the same thing. Acceptance is required-if you directly accept it. Suppose the fire, the fire, you accept it at once or you accept fire by scientific study, "What is fire? What is the quality? What is the…?" Go on! You can understand scientifically fire. But either you understand it scientifically, or philosophically, or you touch it directly, the action is the same. The action is the same. A child, without knowing the science of fire, physical constitution of fire, if he touches the fire, the fire will act. And, I mean to say, a great scientist who has physical knowledge of this fire, if he touches also fire, he'll get…, he is also burnt. So Kṛṣṇa consciousness is so nice that you accept without understanding any philosophy or science about it-this, it will act. But if you want to understand it through philosophy or science, we have got ample stock in the Bhagavad-gītā. These are the…

So now Kṛṣṇa concludes… Of course, I shall conclude this portion after reading one verse. Yaṁ yaṁ vāpi smaran. Now, Kṛṣṇa has said that at the last point of your death, if you are in full Kṛṣṇa consciousness, then your next promotion is to the equal status of Kṛṣṇa. Mad-bhāvam: "in the same nature." Why? Now, the truth is:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ
[Bg. 8.6]

The nature's law is, if you are practiced under certain condition of life, and at the end of death, if you think of that life, then your next birth… The next birth is, means, carrying the idea of this birth to the next birth. You are changing simply bodies, death. Suppose you are poet. You are a thoughtful poet. Now, when you change your body, oh, you'll still remain a poet. By changing your body, it does not become something else. So the thought is the real thing. That will carry you to the other body. This is, this is gross body, and there is subtle body. The subtle body is mind, ego and intelligence. So when you give up this gross body, the subtle body carries me to another gross body, another gross body. But when you become on the same level of Kṛṣṇa consciousness, then your this subtle body also cannot act. You directly go in spiritual body to Kṛṣṇa.

So we shall discuss this point next… Now, if there is any question, you can ask. (end)

Bhagavad-gītā Chapter - 8: Lectures
740607BG.GEN
Bhagavad-gītā 8.1

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Geneva, June 7, 1974

Nitāi: (leads chanting, etc.) Translation: "Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me."

Prabhupāda:
arjuna uvāca
kiṁ tad-brahma kim adhyātmaṁ
kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam
adhidaivaṁ kim ucyate

These are the subject matter of knowledge. Kiṁ brahma. Brahman means the biggest. Bṛhannatvāt bṛhatvāt. Biggest, it is already biggest, but still increasing. That is called brahman. So this cosmic mani…, universe, it is already the biggest, but it is increasing. That is also scientific, modern science. It is… The statement is already scientific. Modern science also, they say that the universe is increasing. So brahman means the biggest.

So our Vaiṣṇava philosophy, biggest means Kṛṣṇa, because He is the richest, He is the strongest, He is the wisest, He is the most beautiful. In this way, He is the biggest. We also calculate. If anyone is very rich, we consider he is the biggest man in the society. But nobody can hold all the riches of the world. Kṛṣṇa can hold. Kṛṣṇa has got all the riches of the world. Sarva-loka-maheśvaram [Bg. 5.29]. Kṛṣṇa says, ”I am the maheśvaram, the supreme owner of all the planets.” So actually Kṛṣṇa is Parabrahman. He's not only Brahman, but Parabrahman. That is accepted. Kim adhyātmam. Ātmā. Ātmā means this body, ātmā means this self, ātmā means the mind. But Arjuna is asking, ”What is the real meaning of ātmā?” Ātmā means the soul. You are also ātmā. I am also ātmā. Every one of us, the minute particle, part and parcel of Kṛṣṇa. Kim karma. This karma means to work. That is material. Working is required in the material world. Without working, you cannot get anything. Here you have to maintain your body and soul together. Therefore you have to work. So work can be divided in different ways, but one has to work. One may work as a brāhmaṇa, one may work as a kṣatriya, one may work as a vaiśya or a śūdra. So work is there. Without working… The just opposite, without working, without any endeavor, you can live eternally-that is Vaikuṇṭhaloka. Vaikuṇṭha means without any anxiety. Here we are full of anxieties.

Puruṣottama. Arjuna addressed Kṛṣṇa as Puruṣottama, uttama-puruṣa. There are three kinds of puruṣas. Puruṣa means the male, or the enjoyer. So uttama-puruṣa, madhyama-puruṣa, adhama-puruṣa. Adhama means the lowest. We are also puruṣa. At least, we have taken the position of puruṣa to enjoy this material world. But we are adhama-puruṣa. Adhama means the lowest. We cannot enjoy independently. We require so many favorable circumstances. Just like we cannot see without the sunrise. Still, we are very much proud of seeing. We say, ”Can you show me God?” Well, can you see God? You cannot see without sunshine, and still, you are so much proud of your eyes. That is called adhama. He has no knowledge; still, he's taking Ph.D. degree and getting Nobel Prize. This is going on. So Kṛṣṇa is the Puruṣottama, uttama-puruṣa. The madhyama-puruṣa is the Supersoul. Via media between Kṛṣṇa and we. We are adhama-puruṣa. So Kṛṣṇa is addressed as uttama-puruṣa, ”the best of all puruṣas, or enjoyers.” Adhibhūtam, the matter, five elements of matter. Kiṁ proktam. Which of them are called the Brahman, ātmā.

Everything, Kṛṣṇa…, Arjuna wanted to know from Kṛṣṇa. Kṛṣṇa, he has accepted Kṛṣṇa as the spiritual master, and spiritual master means the authority. Unless you accept somebody as quite fit for becoming your authority, he cannot become a spiritual master. You must be satisfied by the authoritative statement of the spiritual master. You cannot argue. That is the principle of authority. Adhidaivam, the demigods. The demigods, they are controlling the universal affairs. Just like for rain, water supply, Indradeva, the demigod known as Indra, he is in charge. For heat and light, the demigod Sūryadeva, he's in charge. Similarly, the moon, Candradeva… They are all devas, demigods. He's in charge of, what is called, activating the vegetables, the moon, activating the vegetables. In this way, all these demigods have got different power invested upon them by the Supreme Personality of Godhead. They are agents. They are called demigods, Indra, Candra… There are thirty-three crores of demigods, and they are controlling our activities also. The astronomy means the astral influence upon us. And according to the astral influence, we act. Therefore horoscope is made. At the time of birth, a person's situation according to different astral influence, and then the astrology science can make his horoscope, his future activities, his future hopes. Everything is done. Adhibhūtam.

Then adhiyajñam. Adhiyajña, the Supreme Personality of Godhead, Nārāyaṇa or Viṣṇu, Adhiyajña. Kathaṁ ko 'tra dehe 'smin madhusūdana: ”Where the Adhiyajña, Supersoul, living within this body?” Prayāṇa-kāle ca kathaṁ jñeyo 'si niyatātmabhiḥ, niyatātmabhiḥ: ”Those who are yogis or devotees, how do they meditate upon You, and at the time of death, prayāṇa-kāle, how he passes away?”

Śrī-bhagavān uvāca: ”Bhagavān replied.”
akṣaraṁ brahma paramaṁ
svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo
visargaḥ karma-saṁjñitaḥ
adhibhūtaṁ kṣaro bhāvaḥ
puruṣaś cādhidaivatam
adhiyajño 'ham evātra
dehe deha-bhṛtāṁ vara

So after explaining all these different items, adhibhūtam adhiyajñam, the Supersoul, the material creation, the Puruṣottama, everything, then Kṛṣṇa said,
anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ
[Bg. 8.5]

This is the ultimate end of Kṛṣṇa consciousness, that anta-kāle, at the time of death, at the end of life, anta-kāle ca mām, ”unto Me,” anta-kāle ca mām eva [Bg. 8.5], ”certainly,” smaran, ”remembering…” The Deity worship especially meant for this purpose, so that you go on worshiping the Deity of Rādhā and Kṛṣṇa, naturally you'll be practiced to think of Rādhā-Kṛṣṇa always within your heart. This practice required. Anta-kāle ca mām eva smaran muktvā [Bg. 8.5]. This is the mukti.

Mukti means no more material body. That is called mukti. We are now conditioned by this material body. In the material world, we are changing one body after another, but there is no mukti. There is no liberation. Mukti is… Simply by changing body, we are not mukta. Mukta means we change this body not to accept any more material body, but we remain in our own spiritual body. Just like if you are diseased, you are suffering from fever, so when there is no more fever, but you remain in your original healthy body, that is called mukti. It is not that mukti means to become formless. No. The same example: You are suffering from fever. To become free from fever does not mean that you become formless. Why I shall become formless? My form is there, but my form is no more disturbed by the fever, feverish condition. That is called mukti. Roga-mukta, free from disease. Therefore it is called muktvā kalevaram. Just like the snake. They sometimes give up the outer covering of the body. Have you seen?

Devotees: Yes, yes.

Prabhupāda: But he remains in the body. He remains in the body. But the extra covering which had, he had grown, that is also gone once he gives up. Everything, every education, is there in the nature's study. We can see the, the snake give up the covering, but he remains in his form. Similarly, we… Muktvā kalevaram means this extra… Just like this dress, this is covering. I can give it up, but I remain in my original body. Similarly, mukti means I have got my original body already. It is covered by this material coating. So when there is no more material coating, that is called mukti. That can be achieved when you go to Kṛṣṇa, back to home, back to Godhead. At that time, you do not become formless. Form remains. As I am individual form, similarly, when I go to Kṛṣṇa, Kṛṣṇa has also His individual form, I have also my individual form… Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the chief of all living entities. So that is called mukti.

So that mukti you can have if you can remember Kṛṣṇa at the time of your death. So this is possible. If we are practiced to think of Kṛṣṇa always, naturally, at the time of death, at the time of end of this body, if we are so fortunate to think of Kṛṣṇa, His form, then we become materially free, no more this material body. This is Kṛṣṇa consciousness. Practice. Yaḥ prayāti sa mad-bhāvaṁ yāti [Bg. 8.5]. In the fourth chapter, I think, we have read that,

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

So that mad-bhāva, here it is said, yaḥ prayāti. Anyone who is passing away, who is leaving this body, thinking of Kṛṣṇa at the time of death, yaḥ prayāti sa mad-bhāvaṁ yāti [Bg. 8.5]. Mad-bhāvam means spiritual nature, this spiritual world. This is also Kṛṣṇa's world, but this is not the spiritual world. This is material world. We have already discussed that He has got two energies, material and spiritual. This material world is the manifestation of Kṛṣṇa's material energy. Similarly, He has got a spiritual world also. Because He, His spiritual energy's also one of the energies. So mad-bhāvam yāti means that spiritual energy… Because Kṛṣṇa remains in that spiritual world, therefore He says mad-bhāvam, "the spiritual nature."

So this is the simple process. Anta-kāle ca mām eva smaran muktvā kalevaram, yaḥ prayāti sa mad-bhāvaṁ yāti [Bg. 8.5], "He goes." Na asti atra saṁśayaḥ: "You do not doubt it." If you have taken Kṛṣṇa as the supreme authority, and Kṛṣṇa says there is no doubt about it, then why shall I become doubtful? Why shall I disbelieve Kṛṣṇa? This is the process. Chant Hare Kṛṣṇa. Always remember Kṛṣṇa. And death may take place at any time. There is no guarantee that after so much time you'll die. At any moment, you can die. Death, there is no guarantee. But it is a guarantee that you must die. That is guaranteed. But when you will die, that is not guaranteed. Therefore we must be prepared for death at any moment. Therefore a devotee is not afraid of death. He knows that death may come at any moment. We are… Nowadays, it has, the death is very cheap. Because we are using this motorcar, these aeroplanes, so many things, ships and other things for transportation, and there is, every moment there is danger of accident, collapse, everything. So death is now very cheap. So we must be prepared for death at any moment. There is no guarantee, that "I am not yet old enough. I am not yet eighty years, ninety years. Why shall I die?" No. You may be twenty years, twenty-five years or younger than that. Death is assured, and it can take place at any moment.

Therefore our only duty is to think of Kṛṣṇa, Puruṣottama, so that we may die at any moment, but we become spiritual salvation. This is our only duty. We have no other duty. How to remember Kṛṣṇa twenty-four hours? That is the greatest process of yoga perfection. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Mad-gatenāntar-ātmanā: [Bg. 6.47] "Always thinking of Me, he is first-class yogi." So this Hare Kṛṣṇa mahā-mantra is so nice that as soon as you chant Hare Kṛṣṇa, you immediately remember Kṛṣṇa. You go on chanting; that means remembering. So in chanting, chanting, if there is death, so I am remembering Kṛṣṇa. What is my fear? I am going to Kṛṣṇa, back to home, back to Godhead. It is so nice.

So always be engaged in Kṛṣṇa consciousness, chant Hare Kṛṣṇa mantra. Then you are sure and safe not only in this life, but also you are going home, back to Godhead. It is so nice thing.

Thank you very much. (end)

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Bhagavad-gītā 8.5

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New York, October 26, 1966

Prabhupāda: There is a story. In a cowshed there was fire. So after that incidence, the cow, as soon as the cow sees something red, oh, they began to disturb, "Oh, there is fire." Similarly, here, tasting the bitterness of so-called rascaldom, they think that Rādhā-Kṛṣṇa is also similar rascaldom. So we shall begin? So when they have sent the file? Did you ask?

Brahmānanda: I think two days ago.

Prabhupāda: Oh. Then they might have received.

Brahmānanda: Yes.

Prabhupāda: (starting to play karatālas) Jaya oṁ viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad bhaktisiddhānta sarasvatī gosvāmī… (chants gurvaṣṭaka, kīrtana, prema-dhvani)

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

In the Eighth Chapter, Bhagavad-gītā, Lord Kṛṣṇa says,

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ
[Bg. 8.5]

Anta-kāle means "at the time of death." "At the time of death, one who remembers Me…" Anta-kāle ca mām eva. Mām eva. Mām eva means… Eva means "certainly," and me means…, mām means "me." "Certainly Me." The Supreme Personality of Godhead says, "Certainly Me." That means Kṛṣṇa, or Kṛṣṇa's expansion, the form-not formless. Mām. Formless… This is explained in the Twelfth Chapter, that kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. One who is attached to the impersonal Brahman, then his business is troublesome. Kleśa. Kleśa means troublesome. Avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate. Dehavat. Because we are in this material body and our senses are not able to understand except something form. So if by artificial way I want to think of formless, it becomes a troublesome business.

Actually, God is not formless, but His form is different. Everything has form. Without form, there is nothing. Even the smallest atom, it has got form. Just like in geometry, they describe a point has no length, no breadth-because the point is so small that our instrument, measuring instrument, fails to measure what is its length or breadth. Therefore they give it up, that "It has no length and no breadth." But actually, it is not a fact. It has got length and breadth, but we have no instrument, we have no power to see.

So spirit soul is aṇor aṇīyān mahato mahīyān. Spirit soul is the greater than the greatest and it is the smaller than the smallest. So we cannot see the smallest; we cannot see the greatest. Greater than the greatest. We can think of the greatest, the sky, the expansion of the sky-unlimited. But such skies, God is so great that innumerable, millions and billions of skies are within Him. In the Brahma-saṁhitā it is stated, yasyaika-niśvasita-kālam athāvalambya… [Bs. 5.48]. Therefore we have to refer to the authoritative scripture to get knowledge. As I told you the other day, that transcendental knowledge has to be acquired by aural reception. There is no other way. Just like, practical. The geometrical calculation is that the sun, the dimension of the sun is many, many hundred, thousands of…, greater than the earth. But we are seeing just like a disk. So our sense is unable to see how great it is. It is a material thing. So how we can see the greatness of God with these material eyes? It is not possible. As you are understanding about the sun by authoritative statement of the geometry, that this sun globe is so great, so many hundred thousands greater than the… But you are seeing just like a disk. So how to get the knowledge of the sun? By receiving through the ear. That's all. Simply you have to receive the knowledge from the authority. It is not that practically you are experimenting by going to the sun, that it is so great and so long, so broad. That is not possible. You have to receive such knowledge through authority. That's all.

So even for material understanding which is beyond our sense perception we have to receive knowledge from authority. Similarly, we cannot understand what is God. But from the authoritative sources we can understand that God is so great. Just like in the Brahma-saṁhitā it is stated that yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]-that you see this universe, and in each universe there is a predominating demigod which is called Brahmā, or jagad-aṇḍa-nātha, the master of the universe. That master of the universe is living, only taking the duration of breathing of Mahā-Viṣṇu. Just like you are breathing, inhaling and exhaling. So when Mahā-Viṣṇu exhales, innumerable universes come out. And when He inhales, all these universes go into His body. So just imagine how great He is, how big He is. That is not conceivable with our limited sense. But if we believe, then you get the perfect knowledge. There is no doubt. If you don't believe, there is no other way. You cannot understand what is God, or what is His length, what is His breadth.

So whenever in the scripture it is said that God is without form, that means He has no form which we have got experience. But He has got form. Just the same example. When you cannot measure, you say a point has no length, no breadth. But actually, it is not a fact. The point has length and breadth. We have no instrument to measure it, that's all. Similarly, when as soon as we say "form," we understand this form. Just like I am seeing your form, you are seeing my form. So we understand that God may be a form, and because God also comes in this form also. Just like in Bhagavad-gītā it is said, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I have come in the form of an ordinary human being, they are deriding: 'How He can be God?' " So many scholars, so many philosophers, they deny to accept Kṛṣṇa, God. Why? Because He appears to be just like you and me, a human being. But God can appear in any way because He is all-powerful. He sometimes appears as fish; sometimes He appears as tortoise; sometimes He appears like a boar; sometimes He appears half-lion, half-man. Similarly sometimes He appears man, sometimes He appears as woman.

So we cannot restrict God, that "He cannot be like this. He cannot come here. He cannot take any shape." No. He is not under my restriction. Then how God is great? If I put God under my restricted knowledge or limited knowledge, then God becomes under my understanding. But the Vedic language says, avan mānasa-gocaraḥ. He's beyond the expression of words. He is beyond the conception of mind. He is greatest of the great, and the smallest of the small. How He's the smallest of the… We are also, because we are spirit spark. Now, do we know what is our measurement? That we can find in the śāstra. I have several times mentioned that one ten-thousandth part of the tip of your hair is the measurement of the soul. Now you have no instrument. You cannot measure even the tip of your hair, and what to speak of ten-thousandth part of it. Impossible. Therefore because you cannot find out by dissecting this body where is that spirit spark… There is, but your present eyes cannot find it out. Therefore you say nirākāra, or no form. But actually, it has form.

We get information from the śāstras. Just like we get complete information of the sun globe from geography or from authoritative sources, scientist, astrologer, astronomer, mathematician, so similarly, you can get information what is the form of individual soul, what is the form of the Supreme Personality of Godhead. They are there. But His form is not like your form or my form. The Brahma-saṁhitā says, sac-cid-ānanda-vigraha [Bs. 5.1]. His form is full of bliss, and full of knowledge, and eternal. But this body, this body, our body, is neither eternal, neither full of knowledge, neither blissful. So we can distinguish what is the form of God. Sac-cid-ānanda. Sat. Sat means eternal, cit means full of knowledge, and ānanda means full of blissfulness.

So this body is neither blissful, neither eternal, nor full of knowledge. It is full of ignorance and full of miseries and not permanent; temporary. So God hasn't got such body. Therefore sometimes it is said in the Vedic literature: formless. Formless means the form which you can conceive at the present moment, God hasn't got that form. But when He descends like you and me, that is His mercy. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He comes just to…, being visible to our eyes. Just like this picture. This picture is not… It is not to be taken that He's not God, He is picture. The picture of God is also God. Picture of Kṛṣṇa is Kṛṣṇa. The sound, name Kṛṣṇa, that is also Kṛṣṇa. But just to give us facility to understand… You do not think that this picture of Kṛṣṇa is painted by some artist's imagination. No. It is not imagination. There is description in the scripture what is the form of Kṛṣṇa.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Veṇu means flute. He is playing on flute. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam. Aravinda means lotus petal. His eyes are so nice, like lotus petal. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam [Bs. 5.30]. Barhāvataṁsam means the peacock feather. You'll find Kṛṣṇa and Viṣṇu, He is very fond of this peacock feather. Everywhere you'll find the peacock feather. Barhāvataṁsam asitāmbuda-sundarāṅgam. And His color is a cloud, darkish cloud. Asita, asitāmbuda. Ambuda means cloud and asita means blackish. Sundarāṅgam. But still, He is so beautiful… Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam, kandarpa-koṭi [Bs. 5.30]. He is so beautiful that He surpasses the beauty of millions of Cupid. Cupid is supposed to be very beautiful. It impels lust, Cupid. So He is many more thousands times beautiful than Cupid. Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. Viśeṣa-śobham. He has got His particular beauty. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. In this way there are description.

So according to the description, these pictures are drawn. It is not imagination. So this form is factual. It is not imagination. The Māyāvāda philosophers, impersonalists, they answer the Bhagavad-gītā's word that kleśo 'dhikataras teṣām avyaktāsakta-cetasām… [Bg. 12.5]. One who is attached to impersonal views, their process of meditation or execution of spiritual activities is very troublesome. Now, therefore Māyāvāda philosopher, they say that "God has no form. But because you cannot meditate upon the formless, so you just imagine any form you like." So God is not subjected to your imagination. That is not God's form. If we imagine something… And that has been degraded. Śaṅkarācārya limited such imaginative forms to five only. Five. What is that five? Viṣṇu, Lord Śiva, and Sun, and Gaṇeśa, and Devī, Durgā. He limited, that "Any of these five forms you can meditate upon, you worship. And ultimately, it is formless." But at the present moment, unauthorized person has degraded in such a way that "You can imagine any form. You can imagine even stool." They say like that. You see.

So… So neither God is limited to any five imaginative forms or this form or that form. His form nobody can imagine, neither He is within our perception. But He is as He is. Paraṁ bhāvam ajānanto mama bhūta-maheśvaram [Bg. 9.11]. Therefore we have to understand the Supreme Personality of Godhead from authoritative sources, just like the Bhagavad-gītā. The Supreme Personality of Godhead Himself speaking, "What I am." This is the science of God. If we take Him as He is saying, then we become perfect knower of God. There is no difficulty. But if we deny, then we are in difficulty. Those who have accepted Kṛṣṇa as He is, God as He is, they have attained perfection also. It is practical. Not that we are. There are millions and billions followers of Kṛṣṇa in India. Not only ordinary followers. Just like many great stalwarts, educationists, I mean to say, saintly person like Śaṅkarācārya, Madhvācārya, Rāmānujācārya, great educated and learned scholars, they have accepted. Lord Caitanya has accepted. And… There are so many others also. And there are millions and millions of temples of Kṛṣṇa. They are being worshiped by millions and billions of devotees still. Still, if you go some Kṛṣṇa temple in South India, you'll find thousands of thousands of people always assembled. You have no imagination. You see? In Jaipur temple, Jaipur temple, the king's palace… Within the king's palace there is Jaipur temple. So whenever you go in that Jaipur temple, you'll find at least one thousand men assembled. At least. If you go Jagannātha Purī, you'll find at least two thousand men, daily coming and going. If you go to Vṛndāvana, you'll find at least five thousand men, daily coming and going. So… And in Vṛndāvana itself there are five thousand temples. Out of that only seven or eight temples are very big temples. In other words, each and every house is Kṛṣṇa temple. So it is not that… Somebody asked me, "How many there are in India Kṛṣṇa conscious people?" Oh, the Kṛṣṇa conscious men in India, at least, the Hindus, oh, they are ninety percent, at least, all Kṛṣṇa conscious.

So His form…, His form, His name, His quality, His pastimes-everything transcendental. Therefore in the Bhagavad-gītā it is said, anta-kāle ca mām eva. Mām eva [Bg. 8.5]. "Only unto Me." If you simply practice the Kṛṣṇa's form to see… Just like if you chant Hare Kṛṣṇa, at once you see the form of Kṛṣṇa within your mind. Therefore Bhagavad-gītā says "One who is thinking of Me, Kṛṣṇa, always, He is the greatest yogi." He's the greatest yogi. Yoginām api sarveṣām. There are many kinds of yogis, but Kṛṣṇa says that "Of all the yogis…" Yoginām api sarveṣām. Sarveṣām means you can count as many millions of yogis. But of all them, all of them… Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: [Bg. 6.47] "One who is always thinking of Me," antar-ātmanā, "within himself, within the heart, within the mind," śraddhāvān, "with faith and love," bhajate yo mām… Bhajate means engaged in devotional service. "Kṛṣṇa, please be kind upon me. I am fallen. Kindly accept me." This is yoga. That's all. Very simple thing. "Kṛṣṇa, I am in…"

That Lord Caitanya has said. Ayi nanda-tanuja. He has especially mentioned nanda-tanuja, "Oh, the son of Mahārāja Nanda." Because in Vṛndāvana Kṛṣṇa appeared Himself as the cowherd boy, son of Mahārāja Nanda. So Lord Caitanya is teaching us, ayi nanda-tanuja: "Oh, the beloved son of Mahārāja Nanda." Ayi nanda-tanuja patitaṁ kiṅkaraṁ mām. "I am Your eternal servant. Now, somehow or other, I am fallen into this material existence." Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau, the great ocean of material existence. Don't you see the biggest, outer space? It is… What to speak of ocean. We cannot compare with even ocean. So many millions of oceans can be pushed in this space, of material space. So patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau kṛpayā, "By Your causeless mercy," kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya. Paṅkaja. Paṅkaja means a lotus flower. A lotus flower, you'll find some dust, saffron. So the devotee is praying that "As in the lotus flower there are so many dusts, You kindly accept me as one of the particles of that dust."

So this is very nice. Bhakti-yoga. Simply surrender and pray. And that is the best and the highest type of yoga. If you accept this Bhagavad-gītā, if you believe in this Bhagavad-gītā, if you follow the footprints of great personalities who have followed this Bhagavad-gītā, then your life is perfect. There is no doubt about it. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot… Everyone is following the footprints of great personalities in every department of knowledge. Even scientific, scientists, they are also following the law of gravitation, basing their further progress on the law of gravitation. There are so many laws. How the laws are there they do not know, but that law is found out and scientific advancement is going on. So mahājano yena gataḥ sa panthāḥ. So as in the material field also we are following the great personalities and authorities, similarly, in spiritual realization, if you follow the great personalities… There are specifically mentioned, the great personalities in the Śrīmad-Bhāgavatam. If you cannot find out who is great personality, the list is there. And who are they?

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

They're given there. Just like Prahlāda Mahārāja. Prahlāda Mahārāja is a great authority in the devotional service. A five-years-old boy, he was chanting Hare Kṛṣṇa. His only fault was that. His father became enemy. His father insistently wanted, "You stop this nonsense, Hare Kṛṣṇa." He would not. So the father wanted to kill him-put him into so many tortures. At last he came out successful, and he was blissful. So therefore he is mahājana. In spite of so much tortures by his father, he did not give it up. Similarly, if we stick to the principle, as it was done by great personalities, Brahmā, Lord Śiva, Nārada, Prahlāda Mahārāja, Janaka Mahārāja… Their stories, their life history is there everywhere in the Purāṇas.

So mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to accept the path of great personalities. Otherwise, if we want to understand the Absolute Truth simply by arguments and logic, oh it will never be achieved.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

The path of spiritual realization is for him who has a slight mercy of the Supreme Personality of Godhead. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta. Prasāda means mercy; leśa, a slight. If one has achieved a slight benediction of the Supreme Personality of Godhead, he can understand what he is. Na cānya eko 'pi. And others, eko 'pi. Those who have not achieved that causeless mercy, na cānya eko…ciraṁ vicinvan. For lives together, if they go on contemplating and meditating and speculating, it is not possible. It is not possible. Therefore Bhagavad-gītā says, bahūnāṁ janmanām ante [Bg. 7.19]. After such so-called meditation and so-called speculation… That is also valid, but it takes long, long, long way. They are not rejected, but our life is very short, especially in this age. Our intelligence is very short. We cannot perform real meditation. We cannot perform the preliminary activities. Yama niyama āsana prāṇāyāma. It is not possible at the present moment. So those principles are not rejected, but it is not possible at the present moment. Therefore Lord Caitanya says, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. As soon as you chant this transcendental vibration, Hare Kṛṣṇa, immediately the form of Kṛṣṇa is within yourself, without yourself. And here in the Bhagavad-gītā the Lord says, anta-kāle ca mām eva smaran muktvā kalevaram [Bg. 8.5]. "One who at the time of death simply thinks of Me," smaran, "simply by remembering," muktvā, "immediately he becomes liberated." Muktvā kalevaram, yaḥ prayāti. "Anyone who passes away from this body…" So what is the result? Yaḥ prayāti sa mad-bhāvam. Mad-bhāvam means he gets the next body just like Kṛṣṇa. That means that sac-cid-ānanda-vigraha [Bs. 5.1], eternal body, blissful life, and full of knowledge. Yaḥ prayāti sa mad…yāti. He attains, yāti. Nāsty atra saṁśayaḥ [Bg. 8.5]. Do not be doubtful. It is fact.

How it is fact? The next verse says… It is not a fact because somebody is thinking of Kṛṣṇa, he gets a body like Kṛṣṇa and goes to the Kṛṣṇa's abode. But it is the general rule. What is that? Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Anyone, at the time of his death, the mind, being absorbed by some kinds of thought, so he gets the body. And there are instances. Just like Bharata Mahārāja. Bharata Mahārāja, he was a great king, but at an early age, only-he was only twenty-four years old-he gave up his kingdom. Bharata Mahārāja means the king by whose name India is called Bhāratavarṣa. Not only India-this whole planet was known as Bhāratavarṣa. Gradually, it is declined. Just like recently we have partitioned, Pakistan. Similarly, the whole planet was known as Bhāratavarṣa. So anyway, that Bharata Mahārāja, at the time of his death, he had a pet deer. He thought of the deer and he became next life a deer. Therefore Lord Kṛṣṇa says that "It is not that because you think of Me you get a body like Me, but it is the general rule. If you think… At the time of your death, whatever you think, you carry the idea with your mind and you get the immediately a similar body." That means you are put into the womb of a mother to get a similar body. So instead of thinking of Kṛṣṇa always, if we think of our dog, as Bharata Mahārāja was thinking of the deer, oh, there is risk of getting a dog's body.

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya…
[Bg. 8.6]

"My dear Arjuna, he gets a similar body," sadā tad-bhāva-bhāvitaḥ, "because he is always thoughtful of that particular body."

So this practice of Kṛṣṇa consciousness is sadā tad-bhāva-bhāvitaḥ. If you always think of Kṛṣṇa, naturally, you will think at the time of death Kṛṣṇa. And the result will be next life you get a body like Kṛṣṇa.

Thank you very much.

Devotees: Hare Kṛṣṇa.

Prabhupāda: Any questions?

Devotee: I'm not sure that I understand the process by which one might be thinking of something in his mind, and how that soul is put into a body similar to what that thought is. In other words, how can the soul be subject to what the mind is thinking of?

Prabhupāda: Because soul is now covered by the subtle body and the gross body. When the gross body stops to work… Just like at night the gross body is lying, but the subtle body mind is working. Therefore you are dreaming. The subtle body is working. So when you give up this body, your subtle body, mind, intelligence, that carries you very fine. Just like the flavor is carried by the air. If the air passes on some rose trees, the air becomes flavored like rose. There is no rose, but the flavor is there. Similarly, the flavor of your mentality, the flavor of your understanding, is carried. That is the subtle body. And you get a similar body. Therefore at the time of death the examination is tested, how one has advanced in Kṛṣṇa consciousness. The best thing is… It is said in the next verse, tasmāt sarveṣu kāleṣu [Bg. 8.7]. Kṛṣṇa says, tasmāt sarveṣu… [break] …of death you are transferred to a body like Kṛṣṇa in the abode of Kṛṣṇa.

Indian man: Supposing there is a person who is not Kṛṣṇa conscious during his life, but at the time of death he becomes Kṛṣṇa conscious. Then what his body…?

Prabhupāda: He goes to Kṛṣṇa.

Indian man: So that we can perform bad actions during our life and only at…

Prabhupāda: Yes, if you are so fortunate… Just like Ajāmila. Throughout the whole life he committed all sinful acts. But when he was at the point of death… He had a pet child whose name was Nārāyaṇa. So he was calling, "My dear boy Nārāyaṇa." So when he was calling Nārāyaṇa, he thought of Nārāyaṇa. So immediately he achieved Nārāyaṇa.

Indian man: But don't you think it is a contradiction that if a man is a bad throughout his life and only at the time of death he thinks of Kṛṣṇa and gets…?

Prabhupāda: No. That history of Ajāmila is different. In his childhood he was a son of a brāhmaṇa. He was faithfully discharging the duties of a brāhmaṇa. But accidentally, when he was young… He was married also. Accidentally, when he was young he was passing on the road and some śūdra girl and boy were embracing and kissing, and he became attracted. And he became attracted by the prostitute. And he left home, wife, and everything, and then he became a great dacoit and smuggler, and everything he did. But… And he had so many children. Youngest was Nārāyaṇa. So at the time of death…, because generally, people become attached to the youngest son, so he was calling "Nārāyaṇa." But he remembered, "Oh, that Nārāyaṇa." Reference to the context. As soon as he called Nārāyaṇa… In his boyhood he served Nārāyaṇa under the direction of his father, so he remembered Nārāyaṇa. Therefore it is not always possible, but therefore in the Bhagavad-gītā it is said, svalpam apy asya dharmasya trāyate mahato bhayāt. If somebody has executed devotional service even a little bit, oh, it may be, it can save him from the greatest danger.

Devotee: I don't understand. I don't see how man in one life can achieve a level of consciousness that he could sit with Kṛṣṇa. Don't you have to go through a change, I mean, according to what you do in your life? Don't you either have to be elevated, stay the same, or return…?

Prabhupāda: Yes. That elevation you can achieve immediately simply by changing your consciousness. What do you mean by elevation? A man is called uneducated and another man is called very learned. What is that? He has practiced how to become educated. That's all. Similarly you practice. Here is the practice. And you become elevated. There is no, I mean to say, impediment. Anyone can elevate himself immediately. There is no question of waiting. Because the process of change is going on. If you accept the change immediately, and then you follow, you become elevated.

Guest: If a person experiences difficulty attaining a level of consciousness of God, how to counteract that?

Prabhupāda: Yes. Difficulty is there always. Even you go to a school there are so many difficulties. But if you practice with vow and rigidity, you become successful. Difficulties may be there. In every field of our activities there are difficulties. You cannot say… This world is full of difficulties. So difficulties may be there, but you have to struggle against the difficulties and you have to adopt the process. Then your difficulties will be over. It is not that "Because there is difficulty I shall refrain from it." No. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha… [Cc. Madhya 23.14-15]. These are process. Just like you have come here with some śraddhā, with some faith: "Oh, here is Kṛṣṇa consciousness. Let me sit down. Let me hear." This is the preliminary stage. If you become little serious, then you come daily and try to understand what is this. This is called sādhu-saṅga [Cc. Madhya 22.83]. Then, gradually, as these boys, they offered themselves, "Swamiji, I want to be your regular student, initiate." Third stage. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā [Cc. Madhya 23.14-15]. And if he follows the rules and regulation, gradually the difficulties are over. Anartha-nivṛttiḥ syāt. And when the difficulties are over, then he gets faith-tato niṣṭhā. He gets taste-tato ruciḥ. Athāsaktiḥ, then attachment. Then bhāva, ecstasy, and the highest perfection after that. So difficulty may be there. We are in difficulties, this material life. But we have to come over. That is required. It is not that you cannot come over the difficulties. In every step of our life there are difficulties. The material life is like that. Padaṁ padaṁ yad vipadām [SB 10.14.58]. In every step there is danger. It is a place like that. Even if you are comfortable in a nice car, you are going, oh, there may be any moment accident. Even you are sitting here, there may be accident. So difficulties, this world is full of difficulties. One who does not understand this difficult position, he's a fool. If one thinks that "I am very comfortable," then he's a fool. This is animal life, just as animal thinks, "Oh, I am very comfortable. I am very nice." And dissatisfaction is human life. He's not happy unless he gets the greatest happiness. That is human life. And if he thinks, "Yes, I am well off. I am very happy," then he is animal. Because there is no happiness here. Full of distress. Full of miseries. How he says that "I am happy"? That means he is ignorant. So difficulties are there. You have to work out. That is the problem.

Mādhavī-latā: Swamiji, in last night's initiation you gave me my spiritual name. Could you tell me tonight what that name means?

Prabhupāda: You have forgotten? (chuckles) Mādhavī-latā. Why don't you like it? Mādhavī-latā.

Jadurāṇī: She asked what it means, Swamiji. She asked what it means.

Prabhupāda: Mādhavī-latā. Oh, Mādhavī-latā is a plant which was very much liked by Kṛṣṇa, Mādhavī-latā. It is a flower plant, Mādhavī-latā, and Kṛṣṇa and Rādhā used to take pleasure underneath that plant. So anything related with Kṛṣṇa is Kṛṣṇa. Any other question?

Devotee or Guest: I have a question about the, taking a body of Kṛṣṇa after death if you're thinking of Kṛṣṇa at the time of death, or taking the body of a dog or a deer if you're thinking about that sort of thing when you die. There must be different kinds of taking of a body, because there are different kinds of bodies. The bodies of dogs and deers and things are not the same as the body of Kṛṣṇa. Now, how do you take on this form of Kṛṣṇa?

Prabhupāda: By thinking of Kṛṣṇa.

Guest: No, what I mean is how does the soul assume this form? How does it become…

Prabhupāda: Not become Kṛṣṇa. Just like you are spirit soul. When you take the body of a certain type of body, you act according to the body. Just like the dog is acting differently

from human body because he has got a different body. Hog is acting differently because he has got a different body. So there are 8,400,000's of different bodies. So mad-bhāva, mad-bhāva means the nature, Kṛṣṇa's nature. You keep your individuality, but you get Kṛṣṇa's nature. And what is Kṛṣṇa's nature? Kṛṣṇa's nature is always blissful. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Always joyful. So you get a body of joyful, full of knowledge, and eternal. Not that you become Kṛṣṇa. You get exactly the same bodily constitution as Kṛṣṇa has got. That is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. As we are, even at the present moment, we are particle Kṛṣṇa. Kṛṣṇa is vibhu, the whole. We are aṇu, we are small. Similarly, as now we have got this material body, if we pass our life in Kṛṣṇa consciousness, we get our spiritual body, which is not different from the soul. A clear example: just like a man put into the water is raised from the water and placed in the land. So in the land he is happy. Similarly, because we are spirit soul, we are in a very unfavorable condition of this material world. As soon as we perfect ourself in Kṛṣṇa consciousness, we get into the spiritual platform or body or atmosphere.

Guest: I have one more question. If in taking on a body like Kṛṣṇa we assume a nature like Kṛṣṇa's nature…

Prabhupāda: Yes.

Guest: When you say taking on the body of a dog or a cat or a pig or whatever, is this also… Do you mean literally a body like a pig, or do you mean the nature of a pig or dog or cat?

Prabhupāda: No. Here the body and the soul different. The soul is spirit, and the body is matter. But when you attain a body like Kṛṣṇa's, that means that is spiritual body. There is no difference between the soul and the body. Here there is difference between soul and body. But in the spiritual world there is no difference between soul and body.

Guest (2): Swami, are we now… Are we all part of Kṛṣṇa and at the time of death if we think of Kṛṣṇa, like we become what? Like meshed in with Kṛṣṇa? Like now we're, say, suspended within Kṛṣṇa. But at the time of death, if we think of Him we merge. Is that what you're saying?

Prabhupāda: Yes. You merge means you merge into the spiritual existence, but that does not mean you lose your individuality. You are already merged in the matter. We are all merged. Now your soul, my soul, his soul, you cannot distinguish where is the soul. But body, the material body, we have got everyone. But in spite of our being merged in the matter, we have got our individuality. Similarly, to become merged in spiritual existence does not mean that we lose our individuality. Try to understand. Just like we are all merged into the matter. If you dissect my body, you won't find where is that small particle spirit. It is already merged, but still, we have got individuality. That means spirit soul is individual. Otherwise, so far your body is concerned, my body is concerned, there is blood, you have got blood; you have got muscle, I have got muscle; you have got bones, I have got bones. What is the difference? But why you are individual, I am individual? Because the spirit soul is individual. We are merged in the matter but we keep our individuality. Similarly, you merge in the spirit, you keep your individuality. How can you lose your individuality?

Guest (2): Yes.

Prabhupāda: No?

Guest (2): Your individuality, you mean?

Prabhupāda: Yes. You are individual always. Just try to understand your present position. Yes. You are merged in the matter. I am merged into the matter. But still you keep your individuality, I keep my individuality. Similarly, when you merge in the spirit, why the individuality should be stopped? Only difference is, at the present moment the soul and the matter, they qualitatively different. And when you get spiritual body, the quality of the body and the soul is the same. But individuality must continue. How can you stop individuality? But that individuality and this individuality is different. In that individuality there is no disagreement. In this individuality there is always disagreement. Therefore in spite of individuality, there is oneness.

So individuality will continue. There is… If there is no display of individuality, then you'll have to come back again to this display of individuality in the material world. Because everyone… Individual means he has got his own choice. If I tell you that "You can come here, but you haven't got any choice," then you won't like to sit down here. You can sit down here, you can go out immediately. That's your choice. But if I make the condition that "You can sit down here without your choice," oh, you will hate to come here. "Oh, I don't care for your meeting." That is individuality. But that choice may be very nice, and that choice may be very bad. That is different thing. But you have got your choice. That is individuality. So in the spiritual world the choice is there to serve Kṛṣṇa. Somebody is thinking, "I shall serve Kṛṣṇa like this." Somebody is thinking, "I shall love Kṛṣṇa like this." The choice is there. The individuality is there. But the center is Kṛṣṇa. Therefore there is no disagreement.

Just like in this world there may be dozens of parties. They may fight with one another, but the center is nationalism. Therefore those parties are not null and void. They're accepted by the government. They may be fighting with one another with aims and objects, but because their point is nationalism, they are accepted. There is the agreement. Similarly, in the service of Kṛṣṇa, there may be individuality, the choice of individuality may be, but the center being Kṛṣṇa, that is absolute. There are many authoritative books, means Bhakti-rasāmṛta-sindhu, Caitanya-caritāmṛta, Prīti-sandarbha. But generally, if you simply try to understand Bhagavad-gītā as it is, without any malinterpretation, then you get all information of these things.

Just like here Kṛṣṇa advises, yudhya ca mām anusmara: [Bg. 8.7] "You go on fighting. Because you cannot stop your fighting because you are a soldier." But mām anusmara, "At the same time you think of Me." This is the secret, that nobody can stop his activities, but he can think of Kṛṣṇa at the same time. This is Kṛṣṇa consciousness. I have given several times the example that a woman who is in love with other man in spite of her husband, she is very mindful to the household duties, but she is always thinking, "When at night I shall meet with my friend?" Yudhya ca mām anusmara [Bg. 8.7]. Apparently, she is very busy, very nicely she's performing her household duties, but at mind, oh, she is always thinking of the lover, when she will meet. As it is possible, why not Kṛṣṇa? Is it very difficult? Meditation, perfect meditation. Always, twenty-four hours. You cannot forget Kṛṣṇa. Just like a lover cannot forget beloved. So you have to contact Kṛṣṇa in love, then the meditation continues for twenty-four hours.

Bhaktijana: The Indian poet, Rabindranath Tagore, is he nice? Do you know Rabindranath Tagore?

Prabhupāda: Yes, why not.

Bhaktijana: Is he a nice poet?

Prabhupāda: He is nice poet from materialistic point of view. That's all. To satisfy the materialistic person. He is not a nice poet from spiritualistic point of view. We have nothing to do with him. (chuckles) We have to do with the poet like Vyāsadeva. Don't you see how nicely he has written Śrīmad-Bhāgavatam? There is no comparison, even from the literary point of view. He is perfect poet. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām, anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje, lokasya ajānataḥ… [SB 1.7.6]. People do not know this, that to get out of the clutches of māyā, all this nonsense, the only thing is bhakti-yogam. And people do not know it. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām. The greatest poet, vidvān, learned Vyāsadeva, has written this Bhāgavatam. So he is the greatest poet.

Devotee: Swamiji, while it's true that anyone who thinks of Kṛṣṇa as he is dying can take on the body of Kṛṣṇa, is it not true that if you don't spend your life thinking of Kṛṣṇa, it may be difficult at the time of death to remember Him because of attachment?

Prabhupāda: Certainly. If you don't practice, then at the time of examination, certainly you'll fail. (chuckles) If you say, "All right. I shall see in the examination hall. I shall write everything nice," that is nonsense. You have to study nicely before the examination. Therefore it is said, yudhya ca mām anusmara [Bg. 8.7]. Practice it. Abhyāsa-yoga-yuktena. What is yoga? Yoga means practice. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. Yoga means you do not allow your mind to go anywhere else. Just try to engage. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Always fix up in Kṛṣṇa. That is the highest type of yoga. All right. Question finished? Let us chant. (end)

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Bhagavad-gītā 8.12-13

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New York, November 15, 1966

Prabhupāda:

sarva-dvārāṇi saṁyamya
mano hṛdi-nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

We have been discussing about the transmigration of the soul. The… There are different kinds of transcendentalists who are called yogi: jñāna-yogī, dhyāna-yogī and bhakti-yogī. All the yogis, they are eligible to be transferred to the spiritual world. The yoga system is meant for linking our connection. We are eternally connected with the Supreme Lord. Somehow or other, we are now in material contamination. The…, the process is that we have to go back again. So that linking process is called yoga. Yoga, the actual translation of the word yoga means plus, plus, just the opposite of minus. Now, at the present moment, we are minus God, or minus Supreme. So when we make ourself plus, connected, then our human form of life is perfect. So at the time of death we have to finish that perfection. So long we are alive, we have to practice how to approach that point of perfection, and at the time of death, when we give up this material body, that perfection has to be realized.

So for the last three days we have been discussing. Prayāṇa-kāle manasā 'calena. Prayāṇa-kāle means "at the time of death." Just like the students, they prepare two years, three years, five years, in their college education, and the final test is their examination, and if they pass in the examination, they get the degree. Similarly, in our living condition, if we prepare for the examination at the time of death and we pass the examination, then we are transferred to the spiritual world. So prayāṇa-kāle. The whole thing is examined at the time of death. Just the other day I recited one Bengali prover, proverb. This is a very common saying in Bengal. They say bhajan kara pūjān kara mṛtyu-kāle haya:(?) "Our, whatever you do for perfection, at the time of your death it will be tested." At the time of…, a tested.

So Bhagavad-gītā is describing what should we do at the, at the point of our death, when we are giving up this body, this present body. So for the yogis, dhyāna-yogis, this prescription is recited here, sarva-dvārāṇi saṁyamya mano hṛdi-nirudhya ca. Sarva-dvārāṇi means… This system is called pratyāhāra. In the technical language of yogic system it is called pratyāhāra. Pratyāhāra means "just the opposite." Now, the senses, my eye, my eyes are engaged in seeing the worldly beauty. Now I have to retract from enjoying that beauty, and I have to see inside the beauty. That is called pratyāhāra. Similarly, I have to hear the oṁkāra sound from within. So all the senses are to be stopped in their external activities-that is the perfection of yoga-and concentrate the mind on Viṣṇu-mūrti. Mano hṛdi. The mind is very agitating, so it has to be fixed up on the heart. Mano hṛdi-nirudhya. Nirudhya means just arresting the mind within the heart. Mūrdhni, mūrdhny ādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām. And in this way, when we transfer the air-life on the top of our head, that is the perfection of yoga. And a perfect yogi, then he fixes up where he shall go. There are innumerable planets, and beyond the planets, there are spiritual world.

So yogis, they have got information. How they have got information? From the scriptures, from Vedic literature, they have got. Just like before I came to your country I got the description of your country from the books, similarly, we can have all the description of higher planets and the spiritual world. They are mentioned there. The yogi know. The yogi knows everything, and he can transfer his self, any planet he likes. He does not require the help of any sputnik. The sputniks, they are trying for so many years, and they will go on trying for one hundred or one thousand years more. They'll never reach any planet. Be rest assured. This is not the process. This is not the process to reach another planet. Maybe, by scientific process, one man, one man or two man can reach, but that is not the general process. The general process is: if you want to transfer yourself any better planet, then you have to practice this yoga system, or jñāna system, not bhakti system. Bhakti system is not meant for any material planet. That will be explained later on.

Those who are in devotional service of Kṛṣṇa, or the Supreme Lord, they are not interested in any planets of this material world. Why? Because they know. In any planet you can, you can raise yourself, you can elevate yourself, you can go there, but the four principles of material existence are there. What is that? Birth, death, disease and old age. Any planet you go. Your duration of life may be very, very longer than this earth, but death is there. Death is there. But those who are in Kṛṣṇa consciousness or those who are otherwise, those who are not interested in this material life… Material life means birth, death, disease and old age, and spiritual life means relief from these botherations-no more birth, no more death, no more ignorance, no more misery.

So those who are intelligent, they do not try to elevate in any planet of this material world. There are higher planets. You have got. You get a long duration of life. Just like we are trying to reach the moon planet, and actually, if we get entrance into the moon planet… It is very difficult to get entrance. But even if you get entrance, then the period of life will be, I mean to say, enhanced. Of course, not in this body. Perhaps if you enter with this body, instant death is sure. But if you enter into higher planets by this yoga system, then you get the suitable body of that planet. Every planet has got a suitable body. You cannot enter… Just like you cannot live in the water with this body. You can make an experiment. You can live there, within water, say twenty-four hours or fifteen hours or sixteen hours. That's all. That's all. But the fish, the aquatic animals, they have got particular body. They are living whole life. Similarly, if you take out the fishes from water and put them on the land, oh, they will instantly die. As you see even in this planet that you have got to make your different kinds of body to live in a particular place, so similarly, if you want to enter into another planet, you have to prepare yourself to get that particular type of body.

So if anyone enters into the moon planet by this yogic process, he transfers his soul, transmigrates into the moon planet, he'll get long duration of life. In higher planets, our six months equal to their one day, and such one month, one year, for ten thousands of years they live. That is the description we get. So we get very long duration of life, undoubtedly. But there is death. There is death. After ten thousand years or twenty thousand years or millions of years… That doesn't matter. It is all counted, and death is there. But you are not subjected to the death. That is the beginning of Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. You are spirit soul. You are eternal. (aside:) You keep the watch here. You are eternal. Why should you subject yourself to this death and birth? This is intelligence. This is intelligence.

So kṛṣṇa yei bhaje sei baḍa catura: "Those who are persons in Kṛṣṇa consciousness, they are very intelligent." They are not interested to get promotion in any planet where there is death, never mind the long duration of life there is. They want, just like God, sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The God's body is sac-cid, sac-cid-ānanda. Sat means eternal, and cit means full of knowledge, and ānanda means full of pleasure. We have got our pamphlet-most of you might have seen-Kṛṣṇa, the Reservoir of all Pleasure. Similarly, if we transfer our body, our self, leaving this body to the spiritual world, in the Kṛṣṇa planet, or any other spiritual planet, then we get the similar body, sac-cid-ānanda: eternal, full of knowledge and full of bliss.

So those who are trying to be in Kṛṣṇa consciousness, their aim of life is different than those who are trying to promote themselves in any of the better planet in this material world. So here Lord Kṛṣṇa says that mūrdhny ādhāya ātmanaḥ prāṇam āsthito yoga-dhāraṇām. This is called the perfection of yoga. If you can transfer yourself… You, you are very minute particle within this body. That you cannot see. But I am, my position is… This is external. This is external. So that is sustaining in the prāṇa-vāyu. And the yoga system, the ṣaṭ-cakra system, is to get the soul from down to the top, tip of the topmost part of the head. This practice go, go on, goes on while we are living, and the perfection is that when we can place my, myself on the top of the head, and by fracture of this topmost head we can transfer into the higher planet as we like. As we like. That is the perfection. A yogi can transfer in either of these planets, wherever he likes. Wherever he likes. So if you like… Just like you are inquisitive to see what is the moon planet, so if a yogi likes: "Oh, let me see what is the moon planet. Then I shall transfer myself to higher planets…" Just like travelers. They come to New York, then go to California, then go to Canada. Similarly, you can transfer yourself in so many planets by this yoga system. But anywhere you go the, the same system, visa system and customs system, there are. So Kṛṣṇa conscious persons, they are not interested in these temporary planets. May be for a long duration, but they are not interested.

So for the yogi, the process is how to give up this body.

om ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

At the time of death, point of death, "Ommmm," if he can pronounce om, oṁkāra… Oṁkāra is the concise form of transcendental vibration, oṁkāra. So om ity ekākṣaraṁ brahma vyāharan. If he can vibrate this sound, oṁkāra, at the same time, mām anusmaran, plus he remembers Kṛṣṇa or Viṣṇu… The whole yoga system is to concentrate his mind to Viṣṇu. But the impersonalists, they imagine that this is the form of Viṣṇu, or the Lord. But those who are personalists, they do not imagine; they see actual form of the Supreme Lord.

Now, any way, either you concentrate your mind like imagination or you see factually, you have to concentrate your mind in the Viṣṇu form. Here mām. Mām means "unto the Supreme Lord, Viṣṇu." Yaḥ prayāti. "Anyone who leaves this body," tyajan deham, "after quitting this body," sa yāti paramāṁ gatim, "he enters into the spiritual kingdom." Unless he desires… Those who (are) actually yogi, they do not desire to enter any other planet because they also know that temporary planets, temporary life. They are not interested. That is the intelligence. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Those who are satisfied with temporary happiness, temporary life, temporary facilities, they are not intelligent in their, according to Bhagavad-gītā. They are not intelligent. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: "One whose brain substance is very small, they are interested in these temporary things." That is the version of Śrīmad Bhagavad-gītā. Because I am permanent; I am eternal. Why shall I be interested in nonpermanent things? That, that is the intelligence. Who wants nonpermanent, I mean to say, existence? Nobody wants. Suppose you are living in a apartment, in an apartment, and the landlord asks you to vacate, or somehow or other, you have to vacate. You are sorry. Oh. But you'll not be sorry if you go to a better apartment.

So this is our nature, that wherever we live… Because we are permanent. We are permanent. So we want permanent residence. That is our inclination. We don't wish to die. Why? Because we are permanent. Death is… Just like we don't want to be diseased. These are all artificial, external things: disease, death, birth, miseries. They are not our… They are external things. Just like sometimes you are attacked with fever. You are not meant for suffering from fever, but sometimes it comes upon you. So we have to take precaution, have to get out of it. So similarly, these four kinds of external afflictions-birth, death, disease and old age-they are due to this material body. And if we can get out of this material body, then we can get out of these implications.

So for the yogi, those who are impersonalists, for them, this process is recommended. What is that? Om ity ekākṣaraṁ brahma vyāharan: "Just vibrating this transcendental sound, om, and leave this body." Then yaḥ prayāti: "Anyone who is able…" (aside:) Where is the watch? That's all right. "Anyone who is able to quit this material body in these circumstances, simply by uttering this transcendental sound, om, with full consciousness of the Supreme Lord, then he's sure to be transferred, to transmigrate in the spiritual world."

But those who are not personalists, they cannot enter into the spiritual planet. They remain outside. Just like the sunshine and the sun disc. The sunshine is not different from the sunshine, sun disc, but still, the sunshine is not the sun disc. Similarly, those who are transferred in the spiritual world, they remain in the effulgence of the Supreme Lord, which is called brahmajyoti. Brahmajyoti. So those who are not personalists, they are placed in that, into that brahmajyoti as one of the minute particles. We are minute particles, spiritual spark, and brahmajyoti is full of spiritual spark. So you become one of the spiritual spark. That is, means you merge into the spiritual existence. Although you keep your individuality constitutionally, but because you don't want any personal form, therefore you are held there, held there in the impersonal brahmajyoti. Just like the sunshine are small molecules, shining molecules-those who are scientists, they know that-similarly, we are also small, molecular, atomic, less than atom, one ten-thousandth portion of the tip of the hair. Our position is. So that small part remains with the brahmajyoti as if mixed up, homogeneous, although…

So difficulty is as living entity, we want enjoyment. Because I am not only simply existence. I have got bliss. Sac-cid-ānanda. I am, I am composed of three spiritual existence. I am eternal, and I am full of knowledge, and I am full of bliss. So those who enter into that impersonal effulgence of the Supreme Lord, they can remain eternally and with full knowledge that "I am now mixed up. I am now homogeneous with the Brahman. Bas." But they cannot have that eternal bliss because that part is wanting. So the difficulty is that when he feels… Just like you, if you are confined in a room alone, you may go on, you may engage yourself in reading some particular book or in some particular thought, but still, you cannot remain alone for all the years and all the time. That is not possible. You'll find some association. You'll find some association, recreation. That is our nature. So similarly, if we merge into the impersonal effulgence of the Supreme Lord, then there is chance of falling down again in this material world. That is stated in the Śrīmad-Bhāgavatam.

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

Just like this sputnik man, the aeronautics, they go higher and higher, twenty-five thousand or thirty thousand or hundred thousand miles away. But if they cannot take rest in some planet, they'll fall down, at once fall down again. So the rest is required. In the impersonal form the rest is uncertain, uncertain. Therefore in the Bhāgavata says that āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Even after so much endeavor, if he gets into the spiritual world and remains in that impersonal form, the risk is that patanty adhaḥ: he comes down again into this material world. Why? Anādṛta-yuṣmad-aṅghrayaḥ, because he has neglected to serve in love and devotion the Supreme Lord.

In this… So, so long we are here, we have to practice to love Kṛṣṇa, the Supreme Lord. Then we can enter. This is the training. And if we are not trained up in that way, then, by impersonal endeavor, we can enter into the spiritual kingdom, but there is risk of falling down again. Because that alone, that loneliness, will create some disturbance, and he will try to have association. And because he has no association of the Supreme Lord, he will have to come back into this material world and associate with this material association. So better that we should know the nature of our constitutional position. Our constitutional position is that we want eternity, we want complete knowledge and we want pleasure also, pleasure. So if you are kept alone, you cannot have pleasure. Then you'll feel uncomfortable. And for want of pleasure, you'll accept any kind of pleasure: "All right, material pleasure." That's all. That is the risk.

Therefore this Kṛṣṇa, Kṛṣṇa consciousness, you'll have full pleasure, full pleasure, the same pleasure. Not the same pleasure. Just like here the highest pleasure of this world is sex life. That is also perverted, so diseased. So even in the spiritual world there is sex pleasure in Kṛṣṇa, but that's not… We should not think that this is something like this. No. But janmādy asya yataḥ [SB 1.1.1]. Unless that sex life is there, it cannot be reflected here. It is simply perverted reflection. The actual life is there, in Kṛṣṇa. Kṛṣṇa is full of pleasure. So best thing is to train ourself, train ourself in this Kṛṣṇa consciousness, and then it will be possible in this life at the time of death to transfer ourself into the spiritual world and enter into the Kṛṣṇaloka, or the Kṛṣṇa planet, and enjoy with the association of Kṛṣṇa.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

This, these are the description of the Kṛṣṇaloka. Cintāmaṇi-prakara-sadmasu: "The houses are made of touchstone." Touchstone. Perhaps you know touchstone. It's a… A small particle touchstone, if it is touched in the iron beam, it will at once becomes gold. Of course, I do not know if any one of you has seen this touchstone, but there is such a thing. So all the buildings are there of touchstone. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. The trees are desire trees. Whatever you like, can get. Here from mango tree, you get mango, and apple tree from, you get apple. But there any tree, anything you like, you can have. These are the some, some of the description of the Kṛṣṇaloka.

So best thing is not to try for elevate, for elevating ourselves in either of these material planet. Because in any material planet you enter, the same principles of miserable life… We are accustomed. We have been acclimatized to birth, death. We don't care. The modern scientists, they are very much proud of their advancement, but they have no solution of these unpleasant things. They cannot make anything which will check death, or which will check disease, or which will check old age. That is not possible. You can, you can manufacture something which will accelerate death, but you cannot manufacture anything which will stop death. That is not in your power. So those who are intelligent enough, they are not concerned with these four things, janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] birth, death and old age. They are concerned to have a spiritual life, complete, full of bliss and full of knowledge, and that is possible when you enter into the spiritual planets. That will be explained.

So next, next verse it is stated,

ananya-cetāḥ satataṁ
yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ
[Bg. 8.14]

Nitya-yuktasya yoginaḥ. Nitya-yukta means continuously in trance. He's the highest yogi, continuously thinking of Kṛṣṇa, always engaged in Kṛṣṇa consciousness. For him, ananya-cetāḥ… He does not divert his attention to this sort of process or that sort of yoga system or the jñāna system or dhyāna system. No. Ananya-cetāḥ. Simply the only one system, Kṛṣṇa. Ananya-cetāḥ. Ananya-cetāḥ, "without any deviation." He's not disturbed by anything. Simply Kṛṣṇa. Ananya-cetāḥ satatam. Satatam means anywhere and any time. Just like my residence is at Vṛndāvana. That is the place of Kṛṣṇa. When Kṛṣṇa advented Himself, He was there. So now I am in America, in your country, but that does not mean that out of Vṛndāvana. Because if I think of Kṛṣṇa always, so it is as good I am in India. In Vṛndāvana, I am as good as in New York, in this apartment. The consciousness is there. So Kṛṣṇa consciousness means you already live with Kṛṣṇa in that spiritual planet. Simply you have to wait for giving up this body.

So this is the process of Kṛṣṇa consciousness. Ananya-cetāḥ satataṁ yo māṁ smarati. Smarati means remember. Nityaśaḥ, continually. Tasyāhaṁ sulabhaḥ pārtha. "Oh, I am very cheap for them." Kṛṣṇa becomes very cheap commodity. The highest valuable thing becomes very cheap for him who takes this process of Kṛṣṇa consciousness. Tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ: [Bg. 8.14] "Because he's continually engaged in such process of yoga, bhakti-yoga, oh, I am very cheap. I am easily available. I am easily available." Now, Kṛṣṇa declares Himself that He becomes easily available by this process. Why should I try for any, I mean to say, very hard job? Why shall I take to that? We chant Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and twenty-four hours you can chant. There is no rules and regulation. Either in the street or in the subway, or at your home, or in your office, oh, there is no tax, no expenses. Why don't you do it? Always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. Any questions? (end)

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Bhagavad-gītā 8.14-15

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New York, November 16, 1966

Prabhupāda:

ananya-cetāḥ satataṁ
yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ
[Bg. 8.14]

Last day we have been discussing the, how the impersonalists, they transfer themselves in the spiritual kingdom. The yogis and the jñānīs, they are generally impersonalists. So for them, the process-at the time of death, they vibrate the transcendental sound om, oṁkāra, and by that way they transfer to the spiritual world, but they do not enter into the spiritual planet. This point we have discussed. And the risk is that if we do not have any rest in the spiritual planet, if we remain in the outer space only, then there is risk of coming down again in this material world.

The Bhāgavata confirms it:

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

It is said that ”Persons who are interested of becoming liberated,” ye ’nye ’ravindākṣa vimukta-māninaḥ, ”simply by the concept of impersonal merging into the spiritual existence,” so ye ’nye ’ravindākṣa, ”they consider themselves that they are liberated.” That is also point of liberation, but the Bhāgavata says that ”Although they consider themself as liberated, the aviśuddha-buddhayaḥ…” Aviśuddha means their knowledge is not very pure, not yet pure. Aviśuddha-buddhayaḥ. The result is āruhya kṛcchreṇa paraṁ padaṁ tataḥ: [SB 10.2.32] ”They can rise up to the Supreme Absolute platform by their penances and austerities, meditation.” That is right. They can reach to that platform. Āruhya kṛcchreṇa. Āruhya kṛcchreṇa means ”raising themselves, elevating themselves by severe penances to that platform,” āruhya kṛcchreṇa paraṁ padam [SB 10.2.32], the Supreme Absolute platform. But patanty adhaḥ: ”They again fall down in this material world.” Why? Anādṛta: ”Because they have not taken seriously about Your personal feature.” Anādṛta-yuṣmad-aṅghrayaḥ: ”Without worshiping Your lotus feet, the result is that they come down again in this material world.”

Just like however you may rise in this material space, five thousand feet or any, if you have no rest in any planet, then naturally you’ll come down again, naturally, because you have no rest. So in the spiritual effulgence, if we do not have any rest, then we are sure to come back again down. The reason is-that I have already explained-that our life… We, as living entities, we are part and parcel of the Supreme, sac-cid-ānanda. We want pleasure. So impersonal feature does not give us that pleasure which we want, which is our demand. That pleasure is available in the spiritual planets. If you enter in any of the spiritual planets, then that spiritual happiness and exchange of pleasure you can attain. Therefore the Lord says, Kṛṣṇa, ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ: ”A person without any deviation…” Ananya-cetāḥ. Without any consideration of jñāna, yoga, or any other process… Simply devotional process, simply surrendered process… ”My Lord, I am Your eternal servant. Please give me Your service. Let me engage. Let me be engaged in Your service.” This is called ananya-cetāḥ. Ananya-cetāḥ satatam. Satatam means always, twenty-four hours, cent percent, without any deviation. This is Kṛṣṇa consciousness. If anyone is engaged in such Kṛṣṇa consciousness, twenty-four hours and cent percent, then yo māṁ smarati nityaśaḥ, always remembering… Suppose if you are engaged in some work, naturally you’ll be thinking of that particular work. When you go to your office and work, oh, you have to think always of the office business. That is quite natural. Similarly, if you engage yourself in the business of Kṛṣṇa consciousness, naturally you’ll be always thinking of Kṛṣṇa. Therefore it is said, yo māṁ smarati nityaśaḥ: ”Always remembering Me.” Tasyāhaṁ sulabhaḥ pārtha: [Bg. 8.14] ”My dear Pārtha, Arjuna, for him I am very cheap.” Sulabhaḥ means very easily available.

God, Kṛṣṇa, is called Ajita. Ajita means nobody can conquer God. Therefore His name is Ajita. Just like God has innumerable… He is unlimited, and His functions and activities are unlimited. And according to His activities, His names are also unlimited. So this is one of the names, Ajita. Ajita means ”the personality who is never conquered.” Nobody can conquer Him. Therefore His name is Ajita. So there is a very nice verse in the Śrīmad-Bhāgavatam,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ’jita jito ’py asi tais tri-lokyām

Brahmā is praying Lord Kṛṣṇa in this way, that ”A person,” jñāne prayāsam udapāsya, ”giving up the futile endeavor to understand the Supreme by one’s limited knowledge…” Give. Give up this attempt. Jñāne prayāsam. Jñāne prayāsam means that the theosophists, the philosophers, they are trying years after years, life after years-”What is God? What is God? What is the Absolute Truth?” Just like we throw sputniks-”How much the space is length and breadth?” This is frog philosophy. Just like several times I have recited: A frog is measuring the length and breadth of Atlantic Ocean. You see? A frog, whose life is within the well, three feet, three cubic feet, measurement, he’s trying to measure what is the length and breadth of Atlantic and Pacific Ocean. Similarly, our attempt to measure how far this outer space is-just like that, futile. And what to speak of this, speak of this space, our measurement of our limited knowledge… With the limited knowledge, if we want to know how far, how much long and short is God, it is a futile attempt, futile at… It is not possible. So Bhāgavata recommends, jñāne prayāsam udapāsya: ”Just give up this nonsense habit, to measure the Supreme.” It is not possible.

So jñāne prayāsam udapāsya. A person who has taken this determination, that ”It is futile. It is useless to try to understand what is God by my limited knowledge,” he’s a…, he’s an intelligent man who takes this decision. So jñāne prayāsam udapāsya namanta eva: ”Just become submissive. Just try to understand your position that you are very insignificant segment in this material world or in the creation." Namanta eva: "Just become submissive." Jñāne prayāsam: "Giving up this endeavor to understand the Supreme by one's limited knowledge and just become submissive."

Then? What is the process? San-mukharitāṁ bhavadīya-vārtām: "You just try to understand the Supreme from the reliable source." San-mukharitām. Sat-mukharitām. Mukharita means from the lips, from the lips of realized souls. Just like Arjuna is understanding about God from direct Kṛṣṇa, from the lips of Kṛṣṇa. Svayaṁ padmanābha-mukham, mukha-niḥsṛtaḥ. So this is the process. So similarly, if we understand about God through the lips of Arjuna or his bona fide representative, that is the process. Jñāne prayāsam udapāsya namanta eva: "Submissively, one who tries to understand the transcendental nature of God from the reliable source…" Sthāne sthitāḥ. Never mind what he is. Never mind what he is. Either Indian or European or American or Japanese or Hindu or Muslim, never mind. So sthāne sthitāḥ: "Just be situated in your place. That doesn't matter." Śruti-gatām: "Just try to understand through your ears by aural reception, aural reception." San-mukharitām, śruti-gatām. Śruti means this ear, reception through the ear. San-mukharitāṁ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Then just try to practice it in your practical life. Tanu-vāṅ-manobhir ye prāyaśaḥ ajita: "My dear Lord, You are unconquerable, but by this person, You become conquered, simply by hearing." It is such a nice process. God is not conquerable, but He becomes conquerable, He is conquered, by a devotee who gives up this nonsense process of understanding Him by his limited knowledge and becomes submissive. And just try to hear from the right source, and try to appear, apply in your life. Then you become a conqueror of the Supreme.

So similarly, Lord Kṛṣṇa also says that tasyāhaṁ sulabhaḥ. Sulabhaḥ means "I am easily available." God is not easily available. It is very difficult. "But for a person who is constantly in Kṛṣṇa consciousness," the Lord says Himself, "for him, I am easily available, easily available." So why don't you take up this process? There is another nice verse in the Brahma-saṁhitā that… Just, I forget. The purport is that a person, if he tries to understand by his sensual process… This is called sensual, āroha-panthā. Āroha-panthā means trying to ascend, trying to ascend. There are two kinds of ways to understand knowledge. One process is āroha-panthā, ascending process, and another process is descending process. Descending process. What is that āroha-panthā? Āroha-panthā means that "I shall understand what is God by my own knowledge. I don't care for any authority, any books. I'll understand, I'll meditate, I'll think, I'll philosophize, and I'll understand what is God." This is called āroha-panthā. And against this, there is avaroha-panthā. Avaroha-panthā means getting knowledge from the authority.

There are two processes. Now, out of these two processes, the āroha-panthā, one who is trying to understand the Supreme by his own limited knowledge, for him, it is said in the Brahma-saṁhitā,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Now, panthās tu koṭi-śata-vatsara-sampragamyaḥ. By the ascending process, if anyone makes progress with the speed of mind and speed of air… You, you know the speed of mind, how it is powerful. You are sitting here, and you can think of thousands and thousands and thousands of miles away immediately. Just see the speed of mind. Similarly, the velocity of air is very thousands of miles in a second, velocity of air. So the example is given here that if anyone traverses on the path of ascending process with the velocity of mind and air… Panthās tu koṭi-śata-vat… And if he makes progress not only for one day, two days, three days, one month-koṭi-śata-vatsara, millions and millions of years, if he goes in that speed… Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manasaḥ [Bs. 5.34]. Vāyu. Vāyu means air. By the airplane or sputnik, or by the speed of the mind, if he makes progress… Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām. And not very ordinary man, but muni-puṅgava. Muni-puṅgava means the highest thoughtful. Puṅgava means the greatest, and a muni means thoughtful, thinker. If he goes on for millions of years in the speed of mind and speed of air, still, he will find still not knowable, not knowable. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām, so 'py asti yat prapada-sīmny avicintya-tattve [Bs. 5.34]. Still the subject matter remains inconceivable, inconceivable, not definite.

But here is the definite information. Just in the Bhagavad-gītā we understand that ananya-cetāḥ, ananya-cetāḥ, without any deviation from this path of Kṛṣṇa consciousness, without any deviation from the devotional service in submission, if anyone thinks always of Kṛṣṇa… Kṛṣṇa says, tasyāhaṁ sulabhaḥ. Sulabha means "I am very easily available for him." Tasyāhaṁ sulabhaḥ pārtha. "Why? Why You are so…? Why You become so cheap to this person?" Because nitya-yuktasya yoginaḥ. "Oh, he is constantly… Twenty-four hours, he's engaged in My service. I cannot forget him." This is… This is the process. Just become submissive and attract the attention of God. Then you'll be successful. Just try to… My Guru Mahārāja used to say that "Don't try to see God. You work in such a way that God will see you. God will take care of you. Don't try to see God." This is the process. "I want to see God. Oh, God please come and stand before me," oh, just like He's my servant. God is no one's servant. You have to oblige Him by your love, by your service. That is the process. Here it is…, tasyāhaṁ sulabhaḥ pārtha. Anyone who is engaged in that way, in that submissive way, always, constantly, without any deviation, in Kṛṣṇa consciousness, oh, for him, God is very cheap, although He's not…, He is unconquerable.

So take this process, Kṛṣṇa consciousness. Very easy. This process is given to the humanity by Lord Caitanya, and Rūpa Gosvāmī, the first disciple of Lord Caitanya, he appreciated it. He was a minister in the service of the…, then Muhammadan kingdom. And he become a disciple of Lord Caitanya. And when he first met Him, oh, he offered himself with this verse, nice verse,

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

"My dear Lord Caitanya, You are the most munificent personality, most charitable, the highest charitable person." Why? "You are delivering Kṛṣṇa very cheaply. You are delivering Kṛṣṇa very cheaply. Therefore nobody is comparable with Your charity." We want Kṛṣṇa. The whole… We are hankering after Kṛṣṇa, the most attractive, the most beautiful, the most opulent, the most powerful, the most learned and the most beautiful. That is our hankering. We are hankering after the beauty, the powerful, the learned. So raso vai. Kṛṣṇa is the reservoir of everything. You just turn your attention to Kṛṣṇa. You'll get everything, everything, whatever your want. Whatever you heart's desire, it will be fulfilled by this Kṛṣṇa consciousness.

So this Kṛṣṇa consciousness was given by Lord Caitanya. Therefore He's, I mean to say, recommended… He's called that namo mahā-vadānyāya: "Oh, You are the most powerful, charitable personality. Nobody has given such a thing-Kṛṣṇa." Because we are all in want of Kṛṣṇa. So that is the process given by Kṛṣṇa Himself. And here Kṛṣṇa says that "I am…" Tasyāhaṁ sulabhaḥ pārtha: "I am… I become very cheap to him." Whom? "One who is constantly engaged in Kṛṣṇa consciousness." And if you remain twenty-four hours in Kṛṣṇa consciousness, then-just like the impersonalists, the yogis, the jñānīs, they transfer themselves to the spiritual world in the…, and merge into the impersonal effulgence-you enter into the planet where Kṛṣṇa is. Then what is the benefit? You can ask, "Well, suppose I do this and enter into the Kṛṣṇa planet, then what is the benefit?" The benefit is stated in the next verse, mām upetya punar janma…

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"My dear Arjuna, if anyone comes to Me," mām upetya, "by this process, by Kṛṣṇa consciousness, then the result is," punar janma duḥkhālayam aśāśvatam, na āpnuvanti, "he does not get any more to come back into this material world full of miseries."

This material world is certified by the Supreme Lord, the creator, as duḥkhālayam. Duḥkhālayam means "the place of miseries." And how you can make it comfortable? Can you make it comfortable by your so-called advancement of science? No. It is not possible. But we do not know what is duḥkha, or what is suffering. Real duḥkha is, real suffering is, birth and death, old age and disease. But we have set aside. Because we cannot make solution of these things, we don't care for it. We are after sputnik and atomic bomb. That is our scientific advancement. Why don't you solve these important things, which is giving me always suffering? They have no power. So here is the solution, that Kṛṣṇa says, mām upetya punar janma: [Bg. 8.15] "If anyone attains into My platform, then he does not come back again," punar janma, "rebirth again." Where? Duḥkhālayam aśāśvatam: "This place, full of miseries, full of…"

Just try to understand that this place is full of miseries. There… In the modes of ignorance we cannot understand. Just like the cats and dogs and hogs, they cannot understand that what miserable condition of life they are pulling on, similarly, human… A human being is called rational animal. They are animal, but at the same time, they have got the rationality. But that rationality is being used in the purpose of animal propensities. That rationality is not being used how to get liberated from this miserable condition. That is a misuse of rationality. So here is the solution. Kṛṣṇa says that "If anyone remains in Kṛṣṇa consciousness, twenty-four hours, without any deviation, the result is that he comes to Me. And if he once comes to Me," mām upetya punar janma duḥkhālayam aśāśvatam, nāpnuvanti [Bg. 8.15], "he does not get again rebirth of this miserable life." Why? Now, mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ: "They are great souls, and they have achieved the highest goal of life."

So this is the highest goal of life. We should know our self-interest to achieve this highest goal of life, not temporary dolls. You see? Children are captivated by temporary dolls, but not a sane man… (end)

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Bhagavad-gītā 8.15-20

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New York, November 17, 1966
Prabhupāda:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

This verse we have been discussing in, on Friday. Kṛṣṇa says that "Anyone who comes to Me…" Of course, Kṛṣṇa is everywhere, but still, He has got His abode. The difference between Kṛṣṇa and ordinary human being or ordinary living being is that we can remain at one place, but Kṛṣṇa… Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He has got His abode in the transcendental kingdom, which is called Goloka Vṛndāvana… The Vṛndāvana city from where I have come, this Vṛndāvana is called Bhauma Vṛndāvana. Bhauma Vṛndāvana means the same Vṛndāvana descended on this earth. Just like Kṛṣṇa descends on this earth out of His own internal potency, similarly, His dhāma, or His abode, also descends, the Vṛndāvana dhāma. Or, in other words, when Kṛṣṇa descends on this earth, He manifests Himself in that particular land. Therefore that land is so sacred, Vṛndāvana. But Kṛṣṇa has His own abode. And Kṛṣṇa says, "Anyone who comes to My abode," mām upetya punar janma duḥkhālayam aśāśvatam [Bg. 8.15], "he does not get again rebirth in this material world, which is full of threefold miseries." Duḥkhālayam aśāśvatam nāpnuvanti.

Why? Because mahātmānaḥ… They are called mahātmā. Perhaps you have heard the name, this word, mahātmā. Our leader, Mahatma Gandhi, he was known as mahātmā. But mahātmā is not the title of a politician. Mahātmā, here, mahātmā means the first-class Kṛṣṇa conscious man who is eligible to enter into the abode of Kṛṣṇa. He is called mahātmā. Mahātmānaḥ. And the mahātmānas' perfection is this, to prepare in this life, in this nice human form of life with all facilities of nature… We can command over the nature. We can utilize the nature to our best interest. The animals cannot.

So all these facilities should be utilized for becoming a mahātmā, or becoming eligible to enter into the kingdom of Kṛṣṇa. Because if we can do that, then there is no more birth in this material world, which is full of threefold miseries. We have several times discussed what are these threefold miseries, but every one of you know that, some way or other, we in miserable condition, either pertaining to the mind, or to this body, or natural disturbance, or from other friends or other animals. So there is always some kind of misery inflicted upon us. That is the situation of this material world. So Kṛṣṇa says that this is a place-you cannot avoid these miseries. They are meant for that. Unless the miseries are there, you cannot come to the Kṛṣṇa consciousness. That is an impetus and help to elevate you to Kṛṣṇa consciousness. An intelligent person, he can think that "I do not want miseries, but the miseries are inflicted upon me by force." Nobody wants. Then he should question that "Why these miseries are inflicted upon me by force?" Unfortunately, the modern civilization, they set aside: "Oh, let me suffer. Let me cover it by some intoxication. That's all." You see? But as soon as the intoxication is over, again I am in the same point.

So this is not the solution. You cannot make a solution of the misery of your life by artificial intoxication. That is not possible. You have to make the solution by this Kṛṣṇa consciousness. If you always remain in Kṛṣṇa consciousness, then gradually you'll develop and you will be able to leave or quit your, this material body in Kṛṣṇa consciousness, so that immediately you'll be transferred to the planet where Kṛṣṇa is. That is the process. So māṁ upetya. And if you can attain that situation, that is the perfection. That is highest perfection of your life, saṁsiddhiṁ paramām. Paramām means the highest, highest perfection.

Then people may inquire, "Well, you say that to enter into the planet of Kṛṣṇa is the highest perfection, but we are trying to enter into the moon planet. Is it not perfection?" Somebody, you may question. Yes. So in answer, this tendency to enter into the higher planets is always there in human mind. Don't think that we have advanced, and we have invented this sputnik for entering into the moon planet or sun planet. This tendency is always there. A living entity's name is sarva-ga. Sarva-ga. He wants to travel everywhere. That is his nature. Just like you, sometimes, you Americans, you go to India or Europe. You cannot stay stagnant at a place. That is our nature. So this tendency, that we are trying to enter into the moon planet, this is not a new thing. They are trying, maybe by different process, by yoga process, by other process. Everyone is trying to enter into the higher planets.

So Kṛṣṇa says, "Yes, you are trying to enter into the moon planet, or any other planet. That's all right. But you must remember…" What is that? Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Ābrahma-bhuvanāl lokāḥ. This, this universe of… They… The universe is divided into fourteen divisions of planetary system, fourteen divisions. We are just in the middle planetary system. There are fourteen. Caturdaśa-bhuvana. There are seven down and seven up. We are in the middle. So Kṛṣṇa says that ābrahma-bhuvanāl lokāḥ: "Oh, what to speak of moon planet or sun planet or Venus, if you even enter into the highest planet, which is called Brahmaloka, still, there is birth and death, punar āvartinaḥ, repetition of birth and death, repetition of birth and death." Punar āvartinaḥ means just like I have got this body. Now, say, I'll live eighty years. Now I am seventy-one. So after nine years I'll have to change this body. Sure. There is nobody can, by scientific process, can stay here. No. That is not allowed. You have to change your body. This is called punar āvartinaḥ, changing… Just like you change your old dress, similarly, you have to change your old body, again enter into another new body. So this is called punar āvartinaḥ. So Kṛṣṇa says that "If you enter in this material world, if you enter even to the highest planet…" What to speak of this moon planet… Moon planet is just our neighbor. Your modern scientists have calculated that if we want to go to the highest planet, it will take-this same speed of sputnik, twenty thousand miles per hour-still, it will take forty thousands of years to reach the highest planet. That is the scientific view.

But there is such planet where living entities like you and me are there. We have got this information from Bhagavad-gītā and other Vedic literatures. All planets, they are full of living entities. Don't think simply on the earth we are here, and in all planets are vacant, no. From your experience, you can see that no place in this earth is vacant, without living entities. Even you dig earth, you'll find some worms. You, you go deep into the water, you'll find some living entities. You just analyze that outer space, air, you'll find so many living entities. So how you can conclude that other planets are without living entities? They are all full of living entities.

So Kṛṣṇa says that in the Brahmaloka, in the highest planet of this universe, even you enter there… Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, if you enter even to the highest planet, still, you'll have to accept that repetition of birth and death. You cannot get rid of it." Māṁ upetya. Again He says… As in the former verse, He says māṁ upetya: "If you reach to My planet, then you haven't got to come back again this, in this miserable material world," again He says, repeatedly, that "If you enter into the highest planet of this universe, still, your, that repetition of birth and death will continue. But māṁ upetya, if you come to My planet," māṁ upetya tu kaunteya punar janma na vidyate. Oh, that same very thing is again confirmed here, punar janma na vidyate: "Oh, there is no more rebirth, no more. You get your eternal life."

We should be very serious about this problem, how to get our eternal life, blissful, and full of knowledge. That is the duty of human life. We have forgotten this, what is our aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that their interest, self-interest is how to get that eternal, blissful life in the spiritual planets. That is his interest. Why they have forgotten? Durāśayā ye bahir-artha-māninaḥ. The people have been entrapped by this material glimmer, by skyscraper and big factories and political activities, these…, entrapped, although he cannot live. He knows that "However skyscraper I may make, I'll not be allowed to live here. I'll have to leave it, and I do not know where I am going." Therefore the solution is that we should not spoil our energy for having a skyscraper. We should employ our energy to elevate ourselves to Kṛṣṇa consciousness so that we can, after leaving this material body, we can enter into that spiritual planet. That is the process.

So Kṛṣṇa consciousness is the necessity. It is not a religious formula or some spiritual recreation. No. It is the most important thing that we should imbibe in our life. Māṁ upetya. Māṁ upetya tu kaunteya punar janma na vidyate. He's stressing again and again.

Then you may ask, "Then why people are so much anxious to go to the other planets?" The description of other planets is there also in the Śrīmad-Bhāgavatam. Now, here it is said, "the Brahmaloka." Because there are many yogis and many, I mean to say, philosophers, they aim at being elevated to the higher planets by their yogic process… Why? Because the facilities of life in the higher planets are more than in this planet. The duration of life, the enjoyment and the amenities and everything is better, thousand times better, thousand times better. So people like. Somebody likes that "We shall go to the heavenly planets or this planet, that planet."

Now, a…, some of the description of the higher planet is given here. What is that?

sahasra-yuga-paryantam

ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ
[Bg. 8.17]

Now, here is a nice description of the highest planet of this universe. What is that? Now, sahasra-yuga-paryantam. Sahasra-yuga means… One yuga means forty-three lakhs of years. Then that means 4,300,000's of years. That is the duration of one yuga. And sahasra-yuga… And sahasra means thousand. That 4,300,000 of years, just multiply it by another one thousand. Now we calculate. I am not mathematician. You can calculate what is that duration. So that duration, long duration, forty-three, five zero, into one thousand, that means forty-three, five zero, again three zero. Now, what is that duration? That is calculated to be twelve hours of Brahmā. As you have got twelve hours from morning, six, to evening, six. So this duration of period in the Brahmaloka is forty-three and five zero into three zero. Just imagine. That is twelve hours. Similarly, another twelve hours-night, same period. So that becomes one complete twenty-four hours of Brahmā. Brahmaloka. And such one month, and such one year, and one hundred years duration of life is there. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. That is the duration of life there. You cannot calculate how long you can live there. But still, after so many years, millions and trillions of years' life, you'll have to die. Death is there. Death, you cannot… Unless you go into the spiritual planets, there is no escape from death. So ābrahma-bhuvanāl lokāḥ, ābrahma…, yuga-paryantam,

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ
[Bg. 8.17]

Avyaktād vyaktayaḥ sarvāḥ prabhavanty ahar-āgame. Now, this duration of Brahmā, the, the material manifestation in the lower status, this planetary system, when Brahmā days is finished, all these planetary systems becomes covered in water. There is devastation, devastation, and when again Brahmā, the supreme person in the Brahmaloka, he rises up, then again creation begins. That is the law of creation. So avyaktād vyaktayaḥ sarvāḥ prabhavanty ahar-āgame. Ahaḥ. Ahaḥ means in the daytime. When there is daytime, daytime, twelve hours, then this material manifestation, what you see, all these planets, they are manifested, seen. But when there is nighttime, all these planetary system becomes merged into devastation of water. So rātry-āgame pralīyante tatraiva avyakta-saṁjñake. Rātry-āgame means when the night is there, then again all these planets become invisible. They are devastated within the water. This is the nature of this material world. Bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate [Bg. 8.19]. So because the whole planetary system becomes, I mean to say, merged into devastation of water, therefore all living entities, they, at that time, pralaya, devastation, they all die. Bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate [Bg. 8.19].

So this nature is going on. When it is a daytime they are again coming out, and when there is nighttime they again all becomes merged into this water. Rātry-āgame avaśaḥ pārtha, prabhavaty ahar-āgame. Avaśaḥ. Avaśaḥ means, although they do not like devastation, the devastation will come and, I mean to say, overflood all this. And again, when the day also comes, again gradually the waters will disappear. Just like in this planet the three-fourth is covered with water, and gradually land is coming out. It takes times. And one day it will come when there will be no water, simply land. There will be no water. That is the process of nature. Paras tasmāt tu bhāvo 'nyaḥ. Paras tasmāt tu bhāvaḥ anyaḥ avyakto 'vyaktāt sanātanaḥ: [Bg. 8.20] "But My dear Arjuna, beyond this place of 'sometimes it is appearing, sometimes it is disappearing,' beyond this, there is another nature." Just take this information from Bhagavad-gītā. We cannot calculate what is the length and breadth of this universe, but there are millions and millions of universes like this within this material world. And above this material world there is another sky, which is called spiritual sky. And in that sky the planets are all eternal. And there life is eternal also.

This manifestation, this material manifestation, is only three-fourth part of the whole manifestation, both spiritual and material. You'll find in the Bhagavad-gītā, ekāṁśena sthito jagat [Bg. 10.42]. Ekāṁśa means one-fourth part. These manifestations are one-fourth part. And three-fourth part manifestation is beyond this material sky. This material sky is covered. The… When you see to the sky you'll find that ball-like covering. That is the covering. So millions and millions of miles, the covering is there. And after penetrating that covering, you can enter into the spiritual sky. That is open sky.

So here you get the information that paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. Bhāvaḥ means the nature, another nature. Just like you have got experience of this material nature, similarly, there is another, spiritual nature. Just like the material nature and spiritual nature you have got experience here also. What is that? Just like you are yourself combination of material and spiritual. You are yourself spirit. So long you are within this body, within this matter, it is moving. And as long, as soon as you are out of this body, it is as good as stone. So as you can perceive here, within yourself, what is matter and what is spirit, similarly, there is spiritual world also. The two natures are there, as you can experience two natures here, the material nature and spiritual nature. This we have discussed in the Seventh Chapter of Śrīmad-Bhāgavata, er, Bhagavad-gītā. The spiritual nature is called superior nature, and this material nature is called inferior nature. So this material nature, beyond this material nature, there is spirit, superior nature, spiritual nature. This information we have got.

Now, it is not possible to understand this, these things, by experimental knowledge, just like although you are seeing by microscope and other instrument, astronomical instruments, there are millions and millions of stars-actually you are seeing-but you cannot approach. Your senses, your means, are so insufficient that you cannot approach. What to speak of other planets, you cannot approach even the moon planet, which is the nearest. So just try to understand how much incapable you are. So being incapable, don't try to understand God and God's kingdom by experimental knowledge. This is foolishness. It is not possible. You have to understand by hearing Bhagavad-gītā. And there is no other way. Just the same example: you cannot understand who is your father by experimental knowledge. You have to simply believe your mother. Similarly, you have to believe this Bhagavad-gītā. Then you can get all this information. There is no possibility of experimental knowledge. But if you become advanced in Kṛṣṇa consciousness, you'll realize. You'll realize. Just like whatever we are speaking, we are firmly convinced. We are not blindly speaking. So you'll also be… Svayam eva sphuraty adaḥ. If… This knowledge will be revealed to you. If you stick to the Kṛṣṇa consciousness, this knowledge you'll actually understand: "Yes, there is spiritual kingdom. There is God, and I have to go there, and I must prepare there," just like you understand everything while you go to some other country.

So these are all practical things. If you take up this Kṛṣṇa consciousness, you'll understand all these practical, and the whole problem of your life will be solved.

Thank you very much. If you have any question, you can put.

Devotee: Swamiji, night and day… The day that's the birth of the universe and night, the dissolution, is that also Brahmā's day and night?

Prabhupāda: Just like day and night differs. Now, it… Suppose you take a small germ. At night… Of course, I do not see here. In India we find some small worms. Their duration of life is only a few hours in the night. They, they, they get their birth, they grow, and they beget children and in the morning you'll find so many worms, dead, you see, on the floor, in this month especially. It is called divali poga(?). So that is also a living entity. But if you speak to them, "Oh, there is a human being whose life is… Our duration of life, within that, he has got… That is only night. He has got day. And that day and ni…" (end)

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Bhagavad-gītā 8.20-22

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New York, November 18, 1966

Prabhupāda:

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati
[Bg. 8.20]

Now, this verse we have been discussing from the last day. There is another nature, paras tasmāt tu bhāvaḥ. Bhāva means nature, and para, para means superior. So there is another, superior nature, avyaktaḥ avyaktāt sanātanaḥ. Vyakta means what you see manifested. Now, this material universe you are seeing manifested… Practically not seeing, but at least at night we can see how the stars are twinkling, so many planets innumerable. This is manifested. And beyond that manifestation there is covering of the universe. Vyakta-avyakta. And beyond that avyakta there is another, material nature, er, spiritual nature…

So Kṛṣṇa is pointing out that, that nature… Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ. Sanātana means eternal. This nature, this material nature, it has got its beginning and end. But that spiritual nature, that has no beginning and no end. How it is? You can understand by simple example. Just like this sky, and in some insignificant part of the sky there is some cloud, and the cloud covers us. When there is cloud or snowfall we see everything is covered. But that covering is only an insignificant part of the whole sky. That covering is not for the whole sky. Because we are very minute, small, so a few hundred miles, if it is covered, this sky, we see that everything is covered. Similarly, this material sky is within the covering, with the covering of mahat-tattva, matter. And as this cloud, when it is clear, the original sky you can see, similarly, this covering of material matter, when it begins… Just like cloud has beginning and end, similarly, this material nature has beginning and end. Just like your body. It has got its beginning and end-simply for some time. We get our birth of this body, we stay for some time, it grows, it gives some by-products, then it dwindles, then vanishes-these six transformations. So similarly, anything material, manifestation that you are seeing, observing, that is under these six kinds of transformation. So at the end it will be vanquished.

So Kṛṣṇa says, paras tasmāt tu bhāvaḥ anyo 'vyakto 'vyaktāt sanātanaḥ: [Bg. 8.20] "Beyond this vanquishing, cloudlike material nature, there is another superior nature which is sanātana, eternal. It has no beginning, no end." And yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati: "When this material manifestation will be annihilated, that will remain." Just like the cloud, when it is vanquished, when it is annihilated, the sky remains, similarly, spiritual sky will remain; the material covering of the spiritual sky will be vanquished. This is called ghaṭākāśa-poṭākāśa.

So there are many volumes of knowledge of this material sky and spiritual sky. In Śrīmad-Bhāgavatam, Second Canto, you will find description of the spiritual sky, what nature it is, what kind of people remain there, what is their feature-everything. Even we get information that in spiritual sky there is aeroplane, spiritual aeroplane in the spiritual sky. And the living entities, they are liberated. They travel on the spiritual sky on that plane, and it is so nice, just like lightning. The description is… They travel just like lightning. So everything is there. This is only imitation. This material sky and everything, whatever you see-all imitation, shadow. It is shadow. Just like in cinematographic picture you see the shadow of the real thing behind, similarly, this is only shadow. And in Śrīmad-Bhāgavatam it is said that janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ, yatra tri-sargo 'mṛṣā [SB 1.1.1]. This material world is a combination of matter. Just like you have seen a nice girl's doll in the showcase of the shopkeeper's exactly just like a nice, beautiful girl. But that is imitation. Imitation. Every sane man knows, "Oh, this is imitation."

So whatever we are seeing here, beautiful, they are all imitation of the real. As the doll is imitation of a beautiful girl, similarly, yasya satyatayā nityāpi satyam eva abhipadyate. Śrīdhara Svāmī says, "Because the spiritual world is real and this unreal manifestation appears to be real, appears to be real, but it is not real, we can understand reality will exist; reality will not vanquish." That is… Reality means eternal. Therefore real pleasure, that is Kṛṣṇa. The material pleasure is temporary, not actual. Therefore those who are after reality, they don't take part in this shadow pleasure. Shadow pleasure, they don't take part. So Lord Kṛṣṇa says that yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati. That is reality. "When everything will be vanquished, that spiritual nature will continue to remain." That remains always.

So our aim is, the human life's aim is, to reach that spiritual sky, but they do not know. Bhāgavata says, na te viduḥ: "They do not know that there is reality." There is reality. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know their self-interest, that this human life is meant for understanding that reality and prepare for being transferred into that real reality, not to remain.

The whole Vedic literatures instructs us like that. Tamasi mā jyotir gama: ”Don’t remain in this darkness.” This material world is darkness. We are artificially making it illuminated with electric light and fire and so many things, but the nature is dark. But that nature, that spiritual nature, is not dark. That is full of light. Just like the sun planet, there is no possibility of darkness, similarly, every planet there, they are self-illuminated, so there is no darkness. This description we’ll get from Bhagavad-gītā:

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

Lord Kṛṣṇa says, ”Oh, that spiritual sky, there is no need of sun; there is no need of moon; there is no need of electricity.” Na tad bhāsayate sūryaḥ. Sūrya means sun. Na śaśāṅkaḥ: ”Neither moon.” Na pāvakaḥ. Pāvakaḥ means fire, electricity. These things are not required there. Yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] ”That is My abode. Anyone who goes there, he doesn’t come back again.” We get eternal life.

So Kṛṣṇa says, avyakto ’kṣara ity uktas tam āhuḥ paramāṁ gatim [Bg. 8.21]. That nonmanifested… Because in the material eyes, material science… It is not possible to, I mean to say, disclose by material science. What is material science? We cannot go even to this moon planet, what to speak of the spiritual planet. It is not possible. It is not possible. So avyakto ’kṣara ity uktas tam āhuḥ paramāṁ gatim. That is the… If we want to penetrate the outer space, we should be able to penetrate this outer space or this covering, then enter into that spiritual sky, and there it is called paramāṁ gatim. That sort of journey is called supreme. Not that you go up 25,000 away from this planet and again come back. This is not very heroism. Oh, you should have to penetrate the whole material space and then penetrate the cover and then reach the real sky. Yes. And that information is here also in the Bhagavad-gītā. Paramāṁ gatim. That is the superior journey. That you cannot do with your tiny sputniks. It is not possible. That you have to do by Kṛṣṇa consciousness. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. One who always absorbed in Kṛṣṇa consciousness, and if by fortune at the time of death he thinks of Kṛṣṇa, he is at once transferred within a second. That is the process.

Therefore if we at all want to go, that spiritual sky, and attain real life, eternal life, blissful life, and full of knowledge, sac-cid-ānanda-vigrahaḥ… Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Lord has got this body, sac-cid-ānanda-vigrahaḥ. We have also that sort of body, but it is very small. Now it is covered by this matter, by this dress, and if we some way or other able to give up this false dress, then we reach that spiritual kingdom, God’s kingdom. That is paramāṁ gatim. Yaṁ prāpya: ”If you can reach there, if you can achieve that perfection,” yaṁ prāpya na nivartante, ”if at once you go, you cannot…, no more to come back. No more to come back.” Yaṁ prāpya na nivartante tad dhāma paramaṁ mama: ”That is My superior abode.”

So everyone should try to go there. God Himself comes to call you, He sends His son to call you, and the literatures are there, the scriptures are there. We should take advantage of this. This is meant for human body, human life, not for the cats and dogs. So we should take advantage of it. Human life is meant for that achievement. When we finish all this trouble… This trouble of repeating birth and death, the cycle of birth and death, this should be stopped. This is the information of Bhagavad-gītā. This is the perfection. Any system, either yoga system or jñāna system or bhakti system-anything, if you… Whatever you like, you can accept, but the ultimate goal is this paramāṁ gatim. If this is not achieved, then all yoga exercise and all philosophical speculation-all nonsense, simply waste of time, simply a waste of time. Ārādhito yadi haris tapasā tataḥ kim. If you can achieve this stage, that there is no other necessity of philosophizing or yogic practice or anything, if you receive that, if you reach that perfection. And if you do not reach that perfection, then it is all useless.

So ārādhito yadi haris tapasā tataḥ kim. Nārādhito yadi haris tapasā tataḥ kim: [Nārada-pañcarātra] ”One who reaches there, for him, all kinds of penances, austerities-no more required. And one who does not reach that place, all these austerities, penances-useless, simply waste of time.” So this should be the aim of human life. Human civilization, human society, should be so formed that they should have the opportunity. The human form of life is the opportunity to get this boon. So it is the duty of the state, duty of the parents, duty of the guardians, duty of the husband, duty of the father-everyone’s duty is how to elevate a living creature who has got this fortunate human form of life to understand this paramāṁ gatim, highest perfection of life. That should be the mode of thing. Simply have some eating and sleeping and mating and some defense and quarreling like cats and dogs-this is not civilization. The human civilization is this, that he should properly utilize this human form of life and take advantage of this knowledge and prepare himself in Kṛṣṇa consciousness so that always, twenty-four hours, cent percent, he will be absorbed in Kṛṣṇa and at the time of death at once transferred there. This should be the process of life. Therefore we have taken this movement, Kṛṣṇa consciousness. Join us. Cooperate with us. You’ll… Yourself will be benefited, and the world will be benefited, this Kṛṣṇa consciousness.

So yaṁ prāpya na nivartante tad dhāma paramaṁ mama. The Lord says, ”That superior place, superior nature, if somebody can go there, then he has no more to come back here. He gets the highest perfection of life.” Now, if there… What is there? What is the nature and what are the paraphernalia? Now, here it is said, puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā. Now, if we are at all interested to reach that supreme abode, then the process is bhakti. Bhaktyā. Bhaktyā means devotional service, submission, submission to the Supreme Lord. Bhaktyā means bhaja. It is a Sanskrit word. The root meaning is bhaja-dhātūkti. Bhaja. Bhaja means service. So bhaja-dhātūkti bhakti, bhaktyā.

Here it is clearly said, puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā. Tv ananyayā means ”without any other engagement.” Bhakti means… The definition of bhakti, devotional service, is given in authoritative books like Nārada-pañcarātra. It is said there that… This is the definition of bhakti: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Now we are encumbered with so many designations, designation. This body is Indian-it is a designation. Your body, American-it is a designation. You are not this body, not this designation. Suppose if your university gives you one degree, M.A. or B.A., Ph.D., oh, that degree you are not. It is a designation. So bhakti means you have to get yourself from this designation. Designation. Sarva upādhi. Upādhi means designation. So somebody, if gives me title, Sir Anatole, or this or that, oh, I become very happy: ”Oh, I have got this ’sir’ title.” But I forget that this is my designation. It will exist so long I have got this body. But the body is sure to vanquish, so designation will vanquish. When you get another body, then you get another designation. Suppose in this body I am American and next body you get China. Then you become Chinese designation. So we are changing our designation. We should stop this business of designation. You see? So sarvopādhi-vinir… If one is determined to get out of all these nonsense designations, then he can attain bhakti.

So sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means complete pure. What is that purity? "Oh, I am spirit. Ahaṁ brahmāsmi. I am Brahman. I am Brahman. I am not this matter. This is my covering. I am now eternal servant of Kṛṣṇa. That is my real identity." So one who is freed from the designation and situated in his real constitutional position, that person, when he is fixed up, when he renders service in that way, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīkeṇa. Hṛṣīka means the senses. Now my senses are designated. When my senses will be free from designation and with that freedom, with that freedom, in that purity, when I shall engage in Kṛṣṇa consciousness service, that is called devotional service. So,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is explained by Rūpa Gosvāmī. He says,

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Ānukūlyena, favorable. We have to serve Kṛṣṇa favorably, not unfavorably. Anyābhilāṣitā-śūnyam. We want to serve God with some material purpose, some material gain. Of course, that is also nice. If somebody goes to God for some material gain, he is far greater than the person who never goes to God. That is admitted in the Bhagavad-gītā. Catur-vidhā bhajante māṁ sukṛtino 'rjuna, ārto arthārthī. That is a better man. But we should not be… We should not go to God with some purpose of material benefit. We should be free from this. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. And jñāna-karmādy-anāvṛtam. Jñāna-karma. Karma means work with some fruitive result. "I am working in Kṛṣṇa consciousness just to get some profit out of it"-no, this should not be done. And jñāna. Jñāna means I am trying to understand Kṛṣṇa. Of course, we shall try to understand Kṛṣṇa, but God, or Kṛṣṇa, is so unlimited, we cannot actually understand. We cannot understand. It is not possible for us. Therefore we have to accept whatever we can understand. Just like this Bhagavad-gītā is presented for our understanding. We should so far understand.

So jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anuśīlanam, culture of Kṛṣṇa favorably, that Kṛṣṇa, how Kṛṣṇa is pleased, we should do like that. We should know how Kṛṣṇa is pleased. How you can know? The Bhagavad-gītā is there, and take the right interpretation from a right person. Then you'll know what Kṛṣṇa wants and do accordingly. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. Then you are elevated to the first-class devotional service. You see? First-class devotional service. Everything should be anukūla. Anukūla means favorable.

So these things are there. It is a great science, and we have got immense literature for this. If we have got time, we can utilize. We can understand this science and prepare ourself for the supreme benefit.

So puruṣa… So in that spiritual planet, puruṣaḥ sa paraḥ pārtha, there is the Supreme Personality of Godhead. In the spiritual planet there are… Just like you see here millions of planets or stars within this universe. This universe is a small particle only. There are many universes like this. And in the spiritual sky there are three… This is only one-fourth manifestation of the planets. There are other. Three-fourth is there in the spiritual sky. That information is there in the Bhagavad-gītā. Ekāṁśena sthito jagat [Bg. 10.42]. So each and every spiritual planet, there is expansion of Kṛṣṇa, and they are differently named. In that picture we will find, our Bhāgavata. Innumerable. So puruṣa. They are all puruṣa. Puruṣa means the person. They are not imperson. Puruṣa. Puruṣaḥ sa paraḥ. But superior. Puruṣaḥ sa paraḥ pārtha bhaktyā labhyaḥ. You can approach that puruṣa simply by devotional service, not by challenge, not by philosophical speculation or not by exercise of this yoga and that yoga. No. Simply by surrender and devotional service. It is clearly stated. It is not stated that you can reach there by philosophical speculation, mental concoction or by some physical exercise. This is not possible. You have to reach there bhaktyā, by devotion, ananyayā, ananya-cetāḥ, without deviation to this karma, fruitive activities, or the philosophical speculation or this exercise. No. Simply, simply this devotional service, unalloyed devotional service without any mixture. If you can adopt that, then…

And how is that puruṣa? Yasya antaḥsthāni bhūtāni yena sarvam idaṁ tatam. He is such a puruṣa, He is such a person, that everything, whatever you see, is within Him, and He is without, all-pervading. He has got such energy. How it is, that? Just like the sun is fixed up in one place located, but the sun rays is, all over the universe is distributed, similarly, although God is there, still, His energy is distributed everywhere. And He is not different from His energy. Just like the sunshine and the sun is not different, the same, same illuminating substance, similarly, He is distributed all over by His energies, different energies, and He is not different from His energy. Just like if there is electric energy, you can light up any lamp from anywhere, similarly, if we are progressive, if we are advanced in devotional service, we can see God everywhere, anywhere. We require to be qualified. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who developed that love of God, they are constantly, twenty-four hours, seeing God before him. Santaḥ sadaiva. Sadaiva means twenty-four hours, constantly. Not that "Oh, I have seen God yesterday night. Now He is not." No. He is always with you. God is everywhere. You can see Kṛṣṇa everywhere. But we have to develop that eyes.

So these are the process of Kṛṣṇa consciousness. We should invite you to come and cooperate with us. This is a great science. And let us take advantage of it.

Thank you very much. Now, if there is a question, you can put it. (end)

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Bhagavad-gītā 8.21-22

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New York, November 19, 1966
Prabhupāda:
avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama
[Bg. 8.21]

This verse we have been discussing last day, that avyaktaḥ akṣaraḥ. Avyakta means which is not manifested. This material world is manifested, but the spiritual world is not manifested before us. But, although not manifested, that part of this creation is eternal. Akṣara. Akṣara means "which has no annihilation." In the material world everything is born, it stays for some time, it develops, it gives some by-products, then it dwindles and then vanishes. These six forms of changes of the material form-ṣaḍ-vikāra. This is called in Sanskrit word ṣaḍ-vikāra, six kinds of changes. But the spiritual world, avyakta, which is not manifested at the present moment before us, that is akṣara. Akṣara means it is eternal. It does not annihilate.

Now, this spiritual vision at the present moment, because we are covered by the material dress, or material senses, therefore the spiritual world or anything spiritual is not conceivable due to our material senses. But we can feel that there is something spiritual. That is possible. Although we are fully in ignorance of the spiritual matter, still, we can feel. If you analyze yourself silently, "What I am? I am this finger? I am this body? I am this hair?" you'll deny, "No I am not this." So beyond this body, what is, that is spiritual. That we can feel. Similarly, as we cannot find our self within this matter, although I'm here, that we can distinguish, the distinction between dead body and living body, something minus. That something is spirit. That something is spirit. Although we have no eyes to see, but the spirit is there. That is the beginning of Bhagavad-gītā. Avināśi tu tad viddhi yena sarvam idaṁ tatam. That spiritual existence is eternal, whereas this body is not eternal.

Now, here it is said that avyaktaḥ akṣaraḥ: "That nonmanifested, spiritual atmosphere is nonmanifested." But how it can be manifested? We have little feeling of it, but how it can be manifested? Yes. It can be manifested. And that is Kṛṣṇa consciousness, which we are preaching. In the Vedic literature it is said that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya means the senses. We perceive or we get knowledge through the instruments of different senses-eyes, ear, or smelling, tongue, touch. These are our five sense for gathering knowledge. And there are five senses for working. So we have got ten senses. And the ten senses are being conducted by the mind. So ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ.

Now, because Kṛṣṇa, Kṛṣṇa is complete spirit and He's absolute, therefore His name is also spirit; His name, His form, His quality, His, I mean to say, opulence, His paraphernalia-everything is spiritual. But at the present moment, due to our material bondage or condition, we cannot understand what is spiritual. But this ignorance can be moved by this process, chanting Hare Kṛṣṇa. How it is? I'll give you example. Just like a man is sleeping. A man is sleeping. How you can awake him? By vibration of sound. "Mr. such-and-such, just get up. Get up! The time is up." Although he is now practically unconscious, he cannot see, he cannot, er, still, that hearing process is so prominent that a sleeping man can be awakened by vibration of sound. Similarly, the spirit soul, although it is now overpowered by this material bondage or material conditions, that spiritual consciousness can be revived by this transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And for practical example, we are experiencing, and some of you…

Now, this is Sanskrit word. Some of you do not know what is the meaning of this Hare Kṛṣṇa. This meaning of Hare Kṛṣṇa is… It is just addressing the Supreme Lord and His energy, Harā. Harā is the energy, and Kṛṣṇa is the Supreme Lord. So we are addressing, Hare Kṛṣṇa, Hare Kṛṣṇa: "O the energy of the Lord, O the Lord, please accept me." That's all. "Please accept me." We have no other prayer. "Please accept me." Lord Caitanya taught that we should simply cry, and we shall simply pray for accepting us. That's all. So this vibration is simply a cry for addressing the Supreme Lord, requesting Him, "Please accept me. Please accept me."

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

This prayer was offered by Lord Caitanya. He's praying, "O my dear Kṛṣṇa, the son of Nanda…" Kṛṣṇa appeared as a foster son of Nanda Mahārāja. And Kṛṣṇa is very delighted when He is connected with some of His devotees' names. So Lord Caitanya addresses Him, "O the son of Nanda, somehow or other, I have now fallen in this ocean of nescience, ignorance. Please pick me up and fix me as one of the atoms of Your lotus feet." That's all. Just like a man fallen in the ocean, the only survival is… If somebody goes and picks him just one inch above the water, he feels immediately relieved. Immediately. So as soon as we are fixed up in Kṛṣṇa consciousness, the immediate relief. Immediately. There is no question about it. It is such a nice thing.

So although we cannot perceive the transcendental nature of the Supreme Lord, His name, His fame… Simply by speculating that what is the name of God, he cannot understand what is the name of God. Simply by speculating what is the form of God, it is not possible to understand. But as soon as you become situated in Kṛṣṇa consciousness, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you engage yourself in this Kṛṣṇa consciousness business, then gradually God will reveal Himself before you. Oh, you cannot see God by your own endeavor. But if you qualify yourself, God will reveal Himself and you'll see Him. This is the process. You cannot order, "O God, please come before me and dance before me." No. He cannot be order-supplier. But you have to do in such a way that He'll be pleased to reveal Himself before you and you'll see Him fully.

So here it is said, avyaktaḥ akṣaraḥ. The transcendental, there is. Because it is spoken in the Bhagavad-gītā and the Supreme Personality of Godhead is speaking Himself, there is no cause of doubting. There is no cause of doubting. The only thing is how to feel it, how to understand it. That understanding will gradually be developed, and it will be…, the truth will be revealed to you if you go on with this chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… This is simple process, very simple process. Even children can take part in it. Even a child of six months took part in it. Perhaps in the last meeting you have seen. There was a small child, sitting on the lap of his father, and he was also (claps) joining. You see. Because automatic. A dog will dance, a cat will dance, a child will dance. There is no necessity of preliminary qualification for understanding, because it is from the spiritual platform. It is from the spiritual platform.

So this simple process will reveal before you what is spiritual kingdom, what is God, what you are, what is this material world, why you are conditioned, what is the remedy. Everything will be… Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Gradually, step by step by step by step.

So avyakto ’kṣara ity uktaḥ: ”It is in the Vedic literature it is said that that spiritual world and the spirit, everything is nonmanifested, but still, that is eternal, eternal.” We have to see through the books of knowledge. We have to believe. And it will be revealed, if you follow. Just like you purchase a ticket for going to India, some India Airline or Pan American Airline, you purchase. But why do you purchase? You can disbelieve. So what is the evidence that I shall go to India by purchasing the ticket? But still, with faith, because people are going there, the company’s running, under certain circumstances, you create some faith, ”Yes, it will take me.” And actually, when you purchase ticket and sit down on the plane, ah, next morning you get down. So you have to be… But faith, why you are accepting that faith? Because it is a company which is authorized, which is recognized, and therefore you are creating faith. Faith you must have. Without faith, you cannot go a step forward, even in your ordinary life. But faith, what faith? Ah, the belief and faith should be in the authorized, authorized place. That is the process. Faith we must have. Without faith, we cannot make progress, but not blind faith, but to accept something which is recognized.

So here Bhagavad-gītā is recognized. Bhagavad-gītā is recognized, so far India is concerned, cent percent. Either they may be theist or atheist, that doesn’t matter. Bhagavad-gītā is accepted by all classes of men in India. And so far outside India is concerned, all scholars, all religionists, all philosophers, they have accepted this Bhagavad-gītā as authority. So there is no doubt about Bhagavad-gītā’s being authority. Even Professor Einstein, he was reading regularly this Bhagavad-gītā, such a great scientist. So there are many evidences. So you believe this, that there is a spiritual atmosphere and that is the kingdom of God. And here it is stated that yaṁ prāpya na nivartante, if you somehow or other, you can reach that spiritual atmosphere, then the result is na nivartante, you’ll have no more to take this material body, na nivartante. Tad dhāma paramaṁ mama. So you’ll become quietly and happily situated in your eternal life. Don’t you think?

Now, suppose if you are placed in some country where you can understand that ”In this country I’ll have no more death, no more miseries, no more old age, no more disease,” will you not be happy? Suppose you are transferred to a country where these things are available… Oh, yes, I shall, I must be happy. If I can get some place where going I’ll have not to die again or not to become old and not to have any diseases, oh, certainly I shall accept it. That is my desire, heart’s desire. I want. I want that. Why you want that? Because you have got the right to have that prerogative. You have got the right. Therefore you want. You are eternal. You are blissful. You are full of knowledge. Simply you are covered by this material entanglement. Therefore you have forgotten yourself. Now, here is the chance. Here is the chance to take advantage and revive my original status of life, original status of life. Here it is clearly said, yaṁ prāpya na nivartante: ”If you somehow or other can approach that spiritual atmosphere, then you haven’t got to return again in this land of miseries of the atmosphere.”

We have already discussed that we are trying to become happy by transferring ourself to the moon planet. Now the present movement is going there. We are thinking that if we can transfer ourself to the moon planet, we shall be happy. Oh, it is useless. Bhagavad-gītā has already informed you that even if you go to the highest planet, ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16], even if you go by some way or other… You cannot go. That is a dream only. But still, if you go by your sputnik or by aeronautic means, but still, the four principles of material miseries, namely birth, death, old age and disease, you cannot avoid. So it is not our business to have our place anywhere within this material world. Either this country or that country or this planet or that planet, you’ll never be happy. Here is information. Avyaktaḥ akṣara ity uktas tam āhuḥ paramāṁ gatim. If you can reach that highest perfectional stage of life, then only you’ll no longer be required to come back again to this nonsense material world. Yes. This is the information you get.

And where you shall do, what you shall do there? Some philosophers think that that spiritual atmosphere must be impersonal, impersonal, void. There are some philosophers, they think like that, that ”There is. We accept the spiritual atmosphere.” The impersonalists, Śaṅkarites, even the Buddhists, they also, some way or other, they accept that there is the voidness. But the Bhagavad-gītā does not disappoint you in that way. That voidness philosophy has created atheism. Because, just try to understand clearly, I am spiritual being. I want enjoyment. That is my life. I want enjoyment. But as soon as my future is void, I must be inclined to enjoy this material life. Therefore they simply discuss this voidness impersonalism, but they enjoy as much as possible this material life. Simply armchair philosophical discussion. But as soon as we see their behavior, they’re too much attached with the material enjoyment. So that is simply you can enjoy some speculation. That’s all. But there is no benefit. But really if one has any spiritual sense, he’ll at once cease from all this nonsense enjoyment. That is the symptom of any idea of spirituality. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. The test is… If you have developed your Kṛṣṇa consciousness, if you have developed your devotional spirit, spiritual realization, the result will be that you’ll be at once detached from these all kinds of material enjoyment. How it is? The example is given that just like a hungry man, if he’s given nice foodstuff, and as soon as he eats and feels satisfaction, he says, ”No, I don’t want anymore. I am satisfied.” Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42]. This is also stated in the Bhagavad-gītā. You’ll find.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Oh. One who is spiritually realized, his symptom will be full satisfaction. He'll no longer be hankering after this nonsense material enjoyment. That is spiritual realization. Paraṁ dṛṣṭvā nivartate. Rasa-varjaṁ raso 'py asya [Bg. 9.59]. Raso 'py asya.

Now, just like… It is very clearly stated in the Bhagavad-gītā. Just like a diseased man, he's forbidden by the doctor, "Oh, you don't eat. You don't have sex life. You don't, don't…" So many don't's. But he is forced to accept that don't, but inner side he feels, "Oh, if I get, I'll be happy." Inner side is want. But a spiritualist, inner side is strong. He's not impotent, but he'll don't like sex intercourse. Doesn't like. He hates. That is spiritual life. Inner side is strong enough. He can marry thrice, but he has got a detachment. That is spiritual life. Paraṁ dṛṣṭvā nivartate. Just like if you get something superior, naturally, you give up all inferior things.

So we want enjoyment, but this atheism or this voidness, this impersonalism, they have created such an atmosphere that we are simply speculating, but we are addicted to these material enjoyments. That is not the process. Here it is said, puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā. If you accept this principle of Kṛṣṇa consciousness, the devotional path, and if you worship that Supreme Personality of Godhead, then you can have the spiritual realization and you prepare yourself and you become detached from this material enjoyment. Your life becomes sublime. Oh. That is the process of Kṛṣṇa consciousness. Puruṣa. Here it is clearly said, puruṣa, puruṣa, the Supreme Personality of Godhead. Puruṣaḥ sa paraḥ. Paraḥ means Supreme. Paraḥ: "O My dear Arjuna, that in that spiritual atmosphere, there is the Supreme Personality." He's a person just like you and me. Just we have got talking face to face, when you'll reach there you'll talk face to face with God. You'll play, you'll eat, everything. Puruṣaḥ sa paraḥ pārtha.

How can I attain that state? Bhaktyā. Not by speculating, but bhakti. You have to submit. You have to render transcendental loving service. That is the way. Bhaktyā tv ananyayā. Tv ananyayā means without any adulteration. Adulter… What is that adulteration? "Now I love God for some material benefit." That is adulteration. "I love God to become one with Him." That is adulteration. This adulteration in devotional service will not help you. Unadulterated. Tv ananyayā. Ananyayā. Yasyāntaḥsthāni bhūtāni yena sarvam idaṁ tatam. And that Supreme Personality, although He's just like a person, like you and me, still, He's so widespread that everything is within Him and everything in Him, He's outside and inside. That is the conception of God. God is everywhere, but still, He has got His kingdom, abode. He has got His association, everything. Just like the sun. The sunshine is all over the universe, but it has got his own planet, his own residence, localized, everything.

So that is the conception of God. And that God, or Kṛṣṇa, is in that spiritual atmosphere. If we approach, then our life will be successful, our aims will be fulfilled, and we'll be happy, and we'll be prosperous eternally, not for temporary, but eternally.

Thank you very much. Any questions? (end)

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Bhagavad-gītā 8.22-27

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New York, November 20, 1966

Prabhupāda:

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥsthāni bhūtāni
yena sarvam idaṁ tatam

We have been discussing about the transcendental world. The transcendental world is above this material sky. The material sky is also a part of the transcendental sky or spiritual sky-it is covered only. This thing we have already explained. Just like the sky, some part of the sky is covered by cloud. The cloud cannot cover the whole sky. That is not possible. That is not in the power of the cloud. Only insignificant portion of the cloud, er, sky, is covered by cloud. Similarly, the unlimited sky, spiritual sky, and some portion of it, when it is covered by mahat-tattva or a spiritual cloud, the portion which is covered, it is called material sky.

This material sky is meant for the conditioned soul. Just like the prison house. What is this prison house? The prison house is a certain area of the state, walled, all sides walled and protected, so that the prisoners may not come out. That is called prison. But it is within the state, within the city, under insignificant portion. Similarly, this material manifestation is only a very insignificant portion of the spiritual sky, and it is covered so that we may not go to the spiritual sky. That is not possible. We cannot go. We cannot travel even in the outer space of this material sky. So we have got very limited potency. But this is the situation.

So there, in the spiritual sky, there are spiritual planets, and on each planet the Lord is manifested. There are innumerable planets. So here it is, that information is given in the Bhagavad-gītā, that puruṣaḥ sa paraḥ pārtha: "That spiritual sky, the predominating Personality of Godhead is transcendental." Just like here, in every country, in every planet, there is a predominating personality. In your country, the predominating personality is President Johnson. Similarly, in every country there is a predominating personality. Similarly, every planet there is a predominating personality. So the same system is there also. But there is no rival. Puruṣaḥ sa paraḥ pārtha. There, the Personality of Godhead, there is nobody rival. Just like here, the predominating personality, President Johnson, when the next election will come, there will be so many rivals. But in the spiritual sky there is no rival. In the spiritual sky the Supreme Lord is the Supreme. And those who wanted to become rival, they are put into this material sky, under condition of the material nature. This is the difference between spiritual sky and material sky.

So puruṣaḥ sa paraḥ pārtha. There the predominating Personality of Godhead is transcendental. Because there is no rivalry, there are also inhabitants; in those planets, there are inhabitants. They are liberated souls. In the Bhāgavata we get information that their feature of the body is exactly like God. In some of the planets the God is manifested in two hands; and some of the planets, the God is manifested in four hands. And the living entities, they are also of the same feature. The inhabitants or citizens, they are also of the four hands. And one cannot distinguish who is God and who is not God. This is called sārūpya-mukti, liberation of the same feature.

There are five kinds of liberation: sāyujya, sārūpya, sālokya, sārṣṭi, sāmīpya, five kinds of liberation. So sāyujya-mukti is to merge into the impersonal effulgence of God. That is called sāyujya-mukti. If you like, you can merge your identity with the impersonal feature of the Supreme Lord, which is called Brahman, brahmajyoti. That you can do. But that is not very palatable.

That we have discussed many times. But others… There are two schools of philosophers. One likes to merge into the existence of the Supreme and close his identity, individual identity-no more individuality. That you can do. You close your identity. But that sort of merging is risky also. That we have several times discussed. But if you enter into some planets, spiritual planets, then you can have five kinds of liberation. One kind of liberation is sārūpya. You can have body exactly like God. Sārūpya. Sālokya. You can live in the same planet, sālokya. Sālokya, sālokya and sārṣṭi. Sārṣṭi means you can have similar opulence as God has, similar opulence. So much powerful you can become that you are as powerful as God is. That is called sārṣṭi. And sāmīpya. Sāmīpya means you can always remain with God as one of the associates. Just like Arjuna. Arjuna is always with Kṛṣṇa as friend. This is called sāmīpya.

So there are different kinds of liberation. Now, any one, any of these five kinds of liberations you can have. But out of the five, the sāyujya-mukti, or the liberation by becoming merged into the existence of the Supreme, is not accepted by the Vaiṣṇava philosophers. We belong to the Vaiṣṇava philosophical school, Vaiṣṇava. Vaiṣṇava means we want to worship God as He is, and we keep our separate identity eternally to serve Him. That is Vaiṣṇava philosophy. And the Māyāvāda philosophy and impersonalist philosophy is that they want to close their individual identity and merge into the existence of the Supreme.

Now, here Lord Kṛṣṇa does not advise you… That is a suicidal policy. That policy is neither recommended by Kṛṣṇa, the Supreme Personality of Godhead, in the Bhagavad-gītā, neither the Vaiṣṇava philosophers, they accept it, to merge. They don't wish to close their individuality. They…Lord Caitanya, the stalwart amongst the Vaiṣṇava philosophers, He said that, He prayed that

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

The pure Vaiṣṇava, unadulterated devotee of the Lord, they do not want even liberation. They don't want. They don't care for liberation also. What they want? Just like in this prayer, Lord Caitanya says, mama janmani janmanīśvare bhavatād bhaktir

ahaitukī: "I may remain Your pure devotee birth after birth." That means, when there is birth after birth, there is no liberation. So He doesn't expect even liberation. When you are liberated, there is no birth. Either you remain in the spiritual planet or you merge into the existence of the Supreme, there is no more birth in this material world. But Caitanya Mahāprabhu prays that "Birth after birth." That means He doesn't care whether He is liberated or not liberated; He wants simply to be engaged in Kṛṣṇa consciousness, to serve the Lord, Supreme Lord. That is His philosophy. Never mind where He is. The devotee doesn't mind whether he's born in the animal society or human society or demigod society or any society. He simply prays to God that "I may not forget You. I may be always engaged in Your transcendental loving service." This is the symptom of pure devotion. Of course, a devotee, wherever he remains, he remains in the spiritual kingdom, even in this material body. But from his side he does not demand from God anything for his personal superiority or personal comfort.

So Lord Kṛṣṇa says that if you want to become one of the associates in that spiritual planet, then you have to become a pure devotee. Puruṣaḥ sa paraḥ pārtha bhaktyā labhyaḥ. Bhaktyā labhyaḥ means you can attain that perfection by devotional service. And ananyayā. Ananyayā means "without any deviation." Ananyayā. What is that deviation? The deviation is that we are sometimes inclined to become a devotee for some material benefits. So here it is said that ananyayā, ananya-bhakti, without any deviation, without any material profit, you have to become a pure devotee. Then you can attain that spiritual planet.

Now, what is the nature of God? That is also… Mmmm. Yasyāntaḥsthāni bhūtāni yena sarvam idaṁ tatam. The Supreme Lord, although He's person, just like exactly a person like you and me, still, He's so, I mean to say, great that all this manifestation, spiritual or material, that is within Him. And He is also all-pervading, all-pervading by His different… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport], by His different energies, He's all-pervading everywhere. You can… If you develop pure Kṛṣṇa consciousness, you can see Kṛṣṇa always before you. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. These stages are there. So these are explained in the Śrīmad-Bhagavad-gītā. Then again Lord Kṛṣṇa explains. This is for the devotee.

Now, for ordinary persons, there are some chances how to enter into that spiritual kingdom. Here it is said,

yatra kāle tv anāvṛttim
āvṛttiṁ caiva yoginaḥ
prayātā yānti taṁ kālaṁ
vakṣyāmi bharatarṣabha

Now Kṛṣṇa is explaining that "My dear Arjuna, there are different time indication of passing away from this material world. That I am explaining to you." Yatra kāle, the time. Now suppose at a particular… There are different… Of course, in your country I do not know what is the astronomical almanac, but in India there is very minute calculation of astronomical situation. When a man is born, his horoscope is made, and when a man dies, how does he go, where he is going, what is his situation, by astronomical calculation they can say. So Kṛṣṇa also, accepting that principle, and He's confirming herewith that yatra kāle tu anāvṛttim. If some, at some particular time I leave this body, then I may become liberated. That means no more my birth in this material world. Similarly, if I die at a particular moment, I may…, I'll have to come back again in this material world. It is all chance. But that chance, accidentally or by some way or other one may have. But, for the devotee, there is no such chance. He is surely, he is surely. Because devotee… Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. A devotee is always in Kṛṣṇa consciousness. So there is no question of chance. He does not give any chance to think otherwise. Therefore he is guaranteed. But for others there are some chances like that, that in particular moment if he dies, if he leaves this body, then he can enter into the spiritual kingdom.

agnir jyotir ahaḥ śuklaḥ
ṣaṇ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ

You know that the sun's movement are different, six months on the northern side and six months on the southern side. The sun is also moving according to Vedic calculation, and in Śrīmad-Bhāgavatam we get information that the sun is in the center of the universe. And it is also moving. As all other planets are moving, the sun is also moving. And the movement, I have seen, it is calculated that it is sixteen thousand miles per second. The sun's movement is like that. So, if we believe… And we can see the sun's movement, northern side and southern side. So when a person dies during this movement of the sun on the northern side, then he can attain liberation. That is stated in Bhagavad-gītā; in other Vedic scriptures also.

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

And if somebody dies at night, and in cloud, and it is the season during the six months when the sun is on the southern side, then the yogi, a person who dies in that particular time, he comes back again in this material world.

śukla-kṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayāvartate punaḥ

In this way, either this side or that side, that is accidental. That nobody can say, "When I'm going to die." It is simply accidental. If somebody dies accidentally during this period as stated, so somebody can attain liberation and somebody may not attain. And that is doubtful.

naite sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna
[Bg. 8.7]

But one person who is bhakti-yogī, who is always in Kṛṣṇa consciousness, for him there is no question of such chance. It is sure. It is sure. Even he dies at the time of this southern or northern, he has nothing to concern about that chance. Because we have already discussed that at the time of death if you can think of Kṛṣṇa, then at once you are transferred to the Kṛṣṇaloka, Kṛṣṇa platform.

So therefore Kṛṣṇa advises, tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna: "You always remain in Kṛṣṇa consciousness. Always remain in Kṛṣṇa consciousness." And that is not very difficult. If you practice this Kṛṣṇa consciousness, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then this practice will help you to be, remain, because this Kṛṣṇa and the Kṛṣṇa in His spiritual kingdom is no different, Absolute. The Kṛṣṇa, this sound vibration, and Kṛṣṇa, the original Personality of Godhead, the same. By sound vibration, you can have Kṛṣṇa associated with you. Just like we are associating, we are sitting together, similarly, while, I mean to say, you are walking on the street, if you are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, that means Kṛṣṇa is going with you. Just like you have seen. While walking on the street, you see up on the horizon. You'll see the moon is going with you. The sun is going with you. And a long… I remember…, very long… It is about fifty years before. When I was householder, my second son-he was about four years old-he was walking with me on the street, and he was ask me, "Father, why the moon is going with us? Why the moon is going with us?" Yes. The moon is… As you find that the moon is going with you, similarly, by chanting, if the moon has got such power-it is a material thing; it can go with you-don't you think the Supreme Lord, who is all-powerful, He cannot remain with you? Yes. He can. By His potency, He can remain with you, provided you are also qualified to keep His company. If you are a pure devotee and if you are always merged in the thought of Kṛṣṇa, you should always remember that Kṛṣṇa is with you. Kṛṣṇa is with you.

Lord Caitanya has confirmed this version, absolute version, in His prayer,

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

He is praying, "My dear Kṛṣṇa, my dear Lord, Your name is always invested with all the potencies of Your person." Nāmnām. "You have got all the potencies in name, and You have made it so easy that we can chant without any hard-and-fast rules and regulations." Suppose if you have to establish one temple of Kṛṣṇa. You have got to observe so many rules and regulations. You have to spend money. You have to see its management. But here, by chanting, any man can have the same benefit of becoming nearer or in company with Kṛṣṇa always and derive all the benefits out of it. Of course, there is benefit when you are associated with Kṛṣṇa. So the same benefit… Just like Arjuna is deriving the benefit, being associated with Kṛṣṇa, similarly, you can also derive the same benefit as being associated with Kṛṣṇa simply by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is possible.

So Lord Caitanya says… It is not my version… Lord Caitanya says who are realized soul, who is considered to be the authority and incarnation of Kṛṣṇa, Kṛṣṇa Himself is saying that "You have been… The Lord, You have become so kind to these people of this material world or of this age especially that they cannot have any facility for understanding God." But God has descended in the form, in the sound, in the sound form, transcendental sound form. Simply by vibrating, you associate with God. Simply by vibrating, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is so much kindness of the Supreme Lord, that He wants to associate with you. So you should receive Him.

This is… It is not expensive, no loss on your part. Why don't you take this advantage? If there is any profit, why do you not care for it? Take this. Always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna: [Bg. 8.7] "Therefore, My dear Arjuna, you should always be engaged in this yoga system, yoga-yuktaḥ, in this transcendental form of yoga." You haven't got to do anything, controlling your breathing system or some gymnastic system, nothing. Simply… You haven't got to acquire any specific qualification to chant this Hare Kṛṣṇa. Just like in your country-this language is Sanskrit, and some of you do not know the meaning. Still, it is so attractive when we chant Hare Kṛṣṇa in the park or any public place, oh, all ladies, gentlemen, boys and girls, they take part.

So there is no rule, or hard-and-fast rule, for chanting. You just take to it as recommended by Kṛṣṇa here: sarveṣu kāleṣu-always, twenty-four hours. You'll be completely safe even in this dangerous position. You, you, you should always know that this material world is always dangerous position. Just like you started the peace movement. Why? You were thinking that danger is coming, danger is coming. Yes, at any moment, there may be danger of war declaration and all these innocent youths may be called to fight. So it is always, however you may think that "I am independent nation" and this and that, you should always remember that this material world is full of danger. It is a dangerous spot. Therefore, who are Kṛṣṇa conscious, who are devotee of Kṛṣṇa, for them, this dangerous place is not suitable. This dangerous… Padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. Padaṁ padam. In every step there is danger. This place is not suitable for the devotees of the Lord. Padaṁ padaṁ yad vipadāṁ na teṣām. In the Bhāgavata… They are not meant for remaining this miserable, dangerous place. Yes.

So we have got this nice body, human form of life, with an advanced consciousness. Just merge it into Kṛṣṇa consciousness and be happy. This is the sum and substance of this movement. You take advantage of it and be happy.

Thank you very much. [break]

Student: What is the function of the chanting? Because the chanting seems to serve a function, at least to me, of-which may be my own individual weakness, but nevertheless-is an experience I have been shown…

Prabhupāda: Chanting, the chanting process is just to cleanse your mind. You have got so many misunderstandings about yourself, about this world, about God, and about our interrelationship between these things. We have got so many misgivings. We are in the position of complete ignorance. This chanting will help you to cleanse your mind. Then you'll understand that this chanting Hare Kṛṣṇa is not different from Kṛṣṇa.

Student: Yes. No, I, I, I…

Prabhupāda: Yes. Yes. Yes. So in the beginning we have to chant. We may be in whatever position we are; that doesn't matter. If we begin chanting then our, the first benefit will be ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] "The mind will be clear of all dirty things." Ceto-darpaṇa-mārjanam. And then next stage will be bhava-mahā-dāvāgni-nirvāpaṇam. The next stage will be that the sufferings, the miseries of this material world, will subside. So we'll have to, I mean to say, make progress stage after stage. But any stage you can adopt this means, any stage. There is no necessity of preliminary qualification, that "You have to come to this stage and then chant." From any stage you can chant. Yes.

Student: Well, secondly, I don't quite understand what material world is, because…

Prabhupāda: Material world is full of suffering and miseries. Don't you understand it? Are you happy?

Student: Sometimes I'm happy and sometimes I'm not.

Prabhupāda: No. You are not happy. That sometimes is your imagination. Just like a diseased man says, "Oh, yes, I am well." What is that "well"? He's going to die and he's well?

Student: I don't claim any ultimate happiness…

Prabhupāda: No, you do not know what is happiness.

Student: …(indistinct) but it's greater or lesser…

Prabhupāda: Yes. You do not know what is happiness.

Student (2): Well, of course, that sorrow or that suffering might add the spice to make that suffering that goes in between happiness.

Prabhupāda: No. The thing is that there are different kinds of miseries. That we understand. That is our…, due to our ignorance. We don't care for it. Just like a man who is suffering from very, since a long time. He has forgotten what is happiness. He has forgotten what is real happiness. Similarly, the sufferings are there already. Now take for example, you are now young man. Now, would you like to become old man?

Student: I will become an old man in the process of…

Prabhupāda: Now, you will become. You'll be forced to become old man, but you don't like to become an old man.

Student: I'm not going to be forced to become old man.

Prabhupāda: Yes. Yes. Forced. You'll be forced.

Student: I don't see why…

Prabhupāda: If you don't like to become old man, you'll be forced to become old man.

Student: It's one of the conditions of…

Prabhupāda: Yes. That condition is miserable.

Student: I find it not miserable.

Prabhupāda: No. You don't because you are young man, but ask any old man how he's suffering. You see. A diseased man-do you want to be diseased?

Student: I wouldn't search it out.

Prabhupāda: Eh?

Student: I wouldn't search it out.

Prabhupāda: No, no. Just answer me. Do you like to be diseased?

Student: What is…?

Prabhupāda: Just answer.

Student: What is disease?

Prabhupāda: Oh? You have never suffered from disease? You have never suffered from disease?

Student: I've had, I've had the mumps and the measles and whooping cough, (laughter) which is what everyone has, and you get over…

Prabhupāda: Everyone has, that does not mean because…, that does not mean… Everyone is now suffering from this winter season, but that does not mean that is not suffering. So we have to admit that we are always in suffering.

Student: If I've never known happiness, I feel sure I've never known suffering either.

Prabhupāda: That is due to your ignorance. We are in suffering. We don't want to die. The death is there. We don't want to be diseased. The disease is there. We don't want to become old. The old age is there. So we don't…, so many things we don't want, but they are forced upon us. And any sane man will admit that these are sufferings. But if you are accustomed to these sufferings so you say, "It is all right," that is a different thing. But naturally, any sane man, he won't like to be diseased. He won't like to be old. He won't like to die. You see. Why this movement? Because if there is war, there will be death. So people are afraid. They're making agitation, "There should be no war." So don't you… Do you think that death is very pleasurable thing?

Student: I have never experienced…

Prabhupāda: You have experienced, forgotten. You have exper… Several times you have died, you have experienced, but you have forgotten. Forgetfulness… Forgetfulness is no excuse. Forgetfulness is no excuse. Suppose a child forgot some suffering. That does not mean that he did not suffer.

Student: No, I agree. I agree. But…

Prabhupāda: Yes. So suffering's there. You have to take version from realized souls, from, I mean to say, authorities that this… Just like in the Bhagavad-gītā it is said that duḥkhālayam aśāśvatam: [Bg. 8.15] "This place is full of miseries." So one has to realize it. Unless we understand that this place is miserable, there is no question how to get out of it.

Student: So we have to…

Prabhupāda: Similarly, a person who does not develop this miserable condition of this world, he is not fully developed. Just like the animals. Animals, they do not understand what is misery. They do not understand. They are satisfied… (end)

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Bhagavad-gītā 8.28-9.2

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New York, November 21, 1966

Prabhupāda: The Lord says that the purpose of all Vedic instruction is to achieve the highest goal of life, back to Godhead. Any scripture of any country, not only of this Bhagavad-gītā, but any scripture, they are aiming simply how to get us back to Godhead. That is the purpose. Take for any ex… Take for example any of the great religious reformers or ācāryas of any country. In your country, Lord Jesus Christ or Lord Buddha. Of course, Lord Buddha, he advented himself in India, but later on his philosophy was broadcast all over Asia. Then Lord Kṛṣṇa, or Hazrat Muhammad-anyone take. Nobody will say that "You make your best plan in this material world and live peacefully." That is a common factor. There may be little difference according to country, climate and situation in the scriptural injunction, but the main principle-that we are not meant for this material world, we have our destination in the spiritual world-that is accepted by everyone.

Therefore Lord Kṛṣṇa says,

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti cādyam

Ah, the yogi, the transcendentalist, his chief aim of life is how to get into the spiritual kingdom. That is the highest ambition of the yogi, of the transcendentalist.

Now we begin the Ninth Chapter. We have finished the Eighth Chapter. We are beginning the Ninth Chapter of the Bhagavad-gītā. Śrī bhagavān uvāca. The Personality of Godhead, Kṛṣṇa, is speaking. Śrī Bhagavān. I have several times described what this word bhagavān means. Bhaga means "opulence," and vān means "who possesses." So bhagavān. There is… Everything has definition. So in the Vedic scripture we'll find the definition of God. We have got some conception of God, but in the Vedic literature you'll find definite description, what do we mean by "God." That what do we mean by "God" is described in one word: Śrī bhagavān. Bhagavān. Bhaga means opulence, and vān means "one who possesses."

So what are the opulences? The opulences are that riches, wealth, and strength and influence and beauty, education, knowledge, and renunciation. These are opulences. Therefore Vedic literature says,

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhaga. These are opulences. Aiśvarya means opulence and… Aiśvaryasya samagrasya vīryasya. Vīryasya means strength. And yaśasaḥ. Yaśasaḥ means fame. And aiśvaryasya vīryasya yaśasaḥ śriyaḥ. Śriyaḥ means beauty. And jñāna. Jñāna means knowledge. And renunciation, vairāgya. Renunciation. These six opulences, when you find presented in a personality in full, He is God. He is God. That is the description of God. You have many rich men here in your New York City, but nobody can claim that he is the richest of all, he has got all the riches of the world. Nobody can claim. But if you find somebody who claims that "All the riches of the world or the universe belongs to me," He's God. He is God, just like Kṛṣṇa claimed.

In the Bhagavad-gītā you'll find,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

[Bg. 5.29]

The Lord says that ”I am the enjoyer. I am the enjoyer of all kinds of activities.” He’s the benefactor of all kinds of activities. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: ”I am the proprietor of all planets.” Loka means planets. We are proprietor of certain extent of land here, and we are very much proud. But God says that ”I am the proprietor of all the planets.” And suhṛdaṁ sarva-bhūtānām. And He is the friend of all living entities. And suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati: ”When a person understands that God is the proprietor of everything, God is the friend of everyone, God is the enjoyer of everything, by knowing these three things, one becomes very peaceful.” That is the peace formula. You cannot become in peace so long you think that ”I am the proprietor.” You are not actually the proprietor. You cannot claim proprietorship. Just like take for example this land of America. Say four hundred years before, the Red American, Red Indians, they were the proprietor. Now you are the proprietor. Now, after, say, four hundred years or thousand years, somebody will come. They’ll become proprietor. So actually, we are not proprietor. The land is there, we come here, and we claim falsely that ”I am proprietor.”

So this philosophy, as it is stated in the Īśopaniṣad that īśāvāsyam idaṁ sarvam [Īśo mantra 1], ”Everything belongs to God…’ Everything belongs to God. Nothing belongs to me. Actually, this is the fact. But under illusion we are thinking that ”I am the proprietor.” So God is proprietor. Therefore He is the richest man. He is the richest man. He’s not man, of course; He’s God. But He is the richest. So if you find somebody… There are many incarnations of God. Nowadays you’ll find, especially in India, there are dozens of incarnations of God. But if you ask him, ”Are you the proprietor of everything?” oh, that is very difficult to answer.

These are the checks, how you can understand that who is God. God must be the proprietor of all, everything. And He must be powerful than anyone. When Kṛṣṇa was present on this earth, nobody could conquer Him. There is not a single instance that Kṛṣṇa was defeated. So He belonged to the kṣatriya family. He identified Himself as kṣatriya. The kṣatriyas are meant for giving protection to the poor, to the weak. So He belonged to the royal family. So there were so many fightings in His so long He remained on this earth, but in no fight He was defeated. Therefore He was the most powerful. And so far His opulence is concerned, from Bhāgavatam we find that He married 16,108 wives, and every wife had a different palace. The palaces are described. And He expanded Himself into 16,108 divisions also. These things we have got in the Śrīmad-Bhāgavatam. If you believe, it is all right, but great ācāryas, great scholars of India, they have accepted this fact, that Kṛṣṇa is God.

Therefore, bhagavān uvāca. Vyāsadeva… This Bhagavad-gītā was written by Vyāsadeva, spoken by Lord Kṛṣṇa. It was noted by Vyāsadeva, and therefore Vyāsadeva says, śrī bhagavān uvāca: ”The Supreme Personality of Godhead said.” What does He say?

idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase ’śubhāt

”My dear Arjuna, now I shall speak to you the topmost part of knowledge.” Idaṁ tu te guhyatamam. Guhyatamam means ”most confidential.” There are different kinds, grades of knowledge. But here the Lord says, ”Just now I am going to explain what is the most confidential part of knowledge.” Idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave. Anasūyave. This very word is used. Anasūyave means ”who does not envy.” Does not envy. Just like the Lord says, ”I am the proprietor of all planets.” Somebody may say, ”Oh, Kṛṣṇa is claiming the proprietorship of everything. How is that?” Because in the material world we are always envious. If somebody is greater than me, I am envious: ”Oh, he’s…, in that way, he has so much progressed.” We are envious. This is the disease of material world, envious. So we are envious of God also. When God says that ”I am the proprietor,” we disbelieve it.

So here this very word is used, anasūyave. Arjuna is hearing from Lord Kṛṣṇa without any enviousness. He’s accepting what does He say. This is the way of understanding. We cannot understand by our mental speculation what is God. We have to hear, and we have to accept. Otherwise there is no way to understand what is God. So God says that ”Because you are not envious, therefore, I speak to you about the most confidential part of knowledge.” Jñānaṁ vijñāna-sahitam. Vijñāna-sahitam means this knowledge is not theoretical, but it is scientific. Whatever knowledge we get from Bhagavad-gītā, we should not think that it is sentimentalism or fanaticism. No. They’re all vijñānam, science. Jñānaṁ vijñāna-sahitaṁ yaj jñātvā: ”If you become well versed in this confidential part of knowledge, then the result will be mokṣyase aśubhāt.” Aśubhāt. Aśubha means inauspicious. Our stage of life, our existence in this material world, is aśubha, inauspicious, always miserable. Mokṣyase: ”You shall be liberated from this miserable life of material existence if you understand this knowledge.”

So let us carefully understand what the Lord says to Arjuna about this knowledge. He says,

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
susukhaṁ kartum avyayam
[Bg. 9.2]

Now, this process of knowledge or this process of activity which we are trying to propagate as Kṛṣṇa consciousness… Knowledge means, the topmost knowledge means Kṛṣṇa consciousness according to Bhagavad-gītā. Because in the Bhagavad-gītā you’ll find that a person who is learned, who is actually in knowledge, his symptoms will be that he has surrendered unto God. That is the symptom of knowledge. So long we go on speculating about God but do not surrender, that is not perfection of knowledge. Perfection of knowledge is bahūnāṁ janmanām ante: [Bg. 7.19] ”After many, many births’ mental speculation, philosophical speculation, when one understands what is actually God, God, then he surrenders there. He surrenders there.” So long we do not surrender, we cannot understand God. So bahūnāṁ janmanām ante jñānavān māṁ prapadyate. The Lord says, ”One who is actually in knowledge, that knowledge is achieved after many, many births, not all of a sudden.”

Of course, if we accept that ”God is great. Let me surrender,” then we can accept in a second. But our present position is to become envious of any greatness. So we are also envious of God: ”Why shall I surrender unto God? I am independent. I shall work independently.” These things are there. Therefore for rectifying these misgivings we have to wait many births. And Lord says, ”After many, many births, one who is actually in knowledge, he surrenders unto Me. He surrenders." Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19].

How? How does he show? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] "Because after many, many births' philosophical research, he can understand, 'God is everything. God is everything.' " The whole Bhagavad-gītā teaches this very science. God is everything. We are also part and parcel of God. So vāsudevaḥ sarvam iti: [Bg. 7.19] "One who understands that 'Vāsudeva, God, or Lord Śrī Kṛṣṇa…' " Śrī Kṛṣṇa means God. If there is any perfect name of God, that is Śrī Kṛṣṇa. Why?

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

Kṛṣi. Kṛṣi means cultivation, and kṛṣi means very great. Kṛṣ-dhātu. So kṛṣṇa or kṛṣ means who repeated repetition of birth, repetition. So kṛṣi-"repetition of birth;" ṇa means "one who checks it." He is Kṛṣṇa. "Repetition of birth, one who checks," He is Kṛṣṇa. Therefore our repetition of birth can be checked only by God. Otherwise not possible. Hariṁ vinā na mṛtiṁ taranti: "Nobody can stop his repetition of birth and death without having the causeless mercy of God."

So therefore Kṛṣṇa, Kṛṣṇa is a scientific name of God. So Vāsudeva, that Kṛṣṇa's another… Kṛṣṇa has many names. Vāsudeva. Vāsudeva means "all-pervading." So vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. After many, many births, if one comes to this understanding that "Vāsudeva, the Supreme Personality of Godhead, is everything," that is his perfection of knowledge. That is his perfection of knowledge. And at that time he surrenders. Sa mahātmā sudurlabhaḥ. That sort of, I mean to say, great soul, mahātmā… Mahātmā means great soul. You have… Perhaps you have heard mahātmā, the word, Indian word. Mahātmā is a designation of a person who is a surrendered soul to the Supreme Personality of Godhead. He's called mahātmā. He's not… Mahātmā means "great," "expanding, expanded." Ha. So one who becomes a devotee of the Lord, automatically he becomes expanded. Therefore mahātmā means one whose heart is expanded.

Here Kṛṣṇa says that rāja-vidyā, rāja-vidyā: "The knowledge which I am just trying to impart, this is rāja-vidyā, the king of all knowledge." Rāja-vidyā. Rāja means "king," and vidyā means "knowledge." There are… Just like in our ordinary course of life we find somebody king, somebody subject, similarly, He's comparing this knowledge as the topmost, the king of all knowledge. Rāja-vidyā rāja-guhyam. Rāja-guhyam means "very confidential." And pavitram. Pavitram means "very pure," idam, "this knowledge." And uttamam. Uttamam means "which is transcendental." Ut means "trans-," and tama means "darkness." So uttama means "the knowledge which is beyond this material darkness." This material world is called darkness, and when the knowledge surpasses this material world, material knowledge, that is really called uttama. Udgata-tamaṁ yasmāt: "from which the darkness has been separated." Light, the knowledge of light…

So uttamam. Pratyakṣa avagamam. Pratyakṣa avagamam means if you follow this path, then you will personally understand how far you are advancing. How far you have become on the path of perfection, you yourself will understand. Nobody will require to certify that "You have advanced so much." You'll understand yourself. Pratyakṣa avagamaṁ dharmyam. Dharmyam means the religious principles. Pratyakṣa avagamaṁ dharmyaṁ susukham. Susukham means that it is very happy to execute. Very happy to execute. Susukhaṁ kartum avyayam [Bg. 9.2]. And if you perform it, it will have never any lapse. It is permanent, permanent. We do many things which is, has no permanent effect, which has no permanent… Suppose we work in this material world for some perfection of education, or perfection of business. We get, amass a vast amount of money. But that is not avyayam. That is not eternal. As soon as your body is finished, everything is finished. Your education finished, your M.A. degree finished, your bank balance finished, and everything, your family finished-everything finished. Now again begin life. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22].

So therefore anything, whatever you are doing in this material world, that is not avyayam. That is not eternal. Temporary. Temporary. So this knowledge is not like that. Svalpam apy asya dharmasya trāyate mahato bhayāt: "The Kṛṣṇa consciousness knowledge is so perfect that even if you do one percent, two percent execute, then it can help you to…, help you protection from the greatest danger." Svalpam apy asya dharmasya. And besides that, suppose in this life I perform work in Kṛṣṇa consciousness, say twenty-five percent. I am not perfect. My next life will begin from twenty-sixth point. So much, what I have acquired in this life, that is not lost.

These are the formulas we get from authoritative scripture. But material achievement, that is due… Because it is pertaining to this body, this designation, therefore it finishes with the finish of this designation. These are our all designations. This body… I am thinking, "I am American." I am thinking, "I am Indian." These are all our designations. So designation will finish, and there is no certainty what sort of body I am going to have in my next life. There are… Any thing, any material acquisition, that is not permanent. But this knowledge, this devotional service of the Lord, to act in Kṛṣṇa consciousness, is permanent, whatever you do. If you can do it perfectly, this is the…, in this very life you get entrance into the kingdom of God. But even if you are not able to make it perfection, still, whatever you do, that will go with you, because you are spirit soul.

So your spiritual activities will be with you. And because the matter, material body, will remain in this material world, therefore any work, an assessment of this material body, will remain in this material world. This is the formula. So Kṛṣṇa will explain by and by about this formula which is described here as the king of knowledge and the very confidential and transcendental and very happily done. Happily done.

Now, to act in Kṛṣṇa consciousness, the devotional service, you can understand it, how happily it is done. Now, take for example what we are doing here. We are singing, we are dancing, we are taking nice prasādam offered to Kṛṣṇa and chanting and discussing Bhagavad-gītā philosophy. Oh, these are the processes. These are the processes. We are not meant for any stringent rules and regulation or gymnastic or breathing control, so many things, as they are described and they are performed by many different sections. But here it is very easy and happily done. Everyone wants to dance. Everyone wants to sing. Everyone wants to eat. Through this formula-dancing, singing and eating Kṛṣṇa prasāda and hearing philosophical discussion, transcendental topics from Bhagavad-gītā-so don't you think it is very happy? Susukham. And whatever we acquire, it is permanent. Whatever knowledge you acquire, that is permanent. That is not going to be finished with the finish of your body. It is such a nice thing. So we are trying to impart this philosophy in your country. So we invite your cooperation. As Lord Kṛṣṇa says, it is very nice thing. Susukhaṁ kartum avyayam [Bg. 9.2]. And vijñānam. Vijñānam means it is scientific. It is not a sentiment or fanaticism. It is scientific. So try to understand this philosophy of Kṛṣṇa consciousness from Bhagavad-gītā and help yourself, help your countrymen, help the world. There will be peace and prosperity.

Thank you very much. Any question? (end)
Bhagavad-gītā Chapter - 9: Lectures
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Bhagavad-gītā 9.1

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Vṛndāvana, April 17, 1975
Prabhupāda: (recites line by line/with devotees responding)
śrī-bhagavān uvāca
idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase 'śubhāt

Śrī-bhagavān uvāca. Now we will explain. So śrī-bhagavān uvāca. Bhagavān, this word, I have explained many times. Bhagavān means the supreme authority. So far authoritative power is concerned, that is analyzed by Śrīla Rūpa Gosvāmī. Cent percent power or cent percent qualification is in Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is… This is called saviśeṣa, personal analysis, not that …Even somebody is sometimes addressed as Bhagavān, that does not mean he is also equal to the Supreme Person. Just like sometimes Nārada Muni is also addressed as Bhagavān. Lord Śiva is also addressed as Bhagavān, not only viṣṇu-tattva, but also others. Sometimes they are addressed as Bhagavān.

But in order to particularly point out Kṛṣṇa, it has been said in the Śrīmad-Bhāgavatam, kṛṣṇas tu bhagavān svayam. Kṛṣṇa… Actually, Bhagavān is Kṛṣṇa because He has got cent percent qualities of Bhagavān. That is analyzed in Caitanya-caritāmṛta. He is cent percent Bhagavān. Others, they are also Bhagavān, viṣṇu-tattva, Nārāyaṇa, He is also Bhagavān. But Śrīla Rūpa Gosvāmī has analyzed; He is 94%, not cent percent. Or, in other words, you can take it that ṣaḍ-aiśvarya pūrṇaḥ, that is Kṛṣṇa. And They are also ṣaḍ-aiśvarya, but it is not displayed. Not that… Just like Lord Rāmacandra. Lord Rāmacandra… Madhva has approved, He, also Bhagavān. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Lord Kṛṣṇa, the Supreme Personality of Godhead, is existing as the Supreme Person along with Rāma, Nṛsiṁha, Varāha, many thousands of avatāras. They are also Kṛṣṇa. Keśava dhṛta-rāma-śarīra jaya jagadīśa hare. Keśava dhṛta-mīna-śarīra jaya jagadīśa hare. So Keśava, Kṛṣṇa, He is existing with all the incarnation, not that He is existing as Kṛṣṇa. So when we speak of Kṛṣṇa, we take it that all His expansion and incarnation.

Therefore it is said rāmādi-mūrtiṣu kalā. They are kalā. Kalā means partial expansion, not full expansion. Full expansion means pūrṇa. So they are also Bhagavān. But kṛṣṇas tu bhagavān svayam means bhagavatva, the authority of Bhagavān, is fully expressed in Kṛṣṇa, not in others. Therefore in the Śrīmad-Bhāgavatam it is said… After making the list of different incarnation, it is summarized that ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "All these incarnations mentioned," rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39], "they are partial expansion and expansion of the expansion or expansion of His power, śaktyāveśa-avatāra."

Just (take) Lord Buddha. He is śaktyāveśa-avatāra. Many śaktyāveśa-avatāra. So in this way Kṛṣṇa is always existing along with His expansion and incarnation. But the real original Personality of Godhead is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Therefore Bhagavad-gītā is being spoken by Kṛṣṇa. But in order to distinguish Him, Vyāsadeva is writing śrī bhagavān uvāca. He does not say, śrī kṛṣṇa uvāca just to make it distinguished that kṛṣṇas tu bhagavān. So we are pledged to receive knowledge from the Supreme Personality of Godhead. That is our mission, Kṛṣṇa consciousness. Here is knowledge given by Kṛṣṇa. Idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave. "Now I am giving you this knowledge, very confidential knowledge." Guhyatamam. Guhya means confidential and guhyatama, more confidential. Comparative, superlative. Positive, comparative and superlative. Guhya is positive. Guhyatara is comparative. And guhyatamam. So this brahma-jñāna, Brahman, is guhya, is very confidential because if you achieve brahma-jñāna, immediately you become the most important person within this material world. Brahma-bhūtaḥ. Brāhmaṇa. And brahma-bhūtaḥ means above brāhmaṇa or brāhmaṇa. So that is guhya. Guhya means confidential. To become brahma-bhūtaḥ, brahma-jñānī, that is guhya.

And brahmeti paramātmeti. When you understand Paramātmā… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Paramātmā means ātmā and Paramātmā. There are two different souls. One is… Paramātmā means He is present everywhere. That is Paramātmā. The Māyāvādīs say there is no difference between ātmā and Paramātmā, but that is not the fact. Ātmā means present within this body. I am ātmā; you are ātmā. Dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe, in this body. I am ātmā, you are ātmā, but I am not Paramātmā. Paramātmā is different thing. Paramātmā is Kṛṣṇa, or the Supreme Personality of Godhead, situated in everyone's heart. So that is guhyataram. First of all, to understand brahma-jñāna, or self-realization, that is very confidential. That is not ordinary knowledge. It is above ordinary knowledge. Therefore it is said guhya. Guhya means very confidential. Nobody understands even ātma-tattva. Ātma-tattvam.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Gṛheṣu gṛha-medhinām. Those who are living within the family life, they cannot understand what is ātma-tattva. Apaśyatām. Apaśyata. Nṛṇāṁ santi sahasraśaḥ. Śukadeva Gosvāmī is advising to Parīkṣit Mahārāja that "There are many things. They are busy." Just like ordinary man, worldly man, he purchases huge volumes of newspaper, and he is interested. But he is not interested to understand Bhagavad-gītā where ātma-tattvam is described. Dehino 'smin yathā dehe [Bg. 2.13]. They are not interested. Therefore Śukadeva Gosvāmī said to Parīkṣit Mahārāja śrotavyādi, subject matter for hearing. Nṛṇāṁ santi sahasraśaḥ: "For ordinary man there are thousands and thousands of news." We can see so many magazines-technical, musical and cinema and ordinary news and so many editions of every newspaper in every city. So this is a fact. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Sahasraśaḥ means thousands and thousands and thousands. Why they are busy with so many newspapers, and why they are not interested in hearing Bhagavad-gītā and Śrīmad-Bhāgavatam? Because apaśyatām ātma-tattvam; [SB 2.1.2] "They do not know that the real purpose of life is to understand ātma-tattva." Apaśyatām. Why you are forget? Gṛheṣu gṛha-medhinām. They have made it vow, that, to maintain the family and to have some enjoyment from family life. Family life means society, friendship and love.

That (is) Vidyāpati's song. What is that? Can you remember? Tatala seikate vari-bindu-sama, suta-mitā-ramaṇi-samāje. Suta-mitā-ramaṇi-samāje.(?) The exact English equivalent is "society, friendship and love." Everyone is busy-society, family, friends, country, nation, community, in this way, suta-mitā-ramaṇi-samāje. And what is the composition? Now, children, suta; mitā means friends; and ramaṇi, some woman. If they are beautiful woman, that is also very nice. So they are busy. They are busy. The other day we had been guest in Hyderabad. He is very busy with this suta-mitā-ramaṇi-samāje. Everyone is. Everyone is busy with suta-mitā-ramaṇi-samāje.

So somebody can say, "Unless there is happiness, why people should be interested?" There is happiness certainly. So that happiness is compared by Vidyāpati, the great Vaiṣṇava poet, that it is just like tatala seikate vari-bindu sama.(?) Just like desert. You have seen desert. Desert means it requires huge quantities of water. Nowadays, practically, in every country, especially in India, every land is just like desert for want of water. So you see in Vṛndāvana so much land lying vacant, no agriculture. Why? There is want of water. There is no sufficient supply of water. So in this way, if there is scarcity of water, then gradually these places will be converted into desert. Converted into desert. So the "desert" word is used because it requires huge quantity of water. Similarly, we are, in this material world, we are trying to be happy in the society, friendship and love. Suta-mitā-ramaṇi-samāje. But the happiness we are getting, that is compared with a drop of water in the desert. If in the vast desert, Arabian desert, if we say that "We want water," and somebody brings a drop of water and take it, it will be very insignificant, has no meaning.

Similarly, we are… Our heart is desiring real pleasure, transcendental bliss. So if we are put into this desert, suta-mitā-ramaṇi-samāje, where is the benefit? This song is confirmed in the Śrīmad-Bhāgavatam that apaśyatām ātma-tattvam [SB 2.1.2]. They do not know what is the aim of life. They are satisfied with this drop of water in the desert. It will never mitigate. Desert is very vast tract of land dry, and if somebody says, "All right, take one drop of water," then what is the meaning? It has no meaning. Similarly, we are spirit soul. We are hankering after Kṛṣṇa. That is our inner desire. And what happiness we shall get with this society, friendship or love? This is not possible. That is not possible. There is some happiness, temporary happiness, very small quantity, so-called happiness. It will never satisfy you.

Actually we are trying to get because we are eternal. We are trying to get eternal happiness. That is… Kṛṣṇa is speaking here. Jñānaṁ te 'haṁ sa-vijñānaṁ pravakṣyāmy anasūyave [Bg. 7.2]. Anasūyave. Asūya means envious. Envious. Everyone is envious of Kṛṣṇa. That is demon. Just like Kaṁsa. In this tract of land, Mathurā, there was Kaṁsa. He was so envious that he ordered to his servant that "As soon as Kṛṣṇa is born, please bring the child. I shall kill Him." This is asūya. So at the present moment, practically the whole world, they want to be godless. The scientists and the…, everyone is trying to prove that "There is no God. There is no Kṛṣṇa. This is all sentiment." Especially in the Communist countries. So if you become demon, Communist, or in favor of them, then you are also infected with asūya, envious of Kṛṣṇa. Then you cannot understand. Then you cannot understand. Kṛṣṇa is very strict. But the devotees are very lenient. Kṛṣṇa doesn't want to speak even with demons. But the devotees are so kind, they go to the demons and pray, "Kindly hear. Kindly hear about Kṛṣṇa." This is…

Therefore a devotee is more merciful than Kṛṣṇa. Kṛṣṇa doesn't speak to the demons. Unless you are one who is bhakta… just like Bhagavad-gītā was spoken to Arjuna, bhakto 'si sakhā ceti. Kṛṣṇa never speaks. Kṛṣṇa was very strict. But the devotees, Kṛṣṇa has said, ya imaṁ paramaṁ guhyaṁ mad-bhakteṣu abhidhāsyati. About Bhagavad-gītā He says, "One who speaks this confidential knowledge amongst the bhaktas…" He recommends the bhaktas. But the devotees, they are so merciful, they go to the abhakta, transgressing the order of Kṛṣṇa because they are so merciful: "All right, Kṛṣṇa has rejected them. Let me try. Let me try." This is the position of a bhakta. They are not only unenvious to God, but they are also unenvious…

Therefore their name is kāruṇikāḥ, kāruṇikāḥ, most merciful. The describe… What is that? Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-bhūtānām [SB 3.25.21]. Devotees are always tortured by the demons. They (the demons) are prepared to torture even Kṛṣṇa, the Supreme Personality of Godhead, and great devotees also. So they (the devotees) tolerate all these tortures. Therefore the devotees are described as titikṣavaḥ. And Caitanya Mahāprabhu also teaches, tṛṇād api sunīcena taror api sahiṣṇunā. A devotee should learn this śloka of Śrī Caitanya Mahāprabhu that he should be tolerant more than the trees. Kāruṇikāḥ. And they take the risk of preaching amongst the demons, nondevotees, because they are kāruṇikāḥ, very merciful, more merciful than Kṛṣṇa. More merciful than Kṛṣṇa.

Kṛṣṇa says, "Don't speak this Bhagavad-gītā to the nondevotees," because nondevotees will not accept. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Who will accept unless he is devotee? The Māyāvādī, karmī, jñānī, yogi they cannot accept. They are envious, "I am Kṛṣṇa. I am God. Why I shall surrender to Kṛṣṇa? Why shall I accept Kṛṣṇa as God?" This is the position of the bhukti-mukti-siddhi-kāmī. Therefore you will find so many yogis; they can play jugglery, magic, but they are not devotees. They will not surrender to Kṛṣṇa. This is their… So such persons cannot understand Kṛṣṇa. They cannot understand the science of Kṛṣṇa. They cannot understand because Kṛṣṇa does not disclose Himself to the nondevotees. So by their own attempt, however big yogi or jñānī or karmī he may be, he cannot understand Kṛṣṇa. Kṛṣṇa discloses, reveals Himself, to the anasūyave, one who is not envious. And that is devotee. Anasūyave means devotee, who does not, who is not envious of Kṛṣṇa. Others, they are envious, Karmī, jñānī, yogi.

The karmīs will say that "You work hard, and get the result and enjoy. Why you are going to the temple to pray?" This is the philosophy of the Communists. "Why should you go to the church? Why should you go to the temple? Forget all these things. Work hard, earn money and enjoy life." But that is demonic. Because there is envy against God, they are demons. So the science of God or science of Kṛṣṇa, kṛṣṇa-tattva, is never disclosed or revealed amongst the nondevotees demons. It can be revealed, it can be understood by a person like Arjuna. Therefore it is said anasūyave, jñānaṁ te 'haṁ pravakṣyāmi. Anasūyave, this very word. We should never be envious to Kṛṣṇa and his devotee. If you think that "I will become… I am envious to the devotees, but I am not envious to Kṛṣṇa," no, no, Kṛṣṇa does not accept that kind of business. You… First of all, you should be nonenvious to the devotee. Mad-bhaktaḥ pūjyābhyadhikaḥ. "If you are envious to My devotee and if you become a devotee, that is not." That is stated that one who is directly devotee of Kṛṣṇa, he is not devotee. One who is devotee through His devotee, he is devotee.

This philosophy you should learn. You cannot say, "But why shall I go through guru or through Vaiṣṇava to Kṛṣṇa? I can go directly. I am so qualified." No, you are not qualified. If you jump over like that, that is not… That is… In Bengal it is said, honar din ke ghaska (?). There is grass before the horse. If you think that I shall jump over the horse and eat the grass, that is not possible. So one should be devotee first of all. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. We must approach a bona fide guru in order to understand the science of Kṛṣṇa. Abhigacchet. This I have explained several times. So anasūyave. If you want to learn Kṛṣṇa, then you should be very much humble and submissive to Kṛṣṇa and His devotee, anasūyave.

Jñānaṁ vijñāna-sahitam. Jñāna, this knowledge, most confidential knowledge, it is not sentiment. Vijñāna-sahitam. It is science. Just like in scientific knowledge you must know theoretically and practically. Not only that, you simply know that so much oxygen, so much hydrogen produces water by mixing… That is theoretical. You have to make water by mixing these two chemicals-that is practical. So in the B.A.C. examination they take examination, test, theoretical and practical. So theoretical is,, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But when you really surrender, that is practical science. That is practical. If you decide to surrender-that is called śaraṇāgati-then you have to learn the science how to become surrendered. That is vijñāna. Jñāna means theoretical knowledge and vijñāna means practical knowledge. So we have to do it practically, not that "I have read Bhagavad-gītā and Bhāgavata. So I have become a devotee." No. You should practically demonstrate in your life that you are actually devotee. That is called vijñāna-sahitam. Jñānaṁ vijñāna-sahitam.

And yaj jñātvā. If you learn this science, yaj jñātvā mokṣyase aśubhāt, the result is you become liberated from this aśubha, inauspicious condition of life, aśubha. What is that inauspicious condition of life? This materialistic life. If you want to get out of this materialistic way… This is aśubha. There is no śubha. People are thinking, "We shall make it śubha." Śubha means auspicious by material adjustment. By having nice car, nice road, skyscraper building and so many machine and bodily comforts which is known as material advancement. But the śāstra says it is all inauspicious, all inauspicious. If you want to become free from this inauspicious kind of life, then you should learn the science which Kṛṣṇa is teaching, jñānaṁ vijñāna, not this vijñāna, the so-called materialistic science. You should learn the real science, sa-vijñāna. That is how to surrender to Kṛṣṇa, how to become not envious to Kṛṣṇa. This is a great science. We have to learn. And that is spoken in this chapter, Ninth Chapter, the science of Kṛṣṇa consciousness. If you become expert in that science, then you become free from this inauspicious science, this material science. Thank you very much. (end)

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Bhagavad-gītā 9.1

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Melbourne, April 19, 1976

Prabhupāda: So we have advertised Bhagavad-gītā, so we can read from the ninth chapter or from the beginning, as you like. Which one will be nice?

Madhudviṣa: Ninth Chapter.

Prabhupāda: That's all right? Yes. The Ninth Chapter is the most confidential knowledge. Śrī bhagavān uvāca, (devotees repeat)… All right, you repeat. Idaṁ (devotees repeat) tu te guhyatamaṁ pravakṣyāmy anasūyave. Idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave, jñānaṁ vijñāna-sahitam, jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣyase aśubhāt, yaj jñātvā mokṣyase 'śubhāt. (Recites verse responsively with devotees). Śrī bhagavān uvāca. Bhagavān, the Supreme Being, Bhagavān. In your English dictionary the word God is explained as "the Supreme Being." "Supreme Being" means who is great, greater, or the greatest, of all other beings. We are beings. We are individual persons. It is not very difficult to understand. Every one of us, individual. We think individually. We dress individually. We have got our egotism, individual. Everything… I don't agree with you; you don't agree with me. Voluntarily sometimes we agree. That means every one of us has individuality. This is called being, "I am."

Similarly, God is also being like us, but He is Supreme Being. That is the difference between God and me. I am also being, you are also being, but we are not Supreme Being. We are under some control. But God is not under control. He is the controller, but He is never controlled. (aside:) Make it louder. That is explained in the Vedic literature, the definition of God. The definition of God is given there, īśvaraḥ paramaḥ. The Supreme Being is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. And He is… Vigraha means He has form. He is person, sac-cid-ānanda-vigraha. But His person, His form, is different from our form, our present form. Our present form, as we have got the material tabernacle, that is temporary. Your form, my form, this is changing. We are not existing in the same form.

Just like we have got this form, human form of life. It is not permanently I shall be able to enjoy. Just like you have got a particular dress now. It is not permanent. You can change your dress any moment. Similarly, this body, material body, is considered… Actual fact… It will not endure. We'll have to change. Therefore it is not sac-cid-ānanda-vigraha. But Kṛṣṇa's form is sac-cid-ānanda. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means form. So everyone has got form. There are 8,400,000 forms of living entity. In the water there are 900,000 forms. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Amongst the trees, plants, there are two million forms. So there are hundred and thousands of forms in the material world. But in the spiritual world the form is sac-cid-ānanda-vigraha. Every form is eternal, full of knowledge and full of bliss. That is the difference between material world and spiritual world. Material world means… Although the varieties are there in the spiritual world… There are also trees, as we have got here trees. But there the forms are spiritual form, and here they are material form. Material form and spiritual form, what is the difference?

The difference is that just like a living being. I can ask any of my disciple to do something. He'll do it. But this microphone, it has also a form, but if I want microphone, "Please do this," he cannot, it cannot do because it is material. It can mechanical, give some mechanical service, one only, but it cannot do any other thing. A man can speak or he can dance or he can become a thief, he can become so many-because he's living. That is the difference between material form and spiritual form.

Therefore in the Bhagavad-gītā the material forms, they have been described as inferior, and spiritual forms… There is spiritual world also. That is called parā-prakṛti. There is another nature. So we have no information. But information means we have in the Vedic literature. In other literatures also there are slight information, but in the Vedic literature you'll find described information of the spiritual world. So Bhagavad-gītā is the nutshell, cream of all spiritual knowledge. Here, therefore, Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, He is speaking. He is giving spiritual knowledge directly. Now, śrī-bhagavān uvāca. So there cannot be any argument. The word used here…

Actually this Bhagavad-gītā is described by Vyāsadeva. So Vyāsadeva recorded it, writing. Otherwise it was being received through hearing. Before this Kali-yuga Vyāsadeva, he kept all Vedic literature in writing. Before that, there was no book. The knowledge was received through the ear, aural reception, śruti. Therefore it is called śruti. Śruti means the knowledge which is received by hearing. And the memory was very sharp. In those days, five thousand years ago, any man… Not any man, but the intelligent class of men… They were called brāhmaṇas. They used to receive knowledge from guru by hearing. They could memorize everything, once heard. In the Kali-yuga the memory is being reduced. The duration of life is being reduced. Peoples' mercifulness is being reduced. This is the symptom of Kali-yuga. Bodily strength-reduced. Therefore Vyāsadeva preferred it that the Vedic knowledge should be kept recorded in writing. So he first of all then wrote all this Vedic knowledge into writing, and the writings…

There are the four original Vedas, Sāma, Yajur, Ṛk, Atharva, and then the Upaniṣad, then the essence of Vedic knowledge, Vedānta-sūtra, then Rāmāyaṇa, Mahābhārata… Mahābhārata is the greater history of this planet, Bhārata. In this way immense literature are available. If we like, we can read them. We are presenting in English translation so many books. The purpose is people of the world may know the Vedic knowledge. So essence of Vedic knowledge is this Bhagavad-gītā. Not only that, it is being spoken by the Supreme Personality of Godhead. Therefore it is said, śrī-bhagavān uvāca, so nobody could argue.

Vedic knowledge means you cannot argue. You have to accept authoritative. Just like the government literature, government regulation, when it is published, gazette, you cannot argue. Whatever the government has decided, you have to accept because government is the authority. Similarly, Vedic knowledge means you cannot argue. You can argue, but that argument is not to defeat. That argument is for understanding. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you cannot understand, then you have to put questions very humbly, praṇipātena, not by challenging. Praṇipāta. Praṇipāta means very humbly submitting oneself. Praṇipātena paripraśna. Otherwise there is no need of questioning. If you have no praṇipāta… Praṇipāta means prakṛṣṭa-rūpeṇa nipātena, fully submissive. The answers… You should approach to a person, questioning, with praṇipāta, means you cannot challenge him. Whatever answer he gives, you must be prepared to accept it. Otherwise don't put question. That is the system, Vedic system. Tad viddhi praṇipātena paripraśnena [Bg. 4.34]. First of all you cannot argue because it is settled fact. Vinirṇītam.

Just like some law is passed after much discussion in the legislative assembly, but when the law is passed, enacted, you cannot argue anymore. "Under such and such law you have to do this section." Then you cannot argue. Similarly, Vedic knowledge, it is nirṇītam. It is already established. Simply you have to know it submissively. If you are lacking in that submissiveness, then don't put question. That will be simply waste of time. That is Vedic system. First of all you should approach a person whom you think that he is the right person; he can give the answer. Then you put question. If you have doubt that "This man may be or may not be able to answer my question," then don't put question because you are not prepared to take his answer. Therefore here it is said, bhagavān uvāca. You cannot put any question. That is the way.

Because Bhagavān means… Every word has got meaning. Bhaga means opulence. So one of the opulence is nobody is wiser than Him. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Bhagavān means one who possesses six kinds of opulences, richness, aiśvaryasya samagrasya, total richness. You are rich, I am rich, he is rich, but nobody can claim that "I am the only rich," or "Nobody is richer than me." That is not possible. But if you find somebody who is the richest-nobody is richer than him-then he is God. Then he's God. God is not so cheap thing that in every street, every village, there is incarnation of God. Don't accept that. You must know what is meaning of God. At least we followers of Kṛṣṇa consciousness, we do not accept such cheap God. The God's description is there in the śāstra. Just like one of the description is given in the Brahma-saṁhitā,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So it is described here that yasyaika-niśvasita-kālam athāvalambya, that you… Just like we are breathing, exhaling and inhaling, so God is also being. We have already explained. So we are also being. We are breathing. He is also breathing. But our breathing is for a moment, but His duration of breathing is described in the śāstra that when He is exhaling, innumerable universes are coming out, and when He's inhaling, innumerable universes are going into Him. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. This breathing period, taking advantage of the breathing period of Mahā-Viṣṇu, millions of universes, jagad-aṇḍa-nāthāḥ… Not only universes, the chief person of the universe, Brahmā, they are coming and going, coming and going. And the Brahmā's duration of life, that is described in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇaḥ [Bg. 8.17]. We cannot calculate even the twelve hours day period by our mathematical calculation.

So that is meaning of God. And this God, Mahā-Viṣṇu, is partial representation of Govinda. Viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajā… So sometimes cheap gods in the Western country. They cheat you. But God is not so cheap. This is one of the description of God, that within the breathing period of God, Mahā-Viṣṇu, who is not directly God-He is an expansion of God, Mahā-Viṣṇu-the total material energy is being created an annihilated. That is God. So that aiśvaryasya samagra. This is one opulence. If we possess one house, we become very opulent. If another possesses two house or three house… Now, here, in the breathing period of God, there are innumerable universes. You cannot calculate what is the opulence. One universe you cannot calculate. The one universe you are daily experiencing. What is the position of the sun? What is the position of the moon? What is the position of other planets? You cannot calculate. And there are innumerable universes. And that is depending on the breathing period of God. So we say, "God is great." We should try to understand how great He is, not that the Dr. Frog's greatness, no. That is not greatness, no, my calculation, "God may be like this. God may be like that." You have to understand about God from the authorized person who knows things as they are. Then you can also know.

Therefore Kṛṣṇa says here in the Ninth Chapter, śrī-bhagavān uvāca, idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave: "My dear Arjuna, I shall speak to you…" He is giving him so many instruction because Arjuna has submitted to Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I am now perplexed. I am therefore submitting myself unto You." Kṛṣṇa was his friend. There was no submission. A friend does not submit to another friend. Then there is no meaning of friendship. But here Kṛṣṇa voluntarily, er, Arjuna voluntarily said that "I am submitting. Don't treat me as Your friend. Now You treat me as Your disciple. I am submitting." So therefore Kṛṣṇa says, "My dear Arjuna, now I shall speak to you the most confidential part of knowledge." Idaṁ tu te guhyatamam. Guhya means confidential. And there is comparative, superlative degree. That is guhya, guhyatara, and guhyatama. So Kṛṣṇa said, "I'll speak to you the most confidential part of knowledge." Pravakṣyāmi. Pravakṣyāmi means "I shall explain to you." Vakṣyāmi means "I will speak," and pra means prakṛṣṭa-rūpeṇa, "Very explicitly I shall speak to you." Another word is used here, anasūyave. Asūya means envious, envy. "I am speaking to you because you are not envious." This is the qualification.

If you are envious of God-"Why? Who is God? I am God. Why shall I hear from God? I know better than Him…" These are enviousness. But Arjuna is not envious. We are envious. This material world is enviousness. I am envious of you; you are envious of me. I cannot see you very opulent; you cannot see me very opulent. That is the reason there is rivalry, competition, in this world, man to man, friend to friend, even father and son. The competition is there because we are envious. Suppose I am your neighbor, and I become rich. So although there is no enmity, still my neighbors will be envious: "Oh, this man has become so rich? I could not become." This is the nature. So if we try to understand Bhagavān, the Supreme Personality of Godhead, the Supreme Being, the our first qualification should be: we should not envious.

Therefore in the Śrīmad-Bhāgavatam, in the beginning it is said that dharmaḥ projjhita-kaitavaḥ atra paramo nirmatsarāṇām [SB 1.1.2]. Nirmatsara. Matsaratā means to become envious. So that is one of the qualification to understand God, not to become envious. But our enviousness is beginning from God. As soon as we present Kṛṣṇa as the Supreme Personality of Godhead, so many persons will protest, "Why Kṛṣṇa, the Supreme Personality of Godhead?" Why not? First of all answer why not. if you think Kṛṣṇa is not the Supreme Personality of Godhead, then you present who is the Supreme Personality of Godhead. Either you do not know or you cannot present. If you do not know who is the Supreme Personality of Godhead, then take it from me, Kṛṣṇa. And if you know, then you present more than, more efficient, more expert, more powerful, more rich than Kṛṣṇa. This is practically a challenge. So actually it has been challenged, and it has been scrutinizingly examined, and the verdict is īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādir ādir govindaḥ… [Bs. 5.1]

Devotees: …sarva-kāraṇa-kāraṇam.

Prabhupāda: This has been decided. Nṛpa-nirṇītam. It is already considered and decided. So any part… Suppose Bhagavān means the supreme rich. Supreme Being means everything supreme. In richness He is supreme. In bodily strength He is supreme. His knowledge is supreme. In beauty He is supreme. In renunciation He is supreme. That is the description, definition of God, that He must be supreme in every respect. Therefore He is called Supreme Being in the dictionary. Nobody can be rival to Him. Asamaurdhva. Asama means equal. Nobody is equal to Him. If I become equal to Him, how He can become Supreme? If there is rivalry between the Supreme, then there is not meaning of Supreme. Supreme means there is no rivalry. He is the Supreme, means nobody is greater than Him; nobody is equal to Him; everyone is under Him. That is called Supreme. Asamaurdhva. Nobody can be sama. Sama means equal. If I am God, and another competitor God, you are also God, then neither I am God nor I am God. There cannot be any competition. That is called Supreme. So Arjuna is to that position. He does not challenge Kṛṣṇa that "There is another Supreme Being than Yourself." There cannot be. But sometimes we foolishly challenge. That is our foolishness. But God is always Supreme. So therefore this is the qualification of understanding confidential knowledge about God. Anasūyave. Pravakṣyāmy anasūyave.

Jñānam. Jñānam means knowledge. And vijñānam means particular knowledge. Just like in scientific word there are knowledge and scientific knowledge or theoretical knowledge and experimental knowledge, two kinds of knowledge. Science… In the field of scientific knowledge there are things, just like observation and experiment. Things are going on. The scientists are observing that "This things is being done." Now there are so many observation, atomic observation. Proton, neutron, they are observing. And now, when that observation is complete, when they are put into experimental knowledge, that is called vijñānam. So Kṛṣṇa says that "I shall explain to you jñānam, theoretical knowledge, with practical experiment." Not that you have to accept this knowledge blindly. Practical experiment. Jñānaṁ te 'haṁ pravakṣyāmy anasū… Jñānaṁ vijñāna-sahitam.

Just like the controversy is… The modern scientists, they say that "Life is generated from matter." We are protesting. We are protesting because… We are not scientists, of course, but we are scientists so far our knowledge is concerned. Because here it is said… Kṛṣṇa says, jñānaṁ te 'haṁ sa-vijñānam [Bg. 7.2], so Kṛṣṇa is the authority. He is the opulent, most opulent, the wisest. So if we receive from Him knowledge, then that is perfect. I may not be perfect, but the knowledge I receive from Kṛṣṇa, that is perfect. That is perfect. Therefore we should receive from Kṛṣṇa knowledge. That is perfect knowledge. A small child, he does not know what is this watch, and the father explains to him, "My dear child, this is called watch. It is moving by this machine," and as far as the child can understand, it is explained. So when the child says, "This is watch, and it is working like this. I have heard it from my father," that is perfect knowledge. That is perfect. He may be imperfect, but his knowledge is perfect because he has received the knowledge from the perfect person. This is a crude example. Similarly, any knowledge you receive from the Supreme Personality of Godhead, it is perfect.

Therefore Kṛṣṇa said that
idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā…

And if you learn this knowledge, if you actually assimilate this knowledge-yaj jñātvā mokṣyase aśubhāt-then you become liberated from this inauspicious life, aśubham. Śubha mean auspicious, and aśubha inauspicious. So our, this material existence is inauspicious because we are full of ignorance, full of miserable condition, and this body is perfect. Our existence, body, should have been like Kṛṣṇa. Because Kṛṣṇa is the original father, the son's body is as good as the father's body. But when we learn from the śāstra that īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], His form is eternal, full of bliss and knowledge, and when we compare our, this body, material body, it is neither eternal, neither full of knowledge, neither full of bliss.

This is aśubha. The aśubha means it is not śubha. If his body would have been auspicious, then this body would continue to exist because we are eternal. These things have been described very vividly in the second chapter. Na hanyate hanyamāne śarīre [Bg. 2.20]. Because we are dull brain… There is no education actually. The modern education means simply a craftsmanship. If you can prepare a nice motor car, oh, that is advancement of the… And what is this? This is craftsmanship. It is the blacksmith's work. It is not knowledge. Knowledge is different. Therefore it is called jñānaṁ vijñāna-sahitam. This is knowledge,"What I am? I am this body or something else? Why I am suffering? If there is any remedy? I do not wish to die, neither I am subjected to death." Nityaḥ śāśvato 'yaṁ na hanyate han… This is knowledge, that "If I am eternal, if I do not die after annihilation of this body, then why I am subjected to this body?" This is knowledge. And to manufacture a motor car, that is not knowledge. That is craftsmanship. Knowledge is here, that "I am eternal. Why I am put into this condition of temporary body, not only one kind of body, but there are 8,400,000 different forms of body, and I have to accept one of them, tathā dehāntara-prāptiḥ [Bg. 2.13], according to my karma. This is my position. How to get out of it, to inquire about it? If there is any science to accept it?" That is knowledge.

Therefore Kṛṣṇa says, jñānaṁ sa-vijñānam, vijñāna-sahitaṁ yaj jñātvā: "If you are fortunate enough to understand this knowledge, then mokṣyase. You become liberated from this inauspicious condition of repeated birth, death, ignorance and suffering, so many things." So we shall try to explain one after another. This is the beginning. Thank you very much.

Devotees: Jaya Śrīla Prabhupāda! [break]

Guest (1) (young man): Śrīla Prabhupāda, I was inquiring about how the minad (?), or spiritual self, of an animal, or beast, how that enters into a human being.

Puṣṭa Kṛṣṇa: How does the spirit soul of a beast enter into the form of a human being?

Prabhupāda: Just like a thief in the prison house. How he becomes liberated? When his term of suffering in the prison house is finished, then he is again free man. And again if he is criminal, he is put into jail. So human form of life is meant for understanding, as I am explaining, what is the problem of my life. I do not wish to die; I am put to death. I do not wish to become old man; I am obliged to become old man. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So he… Just like the same example, a thief. When he is free, if he thinks, ponders, that "Why I was put into this miserable condition of six month prison life? It was so botheration," then he becomes actually human being. So similarly, the human being has got advanced power of deliberation. If he thinks that "Why I am put into this miserable condition?" Everyone has to admit that he is in miserable condition. He is trying to become happy, but there is no happiness. So how that happiness can be achieved? That chance is in the human being. But if we receive, by the mercy of the material nature, a human being and we do not utilize it properly, if we misuse this benediction as cats and dogs or other animals, then we have to accept again the animal form, and when the term is finished… It takes long, long duration of time because there is evolutionary process. So again you'll come to this human form of life, when the term is finished. Exactly the same example: A thief, when he has finished his term of imprisonment, he's again a free man. But again he commits criminality; again he goes to the jail. So there is cycle of birth and death. If we utilize our human form of life properly, then we stop the cycle of birth and death. And if we do not use this human form of life properly, again we go to that cycle of birth and death.

Guest (1): Yes, I wanted to know what processes happen to the spiritual soul between a beast and human life.

Prabhupāda: That will depend on his work. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. According to the association of the material nature, you get the next body. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. We have got different types of bodies. That is due to our association, past association with the different modes of material nature. Therefore, in this life, if we associate with the modes of goodness, then there is possibility of being promoted to the higher planetary system, or if we become God conscious, then we go back to home, back to Godhead. This chance is there. Now it is up to us to utilize it properly.

Guest (2) (young woman): Śrīla Prabhupāda, most of us or some of us on earth are lucky enough to have…

Prabhupāda: That is already explained. According to past karma, you get different position. Sad-asad-janma-yoniṣu. Sad-asat, abominable life and pleasing life, that is due to our past association with different modes of material nature.

Guest (2): Some of us are lucky enough to have realized.

Prabhupāda: That is lucky or unlucky. That means according to our past association.

Guest (2): There is such injustice…

Prabhupāda: Just like if you… In this life also, if you are properly educated, then you get good position in the society, same as a lucky or a lucky position. But the lucky position was due to your personal association of being educated. It depends on you to get this lucky or unlucky position.

Guest (2): There are so many children in the world that are suffering.

Prabhupāda: The same law is working. Law is one. Just like you infect some disease; you must suffer from the disease. There is no excuse. Because you are children, you are child, nature will not excuse. If the child touches fire, the fire will not excuse. It will burn. Similarly, as soon as you put yourself under the control of the material nature, then, according to your association, you have to accept the result. There is no question of child or elderly person.

Puṣṭa Kṛṣṇa: Other questions?

Guest (3) (young man): I, I… I'm talking about, from a Christian point of view…

Prabhupāda: No, don't put any question from any particular… You try to understand the philosophy. If "two plus two equal to four," that doesn't matter whether he's a Christian or Hindu or Muslim. Two plus two equal to four everywhere.

Guest (3): All right. Well, the point is that you say or members of the society say that "I am not this body," and in Christianity this is my body and this is my blood.

Prabhupāda: "This is my blood." You are not blood. That is all right.

Guest (3): Right.

Prabhupāda: "This is my blood," you can say, just like I say, "This is my body." But you are not this body. If I say this, "My microphone," does it mean that I am microphone? Why do you put this question?

Guest (3): Well, that's all right. That's all very well.

Prabhupāda: So that is to be understood. You can say, "My blood," but you don't say, "I blood." That is foolishness.

Guest (3): Yeah, I didn't say, "I blood."

Prabhupāda: Then you say, "My blood." Therefore the blood is different from you. As soon as say, "My blood," then "my house," then house is different from you.

Guest (3): The point is that it makes it one. It makes body and soul one if one says, "This is my body and this is my blood."

Prabhupāda: No.

Guest (3): And in this society I've heard people saying that "This is not my body," so, okay…

Prabhupāda: It requires little intelligence. Just like you are breathing. So when the breathing is stopped, you say, "The man is dead." But what is this breathing? This breathing is nothing but a little portion of air passing. So you can artificially make that arrangement, air passing, but does it mean that it will bring life? So therefore breathing is not life. Life is different from breathing. You have to study scientifically. Because breathing can be produced. This respiration of… Even in the, what is called, bellow there is breathing, "Hans, phans, hans, phans…" (laughter) Does it mean life? No. Therefore you have to study every part of your body. You'll find there is no life.

Guest (3): Well…

Prabhupāda: So therefore life is different from this combination of matter. This is intelligence.

Guest (3): Then… I do understand it. [break]

Prabhupāda: …that you are different from your body. Analyze your body part by part. Then you come to understand. Don't jump over. Your question was: "The body's not different from the life." That was his question.

Puṣṭa Kṛṣṇa: Yes.

Prabhupāda: So it is different. You analyze this body. You'll find in every part of body. Take this and you study it. You'll find no living force there. So how the living force is equal or identical with the body?

Guest (3): All right, I agree. I…

Prabhupāda: Then you agree. Then you accept that the soul is different from the body.

Guest (3): Yeah, I understand. So you call that Kṛṣṇa. But God is God. God's name is God, not Kṛṣṇa. You may call Him Kṛṣṇa if you want.

Prabhupāda: So who is God?

Guest (3): God is God.

Prabhupāda: Who is that? You do not know. You do not know.

Guest (3): God is God.

Prabhupāda: "God is God," you say. Man is man. But who is that man you do not know.

Guest (4) (man): I think what he's getting is that there's a basic division of three, spirit, soul and body, and the spirit is…

Prabhupāda: Different from the body.

Guest (4): …what is the part that's not you.

Puṣṭa Kṛṣṇa: I think he also has a misunderstanding. Prabhupāda is not saying that each individual soul is God.

Guest (4): Yeah, that's why I wanted to say that.

Puṣṭa Kṛṣṇa: He had a misunderstanding himself.

Prabhupāda: No.

Guest (5) (Indian woman): If God is a word, it is part of the language. So you call it God; I call it Kṛṣṇa. There is no difference at all.

Prabhupāda: Hm? What she…? (laughter) First of all try to understand. This is the beginning of knowledge, that "I am not this body."

Guest (3): All right, I can understand.

Prabhupāda: Then other things will follow.

Guest (3): All right, furthermore, I have another question. All right? This is actually a statement which comes from the Bible, which is one… If you'll pardon me, I'm going to refer to it. The Supreme Lord… It is said, "I am the Lord, thy God." And I am not meaning who I am, we are, standing here (?). That is the statement of the Supreme Lord. "And thou shalt have no strange gods before Me. You must not make images or idols to bow to or worship in any other way. You may worship no other god than Me?" Well, then how is it that…?

Prabhupāda: But that is not any other way. You have to worship God. I have to worship God. Then where is any other way? Worshiping God is there, either you or in me. So where is other? There is no difference. The worship of God is there. I worship God; you worship God. You follow Bible; I follow Bhagavad-gītā. But the worship of God is there. Where is the difference? Why do you make difference?

Guest (3): Well, churches…

Prabhupāda: I eat; you eat. Eating is there. So in your country I eat in different way; I eat in different way. But eating must be there. Similarly, worship of God must be there. Either you worship through Bible or Bhagavad-gītā, but worship of God must there. That is wanted.

Guest (3): Yes.

Prabhupāda: Then that done, finish. Then there is no question of deter… Just like here we are hundreds of men. We are differently dressed but that does not mean that we are not human being.

Guest (3): No, I see no cause to…

Prabhupāda: Yes. So then there is no question. When there is, worship of God is there, either in the Bible or in Bhagavad-gītā, then there is no controversy.

Guest (3): So if there's a new religion in the world, which may come, you know, so if that happens, then the…

Prabhupāda: It is not new religion. Why you take it new? We say worship of God. That is not new. That is very, very old.

Guest (3): All right, but why I say is because it is new to a lot of people who have been brought up…

Prabhupāda: That is up to you. You may accept or not accept. There are different kinds of dresses in the shop. Why you have accepted this kind of dress? But you must be dressed. That is wanted. You may make your choice in a different way than myself, but you must be dressed as a gentleman. Similarly, worship of God must be there. Either you do it in Christian way or Hindu way, that doesn't matter.

Guest (3): All right, well, then does that mean that you assume or propose that the world would all become one in one religion?

Prabhupāda: Yes, God is one, and if you worship God, then it is one.

Guest (3): All right, but then men differ in different…

Prabhupāda: Differ? That I have already explained that there are so many dresses. You have got particular dress. You like it. But that does not mean that you are not dressed.

Guest (3): I don't say… No, I wouldn't go about… But the point I'm trying to make is that you call God Kṛṣṇa. Christians call God by whatever name they call God. (laughter) The point is…

Prabhupāda: Christian? Christian have… I don't think that they have any particular name of God.

Guest (3): All right, then Christ…

Prabhupāda: So if you, if you get… Suppose you have heard the name of the…, "There is a president," but if you hear from somebody, "The president name is this," so what is the harm? You become advanced in knowledge. Suppose you go to a country. You know that that government has got a president. But if somebody says, "The president's name is this," then where is the wrong there?

Guest (3): Nothing wrong.

Prabhupāda: Then? You do not know the name of God, but if I give you the name of God, what is the wrong there?

Guest (3): Well, the point is, as I said before, that there is one God and that I suggest…

Prabhupāda: Yes, one God is there, but you do not know what is His name. That is the difficulty.

Guest (3): I un… I know, all right.

Prabhupāda: That you say. What is that name? You say me.

Guest (3): The point is that I would like to suggest…

Prabhupāda: No, no suggestion. God names cannot be suggested. Then He is not God. God's name cannot be suggested. Then He's not God. You cannot suggest God's name.

Guest (3): Well, then you make God into a person called Kṛṣṇa.

Prabhupāda: God is person. I have already said. It is described in the dictionary, "the Supreme Being." You are being, I am being, but He is the Supreme Being. You are not Supreme; I am not Supreme.

Guest (3): One Supreme Being, just one.

Prabhupāda: Yes, one. Supreme means one. Otherwise there is no meaning of Supreme.

Guest (6) (young man): Is that Jack in the…(?) (laughter)

Prabhupāda: If there is equal, then that is not… That's all right. Now chant.

Devotees: Hare Kṛṣṇa! (end)

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Bhagavad-gītā 9.2

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New York, November 22, 1966

Prabhupāda:

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
susukhaṁ kartum avyayam
[Bg. 9.2]

This is called… (aside:) Bruce! Come on. Sit down. Yes… Rāja-vidyā. Vidyā means education, and rāja means king. So what is the king of education? Just like we have got a different status of life in the material world, similarly, in the education also, somebody is M.A., somebody is B.A., somebody is school-leaving certificate, somebody is three years, somebody is four years. There are different grades of education. Now, what is the summum bonum, highest, topmost education? This topmost education is Kṛṣṇa consciousness, topmost education. Rāja-vidyā. Jīvātmā yathātmādi-rahasyānāṁ rājaḥ. Real knowledge is: "So what I am?" This is real knowledge. Unless we come to this point, that "What I am?" that is not knowledge.

Just like Caitanya Mahāprabhu, when He began His preaching, His first disciple was Sanātana Gosvāmī. He was a finance minister of Nawab Hussain Shah, but being attracted with Caitanya Mahāprabhu's movement, he retired from service and he joined Lord Caitanya. So at that time, when he came to Caitanya for the first time, his inquiry was that "What is education? What is education?" He was educated. He was highly educated. In those days Persian language was being taught in England, er, in India. Just like during British rule English language was taught to us, similarly, during Pathan rule, Persian language was state language. Besides that, Sanātana Gosvāmī was a great scholar in Sanskrit also. Still, he inquired that "What is education? What is education?" Why he inquired like that? He placed before the Lord that "People in general, they call me very educated, and I am also so fool that I accept that I am educated." So the next question is: "Then why do you think that you are not educated? You are great scholar in Sanskrit, you are great scholar in Persian language. Why do you think that you are not educated?" He replied that "I am thinking 'not educated' because I do not know what I am. I do not know what I am. I do not wish to be a suffering member, but these material miseries is enforced upon me. I do not know wherefrom I have come, where I have to go, and still people, they think that I am very much educated and they designate me that I am a great scholar, and I am satisfied. But I am such a fool that I do not know what I am."

Actually, this is the position of our present situation. We are very much proud of our advancement of education. But if you inquire from various persons that "What you are?" hardly some will answer what he is. Everyone is under the conception of this body. But we are not actually this body. This question we have discussed various times, many times. So this after passing this examination that "I am not this body," then one who, one comes into the real knowledge. That is real knowledge, "What I am." That is the beginning. So the knowledge about which Lord Kṛṣṇa is now imparting, giving instruction to Arjuna, He says, "This is rāja-vidyā." Rāja-vidyā means to know oneself what he is and act accordingly. That is called rāja-vidyā. If I do not know what I am, what is my position, then if I am in mistaken about my situation, then all activities, what I am doing, they are all mistaken. They are all illusion. Therefore this position, rāja-vidyā, means one should know himself, what he is, and act accordingly. Simply by knowing that "I am not this material body," that is not sufficient. You must act accordingly, that you are not material; you are spiritual. That spiritual activity is called Kṛṣ..., act in Kṛṣṇa consciousness, and that is called rāja-vidyā, the king of all education.

Rāja-vidyā rāja-guhyam. Rāja-guhyam. Rāja-guhyam means confidential, very confidential. It is not possible to accept this Kṛṣṇa consciousness very easily, but by the mercy of Kṛṣṇa and by the mercy of Lord Caitanya, it is very easily delivered to us through this chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Lord Caitanya has discussed a very analytical study of the living entity. He has analyzed that the living entities... There are innumerable living entities all over the universe. If you dig earth, you'll find many living entities. If you make a study of the air, you'll find many living entities. If you go deep into the water, you'll find living entities. So all over the universe there are full of different types of living entities. And He has divided all these living entities into two classes. Some are moving and some are not moving. Just like trees, plants, grass, they cannot move. Stone. Stone has also life, but it is not developed conscious. It is too much covered, stone life. Similarly, a person, even in human body, if he does not understand his position, he's almost stonelike. So these are stones, trees, grass and so many others. They are "not-moving" living entities. And there are moving entities just like aquatics, beasts, birds, reptiles, human being, demigods, oh, celestial angels, so many. There are moving. So out of the moving entities, very small number are human beings. There are 8,400,000's of species of life. Out of that, only 400,000 species of life are this human body.

So Lord Caitanya says, "Out of these 400,000 species of life, some of them are civilized. And out of many civilized persons, they are actually devoted to the scriptures, not all." Some of them, they agree that "I belong to Christian religion," "I belong to Hindu religion," or "I belong to Muhammadan religion," but at the present age, mostly they simply claim that "I belong to this religion" but do not believe in the scripture, mostly. So those who are believing in the scriptures, they are mostly attracted by pious, philanthropic activities. They, some of them, those who actually believe that charity is very good thing, and... Religious means these three things: yajña-dāna-tapaḥ. Yajña-dāna-tapaḥ. Yajña means sacrifice, dāna means charity, and tapaḥ means penance. Just like brahmacārī. It is tapasya. Tapasya. A sannyāsī, it is tapasya. Tapaḥ. Tapaḥ means penance, voluntarily accepting very rigid principles of life. That is called tapasya. And charity. Charity means voluntarily giving away his material possessions. That is charity. And yajña, sacrifice. Sacrifice, of course, you have no experience. Not you, but we all. Nowadays, in the present days, there is no sacrifice.

But we get information from such historical literature as Mahābhārata. Mahābhārata is called history in the Vedic literature. So kings were performing very big sacrifices. Millions of rupees, millions of valuables, gold and silver, they were distributed. Oh, that is not possible. That was being done by the kings. Kings used to collect tax from the citizens but at the same..., at the time when they performed sacrifice, they were distributed to all the citizens, all of them. So that process is not. Nowadays the state simply collects taxes but never distributes. So we have no idea what is yajña. But this yajña is the performance of kings or the heads of the state, and dāna of the general householders, and tapasya for brahmacārī, sannyāsī, vānaprastha. So these are different kinds of rules in religious life.

So those who believe in scriptures, they adopt, not all. Just like I explained that mostly people, they simply accept a certain faith. Mouth, in mouth only. Actually, they do not do anything. Do not do anything. So out of that many, millions of people like that, somebody are religious, really religious, who perform this sacrifice, charity, and penances. So Lord Caitanya says, "Out of many millions of persons who are actually engaged in charity, and," I mean to say, "penance and sacrifice, some of them become in perfect knowledge what he is." So this knowledge is... Just see how He's making analytical study of the living entities. Beginning from eighty-eight, er, eight hundred, 8,400,000 species of life, He's selecting only few human civilized life; then addicted to the, I mean to say, certain kind of faith; then extracting them who are actually believing; and then those who are actually believing. Out of them, those who are sacrificing, making charities and adopting penances, out of many millions of like, persons like that, some of them are actually in knowledge what he is.

You'll find in your country also. There are many foundations. They are making charities. But hardly you'll find amongst them that he knows that what he is. So out of many millions of these religious persons, some of them know what he is, "I am not this body." Now, simply theoretically knowing that "I am not this body; I am spirit soul," that is not perfect. You have to actually become liberated from the material entanglement. That is called mukti, liberation. So out of many thousands of persons who are in the knowledge what they are or what he is, some of them are actually liberated. Liberated. And out of many thousands of people who are liberated, they can understand what is Kṛṣṇa. So Kṛṣṇa understanding is not very easy job. But Kṛṣṇa is so kind because He knows that in this age, in this age of Kali, it will be very difficult for persons to become liberated under the process-first to become civilized, then to become religious, then to perform this charity, sacrifices, then come to the platform of knowledge, then, after coming to the platform of knowledge, you come to the platform of liberation, and after being liberated, you can know what is Kṛṣṇa.

That is stated in Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is the sign of liberation. A man who is liberated, his signs are explained in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā. His first symptom is that he's very happy. One who is liberated, his first symptom is that you'll never find him morose. He is happy. Prasannātmā. Na śocati na kāṅkṣati. He has no anxiety. ”Oh, this thing I haven't got. I have to secure this thing. This bill I have to pay. Oh, this I have to do.” So many anxieties. We are full of anxieties. So he has no anxieties. And then does it mean, because he has no anxieties, he is very rich man? No. Not necessarily. He has no anxiety. Then he has no lamentation. He does not think, ”I am poor.” Why he should think poor? Poor, when I think that ”I am this material, some, I am a part of this material world, I haven't got this possession, material possession,” then I think, ”I am poor” or ”rich.” But one who is liberated from the material conception of life, then he has nothing to do, what he's possessing, what he's not possessing. He has nothing to do. That is liberation. If one is free from the material conception of life, then factually, either he possesses or not possesses, he has nothing to do with them. Therefore he's prasannātmā, he's joyful: ”Oh. I have nothing to lose, nothing to gain. I am completely separate from here.” This is liberation.

And samaḥ sarveṣu bhūteṣu. And his vision of life is that he does not see anybody rich, poor, or fool, or educated, or so many dualities there are in the material world. He has nothing. His vision is completely on the spiritual platform. He sees that every living entity is a part and parcel of Kṛṣṇa. Therefore he tries to take them back to Kṛṣṇa consciousness. He has no distinction that ”He is brāhmaṇa. He is śūdra. He is Indian. He's American,” or ”He's black. He's white,” or ”He's educated. He's noneducated.” No. ”Everyone should come to Kṛṣṇa consciousness.” That is his viewpoint. Samaḥ sarveṣu bhūteṣu. When one is qualified in that way, then mad-bhaktiṁ labhate parām [Bg. 18.54]. Lord Kṛṣṇa says ”Then he becomes eligible for becoming a pure devotee of Kṛṣṇa.” So practically this process, under regulative principles, is not very easy, especially in this age. In this age, the description of the people are that prāyeṇa alpāyuṣaḥ: ”Their duration of life is very short.” And prāyeṇālpāyuṣaḥ mandāḥ. Manda means very slow. Sleeping, out of twenty-four hours, sleeping twelve hours, and out of twelve hours, they're busy in earning money ten hours. Then two hours left. What he can do for spiritual understanding. There's no time. So mandāḥ sumanda-matayaḥ. And if somebody has got some intention to make spiritual progress, then there are so many pseudo-spiritual, I mean to say, societies. They're entrapped by some of them. So manda-matayaḥ, sumanda-matayaḥ, manda-bhāgyāḥ: ”And most of them are unfortunate, unfortunate.” Most of them. If you count the population, take a statistic, they are so unfortunate that the primary principles of life-eating, sleeping, defending and mating-they haven't got sufficient arrangement. Oh. These are only primary principles. They are available even in animal life. But in this age even these primary principles… No one has got shelter, no one has arrangement for eating nicely, no one has got the mating or wife, and everyone is afraid of ”When there will be war declared, and I'll have to go to the warfield?” This is the position.

Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Unfortunate. And upadrutāḥ: ”In spite of all this, he's always disturbed with diseases and so many other things.” This is disturb. This is the position. Therefore Lord Kṛṣṇa, He thought that if these people are allowed, if they have to come to the point of liberation under the regulative process, it is impossible. So out of His causeless mercy, He came as Lord Caitanya, Lord Caitanya, and distributed this highest perfection of life, ecstasy, spiritual ecstasy, by chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. This is practical. This is practical. It does not depend whether you are now liberated or non-liberated, what is your position, what is your condition. Doesn't matter. Just come and take part in it, and you'll feel spiritual ecstasy. Therefore it is called rāja-vidyā rāja-guhyaṁ pavitram. Pavitram: ”It is very pure.” Anyone who takes to this process, he becomes immediately purified. Or the purification process begins immediately. Immediately. Pavitram.

And uttamam. Uttamam means the highest, or transcendental. Last day we have already explained uttamam. So the commentator, he says, aprārabdha

aprārabdha-phalaṁ pāpaṁ
kūtaṁ bījaṁ phalonmukham
krameṇaiva pralīyante
viṣṇu-bhakti-ratātmanā

Viṣṇu-bhakti-ratātmanā. That means one who is in this Kṛṣṇa consciousness, then the, eh, gradually his the seed of all reaction of his sins, that becomes vanquished. Just like in the Bhagavad-gītā, we have studied. Just like in the fire, if you put anything… You go on putting everything. It makes into, turns it into ashes. Similarly, this fire of Kṛṣṇa consciousness, as soon as it is begun, then all our reactions of sinful activities in our past life… Mind that. Our suffering is due to sinful activities. And sinful activities are due to our ignorance. Ignorance. Sinful activities are done by persons who do not know what is what. Just like a child. A child does not know what is the result of catching fire. Because he is ignorant. But as soon as the child catches fire, his hand becomes burned immediately. The fire does not allow any concession for the child. It will act as fire. Similarly, we do not know how this material world is going on, what are the laws, who is the controller, how it is being controlled. Due to our ignorance, we act in some way, but nature is so stringent that it will never excuse you, either you do it knowingly or unknowingly. Just the same example: the child does not know that the fire will burn, but if the child catches the fire, the fire will not excuse because it is child. Therefore ignorance is the cause of suffering.

And one should be put into proper knowledge. Proper knowledge means to know things as they are: ”What I am, what is this world, what is God, what is our relation.” These things we should know, not that simply becoming a technical expert or some departmental expert, we become a man of knowledge. That is not knowledge. Here is knowledge. You should know what you are and how you act. And this knowledge can be achieved in this human form of life, not in the animal form of life. Therefore, to give you knowledge, to give you proper direction, there are so many scriptures in all parts of the civilized world. They should not be neglected. Caitanya Mahāprabhu says, kṛṣṇa bhuliyā jīva, er,

anādi bahir-mukha jīva kṛṣṇa bhuli' gelā
ataeva kṛṣṇa veda-purāṇa karila(?)

The meaning of this stanza is that people are forgetful since time immemorial about his relationship with the Supreme Lord. Forgetful. Bhuli' gelā. Bhuli' gelā means he has forgotten. Ataeva kṛṣṇa veda-purāṇa karila. Therefore Lord has sent so many representatives to give them these literatures, these scriptures.

So we should take advantage of these scriptures, especially the Bhagavad-gītā, which is accepted as the prime scripture in the modern world, and you'll find everything nicely. You can put your arguments, you can try to understand with your knowledge, with your intelligence. Everything will be clear. So we should take advantage of this Bhagavad-gītā and our power of intaking will be increased if we begin with this transcendental sound vibration, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Thank you very much. Any questions? (end)

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Bhagavad-gītā 9.2

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Calcutta, March 7, 1972

Prabhupāda: …read today from verses from the Ninth Chapter, Bhagavad-gītā.

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam
[Bg. 9.2]

This bhakti-yoga, devotional service, is rāja-vidyā. Raja means king, and vidyā means education, knowledge, learning. As there are common men and there are kings also, as the king is important, the most important person in the state, or the president is the most important person in the state, similarly, of all learnings, this is the king of learning, rāja-vidyā. And rāja-guhyam…, rāja-vidyā rāja-guhyaṁ. Guhyam means confidential. Confidential, anything confidential is not to be disclosed to the common man. Or after many, many research, one can found…, one can find out the confidence or the confidential nature of devotional service. Bahunam janmanam ante [Bg. 7.19], it is stated in the Bhagavad-gītā. It is most confidential because one comes to this knowledge after cultivating other knowledges for many, many births. One comes to this knowledge. What is this knowledge, devotional, rāja-vidyā? What is the symptom? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. This is the symptom: that one has surrendered to Kṛṣṇa. That means he is in perfect knowledge. So long he is not surrendering to Kṛṣṇa, he is trying to become Kṛṣṇa, or he is posing himself as equal to Kṛṣṇa or sometimes above Kṛṣṇa. There is a very well advertised yogi. They say, at least his disciples say, that he is above Kṛṣṇa. That is not knowledge. That is ignorance. Real knowledge, jñānavān, is to surrender to Kṛṣṇa. That is real knowledge. Bahunam janmanam ante [Bg. 7.19]. If one is actually intelligent, he should not wait for many, many births. If he believes in the Bhagavad-gītā, in the statement of Bhagavad-gītā, then, immediately after hearing this verse, that bahūnāṁ janmanām ante jñānavān māṁ prapadyate, he should immediately surrender to Kṛṣṇa.

That is, that Bhaktivinoda Ṭhākura sings,

mānasa deho geho jo kichu mor
arpiluṅ tuwā pade nanda-kiśor

This is surrender. Mānasa deha geha. We have got our, this mind. Mind is the center of creative force. Therefore we have to surrender, first of all, our mind to Kṛṣṇa, just like Ambarīṣa Mahārāja did. Sa vai manaḥ kṛṣṇa-pādāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. He set example that he, first of all, he surrendered his mind unto the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor, and vacāṁsi vaikuṇṭha-guṇānuvarṇane, and he engaged his talkings simply on the matter of describing Vaikuṇṭha. Kṛṣṇa's another name in Vaikuṇṭha. Vaikuṇṭha means vigata-kuṇṭha. Kuṇṭha means anxiety. If you surrender to Kṛṣṇa, from that moment you become free from all anxieties; therefore Kṛṣṇa's name is Vaikuṇṭha. Just like, take for example, these Americans and European boys and girls, they were raised very, in a highly comforts of life, not like Indians. Their standard of living is better than Indians'. Everyone knows. When Europeans were in Calcutta, you have…, we have seen how their standard of living. If one has not gone to the Western countries, they could not remember. But I have traveled. Their standard of living is higher than Indian standard of living, so-called material comforts. So now they have sacrificed everything, you can see. How it has been possible? Because their mind has been engaged in Kṛṣṇa consciousness, sa vai manaḥ kṛṣṇa-padāravinda vacāṁsi vaikuṇṭha-guṇānu. If you engage your talking simply on the matter of describing Kṛṣṇa, if you engage your mind always on the lotus feet of Kṛṣṇa, if you engage your legs for going to the temple of Kṛṣṇa, if you engage your hand for cleansing the temple of Kṛṣṇa, if you engage your nose for smelling the flower offered to Kṛṣṇa, if you engage your tongue for tasting prasādam which is offered to Kṛṣṇa, in this way, if your all senses are engaged in Kṛṣṇa consciousness, then you become the topmost yogi. Because yoga perfection means yoga indriya-saṁyamya. The practice of yoga means to control the mind and the senses. This is the purpose of yoga, not for playing any juggling. But sometimes the yogis become so powerful, they get some perfection, aṇimā, laghimā-siddhi, they get. But that is not the prime object of yoga. Yoga, yoga practice means that one becomes controller of the senses and the mind, and then they can perfectly meditate on the Supreme Personality of Godhead. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino. This is yogis' business: dhyānāvasthita, by meditation, tad-gata-manasā, spiritualized mind, or completely absorbed in the thought of Kṛṣṇa. dhyānāvasthita-tad-gatena manasā paśyanti yam…, they can see, they can see God, Kṛṣṇa, Viṣṇu, within the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Personality of Godhead, paramātmā, He is situated in everyone's heart. You haven't got to search out. He is there within your heart. Simply you have to know the method how to see. That is wanted. Dhyānāvasthita-tad-gatena manasa paśyanti.

So therefore this science, the devotional science, devotional service, or bhakti-yoga, is rāja-vidyā. Automatically. Automatically your senses, mind become controlled because it is engaged in Kṛṣṇa; therefore it is purified. And as soon as it's purified, you'll not like to engage your senses in any other activities. That is the taste of bhakti. Bhakti…, one has become bhakta, at the same time he is very much attracted this sense gratification, that is not bhakta. Bhakti means bhakti-pareśānubhavo: realization of the Transcendence. And what is the test? Viraktir anyatra syāt, vairāgya. Many places it is stated, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyam [SB 1.2.7]. Vairāgyam means no more taste for sense gratification. That is called vairāgyam. Vīra, vigatah rāga, no attachment. Our material attachment means material sense gratification. That is attachment. And bhakti means… Bhakti… Therefore another name of bhakti is vairāgya vidyā.

vairāgya-vidyā-nija-bhakti-yoga
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

This is Sārvabhauma Bhaṭṭācārya, a learned scholar, a logician. When he became disciple of Lord Caitanya Mahāprabhu he wrote one hundred… He was a great Sanskrit scholar. So he wrote one hundred verses. Out of, two verses are available, because when these verses were presented to Caitanya Mahāprabhu, He tore it and throw it out, because He did not, did not like. It is His instruction that one should not be very much attached to his self-aggrandizement. No. But His devotees collected only two, three or some such ślokas. Out of these, this is one of them: vairāgya-vidyā-nija-bhakti-yogam śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Kṛṣṇa Caitanya Mahāprabhu is the puruṣaḥ purāṇaḥ. Sri Kṛṣṇa Caitanya Himself, Sri Kṛṣṇa Himself, purāṇaḥ, the oldest person. Who is the oldest person? Kṛṣṇa. Because Kṛṣṇa is…, aham sarvasya prabhavo [Bg. 10.8]. Na me viduḥ sura-ganaḥ [Bg 10.2]. These things are there. So He is the oldest person. Ādi-puruṣam. In the Brahma-saṁhitā it is said, govindam ādi-puruṣaṁ tam aham bhajāmi **. Īśvaraḥ paramaḥ kṛṣṇah sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ [Bs. 5.1]. He is the ādi-puruṣam; therefore purāṇaḥ-puruṣam. Purāṇaḥ means old, the oldest. Who can be older than Kṛṣṇa? Therefore the Sārvabhauma Bhaṭṭācārya said that ādi-puruṣaḥ, that oldest person, Kṛṣṇa, He has come down to teach vairāgya-vidyā. Vairāgya-vidyā-nija-bhakti-yogam. What is that vairāgya-vidyā? Bhakti-yoga. Our difficulty is that we have been entangled with this material world, because we have been attracted by this sense-gratification in the material world. And vairāgya vidyā means unless you become detestful, paraṁ dṛṣṭvā nivartate [Bg. 9.59], unless we find a better position, a better enjoyment, we cannot give it up. So this bhakti-yoga means offering the better position, better gratification, better pleasure, so that one can give up this inferior pleasure in the material world. Therefore bhakti-yoga means vairāgya-vidyā, jñāna-vairāgya. Vāsudeve. That vairāgya can be very easily achieved by bhakti-yoga vāsudeva. The bhakti-yoga means,

śravanaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

The beginning of bhakti-yoga is hearing. So you have kindly come here to hear. This is bhakti-yoga. Caitanya Mahāprabhu approved this bhakti-yoga-simply by, simply by hearing from the realized person. Caitanya Mahāprabhu had talks with Rāmānanda Rāya how one develops spiritual life, sādhu-sadanana(?). So Rāmānanda Raya was answering, and Caitanya Mahāprabhu was questioning. The Rāmānanda Raya felt a little inconvenience that "Caitanya Mahāprabhu is such an exalted person, He is Kṛṣṇa Himself. Apart from that, He's born in high brāhmaṇa family." Such a learned scholar Nimāi Pandit He was, and so nice person, a sannyāsī, the topmost order in our Vedic society. "Sannyāsī, brāhmaṇa, scholar and everything complete, and He's questioning; I am answering. Oh, this is very awkward position. I have become teacher and He has become student. How it is possible?" So he was hesitating. But Caitanya Mahāprabhu encouraged him, "No, no. Don't hesitate, because it doesn't matter that you are a gṛhastha, you are not even a brāhmaṇa." Rāmānanda Raya belonged to the Karana society in Orissa. They are supposed to be śūdra. But still he was a very big man. He was governor of Orissa, uh… governor of Benares and very rich man. And very learned scholar, especially in this Vaiṣṇava philosophy. So Sārvabhauma Bhaṭṭācārya was the royal scholar in Mahārāja Pratāparudra's assembly house. Royal scholar. So in the beginning this Rāmānanda Raya and Sārvabhauma Bhaṭṭācārya had some talks on bhakti. Sārvabhauma Bhaṭṭācārya, being great logician, he could not understand the bhakti philosophy, but when he became a student of Lord Caitanya Mahāprabhu, he could understand how much elevated was Rāmānanda Raya. At that time before, "I could not realize," but when he become himself a devotee, he could understand. Therefore when Lord Caitanya Mahāprabhu was going to the South Indian tour he recommended, "Sir, if You can meet Rāmānanda Raya, You'll be very much pleased. He's a great, advanced student in Kṛṣṇa consciousness." Therefore Caitanya Mahāprabhu met him on the bank of Godāvarī River. And the talk was going on, and Caitanya Mahāprabhu took the position of the student, and he was offered, Rāmānanda Raya was offered the position of the teacher, although he was gṛhastha, governor, and according to our social custom, karaṇa, śūdra. So he was hesitant.

But Caitanya Mahāprabhu said-this is the statement of Caitanya Mahāprabhu:

kibā vipra, kibā śūdra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

"Why you are hesitant? You are guru. It doesn't matter that you are a gṛhastha, you are governor, you are dealing in politics. But I know that you are Kṛṣṇa-tattva-vettā. You know the science of Kṛṣṇa. Therefore, you are guru." This is the test. To become guru it doesn't matter that one has to become…, one has to come out from brāhmaṇa family or high family or Hindu family or this family or that family. No. Kṛṣṇa Caitanya Mahāprabhu says, yei kṛṣṇa-tattva: never mind what is. He may be European, he may be American, he may be śūdra, he may be whatever. That is past. That is his past life. Now, when one has become kṛṣṇa-tattva-vettā, really Kṛṣṇa conscious, he comes to the transcendental position. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Any devotee, any devotee, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Any devotee who has unflinching faith on guru and Kṛṣṇa, such devotee, yasya deva parā bhaktir yathā deve tathā gurau, such person, bhakti-yogi. Bhakti-yoga, you cannot… Without accepting guru there is no possibility of understanding bhakti-yoga. Naiṣāṁ matis tāvad urukramāṅghrim, niṣkiñcanānāṁ pāda-rajo-'bhiṣekam. Unless one touches the lotus feet of niṣkiñcana vaiṣṇava, there is no question of bhakti-yoga. That is not possible. Naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. Urukramāṅghrim means Kṛṣṇa's lotus feet. One cannot be attached unless he takes the dust of a niṣkiñcana vaiṣṇava. This is first. So bhakti-yoga…,

māṁ ca yo 'vyabhicārena
bhakti-yogena sevate
sa guṇān samatītyaitān
braham-bhūyāya kalpate
[Bg. 14.26]

Anyone who is engaged in bhakti-yoga, in real process, he is immediately elevated to the brahma-bhūta [SB 4.30.20] stage, transcendental stage. This is material stage, jīva-bhūta stage. I am, when so long I am identifying myself with this body, this is called jīva-bhūta, material life. When I am above this consciousness… Just like Caitanya Mahāprabhu taught, jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. When one is firmly convinced that he is eternal servant of Kṛṣṇa and is engaged in His service, Kṛṣṇa confirms, "Yes!" Brahma-bhuyāya kalpate [Bg. 14.26]. He immediately is elevated to the brahma-bhūta state.

brahma-bhutaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Bhakti begins when one is on the brahma-bhūta stage, or one who situated in bhakti-yoga, he is in the brahma-bhūta stage. Although he appears like ordinary man, chanting, dancing, but this chanting, dancing or Hare Kṛṣṇa mantra is not so easy thing. Unless one comes to the brahma-bhūta state, it is not possible.

So bhakti-yoga, is the topmost yoga, rāja-vidyā. Rāja-vidyā rāja-guhyaṁ pavitram. Pavitram means without any contamination of material modes of nature. Here in this material world there are three modes of material nature: sattva-guṇa, raja-guṇa, tamo-guṇa. Even in this material world one is situated in sattva-guṇa, or the brahminical qualification-śamaḥ damaḥ, titikṣaḥ, ārjava, jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. These are the natural symptoms of a qualified brāhmaṇa-śamaḥ, damaḥ, titikṣaḥ, ārjava. These are described all in the Bhagavad-gītā. But still that is material. Even one is śamaḥ damaḥ titikṣaḥ jñānam vijñānam āstikyam, he's possessing, still that is material. But spiritual position is another position, transcendental position, brahma-bhuyāya kalpate [Bg. 14.26]. So bhakti-yoga is so nice that soon as you come to the discipline of bhakti-yoga, you become situated in brahma-bhūta platform. Brahma-bhūta, he doesn't require to make separate effort for becoming brahma-bhūta. Ahaṁ brahmāsmi, this is a theory for the māyāvādī philosopher, ahaṁ brahmāsmi. Actually we are brahma, because we are part and parcel of parambrahma. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. So Kṛṣṇa is paraṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna realized Kṛṣṇa like this. So we are brahma, that's a fact. The Veda stresses on this point, that you realize yourself that "You are not this body. You are brahma, spirit soul." That is wanted. That is brahma bhūta [SB 4.30.20] state, when one understands that "I am not this body. So long I am thinking in bodily concept of life, I am no better than the asses, animal." That is stated.

yasyātma-buddhiḥ kunape tri-dhātuke
svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Anyone who is in bodily concept of life, he is no better than animal, like cows and asses. This is the verdict. So therefore, whence when we are in the animal consciousness of life, there is no possibility of getting Kṛṣṇa consciousness.

So we have to become Kṛṣṇa conscious by the rāja-vidyā process, by the pavitra process. Pavitram idam uttamam. Every word, so nicely spoken by the Supreme Personality of Godhead, every word must be perfect. Rāja-vidyā rāja-guhyaṁ pavitram. Pavitram means above the material modes. Above the material modes. Pavitram, this is described in the śāstra as viśuddha-sattva. Viśuddha-sattva. You are sattva-guṇa. It is, it is there this possibility of being attacked with rajo-guṇa tamo-guṇa here in this material. But when one is not attacked any more by the rajo-guṇa, tamo-guṇa-simply remains in the sattva-guṇa-that is called viśuddha sattva. Śattvam sisuddham vasudeva-sabditam. That is vāsudeva sattva. In that vāsudeva sattva one can realize what is vāsudeva, Vāsudeva, Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. When one come to the platform of vāsudeva-sattva, then he can understand vāsudeva sattva. Vāsudeva is God. Just like from vāsudeva, vāsudeva, Kṛṣṇa, God. Similarly when you come to the stage of vāsudeva sattva, vāsudeva sattva, then we can realize Vāsudeva. Therefore pavitram. Pavitram idam uttamam. Uttamam. Ut means transcendental, above. Utgatam. Just like utpana. So uttama means ut, above, tama. Tama means this material world. This material world is known as tama. Tamasi mā jyotir gamaḥ, the Vedas say. "Don't remain in darkness. Come to the spiritual platform." Tamasi mā jyotir gamaḥ.

So this devotional service is rāja-vidyā because it is uttama, utgata tama. There is nothing material contamination, uttama. Therefore Kṛṣṇa is sometimes called Uttama-śloka. Kṛṣṇa is worshiped by verses which is not ordinary poetry, ordinary poetry. Just like Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]
cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

These are uttama-śloka. These ślokas, these description, are not of the material world. Just like this word, cintāmaṇi-prakara-sadmasu. In the spiritual world, in the…, the houses are made of cintāmaṇi stone. Cintāmaṇi stone you cannot have here. Maybe, but we have no experience. But cintāmaṇi stone means touchstone. If you take that stone and touch in iron, it becomes gold. That is cintāmaṇi. So cintāmaṇi-prakara-sadmasu. The vaikuṇṭha-loka, goloka vṛndāvana, is made of houses, there are. Nirviśeṣavādī, śūnyavādī, they cannot understand that in the spiritual world there are also houses, there are also gardens, there are also rivers, there are also cows. They cannot understand, because they are in the tamaḥ, in this darkness of material world. They are disgusted with this material world. They want to make it zero, nirvāṇa. They want to make it zero. No. Why zero? The Bhāgavata said, nirasta-kuhakam. Nirasta-ku… Satyaṁ paraṁ dhīmahi, janmādy asya. Actually, this material world is born out of the reflection of the spiritual world.

janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
[SB 1.1.1]

These are the description.

So there is spiritual world. There is spiritual world. And there is spiritual body, sac-cid-ānanda-vigraha, Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1]. So all this to be learned through bhakti-yoga. We cannot learn by speculation. That is not possible. That is jaḍa-vidyā, jaḍa-vidyā. It is rāja-vidyā. Jaḍa-vidyā will not help you to understand Kṛṣṇa. That will not help. No. Bhaktivinoda Ṭhākura said, jaḍa vidyā sab māyāra vaibhava. By advance of material science you are simply increasing the paraphernalia of this māyā, illusory energy. Jada-vidyā, māyāra vaibhava, tomāra bhajane bādhā. The more one become materialistic scientist, he, he defies God: ”That is not. We, we believe in science, believe in science.” But what is your science perfection? That is a different subject matter. But the difficulty is, at the present moment especially, the more one becomes advanced in this material knowledge, he becomes atheist. He becomes disbeliever. Therefore Bhaktivinoda Ṭhākura said, jaḍa-vidyā yata māyāra vaibhava, tomāra bhajane bādhā. It is simply hindrances. anitya saṁsāre moha janamiyā jīva ke karaye gadha. Every word has got meaning. Jīva ke karaye gadha. This gāḍha, Bhaktivinoda Ṭhākura has said… It is not Bhaktivinoda Ṭhākura wordings; it is the Vedic scripture. Kṛṣṇa also said, na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ [Bg. 7.15]. Mūḍhāḥ, mūḍhāḥ means gāḍha, ”who has no knowledge.” So anyone who does not surrender to Kṛṣṇa, what he is? He is in the four classes: na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Either he’s a narādhama or he’s an ass, mūḍhāḥ, or he’s full of sinful activities, or if you say that he’s so learned scholar, then māyaya apahṛta-jñānā, his knowledge has been taken out by māyā. Otherwise, how he cannot surrender to Kṛṣṇa? How he cannot surrender to Kṛṣṇa? Because he is not surrendering to Kṛṣṇa, he must be classified in either of these categories-mūḍhāḥ, duṣkṛtino, narādhama, māyaya apahṛta-jñānā [Bg. 7.15]. Therefore we have to take shelter of this rāja-vidyā. not the jaḍa-vidyā. Jaḍa-vidyā will not help. Rāja-vidyā, rāja-guhyam. Very confidential, very con… Just like Kṛṣṇa describing in the last, Eighteenth Chapter, guhyatamam: ”My dear Kṛṣṇa (Arjuna), I have given you all kinds of knowledge, but I am giving the most confidential knowledge now.” What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. This is the most confidential.

So one who has surrendered to Kṛṣṇa without any reservation, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānu-śīlanam [Brs 1.1.11], such person is the perfect, most perfect person. Kṛṣṇa also says in many places in the Bhagavad-gītā, he is the perfect yogi,

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo (mataḥ)
[Bg. 6.47]

Of all yogis”-there are different kinds of yogis-yoginām api sarveṣāṁ mad-gatenāntarātmanā, ”one who is thinking of Me, Kṛṣṇa, always, Kṛṣṇa…,” kṛṣṇa bha…, sa vai manaḥ kṛṣṇa-padāravinda, ”thinking of Kṛṣṇa in the last stage…” Just like Kulaśekhara Mahārāja:

kṛṣṇa tvadīya-pada-paṅkaja-panjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāna-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

”Kṛṣṇa, now I am healthy and my mind is just like swan. The swan likes to entangle himself with the stem of lotus flower.” So, kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam adyaiva me viśatu mānasa-rāja-haṁsaḥ. So rāja-haṁsaḥ. The mind is rājahaṁsaḥ. It should be trained to be entangled with the lotus stem of Kṛṣṇa’s lotus feet. Otherwise, at the time of death, kapha-vata-pittaiḥ, the three elements, kapha-vāta-pittaiḥ, they will be strong, and we may not remember. If we chant Hare Kṛṣṇa immediately, if we begin, practice this Hare Kṛṣṇa mantra and think of Kṛṣṇa always, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], this is Kṛṣṇa consciousness. Very simple thing: always thinking of Kṛṣṇa. Because this Hare Kṛṣṇa mahā-mantra teaches how to think of Kṛṣṇa twenty-four hours. Then you'll become perfect. Rāja-vidyā rāja-guhyaṁ pavitram idam uttamam pratyakṣāvagamaṁ dharmyam. In all types of religious system-yoga, jñāna, karma or anything, whatever you have manufactured-you are not certain how much you have advanced. But if you practice bhakti-yoga, you'll be personally feeling, "Yes, I'm making advancement." Pratyakṣāvagamaṁ dharmyam. Otherwise how you can make progress? Unless you make progress, unless you are firmly convinced in Kṛṣṇa consciousness, how long you can chant Hare Kṛṣṇa? One day, two days, that's all. Then you'll be disgusted. Therefore, pratyakṣāvagamaṁ dharmyam. One understands, "Yes!"

We receive so many letters from our foreign student how they're feeling. Because they have taken seriously, they're feeling obliged that "We have got life pratyakṣāvagamam." Pratyakṣa means direct. Direct. Bhaktiḥ pareśānubhavo. Just like if you eat, you will directly understand whether you are getting strength and whether hunger is being satisfied. You don't require to take certificate, that "I am eating. Am I satisfied?" You know. Why you want to take satisfaction… uh, certificate from other? You know. Pratyakṣāvagamaṁ dharmyam. This is bhakti process. Ādau śraddhā tataḥ sādhu-saṅga 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. These are the different stages. Every stage you will find that "Yes, I am making progress." If you have got śraddhā, if you have got little faith, "All right, these people are teaching Kṛṣṇa consciousness. Let us see what they are talking about…" You come first of all, just like these boys came to me. Now, adau śraddhā, then they little like it, then sādhu-saṅga [Cc. Madhya 22.83], then again came, again came, again came. Then offered themselves, bhajana-kriyā: "Now maybe you kindly accept me as your disciple." As soon as the bhajana-kriyā, immediately there is anartha-nivṛttiḥ syāt. All unwanted things: no smoking, no intoxication, no illicit sex, no meat-eating, no gambling. We make this condition before making a student. It is not that "You, you will remain a śūdra, mleccha, and I make you a disciple. I'll never touch you, I'll never touch your food (foot?), and I become your guru." It is not this guru business. It is not guru business. Guru must transfer his qualities to the student. How it is there that a man makes one's person as disciple and he remains a śūdra? What is this nonsense? Can śūdra be initiated? No. No śūdra can be initiated. Dvijatvaṁ jāyate nṛṇam, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. This is Sanātana Gosvāmī's injunction. Immediately he becomes brāhmaṇa if he's actually initiated. If you are falsely initiated, he remains a śūdra and you remain a rascal. That's all. Why you should falsely initiate a person? If you cannot make him a brāhmaṇa and elevate him to the highest stage of devotional service, why should you cheat others? Initiation means making him dvijatvam. Tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. How an initiated person can remain a śūdra? This is going on. Therefore they are thinking that "These American, they are mlecchas and yavana. How they can become sannyāsī?" This is nonsense. How a sannyāsī can become a yavana? He must be elevated from the yavana position.

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā (yad-apāśrayāśrayāḥ)
śudhyanti prabhaviṣṇave namaḥ
[SB 2.4.18]

This is the process. Therefore it is rāja-vidyā. Unless one comes to this rāja-vidyā state, he has no right to make disciples. He has no right. He's himself a fool. He does not know what is Kṛṣṇa consciousness movement.

So, rāja-vidyā rāja-guhyaṁ pratyakṣāvagamaṁ dharmyam. This is pratyakṣāvagamaṁ dharma. How they are becoming ecstatic in chanting, that you can see. Pratyakṣa. They are surprised. Actually they are surprised how they have become so nicely a devotee. This is pratyakṣa. Pratyakṣāvagamaṁ dharmyam, and su-sukham… Is it very difficult? How they have become Vaiṣṇava? Su-sukham: chant, dance and eat prasādam. That's all. Su-sukham. There is no prescription forced upon them, that "You kneel down yourself, and make your head down, and press your nose, and do this, do that." No. Su-sukham. "Please come here! Chant Hare Kṛṣṇa mantra, dance, and when you're tired, take prasādam." That's all. Su-sukham. Su-sukhaṁ kartum. Kartum: to execute this devotional service is very pleasure. Pleasure. And avyayam: whatever you do, that is your permanent asset. It will never be lost. Bhakti-yoga process, if you can execute one percent, oh, it becomes asset, and next life you are guaranteed, because you will be given the facility of executing bhakti-yoga further. That is stated in the Bhagavad-gītā, in every śāstra. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sañjayate [Bg. 6.41]. One who could not prosecute… There is other, other passages in Śrīmad-Bhāgavatam also. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer patet tato yadi bhajann apakvo 'tha [SB 1.5.17]. If one by sentiments takes to Kṛṣṇa consciousness, tyaktvā sva-dharmam, giving up his own occupation, but maybe, for immature condition he may fall down, yatra kva va abhadram. What is the loss? And śāstra says if person who is executing his religious process, sva-dharmeṇa, but has no devotion service, what does he gain? What does he gain? Suppose a so-called brāhmaṇa or a perfect brāhmaṇa executes his religious process very perfectly, but he does not become a devotee, then what is his gain? These are the śāstric injunction.

So it is rāja-vidyā. This bhakti-yoga is the topmost educational system, and it is open for everyone. Caitanya Mahāprabhu said, pṛthivīte āche yata nagarādi-grama. Does it means He want you to make a first? If every city, every town was to be broadcast to the Caitanya cult… So what is Caitanya cult? Caitanya cult means realization of Kṛṣṇa. That is Caitanya cult. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. This is Caitanya cult. So one who is engaged in Kṛṣṇa consciousness, does he remain a yavana, a śūdra? What is this nonsense? But this against propaganda going on against this Kṛṣṇa consciousness movement, that "Swami Bhaktivedanta is giving sannyāsa to the yavanas, to the mlecchas." What is this rascaldom? Can yavana be sannyāsa? Can yavana become a devotee? No. Vaiṣṇave jāti-buddhir, arcye śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir. The most obnoxious thing, most obnoxious. They all fools, I can challenge. In Hyderabad, so many caste brāhmaṇas came to challenge me. The caste brāhmaṇa. No. No caste brāhmaṇas. Caste brāhmaṇa… Brāhmaṇa means catur varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Śrīdhara Swami says, "Yes." (Sanskrit) It is exactly to the point of śāstra. Otherwise it is not possible to make them so perfect. So the propaganda against us is false… (end)

720308BG.CAL
Bhagavad-gītā 9.2

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Calcutta, March 8, 1972

Prabhupāda: Rāja-vidyā rāja-guhyaṁ pavitram idam uttamam… Why not this fan?

Devotee: (indistinct)

Prabhupāda: Pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam [Bg. 9.2]. This verse we have been discussing last… [break] …similarly, bhakti-yoga-direct connection with Kṛṣṇa-it is not open for everyone, neither everyone can take it. It is stated in the Bhagavad-gītā, yeṣām anta-gatam pāpaṁ: one who is completely free from all sinful activities, pāpam. Anyone who is engaged in sinful activities, he cannot understand Kṛṣṇa, or God. That is not possible. And these are the four principles of sinful activities: illicit sex-life, intoxication, meat-eating and gambling. These are the four pillars of sinful activities. Why at the present moment people have become so godless? Even big, big swamis and yogis, all godless. Why? Because they are engaged in sinful activities. Kṛṣṇa, God, cannot be understood by sinful men. That is not possible. But Kṛṣṇa is so kind, if one takes shelter of Kṛṣṇa, immediately he becomes free from all sinful activities. Sins are there. A person in sinful activities cannot understand Kṛṣṇa. But if anyone voluntarily surrenders himself to Kṛṣṇa, he immediately become free from all reaction of sinful activity. Now it is up to me to make my choice.

Kṛṣṇa says…, Kṛṣṇa comes, therefore, because we are sinful, and at the same time we are part and parcel of Kṛṣṇa. Therefore Kṛṣṇa is more anxious for us than we are anxious for Kṛṣṇa. This is the position. Kṛṣṇa…, just like father. A spoiled child… The father is more anxious for the spoiled child, and the spoiled child does not care for the father. This is the position. We are all spoiled children, anyone who is in this material world. We are all spoiled children. We are all children of Kṛṣṇa. Many places in the Bhagavad-gītā it is stated. Aham bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father of all living entities, in any form," sarva-yoniṣu. There are 8,400,000 forms. In water, on land, on the sky, so many different forms of living entities. Mṛti-ja(?). Deva-tiryaṅ-narādiṣu [SB 1.2.34]. Deva means in the upper worlds there are demigods. In the middle we human beings, and lower than this, the animals. So we are in different forms of life. Soul is one-that is part and parcel of Kṛṣṇa-but according to karma, according to desire for material enjoyment, we have taken different dresses, and we are wandering all over the universe, according to our karma. Sometimes we are becoming demigods, sometimes we are becoming dogs-according to karma. Therefore Caitanya-caritāmṛta-kar, Kṛṣṇadāsa Kavirāja Gosvāmī, says,

ei rūpe bhramāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are wandering all over the universe. When you are doing some pious activities, you are elevated to the higher planetary system, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. When we are not very much pious, but not impious also-ordinary, following moral principles-then madhye tiṣṭhanti rājasāḥ. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. So in this way, up and down, we are wandering by transmigration of the soul. This is our position.

The nonsense civilization, they do not know that what is our main business. They do not know. Ajñānata. Parābhavas tāvad abodha-jāto. Abodha jāta, these, all these living entities born in this material world in different forms of life, abodha jāta, all rascals. All rascals. We can prove they're all rascal. Nobody is intelligent. As soon as he'll become intelligent, kṛṣṇa ye bhaje seva(?). As soon as he becomes intelligent, he must be Kṛṣṇa conscious. If he's not Kṛṣṇa conscious, then we must accept him as rascal number one. (indistinct) He may be a very big man in the society, but we take him as rascal number one. That is our challenge. Anyone, he may be a ordinary man, he may be so-called swami or maybe so-called yogi or so-called leader, but our test is whether he's Kṛṣṇa conscious. One test. If he's not, then he's a rascal. That is our challenge. How we are challenging? Because we have got the test. Just like in the chemical laboratory, this test paper. Perhaps most of us will know, that urine test paper. If there is sugar, immediately the color of the paper will be different. If there is no sugar, it will remain neutral. Similarly, there is test paper. What is that test? That test is, Kṛṣṇa says, the supreme authority says, that na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Prapadyante narādhamāḥ. Māyayāpahṛta-jñānāḥ āsuriṁ bhāvam āśritāḥ. So anyone who is not surrendering to Kṛṣṇa, he must be duṣkṛtinaḥ. Duṣkṛtinaḥ means he has got brain, but his brain is being utilized for sinful activities. So duṣkṛtinaḥ, mūḍhāḥ, and rascal who does not know anything-what is God, what I am, what is this world-he's a rascal. He's animal. Mūḍhāḥ means ass. As ass does not know what is God, what I am, what is this world, what is our relationship, what is this universe, nothing, no knowledge-mūḍhāḥ-and narādhamāḥ, narādhamāḥ means human being is especially meant for understanding this philosophical aspect of life, but one does not care. He is simply acting where to eat, where to sleep and where to get woman, and that's all. That's his business. This is mūḍhāḥ. This is the business of hogs and dogs. So therefore, mūḍhāḥ, duṣkṛtinaḥ, narādhamāḥ, these description was there.

So our test is there. If one is not Kṛṣṇa conscious, then he must be within these division: narādhamāḥ, mūḍhāḥ, duṣkṛtinaḥ, māyayāpahṛta-jñānā. And one who has surrendered to Kṛṣṇa, then what he is? Aahh, sa mahātmā sudurlabhaḥ. Sa mahātmā sudurlabhaḥ.

bahunam janmanam ante
jñānavān mam prapadyante
vasudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

That is the test. As soon as he has become Kṛṣṇa conscious, he has fully surrendered to Kṛṣṇa. Immediately he becomes the greatest mahātmā. Sa mahātmā sudurlabhaḥ. A mahātmā like me, because, simply by changing dress… That is another thing. Because sometimes this dress gives us good opportunity for easy livelihood. That is another thing. But those who take this dress for begging and for fulfilling the hungry belly, that is…, that mahātmā is different thing. He is not mahātmā; he is durātmā. My Guru Mahārāja used to say that if one is inclined to collect money by showing Deity, it is better to become a sweeper in the street. It is better to become a sweeper in the street, because he's earning his livelihood honestly. And this man who is keeping a temple and doing all nonsense, simply by showing Deity, collecting some money, this class of men, they're most sinful. You cannot do so. You cannot take other's money. You'll be debtor. Therefore gradually, because this class of men are developed at the present moment, they have become… In Vṛndāvana there are so many temples, they have become, made a business by showing temple, collecting money. This is not good. There must be… Temple means people should come, people should learn the science of God. That is temple. Not that to make a business of temple. Therefore everything is, not only in India, all over the world, the churches also, they're dwindled. Now, Europe and America, so many churches are for sale. We have purchased so many churches because people have no more interest. There is no education. Temple means spiritual educational shelter. People should come, they should learn what is spiritual life, what is God, what is my relationship with. That is temple. Otherwise, if you simply came… Therefore two processes should be followed: pāñcarātriki viddhi and bhāgavata-viddhi. We follow both. Bhāgavata-viddhi is the philosophical side of religion, and pāñcarātriki viddhi is the worshiping side of temple-how to worship Deity, how to dress, how to decorate, how to offer respect. Mad-yājī. Man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. Temple worship is mad-yājī, worshiping the Deity. So this is the test, this is the test.

So anyone who has fully surrendered to Kṛṣṇa, he's the greatest mahātmā. Sa mahātmā su-durlabhaḥ. It is very, very difficult to find out a Kṛṣṇa devotee. Caitanya Mahāprabhu has described that out of many, many human being, common man, one is karmi. Karmi, karmi means honestly working according to the direction of the Veda. Karmi does not mean that a monkey also jumping, that is also karma. No. Karmi means one who is acting according to the direction. Dharma karma. In Bengali this is a common word: dharma karma. Karma means dharma. And what is dharma? Dharma means varṇāśrama-dharma, four castes and four orders of spiritual life: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is the dharma. This is the division of dharma. And according to the dharma, one who is acting, that is called dharma karma. That is dharma-karma. Not that doing anything becomes karma. Karma means just doing. The Vedas are so arranged that we have come here to enjoy material things. So therefore there is prescribed duties. The prescribed duty is that you act, you enjoy life. For example, just like in the Vedas there, everything is there. The propensity of sense enjoyment is sex life, eating meat and drinking. This is the propensity. Material life, these are the propensities. Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. Everyone has got natural, natural instinct for sex life, for meat-eating and for drinking. This is natural instinct. But they are restrained. They are co-ordinated by the Vedic injunctions: "Yes, you'll have sex life, but you get yourself married." So there are so many paraphernalia for marry. The subject matter is sex life, everyone knows. Therefore in Western countries they say "legalized prostitution." But actually it is not prostitution. It is regulating their sex life. So Vedas describe, "Yes. Sex life you have, but marriage." And then drinking: "Yes. Drinking you may have by worshiping Candi, offering him liquor," that is all. Not that you go to the liquor shop and drink. No. Restricted. Similarly, eating meat also: "Yes. You can eat meat. Just worship Goddess Kali and have a goat sacrifice." So many rules and regulation. Everything is regulated. But they have avoided this. These Vedic injunctions they have avoided. Now they have open slaughterhouse, liquor house, prostitution. That is sinful. It is actually sinful, either you do this way or that way. But if you act according to the Vedic injunction, the sinful activities are restrained. The sinful activities are restrained, so that gradually you come to the spiritual platform. This is the Vedic principle.

So anyway, one has to become freed from the sinful activities. Then one can understand. But the easiest method of becoming free from sinful activity is to accept this Kṛṣṇa consciousness movement. Easiest way. Voluntarily give up. It is not very difficult. If the Europeans, Americans can give up, who are trained up in these activities from their birth, if they can give up, what about Indians? So it is not difficult. Everyone can give up illicit sex life, meat-eating, intoxication and gambling. That's all. This is the restriction of sinful activity. And chant Hare Kṛṣṇa mantra. If these European, American boys can chant Hare Kṛṣṇa mantra day and night while walking in the street, while going in the car, while in the temple, everywhere, where going to sell books, what is the difficulty for the Indians? There is no difficulty. But they will not do it. That is the difference. They'll not agree to do it. If we simply accept these principles, these four restraining principles-no illicit sex, no gambling, no meat-eating and no intoxication-and chant Hare Kṛṣṇa mantra, your life is success. This is Kṛṣṇa consciousness movement. Anyone can accept it, but they'll not do it. Therefore Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāh prapadyante [Bg. 7.15]. Because they are rascals and too much attached to sinful activities, they'll not do it. This is the position. Na māṁ duṣkṛtino mūḍhāh prapadyante narādhamāḥ. And they, they have become narādhamāḥ. Because this human form of life is meant for accepting these principle, they're not accepting, therefore they are the lowest of the mankind.

So in India especially-not only India; everywhere-we have been especially encouraged to go on with these sinful activities. They do not like. In the American countries we see, while passing on the street, two sides of the road they're hoarding, advertising these things, either wine or cigarette or gambling or this or that, or some sinful activity. So our first propaganda is to not only give one Kṛṣṇa consciousness, but also to stop this sinful activity. Just like when you are treated by physician, he gives you some medicine and also ask you some restriction: "Do not do this," "Do not eat this, eat this." So if you are actually interested to get out of this entanglement of transmigration from one body to another, ei rūpe brahmāṇḍa brahmite kono bhāgyavān jīva, Lord Caitanya says. We are wandering throughout the whole universe. That we do not know. We think that after finishing this body, everything is finished. But that is not the fact. Otherwise, why there are so many varieties of life? The varieties of life are because there are varieties of sinful activities. Because there are varieties of sinful activity, therefore we have got varieties of karma. Otherwise, if there would have been one class of activity, why there are different varieties of body? This is common sense. Who is giving us these different…? My body is different from your body, your body, so now we are sitting here, say fifty or hundred men-everyone's body is different from another body, you'll find. Then you go to other species of life, that is also different from other and other. So why this difference? Because we are differently situated according to our karma. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. Karmaṇā daiva-netreṇa. We do, we act according to our whims, but that whims is judged by daiva-netreṇa, by a higher, superior authority, just like Yamarāja. Then we get another body. This is the process. Yaṁ yaṁ vāpi smaran lokam tyajaty ante kalevaram [Bg. 8.6]. Bhagavad-gītā also says. We should be very, very careful. We should be very much cautious to utilize this human body perfectly. That is Kṛṣṇa consciousness movement. We are simply teaching people how to utilize this human form of body properly, so that you can be saved from future danger. Saved from… But they are so fool, narādhamāḥ, duṣkṛtinaḥ, māyayāpahṛta-jñānā. They are thinking that "This Kṛṣṇa consciousness movement is a religious sentimental movement. They're dancing and chanting." No. It is the most scientific movement. Any scientist may come and talk with us, we shall convince. It is the most scientific movement, how to save the human society. Therefore it is called rāja-vidyā, the king of all knowledge. And rāja-guhyam.

We do not know how we are passing through the hands by the manipulation of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra-vimūḍhātmā, by false, puffed-up position, "I am this." This is false, puffed-up position. This is not a permanent position. But we are falsely proud of our position, that "There is no authority. There is no God. Whatever I am doing, it is all right. Nobody can check me." This is madman's, crazy.

piśācī paile yena mati-cchanna haya
māyā-grasta jīvera se daśā upajāya

And when a person is ghostly haunted, as he talks all kinds of nonsense, similarly, one who has come under the grip of this material nature, māyā-grasta ye, he's talking all nonsense, all nonsense. All these politicking, all politics, sociology, everything, without reference to the salvation of soul, or self-realization, without knowing our spiritual position, they're all nonsense talks.

piśācī paile yena mati-cchanna haya
māyā-grasta jīvera se daśā upajāya

Therefore Caitanya Mahāprabhu says that ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva. Bhāgyavān jīva means those who are coming into our contact, they're bhāgyavān, they're getting the opportunity of Kṛṣṇa consciousness, guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. In this temple there is guru and there is Kṛṣṇa, and we call people to take the mercy of guru and Kṛṣṇa. This is Kṛṣṇa consciousness movement. If one is fortunate enough, he'll take this opportunity and make his life successful. This is Kṛṣṇa consciousness movement, rāja-vidyā. All these centers are being opened to give opportunity the people to take advantage of the mercy of guru and Kṛṣṇa. This is Caitanya Mahāprabhu cult, guru-kṛṣṇa kṛpa. Without guru you cannot have mercy of Kṛṣṇa. You cannot jump over Kṛṣṇa like monkey. That is not possible. Kṛṣṇa will not accept. If you think that "Without guru I shall jump over Kṛṣṇa, and He'll be merciful upon me," that monkey's business will not be accepted. Caitanya Mahāprabhu therefore says that gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ. You have to become the servant of the servant of the servant of the servant of servant [Cc. Madhya 13.80]. Then Kṛṣṇa will be pleased. If you jump over Kṛṣṇa, "Kṛṣṇa, I have come to You…" Kṛṣṇa is not so easy. Therefore guru-kṛṣṇa kṛpāya pāya. If you are sincere, if you're sincere, that Kṛṣṇa will be merciful, first of all. Then Kṛṣṇa will guide you. If you're sincere, Kṛṣṇa will direct you that "Approach such and such guru," and if guru is pleased, then you'll get Kṛṣṇa, that guru-kṛṣṇa kṛpāya, both, parallel line.

ei rūpe bhramāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Guru-kṛṣṇa-both wanted.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is Vedic injunction. If you want to be elevated to the, your real constitutional position, then you have to take these principles, guru-kṛṣṇa.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

Viśvanātha Cakravartī Ṭhākura says, yasya…, yasya prasādād bhagavat-prasādo **. Guru.

yasya prasādād bhagavat-prasādo
yasya aprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya (yaśas tri-sandhyaṁ)
vande guroḥ śrī-caraṇāravindam **

So this is rāja-vidyā rāja-guhyam. This is the secret, guru-kṛṣṇa kṛpāya [Cc. Madhya 19.151]. We should take advantage of this rāja-vidyā, devotional service, and take the mercy of guru and Kṛṣṇa and make our life successful. And it is very easy. It is very easy. Pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam [Bg. 9.2]. Su-sukham, very easy and, I mean, very pleasing also, to execute devotional service. Very pleasing. Simply we are doing… What are we doing? We are dressing, śravanaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], simply chanting about Viṣṇu, Lord Kṛṣṇa. We are hearing about Kṛṣṇa, we are decorating Kṛṣṇa, we are feeding Kṛṣṇa, offering nice foodstuff, and the benefit is coming to us. When you see Kṛṣṇa so nicely dressed, how it become…, how pleased we become. Kṛṣṇa has got many dress, but if you dress and see Kṛṣṇa, you become pleased. You become pleased. Kṛṣṇa does not require your dress or coat. If you offer nicest food to Kṛṣṇa, it comes to you. Anyone can do. What we are doing in this temple, everyone can do at home. Where is the difficulty? No. They'll be engaged in sinful activities, these intoxication, meat-eating, gambling and this thing, that thing. They'll not accept. That is the difficulty. Otherwise, anyone who accepts this Kṛṣṇa consciousness movement, his life is successful. Very simple. Su-sukhaṁ kartum. To execute this Kṛṣṇa consciousness movement is very pleasing. And pratyakṣāvagamaṁ, and you'll understand directly how we are advancing. So where is the difficulty? The difficulty is dog obstinacy. They'll not do it. "Oh. Why shall I do it?" This is the difficulty. Dog's obstinacy. Otherwise, no difficulty. Rāja-vidyā rāja-guhyaṁ pavitram paramam. Pavitram, very pious activities, pavitram. Anything done on account of Kṛṣṇa, that is pious. There is no contamination. Api cet sudurācāraḥ. Even in the public eye it may appear sometime that it is not pious, still it is pious. Man-nimitte kṛtaṁ pāpaṁ, if one does. But we should not do that.

But even, just like Kṛṣṇa, Kṛṣṇa-Arjuna. Arjuna was considering that killing the other party, his kinsmen, "This is pāpa. Why shall I do this pāpa?" But he did it. But how he did it? For Kṛṣṇa. So that pāpa become puṇya. Is it not? From the Bhagavad-gītā you can understand. He was hesitating to fight with his kinsmen, with his brother, nephews, grandfather. He was concerning pāpa. He said that "I do not want this kingdom which is smeared with the blood of sinful activities." He said like that. Actually, killing is sinful, but when he did it for Kṛṣṇa's sake, Kṛṣṇa said that "You must fight," and when Arjuna agreed, "Yes, kariṣye vacanaṁ tava." After hearing Kṛṣṇa perfectly, he said, kariṣye vacanaṁ tava [Bg. 18.73], "My illusion is over." What is that illusion? Illusion means, whatever you do for Kṛṣṇa, that is not pāpa. Yat karoṣi, yat juhoṣi. But you must do according to the order of Kṛṣṇa, or according to the order of Kṛṣṇa's representative. You cannot manufacture your work. That you cannot do. Arjuna did not manufacture. Arjuna acted by the order of Kṛṣṇa. Similarly, if we do by the order of Kṛṣṇa and His representative, there is no question of sinful activities. There is no question of sinful… So this is rāja-guhyam. We cannot understand sometimes rāja-guhyam; therefore it is very confidential.

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam
[Bg. 9.2]

Dharma. This is real dharma. To execute the order of Kṛṣṇa, that is real dharma. We cannot manufacture dharma, I have several times explained. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the order of Kṛṣṇa. That is dharma. Otherwise there is no dharma. All adharma. Otherwise how Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66], "Give up all nonsense dharma. Simply surrender unto Me"? This is dharma. Therefore it is said, pratyakṣāvagamaṁ dharmyam. You are acting some religious activities, you do not know whether it is pious or impious. But when you act under the order of Kṛṣṇa and His representative, it is pratyakṣāvagamaṁ, directly to understand, that is dharma. This is dharma: pratyakṣāvagamaṁ and su-sukhaṁ kartum avyayam. The spiritual master says, that God says, Caitanya Mahāprabhu said,

hare nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This is direct order. We execute this direct order; therefore we know that "I am carrying out the direct order of Kṛṣṇa, of Caitanya Mahāprabhu." Then, pratyakṣāvagamaṁ: directly you can understand, "Yes. We are right." There is no difficulty.

So then Kṛṣṇa says,

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

This is very important. Mṛtyu-saṁsāra. What is this saṁsāra? Saṁsāra means that you take your birth once and live for some time, then you die, then you accept another body, then again live for some time, then you die, then you accept another body, and that body you do not know what kind of body you are going to accept. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa says, dehāntara-prāptiḥ: another…, transfer to another body. But what kind of body, that is not mentioned there. That will depend on your work. You may get the body of a demigod, you may get the body of a dog, you may get the body of a tree, you may get the body of a snake-according to your karma. So here it is said, aśraddadhānāḥ puruṣā [Bg. 9.3]. Those who are not interested in this rāja-vidyā, devotional service, aśraddhadhānāḥ: no faith. Aśraddhadhānāḥ puruṣā dharmasya… This is dharma, real dharma. Devotional service is real dharma, because dharma means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Bhagavān says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Bhagavān says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is dharma. This is dharma. Otherwise you can manufacture so many other dharmas-that is not dharma; that is your concocted dharma. But real dharma this is: sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], man-manā bhava mad-bhakto mad-yājī… This is most confidential dharma. So anyone who is not interested in this dharma, but he manufactures his own dharma, then what happens to him? Aśraddadhānāḥ puruṣā dharmasyāsya parantapa aprāpya mām: [Bg. 9.3] "He does not get Me." Does not get. This is the mission of human life-to go back to home, back to Godhead. That is the, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The real mission of life: how to go back to Kṛṣṇa, how to go back to Vaikuṇṭha-loka, the spiritual world. That is real mission. But that we do not know; therefore is most confidential. People do not know it that there is another world, the spiritual world, there is Vaikuṇṭha-loka. This, this material world is one-fourth creation. Atha vā bahunaitena kiṁ jñātena tavārjuna ekāṁśena viṣṭabhya aham kṛṣṇena. This material world is maintained as one-fourth of the creation. The three-fourths of the creation is the spiritual world. Paras tasmāt tu bhāva anyaḥ [Bg. 8.20]. There is another nature. So we do not know that. There is no education. We are simply interested with this one planet. There are so many material planet, but above that there is another, spiritual world, and there are innumerable spiritual planets also. They are called Vaikuṇṭha-loka, and the topmost Vaikuṇṭha-loka is Goloka Vṛndāvana, Kṛṣṇaloka. So we have no information.

So if we execute this devotional service, rāja-vidyā, then we can go back to home, be transferred to the spiritual world. They do not know. Aśraddadhānaḥ. Then, aprāpya mām: they do not know how to go back to home, back to Godhead. Aprāpya. Then what happens? Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. He remains here in this material world and goes on transforming, transmigrating from one body to another, one body to another. And we should know, we should be very responsible that what kind of body we are getting next. If you don't care… Big, big professors, big, big learned scholars, they say that after finishing the body… Our men in Delhi, New Delhi, they are making some life members amongst the parliamentary M.P.s. So one M.P. said that "We don't believe in this. The last perfection is to become zero, to become zero." Because they cannot think, those who are materialist, they cannot think that there is another, spiritual world. They, they cannot think. Therefore this zero theory, śūnyavāda, was propounded by Lord Buddha. Lord Buddha propounded śūnyavāda, because the people are so rascal, they could not understand. There was no necessity. There was no necessity. He simply said nirvāṇa: "Stop this nonsense material life." But after material life, what is there, that He did not reveal, because these fools and rascal will not understand. Therefore He did not say. Śūnyavāda: make it śūnya. Just like foolish person suffering from some disease, he wants to kill himself, sometimes commit suicide, because he does not know that after suicide, the policy, there is no stoppage; he will have to become a ghost because you have disobeyed. God has given you certain type of body. You have to stay in that body for certain period. That is obedience to God. If you untimely kill this body, then it is sinful. Just like you are put into prison house for a certain number of months or years. Before that period, if you flee away, then you are again punished. Is it not? Because you did not fulfill the terms of your prison life, then again you become criminal. Similarly, those who kills another body, or those who kill another body, or those who make suicide, they become again criminal. Again criminal. This is the law of nature, but they do not know. Therefore one who does not know the laws of nature, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The prakṛtiḥ, the laws of nature, is going on under the direction of Kṛṣṇa. One who does not know, aśraddadhānaḥ, one who has no faith, puruṣā dharmasyāsya parantapa aprāpya mām: the result is he does not go back to home, back to Godhead. Then what is? Nivartante: he wanders, he travels within this material world, mṛtyu-saṁsāra-vartmani. Because you cannot avoid mṛtyu. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9], this is the law of this material nature. Mṛtyu-saṁsāra-vartmani. But if you want to avoid this mṛtyu-saṁsāra-vartmani, then you must be Kṛṣṇa conscious, you must surrender to Kṛṣṇa.

daivī hi eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Ryaktvā dehaṁ punar janma naiti mām eti… These things are there. So you should (read) Bhagavad-gītā very carefully with attention, as it is, without malinterpretation, with rascal interpretation. Try to understand, make your life successful. This is our propaganda, Kṛṣṇa consciousness. Kṛṣṇa consciousness movement is not a manufactured movement. It is simply based on this Bhagavad-gītā-Kṛṣṇa. Bhagavad-gītā means Kṛṣṇa. Kṛṣṇa, everything Kṛṣṇa. That is Kṛṣṇa consciousness. We are simply placing Bhagavad-gītā as it is. And if we are fortunate enough to understand Bhagavad-gītā, our life is successful. The Bhagavad-gītā is there, the teaching is there, the example is there. Why should we not accept and make our life successful? That is the first law.

Then Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. Avyakta-mūrtinā: the impersonalist. We understand Kṛṣṇa is person. And what is imperson? Imperson is the expansions of Kṛṣṇa's energy. Just like we can understand by this example, that the sun is person, localized. It is a globe. And within the sun there is sun-god. The sun-god is a person. His name is Vivasvān. That is also stated in the Bhagavad-gītā: imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So Kṛṣṇa spoke this Bhagavad-gītā first to sun-god. So when asked, Kṛṣṇa spoke in this word to Arjuna. Arjuna is a person, and Kṛṣṇa is also person, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Similarly, Kṛṣṇa spoke to sun-god; he is also a person, but that person should go… I may say, sun-god, his bodily rays is the sunshine, and in the sunshine the whole material world exists. Similarly, there is real sunshine, which is called brahmajyoti, that is coming out of the body of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. So this impersonal brahma, sarvaṁ khalv idaṁ brahma, that is Kṛṣṇa's personal rays. Therefore Kṛṣṇa says here, mayā tatam idaṁ sarvam. Sarvam. Idaṁ sarvam. Sarvaṁ khalv idaṁ brahma. Because it is Kṛṣṇa's bodily rays, therefore in that sense you can take anything as brahma, sarva khalv idam, because nothing is different from Kṛṣṇa. Idaṁ hi viśvaṁ bhagavān ivetaro. The whole creation is also bhagavān, but it is as appears as different. It appears as different. So this is explained here, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā-mat-sthāni sarva-bhūtāni [Bg. 9.4]. "Everything is resting on Me." Just like in the sunshine. On the sunshine all these material planets are resting. Similarly, everything, these universes are resting on Kṛṣṇa's bodily shine, brahmajyoti. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. These māyāvādī philosophers say, "Because everything is Kṛṣṇa, then why shall I go to temple? Why shall I say 'Worship Kṛṣṇa'?" But everything is Kṛṣṇa, why not this Kṛṣṇa? This is also Kṛṣṇa. But their poor brain cannot understand. They simply preach impersonalism. But here it is described, what is impersonalism. Impersonalism means expansion of Kṛṣṇa's energy. That is impersonal. That is also Kṛṣṇa, but indirect. Everything is there, mat-sthāni sarva…, but you cannot find out Kṛṣṇa there. So this material world is also expansion of Kṛṣṇa's energy. Bhūmir āpo 'nalo vayuḥ khaṁ mano buddhir eva ca bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. "They are also My energy, but they're separated." So although separated, because it is coming from Kṛṣṇa, it is also Kṛṣṇa. Because everything coming out of gold, that is also gold. So in higher sense, practically there is no… (end)

760420BG.MEL
Bhagavad-gītā 9.2

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Melbourne, April 20, 1976
Prabhupāda: (devotees repeating)

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
susukhaṁ kartum avyayam

[Bg. 9.2]

So this knowledge, as we have begun yesterday, that idaṁ te,

idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase 'śubhāt

Very important chapter, the most confidential knowledge, guhyatamam. And it is spoken by Kṛṣṇa, the Supreme Personality of Godhead. Even those who are liberated from this material contamination, they are called mukta-jīva, liberated soul. And there are nitya-mukta. Nitya-mukta and nitya-baddha. Nitya means eternally, and mukta means liberated. And again, nitya, eternally, baddha, conditioned. So just like there are many persons in the state who have never seen what is the prison life, and there are many persons in the state, the majority of one's life is passed in the prison. Similarly, there are two nature, material nature and the spiritual nature. What we are seeing, this nature, this universe, within the material nature… Similarly, there is another spiritual nature. That is stated in the Bhagavad-gītā, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20].

There is another nature. You cannot deny it. Where God's kingdom, creation, how far it is, and how widespread it is-by your imagination you cannot determine. The so-called advancement of scientific knowledge is useless in the estimation of the total creation. This creation, material creation, is one-fourth exhibition of the total creation. And the three-fourth exhibition of the total creation is the spiritual world. So there are also… Like here we have got so many planets and each planet is full of living entities, as this planet is full of living entities, similarly, in other planets, upper, middle, down, there are millions, millions of different types of living entities. It is a false statement that "Only on this planet there is living entities; in other planets there are no living entities." That is nonsensical. There are living entities exactly like this. Maybe the climate, the situation, little different. Just like your climate, India climate… Even on this planet there are different climatic situations, European, American, Australian, Asian. So that is God's varieties of creation.

So we have to take knowledge from the perfect person. So what is the difference between this material world and the spiritual world? In the material world we are conditioned, and in the spiritual world we are liberated. This is the difference. In material… What is conditioned life? Conditioned life means subjected to the rules and regulation of the material nature. That is conditioned life. Just like we have got this body. This is also a condition of the material nature. We have got different types of bodies, why? Because we are conditioned. According to our karma we have got different types of body, 8,400,000's of bodies. So liberated life means not to go under the condition of this material nature. That is liberated life. In the conditioned life there are four defects. Out of many other conditions, so far our knowledge is concerned, that is defective. Why? Because we commit mistakes. Every one of us, we commit mistake, we are illusioned, our senses are imperfect, and we have a tendency to cheat. This is four defects of conditioned life. But the liberated life they have no such conditions.

And another condition is you have to live under threefold miseries, that miserable conditions pertaining to the body and mind… Even if you are opulent externally, if you are sick, if your mind is not in proper condition, you suffer. That is called adhyātmika. And there are other miseries offered by other living entities. Just like some friend all of a sudden becomes your enemy and he tries to inflict some injuries upon you. You are full of anxieties. This is called adhibhautika. Even there is no enmity, there are so many living entities, just like bugs, mosquitos, other animals. They are always prepared to give us trouble. This is called adhibhautika. Adhyātmika, adhibhautika, and adhidaivika, which is beyond your… Every miserable condition is beyond your control, but especially adhidaivika, famine, pestilence, overflood, no rain, scarcity. This is called adhidaivika. So this is called conditioned life.

So if you have got perfect knowledge, that is described here that jñānaṁ vijñāna-sahitam, if you have got perfect knowledge, then the result will be yaj jñātvā. If you possess that perfect knowledge, then mokṣyase aśubhāt. These conditions we don't want. That is the real fact. We don't want any miserable condition due to my mind, due to my body, or due to other living entities or natural disturbances, birth, death, old age, disease. We don't want. These are inauspicities of life. But if you have got perfect knowledge, then Kṛṣṇa says that you become liberated from all these inauspicities. That is the subject matter of this chapter.

Therefore Kṛṣṇa says that this knowledge is rāja-vidyā. We have got different departments of knowledge, university and institutes. But nowhere this subject matter is discussed, or there is any department. There are… Suppose medical department. What is the medical department? To give us relief from diseased condition. But there is no department which discusses how to become free from all diseases. That is not found. There is no such department. There is department how to give you relief from disease, there is department how to manufacture very effective medicines, but there is no department where knowledge is given that no more disease. Is there any department? Therefore this knowledge which is given by Kṛṣṇa, it is called rāja-vidyā. Rāja-vidyā means the king of knowledge. If you learn this knowledge, then you become completely freed from the conditioned stage of this material world. Therefore it is called rāja. Rāja means king, and vidyā means knowledge.

Rāja-vidyā rāja-guhyam. And at the same time, it is the most confidential knowledge, guhyam, guhyatamam, very confidential. It is not disclosed to ordinary man. This knowledge is not meant for. Suppose we are discussing this knowledge, and when we say, "By understanding this knowledge there is no more birth, death, old age, and disease," ordinary person with less brain substance, they will laugh. They will say, "Ha, how it is possible?" Therefore it is very confidential. It is not open to everyone. It is meant for selected person. If I say that "I shall give you relief from birth, death, old age and disease," you'll not believe it. Therefore it is rāja-guhyam. Guhyam means very, very confidential.

Rāja-vidyā rāja-guhyaṁ pavitram. Pavitram means very pure. Because unless we are purified, we cannot be free from these four miserable conditions especially, namely birth, death, old age, and disease. Birth, death, old age is meant for this body, and the body is obtained by the spirit soul. The spirit soul is pure; there is no doubt about it because it is part and parcel of Kṛṣṇa or God. So God is pure. Just like gold is gold. And the fragments of gold is also gold, the same quality. But the fragments of gold sometimes becomes mixed up with dirty things. So we are in the same condition. Becoming fragments of God, we are sometimes put into this material world and we are materially contaminated. So this knowledge, rāja-vidyā, most confidential. If we can learn it, then we become pure, completely pure.

Pavitram idam uttamam. Uttamam. Ut mean udgata, transcendental, and tama means this material world, darkness. In the material world the nature is darkness. Just like at night it is darkness. This is the nature of this material world. But it is… There is illumination on account of the sun. So God has created the sun to give us light. Sometimes we have heard that on account of absence of the sunshine they commit suicide. In Switzerland, no, where?

Devotee: Scandinavia.

Prabhupāda: Scandinavia, they say. So the darkness is very, very disgusting. But this material world is dark. To give us little relief, Kṛṣṇa, God, has given us the sun. The day before yesterday, I think… Yesterday, in the morning, we saw, while coming on the path, how the sun was coming through the sea nicely. Within a second the whole light came. So this is God's arrangement. Don't think that this arrangement… Exactly in the time, six o'clock in the morning, immediately the sun comes out of the sea and gives you light. Because this material world is dark, so in order to give you relief… Otherwise you'll commit suicide. God is so kind, He is giving you light. So uttamam.

So if we can go back to home, back to Godhead, there is no darkness. It is all illuminating. It is stated in the śāstra that there is no need of sun, there is no need of moon, there is no… Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. In the spiritual world there is no need of sun; there is no need of moon; there is no need of electricity or fire. That is the description. Here in the Bhagavad-gītā you'll find. Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ. We cannot imagine how without sun, without moon, without electricity, without fire, one can live. Yes, but there is a world like that. You do not require sunshine. You do not require. They are all illuminated. So that is uttamam. Udgata tama yasmāt, the Sanskrit word, "from which the darkness is completely eradicated." There is another Bengali verse,

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

The meaning is that just like… "Kṛṣṇa is just like sun, and māyā, illusion, is just like darkness. So as the sun being present, there is no access of darkness, similarly, if you keep Kṛṣṇa always within your heart, there is no more darkness of this material world." Kṛṣṇa-sūrya-sama māyā andhakāra, yāhāṅ kṛṣṇa tāhāṅ [Cc. Madhya 22.31]. The example is given. If you keep yourself always, Kṛṣṇa within your heart…

Kṛṣṇa is within your heart. It is not that you have to create a Kṛṣṇa or God or you have to call. He is there. But due to darkness we cannot see Him. But by chanting this Hare Kṛṣṇa mantra, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], by cleanings the core of our heart, you will be able to see Kṛṣṇa within yourself. Yena mām upayānti te. The instruction is how he can come back, go back to home, back to Godhead-mokṣyase aśubhāt-being free from all inauspicity. That stage can be attained. How? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If you engage yourself always in His service. Satata-yuktānām. Satata means always, always engaged in His service. Bhajatāṁ prīti-pūrvakam. And worshiping the Lord with prīti, love, prīti… Bhajatāṁ prīti-pūrvakam. So this is being instructed to the students who have entered this institute, how to worship the Deity. The Deity worship is there just to give chance to the devotee satatam, satata-yuktānām-always engaged in Kṛṣṇa's service. From early morning, half past three, four, up to night, ten, they are engaged. That is called satata-yuktānām. Only a few hours given to them for taking rest because, after all, we have got this material body. It requires little rest. Otherwise there is no question of resting. Twenty-four hours engaged in the service of Kṛṣṇa.

So that is possible as you become advanced. Just like the six Gosvāmīs. They attained that stage. They were not sleeping at night. Giving service. It is said, nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. Nidrāhāra-vijitau. This is spiritual life. The more you conquer over the necessities of this body. Our necessities, the created necessities, they are necessities of the body. The body requires to eat. The body requires rest. The body requires sex. The body requires defense. But the soul does not require. So more you become advanced in spiritual consciousness, the material necessities become minimum. Nidrāhāra-vihārakādi-vijitau **. That is possible. That is not story. There are many instances, and the more you become advanced in Kṛṣṇa consciousness, spiritual life, these necessities of life, necessities of body… Because body is different from the spirit soul. The necessities of the body is material, and the necessities of the soul is spiritual. But unfortunately, although the spirit is there, we are so much absorbed in material consciousness, we do not understand what is spirit soul. We are simply busy in taking care of the body. So this is not very good condition. This is material condition. And it is very risky if we simply… Simply to take care of the body means creating different desires. "I shall be happy in this way. I shall be happy in this way." So nature's mercy is that as soon as you think that you will enjoy life like this, she will give you good opportunity. That means changing a body wherein you can enjoy the material facilities very easily.

I have several times given example. There are different types of bodies: animals, birds, beasts, demigods, human being, many varieties of life, 8,400,000, higher life, lower life. So those who are associating with the base qualities of material nature, they get lower life. That is natural. Just like you contaminate a kind of disease. It will become manifest in due course of time. So this is going on. But if we understand this knowledge as Kṛṣṇa is speaking, rāja-vidyā rāja-guhyaṁ pavitram idam uttamam, then pratyakṣāvagamaṁ dharmyam. Dharma. One meaning of dharma is the basic principle of our life or the occupational duty of our life, dharma. Occupational duty of our life, that is called dharma. Generally in the English dharma is translated by the word religion, a kind of faith. But actually dharma means the characteristic. That is real meaning of dharma, characteristic.

Just like you can understand. By the characteristic in the chemical laboratory they test different chemicals. So the heading is characteristic. "This chemical looking such and such color. The granules are like this. The taste is like this. The reaction is like this. If you put with this, it will react like this." So many. If certain chemical complies with all the characteristic, then it is declared pure. So suppose what is the characteristic of sugar? Everyone knows. It must be sweet. Sugar and salt, both of them externally seem the same, white. But you have to understand which is sugar and which is salt by tasting. So there are different test of characteristic. If sugar becomes salty, immediately, "Oh, it is not sugar. Throw it." And if salt become sweet, you throw it. Similarly, dharma means everything has got a special characteristic. That is called dharma.

So what is our dharma, living entities? We are living entities. We may be in different forms; it doesn't matter, 8,400,000's of forms. But what is the actual business? The actual business is that every one of us giving service to others. This is our dharma. That is enunciated by Caitanya Mahāprabhu. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is the characteristic of living entity. Living entity is meant for giving service to Kṛṣṇa. This is the characteristic. When this characteristic is not found or lacking, that means it is diseased condition or that is material condition. Just like this finger. What is the characteristic of finger? The finger characteristic, it is the part and parcel of my body. As soon as I say, "My dear servant finger, please capture this," immediately I capture, immediately. "Oh, my dear servant finger, come on the head and give me some itching." "Yes." So this is characteristic. If the finger… I order, "Please pick up this rasagullā." "Yes." "Give it here." "Yes." The finger cannot eat. Just try to understand. The finger, if he gets one rasagullā, nice, tasteful sweetmeat, the finger will never try to smash it and spoil it. (laughter) The fingers immediately will take. You'll find. It is psychology, even for a child. The child captures with the finger some nice sweetmeats and immediately puts in… Why? The child could smash it and taste this rasagullā. That is not possible. Study nature. You take the very nice sweet, but you cannot. The fingers cannot spoil it. The process is that by nature the child knows that "If I put into the mouth, it goes to the stomach, and if it is digested, these fingers will be healthy, the eyes will be healthy, the leg will be healthy, hands will be healthy, every-all parts of the body will be healthy." This is natural.

Just like another example is given. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like tree. If you… Tree, plant, anything. You pour water in the root; it goes, transferred to the branches, to the twigs, to the leaves, to the flower and everyone, if you put water. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ, prāṇopahārāc ca yathendriyāṇām. And by giving food to the stomach, then all the different parts of the body, limbs and senses, they become healthy. Similarly, sarvārhaṇam acyutejyā. If you worship Kṛṣṇa, Acyuta, then the whole world will be satisfied because He is the root. It is said in the Bhagavad-gītā,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

One who understands… This is rāja-vidyā. He must know how to work. We are manufacturing so many ways of happy life, this ism, that ism, that plan, that plan. So many plans. We are seeing suggestion, so many suggestions, in the television. "This is the problem. This is the suggestion. This is problem." Full of new, new problem, new, new suggestion. But because we are lacking this rāja-vidyā, the king of knowledge, we are perplexed. But if you know that Kṛṣṇa is the root cause of everything and if we serve Kṛṣṇa, then every problem will be solved immediately. This is called rāja-vidyā. Rāja-vidyā rāja-guhyam. And pratyakṣāvagamaṁ dharmyam. Just like I have given the example that the different parts of the body, they are suffering from different diseases. But if you make good treatment, if you take the proper medicine and put it in the stomach, then immediately you will understand, "Yes, I am getting relief."

Or suppose you are hungry. You are… On account of your hunger you are feeling headache, you cannot see through your eyes properly, you cannot hear, you cannot work-so many things, problems, will arise. But as soon as you put some food stuff, nourishing foodstuff, immediately you'll feel strength and you'll happy, be happy. That is called pratyakṣa. Pratyakṣa means directly. Avagamaṁ dharmyam. If you are hungry and if you are given very nice, nutritious, palatable food, you haven't got to take any certificate from others. You'll understand yourself, "Yes, I am now feeling strength. I am now feeling energy." This is called pratyakṣāvagamaṁ dharmyam. Similarly, if you take to Kṛṣṇa consciousness-that is the process-then you'll feel automatically how you are satisfied. Pratyakṣāvagamaṁ dharmyam.

These boys, these American, European, they are all Western country, belong to the Western country. Why they are sticking to this Kṛṣṇa consciousness? Because they are feeling directly happiness. There is no doubt about it. Ask any one of them. This is pratyakṣāvagamaṁ dharmyam. And susukham. To execute this dharma, this transaction, it is very, very happy. Don't you see? What is their business? They are not going to the factories to work twelve hours. They are simply chanting and dancing. This is their business. And when they are hungry, they are taking very nutritious prasādam. This is called susukham. Very happy. They haven't got to work in the factory, in the mine, in the sea for extracting oil or coal. They haven't got. We have no such business. We are simply engaged in chanting, dancing, and eating Kṛṣṇa prasādam. Susukham. Pratyakṣāvagamam. Practically you can perceive. And how happy it is, you can perceive. Kartum avyayam. To execute this business of Kṛṣṇa consciousness is so easy and happy and whatever you do, a little, it is your permanent asset. It will never be spoiled.

You'll find in the Bhagavad-gītā that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. This is called bhakti-yoga. Suppose somebody is enjoying, but māyā is very strong. If he falls down… He could not execute the Kṛṣṇa consciousness program completely in this life. Mostly if you simply stick, there is no difficulty. But if voluntarily we give up, that is another thing. What is the wrong there? Chant, dance, and take prasādam. You haven't got to work. You haven't got to go to the field work or to the factory. Still, if you don't accept it-you fall down-so that is your choice. But even if you fall down, because for a few days you joined Kṛṣṇa consciousness movement, your the resultant actions for so much time is permanent asset. Permanent asset. What is that permanent asset? That is stated in the Bhagavad-gītā, that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Those who have fallen from this Kṛṣṇa consciousness, their next life is guaranteed a human life.

Because others, there is no guarantee. Tathā dehāntara-prāptiḥ [Bg. 2.13]. According to one's karma he can get the body of a dog, cat, hog or demigod. There is no guarantee that… Kṛṣṇa says, tathā dehāntara-prāptiḥ. Antara means another. He does not say that "This body he'll get." But if one is Kṛṣṇa's devotee, then there is guarantee. What is that guarantee? Śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. He'll take birth in a very rich family or in a very nice brāhmaṇa and Vaiṣṇava's family. If he gets a Vaiṣṇava's, birth in a Vaiṣṇava's family… Just like we have got so many children among our gṛhastha devotees. How fine they are. They're getting Kṛṣṇa consciousness from the beginning of their life. That means in the past they advanced in Kṛṣṇa consciousness. Somehow or other they failed to complete. Now they have got again chance, again in the temple, dancing and chanting from the very beginning of life.

So this is the opportunity. So this knowledge, rāja-vidyā rāja-guhyaṁ pratyakṣāvagamaṁ dharmyam, susukhaṁ kartum avyayam [Bg. 9.2]. Avyayam means in ordinary fruitive activities whatever you do… Suppose by karma, by material activities, fruitive activities, you become very rich man or very learned man, very good office. But everything will be finished with your death. As soon as the body is finished, all your asset finished. But if you become a devotee, your body may be finished but the soul is eternal. The soul will carry your assets of Kṛṣṇa consciousness, and nature will give you another chance of taking birth in a very rich family or in a Vaiṣṇava family. To get birth in a Vaiṣṇava family is greater asset than to take birth in rich family. Rich family means there is no economic problem. But on account of richness one may fall down, but if one takes birth in a Vaiṣṇava family there is no more fall down. He makes progress further and further. In this way he is allowed again go back to home, back to Godhead. Thank you very much. (end)

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Bhagavad-gītā 9.2-5

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New York, November 23, 1966

Prabhupāda:

aprārabdha-phalaṁ pāpaṁ
kūtaṁ bījaṁ phalonmukham
krameṇaiva pralīyante
viṣṇu-bhakti-ratātmanā

"One who is engaged in Kṛṣṇa consciousness, then all his reactions of past sinful activities-gradually they become vanquished." There are different stages. Just like I have infected some [break] say, for cholera today. Immediately cholera does not take place. After two or three days the cholera appears. It takes some time. Just like if you sow a seed of a tree, immediately it does not become a tree and gives its fruits, delivers its fruit. It takes some time. Therefore, imperceptibly, or knowingly or unknowingly, we are doing so many sinful activities. So they are in the seedling stage, then growing stage. Then, when we suffer, that is called prārabdha. Prārabdha means, "Now receive the result." So in this way we are creating, we are sowing, some seeds. That will take its reaction, either in this body or another body. It takes time to fructify. So… But if we act in Kṛṣṇa consciousness, then it is just like fried seed. Fried seed, if you sow in a land, it will not fructify, fried seed. So this fried seed…

Our activities can be made a fried seed by the fire of Kṛṣṇa consciousness. So there will be no reaction. Pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartum avyayam [Bg. 9.2]. Susukham, very pleasant. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This devotional service is not very unpleasant. It is very pleasant. You very melodiously sing with instruments, and somebody will participate in hearing, śravaṇaṁ kīrtanaṁ viṣṇoḥ. Of course, it must be in relationship with the Supreme Lord. Not ordinary music. We take the advantage of musical science. But we don't sing any ordinary song. We glorify the Supreme Lord. But we enjoy. Therefore it is happy. Then again, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. Now, what you are hearing from Bhagavad-gītā, if you remember it at home, that "Swamiji was spoke, speaking like this, and how does it apply in my life?"… We should remember this. We should not forget just after leaving this place. And if there is any question, any doubt, we should place before this assembly. I am inquiring. I am inviting you for any question because we are trying to understand a very nice and great science.

So it should be understood with all critical study. We don't request you to take it or accept it blindly. So śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. And pāda-sevanam. Pāda-sevanam means to rise early in the morning, open the door of temple and wipe it out, all the dust, and give some light. The pāda-sevanam. Arcanaṁ vandanam. Then there is foodstuff offered. It is cooked for Kṛṣṇa, and decorate with flower. So many things there are, arcana-vidhi. The Deity will look very nice, and you'll be pleased to see it. We, we want to see very beautiful things. When you see the beautiful Deity, the forms of Lord Kṛṣṇa, you'll forget to see anymore any other beauty. You see? These are the process, very nice, susukham. There is no trouble. Decorate with flower, with dress, with ornaments and see and hear and eat very… You offer very nice foodstuff to Kṛṣṇa and then partake it. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanam [SB 7.5.23]. Vandanam means prayer. Of course, if you do not like, if you think, "This is Hindu system. We won't accept. We are Christian," all right, you go to church, sing there. You have got also songs of Bible. You can sing very nicely.

So smaraṇaṁ vandanam. So there is no difference between this process and that process. Simply we are teaching that "Become God conscious." God is neither Hindu nor Muslim nor Christian. He's God. And we are also not Hindu or Muslim or Christian. This is our bodily designation. We are all pure, part and parcel of the Supreme. As God is pure, so we are also pure. So we have fallen in this turmoil of this material ocean, and there is tossing of the waves. So we are suffering. We don't identify with the tossing of the waves because I have nothing to do with this tossing. I simply pray, "Kṛṣṇa, please pick me up from these tossing waves. Some way or other, I am fallen here."

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

"O my dear Kṛṣṇa, somehow or other, I forgot You, and I am fallen in this…" As soon as I forget Kṛṣṇa this māyā or illusion, ocean of illusion is there. It at once captures me. That is my position. So anyway, Kṛṣṇa has prescribed this devotional service, very nice. You can very happily perform. Susukhaṁ kartum avyayam [Bg. 9.2]. Śravaṇādike apaśyamāne tasmin sa tad-viṣaye puruṣottamaḥ, aham ādir bhavāmi.

It is said that Kṛṣṇa appears… When we chant this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa (Hare Hare), Hare Rāma Hare Rāma Rāma Rāma Hare Hare, this sound is nondifferent from Kṛṣṇa. Therefore, when you vibrate this sound, this means this sound, Kṛṣṇa, and the original Kṛṣṇa, the same, identical. So you are not only dancing, but Kṛṣṇa is also dancing with you. If you say that "Why don't you… Why do I not see Him?" Yes. Seeing is not… Why do you stress on seeing? Why not hearing? Seeing, hearing, tasting, touching-these our instruments for experience. That's all. Knowledge. Why you are so much, I mean to say, I mean to say, important about seeing? A devotee does not wish to see Kṛṣṇa. He simply… He's satisfied simply by hearing of Kṛṣṇa. As seeing is also experience, so hearing also experience. That I have explained many times. Seeing and hearing. Hearing also… Something you cannot see, you can hear only. Just like the, when the air, wind passes very violently, you cannot see, but you can hear. But you get the experience. So seeing is not only experience, but hearing is also experience. When you hear the sound of the wind, "Ohnnhnn Shaah Shaah," you say, "Oh, today wind is very violently blowing." You can feel, but you don't see the air. So don't stress on seeing only. There are so many senses. You hear. We can perceive the presence of God, or Kṛṣṇa, by hearing. By hearing. And He's there, present. He's there, present. He says, Kṛṣṇa says, that

nāhaṁ tiṣṭhāmi vaikuṇṭhe
yogināṁ vā hṛdaye ca
yatra gāyanti mad-bhaktā
tatra tiṣṭhāmi nārada

He says that "I, I am not actually in My abode, Kṛṣṇaloka; neither I am in the heart of the yogis who are meditating. But I am present in there where My pure devotees are singing, singing." Yes, Kṛṣṇa says that.

So you can feel the presence of Kṛṣṇa as we make progress in this line. Sutradi-vyapa-matram tulasī-patra ambuki-matra upakara ca. And it is very easy also. Arcanam. Arcanam. Now, Kṛṣṇa says in the Bhagavad-gītā that you have to offer something out of your love. Love means you must give something. You are taking something from Kṛṣṇa. Why not give something? Is it love, simply going on taking, taking, taking, and no offering? We are taking from Kṛṣṇa so much light. We are taking from Kṛṣṇa so much air, so much water. So many things Kṛṣṇa is supplying for our subsistence, fruits, grains. Without supplied by Kṛṣṇa, you cannot have. You cannot manufacture all these things. So you must admit that God is supplying us so many things. And why not offer something? Is it love? Therefore offering is required. Love means you take and you give also. Suppose if you love somebody… You simply take from him, but you don't give. Oh, do you think it is very good? No. It is not good. That is not love. That is exploitation. If I go on simply taking from you, and if I don't offer you anything, that is simply exploitation. So love means you must take, you must give. Dadāti pratigṛhṇāti bhuṅkte, bhuṅkte bhojayate. You must eat, and you must give to eat. Simply don't go on eating kṛṣṇa-prasāda, but give something to Kṛṣṇa for eating. So that…

It is a system in India that if somebody's invited to take prasādam, he takes something, some fruits, some sweetmeats, something, and offers to the Deity. Of course, that is distributed amongst the prasādam, but it is the system. When a, when a man goes to see a saintly person, or goes to a temple, he takes some fruit, as far as he, as he can acquire. So giving and taking, eating and feeding. Dadāti pratigṛhṇāti bhuṅkte bhojayate, guhyam ākhyāti pṛcchati ca. Guhyam ākhyāti pṛcchati. You have to hear Bhagavad-gītā and, if you have got any distress, you have got any confidential thing, you have to submit to Kṛṣṇa, "Kṛṣṇa, I am in suffering this way. I am fallen in this tossing ocean of material illusion. Kindly save me. I can understand now that I have no identification with this material world. I am simply put here." Just like if I am put into the Atlantic Ocean, I have no identification with the ocean, but I am subjected to the tossing waves of the ocean, similarly, we are spiritual spark, fragmental part of Kṛṣṇa. Some way or other, we put into this material ocean, and there is tossing. So I am being tossed. Don't identify. Don't try to solve the tossing. That is not possible. If you want to make solution of the tossing waves of the Atlantic Ocean when you are fallen there, it is useless foolishness. That is not possible. Don't be foolish in that way. That will go on. That is Atlantic Ocean's nature. You cannot stop it. You have to get out of it.

The foolish people, they are trying to adjust this world and be happy. That is not… That is a first-class foolishness. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. They'll never be able to make a solution of this material world. [break] …do not accept this principle of Kṛṣṇa consciousness the result is that they do not go back to Godhead, but remain in this material world for continuous struggle for existence. Dharmasya iti, imaṁ bhakti-lakṣaṇaṁ dharmam. This… This Kṛṣṇa consciousness is also a principle of religion. Religion… Religion means which has connection with God. Without any connection with God, oh, that is not accepted as religion. Religion, generally understood-searching after God, understanding about God, relationship with God. This is religion. Atheism is not religion. Atheism not religion. Religion means…

So this is, Kṛṣṇa consciousness… Because persons who are acting for transcendental loving service of the Supreme Lord, they are called Kṛṣṇa conscious, so it has connection with God. Therefore it is religion, dharma. And how a religion is accepted? Religion accepted from authorized source. Just like Vedic religion, Bible religion. Because they have got source from authority. Śruti-pramāṇa. Śruti-pramāṇa religion. You cannot manufacture religion. It must be according to the Vedic rules or authorized scriptures. In the Śrīmad-Bhāgavatam it is said, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma, religion, means it is the law of God." Just like state laws. You cannot manufacture any law. If you make some by-laws… Just like for your society you make some by-laws. That is to be sanctioned by this society registration under religious regulation, as we have registered. But you cannot make any law without any sanction. Similarly, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. If you want to create some principle of religion, then it must be sanctioned by the Vedic authority.

So this Bhagavad-gītā is also religion. It is accepted by authorities, great authorities just like Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, and Lord Caitanya, all authorities of India, Śaṅkarācārya. Those who are accepted as the religious heads of Indian culture, all of them accepted this Bhagavad-gītā as principle of religion and Kṛṣṇa, the Supreme Personality of Godhead. So there is no doubt about it. And so far outsiders, they also take it, this book, as book of authority, book of knowledge, and they have studied very serious study of this book. They write commentaries, great scholars, great philosophers. So it is also a dharma. But, but there are persons, in spite of its acceptance by the ācāryas and scholars, they have no faith. They do not think that it is a book of authority or book of knowledge. Aśraddadhānāḥ. They have no faith. They think that it is simply aggravating or exaggeration or a person who is known as Kṛṣṇa and His principle. So therefore they have no faith. Dhīra vrsatvena tam bhinna mataḥ śruti-mātra eva. Śruti-mātra means it is simply praising some principle. That's all. In this way it is not accepted by everyone.

Kṛṣṇa points out them: aśraddadhānāḥ puruṣā dharma, dharmasya asya [Bg. 9.3]. This principle of religion, those who do not accept it as authority, so the result is that they can never have any connection directly with Kṛṣṇa, and, as the, as such, aprāpya mām, because they do not have any access to Kṛṣṇa, therefore nivartante, they remain… Nivartante means remain. Where does, do they remain? Mṛtyu-saṁsāra, mṛtyu-saṁsāra-vartmani, this life: birth, death, birth, death, birth, death. Vartmani means this life: birth, death, birth, death. Go on like that. And that birth, death, does not mean that next birth you'll have similar facilities or similar life, human being. No. Birth-death means you have risk also. You can get your next birth not exactly a human being. You… Not exactly in America or not exactly in India. Oh, you may be transferred to any other country or any other planet or any other species of life. There is no certainty. That will depend according to your work. So this is the… This is called the path of birth and death. Mṛtyu-saṁsāra-vartmani. Have your birth, remain for some time, enjoy or suffer. Then again give up this body and enter into the womb of another mother, human being or animal. Then prepare your another body. Then come out. Then begin your work. This is called mṛtyu-saṁsāra-vartmani.

If anyone wants to avoid this path of birth and death, this risk, then they must take to this Kṛṣṇa consciousness. It is not my version. The Lord says Himself. If you want to study Bhagavad-gītā seriously, then here is a point. Here is a point. If you read Bhagavad-gītā as a matter of relaxation, that is different thing. But if you want to take benefit out of Bhagavad-gītā, this instruction is very much important.

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

Mṛtyu-saṁsāra means this path of regularly, as we are passing on…

ahany ahani lokāni
gacchanti yama-mandiram
śeṣaḥ sthitam icchanti
kim āścaryam ataḥ param

Yudhiṣṭhira Mahārāja, he was asked, "What is the most wonderful thing in the world?" He replied… He was very learned king. "Yes. The most learned thing, most wonderful thing in the world…" You, you have heard seven wonderful things in the world. So Yudhiṣṭhira Mahārāja said: ahany ahani lokāni gacchanti yama-mandiram. Yama-mandira means "the temple of death." Every minute, every second, we are experiencing that living entities are going to the temple of death, either man, animal, ant, so many. This world is called therefore mṛtyu-loka, "the planet for death." "The planet for death." So Yudhiṣṭhira Mahārāja said, ahany ahani lokāni gacchanti yama-mandiram. Ahani, ahany ahani means daily, every day, every moment. At least every day we see so many death list. If you go to the crematorium ground, you can see. So ahany ahani lokāni gacchanti yama-mandiram, śeṣaḥ sthitam icchanti. But those who are still alive, they think, "Oh, death will not take place. I'll live. I'll live." He does not think that he… You are also subjected to this principle of dying. But he does not take it seriously. This is called illusion, māyā. He thinks, oh, that "I shall live forever. Therefore let me do whatever I like. There is no question of responsibility." Oh, this is very risky life, very risky life. And this is the most covering part of illusion. One should be very serious that death is waiting. "As sure as death." If there is any surety in this world, that is death. Nobody can avoid it. And when there is death, oh, there is no more intelligence, no more your puffed-up philosophy. You are under the grip of nature.

Prakṛti, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sar… [Bg. 3.27]. At that time you are not this stout and strong body, that you don't care for anything. Then you are that smallest, fragmental portion. So you are just under the material atmosphere, so under the mercy of the material nature. And that material nature will give you some kind of body for which you are fit. Then again begin your work. This is the position. So if we want to take that risk, then go on. Kṛṣṇa says. But if you don't, want to avoid this risk, then take Kṛṣṇa consciousness. There is no alternative.

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

This is mṛtyu-saṁsāra-vartmani. Then He says what is this material world. Māyā… You should note it that this Ninth Chapter of the Bhagavad-gītā is specially meant for the devotees, especially meant for the devotees, those who have accepted Kṛṣṇa as the Supreme Personality of Godhead. Otherwise, it will appear something else. It is confidential. Because in the beginning it has been said that rāja-vidyā rāja-guhyam. It is very confidential, the most confidential part of knowledge of the Bhagavad-gītā. Unless one accepts Kṛṣṇa as the Supreme Personality of Godhead, it will be difficult. They will think, "Oh, why? If Kṛṣṇa, if I do not accept Kṛṣṇa, then why there will be so much risk? Oh, this is all exaggeration." But actually, it is not. Therefore this rāja-guhyam, the most confidential part of this knowledge, means that one who has accepted Kṛṣṇa as the Supreme and has become a devotee, has engaged himself in His service, actually, seriously, for them, rāja-guhyam, most confidential.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Now, Kṛṣṇa says that "This word, what you see, this is also My energy." Mayā. Mayā means "by Me." Just like if I say, "This work has been done by me," so that does not mean that there is no existence of me, and because I have done this work, so I am finished. Here it is called "by Me," mayā. Mayā means "by Me." Anything you do, it is done by you. Anything done by me, it is done by me. But that, when I finish the work… Suppose I start a business, very nice business, very profitable business, big factory. And if I say that "This factory is started and is conducted by me," does it mean that I am lost? Does it mean I am lost? No. I am there. But it is done by my energy. This big factory… Just like the Ford factory I have seen in your country, a very big factory. There are so many big factories. If the proprietor says, "It is done by me," that "done by me," that person is exist, although the factory is also exist. It does not meant that because he has finished, because he has started that factory, big factory, he's finished, his existence is not there. Similarly, if we say… Kṛṣṇa says that "This, whatever this world, you see, it is done by Me." Does it mean that He becomes no more? This is very simple thing. Why God should be imperson? Just take the same example. If some very good businessman says, "It is done by me," it is to be understood that by his brain, by his energy, by his capital, by his intelligence, he has done all these things. But he remains. It is very simple truth.

Similarly, it is said here, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. This, this world, this material world, if you want to see God, God is everywhere because it is His energy. It is His energy. Just like in the Ford factory, the workers, they see in every corner Mr. Ford, in every corner of the factory, similarly, those who are conversant with this science that what is this material world, they can see in every atom the Supreme Lord, Kṛṣṇa. It is simply question of knowledge, that who has made it. If I am confident that Kṛṣṇa has made it, then I can feel Kṛṣṇa's presence everywhere. Therefore everything resting, rests in Kṛṣṇa, everything rests in Kṛṣṇa. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everything is resting on Me." And na cāhaṁ teṣv avasthitaḥ: "But I am not there. I am not there." If you think that if Kṛṣṇa, this table is resting in Kṛṣṇa, therefore Kṛṣṇa must be here, but Kṛṣṇa says that "I am not there. I am not there." The same thing. Because Kṛṣṇa and Kṛṣṇa's energy is nondifferent, still, energy is not Kṛṣṇa. Just like the sun and the sunshine. There is no difference, but the sunshine is not the sun. If sunshine is present in your room through the holes of your windows, do you think that sun is also within your room? No. If sun becomes within room, then you'll not exist. The heat is so exorbitant that it, you cannot exist. Therefore it is sufficient that his rays, the sun's ray, is there. Similarly, whatever we see…

Parasya brahmaṇaḥ śaktiḥ. It is very nicely explained in Viṣṇu Purāṇa. Parasya brahmaṇaḥ śaktiḥ. Parasya means the Supreme; brahmaṇaḥ means the Absolute Truth. It is His energy. It is His energy. Just like the sun is shining all over the universe from one place, similarly, Kṛṣṇa, although He is just like a person like you and me, but His energy is acting everything. This is explained in Bhagavad-gītā. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. This is avyakta-mūrti. In the energy you cannot find Kṛṣṇa in His person. Just like in the sunshine you cannot find the sun-god. But the sun-god is there in the sun planet, sun disc, within that. You cannot say, "No" because you have no experience of the sun disc. But we can understand from books of authority like Vedas, there is sun-god. There is sun… That Kṛṣṇa said. We have read in the Fourth Chapter,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

"I… First of all I said this Bhagavad-gītā to sun-god, Vivasvān." Vivasvān means the sun. The present sun-god is called Vivasvān. His name is Vivasvān. Just like there are many kings, just there are many sun-gods also. They also change because there is death. There is death. They may be living for so many hundreds and millions of years, but they will die. So present sun-god, who is existing there, his name is also there in the Bhagavad-gītā, Vivasvān. So if you believe Bhagavad-gītā, then you have to believe that there is a sun-god whose name is Vivasvān. If you don't believe, then why you take so much trouble to read Bhagavad-gītā? If you have no faith in it, then what is the use of reading it? And if you have faith in it, then you have to believe. There is sun-god. In every planet there is a predominating feature predominant.

So similarly, over and above all of them, īśvaraḥ paramaḥ kṛṣṇaḥ… [Bs. 5.1]. The Brahma-saṁhitā says that everywhere you'll find the īśvara… Īśvara means controller. In your New York City the Mr. Lindsay is the controller. And in New York State, Mr. Rockefeller, he is controller. In your United States, Mr. Johnson is the controller. Finish. Then you go to another state, and similarly, in every planet, every place, there is a controller. So sun-god is the controller of the sun planet. You cannot imagine that there is no controller; it is vacant place. No. If in a New York City there is no vacant place-every place is valuable; it is occupied-how can you see, think of, that God's kingdom. So many planets, so many big…, are vacant. No. Nothing vacant. Sarva-ga. Everywhere there are living entities, but there are different kinds of entities, not exactly like you.

So all this manifestation that we see, this is all energy. That is in the Seventh Chapter. We have already discussed that the two kinds of energies of Kṛṣṇa. One is spiritual energy, and one is material energy. Jīva, the living entities, they are also spiritual energies, but because they are sometimes entrapped by this material energy-they have got the potency, or they are prone to be attracted by the material energy-therefore they are called marginal energy. Otherwise, there are two energies only: spiritual energy and material energy. This material world is material energy, and we, the sparks of Kṛṣṇa, we are spiritual energy. So this energy… Just like the fire. Just like the lamp. It is localized in one place, but its light and heat is diffused. Similarly, parasya brahmaṇaḥ śaktiḥ sarvam akhilaṁ jagat. Akhilaṁ jagat. Akhilam means the whole universe, whole manifestation. They are all simply manifestation of the Supreme Lord. The Lord says that. One who believes Kṛṣṇa as the Supreme Lord, then he'll believe. He says, mat-sthāni sarva-bhūtāni [Bg. 9.4]. Just like in the sunshine many planets, they are resting. It is a scientific fact. The all the planets, they are rotating due to the sun heat. Here there is a machine… What is called? We have seen. As soon as there is heat, within the ball begins to rotate. So everything resting. The weightlessness is due to the sunshine, due to the sunshine. Similarly, everything-the sun, the universe-everything is resting on Kṛṣṇa-shine. Kṛṣṇa-shine. That is the answer how these, so many worlds are floating in the air, that because they are under the Kṛṣṇa's energy. They are floating in the Kṛṣṇa's energy.

So mat-sthāni sarva-bhūtāni: "Everything is resting on Me, but don't think that I am finished because you cannot see there. I am here." Na cāhaṁ teṣu avasthitaḥ. It is not necessarily that we have to see everywhere. Ataḥ sa bhakti udi, uditam adbhūtam aiśvaryam ahaḥ.(?) Now, this transcendental nature of God, all-potential nature of God, to a devotee it will give pleasure, and to a nondevotee it will be seeming like, oh, so many bluff is being spoken by Kṛṣṇa. As soon as I become a nondevotee, I'll think all these statement as bluff given by Kṛṣṇa. And as soon as I am a devotee, oh, I'll think, "Oh, my Lord is so powerful." He becomes full with love and adoration. That is the difference. One who believes, he becomes, oh, puffed-up with pleasure, "Oh, my Lord is so powerful." And those who do not believe will say, "Oh, it is simply bluffing. Kṛṣṇa is a person, driving the chariot of Arjuna, and He says…" They are imitating. They are imitating… There are so many yogis who say, "Oh, the sun, moon and everything is floating within me," imitating. They think that "If Kṛṣṇa, if Kṛṣṇa can say like that, I am that, I am also Kṛṣṇa. I am also God. So I can also say like that." But Kṛṣṇa can show the universal form. Will you please show me the univer…? "No, that I cannot." Oh, Kṛṣṇa lifted the hill in seven years old. Can you lift a one mound, or hundred pounds with your finger? "Oh, that I cannot do." That is the difference between the imitation God and real God. "Because Kṛṣṇa is saying, therefore I shall imitate and say." And because Kṛṣṇa performed rāsa-līlā… "Oh, Kṛṣṇa married sixteen thousand wives." "Oh, can you marry one and keep her very nicely in a palace?" "Oh, that I cannot do." Then how can you be Kṛṣṇa? Kṛṣṇa said so many things, wonderful, and He acted also wonderful. If you believe one thing and do not believe another thing, then it is called ardha-kukkuṭī-nyāya [Cc. Ādi-līlā 5.176]. Ardha-kukkuṭī-nyāya. I cannot believe half. If you believe, you believe full.

So for a devotee these informations of Kṛṣṇa, oh, become so… "My Kṛṣṇa is so God. Oh, my God is so powerful." And, I think, sometimes I recited one story. This is for very instructive, that Nārada Muni, he used to visit Nārāyaṇa every day. So when he was passing on the road, so one very learned brāhmaṇa and taking thrice bath and everything very nicely, he asked Nārada Muni, "Oh, you are going to Lord. Will you inquire when I shall get my salvation?" "All right. I shall ask." And then another cobbler, he was under the tree, sewing the shoes, old shoes. He also saw Nārada Muni. He also inquired, "Will you kindly inquire from God when my salvation is…?" Now, when he inquired Kṛṣṇa, Nārāyaṇa… Nārada Muni goes generally to Nārāyaṇa, in another planet. So "Yes, two, one brāhmaṇa and one cobbler, they inquired like this. So may I know what is their destination?" So Nārāyaṇa said, "Well, yes, the cobbler, this after giving up this body, he's coming here at Vaikuṇṭha." "And what about that brāhmaṇa?" "Oh, he has to remain there still so many births, or I do not know when he's coming." So Nārada Muni was astonished, that "I saw that he's very nice brāhmaṇa, and he's a cobbler. Why is that?" So he inquired that "I could not, cannot understand the mystery. Why You say that cobbler is coming this, after this body, and why not this brāhmaṇa?" "Oh, that will, you'll understand. If they inquire that 'What Kṛṣṇa, or Nārāyaṇa, was doing in the, in His abode,' so just explain that He was taking one elephant from the holes of a," I mean to say, what is called…?

Devotee (1): The eye of a needle. Eye…

Prabhupāda: Eh? No, no…

Devotee (1): The eye of a needle.

Devotee (2): Needle.

Prabhupāda: Needle. Yes. "Through the hole of a needle, He's pulling an elephant this side and this side." "All right." So when he again approached the brāhmaṇa, the brāhmaṇa said, "Oh, you have seen Lord?" "Yes." "So what was the Lord doing?" "He was doing this: through the point of a needle He was pushing one elephant this way and that way." "Oh, therefore I have no faith in your… I, I, I have got all respect for your garb, but we don't believe all this nonsense." Then Nārada could understand, "Oh, this man has no faith. He simply reads book. That's all." And when he went to the cobbler, he also asked, "Oh, you have seen? What Nārāyaṇa was doing?" He also said that "He was doing like this…" Oh, he began to cry, "Oh, my Lord is wonderful. He can do anything." So Nārada inquired, "So do you believe that Lord can push one elephant through the holes of a needle?" "Oh, why not? I must believe." "Then what is your reason?" "Oh, my reason? I am sitting under this banyan tree, and so many fruits are falling daily, and in each fruit there are thousands of seeds, and each seed there is a tree. If in a small seed there can be big tree like that, is it very impossible to accept that Kṛṣṇa is putting one elephant through the, I mean, the holes of a needle? He has kept such a nice tree in the seed." So this is called belief. So unbelievers and believer means the believers, they are not blind believers. They have reason. If by Kṛṣṇa's process, by God's process, or nature's process, such a big tree can be put within the small seed, is it very impossible for Kṛṣṇa to keep all these planets floating in His energy? So we have to believe. We have no other explanation. But we have to understand in this way. Our reasoning, our argument, our logic should go in this way.

So those who are devotee… Just like the cobbler. He may be a cobbler. They believe everything. And those who are not devotee, they'll say, "Oh, these are all bluffs. It is all bluff." But they are not bluff. It is simply meant for the devotees. They can understand. The nondevotees, they cannot understand. Yes. Thank you very much. Any questions? (end)

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Bhagavad-gītā 9.3

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Melbourne, April 21, 1976

Prabhupāda: (leads devotees' recitation)

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

So aśraddadhānāḥ, those who are faithless. So those who are faithless… Faithless means, anyone can understand, those who do not believe in the words of God. They are faithless. Just like a child. By nature, he has to believe his parents, his superiors, his teacher, but if he does not believe in the words of the superior, then where is the possibility of education? There is no possibility. This is the first qualification. If you go to a teacher to learn ABCD the teacher says, "My dear child, you begin from the left side, in this way." Then, if the student says, "Why shall I begin in this way? I shall begin this way," then he's faithless. He cannot make any progress. It is not possible. The first qualification is śraddadhānāḥ, faithful. If you go to a teacher you must be faithful; otherwise there is no need of going to a teacher. If you cannot believe in the words of somebody whom you are going to appoint as your teacher, if you have no faith in his words, then what is the use of going to such teacher? There is no use. Don't waste your time and don't waste his time. Therefore those who are going to learn to become a disciple or teacher, he must believe in the words of teacher. Or if you are doubtful, you should not go to such teacher. This is first qualification. If you do not believe somebody, then you find out someone else upon whom you can put your faith. "Yes, here is the right man who can teach me." Otherwise there is no use of going to a teacher. This is the Vedic principle.

The Vedic principle is… People are… Everyone is in ignorance because the evolution is coming from the lower species of life, and in Western countries the Darwin's theory of evolution is very prominent, and they believe that man is coming from monkey. Of course, the Vedic śāstra also says the birth of human being are from three sources: one from the cow, the other from the lion, and the other from the monkey. The "monkey" word is there. Those who are coming in the sattva-guṇa, modes of goodness, their last birth is as cow. And those who are coming through the rajo-guṇa, their last birth is lion. And those who are coming through the tamo-guṇa, their last birth is monkey. Then there are. We have explained many times. The lower animals, less than the human being, they're eight million forms.

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam
triṁśal-lakṣāṇi paśavaḥ
catur-lakṣāṇi mānuṣāḥ

This is the list of evolution. Darwin has taken, but he has explained in a different way, misguiding way. But anyway, the evolution theory. It is not theory; it is fact. That is acceptable by the Vedic scholar also. It is explained in the Padma Purāṇa, aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. This is the statement in the Padma Purāṇa, that the aśītiṁ caturaś caiva, 8,400,000. They say in the Vedic language, forty-eight hundred thousands…, eight-four hundred thousand. Anyway, the evolution is there, and in the lower species of life there are eight millions. Human forms of life, only 400,000 out of which more than 300,000 forms of life are uncivilized men. They do not know what is the aim of life.

The best form of human life, the Aryans… Aryans. Aryans means those who are advanced. So the Aryan family, the history of Aryan family… From Central Asia, Caucasian ranges, they divided, the Indo-Aryans, Indo-Europeans. This is the history of mankind. So the Europeans, they belong to the Indo-Europeans, and some of the Europeans, not the uncivilized, the civilized, they came from that side, eastern side, when there was a threatening by Paraśurāma to kill the kṣatriyas. So most of the kṣatriyas, they came to Europe, and some of them settled in the middle, the border of Europe and Asia, Turkey, Greece. There is a big history, Mahābhārata. Mahābhārata means the greater history of India. So on the whole, the conclusion is that the Aryans spread in Europe also, and the Americans, they also spread from Europe. So the intelligent class of human being, they belong to the Aryans, Aryan family. Just like Hitler claimed that he belonged to the Aryan family. Of course, they belonged to the Aryan families.

So there is gradual process of evolution, and the human form of life is the greatest evolution. Here is a junction. Now you can go, elevate yourself to further, higher status of living condition. That is called devatā, or demigods. Ūrdhvaṁ gacchanti sattva-sthāḥ. If you develop the quality of goodness, then you are promoted to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. If you do not develop further, if you remain whatever quality you have got, just now you remain within this world. And adho gacchanti tāmasāḥ. And if you do not develop goodness or remain in the same quality but you degrade yourself, then again go to the cycle of birth in the animal kingdom. This is the law of nature.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Jaghanya-guṇa-vṛtti-sthāḥ. Jaghanya means abominable, abominable, without any distinction. "Whatever I like, I shall do." No. You cannot do that. You have got now super consciousness. You must decide whether you want to stop this evolutionary process, cycle of birth and death, and go back to home, back to Godhead, or if you want to continue again the cycle of birth and death. That is up to you to decide. This is the human form of life. Therefore how you can promote yourself to the higher status of life or how you can degrade yourself to the lower status of life, that is to be decided. In the Bhagavad-gītā you'll find,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

There are four ways suggested. If you want to go to the higher planetary system, not by force you can go to the moon planet. That is not possible. That is simply childish. You cannot go. You must have to be qualified how to go there. Just like if somebody comes to your country, Australia, he has to take the visa, permit, passport, so many things. Then you allow. So how you can be allowed to enter into the moon planet, which is the residential place of demigods? That is a very controversial point. They say that they have gone to moon planet and there is no life. This is simply nonsense. Every planet is full of living entities. But if they say they could not find any living entities, then it is to be understood they haven't gone to the moon planet. There are many other points also, we do not wish to discuss. But moon planet is the higher planetary system, sun planet is the higher planetary system, and there are many others. If you like to go there, you can go. Yānti deva-vratā devān [Bg. 9.25]. You have to make, prepare yourself for going there. Similarly, there are Pitṛlokas. You can see so many, many thousands and millions of planets. Every planet is residential quarter. Just like this planet is residential quarter, every planet is resident. Innumerable lives there are according to the position.

So here it is said that aśraddadhānāḥ puruṣāḥ [Bg. 9.3]. Kṛṣṇa is giving you a system as you can go to Him, back to home, back to Godhead. That is Kṛṣṇa consciousness movement. Why one should go to God? No, that is stated in the Bhagavad-gītā. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. You can go to any other planets. You can have very long duration of life. The standard of living is very, very high. Just like here in this planet sometimes we see the standard of living condition in

Europe, America, is better than other places. They become very much clever, that in Europe and America, and Australia also, another addition of European… So big, big roads, big, big skyscraper house, all very comfortable. So as you see differences of standard of living here, similarly, each and every planet there is different standard of living. And it is said in the śāstra that if you go to the moon planet, then you live there for ten thousands of years, ten thousand of years, and their calculation of time is also greater than ours. It is calculated that our six months is equal to their one day. That is called deva calculation. In this way you can get very long duration of life, very comforts, and nice beautiful body and residential quarters. Everything is very, very nice. Each higher planetary system is better than the other, better than the other. This way you can go to the Brahmaloka. Brahmaloka mean where the topmost planet. They have calculated, the modern astronomers and the planet-goers, that it takes about forty thousands of years to go to the topmost planet of this universe. So these things are there.

Anyway, in the Bhagavad-gītā it is said that even if you go to the topmost planet, there is also birth, death, old age and disease. You cannot avoid this. So long you shall remain within this material world, you have to accept these four principles of material condition, that you'll have to die. Either you live for ten thousands of years or ten millions of years, it doesn't matter; you have to die. Even Brahmā dies, who has got many millions of years. It is stated in the Bhagavad-gītā. Brahmā's one day, daytime duration, which is calculated, our twelve hours. There are twelve hours, day, twelve hours, night. That is twenty-four hours. So Brahmā's one daytime duration, twelve hours ours, is calculated to be forty three hundred thousands of years multiplied by one thousand. Now calculate what is the… That is forty three hundred thousands of years.

Puṣṭa Kṛṣṇa: 4,000,300,000.

Prabhupāda: Four billion, three hundred years or something like. That is our… As our twelve hours, Brahmā's twelve hours is that. Then add twelve hours again, four hundred billion. That means altogether eight billions of years. That is one day, Brahmā's. Then calculate one month. Then calculate one year. Such hundred years he lives. So that is stated in the Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga-paryantam. One yuga means forty three lakhs of, hundred thousands of years. Sahasra means thousand times. That is… Everything is stated there. You can learn. You can understand. So that is called Brahmaloka. And it is also stated, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you reach to the Brahmaloka… You can get long duration of life. There is no doubt. But again, punar āvartinaḥ, you have to die and you have to go to another body and another planet. But I am eternal. We are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. By destruction of this body, maybe after two hours or four minutes… There are many, many living entities, they live for some minutes, some second, some years. The human in this material world, in this planetary system, we live, say, utmost, hundred years. But in other planetary system they live for millions of years. It is a ques… This world is relative. According to your position the relative condition is there. My past and present and future is not the same past, present, future of an ant. The ant's past, future, may be three hours or four hours. Our past, present, means hundred hours, and Brahmā's past, present, millions of years. Everything is relative, according to the position.

So real aim of life is to stop the cycle of birth and death. That is real aim of life. If we do not know this, then we are ignorant. We are ignorant. First of all we must know that "I am eternal." That is… In the beginning of the Bhagavad-gītā it is very nicely explained that antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: [Bg. 2.18] "My dear Arjuna, this body is destructible, but the proprietor of the body, he is eternal." That is the first instruction. I am not this body, I am the proprietor of this body. You are not this body. You are the proprietor of this body. But if we think that "I am body," then that is the same thinking as the dog is thinking. Therefore I have given in the statement that if we think this lump of matter as "myself," then we are no better than the dog. The dog is also thinking like that. That human form of life is meant for understanding that "I am not this lump of matter; I am…" Ahaṁ brahmāsmi: "I am spirit soul." That is required. The whole Bhagavad-gītā teaching is based on this principle, first of all to understand that "I am not this body; I am spirit soul, Brahman." Ahaṁ brahmāsmi.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

If from this material conception of life, somehow or other you come to the understanding that you are not this body, lump of matter-you are spirit soul; you are different from this body-that is called brahma-bhūtaḥ state. And as soon as you become on the brahma-bhūtaḥ status, then symptom will be na śocati, prasannātmā-you become happy immediately. Everyone is unhappy in this material world. That's a fact. And because… Why we are unhappy? Because we have accepted, misaccepted, wrongly accepted, this body, "myself." This is the defect of modern civilization. So long you do not understand that you are not this body, you are different from this body, you are Brahman, you are part and parcel of God, then your activities become different. Because at the present moment we are acting on the bodily concept of life. "I am American," "I am Indian," "I am Australian," "I am white," "I am black," "I am brāhmaṇa," "I am śūdra," "I am this, that"-only this bodily concept of life. And the Kṛṣṇa consciousness begins when you are free from this bodily conception of life. That is called brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Bhakti, this activity, begins when you are brahma-bhūtaḥ. Now, what is the symptom of becoming brahma-bhūtaḥ? That is stated, prasannātmā, happiness, only happiness. There is no question of distress. That is brahma-bhūtaḥ. You cannot say, "Now I have become Brahman realized, brahma-bhūtaḥ, but I am crying, crying for cigarette." No. Immediately test. So you cannot be unhappy: "I have not got this thing, that thing." Because here we are creating wants. Kāṅkṣati. This material civilization means simply creating wants, that's all, big want or small want. That is called kāṅkṣati. And another counterpart of this material life is whatever you have got, if it is lost, then you cry. One side is you are hankering after something which you do not possess, and if your possession is lost, then you cry for the loss. This is two business, kāṅkṣati, śocati. But if you become brahma-bhūtaḥ, self-realized, these two things will be absent immediately. Na śocati na kāṅkṣati.

Samaḥ sarveṣu bhūteṣu. Samaḥ sarveṣu bhūteṣu. Now there is racial animosity all over the world. You are American; you are Russian; you are Indian; you are Chinese; you are Pakistani. But their fighting is going on on this understanding. "We are Chinese," "We are Americans," "We are Russians…" So when you come to the platform of na śocati, not identifying with this body, then samaḥ sarveṣu bhūteṣu-you see everyone on the same platform. You do not see "Here is a Chinese" or "American" or "Australian." You see: "A soul is entrapped in a material body." So material body is lump of matter. We are concerned with the spirit soul. Then samaḥ sarveṣu bhūteṣu, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is learned paṇḍita, he is sama-darśī. He has no more this vision that "Here is an American."

Just like in our society you will find people from all parts of the world. There are Americans and Indians and Africans, Canadians, Japanese. But we don't feel like that, "I am Japanese," "I am Indian" "I am American." We all feel servant of Kṛṣṇa. This is Kṛṣṇa conscious. Na śocati na kāṅkṣati. This is United Nation, not that, going to the United Nation and barking like the dog, "I am American," "I am Indian," "I am this and that." What is the benefit? Therefore they are barking for the last twenty, thirty years. What benefit has come? You cannot make the dogs… You bring some dogs from America and from Australia and from India and put them together and ask them, "Please live very peacefully." (laughter) If you keep them as dogs they will simply bark. There will be no more peace. Just try to understand practically. You have to make them a human being. If you keep them dogs and cats, there cannot be any peace.

This is really knowledge. The Kṛṣṇa consciousness movement is giving such knowledge that they will never remain a dog or cat; they will become actual human being. This is Kṛṣṇa consciousness. Therefore it is said, aśraddadhānāḥ puruṣāḥ. Those who have not faith in this process of understanding, Kṛṣṇa consciousness, aśraddadhānāḥ puruṣā dharmasya asya… [Bg. 9.3]. Now, this is real dharma. Dharma means occupation, I have explained yesterday. I am servant of God, this is my real occupation, but giving up my service to God, I am giving service to māyā. Therefore I am servant of my senses, my family, my society, my country, my nation, and if you haven't got to serve anybody, then I'll keep one dog. I become a servant of the dog. Somebody was just telling me that in Japan the dog passes stool, and the master collects it and put it somewhere. Yes. You see? This is going on. Your position is to become servant, but in māyā, in illusion, you are thinking, "I am master." Therefore the best thing is that instead of becoming at last the servant of a dog, just immediately become servant of God. That is your success of life. And if you don't agree, then you have to serve up to the dog, up to the cat. Many Europeans, Americans, they have no children, but they keep one cat, one dog, to serve. You see? But you have to serve because you are meant for that.

Caitanya Mahāprabhu's philosophy is that. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our permanent situation, we are servant of God. I have explained yesterday that we are part and parcel of God. Now, as part and parcel of God, what is our duty? The example I have given. Just like the finger is the part and parcel of my body. So what is the duty? As soon as I say, "Finger, please come here," it comes. "Finger, come here. Do this, do that, pick up." This is finger's business. A finger cannot remain independent. Or if the finger cannot give the service properly, then it is diseased. Similarly, our material condition means we are in diseased condition. We are not giving service to God; we are giving service to the dog. This is our diseased condition.

So God is Himself explaining how you should live. That is Bhagavad-gītā. Therefore it is said, aśraddadhānāḥ puruṣā dharmasyāsya parantapa: [Bg. 9.3] "My dear Arjuna, if somebody has no faith in My words…" Then what will be the result? The result will be, aprāpya mām: "He'll not get me." Aprāpya means "not getting Myself." Then what he will get? Aprāpya māṁ nivartante: "Again he goes back." Instead of going back to home, back to Godhead, he goes back to where? Now, mṛtyu-saṁsāra-vartmani: [Bg. 9.3] "Again in the cycle of birth and death." Again cycle of birth and death. Suppose in this human form of life you can make your life so perfect that immediately after death, after giving up this body, you go back to home, back to Godhead. You regain your eternal life. But if you misuse this human form of life, do not endeavor for going back to home, back to Godhead, then again go back to the cycle of birth and death. This is nature's law. You are not independent. Nature is working like that.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are thinking foolishly, as a rascal that you are independent. You are not independent. You are completely under the control of material nature. Now, in this human form of life, there are two ways: you go back to home, back to Godhead, or go back to again to become a pig, hog, and tree, and plant. This is the plan of Bhagavad-gītā. Thank you very much. [break]

Guest (1) (woman): Śrīla Prabhupāda, you were saying about misusing this human form of ours. Is there any gracious defense that makes a soul non-eternal? You were mentioning about Hitler. It seems that he has committed a lot of sins. Would you say that he would still have eternal life?

Prabhupāda: Hitler or anyone, if he does not take advantage of this human form of life for going back to home, back to Godhead, he'll be put into again in the cycle of birth, maybe different forms of body.

Guest (1): I have another question. You were talking about the planets, the planetary systems. The planets in our solar system, are they in the middle planetary systems or the lower planetary systems?

Prabhupāda: What is the question about planetary system?

Gurukṛpā: This planet, where is it situated in the planetary system.

Prabhupāda: You cannot understand it? The whole planetary system is just like a big tree, and there are many fruits. So here, this planet is one of the fruits of the planetary system.

Guest (1): The planets in our solar system, I mean.

Prabhupāda: Yes, astrology. Astrology. There is planetary system. It is the Vedic system. You can see at night. The whole planetary system is moving like this, bunch of tree. And in Bhagavad-gītā it is said, ūrdhva-mūlam adhah-śākham [Bg. 15.1]. This, it is just like a big tree, and the root is upwards and the branches and fruits downwards. This is the… The Pole Star is the center of this root of this planetary system. So you read our books, Fifth Canto, Śrīmad-Bhāgavatam. You will get full description.

Guest (1): I'm sorry… You were talking about the higher planets?

Prabhupāda: Yes, don't you see higher planetary system? The sun planet, the moon planet. They are not higher on your top? There are many others, many others, millions. These are prominent. According to the Vedic system, the moon planet is higher than the sun planet. So these descriptions are there in the Fifth Canto. I shall request you to read them to understand.

Guest (1): Thank you.

Guest (2) (man): Śrīla Prabhupāda, when Kṛṣṇa is perfect and complete in Himself, so why are there individual minute living entities? If Kṛṣṇa is perfect, surely there would be no need for smaller living entities.

Prabhupāda: What is that?

Gurukṛpā: If Kṛṣṇa is perfect and complete, then why does He need little entities like us?

Prabhupāda: So a high-court judge, why his son becomes a loafer?

Gurukṛpā: If there is a high-court judge and he has a son, why does the son sometimes become a loafer?

Prabhupāda: Hm?

Guest (2): I do not know.

Prabhupāda: Is it guaranteed that because one is son of high-court judge, he'll also become a high-court judge? There is no such guarantee. Everyone is individual. We are sons of God, that's all right, but we have got little independence. If we misuse our independence, then we become lower. Kṛṣṇa is perfect, there is no doubt, but we are part and parcel of. Just like another example. There is a fire and there are sparks of fire. The sparks are very little, small fire particle. Sometimes they fall down from the fire and becomes extinguished. The fiery quality is lost. Similarly, we are all parts and parcels of God, but when, by misusing our intelligence, our independence, we come here in this material world to enjoy, our godly qualities becomes lost. Again if you revive, then you go back to home, back to Godhead.

The Kṛṣṇa consciousness movement is to help people how to revive his God consciousness. Again goes back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. It is clearly said. If simply one tries to understand what is Kṛṣṇa, or God, and if he actually understands, then after giving up this body he is no more going to accept any material body. He goes back to home, back to Godhead. Why don't you try for that? Try to understand Kṛṣṇa. Kṛṣṇa is explaining himself. You take this Bhagavad-gītā as it is and read it regularly. You will understand Kṛṣṇa. Life is successful. You have asked one question. Any more? What is your question?

Guest (1): What is the purpose of so many nationalities on this earth?

Prabhupāda: What is that?

Gurukṛpā: What is the purpose of so many nationalities?

Prabhupāda: If I say… I have already said, doggish mentality, that's all. You remain dog, go on barking. That's all. What is this national? "I am American. My first interest…," "I am Australian." "I am Indian." "I am Pakistani." They are barking in the United Nation, that's all. This is the benefit. Bark and bark and die like dog, that's all. Better chant Hare Kṛṣṇa. All right, chant Hare Kṛṣṇa. (end)

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Bhagavad-gītā 9.3

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Toronto, June 20, 1976

Pradyumna: (leads chanting) "Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world."

Prabhupāda:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

Kṛṣṇa (is) instructing that there are two pathways. One is go back to home, back to Godhead, and other path is remain in this material world which is full of miseries, especially birth, death, old age and disease. Two paths. Actually, we living entities, we are not subjected to birth, death, old age and disease. We are eternal part and parcel of Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead and we are part and parcel of Him, just like father is there and he may have many children. So every child is the part and parcel of the father. Similarly, Kṛṣṇa, the Supreme Lord, God, we all living entities, we are sons, or part and parcel of God. Qualitatively we are one. Just like a small particle of gold is also gold. It is not a different thing. But one is small particle and one is big lump. But qualitatively, both of them are gold. So we are small particle of Kṛṣṇa, or the Supreme Personality of Godhead. Therefore Kṛṣṇa is vibhu, the great, God is great, and we are small particle.

Somehow or other we have fallen in this material world. There are many causes, but as we are in this material world, it is to be taken that somehow or other we have come here. Light, the sparks of fire… There is fire, and there are sparks. Everyone has got this experience. So the sparks are coming and dancing within the fire. It is also brilliant and it is also fire. If a small spark of fire falls on your cloth, immediately it will burn. It will immediately make a black spot. We have got this experience. Because although it is small, but it is fire. Therefore it burns. Similarly, we are a small particle, part and parcel of God. Just like the spark, it falls down from the fire. There may be three conditions. The spark may fall down on the ground, the spark may fall down on the water and the spark may fall down on some dry grass. So if the spark falls down on the dry grass, then it may, again, makes another fire. And if the spark falls down on the water, then it is completely finished. And if it falls down on the ground, then it may continue as fire for some time, then it becomes extinguished.

Anyway, in these three conditions… So when we fall down in this material world… The material world is of three modes of material nature, goodness, passion and ignorance. So if we acquire the quality of goodness, there is chance of enlightenment, knowledge, so that again fire can be generated. But if we fall down on the water, practically it is finished. Ignorance. So sattva-guṇa, rajo-guṇa, tamo-guṇa. So in our fallen condition, mostly the rajo-guṇa and tamo-guṇa is very prominent, in our fallen condition, in this material condition. So symptoms of rajo-guṇa and tamo-guṇa means material desires and greediness. And sattva-guṇa means enlightenment. If we cultivate the sattva-guṇa quality, just means, if we cultivate the brahminical qualification, that is the platform of sattva-guṇa. So that is described in the Bhagavad-gītā, satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. If we cultivate this kind of life, to be truthful, to be peaceful, to be tolerant, to be men of wisdom, knowledge, faith in God and the śāstras, in this way there are nine to twelve qualities. If we acquire that qualities, then we become brāhmaṇa.

Brāhmaṇa means there is chance of understanding Brahman. Brahma jānāti iti brāhmaṇa. And this human life is meant for inquiring about Brahman. Athāto brahma jijñāsā. This is the first verse, aphorism, of the Vedānta-sūtra. So the whole Vedic literature, in a gist form, is described in the Bhagavad-gītā. And it is being explained by the Supreme Personality of Godhead, Kṛṣṇa. So it is a very important book, spoken by God Himself. And another system of religion… Sometimes the representative of God is speaking, the servant of God speaking. They are also the same, but according to time and circumstances they are modified. But here in this Bhagavad-gītā, the Supreme Personality of Godhead, Kṛṣṇa, is speaking.

So you are coming, I mean to say, the Indians who are present here, from a country where Kṛṣṇa appeared. It is a great fortune for you that you have taken your birth in India. It is not ordinary fortune. So why? To take Indian birth, to take birth in India, automatically they are advanced in spiritual knowledge. Still, so much fallen condition of India, still, you go to a village, they will very easily understand Kṛṣṇa consciousness without any advanced education. Because by birthright they have got the knowledge. In Vṛndāvana, when we walk on the street, the ṭhelā-walla, the cartsmen, the milkmen carrying milk, immediately they'll offer namaskāra, "Swamiji." The other day, I think you were present? We were walking. So we entered one field, just for walking. So the villagers, the cultivators, they came to congratulate us. To receive us. "Swamiji, it is our great fortune that you have come to our field." But in this country if I would have entered in another place, perhaps would have brought charge of trespass or might shot down. So that is the different system. That by birthright they are Kṛṣṇa conscious.

If we speak something about Kṛṣṇa and Rāma… Generally, in the villages, the Rāmāyaṇa or Mahābhārata, they are recited by the paṇḍitas, and still thousands and thousands of men come to hear about Rāmāyaṇa and Mahābhārata. We have practical experience in India. We held several Hare Kṛṣṇa festivals in Calcutta, Bombay and Hyderabad, Madras, many thousands people come. Twenty thousand, thirty thousand people, they come, still. So my request is that you are here in foreign country, you don't forget your heritage. That is my request. Don't be baḍa sāheb. Remain as Indian with Indian culture, and here is the temple of Kṛṣṇa, we are distributing this Kṛṣṇa culture all over the world. So don't miss this opportunity, but you take advantage of it. That is the duty of every Indian. That is the mission of Śrī Caitanya Mahāprabhu. His mission is, especially to the Indians He said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra, just to do something good for others, for upakāra. So Caitanya Mahāprabhu said anyone who has taken birth in India, he should, bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41], anyone who has taken birth in India, for every one of them, it is the duty, janma sārthaka kari', first of all make your life successful, janma sārthaka kari' kara para-upakāra, then you begin the welfare activities for all others. The idea is that India is enriched with Vedic knowledge, and those who are born in India, they should take advantage of this facility, especially those who are in the higher topmost ranks, the brāhmaṇas, the kṣatriyas, the vaiśyas. Especially the brāhmaṇas. Take this education perfectly well. Make your life perfect and distribute the knowledge all over the world. This is your duty. That is the order of Śrī Caitanya Mahāprabhu. He wanted…

Kṛṣṇa preached this Bhagavad-gītā, five thousand years ago, but it was not broadly preached. It was spoken on the battlefield of Kurukṣetra. Arjuna knew it and some of his other friends. But Caitanya Mahāprabhu is also Kṛṣṇa. He appeared as a devotee of Kṛṣṇa. And He distributed this Kṛṣṇa consciousness movement and He wanted that every Indian should seriously take this Kṛṣṇa consciousness movement, make his life perfect, and distribute the knowledge. This is India's duty. So you have got one opportunity, you Indian people, that you take this advantage of distributing Kṛṣṇa consciousness. It is good for you and for everyone who takes the knowledge very adherently. Therefore Kṛṣṇa says… This is Ninth Chapter of Bhagavad-gītā where He is speaking plainly about bhāgavata-bhakti. And this knowledge is described as rāja-guhyam. Most confidential knowledge. Here,

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
susukhaṁ kartum avyayam
[Bg. 9.2]

This is the beginning of this chapter. Rāja-vidyā, the king of education. Rāja-vidyā rāja-guhyam. And very confidential. It is not understood by any ordinary man. Because it is very confidential. You go anywhere. Suppose you go to a bank. A few persons in the bank, like the manager or the cashier or the accountant, they know everything confidential. Not the clerks or the customers, no. So this is, also Kṛṣṇa concludes Bhagavad-gītā with these words, guhya guhyatamam. This knowledge is very confidential. This means when one thing is very confidential means it is very, very important. So Kṛṣṇa says therefore that aśraddadhānāḥ puruṣāḥ [Bg. 9.3]. "This is so nice confidential. And I am speaking personally to enlighten the people in general." Not general, but people like Arjuna. Arjuna was not ordinary person. He was born in royal family and he was so exalted that he could speak with Kṛṣṇa face to face. He's not an ordinary person. So this confidential knowledge is not for ordinary person, but it is so easy. As it is said, susukhaṁ kartum avyayam. It is so easy to perform that everyone can do it.

Just like what we are doing here in this temple? These boys, these American and Canadian boy, what they are doing? It's very easy. What is that? Chanting Hare Kṛṣṇa, dancing and eating prasāda. What is the difficulty? To chant Hare Kṛṣṇa or in ecstasy, dance nicely and dancing, dancing, when you become hungry and tired, take nice prasāda. What is the difficulty? By this process they are becoming devotees. There is no need of discussing higher philosophy or becoming a mystic or magician or juggler or bluffer or cheater, nothing. Simply accept this simple process. You come here and chant Hare Kṛṣṇa mahā-mantra and automatically you'll be ecstatic. Because this Hare Kṛṣṇa mahā-mantra is not ordinary sound. It is spiritual sound. Narottama dāsa Ṭhākura has sung, golokera prema-dhana hari-nāma-saṅkīrtana. This sound, just like you receive sound from distant place, in radio. Similarly, this sound is not produced in this material world. It is brought from the spiritual world. Golokera prema-dhana. There in the spiritual world there are eternal liberated devotees. They are so much ecstatically enjoying simply by chanting and dancing, the descriptions are there, that there is no sex life.

Just imagine. Here in this material world there is sex life. That is considered to be the highest pleasure. But the spiritual world means there is no sex life. Although there are very beautiful women, very beautiful men, with four hands. The men are with four hands there and very attractive. All of them are young. They never become old. Because in the spiritual world there is no birth, death, old age and disease. That is spiritual world. So there is no... Old age is due to this body. Otherwise, spirit soul is everlastingly young. You can think over yourself. Just like I am now old man. So sometime I think that in my childhood, when I was born, I was jumping and dancing. Now I cannot do that. Because of this old body. So we are hampered on account of this material body. Encagement.

So there are two ways, as I have already explained, that if you like you can become free from this bondage of material body. If you like. And if you don't like you can continue your material way of life, changing different material bodies. Changing different material body is described here: mṛtyu-saṁsāra-vartmani. Mṛtyu. Because with any body, material body, either cat's body, a dog's body or human being's body or demigod's body or even Brahmā's body, you have to die. There is no escape. Therefore it is called mṛtyu-saṁsāra-vartmani. And the, another path is, aprāpya mām, this mṛtyu-saṁsāra-vartmani means you don't get Kṛṣṇa. Kṛṣṇa says aprāpya, not getting mām, Me. Two alternatives. Either you get Kṛṣṇa and go back to home, back to Godhead, this is one path. And the other path that you remain in this material world and repeatedly get a body and die again, get again another body. This is going on. Repetition of birth, death, old age and disease. So Kṛṣṇa is, because He is our supreme father, supreme friend... suhṛdaṁ sarva-bhūtānām. Kṛṣṇa says

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

For our happiness we require cooperation of some friend. That is our practical experience. But if we make Kṛṣṇa as our supreme friend... He is supreme friend. He's so supreme friend that... You'll find in the Bhagavad-gītā, everything is explained. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Sarva-bhūtānām. Of all living entities, within the core of the heart, Kṛṣṇa is sitting there along with the living entity. The living entity is also within the heart and the supreme living entity, Kṛṣṇa, is also sitting by him.

This is confirmed in the Upaniṣad, that two birds are sitting on one tree. One bird is eating the fruit and another bird is simply observing. So the observing bird is Kṛṣṇa and the eating bird is the living entity. Two birds. In another place also Kṛṣṇa says kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. The question of the kṣetra-jña, the owner of the body and the body. In this Chapter, in the Thirteenth Chapter, it is discussed. So in that chapter Kṛṣṇa says that "I am also one of the owner of the body, but the difference of this singular individual body and Myself is this, that the individual soul knows about his own body. But so far I am concerned, I am present in everyone's body and I know everything of everyone's body." Just like you are a spirit soul, I am a spirit soul within this body. You know the pleasure and pains of your body. I know the pleasure and pains of my body. But Kṛṣṇa, he knows the pleasure and pains of your body and pleasure and pains of my body and everyone's body. That is Kṛṣṇa. That is Paramātmā. Jīvātmā and Paramātmā.

So all these facts have been very widely described and discussed. So we should be very careful to accept the instruction of Bhagavad-gītā as it is. If we do not accept, then Kṛṣṇa says aśraddadhānāḥ. One is not interested in this type of occupational duty, dharma means occupational duty. So dharmasyāsya parantapa. Asya dharmasya. What is this dharma? In the end of Bhagavad-gītā it is clearly said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. This is real dharma. And anything except this, is bogus, cheating. This is real dharma. Kṛṣṇa came, He said that yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Hm? Dharma-saṁsthāpanārthāya. To reestablish the religious system. Yuge yuge sambhavāmi, "I come." He comes. So, or He sends His representative, His son or His devotee. His servant. In this way, Kṛṣṇa is trying to enlighten the whole human society.

So we should take advantage of it. If you don't take advantage of it, aśraddadhānāḥ, no faith, no interest... Aśraddadhānāḥ puruṣāḥ, the human being. This is a chance of human form of life to accept the system which is offered by God Himself. That is our duty. But if one is not interested, then the result is that aprāpya mām. "He cannot get Me." Aprāpya mām. So if we don't get Kṛṣṇa, then what is the wrong there? Very, very wrong. That Kṛṣṇa says: nivartante mṛtyu-saṁsāra-vartmani, [Bg. 9.3] then he remains in the cycle of birth and death. That is not very pleasing job. We are making material efforts to make nice road, nice cars, nice skyscraper building, nice other facilities of life. But why I am doing this? This is practical. If I am called by death. How, we are not very happy, "Oh, I am attempting to build this and now I am dying," this is very painful. Sometimes at the time of death, they cry, that "I could not finish my business."

So that is the way of nature. That you may try to become very happy in this material world, nature will kick you out, will not allow you to stay here. Duḥkhālayam aśāśvatam [Bg. 8.15]. This world is duḥkhālayam. You make so many imagination, try to fulfill it, that's a very troublesome job. To get money and to make material arrangement, that is not very easy. After you've undergone severe hardship, then you can get some money and build big, big buildings or purchase car. So before possessing big, big buildings and cars you had to work so hard. And to keep them intact, that is also very difficult. So, and again there is no guarantee that you shall be able to enjoy it. Today you may be proprietor of a big house, big motor car, but after death you don't know, you have to accept a body, and it may be you become a cockroach in the car or in the house. That is not in your hands. That is in the prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. That will be considered. If you have got attachment for the car and you are dying, then you have done working such a way that you have no right to possess a car any more. You have to accept a cockroach body. Then you become, a, because you have got attachment, in the same car you become a cockroach. This nature's law we do not know.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

The rascals, they do not know how prakṛti, nature is working, and we are completely under the control of material nature. So after death we have to accept one body. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptiḥ, dehāntara-prāptiḥ [Bg. 2.13]. One has to accept. Just like we have given up our childhood body and we accepted another body, boyhood body or youth-hood body or old aged body. Similarly, after giving up this body, old aged body, I have to accept another body. That will be created by nature according to your karma. So that is called mṛtyu-saṁsāra-vartmani. Then you begin another chapter. Even you become a demigod or a dog or a cockroach or human being, from the date of your birth you begin another chapter. Again duḥkhālayam, to grow up, to change body, to adjust things according to the atmosphere.

So this is called mṛtyu-saṁsāra-vartmani. If we want to save this botheration, then hear what Kṛṣṇa says. Then your life will be successful. If you don't accept Kṛṣṇa's works, which are very plainly explained in the Bhagavad-gītā, then you have to remain in this mṛtyu-saṁsāra-vartmani. It is very plain truth. There is no doubt about it, that… You may be very proud of your strong body, your social condition or political condition, but after death it is not under your control. It is under the control of the material nature. So don't be falsely proud, bewildered. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Don't be foolish person by false egotism that "I am free, I can do whatever I like." Then you'll suffer and remain in the path of repetition of birth and death. And there are 8,400,000 species of life. We have to go through this process, we fall down. So this human form of life is obtained, bahūnāṁ janmanām ante [Bg. 7.19], after many many births, evolutional process we have got it. Now it is the time to understand our position. What is that position? The position is that we are eternal part and parcel of God.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

"These living entities," Kṛṣṇa says, "They are My part and parcels. But foolish rascals, they're creating concoction, mental speculation, to become happy." Manaḥ ṣaṣṭhānīndriyāṇi. And according to their mentality they are getting a different type of body, indriyāṇi. Indriyāṇi, the… As I was explaining in one morning, the pig has got also tongue, that is indriya, sense, and I have got also tongue, but his tongue will like to eat stool. We won't like. Because the different body, the tongue is also tasteful in different way. So indriyāṇi. Manaḥ ṣaṣṭhānīndriyāṇi. First of all with subtle mind we create a different type of indriya. If we live like dogs and hogs, then that mentality will give me similar senses, the body of a dog and hog. And we change our taste according to dog and hog. Similarly, we can change our taste according to the body of demigods. But the subject matter of tasting or enjoyment is the same. Eating, sleeping, sex and defense. That will continue. But the quality of eating may be different. Not the quality, but the form may be different.

So in this way things are going on. They are described in this Bhagavad-gītā very widely and expressively. So every human being is expected to receive this knowledge directly from Kṛṣṇa. Don't interpret wrong way according to your whims. Take it as it is and be benefited. If you don't take it, aśraddadhānāḥ puruṣāḥ [Bg. 9.3]. Those who have no interest to understand Bhagavad-gītā as it is, the result is mām aprāpya. Aprāpya mām. He never approaches God. He remains in this material world of repetition of birth and death. That is not a very good job.

So our, this Kṛṣṇa consciousness movement is trying to enlighten people so that they can accept these principles of Bhagavad-gītā. So Caitanya Mahāprabhu's mission is para-upakāra. And He advises everyone, especially Indians, to become guru. He said, āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Every one of you, you become a guru, and try to deliver the persons where you are living. So how can I become guru? Yes, it is very easy. What is that? Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Then you become guru. You simply repeat what Kṛṣṇa has said in the Bhagavad-gītā, you become guru. To become guru is not… But if you want to be a bluffer, cheater, then you can talk all nonsense. But if you actually talk only Kṛṣṇa's words, then you become a guru. It's not very difficult.

Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], four things only. And mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. "By doing these four things, without any doubt, you come back to Me." And what are those four things? Man-manā bhava. "Always think of Me." That is very difficult job? You are seeing… [break] So man-manāḥ. And then you become bhakta. Unless you are bhakta, you cannot continue to think of Kṛṣṇa. Man-manā bhava mad, mad-yājī. "Worship Me." So here is Kṛṣṇa, accepting everyone's worship. And what is the means of worship? Very simple. If you can offer very valuable things, that is all right. But if you think that you are poor man, you cannot supply any valuable things, Kṛṣṇa says, "Never mind." Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. "Simply little flower, little fruit, if you offer Me with devotion, I accept." So there is no difficulty.

Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four things. Very, very easy to do it. It is universal. There is no restriction. It is not that "I am not a brāhmaṇa, I am not an Indian, I am not a Sanskrit scholar, I cannot go to the temple." No, that is not. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Never mind whether he is Indian, brāhmaṇa or this or that. Even if he's born in the lowest, lowest grade of family, pāpa-yoni. They are kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ [SB 2.4.18], there are so many. They're pāpa-yoni, almost animal. Śudhyanti, they also become purified and comes to Kṛṣṇa. It is so wide, universal, easy and especially you are Indian, why you should not take advantage of this facility. You take it and be happy. That is my request. Thank you very much.

Guest: Swamiji, is there some way (indistinct) duty of the student to the knowledge (indistinct) guru shortcoming?

Prabhupāda: First of all, you have to know who is guru. If you accept one rascal as guru, how you can be helped? First thing is who is guru. That I have already explained. Guru is he who repeats the words of Kṛṣṇa. He is guru. Otherwise he's a rascal. This is the test. Kṛṣṇa says that

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So tattva-darśī, one who has seen the truth, you have to accept him as guru. Tattva-darśī. Darśī means who has practical experience. Take, for example, just like Arjuna. Arjuna is directly receiving the knowledge from Kṛṣṇa. He's guru. What he said, we accept that. But if you accept somebody who wants to kill Kṛṣṇa and become himself Kṛṣṇa, he's a rascal. He's not guru. Because his policy is to accept the place of Kṛṣṇa, not to serve Him. That is māyā. And Kṛṣṇa has said very freely that

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

A person who is imbibed with asuric tendency… Asuric tendency means to refute the Supreme Personality of Godhead. All the asuras… Just like Rāvaṇa. Rāvaṇa is described as rākṣasa, asura. What was his fault? His fault was that he did not care for Rāma. "What is this Rāma? Kidnap his wife, bring him(her), I shall enjoy." This is rākṣasa. So he could not enjoy Sītā, but the result was, with his whole family, state, and himself, everything, he was ruined. This is asura. So those who are āsuraṁ bhāvam āśritāḥ, followers of Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, they do not surrender to Kṛṣṇa.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So our simple method is to see whether somebody is speaking about Kṛṣṇa or what Kṛṣṇa has said. If he does not do so, then immediately accept him āsuraṁ bhāvam āśritāḥ, a rākṣasa. How you can accept him as guru? A rākṣasa? That is your mistake. How can you accept a person as guru who has imbibed with rākṣasa. So then what is their position? Duṣkṛtinaḥ. Very sinful. Mūḍhaḥ, rascal, ass. Narādhamaḥ, lowest of the mankind. "No, he's so educated." Māyayāpahṛta-jñānaḥ. His so-called education has no value because māyā has taken away the essence of… Because education means… Veda means knowledge. So the Vedas are there for education. So vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Ultimately Vedānta, Vedānta means the ultimate knowledge. The end of knowledge. The end of knowledge is to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So after studying Vedas, if he does not understand Kṛṣṇa, then it is to be understood, māyayāpahṛta-jñānaḥ, his knowledge has been taken away by māyā. So simple thing is that Kṛṣṇa is the original guru. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. There is no more better guru than Kṛṣṇa. So anyone who repeats the words of Kṛṣṇa, teach others, he is guru. Otherwise he's a rascal.

Guest: (indistinct)

Prabhupāda: Why do you ask this question? That means you have no faith.

Guest: I have faith, I don't (indistinct) knowledge.

Prabhupāda: You read this, then you'll get the knowledge.

Guest: I would like to know about what time

Prabhupāda: Time it may be. Any time, but the knowledge is eternal. Just like Kṛṣṇa spoke five thousand years ago to Arjuna and some forty millions of years ago to the sun-god. Time is different. Once He spoke forty millions of… Imaṁ vivasvate yogaṁ proktavān aham avyayam. Find out this verse:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. These things are there that Kṛṣṇa said to Arjuna that "This philosophy, yoga, the yoga system, bhakti-yoga, I spoke to Vivasvān, the sun-god." So if you take, take calculation… Because it is said there: vivasvān manave prāha, if you take calculation of Manu, then you can calculate the age of Manu. Seventy-two cycle of four ages. Four ages means, one age means forty-three lakhs of years, multiply it by seventy-two. That becomes the duration of life of one Manu. So it is said that the sun-god said to Manu. So this is the age of Vaivasvata Manu. So you can understand when it was spoken.

So we have calculated, it is about forty millions of years ago he spoke this… And Kṛṣṇa says sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ [Bg. 4.3]. Read that?

Hari-śauri:

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam
[Bg. 4.3]

Prabhupāda: Yes. Kṛṣṇa said "The same system I am speaking to you. Purātanaḥ. Because you are My bhakta." So either you hear it forty millions of years ago or five thousand years ago or today from us, the subject matter is the same. Why do you make difference of the time? There is no difference of time. The subject, the purātanaḥ, everything is the same old. Even it is spoken in different time, the subject matter remains the same. There is no change. Just like millions and millions of years ago there was sun. And what is the sun? Heat and light. And today also there is the sun. What is the sun. Heat and light. So there is no difference. There is no consideration of age. The subject matter is the same.

Guest: (indistinct)

Prabhupāda: Yes, eternally means that this creation, the material creation, it takes place at a certain date and it continues for certain millions and trillions of years, and again it becomes annihilated, dissolved. There is no creation for… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. And again millions of years passes, and again there is creation. So one who does not take advantage of this creation, manifestation, especially in the human form of life, as I was discussing, mṛtyu-saṁsāra-vartmani, then he remains in the path of birth and death in this creation, and because he does not deliver himself, then next creation and next creation. So unless he takes to it, it is eternally going on. If he does not take advantage of this opportunity, then he remains in the cycle of birth and, mṛtyu-saṁsāra-vartmani. And the mṛtyu-saṁsāra-vartmani continues in this creation, next creation and before that it is going on.

Devotee: Another question?

Prabhupāda: That's all right. Thank you very much.

Devotees: Jaya! Jaya Prabhupāda! (end)

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Bhagavad-gītā 9.4

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Calcutta, March 9, 1972

Prabhupāda:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

This verse, we have been discussing last night, this is distinct explanation of impersonalism and personalism. Actually, there cannot be any impersonal idea. Here, Kṛṣṇa says avyakta-mūrtinā. Even avyakta, nonmanifested, it has also a mūrti, a form. Generally we conceive impersonalism, voidism, voidism, compared with the sky. Sky is called zero, void, but sky has also a form. We see daily, a big round form. So there cannot be anything without form. That is not possible. Therefore Kṛṣṇa particularly says avyakta-mūrtinā. Although it is nonmanifested, but it has got a form. But one who does not take to the real form and takes to the imaginary form, that has been explained in the Bhagavad-gītā, kleśaḥ adhika-taras teṣām avyaktāsakta-cetasām. Those who are attached to the impersonal form, they unnecessarily take some trouble, kleśaḥ adhika-taraḥ.

Of course, to understand the form of the Lord, that is not very easy thing. It requires much intelligence. Intelligence, that is also a kind of tapasya. Without tapasya, nobody can understand the form of the Lord, sac-cid-ānanda-vigraha [Bs. 5.1]. Because generally we take it for granted "form" means a form like me. Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. Now, we offer eatables to the Lord. Kṛṣṇa says tad aham aśnāmi, "I eat." But the atheists cannot see. They cannot see that how Kṛṣṇa is eating. They say that "You offered something to Kṛṣṇa, but He has not eaten. It is lying there; you are eating." But no, Kṛṣṇa has eaten. They do not know how they eat, how Kṛṣṇa eats. That is their fault. Poor fund of knowledge. One has to learn how Kṛṣṇa can eat. Kṛṣṇa can eat simply by seeing. Simply, Kṛṣṇa's all parts, all the indriyas, different parts of the body, limbs, they're as good as Kṛṣṇa. Kṛṣṇa can eat, just like we eat through our mouth, but Kṛṣṇa can eat with His eyes. That is absolute. We have, because we are not absolute, we have got distinction between my, our eyes and our hands, our mouth. There are distinction which is called sagata viveḥ. We have got difference of body between yourself and myself, and in the body also there are differences. My eyes are different from my hands, my hands are different from my legs. But Kṛṣṇa, being Absolute, He has no such distinction. That they do not understand. Therefore they can not imagine how God, Kṛṣṇa, can have a form. "If He has a form, then the form is like this, our," the Māyāvādīs they say. They believe that when Brahman comes, He accepts a material body. That is defied by Kṛṣṇa: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], "Because I come as a human being, these rascals take Me as one of the human being." This is the beginning. Mūḍhā, this word is used, very word. Mūḍhā means rascal. Because Kṛṣṇa comes as this child of Yaśodā-mātā, or as the son of Vāsudeva, therefore these Māyāvādīs, they mistake that Kṛṣṇa or Brahman has taken the form, accepting the body from māyā. But that's not the fact. Kṛṣṇa is not under māyā. Kṛṣṇa says, sambhavāmy ātma-māyayā: not accepting this material energy. He's ordering, sambhavāmi yuge yuge, sambhavāmy ātma-māyayā [Bg. 4.6].

So the so-called rascal scholars, they think Kṛṣṇa and Kṛṣṇa's body are different. As we, we spirit soul, we are different from this body, similarly these Māyāvādīs, they also think that Kṛṣṇa is different from His body. We have several times discussed, a big scholar, when Kṛṣṇa says in this Ninth Chapter, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], he translates nice but comments that ”It is not to Kṛṣṇa, the person. It is unto the Supreme Brahman who is within Kṛṣṇa.” He does not know Kṛṣṇa, that Kṛṣṇa has no such difference. He is Parabrahman. He has no difference as between the soul and the body. He is complete spiritual body, sac-cid-ānanda-vigraha [Bs. 5.1]. Kṛṣṇa is sac-cid-ānanda-vigraha, sac-cid-ānanda. So there cannot be any difference between Kṛṣṇa and His soul. There is no such thing. But these people, the so-called scholars, they do not understand Kṛṣṇa, but they have the audacity to write comments on Bhagavad-gītā. They do not know what is Kṛṣṇa, but they have the impudency to write comments on Bhagavad-gītā. Kṛṣṇa says, ”It is meant for you, Arjuna, because you are My devotee,” bhakto ’si, priyo ’si me [Bg. 4.3]. Nobody can understand Bhagavad-gītā unless one is very dear to Kṛṣṇa and bhakta of Kṛṣṇa. Nobody can understand. That is the first step. One must be very dear to Kṛṣṇa and one must be a devotee of Kṛṣṇa, then he can touch Bhagavad-gītā. Of course, there are so many things, jñāna-yoga, bhakti-yoga, dhyāna-yoga, haṭha-yoga, karma-yoga. So many yogas are there. But Kṛṣṇa says, ”The most confidential part of knowledge, My dear Arjuna, I am giving you, because you are so, My dear friend,” sarva guhyatamam, the Eighteenth Chapter, that, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], man-manā bhava mad-bhakto mad-yājī māṁ namas…

So God, Kṛṣṇa, is not imperson at the ultimate end. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Absolute Truth is realized in three phases: Brahman, Paramātmā and Bhagavān. So Paramātmā is subordinate to the Supreme Person, Kṛṣṇa, and Brahman is also subordinate to the Supreme Person, Kṛṣṇa. Brahmaṇo ahaṁ pratiṣṭhā. Brahman, the impersonal Brahman feature, brahmajyoti, that is resting on Kṛṣṇa. It is very easy to understand. We can see that the sunshine is resting on the sun globe. Sun globe is localized, but sunshine is very big. It is distributed all over the universe. But that does not mean that sunshine is more important than the sun globe. The sun globe is important, and the still more important is the sun-god. Within the sun globe there is sun-god, Vivasvān. He is a person. And there is also other living entities, their, all their bodies are made of fire. Here in the material science, they sterilize. They, they are under the impression that when there is too strong temperature, the microbes die, or when there is too cold, the microbes die. There are two kinds of sterilization: either by increasing the heat or decreasing the heat, below zero. But Bhagavad-gītā, from Bhagavad-gītā we understand, adāhyo ’yam: soul is never killed in fire, neither it is killed by extreme coldness. Nityaḥ śāśvato ’yam. Spirit cannot be counteracted by any material reaction. That is spirit. So therefore, the theory that in the fire the living entity dies, it is not; otherwise how these ślokas are there in the Second Chapter? Adāhyo ’yam, akledyo ’yam, aśoṣya ’yam. That means anything material, that can be cut into pieces, but the soul cannot be cut into pieces. Acchedyo ’yam. It cannot be cut into pieces. Acchedyo’ yam. Adāhyo ’yam: it cannot be burned into ashes in the fire. Akledyo ’yam aśoṣya ’yam: by the reaction of the five elements, earth, water, fire, air, that is not applicable in the soul. So if they’re not applicable to the soul, which is minute particle of the Supreme Soul, how it is applicable to the Supreme Soul? Therefore it is a miscalculation that Kṛṣṇa, the Supreme Soul, is affected by this material nature. That is not possible. Therefore Kṛṣṇa says that sambhavāmy ātma-māyayā [Bg. 4.6]. Besides that, Kṛṣṇa says that material nature works under His direction, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. There are other evidences. In Brahma-samhita:

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā…
[Bs. 5.44]

Sa durgā, icchānurūpam. Yasya icchānurūpam api ceṣṭate. Sa durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ. Durgā is so powerful that it can create…, she can create, she maintains, and she can annihilate everything; still she is working as maidservant under the direction of Govinda. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. And it is confirmed in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So Kṛṣṇa is the origin of everything.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Vasudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. One who understands Kṛṣṇa perfectly… We cannot understand Kṛṣṇa perfectly-that is not possible. But as far as our knowledge is concerned, as far as we can study Vedas, if we simply can understand that Kṛṣṇa is the origin of everything, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Paramaḥ kṛṣṇaḥ. Every one of us, somehow or other, we are īśvaraḥ. Īśvaraḥ means controller. So we have got some controlling capacity, according to our capacity, but we are not the supreme controller. That is not possible. Supreme controller is Kṛṣṇa. You may be controller, I am controller, but above me there is another controller. Above him there is another controller. But above him there is another controller. In this way, within this material world, the supreme controller is Brahmā, within this material world, not beyond this material world. Only on the…, on this universe, in each and every universe, there are many Brahmās, many Rudras, and many other demigods-many suns, many moons, many, many, millions.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv (aśeṣa)-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So everything is Kṛṣṇa’s energy; therefore Kṛṣṇa says, mayā tatam idaṁ sarvam [Bg. 9.4]. Sarvaṁ khalv idaṁ brahma means Kṛṣṇa’s energy is spread everywhere, everything. Parasya brahmaṇaḥ śaktiḥ.

That expansion, in the Viṣṇu Purāṇa it is said,

eka-sthāni (deśa)-sthitasyāgner
jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis
sarvaiva (tathedam) akhilaṁ jagat

Sarvedam akhilaṁ jagat. Idaṁ sarvam. Whatever we are seeing, they are simply expansion of Kṛṣṇa's energy. Just like a big merchant, a big industrialist, he has got big, big factories. So these factories, he, one can say that this is Mr. Birla's factory or Mr. such and such gentleman's factory, Tata's factory. But still, although the factory belongs to Tata, the factory is running on by the energy of Tata, but you cannot find, if you want to see where is Tata here, Mr. Tata, that you cannot see. Tata is seen sitting in his room and is pulling button and everything is going on. Similarly, goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. Kṛṣṇa in His place, He is with Rādhārāṇī. He is enjoying playing on His flute. Why He has to do anything? Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. This is Vedic injunction. Na tasya kāryaṁ karaṇaṁ ca vidyate. He has nothing to do. If we can see ordinary, a Mr. Tata or Mr. Birla, has nothing to do, everything is being done by his energy, so how great energy has got the Supreme Personality of Godhead, just we can imagine.

So His energy is acting, working. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca. His energy is acting in such a way, perfect way, that as we see that it is automatically, automatic. An electronic machine, just by putting here, a button, it is immediately responding five thousand miles away, the same button working. That this scientific method we have discovered. And we have discovered; the law is there. You have simply learned to push one button, but there are vividhaiva button. Parāsya śaktir vividhaiva śrūyate. So simply by His willing, everything is being done. That is Kṛṣṇa. Simply by His willing. Vicamati. Just like in the Bible it is said, "Let there be creation," and there was creation. Simply by this will, "Let there be creation," there is creation. But there is action of the energy of Kṛṣṇa, but the energy is so subtle that immediately it performs: svābhāvikī jñāna-bala-kriyā ca. You see, study one flower, how finely it is constructed, how… The botanist can study that it is running in this way, the veins are running in this way, the system is like this. But who has made the system, that is to be studied. Not only simply studying the superficial nature. A flower is coming out. It is not coming automatically. Exactly the same energy. Just like if we want to paint one flower, we have to apply our energy. We have to collect a color and the brush and apply our attention. Similarly, Kṛṣṇa is doing, but His energy is so perfect, it becomes quickly done, immediately. Immediately. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The same example: just like now in the electronic days. Formerly we have to connect so many things before doing telegraphic transfer, but by electronic: immediate, simply by pushing one button.

So if in the material world such subtle things can be performed, so spiritually, still fine, finely it can be done. Therefore Kṛṣṇa says that "Whatever you see," mayā tatam idaṁ sarvam [Bg. 9.4], "it is My expansion of energy." "It is My expansion of energy." The same example as it is given in the Viṣṇu Purāṇa, just as a fire is there in one place. The another example is just like sunshine. Sun is fixed up. You can see, everyone can see that it is lying, stationed, in one insignificant corner of the sky, but his sunshine is distributed all over the universe, and everything, all planets, all vegetation, all seasonal changes, they are depending on the sunshine. Similarly, Kṛṣṇa has got His rays of the body, brahmajyoti, yasya prabhā [Bs. 5.40], prabhā. Brahmajyoti is described as prabhā. Yasya prabhā prabhavato [Bs. 5.40]. As soon as there is brahmajyoti… Brahmajyoti is always there. Yasya prabhā prabhavato jagad-aṇḍa-koṭi. In the brahmajyoti, innumerable universes are coming out, anywhere. In another place it is said, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ means Brahman. So everything is coming from Him. But the same thing, that is the Vedic injunction. Yato vā imāni bhūtāni jāyante. These are the Vedic injunction. Yato vā imāni, sa aikṣata, sa (Sanskrit). So, sa vai…, raso vai saḥ: everything, all, reservoir of all rasas. Same, same thing is explained here, mayā tatam idaṁ sarvam [Bg. 9.4].

But these Māyāvādī, they think that "I am the same. I am…, I am distributed everywhere. I am moving the sun, I am moving…" They mediate like this. This is nonsense. How you are moving? It is said, mayā tatam idaṁ sarvam. "I am expanded all over this body," that you can say. My limitation. Kṣetra, kṣetra-jña, that is described in the Bhagavad-gītā. Idaṁ śarīraṁ kṣetram iti abhidhīyate. I am not exactly controller; still, suppose I am the proprietor of this body. Actually, I am not proprietor of the body. Actually proprietor of this body, Kṛṣṇa, Paramātmā, but I have given the place. That is explained in the Bhagavad-gītā: kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Jīvātmā is the proprietor of this body. He has been given this spot to act, just like this human body is given by nature to us. Now we can act. If we act just like human being, then your life is successful. The chance given by nature is fruitful. What is that chance? This body is given for inquiring about Brahman: athāto brahma jijñāsā. Atha, now we have got this human form of body. Now inquire about Brahman. Why you are going to the share market: "What is the price of this share?" But we are wasting in that way. (Sanskrit) Not inquiring about Brahman. (Sanskrit) The dogs and cats, they are all, "Where is some food? Where is some stool?" They are inquiring. Not that inquiry. Just like the hog is inquiring whole day, "Where is stool? Where is stool?" Not, not that inquiry. The human body is meant for inquiring about Brahman: athāto brahma jijñāsā. This is Vedānta-sūtra. But they're not interested in inquiring about Brahman. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām, hogs, viḍ-bhujām. Viḍ-bhujām means stool-eater. They are working very hard, but this human body is not meant for that purpose. Kaṣṭān kāmān. Kāmān means the necessities to fulfill, to satisfy the senses, āhāra, nidra, bhaya, mithuna-where to eat, where to sleep, where to have sexual intercourse, where…, how to defend. These are kāmān. These are bodily necessities. But for fulfilling simply the bodily necessities if we work so hard, then where is the difference between us and the hogs? They're doing same thing. Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke. They are all, all the bodies, they have got, cats and dogs and hogs, they have also got body. Trees, they have got their body. But nṛloke: in the human society when you have got a body, it is not meant for working hard like hogs and dogs. This is human civilization. This is human civilization. Then what is it meant for? Tapo, tapasya. That is Vedic civilization. That is Vedic civilization. But we have made program for economic development, working hard day and night like hogs and dogs. This is going on. This is going on under the name of civilization. And to satisfy me after hard labor, there is wine and women and flesh. That's all. This is not civilization. This is hog civilization. Real civilization is for tapasya. Everything, God has given us everything you need. For human being, Kṛṣṇa has given you nice fruits, nice flowers, nice grains, nice milk, nice sugar. Why don't you eat them nicely? That is Vedic civilization. Take the grains, take the fruits, take milk, take sugar, make varieties of preparation, offer Kṛṣṇa, and take the prasāda and chant Hare Kṛṣṇa. This is civilization. This is civilization. Otherwise, simply working hard for sense gratification without any discrimination whether it is mother, or sister or any…, that is hog civilization. That the hog has no discrimination you'll find.

So therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate [SB 5.5.1]. They do not understand what is civilization. Here Kṛṣṇa said, now, aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. But they do not know what is mṛtyu-saṁsāra-vartmani. Is there any university where this education is given, what is mṛtyu-saṁsāra-vartmani? Can any big philosopher can say what is this mṛtyu-saṁsāra-vartmani? They do not know. Kṛṣṇa said that "If you do not get Me, here is a chance, human form of body." Aprāpya mām. "If you don't get Me, if you come…, do not come to Kṛṣṇa consciousness, then what is the result? Nivartante, mṛtyu-saṁsāra-vartmani." If you do not take chance… Just like sometimes you have seen somebody takes his bird in the field and let him loose, out of the cage, and the bird goes and he also goes behind. But if the bird takes chance, "Now I am…, now let loose, let me fly away." But that, that he does not do. He again comes into the cage, again. Again he comes. So this human form of body is just like let loose. Now you get the freedom of flying away from this mṛtyu-saṁsāra-vartmani, but that we'll not do. We'll enter again. We'll enter. Everything is clear.

So we are not interested how to get out of the cage of mṛtyu-saṁsāra-vartmani. We are again and again coming back to the cage. This is called ajñāna. This is called ajñāna. Jñāna means that I am eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. I don't…, I am not annihilated after the killing, after the annihilation of this body. Nityaḥ śāśvatayam, na hanyate hanyamāne śarīre [Bg. 2.20]. Then why I am entering this body, which is annihilated? That is the problem. That is mṛtyu-saṁsāra-vartmani. If you enter again into this material body, then again mṛtyu. Again enter, again die, again mṛtyu. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is the problem, mṛtyu-saṁsāra-vartmani. But nobody is interested how to get out of this problem. They do not know, they do not feel. They think that "After death I am annihilated." But that is not the fact. The fact is that you have to enter another body, and any material body you accept, either king's body or dog's body or hog's body or tree's body, it will be finished. It will. That is called mṛtyu, mṛtyu-saṁsāra-vartmani.

So we are accepting similar bodies, 8,400,000 forms of bodies are there, and one after another we are entering and leaving and entering and leaving. This is called mṛtyu-saṁsāra-vartmani. But we have no such brain that how to get out this mṛtyu-saṁsāra-vartmani. We can get out. That is, that will be, that is explained, mām eva ye prapadyante māyām etāṁ taranti. This is māyā. Māyā means actually I am not under this mṛtyu-saṁsāra-vartmani. Ātma māyām ṛte rājan. It is māyā. Just like in dream, I enter some kind of body. At night, every night we can experience, that when you sleep we dream that "I have taken another body. I have gone to another place. I am working in a different way, forgetting this body." This is daily experience. And when that dream is over, then again I come to this body. I remember, "Oh, I have to go there, I have to do this," another action, other activity. This is going on. I am accepting this gross dream and this subtle dream, but what is my actual position? That I do not know. This is called ignorance. That actual position we can understand if we become Kṛṣṇa conscious. If we simply become Kṛṣṇa conscious, then we can understand our actual position. Then we can be saved, and that is stated here, aśraddadhānāḥ puruṣā dharmasyāsya parantapa [Bg. 9.3]. Aśraddadhānāḥ. If one is not interested in Kṛṣṇa consciousness, aśraddadhānāḥ, no faith-"I have no faith"-but it is for your interest, sir. Why you say that "I have no interest"? That is the…. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They, the rascal, they do not know what is his interest. He does not know. Bahir-artha-māninaḥ, durāśayā. Bahir-artha-māninaḥ. He has got this material body, and he's thinking, "Satisfaction of my senses, that is my interest," bahir-artha-māninaḥ. And andhā yathāndhair upanīyamānās. And another rascal leader who gives him impetus, "Yes, you do this, you do that, you will be very much satisfied. You do…"

So many materialists, they engage them. That is very nice. They like to abide by such leaders. But what are those leaders? Andhā. They do not know what is the ultimate goal of life. They are themselves blind, and they are leading other blind followers. This is going on. Na te viduḥ svārtha-gatim. But actually leading, actually leader is Kṛṣṇa. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. He is actual leader. So don't follow all these nonsense things. Don't follow all these "isms"; you'll spoil your life, because you are not this body, that is the first… Tathā dehāntaraṁ prāpti, dehino 'smin yathā dehe [Bg. 2.13]. So everything clearly explained in the Bhagavad-gītā. So instead of accepting these blind leaders, we should know who is actual leader. Kṛṣṇa is the leader. We'll, if we take leadership of Kṛṣṇa, then our life is perfect. We could properly utilize the utility of human life. Otherwise we have been mislead.

Now Kṛṣṇa is therefore explaining that the, whatever you are seeing in this material world… What is this material world? This material world is combination of the spiritual and material energy of Kṛṣṇa. Parasya brahmaṇaḥ śaktiḥ. There are two different energies of Brahman. Sarvedam akhilaṁ jagat. What is this Calcutta city? Calcutta city means the earth, water, air, fire, sky. These are material elements, gross elements. Mind, intelligence and ego, these are the subtle elements. These eight elements, Kṛṣṇa's energy, and beyond this energy, aparayam, these are inferior energy. Beyond this inferior, super…, inferior energy there is a superior energy. Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. Another superior. What is that superior energy? Jīva-bhūta, the living force, the living entity. So what is this world? This world, or take this Calcutta, what is it? It is a combination of material energy and spiritual energy. The spiritual energies are the living entities. He has got this material body; therefore it is a combination. So they are working. But who is working? Actually working these living entities, and he is utilizing this material energy. This is going on. Yayedaṁ dharyate…, the whole world is going on like this: a combination of material energy and spiritual energy. The spiritual energy is superior and the material energy is inferior. Therefore whatever we are seeing, they are simply display, manifestation of two energies of Kṛṣṇa. Parasya brahmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat. This is jagat.

So although energy and the energetic, they are nondifferent, still energy is not the energetic. This is called acintya-bhedābheda, simultaneously one and different. The energy is not different, just like the fire and the heat and the light. The heat and light is from the fire. Wherever there is fire, there is heat and light, but still heat and light is not fire. Try to understand. This is acintya-bhedābheda. Heat is not different from fire, light is not different from fire, but still heat and light is not fire. Similarly, the everything, whatever we see, they are simply manifestation of the two energies of God, Brahman. So they are not different from Brahman, at the same time different from Brahman. This is called acintya-bhedābheda-tattva. Therefore Kṛṣṇa says here that mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everything is resting on My energy, but I am not them." The Māyāvādī philosophers, they are mistaken, mistaking that when everything is expanded as God's energy, then why there is separate God? This is material conception. God is always separate from His energy. That is distinctly said here: mayā tatam idaṁ sarvam. Everything is emanation of God's energy, but still God is not there. If you worship the energy of God, that is not God-worshiping. Indirectly it is, but directly it is not. That is explained in Bhagavad-gītā. The kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. Anya devatāḥ: they are energies of Kṛṣṇa. But there is no need…, if you approach directly to the energetic, the energy is automatically touched and worshiped. Sarvārhaṇam acyutejyā. Just like if you pour water in the root. Root is the cause of the tree. So the tree, the, I mean, the branches, the twigs, the leaves, the flowers, everything, they are also expansion of the root. So if you water on the root, the service expands to other parts of the root.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
[SB 4.31.14]

So it you simply worship Acyuta…. Acyuta means the Supreme Lord who never falls, who never falls down. We are cyuta. Although we are qualitatively one with God, but we have got the tendency of falldown. Therefore we have fallen down in this material world. But Kṛṣṇa does not fall down. When Kṛṣṇa comes, He is not like us. And if you consider Him as one of us, then you must be rascal number one. Avajānanti māṁ mūḍhā mānuṣīṁ tanum… [Bg. 9.11], paraṁ bhāvam ajananto. So that is Kṛṣṇa. Kṛṣṇa is expanding by His energy everywhere. Sarvedam akhilaṁ jagat, parasya brahmaṇaḥ śaktiḥ. But in the śaktiḥ, although there is relationship, that is also in different way indirectly Kṛṣṇa, but there is no Kṛṣṇa. That is not Kṛṣṇa. If you have…. (break) Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā mat-sthani sarva-bhutani [Bg. 9.4]. Everything is resting in His energy, mat-sthāni sarva-bhūtāni. Na cāhaṁ teṣv avasthitaḥ: "But I am not there." And if you, instead of Kṛṣṇa, if you worship the energy…. The material scientist, he is also worshiping Kṛṣṇa, but He is worshiping the Kṛṣṇa's material energy, not Kṛṣṇa. Therefore, if one says that "I am worshiping the energy of Kṛṣṇa, therefore there is no need of worshiping Kṛṣṇa," that is not good. That is not. Ye yathā māṁ prapadyante [Bg. 4.11]. If you stick to the worshipment of the energy, you'll get that success, but not as much success as Kṛṣṇa worship. Therefore it is clearly said,

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

In another place it is said that, just like He says that "The worshiping the other demigod, that is also worshiping Me," but avidhi bhur bhavam. Yajanty avidhi-pūrvakam: that is not vidhi. Vidhi is sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], to worship Kṛṣṇa. It is very simple. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. But people will not accept this simple thing which will give him complete perfection. But māyayāpahṛta-jñānā āsuri bhāvam āśritāḥ, because they have taken the atheistic view, āsuri bhāvam āśritāḥ, therefore māyā has taken his knowledge. They…, everything is explained in the Bhagavad-gītā. Mayaiva vihitān hi tān. If we worship other demigod, they cannot independently offer you any benediction. Kṛṣṇa said, mayaiva vihitān hi tān. They have to take sanction from the Supreme Personality of Godhead before giving you the benediction. But still such benediction is temporary, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. They are temporary.

So such temporary benediction is meant for the alpa-medhasām, one whose brain substance is very small, or the brain substance, instead of brain substance, it's cow dung. They attempt, they accept in this way; otherwise every śāstra says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. One…, all the Vedic literatures, they aim at understanding Kṛṣṇa, and Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all these things. Simply surrender unto Me." It is so easy. Patraṁ puṣpaṁ phalam… Any, any part of the world, any poor man can offer Kṛṣṇa. This is the poorest, not that who are rich, for them it is prescribed. Anyone can offer Kṛṣṇa according to his capacity. Kṛṣṇa is not hankering after your offering, but if you offer Kṛṣṇa, that is for your own interest, own benefit. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4].

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
bhūtātmā bhūta-bhāvanaḥ

This is acintya-bheda. The same thing I have already explained, that the heat and light is not different from the fire, but still the fire is not there. Similarly, although Kṛṣṇa is not there, but everything is there in Kṛṣṇa, and everywhere you can find Kṛṣṇa also at the same time, because everything is Kṛṣṇa's energy.

Just like here we are worshiping Deity made of stone. Everyone knows that the Deity is made of stone. That atheist class will say, "How is this? These foolish people are worshiping a stone statue." But no, that is not same stone statue. Stone is also Kṛṣṇa, because bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. So one who knows the art, by worshiping stone also, he can worship Kṛṣṇa. By worshiping stone also. It is Kṛṣṇa's mercy. Because at the present moment, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By your blunt senses, you can not understand what is Kṛṣṇa, what is Kṛṣṇa's name, what is Kṛṣṇa's form, what is Kṛṣṇa's activity. Therefore Kṛṣṇa, by His causeless mercy, has come before us in the form of stone so that we can see Him. Because we cannot see beyond stone. We cannot see beyond wood. And wood and stone is also not beyond Kṛṣṇa. That is also Kṛṣṇa. So Kṛṣṇa has given us the facility to worship Him in the way as we can understand. It is not that Kṛṣṇa…. Kṛṣṇa is stone, because Kṛṣṇa says bhūmir āpo 'nalo vāyuḥ. He can take service from this, any form. There are eight kinds of forms. Either you paint, either you make a form from wood, from stone, from jewels, and according to Vedic system there are so many different types of Deities. So Kṛṣṇa can accept your service in any way. That is Kṛṣṇa's omnipotency. He has got omnipotency. But we can handle. If we simply, if we want to worship the gigantic virāṭ-rūpa of Kṛṣṇa, if you want to dress Him with cloth, where is such…, where is there such amount of cloth? How you can do it?

So it is Kṛṣṇa's kindness that He has appeared before you in a small form, so according to your capacity, you can make very nice dress, and Kṛṣṇa, you can dress Him. And by dressing Him, Kṛṣṇa will understand that "Here is my devotee. He is giving Me some service." This is the position. Therefore temple worship, the Deity worship is necessity for the kaniṣṭha-adhikārī. Simply if you think that "Kṛṣṇa is everywhere. I shall think of Kṛṣṇa, meditate on Him," that is not possible. Meditation, that is also regu…, requires good qualification. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. But Kṛṣṇa, by His kindness, arca-mūrti, a child can see also Kṛṣṇa. Any innocent, any illiterate man can see, any man can see-a brāhmaṇa can see, śūdra can see. Therefore the Deity worship so important.

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

Mamātmā bhūta-bhāvanaḥ: "Everything is coming from Me; therefore everything is in Me. Still I am not there." This is called acintya-bhedābheda.

yathākāśa-sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

Just like in the sky there are so many things. Yathākāśa. Yathākāśa-sthito nityaṁ vāyuḥ. The vāyuḥ, vāyuḥ is everywhere, but it is within the sky. It is nityo, nityam. Nityaṁ vāyuḥ sarvatra-go mahān tathā sarvāṇi bhūtāni mat-sthānī. "Everything is in Me, and still I am not there." So Kṛṣṇa is outside, Kṛṣṇa is inside. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is so kind. Kṛṣṇa is outside. Kṛṣṇa is inside. Kṛṣṇa is outside. Brahma satyaṁ jagan mithyā-no. Jagan not, not mithyā, because these elements, jagat means these five elements. That is also Kṛṣṇa. Kṛṣṇa in everything. Kṛṣṇa's energy, how we can say it is mithyā? It is not mithyā; it is fact, but we do not know it is Kṛṣṇa. We are claiming, "This is our land," but we do not know it is, it is whose land. That is our mistake. Land is not mithyā; land is fact. But we do not know whose land, to whom this land belongs. That we do not know. But a devotee knows that īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything belongs to Kṛṣṇa. Kṛṣṇa also says, sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of all lokas." But we are claiming, "This is Indian land, it is our land," "This is Chinese land," "This is American land," and you are fighting. This is due to want of Kṛṣṇa consciousness. Actually everything belongs to Kṛṣṇa. We belong to Kṛṣṇa. My body belongs to Kṛṣṇa. I am part and parcel of Kṛṣṇa; therefore my only duty is to serve Kṛṣṇa. This is perfect knowledge. Otherwise all nonsense.

This is the…

yathākāśa-sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānī

Sarva-bhūtāni, "Everything," mat-sthānī, "they are My part and parcel." Therefore the part and parcel duty is to serve the whole. Just like this finger, part and parcel of this body, its duty is to serve the whole body. When it is…, there is some defect, then it cannot serve. Then anyone, any living entity who is not engaged in Kṛṣṇa's service, he is in abnormal condition of his life. That is not…. That is called conditional life. And as soon as he gives up this conditional life, he takes to Kṛṣṇa consciousness and begins serving Kṛṣṇa, that is mukti. That is mukti. Svarūpeṇa vyavasthitiḥ hitvānyathā-rūpaṁ [SB 2.10.6], mukti. This is the definition of mukti. Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ. Mukti means you give up your abnormal condition of life and you be situated in your own constitutional life. That is mukti.

So we are spreading this mukti. Kṛṣṇa consciousness means mukti consciousness. Take it very seriously. Try to understand and take advantage of it and be happy. That is our request.

Thank you very much. (end)

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Bhagavad-gītā 9.4

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Melbourne, April 22, 1976

Prabhupāda: So this is the fourth verse of the subject matter, the confidential and the king of knowledge, to understand God. This is the subject matter. So yesterday we discussed that

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

There are two ways. One destination is to go back to home, back to Godhead. Another destination is to be involved in the cycle of birth and death. So this human form of life is the junction to decide where you make your way. You are going to back to home, back to Godhead, or again you are going back to the cycle of birth and death, mṛtyu-saṁsāra-vartmani? Vartmani means path. That you have to decide in this human form of life because you are not animal. Animal, they have no intelligence. Their first duty is where to get money, or not money, food. Money is required for purchasing food, but the animals, they do not know that food can be purchased. They are searching after food. But we are civilized; we are searching after money. Money is required for purchasing food. Why don't you produce food directly? That is intelligence. You are getting money, very good. What is that money? A paper. You are being cheated. It is written there, "hundred dollars." But what is that hundred dollars? It is cheap of…, piece of paper only.

But because we are so fool, we are accepting a piece of paper, hundred dollars, and the struggle for existence for a piece of paper. Why don't you be intelligent-"Why shall I take the piece of paper? Give me food"? But that intelligence you have lost. Therefore my Guru Mahārāja used to say the present human society is combination of cheaters and cheated, that's all. No intelligent person. Formerly money was gold and silver coins. It had some value. But what is the present currency? Simply piece of paper. Bunch of papers. During the last war the government failed in Germany, and these bunch of papers were thrown in the street. Nobody was caring. Nobody was caring.

So our civilization is based on that way. You require food. That's fact. Therefore Kṛṣṇa says, annād bhavanti bhūtāni [Bg. 3.14]. You produce your food. Anywhere you can produce your food. The land is enough land. In Australia you have got enough land. In Africa you have enough land, uncultivated. No. They'll not produce food. They will produce coffee and tea and slaughter animals. This is their business. I understand that in your country animals are slaughtered and exported for trade. Why export? You produce your own food and be satisfied. Why you are after that piece of hundred dollars paper? Produce your own food and eat sumptuously, be healthy and chant Hare Kṛṣṇa. This is civilization. This is civilization.

So therefore Kṛṣṇa said that "One who does not take care of My instruction," aśraddadhānāḥ, "no faith…" Aśraddadhānāḥ puruṣāḥ [Bg. 9.3]. Puruṣa means any man, any human being, living being, but a human being because otherwise who will hear Kṛṣṇa? The cats and dogs will not hear. That is not possible. They have no capacity. But you are all human being. Either you are Australian or Indian or American or…, you can hear Bhagavad-gītā. There is no doubt about it. It is a question of explaining in your language. So we are trying to do that. The Bhagavad-gītā, the message of Bhagavad-gītā, is not sectarian. Don't take it like that. It is science how to make the whole human society peaceful and happy. It doesn't matter whether you are Australian, American, Indian, or African. And practically we see-we have got branches all over the world. Those who have taken to Kṛṣṇa consciousness, they are happy. So take it very seriously. Don't neglect it, that "It is a sectarian religion of the Hindus or…" No. Kṛṣṇa is not for the Hindus.

Kṛṣṇa says in the Bhagavad-gītā that sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. In every forms of life, as many living entities are there… I have explained, there are different forms of life. Even within the water there are 900,000 forms of life. This is Vedic knowledge. You can take directly knowledge. You can understand. You do not require to dive into the water and make study, aquatic research work. You take the knowledge from the Vedic literature. You immediately understand that there are 900,000 species of life. This is different forms. The living entity, soul, is everywhere. But according to his karma… Just like nowadays people are very fond of diving within the water and swim. This has become a fashion. So next life they are going to become fish. Yes. Because yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. If you at the time of death, if you think of that, how to swim very nicely within the water, that means next life nature will give you a fish life. You get it. That is God's mercy. Why you artificially try to become a fish? You become actually fish. That is nature's gift. So you'll get. Yaṁ yaṁ vāpi smaran. This is stated in the Bhagavad… Because whatever we practice in our life, so that concept of life, that imagination, continues.

Just like you dream. What do you dream? Whatever you think always, you dream like that. It is mental activities. So those who are trying to become fishlike, nature offers him a actual body of fish. That is transmigration of the soul. We are desiring different types of desires and we are getting a body. This is nature's law. Just like you infect some type of contagious disease. You suffer from that disease. Nature's way. It will be automatically manufactured. That is the disease. Similarly, the body will be automatically manufactured. This is the nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are under the control of the material nature and if you are manufacturing different ideas, nature will give you the facility to have such body. That is called transmigration of the soul. Therefore we find so many varieties of forms of life within the water, on the land, so many plants, so many varieties of trees, so many varieties of insect, so many varieties of birds, beast, and then human life, then civilized life.

So in this way, by the process of evolution, we come to this point of human form of life. And if you are actually civilized, then take advantage of the instruction of Kṛṣṇa and make your choice, whether you are going back to home, back to Godhead, or again in the cycle of birth and death. This is the point. So if we accept the instruction given by Kṛṣṇa with faith, then our life are successful. And why you should not take? It is not very difficult. And if we take Kṛṣṇa's instruction… He is the Supreme Personality of Godhead. He is speaking everything which is correct. If you take instruction from others… Others means those have no connection with God, or Kṛṣṇa. They cannot give you correct information because they are conditioned under the laws of nature. The defect is, ordinary person will commit mistake, will be illusioned, his senses are imperfect, and he has the tendency to cheat. This is ordinary living being. And those who are followers of Kṛṣṇa or Kṛṣṇa Himself, they have no such defect. Whatever they say, that is correct. So if we take correct knowledge, then our life is successful. And if we want to be cheated, then there are many cheaters. They'll cheat you. So make your choice, which way you shall go, whether you shall go back to home, back to Godhead, or again go to the cycle of birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

That is our practical experience. We are changing our body. In the mother's womb we were very small. In the first night after sex the two seminas, they mix up and then it becomes a form of a pea. Within that pea form, substance, the living entity takes shelter and gradually grows. Then there are nine holes, and then the hands and legs and everything becomes complete, and when, if he can sustain, then nature's law push him by the air, and he comes out of the mother's womb, and then again grows in different types of bodies and then he becomes old man. Then, when the body is no more usable, then the body is finished and the soul again enters another mother's body. This is called transmigration of the soul. This is going on, but this is not very happy thing. Today you may have Australian body or American body or Indian body, but when this body is finished, what is the next body you are going to get? You must have information. You are human being. But that education is not there. There is no education throughout the whole world how the soul is being transmigrated from one body to another, what body we are going to get next. This will be happy or distressful?

If we get a nice body, human form or demigod, we may live very happily. Not happily, at least better than the animals. But if we get the body of an animal, then just imagine what is the suffering. If you get the body of a tree, now just imagine. A tree is standing in the open atmosphere. There is snowfall, there is scorching heat, but it has no power to move an inch. That is also life. And you can move from here to there. You have facility. So now, in the human form of life, you have got all facilities given by God. You take advantage of it. Don't put yourself again in the laws of nature and be liberated. Go back to home, back to Godhead.

This is the Kṛṣṇa consciousness movement. It is the most topmost humanitarian activities, to give them information that in this life… What we are informing? The same thing as Kṛṣṇa is, Kṛṣṇa is informing. We don't manufacture any ideas. That is not our business. Therefore we present this Bhagavad-gītā as it is. As it is. We don't change it. Why we shall change? We are not greater authority than Kṛṣṇa. Whatever Kṛṣṇa has said, that is perfect. Why shall I change it? There are many rascals. They change the meaning, the interpretation, but that is misleading. You cannot change. Everything is very clear. Just like you do not require a lamp to show the sun. The sunshine itself is quite bright to see sun. If body says, "I have brought lamp. You can see," this is nonsense. So Bhagavad-gītā is so perfectly illuminated that anyone can understand without any very advanced knowledge, simple knowledge.

Just like this transmigration of the soul. How simply it is, people cannot understand it, but Kṛṣṇa is explaining this transmigration of the soul so nicely.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

That Kṛṣṇa says that asmin dehe: "In this body there is the proprietor of the body, soul. And because the proprietor of the body is there, therefore body is changing different forms." How? Now, just like from babyhood to childhood, childhood to boyhood, boyhood to youthhood, youthhood to middle-aged, then old man. And when the body is no longer durable, tathā dehāntara-prāptiḥ. As you have come through so many bodies, so when the body is no more usable, you get another.

So where is the difficulty to understand? Plain thing. Plain thing. But we are stubborn. We do not wish to understand. This is not a sectarian; this is a science. If a child becomes a boy, is that sectarian? The Hindu child becomes a boy, Hindu boy, and the Christian child becomes a Christian. That is outward, Hindu, Muslim, Christian. But within this body… I am Hindu or Christian because I have got this body from the Christian father-mother, Hindu father-mother. But that is body. I am not this body. Therefore we have to understand first that "I am not this body. Therefore I am not Hindu, not Muslim, not Christian, not black, not white. I am pure spirit soul." Ahaṁ brahmāsmi.

This is the first basic knowledge. This is not sectarian. This is a basic knowledge, you believe or not believe. If a child says, "No, no, I don't believe that I shall become a boy," But you believe or…, you must have to become a boy. A boy says, "No, no, I shall not become a young man." No no, you must have to. That is nature's law. Similarly, if one says, "No, no, this body finished, I will not get any body," no, no, no, you have to get it. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You must have to get. Now make your choice, which kind of body you shall get. That is intelligence. That is intelligence. So that intelligence is also described in the Bhagavad-gītā that yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. In this way last line is mad-yājino 'pi yānti mām. So if you like, you can go back to home; otherwise, as Kṛṣṇa says here, aśraddadhānāḥ puruṣāḥ. Aśraddadhānāḥ puruṣā dharmasyāsya parantapa [Bg. 9.3]. Dharma, this process, if one does not believe, then he is sure to go again to the cycle of birth and death. Aprāpya mām. He is given this offer, the opportunity.

Just like this Kṛṣṇa conscious movement is giving opportunity that you can go back to home, back to Godhead, but if we don't take this opportunity, if we manufacture our own way of life, then the… you cannot manufacture because the laws of nature is above you. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. If by false prestige or false egotism you try to manufacture some ways and means for your happiness, that will never be possible because above you the strong nature's law is there. Nature's law will act in its own way. It will not allow to change it by your so-called devices and fertile brain. That is not possible. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. It is simply by false prestige he is thinking that "I can chalk out my own way of life." No. That is not possible. You are completely under the laws of nature, and whatever nature will do, you'll have to accept. Next life, if nature, by nature, he gives you better body, demigod's body, you'll have to accept. And if the nature offers you a dog's body you have to accept it. You cannot change it. That is not possible.

So we must be very careful. Kṛṣṇa says very easy, that one can go back to home, back to Godhead very easily. How?

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaun…
[Bg. 4.9]

Kṛṣṇa says, "I appear in this material world. I appear just like ordinary child appears. I take birth." Actually Kṛṣṇa does not take birth. If you read Bhāgavata, you will see how He appeared. Anyway, even if you take Him that He appeared as the son of Vasudeva or Mother Yaśodā… You can say that He played just like a child in the hands of Mother Yaśodā. So that's all right. But you try to understand what kind of, this child display or līlā of Kṛṣṇa in front of Mother Yaśodā. That is required. Janma karma me divyam [Bg. 4.9]. That is all divine, transcendental. So if we understand that "God has become a child" or "These people, accepting a child of certain woman whose name is Yaśodā as God," then you are mistaken. And if you understand that God has come as a child of this great devotee, Mother Yaśodā, just to fulfill her desire. Because Mother Yaśodā wanted God as her son, so God, being very much pleased on this devotee, He has appeared as a son of Mother Yaśodā. Two understanding. If you take Kṛṣṇa that "Here is a child born in a vaiśya family of Mother Yaśodā, Nanda Mahārāja, and these people are accepting Him as God," then you are mistaken.

Therefore Kṛṣṇa says, janma karma ca me divyam [Bg. 4.9]. It is transcendental, divine. Therefore there are so many śāstras to understand Kṛṣṇa. Otherwise, if Kṛṣṇa is ordinary child, then why there are so many books? There is no need of so many books to understand Kṛṣṇa. Just to understand Him that He is not ordinary child; He is God Himself. Otherwise who is writing so many books for understanding a ordinary child? Therefore Kṛṣṇa says that "If one understands Me," tattvataḥ-tattvataḥ means in fact, in truth-"then he becomes so qualified that after…" We have to give up this body, any circumstances. That's a fact. Then such person who has become fully aware of Kṛṣṇa, such person, tyaktvā deham, giving up this body, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], he does not take any more birth with another material body.

Then what happens? Now, mām eti: ”He comes to Me.” That means he gets his original spiritual body. So if we simply try to understand. It is not very difficult. Everything is explained in the Bhagavad-gītā. You try to understand Kṛṣṇa; then your life is successful. After giving up this body there is no more material body. You get spiritual body, and you enter in the spiritual world and dance with Kṛṣṇa, play with Kṛṣṇa, talk with Kṛṣṇa, live happily, blissful life. This is instruction. This is the propaganda we are making. Why we are writing so many books? We have already about eighty-two books simply on the subject matter of Kṛṣṇa, to understand Kṛṣṇa. ”To understand Kṛṣṇa, oh, we can read books and we can understand.” No, it is not so easy. Therefore Kṛṣṇa says in the Bhagavad-gītā that

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa in truth, little difficult because Kṛṣṇa says, ”Out of many millions of person, one is interested to make his life perfect.” Nobody is interested. Everyone is interested to live like animal, eat, drink, be merry and enjoy sex, and die like cats and dogs. That’s all. This, so far, they know. But they do not know that we can make our life perfect here-no more death, no more birth, no more old age, no more disease. Who is interested? They think that this is story. No, it is fact. If you want to make your life so perfect, not to go through this process of birth, death, old age and disease, you can do that. There is process. But if we neglect, that is our business. But the śāstra, the knowledge, the Vedas, the big, big ācāryas, Kṛṣṇa, His incarnation, His devotees-they are simply trying to give you this knowledge that you can make your life perfect-no more death, no more birth, no more old age, no more disease. That you can make. That is possible.

Therefore śāstra says that gurur na sa syāj jananī na sā syāt pitā na sa syāt, in this way, that na mocayed yaḥ samupeta-mṛtyum. This is the perfect knowledge, perfection of life. Samupeta-mṛtyum. We have got a situation in this material world, repetition of birth, death, old age and disease. But śāstra says, ”One should not become a guru, one should not become a father, one should not become a mother, one should not become a relative, one should not become a friend,” in this way, he says, ”if one cannot give relief to his friend or son or disciple, relief from the impending birth, death, old age, and disease.” This is real contraceptive method. If you think that ”If a child is born, I shall educate him in such a way that this birth will be his last birth. Next he is going to back to home, back to Godhead,” then produce a child. Otherwise don’t produce. This is spiritual contraceptive. This is real father and mother. Otherwise a dog is also becoming a father. The such kind of father-becoming is not recommended in the Vedic civilization. Now, just become a real father to give the real benefit to the son. Then you become a father.

This is called varṇāśrama-dharma, not to become… It is said in a Bengali poem, janame janame sabe pitā-mātā pāya: ”In every life everyone gets a father and mother.” Because without father and mother there is no question of birth. Janame janame sabe pitā-mātā pāya, kṛṣṇa guru nāhi mile bhaja hu diya (?): ”But you cannot get the proper guidance, guru and Kṛṣṇa, in every life. You can get father-mother in every life, but you cannot get Kṛṣṇa and guru in every life.” So we have got this chance this life, how to get Kṛṣṇa, how to get guru. We have got intelligence. We should not miss this point. This is Kṛṣṇa consciousness movement. Take advantage of this movement. This is not a manufactured thing. It is authorized, spoken by Kṛṣṇa, the Supreme Personality of Godhead, and accepted by big, big ācāryas from very old time, Nāradadeva, Vyāsadeva, Asita. Then, in the recent years, Rāmānujācārya, Madhvācārya, Nimbārka, and then Caitanya Mahāprabhu. Everyone has accepted this Vedic literature, and they have preached. Formerly they were preaching within India. Now, by Kṛṣṇa’s grace, the preaching is going on all over the world. Take advantage of it. Make your life perfect. This is Kṛṣṇa consciousness movement.

So if we take, accept this, that ”Whatever Kṛṣṇa is saying, it is perfect,” this is called śraddadhānaḥ, faith. Without faith you cannot make any progress. In every action you must have faith. Just like if you go to a barber, you spread your neck like this and he is with a razor. He can immediately cut your throat. But because you have got faith-”No, this barber is honest. He’ll not cut my throat. He’ll cleanly shave…” So faith is required in every step. Without faith you cannot make step. Simply you have to find out the person that ”He is worthy of keeping my faith.” Here is Kṛṣṇa. He is accepted worthy of accepting His instruction. So take it very seriously. The Bhagavad-gītā is there. Then your life is successful.

So what Kṛṣṇa says, next verse? First of all He says,

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

First of all in the beginning of the instruction one has to learn what he is, in the Second Chapter. Now, this is Ninth Chapter, far away. If we read chapter after chapter very nicely, then we come gradually to the perfection of knowledge. Now, here Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. Everything, whatever you see, material or spiritual, that is Kṛṣṇa. Sarvam means everything. So Kṛṣṇa said that ”I am spread all over the universe.” Or, if you expand more, ”That is my avyakta, nonmanifested form.” Nonmanifested form.

The example is given just like the sunshine. What is the sunshine? The sunshine is illumination and the heat also, heat and light, sunshine. Now if you go to the sun planet, then what is there? Heat and light. And if you enter into the sun planet and see the person, the supreme personality within the sun… There is a supreme person. We do not know, but we understand from Bhagavad-gītā that Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. He talked with the sun-god, so there is sun-god. There is god, or the president, you may say, president of the planet. And if the president is there, the government is there. There are living entities. In everywhere there are living entities. Don’t think that you are simply here in this planet, and there is no living entity. It is wrong conception, foolish conception. So the president of the sun planet, He is the original person from where this sunshine and heat is coming. He is the person. And the population there, they are made so that their bodily effulgence is the heat and light, and that is being manifested in the sun globe.

So if we accept Kṛṣṇa's authority, then we can understand the sun globe, which the scientists are trying to understand but they have failed. But if we believe the words of Kṛṣṇa, then from here you can study what is the sun globe. This is a fact. You cannot imagine. You are tiny. You cannot become Dr. Frog within the well and try to understand Atlantic Ocean. That is not possible. Here the defect is, one is a small frog in the well and he is trying to understand the Atlantic Ocean. Three feet water. His jurisdiction is three feet water, and he is trying to understand Atlantic Ocean. That is the defect. For Atlantic Ocean you have to understand one has seen the Atlantic Ocean. Then you can understand. Therefore Bhagavad-gītā recommends,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśī, one has seen the truth. So here you have no difficulty. Kṛṣṇa is the Supreme Person. He knows everything. You take the information, knowledge, from Kṛṣṇa. Then your life will be successful. That is the propaganda of this Kṛṣṇa consciousness movement. Thank you very much. [break]

Gurukṛpā: …His Divine Grace, Śrīla Prabhupāda, any question, you can raise your hand.

Guest (1) (man): What is the highest devotion, the highest bhakti, please?

Prabhupāda: To love Kṛṣṇa. If you become expert how to love Kṛṣṇa… The idea of loving is not unknown to you. You love somebody. You love your wife. You love your children. You love your country. You love your society. There are so many loving aspect. But when you love Kṛṣṇa, then your life is perfect. That we have to…

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

That is the perfection of life, perfection of religious life, if one learns how to love Kṛṣṇa and without any motive, ahaituki. Just like here in this world there is no love because within this so-called love there is a motive. I love a beautiful girl because she is beautiful. A girl loves a man because he has got money. So this is the meaning of this material love. But that, not that kind of love. Here there is a motive. So ahaituki, without any motive, apratihatā, without being debtor, without any obstacle. Love of God cannot be checked by any material impediments. You cannot say that "I am very poor. Oh, how can I love God?" You cannot say, "I am very rich," or "I am black," "I am white," "I am this," "I am that." No. These material impediments has nothing to do for loving God. In any condition you can love God. Ahaituky aprati…, yayātmā suprasīdati. And if you attain that stage, then you become completely happy. Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I have no more want." That is perfection of life. And so long you'll have want…

The karmīs, jñānīs, yogis, they are in want. The karmīs, they simply want material happiness. "I want this, I want this, I want this, I want this." The whole world is rolling. Modern material civilization means to create wants. That is karmī. So they want. They will never be happy. They want this, that, that, that, that, that. There is no end. And jñānīs, when they are baffled, they want to become one with God, mukti. And yogis, they want to show some magic, the magical power. So the karmīs, jñānīs, yogis-everyone is in want. They cannot be happy. And when you come to the position, "My Lord, I do not want anything. Simply I want to serve You. Give me this opportunity," that is perfection.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That is first-class. Hm. Yes.

Guest (2) (man): Does God speak to me, within me, whether I listen or not?

Prabhupāda: God will speak just like you are speaking face to face if you are qualified.

Guest (2): Not in terms of words or even sound within me but does…

Prabhupāda: Sound is speaking. Speaking is sound. There is no difference. When you speak there is sound.

Guest (2): Is the feeling of God within me whether I…

Prabhupāda: God is within and without, both. Not only within. That is… That I was… I want to explain, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. "I am everywhere." God is not only within, but without. But we have to see Him. We must have the eyes to see Him. God is everywhere. Mayā tatam idaṁ sarvam. Everywhere. God is everywhere. So we have to qualify ourself how to talk with God, how to see God. Otherwise God is present everywhere.

Guest (3) (girl): How does one surrender to Kṛṣṇa?

Prabhupāda: Surrender to Kṛṣṇa whatever you possess. What you possess? You possess your body, you possess your mind, and, it may be, you possess a home, wife, children, or husband, children. This is our possession. So when we surrender, "My dear Lord, whatever I have got… I have got this body, I have got little mind, speculation, and some, a home or husband, wife, children-everything surrendered to You." Mānasa deho geho, jo kichu mora. Bhaktivinoda Ṭhākura says. We don't possess much. We possess whatever God has given us, little. So anyway, "Whatever we possess, everything is surrendered to You without and reservation." That is surrender.

Guest (4) (Indian man): This surrender is made or it happens?

Prabhupāda: You are already surrendered, but you are surrendered to the police of God. Just like a citizen. He has to surrender. He has to surrender to the police or to the government. If he surrenders to the government, then he hasn't got to the police custody in jail. So instead of surrendering to Kṛṣṇa, we have surrendered to His māyā. And the māyā is punishing us.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti (te)
[Bg. 7.14]

So if you want to get relief from the punishment of this māyā, then you surrender to Kṛṣṇa. Your position is to surrender, either this side or that side.

Guest (2): What can you do to still two voices inside yourself? One voice tells me that the mystics' view on the world is correct and it has its own logic and it's consistent. And this, when I'm in a meditative mood I can comprehend. But when I walk in the daylight and the illusions are around one, then the other voice talks and says, my so-called logical voice, my daily, logical voice, says, "That a fantasy, a dream you're chasing. You're only putting your logic to it. Maybe it doesn't exist." How can one get over this doubt?

Prabhupāda: That means you are surrendering to different people. That is your position.

Guest (2): Sorry, I didn't hear you. Sorry.

Prabhupāda: You are surrendering to this boy or that boy, hearing. This is correct or that is correct. But you do not know what is correct. So under the circumstances, you surrender to Kṛṣṇa; you'll get the correct answer.

Guest (2): Be patient and wait.

Prabhupāda: Yes. Because He is the Supreme, there is no cheating; there is no imperfection. Therefore you get the correct answer. You surrender to Kṛṣṇa.

Guest (5) (young man): Śrīla Prabhupāda, I was told that… When one is surrendering to Kṛṣṇa, how does he discriminate between being tactful and, on the one hand, and, on the other hand, compromising in his speech?

Prabhupāda: To surrender to Kṛṣṇa is the best tactful and if you surrender, He will give you instruction. Then all tactfulness will be there. Teṣām aham.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

If you become completely surrendered, devotee of Kṛṣṇa-He is within your heart-He will give you right instruction so that every sphere of life you'll be perfect.

Guest (5): Why are people cruel? Why do they persecute other human beings and torture them? How is it they are able to do this?

Prabhupāda: Because he is not in his normal condition, under the dictation of māyā, he is thinking, "This is my enemy; this is my friend," and he's acting like that. But when he becomes Kṛṣṇa conscious, then he becomes learned. There is no more enemy. Everyone is friend. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. That is the highest stage of life. All right. Chant Hare Kṛṣṇa.

Devotees: Jaya Prabhupāda. (end)

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Bhagavad-gītā 9.4

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Melbourne, April 23, 1976

Prabhupāda: (leads devotees in chanting)

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

So God… Sometimes some foolish question is there, "Can you show me God?" The answer God is giving, that mayā tatam idaṁ sarvam: "I am everywhere. If you have eyes to see, you can see Me." So actually God is everywhere; otherwise how He is God? God means the great. But you do not know how great He is. We simply say, "God is great," but we have no idea how God is great. That is explained in the Vedic literature, that He is everywhere. God is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35].

There are… Material world means there are innumerable universes. Just like you cannot count the stars and planets. Every day you are seeing, at least at night you see, but can you count it? No, that is not possible. So this is only one universe, the universe in which our planet, this earthly planet is situated. It is tiny planet. Out of many millions of planets this is one. So we cannot even calculate this one planet. In which portion, which direction, which country is there, how many population, what is there. We have no calculation. This is God's creation. Anything you take… You cannot count even your hair. You claim, "This is my hair." Can you count it? No. That is God's creation. Everywhere God is present and everything is innumerable, beyond our counting capacity.

In this way God is situated. Antar bahiḥ. He is situated outside, He is situated inside also. Kṛṣṇa says… This is quite reasonable, otherwise how He is God? Just like I am here, you are here, but you are not in your apartment. You are absent from your apartment.

But God, God means He is in his apartment and He is everywhere. That is God. The rascals, they claim that "I am God." What kind of God you are? Are you everywhere spread? So you should not accept such cheap God. God's description is there in the śāstra. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. One part, one portion is Paramātmā, the Supersoul. In His Supersoul feature He is present in innumerable universes. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi. Jagad-aṇḍa means the universe. It is just like an egg. They are aṇḍa. Aṇḍa means egg. The form is like egg. So there are millions. So to maintain the millions and millions of universes by His one portion, Paramātmā, He is spread. He is called Kṣīrodakaśāyī Viṣṇu. It is a great science. God expands Himself in so many ways, and for the material world He is expanded as puruṣāvatāra: Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu. He's expanding like that. Causal Ocean.

The Causal Ocean, He is lying there, sleeping within the ocean, and from His breathing the universes are coming out. This is God. Because He is in a sleeping condition, that is expansion of God. That is not original God. Original God is Kṛṣṇa. But he can expand Himself. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. That is God. Just have some idea what is God. So as Kāraṇodakaśāyī Viṣṇu, He is sleeping within the ocean, and as soon as there is question of sleeping, there is breathing also. The bubbles, the bubbles are expanding as universe. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. So breathing means exhaling, inhaling. So when the breathing, air is coming out, innumerable universes are coming into form, and when He is inhaling, then all of them becomes annihilated. This is material world. Material world means it comes into existence at a certain date, it remains for some time, it gives so many by-products, and it expands, and then dwindles, then finish. This is material, everything. Your body is like that, my body is like that. The whole universe is like that.

So here it is explained, mayā tatam idaṁ sarvam. This is God's impersonal expansion. When we cannot understand God, then we come first to the impersonal feature, everywhere, pantheism, which is known as, in philosophical terms, pantheism. There are different, I mean to say, ideas, and philosophical proposition. So this mayā tatam idam. But the pantheists, because the materialist think of limited… (coughs) They think that "God is everywhere. Therefore there is no personal God." No, that is foolish, foolishness. He is everywhere, it is explained here. Mayā tatam idaṁ sarvam: "By Me…" Mayā means, "by me." "By Me, or by My energy, I am expanded everywhere." Mayā, this word, it is causative. Causative means I have caused. The example is… If you want to understand, the example is very simple. Just like as soon as the sun is risen, immediately the sunshine is expanded.

The other day, while coming here, we saw how within a second the sun arose from the sea water. Not from the sea… It looks like that. Immediately, within a second, the whole world became illuminated. Immediately, within a second. So the, what is this illumination? It is the expansion of the sunshine. But because the expansion is there it does not mean the sun globe is finished. The sun globe is there, and within the sun globe the sun-god is there or the predominating personality of the sun globe is there. His name is also known to us. His name is Vivasvān.

Just like in America the President's name is Ford. Those who are intelligent person, he knows, "Oh, you are President." Similarly, every planet, there is a president. There is chief person. And the name are recorded in the Vedic literature. And in the Bhagavad-gītā you'll find that Kṛṣṇa sometimes in forty millions of years ago… We calculated, forty or four hundred. Some millions of years, He met the sun-god and He spoke Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So we have to take information from the right source. Then we are awareness of everything. How God is expanded everywhere, you can take this example. The sun is away from us, according to the scientists calculation, 93,000,000 miles away. And immediately, within a second, his sunshine is expanded all over the universe. Immediately. At least 93,000,000's of miles. Within a second.

So if it is possible by ordinary material thing-Kṛṣṇa, God, is full spiritual-how much spiritually powerful He is, that He can expand Himself all over the universes? This is called thoughtful consideration. So Kṛṣṇa… When Kṛṣṇa says, mayā tatam idaṁ sarvam, "I am expanded everywhere," where is the difficulty to understand? There is no difficulty-if we are sane person. If we can see that "In one universe there is one sun and the sun is so powerful, it is a material thing, and there are innumerable universes and there are innumerable suns. One who has created these suns, how much powerful He is, "this is the calculation, common sense. If one sun, which is material, if it is so powerful that for millions and millions of years it is giving its energy, heat and light-still, it is so bright and powerful and temperature is so high-how much powerful temperature is of God, you can just imagine.

So when He said, mayā tatam idaṁ sarvam, it is not a false pride. It is fact. Simply we must have brain to understand. Mayā tatam idaṁ sarvam. Every particle, every atom, there is presence of God. That is stated in the śāstra. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Paramāṇu means the atom. God is within the atom. So God is within you also. God is outside; God is within. Outside, as we see these five elements… What are these five elements? The same thing, expansion of God's energy. Just like we practically see scientifically, the sunshine is the cause of this universe. Within the sunshine all the planets have grown, and in each and every planet, due to the sunshine the vegetables are growing. There are leaves. When there is no sunshine the leaf falls down. As soon as the sunshine is there the colorful fruits and flowers and leaves come out. Everything is due to the sunshine.

Similarly, the supreme sun is Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. He has got… Just like the sun has shining, similarly-try to understand-God has got His effulgence, bodily shining. That is called brahmajyoti. When the brahmajyoti is there innumerable universes are generated. Therefore he is cause of all creation. It doesn't require to manufacture each and every universe. He is so powerful that in His effulgence, in His shining, innumerable universes are created. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In each universe there are many millions and millions of stars and planets.

These are the description in the Vedic literature. So we have to learn. You cannot by your tiny effort with limited power, limited sense, I mean to say, perception, you cannot speculate. You have to understand from authoritative statements. That is called Veda. Vedas means knowledge which is perfect knowledge and if you study Vedas, then you get perfect knowledge of everything. And the cream of the Vedic knowledge is here in the Bhagavad-gītā. So if you read Bhagavad-gītā carefully, then you get all the knowledge very perfectly. Here it is said, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. And that expansion, that impersonal expansion, avyakta, not manifested… You cannot see God in person in this expansion. Therefore sometimes we foolishly say that "Can you show me God?" God is there. You have to make your eyes to see. Just like God is here in the temple but somebody is thinking that

”This is not God. This is a statue or an idol. They are worshiping idol.” Supposing it is idol, but if God is everywhere, why He is not in the idol? What is the argument? If God is everywhere, then why He is not idol? God has the power. And actually this is not idol. This is God’s energy. The same example: The sunshine is everywhere, so originally sunshine is the cause of everything.

Similarly, God’s effulgence is the cause of material things also. That is explained in the Seventh Chapter of Bhagavad-gītā. Bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. The five elements… [break] …have been summarized into three: external energy, internal energy, and marginal energy. The external energy is this material expansion, manifestation. Similarly, there is internal energy, the spiritual world manifestation, and in between them there is another energy called marginal energy, taṭastha, that we are, we living entities. We are His marginal energy. Marginal energy means we can live either in this external energy or in the internal energy, in between. So at the present moment we are living in the external energy. But this external energy is also Kṛṣṇa’s energies, God’s energy. It is not different from Him. But the external energy means we are captivated by the external energy. But the external energy is not permanent. The internal energy is permanent. The spiritual world is permanent, and we are also permanent, jīva-bhūta. Na hanyate hanyamāne śarīre [Bg. 2.20].

So the Kṛṣṇa consciousness movement is to transfer oneself from this external energy to the internal energy. That is the purpose of all Vedic literature. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. To understand God and go back to home, back to Godhead, that is perfection of life. So here we are in the God’s energy. There is no doubt. Mayā tatam, mat-sthāni sarva-bhūtāni [Bg. 9.4]. Everything. Bhūtāni means all living entities, anything which has grown. The trees, the plants, the hills, the ocean, the sky-everything is resting in God’s energy. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. But it is not that… The pantheists, they think that ”If God has expanded in everything, then whatever I worship, that is God’s worship.” No. That is the… Kṛṣṇa said, ”No, that you cannot take.”

The same example: The sunshine is not different from the sun, and because the sunshine has entered within your room it does not mean the sun has entered in your room. If you try to understand, then you’ll understand that God is everywhere; still, He is not everywhere. This is His inconceivable power. Therefore, if we want to worship God, then we have to worship His form, His name, name, form, quality, pastime. Then we shall realize that God is person, Supreme Being, and He has got all the propensities as we have got. Because we are part and parcel of God, we can study God’s personality from our personality, just like we can study the father by the symptoms of the son-this is crude example-similarly, whatever propensities we have got, wherefrom the propensity is coming? It is coming from God.

Therefore in the Vedānta-sūtra it is said, janmādy asya yataḥ: [SB 1.1.1] ”Everything is emanating from God.” The original source of everything is God. So when we study our self minutely, that ”what is our position?” Or by studying ourself we can study the nature of God. The difference is only that He is huge, the great, we are small particle, but the qualities are the same. You take a drop of the ocean water. The chemical composition is the same. The taste is the same. So that is the difference between a living entity and God. We are a small sample of God but God is great. If we understand this philosophy, then it is not difficult to understand what is God, and then we can establish our original relationship. And if we act accordingly, then our life is successful. Thank you very much.

Gurukṛpā: If somebody would like to ask some question to Śrīla Prabhupāda, raise your hand. No questions? Everybody agrees?

Guest (1) (young man): Would you like to give your views on psychiatry?

Puṣṭa Kṛṣṇa: Would you like to give your views on psychiatry? Psychiatry. Psychiatrist.

Prabhupāda: What is that? (laughter)

Puṣṭa Kṛṣṇa: Well, when someone is having some kind of mental problem the psychiatrist analyzes it from the medical viewpoint, sometimes from the psychological viewpoint.

Prabhupāda: Hm. Psychiatrist.

Puṣṭa Kṛṣṇa: Yes. (laughter)

Prabhupāda: This is an expansion of the energy known as mind. That is explained in the Bhagavad-gītā, khaṁ mano buddhir eva ca. These are subtle matter. So different division. God’s creation is wonderful that even if you take the atom, there are so many things. That is… Scientists are… So what to speak of mind, thinking, feeling, willing, and there are so many divisions. So what is your question about the psychiatrist? It is a material thing and very subtle, and there are so many divisions. So what is your question about it?

Guest (1): I just wanted your views on your concept of…

Prabhupāda: Yes, everything is resting on God. This is also resting on God.

Guest (1): Is it necessary to have a therapeutic system?

Prabhupāda: No, everything First of all we have to understand that everything is expansion of God’s energy. So if you understand God, then the energies are automatically understood. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. This is the Vedic injunction. If you try to understand God, then His energies also will be understood by you. If you know the root, if you water on the root of the tree, then the tree, whole tree, becomes luxuriantly flourished. So our proposition is: you take the root, Kṛṣṇa, and you will understand everything properly from the root. If you want to understand the tree, whole tree, you try to understand it from the root, not from the top. So disease, any disease, if you understand the root cause of the disease you can give proper medicine and he’s cured.

So psychiatrists generally their patients are crazy fellows. Generally they treat crazy fellows. Is it not? No sane man goes to a psychiatrist. (laughter) Is it not a fact? So all these crazy men sometimes makes the psychiatrist a crazy also. So more or less, everyone is crazy. That is the… It is not my layman’s opinion. It is the opinion of a big medical surgeon. There was a case in the court, murder case. The murderer pleaded that ”I became crazy, mad, at that time.” That is generally… So the medical man was called to examine. He was great civil surgeon in Calcutta. So he gave his opinion in the court that ”So far I have treated many patients, so my opinion is that everyone is more or less a madman. More or less. It is a question of degree.” So our opinion is like that, that anyone who is not under the direct connection with God, he’s a crazy man. He’s a madman. Now you can treat. So we are also psychiatrists. We are pushing this Kṛṣṇa consciousness. So because anyone who is in this material world-more or less crazy, madman. Because he doesn't care for God, therefore he's crazy. He is completely under the control of God, but still, he has the audacity to say, "No, I don't believe in god." Crazy man. So anyone who does not believe in God, he's a crazy fellow. You can treat him. Everyone is patient.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

This crazy fellow is fully under the control of material nature, and he's still thinking that he is independent. That is craziness. Everyone is thinking like that, so everyone is a patient of psychiatrist. How we can declare independence? There is no independence. We are completely dependent on the laws of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is knowledge. Nobody wants to die, but nature says, "You must die." Where is your independence? Nobody wants to take birth, enter into the mother's womb. But you must enter. Nobody wants to become old man. Nature says, "You must become old man." Nobody wants disease. The nature says, "You must have disease." So where is your independence? But the crazy fellow says, "I am independent. I think like this." What is the value of your thinking? You may think in your favor but the nature will not allow you. So everyone is crazy who is declaring independence. He's a crazy. Then? Any question? Yes, this question is very nice. Anyone who does not believe in God, does not surrender to God, he's a crazy fellow, that's all.

Guest (2) (girl): Śrīla Prabhupāda, to go back home one must receive the mercy of the spiritual master. Is there any particular activity in devotional service which is more favorable to this, and if so, how does one know which activity to perform?

Prabhupāda: Hm?

Gurukṛpa: She wants to know what's the best activity to perform to go back to Godhead.

Prabhupāda: You are already performing Hare Kṛṣṇa chant, very easy thing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. That is the best education, to hear about God, to chant about God, to think about God, to worship God. In this way there are nine processes recommended. You are following that, at least trying to follow. Then, when you are perfect, then you'll go. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more material body. You follow strictly the devotional process. There are nine different ways. But if you simply hear about God, then you also become perfect. Any one of them… You take nine of them, eight of them, seven of them, six of them, five of them-at least one you take, and you'll be perfect. One must take. Just like Mahārāja Parīkṣit, he took only one. He listened to Śukadeva Gosvāmī. He became perfect. Śukadeva Gosvāmī, he simply chanted; he became perfect.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam (ātma-nivedanam)
[SB 7.5.23]

Arjuna, he simply took Kṛṣṇa as a best friend; he became perfect. That is Bhagavad-gītā. He has accepted Kṛṣṇa as the best friend: "Kṛṣṇa, although I am talking with You as friend, but I know what you are. So I am perplexed. Kindly give me lesson." Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, I am surrendering unto you. I accept you as my spiritual master. Kindly teach me." So he became perfect by making Kṛṣṇa his friend. So nine processes. Any process you take and do it perfectly; then you become perfect. So we are opening different centers all over the world. At least if they come and hear about Kṛṣṇa they'll become perfect, without doing anything, simply by hearing, hearing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. It is very easy. It is not at all difficult. Where is the difficulty? God has given us ear, and if we simply hear, listen what Kṛṣṇa says, we become perfect.

Guest (3) (man): What if you hear in your heart but don't act in your life.

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: What if you hear but don't act accordingly in your practical life?

Guest (3): You feel it in your heart…

Prabhupāda: No, hear means you do it in practical life. Otherwise what is the hearing? Then just like one stone, he has got ear. That is not atten… Hearing means it will react. That is hearing. The more you hear, it will react. Then you practically do it. But everything comes by hearing. So hearing is so important. Just like even in your ordinary education you go to the school, college, and hear from your professor. Hearing is so important. Then you become perfect. You take your degrees. Similarly, the science of God, you simply hear about it. Śravaṇaṁ kīrtanam. Then, gradually, it will purify. Hearing means purifying the dirty things within the heart. That is hearing. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Because it is spiritual, hearing has got a potency to purify you. This is not ordinary hearing. This is spiritual hearing, so it has got a potency. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Anyone who takes part in this process of hearing and chanting, he becomes pious, purified. Just like if you touch some way or other the fire, it will act, similarly, Kṛṣṇa is spiritual. You hear about Kṛṣṇa; then it will act. Then you'll be purified. So any other question?

Guest (4) (man): Śrīla Prabhupāda, how can we understand why the Kṛṣṇa consciousness movement seems to attract so many young boys and young girls in the Western world…

Prabhupāda: Tax? Tax?

Hari-śauri: Attracts.

Prabhupāda: Attracts, oh.

Guest (4): Attracts so many young people and not so much the middle-aged and older people in the Western world.

Prabhupāda: Not only Western world, everywhere. Therefore they are called "old fools." (laughter) Because they require time to forget what they have learned. Young men, they are receptive. Therefore, for education, younger age is recommended. There is a history in… One father and one daughter, they both appeared for B.A. examination. The father failed and the daughter passed. Younger generation, they can receive very nicely. Older generation, it is little difficult. Therefore it is recommended by Prahlāda Mahārāja,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He recommended, "My dear friends…" Prahlāda Mahārāja was five years old boy and he was preaching Kṛṣṇa consciousness in his classroom. When the teachers are out he would preach Kṛṣṇa consciousness. When friends would request, "My dear Prahlāda, just play. This is tiffin hour," so he said, "No, no, no, no. My dear friends," kaumāra ācaret prājño dharmān bhāgavatān iha. "Immediately. We are now young boys. This is the time to learn." Kaumāra. Kaumāra means between five to ten years. This is the time. Dharmān bhāgavatān iha. Why? Now durlabhaṁ mānuṣaṁ janma: "Don't think that your life is guaranteed. We can die at any moment. Better understand the science of God in this early age." This is Prahlāda Mahārāja's recommendation. So this bhāgavata-dharma, Kṛṣṇa consciousness, should be learned from the very beginning. Then it will be solid. By nature's way younger generation, they capture very nicely. Yes. This question was asked by many gentlemen to me, that "Why younger generation attracted?" Because they are receptive. This is the age. So don't waste time. From the very beginning of life, when we can talk, when we can walk, learn Kṛṣṇa consciousness, chant Hare Kṛṣṇa. Life will be successful.

We are, therefore, opening so many gurukulas to teach from the very beginning of life. Brahmacārī gurukule vasan dānto guror hitam. They should be trained up how to offer respect to guru, to superior. These things are not taught. The Vedic system is first brahmacārī, then gṛhastha. That is compulsory, brahmacārī, gṛhastha, vānaprastha, sannyāsa, four divisions. First of all he must be trained up first-class brahmacārī, up to twenty-five years. And then, if he likes, he can enter into family life. That is also up to fifty years. Naturally a person after being trained up as brahmacārī enters family life, he cannot stay in family life for all the days. Fifty years, when his sons are grown up, say twenty years, twenty-five years, then he can retire from family life. That is called vānaprastha. The wife can remain as assistant, not for any other purpose. Then, when he is fully prepared, the wife goes to the care of elderly children and the wife takes sannyāsa.

But this culture is lost. Now unless one is shot dead, he would not leave family life. (laughter) Even Mahatma Gandhi, he got independence and everything; still he would not leave. So he was shot dead. This is our position. All politicians, all big big men, they are not going to retire, stuck up. This is not civilization. When one is young, he can remain with family, wife, children, twenty-five to fifty years. That's all. No more. Give up. Then take vānaprastha. Train up yourself for becoming sannyāsī. Then take sannyāsa simply for understanding God. That is sannyāsa. You can take sannyāsa from the very beginning, but if it is not possible, at least at the fag end of your life everyone should take sannyāsa and completely devote in understanding the science of God. That is called sannyāsa.

This is Vedic system, varṇāśrama-dharma. Now it is foolishly going as Hindu dharma. What is the Hindu dharma? Hindu is not found even in the scriptures. This is a name given by the Mohammedans. Sindu. There is a river, Sindu. From Sindu it has come, "Hindu." Actually the Vedic culture is varṇāśrama-dharma, four varṇas and four āśramas. That is real Vedic culture, how to create brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa-eight. This is called varṇāśrama-dharma.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Actually human civilization begins when this institution of varṇāśrama is accepted. Otherwise it is animal civilization-eating, sleeping, mating, and dancing, that's all. All right. Thank you very much. (end)

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Bhagavad-gītā 9.4-7

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New York, November 24, 1966
Prabhupāda:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

So this verse we have discussed last day. The Lord says that "All the universal planets, they are resting on My energy." The weightlessness energy, according to the modern materialistic science, how it is possible? That weightlessness we cannot manufacture. It is by nature's law, or, of course, modern scientists, they take nature as the Supreme, but Bhagavad-gītā, or the persons who are theistic, they do not take nature as the Supreme. Supreme is the Lord. Behind the nature there is Lord. We'll find in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

[Bg. 9.10]

The Lord says, mayādhyakṣeṇa. Mayādhyakṣeṇa means "under My superintendence. Under My superintendence." So material nature cannot play such wonderful things unless there is hand behind it, the Lord's hand. That is to be accepted. You cannot see. You cannot give an example where material things are automatically working. You have no such example in your experience. Matter is inert. Without spiritual touch, there is no possibility of acting. Matter cannot act automatically. Just like you take for example a nice arrangement of machine, wonderful, but unless a person touches that machinery, it cannot work. It cannot work. And what is that person? That person is spirit, the driver, the engineer. He's a spirit. So without spiritual touch, oh, nothing can move. It is simply ignorance that we say that matter is moving automatically. No, that is not possible. You cannot show any example within your experience or in the history that matter is moving automatically, no.

So the Lord says that "All these planets, all this universe, they are resting on My impersonal energy." So His energy is impersonal, but He is person. He is person. We have so many examples in our experience that a person, by his energy, he can play wonders, by his energy. But still, the person remains as person. Because he is expanding energy in various ways, he does not become imperson. So if a ordinary man in this world, he can expand his energy in various ways and at the same time, he can remain a person, why not the Supreme Personality of Godhead? So that, that impersonal feature of the Lord is His energy. But the Lord Himself is a person. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Just, just like we are persons, so He is also person. But He is the Supreme Person. We are all dependent person. That is the difference. He's the Supreme Person.

The Lord says again that na ca mat-sthāni, na ca mat-sthāni bhūtāni paśya me yogam aiśvaram. Now, you can say, "Oh, Lord, He may be overburdened because He is bearing so many…" Just like, with our material conception… Just we see… We have seen the picture of Atlas: one stout man is bearing a big planet on his head. So we may think, "Oh, Lord is bearing so many big, huge planets on His shoulder. He must be troubled." No. The Lord says, na ca mat-sthāni bhūtāni paśya me yogam aiśvaram: "Although they are in My energy, still they are not in Me." Paśya me yogam aiśvaram: "This is My mystic power." Paśya me yogam aiśvaram. Bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ: "I am maintaining all these living entities." Bhūta-bhṛt bhūta-sthaḥ. "And My energy is all-pervading. Still, I am not there." Paśya me yogam aiśvaram. This is His mystic power. Nanu rati-gurum bharam vahaste(?) mahan kheda syad iti cety aha, gatadau udaka aniva bhara-bhūtāni ca bhūtāni samsrsttani mayi na santi, tarhi mat-sthāni sarva-bhūtānity ukte viruddhe iti ceti tatraha paśyateti.(?)

So this is the wonderful power, inconceivable power, that He is in everywhere, but still, He is aloof, He's aloof from that place. We can feel His energy, but we cannot see because in this material eye we cannot see. But when we develop our spiritual quality-we sanctify our senses-then even within His energy we can see Him. Take for example. Just like electric power is transmitted everywhere. There is wiring. Now, if some electrician is there he can take electric power from anywhere and utilize the electricity. Similarly, His energy is spread all over the universe. When we are transcendentally situated, just like when we become the electrician, then from anywhere we can see God eye to eye. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. That creation, spiritualization of the senses, is possible by devotional service and love. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Therefore, as the Lord says, that mayā tatam idaṁ sarvam jagad avyakta-mūrtinā, the Lord is all-pervading all over the universe. Therefore He is within the stone, He is within the earth, He is within the water, He is within the air-everywhere. Therefore, if we make an image of God from anything, either of water, either of stone, either of anything, oh, that is not doll. That is also God. If we have got sufficient devotion, that image also will speak with me, because God is everywhere. Mayā tatam idam sarvam: "I am spread all over, impersonal." But if we make His personal form from anything, either from the stone or from earth or from wood or from anything, or if we create an image of God within myself… There are eight kinds of images recommended in the śāstra, in the Vedic literatures. So any kind of images can be worshiped because God is everywhere.

Now, you can say that why God should be worshiped in images, not in His original form, spiritual form? Yes. That may be a question. But I cannot see spiritual form. That is my difficulty. My senses are so imperfect that I cannot see God immediately in His spiritual form. Therefore, out of His causeless mercy, He appears before you as you can see you, Him. We cannot see just now with our material eyes except stone, earth, wood, something tangible. Therefore He becomes… These forms are called arcāvatāra, incarnation of arcā, conveniently presented by the Supreme Lord so that we can actually see. But the result will be that in the image, if you concentrated your energy, and if you love and offer your, I mean to say, devotion, this will be responded, even from that image.

There are many instances, very many instances. I'll cite one story. It is very interesting story. If you go to India, you'll find one nice temple in Orissa. It is called the temple of "Witness-Gopāla," Sākṣī-Gopāla, Witness-Gopāla. This Gopāla was situated in a temple at Vṛndāvana. Now, two brāhmaṇas, one young and one old, they went to visit Vṛndāvana, the place of pilgrimage, and the old man… Because at that time there was no railway, the journey was very hardship. The old man felt very obliged, and he began to say to the young man, "My dear boy, you have done so much nice service to me. I am obliged to you. So I must return that service. I must give you some reward." So the young man said, "Oh, my dear sir, you are old man. You are just like my father. So it is my duty to serve you, to give you all comforts. I don't require any reward." Formerly, the boys were so gentle. And still, there are many boys like that. So the old man also thought that "No, I am obliged to you. I must reward you." So he promised that "I shall get you married with my youngest daughter." Now, the old man was very rich man, and the young man was not rich. He was poor. Although he was brāhmaṇa, learned. So he said that "You are promising. You don't promise this because your kinsmen, your family men will not agree. I am poor man, and you are rich man. You are aristocratic. So it will be not. This marriage will not take place. Don't promise in that way before the Deity. It is not good because Deity is there." But he was firm faith that "Kṛṣṇa is hearing," because the talks were going on in the temple. "So it will not be fulfilled." "No." The old man became still more persistent. "No, my daughter I shall offer you. Who can forbid me?"

So in this way, when they came back, one day the old man proposed to his eldest son that "Your youngest sister should be married with that boy. That I have promised." Oh, the eldest son of that old man become very angry: "Oh, how you have selected that boy to be husband of my sister? He's unfit. He's poor man. He's not so educated. Oh, this cannot take place." He did not agree. Then the mother of the girl, he(she) came to the old man: "Oh, if you get my daughter married with that boy, then I shall commit suicide." Now the old man is perplexed. Then, one day, the boy was anxious that "The old man promised before the Deity. Now he is not coming." So he… One day he came to his house: "Well, my dear sir, you promised before the Lord, Kṛṣṇa, and you are not fulfilling your promise? How is that?" The old man was silent because he was praying to Kṛṣṇa that "I am now perplexed. If I persist in offering this daughter to this boy, now there will be great trouble in my family." So he was silent. So, in the meantime, the eldest son came out and he began to quarrel with: "Oh, you, you plundered my father in the place of pilgrimage. You gave him some LSD or something, (laughter) intoxication. You took all the money from my father. Now you say that he has promised to offer you my youngest sister. You fool!" He began to say like that.

Then all the neighboring gentlemen, they: "Oh, what is the trouble? Here there is so much howling." "This is the… Do you think, sir, that this boy is fit for my sister? We are aristocratic family and this and that…," so on. So the young man said… Young man could understand the old man is still agreeable, but these, his sons and family members, as he suggested, they are not agreeable. So he explained the whole thing before all the gentlemen who came, that "This is the fact. Now, he promised. Now, for the sake of his son and wife, he cannot fulfill his promise. This was a promise before the Lord." In the meantime, the old man's eldest son… He was atheist. He voluntarily says, "Well, if your God comes and gives witness, then I shall offer my sister to you." But he was confident that God will come. He said, "Yes. I shall ask God. I shall ask Kṛṣṇa to come and give witness." So… Now, before all gentlemen this was done. Then the young man said, "All right, let us now come to agreement that I shall call Kṛṣṇa from Vṛndāvana to give witness in this matter, and when He comes, you'll have to." All the other gentlemen, they also persisted. So there was some agreement. So this boy went again to Vṛndāvana to his Gopāla, and he prayed that "Sir, You have to go with me." He was so staunch devotee, just like talking with friend. He did not think that He's a statue; it is image. He knew God. That was his conviction. So God said, "How do you think that a statue can go with you? I am a statue. I cannot go." Then this boy replied, "Well, if a statue can speak, He can go also." (laughter) Then Kṛṣṇa said, "All right, I shall go with you." Then there was some arrangement that "You will not see Me, but I will go with you. I'll go with you, and you hear, you'll hear the sound of My nūpura." A nūpura is an instrument which is fixed up in the leg of Kṛṣṇa. It sounds like "Ching, ching, ching, ching," just like that. So He was going with him, and daily he was offering some foodstuff, taking alms from the village. In this way he was coming, but when he came in the precincts of the village, of his own village, he could not hear the sound of the nūpura. So he saw back: "Oh, where is Kṛṣṇa?" He saw that statue there, the statue standing.

So he informed all the villagers that Lord has come to be witness, and… It is about some thousands years before this thing happened. People were convincing: "Yes. There was no… Such a big statue, this boy could not bring." So they believed, and there was a temple constructed by the king of that country. And still that temple is there, and it is named, the Lord is named, as Sākṣī-Gopāla. Sākṣī-Gopāla. Gopāla means… Gopāla is the name of Kṛṣṇa's boyhood. So because He came to give witness in that controversy, so that temple is still there. So the whole idea is the statue, statue… Because God is everywhere. So He's also in statue. God is everywhere. How can you say that He's not in statue? He's also in statue. So it is my devotion, it is my qualification, that I can induce that statue to speak with me. Just like the same way-if I am electrician, then I can fit any electrical instrument or machine or light from the electric energy which is all over-similarly, God's energy, He is present everywhere…

When we are advanced in spiritual consciousness, then we can see God everywhere. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. So He is everywhere, and He is not everywhere also. Just like you have got this post box. The post box means the Post Office. You put your letter. It will go to the destination because it is authorized. Similarly, the authorized Deity, established in a temple, that is worshiped by thousands and thousands of men in India still. There was an occasion to worship the temple of Jagannātha at Purī. In one day about 600,000 people assembled there, in one day. So still, India, they have got this faith, and they worship the Deity in the temple. There are thousands and thousands of temples. And they receive the result. They are happy. So if we are prepared to accept these things and do according to the devotional rules and regulation, then it will be possible for us to see God anywhere and everywhere. It requires our own qualification.

But at the same time,

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

So His energy is spread all over the universe, all over the world, and by His energy He can present anywhere and everywhere, but at the same time, He is not in everywhere and anywhere. The conclusion is: when His devotee is there, He can manifest Himself in everywhere and anywhere, but when there is no devotee, He is not there, although His energy is there. There are many instances. Prahlāda Mahārāja, he saw Kṛṣṇa from the pillar. There was… That is a long story. I shall recite some other day. So God can manifest Himself from anywhere and everywhere because He is present everywhere. But it requires my qualification to see Him. It requires my qualification. If I am qualified enough… Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. If I have developed such consciousness, such love, transcendental love for God, then I can see Him everywhere and anywhere, any place-from picture, from statue… [break] …statue, without picture, within myself, in air, in water-everywhere I can see. That is the process.

He is giving a nice example here.

yathākāśa-sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

He says, yathā ākāśa-sthitaḥ nityaṁ vāyuḥ. The air is situated in the sky. Everyone knows it, that air is passing or blowing within the sky. And nityaṁ vāyuḥ, sarvatra-go mahān. And it is blowing everywhere. You cannot find out any place where there is no air. If you want to drive out air, then you have to make by machine, by vacuum, airtight. Otherwise, air is everywhere. Yathākāśa-sthito nityaṁ vāyuḥ sarvatra-go mahān. "As the air is spread all over, anywhere, similarly," tathā sarvāṇi bhūtāni mat-sthānīty upadhāraya, "similarly, everything that is there that is existing, it is within Me. It is within Me." Sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām. And when this manifestation, material manifestation, is dissolved, then where does it take place? Where does it go? He says, sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām: "My prakṛti, My nature, My nature, is manifested and when the time is finished, that nature is wound up." And kalpa-kṣaye punas tāni kalpa, kalpādau visṛjāmy aham: "In this way, at a certain interval, this material manifestation is exhibited, and again it is wound up."

This material manifestation is… Sometimes it is created, and sometimes it goes into the nature of the Lord. But spiritual creation is not like that. Spiritual creation is permanent. In the material creation everything is temporary, nonpermanent. Just like this body. This body is created. And take for example. In our personal self, we are spiritual spark, fragmental. We have several times discussed this point, that we are all spiritual spark, fragmental part of the Supreme Lord. As we are creating our body and it is finishing, and again I am creating my body and again finishing… That is a fact. I have created this body; you have created your body. You are a small particle, atomic spiritual portion. And when you are put into the womb of your mother you get your body and develop, develops. Everything is developing like that. Similarly, as we are developing our own body, unless that spiritual spark is there within the body, the body will not develop. This example we have given several times. A child comes out. If the child is dead, no, it will not develop. But if he has got life, if the spiritual spark is there, the child grows to a man. Similarly, the whole universe, the whole material manifestation, they are going on the presentation, on the, I mean, the presence of the Supreme Lord.

As we have got our spiritual presence within this body, similarly, this universe is also containing the God's representative as Paramātmā, Kṣīrodakaśāyī Viṣṇu. That information we get. Due to His presence, the material existence is there. Just due to my presence, the body is existing, and as soon as I am out of this body, the body will go to hell, similarly, this material manifestation is due to the presence of God. Otherwise there is no such existence. So sometimes He manifests, and sometimes He does not. This is going on. Sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām: "Similarly, I wound up. It goes to Me again." Kalpa-kṣaye punas tāni kalpādau visṛjāmy aham. Then, after certain intervals, when there is again kalpa… Each creation is called a kalpa. Kalpānta-sthāyinaḥ-guṇaḥ.(?) Each creation is called a kalpa. So there are many kalpas. We can, cannot calculate what is the age of one kalpa. One hint is there in the Bhagavad-gītā that in each kalpa the one day of Brahmā…, that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ… [Bg. 8.17]. Four hundred thousand, four hundred forty-three, forty-three hundred thousands of years into one thousand, that makes one day of Brahmā. Similarly, he lives for hundred years and, after each hundred years, the kalpa is finished and again another kalpa begins. That is the calculation from Vedic literature. (incomplete) (end)

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Bhagavad-gītā 9.5

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Melbourne, April 24, 1976
Prabhupāda: (leading devotee recitation)
na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

So last verse we have discussed. Kṛṣṇa said… When we speak, "Kṛṣṇa," you should understand "Kṛṣṇa" means God, the Supreme Being. "Kṛṣṇa," the etymological meaning is "the all-attractive." Without being all-attractive there is no meaning of God. It is not that God is attractive only to certain class of men. No. God is attractive for all classes of men, unless he is animal. Animal does not know what is God and what is the attraction of God. He does not know. But human being, in the human society, at least in the civilized human society there is a certain idea of God. Either you follow Christianity or Vedic principle of Mohammedan religion or even Buddha religion, there is conception of God. There is an attempt to understand God. That is human society. Therefore, according to the capability or country and the people, the conception of God may be a little different from one another. But the attraction for God is there. There is no doubt about it. So God appears in three fundamental features: brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So God is realized in three features by the transcendentalists. The first is impersonal Brahman, impersonal Brahman without any particular form. That is called Brahman realization. Above that, there is Paramātmā realization, localized. As Kṛṣṇa said in the previous verse, mayā tatam idaṁ sarvam, everywhere there is God. In the heart of everyone, even within the atom, there is God. This is called Paramātmā feature. Localized everywhere, God is there. And then Bhagavān. Bhagavān, personal. The Personality of Godhead, the Supreme Personality of Godhead. So in the Supreme Personality, Kṛṣṇa said in the previous verse, mat-sthāni sarva-bhūtāni na ca ahaṁ teṣu avasthitaḥ [Bg. 9.4]. That is explained in this verse that "Everything is resting upon Me. But at the same time," na ca mat-sthāni bhūtāni, "they are not also in Me." This particular portion has to be understood. When Kṛṣṇa says, God says, that everything is resting upon Him, that means everything is resting upon His expanded energy, not personally on Him. Personally He is aloof. Therefore it is said, na ca mat-sthāni bhūtāni.

The same example. Just like when we say everything is resting on the sunshine, that does not mean everything is in the sun but the sunshine is not different from the sun. Therefore you can say that, expanded form, everything is resting on the sun. Try to understand this analogy. So nothing can exist without God, nothing is except God, but still, everything is not God. That has to be understood. This is called acintya-bhedābheda-tattva, simultaneously one and different. So the conclusion is, the Māyāvādī philosophy, impersonalists, they say that if God has expanded in everything there is no particular personal existence of God. That is Māyāvāda philosophy. But that is not the fact. Fact is that although God is personal, He is person. Just like you are person, I am person, He is person, but He is the Supreme Person. And everything is expanded by His energy. In another place, in the Viṣṇu Purāṇa, it is explained very nicely that parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

It is very clear conception, that the agni or the fire is situated in one place, but it has expanded by his…Eka-deśa-sthitasyāgner jyotsnā vistāriṇī. Jyotsnā means illumination. Illumination has expanded. That is… We can understand. If there is dark place and if there is a fire place in that dark, immediately there is illumination. That is expanded. Similarly, God is situated in His own place. That is called Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is God. Although He is situated in His own abode, which is called Goloka Vṛndāvana, He has expanded throughout the creation by His energy. This is explained. Eka-deśa-sthitasyāgneḥ. Agni. Agni means fire. Fire may be situated in one place but the illumination has expanded. Similarly, God is situated in His own place but His energy, parasya brahmaṇaḥ śaktiḥ…

So whatever you see, that is simply expansion of the energy of God. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Akhilaṁ jagat, whole universe, whatever you are seeing, that is expansion of the energy. But the Māyāvāda philosophy, they cannot understand. They are less intelligent. Therefore they say, ”If God had expanded everywhere, then where is God, personal?” No, that is not the fact. The fact is God is person. He is situated in one place but His energy… (child crying) His energy has expanded. Whatever you see in this material world or spiritual world… Material world… The difference between material world and spiritual world means in the material world we have forgotten Kṛṣṇa. Material means… When we forget God, that is material. And when we know God, existence of God, then that is spiritual. This is the difference between material and spiritual.

Just like this temple is spiritual because here there is no forgetfulness of God. Everyone is… Every moment, twenty-four hours, they are always remembering God. Therefore it is spiritual world, nirguṇa. If you live in the temple or if you live in God's business, Kṛṣṇa consciousness, then you are in the spiritual world. You are not in the material world. Material world means where God is forgotten. That is material world. So God is expanded by His energies. Tathedam akhilaṁ jagat. Spiritual world means when His spiritual energy is expanded, that is spiritual world. And when His material energy is expanded. Both of them are God energies, but in one energy…

Just like I will give you again the same example, the government. The government, say, the university department, educational department, and the jail department. The jail department is also government department. It is not that government is absent from the jail department. Rather, government is spending more money for the jail department, more than the government spends on the university department. So both of them are government concern, but one department is full of criminals, and one department is full of learned scholars. This is the difference. Try to understand. You don't think that material world is out of the control of God. It is also under the control, exactly. The jail department is also under the control of the government. So that is the difference, material world and spiritual world. Material world means full of criminals, or against God, or defying the authority of God. And the spiritual world? Everyone is accepting the supremacy of God. That is material world and spiritual world.

So here it is said, na ca mat-sthāni bhūtāni. Where God is forgotten… That is Godlessness. Na ca mat-sthāni bhūtāni paśya me yogam aiśvaram. Although they are living within the kingdom of God, still they have forgotten because they wanted to forget. God is giving us facility that if you want to forget Him, He will give you good facilities to forget Him forever. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. But if you want God, He will give all facilities to come back to Him, back to Godhead. So this is our position in the human form of life. If we want to go back to home, back to Godhead, then we can do that in this life. And if we want to forget Him again, we have got this chance. If we want to forget Kṛṣṇa, God, then we are again in the cycle of birth and death. That is the beginning of this chapter, Ninth Chapter, Bhagavad-gītā:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

Two things, that is explained. Aśraddadhānāḥ. What Kṛṣṇa is speaking, the instruction, if we have no faith to believe Him, and if we don't accept it, then the result is that he is losing the chance. He got this human form of life to understand God, but if he is missing this opportunity, then the result will be aprāpya māṁ nivartante. We have come from God. Either you go back to home, back to Godhead, or again we go back to the cycle of birth and death. Mṛtyu-saṁsāra-vartmani. The cycle of birth and death, it is called mṛtyu-saṁsāra. Saṁsāra means tribulation, tribulation, sufferings. Suffering… The ultimate suffering is mṛtyu, death. So death, again birth. That is also suffering. Although we forget, but to take birth is a great suffering. Great suffering means you have to enter the womb of the mother and you have to grow your body and there is risk of being killed also. Especially at the present moment they are killing the child in the womb. So just imagine how much suffering it is. And if he is killed, if the child is killed, then his term of imprisonment in that body is not finished. Therefore he has to enter again another body, again enter into the mother's womb. And, it may be, many hundreds of years may pass on before he can again see light. So it is great suffering.

Therefore Kṛṣṇa presents, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Intelligent person, they should always keep before, the sufferings. We are making solution of our suffering for ten years or fifty years or hundred years because we cannot live here more than hundred years. So that is temporary. I am eternal; you are eternal. Our real suffering is to take birth and remain in the womb of the mother. And even coming out of the womb of the mother, the small children, they feel always uncomfortable. Therefore they cry. The mother cannot understand what is the suffering of the… He is hungry but the mother is thinking that he wants to sleep or misunderstanding the child is uncomfortable. In this way childhood is past. Then again we become boy, again go to a school, again examination, again this. In this way the whole life is suffering. But under the spell of māyā, we are thinking we are happy. Therefore it is said mṛtyu-saṁsāra-vartmani. If we want to get relief from this business of birth, death, old age and disease, let us take to Kṛṣṇa consciousness, or God consciousness, and take His instruction directly and apply it in life. Your life will be successful. This is the subject matter of this chapter.

So how God is situated. He is explaining. Na ca mat-sthāni bhūtāni paśya me yogam aiśvaram. Aiśvaram. Aiśvaram means supremacy. How supreme He is. Everything is resting on Him; still, everything is without Him. That is very easy to understand, that we cannot exist without God's mercy. Without the potency on which… This potency is life. Try to understand what is this life. We have got this material body. Material body means… This gross body is made of earth, water, air, fire, ether. This is the gross body, and the subtle body, mind, intelligence, and ego. We are situated in this body. Therefore what is this, these energies? It is Kṛṣṇa's energy. Therefore we are situated in the energy, material energy of the Supreme Lord. We are ourself also energy of the Supreme Lord, marginal energy. So although we are situated in God's energy, we are forgetful. Therefore Kṛṣṇa said, mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everyone is existing on My energy; still, I am not there." "I am not there" means the living entity has forgotten or cannot understand God, that he is within the God's energy, God's material power or energy. Still, he cannot understand.

And another person, na ca mat-sthāni bhūtāni paśya me yogam, bhūta-bhṛn na ca bhūta-sthaḥ. Bhūta-bhṛt, He is maintaining everyone. But that does not mean that He is one of them. He is also being maintained. That is mistake. This is explained in the Vedic literature, that nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Two kinds of living entities, nityo nityānām. He, the Supreme Lord, is also eternal; we are also eternal. We are plural number, and He is singular number. Nityo nityānāṁ cetanaś cetanānām. Cetana means with consciousness. We are also conscious, and Kṛṣṇa is also conscious, so He is the supreme conscious.

And in another place it is stated in the Bhagavad-gītā, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. There are kṣetra-jña. Kṣetra means this body. Kṣetra means this field. So just like a cultivator works on the field and produces his food grains, result of tilling the field, similarly, we have got a particular type of body, field, and I am the tiller of the field. Therefore I am owner of the field. In India, of course, you have got small plot of land, and each cultivator owns it and he produces his own food. Similarly, according to our body, we are producing the resultant action and we are enjoying the result. So enjoying the result means in this body we are creating some circumstances, and if it is not possible to enjoy or suffer from the resultant action, then the next life we get another body; we suffer or enjoy. This is going on.

So the living entity is called kṣetra-jña. Kṣetra-jña means one who knows his body. Every one of us, we know. I think, "It is my body." Nobody says, "I body." Everyone says, "My body. My finger. My hand." So therefore he is known as kṣetra-jña, one who knows about his body. So Kṛṣṇa says that kṣetra-jñaṁ cāpi māṁ viddhi [Bg. 13.3]. I am proprietor of this body, you are proprietor of your body, but Kṛṣṇa is proprietor of everybody. That is Kṛṣṇa. Mayā tatam idaṁ sarvam [Bg. 9.4]. He is in everyone's body. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So Kṛṣṇa, that singular number. Eko yo bahūnāṁ vidadhāti kāmān. So that one singular number, supreme conscious person, Kṛṣṇa, He is maintaining the plural number. Therefore here it is said, bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ.

So whatever flourishing condition we are having in this body or in this life, that is also Kṛṣṇa's mercy. We want Kṛṣṇa. From Kṛṣṇa we want something and either directly or indirectly. Even if we do not ask him directly, indirectly I desire something, and Kṛṣṇa is within yourself, myself. He understands that "This particular living being is desiring something," so He gives you the facility of whatever you desire. But you do not know, whatever you desire, that is the source of your suffering. But you do not… We do not accept Kṛṣṇa's instruction, that "Do not desire any more." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He advises that "If you desire, then you'll suffer. I'll give you facility to fulfill your desire, that you will get, but that is not good. You will suffer again, again and again." Bhūtvā bhūtvā pralīyate [Bg. 8.19]. To fulfill your some desire, if this desire is not fulfilled in this life, then you have to accept another body. So another body means you have to enter the mother's womb with so much risk and so much suffering. So so long you'll desire you'll have to accept, mṛtyu-saṁsāra-vartmani [Bg. 9.3], one body after another. And to accept one body, leaving one body, that is very, very miserable condition. That we do not understand but we should understand. Therefore bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ. So as the living entity is desiring, Kṛṣṇa is giving him the facility.

That is explained in another place in the Bhagavad-gītā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme, He is everywhere. Mayā tatam idaṁ sarvam. We have already explained. So He is within the core of our heart. So whatever we desire, He understands. He is omnipotent, omniscient. He can immediately understand. Therefore it should be understood that there are two living entities. One is Paramātmā and the other is the jīvātmā. Jīvātmā. That is clearly explained in the Bhāgavata, kṣetra-jñaṁ cāpi māṁ viddhi [Bg. 13.3].

In Upaniṣad also there is a verse that the two birds are sitting in one tree. One bird is eating the fruit of the tree and the other bird is simply observing. The observing bird is Kṛṣṇa or the Supersoul, and the eating bird is the individual soul. So as you desire… That is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna… [Bg. 18.61]. He is sitting with me. He is so friendly that He is giving us guidance always and He is waiting for the time when you shall give up your desires and surrender to the other bird, the observing bird. That is Kṛṣṇa, Paramātmā. Paramātmā is so kind that I am taking the body of human being-He is there. I am taking the body of an animal-He is there. I am taking the body of a demigod-He is there. I am taking the body of a demigod-He is there. He is so nice friend, He is always… And giving me advice that "Why you are suffering in this way, creating your desires and suffering? Why you are doing this? Better you stop this. You surrender to Me. Come back to home, back to Godhead." This is… He is always asking. So īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is staying in everyone's heart and He is omnipotent. He understands what I desire.

Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Because I am desiring something, because everything is not fulfilled by this body, therefore I have to accept. Suppose if I want to drink fresh blood. Nowadays they are drinking fresh blood. So Kṛṣṇa says, "All right, you get a body, a tiger's body, a lion's body, and you drink fresh blood. Why artificially? Just take this body." If you have no discrimination to eat anything, so Kṛṣṇa gives us the body of a pig. You can eat anything. Up to stool, you can eat without any difficulty. So, or if you want to enjoy like a demigod, so He gives you the same body. This is going on. But this is… Either I get the body of a demigod or I get the body of a hog or pig or anything, it is suffering because I have to give up one body; that is suffering. I have to accept another body; that is janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. And as soon as I get body, the disease and old age is there. Therefore any type of body you get…

Just like in the Western countries, the Americans or Europeans, they think in India that they are very happy. But actually that is not the fact. Everyone is suffering. Anyone who has got this material body, he is suffering, either he is India or in Europe or heavenly planet or this planet. Ābrahma-bhuvanāl lokāḥ. Therefore Kṛṣṇa advises that ”Even if you go to the planet known as Brahmaloka where duration of life is very, very long and the facilities or living condition are far, far superior than here,” so Kṛṣṇa says, ”even if you go to the Brahmaloka…” Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16], yad gatvā na nivartante tad dhāma [Bg. 15.6]. He advises that you come to His place.

Don’t try to promote yourself in any other planet. Just like they are trying to go to the moon planet, similarly, somebody is trying to go to the heavenly planet or Brahmaloka or Indraloka, Candraloka. That you can go. Yānti deva-vratā devān pitṝn yānti [Bg. 9.25]. You can go, but all of them are infected with the sufferings, namely the birth, death, and old age, and disease. So bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ. So God gives you chances, whatever body you want. He does not prepare Himself, but yantrārūḍhāni māyayā [Bg. 18.61]. His agent is this māyā, material energy. And the material energy is conducted under His order. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So God, Kṛṣṇa, indicates the Supersoul who is situated within your heart. You desire something and He immediately orders the material nature that ”You give him such and such body.” Yantra. The body is yantra, machine. This body is a machine. So yantrārūḍhāni. He is seated in one kind of machine and he goes from one place to another, from one planet to another, from one life to another. This is going on. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. This business is going on. If we want to stop this business, we have got this opportunity, human form of life. We can understand things if we have got little intelligence. And everything is being explained by Kṛṣṇa. If we take Kṛṣṇa’s instruction and mold our life accordingly-that is the Kṛṣṇa consciousness movement-then our life becomes successful. And after giving up this body, we are no more going to accept any material body. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. We get a suitable body in which we can go back to home, back to Godhead. Mad-yājino ’pi yānti mām [Bg. 9.25].

So we have to work here. So we can prepare ourself to being promoted to the higher planetary system or lower animal kingdom. We can become pig; we can become hog; we can become demigod; we can become so on, so on. Whatever we desire, Kṛṣṇa will give us opportunity. But that will not make us happy. If we go back to home, back to Godhead, without the tribulation of repetition of birth and death, that will make us happy. So our Kṛṣṇa consciousness movement is giving opportunity to everyone how to go back to home, back to Godhead, after giving up this body. One has to give up this body. That is certain. But why this body should be wasted for propensities like the animals? It should be fully utilized how to go back to home, back to Godhead. This is our propaganda, and we base on these authorities of Bhagavad-gītā As It Is. It is not that we have manufactured it. There is no question of manufacturing. It is authoritative. It is accepted by all the ācāryas. So our request is that you also take this opportunity and be Kṛṣṇa conscious, and next life you go back to home, back to Godhead, and be eternally happy. Thank you very much.

Devotees: Jaya. [break]

Guest (1) (girl): Śrīla Prabhupāda, would you please explain why Kṛṣṇa consciousness hadn’t come to the West until now, why it hasn’t come earlier?

Prabhupāda: Because you were not born. After your birth we have come here to take you back to home, back to Godhead. Now you take the opportunity; come with us. We were waiting for your birth.

Gurukṛpā: Questions?

Guest (2) (man): How can one strengthen the spiritual will to act plain and live the spiritual life?

Prabhupāda: Spiritual life we are leading here. You can see. We are worshiping the Deity. We are chanting Hare Kṛṣṇa mantra. We haven’t got to go to the factory early in the morning. This is spiritual life. Hare Kṛṣṇa mantra, eat sumptuously Kṛṣṇa prasādam, and worship the Deity, that is spiritual life.

Devotee: Śrīla Prabhupāda, can one be in spiritual life if they’re not worshiping the Deity?

Prabhupāda: Spiritual life means service to Kṛṣṇa. So if you don’t serve Kṛṣṇa, where is spiritual life? That is the difference between material life and spiritual life. In the material life you serve but you don’t serve Kṛṣṇa. Or you serve Kṛṣṇa indirectly under pressure. But actually when you serve Kṛṣṇa then you are situated in spiritual life.

mām ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So spiritual life means to serve Kṛṣṇa. Otherwise material life. Everyone is serving. That is material. Nobody can say that ”I am not serving.” Everyone is serving. That I have repeatedly said. If he has nothing to serve, then he keeps a dog and serves him. So service is my business. If I don’t serve Kṛṣṇa, that is material life. And when we serve Kṛṣṇa, that is spiritual life.

Guest (3) (young man): I’m asking this question. I’m concerned about the perverted caste system in India, right? I’m asking this question on a brāhmaṇa, the varṇāśrama-dharma system. If one of your brāhmaṇa initiated disciples falls from this platform, leaves the temple and commits offenses, then returns, demanding respect, should he be allowed to keep the sacred thread or should he be engaged in menial service, which never fails to cultivate humility?

Prabhupāda: Well, that is to be judged by the spiritual master. You cannot judge.

Guest (3): Well, I’m asking this because…

Prabhupāda: You cannot judge who is following, who is not following. That is not your jurisdiction. Therefore he has accepted a spiritual master, his jurisdiction. He’ll do whatever necessary.

Guest (3): Has there been a case…

Prabhupāda: So that case you cannot judge. The case has to be judged by the spiritual master.

Guest (3): Could you give me an example of a case that has been…

Prabhupāda: Just like if somebody has done something wrong he is taken to the court and the judge gives his decision, whether he is criminal or not. The man who has arrested him, he cannot give the decision. It has to be tried by the higher authority. Then the judgment will be. Anything more?

Guest (1): Do they have Deity worship in any of the other planets in the material universe?

Prabhupāda: Hm?

Gurukṛpā: Is there Deity worship on other planets?

Prabhupāda: Yes, every planet. (end)

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Bhagavad-gītā 9.7-10

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New York, November 25, 1966

Prabhupāda: Kalpa-kṣaye punas tāni kalpādau visṛjāmy aham. Now, this verse we have been discussing the last meeting that this whole cosmic manifestation, it is not permanent. It is created, and it is again annihilated, and the whole energy is wound up into the body of the Supreme Lord. It comes out, and again it is winded. Now, jagad avyakta-mūrtinā… Sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām. The prakṛti… Prakṛti is not independent. Prakṛti means nature. It is dependent on the Supreme Lord. When He desires or when the time is, He gives us chance. This prakṛti, this material cosmic manifestation, is meant for the conditioned souls. We are all conditioned souls. So this manifestation is given, a chance, so that we can return back to the eternal prakṛti or eternal nature. Otherwise this prakṛti, bhūtvā bhūtvā pralīyate [Bg. 8.19], as you have studied in the Eighth Chapter, it is created, it is maintained and it is annihilated. Kalpa-kṣaye punas tāni kalpādau visṛjāmy aham. So each creation is called a kalpa, and it, after kalpa, after similar years… One kalpa, that is not possible for us to calculate, how many years, but some idea is given in this Bhagavad-gītā that suppose the kalpa exists for so many years, and as we have got calculation of the day of the year, just like 365 days in a year, so the duration of one day is given in the Bhagavad-gītā as forty-three hundred thousands of years into one thousand. That is the calculation of one day of the whole cosmic creation.

Now, we are concerned how to get out of this temporary life. We are hankering after eternal life, how to get out of this temporary life. That should be our problem. There is no use calculating for how many years one kalpa, one duration of this cosmic manifestation, is maintained. But our concern is that whether we can get out of these clutches of material nature and get into our spiritual nature and have our eternal blissful life. That is our problem. That we can make solution. If we culture the Kṛṣṇa consciousness seriously, then even after annihilation of this body, we can get into the spiritual nature and spiritual nature, and we are also spirit. Therefore there is no difference; there is no question of birth and death. That is the problem.

prakṛtiṁ svām avaṣṭabhya
visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśaṁ prakṛter vaśāt

Prakṛter vaśāt. We are completely under the grip of the stringent laws of material nature, and we are repeatedly put into that stringent laws of material nature so that we may come into our consciousness that "Why we are suffering this repeated birth and death?" But we have become so much dull and so much accustomed to this habit… Because it is continuing since a very, very long time, time immemorial, so we have become accustomed. We have become accustomed. So we don't take it very seriously that why we are dying and why we are getting again body and why we are suffering these miseries. So this is called ignorance. This is called ignorance. So we are not very serious. Especially in this age we are not very serious. We think this is the process of life. No. This is not the process of life.

You have got your life. If you like, you can have your life eternal without any birth and death just to get rid, just getting out of this material nature. So God creates and annihilates. So God says, Kṛṣṇa says,

na ca māṁ tāni karmāṇi
nibadhnanti dhanañjaya
udāsīnavad āsīnam
asaktaṁ teṣu karmasu

Now one may think that "Such a huge manifestation of the material world, it is once created and again annihilated. Then God must be very much concerned about this creation and annihilation." But the Lord says, "No." Na ca māṁ tāni karmāṇi nibadhnanti dhanañjaya: "My dear Arjuna, all this world is going on automatically. There is no concern about it." Just like a big man, big rich man in your city. Oh, he is dismantling so many big, big houses and again constructing skyscraper. Oh, his agents are doing. He has got money, spending. He is sitting nicely. He has no concern. Similarly, parāsya śaktir vividhaiva śrūyate. The material nature and so many other agents, they are, I mean to say, performing this creation automatically. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport].

In the Vedic literature we understand that these things are so nicely being done as if there are so many plans, so many engineers and so many scientists, they are working. No. The nature is so made by the superior brain of the Supreme Lord, that it is going on automatically. Don't you see a flower, how it is beautifully decorated with paintings? A leaf, just symmetrically… You don't find any change. So this is going on. This is going on automatically. This is God's power. This is God's power. If you have got to paint one picture, one flower, oh, you have to take so much attention, and still, it may not be symmetrical. There may be some mistake. But in nature's way you see how many flowers, fruits and so many things are coming out automatically. Foolish people, they think it is being done automatically. No. Behind this thing there is the brain of Kṛṣṇa, behind everything. And because we do not see how it is being done due to our lack of knowledge, our less intelligence, we think it is being automatically done. No. That is explained. That is explained in the next verse.

Kṛṣṇa says,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram

hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

”Whatever changes and wonderful things, happenings, you are observing in this material nature, that is under My superintendence, under My superintendence.” There is brain, not without brain. As you cannot see anything in this material world within your experience, so everything has got… Behind everything there is a good brain, anything. You cannot prove anything that ”This thing has automatically being done without a brain behind it.” Can you give us any solitary example that any wonderful thing has happened without a brain behind it? You cannot say. You cannot give even a single example within your experience. How we can say that this material nature, such wonderful things, manifestation… Thousands and millions of planets, they are floating in weightlessness in the air. There is no brain behind it? You throw one mechanical sputnik, and there are thousands of scientists working in the laboratory, electronics. They are pushing on the button, and everything is recorded. A plaything only. That sputnik is a plaything. If for such a plaything so many scientists, so many brain, are working, do you think such wonderful things are happening without any brain? This is called foolishness. Foolish people will say that they are taking (place) automatically. No. They are not taking place automatically.

Here, we find in the Bhagavad-gītā, the Lord says, mayādhyakṣeṇa: [Bg. 9.10] ”Under My superintendence.” So we have to accept it. Unless you prove that anything, any material happenings, can take place without a spiritual brain behind it… Then you can say, ”Oh, there is no God. There is no God. There is no brain.” But you cannot prove anything wonderful without a brain behind it. How can you say that these wonderful happenings in the material nature is going on without any brain behind it? Because we cannot conceive how much big brain that is, therefore we set aside, dismiss, ”Oh, there is brain.” Because our brain is tiny, we cannot think of… The same philosophy, frog philosophy. Frog’s calculation of Atlantic Ocean. Avan mānasa-gocaraḥ. In the Vedic literature it is said that we cannot describe it by our words. We cannot think of it with our mind. Inconceivable. Inconceivable. Because it is inconceivable, therefore we say it is void. No, this is not void. The ultimate cause cannot be void. How it can be void? Do you think from void something comes out? Do you think your body has come from something void? No. Behind this body is your father, your mother. How can you say that everything has come out of void. This is all, I mean to say, less intelligence. Whoever says like that, they are called asuras or less intelligent. Less intelligent persons, they become asuras because they cannot calculate. They cannot think of. Their brain does not provide provision to think of all these things, a dull brain.

But if you take the advice of great ācāryas, just like Rāmānujācārya, Śaṅkarācārya and Lord Jesus Christ, everything, every man will say, ”Oh, there is God. There is God.” So we have to take instruction from them if we want to know the science of God. And here Lord Kṛṣṇa, He personally is saying. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The Supreme Personality of Godhead, He has come before you. This Bhagavad-gītā is also His representation. Now, we are speaking of Bhagavad-gītā after five thousand years of Kṛṣṇa’s disappearance, but because God is absolute, therefore these words left by God is also God. Whatever we are hearing just now, you should consider that we are hearing directly from Kṛṣṇa. Whatever I am speaking, I am not speaking something manufactured by me. I am speaking the simple words that is left by the merciful Lord in this Bhagavad-gītā. I am speaking to that. He says, mayādhyakṣeṇa [Bg. 9.10]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Adhyakṣa means superintendence. ”Under My superintendence…” Prakṛti means this material nature. Sūyate, sūyate means producing. What she is producing. She is producing carācara. Cara acara. Cara means which is moving, just like we are moving. We have got life. And acara, there are many things acara, that does not move. So two things are there, cara and acara, moving and not moving. And above this, there is God, who is controlling both this cara and acara.

There are five things: God; the living entities; the prakṛti, the nature; the time; and combined together, there is work. So the work is not permanent; it is temporary. But this prakṛti is eternal, nature is eternal, God is eternal, you are eternal, and time is eternal. Out of four things-God, living entities, nature, time, and the work-these four material manifestation, whatever you are seeing, they are composed of these five things: God, living entity, nature, time, and work. Out of that, four things-God, we living entities, time and nature-they are permanent. This nature is nonpermanent, but there is another part of this nature. That is permanent. And I am permanent, you are permanent, God is permanent, and there is a permanent nature also. So our whole problems will be solved if we can transfer into that permanent nature. Now we are struggling hard because we are put into this nonpermanent nature, but there is a permanent nature. That information we get from Bhagavad-gītā. Paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. Sanātana means eternal.

So eternal… You are eternal, I am eternal, God is eternal, and there is a place which is eternal. Why not transfer yourself? Then that is called eternal life. And the modes and the process which help you to transfer yourself into that eternal place, that is called sanātana-dharma. When we speak of sanātana-dharma, don’t think that sanātana-dharma is meant for the Hindus. Sanātana means eternal, and dharma means occupation. So you have to take to that eternal occupation so that you can be transferred into that eternal kingdom. So this Kṛṣṇa consciousness is the beginning of that eternal occupation. If you take to this, if you practice this Kṛṣṇa consciousness, eternal occupation, then, as we have already explained in the previous chapters, that at the time of your death when you leave this body, as soon as you think of these three eternals-Kṛṣṇa eternal; I am eternal; I want to be engaged in the eternal-you are at once transferred. It is very easy thing. You don’t require any sputnik; artificially, for years together, 25,000 miles you go up. What is 25,000… Panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34]. If you try for millions and billions of years with the force of air and mind, with your sputnik to reach… (incomplete) (end)

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Bhagavad-gītā 9.10

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Calcutta, June 29, 1973

Prabhupāda: (breaks in in middle of lecture) …Nobel Prize. He came to California University. So he was lecturing on his theory that life has begun by combination of certain chemicals. He has mentioned those chemicals, but in that meeting, there was a member. He’s my student, my disciple. He’s doctor in chemistry. He has learned something about our philosophy. So he challenged that gentleman that: ”If I give you all these chemicals, whether you can produce life?” The answer was: ”That I cannot say.” The answer was not very distinct. Actually, that is not the fact. If the scientist says that life begins from chemicals, wherefrom the chemicals came? The next question will be. You cannot get chemicals without being supplied by somebody else. So we are presenting this theory. People are being misled. It is a great question at the present moment, that the scientists says that from matter life begins. We are challenging: ”No. From life, matter comes.” Just the opposite.

So we are confident because we have got our Kṛṣṇa’s statement in the Bhagavad-gītā: mayādhyakṣeṇa [Bg. 9.10], ”Under My superintendence”. Mayādhyakṣeṇa prakṛtiḥ. Prakṛti is matter. Jaḍa-prakṛti. We have got many confirmation from the Vedic literature. Yato vā imāni bhūtāni jāyante. Imāni bhūtāni yataḥ jāyante. In the Vedānta-sūtra the same thing is confirmed: janmādy asya yataḥ, anvayāt [SB 1.1.1]. The Bhāgavata explains, begins from this Vedānta-sūtra: janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. So we have got our sufficient background to challenge this theory that life comes from matter. No. When Kṛṣṇa says… In another place, Kṛṣṇa also says:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budhāḥ. Not the rascals and nonsense, but those who have intelligence, budhāḥ. Bodha. Bodha means knowledge, and budha means one who possesses knowledge. So those who are devotees of Kṛṣṇa, they are not rascals. They are not rascals. They are budhāḥ. Not only budhāḥ, but also bhāva-samanvitāḥ. Bhāva-samanvita means a person who has understood Kṛṣṇa or who is in Kṛṣṇa consciousness, he feels the presence of Kṛṣṇa everywhere. Bhāva-samanvitāḥ. Budhā bhāva-samanvitāḥ. The same thing is confirmed in the Caitanya-caritāmṛta. The mahā-bhāgavata, one who is advanced in spiritual consciousness, he sees everywhere Kṛṣṇa. And that is a fact. He does not see anything…

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

A devotee is seeing a palatial building, but he does not see the palatial building. He sees Kṛṣṇa. Because he knows that the ingredients of this palatial building, bhūmir āpo ’nalo vāyuḥ [Bg. 7.4], all this earth, water, air, fire, that is Kṛṣṇa’s energy. From Kṛṣṇa, this earth, water, air, fire, everything has come out. Janmādy asya yataḥ [SB 1.1.1]. Yato vā imāni bhūtāni jāyante. The original source of anything, of everything, is Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8].

So this Kṛṣṇa consciousness movement is not a sectarian, sentimental movement. It is a very scientific movement, to understand Kṛṣṇa, the Supreme Personality of Godhead. So in the western world, they cannot be misled by sentiments. That is not possible. Sentiment must be there, but that is after understanding. That is spiritual sentiment. That is bhava. That is another thing. Budhā bhāva-samanvitāḥ. Just like Caitanya Mahāprabhu’s… He also exhibited His spiritual sentiments: ”Where is Kṛṣṇa?”

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

This is sentiment. Śrī Caitanya Mahāprabhu was thinking one moment as twelve years. Yugāyitaṁ nimieṣeṇa. Nimeṣa means twinkling of an eye, moment. But He was thinking twelve years. And before Him, the gopīs also, they used to condemn the creator, Brahmā, because he created the eyelid and twinkling of the eyes. Which is (has) obstructed seeing Kṛṣṇa. What is that sound?

Devotee: Motorcycle.

Prabhupāda: Oh. So sentiment must be there. But sentiment, ecstasy, from material point of view, sentiment, that is different. Spiritual sentiment, aṣṭa-sāttvika-vikāra [Cc. Antya 14.99]. There are eight kinds of ecstatic sentiment. That is not possible for ordinary person. When one is advanced, they are visible. That is called budhā bhāva-samanvitāḥ. So we have to understand this fact, that, as Kṛṣṇa says, we have to take knowledge from Kṛṣṇa.

We, we are all born fools and rascals. That is the statement of Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Parābhavas abodha-jātaḥ. Jātaḥ. We are all born fools and rascals. That is a fact. You (We) know. Therefore, we are sent to schools for education. Because we are fools and rascals. Unfortunately, after so-called education also, we remain fools and rascals. Because we do not know… There is no educational system to understand ātma-tattvam. Ātma-tattva… The human life is meant for understanding ātma-tattvam. Athāto brahma jijñāsā. Brahman, ātmā, the same thing, absolute. The human life is meant for inquiring about ātmā, what I am. And when he comes to the understanding ahaṁ brahmāsmi, that is his perfected education… Otherwise he remains a fool, rascal. So there is no educational system to teach people that he’s not this body. He is ātmā, spirit soul. That is the beginning of spiritual education. In the Bhagavad-gītā, Kṛṣṇa first teaches this principle that

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe. Dehī. There is soul. Not that, that ”I am this body.” So the soul is moving the body, not the body is moving the soul. Similarly, Kṛṣṇa is the Supersoul. Kṛṣṇa is the Supersoul. That is also explained in the Bhagavad-gītā: viṣṭabhya aham idaṁ kṛtsnam ekāṁśena sthito jagat [Bg. 10.42]. Viṣṭabhya, entering.”Because I have entered within this material world, viṣṭabhya aham idaṁ kṛtsnam…” One partial representation, Paramātmā, ātmā and Paramātmā. Just like we, we are ātmās. We have entered this body. Therefore, it is moving. Similarly the Paramātmā, the Supersoul, He has entered within this material world. Therefore, it is moving. Just like immediately we heard some sound of the motorcycle. How it is sounding? Because the driver is there. He is pushing some button. Immediately there is sound: but but but but but (sound imitation). Otherwise the motorcycle may remain there for thousands of years. There will be no more sound.

Therefore Kṛṣṇa says: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. It is Kṛṣṇa who has entered this material world and He is supervising all the actions and reactions of this material world. Therefore it is moving. Mayādhyakṣeṇa prakṛtiḥ. Prakṛti has no power. These rascals, foolish persons, they are thinking that the prakṛti is working automatically. No, that is not possible. Prakṛti is jaḍa. Jaḍa-prakṛti. Jaḍa-prakṛti. Without any sense. The motor car has got the wheels, the machine, everything, but it has no sense. So unless there is a sensible driver there, it cannot move. Very plain truth. Anyone can understand. But we are so foolishly educated that we do not accept this fact. We say that: "Matter is the cause of life. We do not accept this theory that life is the cause of matter." Because they are atheistic persons. As soon as they accept that life is the cause of matter, they have to accept God. Immediately. Immediately they have to accept God.

So these atheistic persons, in order to avoid Kṛṣṇa consciousness, in order to avoid Kṛṣṇa, the Supreme Person, they push forward this theory that life is caused by matter. But that is not the fact. There are many instances. We can give many instances that life produces matter. Life… I can give you one small example. Just take, for example, one lemon tree. Lemon tree, it is also a living entity. Because there are eight million four hundred thousand species of living entities. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Sthāvarāḥ means these trees, plants, creepers. They are two millions of varieties. So this ordinary lemon tree is producing so many lemons. And the lemon means citric acid. So if you take all these lemons, and take their juice, so one ordinary lemon tree produces tons of citric acid. It is a small living entity.

So similarly we are also producing, with our perspiration, water. And the water is salty also. We have got, everyone, experience. Now it is the question of limited and unlimited. We are limited. We are producing a little quantity of water by perspiration which contains salt, salty water. If I am able to produce unlimited quantity of water, salty, that is sea and ocean. That is sea and ocean. What is the (this) sea and ocean? That is perspiration of the Supreme Personality of Godhead. He has got such potency, unlimited. Unlimited potency. So where is the difficulty to understand that when Kṛṣṇa says: ahaṁ sarvasya prabhavaḥ [Bg. 10.8], "I produce everything…" The chemists, the scientists, they're beginning from chemical, but wherefrom the chemical came? That came from Kṛṣṇa. If some chemicals come, come from an insignificant lemon tree, how much chemicals can come from Kṛṣṇa?

Yato vā imāni bhūtāni jāyante. It is a simple common sense affair to understand that matter comes from life. And the Supreme Life is Kṛṣṇa. The Supreme Life is Kṛṣṇa. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). These are the versions of the Upaniṣads. Kṛṣṇa, or God… What is God? God means the Supreme Person. That's all. Just like I am person. You are also person. You may be bigger in quality, in opulence, than me. And somebody else may bigger, may be bigger than you. Somebody else bigger than him. So similarly you go on, searching after who is the biggest? Then you come to Kṛṣṇa. Kṛṣṇa is person. Simply go on searching. As we search. Here is a big man, and here is a bigger man. Here is another biggest man. So go on, go on, you go up to Brahmā. Then after Brahmā, Brahmā is also not the ultimate. Because from Śrīmad-Bhāgavatam we understand: tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Ādi-kavaye. Ādi-kavi (means) is Brahmā. Brahmā is also educated by superior person. Tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. Brahmā is also educated. He's not self-sufficient. He gets education from Kṛṣṇa. Kṛṣṇa haite catur-mukha. So in this way, if we try to find out, if we'll find out, if we are actually sincere to find out the ultimate source of everything, then you will come to Kṛṣṇa. Which is confirmed by Kṛṣṇa: ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says this. And we have to take it. With intelligence, with good brain. Otherwise, we cannot understand. Therefore those who are less intelligent, foolish rascals, they cannot understand Kṛṣṇa. Because they cannot understand Kṛṣṇa, they do not take to Kṛṣṇa. They do not surrender to Kṛṣṇa. Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

As soon as we see one has not surrendered to Kṛṣṇa, immediately we can accept he's either a duṣkṛtinaḥ, a mūḍhaḥ, a narādhamaḥ, māyayāpahṛta-jñānaḥ. Immediately. So this Kṛṣṇa consciousness movement is especially interested to broadcast the news that: "You are searching after God. Here is God. You do not know what is the name of God. Here is the name, Kṛṣṇa. You do not know what is the address of God." We say: "Here is, Vaikuṇṭha, Goloka." We can give Kṛṣṇa's father's name. Everything we can give. Just like if you want to know somebody, you want to know his name, his address, his father's name, everything. So we can supply. Why you are searching? Here is God. Not only I am speaking, but all the great ācāryas, they also speak. India is guided. Now we have lost our culture, but our Vedic culture is maintained and guided by big, big ācāryas like Śaṅkarācārya, Rāmānujācārya, Madhvācārya. But we have given ācārya pat. We are inventing our own ways. Now it is. We are inventing our own ways of understanding God. Yato mata tato patha. That is foolishness. No scientific knowledge can be attained by whimsical ways. No. You must accept the prescribed method. Two plus two equal to four always. You cannot make it five or three. That is not science. Similarly, if you want to know Kṛṣṇa, then as Kṛṣṇa says, you have to understand.

Therefore, we are presenting Bhagavad-gītā As It Is, without any interpretation. Kṛṣṇa says: "I am the Supreme Person," we say: "Kṛṣṇa is the Supreme Person." Kṛṣṇa says that He's the background of this cosmic manifestation. We present: "Yes, Kṛṣṇa is the cause of all material cosmic manifestation." This is our program. So our only request is those who are intelligent persons, let them understand this Kṛṣṇa consciousness movement. It is not meant for the foolish person. Because foolish person cannot understand. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. The foolish person, after endeavoring many thousands of births, bahūnāṁ janmanām ante, if he's actually inquisitive, jñānī,… Catur-vidhā bhajante māṁ sukṛtino 'rjuna ārto arthārthī jñānī jijñāsuḥ ca bharatarṣabha. Four classes of men, they become inquisitive to understand Kṛṣṇa or God. Ārto arthārthī jñānī jijñāsuḥ. So ārto arthārthī, ordinary men, when one is in need of money, when one is in distress, they go to God for relief. But although they go to God for, with some motive, still they have been described as sukṛtinaḥ. Sukṛtinaḥ, pious. Background is piety. Otherwise, nobody can go. And those who are duskṛtinaḥ, always engaged in sinful activities, they cannot go to Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15].

Therefore, we first of all try to make people sukṛtinaḥ. Hare Kṛṣṇa. Chant Hare Kṛṣṇa. He'll become sukṛtī. He'll get some pious assets. Then he'll be able to understand Kṛṣṇa. Caitanya Mahāprabhu has introduced this method, and actually this method has been successful now all over the world. We began: "Simply chant Hare Kṛṣṇa. Simply Chant." So all these foreign students who have taken to Kṛṣṇa consciousness very seriously, they began simply with chanting Hare Kṛṣṇa. It is not difficult. Everyone can chant. What is the difficulty? Everyone can chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare… Where is the difficulty? But they'll not chant. They'll not chant. They'll talk so many rubbish things, but as soon as you ask him to chant Hare Kṛṣṇa, he'll be silent. That we have experienced. But still our thankless task is to induce everyone: "Chant Hare Kṛṣṇa."

There is a cartoon picture in New York. One old man and his wife, sitting together. The wife is requesting the husband, old husband, "Chant, chant, chant," and the husband is replying: "Can't, can't, can't." This cartoon we have seen. So this is the… He will say three times: "Can't, can't, can't." But not "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." That is not possible. A similar story is there in the Bengal. One old mother was dying, and the sons requested the mother: "Mother, now you say 'Hare Kṛṣṇa Hare Kṛṣṇa' ". So after requesting two, three times, mother became disgusted: atha katha nivalta nare.(?) So atha katha vibol ta parane(?) she could say. Not Hare Kṛṣṇa. Not Hare Kṛṣṇa. This is the position.

We are going door to door: "Please chant Hare Kṛṣṇa." This is our only propaganda. But it is a very difficult. We are experiencing. Although innocent children, they take part. Just now we went to some gentleman's, kavirāja's house. We began kīrtana. And small children immediately began… Yes. Naturally. Because those who are sukṛtinaḥ, because he's not, the child is not yet polluted. Therefore, immediately he could join Hare Kṛṣṇa. This is the position. So our only request is, the Kṛṣṇa consciousness movement, is that it doesn't require much education or intelligence or opulence. In whatever condition you are, chant Hare Kṛṣṇa. Then gradually everything will be clear and you'll be able to understand how Kṛṣṇa is conducting.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 9.11

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Calcutta, June 30, 1973

Pradyumna (leads chanting, etc.):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram
[Bg. 9.11]

Translation: "Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Prabhupāda: So Kṛṣṇa is not an ordinary man. Therefore Kṛṣṇa warns this. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Mūḍha rascals. To accept God as man and to accept man as God, this is rascaldom. Rascaldom means to accept a man as God and to accept God as man. This is rascaldom. Avajānanti māṁ mūḍhāḥ. We can understand who is an intelligent man and who is a rascal by this criterion. In another place Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: [Bg. 7.15] "Mūḍhāḥ, rascals, they do not surrender unto Me." Kṛṣṇa is canvassing… Especially in India He appeared. He is canvassing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He is canvassing. But the mūḍhas, they will not accept it. Avajānanti māṁ mūḍhāḥ. "Oh. Why shall I accept Kṛṣṇa? I have got my own God. I manufacture my God." So we have got very short-cut criterion to understand a rascal and intelligent man. What is that? If he is a devotee of Kṛṣṇa, then he is intelligent man. If he is not, then he's rascal. That's all.

"No, he does not accept Kṛṣṇa as God, but he has many other gods." Especially in our Hindu society, they say, the Māyāvāda philosophers, they say that everyone is God. How everyone can be God? If everyone is God, then what is the significance of God? Even not demigods… In śāstra it says, yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ [Cc. Madhya 18.116]. Not to speak of ordinary demigods, but big, big demigods, just like Brahmā, Lord Śiva… Even Viṣṇu. Of course, Kṛṣṇa is viṣṇu-tattva. Kṛṣṇa is not in the category of jīva-tattva. There are jīva-tattvas, there are śakti-tattvas, there are viṣṇu-tattvas. People do not know it. Therefore in the next line it is said, paraṁ bhāvam ajānantaḥ. They do not know what is viṣṇu-tattva, what is jīva-tattva, what is śakti-tattva, how things are working. Paraṁ bhāvam ajānantaḥ [Bg. 9.11]. Mama bhūta-maheśvaram: "I am the Supreme Person."

In another place Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior personality than Me." This is… These are the facts. In the Brahma-saṁhitā it is said, īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] "Kṛṣṇa is the Supreme Personality of Godhead." You can become God, I can become God, He can become God, but Supreme God is Kṛṣṇa. If we accept that we are all gods… But still, there is distinction. Here is male god, here is female god, here is child god, here is an educated god, here is a foolish god. If we are all gods, then we have to qualify these gods in this way. There are differentiations from one god to another. That means one god is superior than another god. That you have to accept. So in this way, if you go on making progress, who is the best God, then you come to Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sac-cid-ānanda-vigrahaḥ. So the param, paraṁ brahma, impersonal they say. No. Vigraha, person, just like you and me, person. But they cannot imagine how a person can become so powerful, as in the previous verse it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. A person is directing.

Just like we direct, a big businessman, he is sitting in his room alone, but he is directing the whole factory, whole business, everything. That is being done. Although Kṛṣṇa is in Goloka Vṛndāvana, He has nothing to do… Why God has something to do? Then what kind of God He is? Here we see practically a big man, a big minister, a big prime minister or president, he is also sitting, giving direction. He has nothing to do. Similarly, Kṛṣṇa also, He has nothing to do. Kṛṣṇa is enjoying. Just like you see Kṛṣṇa's form, He is enjoying with Śrīmatī Rādhārāṇī. He has nothing to do. That is confirmed in the Vedic literature: na tasya kāryaṁ karaṇaṁ ca vidyate. Why God should be busy doing something?

So paraṁ bhāvam ajānantaḥ. They do not know what is God. Although God is appearing before them. We have got the name of God, the fame of God, the pastimes of God, the demonstration of His different energies of God. Everything is there. Still, we are searching after God, and unfortunately we are manufacturing a man-god. Therefore we are mūḍhas. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Here is God, accepted by all ācāryas. Not that by sentiment. There are ācāryas in India. Actually, practically, our whole civilization is guided by the ācāryas. Ācāryavān puruṣo veda. We have to accept ācārya.

In India, our culture, Vedic culture, depending on ācāryas. Even we differ, we Vaiṣṇavas… There are Vaiṣṇava ācāryas, and there is Māyāvādī ācāryas. So Śaṅkarācārya, he is Māyāvādī, impersonalist; still, he accepts Kṛṣṇa, (as) the Supreme Personality of Godhead, sa bhagavān svayaṁ kṛṣṇaḥ devakī-nandanaḥ. He has written in his commentary on the Bhagavad-gītā. He accepts. Nārāyaṇaḥ paraḥ avyaktāt, sa bhagavān nārāyaṇaḥ kṛṣṇaḥ. He has accepted. And what to speak of Rāmānujācārya, Madhvācārya and other ācāryas. Latest ācārya Kṛṣṇa, er, Śrī Kṛṣṇa Caitanya Mahāprabhu, five hundred years… These ācāryas are thousands of years ago, they appeared. Caitanya Mahāprabhu appeared near about five hundred years ago. He accepted Kṛṣṇa-the Supreme Personality of Godhead. And we are followers of Caitanya Mahāprabhu. Ācāryavān puruṣo veda: "One who is ācāryavān, one who is following ācārya, he knows things as they are." Ācāryavān puruṣo veda.

So unless we become ācāryavān… That is the Vedic instruction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. We cannot understand God, what is God. We cannot make research (because) we do not know what are the symptoms of God, although everything is described in the śāstras. Here also, in the Bhagavad-gītā, the indications are there. Mattaḥ parataraṁ nānyat [Bg. 7.7]. "There is nobody superior than Me." So this is the shortcut definition of God. Just try to find out a person… God is also a person, but He is the most superior person. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the chief amongst the living beings. Nityo nityānām. He is the wisest of all wise men. Cetanaś cetanānām. What is the difference between God and us? The difference is that He is the maintainer and we are not maintainer. This is the difference.

We are not maintainer. Nobody can say… One can say that "I am God," but nobody can say that "I am maintaining everyone." No, that is not possible. These are the simple definition of God given in the Vedic literature. Eko yo bahūnāṁ vidadhāti kāmān. We have necessities of life, but who is supplying the necessities of life? That eka, that one person, eka. So it is a great science, to understand God. It is not an ordinary thing simply by speculation or by so-called meditation you become God. God is God always. You cannot become God if you are not God. Kṛṣṇa… Kṛṣṇa was God when He was three months old on the lap of His mother. Kṛṣṇa was God when He was four months old. Kṛṣṇa was God when He was seven years old. Now we are chanting, jaya rādhā-mādhava kuñja-bihārī gopī-jana-ballabha giri-bara-dhārī. Kṛṣṇa was gopī-jana-ballabha. He was always meant for pleasing the gopīs, but that does not mean that he was not God. Giri-bara-dhārī. When gopīs were in danger, incessant rain in Vṛndāvana, He immediately lifted the whole Govardhana Parvata. Immediately showed: "Here is, I am. I am God. I can give you protection." Giri-bara-dhārī. One side, gopī-jana-ballabha, just like ordinary boy He is pleasing the gopīs by His joking behavior, but that does not mean He is not God. So one imitates the joking behavior of Kṛṣṇa, but one cannot imitate lifting the Govardhana Hill. That is not possible.

Therefore those who are mūḍhas, they deride at Kṛṣṇa. They cannot believe how a person can become the supreme authority. Otherwise one who knows the… Budhā bhāva-samanvitāḥ.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are budhas, they are Kṛṣṇa conscious. They are devotees of Kṛṣṇa. Kṛṣṇa ye bhaje sei baḍa catura. Without being very, very intelligent, nobody can become Kṛṣṇa conscious, devotee of Kṛṣṇa. These mūḍhas cannot become. It is not possible. If you want to remain a mūḍha, then you can not understand. When your mūḍhatvam, your "unwisdom" will go… How it will go? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If you cultivate knowledge, spiritual knowledge for many, many births, bahūnāṁ janma. Because you will not accept Kṛṣṇa as the Supreme Personality of Godhead simply by saying by Kṛṣṇa. Kṛṣṇa says, "Yes, I am the Supreme Personality of Godhead." If you don't believe it, then you have to cultivate knowledge for many, many births. You have to take birth and cultivate spiritual knowledge, again die, again come, again come, again take birth. This will go on continuously. Bahūnāṁ janmanām ante [Bg. 7.19]. And if you are fortunate enough to become wise enough, then you will understand, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] "Oh, Vāsudeva, Kṛṣṇa is everything." That is confirmed in the Śrīmad-Bhāgavatam,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If you become devotee of Vāsudeva, bhaja vāsudevam, then very quickly you will become jñānavān. First of all, one becomes jñānavān; then he surrenders to Vāsudeva. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is one process. Another process is you become a devotee of Vāsudeva, then jñāna, vairāgya, will automatically come. You'll… Because the human life, the perfection of human life is to accept jñāna and vairāgya. That is perfection. In our Vedic civilization, this is the process, perfection. There are different stages of life. Brahmacārī, gṛhastha, vānaprastha, sannyāsa. So what is the sannyāsa law? Sannyāsa means perfection. Jñāna and vairāgya. Who can take sannyāsa, renounced order, unless he has got full knowledge? As Śaṅkarācārya explains, brahma satyaṁ jagan mithyā. Unless one understands fully that "Our these material engagements, they are simply waste of time." He can attain perfection knowledge. Jñāna-vairāgya-yuktāya [SB 1.2.12]. Unless there is perfection of knowledge, jñāna, there cannot be vairāgya. And unless there is vairāgya, unless you become detestful of this material existence, there is no question of liberation. Jñāna-vairāgya-yuktāya.

So this jñāna and vairāgya can be achieved simply by becoming a devotee of Vāsudeva. That is the verdict of Śrīmad-Bhāgavatam. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Āśu vairāgya, very soon. Just like these boys, these American, these European boys, they are young men. Now they have taken sannyāsa and dedicated their life for service of Kṛṣṇa. They are vairāgya. They are coming from opulent nation, very rich men, rich nation. Their parents are very rich. There is no scarcity of food. There is no scarcity of money. There is no scarcity of women in the western countries. But they have left everything. Simply boys. They are all within thirty. How much a young man may have propensities for enjoying this material way of life! And when there is facilities. But how they have taken to it? This is the proof.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

This is proof. So actually if we want jñāna and knowledge… because human life is meant for jñāna and knowledge. Human life is not meant for living like animals, cats and dogs. Cats and dogs cannot be elevated to the platform of jñāna and vairāgya. That is not possible. A human being can be elevated by education, by culture, to the platform of jñāna and vairāgya. That is the ultimate goal. Śrī Narottama dāsa Ṭhākura sings therefore,

hari hari bifale, janama goṅāinu,
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

This is jñāna, regretting "My dear Lord, I got this very opportune moment to possess this human form of life, manuṣya-janama pāiyā, but my duty was to worship Rādhā-Kṛṣṇa." That is the highest perfection of worshiping. Ramya kecid upāsanā vraja-vadhu-vargabhir ya kalpita. Śrī Caitanya Mahāprabhu recommended, "The upāsanā, the worship which was invented by the gopīs to worship Rādhā and Kṛṣṇa, ramya kecid upāsanā, there is no more perfect upāsanā." So this rādhā-kṛṣṇa-upāsanā is the perfection of upāsanā. Even it is better than viṣṇu-upāsanā. In the material way of life viṣṇu-upāsanā has been recommended as the highest. Ārādhanānāṁ paraṁ devi viṣṇor ārādhanaṁ param. It is the statement of Lord Śiva to Pārvatī, that "Of all ārādhana, viṣṇu-ārādhanam is the best."

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

Tasmāt parataram. "Even better than viṣṇu-ārādhana is to worship the Vaiṣṇavas." Mad-bhakta-pūjābhyadhika [SB 11.19.21]. Kṛṣṇa has said also that "Anyone who is worshiping My devotee, pure devotee, that is better worship than one who is worshiping Me directly."

So Śrī Narottama dāsa Ṭhākura says that "I got this opportunity of human life, but instead of worshiping Rādhā-Kṛṣṇa, I have worshiped so many things." Somebody is worshiping his body, somebody is worshiping his mind, somebody is worshiping his country, somebody is worshiping his something else, something else, or somebody is worshiping some other demigods also. But that is not recommended in the śāstra, at least in the Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ yajanty anya-devatāḥ [Bg. 7.20]. There are worshipers of other demigods, but they have been described in the Bhagavad-gītā as hṛta-jñānāḥ. Hṛta-jñānāḥ. Śrī Viśvanātha Cakravartī Ṭhākura comments, naṣṭa buddhayaḥ, "one who has lost his intelligence." These are the verdict of the śāstra. Therefore one who has taken only to Kṛṣṇa worship sarva-dharmān parityajya mām ekam [Bg. 18.66], only Kṛṣṇa, he is intelligent. And one who is not intelligent, mūḍha, he does not take to Kṛṣṇa. This is straight meaning of Bhagavad-gītā. You can make your own meaning, but if you want to understand Bhagavad-gītā as it is, this is the meaning. You cannot accept the worship even of big, big demigods. What to speak of minor demigods, even big demigods just like Lord Brahmā, Lord Śiva… You can worship. Vaiṣṇava is ready to give respect even to the ant. And why not Lord Śiva? And why not Lord Brahmā or any other demigods? They offer. But they offer in which way? As servant of Kṛṣṇa.

Just like in the Brahma-saṁhitā, there is: sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. This is worship of Durgā. A Vaiṣṇava, Brahmā, is offering respect to Mother Durgā. So similarly, a Vaiṣṇava never disrespects any demigod. Why demigods? They are so exalted. They do not disrespect even an ant. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena. A Vaiṣṇava should be ready to give respect to anyone, all living entities, because all living entities are part and parcel of Kṛṣṇa. They should offer respect to everyone. Just like this finger is my part and parcel of the body. If you respect my body and kill my, cut my finger, shall I be happy? No. Therefore Vaiṣṇava knows this, that "Even a small ant, he is the part and parcel of Kṛṣṇa. So if I kill this ant, Kṛṣṇa will be unhappy. Kṛṣṇa will be unhappy."

There was a vyādha. In the Padma Purāṇa, this story is there. He was habituated to kill animals. Vyādha, you know, hunter. So he was killing so many animals half-dead. So Nārada Muni was passing through that forest, he was very much aggrieved, "Who is this rascal, killing these animals half, and they are flapping out of painful condition? Let me see this rascal." So he searched out this vyādha, hunter. The vyādha was very busy in his hunting. So he thought… Because, after all, Nārada Muni is a Vaiṣṇava, after seeing him personally his heart was immediately little clarified. So he offered respect: "Sir, you have come here for some tigerskin or deerskin. I shall give you, but don't disturb (me) in my business. Please let me do my business."

So Nārada Muni said, "All right, you do your business, but one thing I request: 'Why you are not killing these animals all at a time? Why you are killing half? It is great sin.' " Then it stuck to his brain. "Sin? What is this sin?" Then he described the effects of sin. Then he said, "I have been taught by my father to do this business. So if I do not do this business how shall I live?" So Nārada Muni said, "If I guarantee your living, would you give up this business, this profession?" "Why not? If I get my living means, then I can give up." So it was agreed that he will give up his business of hunting. And Nārada Muni said that "I will give you all the necessities of your life. Come on." So it is a long story. I am making short cut.

So Nārada Muni asked him that "You sit down on this bank of Ganges and here is the tulasī plant. You worship it, and I will send your food. Don't be worried." So next morning it was declared in the village, "That heinous hunter has become a Vaiṣṇava." So people, generally, they are inquisitive. They came to see. It is the custom when you go to see a saintly person, you take some fruits or flowers or some rice or some āṭā. So huge stack of rice and āṭā and fruits and flowers also. They were surprised: "Why Nārada Muni is sending so much? We are simply husband and wife." In this way they become Vaiṣṇava. And after some time Nārada Muni with his friend Parvata Muni, he wanted to see his devotee. So he asked Parvata Muni that "My dear friend, will you come with me. I shall show my devotee who was formerly a hunter." So Parvata Muni knew that "You can play wonderful. So let me see this devotee." So when Nārada Muni was coming, this devotee was going to receive the spiritual master. This is the custom, to receive the spiritual master from distant place with all honor by bowing down. But he was jumping. He was jumping. So when he came near, the Parvata Muni first of all asked him, "My dear son, you are great devotee, but while coming here why you are jumping?" He said that "On the ground there are so many ants, sir. So I do not want to kill these ants."

This is the effect of devotional service. The same man who was taking pleasure by killing one animal half-dead, he is not prepared to kill even an ant. This is called bhakti. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. If one becomes a devotee of the Lord, akiñcana-bhakti, then sarvair guṇaiḥ, all good qualities will come out automatically. Because every living entity is part and parcel of God. God is all-good. Therefore every living entity, potentially, constitutionally, he is also good. As God is good, we are also good. But due to our material association, we have become bad. So if we revive our old position, Kṛṣṇa consciousness, then automatically we shall become all-good. This is Kṛṣṇa consciousness movement.

Śrī Caitanya Mahāprabhu has recommended therefore, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If you want to see, the to stop this blazing fire of material existence, then you have to spread this Kṛṣṇa consciousness movement all over the world. And the practical effect, you can see, what is already done, how they have become. Our limit, there are limitation, we cannot accept anyone and everyone as disciple. Unless he agrees tacitly to give up some preliminary principles. Just like illicit sex life. Anyone who comes to me to become my disciple, the first condition is no illicit sex life, no intoxication, up to drinking or smoking or even drinking tea and coffee and chewing pan. These are also intoxicants. So one cannot take all these things. No intoxication. No illicit sex. Unless you have got connection with woman by marriage tie, there cannot be any sex life. These are the pillars of sinful life. Yatra pāpaś catur-vidhā. Striya-sūnā-pāna-dyūtaḥ yatra pāpaś catur-vidhā. If you actually want to make progress in spiritual life, you must accept at least these four principles. This is tapasya. Tapasā brahmacaryeṇa tyāgena, śauca, satya-śaucābhyām [SB 6.1.13]. These are the tests, the prescription.

So to become purified, one must be purified of this material existence. Then he can understand what is God. Then he can serve God. With these material senses it is not possible to serve God. That is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These indriyas, the present indriyas, contaminated by material existence… You cannot understand by simply hearing about God. Therefore you have to purify yourself. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. This is the definition given by Nārada Muni, how one can become a devotee, how one can be engaged in the devotional service of the Lord. This is the formula. What is that? Sarvopādhi-vinirmuktam, first condition: One has to give up all designation. "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra," "I am this," "I am that." These are all designations of the body, but we are not this body. So if we can give up this bodily designation, that is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. Then one has to become purified on the standard of devotional service.

Unless one is engaged in devotional service, there is no question of purification. Then you'll fall down. These are the statements in the śāstras. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. You can elevate yourself to the Brahman effulgence, brahma-jñāna, āruhya kṛcchreṇa, with tapasya, with severe austerities. But if you cannot understand Kṛṣṇa, if you do not take shelter of the lotus feet of Kṛṣṇa, then you'll again fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. So a devotee, if you become a devotee, you'll never fall down. Kṛṣṇa will give you protection. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. He will give you protection. Otherwise you are helpless. You can fall down at any moment. But if you take shelter of Kṛṣṇa… So there are so many facilities for perfection of life. Simply by accepting Kṛṣṇa, māṁ ekaṁ śaraṇaṁ vraja. If you do not do that, then you are a mūḍha, rascal. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajā… [Bg. 9.11]. "How much powerful is Kṛṣṇa; what He can do for me," without knowing this, we do not surrender to Kṛṣṇa.

Therefore it is necessity to assemble like this to understand Kṛṣṇa. This Kṛṣṇa consciousness movement is there all over the world just to help the people to understand real God, Kṛṣṇa. This is the purpose of Kṛṣṇa consciousness movement. Because people are suffering, they are all mūḍhas. They do not understand Kṛṣṇa or they deride Kṛṣṇa. Therefore they will, he will go on suffering. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu [Bg. 16.19]. Those who are envious of Kṛṣṇa, Kṛṣṇa says, "I put them eternally in the hellish condition of life." So if you want to save yourself from the hellish condition of life, you must take to Kṛṣṇa consciousness and surrender unto Him. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 9.11-14

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New York, November 27, 1966
Prabhupāda:
avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto
mama bhūta-maheśvaram
[Bg. 9.11]

So Lord Kṛṣṇa says that the mūḍha… Mūḍha means the foolish, just like animals or less than animal. An ass, he is called mūḍha. So avajānanti. Avajānanti means deride. "Deride at Me." That any person who does not believe in God, he must be either a madman or foolish man number one. Any person who does not believe in God. There is no reason that we cannot believe in God. There is every reason. So suppose if you are saying that "I don't believe in God," but who has given you this power to say that "I don't believe in God." You are speaking, "I don't believe in God," but as soon as there is something, you cannot speak, everything stops. So who has given you this speaking power that you dare to say that "I don't believe in God"? Will you not think that "How I am speaking? Who has given me the power?" Do you mean to say that this speaking power has come automatically from the stone? This body is just like as good as stone. As soon as the speaking power is withdrawn by the supreme authority, you are as good as stone, this body. What is the meaning of this body? So who has given you the speaking power that you are denying that "I don't believe in God"? Therefore an atheist or an unbeliever, he must be a first-class foolish man. There is no other reason that one can deny the existence of God. It is very simple reasoning, that who has given you the power to talk and who, if he withdraws the power from you, then what is your value? How can you boastly say that "I don't believe in God"? This very power of speaking is the proof that there is the greatest authority who gives you everything.

Therefore the Kṛṣṇa conscious person, he knows that "Everything, whatever I have got, it is not my, under my control. The controller is different. I am feeling… I am simply using it. I am talking. This is my hand. I am working, but if the power of working is immediately withdrawn-it is paralyzed-have you got any power to revive this working power of this hand? No. You have not. One hand will work; another hand will stop. Who stops?" These things are to be thought. How can I deny? There is something. If I don't believe in God, but I must believe some power beyond me which is controlling me every step. Either call it God or anything, nature, but there is a controlling power. You have to admit. How can you deny it? Therefore anyone who denies the existence of God, he is a foolish man. He is not very intelligent man. No intelligent man will deny. So Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Kṛṣṇa is saying here, because He was present on this earth just like a human being with some supernatural power. But mostly, 99% of people, they could not recognize Him, could not recognize Him that He is the supreme power, Supreme Personality of Godhead. Paraṁ bhāvam ajānantaḥ. Because they have no eyes to see. There are…

How we can recognize God? Some supernatural power, evidence of authorities, scriptural evidence. These things are required. So so far Kṛṣṇa is concerned, every authority has accepted Him as God. And when He was present, His activities were superhuman. And from the evidence of Vedic literature, He is God. Then, in spite of all these evidences, if you don't believe Him, then it must be considered that āsuraṁ bhāvam, that "I shall not believe. Whatever evidence you give, and whatever, I mean to say, activities you may show, I'll never believe You God. Finished." Then that is helpless. So avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Besides that, one must have the eyes to see God also. God cannot be seen with our imperfect senses. So the whole bhakti process, bhakti-yoga, is the process of purifying the senses to take, to understand what is God, what is spirit, what is soul. It requires… Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. And in the Nārada-pañcarātra,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Simply, this bhakti-yoga is the process of purifying, purifying. As soon as you purify your power of seeing, power of hearing, power of tasting, power of touching, all these… We have got our senses to taste, to acquire knowledge. But if the senses are blunt, then we cannot understand what is God. But therefore you require regulative principles to understand what is God. That regulative principle must be undertaken. And the easiest regulative principle is this chanting of Hare Kṛṣṇa. If you regularly chant with devotion, without any offense, then this very simple process will help you to purify your senses and you will appreciate presence of God, and God consciousness, Kṛṣṇa consciousness will develop in you.

So paraṁ bhāvam ajānanto mama bhūta-maheśvaram [Bg. 9.11]. People, they do not know what is the inconceivable power and potencies of God. Therefore they think, "God might be somebody like me." They cannot understand God.

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīṁ āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ
[Bg. 9.12]

So why they cannot understand? Moghāśā. Moghāśā means whatever they are aspiring, whatever they are desiring, that will be baffled. Moghāśā. Just the karmī… Karmī means the fruitive actor. They are always hoping, "Something better, something better, something better." There is no limit where they will stop. So much money, so much bank balance, so much money, so much… Still… So moghāśā. Mogha means they are hoping to be very happy at a certain point, but that point never comes. That point never comes. Moghāśā. This means moghāśā. Because he does not know "what is the ultimate point of my satiation." Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. People, they do not know… Who are, I mean to say, enamored by the external beauty of this illusory material energy, they cannot understand that what is the aim and objective of life. They cannot understand. Therefore moghāśā.

Mogha-karmāṇaḥ. Mogha-karmāṇaḥ means fruitless, baffled. Whatever they are doing, doing something, but at the end they will find it is frustration. They are not happy. Take for example we have practical experience in India. Mahatma Gandhi, he was a great worker for national emancipation. You have heard his name. But at the end he was so much disgusted-that I have seen personally-wherever he used to go, he used to plug his ears like this. Why? Now, wherever he would go, thousands of people would gather and will cry, "Mahatma Gandhi ki jaya!" So the poor fellow could not sleep even. The person, as soon as there is some scent that "Mahatma Gandhi is coming here," at least five thousand people will gather and will cry, "Mahatma Gandhi ki jaya." So at the last stage of his life he could not sleep due to this crying. Just see. And he was so much disgusted, the very morning when he was, I mean to say, assassinated-he was killed by bullet shot-he said to his secretary, "I am so disgusted, I wish to die." You see. This very word was published in the paper. Now see. Such a big worker, such a…, simply a worker, but still, he felt baffled. And what to speak of others. So mogha-karmāṇaḥ. Unless we become Kṛṣṇa conscious, then all our activities will be baffled at the end. Take it what Kṛṣṇa is saying, not ordinary person like me. Kṛṣṇa is… Moghāśā mogha-karmāṇo mogha-jñānāḥ [Bg. 9.12]. Mogha-jñānāḥ. Jñāna means research of knowledge, philosophical speculation.

So without Kṛṣṇa consciousness, without this definite point… Now, if you have sufficient knowledge, if you have such power for research, now here is a point, that Kṛṣṇa is the Supreme Personality of Godhead. Now make research work whether Kṛṣṇa is not God. Then your research work will be sufficient. But without any point of aim, without any objective, what is this? Thousands of years, simply speculating.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Govinda, the Supreme Lord, who is so vast that you cannot reach Him by your mental speculation… Panthās tu koṭi-śata-vatsara. Koṭi means ten million, and koṭi-śata-vatsara, similarly, millions and millions of years, with the speed of air and with the speed of mind, if you proceed to speculate, to understand the Supreme, oh, that is not possible. That is not possible. So many speculators at the present moment or in the past, speculating, speculating, speculating. They never reach the point, never reach the point. There is not a single instance that they have reached the point.

So this speculating process will also not help. Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ [Bg. 9.12]. Vicetasaḥ means they are bewildered, that God cannot be perceived by your own endeavor unless God reveals before you. Vicetasaḥ. Vicetasaḥ means bewildered. Just like if you want to see the sun, can you see the sun just at this time, all over darkness? Have you got any machine or any apparatus or any searchlight, you can show me sun? No. It is not possible. So if you cannot see at night with your own endeavor even a material thing like sun, do you think that by your own endeavor you will see God? How it is possible? As the sun reveals in the morning at five o'clock or six o'clock, similarly, when the sun Kṛṣṇa will reveal before you, then you will understand. You cannot find out Kṛṣṇa or understand Kṛṣṇa by your own endeavor. Now, that process is this Kṛṣṇa consciousness. Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. You will be in confidence. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Those who have taken this line with faith and love, always engaged in the transcendental loving service of Kṛṣṇa, buddhi-yogaṁ dadāmi tam, then from within… Kṛṣṇa is within you. We have no realization. Due to my material conception of life, I have no realization. So you have to realize that Kṛṣṇa is there, and you have to purify yourself by service attitude. Then Kṛṣṇa will reveal. You will see, eye to eye.

Moghāśā mogha-karmāṇo mogha… [Bg. 9.12]. vice…, rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ. Rākṣasī. Rākṣasī means those who are atheists, they are called rākṣasas. Rākṣasa and asura. Asura, they are always against God. They are called asuras. And rākṣasa means they don't believe in God. So rākṣasīm āsurīṁ caiva prakṛtim. Why they…? That mohinīṁ prakṛtim. They are bewildered by this illusory material energy. They are… They think, "This is all, and this life…" They do not know God. "There is no life. Let us enjoy as far as possible. Squeeze out the extract of this matter." Squeezing, squeezing, they don't… They are frustrated, frustrated, moghāśā, baffled in every respect. Squeezing to take essence of this material pleasure, they are baffled. They are baffled. Don't you see this practically? "So much money, so much I have earned." They go to enjoy, fifty thousand dollars, hundred thousand dollars, squeezing-they do not find any pleasure. Simply squeezing, squeezing. Moghāśā mogha-karmāṇaḥ. That is not the process to find out real pleasure. If you have to find out real pleasure, then you have to take to this Kṛṣṇa consciousness. You have to be trained up in this Kṛṣṇa consciousness. Then you will have to change your habits in this way. You will find ananta. Ramante yoginaḥ anante [Cc. Madhya 9.29]. Unlimited happiness which will never end, never end. Ramante yoginaḥ anante satyānande. That is real happiness that does not end. Don't you see? Is there happiness in the material world, in your sense enjoyment, which does not end? It begins and ends, say, for few minutes or few hours or few seconds. It ends. But real happiness has no end. That is real happiness.

That you have to search, and for which you have to undertake some voluntary penance. You are trying to get the unlimited happiness and you are not prepared to sacrifice anything? What is that sacrifice? You have to sacrifice little time. Come here and hear this Bhagavad-gītā and chant with us. Is it very great sacrifice? And you will learn everything. Just to sacrifice little time. In former days they used to sacrifice their whole life for realizing self-realization. Deva-munīndra-guhyam. Even the demigods, even great saintly persons, they sacrificed everything; still, they were unsuccessful. You see? Now, for this age, Lord Caitanya mercifully has given you so much easier process for God realization. There is no comparison. Simply to sacrifice a little time. Śravaṇam. Simply hear. You haven't got to pay any charges. Śravaṇam. Simply you have to sit down a little patiently and hear. You'll realize it. It is such a nice thing. Lord Caitanya, therefore, recommended this process. In this age no process will help you for self-realization but this process.

Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. If you be situated in whatever position you are, it doesn't matter. We are not going to inquire what you are. "Are you businessman, engineer, doctor, or police, or intelligent, or educated, non-educated, black, white?"-there is no question, no question. The only thing is sthāne sthitāḥ śruti-gatām. Śruti-gatām means… Śruti means this aural reception. You have to receive this word little submissively. Namanta eva. Don't think yourself, that you are very man of knowledge. Because our knowledge is very limited, so we should not be puffed up with false thinking that I am very learned man. No. Just become a little gentle and submissive, and hear these messages from Kṛṣṇa. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Tanu. Tanu means your body, and vāk means your words, and mana means mind. Just try to adjust your mind, your body, your words, and hear the Śrīmad-Bhagavad-gītā which is spoken by the Supreme Lord, and put your arguments, put your reason, whatever you have got. Don't accept it blindly. And think over it, and then you'll see what is the result. This is… So rākṣasīm.

But in spite of all these facilities, the Lord says, the rākṣasīm āsurīṁ caiva, those who are rākṣasas… Rākṣasa means almost man-eaters. Rākṣasa are called man-eaters, more than tigers. They, for their self-satisfaction, they can eat, I mean to say, even, even their own sons. You see? They are called rākṣasas. No shame. "My sense gratification should be satisfied. Never mind. You go to hell." So this is the age. So we, we create a machine that everyone comes and becomes smashed in that machine, and my sense satisfaction is there. Although I'll never be happy by that sense satisfaction. This is going on. You can know this world is now managed by the rākṣasas. Rākṣasa. They don't mind what is happening. They are prepared to sacrifice everything for fulfilling their whimsical nonsense. They are called rākṣasa. Rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ. Why they are? Now, they are very much enamored by this material beauty. Not beauty. The material civilization. So they cannot. They cannot understand. It is very difficult for them. They cannot understand. And they'll never try to understand because they are rākṣasas.

Then who will understand God? Mahātmā.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

And here it… "Those who are mahātmā…" Mahātmā means one who has enlarged his heart, enlarged his heart: "Oh, everything belongs to God, and I also belong to God." He's mahātmā. Mahātmānas tu māṁ pārtha: [Bg. 9.13] "My dear Arjuna, these mahātmās, they are not in, under the control of this material nature." One who can think that "Everything belongs to God, and I also belong to God. Therefore the supreme proprietor is God. Everything should be engaged in His service…" This is the qualification of mahātmā, broader. "God is great," and his heart is also has become great for serving the great. He's mahātmā. Mahātmā, not a stamp, a political leader, mahātmā. Don't misunderstand. "I stamp you mahātmā by votes, and you become God. You become mahātmā." These are not accepted in Bhagavad-gītā. Mahātmā's description is there, that mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ: [Bg. 9.13] "He has taken the shelter of the superior, spiritual energy."

As we have discussed many times, God has got many energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There are unlimited energies, different varieties of energy. Out of that, those who are in the knowledge, they have divided the whole energy into three divisions. What is that? Material energy, spiritual energy and marginal energy. This material energy, you are seeing. And the spiritual energy, now we have no knowledge. But the marginal energy, something spirit, something matter, that we are, we living entities. I am… As I am, I am spirit. But I am mixed up with this matter. Therefore I am marginal energy, between spirit and matter. I am combination of spirit and matter. As soon as I am spirit, I am away from this matter, this bodily matter. "Dust thou art; dust thou beist." Yes. So those who are mahātmā, they have take shelter of the spiritual energy. Of course, for God, every energy is His energy. Therefore He has no distinction what is spirit and what is matter. But for me, because I am in marginal energy, I have to make distinction that "This is spirit; this is matter."

So mahātmā, those who have broadened their heart for becoming Kṛṣṇa conscious or devoting himself for the service of the great… Just like to, one, a government servant, important government servant, he also becomes important, similarly, God is great, and when you are engaged in His service you become great. You become great. That is called mahātmā. So as soon as you take shelter of the spiritual energy of the Supreme Lord, at once you become mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. And suppose now I have identified with the greatness of the Supreme, ahaṁ brahmāsmi. This Vedic word is called ahaṁ brahmāsmi: "I am the… I am Brahman." But simply being puffed up, "I am Brahman, I become God," that is another rākṣasīm, another misleading. Here it is said that if you have become Brahman, then you must show your activities in Brahman. Because you are spirit, you are not inactive. To become Brahman does not mean that I become inactive. Oh, in matter I am so much active because I am Brahman. Although I am contaminated with matter, still, I am so active. And when I am purified from matter, do you mean to say my activities stop? What is this reasoning?

By nature I am active. By nature, because I am spirit, and by nature I am active. And my activities are exhibited even I am contaminated with this matter. And when you become purified from matter, do you think you shall be silent? Is there any reason? So do you…? To become Brahman does not mean to become void. No. To become Brahman means superior energy. With superior energy, we have to work with superior endeavor and superior energy and superior position. And therefore it is called, in the next line, bhajanty ananya-manasaḥ: "One who has become mahātmā, his symptom is that he's fully engaged in the loving transcendental service of Kṛṣṇa." He is mahātmā. How can you stop activities? Bhajanty ananya-manasaḥ, jñātvā bhūtādim avyayam. Why does he engage in that way? Because he understands that "If service has to be rendered, it is to Kṛṣṇa and nobody else. I have so long served my senses. Now I shall serve Kṛṣṇa, the proprietor of the senses." That is called mahātmā. You cannot stop your service because you are meant for service. Can you show anybody, within this meeting, anybody who does not serve? Is there anybody who does not serve anybody? You go outside, ask hundreds and thousands of people that "Do you, don't you serve anybody?" You go to the president, Johnson. Ask him, "Don't you serve anybody?" "Oh, yes, I am serving the country." So who is out of service? Nobody is out of service. But he's serving the illusion. And as soon as he serves the Supreme, he becomes mahātmā. Service you cannot stop. But you have to stop your service to the nonsense, and you have to give service to the reality. Then you become mahātmā.

Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. They are under the influence of the spiritual energy. They are no longer under the control of this material energy. So

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

He transfers his service potency to the Supreme instead of serving the false. Instead of becoming baffled always, he wants to make some asset in his life by serving the Supreme. And how does service begin? Now that is also stated here. You see. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. This kīrtana. This kīrtana, always chanting, glorifying. This is the beginning of mahātmā. So you come here. You chant. You become mahātmā. Thank you very much. (end)

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Bhagavad-gītā 9.13

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New York, November 28, 1966

Prabhupāda:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

Now, Lord Kṛṣṇa says that who are the mahātmās. The symptom of mahātmā is that he knows that the Supreme Lord, Śrī Kṛṣṇa, is the original Personality of Godhead, and He is the fountainhead and source of all emanation. Janmādy asya yataḥ [SB 1.1.1]. In the Vedānta-sūtra it is said very nicely, athāto brahma jijñāsā: "Now this human form of life is meant for inquiring about Brahman, the greatest." We are all engaged in studying temporary, small things, problems, small problems. What is that problem? Āhāra-nidrā-bhaya-maithuna, the animal problems: how to eat, how to sleep, how to defend and how to mate. These four principles, they are very minor problems. They are not at all problems because automatically these problems are solved, automatically. Viṣayaḥ khalu sarvataḥ syāt. Viṣaya means this viṣaya, this object of enjoyment, these bodily necessities. Viṣayaḥ khalu sarvataḥ syāt: Viṣaya-means these objects of sense gratification-you will have in any form of body.

Even a small bird, he has arrangement for eating, he has arrangement for sleeping, he has arrangement for defending, and he has arrangement for mating. As soon as a bird is born, two eggs are born: one male, one female. That means from the beginning of his life, the mating problem is solved. There is no necessity. A bird, they never, the birds or beasts, they never seek, the male is seeking after female or female after seeking. That is automatically solved. Similarly, their eatings are already there, and their sleeping accommodation are already there. So these are not problems, but we have created problems only for these four demands of the body. So Vedānta-sūtra says that "Don't be busy about these problems." Viṣayaḥ khalu sarvataḥ syāt: "These problems are satisfied in any form of life." Why in human form? They have developed consciousness. They have got better business. Why they should be engaged only for these four principles of life? Huh? Their problem is to inquire, "What is the source of all these manifestations?"

Athāto brahma jijñāsā. The Vedānta-sūtra informs, "Now you should inquire. You have got this developed consciousness of life, human form of life, very intelligent, and you are simply wasting your time simply for this eating, sleeping and mating? Oh, this is not your business. This is not your business." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām means stool-eaters, hogs. So Ṛṣabhadeva says, nāyaṁ deha, this body, is very valuable body. Every living entity has got a body, but this human form of body, especially the civilized form of body, oh, this is very important. And how to utilize it? Simply for eating, sleeping? No. Nāyaṁ deho deha-bhājāṁ nṛloke. In the human society this form of body is not meant for simply toiling hard only for gaining these four principles of life. Because these necessities are supplied even to the hogs, the stool-eater. The stool-eater is considered to be the lowest of the animals, the hog. Still, he has got mating facility, he has got eating facility, he has got sleeping facility, and he has got defending facility. Therefore Ṛṣabhadeva says that "This form of life, this human form of life, don't waste in that way." Viṣayaḥ khalu sarvataḥ… You will have it. Even if you don't try for it, you will have it.

Just for example, take for example myself. I am a foreigner, Indian. I came here only with seven dollars with me. Dock, I got down from the ship. I did not know where to live, where to eat. But I am here, here for the last more than one year. So I am also eating, I am also sleeping, and I am also well-protected by my friends. So how it is being done? I am not serving here, I did not come with some money, but there is arrangement. Everyone, you have got arrangement made. Don't be very anxious for these problems. You should be anxious, athāto brahma jijñāsā. This is the problem of life. So who inquires about this, athāto brahma jijñāsā? Those who are actually developed in consciousness, they inquire, athātaḥ, "What is the source of myself? I am living entity, this world, this nature, this so many things we see, and what is the cause of, the cause of all causes? What is that?" That should be inquiry. Jijñāsuḥ, inquisitive, inquisitive. And the answer is given here in the Vedānta-sūtra, next. Athāto brahma jijñāsā: "Now this life is meant for inquiring about the Supreme Brahman." And what is that Brahman? That Brahman means that janmādy asya yataḥ: [SB 1.1.1] "Brahman means that source, that Supreme Absolute Truth from whom or from which everything emanates, the cause of all causes." That is Brahman.

Now, sages, saints, philosophers, and transcendentalists, yogis, jñānīs-they are all searching, "What is the ultimate source?" So they have found out. What is that? They have found out. In the Brahma-saṁhitā, we see, there is a very nice verse. They say that

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam. Kāraṇa means cause. Sarva-kāraṇa, the cause of all causes. There are different causes. Just like take for this cotton cloth. What is the cause? The cotton cloth is made of thread. Thread is the cause of this cloth. Now, what is the cause of the thread? (incomplete) (end)

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Bhagavad-gītā 9.15

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New York, December 1, 1966
Prabhupāda:
jñāna-yajñena cāpy anye
yajanto māṁ upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham
[Bg. 9.15]

Now Lord Kṛṣṇa, after describing about the mahātmās, or the great souls, who worship the Supreme Lord by this process of kīrtana… Satataṁ kīrtayanto māṁ [Bg. 9.14]. Śravaṇaṁ kīrtanam [SB 7.5.23]. The process of devotion is nine different types. Śravaṇam. Śravaṇam means hearing. Kīrtanam. Kīrtanam means chanting. Kīrtanam actually means describing. You can describe with music. You can describe with words. You can describe in speeches. Any sort of describing, that is called kīrtana. And śravaṇam. Unless you hear, you cannot describe. What you shall describe? If you do not know anything about the Supreme Lord, then how can you describe? Therefore hearing is the first item, śravaṇam. And the whole Vedic literature is called hearing, śruti, śruti-śāstra. Śruti means to receive hearing. If you want to know the Supreme, you do not require to qualify yourself materially. You can remain what you are, but if you simply hear… God has given you the power of hearing. If you hear from authoritative sources, then you become perfect, simply by hearing. Therefore the first principle, hearing, is recommended, śravaṇam.

And formerly, the Vedas were heard by the students from the spiritual master. Just like in the Bhagavad-gītā you'll find that Arjuna is hearing from Kṛṣṇa. He's not studying any Vedānta philosophy in the battlefield. He was simply hearing. So that is the process, hearing. You can hear at any place. Even in the warfield, you can hear from the authoritative source. So that was the process of acquiring knowledge, hearing. Hearing means receiving the knowledge, not manufacturing. There are two process of knowledge. There are some persons who think, "Oh, why shall I hear from him? Oh, I can think. I can speculate. I can manufacture something new of my own group." These are nonsense. This is not Vedic process. Vedic process is hearing, ascending process, er, not…, descending process. There are two processes of knowledge: ascending and descending. Ascending means trying to go high by your strength, and descending means the pure knowledge which comes from up, you receive it. Inductive and deductive process.

So ascending process is not recommended in the Vedic process of knowledge. Vedic way of receiving knowledge-by aural reception, by submissive aural reception from the spiritual master to the student. This is the way. It is coming. As we have read in the Fourth Chapter of Bhagavad-gītā, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]: "In this way, traditionally, from the spiritual master to the student, this knowledge was imparted." The Lord said that "I imparted this knowledge first of all to the sun-god, and the sun-god imparted this knowledge to his son, Manu, and Manu imparted this knowledge to his son, Ikṣvāku." Ikṣvāku was the king of this planet. So from Ikṣvāku, this knowledge is coming down from the master, or from the father to the son, or from the master to the disciple. It is coming on. And because that disciplic succession was broken, therefore Lord Kṛṣṇa said that "I am speaking again that old system of knowledge to you, Arjuna, because you are My devotee, you are My dear friend." We have already studied this fact. So this is the way.

Therefore śravaṇam. Śravaṇam is the… Śravaṇam means hearing. Hearing is the first stage. And hearing is so powerful that simply by hearing from authoritative source, you can become completely perfect, simply by hearing. Submissive hearing, of course. Submissive. Jñāne prayāsam udapāsya namanta eva. This is a verse from Bhāgavata, Śrīmad-Bhāgavatam. Jñāne prayāsam udapāsya namanta eva. Don't be upstart. Don't try to understand the supreme knowledge, the Absolute Truth, by your strength. You are very poor. Your senses are imperfect. You cannot understand. This, this process, you should give up. Jñāne prayāsam. Attempt to know the Supreme by ascending process. "Oh, I shall know. I'll manufacture my own way." This is the way going on nowadays. Everyone is thinking that "Why shall I accept any authority? I shall think myself what I am and what is my duty." This is going on. But this is not the Vedic process. The Vedic process is to śravaṇam. So simply if we give up this foolish process of understanding the Absolute Truth by my own attempt, we, if we give up and we become submissive… Yes. Submissive means we must know our imperfectness.

Our imperfectness I have several times described in this meeting. So long we are conditioned, there are four kinds of imperfectness, that we must commit mistake. So long we are conditioned, nobody can say that "I'll not commit mistake. I never commit any mistakes." It is not possible. You must have. To err is human. So this is one imperfectness. And to become illusioned. To accept one thing which is not. Illusion means to accept something for something. Just like we accept this body. We identify with this body, every one of us. If we ask you what you are, "Oh, I am American." What is your American? This body is American. But it is not… You are not this body. So this is illusion. So conditioned soul is to commit mistake, to be illusioned, and the senses are imperfect. We are very much proud of seeing, but as soon as the light is put off, we cannot see. So our seeing is conditional. And similarly, all senses are conditional. So therefore imperfect. And there is another thing which is very nice. We have got a cheating propensity. I do not know anything, but I want to cheat others that I know everything. I don't… I am a fool number one, but I want to start a group of students and teach him foolish things. This is cheating. One must know from the authoritative sources and preach that thing. Just like Arjuna was taught by Kṛṣṇa, and that philosophy is going on. And those who are accepting the principle of Arjuna, they're real student of Bhagavad-gītā.

So therefore our attempt to understand the Absolute Truth by our faulty senses and experience is futile. We must hear. Śravaṇam. That is the Vedic process. The student used to go to the master and gurukula. It was known as gurukula. Every brāhmaṇa, every self-realized soul, every vipra, or expert in the knowledge of Vedic literature, he would be provided with some brahmacārīs, group of brahmacārīs. They will follow the rules and regulation of brahmacārī life and live with the spiritual master, and the spiritual master will teach them, from Vedic literature, real knowledge. That is the process. This is called śravaṇam. So one should not adopt the means of ascending process. Jñāne prayāsam udapāsya. Udapāsya means "Give it up." And namanta eva: "And be submissive." Namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtām. In this way, if one lives and hears, san-mukharitām, from the realized soul… Just like Arjuna is hearing from Kṛṣṇa, from the perfect person, san-mukharitām. Kṛṣṇa or His representative. His representative is a devotee of Kṛṣṇa. Kṛṣṇa is just like… Arjuna. Arjuna was made representative of Kṛṣṇa. How? Because Arjuna, Kṛṣṇa said, bhakto 'si: "You are My devotee." So nobody can become representative of Kṛṣṇa, or God, without becoming His devotee. One who thinks that "I am God," he cannot become the representative of God. Suppose some of your representatives… You are a businessman.

Just see our imperfectness. (after spitting, coughing:) This body… We have got imperfectness, coughing something. So how we can become perfect? We are under the stringent rules and regulations of the nature. A little difference will put me into difficulty. So we are not all independent so long we are conditioned. So if… Suppose you are a businessman. You send your representative for securing business. And if he represents himself to the customer, "I am the proprietor. I am the proprietor," how long he can prolong? As soon as the master will know that "This foolish man is representing himself as the proprietor of this firm," at once cancel. Because there is cheating. He's not proprietor. Similarly, anyone who says that "I am God" he should not preach. He can think himself for acquiring knowledge of God. That is another thing. "I am God." "I am God" means to understand the quality of God, because I am qualitatively God. Because I am part and parcel of God, therefore my qualities are the same. Just like I have several times repeated that a part of gold, even a molecular part, a particle of gold, so it is gold. It is nothing but gold. Similarly, although we are very minute fragments of the Supreme, still, the quality is the same.

So if I study myself, then I can study God also because I can, I can understand the quality of God. I may not understand the quantity. Suppose if you receive some good grains of rice. You do not concern, think of what is the quantity in the stock, but the, from the sample, you can understand that "This quality rice is there. I can purchase." Then you make your transaction, "How many pounds you have got in your stock? I can take." So quantity is different. But quality, from quality, you can select. You can make your selection, what sort of rice you shall purchase. So you are qualitatively one with God. Therefore, if you study yourself that "I am God," and if you study your all propensities, all qualities, then you can understand God. So that is a process. But you cannot preach that "I am God." Because if you preach yourself as God, then people may ask you, "If you God, if you are God, then show me your all-powerfulness." That you cannot show. So you cannot preach that "I am God."

So far Kṛṣṇa is concerned, He proved that He is God. How? In this Bhagavad-gītā. Now we are reading Ninth Chapter. In the Eleventh Chapter Arjuna requested, "O Kṛṣṇa, that will You kindly show me Your universal form?" So Kṛṣṇa showed him, "Yes." So that… This was Arjuna's teaching to world that in future so many fools will represent himself as God. So don't be befooled by them. Just ask him, "Show me your universal form." Then accept him as God. Don't very cheaply accept any fool as God. So this is the highest imperfection, that he is in the stringent laws of the material nature. If there is simply a toothache, he becomes overwhelmed, and he himself preaches as God. So this sort of thing can be accepted by similar foolish-natured people. God is supreme. Nobody can God. Nobody can be equal with God. God is called in the Vedic literature, asamaurdhva. Asama means nobody's equal to Him. And nobody is higher than Him. Ūrdhva means higher. Nobody can be higher than God, and nobody can be equal to God. Everyone is lower than God, however great he may be. And there is a nice verse, śiva-viriñci-nutam [SB 11.5.33]. Śiva-viriñci. Śiva means the Lord Śiva, and viriñci means Lord Brahmā. They are considered to be the topmost demigods in this material world. So they also offer their respectful obeisances to Viṣṇu, or God.

So nobody can be equal to God. Therefore we should be, instead of becoming God or instead of understanding God personally by our teeny knowledge and imperfect senses, better to become submissive. Give up this habit. Jñāne prayāsam udapāsya. Just give up this habit, foolish habit, that "I can know God." Just become submissive and try to hear from authorities. San-mukharitām. Who is authority? Authority is Kṛṣṇa and, or God, or His representative. Just like Lord Jesus Christ, he's representative of God. So he's authority. Similarly, any authorized incarnation. But that incarnation will never say that "I am God." "I am servant of God"-that is his representation. He'll never say, "I am God." That makes confirmation that he's representative of God. So he is authority, who does not say that "I am God," but he says, "I am servant of God. I am son of God. I am devotee of God." He is representative, real representative. So we have to hear from him. Jñāne prayāsam udapāsya namanta eva. I am just trying to explain to you the process of hearing. The process of hearing.

So submissively, submissively we shall try to hear from the authorized source, representative of God. San-mukharitāṁ bhavadīya-vārtāṁ jīvanti, lives, sthāne sthitāḥ. Sthāne sthitāḥ means keeping himself in his position. Sthāne sthitāḥ. Just like you are hearing Bhagavad-gītā. Some of you are medical man. Some of you are engineer. Some of you businessman. Some of you clerk. That doesn't matter. You keep yourself in your position. You remain as American. You remain as Christian. It doesn't matter. But there is no harm in hearing Bhagavad-gītā. There is no harm. You'll get knowledge. You'll get knowledge. You'll become better Christian. You'll become better American. You see? It is not the purpose, that we are trying to convert American into Indian, or Indian into American, or Christian into Hindu. That is not our mission. We are just preaching the science of Kṛṣṇa, or science of God, Kṛṣṇa consciousness. So everyone can learn this science. Just like when you go to college there is no question of whether a man is American or Indian or African. Everyone is allowed in the schools, college and universities to take science, knowledge. So this is Kṛṣṇa consciousness, science of God. Everyone can take. Sthāne sthitāḥ. You just keep yourself in your place. There is no need of change.

Sthāne sthitāḥ śruti-gatām. Again śruti. Śruti means these ears, by hearing. Śruti-gatāṁ tanu-vāṅ-manobhiḥ: "Just try to assimilate with your body, with your mind, with your intelligence." Śruti-gatāṁ tanu-vāṅ-manobhiḥ. If you do this, then the result will be: prāyaśo 'jita jito 'py asi tais tri-lokyām. God's another name is Ajita. Ajita means nobody can conquer Him. Because everyone is lower than God, who will conquer Him? Therefore His name is Ajita. Ajita means unconquerable. What to speak of God, you cannot conquer even the energy of God. You are under the material energy of God. At your present conditioned life, you are under the energy of God, this material energy. You cannot conquer even the energy, so how you can conquer God? Not possible. So therefore another name of God is Ajita. Just like Kṛṣṇa is another name of God. Of course, according to Vedic literature, Kṛṣṇa is the principal name. God has many names. According to His work, according to different persons' understanding, He has got innumerable, numberless names. But the, in the Vedic literature it is said that Kṛṣṇa is the principal name. Because Kṛṣṇa means the highest pleasure.

So another name of God is Ajita. Ajita means one who is unconquerable. So that unconquerable becomes conquered. How? By this process. What is that process? Just submissively hear and try to assimilate it nicely. That's all. So God is neither Christian or Hindu or Muslim or anything. God is God. If you hear Bhagavad-gītā submissively, with your arguments and… The first thing is you must be submissive. You should not think yourself that you are a… Do not be puffed up with false knowledge. Everyone, we should think that we are ignorant. We should have to receive knowledge. That should be the first step by me(?). And receive knowledge, and try to assimilate it, and try to apply it, apply it with your body, with your mind, with your intelligence. Then the, you'll understand God so nicely that although God is unconquerable, you'll conquer Him. You'll conquer Him, by this simple process. So therefore śravaṇam, hearing, is so important. So in the devotional service the first step is hearing, hearing submissively from the authoritative source and just to assimilate it and grasp it with our body, mind and intelligence. In this way you shall be able to conquer the unconquerable. And when you are able to do such, then you can make kīrtana, kīrtana. That is, that is the… But another process is… Not another process, same process. Whatever you learn, if you describe it, then that will help you to elevate yourself in this path of knowledge. Suppose whatever you are hearing this night in this platform, if you try to repeat it amongst your friends, amongst your family members, then you'll be established in this knowledge. That is called kīrtana. Śravaṇaṁ kīrtanam.

And what about, hearing? Hearing, we are… Every, every day and night we are hearing something. There is television. There is radio. There is newspaper. There is so many things, hearing. Not that hearing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Viṣṇu means the Supreme Lord. You should devote your time in hearing and chanting about Viṣṇu, Kṛṣṇa. Kṛṣṇa-kīrtanam. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If you simply do this, śravaṇam and kīrtanam, then you shall become free from this material attachment, and you shall be elevated to the supreme place, the kingdom of God. Mukta-saṅga… This is the remedy suggested in this age. You cannot practice anything. You cannot practice sacrifice. You cannot practice speculation. You cannot practice yoga, nothing. You can simply practice this: submissively hear from authoritative sources, try to assimilate it, and become perfect. Thank you very much. (end)

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Bhagavad-gītā 9.15-18

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New York, December 2, 1966
Prabhupāda:
jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham
[Bg. 9.15]

Now, those who are directly worshiping the Supreme Lord, Personality of Godhead, Śrī Kṛṣṇa, they have been described as mahātmā. And there are others, worshipers; they cannot conceive of the Supreme Personality of Godhead directly on account of less, on account of being less advanced. Therefore they have been described here, anye: "others." So others, they worship the Absolute Truth in three different ways. The first-class others… Amongst the others, there is first-class, second-class, third-class, as amongst the direct worshipers, there, there are first-class, second-class and third-class. In every, I mean to say, department-as you have got experience in the material world, there are things, first-class, second-class and third-class… Even in the whole material world is under first-class, second-class and third-class. The first-class is mode of goodness, the second-class is mode of passion, and the third-class is mode of ignorance. Simi…, in every department, more or less, there are three classes.

So amongst the persons who worship the Absolute Truth not directly as the Personality of Godhead but as ahaṅgrahopāsanam… Ahaṅgrahopāsanam means taking himself as the Supreme. This we have already explained, that taking himself as the Supreme means, as the part and parcel of the Supreme, if we study myself, then I can understand also what is God. The only difference is: quantitatively, God is great and I am small. Otherwise, so far quality is concerned, that is one. So this ahaṅgrahopāsanam, that is number one. Then next upāsanā, next worship, is ekatvena pṛthaktvena [Bg. 9.15]. Pṛthaktvena means pantheism. Just like there are persons who are worship any demigod as God. Their opinion is that there are different forms of God. So any form we accept as God and worship, we shall be benefited. We shall approach the highest perfection. That is another section. So this can be adjusted that God is everywhere. That… There is no denying this fact because by His energy, He is everywhere.

Just like we are His energy. Living entities, they are superior energy of God. Apareyam itas tu viddhi me prakṛtiṁ parām. Parām means superior. So we are also energy. So energy and the energetic, they're one. Just like the sun and the sunshine, they're not different. So wherever the sunshine is there, there is sun. You cannot deny that. Wherever the sunshine is there, there is sun. Similarly, wherever the energy of God is there, there is God. So in that way, everything is God. Pṛthaktvena. Everything… Pantheism. These are different processes. But these processes one has to transcend. Just like simply studying the sunshine is not complete study of the sun. Although sunshine is not different from the sun, still, if you simply study scientifically, scientifically, what is the molecules, what are these rays, where this brilliant illuminative came… So many things you can go on studying. That is also, one sense, studying the sun, but not sun also.

So pṛthaktvena and viśvato-mukham. Viśvato-mukham means the universal form. Just like it is stated in the śāstras, the hills, oh, they are bones of God. The trees and grass and, I mean to say, vegetation, vegetation, they are just like hairs on the body of the Lord. So the, the ocean is the navel of God. In this way there are description. The highest planet, Svarga, Brahmaloka, oh, that is the head of God. The lowest planet, Pātālaloka, that is, I mean to say, sole of the God. These things are described, the whole universal form. So somebody prefers the universal form, somebody prefers that "All, everything, whatever we see, it is God," and somebody prefers that "I am God." So these are different methods of appreciating God. But they're also accepted because they have taken into the line. They are better than who are just like animals, simply eating, sleeping and defending and mating. But those who have taken either of these, jñāna-yajñena, pṛthaktvena, and viśvato-mukham…

So those who are impersonalists, they prefer these three processes. And those who are personalists, they prefer directly to worship the Supreme Personality of Godhead, Śrī Kṛṣṇa. So they're all transcendentalists. They're on the line. But here in the Bhagavad-gītā, those who are directly worshiping the Supreme Lord, they have been described as mahātmā. And those who are worshiping in other processes, they have been described, anye. Anye means others. So they have not been given so much importance, although they have been accepted. They have been… Because they have come to the line. Because… Suppose you are accepting the universal form of God. That is a fact also. Because the universe, the manifestation of the universe, is also manifestation of the energy of God. And the energy of God and God is not different. So therefore one who takes the manifestation of the energy as God, he's not mistaken. That is also true. Because there is nothing beyond God. If you think, "I am God," yes, you are also God. Because there is nothing beyond God. Ahaṅgrahopāsanam. If you think everything is God, that is also true. Because in the higher conception, there is nothing beyond God. Sarvaṁ khalv idaṁ brahma. Sarvam, everything.

But the Vaiṣṇavas, those who are personalists, they take it in a different way. Why? Because in the Bhagavad-gītā it is said by the Lord, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "I am spread all over the universe, all over the manifestation, in My impersonal feature." Mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ: [Bg. 9.4] "Everything is resting on Me, but I am not there." Paśya me yogam aiśvaram. So this simultaneously one and different, this philosophy, is accepted by Lord Caitanya, but it is also accepted in the Bhagavad-gītā; mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. But this form, these two hands, with flute, Kṛṣṇa, form of Kṛṣṇa, there is nothing beyond this. So one has to come to this point. You may go in different way, accepting yourself as God, accepting everything as God, accepting the universal form of God. If you make actually progress, then you have come to this point. Sa mahātmā sudurlabhaḥ. Again He says, mahātmā. When he comes to that point of Kṛṣṇa, bahūnāṁ janmanām ante… [Bg. 7.19]. This process you have to proceed, you have to make progress, many, many births. That is line. You have taken the line. That's all right, but it will take some time. Not in one life you'll come to that point.

So therefore in the Bhagavad-gītā it is said that bahūnāṁ janmanām ante. This is culture of spiritual knowledge. That's all right. But simply by culture of spiritual knowledge, without favor, without mercy of the Supreme Lord, you cannot approach the, I mean, ultimate goal. Therefore in the Eighteenth Chapter you'll find, bhaktyā mām abhijānāti [Bg. 18.55]. These are all partial understanding of the Supreme, but if you accept this process of Kṛṣṇa consciousness, then you directly approach, directly approach the Su… Because after all, unless you approach to that point, that vāsudevaḥ sarvam iti [Bg. 7.19], "Here is Lord Śrī Kṛṣṇa, Vāsudeva. He is everything"… So those who are intelligent, they take the root. Therefore in the Caitanya-caritāmṛta you'll find in a very nice verse, kṛṣṇa yei bhaje sei baḍa catura. Catura means very intelligent. One who worships Kṛṣṇa directly, he's very intelligent. Why he's very intelligent? He does not take so much round about way. He goes directly. If it is a fact that one has to come to this point for perfection of knowledge, why not take it immediately? I may not understand anything. I accept it. Let me accept it blindly. Some scientist, and some layman… And the teacher says, "This is fire." Oh, scientist says, "Oh, I'll see the characteristics of fire. I must see. Then I shall accept." All right, you can see. And somebody says, "All right, you are teacher. You are saying it is fire. All right, I accept it." But the scientist who, after studying the characteristics fire may come to the fire, he'll also feel the warmth of the fire, the heat of the fire, the light of the fire. He'll also understand. And this man, blindly or by devotion, by love, accepts… The result is the same, because fire is fire. Either you blindly touch it or your scientifically touch it, fire will act.

So this Bhagavad-gītā says that those who are trying to make a show of their knowledge, so let them do that. Viśvato-mukham. The universal form, pantheism, monotheism, monism. We have so many theories. But not atheism. You see? So these have come to this point. And sa mahātmā sudurlabhaḥ. Why does He says, sa mahātmā sudurlabhaḥ? Because the path is not very easy. Spiritual path and to attain complete perfection is not very easy, especially in this age. In this age we are not living for long time. We are not very intelligent. We may think that we are very intelligent, but we are not intelligent, because we do not know "What I am." Ask anybody, "What you are?" He has the conception of this body. Therefore he's not intelligent. As soon as one will say, "Yes, I am this, such and such gentleman, a son of such and such gentleman. My country is such and such," these are all false. So nobody knows it. Therefore one who does not know it.

Sanātana Gosvāmī… We were teaching in the morning. He said that grāmya-vyavahāre kahe paṇḍita: "Even the layman, the laymen, they call me a very learned man. I accept it. But actually, I am not learned man." Why? "Because I do not know what I am. If I do not know what I am, then what is the use of other knowledge?" So actually, the intelligent person who knows his real position, his constitutional position, and his relationship with Kṛṣṇa, then he takes directly this Kṛṣṇa consciousness. And that is recommended in the Bhagavad-gītā and all scriptures. All scripture. But if you want to go round-about way, you can go, but you have come to this ultimate point. That is the conclusion. Then there are divisions of Vedic knowledge: fruitive activities, worship and knowledge.

So Lord Śrī Kṛṣṇa is describing about the fruitive activities, sacrifice. In sacrifice we require so many things. Dravya-yajña. By material things… We require clarified butter, we require grains, we require mantra, chanting, and fire. So many things we require. So Lord says,

ahaṁ kratur ahaṁ yajñaḥ
svadhāham aham auṣadham
mantro 'ham aham evājyam
aham agnir ahaṁ hutam

"Now, all this paraphernalia for sacrificing a yajña, for performing a sacrifice-the fire, the butter, the clarified, the wood, and the mantra and other paraphernalia-everything is Myself. Everything I am." That's true, because everything is produced by His energy. Anything, whatever you take, that's a transformation of energy. Parasya brahmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat: "Whatever you are seeing in the universal manifestation, they are simply manifestation of the different energy of the Supreme Lord." Just like in this room, this illumination is the energy of this light. Therefore we are seeing each, one another. Similarly, as the fire is placed in one place, but it distributes its heat and light, similarly, although the Lord is in His supreme abode, His energy is acting. The same example: just like the sun planet is far, far away, but its energy, sunshine, is all-over distributed, over the manifestation, material manifestation. So He's everything.

pitāham asya jagato
mātā dhātā pitāmahaḥ

vedyaṁ pavitram oṁkāra
ṛk sāma yajur eva ca

Now He says, pitāham asya jagataḥ: "I am the father of this material world." How He becomes father? What is the definition of father? The father is who gives the seed. He is father. And again He says, mātā: "I am mother also." What is the definition of mother? Mother receives the seed from the father, and the child is born. Similarly, this material energy is the mother, this… We have got this body from mother. So this matter, material covering is the mother. And I am, I am spiritual spark, the seed. I am the part of Supreme. So the material energy is also the energy of the father, and as I am a spiritual spark, I am also a part of the Supreme. So He is my father and mother. Therefore somebody worships the Supreme Lord as mother, goddess Kālī, or… That is materialism. Because in the present conception of our life this body given by the mother is matter. Therefore worship mother means worship the matter. That's all. There are so many worshipers of mother. You worship your country. That is the same, material worship. This is called śakty-upāsanā. Śakti. Śakti means you are worshiping the energy of the Lord, not the Lord directly. You are worshiping the energy. All this nationalism or so many isms we have discovered, they are… Even the scientists. Scientists also, they worshiping the mother. He's finding out the complexities of the matter. So he's also worshiping mother. So materialism. This is called materialistic. One who is worshiping the mother, material energy, he's called śakta.

There are five stages of evolution: śakta, then gāṇapatya, then saura, then śaiva, then vaiṣṇava. In this way, there are five stages. So the impersonalists, they worship in five ways, pañcopāsanā. They are called pañcopāsanā. So one, when he comes to the Viṣṇu stage, he comes to the real stage. But impersonal Viṣṇu, all-pervading Viṣṇu, but when he come to the personal Viṣṇu, then that is perfection of worship. So, so any kind of worship, the Lord accepts, in this way. But that acceptance and devotional acceptance is different. If you are worshiping materialism, that's all right. You get material benefit. Actually you are getting. You are getting. But that is not spiritual. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. One who worships the Supreme Lord materially, he gets material benefit. And one who worships spiritually, he gets spiritual benefit. But you cannot expect spiritual benefit by material worship. That is not possible. Everything accepted as the worship of the Supreme, but they have got different result also.

Just like in the ordinary life. You are working in office as a clerk. You cannot expect the salary of the high-court judge. How can you expect? As you are working, you'll get a salary. Similarly, everything is God. That's all right. Everything is government service. But a foolish constable is not equal to the magistrate. He can say, a constable also can say, that "I am in government service." That's all right. But you are not equal to the magistrate. You are not equal to the high-court judge. You may be government servant. That's all right. So similarly, everything is worship of God. That's all right. But you cannot be equal to the supreme worshiper. Na ca mām. "There is nobody dearer than me, than he…" In the Bhagavad-gītā you'll find. So our ultimate aim is how to become in confidence of the Supreme Lord. So if you want to be in confidence of the Supreme Lord, then you have to take this devotional service. Bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. The Lord says, "One can confidentially understand Me by bhakti, by devotional service, not by any other means, not by any other means." Bhaktyā. It is clearly stated. So if you want to be directly in touch, directly in touch with the president, then you have to work differently. And if you are satisfied to become a constable in the government service, that is a different thing. You cannot contact.

So there, although everything is God worship, still, there are degrees, there are differences. We must remember. Then He says,

gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījam avyayam

The Lord says that gatir bhartā. Gati means "Everyone is coming to Me gradually," gati. Gati means destination. "They're all coming to Me." And bhartā. Bhartā means maintainer. God is maintaining us. God is maintaining us, and He's giving us chance, "All right. You come this way, or that way, that way. That's all right. Come gradually, gradually. That's all right." Gatir bhartā prabhuḥ. Prabhu means He is the Lord. Nobody can be equal… Otherwise there is no question of worship. If you think that "I am God," so there is process of worship also: the, I mean to say, ahaṅgrahopāsanam. Just like we, devotees, we offer flowers to the Lord, they take the flower and offer to themselves. We offer the garland to the Supreme Lord in the, on the statue or the form of Lord. They take the garland and put on his own neck. You see? So the question is that if you are God, then why you are worshiping, why others not worshiping you? You are worshiping yourself. So what kind of God you are? Everyone worships, "Oh, I am the Lord. I am everything."

So this is a sense that in that process one may understand, if one day comes into his sense "Well, I am God. I am worshiping myself, but if I go to the street, nobody asks me. What kind of God I am?" So this sense should come. I may think, "Well, I understand that God lifted the hill. Kṛṣṇa, He lifted the hill at the age of seven years. Oh, I cannot lift even hundred pounds or fifty pounds. What kind of God I am?" So this sense should come. You can worship yourself as God. That's all right. That's a process. That process is to understand that you study yourself, and then you understand the real constitution of God, not that you become God. So these are different methods, of course. But we should not be satisfied simply by the method. We should try to go further, on and on. Just like a little boy. He is promised by the father… He is in the eighth class. Father says, "My dear boy, if you can pass this eighth class, then I can make you a magistrate. I shall make you a magistrate." Boy is very enthusiastic. "I shall become a magistrate." You see. So similarly, these are some of the encouragement.

But actual point is, that we have come to the last point, is vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. If you want to be the rare, great soul, then you have to come ultimate to Kṛṣṇa, the Supreme Lord. Thank you very much. Any question? (end)

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Bhagavad-gītā 9.18-19

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New York, December 4, 1966

Prabhupāda:
gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījam avyayam

The Lord is gati. Gati means the destination. We do not know what is our destination. Due to our ignorance, due to our becoming overwhelmed by the illusory energy, we do not know what is our destination of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. People do not know what is their destination of life. The destination of life is to reestablish his lost relationship with the Supreme Lord. That is his destination. Unfortunately, people do not know what is the destination. They are simply thinking, destination of life, to have the greatest amounts of sense gratification. This is illusion. Because we are materially absorbed and materially concept of life means these senses-we have no other information-so we are trying to squeeze out all kinds of pleasure from sense. This is called illusion. They have no other information. They are earning, working very hard, and the ultimate goal is sense gratification. This is illusion.

The ultimate goal is Kṛṣṇa or the Supreme Lord, gati. Gati means destination. Where you are going? Which way you are making your progress? "Oh, that we cannot say. We make progress on sense gratification. The greatest amount of pleasure which we can derive out of the senses, that is our destination." No, the destination is God, Viṣṇu, the Supreme Lord, of whom we are the parts and parcels. By forgotting, forgetting our relationship, we are struggling.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

Prakṛti-sthāni, in this material nature, the fragmental portion of the Supreme Lord, living entities, the senses and the mind, entrapped by the senses, they are struggling. But this is not the destination. The Lord says, the Bhagavad-gītā says, that He is the destination. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā, durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha-māninaḥ means… This material nature is the external nature of the Supreme Lord. Because we have been entrapped in this material nature, therefore we are thinking that to make material advancement of life, that is the perfection. Durāśayā. This is called durāśayā. Durāśayā means… Duḥ means very distant, or duḥ means very difficult, and āśayā means hope. This hope is never to be fulfilled. This is a hope which will never be fulfilled. This is called illusion. We are making progress to make perfect life by this material advancement. This is our undue hope. It will never be fulfilled. Durāśayā, bahir-artha-māninaḥ.

And what is the activity? Adānta-gobhir viśatāṁ tamisram. Adānta-gobhiḥ. Go means the senses. Adānta means unbridled, uncontrolled. Uncontrolled senses. Just like uncontrolled horse. You are on the carriage, and your horse is uncontrolled, unbridled, and he is taking you with full force and putting you in the Atlantic Ocean. You cannot control. You see? So similarly, adānta-gobhir viśatāṁ tamisram. Viśatām means he is entering to the darkest part of ignorance by these uncontrolled, unbridled senses. So na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31], adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. These people who do not know the destination, they are trying to make experiment which is already experimented. It is already experimented. Just take for example…

I'll give you one practical example. One of our students, his father comes and instructs him, "Oh, I don't like this association. I have no meaning for marriage. You chase after women. You eat and drink and enjoy. I will give you car." You see? What is the fault of that poor student? That he is trying to give up all intoxication; he is not eating meat; he is living purely on vegetable; he is controlling; no illicit sex relationship, attending class morning and the evening. Oh, he thinks it is dangerous. So punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. He has already experienced. He is married. He was married. His wife divorced, and his wife divorced him three times, and so many things. He has bad, very bad experience of his life, but he is inducing his son to do the same thing. He has no other idea. This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], "chewing the chewed."

Just like we take a sugar cane and we chew it, take out all the extra juice. I throw it in the street, and again somebody comes and chewing it. What is there? Already all the juice that contained, I have taken it. So this material life experience-chasing after woman and drinking and sense gratification and so many things, spending like anything-we have seen it, but we have not experienced any actual happiness. Still, I am trying to induce my son, my dependent, into that way. The foolish people do not think that "I have already experimented all these things. What benefit, what happiness, I have got?" This is called punaḥ punaś car…, repeatedly chewing the chewed, repeatedly. This is going on. Nobody thinks that "I have already experimented all these things. What benefit I have got? What happiness I have got? I am frustrated in my life. So why shall I induce my son? If I at all love my son, why shall I induce my son into that? Let him experiment this, Kṛṣṇa consciousness." No. Because adānta-gobhir viśatāṁ tamisram.

Just like there is a very nice story. A monkey… Monkeys, they are very busy. Do you know? But their business is to simply destroy. You will find monkey always busy, very active. So in the village there was a carpenter who was bifurcating one big beam by saw. So at the end of his work, half of the beam was cut into two, so he put one block between the two pieces and he went away. And then one monkey came, and he pulled out the block, and his tail was captured in that, between the two, and it was cut. So he went to his society, and he said that "This is the fashion. This is the fashion." Langulim segar(?). He advertised, "To cut one's tail, this is the latest fashion." Similarly, I saw one cinema in my childhood, a similar story. One Mr. Maxlin or something like that, he played that. He was sitting in park, and some naughty boy nailed his tail, that tail coat, when ball dancing. So when he got up that half part of that tail was taken away. So when he was dancing in the ball, everyone is looking to his back side: "What is this? His tail is cut." So he saw in the mirror that "My tail is cut." So he began to dance more nicely, and everyone asked him, "What is…?" "Oh, this is the latest fashion. This is the latest fashion." So everyone began to cut his tail. You see? (chuckles) So this is…

Life is going on. "I have become befooled, so I don't want that my son will be intelligent. Let him become befooled. Let him become befooled." This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], repeatedly chewing the chewed. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. But from the Bhagavad-gītā we understand that our ultimate goal of life is to reach Kṛṣṇa or the Supreme Lord, gatiḥ. And bhartā. Bhartā means maintainer. Maintainer. He is maintaining everyone. That's a fact. There are 8,400,000's of species of life, and, out of which, human society, human beings, are a very small number, say, about 200,000 species of life. Balance eight hundred, two hundred thousand species of life, they are animal and aquatics, birds, beasts, uncivilized men, so many species of life. They have no economic problem. They have no economic problem. There is no question of starvation. They are eating, they are sleeping, they are having their mating, opposite sex, and they are defending also in their own way. So they have no problem. Only the civilized men, they have got problems. Only that small number of civilized men, so-called civilized men, they have got. They do not believe that God protects everyone. By advancement of civilization they have learned this art, to refuse God. They want to make their economic problem solved by themselves. God is giving them sufficient grains, sufficient fruits, sufficient vegetables, sufficient milk. No, they want to make solution of their problems by killing other poor animals. But they do not believe in God. They do not believe in God that "I am killing poor animals. They are also sons of God as much I am, as we are sons of God. God is maintaining that poor animal. God is maintaining me. Why should I encroach upon others' life?" You see? They have no such sense because they don't believe in God. They have no such faith. This is going on.

But in the Bhagavad-gītā says, "No, I am the Supreme." The Lord says, "I am the prabhava. From every… Everything, whatever you see, that is emanating from Me." So we have no practical economic problem. God is maintaining everyone. The production which is being made all over the world, that is sufficient to provide all the population of the world. That is God's arrangement. There is no scarcity. But because we have made our own rules and regulation, although we have got enough grains produced, we can produce much more than what is needed by us and I can throw in the ocean the excess. Still, if some poor country or poor brother comes, I will refuse. This is called… Because we do not know that our destination is God, therefore the violation of the rules of nature, violation of the laws of God, we are making, and we are becoming entrapped by this material nature. This is a fact.

Gatir bhartā prabhuḥ. Prabhu means the master. And sākṣī. Sākṣī means witness. God is sitting within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, means Supreme Lord, is sitting in everyone's heart. So He is witness. Whatever you are doing, He is witness. He is giving you facility to do whatever you like, but at the same time you may forget. Suppose I wanted to do something in this life. This is not fulfilled. And next life, when I get another body, so God reminds me. "Well, you wanted to do this. Why not experiment?" That is also stated in the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am seated in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me there is remembrance," smṛti, "there is knowledge and there is forgetfulness also." So what is that, God making one person forgetful and another person encouraging? Why? Because I wanted like that. Because I don't want to revive my relationship with the Supreme Lord. Whenever I speak of God, oh, some person becomes: "Oh, what is God? Swamiji, what you are speaking, God?" They don't want God; so God gives him that "Forget Me. Yes, you forget and suffer." And one who wants God… Just like some poor students are trying to reestablish his relationship with Kṛṣṇa. Oh, Kṛṣṇa gives him too: "Yes." So therefore His business is to make you forgetful because you want to forget. And when you are advanced, if you want know… If you want to establish, reestablish your relation, He will encourage you.

So therefore two things are there witness. He gives you full independence. Whatever you like, you do, but He gives instruction at the same time that "These things will not satisfy you, My dear boy." Sarva-dharmān… "You give up all this nonsense. Come to Me. I shall give you all protection." But we don't want to take protection. What God will go? Poor God, what can He…? He can do everything, but He doesn't interfere with your affair. If you want to forget, He will give you so many facilities by the illusory energy that you'll forget, forget, forget. Adānta-gobhir viśatāṁ tamisram. Now you have got this beautiful body of human, civilized human being. Or you can get the body of more and more developed body, just like Brahmā, just like the sun, moon, and so many there are. And if you forget, you go down to the cats and dogs and ants and germs and so many things, become a worm of the stool. He will give you all facilities. This is called karma-cakra, cycle of work. As you desire, so God gives you facility. Therefore our desire should be revived: "What kind of desire we should at all make?" Therefore this Bhagavad-gītā is there; the scriptures are there. You have forgotten. We have forgotten all these things. Therefore the books and the scriptures are there. That is also another mercy of God.

Just like you consult some book, doing something. Just like we do every day. What is the postal rate? I do not know. This is a parcel I have to send. So at once I consult book. The direction is there, postal guide is there, and I do the right thing. Similarly, when we forget our acti…, what is the destination of life, then we have to consult. This is the direction. The Lord says, gatir bhartā prabhuḥ sākṣī: "I am the destination. I am your maintainer. I am your Lord. I am witnessing what you are doing." Nivāsa: "And you are living in Me. You are not independent." You are living. Where you are living? I am living on the earth, underneath the sky. And what is the sky, and what is this earth? This is energy, energy of the Supreme Lord. So nivāsaḥ śaraṇam. "You are trying to live. Every moment you are flattering somebody who is greater than you, but why don't you come to Me? You cannot live without flattering your boss. That is your position."

Śaraṇam. Śaraṇam means to take shelter of somebody. Especially in these days, however educated I may be, with an application I take shelter of a big man: "Please give me some employment." However great I may be… I may be very intelligent man to become the ruler of this country. Oh, I will have to, I mean to say, place flatters on the street: "Please vote for me. Please vote for me. Please reelect me." So I am taking śaraṇam. I am flattering. I am taking shelter in every moment. Why not God? Oh, when I say, "Oh, what do you say? Why do you say, Swamiji, about God?" So they will take shelter of dog but not God. You see? This is going on. Śaraṇaṁ suhṛt. Suhṛt means well-wisher. Who can become more well-wisher than God? Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Suhṛdaṁ sarva-bhūtānām. He is… I can be friend, well-wisher, to a limited circle, but God is friend and well-wisher of all living entities. I can take care of my family members, how they are happy, how they are eating, but God is taking care of innumerable living entities. You see? I don't take care of the ants in my room, what they are eating, I do not take care of the bugs in my bed, but God is taking care also of them. He is taking care. He is suhṛt. He wants that "You live. You are given freedom, whatever you like. But if you want to be happy, then give up all this nonsense. Come to Me. Take shelter, Me. I will give you all protection." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So suhṛt prabhavaḥ, development. You are trying to make economic development, but how we can develop economic development provided there is no material supplied by God? Can you manufacture, can you build, construct, a big skyscraper building without the materials being supplied by God? Can you manufacture wood? Can you manufacture stone? Can you manufacture lime? You cannot manufacture. Can you manufacture iron? You can work, labor. The materials supplied by God, by your labor, by intelligence, you can transform from one thing to another. Economic experts, they say like that, that man cannot manufacture anything. He can transform one thing to another. You cannot manufacture iron. You can transform the iron ores to a big iron factory. That you can do and waste your time, valuable time. That energy you have got. But you cannot produce iron. You can manufacture glass and live in a very comfortably, all side, but where is the glass? Glass is, means, a stone is melted with some chemicals, and it becomes glass. So where is the stone? The stone is supplied by God, the chemicals supplied by God. The intelligence with which you are working, that is supplied by God. Your body is supplied by God. You are God's. So everything becomes God's. Prabhavaḥ: "I am the source of supply of everything."

Prabhavaḥ and pralayaḥ. Pralayaḥ. If God wants, in a second your New York City will be pushed into the Atlantic Ocean, in a second. So pralayaḥ sthānam. He is the shelter. Nidhānaṁ bījam. Bījam. Bījam means the seed. Avyayam. Now, what these living entities are doing? What are these living entities? They are also parts and parcel of the Supreme Lord. We are living entities. We are endeavoring our energy, applying our energy, to build up all these things, but these materials have no value if I am not there. Just like this America, this land, was lying vacant so long these civilized person from Europe, they did not come here. So by their energy, living entities, the matter has developed. Matter is not prominent. Don't give more importance to the matter. The important is the living entity. And what is this living entity? The living entity is the part and parcel of the Supreme Lord. Therefore He is the cause of the seeds of living entities. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7].

Tapāmy aham. Now, what is this sun. Tapāmi. He is giving heat? Who is heating? The Lord is heating. You cannot manufacture a sun. Tapāmy aham ahaṁ varṣam. And the rain. You cannot regulate rain. That is in God's hand or God's management. If there is no rain, you cannot make rain, or if there is over-rain, you cannot stop. Tapāmy aham ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi: "And if I want, I can give trouble to the whole population of the world." Nigṛhṇāmy utsṛjāmi. He can… "If I want to annihilate them, in a moment I can do that." Amṛtaṁ caiva mṛtyuś ca sad asac ca aham arjuna. Amṛtam: "If I like, I can give you eternal life." If we approach God, eternal life, there is guaranteed. And if we don't like, then go on, the cycle of birth and death. Mṛtyuṁ cāmṛtaṁ ca sad asac ca aham arjuna. Sat. Sat means the spiritual energy, and asat means this material energy. "Because both energies are God energies, therefore these energies are also God, Arjuna." This description is given by Lord Kṛṣṇa to Arjuna about His personal position, God's position. So we have to learn from Bhagavad-gītā directly spoken by the Supreme Lord and accept it and do accordingly. That is called Kṛṣṇa consciousness. We think of Kṛṣṇa: He is everything, or God is everything. So let us become submissive and prosecute this, the process of devotional service. That is the way of happiness. That is the way of perfection. Thank you very much. Any questions? (end)

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Bhagavad-gītā 9.20-22

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New York, December 6, 1966
Prabhupāda:
trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svargatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān

Now, Lord Kṛṣṇa has described different types of transcendentalists. First He has described about the mahātmā, mahātmā, the great soul. And their symptoms have been described, that satataṁ kīrtayanto mām [Bg. 9.14]. They are engaged twenty-four hours, cent percent, in the transcendental loving service of the Lord, yatantaś ca dṛḍha-vratāḥ, and trying to serve the Lord very carefully with vow. So they are first-class transcendentalists or the great soul. And then? Second-class? Those who are trying to understand the Supreme, the Absolute Truth, by identifying himself with the Supreme, that "I am, I am the Supreme." This I have already explained. This "I am Supreme" means "I am part and parcel of the Supreme, of the same quality." So these people, these devotees, not exactly devotees, transcendentalists, they, doing that, when they are little more advanced and if by chance they get association of another pure devotee, then he can understand that "I am not Supreme, but I am the part and parcel of the Supreme." Then he makes further advance and the ultimate goal, as I have several times explained before you, ultimate goal is to know Kṛṣṇa, or the Supreme Lord. That is the ultimate goal.

So this is direct method. The Kṛṣṇa consciousness, which we are trying to popularize, this is direct method and just suitable for this age. As Lord Caitanya introduced, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. In this age of Kali, the age of quarrel and hypocrisy-this is called Kali-in this age this is the simplest method and direct, direct action. Just like in military art there is a word, "direct action," this is the spiritual direct action, this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. But because it is very simple, sometimes those who think themselves as very intelligent and advanced, they think, "Oh, what they are doing, Hare Kṛṣṇa, Hare Kṛṣṇa? We are meditating, we are philosophizing, and we are doing penance and austerities and following the rituals, so many things." So practically, they are, according to Bhagavad-gītā they are not directly in touch with the Supreme Lord, but they have taken different paths as ahaṅgrahopāsanam, thinking himself as one with the Lord, pantheism, thinking everything the symbol of God, and thinking the universal form as the Supreme, in different ways.

So anyway, all of them, the first-class mahātmā and all these people, they are transcendentalists. They are trying to realize the Absolute Truth. May be in a different grades, but they are trying. And besides that, besides them, there is another class who are, more or less can be called, not transcendentalists but materialists. And who are they? That is described here.

trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svargatiṁ prārthayante

te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān

Deva-bhogān means this is with reference to the standard of living. As in this world we have got different standard of living and it may be that your standard of living in America or Europe may be, from material point of view, very high and standard of living in other country may be lower… Different standard of living there are. But in other planets also, there are different standard of living. They are called deva-bhogān. That standard of living we cannot imagine here, in the moon planet and other, surendra-lokam. Surendra-lokam means where the demigods live. They are also human beings, but they are highly intellectual, and their duration of life is very long, and their standard of living is very high, most costly. We cannot imagine even.

So they are soma-pāḥ. Soma is a kind of beverage. Just like in this material world we have got different kinds of liquors. It is not intoxicating, but there is mention. Here in the Bhagavad-gītā is also mentioned, soma-pāḥ, soma-rasa. And in Śrīmad-Bhāgavatam we get information that in the moon planet they also drink this soma-rasa. But the soma-rasa is not an intoxicant. It is a different thing. Here it is said, soma-pāḥ pūta-pāpāḥ. One who will drink the soma-rasa, he will be freed from sinful reaction. Just the opposite. Here, just like when we become intoxicated, we become addicted to so many sinful actions, it is soma-pāḥ. When we drink soma-rasa, it is just the opposite. We become freed from all sinful reaction. That soma-pāḥ is recommended here also. So either they try to go to other planets, or they manufacture here soma-pāḥ, soma-rasa. Of course, at the present moment we have no such facility. But from Bhagavad-gītā it is understood that there was a method.

Anyway, the process is mentioned, described in the Vedic literature, trai-vidyā. Trai-vidyā means Vedas. There are three kinds of knowledge in the Vedas, trai-vidyā: karma-kāṇḍa, upāsanā-kāṇḍa, and jñāna-kāṇḍa. Karma-kāṇḍa means this, how we can adjust material happiness or material living very nice. That is called karma-kāṇḍa. And then upāsanā-kāṇḍa. Upāsanā-kāṇḍa means how to worship the Supreme Lord or the demigod or different types of… There are demigods. The demigods are living beings like us, but they are very powerful. So that upāsanā-kāṇḍa, worship of different demigods is also mentioned there in the Vedas. That is called upāsanā-kāṇḍa. And jñāna-kāṇḍa. Jñāna-kāṇḍa means knowledge, philosophical. So therefore Veda is known as trai-vidyā, trayī. Trayī means three kinds of knowledge there are. So the persons who are more or less materialists-they are not transcendentalists-they take shelter of this Vedic trai-vidyā, three kinds of knowledge. And to prepare themselves to be transferred in other planets they become freed from all sinful reaction.

As I have several times mentioned that your standard of living in America is very nice. So others, people from other parts, they also try to come here and settle here. But you have got restriction, visa department. There is restriction department. You do not allow. So similarly, if you want to go to the moon planet, then you have to qualify yourself. You have to obtain the visa. That is mentioned in the Bhagavad-gītā.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So any planet, wherever you want to go… Of course, you may try to go there by sputnik but we have no such mention in the śāstras that you can manufacture some machine and you can go there. You have to qualify yourself. You have to qualify yourself. Just like even there is machine, jet plane, still, you require the visa to enter into America or any other country, similarly, even if you can manufacture some machine, although it is not possible, but you have to qualify yourself to be a resident in the better planets. So those who are after going to the better planets, sun planet, moon planet, and heavenly planet… There are many. Svargaloka, Janaloka, Tapoloka, Maharloka. They are in Sanskrit names.

So here it is mentioned, trai-vidyā soma-pāḥ pūta-pāpāḥ. They, after preparing themselves to be transferred in other planets, they become free from all sinful reaction. The higher planet, as you go, you have to become free from sinful action. The lower grade life and higher grade life in this material world means those who are proportionately less sinful, they are promoted in higher planets. You cannot be free from sinful reaction in this material world. There will be some portion, some percentage. So the higher grade life and lower grade life means those who are proportionately greater sinful, they have got lower grade life, and those who have got greater pious life, they get higher grade life in higher planets, in Brahmaloka, Janaloka, Tapoloka. Tapoloka means those who have performed here severe penances, and they are transferred there in Tapoloka. In Tapoloka, when there is destruction, annihilation of this material world, in the Tapoloka there is no destruction. They get information, "Now annihilation has begun." There is a great fire, and they still feel that heat, and at that time they transfer themselves to the spiritual sky. That mention we have got. So yajñair iṣṭvā svargatiṁ prārthayante.

So these materialists… Anyone, even if you go to the higher planets, still, you are materialist. Even you go to the highest planet, Brahmaloka, where the duration of life you cannot calculate, still there is death. The material pangs, birth, death, old age and disease, there is. So in the Bhagavad-gītā we get all this information, where other planets are, what is the condition. Simply we have to know it from this book. Similarly, we have got information of the supreme planet Kṛṣṇaloka, or the planet of Kṛṣṇa, where you can go. The Lord says, yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "The planet where going you have no more to come back." Now, these planets, these material planets, as it is mentioned here, surendra-loka… Surendra means highly qualified demigods, their planets. Surendra-lokam aśnanti. Aśnanti means they enjoy. And what do they enjoy? Divyān divi deva-bhogān. They enjoy godly comforts, deva-bhogān.

Now, Lord Kṛṣṇa says, then what is after? The after result is, is said here,

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante
[Bg. 9.21]

So those who are so materially attached, their business is that they qualify themselves to be promoted in higher planets, undoubtedly. And there… Te taṁ bhuktvā svarga-lokaṁ viśālam. And they enjoy life for a very, very long duration of life and godly facilities. That's all right. But kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. Then, when their pious, I mean to say, asset of pious activities finished, then they are again driven out from that planet; they come to here, this material, I mean say, earthly planet. And again they try here. Again they try here by sacrifices, by other means, to go there. So Lord Kṛṣṇa says these materialists, they, gatāgataṁ kāma-kāmā labhante, sometimes up, sometimes down. This is going on, sometimes up, sometimes down. Just like… What is called, that wheel? Sometimes go up, the boys enjoy in this way. What is the name of that wheel?

Devotee: Ferris wheel.

Prabhupāda: Oh. So it is something like that. Sometimes you go, sarva-ga, sarva-ga. Sarva… Jīva. Jīva means the living entities, they have got a propensity to go from here to there, there to here. That is their… Because they are living force, they cannot stay at one place. That is not their nature. Even in this life also, you Americans, you try to go to India; the Indians try to come here or some other country. This is nature. In the birds, beasts, everywhere, they want to transfer in some different… So it is going on. So the materialists who want to go to the higher planets by pious activities, they can go there, but they will have to come back again. But what is the idea of going there? The idea of going there is the materialists, they are always seeking of better comforts of life. There is no limit, where is better comfort. In this earth also, people are trying, advancement of material… Just like in your city I see very nice building. They are being dismantled, very strong, nice buildings. When I go to the Chamber side. I see that one very nice building, very strong building. But you think that "After dismantling this building, we shall prepare another skyscraper covered by nice glasses and we will be comfortable." That is the idea. You see?

So materialists, they do not know where their advancement of material civilization will be perfect. They do not know that. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. That perfection will never come, but they are after that perfection, dismantling and building. And after fifty years they will dismantle this building and prepare another kind of building. That will be… At that time further material advancement will be there. So this is going on, gatāgatam. Gatāgatam means, what is called, stereotyped. Everyone is going. The exact Hindi word is variyagasan(?). They call variyagasan. Variyagasan means that the goats, the goats, the goat merchant, they are taking to the slaughterhouse, and they are going hither and thither. But if one goat enters the door, all the variyas, they will enter. You see? So because one has entered… But nobody will consider that he has entered the slaughterhouse. No. "One has entered; therefore let us enter all." This is advancement. "Oh, one has entered; therefore I must enter also. I do not care where I am entering. That I do not know." So this is going on, gatāgatam.

Gatāgatam kāma-kāmā labhante. Kāma-kāmāḥ means sense gratification. Sense gratification. But transcendentalists, they have understood that "This sense gratification process will not help me." This is called Kṛṣṇa consciousness. One must understand perfectly well that this process of sense gratification, variyagasan, that will not help me. He is very intelligent. I will have to search out something else, not this sense gratification. So long I have got a pinch of desire for sense gratification, I will have to take this material body. And as soon as I have got this material body, then all of the material miseries are along with it. So those who are serious about, that "I do not want any more…" But we have become callous. We don't think that "What is miseries of…?" But those who are actually in knowledge, those who want to live, those who want to have perfect knowledge, those who want to have blissful life, they understand that "This material existence, either this Svargaloka or the heavenly planet or this planet or that, will never give me happiness. I will have to… As Kṛṣṇa informs herein, that yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], I will have to enter the kingdom of God, spiritual planet, where going I will have not to return back again to accept this material body."

That seriousness, one who has taken that serious attitude, they can actually perform this Kṛṣṇa consciousness very nicely. But those who are still under the impression that "Material advancement will make me happy," they are still under the spell of illusion. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This planet, that planet, that planet, that planet, that planet. But in no planet nowhere you can have perfect peace of life. That is impossible. Therefore those who are intelligent, those who are by God's grace, Kṛṣṇa's grace, or by good association one who can understand that "This sort of life is not desirable. I must perform dṛḍha-vrata, with great determination and vow, in this life so that yad gatvā na nivartante [Bg. 15.6], I may be transferred into the Kṛṣṇaloka planet where going I shall not have to return back…" Now, the materialist says, "All right, you do not know whether you are going or not. You are giving up this material enjoyment. You are simply living on cāpāṭis. Oh, we have got so many palatable dishes, and you are not enjoying this. You are fool." So to these poor devotees who are taking cāpāṭis, the Lord says a very nice thing. What is that?

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham
[Bg. 9.22]

Well, materialist, Mr. materialist, you have to work very hard. But here the assurance is from the Lord that "Those who are unflinching and cent percent devoted in the transcendental service of Me, for them I take charge of the maintenance, all comforts." Nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22].

Now, this śloka is very important for the devotees. There was a great devotee. His name was Ānandācārya. So when he was writing commentaries on this particular śloka, verse, he saw that teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22], the Lord says that "I myself take the burden and take the load on my head, and I deliver them to my devotees, what they require, what they require. He doesn't require to go outside. I myself go and deliver the goods, whatever he requires." This is written here. Teṣāṁ nityābhiyuktānām. Those who are cent percent engaged in the loving service of the Lord, teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Yoga means what is required by him, and kṣemam means what he has got, he requires to be protected. So these two things the Lord takes charge, that "I personally do it." For whom? Ananyāś cintayanto mām. Those who have no other thought than Kṛṣṇa, Kṛṣṇa conscious. Ananyāś cintayanto mām. Ye janāḥ paryupāsate, and engaged in that way always. He has no other business, simply Kṛṣṇa. For him these things the Lord does. It is specifically mentioned here. Therefore this is an encouragement. This is an encouragement by the Lord that "Do not think that because you are not trying for going to the other planet you will be unhappy. You will have happiness." What is happiness? Happiness is within your mind. If you are assured of your peaceful existence and the next life you are transferred to the supreme planet, or supreme place, then that is happiness, not for trying life after life to adjust happiness. Here is an assurance.

Now this Arjunācārya…that's a very nice story. When he was writing commentaries, oh, he thought, "How is that Lord will come Himself and deliver the goods? Oh, it is not possible. He might be sending through some agents." So he wanted to cut vahāmy aham, "I bear the burden and deliver." He wrote in a way that "I send some agent who delivers." So that Arjunācārya went to take bath, and in the meantime two boys, very beautiful boys, they brought some very nice foodstuff in large quantity. And in India there is a process to taking two sides burden on the bamboo. Just like a scale it is balanced. So these two boys brought some very highly valuable foodstuff and grains and ghee, and his wife was there. And the boys said, "My dear mother, Arjunācārya has sent these goods to you. Please take delivery." "Oh, you are so nice boy, you are so beautiful boys, and he has given. And Ācārya is not so cruel. How is that? He has given so much burden to you, and he is not kind…?" "Oh, I was not taking, just see, he has beaten me. Here is cane mark. Oh, see." His wife became very much astonished, that "Ācārya is not so cruel. How he has become so cruel?" So she was thinking in that way. Then "All right, my dear boys. You come on." And gave him shelter. And, "No. I shall go because Arjunācārya again comes. He will chastise us." "No, no. You sit down, take foodstuff." He(she) prepared foodstuff, and then they went away. And when Arjunācārya came back, then he saw that his wife is eating. Because it is the system of Indian families that after the husband has taken the food, the wife will take. So they don't take together. After the family members-the boys and the husband is sumptuously fed-then the housewife takes.

So Arjunācārya, "Oh, you are taking food? What is that?" No. He did not. I am mistaken. Sorry. He said that "You are…" So the wife said, "Ācārya, you have become so much cruel nowadays?" "Oh, what is that?" "Two boys, very nice boys, they have brought so many foodstuff. You loaded on their head, and they denied to take it, and you have beaten them, chastised?" He said, "No. I have never done this. Why shall I do it?" Then she described, "Oh, such a nice beautiful boy." Then Arjunācārya understood that "Because I wanted that God does not deliver, so He has delivered these goods, and because I cut these alphabets that He does not give personally, so He has shown that beating mark."

There is an incident in southern India of Yāmunācārya. That story is there. Of course, you may believe or not believe. That's a different thing. But here the Lord says that "I personally deliver." So those who are in Kṛṣṇa consciousness, those who are actually busy in the matter of discharging their duties as a Kṛṣṇa conscious person, they may be assured that so far their living condition is concerned or their comforts of life is concerned, that is assured by the Lord. There will be no hampering. Thank you very much. Any question? (end)

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Bhagavad-gītā 9.22-23

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New York, December 8, 1966
Prabhupāda:
ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham
[Bg. 9.22]

Now Lord Kṛṣṇa is speaking about His own devotees. So far He has spoken about the elevationists, materialist elevationists. Evaṁ trayī-dharmam anuprapannā gatāgataṁ kāma-kāmā labhante. Repeating, repeating the same process, sometimes going up, sometimes coming down-this is the material process. Today I am the richest man, and tomorrow I may be a poverty-stricken man in the street. This is going on. As we find in this earth, so also by our pious activities we can be promoted in better planets. Then kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. And when the resultant actions of pious activities is finished, then again we are driven to this earth or down than this earth. So this is going on. Lord Caitanya said that ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151], that "This way, this cycle of different species of life, they are going on. So traveling in this way, somebody who is very fortunate, by association of devotees, he gets the seed of devotional service." Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. To achieve the seed of devotional service is a fortunate achievement. It is not very easy because it ceases the cycle of different transmigration of the soul. By ignorance we take this spot life as permanent settlement and we think that "We shall live here permanently and make arrangement to live here permanently and make assets for my children, for my nation." But we do not know that the cycle of transmigration is not fixed up.

I do not know what next life is mine. I do not know where is the…, who is coming as my son, who is coming, who is going out of the scene as my son. These laws we do not know. But we are chewing the chewed. Evaṁ gatāgataṁ kāma-kāmā labhante. Under the spell of this illusory energy, we are captivated by this temporary sense gratification and we have forgotten our real life. So those who are in the sense of his real constitutional, of their real constitutional position, as Bhagavad-gītā started from the very beginning… This very conception, that "I am this body," beginning from, from beginning of the Bhagavad-gītā this is discredited, that "You are not this body." So you have to mold your life in your identification of spiritual existence. So so far the materialist is concerned, they are chewing the chewed. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The example, which I gave you the last day, that as sugar cane, one has extracted all the juice by chewing, and it is again thrown into the, on the earth and somebody is chewing, so there is no juice. So we are simply repeating the same thing. We do not question whether this process of life can at all give us happiness. But we are trying and trying, trying the same thing.

The ultimate purpose of sense gratification and the highest, topmost sense gratification is sex life. So we are trying, chewing, eschewing, you see, extracting. But that is not the process of happiness. The happiness is different. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Real happiness is transcendental. And that transcendental means that I must understand what is my position and what is my process of life. In this way this Kṛṣṇa consciousness will teach you. So those who are Kṛṣṇa conscious, about them the Lord is saying, ananyāś cintayanto mām. Ananyāś cintayantaḥ means always, twenty-four hours, without any deviation, always thinking of Kṛṣṇa. Naturally, if you are engaged in the business of Kṛṣṇa, then you will always think of Kṛṣṇa. Anyone who is absorbed in certain particular business, he's always thinking of that thing. So anyone who is engaged in Kṛṣṇa consciousness, his business is to think of Kṛṣṇa always. Just like you are reading, hearing on this Bhagavad-gītā. It is spoken by Kṛṣṇa. And if you think at home that "This sort of speeches was given by Lord Kṛṣṇa. This is the essence," so that is Kṛṣṇa cintayantaḥ. To think of Bhagavad-gītā is also Kṛṣṇa thinking because Bhagavad-gītā is not different from Kṛṣṇa, absolute. It is from the absolute one. There is no duality.

In the absolute sense there is no duality. If I speak something, because I am not speaking in the absolute, therefore my speaking and my self, different. But here I am speaking the words of Lord Kṛṣṇa. Therefore the words of Lord Kṛṣṇa is not different from Kṛṣṇa. So if we think of Bhagavad-gītā, the instructions which we receive from Bhagavad-gītā, that is also thinking of Kṛṣṇa. So ananyāś cintayanto mām: "Always who are thinking about Me…" Ye janāḥ paryupāsate. And why one should think of Kṛṣṇa unless he has fully surrendered to Kṛṣṇa? Unless one has taken the business of Kṛṣṇa, he cannot think of Kṛṣṇa. He cannot think of Kṛṣṇa. Therefore it is said that ananyāś cintayanto māṁ ye janāḥ paryupāsate. Paryupāsate means constantly worshiping in that way. Teṣāṁ nityābhiyuktānām. Abhiyukta: he is always engaged in Kṛṣṇa consciousness. Therefore, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Not that only the materialistic people will remain happy. Kṛṣṇa assures that one who is always engaged in Kṛṣṇa consciousness, his happiness will be not divorced. "He will be also happy because I will make him, I will supply him whatever he requires."

It is very easy to understand. Just like somebody maintains his family, children. He all day works, and he has the aim, how his family member will be happy, because he knows that those people, those children, they are fully dependent upon him. This is same consciousness. Because wherefrom this consciousness comes unless it is not in Kṛṣṇa? Janmādy asya yataḥ [SB 1.1.1]. In the Vedānta-sūtra it is stated, whatever you think, whatever you see, it has its origin. And where is that origin? In Kṛṣṇa. Unless in Kṛṣṇa this thinking is not there, that "My devotees…" Kṛṣṇa… Every one of us is son of Kṛṣṇa. That's all right. But especially… Just like a very big businessman, all his employees, they are also taken attention by the person, by the boss. But special attention is taken for his own children. Similarly, Kṛṣṇa, the Supreme Lord, He is anxious for all living entities but especially anxious for His devotees. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. You will find in the Bhagavad-gītā that the Lord says that "I am equal to everyone. Nobody is My enemy and nobody is My friend. I don't show anyone any partiality because nobody is My enemy." How God can be anyone's enemy or friend? He is friend of everyone. But ye tu bhajanti māṁ bhaktyā teṣu te mayi. One who is devoted specially to the Lord, He takes special attention.

That do you think that God is in that way partial? No. It is the… Just like the sunshine. Sunshine is open for everyone, but one who does not take advantage of the sunshine, he keeps himself within the dark room, oh, the sun, what can sun do? Similarly, this partiality of God, that He takes special interest of the devotees because the devotees are able to take the Supreme, the complete sunshine of Kṛṣṇa, it is not the partiality of the sun or Kṛṣṇa, but it is the capacity of the person who can take full advantage of the sunshine. One should come out of the darkness and take full advantage of the sunshine. So sun is open for everyone. Similarly, God is open for everyone. One who comes out of this darkness of ignorance, he takes more advantage of Kṛṣṇa's favor. So therefore it is His capacity. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. So He gives instruction to everyone. This Bhagavad-gītā is meant for everyone. It is not for, not only for Arjuna. Arjuna was His eternal devotee. He had all knowledge. But Arjuna placed himself as one of us just to receive this instruction from the Supreme Lord. So this instruction is open to everyone. It is not… Kṛṣṇa's instruction, Bhagavad-gītā, is not limited within a circle, within a particular circle. No. It is for every living entity. Now, if anyone takes advantage of it…

Just like the sunshine is for everyone. The same sun in India and same sun in your America. You cannot say that "This is American sun." Can you? Or we cannot say, "Oh…" I see sometimes… Because I am now foreigner, I see sometimes, "Oh, the same moon is here, and same sun is here? The same cloud is here? Oh, why I am foreigner?" Nobody is foreigner. Everyone is under the sunshine. It is our misunderstanding. It is our misunderstanding. In God's kingdom nobody is foreigner. Everyone is brother. The ultimate father is the Supreme Lord. That is Kṛṣṇa consciousness. Even the animals. Why should we think animals different from us and we shall kill them? No. You have no right. He is also your brother. So this is universal brotherhood. When you come to the open sunshine, we can see, oh, everyone is eligible to take advantage of the sunshine. And so long we are in the darkness, we say, "Oh, this is my room; this is your room." So for such persons who are completely in Kṛṣṇa consciousness, for them there is no scarcity. This is very encouraging. No Kṛṣṇa conscious person will think that "I will be in scarcity. I will be in want." No. Be rest assured. You will never be in want. You will never be in want. If you keep your full faith in Kṛṣṇa, you will always happily live and will be given a chance of chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma… Here it is guaranteed.

So if you take this advantage of Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, in whatever position you may be, you will never be unhappy. You will always be prosperous. So why don't you take this advantage? Be situated. Oh, you are medical practitioner? That's all right. You are engineer? That's all right. You are a clerk? That's all right. You are a real estate man? That's all right. Never mind whatever doing. Everyone has to do something to keep his body and soul together. That is the law of nature. Niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ. Arjuna was Kṛṣṇa's friend, but He never said that "You stop your working." Rather, He engaged him in his real work. He was a fighter. He was a soldier. He was declining to do the duty of a soldier. But Kṛṣṇa induced him, "No. You must become a soldier." So we may do whatever by God's grace or by nature's freaks we are situated. That doesn't matter. But if you take this formula, ananyāś cintayanto mām, always think of Kṛṣṇa, then the result will be that you will never be unhappy. Just try. Make an experiment.

We don't say that you give up your engagement and become a mendicant or sannyāsī like me and give up your wife and children. No. Kṛṣṇa does not say that. You may ask then, "Why you have given up your wife and children?" I have given up my wife and children for this purpose. If I am engaged in family life, then I cannot do this missionary work. I have taken absolute shelter to this work without any disturbance. So for a preacher, for a missionary, that is a different thing. But for ordinary man, he does not require to give up his family, his home. He will remain. You remain in your occupation, you remain at home, but chant this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Is there any difficulty?

Why don't you try it? This is our mission. We don't say that you change your life. We simply say that in whatever position you are, you please chant. That's all. You please chant. You will be happy. You will be prosperous. Kṛṣṇa will be pleased upon you, and you will be never in scarcity. Is it not a very nice thing? You will never be unhappy, you will never be in scarcity. That… It is guaranteed here. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham: [Bg. 9.22] "Those who are thus engaged always in thinking of Me…" Well, you can do your business and think of Kṛṣṇa, and what is your harm? And that thinking may be, I mean to, divert your attention, but if you chant Hare Kṛṣṇa Hare Kṛṣṇa, you will practice. And Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. But you will not be deviated what you are doing, but at the same time, you will be able to hear this sound, transcendental sound vibration. So this is the formula given by the Lord Himself. Please try to follow it. Ananyāś cintayanto māṁ. Always, always chant Hare Kṛṣṇa. There is no rule, no regulation. Never mind what you are, what you are doing. Simply chant and hear. We are anxious that everyone may take up this simple thing. And Lord Caitanya says from Padma Purāṇa,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

If you want to live just like animal, simply within the sphere of eating, sleeping and mating and defending, that will not solve your problem of life. Dharmo hi teṣām adhiko viśeṣaḥ.(?) You are elevated from animal life only for this reason, that you can take up this line of action, Hare Kṛṣṇa. The animal cannot take up. So don't miss this chance. If I instruct a dog, "My dear dog, please chant Hare Kṛṣṇa," it is not possible for him. But for a human being-never mind in whichever country he is born and whatever religion he's professed… That doesn't matter. This Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare is for everyone. It is not very difficult. So take up this.

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

Avidhi-pūrvakam. Now Kṛṣṇa says… Of course, in India there are different types of worship. That I have already explained. Mostly they worship Lord Kṛṣṇa, mostly. At least 80% of the people, they are Viṣṇu worshiper. And 20% of the people, Hindus, they are worshiper of different gods and impersonalists, like that, still. So here Kṛṣṇa says… But because that is recommended in the Vedic literature. Why? The Vedic literature… That I explained the other day, that worship of different gods, that is also along with Viṣṇu worship. Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. Viṣṇu is the central point. Without Viṣṇu worship, with(out) Kṛṣṇa worship, no other worship is successful. So here, those who worship other gods in this conception, that because God is everything, therefore the, any demigod, because the demigod… People, those who are less intelligent, they worship demigod to take immediate effect. Just like a man who is diseased, he is recommended to worship the sun. Sun. Now, that is effective. I may worship… Because when sun is worshiped you have to go to the sunshine and offer something, water and some pradīpa. There are some paraphernalia. So if a diseased man goes to the sunshine, he is actually… He is cured. Sunshine has got… Scientifically also, it has got ultraviolet rays. So one keeps… If he does not take any medicine, if he simply sits down in sunshine, he will be cured. Nature's way. So either you take this way or that way… But one thing is that those who are worshiping sun for cure of disease, for them Bhagavad-gītā says, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Antavat tu phalaṁ teṣām.

Now, suppose you are diseased and you are cured by worshiping sun, or becoming in the sunshine. Do you think that is the solution of your life? You may be cured. So how long you will remain cured? There will be again disease. Again you worship sunshine. So this is called gatāgatam, chewing the chewed. The problem is why you shall be diseased at all? That should be the problem of intelligent person, not that I become diseased and I worship sun or go to the doctor and be cured and again become diseased. No. Sukham ātyantikam. You should cure from all diseases. The… So long you have this material body, you have got life, you have got birth, you have got death, you have got diseases, and you have got old age, besides other miseries. This is a permanent thing. Now, your human form of life is meant for curing for good all these inconveniences. You should not be satisfied by curing disease and again falling diseased. No. That is not your business. Therefore Lord Kṛṣṇa says, antavat tu phalaṁ teṣām: [Bg. 7.23] "Those who are worshiping other demigods for some immediate result, their result is antavat. It is to be ended at a certain point. It has got end. So such things are desired by alpa-medhasām, alpa-medhasām, those who have got less amount of brain substance." Why one should be satisfied by temporary cure? He must see that "Why I shall die? Why I shall be diseased? Why I shall go again into the womb of the mother? And why I shall become old? This is my problem." So if you want to solve all these problems, then you have to become to Kṛṣṇa conscious.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Anyone who becomes Kṛṣṇa consciousness, even partially, simply to know Kṛṣṇa, that He is the Supreme Personality of Godhead, His activities are transcendental, simply by knowing this, you will solve your all these problems, simply by knowing this. Tyaktvā dehaṁ punar janma [Bg. 4.9]. These things are stated in the Bhagavad-gītā. Therefore, in every way, if you make analytical study of Bhagavad-gītā, then you have to become Kṛṣṇa conscious. Bhagavad-gītā is being preached all over the world in so many languages. But I am sorry they are not in the right way. Therefore we are very serious to preach this mission of Bhagavad-gītā all over the world so that people may become happy and people may take advantage of it. That is our mission, and we invite everyone, every gentleman, every sane man, to come and cooperate with us. This is a nice mission. We shall be glad to cooperate for the good of all people of the world. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. The Lord says that if you transfer yourself to the kingdom of God, then you will have no more to come in this world of miseries, full of miseries. What is the time? Thank you very much. Any question? (end)

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Bhagavad-gītā 9.23-24

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New York, December 10, 1966

Prabhupāda:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

So worship of the Supreme Lord and worship of other demigods, that is being discussed in this verse by Lord Śrī Kṛṣṇa. Actually, there is no need of worshiping any demigod beside the Supreme. But in the lower stage… Just like the other day we have discussed. Because we cannot immediately give up our concept of material existence and material happiness and material distress-we take into consideration very seriously, without any spiritual life, or without any idea of spiritual existence-therefore sometimes recommended in the Vedic literature that "For this purpose you can worship this demigod." Just the, just like the other day I gave you the example that those who are diseased, they are recommended to worship the sun-god.

There are different kinds of desires. One who wants beautiful wife, he has been recommended to worship Umā, the wife of Lord Śiva. In this way, there are hundreds of demigods and we have got hundreds of desires. Just like one who wants to eat flesh, oh, he's advised to worship goddess Kālī because the Vedic literature will not allow to have a regular slaughterhouse. No. That cannot be. But still, those who want the facility of eating flesh, they are advised that, "All right, you worship goddess Kālī, and sacrifice a goat before the goddess, and eat it." But there is a great list of formulas to make that, I mean to say, sacrifice of goat, not that I take a goat or cow to the slaughterhouse and cut it. No, that is not allowed. The idea is to restrict him, not to encourage him.

Just like, not your country, in our country, there is prohibition. In some cities there is strictly prohibition. No wine can be available. But still, there are wine shops, under government license. So this wine shop does not mean to encourage citizens to come and drink wine. No. The idea is to restrict, to restrict. Those who cannot live without liquor, for them, there is some concession. Because one must live after all. Similarly, one who cannot avoid meat-eating, for him, that demigod, goddess Kālī… But unfortunately, some foolish persons, they have advertised by goddess Kālī worshiping, he has become God. These are all foolishness. This recommendation… Here it is said by Lord Kṛṣṇa, te 'pi mām eva kaunteya: "That worship of different demigods is indirectly offering worship to Me because they are My representatives." But avidhi-pūrvakam. Avidhi-pūrvakam means "It is not prescribed." Avidhi-pūrvakam. It is, what is called, in English, which is not legal. Illegal.

Devotee: Prohibited.

Prabhupāda: Eh? Not prohibited. Something which is not allowed by law, but sometimes some concession is given. So anyway, it is clearly stated here, avidhi-pūrvakam. But vidhi-pūrvakam, also.

Vidhi-pūrvakam means under regulation. Just like in your body. In your body you have to take special care of your stomach, the digesting machine for your foodstuff. If your digestion is all right, then the energy will be supplied equal to the all parts of the body. So that is necessary. But at the same time, it is not prohibited that you should not take care of the hand which is a part of your body. That's all right. Similarly, to worship demigods may be accepted if people know that these demigods are authorized agents of the Supreme Lord. There is acceptance of Supreme Lord. But those fools who do not accept the Supreme God and misunderstand that "This particular type of demigod is all in all," oh, they are doing nonsense. They are doing nonsense. They are keeping, placing, so many competitors of the Supreme Lord. That is avidhi-pūrvakam. Avidhi-pūrvakam. That is illegal. Nobody can be competitor of the Supreme Lord. The Supreme Lord is known as asamordhva. Asama-ūrdhva. Nobody is greater than the Supreme Lord, and nobody is equal, on the same level.

Everyone, whatever he may be, however powerful he may be, they are all living entities. There are innumerable living entities, and some of them are, by degree, one is powerful more than the other. So in the material world we can see that Brahmā, Lord Brahmā, is the most powerful demigod. Similarly, Lord Śiva is also next to Brahmā or equal to Brahmā. Somebody says he's more than Brahmā. Whatever it may be. So Lord Śiva and Lord Brahmā are considered to be the most powerful demigods, but still, it is prohibited that one should not think of them as equal to the Supreme Lord. It is strictly prohibited in Vaiṣṇava Purāṇas. It is said like this: yas tu nārāyaṇaṁ devam…

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

"Any person who keeps on the same level demigods like Brahmā-Rudra"-that means Brahmā and Lord Śiva-"with Nārāyaṇa"-Nārāyaṇa is the Supreme Lord-yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ… They are very big, big demigods, but even they cannot be placed on the equal level of Nārāyaṇa, the Supreme Lord. Yas tu samatvena vīkṣeta: Anyone says that "To me everyone is the same, he is pāṣaṇḍī." He is pāṣaṇḍī means nonfaithful, unfaithful, unbeliever. He is pāṣaṇḍī. Sa pāṣaṇḍī bhaved dhruvam. He's unbeliever. He has no faith in God. He's an unbeliever. So if we worship demigods as part and parcel of the Supreme Lord, then it is all right. But if we accept a particular type of demigod as He is the Lord, then that is irregular. That is not… That is not accepted here in the Bhagavad-gītā-avidhi-pūrvakam.

ahaṁ hi sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu māṁ abhijānanti
tattvenātaś cyavanti te

The Lord says, "I am the only enjoyer, beneficiary of all kinds of sacrifices." Ahaṁ hi bhoktā. Ahaṁ hi sarva-yajñānāṁ bhoktā. Bhoktā means enjoyer. Just like in the office, or in the factory, so many workers, they are working day and night, producing money, but who is the bhoktā? Who is the enjoyer? The enjoyer is the proprietor. They are not enjoyer. They are laborers. They are workers. Similarly the, the, any kind of worship, any kind of sacrifice, any kind of charity, any kind of penance, any kind of austerity, any kind of philosophical discussion, any kind of meditation… There are so many things recommended for self-realization or the Supreme Absolute Truth realization. So Lord Kṛṣṇa says, "Of all those processes, the ultimate beneficiary is I am, Myself, Lord Kṛṣṇa." Ahaṁ hi sarva-yajñānāṁ bhoktā prabhur eva ca. "Master." Prabhu means master. Na tu māṁ abhijānanti: "People do not know Me," na tu māṁ abhijānanti, "that 'Kṛṣṇa is the Supreme Enjoyer, the Absolute Enjoyer.' "

We are all enjoyed. There are two things: enjoyer and the enjoyed. Just like a crude example can be given that the husband and wife. The husband is supposed to be the enjoyer, and the wife is supposed to be the enjoyed. But the enjoyment is the same for both. But if you make division, it is understood that husband is predominator, and the wife is predominated. So here prabhu, prabhu means He's the predominator. And everyone is predominated, everyone. Therefore, those who are predominated, their duty is to satisfy the predominator, and when the predominator is satisfied, both the predominator and the predominated gets the equal result.

So the Vaiṣṇava philosophy is… They want to remain predominated by the supreme predominator. And the Māyāvāda philosophy, the monists, they want to merge into the predominator. Their idea is to become themselves predominator. When they fail to become predominator in this material world… We are all trying to become predominator. Everyone is trying. Bhoktā. "I shall…" Competition is going on. You are predominator, say, for one thousands of worker or office clerk. Your office is so big. So I want to make my office bigger than you. So I want to become greater predominator than you. This is our competition, is going on. But none of us is actually predominator. We are all predominated. And because we do not know that "I can never be a predominator," therefore I am under illusion, māyā.

The real predominator is the Supreme Lord, Kṛṣṇa. Ahaṁ hi sarva-yajñānāṁ bhoktā prabhur eva ca. He's the predominator. Na tu māṁ abhijānanti. People, they do not know. They want to become predominator themselves. That is not possible. By nature, he's not so. I want to be predominator, but actually, I am being predominated by my desires, by my lust, by my anger, by my avarice, and so many good qualities. They are controlling me. I am angry. So I tell you something nonsense. You see? So that… I am predominated by the anger principle, kāma-krodha. So therefore one who knows that "I am not predominator; I am predominated…"

Suppose I am, I am the head of the family. I am thinking that "I am head of the family." But I am being controlled by the family members. I want to satisfy my wife. I want to satisfy my children. And if they are unsatisfied, then there is disruption in my family. Suppose I want to become the president. So my business will be to keep the citizens satisfied. Otherwise, next vote, I shall not get the post. So I am being predominated by the voting power. But I am thinking that "I am predominator." This is called illusion. Nobody is predominator. He's predominated by some other principle. Therefore, one who knows this, one who does not know, na tu māṁ abhijānanti, one who does not know, tattvena ataś cyavanti te, they fall down, under the illusion, cyavanti te. And one who knows that "I can never become the predominator, I shall always remain the predominated…" If I do not become predominated voluntarily by the Supreme Lord, if I do not surrender unto Him and voluntarily agree to be predominated by the Lord, then I shall be predominated by the elements of material nature, this kāma, krodha, lobha, lust, desire, anger, enviousness, so many things. They'll predominate me. The senses will predominate me. Actually, we are, at the present moment, we are servants of the senses. My senses dictate something. I am obliged to do it. I cannot avoid it.

A simple thing: as soon as my tongue dictates, "Please smoke," oh, immediately I have to take one cigarette. Immediately. If somebody does not smoke, then he asks permission. Sometimes… We do not smoke. Sometimes some gentleman comes and he becomes too much agitated by not smoking, say, for five minutes or ten minutes. He asks permission, "Swamiji, can I smoke?" He's being predominated. He does not know. He's thinking that "I am smoking," but he does not know that smoking is eating him. He's thinking that "I am enjoying LSD," but LSD is killing him. This is the position. It's killing him. So because he does not know that who is the predominator, therefore cyavanti, he's falling down. He's falling down. So best thing is intelligence. Best intelligence is to accept Supreme Lord, Kṛṣṇa, as the predominator and be predominated by Him. That is our natural life. One who does not know, he falls down. Na tu māṁ abhijānanti tattvena… Tattvena, by truth. Simply to know Kṛṣṇa, "Oh, Kṛṣṇa was somebody born in India, and He was very powerful and He was very intelligent. He has written Bhagavad-gītā…" But we do not know actually what Kṛṣṇa is. And this society especially meant to broadcast the knowledge about Kṛṣṇa. Therefore we have named particularly this society the Society for Krishna Consciousness. There is the… People do not know it. They are writing commentaries on Kṛṣṇa's book, but they are speaking nonsense because they do not know Kṛṣṇa. Tattvenātaś cyavanti te: "They fall down from the truth."

This is… So therefore we should try to know Kṛṣṇa by paramparā system. Kṛṣṇa is delivering His instruction to Arjuna, and if we understand as Arjuna understood… That is mentioned in the Tenth Chapter of Bhagavad-gītā. Then we can understand Kṛṣṇa to some extent. We cannot understand Kṛṣṇa in full. That is not possible because He's unlimited, and we are limited. So our power will fail to understand Kṛṣṇa fully. But if we understand something, something about Him… Just like in the Bhagavad-gītā, you'll find,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"My dear Arjuna, anyone who simply knows how I take My birth and how I am working," janma karma me divyam, "transcendentally, that person becomes immediately liberated." How is that? Now, tyaktvā deham: "After quitting this body, he never comes again to this material world." Then where does he go? Mām eti: "In My kingdom." So simply by knowing how Kṛṣṇa, He is unborn, how He's taking birth, and the Supreme, how He's working like us-these two things, if you know, simply, about Kṛṣṇa… How do we know? Therefore the Vedic injunction is tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. If you want to know Kṛṣṇa, then you must approach a person who knows Kṛṣṇa. Don't try to know Kṛṣṇa by your own imagination. People are trying to know Kṛṣṇa by his faulty imagination. In that way Kṛṣṇa cannot be known. So if you want to know Kṛṣṇa, then you have to know Kṛṣṇa as Arjuna knows. Because Arjuna understood Kṛṣṇa, what He is. Otherwise, he would not have changed his decision. His decision was not to fight, but he changed his decision. He fought because he understood Kṛṣṇa. Understood Kṛṣṇa.

So here it is stated na tu mām abhijānanti: "People do not know that I am the beneficiary, I am the enjoyer, of everything. I am the Lord of everything. Therefore everything should be done for Me. Everything should be offered to Me. That will make him happy, peace." We are hankering after peace, but we do not know what is peace. We are unnecessarily, illegally claiming overlordship on Kṛṣṇa's property. How we can be in peace? The material agents, the material energy is there. Suppose if I encroach upon others' property, will it be peaceful? The police action is already there. Why the police is there? So that one may not encroach upon others' rights. Police is there. The law and, what is called, order, law and order department, department of law and order. So they are… Why that is? That everyone should be, I mean to say, free to enjoy his right. So you cannot encroach upon others' right.

But here, in our material conception of life, our only business is to encroach upon the right of others. That is our business. We are all encroaching on the rights of others. That is our business. So how you can expect peace? I do not allow even a poor animal to live. I am encroaching upon his body. The poor animal is living at the cost of God, but I am encroaching upon his rights. And still, we want to establish our right. We encroach upon others' property, others' land, and we want peace. How there can be peace? Our business is to encroach upon others' property, and we want to be peaceful? But there cannot be peaceful. The police action is there. Similarly, the material nature is the police action of the Supreme Lord. As the state is protected by the department of law and order, similarly, this whole universe is protected by the stringent laws of nature. If we violate, the stringent laws of nature will not excuse me. Even a children, if he transgresses the law of nature, if he touches fire, the fire will not excuse because he is child. No. Ignorance is no excuse. Similarly, everything, the Prabhu, the Supreme Lord, God, is the proprietor of everything. Ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca. Na tu mām abhijānanti. They do not know that God is the proprietor of everything, so they are encroaching upon God's property, and nature is punishing. This is our position. You cannot avoid.

Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The law of nature is very strong and stringent. Just a small example: a child, touching fire. Oh, fire does not excuse. Just see how much stringent law of nature. So law of nature is very stringent. So everything belongs to Kṛṣṇa, or the Supreme Lord, and we do not know it and therefore we are encroaching upon the property of Kṛṣṇa, and law of, the law of nature is punishing us. This is going on. Now, if you want to stop this, then you have to surrender to the Lord. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Anyone who surrenders unto the Supreme, he becomes away from the stringent laws of nature. He becomes peaceful. He becomes happy. One who is in Kṛṣṇa consciousness, he is happy. He is peaceful. He does not do any harm to anyone, not even to the ant. What to speak of other animals. He enjoys according to the direction of Kṛṣṇa. And enjoys very nicely. So his life becomes peaceful, happy and everything. That is desire of life.(?) He becomes qualified with all the good qualities. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Anyone who becomes Kṛṣṇa consciousness, all the good qualities automatically develop. Develop, they develop. Harāv abhaktasya kuto mahad-guṇāḥ.

And one who is not in Kṛṣṇa consciousness, he has no good qualification at all. Why? Mano-rathenāsati dhāva… Because he is hovering over the mental plane. He has no more any touch with the spiritual plane. So long we are on the material plane, or gross bodily plane, or subtle mental plane, oh, we have to suffer. We have to go to the spiritual platform, and that spiritual platform is Kṛṣṇa consciousness. We have to change the consciousness from material platform, from mental platform, from intellectual platform, to the platform of Kṛṣṇa. That is our program, Kṛṣṇa consciousness. So if we become fully Kṛṣṇa conscious, there is no chance of falling down. If we do not become then there is always chance of falling down, down, down, down, down. Thank you very much. (end)

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Bhagavad-gītā 9.24-26

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New York, December 12, 1966
Prabhupāda:
ahaṁ hi sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

Because we do not know God in fact, simply understanding, "Oh, there is God," and little more advanced, "God is our order-supplier," that is not sufficient. You must know God, I mean to say, tat, tattvena, in truth, tattvena. That tattvena, in truth, as it is explained by Lord Caitanya, that is the highest explanation. He has given the fullest information. Of course, it is not possible to understand God to the fullest extension, but as far as possible as a human being can understand, that has been explained in the…, by Lord Caitanya about Kṛṣṇa. Kṛṣṇa has explained in the Bhagavad-gītā about Himself. That is more than sufficient. And still more Lord Caitanya has explained about Him. Kṛṣṇa has explained Himself that you require to surrender unto Him. Just like here also He says that, ahaṁ hi sarva-yajñānāṁ bhoktā: "I am the beneficiary of all the activities of living entities." And bhoktā ca prabhur eva ca: "I am enjoyer, and I am the master."

So in the Bhagavad-gītā you'll find that the Lord advises people in general that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vra…: [Bg. 18.66] "Just try to surrender unto Me, and I shall give you all protection." Then Caitanya Mahāprabhu… He's also Kṛṣṇa Himself. As a devotee, He's explaining Kṛṣṇa further. Not only surrender, but after surrender, what are the activities, that is explained by Lord Caitanya. So for the general, people in general, the first requisition is that they must learn how to surrender unto God. Tattvena na te abhijānanti: "They do not know what is the," I mean to say, "accurate situation of the Supreme Lord." Now here it is stated,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

Now, the argument that "In whatever form you worship the Supreme…" This is the Māyāvādī theory, that "God is impersonal. Now, because we cannot worship or meditate on something impersonal, therefore let us imagine something about Him and meditate upon that." Just like the impersonalist yogis. They put before them a lump of something and concentrate upon them. So here that theory is refuted by Kṛṣṇa. That impersonal conception of the Supreme and our imagination of God, that is not the way of approaching God. He says clearly herewith that yānti deva-vratā devān: "Those who are worshiping the demigods…"

The demigods have their different places in this material world. All the planets, heavenly planets… There are seven planetary systems up and seven planetary systems down. So this is called bhūrloka, earthly planet, and there are many planets on this system. So bhūrloka, bhuvarloka, janaloka, tapoloka, then brahmaloka, satyaloka, like that-so many planets there are. So there are different kinds of living entities and different kinds of comforts. They are highly intelligent, more intelligent than the human being. Therefore they are called demigods, almost God. So here Kṛṣṇa says, "Those who are trying to worship the demigods, they'll go to the planets of the demigods." Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Pitṛ-vratāḥ. There is a form of worship of the forefathers. So there is a particular planet. The worshiper of the forefathers, they go there. Pitṝn yānti pitṛ-vratāḥ. And bhūtejyā yānti. Bhūtāni yānti bhūtejyā. And those who are materialistic, those who want to worship these earthly things in this material…, not material world, everywhere, but bhūtejyā, especially material worship, so bhūtejyā, those who are worshiper of material elements, they go to… They remain in the material platform. Yānti mad-yājino 'pi mām: [Bg. 9.25] "And those who are worshiping Me, Lord, they will come to Me."

This is very nice, clear. Now, suppose if you have purchased ticket for an intermediate station between California, San Francisco, and New York. So you shall have to get down in that station. So how can you expect that… You have purchased a ticket for intermediate station. How can you expect to go to California? Similarly, if you worship demigods, you can go up to that planet. As you worship, there are different arrangement in the system, in the creation of God, as you want. You have got freedom of action, and God awards you the result, whatever you want. But if you want to go to the planet where Kṛṣṇa is, Kṛṣṇa planet, which is called Goloka Vṛndāvana, then you have to worship Kṛṣṇa. Oh, there is nothing unreasonable. If you want to go to California, San Francisco, you have to purchase ticket for that.

Now, what is the difference between going to other planets and to the planet where Kṛṣṇa is? That will be explained. The… That is explained in a different place that yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "The supreme platform, supreme planet is that, where going, nobody returns to this material world." Yad gatvā na nivartante. Nivartante means…, na nivartante, "does not return." Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. That we… Already we have discussed, that gata-gatim. Within this material world, even if you go (to) the higher planets, the planet of the moon, planet of the sun planet or heavenly planet, the Indraloka, Candraloka, so many there are, then, after finishing your result of pious activities, you have to come back again. Punar āvartinaḥ. So we are sometimes going up, sometimes coming back again in this material world, sometimes going down.

Just like we are changing different dresses. Sometimes I am, I have got this body, Indian, sometimes you have got this body, American, and sometimes I may get the body of a dog or a hog or something else. I may get the body of demigod. As these changes of dresses are going on, cycle of birth and death, transmigration of the soul in different forms of life, similarly, there is transmigration of the soul in different planets. So ābrahma-bhuvanāl lokāḥ… This system of going up and down should be stopped. That is the business of an intelligent person. Yad gatvā na nivartante [Bg. 15.6]. We should try to go (to) that planet where going, no more coming back. That is Kṛṣṇaloka. That is Vaikuṇṭha, the spiritual sky. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. Beyond this material sky there is spiritual sky. There are spiritual planets, and Kṛṣṇaloka is there. So Kṛṣṇa gives here hint that mad-yājino 'pi mām: "As others are going, trying to go in other planets, similarly, those who are in Kṛṣṇa consciousness, those who are absolutely worshiper of the Supreme Lord, they will come to Me. They will come to Me." Mām upetya tu kaunteya. In other place… There are several places mentioned, this fact.

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"Those who attain once to Me, they will never… They will have never to come again to this place of miseries." So here is the hint that by Kṛṣṇa consciousness, if we remain always in Kṛṣṇa consciousness, then our transference to that planet of Kṛṣṇaloka is guaranteed.

Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram. We have discussed this verse that at the time of death my mental condition, whatever my mental condition is at that time, at the time of my death, I am just going to have a similar body, according to the mental condition at the time of my death. So if we are in constantly engaged in Kṛṣṇa, transcendental loving service of Kṛṣṇa, Kṛṣṇa consciousness, then naturally we shall be thinking of Kṛṣṇa at the time of death. This is the practice. This is the practice. Sadā tad-bhāva-bhāvitāḥ [Bg. 8.6]. Unless you practice… Just like if you have to play on the stage, you have to perform several rehearsals, or if you have to appear in some examination, then you prepare yourself, what sort of question may be there, and so, similarly, if we at all want to transfer ourselves to that planet, Kṛṣṇaloka, cintāmaṇi-dhāma [Bs. 5.29], then we have to practice. We have to practice in this life. This human form of life is meant for practicing. Just like apprentice. Here those who are even apprentice, they are already liberated because… Just (like) a nice student who is preparing himself, he is already passed. Passed means he is preparing himself in such a nice way that his passing of the examination is guaranteed. Similarly, if we take the trouble of becoming Kṛṣṇa conscious always, then our transference to that planet…, mad-yājino 'pi mām, that is guaranteed. Bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām [Bg. 9.25].

Now the question is that Kṛṣṇa consciousness, how to perform Kṛṣṇa consciousness. That is explained by the Lord in the next verse,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Now, you have to make friendship with Kṛṣṇa. Just like if you want to go to see somebody very great, then somehow or other, you have to make some connection with him, something. You have to introduce yourself in a way, in a friendly way, in a loving manner. Then it is possible to make connection with great personalities. So if we want to transfer ourself to that supreme planet, Kṛṣṇaloka, then we have to prepare ourself how to love Kṛṣṇa. Love of God. If you are intimately in touch with God by love… We cannot conquer with all… We cannot claim any favor from the Supreme unless we are in love.

So love means… There are six principles of loving. What is that? Dadāti pratigṛhṇāti bhuṅkte bhojayate, guhyam ākhyāti pṛcchati ca ṣaḍ-vidhaṁ prīti-lakṣaṇam. How one can understand I love you, or you can understand that I love you? There is… There are six kinds of reciprocation, six kinds of exchange, reciprocation. What is that? Dadāti. One whom you love, you must give something. And you must take something from him. Dadāti pratigṛhṇāti. Bhuṅkte bhojayate: You must give him something to eat, and you must accept also what he gives to eat. And dadāti pratigṛhṇāti bhuṅkte bhojayate, guhyam ākhyāti pṛcchati ca: You must disclose your mind, and you must hear him. If your lover is also in some difficulty, he discloses his mind. So these six things, dadāti, giving, and pratigṛhṇāti, accepting, and bhuṅkte, to offer foodstuff and accept foodstuff, and disclose your mind and hear him also, these things…

So we have to deal with God in that way. Therefore, if you want to offer something… The beginning is offering, offering. We must offer something. So what is that offering? If you… If somebody says that "I am very poor man. I cannot offer anything…" Because in India, of course, offering to the demigods, offering to some deity… That is very expensive job. There are list of goods. Now, suppose a poor man, he wants to offer something to God. Then what he has to offer? He… Here is a prescription given by the Lord Himself which can be offered even by the poorest man. What is that? Patraṁ puṣpaṁ phalaṁ toyam. A, a little bit of tulasī leaves or any leaf, puṣpam, a little bit of flower, patraṁ puṣpaṁ phalam, a small fruit, and toyam, a little water.

Now, patraṁ puṣpaṁ phalaṁ toyam, these four things can be available universally. Nobody is so poor that he cannot collect a leaf of a tree or a small fruit or a small flower and little water. It is universal, nothing expensive. So anyone, in any country, in any place, he can offer Kṛṣṇa these four things. There is no bar. Patraṁ puṣpaṁ phalaṁ toyam. Four things: a small leaf… You can have any. There are so many trees. If you take one leaf, even if you are forbidden, if you ask that "I am going to offer this leaf to God," anyone will offer you. Patraṁ puṣpam, a little flower, and a small fruit and little water. So Lord says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. The real thing is love. "Anyone who is offering Me these four things in love," tad ahaṁ bhakty-upahṛtam, "because he has brought these four things with love and devotion," then God says, Lord says, tad aham aśnāmi, "I eat. I eat," bhaktyā prayatātmanaḥ, "because with devotion, with faith, and with love, he has brought."

God is full. We should not think that "God is depending upon my this little flower or fruit. He is very hungry. When I shall offer this fruit and He'll satisfy His hunger." No. He's pūrṇam. But the qualification is that offering should be in love, in devotion. That He accepts. He accepts your devotion and love. So patraṁ puṣpam. So anybody can worship Kṛṣṇa. This is universal. Patraṁ puṣpam… These four things can be… But one thing you should remember that if we want to cheat Kṛṣṇa-"Oh, Kṛṣṇa wants only patraṁ puṣpaṁ phalaṁ toyam, so let Him have this patraṁ puṣpaṁ phalaṁ toyam, and for myself, let me eat very sumptuously, the best thing"-that is cheating. Kṛṣṇa can understand. This is for the poorest man. But if you have got very nice things to offer to Kṛṣṇa, just offer. Any… Your love means you should offer to Kṛṣṇa the nicest, the choicest, the best thing. Because everything belongs to Kṛṣṇa. So when you offer something best, choicest, that is your love only. Suppose you offer a fruit to Kṛṣṇa. Can you manufacture fruit? Oh, it is manufactured by Kṛṣṇa. It is God's gift. But if you place before Him some choicest fruit, some choicest flower, some choicest, I mean to say, thing, then that is your token of love that you think… In this material world…

Suppose there is a very nice rose flower. Somebody takes it: "Oh, it is very nice rose flower. Oh, I shall take it and offer my girlfriend or boyfriend." That is sense gratification. That is sense gratification. The same flower, if you take it and think, "Oh, it is very nice flower. I shall offer to Kṛṣṇa," that is your service to the Lord. The flower is there. Simply change of consciousness… This is called Kṛṣṇa consciousness. The flower is there. You are there. The consciousness is there. This offering is there. Simply you have to change. That's all. You have to change. If you utilize things for sense gratification, then you go to the darkest region of this material atmosphere. And the same thing, if you offer to Kṛṣṇa, it becomes spiritual.

Now, after offering Kṛṣṇa, Kṛṣṇa is not taking it away. You are… You are taking the prasādam. That means the whole thing becomes spiritualized. So in this way we can spiritualize the whole world, whole world, simply by changing our consciousness. We are… We are anxious for peace. This is the process of peace; you change your consciousness. Don't accept anything for your sense gratification. Everything is there. It is supplied by the Supreme Lord. Everything is the property of the Supreme Lord. You are falsely claiming that you are the proprietor. You are not proprietor. How you can be proprietor? Suppose before you came to America from Europe… The land was there. And suppose sometimes you leave this land. Oh, the land will remain there. Or suppose I take my birth in America. So before my birth the land was there. And after my death, the land will be there. If you trace out history, go on tracing. When the land was not there, you'll never find. Therefore the land is God's. Why do you claim that "This is my land"? The earth belongs to God. Everything belongs to God. This consciousness should be changed if you at all want peace. If you encroach upon God's property and take it as your own thing and try to utilize for your sense gratification, you cannot expect any peace, cannot expect any peace. Suppose you have stolen something from somebody else and if you want to enjoy, you'll be always in trouble because the police search will be there, and as soon as you are caught, you'll be in trouble. Similarly, the nature is the police agent of God. As soon as you want to gratify your sense by utilizing the property of God, then you'll be in trouble. The nature will inflict miseries upon you. This is the law of nature. It is clearly stated in the Bhagavad-gītā,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This guṇamayī, māyā, this material nature of three modes of nature, guṇamayī… Guṇa means modes of nature. This modes of nature means it is a combination of three modes: modes of passion, modes of goodness, modes of ignorance. So therefore it is called guṇamayī māyā. So daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot surpass the stringent laws of material nature. That is not in your power. Just like however stout and strong you are, when you are under police custody, oh, no strength will help you. You'll be offered all kinds of tribulations. Similarly, the nature is very strong. So long we shall go on utilizing God's property illegally and encroach upon others', I mean to say, possession, then there cannot be any peace. If you want peace at all, then you have to accept that "Everything belongs to God and I can use after offering Him: 'Accepting that this belongs to You, God, kindly… You have sent me all these things for my subsistence. Oh, it is Your thing. Kindly You first of all taste it. Then I shall take Your prasādam.' " This is Kṛṣṇa consciousness. Lord is supplying you everything. He will not eat whatever is given to you. It is for you. Simply just acknowledge. Just acknowledge. Oh, can you not acknowledge even, "Oh, God, You have given us so nice things for eating. Please, You taste"?

Just like small child. He is provided by the father, but while eating, he offers the father: "My dear father, it is very nice thing. You taste." How much pleased will be the father. Just imagine. The father knows that "The child has brought my things." But if a small child offers to the father, "Father, it is very nice. You eat," oh, father says, "Oh, it is very nice? All right, I shall eat it." This is love. This is love. So here… How you can offer your love? Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad ahaṁ bhakty-upahṛtam aśnāmi [Bg. 9.26]. And if God accepts your things and eats, then what do you want more? He becomes your, the most intimate friend. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you can make God as your intimate friend then there is no, I mean to say, nothing wanted. You'll be fulfilled. You'll find yourself that "I have got everything." Yasmin sthito na guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. And if we become convinced that "God is my protector; Kṛṣṇa is my protector," then how much happy and peaceful we will be. So this process Bhagavad-gītā recommends, that you offer. Doesn't matter. In the next śloka… Even if you cannot offer this patraṁ puṣpaṁ phalaṁ toyam, then in the next śloka it is explained that whatever you can offer, offer something. Offer something. Just be in love with Him. Then just see how much peaceful you feel. How much tranquility you feel and how you are protected by Kṛṣṇa, how you avoid insufficiency, how you become pure and how you make your progress in spiritual life. Thank you very much. Any questions? (end)

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Bhagavad-gītā 9.26-27

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New York, December 16, 1966
Prabhupāda:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Now, the Lord Kṛṣṇa says that "Anyone who offers Me in devotion these four things," patraṁ puṣpaṁ phalaṁ toyam, "a bit of leaf and a bit of flower, a little fruit and little water…" So He is pleased to take, accept. Why? Because we are offering Him with devotion and love. That is the only way. Just like if you offer me varieties of foodstuff and very palatable dishes, but if I am not hungry, then all these palatable dishes and varieties of foodstuff is useless. I cannot accept anything. Similarly, if you offer anything to the Supreme Lord, He is full. He does not require your offering. He is always being served by hundreds and thousands of goddess of fortune. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. We are, in the material world, we are seeking the favor of goddess of fortune, but in the spiritual world, hundreds and thousands of the goddess of fortunes, they are eagerly trying to serve the Supreme Lord. So He is full. He has nothing to accept from you. But He likes that you should offer Him something.

Just like a rich father. He does not like any help from the son, but if the son, after he is grown up, he is earning, and if he offers something to the father, oh, he becomes very happy. This is natural. So our connection with the supreme father is like that. He is not in want. He does not require anything from me. But it is for my interest. If I offer something, then I become a very pet son of my father. This is called bhakti. This is devotional service or Kṛṣṇa consciousness. And why should we not offer? Then we are ingratitude. Suppose the father is supplying everything, and if I do not offer anything to my father is it very good business? No. So here the ultimate, even the poorest of the poorest, he can offer these four things.

Otherwise if you have got means, oh, you should prepare very nice foodstuff for the Lord. At Vṛndāvana in India there are temples still. They are spending thousands and thousands of rupees for palatable foodstuff, offering to the Deity. And those foodstuff are distributed to the, I mean to say, devotees. Not only devotees, even nondevotees come and take because by eating, one shall be devotee. Nobody shall eat… If I ask somebody, "Please come and hear Bhagavad-gītā," oh, he may not agree. But if I offer some palatable dishes, foodstuff, kṛṣṇa-prasāda, oh, everyone will accept. Everyone will accept. So that is one of the process of devotional service, that we should offer very sumptuously to the Lord, and the prasāda should be distributed. The Lord is not taking away to

His abode, to His kingdom. It is for you. But if you eat and if you distribute that sort of prasādam to the public, you are doing great service and the public is getting spiritual consciousness, God consciousness. Just establish, just propagate this everywhere. In the hospital, in the charitable societies, in industrial places, everywhere distribute this prasādam and chant this Hare Kṛṣṇa. Just see what is the result.

You want peace? These are the process of peace. But we do not take care of this, what is peace. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Just we have discussed previously. We should simply acknowledge. There is a process of worship of the Ganges. You have perhaps heard the name of the Ganges River. The Ganges river is the sacred river, Ganges and the Yamunā. The most two sacred rivers in India. Millions of people take bath early in the morning in the two rivers, all parts of the country. It is very wide and very long river, from Himalaya to the Bay of Bengal. So it is very long river, and all the tracts of land, they are considered to be sacred place, and in each and every part, thousands and thousands of people, they are taking their bath early in the morning. Either in the winter season or in the summer season, it doesn't matter. So there is a process of worshiping the river Ganges. And what is that? After you take your bath, you stand up to your waist filled up with water and take little water from the Ganges water, and you offer. "Mother Ganges, I am offering this respect." This is the process. Now, suppose you take a handful of water from the Ganges. What is the loss of Ganges water? And if you offer some handful of water in the Ganges, where is the gain? So this patraṁ puṣpaṁ phalaṁ toyam, a bit of flower, a bit of fruit and a bit of leaf, if you offer to the Supreme, do you mean to say He gains something? Or if you take it out of nature's-you are taking so many things-is He in loss? So He has no gain or loss. It is for your interest. When God accepts, He says, "Yes, I…" Aśnāmi: "I eat."

One Arya-samajist… You see, in the Hindu society since a very long time, especially since the days of India's destruction of the original culture, so many offshoots they have come out under the name of so many isms. So there is one section who are called Arya-samajists. Their business is only to criticize all the scriptures. That is their business. So one of the members of the Arya-samajis, he… They do not favor the temple worship. So he asked me, "Swamiji, do you think God eats?" I said, "Yes." "Then how do you think?" "Because God says, 'I eat.' " Here is, Kṛṣṇa says, aśnāmi. So God says, "I eat." Who are you that He does not eat? I replied him like that. Who are you? You say that God does not eat, but here God says, "I eat." So whom shall I believe, a loafer like you, or Kṛṣṇa? (laughter) I am a third person, and you are also a third person, and Kṛṣṇa is recognized the Supreme Personality of Godhead. Whom shall I believe? I accept that I am the fool number one, but whom shall I accept, you or Kṛṣṇa? You said that… What you are? What is your position? You are an ordinary man. So you say that God does not eat, but God says, "I eat." Why shall I not believe?

So this is the question of faith. This is the question of faith. And without faith, you cannot reach the kingdom of God. Your experimental knowledge, your so-called defective reasons and arguments and philosophy, that will not be applicable in the transcendental field. You have to believe. You are believing in every sphere of your life. When you purchase a ticket for transferring yourself in the aeroplane, if you go on arguing, "Sir, I am purchasing ticket. Whether this aeroplane will reach? Whether it will not, I mean to say, crash on the way?" If you go on arguing, there is no question of, I mean to say, getting on the aeroplane. You have to believe that "Aeroplane will take me to the other side." You are doing that. There is no argument.

So similarly, you have to believe. We must have faith. And we see that many faithful, great ācāryas and devotees of the Lord, they achieved success by this faith. Why shall I not follow them? Therefore the Vedic literature says that you have to follow the footprints of great ācāryas. Ācārya means great devotees who come to teach the people in general about God consciousness or Kṛṣṇa consciousness. He is called ācārya. He behaves in his life how? To think of Kṛṣṇa and he teaches his students about that. He is called ācārya. Acinoti śāstrāṇi.(?) He knows the purport of the scriptures, and he behaves in his life and he teaches his student in that way. He is called ācārya.

So we have to… In the Bhagavad-gītā in the Thirteenth Chapter you have read it that ācāryopāsanam. Ācāryopāsanam. You have to approach an ācārya. That is the way of learning transcendental knowledge in all Vedic scriptures. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "If you want to learn that transcendental science, then you have to approach the bona fide spiritual master." Tad-vijñānārtham. Tat means transcendental; vijñāna means science. If you want to learn. So the Vedic literature teaches us to accept the authorized bona fide spiritual master ācārya. Kṛṣṇa is the head of all ācāryas. He is the principal ācārya. From Kṛṣṇa, Brahmā learned this Vedic literature. From Brahmā, Nārada learned this Vedic literature. From Nārada, Vyāsadeva; from Vyāsadeva, Madhvācārya. From Madhvācārya, so many. In this way the paramparā system, the ācārya system, is coming down. So we have to believe that. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow the footprints of ācārya. Not only in the… Everywhere, the footprints of ācāryas are followed. Just like in your country you are following the footprints of Lord Jesus Christ. Yes, that is the way. Or any ācārya. Because the ācārya, they come here to teach us about Kṛṣṇa consciousness, or God consciousness. That is their business. They have no other business. That is bona fide ācārya. If somebody claims that "I am God," then he is fool number one. At once reject him. One who teaches about the message of God, he is ācārya.

So the Vedic literature teaches us that tarko 'pratiṣṭhaḥ: "In the spiritual matter, you cannot argue." Your argument will be failure because you may be very good arguer, but I may come. I can cut all your arguments. And somebody else comes-he cuts all my arguments. It is a question of logic. So there are many logical experts. So by arguments we cannot reach the Supreme Truth. Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. Not by purchasing books from the market and reading it. No. That also will not help you. Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. If you purchase Bhagavad-gītā, you purchase Bible, you purchase Koran, or… So many, there are, literatures. They are also authorized. That's all right. But you cannot learn them by your own study. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One must go and learn it from the spiritual master, exactly you purchase some scientific book, medical science, or engineering and study at home. Oh, you will never be acknowledged as a medical practitioner. You have to admit yourself into the, that disciplic succession, medical college. You have to attend lectures. Then, when you pass degree, then you will be admitted.

So śrutayo vibhinnāḥ, and nāsāv ṛṣir yasya mataṁ na bhinnam. And if you consult different kinds of philosophers, you will be bewildered. Because one philosopher is giving one opinion, another philosopher is… Because nāsāv ṛṣir yasya…: "A philosopher is not philosopher if he does not cut another philosopher." That is going on. Nāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām: "Therefore the purport of spiritual life is very confidential." How I can learn? Mahājano yena gataḥ sa panthāḥ:

[Cc. Madhya 17.186] "Therefore we will accept the footprint of those recognized ācāryas." Ācāryopāsanam.

So Kṛṣṇa is the best and foremost ācārya, and He is accepted as the Supreme Personality of Godhead. In India all schools of, I mean to say, transcendentalists, the impersonalists and the personalists, all of them, they have accepted Kṛṣṇa as the Supreme Personality of Godhead. There is no doubt about it. So here the Lord says Himself that "I eat." So we cannot say that He does not eat. "He does not eat"-in favor of my conclusion, there is no evidence. But here is the evidence, accepted evidence, that God eats. If God eats, then why don't you offer Him to eat? Where is the harm? What is the harm? If your little fruits and flowers offered to God, He accepts it, why don't you offer it? You want to please so many. You flatter so many bosses by supplying good dishes and so many things, and why don't you try to please God? What is the harm? Is there any loss? You are eating every day, and before eating, if you offer to God, what is the harm there? Why people do not take this formula and see the result? If actually God eats from your hand, oh, how much advanced you become in spiritual life you do not know. He accepts your things from your hand. How much fortunate you are.

So here is the… It is clearly said, tad aham aśnāmi. Aśnāmi, the Sanskrit word, means "I eat. I eat." Why? Bhakty-upahṛtam: "He has brought with devotional love." So you try to love God. You become a lover of God and offer Him whatever you eat, whatever you do. Then see the result, how peaceful you become and how the world becomes peaceful. Simply by theoretical resolution you can make peace in the world? Now resolve, "We shall not fight." Oh, next moment you are fighting. UNESCO resolution is going on for the last twenty years, and where is the peace? That is not the way of peace. Here is the peace. Try to establish your lost relationship with Kṛṣṇa, or God. Then there will be peace. Now, Kṛṣṇa says in the next verse,

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam
[Bg. 9.27]

Now, every human being, he has got a philanthropic view. Now, the other day I met one gentleman. So I did not know that he is not a family man because in India we are supposed to accept anyone, any gentleman, as family man. So he said, "Yes, I am not family man." Then what he is doing? He is earning nicely, but he is helping one orphanage. That's nice. He said that "I have got many sons in this orphanage." That is very good. So this natural inclination for loving an orphanage is there, is there. So this give and take, this inclination, is there in the human being.

So the Lord says that yat karoṣi… And we have to work. It is not that without working, we can have our body and soul maintained. This is not possible. This material world, we have to work. Everyone is working. Yat karoṣi yad aśnāsi. And we have to eat also. That is a fact. And yaj juhoṣi. And for our salvation or advancement we do something, religious rituals or attending church and temple or mosque. Something there is in human society. And dadāsi yat, and charity. Everyone is more or less charitably disposed, and he makes some charities according to his capacity. Dadāsi yat yat tapasyasi. And everyone accepts some penance, voluntary penance in his life. Yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam. Now, Lord Kṛṣṇa says, "All these activities-your work, your charity, your eating, your penance, and your rituals-everything should be done for me." That's all. That is Kṛṣṇa consciousness. Everything should be done for…

If you want to work, well, work day and night, but you work for Kṛṣṇa. That is Kṛṣṇa consciousness. If you don't work, if you are simply eating, if your father has got money and you are eating, oh, eat for Kṛṣṇa. What is that? You offer the same to Kṛṣṇa and eat palatable dishes. Kṛṣṇa will not take away your dishes. Simply offer it. Yad aśnāsi [Bg. 9.27]. Yaj juhoṣi. Oh, you are trying to elevate yourself to higher standard of life? Just try to go back to Kṛṣṇa, God, Godhead, and try for that. Accept all kinds of austerities and penances. Yaj juhoṣi dadāsi yat. You are making some charity? All right. Make charity for Kṛṣṇa. "Well, Kṛṣṇa is God, and He is very rich. Why shall I make charity to Kṛṣṇa?" No. Kṛṣṇa says, dadāsi: "Give Me that charity. Give Me that charity." Kṛṣṇa is not poor, but you are very proud that you try to make charity with Kṛṣṇa's property.

I am thinking… I come here for a short duration of life. Say, I am born a hundred years before or fifty years before, and I live here for fifty years and then go away, but I claim, "This is my property." Wherefrom your property comes? Before your birth the property was there, and after your death the property will remain there for thousand and millions of years. Wherefrom you claim your property? You have no property. You are simply an outcomer, a guest. So you should accept that this is Kṛṣṇa's property; this is God's property. You are falsely claiming that it is your property. It is not your property. So when Kṛṣṇa asks you that "Give Me in charity," so that-you are foolishly thinking that it is your money-Kṛṣṇa is just trying to take your money so that your false consciousness may be dispelled. Therefore He is.

Just like there is a nice story, Bali Mahārāja. Bali Mahārāja, he became a very strong king, and he… Nowadays, as in the modern age, we find a strong government or a strong king, he simply tries to conquer other countries. Formerly they were able to conquer other planets also. They were so powerful. So this Bali Mahārāja became so powerful that he conquered many of the higher planets of the demigods, so he became a disturbing element. So God, as incarnation of Vāmanadeva, He… Bali Mahārāja was also a grandson of a great devotee, Prahlāda Mahārāja. He had that blood of devotional blood. He had some devotion to Lord Kṛṣṇa also. But at the same time he was king. He was conquering life. He was making disturbance like that. So all the demigods prayed to Kṛṣṇa to settle up this thing. So Kṛṣṇa as Vāmanāvatāra, incarnation of Vāmana… Dwarf. Vāmana means dwarf. He went to Bali Mahārāja, and He was brāhmaṇa. So as a brāhmaṇa boy, so He asked some charity because the kṣatriyas, the kings, are meant for give in charity. So he was very much pleased to see that beautiful dwarf boy: "Yes, what do You want? I will give You charity." But his spiritual master, so-called spiritual master, he could understand that "This boy is Viṣṇu, God Himself. He has come to cheat this Bali." So he asked his disciple, "Don't promise any charity to Him. Because He is God, He will take your everything. Once you agree to offer something, then He will take yourself also." God is very intelligent. Once you engage yourself in Kṛṣṇa consciousness, there is no way out. You cannot go out. You cannot go out. He is so kind. As once you become sincerely a surrendered soul to Kṛṣṇa, then there is no way out. You have to be Kṛṣṇa conscious. You have to continue to be Kṛṣṇa conscious. You cannot do otherwise. So this guru, the so-called guru, he thought, "Oh, if Kṛṣṇa, the vāmana God, if He takes away everything from my disciple, then how I shall live? I am living at his cost, and if he becomes a beggar, then I also become beggar." So he was very cautious. He said, "Don't promise. Don't promise." "Why? He is a little boy. Let me give Him something." "No, no, He is not little boy. He is God." "Oh! He is God! Oh, then you ask me not to give Him? And you formerly taught me that everything should be given to God. Now God is at my door, and you ask me not to give? Oh, I reject you. I don't want you, a spiritual master like you." So any so-called spiritual master who is against God, he should be at once rejected just like Bali Mahārāja.

So Bali Mahārāja is one of the mahājanas whose footprints we have to follow. He has given tacit example. Anyone who is against God, he should be at once rejected. Never mind what he is. Yes. Never mind what he is. He should at once be rejected. This is the example of Bali Mahārāja. So Kṛṣṇa also approached him as a beggar. So here is also… He is… "All right. You are very powerful king. You have got much wealth. You think that yourself, that you are very much charitably disposed. All right, give Me something." So Kṛṣṇa is so kind. Dadāsi yat. If you are in cha…, give for…, charity, charity for Kṛṣṇa. Eating for Kṛṣṇa. Working for Kṛṣṇa. Sacrificing for Kṛṣṇa. Everything for Kṛṣṇa. Then you become perfect. Yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya [Bg. 9.27].

Tapasya. Tapasya means penance. Now people are… There are great scientists, great philosophers, great thinkers. They are engaged in great penances. They are taking very severe type of pains for discovering something. We have got that tendency. Just like we have discovered this atomic bomb. That required some penance or austerity. But Kṛṣṇa says that "Don't discover atom bomb, but discover Me. If you are so painstaking, if you are so great scientist, discover Me." "Oh, that is not possible. We can kill. That is possible." So this is going on. That tapasyasi, kuruṣva mad-arpaṇam. Everything should be done for Kṛṣṇa. That is the greatest civilization. That is the perfection of civilization. That is peaceful civilization, everything for God. Thank you very much. Any question? (end)

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Bhagavad-gītā 9.27-29

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New York, December 19, 1966

Prabhupāda:

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam
[Bg. 9.27]

Now, here is a general prescription for all people for transcendental realization of Kṛṣṇa consciousness. Yat karoṣi, whatever you do, it doesn't matter. So you do it for Kṛṣṇa. And how to do it we discussed in the last meeting, that you are doing something; simply change the consciousness that you're doing for Kṛṣṇa. Nobody is inactive. It is not possible. You cannot be inactive even for a second. Because as living entities, our position is that we shall be always active. Don't you see? As soon as I am out of this body, the body has no more activities. All activities stopped. Again, when I enter another body, my activities from the womb of my mother begins. At the age of seven months only, the child becomes active. So spirit soul is always active. So all these activities should be dovetailed in Kṛṣṇa consciousness, yat karoṣi, whatever you do.

śubhāśubha-phalair evaṁ
mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā
vimukto mām upaiṣyasi

Now, here is a neutralization formula. Whatever we are doing, it has got some reaction. If we do pious acts, there is good reaction. If we do impious action, there is reaction also. So every action has got its reaction. That we can experience in this material world, that if we eat more, the reaction will be that for two days there will be indigestion. Similarly, this material world is so situated that every action has got its reaction. But Kṛṣṇa says that if you act in Kṛṣṇa consciousness for Kṛṣṇa, then there will be no reaction. Śubhāśubha-phalair evaṁ mokṣyase karma-bandhanaiḥ.

In the Fourth Chapter we have discussed that what sort of work we shall do? That is prescribed. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Karma-bandhanaḥ means you become bound up by the resultant reaction. But if you act for yajñārthe-yajñārthe means for Viṣṇu or Kṛṣṇa-then there will be no reaction, śubhāśubha. Śubha means good, and aśubha means bad. So reaction, either good reaction or bad reaction, you have to take this body. Suppose your… As a result of your good action, you are going to take your birth in the Rockefeller family of America. That's all right. But so far your body is concerned, the body itself is miserable. Don't think that because you are getting your body in some rich family, or in other higher planets, in the demigods planet where you can have a long duration of life… But still, you have got the material body. And as soon as you get this material body, the reaction of the material body-threefold miseries and the miseries of birth, the miseries of death, the miseries of old age, and the miseries of disease-will continue. Because you are rich man, so you are not immune from the material miseries. That will affect. Therefore all these material affection will continue either you do good work, either you do bad work.

So here it is said, Lord Kṛṣṇa says, śubhāśubha-phalair evaṁ mokṣyase: "If you dovetail your activities in Kṛṣṇa consciousness, then you become liberated from all reactions, either good or bad." Transcendental. Because in Kṛṣṇa consciousness you are not achieving any future reactionary resultant… Your place will be transcendental. You will be transferred to the spiritual world. Therefore you are free from all reactions. Just this Bhagavad-gītā, beginning, Arjuna was thinking of so many reactions for his fighting, but when he understood that "If I fight for Kṛṣṇa, there is no reaction," then he fought. So here it is also clearly stated that if you act for Kṛṣṇa.

Suppose… Now, ordinarily… Now, dadāsi yat. Dadāsi yat means charity. Charity according to karma-kāṇḍīya-vicāra, fruitive activities. Suppose if I give you some charity, say, hundred dollars I give you in charity, the reaction will be that I will have to realize four hundred dollars from you. That is the law of nature. Besides that, if my money is accumulated in some impious activities and if you take my money, you will have to suffer. You have to share my reaction. These are the laws of karma, very subtle laws of karma. So, now, if you give charity for Kṛṣṇa activities, then there is no reaction. The… Of course, there is reaction. That is called transcendental reaction, that you will gradually become elevated into Kṛṣṇa consciousness. So dadāsi yat. Therefore everything should be done for Kṛṣṇa. And if you do like that, then you will neutralize the actions and reactions. Śubhāśubha-phalair evaṁ mokṣyase. You become liberated. Sannyāsa-yoga-yuktātmā vimukto mām upaiṣyasi. And this sannyāsa, renunciation, means to become free from the actions and reactions. That is called sannyāsa.

Sannyāsa does not mean that simply taking this orange colored cloth. Sannyāsa means to become free from the actions and reactions. Because in the material activities we are always creating actions and reactions, so at a certain stage of your life it is recommended, according to the Vedic standard of, I mean to say, order of society, one has to accept the sannyāsa order so that he may be free from the actions and reactions. And how one can become free from reactions and reactions? Simply by acting for Kṛṣṇa. Even externally it appears that you are doing some bad work, still, it will have no reaction. It does not mean that we shall entail our activities with some impious motive. No. Of course, a devotee cannot do that. But even supposing that you have done something which is impious, which you ought not to have done, still, it will have no reaction, because the assurance is there: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. The Lord will save you from the reactionary result of even impious activities. Sarva-pāpebhyaḥ. Pāpa means sinful activities. So a devotee never acts sinful, but supposing that he sometimes consciously or unconsciously does something, there will be no reaction. That is the formula. Sannyāsa-yoga-yuktātmā vimukto mām upaiṣyasi. And so long you are not liberated from the actions and reactions, you cannot be liberated. You cannot be liberated.

Now, pious activities… Suppose in my whole life I have never done anything impious thing; I have done simply pious activities. So the result of pious activities is janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. By pious activities, in your next life you can get your birth in a very highly respectable, aristocratic family. Janmaiśvarya. You can get a great amount of wealth. And janmaiśvarya-śruta. You can become a highly educated scholar, or you can become a very beautiful. You have a very beautiful body. These things are the result of good activities, result. Now, suppose I get all these things. That is not my liberation. But we are for liberation. We want to get out of this material contamination. So good work or bad work, that will not lead me to liberation. The bondage is there. But if you act for Kṛṣṇa or you act in Kṛṣṇa consciousness, then you are liberated. And liberated means you are at once transferred to the spiritual world. Mām upaiṣyasi. Mām means "You can get Me. You can get Me."

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham
[Bg. 9.29]

The Lord says that "I am neutral." God is neutral. Samo 'haṁ sarva-bhūteṣu. Samatā means… This point we have discussed, sama, how God is neutral, sama. If He is sama-sama means neutral-then how we find different grades of people or different grades of species of life? That is samatā. Now, I will give you a crude example. Suppose I am a shopkeeper. I have got different varieties of goods. Now, if you pay me less, then I can supply you inferior quality of goods. Another customer is paying me a good amount; then I will supply you superior quality of goods. Now, I supply to some customer inferior quality of goods; to another customer I supply superior quality of goods. Is there any partiality? No. That is not partiality. So God gives you result of your actions. Samo 'ham. He is impartial. If you do good acts, then you get good result. If you do bad acts, then you get bad result. That is samo 'haṁ sarva… This is the common, common formula. The Lord says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ. It is not that somebody is suffering because God is envious upon him. No, God is not envious. He is suffering his own activities.

Same example we can give: Just like a person is ordered by the high-court to be condemned to death. He will be punished, death punishment. Does it mean that the high-court justice is enemy of that particular person? No. He is not enemy. He has created such situation that he is condemned to death. The high-court judge is not responsible for that. He simply administers the, I mean to say, intricacies of law, of the state. Similarly, there are agents of Lord in the material nature and so many, there are agents we do not know. But there, in the śāstras, we have the Yamarāja, or there is justice department. Everything is there. So he is neutral. It is not that God is kind to somebody and unkind to some other, no. His position is always neutral.

Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti. Dveṣya means anyone whom I, upon whom I am envious. Of course, our nature is to become envious, even to enemy or friend. Even a friend, I mean to say, develops his material condition, economic development, then we become envious. That is one of the nature of the conditioned souls. Even my son becomes something greater than me, I become envious. So this is nature. So, but God has no such, I mean to say, crude qualities. He is not envious of anyone. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Nobody is very dear to Him, and nobody is an enemy. "But," He says especially, ye bhajanti tu māṁ bhaktyā, "anyone who is engaged in devotional service and Kṛṣṇa consciousness," mayi te, "he always remains with Me," mayi te teṣu ca api aham, "and I am also with him." Just see. Just a devotee cannot be separated. An unalloyed devotee, he cannot be separated from God.

Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Premāñjana. When you have got your developed love of God… This is quite natural. Just like you somebody, loves somebody. You love some person or… You always think of him. That is quite natural. Anyone. That is the objective of love. But because we are…, our love in this material world is a perverted reflection of the love of God, love can be applied only to God. In this material world there is no love. It is all lust. There cannot be any love. The word love can be applied only to God. So these are only perverted reflection, what is going on in the name of love. There is no love. So the nature of love is this, that the lover wants every moment to see without any remuneration, without any return. That is real love.

Real love is described by Lord Caitanya. His love of God is being expressed in one verse, that āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanāt: [Cc. Antya 20.47] "My Lord Kṛṣṇa, You embrace Me or trample Me down at Your feet. Whatever You like, You can do. And You make me brokenhearted by not being present before Me." Because lover wants to see his lovable object. But if the lovable object does not come he becomes brokenhearted. So Lord Caitanya says, ”I am trying to see You, but You do not come. That’s all right. I am brokenhearted, but still, I shall continue to love You. I cannot detract Myself from this love.” This is pure love. This is pure love. So Kṛṣṇa says, ye tu bhajanti māṁ bhaktyā. One who is, I mean to say, entrapped in such love affairs with God, don’t think that God is forgotten. God is also thinking in that way. Although you do not see, but you see. Those who are advanced in spiritual consciousness, Kṛṣṇa consciousness, they always see Kṛṣṇa, always see Kṛṣṇa. Similarly, as the devotee sees always Kṛṣṇa, similarly Kṛṣṇa also always sees that devotee. This is reciprocation. Although He is neutral… He says, ”I am neutral, but still, I cannot deviate Myself from My devotee. Who is always thinking of Me.” This is His admission.

There is another admission by Kṛṣṇa about the gopīs. The gopīs loved Him so extensively that Kṛṣṇa admitted that ”I cannot return your loving dealings. I am unable. So please be satisfied with your activities. I cannot return.” Now, just see. God, who is so powerful, He fails to return the loving objective of the devotee. Samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ, ye tu bhajanti māṁ prītyā. Prītyā means ”with love.” We should worship… The word worship is not applicable to the Supreme Personality of Godhead. The exact word is sevā, bhajanti. Here it is bhajanti. Whenever you’ll find the dealings between the Supreme Lord and the devotee, the word is used, bhajanti. The bhajanti word cannot be translated into worship. Worship means pūjā. Pūjā. Just like a worthy gentleman comes; I give him all reception. This is called pūjā. There may not be love. That is only etiquette. But love is different thing.

So here it is said, ye bhajanti tu. Bhajanti means render service in love. When there is question of love, there is service. Without service… We have got practical experience. Suppose if I love somebody and if I don’t give him something, don’t eat something or give him something eatable, then what kind of love it is? That is not love. Love means bhajanti, render service. That is love. That is the beginning of love. So even there is no love, if you, under the prescribed rules and regulation if you simply render service, then you will develop love.

This śravaṇaṁ kīrtanam [SB 7.5.23], the class which we are holding, that you are hearing and I am speaking, this is the beginning of love of God. Unless we hear of God, ādau śraddhā. You gentlemen, ladies, you come here with some faith. So this faith is the basis of developing love. Ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā tato ’nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. So we have forgotten our relationship with Kṛṣṇa. Therefore there is no question of love at the present moment. But we can develop this love by this process, śravaṇaṁ kīrtanam. Bhajanti. Bhajanti means bhakti. Bhakti. The beginning of bhakti, or devotional service, is to hear, is to chant and hear. Unless there is chanting, there is no question of hearing. Hear means somebody must be chanting. Either we chant with musical sound or we chant by lectures of Bhagavad-gītā, this is all chanting. And the others, they are hearing. So this hearing and chanting is the beginning of bhakti, or devotional service. Here it is recommended, ye tu bhajanti māṁ bhaktyā. Anyone who with devotional love begins this service of hearing and chanting… Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. Smaraṇam. Smaraṇam means remembering, smaraṇam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So these are the nine processes of bhakti: hearing, chanting, remembering, offering foodstuff, and cleansing the temple, and offering your earning… Yaj juhoṣi yaj juhoṣi. Everything, reciprocated dealings. They are not inactivity. This is the bhakti. So anyone who engages his service, his prāṇair arthair dhiyā vācā, service to be rendered with life, with wealth, with words, and with intelligence… Intelligence. No unintelligent man can serve the Supreme Lord. Kṛṣṇe yei bhaje sei baḍa catura. Only the intelligent class of men, they can serve Kṛṣṇa, not the unintelligent class. So everything should be done with intelligence, buddhi. Prāṇair arthair dhiyā. Dhiyā means by intelligence. And vācā, by words. By your money, by your life.

So this is the reciprocation of dealings of devotional service with Lord. And if there is any devotee who is constantly engaged in such reciprocation of devotional service, God will never forget him. Teṣu te mayi: ”As he is always unto Me, similarly I am also unto him.” So there is no question of disappointment. Svalpam apy asya dharmasya trāyate mahato bhayāt. If you do little thing for the service of the Lord, it is noted in the notebook of Kṛṣṇa. Don’t think that your labor is going in vain. Everything, whatever you do sincerely, that is noted. It is clearly stated here, teṣu te mayi: ”As they are always, constantly thinking of Me, similarly, I am also constantly thinking of Me (them), how he can make further development, how he can come to Me very quickly, how he can be free from all contamination of the…” He will give you intelligence. That is stated in another place. You will find in the Tenth Chapter. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam: [Bg. 10.10] ”Those persons who are always engaged in love and devotion in My service,” buddhi-yogaṁ dadāmi tam, ”I give them intelligence.” Because intelligence required. A fool cannot make progress in Kṛṣṇa consciousness, only the intelligent person. And that intelligence is supplied by God. He supplies. Dadāmi buddhi-yogaṁ tam: ”I give him such intelligence.” What kind of intelligence? Yena mām upayānti te: ”By which he can quickly come to Me.”

So therefore our duty is to engage ourself in Kṛṣṇa consciousness. There are, at the preliminary, rules and regulation. And if we follow, if you follow those principles, it is not very difficult thing to see God or to become acquainted with God intimately. God is very cheap if we adopt the means. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Adurlabha. Adurlabha, very cheap. To whom? To the pure devotee. But to others, those who are, I mean to say, mongering in philosophical speculation and manufacturing something, some hallucination, it is not possible to have a relationship with God. But adurlabham ātma-bhaktau: He is very cheap to the pure devotee. So our duty is to become pure devotee by practice of this Kṛṣṇa consciousness, and this is not at all difficult. This chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, if you chant, you will realize how you are making progress, and gradually… Kṛṣṇa is within you; God is within you. He will give you intelligence that ”You do this way. You do that way.” Everything will be clear, and the result will be tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] ”After leaving this body you will come to Me.” Then your human life is perfected. Follow this Kṛṣṇa consciousness. Thank you very much. (end)

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Bhagavad-gītā 9.29-32

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New York, December 20, 1966
Prabhupāda:
samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham
[Bg. 9.29]

The Lord says that "I am… Although I am equal to everyone…" God is nobody's enemy and nobody's special friend, just like the king, the government, nobody's enemy, nobody's friend. As you act, so you get result. Similarly, for common man, there is no special favor from God. Ye tu bhajanti māṁ bhaktyā. Ye tu. This tu means "but." Here is a word, but. But means just like we sometimes say that "I am such and such, but…" "But" means there is something special. So this word is used here, tu. Tu means "but." What is that "but?" Ye tu bhajanti māṁ prītyā: "Anyone who is engaged in devotional service of Me, so for him I have got special attention." Ye tu mām…, ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham: "As he is always, constantly engaged in My service, similarly, I am also engaged always in his service," the Lord says.

Here one passage is quoted by a great commentator, Baladeva Vidyābhūṣaṇa, that bhagavān bhakta-bhaktimān. Just like we become devoted, similarly, God also becomes devoted to us. You don't think that one-sided devotion. No. Just like love is never one-sided. Love is reciprocation, reciprocation. Similarly, although God is great, He becomes a devotee of the devotee. He takes pleasure in that way. It is clearly stated that "I also try to devote Myself for his service." As we take pleasure in serving God, similarly, God also takes pleasure by serving the devotee. That is reciprocation. Now, this śloka we have already discussed last day. Next śloka is

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

So now, somebody may say that "If a devotee is engaged in the service of the Lord, that's all right, but if his behavior is not up to the standard, then what happens to him?" Of course, a devotee is naturally developed, developing the twenty-six good qualities, but even if he does not develop those qualities… Of course, that very quality, that he is a devotee of Kṛṣṇa, that is sufficient. But still, if somebody is not up to the point, but he is unflinching, not moving, he is perfect devotee of Kṛṣṇa, then Lord Kṛṣṇa says, api cet su-durācāraḥ. Api cet su-durācāraḥ. Durācāraḥ means his conduct is not good, and su-durācāraḥ means still further. So api cet su-durācāro bhajate mām ananya-bhāk. Ananya-bhāk means "Without deviating his attention to any other demigod or any other business, if one is simply cent percent engaged in My service, but his character is, general activities are not so to the point, still," the Lord says, sādhur eva sa mantavyaḥ [Bg. 9.30]. Sādhu means a pious man or a religious man. Sādhu means the honest man and all good qualities. Still, although he is found that he is not to the standard, but his only qualification is that he is acting in Kṛṣṇa consciousness sincerely… It may be…

Suppose I have got some bad character from the beginning of my life, but I have understood that "Kṛṣṇa consciousness is very nice. I shall take to it." So I am trying, trying my best. But at the same time, because I am habituated to something, I cannot give it up. Although I know that this, my habit, is not good, but still, habit is the second nature. I cannot give it up. So Lord Kṛṣṇa recommends that "Still, he is good. There is no question that he is not a sādhu or he is not an honest, he is not religious man. That simple one qualification, that he is Kṛṣṇa conscious, and he is acting sincerely, but failing sometime, but still, he is to be taken as sādhu." Sādhu means honest, religious, pious. Sādhur eva sa mantavyaḥ [Bg. 9.30]. And one may say that "Yes, because he is devotee of God, devotee of Kṛṣṇa, we may call him sādhu, but not cent percent." But Kṛṣṇa says, "No, cent percent sādhu. In spite of his bad character, he is cent percent sādhu."

So this is the recommendation. Why? Why is Kṛṣṇa stressing on this point, that "whatever he may be, still he is honest, he is sādhu, he is religious, he is pious"? Why? That is to be understood in the next… So this su-durācāraḥ… Su-durācāraḥ means that according to time, according to circumstances, according to so many… There are influences. Just like I have come to your country. So so far rigid regulation and rules are concerned, in the beginning, of course, we do not find such opportunities to strictly follow. But still, we should not give so much attention for the regulation or strict rules and regulation. But we must see how much a person is advanced in Kṛṣṇa consciousness. That we have to see. And if we go on criticizing everyone, "Oh, you are not doing this. You are not doing this," so many things according to Vedic culture… There may be so many things, but we are not concerned. As far as possible, people should be given chance to develop Kṛṣṇa consciousness. Rūpa Gosvāmī, one of the big ācāryas, he says, yena tena prakāreṇa manaḥ kṛṣṇe niveśayet: "The first business is somehow or other people should be Kṛṣṇa conscious." So far rules and regulations are concerned…

yena tena prakāreṇa
manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur
etayor eva kiṅkarāḥ

If one takes to that line of activities, Kṛṣṇa consciousness, then all things, all regulation, will follow just like a servant follows a master. If the master starts, the servant follows. Similarly, these things, rules and regulation, that will follow automatically. In the next śloka the Lord says, kṣipraṁ dharma: "Because he has taken to that Kṛṣṇa consciousness, very soon he will be perfect pious man." This process will help him. Don't be too much anxious, "Oh, I am not in such a way. I am not in such way." Whatever way you may be, you just take to this Kṛṣṇa consciousness, very easy thing. If you take this Kṛṣṇa consciousness, chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare very sincerely and regularly as far as possible by following the rules and regulation, this Kṛṣṇa consciousness will help you to become a perfect and pious man very soon. Kṣipram. Kṣipram means very soon.

Just like in the material world, suppose if you want to sit on the bench of a high-court judge, you will have to acquire so many qualifications. You have to be a very big lawyer, and government must recognize that you are good lawyer. Then there will be so many recommendation by the Bar Association, by the lawyers. Then you can be recommended. But here the process is just that any way you sit down on the high-court judge, then all education will come to you. Don't you see how nice it is? Any way, if somebody takes to Kṛṣṇa consciousness, naturally and generally it will be found that he is becoming gradually a perfect pious man, perfect honest man. That is the thing. Kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati.

Śaśvac-chānti. Because he will relish. He will relish this Kṛṣṇa consciousness so nicely that he will give up all nonsense automatically: "I don't like it, don't like it." This is the process. He will give up automatically. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Paraṁ dṛṣṭvā nivartate. The whole world is after sense gratification, but a Kṛṣṇa conscious person, just very soon he will find that "All these nonsense, oh, there is no happiness." He will give it up. He will give it up. It is so nice thing. Some way or other, if you take to Kṛṣṇa consciousness, your reluctance for sense gratification will automatically come, automatic… You haven't got to train yourself that "How to stop my sense gratification?" If you simply go on chanting Hare Kṛṣṇa sincerely. And what is that process? Chanting and hearing. When you chant, you hear, and you will enjoy. And you will enjoy so nicely that you will give up all that is not wanted in the advancement of his spiritual life. Kṣipram. This is recommendation by Kṛṣṇa Himself, not that I am advertising. Because I am preaching here Kṛṣṇa consciousness, therefore I am advertising, "The candidate may take it." But Kṛṣṇa Himself says. Kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati. Śānti means very soon he attains that perfect eternal happiness. Perfect peaceful life, eternal life, blissful life, he very soon attains.

And why? Kaunteya pratijānīhi. Pratijānīhi: "My dear Arjuna, you can declare this to the world. You declare." Why Kṛṣṇa is not declaring? Kṛṣṇa is declaring through His devotee because Kṛṣṇa has a promise that "I shall protect My devotee." If a promise is there by the devotee, that cannot be violated. Kṛṣṇa can… Because He is God, He can violate His own promise because He is supreme. But He wants to protect His devotee; therefore He is trying to give the declaration through His devotee that "It will be protected."

I will give you one example how Kṛṣṇa sometimes breaks His promise. It is very nice story. Kṛṣṇa, when He joined Arjuna, He promised from His own side that "Because the fight is between your brothers, so it is not My duty… Because both of you are My relatives, so it is not My duty to join one party and not to join another. But because I have divided Myself-Myself, one side, and other side, My soldiers-but Duryodhana has decided to take My soldiers, not Me, so I shall join you. But I shall not fight. I shall not fight. I may take some work which may assist you." So Arjuna offered, "Whatever work You like, You can take." So He said, "All right. I shall drive your chariot." So Kṛṣṇa's promise was that He will not fight. But at a time when Arjuna was perplexed by fighting with Bhīṣma… Bhīṣma was the greatest fighter, although he was very old man. Duryodhana incited him that "Because the other side are your very pet grandsons, you are not fighting fully." That was the complaint of Duryodhana. So in order to encourage him, Bhīṣma said to Duryodhana, "All right, tomorrow I shall finish all these five brothers. Tomorrow I shall finish. And I have got now special arrows for killing these five chivalrous brothers."

So Duryodhana was very intelligent. He told, "All right, please keep these five arrows with me for the night. I shall deliver you tomorrow in the morning." "All right, you take it." And Kṛṣṇa understood. Kṛṣṇa is, everything knows, past, present and future. Kṛṣṇa knew it that "Bhīṣma has now promised. He will kill." So He asked Arjuna-this is also politics-that "You go to Duryodhana. Do you remember that Duryodhana"-Duryodhana is elderly than Arjuna-"that he would keep some promise which was offered to you?" Duryodhana told him, "Arjuna, whenever you want something, I shall give you." "Now this is the time. You can go." "And what is that?" "Now, he has got five arrows for killing you. You should take and come to Me." So after fight, they were friends. So Arjuna went to the camp of Duryodhana, and he was well received. "Well Arjuna, come on. What do you want? Come on. Sit down. Do you want anything from me? If you want, I can stop this fight. I can return you this…" Arjuna said, "No. I have not come to you for begging my kingdom. Fighting will go on. But I want… You promised something." "Yes. I know. I offer you. What do you want?" "Now, I want those five arrows." At once he delivered.

And this information was carried to, I mean to say, Bhīṣma. Bhīṣma knew that "Kṛṣṇa is very cunning also. He will save His devotee. So He has done this. All right, in spite of Kṛṣṇa… He has broken my promise, and tomorrow I shall see. If Kṛṣṇa does not break His promise, then His friend will be killed. I will fight in such a way." So he was fighting in such a way that Arjuna became almost dead. Then at that time, Kṛṣṇa… The chariot was torn into pieces, and Arjuna fell down. And then Kṛṣṇa took up one of the wheel of the chariot and came before: "Now, Bhīṣma, you stop this fighting; otherwise I will kill you." Bhīṣma at once gave up his arrow, and he offered, "All right. Kill me." So thing is that because Bhīṣma promised that "I shall kill Arjuna tomorrow," and Kṛṣṇa also promised not to fight, just to save these two devotees, Arjuna and Bhīṣma-Bhīṣma also was a great devotee-just to show him that "I am breaking My promise. Please stop…" He wanted that "Either I shall break My promise or you shall kill Arjuna. So better see that I have broken My promise." So in this way, sometimes, for devotee, He sometimes breaks His own promise.

So here Kṛṣṇa says, kaunteya pratijānīhi. "You promise so I shall protect your promise." And what is that? Na me bhaktaḥ praṇaśyati: "Anyone who has taken to Kṛṣṇa consciousness, he will be never destroyed. He will never be destroyed." Na me bhaktaḥ praṇaśyati. What is that destruction? The destruction is… Of course, a living entity is never destroyed so far his constitution is concerned. Na hanyate hanyamāne [Bg. 2.20]. The destruction of this body is not his destruction. The real destruction is that when we lose our spiritual consciousness, we lose our identity, that is destruction. That is destruction, that now, in our material conception of life, we are practically destroyed because, destroyed in this way, because as spiritual being, I have got my eternal life, I have got my blissful life, I have got my knowledge, full knowledge, but here I am living in a wretched condition that my life is not eternal, I am not blissful, and I am not in full knowledge. So don't you think that we are already destroyed? We are thinking that "I am very much advancing in civilization," but unless you revive your original life of eternity and full knowledge and bliss, you should know that you are not advancing; you are being defeated by the illusory energy. This is destruction. Destruction of my real life is materialism.

So here Kṛṣṇa says, kaunteya pratijānīhi: ”Please declare in the world that anyone who has taken to this Kṛṣṇa consciousness will never be destroyed. He will never go back again to that material life of sense gratification and pull on this material existence full of miseries. He will be taken out. He will be taken out sooner or later. As he has taken to this Kṛṣṇa consciousness, he will be never destroyed.” Our destruction is… You always remember: our destruction means material existence is the destruction of our spiritual existence. Because destroyed does not mean that as spiritual being, I will be nowhere, no. This is my position, nowhere. I do not know. Just like I am being kicked like a football. I have no place. You have seen football playing. The football has no place. As soon as comes, somebody’s feet, he kicks. He goes to another body. He kicks. He’s another body-kicking. His only situation is being kicked, football. So we are just like football. We are being kicked up. Now I am American. Next time I shall be kicked up to China. Maybe. And from China, I will be kicked up to India. And from India, I shall be kicked up to Burma or kicked up to another place. This is going on. We do not know how we are being kicked up like a football from one place to another, one place to another. This is all false notion. How long I shall remain here?

Therefore this is the only way, Kṛṣṇa consciousness, to become perfect. Perfection means to attain spiritual life, eternity, blissful, and full of knowledge. That is waiting us. That is waiting us. Why should we refuse it? It is not a theory. Don’t think that Bhagavad-gītā is something, imaginary thing. No. People have taken to it. They have practiced. They have attained success. It is coming on since a very, very long time. It was first advised to the sun-god. Then, after many, many millions of years, again, five thousand years before, it was advised to Arjuna. So it is coming down. It is accepted by all great ācāryas of India, and it is being followed, still being followed. So take it. Don’t be destroyed. Take to Kṛṣṇa consciousness, and you will be saved. You will be saved from this destruction in the material…

Suppose if I am thrown into the ocean, that is practically my destruction. I may be very good swimmer, but that is no hope. That is no hope of my life. Any moment, I can go down into the depth of the ocean. Similarly, we are struggling very hard in this material ocean of existence, simply struggling. Just like a man is trying to save himself in the Atlantic Ocean, similarly, we are also trying here. This is not the process of getting yourself from the struggle-for-existence ocean. The thing is one must get you out from the ocean. Teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt [Bg. 12.7]. So Kṛṣṇa promises-you will find in the later, tenth, chapter, that ”Those who are in Kṛṣṇa consciousness, I promise I shall take him from this ocean of birth and death.”

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim
[Bg. 9.32]

Now, somebody may inquire, ”Now, to become a Kṛṣṇa conscious person, is there any qualification required? Bhagavad-gītā was spoken by Lord Kṛṣṇa. He appeared to be a Hindu, and it was spoken in India, and all the ācāryas, they are very learned men. They have adopted. But how we can take to this Kṛṣṇa consciousness? I am not… I do not belong to such particular creed or, say, particular country.” Now Kṛṣṇa says, ”No, that is not disqualification.” Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ. Pāpa-yonayaḥ… Of course, according to Vedic literature, there are mentions of pāpa-yoni. Yoni means species. Pāpa-yoni. Just like it is mentioned here, striyaḥ śūdrāḥ, striyo vaiśyās tathā śūdrās te ’pi yānti parāṁ gatim. Even the striyaḥ, even women, they are also classified amongst the pāpa-yoni. Pāpa-yoni means those who have got little facility for advancing themselves in spiritual life. So it is particularly mentioned here, striyaḥ, the woman class, śūdra-śūdra means the laborer class-and the vaiśya, mercantile class. Or less than that.

Because in India, according to the caste system, or varṇāśrama-dharma, the brāhmaṇa and kṣatriyas are considered to be the highest in the society, and the vaiśyas, a little less than them, and śūdras, they are not taken into account. In the similarly, woman class, they are taken as śūdra, śūdra. Just like the thread ceremony is given to the brāhmaṇa, kṣatriya, vaiśya, but there is no thread ceremony for the woman class. Although the woman is born in the brāhmaṇa family, she has no that reformation. Because striyaḥ, woman class, are taken less intelligent, they should be given protection, but they cannot be elevated. But here in the Bhagavad-gītā, He surpasses all these formalities. Lord Kṛṣṇa surpasses all these formalities. He is giving facility to everyone. Never mind what he is. In the social structure, you may consider that woman is less intelligent or śūdra or less purified, but in spiritual consciousness there is no such bar. Here Kṛṣṇa accepts everyone. Either you become woman or you are śūdra or a vaiśya or whatever you may be, that doesn’t matter. If you simply take to Kṛṣṇa consciousness, the Lord is there. He will give you all protection, all protection, and gradually He will help you. You are already…

One who is in the Kṛṣṇa consciousness platform, he is already in the liberated platform. Simply kṣipram: it will take some time only, kṣipram, but very soon he will be all right. So this is the proposal of Lord Kṛṣṇa, and this is the facility of Kṛṣṇa consciousness. So we should take this advantage of being Kṛṣṇa conscious. Never mind what we are. And that will help us in attaining the perfection of life. Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. It is very clearly declared here. Never mind what here he is or she is. Just take to this process of Kṛṣṇa consciousness and your progress and advancement of spiritual life is guaranteed. Thank you very much. Any question? (end)

Bhagavad-gītā 9.34

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New York, December 26, 1966,
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Prabhupāda:
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru

mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ
[Bg. 9.34]

This śloka, this verse we have already finished. The conclusion of the Ninth Chapter of Śrīmad Bhagavad-gītā, that, the Lord says that, man-manā bhava mad-bhaktaḥ. "Just always think of Me. Just become My devotee. And, if you want to worship, just worship Me."

Devotee: Anyone in the rear would like to move up, you could hear much better.

Prabhupāda: Yes, please.

Devotee: Come forward.

Prabhupāda: Come forward. Yes. And this is the process of devotional service. It is not very difficult. Everyone can execute. To think of God, to offer some obeisances to God, and to be, to serve something, to render some service unto Him, and just to become a party of God. That, just like we identify, everyone identifies to some party, either politically, socially or religiously, economically. We have got so many fields of activity. But, in each and every field, we have got a party feeling. You cannot avoid that. In political field, oh, we have got so many parties. Even in your own country, even there are democratic party or conservative party and this party, that party. Worldwide is also the capitalistic party, the communistic party. In our country also there is congress party. So party's already there. Socially also, oh, we are Christian, I am Jew, I am Hindu. Of course, this is religiously. And socially also. In India, there is very social party. So you cannot avoid this partyism. All ladies and gentlemen who are present here, I ask you, do you not belong to any party? Can you deny that "I don't belong to any party"? Oh, everyone belongs to some party.

Now spiritualism, spiritualism means that we should identify ourself as God's party. That's all. That is spiritualism. They ask so many things, that, why the materialists are called crazy by the spiritualists? Oh, that is also partyism. These materialists also call, say to the spiritualists, they are crazy. Just like we are, we have formed some Society of Kṛṣṇa Consciousness, and, and those who do not like it, they say we are crazy fellows. We are assembly of crazy fellows. And, similarly, we call others who do not associate with us, they are crazy fellows. So there is, we have written pamphlet, booklet, "Who is Crazy?". Now how to decide? You are thinking the Swamiji and the party, they are crazy. And we are thinking those who are materially engaged, they're crazy. Now how to decide it? Can you suggest any way how to decide it, how, who is crazy? Who will decide it? Everyone, two parties, when there is something disagreement, the two parties will say that, "You are in wrong," the other party will say, "You are…" Now who will decide it? That who is wrong? Can you suggest any one of you who'll decide? The world is going on in partyism and each opposite party is thinking that the other party is crazy. Now who will decide who is actually crazy? The actual… Then you have come to the point of reason, who is crazy?

Now just see. Take any common man. Not yourself, not myself. Any common man. If you ask him that, "What you are?", he'll say… His conception is that I am this body. Everyone will say. He'll give you some description that, "I am Christian." "I am Hindu." "I am Mr. Such and Such." "I am Mrs. Such and Such." Everything, whatever he or she will say, that is all due to this body. All due to this body. Everyone. When you say, "You are American," that means this is the body. Because by accident, by something, by some reason, you were born in this land of America. That is also another artificial name. The land is neither America nor India. The land is land. But we give some designation, "This is America." We make some boundary. This is United States of America. This is Canada. This is Europe, and this is Asia. This is India. So this is our name, but actually was there any history that the land is American, or the land…? Say, four hundred years before, or five hundred years before, was this land was known as America? You have named it, America. Say, some thousands of years before was this, this, the continent which is known as, I mean, Europe, can you trace out history, that it was known as Europe? They are all designations.

Just like we can say from historical point of view of Vedic literature, this whole world was known as Ilāvṛta-varṣa. Ilāvṛta-varṣa. And, later on, since the reign of one great king, emperor, his name was Bharata. He changed the name into his own name, Bhārata-varṣa. So this whole planet was now Bhārata-varṣa. Then, as the days go on, the some part of this world was, I mean to say, separated from the original Bhārata-varṣa, and it was called Europe or some other place. Just like you have got practical experience even in this age, that India, say about twenty years before, the area of India was including Burma, Ceylon and the modern Pakistan and everything. Now it is separated. Now they are calling this is Pakistan. Somebody's calling there is Ceylon. So this process is going on. Actually the land is neither Bhārata-varṣa, nor Asia, nor America, nor India, but we give this name. With the change of time, with the change of influence, they are all designations.

Fifty years before when some of you, of course, not all of you are fifty years old. Say, forty years before, or thirty-five years before, when you were, or twenty-five years before, when you were not born, can you say what was your designation? Were you American or Indian or Chinese or Russian, can you say? Say, after getting out of this body, do you think that you'll continue as American or Indian or Chinese or Russian? Suppose you are now in America, in the land of America. So next life you may be in China. Who can say? Because we are changing our bodies, you cannot say that we are not changing our bodies. Can you say that you are not changing your body? Yes, we are changing. When I was born, from the mother's womb, my body was so little. Now how I have changed my…? Where is that body? Where is that body when I was a child? Where is that body when I was a boy? Where is that body when I was a young man? I have got my photograph, my studentship. Oh, Swamiji, you were like this? Where is that body? Where it has gone? So we are changing, but I am the same man. I am thinking, "Oh, in my childhood, I was doing like this. Oh, in my youthhood, I was thinking like this. In my boyhood, I did so many things." Now where those days gone? If my body, everything has gone away? It is simply remembrance.

But still we are sticking to this body, and, when I ask you or when you ask me, "What you are?", I say something in relationship with this body. Are you not crazy? Can you tell, any of you, that you are not crazy? If you, I mean to say, so far your identification, if you identify with something which you are not, then are you not crazy? Are you not crazy? So everyone who identifies with this body, he's a crazy man. He's a crazy man. It is a challenge to the world. Anyone who claims God's property, God's land, God's earth, as own property, he's a crazy man. This is a challenge. Let anyone establish that this is his property, this is his body. You are simply, by nature, you are, by the tricks of nature, you are put into some place. You are put under some body. You are put under some consciousness, and you are dictated by the laws of nature. And you are mad after that. So everyone,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛteḥ kriyamāṇāni. Everyone is being pulled by the ear, just like a teacher takes to pull the ear of a student, and does like this… Similarly, we, every one of us under the complete clutches of the material nature, and we are being put, sometimes this body, sometimes that body. Now, fortunately, you have got human form of body. Oh, but, don't you see there are so many bodies? So many bodies. There are eight million, four hundred thousands of bodies, and, by the laws of nature, by the tricks of nature, you can be put into any kind of body according to your work. So you are completely under the grip of nature. This time, fortunately or unfortunately, I have got this human form of life, but next time I may get the body of a dog or the body of a god. That will depend on my work. But the laws of nature is working. The laws of nature, or the material nature, is forcing me that you accept it. You cannot say that, after my death, let me have my birth in America. Oh, how can you say? You are not authority. You are not authority. So this is stated in the Bhagavad-gītā,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everything is being conducted by the supreme laws of nature, but the foolish man thinks that I am something. I am independent. This is foolishness. Ahaṅkāra-vimūḍhātmā. Ahaṅkāra, this false egoism-ahaṅkāra means false egoism. What is that false egoism? That I am not this body, and I think I am this body. This is called false egoism. Therefore Śaṅkarācārya, I mean to say, he preached his mission that you are not this body. You are spirit soul. Ahaṁ brahmāsmi. Ahaṁ brahmāsmi. Now, still, when we try to realize ourself, self-realization, there also foolishness, or the dictation of the māyā, or illusory energy, continues.

What is that? Somebody's trying to realize his self. I am not this body. He understands that I am not this body. I am spirit soul. Then? If you are spirit soul, then what is your position? Oh, void. Impersonal. Spirit soul, that means voidness? Oh, there is nothing after finishing this body? This voidness? There are philosophers who preach voidness. After this, finishing this body, there is nothing. And other philosophers, impersonalists, they say that, as soon as this body is finished, my personal identity is finished. Do you think like that? Is it possible? So long I am in this body, this body is not actual I am.

It is just like a vehicle. Just like you are sitting in a car. The car is moving according to your desire. Not that the car is moving independently. So when you are in the car, so you are moving the car according to your desire, right or left, or this road or that road. Suppose, if you are out of the car, do you think that your personality is gone? Is it any reason? So this body is just like a car. It is said in the Bhagavad-gītā, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Māyā has placed you in this car because you wanted this sort of car. Just like you have got in your practical experience. Somebody has got better car, somebody has got, I mean to say, inferior car. Somebody has got truck. But they're moving. Similarly, these different bodies, they are like cars, and they are moving. Now suppose you are out of the car, either from the truck or from the Rolls Royce car or Chevrolet car or Ford car, do you think that your personality is finished? Because you are out of the car? Then how can you say that when you are out of this body, your personality is finished? What is your reason?

So this is another craziness. Just see how craziness follows. Void. Why void? I am so much intelligent. I am doing… I am planning so many. Because my body is finished, therefore everything becomes void? This void philosophy was contradicted by the (indistinct). There is no void. There is spirit. Now, if that spirit, when one comes to that spiritual self-realization, out of this body, then, if he's still further advanced in spiritual knowledge, then he'll seek what is my spiritual duty? What is my spiritual work? That is sanity. What is my spiritual work. Sanity, that is sanity. I cannot be void. I cannot lose my individuality and personality. That is nonsense. How can I? So long I am sitting in this body… Or take this same crude example. So long I am sitting on the car, I am displaying so much individuality, and so much discrimination. As soon as there is red signal, I stop my car. There is blue signal, green signal, I start my car. I'm using my consciousness. I'm working. And, simply by getting down from the car, I lose everything. I become void? What is this nonsense? No.

There is neither voidness, nor impersonalism. The Bhagavad-gītā does not agree to that. In the Second Chapter you have read it, that Kṛṣṇa, Lord Kṛṣṇa says that, "Arjuna, Myself, yourself, and all these persons who have come here to fight with one another, they were individual selves before, they are individual selves now, and they will continue to be individual selves in the future. So don't be mad that you shall not fight. Their, I mean to say, identity, spiritual identity, will continue." And, to make him understand, a very simple example was set before Arjuna that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

"My dear Arjuna, just like the living spark, the living self, is within this body from the womb of the mother, it is developing when, after the father's-mother combination, there is a form of body just like a pea, and then that pea-like form develops within the womb of the mother and, after ten months, there is no more space in the womb of the mother. So the child comes out and again grows. So the growth of the body is going on, or the change of the body is going on." Dehino 'smin yathā dehe [Bg. 2.13]. Dehe means in this body, and dehī means the person who is within this body, he is there, from that pea-like form. Because my form, my measurement is so small that we cannot see. It is not possible. It is ten-thousand, one ten-thousandth part of the tip of the hair. It is so small. So with our material eyes, or with your material conception, we cannot see the soul. But the soul is there, and the proof is, evidence is, because the soul is there, therefore the pea-like form, material body, is growing. Wherever there is growth…

There are six symptoms of presentation of, presence of the soul. Growth is one of the important. So growth. As soon as the soul is out of this body, no more growth. If the child comes dead, oh, there will be no growth. Oh, the parents will say it is useless. Throw it. So similarly, Lord Kṛṣṇa gave the first example to Arjuna that, "Don't think that the spiritual spark which is within the body, due to his presence, the body is growing from childhood to boyhood, boyhood to youthhood, from youthhood to old age. So therefore, when this body becomes useless, imperceptibly, the soul gives up this body." Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like we give up old dress and take another new dress, similarly, we accept another body.

And we accepted another body not according to my selection. That selection depends on the law of nature. That selection depends on law of nature. You cannot say at the time of death, but you can think of. You can say that, I mean to say, individuality and that selection is all there. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Just, at the time of your death, your mentality, as your thoughts will develop, you'll get the next birth according to that body. So the intelligent man, who is not crazy, he should understand that I am not this body. First thing. I am not this body. Then he'll understand that what is his duty? Oh, as spirit soul, what is his duty?

His duty is, that is stated in the Bhagavad-gītā in the last verse of the Ninth Chapter, that duty is man-manā bhava. You are thinking of something. Everyone of us, embodied, we think something. Without thinking, for a moment, you cannot stay. That is not possible. So this is the duty. You think of Kṛṣṇa. You think of Kṛṣṇa. You'll have to think something. So what is the harm if you think of Kṛṣṇa? Kṛṣṇa has got so many activities, so many literatures, and so many things. Kṛṣṇa comes here. We have got volumes and volumes of books. If you want to think of Kṛṣṇa, we can supply you so many literatures that you cannot finish with your whole life if you twenty-four hours read. So thinking of Kṛṣṇa, there is sufficient. Think of Kṛṣṇa. Man-manā bhava. Oh, I can think of you.

Just like a person who is serving some boss. Oh, he's always thinking of that boss. Oh, I have to attend there at nine o'clock and that boss will be displeased. He's thinking for some purpose. That sort of thinking will not do. Then therefore He says, bhava mad-bhaktaḥ. "You just think of Me with love." When the master, when the, I mean to, when the servant thinks of the master, there is no love. He's thinking for pound-shilling-pence. "Because, if I do not attend my office, just at nine o'clock, oh, there will be late, and I shall lose two dollars." Therefore he's thinking of, not of the master, he's thinking of that pound-shilling-pence. So that sort of thinking will not save you. Therefore He says, bhava mad-bhaktaḥ. "You just become My devotee. Then your thinking of Me will be nice." And what is that bhakti? Mad-bhaktaḥ. Devotional… Devotion means service. Mad-yājī. You render some service to the Lord. Just like we are engaged here always. Whenever you'll come you find us engaged some duty. You see. We have manufactured some duty. Just to think of Kṛṣṇa only.

Therefore our Society's name is Kṛṣṇa Consciousness, Society for Kṛṣṇa Consciousness. We have got so many literatures. Each and every boy is engaged. Somebody's printing, somebody's writing, somebody's typewriting, somebody's dispatching, somebody's attending letter, somebody's cooking. Twenty-four hours, we are thinking of Kṛṣṇa. How? Because we are engaged in the duties of Kṛṣṇa. So mad-yājī māṁ namaskuru. And what is that duty if you have no obedience? You have to obey. Therefore it is said namaskuru. You offer your respect. So bhakti minus respect, that is not bhakti. With love, with respect, with designated duties, if you be engaged in Kṛṣṇa consciousness, then your life will be successful. Not identifying falsely with this material body and engage yourself with all sorts of nonsense. That will never make you happy. The same thing, that…

Therefore what is the difference between materialism and spiritualism? The same typewriter is there. The same dictaphone is there. The same mimeograph machine is there. The same paper is there. Same, I mean, ink is there. The same hand is there. Everything is same, but everything is done for Kṛṣṇa's account. That's all, Kṛṣṇa's account. This is spiritualism. Don't think spiritualism something uncommon. You can turn the whole material world into spiritualism, if you simply become Kṛṣṇa conscious. This is spiritualism. Thank you very much. Now you… (end)

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Bhagavad-gītā 9.34

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August 3, 1976, New Mayapur (French farm)

Pradyumna: (leads chanting & reads translation:)

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

Prabhupāda: So what is the difficulty? Kṛṣṇa is recommending these four things: man-manā bhava, "always think of Me." You, man-manā bhava mad-bhaktaḥ. "You become My devotee." Unless you become devotee, you cannot think of Kṛṣṇa. That is automatic. If you think of Kṛṣṇa always, that means you are devotee. Otherwise, why a person wastes his time thinking of Kṛṣṇa? He can think of business. He can think of so many other things. Only the devotee can think of Kṛṣṇa. So if you think of Kṛṣṇa, then automatically you become devotee. Is there any objection? Who can think of Kṛṣṇa always? Not always even, think of Kṛṣṇa? Unless one is devotee? And to think of Kṛṣṇa, what is the difficulty? Huh? Is there any difficulty? To think of Kṛṣṇa? Thinking power we have got. We think so many… Our mind is never vacant. Always think something. We think of something always, twenty-four hours. That is mind's nature.

So if you simply think of Kṛṣṇa, then your life becomes successful. Where is the difficulty? Hmm? And the result is mām evaiṣyasi: by following these principles or thinking of Kṛṣṇa, which means to become a devotee… Man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. Anyone who is devotee, naturally he'll worship Kṛṣṇa. The temple is there, we worship. Then? Man-manā bhava, mad-yājī māṁ namaskuru. And worshiping Kṛṣṇa means, if you cannot do anything, you simply go and offer your obeisances, that's all. It is open to everyone. There is no restriction that such and such men can come and offer obeisances. No. Anyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Even born in low-grade family, it doesn't matter. So where is the difficulty? That we want to discuss. To become Kṛṣṇa conscious, is there any difficulty for any person anywhere, any part of the world? Let us discuss this point. Huh? You sit down properly. I say you, yes. So, discuss this point. What is the difficulty? Why people are not Kṛṣṇa conscious. But the process is simple. Man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. The result? Don't divert your attention. Mām evaiṣyasi, what is the next line?

Devotee: Mām evaiṣyasi yuktvaivam.

Prabhupāda: Yuktvaiva, yuktvā means connected. If you think of Kṛṣṇa, if you worship Him, offer obeisance, that means you are already connected. Yuktvaiva. What is the yuktvaiva meaning?

Devotee: Absorbed, being absorbed.

Prabhupāda: Then? Read the whole line.

Devotee: Mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ.

Prabhupāda: Ātmānam means Kṛṣṇa. He's the Supreme ātmā. Just like we love ātmā, every one of us. We, if there is some danger, then immediately we try to protect ourself, protect this body from danger. Why? Why do you want to protect this body from danger? What is the reason.

Bhagavān: They identify the body as the self and the self is part and parcel of Kṛṣṇa.

Prabhupāda: That is wrong conception, but actually, because I am living within this body, I want to give protection. This is the fact. Just like one protects his country because he lives there. Protects his house, protects his property because he has utilization. Similarly, because we have got utility for this body, we give protection. But when the living entity is no longer there within this body, there is no question of protection. It is thrown away. Even his father, mother or relatives, they take the body and throw away. In a different way, the body is thrown away. It has no more importance. So, then ultimately it comes that you love yourself. And you love yourself, but the self is the part and parcel of the Supreme Self. Therefore you love yourself because you love the Supreme Self. So therefore, ātmānaṁ mat-parāyaṇaḥ. Actually, everyone has got the loving propensity because he loves Kṛṣṇa. That is natural. So Kṛṣṇa says that simply by following this process, man-manā bhava mad-bhakto mad-yājī. Mām evaiṣyasi, you are trying to find out the supreme loveable object. So mām evaiṣyasi, come and let us live, loving one another. This is the goal of life.

Every one of us, we love Kṛṣṇa, but we are missing Him. Therefore we are placing our loving propensity wrongly, here, there, here, there, here, there, and we are becoming frustrated. Kṛṣṇa says that "If you simply follow this process, man-manā bhava mad-bhaktaḥ, you come to Me, come to your original lover." So where is the difficulty? To attain the highest perfection of life, where is the difficulty? Anyone can say that "Here is the difficulty"?

Devotee: You explain in Bhāgavatam, Śrīla Prabhupāda: Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām. "To those who are too attached to material enjoyment and material opulence the devotional service cannot take place." This can be one difficulty.

Prabhupāda: Because we want material happiness, therefore there is difficulty. So, material happiness, you have got experience, it cannot give us satisfaction. The big, big countries, America, in Europe, and so many, they have advanced in material happiness, but actually they are not happy. Material happiness cannot give us happiness. Happiness, when we actually come to Kṛṣṇa and love Him… Happiness means also love. Either you love your family or your country or your society or your wife, your children, by loving there is happiness. But this loving process is not giving us happiness. We are becoming frustrated. Therefore the real lovable object being Kṛṣṇa, if we make progress to that point, then we shall be happy. This is the point. Mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. So if this is concluded, then where is difficulty to execute Kṛṣṇa consciousness? That is my point. Now it is concluded that if we come to Kṛṣṇa and love Him, then that is the highest perfection of our life. Now to attain that highest perfection of life, where is the difficulty? That is the point I am asking.

Bhagavān: Only if one is envious of Kṛṣṇa.

Prabhupāda: Huh? Then there is no question of love, that is another thing, but if you actually want to love Kṛṣṇa, where is the difficulty?

Devotees: There is no difficulty.

Prabhupāda: That is my point. (laughter) If you don't want to love somebody, then there is no question of process. But if you know, by loving such and such person you'll be happy, then there is process and the process is very easy. And open to everyone. That is my point. Now discuss on this point.

Devotee: Sometimes devotees, they want to love Kṛṣṇa, but they fall down, they can't seem to

Prabhupāda: No, no. They want to love Kṛṣṇa, but they divert their love to other things. That is the difficulty. If you want to love Kṛṣṇa, then follow this-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. If you love Kṛṣṇa, then why you are diverting your attention? You are worshiping Deity, you are thinking of loving some woman. That's all. Huh? Why you are diverting? If you love Kṛṣṇa, you are engaged in Kṛṣṇa's service, just decorate nicely. Why you are diverting your attention? That means I'm not yet convinced that by loving Kṛṣṇa I'll be perfect. That is the difficulty.

Bhagavān: In the Bhagavad-gītā Kṛṣṇa says ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11], as they surrender…

Prabhupāda: Everything is said there, we are discussing one point, that, one is, if we are convinced, that requires education. Love, we are being frustrated every point. Now when the perfectional point we shall come, that is by loving the original objective. There are so many examples. Just like a child, he is not happy in another woman's lap, cries. But as soon as he comes to the lap of his own mother, he's immediately happy. So, we are trying to be happy so many ways, but we are not becoming happy. When we come to the real point of loving Kṛṣṇa… Love is there. I want to love somebody, everyone, but that is not being properly utilized. Therefore we are unhappy. So when you come to the stage of loving Kṛṣṇa, then you'll become happy. This is the point. That is being instructed by our Kṛṣṇa consciousness movement. Now to love Kṛṣṇa, Kṛṣṇa never says that "In order to love Me, you have to go to the factory or to work somewhere fifty miles away from home." He does not say all this. Simply, man-manā bhava mad-bhakto mad-yājī. The question may be raised that if I want to love Kṛṣṇa, then how other things will go on? This question may be raised. Kṛṣṇa never says that "You have to go to the factory, earn money, and then you can love me." He never makes this condition. Is there any condition? (laughter) Now practical person will say "If I think of Kṛṣṇa always, then wherefrom money will come?" This question may be raised. How you'll answer it?

Bhagavān: Kṛṣṇa says yoga-kṣemaṁ vahāmy aham [Bg. 9.22].

Prabhupāda: Ah, find out this verse.

Bhagavān:

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham
[Bg. 9.22]

"But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have."

Prabhupāda: The same thing. This meditation is man-manā bhava mad-bhaktaḥ. Always think of Kṛṣṇa. So those who are engaged in this way, always thinking of Kṛṣṇa, worshiping Kṛṣṇa, for such persons, Kṛṣṇa says yoga-kṣemaṁ vahāmy aham [Bg. 9.22], "I personally carry all the necessities of life. I personally carry." My point is that here in this New Māyāpura, if you simply carry on this man-manā bhava mad-bhaktaḥ, then all your necessities will come automatically, don't bother. (laughter) That is my point, Yes. You'll get sufficient food, sufficient milk, sufficient fruits, flowers, all necessities. Simply you act on behalf of Kṛṣṇa and think of Kṛṣṇa, and don't bother about the necessities of life. It will be automatically supplied. Don't be disturbed from that point of view. Simply engage yourself in this business of man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That is my point.

Yogeśvara: Śrīla Prabhupāda? How are we to determine how much of our endeavor should be for our own personal progress?

Prabhupāda: There is no personal endeavor. There is no personal endeavor. Just like these animals, they have no personal endeavor. They are depending on you. If you cut his throat, you can cut. And if you give him protection, you can give him. But they, the animals has no personal endeavor. That is full surrender. That is our position. Remain fully surrendered to Kṛṣṇa and He'll give you protection. That you are thinking, how the animal will live, how these children will live. It is not the children's business, not the animal's business. He is fully surrendered, that's all. Man-manā bhava mad-bhaktaḥ. Other things will be done. Kṛṣṇa says yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. "I shall do that." Why your personal endeavor?

Yogeśvara: Sometimes if we are faced with a service we think is beyond our means.

Prabhupāda: Huh? Where is that? Man-manā bhava mad-bhaktaḥ is beyond your means? That we have already discussed. It is not beyond your means. If you think of Kṛṣṇa who can check it? Why do you say beyond your means?

Bhagavān: Ahaituky apratihatā. It cannot be checked.

Prabhupāda: It cannot be checked. Ahaituky apratihatā. There is no question of checking.

Devotee: If somehow, Śrīla Prabhupāda, someone falls down, does that mean that he did not want to love Kṛṣṇa?

Prabhupāda: Yes.

Devotee: If someone is doing some service which involves business, is he thinking of Kṛṣṇa when he's thinking of that service?

Prabhupāda: Yes, if he's doing for Kṛṣṇa, he must be thinking of Kṛṣṇa. Just like somebody works in business or factory for the wife and children, he always thinks of them. Although he's working in the factory or business, he's thinking of the welfare of his wife, children, family. Similarly, if you actually work for Kṛṣṇa, you'll think of Kṛṣṇa.

Bhūgarbha: How can a person with all material desires develop desire to love Kṛṣṇa?

Prabhupāda: Material means that you love more Kṛṣṇa, automatically material desires will be finished. Because you do not love Kṛṣṇa cent percent, therefore material desires. The balance is filled up by material desires. Just like in a glass there is some ink. And if you fill up with water, the full glass, the ink will vanish, there will be no more ink. It will all, all white. This is the way. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. To love Kṛṣṇa means you have no more material desire. The percentage you are lacking Kṛṣṇa love, the percentage material desires are there. Ye yathā māṁ prapadyante [Bg. 4.11]. If you love Kṛṣṇa ten percent, then ninety percent material desire. And if you love Kṛṣṇa ninety percent, ten percent material desire. And if you love Kṛṣṇa cent percent there is no material desire. This is the way. So if you love Kṛṣṇa twenty-four hours, cent percent, simply thinking of Kṛṣṇa, and offering obeisances, worshiping, then where is the possibility of material desires? There is no possibility.

So the process is very simple, man-manā bhava mad-bhaktaḥ, and all other things, they will come automatically. Actually Kṛṣṇa is supplying everything. Kṛṣṇa is supplying this grass. The animal will eat. And the animal will supply you milk. You'll drink the milk. So Kṛṣṇa is supplying. Everything is being supplied by Kṛṣṇa, actually, but because we do not know Kṛṣṇa and do not love Kṛṣṇa, cannot understand. But supply is being made by Kṛṣṇa, yoga-kṣemaṁ vahāmy aham [Bg. 9.22], even for the nondevotees. So what to speak of the devotee? It automatically comes. This is the way. So the point is there is no difficulty to become Kṛṣṇa conscious, and the result is so big that mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. So for such great benefit of life, if you simply think of Kṛṣṇa and become His devotee, why shall I lose this opportunity? What is that intelligence? Therefore unless one is a rascal, miscreant, lowest of the mankind, he cannot give up Kṛṣṇa consciousness. It is not possible. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Unless he is rascal number one, lowest of the mankind, full of sinful activities, he cannot avoid Kṛṣṇa consciousness. That's all. This is the position.

Bhagavān: You have given the analogy that when a person turns his back to the sun he creates his shadow. And as he turns towards the sun the shadow disappears.

Prabhupāda: Yes, that is the motto of our… Kṛṣṇa sūrya-sama. Godhead is light, māyā is nescience.

Devotee: Śrīla Prabhupāda? Does someone, does Kṛṣṇa punish people who do not serve Him purely? Or do the people punish themselves when they do not serve Him purely?

Prabhupāda: By nature's… Nature is acting by Kṛṣṇa's indication. So nature will punish you. As soon as you violate nature's law, you'll be punished, automatically. Suppose if you, you are not hungry, you have no appetite, bit if you by force if you eat, then you'll increase the disease. Because you have violated. There is no appetite, still you are eating. So you must suffer. If you have infected some disease, so you must suffer from that disease. That nature's law is working. Kṛṣṇa hasn't got to take any direct action. Nature, māyā, is there. As soon as you violate the laws of Kṛṣṇa you'll be punished automatically. You cannot avoid it. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Cannot avoid. Therefore those who are trying to overcome the laws of nature, that is the so-called modern scientists' endeavor. That is foolishness, rascaldom. They cannot do it. It is not possible.

Just like we are here, we are given this planet to live, and there is this moon planet, we can see. And these rascals try to go there so many ways. They refused, "No, you cannot go." Live there, go. It is practical. We see the moon planet is there, we have got machine, we can go, but you cannot go. This is laws of nature. (laughter) This is laws of nature. This is practically proof. But they are so rascal, fool, they are going to another planet. They do not think with the one planet we have already failed (laughter). They are called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]-chewing the chewed. They are being baffled every step, and still they are trying to overcome the laws of nature. This is their foolishness. Narādhama. Māyayāpahṛta-jñāna. Māyā is so strong upon them that their so-called scientific knowledge is useless. In 1958, when I wrote that book Easy Journey to Other Planets, I write in that book, those who have read it, that this moon planet is simply childish and waste of time. And actually it has proved.

So I was not a scientist, neither I am a scientist. How did I say? I said on the strength of the version in the Vedic literature that it is not possible. You cannot… We are conditioned. We are conditioned to remain in a certain condition, certain atmosphere. We cannot surpass that. Just like we are animals of the land. We cannot go to the water. And the aquatics, fishes, they are animals of the water, they cannot live on the land. Why these rascals are trying to overcome the laws of nature? How foolish rascals they are, just imagine. Any child can understand, but these rascals cannot understand. Their challenge is that "We are trying to overcome the laws." Is it not? That is their challenge. Therefore they are rascals. Narādhama. Māyayāpahṛta-jñāna. They are attempting in something which they cannot perform. Therefore they are rascals. Mūḍha. So better, to become more and more mūḍha, better to take to Kṛṣṇa consciousness. Man-manā bhava mad-bhakto mad-yājī mām-that will make your live successful. Why should you imitate these rascals? Hmm? What is your saying, what do you think? We say they are rascals, what do you think?

Yogeśvara: They are all rascals.

Prabhupāda: That's right. (laughter) Anyone protest against this? (laughter) He'll be another rascal. Don't try to overcome the laws of nature. That is not possible. You have been given this land, this planet. Live here. Grow your food, chant Hare Kṛṣṇa and live peacefully. Why should we go to the moon planet? (laughter) But there is process. If you want to go, there is process. Not this that by force I can go there by machine. That is not possible, that is not possible. That is foolishness. Just like I am Indian. If I want to come to France, I must take visa, I must have the passport and so on, so on. By force, I want to enter, no. So we have got experience that by force we cannot do anything. You must be competent to go anywhere, provided you qualify yourself. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. You can go, but not in that way, that because you have got a tiny machine you can go. That is not possible. That is useless. It is not possible.

Devotee: If someone forces his mind, Śrīla Prabhupāda, to think of Kṛṣṇa…

Prabhupāda: That is foolishness. One who is controlled by his mind, that is more foolishness.

Devotee: But if he forces his mind…

Prabhupāda: That's… Force or not force, one who is controlled by the mind, he's a rascal. He's a rascal. Manorathenāsati dhāvato bahiḥ harāv abhaktasya kuto mahad-guṇā manorathenāsati [SB 5.18.12]. They are driven by the chariot of mind-useless. No intelligence. No benefit. But all these rascal scientists, philosophers, they are going on the chariot of the mind, "I think." "In my opinion," This is their… Manorathena, on the mental platform. So they're all foolish. They have no value. Mental concoction, useless.

Yogeśvara: That means that our attraction for Kṛṣṇa must be spontaneous?

Prabhupāda: It is also spontaneous. You want to love somebody, but the love is misplaced, therefore you are baffled. Replace it to Kṛṣṇa, you'll be happy. Love is there, that is not a new thing. But you are misplacing the love. That information we are giving, that don't misplace your love. Place your love to Kṛṣṇa, you'll be happy.

Devotee: So we can bring the mind under control of Kṛṣṇa?

Prabhupāda: Yes. One who is under the control of Kṛṣṇa, he's no more under control of the mind. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Mind is being controlled. So mind cannot dictate. Those who are not under control of Kṛṣṇa, the mind dictates to him. He's under the control of the mind, or senses, that's all. So, point is, that be fixed up in Kṛṣṇa consciousness. Don't disturb yourself by the material environment, or enchantment. Be fixed up, chant Hare Kṛṣṇa, always fixed up, your mind at the lotus feet of Kṛṣṇa. So far the necessities of life concerned, that will come automatically, you'll never be in trouble. Go on with this business. Thank you very much.

Devotees: Jaya Prabhupāda! (end)

Bhagavad-gītā Chapter - 10: Lectures

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Bhagavad-gītā 10.1

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New York, December 27, 1966

Prabhupāda: Śrī-bhagavān uvāca, the Supreme Personality of Godhead said. Bhagavān, this very word, is very significant. You should try to understand what does it mean, bhaga. Bhaga means opulence and bhagavān means one who has got opulences. The Sanskrit grammar, there is a affix called vat. Vat means possessing. Atha ke vatit [?]. When a, when the sense of possession is there, this vat affix is there. So bhaga, bhaga means opulence, and plus vat, that means one who has got opulence. This is the meaning of bhagavān.

Now what are the opulences? You have got, everyone of you, has got the idea of opulences. What are those opulences? Wealth, riches, strength, or influence, and fame, and beauty, knowledge and renunciation. These six things are called opulences. One has got, one, if a man has got sufficient riches, he attracts. This man attracts poor man. This is a instrument of attracting. Sometimes we also approach very rich men. Give us some contribution. Although we are Kṛṣṇa conscious. So richness has got attraction. You cannot deny it. Of course, for Kṛṣṇa, we can do anything. We have no restriction. For Kṛṣṇa's service, we can do everything. So anyway, richness, if a man is very rich, wealthy, he attracts.

That is the… These are the six opulences which at… which attract. Then if a man is very strong, he's also, he also attracts. Bala. A strong man, either by influence, or by his bodily strength, he attracts. If there is a strong man, many woman is attracted. So strength is also another feature of attraction.

Wealth, strength, and then fame. If a man is very famous, just take any famous man of the world, if he comes in this room, oh, thousands of people will come here. When Gandhi was alive I read one news from the newspaper in India that in some Italian city, there was great crowd, innumerable people gathered in the station. And nobody could understand why these people are assembled here. So when they are asked, they replied that, "We have heard that Gandhi is coming here." Mahatma Gandhi, perhaps you heard his name. He was very famous man, politician. So actually the news they are published that one, there was one Mr. Glandi. So he was coming. And people misunderstood as Gandhi. So my point is that a famous man also attracts. These things are attraction, richness, wealth, and strength, and famous, fame.

Then beauty. Beauty also attracts. If a man is beautiful, or a woman is beautiful, oh, many man or woman are after them, beautiful. Any beautiful, not only man or woman. Any beautiful flower, any beautiful picture, anything beautiful, that attracts. Beauty.

Form and knowledge. If one is learned, he's known as very possessing much knowledge. Just like great scientists, philosophers, or religionist, or teacher, they also attract.

And renunciation. That is also another attraction. If a man is in the renounced order of life. Renunciation means one has got all these things, richness, fame, beauty, knowledge, but he renounces everything for some higher purpose. Just like, in our country, for national movement, so many rich men, they renounced everything.

One of, some of them, perhaps you know, there was one Mr. C. R. Das. He was earning $50,000 a month as a lawyer. So everything renounced. He joined this Movement. And, perhaps you have heard the name of Nehru. Nehru was very rich man's son. His father was very rich lawyer. His father's history is that… In those days, there was not a single day when he was not earning $500. The… So he was also very rich man's son. But he renounced everything, his father's property and everything, and joined this [Indian] national movement. He went to prison by the government. So renunciation has also attraction.

So the definition of God is there. Bhagavān. We should know who is God. The definition is

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

The Sanskrit definition of Bhagavān, the Supreme Personality of Godhead, that one who has got the complete wealth, complete strength, complete fame, complete beauty, complete knowledge and complete renunciation.

Renunciation. Giving up everything. In spite of having everything, if one can renounce at a moment's notice-I don't want-that is called renunciation.

So when you find these six things in complete, then He's God. This is the definition of God, and these things, completely, you'll find in Kṛṣṇa. In the history, if you take human history, the Kṛṣṇa, of course, was present as a man, personality. But, when He was present, all these six things were completely present in Him. Therefore He was accepted.

As in the morning class, we were discussing about the symptoms of incarnation. So in the śāstra, in the scriptures, these symptoms are given. Similarly, who is Bhagavān, who is the Supreme Personality of Godhead, that is also given. And Kṛṣṇa, this word means all-attractive. Because He has got all these things in complete, naturally He's attractive. Just like we have analyzed that beauty attracts, wealth attracts, fame attracts, education knowledge attracts… So He has got all these attractive features. Therefore He is completely attractive. Kṛṣṇa means the Supreme Attractive. This is the meaning of Kṛṣṇa. Therefore He's Bhagavān. Because He's completely attractive, therefore He's Bhagavān.

So here it is said bhagavān uvāca. Bhagavān uvāca. The Vyāsadeva, writer, he says that, bhagavān… now, uvāca, said. What? He has already, we have finished nine chapters. He has already said man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Just become always thinking of Me. Just become My devotee. Just worship Me." Man-manā, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. "Just offer your obediences." Mām evaiṣyasi. If you continue these four things… What are these four things? Man-manāḥ, always fix up your mind in Kṛṣṇa. That means you become always in Kṛṣṇa consciousness.

And, thinking of Kṛṣṇa as enemy or as friend? Sometimes we think of enemy also. Oh, the enemy might be coming. Oh, he's, my enemy is becoming very strong. So not that sort of thinking. Bhakti means…there is… Everything has got definition. That is called śāstra. What is that bhakti? Devotion. Devotion means anuśīlanam, cultivation of Kṛṣṇa knowledge favorably, not unfavorably. Sometimes to kill some enemy, we do many things to kill our enemies. In the laboratory you think of manufacturing atomic, nuclear bombs. That is also thinking. But that sort of thinking is not bhakti. Therefore bhakti means ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Favorably you have to think of Kṛṣṇa, not unfavorably.

If you think of Kṛṣṇa, just to kill Him. Just like Kaṁsa, His maternal uncle, he wanted to kill his nephew. Kṛṣṇa was the nephew of Kaṁsa. He was always thinking of Kṛṣṇa, how to kill Him. How to kill Him. So that is unfavorable thinking, not that sort of thinking.

Man-manā bhava. Just thinking, just be always thinking of Me does not mean that you shall think of Kṛṣṇa, the Supreme Lord, as your enemy, but as your friend, or lovable object. Man-manā bhava mad-bhaktaḥ. Bhakta means we should be always ready to render loving service to Kṛṣṇa. That sort of thinking. Man-manā bhava mad-bhakto mad-yājī. Just become a worshiper of Kṛṣṇa. And māṁ namaskuru. And offer your obeisances unto Him. By following these four principles, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Kṛṣṇa says to Arjuna, "My dear Arjuna, if you follow these four principles, then surely you'll come back to Me, back to home, back to Godhead." This has already been explained in the last verse of ninth chapter.

And, in the tenth chapter, the Lord says, bhagavān uvāca, the Supreme Lord says, bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ [Bg. 10.1]. "Now I have already said what is the process of Kṛṣṇa consciousness. Now you hear further more information." Yat te 'haṁ prīyamāṇāya vakṣyāmi hita-kāmyayā. Because Kṛṣṇa and Arjuna were, I mean to say, in relationship of friends, therefore He says that, yat te ahaṁ prīyamāṇāya. "Because you are My, My, you are My dear friend, therefore, vakṣyāmi, I am speaking to you." That means the same chapter of Bhagavad-gītā, what is spoken there, it is not meant for any ordinary person. It is meant for those who are a little bit advanced in Kṛṣṇa consciousness. One who has accepted Kṛṣṇa as the Supreme Personality of Godhead, and he's conscious about Him, for them it will be relishable. For others, it will not be relishable.

Why? Now just like you have got a beloved son, little child. You are always thinking of it. You are speaking "Oh my child this morning he was playing like this. Oh, he was dancing like this." So you are thinking, you are speaking. Others may be disturbed. Why? Because it is not his, that child is not his. He has no love for it. He has no love for it. He doesn't like to hear. Therefore it is said here, this path [?] of which in the same chapter, it is meant for such persons who are a little advanced in Kṛṣṇa consciousness.

Just like confidential things is spoken to a very confidential friend or relative, similarly, this is little more confidential than what is spoken in the ninth chapter. Tenth chapter. Yat te 'haṁ prīyamāṇāya vakṣyāmi hita-kāmyayā. "Because you are My dear friend and for your benefit, I am speaking." A friend is always well-wisher of a friend. And what to speak of Kṛṣṇa. If Kṛṣṇa becomes one's friend and He becomes well-wisher, then what do you want more? You know that we have already described Kṛṣṇa, the all riches, all strength, all knowledge, all beauty, and all fame and all renunciation is there. So, if He becomes your friend, if He becomes your well-wisher, then what do you want more? If you have got a friend who is very rich and very powerful, then do you think anything required more? A friend can sacrifice everything for a friend, and here is a friend where there is no limitation. There is no limitation of wealth. Famous. There is no limitation of favors.

So here Lord Kṛṣṇa says, "I am speaking to you for your benefit." If you become Kṛṣṇa conscious in either of these five relationships. A devotee becomes related with Kṛṣṇa in five different transcendental mellows. One can be related as silent devotee. Silent devotee means he knows Kṛṣṇa is very great. Kṛṣṇa is very great. God is great. To accept this principle, that is also devotion. He does not do anything for God, but he admits God is great. That is called silent devotion.

Now, if one advances a little more, he wants to do something for Kṛṣṇa. Just like if you think somebody is very great, very noble, then if you think that I must do something for that man. So this is called dāsya. First, śānta, neutral, then activity begins. This is later stage than the śānta stage. In the śānta stage a devotee simply admits the greatness of God. But when he makes a further advancement in the understanding of that greatness, that is the beginning of Kṛṣṇa consciousness. When one wants to do something for Kṛṣṇa.

Now here, in this material world, we can do so many things for Kṛṣṇa, so many things. What are those things? Now suppose if you want to do something for somebody. Then you must know how that particular gentleman is satisfied. Otherwise, if you want to do something without knowing what does he want, then that is useless. You must know the mind of the person to whom you want to serve.

Now what Kṛṣṇa wants. That is explained in the Bhagavad-gītā in various places. What is that? In the fifteenth chapter you'll find Kṛṣṇa says,

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

"All these living entities, they are My parts and parcels." Just like your son or your daughter is the part and parcel of your own body, personal body. Similarly, we are all part and parcel of the Supreme God. We are all sons of God.

How is it? That is also mentioned in the Bhagavad-gītā in the fourteenth chapter.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Lord Kṛṣṇa says that, "My dear Arjuna, we find so many species of life, eight, eight thousand, no, eight millions four hundred thousand, eight million four hundred thousands of species of life. All of them, they are My sons. I am the seed-giving father." He accepts that every living being, either man or beast or ant or bird, everyone, anywhere, they're all sons of God.

And they are suffering here. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. They have, somehow or other, they have come in contact with this material nature, and each and every one of these living entities, they are making, having a hard struggle for existence. But under the spell of the illusory energy, they are thinking we are happy. Although whole day and night, they are unhappy. Their desires are not fulfilled. They want something, but they are forced to accept something else. This is going on. This is called hard struggle for existence. Nobody's satisfied. There is always disruption. In this moment, I am your friend. Next moment, I am your enemy. This moment, I am your husband or wife. Next moment, no. Don't see my face. I'll not see your face. Divorce. So these things are going on. So this is called struggle. I am wanting something, but I am accept, I am forcefully being bound to accept something else. This is called struggle. So this is going on.

So therefore Kṛṣṇa gives you message that these living entities, they are very unhappy in this material world under the spell of material energy, under the spell of illusory energy, they are thinking that they are happy. In ignorance…

Just like the animals, they cannot know, they do not know, what is unhappiness. When there is a slaughterhouse, they'll be slaughtered next moment. They are standing and eating grass because, due to ignorance. They do not know. Similarly, when human society becomes thrown [?] into ignorance, they do not know what is unhappiness. Their struggle for existence and therefore, therefore they are in unhappiness. They are never satisfied, full of anxiety. In spite of having all these things, the foolish man says, "Yes, we are advancing in civilization." This is their ignorance and foolishness.

So Kṛṣṇa conscious person, if they want to serve Kṛṣṇa, if they want to render some service to Kṛṣṇa, their first business is to dispel this ignorance of the humans. That is the best service. That is the best service. People have manufactured so many philanthropic associations, charitable associations, and hospitals, so many things. But, if somebody or if some association can enlighten people to the Kṛṣṇa consciousness, that is the best service to the human society. That is the best service to the human society.

So a further advancement from neutrality, that I love Kṛṣṇa or God because He's great. No, that love is not sufficient. We must render some service to the Kṛṣṇa. Just like Arjuna. Arjuna is rendering service to Kṛṣṇa as a soldier. Kṛṣṇa wanted that the battle of Kurukṣetra should be executed and Arjuna did not like it because it was concerned to his family members, with his brothers, so he did not like it. But, when, after hearing this Bhagavad-gītā, he became Kṛṣṇa conscious, he executed the will of Kṛṣṇa. Kṛṣṇa wanted that the fighting must continue. So he executed in spite of his own conclusion that he would not fight.

So this is Kṛṣṇa consciousness, that one has to do. That is better con… Simply to know, simply to make God as order-supplier, I love God because He gives me my daily bread, that is also good, good sense. But better sense is that how you can serve Kṛṣṇa.

If God is giving you bread daily, so you have no duty to return. God will give you bread, either you want it or not want it. He is giving bread to the cats and dogs and ants and so many animals. So why not to you, human beings? Oh, that He will give. Don't bother about that. Don't bother about that. Your bread will come, wherever you may be. Either you may remain in America or in Europe or in India, wherever. Your bread is already there.

Therefore tasyaiva hetoḥ prayateta kovidaḥ. You should rise up to the occasion, how to serve God. And this is the greatest necessity of the present day civilization. People are suffering due to Godlessness, and, if you want to serve the people, your society, your country, the whole human society, then try yourself, best, try your best, you just rise up to the occasion of becoming Kṛṣṇa conscious and just spread this philosophy to the world. There will be happiness, there will be peace and everyone will be, blessing [?].

Thank you very much. If there are any question… (end)

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Bhagavad-gītā 10.1

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New York, December 30, 1966

Prabhupāda

śrī-bhagavān uvāca
bhūya eva mahā-bāho
śṛṇu me paramaṁ vacaḥ
yat te 'haṁ prīyamāṇāya
vakṣyāmi hita-kāmyayā
[Bg. 10.1]

This verse we have been discussing last meeting. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead is advising Arjuna that, "I am speaking to you again further, confidential part of knowledge. And why I am speaking to you? Because you are My dear friend."

Now in the beginning of the Bhagavad-gītā, in the fourth chapter, we have discussed this point that the Bhagavad-gītā was specifically instructed to Arjuna for his only one qualification that he was a devotee. Bhakto 'si priyo 'si me rahasyam etad uttamam [Bg. 4.3]. The Lord said that "The mystery of Bhagavad-gītā is very confidential. So, without becoming a pure and unalloyed devotee of Mine, it is very difficult to understand." Actually it is so.

In, in the market you'll have so many commentaries of the Bhagavad-gītā. In India we have counted, there are about six hundred and forty-five different commentaries of Bhagavad-gītā. One Dr. Rele[?] of Bombay, he has interpreted Bhagavad-gītā as the talks between the patient and the medical practitioner. Yes. He has imposed on Kṛṣṇa as the physician and Arjuna as the patient. And in his commentary he has tried to, I mean to say, interpose all the meanings of anatomy, physiology, everything in his own imagination.

Similarly, at the present moment, there are so many commentaries and people have taken that anybody can interpret in his own way. This is the modern view. Everyone is perfect and he can interpret any scripture in his own way. But so far we are concerned, we are not agreeable to that point. We agree to read Bhagavad-gītā in terms of the instruction as it is given in the Bhagavad-gītā. The Bhagavad-gītā says that this knowledge has to be taken by the paramparā system or the disciplic succession. It is not that anyone can interpret. This viewpoint no bona fide student of Bhagavad-gītā will accept.

So this Bhagavad-gītā is being taught by the Supreme Personality of Godhead to Arjuna. He says again the same thing. He's repeating that yat te 'haṁ prīyamāṇāya vakṣyāmi hita-kāmyayā. "Because you are My dear friend, I desire that you become prosperous, you become happy. Therefore I am speaking to you." Do you think that Kṛṣṇa is not interested with others? To make them happy and prosperous? No. He's, He's equally disposed. He wants everyone to be happy and peaceful and prosperous. But they do not want it. That is the difficulty.

Just like the sunshine is open to everyone. Sunshine is not for any particular nation or particular country or particular person or community. It is open for everyone. But, if somebody wants to remain in darkness, closing his doors, do not come out, then what poor sunshine can do for him?

Similarly, this Bhagavad-gītā, the instruction of Bhagavad-gītā, is open to everyone, everyone. It is stated in the Bhagavad-gītā:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Anyone, never mind what he is… There are different kinds of species of life. Some of them are considered as lower. Some of them are considered higher. That is our material conception. And actually, according to the different qualities, according to the different modes of nature, there are different situations and there are lower grade, higher grade understanding also. That is a fact. But Kṛṣṇa says that, "Anyone, never mind what he is, pāpa-yonayaḥ…" Pāpa-yonayaḥ means "those who are in the lower birth." So, so Bhagavad-gītā is transcendental subject matter. It does not depend on the qualification of the student. Anyone. Anyone can understand Bhagavad-gītā provided he agrees to understand according to the principles. That's all.

The principle is evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This is stated in the fourth chapter, that this Bhagavad-gītā is coming by disciplic succession from sun-god. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I first of all instructed this yoga system of Bhagavad-gītā to the sun-god." The sun planet, the Vivasvān… The present ruler of the sun planet is known as Vivasvān. So Vivasvān, his son was Manu, and Manu, the father of the mankind, his son was the king, Ikṣvāku, and King Ikṣvāku was the king of this earthly planet and, from him, this paramparā system or disciplic succession is coming down. But it has broken down. Lord said to Arjuna, sa kāleneha yogo naṣṭaḥ parantapa. "In course of time, that disciplic succession has now broken. Therefore I make again you as My disciple."

He has already accepted Kṛṣṇa as spiritual master in the second chapter. In the beginning of the second chapter Kṛṣṇa said: śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "So long we are talking as friends, but now I surrender myself as my spiritual master, Kṛṣṇa." So therefore Kṛṣṇa was speaking to Arjuna on the platform of spiritual master. So we should note it that the spiritual, perfect spiritual master is Kṛṣṇa. And anyone who is following the principles, as Kṛṣṇa says, he's also representative of Kṛṣṇa. And the teacher is Kṛṣṇa and the Arjuna is the student. Similarly, as the spiritual master is the representative of Kṛṣṇa, similarly a student must be also the representative of Arjuna. Then Bhagavad-gītā discussion will be nice.

What is that, Arjuna's position? You'll find in this chapter which we are now just beginning. He'll say sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. "My dear Kṛṣṇa, whatever You are speaking, I accept. I accept it.' So that should be the process of understanding Kṛṣṇa, Bhagavad-gītā. Not that I don't like this. So I'll reject this portion. I like this portion, therefore I accept it. This sort of studying Bhagavad-gītā is useless, nonsense. Sarvam etad ṛtaṁ manye [Bg. 10.14]. "Whatever You have said, I accept it." That is stated.

Similarly, a teacher of Bhagavad-gītā should be a representative of Kṛṣṇa. Representative of Kṛṣṇa means a confidential devotee, unalloyed devotee of Kṛṣṇa. The same thing. He also accepted Kṛṣṇa as his… The student also should be like that. Then the study of Bhagavad-gītā is perfect. Otherwise, it is useless waste of time.

There is a nice verse in Śrīmad-Bhāgavatam. It is said,

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

If one, anyone wants to understand the spiritual science or the science of Kṛṣṇa, then he should associate himself with the satām, those who are pure devotees, those who are pure devotees. Satāṁ prasaṅgāt. When discussions take place between pure devotees, then the potency of spiritual knowledge, as they are depicted in the scriptures and sacred books, they become revealed. Simply armchair, I mean to say, mental speculators, discussing on Bhagavad-gītā, that is useless, futile. Here it is stated that satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If it is discussed in the association of pure devotees, then the potency of that spiritual language will be revealed. Will be revealed.

In the Vedic literature also, in Śvetāśvatara Upaniṣad, it is stated,

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

It is said there that one who has got firm faith in God and similar faith in God's representative. Yasya deve parā bhaktiḥ. Deve means God. Yasya deve parā bhaktir yathā deve tathā gurau. Gurau means spiritual master. Spiritual master means a perfect devotee of God. He's spiritual master. Tasyaite kathitā hy arthāḥ. So all this, I mean to say, import of the Vedic language will be revealed to him. Will be revealed to him. We cannot understand Vedas simply by academic qualification. We have to, we must have the qualification of becoming a devotee of the Supreme Lord and His representative, the spiritual master or the saintly persons. These are recommended in all Vedic scripture.

Similarly, here it is stated by the Supreme Lord that "Because you have become My dear…" We have to cultivate such practice in Kṛṣṇa consciousness that we may become dear to God. My spiritual master used to say that, "You do not try to see God. Just act in such a way that God will see you." Just try to understand. This is very nice. If I want to see God, and I make God as my order-supplier, that "Please come and I'll see You." So God is not so small that He, at once I call Him and He'll come. No. We have to qualify ourselves. We have to qualify ourselves. Therefore by the qualification, by your qualification, God will Himself come and see you.

There are many instances. God is… Just like Dhruva Mahārāja. Dhruva Mahārāja, he went to the forest to undergo severe penances to see God. So when he was, God saw him or when he saw God, then God asked him, "What do you want? What benediction you want? I shall give you." The Dhruva Mahārāja, a small boy, five years old, he said, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. "Now I am so satisfied that I have nothing to ask from You." So one who sees, one who can perceive God, he has no more any demand because he's transcendental to all these material demands.

So long we are in the material sense, we are always dissatisfied. Na abhāvaḥ vidyate sataḥ, nāsato vidyate bhāvaḥ, nāsato vidyate bhāvaḥ. Asat. Asat means the circumstances which will not continue. Everything, any circumstances of this material world, is temporary. Suppose I am very happy. Oh. Then your happiness is temporary. Suppose you think or I think I am in very sorry plight, or I am in distress. That will also not exist for some time. Just like seasonal changes. So this, this is called duality. You are feeling happy or miserable, we are feeling cold and heat, everything duality. But these things are coming and going. So when one is in transcendental position, he is above this duality, he's in the absolute.

So in that absolute stage, if we want to go to that absolute stage, then this is the process. This is the process, Kṛṣṇa consciousness, gradually, as we develop, so Kṛṣṇa is within everyone, the Supersoul, the Supreme Personality of Godhead as Paramātmā, He's seated in everyone's heart, and, as we become purified, as we become sincere, all dictation will come from within and He will show you the path which following you shall be happy and prosperous and, at the end, by quitting this body, you shall reach the supreme abode of Kṛṣṇa in the spiritual sky. These are, all these have been discussed in the last chapters, eighth chapter, seventh chapter.

Now Kṛṣṇa says that,

na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ
[Bg. 10.2]

Now He says that, "Nobody knows Me." Lord says, Lord Kṛṣṇa says, "Nobody knows Me." Na me viduḥ sura-gaṇāḥ. Sura-gaṇāḥ means the demigods, those who are in the higher planets, they are called demigods. Sura-gaṇāḥ. Na me viduḥ sura-gaṇāḥ prabhavam [Bg. 10.2]. "My influence, or My activities, My power, My extensions, everything, prabhavam, na maharṣayaḥ." Maharṣayaḥ means great sages. Mahā-ṛṣayaḥ. Mahā means great. Ṛṣi means sages. They also do not know. What they do not know? Now ahaṁ hi, aham ādir hi devānām [Bg. 10.2]. "I am the original person of all demigods and maharṣīṇāṁ ca sarvaśaḥ, I am the original person of all the ṛṣis."

Now suppose we had some forefather, ten generations before. So we do not know many things about him. We may hear something by paramparā or in the family history that our tenth, tenth generation before there was one forefather. So even we do not know. So from Kṛṣṇa, or the Supreme Personality of Godhead, so many generations… In the beginning of this creation, the first beginning, Brahmā was created. Brahmā. So millions and millions and years before Brahmā was created. So what do we know about Brahmā and the demigods? So practically we do not know anything about God. It is not possible. Our teeny brain cannot approach such extensive, I mean to say, foremost platform where we can understand God.

In Śrīmad-Bhāgavatam also it is said, ataḥ śrī-kṛṣna-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya means these material senses. We gather knowledge by sense. But these material senses are very limited. So it is not possible to understand God, or Kṛṣṇa, by speculating our mind. Mind is the center of all senses. So senses help mind gathers knowledge. So it is not possible. Because our senses are all imperfect. By imperfect senses we cannot reach to the perfect or to the unlimited. Therefore we cannot know. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. It is not possible by manipulating your different senses and knowledge and mind you can understand God.

Then how it is possible? The possibility is sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. The, if you engage your senses in the service of the Lord, then He'll reveal to your senses. The same thing. We have to acquire knowledge of God through these senses. But, in our conditional life, the senses are all impure. Therefore these senses cannot understand God simply by speculating. It is not possible. Therefore Lord says, na me viduḥ sura-gaṇāḥ [Bg. 10.2]. Now we have got developed senses. Suppose a child. A child, his understanding and his father's understanding, there is difference because his senses are not so developed. Father's senses are developed. Similarly, as we are here in this earthly planet, there are many, many other superior planets. Their senses are far, far improved. But still they cannot understand God. Still they cannot understand.

Similarly ṛṣayaḥ. Ṛṣayaḥ means great philosophers, saintly persons, sages; they also cannot understand God.

yo mām ajam anādiṁ ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

Now people can say that, "What is the use of understanding God? Let God remain in His place. And let me remain in my place. What is the use?" Suppose… We cannot understand God. Now argument may be, "Yes, you don't understand God. There is no necessity of bothering for understanding God." But Kṛṣṇa says, "No." If you don't take that botheration, then you'll never be happy. Neither you'll be liberated. So it is your interest to understand God. Not that God will be profited if you understand Him. No. You'll be profited if you understand Him.

Therefore He says that yo mām ajam anādiṁ ca vetti loka-maheśvaram. "Anyone who can understand Me as the origin of everything and loka-maheśvaram, and the, I mean to, the proprietor or the master of everything, yo mām ajam anādiṁ ca vetti loka-maheśvaram." Loka-maheśvaram is the Supreme Proprietor or master of all planets or all, everything, asammūḍhaḥ, without any doubt, asammūḍhaḥ sa martyeṣu, even in this material world, sa martyeṣu sarva-pāpaiḥ pramucyate, he becomes free from all sinful reactions, simply by knowing, understanding that God is great, He's the proprietor of everything, He is the friend of everyone, and He's the origin of everything, these things. If one can understand, asammūḍhaḥ… Asammūḍhaḥ means… Not that because Bhagavad-gītā's speaking like that, not that because a swami is speaking like that, but you should understand yourself asammūḍhaḥ, without any doubt. When you understand doubtlessly that God is the proprietor of everything, then you'll be liberated and freed from all, I mean to say, anxieties and miseries.

So it is our interest to know God. We are always full of anxieties. Nobody is free from anxieties. Nobody's free from miseries of this material world. And here is the process. And Bhāgavata confirms it: na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. We are making progress, but we do not know what is the ultimate goal of progress. That we do not know. Na te viduḥ.

So similarly, Bhāgavata also confirms: na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. Durāśayā means some impossible hope. They are being conducted under the guidance of this illusory energy with some hope which is impossible to be fulfilled. Durāśayā. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Why they are thinking of that impossibility? Impossible hope? Because they have taken, they are captivated by this material energy.

So Kṛṣṇa says that:

yo mām ajam anādiṁ ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

Pāpaiḥ. Of course, in the modern civilization, there is no distinction between pious and impious, but, according to scripture, there are pious activities and impious activities. We are always engaged in some kind of activities, either pious or impious. If we are engaged in pious activities, then we become happy in future, not exactly happy, but a little of the upper stage than others. It is stated in the scripture that by pious activities, you can have your birth in a very good place, in a very good family. You can have, you can become highly educated. You can become very beautiful and, janmaiśvarya-śruta-śrī [SB 1.8.26]. Janma, just like birth in good place, in good family, good country, and aiśvarya, and wealth and opulence. And śrī means beauty. And education. These things are result of pious activities.

Similarly, just the opposite number is impious or sinful activities. So by sinful activities you suffer. By… Suffering is always there, either in pious or impious, but there is some distinction between pious and impious. So here it is said that anyone who understands God, that He's the Supreme Proprietor, sarva-loka-maheśvaram [Bg. 5.29], vetti, without any doubt, then he becomes freed from all sinful reactions. Immediately. Thank you very much. Any question? (end)

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Bhagavad-gītā 10.2-3

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New York, January 1, 1967
Prabhupāda:

na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ
[Bg. 10.2]

So Lord Kṛṣṇa says that nobody knows Him. Aham ādir hi devānām. If you… What to speak of the human society, even you take the demigods who are more intelligent and more advanced than the human society in other planets, they also do not know.

And maharṣayaḥ. Maharṣayaḥ means that seven great sages. Their planet is near the Pole Star. You have seen it that like asking questions, seven stars. So these stars are different planets for different great sages. They also do not know.

So na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ aham ādir hi devānām: [Bg. 10.2] "I am the original… I am the source of all these maharṣayaḥ, all these demigods." He's the father of everyone. Maharṣīṇāṁ ca sarvaśaḥ: "I am not only the origin of these demigods, but I am also the origin of all these great sages." That means He is the origin of this universe. In the Śrīmad-Bhāgavatam it is very nicely described how this universal form took place and how Brahmā was created and from Brahmā the ṛṣis were created, how population increased generally. These descriptions are there. So actually He is the origin. Janmādy asya yataḥ [SB 1.1.1]. As it is said in the Vedānta-sūtra, everything is emanating from Him.

So He's also… According to this version, He's also origin of Paramātmā, the Supersoul. And He is also the origin of nirviśeṣa or impersonal brahmajyoti. Because it is said, aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ [Bg. 10.2]. Sarvaśaḥ means, "Anything that you have any conception of, of all them, I am the supreme source."

Therefore, as it is stated in the Śrīmad-Bhāgavatam, the Absolute Truth is realized in three phases, vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Advayam means nonduality, one. The one supreme truth, Absolute Truth, is realized in three phases, brahmeti paramātmeti bhagavān iti śabdyate: realization of the impersonal Brahman, or the glowing effulgence, just like sunshine, then the localized Supersoul, then Bhagavān, the Supreme Personality of Godhead.

And there are many expansions of the Supreme Personality of Godhead: Nārāyaṇa, Adhokṣaja… There are many innumerable planets in the spiritual world, and all of them are emanation from the Kṛṣṇa planet. And the Kṛṣṇa planet, the supreme deity is Kṛṣṇa.

This description we have got in several Vedic literatures, Brahma-saṁhitā and Vedānta-sūtra, Bhāgavata, in Purāṇas, in Upaniṣad. Everywhere these descriptions are there. Those who are scholarly student, they'll get information, and the whole thing is summarized in Bhagavad-gītā. Therefore Bhagavad-gītā is known also as Gītopaniṣad. At the end of every chapter you'll find these things are written, gītāsu or upaniṣatsu. It is one of the Upaniṣads. You have read Upaniṣad. The Bhagavad-gītā is also one of the Upaniṣads, and therefore Bhagavad-gītā is known as Gītopaniṣad.

So if nobody knows the Supreme Personality of Godhead, then how He can be known? If He is not known to the demigods, if He is not known to the great sages, then how He can be known? Yes. He can be known. He can be known in this way. When the Supreme Lord comes before you and He reveals Himself before you, then you can know. You cannot know by your imperfect senses.

Our senses are imperfect. We have… Several times we have described in this meeting that our senses cannot realize the Supreme Truth. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our senses are so imperfect that simply by expanding the sense power artificially, speculating, we cannot realize. These are described in different way in different scriptures.

So He can be known how? That is also described-sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: when you become in a submissive attitude and you chant. Jihvādau. Jihvādau means the realization begins from the tongue. God realization begins from the tongue. Therefore the tongue's function is to eat and to vibrate sound. So these two processes, vibration of Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare and eating kṛṣṇa-prasāda… You cannot allow your tongue to taste anything and everything. If you can control your tongue for eating kṛṣṇa-prasāda and if you engage your tongue in vibrating the transcendental sound Hare Kṛṣṇa, then sevonmukhe hi jihvādau [Brs. 1.2.234].

By this submissive process that "I surrender my tongue to the Supreme Personality of Godhead," then by controlling the tongue, you controlling all other senses. You go to a straight line from the tongue to the down, all senses will be controlled. And if you cannot control your tongue, then you cannot control your senses.

So the first and foremost thing is that you control your tongue. Don't allow your tongue to taste everything and anything. Kṛṣṇa has given us so many nice preparations. Day before yesterday we were present here. We had feasting. Everybody had tasted. So many nice things we have got. Kṛṣṇa baṛo doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi. Our tongue is very fastidious. He wants to taste this, taste this, taste this. But Kṛṣṇa is so kind that He gives us varieties of prasādam so you can taste them, you can satisfy your desire at the same time you become spiritually advanced. This is a nice process.

It is not that in this association you have to do this. You can learn this art, and you can have it in your home. You can also prepare such preparation, nice preparation, at your home, offer to Kṛṣṇa. That is not very difficult. We every day prepare and offer to Kṛṣṇa and chant the mantra,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

That's all. It is not very hard. Everyone can prepare the foodstuff and offer to Kṛṣṇa and then take it, and then with family members or with friends you can sit down and chant before the picture of Kṛṣṇa,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

and live a pure life. Just see the result. If every home, every person, takes to this principle of understanding Kṛṣṇa, it will become… The whole world will become Vaikuṇṭha. Vaikuṇṭha means where there is no anxiety. Vaikuṇṭha. Vai means without, and kuṇṭha means anxiety. This world is full of anxiety. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Because we have accepted this temporary existence of material life, therefore we are always encumbered with anxiety. Just the opposite thing is there in the spiritual world, where the planets are called Vaikuṇṭha. Vaikuṇṭha means without anxiety.

We want to be free from anxieties. Everyone is trying to get himself free from anxieties, but he does not know how to get out of this anxiety. This taking shelter of intoxication is no use to get oneself free from anxieties. It is a drug. It is oblivion. Sometimes, for sometimes we forget everything, but again when you come to your consciousness the same anxieties and same thing are there. So this will not help you.

If you want to be free from anxieties and if you want actually life eternal with bliss and knowledge, then this is the process. This is the process. You have to understand Kṛṣṇa. Here it is clearly stated that na me viduḥ sura-gaṇāḥ [Bg. 10.2]. Nobody can understand. But there is a way. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. This is a process. There are several places in Śrīmad-Bhāgavatam this process is described in a different way. Just like in one place it is stated that

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

It is very nice verse. It is said that ajita, nobody can know. God's another name is Ajita. Ajita means nobody can conquer Him. Nobody can approach Him. Therefore His name is Ajita. So Ajita becomes conquered. Ajita jito 'py asi. Although the Lord is unknowable, the Lord is unconquerable, still, He is conquered. How? Sthāne sthitāḥ.

Persons… Let them remain in their own position but adopt this principle. What is that? The principle is that jñāne prayāsam udapāsya. Give up this nonsense speculation, volumes of books. The world is producing every year volumes of books, and they're useless. After six months that is useless, thrown. So don't take to that speculative process, this way and that way, this way and that way, because our senses are limited. How you can have the Supreme Truth known by these imperfect blunt senses?

So my senses, my speculative power may be greater than you, and another person's speculative power may be greater than me, but nobody can… Here it is clearly stated, na me sura-gaṇāḥ viduḥ. What you are? You are human being. Even the sura-gaṇāḥ and the great sages, they cannot. Therefore the Brahmā says that jñāne prayāsam udapāsya. Give up this process of so-called knowledge, researching, speculation. Give up this. Udapāsya, udapāsya means throw it away. Jñāne prayāsam udapāsya namanta eva. Namanta means just become submissive. Just acknowledge yourself that your senses are limited. You are subordinate even to the material nature and what to think of God? Everyone is subordinate to the control of the Supreme Lord. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Nobody can be equal or greater than God. Therefore your qualification should be: be submissive. Don't waste your time in speculating. Be submissive.

Jñāne prayāsam udapāsya namanta eva and san-mukharitāṁ bhavadīya-vārtām. San-mukharitām means just try to hear about the glories of the Supreme Lord from the mouth of realized souls. Don't go to the unauthorized persons. Now, how you can know what is the difference between unauthorized and authorized? That you can know also. There is description. That, in Bhagavad-gītā you'll see, who is authorized, who is not authorized. The Lord says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This authority is handed over by disciplic succession.

So just like Kṛṣṇa is handing over the authority to Arjuna. And Arjuna says paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So here, if we follow the Arjuna's process and if we try to understand as Arjuna understood, then the authority is there. It is not very, very difficult to understand who is authority. So sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Jñāne prayāsam udapāsya namanta eva san-mukharitām. You have to find out that authority. That's all. That authority you have to find out and remain in your place and try to hear submissively everything, svayam eva sphuraty adaḥ. As soon as you become submissive and hear from authorities, then the whole thing will reveal within yourself. God is the always ready to be revealed to you. But how does He reveal? He reveals as soon as you become submissive, you become devotee, you become Kṛṣṇa conscious, you just follow the path traversed by the great mahājanas, great ācāryas. Then it is… Everything is known.

Although He's not known even to the demigods, even to the great sages, he can be known to you at your home, ajita jito 'py asi, although He is unconquerable, if you adopt this process. So you have to adopt the process only. Otherwise, if you don't adopt the process, there is no alternative. You cannot know. Because greater personalities than us in the human society, the devas, the sura-gaṇāḥ… Sura-gaṇāḥ means the demigods. They cannot know.

And if you follow this principle, to understand the Supreme Lord, Personality of Godhead, then what will be the result? It is stated here,

yo mām ajam anādiṁ ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

Sarva-pāpaiḥ pramucyate. As soon as you understand thoroughly… You can understand thoroughly. This is the process. And how you understand? The standard of understanding? The standard of understanding is that the Supreme Lord is anādi. He is the cause of all causes, but He is not caused by any other cause. He has no other cause. Just like Kṛṣṇa is stated,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Kāraṇa means cause. He is the cause of all causes. To understand Kṛṣṇa the Supreme Lord is to thoroughly be convinced that He is the cause of all causes. Yo mām anādim. Anādi means He has no other cause.

Sarva-loka-maheśvaram [Bg. 5.29]. And He is the proprietor. He is the master. He is the proprietor of all planets, either in this material world or in the spiritual world. Sarva-loka-maheśvaram. Asammūḍhaḥ. Not by… Not accepting blindly. Don't accept blindly. You have got… God has given you power of reasoning, power of arguments. But don't argue falsely.

The process is… That is also mentioned in the Bhagavad-gītā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to understand that transcendental science, then you have to follow this principle. What is that? Tad viddhi praṇipātena. You have to surrender. The same thing: just like namanta eva. Unless you become submissive, you cannot be a surrendered soul.

And where? Praṇipāta. Where you will find a person that "He is… Here is a person where I can surrender"? Then that means we have to make a little test where to surrender. That much knowledge you must have. Don't surrender to any nonsense. You have to… And how that intelligent or nonsense can be found out? That is also mentioned in the śāstra. That is mentioned in the Kaṭha Upaniṣad. Tad viddhi praṇipātena pari… [Bg. 4.34]. Kaṭha Upaniṣad says that tad-vijñānārthaṁ sa gurum evābhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This śrotriyam means that one who is coming in disciplic succession. And what is the proof that he has come under the disciplic succession? Brahma-niṣṭham. Brahma-niṣṭham means he is fully convinced about the Supreme Absolute Truth. So there you have to surrender. Praṇipāta. Praṇipāta means prakṛṣṭa-rūpeṇa nipātam, no reservation.

If you find out such person, then surrender there. Praṇipāta. And try to serve him, try to please him, and question him. The whole thing will reveal. You have to find out such an authoritative person and surrender unto him. Surrendering unto him means surrendering unto God because he is God's representative. But you are allowed to make questions, not to waste time, but for understanding. That is called paripraśna. These are the process. So everything is there. We have simply to adopt it. But if we don't adopt the process and simply waste our time by intoxication and speculation and all nonsensical activities, oh, that is not possible ever. You'll never understand what is God. Because God is not understandable even by the demigods and by the great sages. What is our teeny efforts?

So these are the process. And if you follow, asammūḍhaḥ, asammūḍhaḥ, if you follow the principles and slow but sure, asammūḍhaḥ, without any doubt, if you make… That is the… Pratyakṣāvagamaṁ dharmyam. If you follow, you'll understand, yourself, "Yes. I am getting something." It is not that you are in blindness, you are blindly following. As you follow the principles, you'll understand.

Just like if you eat proper nourishing foodstuff, you'll feel yourself strength and your hunger satisfied. You haven't got to ask anybody. You'll feel yourself. Similarly, if you come to the proper path and if you follow the principle, you'll understand, "Yes, I am making progress." Pratyakṣa… In the ninth chapter He has said pratyakṣāvagamaṁ dharmyaṁ susukham.

And it is very easy. And you can do in happy mood. And what is the process? We chant Hare Kṛṣṇa and eat kṛṣṇa-prasāda and study Bhagavad-gītā philosophy, hear nice musical sounds. Is it very difficult? Is it very difficult? Not at all. So by this process you'll be asammūḍhaḥ. Nobody can cheat you. But if you want to be cheated there are so many cheaters. So don't make a cheater and cheated society. Just follow the paramparā system as it is prescribed in the Vedic literature, as it is recommended by Kṛṣṇa. Try to understand it from the authoritative source and try to apply it in your life.

Then asammūḍhaḥ sa martyeṣu. Martyeṣu means… Martya means those who are eligible for dying. Who are? These conditioned souls, beginning from Brahmā down to the insignificant ant, they are all martya. Martya means there is a time when they will die. So martyeṣu. Amongst the dying mortals he becomes the most intelligent. Asammūḍhaḥ sa martyeṣu. Why? Sarva-pāpaiḥ pramucyate. He is free from all kinds of reactions of sinful action.

In this world, in this material world, I mean to say, knowingly or unknowingly, we are all always committing sinful acts. So we have to get out of this reaction. And how to get out of it? That is also stated in the Bhagavad-gītā. Yajñārthāt karmaṇo 'nyatra loko

’yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do, act only for Kṛṣṇa… Yajña means Viṣṇu or Kṛṣṇa. If you only act for Kṛṣṇa, then you are freed from the reaction of anything. Śubhāśubha-phalaiḥ. We do something auspicious or inauspicious. But those who are in Kṛṣṇa consciousness and acting in that way, he has nothing to do with what is auspicious or inauspicious because he’s in touch with the most auspicious, Kṛṣṇa. So therefore sarva-pāpaiḥ pramucyate. He becomes freed from all reactions of sinful activities.

This is the process. And if we adopt this process, so ultimately we can get in touch with Kṛṣṇa and our life becomes successful. The process is very simple, and we can, everyone can adopt. Thank you very much. (end)

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Bhagavad-gītā 10.3

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New York, January 2, 1967

Prabhupāda:

yo mām ajam anādiṁ ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

Now, here is nice formula presented by Kṛṣṇa Himself, that one should understand the position of Kṛṣṇa. What is the position of Kṛṣṇa? Ajam, unborn. And anādi, without any cause. Everyone, we have got experience that we are born and we have our cause. The father is the cause of our birth. This is the distinction between myself and Kṛṣṇa. Now, if somebody poses himself that he is God, he has to prove himself that he is unborn and he is not caused. We are… This is very simple thing. Our practical experience is that I am born and I am caused because the father and mother is the cause. So Kṛṣṇa is not caused, neither He is born. So one has to understand this. Understanding of God, or Kṛṣṇa, is that one should be firmly convinced that God is never born, nor He is caused by anything. He is the cause of all causes. But He is not caused by anything. This is the difference.

Yo mām ajam anādiṁ ca vetti, ”knows, one should know,” loka-maheśvaram. And because He is not cause, therefore He is the proprietor of all manifestations. He is the proprietor. Asammūḍhaḥ. Asammūḍhaḥ means one who understands this simple philosophy, he is not illusioned. Every one of us is illusioned. This is illusion. Just like we are claiming this land as our land. ”We are Americans. It is our land.” ”I am Indian. Oh, India is my land.” This is illusion. So practically we see that how I become the owner of this land? Before my birth the land was there, and after my death the land will be there, and I do not know where I am going to take my birth. So how many times after repeated birth and death I shall go on claiming, ”This is my country; this is my home,” and again leave it and go another place: ”This is my country; this is my home.” Is it not nonsense?

If I am eternal, I am simply changing my dress, and I do not know how many times I have changed my dress during this life, and if I claim a particular dress, ”Oh, this is my dress,” is it not nonsense? You are changing dress always. You are changing your country, you are changing your form, and still you are claiming, ”This is mine.” And you are too much engrossed in this conception of life.

So one has to be disillusioned, means out of illusion. So whatever we are doing in this material conception of life, that is illusion. Therefore we cannot understand God. One who is not under the spell of illusion he can understand, asammūḍha. He can understand God. So first of all we have to understand whether we are not illusioned. Asammūḍhaḥ sa martyeṣu. Martyeṣu, in the, among, in the human society or in the society… Not only… Martyeṣu means all living entities who are conditioned, or, rather, conditioned souls. Asammūḍhaḥ. Sarva-pāpaiḥ pramucyate. He becomes at once freed from all… So if we want to become freed from all encumbrances of this material world, then we have to understand God. There is no question of neglecting. It is the prime duty.

Therefore in the Bhagavad-gītā it is said, manuṣyeṣu, sahasreṣu. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. This understanding, this perfect knowledge, is possible… Out of many, many millions of human beings or living entities, one may be enlightened. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Martyeṣu yatamāneṣu api sahasreṣu madhye yo yadṛk ca mat-tattva-vit.(?)

Oh, generally we are born all fools, because as soon as I take my birth, I am nourished by my parents very nicely, and I am educated in such a way that I falsely claim some land as my land, I falsely claim something which is not at all… But we are educated in that. This is called national education. That means to make you more foolish. That, the so-called national education, means to make you more and more foolish. I am already born foolish, and my education is given to make me more foolish. Just I am not foolish? Because I am changing my, this country, I am changing my society, I am changing my body. Still, I am claiming, ”This is mine.”

You have got so many ”mines.” You have got so many dresses. Why do you claim a particular dress as ”this is yours”? Why? Don’t you think that after changing so many dresses, if you are particularly situated in certain kind of nice dress, may be very nice dress, but why do you attach so much importance on that nice dress? Why don’t you understand that this dress is nice. That’s all ri… Next moment I may be in a very ugly dress. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As you are associating with the different kinds of material modes of nature, we have to change your dress. That is in the grip of material nature. You cannot say. You cannot dictate, ”Oh, nature, please don’t change my dress. Keep me American.” No. She is not your order-supplier. She will see what dress you require. So she will examine what is your mentality. ”Oh, your mentality is dog, doggish? Take this dog’s dress. No more American dress.” And if you have god’s mentality, ”Oh, take this god’s dress.”

This is under, in the material nature. How can we control it? You are not controller of material nature. You cannot dictate. You can dictate some of your followers, that’s all. But you cannot dictate the supreme authority. That is not possible. Just like I can dictate to my students, but I cannot dictate the government. I have to obey the orders of the government, however great swamiji I may be. That is not possible. Similarly, we cannot dictate. Prakṛteḥ kriyamāṇāni [Bg. 3.27].

Therefore, out of many, many fools… We are all fools. So it is said, manuṣyāṇāṁ sahasreṣu [Bg. 7.3], martyeṣu yatamāneṣu, that somebody tries to understand, ”Oh, actually what I am? Am I American or Indian or Chinese or Japanese or cat or dog?” This inquiry. This is inquiry. This is really inquiry, ”What I am?” So this inquiry goes on. This is called brahma-jijñāsā, this inquiry.

Now, if you inquire something, then you have to ask somebody. You cannot go on inquiring and answering yourself. That is another foolishness. If you inquire, then you have to inquire from a person who is bigger than you. Is it not? Can you inquire yourself when… Suppose you may cross a street. You have forgotten which way to go. Then you have to inquire some police standing there or some gentleman, ”Where is this way?” So similarly, this inquiry, if this inquiry comes into you, that ”What I am?” then you have to go to an authority. The Vedic injunction therefore asks you, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] ”If you are actually seriously an inquirer, then you must go to a spiritual master.”

And what is that? What is that spiritual master? Simply a red dress like this or having a big beard? No. Samit-pāṇiḥ. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. You have to go to a person who is conversant with the science of Kṛṣṇa. You have to go. So this is the formula. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Martyeṣu yatamāneṣu sahasreṣu madhye yo yadṛk ca mat-tattva-vit. Nobody inquires even. But if a man is fortunate to inquire, he can make progress and come to this understanding, that Kṛṣṇa is the origin, cause of all causes.

Go on inquiring. The inquiry is called philosophy. Philosophy means to inquire, research. Or say… You have read in the Bhagavad-gītā, jñānī jijñāsuḥ. Jijñāsuḥ means inquiry. Four kinds of people who are in the righteous path, whose life is regulated, who is not upstart, who follows the rules and regulation of scriptures, and higher authority, or higher principles, such person, not all… That is also described in the Bhagavad-gītā: na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are simply addicted to, I mean to say, sinful activities, they cannot inquire. They will be in the darkness, gone, gone under some intoxication, gone. But those who are actually righteous and pious, they will have this inquiry, and they will come to God.

So sattva-saṅgī. And this inquiry, this association is made to give facility to the people that they may come and inquire about Kṛṣṇa. You see? And learn the science and apply it in our life and be happy. This is a process to make people actually happy. It is not a thing to exploit people. The exploitation is going on, but this society, Kṛṣṇa consciousness, it is… The aim of this society is to enlighten people about the science of Kṛṣṇa, or science of God, so that they can understand it rightly and apply it in the life and become happy.

You want happiness, but you do not know the way of happiness. This is the way of happiness, to understand Kṛṣṇa. What is the cause of distress? Distress is caused by sinful activities. So here it is said that sarva-pāpaiḥ pramucyate. If there is no sinful reaction, where is your suffering? So here it is clearly said that ”One who understands Kṛṣṇa without any doubt, that He is the origin of everything, he at once becomes relieved from all reaction.” Here also He says, and in the last chapter, eighteenth chapter also, the Lord says that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] ”You just come to Me, and I shall give you protection from all reactions of sinful activities.”

So if He is the origin, if He is God, and if He is all-powerful, He can give you shelter. Don't… Don't disbelieve Him. He is not a man like me. If I promise you something, it may be broken because I am not all-powerful. But here is a promise by the all-powerful.

So best thing is… So, sattva-saṅga. So this mentality develops by this association. Satāṁ prasaṅgān mama vīrya-samvidaḥ. If you associate with Kṛṣṇa consciousness society, then the benefit will be that your dormant, I mean to say, relationship with Kṛṣṇa will be invoked. We have got, every one of us, we have got our eternal relationship with God. And the foolish people, they say that ”I don't believe God.” Just like an upstart son says, ”I have no connection with father.” How can you disconnect your father? Similarly, there is no question of disbelieving in God. It is simply foolishness, simply foolishness.

So that dormant relationship is there. Nitya-siddha kṛṣṇa-bhakti. You want to serve Kṛṣṇa, but it is now covered. You want to revoke [invoke] your relationship with Kṛṣṇa. Just like a good son, if he is not mad, he is not crazy, natural affection is there for father. Natural affection is there, father. As soon as the father, the parents, call, they go. So similarly, we have got this dormant relationship with Kṛṣṇa. Simply by the spell of illusion we are thinking that ”We have no connection with God or Kṛṣṇa. Let us act independently and do all foolish things and be happy.” So we are unhappy; so we are frustrated; so we are full of anxieties. This is our position.

So here it is stated that when, by good association, when we associate with persons who are in the knowledge of Kṛṣṇa, in knowledge of God, in the science, if we associate, then this dormant intuition will be revived and we shall be engaged in Kṛṣṇa consciousness.

Atrājam ity anena pradhāna-pradhānāt cid-vargāt saṁsāra-vivargāc ca veda, veda.(?) Now, here this ajam, that God is unborn, this indicates that He is different from this material world because in the material world we have no experience that anyone is unborn. Everyone is born. Not only everyone, everything is born. This your New York City is born. You will find some date in the history that the New York City was started four hundred years or five hundred years. So we have got, we are very much fond of history. That means finding out the date of birth of everything. So this is the nature. So ”He is unborn” means that spiritual nature is not like this material nature. At once we can understand. Spiritual nature is born and… Material nature is born, and spiritual nature is not born. This is the distinction. Therefore Kṛṣṇa is not material, He is spiritual. Because He says unborn, therefore He is not material. Immediately you have to understand.

Those foolish commentators do not understand this, that if Kṛṣṇa is unborn, then how He can become like one of us if He is unborn? Therefore in the Bhagavad-gītā you will find, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa is before you just like an ordinary person, or not ordinary, extraordinary… But here in this world, even extraordinary person, he is also born. He is born. The President Johnson is born. So you are also born. Everyone. Even Brahmā is born. But He is not born.

So how can I deride on Kṛṣṇa as ordinary man? Therefore in the Bhagavad-gītā I will find it is said that avajānanti māṁ mūḍhāḥ: [Bg. 9.11] ”Those who are fools, rascals, they think of Me as ordinary man.” Yes. But He is not ordinary man. Exactly this word is used, you will find in the Bhagavad-gītā, mūḍha. Mūḍha means the fools, rascals. They think of Kṛṣṇa just like ordinary man. But He is different. He is different from everything of this world because everything of this world is born. You will trace out the history, the birthdate. But you cannot.

Therefore, ajam anādi. Anādi, you cannot find out any date. Adyasya sapariṇāmena asya deha-janmasu janma-stha anādim ity anena viśeṣataḥ mukta-cid-vargāc ca veda.(?) Anādi. Now, anādi, this word, should be very nicely analyzed. Anādi means without any cause. Now, Kṛṣṇa may be spiritual, but there are other spiritual bodies also. There are many spiritual bodies, and we are also having spiritual body, but it is now covered. But our spiritual body is also due to Kṛṣṇa. Because everything is born, everything is born. So my spiritual body is also born. It is not born exactly, but because we have no idea about the spiritual existence, therefore the cause and effect we have to take it for granted.

Just like in the fire there is always the sparks of fire. The sparks of fire are not born. It appears… When it is manifested, it appears just like born from the fire. But actually it is not born; it is there. It is there. You have seen fireplace, "phut!" and you see thousands of sparks at once, and again comes down. Similarly, we are not born. We are also not born. But there is difference because the sparks come out of the original fire. So we are all sparks, spiritual sparks. We come out from Kṛṣṇa. So even though we are not born, but the cause is Kṛṣṇa. Therefore Kṛṣṇa is different from us. Is not that logic right?

So we cannot be Kṛṣṇa. Fools claim that "I am Kṛṣṇa." How you can be Kṛṣṇa? There is difference. This is the difference. Also not different. Therefore Lord Caitanya's philosophy, acintya-bhedābheda, simultaneously one and different. The same example: take it that the sparks of the fire, they are fire. They are not anything. But they are not the original fire, the sparks. They are fire. So therefore, so far the fiery qualities concerned, we are all one with God, but because we are generated from God, therefore we are different. So God is different, simultaneously one and different, actually different.

Just like father and son. The same example: father and son, different and nondifferent at the same time. Because son is born, is the expansion of the body of the father. Therefore he is nondifferent. But still, the son is not father. If the son claims in all respects that "I am as good as father," oh, that is nonsense. So this is philosophy. Adyasya sa-pariṇāmena deha… Anādim loka-maheśvaram iti muktyādi-vargāt prakṛti-kalaṁ ca veda.(?) And because he is declaring Himself loka-maheśvaram, loka-maheśvaram-that means He is the supreme proprietor of everything-therefore He is different from everything. He is different from everything.

Suppose I am proprietor of New York State, but still, I am different from New York State. These things are to be carefully analyzed. Those who are monists, they say, "everything one." How you can say one? How you can say one? In every step different. In every step different. This is dvaita-vāda, duality. So this philosophy of Lord Caitanya, that simultaneously one and different, that is the perfect philosophy. Nobody can say that we are completely different from God, and nobody can say we are completely one with God. We are both, one and different. These things are to be understood analytically like this, as it is explained here. This is understanding of Kṛṣṇa. If you try to understand Kṛṣṇa and your position in such nice analytical way from authoritative sources, then at once you become free from all sinful activities. This process.

So this Kṛṣṇa consciousness process-Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare-will help you to understand. It will cleanse your dirty things from the mind, and therefore, then you shall be able to catch up anything. To understand anything to do, one requires to be little qualified. You see? Unless such qualification… So this

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

if you chant always, twenty-four hours, without any payment, so it will cleanse. It will cleanse your heart so that you will be able to analyze your position, God's position, the world's position, your relationship, your activities. Then everything will be nicely clear and illuminated.

So this association is made for that purpose, and we are trying to distribute this knowledge from authoritative books like Śrīmad-Bhagavad-gītā and Śrīmad-Bhāgavatam, and as far as possible, we are using our all talents in this, and we welcome you. And take advantage, participate with us. Thank you very much. Any questions? (end)

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Bhagavad-gītā 10.4

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New York, January 3, 1967

Prabhupāda:

buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayam eva ca

So what is knowledge? Knowledge means distinguishing the spirit from matter. That is knowledge. We should understand what is spirit and what is matter. We are combination of matter and spirit. Actually I am a spirit, but I am now covered, embodied by matter. When we make a complete analytical study what is matter, what is spirit, that is called knowledge.

Material knowledge, any subject matter you can take, but that is temporary. Just like this body is temporary, similarly, any material knowledge you acquire, either you become a chemist or physicist or a medical man or an engineer, whatever you may acquire knowledge, all this knowledge will finish as soon as this body is finished. You forget. Death means forgetfulness.

Because the spirit does not die, eternal, so spiritual knowledge continues. If you develop spiritual knowledge… Suppose cent percent spiritual knowledge you acquire in this body. Then that will continue with you. Even after destruction of this body that spiritual knowledge will continue with you, and when you get next body, you begin… You finished your ten percent. You will begin again from eleven percent. That knowledge will not be lost. That is the law of nature. Spiritual knowledge… In the Bhagavad-gītā we have studied already, svalpam apy asya dharmasya trāyate mahato bhayāt. If you cultivate spiritual knowledge even one percent, two percent, that can render you greater service because it will continue. Once spiritual knowledge begun, it will not be stopped. The best thing is to finish it cent percent in this life because this human form of life is meant for cultivating spiritual knowledge.

It is not meant for material enjoyment. Material enjoyment means eating, sleeping, and defending and mating. These four principles, they are called material enjoyment. Just like we see advertisement. The other day I was seeing the New York Times magazine. So all advertisements were based on mating. That's all. So because mating is most attractive, therefore the shopkeepers, they advertise their dress, putting before one very nice girl. Because our attraction is for mating, so as soon as we see a nice girl our attention is diverted immediately. That is the psychology. So these are all material enjoyments: eating, sleeping, defending and mating.

And spiritual enjoyment is just opposite. There is no sense enjoyment. There is self-realization, or purifying the senses. Spiritual enjoyment means purifying the senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. It is a purificatory process. And as soon as you purify your senses, then you become in full Kṛṣṇa consciousness and become eligible for being transferred to the spiritual world.

So this human form of life is specially meant for cultivation of spiritual knowledge. Because in any other form of life… There are eight million four-hundred-thousands of species of life, and the best developed consciousness form of life is the human form of life, especially civilized men. There are 400,000 species of human beings. Human being means with two hands and two legs. So not all of them are efficient, but they have got this Kṛṣṇa consciousness dormant. Even in the lowest aboriginal stage of life there is dormant Kṛṣṇa consciousness. But civilized life, Aryan, Aryan family, they are quite competent to deve…, culture, to cultivate this knowledge.

So jñāna, knowledge, means distinguishing between spirit and matter. And this knowledge should be cultivated and taken full advantage in this life. That is successful life. In the Śrīmad-Bhāgavatam it is stated, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Now, a living entity, a spiritual spark, is wandering, wandering from, not only from one country to another country or from one body to another, but one planet to another. The qualification of a living entity is called sarva-ga. Sarva-ga. Sarva means all, and ga means one can go. You can go anywhere.

Just like you have the facility of traveling over the surface of the world or in the outer space on the earth. But you cannot go beyond the orbit. This is called conditioned life. In conditioned life we are limited in our traveling. But in spiritual life you can travel anywhere. The best example is Nārada Muni. He can travel anywhere he likes. Even in this universe we have got a planet which is called Siddhaloka, a planet of the perfect. Not perfect completely, but they are called siddha. Siddha means almost perfect. The inhabitants of that planet, they can travel without any aid of a sputnik or aeroplane from one planet to another. We get this information from Śrīmad-Bhāgavata. So in spiritual life we have got complete freedom to move, to act, to enjoy. So that spiritual knowledge should be cultivated. That is the best utilization of this human form of life.

If we do not utilize this human form of life for spiritual cultivation, then we are practically committing suicide. Ātma-han.

There is a very nice Sanskrit verse that… Just like you have to cross a great ocean. Now, if you want to cross Atlantic Ocean from New York to England, then you must have a very nice ship and a good captain and the atmosphere very favorable. Then it is very easy to cross. So that example is given in a Sanskrit verse, nṛ-deham ādyaṁ su-labhaṁ su-kalpam. Now, to cross this ocean of material existence… This is ocean. It is compared with ocean. Bhava-sāgara. Sāgara means ocean. So to cross this ocean you have got very nice ship. What is that? Nṛ-deham. This human form of life. Nṛ-deham ādyam. It is very nice ship. And su-labhaṁ su-labhaṁ su-durlabham. Su-labham means this kind of ship you cannot get always. It is an opportunity.

This is an opportunity because we do not know what is going to happen in my next life. There is no guarantee that in next life you are going to take your birth in America or in human form of life. There is no guarantee. Therefore, so long you have got this opportunity, you must fully utilize it. Nṛ-deham ādyam su-labhaṁ su-durlabham. Su-labham, by opportunity, by fortune we have got this, su-labham. And su-durlabham. Su-durlabham means it is very difficult to get this body, because… Just imagine. By gradual evolutionary process from the aquatic to the plant life, then from plant life to worm life, then from worm life to bird's life, then from bird's life to beast life, from beast life to human life-this is the gradual process of evolution. So therefore this human form of life is very difficult to get. By some fortune you have got now. So therefore it is said, su-labhaṁ su-durlabham.

And you have got this nice ship. And guru-karṇa-dhāram. And if you have got a nice spiritual master who is captain, good captain, who can help you to ply your ship on the same. So nṛ-deham ādyam su-labhaṁ su-durlabham. And atmosphere is Kṛṣṇa consciousness, created by the Supreme Lord by delivering you the message of Bhagavad-gītā. So you have got very good atmosphere. Just you compare in the same way: If in Atlantic Ocean there is no wind, there is no hurricane, and you have got a very good ship and very good captain, now take this opportunity of crossing. If you don't cross, then you are committing suicide. Oh, very nice.

So these are the opportunities of developing your knowledge in Kṛṣṇa consciousness and spiritual culture. And the advantage is that as soon as you become fully conscious of your constitutional position, then you are freed from this material entanglement. This is called jñānam. Jñānam asammohaḥ. Don't be very hesitant. Asammohaḥ means if you want to acquire some knowledge, you should acquire it maybe slowly but acquire it very surely, step by step. Don't be impatient. Asammohaḥ. Not that blindly accepting something and thinking that "I have got all knowledge. Finished." No.

You have got developed consciousness, you have got intelligence, but that intelligence, consciousness, depends also on your mode of living, on your mode of behavior. Therefore one has to become a brāhmaṇa, sāttvika, in the modes of goodness. Then you will be patient, patient, śānta, peaceful. If you become hesitant, then you cannot. This is called asammohaḥ.

Asammohaḥ kṣamā. Kṣamā means tolerant. Tolerant. You should not be disturbed. Suppose you are in this Kṛṣṇa conscious society. Now, you cannot expect that all the members of the society will be first-class men. How can we expect? We are collecting members of the society from all classes of men. So there may be a man in goodness, a man in the passion and a man in the ignorance. But if you think, "Oh, this man is not good. That man is not good," oh… No. You should be tolerant. You haven't got any connection with this man or that man. You are connected with the philosophy, with the process of life, and you are connected… Just like the same example: suppose you are on the ship. You do not find just all men to your choice. There may be different kinds of men. But what is that to you? You have to cross the Atlantic Ocean, patiently cross. Just sit down tightly on the ship and take advantage of the opportunity. That is your business. This is called kṣamā. Kṣamā means excuse and tolerant.

Suppose somebody has offended you. Excuse him. This is also another kind of penance. Lord Caitanya has taught us:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

[Cc. Ādi 17.31]

If you want to chant Hare Kṛṣṇa, then you have to become tolerant. What kind of tolerant? Just like a tree. Don't you think a tree, how much tolerant it is? Everybody is committing offense on the tree. Somebody is snatching its twigs, somebody is snatching its flowers, somebody snatching leaves, somebody cutting, but it does not protest. Rather, on the contrary, it supplies you fruits, flower, and gives you shelter. So tree is the nicest example for tolerance. So Lord Caitanya teaches us that we should become tolerant just like a tree. And tṛṇād api sunīcena, and forbearance just like a grass. Just like you trample over grass. It does not protest. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā.

And you should not be puffed up with your artificial honor. "Oh, I am this. I am that." This, that, that belongs to this body. You are apart from this body. Suppose you are king in this body. So you have no connection with that body. And suppose you are the poorest man. You have no connection with that body. So why do you identify yourself that "I am poor" or "I am king"? You are neither king, neither poor. You are spirit soul. Therefore amāninā. You should not be hankering after these temporary honors of this material world. Honor or dishonor, the same thing because we do not belong to that honor, that kind of honor or dishonor. So tṛṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena. But other foolish creature who disturbs you, you should give him all honor. Who is identified with this body, give him all honor, "Oh, you, sir, you are very beautiful. You are very learned." So that he may not disturb you, give him all honor.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

In this process you can go on chanting. Nobody will disturb you. Because as soon as you take to spiritual life, there will be so many disturbances. Because it is a declaration of war with the illusory energy, so as soon as you become Kṛṣṇa conscious, the illusory energy sees, "Oh, this man is going out of my hand, out of my control. Oh, give him all impediments." Therefore you have to learn this tolerance. Therefore next two words after kṣamā, satyam. Satyaṁ yathā dṛṣty-artha-viṣayaṁ para-hita-bhāṣaṇam.(?) Satyam means you should speak the actual truth. You should not flatter. You should not flatter for sense gratification. Satyam.

Satyaṁ paraṁ dhīmahi. In the Śrīmad-Bhāgavatam the definition of truth, Absolute Truth, is given there. What is that? Janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth is that from which everything emanates, the original source of all." That is Absolute Truth. So you should understand what is satyam, Absolute Truth, satyam. And para-hita-bhāṣaṇam. You should speak truth also.

What is that truth? That truth is "God is great, and we are subservient. So our duty is to abide by the orders of God," the simple truth. "God is great." You can say, "Why we should abide by the orders of God?" Because you are subservient. "No, I am not subservient." That is untrue. You are subservient. If you don't accept your subordinate position before God, then you have to accept your subordinate position under these material stringent laws. You have to become subservient. There is no other alternative. You cannot become absolute.

It is a false notion that you are independent. You are not independent. It is a false notion. Nobody is independent. We may be puffed up that "We belong to an independent nation. Now we have got…" Just like Indian. We were under British rule. Now we have got independence. This is all false notion. What is that independence? The nature's law is forcing starvation. What is this independence? They are now begging grains from other countries. In British time there was no begging at least. Now their independence means they are begging. So these are all false notions. Nobody is independent. He is dependent in some way or other under the laws of nature. The laws of nature at once can force the stringent laws, and he becomes subservient. So subservient, to become subservient, is your nature. You cannot alter it. The best thing is that instead of becoming subservient to this false, you should become subservient to the Absolute Truth. Satyaṁ paraṁ dhīmahi [SB 1.1.1].

Therefore Bhāgavata instructs you that you just try to offer your respectful obeisances unto the Supreme Truth. That is your perfection of life. Satyaṁ damaḥ. Anartha-viṣaya-śrotrāder niyamānam.(?) Damaḥ. Damaḥ means to control the senses. Anartha. Now you are sitting here. It is very kind of you. But you could go to a cinema house or hear from, I mean to, world noise by television or, say, something like… It is simply waste of time. So you have to control your senses in such a way that every moment should be utilized for your spiritual cultivation of life. You should not allow the senses to enjoy anything which is against the cultivation of spiritual life. That is called damaḥ, control.

You can eat. You can go to a restaurant and have very palatable dishes of meats and so many things. But you have to control it: "No. I shall not eat all this nonsense. I shall eat only kṛṣṇa-prasādam." Eating is not prohibited because without eating you cannot live. That's all right. But there are so many things. Just like even you don't accept kṛṣṇa-prasādam, you try to become vegetarian. In your country especially I see you have got enough arrangement for vegetable dishes. I am here for the last more than one year. I am getting all nice vegetable dishes prepared by our nice student Kīrtanānanda. So you are also tasting them. They are very nice.

So you should not allow the senses to enjoy something which is against the advancement of your spiritual life. That is called damaḥ. And you have to learn this. If you cannot control your… A swami, a swami, this title, means one who can control the senses. He is called swami, master of the senses. Generally we are all servants because our constitutional position is servant, subservient. So we are servant of this material nature means we are servants of the senses. That's all. We have got this material body, and the senses are prominent. We are active in material body means we are acting in sense gratification. That's all. So we are practically servant of the senses. And as soon as you become master of the senses, that the senses should not act according to their whims. The senses should act according to your order.

The same example. Suppose there is very nice performance of sense gratification and one wants to go there. But if you can control your senses-"No, not to go there. Come here in this storefront. Hear Bhagavad-gītā." Then you become master. You become master. That is swami. In similar way, if you can control your all your senses… Now, the sense gratification… The most important task for controlling the sense is the tongue. I have several times explained that the tongue is the beginning of all senses. So if you can control the tongue, then you can control other senses also. And if you cannot control the tongue, then you cannot control other senses. So you should begin controlling the senses.

The tongue has two functions: to taste and to vibrate. Vibrate

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

and taste kṛṣṇa-prasāda. Just see how you are making advancement. This is called damaḥ. So as soon as you are able to control your senses, naturally you shall be able to control your mind. That is called śamaḥ. So these are the processes. So we have to practice this process and learn this process from reliable sources and assimilate them in our life. That is the real utilization of this human form of life. We should learn it, we should practice it, and make our life successful. Thank you very much. (end)

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Bhagavad-gītā 10.4-5

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New York, January 4, 1967

Prabhupāda:

buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayam eva ca

So we have to understand these qualifications. Intelligence. Buddhiḥ means intelligence. Jñānam means knowledge. Asammohaḥ means freedom from illusion. Kṣamā. Kṣamā, forgiveness. Satyam, truth. Damaḥ. Damaḥ means controlling the senses, and samaḥ, to keep the mind equibalanced. Sukham means happiness. Duḥkham, distress, bhava means birth. Abhāva. Abhāva means death, bhayam, fear, and abhayam, fearlessness. Ahiṁsā, nonviolence; samatā, equality; tuṣṭiḥ, satisfaction; tapaḥ, penance; dānam charity; yaśaḥ, fame; ayaśaḥ, defamation; bhavanti, "all these become," bhāvāḥ… Bhāva means state of being. Bhūtānām, "of all living entities;" mattaḥ, "from Me;" eva, certainly; pṛthag-vidhāḥ, differently. Because Kṛṣṇa has declared already, aham ādir hi devānām [Bg. 10.2]. Maharṣīṇāṁ ca sarva. He is the original cause of everything.

Now… Then He must be the cause of all good qualification and bad qualification also. Whatever we see in this material world, we consider, "This is bad, and this is good." We have divided that, according to our calculation. But actually there are… They are varied manifestation of the qualities of Kṛṣṇa. Here in the material world, those qualities, transcendental qualities, they are in Kṛṣṇa and they are in living entities. Just like we have all these qualities.

Take for example buddhi. Buddhi means intelligence. And what is that intelligence? Real intelligence? Real intelligence is to know, to understand that "Kṛṣṇa is the Supreme, and I am part and parcel." It is stated here that intelligence means sukhārtha-vivecana-samatyam.[?] Suppose one is very intelligent to drive a car. That is not… That is material intelligence for earning our bread. Real intelligence is sukhārtha[?], the finer sentiments to understand the finer activities of this nature. That is called buddhi, to understand how things are happening. Just like one is considered to be intelligent when he tries to understand not this physiological or anatomical construction of this body. He wants to see by intelligence what is the active principle of this body that is working. That is intelligence, not that…

Just like a child. A child sees that a nice motor car runs in the street. He thinks that the motor car is running out of its own accord. That is not intelligence. The motor car is not running… In spite of its… Just like here we have got this tape recorder, this microphone. Somebody may say, "Oh, how fine discoveries are these. They are working so nicely." But one should see that this tape recorder or this microphone cannot work for a single moment unless a spirit soul touch it. This is intelligence. We should not be wonderful by seeing a machine. We should try to find out who is working the machine. That is intelligence, sukhārtha-vivecanam, to see the finer.

Grossly seeing, that is not intelligence. Oh, man is working; man is living; man is writing books, oh, wonderfully. He is scientist. But what that finer things that at once it is vanished; the scientist becomes fool. No more scientist. Can scientist discover something and place it before his student that "When my body will be stopped, you inject this thing, and I'll come out again." Has scientist discovered this thing? No. If scientist could discover such thing then there would have been no scarcity of scientist. Sir Isaac Newton, Sir Jagadish Chandra Bose, Sir P.C. Raya and so many scientists all over the world, they have discovered very, very… In your country, Edison… They have discovered so many wonderful things. Oh. Then why don't you… O Mr. Scientist, why don't you discover something so that we can keep it as soon as your body will be stopped, and we shall inject this scientific, and you will come out again and work? So this is called intelligence.

The scientist is working, the philosopher is working, not out of his own accord. It is working under the spell of material nature. Therefore in the Bhagavad-gītā you'll find

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti… By nature's law he's working. Why not everybody scientist? Why not everybody? If it is accidental and it is automatic, why there are so many differences? Here is a scientist; here is a fool. Why? Why this distinction? The distinction is made by prakṛti, by nature.

And what is this prakṛti? That prakṛti is mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Oh. Kṛṣṇa says, "Under My direction this prakṛti is working." The prakṛti, nature, is the agent. The real worker is Kṛṣṇa. We are simply instrument. That is our position. If you have got intelligence, then you have to understand that you are simply an instrument. Just like my hand. What is this hand? This is an instrument. I can pick up. So I am working, not this hand is working. I am working. So people do not understand it. Ahaṅkāra-vimūḍhātmā. By false ego he is thinking, ”Oh, I am scientist. I am philosopher. I am Rockefeller. I am businessman, I am swami. I am this.” Sometimes we think, ”I am poor. I am this. I am that.”

No. You are simply instrument in the hands of Kṛṣṇa. That is intelligence. Therefore you should work as Kṛṣṇa desires. That is real intelligence. If you work in Kṛṣṇa consciousness, that is real intelligence. And if you work against Kṛṣṇa, that is foolishness. That is the distinction between intelligent and foolishness. Jñānam. Jñāna means knowledge. Now, so far knowledge is concerned, here is a key packet. If you want to make research who has made this packet, who has discovered it, in which country first it was introduced, in what material it is made, oh, you can write volumes of books. You can speculate in any damn thing, and you can write volumes of books. That does not mean that you are a man of knowledge. There are so many.

I’ll give you one very nice example. This is practical. In my youthhood I was manager in a big chemical firm. So there was a sulphuric acid chamber. There was some defect. It was not working well. In that chamber sulphur is given, and it is fused, and then acid comes out. So it was not working. So there were many scientists. They were sitting, consulting books: ”Oh, why it is not working?” Then the managing director, Dr. Bose… He was very intelligent man. He at once went to another firm. They were also chemical. He knew there was an ordinary worker; he was very experienced. So… He was Muhammadan. He called him at once, ”Just come and see what is defect there.” And he at once came and manipulated some machine-at once acid transformed. All the theoretical scientists, they sat down. So this kind of experience you’ll find even an ordinary man.

And even in bird you’ll find. They have got some sort of specific intelligence or knowledge. That is not knowledge. You’ll find even in animals there are some wonderful activities which we cannot perform. That is not knowledge. Knowledge means to understand spirit and matter. That is knowledge, what is spirit, what is matter. Just like after intellectual research you find that there is something within this body which is working without which this body is useless. Then, when you come to knowledge that this is this and this is that, when you understand that this is spirit and this is matter… Matter is working due to the touch of the spirit.

Just like I have already explained that this, I mean to say, tape recorder, this microphone, is working because a boy who is spirit soul, he has touched it. Without[?] touching. So therefore we must distinguish that what is matter and spirit. Matter cannot work without touch of spirit. Matter is dependent on spirit. This is knowledge, not that matter is prominent and spirit is neglected. That is foolishness.

Therefore in the present education there is hardly a few persons who are actually in knowledge because they have neglected the spirit side of the activity. They have taken only the material side of the activity. So if you come to according to the Bhagavad-gītā, then it is a civilization of fools. That you may call…[?] They are giving too much stress on the motor car machine and not to the driver. The driver is neglected. This is foolish civilization. Man is neglected.

I think in my childhood when I was a student, Scottish Churches College, I read one magazine from your country. I think that magazine is still current, Scientific America. Is there any magazine? Yes. In magazine I saw one picture. I think that skyscraper was beginning at that time. A man was working very heartily, and the picture is there that for manufacturing matter, a soul is being killed. You see? That is material civilization. They are giving too much stress on the matter, on the material side, but they are neglecting the spirit. That is not civilization. One should give more stress on the spiritual side because that is the active principle. So that is called knowledge. A man is to be understood in knowledge when he is giving, I mean to say, importance to the spiritual side. He is called jñānī. Otherwise they are fools. So jñānam. Jñānam means cid-acid-vastu-vivecanam, to understand what is matter and spirit.

Now, a civilized, real, advanced civilization, the Aryans… The Aryans are called advanced. The actual meaning of Aryan means advanced, according to Sanskrit. This is a… Aryan is not any, I mean to say, English word or Hindu or any other language. It is the Sanskrit word, Aryan. Aryan. The word comes from the ārya, a-r-y-a, ārya. Now it has become a common word, Aryan, but originally it is Sanskrit word. And ārya means one who is advanced, or one who is civilized, one who knows, one who has knowledge. Then he is called ārya. In the Bhagavad-gītā you’ll find. When Arjuna declined to fight, Kṛṣṇa condemned him, ”Oh, you are just like talking like a non-Aryan, not Aryan.”

So we all belong to the Aryan family. Historical reference is there, Indo-European family. So Aryan stock was on the central Asia. Some of them migrated to India. Some of them migrated to Europe. And from Europe you have come. So we belong to the Aryan family, but we have lost our knowledge. So we have become non-Aryan practically. Because we do not give importance to the spiritual side of life. The Aryan means one who gives importance to the spiritual side of life.

And what is that importance? The spiritual side importance-giving means one has to see how much important this human life is. Because in the human form of life the spirit soul, although it is conditioned by material, I mean to say, encagement, it has developed its consciousness by gradual evolution. This evolution theory is there in the Padma-Purāṇa. There is actually evolution from lower status of life beginning from the aquatics, small, then plant life, then germs’ life, then birds’ life, then beast life, then human form of life, then civilized human form of life.

So fortunately we have got now civilized form of life. The Aryan family means they are civilized form of life. But we are utilizing in the matter of maintaining this body. Āhāra-nidrā-bhaya-maithunaṁ ca. We are utilizing this material, this developed body. The spirit soul has got the chance now to liberate himself. There is a process. By nature’s way, the evolution is to give chance the spirit to get out of this material entanglement. So people are not giving importance.

Therefore sometimes we find there is overpopulation. Overpopulation. What is this overpopulation? Overpopulation means that just like from lower class a student is promoted, and when he comes to the final class, if he does not pass, then the class is overcrowded. Suppose from one, two, three, four, one comes to the tenth class. Tenth class is meant for final examination and go to the college. So if in the tenth class the students fail, then the tenth class becomes overpopulated. Similarly, the present civilization we sometimes find that there is overpopulation. Overpopulation means we are not being promoted to higher life. We are being blocked, and therefore nature’s course is: there must be some pestilence; there must be some war to finish it.

So there is no such intelligence, there is no such knowledge, and they are very much proud. So if we want really… Because these things are God gift, knowledge… It is explained here, buddhir jñānam asammohaḥ. All these things are gift of God. So we must utilize. This human form is developed for utilizing the gifts of God. God has given us nice foodstuff; God has given us intelligence; God has given us knowledge; now God has given us books of knowledge. He is personally speaking this Bhagavad-gītā. Why don’t you utilize it? Why don't you utilize it? If we utilize it, then we may be proud of become Aryan or human being.

But if we don't utilize these things, simply we follow the animal propensity… Just like a dog is after a lady dog, similarly, if we are like that, just like hog is after a female hog, so this is not civilization. We must be sober. We must be sober. We must be distinct from animal life. That is called utilization of human form of life. Labdhvā su-durlabham idam. It is stated in the Vedic literature that labdhvā su-durlabham idaṁ bahu-sambhavānte: "This body is achieved after many, many, many, many births, after millions and trillions of years." Because… You don't think that all of a sudden, by accident, we have got this body. There are other bodies, cats, dogs and so many bodies. Why in this civilized form of? There must have been some process. So this is said in the Vedic literature, labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam artha-dam: "This human form of life is achieved after many, many millions of other forms of birth."

And what is this form? Mānuṣyam, human form, man. This mānuṣya is Sanskrit word and English word, "man," there is similarity, Latin. Originally, this mānuṣyam, or "man" comes from the word Manu. Manu is the father of humankind. Mānuṣyam. So why it is so rare? Artha-dam. You can attain the highest perfection, artha-dam. Artha means money, or artha means substance. Artha-dam. So we are utilizing it for money-making. Artha means money also, but there is another meaning of artha. Artha means substance. We are missing the substance. We are attracted by material money only. So mānuṣyam artha-dam anityam apīha dhīraḥ. And anityam. Although artha-dam-it can deliver you the substance-but it is not permanent, anitya. Nitya means eternal, permanent; anitya means just the opposite. So the scriptures, Vedic scripture, advises you mānuṣyam artha-dam apīha dhīraḥ.

But if you are dhīra-dhīra means sober, intelligent-then how you shall utilize it? Tūrṇaṁ yateta anu-mṛtyu na pated yāvat. You should try to utilize your this human form of life to achieve the highest substance very soon. Tūrṇam means very soon. Why very soon? Anu-mṛtyu na pated yāvat. You do not know when your death will come. You do not know. So before death comes just utilize yourself. Don't think that "I am young man. Let me enjoy now. Eat, drink, be merry and enjoy." No. You should not neglect.

Prahlāda Mahārāja, a five years' old boy, he was instructed by Nārada Muni. He became a very great devotee. And he was instructing his class fellows when he was a five years' old boy. Because it doesn't matter whether he's a five years' old boy or five hundred years' old tree or a five millions years' stone. There is no utilization. If you become a five years' old boy and if you understand this knowledge your life is perfect. These things are all very nicely discussed. They say, "Oh…" Taravaḥ kiṁ na jīvanti [SB 2.3.18] . "Oh, you are very much proud of your long duration of life? Because you see that cats and dogs die within ten years or twenty years and you live seventy years or eighty years, therefore you are very much proud?" Oh. The answer is taravaḥ kiṁ na jīvanti: "Don't you see the tree? It lives five hundred years, thousand years." "Oh, a tree lives, but it cannot breathe." Oh. Bhastrā kiṁ na śvasanti: "Don't you see the bellow, a bag of skin? 'Bhass, bhass, bhass'-it is breathing. So do you think your breathing is very expertness?" "Well, they breathe, but they cannot enjoy sex life." "Oh. What is that? The dogs and hogs, they do not enjoy sex life? Do they not eat?"

In this way there is analysis. There is analysis, regular analysis: "What for you are so much proud?" The proudness should be proved when you are in Kṛṣṇa consciousness. That is the perfection of life. Otherwise, you are cats and dogs. Don't take it that I am criticizing you. Just I am analyzing the fact. So this should be utilized. This is called intelligence. This is called jñāna. This is called free from bewilderment. These are the process. Even if we study Bhagavad-gītā nicely, analytically, systematically, in any way, with our intelligence… We have got intelligence; we have got reason. Then we become perfect man. This is Kṛṣṇa consciousness. Take advantage of it. Don't spoil your life. That is our request. The society is for that purpose. We are not bluffing anybody that "Make exercise and go home," no. Here is something substantial. You try to understand it. Thank you very much. (end)

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Bhagavad-gītā 10.8

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New York, January 6, 1967

Prabhupāda: …iti matvā bhajante māṁ budhā bhāva-samanvitāḥ: [Bg. 10.8] "I am the origin of everything." Everything means universe also. Whatever you can imagine, that comes within the category of everything. So if Kṛṣṇa is the source of everything, then if you love Kṛṣṇa, then you love universe. Actually that is so. If you love your father, then you love your brother. If you love your country, then you love your countrymen. Suppose we are in foreign country, and here is one gentleman from India. I am from India. So naturally we ask, "Oh, you come from India? Which part of India you come?" Why attraction for that person? Because I love India. And because he happens to be Indian, therefore I love him. So the love begins from the origin. If you love your body, then you love your finger. If you are careless of your body, your health, you don't care for your finger. Therefore Bhagavad-gītā says that

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Iti matvā bhajante mām. One who has understood this fact, that God is the origin of all emanations… One who has understood this fact very nicely, scientifically, then, by loving God, you love everything, universe. If you think that "God is something manufactured by my imagination," then you cannot love universe or God. You have to understand the position of God. In every literature, in every scripture… Just like in your Bible it is said, "God said, 'Let there be creation.' So there was creation." So creation is the universe. So God created this universe. So if you love God, then you love the universe. That is automatically. If I say, "I love my body"-everyone loves his body-that does not mean I do not love my finger. So a God conscious person…

There is a nice example. A hunter… In Sanskrit language it is called vyādha. He was hunting in the forest and killing the animals, boar and other, deer and so many animals-hunter's business is to kill animals-so half-dead. And Nārada was passing through that road. He saw that "These half-dead animals are flapping. Who has killed them in that way, half-dead? Why not full kill?" So he went to the vyādha, hunter, that "Why you are doing this business? Better kill them altogether so that they may not suffer. It is a great sinful act." So he explained, "Oh, I do not know what is sinful or not, pious. My father has taught me this business. I am doing this." So Nārada explained him, "So it is not a very good business. You better do another business for your livelihood. Simply killing, and half-killing. Better kill them fully. That is also [not] very good." So he said, "Then I am committing sins?" And Nārada said, "Yes, you are committing sins." "Then, if I give up this business, how shall I eat, my living?" Nārada said, "All right, I shall give you your necessities of life. I shall supply you. You give up this business." So he was initiated, and he was seated in a sacred place.

So the villagers understood that a vyādha, a hunter, has become a great saint. So everyone was coming and offering some rice, some flowers, some fruits. So he was executing his devotional service according to the instruction of Nārada. Then, after some time, Nārada wanted to show that devotee to his friend, Pārvata Muni, and he was coming to that devotee, hunter devotee. At that time the devotee was going to receive Nārada, and while going, he was very careful that an ant may not be killed on the path. So he was jumping. Whenever there was an ant, he was jumping. So Nārada inquired that "While you were coming here, why you were jumping?" So he said, "Sir, there were so many ants. So how can I kill ant?" Just see. The same man who was without any kindness killing so many animals, he has become kind to the ant even.

This is universal. As soon as you become Kṛṣṇa conscious, as soon as you become God conscious, then your real universal, ideal, universal consciousness develops. Otherwise it is all simply jugglery. There are so many doctrines of universal love, universal friendship, fraternity, but they are fighting, and they are killing simply, because there is no God consciousness. If you are universal, if you are after universal love, then how you can maintain regular slaughterhouse? How you can think that an American gentleman or lady is your countryman and not a cow, and not a goat, not a serpent? Where is your universal idea?

So unless there is development of God consciousness, this universal ideas, oh, these are nonsense. There cannot be. It is all false, jugglery of words. So first business is to understand your identity, identity of God, your relationship, and your action reformed in that way. Then there is question of universal, brotherhood, universal… Otherwise it is simply jugglery of words.

If you are thinking of universal way, how you can give protection to a human being born in America, and send a cow to the slaughterhouse. What is your reason?

Guest: This would be a personal love.

Prabhupāda: Universal means all. You have to love everyone.

Guest: If I didn't love the cow as equally with a child, then it is a personal love because I'm defining qualifications.

Prabhupāda: But how can you avoid this personal?

Guest: Because to love the child only, I have to exclude other things, meaning the cow.

Prabhupāda: But personal, child is the person. How can you avoid person?

Guest: How can what?

Prabhupāda: How can you avoid person? When you love, how can you avoid a person? What do you mean by love? Whenever you love universally… In the universe there are so many men, animals, and plants, and beasts, and birds, and so many things. So we have to love everyone. That is universal. You cannot discriminate, "Oh, this is not universal. This is universal." Universal means all-including. So how you can avoid this person or imperson? You have to love everyone. That is universal.

Guest: If I don't do that, then I have a love with limitations, and this is false. This would be…

Prabhupāda: No. Not limitation. The point is: if you love the root, then you love everything. Just like if you pour water on the root of the tree, then the branches, the flowers, the leaves, the fruits, and everything is nourished. So you have to know the technique, how to love the whole. If somebody is loving the tree-he is putting water in each every leaf, every branch, every flower-he is spoiling his time. Another intelligent man goes and he pours one bucketful of water on the root. Oh, it is distributed. This is foolishness, that without knowledge of the root, you want to love the branches. Your body. You love your body. Why do you supply your food in the stomach? Why not to the eyes, to the ears, to the nose? Why not individually, every finger, every hand, every part, every hair? No. As soon as you put the foodstuff to the stomach, the energy is at once distributed everywhere. Similarly, universal love means to love God.

They do not know the technique. Just this man, this hunter, he loved God, and he became lover of the ant automatically. There was no need of separate education that "You love this ant, you love this cow, you love this tree, love this country, love this man, love white man, black man, this man…" No. As soon as you love God, and you understand what is God, then you love everything. In the Bhagavad-gītā it is said that

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

People are accepting Bhagavad-gītā as something Indian or Hindu, but actually it is not. It is universal. Kṛṣṇa says that there are so many forms of living entities. There are 8,400,000 different types of bodies. "And all of them are My sons." So if you love Kṛṣṇa, then you love white man, you love American, you love European, you love Indian, you love cow, you love dog, you love serpent-everything.

So you have to know the techniques. Simply by theoretical knowledge you cannot make any improvement. And these are practical examples. Because there is no love for God at the present moment, all this nonsense universal love, fraternity, are going to hell. Therefore we are interested in this Kṛṣṇa consciousness movement. You have to change your consciousness, make it full with Kṛṣṇa or God. Then everything will be all right. All right. Thank you. And if you kindly come and inquire in this way, we shall be very glad to answer as far as possible.

Now let us have little kīrtana. It is quarter to nine. Please join with this kīrtana, Hare Kṛṣṇa. It is very simple.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
(Prabhupāda leads kīrtana) (end)

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Bhagavad-gītā 10.8

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New York, January 7, 1967

Prabhupāda: So we have caught up the original person, ādi-puruṣa. We have found out the root of everything. In the Bhagavad-gītā it is said,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Kṛṣṇa says that "I am the origin of everything." Ahaṁ sarvasya prabhavaḥ. Sarvasya. Sarvasya means including all big demigods like Brahmā, Lord Śiva, even Nārāyaṇa and and Viṣṇu. Everything, everybody, everything is…, the original person is Kṛṣṇa.

Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate iti matvā budhāḥ [Bg. 10.8]. Budha means very learned man. One who is completely wise, no illusion. Such a person is budha. From budh. The word root is budh-dhātu. From budh-dhātu the names Lord Buddha has come, Buddha, from that root. So anyone who is well versed, complete in wisdom, he is called the budha.

And bhāva-samanvitāḥ. Budha, one must be very well versed, at the same time, completely in spiritual emotion, bhāva. This bhāva is the very high platform for coming to the perfection of life, bhāva. That is also stated in Vedic literature, what is that bhāva. Each and every word, if you try to understand scrutinizingly, they are very sublime. So one has to come to the stage of bhāva, then he can attain… Bhāva means transcendental emotion. Then he can understand what is love of God. Budhā bhāva.

Iti matvā bhajante mām. Bhajante means one engages himself in the transcendental loving service of the Lord in complete emotion. That is wanted. How that emotion is attained, that is also described by Rūpa Gosvāmī, how one can attain that stage one after another. The first stage is śraddhā. Śraddhā means faith. Faith. Ādau śraddhā. If one has got this faith, then he can develop that faith to the highest perfectional stage of transcendental emotion, bhāva, and then love of God.

So there is nothing to be depressed? All boys and girls, ladies and gentlemen who are in this meeting, they have got this faith, śraddhā. It is understood. Otherwise why you have come here? Unless you have got little faith, you would not have come. And you are sparing your valuable time. This is the sign of faith. This is the first background. If one increases this faith, it can be developed to the highest perfectional stage, love of God.

So ādau śraddhā, how to increase. That is given direction by Rūpa Gosvāmī. This faith, ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 22.83]. If you have little faith don't try to demolish it. Try to increase it. Just like if there is little spark of fire, if you fan it, it increases. Increases. And you have several times… In this temple, when there is yajña performance we ignite fire. So we take a little small piece of wood and ignite it. Then gradually it becomes blazing fire. Similarly, this faith is just like little fire, and you have to fan it very nicely.

How? Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. If you have got this faith, then don't give up this connection. Please try to come here and try to understand us. Why you should try to understand us? Because we are speaking here about God, nothing else. No business, no politics, no nonsense. Therefore you should come here. Sādhu-saṅga. This is called association with sādhu. Who is a sādhu? If somebody says "A man with red dress or a great beard or something…" There are so many conceptions of sādhu. But sādhu is described in the Bhagavad-gītā by the Lord Himself, who is sādhu. He said api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Sādhu is one who is unflinchingly engaged in loving service of the Lord. He is a sādhu. That is the test, who is a sādhu.

Sādhur eva sa mantavyaḥ [Bg. 9.30]. Kṛṣṇa says, api cet su-durācāraḥ. Even though you find in some devotees some bad behavior, not standard, but because he is a devotee, he is constantly engaged in Kṛṣṇa consciousness, therefore he is sādhu. Even though he has got some bad habits due to his past life, it doesn't matter. Because this will stop. Because he has taken to Kṛṣṇa consciousness, all nonsense habit will stop. The switch is off. As soon as one comes to Kṛṣṇa, the switch which impelled one to bad habits, that becomes off immediately. So just like there is heat, heating, heater, electric heater. If you make the switch off, it still remains hot, but gradually, the temperature comes down and it becomes cool.

Similarly, if you have got faith and if you try to engage yourself in Kṛṣṇa consciousness with association of devotees, not alone… Alone is not possible. Therefore we have established this International Society for Krishna Consciousness. Society is required. Sādhu-saṅga [Cc. Madhya 22.83]. Just to give opportunity to persons who have got little faith to develop that faith into Kṛṣṇa consciousness.

So ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. These very nice boys, they have established this temple, and very nice mūrti, Jagannātha, Kṛṣṇa, offering prasādam. They are offering prasādam at noon and in the evening after kīrtana and every Sunday. So what is the difficulty there? And you come here, chant and dance. We don't say that you make such exercise or press your nose or this or that. We simply say that "Come here, dance with us, chant with us and take prasāda." Is it very difficult? (laughter) It is not difficult. The most easiest process of transcendental realization. And by following this process, just see our students, how they have advanced. In very quickly, within short time. You bring any so-called followers of yoga society and try to compare with any one of our student, you'll find he is far, far advanced. We challenge. (laughter) Why? Due to the sādhu-saṅga. Sādhu-saṅga. So ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 22.54]. (end)

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Bhagavad-gītā 10.8

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July 31, 1976, New Mayapur (French farm)
Prabhupāda:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

The meaning is, the Supreme Personality of Godhead is the origin of everything. Everything is emanating from Him. When one understands this fact, he becomes budha, or intelligent. And when one is actually intelligent, budha, bhāva-samanvitāḥ, this ecstasy. To come to the spiritual platform, this ecstasy required. So one has to come to the platform of bhāva or ecstasy gradually.

The process is ādau śraddhā, first of all, faith. Just like our disciples, they have already accepted. But outsiders, they come out of little faith, "Let us see what these people are doing." This faith is the beginning, ādau śraddhā. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If one has little faith, the next stage is that he should come and live with us for some days. And if he lives with us for a few days, then he becomes infected with ecstasy. Ādau śraddhā tataḥ sādhu-saṅgaḥ, and as soon as one is little infected by the ecstasy, then he likes to become one of us. Just like if you contaminate some infectious disease, naturally the disease will develop. Similarly, as soon as you contaminate this Kṛṣṇa consciousness disease, it will develop. Then he solicits for being initiated, yes. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. Bhajana-kriyā means "Why not engage myself as one of the devotees." This is called bhajana-kriyā. And as soon as there is bhajana-kriyā, or devotional service, immediately anartha-nivṛttiḥ syāt. Anartha means unwanted things, they become vanquished.

This material world is, means we have created so many unwanted things, this is material world. Just like we are living in this part of your country, a village. So you are living very happily, undoubtedly. There is ample opportunity for living peacefully here. You grow little grains, you get some milk, some vegetable, and all your economic questions solved. But as soon as you go to the city, the whole pollution attacks you. You have to give up this simple eating process. Instead of drinking milk, in the city, you'll have to cut throat of the cow and eat the meat.

So in this way we shall be implicated with so many sinful activities that our life will be entangled. On account of our foolish civilization we do not understand what is the entanglement of life. The entanglement of life is described in the Bhagavad-gītā, tathā dehāntara-prāptiḥ [Bg. 2.13], to change this body. As we are changing body, the child is changing body to become a boy. The boy is changing body to become a young man. The young man is changing body to become an old man. Similarly, when the old man changes the body, he gets another body. If a young man challenges the laws of nature, that he is not going to be old man, that is false prestige. He must have to become an old man. Similarly, if some rascal says that "I don't believe in the next life," that is his foolishness. He has to change his body. Nature's law is going on. You are not controller of the nature, you are controlled by nature. So if we entangle ourself with sinful activities then next life means we get low grade life. It is said in the Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

(This) means those who are very pious, they are promoted to the higher planetary system. Those who are ordinary, they remain with the middle planetary system. And those who are very abominable, sinful, they go down the planetary systems or become lower than human being-animals, trees, birds, beasts, like that. So they have no sense, their so-called scientific understanding has no, I mean to say, advancement of knowledge. They do not inquire even wherefrom these living entities are coming, the trees, birds, beasts, lower than human being; wherefrom they are coming they do not inquire.

So the law is that according to your work you'll get your next life. It may be higher standard of life, it may be lower standard of life. So suppose higher standard of life, if we get, that's all right, but if we get lower standard of life… Just like today I am here and next life if I get the body of a tree and stand up for five thousand years, is it very nice proposition? In this way we have to understand how the process of life is going on and what is wanted, what is not wanted. In this way, when you are situated, fixed up in your spiritual understanding, that is called anartha-nivṛttiḥ syāt, all unwanted things are vanquished.

So our request is that you live here, very simple life. Kṛṣṇa will supply all your necessities. He's supplying to the birds and beasts, why not to you, devotee? Be confident that you'll get everything, whatever the necessities of life. Live without any sinful activities. Don't create unwanted troubles. That is called anartha-nivṛttiḥ syāt. So as soon as we are, stop, full stop, unwanted things, then tato niṣṭhā, then our, that beginning faith becomes firm. That is called niṣṭhā. Tato niṣṭhā tato ruciḥ. Then, taste, that one tasted this sort of life, he cannot give up. This is called taste. Tato niṣṭhā tato ruciḥ, athāsaktiḥ. Then attachment, then bhāva, that bhāva. And if we can stay in that bhāva stage, then next stage is love of Godhead. And as soon as you come to the standard of love of Godhead, your life is successful. So every instruction is there, books are there, your intelligence is there, and we are trying to give you all possible opportunities. Please stick to this Kṛṣṇa consciousness, and make your life successful. (end)

Bhagavad-gītā Chapter - 12: Lectures
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Bhagavad-gītā 12.13-14

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Bombay, May 12, 1974

Nitāi: Translation: "One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me."

Prabhupāda

adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī
[Bg. 12.13]
santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ
[Bg. 8.7]

So this Kṛṣṇa consciousness movement means how to become dear to Kṛṣṇa: "How Kṛṣṇa will love me." Kṛṣṇa loves. Kṛṣṇa says that He is no one's enemy and no one's friend. That is in neutrality. But He says, ye tu bhajanti māṁ bhaktyā teṣu te mayi, samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. (aside:) That talking, stop. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ. God must be equal to everyone. He is neither envious to anyone nor friendly to anyone. This is general. But there is special significance. Ye tu bhajanti māṁ bhaktyā: "Persons who are engaged in devotional service with love and faith," teṣu te mayi, "I have got a special intimate relation with him."

It is not partiality. Just like if a gentleman has got five sons, and out of the five sons, those who are very obedient to the father or one of them, two of them, naturally the father is inclined to them. That is not partiality, that "Why the father is inclined to some sons and other sons, indifferent?" That is natural. As we have got this natural instinct, similarly, God has also the same instinct. If we study ourself analytically, we can understand what is God. Because we are the sample of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Sample.

Just like if you take one drop of water from the seawater, you can understand what is the chemical composition of the whole sea. It is not very difficult. Similarly, if you study yourself, what are your inclinations, propensities… There are so many things. So everything, what you have got, the same thing God has also got. The difference is that you are like a drop of seawater and He is vast sea. That's all. Big quantity. Quantitatively, we are different, but qualitatively, we are one. The same quality.

If you take… If you are cooking rice, you take one grain of rice and you press it, if you see that it is now soft, then the whole rice is cooked. The sample. There is a bag of rice. You take a few grains, sample. You can understand what is the quality of the whole bag. Similarly, what is God, that is not very difficult to understand. Simply you have to study yourself. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). But not that, that you are God. You are sample of God.

Now, we being very intimately connected, because we are all sons of God… Kṛṣṇa says in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa says aham, "I," "I." "I am the seed-giving father." Not only human society, but there are other societies, animal society, bird society, beast society, vegetable society, insect society, aquatic society. They are also Kṛṣṇa's son, God's sons.

Therefore Kṛṣṇa says, "One who is actually devotee and wants to be very dear to Me, his qualifications must be adveṣṭā sarva-bhūtānām: we must be non-envious to all living entities."

Nowadays a fashion has become, daridra-nārāyaṇa-sevā. This is nonsense. What is the daridra-nārāyaṇa-sevā? Why you are taking care of the daridras? If you have got such vision, such outlook, that in everyone's heart… That is a fact. Everyone's heart there is Nārāyaṇa. There is no denial. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "Īśvara, the Supreme Personality of Godhead, is situated in everyone's heart." If you have got such vision-you are seeing in everyone the Supreme Nārāyaṇa-then why should you designate only the daridras? Others also, you should see dog-nārāyaṇa. You should see kukkura-nārāyaṇa. Why daridra-nārāyaṇa?

If you have got such broad vision, why you are taking particular? That is imperfect vision. You cannot send the chāga-nārāyaṇa, goat-nārāyaṇa, to the slaughterhouse and allow the daridra-nārāyaṇa to eat the meat. This is not bhakta's business. This is demonic. Bhakta's business is… Here it is clearly stated, adveṣṭā sarva-bhūtānām. You should be equally kind to everyone, to the daridras, to the dhanīs also. Here everyone is daridra because everyone is lacking knowledge. So nobody is rich. Here the so-called rich is also daridra because he has no knowledge. And the so-called daridra is also daridra.

Because everyone's knowledge is the bodily concept of life, "I am this body." But Kṛṣṇa does not say that "A particular body is very dear to Me." He says, sarva-yoniṣu kaunteya: [Bg. 14.4] "All species of life, they are all sons." They are simply in different dress. We are sitting here, so many people in different dress. That does not mean that one who is in black dress or dirty dress, he is not a human being. He is also human being. Or one who is dressed very nicely, he is also human being.

That is paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. We should not see to the dress. We should see inside the dress. What is the inside in the dress. Similarly, Kṛṣṇa says to Arjuna that dehino 'smin yathā dehe. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. One has to see, asmin dehe, in this body, there is the dehinaḥ, the proprietor. Dehinaḥ means one possesses the body. That is spiritual vision. The spiritual vision is… One who is advanced in spiritual knowledge, he does not see the outward dress, but he sees within the dress, who is living there. Asmin dehe dehinaḥ. Dehinaḥ. Dehī means the possessor of this body. I am not this body, you are not this body, but you possess this body.

Just like you possess your shirt and coat, similarly, you possess this body also. The gross body made of material elements is your coat, and the subtle body made of finer material elements-mind, intelligence, ego-that is your shirt. And within that coat and shirt, the real living entity is there.

So one who has such vision, one who is learned in spiritual understanding, he is called paṇḍita.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ sama-darśinaḥ. That is the real vision. A paṇḍita means he sees. There is… For a advanced spiritualist, advanced Kṛṣṇa consciousness person, there is no such distinctive, "Here is American; here is Indian; here is brāhmaṇa; here is śūdra; here is Hindu; here is Muslim." No. He has no such vision. He has the vision that within this body, the spirit soul is there. That is part and parcel of God, or Kṛṣṇa. He is suffering on account of different dresses, different conception of… Therefore he should be released from this misconception of life. That is called paṇḍita.

The whole world is going on under this misconception of life, that "I am this body." And under this misconception he is thinking that "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am brāhmaṇa," "I am śūdra," "I am black" and "white," "fat" and "thin," all these things. This is called ignorance. Therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]: "Anyone who has got this conception that I am this body, this bag of bones and blood and flesh," sa eva go-kharaḥ [SB 10.84.13], "he is no more than the cows and the asses." That means animal. So whole world at the present moment is going on under this animalistic concept of life, animal civilization. Everyone is busy to take care of the body, but nobody knows how to take care of the proprietor of the body. That he does not know.

Therefore Kṛṣṇa says who is devotee, real devotee. And not only real devotee, "Who is very dear to Me." Devotion means the activities…

My Guru Mahārāja used to say that "You don't try to see God." Just try to understand. "Just work in such a way that God may see you." This is the Kṛṣṇa consciousness movement. Everyone is busy to see God. Of course, it is not so easy to see God. But a devotee is not busy to see God, but he wants God to see him. Because just like if you are working in some establishment, if you are working very nicely, faithfully, than the proprietor will automatically see you. Don't try to see the proprietor. Work in such a way that the proprietor will be inclined, "Well, this man is working very nicely. Who is this man?" So that is our business.

That is the teaching of Śrī Caitanya Mahāprabhu, not that we go to God and beg our daily bread. That is also good because… That is good in the sense that the atheists, they do not even agree to accept the authority of God. Better than them, anyone who is going to the temple or the church and asking for bread or something, material benefit, that is good. That is stated in the Bhagavad-gītā that catur-vidhā bhajante māṁ sukṛtino 'rjuna: "Those who are pious, whose background is piety, such persons, divided into four classes…" Ārto jijñāsur arthārthī jñānī, four classes. Ārtaḥ means distressed, and arthārthī means in need of money. Ārto arthārthī. Or some material benefit. And jñānī, one who is searching after knowledge. And jijñāsuḥ, inquisitive.

These four classes of men, if their background is life of piety, they go to God to pray, "My Lord, my Lord, give me some money. I am very poor. I am very distressed. Kindly mitigate my distress." Or jñānī, they are searching after actually what is God. Or inquisitive, simply inquiring what is God. So there are four classes. Whose background is life of pious activities, they go to God. And those who are…

There is sukṛtina. Sukṛtina means those who are background is pious activities. And just opposite number, duṣkṛtina. Those background is impious activities, sinful activities. Such persons, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15], the lowest of the mankind, full of sinful activities. Narādhama. Narādhama means lowest of the mankind. Why lowest of the mankind? Because mankind means those who are interested to understand God. That is mankind. Otherwise "dog-kind." The dogs and asses, they are not interested to know what is God. It is the prerogative of the human being to understand what is God. Therefore a man who has got this human form of body does not inquire about God, he is narādhama, the lowest of the mankind. Na māṁ duṣkṛtino mūḍhāḥ. And rascal, ass. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛta-jñānāḥ [Bg. 7.15].

"Oh, some of them, some of the atheists, they are very learned scholars." But the answer is māyayā-apahṛta-jñānāḥ: "They are superficially very learned, but actually their real knowledge is taken away by māyā." Māyayāpahṛta-jñānāḥ āsuraṁ bhāvam āśritāḥ. Just like Rāvaṇa, he was very learned scholar in Vedas. He was son of a brāhmaṇa. And materially he was very, very opulent. But because he did not care for Rāma, he is addressed as rākṣasa. This is the… He was also a great devotee of Lord Śiva. But still, in the śāstra he is described as rākṣasa. So māyayāpahṛta-jñānāḥ āsuraṁ bhāvam āśritāḥ. So this is the position.

Therefore Kṛṣṇa directly says how you can become devotee or dear to Kṛṣṇa. Or, in other words, how you will be seen by Kṛṣṇa. Kṛṣṇa is seeing your activities, but especially, to take care of you… Kṛṣṇa takes care. As soon as you become a devotee, immediately He takes care of you. Otherwise you are under the care of māyā, this material energy. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. So long you are not devotee, you are simply…

Just like if you are a candidate or criminal within the jail walls, the caretaking person is the jail superintendent. And he is taking care. There is taking care, but it, the care, is taken by the jail superintendent. But if you are a free citizen, the government personally or the king personally takes care of you. That is the way. Similarly, Kṛṣṇa says that

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

This is the way. If you actually surrender to Kṛṣṇa, then He personally takes care, not by māyā. Otherwise,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

[Bg. 18.61]

If you do not become directly under the care of Kṛṣṇa, then you are under the care of this material energy. He takes care. The same way as the jail superintendent takes cares of the criminals, similarly, those who are criminals, non-devotees, does not care for God, they are under the laws of material nature. Daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante [Bg. 7.14]. The jail superintendent business is to correct the criminal so that he may become a right citizen, a lawful citizen. Similarly, this māyā's business is to give you always trouble, tri-tāpa-yatana, adhyātmika, adhibhautika, adhidaivika, just to kick you, those who are non-devotees, just to correct you to become a devotee of the Lord. Unless you become devotee of the Lord, the kicking of material laws, stringent laws of nature will go on. Therefore it is said,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

As soon as you surrender to Kṛṣṇa, as soon as you surrender to the Supreme Personality of Godhead, there is no more jurisdiction of māyā upon you. Then you are free. To become liberation, liberated, means to become liberated from the controller of māyā. That is liberation. Therefore, those who are devotees, they are already liberated. They are not under the control of the external energy.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

People are trying to become Brahman without caring for Kṛṣṇa. That is not possible, sir. As soon as you surrender to Kṛṣṇa, then you become immediately…

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is wanted. So everything is described very nicely in the Bhagavad-gītā. Do not misinterpret foolishly. Try to understand as it is and your life will be successful. This is our propaganda, Kṛṣṇa consciousness movement, Kṛṣṇa consciousness movement, that we are presenting Bhagavad-gītā as it is. And it is being accepted all over the world.

So here Kṛṣṇa says that adveṣṭā sarva-bhūtānām. You should not be envious to any living entity. But the present civilization is to become envious, envious. I do not wish to criticize anyone, but this enviousness is the basis… This nationalism means… This is also enviousness. "Why foreigners will come here?" This is enviousness. Why not? Who is foreigner and who is national? Everyone is son of God. Why should you distinguish? But because there is no Kṛṣṇa consciousness, this discrimination between man to man, animal to man, and so many discrimination… Even taking from the national point of view, national means anyone who is born in that country. But because one happens to be animal, although it is national, still, it is sent to the slaughterhouse, because there is no Kṛṣṇa consciousness.

If there is Kṛṣṇa consciousness, then the government or the leaders would be equally favorable to the man, to the animals, to the trees, to the plants, to the insects, to the… Everyone. That is called kṛṣṇa-bhakti or Kṛṣṇa consciousness. Adveṣṭā sarva-bhūtānāṁ maitraḥ. Treat them just like your friend, maitraḥ. A devotee is friend to everyone. He does not want to kill even an ant or a mosquito. That is devotee, maitraḥ, to everyone friendly. Maitraḥ karuṇaḥ. Karuṇaḥ means kind. A devotee is kind to everyone.

It is not that Kṛṣṇa consciousness should be spread in India or amongst the brāhmaṇas or amongst the Hindus. No. A Kṛṣṇa conscious person will preach Kṛṣṇa consciousness all over the world, as far as possible. That is called karuṇaḥ. Adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca, nirmamaḥ. Nirmama means without claiming any personal proprietorship or any nepotism. Nirmama. Everything belongs to Kṛṣṇa. That is the fact. Kṛṣṇa says bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. God is actually proprietor of everything. Why shall I shall claim "This is mine"? Nothing belongs to me. Everything belongs to Kṛṣṇa. That is Kṛṣṇa consciousness. Nirmamo nirahaṅkāraḥ [Bg. 12.13]. Nirahaṅkāra means this false egotism: "I am this body," "I am Indian," "American," "I am Hindu," "I am Muslim." No. Nirahaṅkāra means "I am Kṛṣṇa's servant." That is nirahaṅkāra.

Ahaṅkāra. Ahaṅkāra means my identification, what I am. That is called ahaṅkāra. Now my identity is with this material world. "I am Indian," "I am American," "I am this," "I am that." That should be negativated. We must come to the right conclusion that "I belong to Kṛṣṇa, I am the son of Kṛṣṇa, I do not belong to anyone." This is called nirahaṅkāra. Sama-duḥkha-sukhaḥ. This material happiness and distress. Because I am not this material body, if I am actually convinced, so the pains and pleasure of this material world is due to this body.

Just like because I have got this material body, I am feeling some heat. Therefore fan is required. Similarly, by this body in the winter season I shall stop the fan. So under different season my body feels differently pains and pleasure. But actually, if I am not this body, then I should tolerate all these pains and pleasures. This is called sama-duḥkha.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

We should not be disturbed by these material pains and pleasure. We have to execute our spiritual consciousness business. That is called sama-duḥkha-sukhaḥ. And kṣamī. Kṣamī means kṣama, excuse.

Especially devotee is always attacked by the demons. Even the nondevotee is a father. We have seen it, Prahlāda Mahārāja's life. Because Prahlāda Mahārāja was devotee, even his father was enemy, what to speak of others. So devotee will have to meet so many enemies. Just like we have got this from the life of Lord Jesus Christ. When he was being killed by others, he said, to excuse them, "God, they do not know what they are doing." That is devotee's position. Kṣamī, always excusing. We have to learn this.

So these are some of the qualities of the devotees. In the twelfth chapter some of them are being described. And the Bhagavad-gītā we are narrating.

Then santuṣṭa, satisfied. Satataṁ yogī. A devotee should not be dissatisfied in any condition of life. He should remain satisfied. Because he knows that "My pains and pleasure are now dependent on the will of Kṛṣṇa. Not now, always. So if Kṛṣṇa desires that I should suffer like this, why should I bother? Let me suffer." Santuṣṭa.

There are many verses to support this. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtam [SB 10.14.8]. A devotee, when he is put into distress, he thinks that "It is God's kindness that He is giving me little pain, hurt, although I should have suffered more." This is devotee's view. He is not, I mean to, disturbed by any kinds of pains and pleasure. Santuṣṭa. Satataṁ yogī. Even in distressed condition he also thinks of Kṛṣṇa. Therefore he is yogi. Yogināṁ api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. A devotee always thinks of Kṛṣṇa. That is devotee. Yogi. Yatātmā. He does not neglect his duty, his devotional service.

And dṛḍha-niścayaḥ. Dṛḍha-niścayaḥ means he believes in the word of Kṛṣṇa. Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. A devotee believes in this, that "I have nothing to do, simply to surrender to Kṛṣṇa. Then my all business is done." That is confirmed in the Caitanya-caritāmṛta, kṛṣṇe bhakti kaile sarva-karma kṛta haya: "Simply by serving Kṛṣṇa, all other duties are discharged." This is called dṛḍha-niścayaḥ. Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66], and the devotee takes it very seriously. That is called dṛḍha-niścaya. Dṛḍha means firmly convinced, "Yes, if I surrender to Kṛṣṇa, all other business is complete." That is confirmed in the Caitanya-caritāmṛta.

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is the process. Dṛḍha-niścaya. Mayy arpita-mano-buddhiḥ: Mind and intelligence is always focussed towards the lotus feet of Kṛṣṇa, mayy arpita, to the form of Kṛṣṇa. That is real meditation. Dhyānāvasthita-tad-gatena paśyanti yaṁ yoginaḥ. You come to the temple, take the impression of this Rādhā and Kṛṣṇa, and always think of Him. That is the highest, topmost yoga system.

Therefore the Deity worship is very important. If you are engaged in Deity worship, you always get impression of Kṛṣṇa and Rādhārāṇī. And if you think of Kṛṣṇa and Rādhārāṇī always within your heart, then you become the topmost yogi. Mayy arpita-mano-buddhiḥ. Yo mad-bhaktaḥ. "In this way, one who executes devotional service," sa me priyaḥ, "he is very dear to Me." So if you want to be dear, if you want to be seen by Kṛṣṇa, if you want to be seen by God, follow this instruction and your life will be successful. Thank you very much. (end)

Bhagavad-gītā Chapter - 13: Lectures
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Bhagavad-gītā 13.1-2

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Bombay, December 29, 1972
Pradyumna:
arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava
śrī-bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñaḥ iti tad-vidaḥ
[Bg. 13.2]

Translation: "Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti, nature, puruṣa, or the enjoyer, and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kuntī, is called the field, and one who knows this body, who knows this body is called the knower of the field."

Prabhupāda: Kṣetra-kṣetra-jñam. Just like we are living in this apartment and we know that I am not this apartment, but I am living in this apartment. The people say that because the Supersoul or the soul is living within this body therefore the body is soul. This is not very good argument. That is being cleared by Kṛṣṇa Himself. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. Kṣetra. Kṣetra means land or a place. So idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. And, the next line?

Pradyumna: Etad yo vetti tam…

Prabhupāda: Etad yo vetti, and one who knows it, he's kṣetra-jñaḥ. Jñaḥ means in knowledge. So we should know this, that I am not this body. It is my body. If we analyze the body, I say it is my hand, it is my leg, it is my head. Nobody says: "I head," or "I hand." "I" is different from this body. I am living in this apartment, but I am not this apartment. But the modern civilization is going on on the basic idea that "I am this body." "I am American." "I am Indian." "I am brāhmaṇa." "I am kṣatriya." "I am man." "I am woman." This is condemned. This is condemned.

This is… This is the consideration of the animals. The animals, they do not know that the dog, the body-dog, and the soul who has obtained the body of a dog… The soul is different from the body. This is the Vedic information: asaṅgo 'yaṁ puruṣaḥ. (static) The living entity, soul, is not this material body. Asaṅga. He has no, I mean to say, association. He's put into that condition, but he's different from the body. (Child crying in background; aside:) What is that? She has gone out and cannot come.

So this should be clearly understood. This is knowledge, that I'm not this body. What is the next, second line?

Pradyumna: Kṣetram ity abhidhīyate.

Prabhupāda: Yes. Next?

Pradyumna: Etad yo vetti taṁ prāhuḥ…

Prabhupāda: Etad yo vetti. So if you study, if you meditate on our body, so "I am this body. I am this finger." No. The answer will come: "No, I am not this body. I am… It is my body. It is my finger. It is my head." This is simple thing. And here it is confirmed by the Supreme Authority, Kṛṣṇa. And we can experiment it, that how it is that I am identifying myself with this body? Therefore śāstra says: yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body is a, a product of the three dhātus. According to Ayurvedic system, kapha-pitta-vāyu. So anyone who is accepting this body made of three elements, kapha-pitta-vāyu, he is no better than go-kharaḥ. Sa eva go-kharaḥ [SB 10.84.13]. An animal.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow, and kharaḥ means ass. So people are identifying with this body, but śāstra says such persons are no better than the cows and the asses. Now just try to understand what is this civilization. Just try to understand. It is this… It is a combination of cows and asses. Because everyone is identifying: "I am this body." "I am American." "I am Russian." "I am China." "Let us fight." "I am Hindu." "I am Muslim." This is going on.

The simple knowledge is lacking. The simple knowledge, that "I am not this body. I am…" Ahaṁ brahmāsmi. The Vedic language. So 'ham. So 'ham means I am the same spirit soul as the Supersoul, as Kṛṣṇa. I am qualitatively one. As Kṛṣṇa is sac-cid-ānanda-vigraha, similarly I am also sac-cid-ānanda, part and parcel. The difference is that I am very minute. As we have several times explained, the minute particle of gold is also gold. That is not different. Minute, a drop of the sea water is also the same, qualitatively. The same chemicals. Similarly, we, being part and parcel of Kṛṣṇa, we are not subjected to the material conditions. But we have put ourself in this material condition. That is called māyā. We wanted to enjoy separately, de, separated from Kṛṣṇa, and therefore we are put into a condition which is illusion.

That I have already explained several times. At night, we forget all this body. Although in daytime I identify myself that "I am American," "I am Indian," "I am brāhmaṇa," at night, when I sleep, I forget whether I am American, Indian, or brāhmaṇa, and kṣatriya. This is our daily experience. I am in different atmosphere. I am dreaming something. But again at daytime I forget what I dreamt at night. So sometimes we go very unknown place, very nice place, nice building, nice atmosphere. And at, as soon as the dream is over, then again I am on my bed. You see. And when I dream, I forget. I'm not in my bed, but I'm in the surrounding of palaces, of gardens. So this is our daily experience.

So because we wanted to imitate Kṛṣṇa, kṛṣṇa-bahirmukha hañā bhoga vāñchā kare, the Kṛṣṇa has given us a place which is illusion. Which is not fact. Temporary. Illusion. Just like we sometimes see water in the desert. That is illusion. Practically there is no illusion, uh, there is no water. But we see: "Oh, here is water, vast water." The animals, they run after the water. Similarly we are also running after this illusion. "There is happiness. There is happiness." Therefore there is no happiness.

At the fag end of life, we are disappointed, we are frustrated. Brdhya kala aula saba sukha pāgala.(?) When we cannot again, no more, we can enjoy with our senses, then we become very much depressed. Old men. You'll find old men, those who are not spiritually inclined, they're very morose. Morose because they cannot use anymore the senses. They sometimes take medicine. But how it can be done? So drdhya kala aula.(?) So we are under this illusion. This is called māyā. We should understand that we are not this body. We are not this body. Our bodily enjoyment, sense gratification, that is illusion. In another place in the Bhagavad-gītā you'll find, it is said: sukham ātyantikaṁ yat tat atīndriyaṁ grāhyam. Find out that verse. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam. We are trying to enjoy life with these material senses, but that is illusion, that is temporary. Temporary and illusion. Real enjoyment is with our spiritual senses. What is it…? Have you got?

Pradyumna:

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
[Bg. 6.21]

Prabhupāda: What is the translation?

Pradyumna: There's a few verses together… "The stage of perfection is called trance or samādhi when one mind, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this, he thinks there is no greater gain."

Prabhupāda: So every information is there. If we want actually happiness, then we have to purify the material consciousness. That is Kṛṣṇa consciousness movement. [break] …have come to the point of Kṛṣṇa consciousness. That Kṛṣṇa consciousness can be achieved by the grace of Kṛṣṇa. Kṛṣṇa consciousness… Athāpi te deva padāmbhuja-dvaya-prasāda-leśānugṛhīta eva hi [SB 10.14.29]. Kṛṣṇa cannot be understood by any other method than the Kṛṣṇa method. Kṛṣṇa is absolute. Therefore if one wants to understand Kṛṣṇa, he must take the Kṛṣṇa method. Kṛṣṇa method. Because Kṛṣṇa is absolute, there is no difference between Kṛṣṇa and the method of attaining Kṛṣṇa. They are the same. Method… The bhakti method means Kṛṣṇa method. Bhakta-bhagavān. And the method to approach Bhagavān is called bhakti.

The whole thing is based on one root, bhaj. Bhaj-dhātu. Bhaj-dhātu. That means offering loving service to the Lord. And Kṛṣṇa says: bhaktyā mām abhijānāti [Bg. 18.55]. Bhajate mām ananya-bhāk. These words are there: sādhur eva sa mantavyaḥ [Bg. 9.30], api cet su-durācāro bhajate mām ananya-bhāk. Bhajate, this very… Bhajate. Catur-vidhā bhajante mām. This word, bhaja is very important thing. From bhaja, the word bhakti comes. Bhaja dhātu ukti. [?] So bhakti means bhajana. Bhajate mām ananya-bhāk. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. Again: bhajanti.

Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. This bhajana is for mahātmānaḥ, not for the durātmās. Or kṣudrātmā. Mahātmā. One whose ātmā has been expanded, ma hātmā. Not crippled. Those who are thinking in terms of society, nationality, country, religion, or so many things, they are not mahātmās. They are kṣudrātmās, small, crippled minded. Those, those who are thinking in broader way. Just like Caitanya Mahāprabhu. He says: pṛthivīte āche yata nagarādi grāma. He's not thinking in terms of… Pṛthivīte āche yata nagarādi grāma. As many towns and villages are there all over the world. He's not thinking in terms of "My village, my country, my society." Everyone is thinking like that. But those who are mahātmā actually, they are thinking in a broader way. Pṛthivīte āche yata nagarādi grāma.

Kṛṣṇa is thinking in terms of all living entities. Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. All living entities, in all species of life, in all forms of life. Ahaṁ bīja-pradaḥ pitā. "I am their father." So this is called mahātmā. Kṛṣṇa is thinking in terms of all living entities. People are saying that Kṛṣṇa, Indian, Hindu God. Why Hindu God? The dictionary, it is said, in English dictionary that Kṛṣṇa is one Hindu God. He's not. In the dictionary. Why Hindu God? He says that "I am the father of all living entities." Why He should be the father of the Hindus, Indians? He's father of everyone. He says. But they write in the dictionary: "Kṛṣṇa is Hindu God." Misinterpretation. Kṛṣṇa does not say. He…

And Kṛṣṇa Himself, as Caitanya Mahāprabhu says: pṛthivīte āche yata nagarādi grāma. "As many villages and towns are there, sarvatra pracāra haibe mora nāma, that My name will be celebrated in every village, every town." So this Kṛṣṇa consciousness movement is not a crippled movement. It is very broad movement, claiming all living entities to come to Kṛṣṇa, back to home, back to Godhead. Therefore we should not be bodily conscious. Kṛṣṇa, here says: the body is not I am this body. Idaṁ śarīraṁ kṣetram. It is a field of activities. Kṣetram. Field of activities. Just like one who is bodily conscious, he undergoes many severe exercises. So body becomes very stout and strong and he's happy. He's happy. Because he thinks: "I am this body."

Similarly you can make your body spiritually stronger. As you make your body materially strong, similarly you can make your body… Because this is kṣetra. Kṣetra means the field, or the land. You, in the land by tilling the land, by cultivating the land, you can produce nice grain also, and inferior grain also. As you work. Because the land is in your possession. You can cultivate as you like. Similarly this body is land, and I am the tiller. I am the kṛṣaka, or agriculturist. So by using the land, I can become spiritually advanced, or I can become materially advanced. It is up to me. Spiritually advanced means gradually you forget that I am this material body. I am Kṛṣṇa's. I am Brahman. That is spiritually advanced. And material advance means "I am this body." "I am American." "I am Indian." "I am brāhmaṇa." "I am kṣatriya." "I am man, woman." This is materially advanced. Both ways. This human form of life… Because it is not animal life. Always remember that I'm not animal. I'm now human being. So I can utilize… these things will be explained in this chapter, how I can utilize this body.

Both ways, I can utilize. If I simply limit myself with the bodily necessities of life… Just like the animals. Eating, sleeping, sex intercourse, and defending. These are common to the human body and the cats and dogs body. But because I am human being, I can utilize my body in a different way. The cats and dogs cannot do. That is the difference between a human being and an animal. If you don't utilize my body as human beings then I am no better than cats and dogs. Actually I am cats and dogs. If we simply limit myself, how to eat very nicely, how to sleep very nicely, how to have sex intercourse very nicely and how to defend myself very nicely, then you are no better than animal. But this is the business of the animals.

The ani, animal cannot be invited to become Kṛṣṇa conscious. That is not possible. Even if he's invited, he cannot sit down, he cannot hear. Therefore those who are very much advanced in animal propensities, they cannot take part in this Kṛṣṇa consciousness movement. Who are, those who are to say frankly, no better than animals, they cannot take any interest in the Kṛṣṇa consciousness movement. That is not possible.

Therefore Kṛṣṇa says who can take? He says… We take from Kṛṣṇa all the words. You don't believe me. Kṛṣṇa says that:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So animal life means sinful life. Animal life. Even this human form of life is also sinful unless we come to the Kṛṣṇa consciousness platform. We come to the… Animal life means sinful life. If I act as sinful, like hogs and dogs… Just like if I don't discriminate of eating. Just like the hogs, they have no discrimination. They accept even stool. "Come on. I shall eat." You get the body of hogs or dogs.

And if you utilize this body according to the śāstra to purify it… Because human body is meant for purification. Yasmāt śuddhyet sattvam. That is the given, instruction given by Ṛṣabhadeva. Tapo divyaṁ putrakā yasmāt śuddhyet sattvaṁ yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhati viḍ-bhujāṁ ye [SB 5.5.1]. He advised instructed his sons: "My dear sons, don't use this body like the hogs and dogs. Whole day and night searching after stool. Eating, for eating. don't use this." And, after eating, as soon as there is the sex is strong, then sex life. That is hogs life. We have seen. These are the examples. Nature's. They are very stout and strong, fatty, eating stool. And as soon as fatty, immediately sex life, without any discrimination, mother, sister, or anyone. That is hogs. You see from nature's example. Dogs and hogs. The dog has no, I mean to say, courtesy or shame. At, in the street, they're having sex life.

So human civilization is coming to that. Already it has come. In Western countries, at least, in our country, it has not come still. And Western, it is common affair. Young man, young woman is embracing, kissing, and everything. And sometimes sexually also engaged on the sea beach. In the garden. We have seen it. So practically you are coming to the hogs and dogs life. This is our advancement of civilization. Why? On account of this bodily concept of life. "I am this body. I am this body." Therefore this should be first of all understood. As Kṛṣṇa says: idaṁ śarīraṁ kaunteya kṣetram ity… [Bg. 13.2]. It has been awarded to you for utilizing it for different purposes as you like. You can utilize it like cats and dogs and hogs and you can utilize it as devatā, as demigod. That is up to you. We have got little independence. We can utilize or misuse this independence. But the śāstra says that this body is not to be utilized as cats and dogs and hogs. Śāstra says.

Therefore Kṛṣṇa says: yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. Anyone who does not care for the instruction given in the śāstras… Śāstra. Just like anyone who doesn't care for the law of the state, what kind of man he is? He's a loafer, a outlaw. He's not a respectable citizen. Similarly anyone who does not follow the shastric in… Śāstras are meant for human being, not for the cats and dogs and hogs. As law is meant for the human being, not for the cats and dogs. Therefore we have to follow the shastric injunction.

As Kṛṣṇa says in the Bhagavad-gītā, or Vyāsadeva says in the Purāṇas, in the Vedānta-sūtra, they are meant for… As Caitanya Mahāprabhu says: anādi bahirmukha jīva kṛṣṇa bhuli' gelā, ataeva kṛṣṇa veda-purāṇa karila [Cc. Madhya 20.117]. What for these Vedas and Purāṇas are meant? Because we have forgotten Kṛṣṇa. We have forgotten Kṛṣṇa. Therefore to revive our Kṛṣṇa consciousness, so many Vedic literatures are there. So many.

So this life is meant for utilizing this body… Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Sattva. Sattva, our sattva, or existence, is not now pure. It is, because it is not pure, therefore we have to migrate, transmigrate from one body to another according to our desire, according to our karma. Nature is giving you… Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. We have been given a vehicle. Now we have got this nice vehicle, this human body, vehicle, moving. But if we don't utilize it as human being, then it, we shall get another vehicle like dogs and hogs. Sometimes no movement, stand up for seven thousand years as a tree. Not as a tree, as tree. Yes. So this is going on. So the first essential knowledge, to know that "I am not this body." We are working so hard…

Body means the senses. The senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ [Bg. 3.42]. So we have to transcend this bodily concept of life. Bodily concept of life means sense gratification. That's all. The, the bodily… I am, because I'm thinking I am this body, therefore I must satisfy my eyes by seeing something beautiful. I must satisfy my tongue by eating so many things which are even forbidden in the śāstras. But my tongue wants it. I must take it. So bodily concept of life means satisfying these gross material senses. That is bodily concept of life. But gradually, by Kṛṣṇa consciousness, by training ourself, how to become Kṛṣṇa conscious, then our business will be how to satisfy Kṛṣṇa.

Now we are satisfying our senses. That is bodily concept of material existence. And when we train ourself how to satisfy Kṛṣṇa, oh, then, that is our perfection of life. This is Kṛṣṇa consciousness. The process is there. Either you satisfy your senses or you satisfy the proprietor of the senses. Kṛṣṇa is called Hṛṣīkeśa. Hṛṣīka. Hṛṣīka means "the senses." And Kṛṣṇa is called Hṛṣīkeśa. Senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta [Bg. 1.21]. Hṛṣīkeśa. Tvayā hṛṣīkeṇa hṛṣṭitena.(?) So Hṛṣīkeśa. So bhakti means hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Now hṛṣīka means indriya. At the present moment, we are satisfying the senses. For the sense only. We have no other higher objective. Sense wants to eat something palatable. Although it is not good for me, either from health point of view, or spiritual point of view…

Just like eating meat or drinking intoxication. This is not good, either for health or for my spiritual advancement. But because my tongue wants it, I have become my servant of my tongue. I want should be satisfied. This is the material condition. Because I, I don't want to serve Kṛṣṇa, I want to serve my tongue. Tā'ra madhye jihwā ati, lobhamoy sudurmati tā'ke jetā kaṭhina saṁsāre. We have got different senses. Out of all the senses, this tongue is very strong. Tongue is very strong. Therefore śāstra says: ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By these blunt senses, we cannot understand Kṛṣṇa. We cannot understand what is Kṛṣṇa. What is Kṛṣṇa's name, what is Kṛṣṇa's fame, what is Kṛṣṇa's form, what is Kṛṣṇa's quality… We cannot understand. Therefore Kṛṣṇa says:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not so easy.

So śāstra says that it can be made easy. It can be made easy. How? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you simply engage your tongue in the service of the Lord. This one method. Simply engage your tongue in the service of the Lord. God will be revealed. (aside:) Come on. God will reveal Himself. You cannot see God. You cannot see Kṛṣṇa. But when He reveals Himself… Just like at night you cannot see the sun. But when the sun reveals himself, it is not by your effort. In due course of time, sun will arise in the morning. You can see the sun, you can see yourself, you can see the whole world. So try to reveal Kṛṣṇa. Don't try to see Kṛṣṇa. Because with your eyes. with your senses, these material blunt senses we cannot see. It is not… Ataḥ śrī-kṛṣṇa-nāmādi… (end)

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Bhagavad-gītā 13.1-2

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Paris, August 10, 1973
Devotee:
arjuna uvāca

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava
śrī-bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñaḥ iti tad-vidaḥ
[Bg. 13.2]

"Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti (nature), puruṣa (the enjoyer), and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field."

Prabhupāda:

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

This is the special prerogative of human being, that he can understand the nature, this cosmic manifestation, and the enjoyer of the nature, and he can be fully conversant about what is the object of knowledge, jñeyam.

There are three things, jñeyam, jñāta, and jñāna. The object of knowledge, the knower is called jñāta, and the object of knowledge is called jñeyam. And the process by which one can understand, that is called jñāna, knowledge. As soon as we speak of knowledge, there must be three things: the object of knowledge, the person who is trying to know and the process by which the object of knowledge is achieved.

So some of them… Just like the materialist scientists, they are simply trying to know the prakṛti. But they do not know the puruṣa. Prakṛti means the enjoyed, and puruṣa means the enjoyer. Actually enjoyer is Kṛṣṇa. He's the original puruṣa. That will be admitted by Arjuna: puruṣaṁ śāśvatam. "You are the original enjoyer, puruṣam." Kṛṣṇa is the enjoyer, and every one of us, the living entities, and the prakṛti, nature, everything, is to be enjoyed by Kṛṣṇa. That is Kṛṣṇa's… Another puruṣa, we living entities. We are not puruṣa. We are also prakṛti. We are to be enjoyed. But in this material condition, we are trying to be puruṣa, enjoyer. That means when the prakṛti, or the living entities, wants to become puruṣa, that is material condition. If a woman tries to becomes a man, as that is unnatural, similarly when the living entities, who is by nature to be enjoyed…

The example, as we have given several times, that this finger captures some nice foodstuff, but actually the fingers are not enjoyer. The fingers can help the real enjoyer, namely the stomach. It can pick up some nice foodstuff and put into the mouth, and when it goes to the stomach, the real enjoyer, then all the prakṛtis, all the parts of the body, all the limbs of the body, they feel satisfaction. So the enjoyer is the stomach, not any part of the body.

There is a story in Hitopaniṣad, Hitopadeśa, from which the Aesop's Fable is translated. There, there is a story: udarendriyānām. Udara. Udara means this belly, and indriya means the senses. There is story of udarendriyānām. The senses, all the senses met together in a meeting. They said that: "We are king, senses…" (aside:) Why it is open?

"We are working." The leg said: "Yes, I am, whole day, I am walking." The hand says: "Yes, I am working whole day, wherever the body says: "You come here and pick up the food" bringing things cooking. I cooking also." Then the eyes, they said that: "I am seeing." So every limb, length of the body, they made a strike that, "No more we are going to work only for the stomach who is eating only. We are all working, and this man, or is stomach is eating only." Then the, the strike… Just like the capitalist and the worker. The worker under goes strike, no more working. So all these limbs, parts of the body, they observed striking, and after two, three days, when again they met, they talked amongst themselves that: "Why we are becoming weak? We cannot work now." You see. The legs also said: "Yes, I am feeling weak." Hands also feeling weak, everyone. So what is the cause? The cause… Then the stomach says: "Because I am not eating. So if you want to remain strong, then you must give me to eat. Otherwise… So I am the enjoyer. You are not enjoyer. You are to supply things for my enjoyment. That is your position." So they understood: "Yes, we cannot directly enjoy. It is not possible."

The enjoyment must be through the stomach. You take one rasagullā, you, the fingers, you cannot enjoy. You give it to the mouth, and when it goes to the stomach, there is immediately energy. Not only the fingers enjoy, the eyes, all other parts, they feel satisfaction and strength also. Similarly the real enjoyer is Kṛṣṇa. Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

They are after śānti, peacefulness, peace of the mind. Where is śānti? They are working hard, day and night, to get peace of the mind. No, that is not possible.

How it is possible? Just try to understand three things only. Then you'll get something. What is that? Kṛṣṇa says that: "I am the enjoyer, You are not enjoyer." Nobody's enjoyer. If you understand this, that Kṛṣṇa is the enjoyer. One, out of the three items, one, bhoktā. Everyone in this material world, they are, everyone is trying to become enjoyer, the first-class enjoyer, number one enjoyer. But it is not possible. Nobody can enjoy. Only Kṛṣṇa is the enjoyer, and if we cooperate with Kṛṣṇa, through His enjoyment, we can enjoy. This is our position. So this is real knowledge.

Every rascal is trying to become enjoyer. This is the material world. Everyone is after sense. Even the so-called prakṛti, woman, the propensity is to enjoy. Puruṣa. Therefore here in this material world, even though a woman is dressed like a woman, his mind is puruṣa. He wants, she wants to enjoy. Here the woman wants a man. Although superficially it is supposed that man is the enjoyer, the woman is enjoyed. but actually the woman also wants to enjoy the man. That is māyā. A prakṛti cannot enjoy, become puruṣa. So in the Bhagavad-gītā, the living entities are described as prakṛti.

apareyam itas tv (anyāṁ)
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So the Māyāvādī philosophers, they do not know the secret; they wants to become God, enjoy. Our philosophy is different. We do not wish to become enjoyer. We want to be enjoyed. That is our real position. We want to serve Kṛṣṇa. We want to offer everything to Kṛṣṇa. We do not want to enjoy anything ourself. That is Vaiṣṇavism. So here there are in the material world, there are so many universities and economic development plans, but all these rascals, they do not who will enjoy. Who is enjoyer, and who is enjoyed, they do not know. They think that: "We are enjoyer." Every nation, every community, every man is struggling: "I am enjoyer." This is called māyā.

Therefore Arjuna inquires from Kṛṣṇa that: prakṛtiṁ puruṣam. "Who is actually enjoyer, and who is enjoyed?" These two things I want to know from You." Prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetra-jñaṁ cāpi. Another two items, kṣetram, the field of activities… Just like I am working. I am working. You are working. How you are working? Where you are working? I am working, being situated in this body. This is already described in the beginning that the living entity is within the body. Dehino 'smin yathā dehe [Bg. 2.13].

So kṣetra and kṣetra-jña. Kṣetra means the platform on which, or the stage on which we are dancing. That is called kṣetra. And kṣetra-jña means the person who is dancing. That is kṣetra-jña. When you, when you dance, you know that I am dancing on this ground, on this platform. So you are knower. Therefore kṣetra-jña. And the platform on which you are dancing, that is kṣetra. So we are all dancing… In the material world, we are all dancing. How we are dancing? Getting a particular type of body. That is kṣetra. There must be some platform.

For… Just like a kṛṣaka, a agriculturist, he is plowing the land. The land is called kṣetra, and the man who is plowing, he's called kṣetra-jña. He knows that; "I am plowing over this ground." So this is also another knowledge, kṣetra and kṣetra-jña. Then… [Sound is garbled, with words and phrases blipped out] …etad veditum icchāmi. I wish to know this subject matter. Jñānaṁ jñeyaṁ ca keśava. As well as jñānam, knowledge, what is actually knowledge, and what is the object of knowledge.

So six things he's questioning. First of all, prakṛti, one, puruṣa, two, kṣetra, three, kṣetra-jña, four, knowledge, five, and the knowable object of knowledge, six. These are the subject matter, Kṛṣṇa, Arjuna is asking from Kṛṣṇa. Because he has accepted Kṛṣṇa guru. So for bona fide inquiries, transcendental inquiries, one must approach a guru. That is the Vedic injunction. That Arjuna has already done. When he was he was to fight or not to fight, But he could not make solution. So to make a solution we must approach Kṛṣṇa as guru, or Kṛṣṇa's representative. Kṛṣṇa and Kṛṣṇa's representative… In, they are the same.

Therefore Viśvanātha Cakravartī Ṭhākura says: yasya prasādād bhagavat-prasādaḥ **. By pleasing guru, you can please Kṛṣṇa. Even Kṛṣṇa is not pleased, if the guru is pleased, Kṛṣṇa has to be pleased. Because he's representative.

Suppose you have given somebody power of attorney to do some business. So after finishing the business, if you see the paper, not very favorable, it has not been done very nicely, still you have to accept. Because your representative has signed it. Yes. Therefore yasya prasādād bhagavat-prasādaḥ **. Kṛṣṇa not satisfied, but if your guru is satisfied, then Kṛṣṇa must be satisfied. This is Kṛṣṇa's obligation. Because He has sent representative. Kṛṣṇa has… ācāryaṁ māṁ vijānīyān [SB 11.17.27]. Kṛṣṇa says: "ācārya, that is I am." Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit. "Never try to neglect ācārya. Nāvamanyeta. Neither think of ācārya as ordinary person. Vedic injunction is one must approach understand all this subject matter.

Jñāna, knowledge and the… Books, volumes of books on any subject matter. As there are different types of magazines for differents of books. Big, big philosophers. Just like written philosophy on the sex impulse. To understand. This is rascaldom. Nobody is how to laugh, how to cry, how to eat, and how to enjoy sex life. No school, college is required to understand these things. These are everyone knows. Volumes of books are required to understand this real knowledge here.

Try to understand: kṣetra-kṣetra-jña. This body and the living entity, soul, who is working with this body, or working on this body. We get, a certain type of body to fulfill our certain type of desire.

The… Yesterday evening we were talking with that cardinal. So when I said that: "If you eat meat like animals, like the tigers or the fox, then Kṛṣṇa will give you the facility to become, next life a tiger and fox and cat and dog, like that." These are stated. It is not my manufacturing word. These you'll find. You are human being. You must act like a human being. For human being, this Bhagavad-gītā is there. Kṛṣṇa is instructing to a human being, Arjuna. Not a cat, not a dog. So knowledge means it is meant for the human beings. Not for the cats and dogs. Laws means it is meant for the human being. Laws means: "You should do this, you should not do this." This is law, as state law, or any law. Nature's law. Everywhere. So human being, for human being, Kṛṣṇa is advising: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Because every human being must be a devotee of Kṛṣṇa. That is his first business. So for a devotee, Kṛṣṇa says: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. This is the order.

Therefore next śloka is called: Bhagavān uvāca. Bhagavān uvāca means Bhagavān, the Supreme Lord, the Supreme Person, the Supreme Opulent, He's ordering. And we are servants. We are predominated. We are not predominator. Therefore it is our duty to abide by the orders of the Supreme Personality of Godhead. And that is called religion. Religion does not mean the so-called rituals. That is formalities, they're also required, but the real purpose of religion is to abide by the orders of the Supreme Personality of Godhead. That is religion. So you may become… You may be a Christian, you may be a Muhammadan, you may be a Hindu, or Buddhist. It doesn't matter, whatever you may be. Whether you are abiding by the orders of God. Then you are religious.

Not that God, or God's representative says: ”Thou shalt not kill.” And I go on killing in the slaughterhouse. And when asked why I am killing, I give my, some interpretation of my own. This rascaldom is going on. Nobody's religious. Because nobody's following the orders of God. Neither… Anybody… Māṁ ca vetti na kaścana. Kṛṣṇa says that: ”I know past, present, future, everything.” That is confirmed in the Śrīmad-Bhāgavatam. Janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Abhijñaḥ means one who knows. And Kṛṣṇa confirms it: ”Yes, I know, past, present, future, everything.” That is Kṛṣṇa. That is God. Therefore His order is supreme. So we have to follow His order. That is real religion. Puruṣa. Puruṣa is giving order.

Just like in, in ordinary dealings, in our family affairs. The husband gives order, wife: ”You should manage like this. You should do like this.” Similarly prakṛti, we are all prakṛtis, we are abide by the orders of the Supreme. Therefore Arjuna is asking the… (aside:) What is that sound?

Arjuna is asking the Supreme Personality of Godhead that ”You teach me.” That is perfect teaching. If you learn something from Kṛṣṇa, or from His representative, that is perfect. That is perfect knowledge. All other knowledge that you gather, that cannot be perfect. Because unless you are perfect, how you can give perfect knowledge? So every one of us is imperfect. Because we have got imperfect senses. So with imperfect knowledge…

Just like the so-called scientists, philosophers, they propose their theories; ”I think,” ”It may be like this,” ”Perhaps…” These are not knowledge. These are all nonsense. You must speak definitely if you know. Just like the śāstra says: jalajā nava-lakṣāṇi. Definitely. Nine hundred thousand species of life within the water. Why? You could say: ”About nine lakhs.” No. Nine lakhs. Not about. More or less. No. Not like that. That is knowledge. That is perfect… Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. And the trees, plants, they are two millions. Never says: ”approximately.” ”Maybe,” ”perhaps.” No. This is all nonsense. We don't accept such knowledge. So… But the, in the material world, these things are going on. Any rascal will give some theory. That will be accepted and he'll be offered Nobel Prize.

So that is condemned in the Śrīmad-Bhāgavatam: śva-viḍ-varāha-uṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. So according to Bhāgavata direction, these Nobel Prize winners are exactly like dogs, camels, hogs, śva-viḍ-varāha-uṣṭra and asses. And they are praised by similar animals. That's all. The Nobel Prize winner and the Nobel Prize giver. Both of them are like dogs hogs animal and asses. That's all. This is a fact. They… If, if a person has written some theory, evolution of chemicals, and all rubbish things, it is very nice thing for the so-called dogs and camels, but those who have got eyes to see, one who has heard from Kṛṣṇa, he'll understand this is nonsense. How, from chemical, you can produce life? When he's asked: ”Well, sir, if I give you these chemicals, can you produce life?” Immediately he says: ”That I cannot say.” Why?

It is actually happening. In California University. One big professor, came, lecture, and he said that:. ”By combination of these four chemicals, life has begun.” So one of our students, he's also doctor in chemistry, he asked him immediately: ”Sir, if I give you all these chemicals, whether you can produce life?” His answer was; ”That I cannot say.” Why? ”That I cannot say.” Then why you are proposing all this nonsense? If you do not know definitely… ”No, we are trying.” ”In future…” This is going on. ”In future.” But in the common saying: ”Trust no future, however pleasant.” Why future? Now, what you have learned, speak that.

Therefore Arjuna is asking not to a third-class so-called philosopher and chemist and economist, but to Kṛṣṇa. Kṛṣṇa. Because whatever answer Kṛṣṇa will give, that is fact. And śāstra means the things which have been spoken by Kṛṣṇa. That is śāstra. And guru means who speaks… Guru means who speaks on behalf of Kṛṣṇa. Sādhu-śāstra-guru. This is called. So Kṛṣṇa is asked. And the answer for Kṛṣṇa, which He gives, that is final. No experiment. No ”future.” Whatever answer He gives, that is final. Otherwise, why people read Bhagavad-gītā so carefully? Not now. Thousands of years. Thousands of years. Not only in India, in other countries also. So answers, real answers are there.

So this chapter, thirteenth chapter, is very important chapter. So many rascals are there. They're talking so many things. But if you want real answer, that is described by Kṛṣṇa to the six questions, Kṛṣṇa immediately answers in nutshell.

The first question was: prakṛtiṁ puruṣaṁ caiva. Prakṛtiṁ puruṣam will be answered later on. The first answer He gives: idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. You want to learn what is the field of activities. Field of activities is not the football ground. This body is field of activities. When I desire to play in the football ground, then I go to the football ground. But real desire is manufactured within. Idaṁ śarīram. We, we are having different types of body because we want to work differently. That is the plan. I ask so many people. They say: ”God has created this world.” That's fact. But as soon as we ask, ”Why He has created this earth? Why He has created this universe? What is the purpose?” they cannot answer. They cannot give any reply. Because they do not know, imperfect knowledge. But anything you do, anything… Especially…

Suppose if you construct a very nice house. So I can ask you: ”What is the purpose of constructing this nice house?” You will say: It is for purpose.” Either we shall reside, or rent it. ”It is meant for residential purpose.” Similarly why this cosmic manifestation, this universe… Not only one universe, millions of universes. Material world is also not very small. Material world is only one-fourth manifestation of the whole creation. And that one-fourth… Ekāṁśena sthito jagat [Bg. 10.42]. Kṛṣṇa says: ”The whole material world is only one-fourth creation.” What is that one-fourth creation? That is replied in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa-koṭi. When Kṛṣṇa, you have seen Kṛṣṇa's, what is called? Aureum?

Devotee: Auram?

Prabhupāda: Auram, yes. So that is prabhā, Kṛṣṇa's prabhā. So just like the sun has got a shining, similarly Kṛṣṇa has got. So it is borrowed from Kṛṣṇa's shine. So yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means these universes. There are millions, koṭi. And each universe… Jagad-aṇḍa-koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. And each universe there are innumerable planets. This is material creation. So how we can know about this material creation? But we can know from Kṛṣṇa. Because He knows everything. Because everything is manufactured from Him. Mattaḥ sarvaṁ pravartate. So we have to know like that. Janmādy asya yataḥ [SB 1.1.1]. So He can speak perfectly what is the plan, the, of this creation, creation of the universal, universe. The plan is that we living entities, kṣetra-kṣetra-jña… Kṣetra means this body. Idaṁ śarīraṁ kṣetram ity abhidhīyate. It is said: idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. ”You have asked the question: 'What is kṣetra, field of activities, and who is the knower of this field,' so I answer: idaṁ śarīraṁ kaunteya kṣetram [Bg. 13.2]. This body is the field of activities.”

So this material world is created by God to give us facility to work as I desire. But I must have the jurisdiction of my work. That is the… Jurisdiction my work. Just like the agriculturist, they have got their own land, demarcated. This much, my land, this much, his land, this much…" And he works, tills the field, produces food grain, according to his capacity. Similarly Kṛṣṇa has given us different fields of activities. That is this body. Idaṁ śarīraṁ kaunteya kṣetram [Bg. 13.2]. Idaṁ śarīram. So from the śarīra, we expand many other things. That also becomes kṣetram.

So this is the purpose of creation. Kṛṣṇa gives us full facility. I want to work in this way. All right, you work. Kṛṣṇa says that you don't work. This will not make you happy. You are asking Me facilities to fulfill your desire under certain condition. That you may have from Me. I can give you. But you'll never be happy." That is Kṛṣṇa's order. You'll never be happy. How I shall be happy? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You'll be happy only by this process. Simply by this process. If you manufacture, by your fertile brain, that: "I shall be happy in this way and that way," you'll never be happy. If you want to be happy at all, then this is My instruction: sarva-dharmān parityajya mām ekaṁ śa… [Bg. 18.66]. Kṛṣṇa is repeatedly saying this to everyone.

But he'll not do that. He'll say: "Kṛṣṇa, give me this facility. Give me this facility. I shall cut throat of this man, and enjoy." "All right, you cut throat." That also Kṛṣṇa gives. Kṛṣṇa's very, what is called, thankless task. Somebody wants to cut my throat, and I want, nobody may cut my throat. Kṛṣṇa has to adjust. He give me facility and he'll save also the man who is praying: "Sir, please save me from this cutting." Kṛṣṇa… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So this is going on.

The purpose of creation is to give the conditioned soul, the rebellious soul, who, being prakṛti, whose nature being constitutional nature is that he should be enjoyed by Kṛṣṇa, but he has taken the wrong direction, that "I'll not be enjoyed by Kṛṣṇa. I shall become Kṛṣṇa." This is… All these people, all these living entities who are in this material world, their determination is that: "Why I shall serve Kṛṣṇa? I shall become Kṛṣṇa." This is the disease. And to give us… Because He wants to become Kṛṣṇa. He cannot become Kṛṣṇa. But he is persisting. Kṛṣṇa is giving this facility. That platform of facility, material facility, is this material world. This material world.

This is the purpose. But nobody knows. Ask anybody. They'll say, "God created this universe or this cosmic manifestation." That's a fact. But why He created? That why question is answered in the Bhagavad-gītā. Everyone wants to enjoy this material world according to his whims and purpose. Kṛṣṇa gives facility to everyone. So that facility is given according to his desire, a particular type of body. One who wants to eat anything nonsense, no discrimination, so he's allowed to get a body of a hog. Because a hog can eat even stool. He has no distinction. Here is halavā, here is stool. But he'll like to eat stool. That is hog life.

Similarly those who are very much fond of eating meat and blood, they're given the body of tiger, hogs, dogs, This is nature's law. But they do not know. They do not know. They think that: "Now I am enjoying, according to my…" That is not enjoyment. Is that very nice food? But he's thinking, a flesh-eater, a meat-eater is thinking, he cannot eat meat a one. He mixes with some vegetable. Then he can eat. Is it not? If you say all these meat-eaters: "Don't eat vegetables or grains. Simply eat meat." That they cannot do. They cannot do. Ninety percent, ninety percent, he'll eat other things, grains and vegetables. And maybe ten percent or twenty percent, meat. Although we are not meat-eater, I have seen. A little piece of meat… [break]

Where the tiger is coming? That he has no brain to understand. Why there are so many varieties of life? Because according to… Just like your… In a, in a city, there are many varieties of apartment. As you are able to pay for it, or in a shop, in a store, there are many varieties of articles. But you have to purchase according to the price you can pay.

Similarly all these varieties of bodies are there according to my desire. Kṛṣṇa… That is stated in the Bhagavad-gītā, you know: yantrārūḍhāni māyayā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati, The Lord is situated in everyone's heart. Arjuna tiṣṭhati. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Bhrāmayan. He is causing to wander all over the universe all living entities, riding on a car or machine. This machine is this body. Now I am walking, I am going here, preaching. What is the machine? The machine, first machine is my body. So who has given me this body? Māyayā. Māyā, the illusory energy, has given me this body. My real body's spiritual body. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. These are ver, Vedic versions. We are not speaking unauthorized. Karmaṇā. As you are working, or as you desire to work, then similar type of body will be given to you. By nature. You are, you have got this body by nature. Māyayā, yantrārūḍhāni māyayā.

Kṛṣṇa doesn't make your body. You desire. Kṛṣṇa orders māyā, the prakṛti, material nature: "You give him such kind of body." Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti's not working. Prakṛti has given me this body not out of her own accord. Kṛṣṇa has ordered: "Give this person, this living entity, such a body." Maybe it is Brahmā's body. Maybe it is ant's body. Maybe it is demigod's body. Maybe it is the body of the worm in the stool. Different kinds. Eight million, four hundred thousand species of body. These bodies, we are getting according to our desire. Because except Kṛṣṇa consciousness desire, all desires are subjected to the material conditions.

And as soon as we get Kṛṣṇa consciousness desire, we get immediately free from this transmigration of the soul from one body to another. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you become simply Kṛṣṇa consciousness, then no more botheration of changing this body. You get your spiritual body, go back to home, back to Godhead. Thank you very much. (end)

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Bhagavad-gītā 13.1-2

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Bombay, September 25, 1973

Prabhupāda: "Nature, the Enjoyer, and Consciousness." This is the thirteenth chapter of Bhagavad-gītā. The Lord is describing what is this material nature, who is the enjoyer of this material nature and what is the consciousness. We are preaching about Kṛṣṇa consciousness. Now, in this chapter Kṛṣṇa Himself is describing what is Kṛṣṇa consciousness. Arjuna uvāca. Arjuna inquired,

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñam eva ca
etad veditum icchāmi

jñānaṁ jñeyaṁ ca keśava

Kṛṣṇa is addressed here as Keśava, "the killer of the Keśi asura." You know, in Vṛndāvana there is Keśi-ghāṭa. That Keśi-ghāṭa is famous because Kṛṣṇa killed one asura of the name Keśi. He appeared in Vṛndāvana as a ferocious horse and Kṛṣṇa killed him. Since then, his name is Keśava. Kṛṣṇa has got many names according to His activities. He killed the demon Madhu, therefore his name is Madhusūdana. He killed the demon Kaṁsa, therefore his name is Kaṁsahāni. There are many names. Some of the names are in relationship with His devotees, and some of the names are there in relationship with the demons.

There are two kinds of men: the devotees and the demons. Daiva āsura eva ca.

dvau bhūta-sargau loke
daiva āsura eva ca
viṣṇu-bhakto bhaved daiva
āsuras tad viparyayaḥ
[Bg. 16.6]

Throughout the universe there are two classes of men. One is called devatā and the other is called asura. Devata means visnu-bhakto bhaved daivaḥ. Those who are devotees of the Supreme Personality of Godhead, who is known as Viṣṇu… Viṣṇu has got… Sahasra viṣṇu names there are. Original is Viṣṇu. So those who are devotees of the Lord, they are called Vaiṣṇava or devatā, and those who are not devotees of Viṣṇu may be devotees of other demigods, but they are called the demons or the asuras. There are many instances in the śāstra. There were Hiranyakasipu, who was a devotee of Lord Brahma. Of course, the asuras are never devotees. Sometimes they worship the demigods for getting some material profit. Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. That is said in the Bhagavad-gītā. Kāṅkṣantaḥ karmaṇāṁ siddhim.

Here everyone is engaged in fruitive activities, karma. Karma in this life and karma in the next life also. So performing great sacrifices, giving in charity, pious activities, they are also karma. They are meant for giving opportunity in the next life, a position in the heavenly planet or similar other higher planetary system where the standard of living is very, very comfortable, thousands and thousands times better than the standard of life in this planet. But that is also karma. Kāṅkṣantaḥ karmaṇāṁ siddhim yajanta iha devatāḥ.

So people, they want to enjoy life within this material world, but actually there is no enjoyment in the material world. Because, Kṛṣṇa says, there is birth, there is death, there is old age, and there is disease. So where is your happiness? After all, you have to die. Suppose I make very good arrangement, very nice house, very nice bank balance, very nice wife, children, everything, but death can come at any moment. Then where is your perfection? If after so much hard labor everything is ready for enjoyment, but I am called by Yamarāja… Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Death takes away everything. Therefore you cannot say the arrangement you made for happy life is perfect. That is not perfect. But foolish people, they do not know what is perfection. They simply want superficial, temporary happiness, never mind what will happen next life or few years after.

Just like children, they want to play without caring for future life. But it is the duty of the guardians to engage them in education so that in future they may be happy. Similarly, all the great sages, saintly persons, just like Vyāsadeva, Nārada, Devala, Asita, many, many great saintly persons, sages… Even Kṛṣṇa the Supreme Personality of Godhead comes to give us instruction so that we can become eternally happy.

Unfortunately, in this age, which is called Kali-yuga, the people are so low-grade that they do not like to hear all these instructions of great sages, saintly persons or even of the Supreme Personality of Godhead. That is the defect of this age. Therefore in the Śrīmad-Bhāgavatam it is said mandaḥ. Mandaḥ means slow, at the same time, very bad.

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

In this age people are short-living. Their duration of life is very, very short, so much so that at the end of this age the duration of life will come down to twenty years to thirty years. A man of twenty-five years will be considered as very old man. These are stated in the Śrīmad-Bhāgavatam. And there will be scarcity of food. On account of this scarcity of food, people will not grow very healthy.

It is already happening. Rice is selling seven rupees kilo, nine rupees kilo. How a poor man will eat? So the more the Kali-yuga will advance… Now we are getting ten rupees or twelve rupees or nine rupees kilo rice, but rice will not be available at all. That is also stated in the Śrīmad-Bhāgavatam. Because people are becoming Godless, naturally the material nature will put them into suffering. That is the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

Just like if you become criminal, the police department is there. The police department will give you pains, chastisement. Similarly, the more we become Godless, the more we become careless to fulfill the mission of human life, the more nature will give us trouble. There will be no rain. Anāvṛṣṭi, anāvṛṣṭi and durbhikṣa, scarcity of foodstuff, and taxation by the government. These are the symptoms of Kali-yuga mentioned in the Śrīmad-Bhāgavatam. And people will become so much harassed by these three things that they will voluntarily give up their hearth and home and go to the forest.

Therefore those who are actually intelligent, they should not neglect this movement, Kṛṣṇa consciousness movement. It is the greatest welfare movement for the whole human society to make people God conscious, Kṛṣṇa conscious, without which there will be so many troubles. It is already there. So everyone is trying to enjoy the prakṛti, the material nature. Therefore the question is prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetrajñaṁ eva ca. This is material nature and anyone who is trying to enjoy this material nature, he is called puruṣa. Purusa means enjoyer and prakṛti means enjoyed. Just like in ordinary life we see a man is supposed to be enjoyer and the woman is supposed to be enjoyed, similarly, prakṛti is feminine gender and puruṣa is masculine gender. Anyone who is trying to enjoy, he is puruṣa. It doesn't matter, outwardly he's dressed as man or women; if he has got the desire to enjoy, that is called puruṣa. And his object that is enjoyed, that is called prakṛti.

So Arjuna is asking this question, prakṛtiṁ puruṣaṁ caiva: ”Kindly give me instruction about this prakṛti and puruṣa.” Kṣetram. Kṣetram means the field of activity, and kṣetrajñam. Kṣetrajñam means one who knows, ”This is my field.” Just like the cultivator, he cultivates the land. From government there is demarcation of the land. The cultivator knows, ”This is my portion of land.” Similarly, every one of us, we are cultivating and we are given a field. This is the body. The spirit soul is the owner of the body or the occupier of the body. Actually, he's not the owner. That will be explained by Kṛṣṇa. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. ”This body, my dear Arjuna, is called kṣetra.” Kṣetra means the field of activities.

I am a human being. Because I have got this body, I am acting in a different way than the cats and dogs, because he has got a different type of body. His field of activities is different; my field of activity is different. So according to the body we are acting. Idaṁ śarīraṁ kṣetram. And there are eight million four hundred thousand types of bodies. Jalajā nava lakṣāṇi sthavarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakaḥ. Not one type of body. Nine hundred thousand forms of body in the water, jalajā nava-lakṣāṇi.

The botanists or the expert scientists, they cannot say how many forms of lives are there in the water. Sthavarā lakṣa-viṁśati. The botanists there are, but they do not know how many forms of vegetable, trees, and plants are there. But in the śāstra it is said, sthavarā lakṣa-viṁśati: ”Two million types of bodies, trees, plants, grass, two millions.” Everything is specifically mentioned. In this way, there are insects also, kṛmayo rudra-saṅkhyakaḥ. There are birds, pakṣiṇāṁ daśa-lakṣaṇam, one million types of birds.

Then human being, manuṣyāḥ catur-lakṣāṇi, only four hundred thousand forms of human life, of which the civilized form of life, especially those who are born in India... To take birth in India, Bhārata-varsa, is a great fortune. Unfortunately, we are neglecting this facility given by nature. Because in India there were so many saintly persons, so many great sages... Even Kṛṣṇa, the Supreme Personality of Godhead, He descended on this country, India, Bhārata-varsa. There were kings like Mahārāja Bhārata. There were kings like Mahārāja Ikṣvāku. There was king like Mahārāja Yudhisthira, Parīkṣit, so many. Unfortunately, we are neglecting our own culture. We are now imitating how to become technologist. This is the position of India. Nobody is interested to take this culture of Kṛṣṇa consciousness seriously.

But in the Western countries, where they have tasted very well the fruits of material advancement of life... Therefore the young men there, they are not very much interested to live like their fathers and forefathers. They are taking very much interest in Kṛṣṇa consciousness. So in India they have come that ”Material happiness is not all.” That is required. To make the best use of a bad bargain.

But our ultimate goal of life is spiritual realization. The Bhagavad-gītā is there. So many other śāstras are there, but Bhagavad-gītā is the beginning of spiritual life, ABCD. So even if we do not learn the ABCD of spiritual life, how our life will be successful in the mission?

So our only aim is to spread this Kṛṣṇa consciousness, spiritual life, all over the world. We have got more than a hundred temples all over the world, but we wanted one also in Bombay. Therefore we took this land. It was not meant for making any business. Even if we had this land after paying so much money, we are not going to make any profit out of it. The money will be blocked[?]. But if we want to have it, it is for the reason that the people of Bombay may take interest in Kṛṣṇa consciousness movement so that their life may become successful.

So I'll remain here for a few days. I'll come here in the evening. If you like, you can come also and hear from Bhagavad-gītā and shall be very happy. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.1-2

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Bombay, September 25, 1973
Prabhupāda:
arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñaṁ eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

So four questions Arjuna wanted to know from Kṛṣṇa, the answers of four questions. First, prakṛti, this material nature, puruṣam, the enjoyer of the material nature, kṣetram, the field of enjoying, or field of activities, and kṣetrajñam, one who is enjoying or one who is acting on the field. Etad veditum icchāmi jñānaṁ jñeyaṁ ca keśava. Another two things: jñānam, what is knowledge, and jneyam, what is the object of knowledge, the aim of knowledge.

So Kṛṣṇa replied, idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate: [Bg. 13.2] ”This body is kṣetra.” Etad yo vetti taṁ prāhuḥ kṣetrajñaḥ iti tad-vidaḥ: ”And one who knows this body, he's kṣetrajña.” The whole subject matter of Bhagavad-gītā is to know who is the proprietor of this body. Generally everyone, ninety-nine-point-nine percent, everyone knows that ”I am this body,” but that is not the fact. The owner of the body: one who knows that ”I am not this body, but I am the proprietor of the body.”

Just like I am sitting on this throne. I am not this throne, but I am a different person who is sitting on the throne. Similarly, when somebody asks me, ”What you are?” if I give my identification... (aside:) These children must be removed. ...with this body, that is my foolishness. In the śāstra it is said,

yasyātmā buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādīṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cows and kharaḥ means asses. Person who is identifying this body as the self. This body is a bag of three dhātus: kapha, pitta, vāyu. According to Ayurvedic treatment, this body is made of kapha, pitta, vāyu. Otherwise, we can take it, this body is made of flesh, bone, blood, urine, stool, cough. If you analytically study this body, you'll find these are the ingredients of the body. Therefore these ingredients are not myself. This is the first ignorance. In spiritual knowledge, unless one understands fully that "I am not this flesh, blood, urine, or other things in this body, I am separate from…" One who knows that "I am separate from this body, I am spirit soul, I am the part and parcel of the Supreme Lord," as it is stated, mamaivāṁśo jīva bhūtaḥ [Bg. 15.7], then my knowledge is complete.

So education is given to the students, but this knowledge is absent from the educational institution. Nobody knows that "I am not this body." Therefore śāstra says, "Anyone who is identifying this body as his self," yasyātmā buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], "and in relationship with the body, others also," sva-dhīḥ, "thinking 'They are our own men,' " sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, and bhauma, "the land of birth, is worshipable," ijya-dhīh… So this is going on. At the present moment, throughout the whole world, everyone is identifying himself with this body and the land in which the body is born is taken as worshipable, bhauma ijya-dhīḥ, and persons who are in relationship with this body, "They are our own men or kinsmen." This is going on. But according to śāstra, anyone who is accepting this identification, body as self and the country or the land as worshipable and the kinsmen or relatives, "They are our only own men," in this way this misconception of life is being accepted…

Therefore, according to Vedic civilization, this is a civilization of the cows and the asses. Sa eva go-kharaḥ [SB 10.84.13]. So in other words, it is an animal civilization. So you cannot be happy in animal civilization, in the societies of animals. Just like in the jungle there are animals. There is no peace. There is always struggle for existence, fight between one animal. Still, they are peaceful. But at the present moment, throughout the whole world, we have become less than the animals because we do not know what is the basic principle of civilization, what is the ultimate goal of life, what is our perfection. These things we are lacking in knowledge.

Therefore Arjuna inquires, "What is jñānam, what is knowledge, and what is the object of knowledge?" So Kṛṣṇa replied that "This body, śarīram, idaṁ śarīraṁ kṣetram, this is our field of activities." We have got different types of body. Yesterday I have explained. There are eight million four hundred thousand forms of body, and according to our desire, nature is supplying a type of body for our activity.

That is explained in another place in the Bhagavad-gītā: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Lord is situated in everyone's heart. Kṛṣṇa is situated outside and inside also. Kṛṣṇa, antar bahiḥ, He is situated outside and inside. Simply we have to make our eyes and senses perfect to see Him. Kṛṣṇa is not invisible. He is visible. But one who has got the eyes to see Him, one can see; otherwise not. Therefore in the Brahma-saṁhitā it is stated, premāñjana-cchurita bhakti-vilocanena santaḥ hṛdayeṣu sadaiva vilokayanti [Bs. 5.38]. Those who have developed Kṛṣṇa consciousness, love of Godhead, they can see the Supreme Personality of Godhead, śyāma-sundaraṁ acintya-guṇa svarūpam, the reservoir of all transcendental qualities. Acintya-guṇa… Acintya means inconceivable. The qualities which Kṛṣṇa has got, that is inconceivable by us. He has got qualities.

Just like Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. Now, anyone offering Kṛṣṇa, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, in devotion… So this quality, how Kṛṣṇa is eating… Just like at the present moment Kṛṣṇa is offered a dish. How Kṛṣṇa is eating? That we cannot see, but He is eating. Otherwise Kṛṣṇa becomes a liar. He says, tad aham aśnāmi bhakty-upahṛtam: "Anyone who is offering Me in devotion," tad aham aśnāmi, "I eat." But how He is eating… It is not that He is not eating, but how He is eating, that you do not know. Therefore acintya-guṇa-svarūpam. He has that quality which is inconceivable.

Just like our conception of eating, that we can eat through the mouth. Whatever eatables are offered to us, we pick them and put into the mouth. We know this is the process of eating. But Kṛṣṇa, because He is acintya-guṇa-svarūpam, His eating process is different from ours. That is also stated in the Brahma-saṁhitā. Aṅgāni yasya sakalendriya-vṛttimanti. He has the limbs of the body, different limbs of the body, they can work also for other limbs of the body. Just like with our eyes we can see. If I close our eyes, we do not see. But Kṛṣṇa, even He closes His eyes, He can see everything with His hand. Now, this is inconceivable. Acintya-guṇa-svarūpam. Therefore it is called acintya. Aṅgāni yasya sakalendriya-vṛttimanti. So the foodstuff is offered there to Kṛṣṇa. He is eating by seeing. He can eat through His eyes. Just like we can eat through our mouth, not with our eyes, but Kṛṣṇa can eat through His eyes simply by seeing. Then you may argue that "The foodstuff is offered. If He has eaten, why it is lying as it is, as it was offered in the beginning?" That is answered in the Upaniṣad. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Pūrṇasya. Kṛṣṇa can take the whole plate, but still the whole plate remains. It is not finished. That is spirituality. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.

So this is a great science, spiritual science. Unfortunately, we have no educational system to understand this spiritual science. And especially in this age, everything is godlessness. Therefore people are not happy. Our, this Kṛṣṇa consciousness movement is only to make people happy by becoming Kṛṣṇa conscious, understanding everything in the right ways. That is our mission.

Therefore, that is the mission of every devotee. Just like Arjuna is asking herewith. He knows everything. He is Kṛṣṇa's friend, personal friend. He is always living with Kṛṣṇa. There cannot be any ignorance on the part of Arjuna. But he's asking this question just for our benefit. Kṛṣṇa will answer this question.

Why Kṛṣṇa's answers will be taken so seriously? Because He is the supreme authority, Supreme Personality of Godhead. If we receive knowledge from the Supreme, then it is perfect knowledge. Just like if you get some knowledge from the superior, one who is more educated than you, one who is more experienced, that knowledge is perfect. So in this material world there may be somebody supreme, but he is not ultimate supreme. But ultimate supreme is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigraha, anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1]. So if we receive knowledge from the ultimate supreme, īśvaraḥ paramaḥ kṛṣṇaḥ, then our knowledge is perfect. If we receive knowledge secondary, second-hand knowledge, that is also good. Second-hand knowledge means one who has received knowledge from Kṛṣṇa. That knowledge is perfect. But one who speculates, "It may be like that, it may be like this," that knowledge is not perfect.

So in the modern world every knowledge is speculative, hypothetical. There is no perfect knowledge. So if you want to be perfectly in knowledge, then you have to take knowledge from the Supreme Personality of Godhead. That is here delivered by the Supreme Personality of Godhead Kṛṣṇa in the form of Bhagavad-gītā. Therefore Arjuna is asking this question so that people may receive the perfect knowledge from Kṛṣṇa and their life may be perfect in that way.

idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetrajña iti tad-vidaḥ
[Bg. 13.2]
kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

This is jñānam. What is that jñānam? Jñānam means to know the kṣetrajña, the owner of the body.

Just like in ordinary sense if you understand that the, this is a house and the proprietor of the house is such and such gentleman, then that knowledge is perfect, so similarly, if we understand what is this body and who is the proprietor of this body, then our knowledge is perfect. So Kṛṣṇa says that this body, there is the proprietor, the soul, but there is another kṣetrajña. Just like a house, there is an occupier and there is an owner. These are very easy to understand. Any house you take in Bombay, there are so many tenants or occupier, but there is a proprietor also. Similarly, in this body we are not actually the proprietor. We are simply occupier.

Just like if I give my motor car to you for use, you are not proprietor, you are occupier or driver. But the owner is different. Similarly, Kṛṣṇa says that kṣetrajñaṁ ca api māṁ viddhi: I am also kṣetrajña. I am the proprietor indirectly of this body." Therefore Kṛṣṇa's name is Hṛṣīkeśa. Hṛṣīka, means senses, and this body is full of senses. So actual proprietor is Kṛṣṇa, Hṛṣīkeśa. We are given for use.

Therefore we are using this hand, but if the hand is paralyzed for some reason or other, we cannot repair it. This is not possible. Because the proprietor has withdrawn the power of this hand for activity, therefore it is no more workable, although I am claiming, "This is my hand." This is not "I hand;" this is my hand. Actually, it is not my hand. It is Kṛṣṇa's hand. That is knowledge.

So long we are thinking that I am this body or my body, that is not perfect knowledge. When you understand that it is Kṛṣṇa's body, then it is perfect knowledge. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu. Not that Kṛṣṇa is the proprietor or kṣetrajñam only of the human form of body. Sarva-kṣetreṣu. There are eight million four hundred thousand different types of body. Kṛṣṇa is present there. That is also explained in the fourteenth chapter:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
aham bīja-pradaḥ pitā
[Bg. 14.4]

Just like father makes the body, father gives the seed and mother gives the body, similarly, Kṛṣṇa is the supreme father. He has given the seed. Just like the father impregnates within the womb of the mother, the seed is given by the father, the mother develops the body, similarly, in this material world we have come from Kṛṣṇa. He is the seed-giving father, and the material nature has given us this body. This is compared with a yantra or a machine.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayaṁ sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantrārūḍhāni māyayā. So Kṛṣṇa has given us this body through the agency of material nature. So this is a body. This body is just like yantra. So we are seated in this yantra and we are traveling. Yantrārūḍhāni māyayā, under the influence of māyā, seated on this car, this yantra, bhrāmayan sarva-bhūtāni [Bg. 18.61], we are wandering throughout the whole creation.

Sometimes we are getting this body of human form, sometimes we are getting the body of a demigod's, sometimes we are getting the body of a rich man, sometimes we are getting the body of a poor man, sometimes we are getting the body of a cat, sometimes of a dog, sometimes so many things, trees, plants, aquatics. There are eight million four hundred… This is our position. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. As we are changing our body every moment, from childhood to boyhood, boyhood to youth-hood, similarly, by changing this body we get another body. Dehāntara-prāptiḥ. But we do not know what kind of body we are going to get next life. We are blind. This is called ignorance.

Generally, they are thinking this body is all in all there is no rebirth. No. The example is given here in the Bhagavad-gītā. Just like a child has his future, another body, boyhood body. The boy has got his future, another body, young man's body. The young man has got another future, old man's body. Similarly the old man has got another body after death. Tatha dehāntara-praptiḥ.

But people have become so irresponsible that they do not know what kind of body he's going to get next life. He's blind. Therefore this knowledge is required, how I'm getting this body, how I can get better body or lower body. This is knowledge, not that how to eat, how to sleep, and how to have sex life. This is not knowledge there in the animals. Āhāra-nidrā-bhaya-maithunaṁ ca. Where to find out one's food, where to sleep, how to have sex life, how to defend, these animals also, they know how to do it. So if we devote our time only for these four principles of bodily wants, then we are not better than the cats and dogs.

The real knowledge is to know "What I am, what is this body, why I am suffering. I want to be happy but why sufferings are there, always some kind of suffering is always there." These are the questions. But people have become so foolish they do not inquire how to make solution of these sufferings, how to make solution of the problems of life. They are blindly being led.

andhā yathāndhair upanīyamānas
te 'pīṣa-tantryām uru-dāmni baddhāḥ
na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ

[SB 7.5.31]

Durāśayā, they are hoping something, that by making arrangement in this material world they will be happy. That is not possible.

In the Western countries, Europe and America, they have made sufficient arrangement for living materially very happy, but that has not been possible. They are also disappointed, confused. So materially you cannot be happy. You must know. You must have full knowledge what you are, what is this body, how you'll be happy. Then your life is successful. If you live like cats and dogs and try to adjust things like cats and dogs, that is a waste of life, waste of time.

Therefore kindly try to understand Bhagavad-gītā. There is full of knowledge. The knowledge is given by the most perfect, the Supreme Personality of Godhead. There is no deficiency. In the knowledge received from imperfect person there are four deficiencies: illusion, mistake, cheating and imperfectness. So from so many deficiencies… You cannot get full knowledge, perfect knowledge from an imperfect person. You have to receive knowledge from the perfect. Then your life will be successful.

Therefore Arjuna is putting so many questions to Kṛṣṇa, and Kṛṣṇa will answer these things in the thirteenth chapter. In all the chapters Kṛṣṇa's answers are there. Especially in the Thirteenth Chapter, Kṛṣṇa is giving the knowledge, the knowable objective, the subject matter, and what is this body, who is the owner of the body. So Kṛṣṇa, here it is said that kṣetrajñaṁ cāpy māṁ viddhi, He is also there.

The Māyāvādī philosopher [says] that there is only one spirit. No, there are two. Kṛṣṇa says ca. Ca means another. "And as the living, individual living soul is the proprietor of this body-not proprietor, he is the occupier-similarly, I also, I have got interest in everybody." Just like a landlord. Landlord has got many houses. I may occupy one of the houses. So I have got only interest in that particular house where I am living. But the landlord has got interest in so many houses. So Kṛṣṇa has got interest not only in my body or your body. He has got interest in each and every body. Because He says, sarva-yoniṣu, "in every species of life."

sarva-yoniṣu (kaunteya)
sambhavanti murtayo yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

These things are to be understood very clearly. How Kṛṣṇa is related. He is not related to the human society, He's related with the animal society, dog society, cat society, demigod society, aquatic society, tree society, plant society, insect society. Everywhere Kṛṣṇa. Īśvaraḥ sarva-bhūtānāṁ hṛd-dese 'rjuna tiṣṭhati [Bg. 18.61]. That is… Kṛṣṇa is claiming here that "I am also one of the participators in this body." Kṣetra-jñaṁ cāpi māṁ viddhi, kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ matam. If only one tries to understand what is the relationship between this body and the soul, the body and the Supersoul, Kṛṣṇa… Kṛṣṇa, when He says that "I am also kṣetrajnam," He's the Supersoul, Paramātmā. He can know everyone's pains and pleasure. I am the occupier of this body, I know the pains and pleasure of my body, but I do not know the pains and pleasure of your body. Neither you know that the pains and pleasure of my body.

Therefore you are individual, localized, but Kṛṣṇa is all pervading. Kṛṣṇa knows the pains and pleasure of your body. Kṛṣṇa knows the pains and pleasure of my body. Kṛṣṇa knows the pains and pleasure of dog's body, cat's body, everyone's body. That is Kṛṣṇa. Sarva-kṣetreṣu bhārata. Sarva-kṣetreṣu. He knows everything. That is Paramātmā feature. Paramātmā feature means He is even within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-shtaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So this subject matter is very interesting. Of course, Bhagavad-gītā is the ABCD of spiritual knowledge. If we do not understand even the ABCD of spiritual knowledge, then where is the progress? Unfortunately we are neglecting, but it is our duty to propagate this knowledge of Bhagavad-gītā. So we are doing our best and we wish that everyone, especially Indians, should cooperate with this movement. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.1-2

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Miami, February 25, 1975

Nitāi: "Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti, nature, puruṣa, the enjoyer, and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field."

Prabhupāda:

arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava
śrī bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñaḥ iti tad-vidaḥ
[Bg. 13.2]

So Arjuna and Kṛṣṇa, they are two friends, but friendly talking does not come to any conclusion. Therefore, Arjuna knew that "Kṛṣṇa, although He is my friend, He is the Supreme Personality of Godhead." He knew it. Therefore, he selected Him as his spiritual master: "So we are not going to talk anymore as friends. Now I know that You can dissipate all my ignorance because You are the

Supreme Personality of Godhead. So I accept You as my spiritual master." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "I am now your śiṣya, disciple."

Disciple means who voluntarily accepts the spiritual master to be..., regulate. Disciple means one who is regulated by higher authority. He is disciple. The higher authority is called the spiritual master, and the person who voluntarily submits to him for being regulated, he is called disciple. Everyone is very much puffed up. This is material condition. Even the most insignificant person, he thinks of himself as very important. Nobody wants to submit to anyone. This propensity is very prominent in this age, Kali-yuga.

Therefore it is called Kali-yuga, means disagreement. "Why shall I accept your proposition? I am also independent, I can think independently." This is the general propensity. But to understand the transcendental subject matter, one has to become submissive. That is the first qualification because the disease is that nobody is submissive. Nobody wants to be lower than anybody else. Although he is insignificant, he has no value, but still-this is called māyā-he thinks himself to be very elevated, learned.

So our Kṛṣṇa consciousness movement is teaching people to become submissive to the authority. That is the beginning of knowledge. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to learn the transcendental subject matter which is beyond the scope of your thinking, feeling and willing... Mental speculation means thinking, feeling and willing, psychology. But subject matter which is beyond your thinking. So God or anything about God is beyond the limit of our thinking, speculation. Therefore, we have to learn it submissively. Tad viddhi praṇipātena, praṇipāta means submission. Prakṛṣṭa-rūpeṇa nipāta. Nipāta means submission. Tad viddhi praṇipātena paripraśnena. First of all find out somebody where you can fully surrender. Then you enquire about transcendental subject matter.

Just like Arjuna is following strictly. He has first of all submitted to Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, we are talking friendly, so on equal level. So You will speak something, and I shall speak something. In this way we shall simply waste our time, and there will be no conclusion. Therefore, I submit as disciple. Whatever You will say, I will accept."

This is the first condition. First of all find out such person whom, upon whom you have full faith that whatever he will say, you will accept. That is guru. If you think that you know better than your guru, then there is no use. First of all you find out the person that one who is better than you. Then you submit. Therefore the rules and regulation are that nobody should accept blindly any guru, and nobody should blindly accept any disciple. They must behave, one another, at least for one year so that the prospective disciple can also understand, "whether I can accept this person as my guru," and the prospective guru also can understand, "whether this person can become my disciple." This is the instruction by Sanātana Gosvāmī in his Hari-bhakti-vilāsa.

So here Arjuna has accepted Kṛṣṇa as his guru. And he submissively says that prakṛtiṁ puruṣaṁ caiva. Prakṛti, prakṛti means nature, and puruṣa means the exploiter of the nature. Just like here in this material world, especially in the Western countries they are very much fond of developing undeveloped countries. That means exploiting, or to become puruṣa, enjoyer. You Americans, you came from Europe, and now you have developed the whole America, very nice cities, towns, and very well developed. That is called the exploiting the resources.

So prakṛti, nature, and we are, living entities, especially the human being, they are puruṣa. But actually we are not enjoyer. We are false enjoyer. We are not enjoyer in this sense: Suppose you are Americans. You have developed this tract of land known as America very nicely. But you cannot enjoy. You are thinking that you are enjoying, but you cannot enjoy. After some time you will be kicked out, "Get out." Then how you are enjoyer? You may think that "At least for fifty years or hundred years I am enjoying." So you can say that you can enjoy, so-called enjoy. But you can not be permanent enjoyer. That is not possible.

Therefore this land was, American land, was there before your coming from Europe, your forefathers. And your forefathers have left. Mr. Washington, George Washington, he left. Many others who developed this land of America, they have left. Here or there. In France there was Napoleon Bonaparte, in Germany there was Kaiser, and in our country there was Gandhi or somebody else. So they come here. They falsely declare as enjoyer. But actually they are not enjoyer. They're kicked out. They come to enjoy the nature, but the nature kicks them out. This is the fact.

So then who is the enjoyer? The real enjoyer is Kṛṣṇa because He is controlling the prakṛti and controlling you. We can very easily understand, two things are there, matter and living entities, but none of them are independent. There is a controller. That controller, supreme con..., is God, Kṛṣṇa. Therefore He is enjoyer. And it is declared in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Here we have taken the post, position of puruṣa, falsely. We are trying to exploit the material nature for a few days, and in due course of time we will be asked by prakṛti, the natural laws, "Now, sir, you have enjoyed me so much. Now you get out."

Then how we are puruṣa? Puruṣa means enjoyer. If the puruṣa becomes under the ruling of prakṛti, then how he is puruṣa? He is not puruṣa. Therefore in Bhagavad-gītā the living entity has been described as prakṛti, not puruṣa. Apareyam itas tu viddhi me prakṛtiṁ parām. Kṛṣṇa says that this material nature, matter, dull matter... Earth, water, air, fire, sky, these are called gross material elements. So they are also prakṛti. Bhinnā prakṛtiḥ me aṣṭadhā. Kṛṣṇa says that "These material elements-earth, water, fire, air, sky, mind, intelligence and ego, eight-they are all material. Mind is also material. There is spiritual also. But whatever is within our experience, that is material. So that is claimed as Kṛṣṇa's prakṛti or energy. Bhinnā me...

But they are separated energy. And Kṛṣṇa says, next verse, apareyam. Aparā means inferior. This is inferior nature. Itas tu viddhi me prakṛtiṁ parām: "Beyond this there is another prakṛti, nature. That is parā, superior." What is that parā-prakṛti? Now, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So that jīva-bhūta, living entity, is also prakṛti, but superior prakṛti. In which way it is superior? Because the living entities are trying to exploit the dull material entity. So both of them are prakṛtis, but one is superior and one is inferior.

Just like one may have more than one wife, one or two. The husband is one, and the wife may be two or more than two. So actually that is the position. The Supreme Lord is the husband or the puruṣa. Husband means puruṣa, and prakṛti means strī. Strī means woman. Male, female, these two things… The supreme male is Kṛṣṇa, and everyone, either this dull matter or the living entities, they are called female, prakṛti. Prakṛti means female. And puruṣa means male.

So nobody is actually male except Kṛṣṇa. We are also female. We are dressed like male, and somebody has dressed like female. But all of us, we are female, prakṛti, enjoyable. The enjoyer is Kṛṣṇa. That we do not know. Here the so-called woman is also puruṣa because she is also trying to enjoy. Anyone who is trying to enjoy, he is called to be puruṣa. And the subject matter or object which is enjoyed, that is called prakṛti. So in the material world we are trying to exploit one another either in the dress of male or in the dress of female, because this body is dress. So originally we are all female, but falsely we are trying to enjoy one another or this material world. Therefore they are sometimes called puruṣa.

So this question is raised by Arjuna from his master because the master is accepted to acquire knowledge. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. To accept one guru is not a fashion. Nowadays it has become a fashion, that accept some guru, Guru Mahārāja. Whether he knows or does not know, it doesn't matter, and whether one is inquisitive or not. It is a fashion. No. Guru is required for a person who is very inquisitive to know about the transcendental subject matter. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. It is not a fashion; it is necessary because human life is meant for understanding the real position of his identity. Athāto brahma jijñāsā. This is necessary.

The modern civilization is suffering from this defect, that they are not inquisitive about the Brahman. They are simply… Just like cats and dogs, they are interested with this body and the bodily necessities of life. They do not know beyond that. That is the defect. The other day in Caracas some psychiatrists came. Their question was that "The problems of the world are increasing, so what is your prescription to solve these problems?" So the problem is very easy to be solved. I gave the example that this body is there. And there is something which is moving the body, living force. So that living force is the driver of the body, and the body is also described in the Bhagavad-gītā as a machine. It is… Actually it is a machine.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantra means machine. So we are seated on this machine. This is the knowledge. The person who is seated in this car, on the machine, nobody knows. There are so many advancement of knowledge department, but where is the department to understand that the living force which is driving this machine, what is that living force? How it is working? There is no enquiry and no education. Therefore this education has no value. They do not know what is education. Education means to enquire about the living force which is moving this body. That is education. This is not education, that we have manufactured nice car or nice machine. That is called craftsmanship, that is not education.

Just like one electrician. He knows how to join the two wire and bring current. In India it is called mistri. Mistri means worker. Because he knows that technical art how to bring electric current, that does not mean he is educated. Education is different thing. The worker, they are just working so many wonderfully, but that does not mean they are educated. That is… In Sanskrit it is called… What is called? The English is "craftsmanship." He knows the art, how to do it. So at the present moment the technical education is there.

Formerly this technical education was entrusted to the demons. Formerly they were also manufacturing big, big aeroplanes, but they were being done by the demons, not by the great saintly persons, sages, no. They were being done by the demons. And the yogis, they could produce such wonderful things by their yogic mystic power. That was another thing. But generally, when there is question of manufacturing, that was being done by the demons.

So actually, at the present moment, although we are manufacturing so many nice things for the comforts of the body, but that does not mean it is education. Education means brahma-vidyā, to understand what is that living force within this body that is working, what is his position, constitutional position, how it is working, wherefrom it has come, so many things. That is called brahma-jijñāsā, to enquire about the spirit. That is education. So that education is lacking. Therefore there are so many problems at the present moment.

The problems are created. Just like if I do not give food to the driver, and he is entrusted with a nice car, and he is not happy on account of not being properly taken care of, then he must create disaster. There will be car accident. So that is happening. Nobody is taking care of the driver of this body. No education is there. They are simply trying to rectify the defects in the body.

That is enquired here, kṣetraṁ kṣetra-jñaṁ ca. This body is kṣetra, field of activities. But the field worker is different. Therefore this is the enquiry. Kṣetraṁ kṣetra-jñam. We are taking care of this kṣetra, this body, but we do not take care of the occupier of the body or the owner of the body. There are two kṣetra-jña, you will find in this verse, two living entities. One is called the soul, and the other is called the Supersoul. In this body there are two souls. One is the occupier soul, and the other is the proprietor soul.

Proprietor soul… Just like in a house there are two kinds of persons: the occupier and the landlord. The landlord is actually the proprietor of the house, and the tenant is occupier. Similarly, there are two souls within this body. That is stated in the Vedic literature. Just like two birds on one tree. So the living entity, the individual soul, is there. He is also one bird. And the Supersoul, or God, is also there.

So God, the Supersoul is simply observing the activities of the individual soul. And He has given freedom to the individual soul. Because the individual soul has come in this material world to enjoy independent of the Supersoul. That is the material disease. He has to remain under the protection. He is already under the protection of the Supersoul, but he is thinking that he is independent. That is called māyā. He is not independent.

As soon as there is cause of death, he is no more independent. He cannot say that "I have got so many business to do, perform. Give me some time." "No, immediately get out." So he is under control, fully controlled. Still, he is thinking that he is independent and he can do whatever he like. In this way his life is being spoiled. And he is becoming entangled by the activities. And there is strong stringent laws of nature, exactly… Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. These things are all explained in the Bhagavad-gītā.

Why one is put into one type of body, and why one is put in another type of body? One body is enjoying very nicely. Not enjoying, he is also suffering. He is enjoying for a limited time. He is also suffering. But he… Comparatively, one is situated in a very nice comfortable position, and the other is not. Therefore other is envious, that "Why this man is in a comfortable situation, and I am put into…? So let us become communist or revolt against this person or this group of person." In this way the struggle for existence is going on, and there is no solution.

How there can be solution because they are all uneducated, not educated? So if you want to be educated, make the solution of all the problems of the world, then you must take to this Kṛṣṇa consciousness movement. This is the only solution. It will educate people the real identity, real position.

And as Arjuna is trying to understand what is prakṛti, what is puruṣa, what is kṣetra, what is kṣetra-jña, what is knowledge, what is knowable, these question are posed. Gradually we shall discuss.

That is wanted. In ignorance if we fight, there is no solution. In darkness if we fight, we may wound, I may wound you, you may wound me, but there will be no solution. So the whole world is in darkness. Therefore there is struggle. One is capitalist, one is communist, one is this, one is that, and there is struggle because everyone is in ignorance, māyā andhakāra, in darkness of ignorance. And Kṛṣṇa is light. Ignorance fighting will not make any solution of the problem. We must come to the light and take knowledge from the most enlightened, Kṛṣṇa, Bhagavān.

Bhagavān means He is endowed with six kind of opulence. He is the supreme rich. He is the supreme famous. He is supreme beauty and supreme wise. We have to take knowledge from the supreme wise. That knowledge is perfect. Therefore here it is said, bhagavān uvāca. He did not say kṛṣṇa uv… Vyāsadeva does not say Kṛṣṇa because Kṛṣṇa may be taken by the demons as something like us. So therefore he purposefully says, bhagavān uvāca. Bhagavān uvāca means the Supreme Personality of God. There cannot be any doubt about His knowledge. So bhagavān uvāca, whatever Bhagavān says, that is fact; that is not knowledge like that "It may be," "Perhaps." These are all rascaldom. "It may be, perhaps"-that is not knowledge. That is speculation. Speculation is different.

And knowledge is different. You cannot speculate about the absolute knowledge because our senses are imperfect. How we can speculate or come to the right conclusion? That is not possible. We must receive direct knowledge. This is this. Therefore it is said, bhagavān uvāca. So whatever Bhagavān will speak, that is absolute knowledge. And if we take it, then we shall be perfect. I may be imperfect, you may be imperfect, but when we take knowledge from the perfect, that knowledge is absolute.

Just like a child does not know something, what it is, but if he asks his father, "Father, what it is?" and the father will not cheat, he will give him the right knowledge, "This is this," so he may be a small child, imperfect, but because he receives the knowledge from his father, who knows, that knowledge is perfect.

Similarly, we receive knowledge from Bhagavān, and we distribute that. We don't make any addition or alteration. Therefore we present Bhagavad-gītā as it is. We don't make any addition or alteration. Therefore it is perfect. The Kṛṣṇa consciousness movement, whatever knowledge they are spreading, that is perfect. Don't think the man who is spreading, he is imperfect. He may be imperfect. He is imperfect. I am imperfect. Every one of us is imperfect. But we are not spreading the imperfect knowledge because we are simply spreading what Kṛṣṇa has said. We are repeating. That's all.

So this is our Kṛṣṇa consciousness movement, to distribute perfect knowledge, Kṛṣṇa consciousness, and that will make the whole world happy. So try to distribute this knowledge to your best capacity. Kṛṣṇa will recognize you, that you are trying your best to work on His behalf because He comes down to distribute the knowledge. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

Because we are all His sons-we are suffering-so He wants to see that our sufferings are mitigated immediately. But we are obstinate. We don't accept the supreme father's advice. That is our difficulty. He says repeatedly,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

But we will not accept it. This is our misfortune. So voluntarily we should try to accept the knowledge and instruction given by Kṛṣṇa. Then our life will be perfect. Thank you very much. (end)

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Bhagavad-gītā 13.1-3

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Durban, October 13, 1975

Prabhupāda: Oṁ namo bhagavate vāsudevāya. We are reading one chapter from Bhagavad-gītā, thirteenth chapter. The subject matter is nature, the enjoyer, and consciousness. In Sanskrit it is called kṣetra-kṣetra-jña. Kṣetra means the field. Just like an agriculturist. They work on the field. The worker or the agriculturist owns the land, and he works there, and according to his labor he enjoys the fruits. Similarly, we have been given this body as the field of activity. Every one of us, not only human being, but also other living entities…

There are eight million four hundred thousand forms of living entities. Jalajā nava-lakṣāṇi. In the water there are nine hundred thousand forms of living entity. Then, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Sthāvarāḥ means the living entities who cannot move, just like the trees, plants, grass, vegetables. They are standing in one place. They are also called "having no leg." Ahastāni sahastānām apadāni catuṣ-padām. This is nature's law, that the living entities which have no hands, they are eatable for the living entities who have hands. Ahastāni sahastānām apadāni catuṣ-padām. And the living entities which cannot move, they are the food for the living entities which has got four legs. Phalgūni mahatāṁ tatra jīvo jīvasya jīvanam.

In this way the weak is the food for the strong. This is the law of nature, that one living entity is the food for another living entity. So when a person eats another living entity, it is not unnatural. This is nature's law. But when you come to the human form of living entity, you must use your discrimination. Just like one living entity is food for the another living entity. It does not mean… In the lower animals sometimes the father-mother eat the offspring, but in the history of human society it has not come into notice that the father and mother eating the offspring. But time has come when the mother is killing offspring. That has come already. This is due to Kali-yuga.

So here Arjuna's question is to understand the field and the worker on the field. He questions, arjuna uvāca, Arjuna inquired from Kṛṣṇa,

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

Kṛṣṇa's another name is Keśava. So he is addressing Kṛṣṇa, "My dear Keśava, I want to know these subject matters-prakṛti, puruṣa." Prakṛti means nature, material nature, and puruṣa means the enjoyer, just like the living entities. We are trying to enjoy this material nature. Another prakṛti-puruṣa… Puruṣa means, real puruṣa means, the supreme enjoyer, God, Kṛṣṇa. And prakṛti means which is enjoyed. Another meaning-prakṛti, means woman and puruṣa means man. So this material world is going on-one party is trying to enjoy, and the other party is being enjoyed.

So Arjuna wanted to know what is the distinction, what is the integral part and parcel of this prakṛti and puruṣa. Then kṣetraṁ kṣetra-jña. Jña means one who knows, and kṣetra-jña means one who knows the field. Just like the agriculturist, the cultivator, he knows that "This is my field." He works there. Different cultivator works in his own field. So this kṣetra means this body, kṣetra, the field of activity. We have got different field of activities. So kṣetraṁ kṣetra-jñaṁ ca, kṣetram eva etad veditum icchāmi: "My dear Kṛṣṇa, I want to know from You." Why he wants to know from Kṛṣṇa? Because Kṛṣṇa is infallible. Whatever knowledge we get from the infallible, that is perfect knowledge.

Ordinary human being, they are not perfect. Ordinary human being, they are subjected to four deficiencies. We are ordinary human being; we commit mistake. That's a fact, every one of us. We are illusioned. Our senses are imperfect, and with all this paraphernalia, when we want to teach, that is not teaching; that is cheating. Because I am imperfect, how can I be teacher? That is not possible. Therefore we have to learn from a person who has no defects in his life or a liberated person. Liberated person means he does not commit mistake, he is not illusioned, he does not cheat and his senses are not imperfect. This is the four signs of liberated person.

So our process, the Kṛṣṇa consciousness movement, means we take knowledge from Kṛṣṇa who is liberated from these four kinds of deficiencies. That knowledge is perfect. Similarly, Arjuna is also inquiring from Kṛṣṇa. Etad veditum icchāmi. Etad veditum icchāmi jñānaṁ jñeyaṁ ca keśava. What is actual knowledge and what is the subject matter of knowledge. That means six questions are presented by Arjuna before Kṛṣṇa. One pair, prakṛti-puruṣa, kṣetra-kṣetra-jña, and jñānaṁ jñeyam, what is knowledge and what is the subject matter of knowledge. Six questions. Śrī bhagavān uvāca. Now, here Kṛṣṇa is speaking, but Vyāsadeva, who recorded this dialogue between Kṛṣṇa and Arjuna, he is writing, "bhagavān uvāca." He does not say, "kṛṣṇaḥ uvāca." "Kṛṣṇa" may be misunderstood. But Kṛṣṇa is bhagavān. He wants to stress on this point.

Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. In the Śrīmad-Bhāgavatam it is stated by Vyāsadeva that kṛṣṇas tu bhagavān svayam. Similarly, in the Brahma-saṁhitā it is stated, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. So parama means the supreme. So every one of us, we are more or less controller. But we are not supreme controller. We must know this. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are some men who claim to become Īśvara, to become God. So we have no objection, that if somebody says, "I am God," or "I am controller," we have no objection. But if somebody says that "I am supreme God," or "supreme controller," then we have got objection. Supreme means he has no controller. And ordinary controller, just like we are… You are controller. You are controlling some sphere of life. I am also controlling some. But I also being controlled.

But īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1] means He is the supreme controller. He has no controller over Him. He controls everyone, but He is not controlled by anyone. Therefore it is called

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

These are the Vedic statement. And our process of knowledge, Veda… Veda means knowledge. Vetti veda vido jñāne. Supreme knowledge, perfect knowledge, that is Veda. So Kṛṣṇa is the supreme person. He is the speaker of Vedas. The subject matter of Vedas is to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you are a student of Vedas, then you must have clear conception of God. That is real knowledge, no vague idea, but clear conception. That is knowledge, Vedic knowledge, ultimate… Therefore the Vedānta philosophy. Veda means knowledge, and anta means the ultimate. Everything has got ultimate. So Vedānta means the ultimate knowledge of Vedas. That is stated in the Bhagavad-gītā. You will find in the fifteenth chapter. Vedaiś ca sarvair aham eva vedyo vedānta-vid vedānta-kṛd ca aham. [break]

So He is the compiler of Vedānta philosophy, and He is the knower of Vedānta philosophy. Therefore Arjuna is asking from Kṛṣṇa because He is the ultimate knowle… And ultimate, supreme person means Bhagavān. Bhaga means opulence, and vān means one who possesses. The word Sanskrit, vat, it is added when there is the question of possessing. Asty arthe vat and mat pratyaya. This is Sanskrit grammar. So bhagavat. Bhaga means opulence.

Opulence means six kinds of opulences, ṣaḍ-aiśvarya-pūrṇa: all wealth, all fame, all strength, all beauty, all knowledge, all renunciation. These are the opulences. We can have some money. You have some money, I have got some money, but none of us can claim that ”I have got all the monies.” That is not possible. That is claimed by Bhagavān. I have got some strength, you have got some strength, but nobody of us can claim that ”I have got all the strength.”

So one who possesses all the wealth, all the strength, all the fame, all beauty, all knowledge, all renunciation, he is called Bhagavān. The meaning of bhagavān is this, ṣaḍ-aiśvarya-pūrṇam. Therefore Vyāsadeva says, bhagavān uvāca. He is not ordinary person who is speaking. Who is full with all knowledge, because that is the qualification of Bhagavān. He is competent with all knowledge. So bhagavān uvāca.

So what does He, Bhagavān, says? Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate: [Bg. 13.2] ”My dear Kaunteya, Arjuna…” Arjuna’s another name is Kaunteya because he is the son of Kuntī. His mother’s name is Kuntī. Therefore he is addressed as Kaunteya. And Kuntī has got relationship with Kṛṣṇa. Kuntī is the sister of Kṛṣṇa’s father, Vasudeva. Therefore out of affection for his aunt, He is addressing Arjuna as the son of his aunt Kuntī, Kaunteya. Idaṁ śarīraṁ kaunteya kṣetram [Bg. 13.2], the field of activity, ity abhidhīyate. His two answers. Out of the six questions-kṣetra, kṣetra-jña, prakṛti, puruṣa, jñānam, jñeyam-He is answering the first two, pair.

What is kṣetra? So Kṛṣṇa said, ”This body is the kṣetra.” Kṣetra means this body. And kṣetra-jña… Etad yo vetti: ”This body, one who knows this body,” etad yo vetti taṁ prāhuḥ kṣetra-jñaḥ, ”he is called kṣetra-jña.” Just like I know my body. The pains and pleasure of my body, the necessities of my body, how I am situated in this body-I know. You also know, you, about your body. And my… About my body you do not know, what pains and pleasure I am feeling. What pains and pleasure you are feeling, I do not know. But I know the pains and pleasure of my body. You know the pains and pleasure of your body. Therefore, in relationship with your body, you are kṣetra-jña, and in relationship with my body I am kṣetra-jña. My body is kṣetra, the field of activities, and your body is the field of activities.

So this is clear conception of kṣetra and kṣetra-jña. The body is called kṣetra, and the knower of the body… If we simply study our body, if we simply take this question, little seriously, ”Whether I am this body or I am different from my body?” You study each and every part of your body. You study your finger. You will know or I will know ”It is my finger.” I do not say it is, ”I finger.” It is ”my finger.” Therefore I am different from my body. Just like I say, ”This is my shoe.” So I am not the shoe. So similarly, you study every part of your body. You know that it is your body. You are not this body.

This is study. This is meditation. First of all study your body, whether you are body or you are different body. That is actually.

The other day I was speaking that a man’s father has died and he is crying, ”My father has gone away. So my father…” Your father is lying on the bed. The father which you have seen so long, life long, the body, that is on the bed. Why you are crying your father is gone? That means he has never seen his father, neither the father has seen the son. Everyone sees this body, but not the owner of the body. That is the defect of modern education, that everyone by contemplation can understand that ”This finger is my finger, not ’I’ finger.” Still, he cannot understand that he is different from this body. That is to be understood. That is real knowledge.

Kṣetra-kṣetra-jñayor jñānam. One should have very clear knowledge that ”I am not this body. This is my body.” You are not this body; it is your body. You are spirit; I am spirit. We are different from this body. This is the first instruction given in the Bhagavad-gītā in the beginning.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

We are not this body. I am not this body; you are not this body. We are changing body every moment, imperceptibly, changing body. Sometimes it is found that the child has grown now to become a boy. But he has not become suddenly a boy. The body has changed. Body has changed every minute. But all of a sudden or at a certain moment we see that the body has changed. So this is real knowledge, that ”I am not this body. I am changing my body, and when I shall finally change this body I will get another body.” This is my position. Tathā dehāntara-prāptiḥ [Bg. 2.13].

So Kṛṣṇa says, etad yo vetti taṁ prāhuḥ kṣetra-jñaḥ iti tad-vidaḥ. If one understands that he is not this body, he is different from this body… From practical example and practical experience one can understand it. Especially human being can understand it. And if the human being neglect this understanding, then he remains animal-sa eva go-kharaḥ [SB 10.84.13]. That is the injunction of the śāstra.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Yasyātma-buddhiḥ kuṇape tri-dhātuke. This body, according to Ayurvedic system of medicine, this body is made of three elements-kapha, pitta, vāyu: mucus, bile, and cough. So anyway, so tri-dhātuke… This body, is made of material elements. I am spirit soul; I am not material element. Ahaṁ brahmāsmi: ”I am spirit soul.” This is knowledge. But if one does not take this knowledge, he remains with the bodily concept of life, ”I finger,” not ”my finger,” then he is in ignorance. ”I head,” not ”my head.” Nobody says, ”I head.” Everyone says ”My head.” But find out who is ”I.” This is knowledge.

Therefore Kṛṣṇa says etad yo vetti: ”One who understands this simple education in the beginning, etad yo vetti, ”if anyone understands this, that ’I am not this body, I am the owner of the body. I am the occupier of the body…’ ” The body is just like a rented house, and there are two interested person. One is the occupier, and the other is the owner.

That will be explained, that I am the occupier of this body. I am not actually owner. The owner is Kṛṣṇa, or God. This house is owned by Kṛṣṇa, or God. But, just like the field. The agriculturist, the cultivator, takes the land from the king or the government. He pays little tax, and he works on it. Similarly, everything belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Nothing belongs to us. We also belong to God. This is knowledge. But God has given this piece of farm or land for our activities. That will be explained in the next verse. Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi [Bg. 13.3]. Kṣetra-jñam means… . Body is kṣetra, and the living entity is the occupier of this body. So Kṛṣṇa said, ”There is another occupier, interested person, of this body.” Kṣetra-jñaṁ cāpi māṁ viddhi: ”That is myself.” Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata.

So what is the distinction between these two persons? One is the occupier, and the other is the owner. He says, sarva-kṣetreṣu bhārata: ”In all different bodies I am the owner.” The living entity is the occupier. Just like a big landlord. He has got many houses, and in each house or each apartment there are separate tenants, similarly these, everything, belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. Nothing belongs to us. But the same relationship-He is the owner; we are simply occupier. There are two persons interested in this body. One is the individual soul, living entity, and the other is the Supersoul, God. He is also within this body.

Where He is staying? Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. God is living within the core of the heart, and the living entity, he is also living within this core of heart. They are living just like two birds sitting on the branch of one tree. These are the Vedic statement. So there are two birds sitting on the branch of the same tree. One bird is eating the fruit of the tree, and the other bird, simply witnessing. This is the Vedic statement. So the eating bird, we are, living entity. We are eating the fruit as we are working, and the result of our working, we are enjoying. But God, the Supersoul, He is not interested in eating the fruits of the tree. He is self-satisfied. He is simply observing how you are working, because we are working with this body and God is situated in the same heart. So God is there, and we, individual soul, also there.

So then why He is there? Because He is friend. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. It is stated in the Vedas that two friendly birds. God is our actual friend, well-wisher friend, suhṛdam. He is simply trying to turn our face towards Him. So long he does not do so, he is changing different body and God is also going with him-He is so friendly-just to advise him in due time, that ”Why you are changing from one body to another, one body to another? Why don’t you come to Me and live peacefully in blissful life?” That is God’s mission. Yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

So God is so great friend of ours. He is always witnessing, witnessing. And as I am desiring, God is giving us facility. ”All right, you want to enjoy like this? You take this body and enjoy.” Actually you are not enjoying. When we have no discrimination of food, we can eat anything and everything, just like the hogs and pigs, so God says, ”All right, you take the body of a pig and hog, and you can eat even up to stool. I give you the facility.” That is as we are desiring.

So God is supplying a type of body for our enjoyment.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

He orders the material nature that ”This individual soul wants a certain type of body to enjoy like this, so give him.” So material nature immediately makes ready a type of body. Yaṁ yaṁ vāpi smaran loke tyajaty ante… [Bg. 8.6]. So at the time of death, as our desires, my mind is obsessed with certain type of desire-immediately a similar body is ready. The… Daiva-netreṇa, by superior law, the living entity is entered into the womb of a particular mother and he develops the particular body. Then he comes out and enjoys or suffers. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So God is witness. He is along with us always. Whatever we are desiring, whatever we are working, He is witness and He is giving the result. Therefore Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi: [Bg. 13.3] ”I am also one of the occupant of this body. But what is the difference between you and Me? You know simply about your body. I know everything of everyone’s body.” That is the difference.” Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu. God knows what are the desires and activities of a little ant, and He knows what are the desires and activities of Lord Brahmā, the biggest of the biggest living entity within this universe, and the smallest-everywhere God. It is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati: [Bg. 18.61] ”He is situated in everyone’s heart.” It does not mean that He lives in the brāhmaṇa’s heart and not in the ant’s heart. Everyone’s heart.

A small insect, a full-stop-like size, it has also the same anatomical, physiological structure of the body and the same way, jumping and enjoying. You might have seen. So there is no difference between the bodily construction. Everyone has got heart and everything, complete. But according to the desire and karma we are getting different types of body.

This is called material existence. So long we shall desire to enjoy this material world, God will give us facility to possess a similar body so that we can satisfy our desires. Therefore He is situated, witness. Anumantā upadraṣṭā. He is overseer. And without His sanction you cannot act, we cannot act. Therefore His name is anumantā; He gives sanction: ”All right, you want to do it? Do it as you like.”

But ultimately Kṛṣṇa advises that in this way we’ll never be happy. This constant change, repeated change of body and different types of desire, if you continue, you will never be happy. Therefore He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You just surrender unto Me and just be engaged in My service. Then you will be happy.” So here it is said,

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetra-jñayor jñānaṁ
yat taj jñānaṁ mataṁ mama
[Bg. 13.3]

So this is jñāna, knowledge. We must know what is the constitution of this body, who is the occupier of the body, who is the supreme occupier of this body, how they are acting, how the bodily changes are taking place and how we are suffering in this… I say purposefully, ”suffering,” because in the material world there is no enjoyment. It is illusion. It is only suffering. Only suffering. Duḥkhālayam aśāśvatam [Bg. 8.15]. This place is duḥkhālayam, simply for suffering. And if you say, ”Never mind it is. I shall stay here and continue like this,” then it is aśāśvatam. That also will not be allowed. You cannot stay. You have to change the position. This is material condition of life.

So Kṛṣṇa… Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. He comes down to instruct us that "This sort of life, materialistic way of life, will never make you happy. You take to Kṛṣṇa consciousness. You surrender unto Me. Act according to My advice. Then you will be happy." This is Kṛṣṇa consciousness movement. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.2

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Melbourne, April 4, 1972

Prabhupāda:

idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñaḥ iti tad-vidaḥ
[Bg. 13.2]

We are discussing about this body and the owner of the body. Just like this room and the occupier of this room. Because we are all occupying this room just now, it does not mean the room and we are identical. Try to understand this point. The room is matter, but we are living entities. If you simply try to understand that two things are visible one matter, and one, living force… It is very easy. Simply we require a little intelligence.

What we are seeing in this material world? Something material and something spiritual. Material means which has no sense or which has no moving power, and spiritual means which has got sense and which has got moving power. That is the difference between material and spiritual. So if we try to understand simply our body, actually that is meditation. Meditation means to understand, "what is this body and what I am." If you know these things…

Kṣetra means field. Just like a tiller, agriculturist. He is given a certain tract of land, and he tills and produces grains or some vegetables or something eatable. And according to his capacity, there is production, and he makes profit out of it. Similarly, this body is the field and I am, or you are, who is occupying this body, we are tillers. This body is given by nature and I am spirit soul. As I want… Just like one may possess a very valuable land, one may possess not so valuable, ordinary, and one may possess a third-class field, similarly, we living entities, we are given a certain type of body to work with it and enjoy or suffer the resultant action.

We are part and parcel of God. As we are living beings, similarly Kṛṣṇa or, God is a also living being. But He is Supreme; we are subordinate. God is great, and we are under Him. Just like in a family the father is the chief man, and the next important is my mother, and we all children, they are all subordinate to the father and mother. The father earns. The mother distributes. We eat. We live.

Just try to understand in this way. God is the supreme father, and this material nature is the mother. The father… As this father injects the seed of living being within the womb of the mother, similarly, God injects the living being within this material world, and they come out under different forms with a material body. That varieties of material bodies are eight million four hundred thousands of species. As we get according… Yathā yoni yathā bījam. As we are getting life here according to the father's semina and mother's secretion, the body and situation… Somebody is very highly intelligent. Somebody is not so intelligent. Somebody is very rich. Somebody is poor. Somebody is middle class. Somebody is animal. Somebody is tree. Somebody is insect. Somebody is aquatic. Varieties of life.

Don't think that the animals or living entities other than the human being, they have no soul. No. That's a wrong conception. They have got souls. How you can say there is no soul. The same symptoms of life there.

Just like the symptoms of life means it takes birth at a certain date, then it grows, it stays, it gives some byproducts, then dwindles, then vanishes. Take any. Either you take tree or you take a human body, or you take an animal body or if you take an insect body, or take the demigod's body-any body you take, there is a certain date of birth, everyone, certain date of birth. And then there is a certain duration of life. Somebody lives for ten years. Somebody lives for one year. Somebody lives for six hours, five hours. There are many germs. They live for five hours, six hours, or even less than that. And there are living entities like Brahmā, whose life is millions and millions of years.

There are so many varieties of life. We have no information. There are so many universities, so many educational institutions, but they cannot say exactly how many varieties of life are there. They cannot say. Their education is not perfect. They cannot say. But we can see there are so many varieties of life, and each of them is a living entity. But if you consult Vedic literature, you'll find exactly the number. Just like in the Vedic literature you'll find jalajā nava-lakṣāṇi: "In the water the aquatic living beings are 900,000 different bodies." So I don't think there is any biologist or botanist who can say exactly how many forms of life are there within the water.

But you'll find the information exact in number, jalajā nava-lakṣāṇi: "The aquatics, the living entities within the water, there are nine hundred thousands 900,000's of forms." We have got information from Vedic literature. There is a fish which is called timiṅgila. Timiṅgila. Timi means… Timi is also another fish. That is Sanskrit name. The English name is whale fish. It is very very big, just like one small house. And there is another fish which is called timiṅgila. These timiṅgila fish swallow up these whale fish like, like this. (laughter) Such a big fish. These informations are there. Therefore try to understand how much perfect knowledge is there in the Vedas. So similarly, right information is there.

Sthāvarā lakṣa-viṁsati. Sthāvarāḥ means the living entities who cannot move. That means trees, plants, like that. They cannot move. Here by the side of wall, this house, there is a tree. It has grown. Just see that tree is not even within the jungle. In a small space it has grown all sides surrounded by house, and it is alone. Just see how much condemned life. Other trees, they are at least in the jungle in the society of trees. (laughter) But this tree is alone. We have to consider this, how this tree has been so much condemned. Tree is condemned life because… You are human beings. You are sitting here. If you like, you can move immediately. But the tree cannot move. "Stand up there." By whose order? By whose order? By God's order. "You must stand up." Don't take it, I mean to say, neglectfully. It is very serious. According to Vedic calculation, this tree which is grown here, that living entity was sometimes owner or occupier of this house, and it had so much attachment that it cannot go out of this house. Therefore he has been given this body, tree. "All right, you live here and stand up."

Sometimes we become ghost. If we become too much attached, we cannot leave. Therefore too much opulent apartment, opulent life, is not very good for spiritual advancement because we get too much attached to it. My Guru Mahārāja used to advise us that "It is better to live in rented house than to possess own house." Why? Because if we possess our own house, we'll be more attached. Because the life's program is jñāna-vairāgya, knowledge and renouncement. One should have sufficient knowledge to understand his constitutional position as a living entity.

And he must develop renouncement, vairāgya. Because attachment sometimes leads me to become a tree, to become a mouse, to become a serpent in the same house, attachment. After all, you may decorate your house. You may purchase a nice house. You decorate it very nicely. But you have to leave it. You cannot live here permanently. That is not possible. Either make your country very nice, very nice city, very decorated city, or your house, apartment, wife, children, very nice decorated, but you'll not be allowed to remain.

We don't think that, that "Why you are forced to leave?" That we do not think. But that's a fact. I am living very comfortably with my society, family. "Society, friendship and love, divinely bestowed upon man." There is one poetry. That's all right, but it is so nice, it is so pleasing, but one day comes, "Please get out." Finished. You cannot protest. You cannot say that "I have worked so hard. I have made my country, my family, my house so nice. Why I shall get out?" "No. You must leave." "Oh, let me stay here for some days more." "No, not even a second. You must get out." We cannot consider all these points. We are simply attached. "Oh, this is my country. This is my family. This is my land. This is my kinsmen. This is…" So many. "This is my, my, my, my, my." But if it is yours, why you are forced to get out of these things? What is the answer? Who will answer this? Huh? And there is no certainty.

Suppose you are making a very nice house, very nice apartment. There is no guarantee that you will be able to enjoy this family life, house, and everything. Not… Forever, that is no question. Even you do not know how many years you will be allowed. Any moment you can be driven out, any moment. So this is intelligence. This is intelligence. When a man comes to inquire this point, that "Why I am forced to leave my comfortable position?" I may be now American or Australian, very nice living, very nice motor car, roads, everything, but why I am forced to leave immediately?

This is the problem of life. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Bhagavad-gītā says that "You may think of yourself as very happy within this material condition. You may think. That is called māyā. Actually, it is not happiness. "I am working very hard day and night to decorate my country, my society, my family, my house. Everything. That is not very happiness, working very day and night. But it is māyā.

I am working day and night very hard, and I am still thinking I am very happy. Natural tendency is that not to work. Therefore as soon as one man gets some money, he wants to live peacefully in a country place, a nice bungalow, without any working, without any turmoil. That is our natural tendency, peaceful. But we are forced to work, especially in this modern world. So many factories, so many work, so many. Unless we work, we cannot get the so-called comforts of life. So for the comforts of life, the so-called comforts of life I shall be able to enjoy, I am forced to work day and night. And I am thinking I am happy. This is called māyā. He is not happy, but he is distressed, but he is thinking, "I am happy." This is called māyā.

So this knowledge required, that "Why I am forced?" Just like he is fanning me. Why? Because I am feeling unhappy due to warmth of this room. Then again, in winter season, I'll not like this fanning. This fanning will be uncomfortable. So a thing which is now comfortable, a few days after, it will be uncomfortable. So whether that thing is, particular thing, is comfortable or uncomfortable? The fan may be comfortable at the present moment, but if there is cold, severe cold, it will be uncomfortable. So whether the fan is comfortable or uncomfortable? The fan is neither comfortable or uncomfortable. It is the situation of my body that makes me comfortable and uncomfortable.

Therefore Kṛṣṇa says, idaṁ śarīram. This body is the cause of my comfortable, uncomfortable position, this body. In another place when Arjuna inquired from Kṛṣṇa that "Whatever you are saying, it is all right. Still we sometimes feel pains and pleasures," so Kṛṣṇa answered,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

Mātrā-sparśāḥ. It is due to the skin, the skin." It is sometimes comfortable or uncomfortable according to the atmosphere. Just like we feel cold during winter season. We do not like to take bath. It is very cold. And again, in the summer season, we feel very warm. We want to enjoy taking bath. Therefore the water, in some season it is comfortable; in some season it is uncomfortable. The water is what actually? A chemical. But the atmosphere makes it comfortable or uncomfortable.

But that comfortableness or uncomfortableness is not permanent, that the summer season does not continue permanently, neither the winter season continues permanently. It comes and goes. So there are so many things. They come and go. And being attached to so many things, I become comfortable or uncomfortable. Therefore Arjuna was advised that tāṁs titikṣasva bhārata. This material world is like that. Pains and pleasure, they come and go. They stay for some time, and again go away. But we cannot give up our duty. That is not possible.

Sometimes people say that we are now… Just like in India they have taken this point very seriously, that "India is now poverty-stricken. There is no question of Kṛṣṇa consciousness. Europeans and Americans, they are now comfortable, so they can take to Kṛṣṇa consciousness." When I go to India, sometimes they speak like that, that "India does not require Kṛṣṇa consciousness because they are in a very awkward condition so far economic condition is there." But that is not the actual fact. The other day, where? I think in Sydney. Some boy, present, he was…, "We have to supply food to the hungry who are dying without food in starvation.

Then when I asked him, "how many men you have seen dying out of starvation?" he could not reply. He said, "No. I have not seen." Still, these are pleas, that "People are dying of starvation, people are dying naked." As soon as I ask, "How many people you have seen dying of starvation or naked?" The reply is "No. I have not seen."

Actually, nobody is dying out of starvation, nobody, not even an animal, not even a bird, dying of starvation, not a beast. God is supplying everyone's food. Eko bahūnāṁ vidadhāti kāmān. He is supplying food to the elephant. In Africa there are millions of elephants. They take food, at a time, forty kilos. But they are also being supplied with food. But who is supplying food? We have not arranged food for the elephants, or we have not arranged any food for the ant within our room, but they are being fed by the laws of nature, by God's arrangement. So that is not question. This is our false, I mean to say, idea, that "We shall die out of starvation if we do not make economic condition better." You do it, but you must know that food is already there.

As soon as you take your birth, the food is there. For example, when a child takes birth, a young girl gives birth, just a moment before the birth of the child, there is no milk in the breast, but as soon as the child take birth, immediately immense supply of milk. So who makes this arrangement? There is already arrangement.

This is the fact because we get it from Vedic information that nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān: (Kaṭha Upaniṣad 2.2.13) "God is the chief living entity amongst all living entities. God is the most intelligent personality than all of us. He is supplying the necessities of life to everyone." These are the Vedic injunctions. That is the difference between God and ourself.

I think, last night there was a question, "So what is the difference between God and myself" I replied that on this verse, that… Just like you are the proprietor of your body. I am the proprietor of my body. I know the business and affairs of my body. You know the business and affairs of your body. You do not know the business and affairs of my body. I do not know the business and affairs of your body. This is living entity. But God, He knows your business, your affairs of the body, and he knows my business and affairs of the body. That is God. That is the difference between. That will be explained in the next verse. So God is omnipotent in this way. I do not know what is pains and pleasure is going on within your body. That is not possible for me to understand. Neither you can understand what pains and pleasure I am feeling. But God knows. God knows the pains and pleasure of your body. He knows pains and pleasure of my body. That is the difference between God and ourself.

So the problem… Here it is said that "try to understand what you are. Are you this body, or you are something separate from the body?" We are separate from the very beginning of Bhagavad-gītā. The first lesson given to Arjuna was this:

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

Arjuna was hesitating to fight: "How can I kill my nephew, my brother, my grandfather," and so on so on. So Kṛṣṇa was instructing him that "It is your duty. As a kṣatriya, when there is battle, you should fight. You should not deviate from your duty." That was… The conversation was going on. But Arjuna was thinking only in terms of this body. "He is my grandfather. He is my brother. He is my countryman. He is my this." Why? Because they have got some bodily relation.

You are thinking one boy here, because he is Australian, you are thinking more intimate relationship with him, and because I am Indian, you may not think more, in such intimacy. Because the bodily connection is there. But Kṛṣṇa said that "This is not very intelligent knowledge." Gatāsūn agatāsūṁś ca. A person who does not lament for this body, he is actually learned. Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. Paṇḍita means learned scholar. So either this body is in living condition or it is in dead condition, a paṇḍita, a learned scholar, one who knows things as they are, he does not take care of this body. Not take care actually, he does not think very seriously about this body. That was the answer given by… Because this body is after all, a lump of matter. Actually, so long the soul is there, it is moving. It is growing or changing bodies or so many importance is there due to… Therefore, unless we come to this understanding, that "I am not this body. I am spirit soul," ahaṁ brahmāsmi, there is lack of knowledge. That is being instructed by Kṛṣṇa.

That is not knowledge. Anyone… Just like dog and cat. Dogs and cats, they have no idea that the dog is not this body. It is a soul also. It has taken a dog's body. Cat is also a soul, but by his karma, by his destiny, by his past work, he has to accept this body. A tree, that is also a soul, but by his past karma or action, he has taken this body of the tree. So we should understand from the authority, as Kṛṣṇa says, that idaṁ śarīraṁ kṣetram: "It is a field. It is a concession or…" Field is exactly the term. "Field of work," as we say generally, in the field of activities." So it is field. And I have given a chance to occupy this field and act accordingly. Try to understand. I have got a different type of field, and I have to work on it and reap the result out of it and suffer pains and pleasure. That is already settled up. As soon as I have got a particular type of body, my pains and pleasures are already settled up, already settled up. You cannot make any improvement or degradation.

Therefore śāstra says that, Vedic literature says that

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

These are very important instructions. Prahlāda Mahārāja says… He was instructing his class friends. He was a five years old boy. And he said, "My dear friends, that the material happiness…" Material happiness means sense gratification. This is material happiness. Everyone is materialistic, or materially advanced, means he has got better facility for satisfying the senses. That is material life. And spiritual life means he does not satisfy his own senses, but he satisfies the senses of God. That is spiritual life.

Just try to understand. Senses, as I have already explained… God is also living entity. He is the chief living entity, chief intelligent man or god, whatever you say, and we are subordinate. Now, material life means… God… And what is our relationship? God is the supreme father; we are all children. So as in the family-the father is one, the children are many, say ten-if the children are very obedient to the father, then that family is very nice, is very nice. If every children is obedient to the father, then father is happy and they are also happy. The father is also very open to satisfy the children. Father knows what is the needs of the children. He automatically supplies. And if the children become disobedient, the father is not satisfied. He may do as duty, to give them some food, but he is not satisfied. The same relationship with our relationship with God.

You know, those who are Christians. You pray in the church, "O Father." So God is actually the father. In the Bhagavad-gītā also, it is said, "Father." Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Pitā means father. Ahaṁ bīja-pradaḥ pitā. So actually, God supplies everything through the material agent. That's all. Just as God supplies, the father supplies the money in the hands of the mother and mother expends for the children, similarly, God is the supreme father of the whole living entities, and the material nature is the agent of the Supreme Lord, and she produces food for you.

You may have tractors, you may have very good arrangement for producing food, machinery, but still, if the land or earth does not produce food, your, this tractor or all other arrangements will be failure. So after all, we should know the supply of things are in the hands of the material nature. And material nature works under the direction of God. That is stated in Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti means this material nature.

You don't think material nature is blind. Material nature has got her intelligence, and she is taking intelligence from the Supreme Lord. And according to that she is supplying food or grains and everything, because you get everything from the earth. Either you take metal or this wood or water or food grains, whatever you are taking, using, you are exploiting the resources of material nature, but material nature is the agent of God. Material nature is an energy of God. So if God does not wish to supply you, however you may bring tractor and anything.

Just like desert. In desert you cannot make it fertile because that particular tract of land is forbidden by God, "No, nothing should be produced." You cannot do it. If you have got producing power, then why don't you produce sufficient grains and vegetables in the desert. That is not possible. So after all, we have to accept the supreme authority, the Personality of Godhead. Even if you study scrutinizingly, very scientifically or, whatever you may say, philosophically, you will have to accept a supreme arrangement, a supreme hand over everything. That is called Kṛṣṇa consciousness. Kṛṣṇa consciousness means a person who is Kṛṣṇa conscious, he can see everything. He can see in everything the hand of God. That is Kṛṣṇa consciousness.

If you see… A Kṛṣṇa conscious person sees a flower. He sees the flower-creation of God, Kṛṣṇa. "Oh, Kṛṣṇa is so artistic that he has created this flower by His energy so nicely, so decorately, so good flavor. So it is Kṛṣṇa's thing. Let me offer it to Kṛṣṇa." This is Kṛṣṇa consciousness.

If you become in everything Kṛṣṇa conscious, then your life is successful. That we are teaching. It is a very scientific movement. Actually, that is the position. You cannot create a flower so nicely fragrant, so beautifully made. It is not in your power. But it must have been done by somebody. You cannot say, "By nature." What is this nature? They say, foolish persons say, "It is nature." But you explain what is nature. Nature means God's nature, God's energy. That is nature. God's energy is so fine and so subtle that we cannot see it, how it is working, but it is working. The energy of God is working there.

Just like nowadays the electronic age, when you have got a television machine within our room, simply push a button, push on a button, and immediately the photo is there, the sound is there. But do not think that it is being done automatically. No. There is a good brain. There is a good brain who has discovered this machine. You do not know. You are simply pushing on this button, you are seeing. But don't think it has come automatically by nature. That is not possible. You do not know how it is working. That is your ignorance. But that is not working without direction. There is direction. There is a television house who are broadcasting their direction. They know how to work the machine and everything. The brain is working, but it is so advanced that in your room, as soon as you push on a button you see everything. But don't think it is becoming automatically done. No, that is not the fact.

Similarly, you take anything. You do not know the method how it is being worked, but there is method. It is so quick and it is so perfect that even without my knowledge it is coming out. It is scientific. Therefore the Vedas says, parāsya śaktir vividhaiva śrūyate, para: "The Supreme Lord has got multi-varieties of energy, and they are working." Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Na tasya kāryaṁ karaṇaṁ ca vidyate: "He has nothing to do."

Just like a big man. A big man is sitting in his office. He wants to do something. Some business man has come, talking, and he wants to sign. He simply pushes one button, and everything, agreement and everything, comes immediately signed. So because his management is so perfect, his business is so perfect that so many men are working in his office. He has to simply desire, pushing a button, and everything is accom… Similarly, we have to understand. These are the Vedic description, parāsya śaktir vividhaiva: "The Supreme Lord has got multi-various energies. They are acting. He hasn't got to do anything personally." Just like a big man in establishment, he hasn't got to do anything personally. But he has got so many energies, so many servants, secretaries, that everything is done quick, at once.

The Vedic information is also that, parāsya śaktir vividhaiva śrūyate. Na tasya kāryaṁ karaṇaṁ ca vidyate [Cc. Madhya 13.65, purport]. He has nothing to do with, personally. We want to see that "If God has created this flower, why don't you see? Why I do not see that He is creating?" That is nonsense. You cannot see God in that way, but you can see Him by His work. Just like you cannot go and see the sun. But when it arises, when it diffuses, the sunshine is there, you can immediately understand that the sun is there in the sky. The sun is always there in the sky. So it requires intelligence how to understand the existence of God. The Vedic information says, parāsya śaktiḥ, na tasya kāryaṁ karaṇaṁ ca vidyate. "He has nothing to do." Na tat-samaś cābhyadhikaś ca dṛśyate: "Nobody is better expert or craftsman than God." Adhika, sama: "neither equal to Him, nor greater than Him." Parāsya śaktir vividhaiva śrūyate: [Cc. Madhya 13.65, purport] "His energies are working in so many ways," svābhāvikī jñāna-bala-kriyā ca, "that it appears that he has got perfect knowledge and perfect workmanship." Everything is perfect.

You see. Either a flower or anything, nature's product, it is perfectly done. In this way you have to develop your God consciousness or Kṛṣṇa consciousness. There are books. There are explanations. There are teachers. So the human life is meant for this purpose, to understand how God is working, what is God, even what is His name, where does He live, what is our relationship with Him, how things are being managed. These are…

Athāto brahma jijñāsā. Therefore the Vedānta-sūtra says that "This life is simply meant for inquiring about the Supreme." That's all. The animal cannot do it. So simply if I waste our time just like the animals… The animals' life is simply busy for four things: eating, sleeping, mating, and defense. That's all. They do not know anything more than that. So human life, if we simply… Of course, so long we have got this body, we have to be seeking after eating, sleeping, mating, and defending. But not that we shall waste our time simply for these four things. There is a fifth platform which is brahma-jijñāsā, inquiry about the Supreme. And there are information, perfect knowledge. If you want to consult, you want to take it, then your life will be perfect.

Otherwise if we simply waste our time for the animal propensities of life, then again we glide down to the animal life. That is a great loss. After many, many births, we have got this human form of life. If we simply waste like cats and dogs, then again we become cats and dogs or tree or anything. There are so many species of life. That will be great mistake, great loss. Havoc it will be.

Therefore our this Kṛṣṇa consciousness movement is to educate people to God consciousness or Kṛṣṇa consciousness so that his life may be success. Thank you very much. (end)

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Bhagavad-gītā 13.3

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Bombay, December 30, 1972

Prabhupāda:

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama
[Bg. 13.3]

Kṣetra-kṣetrajñayor jñānam. This body and the kṣetra-jña, the owner and the occupier of the body. This subject matter we were discussing last night. It is very easy. I was explaining. Just like this apartment, we are occupying. Therefore we are occupier. But we are not the owner. The owner is different person. Similarly this body, there are two souls, the Supersoul and the individual soul. Jīvātmā Paramātmā. Brahman, Parambrahman. Jīvātmā is Brahman constitutionally because mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The living entities, they are part and parcel of Kṛṣṇa, God. Therefore qualitatively, what is Kṛṣṇa, the jīva, living entity's also the same thing. There is no difference in quality.

But quantity there is difference. Paramātmā or Bhagavān, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. All these three features of the Absolute Truth, Brahman, Paramātmā and Bhagavān, the ultimate cause is Bhagavān. As it is confirmed by Kṛṣṇa: brahmaṇaḥ ahaṁ pratiṣṭhā. The Brahman effulgence, that is standing on Kṛṣṇa. Kṛṣṇa is the source of Brahman effulgence.

Just like the sun globe is the source of sunshine. Sunshine is very big, all pervading. And sun appears to be located in some place. But which is important, the sunshine is important or the sun globe is important? Because the sunshine is emanating from the sun it has no independent existence. As soon as the sun disappears, there is no sunshine. So wherever there is sun, there is sunshine. Therefore sunshine is dependent on the sun.

And within the sun, there are cities, palaces, inhabitants. Just like within this planet, there are cities, there are roads, there are so many varieties of living condition. Similarly in every planet, there is varieties of living condition. Koṭiṣu aśeṣa-vasudhādi-vibhūti-bhinnam. From Vedic literature we understand: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā. Govinda's prabhā, Kṛṣṇa's prabhā. Illumination. Prabhā means illumination. Just like this bulb and the illumination. The illumination is broadcast all over the room. The bulb is located in a place.

Similarly Govinda is located in His planet which is known as Goloka Vṛndāvana. And from there, His bodily rays are being distributed. Sarvaṁ khalv idaṁ brahma. That is Brahman, impersonal Brahman. This impersonal Brahman is the bodily effulgence, rays of Kṛṣṇa.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

We do not know actually what is Kṛṣṇa's potency. Paraṁ bhāvam ajānantaḥ. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. People, mūḍhas, without knowing Kṛṣṇa's potencies, how He is working, how His potencies are working… Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Tathedam akhilaṁ jagat. In the Viṣṇu Purāṇa it is said: parasya brahmaṇaḥ śaktiḥ.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Eka-deśa-sthitasyāgneḥ. Agni, fire… Just like sometimes we see fire on the beach but illuminates. Similarly God, Kṛṣṇa, the Supreme Personality of Godhead, is situated in His planet, Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He is situated in one place, He can be present everywhere. That is God. We are sitting in this room. We are not sitting in other room. But Kṛṣṇa, He can sit in His Goloka Vṛndāvana, He can dance with the gopīs, but He is everywhere. With His full potencies. That is the difference.

That Kṛṣṇa explained to Arjuna that. "I first of all explained this Bhagavad-gītā to the sun-god." Arjuna, to clear the matter, inquired from Him: aparaṁ bhavato janma paraṁ janma vivasvataḥ. So Arjuna knew that Kṛṣṇa can remember forty millions of years ago He spoke to the sun-god, but to clear the misconception of others who will later on read Bhagavad-gītā, he inquired the question that "My dear Kṛṣṇa, we are born very recently. How is that You say that You explained this Bhagavad-gītā forty millions of years ago?" In that answer, Kṛṣṇa said that: "Yes, you were also present at that time, when I explained." Because Kṛṣṇa and Arjuna, they're constant companions, friends. Pārṣada. Eternal associate.

When Kṛṣṇa comes, He comes with His associates. Just like if you invite King. That does not mean the king alone. The king comes along with secretaries, commander, ministers, soldiers, so many things. Similarly whenever Kṛṣṇa comes… Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. At that time, Kṛṣṇa, all His associates also come. So Kṛṣṇa said that "The difference is that you have forgotten." That is the difference between Kṛṣṇa, God, and ordinary living entity. Kṛṣṇa says: vedāhaṁ samatītāni [Bg. 7.26]. He knows past, present, future.

In the Śrīmad-Bhāgavatam, Vedānta-sūtra, it is said: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. He knows everything, nook and corner, whatever is going on, in the nook and corner of His creation. You cannot hide anything from Kṛṣṇa. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. "I am situated in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. I may forget. But because Kṛṣṇa knows that I wanted to enjoy something in this material world, He gives me the chance. "Now I give you the opportunity. Enjoy. You wanted a body like this? All right, You take this body. You wanted a body like demigod in the heavenly planet like Indra or Brahmā? All right. Take this body. And if you want, you wanted a body like hog, to eat stool, all right, take this body." Ye yathā māṁ prapadyante [Bg. 4.11]. Whatever you want, Kṛṣṇa is witness. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He is noting down your desires. And He's giving you opportunity.

Just like if somebody is kind upon me… Just like our Kārttika is very kind. He has given me this room. If I say: "Kārttika, this room does not suit me. Give me that room." "Yes, you come in. Yes, you come in." This is a question of love and affection. So Kṛṣṇa is so affectionate to the living entity, whatever he wants, He's giving him. "Come on. Take it."

Therefore we find so many varieties of body. Why so many varieties of body? Because the living entity wants a particular type of apartment. "If this type of apartment would have been given to me I would have been very much happy." "All right. You take this" So… But the owner of the apartment is Kṛṣṇa.

Therefore here it is said: kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. So the living entity's the occupier of this body. And the owner is Kṛṣṇa. Therefore Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīkeśa. This body means the senses. We are enjoying with this body means we are enjoying the sense gratification. My eyes, to see something very beautiful. so God has given us these eyes. See nicely. To your heart's content. I want to touch something soft. Kṛṣṇa has given us. "All right, you take opportunity." Eko bahūnāṁ vidadhāti kāmān.

This is the Vedic injunction. That one Supreme Personality of Godhead, Kṛṣṇa, He is giving us satisfaction. Whatever we want to enjoy. He's given us full facility within this material world. But because we do not know what is actual enjoyment, therefore the so-called enjoyment is turning to be distressed condition.

Just like a child, if he's given full freedom, "All right, my dear child, whatever you like to do." So he cannot stay in one kind of engagement. Sometimes this, sometimes that, sometimes this, sometimes that. He's not happy. But if he follows the instruction of the parents, "My dear child, you do like this, you eat like," then he's happy. If he takes the freedom in his own hand, it is not possible to become happy.

Similarly Kṛṣṇa has given us a certain type of body. I am the occupier of this body. And I am enjoying. But because my calculation is mistaken…

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we forget Kṛṣṇa, as soon as we forget that this body is given by Kṛṣṇa, this body should be utilized for the satisfaction of Kṛṣṇa… That is real sense. That is real knowledge. If I am given this apartment by somebody to live, I cannot dissatisfy him. Then I'll be asked: "Please vacate." That will be a distressed condition for me.

So why people are suffering? The people are suffering because he have been, one has been given all the facilities, as he desires, but because that is his own program, it is not satisfied. If he accepts Kṛṣṇa's program, then he'll be satisfied. That is Kṛṣṇa consciousness movement. We are asking people to follow Kṛṣṇa's program. Don't plan your own rascal program. You'll never be happy. But we are busy for rascal program. We do not know what is happening as a resultant action. That means: yajñārthāt karmaṇaḥ anyatra karma-bandhanaḥ [Bg. 3.9]. If you work simply for satisfaction of Kṛṣṇa, that is called yajña. Kṛṣṇa's another name is Yajña. Or Viṣṇu. Yajñeśvara. So yajñārthe karma, that's nice. You are free from any interaction or resultant action of your karma. You are not responsible.

It is very, very easy to understand. Just like in a office, if you work for the satisfaction the proprietor, then you have no responsibility, either loss or gain, you are free. But if you create your own plan and work for, under your own responsibility, then you'll suffer or enjoy. Actually there is no enjoyment. It is simply suffering. So that is going on. Yajñārthāt karmaṇaḥ anyatra karma-bandhanaḥ. We are becoming bound up. We have got this body according to the karma of my past life, and again I am creating another series of karma. I'll have to accept another body and finish that karma. Again I'm creating another karma. This is going on.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

This is the instruction given by Ṛṣabhadeva to his sons. Nūnaṁ pramattaḥ. All these living entities, they have become mad, mad. We can see very easily. Whole world, wherever we… Big, big cities. They are working just like madmen. So many cars, so many flyways, so many under-subways and always busy. But kurute vikarma. They are not working very nicely. Vikarma. Karma vikarma akarma.

These things are to be understood. Karma does not mean that anything you like, it becomes karma. Just like monkey. Monkey, whatever he does, it is simply mischievous. Therefore sometimes we accuse: "You are an ass. You are monkey." There is activity, but there is no meaning. There is no meaning, jumping. Monkey wherever he'll sit, (makes noise:) katak katak katak. So this kind of activities are not karma. Foolishly, rascaldomly. That is not karma.

Karma means prescribed duties. Prescribed duties. Janma-karma. Guṇa-karma. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa-karma. Cātur-varṇyam, According to Vedic civilization, there are four divisions of karma. Because there are three qualities of the material nature. Sattva-guṇa, rajo-guṇa, tamo-guṇa. So when we come to certain type of activities or accept certain type of body, Kṛṣṇa is giving us opportunity. I wanted certain type of body. Kṛṣṇa is giving. Kṛṣṇa is giving through the agency of material nature. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22].

Why the living entities having different types of body? Sat asat. Some types of body are nice. Suppose you become demigod, Indra, Candra. That's very nice. But if you become dog or worm in the stool, that is not very nice. But we have to. Why? Kāraṇam… The reason is: guṇa-saṅgaḥ asya. As we associate with the guṇas… There are three guṇas, qualities of the material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. So if we associate with sattva-guṇa, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18], then those who are associating with sattva-guṇa…

This is very easy to understand. If you become a nice, educated person, good character, you'll be always welcome anywhere, good position. And if you are a thief, rascal, without any education, then your position will be different. So kāraṇaṁ guṇa-saṅgaḥ asya. So if we associate with goodness of the material nature, then we are promoted to the higher planetary system where we get better comforts of life, long duration of life, so many facilities.

Similarly ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. Those who are associating with the qualities of passion, they remain within this middle planetary system, Bhūr bhuvaḥ svaḥ. And then… Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And if we associate with tāmasika qualities, then we degraded to a lower species of life, lower planetary system, dark planetary system. There are many planets, they are dark. As we have got a part of this planet, also, six months dark, six months light. There are so many different varieties of planets. This is the… We are wandering from different planetary systems… Different… This way. Kāraṇaṁ guṇa-saṅgaḥ asya.

And the society, the human society, not the animal society. Kṛṣṇa says: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma [Bg. 4.13]. Guṇa-karma-vibhāgaśaḥ. So according to guṇa, if we are associated with sattva-guṇa, then that class is called brāhmaṇa. If one is associating with rajo-guṇa, that class is called kṣatriya. If one is associating with mixed guṇa, especially rajo-guṇa and tamo-guṇa, that class is called vaiśya, and if one is associating with tamo-guṇa, that class is called śūdra. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So in this way, there are varieties of life.

But that opportunity is given by Kṛṣṇa. Because He's witness. He is anumantā, upadraṣṭā. He's seeing everything. He is within our heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So in this way we are changing different varieties of life… Sometimes human being, sometimes animal, sometimes demigod. Sometimes something else. Sometimes rich man, sometimes poor man, sometimes brāhmaṇa, sometimes śūdra. In this way, we are wandering in different species of life, and different position, in different planets. There are millions and trillions of planets. And there are eight million, four hundred thousand species of life. In this way, we are wandering. this is our position.

So this is not very good business. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We accept… Just like we have got this now human form of body, Mr. Such-and-such, very good position, very good business, very good… But at any moment, I'll be kicked out. At any moment. That is no guarantee. And again I'll have to accept according to my karma, another body where I may not get this position. I may be… I may not be even human being. Because, according to my mentality, I'll get the body. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Our next birth will be settled according to the mental condition at the time of death.

So that mental condition one has to practice. What kind of practice? That is also, how the practice should be done, that is also indicated in the Bhagavad-gītā: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25], They are trying to go to the moon planet, but you cannot go in that way. That is not possible. You cannot go by force in any planet. You have to prepare yourself. Just in this planet also, if you want to go to some other country, in America, you have to prepare yourself for passport, visa, and what… So many papers. Pink forms. And bank balance. This, that, so many things. You cannot by force, that "I have come to America…" The immigration department will immediately check: "Where is your passport? Where is your visa? Where is your bona fide?"

Similarly, if such rules and regulations are here, even in this planet, how you dare to go into the moon planet or other planet by force? This is all childish. Now they have stopped. The American government has stopped financing this foolish excursion. Going to the moon planet. They have stopped. They have now come to sense that simply these so-called scientists, they're experi, experimenting on public money and wasting.

Long, long ago, when I wrote my book, Easy Journey to Other Planets, I described: "This moon planet excursion, simply childish and foolishness." And about two, three years ago, in San Francisco the press reporters asked my opinion about the moon, moon planet. So I told them: "it is simply waste of time and money." Now, now it is happening. Long, long ago, I said this. This is not possible.

Although there are innumerable planets, but even if you go to the moon planet, your problem is not solved. What is the benefit? If you… Suppose if you go to moon planet. How your problem is solved? The real problem is that I am forced to accept different types of body. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. And as soon as I accept body, I have to be under the tribulation of material nature.

That was advised by Ṛṣabhadeva: nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. All these foolish rascals, being mad, they're acting against the laws of nature. Vikarma. Vikarma means against the laws of nature. That is vikarma. Karma means prescribed duties. And akarma means doing something which will have no effect. Three things are there. Karma, vikarma, akarma. Karma means prescribed duties. If you want… Just like you want to do business, you must do according to the rules and regulations, license of the government. Then you make profit, be happy. That's another thing. But if you act vikarma, against the rules and regulations of the state, you commit theft or this or that, then you'll suffer. Vikarma.

And akarma means you act in such a way that you become liberated. Akarma. You are not bound up. That akarma is yajña, yajñārthāt karmaṇaḥ anyatra karma-bandhanaḥ [Bg. 3.9]. If you act for Viṣṇu or Kṛṣṇa, then you are not, I mean to say, liable of the responsibilities of karma. Because you are doing everything for Kṛṣṇa. Just like Arjuna did. Arjuna was thinking that "If I kill my grandfather, the other side, then I shall be merged into the sinful activities. He's my superior. He's my guru. And he's my…" In this way, he was thinking. Actually it was so. So he was declining to fight. Because that was karma. But when he decided to fight on the order of Kṛṣṇa, that is not karma. That if there is any sin, that is… It may be transferred to Kṛṣṇa.

Just like if you kill a, some animal with your stick, the stick is not responsible. You are responsible. Similarly if I become a stick and instrument in the hands of Kṛṣṇa, then I am not responsible for any karma. Otherwise, I am responsible.

Just like a soldier, his business is killing by the order of the state. he's killing so many persons. And he's getting recognition, medal, gold medal. And as soon as he comes home, if he kills one person, he'll be hanged. He can say: "My dear sir, I killed so many persons in the battlefield. I was awarded gold medal. Now I have killed only one person. Why you are hanging me?" Because you have done for your own sense gratification. And so many soldiers, it mean, men, you kill in the battlefield, that was the order of the state.

This is same position. Yajñārthe means to act on the order of the Supreme. That is called yajña. Anything which you act for satisfaction of the Supreme, that is called yajña. Yajñārthe karmaṇo 'nyatra. Just like in the Viṣṇu Purāṇa it is said:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

This division of varṇāśrama, brāhmaṇa, kṣatriya, vaiśya, śūdra, they're all meant for satisfying the Supreme. Varṇāśrama. Varṇāśramācāravatā. Those who are strictly following the rules and regulations of the varṇa and āśrama, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. These are varṇa and āśrama.

So this Vedic civilization is meant for, I mean to say, training the whole people in such a way, that they'll be engaged in the performance of yajña. That is called yajña, yajñārthe karma. So that either he acts as a śūdra or either he acts as a brāhmaṇa, it doesn't matter. The real aim is to satisfy the Supreme. This is very easy. Now, there are so many grades of officer in a big establishment. Either the manager or the orderly or the servant. Because the whole thing is to satisfy the supreme authority of the office, everything is all right.

Similarly, according to the capacity, one is ordinary servant, one is manager, one is clerk, one is this and that. That, That's all right. Similarly, according to our particular quality, one may be a brāhmaṇa, one may be a kṣatriya, nor be a śūdra, or vaiśya. It doesn't matter. But the whole society, if they are engaged in satisfying Kṛṣṇa, that is perfection. The Kṛṣṇa consciousness movement is not that we are asking everyone to become a sannyāsī like me, and give up everything. No. That is not our program. You act as a brāhmaṇa, as a kṣatriya or a vaiśya or a śūdra. It doesn't matter. But you try to satisfy Kṛṣṇa. That is the program.

That is enjoined in the Śrīmad-Bhāgavatam: ataḥ pumbhiḥ… In the Naimiṣāraṇya meeting, great meeting of great saintly persons and brāhmaṇas, And Sūta Gosvāmī was president. He was speaking. And he says: ataḥ pumbhir dvija-śreṣṭhāḥ. You all people, assembled here, you are the best of the brāhmaṇas. Dvija-śreṣṭhāḥ. My dear dvija-śreṣṭhāḥ." The ordinary, not ordinary men. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. He's referring to that, varṇāśrama. You cannot. If you want to, if you want to maintain, keep the perfect human civilization, then you must maintain this varṇāśrama. Otherwise, there will be chaos. You have to adjust. Nobody's lower. Nobody's higher.

Just like in my body. My, I have got head. I have got my leg. Leg may be less important than the head, but everything is important in the service of the body, whole body. Simply head, there is no leg: you cannot work. Suppose that you have got good brain, but you have leg, there is no leg. Andha-paṅgu-nyāya. Then you have to take help from others. So yajñārthe karma. The brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, everyone should be engaged in Kṛṣṇa consciousness. Then the society will be perfect. Otherwise, there will be chaos.

Otherwise there be chaos and that is the position at the present moment. People are not happy. Although there is enough money in Western countries. Enough enjoyable things. And we see in other countries like Australia and Africa, there is enough potency of producing food and grains and milk. So this rascal proposition that population has increased, there is scarcity of… These are all rascal proposition. God has enough potency to give you ten times food you want. But because we have created chaos in the world, without following the Kṛṣṇa consciousness, there is trouble.

So this Kṛṣṇa consciousness movement is all-around solution, over-all solution of all problems. Therefore our request is… Those who are actually leaders, thoughtful, they should take this Kṛṣṇa consciousness movement very seriously, study its philosophy and try to spread it as far as possible, according to his own capacity. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.3

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Paris, August 11, 1973

Devotee: "O scion of Bhārata, you should also understand that I am also the knower in all bodies and to understand this body and its owner is called knowledge. That is my opinion."

Prabhupāda: So Arjuna inquired from Kṛṣṇa six things: kṣetra, kṣetrajña, prakṛti, puruṣa, jñānam, jñeyam. What is knowledge and what is the object of knowledge. Jñānam jñeyam. Kṣetra, field of activities, kṣetrajña, the worker on that field, kṣetra, kṣetrajña, and prakṛti, nature, and the puruṣa. Material nature and puruṣa means the enjoyer. Six question. Of course Bhagavad-gītā is each and every word and letter is full of knowledge. But these six inquiries, if actually can understand the six items, he becomes the perfect knower. That is said by Kṛṣṇa: yat taj jñānaṁ mataṁ mama. Jñānam means knowledge. So if anyone can understand the six items, then he is in full knowledge.

Yat taj jñānaṁ mataṁ mama. "You have asked me, Arjuna…" And bhagavān uvāca, and the Supreme Personality of Godhead speaking. Not only speaking, He says, just like a gentleman… Whatever He says is perfect but still He says, "This is My opinion."

”This is My opinion.” Now my opinion you can take or not take, that is up to you. But who can give better opinion than Kṛṣṇa? That is another knowledge. Why Kṛṣṇa? Arjuna is asking Kṛṣṇa. Because in the beginning he has said that ”Nobody can make solution of my problem. You are the best.” So following the footsteps of Arjuna, if we accept Kṛṣṇa’s words, not blindly but with good logic, good scientific research, if we actually try to understand what Kṛṣṇa speaks, then all our problems are solved.

Now in the previous verse, śrī bhagavān uvāca. Vyāsadeva could have said ”kṛṣṇa uvāca,” Kṛṣṇa said. No. He has purposefully said ”bhagavān.” Kṛṣṇa, you may not like, but He is the Supreme Personality of Godhead, Bhagavān, with six opulences. One of the opulence is full knowledge. Aiśvaryasya samagrasya vīryasya yaśasaḥ sriyaḥ jñānam (Viṣṇu Purāṇa 6.5.47). Kṛṣṇa is complete in knowledge. Sarvajñam. Janmādy asya yataḥ anvayad itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. God means abhijñaḥ. He knows everything. You cannot hide anything from God. That is abhijñaḥ. Vāsudeva. Vāsudeva sarvam iti sa mahātmā sudurlabhaḥ. One who can understand Vāsudeva. Sa mahātmā sudurlabhaḥ. Such great saintly person is very rare who can understand Kṛṣṇa.

Now preliminary understanding. Kṛṣṇa said in the previous verse that, idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. Idaṁ śarīram, this body is called kṣetra, field of activities. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate etad yo vetti: anyone who understands. [Tam] sa prāhuḥ kṣetrajñaḥ iti tad-vidaḥ. He is kṣetrajñaḥ or the knower of the… Just like we are sitting in this room. It is very easy. Still the rascals, they cannot understand. We are sitting in this room. So the room, the floor is called kṣetra, field. It is also field, a small field. And everyone of us, we know that we are sitting on this floor. Nobody will says that ”I am the floor.” Will any sane man say that ”I am the floor”? Nobody will say. It is common sense. So if you try to understand from this simple example, that I am one identity and this field, that is another identity. So I know that I am sitting on this floor.

Similarly this body is one identity and I am another identity. So knowledge means when we can understand that it is ”my body,” not ”I body.” Not this nonsense. Nobody says, ”I body.” Everyone says ”my body.” This is knowledge. But these rascals, these rascals of modern age, they are saying ”I body.” ”I am this body.” What you are? ”I am this body.” What is your interest? ”Now anything which is interested with my body.” He’s not ”I body,” still he’s interested with everything with this bodily relation. There are thousands of girls, women, but a particular woman with whom I have got my bodily relation, that is my wife. That is mine. And combination, the child comes out, ”my child.” In this way, ”my house,” ”my property,” ”my body,” ”my relative,” ”my friend,” ”my brother,” ”my nation,” my, my, my, my. But the rascal does not understand that the beginning of ”my” philosophy has begun from this body, which I am not.

This is knowledge. This is called brahma-jñāna. If anyone understands the simple thing, that ”I am not this body…” But education is given, ”No, I am this body.” This nationalism, this nationalism also the same mistake, but they are fighting so much. Great, great, big, big men. In this country, Napoleon fought. In Germany, Hitler fought. And so many others, in our country Gandhi fought. But he is in ignorance. All these big big leaders, they are ignorance, andha, blind. Blind. They do not know that he is not this body and neither this land belongs to him. But they fight. The whole history of the world means this mistaken idea. ”I” and ”mine.”

Therefore Kṛṣṇa says, yat taj jñānam. Kṣetra-kṣetrajñayor yat taj-jñānaṁ mataṁ mama. Kṛṣṇa is giving, that one should know what he is and one should know what is his body, then he is in knowledge. The matter cannot understand this. The dogs, cats, cannot understand this. But a human being can understand this. Bhagavad-gītā is meant for the human being, not for the cats and dogs. Therefore, the human society should take care of this knowledge. Then his life will be successful.

So it is very simple thing, that kṣetra… As I have given the example, that I am sitting on this floor. The floor is different identity from me. No sane man will say that ”I am this floor.” Or ”I am this room.” Nobody will say. It is my room, my floor. Similarly this body, we say ”my.” My finger, my head, my leg. Nobody says that ”I leg, I finger, I head.” No. This is knowledge. Don’t identify yourself with this body. This is knowledge.

This is beginning of spiritual life. The cats and dogs, they cannot understand. The cat cannot understand that he’s not body. The dog cannot understand that he is not body. It is the human being who can understand. So if in the human life one does not try to understand this simple knowledge, then he remains like cats or dogs. He’s no better than cats and dogs.

This is one point: that I am not this body, I am not this material world. I am a spiritual identity, part and parcel of God. Qualitatively we are one. As God is spirit, so I am also spirit. But His body is very big, gigantic, the universal body, which Kṛṣṇa showed to Arjuna, the virāṭa-rūpa. But my body is not gigantic. It is small. Maybe we call the elephant’s body gigantic or similar other animal’s body, but still God’s body is still more gigantic. You cannot compare. Eleventh chapter of the Bhagavad-gītā you’ll know how gigantic body has Kṛṣṇa. So as I have got this body but my spiritual identity is very small, if we study in this way, it is very easy to understand what is God, what I am, what is this world. Just like I am not this body, I am within the body. Dehino ’smin yathā dehe [Bg. 2.13]. I am the proprietor of the body.

But what is my magnitude? Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. You just take the top of the hair and divide it into ten thousand parts. That one part is your identity. So in these material ideas, we cannot understand that such a small particle, smaller than the atom, has got so power. Therefore, because it is so small, these so-called rascal scientists, they cannot find it, where it is; therefore say, ”There is no soul.” The rascals will not admit their inefficiency to know and still they will say, ”no soul.” And if there is no soul, then how it is working? They have no even common sense.

Similarly, as I am very small, smaller than the atom, and I am living within this body and my body is working so nicely. My brain is working so nicely. Similarly, Kṛṣṇa is also, according to our conception, Kṛṣṇa is person, individual, but He has got a very gigantic body. This is the material world, material expression. That is expressed in the next verse: kṣetra-jñaṁ cāpi māṁ viddhi. I am also kṣetrajñam. As you are knower of your body, the bodily pains and pleasure you know, I know. I do not know your bodily pains and pleasures. Neither you know my bodily pains and pleasure. But Kṛṣṇa says that kṣetrajña, kṣetra-jñaṁ cāpi māṁ viddhi: ”I am also kṣetrajñam,” means ”I also know the field.”

So how He knows? Sarva-kṣetreṣu bhārata. Sarva-kṣetreṣu. He is within every body. He knows what is the ant is doing. He knows what Brahmā is doing. He knows what you are doing. He knows what I am doing. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa says in another place, ”I know everything.” Just like, it is very easy to understand. Just like, you know everything-not everything-at least eighty percent you know what is going on in your body. You do not know everything.

If I know everything then why should I go to a physician when there is something wrong in my body. I do not know. I am eating, but I do not know how the eatables are being digested within the stomach, and they are being divided into different secretion. The rejected part is becoming stool and urine, and the other parts, they're becoming blood, and the blood is distributed all over the body, through the veins. How the veins are, what do we know? Although I am claiming my body. But I do not know everything, what is going on in my body, in my brain. The brains are made of so fine tissues. What do you know?

But Kṛṣṇa is not like that. Kṛṣṇa knows everything in detail. Anvayad itarataś ca artheṣv abhijñaḥ. Throughout the whole universe, throughout the whole creation, in any corner, in any place, whatever is going on, Kṛṣṇa knows. That is the difference between Kṛṣṇa and myself. I do not know even what is going on within my body. And still I am claiming I am God. How rascal. Just see, imagine. God's one opulence is that is full knowledge. Aiśvaryasya samagrasya vīryasya yaśasaḥ sriyaḥ jñānam (Viṣṇu Purāṇa 6.5.47). This rascal god, so-called god, you ask him, "Can you say what I am feeling now or what are my pains and pleasures?" Can he say? And still he's claiming God. But Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. "I am in every, every body." I am also within this body and Kṛṣṇa is also within this body. Kṛṣṇa… As you are within your body, similarly Kṛṣṇa is also within your body.

So myself, I am called ātmā. And Kṛṣṇa is called Paramātmā. Therefore there are two words: Paramātmā and ātmā. Ātmā is also individual. Paramātmā is also individual. But because both of us, we are knower, kṣetrajñam [vibha(?)], the living entity is kṣetrajnam, he has got knowledge. And Kṛṣṇa says kṣetra-jñaṁ cāpi māṁ viddhi. "I am also knower." Both of them, we are knower. We have got knowledge. My knowledge may be limited. Kṛṣṇa's knowledge unlimited, complete. But both of us, we are knower. We can understand. We can know. Therefore, we are called kṣetrajña. But the difference is Kṛṣṇa knows everything all over the creation, I even do not know what is going on in my body. That is the difference.

So how one can become God? Rascal. How one can become God. That is not possible. God knows everything. If one knows everything, then you can accept him as God. Otherwise, don't accept. As soon as somebody says, "I am God," kick him on his face. "Yes, you are God, I am God. I am the kicking God." (laughter) That should be the answer. "I am the shoe-beater God. Now you protect yourself if you are God." Don't accept this false God.

Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇas tu bhagavān svayam. That is the verdict all… Just like Vyāsadeva, the giver of the Vedic knowledge, he says, bhagavān uvāca: God says. So we have to follow that. So kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. (aside:) Don't do that.

And this perception, kṣetra-kṣetrajñayor jñānam. If we can understand what is kṣetra and what is kṣetrajñam. Kṣetra means field of activities. There are field of activities in so many ways. Not only of this body; body, mind, intelligence. They are all kṣetra. I am living entity, I am working with them. Similarly, I am working outside also. Not within, not outside.

I am running my ca… That is also kṣetra. The world is kṣetra. The car is kṣetra. But the doer, the driver, is kṣetrajñam. That knowledge is lacking. A child may think that the airplane, big airplane, 747 is running. No, it is not running automatically. There is a pilot-kṣetrajñam. He knows the machine, how to work on it. Everywhere. You study. There is kṣetra and kṣetrajñam. So Kṛṣṇa says kṣetra-kṣetrajñayor jñānam. One who knows how this kṣetra and kṣetrajñam is working… Not only in individual body, in gigantic body, in everything.

There are two things: kṣetra and kṣetrajñam. If one knows this secret of knowledge, that means he is in perfect knowledge. Taj-jñānam. That is jñānam. Not that a big professor says that after the finishing of this body, everything is finished. He's a rascal. He's identifying… Everyone is identifying, just like cats and dogs, with this body. The body is kṣetra. Body is not the person. A child in ignorance may say that this fine, nice motor car is running automatically. But it is not running automatically. There is a driver. He does not know it. Similarly, the whole universal activities is going on. Don't think it is going on automatically. No, that is foolish knowledge, that nature is working automatically. No. There is kṣetrajñam, Kṛṣṇa. Sarva-kṣetreṣu bhārata. Everywhere Kṛṣṇa is working.

In another place it is said: mayādhyakṣeṇa [Bg. 9.10]. He is not working like foolish man. He is working as the superintendent. Every detail he's taking account, how you are doing. That is said in the Bhagavad-gītā: mayā-adhyakṣeṇa. Kṛṣṇa says "You do this." Immediately, nature will do that. Kṛṣṇa says, "You do this." Immediately… Not only nature, we are also doing under Kṛṣṇa's direction. That is stated in the Bhagavad-gītā, fifteenth chapter: sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. "I am sitting in everyone's heart." Here also, the same thing. Sarva kṣetreṣu. Not only I am sitting, but Kṛṣṇa is also sitting. So Kṛṣṇa is sanctioning. Kṛṣṇa is giving permission. Then I am doing. I cannot alone do it.

So Kṛṣṇa is always ready to give you direction. He's there for direction. But unfortunately we do not obey Him. That is our material disease. If we obey Kṛṣṇa, if we act according to Kṛṣṇa, then there is no problem. Because Kṛṣṇa cannot be mistaken. I am imperfect, I can be mistaken. But Kṛṣṇa cannot be mistaken. Therefore, if we act according to the direction of Kṛṣṇa, then our life is successful. And to give you direction, Kṛṣṇa is sitting within your heart, side by side. As I am sitting, you are sitting within this heart, the soul is within the heart.

Therefore when the soul goes away, these rascals says, "heart failure." Not heart failure, the soul has gone from the heart. Heart is also mechanical thing, but the sitting place of the soul is there. So heart failure means the soul has gone from the heart. Sarvasya cāhaṁ hṛdi-hṛdi means heart. The location also being specified-here is soul and Supersoul. Find out, if you have got such scientific method. But they cannot find it out. Therefore, the rascals say there is no God, there is no soul, simply this lump of matter, that's all.

So anyone who thinks like that, he's described as go-khara. Go-khara means, go means cows and khara means asses. Those who are identifying with this body as the self… Yasyātmā buddhi-kunape tri-dhātuke. Kunape. This body is a bag of bones and flesh with urine and stool and blood and so many other things. But if you are scientist, advanced, then I can supply you immense bones, immense blood, immense urine, immense stool, manufacture one body if you are scientist. I give you ingredients. Immense, any quantity. But you just manufacture one ant. And still you are thinking that "science, science." You cannot do anything.

Prakṛteḥ kriyamānāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is done by prakṛti under the direction of Kṛṣṇa. This is the position. So there are so many thing. If you have got little brain, try to understand. Then knowledge is perfect. Even by studying, simply by studying these two or three lines in this thirteenth chapter, you can become a perfect knower. And if you follow Kṛṣṇa's instruction… He is giving you instruction. He's ready to give you instruction. From inside and outside also. Inside He's sitting.

He's ready to give you instructions. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. ”I am sitting in everyone's heart.”

Mattaḥ smṛtir jñānaṁ apohanaṁ ca: ”From Me, one remembers, one forgets.” When you forget something, that is also Kṛṣṇa's trick. Because… Just like there are some persons who are devotees and some persons who are demons. So if anyone wants to become a demons, Kṛṣṇa is within. He'll give him intelligence in such a way that he becomes a first-class demon. What is the duty of the first-class demon? That he'll never understand Kṛṣṇa. (laughter) That is first-class demon. And if you want to hear Kṛṣṇa, then he will give you such instruction as you will be relieved from this miserable condition of material life and go back to home, back to Godhead. He's ready. But He does not speak generally, to the nondevotee. If you become a devotee, pure devotee, without any motive, then Kṛṣṇa is sitting within your heart. He says: teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. ”Persons who are twenty-four hours engaged in My service with love and faith,” buddhi-yogaṁ dadāmi tam: ”I give him such intelligence by which he can come back to home, back to Godhead.” He'll give you. Because He knows. But if you don't like to take His instruction, then He gives instruction to the material nature to get you all right.

And what is the main business of material nature? Just to beat you with shoes. That is nature. Therefore we are suffering in this material world. Because we have taken shelter of the material nature. Sadā samudvigna-dhiyam asad-grahāt [SB 7.5.5]. We have taken shelter of this material nature; therefore, we are full of anxieties and full of miserable condition of life. This is the position. So long you'll be under the control of the-you are under the control. You cannot be independent. You rascal, don't think that ever you shall be independent. Your position is to remain dependent. If you don't depend on Kṛṣṇa, then you have to depend on the material nature, that's all. You cannot become independent. That is not possible.

So these people, these rascals, they are trying to become independent. They are therefore thinking… One of our student has written, ”theomania”, ”theomania.” Therefore, one… Because he cannot become independent artificially he thinks, ”Now let me become God, then I'll become…” But artificial thinking God will help you-no. If you artificially think that, ”This bank, this big bank belongs to me.” So you can think like that, but does the bank belong to you? So these Māyāvādī philosophers are like, They meditate, ”I am God, I am God, I am moving the world, I am moving the universe.” They say like that. But actually does he do so? No. This is false thinking.

Real thinking is that I am also individual soul. Kṛṣṇa is also individual, but He is Supersoul, Supreme. I am also person, He is also person, but the Supreme Person. What is the difference between me and Him? I am also person, that's all right, but He is Supreme Person. That is explained in the Vedas, that eko yo bahūnāṁ vidadhāti kāmān. For providing myself, my body and soul together, I have to, work so much. But Kṛṣṇa, He is providing millions and trillions of living entities without any endeavor. He is…

In Africa, there are millions of elephants. Kṛṣṇa is supplying food, yes. There are gorillas, Kṛṣṇa is supplying food. Why you are anxious for a morsel of bread? Will not supply Kṛṣṇa? He's perfect, He can supply huge quantity of food to the elephant and a particular type of food to the gorillas. You know? We have read in a book that in Africa where the gorillas live, there are trees. The fruits of that tree, harder than the bullet, It is so hard. And the gorillas take those fruits and chews like peanuts. (laughter) Yes, Kṛṣṇa has given them. Kṛṣṇa's living entity. He's also living entity. He has got this body like a gorilla. So Kṛṣṇa: Eko yo bahūnāṁ vidadhāti kāmān. He supplies food for everyone. All the, not only food, all the necessities. Every life, the necessity.

What is that necessities? We require food, we require shelter, we require sex, we require defense. Kṛṣṇa provides. Kṛṣṇa provides. Even birds and beasts life. In every birds and beast there are so many children, both male and female. With the birth, they are supplied. Because there is no marriage, there is no seeking out but with the birth of a bird and beast there is another male and female. And so far food is concerned, everyone is getting. Shelter is concerned, everyone is getting. So food, shelter, sex, and defense. The defense. The birds and beasts they have got their defensing means. Even a small bird, even a small ant, he has got his defensing measures, six legs. And the birds, they have got their nails. And the tiger has got jaws, or the cats and-everyone has got defensive. You may have atom bomb, but it is defense. It is not intelligence.

Four things are already supplied you require to keep your body fit. That is supplied by God, by Kṛṣṇa. He has given everyone. So why you are bothering? You are human being, you have got so much nice brain, civilized. Why you are so much busy for these four things? If God has supplied these four things to the animals, beasts, birds, is He very miserly that He'll not supply to the human being? No. There is food, You have got your particular type of teeth for eating fruits, flowers, grains. You haven't got canine teeth. Why you should eat meat? This is not your food.

So in this way we have to acquire knowledge. Not like blind men. But unfortunately we prefer to become a servant of a blind leader instead of Kṛṣṇa. This is our disease. We shall serve. I asked this question to Professor Kotovsky, that ”Your communist philosophy and our Kṛṣṇa consciousness, where is the difference? You have selected your leader and you have sold yourself to the orders of Lenin. And we have also bowed down to Kṛṣṇa and we have sold ourselves to Kṛṣṇa. So on principle, where is the difference?” There is no difference. You have to select one leader. We have also selected one. Now if the leader is perfect, then my life is perfect. If the leader is wrong, then your life is wrong. So he could not answer this.

The principle is there. You have to select one leader and you have to act by his order. That is, that is our nature. Because Caitanya Mahāprabhu says: jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Every living entity is eternal servant of Kṛṣṇa. When he forgets Kṛṣṇa he becomes servant of māyā. That is our position. We have to serve. Therefore self-realization means to understand oneself that ”I am dependent on Kṛṣṇa. I am eternal servant of Kṛṣṇa, let me engage myself to the service of the Lord.” That is perfection of knowledge. Thank you very much. (end)

730926BG.BOM
Bhagavad-gītā 13.3

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Bombay, September 26, 1973

Prabhupāda: …kṣetra-kṣetrajnayor jñānam yat taj jñānaṁ matam mama. (aside:) Both of them are not in order.

(reads from purport:) "While discussing the subject matter of this body and the owner of the body, the soul and the Supersoul, we shall find there different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the Supersoul and the individual soul."

Sometimes the Māyāvādī philosophers, they take it for acceptance that there is one soul only, Supersoul. But here we get from Kṛṣṇa, the authoritative source of knowledge, there are two souls: the individual soul and the Supersoul. Not one soul. Ātmā and Paramātmā.

(reads from purport:) "Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says 'I am also the knower, but I am not the individual owner of the…" (loud buzzing sound) What has happened? If it is not working, get it out.

Last night we have already explained that the Supersoul, or Kṛṣṇa, is the knower of the pains and pleasure of every body, whereas the individual soul is the knower of pains and pleasure of his own body. In another place Kṛṣṇa says, avināśī tu tad viddhi yena sarvam idaṁ tatam. The consciousness of the individual soul is spread all over the body. That is avināśī. Indestructible. That is avināśī. Kṛṣṇa says, avināśī tu tad viddhi yena sarvam idaṁ tatam. Yena, by the soul, he is, by his potency, spread all over the body.

Similarly, Kṛṣṇa, being the Supersoul, He is not only spread, His consciousness is not only spread over this, my individual body, but His consciousness is spread in, of all bodies. All over the universe there are eight million four hundred thousand species of forms, and Kṛṣṇa's consciousness is all-pervading. He knows everything. So as soon as our consciousness becomes Kṛṣṇa conscious, Kṛṣṇa understands. Kṛṣṇa is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So Kṛṣṇa can understand your purpose. We cannot cheat Kṛṣṇa. Kṛṣṇa can immediately understand how much serious and sincere you are for understanding Kṛṣṇa or approaching Him or going back to home, back to Godhead. That Kṛṣṇa can understand. As soon as He understands that "Here is a soul, he's very serious," He takes care of you, especially. Samo 'haṁ sarva-bhūteṣu. Kṛṣṇa, being the Supreme Personality of Godhead, He is equal to everyone. Samo 'haṁ sarva-bhūteṣu. Na me dveṣyo 'sti na priyaḥ. Nobody is dearer, or, dveṣa, or subject, object of jealousy. Kṛṣṇa is not envious, neither specially inclined to everyone. Actually, God's position is neutrality. Everyone, He likes for everyone. Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati [Bg. 5.29]. That is also stated in the Bhagavad-gītā. He is friend of everyone.

We are seeking friendship with so many people to get our motive realized. But if we make Kṛṣṇa, if we know Kṛṣṇa is already ready… In the Upaniṣad it is said that two birds in friendly way are sitting in the same tree, the body. So if we understand, "Kṛṣṇa is my best friend…" Kṛṣṇa says, suhṛdaṁ sarva-bhūtānām. He's not only my friend, your friend, but He's a friend of everyone. So that friendship is equally distributed. But if one becomes special devotee, ye tu bhajanti māṁ prītyā, with love and affection, one who is engaged in the service of the Lord, He's especially inclined to him. That is Kṛṣṇa's mercy to the devotee. Kṛṣṇa is equal to everyone, but He is specially inclined to the devotees who is engaged in His service with love and faith.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa gives him… Because He specially takes care of the devotee…

So everyone's heart, He is sitting. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. But He takes special care of the devotee, guides him, gives him intelligence. What kind of intelligence? Yena mām upayānti te. Just to give him the clue how one can go back to home, back to Godhead. Kṛṣṇa does not give intelligence how one can gain some material prosperity. That is entrusted to the māyā-daivī māyā or Durgādevī.

Therefore people are not very much interested in worshiping Kṛṣṇa. They are generally interested in worshiping goddess Durgā, Lord Śiva. Because by worshiping Lord Śiva, goddess Durgā, they get material opulence. So to worship the demigods means cent percent materialism. There is no question of spiritual life. Therefore Kṛṣṇa says… What is that verse? Naṣṭa-buddhayaḥ. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. Those who are interested in worshiping other demigods, their intelligence is taken away, hṛta-jñāna. Kāmais tais tair…, māyayāpahṛta-jñāna. These terms are there. māyā is working in two ways: prakṣepātmikā-śakti, āvaraṇātmikā-śakti. Āvaraṇātmikā-śakti means she is covering. Āvaraṇātmikā-śakti, she is covering. Real fact is covered by māyā.

Just like the cloud covers the sunshine. We cannot see. Now a few days it is going on; there is cloud always. We do not see the sun. That does not mean there is no sun in the sky. So māyā does not allow us to see Kṛṣṇa. That is one śakti. Āvaraṇātmikā-śakti. And another śakti is prakṣepātmikā-śakti. Even one desires to see Kṛṣṇa, she throws away. She tests whether actually he wants Kṛṣṇa or keeping Kṛṣṇa in the front, he wants some material pleasure. Therefore she throws away. In this way māyā-śakti is acting.

Kṛṣṇa therefore says, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. māyā is very powerful. But if one is very rigid in devotional service, mām eva ye prapadyante māyām etān taranti te, he can overcome the influence of māyā. So kṣetra-jñaṁ cāpi māṁ viddhi. So that kṣetrajña, knower of the body, Kṛṣṇa, He's also there. He's always ready to help us, provided we are serious about Kṛṣṇa. That is Kṛṣṇa's mercy. So this is the process of pleasing Kṛṣṇa.

Just like we are sitting here together and we are talking about Kṛṣṇa. Our Kṛṣṇa consciousness movement is specially meant for talking about Kṛṣṇa, Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu ordered,

āmāra ajñāya guru haña tāra ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

This is our mission. The Kṛṣṇa consciousness movement means we are preaching the teachings of Kṛṣṇa, Bhagavad-gītā As It Is, kṛṣṇa-upadeśa. Another kṛṣṇa-upadeśa, about Kṛṣṇa. Bhagavad-gītā is the instruction given by Kṛṣṇa, and Śrīmad-Bhāgavatam is the instruction given by Vyāsadeva and other sages about Kṛṣṇa. So both of them are kṛṣṇa-kathā. So that is our mission, Caitanya

Mahāprabhu's mission. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. What Kṛṣṇa is instructing directly, that is also kṛṣṇa-upadeśa, and what is being spoken about Kṛṣṇa, that is also kṛṣṇa-upadeśa.

So the Bhāgavata process is if we want to improve, if we want to make our life successful, then we must engage ourself in this program of Kṛṣṇa consciousness or hearing about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇa. Kṛṣṇa is there, kṣetra-jñaṁ cāpi māṁ viddhi. He is there, Kṛṣṇa, within your heart. So as soon as you are very serious and eager to know about Kṛṣṇa… This is very nice science. If you simply know about Kṛṣṇa, you become liberated. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply you try to understand Kṛṣṇa. Tasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. This is the Vedic instruction. If you simply understand Kṛṣṇa, then all other things becomes automatically known. You don't have to make separate endeavor to know. You'll know what is Paramātmā, what is Brahman, what is this material world, what is this material nature, what is our relationship-everything will be revealed. Teṣām aham ajñāna-jaṁ tamaḥ, nāśayāmy ātma-bhāvasthaḥ. Kṛṣṇa says to special favor.

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

This is Kṛṣṇa's words in the Bhagavad-gītā. If you actually become Kṛṣṇa conscious, the result will be you'll get special favor from Kṛṣṇa. Teṣām eva anukampārtham. Kṛṣṇa is specially favorable to the devotees. Ye tu bhajanti māṁ prītyā. Therefore this is the beginning. This is the beginning of…

Caitanya Mahāprabhu also accepted this. Sthāne sthitaḥ śruti-gataṁ tanu-vāṅ-manobhiḥ. Jñāne prayāsam udapāsya namanta eva. We have to be submissive. Not a speculator, that "Now I have become Brahman." Brahman, everyone is Brahman. There is no question of becoming Brahman. We have now forgotten. We have forgotten that we are Brahman. We are misidentifying with this body. This is māyā. Otherwise…

Therefore Bhagavad-gītā says, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. It is not that by some process I become Brahman. I am Brahman, but on account of māyā, my knowledge is covered. I am thinking, "I am product of this material world," "I am American," "I am Indian," in terms of the soil where we have taken birth. Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma ijya-dhīḥ. The whole world is mad after this process of bhauma ijya-dhīḥ. They are… Instead of worshiping Kṛṣṇa, they are worshiping the land in which one is born. That is called under the name of, going on, so many isms. So this is described as bhauma ijya-dhīḥ.

But actually, we are part and parcel of Kṛṣṇa. Kṛṣṇa is Parabrahman; therefore we, being part and parcel, we are also Brahman. Just like particles of gold is also gold. So there is no question of becoming Brahman. Brahman we are already. Simply we have to know that "I am not this body." Ahaṁ brahmāsmi: "I am spirit soul, part and parcel of Kṛṣṇa." That is knowledge. Jñānaṁ jñeyam. Jñeyam, this knowledge, that "I am Brahman." And as soon as we are perfectly situated in that spiritual knowledge, aham brahmāsmi, then brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There is no lamentation.

Everyone is lamenting because he's a śūdra. Śūdra's business is to lament. But when one understands, brāhmaṇa, brahma jānātīti brāhmaṇaḥ, he does not lament. We have seen many brāhmaṇas. They are not very materially opulent, but they are happy. They are happy with Kṛṣṇa. That is brāhmaṇa's business. Brāhmaṇa-vaiṣṇava. Brāhmaṇa must be a Vaiṣṇava, Kṛṣṇa conscious. If a brāhmaṇa is not Vaiṣṇava, then he cannot become guru. That is the injunction of the śāstra. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A vipra, a brāhmaṇa, a learned… Vipra means a learned brāhmaṇa. Veda-pāṭhād bhaved vipraḥ. One who has learned, studied all the Vedic literatures and has acquired knowledge, he is called vipra. So simply studying Vedic literature will not do. Brahma jānātīti brāhmaṇaḥ. He must realize what is Brahman. Then he becomes brāhmaṇa. Brāhmaṇa is a qualification. It is not by birth. Brāhmaṇa…

Just like high-court judge is a qualification. It is not by birth. The high-court judge's son is not a high-court judge unless he has the qualification of a high-court judge. Similarly, a son of a brāhmaṇa by birth is not a brāhmaṇa. When he has got the brahminical qualification, then he becomes brāhmaṇa. That qualifications are stated in the Bhagavad-gītā. It is not imagination. Śamo damas titikṣavo 'rjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So these things are lost.

Therefore India's position is now chaos and confusion because we have lost this Vedic civilization, we have lost Kṛṣṇa consciousness, we have lost God consciousness. We are being directed by the whims. So it is very lamentable condition of India, although this Kṛṣṇa consciousness is India's original culture, Kṛṣṇa culture. Kṛṣṇa appeared on this land. Although Kṛṣṇa is not for any particular land, but still, Kṛṣṇa appeared in this holy land of Bhāratavarṣa, Mathurā.

So it is the duty of the Indians to understand Kṛṣṇa culture, Kṛṣṇa consciousness cultural movement, and take part in it seriously. That is the instruction of Caitanya Mahāprabhu. He says, bhārata bhūmite manuṣya-janma haila yāra janma sārthaka kari' kara para-upakāra [Cc. Ādi 9.41]. This is the injunction of Śrī Caitanya Mahāprabhu, that "Anyone who has taken birth in the holy land of Bhāratavarṣa…" Bhārata-bhūmite haila. Of course, if he's a man. If he's a cat or dog, that is a different thing. But bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Manuṣya-janma. If he's a human being, then he must take advantage of the Vedic knowledge. Janma sārthaka kari'. Otherwise what he'll speak? If he does not know what is what, then what is the meaning of his preaching? No. So janma sārthaka kari' kara para-upakāra. It is the duty of every Indian, every man who has taken birth in Bhāratavarṣa, to perform para-upakāra, to do well others. Because in the other part of the world there is no such advantage of Vedic literature and Vedic knowledge.

Unfortunately, the Indians are neglecting this Vedic perfection, whereas in other parts of the world, the Europeans and Americans, they are taking interest. So we are not, of course, concerned with any particular nation or country. Our business is to carry out the order of Śrī Caitanya Mahāprabhu: yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Whomever you meet… It doesn't matter whether he is Indian, European, American or African. Anyone, he should be instructed about kṛṣṇa-upadeśa so that his life may be successful and the preacher of Kṛṣṇa consciousness, his life also will become successful. This is Kṛṣṇa consciousness movement.

So to become educated in the Kṛṣṇa consciousness movement, this is the beginning-to hear about Kṛṣṇa, to understand about Kṛṣṇa.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya śravana-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

(loud beeping for some time) (aside:) What is this? Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. If you kindly hear about Kṛṣṇa seriously… This is our program. We give chance everyone to hear about Kṛṣṇa. We are trying to construct a temple here not for making any profit, but to give chance to the people about hearing about Kṛṣṇa. This is our mission. We are opening temples all over the world just to give people the chance to hear about Kṛṣṇa. Because as soon as we seriously hear about Kṛṣṇa… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, puṇya-śravana-kīrtanaḥ. The Kṛṣṇa is there. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu, He is there everywhere.

So as soon as that individual soul is seriously engaged in hearing about Kṛṣṇa, immediately the dirty things within his heart becomes cleansed. Ceto-darpana-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. And as soon as the heart is cleansed, his all problems of this material world is solved. Bhava-mahā-dāvāgni-nirvāpanam. Because he understands. Cleansing the heart means to understand that he is not Kṛṣṇa. He's part and parcel of Kṛṣṇa. His duty is to serve Kṛṣṇa. This is cleansing of heart. So long it is not cleansed…

Just like the Māyāvādī philosophers, they are thinking themselves that they are Kṛṣṇa. "I am God." That is unclean. Vimukta-māninaḥ. Tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Because their intelligence is not yet clear, it is still with dirty things, therefore they are thinking that they are Kṛṣṇa. No. Kṛṣṇa is the Supreme Personality of Godhead, and we are eternal servant of Kṛṣṇa. This is the philosophy.

Therefore Kṛṣṇa demands in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just surrender to Me." It is the right of the master to ask the servant that "You surrender." Similarly, Kṛṣṇa comes to teach this. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ. Because we are eternally servant of Kṛṣṇa.

The Māyāvādī philosophers, they cannot understand. The servant wants to become the master. That is not possible. That is not possible. If the servant remains a faithful servant, that is perfection of his life. Artificially, if the servant wants to become master, that is only botheration. So the Kṛṣṇa consciousness movement is educating everyone to understand this fact, that everyone is eternal servant of Kṛṣṇa. Don't try to imitate Kṛṣṇa. That is botheration. You cannot be happy. Artificially, if one wants to become something else which he is not, then it is simply botheration. There is no happiness. An artificial life is not happiness. Natural life is happiness. So naturally we are servant of Kṛṣṇa. If we don't serve Kṛṣṇa then we have to serve māyā.

Actually, people are engaged. Those who are not Kṛṣṇa conscious, they have given up the servitude of Kṛṣṇa, but they have accepted the servitude of so many other things. Somebody is thinking, "I am the servant of my country," somebody is thinking, "I am servant of my family," somebody is thinking, "I am servant of my wife," or somebody is thinking, "I am servant of my office boss," or somebody is thinking, "I am servant of my dog." That is also going on. Servant he must remain, but if he does not become servant of Kṛṣṇa, he has to become servant of so many things. He cannot give up his position as a servant. That is not possible. He may change the name in different way, but he remains a servant. That's a fact.

So therefore one who is intelligent, one who is actually intelligent, he thinks that "If my position is to become a servant, why not become the servant of the Supreme?" This is intelligence. Kāmādināṁ kati na katidhā pālitā durnideśās teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ. We are servant of our senses, kāmādināṁ kati na katidhā pālitā durnideśās. And our senses are dictating so many nonsense things and we are serving. So therefore one who is not servant of the senses, but one who becomes servant of Kṛṣṇa, then he becomes master of the senses. That is called svāmī or gosvāmī. One side you have to become servant of Kṛṣṇa; then you become master of the senses. If you do not become servant of Kṛṣṇa, then you become servant of the senses. Kāmādināṁ kati na… The whole world is going on, everyone is servant of the senses, godāsa. So one has to become gosvāmī. Go means senses.

So Kṛṣṇa is advising that "I am in everyone's heart." You can take advice from Kṛṣṇa. Kṛṣṇa is ready. Kṛṣṇa's another name is caitya-guru. Caitya-guru means the guru who is situated within your heart. Kṛṣṇa comes out as instructor guru or initiator guru outside, and he is sitting within the heart as caitya-guru. Kṛṣṇa is ready to help you, help us, every one of us, in two ways: by the external guru and internal guru. Internal guru, He is Kṛṣṇa Himself, and external guru, His manifestation, the spiritual master. So we should take advantage of two gurus and make our life successful. This is Kṛṣṇa consciousness movement. Thank you very much. Hare Kṛṣṇa. (end)

740419BG.HYD
Bhagavad-gītā 13.3

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Hyderabad, April 19, 1974

Nitāi: Translation: "O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion."

Prabhupāda:

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetra-jñayor jñānaṁ
yat taj jñānaṁ mataṁ mama
[Bg. 13.3]

Jñānam, knowledge. The Supreme Personality of Godhead Kṛṣṇa is explaining about knowledge. People are being educated all over the world for advancement of knowledge. Knowledge is meant for the human being, not for the cats and dogs. Therefore, for human being, there are so many universities, schools, colleges, institutions, laws.

There are so many things (indistinct) to advance knowledge is to understand "Who am I?" If I do not know who am I, then what is the meaning of my advancement of knowledge? Generally, despite so many universities all over the world, people are going on in the concept of this body, "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim." So everyone is identifying himself with this material body. Then where is the advancement of knowledge?

Here Kṛṣṇa says, kṣetra-kṣetra-jñayor jñānaṁ yad jñānam, taj jñānaṁ mataṁ mama. The kṣetra, this body, and the owner of the body… I am not this body, I am the owner of this body. This is jñānam. That is being explained in this chapter of Bhagavad-gītā by Kṛṣṇa. This is the thirteenth chapter, and Arjuna's question was

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

This was the question in this chapter, "My dear Kṛṣṇa, I want to know what is the prakṛti, what is puruṣa, what is kṣetra, what is kṣetra-jña, what is jñāna?" These are the items inquired by Arjuna.

Arjuna is disciple, and Kṛṣṇa is the teacher. The disciple submissively inquired from the teacher about knowledge. That is the Vedic injunction. You cannot have knowledge, I cannot have knowledge, without teacher. By speculative advancement, one cannot come to the real platform of knowledge. At the present moment, so many philosophers, scientists, they are trying to advance in knowledge by speculation. "I think," "In my opinion," "Perhaps," like this. These things are going on. Big, big philosophers, scientists, they give their opinion. "I think like this." Everybody is thinking, "I think…" And it is being supported. Knowledge means anyone can think in any way, and at the present moment that is being accepted as knowledge.

Just like at the present moment, amongst the scientists the knowledge is going on that life is made of matter, from matter, chemical evolution theory. And such person also being awarded with Nobel prize. He is going on on the wrong field of knowledge, that life is product of matter; by combination of matter, life is produced. It is not knowledge. It is ignorance. But by speculative process, one is writing a big volume of books and he is getting Nobel Prize. Where is the proof that by combination of matter life comes out?

This was discussed by a big professor in California University. He was touring, lecturing all over the world. So when I was in Los Angeles he also came there. So in the Los Angeles University there is one Dr. Svarūpa Dāmodara. He is PhD in Chemistry. He is my student. He challenged the professor that "If you say that life is combination of some chemicals, suppose I give you the chemicals. Can you produce life?" The professor said, "That I cannot say."

So this is going on. What you do not know exactly-simply theoretically you put some theories and speculate-that is not knowledge. But our process, we are getting knowledge from the perfect personality. That is Vedic system. You acquire knowledge from a person who is perfect in knowledge. Perfect in knowledge and imperfect in knowledge. So long we are imperfect, we cannot give perfect knowledge. Therefore we must find out knowledge from the perfect person. That is Vedic injunction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Guru. Guru means one who has got perfect knowledge. One who hasn't got perfect knowledge, he cannot become guru. How he can? Guru means heavy. So if I am light and I take knowledge from another light person, then what is the use of such knowledge?

So therefore the Vedic injunction is tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Abhigacchet, "must." Gacchet. This form of verb, vidhilin, is used when there is the meaning "must. Abhigacchet. So it is not optional that "I may go or I may not go." No. You must go. That is Vedic injunction. So here is the perfect teacher, Kṛṣṇa, real jagad-guru. Kṛṣṇa, the Supreme Personality of Godhead, it appears in due course of time. There is a time when Kṛṣṇa appears. Everything is there in the calculation of the śāstras.

Just like we have got a fixed time for the sunrise. Everyone knows that in the morning at 6:30 there will be sunrise. That is certain. Similarly, in the śāstras there is description when Kṛṣṇa comes down, descends in this universe. In one day of Brahmā at the end of Dvāpara-yuga… Brahmā's days are described in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Forty-three lakhs of years multiplied by one thousand becomes one day of Brahmā. So forty-three lakhs thousand times, add another forty-three lakhs times thousand-this is the period after which Kṛṣṇa comes.

So why does He comes, that is also described. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], yuge yuge sambhavāmi. So the Supreme Personality of Godhead Kṛṣṇa descends to give us knowledge like Bhagavad-gītā, personally speaking, so that even after disappearance of Kṛṣṇa, you can take advantage of Bhagavad-gītā and, as Arjuna is asking personally, so similarly, all Your question, not only religious…

Of course, when there is something, talks about God, it is taken as religious. So religious, the meaning of religion in the English dictionary is different from what we mean by religion, that in the dictionary it is said, "Religion is a kind of faith." Faith may be wrong or right, but religion cannot be wrong or right. Religion must be correct. That is the meaning of religion. the example is that the sugar is sweet. It is not the question of wrong or right. Sugar must be always sweet. You cannot change it. That is religion. Chili is hot. That is correct. Chili cannot be sweet, and sugar cannot be hot. So religion means that. Religion described in the Vedic śāstras is said, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means…" The plain description of religion is "the code, or the laws, given by God." Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

Just like the state law means the order given by the government. That is correct. You cannot accept government laws in a way, that "I may believe or I may not believe." That is not law. Law means you must believe it. That is law. If you don't believe, then you will be punished. That is law.

Similarly, religion means, as it is described in the English dictionary that it is a kind of faith… Faith I may accept. Suppose Hindu faith or Christian faith. So you may accept or not accept; there is no compulsion. But religion does not mean like that. Religion means you must accept. You believe or don't believe. It doesn't matter. You must accept. That is religion. And what is that religion? That religion… From Bhagavad-gītā we find, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is religion.

Why Kṛṣṇa says, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I come down on this planet or in this universe for reestablishing the principles of religion"? Dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. Then what is that dharma? That is not Hindu dharma or Muslim dharma or Christian dharma or this dharma or that dharma. No. Kṛṣṇa, or the Supreme Personality of Godhead, does not come down to teach a sectarian type of dharma. There is one dharma. What is that one dharma? To surrender to the orders of God. That's all. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma.

Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Why you should surrender to God unless you have got love? Just like we surrender to the government laws. Why? Because we are confident that "If I surrender to the government laws, we shall be peaceful citizen. There will be no trouble." Because we know that, therefore we surrender to the laws of government.

So government at the present moment… Everywhere we see defective government. Therefore there is agitation against government. There are parties. One party is agitating to take the seat of the government. When he goes, then another party agitates. Because everyone is imperfect. Therefore they cannot give the real law so that the citizens may be happy and peaceful. That is the defect. But when we receive from the perfect the laws, then we become peaceful and perfect. Yayātmā suprasīdati. That is real law.

That is described in the Śrīmad-Bhāgavatam, that

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If we engage ourself in the service of Vāsudeva, the Supreme Personality of Godhead… Vāsudeva is another name of Kṛṣṇa. Because Kṛṣṇa appeared as the son of Vasudeva, and Vāsudeva means all-pervading also… So Kṛṣṇa is both. He is the son of Vasudeva. He appears. He accepts. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. Although He is the original source of everything, still, He appears like a human being, becoming the son of His devotee like Vasudeva or Nanda Mahārāja, like that, or Mahārāja Daśaratha. That is his option. He can appear from anywhere.

So Kṛṣṇa is perfect. If we take lessons from Kṛṣṇa, instruction from Kṛṣṇa, then we get perfect knowledge. That is the process of studying Bhagavad-gītā. If you accept Kṛṣṇa as ordinary human being, then we are befooled. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. We should accept Kṛṣṇa. Why should we accept? Because all the śāstras accept. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sādhu-śāstra-guru-that is the evidence. According to our Vedic knowledge, we shall accept a thing when it is proved by Vedic evidence. Therefore Veda means knowledge, perfect knowledge.

So sādhu-śāstra. Śāstra means Vedas, and sādhu, saintly persons, and guru. Saintly person means who abides by the śāstra, Vedic knowledge. One who does not accept Vedic knowledge, so, followers of Vedas, they do not accept him as an authority.

Even Lord Buddha, He, because he did not accept the authority of Vedas, therefore in India he was rejected. Although Lord Buddha appeared in India, for some time many people became followers of Buddhist religion, but later on it disappeared from India. It went outside. What was the reason? Because Lord Buddha did not accept the authority of the Vedas. So although Lord Buddha is accepted as incarnation of God… We Vaiṣṇava, we worship Lord Buddha, keśava dhṛta-buddha-śarīra jaya jagadīśa hare. Nindasi yajña-vidher ahaha śruti-jātam.

Śruti-jātam. The statement in the Vedas, that is called śruti-jātam. Nindasi. Because his mission was to establish animal, to stop animal killing. Sadaya-hṛdaya darśita-paśu-ghātam. Therefore he had to reject the Vedic principles because in the Vedic principle, in the sacrifice, there is recommendation sometimes, not always, about sacrifice of the animal. But his aim was, mission was, to stop animal killing. Therefore for the time being he rejected the Vedic authority, because people will take advantage that "In the Vedas there is recommendation for sacrificing animals." So just to stop, to take this advantage, he said that "I do not accept the authority of Vedas." Therefore he was accepted as atheist. Veda nā māniyā bauddha haya ta' nāstika. That's a big story.

Anyway, we have to accept knowledge from the perfect person. This is the sum and substance. Unless we take knowledge form the perfect person, our knowledge is defective. Therefore Arjuna is asking, "What is this prakṛti, material nature? What is puruṣa?" Puruṣa means who is trying to exploit [break] …he is also prakṛti. Prakṛti. Just try to understand, woman, strī. But if one strī wants to enjoy another strī. So how it is possible? That is not possible. There must be puruṣa. So puruṣa, these living entities, although they have dressed like puruṣa, they are not puruṣa. They are prakṛti. Jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. They are superior prakṛti, but not puruṣa. But they are trying to be puruṣa. This is called illusion. If a woman dresses like a man and wants to act like man, that is artificial. That is not possible. Similarly, a living entity is not puruṣa; he is prakṛti. But because he wanted to enjoy this material world, nature has given him a dress like a puruṣa, and he is falsely trying to enjoy another prakṛti.

A puruṣa can enjoy. That is also described in the Bhagavad-gītā.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Śānti. If you want śānti, peace of mind, peace of living condition, then you must know three things, that Kṛṣṇa is the supreme bhoktā, enjoyer… And we are trying to imitate him to become enjoyer. That is false. Because if you try to capture something false, then it is simply labor. You will never achieve that thing. Or even if you achieve, you cannot be happy. Because thing is false.

So real bhoktā is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29], suhṛdaṁ sarva-bhūtānām. People are after peace, śānti, but this is the śānti formula, that we must know Kṛṣṇa-the supreme enjoyer of everything. Bhoktāraṁ yajña-tapasām.

If tapasya, you undergo severe austerities… Suppose you are doing business; that is also tapasya. You have to work very hard. Money does not come so easily. Then you get some money. So it is also the result of your tapasya. Sometimes we see that a poor man, working very, very hard, he becomes a millionaire. There are many instances. But that is tapasya. The result is you have got millions of dollars, but you cannot enjoy it. Bhoktāraṁ yajña-tapasām.

Yajña also. There are many ritualistic ceremonies in the Vedas to achieve something very great. That you can get. But Kṛṣṇa says that "When you achieve the result, you are not enjoyer; I am the enjoyer." Now, who will accept it? Everyone will say, "I have got this result after working so hard, and Kṛṣṇa will take everything?" Yes. If you want to enjoy yourself, you will never be happy. You give it to Kṛṣṇa and you will be happy. This is the formula. So this simple formula, if we understand, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram… [Bg. 5.29]. Because He is the proprietor sarva-loka-maheśvaram, he must enjoy. Suppose a carpenter makes a very nice furniture, a nice closet, very beautiful. So will the carpenter shall be the proprietor or the man, the person who has supplied him wages, who has supplied him the wood, and he has made it? Who will be the proprietor? Very simple philosophy. Whatever we used…

Similarly, suppose you construct a skyscraper building, costly building. But who has supplied the material? The brick, stone, wood, iron-where you have got it? It is Kṛṣṇa's property. You cannot produce these bricks or the iron or the wood. It is Kṛṣṇa's property. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. These five elements of material ingredients… earth, water, air fire, all these things, even mind, intelligence… The mind… Unless you have got intelligence, you cannot manufacture anything with this material things.

Just like in America. Before the Americans, the Europeans or from other countries, mostly Europeans, they went to America… And the American land was there. The ingredients were there. But because the red Indians, they had no sufficient intelligence, they could not make America like present time. Lack of intelligence. So we are manufacturing so many things industrially, but the intelligence is also given by Kṛṣṇa. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ. The buddhi is also given by Kṛṣṇa. That is also stated in the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me, one gets intelligence, memory, and also forgets."

We are completely dependent on Kṛṣṇa. Otherwise why a man is extraordinarily intelligent, another is not? Why this difference? He… Constitutionally, if you study the body of the intelligent man and the less intelligent man, the anatomy and physiological conditions, you will find the same-the same blood, same bone, same marrow, same muscle, same skin, same veins running, same heart, everything. But why one man is less intelligent and another is very, very highly intelligent? Why this difference? Because the supply of intelligence is by Kṛṣṇa. That is said in the Bhagavad-gītā. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. If Kṛṣṇa is favorable, you will get the right intelligence at the right moment. Otherwise you will miss. This is the position.

So we are completely dependent on Kṛṣṇa. We are conducted by the manipulation of Kṛṣṇa. Therefore right knowledge should be taken from Kṛṣṇa. Mattaḥ smṛtir jñānam apohanaṁ ca jñānam [Bg. 15.15]. "From Me." Therefore Arjuna is rightly intelligent. Therefore asking Kṛṣṇa, "What is this prakṛti? What is this puruṣa? What is jñāna? What is kṣetra-jña? What is kṣetra?" And Kṛṣṇa is answering. So if we want to receive real knowledge, then we should consult this Bhagavad-gītā.

That is our propagation. We are propagating this message, Kṛṣṇa consciousness movement, that "You take knowledge from Kṛṣṇa." That's all. Don't take knowledge from the rascals and fools. Then you will be misled. That is our propaganda. So why not take this opportunity?

Our business is not very difficult. Our business is very easy because we are not manufacturing knowledge like the rascals. "I think." What you are, you are thinking like this? You are rascal number one, and you are thinking? What is the meaning of your thinking? We reject immediately. "I think." "It is my opinion." This is going on. Big, big scientists, big, big philosophers. We don't accept. We must see whether he has received knowledge from Kṛṣṇa. And one who receives knowledge from Kṛṣṇa…

Just like Arjuna. Arjuna said to Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, the perplexity which has arisen in my mind, it cannot be solved by anyone except Yourself." Because Arjuna knew that Kṛṣṇa is the Supreme Personality of Godhead. Therefore he surrendered to Him. He surrendered. He was talking like friend. Friendly talking cannot give any good result, simply waste of time. But when there is talking between disciple and the spiritual master, that has got meaning.

Just like my disciples, because they have accepted me as guru, whatever I say, they accept it. Otherwise I have not bribed them. These European, Americans… I have no money. I went to New York with seven dollars. What money I have got? But they have accepted. So this is the process. You must find out somebody whom you can accept as guru. That guru must be bona fide. Otherwise what is the use of accepting a bogus guru? So what is that bona fide guru? That bona fide guru means one who has accepted Kṛṣṇa as guru. He is bona fide guru. That is bona fide guru.

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa says that "This system of yoga, as it is described in the Bhagavad-gītā, was first of all described by Me to the sun-god." Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāha: [Bg. 4.1] "And the sun-god again handed over the knowledge to his son Manu." Manur ikṣvākave 'bravīt: "And Manu explained the same thing to his son Ikṣvāku." Evaṁ paramparā-prāptaṁ rājarṣayaḥ [Bg. 4.2]. So that means the knowledge is actually coming from Kṛṣṇa.

In the beginning of Śrīmad-Bhāgavatam it is also stated, tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Ādi-kavi is Lord Brahmā, and brahma means the Vedic knowledge. So there was nobody to teach Brahmā. Brahmā is called prapitāmaha [Bg. 11.39], the first-class knower of the Vedic knowledge, ādi-kavi. But wherefrom he got the knowledge? He got the knowledge form Kṛṣṇa. Tene brahma hṛdā ādi-kavaye. And Brahmā distributed it to Nārada. Nārada distributed it to Vyāsadeva. Vyāsadeva distributed it to other ācāryas. In this way, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So there is paramparā. The knowledge is the same. There is no alteration. But it is coming through disciplic succession, one after an… So one who receives the knowledge from the disciplic succession…

Just like at the present moment we see that Kṛṣṇa and Arjuna, they are talking. Arjuna is direct disciple of Kṛṣṇa. So if you take Bhagavad-gītā as it was understood by Arjuna, then you get the right knowledge. And if you take the knowledge of Bhagavad-gītā explained by some so-called scholar and politician, then it is rascaldom only. It has no meaning. It has no meaning.

That is the process. You try to understand Bhagavad-gītā as Arjuna understood. Arjuna is asking Kṛṣṇa. So what Kṛṣṇa is answering, you take it. Arjuna accepted Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. These are all statement in the Bhagavad-gītā. So our only request is that if you want knowledge as it is inquired by Arjuna, you take it from Kṛṣṇa or one who has accepted Kṛṣṇa as guru, the original. Then your knowledge is perfect. Otherwise you are cheated. You will not get the right knowledge. It is not possible. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

So therefore Kṛṣṇa says that kṣetra-jñaṁ cāpi māṁ viddhi. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. First of all He gave knowledge that "This body is kṣetra." Kṣetra means field of activities. Just like a cultivator. He has got a field, and he is working with plow. So according to his labor he is getting the fruit. Similarly, we have got this field, this body, and we are working-you, me, and everyone-according to our knowledge, according to my understanding capacity. So therefore… I am not this body; I am the owner of the body. I am working with this body. This is the position. Kṣetra-kṣetra-jña.

You study yourself. You take your finger. Ask yourself, "Am I this finger?" No. The answer will be "I am not this finger. It is my finger." "I am this head?" So… Just like you ask one child, "What is this, my boy?" "Oh, my finger, father." No child will say, "I finger." Even a child will not say that "I finger." But the whole material civilization is going on, "I body." That's all. "I am Indian," "I am American." Therefore this is foolishness.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Yasyātma-buddhiḥ kuṇape tri-dhātuke. This bag of bones and flesh and blood and urine and stool… This is the bag. This is body. What is this body? You dissect this body. You will find these things. You will find blood, muscles, bones, urine, stool and so many other things. Does it mean that such a great intelligent man is combination of urine, stool, blood, bone? So why don't you create another intelligent man with these ingredients? But the so-called scientists and philosophers say that this body is everything. They have discovered some cellular theory, this theory… But that is not the fact.

The fact is that within this body there is the owner of the body. That is called soul. Dehino 'smin yathā dehe [Bg. 2.13]. This is not the cause of our intelligence, but it is given by Kṛṣṇa, less or more intelligence. That is your position. But that knowledge, where you get? Not in the university, but you get from the Bhagavad-gītā. Therefore our request is, our only propaganda is, "Be Kṛṣṇa conscious. Try to understand everything, all problems." Then the solution is there in the Bhagavad-gītā.

The present problem is food problem. It is not simply talking on this platform or that platform. Yesterday some news reporter, "Sir, what is your view of the Bhagavad-gītā, dvaita-vāda, advaita-vāda?" The dvaita-vāda, advaita-vāda-that we shall consider later on. Come to the practical field. Now, suppose there is scarcity of food. So Kṛṣṇa does not say that this problem of scarcity of food will be solved by dvaita-vāda philosophy or advaita-vāda philosophy. Kṛṣṇa says practical way: annād bhavanti bhūtāni [Bg. 3.14]. Annād. You have, you must have sufficient food grains for the living entities, animal or man. This is practical. There is no question of talking. What is he talking of advaita-vāda philosophy or dvaita-vāda philosophy when you are needy, you require anna? That is practical solution given by Kṛṣṇa. Annād bhavanti. He never says that your food problem will be solved by philosophizing advaita-vāda or dvaita-vāda. Here is practical. Annād bhavanti bhūtāni. You must find out sufficient grains. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. Parjanyāt. When there is sufficient rain, then there will be food grains, not by your advaita-vāda philosophy or dvaita-vāda philosophy. These are practical solution.

Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa has divided the society, human society, in four divisions: the brāhmaṇa, the kṣatriya, the vaiśya, the śūdras. These divisions of the human society must be there. If there is no intelligent person, brāhmaṇa, simply śūdras, you cannot be happy. That is not possible. Just like to keep your body, there must be head, there must be arms, there must be belly, and there must be legs. Simply if you have got legs, that is dead body. Even simply you have got head, that is also dead body. Four things must be there. How you can violate? "No, no, we don't require head" or "don't require leg." No, no. Kṛṣṇa says, "no." Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. "This is My regulative principle. I give you. Just maintain a first-class, intelligent man. Don't disturb them. Give them all facilities. Let them cultivate Vedic knowledge and help you." That is required.

So in this way you will find solution all problems-social, political, economical, philosophical, religious, everything. So our Kṛṣṇa consciousness movement is for this purpose, that you study Bhagavad-gītā as it is, don't try to, foolishly try to interpret in this way and that way and spoil your time. Then you get right direction for solution of all problems and your life will be successful. That is our request. Thank you very much. (end)

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Bhagavad-gītā 13.4

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Paris, August 12, 1973

Devotee: "Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are."

Prabhupāda: Tat kṣetram [Bg. 13.4]. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. So Kṛṣṇa has already explained, kṣetra means idaṁ śarīram. Śarīram means this body. Tat kṣetram. First of all, you have to understand that this body or any field of action, anywhere, the three things are there: the field of activities, the owner of the field and the supervisor of the field. You can check and tally anywhere. So Kṛṣṇa says kṣetra-jñaṁ cāpi māṁ viddhi. There are two kṣetrajñaḥ and one kṣetra. One field of activity and two personalities, kṣetrajñaḥ. One is to be supposed as occupier and the other is supposed to be the owner.

Just like in this house we are occupier. The house is kṣetra, field of activities. The landlord is the owner and we are the occupier. Two kṣetrajñaḥ. This property is interest for two persons. One is the occupier and the other is the owner. Similarly, anywhere, any part of the world, anywhere you go, you will find these three things: One, the field of activities and the other two means one occupier and one owner. If one understands these three things and he can study everywhere these three things, then: kṣetra-kṣetrajñayor yad jñānam. This knowledge, to understand everywhere that there is a field of activity and two persons are interested in that field of activity… One is the owner, another is the occupier. If you study these three things only, then: taj-jñānaṁ jñānam. That is knowledge. Otherwise all rascals and fools, that's all. Mataṁ mama. (aside:) Don't sit like that.

This is jñānam. But ask anybody at the present moment who is the owner, who is the occupier and what is the field of activities. If you ask three things, nobody will be able to answer. That means everyone is rascal at the present. Or they do not know. Kṣetra-kṣetrajñayor yaj-jñānam, Kṛṣṇa says, "This relationship between the field of action, and the owner."

Just like in agriculture. The land is owned by the state or the king. And it is rented or occupied by somebody else. And the land is the field of action. So Kṛṣṇa is giving direction. Kṛṣṇa is giving direction, and the living entity is there. He is acting according to that direction.

So both Kṛṣṇa and the living entity are sitting in one tree. That is stated in the Upaniṣad. Two birds are sitting in one tree. One is eating the fruit of the tree and other is simply witnessing. The witnessing bird is Kṛṣṇa. And the bird who is eating the fruits of the tree, he is the living entity. The Māyāvādī philosophers, they cannot distinguish between the jīva soul, jīvātmā, and Paramātmā. They know it, but because they are monists, to establish their theory, they say there is no two, there is one. No. Kṛṣṇa says two. One kṣetrajñaḥ, the jīvātmā, and the other kṣetrajñaḥ He is, Kṛṣṇa. The difference between the two is that the individual living entity knows only about his kṣetra, body, but the other living entity, the supreme living entity, He knows all the bodies, everywhere, anywhere, throughout the whole creation. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. This is the difference.

So material nature is actually the field of activities in our conditioned life. We have-manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. In the fifteenth chapter you'll find it, that, who are these living entities, we? Kṛṣṇa says, mamaivāṁśo: "They are all my parts and parcels." Mamaivāṁśo. Just like father and the son. A father has got many sons. Similarly, we are all sons of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], sanātanaḥ. Sanātanaḥ means eternally. It is not that we are now part and parcel and after liberation we'll become one, or equal, the Māyāvādī theory. No. That is not. Therefore this very word is used, sanātana, eternally. Eternally, we are part and parcel.

Then why they are not with You? Why they are here in this material world? Now manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. They have preferred to enjoy this material world, to lord it over the material world. Therefore, mind and senses, manaḥ ṣaṣṭhānīndriyāṇi , with these senses and mind, karṣati. manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni. Karṣati [Bg. 15.7], karṣati means struggling. Struggle for existence. This is our position. We are part and parcel of Kṛṣṇa. Now we have given up by misuse of our independence. We wanted to imitate Kṛṣṇa. Kṛṣṇa is the supreme enjoyer, so when we become envious of Kṛṣṇa, tān ahaṁ dviṣataḥ krurān [Bg. 16.19], the demons are envious. They want to become Kṛṣṇa. Therefore, you will find so many demons. They will say, "Why Kṛṣṇa is alone God? I am God, you are God, all of us, we are God." So they are demons. So demons cannot be allowed in the spiritual world. They are sent in this material world.

Just like in some places I've heard in Europe there are many places, where the gamblers and the drunkards, without any license, they can go on with their business. Is there any place like that? Huh?

Bhagavān: Yes.

Prabhupāda: What is the name?

Bhagavān: Monte Carlo.

Prabhupāda: Yes. So we are given this place, Monte Carlo (laughter). Go on with your sinful activities without any license, go on. Demons. They'll not hear. They'll not accept Kṛṣṇa as the advisor, instructor.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānāḥ
āsuriṁ bhāvam āśritāḥ
[Bg. 7.15]

The āsuriṁ bhāvam āśritaḥ means demons. There are two classes of men, demon and god. Not the Godhead, God. Those who are Vaiṣṇavas means obedient to the Supreme Personality of Godhead, they are also god or godly. And those who are not obedient, they are demons. This is the difference between demon and God or godly. So there are two classes of men always in this material world. In the spiritual world, they are all gods, godly. Kṛṣṇa is the Godhead and all living entities there, they are godly.

So in the spiritual world there is no facility for the demons. Therefore when Kṛṣṇa likes to fight, because after many many years not fighting, because in the spiritual world there is no fight. All obedient servant, where is the possibility of fighting? Therefore sometimes He comes here to fight with the demons. (laughter) Just to get the body fit. (laughter) Yes. Therefore sometimes when there are scarcity of demons, some of the devotees, they come and become a demon. Not become demon, just Kṛṣṇa wants to fight, so without demon, how Kṛṣṇa will fight? Therefore they play the part of demon so that Kṛṣṇa-that means they want to serve Kṛṣṇa. Kṛṣṇa wants to, just like sometimes big men they keep some wrestlers to make mock fight. Similarly, to serve Kṛṣṇa, Kṛṣṇa has desire to fight so they come down and become just like a demon and fight with Kṛṣṇa.

Just like Hiraṇyakaśipu. They are Jaya and Vijaya, attendant in Vaikuṇṭha. But Kṛṣṇa wanted to fight, so therefore they came down and became demons like Hiraṇyakaśipu, Rāvaṇa and fought with Him. This is, Kṛṣṇa has all the desires. Otherwise, this fighting desire, where from we get unless it is there in Kṛṣṇa? There is.

Janmādy asya yataḥ [SB 1.1.1]. Everything that we find here, that is in Kṛṣṇa. Therefore Kṛṣṇa has got twelve different kinds of relationship. Akhila-rasāmṛta. Kṛṣṇa is the reservoir of all kind of rasa. Sometimes fighting is also pleasing. Therefore the fighting spirit is there in Kṛṣṇa. And we have got also that fighting spirit also, in small quantity. We can fight also, but Kṛṣṇa can also fight. But when Kṛṣṇa fight, the opposite party means finished. (laughter) When we fight, that is different. I may be finished or he may be finished. That is different. So this is the position.

Therefore Kṛṣṇa in the next says tat-kṣetram yac ca yadṛk. How this kṣetra, different types of body, they cannot explain. The so-called scientists, they cannot explain why there are different types of bodies. There are eight million four hundred thousand different types of bodies. And the human race, they are four hundred thousand. These four hundred thousand are distributed all over the universe. On this planet, may be some thousands, not four hundred thousand, not all of them are here. Yet here also in the human forms we find so many differences. The Europeans, the Americans, the Africans, the Indians, the Chinese, different forms. That also can be counted, maybe hundred, two hundred different types of forms of human beings. But there are four hundred thousands. Four hundred thousand. That is the human race.

And eight millions other forms. Eight millions. The aquatics, the trees, these plants, the grass and the insects. We have experience how many different types of insects are there in Māyāpur. During night, so many different types of insects come to the fire, to the light. This is another illusion. These insects, they are coming, being attracted by the beauty of the light. The electric light, it is not open. Otherwise, these insects come in the burning fire and die. Beauty. Captivated by the beauty of the fire. So actually it is going on. We are attracted by the beauty of māyā and exactly we are falling to the fire and dying.

So there are so many instructions. Even if you study simply these eight million four hundred thousand different kinds of… So how to study them? Kṛṣṇa is explaining. Tat kṣetram. Tat kṣetram means that kind of, that body, there are so many. Tat kṣetram yac ca yadṛk. How they have attained different types of body? The soul is there. Soul, we have already explained, is the kṣetrajñam. But except the followers of Vedic knowledge, nobody knows. Just like the Christian people they say there is no soul of the animals. And how is not? Kṣetrajñam. Soul is there, everywhere, but they have got their different types of bodies. Therefore Kṛṣṇa says, tat kṣetram. Tat kṣetraṁ yac ca yadṛk ca. How they have got different? Kṛṣṇa has already explained in the fifteenth chapter, they are all Kṛṣṇa's part and parcels.

In another place Kṛṣṇa said,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He's the seed-giving father. Therefore, all living entities are Kṛṣṇa's part and parcel. It is foolishness to say that other living entities, other than the human being, they have no soul. It is foolishness. They have got soul. Every… Even the ant has got soul, even the microbe has got soul, even the germ has got soul, everyone has got soul. But they have got different types of body only, outward. Therefore Kṛṣṇa says, yac ca yadrk ca. How they have got different types of bodies? So these, subject matters are very subtle things.

But there is no facility for studying this subject matter in the university or any educational institution. Therefore they are called mūḍhas. They do not understand what is God. Who was telling me? Some Bengali professor came here, and he said, "I am agnostic." Who told me just now, in the car? So mostly the so-called educated circle, they are agnostics. They do not believe in God, they do not believe in the soul, and still they are passing on as educationists, learned scholars, professor. This is the pity. Therefore one should learn from Kṛṣṇa, this education system at the present moment, you cannot learn anything positively. They are all vague.

Here Kṛṣṇa says, try to understand, each and every body, tat kṣetram. Why one soul has got a godly body and one soul has got dog body, one soul has got very beautiful body, another soul has got very ugly body? So one has got nails and jaws, one has very nice beautiful hand, fingers. There are varieties. Kṛṣṇa says that sa ca yo yat prabhavaś ca. Prabhavaś ca. And each body has got a different type of influence. Each type of body. This is God's creation.

There are innumerable planets. Each planet has got a different atmosphere. Just like we have got experience within this planet, Europe has got another atmosphere, India has got another atmosphere. Similarly, all the planets, they are of different atmospheres and each and every planet there are varieties of living entities. Just imagine the living entities are eight million four hundred thousand species. So even if you divide so many thousands and hundreds, still, eight million. This is God's creation. God's creation means all these living entities, they want to enjoy this material world in a different capacity and God has given the facility, "Yes, you can enjoy. You can enjoy." He is giving facility. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. He's sitting, God is so kind, Kṛṣṇa is so kind.

Just like you have seen the master taking his dog. The dog is allowed to do whatever he likes, the master waits. The real business of the dog is to obey the master's order. But the master gives the dog facility, "Yes, you can walk, you can run, you can pass urine, stool, I'll wait." As the master gives facility. Similarly, Kṛṣṇa is so kind, Kṛṣṇa is so affectionate, that we have come to enjoy this material world, He is giving us the facilities. Just like the master is giving the facility to the dog. Kṛṣṇa is so kind. But He wants, Kṛṣṇa wants that every living entity should be obedient to Kṛṣṇa. Then that is Kṛṣṇa's enjoyment.

He's so kind that He's asking every living entity, especially the human being, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. He's self-sufficient. He's not hungry. He is supplying necessities, food, to every living entity. Still He's hankering for a little flower, little fruit, from this living entity. "Please give Me." So this is the position. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aśnāmi: "If you kindly give me even little flower, a little fruit, little water, with faith and love, I will eat." Kṛṣṇa is so kind. And He's simply trying to turn the face of the living entity towards Him. Therefore He is always with us. So this is another-Kṛṣṇa has come here in this temple to accept your offerings. So that you may again go back to home, back to Godhead.

That is Kṛṣṇa's desire. He's so kind. In whatever way possible, He's trying to get us back to home, back to Godhead. That is Kṛṣṇa's mission. He's coming Himself as Kṛṣṇa, the Supreme Personality. He's coming Himself as the devotee, Lord Caitanya. He came, Kṛṣṇa, personally, and asked everyone, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just, why you are suffering here? You give up all these engagements." Because here whatever you do will simply create entanglement and suffer, that's all. You cannot be free to do anything. That is not possible. So Kṛṣṇa therefore says that, "Don't bother by manufacturing your ways of thinking."

Just like yesterday one boy and girl came, he's poet. I asked him, "What poetry you write? What is the subject matter?" No subject matter. No subject matter. (laughter) This is pāgal, Pāgal means "mad." Piśācī pāile yena mati-cchana haya māyār grasta jīvera sei dāsa upajaya. Piśācī, ghost. Ghostly haunted. A person, when he becomes ghostly haunted, he speaks all kinds of nonsense. So māyā grasta jīvera sei dāsa upajaya. Those who have come to this material world under the influence of the external energy of Kṛṣṇa, māyā, they are all madmen.

It is not śāstra, it is the opinion of medical science also. The medical science. In India there was a case, a murderer. So his pleader, lawyer pleaded that "This man, when committed this murder, he was insane." So the judge called for the civil surgeon to examine him whether he has got such tendency, insanity. So he gave evidence, "My lord, so far my knowledge concerned, I have tested so many men, everyone is insane. It is a question of degree. Now if you consider that he was insane, you, that is your business to punish him, or not punish him. But so far my knowledge is concerned, I have studied so many men and I have found they are all insane." Actually that is the position.

What does it mean, insanity? When his brain is not acting nicely. That is insanity. So anyone who is in this material world, they are against God consciousness. That is the sign of insanity. He's under the strict regulation of God, still he defies, "There is no God. There is no God, I am God." This is insanity. Piśācī pāile yena mati-cchana haya. So how these different types of insanity is visible, that will be explained, Kṛṣṇa. Tat kṣetraṁ yac ca yadṛk ca. Not one kind of body or one kind of insanity, different types of insanities. Yac ca yadṛk ca yad vikārī. This vikārī means transformation. Everyone's brain is vikārī, not in order. Yat vikārī yataś ca yat. How such kind of transformation, vikārī, this derangement has taken place. Sa ca yo yat prabhavaś ca. And prabhavas, everyone, every living entity has got a particular type of prabhavaḥ.

Just like a small bird, immediately he can fly in the sky. And although we are very intelligent, if I want and if you want to fly in the sky, no you cannot. Although he's supposed to be very intelligent, scientist, but I cannot fly. But a small bird will immediately fly. That is his prabhavaḥ. You must have to admit that this is his special power. Similarly, a vulture, he goes four miles up and his eyes are very small. But from the four miles away he will find out where there is a dead body, immediately jump over. And we have got so many big eyes. But we cannot say, after… This spectacle required. You cannot see even one feet. So this is his prabhavaḥ, influence. A vulture, most, but a nasty bird, still it has got so much influence that you cannot compete with him. So you'll find in every creature, every living entity, a special prerogative than the others, than the others. So, with the body.

Just like the hog. The hog can eat stool very nicely, very nicely. But although we say that everything is food, we can eat… Then you eat the stool? You cannot eat. He has got the influence that he can eat the stool very nicely. Therefore we should not consider that all living entities are of the same status. They have different status. You cannot say because the other living entity is eating something abominable, therefore I can also eat, it is eatable. No, you cannot do that. If you eat, you will be diseased. Therefore, it is called, "one man's food is another man's poison." Prabhavaś ca. One can eat anything. Not anything. Nobody can eat anything. His allotted food.

In the living entities lower than the human being, they follow the nature's way, their allotted food. Just like the tiger eats blood and flesh. If you offer him nice fruit, nice sweet rice, he'll not eat. Even the dog, they do not like the sweet rice or nice kachorī and sṛṅgara. You'll see. They cannot eat. If they eat, they will fall diseased. In Bengal it is said, kukkure peṭe ghī sayanaya.[?] Too much fatty things, if you give to the dog, he'll not be able to digest. So similarly, we are also human beings, we have got special food. Special food.

Therefore Kṛṣṇa says, Kṛṣṇa's prasāda will be taken by whom? By the human being. No, it can be offered to any living entities, but worship of Kṛṣṇa is meant for the human being. Therefore, a devotee will take the remnants of foodstuff offered to Kṛṣṇa. Therefore Kṛṣṇa says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

Kṛṣṇa as the Supreme Lord, He can eat anything. He can eat anything because He is all-powerful, omnipotent. But we cannot do that. Therefore Kṛṣṇa says, "You give Me this vegetable, fruit, grains, milk, and I will take." Therefore indirectly it is said, these are the foodstuff of the human being. Not any others things. You cannot say that "This is also eatable, therefore I shall eat." Then you become a hog. Those who have no discrimination, of eating, they are going to be hog next life. Therefore Kṛṣṇa says, yad vikārī yataś ca yat [Bg. 13.4]. How one becomes a hog, dog, cat or demigod or Indra, or Brahma, that will be explained. You are given the facility of human being and if you misuse your facilities, then according to your mental condition, you'll be offered the next body. Yaṁ yaṁ vāpi smaran loke tyajyaty ante kalevaram [Bg. 8.6], you'll find.

Therefore, give up doggish mentality. That is Kṛṣṇa consciousness. Train up your mind, God, godly mentality. Then you'll be transferred next life, back to home, back to Godhead. That is required. This Kṛṣṇa consciousness movement is training the people for being promoted to the highest standard of life. This Kṛṣṇa consciousness movement is so important. We are giving chance to the people not to become next life cats and dogs and vultures. But associate of Kṛṣṇa. To become a cowherd boy, to play with Kṛṣṇa, or gopī, to dance with Kṛṣṇa. This much facilities we are going to giving.

So everyone should consider how much welfare movement is this Kṛṣṇa consciousness movement and they should follow the instruction of Kṛṣṇa and the ācāryas and make their life successful. Thank you very much. (end)

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Bhagavad-gītā 13.4

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Bombay, September 27, 1973
Prabhupāda:
tat kṣetraṁ yac ca yādṛk ca
yad vikārī yataś ca yat
sa ca yo yat prabhāvaś ca
tat samāsena me śṛṇu
[Bg. 13.4]

Yesterday we have discussed that two souls, the individual soul and the Supersoul, both of them are living within this body. This body is compared… In the Upaniṣads, the body is compared with a tree, and two birds are there. One bird is the individual soul, we, and the other bird is the Supersoul, Kṛṣṇa. Kṛṣṇa is so kind that He is always flying with the other bird, the living entity. We are trying to enjoy this material world. Just like you have seen a bird sitting in this branch, going another branch, another tree. This is all seeking some pleasure.

Similarly, we are also… Tathā dehāntara-prāptiḥ [Bg. 2.13]. We are enjoying a standard of comfort in this life, and I am preparing another standard of living condition next life. So I shall fly over to another body. Tathā-dehāntara prāptiḥ. But Kṛṣṇa is so kind…

Because we are all sons of Kṛṣṇa… We are wandering in this material world as mad chap. Just like a rich man's son has become mad. He leaves his home and loitering in the street and eating in the garbage. That is our position. We are the sons of the richest person. Aiśvaryasya samāgrasya. Bhagavān means who is the proprietor of all riches. So we are sons of such a rich man. Nityo nityānāṁ cetanaś cetanā… But we have become mad. We have become mad. We want to enjoy… Just like there are many sons. Although the father is… In America we find many. Although father is rich, millionaire, he has become a hippie, out of frustration, confusion, or some other reason. So our condition, like that. We are the sons of the richest person. Not only richest, the wisest. Aiśvaryasya samāgrasya vīryasya. The most powerful, Kṛṣṇa. The most powerful, the richest, the wisest, the most beautiful. Everything, supreme degree. We are sons of such a father, but we have become mad after this material enjoyment. This is our madness.

So as father is always kind to the son, similarly, the supreme father is so kind that we are flying from this tree to that tree, this body to that body. So Kṛṣṇa is also flying, but He's not affected. That is explained in the Upaniṣad, that the one individual soul bird, he is eating the forbidden fruit of the tree and enjoying or suffering the result. But the other bird, he's simply witnessing. Witnessing. Upadraṣṭā anumantā. That is described. Upadraṣṭā means witness. Upa means… You cannot avoid the vigilence of Kṛṣṇa. You cannot do anything concealed. Everything is known to Kṛṣṇa. Therefore He is called upadraṣṭā.

And He knows that he'll suffer. Therefore sometimes conscience beats. We sometimes inquire from our conscience. Conscience says, "No, don't do this." But still we do it. Still we do… That is our avidyā. Because we do not know, in ignorance, in spite of the Supreme Soul, Supersoul is forbidding, "Don't do this," still, we shall do it. That is called anumantā. We cannot do anything without the sanction of the Supersoul, but when we insist that "I must do it," then He says, "All right, you do it, but you'll suffer your sequence. My word is, Supersoul order is, that 'You give up all this nonsense. Simply surrender unto Me. I will give you all protection.' " But no, that he'll not do.

Therefore Kṛṣṇa says, tat kṣetraṁ yac ca yādṛk. Yādṛk means "as it is." We have got different kṣetram. I have got this body; you have got another body. No two bodies you'll find equal in every respect. You'll find two bodies… We have got two hands, two legs, two eyes. These are all right, but your eyes are different from my eyes, your arms are different from my arms. This is human society. Then there are other bodies, animal society, bird society, beast society, aquatic society, insect society. There are so many, eight million four hundred thousand species forms of life. They're all living entities. But why they have got different types of bodies? That is explained here. Tat kṣetraṁ yac ca yādṛk ca.

Why we have got different bodies? And yādṛk ca, how it is working? Yādṛk ca. Tat kṣetraṁ yac ca yādṛk ca yad vikārī. How it has transformed in different forms? Yad vikārī yataś ca yat [Bg. 13.4], and wherefrom it has come to be so? Sa ca yo yat prabhāvaḥ. How, under certain influence, we get this body? There are three kinds of influences, you must always know, material influences.

Just like the example is given that there is fire and the sparks are dancing, but some of the sparks fall down, from the fire falls down on the ground. So one spark falls on the water, one spark falls on the dry grass, and one spark falls on the wet grass. These are three conditions. So when we fall down from the spiritual world… As part and parcel we are in the spiritual, our position in the spiritual world. But when we fall down within this material world, we fall down in such way; some is fallen down on the water, some is fallen down on the dry grass, some is fallen on the wet grass.

So dry grass means although he has fallen, he has no material desire. That is sattva-guṇa. There are men, who… Just like devotees. The devotees are also wandering, moving in Bombay, but they have no such desire to enjoy Bombay. That desire is dried up. They're not walking in the Bombay street for going to the cinema or to the restaurant or to the meathouse or that or that, no. Don't consider they are on the same position like others. There are many persons loitering in the street, but they are different person. They are not in touch with anything of Bombay, material facilities.

Similarly, there are persons who are via media-half this side, half that side. And there are persons who are fully in Bombay life. Or Bombay… Any city life. We don't speak only Bombay. Suppose we are in London. We are wandering, traveling in many, many nice cities better than Bombay. What is Bombay? Bombay is nothing in comparison to New York or Chicago or Tokyo. Very, very big, big cities.

So as we find there are different classes of men, although all of them are in Bombay or any city, similarly, all the living entities, they are not of the same quality. Some of them are in touch with the material modes of goodness, some of them are in touch with the material modes of passion, and some of them are in touch with the material modes of ignorance. So those who are in ignorance, they are just like fallen in the water. As the fire falls on the water, it extinguishes completely. And the dry grass, if a spark of fire falls, taking advantage of the dry grass, the fire ignites. It becomes again fire.

Similarly, those who are in the modes of goodness, they can easily awaken their Kṛṣṇa consciousness. Because in the Bhagavad-gītā it is said, yeṣāṁ tv anta-gataṁ pāpām. Why people are not coming to this temple? Because the difficulty is some of them are in gross ignorance. Na māṁ duṣkṛtino mūḍhaḥ prapadyante narādhamāḥ [Bg. 7.15]. They cannot come. Those who are simply engaged in sinful activities, they cannot appreciate this Kṛṣṇa consciousness movement. That is not possible. But it is a chance given to everyone. We are flattering, "Please come here. Please…" This is our business on behalf of Kṛṣṇa. As Kṛṣṇa comes personally to teach Bhagavad-gītā and ask everyone, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], our business is that.

Therefore Kṛṣṇa very much appreciates, "Oh, these people are doing on My behalf. I haven't got to go there. They have taken up My business." What we are taking business. We are simply asking people, "Please surrender to Kṛṣṇa." That's all. Therefore we are very dear. Kṛṣṇa says, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Our business is how to become recognized by Kṛṣṇa.

We don't bother whether one is converted or not in Kṛṣṇa consciousness. Our duty is to flatter, That's all. "My dear sir, please come here, see Kṛṣṇa's Deity, offer namaskāra, take prasāda, and go home." But people are not agreeing. Because why? Now, this business cannot be taken up by persons who are full of sinful activities.

Therefore Kṛṣṇa says, yeṣāṁ tv anta-gataṁ pāpām. One who has completely finished his sinful activities, yeṣāṁ tv anta-gataṁ pāpāṁ janānāṁ puṇya-karmaṇām. Who can become free from sinful activities? One who is engaged always in pious activities. If you are engaged in pious activities always, where is the chance of committing sinful activities? Therefore the most pious activity is to chant Hare Kṛṣṇa mahā-mantra. If you are engaged always, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, if your mind is always engaged in Kṛṣṇa consciousness, then there is no accommodation for other things to come to your mind. This is the process of Kṛṣṇa consciousness. As soon as we forget Kṛṣṇa, māyā is there, immediately captured.

So therefore Kṛṣṇa says, sa ca yo yat prabhāvaś ca. That prabhāva means according to the modes of material nature. Kāraṇaṁ guṇa-sango 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Why one is born in the family of demigod? Why one is born in the family of a hog? Why one is born in the family of a tree or a serpent? There are so many species of life. The only reason is kāraṇaṁ guṇa-sango 'sya. The living entity, as he associates with the guṇas, there are three guṇas. Multiply three by three, it becomes nine, and multiply nine by nine, it becomes eighty-one. Therefore there are eighty-four. Eight million four hundred thousand. This is guṇa.

Just like color painter. There are three colors only: blue, red and yellow. But an artist can multiply the colors into many types of colors simply by mixing, simply by mixing. Similarly, these three qualities-sattva-guṇa, rajo-guṇa, tamo-guṇa-these are the main qualities. Now they are mixed together. Sometimes this portion is greater than the other portion. In this way material nature is the greatest artist. You can see how she has manufactured so many bodies, nice bodies, eight million four hundred thousand.

So this is due to our association with the particular quality. Now, so long you are in the material world you have to associate with some kind of material qualities but if you engage youself in the devotional service of the Lord then immediately you become transcendental to all these qualities. That is also stated in the Bhagavad-gītā.

māṁ ca (yo) 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Brahma-bhūyāya. Immediately you are situated on the Brahman platform. How? Māṁ ca vyabhicāreṇa-bhakti-yogena sevate. One who is fully engaged in devotional service, he's no more under these material qualities. Sa guṇān samatītyaitān. Bahu-vacana. These three qualities, sama, samyak atītya, samatītya. Sama means transmigrating or transcending. Samatītyaita etān guṇān brahma-bhūyāya kalpate [Bg. 14.26]. Because every living entity is by nature Brahman. Brahman means spirit soul. Kṛṣṇa is the supreme spirit soul, and we are part and parcel of Kṛṣṇa. Kṛṣṇa is Parabrahman, we are Brahman. It is very easy to understand. You don't require to become Brahman, you are already Brahman. Simply you have to be purified from non-Brahman. That is material qualities. Then you become Brahman. Therefore it is said, brahma-bhūtaḥ prasannātmā. Brahma-bhūta [Bg. 18.54] [SB 4.30.20] means…

At the present moment we are now jīva-bhūta. Because we are in this material world, because we have got this material body, our present position is jīva-bhūta. But when we surpass, when we transcend this material concept of life, the bodily concept of life… And that can be done very easily if you engage in the service of Kṛṣṇa.

Is it very difficult to be engaged in the service of the Lord? Not at all. Not at all. Why? Man-manā bhava mad-bhakto-mad-yājī māṁ namaskuru [Bg. 18.65]. You are seeing Kṛṣṇa here, and you can think of this Kṛṣṇa always. There is no tax and there is no loss. Suppose if you come to the temple and you get the impression of Rādhā-Kṛṣṇa so nice and if you keep within you heart… But that can be kept when you love. Just like if you love somebody, you always keep within your heart the form of your lover. Similarly, if you develop love of Kṛṣṇa, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. If you have actually developed love of Kṛṣṇa then you'll be able to keep Kṛṣṇa always within your heart. That Kṛṣṇa wants. Man-manā: "Always think of Me." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So to become devotee is not at all difficult. Without doing anything, if you simply follow this instruction of Kṛṣṇa, man-manā bhava mad-bhakto… Simply you think of Kṛṣṇa. Here is Kṛṣṇa. If you come in the temple, you get impression of Kṛṣṇa. Kṛṣṇa is not nirakara. Here is Kṛṣṇa's akāra, dvi-bhūja-muralī-dhara. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11].

The rascals, they think that "They are worshiping a man. Kṛṣṇa was historical man." No. That is avajānanti māṁ mūḍhāḥ. They are rascals. Kṛṣṇa comes to become visible to you so that you can understand what is Kṛṣṇa. So five thousand years Kṛṣṇa advented Himself, and He remained just like a human being. He took part in the battle of Kurukṣetra. So… He was dancing, He was playing in Vṛndāvana so that you may be attracted, you can understand what is Kṛṣṇa. Therefore Kṛṣṇa came. But we are so unfortunate. Although Kṛṣṇa comes Himself to show Himself, show His activities, His power, His opulence, His beauty, His message, still, we miss Kṛṣṇa. This is our misfortune. Why? Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta-jñānāḥ [Bg. 7.15]. Although Kṛṣṇa is present, Kṛṣṇa is manifesting Himself, but māyayāpahṛta jñāna, māyā is so strong that it is taking away our knowledge of Kṛṣṇa.

Therefore if you want to get out of these clutches of māyā… That is also given by Kṛṣṇa. Mām eva ye prapadyante māyām etān taranti te: "Anyone who surrenders unto Me fully, he can get out of the clutches of māyā." Then he can be engaged fully in Kṛṣṇa's service. Then his life becomes successful. Thank you very much. Hare Kṛṣṇa. (end)

740420BG.HYD
Bhagavad-gītā 13.4

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Hyderabad, April 20, 1974
Nitāi:

tat kṣetraṁ yac ca yādṛk ca
yad vikāri yataś ca yat
sa ca yo yat prabhāvaś ca
tat samāsena me śṛṇu
[Bg. 13.4]

Translation: ”Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.”

Prabhupāda: So yesterday we had been discussing about the questions put forward by Arjuna,

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

So to some extent we have discussed from where we have to receive knowledge, perfect knowledge, without any mistake, without any illusion. Our knowledge… We are possessing four defects: we commit mistakes, we are illusioned, our senses are imperfect, and we have got a cheating propensity. We are possessing these four defects. However great a man may be, he makes mistake in calculation. ”To err is human.”

Then we are illusioned. Illusioned means we accept something for something. Just like we are accepting this body as myself. This is illusion. The whole world is illusioned. Everyone is thinking in terms of the body. And according to Vedic knowledge, anyone who is under the concept of this body as self, he is no better than the cow and the asses. Sa eva go-kharaḥ [SB 10.84.13].

So these are our defects: bhrama, pramāda, vipralipsa, karaṇa-pāṭava. Karaṇa. Karaṇa means senses, the instrument through which we gather knowledge. They are imperfect. So with so many imperfectness, how we can give right knowledge? That is not possible. So any knowledge received from these defective persons is imperfect. Therefore we should receive knowledge from the Supreme.

Nārāyaṇaḥ paraḥ avyaktāt. Śrīpāda Śaṅkarācārya says, ”Nārāyaṇa is beyond this material creation. He is, exists before the material creation.” Aham eva asam agre. Before the material creation, the Nārāyaṇa is there, and after the annihilation of this material creation, the Nārāyaṇa is there. Just like we are part and parcel of Nārāyaṇa, living entities, soul. We existed before the creation of this body, this present body, my body or your body. And we shall remain also after the destruction of this body. Na hanyate hanyamāne śarīre [Bg. 2.20]. The real we-means the spirit soul, ahaṁ brahmāsmi-I am not annihilated even after the destruction of this body. Similarly, the huge gigantic material body also, when it is destroyed, Nārāyaṇa exists. And we are part and parcel of Nārāyaṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

Nārāyaṇa has got two kinds of expansion. One is called svāṁśa, personal expansion. Just like there are so many incarnations.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

So Nārāyaṇa, He has got many forms. Kṛṣṇa is the original Nārāyaṇa. And from Kṛṣṇa, there are expansion, catur-vyūha: Vāsudeva, Śaṅkarṣaṇa, Aniruddha, Pradyumna. Then Nārāyaṇa. From Nārāyaṇa, puruṣāvatāra: the Mahā Viṣṇu avatāra, the Kṣīrodakaśāyī Viṣṇu avatāra, the Garbhodakaśāyī Viṣṇu avatāra. In this way Nārāyaṇa has got personal expansion. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33].

We get this information from Vedic literature. So Nārāyaṇa… And we are also expansion of Nārāyaṇa, vibhinnāṁśa. We are called vibhinna, separated particles, part and parcel of Nārāyaṇa. And Nārāyaṇa has got personal expansions. So we are to get knowledge from Nārāyaṇa or Kṛṣṇa. That is perfect. That is perfect knowledge. The Vedas means the knowledge from Nārāyaṇa. Therefore it is perfect. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. He imparted the Vedic knowledge. Lord Brahmā is not independent. He received knowledge from Nārāyaṇa. So if you receive knowledge, that is perfect knowledge. That Nārāyaṇa, sa bhagavān svayaṁ kṛṣṇaḥ nārāyaṇaḥ. If you receive knowledge from Kṛṣṇa, that is perfect.

Therefore Arjuna is putting question, these questions, that ”What is this material nature?” Prakṛtiṁ puruṣam. ”What are these living entities who are trying to enjoy this material nature?” Puruṣa wants to enjoy prakṛti. So that I have explained yesterday, that although we are also prakṛti, we are now in the mentality of puruṣa. Just like in this material world, man and woman. The man is trying to enjoy the woman, and the woman is trying to enjoy the man. This attitude of enjoyment is called puruṣa. Actually, we are not puruṣa. We are also prakṛti. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Apareyam itas tu viddhi me prakṛtiṁ parām. We are superior prakṛti, but we are prakṛti. But because we are trying to enjoy the other prakṛti, which is dull matter, therefore we are sometimes called as puruṣa, the mentality as puruṣa.

So Arjuna question is prakṛtiṁ puruṣa, ”What are these puruṣa? What are the prakṛti?” Kṣetra-kṣetra-jña. ”What is this body, kṣetra? And who is the owner of the body?” That we must know. That is the beginning of Bhagavad-gītā. The beginning of spiritual knowledge is to know what is this body and who is the owner of the body. That is the beginning of spiritual knowledge.

When Kṛṣṇa began speaking Bhagavad-gītā and Arjuna accepted to become His disciple, śiṣyas te ’haṁ śādhi māṁ prapannam… [Bg. 2.7] when he said… So Arjuna was bewildered whether he would fight in the battle or not. So the question was not solved by friendly discussion. Therefore Arjuna surrendered to Kṛṣṇa as a śiṣya, as disciple, not as friend.

So as spiritual master, as teacher, immediately Kṛṣṇa chastised Arjuna, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] ”You are talking like a very learned man, but you are lamenting on a subject matter on which no paṇḍita, learned man, laments.” Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. He very mildly chastised. Indirectly He said that ”You are not paṇḍita; you are a fool, those who are learned, they do not consider this body as very important.” They are paṇḍita.

But at the present moment everyone is thinking this body as the most important thing. So according to Bhagavad-gītā, not Bhagavad…, on the Vedic understanding, anyone who is stressing too much on the body, they are go-khara, asses and cows and animals, what to speak of becoming paṇḍita. But at the present moment, the whole educational system is concentrated on this body, how to keep this body comfortable. Spiritual knowledge does not mean that you neglect your body. No. That is not the idea.

But the most important subject matter of understanding is the soul. Ahaṁ brahmāsmi. Brahma-jñāna. Athāto brahma jijñāsā. So far the body is concerned, that has been taken care in so many lives. In animal life, in bird's life, beasts' life, aquatic life. Now athāto brahma jijñāsā. This is the Vedānta instruction: "Now we should take care of the soul, of the Brahman." Ahaṁ brahmāsmi. This is required.

That is spiritual knowledge. Unfortunately, for want of spiritual knowledge, for want of studying Bhagavad-gītā properly, we are simply taking care of this, I mean to say, temporary body. That is being explained. First of all Kṛṣṇa said that this body is the kṣetra. Kṣetra means field of activities. We are acting according to the body we have received. And this owner of the body is working; just like a cultivator has got a certain amount of land and he is cultivating and producing foodstuff according to his own capacity. This is called karma-kāṇḍa. We are working with this body and reaping the result and enjoying it. In this way we are repeating again and again, again and again, transmigration of the soul from one body to another. Tat kṣetraṁ yac ca yādṛk yad vikāri.

Now Kṛṣṇa is explaining… First of all He has explained that we, the living entities, we are the proprietor of this body. But there is another proprietor. That is Kṛṣṇa. Just like of a house, rented house, one is the occupier and another is the proprietor, similarly, this body, I the soul, you the soul, we are simply occupier. The real proprietor is Kṛṣṇa. Therefore Kṛṣṇa said, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3].

Just like a landlord has got hundreds of house, and each house is occupied by one tenant, but the landlord is occupier of all the houses, similarly, in each body there are two living entities. One living entity is the soul, individual soul, and the other living entity is the Supreme Lord. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is situated, both of them are situated within this heart. Hṛd-deśe, it is pointed out. Now, you have got… you, everyone knows, from the heart the energy is distributed to the whole body, and as soon as the heart stops to work, no more body existing. Everyone will know. Therefore the heart is the office, sitting office, of both the soul and the Supersoul. Ātmā and Paramātmā.

That is described in the Upaniṣad, that two birds are sitting in one tree. This one tree is this whole body and the two birds-one the individual soul and the other is the Supersoul-both of them are sitting as friends. One bird is eating the fruits of the tree, and the other bird is simply onlooker. Upadraṣṭā anumantā. The one bird who is eating the fruit is asking, "Shall I eat the fruit?" And the other bird says, "No." But he says, "No, I shall eat." "All right, you eat at your risk." This is going on.

This subject matter was written, I think, by Milton, the Paradise Lost. So the Paramātmā is sitting within your heart to guide you. And without His permission, you cannot enjoy anything. But He gives permission. When you are persistent He gives permission, "All right, you can do it-at your own risk." And when He is fed up, he may come to God again, "What shall I do?" But God's open declaration is that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The Supersoul bird is always expecting when this individual soul bird will turn towards Him. He is so merciful. He is going, "My dear friend, why you are trying to become happy by enjoying this material fruit produced by your work in this body?"

We are creating different types of fruit? Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. We are getting different types of body life after life, which is created by our own karma. We wanted a body like this. We get it. If you want a body like tiger, to eat meat and suck blood, then Kṛṣṇa will give you a tiger's body. And if you want a body like demigod you can get it. Everything, you can get it. Yathecchasi tathā kuru [Bg. 18.63]. Kṛṣṇa says, "Whatever you like, I will give you opportunity."

But the best advice is that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is your best way. It is up to me to accept it or not to accept it. Kṛṣṇa does not interfere with your independence. Because you are part and parcel of Kṛṣṇa, you have got little independence, minute quantity, not full independence. As Kṛṣṇa is full independent, we are not full independent. Kṛṣṇa is sva-rāṭ, fully independent. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ [SB 1.1.1]. Sva-rāṭ means fully independent. But we are, being part and parcel of Kṛṣṇa, we are also little independent. So by misusing our independence, instead of serving Kṛṣṇa, we are serving our senses. Therefore bhakti-mārga means to rectify the senses, to purify the senses. By purifying senses, we come to Kṛṣṇa consciousness. This is the definition of bhakti.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti means to come to our original consciousness by purifying the senses. How the senses can be purified? This bhakti-yoga process. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. (aside:) Water.

This is the first process. You have kindly come here; you are hearing about Kṛṣṇa, Kṛṣṇa's talk with Arjuna. It is very good. If you continue hearing like this, you will be perfect, simply by hearing, even if you do not do anything. Kevala, only hearing. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. This is the recommendation by Śrī Caitanya Mahāprabhu, that people should be given chance for hearing. Especially in this age, Kali-yuga, they cannot do anything, but if they simply agree to hear, sitting for some time… That can be introduced in every house, every home.

The Bhagavad-gītā is there, and everything is explained there. If family-wise everyone sits down in the evening or in the morning for half an hour and reads Bhagavad-gītā, chants Hare Kṛṣṇa mantra, just see the result. Every home will be happy. This is our propaganda, Kṛṣṇa consciousness movement. Simply try to hear about Kṛṣṇa.

So about Kṛṣṇa, Kṛṣṇa is personally speaking this Bhagavad-gītā about Himself. So why not take this opportunity? Why you are losing the opportunity given in this human form of life to hear about Kṛṣṇa? Everyone can do that. But don't misinterpret according to your own, I mean to say, fertile brain. No. Just hear Kṛṣṇa, what Kṛṣṇa says, as it is. Kṛṣṇa… Don't try to interpret, mal-interpretation. That will not make you profit? Try to hear Kṛṣṇa.

Kṛṣṇa says that He is the Supreme Personality of Godhead. He says, mattaḥ parataraṁ nānyat [Bg. 7.7]. There is nothing superior than Kṛṣṇa. That is, if you accept that, then you immediately advance fifty percent in spiritual knowledge, immediately, if you simply accept this, that Kṛṣṇa said that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. And that is the verdict of the śāstra.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is statement of Brahma-saṁhitā. And in the Śrīmad-Bhāgavatam it is said, kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Again it is said, rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu, kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ [Bs. 5.39]. We have got description of many avatāras, incarnation. So they are Kṛṣṇa's expansion, by Rāma, Nṛsiṁha, Varāha, Matsya. There are so many incarnation. But kṛṣṇaḥ svayaṁ paramaḥ pumān: "Kṛṣṇa is the Supreme Person." In this way accept Kṛṣṇa, the origin of everything. Janmādy asya yataḥ [SB 1.1.1]. Kṛṣṇa also explains,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are actually budhāḥ, intelligent, and bhāva, with ecstatic love, they worship Kṛṣṇa. Bhajante mām. Catur-vidhā... Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Sarvam means... Because in the beginning of creation, there were three Deities: Brahmā, Viṣṇu and Maheśvara. So they are also emanation from Kṛṣṇa. Mattaḥ sarvam. Sarvam includes Brahmā, Viṣṇu and Śiva. Mattaḥ sarvaṁ pravartate. Iti matvā: "One who knows it very well." Iti matvā bhajante mām: "Those who know, in the knowledge, they worship Me," budhāḥ, "because they are expert, they are actually in knowledge." Budhā bhāva-samanvitāḥ: "with ecstasy of love."

This is wanted. This is perfection of life. If we take to Kṛṣṇa consciousness with love and faith, full understanding of Kṛṣṇa, that is the perfection of life. That you can get, everyone of us can get it if we study Bhagavad-gītā very carefully, without any malinterpretation. So success is there. We have to take.

And another facility is that because sometimes we cannot understand what is actually Bhagavad-gītā's purpose. It is very plain. Still, as we are very much unfortunate, we cannot understand. That misfortune can be avoided by chanting this Hare Kṛṣṇa mantra. It will cleanse the heart. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. We are suffering for misunderstanding-misunderstanding that "I am this body, I belong to this nation, I belong to this family, I belong to this, that, so many things." All misunderstanding, all misunderstanding. My real identity is ahaṁ brahmāsmi: "I am spirit soul. Fortunately or unfortunately, by my own work, I have been put into the encagement of this body, temporary body, and I am creating another body. In this way I am traveling from one body to another, from one planet to another, from one place to another. This is going on." Bhūtvā bhūtvā pralīyate [Bg. 8.19]. "I am taking my birth and again I am becoming annihilated, although I am eternal." Nityaḥ śāśvato 'yaṁ na hanyate...

This is understand... People should be little intelligent that "If I am eternal," na hanyate hanyamāne śarīre [Bg. 2.20], "I do not die even after the destruction of this body..." Just like if this shirt and coat is torn out, we throw it away, that does not mean I am also torn and finished, similarly, this body... This body means I am spirit soul. I am covered with this gross body and the subtle body. This gross body is made of earth, water, air, fire, sky, and the subtle body is made of mind, intelligence and ego. So I am covered by these two shirts and coat. So I am different from this. That is knowledge. That is knowledge.

That knowledge is being explained. And when you come to that real knowledge then you become brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When you actually understand that "I am Brahman," ahaṁ brahmāsmi, "I am spirit soul. This is my shirt and coat. Oh, so long I was busy with this shirt and coat only? I have no business with it." Yes, you have got business, but that is not your main business. Your main business is to take care of yourself as soul. That is your main business. This is called knowledge. Brahma-bhūtaḥ prasannātmā [Bg. 18.54].

Then one who comes into this knowledge, he becomes another prasannātmā, "Oh, I was so much ignorant of knowledge." Now, just like you committed some mistake, and when you come to the knowledge that you committed, you become prasannātmā, "Oh, I was mistaking like this, and simply I was anxious, I was taking so much care, anxiety. This is mistaken." Similarly, as soon as you come to this understanding that "I am spirit soul," then immediately you become prasannātmā, jolly. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. So this is perfection, liberation. This is called liberation. When you come to the platform of jolliness, ānandamayo 'bhyāsāt. (Vedānta-sūtra 1.1.12) You are ānandamaya. Sac-cid-ānanda-vigraha [Bs. 5.1], part and parcel of sac-cid-ānanda-vig... Sac, cit, ānanda.

So when we come to our spiritual consciousness or Kṛṣṇa consciousness, then we immediately become ānandamaya. That is real knowledge. brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣ..., samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Then you can understand that "All the living entities, they are also soul, equally..., equally important like me. As I am important, so all the living entities, they are also my brothers." That is called universal brotherhood, on the spiritual platform. In the material platform it is not possible, because material platform means ignorance. He does not know what he is. Then when you come to the spiritual platform, then you can understand that "This dog is also a spirit soul; this learned brāhmaṇa is also a spirit soul; this elephant is also a spirit soul." Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini

śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is real sama-darśinaḥ. And so long we are on the material platform we may preach sama-darśinaḥ, so many ism, philanthropism, nationalism, this ism, that… These are all false. You cannot come into the equal level. Only spiritual level, through spiritual understanding that "Now, we are all soul," brahma-bhūtaḥ prasannātmā [Bg. 18.54].

Then, when you come to that understanding, then actual bhakti begins. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Therefore in the bhakti platform, Kṛṣṇa consciousness, there is no such distinction, "Here is American, here is an Indian, here is an African, here is this and that." No. Everyone is Kṛṣṇa conscious. So actually if we want equality, fraternity, then we must come to Kṛṣṇa consciousness. This is the purpose of Kṛṣṇa consciousness movement.

And actually, it is becoming fact, factual. These boys and these girls, they are no more thinking that they are American or European or Canadian or Australian and Indian also. They are equal. So if you want equality, fraternity, friendship, love and perfection, solution of problems, all problems, economic, political, social, religious, then come to Kṛṣṇa consciousness. Come to this platform. Then all your ambitions will be fulfilled and you will be perfect. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.4

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Miami, February 27, 1975

Nitāi: "Now please hear My brief description of this field of activity and how it is constituted what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are."

Prabhupāda:
tat kṣetraṁ yac ca yādṛk ca
yad vikāri yataś ca yat
sa ca yo yat prabhāvaś ca
tat samāsena me śṛṇu
[Bg. 13.4]

We have discussed that this body is the field of activity. We are acting according to the body. I am the same person, but when I had my boyhood body or childhood body, I was acting differently. This child, they are acting now some way, but when they will get another body, they will act in a different way.

Similarly, not only this human form of body, but there are eight million four hundred thousand different types of bodies. We have explained several times. Jalajā nava-lakṣāṇi: "In the water there are nine hundred thousand different forms of body." How many do we know? We do not know all the details. We know there are different types of fishes, and say, a hundred thousand we have seen or experimented, the zoologist. But from the Vedic literature we understand that there are nine hundred thousand forms of body within the water.

So this is called Vedic knowledge. Perfect information is given there. Doesn't say nine hundred one or nine hundred fifty. Exactly, nine hundred thousand. Jalajā nava-lakṣāṇi. Then next, sthāvarā lakṣa-viṁśati. Then, after aquatic, when the water dries, the vegetation comes out, and that vegetation grow gradually into plants, trees, herbs and so many, big, big trees. Here we have got big, big trees. So from aquatic life they have come to this vegetable life. And one tree standing for thousands of years. They cannot move an inch. This is also life. There is life.

The trees, these banyan trees, they are making their arrangement how to stand fixed up very strong. Nobody can move. The same struggle for existence is going on. As we are struggling to make our position secure, similarly, the trees are also making their position secure. The cats and dogs, they are also making attempt to make their position secure. This is called struggle for existence. So from this tree, just try to remember that there are nine hundred thousand species of aquatics.

We get information from śāstra. There is a fish which is called timiṅgila which swallows big, big whales just like big fish swallows a small fish. This is struggle for existence. Jīvo jīvasya jīvanam. Phalgūni mahatāṁ tatra jīvo jīvasya jīvanam.

The natural law is that ahastāni sahastānām: "The animals which has no hands"-that means four-legged animals; they have got legs, no hand-"so they are food for animals with two legs and two hands." That means human being. Human being is also animal, more powerful, more intelligent than the lower animals. So the śāstra says, ahastāni, "The animals who hasn't got hands, they are food for the animals with two hands." Ahastāni sahastānām and apadāni catuṣ-padām: "And the animals or the living entities which cannot move, apadāni…" Pada means legs.

Just like the trees, plants, grass. They cannot move. They have no leg. They have got leg, but they cannot move. They are eating through the legs. Therefore they are called pada-pa, means "collecting waters through the leg." Just these trees. They are drinking water from within the earth with their legs. Therefore they push their roots very deep to find out where is water. And if you put little water on the root of the tree, they live. They drink water. They are standing on the river side drinking water and becoming very flourished. But although they are drinking the same water, still, they are differently constituted with different fruits, different flowers. This is God's creation, we have to understand that.

So apadāni sapadānām, apadāni catuṣ-padām. Apadāni means those who cannot move, these trees, plants, grass, they are eatables for the four-legged animals, catuṣ-padām. Catuḥ means four. Similarly, phalgūni mahatāṁ tatra. Those who are weak, they are food for the strong. That is going on. "Might is right." In the human society also. Just like you Europeans, Americans… Europeans they have come. You come this land of America. Because you are strong, you have eaten up all the original inhabitants. (laughs) So this is going on. This is called struggle for existence.

Therefore Kṛṣṇa says, tat kṣetraṁ yac ca yādṛk ca. Why we find so many varieties of life? How it has come into being? It is… Everything will be explained by Kṛṣṇa. He says, tat samāsena me śṛṇu: "From Me you hear." Everyone is inquisitive, "Why there are varieties of life?" I do not know what the modern scientist says, but they do not understand that there is soul in these different types of body. That we have already discussed, that idaṁ śarīraṁ kṣetram ity abhidhīyate. Every different particular living entity… Not particular. We are all living entities, part and parcel of God. But we have entered into different types of bodies according to our desire. That's it. According to… We have got desires, different types of desires. The eight million four hundred thousand bodies means, at least, we have got eight million four hundred thousand different types of desires. That we have to learn from authorities like Kṛṣṇa.

Therefore He says, tat samāsena me śṛṇu: "You try to understand." You cannot speculate. Is there any psychologist who can say that how many different types of thinking, feeling, willings are there? No, they cannot say. But we must know from Kṛṣṇa, the Supreme Personality of Godhead, that these eight million four hundred thousand species or forms of life are there because there are eight million four hundred thousand different types of desires, exactly eight million four hundred thousand.

This is called Vedic knowledge. Exactly what is the fact, that is stated there. So our process of understanding, this Kṛṣṇa consciousness movement-we do not hear from any bogus person. We hear from Kṛṣṇa. Therefore Kṛṣṇa says for us, those who are Kṛṣṇa conscious, tat samāsena me śṛṇu: "From Me because I am the supreme authority, Kṛṣṇa." Kṛṣṇa says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." So we get knowledge from superior authority. That is the process of acquiring knowledge.

We go to school, colleges, teachers. So why? To receive knowledge. So teacher or school, college, they are in higher authority. Similarly, you go on, higher authorities, higher authorities, higher authorities. You reach to Brahmā because he is the original creature and he described the Vedic knowledge. So he is also not higher authority. He also received knowledge from God. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. That is stated in the Śrīmad-Bhāgavata. Ādi-kavaye, the original person.

We have got this body, expanding, expanding. The original person is Brahmā. From Brahmā there was Lord Śiva, and from Śiva there were so many, then these Dakṣas and Pracetasas and many sages gradually. So we are descendant, Manu. Manu also, one of the sons of Brahmā, and from manuṣya, Manu, the name has come, manuṣya. Manuṣya means man. In English also it is called "man." Manu, man. So we are all descendants from the original person, the supreme father, original. So we are not different.

Here we have created out of ignorance, "I am Indian; you are European; he is American; he is African; he is black; he is white." That we have created. "He is cat; he is dog." But actually, we are all living entities. Because we have got different types of desire and that is calculated eight million four hundred thousand types of desires, so we are now in different types of body. This is understanding. Samaḥ sarveṣu bhūteṣu.

So when we get that spiritual knowledge, brahma-bhūtaḥ prasannātmā [Bg. 18.54], prasannātmā, then there is no difference. A learned person who has realized Brahman, spiritual realization, he looks everyone on the equal level. He knows that it is a dog or it is a cat on account of this body. He is neither cat, neither dog, neither I am human being. We are all spirit soul, ahaṁ brahmāsmi. This is understanding. This is real understanding.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Those who are learned, they see that "Here is a learned brāhmaṇa, and here is a dog, and here is a hog, and he is a dog-eater. There is an elephant. There is a cow. So they are in different dresses only, and the real occupier of the dress, or the body…"

That is explained that, idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. This is only, we have got… According to different desires, we have got these different types of body. Kṣetra. Just like field. The cultivator, the farmer, works on the field and gets some result. Similarly, we have got different types of body and we are working on this body in the bodily concepts of life. That is not advanced life. If we are in the bodily concept of life, that is animal life. When we understand that "I know that I am not this body; I am working with this body," that is knowledge. Abhidhīyate.

And not only I. One should understand. It is clearly stated here. There is no difficulty. Kṛṣṇa says that "The living entity and Myself, we are both within this body." Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu [Bg. 13.3]. The difference-we are individual soul. We are living, every one of us, living within this body, and there is another living entity. God is also living entity like you and me. The difference is that He is great, and we are subordinate. Otherwise… Just like you have got your president. He is a big man of your nation, and we are small men or you are a small man. But he is also a human being; I am also a human being or you are also. Similarly, God is exactly like us, with two hands and two legs. To see Kṛṣṇa, He hasn't got a hundred legs or a hundred… He has got the same, two legs and two hands, exactly like our body. In the Bible also it says, I think, that "Man is made after the feature of God"? So it is not that we have imagined God with two legs and two hands like us, no. Our this body is made imitating God's body. And the animals, they are also imitating God's body. God has got many forms. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He has got many other forms, innumerable.

So anyway, this is knowledge, that "I am occupying this body, I have got this body according to my desire, and this desire has been fulfilled by God. God is with me, with you. He is within your heart. He understands what you desire. You have come, we have come in this material world to satisfy our different desires. Therefore, there are so many different forms of body." Now you can calculate also. What is that? There are three qualities within this material world. You know, everyone. Some are in goodness, and some are in passion, and some are in ignorance. In the animal or in the vegetable kingdom, in the human society, you will find these three types of men.

Take our human society. Some of them are very good men, very truthful, very honest, very learned, and knows what is God. You find such men also. And you will find also very much passionate. And you will find also men like cats and dogs, no knowledge, blind. So there are three types of men. Why? Because there are three qualities or modes of material nature: goodness, passion and ignorance. Now, you mix up these three qualities with another three varieties of qualities. Just like the painter, they mix up different colors. The original color is blue, yellow and red. Now, you mix up these colors. You can… Hundreds and thousands of colors you can make. It requires expert handling. Similarly, originally these three qualities, goodness, passion and ignorance. Now, three into three equal to nine, and nine into nine equal to eighty-one. So we get immediately account for eighty-one varieties, and each variety is thousand and millions. Therefore eight million four hundred thousand, that is calculated.

And we have got so many varieties of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ, means the aquatics, there are nine hundred thousand, and the trees and plants, two millions, and eleven hundred thousand, these flies and insects. Kṛmayo rudra-saṅkhyakāḥ. And then birds, one million types of birds. Then three million types of beasts. Then four hundred thousand of human being, civilized, uncivilized, white, red, black, so many varieties. In this way, the whole calculation is eight million four hundred thousand different types of body.

Now Kṛṣṇa will explain that tat kṣetraṁ yac ca yādṛk, why there are so many varieties. The living entity is the same, a spiritual spark, part and parcel of Kṛṣṇa, or God, but why they have assumed these different types of body calculated to be eight million and four hundred thousand forms. But each form is part and parcel of God. Not each form, or you can say form also, each living entity. That is stated in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa says-I think in the fourteenth chapter it is there-that "I am the seed-giving father of all these forms of life. All these forms of life. They are not automatic, come from anywhere. I am the original father."

Therefore those who are fully Kṛṣṇa conscious or fully advanced in spiritual consciousness, they do not make any difference between an insect and a elephant because he knows very well that the same spirit soul is there within the elephant and within insect, within the microbe, because the dimension of the spirit soul is very small. You cannot imagine. It is one ten-thousandth part of the tip of the hair. Keśāgra-śata-bhāgasya śatadhā kalpita [Cc. Madhya 19.140], everything is there. So such minute particle is so powerful that it is managing the body of the elephant and it is managing the body of the ant.

You will find even an ant. He has got all the propensities, just like human being. You can study how they are struggling, how they have organized their society, how they are eating, how they are sleeping, how they are begetting children. Everything is there in every life. The four principles of bodily demands, namely eating. sleeping, sex and defense, you will find in the insect, smallest insect, like full stop. I sometimes see at night. They wander on the page of the book, very small. But they have got all the propensities. All the propensities. You can study. Anyone, minute study, you can see. So these things are there everywhere, even to the ant or even to the elephant or to the demigod or any Brahmā or in everything. That's all. That is clear.

So when we get by evolutionary process, come to this human form of life by God's grace, nature's mercy, we can understand what is what. Therefore Kṛṣṇa is explaining to Arjuna, a human being, not to a cat and dog. Therefore He says, tat kṣetram, "That body," how it has become varieties, what is the ingredients. The ingredients are the same. This material body, the ingredients are the four primary gross elements, means earth, water, air, fire and ether or sky, the mind, intelligence and ego. This is the composition of this body. And beyond this composition, I am there, soul. Indriyāṇi parāṇy āhuḥ.

Those who are in the bodily concept of life they are thinking, "The senses are everything. So let us enjoy the senses. That is our happiness." No, that is not. Therefore we are not happy actually. Although we are trying to gratify our senses profusely, still, we are unhappy because that is not actually happiness. The actual happiness is of the soul. Unless you satisfy the soul, you cannot be happy because my real identity is the soul, not this body.

The same example, as I have already said many times, that within the cage there is the bird. You don't take care of the bird, and you simply cleanse this cage-the bird will not be satisfied. He will cry always, "Give me food. Give me food." The another example I gave the another psychiatrist, that this body is a machine. Actually it is a machine. And it is being driven by two persons. One is God and one is the living entity, individual. The God is giving direction. The living entity, individual soul, wants to enjoy, so he is on the carriage, same carriage, the Supersoul and the soul. So the Supersoul knows what I want to enjoy, and He is giving facility: "Oh, you want this facility? Now drive your car in this way. You want this facility? All right, drive this way, this way."

Actually Supersoul, or God, does not want, but He is so kind. Just like a gentleman. He gives the dog all facility, sometimes going this side, sometimes going this side, sometimes passing stool, sometimes passing urine, and he is standing. He is controlling, but he is giving some facilities: "This dog is my servant. Let him have." This is going on. Without God's sanction, we cannot do anything.

Then why does He give sanction for our sinful activities? Because we want to do it. Because we want to do it. God does not want that you become implicated in sinful life. Therefore thief, he steals very stealthily. God says from within, "Don't steal. You will be implicated. You will be punished. Why you are stealing?" But he will do. He will do. That is ajñāna. That is ignorance. God is always helping us, but we do not care for God. That is our disease. Therefore we are getting different types of bodies and suffering. This is the philosophy, real philosophy, that God is there with me in the same bird, in the same, exactly the same, that the driver is there and the proprietor is there in the same car. The car is a machine. Similarly, this body is a machine.

It is stated in the Bhagavad…, machine. Yantrārūḍhāni māyayā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

"Īśvara, the Supreme Lord, God, is situated in everyone's heart, and He is directing the travel, or wandering, of the living entity."

How? Yantrārūḍhāni: "sitting on the machine of this body." And who has supplied this machine? Māyayā: "the material nature." The material nature, according to the order of God, has given me, you or me or anyone, the cats, dogs, a particular type of machine, this body. And the living entity is driving the machine or driving the car and God, the Supersoul, is reminding him, "You wanted to enjoy like this? Now you drive your car in this way. You drive your… You wanted to eat everything without any discrimination? Now I have given you the car of a hog. Now you go and eat the stool." And he is very glad. He is enjoying. He is enjoying he is thinking "I am eating very nice thing." This is going on.

Nānā joni sadā phire, kadarjya bhakṣaṇa kore, tāra janma adhah-pāte jāya. Narottama dāsa Ṭhākura is singing that "Those who have taken this path of fruitive activities, they are forced to accept different forms of life and eat all abominable things, and thus he is lost in this material world." So if we become God conscious, if we become faithful to Kṛṣṇa, or God, then He will give right direction so that you may go again back to home, back to Godhead. And that is our business.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Now, according to my whims, according to my different desires I am going deep and deep to the hellish condition of life. I am becoming the worms of the stool beginning from Brahmā. Now, if… When we have got this human form of life, we should understand, "How things are happening? How I am getting different types of body? How I am dictated according to the body and I am not happy? Now what is the reason? Then what I am? I do not want distress. Why distress is forced upon me? I do not want to die. Why death is forced upon me? I do not want to become old. I want to remain perpetually young. Why old age is forced upon me?" There are so many things. In this way, when we become intelligent enough and approach Kṛṣṇa or a Kṛṣṇa's representative, then our life becomes reformed.

This Kṛṣṇa consciousness movement is for this purpose. They are giving the opportunity to the human society that "You are suffering on account of your whimsical desires. Now you learn how to purify your desire. Then you become happy." This is Kṛṣṇa consciousness movement. Desire cannot be stopped. That is not possible. You have to purify your desire. That's all. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. I am thinking that "I am this American," I am thinking, "I am this Indian," or I am thinking this and that, and creating my desires accordingly. "It is my duty because I am American." "It is my duty because I am Russian. So let us fight." So this is going on. So you have to change your desire.

That is Kṛṣṇa consciousness movement. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You have to understand that "I am not this body. I am neither Indian, nor American, nor Russian. I am part and parcel of God. Therefore my business is to serve God." This is called bhakti. When you are self-realized… That is definition of bhakti. Sarva upādhi-vinirmuktam. You have to get yourself cleansed from all these designations, that "I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am this," "I am cat," "I am dog." These are all designations because I am pure soul, ahaṁ brahmāsmi. And these conceptions are designation. So you have to be educated how to become free from the designation. That is sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], that when we become free from the designation…

It does not mean because I become free from the designation, therefore I become zero. No, I remain because I am spirit soul, eternal. I may become sometimes American, sometimes Indian, sometimes cat, sometime dog, but that is change of designation or body. But as spirit soul, I am eternal. Na jāyate na mriyate vā kadācit. Na hanyate hanyamāne śarīre [Bg. 2.20]. These things are all clearly stated.

So our request is that all over the world they should take advantage of this knowledge. This Kṛṣṇa consciousness movement is not a bluffing movement. It is scientific movement for the benefit of the whole world. They are suffering. So that is our request, that let us wash ourself from the designation. Then how it will be possible? It will be possible. What is that?

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Hṛdy an… This I am thinking, "American, Indian, Hindu, Muslim," this is all dirty things in my heart. You cleanse your heart. Hṛdy antaḥ-sthaḥ abhadrāṇi. The dirty things are within my heart, so if we cleanse our heart, then we become free from this designation. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Naṣṭa-prāyeṣu. These dirty things will be cleansed if we regularly hear Śrīmad-Bhāgavatam or Bhagavad-gītā. Nityaṁ bhāgavata…

And bhāgavata means the book Bhāgavata and the person bhāgavata. The person bhāgavata is spiritual master or any exalted devotee. He is bhāgavata, mahā-bhāgavata, bhāgavata. So bhāgavata-sevayā means not only reading Bhagavad-gītā and Bhāgavatam, but we have to study from the person bhāgavata. That is required. Caitanya Mahāprabhu advised, bhāgavata paṛā giyā bhāgavata-sthāne: "If you want to learn Bhāgavata, then go to the person bhāgavata who is realized soul."

Not professional. That will not help you. Official professional-I go to a temple, to a church, and go back again to hellish condition of…, no. You just associate with the person bhāgavata who is realized soul and hear from him this the same book, the same knowledge. Kṛṣṇa's representative. Just like Kṛṣṇa says, tat samāsena me śṛṇu. Me śṛṇu: "Hear from Me or My representative. Then you will benefit."

So these centers are being opened just to give the opportunity to the people who are suffering not only in this life, life after life.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

So it is our duty, we have taken this duty on behalf of Kṛṣṇa. Kṛṣṇa personally comes to teach. Just like He left His Śrīmad-Bhāgavatam. Then He entrusts His devotees to explain to the people in general. We are attempting to do that. We have not manufactured anything or we have got anything of our own. The asset and the property is there. We are simply distributing as peon. That's all.

And we have no difficulty. If we simply present Bhagavad-gītā, the instruction of Kṛṣṇa, as it is, then our duty finished. We haven't got to manufacture anything; neither we have power to manufacture anything. Just like there are so many others. They manufacture new type of ideas, new type of philos…, all nonsense. That will not help. Take the real knowledge. Tat śṛṇu. What is called? Tat samāsena me śṛṇu. Try to understand from the Supreme Personality of Godhead or the real servant of Godhead who will present simply what Kṛṣṇa has said. He will not say anything more or less.

That is the identification of real servant. Just like you have got a servant. You say, "My dear boy, you go this errand. Inform him this." So his duty is to carry your news and deliver to the person. Similarly, we who are now in the Kṛṣṇa consciousness movement, we should simply take, tat samāsena me śṛṇu. We should hear from Kṛṣṇa and distribute this knowledge. We have no difficulty. Then those who will hear, they will be benefited and we will be benefited. This is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. [break]

…instruction which I have given to you. Chant Hare Kṛṣṇa mantra-it is very easy-at least sixteen rounds, and follow the regulative principle, and pray to Kṛṣṇa to help you. Everything will be all right. [break] …books, everything is there. [break] …Kṛṣṇa. Hare Kṛṣṇa is Kṛṣṇa personally. So if you chant Hare Kṛṣṇa Hare Kṛṣṇa Hare Kṛṣṇa, you associate with Kṛṣṇa. And if you associate with fire, you become warm. Similarly, if you associate with Kṛṣṇa, then you become gradually Kṛṣṇaized. And when you perfect… Just like you put one iron rod into the fire. It becomes warm, warmer, warmer, and at last, it becomes red hot. At that time it is fire because it has acquired the quality of the fire, although it is iron rod. So the process is to remain with the fire. Similarly, if you remain with Kṛṣṇa by chanting His holy name, then you will be purified and one day will come-you will be Kṛṣṇaized. The process is very simple: chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. That's all. [break] …twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. This is not my word; this is Caitanya Mahāprabhu. You have to associate with kīrtana. The reading is also kīrtana, and chanting on the beads, that is also kīrtana. There is no difference. So make your life in such a way. Either chant Hare Kṛṣṇa or read books. And when you are hungry, you take little prasādam. Don't take much. Then you will sleep more. Take as little as possible. Then you will also sleep… Our business is to conquer over the demands of the body. The demands of the body is eating, sleeping, sex and defense. So spiritual life means make it almost nil.

Nidrāhāra-vihārakādi-vijitau **. All the Gosvāmīs, they did so. They conquered over sleeping, conquered over eating, conquered over sex desire and conquered defense. So in this way we have to minimize nidrāhāra-vihāra and save time for chanting Hare Kṛṣṇa. [break] And chant Hare Kṛṣṇa. That is a botheration. [break] …use of industry? That you have created trouble. You can get your food by cultivation. That is stated in the Śrīmad Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14]. You produce food grains, and both the animals and the men, they will remain satisfied. And we have got so much land even on this earthly planet. I am traveling all over the world. You can produce food grains so in large quantity that you can feed all the population, ten times population. So we are not interested in producing food grain. We are interested in… [break] …this is education. You get your admission in this institution. You will understand. [break] If you do not follow the rules and regulation, you go to hell. That's all.

Woman devotee: Prabhupāda, how can Lord Śiva get intoxicated and be so pure?

Prabhupāda: We are not concerned with Lord Śiva. We are concerned with Kṛṣṇa.

Male devotee: Should we beg people to read these books, Śrīla Prabhupāda?

Prabhupāda: Yes, by touching their leg, "Please read." That is the process.

dante nidhāya tṛṇakaṁ padayor nipatya
kṛtvā ca kāku-śatam etad ahaṁ bravīmi
he sādhavaḥ sakalam eva vihāya dūrād
caitanya-candra-caraṇe kurutānurāgam

This is the instruction of Prabodhānanda Sarasvatī. He says that "Taking a straw in my mouth…" That is a Indian system to become humble. If I approach somebody with a straw in my mouth, that means I have become very humble to him. So he says, dante nidhāya tṛṇakam, "Taking a straw in my teeth," and padayor nipatya, "and falling down on your leg," kāku-śataṁ kṛtvā ca, "hundred times flattering you," ahaṁ bravīmi, "I want to submit something."

Naturally the man will be inclined: "All right, you say it. What you want?" So he says, he sādhavaḥ: "You are very nice man, you are very great man, but you kindly forget what you have learned. (laughter) You all nonsense, whatever you have learned, please forget." "Then, what I have to do?" Caitanya-candra-caraṇe kurutānurāgam: "Just take shelter of Śrī Caitanya Mahāprabhu. Your life will be successful."

So we shall flatter, we shall hold our hands, we shall fall on the feet and do everything, but we shall, "You nonsense, please forget what you have learned." That is our submission.

Male devotee: Prabhupāda, did Jesus read all those books?

Prabhupāda: Yes. You can read also Bible. That is nice.

Male devotee: He actually learned. He actually traveled to India…

Prabhupāda: Yes, yes. We do not say that don't read Bible. Read something, but learn something. Jesus Christ said, "Thou shall not kill." You learn this art. But you read Bible and kill animals, then what is your benefit?

Indian: So Lord Kṛṣṇa speaks through other beings or…?

Prabhupāda: First of all try to understand that you read Christ and you violate his order. Then what is the use of reading? You follow. Then that is reading.

Male devotee: Prabhupāda, if we follow these four regulative principles and chant sixteen rounds sincerely every day, all this nonsense knowledge will eventually be forgotten?

Prabhupāda: Yes, yes. You can see practically, all of you, what you were and what you are now. That's all. It is practical; it is not theoretical.

Male devotee: Śrīla Prabhupāda, if someone takes prasādam even once, is it true that they're guaranteed at least a human body in their next life?

Prabhupāda: Yes. You go on simply eating, that's all. (laughter) And all of my devotees, they have come to me simply by eating prasāda. You are also? (laughter) So we give all facilities. If you cannot do anything, please come and eat with us. All right, thank you very much. (end)

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Bhagavad-gītā 13.5

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Paris, August 13, 1973

Pradyumna: (Leads chanting, etc.)

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ
[Bg. 13.5]

Translation: "That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings-especially in the Vedānta-sūtra-and is presented with all reasoning as to cause and effect."

Prabhupāda: So about the soul and Supersoul, ṛṣibhiḥ, great sages, saintly persons, they have also discussed. Just like in the present age also, we are different parties, the impersonalist and the personalist. Śaṅkara-sampradāya, they ascertain the Absolute Truth as impersonal, nirviśeṣa, and the Buddhists, they ascertain, "The Absolute Truth is zero."

We are struggling-nirviśeṣa-śūnyavādi. We are struggling against these nirviśeṣa-śūnyavādi, voidists and impersonalists. So it is not now new. From time immemorial there are different views. But Kṛṣṇa refers herewith that brahma-sūtra-padaiḥ hetumadbhir viniścitaṁ. Others… There are many other books of knowledge. They are not very reasonable. That is dogmatic. But hetumadbhiḥ, if we accept with our logic and sense, that is first-class book which gives us information of the ātmā, Paramātmā.

Therefore, in the Caitanya-caritāmṛta the author says, caitanyera dayāra kathā karaha vicāra, vicāra karile citte pābe camatkāra. The author says that "You kindly put your consideration and judgement about the mercy of Lord Caitanya Mahāprabhu. And if you consider with logic and reason," vicāra karile pābe citte camatkāra, "you'll feel that these are wonderful things." So we haven't got to accept anything blindly.

The Brahma-sūtra, or Vedānta-sūtra, is called nyāya-prasthāna. There are three different processes for understanding the Absolute Truth: nyāya-prasthāna, śruti-prasthāna, smṛti-prasthāna. Brahma-sūtra is nyāya-prasthāna. Nyāya-prasthāna means everything, all the sūtras and codes, are there with full reasoning. Hetumadbhir viniścita. And whatever Brahma-sūtra says, that is viniścita, means ascertained. There is no doubt. Just like Brahma-sūtra says, athāto brahma jijñāsā. Brahma-sūtra says, "Now it is the time for inquiring about the Absolute Truth." "Now" means in this life, human form of life, or…

Just like in Europe and America it is the time now to inquire about the Absolute Truth because materially they are advanced. They have seen all material advancements. The scientists are now perplexed that "How we shall maintain ourselves because we have nothing to give anymore? Whatever stock we had, that is finished." Now they are simply to bluff, no more stock to give. They have given us motorcar and atomic bomb and aeroplane and electronic activities. So many things they have given. That's all right. Simply they could not give us relief from birth, death, old age, and disease. That's all. The real problems are there. But they have given some superfluous…

Just like this is also scientific improvement, microphone, but the microphone sometimes goes wrong. That does not mean I stop speaking. We can do without microphone. That is not a very great problem. Suppose science has given us motorcar. That's all right. But sometimes, without motorcar, we walk. Or there is bullock cart. So real problem, which very much disturbing us, that we, all of us, we do not want to die, but the science could not give us any formula assuring that "There is no more death." That is not possible. So athāto brahma jijñāsā.

As I was talking, that in the Western countries, Europe and America… About forty years ago, sometimes in the year 1935-36, about forty years ago or little less, one of my godbrother, German… His name… He's still living. He's now in Switzerland. So he is… Now he has taken the name of… What is the name?

Haṁsadūta: Sadananda.

Prabhupāda: Sadananda, yes. His real name is Souyle[?], German. So when he came to India, in a meeting he said that "So far mystic power is concerned, that we have solved by science. So we have nothing to learn about the mystic power. I have come to India to learn how to understand God and His service, loving service." So actually that is the position. Forty years ago he said. So the Europe and America, they have enough of material enjoyment. Meat-eating, wine, woman-they have got sufficient. So they are not very much interested with all these things, although, because they have no other alternative for enjoyment, so they are enjoying or trying to satisfy them. But that is not giving them real satisfaction. That's a fact. This wine, woman and meat-eating, that is not giving them any more satisfaction. But because they have no other alternative, what they can do? Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed, that's all. It is already chewed, it is already tasted, but there is no other alternative; therefore they are tasting the same thing this way and that way.

So their time is now athāto brahma jijñāsā. Therefore from India, any rascal comes as yogi and sādhu and avatāra-they go. They are hankering after. We see practically this younger generation. They ask me sometimes that "Why so many younger, younger generation come to you?" Yes, they are frustrated. They are no more interested to live like their fathers and grandfathers. That is become… That has become hackneyed. The same things, same gambling, same meat-eating, same woman-huntering, and same intoxication-that has finished.

So when one has finished his material enjoyment, then the next question is brahma-saukhya. Athāto brahma jijñāsā. They try to inquire about the Absolute Truth. That is natural sequence. Therefore the Vedānta-sūtra, the first aphorism is athāto brahma jijñāsā. Yes, that is natural.

As you are, you young boys and girls, why you are after me? The natural sequence is that ”Now we have to inquire what is the next because this material happiness has not given us any happiness actually.” So when a man becomes civilized, when a man has enjoyed enough of this so-called material, the next inquiry is about the Absolute Truth. That is natural. That is natural because every living entity is spiritual spark. He’s not this body.

Therefore… Kṛṣṇa has already explained. To understand what the kṣetrajña, the knower of the body, and to understand what is this body, kṣetra-kṣetrajñayoḥ, and who is the another, real proprietor of the body, Kṛṣṇa-kṣetrajñaṁ ca api māṁ viddhi-so if one can understand these three things-kṣetra, kṣetrajna, and the supreme kṣetrajna-he… It is…

Even by common sense we can understand. It requires little cool brain. But that cool brain cannot act without giving us, giving up these four things, namely illicit sex, meat-eating, intoxication, and gambling. If your brain is congested always with all these four rubbish things, you cannot think of higher, finer things. That is not possible. Therefore we restrict, to make the brain clear to understand about Kṛṣṇa. Parīkṣit Mahārāja said, vinā paśughnāt.

nirvṛtta-tarṣair upagīyamānād
bhavauśadhāc-chrotra-mano’-bhirāmāt
ka uttama-śloka-guṇānuvādāt
(pumān) virajyeta vinā paśughnāt
[SB 10.1.4]

Vinā paśughnāt. And these are the sastric injunction. The meat-eaters, they have no brain to understand about the Absolute Truth. It is no… They simply speculate. They cannot understand. It is not possible.

That is the… Parīkṣit Mahārāja says, vinā paśughnāt: ”Except the rascals who are accustomed to kill animals, all, everyone, will take shelter of the glorification of the Lord, except these persons.” Vinā paśughnāt [SB 10.1.4]. He says, nirvṛtta-tarṣair upagīyamānāt. Glorification of the Lord,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

it is chanted by the liberated person. It is not chanted by the conditioned soul. It is not possible. Therefore not everyone can chant. You’ll… You have seen it, experienced, that your chanting, dancing, is very in ecstasy, emotion. Others are standing without opening their mouth. They cannot chant. That is a very difficult job for them because it is the property of the liberated person, not for the conditioned soul.

Therefore Parīkṣit Mahārāja said, nirvṛtta-tarṣaiḥ. Tarṣaiḥ. Tṛṣṇa. Tṛṣṇa means hankering. Hankering. Just like if you are thirsty, you feel: ”Where is water? Where is water? Where is water?” That is called tṛṣṇa. So nirvṛtta-tarṣaiḥ means one who has finished all hankering for material enjoyment. He’s called nirvṛtta-tṛṣṇa. Nirvṛtta means finished. And tṛṣṇa means hankering. The same thing is described in the Śrīmad-Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Kāṅkṣati. Kāṅkṣati means if I hanker, that means still I am hungry or thirsty. But there is a position, brahma-bhūta [SB 4.30.20] position, by brahma-jijñāsā, that we can get relief of these two activities, hankering and lamenting. The material world, there are two things only: lamenting and hankering. Those who haven’t… Those who do not possess, he’s hankering. And those who have lost, they are lamenting. But they are two things only. Actually we do not possess. Somehow or other, if we possess, that is also lost.

Just like we have got this body. Kṣetrajña, kṣetra-kṣetrajña. Kṣetra is this body. So by hankering, by desiring, you can get any type of body. There are eight million four hundred thousands of bodies. Just if you are eager to get a certain type of body or certain type of standard of living, Kṛṣṇa will give you. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

Because here it is the business… Kṛṣṇa’s business is… These rascals, these conditioned souls, they want to lord it over this material world, and Kṛṣṇa has to supply them. That is Kṛṣṇa’s business in this world, simply botheration. Just like so many children, and the father is put into difficulty. One children wants: ”Father, give me this.” Another child says, ”My father, give me this.” ”Give me that.” ”Give me that.” And father, being affectionate, he has to satisfy all the children. So Kṛṣṇa’s position is like that.

Therefore Kṛṣṇa comes, being bothered by these rascals, that ”You want from Me so many things, but you are not happy. Please, therefore, give up this business.” Sarva-dharmān parityajya mām ekam śaraṇaṁ [Bg. 18.66]. ”Just become… Follow Me. You’ll be happy.” Therefore Kṛṣṇa comes. Real solution is that, Kṛṣṇa consciousness. Therefore the Vedānta-sūtra says, athāto brahma jijñāsā: ”Now you don’t inquire for any other things.” Why should you? All other things required by you, that is already supplied. It will be supplied. Why you bother? You just try to understand the value of your life in Kṛṣṇa consciousness. That is your only business. Tasyaiva hetoḥ prayateta kovidaḥ. Kovida: ”Those who are intelligent,” tasyaiva hetoḥ, ”for that thing,” prayateta, ”endeavor.” So try to get that thing. For that thing… Na labhyate yad bhramatām upary adhaḥ [1.5.18].

Just like people are struggling. Wherever you go, material world, either you go to London or go to Paris or to Calcutta or Bombay, anywhere you go, what is the business? Everyone is struggling: (makes sounds) whoon, shoon, shoon, shoon, shoon, shoon, shoon. Day and night the motorcar going this way and that way, this way and that way. Last night I was speaking with Śrutakīrti. Wherever, we see this nonsense thing, whoo, shoo, shoon, shoon, shoon, shoon, shoo, shoo, shoo. Any city you go, the same road, same motorcar, same ”whoo, shoosh,” same petrol, that’s all. (laughter) What is the difference? But we say-this is called illusion-”I have come to Paris. I have come to Calcutta.” But where is the difference between Calcutta and Paris and Bombay? The same thing. Punaḥ punaḥ carvita-carvaṇānām. Again and again, chewing the chewed. That’s all.

Therefore the Brahma-sūtra advises, ”Now you have done this chewing the chewed so many lives.” ”Chewing the chewed” means āhāra-nidrā-bhaya-maithunaṁ ca. Either you are dog or you are man, you have to make solution how to eat, how to sleep, how to satisfy your sex, and how to defend. The same problem is in the dog life, the same problem in the human life. Same life is in the demigod life also.

Just like our Bhagavān dāsa was telling me that in Paris they are levying taxes, twenty per cent, for maintaining the expenditure of atomic bomb. So we are simply creating problem. That's all. The so-called advancement of civilization means the same problem. Atomic bomb, what is that? Defensing. Āhāra-nidrā-bhaya. Bhaya means fearfulness. Because we are afraid. Either English or France or German, everyone is afraid. Just like a dog is afraid whether another dog is coming, so the so-called civilized men, they are also afraid. "Whether Englishmen are coming to attack? Whether Germany…? Therefore there must be atomic bomb. I shall throw. Therefore you must give me tax." These things are simply the trying to solve the problems of fearfulness. That's all. Defense. So this fearfulness is there in the dog, in the hog, in the small sparrow bird, everywhere.

You have seen the sparrow bird. As soon as one, they land, want to eat something, like this, like this. He's afraid. "Is not somebody coming to kill me?" That's all. Everywhere. In the aquatic also. Everyone is afraid for life. But Kṛṣṇa has given them different types of defensive measures. It is learned from the śāstra that the fish, they can, by the waves of the water, they can understand that "Few miles away there is enemy." They can understand. And they become immediately defensive, how to protect. Because this is struggle for existence. I want to eat you; you want to eat me. Jivo jīvasya jīvanam. This is going on. So everyone is afraid. Everyone is taking defense.

Even tiger is also afraid. Do you know that? Tiger is also. Tiger has become very powerful animal. Everyone is afraid of. He can catch anyone and kill him and eat him. Unfortunately he does not get the opportunity of catching anyone. The tiger cannot eat every day very nicely. He gets once in a week a chance or once in a fortnight a chance to capture an animal. Therefore he kills and keeps it for eating daily. It is not that… Just like you are getting daily Bhagavat-prasādam, nice dish. Nobody is supplying to tiger. Nobody is going to tiger's front: "Sir, kindly kill me and eat me." No. Nobody's going. Everyone has got to struggle. Na hi suptasya siṁhasya praviśanti mukhe mṛgaḥ. This is the statement. This material world is so made that even the lion, if he keeps himself sleeping… Because lion is considered to be the king of the forest. So if he thinks that "I am the king of the forest. So why shall I work? Let me sleep, and my eating animals will come and enter into my mouth…" No. You have to struggle. You have to struggle. You have to find out.

Therefore this energy is called karma-saṁjñānyā. This… There are many energies of Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. But learned scholars, they have divided into three: the spiritual energy, the marginal energy, and the material energy. Avidyā-karma-saṁjñānyā tṛtīya-śaktir iṣyate. So here this material world, either you become a tiger, either you become Lord Brahmā or you become a small ant, you have to struggle for your existence. This is material world. You cannot think that "I shall be happy without any working."

People are trying to do that, that… When a man get some money, bank balance, he no more works. But that is the tendency, that "Without working, I shall maintain myself happily." That is our tendency. Ānanda-mayo 'bhyāsāt. Vedānta-sūtra says. Because our tendency is to enjoy life, but we do not know where to enjoy, how to enjoy. And that is called illusion. We are trying to enjoy life in this material world, where there is no enjoyment. There is no enjoyment. Repeatedly śāstra says. Kṛṣṇa says, duḥkhālayam aśāśvatam: [Bg. 8.15] "This place is simply for miserable condition of life." Duḥkhālayam aśāśvatam: [Bg. 8.15] "And still, it is temporary."

Even if you think, "All right, there are so many miserable conditions. Never mind. Let me adjust and live here permanently," oh, no, that will also not be allowed. Temporary. You may decorate your Paris city. Napoleon tried and other tried. But you cannot live here, sir. You have to go out. But these rascals, they do not understand. They are decorating, decorating. "Tax. Give more tax. Give more tax. Let us decorate." But how you'll… How long you shall live in this decorated city? Even if you live, if you are so much lover, great nationalist of the country, suppose next life you get the… Because when one has very much attraction for a certain land, then he again takes birth in that land, so if you take your birth not as human being or as a cat and dog or a cow, then you'll be sent to the slaughterhouse. Then what is the use of your becoming nationalist? Your men, for whom you have worked so hard, next life, if you take your birth as a cow, the same men will send you to the slaughterhouse. But these rascals, they do not know what is the mystery.

Therefore to make solution of this problem-athāto brahma jijñāsā: "Now inquire what is the Absolute Truth." That is intelligence. Therefore Kṛṣṇa, although He is Kṛṣṇa, the Supreme Personality of Godhead, He is giving reference to the Brahma-sūtra. Whatever He speaks, it is all right. He doesn't require to refer any authoritative book. But He is also giving. You have seen Caitanya Mahāprabhu. That is the way. But these rascals are trying to avoid authoritative scriptures. Even Kṛṣṇa is giving reference to the authoritative scripture, and these rascals, they have so degraded, they say, "Oh, why these books? Now I can manufacture own knowledge." And other rascals, they are accepting: "Yes, it is right."

So this is called Kali-yuga. People are so degraded, less than animal, less than animal. Therefore to revive them, the Vedānta-sūtra says, athāto brahma jijñāsā: "Now you inquire about the Absolute Truth." Hetumadbhir viniścitaṁ. Now, hetumadbhiḥ. Hetumadbhiḥ means "with reason." Reason. What is that reason? Now, if I want to inquire about the Absolute Truth, so how I shall understand? Now… There are three ways, namely pratyakṣa, pratyakṣa, aitihya, and śruti, śruti-pramāṇa. Śruti-pramāṇa, pratyakṣa-pramāṇa, direct perception…

Now, Brahman, the Absolute Truth, how we can understand the Absolute Truth? Absolute Truth means the Supreme. Now we have got experience that everything is created by somebody, everything, whatever we see, this pillow, this seat, or this book, or this microphone, whatever we are seeing. Even my body is created by my father and mother. Everyone can understand. So why they should deny the creation of this material world?

We see. Everything material, that has got a beginning, date of birth and date of death. And there are, in the middle, between the birth and death, there is disease and old age, deterioration. Old age means deterioration. Just like this body. When I was young man, child, I was also jumping. Now I have to go with a stick. The deterioration… This is called de… Deterioration. Deterioration means now it is coming to be finished.

There are six changes: first of all birth, then living for some time, then producing some byproduct, then deterioration, then finish. Janma-sthiti… There are six kinds of changes. So anything material you study, these six kinds of changes are there. So this material world… How this rascal says that "It was existing"? "It was existing." Nothing was existing. Otherwise why the Brahma-sūtra says, janmādy asya yataḥ [SB 1.1.1], that "The Absolute Truth is that from whom, or from which, everything is taking birth." This is Brahma-sūtra. So "everything is taking birth" means this material world also has taken birth from that Absolute Truth. That is answered in the Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Kṛṣṇa says that "I am the origin of all births, everything." So the material world was not existing. This is insufficient. How you can say it is existing? Anything you see, material, it has got a date of birth. Who can deny it? Can you present anything material which was, which has no beginning? Everything has got beginning. So how you can say this material world has no beginning? This is nonsense.

Therefore hetumadbhir viniścitaiḥ. Hetu means "with reason," not like dogmatic obstinacy. You must have the beginning. Then, as soon as you, we, accept that this material world has had a beginning… The śāstra says it has beginning. Just like Brahma-sūtra, janmādy asya yataḥ [SB 1.1.1]. Why it says, janmādy asya [SB 1.1.1]? Everything has beginning.

And we see from the śāstra how this material world has a beginning. There was first of all Mahavisnu. From Mahavisnu, these universes came out.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Before this universal creation, Kṛṣṇa took the form of Mahavisnu, and Mahavisnu's breathing period is the creation and annihilation. So long the breathing goes on, exhaling, that is the creation period; inhaling, the destruction, annihilation. So the whole cosmic manifestation is being maintained within the breathing period of Mahavisnu.

Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa…Brahma. Brahmā is the supreme living being within this universe. But it is plural number, jagad-aṇḍa-nāthāḥ. So there are innumerable universes. So if we discuss all these things from the śāstra, then we get really knowledge, and then we can actually act what is the perfection of life. Therefore Kṛṣṇa suggests, brahma-sūtra-padaiś caiva hetumadbhir viniścitaṁ.

Try to understand Brahma-sūtra, Vedānta philosophy. Vedānta philosophy is explained-Śrīmad-Bhāgavatam. That is the real commentary of Vedānta-sūtra. You cannot understand Vedānta-sūtra as it is because it is mentioned in codes. Just like we have got business, Bentley's code. One small word but they take It has got a big sentence. Just like in business they write, Bentley's, CIF. So CIF means it is the… Just like we say, ISKCON. ISKCON means… "I" means international, S means society, and K means Kṛṣṇa consciousness, and so…, Kṛṣṇa, and CON means consciousness. As we have simplified, similarly there are many things, codes. So in the Vedānta-sūtra means they are codes, but in each code there is ample meaning. So that is commentary.

So Vedānta-sūtra says, janmādy asya yataḥ, simply two words. Bhāgavata explains. Bhāgavata ex… Janmādy asya yataḥ anvayat itarataś ca artheṣu abhijñaḥ svarāṭ tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ [SB 1.1.1]. Explanation. Explanation. Explanation. So similarly, athāto brahma jijñāsā, and Bhāgavata has jīvasya tattva-jijñāsā. So same thing is explained in the Śrīmad-Bhāgavatam. First of all the whole Vedic knowledge is summarized in Vedānta-sūtra by Vyāsadeva. And again he explains under the instruction of Nārada, the Bhāgavatam, Brahma-sūtra. So brahma-sūtra-padaiś caiva hetumadbhir viniścitaṁ. So one has to take lesson from Bhāgavata, Brahma-sūtra, Bhagavad-gītā, and… Not that "I reject all these books, and…"

Just like the other day one, another crazy came. He said, "I am poet." What kind of poet? "Now, I have no aim of life. That's all. I am such a big poet that I have no aim of life." Oh. I think we are taking too much time. Yes. Thank you very much. No more. (end)

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Bhagavad-gītā 13.5

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Bombay, September 28, 1973
Prabhupāda:

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ
[Bg. 13.5]

Yesterday we were discussing tat kṣetram, kṣetram, this body, how we enter into different types of bodies, how it is obtained. There are eight million four hundred thousand forms of bodies according to the qualities. Three qualities. Three multiplied by three, it becomes nine, nine multiplied by nine, it becomes eighty-one. So at least, in the lower grades of forms, there are eighty-one lakhs or eight million one hundred thousand and above that, about four hundred thousand forms of human beings. So one has to understand.

Unfortunately, people are so foolish at the present moment that they do not believe even in the next life. Mūḍha. What to speak of understanding God and Kṛṣṇa, they have no even the basic principle of spiritual knowledge.

Basic principle of spiritual knowledge is to understand that "I am not this body, I am spirit soul. I am now fallen in this material condition, and therefore, according to my different desires, I am accepting different types of bodies and wandering throughout the whole universe, sometimes this body, sometimes that body, sometimes in this planet, sometimes in other planet. This has become my unfortunate condition of life."

Śrī Caitanya Mahāprabhu therefore says, ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. We are wandering in this cycle of birth and death and wandering in the universe. In this way, in the process of our wandering, some way or other, if we become fortunate by association of devotees, by understanding the Vedic knowledge… Jñāna-vairāgya-yuktāya [SB 1.2.12]. Human life is meant for achieving knowledge and vairāgya, not that to increase the animal propensities even up to the point of death. That is not human life. Human life is meant for tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1].

Unfortunately, the modern civilization does not care for all these things, and… It is very risky civilization. Because nature's process is that as you create your mentality, you get next life a similar body. Karmaṇā daiva-netreṇa jantor dehopapattaye [SB 3.31.1]. You, in this body you have to work because this material world means one has to work. So by your karmaṇā, if your karma is not adjusted, if you do not work as a human being to be promoted to the qualification of a brāhmaṇa and then surpass the brāhmaṇa qualification and become a Vaiṣṇava, then your life is not perfect. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. When our aim of life will be to understand our relationship with Viṣṇu… Na te viduḥ.

But we do not know it. We are so much captivated by the external energy, māyā, that the whole program is how to forget Viṣṇu, the Supreme Personality of Godhead. But our real aim of life is to know our relationship with the Supreme Personality of Godhead Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. They are trying to become happy within this material world. Durāśayā ye bahir artha-māninaḥ. Bahiḥ, bahiḥ means external energy. God has got parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies. All these multi-energies have been grossly divided into three: the external energy, the internal energy, and the marginal energy. So we living entities, we are the marginal energy. Marginal means between the two: spiritual energy and material energy. At the present moment, those who are in this material world, we are under the influence of material energy.

But we can get out of this material energy by bhagavad-bhakti. Mām eva ye prapadyante māyām etān taranti te. By our surrendering to the Supreme Personality of Godhead, Kṛṣṇa, we can get out of these clutches of external energy and again become under the internal energy. Mahātmānas tu māṁ pārtha daivī prakṛtim āśritāḥ [Bg. 9.13]. Now we are under the influence of mahāmāyā. When we put ourselves under the influence of yogamāyā, then we again go back to home, back to Godhead. So this is a great science and Vedic literature profusely has described this science, how to get out of these clutches of external energy. That Kṛṣṇa says in the next verse, ṛṣibhir bahudhā gītam.

Ṛṣibhiḥ, not ordinary persons, rsi, great… Just like Vyāsadeva. Mahārṣi, devarṣi, rājarṣi, ṛṣi. Formerly the brāhmaṇas, they were ṛṣis, and the kṣatriyas also, they were also just like ṛṣis. Therefore they are called rājarṣi. The spiritual science is not understandable by ordinary men. Just like Kṛṣṇa says in the fourth chapter, imaṁ rājarṣayo viduḥ: "This science was understood by the great rajarsis." Just like Mahārāja Yudhisthira, rājarṣi, Lord Rāmacandra, rājarṣi, Mahārāja Parīkṣit, rājarṣi, Mahārāja Ikṣvāku, rājarṣi. There are many. They were rājarṣis. The monarchy was not a cheap thing. The king was as good as a ṛṣi. Therefore they are called rājarṣi. The king used to rule over the citizens on the permission of the great, great sages. Just like Nārada, the Devarsi. He used to visit Mahārāja Yudhisthira. Similarly, other kings.

So spiritual science is meant for great personalities, brāhmaṇas, kṣatriyas, not for the vaiśyas and the śūdras. One has to get to the quality of brāhmaṇa and kṣatriya. So Kṛṣṇa says therefore, imaṁ rājarṣayo viduḥ. Unless one is ṛṣi, great ṛṣi, great saintly persons, one cannot understand the spiritual science. Therefore Kṛṣṇa says… Although Kṛṣṇa, the Supreme Personality of Godhead Himself… He can personally say anything which is authorized. Still He is giving reference to the statement of the ṛṣis. This is the way of Vedic understanding. You cannot establish anything dogmatically, "In my opinion it is like that." What you are, nonsense? What is your opinion? Even Kṛṣṇa says, ṛṣibhir bahudhā gītam. There are different kinds of ṛṣis-Gautama Ṛṣi, Kaṇada Ṛṣi… They have spoken different… In India there are six kinds of philosophies, but they are not recognized. Ṛṣibhiḥ, just like Devala Ṛṣi, Nārada Ṛṣi, Vyāsadeva, Asita Ṛṣi, Valmīki Ṛṣi, they are recognized. Ṛṣibhir bahudhā gītam. So they have got different philosophical ways to understand.

Therefore Bhāgavata summarizes that tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsau ṛṣir yasya mataṁ na bhinnam. He's not a ṛṣi who's opinion is not different. Yes. You are a ṛṣi. You have got some different system of philosophy. And if I want to become a ṛṣi, then I must disagree with you. Just like in the modern days it is going on, scientific research, philosophical research. Therefore it is said, nāsau ṛṣir yasya mataṁ na vibhinnam: "One cannot become a rsi unless he gives his personal different opinion."

Therefore Kṛṣṇa says, ṛṣibhir bahudhā gītam. Then which one we have to accept? We have to accept… That is stated in the Vedic literature. Nāsau ṛṣir yasya mataṁ na bhinnam. Śrutayo vibhinnāḥ. Vedic literature-Sāma, Yajur, Ṛg, Artharva-they are different. They are one, but we understand differently, according to our quality of understanding. Otherwise, all Vedic literature aims to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is the purpose of Veda, to understand Kṛṣṇa. After many, many births of studying of Vedic literature, in the process of jñāna-mārga, when one becomes actually wise, bahūnāṁ janmanām ante [Bg. 7.19], when he is actually wise, jñānavān māṁ prapadyante, he understands Kṛṣṇa and surrenders unto Him. That is actually understanding. So chandobhir vividhaiḥ pṛthak.

But Śrī Kṛṣṇa, Bhagavān, is specially referring herewith, brahma-sūtra-padaiś caiva. Brahma-sūtra means Vedānta-sūtra. Vedānta-sūtra He's referring. That is approved. There are different philosophical ways: parāmaṇu-vāda, nirviśeṣa-vāda, saviśeṣavāda, māyāvāda. They are all rejected. Simply brahma-sūtra padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Brahma-sūtra means Vedānta-sūtra. It is called Brahma-sūtra because the first aphorism of Vedānta-sūtra is athāto brahma jijñāsā: "This human life is meant for inquiry about Brahman, the Absolute Truth." That is human life. Therefore it is called Brahma-sūtra. What is Brahman. Athāto brahma jijñāsā. Janmādy asya yataḥ. Janmādy asya yataḥ: [SB 1.1.1] "Brahman is the supreme source of everything."

So therefore Brahma-sūtra is called nyāya-prasthāna. Nyāya-prasthāna, śruti-prasthāna, smṛti-prasthāna. We have to accept this prasthāna, the process of progress, to understand the Absolute Truth. So Brahma-sūtra is called nyāya-prasthāna. By logic, sufficient logic, Brahma-sūtra. Kṛṣṇa says therefore, brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Hetumat, with reason, you must understand.

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmāni cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

Bhaktyā śruta-gṛhītayā. Tac chraddadhānā munayo jñāna-vairāgya-yuktayā. One can understand the Absolute Truth. Absolute Truth means the Bhagavān ultimately.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

That is paratattva, Absolute Truth, which is known by somebody as Brahman and somebody as Paramātmā and somebody, the Supreme Personality of Godhead. The beginners, they understand… The beginners' or the neophyte realization is impersonal Brahman. Brahmeti. Further advanced… This is the achievement of the jñānī. Those who are speculating on the Absolute Truth, they can understand the Absolute Truth in the impersonal feature. And those who are still further advanced, yogis, not only speculating, but they are practicing actually, they are called yogis. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. They are yogis. Yogis, dhyānāvasthita, in meditation the mind is absorbed always. Tad-gatena manasā. Tad-gatena means viṣṇu-gatena. Oṁ tat sat. Tad-gatena manasā, by the mind, absorbed in Viṣṇu understanding. Tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yasyānta na viduḥ surāsura-gaṇā devāya tasmai namaḥ, devāya tasmai namaḥ. Yaṁ brahmā-varuṇendra-rudrāḥ stuvanti divyaiḥ stavair vedaiḥ sāṅgopad-kramopaniṣadair gāyanti yaṁ sāma-gāḥ.

So yogis are in the second stage of self-realization, but ultimate realization is Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān has got many expansions, Rāma, Nṛsiṁha, Varāha… First expansion is Balarāma, then Saṅkarṣaṇa, Pradyumna, Aniruddha, then Nārāyaṇa. In this way, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu.

In this way the Viṣṇu-tattva is expanded. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. So in this way there are many śāstras, many Vedic literature, many explanations. But here Kṛṣṇa gives a special reference to the Brahma-sūtra, Vedānta-sūtra. Jñāna-vairāgya-yuktayā [SB 1.2.12] means one has to learn very nicely Vedānta-sūtra. And the explanation of Vedānta-sūtra, natural comment on Vedānta-sūtra, is Śrīmad-Bhāgavatam. Bhāṣyāyāṁ brahma-sūtrāṇām. Śrīmad-Bhāgavatam is the natural commentary.

Because the author, Vyāsadeva, after compiling Vedānta-sūtra under the instruction of Nārada Muni, his guru-Vyāsadeva's guru is Nārada Muni-he was not satisfied even after compiling Vedānta-sūtra. He was not very happy. So Nārada Muni advised him that "You should directly describe the Supreme Personality of Godhead. Then you'll be happy. It is indirect. All the Vedic literatures, they are indirect. You directly…" Therefore Vyāsadeva took Vedānta-sūtra and from the very beginning of Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1], he commented on the Vedānta-sutra. Janmādy asya yataḥ anvayad itarataś cārtheṣv abhijñaḥ svarāṭ/ tene brahma hṛdā ya ādi-kavaye muhyanti yatra sūrayaḥ. In this way. Here Kṛṣṇa personally gives the Brahma-sūtra. So Brahma-sūtra's commentary is Śrīmad-Bhāgavatam.

Therefore if we want to understand spiritual truth as it is, then the beginning is Kṛṣṇa's instruction, this Bhagavad-gītā. Try to understand Bhagavad-gītā very nicely, and if you can understand Bhagavad-gītā nicely, perfectly, then you try to study Śrīmad-Bhāgavatam. Śrīmad-bhāgavatam amalaṁ purāṇam. Amalaṁ purāṇam, "transcendental Purāṇa." Purāṇa means supplementary Vedic literature, "that which completes." Because directly, Vedic literature is very difficult to understand by the common man. Common man… Vedic literature is not for common man. Even by the highly learned brāhmaṇas, kṣatriyas. Therefore Purāṇas are there and Mahābhārata is also there.

Mahābhārata is meant for strī-śūdra-dvija-bandhūnāṁ trayi na śruti-gocaraḥ [SB 1.4.25]. Strī, woman, śūdra, and dvija-bandhu. Dvija-bandhu means born in a brāhmaṇa family, but he's not a brāhmaṇa. That is the dvija-bandhu, "friend of a brāhmaṇa." One who is not qualified brāhmaṇa. Satyaḥ śamo damas titikṣaḥ arjavam, jñānaṁ vijñānam āstikyam brahma-karma svabhāva-jam [Bg. 18.42]. He's simply giving his identification, "I am brāhmaṇa," without any qualification of a brāhmaṇa. He's called dvija-bandhu, "friend of a brāhmaṇa."

Just like a son of a high-court judge, he can say-he has got the right-that "I am friend of my father, of my son of high-court judge." That you can say. But you cannot say that you are high-court judge. It is a qualification. Even though you are a son of a high court judge, if you have no qualification, how you can say that "I am court judge."

But that is going on, especially in India. I have no qualification of a brāhmaṇa, but still, I say, "I'm brāhmaṇa." But they are called dvija-bandhu, dvija-bandhu. You cannot say. Brahma jānāti iti brāhmaṇaḥ. If you have got full knowledge of Brahman, then you are a brāhmaṇa. Jñānaṁ vijñānam āstikyaṁ brahma karma svabhāva-jam [Bg. 18.42]. And Nārada Muni says that these qualifications can be acquired by others also. As a son of a brāhmaṇa can, by bad association, disqualify himself, similarly, a son of a non-brāhmaṇa, he can qualify himself. It is education. It is not that it is monopoly by a certain section, no. That is not the Vedic injunction.

Vedic injunction is, as it is in the Bhagavad-gītā: catur-varṇyaṁ māyā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa-karma. You must have the qualities of a brāhmaṇa or a kṣatriya or a vaiśya or a śūdra. There are four divisions of the society. So if you have the qualification of a brāhmaṇa, guṇa, and if you act as a brāhmaṇa, then you are a brāhmaṇa. You have no qualification, you don't act as a brāhmaṇa-how you claim yourself as brāhmaṇa? No. That is not allowed. This is śāstric injunction.

Nārada Muni says, yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet [SB 7.11.35]. Every has got qualification. That is very natural. That is very natural. Yasya hi yal-lakṣaṇaṁ syād varṇābhivyanjakam. To ascertain which class a man belongs, whether he is a brāhmaṇa, or a kṣatriya, or vaiśya, there are qualifications. Just like ordinarily we know. We understand an engineer by qualification, a medical practitioner by qualification. We don't ask, "Whose son you are, Mr. Engineer?" No. If you have got engineer's qualification, you are engineer. Otherwise, how can you be engineer? Similarly, yasya hi yal-lakṣaṇaṁ syād varṇābhivyanjakam. Varṇa. This is brahminical quality.

In Bhagavad-gītā it is said, satyaḥ śamo damas titikṣaḥ arjavam. Sauryaṁ tejo yuddhe cāpy apālayanam. Kṣatriya. Kṣatriya must be very heroic. He'll never go away from fighting. If a kṣatriya is challenged, "I want to fight with you." "Yes, come on." That is kṣatriya. Similarly, brāhmaṇa. These are qualifications. So if such qualification is acquired by somebody else, even though he's not born in that family, Nārada Muni says, tat tenaiva vinirdiśet [SB 7.11.35]. If a brāhmaṇa has not acquired the brahminical qualifications but a kṣatriya qualification or a vaiśya qualification or a śūdra qualification, then, according to the quality, guṇa, and work, he should be ascertained. Similarly, others also. Yad anyatrāpi dṛśyeta. This is śāstric injunction.

And Kṛṣṇa therefore refers to brahma-sūtra padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. So we have to accept the Vedānta-sūtra, knowledge, through Vedānta-sūtra. Śrīla Jīva Gosvāmī says knowledge means veda-jñāna. Vedānta-sūtra jñāna, that is knowledge. Because it is very reasonably stated, reasonably. Hetumadbhir viniścitaiḥ. So Kṛṣṇa gives the authority of Vedānta-sūtra. So we should have to accept the authority of Vedānta-sūtra and try to understand. But Vedānta-sūtra is explained in the Śrīmad-Bhāgavatam, and if we accept Śrīmad-Bhāgavatam…

First study Bhagavad-gītā, and when we are actually realized… What is realization Bhagavad-gītā? Realization of Bhagavad-gītā is to know Kṛṣṇa-the Supreme Personality of Godhead. That is realization. Ārādhyo bhagavān vrajeśa-tanayaḥ. Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." If we accept that, that Kṛṣṇa is the supreme authority, then you'll learn Bhagavad-gītā. And if you try to make minus Kṛṣṇa, or if you want to take the position of Kṛṣṇa like the Māyāvādīs, then you become a rascal. There is no knowledge of Bhagavad-gītā. Bhagavad-gītā means to accept Kṛṣṇa, the Supreme Personality of Godhead. And Kṛṣṇa also demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the authority.

So when one accepts Kṛṣṇa as the supreme authority, then he can be… Just like after passing your entrance examination, you can be admitted in the degree college, similarly, Bhagavad-gītā is the ABCD of spiritual knowledge. People even cannot understand the ABCD, what to speak of graduation, bas, Śrīmad-Bhāgavatam. They have become so fool, so degraded. Simple thing they cannot understand. This is the position. Therefore our Kṛṣṇa consciousness is trying its best to make people to understand Bhagavad-gītā as it is, without any nonsensical interpretation. This is our mission. But people will not take that.

If we give some bluff, that "Kṛṣṇa means… You are also Kṛṣṇa. I am also Kṛṣṇa. Why Kṛṣṇa alone shall be God? You are also God, I am also…," these things will be very much appreciated. Because he bluffs. But that bluffing may be very pleasing to the demons, but those who are actually student of Bhagavad-gītā, they'll not accept this bluff.

So therefore Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is difficult job, because Kṛṣṇa says manuṣyāṇāṁ sahasreṣu: "In thousands and thousands of people, one may be interested for siddhi." What is that siddhi? Siddhi, perfection. The perfection is how to get out of these material clutches, how to stop this repetition of birth, death, old age and… That is called siddhi. So kaścid yatati siddhaye.

Who is interested? They are dying like cats and dogs. They have accepted, "Oh, death is…" That's all. But there is a solution of death, but they are not interested. They are prepared to die like cats and dogs. That's all. The human life is meant for making solution of birth, death, old age and disease, but they will not take it. "Oh, that's all right. Let us die." "You are going to accept a next life as a tree." "Never mind." They say like that. "I'll forget." "No, you'll have to stand up seven thousand years in one place." "That's all right." They have become so dull. This is called Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Very slow, very bad. Manda means very bad. Sumanda-matayo, and if one has got some path or some sect, that is also adulterated, nuisance. Manda-matayoḥ. Manda-bhāgyaḥ, unfortunate. Even people have no idea what he's going to eat tomorrow. Actually, these things are coming. Manda-bhāgya, most unfortunate. Upadrutāḥ, always disturbed by so many natural disturbances, health disturbances, political disturbances. This is the position.

So there is great necessity of pushing on this movement, Kṛṣṇa consciousness, so that their life may be perfect. Although it is a difficult job, but still, we are trying our best. If people take advantage of this movement, then the whole problems of his life will be solved. That is Kṛṣṇa consciousness movement. Thank you very much. Hare Kṛṣṇa. (end)

681025BG.MON

Bhagavad-gītā 13.6-7

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Montreal, October 25, 1968

(Prabhupāda reads from commentary by Baladeva Vidyābhūṣaṇa)

Prabhupāda:

mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāṇi daśaikaṁ ca
pañca cendriya-gocarāḥ
icchā dveṣaḥ sukhaṁ duḥkhaṁ
saṅghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāsena
sa-vikāram udāhṛtam

This is more or less sāṅkhya philosophy, analysis of material elements. We are embodied in material elements. Kṛṣṇa is questioned by Arjuna, "What is this body and who is the owner of this body, and what is knowledge?" Kṛṣṇa has answered that "The soul is the owner of this body, and I also, I am also the owner of this body." The owner of this body, one individual soul and the Supersoul. Just like owner of this storefront. The tenant is in one sense an owner; at the same time the landlord is also owner. These points we have discussed. Now, Kṛṣṇa has also discussed that the knowledge by which we can understand the soul, the Supersoul, and the material embodiment, that is real knowledge.

People are after knowledge. So many there are, departments of knowledge. But according to Bhagavad-gītā, real knowledge is to understand the soul, the Supersoul, and the material world. So He's analyzing these material elements: mahā-bhūtāny ahaṅkāraḥ. Mahā-bhūtāni. There are five gross elements, which are called mahā-bhūtāni, great material elements. And what are those? Khadiny ahaṅkāras tad-hetus tamaso bhūtādi-saṁjño buddhis tad-hetur…pradhāno mahān avyaktaṁ tad-hetus tri-guṇavasthaṁ pradhāna indriyāṇi śrotrādīni,(?) one after another. This sky and false ego is due to the intelligence. Everything begins from the subtle. The most subtle element is the spirit soul, and little grosser than the spirit soul is the intelligence. And little grosser than the intelligence is the false ego identification. And little grosser than the false…, intelligence, is the mind. And from mind, then the senses. And the senses, next the grosser element is the body. So we have to analyze according to the śāstra, because it is not possible. Suppose the modern scientist is given to find out where is the soul in this body. It is not possible.

So we may be very proud of advancement of knowledge, but actually we are not yet advanced, so far material science is concerned, to understand the basic principle of the moving force which is moving this body, the… On account of the presence of the soul, we have got so much intelligence, we have got so much thoughtful, psychological effect. So many things wonderful they are. But as soon as the soul is not there, everything collapses. So the Buddhist theory that the intelligence or consciousness takes place at a certain point of material mixture… But that may be an argument, but actually it is not a fact. Any amount of material mixture, you cannot produce soul. They have produced so many things by material mixture, but nobody has produced. In India, of course, we heard so many news that "In America they have produced life in chemical laboratory." And sometimes they say, "In Russia they are trying." But this is not possible. Nobody has found. And greatest scientists, they have admitted that the problem of life is beyond the scope of material science.

So we have to take it from authoritative scriptures like Bhagavad-gītā, the Vedic literatures, that soul is different from this body, and… Of course, according to the mentality of the soul, we develop different kinds of body. And that is being described by Lord Kṛṣṇa to Arjuna. Pradhānam indriyāṇi śrotrādīni pañca vagadini ca pañceti daśa bāhyāni rajasahaṅkārakarya(?). Now, we have got ten different kinds of senses: five senses, working senses, and five senses acquiring knowledge. But these senses are also products of the ahaṅkāra, false ego. Sukṣmaḥ śabdādi-tanmātraḥ khadi-viśeṣa-guṇatayā vyaktaḥ santaḥ sthulaḥ śrotrādi-pañcaka-grāhya-viṣaya.(?) So from the five senses which are acquiring knowledge, the sense organs acting, they are produced. In this way, this body is composition of twenty-four elements. That is the analytical study of Bhagavad-gītā. And the sāṅkhya philosophy, Kapila's sāṅkhya philosophy, their analytical… The same thing. Revealed scriptures teach the same thing. There is no difference. But above these twenty-four elements, there is time, kāla, time element. That is also representation of the Supreme Lord. And above this time, there is God.

So actually, there are twenty-six different elements which is conducting this material world. Etat kṣetraṁ samāsena sa-vikāram udāhṛtam. Kṣetra means this body. Either you take this body or this material world, they are interaction of these twenty-four elements. Either you take the gigantic body of this universe or you take the body of this planet or you take this your body, my body, or a cat's body, dog's body, all these bodies, they are formed of these twenty-four elements, sa-vikāram, by action and reaction. Just like chemically, if you mix one chemical with another chemical, a third element is produced, similarly, originally the reservation of all these elements is called mahat-tattva. It is called pradhāna, upadhāna. So gradually they manifest, they divide by three guṇas. Three guṇas means in the mahat-tattva, in the total material reservoir, three guṇas, three modes of nature, first of all appear and they act with one another, and then gradually, one after another, the twenty-four elements become manifested. Etat kṣetraṁ samāsena sa-vikāram udāhṛtam.

Now, of course, we can theoretically accept that this is the position, but actually to understand the position, to acquire the requisite knowledge, that requires many stages of development. And how that knowledge is developed, that is also described in the Bhagavad-gītā by Kṛṣṇa. What is that? The first principle of acquiring knowledge is described here: amānitvam. Amānitvam. Amānitvam means that we are very much proud of our material existence. That pride must be given up. That is the first principle of knowledge. Athoktaṁ kṣetrād vibhinnatvena jñeyaṁ kṣetrajña-dvayaṁ vistareṇa nirūpayiṣyan taj-jñāna-sādhanāny amānitvādini viṁśatim aha pañcābhiḥ.(?) Now, the body and the soul. Now, the body is analyzed. It is composition of twenty-four elements. Now, how to understand the soul as he is? We are now in the position of material consciousness, and we have to develop into spiritual consciousness or Kṛṣṇa consciousness. What are the stages? That are being described. That means this is the general way of acquiring real knowledge of the soul and the body.

But Lord Caitanya Mahāprabhu has given us a special gift, but, that in spite of our not understanding everything very analytically, as they are described in the Vedic scriptures, one can understand himself by the simple process by chanting the holy name of the Lord. That is special gift of Lord Caitanya. He says that if you chant this Hare Kṛṣṇa mantra, then automatically everything will be revealed unto you. Because in this age it is very difficult to follow the process of knowledge. Just like amānitvam, to give up the pride of one's existential, material existential condition, amānitvam. Amānitvam means… Śrī Viśvanātha Cakravartī: sva-sat-kāraṇāpekṣatvam. Sva-sat-kāraṇa apekṣatvam, adambhitvam dharmikatvam. First thing is that to deny the material existence, that "I am not this matter." So this is not ordinary thing, that "I am not matter." But Lord Caitanya says that this realization that "I am not matter" will be very easily realized if you chant Hare Kṛṣṇa sincerely. He says that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If we chant Hare Kṛṣṇa, the immediate, first installment of profit will be the understanding that ceto-darpaṇa-mārjanam.

I am identifying myself as belonging to this material world. This is misunderstanding. Actually, I don't belong to this material world. The whole concept of my material life is based on this misunderstanding that "I am matter. I am this body." So Lord Caitanya says that even if you do not follow the regulation of acquiring this knowledge, simply if you chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then your first installment of profit will be vanishing this misunderstanding that "I am this body." Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], clearing the dust of the mirror of the mind. Darpaṇa means mirror. Just like on the mirror if there is dust, you cannot see your face very nicely. If you wipe the mirror very nicely… So this Hare Kṛṣṇa chanting is the process of wiping out the dust accumulated on the mirror of my mind. Mind, cetaḥ. Cetaḥ is consciousness. Mind is not exactly cetaḥ-consciousness.

So our movement for Kṛṣṇa consciousness is a process of clearing the consciousness. Originally, we are all Kṛṣṇa conscious.

Because in the Bhagavad-gītā we understand that we are part and parcel of Kṛṣṇa. Kṛṣṇa says in the Fifteenth Chapter, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7], "These jīvas, these living entities, they are My part and parcel." And sanātana, part…, but they are not whole. The Māyāvādī philosophers, they claim to be the whole. But Vaiṣṇava philosophy, we do not claim that we are the whole. The Māyāvādī philosophers, they claim that "I am God." But we do not claim. We claim that we are part and parcel of God. As part and parcel of God, we have got the same quality. Just like minute particle of gold is also gold, but that part gold and the whole gold they are never equal. So I have got all the qualities. Qualitatively I am one, but quantitatively I am different. That is the version of Bhagavad-gītā. And actually, if we falsely claim that "I am God," then we have to show godly power. Unless we show godly power, simply claiming that "I am God," that is dambha, that is false pride.

Therefore the first condition of acquiring knowledge is adambhitvam. Amānitvam adambhitvam. First of all to deny that "I am not matter. I am…" Then "If I am not matter, then I am God." Oh, then Kṛṣṇa says, "No. That is your false pride. You are not God." Adambhitvam. Amānitvam adambhitvam ahiṁsā [Bg. 13.8]. Then nonviolence. As soon as one is a realized soul, he will be nonviolent. These are the different stages of acquiring knowledge. And when one is in full knowledge of Kṛṣṇa consciousness, he becomes qualified with all the good qualities, all the good godly qualities. The Bhāgavata says, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12] If one is actually in Kṛṣṇa consciousness, then all godly, good qualities will develop. Because we are part and parcel of God, the godly qualities are there. It is simply covered. Just like the fire is covered by ashes. If you fan out the ashes, then the fire comes out. Similarly, spirit soul is pure. So when he comes to Kṛṣṇa consciousness, then he becomes pure soul. Amānitvam adambhitvam. Amānitvaṁ sva-sat-kāraṇam apekṣatvam, adambhitvam dharmikatva-khyāti-phalaka-dharmācaraṇa-virahaḥ.

Adambhitvam means one should not think… Suppose I am very much advanced in spiritual knowledge, but I should not be very much proud of it. Generally, in this age people want false, I mean to say, designations, that "I am very religious. I know everything. I am God." So many things. These are false pride. So actual knowledge is that "I am smaller than the straw in the street." That is the instruction of Caitanya Mahāprabhu. Caitanya Mahāprabhu says that tṛṇād api sahiṣṇunā: one should be tolerant. One should be humbler than the straw in the street. Sunīcena. One should think himself as smaller than the grasses on the street. And tṛṇād api sunīcena taror api sahiṣṇunā. And one should be tolerant like the tree. Amāninā, without claiming any respect from others. Amāninā mānadena, but one should give all respect to others. Mānadena kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. In that stage one can chant Hare Kṛṣṇa very nicely. Of course, it is very difficult, but Kṛṣṇa will help us.

Now, this tṛṇād api sunīcena, one may think, "Oh, it is artificial to think that I am smaller than the grass in the street." But actually, it is not artificial. It is actually the fact. Why? From the Padma Purāṇa, Vedic literature, we understand that the form of the soul is one ten-thousandth part of the upper portion of the hair. Now how much small we are, just we can imagine only. There is no instrument to divide the upper portion of the hair into ten thousand parts. And just to take one part as the magnitude of the soul, that is not… Actually, we are very small. That small particle of soul is within the ant and within the elephant. It is a bodily expansion only that we are, we appear…, the elephant appears to be the biggest animal, and the ant or the germ appears to be the smallest. But actually, these are bodily expansions. The soul as it is is really smaller than the grass or straw on the street.

So Vedic aphorism says that ahaṁ brahmāsmi. Ahaṁ brahmāsmi. So ahaṁ brahmāsmi sometimes mistakenly is understood that "I am the Supreme God." Ahaṁ brahmāsmi means "I am Brahman." Brahman means spirit. "I am spirit soul." This conception, this identification, is right. This is the right identification. As soon as I think that "I am elephant" or "I am ant," that is not my identification. That is my misidentification. My real identification is that "I am neither ant nor elephant, but I am spirit soul." But sometimes by identifying myself with the spirit soul, sometimes I falsely claim that "I am the supreme soul." Therefore Caitanya Mahāprabhu says that tṛṇād api sunīcena, "You are soul, you are spirit soul, but you are smaller than the smallest straw in the street." So actually, there is no miscalculation. The conclusion is there. So adambhitvam dharmikatva-khyāti-phalaka-dharmācaraṇa. Khyāti. We should not be very much anxious about being famous. Not, "Oh, there is a great man who knows everything about spirit and who is perfect." No. We should be very sincere to understand things as they are. We should not falsely claim which I am not.

The most, I mean to say, prideful claim is that "I am God." This is strictly forbidden by our sampradāya, that "Don't claim." Caitanya Mahāprabhu especially, when He was talking with one of His devotees, Rāmānanda Rāya… The subject matter was how to get perfection. Rāmānanda Rāya was suggesting… Of course, from Vedic literature, perfection, the path of perfection, is to follow the institution of four varṇas and four āśramas. That is a fact. Four varṇas and four āśramas. What are the four varṇas and four āśramas? There are four division of social life and four divisions of spiritual life. The four divisions of social life is the intelligent class of men, the martial class of men, and the mercantile class of men, and the laborer class of men. You can divide any social system in any country, in any place, there are these four classes of men. One class of men, they are very intelligent. They are scientists, they are philosophers, they are great writers, poets, thinkers. Naturally, by nature, they are inclined to these kinds of work. They are called intelligent class. Similarly, there is a class of men who are interested to take part in politics, in diplomacy, or to stand for election as president or as governor. In every country, in every place. They are called administrator class, or martial-spirited. They are prepared to fight also. So there is a class. And the third class is the mercantile class. They want to do some business, trade, industry, and make some profit. And the laborer class, they are neither intelligent, nor, I mean to say, they want to take part in politics, nor they are able to do independent business. Under the circumstances, they are to give their labor and work under somebody and get some remuneration. So these classes are in every country. You call it by different names. In India, of course, these classes are named as the brāhmaṇas, kṣatriyas, vaiśyas, and the śūdras. But in many places I was asked that "Why in India there is caste system?" So this caste system is not only in India. In everywhere the caste system is there. And enviousness between one community to another, that is also existing everywhere. This is human nature.

So this is the classification of a society. And there is another classification which is called spiritual developmental classification. The brahmacārī, gṛhastha, vānaprastha, and sannyāsī. Brahmacārī means student life, student life to acquire knowledge. And gṛhastha life is householder. After acquiring knowledge, one may get himself married with a suitable girl and live peacefully in the society-for spiritual cultivation. Everything for spiritual cultivation. And then vānaprastha, retired life; then sannyāsa, renounced order of life. So Rāmānanda Rāya explained these four principles, four divisions of social order and spiritual development, but Caitanya

Mahāprabhu immediately said, ”Oh, this is not for Me.” Eho bāhya āge kaha āra. ”This is external. If you know something better than this, then you explain.”

Why Caitanya Mahāprabhu denied these social orders? Because He was to give immediately benefit to the fallen souls of this age. So He denied this system, not that He decried this system, but He knew that this system cannot be introduced strictly at the present moment in this age. So in this way, gradually, he presented jñāna-miśra-bhakti, devotional service with knowledge, renouncement of this material connection. In every step, Caitanya Mahāprabhu said, ”Oh, this is not suitable. This is not suitable.” Then at last… Not at last, in the middle, Rāmānanda Rāya suggested that jñāne prayāsam udapāsya namanta eva: ”One should give up the false knowledge, false knowledge that ’I am God. I am God.’ ” This is false knowledge. So when this was recommended by Rāmānanda Rāya to Caitanya, that ”One should give up this false knowledge…” Jñāne prayāsam udapāsya namanta eva. ”One should be very meek and humble,” namanta eva jīvanti, ”and in that way if he lives,” san-mukharitāṁ bhavadīya-vārtām, ”and tries to receive knowledge from really self-realized persons…” The motto of life. He is describing the motto of life, that ”One should not be falsely proud, one should be very much meek and humble, and try to receive knowledge from self-realized persons. If one continues, follows these principles, then one day he will find that God, who is ajita, who cannot be conquered by anyone, who cannot be known by anyone, God realization…”

Because God realization is not an ordinary job. It is very difficult. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. In the Bhagavad-gītā you’ll find that ”Out of many, many thousands of men, one may be interested how to make perfect this human form of life. And out of many, many thousands of perfect persons, one may know actually what is God, what is Kṛṣṇa.” So God is unconquerable, cannot be conquered, or He cannot be understood by your puffed-up mentality that ”I can know Him.” No. God can be known by the meek and humble who is submissive and who takes the shelter of a God-realized person and tries to hear from him. Then Rāmānanda Rāya… Not Rāmānanda Rāya, it is a quotation from Bhāgavata. Then the result is, although God is unapproachable by our limited knowledge, He becomes jita. Jita means He becomes conquered-simply by this position.

So we are following that system. Caitanya Mahāprabhu approved this system, that one may remain in his position, never mind what he is. It doesn’t matter, either he is Indian or American or a brāhmaṇa or a kṣatriya or white or black. But a human being with common sense, if he simply gives up his false, puffed-up knowledge that ”I am God,” and becomes humble and meek, and tries to understand the science of God from a realized soul, then one day it will so happen that God has become within his hand. Prāyaśo ’jita jito ’pi. God cannot be conquered, God cannot be understood, but jito ’py asi, by following this process, God becomes conquered, or one can understand actually the nature of God by this process.

So our propagation for opening different centers is for this purpose, that we give chance. This is our duty. Lord Caitanya Mahāprabhu and Kṛṣṇa also recommended this process, that if you give chance to the people to understand the real knowledge from the Bhagavad-gītā… Now it remains to the people to accept it or not accept it. That is his choice. But our duty is… Just like representative of a business firm, he goes from door to door, from shop to shop, that ”Here is a thing we are selling, and this is such and such.” Now, it does not mean that wherever the representative will go the things will be sold. No. That is not expected. But maybe somebody may come and take to such transaction maybe seriously. But we cannot expect that everyone will understand the science of Kṛṣṇa consciousness. It is not for ordinary man, not for the proud man, especially, who is thinking that ”I am God.” It is for the humble and meek who can actually submit to a God-realized person and receive knowledge from him. But he has the, I mean to say, liberty to inquire from him. One should not blindly accept the thesis or the theory which is put forward from Bhagavad-gītā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. One should be asking questions by two principles. He should ask questions from a person whom he believes to be a man of knowledge. Otherwise it is simply waste of time. And at the same time, sevā, by service. Then question is allowed. Otherwise, blind acceptance is no acceptance. One should understand, but with service and surrender. These are the processes, and we are trying to administer this Kṛṣṇa consciousness under the principle of Bhagavad-gītā and Lord Caitanya.

So you are all welcome, and if you put up questions to understand, we shall be very glad to serve you. Any questions? (end)
730929BG.BOM
Bhagavad-gītā 13.6-7

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Bombay, September 29, 1973
Prabhupāda:
mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāṇi daśaikaṁ ca
pañca cendriya-gocarāḥ
icchā dveṣaḥ sukhaṁ duḥkhaṁ
saṅghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāsena
sa-vikāram udāhṛtam

Kṛṣṇa is discussing kṣetra, kṣetrajñaḥ, jñāna, and jñeyam. So kṣetra… Idaṁ śarīraṁ kṣetram ity abhidhīyate. This body is the kṣetra. Ksetra means the field of activities. Just like a cultivator, he has got a certain portion of land and according to the land, he is seeding, sowing the seeds of grains, and as he’s working, he’s getting the profit by agricultural product, similarly, this body is a field, is field, and we are sowing the seed, karma, sowing the seed and getting the result. Karmaṇā daiva-netreṇa [SB 3.31.1].

Why we have got different types of bodies? Why we haven’t got, everyone, the same type of body? Somebody is fat, somebody is very thin, somebody white, somebody black, somebody very beautiful, somebody very ugly. There are so many varieties of bodies. Why? Saṅghāta. This is combination, color combination. There are three guṇas. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As you are associating with the guṇas, you are getting different types of body.

That is, Kṛṣṇa is explaining here, that mahā-bhūtāny ahaṅkāra. The ahaṅkāra is very important thing. False ahaṅkāra and real ahaṅkāra. Ahaṅkāra means law of identity. "I am Indian," this is ahaṅkāra. "I am American," this is ahaṅkāra. "I am rich man," this is also ahaṅkāra. "I am poor man." There are so many ahaṅkāras, law of identification. So this ahaṅkāra is the basis of getting a type of body, And... This is the subtle basis, ahaṅkāra. Mano buddhir ahaṅkāra. There are eight material elements: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. That is stated in the seventh chapter. This earth, water, fire, air, sky, mind, intelligence, and ahaṅkāra. This is creating my different types of body.

Kṛṣṇa therefore says, mahā-bhūtāny ahaṅkāro buddhir avyaktam eva ca. Avyaktam means the total material substance. Just like when you construct a house there are heaps of materials, some stone, some cement, some woods, some iron, and you combine together... Tejo-vāri-mṛd-vinimayam. This whole world is exchange of three things: teja, fire, vāri, means water, and mṛt, means earth. So what is this Bombay city? The Bombay city is a heap of tejo-vāri-mṛd-vinimayaḥ. And... Here is one expert engineer, he knows how to mix these three things, tejo-vāri-mṛd-vinimayam, exchange. If there was no stock of tejo-vāri-mṛd-vinimayam, you could not build such a nice city. But who is supplying the ingredients? Can you create earth? No. Can you create water? No. You cannot create. You are simply working. You are simply working hard mixing them. That's all. Tejo vāri-mṛd-vinimayam. You cannot create. That is not possible. The creator is God. The creator is God. That is stated in the seventh chapter, prakṛtir me aṣṭadhā. Me, Kṛṣṇa says, "It is mine."

So this is called illusion. We are using Kṛṣṇa's property, but we are claiming "our." That is called illusion. Therefore śāstra says, Veda says, īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to God." You cannot create this big mass of water, sea, or ocean. That is not possible. Who has created? Somebody has created. That is stated in the śāstra. There is perspiration. This water is perspiration of Mahā-Viṣṇu. We can understand because we are minute particle of Mahā-Viṣṇu. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So sometimes we perspire and create some water, say, half an ounce water. But if somebody has unlimited power to perspire and create water, where is the difficulty to understand? There is no difficulty. If you take it for acceptance that this vast mass of water has come from the perspiration of the Supreme Personality of Godhead. So there is nothing to deny this fact. Acintya-śakti. Acintya-śakti means inconceivable power. We have got inconceivable power. Because we are minute particle of God, we have also minute inconceivable power. We do not know how the hairs are growing, but the energy is there within me. Similarly, so many things come out from the inconceivable power of Kṛṣṇa. Therefore Kṛṣṇa claims,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkara itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

"They are My separated energy." So this whole earth is creation of these five elements, gross elements. So it is Kṛṣṇa's property. How we can claim, "This is our property?" That is illusion. We are claiming, "This portion is American," "This portion is Indian," "This portion is Pakistani," but we do not know that no portion belongs to us; everything belongs to Kṛṣṇa.

For practical purpose, even if we accept that the whole world belongs to Kṛṣṇa, God, and we are sons of God, we have got right to use the property of father, so you can use. But the difficulty is that we are claiming that "This portion is mine, this portion is mine." But if we don't claim like that, everything belongs to God, that is practical communism. If we accept the whole world as the property of God, make God-centered communism... The Russians, they are making the state-center communism. But if you make God center... That is Īśopaniṣad, īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to God." And everyone has, that is stated in the śāstra, that everything belongs to God, everything is property of God, and we can utilize. We can use that. Yāvad artha-prayojanam. As much as we require, we can take.

Just like the birds and beasts. They are living on nature's condition. The bird will go to a tree and eat some fruit, but not more than he requires; neither he will take the fruit at his home to stock for next day or for making black market. No. We have created all this nonsense situation by claiming God's property as ours. This is the mistake. But the rascal leaders, they do not know what mistake they have committed in the beginning.

Stena eva sa ucyate [Bg. 3.12]. Everything belongs to God. Therefore everything should be employed in the service of God. This is our Kṛṣṇa consciousness philosophy. We do not take anything which has no connection with Kṛṣṇa. We take everything... Just like we are using this microphone. We do not think it is material. Because it is being used for Kṛṣṇa's purpose, therefore it is spiritual. That is the difference between material and spiritual. When you accept it as your own or for your own sense gratification, that is material. And if you accept everything as Kṛṣṇa's and you simply take Kṛṣṇa's prasādam, then it is spiritual.

We are not Māyāvādī philosophers that we say, brahma satyaṁ jagan mithyā. No. Why jagat should be mithyā? If Kṛṣṇa is truth, God is truth, the jagat is also truth because it is the energy of Kṛṣṇa. Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Therefore our Gosvāmīs prescribed,

prapañcikatayā buddhyā
hari-sambandhī-vastunaḥ
mumukṣubhiḥ parityago
phalgu vairāgyaṁ kathyate

Prapañcikatayā buddhyā. (sharp cracking sound; aside:) What is this sound? Prapañcika-buddhyā, by accepting something as material, hari-sambandhī-vastunaḥ, but it has connection with Hari, so if we give it up, then it is phalgu-vairāgya. Just like this, for land we are fighting. Because we are thinking that "Kṛṣṇa has come here, Kṛṣṇa is seated here. It cannot be vacated." We are not thinking that it is a material thing. This is an example.

Just like Arjuna. Arjuna fought because he thought that this war, this Kurukṣetra battle is for the satisfaction of Kṛṣṇa. Kariṣye vacanaṁ tava [Bg. 18.73]. In the beginning, Arjuna denied to fight. He thought, "Why shall I fight with my kinsmen? Let them enjoy." But when he understood that "It is Kṛṣṇa's desire," nimitta-mātraṁ bhava savyasācin: "It is already planned." Kṛṣṇa said, "My dear Arjuna, you are thinking that you'll save your relatives, but you are wrong. It is already planned. Those who have come here, they must be killed. That is already My plan. You simply become an instrument." Nimitta-mātraṁ bhava savyasācin. So when Arjuna understood that "It is the Kṛṣṇa's plan. Then I am servant of Kṛṣṇa; I must satisfy Kṛṣṇa." Arjuna therefore asked, Kṛṣṇa therefore asked Arjuna, "Now, after hearing My instruction in the Bhagavad-gītā, what you are going to do?" Arjuna replied, naṣṭo mohaḥ smṛtir labdhā. "My Lord Kṛṣṇa, my illusion is now over." Smṛtir labdhā, "I have got my remembrance. Everything belongs to You. For Your satisfaction everything must be done." Kariṣye vacanaṁ tava [Bg. 18.73]. "Yes, I'll fight."

This is Kṛṣṇa consciousness. So long you think it is for your satisfaction, that is material. And as soon as you think, as soon as you understand that everything belongs to Kṛṣṇa and everything should be used for the service of Kṛṣṇa, that is spiritual. That is the distinction between material and spiritual. There is nothing like that spiritually something wonderful. But everything… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. If everything belongs to Kṛṣṇa, where is material? There is nothing material. Everything is spiritual, but we do not know how to use it. Therefore it is material. When you forget Kṛṣṇa, when you forget the proprietorship of Kṛṣṇa upon everything, that is material. Hari-sambandhena. Kṛṣṇa-sambandhe. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. This is the injunction of the Gosvāmīs, that we have to accept everything as Kṛṣṇa. That is the fact.

And we are using everything without utilizing for Kṛṣṇa's purpose; therefore it is material. And in the Bhagavad-gītā it is said, stena eva sa ucyate: [Bg. 3.12] "He is thief. He is thief." Yañārthāt karmano 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. As one man is criminal because he does not satisfy the state… What is the position of a criminal person? Because he disobeys the laws of the state, he is criminal. That is the distinction between a good citizen and a criminal citizen. One who does not obey the laws of the state, he is criminal. So everyone who does not obey the orders of the Supreme Personality of Godhead, he is criminal. Stena eva sa ucyate. This is the verdict of the śāstra. Forgetfulness of Kṛṣṇa, or God, is materialism, and not to use things for Kṛṣṇa's satisfaction is criminality.

So people do not understand these things. Kṛṣṇa therefore explaining that "This body…" Mahā-bhūtāny ahaṅkāro buddhir avyaktaṁ eva ca indriyāṇi daśaikaṁ ca. Indriyāṇi, these ten senses, five senses for acquiring knowledge and five senses for acting, ten, and the mind, ten and one, eleven… Indriyāṇi daśaikaṁ ca pañca cendriya-gocaraḥ. Indriya-gocaraḥ, the object of sense gratification, tan-mātra. Just like rūpa-rasa-gandha-śabda-sparśa. Beauty. Rūpa-rasa, taste. Rūpa-rasa-gandha, smell; śabda, sound; sparśa, touch. These are the objects of enjoyment. Our eyes are there. We are hankering after seeing very beautiful things. Rūpa-rasa. The tongue is there. We are always trying to taste very nice eatables. Gandha. Nose is there. We want to smell very flavorable flowers and other things. In this way we have got indriyas, senses, and this body made of gross elements, and the ahaṅkāra and buddhi, buddhi. Mano buddhir ahaṅkāraḥ. These are the subtle body. In this way this kṣetra, this body, is combination of all these things. Combination of all these things. Now it is very…

mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāṇi daśaikaṁ ca
pañca cendriya-gocaraḥ

Icchā-dveṣa… This is the icchā-dveṣa, action of the mind, willing, feeling. Icchā-dveṣa. Sometimes we like something, sometimes we do not like. This is called icchā-dveṣa. Iccha dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. We take birth within this material world according to icchā and dveṣa. These two things are there. Something we like, something we do not like.

icchā-dveṣaḥ sukhaṁ duḥkhaṁ
saṅghāṭaś cetanā dhṛtiḥ
etat kṣetraṁ samāsena
sa-vikāram udāhṛtam

This is the combination of all these things. That has made this body. So the composition is very subtle.

Good chemists, they can understand how by combining different elements they can produce something. So these chemical products of this body is described by Kṛṣṇa very nicely, gross chemical and subtle chemical. But I am different from this. That is knowledge. I am different from this combination. But that we do not know. That is ignorance. I am thinking that "I am this combination," and I am thinking, "Wherefrom this combination has come into being, that is my place." That is described in the śāstras, yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. The chemicals comes from the earth. So everything in my body, they have come from these material elements and I'm identifying, "This place is mine because this body is born out of these elements." That is going on as nationalism. Bhauma iḍya-dhīḥ. Bhauma iḍya-dhīḥ. They'll not prefer worshiping Kṛṣṇa. They'll prefer worshiping that land from which this body has emanated. Bhauma idya-dhiḥ.

So śāstra says, "Anyone who identifies this body as self," yasyātmā-buddhiḥ kuṇape tri-dhātuke… This body is made of three dhātus, kapha, pitta, vāyu, according to Ayurveda system. Kapha, mucus, and bile. Kapha pitta vāyu. Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu [SB 10.84.13]. And kinsmen, my own persons, sva-dhīḥ kalatrādiṣu, wife and production from the wife, children. Or dynasty, family, community. Sva-dhīḥ kalatrādiṣu. Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. And that land, "This is my birthplace. This is worshipable." Yat-tīrtha-buddhiḥ salile na karhicij. And they go to the places, holy places of pilgrimage, tīrtha-buddhiḥ salile.

Just like somebody goes to Haridwar, Vṛndāvana. They finish their tīrtha, going, taking so much trouble. Just like in Calcutta there is Ganges, but people will go to Haridwar for taking bath in the Ganges there. Why it is prescribed? Not for the Ganges. The Ganges is there already in Calcutta. But if you go to a holy place, you'll find saintly person. That is required. But if you simply go to the holy places and take bath in the water and finish your business… No. That is not recommended. Tīrtha, going to tīrtha means to find out a learned saintly person and take knowledge from him. That is tīrtha.

Therefore it is said, yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu. Those who are expert in giving knowledge, we should associate. Satāṁ prasaṅgān mama vīrya-samvido bhavanti hṛt-karṇa-rasāyanaḥ kathāḥ [SB 3.25.25]. If we associate with saintly persons and hear from them Bhagavad-gītā and other Vedic literatures, then hṛt-karṇa-rasāyanaḥ kathāḥ, it becomes appealing to the heart, hṛt, and pleasing to the ear. Hṛt-karṇa-rasāyanaḥ kathāḥ taj-joṣaṇād. And if you bring them into practical purposes, apply in your life, then śraddhā bhaktir ratir anukramiṣyati. Then gradually you'll become faithful to the Supreme. Śraddhā bhaktir. You'll develop your natural instincts of devotional service. Śraddhā bhaktir ratir, attachment. Anukramiṣyati, one after another. This is the process.

Unfortunately, we are not taking advantage of these prerogatives of human life. We are simply engaged like cats and dogs for utilizing our life: eating, sleeping, sex life and defense. Āhāra-nidrā-bhayaṁ maithunaṁ ca samānyam etat paśubhir narāṇām. These demands of the body, eating, sleeping, sex life and defense, that is there in the animal life. Then where is the difference between the animal life and human life? Unless you become inquisitive to know, athāto brahma jijñāsā.

Therefore Vedānta-sūtra says that this life is meant for inquiring about the Absolute Truth, tattva-jijñāsā. Jīvasya tattva-jijñāsā. In the Bhāgavata also says. Athāto brahma jijñāsā. So this Kṛṣṇa consciousness movement is awakening the dormant inquiry of the human society to inquire "What I am? What is God? What is my relationship with God? Why I have come here in this material world? What is the reason? Why I am suffering? I don't want to die, but why death is forced upon me?" These are the questions to be solved in human life. Not the economic development. There is no question of economic development. Everyone is taken care by the mercy of God. Just like we are human beings. We are only four hundred thousand species, forms. But out of eight million four hundred thousand species, the eight millions forms of life, birds, beasts, they are taking [taken] care. There is no economic development program. They are eating very nicely. In Africa there are millions of elephants. They are eating very nicely. There is no question of scarcity of food. So why don't you think like that? Tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18].

Therefore human life is simply meant for inquiring about the Absolute Truth, not for engaging oneself for this so-called economic development. That is already there by God's arrangement. Actually, I am wandering all over the world. There are immense space in this planet also. In Africa, in Australia, ten times of the population can be accommodated, and they can produce their food. But the īśāvāsya… We have forgotten that everything belongs to God. We are thinking "It is my land. You cannot come here. It is my land. You cannot come here." This mismanagement of the human society is the cause of all troubles, all problems. Therefore the human society must have Kṛṣṇa consciousness to solve all the problems of life. Thank you very much. (end)

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Bhagavad-gītā 13.8-12

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Bombay, September 30, 1973

Prabhupāda:

amānitvam adambhitvam
ahiṁśā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ
sthairyam ātma-vinigrahaḥ
indriyārtheṣu vairāgyam
anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-
duḥkha-doṣānudarśanam
aśaktir anabhiṣvaṅgaḥ
putra-dāra-gṛhādiṣu
nityaṁ ca sama-cittatvam
iṣṭāniṣṭopapattiṣu
mayi cānanya-yogena
bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam
aratir jana-saṁsadi
adhyātma-jñāna-nityatvaṁ
tattva-jñānārtha-darśanam
etaj jñānam iti proktam
ajñānaṁ yad ato 'nyathā
[Bg. 13.8-12]

Śrī Kṛṣṇa has explained… The question was kṣetraṁ kṣetrajñam, and jñānam and jñeyam, the questions. What is this body… (aside:) I am overlapped. Kṛṣṇa has explained already,

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ
[Bg. 13.5]

There are many scriptures and many philosophers, ṛṣis, as I explained yesterday, nāsau ṛṣir yasya mataṁ na bhinnā: "He's not a philosopher who hasn't got a different opinion." Because this material world is practically a challenge to the supreme authority. The supreme authority Kṛṣṇa, He's the bhokta actually, He's the enjoyer.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

That point is missing. Real enjoyer or proprietor is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. He's the proprietor. Sarva loka, not only of this loka, earthly planet, but there are innumerable planets within this universe and there are innumerable universes also, not one universe. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means universe. It is just like egg shape. anda. You can see this universe, the sky is…, horizon. So it is just like egg shape. All the planets and the universes, they are egg shaped. Therefore they are called anda, jagad-aṇḍa, brahmanda. So this jagad-aṇḍa…

And Brahmā is called jagad-aṇḍa-natha. Jagad-aṇḍa-nātha means Brahmā. As in each department, for management there is a manager, similarly, in each brahmāṇḍa there is a manager who is called Brahmā. And each planet, there is also a manager or head. That is the system. And the supreme head is Kṛṣṇa.

Just like we have a manager, a head, on this planet. Now we have divided. Formerly this planet was one unit, and there one head, the emperor. Just like Yudhiṣṭhira Mahārāja was the emperor of the whole world. Parīkṣit Mahārāja. All kings formerly, whoever became king, emperor, he ruled over the whole planet. In each and every planet there was a ruler, but now, in the days of democracy, there are so many rulers, practically each and every one of us is a ruler. This is democracy.

But actually the arrangement is that ruler should be one, and the supreme ruler is Kṛṣṇa. Ruler means īśvara. So there are so many īśvaras. Īśvara means that actually there must be one īśvara, one ruler, but because here in this material world every one of us is trying to become īśvara, therefore the Māyāvādī philosophy is that everyone is īśvara. That's all right. But that īśvara is not sublime. I may become īśvara amongst my disciples, but I am not the supreme, I'm not īśvara of everyone. So īśvara is actually Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], the śāstra says. There are īśvaras, rulers. That's all right. But the supreme ruler is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac cid ananda vigrahaḥ [Bs. 5.1]. This is stated in the Brahma-saṁhitā, and Kṛṣṇa also says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "There is nobody else superior than Me." That is the fact.

People are searching after Īśvara, "Can you show me God?" "There is no God." "God is dead." So many philosophers and theories are there, but actually there is God. Here is God, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānandaḥ vigrahaḥ [Bs. 5.1]. Ekale īśvara kṛṣṇa. In Caitanya-caritāmṛta it is said that "Only īśvara is Kṛṣṇa, the Supreme." Ekala īśvara kṛṣṇa, āra saba bhṛtya [Cc. Ādi 5.142]. "All others, they are servants." Nobody is actually īśvara. And we find it practically. Everyone in this material world, he may become an īśvara is his group, but he is also controlled by somebody superior. That is the position of this relative īśvara. But Kṛṣṇa is absolute īśvara. Nobody is īśvara above Him. That is Kṛṣṇa. So, everyone is trying to be īśvara. This is the material world. Everyone is trying to be īśvara.

So Kṛṣṇa says that, ṛṣibhir bahudhā gītam. Because everyone is trying to be superior. Nāsau ṛṣir yasya mataṁ na bhinnā, that every philosopher must give his own opinion and it must be refuted by another. Therefore śāstra says that in this way you cannot ascertain what is the reality. Tarko 'pratiṣṭha. If you want to understand the reality by your arguments, reasoning power, that is not possible. Because I may be very nice arguer, but another person may be better arguer, he can defeat me. And that is going on.

Therefore simply by arguments, you cannot reach the Absolute Truth. That is not possible. Tarko 'pratiṣṭha. And if you simply depend on the śruti, śrutayo vibhinnaḥ. The Vedic literatures are different: Sāma, Yajur, Ṛg, Artharva. And not only that, other scriptures there are. So Śrutayor vibhinnāḥ nāsau ṛṣir yasya mataṁ na bhinnā, dharmasya tattvaṁ nihito guhāyām. To understand religious principle, it is very difficult.

Therefore our duty is, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. "We have to accept that way which is given by the mahājana." Mahājana. So śāstra… We are sometimes in difficulty to find out the mahājana, who is mahājana. That mahājana is also described in the śāstras, who can be accepted the greatest authority, mahājana. That is stated in the Sixth Canto of Śrīmad-Bhāgavatam. Svayaṁbhur nāradaḥ śaṁbhuḥ [SB 6.3.20]. They are mahājanas. Svayambhuḥ means Brahmā. Brahmā is mahājana. Svayambhu, Nārada. Nārada Muni is mahājana. And Śambhu, Lord Śiva, he is also mahājana. Svayaṁbhur nāradaḥ śaṁbhuḥ kumāraḥ [SB 6.3.20], four Kumāras. Sanat-kumārādi, they are also mahājanas. Kapila, Kapiladeva who expounded that Sāṅkhya philosophy, Kapiladeva. He is incarnation of God. Kumāraḥ kapilo manuḥ.

Svayambhuva Manu, he is also authority. Manu's name is also mentioned in the Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayaṁ vivasvān manave prāhuḥ [Bg. 4.1]. So therefore Manu is also mahājana, he's authority. There is Manu-saṁhitā. Our Vedic system is conducted, the law, the law-giver is Manu. From Manu, the manuṣya, "man", these words have come, Manu. Descendant of Manu, human society, manuṣya.

So Prahlāda, Prahlāda Mahārāja is mahājana. Janaka, Janaka Mahārāja. Prahlādo janako bhīṣmaḥ, Bhīṣmadeva, grandfather Bhīṣmadeva, the grandfather of the Pāṇḍus. He is also mahājana. Prahlādo janako bhīṣmo baliḥ, Bali Mahārāja, he is mahājana. Vaiyāsakiḥ, Śukadeva Gosvāmī, and Yamarāja, he is also mahājana.

So we have to follow the footsteps of the mahājana. Otherwise we shall be bewildered. Kṛṣṇa therefore, He says, ṛṣibhir bahudhā gītam: "There are many saintly persons, great sages, and they have spoken in various ways." But Kṛṣṇa concludes, the Vedānta-sūtra. Vedānta-sūtra, He gives reference because this Vedānta-sūtra comes from the disciplic succession of Brahma. Brahma-sūtra. Lord Brahma, Kṛṣṇa instructed Brahma. Tene brahma hrdā ādi-kavaye [SB 1.1.1]. Ādi-kavi is Brahmā, and Kṛṣṇa instructed him. Tene brahma… Brahmā means Vedas. Śabda-brahma. The śabda-brahma was instructed to Lord Brahmā by Kṛṣṇa. Therefore Kṛṣṇa is the original guru.

Therefore Kṛṣṇa says in the Bhagavad-gītā, imaṁ vivasvate yogam proktavān aham: [Bg. 4.1] "This yoga system, Bhagavad-gītā yoga system, I first of all spoke to the sun-god." Vivasvān manave prāhuḥ. And the sun-god, whose name is Vivasvān, he spoke to his son Manu. Manur ikṣvākave 'bravīt. And Manu spoke to his son, Mahārāja Ikṣvāku. Mahārāja Ikṣvāku is coming from the dynasty of the sun-god Vivasvān. There are two kṣatriya families, one from the moon god, another, the sun-god. So Mahārāja Rāmacandra appeared in the family of the sūrya-vaṁśa, Ikṣvāku, Mahārāja Ikṣvāku.

So this is the paramparā system. And everything is described in the Brahma-sūtra by Vyāsadeva. Vyāsadeva happens to be the disciple of Nārada. Nārada happens to be disciple of Brahma. And from Vyāsadeva, Madhvācārya; then from Madhvācārya disciplic succession, Mādhavendra Purī. Mādhavendra Purī was the spiritual master of Īśvara Purī. Īśvara Purī was the spiritual master of Caitanya Mahāprabhu. Caitanya Mahāprabhu is the spiritual master of the Six Gosvāmīs of Vṛndāvana: rūpa sanātana bhaṭṭa raghunāth, śrī jīva gopāla bhaṭṭa dāsa raghunāth. So from the Gosvāmīs, then Kavirāja Gosvāmī, Viśvanāth Cakravārtī Ṭhākura, then Jagannāth dās Bābājī, then Bhaktivinoda Ṭhākura, Gaura-Kiśora dāsa Bābājī, Bhaktisiddhānta Sārasvatī. And we are servant of Bhaktisiddhānta. So there is a disciplic succession.

That paramparā should be followed. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. If we want to understand really Vedic literature, then we must follow the paramparā system. There are four sampradāyas, paramparā: the Rāmanuja Sampradāya, Madhvācārya Sampradāya, Viṣṇu Svāmī Sampradāya, Nimbārka Sampradāya. So we belong to the Madhvācārya Sampradāya. Fortunately, all these ācāryas, even Śaṅkarācārya, they appeared from South India. This sampradāya, ācārya-sampradāya, is going on all over India. So every sampradāya has got his commentary on the Brahma-sūtra. Therefore Kṛṣṇa says here, brahma sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Unless a sampradāya, the four sampradāyas, they do not comment on the Brahma-sūtra, he'll not…, that sampradāya is not accepted. And if you do not accept the sampradāya…, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.

If you do not take your initiation mantra from the sampradāya, then it is useless. Now, there are so many apasampradāya. They do not come in disciplic succession, but becomes guru, teacher. Therefore everything is topsy-turvied. Nobody has got fixed idea what is God. Everyone has created his own philosophy. The whole thing is now confused.

Therefore Kṛṣṇa specifically mentions, Brahma-sūtra. Brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. The sampradāya must have understanding of the Brahma-sūtra, Vedānta-sūtra. So all the sampradāyas, they have got their commentary on the Vedānta-sūtra and… Even Śaṅkarācārya. But his commentary is not accepted by the Vaiṣṇava ācāryas because he has tried to derive some meaning, interpretation. But there is no question of interpretation. When the things are clear, in the Brahma-sūtra, all the sūtras are very clear. So you don't require any interpretation. You can expand, explain very elaborately. That is another thing. But you cannot go beyond the sutra.

Śrī Caitanya Mahāprabhu therefore says, māyāvādī bhāṣya sunile haya sarva nāśa [Cc. Madhya 6.169]. Māyāvādī bhāṣya means Śaṅkara, Śārīraka-bhāṣya of the Brahma-sūtra. If you hear the Śārīraka-bhāṣya, then you'll be doomed, you will be Godless. Therefore it has been forbidden by Caitanya Mahāprabhu. All the Vaiṣṇava sampradāyas, Rāmanujya Sampradāya, Madhvācārya Sampradāya, they all, I mean to say, disagree with the commentary of Śaṅkarācārya, Śārīraka-bhāṣya, Brahma-sūtra.

So far we are concerned, Madhva-Gauḍīya Sampradāya, our ācāryas, they took it, Śrīmad-Bhāgavatam, as the right commentary on Brahma-sūtra. Bhāṣyaṁ brahma-sūtrānāṁ vedārtha-paribṛṁhitam **. This Śrīmad-Bhāgavatam is the real bhāṣya of Brahma-sūtra. So the Gauḍīya Sampradāya did not make any commentary on the Brahma-sūtra because they took it, Caitanya Mahāprabhu took it as, Śrīmad-Bhāgavatam, as a natural commentary, because Śrīmad-Bhāgavatam is also made by Vyāsadeva and Vyāsadeva is the original author of Brahma-sūtra. So author made his own commentary; so there was no need of another commentary. This is the Gauḍīya-siddhānta, Gauḍīya-vaiṣṇava-siddhānta.

But sometimes back, in Jaipur, there was a challenge that "The Gauḍīya Sampradāya has no commentary on the Vedānta-sūtra." So at that time Viśvanātha Cakravartī Ṭhākura was requested… Because he was grand scholar, grand old man scholar, at that time living in Vṛndāvana… So he was very old at that time; so he authorized Baladeva Vidyābhūṣana, that "You do it." There was no need, but people are demanding, "Where is your commentary on the Vedānta-sūtra?" So Baladeva Vidyābhūṣana, with the order of Govindaji at Jaipur, he wrote the commentary on Brahma-sūtra. That name is Govinda-bhāṣya. So the Gauḍīya-Brahmā Sampradāya, they have got also commentary on Brahma-sūtra. That is required.

So Kṛṣṇa has explicitly explained that brahma-sūtra-padaiś caiva hetumadbhir. Hetumadbhir viniścitaṁ. The Brahma-sūtra is called therefore nyāya-prasthāna, with logic and reason, hetumadbhir, cause and effect, Everything. Because people like to understand on the basis of philosophy and reasoning everything. Yes, that is required.

Any understanding without philosophy, that is sentiment. And philosophy without religious conception is mental speculation. These two things are going on, not combined. All over the world there are many so-called religious systems, but there is no philosophy. Therefore the so-called religious system does not appeal to the modern educated persons. They are giving up religion, either Christian, Muslim, Hindu. Simply formalities, rituals, they do not like. They want to know everything on the basis of philosophy. That is Bhagavad-gītā.

Bhagavad-gītā is based on philosophy, this system, Kṛṣṇa-bhakti. Bhagavad-gītā means Kṛṣṇa-bhakti, devotion to Kṛṣṇa, Kṛṣṇa consciousness. That is Bhagavad-gītā. Bhagavad-gītā, the teaching is man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Bhagavad-gītā. "Always think of Me." Kṛṣṇa conscious, pure and simple. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Everywhere Kṛṣṇa stressed on His personality. Aham ādir hi devānām: [Bg. 10.2] "I am the origin of all the devatās." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Everything is there.

So sarva dharmān parityajya mām ekam [Bg. 18.66], mām, aham, "Me." So in every verse, every chapter, Kṛṣṇa… Mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mayy āsakta, "One who is attached to Me," āsakta-manaḥ, "mind attached to Me, that is yoga." Yogīnām api sarveṣāṁ mad-gatenāntarātmanā. Mad-gata, again mat [Bg. 6.47]. Mad-gatenāntarātmanā, śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ. So everything is given stress, Kṛṣṇa. But the rascal commentators, they want to make minus Kṛṣṇa.

This rascaldom has played havoc in India. These rascal so-called commentators, they want to avoid Kṛṣṇa. Therefore this Kṛṣṇa consciousness movement is a challenge to these rascals. It is a challenge that "You want to make Kṛṣṇa without Kṛṣṇa. This is nonsense."

Now let us report. This morning one of our devotee has come from, Śyāmasundara, from London. Now our this Bhagavad-gītā As It Is, is the topmost selling book in London. All the booksellers, Bhagavad-gītā As It Is. So Macmillan Company is our publisher, and within one year they have published three editions, fifty thousand each. So real thing will have real value. One professor of religion from London University came to see me. He said, ”Now we have rejected Dr. Radhakrishnan's Bhagavad-gītā.” He said. What is the name of that professor?

Pradyumna: Peringer, Dr. Peringer.

Prabhupāda: So we are very sure, although we are not getting very good response in India. In India they have become so advanced: ”Oh, Kṛṣṇa consciousness? We know everything about Kṛṣṇa. This is old story. Kṛṣṇa is our countryman, and we know everything of Kṛṣṇa. And what these people, Europeans and Americans, they can teach us?” This is their… So bui para[?] paṇḍita. In Bengal it is called bui para[?] paṇḍita, ”self-advertised paṇḍita.”

Actually India should have taken very serious care of this Kṛṣṇa consciousness movement for the glory of their country because this Kṛṣṇa consciousness movement originally originated from India. Kṛṣṇa personally presented this Bhagavad-gītā, He's speaking, and it is the duty of every Indian to carry this message. As Caitanya Mahāprabhu has advised,

bhārata bhumite manuṣya janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Caitanya Mahāprabhu said that anyone who has taken birth in India, he is fortunate. He can make his life perfect by reading at least this Bhagavad-gītā and distribute the knowledge all over the world. So Kṛṣṇa says, brahma-sūtra padaiś caiva hetumadbhir viniścitaṁ. You take Vedānta-sūtra; you study from the authoritative sources. Then your life becomes perfect. And take the…, carry this message all over the world.

Formerly our, some swamiji, he also wanted to preach Vedānta-sūtra, but while preaching Vedānta-sūtra he learned how to eat meat and how to drink. That's all. This was done, Vedānta-sutra. And ”Everyone is God.” That was his conclusion. And this same message, it was not fruitive. But actually, Vedānta-sūtra, because Kṛṣṇa is the vedānta-vid, vedānta-kṛd… Kṛṣṇa says,

sarvasya cāhaṁ hṛdi sanniviṣṭho
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd vedānta-vid cāham
[Bg. 15.15]

So Kṛṣṇa is vedānta-kṛd, the compiler of Vedānta-sūtra. Because Vyāsadeva is incarnation of Kṛṣṇa, therefore Kṛṣṇa is vedānta-kṛd. And one who has compiled Vedānta-sūtra, he is vedānta-vid also. He knows what is Vedānta. Not by others. Vedānta-vid vedānta-kṛd. So both vedānta-kṛd is Kṛṣṇa, vedānta-vid is Kṛṣṇa. So what Kṛṣṇa says, that is Vedānta. Vedānta means… Veda means knowledge, and anta means the ultimate, anta. Every knowledge has got the ultimate end. So everyone is acquiring knowledge, but what is the end of knowledge? The end of knowledge is to understand Kṛṣṇa. That is end of knowledge. Vedaiś ca sarvair aham eva vedyaḥ vedānta-kṛd vedānta-vid cāham [Bg. 15.15]. So Kṛṣṇa therefore says, brahma-sūtra-pādaiś caiva. He's recommending. He is Vedānta. Therefore whatever Kṛṣṇa says, that is the ultimate conclusion of Vedānta.

What Kṛṣṇa says? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is Vedānta. If you learn how to surrender to Kṛṣṇa, that is real understanding of Vedānta. Bahūnāṁ janmanām ante [Bg. 7.19]. This conclusion comes of the Vedantist, so-called Vedantist. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. This is the ultimate understanding of Vedānta. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. If one understands that Kṛṣṇa is everything, Kṛṣṇa is the origin of everything… That is the Vedānta, janmādy asya yataḥ [SB 1.1.1]. That is the beginning of Vedānta-sūtra, the origin, to understand the origin of everything, the original source of everything. And that is Kṛṣṇa.

Aham ādir hi devānām [Bg. 10.2]. Brahmā is one of the demigods, Lord Śiva is one of the demigods, but Kṛṣṇa says, aham ādir hi devānāṁ maharṣinām ca sarvaśaḥ. So if we understand Kṛṣṇa-vasudevaḥ sarvam iti [Bg. 7.19], He is the origin of everything-that is all perfect knowledge. Sa mahātmā sudurlabhaḥ. But such kind of mahātmā is rarely seen. Koṭiṣv apy mahāmune. Koṭiṣv apy mahāmune. Amongst the crores of men, you'll find one man may know Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

So if you try to understand Kṛṣṇa, tattvataḥ, in reality, that is perfection of life. That is perfection of life. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply to know, ”Kṛṣṇa was born at Mathurā, He was the nephew of Kaṁsa and son of…” That is also nice. But you should try to understand tattvataḥ. That tattvataḥ means:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is tattvataḥ, the cause of all causes. Janmādy asya yataḥ [SB 1.1.1]. Cause of all causes. Everything has got cause and effect, cause and effect. So Kṛṣṇa is the original cause.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are intelligent, budha, complete in knowledge. So after knowing Kṛṣṇa, vāsudevaḥ sarvam iti [Bg. 7.19], after becoming mahātmā, sa mahātmā sudurlabhaḥ, bhajante. Mahātmanas tu māṁ pārtha daiviṁ prakṛtim āśritaḥ bhajanty ananya-manaso [Bg. 9.13]. Without any deviation, ekam. So if you take to this Kṛṣṇa consciousness without any deviation, then… There are other demigods, that is admitted. But Kṛṣṇa is the root.

yathā taror mūla-niṣecaṇena
tṛpyanti tat-skandha-bhujopaśākhāḥ
yathā prāṇopahārāc ca yathendriyānāṁ
tathā sarvārhanam acyutejya
[SB 4.31.14]

You don't require to worship any other demigods. All demigods, they're our respectable. We offer all respect. A Vaiṣṇava offers respect even to an ant, and why not these demigods? That is another thing. But the kṛṣṇa-bhakta, he knows that Kṛṣṇa is the Supreme; the other demigods, they're all subordinate. Kṛṣṇa also says in the Bhagavad-gītā, kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. There is no need.

Just like if you pour water on the root of a tree, the branches, the twigs, the flowers and leaves, they all become nourished, similarly, by worshiping Kṛṣṇa, you'll satisfy all the demigods. You don't require to satisfy everyone. This is the statement in all śāstras.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kārtam
[SB 11.5.41]

We are indebted to so many persons: devatās, deva, ṛṣi, devarṣi, bhūta, living entities, nṛṇām, human society. devarṣi-bhūtāpta. Our family men, our friends. Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇām [SB 11.5.41]. Pitṛloka, pitṛ-piṇḍa. We are indebted in so many ways. It is very difficult to liquidate all these debts. It is very difficult. But if one surrenders to Kṛṣṇa, sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundam. If one has surrendered fully to Mukunda, parihṛtya kārtam. There are so many duties. Therefore Kṛṣṇa assures that "If you surrender to Me…" If you think that you have not worshiped others, and if you are sinful thereby, Kṛṣṇa says, mā śucaḥ, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "I shall give you protection."

So this is Kṛṣṇa consciousness movement. Try to understand and follow. Thank you very much. Hare Kṛṣṇa. (end)

731002BG.BOM

Bhagavad-gītā 13.8-12

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Bombay, October 2, 1973

Prabhupāda: So we have discussed about the body, kṣetra. The question of Arjuna was kṣetra, kṣetrajna, jñānam, and jñeyam. Now kṣetra, we have discussed yesterday. Kṣetra, this body, is combination of "the five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptom, and convictions-all these are considered in summary to be the field of activities." Yesterday we have discussed.

So we should not mistake this that we accept the field of activities identified with myself. That is going on. Suppose you have got a piece of land as agriculturist, and you produce your food grain in large quantity or small quantity. It doesn't matter. Similarly, this body we are utilizing.

We can practically see. Everyone is working with this body in Bombay city. A very poor man is also in Bombay city, and a very rich man is also there. Both of them have the same facilities to work, but we find that one man is working very hard day and night. Hardly he is getting his morsel of food. Another man, simply by going, sitting in the office, earning thousands and thousands. Why? Because the difference of the field of activities. The body is different. Because one has got a certain type of body, his destination is already there. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. We can study this thing, that somebody is living in a poor slum and another man is living in a very palatial building. So simply by endeavoring that "I shall live in a palatial building, and I shall not live in this poor slumhole," it is not possible because the destiny is there. Therefore the body is made according to our past karma, and that is called destiny. Your happiness and distress according to the body is already settled up. It is not possible by natural way to improve or disimprove it. It is already settled up. Therefore śāstra says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

The human life should be utilized for understanding the Absolute Truth. The next paragraph, that describes how one can understand the Absolute Truth. Amānitvam adambhitvam ahiṁsā kṣāntir ārjavam. So our life should be utilized for understanding the Absolute Truth, not for economic development. Economic development, what is already destined, you cannot improve less or more. It is already settled up.

There are so many examples. Just like a pig has got a body. He likes to eat stool. If you give him halavā, that "Don't eat stool. Take this nice halavā," he's not interested because he has got a particular type of body. That is the aggregate. That is already explained. Mahā-bhūtāny ahaṅkāro buddhir avyaktam (eva) ca, icchā dveṣaḥ sukhaṁ duḥkham. Icchā dveṣaḥ. The icchā and dveṣa according to the body. He has got the desire to eat the stool. That is his icchā. And he has got a dveṣa for the halavā, while a gentlemen, advanced gentlemen, he has got the icchā for halavā, not for the stool.

Therefore our duty should be that without trying… That was Indian civilization. Everyone was happy in his position, everyone-brāhmaṇa, kṣatriya, vaiśya, śūdra. The culture was so nice that nobody was unhappy, even if he is a śūdra or even if he is a vaiśya or a brāhmaṇa or kṣatriya. It is not that because the kṣatriyas, the royal family, they were happy, and the brāhmaṇas were not happy or the śūdras were not happy. No. Everyone was happy because… Still in India you go to the village. They are happy with their destination. This is the Indian culture. Now we are injecting discontentment, injecting. Otherwise everyone was happy in his position: "God has given this position. So this is all right. Let me do my work." That is satisfaction. Everyone was satisfied.

Still it is going on, although great propaganda is going on to kill the Vedic culture. Just as some in 1971, we attended the Māghamela. In 1971? Or which year? That Allahabad Māghamela.

Devotee: '71.

Prabhupāda: Yes. So people were coming there, thousands and thousands, to take a bath in the Ganges, and they were happy. There in Calcutta there was an Indo-American society. I was invited to speak there. So they gave me the subject matter, "East and West." So… (aside:) Don't do… So far we are concerned, we have no such distinction, "East and West." We know that everyone is human being, and everyone, every living entity, not only the human being, even the birds, beasts, animals, trees, everyone, a living entity is part and parcel of God, Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So everyone is in ignorance. That is our concern.

Our propaganda is not for the East and the West, but our fight is with the ignorance of the people because at the present moment people are kept in ignorance, in foolishness, that he is this body, bodily identification. But still, there is difference between East and West. In the West, I have talked with big, big professors, learned scholars. They have no idea of next life.

I talked with Professor Kotovsky in Moscow. He said, "Swamiji, after annihilation of this body, everything is finished." They have no idea that there is soul. And in India even the poorest man, he knows that, "There is next life. I existed in the past, and I will exist in the future." This Vedic conclusion is known even to the poorest man, illiterate man. That is, of course, the difference between East and West.

So anyway, our position is that we should not identify this body as self. Kṛṣṇa says here that

adhyātma-jñāna-nityatvaṁ
tattva-jñānārtha-darśanam
etaj jñānam iti proktam
ajñānaṁ yad ataḥ anyathā

Adhyātmā-jñānam, to understand oneself as the spirit soul, that jñānam. Adhyātmā-jñānam, tattva-jnanārtha-darśanam. Philosophy should be utilized. Logic and philosophy should be utilized for self-realization, not for simply mental speculation.

We find nowadays, big, big philosophers write volumes of book, simply theorizing without any understanding of the spirit soul. Big, big philosopher. And Kṛṣṇa says that if one simply puts philosophical theories for some utopian ideas, "Now time is coming which will be like this, like that." No. Time is there already. You cannot manufacture time like this or like that. It will go on. It is eternal. It is eternal.

Just like Kṛṣṇa has said in the second chapter of Bhagavad-gītā that "Arjuna, you and me and all the soldiers and kings who have assembled here, it is not that we did not exist in the past. We are existing now, and we shall continue to exist in the future." So this eternity of the soul we do not know. We are simply identifying ourself with this body, and we are simply interested for the bodily comforts of life. This is the civilization, going on.

So although we have got this Bhagavad-gītā, at least in India the education should have been on the line of Bhagavad-gītā for the benefit of the people of India. Unfortunately nobody is taking care. Even though there are some propaganda of understanding Bhagavad-gītā, they are interpreting in their own way to fulfill their own ambition. This is going on. So here Kṛṣṇa says, amānitvam, amānitvam. What is that amānitvam? Read the purport.

Pradyumna: Purport?

Prabhupāda: Yes. [break] That is mentioned here. The central point of process of knowledge is mentioned here, Mayi cānanya-yogena bhaktir avyabhicariṇī. One has to be fixed up on this point. There are eighteen different description of the process of knowledge, but the central point is mayi ca. Mayi ca. Ca means… That is the main point. Without Kṛṣṇa, if you simply try to become elevated in knowledge, that will not stand. That will not stand. Therefore Kṛṣṇa says mayi ca. Mayi cānanya-yogena. Ananya-yogena means without any deviation. Ananya-yogena bhaktir avyabhicāriṇī. Without any deviation. Avyabhicāriṇī means without any disturbance. Ananya-bhakti. In another place Kṛṣṇa says, api cet su-durācāro bhajate mām ananya-bhāk.

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

The central point is bhagavad-bhakti. Harāv abhaktasya kuto mahad-guṇāḥ. If one is not a devotee of the Lord, Kṛṣṇa harāv abhaktasya kuto mahad-guṇāḥ-he cannot possess any great qualities. That is not possible. Harāv abhaktasya kuto mahad-guṇāḥ.

We have seen practically. Just like Rāvaṇa. Rāvaṇa was a great personality, a great devotee of Lord Śiva also, and materially his kingdom was very much advanced. It is said that Lanka was made of gold. Actually there were many palaces. And he was a very big Vedic scholar also. But one thing, that he was against Rāma… And for this disqualification he is still described as asura, rākṣasa. So harāv abhaktasya kuto mahad-guṇāḥ mano-rathenāsato dhāvato bahiḥ. If one is not devotee of the Lord, he will simply concoct on the mental platform. So that will not make.

Rāvaṇa also wanted to make a staircase to go directly to the heavenly planet. Just like we are. At the present moment, we are trying to go directly to the moon planet by sputnik. But it has failed. It is not possible. In that way we cannot go. If we want to go to another planet, the process is described in the Bhagavad-gītā: yānti deva-vratā devān piṝn yānti pitṛ-vratāḥ [Bg. 9.25]. If you want to go to the higher planetary system, then that particular devata, Indraloka, Candraloka. The moon planet is Candraloka. That is also considered as one of the heavenly planets. So you have to prepare yourself by karma-kāṇḍīya activities. Then you can go there by… After this body is finished, you immediately transfer to certain planet where you want to go.

Similarly, if you want to go to the planet where Kṛṣṇa lives, Goloka Vṛndāvana…

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

There is… Paras tasmāt tu bhāvo 'nyo vyaktyāvyakta-sanātanaḥ [Bg. 8.20]. They are described in the Bhagavad-gītā that "Beyond this material nature there is another nature. That is called sanātana." Paras tasmāt tu bhāva. Bhāva means svabhāva or nature. As you see this material nature… Although you are seeing, you cannot go. You are so limited, conditioned. You see so many planets twinkling at night, but there is no possibility of going there.

You cannot go to the nearest planet, even the moon planet, by your mechanical arrangement. The modern scientists, the sputniks experts, they say to go the topmost planet of this universe it will take forty thousands of years. Who is going for forty thousand, flying forty thousands of years and again come back and see you: "Yes, I went to such and such planet." Is it possible? So we are so poor. It is not possible in that way.

So this is the position of our going to the material planets, and what to speak of the spiritual planets? That is far, far away. You cannot travel within the space of material world.

panthās tu koti-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Panthās tu koṭi-śata-vatsara. Not only one year, two years, three years or forty thousand years. Koṭi-śata-vatsara. Koṭi, you know, one hundred times lakhs makes koṭi and again multiply it by hundred. Koṭi-śata-vatsara. And the speed. What is the speed of that aeroplane? Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. Aeroplane. Vāyur manasaḥ. And with the speed of mind. Airplane running with the speed of mind. You know what is the speed of mind. You are sitting here, and within a second your mind can go some ten thousand miles away, within a second. So even with that speed and running on, koti-sata-vatsara, you cannot go to the spiritual planet. This is the position. So 'py asti yat prapada-sīmny-avicintya-tattve. So in that way you cannot go.

But you can go if you prepare yourself. Mad-yājino 'pi yānti mām [Bg. 9.25]. Mad-yājino. Those who are devotees of the Lord, Mad-yājinaḥ That is the principle of Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī. Mad-yājī. "You worship Me." So mad-yājino 'pi yānti mām. You can go to the Kṛṣṇa planet. Goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. The Kṛṣṇa-dhāma is described in the śāstra, Brahma-saṁhitā,

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

There is the Goloka Vṛndāvana planet. That Goloka Vṛndāvana planet is the topmost planet. This material world, then you'll get spiritual world. Then spiritual world, as you have got in this material world, this is only one universe. There are millions of universes, even within this material world.

Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Yasyaika-niśvasita-kālam athāvalambya. People claim. Some rascal claim, "I am God." So here is a description of God. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ means Brahmā. You have understood Brahmā's duration of life. Sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ [Bg. 8.17]. The Brahmā's one day, twelve hours, you cannot calculate. Sahasra-yuga-par… Yuga means forty-three lakhs of years and multiply it by one thousand, and then it comes to be twelve hours of Brahma's ayuḥ. Such Brahmā lives only…yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. Mahā-Viṣṇu is exhaling and inhaling. When he is inhaling, so many Brahmas are going within, and when He is exhaling, so many Brahmās are coming, means so many brahmāṇḍas are coming. This is the position.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kāla-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

That Mahā-Viṣṇu is partial representation of Govinda. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So this is called knowledge. One has to know what is God, what is the nature of God. So one has…

The first qualification is amānitvam. Don't be puffed up with your false knowledge. Having this little degree from the university, you are thinking that you have become so learned, you don't care for God even. This is nonsense. Therefore first qualification to get progress in knowledge is amānitvam, amānitvam. Don't be proud falsely. Our present education is simply teaching people how to become falsely proud. Just like here is, Bhagavad-gītā is going on. They are falsely proud: "Oh, what you have to learn here? We know everything. We know everything. We are M.A., Ph.D., that's all. We have finished already this." Therefore the first thing is amānitvam, pridelessness. Go on reading the purport.

Pradyumna: "So if one does not approach or is not able to approach the transcendental service of the Lord, then the other nineteen items are of no particular value. But if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him."

Prabhupāda: Yes. This is the central point. Yasyāsti bhaktir bhagavaty akiñcanāḥ sarvair guṇair tatra samāsate surāḥ. All the qualities of the demigods, sura… Sura and asura. Sura means demigods or gods, and asura means demons. So if one becomes devotee of Kṛṣṇa… Yasyāsti bhaktir bhagavaty akiñcanāḥ. Akiñcana. Pridelessness. Akiñcana. Kṛṣṇa's another name is Akiñcana-gocara. He can be understood by akiñcana, one who thinks himself as very humble, meek. That is also said in the Bible, that one has to become meek and humble. Then he can understand. And that is also Kṛṣṇa demanding, that "First surrender. Become humble and meek." This is the verdict of all Vedic śāstras.

Jñāne prayāsam udapasya namanta eva san-mukhāritaṁ bhavadīya-vartam. This is the statement of Brahmā, that one should give up the nonsense process of mental speculation, "God may be like this; God may be like that." No. God is not manufactured by your mental speculation. God is God always, Kṛṣṇa. Kṛṣṇa is God from the childhood. When He was three months old He demonstrated His godly powers. He immediately killed Sakaṭāsura. He immediately killed Putanā. So He did not become God by meditation, manufactured in some mystic factory. God is God. God is always God. Even when He is child, when He is young man, when He is a boy. Kṛṣṇa, when He was a boy of seven years old, He lifted the Govardhana Hill. That is God. Not that "Here is a man. By mystic power He has become God." No. That God is different God. Real God is always God.

So akiñcana-gocara. That real God can be realized by a person who is humble and meek. Amānitvam adambhitvam. Go on. "Kṛṣṇa consciousness. The other nineteen items automatically develop." Yasyāsti bhaktir-bhagavaty akiñcanāḥ sarvair guṇair tatra samāsate surāḥ. Automatically. Yasmin vijñāte sarvam etaṁ vijñātaṁ bhavanti. This is the Vedic assertion. If you simply understand one, that Kṛṣṇa, then you understand everything. Just like in Bhagavad-gītā. If you try to understand Kṛṣṇa, you get all the knowledge-material, spiritual, everything. Practically. Yasmin vijñāte sarvam idaṁ vijñātaṁ bhavanti. Go on.

Pradyumna: "The principle of accepting a spiritual master, as mentioned in the seventh verse, is essential."

Prabhupāda: Yes. That knowledge has to be acquired. Ācāryopāsanam. Here it is said. You have to worship ācārya. Ācāryavān puruṣo veda. One who has accepted… Narottama dāsa Ṭhākura has also said, āśraya loiyā bhaje kṛṣṇa tāre nāhi tyaje āra saba more akaraṇa. Āśraya. You have to take shelter. Evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

And Arjuna also said, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Śiṣyas te… Ācārya, ācāryopāsanam. Kṛṣṇa and Arjuna, two friends. There was no need of accepting Kṛṣṇa as Arjuna's spiritual master. Still, he is accepting officially. Śiṣyas te 'haṁ śādhi māṁ prapannam: "I am accepting You as my spiritual master. Please teach me." So this is essential. Ācāryopāsanam.

Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This is Vedic instruction. If you at all interested in the understanding of spiritual subject matter, then you must approach a bona fide spiritual master. Tad vijñānārthaṁ sa gurum evābhigacchet. Abhigacchet means must. It is not that if you like, you can go; if you do not like, you do not. No, you must. Abhigacchet. Samit-pāṇi śrotrīyaṁ brahma-niṣṭam. Tasmād guruṁ prapadyeta jijṇāsuḥ śreya uttamam [SB 11.3.21]. It is not a fashion to accept one guru. If you are actually interested, śreya uttamam, the highest perfection of life-tasmād guruṁ prapadyeta-then you have to accept a guru. This is called ācāryopāsanam.

Even Kṛṣṇa, the Supreme Personality of Godhead, He accepted Sāndīpani Muni as teacher, master. Caitanya Mahāprabhu, He is also incarnation of Kṛṣṇa, but He accepted Īśvara Purī as His guru. They do not require guru, but just to keep pace with the official program, even God personally, He accepted spiritual master. So this is essential. Ācāryopāsanam.

To become humble, meek, ahiṁsā, non-violence, śānti, tolerance. In this way you have to make progress. The other items will be described by and by. We have to… Yes. Tomorrow we shall describe. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.8-12

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Bombay, October 3, 1973

Prabhupāda:

amānitvam adambhitvam
ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ
sthairyam ātma-vinigrahaḥ
[Bg. 13.8]

So, Kṛṣṇa, the supreme authority, Supreme Personality of Godhead, He's speaking the process of acquiring knowledge. Jñānam. So, the first beginning of knowledge is humility. Śrī Caitanya Mahāprabhu has taught,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Anyone this humbleness and humility is taught everywhere. Without being gentle, humble, how one can be a man of knowledge? But at the present moment the humility is forgotten. Everyone is proud unnecessarily. Although he's nothing, he's proud. So much so that sometimes a rascal says that "I am God." This is the modern civilization. He's so puffed-up, so proud, that one claims to become God, what to speak of other things. No. The first thing is that one must be very humble.

This is the process of Vedic civilization. Vidyā-vinaya-sampanne brāhmaṇe. One has to become brāhmaṇa. Brāhmaṇa means vidyā-vinaya-sampanna. He must be learned and humble. That is brāhmaṇa. Vidyā-vinaya-sampanne brāhmaṇe gavi hastini. That is the first-class life. Vidya-vinaya-sampanne brāhmaṇa. Why brāhmaṇa is honored in the society? Because brāhmaṇa means vidyā-vinaya-sampanne and very humble. Vidyā-vinaya-sampanne [Bg. 5.18]. Vidyā means. vidyā dadāti namratā. Vidyā means he must be very gentle, namra. That is vidyā. Education does not mean unnecessarily to become proud.

Just like we hear that even a great scientist, Sir Isaac Newton, he used to say, "What knowledge I have got? I have simply collected a few grains sand from the big beach." Yes. That is humbleness. So Kṛṣṇa says that in the process of acquiring knowledge, one must be very humble and meek. This is the first qualification.

This is sattva-guṇa. but those who are situated in the rajo-guṇa and tamo-guṇa, they cannot become humble. That is not possible. Passion and ignorance. So one has to… Knowledge means one has to come to the platform of goodness, sattva-guṇa, the brahminical qualification. Śamo damas titikṣa ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Everything is there in the Bhagavad-gītā. The qualification. These are the qualification of brāhmaṇa. These are the qualification of kṣatriya. These are the qualification of vaiśyas, these are the qualification of śūdras. Śūdra has one qualification. What is that? Paricaryātmakaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. A śūdra means he'll be satisfied if he gets one good master, that's all. No other qualification.

So at the present moment a person may be a great technologist, highly educated, but he does not get, if he does not get a good master, good employer, he's nothing. He has no value. He has no independence, he has to accept some service. But a brāhmaṇa will never accept anyone's service. No. It is stated that in the śāstras, that if there is bad time for a brāhmaṇa, he may accept the profession of a kṣatriya or even up to vaiśya, but never the profession of a śūdra, which is dog's business. These are the statements in the śāstras.

So this platform of knowledge vidyā-vinaya-sampanne, brāhmaṇa, one has to become brāhmaṇa. Then one becomes humble, meek, and other qualification follows. The material conception of life makes us very eager to receive honor from others. That is material education, rajas tamas. Rajas tamo-guṇa. What are the symptoms of different modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. Sattva-guṇa, goodness. One is satisfied and eager to advance in spiritual knowledge. that is sattva-guṇa, brāhmaṇa's quality. Sattva śamo damas titikṣa. Titikṣa. one has to learn titikṣa. Just like here the, even they are foreigners, how much tribulation they have to suffer on account of this temple. These foreigners, they have come here to become devotees and the authorities are prepared to demolish their temple. So one has to tolerate. What can be done?

Even Prahlāda Mahārāja, he was the son of Hiraṇyakaśipu. The relationship was father and son, but because the son was a devotee, the father was prepared to kill him. This is the system all over the world. Jesus Christ, because he was preaching God consciousness, he was crucified. Although Jesus Christ preached, "Thou shall not kill," unfortunately he was preaching in such a society that he was killed. So these things are there always. The demons, they are always after the devotees, how to harass him, how to give him trouble. Therefore one has to learn humility, otherwise one cannot make progress in Kṛṣṇa consciousness.

Therefore Caitanya Mahāprabhu has advised,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If you want to make progress in the matter of chanting the holy name of the Lord, then you have to learn also toleration. So many people will criticize. So many people will be prepared to unnecessarily put hindrances in your path. So one has to learn if one is serious to make progress in knowledge. Actual knowledge is to understand God, that is actual knowledge. Therefore it is called Vedānta. Vedānta. Veda means knowledge and anta means the ultimate. The ultimate knowledge is to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

Everyone, there is a class of men, they say that we only believe in the Vedas. What you believe? Do you know Kṛṣṇa? "No sir. We accept Kṛṣṇa as a big man, that's all, not as God." That means he does not understand what is Kṛṣṇa. So what is the use of Vedānta? There are so-called Vedantists, they avoid Kṛṣṇa. They'll write comments on Bhagavad-gītā, avoid Kṛṣṇa. This is going on. This is going on.

But actual knowledge means to come to the point of knowledge one has to acquire these qualifications. But if one at once takes to Kṛṣṇa consciousness as it is stated, mam ca vyabhicarini. What is that? Mayi ca ananya-yogena bhaktir avyabhicāriṇī. Bhakti-avyabhicāriṇī. vyabhicāriṇī means mixed with other things. There is karma, jñāna, yoga, and bhakti. So there are, everything must be with bhakti; otherwise there is no success. Even if you are a karmī, you must add bhakti. Then you'll be successful. Yat karoṣi yat juhosi yad aśnāsi kuruṣva mad arpanam [Bg. 9.27]. This is karma-yoga. You may be a businessman, you may be engineer, you may be whatever you may be, it doesn't matter. But bhakti must be there. Then you are successful. If you are devoid of bhakti, then it is useless, waste of time. That is the verdict of the śāstra.

Śāstra says atha pumbhir dvija-śreṣtha. This was spoken by Śrī Sūta Gosvāmī in the assembly of great brāhmaṇas and saintly persons who were meeting big congress for one thousand years. Now we hold meeting for eight days or at most fifteen days. Not more than that. But formerly they used to hold meetings, spiritual meetings for one thousand years. Naimiṣāraṇya. That Naimiṣāraṇya is still existing near Lucknow. Most of you may know. So there was a meeting to be continued for one thousand years. And in that meeting Sūta Gosvāmī was presiding and he said, he addressed all the brāhmaṇas, because spiritual meetings were generally attended by highly educated brāhmaṇas and saintly persons. Some of the kṣatriyas also. The vaiśyas and śūdras, they were not interested. So therefore Sūta Gosvāmī especially addressed the learned brāhmaṇas, ataḥ pumbhir dvija-śreṣṭhāḥ. "O, the best of the brāhmaṇas who are present here." Ataḥ pumbhir dvija-śreṣṭhāḥ varṇāśrama-vibhāgaśaḥ.

The society was in those days varṇa and āśrama. Varṇa means the four divisions of the society, brāhmaṇa, kṣatriya, vaiśya and śūdra. Catur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Similarly, brahmacārī, gṛhastha, vānaprastha and sannyāsa. This is Vedic culture. Varnāśrama-vibhāgaśaḥ.

So Sūta Gosvāmī said that everyone has got his particular duty, varṇa and āśrama. Atha pumbhir dvija-śreṣṭhāḥ varṇāśrama-vibhāgaśaḥ svanuṣṭhitasya dharmasya. Everyone has got duty, but saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Nobody is concerned whether I am doing something, I am engaged in certain occupation, whether I am getting perfection. Because human life is meant for attaining perfection. And what is that perfection? That also we do not know. The perfection is to get out of this repetition of birth, death, old age and disease. That is perfection. Nobody is serious. They are dying like cats and dogs, never mind. Nobody thinks that my perfection of life the cats and dogs are dying, I'll also die. Why shall I die like cats and dogs? I must know why death is there. I do not want death, why death is, that is humanity. Who wants to die? Nobody wants to die. And actually in modern science they are trying to combat all the material obstacles, but here is the main obstacle. That nobody wants to die but there is death.

So where is the scientific solution of death? Who can say, where is the scientist who can say that no more there will be death, no more there will be disease, no more there will be old age. Janma-mṛtyu-jarā-vyādhi. That is stated here. This is knowledge. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. One should…

Everyone is trying his best to mitigate distressed condition of life. Duḥkha-nivṛtti. Everyone is trying. I am in miserable condition. If I get so much money my miserable condition will be mitigated. So everyone is after money. But that mitigation is temporary. Suppose if you get some money, you get a nice apartment, nice bank balance. Does it mean you have ended your main problems of life, janma-mṛtyu, as it is stated in the Bhagavad-gītā? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So they have become so foolish, so degraded, that they do not know what is the meaning of life, what is the problem of life, how to make solution of the problem. Nobody is interested. Simply cats and dogs, that's all. As the cat and dog is working very hard simply for eating, sleeping, and mating, that's all.

The human life is not meant for that purpose. This is the defect of modern civilization. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām, the hog who eats stool, he's also struggling for the same thing. What is that? Eating, sleeping, mating, and defending, that's all. So is that human life is also simply meant for this purpose? No. Human life is meant for tāpo divyaṁ yena śuddhyed sattvam [SB 5.5.1]. You have to purify your existence. My existence is now impure. In the Bhagavad-gītā we learn, na jāyate na mriyate. The living entity, the soul, never takes birth, never dies, but I am subject to birth and death. So this problem does not come. They are simply making adjustment, a temporary problem. That is not human civilization. Vedic civilization means to solve the major problems of life. That is Vedic civilization. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. They don't care for these troubles.

Formerly people were very happy so far material conditions were concerned. They had no complaint. Everyone was happy, everyone was getting ample food. And why they shall not get? If the birds, beasts-they are getting their ample food, even up to death. There is no complaint amongst the birds and beast unless one is in the human society. Otherwise in the jungle there are major portion of the animals and birds. They have no complaint. They do not come in the city, that we have this complaint. They are happy, they are getting ample food, life is very happy. They have got their eating, they have got their sleeping, they have got their mates for sex life and they know how to defend. Everything is there. There is no problem. Only in the human society they have created problem because they have no knowledge. The so-called knowledge is useless not unless you can solve the problems [?] what is the meaning of this knowledge? Therefore Kṛṣṇa says knowledge means one must know this is my real acute miserable condition of life, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is knowledge.

So to begin with knowledge, Kṛṣṇa recommends amānitvam, humility. Because the real disease of material life is that he is not humble. He is always proud. Little possession. Svalpa-mātrena. Just like the big fish in the ocean. They are deep within the water and if you find out a small lake, little water, you'll find small fishes (makes sound) they're doing there. So there is no depth of knowledge. Simply they're perplexed. Therefore this education should be given, how to become humble. Śiṣyas te 'haṁ śādhi māṁ tvaṁ prapannam [Bg. 2.7]. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Paripraśnena sevayā. One has to learn by service, by praṇipāta, praṇipāta means surrender. There is no surrender. Nobody is prepared to surrender. "Oh, why shall I surrender? I know everything." Puffed-up unnecessarily. Therefore Kṛṣṇa says the material disease is that rajas-tamo-bhāvāḥ. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś (ca ye) [SB 1.2.19]. Rajas-tamo-bhāvāḥ means, rajo-guṇa, kāma and lobha. Ignorance.

Everyone is thinking if I become greedy, I shall get more. That is not possible. You cannot get a farthing more than what you are destined. But it is ignorance. He's thinking by simply struggling hard I'll get more. The śāstra says, "No, don't do it. So far your material condition is concerned, it is already destined with your body. You have got a certain type of body and according to that body you'll get certain amount of pleasure and pains, that is already destined." This is called adṛṣṭa, daiva. Your main business is if you want to make success, your life, then save time for advancing in Kṛṣṇa consciousness. That is proper utilization of life. That does not depend on destiny. That you can do. That you can do. So far other things are.

Therefore śāstra says tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18]. You have traveled, sometimes up, sometimes down. Up means upper planetary system, down means lower planetary system. Urdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you develop sattva-guṇa then you are promoted to the higher planetary system. Madhye tiṣṭhanti rājasāḥ. If you remain in the passion modes of nature then you may remain within this world or few others. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. If you habituate jaghanya-guṇa-vṛtti.

Just like nowadays people are being taught drink wine, eat meat, and do whatever you like. Jaghanya-guṇa-vṛtti-sthāḥ [Bg. 14.18]. So they will go down, animal life. So they have no knowledge. And the leaders, andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The leaders are blind and they are leading other blind men. So it is a very dangerous civilization. In spite of being born in India, in spite of having the privilege of studying Bhagavad-gītā, they are not taking advantage of it, and they are being misled like cats and dogs. Very regrettable condition.

So the Kṛṣṇa consciousness movement is the only challenge to this devilish life of the human society. So I request everyone to study this philosophy very carefully and take advantage of it. Thank you very much. (end)

731005BG.BOM

Bhagavad-gītā 13.8-12

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Bombay, October 5, 1973

Prabhupāda: So we have been discussing for the last few days about the process of knowledge. So we have discussed already amānitvam, humbleness. Amānitvam adambhitvam ahiṁsā [Bg. 13.8]. Ahiṁsā, non-violence. So ahiṁsā kṣāntiḥ, tolerance, ārjavam, simplicity. These things we have already discussed.

Now another important thing is ācāryopāsanam. If you want to make progress, then you have to approach ācārya. Just like if you want to be educated, you go to school, you go to college, you go to university, similarly, if you want to be advanced in knowledge… knowledge means not this material knowledge. Actual knowledge is to advance in spiritual knowledge.

Just in this Bhagavad-gītā the beginning of knowledge was instructed by Kṛṣṇa that "I am not this body." Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]." I am encaged in this body. I am not this body. Unfortunately at the present moment, this is accepted knowledge, bodily concept. "I am." "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya." This is going on. Actually the knowledge begins when one understands I am not American, "I am not Indian," I am not brāhmaṇa," "I am not kṣatriya." Then what you are? Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānu-dāsa: "I am the servant of the servant of the servant of Kṛṣṇa, the provider of the gopīs," Gopī-bhartuḥ. That is my real identification. Not this body [Cc. Madhya 13.80].

So to understand this knowledge one has to approach ācārya. Ācārya means one who knows the purpose of Vedic literature, śāstra. Āśṛṇoti yaḥ śāstram. And practices and teaches his disciple. He knows. Ācārya means knows. One who knows the purpose of Vedic literature, he practices in his life, and he teaches his disciple. He is called ācārya. So ācārya upāsanam. Before worshiping the Lord… Just like here Kṛṣṇa said in the beginning, ācāryopāsanam, and in the middle he says, mayi cānanya-yogena bhaktir avyabhicāriṇī. So before engaging yourself in devotional service to the Lord, you must first of all worship ācārya, ācāryopāsanam. One cannot become a devotee personally. Just like some rascals say, "What is the use of accepting guru?" Of course, they have got very bad experience.

But who is ācārya? Ācārya means one who has received the Vedic knowledge through the paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. He is ācārya. Ācārya cannot be manufactured, self-made. No. He must come down from the disciplic succession. He is ācārya. You have to approach such ācārya who is coming in disciplic succession. ācāryavan puruṣo veda. One who is under the shelter of ācārya, he knows things. So Kṛṣṇa recommends also here that if you actually want to become in knowledge, if you want to have real knowledge, then you must worship ācārya. Ācāryopāsanam. This is Vedic system. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

It is not that "If I like, I can go to a guru; if I don't like I can learn the books at home and learn everything." No, that is not possible. Practically… Just like if you purchase some medical book and study at home and if you begin to practice, you will be called a quack. You will not be recognized by the government. You will not get the practitioner's registration. You will not. Unless you have passed through the medical college, your medical examination, you will not be accepted, even if you say that "I have read all the books." Similarly, if you simply think that "I have read… As we see generally, "Oh, I have read Bhagavad-gītā hundred times." But you ask him what is Kṛṣṇa, he cannot say. Because he has not approached the ācārya. This is the difficulty. He might have read Bhagavad-gītā a thousand times, but he will not understand a single word because he has not approached.

Therefore Vedic literature says tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Abhigacchet." This word is used when the sense is "You must." This is vidhi-lin form of verb, gacchet, abhigacchet. You must. There is no excuse. You cannot learn. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you want to know uttamam subject matter… Ut, ut means udgatam, transcending. Tamaḥ means this material world. This material world is tama, darkness. But if you are interested in the matter which is transcendental to this material world, that means spiritual world, then tasmād guruṁ prapadyeta, you must surrender to a guru.

Jijñāsuḥ śreya uttamam. Not ordinary jijñāsuḥ. Just like we go to the market, "What is the rate of this share? What is the rate of rice? What is the rate of dahl?" Not that kind of jij… Brahma jijñāsuḥ. Athāto brahma jijñāsā. This human life is meant for inquiring about Brahman, not this rice, dahl, share market. No.

So jijñāsuḥ śreya uttamam, what is the highest perfection of life, he requires to approach a guru. It is not a fashion. It is not a fashion that "I have made my guru, such and such Swami." But what you have learned? You cannot learn because you are not at all jijñāsuḥ. You do not know how to inquire, neither the guru you have met, he does know how to reply. Such kind of guru and disciple will not help. The disciple must be also serious to understand about the spiritual subject matter. That is knowledge, brahma-jijñāsā. One who is inquisitive to know about the Absolute Truth, he requires to approach a guru. That is jñāna. Jnana means brahma-jñāna. Ahaṁ brahmāsmi. This is jñāna. And if I am American, that is not jñāna. That is ajñāna. "I am Indian," "I am brāhmaṇa," "I am this," "I am that," "I am black," "I am white," "I am fat," "I am thin." These are all ajñāna, ignorance. You are neither fat nor thin nor black nor white nor American, but you are spirit soul. You have to know that. Ahaṁ brahmāsmi: "I am spirit soul. I am eternal servant of Kṛṣṇa." That is knowledge. And for this knowledge you must approach, ācāryopāsanam.

Śaucam, cleanliness. That is very essential. This morning I was talking with Tamal Kṛṣṇa Gosvāmī. Cleanliness is… As soon as you give up cleanliness, you become mleccha and yavana. Mleccha, yavana, these two names have come into Vedic śāstras, one who is unclean." Why there was always misunderstanding between the Hindus and the Muslims? I am talking of practical life. Because the Muslims were very unclean and the Hindus are supposed… now Hindus are less than Muslim, less than Muslim. And still, they are claiming… Śaucam. They are most unclean at the present moment, so deteriorated. Publicly it is being advertised, "Here is beef shop. Come on. Equality. Equality by eating beef, drinking wine." Now this is coming. Śaucam. Śaucam. Cleanliness. Cleanliness is next to godliness. You must take twice bath at least. It is required. And in tropical countries like India, there is no difficulty taking bath three times. Of course, if your body does not permit… But that is Śaucam, to clean. Śaucam. Śaucaṁ bāhyābhyantaram.

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantaraṁ śuciḥ

The brāhmaṇa is called therefore śuci. He is always clean, taking three times bath, cloth washed, mouth, hands, legs, all clean, with tilaka. That is brāhmaṇa. Śaucam. This is externally. And internally you have to become also śaucam. Bāhyābhyantaram.

Bahya mean externally you have to cleanse yourself with water, soap or earth. And internally you have to be cleansed by chanting Hare Kṛṣṇa mahā-mantra. Ceto-darpana-marjanam [Cc. Antya 20.12]. Because if you remain unclean within the heart, simply by washing your external body and cleansing your cloth, that is not complete cleanliness. That may be called hygienic. But real cleanliness is internally and externally. Yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraṁ śuciḥ. So you have to cleansed yourself externally and internally.

By remembering, yaḥ smaret puṇḍarīkākṣam, the lotus-eyed Kṛṣṇa, if you always think, that is śuci. And in Bengali there is a word, poetry, muci haya śuci haya yadi kṛṣṇa bhaje. If one is Kṛṣṇa conscious, even if he is born in a cobbler's family, muci… In India there are two things, muci and śuci. Śuci means perfect brāhmaṇa, and muci means cobbler, the shoemaker. So muci haya śuci haya yadi kṛṣṇa bhaje. If one becomes Kṛṣṇa conscious, even if he is born in the family of a muci, camāra, he can become a brāhmaṇa. And śuci haya muci haya yadi kṛṣṇa tyaje. And if he gives up Kṛṣṇa, even if he's born in a brāhmaṇa family, he becomes a muci.

Muci means the skin expert. If he is simply busy, "I am this skin, brāhmaṇa skin…" Your behavior? "No, that doesn't matter. So that means skin expert. Just like muci knows how to distinguish whether it is cow's skin or goat's skin or this skin.

No. One must be Kṛṣṇa conscious. Then he is cleansed. Sa bāhyābhyantaraṁ śuciḥ. Yaḥ smaret puṇḍarīkākṣam. This is Kṛṣṇa consciousness. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. One who is always thinking of Kṛṣṇa-Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma-he is śuci. He is no more muci. Muci haya śuci haya yadi kṛṣṇa bhaje. Sthairyam ātma-vinigrahaḥ.

Controlling the senses, ātma-vinigrahaḥ. That is called swami, gosvāmī. If you can control your senses… Vāco-vegaṁ krodha-vegam. If you can control your force of talking nonsense… Because generally we talk nonsense. So if you can control your talking of nonsense things, then you will become controller of talking. Vāco-vegaṁ krodha-vegam. Naturally because we are generally affected with rajas-tamo-guṇa, raja-guṇa especially and tamo-guṇa, we become angry all of a sudden. So we have to control that. Vāco-vegaṁ krodha-vegaṁ manaso-vegam. Mind is very restless. So you have to control the mind. You cannot allow the mind to do anything and everything, but it must be controlled. Sthairyam ātma-vinigrahaḥ. Indriyārtheṣu vairāgyam. Indriyārtheṣu.

For the matter of sense gratification you have to practice vairāgya. Indriya. Our all the indriyas-eyes, tongue, nose-they are very much, I mean to say, affected or attracted. Eyes, always attracted by beauty. "I want to see very beautiful thing." But you can control the eyes when you practice to see the beautiful feature of Lord Kṛṣṇa and Rādhārāṇī. Therefore the Deity should be very nicely decorated so layman like us may be attracted by the beauty of Rādhā-Kṛṣṇa. Gradually, he will forget to see any other beauty. This is the practice of indriyārtheṣu. Indriyārtheṣu vairāgyam.

Actually the whole life is meant for understanding vairāgya, renouncement. Human life is not meant for becoming more and more attached to the material enjoyment. Human life is meant for tapasya, vairāgya. Here it is said, vairāgyam, anahaṅkāra, and false prestige, false identification. "Oh, am this. I must do this." That is… In the beginning it is taught, amānitvam, anahaṅkāram. And then janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. We are very much busy to make solution of the problems of life. Political problems, economical problems, social problems. They are also problems. But real problem is janma-mṛtyu-jarā-vyādhi, that you have to take birth, you have to die, and when you are in life, you have to suffer from diseases, jarā-vyadhi, and you have to become old. Janma-mṛtyu-jarā-vyādhi-duḥkha. These are really problems. But who knows that these are the real problems? They have taken it, accepted it.

Kṛṣṇa says, "This is knowledge." If you are scientifically advanced how to stop death, how to stop birth, how to stop old age, how to stop disease, then you should know that you have advanced in science. Otherwise what is this? If you have made a horseless carriage motorcar, that is not advancement. It is advancement, but it is not the solution of the problem. The solution of problem is, human life, is to how to stop death.

Therefore śāstra says that nobody should become guru, nobody should become father, nobody should become husband-in this way there is a list-na mocayed yaḥ samupetya mṛtyum, if one cannot help his student or his son or his subordinate to stop death. Actually this is the problem Na mocayed yaḥ samupetya mṛtyum. We are under the clutches of death. "It is as sure as death." So this human life is meant for stopping this death. But if you don't see that this is the problem, that is ajñāna. That is ignorance. If you don't accept this is the problem, if you simply think "My problem is how to eat, how to sleep, how to have sex life, how to defend… These problems are already solved, even by the birds and the beasts. These are not the problems. They are already set up. Real problem is here: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

Another problem is asaktiḥ. We are very much attached to our so-called home, so-called wife, children. And here is, jñāna means that asaktir anabhiṣvaṅgaḥ, āsaktir. You should, therefore, at a certain age, according to Vedic civilization, one is forced to give up this attachment. Naturally, one is attached to wife, children, home. But Vedic civilization says, that is all right from… Up to fifty years, you can remain attached. But pañcāṣordhvaṁ vanaṁ vrajet. After your fiftieth year, you must give up your family life. Vanaṁ vrajet. Go to the forest for tapasya. That was the system. Here at the present moment, everywhere, all over the world, when he is going to die, still he is attached to his political life, social life, family life. That is not knowledge. That is ignorance. You must be detached. Vairāgyam. Anabhiṣvaṅgaḥ. Putra-dārā-gṛhādiṣu. Family life. Putra means children. Dārā means wife. Gṛha means home. Putra-dārā-gṛhādiṣu. Asaktir anabhiṣvaṅgaḥ. Nityaṁ ca sama-cittatvam iṣṭāniṣṭopapattiṣu.

In this way you have to be situated on the devotional service. Devotional service is not sentiment. Just like Kṛṣṇa, after describing so many stages of advancement of knowledge, then he says, mayi ca ananya-yogena bhaktir avyabhicāriṇī. Ananya-yogena. Always… Yoga means linking up. Always linking up with Kṛṣṇa. Mayi. Kṛṣṇa says mayi, "Unto Me, Kṛṣṇa." Mayi ca ananya-yogena bhakti-yogena. So you can become attached with Kṛṣṇa if you are dovetailed in the service of Kṛṣṇa, not casually, but constantly. Mayi ca ananya-yogena bhakti-yogena avyabhicāriṇī. Acyabhicāriṇī means without break, always, constantly. Satataṁ kīrtayanto māṁ yatantaś ca dṛdha-vratāḥ [Bg. 9.14].

In another place Kṛṣṇa says, satataṁ kīrtayanto mām, "always glorifying Me." This is Kṛṣṇa consciousness movement. Always we have to glorify Kṛṣṇa. We should go, meet people, preach, and glorify Kṛṣṇa. We beg for Kṛṣṇa. We print books for Kṛṣṇa. We distribute book for Kṛṣṇa. We type for Kṛṣṇa. We eat for Kṛṣṇa. We sleep for Kṛṣṇa. So everything should be dovetailed with Kṛṣṇa.

That is called ananya-yogena, without any break, constantly, twenty-four hours in Kṛṣṇa consciousness. Avyabhicāriṇī.

Vivikta-deśa-sevitvam aratir jana-saṁsadi [Bg. 13.11]. Aratir jana-saṁsadi, not very much attached with general public, because they are not Kṛṣṇa conscious. We can meet them as far as possible, as far as required. Not that we have to sit down and talk all nonsense with these general people. No. Aratir jana-samsadi, and vivikta-deśa-sevitvam [Bg. 13.11]. Naturally, we shall be inclined to avoid such company. But preaching work, we have to go. Not to associate with him, but to give your association to him. That should be the principle. Because you have learned something about devotional service, you should give your experience to such person, but not to accept their behavior. If you keep this in view, then you will be preacher. And if you become victimized by his association, then you are doomed. You should give him the opportunity of your association, whatever you know, whatever you have learned about bhakti-yoga. When you go to meet a person, you should try to inform him, "This is Kṛṣṇa consciousness. You also take to it." As Caitanya Mahāprabhu… Yāre dekha, tāre kaha 'kṛṣṇa-upadeśa' [Cc. Madhya 7.128]. Yāre dekha, tāre kaha 'kṛṣṇa-upadeśa'.

This is real business. Adhyātma-jñāna-nityatvam. Spiritual knowledge. That is eternal knowledge. It will not break. If you learn spiritual knowledge, a little of it in this life, svalpam apy asya dharmasya trāyate mahato bhayāt, then you will be saved from the greatest danger. Tattva-jñānārtha-darśanam. If you want to become philosopher, then you philosophize for understanding the tattva-jñāna. And what is tattva-jñāna?

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

That is tattva-jñāna. Truth. What is that truth? Brahmeti paramātmeti bhagavān iti. To understand about Brahman, to understand about Paramātmā, to understand about the Supreme Personality of Godhead. That is tattva-jñāna.

So if you want to become philosopher, then philosophically you try to understand what is brahma-tattva, what is Paramātmā-tattva, what is Bhagavān-tattva. Etaj jñānam, this is jñāna. Not these degrees, MA, Phd. These are all decoration of the dead body. If you do not understand what is the value of life, you do not understand what is tattva, what is Brahman, what is Paramātmā, what is God, if you do not become cleansed, if you do not become a devotee, as they are stated, if you have no ācārya, you have no guru, then you are in darkness. Kṛṣṇa concludes here. Etaj jñānam, "All these items described, this is jñānam." Iti proktam. It is accepted, prokta. Ajñānam yad ato 'nyathā: "And just any other thing besides these things, they are ajñānam."

So you compare. You call any educated person. Just like I told you several times, that that Professor Kotovsky, big man in Russia, he said "That there is no life. After finishing this body, everything is finished." Just see how much ajñānam. He does not know. So the whole world is going on under ajñānam. If they accept this Kṛṣṇa consciousness movement, there is chance of having jñānam. Otherwise they remain in ajñānam. Thank you very much. Hare Kṛṣṇa. (end)

731006BG.BOM

Bhagavad-gītā 13.13

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Bombay, October 6, 1973

Pradyumna: (leads synonyms)

jñeyaṁ yat tat pravakṣyāmi
yaj jñātvā 'mṛtam aśnute
anādimat paraṁ brahma
na sat tan nāsad ucyate

"I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world."

Prabhupāda: So this chapter is explanation of the knower and knowledge… The knowledge, the chapter has already explained, in order to make progress in the line of knowledge there were about twenty items: amānitvam adambhitvam ahiṁsā kṣāntir arjavam [Bg. 13.8]. These are the process, not to become falsely proud of possessing knowledge. There are symptoms that who is actually in knowledge and those symptoms have been explained. Amānitvam adambhitvam ahiṁsā kṣāntir ārjavam. The most important… Of course, all the items are very important. Still, approaching the ācārya… [break] …portion of Kṛṣṇa. Racayituṁ jagad-aṇḍa-koṭim. One portion, Paramātmā. That Paramātmā portion is the Mahā-Viṣṇu, Mahā-Viṣṇu lying on the Kāraṇārṇava, the Causal Ocean.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

That Mahā-Viṣṇu is lying on the Causal Ocean beyond this universe, on the border, there is a big ocean which is called Causal Ocean, kāraṇodaka-jala. And there is Mahā-Viṣṇu lying, and from His breathing process, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nātha means Brahmā. So that portion, eko 'py asau racayitum, He is the origin of universal, this material creation. Kāraṇārṇavaśāyī Viṣṇu. From Him, the Garbhodakaśāyī Viṣṇu comes out, and He enters in each and every universes. Garbhodakaśāyī Viṣṇu. That Garbhodakaśāyī Viṣṇu again expands as Kṣīrodakaśāyī Viṣṇu. That Kṣīrodakaśāyī Viṣṇu is within this universe. In each and every universe there is Viṣṇu, Śvetadvīpa-loka where Kṣīrodakaśāyī Viṣṇu is there, and that Kṣīrodakaśāyī Viṣṇu enters within the heart of all living entities, Paramātmā, Antaryāmī.

That is explained in the Bhagavad-gītā, eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ aṇḍāntara-stha… [Bs. 5.35]. He is not only within this universe, but He is also within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara… Paramāṇu means atom. In this way Lord Viṣṇu is expanded, and He is jñeyam, He is to be understood. Jñāna, knowledge, simply material knowledge, is not perfection of knowledge. Real knowledge is to understand the Supreme Absolute Truth, Viṣṇu. That is real knowledge. That is explained here. Jñeyaṁ yat tat pravakṣyāmi: ”I shall now explain to you what is the ultimate goal of knowledge.” In other place, in the Fifteenth Chapter also, Kṛṣṇa said,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyaḥ…
[Bg. 15.15]

Kṛṣṇa is within everyone’s heart, sarvasya ca ahaṁ hṛdi. This place, the particular place is also mentioned there. Hṛdi, in the heart, He’s there. Sanniviṣṭaḥ. And from Him, mattaḥ smṛtir jñānam apohanaṁ ca. From Him, our remembrance, smṛtir jñānam, knowledge, and forgetfulness-everything is coming from Him. Mattaḥ smṛtir jñānam apohanaṁ ca. Therefore, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. One has to understand Kṛṣṇa by studying Vedic literature. If he’s missing Kṛṣṇa, then śrama eva hi kevalam, he’s missing Kṛṣṇa. That is stated in the Śrīmad-Bhāgavatam,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Everyone has got particular type of occupational duty. That is called dharma. Dharma is not a faith. The particular duty… Just like you are a medical practitioner. So your dharma is to treat patients. That is your dharma. So everyone has got particular occupational duty. [break] Actually, what is going on as Hindu dharma… Actually, Hindu dharma this word is not there in the śāstras. In the śāstra it is called varṇāśrama-dharma. Four varṇas: brāhmaṇa, kṣatriya, vaiśya, śūdra; and four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. These are called varṇāśrama-dharma. So in every varṇa, brāhmaṇa, his qualification is described in the śāstra. Śamo damas titikṣā ārjavaṁ kṣāntir jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Similarly, kṣatriya, vaiśya. So by discharging one’s occupational duty according to varṇa and āśrama, if one does not understand Kṛṣṇa, the Bhāgavata says, śrama eva hi kevalam. Then he’s simply spoiling his time and wasting his labor. That’s all.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

This is the verdict of Vedic literature. He’s simply laboring for nothing. One must know Kṛṣṇa-viṣvaksena-kathāsu yaḥ. Viṣvaksena, another name of Kṛṣṇa, or Viṣṇu, is viṣvaksena-kathā. Just like we are speaking about Kṛṣṇa, nobody is interested to come here. Nobody is interested. Viṣvaksena-kathāsu notpādayed ratim. They will say, ”Oh, I am busy with my occupational duty.” But the human form of life is meant for increasing your interest in the matter of viṣvaksena-kathāsu yaḥ. This means kṛṣṇa-kathā.

This is the mission of Caitanya Mahāprabhu, Lord Caitanya. Lord Caitanya, His mission is this: He said,

yāre dekha tāre kaha ’kṛṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa
[Cc. Madhya 7.128]

Kṛṣṇa-upadeśa. He says, Caitanya Mahāprabhu, that ”On My order, every one of My devotees, become a spiritual master.” Āmāra ājñāya guru hañā tāra’ ei deśa [Cc. Madhya 7.128]. ”You become a spiritual master and deliver all the people.” By kṛṣṇa-upadeśa, you can deliver. People are suffering. Here also, the same thing is said. Jñeyaṁ yat tat pravakṣyāmi yaj jñātvā ’mṛtam aśnute. Amṛtam. People are suffering. They do not know what is amṛtatva. So ’mṛtatvāya kalpate. This is the aim of life, to become immortal. That is wanted. One has to come to that platform of knowledge when one can achieve the perfection of life, amṛtatva, immortality.

So Kṛṣṇa says here that jñeyaṁ yat tat pravakṣyāmi: ”The ultimate goal of knowledge I will explain to you. Yaj jñātvā: ”If you can understand that knowledge, then,” amṛtam aśnute, ”if anyone can understand that knowledge, he becomes immortal.” That is the problem. The process of knowledge… In that chapter it is already said that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. The subject matter should be how to understand or how to get relief from the repetition of birth and death, old age and disease. This is knowledge. And here also Kṛṣṇa says again, anyone who comes to the ultimate goal of knowledge, then he becomes immortal.

Anādimat paraṁ brahma. Brahma, brahma-jñāna. The brahma-jñāna without knowledge of Kṛṣṇa is not perfect knowledge. Generally, people are interested… (aside:) Give me water. In the impersonal Brahman, but without knowledge of Kṛṣṇa that impersonal feature of Kṛṣṇa, brahma-jñāna, is also insufficient. They do not… That is not sufficient knowledge. Tattva-jñānārtha-darśanam. Philosophical speculation or discussion should be to reach the ultimate goal of life. Tattva-jñānārtha-darśanam. That is already explained. And what is that tattva? That is explained in the Śrīmad-Bhāgavatam, what is tattva. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva-vid, one who knows tattva, he can speak about tattva. Tattva means the Absolute Truth. So vadanti tat tattva-vidas tattvam. That thing is spoken as tattva, as the truth, by persons who are tattva-vid. Tattva-vid means one who knows the tattva. Unless one knows the thing, how he can explain? Therefore we have to understand the Absolute Truth from a person who knows it. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. That knowledge is absolute, advayam, no relativity, absolute.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam

brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

That truth is explained as Brahman, as Paramātmā, or as Bhagavān. The same thing. Just like we see the sun. The sun is a planet and there is a sun-god. Just like we have got also in each and every planet one chief person. Here we have got president. Formerly there was one president or king on this planet. Now they have now so many presidents. But according to God's plan, there is one president or king in each and every planet. So in the sun planet there is also one king or one chief person. His name is also given in the Bhagavad-gītā, Vivasvān. If you accept Bhagavad-gītā, then you have to accept all these things. You cannot make minus anything. That is not knowledge of Bhagavad-gītā.

Therefore we are presenting Bhagavad-gītā as it is. We cannot use the ardha-kukkuṭī-nyāya [Cc. Ādi-līlā 5.176]-half. I take half of the hen. I take the rear part, and the front part I reject. This kind of logic, argument, will not be very successful. You have to take as it is, in toto, and you have to understand That is understanding of Bhagavad-gītā. If you take something to your choice, that is useless, useless waste of time. Just like Mahatma Gandhi, he wanted to prove from Bhagavad-gītā nonviolence. How it is possible? Bhagavad-gītā is spoken in the battlefield. So in this way, if we try to understand Bhagavad-gītā, it will be not Bhagavad-gītā, it will be something else. We must understand Bhagavad-gītā as it is. That is our preaching method. We are presenting Bhagavad-gītā as it is all over the world. So we accept.

The modern theory, scientific theory, is that "The sun planet is only blazing fire. There cannot be any living entity." No, we don't believe that. Because śāstra says that "The living entity is never burned." Acchedyo 'yam adāhyo 'yam. Adāhyaḥ. Just like we sterilize by putting into the fire, but that does not mean the living entity is dead. No. Adāhyo 'yam: "It cannot be burned into fire." Acchedyo 'yam: "It cannot be cut into pieces." This information we get from Bhagavad-gītā. So in the sun planet, although it is blazing fire, there are living entities. They have got a particular type of body. That particular type of body is fiery. Just like you have got living entities in the sea. There are hundreds and thousands. Jalajā nava-lakṣāṇi. There are nine lakhs, species of aquatic animals. But they are living in the water. They have got particular type of body. You cannot say, because you cannot live within the water, you cannot say, "No, no, there cannot be any living entity." This is nonsense. The living entities, another name is sarva-ga. He can live everywhere. It is not a fact that living entities live only in certain particular place. No. Sarva-ga, anywhere in God's creation there are living entities. This is shastric vision.

So in the sun planet also, there are living entities, cities, just like here. Otherwise how Kṛṣṇa can say, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa is telling lie, that "I spoke this science of Bhagavad-gītā to the sun-god?" Now, according to our calculation nobody can go to the sun planet, and where is the scope of speaking there, and to whom speaking? But Kṛṣṇa says, "Yes." Imaṁ vivasvate yogaṁ proktavān aham [Bg. 4.1], "I said," avyayam, "imperishable knowledge." Vivasvān manave prāha. So from this version we can understand, in the sun planet there are living entities, and the chief man, or chief demigod, is the sun-god, whose name is Vivasvān. So his body must be fiery; otherwise how he can live there? And the inhabitants there also. So we are thinking from here that nobody can live there, but that's not the fact. We are calculating via our own experience. Therefore we cannot have perfect knowledge by speculating our experience. It is not possible. We must go to a person whose experience is beyond our experience. That is called guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Guru means heavy. If guru is as good as I am, then what is the use of taking knowledge from him? Guru must be heavier.

So who can become more heavier than Kṛṣṇa? Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. There is nobody heavier. And Kṛṣṇa proved it when He was a child. When He was a boy of seven years old He proved how heavy, that He lifted the Govardhana Hill, and it rested on Kṛṣṇa's finger continually for seven days. Just imagine how heavy He is. So in this way we have to understand Kṛṣṇa. And if we understand Kṛṣṇa from that spirit, from that angle of vision, then we become perfect. As it is said here, jñeyaṁ yat tat pravakṣyāmi yaj jñātvā 'mṛtam aśnute. You become immortal. This is confirmed in the Fourth Chapter. Janma karma me divyaṁ yo jānāti tattvataḥ. If you simply understand Kṛṣṇa in truth, not superficially, but in fact, then what is the result? The result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Punar janma, punar janma, next, again if I take a material body, then again I'll have to die. Anyone who has got this material body, he has to die. Janma-mṛtyu. One who is born, he must die. But here Kṛṣṇa says, punar janma naiti. "No more birth." Then there is no more death. Because if there is birth, there is death, and if there is no birth, there is no death. That is immortality, amṛta. That is amṛtatva. So amṛtatvāya kalpate. In another place Kṛṣṇa says,

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

We are disturbed by the bodily concepts of life, every one of us. Everyone is busy how to relieve the bodily pains and pleasures. That's all. The real pains and pleasure: that the living entity who has accepted this material body, he has to continue these pains and pleasure. That is explained in the Bhagavad, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. So you there is no science to give relief from janma-mṛtyu-jarā-vyādhi. How can expect relief? It is temporary relief. So Kṛṣṇa says in the Bhagavad-gītā, we should not be disturbed by the temporary pains and pleasure.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

We should not be disturbed by these so-called bodily pains and pleasure. We can try, we can get as much… But this is not our business. Our business is how to get out of these clutches of birth and death. That is real business. That they do not know. Because they have no knowledge. All fools and rascals, they are busy for the temporary pains and pleasure. That's all.

So here it is said, jñeyaṁ yat tat pravakṣyāmi yaj jñātvā 'mṛtam aśnute. That is knowledge. "I shall speak to you about that supreme knowledge." That supreme knowledge means if you simply try to understand Kṛṣṇa, janma karma me divyam [Bg. 4.9], why Kṛṣṇa appears, janma karma, why He works like an ordinary human being… He is the Supreme Personality of Godhead. Why he takes part in these ordinary activities? Just like Kṛṣṇa took part in the Battle of Kurukṣetra. He's Supreme Personality of Godhead; why should He take part in the battleground? Yes this is…, somebody, some section of people, they question like this. But He has his business. Because He comes, He has got His business. He says, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I come. My business is to reestablish the principle of life, religion."

Human life means religion. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. The cats and dogs, they have no religion. But if the human being has no religion, then he is no better than the cat and dog. Therefore all over the world, either he's a European or American or Indian or Canadian or Russian, everyone has got some religion. It doesn't matter whether it is Hinduism, Muslimism or Christianism. Because human society without religious conception-religious conception means to understand God-he's animal. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. So gradually, the whole world is becoming animal because they are rejecting religion. They are rejecting religion. Therefore Kṛṣṇa says, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. Because these rascals, they give up religion and become animals and fight between themselves and make the whole world a confusion and chaos, therefore it is required that Kṛṣṇa comes. Dharma-saṁsthāpanārthāya. This is His duty. He has no duty, but it is His mercy that He comes. Dharma-saṁsthāpanārthāya.

And what is that dharma? In the Bhāgavata it is explained, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture a religious sect. That is rascaldom. Just like if you think, "I shall manufacture law at my home," is it possible? Who will care for your law? If the law is enacted by the state, that is accepted. The government says, "Keep to the left." You have to accept it. You cannot say, "No, why not to the right?" Then you'll be criminal. Similarly, laws means given by the government, and dharma means which is the codes given by God. That is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That is religion. And Kṛṣṇa says, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I come to reestablish. When people become cats and dogs without any religion, then I come down to establish religion." Because we are Kṛṣṇa's sons, we are all sons of Kṛṣṇa, He is very much anxious to see us happy. Just like father wants to see his sons, bewildered sons, to see that he is happy. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That is also the same thing. To deliver the righteous person and to kill the demons, the same thing, because Kṛṣṇa is absolute. His maintaining the devotee and killing the demon, both of them are same thing.

Just like father. Father is giving some child, some son, nice sweetmeat, and the other son comes, "No you cannot take it." Does it mean that father is partial? No, father is kind both the child. He knows that he cannot eat. So similarly, two things are going on parallel. Some are punishments, some are maintenance by the laws of God, but he knows how to do it. We have to accept His law. That is… Tat te 'nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. Therefore a devotee is never disturbed by the so-called pains and pleasure of this world. He is never disturbed. He knows his duty, how to execute Kṛṣṇa consciousness. That is real devotee. Sarva-dharmān parityajya mām ekam [Bg. 18.66].

So Kṛṣṇa said that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. Then what is that dharma? He did not come here to reestablish Hinduism or Muslimism or Christianism. No. He came to give you real dharma. What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is dharma, to surrender unto Kṛṣṇa: "Kṛṣṇa, I am eternally Your servant. I forgot You. Now I come to my senses. I surrender unto You." This is dharma. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This sense, real sense, comes when after struggling, struggling for many, many births, one becomes wise. Bahūnāṁ janmanām ante jñānavān. Jñānavān means wise. Not fools and rascals. Jñānavān māṁ prapadyate: "He surrenders unto Me." So anyone who is surrendering to Kṛṣṇa, taking to Kṛṣṇa or devotional service fully, he is the most intelligent man. He's not cats and dogs or rascals. Because Kṛṣṇa says, jñānavān. This is real knowledge. That will be explained.

Kṛṣṇa says, jñeyaṁ yat tat pravakṣyāmi "I shall speak to you what is the object of knowledge, ultimate objective of knowledge." Yaj jñātvā 'mṛtam aśnute. If one can understand Kṛṣṇa he gets eternal life. That is our aim of life. Not to remain within this material world, bhūtvā bhūtvā pralīyate [Bg. 8.19], take birth once and again die. This is done by the cats and dogs. Any animal, they do not know anything. They take birth and again die. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to accept. So if in ignorance I take birth and again die, what is this life? Bhūtvā bhūtvā pralīyate [Bg. 8.19]. That is no knowledge. Spoiling. This human form of life is the boon where you can make a solution simply by understanding Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. This is knowledge, how to become immortal, how to understand Kṛṣṇa, how to go back to home, back to Godhead. That is the mission of Kṛṣṇa consciousness. Thank you very much. Hare Kṛṣṇa. (end)

731007BG.BOM

Bhagavad-gītā 13.14

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Bombay, October 7, 1973

Pradyumna:

sarvataḥ pāṇi-pādaṁ tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

Translation: "Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists."

Prabhupāda: So we are now discussing jñeyam, the object of knowledge. Previously we discussed the process of knowledge, amānitvam adambhitvam ahiṁsā kṣāntir ārjavam, ācāryopāsanam… [Bg. 13.8]. Twenty items we have discussed. The chief is: mayi cānanya-yogena bhaktir avyabhicāriṇī. The chief of them is bhakti, mayi ca ananya-yogena, without any diversion. Ananya-yogena bhakti-yoga. That is the chief point. Then other qualities of knowledge will develop automatically. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12].

As soon as you become a pure devotee of the Lord, all the good qualities of the demigods, surāḥ. There are two classes of men: sura and asura. Sura means devotees, and asura means nondevotees. So good qualities can be found in the suras. Ahiṁsā amānitvam adambhitvam ahiṁsā kṣāntir ārjavam [Bg. 13.8]. There are many instances that the devotees are all qualified.

Just like Prahlāda Mahārāja, he was only five years old boy and his father was always chastising him because his only fault was he was chanting Hare Kṛṣṇa mantra. So the world is so made, full of demons, that simply for your fault of chanting Hare Kṛṣṇa mantra you'll have so many enemies, even your father. This is the position. Simply for this fault, that because we are chanting Hare Kṛṣṇa mantra, we have got so many enemies. This is the world. Sura and asura. Because the more asuras… They'll never tolerate. The glorifying the Lord, they cannot tolerate. It is very difficult for them. So there are two classes of men, suras and asuras. Sura means viṣṇu-bhakto bhaved daivaḥ. Sura means devatā, or the demigods; and asura means, viṣṇu-bhakto bhaved daiva asuras tad-viparyayaḥ. And asuras means just the opposite number of viṣṇu-bhakta. They are asuras.

So if you develop Kṛṣṇa consciousness, if you develop love for Kṛṣṇa, then automatically the qualities of the suras, or the demigods, will develop. You haven't got to endeavor separately for becoming qualified in good qualities. Automatically. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ, harāv abhaktasya kuto mahad-guṇāḥ [SB 5.18.12].

But if one is nondevotee, he cannot have any good qualities. Why? Now, mano-rathenāsati dhāvato bahiḥ. Because he is on the mental platform. Devotee means one who is acting on the spiritual platform, and nondevotee means those who are acting on the material platform, either bodily platform or mental platform. These are material platform. Bodily platform, they are called karmīs. They are working for their personal benefit.

Generally, everyone in the Bombay city, they are working very hard, but what is the aim? For their personal profit. That is called karmī. Either in this life… Even those who are performing yajñas for being elevated to the heavenly planet. That is also karma, karma-kāṇḍīya. They are also karmīs. Either for becoming happy in this life or becoming happy… Happy nobody can become; it is illusion. But by sense gratification we think that we are happy. That is the karmī life, on the bodily platform. And the mental platform is little subtle. The philosophers, the poets, the scientists, like that.

So both the bodily platform and mental platform, they are material. Because the body is also matter and mind is also matter. That is stated in the Bhagavad-gītā. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, apareyam, prakṛtir me bhinnā aṣṭadhā [Bg. 7.4]. This body is made of five elements: earth, water, fire, air, sky, and mind is there, subtle body, mind, intelligence and egotism. So both platform are material platform. Therefore it is said harāv abhaktasya. Those who are devotees of the Lord, they are not acting on the mental or the gross material platform. They are not working on that platform. They are working on the spiritual platform.

So good qualities can be attained automatically when you work on spiritual platform. But if you work on material platform, means the gross body and the mind, then good qualities cannot be attained. Harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. Therefore we find that educated persons, so-called educated… They are not educated because in the Bhagavad-gītā it is said, the so-called educated persons are bereft of real knowledge, māyayāpahṛta-jñānāḥ [Bg. 7.15]. Apahṛta-jñānāḥ. Why? Āsuraṁ bhāvam āśritāḥ. Because they have taken the position of becoming an atheist, no faith in God. They are asura. So any asura, māyayāpahṛta-jñānāḥ… He may be MA, PhD, from academic career, but his real knowledge is taken away. Therefore he is atheist. Actual knowledge is to know God. Therefore Kṛṣṇa is explaining what is knowledge, jñeyam. Because as soon as you become actually wise, then you become liberated. But if you are not liberated, that means your knowledge is imperfect. Your knowledge is imperfect.

So Kṛṣṇa says jñeyam. Jñeyam means mat-paraṁ brahma. In a previous verse it has been explained, anādi mat-paraṁ brahma. Brahmā means bṛhatya bṛhanatyād iti brahma.(?) Nothing is great than Brahman. That is being explained, how Brahman, what is the meaning of Brahman. Brahman means sarvataḥ pāṇi-pādaṁ tat: "Brahman has got His hands and legs everywhere." Just like I have got my hands and legs, this is limited. I have got my hands. Why I cannot stretch five feet? Only three feet. That is also with great difficulty. But the Brahman's hand, sarvataḥ, sarvataḥ, everywhere.

Just like Kṛṣṇa said, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Now Kṛṣṇa says that "Either a little flower, a little fruit, or little leaf…" Anyone can collect these things. Even if he is the poorest of the poor, then he can also collect a little flower, a little fruit, little water and offer Kṛṣṇa, "My dear Kṛṣṇa, I wanted to offer You something, but I am so poor. I have nothing to offer. I have collected these three things as You have prescribed in the Bhagavad-gītā. "Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. The real thing is bhakti.

Kṛṣṇa, He has appeared here in His form to accept your offerings, not that He is poor. So Kṛṣṇa comes here to accept your offering, but the demons want to break it. This is demon. He does not think that "Kṛṣṇa, the Supreme Personality of Godhead has so kindly come here in Juhu and accepting our offerings." But the demons will not tolerate. "No, Kṛṣṇa cannot…" This is called āsuraṁ bhāvam āśritāḥ. Asura, rākṣasa.

Rāvaṇa. "Bring Rāma's wife, Lakṣmījī, Sītā." This is demonic. He was a great devotee of Lord Śiva, but a demon, first-class demon, rākṣasa. Therefore it is said, harāv abhaktasya kuto mahad-guṇāḥ. Even though he was a devotee of Lord Śiva, because he was not a Vaiṣṇava, therefore he had no good qualification. He had no good qualification. Harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. Mano-rathena, by mental platform. Rāvaṇa thought that "I shall enjoy the Lakṣmījī of Nārāyaṇa." But that is not possible. You can think like that. So everyone is after Lakṣmījī. The Rāvaṇa's philosophy. The whole world is after material acquisition, lakṣmī. Money is called lakṣmī. Everyone is after money but nobody knows that money can be properly utilized when there is Nārāyaṇa. Lakṣmī can stay when there is Nārāyaṇa. Lakṣmī-Nārāyaṇa. You cannot keep Lakṣmī alone without Nārāyaṇa, that is not possible. Then you'll be finished, just like Rāvaṇa. He wanted to kill Sītā without Rāma; therefore he was finished with his whole family.

That is awaiting. The whole world is awaiting that disaster. The America has got atom bomb and Russia has got atom bomb. As soon as there is another war, the whole world will be finished. So this is the ajñāna. Māyayā-apahṛta-jñānāḥ. They do not know that we cannot keep Lakṣmī without Nārāyaṇa. That is not possible. Lakṣmī can be kept at home with Nārāyaṇa, but she cannot leave Nārāyaṇa. So if you want to enjoy false lakṣmī, that is different thing.

Therefore a person who is devoid of knowledge, who is not devotee, Kṛṣṇa conscious, he has no value. Harāv abhaktasya kuto mahad-guṇāḥ. He cannot have any good qualities. This is our test. We are not very learned, but we can test because we have got the testing tube. Just like a scientist tests chemically, analytically tests, how pure one chemical is within the test tube, similarly, we have got a test tube. What is that? That test tube it is stated in the Bhagavad-gītā,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

As soon as we see that one is not surrendered soul to Kṛṣṇa, he is māyayāpahṛta-jñānā. Then what is the category? Duṣkṛtina, always sinful. Must be. Because he is sinful, he cannot surrender to Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ.

And another class-mūḍha, rascal, without any knowledge. He cannot also surrender to Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ narādhamāḥ. And the lowest of the mankind. Why lowest of the mankind? Because this human body, this man's body, not the dog's body, cat's body, but the man's body, that is meant for understanding Kṛṣṇa. Athāto brahma jijñāsā. That is not meant for spoiling like cats and dogs, jumping from here and there. So therefore he's not taking the opportunity of understanding Kṛṣṇa. Therefore narādhama. Adhama. Adhama means the lowest. First-class man utilizes life for proper benefit. But one who cannot... They are called kṛpaṇa also. Miser.

Just like if you have got millions of dollars, you don't use it, you keep it only in the bank or in the treasury to see, "Oh, I have got millions of dollars." But utilize it. That is intelligence. Utilize, make it millions to ten times millions by doing a business or something like that. That is intelligence. Similarly, this body, this human form of body, athāto brahma jijñāsā... To understand Brahman. That Brahman is being explained to understand, how Brahman. Sarvataḥ pāṇi-pādaṁ tat. Brahman means the greatest. So greatest means not limited. We are limited. Our hands and legs are limited, but Kṛṣṇa's hands and legs are not limited. Sarvataḥ pāṇi-pādam.

Brahman means Kṛṣṇa. You'll find in the Bhagavad-gītā Kṛṣṇa is addressed as paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. When Arjuna understood Kṛṣṇa, in the tenth chapter we'll find, he's addressing Kṛṣṇa, that "You are Paraṁ Brahman." Brahman, all of us are Brahman, ahaṁ brahmāsmi. It is not very difficult to understand. "I am not this body, matter, but I am spirit soul." Therefore anyone can understand that he is Brahman. Spirit soul is Brahman, not the Paraṁ Brahman. Paraṁ Brahman is Kṛṣṇa. We are Brahman, but part and parcel of the Brahman. Mamaivāṁśo jīva-bhūtaḥ [15.7]. We are part and parcel of the Paraṁ Brahman. Therefore we are Brahman.

Therefore a part and particle of gold is also gold. A particle of the sea water is also sea water, salty sea water. That is oneness. So far the quality is concerned, that is oneness. A drop of sea water and the whole sea water, in quality, they are one. Because the taste of a drop of sea water is also salty, therefore you can understand the whole water is salty. Chicklena[?]. So you can understand Paraṁ Brahman if you understand yourself. That is called self-realization. Simply the difference is Paraṁ Brahman, is the greatest, and you are the smallest. He is vibhu, you are aṇu. But māyā is so strong, because we are qualitatively one, we are thinking we are the Supreme Brahman. That is another nonsense. "Because I am salty, therefore I am the sea water." This is not very good logic. A part cannot be equal to the whole.

So here jñāna means, to understand the Paraṁ Brahman means, sarvataḥ pāṇi-pādam: "Paraṁ Brahman has got pāṇi, hands, and pāda, and legs, everywhere." How it is possible? That is knowledge. That is knowledge. It is possible because we are part and parcels of Kṛṣṇa, we have got our hands and legs, therefore Kṛṣṇa has got his hands and legs everywhere. But our hands and legs are now engaged otherwise. It is not for Kṛṣṇa. That is called illusion. Actually, the hands and legs belong to Kṛṣṇa. My hands, it is not my hand, it is Kṛṣṇa's hand. My leg, it is Kṛṣṇa's leg, but in māyā, in illusion, it is covered, upādhi. My hand means it is Indian hand." "My leg means Indian leg." "My hand means American hand." "My leg means American leg." No. It is neither American leg, neither Indian leg, neither Indian hand, nor American hand. It is all Kṛṣṇa's hands and legs. That you have to realize. That is real knowledge. That is jñeyam. You have to understand that you are not the proprietor of these hands and legs. Kṛṣṇa is the proprietor.

Therefore Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīka means senses, and īśa means the master. Hṛṣīkeśa. Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Another place Arjuna has addressed Kṛṣṇa as Hṛṣīkeśa. No, I mean to say Sañjaya said "Hṛṣīkeśa." So Kṛṣṇa's another name is Hṛṣīkeśa. So hṛṣīka means indriya, senses, and hṛṣīkeśa means the master of the senses. We have got our hands and legs, we have got our mouth, we have got our tongue, everything we have got. That's all right, but the real knowledge means to realize that these hands, legs, tongue, eyes, ears-everything belongs to Kṛṣṇa. That is knowledge.

Therefore bhakti means to become liberated from the false understanding that "This is my leg, my head." No. It is Kṛṣṇa's. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When we become purified... Purified means at the present moment we have got this false knowledge, "This is my hand, this is my leg." When we become purified, we understand that "This is Kṛṣṇa's leg, Kṛṣṇa's hand, Kṛṣṇa's eyes." That is wanted. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

Nirmalam, this is liberation. So long we are materially attached, it is mala. Mala means dirty things. But when we are purified of the dirty things, we can understand. Just like Arjuna. Arjuna was in the beginning thinking that "My hand, my leg, it is meant for my family." Therefore he was hesitating to kill, that "This hand, it belongs to my family, to my kinsmen, to my country, to my nation, to my society. How I can use these hands and legs against them. Kṛṣṇa, I'll not fight." This is ignorance. He did not know that his hands and legs belong to Kṛṣṇa. And when he understood... After reading, after hearing Bhagavad-gītā from Kṛṣṇa, he understood, "Well I was thinking the hands and legs belong to my family, to me. No. It belongs to Kṛṣṇa. It must be used for Kṛṣṇa." Then he decided, "Kṛṣṇa," kariṣye vacanaṁ tava [Bg. 18.73], "now You want me... Because this is Your hand, Your leg, so you want to use these hands and legs for fighting. I must use it." This is knowledge. This is knowledge. Otherwise how...?

Of course, Kṛṣṇa is all-pervading, still, we are also part and... Everything. All-pervading means everything belongs to Kṛṣṇa, everything Kṛṣṇa's energy. Just like the sun is all-pervading. How it is all-pervading? By the light and the heat. Light and heat is all-pervading. Although sun is localized. sun is situated in one place, how it is all-pervading? Because it is supplying the heat and light throughout the universe. Therefore it is all-pervading. And what is the heat and light? The energy of the sun. Similarly, the original sun is Kṛṣṇa and He has got two energies: the material energy and the spiritual energy. So therefore everything is Kṛṣṇa's. Parasya brahmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat. Sarvaṁ khalv idaṁ brahma. That is realization, when you understand that everything belongs to Kṛṣṇa because everything is manifestation of Kṛṣṇa's energies.

Just like this whole material world. What is this? This is only expansion of the energy of the sun, heat and light. Those who are scientists they can understand. Physics, heat and light. Similarly, the whole creation, that is Kṛṣṇa's energy, heat and light, material energy and the spiritual energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. That is the superior energy, living entity.

So we are living entity. We are superior energy of Kṛṣṇa, but we have become inferior on account of this material covering. We have become inferior but we are not inferior. We are superior energy. When we act for Kṛṣṇa, then we are situated in our own position. That is called mukti. In the Śrīmad-Bhāgavatam it is said, mukti means hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. That is mukti. Mukti does not mean that you have got now two hands, and as soon as you become mukta, you'll have three thousand hands. No, not that. Mukti means svarūpeṇa vyavasthitiḥ. When we understand that "I am utilizing hands and legs and eyes for my sense gratification. No, this is wrong. It should be utilized for Kṛṣṇa's service. My hands should be engaged for Kṛṣṇa's service. My hands should be engaged for cleansing this temple. My hands should be engaged for cooking Kṛṣṇa's food." In this way. "My hands should be utilized for writing for Kṛṣṇa, glorifying Kṛṣṇa. My legs should be used for going to the temple of Kṛṣṇa. My eyes should be used for seeing beauty of Kṛṣṇa. My ears should be used for hearing glories of Kṛṣṇa. My tongue should be used for chanting Kṛṣṇa's holy name." That is mukti.

Mukti is not a very difficult thing. You can attain mukti in a second simply if you agree, as Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi (mā śucaḥ)
[Bg. 18.66]

That ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, this is mukti, mokṣayiṣyāmi. So Kṛṣṇa is offering you this mukti. Muktiḥ pareśānubhavo viraktir anyatra syāt. Viraktir anyatra syāt. When you understand that "These hands and legs belong to Kṛṣṇa, so I am misusing them. So long I have misused them. I use for my personal sense gratification or expanded sense gratification." The so-called socialism, nationalism, this ism, that…, that is also sense gratification but it is expanded sense gratification. First of all… [break]

Another meaning of this verse is that if He has got, sarvataḥ pāṇi-pādam, He has got His legs and hands, eyes, head, then how He becomes impersonal, void? Where is this conception comes from Bhagavad-gītā? The rascals say that "God is impersonal, no form." How it is possible, if He has got hands and legs, head and ears, how He has become formless? Tell me. Who is there? How He becomes formless? He is not formless. But the difference is His form is different from our form. Our hands and legs are limited, but He has got His hands and legs… That is not limited, that is unlimited. That is difference. When we say, when there is such thing as formless, formless means He hasn't got a form like us which is limited. Sac-cid…

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He has got His form, He has got His hands. Just like Kṛṣṇa says,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi (prayatātmānaḥ)
[Bg. 9.26]

Now if you say, Kṛṣṇa is in the Goloka Vṛndāvana, far, far away from here. How He accepts?" That is the answer is here, that sarvataḥ pāṇi-pādam. He has got hands. That is the Vedic injunction. Apāṇi-pādo javana-gṛhītaḥ. The Absolute Brahman has no hands and legs, but He can accept anything, He can walk everywhere. Just contradictory. Paśyaty acakṣuḥ. He has no eyes. but He can see everything. This is the difference. He has got His form. That is spiritual form, that is not this material, limited form, but He has got His form. One who does not understand His unlimited form, Brahman form, sarvataḥ… Everywhere He can go, everywhere He can see, everywhere He can accept whatever you offer. Everywhere He can walk. That is His form, but He is not formless.

Therefore He is called omniscient, omnipotent, omnipresent. These are the adjectives given to God. Omnipresent. He is present everywhere. That's a fact. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. He's sitting within your heart, He's seeing everything, what you are acting. Īśvaraḥ sarva… Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. This is knowledge. This is knowledge. Not that to make Kṛṣṇa formless, "He does not eat. He does not speak. He does not walk. He has no hand. He has no head." That is not knowledge. That is ignorance, foolishness. Mūḍha. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. Because He does not know the paraṁ bhāvam. This is paraṁ bhāvam. Kṛṣṇa has form, but a form not like us. That is paraṁ bhāvam. He is present everywhere.

He can accept anything, wherever you offer. That Kṛṣṇa says, tad ahaṁ bhakty-upahṛtam aśnāmi. Kṛṣṇa says, "I take." Who are you to say that Kṛṣṇa does not accept? Kṛṣṇa accepts, provided it is given with devotion. That is wanted. Tad ahaṁ bhakty-upahṛtam. Anyone brings something to offer Kṛṣṇa with bhakti, Kṛṣṇa is not hungry but He accepts… [break]

These are the Vedic injunctions. He takes whole foodstuff, still He remains full. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. These are the Vedic injunctions." So that is, Kṛṣṇa is teaching, sarvataḥ śrutimal loke. He can hear. It is not that

Kṛṣṇa is in the Goloka Vṛndāvana, far, far away, therefore we are chanting His glory here, He cannot… [break]

…sarvataḥ śrutimal loke. He can hear everywhere. Sarvataḥ śrutimal loke. Sarvam āvṛtya tiṣṭhati. Because He is Brahman, He is covering everything. He is everywhere. Bṛhatyad bṛhanatvat(?). Therefore He is Paraṁ Brahman. This is knowledge. You have to understand… Don't think Kṛṣṇa is limited because he appeared before us, He has appeared here in the form of a stone. He's not stone. Stone is His energy. [break] He can appear before… [break]

Then don't think that here "These people are worshiping a stone," as the atheist will speak. Arcye śilā-dhīr guruṣu vaiṣṇave jāti-buddhiḥ nārakī… [break] …in the śāstra that "Don't think the worshipable Deity is made of stone, made of metal." Because in the wood there is Kṛṣṇa and because Kṛṣṇa is omnipotent He can accept. [break]

…apāṇi-pādo javana-gṛhītaḥ. So in this way try to understand… [break] …anyathā ajñānam. Then you are in ignorance, ajñāna. [break] …Kṛṣṇa, then you are liberated. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.15

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Bombay, October 9, 1973

Pradyumna: Translation: "The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature."

Prabhupāda: Now we can see, these are contradictory. Sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam. He's the origin of all senses, but He has no senses. Sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam. Asaktam: He has no attachment, but at the same time, sarva-bhṛc ca, He's maintainer of everyone. Nirguṇam, without any qualities. Guṇa-bhoktṛ ca, but He is the enjoyer of all qualities. So this requires elucidation, how these contradictions are adjusted. This requires knowledge.

Somebody is taking that God is without any form because here it is said, sarvendriya-varjitam, vivarjitam. Vivarjitam, specifically He has no indriyas. So if God has no indriya, then He's nirākāra. But in the previous verse Kṛṣṇa has said that, "Yes, I have got my indriyas. I can see everything, I can hear everything." So unless He has got ears and eyes to see, we cannot conceive anything that a man without any eyes can see. Is there any such idea? Or a man without having ears can hear also? We cannot conceive any such thing.

But these things have to be adjusted. The adjustment is that He has eyes, He has ears, He has legs, He has hands-everything He has got. Because sarvendriya-guṇābhāsam. He's the origin. In the Vedānta-sūtra it is said that the Absolute Truth is the origin of everything. Janmādy asya yataḥ [SB 1.1.1]. So without a thing being existing in the Absolute Truth, how that can be manifested in this relative truth? This world is relative truth. So there is everything, but only one has to understand what is that everything. That everything is spiritual and this is material. When it is said that He's Sarvendriya-vivarjitam, that means He has no material senses. He has got senses. He has got eyes, He has got hands, legs, everything, but they are not material.

But a man with poor fund of knowledge, they cannot understand that without material body, how there can be possible of possessing a body. Because we are accustomed to see the material things, we have no eyes to see spiritual, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136], therefore Kṛṣṇa, to benefit us, to become merciful upon us, He appears in this form, arcā-vigraha, so that we can see Him. Because we have learned to see wood, stone, earth, some solid materials. We cannot see subtle things.

Just like everyone knows you have got mind, I have got mind. But you cannot see my mind, I cannot see your mind. Because it is subtle. I have got my egotism, you have got your egotism, but we cannot find out what is that egotism. Even the material subtle things we cannot see, what to speak of spiritual things. Spiritual… Spirit is still more subtle.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

That spirit soul is above the intelligence. Grossly, we can understand our material senses, indriyāṇi. Then, above these material senses, we can understand also that without the action of the mind, these material senses also do not work. If mind is not in order, in spite of my possessing these hands and legs, I cannot work. Madman just like. He cannot work properly because mind is distorted. So superior than the senses is the mind. Mind is superior than the senses, and the intelligence is still more superior than the mind, and the spirit soul is still more superior than the intelligence. That is the position.

So we cannot see even mind, intelligence, what to speak of seeing the soul. So we cannot see even the individual soul which is living within your body, within my body. You cannot see my soul, I cannot see your soul. Just like when a person dies, his sons and daughters or relatives cry, "Oh, our father has gone." Now, father has gone, but the father which you have seen so long, the hands and legs and head, that is lying there. Why do you say father has gone? That means the thing which has gone from within the body of the father, he has never seen, neither it is possible to see. But at the time of death he understands that my real father, the soul, which was within this body, he has now gone. Therefore our vision is always imperfect.

I am seeing you, your hands and legs and head, but I am actually not seeing you. You are seeing me, you are seeing my hands and legs, but you are not seeing me. So even the particles of spirit soul, the part and parcel of God, we cannot see. How we can see God? Even a small particle, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. All living entities are part and parcel of Kṛṣṇa. Just like if even a drop of ocean water we cannot recognize, how we can recognize the ocean? Similarly, we living entities, we are simply small particle of the spirit soul, Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So we cannot see. No medical man has ever seen what is that soul, although they are perceiving there is soul. Now medical men, cardiologists, they are accepting, "Yes, there is soul." But we cannot see.

Therefore we have to make our eyes cleansed so that we can see. Just like sometimes we cannot see the smallest particle, but when we see with, what is called? Telescope? or Microscope. Microscope, we can see; it is magnified. So we have to make our eyes fit to see. Otherwise everything is there. Therefore the śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses, those who are depending on the blunt senses, they can say nirākāra, because he cannot see. He has no eyes to see what is that ākāra, what is that form. Because he cannot see, therefore he says nirākāra. Nothing is nirākāra. Neither God is nirākāra, nor you are nirākāra. We have got ākāra. The ākāra is also mentioned in the śāstra. What is that? One ten-thousandth part of the tip of the hair. You know the point of the hair. If you divide into ten-thousand parts, that one part is the magnitude of the soul.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

So the soul is there, but you cannot see even the topmost point of the hair. And if we divide that hair into ten-thousandth part, then these eyes cannot see. Therefore we say nirākāra. No nirākāra. There is ākāra, but these eyes cannot see. Therefore we have to understand through śāstra.

Just like Kṛṣṇa says, ”I have got My body. But My body is not like your body. My body is different.” That body is described, sarvataḥ pāṇi-pādaṁ tat. He has got such a body-it is expanded-that everywhere He has got His eyes and legs and hands and all other senses. In the next verse it is confirmed, sarvendriya-guṇābhāsam. He can see. Therefore He has got the eyes, guṇābhāsa, the origin of seeing power. But sarvendriya-vivarjitam. But He has no these material senses. When it is said sarvendriya-vivarjitam, ”devoid of all senses,” that means He’s devoid of…, He has nothing to do with these material senses. He has got senses. He has got eyes, He has got ears, legs, everything. But they are not material. They are spiritual, but we cannot see spiritual.

Therefore we say ”God is nirākāra, the spirit soul is nirākāra.” This is our nonsense. It is not that God has no ākāra. He has got ākāra. You have to qualify yourself to see the form of the Lord. That is required. That how we can learn? That is stated in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] ”What I am actually,” tattvataḥ, ”in truth, if you want to know, then you have to take the path of devotional service.” He never says that ”By karma or by jñāna, by yoga, you can see Me.” No. That is not possible.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

So we do not know actually in truth what is God; therefore with our material conception we think that God is nirākāra. God is not nirākāra. He has ākāra, but we have no power to see Him. And because we have no power to see Him, therefore God takes the form like this. He’s God, He’s not different from God, but He’s visible to our blunt eyes. Therefore we say sometimes, ”It is idol.” He’s not idol. We are not worshiping idol, stone. Just like some rascal says that ”If by worshiping stone, God is available, then I can worship the mountain.” Pathar pūjā ke hari mile meita puje pahar(?). So this rascal does not know that this is not worship of pathar. It is worship of the Supreme Personality of Godhead personally, but to show us mercy, because we cannot see the Supreme Personality of Godhead with these blunt eyes, He has assumed the form of a stone. This is called arcā-mūrti. It is His mercy.

Therefore śāstra says arcye śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. One should not… One should avoid these things. When arcā-mūrti, the Deity worship in the temple, if one thinks it is made of stone, it is made of wood, that is very offensive. One should not think like that. God is omnipotent, all-powerful. He can accept your service even in this form, but because He has assumed this form, don’t neglect it that ”It is stone.” Then it will be offensive. It is to show you mercy, arcā-mūrti.

Otherwise all the great saintly persons, just like Rāmānujācārya, Madhvācārya, all big, big ācāryas who were actually controlling the Vedic civilization still, they established thousands of temple and mūrtis, especially in South India. Still Raṅganātha temple, Tirupati temples, visited by hundreds and thousands of people. So does it mean they have all become fools? They go to see some stone? No.

Therefore one has to become a devotee. Because only devotee can understand that ”Here is the Supreme Personality of Godhead personally standing before me.” That devotee. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Just like Caitanya Mahāprabhu, when he visited Jagannātha temple, He was very anxious to see the Deity, Jagannātha temple. And as soon as He entered the Jagannātha temple, immediately He fainted, ”Oh, here is My Lord.” And others are seeing, ”What is this foolish man? Here is a wooden form of Jagannātha and this man has fainted.” But that is the difference between this man and you. Unless you develop your devotional attitude, you cannot see God. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

Therefore those who are not devotees, they cannot see God. It is not possible. Even God comes before him, just like when Kṛṣṇa was present before everyone. Five thousand years ago He was present. In the battlefield of Kurukṣetra, He was present. All the soldiers, all the kings, everyone was seeing Him, but only Arjuna and few of the Pāṇḍavas, they knew that ”Here is the Supreme Personality of Godhead, Kṛṣṇa.” Not all of them. But all of them got salvation. Everyone who died in the presence of Kṛṣṇa-that is stated-they all got salvation. Because after all, they saw Kṛṣṇa. So that is the position. When Kṛṣṇa was personally present, even the few Pāṇḍavas and the few inhabitants in Vṛndāvana, nobody could understand Him that the Supreme Personality of Godhead. Others…

There is a verse in the Śrīmad-Bhāgavatam:

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śrīla Śukadeva Gosvāmī, when he was describing Kṛṣṇa was playing with the cowherd boys, he is remarking, "Now, who are these cowherd boys?" Kṛta-puṇya-puñjāḥ: "They have accumulated the highest stock of pious activities; therefore they are now playing with the Supreme Lord." What is this Kṛṣṇa? Itthaṁ brahma-sukhānubhūtyā: "Those who are after Brahman, impersonal Brahman, those who after the happiness of brahma-sukha, here is the source of that Brahman." Brahmaṇo 'haṁ pratiṣṭhā. Here is the source of that Brahman. Itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena: "Those who are devotees," dāsyaṁ gatānām, "those who have accepted the servitude of the Lord, for them, here is the Supreme Personality of Godhead." Dāsyaṁ gatānāṁ para… And māyāśritānāṁ nara-dārakeṇa: "And those who are under the influence of the external energy, māyā, they are thinking an ordinary human being, boy, nara-dārakeṇa. "But those who are playing with Him," sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ [SB 10.12.11], they have accumulated pious activities for many, many lives. Now they are allowed to play with the Supreme Personality of Godhead."

So that is possible. That is possible.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

If you actually can understand Kṛṣṇa through devotional service… Not by challenging, not by mental speculation, not by meditation, not by fruitive activities, no. If you actually become a devotee and develop the consciousness of love for Kṛṣṇa, then God will be appreciated, God will be seen. Nāhaṁ prakāśaḥ sarvasya yoga-māyā [Bg. 7.25]. Otherwise He'll not be visible. He's not exposed to the nondevotees.

He's simply exposed, He can reveal Himself, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234], when one engages himself in the devotional service beginning with the tongue. The devotional service begins with the tongue. Now, it is also another astonishment. Service with the tongue. Yes. Service with the tongue means if you chant this Hare Kṛṣṇa mantra, that requires tongue. And if you simply take kṛṣṇa-prasāda, that requires tongue. With these two business of the tongue you can realize the Supreme Personality of Godhead. Chant Hare Kṛṣṇa and take kṛṣṇa-prasāda, and gradually you'll understand what is God. Therefore this word is used, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Because by using the tongue you develop Kṛṣṇa consciousness, love for Kṛṣṇa consciousness.

And Kṛṣṇa being satisfied with you love… Because real thing is bhakti. Bhaktyā mām abhijānāti [Bg. 18.55]. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Patraṁ puṣpaṁ phalaṁ toyam. Here we are offering a little food, little leaf, little flower. But what is the essence? What is the value of flower? Value, there is practically no value. But yo me bhaktyā prayacchati. The real value is that the flower is offered with devotion, the food is offered with devotion.

Therefore the devotee gradually realizing that, "Yes, I am offering this flower directly to the Supreme Personality of Godhead. I am offering the food directly to the Supreme Personality of Godhead." He is eating. He is perceiving. He is taking the prasādam. He's advancing. He's chanting Hare Kṛṣṇa mantra. It is self-evident. Pratyakṣāvagamaṁ dharmyam. This devotional service is directly appreciated. You haven't got to take certificate from others. If you be engaged in devotional service, you actually realize. Therefore it is called pratyakṣāvagamaṁ dharmyam. Other things will remain in theoretical, but this is such a nice thing, devotional service, that you directly understand how much you are making progress, how much you have appreciated God, how much you have understood Kṛṣṇa. Pratyakṣāvagamaṁ dharmyaṁ su-sukham. Su-sukham.

And also there is no trouble. Very easily and very happily it is performed. Just like the devotional service. One may be illiterate, one may be having no qualification, but the process is so nice, to prepare flower garland for Kṛṣṇa, to prepare food for Kṛṣṇa, for chanting Kṛṣṇa, for reading books for Kṛṣṇa, for hearing about Kṛṣṇa. You simply hear, you don't do anything. Simply if you hear, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], you become devotee. Simply by hearing. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your place. It doesn't matter what you are, but if you simply hear about Kṛṣṇa, then you become devotee. It is so nice. You don't require any education. You don't require any money, don't require anything. You simply hear. That is also confirmed in the Śrīmad-Bhāgavatam.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Suhṛt satām. He is special friend of the devotee. Suhṛt satām. Satām means those who are devotees Asatām means nondevotee. So He is suhṛt satām. So He is sitting within your heart. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. So hearing about Kṛṣṇa is so beneficial because as soon as you begin hearing about Kṛṣṇa with little devotion and faith, Kṛṣṇa immediately understands that "This living entity is now serious." Because He is within your heart. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. "Now this man, this living entity…" Especially man. Cats and dogs cannot hear; that is not possible. They can also hear, but special facility for the human being. So a man can hear. So when Kṛṣṇa sees that you are hearing, śṛṇvatāṁ sva-kathāḥ… That hearing itself is puṇya-śravaṇa-kīrtanaḥ. If you simply hear, you'll acquire some pious result. Puṇya-śravaṇa-kīrtanaḥ. And if you chant, you get more pious result. Puṇya-śravaṇa-kīrtanaḥ. The result will be hṛdy antaḥ-stho hy abhadrāṇi. All abhadrāṇi, all mischievous things will be washed away. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti. Vidhunoti. Kṛṣṇa helps you to wash it away because He's your friend. He's everyone's friend, but a special friend to the devotees. Suhṛt-satām.

That is also stated in the Bhagavad-gītā. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: [Bg. 9.29] "I'm equal to everyone." Otherwise how He can be God? Nobody is His enemy, nobody is His friend. But ye tu bhajanti māṁ bhaktyā. Persons who are engaged in devotional service with love and faith, for them special consideration. Special consideration.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi taṁ
yena mām upayānti te
[Bg. 10.10]

These are the statements in the Bhagavad-gītā. If you engage yourself always, satata-yuktānāṁ bhajatām, in bhajana, in offering devotional service… Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam. With love. Not that official. Love. Then He'll talk with you. Buddhi-yogaṁ dadāmi tam. He'll give you intelligence. He'll talk with you. Because He is within your heart. Simply you have to qualify yourself how to talk with Kṛṣṇa. Otherwise Kṛṣṇa is not far away. He's within your heart. Otherwise He is very, very far away. If you want to understand by your intelligence, what intelligence you have got? You have to please the Supreme Personality of Godhead by your service and then He'll reveal Himself. "Here I am. What do you want?" That is the process.

So sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam. He has no… This is understood very easily. It is very easy. Just like a fish can live within the water. He has got also his senses. He has got his organs and everything is there, but it is specially made for living in the water. You cannot live in the water with these hands and legs. That is not possible. It is practical. But the fish can live. Because he has got special hands and legs, he is very happy there. He is not happy… As soon as you take it from the water and put on the land, he dies. Similarly, if you are taken from land and put into the water, you'll die. So everything requires special hands, legs. Why don't you understand it? Similarly, to live in the spiritual world, you require spiritual hands and legs.

So Kṛṣṇa is supreme spiritual being. He has got his spiritual hands and legs and eyes. Why you accuse that He has no form? It is nonsense. It is less intelligent. He has got form. But the different things which you cannot, your poor intelligence cannot accommodate… Therefore Kṛṣṇa says… This is jñāna. One has to learn this. Sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam. Sarvendriya-vivarjitam means He has no spiritual senses or spiritual hands and legs, er, material hands and legs. So we have also spiritual hands and legs, but now it is covered by these material things. Therefore we cannot understand our own position also. That we cannot… Ahaṁ brahmāsmi: "I am also spirit soul." Therefore because it is materially covered… But Kṛṣṇa's body is not materially covered.

Therefore anyone who thinks Kṛṣṇa's body is also materially covered… The Māyāvādī philosophers, they say that "God, when He comes in this material world, He accepts a material body." That is rascaldom. He never accepts material body. That is confirmed in the Bhagavad-gītā. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. If God also accepts a material body, then what is the difference between God and ourself? He has nothing material. Everything spiritual. Everything spiritual. Even if He accepts material body, He can act spiritually. That is His power. Because material body, material energy is also His energy.

Just like electric energy. The expert electrician can transform the electric energy into heat or into cold. That is his manipulation. Even if he accepts material energy, He can use it spiritually. That is His power. All-powerful. So we have to understand these things. And these things can be understood only by submissive hearing and cleansing our dirty things within the heart by devotional service. Then we can understand what is the actual nature of Kṛṣṇa or God. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.16

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Bombay, October 10, 1973
Prabhupāda:

bahir antaś ca bhūtānām
acaraṁ caram eva ca
sūkṣmatvāt tad avijñeyaṁ
dūrasthaṁ cāntike ca tat

The Supreme Truth, Absolute Truth, or the Supreme Personality of Godhead. We should always remember the Supreme Truth in the ultimate issue is the person. Brahmeti paramātmeti bhagavān iti śabdyate. Without understanding this tattva, we cannot understand the Absolute Truth. The first realization is impersonal Brahman. Then still further, advanced realization is localized Paramātmā, and still further, advanced realization is the Supreme Personality of Godhead. Brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth, the same objective, to the less intelligent class of men or in the beginners, He appears to be impersonal, Brahman, impersonal Brahman.

Just like, the same example, as we are very, very far away, ninety million miles away from the sun planet, we can touch the sunshine, not the sun planet. That is not possible. We have no such power that we can touch the… Although the sun planet is there, everyone can go and touch it, but it is beyond our power. This is the position of our material experience, and what to speak of spiritual experience?

About the spiritual experience, it is stated in the Brahma-saṁhitā,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti yat prapada-sīmny avicintya-tattve

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

There is a planet. Just like you see the sun planet. It is in your front, you are daily seeing it, but you have no power to go there. This is about the material planet, and how you can approach the spiritual planet where Kṛṣṇa lives, Goloka Vṛndāvana? Goloka eva nivasati. Everything is there, but you require power to reach.

So, we can realize in the beginning the sunshine. Then, if we are able to approach the sun planet, that also not possible, but still, we can hope. But still, you have to enter the sun planet, and there is sun-god. From the sun-god the glaring effulgence, the sunshine, is coming. Although the sunshine and the sun globe and within the sun globe the sun-god, they are of the same thing, quality, light and heat, still, there are degrees of light and heat. You can touch the sunshine but you cannot touch the sun globe, neither you can enter the sun globe. That requires a different power.

So this is material, and now this sun shining and the sun globe is also stated in the Brahma-saṁhitā, that

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Now this sun globe, it is very powerful planet within this universe. Therefore it is called the king of all planets. Yac cakṣur eṣa savitā. Savitā means the sun planet. Sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Unlimited power, aśeṣa-tejāḥ. But still, this sun planet is also moving in its orbit. The sun planet has got its orbit. All planets, they have got their orbit. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Kāla-cakraḥ. It is moving like that, sixteen thousand miles per second, the speed of sun planet. Everything is described in the Śrīmad-Bhāgavatam.

So still, such a big planet, powerful planet, it is rotating under someone's order. That is Govinda. Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. There must be someone directing. Don't think it is automatically moving. There is direction. That is stated in the Bhagavad-gītā.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So we are not so intelligent to understand that the material nature is working, moving, under the direction of the Supreme Personality. But we can experience it.

Just like a machine, computer, a very subtle machine. It is working wonderfully. But there is a person who is pushing the button. Without that the machine is useless. It is lump of matter. Similarly this gigantic universe, cosmic manifestation, nature, is working very wonderfully. The sun is moving, moon is moving and the earth is moving, everything in right direction and minute time, and not a single inch is moving here and there. Everything is going on nicely. How? That is explained in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

It is under the direction of the Supreme Personality of Godhead.

So jñeyam. Kṛṣṇa is explaining the subject matter of knowledge. First of all Kṛṣṇa has explained the process of knowledge. Amānitvam adambhitvaṁ kṣāntir ārjavam. Mayi cānanya-yogena bhaktir avyabhicāriṇī. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. These are the process of knowledge, to know. If we remain befooled, ignorant, that we are missing the chance.

Everything we can know. This human form of body is specially meant for that purpose. You can understand what you are, what is this material nature, what is God and how we are related, how things are going on. Everything is there, but we are so foolish that we do not take care. We live like cats and dogs, eat something and sleep and have sexual intercourse and then we are afraid always and then die. This is cats' and dogs' life. Real life is to know, athāto brahma jijñāsā. That is real life, human life. One must be inquisitive to understand the Absolute Truth, brahma-jijñāsā, not inquiring in the market, "What is the rate of share? What is the rate of rice? No, not for this inquiry. Jijñāsuḥ śreya uttamam. To inquire about the Absolute Truth, uttamam, beyond this material nature. Udgata tamam. This material nature is called tama. Tamaso mā jyotir gama. These are the Vedic injunctions.

You have to enter, you have to understand the world of light. This world is the world of darkness. It is simply… We require, therefore, sunlight, moonlight, electric light. Otherwise it is dark. It is called tamaḥ. But there is another world which is full of light. It is so full of light that you do not require the sunlight, moonlight or electric light there.

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

The spiritual world there is. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Everything is there, but we do not take care. We think that "We have understood three bighās of land, my neighborhood" or "this, my India" or "my America," "this planet," "That is sufficient knowledge." No, that is not sufficient knowledge. You have to know so many things. But if you understand Kṛṣṇa, to understand Kṛṣṇa means to understand everything. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you try to…

This Kṛṣṇa consciousness movement is that try to understand Kṛṣṇa, as Kṛṣṇa is speaking in the Bhagavad-gītā. Don't malinterpret. Don't be foolish, that "Kṛṣṇa means this, Kurukṣetra means that," manufacture some words and you be also foolish and make others foolish. No. Try to understand Bhagavad-gītā as it is. Then you'll understand everything.

Now here Kṛṣṇa says, bahir antaś ca bhūtānām. The Absolute Truth is there, bahir antaś ca, not that it is in a different position or different angle of vision. You are already in the Absolute Truth, even materially conception. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. These are the material elements, five gross elements and three subtle elements. So even taken materially, so what is this material? We have already explained. The materials are different energies of the Supreme Lord. Bhinnā me prakṛtir aṣṭadhā. Kṛṣṇa says, "These eight kinds of material nature, subtle and gross, they are My energy, inferior energy." Itas tu viddhi me prakṛtiṁ parām.

So, the mind is within, the intelligence is within, the soul is within, and outside your body… So this body made of five elements, they are also Kṛṣṇa's energy, and within, the mind, intelligence and the soul, that is also Kṛṣṇa's energy. Two kinds of energies: supreme, er, inferior and superior. Therefore He is outside and inside both. Bahir antaś ca bhūtānām. Every living entity, Kṛṣṇa is existing outside and inside. Therefore we have to purify both outside and inside. That is our human life. Human life means to become purified. Because we are not purified, therefore we have to accept birth, death, old age and disease. This is the problem. Because we are not purified…

That is stated in the Śrīmad-Bhāgavatam, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Ṛṣabhadeva advised his sons, "My dear sons," tapo divyam, "just undergo austerities." This life, human life is for austerities, penance. Therefore you'll find in the Vedic civilization, big big saintly persons, big, big brāhmaṇas, kṣatriyas, rājarṣis, they are engaged. Just like Lord Buddha. Lord Buddha was the prince, royal family, but still he left everything and underwent meditation to understand himself. There are many others. Bharata Mahārāja, under whose name this country is called Bhāratavarṣa, at the twenty-fourth years of his age, he left his kingdom, his wife, little children, and went for austerity, penance. This is meant for.

This life is meant for not to live extravagantly without any responsibility like cats and dogs. We should be very responsible. Austerity. Little austerity. In the Kali-yuga you cannot undergo severe austerity, but even if you follow little austerity, little something must be done. Little austerity. Just like you do not commit any sinful life. What is that? No illicit sex, no meat-eating, no intoxication, no gambling. This much austerity. If you simply accept these four principles.

Now these Europeans and Americans, they are accepting. You see how they are advancing. You cannot understand the supreme pure, Absolute Truth, keeping yourself impure. It is not possible. You can understand God when you are pure. Yeṣām anta-gataṁ pāpam. It is stated in the Bhagavad-gītā. You cannot understand God if you are sinful.

Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are not purified, sinful acting, sinful, acting only sinfully, such person is called duṣkṛtina. Kṛtina, they are… Kṛti means meritorious. But these rascals are meritorious in doing all sinful activities. Sinful activities also require merit. Even if you become a very expert thief, this stealing is sinful activity, but it requires some brain. It requires some brain. Therefore the word is used, kṛtina. Kṛtina means meritorious. But duṣkṛtina. Their merit is being applied for sinful activity. Similarly, there is another word, sukṛtina. You can employ your merit for pious activities. The merit is the same.

Just like money. Money you can utilize for duṣkṛtina and for sukṛtina. You can utilize your money for drinking wine, illicit sex, meat-eating and gambling. And you can utilize your money for Kṛṣṇa's service, for offering yajñas, for constructing temple, sacrifices, push on the saṅkīrtana movement, Kṛṣṇa consciousness movement. So money is not good or bad. As you utilize it… Similarly, merit, merit also, there. You have got already merit better than the animals, but you have to utilize it for proper service. That is called Kṛṣṇa consciousness. Consciousness we have got, merit we have got. Simply we have to utilize.

Now, here Kṛṣṇa says that bahir antaś ca bhūtānām. You have to undergo austerities to see Kṛṣṇa both outside and inside. If you understand this philosophy, then your life is successful. Antar bahiḥ, antar bahiḥ. Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim antar-bahir yadi haris tapasā tataḥ kim, nāntar-bahir yadi haris tapasā tataḥ kim [Nārada-pañcarātra].(?) If you can see Kṛṣṇa, antaḥ, within, and bahiḥ, outside, then your all tapasya finished. You are perfect now. Tapasā tataḥ kim. No more tapasya.

And if you cannot see the Supreme Lord inside and outside, then you may undergo various types of tapasya and education-it is all useless, useless waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

If you cannot understand the viṣvaksena… Viṣvaksena is another name of Kṛṣṇa, or God. Viṣvaksena-kathāsu yaḥ, dharmaḥ svanuṣṭhitaḥ puṁsām. "I am a learned brāhmaṇa," "I am very expert kṣatriya." "I am expert vaiśya." This is called dharma, varṇāśrama-dharma.

Even if you execute your varṇāśrama-dharma… Nobody is executing nowadays. Everyone is śūdra. Kalau śūdra-sambhavaḥ. But even if you execute your dharma, brāhmaṇa-dharma, kṣatriya-dharma, vaiśya-dharma, but even after doing so very perfectly, very orderly, if you do not develop your Kṛṣṇa consciousness, viṣvaksena-kathāsu yaḥ, na ratim, if you do not feel attraction… Just like here, viṣvaksena-kathā, kṛṣṇa-kathā, is going on, but nobody is interested. Nobody is interested. Viṣvaksena-kathāsu ratiṁ na utpādayet. There are so many educated persons, but they are not interested. They'll be interested to go to cinema, to the drinking house, to the meat-eating hotel. They are interested.

This is the position of Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Therefore they are so unfortunate, always disturbed, always disturbed. Mandāḥ sumanda-matayaḥ. Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. First qualification is they do not live long. A very short period of life. And still manda, very bad. Manda-matayaḥ. And they have got their philosophy, something rascaldom. Mandāḥ sumanda-matayo manda-bhāgyāḥ, and all unfortunate. They cannot eat even properly. There is no milk, there is no ghee, there is no rice. This is the position of Kali-yuga.

So therefore in this age, if we want to save ourselves from this onslaught of this age, the proposition is kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Parīkṣit Mahārāja was informed by Śukadeva Gosvāmī, "My dear King, I have described about the faulty nature of this age." Kaler doṣa-nidhi. Doṣa-nidhi means an ocean of faults. "But there is one good opportunity." Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. "There is one good quality." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting Hare Kṛṣṇa mantra, one can become free from all this contamination and he can go back to home, back to Godhead." This is another advantage of Kali-yuga. In other yuga one has to undergo so much severe austerity, penances. Then one can realize. But in this age the things have been made easy. That is also mercy of Kṛṣṇa because these people are so much, disturbed and fallen, downtrodden, they cannot undergo very severe austerity. Simply chant.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

These are the shastric injunctions, and actually it is happening. In Europe and America they are simply chanting this Hare Kṛṣṇa mantra. They are advancing very quickly to understand. This Bhagavad-gītā, they are now reading as it is. Latest report is, in London we are selling fifteen thousand copies per month. So they are taking interest, because it is presented as it is, Bhagavad-gītā As It Is, no rascal interpretation, "This meaning is this, this meaning that." What authority you have got to make like that? Try to understand Bhagavad-gītā as it is. Then you'll be benefited.

So one has to understand the Supreme Absolute Truth both outside and inside. Antar bahiś ca bhūtānām acaraṁ caram eva. There are two things. Some of them are moving, or with life, and some of them are not moving. Even living beings… Here it is called bhūtānām. Bhūtānām means living entities. So there are some living entities which are moving, just like we. Cats, dogs, human beings, and flies, and so many living beings, they are moving. And other living beings, just like trees, plants, they are standing one place. Sthāvara-jaṅgama. Sthāvara means one place. Caram acaram. Sūkṣmatvāt, in every living being there is the Supreme Lord. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Even within the atom. Sūkṣmatvāt avijñeyam. Because it is so small, minute… That minute means that Kṛṣṇa's part and parcel. Kṛṣṇa is the gigantic virāṭ or vibhu, and we living entities, we are aṇu. Sūkṣmatvāt. So… (aside:) Don't talk.

Sūkṣmatvāt tad avijñeyam. Because we have got… We have already explained this, that our eyes, they cannot see the subtle things, minute things. We require some instrument, just like microscope. But even with microscope, our so-called microscope cannot see what is that soul. It is very very minute. Ten-thousandth part of the upper portion of the hair. Jīva-bhāgaḥ sa vijñeyaḥ. Keśāgra-śata-bhāgasya. Keśāgra [Cc. Madhya 19.140], the tip of the hair, you…Śata-bhāgasya. You divide into hundred, and then take one part, again divide into hundred. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. That ten, one ten-thousandth part of the tip of the hair, it is so minute. But there is the thing, very minute.

Just like a small grain of poison, venomous poison. If it is injected in your body, you will die immediately. It has got so power. Similarly, the minute spirit soul is so minute, one ten-thousandth part. Still, because that minute spirit soul is there, you are moving, you are acting, your brain is working, you are denying the existence of God, you are doing all these things. Sūkṣmatvāt tad avijñeyaṁ dūrastham, dūrasthaṁ cāntike ca tat.

Dūrastham. Now, you cannot calculate where this abode of God is there. Dūrastham. Panthās tu koṭi-śata-vatsara. If you go with your plane with the speed of mind, panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi [Bs. 5.34], by airplane, vāyu-ratha… This vāyu airplane is mentioned in the Brahma-saṁhitā. Vāyor athāpi manasaḥ, and with the speed of mind. Muni-puṅgavānām, discovered by great scientists, still, avicintya-tattve, it is so far away. Avicintya-tattve. Therefore it is called dūrastham.

And at the same time, antike, very near, very near, just like Kṛṣṇa is standing here. One has to understand. Very near. He has kindly come to you, near, so near that you can touch His lotus feet, you can offer Him some foodstuff, you can decorate. He's agreeing, "Yes, I will accept your…" Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. And before this, Kṛṣṇa has said, sarvataḥ pāṇi-pādaṁ tat. He has got hands and leg everywhere. In the Vedas also it is confirmed, apāṇi-pādo javana-gṛhītaḥ. Apāṇi-pāda, He has no hands and legs, but whatever you offer in sacrifice, He immediately accepts. How He accepts? How He accepts? That is called dūrastham. Very, very far away; at the same time, antike. Immediately… Provided you know the means. If you know, then you can see. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. That is God's power. He can remain far far, away, but He can immediately be approachable by the devotees.

There is another verse, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca, vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Vedeṣu durlabham. If you want to understand the Absolute Truth by simply studying the Vedas, although the Vedas mean vedaiś ca sarvair aham eva vedyaḥ… [Bg. 15.15]. Kṛṣṇa is to be understood. That is the Vedic object. But if you have no devotional feeling, then, even if you go on reading Vedic literature for many millions of years, you'll not understand what is Kṛṣṇa. Vedaiś ca sarvaiḥ. Although it is the objective of Vedic study is to understand Kṛṣṇa, so vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. But if you go through the mercy of a devotee, ātma-bhaktau… Or He is very easily available to the devotees. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

If you simply speculate He'll remain dūre. Dūrastham antike ca. But if you surrender as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja… [Bg. 18.66]. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Simply by this process… He confirms it, that "Anyone who has taken this process…" Janma karma me divyaṁ yo jānāti tattvataḥ. So simply by this process… Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These are things in the Bhagavad-gītā, plainly said. Unfortunately we do not read it, or even if we read it, we misinterpret it, or somebody mislead me. So-called scholars and so-called rascals mislead us, and we remain in the darkness.

So try to understand Bhagavad-gītā as it is, and your life will be successful. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.17

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Bombay, October 11, 1973

Pradyumna: Although the Supersoul appears to be divided among all beings, He is never divided. He is situated as one. Although He is maintainer of every living entity, it is to be understood that He devours and develops all.

Prabhupāda: Avibhaktaṁ ca bhūteṣu, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. This is another statement of Bhagavad-gītā, that the Lord, Supreme Lord, he is situated in everyone's heart, hṛd-deśe, particularly pointed out. Hṛd-deśe means "in the heart". Hṛt means heart. So modern medical science, they see that the energy is coming from the heart and as soon as the heart stops to work, it is said that the body is dead. So here also the same thing is confirmed. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. They cannot say, explain, why the heart stops, but here we get the explanation that as soon as the soul, both the soul and the Supersoul, leave this body, then it is only a lump of matter only. "Dust thou art; dust thou beist." It is developed from these material elements, five gross elements and three subtle elements, but so long… It works as long as the soul, the spirit soul and the Supersoul, remains.

The soul and the Supersoul, it is stated in the Vedic literature, Upaniṣad, they are sitting in one branch of the tree together as friends. The soul and the Supersoul, both of them are within the heart. But the soul is now looking forward for material enjoyment. And the Supersoul is witnessing the material activities of the individual soul. That is stated in the Bhagavad-gītā: anumantā upadraṣṭā. Upadraṣṭā means overseeing. For every action we are doing there is witness. That is karmavāda, witness.

Suppose one man has done something wrong in the criminal court, one requires witness. Either to punish him or to release him, the witness required. So witness is there. The Supreme Personality of Godhead as Paramātmā, He is there as witness; anumantā upadraṣṭā. Anumantā means without the sanction of the Paramātmā, the individual soul cannot do anything. That is also stated in the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "Through Me everyone is getting remembrance, smṛtir jñānam, knowledge and everyone is forgetting also." That is due to this Paramātmā, or Supersoul.

We are now in forgotten state. This conditioned material life means we have forgotten our real constitutional position. I am thinking, "I am this body," but I am not this body. I am spirit soul; ahaṁ brahmāsmi. But we have forgotten it. We have forgotten our relationship with the Supreme Lord. This forgetfulness is also due to the influence of the Supersoul. Because we wanted to act… Just like a very first-class dramatic director, he instructs the player in such a way that sometimes he forgets. The more he forgets he plays very nicely. Similarly, we wanted to enjoy this material world, so unless we forget completely that "I am spirit soul, I am not this body, actually I can not enjoy…? So that forgetfulness is also due to the Supersoul. He is giving us full chance. But His advice that "Do not become entangled in these material activities." Therefore his instruction is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is His instruction.

But we do not want that. We want to forget and entangle ourselves in these material activities. Therefore Kṛṣṇa, by the agency of his māyā, illusory energy, helps us in forgetting. But if we want to revive our original consciousness, then also Kṛṣṇa helps you. Buddhi-yogaṁ dadāmi tam. That is stated in the Bhagavad-gītā.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

So two things. We are at liberty to make our choice. If we want to enjoy this material world, Kṛṣṇa will provide it, provide all facilities. You can enjoy. But Kṛṣṇa says that you'll never be happy, never be happy. You'll simply be more entangled. More entangled means now I have got this human form of body, but according to my desire at the time of death I may get another body, which may not be human form of body. There are eight million four hundred thousand forms of bodies. I can get one of them. These are very subtle things. One has to understand it. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death our next body will be decided according to my mental condition.

So entanglement means today I am thinking, "I have got this body"-Indian body or American body or this body or this body or fat body, thin body-tomorrow I may not possess. As soon as I get another body, that means the chapter changes. If I get the body of a dog then I may act like a dog. If I get the body of a hog, then I act like a hog. And if I get the body of a God… God you cannot. Demigod, higher standard of life, then you can act like that. The body is the destiny. With the body everything is destined, your material happiness and distress, everything.

That is called adṛṣṭa. Adṛṣṭa means that which you can not see, but it has been fixed up by superior intelligence, that this much you will get. Therefore we see so many divisions of status; one man is working very hard day and night, but it is very difficult for him to collect even so much money that [he] can eat nicely. Because the body is made for that. Similarly, another man, born with silver spoon in the mouth. He hasn't got to try very much, but he gets his money quickly, very quickly. Therefore the Bhāgavata says, that "Don't waste your time for so-called happiness and distress. Don't waste your time. Because you are already destined to receive a standard of happiness and distress." You cannot change it. But you can change your consciousness. That is possible. But you cannot change your material position.

The modern people, they do not know. They do not know it that material condition cannot be changed. Take, for example, the pig. His body is meant for eating stool. So you cannot induce him to eat halavā. They cannot. He'll not accept it. Because the body is made like that. But in the human form, if we change our consciousness, then we become, we can revive our original status. Original status means eternal life of blissfulness and knowledge. That is the original life. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So that Supersoul is always helping us as friend. Therefore here it is said, avibhaktaṁ ca bhūteṣu. Avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam. The Supersoul appears like an individual soul. He is staying as friend. So He has been divided. Vibhaktam iva, "as if divided." It is not divided.

The example you can understand Just like there is sun in the sky, and if you keep millions of pots with water, you will find the sun is reflected there. That does not mean that the sun has divided into millions. This is the best example. Just like there are millions of people standing at twelve o'clock. And you ask every one of them even five thousand miles away, that "Were is the sun?" Everyone will say, "It is on my head." Does it mean that the sun has divided into millions of personal…, on each head sun is standing. No, sun is one. But it appears like that.

Therefore, it is is said, avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam. He is not vibhakta. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord as Supersoul, is staying in everyone's heart. That does not mean he has become divided. No, he is one. That is already explained, that sarva-kṣetreṣu bhārata. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṛṣṇa said that in each and every individual body there is the soul, kṣetra-jña. This body is kṣetra, field of activities. And within the body the soul is there. He is working according to the position, he is working. So he is kṣetra-jña. Just like I know it is my body. I don't say, "It is I body." No, I say, "My body." You say, "My body." Everyone says. I know, "This is my body." If I see my finger, I think, "It is my finger." I don't think, "I finger," because I am not this body. Anyone, simply little sober thinking. So therefore, one who knows that "It is my body," he is kṣetra-jña. He knows. And the body is called kṣetra. Idaṁ śarīraṁ kṣetram ity abhidhīyate. This śarīra is called kṣetra, field of activities. According to my body, I am acting. That is my field of activities.

And Kṛṣṇa says also that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Just like I am living entity. I am soul. I know the business of my body; the pains and pleasures of my body I know. But the pains and pleasures of your body I do not know. Neither you know my pains and pleasures. So we are all individual. But there is another proprietor. Actually, He is the proprietor. He is the proprietor; we are simply occupier. Just like of a house there are two persons. One is the proprietor of the house; another tenant is the occupier. So we are simply occupiers. Real proprietor is Kṛṣṇa. Sarva-kṣetreṣu bhārata. Kṣetra-jñaṁ cāpi mām… That is īśvaraḥ sarva-bhūtānām [Bg. 18.61]. He knows everyone, what you are doing. Not only I, you. Everyone.

Therefore it is stated that "That Supreme person, Brahman," avibhaktaṁ ca bhūteṣu, "He is staying in everyone's heart." That is Kṛṣṇa. Just like I am sitting here. I am not in my apartment. You are sitting here. You are not in your apartment because you are limited. But Kṛṣṇa, although he is living in his Goloka Vṛndāvana planet, he is everywhere. That is already explained. Yesterday we have already discussed. Bahir antaś ca bhūtānām acaraṁ caram eva ca, sūkṣmatvāt… Sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham. We have discussed all these things. That is Kṛṣṇa. That is God. That He is in His… That is confirmed in the Īśopaniṣad. Īśopaniṣad. Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat, tena tyaktena bhu… [Īśo mantra 1]. And… So everywhere is Kṛṣṇa; everywhere is God. Sarvataḥ pāṇi-pādam. He has got hands and legs everywhere. And because he has got hands everywhere, therefore when you offer something to Kṛṣṇa, or God, with faith and love, He can accept. Not that because He is far, far away, therefore I am offering something with faith and love, He can not accept. No He can accept.

Just like a bank. A bank can accept your deposit from any branch. Immediately your account is credited. Similarly, in the Brahma-saṁhitā it is said, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa; that is God, that he is always existing in His abode, but akhilātma-bhūtaḥ, at the same time He is existing everywhere within the creation. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Some philosophers attempt, say that "He is everywhere, but He is not in His abode." That is mistake. Pūrṇasya pūrṇam ādāya pūrṇam evāviśiṣyate [Īśo Invocation]. In his fullness, if He is presented everywhere, still, in his fullness He is in his abode. Just like I am not in fullness in my apartment. Maybe there is some message I can leave, but I am not in fullness. But Kṛṣṇa, God, can remain everywhere in fullness. Akhilātma-bhūtaḥ. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37].

So that is Kṛṣṇa Consciousness perception. And He is living. Because He… The Māyāvādī philosophers, they are accepting that Kṛṣṇa, or Parabrahman, or God, because He is in everywhere, He has no personal feature. That is a poor fund of knowledge. That is not God. Because we are thinking materially. Just like if I take a piece of paper and tear it into small pieces and throw it then the original paper has no existence. This is called Māyāvāda, Māyāvāda, or imperfect knowledge. Because I am thinking that materially, if one thing is broken into pieces and thrown, the original form is lost, no more. It becomes impersonal. No. The Veda says that pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. You take the full God, full… Even God fully represented in every atom, still, He is pūrṇa. That is… One minus one equal to one. And one plus one equal to one. That is Absolute idea. But we calculate from materialistic point of view. As we with our tiny brain, we think like that.

Therefore Jīva Gosvāmī says, "Unless you accept inconceivable power of the Supreme Lord, you cannot understand God. That is not possible." If your compare with your conceivable power, that "God may be like this…" That Dr. Frog's calculation of the Atlantic Ocean. That story you know, frog, frog philosophy. Kūpa-maṇḍūka-nyāya. A frog lives within the well, and he's calculating the length and breadth of the Atlantic Ocean. How it is possible? It is not possible. So we are the frogs in the well. We have got limited capacity to understand. Our senses are limited. We are thinking Kṛṣṇa, or God, also, He is also limited. This is our fault. This is called poor fund of knowledge. You cannot compare with God. But the Māyāvādī philosophers speculate like that and spoil their own time as spoils others'. But that is not possible. So

avibhaktaṁ ca bhūteṣu
vibhaktam iva ca sthitam
bhūta-bhartṛ ca taj jñeyaṁ
grasiṣṇu prabhaviṣṇu ca

He is giving all the necessities. The Supreme Lord, he is giving all the necessities of every living entity.

Eko yo bahūnāṁ vidadhāti kāmān. This is Vedic instruction. Upaniṣad. Nityo nityānāṁ cetanaś cetanānām, eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). That two eternals and two living entities… One is plural number, nityānām-this is plural number-and nityaḥ-that is singular number. Nityo nityānām. The Lord is also a living entity. Just like we are living entity, we have got our senses, similarly, God has also senses, but his senses are not limited. Our senses are limited. That is the difference. So nityo nityānāṁ cetanaś cetanānām. And what is the difference between this singular and plural number? The eka, singular number, yo vidadhāti kāmān, bahūnām.

And actually, God is feeding us. You will find in Africa, there are millions of elephants. Who is giving them food? In your home, within the hole, you will find millions of ants. Are you giving them food? Who is giving them food? There are so many birds and beasts. There is no ration, government ration for them. They are eating. No bird we have seen ever that it has died out of starvation. We have never experienced. But we are engaged in philanthropic work, to give food to the poor, as if God is unable to give food to the poor, because we have taken the position of God. So this is not our business. God has food for everyone. If one is suffering, that is his own fault. Just like in the hospital, you'll go. You'll find so many patients are starving. Does it mean the patients are starving for want of food? No. He must starve; otherwise he will not be cured. That is destiny, called.

So these are not our business to see. Our own business is how to revive our original consciousness. That is our only business. [break] (end)

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Bhagavad-gītā 13.18

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Bombay, October 12, 1973

Pradyumna: "He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart."

Prabhupāda: You have recited the word meaning?

Pradyumna: Yes Śrīla Prabhupāda.

Prabhupāda:

jyotiṣām api taj jyotis
tamasaḥ param ucyate
jñānaṁ jñeyaṁ jñāna-gamyaṁ
hṛdi sarvasya viṣṭhitam

Jyoti. Jyoti means light. There are different types of light. There is lamp. There is candle. There is electric bulb. The power also, they are different powers: one hundred powers, fifty powers, twenty-five… There are different grades of jyoti. But there is supreme jyoti.

Just like this moon. The moon. This night is full moon. This moon has got its illumination, but wherefrom this illumination comes? It comes from the sunshine. The sunshine is reflected on the moon, and the moon has become illuminating source. Just like in a mirror when there is reflection of the sunshine, the mirror can also reflect another dark place, not independently. Everyone… In childhood everyone has played with a mirror. Just put a mirror in front of the sunshine, and the reflection is there, and you can pass on the reflection in the darkest place and it will be illuminated. Have you got experience? Yes. Similarly, neither the mirror has got reflection, neither the dark place can be illuminated by the mirror. But when the sunshine is there on the mirror, the mirror acts as illuminating agent, and it dissipates the darkness of a corner. So sunshine is the source of all light.

In the material world we have got experience that sunshine, jyoti, prakāśa… But wherefrom the sunshine comes? Sunshine is also a reflection of another jyoti, or illumination. That illumination is called brahmajyoti. And wherefrom that brahmajyoti emanates? That emanates from Kṛṣṇa. Just like the sunshine is emanation from the sun globe, and the sun globe is fiery, illuminated, on account of the persons within the sun globe. They have got some bodily rays. That rays is emanating from their body. Therefore the whole sun planet looks like fiery planet. And from there the illumination comes, and it is reflecting on the moon, and the moon is illuminating the whole dark night. This is called pūrṇimā. So one is borrowing the illumination from the other. But there is the supreme source of illumination. That is Kṛṣṇa.

That is confirmed in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā, the bodily rays of Kṛṣṇa, being illuminated… In that illumination, which is called brahmajyoti, there are innumerable Vaikuṇṭha planets. The Vaikuṇṭha are self-illuminated. Therefore in the spiritual world there is no darkness. Tamasaḥ param. Therefore is said here that taj jyotis tamasaḥ param ucyate: "That spiritual world is beyond this material world." This material world is called tamaḥ. Tamaḥ means darkness. Just like this night, it is darkness. Why it is darkness? By nature it is dark. Simply by the sunshine, moonshine, electricity, we keep it brightened for some time. Otherwise, by nature it is darkness.

Similarly, there is another world, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20], another cosmic manifestation, spiritual manifestation, where there is no need of sunshine. Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. There is no need of sunshine. There is no need of moonshine as here in this darkness, material world. There is arrangement by God to illuminate the darkness of this world. There is sun; there is moon; there is electricity; there is fire. But in the spiritual world, which is tamasaḥ param, which is beyond this darkness of this material world, there is jyoti.

Therefore here it is said, jyotiṣām api taj jyotiḥ, param. There are different kinds of illumination, sunshine, moonshine, electricity, fire. But that jyoti which is directly emanating from Kṛṣṇa's body, that is the real jyoti. So on account of Kṛṣṇa's bodily rays, the whole creation is coming out. That is Kṛṣṇa's inconceivable power, brahmajyoti. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. In the Vedānta-sūtra, you have to inquire about that paraṁ jyoti, brahmajyoti. And from that paraṁ jyoti, everything is coming out. Just like from the sunshine.

What is this material world? This material world is resting on the sunshine. Because the sunshine is there, therefore all the planets are rotating. There is a small machine. You'll find it. As soon as it is heated, within that machine the balls begin to rotate. Similarly, the certain temperature of the sunshine, the whole planetary system is rotating on the orbit, on account of the sunshine. This is scientifically true. And because there is sunshine, there is vegetation, there is water, there is rainfall, and from the rainfall, there is agricultural products.

So as the sunshine is the cause of all material variegatedness, similarly, the sunshine is also due to the brahmajyoti. The sunshine, yac cakṣur eṣa savitā sakala-grahāṇām. The sun is described in the Brahma-saṁhitā as the eyes of all the planets. Yac cakṣur eṣa, eṣa sakala-grahāṇāṁ cakṣuḥ. The sun is the actual eyes for all the planets because unless there is sunshine you cannot see. We are very much proud of our eyes. Sometimes we challenge, "Can you show me God?" But he does not think that what power his eyes have got. It is simply completely dependant on the sunshine. If there is no sunshine his so called eyes are useless. Still, with that useless eyes he wants to see God. Just see. "Can you show me God? I am not seeing God, Therefore God cannot be seen. Therefore I don't believe in God." But he does not think that what power he has got to see. It is only dependant on sunshine. Not only this planet, all the planets, unless there is sunshine… Because it is darkness. This material world is simply darkness.

Tamaso mā jyotir gama. The Vedic instruction is that "Don't keep yourself in this darkness of material world. Come out to the spiritual world." Jyotir gama. So people do not think of their imperfectness of the senses, how the senses working, dependent on the laws of material nature. Still, one is very proud of his senses, especially of the eyes. Adhyakṣiṇa-everything dependent on his eyes, although his eyes are completely useless without being helped by the light of the sun. So actually these eyes are useless. The eyes of the eyes is the sun. Yac cakṣur eṣa savitā sakala-grahāṇām. Every planetary system there are many millions and trillions of living entities. They can see only when there is sunrise.

This gāyatrī-mantra is, therefore, offering prayer to the savitā. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. Sunshine. So sunshine is… But there are many suns, not only one sun. As there are many universes, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Koṭi means innumerable. Numberless universes. And in each and every universe there is sunshine.

So this sunshine is reflection of the brahmajyoti. Yasya prabhā prabhavataḥ [Bs. 5.40]. When the bodily rays, shining rays, of Kṛṣṇa is there, then all these universes are generated. The universes are also generated. In another place, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ means… Jagad-aṇḍa means universe. Each universe has a principle living being. That is Lord Brahmā. So there are many innumerable Brahmās also, innumerable Śivas, innumerable suns, innumerable moons, because there are innumerable universes. And each and every universe, there are innumerable planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi [Bs. 5.40]. Vasudhā means this planet.

Vibhūti-bhinnam. Each planet has got different atmosphere. Therefore these people, they cannot understand what is the atmosphere. They understand. Some scientists, they say the atmosphere in the moon planet is two hundred degrees below zero. So there are difference of scientists' opinion, but according to Vedic literature we understand that there are innumerable planets, and one of the planets is the moon planet. Nakṣatrāṇām ahaṁ śaśī. Nakṣatrāṇām: "Among the stars and planets," Kṛṣṇa says, "I am the moon."

So jyotiṣām api jyotis tamasaḥ param. So this jyoti, this illumination, is beyond this material world. And because there is illumination, that illumination is reflected in the material world. You will find the reflection, bluish reflection, in the sky. It means that brahmajyoti is bluish because it is coming out from the blue body of Kṛṣṇa. Therefore it is bluish. We see the sky bluish, and in darkness we see, although it is darkness, there is some brightness in the sky. Always the sky is… The sky is everywhere, but the covering is seven times covered by different types of material elements, and that brahmajyoti is penetrating through the covers, and little reflection we can see in the sky. So therefore, here it is said,

jyotiṣām api taj jyotis
tamasaḥ param ucyate
jñānaṁ jñeyaṁ jñāna-gamyaṁ
hṛdi sarvasya viṣṭhitam

Viṣṭhitam. Kṛṣṇa is situated in everyone's heart. Actually He is knowledge, and He is the object of knowledge, jñeyam, and one should try to understand Kṛṣṇa. Jñānaṁ jñeyaṁ jñāna-gamyam. And He is in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Simply we have to know the process how to know Him. That is explained already, We have discussed. Amānitvam adambhitvam ahiṁsā kṣāntir ārjavam [Bg. 13.8], ācāryopāsanam, indriya, vinigrahaḥ, bhakti-yoga… Māṁ ca yo 'vyabhicāreṇa bhakti-yogena… [Bg. 14.26]. These things are already discussed. So human life is meant for understanding this. Athāto brahma-jijñā… These are all Brahman subject. They are not material subject matter. Tattva-vastu. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11].

So this Vedic civilization is meant for Brahman realization. Therefore we have got so many Vedic literatures. Bhagavad-gītā is only a part, ABCD, the first book of spiritual knowledge. Still, people are so degraded that they cannot understand even Bhagavad-gītā, the ABCD. What they will understand, other things? Their education is so poor and they are so unfortunate that even Bhagavad-gītā which Kṛṣṇa left behind Him…

Kṛṣṇa was present five thousand years ago on this planet, and just to benefit us He left His instruction, Bhagavad-gītā. Arjuna did not require the instruction of Bhagavad-gītā. He was already enlightened, but he presented himself as a fool just to induce the Lord to speak on Bhagavad-gītā, and it is noted by Vyāsadeva, Vedavyāsa, in the Mahābhārata, so that people may take advantage of the instruction of the Supreme Personality of Godhead. Everything is there, what is this brahmajyoti, what is this material world, what is that spiritual world, what is our object of life, what we should know.

But we are… Because we are so much influenced by the material world, especially in this age of Kali, the age of misunderstanding and quarreling, that people are… Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. In this age their life is very short. Span of life is very short. And manda, all bad, not good men. Manda. And even there are so-called good men, they have their own process of knowledge, speculative process, godless. The main basic principle of speculative process is to avoid Kṛṣṇa, to avoid God. There are so many commentaries on Bhagavad-gītā to make Kṛṣṇa nil. That is mental speculation. Somebody is saying that in the there is karma only recommended. Somebody says jñāna. Somebody says yoga. Somebody says bhakti.

But actually Bhagavad-gītā is meant for bhaktas. Bhakto 'si sakhā ceti. Bhagavad-gītā was instructed to Arjuna for his only qualification, that he was a devotee of Kṛṣṇa. Bhakto 'si me sakhā ceti. So the whole Bhagavad-gītā is the essence of Vedic knowledge, and the Vedic knowledge means to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Even if you study Vedic literature, without bhakti, without studying the Vedic literature, you cannot understand the Absolute Truth. Bhaktyā śruta-gṛhītayā. Tac chraddadhānā munayo jñāna-vairāgya-yuktayā [SB 1.2.12]. Tac chraddadhānā munayaḥ. Those who are faithful, such great saintly persons, śraddadhānā munayo jñāna-vairāgya-yuktayā… Jñāna-vairāgya-yuktayā. There is sufficient knowledge and vairāgya, detachment.

Vairāgya… Vedānta knowledge is not to be discussed on the table as a recreation, taking tea and smoking and discussing on

Vedānta-sūtra. This kind of discussion will not help. Jñāna-vairāgya-yuktayā. Vairāgya. There must be detachment from material activities. Tac chraddadhānā munayo jñāna-vairāgya… [SB 1.2.12], paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā. Bhaktyā. There must be bhakti. And what kind of bhakti? Not sentiment but śruta-gṛhītayā, taking, accepting bhakti, the devotional path, after being completely aware of the spiritual science. Bhaktyā śruta-gṛhītayā.

Śruta. The specific meaning of śruta means this knowledge has to be received through the ear, through the tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Śruta-gṛhītayā. It is never explained in the Vedic literature that the science of God can be understood by the eyes. No. It has been mentioned, the tongue and the ear. These are the sources. Śruta-gṛhītayā. One must hear the Vedic literature. The Vedic literature is called, therefore, śruti. Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Śrotriyam. Formerly there was no book. The students used to hear from the spiritual master. Śruta, śrotriyam. That was perfect. There was no need of literacy. That ear is sufficient. Śruta-gṛhītayā. Tac chraddadhānā munayo jñāna-vairāgya…[SB 1.2.12]. And hearing, hearing, hearing, one becomes enlightened with knowledge, and the effect of knowledge is vairāgya. Vairāgya, detachment. Otherwise, we, hearing or studying… But there is no vairāgya.

Even big, big sannyāsīs, they cannot… They are in a saffron dress but they Vairāgya… So far vairāgya is concerned, if you study their inner history, there is no vairāgya. They are attached to all kinds of material enjoyment. Simply a show-bottle dress. That will not help.

There must be vairāgya. That vairāgya can be achieved by bha… Bhaktyā śruta-gṛhītayā. When you hear… Bhakta means through the devotees, or you becoming devotee. There must be devotional service. And bhakti means sevonmukha, the attitude of rendering service to the Lord. That is bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means when you engage your senses for the service of the master of the senses, Hṛṣīkeśa. That is called is bhakti. Bhakti is not sentiment.

Just like these boys, these American, European boys, Indian boys, who are working for Kṛṣṇa Consciousness. They are simply engaging their senses in the service of the master of the senses, Kṛṣṇa. Therefore they are making progress. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When you engage your tongue in the loving service of the Lord, He becomes revealed. He manifests Himself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna… [Bg. 18.61]. He is already there within your heart, and if you become purified… Tat-paratvena nirmalam, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], if you become nirmala, if you become purified…

How you can become purified? Tat-paratvena. Just being absorbed in thought of Kṛṣṇa. Tat-paratvena nirmalam. If you simply remain always in fire, then you remain always warm. There is no possibility of being caught by the chilly coldness. That is not possible. Daivī hy eṣā mama māyā duratyayā.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So the only process for keeping yourself aloof from the touch of māyā is bhakti. Is bhakti. That is the conclusion of all śāstras. Without taking to the process of bhakti, you cannot get out of the influence of māyā. That is required. That is the objective of life. Jñeyaṁ jñāna-gamyam. So if we utilize our life for understanding the supreme, jñeyaṁ jñāna-gamyam… Mayi ca, ananya-yogena bhakti… If you learn that art, how you can become ananya-yoga-bhakti, avyabhicāriṇī-bhakti, then you'll understand what is Kṛṣṇa. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. By tattva, by truth, you will be able to understand Kṛṣṇa, and as soon as you understand Kṛṣṇa, your life becomes successful. Janma karma me divyaṁ yo jānāti tattvataḥ.

So the same tattva, in truth, not superficially, if you understand Kṛṣṇa, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, you'll not have to accept another material body. That is saṁsiddhiṁ paramāṁ gatāḥ. That is highest perfection of life. If you don't accept anymore the material form of body…

There are eight million four hundred thousand species of body. Any type of body we accept, it is troublesome. It is miserable. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. The bodily pains and pleasures are perceivable, mātrā-sparśa, because we have got this material skin, mātrā, and when it is touched, in touch with the influence of this material world, mātrā-sparśāḥ, you become subject of pains and pleasures.

But if you don't have this material body, then you are untouched by the material qualities, you are completely in spiritual body, so there is no question of pains and pleasure. It is simply blissful life.

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

That is the highest perfection of life. If you come back, if you go back to home, back to Godhead, Kṛṣṇa, there you get sac-cid-ānanda body, eternal, blissful body of knowledge. And that is our aim, jñāna-gamyam, jñeyam. That is jñāna-gamyam.

Therefore the bhakti path has to be accepted-bhaktyā śruta-gṛhītayā-by knowledge in the Vedic literature, by hearing. Śruta-gṛhītayā means I… You… The Vedic literature is also understood by hearing from the bona fide spiritual master. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Unless you hear from realized soul, it is not possible. Simply by speculation it is useless waste of time. Teṣāṁ kleśala eva śiṣyate. After hearing for many, many years the Vedas from the non-realized soul, simply hearing from this hole of the ear and going out from the other hole-that kind of hearing will not help us.

Therefore Kṛṣṇa says that satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Satāṁ prasaṅgāt. In the association of devotees, if you discuss about the message of Kṛṣṇa, then it becomes very relishable, pleasing to the ear and the heart. And if we bring them into practical use of life, taj-joṣaṇād āśu, very soon, apavarga-vartmani, on the path of liberation, śraddhā, faith, bhakti, devotion, rati, attachment, anukramiṣyati, comes one after another, one after another. So this is the process. So we shall discuss tomorrow again. (end)

731013BG.BOM

Bhagavad-gītā 13.19

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Bombay, October 13, 1973

Prabhupāda: Why don't you come forward? Back side, Yes.

iti kṣetraṁ tathā jñānaṁ
jñeyaṁ coktuṁ samāsataḥ
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate
[Bg. 13.19]

"Thus the field of activities (the body), knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature."

So svayaṁ bhagavān, Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. We have many times explained the word bhagavān. Bhagavān means six opulences. Riches and… Aiśvaryasya samagrasya vīryasya. Potency. Vīryasya yaśasaḥ, fame, reputation. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), beauty, jñāna, knowledge, and vairāgya, detachment. When one is full with all these six opulences, he's God. So people try to get the opulences. Everyone is trying by karma, jñāna, yoga. But nobody can attain the opulences in full strength. That is not possible. So the simple definition of God is that one who is in full six opulences, he's God. That has been analyzed by great saintly persons, including Lord Brahmā, and it has been decided that the all the six opulences can be found in Kṛṣṇa.

Therefore, Brahmā's decree is given there in the Brahma-saṁhitā,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

In the Bhagavad-gītā also it is said, aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ [Bg 10.2]. So that Supreme Personality of Kṛṣṇa is giving us knowledge, the ultimate goal of knowledge. And the living entities, their body, field of activities in this thirteenth chapter they have been very thoroughly described. Although Kṛṣṇa said it is summary. Because they cannot be described in full.

This body, how many bodies you have changed? Even in this life, we are changing our body. Every one of us, a little body of a child, then little grown-up body of a boy, then youthful body, then this old body. So as we are changing body, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptiḥ [Bg. 2.13]. Similarly, after giving up this body, I will have to accept another body, and there are for eight million four hundred thousand species of forms of body. According to our karma, we have to accept another body.

Karmaṇā daiva-netreṇa [SB 3.31.1]. By superior arrangement. You cannot say that "I want this kind of body." God is not your order supplier. You'll get. Either you ask for it or don't ask for it, you according to your karma, you'll have a next body. Karmaṇā daiva… By the superior arrangement. If you work in this life like God you'll get next life a god's body. And if you work in this life as a dog then you get next the life as a dog. That is not in your hands. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Guṇaiḥ. According to your qualities, as you will work, and prakṛti, nature, will give you a similar body.

Otherwise, why do we find so many varieties of bodies? So many varieties. Just like so many varieties of apartment, so many varieties of hotels, so many varieties of appointment. So you are appointed, you are put into an apartment, or hotel, according to the terms of your payment. That is karma. So you cannot say everything is also equal. That is nonsense. They cannot be equal because we are working under three qualities, goodness, passion and ignorance. If we work, field of activities… This, this body is field of activities. Nobody can work similarly because they have got field of activities different. My body is different, your body is different. You are acting according to your body. The hog is acting according to his body. The dog is acting according to his body. The president of some country is acting according to his body.

So we should have brain to understand that: "Why there are different personalities and different activities? Because there are different qualities. So to organize human society these qualities should be taken into consideration. We should divide. Just like in our body we have got four departments. This head department, the arm department, the belly department and the leg department. Everyone is working according to the departmental function. The brain is working differently. The office or the direction, the brain is giving direction. Then my hand is moving, my leg is moving. Similarly, there must be a directory department. In office also there are board of directors, then secretaries, then clerks, then menials, then servants, then cāparāsi. So even in your body this arrangement is there.

How can you avoid? If you simply say that "Let there be all heads," that cannot. Or "Let there be simply legs." That is cannot that cannot be. There must be the heads, the legs, the hands, the belly. Similarly, the whole society should be divided into that way and they should work cooperatively. The central point. Just like this head, leg, hands, they are working cooperatively for the benefit of this body, whole body. Actually for the benefit of this belly. Because we are all working now for eating without eating we cannot live. Then it is after sleeping, then mating the, then defending. First there must be arrangement for eating. So, practically the stomach is the king in this bodily arrangement, the stomach.

There is a story, Udarendriyāṇām in the Hitopadeśa written by Viṣṇuśarma. There, there was strike. All the hands legs eyes, they observed strike, that "This belly, the stomach is eating only, and we are working. So we shall not work. We shall not work, stop working. Just like nowadays striking goes on. So they stopped working, and after few days, all of them became weak because they were not feeding the stomach. Then they arranged another conference. "Why we are becoming weak?" Then the fault was found out that because we are not giving to eat to the stomach. So all then agreed, "Well, let the stomach eat, and let us work." So this is the nature's arrangement. The stomach will simply eat and the hands and legs and eyes, they must work.

Similarly, the central point is Kṛṣṇa, God. God must simply eat. You must work. We are all part and parcel of… Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Just like part and parcel of my body. They must work. And the stomach shall eat. So this Kṛṣṇa consciousness movement is that, that Kṛṣṇa is the central stomach and you all work for Kṛṣṇa. You are also benefited.

Just like here is Kṛṣṇa. We are all working for Kṛṣṇa whole day and night, but we are not starving. We are not starving, we are getting Kṛṣṇa's prasāda, nice foodstuff. So this cooperation should be… If you supply food to the stomach, the energy will be distributed to the hands, legs, fingers, eyes. And if you do not supply food, you cannot say that the fingers, if they capture a nice sweetmeat and if he cooperates, "No, I shall not give to the stomach. I shall eat." He cannot eat, the fingers cannot eat. It must give to the stomach and take the prasādam energy. Then the fingers and eyes will work, so we must serve.

Therefore, in the Bhagavad-gītā the last instruction is that "You surrender to Me. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if we surrender to God and if we serve God, because we are part and parcel, then we shall be happy. The energy will come from the central.

Just like the energy is coming from the heart. Because, this is practical medically, and scientifically. The energy is coming. As soon as the heart fails, everything stops. And the energy is there because īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Hṛd-deśe, it is there, the īśvara, the Supreme Lord as Paramātmā, is situated within your heart. Now you find out, if you have got means to see. But the situation is given, described in the śāstra.

Therefore yogis they try to find out God within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi, those who are yogis, transcendentalists, they are trying to observe the Supreme Personality of Godhead. Dhyānāvasthita, by meditation. That is real meditation, to focus the mind to see the Supreme Personality of Godhead within the heart. But who can see? That is also described in the śāstra. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38], again hṛdayeṣu, hṛdayeṣu. Premāñjana-cchurita-bhakti-vilocanena santaḥ, santaḥ, saintly person, being developed in Kṛṣṇa consciousness, in love of Kṛṣṇa…

Premāñjana. And smearing the eyes with the ointment of love of Kṛṣṇa. We can see Kṛṣṇa, God, with these eyes when it is anointed with the particular medicine which is called love of Godhead. Premāñjana-cchurita-bhakti-vilocanena santaḥ [Bs. 5.38], not ordinary man, santaḥ. Advanced saintly persons. Santaḥ sadaiva paśyanti. Where, where they see? Hṛdayeṣu, in their own heart. Santaḥ hṛdayeṣu paśyanti. Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

Yaṁ śyāmasundaram. Kṛṣṇa's another name is Śyāmasundara. He's blackish, but very beautiful. Generally, we don't like to see blackish people. But Kṛṣṇa is so nice. Although He's blackish, He's kandarpa-koṭi-kamanīya. Barhāvataṁsam asitāmbuda-sundarāṅgam. These are described in the Vedic literature. Although He's blackish, He is more beautiful than millions of millions of cupids. Kandarpa-koṭi-kamanīya. So Kṛṣṇa is so beauty. That is His Godliness. Because beauty is also… We don't worship nirākāra. Beautiful, the most beautiful. The most beautiful. Kṛṣṇa is the most beautiful, Rādhārāṇī is the most beautiful. Couple, young couple. Our object of worship when we see how nice Rādhārāṇī, how nice Kṛṣṇa, beauty. Yes.

Wherefrom the beauty worship has come in this material world unless there is beauty in the original form, Kṛṣṇa and Rādhārāṇī? So God cannot be nirākāra. Otherwise, why this beauty worship has come? What you'll say? Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says. Whatever you see within this world, there is origin. It is only reflection. It is only reflection. Just like in the mirror, there is reflection of your beautiful face, and it looks beautiful because the face is beautiful. If the face is ugly, the reflection will be ugly.

So everything is there in God. Aham ādir hi devānām [Bg. 10.2]. Another place, Kṛṣṇa says, mattaḥ sarvaṁ pravartate. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So Kṛṣṇa is the origin of everything. Mattaḥ sarvaṁ pravartate. "Everything emanates from Me." That is the answer to the Vedānta-sūtra, Brahma-sūtra, Brahma-sūtra. Athāto brahma jijñāsā. Janmādy asya yataḥ [SB 1.1.1]. So the origin is there. The richness is there, the potency is there, the beauty is there, the riches is there, the knowledge is there, and the detachment is there. Just see.

Here, in this material world, it is all created by God. But how much He is detached, He does not live within this material world. He lives in His own abode, in the spiritual world. He has no attachment although He has created. That is also confirmed in the Bhagavad-gītā.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Kṛṣṇa says, mayā tatam idaṁ sarvam. Whatever you see, that is My expansion of energy." Just like the energy, sun, is there in the localized place and the energy, sunshine, is distributed all over the universe.

But you cannot say "Because I am in touch with the sunshine, therefore I am in touch with the sun." You are simultaneously, you are in touch with the sun at the same time not touching sun. Just like at the present moment at night we are not in touch with the sun because it is darkness. So when… We are not in touch with God when we forget Him. And as soon as we understand that everything is the energy of the Supreme Lord, then we immediately become in touch. That can be done, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38].

Therefore Kṛṣṇa says, iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktuṁ samāsataḥ. "My dear Arjuna, now I have explained to you in summary, not in detail, what is this body, who is the knower of the body, proprietor of the body, kṣetra-jña, and what is knowledge, and what is the object of knowledge. These things I have explained to you." So Kṛṣṇa is explaining, everything. Everything is there in the Bhagavad-gītā. You can become fully in knowledge if you read Bhagavad-gītā carefully. But you must have the qualification.

If you are a rascal, nonsense you cannot understand. This is plain thing. Rascals and nonsense cannot understand Bhagavad-gītā. That is the first condition.

When Bhagavad-gītā was taught to Arjuna, he said, bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam. "My dear Arjuna, I am speaking to you this mystery of Bhagavad-gītā which was spoken long long ago to the sun-god, but now it is lost because the paramparā is lost. Disciplic succession is lost. Therefore I am again speaking to you the same truth so that from you people will understand what is Bhagavad-gītā."

"So why you have selected me, sir? I am an ordinary military man, I know how to fight. I am not a Vedantist, neither I am a brāhmaṇa. So why you have selected me? Because, the spiritual knowledge is meant for the Vedantist, brāhmaṇa, saintly person, and sannyāsīs. I am neither of them. Why You have selected me?"

Bhakto 'si. "Because you are My devotee." This is the qualification. Without becoming devotee no rascal can understand what is Bhagavad-gītā. Again the same thing is spoken to Arjuna. Mad-bhakta etad vijñāya [Bg. 13.19]. "I have explained everything in summary, but only My devotee can understand. Not others." That is also concluded in the eighteenth chapter. One can understand God or Kṛṣṇa: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to understand Kṛṣṇa, or God, then you have to become a devotee. Kṛṣṇa does not say the jñānī, karmī, yogi, they can understand. No.

Jñānī, what is that jñānī? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is jñāna. If you do not understand Kṛṣṇa, if you do not surrender to Kṛṣṇa, what is the value of your so-called knowledge? Śrama eva hi kevalam [SB 1.2.8]. It is simply waste of time. If you do not understand Kṛṣṇa you are studying Vedic literature, you are very good student of Vedas. That's all right. Have you understood Kṛṣṇa? "No sir." Then it is useless. Useless waste of time. Because it is said: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you actually understand Vedas, then you must understand Kṛṣṇa. Jñānī, I am jñānī. What kind of jñānī? Simply a speculation? Waste your time? This is not this, this is not this, this is not this? Neti neti vicāra. This is simply called waste of… Kevala-bodha-labdhaye.

That is confirmed in the Śrīmad-Bhāgavatam. Bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye. Kevala-bodha-labdhaye, simply to understand. And you can take any insignificant thing, and if you want to speculate upon it, you can write volumes of books, but what is the use of such knowledge? Simply waste of time.

But if by knowledge, you come to the point of bhakti, how to surrender to Kṛṣṇa, then your knowledge is perfect. Therefore Kṛṣṇa says that this knowledge, to surrender unto Me, how to surrender to Kṛṣṇa, comes after many many births. Bahūnāṁ janmanām ante [Bg. 7.19]. We are taking birth one after another, one after another, one after another. So in this way, not ordinary person. Ordinary persons, if they have no knowledge, then their next birth may be cats, dogs, trees, or anything else. Those who are in knowledge, ūrdhvaṁ gacchanti sattva-sthāḥ. Knowledge means those who are situated in the quality of goodness, prakāśa, everything is clearly understood. That is knowledge.

So they, persons who are actually in knowledge, they are promoted to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. If you have no knowledge, simply you are trying to enjoy the senses, as in this material world, everyone is busy how to enjoy senses, then you remain here. Madhye tiṣṭhanti rājasāḥ. And if you are in darkness, neither you have knowledge, neither you have the capacity to enjoy this world, simply lazy and sleepy. That is the darkness. Then you become animal, trees, and other lower classes of species of life. These three things are going on.

Therefore, this knowledge means that to understand the Absolute Truth. That process is described. Jñānam. Amānitvam adambhitvaṁ kṣāntir ārjavam, ācāryopāsanam, bhakti. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Adhyātma-jñānārtha-darśanam. Everything is described. Kṛṣṇa said therefore that iti kṣetraṁ tathā jñānam. "I have described about this body and I have described about the knowledge and the object of knowledge. Everything I have described." But who will understand? That is also described here: mad-bhakta etad vijñāya [Bg. 13.19]. So that is the qualification. Unless one is devotee, one cannot.

That is so the politicians they cannot understand Bhagavad-gītā. They will simply misuse. The politicians, the scholars, the so-called scholars, they cannot understand. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. They cannot understand. You have to become a devotee. Mad-bhakta. Devotee of Kṛṣṇa. Not that… deśa-bhakta. "That I am deśa-bhakta. I am a bhakta of my wife, I am bhakta of my country." No no, you cannot understand. You get out. Mad-bhakta, kṛṣṇa-bhakta. It is clearly said. How these rascals try to explain Bhagavad-gītā without becoming kṛṣṇa-bhakta?

It is clearly stated here. You have to become kṛṣṇa-bhakta. If you actually understand, if you want to understand Kṛṣṇa,"God, then you have to become. So this Kṛṣṇa consciousness movement is for this purpose. We are making propaganda to teach people how to become kṛṣṇa-bhakta and then he can understand Kṛṣṇa, and as soon as he understands Kṛṣṇa, he's liberated. Janma karma me divyaṁ yo jānāti tattvataḥ. Kṛṣṇa has already explained. If you simply understand Kṛṣṇa in truth, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. He, after giving up this body, he does not come to this material world to accept another miserable body.

Then where does he go? Mad-yāti tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. "He comes to Me. He comes to Me." Mad-bhāva. Here it is also said, same thing, explained. Mad-bhakta etad vijñāya mad-bhāvāyopapadyate [Bg. 13.19]. Mad-bhāva, "My nature." What is that nature? Sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has got a body which is eternal, sat, and cit, full of knowledge. Sat, cit, and ānanda, full of blissfulness.

So we are also searching after, because we are part and parcel of Kṛṣṇa, we are also trying to become eternal. We are making scientific improvement how to live long. Nobody wants to die. That is also described previously. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Actually we are making struggle. hard struggle, just to conquer over this miserable condition of life, janma-mṛtyu-jarā-vyādhi. But that is not possible. Janma-mṛtyu-jarā-vyādhi, you can conquer when you get the same nature as that of Kṛṣṇa. Mad-bhāvāyopapadyate.

If you are able to acquire that nature, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], then how is, how it is possible? That is mad-bhakta, mad-bhakta etad vijñāya [Bg. 13.19]. These three things. What is this body, who is the owner of this body, what is knowledge, what is the object of knowledge. If we understand these three things, then we can get, revive our original position. We are also sac-cid-ānanda, but at the present moment our vigrahaḥ, our body is different. This is, subjected to birth, death, old age, and disease. This we have to conquer; this is the problem. I don't want to die, why death is enforced upon me? That these rascals they have no brain. That I don't want to die. How I can escape death? Just like we are trying to escape disease. We don't want to be diseased. As soon as we become diseased, we go to a doctor, we take medical help. "Sir, cure my disease, cure my disease." Then why don't you go to a doctor who can give you relief from death? But they have no brain. The educational system is so rascaldom that there is no brain. All over the world. There is no institution where people are being taught how to conquer over death. There is no such institution.

Only this Kṛṣṇa consciousness movement is there. How to conquer over death. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If one person is intelligent, if he's in knowledge, he should know that what improvement we are making. I am, I am Professor Einstein, big professor of science." "Sir, what you have done? You'll not die?" "No, I die." Then what is improvement? What is your improvement? Oh, you have discovered atomic bomb? That's all? Death is there. You have accelerated death. That's all. This is your qualification. People die, everyone dies, there is no need of atomic bomb. But you are great scientist, you have discovered atomic bomb so that a man who is not immediately to die, he'll also die. This is our improvement. And they're very much proud. Scientifically advanced.

First of all, discover that no more death. Then scientific advancement. No more disease. "No, we have got very good medicine for disease." That's all right. Stop disease. No, that we cannot do. Then what is the improvement? What is the improvement, nonsense? This is not improvement. Improvement means stop death, stop disease, stop old age, stop birth, also. There are so many contraceptive methods, birth control. Still, the population increasing. Increasing. So these are not solution. Real solution is here in the Bhagavad-gītā. You get real knowledge, jñānam, jñeyam, the object of knowledge. As it is stated by Bhagavad-gītā, by Kṛṣṇa Himself, the Supreme Personality of Godhead. Become His devotee, etad vijñāya, then, what is that? Mad-bhāvāyopapadyate.

Then, originally we, are part and parcel of Kṛṣṇa just like a part and parcel of gold is gold. It is not earth or dirt, it is gold. But when it is covered by something else then it becomes something else. No. Similarly we are also as good as Kṛṣṇa because we are part and parcel of Kṛṣṇa. Acintya-bhedābheda. That is the philosophy of simultaneously one and different. We are one with Kṛṣṇa in the sense by quality. As Kṛṣṇa is sac-cid-ānanda, eternal life, blissful life, knowledge, full of knowledge, we are also like that in minute quantity, not like Kṛṣṇa. But there is the same quality. But now we are covered by this material energy. That Kṛṣṇa is never covered. That is the difference between Kṛṣṇa and ourselves although the quality is the same.

But we are prone to be covered. But Kṛṣṇa is not prone to be covered. Otherwise, why should we take lessons from Kṛṣṇa? If He's also like one of us, then what is the use of taking knowledge from Him? There is no use. But these rascals, they think that Kṛṣṇa is like us. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa, by His causeless mercy comes down to teach you how to take you back to home, back to Godhead, rascals think that "Kṛṣṇa is like us." Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Therefore Kṛṣṇa says "All these lessons, instructions, can be assimilated, understood, by My devotee," mad-bhakta etad vijñāya [Bg. 13.19]. "And therefore they are eligible to get back his original consciousness." Mad-bhāvāyopapadyate. That is Kṛṣṇa consciousness. Thank you very much. Hare Kṛṣṇa. (end)

731014BG.BOM

Bhagavad-gītā 13.20

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Bombay, October 14, 1973

Pradyumna: Translation: "Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature."

Prabhupāda: So there were six questions by Arjuna: kṣetra, kṣetra-jña, jñānam, jñeyam, prakṛti, puruṣa. Six questions. So Kṛṣṇa has already replied what is kṣetra, kṣetra-jña, and what is the process of knowledge and what is the object of knowledge. Now He is beginning to explain what is this material nature and what is these living entities.

Material nature, prakṛti, is enjoyable. Prakṛti means enjoyable. And puruṣa. Puruṣa means enjoyer. Just like in our present condition we accept the female as the fair sex, enjoyable. And we, male, we think we are enjoyer. By nature the females, they are by nature apt to dress attractively, and the puruṣa is attracted. So this prakṛti and puruṣa. Actually none of us are puruṣa. This conception of puruṣa, enjoyer, that is there in so-called woman and so-called man. The man also wants to enjoy. Not only man, every living entity, cats, dogs, trees, aquatics, everyone, because this material world means all the living entities, beginning from Lord Brahmā, down to the smallest ant, they are seeking after enjoyment. Puruṣa. That is puruṣa spirit. One who is seeking for enjoyment is called puruṣa. But actual puruṣa is Kṛṣṇa.

We are all prakṛtis. And because, being prakṛti, we are trying to become puruṣa, that is called māyā, or illusion. Just like if a woman dresses like a man and wants to act as man, as that is illusion, similarly, we are differently dressed in the material ingredient, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Everyone's body is made of these five elements and mind, intelligence, they are also subtle material elements, and with this combination we have got this body, and I am the spirit soul. I am trying to enjoy. This is material world. We have forgotten that we are part and parcel of Kṛṣṇa. Our business is not to enjoy but to help Kṛṣṇa to enjoy. That is our business, part and parcel.

We have given several times this example, just like these fingers. They are my part and parcel of the body. The finger catches a nice sweetmeat. It is not the business of the fingers to enjoy the sweetmeat, but it gives to the mouth to go to the stomach for enjoyment.

So it is the duty of the part and parcel of God to help Him enjoying. That is bhakti. Bhakti means ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anukūla. Anukūla means favorably. Kṛṣṇānuśīlanam, Kṛṣṇa consciousness. Always thinking how to make Kṛṣṇa happy. That is bhakti. Ānukūlyena kṛṣṇānuśīlanam. Just like gopīs, the first-class example are the gopīs or the inhabitants of Vṛndāvana. They are all trying to make Kṛṣṇa happy. That is Vṛndāvana. If here also, if you try to make Kṛṣṇa happy, this can be converted into Vṛndāvana, Vaikuṇṭha.

But that attitude we haven't got. We have got… By the influence of māyā, we have become puruṣa. We want to enjoy. "Why this Kṛṣṇa shall enjoy? I shall enjoy. I am Kṛṣṇa. I am God." This is going on.

So the enjoyable is this matter, this material world, and the living entities, they are trying to enjoy. They are not actually enjoyer. They are suffering. They are becoming entangled because by this enjoying spirit we are developing different types of mentality, and at the time of death, according to that mentality, I get the next body. That means by this enjoying spirit I am getting entangled. I am not becoming free. If at the time of, if I live like dogs, dog mentality, then naturally at the time of death my mentality will be like a dog and naturally I get a dog's body. Then I enjoy. The dog is also enjoying. They forget. The animals… The ant is also enjoying, and Lord Brahmā is also enjoying. So this puruṣa spirit is material life.

So that puruṣa… Puruṣa means the living entity. Kṛṣṇa says here that prakṛtiṁ puruṣaṁ caiva viddhy anādī. Anādī, eternal. It is not temporary; it is eternal. There are five things: the living entities, the prakṛti, God, and the work… There are… Prakṛtiṁ puruṣaṁ caiva viddhy anādī. Anādī means eternal. It is not created. It is there but it becomes manifested. Just like in the Bhagavad-gītā it is said, bhūtvā bhūtvā pralīyate [Bg. 8.19].

Another example: just like this body, my body, your body. I have got this body; you have got this body. This body will be destroyed. Avināśi tu tad viddhi yena sarvam idaṁ tatam. But my, that consciousness will not be destroyed. This body will be destroyed, but my consciousness will not be destroyed. That is stated in the Bhagavad-gītā. Avināśi tu tad viddhi yena sarvam idaṁ tatam. Idaṁ tatam. Idam, this body, is spread with consciousness. If you pinch any part of your body, you will become conscious that it is painful. But how long it is painful? So long the soul is there. And as soon as the soul is gone, you chop it with a dagger; it will not respond. Therefore avināśi tu tad viddhi yena sarvam idaṁ tatam. That thing, that consciousness, is avināśi.

The so-called scientists, they do not know that the consciousness is eternal and it carries me to another body. "I see that this body is destroyed; therefore finish, all finished." No. You have got practical experience. When you sleep, the body does not work but the consciousness works. You therefore dream in a different atmosphere. You get a different body and enjoy differently. Every day we have got experience. At night I forget this body, and daytime, I forget the dreaming body. So this is also dreaming, at daytime, because I forget. At night I saw that I was a king, I was ruling over somebody, or I was lecturing as a political leader, and daytime I see that I am a clerk, neither politician nor king. So I forget the night's body, and at night I forget the day's body.

Similarly, change of body means I forget this body. Last life, I had some body, but I cannot say what kind of body I had. Of course, there is science, astronomy and other things. They can speak, but I don't believe it. Or even if I believe, what can I do with that? So we are changing. But the consciousness is not vināśi. Avināśi tu tad viddhi yena sarvam idaṁ tatam. So because the consciousness is not changed, it is creating another body according to consciousness.

Just like we create favorable circumstances to enjoy even in this life. Why this struggle for existence? We are trying to make a favorable condition for enjoyment. This is struggle for existence. Nobody is satisfied with the present position. Everyone is struggling hard. But he does not know that any material arrangement, according to my intelligence, will never make me happy. That we do not know. Therefore Kṛṣṇa says, "You rascal, nonsense, give up this business." Sarva-dharmān parityajya [Bg. 18.66]. "You are rascal number one. You have forgotten your constitutional position. Now you give up all these engagements if you want to be happy." Mām ekaṁ śaraṇaṁ vraja. "Just be under My control." "And what benefit I shall derive?" Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I'll give you protection." Because you're suffering for your sinful activities… everything is sinful activities. Everything.

Just like a gang of thieves. A gang of thieves, after plundering booties from some gentleman's house, they came outside the village, and they were dividing. So one of the thieves is saying, "Sir, let us divide it honestly. Let us divide the booty honestly." Now, their basic principle is dishonesty, and now they want to divide honestly. So all these rascals, politicians, they are all dishonest, and they are trying to make adjustment honestly. Honestly. What is this honesty? There cannot be honesty. Harāv abhaktasya kuto mahad-guṇāḥ. Anyone who is not a devotee of the Lord, he cannot be possessing any good qualities. That is not possible. He must be dishonest if he is a not devotee of the Lord. He must be dishonest. This is the verdict of the śāstras.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ
[SB 5.18.12]

Because one who is not in the transcendental plat… [break] So this material nature is also eternal. It is not… As the Māyāvādī philosopher says, "It is mithyā," jagan mithyā, we don't say. Why it is mithyā? It is fact. Because Kṛṣṇa says that bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Kṛṣṇa says, "It is My prakṛti, My energy." If Kṛṣṇa is fact, why His energy should be mithyā? This is nonsense. The jagat is not mithyā. We don't say. If Kṛṣṇa is truth, then this world is also truth. But the fact that Kṛṣṇa is the enjoyer, we are trying to be enjoyer, that is not true. That is mithyā. The jagat is not mithyā, but the propensity to enjoy this world, that is mithyā because we cannot be enjoyer. Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want śānti, you must learn these three things, that bhoktā, enjoyer, is Kṛṣṇa… We are not enjoyer, but every one of us, we are thinking we are enjoyer, individually, collectively, nationally, socially, communical…, any way, everyone.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

This is a Bengali poetry. It says, "As soon as we forget the real enjoyer and we want to enjoy, immediately that is called māyā." And as soon as we give up this mentality… That is confirmed by Bhagavad-gītā.

māṁ ca yo 'vyabhicāreṇa

bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

As soon as you give up this mentality, that "I am the enjoyer," as soon as we change our mentality, that "Kṛṣṇa is enjoyer," then immediately we become liberated. That is stated in the Bhagavad-gītā. Avyabhicāreṇa bhakti-yogena yaḥ sevate, sa guṇān samatītyaitān [Bg. 14.26].

Here it also said, vikārāṁś ca guṇāṁś caiva viddhi prakṛti-sambhavān. We have become servant of the three guṇas, three qualities of this material world. Somebody is very proud of becoming good, goodness, like brāhmaṇa quality. That is good. In the material world that is first-class quality. The second-class quality, passionate, very active. All people are very active for enjoyment, passionate. And some people are in ignorance. They do not know what is goodness and what is passion. They can simply waste their time by laziness and sleeping. Sleeping. So actually we are all sleeping because we do not know what is the aim of life. At night we sleep. We forget that "what is my duty, what is my business, what I have to do." Everything we forget.

Similarly, so long we are in ignorance, that is our sleeping stage. Therefore the Vedic mantra is uttiṣṭhata jāgrata prāpya varān nibodhata. "Now you have got this human form of life. Do not sleep like animals, cats and dogs. Get up!" That is Vedic injunction. Tamaso mā jyotir gama: "Don't remain in this darkness. Just come forward to the jyoti." Jyoti means… That is also explained in the Bhagavad-gītā.

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

Everything is there. Here you require the sunlight, the moonlight, the electricity, but there is another nature, paras tasmāt tu bhāvaḥ anyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There there is no need of sun, there is no need of moon, because each and every planet is illuminating. Yad gatvā na nivartante. And if you go there, then you do not come back again in this material world, which is duḥkhālayam aśāśvatam, nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ [Bg. 8.15].

So our aim should be how to go back to home, back to Godhead. But we do not know. We are simply acting like cats and dogs, that's all. Jumping like dog, cat, and eating, sleeping, and having sex intercourse and trying to defend my position. These things are done by the animals. These things are done by animals. Then what is your benefit you get, this human form of life? Śāstra says,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

"This human form of life is not meant for working very hard like cats and dogs. It is meant for tapasya. Tapasya, simple life, and realize yourself. And then you stop the miserable condition of your life. Tapo divyaṁ yena śuddhyet sattvam.

Just like when we are diseased, we go to the physician and we try to cure the disease, similarly, we do not know what is our main disease. That is explained by Kṛṣṇa previously. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]-this is our real disease, to take birth, to die, to become old and to become victims of disease. But nobody knows how to cure this, and still, we are very much proud of becoming advanced in education and civilization. This is called illusion. This is called illusion. The real disease is how to stop janma-mṛtyu.

Kṛṣṇa has repeatedly said, tyaktvā dehaṁ punar janma naiti mām eti kaunteya, janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] "Simply try to understand Me, Kṛṣṇa. The result will be tyaktvā deham…" That is… After giving up this body we have to accept another body. Kṛṣṇa says, "Simply if you understand Me in truth, then thereafter, no more accepting any material body. You remain in your spiritual body and come to the spiritual world, back to home, back to Godhead."

So here prakṛtiṁ puruṣaṁ caiva. Although prakṛti is also Kṛṣṇa's nature, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ [Bg. 7.4]. He said, apareyam: "This is inferior nature." So apareyam itas tu viddhi me prakṛtiṁ parām: "Another superior nature there is." What is that? Jīva-bhūtaḥ: "this living entity." So we are also prakṛti, and the material nature is also prakṛti. It is inferior prakṛti, and we are superior prakṛti. As we are now under the control of this inferior prakṛti, we can transfer ourself under the control of the superior prakṛti. That superior prakṛti is spiritual world. This material world means it is made of this inferior prakṛti, bhūmir āpo 'nalo vāyuḥ.

And there is another prakṛti, sanātana. That is stated in the Bhagavad-gītā. You'll find in the eighth chapter. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. Bhāva means nature. Avyakto 'vyaktāt sanātanaḥ. Sanātanaḥ means that is not destroyed. And this prakṛti is destroyed. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So bhūtvā bhūtvā pralīyate means that prakṛti is fact, but the manifestation is temporary. It is not false.

Just like you become sometimes angry, so you show some symptoms. That symptom is within you, but it is manifested sometimes. Sometimes it is not manifested. But the propensity, the quality of your becoming angry, is there eternally. It is not that it is created. Anything… Sometimes you become passionate. To become passionate is there, it is not a new thing, but it sometimes appears, sometimes disappears.

Similarly, this material world… This is also prakṛti of Kṛṣṇa. The fact is that it is sometimes manifest, sometimes not manifest. Just like the cloud. Cloud is a fact, but sometimes it is manifest; sometimes it is not manifested. When it is not manifest, you cannot say, "Cloud is false." No. It is a fact, but the nature is sometimes manifest, sometimes not manifest. So here Kṛṣṇa says, prakṛtiṁ puruṣaṁ caiva viddhy anādī. They are eternal. Kṛṣṇa is eternal, and the living entities are eternal, and the prakṛtis are also eternal. They are not false. But they are manifested, sometimes not manifested.

And when we do not like to obey Kṛṣṇa we cannot live in the spiritual world. In the spiritual world there is no such thing, disobedience. There is always… They are all devotees. Just like in Vṛndāvana. They are all devotees of Kṛṣṇa. Somebody is serving Kṛṣṇa as father and mother, Nanda Mahārāja, Yaśodā, and somebody is serving as friend; somebody is serving as servant; somebody is serving as conjugal lover. In this way there are five kinds of service, mellows, whatever you like. Everybody is not like… There is taste. "I like to serve Kṛṣṇa as a conjugal lover." "I like to love Kṛṣṇa as my son." "I like to love Kṛṣṇa as my friend." "I like to love Kṛṣṇa as my master." "I simply love Kṛṣṇa by glorifying Him."

These are pañca, five kinds of rasas, śānta, dāsya, sākhya, vātsalya, mādhurya. So you can select any one of them, because there must be varieties. Because we are living entities, everyone, we want to enjoy. Therefore variety is the mother of enjoyment. You cannot make everything impersonal, no. There is varieties. Even in the spiritual world there is varieties. That varieties are reflected in this material world. Therefore here also, we love somebody as friend; we love somebody as wife; we love somebody as father; we love somebody as mother, like that. The same thing is pervertedly reflected. And because it is illusion, therefore you are not satisfied.

If you want real love, real position, then you have to transfer your, these loving propensities in five different kinds of mellows to Kṛṣṇa. Then it will be permanent, and you'll be happy.

Don't reject this as, because you could not capture the grapes, then the grapes and the jackals. The jackal… You know that story. The jackal went to steal some grapes in the orchard, and it was very high. He jumped over several times. He could not get it. Then he rejected, "Oh, this is sour. I don't want it."

Similarly, this Māyāvādī philosophy is like that. First of all he wants to become very big man, very big businessman, minister, this, that, to enjoy, simply enjoy, competition of enjoyment. But when he's baffled, when he did not enjoy, simply suffered-he comes to his knowledge that "I could not enjoy; I simply suffered"-then "It is mithyā. Grapes are sour." That philosophy will not do. You must know that this prakṛti, this material world, you are not enjoyer. The enjoyer is Kṛṣṇa. Sarva-loka-maheśvaram [Bg. 5.29].

If you want to become enjoyer, then you are thief. Stena eva sa ucyate [Bg. 3.12]. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. You cannot be happy with stolen property. So everything belongs to Kṛṣṇa, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Whatever we are trying to enjoy, it is stolen property. The philosophy is tena tyaktena bhuñjīthā. You can enjoy whatever is allotted to you by Kṛṣṇa. Tene tyak… Mā gṛdhaḥ kasya svid dhanam. Don't try to encroach upon other's property. This is real proposition for peace and prosperity. But we are trying to become the biggest enjoyer, and we are trying to encroach upon others' property, others' life, others' jurisdiction. Therefore there is no peace. There cannot be peace.

Therefore if we want peace at all, this is the formula. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Kṛṣṇa is the suhṛt; He is well-wisher of everyone. Therefore he comes, because he is well-wisher of all living entities, because living entities are His sons. Everyone… Father is always well-wisher of the son. So we are trying to enjoy here falsely, which we cannot do. Therefore Kṛṣṇa comes to give us advice. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Otherwise the struggle for existence will go on and you'll never be happy. That is Kṛṣṇa consciousness movement. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.21

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Bombay, October 15, 1973

Pradyumna: Translation: "Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

Prabhupāda: This is very funny, that you get the body according to your karma, but the, you are liable to enjoy or being suffering according to the body. The body is given by the nature. In another place it is confirmed, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61].

The living entity… Just like we, on this jeep car, we can move from here and there. Somebody has given you the car for movement. Similarly we are getting a yantra, a moving instrument, this body, with senses, different bodies. So I'm seated there and, but the movement is not in my direction. That is by nature's own way. Prakṛteḥ kriyamāṇāni, in another place it is confirmed,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

This is our foolishness. So long we are under the clutches of māyā it is just like pulling by the ear, "Come here, sit down," like that. Prakṛteḥ kriyamāṇāni. But the illusory māyā, by the influence of illusory māyā, the living entity thinks that "I am doing this, I am doing that."

Everything is controlled. The ultimate controller is the Supreme Personality of Godhead because īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], bhrāmayan, bhrāmayan, the passive. He is causing to move or wander sarva-bhūtāni, all living entities under different condition of the body. So how much foolish we are that we are getting a particular type of body and the sukha-duḥkha, happiness and distress, is already fixed up. That is called destiny. As soon as I get a particular type of body, my happiness and sufferings are all destined. This is our position.

So we are trying to make the situation improved because, after all, as soon as you get this material body, it is suffering. There is no question of happiness. But by the illusory energy, by illusion we are thinking we are enjoying. That is called illusion, māyā. Just like the same example, a hog is eating stool, but he is thinking he is enjoying. This is called prakṣepātmikā-śakti. Not only hog, even in human society, somebody eats the most abominable, most rotten fish; still, he's thinking he's enjoying. We have seen it. Unless he thinks like that, how… If he thinks that, ”This is most rotten thing,” then he cannot live. The māyā must make him forget that he is eating the most rotten thing. He'll think, ”It is very nice.” Māyayāpahṛta-jñāna. So this is the consequence of all forgetfulness.

There are varieties of living entities, bodies. As Narottama Dāsa Ṭhākura therefore says,

karma-kāṇḍa jñāna-kāṇḍa, kebala viṣera bhāṇḍa,
amṛta boliyā jebā khāya
nānā joni sadā phire, kadarya bhakṣana kore,
tāra janma adhahpāte jāya

Nānā joni sadā phire. We are wandering in different species of life. There are cockroaches in the commode. They are also thinking, ”I am enjoying.” A tree is standing for seven thousands of years, and he's also thinking, ”I am enjoying life.” So this is going on.

And we are not very much serious about this thing, that ”I am part and parcel of God, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. My, I am… Na jāyate na mriyate. ”My position is that I never take my birth and never die.” Na hanyate hanyamāne śarīre [Bg. 2.20]. ”I do not die even after the destruction of this body.” These things are my privileges, but I do not wish to take care of them. This is called māyā. We are satisfied in this abominable condition of life by a body given by the nature. We suffer or enjoy… No enjoyment. Everything is suffering according to the body, and the body is supplied by the nature. That is explained here. Kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate. Kartṛtve, my action, that is also directed by the material nature. Originally directed by īśvara, who is sitting within your heart, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15], but it is being acted through the agency of material nature. Kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate.

Prakṛtiḥ. Just like one criminal is punished by the magistrate, that ”This man should undergo six months imprisonment.” So the judge or the magistrate superficially is the cause of his punishment, but actually he's not. He's giving him punishment according to law. I have created such a situation, I have made myself a criminal, and the magistrate, according to law, giving me punishment. So actually, directly, the magistrate is not the cause of my suffering. Why he should be cause? He's not your enemy. This is going on.

kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ
bhoktṛtve hetur ucyate

So bhoktṛtva, my enjoyment, because we have come to this material world for enjoyment. So everyone's enjoyment is not on the same standard. We can see that. Somebody is enjoying some way, another is enjoying… ”One man's food, another man's poison.” What is enjoyed by the hog is not enjoyed by other animal. This is going on.

Therefore when we get real consciousness by good association, if we can understand that ”I am under the clutches of māyā, prakṛti, and I'm dictated according to my association with the quality of the nature and I am getting different types of bodies, different types of situation for my distress or happiness. This is my position, under, fully under the control of the prakṛti.” It cannot be changed. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā. You cannot change.

But you can change by one process. What is that? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you surrender to Kṛṣṇa, then you can get out of this control of māyā. Otherwise it is not pos… Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Then what should be our decision? That better not to try for improving our material condition of life. That cannot be changed. It is not possible. According to destiny we have to enjoy or suffer. This is called adṛṣṭa. Therefore the śāstra gives you advice,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Śāstra says, ”Don't uselessly try to improve your position.” The modern economists, they'll say, ”No, we are not going to accept this.” But it is a fact. People are trying to improve the condition of the poor man, but… It is going on, but there are thousands and millions of poor men.

Fifty years ago, when I first came to Bombay, at that time I was gṛhastha. I saw there were persons lying down care of footpath, and fifty years after, we are seeing the same thing is going on. No change. There is a class of men who must lie down care of footpath. There are so many institutions, daridra-nārāyaṇa-sevā. But why there are daridras still? That means you cannot change. It is not possible. It is not possible. Just like a man who has done something criminal and he is in prison. Can you take him out? It will be another criminal action. If you try to take him away from the prisonhouse by some means, then you'll be punished and he'll be punished, both. This is the law state. Similarly, how you can surpass the stringent laws of nature and the laws of God? That is not possible.

That is Vedic civilization. They were not very much anxious to improve material position. Even at the present moment, you go to the village. The innocent villagers, they are satisfied with the position Kṛṣṇa has given, but they are anxious to improve their spiritual life. That is, still you'll find. Of course, it is not that you'll not try to earn your livelihood. That you must. But you should not endeavor or give more time for your so-called material improvement. Better save time and utilize that time for improving your Kṛṣṇa consciousness. That is perfection. That is the injunction of the śāstras. Tasyaiva hetoḥ prayateta kovidaḥ.

”But shall I not try for my happiness?” No. If you try, where is your happiness? You can get so much degree of happiness as you are destined, not more than that. So why should you waste your time? ”No, I see, so many people have improved.” So the answer is that tal labhyate duḥkhavad anyataḥ sukham. The reason, very nice reason. Duḥkhavad anyataḥ sukham. Just like nobody tries for unhappiness, but why unhappiness comes? I do not want something, unhappiness, but it is forced upon me. That means destiny. I must have it. You are very nice man, you are doing nicely, but some distress is enforced upon you by force. That is our experience.

So the reason is-logic is given-that even without trying for distress, if distress is enforced upon me, so similarly, if I am destined to enjoy something, that will be also enforced upon me. So why should I waste my time with so-called happiness. Tasyaiva hetoḥ prayateta kovido na labhyate [SB 1.5.18]. This trying for happiness, I have tried many lives. Fortunately I have got this human form of…

What is our trying? We try for eating, sleeping, mating, and defending. So that is available by the laws of nature. Even a bird, beast, he has got arrangement. Birds, when they take birth, there are two birds, one male and female. So sex arrangement is already, ar… Because they have no marriage, I mean to say, problem. They eat from tree to tree there is fruit. They sleep also, they have their sex life, and when there is danger they try to defend. Everyone. So if you also try to improve, but that cannot be improved.

So now we have got higher consciousness, developed consciousness we should try to understand the problems of life. Athāto brahma jijñāsā. This human form of life is meant for inquiring about this Absolute Truth, the Supreme Soul. Ātma-tattva-jijñāsā. Therefore Bhāgavata says, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Parābhavas tāvad abodha-jātaḥ. Everyone is born rascal and fool. Unless one is rascal and fool, one does not take birth in this material body. One who is actually in knowledge, he becomes liberated. Jñāna-vairāgya-yuktāya[SB 1.2.12]. That is the result of knowledge. If we are not liberated, if we have not stopped our repetition of birth and death, that means we are in ignorance.

Therefore śāstra says, tasyaiva hetoḥ prayateta kovidaḥ. Kovida means very intelligent person, expert. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. These are the signs, symptoms of knowledge, wiseness. And another place Bhāgavata says, parābhavas tāvad abodha-jātaḥ. Everyone is born fools and rascals, and he's acting in foolishness and rascaldom. Therefore whatever he is doing this is his defeat. This is his defeat. Actually, if we think very cool-headed… Suppose whole life I have earned so much money, bank balance, skyscraper building, everything, but if my next life I become a cat or dog or rat… There is possibility. Because if I am not destined to enjoy… Because this life I have committed so many sinful activities, I am not going to have very comfortable life. But I have got attraction for my building which I have constructed with so many efforts. Nature will allow you to live in that building again next life, maybe as a cat, dog or a rat.

Tathā dehāntara-prāptiḥ [Bg. 2.13]. You do not know what kind of body you are going to… You completely under the stringent laws of nature. Here it is said, kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate. As soon as you give up this body, you are completely under the grip of material nature and you will get a type of body according to your karma. And then puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur ucyate. That puruṣa, the living entity, will have to enjoy or suffer according to that body.

So this is the science of Bhagavad-gītā. One has to learn these things; otherwise he's spoiling his human life. One must know that what is the importance of this human form of life. One must take to Kṛṣṇa consciousness to save himself. Try to understand Kṛṣṇa only. Then you are saved. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. The problem is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu… [Bg. 13.9]. This problem we have set aside. We are busy for a few years life, fifty years, twenty years or… We have forgotten that we are eternal. We don't die after the destruction of this body. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is my problem, what kind of body again I am going to get.

So therefore, parābhavas tāvat, yāvan na jijñāsata ātma-tattvam. So long we do not inquire about the ātma-tattva, whatever you are doing, it is all foolishness and defeat. It is actually defeat. We got opportunity, this human form of life, to get out of this control of material nature, get completely freedom. If we don't try for that, simply if we try like cats and dogs, how to improve the method of eating, sleeping, sex life and defending, we are spoiling our life. This is the instruction of Bhagavad-gītā. Thank you very much. Hare Kṛṣṇa. (end)

731020BG.BOM

Bhagavad-gītā 13.22

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Bombay, October 20, 1973

Prabhupāda:

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu
[Bg. 13.22]

(reads synonyms responsively, and then the translation:)

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species of life." Puruṣa. Puruṣa means enjoyer, the living entity. (aside in Hindi) Hare Kṛṣṇa. So that day I have already explained puruṣa. Puruṣa means the enjoyer. And prakṛti means enjoyed. So puruṣaḥ prakṛti-sthaḥ. The living entity, although… Prakṛti-sthaḥ means this material world. The living entity, although part and parcel of God, spiritual entity, but he has come to this material world to enjoy. Anyone who is in this material world, his original cause of coming down from the spiritual platform to this material platform means he wanted to enjoy.

In the spiritual world the only enjoyer is the Supreme Personality of Godhead. All others are enjoyed. But here in this material world everyone is trying to become the Supreme, and others, to be enjoyed. Everyone is trying to become God, and the last snare of māyā is that one is claiming that "I am God." When he tries to become big businessman, big zamindar, big minister, big president, or in the society, big rich man, big, big always. And when he fails to become all kinds of "bigs," he wants to become one with God. By mixing, by merging into God, he will be the biggest. That is the philosophy. So basic principle is how to become big. Otherwise… Because unless I become very big, I cannot enjoy.

So what is the field of these enjoying activities? This body. That we have discussed. Kṣetra-kṣetra-jña. Idaṁ śarīraṁ kṣetram ity abhidhīyate: "This body is the field of activities." So puruṣa, the living entities, has been entrapped by this material energy. That is called puruṣaḥ prakṛti-sthaḥ. He is not required to stay in this material world, but he has decided to enjoy this material world. Therefore he is here.

But he can give up. That is called liberty. That is called salvation. He can give up. Mukti. Mukti means… That is also described in the Śrīmad-Bhāgavatam. Hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. That is called mukti. Muktir hitvā anyathā-rūpam. Here every living entity is situated anyathā-rūpam. Anyathā-rūpam means otherwise, which is not his nature. His nature is to serve, but he is staying here not as servant but as master. (aside in Hindi)

So puruṣaḥ prakṛti-stho hi bhuṅkte [Bg. 13.22]. Bhuṅkte means "enjoys." Prakṛti-jān guṇān. Prakṛti… He has come here to enjoy, but he is enjoying not the prakṛti, but prakṛti-jān guṇān, means the qualities of the prakṛti. There are three qualities of the prakṛti: goodness, passion and ignorance. Prakṛti-jān guṇān. These, these are products of material world. It is therefore described in another place, daivī hy eṣā guṇamayī [Bg. 7.14]. Guṇamayī mama māyā duratyayā. This illusory energy is… There are three qualities, qualitative. Some of them… Therefore we find different types of species of life.

Every living entity has associated with a particular type of guṇa. There are three guṇas, namely, goodness, passion, and ignorance, and if you mix them up, then it becomes nine. Three into three equal to nine. And again if you mix up, nine into nine, then it becomes eighty-one. Therefore there are eight million four hundred thousand species of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Nine hundred thousand species in the water. Similarly, birds, beasts, trees, insects, animals. Then we come to the human form of life. These different types of bodies are meant for enjoying in a different spirit.

Everyone is trying to enjoy. But he is enjoying… He is not enjoying the prakṛti, but he is enjoying the association of the guṇa. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān, kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. So every living entity is suffering or enjoying. There is no enjoyment. Everyone is suffering, but he… That is called māyā. He is suffering but he takes it as enjoying. Even the hog, the pig, he is eating stool, but he is thinking that he is enjoying. He is enjoying. He enjoys a certain type of food according to his quality.

Nowadays, because people are becoming more and more in the modes of darkness, they are eating so many abominable things. And prakṛti also, I mean to say, minimizing the supply of sāttvika food. Just like nowadays it has become scarcity of grains, of milk, of sugar. It is practical experience. Because people are becoming more and more in the modes of ignorance, therefore the foodstuffs… These foodstuffs are in the modes of goodness. Just like Kṛṣṇa wants, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not say, "Give me meat and drinking wine." Kṛṣṇa can eat everything. He is omnipotent. But He does not say that "You give me anything and everything." No. He specifically mentions, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. These things are the foodstuffs in goodness: rice, ḍāl, wheat, that means grains. Then sugar, fruits, vegetables, milk products. These foods are in the goodness. Similarly there are foods, very chili, very hot, these are in the passion. And similarly in ignorance also, there are many foods, stale food, meat, these are in the ignorance.

So our business is, this human form of life, to get out of this cycle of birth and death and wandering in different species of life. This is the mission of human life. Human life, advanced consciousness, it is meant for getting out of the cycle of birth and death. And wandering in different species of life. Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this way the living entities, puruṣaḥ prakṛti-sthaḥ, within this material world, he is wandering in different species of life, in different planets.

But the disease is birth and death. Even if you take birth in the Brahmaloka, Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you promoted to the Brahmaloka, the highest planet, there is also death. You cannot avoid. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. That is real knowledge, that "I don't want to die, but I am forced to die. I don't want to become old man, but I am forced to become old man. I don't want any disease, but disease is forced upon me." So these are the real problems.

So Kṛṣṇa says that ābrahma lo… If… You may get very long duration of life, very comfortable life, in higher planetary system. Just like people are engaged in doing, I mean to, pious activities. The result of pious activities is that you get your birth in a very good family, in a rich family, you get beauty, you become educated, janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. Janma means birth, high-class birth. And aiśvarya means opulence, riches. And śruta means education, and śrī means beauty. So by pious activities you can get all these things. And impious activities, the opposite number: in a family, abominable, pāpa-yoni, lower-grade family, not very beautiful, not educated, suffering in so many ways. So either you get this life or that life, the janma-mṛtyu-jarā-vyādhi is there. It is not that because you have got very beautiful body and born in very high-class family and highly educated, you will avoid janma-mṛtyu-jarā-vyādhi. That is not possible. The real problem is janma-mṛtyu-jarā-vyādhi.

So kāraṇaṁ guṇa-saṅgo 'sya sad-asad… Sad-yoni [Bg. 13.22], high-class life, and asad-yoni, pāpa-yoni… So why one is born in lower grade family? Why one is born in high-grade family? Kāraṇaṁ guṇa-saṅgo 'sya. The cause is as he has associated with different types of qualities. So unfortunately, this science, that there is birth after death, and there is, actually, we are experience, we are seeing, but they do not inquire. They think that one can improve. That is not possible. Unless he changes the quality, he cannot improve. That is not possible. They do not know it. They are falsely trying to improve the position. Nobody is trying to become poor. Everyone is trying to become rich. But it is not possible. Because he has got a particular type of body, and that body is already destined, and he has to achieve happiness or suffer distresses according to the body.

Therefore śāstra says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ: [SB 1.5.18] "You should try for that thing which you did not receive in your past lives." Past life, by our pious activities or impious activities, we have got a different type of body, here or in higher planetary system. That's all right. But that is not solution of my problem. The real problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. So we should try, we should save time and utilize it, how to get out of this janma-mṛtyu-jarā-vyādhi. That is the whole Vedic civilization.

Therefore it is said, tasyaiva hetoḥ prayateta kovidaḥ. If you are intelligent, then you should try, you should engage your life, how to get out of this cycle of birth and death. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. We have to purify our existence so that we can revive our original position of eternal life, blissful life, full of knowledge. That is our requirement.

So modern civilization, they have no such information. Everyone is trying to improve his condition according to the quality. But that is not improvement. Real improvement is how to get out of this cycle of birth and death. That is real improvement. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. Thank you very much. So I will have to go with Mr. Ganatra. You can have your ārati. (end)

760817BG.HYD

Bhagavad-gītā 13:22

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Hyderabad, August 17, 1976

Prabhupāda: Where is Bhagavad-gītā? Bhagavad-gītā?

Hari-śauri: Karatālas, Śrīla Prabhupāda? Karatālas?

Prabhupāda: Bring Bhagavad-gītā.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu
[Bg. 13.22]

Puruṣa, puruṣa means enjoyer and prakṛti means enjoyed. So real puruṣa is Kṛṣṇa, the Supreme Personality of Godhead and the living entities, they are actually prakṛti. There are three kinds of prakṛtis or energies. God has got different energies. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Svābhāvikī. Just like an intelligent person he has varieties of intelligence and energy. We see sometimes in human society a particular person has got special intelligence, special energy. So what to speak of the Supreme Lord. He has got varieties of energies and all of these energies taken together primarily divided into three, the material energy, the spiritual energy and the marginal energy.

The material energy, this cosmic manifestation, as we see one universe and each universe is filled up with many planetary systems, suns, moons, and other planets. This is one universe. Similarly there are many millions of universes. We get information from Vedic śāstra, yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa-koṭi [Bs. 5.40].

Jagad-aṇḍa means this universe and there are hundreds and millions. Numberless. And each universe is filled up with innumerable planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Vasudhā, planets. So all these manifestations of material energy. That is stated in the Bhagavad-gītā.

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

This jagat is one-fourth manifestation of the material energy of the Supreme Personality of Godhead. This is called prakṛti. So puruṣa. (aside:) Don't talk.

Puruṣa. We living entities, we are sometimes called puruṣa because we artificially exhibit our propensity to enjoy this material world. So puruṣa means the enjoyer. Therefore sometimes we are called puruṣa. Here the living entities as a whole is called puruṣa. Here even the woman, she is also puruṣa. Because the same spirit. "I shall enjoy to my best capacity." Either man or woman. Therefore she is also in that sense puruṣa. She wants to enjoy. The man also wants to enjoy.

But both of them, prakṛti-stha, we are under the control of this prakṛti. This is our position. We must understand our position.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Puruṣa, the living entity, is fully under the control of material nature. That's a fact. You cannot deny it. If you deny it, then ahaṅkāra-vimūḍhātmā. Simply by false egotism we declare independence, but that is not possible. This is jñāna. So this puruṣa, this living entity, prakṛti-stha, being under the control of prakṛti, material nature, bhuṅkte, he is obliged, He is forced. Prakṛti-jān guṇān. He is forced, he is obliged to accept the supremacy of the modes of material nature. Prakṛti-jān guṇān.

There are three modes of material nature: goodness, sattva, rajas, tamas. So goodness, passion, and ignorance. So either of them, we have to accept either of them. So on account of accepting the association of a particular type of modes of material nature, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22].

Why there are different varieties of living entities? Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. There are nine hundred thousand species forms of life within the water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. There are two million forms of plants, trees, like that. Creepers. And kṛmayo rudra-saṅkhyakāḥ. And insects, eleven lakhs species. In this way there are eight million four hundred thousand forms of life. Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. In all the forms of life, as many living entities are there, tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā. "I am the seed-giving father of all of them." So every living entity is the son of God. But according to karma they have accepted different forms of life. Some of them are in the water, some of them are the plants and trees, some of them are insects, some of them are birds, beasts.

And the human life is a great chance to understand that how we have been put into the clutches of prakṛti. Puruṣaḥ prakṛti-sthaḥ. How I have been put in… You cannot… If somebody says "It is all right I am put within this material nature, prakṛti. So what is the wrong? Let me remain." That is called ignorance. Because you are a spirit soul. You are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. The spirit soul is transmigrating from one body to another beginning from the aquatic life up to this human life and above this human life this transmigration is going on. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body within this material world, according to your karma. You have to change your body.

Unfortunately there is no education, there is no knowledge about this throughout the whole world. We are thinking that after annihilation of this body everything is finished. No, that is not the fact. Tathā dehāntara-prāptiḥ. If a young man thinks that "I have got now this body for enjoyment. I am young man. I shall not become an old man." That is not the fact. Young man has to become old man. That is prakṛti-jān guṇān. cannot say that "I shall remain young man forever and enjoy life." That is not possible. Similarly you have to change your body. Tathā dehāntara-prāptiḥ. Unfortunately there is no discussion, there is no education, there is no institute for this important factors of life and people are kept in darkness. This is Kali-yuga. They do not care to know neither there is arrangement in the educational institution to know this fact although the fact is there it is explained by Kṛṣṇa. Kṛṣṇa personally explaining tathā dehāntara-prāptiḥ. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This body is perishable, but the śarīriṇaḥ, one who possesses this body, he is nitya, śāśvata. Na hanyate hanyamāne śarīre [Bg. 2.20]. This knowledge is missing. That is the defect of modern civilization. Atheistic civilization. Eat, drink, be merry and enjoy. This is not very good position.

Today I may be in good position, I may be millionaire, I may be prime minister, but when death will come it will take everything from you, and it will oblige you to go to a species form of life which you cannot you deny. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. If (indistinct) have infected some disease, you must suffer from it. There is no excuse. Even a child, if he touches the fire, the fire will not excuse. "Because it is a child, he does not know, therefore I shall not burn his finger." No. No excuse. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot escape the stringent laws of nature. That is not possible. If you are foolishly thinking that "I shall escape the punishment or reward of the prakṛti."

Actually so long we are within this material world, prakṛti-stha, there is no question of enjoyment. It is false enjoyment. Suppose you are well-situated after hard struggle. How long you will remain in that situation. At any moment he may be kicked out. That is your position. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. So real knowledge is must seriously think that "If I am eternal what shall I do with this temporary position?" I may stay here for fifty years or forty years or… Say a hundred years. Not hundred years, it is not possible. At most thirty, forty years. But I am not meant for thirty, forty years. I am eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. This knowledge is not coming. There is no system of education.

It is a very dangerous type of civilization without any spiritual knowledge. Very, very dangerous position. Risky. So this Kṛṣṇa consciousness movement on authoritative basis trying to enlighten people to release him from these clutches of māyā and ignorance. This is Kṛṣṇa consciousness movement. And it is authorized because we are speaking on the basis of Bhagavad-gītā. On the basis of Vedic knowledge. And Bhagavad-gītā is the essence of Vedic knowledge.

Bhagavān says in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. What is the purpose of Vedic knowledge? The purpose of Vedic knowledge to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ. Bhagavad-gītā is also the process to know Kṛṣṇa. Therefore it is the essence of Vedic knowledge. Because if it is a fact that by studying Vedas one has to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So Kṛṣṇa is explaining Himself, what He is. So therefore it is essence of Vedic knowledge. This essence of Vedic knowledge is there. It is very simple. Anyone can understand. There is no difficulty.

When Kṛṣṇa says dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1], where is the difficulty? The Kurukṣetra is still there. Everyone knows. There is a railway station of the name Kurukṣetra and there is a place Kurukṣetra. Now it is being developed by the government. So how you can explain Kurukṣetra otherwise? Kurukṣetra is a fact, and it is a dharma-kṣetra. Still many millions of Indians go there to visit, especially during the solar eclipse occasion they go there. And when Kṛṣṇa was staying on this planet He, His brother Balarāma, and His sister Subhadrā also visited Kurukṣetra. That ceremony is observed as Ratha-yātrā. Three persons, two brothers and one sister. We are celebrating, introduced this Ratha-yātrā system in the Western countries and recently we had this festival in New York. Very successfully. Perhaps you have read in the paper.

Anyway, this movement is strictly based on the śāstra and the Vedic knowledge, and the essence of Vedic knowledge is the Bhagavad-gītā. And we are presenting as it is. We do not explain Kurukṣetra as this body. There is no meaning. There is no dictionary which means Kurukṣetra this body. So Kurukṣetra is a place. Dharmakṣetra, it is a place of religion or as our Vedic instruction, kurukṣetre dharmān yajayet. You go to Kurukṣetra and perform ritualistic ceremonies, that is recommended. So there is no question of interpreting Kurukṣetra Dharmakṣetra when you can understand it very easily and directly.

There is no use of interpretation. Interpretation is required when you cannot understand one statement. In the law court if one statement is ambiguous then two parties argue on it. "I think it is this," "I think…" But when it is clear there is no question of interpretation. Unfortunately the Bhagavad-gītā is being interpreted by unauthorized persons unnecessarily, and people are kept into darkness. We are trying to protest against this process.

We are presenting Bhagavad-gītā as it is, and people are taking advantage of it in the Western countries. They are taking good interest, they are reading Bhagavad-gītā and Śrīmad-Bhāgavatam in very large scale, increasing our book sales every year, millions and millions dollars. we are already selling, I have already stated. unexpected, sixty hundred thousand, sixty thousand dollars per day. People are taking so much interest in this literature.

So try to understand that we are puruṣa. Puruṣa means we are part and parcel of the Kṛṣṇa is described as the paraṁ brahma paraṁ dhāma puruṣaṁ param [Bg. 10.12]. He's parama-puruṣa and we are subordinate puruṣa. We have got the same constitutional position but very minute. Aṇor aṇīyān mahato mahīyān. Kṛṣṇa is mahataḥ, greater than the greatest, and we are the smaller than the smallest. But the particle is the same. As particle of gold is also gold. But the particle of gold is never equal to the gold mine. We should understand this. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are part and parcel of the Supreme Person therefore we have got all the propensities and qualities of God but very minute quantity. That minute quantity is also now covered by this material energy. That is our position. Puruṣaḥ prakṛti-sthaḥ.

Being under the clutches of this prakṛti, whatever little light was there as part and parcel of God, that is now covered. So this position has to be discovered or this covering has to be taken away, then we come to our position, original position. That is called brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as this covering is taken away, then you become brahma-bhūtaḥ. Now we are jīva-bhūtaḥ. Under the covering of this material energy we are jīva-bhūtaḥ. When covering is taken away then we are brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So if you try to become brahma-bhūtaḥ that is not very difficult. Just try to understand that you are not this body. You are spirit soul. You are entrapped by this body, and you have to change this body. And according to your work you have to accept another body.

Don't be satisfied with the present bodily situation, that you are very happily situated. That's not the fact. You have to change this position. You have to accept another body and you do not know what kind of body you have to accept. It will be given by prakṛti. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. So don't be irresponsible to your life. Be responsible and be prepared for the next life and act accordingly, as the direction is there in the Bhagavad-gītā, and prove that you are human being. The animal cannot do. If you do not do it, then you remain an animal. The animal has no capacity to understand Vedic knowledge or the Bhagavad-gītā. And even though we have got the intelligence if do not utilize it to understand the instruction in the Bhagavad-gītā and Vedic knowledge, then purposefully we keep ourself within the category of animals.

So our, this Kṛṣṇa consciousness movement is a humble attempt to awaken the whole human society to this spiritual knowledge and act according to the instruction of spiritual life and be happy and be prepared for the next life. The perfection of next life is to become free from the laws of material nature. That is the highest perfection. Saṁsiddhiṁ paramaṁ gataḥ. That can be possible when you go back home back to Godhead. That is not very difficult at the same time. Janma karma ca divyaṁ me jānāti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Very simple thing. You simply try to understand Kṛṣṇa. Why Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. What is dharmasya glāniḥ? What is dharma? Why does He come? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Who is sādhu, who is duṣkṛta? These things are to be studied.

If you neglect, if you remain like animal without studying all these what is the value of your life? So this Kṛṣṇa consciousness movement is trying to awaken people. "Wake up!" Uttiṣṭhata jāgrata prāpya varān nibodhata. You have got this opportunity. Try to understand yourself. Why you should go on like animals and imperceptibly change your body from one to another, one to another. This is bhava-roga. This is not very good position. we shall request you to take advantage of this movement, join it, study, and inquire, and be actually in knowledge. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is the business of brāhmaṇa. One who knows Brahman. Jñānaṁ vijñānam āstikyam. Āstikyam means to have faith in the authoritative Vedic knowledge. That is called āstikyam.

According to our Vedic principles one who has full faith in the Vedic knowledge, he's āstika. And who has no faith in the Vedic knowledge, he's nāstika. So be āstika, don't be nāstika. There is no useful purpose becoming a nāstika. Be āstika. And the essence of Vedic knowledge is Bhagavad-gītā because the Supreme Personality of Godhead is speaking personally. Take advantage of it. Apply it practically life and be happy not only in this life, but the next life.

Thank you very much.

Unidentified speaker: Can we ask if anybody has any questions?

Prabhupāda: Thank you very much. If anybody has any questions, he can put them forward. Anybody any questions.

Prabhupāda: No question?

Indian: Prabhu, Vivekananda also stated, "Awake. Arise. Stop not until the goal is reached." What goal did he preach?

Prabhupāda: Ask him, I do not know. (laughter) Call Vivekananda and ask him. You are devotee of Vivekananda, you do not know what did he mean? What kind of devotee you are? You are asking me? What? You do not know? This is going on. He does not know Vivekananda and he is a devotee of Vivekananda. This is not good. You must know what Vivekananda said, what is his ultimate goal of life. You must be intelligent.

Now we are speaking of Kṛṣṇa and the Supreme Person. Mattaḥ parataraṁ nānyat [Bg. 7.7]. So there is no need of Vivekananda. When the Supreme Person is speaking, accepted by all. In the Bhagavad-gītā it is said that "You are accepted by authorities." Vyāsa, Devala, Asita, Nārada. We have to accept authority who is accepted by authorities. Vyāsadeva, Nārada, Devala, Asita, Rāmānujācārya, Madhvācārya, Caitanya, even Śaṅkarācārya-they have accepted Kṛṣṇa as the supreme authority. You take the authorities statement. Don't go elsewhere. Then you'll be misled. When the supreme authority is speaking, take it and apply it in life. You'll be happy. Hare Kṛṣṇa.

Any other questions? So let us have kīrtana. (end)

740625BG.MEL
Bhagavad-gītā 13.22-24

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Melbourne, June 25, 1974

Prabhupāda:

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu
[Bg. 13.22]
upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ

paramātmeti cāpy ukto
dehe ’smin puruṣaḥ paraḥ
[Bg. 13.23]
ya evaṁ vetti puruṣaṁ
prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno ’pi
na sa bhūyo ’bhijāyate
[Bg. 13.24]

Puruṣa. Puruṣa means the enjoyer. Puruṣa. And prakṛti means enjoyed. For enjoyment two things are required. One enjoyer and the other enjoyed. When we eat something, the eater is the enjoyer and the foodstuff is enjoyed. So here in this material world the living entity, although by nature it is to be enjoyed, but out of ignorance the enjoyed is claiming to be enjoyer. Just like from practical example the man and woman, the man is supposed to be the enjoyer and the woman is supposed to be the enjoyed. So enjoyed means prakṛti, or female, and enjoyer means the puruṣa, or the male.

So actually, we all living entities, we are prakṛti, we are not puruṣa. That is stated in the seventh chapter.

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

Kṛṣṇa, after analyzing the material elements-earth, water, fire, air, mind, intelligence, ego-he concluded that ”These eight kinds of prakṛti, energy, they are My separated energy. But above this energy, there is another superior energy.” Apareyam. Aparā means inferior. This matter is inferior and the living entity, on account of having life, it is superior energy. Because the living entities, they are trying to exploit the resources of this material nature. That is going on all over the world. A country is supposed to be very rich which has become able to exploit the material resources. So this is the going on.

The material nature and the spiritual nature… There are two natures. So spiritual nature, the living entities, although they are to be enjoyed… Enjoyed by whom? Enjoyed by God, Kṛṣṇa. Kṛṣṇa says that bhoktā, bhoktā aham, ”I am the enjoyer.” Just like in this temple, who is the enjoyer? Kṛṣṇa is the enjoyer. We are helping to Kṛṣṇa’s enjoyment. Kṛṣṇa will eat something very nice. Our business is to prepare it nicely and offer to Kṛṣṇa. He is enjoyer. He is enjoying His flute in the company of Śrīmatī Rādhārāṇī. So His very position is enjoyer. And we are servants. We don’t claim that we are on the equal level of Kṛṣṇa. That is not our philosophy. We claim to become servant of the servant of the servant of the servant of servant of Kṛṣṇa [Cc. Madhya 13.80]. This is our position. We don’t say that…

Just like Māyāvādī philosophers, they say that he is God. Their self-realization means when one realizes by their philosophy so ’ham, ”I am God, I am the same.” That is their philosophy. And our philosophy is so ’ham, ”I am the same quality. I am not the same person. But I am the same quality.” We are the samples of Kṛṣṇa. Very small particle. Just like if you take a drop of ocean water and you taste it, you can understand what is that ocean, what is the taste of the ocean. But you, as a drop of the ocean, you are not equal to the ocean. You are in quality the same, but in quantity we are different.

Therefore it is common sense, one who is smaller or weak, he is enjoyed by the stronger. That is the nature. You will find. In our daily dealings, what we are doing? That… Ahastāni sahastānām. Ahastāni. There are animals who have no hands. They have got legs. So ahastāni sahastānām. Both of we are animal. The great, the cows and there are many others. They are animals. We are also animals or living entity.

But those who have got hands, they eat the animals who have no hands. Ahastāni sahastānām, apadāni catuṣ-padām. And the living entities which cannot move or who have no legs to move, just like trees, planets… They have also got legs, but that leg is meant for eating. Therefore the trees and plants are called pāda-pa. We pour water on the leg of the tree because they eat water through their legs. But that legs cannot move. Apadāni.

So apadāni, those living entities which cannot move, they are food for the catuṣ-padām, those who have got four legs. Just like cows, goats and others. Phalgūni mahatāṁ tatra. Those who are weak, they are foodstuff for the strong. Phalgūni mahatāṁ tatra jīvo jīvasya jīvanam. In this way, one living entity is food for the another.

Then these animal killers, they may not be encouraged, ”So then we are doing nice, because one living entity is food for another. So we are eating every, anything. Any moving animals we can eat. Bird, beast, goats, cows, horse, ass, whatever is available.” Yes, you can eat. But that is the natural law for the animals and uncivilized man, not for the civilized man. Because one living entity is food for another living entity, you cannot eat your father, mother or children. Why? Because you are human being, you have got discrimination.

Of course, in the human form of life, in Africa, they are cannibals. They eat their grandfather as a feast. They make a feast. And, you will be not surprised, they like to eat white man. Yes. In some parts of the Africa, they, whenever they get opportunity to kidnap a white man, they like to eat very much. (laughter)

So although the nature’s law is like that, one animal or one living entity is the foodstuff for another, but that should be, there should be discrimination. So so far we are concerned, Kṛṣṇa conscious men, we are not animals. We are perfect beings. We don’t eat any living entity.

Those who are lower grade living entities, there… This is the struggle. One living entity is the food for another living entity. That is lower grade life. In the higher grade life, no, they cannot kill anyone for eating purposes. Therefore in the Bible the First Commandment is ”Thou shalt not kill.” But all these Christians, they are violating the First Commandment. That is their business. Simply engaged in killing, big, big slaughterhouse.

And they give the example that ”Others are eating vegetable, that is also killing.” Yes, that is also killing. But that I have already explained, that because one living entity is foodstuff for another living entity, that does not mean you shall eat your family members or any human being. No, there must be discrimination. But so far we are concerned, we are not killing anybody for eating purposes. We are eating kṛṣṇa-prasāda, foodstuff which is offered to Kṛṣṇa and then we eat. The remnants of foodstuff we eat.

And Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. "A leaf, a flower, fruit and liquid, milk or water, all these things, within these categories, whatever a devotee offers Me in love and devotion, I eat." Kṛṣṇa says. Kṛṣṇa is not hungry. Neither He is dependent on your supply of foodstuff. No. But still, Kṛṣṇa has become your guest. Just like you have brought Kṛṣṇa here. He is very kind. Because you are devotees, you want to serve Kṛṣṇa, Kṛṣṇa has come in your temple in a form which you can very easily serve. Kṛṣṇa does not require your service, but He is so kind that He is accepting your service. You are bathing the Deity, you are dressing the Deity, offering flowers, garland, and whatever preparation you can make, you are offering Kṛṣṇa. So Kṛṣṇa has accepted your service in a form which you can handle. That is His energy.

And if you want to serve Kṛṣṇa in His gigantic form, universal form, you do not know where to catch Him. That is not possible. Kṛṣṇa showed His gigantic form to Arjuna and he was terrified: "Please again become in your original Kṛṣṇa form." Even Arjuna who is always constant companion of Kṛṣṇa, friend, he was also terrified by His gigantic universal form.

So Kṛṣṇa is greater than the greatest and the smaller than the smallest. That is Kṛṣṇa's greatness. Here in the material world, a thing which is very big, it cannot become small. But Kṛṣṇa, because He is the almighty God, He can become the greater than the greatest and the smaller than the smallest. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So Kṛṣṇa is bhoktā and we are bhogya. It is not our position that we become Kṛṣṇa and become bhoktā, no. That is wrong conception. You cannot become the enjoyer. You are enjoyed. But when you want to imitate Kṛṣṇa and want to become enjoyer, then you are sent in this material world. This is material world. Why we are in this material world? We are part and parcel of Kṛṣṇa. We should remain with Kṛṣṇa in the spiritual world. But why we are put into this material world? That is explained. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. Because constitutionally a living entity is not enjoyer but enjoyed.

But sometimes… Everyone here, they want to imitate Kṛṣṇa. Everyone is trying how to become a very big man, how to construct a very big, high skyscraper building, how to possess three dozen motorcar and how to possess so many servants, how to possess so many followers. Everyone is trying like that. This is the material world. Everyone is busy.

Why busy? Not for eating, sleeping. That is not problem at all. Because eating, sleeping, even the birds and beasts and insects, they have no problem. They are confident. They are depending on nature. Just like we are. Because we are surrendered to Kṛṣṇa we are confident about eating, sleeping. We don't bother about that. That is not our problem.

Our problem is how to serve Kṛṣṇa honestly. This is our problem. The devotees are always anxious. Here Kṛṣṇa is the enjoyer, and we're enjoyed. So our business is to see "How I am being enjoyed by Kṛṣṇa, by serving Him." This is devotion, this is Kṛṣṇa consciousness. So long you want to enjoy this material world, you are in the material world. And as soon as you offer yourself to be enjoyed by Kṛṣṇa as servant, according to His order you serve, then immediately you are in the spiritual world.

So you can become in the material world or spiritual world, as you desire. As you desire. If you want to remain in the spiritual world, this temple is the spiritual world. We are not living in Melbourne. This temple is not Melbourne. It is Vaikuṇṭha.

Devotees: Jaya!

Prabhupāda: It is Vṛndāvana. So if you stick to this temple service, Kṛṣṇa's service, then you are not in this material world. This is your position.

So what is the business of this material world? Now, falsely we are trying to enjoy. The false enjoyer. Everyone is trying to be enjoyer. Kṛṣṇa has given little freedom. "All right. You want to enjoy. Enjoy it." But you have to be in this material world. And in the material world, as soon as you come to the material world, immediately you become contaminated by the modes of material nature.

Material nature has three modes, or three qualities-good quality, passion quality and ignorance quality. Goodness, passion and ignorance. So material world means you associate with the material three qualities-goodness, passion or ignorance. And according to that, as you associate, you get a certain type of body.

Kṛṣṇa orders prakṛti, the material nature, that "He wants to enjoy in this way; you give him a suitable body like that." You… "He wants to enjoy by becoming a tiger: 'Immediately I shall jump over an animal.' " Because phalgūni mahatāṁ tatra, the weak is the food for the strong. So sometimes we think that we shall be strong like tiger or lion. Kṛṣṇa is sitting within you. He says, "All right, you become a tiger." He sees that "To become a tiger is my success life." A very strong body. They are exercising, very strong, to become very strong, stout. So Kṛṣṇa will give you. Whatever you want. But in this material world.

In the spiritual world you cannot become a competitor of Kṛṣṇa. That is not possible. In this material world you can become a false competitor of Kṛṣṇa. Your position is false. Because you are not this body, but you wanted a body like that to enjoy. Just like a pig is given a body. He wanted to enjoy stool. As a human being, possessing a human body, nobody can eat stool. But if one gets a suitable body, just like pig, you can very nicely eat stool.

So why there are different types of bodies? Because you wanted a particular type of enjoyment under the influence of material nature. As already explained, there are three material nature quality-sattva-guṇa, rajo-guṇa, tamo-guṇa. Now, we mix them. Three into three, it becomes nine. And nine multiplied by nine, it becomes eighty-one. Therefore there are eight million four hundred thousand species of life, according to the material quality. That is explained here. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. Prakṛti-jān guṇān. To possess different types of the modes of material nature. Full freedom.

Therefore when one is advanced in consciousness, he doesn't want to enjoy anything of this material world, any way. He doesn't desire either to become the king or Lord Brahmā or the stool, or, I mean to say, the worms of the stool.

These are the different varieties. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. According to our desire we get body. In the water, nine hundred thousand forms. Similarly, in the botanical garden, they have given signboard, "This is this, this is this." But there are two millions types of trees and plants. How many they know? Two million. If you search out through the whole botanical garden, hardly you will find two thousand, three thousand species. Or even find ten thousand. Still what it is? There are two millions. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. This is knowledge.

So if we read the Vedic literature, and you get full knowledge, and the essence of Vedic literature is Śrīmad-Bhāgavatam. And the Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. ABCD. This Bhagavad-gītā is the ABCD of knowledge. This is entrance examination, matriculation examination, school-leaving examination. And Śrīmad-Bhāgavatam is graduate. When you become graduate in spiritual knowledge, then you can understand Śrīmad-Bhāgavatam. And when you have passed your Bachelor degree, when you are post-graduate, that study is Śrī-Caitanya-caritāmṛta.

So we have got three different status of reading capacity. We have got already twenty books. So don't waste your time. Try to understand what is Kṛṣṇa and what is spiritual life by reading these books. Everything is explained there.

Don't associate with this material nature. If you associate with this material nature, then what will be the result? Now, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. Yoni means the source of birth. Just like we take our birth. The source is the mother. From the mother's womb we come out. That is called yoni, the source. The source is the mother. From the mother's womb we come out. That is called yoni, the source. So there are mothers, human being mother, cat mother, dog mother, this mother, so many mothers. Without mother there is no birth. And without father also, there is no birth. Therefore it is said that janame āmi saba pitā mātā pāya.(?) In every birth you will get a father and mother. Because without father and mother there is no question of birth.

So here also see, sad-asad-yoni-janmasu. Why one is being born through the mother of a cat or through the mother of dog or a human being or a king or a demigod? The mother, through mother you have to come out. That is called yoni. But why these different mothers? Kāraṇaṁ guṇa-saṅgo 'sya. As he has infected the eighty-one qualities, colorful qualities of this material nature, the nature will give you a suitable body through the particular mother.

So where is this science? They have the botanical garden, but do they know what is the science why there is tree and why there is ant, why there is bird, why there is man? They have no knowledge. This material school, college, university, simply producing ordinary animal life.

Actual knowledge is here in the Bhagavad-gītā. These are the… Why one is forced to accept a certain type of body. Because after death I will have to accept a certain type of body. That is natural. Tathā dehāntara-prāptiḥ [Bg. 2.13]. As I am getting dehāntara, one body after another, baby's body, then another body, child's body, then another body, boy's body. You may say, "It is growing." Growing or not growing, it is another body. Try to understand this. This child is playing. Now he will get another body when he will be called boy. He will get another body when he will be called youth. He will get another body when he will be called old man. So why not another body? This is called transmigration of the soul. Very simple thing.

So we are getting different types of bodies according to the association with the material nature. So if you don't associate with this material nature, then you don't get all these material bodies. So how you can get out of this material nature? That is stated in the Bhagavad-gītā, you will find,

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

One who is constantly engaged in Kṛṣṇa's service, he is not associating with this material nature. He is associating directly with Kṛṣṇa, the supreme spirit.

So if you keep yourself constantly engaged in Kṛṣṇa consciousness, then you are not in this material world. There is no more fear of what kind of body you will get next. You will get next body go back to home back to Godhead. This is wanted. If you go back to home, back to God, in the same style of body as Kṛṣṇa has got, spiritual body īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]-then no more birth. That is stated in the Bhagavad-gītā, that tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The devotees who are constantly thinking of Kṛṣṇa, trying to understand Kṛṣṇa and engaged in Kṛṣṇa's service, such personality, after giving up this body…

We have to give up this body. Everyone, the cats, dogs, they will also give up body. We shall also give up body. But the difference is, a devotee after giving up this body, he does not get anymore material body.

So our request is, those who have come to Kṛṣṇa consciousness, don't fall down again in the material qualities. That will not help you. Remain strictly adherent to the spiritual activities and your life will be successful.

Thank you very much.

Devotee: When we are in the spiritual sky and serving Kṛṣṇa, we have a perfect relationship with Kṛṣṇa, what causes us to fall down in the material world, because we re already serving Kṛṣṇa?

Prabhupāda: Because you desire to fall down. Here it is explained that "Don't fall down." And as soon as you associate with the material nature, then you fall down.

Devotee: Śrīla Prabhupāda, I can't understand why we should have an impure desire when we are already serving…

Prabhupāda: Because you have got little freedom. Why one is not coming here and going to the liquor shop? It is his desire. Because he has associated with a different type of material quality… The same man who was drinking, now, as soon as they come in our association, he becomes a saint. Why? The American government spent millions of dollars to stop this habit of intoxication, LSD. And as soon as the same man comes to our society, he immediately gives up. Why? It is practical. Immediately. At the initiation time we ask that "You don't touch all these things." Yes. That's all. See practically. Especially in the Western countries they are habituated to all these things, meat-eating, illicit sex, intoxication, gambling. How they give it up? Association. We are opening so many branches all over the world to give opportunity of association. It is not a business firm. Just to give spiritual association, chance. Why you are going the street saṅkīrtana? We are giving chance: "Come here, be saved." It is not business.

So this Kṛṣṇa consciousness movement is the topmost philanthropy, welfare activities to the human society. Those who are intelligent, they are understanding. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. Others they are associating with different qualities of the material nature, and nature is prepared, "Come on, sir, you take this body." You are not scientist, so-called scientist can save you. When this body is finished, then you are under the control of material nature. Whatever body she will offer you, you have to accept. You cannot say "No, no. I cannot accept this body." "No, no. You are nothing. You are under my grip."

You have asso… Just like you contaminate with some infectious disease. You must suffer from that disease. (end)

731022BG.BOM

Bhagavad-gītā 13.23

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Bombay, October 22, 1973

Pradyumna (leads chanting, etc.):

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto
dehe 'smin puruṣaḥ paraḥ
[Bg. 13.23]

Translation: "Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul."

Prabhupāda: So there are two puruṣas. One puruṣa is already explained. Puruṣaḥ prakṛti-stho hi… (aside:) You can go. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. So one puruṣa, the living entity, ātmā, and another puruṣa is Paramātmā. Sometimes the Māyāvādī philosophers, they do not distinguish between ātmā and Paramātmā. But here it is distinctly explained by the Supreme Personality of Godhead, that one puruṣa is enjoying the fruits of his activities, prakṛti-sthaḥ. Being influenced by the quality of the prakṛti, material nature, he is sad-asad-janma-yoniṣu, he is taking birth in different types and species of life. And another puruṣa is there who is upadraṣṭā. Upadraṣṭā means he is overseer. He is simply seeing how the other puruṣa is working. And according to his karma, work, he is giving the result. He is the witness.

If the living entity puruṣa is working piously, then he is getting a different type of body. Janmaiśvarya-śruta-śrī [SB 1.8.26]. A nice body, born in rich man's family or brāhmaṇa's family, scholar's family, janma, opulence, aiśvarya, beauty, beautiful body, and very good education-these distinctions are there because the paramātma-puruṣa is observing the activities of the jīvātma-puruṣa. And according to his karma according to his desire, He is giving a different type of body. Īśvaraḥ sarva…

Another place it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. "That Supreme Personality of Godhead as Paramātmā, Antaryāmī, is situated in everyone's heart." Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā: [Bg. 18.61] "And He is directing māyā to give him a particular type of body and he is moving with that body." Yantra. Just like if you get a car, according to the price, you can get car. You can get a Rolls Royce car, Chevrolet car, Cadillac car or a Ford car or Ambassador car or a Jeep. So as you can pay for it, you get a different type of car, and you can travel, similarly, according to your karma, good and bad, you are getting a type of body. There are eight million four hundred thousand species of body. You can get one of them and suffer and enjoy.

Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body. Next body you can get a cat's body or dog's body, a tree's body or a demigod's body or a Brahmā's body or a Indra's body, Indian body, American body, serpent body, insect body, bird's body, aquatic, any, any, There is no guarantee. That will be awarded to you according to your karma. Unfortunately, they do not know it. Just like animals. The animals do not know how to get a better body.

aśītiṁ caturaś caiva
lakṣāṁs tāñ jīva-jātiṣu
bhramadbhiḥ puruṣaṁ prāpyaṁ
mānuṣyaṁ janma-paryayāt

This is statement in the Padma Pur… Janma-paryayāt, by evolution, we come to this human form of body, and in this human form of body, we have got the chance to develop Kṛṣṇa consciousness. And if we do not do that, then we are losing the opportunity, missing the opportunity.

Next body I shall get according to my karma. But if you become Kṛṣṇa conscious in this body, in this human form of body, and if you try to understand what is Kṛṣṇa, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], then after giving up this body, you do not accept another material body. This is Kṛṣṇa consciousness movement. We are trying to educate men to become Kṛṣṇa conscious so that he may not have to accept another material body.

So the other body, which is described here, Paramātmā… We are ātmā, and He is Paramātmā. We are īśvara; He is Parameśvara. We are not Parameśvara. We are Brahman, He is Parabrahman. This "param" word is used. But sometimes men with little intelligence, they cannot distinguish between Paramātmā and ātmā, Parameśvara and īśvara. Here another word is used, bhoktā maheśvaraḥ. We are not bhoktā. We are trying to become bhoktā, or enjoyer, but we are becoming baffled. It is not possible. We cannot become bhoktā. We can become being enjoyed, predominated, not the predominator. Just like one thing is enjoyed and the other is enjoyer. The Supreme Lord, He is the enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29].

The same word again, maheśvara. Mahā īśvara. Mahā means great. Īśvara means controller. So we can controller a few men, but Maheśvara means He controls all living entities. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We may be very proud of controlling a factory, a few thousands of workers, but we are not Maheśvara. The Maheśvara is Kṛṣṇa, Supreme Personality of Godhead, who is in His Paramātmā feature, is situated in every body. Paramātmeti ca apy ukto dehe 'smin, asmin dehe, within this body. It is also discussed that… What is that? Sarva-kṣetreṣu bhārata. What is that? No. There is a… All right.

So Paramātmā, there are two souls. Kṣetra-jña. Kṣetra, kṣetra-jña. The Arjuna's questions, I think, in this chapter. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṛṣṇa says that "I am also kṣetra-jña." The body is kṣetra, and the soul if kṣetra-jña, one who knows about the body. Just like you have got your body, I have got my body. And I know it is my body, you know it is your body. Just like your apartment, your living room. Similarly, there is another partner. That is Kṛṣṇa, Paramātmā. Kṣetra-jñaṁ cāpi māṁ viddhi. I can take care of my body. I am the owner of this body. But Kṛṣṇa is the owner of all bodies.

Just like the landlord and the tenant-the tenant is the occupier and the landlord is the owner-similarly, I am the occupier of this body, and Kṛṣṇa, Paramātmā, He is the owner of this body. This is knowledge. I am not the owner of this body. Therefore Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīka means the senses. We are claiming, "This is my hand," but this is not my hand. This is Kṛṣṇa's hand. The same thing. The tenant may occupy the room, but he is not the owner of the room. Owner is different person. Similarly, we may occupy this body or any body, but we are not owner of this body. As soon as we know that "I am not owner of this body, I am the occupier of the body," that is knowledge. We are falsely claiming that "We are owner of the body." We are not owner of the body. I cannot therefore repair anything. If any part of my limb of my body goes wrong, I do not know how to repair it. But Kṛṣṇa can do it because He is the owner, Hṛṣīkeśa. Hṛṣīkeśa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. You have to pay to the owner. Similarly, we have to serve Kṛṣṇa for occupying this body. That is devotion. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9].

Because it is also explained, sarvataḥ pāṇi-pādaṁ tat. Sarvataḥ pāṇi-pādaṁ tat means everywhere the Supreme Lord has got His hands and legs. So what is that? How He has got hands and legs? Your hands, my hands, they are hands of Kṛṣṇa. Therefore it should be used for Kṛṣṇa. Just like your hand. We are claiming, "This is my hand." This hand is used for my service. Suppose If you want to eat something, you use your hand for eating, but for other's eating, you don't use your hand. He uses his own hand. This is an example. So all these hands and legs belong to Kṛṣṇa. It should be used for Kṛṣṇa. That is called bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

If you don't use, then that is against the laws of nature. So upadraṣṭā anumantā. Kṛṣṇa, the Supersoul, is anumantā. Anumantā means without His permission you cannot do anything. You cannot do anything. Because everything belongs to Kṛṣṇa, how you can use something without permission? So anumantā. And upadraṣṭā. Just like father and son, little child. He wants to do something and wants permission from the father or the mother. And he gives. In our childhood I remember that even for going to the privy I wanted permission of my mother, "Can I go?" That is nature. That is nature. Mother is not restricting me; still, I am asking the permission of mother. "Can I go? Can I go?" I remember it. This is natural. Similarly, we cannot do anything without the permission of the Supersoul within the heart. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Without permission. Therefore He is anumantā.

So when we do something wrong, how Kṛṣṇa as antaryāmī, as Paramātmā, gives permission? This question may be raised. But He gives permission, when I do something wrong. Because I cannot do anything without His permission. But He gives me permission as a… Kāraṇaṁ guṇa-saṅgo 'sya. That is already explained.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-janma-yoniṣu
[Bg. 13.22]

He can give you permission, but the enjoyment and suffering will have to be taken by you. You insist permission, "I want to do this." And without permission, you cannot do it. Therefore Kṛṣṇa gives you per…, "All right, you do it, but at your risk." Kṛṣṇa does not want that you should do it, but you want to do it. Therefore He gives permission.

He wants sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. That is His demand. But your demand is different, that "I shall not surrender, Sir. I want to do this." "All right, you do it at your own risk." But if you follow the instruction of Kṛṣṇa, then He takes charge of you. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So you do pāpa or puṇya, you enjoy the effect, but when you follow the instruction of Kṛṣṇa, there is no such pāpa or puṇya. It is transcendental. Brahman. That is called Brahman. And above the guṇas. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Kṛṣṇa says, "Anyone who is engaged in rendering service unto Me," bhakti-yogena, sa guṇān samatītyaitān brahma-bhūyāya kalpate, he is not affected by the activities. He is immune from the result of all activities." Many places it is said. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9].

If you want to do for your satisfaction, Kṛṣṇa will give you permission, but you will have to enjoy or suffer the effects. Karmaṇā daiva-netreṇa [SB 3.31.1]. It is very simple to understand. So therefore Kṛṣṇa is called anumantā, "giving permission," "Yes, you can take. You can do it." Anumantā upadraṣṭā.

And so far our activities are concerned… This is also explained in the Upaniṣads, that there are two birds in this tree body. One is observing and other is enjoying. So the observing bird is the Paramātmā, Kṛṣṇa. He is upadraṣṭā. He is simply seeing your activities, how you are doing, and giving you the effect. And anumantā. Kṛṣ…, He does not want it. What you are doing now, Kṛṣṇa does not want it. But because you wanted persistently to do it, so He gives permission because without His permission, you cannot do it. This is the conclusion. Upadraṣṭā anumantā, bhartā.

He is the maintainer. You cannot get anything without His mercy. There may be ample supply of necessities of life by the grace of Kṛṣṇa, and there may be scarcity. So they are now complaining about overpopulation. There is no question of overpopulation. Kṛṣṇa is quite competent, able to maintain everyone. But as you become godless, as you become disobedient to the laws of God, there will be restriction. You cannot have full supply of necessities of life. That time has already come. All these rascals, godless rascals, they are now suffering.

The only remedy is to become devotee. He is bhartā. He can maintain many millions. There is no question of overpopulation. He can maintain. Bhartā. But nature will not supply. Nature will restrict supply if you become godless. Therefore nature is very strong, strict. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. He'll restrict supply.

So in this Kali-yuga people are degrading, and the supply also will be reduced. There will be no supply of milk, there will be no supply of sugar. That is stated in the Śrīmad-Bhāgavatam. There will be no supply of rice, no supply of wheat. Now you can get black market, white market, but time is coming when there will be no supply, completely. You will be forced to eat this beef. Now it is opening, beef shop, big, big beef shop. This time has already come, gradually, and it will be increasing. Unless you take to Kṛṣṇa consciousness. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ.

This Kali-yuga is suffering. So you cannot get comfortable life in this Kali-yuga being godless. Because Kali-yuga means godless. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10].

So therefore everyone should take to Kṛṣṇa consciousness to save himself from the onslaught of Kali-yuga, which will increase day by day. Thank you very much. (end)

731023BG.BOM

Bhagavad-gītā 13.24

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Bombay, October 23, 1973

Pradyumna: Translation: "One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position."

Prabhupāda: So the aim of life is always being stressed by Kṛṣṇa, to stop this process of undergoing different changes of body. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Na bhūyo 'bhijāyate. In many place Kṛṣṇa has said this. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the aim of life. But people are misled by the blind leaders. We can say, "rascal leaders," but it may be very strong language. Kṛṣṇa has said. All persons who are not interested in Kṛṣṇa consciousness, all such persons have been described as mūḍhas, rascals. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Narādhamāḥ. He has chastised and used very strong words. Ajasram andha-yoniṣu: "I push them into the darkest region of material existence." Actually that is happening. People without God consciousness, without Kṛṣṇa consciousness, gradually becoming entrapped in ignorance.

The such important life, human form of life. Nobody is interested to know about the philosophy of life, value of life. They have become so frivolous. In this evening, everyone is engaged in childish activities, but nobody is interested in the real problem of life. The real problem of life is stated, na bhūyaḥ abhijāyate. And big, big leaders… Ask them what is the real problem of life. They do not know. Andhā yathāndhair upanīyamānāḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. (aside:) Who is talking? This child…

Durāśayā, "expectation which will never be fulfilled, never be fulfilled." They are trying to adjust things by so-called material adjustment, and that will not be. Therefore it is said durāśayā. Āśayā means hope, and dur means "never to be fulfilled, far, far away." Durāśayā. Without God consciousness, without stopping the process of birth and death, you cannot be happy. That is not possibility. But they have become so foolish. They are thinking that this duration of life, say fifty or sixty years, that's all. After this…

Big, big leaders, they say like that, that "After death, there is no life. Everything is finished." Big, big professors, big, big learned scholars, they are of this opinion, that after death there is no life. Everything is finished. And wherefrom all these different forms of life come, they cannot answer. There are eight million four hundred thousand forms of life. Wherefrom they come? What is the purpose of so many forms of life. What is the purpose of life? What is the distinction between the form of human life and these lower grades of life. Higher grades of life-no knowledge, no knowledge. Everyone is ignorant, foolish. Therefore they have been addressed as mūḍha, mūḍha, all rascals.

If we say that "This is a civilization of rascals," it is not very strong word. Actually, they are rascals. They do not know the value of life. And the real problem of life. Simply like animals, they are eating, sleeping, having sex life and dying. That's all. This is their life. So one has to learn.

Therefore Kṛṣṇa says, ya evaṁ vetti puruṣaṁ prakṛtim [Bg. 13.24]. You must learn what is this living entity. That also we do not know. Prakṛti. This body is prakṛti. And the living force which is within the body, that is puruṣa. And there are two kinds of puruṣas-the living entity and the Supersoul, Paramātmā. Ātmā and Paramātmā. The ātmā is creating his own field of activities. Paramātmā is observing only, "What you are doing?" These things we have already discussed. Upadraṣṭā anumantā. The paramātma-puruṣa is upadraṣṭā, overseeing your activities. You want to do something, but without His permission, you cannot do. Upadraṣṭā anumantā ca bhartā. He is the maintainer.

Therefore we must know. This is knowledge. This is knowledge. This body, kṣetra, the owner of the body, kṣetra-jña, and the proprietor of the body, the Paramātmā, the owner of the body. We have already discussed all these things. You should remember very nicely. That is real knowledge. Jñānam.

What is the process of knowledge? Amānitvam adambhitvaṁ kṣāntir ārjavam ācāryopāsanaṁ bhakti-yogam. To know the problems of life, This is knowledge. The aim of life. The aim of life is not to take birth again. So who is understanding all these things. Nobody is interested. Simply they are interested in the animalistic way of life. That's all. Just like animals. But Bhagavān, Kṛṣṇa, says that "One should know this." Ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ… And the qualities of the prakṛti, sattva-guṇa, rajo-guṇa, tamo-guṇa. Guṇaiḥ saha. Simply know the earth, water, air, fire.

Just like modern scientists. They are trying to understand. Scientific laboratory means they are analytically studying earth, water, air, physical. Physical studies. Metaphysical. Not metaphysical, physical, physical studies. But they do not know that there are other things of the physical world. That is guṇa. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. How physical changes are taking place, how one physical element is valuable, one physical element is not valuable-that is due to different interactions of the modes of material nature, guṇa. Guṇaiḥ saha. So simply physical elementary study is not sufficient. You must know the guṇaiḥ saha, how the qualities are acting. Ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha, sarvathā vartamāno 'pi.

If you have got sufficient knowledge… The knowledge is there in the Bhagavad-gītā. Simply you have to study. You have to take lessons from the Bhagavad-gītā from the right person. Tad-vijñānārthaṁ sa gurum eva abhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. You must learn from a guru who is actually in knowledge of this Vedic literatures, śrotriyaṁ brahma-niṣṭham.

And what is the symptom of such knowledge? Brahma-niṣṭham, firmly fixed up in Brahman. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. To know Brahman means to know not only the impersonal brahmajyoti, but also Paramātmā and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. This is knowledge. So such person who has got sufficient knowledge what is this prakṛti, material world, what is the puruṣa, the living entity who is trying to enjoy this material world, and the paramātma-puruṣa, another puruṣa…

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto
dehe 'smin puruṣaḥ paraḥ
[Bg. 13.23]

Those who have no knowledge, they cannot understand, there are two puruṣas. One is apara, and one is para. Apara-puruṣa is the living entity, who is trying to enjoy this material world. But para-puruṣa is the anumantā, guiding principle or order-giving. There are two puruṣas, not one. One is inferior and other is superior. Superior puruṣa is the Supreme Personality of Godhead, Kṛṣṇa Himself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. That is puruṣa-para. And apara. As there are aparā-prakṛti and parā-prakṛti. This material world is aparā-prakṛti, but there is spiritual world also. That is called parā-prakṛti.

When there is such a statement in the Vedas that "The Supreme Spirit is nirākāra, or without form," that does not mean He has no form. He has His form, but that is spiritual form, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. When it is negativated, that means the negative idea is of this inferior energy. So these things we should know. And if you know, then the result will be sarvathā vartamāno 'pi, wherever you stay, Sarvathā vartamāno 'pi, you are mukta. As it is stated by Rūpa Gosvāmī, īhā yasya harer dāsye… (aside:) Stop that talking.

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

This stage can be attained in the bhakti-yoga. Bhakti-yoga means one who has understood everything very perfectly. Sometimes foolish people say that "Bhakti-yoga is meant for the less intelligent class of men." But he is less intelligent. Unless one is very, very intelligent, he cannot take to Kṛṣṇa consciousness. Therefore Caitanya-caritāmṛta author says, kṛṣṇa yei bhaje sei baḍa catura: "Unless one is very intelligent, he cannot become a devotee of Kṛṣṇa." Because he knows everything.

That is stated in Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

One who is actually devotee, parām, parā-bhakti, he is already brahma-bhūta [SB 4.30.20], liberated, self-realized. Without being self-realized, nobody can attain unalloyed devotional platform. Bhakti means the platform where only liberated person can act. That is bhakti platform. Īhā yasya, those who are always working for Kṛṣṇa. Īhā, īhā means desire. Yasya, harer dāsye. Just to serve Kṛṣṇa. He has no other business.

Just like these boys and girls who have joined Kṛṣṇa consciousness movement from Europe and America, they have no other business. They are simply engaged in executing Kṛṣṇa consciousness. Īhā yasya harer dāsye. Karmaṇā, by working; manasā, thinking; vācā, by preaching. Karmaṇā manasā vācā. Because we have got three things to act. We can act with our senses, karma.

So karma, the karmīs are also working, and the devotees are also working, but karmīs are working-their words and mind is differently engaged. Because they are working very hard day and night, but they are thinking of, manasā, sense gratification. Karmaṇā manasā vācā And they are talking only sense gratification. Therefore their mind and words are engaged differently. But one whose mind, words, and activities are engaged in the service of the Lord, īhā yasya harer dāsye karmaṇā manasā vācā, so he may be situated in any position, jīvan-mukta sa ucyate, he is liberated. The same thing is confirmed here. Sarvathā vartamāno 'pi na sa bhūyo 'bhijāyate.

Unless he is liberated, how he can stop his next birth? Here it is clearly said, na bhūyaḥ abhijāyate. Abhijāyate means to take birth again, to accept another material body. That… Unless you become liberated, mukta, you have to accept a material body. Mukti means to stop accepting this material body. That is called mukti. To remain in a spiritual body. But they do not know even what is spiritual body, what is material body. Simply like cats and dogs, they are engaged in sense gratification, eating, sleeping, mating. And this Bhagavad-gītā is the ABCD, preliminary knowledge of spiritual understanding. People are unaware of… And misleaders, they give misinformation, mal-interpretation.

And there are so many people. They are very much proud. He has read Bhagavad-gītā hundred times, but he does not know anything. He does not know anything. Because… The difficulty is that the instruction of Bhagavad-gītā, they do not follow.

The instruction of Bhagavad-gītā is evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. One has to learn from the disciplic succession. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You have to learn from a person by full surrender. You cannot surrender to a third-class man. Unless one is very advanced, naturally you surrender. But this is the process. Unless you are prepared to surrender. Surrender means you approach somebody where your intelligence is nothing. Therefore you have to surrender. Tad viddhi praṇipātena paripraśnena sevayā.

Sevayā and dayā. There are two words. Sevā is offered to the superior person, sevā, service. And dayā is offered to an inferior person. Who is less than you, he requires your mercy, that is dayā. But who is superior than you, who requires your service, that is called sevā. This is the difference between sevā and dayā. But people do not know. They are trying to amalgamate dayā and sevā. No. Dayā to the inferior person. Just like a child. He requires your dayā, the dayā of the parents, mercy of the parents. But a guru, he requires your sevā, service. So you have to approve sevā, praṇipāta, surrender, sevā; then you can question. Don't question unnecessarily, waste your time, where you cannot surrender, where you cannot render your service.

This is the process. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Then you can derive some benefit from the realized person. Upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ. Knowledge can be distributed by a person who has seen what is, who has experienced seeing… Seeing and hearing, these are the sources of gaining experience. So the śruti means hearing. And by hearing you will see. By hearing about God, Kṛṣṇa, ultimately you will see Him. When, by hearing, hearing, you'll develop your Kṛṣṇa consciousness… Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 22.83]. Hearing is possible by association with devotees, sādhu-saṅga. You cannot hear from the rascals. You have to hear from the superior person, one who is self-realized. Hearing. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Satāṁ prasaṅgāt. By association with superior devotees… [break]

…apavarga-vartmani, on the path of liberation, śraddhā bhaktir ratir anukramiṣyati. then śraddhā, bhaktiḥ, attachment, rati, anukrama, one right by another, one by after another. Yes. So this is the process. But the age is so, Kali-yuga is so fallen, that people have lost all interest to understand the problem of life, how to solve them, how to attain to the platform of knowledge. They are not interested. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 13.26

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Bombay, October 25, 1973

Pradyumna: Translation: "Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death."

Prabhupāda: So again Kṛṣṇa, the Supreme Personality of Godhead, is stressing on the point, how to avoid death. This is the whole scheme of Vedic knowledge, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], but people have no knowledge. They have become just like animals. Animal, you take them to the slaughterhouse, they cannot do anything. They are becoming slaughtered. So people at the present moment, they are also being slaughtered by the laws of nature. But they do not know. As the animals do not know how to protect. They do not know. The animal thinks that "What can be done? I must be slaughtered." So the present civilization, also given to the laws of nature, being carried away by the waves of nature, and subjected to the repetition of birth, death, old age and disease. No scientist can stop it. But still, they are very much proud of advancement. They do not know the real problem and how to solve it, but still, they are very much proud. Actual problem is this.

So even they do not know, they can hear. Just we are opening centers all over the world-why? Just to give them the chance to hear. To hear. If people only come to these centers, these centers of spiritual knowledge, Kṛṣṇa consciousness movement, hear the Bhagavad-gītā as it is, without any so-called scholastic interpretation, all rascal, as it is, then they also can derive the benefit, so much so that they can also stop their repetition of birth, death, and old age. It is so nice thing.

Anye. Anye means general public, not very important men. Anye. Anye tu evam ajānantaḥ. They do not know, because they are like animals, what is kṣetra… Kṛṣṇa is discussing in this chapter, what is kṣetra, what is kṣetra-jña, what is knowledge, what is knowable, what is prakṛti, what is puruṣa. Who is studying all these things? There is not institution, no school, college, university, to study these things. They have medical college. Kṣetra means this body. Idaṁ śarīraṁ kṣetram ity abhidhīyate. So they have little knowledge about this anatomical, physiological, condition of this body, but they do not know the kṣetra-jña. Kṣetra-jña they do not know.

They may know something, but Kṛṣṇa says, kṣetra-kṣetrajñayor jñānaṁ yaj jñānaṁ tad mataṁ mama. Unless you know the kṣetra and kṣetra-jña both, then your knowledge is imperfect. The medical man, very experienced medical man, attending a man on the deathbed, oxygen gas, injection, everything is supplied, but the man dies. And when he dies, the medical man says, "We cannot say what has happened. We have tried our best with the modern medical appliances, but we do not know what has happened." Therefore their knowledge is imperfect. They cannot say. They do not know that there is the soul, kṣetra-jña, who has now left this body. Therefore it is nothing but a lump of matter.

Then puruṣa-prakṛti. Prakṛti is this material nature. Puruṣa, the living entity. The inferior puruṣa and the superior puruṣa. Anumantā upadraṣṭā, the Supersoul, He is overlooking the activities of the jīva soul, and according to his karma, He is giving a different type of body, kṣetra. Again he is working. Again he is creating another situation. This vast knowledge is unknown to the modern educational department. But here it is in the Bhagavad-gītā. They can take advantage of it. But the fools and rascals will not take advantage. They will remain like animals in the ignorance, like cats and dogs. That is their business. So anyway, how to enlighten these cats and dogs? That is described here by Kṛṣṇa. Anye. Anye tu evam ajānantaḥ. General people, cats and dogs… I am not speaking cats and dogs. The śāstra says. The śāstra says,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go means cow, and kharaḥ means ass. Anyone who is in this bodily concept of life, "I am this," "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra," "I am fat," "I am thin," "I am white," "I am black," "I am male," "I am female," so many bodily concept of life-the śāstra says all of them are no better than the cows and the asses. Sa eva go-kharaḥ [SB 10.84.13]. Yasyātma-buddhiḥ. This body is a bag made of tri-dhātus, kapha, pitta, vāyu. Or a bag of flesh and blood and bones. I am not this. Ahaṁ brahmāsmi. I am spirit soul. That is knowledge. But people have no such knowledge. Therefore they are called, according to śāstra, go-kharaḥ. Go means cows, animal, and kharaḥ means ass. Sa eva go-kharaḥ [SB 10.84.13]. Yasyātma-buddhiḥ kuṇape.

So generally people, at least at the modern age, they do not know. They have no information. Big, big professors. I have several times, I mean to say, repeatedly spoken to you that one professor Kotovsky in Moscow, he says… He is a big man of Indology, and he said, ”Swamiji, after this body is annihilated, there is nothing. Everything is finished.” This is their knowledge. Go-kharaḥ, all go-kharaḥ. We take immediately that here is another go-kharaḥ, cow or ass, although he is posing himself as a big professor of Indology. Go-kharaḥ. And the Bhagavad-gītā also says, anye, ”all common men.” Or one who does not know. Anye tu evam ajānantaḥ. They do not know what is this body, what is the occupier of the body, what is the puruṣa, what is the uttama-puruṣa, or the puruṣottama, or what is the field of activities, what is this prakṛti, nature, how it is working. They do not know anything. Sa eva go-kharaḥ [SB 10.84.13].

So for the go-kharas, these two-handed and two hands, two legs, go-kharas, for them this Kṛṣṇa consciousness movement is being pushed on. So that the go-kharas may kindly come and hear Bhagavad-gītā and see how the Deity is being worshiped, how Kṛṣṇa is recognized as the Supreme Personality of Godhead. By seeing only, by sitting only, by hearing only, they'll come. This is the chance. It is not idol worship, nonsensical. It is worshiping the Supreme Personality of Godhead personally. But one has to learn the art and the science about it. Therefore we are opening all over the world different centers so that these go-kharas can take advantage of this movement.

Otherwise why in this old age…? What is the use of fighting with Mr. Nair and take this land? Because we are anxious to open centers; people, the go-khara people may come and take advantage of it. That is our mission. We don't want that they remain go-kharas and lose the chance of this human body. Our mission is very big. The best welfare work. Other welfare activities, they keep them as go-khara, and promises all sorts of big, big promises. No, we do not say.

Our mission is to enlighten him, that he is not this body, he is spirit soul, there is Supersoul. Both the soul and the Supersoul are living in this body. The Supersoul is observing and the living entity is working. According to his work, he is getting the result, a different type of body. In this way, repeatedly he is taking birth and repeatedly he is dying. So one has to stop this repetition of birth and death. That is the perfection of life. That is the perfection. But they do not know how to stop this repetition, neither they do know that death can be avoided.

In the śāstra [it] says, gurur na sa syāt sva-jano na sa syāt pitā na sa syāt. In this way, na mocayed yaḥ samupeta-mṛtyum. A guru should not become a guru, a father should not become a father, a mother should not become a mother, nobody should become relatives, kinsmen, if one cannot save his son, his disciple, his friend, from the imminent danger of birth and death. The society should be like that. Everyone should be eager to save his friend, to save his son, to save his disciple from the imminent danger of birth and death. But they have no… Neither they do know how to stop it, neither they are interested. But that is the real problem, how to stop. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So here Kṛṣṇa said, anye tu ajānantaḥ śrutvā, simply by hearing. If you hear from a realized person-of course, interestedly, seriously-then you can get benefit, śrutvā. Śrutvā anyebhya upāsate. Just like it is very natural. Just like these children, they do not understand, or the children's father. Anyone. They do not understand. But if they come here and simply hear. The children, they are also chanting Hare Kṛṣṇa, they are offering obeisances, they are offering a lamp, they are playing some instrument, all these things will never go in vain. It is being accounted. This is called ajñāta-sukṛti. By doing this, doing this, doing this repeatedly, one day becomes a great devotee. It doesn't require studying all the Vedic literatures. Simply if one is accustomed to this practice of devotional service and hears the vibration, Hare Kṛṣṇa mantra… Simply by hearing.

It is said, śrutvā anyebhya upāsate. These are upāsanā. You know or do not know, when you offer obeisances to the Supreme Personality of Godhead, it is immediately taken to your credit. ”Oh, this living entity has now offered some respect.” Immediately. It is so nice. And then, by hearing, heari…

Therefore Caitanya Mahāprabhu, when He was discussing with Rāmānanda Rāya about this process of advancing in the spiritual life, so Rāmānanda Rāya first proposed varṇāśrama -dharma.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The varṇāśrama system, Vedic system, that is the beginning of human life. Those who are not in the jurisdiction of varṇa and āśrama-four varṇas, brāhmaṇa, kṣatriya, vaiśya, śūdra, and four āśramas, brahmacārī, gṛhastha, vāna-one who does not follow these principles, they are not considered as human being. They are animals, go-kharaḥ. So real human life begins, accepting these principles of varṇa-āśrama. So Rāmānanda Rāya proposed that actual human life… Because human life is meant for realization of God. That is the only necessity, not to increase a type of civilization how instead of eating simple thing, how you can eat beef. That is not advancement of civilization. That is animalism. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśu… What is that advancement? A flesh is eaten by tigers, dogs. So if you have learned how to eat flesh, does it mean that you advance in civilization? It is the business of tigers and dogs. The dog civilization.

So they are interested in advancing dog civilization, cat civilization, tiger civilization. Not human civilization. Human civilization is

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. The human civilization is how to advance to understand the Supreme Personality of Godhead Viṣṇu. Na te viduḥ. These rascals, they do not know.

Durāśayā ye bahir-artha-māninaḥ. These rascals are interested to adjust things materially. That's all. Durāśayā. It is called durāśayā, which hope will never be fulfilled. Therefore it is called durāśayā. The bahir-artha-māninaḥ, external energy. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Andhāḥ, blind leaders, they are leading other blind men. They do not know. They are under the stringent laws of material nature. What their program will fulfilled? Just like see, so many plans are being made, but the result is rice is selling at six rupees kilo. This is the result. The poor man… They are making so many plans, increasing wallet[?], [fault?] material comforts, but the poor man is still poor man. As I have several times told you, fifty years ago when I came to Bombay, I saw there are person care of foot path. Still there are under care of footpath.

So you cannot improve in that way. But you can improve the position of the living entities by giving them this knowledge, this Kṛṣṇa consciousness knowledge, "What I am, what is this material world, or this nature, why I am suffering." The Bhāgavata says therefore, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. You have many, many lives, bahūnāṁ janmanām ante [Bg. 7.19]. You have many species of life. But what you could not get in those lives you can get it now. Mānuṣam. Durlabhaṁ mānuṣaṁ janma tad apy arthadam. In this human form of life, you can make the solution of the problems of this janma-mṛtyu-jarā-vyādhi [Bg. 13.9].

Therefore Kṛṣṇa says, te 'pi. Te 'pi means those who are sincere and seriously hearing about this Kṛṣṇa consciousness message. Te 'pi. Simply by sitting down. You haven't got to study Sanskrit. To become, by becoming a Sanskrit scholar, that is good but it is not necessary also. Simply you have to hear the message. Te 'pi ca atitaranti, transcend, ca, they also. Simply by hearing.

So as I told you, Rāmānanda Rāya, the discussion between Rāmānanda Rāya and Caitanya Mahāprabhu, Rāmānanda Rāya proposed different steps of spiritual advancement, and Caitanya Mahāprabhu said, "Yes, this is good, but this is external. It is not very effective." Even sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that also Caitanya Mahāprabhu said, "It is also not effect." It is not effective for these go-kharas. Otherwise it is effective. But in the beginning, they cannot. Otherwise in the Bhagavad-gītā it is plainly said, sarva-dharmān parityajya mām ekam [Bg. 18.66]. Who is taking it? Nobody is taking it. Therefore it is not effective for the go-kharas. It is effective for one who is actually human being, but they are not human being. They are all rascals, go-kharas. Therefore it is not effective.

If you instruct a dog, "My dear dog, please surrender to Kṛṣṇa," will he do that? So similarly, human being who does not surrender, he is no better than the dog. What is the difference between dog and this human being, go-kharas? The cats, the dogs, they cannot do it. And if you human beings, they cannot do also, then what is the difference? Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. Simply eating, sleeping, sex life and defending. These are common things of the cats and dogs and the human beings. The human being is specially benefited when he surrenders to Kṛṣṇa. Otherwise he is cat and dog.

So Caitanya Mahāprabhu knew that these cats and dogs, they are so degraded, they cannot understand what is the meaning of surrendering to Kṛṣṇa. They cannot understand. Therefore He said, eho bāhya, āge kaha āra: "This is external. Please speak more, something effective." So when Rāmānanda Rāya said, jñāne prayāsam udapāsya namanta… This is a statement given by Brahmā. Jñāne prayāsam udapāsya namanta eva san-mukharitāṁ vārtām, bhavadīya-vārtām, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām.

When he proposed this verse, Caitanya Mahāprabhu, "Yes, this is nice. This is nice." What is that meaning? Jñāne prayāsam udapāsya. Because you are no better than an animal, so what is the value of your speculative knowledge? Jñāne prayāsam. Don't endeavor in this speculative way. Jñāne prayāsam udapāsya. Give it up. Namanta eva. Just become namra humble, humble and meek. Lord Jesus Christ also said, "The Kingdom of God is for the humble and meek."

So namanta eva san-mukharitāṁ bhavadīya-vārtām. Just try to hear the message of God from realized soul. San-mukharitāṁ bhavadīya-vār… Simply hear. Then sthāne sthitāḥ, you remain in your position. It doesn't matter what you are. You remain in… Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Kindly give aural reception to the words, authoritative words, of Bhagavad-gītā, Śrīmad-Bhāgavatam, like that. Then… God is called ajita. Nobody can conquer. Kṛṣṇa is… Another name is Ajita. He becomes jita, conquered, simply by hearing from him. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. There are many such verses in Bhāgavata also.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

When you begin to hear about Kṛṣṇa, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, so Kṛṣṇa is within your heart. He immediately becomes alert. Oh, this man, this human being, is now hearing." Śṛṇvatāṁ sva…, puṇya-śravaṇa-kīrtanaḥ. If you simply hear, even if you do not understand what it is being spoken…

Just like the children. They do not understand anything, but they are hearing. They are sitting. They are hearing. Or some woman, they do not understand I am speaking in English. But because they are hearing, it is puṇya-śravaṇa-kīrtanaḥ, they are acquiring it piety. Acquiring. This is called ajñāta-sukṛti, piety acquired without knowledge, ajñāta-sukṛti. Puṇya-śravaṇa-kīrtanaḥ. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Śravaṇa-kīrtana. One is hearing and one is chanting. Both of them becoming pious. Puṇya-śravaṇa-kīrtanaḥ. Hṛdy antaḥ-sthaḥ… And the more you become pious in this way, then all the dirty things within your heart will be cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12].

Therefore Kṛṣṇa here says, te 'pi ca atitaranti eva mṛtyum. He can also conquer over mṛtyu. What to conquer over mṛtyu, he can conquer over Ajita, who is never conquered by anyone. Ajita jito 'py asi.

So these things are there. We should take advantage of the śāstras, Vedic knowledge. It is India's property. Everything was cultivated in India, but because andhā yathāndhair upanīyamānāḥ [SB 7.5.31], our rascal leaders, they are leading these andhas, they are not interested. They are not interested. They are now interested how to eat meat and drink wine. Very horrible condition of India. Those who are responsible persons, they should take note of it and try to spread Kṛṣṇa consciousness movement as far as possible. That will be beneficial for all the people in general and the preachers preachers also. This is our movement. Thank you very much. Hare Kṛṣṇa. (end)

740922BG.DEL

Bhagavad-gītā 13.26

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Delhi, September 22, 1974

Brahmānanda: …lation: ”Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.” Responsively: ”Again there are those…” [break]

Prabhupāda: …ing… [break] …and it is said clearly that you don’t expect the general mass of people to be conversant with spiritual… [break] …they must preach. Anyebhyaḥ. Hm, what is that? Read the first line.

Brahmānanda: Anye tv evam ajānantaḥ.

Prabhupāda: Ah. Anye tu ajānantaḥ. Generally, people, they do not know what is the value of spiritual knowledge. Mūḍha. They have been called as mūḍha. And duṣkṛtina. Duṣkṛtina means always engaged in sinful activities. If you do not have Kṛṣṇa consciousness, then your eating, sleeping, or walking, whatever you are doing, it is all sinful. All sinful. You do not know how you are becoming responsible for killing so many ants while you are walking. You are walking. You do not know… We have seen, so many ants are loitering on the street, and you are killing. That means you are responsible. You cannot kill even a single ant.

So therefore, unless you come to Kṛṣṇa consciousness, whatever you are acting in your daily life, it is sinful. And you are becoming complicated, involved. This is the… Padaṁ padaṁ yad vipadām [SB 10.14.58]. This world is so made that in every step you are creating some dangerous position. Padaṁ padaṁ yad vipadām. This material world is like that.

Bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. Generally, people, they cook for themselves nice, palatable foodstuffs for eating and enjoying. But they do not know that they are eating all sinful reactions. Bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt. What is the difference between this house and the next house? Here we cook for Kṛṣṇa, not for ourselves. Therefore we are being saved. Otherwise, if you don’t cook for Kṛṣṇa, if you cook for yourself, then it is, in the Bhagavad-gītā it is said, bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt.

So these things are to be learned… Anye ajānantaḥ. People, generally, they do not know that they are in a dangerous position, this material life. Dangerous position means now you may think that ”I am American,” ”I am Indian,” ”I am this,” ”I am that,” ”I am Birla,” ”I am big man,” but after death, you have to accept another body. Tyaktvā deham… Tathā dehāntara-prāptiḥ [Bg. 2.13]. There is dehāntara. Na hanyate hanyamāne śarīre [Bg. 2.20]. (aside:) Call them to sit down.

You are not dead simply by annihilation of the body. Na hanyate hanyamāne śarīre [Bg. 2.20]. Nityaḥ śāśvato ’yam. You are nitya, śāśvata. Na jāyate na mriyate. You have no birth, no death. The birth and death is simply changing body. Just like we have changed so many bodies. I was a child. But the child body is no longer to be seen. That does not mean I am dead. I had my body of a child. That body is now finished. There is no such body. You can see in photograph your body, childhood body, but where is that body? That body is gone. So body gone, but you are living. Where is the difficulty to understand? And Kṛṣṇa says, na hanyate hanyamāne śarīre [Bg. 2.20]. The body being lost, the person is not lost. The person is living. Exactly.

Just like I was a young man like you. I was also very beautiful at that time. But where is that body? But that body is gone, but that does not mean I am dead. Similarly, when this body, this old body, when it will be not workable, the machine will not act, so I or you, every one of us will have to change. Suppose your car is going on. Somehow or other the car stops. Then you take another car and continue your journey. The car stops to work does not mean that the man who is in the car, he also stops. No. He continues. Therefore it is said in the Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]. Your work is not stopped. You are transferred to another body. And because we have to work with this body in this material world,… Just like car is already ready. You can…

But this car, next car, is not ready, but it will have to be manufactured. How? You have to enter into the particular type of mother, and the mother’s material ingredients will help you to manufacture a particular type of car, or body. The body is also a car, a machine. It is said in the Bhagavad-gītā, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Yantra. It has been said as yantra, a machine. This is just like machine. And we can perceive that. As soon as some part of the machine is slackened or not in order, that is your diseased condition. You cannot work.

So this we must… Dangerous position means that we should not be very much satisfied or rest assured that ”I am in very secure position because I am American or I am this, I am that.” You are not in secure position. At any moment, this car, this body, functioning will stop, and you have to change. So therefore we do not know what kind of change is going there. It may be very nice change, or it may be very bad change. So therefore it is very dangerous position. It is very dangerous. You do not know. You have to know. You can know that if you follow the shastric injunctions in the Bhagavad-gītā. You do now know ”what kind of body I am going to get next life,” but you can know from Bhagavad-gītā. You cannot speculate, but you can know from Bhagavad-gītā. The Bhagavad-gītā says,

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Ūrdhvaṁ gacchanti sattva-sthāḥ. Those who are in the modes of goodness, sattva-guṇa… Just like brāhmaṇas. They’ll be promoted to the higher planetary system. Madhye tiṣṭhanti rājasāḥ. Those who are passionate, they will remain within this material… Everything is material. This middle portion of the material… And adho gacchanti tāmasāḥ. Tāmasika eating, tāmasika sleeping… Everything is there in the Bhagavad-gītā. So adho gacchanti tāmasāḥ: ”They go down.” That means they’ll have to accept the body of animal, or lower than that, or in the lower planetary system. Everything is there. Adho gacchanti tāmasāḥ. Yānti deva-vratā devān [Bg. 9.25]. Deva-vratāḥ, those who are attached to worship the demigods, they’ll go to the particular planet where Indra, Candra, Lord Śiva or Brahmā, like that… You can go there. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. Because karma-kāṇḍīya activities, piṇḍa-dāna.

You have seen the Hindus. They offer oblations to the forefathers. So they will go the Pitṛloka. Yānti bhūtejyā bhūtāni. And those who are ordinary, materialistic persons, they remain in this world. And mad-yājino ’pi yānti mām. ”And those who are Kṛṣṇa conscious, they will come to Me." Kṛṣṇa says. So why not become Kṛṣṇa conscious and go directly back to home, back to Godhead? This is our mission. You have to prepare for the next life.

So there are so many different types of next life. Beginning from Brahmaloka down to the… Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. So why should we try for making a better position within this material world? Why? Why should we waste our time like that? We have seen that to occupy the post of president, Mr. Nixon, how much he had to work in the beginning. I was at that time in America. He was advertising, "America needs now Nixon." So he had to spend millions and millions of dollars, so many cliques and so many intricacies, political… But it is gone, the presidency. Somehow or other. And now he is dragged down. Now he's offered position.

So similarly, going to the higher planetary system, you have to undergo so many austerities, penances… Or even if you can go to the Brahmaloka or Brahman effulgence… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. There is no security in any place. But Kṛṣṇa says, yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "But you can go at a place wherefrom you haven't got to return. That is My paraṁ dhāma." So why not that? Mad-yājino 'pi yānti mām [Bg. 9.25]. So if you worship Kṛṣṇa… The simple thing… Kṛṣṇa has agreed to take your service. Because you cannot see Kṛṣṇa physically. You can see. This Kṛṣṇa, when He's present in, this mūrti, Deity, He's physically present. Because you cannot work without Kṛṣṇa's being physically present. Kṛṣṇa is everything.

So because you cannot see Kṛṣṇa otherwise, therefore Kṛṣṇa has appeared before you just like a stone statue. Because you cannot see Kṛṣṇa, without His becoming a stone statue or wooden statue. That is Kṛṣṇa's mercy. But that does not mean Kṛṣṇa is stone. Kṛṣṇa is everything. So mad-yājinaḥ. To accept your worship, Kṛṣṇa is here. Don't consider that "Here is a stone Deity." No, He's Kṛṣṇa. He has agreed. Because mad-yājinaḥ. Kṛṣṇa say "One who worships Me…" Now, ordinarily, where is Kṛṣṇa? We don't find. Therefore Kṛṣṇa is available in this form. Kṛṣṇa is so kind, that "You take Me. You offer Me service." Mad-yājinaḥ. "I will accept." We should worship Kṛṣṇa in that spirit, not that "We are worshiping a stone. He cannot see. Let me do all nonsense in the Deity room." No. He is seeing. Don't be so much cunning. He's more cunning than you. You see. He can see.

Just like in that story, the old brāhmaṇa and the young brāhmaṇa, Sākṣi-gopāla. Sākṣi-gopāla. So the young man came to Kṛṣṇa in Vṛndāvana, "Sir, You have to go to give witness because the old man is not keeping his promise." So Kṛṣṇa said to the young devotee that "How you are proposing that I shall go? Can a stone Deity, He can walk? Do you think?" He said, "Yes, if the stone Deity can speak, He can walk also." (laughter) So devotee is so strong. So Kṛṣṇa had to… "Yes, I'll go." First of all, He wanted to avoid. Then when He saw that "He's not ordinary devotee," He said, "All right, I'll go." So He came from Vṛndāvana to Kataka.

So don't think that He's stone Deity. Sākṣād vrajendra-nandana: "Directly Kṛṣṇa." But He is available to my capacity of understanding Him. Not that He is different from the original Kṛṣṇa. [break] Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, everything absolute. You're chanting Hare Kṛṣṇa mantra. It does not mean that it is a sound only. It is Kṛṣṇa personally. You are in direct touch with Kṛṣṇa when you chant Hare Kṛṣṇa. This is realization. This is Kṛṣṇa consciousness.

So how one can learn? Therefore it is said here, anye, anyebhyaḥ… What is that?

Brahmānanda: Anye tu evam ajānantaḥ.

Prabhupāda: Ah. Those who do not know, they can come to this Kṛṣṇa conscious center and they will understand by hearing the members. Anye anya eva. They do not know. People… We are opening so many centers-why? Because people do not know, and it is our duty to give them chance to know what is Kṛṣṇa. This is preaching. This is… [break] Not that… [break] Because people in general, they do not know what is Kṛṣṇa, we are giving them chance to know Kṛṣṇa. So by knowing Kṛṣṇa what will happen? Yes?

Brahmānanda: Śrutvānyebhya upāsate.

Prabhupāda: Śrutvā evam upāsa… [break] They'll inquire. They'll see how we are worshiping Kṛṣṇa, how we are offering prasādam, how we are offering ārati, how we are serving. [break] And they also learn… Then? What is this?

Brahmānanda: Te 'pi cātitaranty eva…

Prabhupāda: Te 'pi ca atitaranti. They also can go back to home, back to Godhead by learn… [break] It is school. We are teaching others. Unfortunately, they do not take chance of learning this great science. They are so unfortunate. We are canvassing, we are going door to door, we are publishing books, we are flattering them, "Please come here. Take prasādam. Hear something from Bhagavad…" "No." They have no time. They have no time. They are working like cats and dogs. They will agree to go to, transfer this body, from this body to another abominable body, but they'll not try to stop this repetition of birth and death. māyā is so strong.

So it is our duty to preach, to broadcast the message of Bhagavad-gītā as far as possible. That is our duty. It is not that it is a formality. It is not formality. It is our duty. Because Kṛṣṇa, we have accepted… We are eternally servant of Kṛṣṇa. That we forgot. Now, in this life, we have surrendered to Kṛṣṇa and accepted His service. "Kṛṣṇa, so long I forgot. I am Your eternal servant, but I forgot. Now, in this life, I can understand. Therefore I surrender unto You." This is our life. Kṛṣṇa consciousness people means this is, that "Kṛṣṇa, I forgot You. I forgot my relationship with You. But now I have come to know that I am Your eternal servant. Therefore engage me."

I am also serving. I am not here master. In the material world everyone is servant: servant of the family, servant of the community, servant of the nation, servant. Everyone is servant. Nobody is master. But what kind of servant? No, servant of my senses. The summary is… I am servant of the society, servant of the family, servant of so many things. The summary is I am servant of my senses. Because I want sense enjoyment, therefore I become servant of my wife. Actually, this is the position. I accept one woman as my wife-the real meaning is that I accept to become her servant. If I cannot satisfy her nicely then she'll rebel. So I want to satisfy her senses. Then my sons, my daughters, even my servants. Nowadays, servants, you keep, you pay, but if he's dissatisfied, he immediately resigns. So you have to flatter him so he may not go away.

So in this way we are servants; we are never master. But by illusion we cannot understand. Why one takes the responsibility of family life, servants of so many items? Because I want to satisfy my senses. Therefore I am servant of nobody, but I am servant of my senses. This is the position. So when I forget to become servant of Kṛṣṇa, then I become servant of my senses. My position as servant remains the same. Again, if I give up the servitude of my senses and accept the servitude of Kṛṣṇa, then I am liberated.

This is the position. Servant you have to do, remain. Kāma… The servant of kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. One who is intelligent, he comes to the senses and he understands that "I had been servant of kāma, krodha, lobha, moha, mātsarya, like that. So I have served them, but nobody is satisfied. Nobody is satisfied. [break] …teṣāṁ na trapā na karuṇā jātā… They are not satisfied. You go on serving. Even Mahatma Gandhi. He was serving his country, but he was killed by his countrymen. It is a fact. So you cannot satisfy. Who can give more service than Mahatma Gandhi. But the, what was the return? The return was that his countrymen killed him. This is the return. You go on serving your senses in the name of your country, society, family… They'll never be satisfied. And as soon as there is possibility, they'll kill you. So why should you be so much serious about serving other than Kṛṣṇa? That is sense. Better serve Kṛṣṇa. Then you'll learn. What is the result?

Brahmānanda: Mṛtyuṁ śruti-parāyaṇāḥ.

Prabhupāda: Mṛtyum atitaranti. Then you surpass the jurisdiction, beyond the range of birth and death. What is the last line?

Brahmānanda: Mṛtyuṁ śruti-parāyaṇāḥ.

Prabhupāda: Ah. Mṛtyu. You conquer over this repetition of birth and death simply by this process of hearing, śruti-parāyaṇāḥ. Śruti-parāyaṇāḥ. If you simply hear Bhagavad-gītā from realized souls regularly, by hearing only, you will be able to conquer over birth, death, old age and disease. This is the result.

Thank you very much. (end)

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Bhagavad-gītā 13.35

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Geneva, June 6, 1974

Nitāi: "One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage also attains to the supreme goal."

Prabhupāda: In the beginning of this chapter, Arjuna inquired,

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

Yesterday evening, those gentlemen who came from Protestant Church?

Yogeśvara: Yes.

Prabhupāda: So they're talking about what is knowledge. Yes. This is very good question, what is knowledge. So Arjuna wanted to know this knowledge from Kṛṣṇa. Knowledge means to understand this body and the soul. Kṣetra-kṣetra-jña. Kṣetra means this body, and kṣetra-jña means the owner of the body. Just like if you study your body… "What is this?" Just like we ask any child. Sometimes we play with the child. We ask, "What is this?" He'll say, "My hand," or "My head." So even the child can say that the hand is different from him. We also say, "This is my hand," "This is my leg," "This is my head." We never say, "I head," or "I hand." No. "My hand." It is very simple thing.

So Kṛṣṇa, being asked by Arjuna, He's giving the knowledge that this body is called kṣetra. Kṣetra means field of activities. Just like in agricultural land. You get a piece of land, and you produce your own food grain, or as you like. The government gives you a piece of land, and you have to pay a little tax, and you can grow your food grains as you like. Similarly, as we wanted, Kṛṣṇa has given us this body. Now we can work with this body as we like. If you want, you can utilize this body for higher elevation, or you can utilize this body for your nonsense purpose and go to hell. That is your choice.

Just like somebody is using this body, undergoing austerities, penance, according to the spiritual, regulative life, and one man is using this body only for sense gratification, drinking and sex. So it is my choice, to utilize this body as I like, and I also reap the result. The same example: You are given a field, a piece of land. You can grow twice, thrice in a year very nice foodstuff, sometimes pulses, sometimes paddy, sometimes the mustard seed. Any land… In India, we have seen that a cultivator produces three, four kind of food grains in a year. That is the system… (aside:) Not this…

That is the system that in India every man is producing his food grains independently. Now it is stopped. Formerly, all these men, they used to produce their food grain. So they used to work for three months in a year, and they could stock the whole year's eatable food grains. Life was very simple. After all, you require to eat. So this Vedic civilization was that keep some land and keep some cows. Then your whole economic question is solved.

Now, in this country, Geneva, I heard there is… I am tasting the milk, first-class milk. I think the world's best milk. Unless one has got his own cows, one cannot get such nice milk. But I hear also that because there is excess production of milk, they have decided to kill twenty-thousand cows.

Devotee: Last year, they decided to do it, but apparently they didn't do it. They wanted to do it.

Prabhupāda: Just see how much foolish proposal it is. So for want of God consciousness, this mischievous intelligence can be found. The whole economic question can be solved. If you have got excess, then you can trade, you can send to some place where there is scarcity. But every man should produce his own food. That is Vedic culture. You get a piece of land and produce your family's foodstuff.

But they are… What they are doing? In Australia, in Africa, they have got enough land, but the government… Maybe they have no sufficient men to utilize the land, but they won't allow any outsider to go there who can produce. I have seen in Africa. Very, very large tract of land was lying vacant, nobody is producing any food. They are producing coffee. That is not the local men. The Britishers who have gone there, They are producing coffee, tea, and keeping some cows for slaughtering. This is going on. In Australia, also, I have seen.

Even some priestly class. They invited me, received me, received me very well. So one of the priests, he inquired that "Why our Christian religion is dwindling? What we have done?" And actually, that's a fact. I have seen, in London at least, the churches are for sale. Nobody's going to the church. Some of the churches have been taken for making go-down, storehouse or some factory. Many hundreds of thousands… In London there are many churches. Churches are there in New York also, other places. Formerly, people were religious. It doesn't matter whether one constructed temple or church. It doesn't matter. There was prayer to the Supreme. But now people are forgetting.

I don't find many churches here in Geneva. They don't like to go to church here?

Guru-gaurāṅga: They say they do.

Prabhupāda: Eh?

Guru-gaurāṅga: They say they do.

Prabhupāda: No, but don't find many churches here. So this is not very good sign. People should eat sumptuously, not overeating. Overeating is bad. Not undereating. Yuktāhāra-vihārasya yogo bhavati siddhaye. Yuktāhāra, as much as you require, you must eat. Yajñārthe… Annād bhavanti bhūtāni [Bg. 3.14]. Either human being or an animal, they must get sufficient food, and that means anna, food grains. So I have studied it very thoroughly. If people produce food grain in all the lands available all over the world, they can feed ten times population than it is at present. Kṛṣṇa has made such arrangement.

In the Īśopaniṣad, it is said, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. In the creation of Kṛṣṇa, there cannot be any scarcity. Everything is sufficiently there. Pūrṇam, it is complete, perfectly made, either this planet, that planet. Everywhere, the living entities are there, and Kṛṣṇa has made provision for every one of them. There is no question of scarcity. But people are not obeying the orders of Kṛṣṇa or the authorities, that "You produce…" Annād bhavanti bhūtāni [Bg. 3.14]. Even in Bible, it is said, "Thou shalt not kill." They are not producing food grains, and they are killing the animals and eating.

How they will be happy? It is not possible. Most sinful activities. You produce your food. The bull will help you. And the cows will supply you milk. They are considered to be father and mother. Just like father earns money for feeding the children, similarly, the bulls help producing, plowing, producing food grains, and the cow gives milk, mother. And what is this civilization, killing father and mother? This is not good civilization. It will not stay. There will be catastrophe, waiting. Many times it has happened, and it will happen because transgressing the law of nature, or laws of God, is most sinful. That is sinful.

Just like you become criminal by transgressing the law of state, similarly, when you transgress the law of God, then you are sinful. So this example is given: idaṁ śarīraṁ kṣetram. That means to own a certain piece of land is the basic civilization. Everyone must have a portion of land to produce his food. There will be no economic problem.

And we have seen even in our childhood that poor men, the laborer class, servant, they came from village in the town. We were residents of town, Calcutta, The servants class, they would come… Everywhere, not in Calcutta, everywhere. The villagers would come, and the small salary. Even in our young days, we were paying salaries to the servants, twelve rupees, fourteen rupees, without any food. And still they would save at least ten to twelve rupees out of that. And this money, the servant would send to his wife at home, and as soon as there is two hundred rupees, he'll purchase a piece of land. And in this way, when he has got sufficient land for producing food for the whole family, then he would no more come to city for working. We have seen it.

That means as soon as one has a land sufficient to produce, he is safe. His food problem-that is the real problem-is solved. So people are not being trained up to… In America, I have seen. Now the farmers, the father is working on the farm, and the sons, they do not come. They live in the city. This is the tendency all over the world. They are not producing food grains. Therefore there is scarcity. There is scarcity of…

Especially in a country like India where the population is very big and there is no land available, there must be scarcity of food. Especially the Britishers, they have divided India: Pakistan and Hindustan. So all the food grains are there on the Pakistan side, and in the Hindustan side all the industries are there. So they are fighting. They have no industrial facilities, and they have no agricultural facilities. All policies. They would fight all along. The Britishers wanted that "You have taken your independence. All right, you'll suffer all the time, fighting between your…" This was a policy. So it is going on nicely.

So anyway, the whole world situation is degrading, that people are not producing their own food. This is the problem, real problem. Kṣetra-kṣetra-jña. This example is given. As every man must possess a piece of land… Therefore this… Because it is very common thing, this example has been given. Kṣetra-kṣetra-jña.

So as we till our land and gets foodstuff according to my labor, according to my intelligence… Food grains I can produce once twice, thrice, if I work hard. Generally, they work two times: three months, three months. And those who are very lazy, they work three months. But even working for three months, they can acquire foodstuffs for the whole year. That I have seen. So similarly, as we get some land and work for ourself, similarly, this body is also like that land. And I am… This "I," the soul, I can reap good result or bad result as I work with this body. This is very similar.

This is knowledge. Kṛṣṇa says, idaṁ śarīraṁ kaunteya kṣetram [Bg. 13.2]. Kṛṣṇa does not say that "Arjuna, you are this body." That is the beginning of Bhagavad-gītā. Dehino 'smin yathā dehe [Bg. 2.13]. Within this body, the owner of the body is there. This is the beginning of knowledge. So this knowledge is lacking. Nobody knows that "I am within this body." Everyone is thinking, "I am this body." I am American, I am Indian, I am Czechoslovakian, or I am Swiss, and… Everyone is thinking. That means they have no knowledge. All fools and rascals. So the all fools and rascals civilization, how we can be happy?

There must be intelligence. They have no intelligence. They are thinking of philanthropic work, but still thinking that "I am this body." So what that philanthropic work will do? We… With ignorance, with no knowledge, whatever you do, it is foolish. As there are… Sometimes they divide, four classes of men: lazy intelligent, active intelligent, and lazy fool and active fool. The active fool is fourth-class because whatever he'll do, it is foolish. So result will not be very good. Active fool. So lazy fool is better than the active fool.

Just like the monkey. It is active fool. In your country, in the Western country, you don't see many monkeys. But in India, there are many monkeys. As soon as a monkey will come, he will create some mischief. He's very busy, jumping here, there, here, here, there, but always creating mischief. So modern civilization… And the Darwin's theory is that they have come from monkey. (laughter) So they are also doing like that, jumping like monkey, this way, that way, this way, that way, but always creating mischief.

So this is very good example, that idaṁ śarīraṁ kṣetram. He has given, God has given you a piece of land, this body. Now you work. You make your future with this body. Karmaṇā… Because the body is produced according to my karma. Otherwise, why there are so many varieties of body? We are all human beings. Everyone, we are, we possess two hands, two legs. Still, the bodies are different. We don't find anybody's body is exactly equal to the other. No. Because we have got different mentality. Every one of us, we are individual soul; we have got different mentality, different propensities, different ideas. So in this way we have got different bodies. This is the science.

Science, they are searching out so many things, but they do… Why they cannot explain that why there are varieties of body. Why not exactly equal human being exactly of the same feature, same…? Just like we do some… In mold, the, all the dolls come out of the same body. It is not like that. For each and every living entity, Kṛṣṇa has to prepare a different type of body. Therefore we have got different types of body according to karma.

So this is knowledge, that "I have got this body as field." As one gets the land for cultivating his food grains, according to his labor, according to his choice, similarly, we have got this field of activity. Now we can make our future good or bad according to our choice. Idaṁ śarīraṁ kaunteya kṣetram iti abhidhīyate [Bg. 13.2]. This is called kṣetra, working land.

Just like father gives some capital to the son: "You do some business." Now, you lose the money or increase it hundred times; that depends on you. Similarly, Kṛṣṇa has given us. We wanted to enjoy this material world, and Kṛṣṇa has given us. The first beginning body is Brahmā, very exalted body. But on account of our abominable activities, from Brahmā, we come down to become the worm of stool. This is called karma, kṣetra.

There are eight million four hundred thousand species of life, and according to our work, we get some body, some type of body. And if we work in the modes of goodness, then we get still better body in higher planetary system, long duration of life, better standard of living condition, more and more, thousand times, thousand times. Whatever comforts and facilities we have got here on this planet, if we work in the modes of goodness, then we get more and more facilities.

Similarly, if we work just like animals, then we are degraded more and more downwards. Tala, Atala, Talātala, Pātāla, like that. There are planetary systems, and similarly, there are higher planetary system. You can see every day. Each and every star means they are different planetary system. So according to your work, you are promoted or degraded or you keep here.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

It is up to you. In another place, Kṛṣṇa says,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

The same thing. If you desire, you can promote yourself to the higher-that is within the material world-higher planetary system for better comfort of life, better, long duration of life. That you can go. Yānti deva-vratā devān.

Just like if you come to Europe… At least… Of course, we are different men. We are preaching. But other Indians, they come, they come here by dressing like European, European coat, pant. So just we have to arrange for going to another country, passport, visa and dress and so many things. Similarly, if you want to go to the planets of the demigods, you have to prepare yourself. Yānti deva-vratā devān [Bg. 9.25]. Deva-vratāḥ, they can go. Similarly, pitṛ-vratāḥ, they can go Pitṛloka. There are other planets. And bhūtejyāḥ, if you want to remain here, then you become nationalist and this, that, so many…

"And if you like, you can go to Me also." Mad-yājino 'pi yānti mām. Those who are trying to promote themselves in Kṛṣṇa consciousness, Kṛṣṇa says mad-yājinaḥ, "Those who are worshiping Me, they come to Me." So now it is your choice. This body is given to you. Now you make your choice whether you want to have, in this material world, better facilities, better duration of life, or if you want to degrade yourself to the animal life, or if you want to go to Kṛṣṇaloka, everything, whatever you want, you can get. And this is the chance, this human form of body. You make your choice. Therefore Kṛṣṇa says, idaṁ śarīraṁ kaunteya kṣetram iti abhidhīyate [Bg. 13.2]. It is just like the land of cultivation. Now you cultivate.

idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñaḥ iti tad-vidaḥ
[Bg. 13.2]

And… Just like the land and the proprietor of land. The proprietor of the land knows that "This is my land." It is not "I land." That is ignorance. So people are taking this, that "I am this body." That is ignorance. If they know, if one knows that "I am not this body; I am proprietor of this body, I'll have to work with this body for my future," then that is knowledge. Etad yo vetti kṣetra-jña, knower, one who knows. That is the beginning of knowledge. Then Kṛṣṇa says,

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetra-jñayor jñānaṁ
yat taj jñānaṁ mataṁ mama
[Bg. 13.3]

Kṛṣṇa is giving His opinion, the Supreme Authority, that "If you want to know, if you want to be in knowledge, this is knowledge." What is that? "That this body, you are not this body; you are the owner of the body.

And you should know also that the there is another person. As you are a person, you are owner of this body, there is another person." Who is that? "That is I am." Kṛṣṇa says. Kṣetra-jñaṁ cāpi māṁ viddhi: "I am also owner of this body." Actually Kṛṣṇa is the owner of the body. Just like in a, in an apartment, there is the occupier and the landlord. So there are two men concerned. I do not know what is the system here. In India, there are two kinds of taxes, the occupier tax and the landlord's tax. Two kinds of taxes. So similarly, this body, I, the living entity, I am the occupier. I am not the owner. Although occupier is, to some extent, owner. But the real owner is the landlord.

Similarly, Kṛṣṇa is the real owner of this body because Kṛṣṇa has given me this body just to occupy it and work. So far. Not that I am the actual proprietor of this body. So when actually, one comes to this knowledge that "I am not this body"-this is one knowledge-and one comes to know also that "I am not proprietor, actual proprietor, of this body"… How can I be actual proprietor of this body? If you have got knowledge… Because this body is made of material ingredients.

So what are these material ingredients? Earth, water, fire, air, ether-they are physical elements. They are Kṛṣṇa's energies. So this body made by Kṛṣṇa's energy. And I, the person, I am also part and parcel of Kṛṣṇa. We are two energies. I, as living entity, I am also the energy, superior energy. And this material body, that is also Kṛṣṇa's energy. I cannot prepare this body if I like. No. The body is made by Kṛṣṇa through the agency of this material energy, prakṛti. Prakṛti means the material energy. Kṛṣṇa will say that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. This body is made by the material nature under the order of Kṛṣṇa. Kṛṣṇa is with you. Therefore He says, kṣetra-jñaṁ cāpi māṁ viddhi [Bg. 13.3], that "I am also one of the occupiers of this body." That is Paramātmā. So Kṛṣṇa is so kind that He is taking note of my all desires, and as I desire, Kṛṣṇa orders the material energy to prepare a suitable body for me, and I live there. This is knowledge. This is knowledge, that within this body…

In the Upaniṣads also it is explained that in this tree-the body's taken as tree-there are two birds sitting as friends. One, the living entity, and the other is the Supersoul, Paramātmā, ātmā and Paramātmā.

So Kṛṣṇa is so kind that actually He's supplying my order. I want to eat like tiger. Kṛṣṇa is ordering material nature, "Well, he wants a tiger's body. Give him a tiger's body." I want to eat like hogs and dogs. Kṛṣṇa orders material…, "Give him a body like a hog. He can eat very peacefully all kinds of stools." That's all. This is going on. This is going on. And if I want a body to serve Kṛṣṇa, he'll give us. Ye yathā mām… This is the meaning of ye yathā māṁ prapadyant [Bg. 4.11]e. "As you desire, I give you. If you want a body to serve Me, you'll get a Vaiṣṇava body, and you will be able to serve Kṛṣṇa." And if you want to serve cats and dogs, then you get a cats and dogs body.

Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Guṇa means… According to the guṇa, you make your desire, That is contamination. And as there is contamination, as there is similar disease, similarly, as we desire similar body, we can get by the order of Kṛṣṇa. Kṛṣṇa gives order because we want it. Kṛṣṇa does not force you to enter into the dog's body or hog's body or demigod's body or human being's body, but as we create situation by desire, Kṛṣṇa gives us the facility to possess such body, and we work on, and we reap another result. This is called material existence. Thank you very much. (end)

Bhagavad-gītā Chapter - 15: Lectures

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Bhagavad-gītā 15.1

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Bombay, October 28, 1973

Pradyumna: (Translation:) "The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas."

Prabhupāda: So this is the description of Vedic literature. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That will be described. Veda means knowledge. Vetti veda vida jñāne. Vid-dhātu. From vid-dhātu, the word Veda has come, which means knowledge. There are different kinds of knowledge, and all kinds of knowledge you can get perfectly from the Vedas. There is Dhanur-veda, Āyur-veda, Ṛg-veda, Sāma-veda, different branches of Veda, but the objective of studying Vedas means to understand Kṛṣṇa. Vedaiś ca sarvaiḥ. All kinds of Vedas. Any book of knowledge. There are different types of book of knowledge. So if by studying the books of different types of knowledge one comes to the understanding of knowing the Supreme Personality of Godhead Kṛṣṇa, then his knowledge is perfect.

Therefore Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]. After studying Vedas, speculative knowledge, bahūnāṁ janmanām ante jñānavān, when one is actually a wise man, bahūnāṁ janmanām ante jñānavān māṁ prapadyate, he surrenders to Kṛṣṇa. Why? Vāsudevaḥ sarvam iti [Bg. 7.19]. Because Kṛṣṇa is everything. Parasya brahmaṇaḥ śaktiḥ. Whatever we see, whatever we experience, that is, everything, Kṛṣṇa's energy. This material world is also expansion of Kṛṣṇa's energy. Similarly, the spiritual world is also expansion of Kṛṣṇa's energy. The brahmajyoti is also expansion of Kṛṣṇa's energy. Paramātmā is also expansion of Kṛṣṇa's plenary portion. In this way, when one understands perfectly well that whatever we are experiencing, that is Kṛṣṇa's energies… It is described in the Viṣṇu Purāṇa,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

This jagat, akhilaṁ jagat, is nothing but manifestation of Kṛṣṇa's energy. Parasya brahmaṇaḥ śaktiḥ. Parabrahman is Kṛṣṇa. We may be Brahman… Because we are part and parcel of Kṛṣṇa, therefore we are Brahman. Now we are identifying with this matter. So mukti means when we stop identifying with this matter and we learn how to realize ahaṁ brahmāsmi. Simply realization not. To act as Brahman, Brahman, that is perfection of knowledge. Not to simply realize. Just like for example a person he feels that "I am Indian." That is very good. But Mahatma Gandhi, he also was Indian, but he acted as a first-class Indian. Therefore Mahatma Gandhi is so much adored.

So simply to realize that ”I am Brahman,” ahaṁ brahmāsmi, that is not perfection. That is aviśuddha-buddhayaḥ, uncleansed intelligence. Ye ’nye ’ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Simply understanding ahaṁ brahmāsmi will not help us because it is stated in the śāstra that āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32], even by severe austerities and penances one comes to the stage of merging into Brahman, sāyujya mukti, still, there is chance of falling down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Why? Now anādṛta-yuṣmad-aṅghrayaḥ. One who has not realized the lotus feet of the Supreme Personality of Godhead Kṛṣṇa, he falls down.

We have seen many big, big sannyāsīs in India, very learned scholar, and very nicely they can describe śāstra also, but they are entangled in politics. Why? If this world is mithyā, jagan mithyā, you have rejected it, then why you are again coming to politics? Why you are coming in the mithyā world? Because there is no realization. Aviśuddha-buddhayaḥ. Ye ’nye ’ravindākṣa vimukta-māninaḥ. They are thinking that ”We have now become liberated,” māninaḥ. Actually, they are not liberated. Because aviśuddha-buddhayaḥ, their intelligence is not yet clear, therefore, even after severe austerities, penances, they come to the point of Brahman realization, because they have no realization of the lotus feet of Kṛṣṇa, they fall down. Because there is no engagement. I do not wish to name the big, big sannyāsīs of India who fell down in this way. But you know that the Māyāvādī sampradāya, they take this world as mithyā. Brahma satyaṁ jagan mithyā. If jagat is mithyā, then why you come down again for philanthropic activities, for political activities? That is called māyā. That is the last snare of māyā. Māyā dictates that ”Now we have failed to become minister, to president, and so many other big, big posts. Now you become Brahman.” You are already Brahman. Simply you have to realize. That’s all. That is knowledge, that I am not the… Brahman realization means that ”I am not this body.” Because so long one identifies with this body, he is no better than animal. That is the first lesson. Kṛṣṇa says in the beginning of the Bhagavad-gītā, dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. Deha and dehinaḥ. So that is preliminary knowledge of Brahman realization. But if you do not fix up in your Brahman realization… That is parā-bhakti.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When actually one is liberated from the bodily concept of life and he sees spiritual identity everywhere, samaḥ sarveṣu bhūteṣu, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18], then he can be situated in the activities of Brahman. The bhakti-yoga is the activities of Brahman. The Māyāvādī philosophers, they are thinking that after Brahman realization there is no more activity. But that is not the fact. Real activity begins after Brahman realization. That is Brahman activity. That is bhakti-yoga. Kṛṣṇa is Paraṁ Brahman, and we are Kṛṣṇa’s part and parcel. Naturally we are also Brahman, because part and parcel of gold must be gold. There is no doubt about it. But it does not mean that the small particle of gold is equal to the gold mine. That is not possible. Part is never equal to the whole.

So Kṛṣṇa has already described bhakti-yoga. Now He is describing about the activities of this material world. Traiguṇya-viṣayā. Activities of the material world means to act in such a way that you become liberated at the end and go back to home, back to Godhead. That is real activities of this material world, not to act as the animals-eating, sleeping, mating. So this material world is now described, compared with a banyan tree which has its root upwards, above. That means this material world is created from the spiritual world. Eko nārāyaṇa āsīt. In the spiritual world there is always Nārāyaṇa. Even Śaṅkarācārya, he says nārāyaṇaḥ avyaktāt paraḥ. The spiritual world has nothing to do with this material world. This material world is created. Just like the banyan tree. It takes its root and it is created. So the seed of the creation is in the spiritual world. Sa īkṣata, sa asṛjata. The creation is coming from the spiritual world. Spiritual world means the kingdom of God, Nārāyaṇa, or Kṛṣṇa. So here the material world is described as ūrdhva-mūlam. In other words, it is reflection of the spiritual world. Just like if you stand on the shore of a lake, you will find all the trees reflected in the water downwards. Real tree is on the shore of the lake, and the reflection is downwards. The upper part of the tree has gone down. So this material world is compared with that reflection. It is chāya. In Brahma-saṁhitā also, it is said, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. The superintending deity of this material world is goddess Durgā, durgā-śakti. So she creates this material world. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekāḥ. Kṛṣṇa’s energy. Kṛṣṇa also says in the Bhagavad-gītā, bhūmir āpo ’nalo vāyuḥ [Bg. 7.4]. This material energy is His energy. The energy is always compared with feminine part. And the energetic is always compared with the male part. Male part and female part. Kṛṣṇa also said in the Bhagavad-gītā, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. So He is the seed-giving father. Bījo ’haṁ sarva-bhūtānām [Bg 7.10]. So He is the original seed of this material world. And from there, from the spiritual world, it has expanded. Ūrdhva-mūlam adhah-śākham aśvatthaṁ prāhur avyayam [Bg. 15.1]. Avyayam, eternal. This material energy also eternal.

There are three kinds of energies of the Supreme Personality of Godhead: the material energy, the spiritual energy and the marginal energy. From the material energy, bhūmir āpo ’nalo vāyuḥ, this material creation is effected. And the spiritual energy, the Vaikuṇṭha-loka, paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. That is eternal. So that is spiritual world. And in between the two worlds, material and spiritual, there is one energy. That is living energy. We living entities, we are marginal energy. We are also energy. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Kṛṣṇa describes the marginal energy, the jīva-bhūta, the living entities.

So jīva-bhūta, living entities, they are actually prakṛti, not puruṣa. Puruṣa is Supreme Personality of Godhead. Puruṣa means enjoyer. But Māyāvādī philosophy, they want to turn the prakṛti into puruṣa. The jīva. Jīva is described as prakṛti, parā-prakṛti. Jīva-bhūta. They are better than, superior than the matter because they adjust matter. The resources, the material resources, they try to enjoy it. They cannot enjoy, but try to enjoy it. Therefore it is called superior energy. But it is energy, not the energetic. So this material world is eternal, and the living entities, they are also eternal, avyaya. Na hanyate hanyamāne śarīre [Bg. 2.20]. And eternal. This material world is eternal in this sense: because it is Kṛṣṇa’s energy. If Kṛṣṇa is eternal, His energy is also eternal. But the manifestation of this energy is temporary. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Energy is there. Unless the energy is there, how it is manifested? Janmādy asya yataḥ [SB 1.1.1]. There are so many energies, within you, within me. They are not always manifest. But at times they are manifest. They are called acintya-śakti. Things are happening without our calculation. That is acintya-śakti, inconceivable energy. As Kṛṣṇa has got inconceivable energy… He creates this material world by His inconceivable energy, vast oceans, vast lump of matter, the universe.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So Mahā-Viṣṇu, by His breathing only, unlimited number of universes are coming and going into. So such inconceivable energies are there. And because we are part and parcel of Kṛṣṇa, we have got also inconceivable energy, which is not always manifest, but at times it manifests. Similarly, this material world is avyaya, eternal energy, but it is not false, as the Māyāvādī philosophers say, jagan mithyā. No. Jagat is not mithyā, but it is fact, but it is temporary. That is Vaiṣṇava philosophy. We don't say that this world is false. Why it should be false? If has come from the truth, actually truth, how it can be? Pūrṇam idaṁ pūrṇam adaḥ pūrṇam idam, pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. It is perfect. But it is being misused. That is māyā. How it is being misused? Kṛṣṇa says that He is the enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of all the lokas, all the brahmāṇḍas, but unfortunately, we are dismissing Kṛṣṇa. We are trying to be the enjoyer of this material world. That is māyā. The world is not māyā, but the intention of the living entities to enjoy this material world, to satisfy his senses, that is māyā. He is becoming entangled. Just to try to enjoy this material world… That the so-called scientists and philanthropists and politicians, they are trying to enjoy this material world to their best capacity, and they are inventing devices how to enjoy it… This is māyā. That is answered in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. They are allured by this māyā, "Try to enjoy me," and these conditioned souls are after that, how to enjoy.

Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. So Vedas also says that "If you make such and such sacrifice, then you will be elevated to such and such higher planetary system to become demigods and enjoy beautiful woman, higher standard of life." So yām imāṁ puṣpitāṁ vācam, veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ. So we must understand what is this material world, how it is working. That will be described in this Fifteenth Chapter.

ūrdhva-mūlam adhah-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit
[Bg. 15.1]

One who understands what is the constitution of this material world, how it is working, what we are, why we have come here, why we are so struggling hard for existence, what is our duty, how to get out of this entanglement… That is Vedic knowledge. Not only to get out of this material entanglement, but to be engaged. Because simply to get out is not the final business. Suppose you are being employed in a place you do not like. You want to change. Simply if you resign your post, that is not good. You must take another nice post. Then it is good. Similarly, simply to become freed from this material ent… [break]

…is to remain eternal servant of Kṛṣṇa. That is perfection of life. Anyone who is engaged in the eternal service of the Lord, he is perfect, he is mukta. Muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. This is mukti. Mukti means to be freed from the useless activities. The material activities, they are all useless activities, because in the bodily concept of life. Just like the monkey. He is also very active. In Vṛndāvana we have got good experience, always active. But useless. Therefore Śrīla Rūpa Gosvāmī has described, phalgu-vairāgya. The monkey is vairāgī. He lives in the forest. He has no cloth even. Other vairāgīs, they have got little cloth, but these monkeys have no cloth. And they live in forest and eat fruits, vegetarian, but rascal number one. So therefore Rūpa Gosvāmī has said,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Phalgu means less valuable, less important. Or there is Phalgu river. Phalgu river, you know, in Gayā there is a Phalgu river. On the bed of the river you'll find all sand, dry, but if you push your hand little below the sand, you will find water. This is practi… Therefore it is called phalgu-vairāgya. Actually, outside, as vairāgī, no cloth, even does not touch even cloth, but inside, every monkey has one dozen wife at least. So this kind of phalgu-vairāgī or markaṭa-vairāgī is not required. Śrī Rūpa Gosvāmī says,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Vairāgya. Actually, we cannot make actually vairāgya. Vairāgya means to refrain from material enjoyment or sense enjoyment. That is vairāgya.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Jñāna and vairāgya, these two things are required to purify our existence. And that is made possible simply by devotional service to Lord Vāsudeva, Kṛṣṇa. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam. Very soon one becomes vairāgī.

Just like these European, American boys. They are vairāgīs. They were engaged in full material enjoyment. But they have given up for Kṛṣṇa's sake everything. No illicit sex life, no intoxication, no meat-eating and no gambling. They have given up. This is vairāgya. But the energy is utilized for Kṛṣṇa's service. They are preaching this Kṛṣṇa consciousness movement all over the world. It was the duty of the Indians. Unfortunately, the Indians are callous. They are now after technology. Śrī Caitanya Mahāprabhu advised all Indians,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

The para-upakāra, to distribute Kṛṣṇa consciousness… Everybody is suffering for want of God consciousness, or Kṛṣṇa consciousness. Therefore it is the greatest humanitarian work, welfare activities, is to distribute this Kṛṣṇa consciousness. So it was the duty of the Indians. Bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. Anyone who has taken birth as a human being in India, his duty is to perfect his life by becoming Kṛṣṇa conscious and distribute it all over the world. That is his duty. But they are not doing. Some way or other, I have collected some these young Europeans and Americans. They are helping in this movement. So we have come to Vṛndāvana for this purpose, that those who are actually serious to render service to Kṛṣṇa, they should join this movement, heart and soul, and help broadcasting this movement all over the world. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 15.1

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Calcutta, February 26, 1974

(devotees chanting word meanings responsively

Nitāi dāsa: Translation: The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

Purport: After the discussion of the importance of bhakti-yoga, one may question, "What about the Vedas?" It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the Vedas.

The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree's roots grow upward because they begin from where Brahmā is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, representing the various planetary systems. The fruits represent the results of the living entities' activities, namely, religion, economic development, sense gratification and liberation.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as the tree's reflection is situated on water. Desire is the cause of things' being situated in this reflected material light. One who wants to get out of this material existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahmā to be the root of this material tree, and from the root, according to sāṅkhya philosophy, come prakṛti, puruṣa, then the three guṇas, then the five gross elements (pañca-mahābhūta), then the ten senses (daśendriya), mind, etc. In this way they divide up the whole material world. If Brahmā is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. The prakṛti is the external energy of the Supreme Lord, and the puruṣa is the Supreme Lord Himself, and that is explained in Bhagavad-gītā. Since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree has to be cut off. When it is said that a person knows the Vedas, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he actually knows the Vedas. One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the Vedas. The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

Prabhupāda: Finished?

Nitāi: Next verse?

Prabhupāda: Now explain.

Tamāla Kṛṣṇa: So this material world is a perverted reflection of the transcendental spiritual world. Everything that we find here can somehow…, we can trace its origins to the spiritual world. Just like we have…

Prabhupāda: Therefore it is said, ūrdhva-mūlam. Mūlam means root. Just like from the root the tree grows and becomes expanded. So now, this experience, the mūla is upside and the tree is expanding in this way… Ūrdhva-mūlam. Adhah-śākham [Bg.

15.1]. The branches are down. Here we have got experience, all these trees, the root is down and the branches are spread up. But here is, experience is… That means this material is created not from this matter. From spiritual world. Go on.

Tamāla Kṛṣṇa: So just as in the material world there are personal relationships. Just like everyone is trying to make friends, has family, so many… [break]

Prabhupāda: …here, ūrdhva-mūlam. Just like if you have to keep yourself, the legs are up and the head down, somebody keeps you like this, how long you will feel comfortable? If you, somebody takes your legs and catches you and your head down, then it is not very comfortable. So this whole material world is like that, ūrdhva-mūlam. The mūlam should have been down, but it is up. Therefore it is discomfortable. And another explanation is the, it is perverted reflection. We have got experience of the ūrdhva-mūlam. I think I have explained that, that a tree… On the bank of a river or the bank of a pond, tree is standing, but the reflection, we find that the same tree has become ūrdhva-mūlam and adhah-śākham. So by this statement, Kṛṣṇa says that this is not real. That reflection in the water, of the tree, is not real. Real tree is up. Similarly, real enjoyment, real varieties-everything is in the spiritual world. It is simply reflection. It is not fact. Therefore our enjoyment here is called māyā, or illusion. So in later ślokas Kṛṣṇa has described how to get out of this mayic reflection and go to the real tree. That has been described later on. Go on.

Tamāla Kṛṣṇa: So in this material world everything is actually a perverted reflection… [break]

Prabhupāda: Even, what is that? Macmillan Company. Their trades manager, statistics, he has said that our Bhagavad-gītā sale is increasing, other Bhagavad-gītā decreasing. In America also, they are seriously studying how this movement is being spread so quickly. People ask me also how it is wonderfully increasing. Because there is no adulteration. That's all. (speaks to someone in Hindi) [break] …before the public. And that's a fact, if you don't accept this Kṛṣṇa consciousness movement, you will never be happy. This is fact. Everything is there, social, political, economical, philosophical, religious-all perfect knowledge. So what goes on next?

Devotee: Prasādam.

Prabhupāda: Prasādam? (end)

760805BG.NMR

Bhagavad-gītā 15.15

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August 5, 1976, New Mayapur (French farm)

Prabhupāda: So read something.

Hari-śauri: Where is Pradyumna?

Jayatīrtha: Panditji? Pradyumna pick a verse.

Prabhupāda: You can read, anyone can read.

Hari-śauri: Get the verse and read.

Jayatīrtha:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

(French and English synonyms read) "I am seated in everyone's heart and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas." (French translation read)

Prabhupāda: Now it is explained purport. [break] Knowledge given by Paramātmā from within the core of the heart is explained by the modern scientist as intuition. They do not know wherefrom the intuition is coming. And that is coming from God. Therefore it is stated mattaḥ, from Me. Smṛtir jñānam apohanaṁ ca. A small cub, dog, it has not opened the eyes, but still, immediately after birth, it is seeking the nipples of the mother. So wherefrom the knowledge comes? From his within. And that is from God. The other day I explained, Vedas means just like this dictaphone machine is manufactured along with one literature is also compiled. So customers, they are given the delivery of the machine as well as the literature how to use it. That is the Vedas. Therefore Kṛṣṇa says that vedānta-kṛt, "I am the compiler of the Vedas." Because if He does not give the literature, then how he will use the machine. The manufacturer of the machine, he knows how to use it, what for it is, how to manipulate it. Everything is there. The Vedic knowledge means that. We have come to this material world. So just like we have purchased this machine for some enjoyment, similarly, we are fallen down to this material world for some material pleasure. So Kṛṣṇa has given, God has given a literature. If you'll be guided by the literature, that, your propensity to enjoy this material world, will be fulfilled, at the same time you'll again be able to go back home, back to Godhead. So now you discuss this point that why we have come to this material world, what is the purpose. These things are mentioned in the Vedas. Vedas gives you knowledge about your relationship with God. That is the first knowledge. And then, according to that relationship, if you act, then you are rightly directed, and ultimately the goal is to go back home, back to Godhead. So discuss on this point if you have anyone any doubt, any question.

Devotee: Śrīla Prabhupāda, sometimes we try to meditate on Kṛṣṇa, when we chant Hare Kṛṣṇa, sinful memory from our past life is coming. How is this to be understood that Kṛṣṇa says, "From Me the memory comes."

Prabhupāda: Yes. Memory comes to remind you that you were in this condition, in this condition. Whether you are to continue this condition or to make improvement, that is up to you. So if you take instruction from the Vedas then you'll understand that these conditions of life are not very pleasing. So we have to make progress in a different way. (question asked in French)

Prabhupāda: Explain? What is his question?

Devotee: The question: how does our love for Kṛṣṇa somehow or other get transformed into lust?

Jayatīrtha: In contact with the material energy.

Prabhupāda: That is not very difficult. One has got his wife or husband, but he or she transfers the love towards somebody else, how does he look?

Jayatīrtha: Personal choice.

Prabhupāda: Yes. It is happening every moment. Natural love is between the husband and wife, but the wife goes somewhere and the husband goes somewhere else. The basic principle is enjoyment. He or she thinks that "I shall be able to enjoy more in this way." So this misguided spirit puts him into trouble. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. He does not know the aim of life and therefore his energy is transferred to something else misleading.

The difficulty is when a person is missing the aim of life, his energy is diverted in different misleading ways. Just like for our bodily necessities of life we require to eat, we require to sleep, we require some sense pleasure or sex pleasure, and we require some defense. So that is arranged, you eat, you sleep, you have wife or husband, enjoy, and properly defend yourself, but the business is different. Business is different means living peacefully he has to realize God, his relationship with God. That is his real business. But because people are not educated to the real business, he thinks that these four principles of bodily necessities of life, eating, sleeping, sex and defense, that is my business.

Therefore he's transferring from this eating to that eating, from this sleeping to that sleeping, from this sex to that sex, from this defense to that defense. Because he has no other idea. This is the difficulty. He's thinking that sex life from this person to that person will be nice. But that is not. Sex life by the dogs, by the hogs, or by the man, the same pleasure. As I have repeatedly said, that any nice tasteful eatable, either you keep it in the golden pot or in iron pot, the taste is the same. But he, rascal, does not know. He thinks that "If I put it in the golden pot it will be more tasteful." This is going on. The sex life is the same. He's thinking in the human form of sex in a very nice apartment, so many, so many, decorated, it will change the quality of the sex between dogs and dogs. No, that will not change. The same taste. But because he has no other engagement, better engagement, therefore he's trying to improve these things, the tendency for these things. That is his trouble. He's becoming entrapped. Sometimes he's enjoying as a man, sometimes he's enjoying as a hog, sometimes he's enjoying as a dog, as a demigod, but the enjoyment is the same. But that he does not know. He has to go beyond this, transcend this enjoyment, that information he has no. That is the difficulty.

So God gives us all facility. We wanted to enjoy in a particular situation and God gives us facility of that situation and gives also instruction, "Now you wanted." Just like one is very much addicted to eat flesh or blood. So God gives him the chance to accept the body of a tiger, and he's given all facilities, the nails, the jaws, and gives instruction, "Now you can enjoy." So He'll give us all facilities, but if you want His instruction, that what will be good for me, then He says, sarva-dharmān parityajya mām ekam [Bg. 18.66]. "You give up this business, simply surrender unto Me. I'll take protection." So if we are intelligent we shall take His final instruction and follow it and be happy. (question asked in French)

Translator: The question is: did we fall in this material world to find some highest pleasure? His question is: did we fall in the material world to experience something which is higher?

Prabhupāda: I do not follow.

Yogeśvara: I think his question is the husband will leave the wife because he is dissatisfied. But if our love for Kṛṣṇa originally is perfect why should we have left?

Prabhupāda: You have left… Just like somebody is daily eating puris and halavā, and he wants to eat puffed rice. So that tendency is there. That is also a side of enjoyment. "I am eating daily this, let me eat this." What is the difficulty? That tendency is there. That is also enjoyment. After all, we are hankering after enjoyment, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). So different taste we desire, that "Let me taste this, let me taste that, let me taste that." So the real basic principle is enjoyment, sense enjoyment. That's all.

Jayatīrtha: Śrīla Prabhupāda, you mentioned the principle of intuition, that this is coming from Kṛṣṇa. There's another principle called conscience which means the feeling that something is right and something is wrong.

Prabhupāda: Yes. That is from Kṛṣṇa. Everything. Mattaḥ, "From Me everything is coming."

Devotee: Sometimes a materialist, he's thinking he's doing good but he's not. Is that…?

Prabhupāda: He does not know what is good. He wants to do something, but he does not know what is good. The good is said by Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. That is good. Or everything bad. Whatever he does, everything bad. That's all. Just like this child, he wants to do so many things. He does not know what is good, what is bad. But the good thing is if he works according to the direction of his father, then it is good. And otherwise, whatever he'll do, that is childish, that's all. It is neither good nor bad, it is childish.

Translator: The question is, Śrīla Prabhupāda, yesterday you told to that gentleman that the scientists, they thought that they have been on the moon planet, but does that actually mean they went to another planet than the moon planet?

Prabhupāda: They might have gone to hell, I do not know. (laughter) We have no interest in such things. What profit will be there. Who is asking this question?

Hari-śauri: This boy from Africa.

Prabhupāda: So what gain we'll get? You are here in this France and… Don't be, I mean to say, subject to this unnecessary… What is the profit? Be practical man. What is the profit there. Suppose they have gone to hell or moon, but what is the profit? Why don't you study practically? What profit do we get? If after spending millions of dollars, if you have brought some sand, the sand is available so much here. So what is the profit? Just like the moon planet is there in such a vast sky. That is one corner, an insignificant corner it is occupying. So even if you go there, then what about the vast sky? What can you do? So be practical. What is the use of wasting time in that way? But as we say, that you can go to the moon planet. For that you have to prepare in a different way. Not that you get a small tricycle and go to the moon. (laughter) That is foolishness. So in our childhood also we were imagining, "I have got this tricycle, I shall go to Europe, I shall go to the West, or…" It is like that.

Devotee: You said that Kṛṣṇa speaking through intuition. Is it therefore possible to follow Kṛṣṇa by following the intuition?

Prabhupāda: There are two kinds of following. You want to do something by your whims and you could not fulfill that whim in one life. So Kṛṣṇa is so kind, He gives you opportunity to fulfill that desire in this next life and gives you, "Now you wanted like this. Here is the opportunity, do it.” But that is not good for you. You wanted it, so Kṛṣṇa gives you the opportunity. The best thing would be that what Kṛṣṇa says, you do that, then you’ll be happy. Otherwise, you’ll have to go life after life and fulfill your whims and desires. Kṛṣṇa will give you opportunity, but that will not solve your problems.

Devotee: Śrīla Prabhupāda mentioned that everyone is looking for pleasure. So when one comes into devotional service, how is it possible to know if one is actually looking for his own pleasure or really in search of God.

Prabhupāda: So long you’ll seek your own pleasure, you’ll suffer. And when you’ll seek Kṛṣṇa’s pleasure, you’ll enjoy. The example is given: Just like you catch up some sweetmeat, the fingers. If the fingers say, ”We shall enjoy it,” you spoil it. But if the fingers put it to Kṛṣṇa, then you’ll enjoy it. Unless you know this art, that we cannot enjoy independently, that is not possible. If we enjoy through Kṛṣṇa, Kṛṣṇa’s prasādam, then we’ll be happy. This is the Kṛṣṇa consciousness art. Directly you cannot enjoy, that is not possible. They are making this mistake. They want to satisfy their senses directly. That is not possible. That is spoiling the life. And if you satisfy the senses of Kṛṣṇa, the through Kṛṣṇa you satisfy yourself. This is the technique. The same analogy. The fingers cannot directly enjoy the sweet ball, but when the sweet ball is put into the stomach, these five fingers enjoy, also these five fingers enjoy. These five fingers, whole body will enjoy.

Devotee: When someone reads your books, we can see that someone will take a book and someone will not take a book. So does Kṛṣṇa give beneficial instruction to someone and not to someone else, intuition in the heart to take or not to take the book?

Prabhupāda: Yes. If one has to suffer more, Kṛṣṇa says, ”No, no, now you enjoy. Why you read that?” (laughter) Better go to the restaurant and spend money for that.

Devotee: Śrīla Prabhupāda, you’ve mentioned several times in recent lectures that a pure devotee can see Kṛṣṇa everywhere, that He’s never out of your vision, and at the same time in Śikṣāṣṭaka prayers Lord Caitanya explains that ”Govinda, I am feeling Your separation to be twelve years or more. I’m feeling the world vacant in His absence.” Could you explain this?

Prabhupāda: Yes. He’s playing how you can become mad without seeing Kṛṣṇa. That is higher stage. It cannot be explained, but when you gradually go higher and higher you’ll understand.

Translator: The question is, we have all faith in your, Śrīla Prabhupāda, and if we want to follow your instructions, we want to follow your instructions word by word, but sometime we can find some difficulty. In a case of difficulty, what should we do?

Prabhupāda: You should be patient. Utsāhān dhairyāt. Dhairya means patience. Just like a girl is married and she wants a son. You cannot expect, today is marriage, and tomorrow child. That is not possible. You have to wait.

Harikeśa: Like a woman gets married and the next day she wants to have a son. You cannot expect that today you get married and tomorrow you have a son.

Devotee: Yesterday you have said that Kṛṣṇa says that He is the taste in water. In the Koran it is also said that Allah you can taste in the water. We also see Kṛṣṇa is in temple. Does this mean also Allah is in the temple? And why are all these religions so different? Because essentially they are all the same.

Prabhupāda: You make difference, we don’t make. We allow everyone. But you think you are Mohammedan, ”We shall not go.” That is your discrimination. We say ”Come everyone.” You make discrimination. We don’t make.

Devotee: Śrīla Prabhupāda? (indistinct) …and all the devotees are all trying to serve your lotus feet. But sometimes a devotee may have a bicycle and two devotees want to use the bicycle, one to go to Scotland and the other to go to England to distribute your books. But because of their imperfection they disagree who should use the bicycle to go and preach. Now how would they come to some conclusion?

Hari-śauri: Sometimes there’s some discrepancy, two parties, they may both want to serve but they have different ways, different ideas how to execute the same order, so there may be some argument.

Prabhupāda: Service means you must take order from the master. That is service. Otherwise it is mental concoction. Actually, the servant requests, ”How can I serve you?” So when the master orders, ”You serve me like this,” then you do that, that is service. And if you manufacture your service, that is not service. That is your sense gratification. Yasya prasādād bhagavat-prasādaḥ **. You have to see how he is pleased. Now if he wants a glass of water and if you bring a nice glass of milk, you can say milk is better than water, you take it. That is not service. He wants water, you give him water. Don’t manufacture better thing. Just like Kṛṣṇa wanted Arjuna to fight, and he became a nonviolent saint, ”No, Kṛṣṇa, I’ll not fight.” That is disobedience. Kṛṣṇa says fight, you must fight. Don’t bring philosophy of nonviolence. That is nonsense. What He says, do it. That is service. That he did later on. Sometimes they misunderstand Bhagavad-gītā, that Arjuna is not willing to fight and Kṛṣṇa is inducing him to fight. They misunderstand that Arjuna is better than Kṛṣṇa. But that’s not the fact. What Kṛṣṇa says, we have to execute that. We should not manufacture our own ideas. That is not service.

Devotee: Śrīla Prabhupāda? Trying to satisfy Kṛṣṇa’s senses and not our own senses, that is the principle of renunciation. How can one develop and cultivate renunciation.

Prabhupāda: Renunciation means you must first stop your sense gratification. That is renunciation. If you engage in your sense gratification, how you can satisfy Kṛṣṇa’s senses? So you have to stop this nonsense sense gratification, you have to adopt the real sense gratification. That is renunciation. Renunciation does not mean you become idle. Renunciation means you have to stop nonsense things and then begin real thing. That is renunciation. The Māyāvādī philosophy is stop everything. Stop everything, what is the gain? Stop nonsense, do something sensible, that is wanted. Just like Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66], give up everything. Does He say, ”And then stop”? No. Mām ekaṁ śaraṇaṁ vraja, ”Come here.” That is wanted. Just like the dictaphone. Stop recording cinema songs, record kṛṣṇa-kathā, discussion of Kṛṣṇa. That is utilization properly. So everything has got utility. When it is used for Kṛṣṇa, that is proper utility. When it is used for other purpose, that is māyā.

Devotee: If we don’t finish our Kṛṣṇa consciousness in this life, how we come in contact with the guru in next life?

Prabhupāda: Yes, that arrangement will be done, you go on with your business. We are singing this song daily. Why do you forget? Cakhu-dān dilo jei janme janme prabhu sei. One who has opened the eyes, he’ll remain my master life after life.

Devotees: Jaya Prabhupāda!

Translator: The question was that Kṛṣṇa had said that He would not take part in the Battle of Kurukṣetra, but later on He did. So He had actually changed His word. So does the devotee also sometimes do that, say one thing but later on change his mind.

Prabhupāda: You are not Kṛṣṇa. You are servant of Kṛṣṇa. Don't try to imitate the master. That is folly. You are servant, you remain always servant. Don't try to imitate the master. Kṛṣṇa has lifted the hill. Can you do that by imitation? Don't try to imitate. Follow His instruction. That is wanted. Kṛṣṇa can do anything, He is God.

Devotee: Śrīla Prabhupāda? Why God gave to man free will if He knew the man would fall down in the material world?

Prabhupāda: If you have no free will, then you are a stone. The stone has no free will. You want to be stone? Then you must be, must have free will. But don't misuse your free will. But don't try to become stone. That is not life.

Translator: If the artistic inspiration, like the intuition, is also coming from Paramātmā.

Prabhupāda: Yes. If you want to become something, Kṛṣṇa will give you all facilities. But that will not be good for you. But you go on manufacturing ideas, Kṛṣṇa will give you all facilities. Mattaḥ smṛtir jñānam, how to… Just like a scientist is trying to manufacture something. Kṛṣṇa is giving intelligence, "All right, do like that, do like that, do like that."

Devotee: Why is it sometimes if we are sincerely trying to serve Kṛṣṇa we still make mistakes? We make in our service some mistakes.

Prabhupāda: You must always remember that service means by the order of the master. So if you should always be ready to take order from the master, there will be no mistake.

Devotee: Does that mean that our mistakes come from the false ego?

Prabhupāda: Yes. When you disobey the order of master, that is mistake.

Devotee: Sometimes in our practical dealings we have to make a decision and there is no possibility to refer to our authority. Shall we then try to understand what Kṛṣṇa wants us to do?

Prabhupāda: No, Kṛṣṇa will give you, that is intuition. If you are actually sincere, the correct intuition will come. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti, if it is for Kṛṣṇa's purpose, then He'll give you intelligence, "Do like this."

Devotee: There is a question I have wanted to ask for many years now. The Vedic culture and the Islamic culture have many similarities.

Prabhupāda: So take Mus…, Islamic culture. Just finish. If you are interest in Islamic culture, take it to it. Just finish. What is the use of comparing, this and that? Why you waste your time? You like Islamic culture, you take it. There is no question of…

Devotee: There are so many similarities.

Prabhupāda: That's very nice. You take to Islamic culture. That's very nice. But what is the use of comparing?

Devotee: When one's tasted the higher taste, then how it is possible that he'll fall down in material sense gratification.

Prabhupāda: What is that?

Devotee: When one's tasted the higher taste in devotional service how is it possible that he can fall back again in material sense gratification.

Harikeśa: When one has tasted a higher taste, how is it that one can fall back down again into material sense gratification?

Prabhupāda: There is, that possibility is always. Just like the fire spark. Because it is spark, some way or other, if he falls down from the fire it is extinguished. That possibility is always there. Because it is small, there is possibility of being extinguished.

Devotee: He's asking can we stop mental speculation immediately.

Prabhupāda: You must stop immediately. (laughter) Mental speculation is simply nonsense. That's all right.

Devotees: Jaya! Haribol! (end)

Bhagavad-gītā Chapter - 16: Lectures
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Bhagavad-gītā 16.1-3

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Hawaii, January 29, 1975
Prabhupāda:

śrī bhagavān uvāca
abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
aḥiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

The first thing is that bhagavān uvāca. These things required for purification. Sattva-saṁśuddhiḥ. The human life is meant for sattva. Sattva. Sattva means existence. We are existing. I am existing; you are existing. But we are sometimes appear to be not existing. That is called death. We, every living entity, we are eternal. That is stated in the Second Chapter, that ajo nityaḥ śāśvataḥ, na hanyate hanyamāne śarīre [Bg. 2.20]. These things required to understand, that "I am a living being, not only I am, everyone. We are eternal, nityaḥ śāśvataḥ." There are so many universities all over the world and so-called scientists and philosophers, but they do not know that we are eternal. Just see their knowledge, advancement of knowledge. Eternal, aja. There is no birth. Na hanyate hanyamāne śarīre [Bg. 2.20]. After this destruction of this body, I am not finished. I still exist. What is the destruction of this body? Death means it is a machine. It is called machine. Yantrārūḍhāni māyayā [Bg. 18.61]. It is a machine given to me.

Just like you take a car. That is a machine. Now some way or other, if the car stops, not working, does it mean that you are finished? No. I can take another car. This is knowledge. But this knowledge is lacking. People are being educated, but they are all rascals because they have not this simple knowledge that ajaḥ śāśvato 'yam, "I am aja." How it is aja proof? Yes, there is proof. "How I am eternal?" If somebody asks that "How I am…?" (Aside:) Don't move that body, that. "How I am eternal?" There is proof. And who is giving the proof? Kṛṣṇa, Bhagavān uvāca. The highest authority, not ordinary person or any living being, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇa means the Supreme Personality of Godhead. He is saying. He is giving the proof. What is that proof?

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
[Bg. 2.13]
dhīras tatra na muhyati

Dehinaḥ. I am dehī. Dehī. This body is deha, body, but I am not this body. You think over. If you take this finger, you study, am I this finger? No, the conclusion will come: "It is my finger, not I finger." Simply little knowledge required. How? Now, Kṛṣṇa gives this example, that dehinaḥ, asmin dehe yathā dehinaḥ kaumāraṁ yauvanaṁ jarā. He has explained in different ways, but the beginning is this, that this body is changing. You had a small body, baby's body. Where is that body? If I say, "Where is that body?" what you will answer? But you know that "I had a small body." I know. Everyone will know. But where is that body? That body is not existing. I was also young man like you, but now I am an old man. Old man means my body is different, old body. Your body is different. So Kṛṣṇa giving this very nice example. As the baby is changed into a boy, a boy is changed into a youth, a youth is changed into old man, so this changing is going on, but I or you, we know that "I had such body."

I have several times spoken to you that in my, when I was about six months old, I remember, I remember I was lying down on my eldest sister's lap, and she was knitting. I still remember it very vividly. And so many things I remember. But where is that body, lying down on the lap of mother or sister? You cannot say… Either you say it has grown, grown or not grown… According to medical science, it is not grown; it is changed. The body is changing. Just like in a film spool, you will find so many bodies. One hand is like this, one hand is like this, one hand is like this, and when they are taken together, it moves like this. This is the film. Film means there are different bodies in different position and when they are taken at once, it, likes that it moves. The picture is not moving. Similarly, we are changing of the different body, but it is taking place so quickly and so imperceptibly by Kṛṣṇa's energy. The machine is so nice that we are thinking that it is growing. It is not growing, all different bodies, all different. Every moment, every second. That is the scientific. The blood corpuscles are changing, and the body is different.

So this is the preliminary knowledge of advancing in spiritual knowledge. You do not know what is spirit and what is the spiritual knowledge. This is spirit, that spirit is there. Asmin dehe, in this body, there is the spirit soul, and the spirit soul is permanent. The spirit soul is permanent, and it is expressing in different way according to the change of body. Just like this child is now just like ordinary animal. But this body, when he will change, he will express in a different way. He will express in a different way. Similarly, if you get the cat's body, you will express in a different way. If you get a dog's body, you will express in a different way. If you get the body of a tree, that you cannot express. You will have to stand simply. You have to suffer. You cannot protest. Somebody is taking, cutting, take your fruit, cutting your branch, but you cannot protest.

So this is going on perpetually, not perpetually, at least for many, many millions of years, for many, many millions of years. But we are, because we are fool, especially in this age of Kali, we do not understand it. Therefore it is said, sattva-saṁśuddhiḥ. You require to be cured of your, this disease, ignorance. That is called… Just like when you become infected with some disease, you go to a physician, and he gives you some injection or some medicine so that you may be cured of the extra fever or extra pain due to your disease. Similarly, those who are advanced in knowledge, their sattva, existence, is cured. That we require. Or everyone requires to be cured of this disease of ignorance. The ignorance, disease of ignorance, means "I am this body. I am this body." I am not this body. So therefore it is said, abhayaṁ sattva-saṁśuddhiḥ, sattva-saṁśuddhiḥ. And jñāna, this sattva-saṁśuddhiḥ, this purification of my existence, is possible. It is simply jñāna. Jñāna means knowledge. Because I am in ignorance, therefore I am thinking, "I am this body." So it requires a little jñāna, knowledge. Then we will understand that "I am not this body; I am different from this body." And because I am in ignorance, therefore I am thinking, "I am this body," "I am this white body," "I am this black body," "I am this American body," "I am this Indian body," "I am this cat's body" and "dog's body," so many different consciousness on account of this… Basic principle is this ignorance. Ignorance. So that we have to cure.

That is the special advantage of human life. The dogs and the cat, they cannot be cured. They cannot be given the knowledge. Because you are human being, you are together here to get this knowledge. The cats and dogs, they cannot come. They cannot take this knowledge. So we have got the advantage of getting this knowledge in this life, and again, if we go back to the cats' and dogs' knowledge, then what is the benefit of getting this body? So this civilization, this dog civilization, is so spread all over the world that it is very, very difficult to cure it. We are making little attempt, but the ignorance is so deep, the disease is so acute, it is very, very difficult. But actually the disease is there.

And abhayam. Abhayam means fearlessness. So long we are in this body, material body, there are four principles, out of which one is bhayam, fearfulness, "What will happen? What will happen?" Because I am eternal, na hanyate śarīre, but my body is to be annihilated, but because I am… This is the psychology. Because I am eternal, I do not want my body be annihilated. But it will be. Therefore I am always fearful, "When it will be annihilated? When it will be annihilated? Is the time come? Is the time come?" This is called bhayam. Bhayaṁ dvitīyābhinniveṣataḥ syāt. Because I am identifying with this body, therefore there is fearfulness. And if by knowledge I can understand that "I am not this body, I am spirit soul," ahaṁ brahmāsmi, and if you are actually convinced, then there is no fearfulness. In the Western countries there is only one philosopher, Socrates. He was condemned to death because he was speaking that "I am soul. I am eternal." That was his fault. So the judges enquired, "Mr. Socrates, now you are going to die, so what kind of grave you want?" So Socrates replied, "First of all capture me. Then you put me into the grave." That is the fact. "You rascal, you are talking of my this body. So body is already material. You put it in the grave or in the hell. It doesn't matter. But I am eternal. You cannot capture me." So this is knowledge. This abhayam. He was going to be hanged or killed. He is fearless: "But what is this nonsense? He will kill my body. That's all."

So it requires very firm knowledge. Na hanyate hanyamāne śarīre [Bg. 2.20]. That is possible. That is possible by jñāna. Just like Prahlāda Mahārāja. His father, demon father Hiraṇyakaśipu, was chastising him in so many ways. But he was not afraid at all, fearless, because he was convinced that "I am not this body. I am different from body." Na hanyate hanyamāne śarīre [Bg. 2.20]. "I will not die." It is simply knowledge, firm knowledge. And as soon as you come to that position, that "I am not this body," then automatically you, become abhayam, no fear. Everyone is afraid of being killed. That is the most fearful position. But if you are convinced that "I am not killed; I exist…"

That does not mean I shall be voluntarily prepared to be killed. No, that is not the idea. Idea is that if we are… Jñānaṁ vairāgyam. These two things required in human life, jñānaṁ vairāgyam. Jñānam means "I am not this body." This is jñānam. And vairāgya means renunciation: "If I am not this body, then what I have got to do with this material world? This material world is important because I am identifying myself with this material body. Therefore it is important. Where I shall sit? Where shall I eat? Where shall I sleep? How shall I be protected?" So many things. There are many instances, just like Dhruva Mahārāja. A five year old boy, he went to the jungle. He was sitting alone there, abhayam, abhayam, no fearfulness. The more you become spiritually conscious… The highest stage of spiritual consciousness is Kṛṣṇa consciousness. Kṛṣṇa consciousness means "I am Kṛṣṇa's, that's all." Kṛṣṇa says, mamaivāṁśaḥ: "All these living entities, they are my part and parcel." So you have to understand this relationship with Kṛṣṇa, that you are Kṛṣṇa's. And Kṛṣṇa, what is Kṛṣṇa? Bhagavān. Bhagavān. What is Bhagavān?

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayaś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Everything is definition there. In our Vedic knowledge there is no vague idea, rascal's idea. All clear. What is Bhagavān? Immediately you get the enunciation, definition, "This is Bhagavān," not that so-called Bhagavān, incarnation, this Baba, this yogi. These are all nonsense. Bhagavān is different. God is different. God means… Definition, you take the definition, Vedic definition, aiśvaryasya: all wealth. Who can claim that "I am wealthy. I possess all the wealth of the universe"? Who can say? Only Kṛṣṇa can say; nobody can say. You may be millionaire. You may be Rockefeller or this Tata or Birla. That is very insignificant position. But a Tata, Rockefeller or this, they cannot say, "No, I possess the whole wealth of the universe." That you cannot say. But Kṛṣṇa can say. Therefore He is Bhagavān. Aiśvaryasya samagrasya. Samagra means as much wealth there are. You may imagine. All the wealth belongs to Kṛṣṇa. When He was present on this earth, He showed it. Aiśvaryasya samagra… As much as we can comprehend, He showed. Sixteen thousand wives, sixteen thousand palaces. Who can show it? If we hear of sixteen, we become surprised. We keep one wife, and that is very difficult for us. We have to think over hundred times, "Whether I shall accept a wife to maintain?" You see? But Kṛṣṇa had sixteen thousand wives. But not like us, having more than wife: one wife is crying and another wife is enjoying, no. He also expanded Himself in sixteen thousand forms. Every wife is enjoying the husband. That is Bhagavān. That is Bhagavān. You try to understand Bhagavān. Aiśvaryasya samagrasya vīryasya. And if you have got more than wife, a few years after, you become impotent. But Kṛṣṇa, in each wife, He begotten ten children. "I will give you ten child." Sixteen thousand into ten, how much?

Devotees: 160,000.

Prabhupāda: Then they had ten children again. This is Yadu family. This is Yadu… This is family, Kṛṣṇa's family. So many, one person. And that is called Bhagavān. Show something, Bhagavān. They simply cheap Bhagavān, and rascal present as cheap Bhagavān, and rascal accepts them as Bhagavān. This is not good. Try to find out the actual Bhagavān. That is Kṛṣṇa. That is…

He showed by practical example. He is accepted by great, great sages like Nārada, Vyāsadeva, Devala, Asita. That is also stated when Arjuna accept Him that "You are the Supreme Lord. So You are the Supreme Lord how? Because people may say I am Your friend; therefore I am accepting. No. All the authorities says that You are the Supreme Lord. And I have understood by Your personal explanation and I accept You." Sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "Whatever You have said, I accept it because You are Bhagavān." This is Bhagavān.

So if you accept Bhagavān's word with firm conviction, then your life is perfect immediately. Immediately you become perfect. There is no difficulty. Because I may be imperfect, but if I say that "I have understood. This is glass. This spectacle is spectacle. I have learned it from authority," that is a fact. I may be imperfect, but because I have learned from authorities that "This is a spectacle. This is called spectacle," then this statement is correct. Similarly, we may be imperfect, it doesn't matter, but because we are accepting the words and statement of Kṛṣṇa then our knowledge is imperfect…, perfect. It is not imperfect. (Scraping noise in background) (aside to devotee:) It does not shoot very…? All right.

So therefore Bhagavān uvāca. We have to hear from Bhagavān, not from rascals. Then your knowledge is perfect. If you hear from rascals, then you become rascal. Don't hear from any rascal. Hear from Bhagavān and take it and accept it. Then, gradually, your existence will be purified. Just like if somebody comes… Recently it so happened. There is a big Māyāvādī sannyāsī in India. His name is Akshananda Swami. Perhaps you know. Did you know? No. Anyone? Anyway, he is a Māyāvādī sannyāsī. So Acyutānanda Swami went to sell some books in their camp. So his disciple requested him, "Why don't you ask some question from Swamiji?" So he said, "What I have to ask from him?" He was so convinced that "What this rascal can say to me? I know. I have heard from Kṛṣṇa." This is knowledge. So if you stick to Kṛṣṇa and hear from Him, you haven't got to hear from any rascal, any rascal. Then you will waste time. Don't hear from any rascal.

Therefore we are presenting Bhagavad-gītā As It Is, as it is, without any change. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just become My devotee. Always think of Me." We are teaching the same thing. We have no difficulty. What we are requesting you? "You think of Kṛṣṇa. Chant Hare Kṛṣṇa." That's all. Where is the difficulty? We don't say, "You think of that, this of that, to this demigod, that demigod." No. We don't say. What is the use of other demigod? We show all respect to everyone, even to the ant, but that does mean that any demigod, any damn, any rascal, should be worshiped as God? No. That is not possible. We can show respect even to the insignificant ant. Tṛṇād api sunīcena taror api sahiṣṇunā. That may be another thing. But we cannot accept anyone as God. That is not possible. That is knowledge. That is knowledge. Be convinced firmly, kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "Bhagavān means Kṛṣṇa, nobody else." Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Anya-devatāḥ, accept as God, they are accepted by the rascals, hṛta-jñānāḥ, those who have lost their knowledge. They have lost their… Hṛta-jñānāḥ and naṣṭa-buddhayaḥ, those who have lost their knowledge. So don't be lost of your knowledge. Stick to Kṛṣṇa and accept His words as it is. Then you will be one day fearless, abhayaṁ sattva-saṁśuddhiḥ. Your existence will be purified, spiritual existence. Purified existence means spiritual existence. We are spiritual; we are not this material just like I am not this shirt, you are not this shirt. You are within the shirt. Similarly, asmin dehe. Dehino 'smin yathā dehe. Dehino 'smin yathā dehe [Bg. 2.13]. We are within the shirt. This is the first knowledge, that "I am not this body." Why I shall be puffed up with this body? This is superfluous. I am spirit soul. I am part and parcel of Kṛṣṇa; therefore my only business is with Kṛṣṇa.

Just like your hand, part and parcel of your body. Its only business is with this body. I am taking care of this body, I am taking of this hand, this leg, this head because there is intimate relationship with this body and with this head. I am not… Suppose if you are in danger, your head is in danger, I am not going to protect. But when my head is in danger, I prepared to give life. Similarly, we are part and parcel of Kṛṣṇa, and Kṛṣṇa is all-powerful. He says, "I will give you protection." Just like I am giving protection to my hands and legs, so what about Kṛṣṇa? Kṛṣṇa also prepared. But if you deny His protection, that is a different thing. But if you are prepared to take His protection, ahaṁ tvāṁ sarva-pāpebhyaḥ, then you should immediately attain abhayam, no more fear. Rākhe kṛṣṇa māre ke māre kṛṣṇa rākhe ke: "If Kṛṣṇa wants to kill you, who can save you? Nobody can save you. And if Kṛṣṇa wants to protect you, who can kill you?" This is… This is philosophy, abhayam. So if you want to be fearless, if you want to sanctify your existence, take to Kṛṣṇa consciousness, don't be deviated. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 16.2-7

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Bombay, April 8, 1971

Prabhupāda:

ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

These qualities have been discussed. They are called daiva, godly qualities. And nongodly qualities, demonic qualities:

dambho darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

Then He explains that "If you develop your godly characteristics, then you make progress toward liberation." Daivī sampad vimokṣāya [Bg. 16.5]. Vimokṣa. Vimokṣa means liberation. This word vimokṣa is very significant. Mokṣa means liberation. And why this word vi? Vi means viśeṣa, specifically. Specifically mokṣa. There are two kinds of mokṣas. Actually, there are five kinds of mokṣa, but five kinds can be divided into two kinds. Liberation… Sāyujya, sāmīpya, sālokya, sārūpya, sārṣṭi [Cc. Madhya 6.266]. Then again, these five kinds of liberation can be divided into two. One is sāyujya-mukti and another: sārūpya, sālokya, sārṣṭi, sāmīpya-these four into one division. Sāyujya-mukti means to merge into the existence of the Supreme. And sārūpya-mukti means to acquire exactly the bodily feature of Viṣṇu, four hands. Just like in the Vaikuṇṭha the inhabitants are exactly of the same feature as Nārāyaṇa. They have got also four hands. You cannot distinguish who is Nārāyaṇa and who is not Nārāyaṇa. So that is called sārūpya-mukti. Just like when vaikuṇṭha-dūtas were sent to reclaim Ajāmila, they were four-handed, exactly looking like Nārāyaṇa.

It can be understood. Just in this planet, if the president of the Indian Union comes here, unless he is very well known, nobody can distinguish who is president and who is a common gentleman because the features are the same. Similarly, in the Vaikuṇṭhaloka, the residents of Vaikuṇṭha are exactly like Nārāyaṇa. Sārūpya-mukti. Sālokya-mukti. Sālokya-mukti means to live in the same planets where God is living, Nārāyaṇa is living. And sārṣṭi, you acquire the same opulence as Nārāyaṇa has got opulences. And sāmīpya. Sāmīpya means to remain always with Nārāyaṇa as associates. Just like Kṛṣṇa, Kṛṣṇa has His associates. Kṛṣṇa, when He appeared on this material world, He had His eternal associates: the cowherds boys, the gopīs. They're always with Kṛṣṇa. That is called sāmīpya. They are never away from Kṛṣṇa. It is possible. Everyone can attain. Kṛṣṇa comes down on this planet to exhibit His vṛndāvana-līlā just to attract us that anyone can have the same facilities, to play with Kṛṣṇa, to talk with Kṛṣṇa. That is described in the Śrīmad-Bhāgavatam.

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śukadeva Gosvāmī is describing the Kṛṣṇa and His friends, cowherds boys, playing together. So he is remarking that "These boys who are playing with Kṛṣṇa, they are not ordinary boys because they are playing with… Itthaṁ brahma-sukhānubhūtyā. Itthaṁ satāṁ brahma-sukhānubhūtyā. "They are playing with the Absolute Truth who is realized by the great sages as the impersonal Brahman." There are different features of the Absolute Truth: impersonal Brahman, localized Paramātmā, and Personality of Godhead. So those who are attached to impersonal Brahman… Śukadeva Gosvāmī says that these boys who are playing with Kṛṣṇa… Kṛṣṇa is brahma-sukhānubhūtyā, the origin of brahma-sukha. It is also stated in the Bhagavad-gītā, brahmaṇaḥ ahaṁ pratiṣṭhā: "The Brahman, the impersonal Brahman, is situated on Me." Because Brahman is the bodily effulgence of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭiḥ [Bs. 5.40]. Therefore Śukadeva Gosvāmī says that "These boys, they are not ordinary boys. They are playing with the Supreme Brahman." Itthaṁ satāṁ brahma-sukhānubhūtyā. And dāsyaṁ gatānāṁ para-daivatena. And those who are devotees, those who have taken their position as eternal servant of God, dāsyaṁ gatānām, for them, He is the Supreme Personality of Godhead. For the impersonalists, He is the Supreme Brahman. And for the personalists, devotees, He is the Supreme Personality of Godhead. And māyāśritānāṁ nara-dārakeṇa. And those who are under the influence of the illusory energy, māyā, for them, this Kṛṣṇa is ordinary boy. Māyāśritānām. They cannot see Kṛṣṇa. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Those who are mūḍhas, not sufficient knowledge, poor fund of knowledge, they accept Kṛṣṇa as ordinary person. So therefore… Bhāgavata also says māyāśritānāṁ nara-dārakeṇa: "Those who are under the protection of māyā, illusory energy, for them Kṛṣṇa is ordinary person or human being." But these boys are playing, kṛta-puṇya-puñjāḥ [SB 10.12.11]. Kṛta-puṇya-puñjāḥ. Puñjāḥ means stock, huge stock of pious activities. Therefore they have come to the position, directly playing with Kṛṣṇa. They have become associates. So that is possible. Anyone can become direct associate of Kṛṣṇa. That is called sāmīpya-mukti, always with Kṛṣṇa. Whenever Kṛṣṇa appears, they also appear.

So there are two kinds of muktis. So far sāyujya-mukti is concerned, that is not very sure. What is this sound? (thumping sound like drum or machine in background) Sāyujya-mukti, one who takes liberation of merging into the existence of the Supreme Absolute Truth, that is not very secure position because they may fall down again to the material world. That is also stated in the Śrīmad-Bhāgavatam. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. These impersonalists, after undergoing severe austerities… To come to the Brahman platform, impersonal Brahman platform, that is also not very easy. One has to undergo severe austerities. Tapasya. Nothing can be achieved with(out) tapasya. Any kind of liberation cannot be achieved without tapasya. That is the verdict of all Vedic literature. You cannot make it very easily accessible, but for this age it is easily accessible. Because the people are not so advanced, therefore śāstra gives them a little concession.

Just like in the race, the horse which is weak, it gives, some concession is given. And those who are strong, they are overloaded. Similarly, because the people of this age are not very strong, spiritually inclined, therefore for this particular age of Kali the tapasya has been, I mean to say, decreased. Just like these boys and girls. The tapasya means they have simply given up some bad habits: no illicit sex life, no intoxication, no meat-eating, no gambling. That's all. Very easy. Now, you can see this is tapasya. And chanting Hare Kṛṣṇa mantra twenty-four hours. This is the tapasya for Kali-yuga. Kalau nāsty eva nāsty eva nāsty eva. Any other means of meditation, offering sacrifices, or worshiping the Deity in the temple, these are difficult task, especially in this age. Kalau tad dhari-kīrtanāt. In this age, simply by chanting Hare Kṛṣṇa mantra, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, one can very easily make advance in spiritual life.

And you can see how these boys and girls, those who are coming from Western countries, although they had many misgivings in their past life, now they are pure. Only (on) account of chanting this Hare Kṛṣṇa mantra. This is… They are now developing the daivī sampat. Daivī sampat means the characteristics by which they can make very easy progress for liberation and spiritual realization. That is called daivī sampat. As soon as one becomes a devotee, this daivī sampat automatically becomes manifested. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. As soon as one develops his original dormant love of God, or Kṛṣṇa consciousness, then all the good qualities becomes manifest. Because the good qualities are already there. This is the process. People are trying to make people very honest. But how they can be honest? Unless there is Kṛṣṇa consciousness, it is very difficult to become honest. Harāv abhaktasya kuto mahad-guṇāḥ. Mahad-guṇāḥ, good qualities, good characteristics, good behavior, moral qualities, cannot be developed if one is not Kṛṣṇa conscious. That is not possible. If people are simply paid to be Kṛṣṇa conscious, then the state will save so much expense. Because they have to maintain huge establishment to stop criminal activities. But if people become devotees, there will be no more criminal activities. That's a fact.

Therefore it is the duty of everyone to train everyone. Just like the parents. They should train their children to become Kṛṣṇa conscious. The state should encourage how people can become Kṛṣṇa conscious. Then automatically all the good qualities will come. Now, actually, in the United States the government is realizing the importance of our movement because the government has failed to stop this intoxication habit, LSD. In the Western countries, the younger generation are becoming too much addicted to this intoxication, LSD habit, and it has become a problem to the government and they have established so many institutions to stop this habit, but they have failed. But they are seeing wonderful result amongst our camp, that simply coming to Kṛṣṇa consciousness, they have given all intoxication. It is practical. They have given up. So some of the institutions, government, they are inviting us, that "How you can help?" So we say that "Our process is simple. We cannot take any other process. Our process is that if anyone wants to be cured from this bad habit, then let him come, live with us. That's all. Sit down here. Chant Hare Kṛṣṇa mantra. See the ārati, and take prasādam." And there is no… We don't supply any tea or coffee. No. We cannot supply. And nobody grudges also, that "You are not supplying us tea or coffee or cigarettes." No. So the spiritual power is so nice that automatically forget. Paraṁ dṛṣṭvā nivartate [Bg. 9.59], as it is stated in the Bhagavad-gītā. If you find something very palatable, very nice, then you give up the bad thing. If you are offered a nice rasagullā, why should you take ordinary molasses or gur or anything else? Paraṁ dṛṣṭvā nivartate. That is the formula given by Lord Kṛṣṇa. When one relishes a transcendental pleasure, he automatically gives up the so-called material pleasure, automatically.

So therefore Kṛṣṇa is stressing that, daivī sampad vimokṣāya. These daivī sampad characteristics should be encouraged to make one liberated, vimokṣāya. Just like these boys and girls have become liberated from all bad habits. Daivī sampad vimokṣāya. Daivī sampad vimokṣāya nibandhāyāsurī matā. And if you develop demonic qualities, then you become more and more entangled in this material existence. It is very risky. We are thinking that "Let me enjoy this life to my best capacity," as the atheist class of people think, but they do not know how much risk they are taking. If I develop my characteristics like cats and dogs, then my next life is becoming bound up in the body of cats and dogs. But they do not know the science. How the transmigration of the soul is evolving in 8,400,000 species of life, the modern science they do not know. They do not know, but there is, there is law.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

We have come to this civilized form of human being. Especially we have taken birth in India. It is a good fortune. It is an opportunity given by prakṛti. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. So we should take advantage of this opportunity. here in India we have got this sublime knowledge of Veda, and here there are still thousands and thousands of saintly persons. So we should take advantage of this facility. Caitanya Mahāprabhu therefore said that "Anyone who has taken birth in the land of Bhāratavarṣa…" Bhārata-bhūmite manuṣya janma haila yāra: [Cc. Ādi 9.41] "Anyone who has taken birth in this land of Bhāratavarṣa…" Janma sārthaka kari' kara para-upakāra: "First of all make your life perfect by taking advantage of this Vedic facility, and then distribute this knowledge all over the world." This is injunction. This is the mission of Lord Caitanya.

So it is practically being utilized in this Kṛṣṇa consciousness movement. We are giving the knowledge, this knowledge, to the western world in different ways. For the mass of people simply by chanting, making them purified. And the class of people, we have got books. We have got many important books. Let them understand our philosophy with, I mean to say, scientific knowledge, with philosophical vision. Not that we are simply sentimentalists, simply dancing. We have got… Dancing is not sentimental. It is spiritual ecstasy. It is not ordinary dancing. This dancing is not ordinary dancing. So anyway, if you think that this dancing is a sentimental caricature, you may think like that, but if you want to understand through philosophy and science, we can supply you immense literature.

So this is the duty. This is the duty of all responsible Indians, how to make his life perfect, utilizing Vedic knowledge, and then distribute it throughout the whole world. Because in other parts of the world they have no such advantage. Why these American boys are coming to us? Because they did not get the advantage of spiritual life, but they are seeking after spiritual life. Athāto brahma jijñāsā. They are fed up with this materialistic way of life. They want something spiritual. But because there is no such information, there is no such leader, they are becoming hippies, frustrated, confused. And because here is something substantial, they are taking it. This is the secret of success of this Kṛṣṇa consciousness movement.

So here it is clearly stated, daivī sampad vimokṣāya. If you do not develop your godly qualities, then there is no question of liberation. It is not a fashion, that you do anything nonsense and simply take as Vedānta and talk while smoking, and you become liberated. It is not so easy. It is not so easy. You have to form your Vedānta character; then you can understand this philosophy.

yeṣāṁ (tv) anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So those who come to Kṛṣṇa consciousness, they are not ordinary persons because Kṛṣṇa says personally, who can come to Him: te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ. Dṛḍha-vrata means with firm conviction that simply by devotional service to Kṛṣṇa, simply by becoming Kṛṣṇa conscious, one becomes perfect in all respects. This is called faith. This is called faith. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, te dvandva-moha-nirmuktāḥ.

Duality. Our position in this dual world is we are always doubtful. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but we are doubtful. That is material influence. "How it is that simply by surrendering to Kṛṣṇa I become free from all material contamination or sinful activities results?" Doubt. But actually, you should not be doubtful. You should accept because Kṛṣṇa is the Supreme Personality of Godhead. You should accept His word as it is. And because we are doubtful, we are presenting Kṛṣṇa in a different way. And there are so many commentators, so many swamis, they put Kṛṣṇa in a different way. But Kṛṣṇa is Kṛṣṇa. Law of identity. You cannot comment on the Kṛṣṇa's personality. He says that "I am the Supreme Personality of Godhead." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." We accept that. Then we can understand Bhagavad-gītā and take advantage of it; otherwise (it is) not possible. And that requires daivī sampat, godly characteristics.

So those godly characteristics are there. Either you practice yourself to come to the godly characteristics or there is simply method, if you take to devotional service, all the godly qualities automatically come. This is the process. So in this age, to develop these godly qualities is very difficult. But if you take to Kṛṣṇa consciousness by the simple method, by chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, then automatically you develop all the godly qualities.

daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava
[Bg. 16.5]

Now, Arjuna is encouraged because Arjuna was thinking in the terms of material calculation. Just like Gandhi introduced this nonviolence. That is material calculation. It is all right. To become nonviolent is good qualification. But from spiritual calculation… Spiritual calculation means that surrendering unto Kṛṣṇa and then act. The difference between bhakti-yoga and ordinary karma is this: that when one's senses are purified under the direction of Kṛṣṇa or His representative, that is bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. What is bhakti? Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to become purified, sarvopādhi-vinirmukta. At the present moment we are encumbered with different types of designations. ”I am Indian,” ”I am Christian,” ”I am Hindu,” ”I am Muslim,” ”I am this,” ”I am that.” They are all upādhis. But when one comes to the understanding that ”I am eternally servant of Kṛṣṇa,” that is liberation. That is sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Being identified with Kṛṣṇa’s interest, he becomes nirmalam. That is mukti. Nirmalam means mukti. So long we are contaminated we are not mukta; we are conditioned. And as soon as we become nirmalam, that means mukti.

These things I have several times explained, in the Śrīmad-Bhāgavatam also, what is mukti. Mukti means to be situated in his original position. That is mukti. Just like a man is diseased, and if you say that ”Now he is relieved from the diseased condition,” that is mukti. Now he’s healthy condition. That is mukti. Mukti means change of the condition. That is mukti. Not that something extraordinary happens. The change of condition. The baddha condition, this… The material conditional life means that we are embarrassed with so many plans and concoctions for sense gratification. That is not mukti. That is the stage of nonliberated position. And mukti means to be situated in his original position. That is mukti. Muktir hitvā anyathā rūpam. Hitvā anyathā rūpam. What that anyathā rūpam? Anyathā means otherwise. Everyone one of us acting otherwise. Somebody is acting that ”I am Pakistani.” ”I am East Pakistani.” ”I am West Pakistani. Let us fight.” Anyathā rūpam. A few days before they were all Pakistanis. When there was fighting between India and Pakistan, they were all united. Now they have changed their, another anyathā rūpam, that ”I am Eastern Pakistani,” ”I am Western Pakistani.” In this way, so long you are contaminated, you change your mind, you will change your position. But it’s not that real position. Unless you come to the real position.

The real position is, as Kṛṣṇa says, that mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”All living entities are My parts and parcels.” When you realize that ”I am part and parcel of Kṛṣṇa; therefore my only business is to serve Kṛṣṇa…” Just like part and parcel of my body is always serving, similarly, we, being part and parcel of Kṛṣṇa, our only business is to be engaged in devotional service of Kṛṣṇa. That is mukti. Svarūpeṇa vyavasthitiḥ [SB 2.10.6]. So here Kṛṣṇa is encouraging Arjuna, mā śucaḥ: ”Don’t think that because I am engaging you to fight, don’t think that you are demonic person.” Because generally, people take, when one fights, he is considered to be violent demon. But Kṛṣṇa has already encouraged Arjuna to fight, but here he says that ”These are the godly qualities.” Apaiśunam, nonviolence, ahiṁsā kṣāntir ārjavam, ahiṁsā. These things have been stated. So because Arjuna is Kṛṣṇa’s very intimate and dear friend, immediately He says… As soon as He says that daivī sampad vimokṣāya nibandhāyāsurī matā [Bg. 16.5]. Āsurī matā. This asurika fighting or asurika qualities, this is the cause of being entangled in this material existence. So Arjuna may be thinking that ”I am fighting. I am also in asurika sampat.” So Kṛṣṇa (is) immediately encouraging him, mā śucaḥ. Mā śucaḥ sampadaṁ daivīm abhijāto ’si bhārata: ”Don’t think that you are in the asurika sampat.” Why? He was fighting, he was killing. Why Kṛṣṇa says that ”You are in the daivī sampat”? The thing is that he is fighting not for himself; he is fighting for Kṛṣṇa. That is the secret. He was fighting for Kṛṣṇa.

Personally he was not inclined to fight. Nonviolent. ”No, Kṛṣṇa. I cannot fight. I cannot kill my brothers and the grandfather and so many relatives on the other side. I cannot.” That was his personal consideration. But when the consideration is in Kṛṣṇa consciousness, fighting for Kṛṣṇa, that is daivī sampad. So the summary is that if anyone is in Kṛṣṇa consciousness actually, not by concoction, by imagination, actually, then whatever he does, that is daivī. Whatever he does, that is daivī sampat. Mā nimittaṁ kṛtaṁ pāpaṁ puṇyāya eva kalpate.(?)

There are so many examples. We can cite some of them. Just like the gopīs. The gopīs at dead of night, when Kṛṣṇa’s flute was being played… The gopīs were young girls. So immediately they give up their all engagement. Some of them were taking care of the children, some of them were cooking, some of them giving food to the husband. So many engagement. But they gave up any, everything and immediately went to Kṛṣṇa. Kṛṣṇa advised them, ”Oh, at dead of night you have come here?” Those who have read Śrīmad-Bhāgavatam, these things are there. Now, for young woman to leave family and, I mean to say, home and go to the forest for another person, it is most abominable, sinful, in the ordinary eyes. Sinful. But because it was done for Kṛṣṇa, even Lord Caitanya says, ramya kecid upāsanā vraja-vadhu-vargeṇa ya kalpita(?): ”What can be the best type of worship than what was comprehended by the gopīs?” So in the ordinary way, if a young man, young woman, goes to another person for dancing or some other purpose, that is most sinful. But this is to be understood.

Another example can be given. Just like Prahlāda Mahārāja. Prahlāda Mahārāja was so much harassed by his father, Hiraṇyakaśipu, and Lord Nṛsiṁhadeva appeared. And in the presence of Prahlāda Mahārāja, the father was killed. What is that prayer?

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

So now, from materialistic point of view, you will see that Prahlāda Mahārāja, what kind of devotee he is? In his presence his father is being killed and he did not protest. So from the ordinary point of view, it is sinful. If your father is attacked by somebody, it is your duty. But Prahlāda Mahārāja didn’t… Because Prahlāda Mahārāja knew… That is another chapter. In the later stage he made his father liberated. But from the superficial point of view, that he was present while his father was being killed… There are so many things, similar, other examples. Bali Mahārāja gave up his spiritual master for Kṛṣṇa’s sake.

So here also the same example can be cited, that Kṛṣṇa says personally, mā śucaḥ sampadaṁ daivīm abhijāto ’si bhārata. My dear Arjuna, don’t be worried that you are in the demonic situation. Your situation is daivika, godly. Why it is godly? Because although Arjuna was fighting, it was violent, because the fight was on account of Kṛṣṇa, therefore it is good. Otherwise how you can support? He was engaged in killing business and it is called daivī sampat. Then He explains,

dvau bhūta-sargau loke ’smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu
[Bg. 16.6]

that "I have very vividly described what are the godly characteristics. Now I shall explain to you what are the demonic characteristics." Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ [Bg. 16.7]. Who is a demon? A demon's first qualification is he does not know what is, I mean to say, real duty, or what one should do and what one should not do. [break] …pravṛtti. Pravṛtti and nivṛtti. There are two kinds of activities, pravṛtti. So if one does not know what kind of activities one can accept and what kind of activities one should reject, if he does not know, then he is a asura, demon. (end)

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Bhagavad-gītā 16.4

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Hawaii, January 30, 1975

Nitāi: "Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, O son of Pṛthā."

Prabhupāda:

dambho darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

We have discussed last night some of the divine characteristics, and abhayaṁ sattva-saṁśuddhiḥ, like that, sixteen divine characteristics. And here the demonic characteristics. We can understand a thing by analysis of characteristics. In the chemical laboratory, things are tested by characteristics. Just like this chemical: "Color is like this. Shape is like this. Then taste is like this. Then chemical reaction is like this." They are stated for each and every chemical, and we can understand the purity by the characteristic. The characteristic is also called dharma. Just like a snake. The snake characteristic is that unnecessarily, without any offense, it bites, and the animal which is bitten, he dies. This is the characteristic. Without any fault… The snake is going, and the other animal is going. Go, but the characteristic of snake is unnecessarily bites. This is the characteristic.

Cāṇakya Paṇḍita says, sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ, that "Two kinds of krūraḥ, envious animals, are there. One is the snake, and the other is envious man." So Cāṇakya Paṇḍita said that "Both of them envious, but the envious man is more dangerous than the envious snake." Why? "Now, because the snake can be brought into submission…" (tapping noise) (Aside:) What is that? "…by herbs and mantra." There are snake charmer. They chant mantras, and they apply some herb, and the snake come under subjugation. But khalaḥ kena nivāryate: "But the snake-like man, he cannot be subdued at any cost."

So there are characteristics. By the characteristics we can understand who is a godly man and who is a demonic man. So they are stated. And the next verse is that daivī sampad vimokṣāya. If one has these divine characteristics, then he is eligible for going to the spiritual world. Vimokṣāya. Daivī sampad vimokṣāya nibandhāya āsurī matā [Bg. 16.5]. But these demonic characteristic, dambho darpaḥ abhimānaś ca pāruṣyam ajñānaṁ sampad āsurī, if we develop this kind of characteristic, then it is our material bondage. So we are the cause of material bondage and freedom from material world. We are, ourself, the cause. There is no other cause. Simply we have to develop either this demonic characteristic or the divine characteristic. So human life is meant for developing divine characteristic, not this demonic char… Demonic characteristic is already there. Just like dambhaḥ. A dog has also pride: "I am this dog, grr." (laughter) "I am fox terrier. I am this. I am that." So dambhaḥ is there even in the dog, even in the lower animal, even in the cat. But the divine characteristic, "Oh, I am so low," Tṛṇād api sunīcena, "I am lower than the grass. I am lower than the grass"… This is Caitanya Mahāprabhu's teaching. What is this dambhaḥ? Why I should be pride? What is this pride? So that is ignorance, due to ignorance. When one man is unnecessarily proud, that means it is due to ignorance. And Caitanya-caritāmṛta author, he describes himself that "I am lower than the worms in the stool."

purīṣera kīṭa haite muñi se laghiṣṭha
jagāi mādhāi haite muñi se pāpiṣṭha
[Cc. Ādi 5.205]

Adambhitvam. In the Ninth Chapter. Just the opposite. Why I shall be proud? What I have got? I am humble servant of Kṛṣṇa. Let me discharge my duties. But if one is proud after becoming a pure servant of Kṛṣṇa, that is very good. That dambhaḥ, that pride, is very glorious. "I am a servant of Kṛṣṇa." That is very nice. So one become… One has got the tendency to become proud. So if one is proud to become a cats and dog or a tiger or a so-called big man of this material world, that is for his bondage. Āsurī. Daivī sampad vimokṣāya [Bg. 16.5]. And that is daivī… If you become proud in daivī sampad, if you become proud by becoming the most confidential servant of Kṛṣṇa, the same pride is for your liberation. And if you become proud that "I am minister," or "I am this big dog or big…," that is for nibandhāya, your bondage, you will continue material life. By your spiritual pride… Of course, we must be proud after being situated in the spiritual platform. Otherwise that is also ignorance. So two things are there, daivī sampad and āsurī sampad. Āsurī sampad means more and more entanglement and bondage within this material world. And daivī sampad means your freedom from material world.

So first of all we must decide what we want. Whatever you want, you will have. Kṛṣṇa is very kind. If you want to remain bound up by the laws of material nature within this material world… Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. As we contaminate the different material modes of nature, we get different situation of life, different forms of body, different circumstances. Kṛṣṇa has arranged everything very accurately. His arrangement is very perfect. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. When He does something, He desires only. By His desires, the energies are there. Immediately the energy works. Just like you have got some energy. If you desire, immediately it begins to work. You have got experience. Similarly, we have got limited number of energies, and Kṛṣṇa has got unlimited number of energies. So if we desire to become something unlimitedly, Kṛṣṇa can supply you your necessities unlimitedly. Ye yathā māṁ prapadyante [Bg. 4.11]. That freedom is there. If you want to remain as a demon, then Kṛṣṇa will supply you all the ingredients, how you can flourish as a demon.

Just like there was Hiraṇyakaśipu and there was Prahlāda. Prahlāda was being supplied spiritual advancement of life, necessities, and Hiraṇyakaśipu was being supplied for demonic status of life. So it is Kṛṣṇa's pleasure that whatever you want, you can get it. You get all advantage by Kṛṣṇa. If you want to become a demon, Kṛṣṇa will supply you, "All right, you become a demon. You take whatever you want from Me." He will give you. Similarly, if you want to become a demigod or devotee, Kṛṣṇa will supply you all the necessities. Now it is my choice whether I shall become a demon and whether I shall become a devotee. This is my choice. Kṛṣṇa is equal to everyone. Samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. Otherwise how He is God? If He is partial to somebody, then He is not God. He must be equal. He is equal to the devotee and nondevotee. Whatever the nondevotees want, Kṛṣṇa supplies. And whatever the devotees want, Kṛṣṇa supplies.

But He is very much pleased with the devotee. Therefore, his supplies are very immediate, and the demonic supply, that will depend on his work, karma. It will depend on the karma. And devotee's supply, because this is bhakti, it is immediately there. That is the difference. Kṛṣṇa says that. Ye tu bhajanti māṁ prītyā teṣu te mayi. There are millions of living beings. Some of them are devotees, and many of them are non-devotees. So Kṛṣṇa is kind to the nondevotees also. Whatever he wants, He will give him. But the necessities of the devotee is the first consideration for Kṛṣṇa. Ye tu bhajanti māṁ prītyā teṣu te mayi. That is Kṛṣṇa's… As the devotee is only searching the opportunity, how to serve Kṛṣṇa, similarly, Kṛṣṇa is also very eager to serve the devotee. That is a reciprocation of devotional service.

Now it is our choice whether we want to become a devotee or whether we want to remain a demon. That is my choice. Kṛṣṇa says that "You give up this demonic engagement and surrender to Me." That is Kṛṣṇa's desire. But if you do not agree with Kṛṣṇa's desire, if you want to enjoy your own desire, then also, Kṛṣṇa is also pleased, He will supply you the necessities. But that is not very good. We should agree to Kṛṣṇa's desires. We should not allow our desires, demonic desires, to grow. That is called tapasya. Our desires we should sacrifice. That is called sacrifice. We should only accept Kṛṣṇa's desire. That is the instruction of the Bhagavad-gītā. Arjuna's desire was not to fight, but Kṛṣṇa's desire was to fight, just the opposite. Arjuna ultimately agreed to Kṛṣṇa's desire: "Yes," kariṣye vacanaṁ tava [Bg. 18.73]: "Yes, I will act according to Your desire." That is bhakti.

This is the difference bhakti and karma. Karma means to fulfill my desires, and bhakti means to fulfill Kṛṣṇa's desires. That is the difference. Now you make your choice, whether you want to make your desires fulfilled or if you want to make Kṛṣṇa's desire fulfilled. If you make your decision to make Kṛṣṇa's desire fulfilled, then your life is successful. That is our Kṛṣṇa conscious life. "Kṛṣṇa wants it; I must do it. I will not do anything for me." That is Vṛndāvana. All the inhabitants of Vṛndāvana, they are trying to fulfill Kṛṣṇa's desire. The cowherds boys, the calves, the cows, the trees, the flowers, the water, the gopīs, the elderly inhabitants, mother Yaśodā, Nanda, they are all engaged in fulfilling Kṛṣṇa's desire. That is Vṛndāvana. So you can turn this material world into Vṛndāvana provided you agree to fulfill the desires of Kṛṣṇa. That is Vṛndāvana. And if you want to fulfill your own desires, that is material. This is the difference between material and spiritual.

The same thing, this house. This house is a house. The next door is a karmī's house, and this house is a temple. What is the difference? The difference is: in this house everyone is engaged to fulfill Kṛṣṇa's desire, and the other house, everyone is engaged in fulfilling his own desire. Therefore it is temple, and that is house. Otherwise, from the external feature, where is the difference? The same stone, the same wood, the same plants, the same land, the same kitchen-everything is same, and the business is the same. But here the business is to satisfy Kṛṣṇa, and the other houses, the business is to satisfy one's own senses. That is the difference between kāma and prema. When you try to fulfill the desires of Kṛṣṇa, that is prema. And when you want to fulfill your own desires, that is called kāma. There is no other.

Just like the gopīs. The gopīs are going to Kṛṣṇa, being captivated by the beauty of Kṛṣṇa, just like a young girl becomes captivated by seeing a very nice boy, or a nice boy is captivated to see the beauty of a girl. These are sense gratification. There is no prema; that is kāma. But the gopīs, they are going to Kṛṣṇa, superficially the same thing, like the young girls are going to a young boy, but they are going for Kṛṣṇa's satisfaction, not for their own satisfaction. That is the sublime. Therefore gopīs are so held in estimation even by Caitanya Mahāprabhu. Ramya kecid upāsanā vraja-vadhu-vargabhir ya kalpita: "There is no better type of upāsanā, worship, than it was conceived by the gopīs." Caitanya Mahāprabhu admitted that the topmost method of worshiping Kṛṣṇa is the type of worship offered by the gopīs. Topmost. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. The Gosvāmīs were always thinking of the gopīs' service to Kṛṣṇa. Gopī-bhāva-rasāmṛtābdhi.

So now the two things are there. The divine characteristic and the demonic characteristic. Both of them are there, now you have to select which one you want. If you actually want to love Kṛṣṇa, then take this divine characteristic. There is no cause of helplessness. You can… Just like amānitvam. Here it is said, dambhaḥ, adambhitvam. Adambhitvam, without any dambhaḥ. Here it is said, abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ. So you can practice this. That is devotional life. You have to practice this. If you want to be divine, your characteristics have to be changed. Here we are busy… (end)

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Bhagavad-gītā 16.5

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Calcutta, February 23, 1972

Prabhupāda:

(daivī) sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava
[Bg. 16.5]

Arjuna is advised by Kṛṣṇa. He has described before the…, what is daivī sampati and what is āsurī sampat. Abhayaṁ sattva-saṁśuddhir. These are daivī sampat:

abhayaṁ sattva-saṁśuddhir

jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nāti mānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

So there are two classes of men. There are two classes of men within this world. In the Viṣṇu Purāṇa it is said that viṣṇu-bhaktaḥ bhaved daivaḥ. Those are Viṣṇu bhaktas, devotee of Lord Viṣṇu. Three Deities-Viṣṇu, Maheśvara and Brahma. Brahma, Viṣṇu, Maheśvara. So those who are devotees of Viṣṇu, they are devatā. Not that the asuras, just like Rāvaṇa. Rāvaṇa was a great devotee of Lord Siva and Hiraṇyakaśipu was great devotee of Brahma, but both of them have been described as asura and rākṣasa. They are great devotee. Therefore the conclusion is there two classes of men, asura and devatā. The viṣṇu bhaktaḥ bhaved daivaḥ, those who are devotees of Lord Viṣṇu, they are deva, devatā, or demigods, and asuras tad-viparyayaḥ. What is the difference between devatā and asura? The, that is explained by Kṛṣṇa, that daivī sampad vimokṣāya [Bg. 16.5]. If you develop your divine qualities, as they're described, ahiṁsā, sattva-saṁśuddhiḥ… Sattva-saṁśuddhiḥ, sattva-saṁśuddhiḥ means existentional purification. Our…, we, as spirit soul, we are pure, original, because Kṛṣṇa is pure. Arjuna accepts Kṛṣṇa, after understanding Bhagavad-gītā, paraṁ brahma paraṁ dhāma pavitram-paramaṁ bhavān: [Bg. 10.12] "You are paraṁ pavitra." And God is paraṁ pavitra is admitted in the Īśopaniṣad. Apāpa-viddham, asnāviram. Asnāviram means in the body of God there are no veins, and therefore apāpa-viddham. Veins, as soon as you have got this veins, that is material body. The body is maintained under certain material condition. You eat, and this eating substance transformed into secretion, then through the veins this comes to the heart, and heart it becomes red, corpuscle, the blood, the blood is diffused. Therefore there are so many channels, veins. And these things are pushed on with the air, and if there is shortage of air circulation, the man becomes paralyzed. This is scientific. So these things are required for the material body, not for the spiritual body. In spiritual body, asnāviram, there is no vein. Therefore one who misunderstands Kṛṣṇa as having a material body, he has been described in the Bhagavad-gītā as mūḍhā. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. He has no veins. There is no difference between His body and His soul. We have got difference with our body and soul; therefore this existence with this material body is not śuddha, is not pure. Therefore, sattva-saṁśuddhir, abhayaṁ sattva-saṁśuddhir.

Śrīla Viśvanātha Cakravartī Ṭhākura has described, this abhayam means fearlessness, because, unless I become fearless, I cannot give up my present position. Just like, according to our Vedic system… Not our; everyone. Vedic system is for everyone. It is not that for a particular class of men, Vedic system. That's wrong. When Kṛṣṇa says catur varṇyaṁ mayā sṛṣṭam [Bg. 4.13], this Vedic system, it is for all, not for a particular country, a particular society. So the Vedic system is that one should accept the order, sannyāsa order, at the last stage of his life. Suppose one lives for a hundred years. He should become brahmacārī, student, for twenty five-years, then a married man for another twenty-five years, and after fifty years, pañcaśordhvaṁ vanaṁ vrajet, he should accept the vana-vāsī. Vana-vāsī means vānaprastha. Vāna: from vana, vāna, "one who has gone to the forest," vānaprastha. So then, when he is prepared, he should take sannyāsa. The whole institution is meant for sattva, sattva-saṁśuddhiḥ. So one has to purify his existentional life; otherwise, if he does not purify his existence, then he has to transmigrate from one body to another, and that is material existence. That is material existence. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. One has to transmigrate from lower species of life, aquatic life, to trees; from trees to insect; insect to birds; birds to beasts; and from beasts, that is evolution. That evolution is not Darwin's evolution. That evolution, it is called janmānta vāda. The soul is going from one body to another, not that the body is transforming. The Darwin's theory is that the body is transforming. No. Body cannot transform. Body can take the shape according to the desire of the soul, or according to the effects, resultant action, of one's karma. The different types of bodies are all there. Just like, in Calcutta, there are different types of apartments. So you can take an apartment or purchase an apartment according to the price you pay. That is, that is evolution. If you can pay more, then you can get nice body, nice apartment. This body is apartment. Ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. If you are regulated in the modes of goodness, sattva-sthā, sattva-guṇa, then you are promoted to the higher planetary system, higher system of life. Just like in the Bhagavad-gītā it is also said that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sañjāyate [Bg. 6.41]. One who is not mature in his performance of yoga, he is given chance, another chance-another chance in a very nice family, śucīnām, very pure brāhmaṇa family; śrīmatām, very rich, royal or very rich mercantile family. These are chances. Nature, under the order of Kṛṣṇa, is giving chances to us, giving chance to us to come out of the entanglement of birth and death: janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. One should be intelligent to see the troubles of these four incidences of life: janma-mṛtyu-jarā-vyādhi. That is the whole Vedic system-how to get out of these clutches. But they're given chance that "You do this, you do that, you do that," so regulated life, so that ultimately he can come out.

Therefore Bhagavān said, daivī sampad vimokṣāya [Bg. 16.5]. If you develop daivī sampat, these qualities, as described-ahiṁsā, sattva-saṁśuddhiḥ, ahiṁsā, so many things-then you'll get out, vimokṣāya. Unfortunately, the modern civilization, they do not know what is vimokṣāya. They're so blind. They do not know that there is some position which is called vimokṣāya. They do not know. They do not know what is next life. There is no educational system. I am traveling all over the world. There is not a single institution which is meant for giving education about the transmigration of the soul, how one can get better life. But they don't believe. They have no knowledge. That is āsurī sampat. That will be described here: pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ. Pravṛttim. Pravṛttim means attraction, or attachment. In what sort of activities we should be attached, and what sort of activities we shall be detached, that, the asuras, they do not know. Pravṛttiṁ ca nivṛttiṁ ca.

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsuraḥ

na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

These are the asuras. They do not know how their life should be directed, in which direction. That is called pravṛtti. And what sort of life they should be detached, give up, nivṛtti. Pravṛttis tu jīvātmana. That is another. Bhunam. Nivṛttis tu mahāphalām. The whole śāstra, whole Vedic direction is for pravṛtti-nirvṛtti. They are gradually training. Just like Loke vyavāyāmiṣa-madya-sevā nityā sujantoḥ. A living entity has got natural inclination for vyavāya, sex life; and madya sevāḥ, intoxication; āmiṣa sevāḥ, and meat-eating. A natural instinct there is. But asuras, they do not try to stop it. They want to increase it. That is asura life. I have got some disease. If I want to cure it, then doctor gives me some prescription that "You don't take." Just like diabetic patient. He is forbidden that "Don't take sugar, don't take starch." Nivṛtti. Similarly, the śāstra gives us direction that you should be accepting these things and you should be not accepting these things, śāstra. Just like in our society, we have picked up the most essential nivṛtti and pravṛtti. The pravṛtti… We are instructing our students, "No illicit sex life, no meat-eating, no āmiṣa-sevā." Āmiṣa-sevā nityā sujantoḥ. But the śāstra says that if you can give up nivṛttis tu mahāphalām, then your life is successful. But we are not prepared. If you are not prepared to accept the pravṛttis and not to accept the nivṛttis, then one must know that he is asura. Kṛṣṇa says here, pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ [Bg. 16.7]. They do not… "Oh, what is that?" They say, even the big, big swamīs will say, "Oh, what is there wrong? You can eat anything. It doesn't matter. You can do anything. You simply give me fees, and I give you some special mantra." These things are going on. So because we want such cheaters… If I say, just like in our Society, if you had been given the freedom, "Now, whatever you like you can do," millions of students would have come. But that is not possible. We don't make any compromise like that, that "You can do whatever you like. You can eat whatever you like." No. We don't restrict to the ordinary man, but if one comes forward to become our student, serious student, then he must follow this pravṛtti-nirvṛtti. Otherwise he remains asura. What we have to make an asura a deva. That is our process. Kṛṣṇa consciousness means that it is not that if a man is born in an asura family he cannot be deva. No. He can be deva. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yonayaḥ means asura-yonayaḥ, or lower than asura-yonayaḥ. Striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. Everyone has got a chance.

So this Kṛṣṇa consciousness movement is giving chance to everyone to become devatā. It is so nice movement. Because without becoming devatā he'll be entangled. He'll be entangled. He'll have to. He has to continue this four process of birth, death, disease, and old age. That he has to. Therefore Kṛṣṇa says that daivī sampad vimokṣāya. If you want to get rid of this troublesome material existence, threefold miserable condition of material existence, then you have to develop daivī sampat. That can be developed. It is not that stereotype, one who is condemned, he cannot be raised. No. Anyone can be raised. Just like Caitanya Mahāprabhu accepted Jagāi and Mādhāi. They fell down. They're born…, they are born in brāhmaṇa family, nice family, but due to bad association they became drunkard, they became woman-hunters, meat-eating, gambling, so many, all these good qualities. At the present moment, in the human society, without these they are not civilized. They must have a club. What is this club? I have seen in Germany. Just like we have got, after few steps, a (Sanskrit?), similarly, in Hamburg I have seen, a few steps after there is a small club. What is the business of the club? The business of club that a young woman should be there, and there should be wine and cards for playing gambling. And whenever they get holiday, they, you won't find him at home. He has immediately gone to the club. You see? So these things… Not only in Germany. About, say, thirty years ago, one of my Godbrothers went to England, and Lord Zetland, he said that "Whether, Swamiji, you can make us brāhmaṇa?" So he proposed these four things: "Yes. We can make you brāhmaṇa, provided you give up these bad habits." "What is that?" "No illicit sex, no meat-eating, no gambling, no intoxication." He said, "It is impossible. This is our life!" You see.

So it is very difficult. Therefore the pravṛtti-nirvṛtti, the Vedic rules have been formulated in such a way that if a man has got pravṛtti for meat-eating or drinking or for sex-life or gambling… So we know that gambling is allowed on the kālī-pūjā day. We know. Especially northern Indian people, mercantile people, they take it, advantage, gambling. And sex life is allowed married life. That is gradually nivṛtti, married life; otherwise they will become upstarts. The society will be lost. And meat-eating allowed also: "All right. Just offer a goat before Kali and take that." Not purchase from the market or slaughterhouse. No. So these things are there just to gradually make him refrain from all these habits. Nivṛtti. This is Vedic. Not that "Oh, there is in the Vedas Kālī-pūjā. We are devotees of Kali." Why? For meat-eating. That's all. They are…, they become devotees of Kali only for meat-eating. That's all. There is no other devotion. So actually… So nivṛtti. But that is nivṛtti-mārga. Nivṛtti-mārga. And in the Vaiṣṇava philosophy that immediately, immediately give up these things; otherwise it will be not possible. Because in the next line it is said,

daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava
[Bg. 16.5]

"My dear Pāṇḍava, Arjuna, don't be afraid." Because as soon as Kṛṣṇa said that daivī sampad vimokṣāya, nibandhāyāsurī matā, so, nibhandāya āsurī matā, "I am fighting now." This is the business of āsurī. "I am now violent." So he became afraid that "Then I am also an āsurī sampat." That Kṛṣṇa immediately said, "No, no, no, don't be afraid." Mā śucaḥ. Mā śucaḥ sampadaṁ daivīm. "My dear Arjuna, you don't be afraid. Don't, don't be worried." Why? "Because you have no āsurī." "I am fighting." "You are fighting for Me; therefore you are not asura." Those who are fighting for their sense gratification, they're asuras, but if need be fighting for, for cause, right cause… Of course, everyone thinks right cause; therefore it should be confirmed. Just like Arjuna. Arjuna fought when he understood that "This fighting is right cause, it is sanctioned by Kṛṣṇa." Then it is right cause. You cannot make your right cause. You can not formulate that "This is right cause." That is mental concoction. You must get it sanctioned. That is a principle of daivī life, divine life.

Divine life means, as it is stated in the Bhāgavata, that ataḥ pumbhir dvija-śreṣṭha. In Naimiṣāraṇya, all the big brāhmaṇas were addressed by Suta Gosvāmī, and he said that "My dear all the great brāhmaṇas, you are present here," ataḥ puṁsāṁ dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There are different duties of the varṇa and āśrama. A brāhmaṇa has got his duty, a kṣatriya has got his duty. Now, a kṣatriya's duty is fighting. So how this fighting can be utilized as perfection of life? Nobody will say, "Oh! Fighting, how it is perfection, killing others?" No. There is perfection. What is that? Ataḥ pumbhir dvija-śreṣṭha varṇāśrama-vibhāgaśaḥ svanuṣṭhitasya dharmasya. You are kṣatriya; your dharma is fighting. You try to please the Supreme Lord by your fighting. That is perfection. You are brāhmaṇa, so you try to please the Supreme Lord by your brahminical knowledge. What is that brahminical? Brahma jānātīti brāhmaṇaḥ. So one who knows brahma, he is brāhmaṇa. Then, then next stage is for brāhmaṇa to become Vaiṣṇava. To become Vaiṣṇava. Because brahmaṇo hi pratiṣṭhāham. Simply one, if one stop simply by brahma knowledge and does not make further progress, that is not perfection. Perfection is, Kṛṣṇa says that "I am the origin of brahmajyoti." Therefore from the brahmajyoti one should make progress up to Kṛṣṇa. Just like sunshine. You are in, everyone, is sunshine. That's all right. But if you have got power, then you'll reach the sun planet, you'll see the sun-god, because the original source of the sunshine is the sun-god. Similarly, brahmajyoti, the origin of brahmajyoti is Kṛṣṇa, brahmaṇo hi pratiṣṭhāham. Brahmajyoti is emanating from the body of Kṛṣṇa. It is, it is confirmed in the Brahma-saṁhitā, yasya prabhā prabhavato jagand-aṇḍa-koṭi [Bs. 5.40]. So in this way we make progress. So here Arjuna, although he was fighter, Arjuna did not change his position. He did not become a brāhmaṇa. After hearing Bhagavad-gītā it is not that he gave up his profession as a kṣatriya and went to Himalaya to become a brāhmaṇa, meditation. No. He became perfect by his own profession. How? Because he satisfied Kṛṣṇa. So you can be situated in any position. That does not matter. But try to satisfy Kṛṣṇa. That is Kṛṣṇa consciousness movement: how to satisfy Kṛṣṇa. It is not very difficult. Kṛṣṇa says… Now you can say that "Arjuna was a fighter, and there was great need of the Kurukṣetra fighting, so he satisfied Kṛṣṇa, but I am a poor man, I am not Kṣatriya, not (indistinct)." That doesn't matter. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. No, you come here. Here is Kṛṣṇa. You always think of Kṛṣṇa, man-manā. You become devotee of Kṛṣṇa. Whatever you can, offer to Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī: you worship Kṛṣṇa. If you don't come here, you can do it in, at your home. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Somehow or other, you become Kṛṣṇa conscious. There is no difficulty. "No, I have no money. I cannot worship Kṛṣṇa in this way, so gorgeously." No. That Kṛṣṇa does not say. Kṛṣṇa says, patraṁ puṣpaṁ phalam: "If you are poor man, all right, you give Me little fruit, little flower, little water, I'll eat it." Then what do you want more? Or if you cannot do anything, chant Hare Kṛṣṇa.

So Kṛṣṇa consciousness movement is so easy. Everyone can take it and make his life successful. Daivī sampad vimokṣāya nibandhāyāsurī matā, mā śucaḥ sampadaṁ… [Bg. 16.5]. Here, just to tell the devotees that even they are engaged, that Hanumān become engaged in fighting with Rāvaṇa, but he became the greatest devotee of Lord Rāmacandra. Arjuna also became engaged with, in fighting with the Kauravas, and he is the greatest. Bhakto 'si priyo 'si me [Bg. 4.3]. Kṛṣṇa gives (indistinct) to him: "You are My dear friend, priyo 'si bhakto 'si." Similarly, we can do everything for Kṛṣṇa. Lord Caitanya Mahāprabhu says,

āmāra ajñāya guru hañā tara ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Yāre dekha tāre kaha kṛṣṇa… Everyone, you can do that. There is no difficulty. Prāṇair arthair dhiyā vācā. Any…, somebody can dedicate his life, somebody can dedicate his money, somebody can dedicate his intelligence, somebody can dedicate his words. So it is not at all difficulty. In this way, simply by accepting the process of Kṛṣṇa consciousness, one develops the daivī sampat, divine quality. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇair tatra samāsate surāḥ. As soon as one becomes devotee, with all the divinely, godly qualities one becomes developed.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇair tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ
[SB 5.18.12]

Because people are not devotees of God, therefore despite all education, all advancement of scientific knowledge, still they are dealing like cats and dogs. They are not peaceful. The peace cannot be attained without Kṛṣṇa consciousness. Ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca. Simply by practicing Kṛṣṇa consciousness there can be peace, there can be prosperity, there can be happiness. Otherwise we shall be entangled. It is clearly mentioned here by Kṛṣṇa, daivī sampad vimokṣāya. And daivī sampat means, the example is Arjuna. He immediately takes up, Arjuna: mā śucaḥ. "You are, you are already developed with daivī, daivī sampat." Mā śucaḥ: "You haven't got to worry."

Abhijāto 'si, "From the birth you are born devotee; therefore daivī sampat. You are born devotee." The Pāṇḍava, whole Pāṇḍava family, they are devotees. Therefore, simply if you become devotee of Lord Kṛṣṇa, then you acquire all the daivī sampat, and then your life is successful. You become.

In another place also Kṛṣṇa says, in the Fourth Chapter, that janma karma me divyam [Bg. 4.9]. Without daivī sampat nobody can understand Kṛṣṇa. Without daivī sampat. Both ways. If you try to understand Kṛṣṇa, then automatically the daivī sampat will be developed; or by developing daivī sampat you can understand Kṛṣṇa. But that is very difficult. Better you touch the electric and you become electrified. Simply by, simply by māṁ ca yo 'vyabhicārena bhakti-yogena sevate [Bg. 14.26]. That Kṛṣṇa advised. Simply avyabhicāreṇa, pure devotional service. If you engage yourself in pure devotional service to Kṛṣṇa, then sa guṇān samatītyaitān brahma-bhūyāya kal… [Bg. 14.26], immediately you become elevated to the position of brahma. These things are described very nicely, explained in the Bhagavad-gītā. Our only propaganda is that you try to avoid these four principles of sinful life: illicit sex, meat-eating, gambling and intoxication. And chant Hare Kṛṣṇa and read Bhagavad-gītā-your life is successful.

Thank you very much. [break] …on this side.

Guest: Yes. Bhagavad-gītā teaches us that one should treat a piece of gold…

Prabhupāda: Hm?

Guest: …a piece of gold and a piece of stone alike. Is it practically considered?

Prabhupāda: Where it is stated?

Devotee: One should treat a piece of gold and a piece of stone…

Prabhupāda: Where it is stated?

Guest: In the Bhagavad-gītā.

Prabhupāda: Where? You recite the śloka.

Guest: Well I can't…

Prabhupāda: That's all. This is not question. If you have no clear idea, where the question? Where it is stated? Do you…, are practically can do that-a piece of gold and piece of stone, the same thing? There is a verse, sama-loṣṭrāśma-kāñcanaḥ. So that is very advanced stage, when one knows that everything is made of matter, so what is the value? Why you can't give more value to the stone, because originally everything is made of matter? There is one thing, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. But that is when one has attained a very perfectional stage, not for the ordinary man. Ordinary man, you cannot say that "I treat a piece of stone and piece of gold the same way." Then why don't you take a piece of stone? Can you say? Suppose if you have gone to a, purchasing to a goldsmith shop. So I say, "Sir, you take this ornament made of stone and you pay me the price of gold." Would you agree? Then there is no such… It must be practical. In the practical life that is very higher stage. Those who do not care either for… Just like Sanatāna Gosvāmī. Sanatāna Goswāmī was Vṛndāvana. He was chanting Hare Kṛṣṇa, Hare Kṛṣṇa, always. Then, one brāhmaṇa, he was very poor-perhaps you know this story-he worshiped Lord Siva, and when Lord Siva was pleased, then he wanted to take him, give him some benediction. So, "What do you want?" So he said, "Give me the best thing, so I shall be the greatest of all." That he said, "Oh, I haven't got such thing, but if you want, you go to Sanatāna Goswāmī." "Where is Sanatāna Gosvāmī?" "Vṛndāvana." So when he went there, so he had a touchstone. The touchstone was kept with the garbage, and he asked him, "All right, you take that. You are poor man. You take the stone, and if you touch this stone with iron, it will turn into gold. You take this. Find out in that garbage." So he took it and went away. So on the street he began to think that "Lord Siva advised me that 'He has the best thing. You go there.' But he has given me this stone-it is very nice-but why did he keep it with the garbage? He has not delivered me the best thing." So he returned back. So when he returned back, then Sanatāna Goswāmī…, he said, "Sir, I, I, this is very nice, but I don't think this is the best thing, because Lord Siva said me that you have the best thing. If it is the best thing, why did you keep it with the garbage?" So Sanatāna Goswāmī smiled and said, "Yes, it is not the best thing, but for you it was the best thing. You want more than this, more valuable?" "Yes, sir. For that purpose I came." "Then take this stone and throw in the Yamunā." So he threw it, and, "Sit down, chant Hare Kṛṣṇa." You see? Those who are actually attached, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], for them it is equally valuable. Not for ordinary men. So we cannot jump to the highest position. That is not possible. Therefore we have to go abhayaṁ sattva-saṁśuddhiḥ. This process is recommended. Kṛṣṇa says, and Kṛṣṇa says also this. So actually, Kṛṣṇa says ultimately, sarva-guhyatamam, "The most confidential knowledge I am giving you: sarva dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. This is the most confidential." So, so long we are not able to come to the platform of thinking the gold and the stone on the equal value, we have to follow these rules and regulation. But that is the highest consideration. Just like Sanatāna Goswāmī, he didn't care for this touchstone. Not for the ordinary man. The ordinary man cannot make that all of a sudden; therefore it is not for him. So what was the purpose of saying that Gītā says sama-loṣṭrāśma-kāñcanaḥ? Why did you raise this question? What is the purpose? We can not raise, ordinary man, but why did you raise this question? What is the purpose?

Guest: I think this is practical for a householder.

Prabhupāda: But I don't think. Then what is the difference? Therefore, household luxury is allowed up to fiftieth year in order to learn, pañcaśordhvaṁ vanaṁ vrajet. That is Vedic system. Not to remain householder until you are fired, you see, or you are taken by death. Just like our big leaders. They won't give up their householder's life unless he is fired to death, or death takes him away. That is not very good proposition. My Guru Mahārāja used to say that this householder life means it is a concession for sense gratification. That's all. But our position is that we should not continue sense gratification for all the life. The sense gratification process is going on by the hogs and dogs throughout the whole life, but we should not be like hogs and dogs. We should cease at a certain time. Pañcaśordhvaṁ vanaṁ vrajet. So far, no more. That should be our model. Not that continue. That, that is Vedic way of life. Pravṛttiṁ-nivṛtti. So long pravṛtti, attraction for household life, and next nivṛtti, "Now I shall be detached." But the asuras, as it is said, pravṛttiṁ ca nivṛttiṁ ca na vidur āsurāḥ janāḥ [Bg. 16.7]. And if you continue simply pravṛtti-mārga, then you'll remain asura; you don't become deva. The whole process Vedic system is, even if you are asuras, gradually by practice, by good association, by following the principles of śāstra, we can become deva. So our, this Kṛṣṇa consciousness movement, actually we're doing that. These boys, they are so…, according to our śāstras they are born in asura families, but they are coming deva. And they have become devas. So that is not impossible. It doesn't matter, janmana jāyate śūdraḥ saṅskarād bhaved dvijaḥ. Anyone can be born of lowborn, śūdra-born, or lower than śūdra born, but by this process, Kṛṣṇa consciousness, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā [SB 2.4.18]-more than, still lower born-śudhyanti prabhaviṣṇave namaḥ. That is the wonderful, I mean to say, power of the Supreme Lord. So we are trying to bring everyone-Hindus, Muslims, or mlecchas, Yavanas, Kirāta, Āndhras-anyone come to Kṛṣṇa consciousness, there is no limitation. We don't say, "No. Because you are born in this family, you can not take to Kṛṣṇa consciousness." Everyone can. Just like in Africa, they are also taking. They are becoming Vaiṣṇava.

So this is our main business. This is the business of every Indian. Caitanya Mahāprabhu said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Janma sārthaka kari. First of all we have to make our life perfect by following these principles. Not that we shall remain all along gṛhastha. No. That is not Vedic injunction. At a certain age you must give up your gṛhastha life. Whatever is done is done. That's all. Finished. That is Vedic civilization. Brahmacārī, vānaprastha, uh…, gṛhastha, vānaprastha, then sannyāsa. Four orders of spiritual life and four orders of material life, brāhmaṇa, kṣatriya, vaiśya, śūdra. This is called varṇāśrama-dharma. So India, it is especially practiced, India. This bhārata-bhūmi specially. Therefore bhārata-bhūmi is called puṇya-bhūmi. But we are giving up all this. We are becoming allured by something else. That is our misfortune. (end)

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Bhagavad-gītā 16.5

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Hawaii, January 31, 1975

Devotee: The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

Prabhupāda:

daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava
[Bg. 16.5]

This is very important verse. Daivi sampad the qualities, divine qualities. That is described abhayam sattva samsuddhir, That is elaborately stated in the fisrt verse (indistinct)

abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā
bhavanti sampadaṁ daivīm…

These are the daivī sampad. So last night we have discussed. That daivī sampad is described. There is nothing secret. Everything is open. So if you develop these qualities, abhayaṁ sattva-saṁśuddhiḥ, etc., then you become qualified with divine possession, Sampatti. Sampatti means what you possess, under your control. So sampatti, two kinds of sampatti, divine sampatti and demonic sampatti. Demonic sampatti also described,

dambho darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

Now, asura, the adjective is āsurīm. So āsurīm and daivīm, two sampattis are there. They are open before you. Now you take up whatever you like. It is up to you. It is not forbidden that daivī sampatti is meant for a class of men and āsurī sampatti is meant for another class of men, no. Kṛṣṇa is open to everyone.

Kṛṣṇa is not monopolized by a certain class of men. Don't think like that, that "Kṛṣṇa is Indian, Kṛṣṇa is Hindu," or like that, or "kṣatriya. Therefore He is meant for others." No. Because He is the Supreme Personality of Godhead, He is everyone's property. He is not… Don't think in that way, just like it is stated in the English dictionary: "Kṛṣṇa, one of the Hindu gods." But Kṛṣṇa does not say that "I am the Hindu god." They have made in the dictionary, "Kṛṣṇa, one of the Hindu gods." They have no knowledge about Kṛṣṇa. Kṛṣṇa says, sarva-yoniṣu kaunteya: [Bg. 14.4] "In all species of life." There are 8,400,000 species of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Nine lakh species in the water, and trees and plants, there are two million species. Similarly, insects, sthāvarā lakṣa-viṁśati. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyayaḥ. Eleven lakhs species, 1,100,000 species of insects, serpents, snakes, like that, gradually developing from water, fish, to… As the water dries up, then they come out as grass, as vegetables. Then grow, different types of trees, plants, creepers. Then gradually develops to become insects, flies. Then develops to serpents.

In this way, this is evolution. The Darwin's theory, he does not know. He has caught up some words from this Padma Purāṇa and tried to give his own invention. The evolution is already there. But this is the evolution. From aquatics to plants, trees, then insect, then bird, then beast, then human being, civilized and not civilized. Then demigods, then others. That is the evolutionary process. So Kṛṣṇa says that sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "All kinds of forms that are coming out of the 8,400,000 species of life," tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā, "I am the seed-giving father, and the material body is given by the material nature." Just like father gives the seed, impregnates the mother, and the mother supplies the body. The body belongs to the mother, and the spirit soul belongs to… Not be… To the supreme father. But it comes through the material father. Actually the supreme father is Kṛṣṇa. Therefore He says, ahaṁ bīja-pradaḥ pitā. So Kṛṣṇa is for everyone. Kṛṣṇa is not monopolized. This is a wrong theory, "He is a Hindu god." No. He is for everyone. Otherwise how you Americans, Europeans and others outside India, how you are accepting? Because originally Kṛṣṇa is your father, everyone's father. Mamaivāṁśo jīva [Bg. 15.7], all living… Not only you, but the animals, the trees, the plants, the insects, the serpent, the aquatics, the fish-everyone the son of Kṛṣṇa. This is daivī sampat.

Therefore when you come to the daivī sampat, then you understand that we all are brothers, universal brotherhood. Not that "The American is my brother, and the American cows are not my brother. Let them go to the slaughterhouse." This is all defective understanding. The real understanding is that "God, or Kṛṣṇa, is the supreme father, and we are all sons of God." This is real under… Paṇḍitaḥ. That is real knowledge. Therefore those who are in real knowledge, sama-darśinaḥ, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne

brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita, one paṇḍita, one who is learned… Paṇḍita means learned, and he knows that "These Americans, these Europeans, these Africans or these Indians or these cows, these dogs and the elephant, trees, the plants, the fish-they have got different dress only, but the soul is the same. The living force within the body, that is the same particle, spiritual particle, part and parcel of the supreme spirit, Kṛṣṇa." This is daivī sampat.

So when we come to this platform of knowledge, that daivī sampad vimokṣāya [Bg. 16.5], then you become liberated immediately. Liberation means who comes to the platform of real knowledge. That is called liberation. That is the definition given in the Śrīmad-Bhāgavatam, what is liberation, mukti. It is said, muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Hitvā means giving up. Mukti means hitvā, giving up, hitvā anyathā rūpam, something otherwise. I am spirit soul. I am thinking, "I am American." I am thinking, "I am Indian." This is anyathā rūpam. That is not the real conception of life. Real conception of life is ahaṁ brahmāsmi: "I am the spirit soul, part and parcel of Kṛṣṇa." That is realization. That is called self-realization.

Self-realization does not mean something humbug. Self-realization means to understand his real constitutional position, what I am. Just like Sanātana Gosvāmī approached Śrīla Gaurasundara, Caitanya Mahāprabhu. He asked, ke āmi: "Who I am?" Ke āmi… Ke āmi, kene āmāya jāre tāpa-traya: "What is my constitutional position? Why I am suffering the three-fold miseries of this material existence?" This is the enquiry. Everyone is suffering. Somebody is in ignorance. Although he is suffering, he is thinking that he is very well. This is called māyā. Māyā means you are accepting something which is not. This is called māyā. Mā yā: "What you are accepting, that is false." This is called māyā. So we are accepting, "I am this body," "I am American," "I am Indian," "I am Christian," "I am Hindu," "I am black," "I am white," "I am thin," "I am fat." So this is māyā. So when we give up this māyā conception of life, that is mukti. You may remain in the same body, but if you are not under māyā, bodily concept of life, that is called mukti, liberation.

So therefore it is said, daivī sampad vimokṣāya. Mokṣa, mokṣa means liberation. If you develop this daivī sampat, then you become fit for becoming liberated because our… What is the position? Why we are suffering? Why we are dying? Why we are taking birth? Why we are becoming old? On account of this material body. This is knowledge. Jñāna-vairāgya. Jñāna-vairāgya-yuktāya[SB 1.2.12]. Jñāna and vairāgya, these things are required. That is daivī sampat. All the daivī sampat means, jñāna-yoga. It is immediately analyzed. Abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ. This is possible when you are situated on the platform of knowledge. This is knowledge, that "I am spirit soul. I am falsely identifying myself with this body. The body is the source of my all suffering and entanglement." This is knowledge. Then, when we try to give up the ignorance of bodily concept of life, then we become gradually liberated.

First of all abhayam. Abhayam means we are always afraid. We are always agitated, anxiety, because I am thinking, "I am this body." But if you are completely realized that you are not this body, you are something else, spirit soul, then I am immediately free from anxieties. That is called abhayam, no more fear, no more anxiety. Because everyone is ultimately afraid of being killed. But if he understands fully that he is not this body, then killed or not killed, he is not any attached to this body. Narottama dāsa Ṭhākura says, therefore, deha smṛti nāhi jār, saṁsāra bandhan kaha tār:(?) "If one becomes free from the bodily concept of life, then where is material miseries?" Material miseries does not affect him. He know that… Just like I am putting on this shirt. If it is torn, so am I affected? I am not affected. I am within this shirt. Similarly, if I am fully convinced that I am not this body, then if there is some injury or some disease or some mishap in the body, I am not concerned because I know that I am not this body. That is self-realization.

The demands of the body, eating, sleeping, sex life and defense, this is the demands of the body. But if I am situated in self-realization, then these demands will not bother me. There are many persons who are not agitated by hunger, who are not agitated, not having opportunity of sleeping. They don't sleep. Nidrāhāra-vihārakādi-vijitau **. About the Gosvāmīs it is said that these things, material demands of the body, sleeping, eating, sex and defense… They are the demands of the body. But how they became gosvāmī or svāmī? Because they were not affected by these demands. That is gosvāmī; that is svāmī. Svāmī means master. Gosvāmī means master of the senses. So if I am servant of the senses, how I can become gosvāmī, how I can become svāmī? That is false, hypocrisy. If you are servant of the senses, then you are go-dāsa. Dāsa means servant, and go means senses. And if you are master of the senses, then you are gosvāmī. Every word has meaning. So without being fit, we should not use this word as personal designation. That is not good.

So mukti means… That is mukti. When we are not servant of the dictation of the senses, that is called mukti. So long we remain servant and obliged to perform according to the dictation of the senses, then I am go-dāsa, on the material field, go-dāsa, or under the spell of the material energy, servant of the material energy. Daivī hy eṣā guṇamayī mama māyā… [Bg. 7.14]. The māyā, the prakṛti, is dictating. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Dictating means you voluntarily become subjected to the dictation of this material nature. She cannot dictate if you are strong. But if you agree that "I shall be dictated by you," then you become dictated. Just like a disease. If you infect the disease, then you must suffer. But if you remain very fit, competent, not to be infected by the germs of the disease, you are not diseased. This is the way.

And that is stated in the Bhagavad-gītā, that our different types of bodies, desires, activities, are due to our being infected by the particular quality of material nature. Perfected quality. There are three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. If you want to be infected by the tamo-guṇa quality, then you are suffering the infectious disease of tamo-guṇa. Tamo-guṇa means nidrā, alasya, ignorance, and sleeping more, laziness, and alasya, alasya, laziness, nidrā, means sleeping, and ignorance. Just like cats and dogs. They do not know what is the aim of life, what they are doing. This is tamo-guṇa. And rajo-guṇa means activities for sense enjoyment. So rajo-guṇa, just like the karmīs, they are working hard day and night. What is the purpose? Sex, that's all. "Why you are working so hard, sir?" "I will enjoy sex at night. (laughter) This is my ambition." "Oh, very good ambition. This ambition the dogs also have got. So why you are working so hard?" "No, that is my ambition. That's all. I am less than dog. Dog gets opportunity of sex life in the street without any working hard, but I will have to work hard to enjoy the same thing. So I am less than dog." One should admit that, that "I am less than dog." Dog gets sex life without any… Viṣayaḥ khalu sarvataḥ syāt. Śāstra says that viṣaya… Viṣaya means the sense enjoyment. The primary sense enjoyment is eating, sleeping, sex life and defense. So where there is want of these four facilities? The birds have got these facilities. The beasts, they… For sex life, the birds and beasts, they have got automatically. Two birds are born, two eggs one male, one female, from the very beginning. We are also born brother and sister. But human society does not allow sex between brother and sister. Still formality is there. But that is also going on. Human life has advanced. That is going on. In India one Punjabi, that father was anxious to get the daughter married, and the brother wrote the father, "My dear father, don't bother about my sister's marriage. We have arranged ourself, brother and sister." You see? So sex life is so strong. Although socially it is forbidden that brother and sister should not marry or should not have sex life, but that is also come. It is Kali-yuga. So that sex life facility is there automatically by nature. So why there is forbidden, "Not this sex life, not that…" Just like we forbid, no illicit sex, that without marriage, there is no sex. One may argue, "What is the difference, married sex and not-married sex? The business is the same."

No, there is some meaning. This restriction mean to bring him to the position of the daivī sampat, sattva-saṁśuddhiḥ. The purpose is to bring him to the platform of daivī sampat. If he becomes like cats and dogs, then he cannot attain this daivī sampat. If there is rules and regulation, restriction following, then gradually he will come to the platform of daivī sampat. And what is the purpose of daivī sampat? Daivī sampad vimokṣāya: [Bg. 16.5] "If you develop your daivī sampat, then you become fit for vimokṣāya, for liberation." What is that liberation? Liberation means janma-mṛtyu-jarā-vyādhi [Bg. 13.9], liberation from these four things: no more birth, no more death, no more disease, no more old age.

So people are unaware, and they are not interested what is vimokṣāya, what is nibandhāya. Exactly like cats and dogs, they are after these four principles of material body. So this Kṛṣṇa consciousness movement is trying little bit. Success or no success does not matter. As we are servant of Kṛṣṇa, it is our duty to present the real thing. Now you accept, not accept. That is not my business. I can request you that you accept this principle and be liberated from these sufferings of material life. Janma-mṛtyu-jarā-vyādhi. But we have become careless. "Never mind I shall again take my birth, again die, I shall become dog." In this Hawaii sometime I was speaking in the university. So when I was speaking like that, one student said, "What is the wrong there if I become dog?" Yes, he flatly said. "I shall forget everything." So this is the university education, that one is not afraid of becoming a dog. He thinks that "This is also very good." So where is the humanity? Where is the human civilization? People are gone so down-trodden, so fallen. Therefore it is very, very difficult to raise them. Therefore Caitanya Mahāprabhu said, and the śāstras say, that people in this age are so fallen. It is very difficult to raise them by properly giving education. They will not take education. They will not be able. Therefore He has recommended, harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva… [Cc. Ādi 17.21]. So we are trying our best. So only request is, those who do not comply with our rules and regulation at least, they may chant Hare Kṛṣṇa wherever they may remain. That is my request. Thank you very much. (end)

750202BG.HAW

Bhagavad-gītā 16.6

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Hawaii, February 2, 1975

Nitāi: "O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other is the demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac."

Prabhupāda:

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu
[Bg. 16.6]

Bhagavān Śrī Kṛṣṇa is addressing Arjuna as… Sometimes He addresses him as Bhārata, "the descendant of the Bharata dynasty," and sometimes He addresses him as Pārtha, and sometimes He addresses him, Dhanañjaya, His friend. This time He addresses him as Pārtha. Pārtha means his mother's name was Pṛthā. From Pṛthā, the word Pārtha comes. His mother happened to be Kṛṣṇa's father's sister. So very intimately and friendly, He addresses him as Pārtha, "My dear son of My aunt." That means "We have got very intimate relationship. Not only we are friends, but we have got family relationship. So therefore I am speaking you about the truth that there are two classes of living beings." Two classes of living beings, dvau. Dvau means two. One class is called daiva, or divine, divine nature, and the other class is called demonic nature, āsura. So in Viṣṇu-Purāṇa there is also reference to this context where it is said,

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhakto bhaved daiva
asuras tad-viparyayaḥ
[Bg. 16.6]

Daiva means generally viṣṇu-bhakta. Viṣṇu means the Supreme Lord who is all-pervasive. Everywhere He is present. Kṛṣṇa, the Supreme Lord, He is Viṣṇu also in His Paramātmā feature. Kṛṣṇa has got three features. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Kṛṣṇa, the Absolute Truth, He is known in three features or three angle of visions. One is Brahman, all-pervasive Brahman. Sarvedam akhilaṁ jagat. So Brahman means His effulgence, bodily rays. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. His prabhā, His bodily rays… You may ask, "What is that bodily rays?" You can see every day. Everyone has got bodily rays according to his quality. You see the sun, the bodily rays, the sunshine. There is sun-god within the sun globe whose name is Vivasvān. That is also mentioned in the Bhagavad-gītā.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So exactly like that. Here sun is an insignificant part, creation, of the Lord. And the sun has got so much effulgence, bodily rays, that it is illuminating and heating the whole universe. You cannot deny it. This is the position of the sun. And there are millions and trillions of suns, each one sometimes bigger than this sun. This is the smallest sun. There are bigger, bigger suns. So we can understand what is the bodily rays. There is no difficulty. That bodily rays of Kṛṣṇa is called Brahman. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu vasudhādi-vibhūti-bhinnam, tad brahma: [Bs. 5.40] ”That is Brahman, that prabhā.”

So similarly, Kṛṣṇa is present in everyone’s heart, localized. This is impersonal expansion. Just like sunshine is impersonal expansion of the sun rays, so similarly, Brahman effulgence is the impersonal expansion of Kṛṣṇa’s bodily rays. And the portion by which He is present everywhere, aṇḍāntara-stha-paramāṇu-cayāntara-stham… [Bs. 5.35]. He is within this universe. He is within your heart, within my heart. He is within everything. ”Everything” means even within the atom, paramāṇu. That is His Paramātmā feature. And the last and ultimate feature is Kṛṣṇa’s personal body. Sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

Vigrahaḥ means form. That form is not like ours. That is sat, cit, ānanda. The body has also three features. Sat means eternal. So therefore, His body is distinct from our body. Our, this body is not eternal within the history. When this body is created by the father and mother, there is a date, beginning. And when this body is finished, annihilated, there is another date. So anything within the dates, that is history. But Kṛṣṇa is not like that. Anādi. You cannot estimate when Kṛṣṇa’s body began. Anādi. Ādi, again ādi. He is the beginning of everyone. Anādi. He Himself is anādi; nobody can find out what is the date of His appearance. He is beyond history. So but He is the beginning of everyone. Just like my father is the beginning of my body. Father is the cause of the beginning of my body or your body, everyone. So therefore He has no beginning, that He has no father, but He is the supreme father. That is the conception, Christian conception: God is the supreme father. That is fact because He is the beginning of everyone. Janmādy asya yataḥ: [SB 1.1.1] ”Whatever has come into being, that is from Kṛṣṇa.” That is stated in the Bhagavad-gītā. Aham ādir hi devānām [Bg 10.2]. The devatās… This brahmāṇḍa is the creation of Brahmā. He is called one of the demigods. So Kṛṣṇa says, aham ādir hi devānām, ”I am the beginning of the devatās, demigods.” So if you study Kṛṣṇa in this way, then you become daiva, divine. Divine.

Our Kṛṣṇa consciousness movement is meant for educating everyone to become divine. That is the program. So what is the gain by becoming divine? That is described in the previous verse. Daivī sampad vimokṣāya [Bg. 16.5]. If you become divine and acquire the divine qualities, abhayaṁ sattva-saṁśuddhiḥ jñāna-yoga-vyavasthitiḥ… That is… We have discussed already. So if you become divine… There is no impediment to become divine. Simply you have to practice for the post. Just like everyone can become a high-court judge. Everyone can become the president of United States. There is no bar. But you have to be qualified. If you qualify yourself, you can become any…, fitted in any position. Similarly, as it is said, to divine, to become daivī, you have to qualify yourself to become divine. How to become divine? That is already described. We have already…

So if you qualify yourself by the divine qualities, then what is the benefit? Daivī sampad vimokṣāya. Mokṣa. Mokṣa mean liberation. So if you cultivate divine qualities, then you are fit for being liberated. What is liberation? Liberation from repeating birth and death. That is our real suffering. The modern, rascal civilization, they do not know actually what is the end of suffering. They do not know. There is no education. There is no science. They are thinking that ”Here this small span of life, say, fifty years, sixty years, hundred years, utmost, if we get a nice wife, a nice apartment and nice motor car, running with seventy miles speed, and a nice whiskey bottle…” That is his perfection. But that is not vimokṣāya. Real vimokṣa, liberation, means no more birth, death, old age and disease. That is vimokṣa. But they do not know even.

They do not know even that there is birth after death. Such a foolish civilization. Although we are experiencing every moment birth and death… Birth and death every moment, it is going on so finely. It is Kṛṣṇa’s arrangement. Just like this world, this earthly planet, is moving at the rate of one thousand miles per hour. Such a gigantic body, it is also moving. Every, all planets are moving. Even the sun is moving. But we cannot perceive. You ride on a best airplane-there are so many disturbances, sound, moving, sometimes table is (trembling?) moving. But this planet also moving more speedily than the airplane, but you do not perceive. This is Kṛṣṇa’s manufacture, perfectly. Pūrṇam idam. This is called pūrṇam idam, everything perfect. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. Because He is so perfect, we do not perceive. But it is moving.

Everyone knows that the morning, there is sunrise, and in twelve hours after covering twelve thousand miles, the evening is there. Again twelve thousand miles moving-you are sleeping-in the morning you see again the sun. The sun is there. Sun is not moving. But the world is moving. It is moving so nicely. Not only this earthly planet, but there are millions and trillions of planets within the sky. They are all moving. Seasonal changes, day and night, everything is going on. This is perfection. So those who are in divine nature, they can understand all these things. That is called daivī sampat.

In other philosophies they can say… The Christians say, ”God is great.” The Muslim also say that allah akbar. That is also same meaning. The Vedic literature also says, Brahman, Parabrahma. Brahman means the greatest. Bṛhatvāt bṛhannatvād iti brahma. Brahman means because it is very, very great. And not only great, it is becoming greater and greater. Bṛhannatvāt. So the great understanding, greatness understanding, of Kṛṣṇa or the Absolute Truth is accepted everywhere in civilized human society. But how God is great, that you can find in the Vedic literature. Simply to know God is great…

Just like everyone knows that he has got a father. That is not difficult. Anyone who is in this material world, in material world or spiritual world, there is a father. Everyone knows that. But who is my father, how he is, how great he is, what is his qualification, what does he do, what is his father’s name, what is his address-that you can understand from Bhagavad-gītā. Therefore it is essential that everyone should read Bhagavad-gītā. Simply to know God is great, that is also good. He is accepting the greatness of God. But if you want to know in detail how great He is, to what extent great He is, how the actions of His greatness are going on, how His activities of greatness are going on, then you read Bhagavad-gītā.

Bhagavad-gītā says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Kṛṣṇa says, "There is no more greater factor than Me." Everyone knows God is great. Great means everyone is small. He is great. Nobody is equal to Him. Nobody is greater than Him. That is the meaning of greatness. So how He is greater than everyone and nobody is equal to Him, everyone is subordinate, everyone is creation of Him-this knowledge, if you get… Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If you understand these factors of the greatness of God perfectly well, then you become fit for being transferred to the spiritual world. That is called daivī sampad. Daivī sampad vimokṣāya [Bg. 16.5]. If you become divine… This is cultivation. This is education. This is not sentiment.

People are…, try to understand that this movement, Kṛṣṇa consciousness movement, is Hindu movement: "Kṛṣṇa is one of the Hindu gods." But that is not the fact. Kṛṣṇa is God. God is God. God cannot be Hindu God, cannot be Muslim God, cannot be Christian God. God is God. Just like gold. If the Hindus deal gold, that does not mean gold becomes Hindu gold. Or the Christian deals in gold, that does not become…, the gold becomes Christian, or Muslim. Gold is gold. Similarly, God is God, the great. Now, if you study how His greatness expands… Just like here is one example.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Very simple. Īśvaraḥ, that God, in His Paramātmā feature is sitting within everyone's heart, your heart, my heart, everyone's. God is… You haven't got to find out God somewhere else. Therefore the yogis, they practice, "How to find out God within myself?" That is called meditation. Meditation means to find out… It is heard from the śāstra, "The God is within my heart. Now let me find out where is God within my heart." That is called yoga, yoga system. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi's business is to become engaged in meditation, dhyānāvasthita. Now this meditation is very profusely used in your country especially. But what is the meditation? This is meditation. When you fix up your mind to find out God, Kṛṣṇa, within your heart, that is called meditation, not thinking some foolish objective is meditation. This is meditation. Dhyānāvasthita-tad-gatena manasā. Tad-gatena, mind being fully absorbed in Him, by that mind, you can find out.

So Kṛṣṇa consciousness is little more than that. Consciousness is above mind. Mind is there. Mind is above the senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. The senses, our body means the senses. The senses are prominent. Therefore body is active. But the senses cannot work if the mind is absent. Therefore we call, "attentively, concentrating your mind." So mind is above the senses. And the how the mind is acting-thinking, feeling and willing-that is called intelligence. Everything finer. You can see your senses, my senses, but everyone knows that you have got mind, I have got mind, but we cannot see the mind. Can you say anyone that "Here is mind"? No, because it is finer. Then everyone has got some intelligence, but can you see intelligence? Go on. It is still finer. Similarly, there is soul, which is still finer than the intelligence. So how you can see the soul? If you cannot see the mind, if you cannot see the intelligence, then how you can see the soul? Then the source of soul, the Supreme Soul, how you can see?

Therefore it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If you speculate your senses to find out where is God, where is the soul… The doctors are daily operating, heart operation, and so many finer, finer surgical operation, but they cannot find out where is the soul. But soul is there. That we can perceive. When the soul goes away from the body, we can understand, "Now the soul has gone; the body is dead." So you can perceive; you cannot see. It is not understandable by speculating your gross senses. You cannot… If you want to see what is mind, what is intelligence, what is soul, what is Supersoul, that is not possible to see by your these blunt eyes, conditional eyes. Everyone is very proud of his senses. Somebody says, "Can you show me God?" But have you got the power to see God first of all? So these things are not very intelligent questions and answer. You have to practice according to the direction of the śāstras.

Just like here is Bhagavad-gītā. You follow the direction. You will understand what is God, what you are, what is this world, what is our relation between ourself, what is our condition, how we can get out of this miserable condition. Everything you will find. In the beginning a small child cannot understand what is mathematic, but if he studies mathematic science, he one day becomes a very big mathematician, the same child. Similarly, this spiritual science, every one of you can become spiritually advanced provided you study the science. That is Kṛṣṇa consciousness movement. It is not a bluff sentiment. It is a great science. Those who are actually studious, they can understand the science perfectly if they study all our books. We have got twenty volumes books like this already published. And we propose to publish seventy-two volumes, how to understand God. So God is not so cheap thing, that "I have become God; you have become God." It is a great science. So those who want to understand God scientifically, philosophically, let them read these books. That is our presentation, Kṛṣṇa consciousness.

And those who are unable to read all these books for any reason it may be, then it is a very simple method: chant Hare Kṛṣṇa. It is so sublime. If you simply chant Hare Kṛṣṇa mantra, then you understand clearly what you are, what is God, what is your relationship with Him, what is this world. Everything will be clear. That is the advantage of this fallen age. This age is very, very fallen. People have completely forgotten God. Not completely because few men are still interested. Otherwise why they are joining this Kṛṣṇa consciousness movement? We cannot say completely. But gradually, it will be completely forgetful of God, day by day.

Just like we can see. Formerly, our forefathers, they used to construct churches, temples, mosque, synagogue, but nowadays, nobody is preparing. In the modern history you won't find. They are constructing big, big skyscraper buildings. That we can see. But you don't see anywhere a magnificent church or temple or mosque is being constructed. That means people are going down in the matter of understanding God. They are thinking these buildings are waste of money, unproductive creation. "If we manufacture a skyscraper building, immediately there will be some income. But if I construct a gigantic temple, it will be simply waste of money." They are thinking like that. That means the standard of understanding God is finished. Not to speak of constructing new churches, but… We are practically purchasing many churches. They are vacant. I have seen in London. Hundreds of churches are vacant. Nobody goes there. Nobody goes there.

So one priest was surprised in Boston that "These boys, they are our boys. They are Christian boys. They are American boys. So previously they were not coming to the church. They did not care for God or to understand what is God. But why they are mad after God now?" That's a fact. These boys, you American boys, you were not interested. But why you are so interested and you are preaching Kṛṣṇa consciousness all over the world? You are not foolish. I have not bribed you. But why you are doing that? So this is a fact that we have got intimate relationship with Kṛṣṇa. That's a fact.

Just like father and son. They are intimately related. It may be the son has gone out of home for many years, but as soon as he meets his father, again the same love between father and son revives. It does not mean because the son was out of home for many, many years, there is no need of awakening the love of father and son. Similarly, in the Caitanya-caritāmṛta it is said, nitya-siddha kṛṣṇa-bhakti. The love between Kṛṣṇa and ourself… It doesn't matter where we are. All living entities, especially the human being, especially the civilized human being, those who have got sense, they can revive Kṛṣṇa consciousness very easily by chanting this Hare Kṛṣṇa mantra. So that is our request, that you are very intelligent boys, American boys. Try to understand Kṛṣṇa. Try to revive your relationship with Kṛṣṇa. Then you will be happy; otherwise not. Thank you very much. (end)

751018BG.JOH

Bhagavad-gītā 16.6

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South Africa, October 18, 1975

Prabhupāda:

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu
[Bg. 16.6]

There are two classes of men throughout the whole universe. One class is called daiva and the other class is called āsura. Daiva āsura eva ca. Daivo vistaraśaḥ proktaḥ. So far the devas are concerned, Kṛṣṇa has explained in various ways in the last chapters, ahiṁsā, kṣānti, ārjavam, how to practice this things. So viṣṇu-bhakto bhaved devaḥ asuras tad-viparyayaḥ. These two classes, how they are ascertained? One who is a devotee of the Supreme Lord Viṣṇu, they are called deva, or demigods, and persons who know Viṣṇu or may not know-on the whole, they are not devotees of Viṣṇu-even they are devotee of other demigods, they are called asura. Just like Rāvaṇa. Rāvaṇa, he was a great devotee of Lord Śiva, but he is described as asura, rākṣasa. Similarly, Hiraṇyakaśipu was a great devotee of Lord Brahmā; still, he is accepted as rākṣasa. So unless one is Vaiṣṇava or devotee of the Lord Viṣṇu, he is asura or rākṣasa. This is the instruction of the śāstra.

In modern days also, practically nobody is devotee, so how they are described in the Bhagavad-gītā? They are described as duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ, māyayāpahṛta-jñānāḥ, āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. These asuras also divided into so many classes. The first-class asura is the duṣkṛtina, one who is engaged in sinful meritorious action. Sinful meritorious. Just like a big thief. There are many organization of smugglers, black market, thieves. They have got brain to organize. Without brain they cannot organize. Now, in the Western countries there are big, big organizations simply for smuggling, cheating, bluffing, and very good brain, educated, lawyers. I have seen practically in New York these cheating concerns. There are many lawyers to help them how to cheat. And they make arrangement, take money from one, cheating. Many organizations. So they are called duṣkṛtina. They are educated. They have got good brain, they can act very nicely, but their intelligence is being used for sinful activities. They are called duṣkṛtina. They do not know how they shall use their brain. That is going on.

That is jaḍa-vidyā, māyār vaibhava. They can expand the influence of māyā. We are already influenced by māyā. Prakṛtiṁ mohinīṁ śritaḥ. We have taken this material world as very fascinating, very attractive. We want to stay here and enjoy. This is material life. Everyone who is attracted to the material world, they are sinful or fallen. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. The, our material life begins… We are spirit soul. When our material life…? When we try to deny, try to not serve Kṛṣṇa but independently we want to enjoy life, that is called material life. Independently we want to enjoy without Kṛṣṇa, without God. That is called material life. So such persons are called demons.

So the symptoms of demon… Kṛṣṇa says, daivo vistaraśaḥ proktaḥ: "I have already spoken elaborately about the persons who are daiva, who are on the platform of demigods. Now…" Prokta āsuraṁ pārtha me śṛṇu: "Now I am describing who are the asuras. Just try to understand." The first symptoms of asura is, it is said,

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Very nicely described. The first symptom is pravṛtti and nivṛtti. Why we are in this material world, when it has begun-that the asuras do not know. Sometimes they ask that "Why we have come to this material world? We are suffering, we can understand." Or sometimes they say, "God is unjust, unkind, that they have created this material world and we have been put into it," so on, so on. But actually this pravṛtti, this intention or this purpose of enjoying this material world, is not given to you by God. We have created. God's desire is that you become a devotee. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is God's desire. But you don't want it.

We don't want to stop the tendency of material enjoyment. No nivṛtti. The human life is meant for nivṛtti. The cats' and dogs' life is for pravṛtti. The sex desire, they cannot stop it. It is not possible. If you teach some dogs that "You forget the sex life," it is impossible. That is not possible. So they cannot stop this desire of sex life. But if a human being can be induced… Therefore there is brahmacarya system, there is Vedic education, there is Bhagavad-gītā, so many other things. If people take advantage of these books they can stop this pravṛtti, this intense desire for enjoying this material world. But the asuras, they do not know that what we should accept and what we should not accept. Pravṛtti means to accept something, and nivṛtti means to deny something. So they do not know. This is the first symptom of the asuras. Pravṛttiṁ ca nivṛttiṁ ca na viduḥ. Pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ, āsurāḥ janāḥ [Bg. 16.7], those who are demons, asuras, they do not know it.

Then next symptom? Na śaucam: They are very unclean. These things you will find nowadays everywhere, all over the world. They are not clean. The cleanliness is next to godliness. To rise early in the morning and cleanse yourself, evacuate, then take bath, cleanse your teeth, cleanse your hands, legs, and be refreshed, that is required. Śaucam. Śuci. This is the brāhmaṇa's business. Just like brāhmaṇa's another name is śuci. And one who does not observe the cleanliness process, he is called muci, means cobbler. So this is the symptom, that the asuras, they do not know which way is their goal of life. Na śaucam: "They are very unclean." Na śaucam.

Nāpi ca ācāraḥ: "They do not know etiquette." Ācāra. Ācāra means one should learn how to behave. That makes a gentleman and a rough person. Nāpi cācāraḥ. Ācāraḥ means… Ācāryavān puruṣo veda. Ācāraḥ, this is… Ācāraḥ means he learns from the śāstra how we should live, that, preliminary, that you must take bath, you must wash your hands after eating or you must take bath after evacuating. So many things are there. Nitya-karma-vidhi. In the Vedic literature you find all these directions, but now they have given up. Especially Vedic culture was there long, long ago all over the world. But now that is finished. Now in India, also, where little Vedic principles were still glowing, that is now being finished also. Nāpi ca ācāraḥ. They are learning from the Westerns how to remain unclean, how to eat meat, how to drink wine, and so on, so on, so many things.

Nāpi cācāro na satyaṁ teṣu vidyate. And they do not know what is truth or what is truthfulness. Or, in other words, everyone is liar. I have seen many big, big gentlemen that for nothing they will speak lies, for nothing, without any profit. They will speak so many lies. Na satyaṁ teṣu vidyate. To become truthful is one of the brahminical qualifications. Satyam. That is required. But the asuras, they don't care for. They will go on, telling lies, volumes of lies. They don't mind for it. These are the symptoms. Na śaucaṁ nāpi cācāro na satyaṁ teṣu. And their life is aimless, not actual life. Real life means with aim. The asuras, they have no aim. They do not know what is the aim, neither they follow. Then? Other symptom?

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam
[Bg. 16.8]

Their other philosophy is that there is no God. Jagad āhur anīśvaram [Bg. 16.8]. As soon as you say that "God has created the cosmic material world, the sky. God has created," they will laugh at you "Ha, God has created. Why you bring God?" Someone was telling me that in some scientific conference they first of all warn that "Don't bring God in any of your statements." What is that? Do you know? So these asuras, their first business is how to convince people that everything has taken place by accident or by combination of matter. There is no question of accepted God, the creator. That's all. What is that?

Devotee: This one I'm offering to you. (?)

Prabhupāda: So asatyam apratiṣṭham. And the so-called sannyāsī, because they are atheist, they say that asatyam: "This material world is māyā. It has no truth. What you are seeing, it is illusion." Asatyam. But we do not say like that. We say as we learn from Bhagavad-gītā, we say that Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Kṛṣṇa says, "They are My prakṛti, My energy." Bhūmir āpaḥ analaḥ. So because it is Kṛṣṇa's prakṛti…

Just like I am a person. I can create something very good, and I can create something not very good. But I can create something not very good… Just like another practical example. I cook something and some of the preparation, people say, "Oh, it is very good," and some of the preparation, they say, "It is not so good, but it is nice." But you cannot say any of the things as mithyā. That you cannot say. You are practically eating, and somebody has prepared it, so how you can say it is mithyā, it is false? No. That is not our version. You can say… That is also according to taste. You like some sour things; another likes some sweet things. So the person who likes sour things, he says, "Oh, it is very nice." And one who likes sweet things, he may say, "No, it is not so good. This is very nice, the sweet." But either the sour or the sweet thing is prepared by the same cook. You cannot say it is false. It is the energy of the same cook, so you cannot say it is false.

So it is a false… When the Māyāvādī sannyāsīs say that jagan mithyā, Jagad āhur anīśvaram [Bg. 16.8], "There is no God…" The Bauddha philosophers, they say that "This jagat, this world, has come into existence by combination of matter." The modern scientists also say. They say that "Chemical evolution, by combination of chemicals, everything has come out, but there is no creator." They will deny this. This is the symptom of the asura. So from this instruction you can understand who is a rascal and asura. As soon as they say that "There is no God. The world is created by chance. By chance…" Aparaspara-bhūtam. Aparaspara: "One thing mixed with another thing…"

How the example? The example is kim anyat kāma-haitukam. Just like a man and woman, by chance they become lusty and have sex, and the woman becomes pregnant, and the child is coming, just like this is a creation, accidentally, accident. The man or woman becomes lusty accidentally, and there is sex and therefore the creation of the child. This is their theory, not that "This child is a living entity, and he is coming from his last birth, and he's taking particular type of body according to his last birth," no conclusion like that. "God is the judge what kind of body he should get." Daiva-netreṇa.

Karmaṇā daiva-netreṇa [SB 3.31.1]. There are so many things behind this child's birth. Why this child is coming to a poor father or rich father if it is accident? Why one child is suffering, one is not, is very comfortable position? So there is behind so many things, but they do not know. Because they are asura, they think, "It is accident" or "there is no life. Kill it. If you feel botheration then kill it. Finish this business." These are the asuric conclusion. Jagad āhur… asatyam apratiṣṭham. This is false. They say that jagan mithyā, "So we have nothing to do." Brahma satyam and… Brahman is satya, that's fact, but we say, we Vaiṣṇavas say, that "The jagat is created by Brahman. How it is false? How the satya can create asatya?" This logic they cannot understand. If the man who has created, who has cooked so many nice things, so if he is a fact, then the cooking is also a fact. How you can say the cooking is false? That is not knowledge.

Therefore sometimes we find that although they say it is mithyā, jagan mithyā, and take sannyāsa and for some days they remain meditation or aloof from any worldly affairs, but later on, when they do not find Brahman, they come again to this māyā to open hospitals, schools, as sannyāsī. Just like in our country there are many. The beginning we see that… Vivekananda Swami, he took sannyāsa and meditation. Later on, after his touring in the Western countries, he came to India to open hospitals, schools, like that. But if the world is false, then why you are coming to open school and hospitals? Because they could not get… And some other sannyāsī also, he is now taking part in politics. If jagat is mithyā, why you are taking part in politics? These question are there.

Actually they do not know what is what, what is the adjustment. But our philosophy, Vaiṣṇava philosophy, we don't say that "There is no God" or "This world is created by accident or combination of matter." We don't say that. We say that God is the creator. Not we say, but the Vedānta says. The essence of Vedic knowledge, Vedānta philosophy, Vyāsadeva, he says that janmādy asya yataḥ: [SB 1.1.1] "The source of janma or creation, the maintenance and annihilation, the source…" Where it is? Yato vā imāni bhūtāni jāyante. This is Vedic information. That is Brahman, wherefrom everything is coming. The same thing is said in the Vedānta-sūtra. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā.

So janmādy asya yataḥ, that is explained in the Śrīmad-Bhāgavatam. What is that janmādy asya yataḥ, the original source of everything? What is that? It is a matter or a living being? But the two things, we have got experience. We see that everything is coming… Suppose this microphone, it has come from matter and… Actually it has not come from matter, it has come from the living being who has manufactured it. But we foolishly concluding that it is a combination of matter. Who has combined this matter to make it usable? So this is less knowledge, that this is combination of several parts of material things and it is working. But who has manufactured those different parts of the electronics and other things? It has not come out all of a sudden from the sky. It has been manufactured by some living entity. So this is knowledge.

So janmādy asya yataḥ [SB 1.1.1], the atheist class, the so-called scientists, asuras, they say it is a chemical combination, by accident. We don't say like that. We say the janmādy asya, the original source of everything, is a person. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Just like this microphone, if I say accidentally all the material things, electronics parts, mixed together and became a micro… No, we don't say that. We say, "This is manufactured by somebody who is very expert in dealing with these parts." That is our knowledge. Janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ. The person who has mixed together these different parts is very expert, abhijñaḥ. That is right conclusion. And if you, as a rascal, if you say that "All of a sudden the material parts-there are many parts-they became assembled; just like one lusty man becomes accidentally lusty desire and the woman also becomes, they unite," it is not like that. It is not accident. There is brain. So every creation has got a brain behind it. Therefore it is said, abhijñaḥ. Janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ [SB 1.1.1]. That abhijñaḥ is God, Kṛṣṇa, one who knows things, how to do it. So in this way, if we study that the asuras, their symptoms are described… So asuras are condemned. They cannot have any happiness. They'll simply go on theorizing. There is no solution, so one has to become deva. Viṣṇu-bhakto bhaved devaḥ. If we remain asuras, rascals, then our life is spoiled. Thank you very much. [break]

Devotee (1): These qualities that you were talking about, śaucam, do they develop naturally?

Prabhupāda: If you practice as they are described in the śāstra, then gradually you become released from the asura stage and come to the deva stage. Then you understand everything rightly. And if you keep yourself as asuras, then you will never be happy.

Puṣṭa Kṛṣṇa: The statement here is that the material world is founded on lust. This is the asuric conception. So everything…

Prabhupāda: The Sāṅkhya philosophy is also like that.

Puṣṭa Kṛṣṇa: Yes. So this lust… The godly qualities, they come from Kṛṣṇa.

Prabhupāda: Everything comes from Kṛṣṇa.

Puṣṭa Kṛṣṇa: Even the demoniac qualities?

Prabhupāda: Oh, yes. Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. When Kṛṣṇa says, "I am the origin of everything," so the demonic quality is also coming from Kṛṣṇa. Ye yathā māṁ prapadyante [Bg. 4.11]. If you want to become a demon, Kṛṣṇa will supply the quality. You become first-class demon. Without Kṛṣṇa's help you cannot become even demon. It is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] "I am situated in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. (aside:) What did you get by, while I speaking, taking photograph? I repeatedly ask you. You are obstinate.

Bhārgava: Pardon?

Prabhupāda: What do you get, special feature, when I talk? You take photograph?

Bhārgava: I asked the other day if I could take during…

Prabhupāda: Not during while I am talking. You don't take. That disturbs me. My attention goes to your photograph. It is very much disturbing.

So Kṛṣṇa is the origin of everything. So in the śāstra it is described just like my front portion and my back portion. So the back portion is also my bodily part, and the front portion is also my bodily part. So asuric propensities and irreligious things, they are just like Kṛṣṇa's back portion, darkness, that this darkness, material energy, is called mama māyā. The material energy is keeping everyone in darkness. But Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. So this… The darkness is another side of the light. Because there is light there is darkness. Darkness there is no independently. You can understand darkness because there is light. So light and darkness, they are simultaneously there, and everything is janmādy asya yataḥ; [SB 1.1.1] everything's source is Kṛṣṇa.

So, but Kṛṣṇa… The darkness cannot act on Kṛṣṇa. It acts on you. That is the difference. Just like we have discussed this verse, apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam. The sunlight… You just stand before the sun, facing the sun. Immediately there is darkness behind me. So darkness is there. But when you keep sun in your front there is no darkness. So darkness is also another creation of the light. But we are put into the darkness, the sun is not put into the darkness. The darkness behind me is captivating for me, not to the sun. So those who are devotees, those who are facing the sun, Kṛṣṇa, for them there is no darkness. But those who are asuras, they are put into the darkness. So darkness is temporary, and it is dependent on light. Therefore it is creation of Kṛṣṇa. That is the conclusion.

Puṣṭa Kṛṣṇa: When Kṛṣṇa steals or does anything, we glorify it because He is absolute. So the Māyāvādīs, they say that the living entities are also absolute. Is that correct?

Prabhupāda: No. That is a wrong theory. If Māyāvādī is absolute…, jīva is absolute, then why they have become conditioned? Why? What is the answer?

Puṣṭa Kṛṣṇa: They are dependent on some higher absolute.

Prabhupāda: Yes.

Devotee (2): Śrīla Prabhupāda, is it possible for one person to be part demon and part devotee in the same person?

Prabhupāda: If he's a devotee, he's not demon at all, if he's devotee.

Devotee (2): But he may have some demoniac qualities?

Prabhupāda: Yes. That, if he is seriously devotee, that demonic qualities will disappear very soon. Kṣipraṁ bhavati dharmātmā. Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30], kṣipraṁ bhavati dharmātmā. Just like electric fan is moving, and you make the switch off. Still you will find, it is moving. But that movement will stop very soon because switch is off. Similarly, a devotee, if it is sometimes found that he is demonic, that demonic, if he is sincerely a devotee, that demonic qualities will go very soon.

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

So if one is strongly a devotee, then, gradually-it may take little time-all good qualities will be manifest in his body. So, any other question?

Devotee (3): Śrīla Prabhupāda, does Kṛṣṇa know that He's sitting in everyone's heart?

Prabhupāda: Huh?

Devotee (3): Does he know when… "The Supreme Lord sits in anyone's heart, O Arjuna, and He's directing the wandering of all living entities." Does He know when the living entities are going to surrender unto Him?

Prabhupāda: So?

Puṣṭa Kṛṣṇa: The question is: if Kṛṣṇa is sitting in everyone's heart and He knows the wanderings of all living entities-He's directing the wandering of all living entities-then does Kṛṣṇa know the time, or does He direct the living entity at some certain time to surrender or is this the will of the living entity?

Prabhupāda: He knows. Yes, He knows. What is your…? Is there any doubt?

Devotee (3): No, it wasn't a doubt, but…

Prabhupāda: So what is the time He knows, do you know that? He knows that he will surrender, but when he will surrender… Then? That question must be there. That is explained in the Bhagavad-gītā. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. He knows that "He'll be happy provided he surrenders unto Me, otherwise not." That He knows also. Is it all right? He knows that "As soon as he is surrendered unto Me he'll be free from the clutches of māyā," and He knows it also, "If he does not know do so, then he'll never be free from māyā." Both things He knows. Is it clear or not?

Puṣṭa Kṛṣṇa: But it's the living entity's choice to surrender.

Prabhupāda: Yes. He knows everything.

Puṣṭa Kṛṣṇa: But then they give the argument, "If He knows, then how does the living entity have choice?"

Prabhupāda: Yes, that is given to him. He knows that "I have given him the independence," so you can use your choice. That He knows also. Yathecchasi tathā kuru [Bg. 18.63]. He knows.

Puṣṭa Kṛṣṇa: This is understanding things in proper light.

Prabhupāda: Yes.

Devotee (3): See, the argument could come that "If He is directing the wanderings of all living entities then I don't have to worry about surrendering. He will direct me to it."

Prabhupāda: Yes. But ye yathā māṁ prapadyante [Bg. 4.11]. Why don't you see other verse? He is directing according to your desire-unless you surrender. There are two kinds of direction. One kind of direction is when you do not surrender, and one kind of direction, when you have surrendered, because these things are there. My position is either surrender or not surrender. So the not surrender will get one kind of direction and the surrender will get another kind of direction. Both ways, there is direction. Without His direction he cannot act. Is it clear or not? He gives direction to both of them, but this both, one who is surrendered is a different person from the person who is surrendered. So they, both of them, get different direction in different position, but without His direction he cannot act, either the surrendered or not the surrendered. He has to give direction. So if you think, "My Lord, send me to the hell. I will be very much satisfied," "All right, you go to hell in this way. This is the path." And if you say "My lord, kindly take me to Your shelter," then He will give you direction, "You come in this way."

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

He says, teṣāṁ satata-yuktānām. Anyone who is twenty-four hours engaged in serving the Lord, bhajatām… This is called bhajana, always engaged in Kṛṣṇa's service, bhajana-prīti…, with love and faith. To such person, He gives a direction. What is that direction? Buddhi-yogaṁ dadāmi tam: "I give him that buddhi-yoga." What for? Yena mām upayānti te. "By the process by which he is anxious to come to Me, I give intelligence, 'Yes, come this way. You come to Me.' " And those who are not devotee, they want to eat and sleep and sex life and defense in different types of bodies. The dog is also defending with his claws and teeth. The tiger is also defending. The man is also defending. And man is also have sex life, or the tiger has also sex life. The dog has also sex life. The dog is eating. The man is eating. In these affairs they offer, "Give me this facility, my Lord. I want to eat without everything with any dis…" "All right. You take the body of a hog and you eat stool." This direction. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. So as you want…

So these different types of want is different type of people. A demon's want is different and a demigod's want is different. But Kṛṣṇa in both cases is the director. If he wants to prosper in this line, "All right, take My direction. Do it. You become a first-class demon like Hiraṇyakaśipu, Rāvaṇa, and become very powerful and create a situation by which both you and your whole family will be killed." That direction is there. And to a demigod, devotee, His direction he has. He he goes back to home. He plays with Kṛṣṇa as cowherds boy. He dances with Kṛṣṇa as gopī. He becomes Kṛṣṇa's father, Kṛṣṇa's mother. Clear it. Is it clear or not?

Puṣṭa Kṛṣṇa: Yes.

Devotee (3): Yes.

Prabhupāda: Kṛṣṇa gives direction according to the person, he wants. If he wants like a demon, Kṛṣṇa will give him very good direction how he can become a first-class demon. And if he wants to become an associate of Kṛṣṇa, devotee, then He will give you first-class direction how you can become. [break] Without His direction you cannot go even a step forward. You are dependent in both the cases. You are not independent. You are dependent in both the cases. Now, as you want, whether you want to become a demon or whether you want to make a devotee and make progress in that line, that is your decision. Is that clear? Yes.

Devotee (3): Yes.

Girl: Śrīla Prabhupāda, even if… All living entities are part and parcel of Kṛṣṇa. Even if we don't surrender to Kṛṣṇa in this lifetime, eventually we'll surrender to Him, each and every one of us.

Puṣṭa Kṛṣṇa: Everyone… Even if we don't surrender to Kṛṣṇa in this life, will everyone surrender to Kṛṣṇa? Will everyone go back to Godhead eventually?

Prabhupāda: Hm? So you have got doubt? Rest assured not everyone will do that. So you have no worries. It is not that everyone will do that. Therefore Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Unless one is bhāgyavān, very fortunate, he'll not go back to home, back to Godhead. He will rot here. So this Kṛṣṇa consciousness movement means we are trying to make people bhāgyavān. If he wants, he can become bhāgyavān. That is our attempt. We are creating so many centers. We are teaching how to become bhāgyavān, fortunate, how to go back to home, how he can be happy. Now, if one is fortunate, they will take this instruction and turn his life. Therefore this is mission. But without becoming bhāgyavān, nobody can go. Fortunate. So we are giving them chance to become fortunate. This is our mission. The most unfortunate is getting the chance of becoming fortunate. Any one of us can consider this, how from unfortunate life they are coming to fortunate. This is Kṛṣṇa consciousness movement, that we are giving chance to the unfortunate. Everyone is unfortunate, everyone is a rascal. We are giving chance how to become intelligent and fortunate. This is Kṛṣṇa consciousness. If the people are not so unfortunate and rascal, then what is the meaning of preaching? Preaching means that you have to turn the rascals and unfortunate to become intelligent and fortunate. That is preaching. But unless you are fortunate and intelligent, you cannot take to Kṛṣṇa consciousness. That is a fact.

Puṣṭa Kṛṣṇa: Can intelligence be created in an unintelligent person?

Prabhupāda: Everyone is intelligent. That I have already explained. Everyone has got brain and intelligence, but he has to use it properly. That is wanted. That is education. You cannot teach a stone how to manufacture this microphone. That is not possible because he has no intelligence. But even one is dull brained, you can teach him by education how to manufacture this microphone. So intelligence is there, every living entity. Now, to train them how to utilize his intelligence… So one who is fortunate, he becomes trained up in intelligence how to go home, back to home, back to Godhead. And one who is not fortunate, his intelligence is used how to go to hell. That's all. That is duṣkṛtina. To become a member of the hellish condition of life, that also requires intelligence. How to become first-class thief, how to become first-class cheater, first-class drunkard, first-class smuggler-does it not require intelligence? It requires intelligence. But their intelligence is being used for going to hell. Another intelligence is being used to going back to home, back to Godhead. Intelligence is there in both the cases. Now, it is the technique, how to use it. That's all. That requires.

So duṣkṛtina: "Those who are simply engaged in sinful activities and utilizing intelligence in that way," na māṁ prapadyante, "they cannot surrender to Me." So the intelligence is there. Everything is there. Senses are there. They have to be purified. Tatparatvena nirmalam [Cc. Madhya 19.170]. The Kṛṣṇa consciousness movement is to purify intelligence, not that intelligence is external, pushed in, within him, no, intelligence there, but at the present moment he is polluted. His intelligence is covered with so many dirty things. That has to be cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is Kṛṣṇa consciousness movement. His intelligence has to be cleansed. Other… Intelligence is there. Without intelligence, how one can be living being? Then he is stone. The Buddha philosophy, they mean to say that "Kill your intelligence. Then no more suffering from pain or pleasure. Just like stone. It has no feeling or suffering or pleasure." So that is not possible for the living entity to become as dull as the stone. That is not possible. (end)

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Bhagavad-gītā 16.6

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Hyderabad, December 13, 1976

Prabhupāda:

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu

[Bg. 16.6]

There are two classes of men within this world, daiva āsura eva ca. One class of men is called daiva, devatā, or the demigod, and the other class āsura. Sura means civilized, and āsura means not civilized. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. These are amongst the noncivilized men.

Formerly the kings of Bhāratavarṣa, India, they used to kill these uncivilized men. Bad example. They did not follow the Vedic civilization, so the king's order was that they should be killed. If they are too much prominent… Just like they are hunting in the forest. So these… There is history among, about King Bharata, King Bharata, under whose name this planet is called Bhāratavarṣa. No, not that Bharata. There are three Bharatas. One Bharata is the son of Ṛṣabhadeva. Another Bharata is the son of Mahārāja Duṣyanta. Another Bharata is the younger brother of Lord Rāmacandra. Out of these three Bharatas, the son of Ṛṣabhadeva is the person after whose name this planet is called Bhāratavarṣa. So another Bharata was the son of Mahārāja Duṣyanta. He was very powerful, supposed to be or partial incarnation of God. So in his life he would not allow the uncivilized men to exist. He was king. He used to kill them. Why uncivilized men? Even the kṣatriyas, if they are not ruling properly according to the kṣatriyas… Kṣatriyas are supposed to be the ruler of the world. But if they are deviating from their duties, Paraśurāma, the brāhmaṇa, would kill them. On the whole, in the Vedic civilization everyone should be in order. That was the set-up.

Nobody can act independently, killing the human civilization. That was not possible. Mahārāja Pṛthu was personally checking whether people were following the varṇāśrama-dharma. A brāhmaṇa must follow the brahminical rules and regulation. Otherwise he would not be allowed to call himself a brāhmaṇa. Similarly, kṣatriyas, vaiśyas, śūdras. This is called secular state. Secular state does not mean everyone is irresponsible. You must be responsible for your particular type of duty, and the government has to see it, that everyone is doing that. That is secular state. Lord Rāmacandra, when He returned from the forest… In His absence Bharata was ruling, and when Bharata requested Lord Rāmacandra to take charge of the kingdom, Lord Rāmacandra was ready but He first of all examined whether the citizens were following the varṇāśrama-dharma. When He was satisfied that the citizens were following the varṇāśrama-dharma, then He took charge of the kingdom and began to maintain them just like father.

This is the relationship between the government and the citizens. The citizens must be law-abiding, and the government must rule over them just like father. Father is not unaffectionate. Father is affectionate, and even the father chastises the son, that is not out of affection; that is also affection. So that was the relationship. So the asuras, they do not know this. Only the devatās, they know. There are two kinds of men. Dvau bhūta-sargau loke asmin daiva āsuraḥ [Bg. 16.6]. So Kṛṣṇa says, daivo vistaraśaḥ proktaḥ. Kṛṣṇa has already explained in the beginning which are the qualification of the devatā, and what are the qualification of the asuras… So qualification of the devatās,

abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam
adroho nātimānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata

These are the qualification, daiva-sampada. Abhayam. One should be fearless. Who can become fearless? One of the qualification of conditioned soul is fearfulness. Only a person who is advanced in Kṛṣṇa consciousness, he can become fearless. And sattva-saṁśuddhi. Sattva-saṁśuddhi. Our, this sattva, existentional position is impure, diseased. Therefore we die, again take birth. Asunti(?). So sattva-saṁśuddhi. One should try to purify his existence. For that purpose there is necessity of tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Tapasya means austerity. If you want to cure your disease, then you must follow some austerities, rules and regulation. One man is suffering from diarrhea. If he is allowed to eat whatever he likes, then he will never be cured. He must observe fasting for few days; then it will be cured. So this is sattva-saṁśuddhi.

So we are put into this cycle of birth and death. If we don't correct it… Correct means we shall be less attached to the material enjoyment. So long we are attached to material enjoyment, we have to transmigrate from one type of body to another. So daivī-sampada means those who are devatās, their first business is how to rectify this diseased condition of life, repetition of birth and death. Everything is there. Sattva-saṁśuddhir jñāna. This requires jñāna, knowledge. Unless I know what is my position, why I am dying, what is death… This requires jñāna. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. That means you have to become a brāhmaṇa. Then you will have complete knowledge. Abhayaṁ sattva-saṁśuddhir jñāna, yoga, jñāna-yoga. Vyavasthitiḥ, dānam. Those who are kṣatriyas, vaiśyas, they should give in charity. That is also one of the sattva-saṁśuddhiḥ. Damaś ca. To control over the mind and the senses. Yajñaś ca: perform the yajña, hari-saṅkīrtana in this age. Yajñaś ca svādhyāyaḥ. Must read Vedic literature. Tapa ārjavam. Tapasya, austerity, ārjavam, very frank and no duplicity, ārjavam. Dānam ahiṁsā, not unnecessarily, not to become envious. (end)

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Bhagavad-gītā 16.7

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Tokyo, January 27, 1975

Nitāi: "Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them."

Prabhupāda: So the human being…
pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

In the human form of life there are two classes of men. First of all living being. Amongst the living being there are some living being which can move or can walk from one place to another. And there are certain other living beings which cannot move, just like the trees, plants. They are also living being, but they are standing in one place for many thousands of years. They have no independence to move. Now, in the moving living beings there are so many. The flies, the insects, the reptiles, the birds, the beast. In this way, by evolutionary process, one after another, one comes to the form of human being. This human being is therefore very, very rare. After going through 8,400,000 species of life, one comes to this human form of life.

So here is the chance of getting freedom from this evolutionary process. Bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births, we have got. Why? Now, to become civilized. What is civilization? Civilization… The Aryans are called civilized. Why? Aryan means going forward. And what is the destination of going forward? The destination is to understand the original cause of creation, God. Janmādy asya yataḥ [SB 1.1.1]. That is the Vedānta philosophy. Janmādy asya yataḥ. The original cause from where everything is coming into being, by whose management everything is maintained, and after annihilation everything will enter into Him-that is the original person. So human form of life is meant for understanding the original cause of all causes. That is human form of life. Inquisitiveness. And others, less than human being, just like lower animals, cats and dogs, not to speak of the trees and plants… They are standing in one place, and other living beings, even the insects, birds, beasts, they haven't got sufficient intelligence. (aside:) No, this water, drinking. Sufficient intelligence to understand "What I am? Why I am suffering?" Everyone is suffering. That's a fact. The whole struggle for existence is going on.

Just like just now two big directors of this Dai Nippon Company came to see me. We have got business with them. So they are meeting so many problems for printing work. They are maintaining about 200,000 people to carry on their business, huge establishment, huge responsibility. But there are problems also. So this material world is full of problem. One who understands, he is called sura, or civilized man. And one who does not understand, he is called asura. Asura, not sura. Aryan, non-Aryan. So amongst the suras, those who can understand the problems of life, there is a system which is called religion. And what is the purpose of religion? Religion is to understand what is God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

So all over the world the civilized man has got some religion. It may be professing the Vedic religion, somebody the Buddhic scriptures. Just in your country, most of you, you are Buddhists. There are similarly Mohammedan scriptures, Christian scriptures. But in each and every scripture there is rules and regulation to follow to become more and more aware of the topmost principle, the original cause of all causes. That is, means, religion. So one who does not care to understand this philosophy, they are called asura. And one who understands this philosophy of life, they are called sura or devatā, god, demigods, they are called.

Dvau bhūta-sargau loke daiva āsura eva ca [Bg. 16.6]. There are two kinds of men throughout the whole universe. There are men in other planets also, they are very highly elevated. They are therefore called devas, or demigods. The moon planet, the sun planet… There are many other heavenly planets. There is sun-god. In the Bhagavad-gītā you will find the name of the sun-god, or the predominating deity of the sun planet, Vivasvān. His name is Vivasvān. Everything you will find in the śāstra. So there are two divisions: asura and sura, or asura or deva. Devāsura. Deva means those who are conscious of the responsibility of life. They are called deva. So for the devas, Kṛṣṇa has explained so many things. Now He is explaining about the asuras. What are the symptoms of asura? He says first of all, pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ. Pravṛttiṁ nivṛttim [Bg. 16.7].

Now, as soon as we have got this human form of life, we have got different desires or we accept something as very nice. We reject something as not very good. This discriminating power is there. Even in animals there is this discriminating power. Just like a pig. A pig, if you give him halavā and if you give him stool, he would like to eat stool than the halavā. You will find it, natural. He has got natural inclination to eat stool. And a human being will be naturally inclined to take halavā. So this is called pravṛtti and nivṛtti. So the member of the Kṛṣṇa consciousness society, if you offer him tea, he will not take it. And others, if you offer tea, he will very gladly accept it. This is called pravṛtti and nivṛtti. So the pravṛtti and nivṛtti… Why a person is not accepting tea or smoking or something else, and why other person accepting the same thing? Amongst the animal also, you give something to animal. He will reject and another thing he will accept. These two things are there in every living being: accepting something and rejecting something. This is called pravṛtti and nivṛtti. So far the human form of life is concerned, there must be some pravṛtti and nivṛtti. There is that inclination, pravṛtti and nivṛtti, but they should be synchronized, systematized, what things we should accept and what things we should reject. That we must learn. Therefore we have got so many books, literature, education, what things we should accept and which things we should reject. But what is the basic principle? Why I shall accept something and reject something?

The basic principle is to go forward in our spiritual understanding. That is the basic principle. We are suffering in this material world. We may say that "We have no suffering. It is very pleasing," but actually, in every step we are suffering. Just like this is winter season. To take bath in the winter season is suffering. And in the summer season, to take bath in the summer season, it is very pleasing. So either we are suffering or we are enjoying according to different season and circumstances, but actually we are suffering. Because… Take this winter season. We do not want chilly cold. Therefore we are covering. The cause is we are suffering. Therefore we are covering. And after covering, we are feeling some pleasure. This pleasure is, for the time being, absence of suffering. That's all. Actually, we are suffering, but by some arrangement, when we stop that suffering for the time being and feel, enjoying, that is material enjoyment. Actually there is no enjoyment. Because in the winter season by covering the body we are feeling pleased but in the summer season by covering the body we feel not pleased. So this is going on. So rejecting and… Why the same dress, warm dress, does not give us pleasure in the summer season? And the same dress, in the winter season it gives us pleasure. So we do not know whether dress is pleasing or suffering. Means sometimes it is pleasing and sometime it is displeasing.

Similarly water. We do not know whether water is pleasing or displeasing. Sometimes it is pleasing; sometimes it is not pleasing.

Everything. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. So in this material world, actually we are suffering either in summer season or winter season, or any other season, with dress or without dress, with water, not water. The cause is going on, suffering only, but we are trying to cover this cause of suffering, and by temporary stopping the cause of suffering, we are thinking that we are enjoying. But actually there is no enjoying in this material world because you will find in the Bhagavad-gītā this material world has been described as duḥkhālayam aśāśvatam [Bg. 8.15]. It is for suffering. Even if you do not take very seriously about this winter season or summer season, suffering or enjoying, at the end, either you accept these temporary sufferings and enjoying… Ultimately we are suffering. Ultimately we are suffering. How? Because we will have to die. Who wants death? Does anyone want death voluntarily? No. As soon as there is any cause of death, immediate death, we become very much sorry. Suppose you are sitting in a airplane and you understand, "Now it is going to be crashed," are you…, will you be happy? No. Why? Because you are going to die.

Suppose you are on the sea and it is going to sink in the water. Will you be happy? No. That time we chant Hare Kṛṣṇa. Sukhe… Duḥkhe saba hari bhaje, sukhe bhaje kaya.(?) When we are in danger… In Japan you have got many times the experience of earthquake, earthquake. What do you do at that time? Huh? You all Japanese boys and girls, what do you do? Have you experienced earthquake? You have? What do you do at that time? (pauses waiting for an answer) When there is earthquake, what do you do? Hmm? But I have seen in America. They all, everyone, they scream. (laughter) And perhaps they remember about God. Naturally they will remember, "God save us. God save us." What is your…? That means that we do not wish to die. That's a fact. You cannot say that death is very good thing. Nobody will say. Death… But we have to die. There is no excuse, that "I shall not die." Death is "as sure as death," they say. But you don't want death. This is suffering.

Not only death, even in lifetime… Just like we are old man. Who wants to become old man? Everyone wants to remain youthful. This is undesirable. This is suffering, actually suffering, because we are old man. We suffering so many diseases, so many inconveniences. If I am not helped by three, four men, then I cannot move even. So this is suffering. Old age is suffering. And diseased condition. Apart from death and old age, the diseased condition. Suppose you are suffering from some disease, some fever. So this is inevitable. You cannot avoid disease, you cannot avoid old age, you cannot avoid death, and you cannot avoid birth. So suffering… The whole material world is full of suffering. Duḥkhālayam aśāśvatam [Bg. 8.15]. And even if you make it… Suppose at any place you are living it is not very comfortable, but if you are assured that you will not die, you will not be diseased, you will not become old, you will not take birth again-if there is no death, there is no question of birth-so even if you are assured of…it is called? Immunity from these sufferings, still, there are many other sufferings.

Suppose you are not thinking very well. Today my mind is very disturbed. That is called adhyātmika. I have got some pain in my body. That is also adhyātmika. Some friend or some animal has done some mischief to me. That is also suffering, adhibhautika. And adhidaivika. The earthquake. Nobody wants earthquake, but there is earthquake. This is adhidaivika. There is famine. There is pestilence. There is so many thing. So even if we are assured that we are not going to die, still, there are other sufferings. And, of course, there is no question of not dying. Everyone will have to die. Even you accept this place of suffering and if you are assured that you will live here permanently, still, you become happy, "All right, I will not die." But that is also not possible. Therefore aśāśvatam. Even if you make your arrangement very nicely that you will not suffer, but you will not be allowed to stay. Now just like in Tokyo city we are making very big, big buildings, everywhere, all over the world, to live very comfortably. But that comfortable life is also not assured because you will have to die. You will have to die. Therefore it is called aśāśvatam, not permanent. Even if you are under the impression that "I am very happy," that happiness also will not be allowed you for eternal time, it will be finished.

So there is no question of happy life within this material world. This is to be understood first. Very pessimistic. Those who are intelligent, they are very pessimistic. Even materially they are pessimistic. They are living some standard of life. "This is not good." There are many houses very low and cottage, so people think that "This is not very good life. Let us have very nice building." So this struggle is going on. That is human nature, that unless, until he approaches the final post or platform of happiness, he is not happy. That is called struggle for existence and survival of the fittest. So sura and devatā means those who are trying to reach the ultimate goal of life where happiness is guaranteed, one who is trying for that, he is called sura, devatā. And one who is satisfied with this temporary so-called happiness, he is called asura. That is the difference.

Now, if you want to reach to the ultimate goal of life, where only blissful life, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternal body of knowledge and bliss, then you have to become sura. It is not that the asuras will remain asura. It doesn't matter. Even born in the asura family one can become sura. Just like Prahlāda Mahārāja. His father was asura, but he was perfect sura. That is possible. It is not prohibited to anyone. If he wants to become sura… Just like in ordinary life also. If you are determined to become medical man, you can become. There is no impediment. If you are persistent, you can become medical man, engineer, or anything. People are trying, education. Similarly, if you want to become sura, there is no impediment, and there is no obstacle. You can become. Simply you have to know what sort of life we should accept, pravṛtti-this is called pravṛtti-and what sort of life we should reject. This is required. This is the distinction between sura and asura.

Just like these European, American, boys. before coming to my shelter, they were doing everything. We prohibit illicit sex. We prohibit intoxication. We prohibit meat-eating. We prohibit gambling. So these boys and girls were accustomed to all these habits, pravṛtti. But they have now changed their pravṛtti because they want to become sura. They want to achieve the ultimate goal of life. One may not know what mode of life we should accept. One may not know what mode of life we should reject, but in the śāstra, in the teachings of great men, learned scholars, things are there. We have to accept. We may not know, but we should accept. The Kṛṣṇa consciousness movement is for this purpose, to change the pravṛtti nivṛtti. Just like there is pravṛtti for meat-eating. We are advising, "Please do not eat meat." This is nivṛtti. Before that, they do not know what is the difference between meat-eating and not meat-eating. But now they are understanding. Therefore they are becoming sura. One who adopts the methods… And why one should eat meat at all?

Just like in our… You have taken. Some of you might have taken prasādam here. So how nicely they have made. Our Bhānu is expert in making nice prasādam. These boys, these American boys and European boys and some Japanese boys, they have adopted this means. They are happy. So everyone can become sura. There is no… Kṛṣṇa says… It is not it is hackneyed. If somebody says, "Oh, he is born in the asura family. He shall remain as asura," no, no, that is not shastric injunction. He can be improved. He can become a sura. That is stated in the Bhagavad-gītā, You will find. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Pāpa-yonayaḥ. The asuras are called pāpa-yoni. Pāpa-yoni means born in low-grade family. But Kṛṣṇa says,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

So there is no question of pāpa-yoni or asura. If one wants to become asura and devatā he can become. Otherwise, why Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ? They…

In India they sometimes come to fight with me that I am making these pāpa-yoni, namely, the Europeans and Americans… They are considered by the rigid Hindus as a pāpa-yoni. "They cannot become." But why Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ? Te 'pi yānti parāṁ gatim. So everyone has got the chance. Even he is born in a pāpa-yoni, everyone… Otherwise, why Kṛṣṇa will say, te 'pi yānti parāṁ gatim? Simply the condition is: māṁ hi pārtha vyapāśritya: [Bg. 9.32] "One should take to Kṛṣṇa consciousness fully. Never mind wherever he is born. He can be also transferred to the spiritual world."

So this is our movement, Kṛṣṇa consciousness movement is like that. It doesn't matter whether one is sura or asura. Sura… Kṛṣṇa also says,

kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
(anityam) asukhaṁ lokam
imaṁ prāpya bhajasva mām
[Bg. 9.33]

Simply if we take to Kṛṣṇa consciousness, it does not matter whether we are born in pāpa-yoni or puṇya-yoni. Puṇya-yoni, those who are born in puṇya-yoni, in nice family, for them it is very easy and natural. But even those who are born in asura family… Just like Prahlāda Mahārāja became a great devotee. He is one of the authorities of devotees. But his father was asura. Asura does not mean one community is simply asura, and other community is simply sura. No, that is not. Any community, any person, if he follows the principle of sura, he becomes sura. If he follow the principles of asura, even if he was born in sura family, then he is asura. These are the injunction of the śāstra.

People do not know it. So we Kṛṣṇa consciousness movement, we are simply trying to make the asuras as sura. This is our movement. Anyone who is not devotee, he is asura. It doesn't matter whether he is born in some country or some family. It doesn't matter. If he is not a devotee of Kṛṣṇa, then he is asura. When we speak of Kṛṣṇa, Kṛṣṇa means God. Anyone who is nondevotee of God, who is not God conscious, he is asura. That is the injunction. Viṣṇu-bhakto bhaved daiva asuras tad-viparyayaḥ. This is the distinction. Devatā means viṣṇu-bhakta, great devotee of the Supreme Lord. Viṣṇu means the Supreme Lord, all-pervading. Viṣṇu-bhakto bhaved daiva asuras tad… And those who are not devotees, Godless, without any God consciousness, they are all asuras. So this movement is to make asuras as suras.

Then what is the advantage of becoming sura and asura? If you become a sura, then you become fit for entering into the kingdom of God, back to home, back to Godhead. But if you remain asura, then you have to remain in this material world, which is duḥkhālayam aśāśvatam [Bg. 8.15], full of miseries and temporary. So we don't say anyone asura and sura, but, we understand from the śāstra anyone who takes to Kṛṣṇa consciousness, whatever he may be, he becomes a sura. Even if he is born in asura family, it doesn't matter. Just like Prahlāda Mahārāja. His father was a asura, but still, he became the first-class sura. Similarly, everyone can become first-class sura. They have to be trained. The asuras, they… Therefore it is said that pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ [Bg. 16.7]. Asuras, the fault is, asuras, they do not know how to live a very happy and clean life. They do not know. Ācāra. Na śaucaṁ nāpi cācāraḥ. They have not cleanliness and good behavior.

So therefore we are teaching cleanliness. "You rise early in the morning. Take your bath." He must be clean immediately. He rises early in the morning, evacuating. He takes his bath. Immediately becomes cleansed, śaucam. Sattvaṁ śaucaṁ śamo damas titikṣā. These are the qualification of brāhmaṇa or the suras. But they do not know it. Therefore we are training, "Rise early in the morning. Chant Hare Kṛṣṇa. Have maṅgala-ārati." This is ācāra. This is ācāra. By practicing this, you can see the distinction between ordinary men or our men. Anyone, practically you will see. In America they are surprised. Although they are Americans, they inquire, "Are you Americans?" Because there, in America, there is no such thing. Any inquisitive person inquires. The priest said that "These boys, they are our boys, and they never came to church to inquire about what is God. Now they are mad after God. What is this?" Because they have become suras by training. By training. So asuras can be turned into suras. There is no difficulty. Provided they abide by the rules and regulation, orders of the spiritual master, they can be suras. Because they do not know… Na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate. They do not know what is satyam. Satyaṁ paraṁ dhīmahi [SB 1.1.1]. Therefore we are teaching them Śrīmad-Bhāgavatam, satyaṁ paraṁ dhīmahi, the ultimate truth. They do not know what is satyam. This is the movement, to give them education to understand what is the Absolute Truth, satyaṁ paraṁ dhīmahi, to teach them how to behave in life, how to become purified in life. This is very scientific movement. If anyone wants actually to become sura, the perfect man, they must join this Kṛṣṇa consciousness movement. Then his life will be successful. Thank you very much. (end)

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Bhagavad-gītā 16.7

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Hawaii, February 3, 1975

Nitāi: "Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them."

Prabhupāda:
pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

So these are the symptoms of asura. We have already discussed the characteristic of divine nature and the characteristic of demonic nature. In the Viṣṇu Purāṇa this is also confirmed. Dvau bhūta-sargau loke daiva āsura eva ca [Bg. 16.6]. There are two kinds of people all over the universe. There is asuraloka and devaloka, planet. So devāsura fight. That is going on perpetually, daiva and āsura, demonic nature and divine nature.

There are many people; they do not like us because we are preaching God consciousness. This is our fault. Even in our country, in India, the government do not like us because nowadays, everywhere practically, the demonic people being very much increased, the government is also demonic. So they do not like people in divine nature. They will tolerate all kinds of noise, barking of the dogs, the motor car passing, the aeroplane on overhead. But as soon as there is kīrtana, they're disturbed. They'll tolerate so many different types of noise, but they'll not tolerate kīrtana. That is from the very beginning.

In New York, when we started this movement, so in the morning, at seven o'clock, we used to hold our class, and there was little sound. Immediately the tenants from upwards, they'll come down and complain. Sometimes they will call for police. And on the street, Second Avenue, there is always big, big trucks and motor cars going on, heavy sound. Then in your country the garbage carrier sound, the digging sound. So many sound they'll tolerate. And as soon, "Hare Kṛṣṇa," "Oh, it is intolerable." (laughter) This is demonic, the demonic. They'll not hear. Because that will do good to them by hearing, they'll not accept it.

It is practically experienced. I know that the ghost, if you go in a house ghostly haunted, if you chant Hare Kṛṣṇa mantra, they'll go away. They cannot tolerate. In my life there was several incidences like that. In my household life, I was doing business in Lucknow. So there was one house, very big house, worth thousands of rupees' rent, but it was ghostly haunted. So nobody would take that house. I took it at two hundred rupees, (laughter) and very big house. And I was… All the servants, they complained, "Sir, there is ghost." So I was chanting. He was living in several spots, especially on the gate side. So I could understand, but I would chant Hare Kṛṣṇa, and I was saved. Everyone was saved. There was… And, say, in 1969 I was guest in the house of John Lennon in London. So there was a ghost in… It was a big plot. There was a guest house. So they complained, "Sir, here is ghost." So I advised them to chant Hare Kṛṣṇa, and the ghost went away. Yes. This is fact. When there is Hare Kṛṣṇa chanting, these ghostly, demonic living entities, they'll not be able to stay there. They'll go away.

So two classes of men, demonic and divine. So divine nature has been explained in various ways from the very beginning. Now Kṛṣṇa is explaining about the demonic nature. The first characteristic of demonic nature is they do not know what should be the pravṛtti and what should be nivṛtti, proper and improper action. Improper action is mentioned here, beginning, that na śaucaṁ nāpi cācāraḥ [Bg. 16.7], not cleanliness. Cleanliness is essential. "Cleanliness is next to Godliness."

In India, especially in the villages, you'll find cleanliness. He has got one cloth, poverty-stricken, one cloth, not very white. Due to dirt, it is black. But that one cloth should be washed daily, still, one cloth. They'll take one napkin and wash the cloth and India, tropical climate, here also, and spread it on the floor. Within five minutes it will be dry, and then change clothes. And early in the morning, even in chilly cold, they will take bath, taking water from the well. And nature's arrangement is, if you take well water, it is hot early in the morning. Early in the morning it is very, not very hot, but is warm. You can take very easily your bath. They, do that. This is called naimitti. Nitya, naimitti. Nitya, this is daily affair, taking bath and go early in the morning to evacuate, then wash your hand. Not required, soap. You can take the dirt from the earth and wash your hand nicely. Then take your bath and change your cloth, wash cloth. Then go to some temple.

Still this system is current. And see ārati, maṅgala-ārati. Chant Hare Kṛṣṇa mantra. Ring the bells. In every temple such arrangement is there. Then come at home and do your duty, the businessman. In the shop also, they'll cleanse everything very nicely. Even the scale, weighing scale, they will wash every day. This is required, śaucam. Satyaṁ śaucaṁ śamo damas titikṣā ārjavam āstikyam, jñānaṁ vijñānaṁ brahma-karma svabhāva-jam.

One should be truthful. Truthful means that you should be so much truthful that even his enemy asks him, "Where is your money," he'll say, "Here is my money." He'll not, I mean to say, hide anything. That is truthfulness. Of course, in this age it is very difficult, but these are the items, to become truthful, controlling the mind, controlling the senses, śamo damas titikṣā, tolerance, ārjavam, simplicity, then āstikyam, firm faith in the śāstra, scripture.

Just like Bhagavad-gītā is scripture. So firm faith… Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "You simply always think of Me, Hare Kṛṣṇa." Not difficult. Bhava Kṛṣṇa has given you the tongue. Every one of you can chant Hare Kṛṣṇa. Where is the… You have no expenditure but great gain. You become highly elevated gradually by chanting Hare Kṛṣṇa. Now, Kṛṣṇa says personally man-manāḥ: "Always think of Me." Not only that, anyone who is thinking of Kṛṣṇa always, twenty-four hours, Kṛṣṇa gives him the certificate-the topmost yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So Kṛṣṇa says… This is called theism, believing in the śāstra. Any śāstra. It doesn't mean that simply… All śāstras, according to time, circumstances, people, there're different śāstras. The Bible is also śāstra. Koran is also śāstra as much as… They are spoken according to the time, according to the circumstances.

Just like in the Bible, the first injunction is "Thou shall not kill." This means the people were, in those days, at least people who were all around Christ, they were very much expert in killing. Otherwise why he says first, "Thou shall not kill"? So this injunction must be followed. Unfortunately they first of all killed Jesus Christ: ”You are speaking ’Thou shall not kill’? I shall kill you.” Just see. This is the position. ”So what is my fault? You want to kill me?” ”Because you are speaking of God, therefore we shall kill you.” And actually it actually happened. This is demonic.

So there are many other instances. Prahlāda Mahārāja, five years old boy, he was chanting Hare Kṛṣṇa. His father did not like. ”Why you are chanting Hare Kṛṣṇa?” ”Because Kṛṣṇa is the Supreme Lord.” ”Kṛṣṇa is Supreme Lord? I am Supreme Lord. You do not do this.” So the boy would not give up. So the father was even prepared to kill a five year old boy. The fault was that he was chanting Hare Kṛṣṇa. He was given poison. He was thrown into the fire. He was pulled from the hill. He was very powerful king, and whatever he ordered his servant carried out, but he was saved in all circumstances by Kṛṣṇa.

So this is demonic nature. They will simply try to suppress Kṛṣṇa consciousness movement because these symptoms are there, na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate. There is no truthfulness. They do not know what is ultimate truth. Satyaṁ paraṁ dhīmahi. In the Śrīmad-Bhāgavatam the beginning is satyaṁ paraṁ dhīmahi. Janmādy asya yataḥ: [SB 1.1.1] ”The absolute truth… I am meditating upon the supreme truth, Absolute Truth.” What is absolute truth? Janmādy asya yataḥ: ”From whom everything has come into existence, that is Absolute.”

So what is the nature of that Absolute Truth? Is it a dead body or a living body? There are two things, something dead and something living. So what is the nature of the absolute truth? So that is replied, janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. Abhijñaḥ means cognizant, living. The Absolute Truth is not dead; it is living. We are pushing forward this theory.

The modern scientists, they are of opinion that life comes from matter. We say, ”No, life comes from life. Matter comes from life.” This is satyam. I do not know how they get Nobel Prize, putting forward a false theory that life comes from matter. The matter… So why don’t you produce life in the laboratory? Matter is there. Chemicals are there. You mix them and produce a life. When some such chemist is inquired, ”Whether you can produce life if I give you the chemicals?” they will immediately say, ”That I cannot say.” Then why do you speak like that? So this is asuric. If they accept that everything comes from the living being, then they will have to accept God. So they want to avoid this: ”Everything matter.” But that is not the fact. Origin is life. That is explained in the Bhagavad-gītā. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Aham. Kṛṣṇa is life. He’s not dead matter. So…

Now, what to speak of Kṛṣṇa, you can, if you think of yourself… This material body, how it has developed, such big body? Because the living spark is there. The gigantic material thing grows on the basis of spirit soul. We can understand that. The spirit soul is the basis. Our body, very small particle, spiritual particle, takes shelter in the womb of the mother, and gradually the living spark develops this body. That is our practical experience. And if, some way or other, the living spark is gone… Suppose a dead child is born. It will not grow. It will not change. So this is very simple thing, that on this living being the matter grows, not from matter living being comes in. So we have written a small pamphlet, and in German language it is already published. People are very gladly accepting, reading this book. What is the name you have given?

Haṁsadūta: Life Comes From Life.

Prabhupāda: No, German name?

Haṁsadūta: Leben Komt von Leben.

Prabhupāda: So, na satyaṁ teṣu vidyate. The demonic people, they do not have the truth. Only on false theory, the Darwin’s theory… We have commented upon Darwin’s theory also in our book, Scientific Basis of Kṛṣṇa Consciousness. Dr. Svarūpa Dāmodara Brahmacārī, he has written a small booklet. He has criticized Darwin very strongly, that he is a speculator. A speculator cannot give you truth. That is not possible. By speculation you cannot say, ”Two plus two equal to five.” That is not science. ”Two plus two equal to four,” that is everywhere. And if you speculate, ”No, two plus two equal to five,” or ”two plus two equal to three,” that is not science. So scientific basis means it should be fact, not speculation, mano-dharma. Mano-dharma means speculation.

Therefore śāstra says, harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. Harāv abhaktasya, one who is not a divine nature or devotee of the Lord, he has no qualification. ”Oh, he’s MA, PhD.” No, he has no qualification. ”Why?” Now, mano-rathena, he is simply speculating. He has no truth. How by speculation…? Every one of us, we are imperfect. We are very much proud of our eyes: ”Can you show me?” What qualification your eyes have got that you can see? He does not think that, that ”I have no qualification; still, I want to see.” These eyes, oh, they are dependent on so many condition. Now there is electricity, you can see. As soon as there is electricity off, you cannot see. Then what is the value of your eyes? You cannot see what is going on beyond this wall.

So don’t believe your so-called senses as the source of knowledge. No. The source of knowledge should be by hearing. That is called śruti. Therefore Vedas’ name is śruti. Śruti-pramāṇa, śruti-pramāṇa. Just like a child or a boy wants to know who is his father. So what is the evidence? That evidence is śruti, hearing from the mother. Mother says, ”He is your father.” So he hears; he does not see how he became his father. Because before his body was constructed the father was there, how could he see? So by seeing, you cannot ascertain who is your father. You have to hear from the authority. The mother is the authority. Therefore śruti-pramāṇa: the evidence is hearing, not by seeing. Seeing… Our imperfect eyes… There are so many obstacles. So similarly, by direct perception, you cannot have the truth.

Direct perception is speculation. Dr. Frog. Dr. Frog is speculating what is Atlantic Ocean. He is in the well, three feet well, and some friend inform him, ”Oh, I have seen vast water.” ”What is that vast water?” ”Atlantic Ocean.” ”How big it is?” ”Very, very big.” So the Dr. Frog is thinking, ”Maybe four feet. This well is three feet. It may be four feet. All right, five feet. Come on, ten feet.” So in this way, speculating, how the frog, Dr. Frog, will understand Atlantic Ocean or Pacific Ocean? Can you estimate the length and breadth of the Atlantic, Pacific Ocean, by speculation? So by speculation, you cannot have. They are speculating so many years about this universe, how many stars are there, what is the length and breadth, where is the… Nobody knows anything even of the material world, and what to speak of the spiritual world? That is beyond, far beyond.

Paras tasmāt tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ [Bg. 8.20]. You’ll find in the Bhagavad-gītā. There is another nature. This nature, what you see, the sky, a round dome, that, above that, there are layers of five elements again. This is the covering. Just like you have seen the coconut. There is hard covering, and within the covering there is water. Similarly, within this covering…

And outside the covering there are five layers, thousand times bigger than the one another: Water layer, air layer, fire layer. So you have to penetrate all these layers. Then you will get the spiritual world. All these universes, unlimited number, koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means the universe. Koṭi, many millions clustered together, that is material world. And beyond that material world there is spiritual world, another sky. That is also sky. That is called paravyoma. So by your sense perception you cannot estimate even what is there in the moon planet or sun planet, this planet, within this universe. How you can understand the spiritual world by speculation? This is foolishness.

Therefore śāstra says, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Acintya, which is inconceivable, beyond your sense perception, don't try to argue and understand it and speculate. This is foolishness. It is not possible. Therefore we have to go to the guru. Tad-vijñānārthaṁ sa gurum evābhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This is the process. But the demons, they do not know, this process. They speculate; they manufacture. Simply by jugglery of words they manufacture their truth. No. Satyaṁ paraṁ dhīmahi. That is in the big Bhāgavatam. You'll find. And what is satyam? Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ tene brahma hṛdā… [SB 1.1.1]. Everything is there.

So don't remain in the ignorant stage of life. That is called śūdra. Try to become brāhmaṇa. That is the meaning. It is not prohibited that one cannot become brāhmaṇa. No, one can become brāhmaṇa. If he gets association of a brāhmaṇa, if he agrees to be trained up by a brāhmaṇa, he can become brāhmaṇa. And brāhmaṇa means brahma jānāti iti brāhmaṇa, not by birth. Anyone who has full knowledge of the Supreme, he is brāhmaṇa. Janmanā jāyate śūdraḥ. By birth everyone is śūdra. Even if he's born in a brāhmaṇa family he is śūdra. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. The saṁskāra means purification. That is satyaṁ śaucam. But the asuras, they do not want to be purified. They want to remain in the degraded stage of life. That is the difficulty.

Otherwise it doesn't matter what he is, which family he's born. It doesn't matter. Kṛṣṇa says, you'll find, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni. To take birth low-grade family, or animal family, these are called pāpa-yoni. Kṛṣṇa says that it doesn't matter if one is born in the pāpa-yoni, low-grade family. It doesn't matter. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. In the human society, striyaḥ śūdrās tathā vaiśyāḥ, even woman and śūdra and vaiśya, they are also taken in the category of pāpa-yoni. Pāpa-yoni means their intelligence is not very sharp. That is called pāpa-yoni. And a brāhmaṇa means to become very, very highly intellectual. That is called brāhmaṇa. Because he'll understand Brahman.

To understand Brahman is not the business of tiny brain. Alpha-medhasam. There are two Sanskrit words, alpa-medhasa and su-medhasa. Alpa-medhasa means having little brain substance. Physiologically, within the brain there are brain substance. It is found that the brain substance in man is found up to 64 ounce. They are very highly intellectual persons. And in woman the brain substance is not found more than 34 ounce. You'll find, therefore, that there is no very great scientist, mathematician, philosopher, among women. You'll never find because their brain substance cannot go. Artificially do not try to become equal with men. That is not allowed in the Vedic śāstra. Na striyaṁ svatantratām arhati. That is called śāstra.

You have to understand that woman is never given to be independence. Independence means just like child has to be taken care, similarly, woman has to be taken care. You cannot let your child go in the street alone. There will be danger. Similarly, according to Vedic civilization, Manu-saṁhitā, woman should be given protection. In this way, ācāra, this is called ācāra. So the demons, they do not know. The demons, they do not know what is what, how one thing should be treated, how… They do not know. In the Western countries there is no such distinction between man and woman, but there is. We have to accept it and construct this social institution in that way. Then it will be perfect.

So everything should be learned from the standard Vedic literature, and society and other things, economic development, everything… So that is here in the Bhagavad-gītā. All problems, whatever you want, you consult Bhagavad-gītā-you'll have perfect answer. That is called Vedic literature. Perfect without any flaw you'll get. But to understand Vedic literature one has to become a brāhmaṇa or a kṣatriya. Even in vaiśya stage or śūdra stage no possible, not possible. Vaiśya stage, little, but in brāhmaṇa stage and kṣatriya stage people are intelligent. Therefore Bhagavad-gītā is said, Kṛṣṇa begins in the Fourth Chapter, imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ means king, kṣatriya, with qualification of brāhmaṇa. He has got… Although he is king, he is not brāhmaṇa, but he has got the qualification of brāhmaṇa. So that qualification of brāhmaṇa can be fully attained if one becomes Vaiṣṇava.

Vaiṣṇava is transcendental even to the brāhmaṇa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He becomes transcendental to the stage of all the three modes of material nature. There are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. Sattva-guṇa is the stage of brāhmaṇa, rajo-guṇa is the stage of kṣatriya, and tamo-guṇa is the stage of śūdra, and mixed together is the stage of vaiśya. Vaiśya has mixed quality and pure sattva-guṇa, brāhmaṇa; pure rajo-guṇa, kṣatriya.

So Kṛṣṇa says… Kṛṣṇa did not say Bhagavad-gītā to the loafer class. Kṛṣṇa said rājarṣi. Arjuna was a rājarṣi. So there are… Because king would take responsibility. If the head man is taught very nicely everything about society, economic development and religion, if he is taught very nicely, then he can, I mean to say, introduce the ideas in the country. Therefore there was monarchy. The king would learn from the brāhmaṇas how to rule over the citizens. That was perfect. Imaṁ rājarṣayo viduḥ. Rāja and ṛṣi. Or rāja means king and ṛṣi means saintly person. So either the ṛṣis did know or the kings did know. Or a king who is not less than a ṛṣi, he could know and he could rule over. That is the Vedic injunction. Imaṁ rājarṣayo viduḥ. But without being rājarṣi, without being highly qualified, nobody can understand.

Therefore our Kṛṣṇa consciousness movement is trying to purify the people in general to the brāhmaṇa stage. Then they'll be… you'll be able to understand. Otherwise, na śaucaṁ nāpi cācāraḥ [Bg. 16.7]. If he's not clean, if he has…, he does not know how to behave, it is difficult. But Caitanya Mahāprabhu is still more kind that "Never mind whatever you are. Chant Hare Kṛṣṇa and you become purified." This is Caitanya Mahāprabhu's movement. It doesn't matter whether what you are. Chant Hare Kṛṣṇa and you'll be purified. Then you'll understand everything, what is God, what you are, what is your relation. This is Kṛṣṇa consciousness movement. Thank you very much. (end)

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Bhagavad-gītā 16.7

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Sanand, December 26, 1975
(with translator)
Prabhupāda:

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Indian man: There's something in between.

Prabhupāda: That's all right.

Indian man: It's not connecting.

Prabhupāda: Now here is the description of the asuras as stated by Kṛṣṇa. There are two classes of men, asura and deva. Daiva and āsura. Viṣṇu-bhakto bhaved deva asuras tad-viparyayaḥ. The devas, devatāloka… (aside) Don't talk.

Indian man: (indistinct)

Prabhupāda: No… And whatever it may be, why you are interpreting? You stop. In the upper planetary system, beginning from the sun, there are Sūryaloka, Candraloka, Maṅgala, Bhūr, Bṛhaspati, up to Saturn, there are different lokas. So the upper planetary system, beginning from Sūrya, they are called devaloka. They are all devotees of the Lord; therefore they are called devatā. They are not pure devotees, but they are not disobedient to the orders of the Supreme Lord. Śuddha-bhakta means they do not come to the material world. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], the śuddha-bhaktas, nitya, nitya-siddha, they do not come to this material world. They are everlastingly liberated soul, engaged in the service of Nārāyaṇa. This material creation is exhibition of one-fourth energy of the Supreme Personality of Godhead. The three-fourth creation is in the spiritual world, Vaikuṇṭhaloka.

So in this material world they have come… All of us, beginning from Brahmā down to the insignificant ant, we have come here for material enjoyment. And in this material world, according to different desires and karma, they are getting different types of bodies. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. Karmaṇā, by our work, and by the supervision of the supreme power we are getting different types of body. So there are two kinds of living entities. One kind of living entities, they are trying to go back to home, back to Godhead. They are called devatās. And the asuras, they are not aware of the spiritual world; neither they are endeavoring to go back to home, back to Godhead. So Kṛṣṇa has described about the devotees in so many ways. Now He is discriminating who are the demons. So for the asuras there is no knowledge what is the aim of life. So they are described in the Śrīmad-Bhāgavatam also,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

These asuras, or the persons who are in ignorance, in material enjoyment, they do not know what is the goal of life. Everyone is in the bodily concept of life, and they are trying to improve the condition of bodily comforts. The more we are interested in the bodily comforts of life the more we are asuras. So these asuras, they are not very cleansed, na śaucam. Na śaucaṁ nāpi ca ācāraḥ: "They have no good behavior, neither they are very clean." Therefore, according to varṇāśrama-dharma, the brāhmaṇas are called śuci, means pure. But this śuci… The opposite word is muci. So there is a Bengali Vaiṣṇava poet. He says that

śuci haya muci haya yadi kṛṣṇa tyaje
muci haya śuci haya yadi kṛṣṇa bhaje

The purport is that if somebody takes to Kṛṣṇa consciousness, even he is born in the family of muci, then he becomes śuci. And if a person born in the brāhmaṇa family or kṣatriya family but he does not take to Kṛṣṇa consciousness, then he becomes a muci. This is also confirmed in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni means muci, less than the śūdras. If he takes to Kṛṣṇa consciousness, te 'pi yānti parāṁ gatim, they are also eligible to go back to home, back to Godhead. So even a muci or a pāpa-yoni born in the low grade family, if he takes to Kṛṣṇa consciousness, he becomes a devatā. This is also confirmed in the Śrīmad-Bhāgavatam by Śukadeva Gosvāmī,

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ
[SB 2.4.18]

So it doesn't matter where we are born. If we take to Kṛṣṇa consciousness, then he becomes a śuddha, śuci, purified, and he is eligible to go back to home, to back to Godhead. So to take the shelter of a pure devotee means he knows what is pravṛtti and what is nivṛtti. All our Vedic literature is meant for nivṛtti. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. These, all living creatures, who are struggling for existence in this material world, that is their pravṛtti, to enjoy this material world. But when one becomes inclined to nivṛtti, he becomes devatā. So this Kṛṣṇa consciousness movement which was inaugurated by Śrī Kṛṣṇa Caitanya Mahāprabhu is for nivṛtti-mārga. Nivṛtti-mārga means "No more material enjoyment. Let me make progress towards Kṛṣṇa consciousness." Therefore this devotional service or bhakti-yoga, it is called nivṛtti-mārga. This is confirmed in the Śrīmad-Bhāgavatam,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Bhakti-yoga… And Sarvabhauma Bhaṭṭācārya, he was a impersonalist, followers of the Śaṅkara philosophy. When he became convinced about the Vaiṣṇava philosophy, he wrote one hundred ślokas, prayers to Caitanya Mahāprabhu. Amongst that śloka, one of the prominent śloka is

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

He said that "This Caitanya Mahāprabhu is the same Kṛṣṇa. He has come to teach vairāgya-vidyā-nija-bhakti-yoga [Cc. Madhya 6.254]." Bhakti-yoga means vairāgya-vidyā, no more this material enjoyment-that is vairāgya. Jñānaṁ ca yad ahaitukam [SB 1.2.7]. The result of jñāna is vairāgya. Vairāgya-vidyā. Bhakti-yoga is vairāgya-vidyā means that bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti means one is making progress towards Kṛṣṇa consciousness, and automatically he becomes detestful to the material world. Śrīla Rūpa Gosvāmī has given the example: just like hungry man. If he is given food, he takes it, but as he takes it, he becomes satisfied. And when he is fully satisfied, he does not require any more food. There is another śloka given by Yāmunācārya. He says,

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

He says that "Since I have been engaged in the service of the Lord," yad-avadhi mama cetaḥ kṛṣṇa-padāravinde, "since I have begun my life to serve Kṛṣṇa, since that time, whenever I think of sex life I spite (spit) on it." So therefore, when we stop our desires for material enjoyment… Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Karma means to desire to be elevated in the higher planetary system, Svargaloka. [break] …jñāna. The jñānīs, they are trying to elevate themselves to the impersonal Brahman. So these are not pure devotional service. [break] Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167], no desire for material conception of life. So jñāna is also another desire, negative desire, to become free from this material world. That is desire. Śrī Kṛṣṇa Caitanya Mahāprabhu has said,

bhukti-mukti-siddhi-kāmī sakali aśānta
kṛṣṇa-bhakta niṣkāma ataeva śānta
[Cc. Madhya 19.149]

He said that bhukti-kāmī, the material persons who are desiring improvement in this world, in this life, and going to the heavenly planet next life… That is called bhukti. And mukti… Desiring liberation, that is called mukti, and… Or become one with the Supreme Brahman, that is mukti. And siddhi, yogis, they are trying to achieve some success in aṣṭa-siddhi, aṇimā, laghimā. So everyone is desiring. So therefore Kṛṣṇa Caitanya Mahāprabhu says, kṛṣṇa-bhakta niṣkāma: "A devotee of Kṛṣṇa is not desirous of anything, either bhukti, mukti, or siddhi." The purport is, so long you desire something, you'll never get peace of mind. And a bhakta does not desire anything. He is satisfied with any position, whatever is offered to him by Kṛṣṇa.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

Anyone who is nārāyaṇa-parāyaṇa, he does not fear whether he is going to hell or heaven. Because wherever he goes he is with Nārāyaṇa, he is safe. It doesn't matter whether it is hell or heaven. That is offered by Śrī Caitanya Mahāprabhu in His prayer,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

The idea is that a bhakta does not require any material happiness or distress. He does not require any monistic proposition to merge into the existence of the Supreme. And neither he desires any jugglery of aṣṭa-siddhi yoga. So in order to become devatā, not to become asura… Asuras are always against Kṛṣṇa. There are many examples like Rāvaṇa, and Hiraṇyakaśipu, Kaṁsa. There are many. So we should remember that devatā means who is fully surrendered to the lotus feet of Kṛṣṇa. So there are many symptoms of the asuras. They are all described in the Sixteenth Chapter. It requires a long time to discuss. It is not possible to discuss all the symptoms. But one of the most important symptom of the asura is here described, asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8]. Their main proposal is that there is no creator God.

The modern scientists, philosophers, Western people, they don't accept that God is the creator of everything. And their theory of creation is the chemical composition. One gentleman has written one book, "Chemical Evolution." They think that chemical combination is the cause of life. So the asuras' theory of creation is aparaspara-sambhūtaṁ kim anyat kāma-haitukam. It is a chance theory, but we don't accept. We are preaching against them, writing books against them. We are challenging this atheistic theory of creation. So this asuric… The Kṛṣṇa consciousness movement is against the asuras. Every time, always, Kṛṣṇa also comes down to kill the asuras. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. [break] Asuras cannot flourish by their atheistic theory. Unless one comes to Kṛṣṇa consciousness, he has to be put into the different types of asuric yoni to suffer in this material world. And if we continue this Godless civilization, Kṛṣṇa says here,

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān

kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
[Bg. 16.19]

He keeps them always put into this asuric yoni, everlastingly forgetting the Supreme Personality of Godhead, and suffer in this material world. So so long we remain in the asuric tendency, then we cannot understand Kṛṣṇa. That is also described by Kṛṣṇa in the Seventh Chapter,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So we should generally conclude that anyone who does not take to Kṛṣṇa consciousness, they fall in the groups of duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ, māyayāpaḥṛta-jñānāḥ. So in the beginning we discussed nāpy ācāraḥ, sadācāra. So even one is short of sadācāra, Kṛṣṇa says, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Even one is not fully in sadācāra but if he has taken Kṛṣṇa consciousness fully, he is a sādhu. So to take to this Kṛṣṇa consciousness is made very easy during this Kali-yuga.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Kalau, in this age, if you take to Kṛṣṇa consciousness, simply chant Hare Kṛṣṇa, Hare Kṛṣṇa mantra, then you become devatā. This is our program. So our only request is to you, that in whatever position you are-it doesn't require to be changed-simply take to Kṛṣṇa consciousness. Chant Hare Kṛṣṇa mahā-mantra, and gradually you'll become devatā. That is the recommendation of Śrī Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Remain in your place but be Kṛṣṇa conscious. It is not difficult at all. Thank you very much. Hare Kṛṣṇa. (end)

761214BG.HYD
Bhagavad-gītā 16.7

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Hyderabad, December 14, 1976

Prabhupāda: So, we were discussing yesterday about the demons or nondevotees. Demons means nondevotee. That I have explained. Devatā means demigods, and demons… So demons, they do not know which way they have to live their life. That they do not know.

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

These are the first qualification of the demons, that they do not know which way one has to make progress. That they do not know. This is the defect of the modern civilization. They have universities, educational institution and advancement of knowledge, so on, so on. But ask them what is the aim of life, why education is being imparted, what is the purpose. These are… They do not know. Do they know?

Haṁsadūta: No.

Prabhupāda: They simply know how to eat, how to sleep, how to have sex, and how to defend. For this purpose they are giving education. That is… Does it require any education, how to eat? Everyone, even a child, he knows. You give him something eatable. Immediately takes and he knows it is to be put here, not there, not there. Natural. You don't require any education for these things, primary, I mean to say, wants of the body, eating, sleeping, sex. It doesn't require any high education, how to enjoy sex life. Everyone knows. Even the cats and dogs, they know. Similarly eating, everyone knows. Sleeping, it doesn't require that "You have to sleep in this way." Whenever you feel tired, there is sleep. But the asura-jana, they do not know what is the purpose of education. That they do not know.

This is… This is beginning of asuras' life, pravṛtti and nivṛtti. Pravṛtti means the, what is called, incentive which makes… There is a grain of sugar, and the ant knows there is a grain of sugar. He is running after it. That is pravṛtti. And nivṛtti means I have passed my life in this way, but it is not actually my progress of life. I should stop this way of life. I should go to the spiritual realization. That is nivṛtti-mārga. There are two ways, pravṛtti and nivṛtti. Pravṛtti means we are going to the dark, darkest region. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. Because we cannot control our senses, adānta… Adānta means uncontrolled, and go, go means senses. Adānta-gobhir viśatāṁ tamisram. Just like we see varieties of life, so there is life also in the hell, tamisra. So either you go to the hellish condition of life or you go to the path of liberation, both ways are open to you. So if you go to the hellish condition of life, that is called pravṛtti-mārga, and if you go towards the path of liberation, that is nivṛtti-mārga.

Our, this Kṛṣṇa consciousness movement is training of nivṛtti-mārga, the basic principles, so many no's. No means nivṛtti. No illicit sex, no meat-eating, no gambling, no intoxication. So this is the no. "No" path. So that they do not know. When we say so many no's they think it is brainwash. Not brainwash. It is actual. If you want to develop your spiritual life, then you have to stop so many nuisance. That is nivṛtti-mārga. The asuras, they do not know. Because they do not know, when nivṛtti-mārga, "no," the path of "no" is recommended, they become angry. They become angry.

upadeṣo hi mūrkhāṇāṁ
prakopāya na śāntaye

payaḥ-pānaṁ bhujaṅgānāṁ
kevalaṁ viṣa-vardhanam

Those who are rascals, fools, if you speak something valuable for his life he'll not hear you. He'll become angry. The example is given, payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. Just like if a snake, if you ask the snake that "I shall give you daily a cup of milk. Do not commit this harmful life, biting unnecessarily others. You come here, take a cup of milk and live peacefully," that he will not be able. He… By drinking, drinking that cup of milk, his poison will increase, and as soon as the poison is increased-it is also another itching sensation-he wants to bite. He'll bite. So the result will be payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. The more they starve, that is good for them because the poison will not increase.

The nature's law is there. And as soon as one sees a snake, immediately everyone becomes alert to kill the snake. And by nature's law… It is said, "Even a great saintly person, he does not lament when a snake is killed." Modeta sādhur api sarpa, vṛścika-sarpa-hatyā. Prahlāda Mahārāja said. When his father was killed and Nṛsiṁhadeva was still angry, so he pacified Lord Nṛsiṁha, "Sir, now you can give up your anger because nobody is unhappy on account of my father being killed," means "I am also not unhappy. I am also happy because my father was just like a snake and a scorpion. So even a great saintly person is happy when a scorpion or a snake is killed." They are not happy if somebody is killed. Even an ant is killed, a saintly person is unhappy. But a saintly person, when he sees that a snake is killed, he is happy. He is happy.

So we should not follow the life of a snake, pravṛtti-mārga. Human life is meant for nivṛtti-mārga. We have got so many bad habits. To give up these bad habits, that is human life. If we cannot do that, then we are not making any spiritual progress of life. Spiritual progress… So long you will have a little desire for committing sinful life for your sense gratification, you will have to accept a next body. And as soon as you accept a material body, then you will suffer. Yena.

It is said that nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. These rascals, they are mad. They are committing sinful life simply for sense gratification. There is no need of committing sinful life but for sense gratification they are doing that. So Ṛṣabhadeva says, "It is not good because for sense gratification you have got already this body, and you know, experiencing, that you are suffering threefold miseries, and again you are committing something which will oblige you to accept another body. This is not good. No, this is not good." We should do in such a way that we may not accept again this material body. That will save us from all suffering.

Material body means it is given to you for your suffering. But that they do not know. They think, "I am enjoying." Eating, sleeping, mating-in any body you will have these facilities. Viṣayaḥ khalu sarvataḥ syāt. Even you become a dog or you become a hog or you become a man or you become a demigod, these four facilities you will get everywhere, eating facility, sleeping facility, sex facilities and defense facility. You will get. Viṣayaḥ khalu sarvataḥ syāt. And the human form of life, these facilities should be minimized, denied. Not only minimized, no meat-eating, no illicit sex. That is nivṛtti-mārga. But the asuras, they do not know. Pravṛttiṁ ca nivṛttim. That this life is meant for nivṛtti-mārga, they do not know. When you say, "Don't do this," they think otherwise.

Payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. Na śaucaṁ nāpi cācāraḥ. And why they become addicted to sense gratification? Because they are not clean, śaucam. Śauca is the qualification of brāhmaṇa. We are getting sacred thread but we are neglecting how to become, how to remain śaucam, śuci. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Śuci means first-class brāhmaṇa. So we are accepting sacred thread to become first-class brāhmaṇa, śuci, but we do not know, after eating, we have to wash our hand. We are taking the handkerchief and finished. So this kind of brāhmaṇa, what they will do? That is not even a civilized man. So you should be very, very careful how to follow the rules and regulation. That is nivṛtti-mārga. If we still remain in pravṛtti-mārga, then we will not be able to make any advance in spiritual life. And if we do not make advance in spiritual life, then again and again, śarīra. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Everyone is suffering on account of this body, and this human body is meant for ending this suffering. That should be the aim of life. But those who are asuras, they do not know how to end this life of suffering and accept the life of ānandamayo 'bhyāsāt, (Vedānta-sūtra 1.1.12) simply ānanda in Vaikuṇṭha, in Goloka Vṛndāvana. Kṛṣṇa, to live with Him as His associate, you have no information. We are demons, and therefore we take pleasure in so-called material activities. And that means we are doomed. We should stop this nonsense and take to the principles of nivṛtti-mārga. Then our life will be success. Thank you very much. (end)

761215BG.HYD
Bhagavad-gītā 16.7

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Hyderabad, December 15, 1976
Prabhupāda:

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

So this asuric public, they do not know which way their destination is. They say it is self-interest but these rascals they do not know what is the self-interest because their very beginning of life is mistaken. They are thinking this body is the self. So how they will know self-interest? The basic principle is mistaken. Dehātma-buddhi. The dogs, cats, they think that "I am this body." So same interest, asura. They do not know, neither they try to understand. Dehino 'smin yathā dehe [Bg. 2.13]. Within this body the spirit soul is there. They cannot understand. Therefore their self-interest is mistaken. Real self-interest is that "I am spirit soul, I am son of God, my father is very, very rich, opulent. I have given up my father's association and therefore I am suffering." Otherwise there is no question of suffering. We have got experience. A very rich man's son, why he should suffer? So here Kṛṣṇa says that ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father of all living entities." Then… God means ṣaḍ-aiśvarya-pūrṇaḥ, six kinds of opulences. He is complete. He is the proprietor of everything, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. So if I am the son of a person who is the proprietor of everything, where is the question of my suffering?

So therefore the basic principle of self-interest is lost. So this Kṛṣṇa consciousness movement is to revive their consciousness that "You are not this body. You are spirit soul. You are part and parcel of God. Why you should suffer? So cultivate Kṛṣṇa consciousness, and simply by cultivating Kṛṣṇa consciousness you will go back home, back to Godhead, and then you'll be happy." Kṛṣṇa confirms this. Duḥkhālayam aśāśvatam, nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ, mām upetya: [Bg. 8.15] "If somebody comes to Me," mām upetya, "then he does not come back again in this material world, who is duḥkhālayam aśāśvatam [Bg. 8.15]." This place is place for suffering. Because they do not know self-interest, the place of suffering they are accepting place of enjoyment. But actually it is place of suffering.

Why you are covering this body? The body is the cause of suffering and in contact with the atmosphere I feel cold. Therefore I have to cover. It is a means of mitigating the suffering. The position is suffering, but somehow or other we are trying to mitigate the suffering. Similarly, in summer season also, the suffering is there. At that time we don't want this covering; we want electric fan. So always there is suffering. Either in the summer season or winter season, suffering must be there. That we do not come to understand. This is due to our asuric svabhāva. So we do not question. In the summer season and the winter season… The summer season, we like something cool and in the winter season we want something which is warm. So two things are there. So sometimes the warmth is suffering; sometimes this cool is also suffering. So where is enjoyment? We simply hanker that "At this time, if there were warm…" But warm is also suffering. Therefore Kṛṣṇa says that "Don't bother about the suffering." It will continue. You are thinking in summer season something as very pleasing. The same thing in winter season will not be pleasing. So they will come and go. Don't bother about this so-called suffering and enjoyment. Do your duty, Kṛṣṇa consciousness.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

We are busy in solving our temporary problems. Sometimes we want warm; sometimes we want coolness. This is not actually our self-interest. Our self-interest is to understand that "I am son of God. My father is complete in everything. So why shall I suffer?" Does a rich man's son suffer? No. But a rich man's son, if he goes out of home and voluntarily accepts suffering, loitering in the street… Just like we see amongst the hippies. Unnecessarily they have accepted suffering. Similarly, unnecessarily we have accepted sufferings of this material world. If our real consciousness, means Kṛṣṇa consciousness, is awakened, then we become aware of our position, constitutional position. Then we are saved from this repetition of birth and death and go back home, back to Godhead.

But these asuras, they do not know it. Pravṛttiṁ ca nivṛttiṁ ca [Bg. 16.7]. They do not know. Where we shall stop our activities and where we shall continue our activities, that they do not know. They are increasing their activities on the platform where they will continually suffer. That has to be changed, and then our life will be successful. So na śaucaṁ nāpi cācāraḥ. Ācāra. Ācāra and vicāra, there are two things. Vicāra means consideration. That is vicāra. Just like vicāra prati. The high-court judge is called vicāra prati. Two opposite party presenting their grievances and he will consider and give his judgment. So vicāra-paṇḍita. Unless one is very learned, he cannot consider things. But ācāra. Ācāra everyone can do. Ācāra means just like to rise early in the morning, to take bath, chant Hare Kṛṣṇa, have tilaka, observe maṅgala-ārati. This is called ācāra. Then there is hygienic. And vicāra means consideration. So in the asuras, both things are lacking. Neither there is ācāra nor vicāra. Therefore it is said, na śaucaṁ nāpi ca ācāraḥ. Ācārya, you have heard the name ācārya. Ācārya means he teaches by personal behavior. Just like I teach you, "no intoxication." So if I am addicted to intoxication and if I say that "You don't take any intoxication," then who will care for me? This is therefore ācāra. Ācārati. Practically you have to behave; then you can preach. Otherwise you cannot become ācārya. Ācārya means one who practices the ācāra and then teaches. He is ācārya. So ācāra. Na śaucaṁ nāpi cācāro na satyam. Satyam means truthfulness. He is preaching something and doing something. That is not truthfulness. Truthfulness means what you preach, you must do. So these things are lacking in the asuric life, so we have to be careful that we must be very neat and clean. We must behave according to injunction of the śāstra and guru. Then we can get out of the jurisdiction of asuras. Then we can come to the platform of sura, or devatā. Then we can make advance in spiritual life. If you keep yourself in the asuric platform there is no possibility of making advancement in Kṛṣṇa consciousness. That is warning here. Na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate. Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8]. Because we are rascals, not cleansed, inward, outward… Externally one has to be cleansed.

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantara-śuciḥ

There are two kinds of cleanliness. Outside, externally, we take bath by soap or by soda, by oil. We cleanse external body and internally by cleansing the intestine, the heart, the mind, the consciousness. That is internally cleansing. And external. Both cleansed one must be. Bāhya abhyantara-śuciḥ. Yaḥ smaret puṇḍarīkākṣaṁ sa bāhya abhyantara-śuciḥ. Because they are not śuci… Śuci means brāhmaṇas, always cleansed, hygienic. That is śuci. And muci. Muci means cobbler. There is a class in India, cobbler. Their business is to take away the dead animals, especially cows. Other animals, they do not care. They are taken by the vultures and others. But when a cow is dead, that is very important. Cow is alive important and dead also important. It is so important. When the cow is dead the skin is valuable, the hoof is valuable, the horn is valuable, the bones are valuable. Everything is valuable. Just like elephant. Dead or alive, it is one lakh of rupees. The price is the same. That is the… Because elephant is very costly, everyone knows. You cannot… One lakh of rupees. Unless one is king or a big zamindar he cannot purchase elephant, neither he can keep. And if the elephant is dead, that is also one lakh of rupees because it contains the ivory bones, very, very costly. So there are animals; either dead or alive, the price is the same. Similarly, cow, dead or alive, the price is the same.

So this cobbler… Just like we are protecting cows. We cannot kill for the skin, but these asuras, they are killing thousands and thousands of cows for getting the skin, only for the skin. So if you are interested in the skin, if you are interested in the flesh, so at least wait for the time the animal will die. There is no doubt about it. So at least let him, let her die natural death. Why you should kill? You can take at that time the skin, the bone, the hoof. Whatever you like, you can take, the flesh. So in India there is a class. They are called cāmāra. They are called opposite, muci. Śuci and muci. The first class is śuci, brāhmaṇa, and the last class is the muci. The last class men, muci, they… As soon as your animal is dead you give them information. They will come. They'll take the animal. They will get the skin for nothing. So they'll tan it and make shoes for selling. So they will get the raw materials free of charges, so they can make shoes. Tanning with oil and keeping it in the sunshine, the skin becomes soft and durable, and then you can prepare shoes. A class of men, muci. So there was no problem. And the bones you gather together and keep in a place. In due course of time it will become very good fertilization. And they can eat the flesh also. Only the cobbler class, the muci class, they eat this cow's flesh after taking the dead animal. So after killing, everyone eats, so why not wait for the natural death and eat it?

But because they are asuras, rākṣasas, they do not wait for that. They want the fresh. What is that "fresh"? Unless you kill the animal, you cannot eat. So where is freshness? You have to kill him. You have to make it dead, so why not make it natural dead? And they have imagined something, this, that, vitamins, and so on, so on. This is asuras. So these asuras, they do not know that killing of an animal is sinful. You cannot… Just like we are sitting here, and if somebody comes and disturbs us and makes us obliged to leave this place, that is criminal. That is criminal. Similarly, a living entity has been ordained by the nature's law that he has to live in such and such body for a certain period. Living entity never dies. Na hanyate hanyamāne śarīre [Bg. 2.20]. So killing the body, he does not die, but because you disturb him, his duration of period to live in that body, you become sinful. You cannot disturb him.

Sometimes these rascals put the argument that living entity does not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. Big, big sannyāsī rascals, they give this argument that "What is the wrong if it is killed?" No. He does not die. But because… Just like if somebody disturbs, we have to go out from this place. But that is criminal. You cannot disturb me. That is criminal, unlawful disturbance. So similarly, the living entity will not die after being killed or the body being annihilated. But because one disturbs him, therefore he is punishable. He becomes criminal. But because they do not know, asuras, the rules and regulation, God's law…

That is dharma. Dharma means to know the rules and regulation given by God. That is dharma. Dharmaṁ tu… Just like you must know the government's laws, similarly, you must know what is God's law. God's law is this, that everyone is evolving through different forms of body to come to the platform of human body. That is nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. So they do not know. Nāpi cācāraḥ. All so low grade persons at the present moment, civilization, that… Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Oh, this is a civilization of all bad men, manda, manda, with ideas, nonsense ideas, sumanda-matayaḥ, and all unfortunate, unfortunate in this sense, that this human body was given by nature in due course of time, but he remained an animal without becoming a human being. Therefore unfortunate. And still disturbed. This is the position.

So you have come to Kṛṣṇa consciousness movement. Be very careful. Do not waste your time. Do not fall down again. Mām aprāpya nivartante mṛtyu-saṁsāra-vartmani. If in this life you neglect to achieve Kṛṣṇa consciousness, then you have to return back again to the lower grade of life according to your karma. You can become next life a dog, a cat, a tree, according to your karma. So don't degrade yourself again because nature's law you cannot avoid. Daivī hy… You may be very proud so long this body is there, that "I don't care for anything." My dear sir, you don't say that. You are not independent. You have to care. You will be obliged to take care, but because you are a fool, you are rascal, unnecessarily you are proud and you are thinking that you are independent. Don't do like that. Thank you very much. (end)

750128BG.TOK

Bhagavad-gītā 16.8

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Tokyo, January 28, 1975

Nitāi: "They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust."

Prabhupāda:

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam
[Bg. 16.8]

This is the atheistic theory, asatyam. They say that this material world is false. Brahma satyaṁ jagan mithyā. Jagat, jagat means this cosmic manifestation which is gacchati, going. In the material world, everything is going. Just like in your city you see the cars, motor cars. They are going here and there, gacchati, very busy. Every man is going here and there. Similarly, the whole planetary system also, beginning from its birth up to the annihilation it is going, moving, orbit. It is going. Everything is going, moving. Even the sun, it has got its orbit. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta…, aśeṣa-tejāḥ, yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The… Just like the earth has its orbit-it is rotating-similarly, every planet is rotating. The sun is also rotating. And so far I calculate, it is sixteen thousand miles per minute or second. I calculated once. The sun is rotating sixteen thousand miles either per minute or per second. I forget now.

So this is called jagat. Everything is going on. But it is going in such a way… Just like these cars are moving with high speed, but they are very careful to pass within the lane. Otherwise there will be collision. Similarly, all these planets, they have got their own speed for rotating, and there are hundreds and thousands and millions. They are rotating, but there is no collision. Now, how it is made? Who has made this lane? A car is moving in sixty miles, seventy miles speed, but they are ordered just to remain within the lane, the marking line. Who has made it? The police department, the government. So how can you say there is no control? We have to… This is called upamā, analogy, the points of similarity. Analogy means the points of similarity. Then you can conclude some idea.

Now, as we see in the street that the cars are moving in high speed but they are within the orbit, within the line, demarcation of line, white line or yellow line, so there is some brain, there is some management, everything is there, Similarly, all these planets, they are rotating with high speed. Just like this planet. It is rotating 25,000 miles in twelve hours. Is it not? The circumference of this earth is 25,000 miles and… Yes, day and night, twenty-four hours. Almost one thousand miles per hour it is… Now the car is moving seventy miles per hours. It appears very with good speed running. But the earth is running at one thousand miles per hour, but we cannot understand. The arrangement is so nice. The perfection that it is… We cannot understand it. It is practical. We see the morning, day, coming. That means earth is moving. When the aeroplane moves also, there are so many jerking, those sound. They're all imperfect. But here you see that such perfect arrangement, it is moving one thousand miles per hour, and there is no jerking. There is nothing of the sort. We are thinking, "We are sitting in the same place." And there is no brain? Here it requires so much brain to move the car orderly on the street. So many police has made, so many government, scientist, this, that, so many, and this not only one planet, but many millions: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40].

First of all there are many millions of universes, jagad-aṇḍa-koṭi. Koṭi means unlimited. Or 100,000 times 100,000. So yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu [Bs. 5.40]. And each universe… Koṭiṣu aśeṣa-vasudhādi. Vasudhā means planet. Just like this is one planet. Aśeṣa. Aśeṣa means you cannot count, so many. That's a fact. You are seeing every day. Aśeṣa-vasudhādi-vibhūti. And each planet has got different climate, different varieties, not that every planet is of the same. Now they are studying that the moon planet is also planet, but it is differently situated. Differently situated, as they are studying, that is different from the śāstras, but there is difference from this planet to that planet. These modern scientists, they say that there is no life, and there cannot be any living entity, considering the atmosphere. But from the śāstra we know in the moon planet… That is one of the heavenly planets, and there are living entities. They are living for ten thousand years, and it is very cold there. Therefore they drink soma-rasa. And some of the scientists, they say that the temperature in the moon planet is 200 degrees below zero. So similarly, you will find every planet is different from the atmospheric condition of the other planet. Just like sun planet. It is so fiery. It is full of fire, agni. The temperature is so high that ninety thousand or twenty millions miles?

Trivikrama: 93,000,000.

Prabhupāda: 93,000,000 miles away from the sunshine, still, we are feeling too much hot, scorching heat. So this planet is… The temperature is very, very great. But still, there are life. Otherwise how Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I went there and I spoke to the sun-god." The sun-god… As there is president here, there is also president. He is called sun-god. His name is Vivasvān. Everything is there, and Kṛṣṇa went there and talked with him. But this is a fiery planet. Similarly, the moon is very cold. So every planet has different atmospheric…, and they are moving in their orbit, their duration of their life-everything, there is good arrangement.

So all these arrangements, there is no good brain behind it? How is that? But the rākṣasas, the demons, they will say, asatyam apratiṣṭhaṁ te jagad āhur anīśvaram: [Bg. 16.8] "There is no controller and it is all false." False? So minute rules and regulation are being followed. The sun is rotating on the orbit in a such a perfect way that if the sun is inclined to this side or that side, there will be, whole world will be frozen or in blazing fire. This is the scientific opinion. It must rotate according to the diagram given by some controller. That is stated in Bhāgavatam, "By the order of the Supreme." Yasyājñayā. Here also, in the Brahma-saṁhitā, yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun is rotating, yasya ājñayā. Ājñayā means by order.

So when the question of order is there, then there must be one order-giver, and there must be one order-carrier. Otherwise, what is the meaning, order? Yasya ājñayā, by whose order. Whose means this whose, somebody bigger who is giving order, and the sun planet is carrying out the order. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. So there is order-giver. There is controller, the Supreme Lord, and there is order-carrier, the sun-god. Otherwise who is carrying the order? If it is only a lump of matter, then who will carry out the order? Now, this Tokyo city if it is a lump of matter only, then how the systematic order of traffic rules and regulation is… It is not only lump of matter, but there is somebody, the government or the king or the president, who is maintaining the order. This is conclusion. This is analogy. Then how you say that there is no controller? Where is your logic? Can anybody give any logic that there is no…

These rākṣasas, they say there is no God, there is no controller, but where is the logic? How you can say so? What is your analogy? What is your logic, that you say there is no God? Let us discuss. Can anybody say here? What is the idea? If things are going on systematically, the planets are moving in the orbit systematically, everything is going on… Just like same example. Always remember. I may be foreigner, but because I see that on the street the cars are moving in order, the police is standing, there must be government. That is… I may know or not, but this is common sense affair. There must be government, and there is government. Similarly, when I see that the cosmic order is working so nicely, systematically and reasonably, then how I can say there is no controller? Where is my logic? Tell me, anyone. Can you say, anyone, why they say there is no controller? Jagad āhur anīśvaram [Bg. 16.8]. What is their logic? You tell. You are sometimes on their side. (laughter) What is their logic?

Nitāi: Well, that no controller is ever seen.

Prabhupāda: But you have not seen who is Japanese government, president. How do you conclude there is government? You have not seen the president or the supreme head. So how do you say there is government? We have not seen who is the president, who is the prime minister. Then how do we conclude that "There must be government. Otherwise how it is going on so nicely." You may see, you may not see, so many things, but does it mean… That is not a good logic, that "I have not seen." I have not seen, but the sound is coming. The car is there. There must be somebody there. Even if we do not see, you have to conclude like that. Just like there is sound. The sound is of car, and the car, there must be one driver. You have not seen. So how do you conclude there is a driver? How do you conclude? And why do you give stress on your seeing power? What is the power of your seeing? You cannot see. Now you cannot see the car. It is beyond your seeing range or beyond the wall. Then how you conclude that there is a car? And if there is a car, there is a driver. If there is driver, there are passengers. So how do you conclude all this? Why do you give this… This is childish reason, "I cannot see." You cannot see; therefore there is no existence. That is not good logic.

Trivikrama: They say that it all happened by chance,

Prabhupāda: Then that is another foolishness, "chance."

Trivikrama: If given enough time, then everything would work out like this.

Prabhupāda: No, they are working already. There is no question of giving time. They are already working.

Trivikrama: No, but you say that because the earth isn't too hot or too cold. But they say that just by chance it came into this order.

Prabhupāda: No, no, "by chance." This is childish reason, "by chance." It is not very good reason. A child will say, "(By) chance, it has come." That is childish. You must give solid reason. Chance, you can say anything as chance. Everybody can say like that. That is not reason. When you bring in chance, that is not logic. That is not knowledge. If somebody says, "By chance, I have come in this world," that is not logic. I must have my father. I must have my mother. And on account of father-mother being united, I am… This is scientific. "By chance I have dropped from the sky here," (laughter) this is not logic. This kind of logic is vague only. That is no… It has no value. Do you give any value to this logic, nonsensical logic? No sane man will accept, "by chance." When you are caught and you are convicted, then if you say, "By chance, I became convicted"? By chance? No. You committed theft, you were arrested, there were due judgment, and the judge has given you punishment. You must suffer. It is not a chance. And if you say, "By chance, I am now convicted," that is not chance. There is no question of chance. This is a false logic, chance. Nothing takes place by chance. That is sound reasoning. Chance means ignorant. One who does not know, he says chance. That is ignorance. That is not knowledge. Knowledge is different thing. So they are rascals, you can say. This kind of logic, "I have not seen. It has come by chance. There was a chunk," these are all nonsensical proposition. There is īśvara. This is sound knowledge. As you conclude by seeing the arrangement in the Tokyo city there is government, similarly, if you are intelligent enough, then you can understand there must be a controller. That is theism. That is knowledge.

Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Therefore this foolish class of men who are simply studying, they want time to find out, but actually if he is wise, if he is searching out regularly by wise conclusion, then, at some time, he will come to the conclusion, as it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante: after many births of research work, he will come to this conclusion that there is God, Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Then he is the first-class mahātmā. But that is very rare. Everyone is durātmā, anīśvaram: "There is no īśvara. This is a false manifestation." That is not false. You study everything. You study even one plant. You can see so many arrangement, so many fibers. Fine fibers are coming out, and from one fiber to another. Even a small herb and vegetable, you will find there is craftsmanship. You cannot say it is chance. You cannot do it. So there is brain. That is right conclusion, "There is brain behind it," and that is theism. And that brain, what is the brain behind this, who has this brain behind this, behind this, behind this, behind this, if you come… Bahūnāṁ janmanām ante [Bg. 7.19], after searching out for many, many births, then one comes to the conclusion that vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. You come to the conclusion, "Kṛṣṇa is the cause of everything." That is already concluded. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "Īśvaraḥ, the supreme controller is Kṛṣṇa." Īśvaraḥ paramaḥ… There are so many controllers. Just like this city is being controlled by the police commissioner or somebody else. So above him, above him, above him, there is controller. And the… Above all, the supreme controller is Kṛṣṇa. That is the conclusion.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the cause of… He is… Alone, He is working. He has expanded alone. He is not alone. Kṛṣṇa means He has got so many energies. Just like a teeny person like me, Bhaktisiddhānta…, Bhaktivedanta Swami… So this movement-I am not alone. I have got so many assistants, so many, all over the world. So as soon as you take up Kṛṣṇa consciousness movement and its originator, founder, so he is not alone. Similarly, as I have expanded with my disciples in so many ways and so many places, so if I can expand-I am a common man-then how Kṛṣṇa can expand, just imagine. He is the Supreme Lord. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. He can expand Himself, ananta-rūpam. But He is the only person. He is doing everything.

Just like I am replying dozens of letters from all over the world and trying to manage, similarly, He is also managing alone, ananta-rūpam, by unlimited assistants. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. We have to understand like that. Although He is alone, He has… Advaitam acyutam anādim ananta-rūpam, ananta-rūpam [Bs. 5.33]. He has got ananta-rūpam. Just like He is giving direction everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61].

There are millions and millions and trillions of living entities, and each heart, He is sitting there. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. He is managing like that. So if we think that He is a controller like us, that is our misconception. He is controller. There is controller. With unlimited knowledge and unlimited assistants, with unlimited potencies, He is managing. These impersonalists, they cannot think of that a person can be so unlimitedly powerful. Therefore they become impersonalist. They cannot think of. The impersonalists, they cannot imagine… They imagine, "When one is person, he is a person like me. I cannot do this. Therefore He cannot do." Therefore they are mūḍha. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. They are comparing Kṛṣṇa with themself. As he is a person, similarly, Kṛṣṇa is a person. He does not know. The Vedas inform that "Although He is person, He is maintaining all unlimited persons." That they do not know. Eko yo bahūnāṁ vidadhāti kāmān. That one singular person, He is maintaining many millions, many millions, trillions of persons. We are each, every one, we are person. I am person. You are person. The ant is person. The cat is person. Dog is person, and the insect is person. The trees are person. Everyone is person. Everyone is person. And there is another person. That is God, Kṛṣṇa. That one person is maintaining all these varieties of millions and trillions of persons. This is the Vedic in… Eko yo bahūnāṁ vidadhāti kāmān, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This is the information.

So Kṛṣṇa also says in the Bhagavad-gītā,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ

budhā bhāva-samanvitāḥ
[Bg. 10.8]

Therefore a devotee, when he understands thoroughly that "Here is one Supreme Person, who is the leader, who is the controller, who is the maintainer of everything," then he surrenders unto Him and becomes His devotee. You see? We, Kṛṣṇa's devotee, we are not fools and rascals. We have got our reason. We have got our philosophy. When we know that Kṛṣṇa is actually the supreme controller, the Supreme Person, the supreme maintainer, then we surrender. Then we become Kṛṣṇa devotee. It is not blind. It is not blind. We are strongly convinced that that one person is the Supreme Person. Therefore we surrender. We are not blind followers. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravar…, iti matvā budhā bhāva-samanvitāḥ [Bg. 10.8].

Budhāḥ. Budha means one who has understood thoroughly. So therefore he can become… One who has understood thoroughly Kṛṣṇa as the supreme controller, he is guru. He is guru. Otherwise one cannot be guru. Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. Who can (be) guru? Guru is not artificial thing, "Guru Mahārāja," "this Mahārāja…," no. One who has firmly understood that Kṛṣṇa is the original cause of everything, He is the Supreme Person-nobody can remove him from that firm convictional position-then he is guru. Otherwise he is not guru. Guru is not so easy thing. Budhā bhāva-samanvitāḥ [Bg. 10.8]. One who has understood Kṛṣṇa as the Supreme Personality of Godhead, the supreme controller, the supreme maintainer, the Supreme Person, everything, only one, vāsudevaḥ sarvam iti [Bg. 7.19]-that is guru. But otherwise, he is not guru, one who has not understood Kṛṣṇa. Therefore Caitanya Mahāprabhu confirms, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. One who has understood Kṛṣṇa as the supreme controller, the Supreme Person, the supreme maintainer, and everything, the supreme, ultimate, then he can become guru.

Otherwise don't try to become guru. Impersonalists, half-understood, partially understood, he cannot become guru. This is the Caitanya Mahāprabhu's formula. Therefore first of all try to understand Kṛṣṇa. You will understand in such a way that you can refute all others' argument, all others' opposition. There are so many opposing elements. Then you are guru. Otherwise you cannot become a guru. Guru is not so teeny thing or trifle thing that everyone becomes Guru Mahārāja, no. That is not guru. Sa mahātmā… Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19].

So their theory, this atheistic theory, is aparaspara-sambhūtam. It has taken by mechanical arrangement. Kim anyat kāma-haitukam. Kāma. Just like kāma-a man, a woman becomes lusty, and there is sex, and there is production. So they say like that. The production is like that. There is no other plan. But there is a big plan. That they do not know. The plan is: yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. That is plan. But these rascal, this atheist class, they say, kim anyat kāma-haitukam: "Only lusty desires, that is the only reason. That is the only cause." The atheist class think like that, that "This birth is taking place due to our lusty desires, but we do not want to take responsibility. Then kill him. What is that?" Therefore they are making this abortion, killing of the child, as legal. The kāma… "We had some lusty desires, and we got it, but we don't want it. Kill it." That's all. This is going on. This is atheism. But it is not that. That child has come. It is a living entity. It desired a certain thing, and therefore he has given chance to take birth as human being or as cat, as dog. Kāma-haitukam.

Then why one is born as a cat, one is born as a dog, one is born as a rich man's son, one who is born as…, so many varieties? Why? If kāma-haitukam, then why not one variety? Where is the question of varieties? What is the answer? Why there are so many varieties? Everyone wants to take birth in rich family, in high family. Why one is born as a street dog and there is no food and crying, barking, and somebody is capturing and eating and no protection? Why? Why kāma-haitukam, the dog is also born by the lusty desires of the male dog and the female dog, but why he is dog, and why he is such a rich man's son? Why? What is the answer? If kāma-haitukam, lusty desire is the only cause for birth, production, then why there is one production, street dog, cat or pig or a worm in the stool, and why one is born as demigod, as Indra or Candra, Varuṇa? Why? A Brahmā? Who makes this arrangement? Why one is put into such exalted position, and why one is put into that abominable position? What is the answer? Kāma-haitukam.

Trivikrama: Past activities.

Prabhupāda: Yes. You cannot say it's by chance. And who is making this chance arrangement, that one is born so exalted, one is born so low? Then again we have to accept somebody is. So these are all foolish theories, "By chance, by kāma-haitukam." No, there is great arrangement. As the same… Just like the traffic control. There is a very big, great arrangement behind this. It is not by chance. By chance there has been not line, and they pass the car in certain line. No, it is not chance. How you can say, "chance"? So these theories are made by the demons. Read the purport.

Nitāi: "The demoniac conclude that the world is a phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance."

Prabhupāda: Therefore they say chemical evolution. They cannot think of spirit. Go on.

Nitāi: "According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from the perspiration and from a dead body without any cause, similarly, the whole living world has come out from the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] 'Under My direction the whole material world is moving.' In other words, amongst the demons there is no perfect knowledge of the creation of this world; every one of them has a particular theory of his own. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions.”

Prabhupāda: This is demonic. Now any question? (pause) This demonic conclusion will not help us. Then we shall remain in ignorance; there is no knowledge. Any question? Can you put any question on behalf of the demons? (laughter)

Trivikrama: Well, I am very expert at the demon mentality, but I’m afraid you’ve destroyed all arguments that I might put forth.

Prabhupāda: Any of our friends, Japanese friends here?

Japanese man: Yes, I have one question. You mentioned that we can hear a car from outside, but we cannot see car. But…

Prabhupāda: No, we can see car. But just like here we are sitting. We do not see the car, but the sound is there, but you conclude that there is a car. So therefore seeing is not always the sound reasoning. Even without seeing, we can conclude there is car. That is my point.

Japanese man: And what is the example of sound of God in this world?

Prabhupāda: Hmm?

Japanese man: Just like your example of God and God’s sound in this world.

Prabhupāda: Sound is the original ingredient of creation.

Trivikrama: He’s asking how can we see God in this world. Although we can’t see Him, how can we…?

Japanese man: Can hear His sound.

Prabhupāda: You can see. You can hear the sound Kṛṣṇa. Are you not hearing Hare Kṛṣṇa? So that is a question of realization. You go on hearing, hearing. The child cannot understand what is the sound. The sound is the same. The car is going on. But his father can understand that with this sound this car is going on. But child cannot understand. So you begin hearing. Then gradually your ignorance will be cleansed, and then you understand that the sound is for car. Therefore you have to begin to hear the sound. Everyone is hearing, but those who are not experienced they cannot understand that this sound is of the car. But the… One understands or not understands, that doesn’t matter. But the sound is of the car. That’s a fact. So those who are experienced, they are understanding; those who are not experienced, they do not understand. That is the difference. It is the difference of experience. But the sound is of the car-that is a fact. Similarly, the Hare Kṛṣṇa sound is God. Those who are advanced, they can understand. And those who are not yet advanced, by hearing, hearing, they will understand. You want to see God. That is your idea?

Japanese man: No. I don’t know if I ever see God or not.

Prabhupāda: No, you have not seen, but what is your desire? You want to see?

Japanese man: I want to at least hear God in this world, and I was wondering what is…

Prabhupāda: So God is speaking Bhagavad-gītā. Just like reading, Kṛṣṇa is speaking. So hear it, God speaking, the sound. The devotees are chanting Hare Kṛṣṇa, that is God, that sound is God, śabda-brahma. This is the way. And if you want to see God, you can see also. That is prescribed here. Just like Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ: ”I am the sunlight and moonlight.” So you see the sunlight, moonlight, and you see God. Kṛṣṇa says, ”I am the sunlight. I am this moonlight.” Then if you want to see Kṛṣṇa, you see the… Sunlight you can see very easily. Is it very difficult for you? Then Kṛṣṇa says, He personally says, that ”I am the sunlight.” You see the sunlight. You go on sunlight, seeing the sunlight, and you just take the words of Bhagavad-gītā, ”Now here is Kṛṣṇa.” Then you will understand, ”Here is God.” And factually you will see. If you think of only the sunlight, moonlight as instructed in the Bhagavad-gītā-Kṛṣṇa says, ”I am sun…,”-then one day very soon you will understand. You will see Kṛṣṇa in sunlight. It is not bogus thing, that Kṛṣṇa says, ”I am the sunlight.” He is. And He asks you to see. You see minutely, and you’ll see Kṛṣṇa. So where is the difficulty? You want to see Kṛṣṇa. You see Kṛṣṇa as Kṛṣṇa advises. Kṛṣṇa says, raso ’ham apsu kaunteya: [Bg. 7.8] ”I am the taste of the water or any liquid substance. The taste I am.” Now, whenever you drink water or drink any liquid thing or milk, the taste… There is… Everything has got a different taste. And if you think, as Kṛṣṇa advises you, that ”This taste is Kṛṣṇa,” then on that taste you will find Kṛṣṇa. You begin as Kṛṣṇa says. Then you will see Kṛṣṇa. There is no difficulty. There are so many examples given by Kṛṣṇa in the Bhagavad-gītā. Find out that chapter.

raso ’ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe paurusaṁ nṛṣu
[Bg. 7.8]

Trivikrama: He says that ”Of purifiers, I am the wind.”

Prabhupāda: So many. Any one of them you take and meditate upon this, that ”Here is Kṛṣṇa.” You will find Kṛṣṇa. But Kṛṣṇa is everywhere, as it is available. Read it.

Nitāi:
raso ’ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu
[Bg. 7.8]

Prabhupāda: Śabdaḥ khe pauruṣaṁ nṛṣu. Śabdaḥ khe… [break] You try to see Kṛṣṇa as advised by Him. Don’t try to see Kṛṣṇa in your own way. Then you will never find, You try to see Kṛṣṇa… Why they say that ”We have not seen God”? The God is represented in so many ways. You take God’s advice and try to see Him as He advises. Then you will see God. That’s a fact. I do not… Why do they say that ”We have not seen God”? You are seeing always God. You are seeing the sunlight. You are seeing the moonlight. You are smelling the good flavor of flower. You are reading, if you are scholar, you are reading Vedas. Oṁ tad viṣṇoḥ… He says, ”This om,” praṇavaḥ sarva-vedeṣu, ”in the Vedic mantra, the oṁkāra is I am.” Then, pauruṣaṁ nṛṣu. Any wonderful work, if somebody has done, that is Kṛṣṇa. So you have to see Kṛṣṇa in this way, as Kṛṣṇa advises. Then very soon you will see Kṛṣṇa. There is no question of not seeing Him. You will see in every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38], twenty-four hours. Those who are actually Kṛṣṇa devotees, they are seeing Kṛṣṇa. They are seeing nothing but Kṛṣṇa. There is no question of not seeing Him, but you have to adopt the method how to see Him. And that is given there. You adopt it, and you will see Kṛṣṇa. Where is the difficulty? Any other question? This Bhagavad-gītā, if you study minutely-this is the science of God-you will see God, you will see Kṛṣṇa, and you will understand everything. Therefore we are present…

But if you misinterpret, if you pollute it by your own interpretation, then you will not see. These rascals, they are simply polluting. Because they are not coming in paramparā system, everyone is trying to become a very learned scholar, very learned leader, but they are rascals. Actually they are rascals because they cannot see. Recently, what was the Gandhi's statement? That "I do not believe that there was Kṛṣṇa ever lived." That's it, "ever lived. Kṛṣṇa is of my imagination." He said like that. This is going on. All the ācāryas, they accepted. Arjuna accepted Kṛṣṇa as the Supreme Person. Sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "Your personality, nobody can understand." There is person before him, and he is such a big man. He says that "It is imagination." This is going on. If… Science should be as other such study. Two plus two, mathematic calculation, that is four. You cannot say it is five or three by interpretation or by imagination. Two plus two is equal to four. You accept or not accept; that is a different thing. So it is a science. You have to accept according to the direction given. Then you will have this real thing. So any other question? Study by questioning. Paripraśnena, tad viddhi paripraśnena, paripraśnena sevayā, praṇipātena.

Japanese man: I always want to ask whether if you met demigods or Indra or Brahmā or…

Paramahaṁsa: He wants to know if you met any of the demigods, Brahmā, Indra…

Prabhupāda: Then what benefit will be for you? Suppose if I met, now what benefit you will derive out of it? If I say, "Yes, I have met," that what benefit you will get? Why you are asking this question? That you do not know. Then why you are asking?

Japanese man: Maybe sense gratification. (laughter)

Prabhupāda: What is that, maybe…?

Trivikrama: Maybe sense gratification.

Prabhupāda: Yes, it is sense gratification.

Japanese man: But actually, other devotees sometimes tell me that you met Indra or…

Prabhupāda: Yes, I have met Indra or I have not met Indra. So if I met Indra, what benefit you get? And if I did not meet Indra, what is your loss? That is my question. Then why do you ask this question? You have no profit, no loss. Any other question? Put some intelligent questions. Then we can understand that you are studying really. [break]

Trivikrama: If Indra met you, then there would be some benefit for him. [break]

Prabhupāda: Our proposition is that suppose if you know the president of Japan… Who is the president? A king or president here?

Japanese man: King, emperor.

Prabhupāda: If you know the emperor, you can… Then what is the use of knowing the constable?

Trivikrama: You understand? If you know the prime minister or the head man, then the less important man is not necessary to know. So because Śrīla Prabhupāda knows Kṛṣṇa, it is not important…

Prabhupāda: So what is the use of meeting others? That is stated in the Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. They go to other demigods, to meet, for some benefit, their knowledge being lost, hṛta-jñānāḥ. Just like if I want some benefit in your Japanese state and if I know the emperor, I can ask him, "I want it." Why shall I go to some departmental manager? What is the use? Let them become very big man in their department, but if I want to take some benefit, then I can… If I am known to the emperor, I can ask him that "I want this." He will immediately give me. Why shall I go to the departmental manager? They are subordinate. Therefore it is said, kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Antava t tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām. We do not disrespect anyone in the government service, but if I know the supreme person in the government, why shall I go and beg from the lower grade officer? If I want something, I can ask the supreme. Is it all right or not? What is the use? They may come to see me, "Oh, he is known to the emperor." They may come to see me. I cannot go to see them. And we have no want. Why shall I see the demigods? We have no want. Kṛṣṇa knows. What is our business? Our business is to spread glories of Kṛṣṇa. We are directly in service of Kṛṣṇa, so whatever is wanted, He will supply. Why shall I go to somebody? It is His business. So for a devotee there is no need of meeting. We have all respect for them, but there is no need of meeting any demigod. They are all servants of Kṛṣṇa. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Īśvaraḥ paramaḥ… He is the supreme controller. So why should we go to the subordinate controller? Why should we go? Is there any necessity? You do not follow me, what I say?

Trivikrama: Is there any necessity to go? Do we need to go to Indra?

Japanese man: No.

Prabhupāda: Then? There is no need. Why should I bother my head for meeting the demigods? We have no business. We know the supreme, and the supreme knows what I want. So I haven't got to ask even the supreme that "This thing I want." No, there is no need. He knows. He will supply because I am engaged in His business. What is our business? Why we are bothering so much in this old age? The only business is that people may know Kṛṣṇa, the supreme controller. That is our business. We have no other business. We don't want anything, either from Kṛṣṇa or from demigod or anyone. Our only business is as advised by Caitanya Mahā…, yāre dekha, tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is our business. We are carrying this Bhagavad-gītā as it is, and we are trying to educate people that "Here is real knowledge. Take it." This is our business. That means Kṛṣṇa is the supreme. Īśvaraḥ param… That is our only business. That is our only business, that people may know that Kṛṣṇa the Supreme Lord, that's all. We have no other business.

So for that purpose Kṛṣṇa wants. Therefore He comes. He teaches Bhagavad-gītā, that He is the supreme. Mattaḥ parataraṁ nānyat kiñcid asti dhan… [Bg. 7.7]. He wants to… Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. He wants to spread this knowledge. We are spreading the same knowledge. We are helping Kṛṣṇa. Not helping, we are serving Kṛṣṇa. Caitanya Mahāprabhu comes for this mission. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He preaches. What is Kṛṣṇa and Caitanya Mahāprabhu's mission? He simply preached Kṛṣṇa, "Chant Hare Kṛṣṇa. Understand Kṛṣṇa." So our only business is to spread that Kṛṣṇa is the Supreme Lord. So Kṛṣṇa is very, very pleased that "What I want to do-I go there, incarnate and spread-that he is doing." Therefore we are already in the direct service of the Lord, so we have nothing to ask from anybody else. If we ask anything from anybody, that is for his benefit, not for our benefit.

Therefore they are accusing us of frauding, cheating, but they do not understand. Even if we take some money from others by so-called fraud or cheat, but it goes to Kṛṣṇa… Just like Gurukṛpā Mahārāja. If you say if he's taking by this way or that way, but what he is doing? He is not smoking with that money. He is not drinking. He is sending to Kṛṣṇa. Therefore he is giving the best service. So people may say, "Nonsense people. They're doing this, doing that." But he is giving the best service to Kṛṣṇa because he is not accepting a farthing out of this. And these so-called worldly, honest men, they may be very honest, moral, but they are taking everything for their sense gratification. They are dishonest. They are the greatest fraud. Kṛṣṇa's money they are taking for their own satisfaction. The greatest fraud. Stena eva sa ucyate [Bg. 3.12]. What is that? Ye pacanty ātma-kāraṇāt [Bg. 3.13]. Bhuñjate te aghaṁ pāpāḥ. Stena eva sa ucyate. What is that? Everyone is thief. Everyone is taking Kṛṣṇa's money for his sense gratification, and they are advertising they are very moral. What is that?

Nitāi:
iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ
[Bg. 3.12]

Prabhupāda: Sa ucyate. No? No. Saḥ. Stena eva saḥ.

Nitāi: Stena eva saḥ.

Prabhupāda: What is the…?

Nitāi: "In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña, sacrifice, supply all necessities to man. But one who enjoys these gifts, without offering them to the demigods in return, is certainly a thief."

Prabhupāda: So anyone who is simply exploiting the resources of nature, the so-called industrialist, others, they are taking all goods from Kṛṣṇa. Now, suppose you are making some machine. In making machine, you want the iron. But have you produced the iron? Wherefrom you have got the iron?

Trivikrama: From the nature.

Prabhupāda: From the mine. So who has created mine? Your father has created this mine, that you are taking this iron? That means you are thief. You are thief. The iron is not your property. The iron is there already. If it is already there, you must conclude it is somebody's property. So you are taking it away without asking the proprietor. Then are you not thief? What is the meaning of stealing? If you take something without asking the proprietor, that is stealing. So the iron is there, you are taking from the mine iron. You may convert into various things. That is another thing. But the original iron, to whom it belongs? Kṛṣṇa declares in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor." So He is the proprietor. Sarva-loka, all planets. So in this planet, when you find this iron, then whose property it is? When you find it, you must know it belongs to somebody. And who is that person? Without asking that person, without taking permission of that person, if you take away, are you not thief?

The so-called civilization, they are all set of thieves, rogues. And they are formulating rules and regulation for others' fraud, those who are devotees. They are themselves fraud. Everything belongs… Suppose you have got this iron, stealing from the mine Kṛṣṇa's property. Then if by some way or other, I take your iron and give it back to Kṛṣṇa, so I am fraud or you are fraud? You do not possess anything. But you are claiming that you are proprietor of this thing, that thing, which you have taken by stealing. And if your stolen property, I take it from you and return it to Kṛṣṇa, then who is fraud? You are fraud or I am fraud? Who is fraud? But they have made their own laws. They will steal, they will plunder, and still, they are honest gentlemen.

Just like the income tax department. They will take away all your hard-earned money, and they will enjoy themselves, and they are government officer, that's all. And if you keep money, "Oh, you have kept property without knowledge of government. Take it away." This is going on. So in this Kali-yuga it will happen so. The some rogues and frauds, they will combine together, and make a government, and take others' property, and they will remain honest, and he is fraud. This is Kali-yuga. The combined company of frauds, they will remain honest, and those who are servant of Kṛṣṇa, they are frauds. Bultaka jivi rama.(?) Just the opposite. What can be done? This is the Kali-yuga.

Anardhena nyāya-rahitam.(?) In this Kali-yuga, if you have no money, then you will never get justice because you have to bribe up to the high-court judge. That is going on. At least in India it is going on. You bribe, and you take favorable judgment. Is it not? Yes. And that is stated in the Śrīmad-Bhāgavatam. Anardhena nyāya-rahitam. Everywhere you have to bribe. That means you require money. So unless you pay money, you will never get justice. This is Kali-yuga. Therefore a poor man cannot get justice. He cannot bribe. The other party will… If he has has got money, he will bribe. He will get justice, and he will suffer.

Just like Gandhi refused to take justice from the British court. That was his one of the items. He said that "There is no justice. So we shall deny to take any judgement from the British Court." That was his, one of the items. He never… When he was prosecuted, he never defended. He said, "Why shall I defend? There is no justice here. Why shall I spend my money for defending? No, you can do whatever you like. You are in power." Gandhi did always like that. "Here is no justice, so why shall I plead for justice?" That was Gandhi's philosophy, noncooperation. Whenever he was arrested, he will simply stand. That's all. Of course, he was given a seat. Such a big man, the court would offer him a seat. But he will never plead yes or no. "No, whatever you like, you can do. I don't expect justice from you." That was Gandhi's… He'll never plead. And all his followers did that. Therefore they were all sent jail. And by going to jail they got svarāja. And he declared, jail svarāja ke mandira hai: "If you want to get svarāja, independence, you must be prepared to go to jail."

Therefore, at the present moment, all the government men, their first qualification is whether he went to jail during this movement. Yes. The more one suffered imprisonment, he is given more exalted post. Not only jail, in the jail they were beaten very severely. Some of them were given poison. So many big, big leaders, they died just coming out of jail. They were given slow poison. C. R.

Dasa, Jyotindra Mohan, Sen Gupta. And the Gandhi, therefore, he would not take any food from the jail. He would carry his one goat, and take the milk of the goat and some cāpāṭis made, two cāpāṭis and a little peanuts. That's all. He would not accept anything from the jail. Because he knew that "These men can give me poison." Actually they gave so many people slow poison, and they died. Just after coming back from the jail they died.

This is the world. It is going on. It is simply full of suffering. Simply we are after this phantasmagoria, that our running after something which is actually not fact. It is illusion. So this is the life in the material world. So this Kṛṣṇa consciousness movement is to save the person from this illusory life of material existence. Let them come to Kṛṣṇa and go back to home, back to Kṛṣṇa. This is our movement. The greatest beneficial movement. We don't want to keep these people in ignorance. They are in illusion, ignorance. So our business is to enlighten him. Kota nidrā jāo māyā-piśācīra: "You are sleeping. Get up, take this opportunity and be Kṛṣṇa conscious. Go back to home. Give up this nonsense place, duḥkhālayam aśāśvatam [Bg. 8.15], full of miseries, cheating." This is our movement. The people do not understand. But our predecessor's order is that if you can save even one man, that is fulfillment of your mission. That we are trying. That's all. (end)

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Bhagavad-gītā 16.8

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Hawaii, February 4, 1975

Nitāi: "They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust."

Prabhupāda:

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam
[Bg. 16.8]

This is the verdict of the asuras. We have discussed the characteristics of asuras for the last two days. Now, gradually, Kṛṣṇa is explaining the demonic characteristic. He has explained the divine characteristic extensively before this. Now He is explaining what are the demonic characteristics. So, nāpi cācāraḥ. They even do not know how to live nicely. That verse we have already discussed last night.

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Pravṛtti and nivṛtti means which one, which path, we shall take and which path we shall reject. That they do not know. Na śaucam, not cleanliness. Even ordinary things, cleanliness, that is very hygienic. That also they do not know. Na śaucaṁ nāpi cācāraḥ. They do not know how to behave also. Na satyam. And no truthfulness is there. This verse we have already discussed.

Now, the next characteristic is asatyam: "This world is simply phenomenal; it has no foundation." The Māyāvādīs, they directly say, brahma satyaṁ jagan mithyā. So Māyāvādī, at least they say that "There is Brahman. He is truth, but this phenomenal world is not truth. Manifestation of material energy, that is not true." So, according to our philosophy, Vaiṣṇava philosophy, we don't say that this māyā, or the… Māyā means this temporary manifestation. This material world is fact, but it is temporary, not false. We cannot say it is false. Just like I am sitting on the seat or you are sitting on the floor. We are sitting on something. It is not false; it is fact. I am not sitting on the air. You are not sitting on the air. So how we can say it is false? No. Therefore our philosophy is… That is fact. One may consider. One who is philosophically inclined, he can judge the statement, of Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī says,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

He says, "The material things…" Prapañcikā means material. So this house is material. It is made of wood, stone. So we are giving up all material connection. Then why shall we live in this house? This is material. So prapañcikā. Prapañcikā means considering something as material. Hari-sambandhi-vastunaḥ. Vastu means substance or thing which has connection with Hari. This stone, wood, air, fire, water-five gross elements-it has connection with Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, bhūmir āpo 'nalo vayuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. These eight kinds of material elements, five gross and three subtle, namely the earth, water, air fire, sky-these are gross elements-and the subtle elements, mind, intelligence, and ego… So these are subtle. Mind is also material, and intelligence is also material, and ego, the false ego that "I am this material body," that is also material. And above this, that is spiritual.

Above this, the soul, the spirit, that is spiritual. Apareyam itas tu viddhi me prakṛtiṁ parām. Kṛṣṇa says, "These gross and subtle elements, they are inferior energy. That is My energy, but that is inferior energy." Itas tu, apareyam itas tu viddhi me prakṛtiṁ parām: "There is another superior energy." What is that superior energy? Jīva-bhūta, the living entity. Jīva-bhūtāṁ yayedaṁ dhāryate jagat [Bg. 7.5]. That is superior because this superior energy, living entity, he is trying to utilize this inferior material energy for his sense gratification. Dhāryate jagat. Whole world is going on just like a motor car. It is combination of gross material-iron, steel, copper, glass, like that, and cotton, and fiber. The car is combination of some material things, but it is operated or it is manufactured by the man. He is controlling this; therefore he is superior. Both of them are energies. The superior energy, living entity, is managing how to collect this iron, copper, this, that, and make nice car. And he is riding on. And this material supply is given by the material energy. The intelligence is given by Kṛṣṇa.

Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: ”I am sitting in everyone’s heart.” Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] ”From Me he’s getting the intelligence.” So if you analyze the whole thing, the manufacturer of the car and the car itself and the, ingredients of the car, the platform on which the car is running-everything belongs to Kṛṣṇa. That is the ultimate analysis. Therefore Rūpa Gosvāmī says that in everything there is relationship with Kṛṣṇa. Hari-sambandhi-vastunaḥ. So why shall I reject it? I am concerned with Hari, Kṛṣṇa; therefore anything belongs to Kṛṣṇa-I am also interested. Property of Kṛṣṇa, things of Kṛṣṇa…

We are taking care of this house. Why? Because it is temple. What is temple? Temple means Kṛṣṇa is there. Kṛṣṇa is everywhere, but because we have got now our limited knowledge-we are not advanced-therefore we take a spot, the temple, and always think of Kṛṣṇa that ”This is Kṛṣṇa’s place. This is Kṛṣṇa’s temple. We must take care of it.” Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mār janādau **. These are the process of devotional service, that we worship the Deity, śrī-vigraha, nicely dressed, nicely worshiped, first-class food offered. This is called śrī-vigrahārādhana, worshiping, arcanam. Arcanaṁ vandanaṁ dāsyam. Tan-mandira-mārjanādau, and again cleansing the temple very nicely everywhere. So this is our process, that we take everything in relationship with Kṛṣṇa.

We don’t find that this material energy is false. We don’t say. But the asuras. those who have no knowledge of Kṛṣṇa, they say, asatyam: ”This is all false.” Why it is false? If the source of energy is fact, brahma satyam, then the energy of the satya must be satya. If the cause is fact, then the effect is also fact. Just like cotton. If cotton is fact, then the thread is also fact. How you can say that thread is false and cotton is fact? That is not possible. If the cotton is fact, then the thread, effect of cotton, that is also fact. Therefore Rūpa Gosvāmī says that prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Anything which has got connection with Hari, Kṛṣṇa, prāpañcikatayā buddhyā hari-sambandhi…, mumukṣubhiḥ parityāgaḥ. Mumukṣu, those who are aspiring after liberation, mumuk… Mokṣa. The Māyāvādīs, they are aspiring after mukti. Mukti. A devotee does not care for mukti. Mukti’s not very important thing for them because, actually, one who is pure devotee, he’s already mukta, liberated. He doesn’t care for mukti. That is stated in the Śrīmad Bhagavad-gītā that

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

”Anyone who is engaged in My devotional service without any adulteration, pure…” Pure devotional service means anyābhilāṣitā-śūnyam: [Brs. 1.1.11] no other desire, no duplicity, pure-”I am servant of Kṛṣṇa, and it is my duty to serve Kṛṣṇa,” not, ”I am serving Kṛṣṇa with a motive. As soon as I get the opportunity, I shall utilize.” That is not pure devotion. Pure devotion means without any motive: ”Kṛṣṇa is my Lord. I am His eternal servant. It is my duty to serve”-no motive. That is pure devotion. So if one is on the platform of devotional service, māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Anyone who is serving Kṛṣṇa without any motive, without any alloy, pure devotional service, he’s already liberated. Māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate, sa guṇān samatītya etān [Bg. 14.26].

Liberation means not to be under the influence of the modes of material nature, not to be infected by the modes of material nature, especially passion and ignorance. That is mukti. Mukti is not very wonderful thing. It is difference of consciousness. Everyone is conscious materially: ”I am this body,” ”I am American,” ”I am Indian,” ”I am this,” ”I am that.” This is one consciousness, and when this consciousness is purified, tat-paratvena nirmalam… Nirmalam means completely cleanse. That is the bhakti platform. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When one becomes purified completely from all this designation… The body is designation. So according to the body, we are placed in different designation: ”I am human being,” ”I am cat,” ”I am dog,” ”I am demigod,” ”I am American,” ”I am Indian,” ”I am brāhmaṇa,” ”I am kṣatriya”-so many designations. So bhakti platform is sarvopādhi-vinirmuktam [Cc. Madhya 19.170], anyābhilāṣitā-śūnyam [Brs. 1.1.11].

Just like Caitanya Mahāprabhu says, ”I am not a brāhmaṇa, I am not a kṣatriya. I am not a vaiśya. I am not a śūdra,” because the material human society designation is the varṇāśrama according to Vedic civilization. Even those who are not on the varṇāśrama platform, they are animals. That is Vedic civilization. So to come to the platform of truth, one has to know what are the defects of material life, how it is taken by the asuras. That is being described by Kṛṣṇa, asatyam, asatyam apratiṣṭham, apratiṣṭhaṁ te. Te means these asuras. Jagad āhur anīśvaram [Bg. 16.8]. It is controlled by the Supreme.

In the material stage we think that it is being controlled by the laws of material nature. That is also fact, but behind the laws of material nature there is Kṛṣṇa. The material laws of material nature is not working blindly. That is a fact. Combination of material thing, a big, nice airship, is moving. It is combination of material things. There are iron, aluminium, wood, and petrol, so many other things, the combination of material things. But this combination of material things, if it is kept in one place, in many thousands of years it will not fly. It will not fly-the petrol is here; everything is there-unless the pilot is there. When the pilot comes he pushes the button. Then it becomes.

So these foolish, these atheistic persons, mūḍhas, they cannot see. There must be a spiritual touch. In spite of all electronic arrangement, unless there is a spiritual… The pilot is spiritual being. Unless he touches his finger, it is not moving. So how this gigantic material manifestation can work independently? They have no sense. Therefore they say, jagad āhur anīśvaram [Bg. 16.8]. Anīśvaram: ”There is no pilot. It is moving automatically.” This is asuric conclusion. How it can move? Where is your experience that simply combination of material thing can move the machine? Where is your experience? How do you say like that? It is very common sense. Therefore Kṛṣṇa said these rascals, these demons, they say, jagad āhur anīśvaram: [Bg. 16.8] ”There is no controller.” He’s thinking. The scientist thinking. He’s practically doing in the laboratory, that he is a spiritual soul. He is mixing the chemicals, hydrogen, oxygen, acid and alkaline. He’s mixing, and there is reaction. Then something is coming out. He’s doing that. Still, he says, ”There is no God.” What is this foolishness? Why do they say like that? Therefore they are asuras. They do not admit the existence. Big, big chemist…

Recently there is a book ”Chemical Evolution.” He wants to prove it, that by combination of chemicals the life has come in. That is not the fact. The fact is: life has come from life. You cannot manufacture life by combination of chemical. Chemical comes from life. In our book… What is that book? ”Life Comes From Life.” I have given this reason, that even though you think that chemical combination brings the living force, but the chemical is coming from life. Just like citric acid. The citric acid we see practically. There is a tree, lemon tree. This is life. The lemon tree is life. Jalajā nava-lakṣāṇi sthāvarāḥ. They are sthāvara life, non-moving life, but it is life. So from an insignificant lemon tree, tons of citric acid is coming. You have got experience. This lemon means citric acid. This chemical is coming from life. Without the tree, you cannot get this chemical, citric acid. From… Sometimes you have got experience. The perspiration is water, is coming from my body. The body is active so long I am there. So how you can say the chemical is coming from matter? No. Chemical is coming from life. Even if you accept that life is combination of chemicals, then chemical also coming from life.

So, therefore, life is the original source of everything, both matter and life. The body is coming from life, and the soul is coming from life, the supreme life, Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”This living entity, they are part and parcel of Me.” So Kṛṣṇa is the supreme life. Therefore He says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So Kṛṣṇa is the source of both life and matter. There are two energies. One is superior energy; another, it is inferior energy. The material elements, they are inferior energy, and the superior energy-jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So how you can say jagad āhur anīśvaram [Bg. 16.8]? How you can say that without the control of the Supreme Lord this material world has come into being? There is no sufficient reasoning.

They say because they are not very intelligent. Therefore Kṛṣṇa says, mūḍha. Mūḍha. That is stated in the Seventh Chapter. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are duṣkṛtina… Duṣkṛtina means very intelligent, but the intelligence is being misused in mischief-mongering. They are called duṣkṛtina. Kṛti. Kṛti means very nice brain, but duṣkṛti-the brain is used for creating misgivings. They will explain like that. But we should be very much careful not to become their victim. So although the atheists say there is no God, jagad āhur anīśvaram [Bg. 16.8], but we are convinced that God is the origin-janmādy asya yataḥ [SB 1.1.1]-of both matter and spirit. So aparaspara-sambhūtam, they simply explain that it is the result of combination only.

Just like acid and alkaline combine together. Just like soap. Soap is combination of acid and alkaline. The caustic soda is alkaline, and the fat is acid. So you mix this acid and alkaline-there is another product. This is chemical science. So the acid and alkaline, they also come from the, I mean to say, life. Or if it does not come from the life, the product is made by another life. Acid and alkaline does not mix together. Unless the chemist or the soap-maker brings them together and mixes, the soap does not come. So how you can say that the chemical combination is the source of life? No, that is not possible. This is right conclusion.

But these rascals, they conclude like that. Aparaspara-sambhūtam: ”By combination of two or more material things produces another third or fourth thing.” Aparaspara-sambhūtam, kim anyat kāma-haitukam. They give example. This is the atheist Sāṅkhya philosophy, atheistic Sāṅkhya philosophy, combination, permutation. But the example is given, kim anyat kāma-haitukam. Kāma. Just like a man and woman becomes lusty and their combination brings forth a child, a third matter. They think like that. They are thinking everything is matter. No. There is good brain within the combination. That is explained in the Vedic literature. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. This body is not coming accidentally by the sex intercourse. That is not the fact. The fact is karmaṇā daiva-netreṇa. Otherwise, why the same kind of body is not coming by material combination and permutation? Why there are different types of body? Why there is rich body? Why there is poor body? Why there is cat body? Why is dog body? Why there are varieties? That they cannot answer. If you say that ”Simply by combination of matter the secretion of the man and woman emulsifies and takes another shape, and that secretion, discharge of matter, is due to lust,” that is all right. But unless there is the living spark, soul, within that material combination, there is no pregnancy. The pregnancy will take place when there is actually living soul within this material creation, material combination, emulsification. That is the knowledge we get from Vedic sources. Karmaṇā daiva-netreṇa jantur deha upapatti: [SB 3.31.1] ”Jantuḥ, the living entity, is getting a type of body by the karma.” It is not simply lusty combination. Because the living entity has got his karma, therefore one is born and Mr. Ford and one is born something else. It is due to karma. Otherwise, why he’s born one rich and poor? There must be some consideration.

So that they do not find. They do not… They have no eyes to see. They simply see the superfluous combination, permutation. No. That superintendence is explained in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. The Bhāgavata also says, daiva-netreṇa. Daiva-netreṇa means ”under the leadership of the Supreme.” As soon as one dies, gives up this body… He does not die; he changes the body. Now, the next body… Here is a duration of changing body. Say for a hundred years the changing is going on. Then, after that, when he changes this body, then there is daiva-netreṇa, the judgement: ”What kind of body should be awarded this living entity?” That is called daiva-netreṇa. And when it is decided that ”He has done such and such thing; therefore he should be promoted,” ”He has done such and such thing; he should be degraded,” ”He has done such and such thing; therefore he should go back to home, back to Godhead”-all these judgements are taken-then he’s offered.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām
[Bg. 9.25]

There is the judgement, supreme judgement: ”He has done like this. All right, let him be promoted in the heavenly planet.” He goes there. Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16]. Ābrahma-loka. The highest planetary system, Brahmaloka, he can go. That is also required, superior judgement, what he has done for being promoted. Janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. Janma, to take birth in high class family, to become very rich-they are not accidental. There is background, daiva-netreṇa, by the superior judgement. There are so many things to be learned. Simply to become blind without any knowledge and give some verdict, asatyam, that is nonsense. That is nonsense. Kṛṣṇa is guiding us. Don’t be victims of these rascals. Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8]. There is God. There is supreme controller. And God says, mayādhyakṣeṇa: [Bg. 9.10] ”Under My superintendence."

The material power is very gigantic, undoubtedly. That is described in the Brahma-saṁhitā, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. This material energy is called Durgā. Durgā means… Duḥ means very difficult. When we are in this material world it is very, very difficult to get out of it. The sky is covering the whole material universe, and there are different layers. It is not so… You cannot go even to the nearest planet. Durgā, very difficult. You cannot… You are conditioned soul. You cannot go. You are thinking, "I have got now, discovered this." It is not discovered. The aeroplane was long, long ago. So you cannot go. That is our conditional life. They are trying to go to the moon planet, unsuccessful. They cannot go. Therefore we are conditioned. I am conditioned to live on this planet. I cannot go to other planet without permission. It is common sense. Just like India. One cannot come to America without proper visa. So how you can go to the other planet without proper visa. So they do not think. That is, therefore, asuras, demons. They are simply thinking that they are perfect, they can do everything. That is not possible. That is not possible.

Therefore a devotee knows how to do things. He knows not automatically, but he learns from the spiritual master, the representative of God. Then he becomes perfect. Otherwise asura. Na śaucaṁ nāpi cācāraḥ [Bg. 16.7]. The asuras, they do not know what is cleanliness, what is proper behavior. That is asuric quality. So we have explained. By asuric quality we remain conditioned with this material world. But daivī qual…, by divine quality, we can become free from this material bondage and go back to home, back to Godhead. So these things are very elaborately explained in this chapter, Sixteenth Chapter. So let us know who is demon and who is divine. Thank you very much. (end)

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Bhagavad-gītā 16.8

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Hyderabad, December 16, 1976

Prabhupāda:

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam
[Bg. 16.8]

So we are discussing for the last few days about the asuras, demons. (aside:) Stop. So the beginning is, na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate. The asuras, they are aśuci, unclean. That is their misfortune, that they cannot understand what is the right way, what is the wrong way. So śuci, cleanliness, is the first qualification of the daiva-prakṛti or devatās. There are two classes of men. One class is devatā, and the other class asura. So asura class, they will have to suffer. They cannot get liberation from the material bondage. Mūḍhā janmani janmani mām aprāpya eva [Bg. 16.20]. Unless we achieve the shelter of the lotus feet of the Supreme Personality of Godhead, our sufferings in the material world will continue. It will not stop. We are trying to stop all kinds of suffering by adjustment of this material world. That is not possible. That is stated in the śāstra. Durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśayā, hopeless.

Big, big asuras like Rāvaṇa, he also wanted to be happy himself and others by material adjustment. He proposed that "There is no need of acting piously to go to the heavenly planet. I shall construct a staircase so anyone can go." Rāvaṇera svargeśvari. So that was failure. Just like we are now trying, the modern scientists. We are trying to go to the moon planet. It is failure. They will never be able to go there. I have discussed this point. We are conditioned. We cannot live one place to another without being proficient or without being eligible. Just like even in this planet you cannot go to the other country. Suppose from India if we want to go to America, it requires arrangement, not that all of a sudden you can go to America or the Americans come here. There is international arrangement, visa, passport, immigration, so many things. So many obstacles are there even in this planet, and what to speak of going to other planet. It is not possible. You must be efficient; then you can go. That we get information from the Bhagavad-gītā

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So in this life you have to prepare yourself. Then you can go to the higher planetary system.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

You can go, sarva-ga. Every living entity can go wherever he likes but he must fulfill the condition because we are in the conditional state. The material world means we are conditioned. So in order to be eligible to go to the higher planetary system like moon planet and others, we must be efficient to prepare ourself. So that preparation means the more you become situated in the sattva-guṇa, śaucam. Satyaṁ śaucam, the brahminical qualification, ārjavam āstikyam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Unless you acquire the qualities of sattva-guṇa, you cannot go even in the higher planetary system, what to speak of going beyond the universe. Beyond the universe, beyond this, there are Vaikuṇṭhaloka, or the Brahmaloka, brahmajyoti. Then topmost is the Goloka Vṛndāvana. But you can go there. Kṛṣṇa says, mad-yājino 'pi yānti mām [Bg. 9.25]. If you prepare in this life, then you can go there. There is no impediment. Simply you have to be purified. This bhakti-mārga is the process of purification.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

If we want to go to Vaikuṇṭha planet or Goloka Vṛndāvana planet, beyond this material sky… That is… There is another sky. Paras tasmāt tu bhāvaḥ anyaḥ avyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. These informations are there in the Bhagavad-gītā. There is another sky which is called paravyoma. That is spiritual sky. That spiritual sky is eternal. When everything is annihilated within this material sky, that remains eternally. That is called sanātana-dhāma. So sanātana-jīva, sanātana. Mamaivāṁśo jīva-loke sanātanaḥ [Bg. 15.7]. It is stated there. So jīva is sanātana. Na hanyate hanyamāne śarīre [Bg. 2.20]. And Kṛṣṇa is also sanātana. In the Eleventh Chapter Kṛṣṇa is addressed, sanātana. And here there is another sky which is called sanātana. Avyaktaḥ avyaktāt sanātanaḥ. So this sanātana-dhāma and sanātana association… Kṛṣṇa is sanātana, living entity is sanātana, and there is a sanātana-dhāma.

So the cultivation of knowledge how one can go back to that sanātana-dhāma and associate with the supreme sanātana and remain yourself sanātana, that is called sanātana-dharma. So we have to cultivate that sanātana-dharma, means we have to purify ourself from the material qualification or material designation. Here we have got material designation: "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am brāhmaṇa," "I am this and that." So one has to become free. That is purification, when we understand that, as Caitanya Mahāprabhu introduced Himself, that "I am not a brāhmaṇa, I am not a kṣatriya, I am not a śūdra, I am not a sannyāsī, I am not a brahmacārī, but I am servant of the servant of Kṛṣṇa [Cc. Madhya 13.80]." Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ. If we come to this understanding, that is our purification.

Just like in our this Kṛṣṇa consciousness movement we have got people from all different countries, all different religious system, caste, creed, colors, but they have forgotten their material designation. If these American boys or English boys would have thought that they are Englishmen, then they could not mix with us Indian in such humble way because they have their prestigious position. And actually materially they are advanced and opulent. Why they should come with me, an Indian, poor Indian? No. Because they have forgotten. Their designation they have forgotten. Similarly, we have to forget this material designation due to this body. This is bodily conception of life.

So nowadays it is going on very strong, "nation." We do not have any such conception in the śāstra, national idea. The division is deva and asura. It doesn't matter where you are born. Even in India… Suppose you are born in a brāhmaṇa family. It does not mean that you cannot become an asura. And even if in Europe and America if you are born or in the mleccha and yavana family, it does not mean that you cannot become a brāhmaṇa. No. Kṛṣṇa says openly, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni, low-born. Pāpa-yoni. There are… They are mentioned in the śāstras, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. They are considered as caṇḍāla, less than the śūdras. Kirāta means Africans, the black. In our country also there are santals, very black. They live in the forest. Every country aborigines. They are called kirāta. So Huns… There are Huns on the northern side of Germany. Āndhra, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. Many. But Śukadeva Gosvāmī says that they can be purified, śudhyanti prabhaviṣṇave, if they become Vaiṣṇava. Prabhaviṣṇave namaḥ. If one becomes Vaiṣṇava, then he is transcendental to this material designation.

So this Kṛṣṇa consciousness movement is an endeavor to make everyone a pure Vaiṣṇava. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Then he will be nirmala. In that nirmala stage, when he engages himself in the service of the Lord, that is called bhakti. Bhakti is not the activities of this material world. Bhakti is activity, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. To become identified with Brahman, that is not sufficient. Ahaṁ brahmāsmi. Brahma-bhūtaḥ prasannātmā. That is not sufficient. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. When you become free from this material designation, brahma-bhūtaḥ stage, ahaṁ brahmāsmi, that is a stage, neutral stage. Na śocati na kāṅkṣati. Means you become free from the material anxieties. Material life means śocati, kāṅkṣati. Always people want something, and whatever he has got, if he has lost, he laments for something. This is our material life. But when you come to the Brahman platform, na śocati na… This is the first qualification-no more lamentation, no more hankering. Samaḥ sarveṣu bhūteṣu. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Then sarveṣu bhūteṣu, every living entity, he can… He knows that every living entity is the son of Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4], Kṛṣṇa says. So why shall I distinguish between this person to that person? Everyone is Vaiṣṇava. That is mahā-bhāgavata. Mahā-bhāgavata does not see any distinction. He sees everyone. Paṇḍitāḥ sama…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama…
[Bg. 5.18]

When one has attained this stage, then he can execute devotional service. Mad-bhaktiṁ labhate parām [Bg. 18.54]. So to become a bhakta is the highest position, highest perfection of life, beyond this material existence. That is possible. Kṛṣṇa says

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Everyone is eligible to go back home, back to Godhead. So this movement is to execute this Kṛṣṇa's mission. He wants it. Why He says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ? Pāpa-yonayaḥ means suffering. Here in this material world either you are in pāpa-yoni or ucca-yoni, there is suffering. So Kṛṣṇa is… Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Even the pāpa-yonis, they can be relieved, what to speak of those who are born in good family, brāhmaṇa, puṇya, rājarṣaya, brāhmaṇa, kṣatriya. Of course, in this age it is very difficult to find out the qualified brāhmaṇa, kṣatriya. Kalau śūdra-sambhavaḥ.

Kali-yuga, everyone is almost śūdra. And still, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. They can be elevated. That is Caitanya Mahāprabhu's movement.

Caitanya Mahāprabhu's movement is para-upakāra, para-upakāra, because within this material world, with material designation and material envelopment, they are all suffering. Kṛṣṇa is more unhappy for our suffering because we are His sons. Suppose your son is suffering. You will suffer also, not that the son is suffering. Similarly, because we have come to this conditional state of life, bhūtvā bhūtvā pralīyate [Bg. 8.19]-we sometimes…, once we take birth and again we die-this is not very good proposal. But these rascals, they do not know how nature is working. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. We are leaving one body and accepting another body. This is a great botheration. But the rascal so-called scientist, politician, they do not know this. I therefore say, "rascals." They are very much proud of their learning, advancement of science, but they cannot understand the simple truth spoken in the Bhagavad-gītā, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. There is dehāntara-prāptiḥ. Dhīras tatra na muhyati.

So people are surprised. They do not believe that they are… But dhīras tatra na muhyati: Those who are dhīra, sober, intelligent, they understand, "Yes, there is dehāntara-prāp…" The example He's giving, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Just like we are changing body, kaumāraṁ yauvanaṁ jarā, similarly, the old body, "old order changes to a new." Again we get another body. And this is very, very great botheration of life. They do not understand. But it can be stopped. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. It can be stopped. How? Simply by understanding Kṛṣṇa. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You simply try to understand Kṛṣṇa. And Kṛṣṇa is explaining Himself. Where is the difficulty to understand Kṛṣṇa? You haven't got to speculate. You haven't got to manufacture ideas what kind of Kṛṣṇa He is. He is present, dvi-bhuja-muralīdhara-kṛṣṇa. Kṛṣṇa when He was present in the, upon this earth, everyone has seen. Kṛṣṇa has His temple, thousands and millions of temples, Kṛṣṇa. You can see His picture. Description is there, veṇuṁ kvaṇantam, in the Vedic literature.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Why? What is the difficulty to understand Kṛṣṇa? And simply if you understand Kṛṣṇa… Janma karma ca me divyam [Bg. 4.9]. They are not ordinary activities. Janma karma ca me divyam-transcendental. If you simply understand Kṛṣṇa, then we can save from this botheration of repetition of birth and death. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. He does not accept any more this material body. Then where does he go? Mām eti: "He comes to Me, back to home, back to Godhead." So this Kṛṣṇa consciousness movement is trying to introduce this movement in the human society. It is not meant for any particular class of men, a particular country or particular religious system. No. It is meant for everyone. That is Caitanya Mahāprabhu. Caitanya Mahāprabhu said that it is the duty of the Indians.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

First of all make yourself perfect. You can make yourself perfect because in the Bhāratavarṣa there are this Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedic literature. Just study them. And therefore we are publishing so many books on the basis of Bhagavad-gītā and Śrīmad-Bhāgavatam and people are appreciating very much all over the world. So it is the duty of every Indian to make his life perfect by understanding Bhagavad-gītā at least, and spread the message. That is Caitanya Mahāprabhu's mission. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Every one of you can become a guru. He says that. Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Wherever you are, you can deliver the persons, surrounding persons in your neighborhood. "How can I become guru? I have no qualification." No. There is no need of qualification. Simply repeat. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Very simple thing. Anyone you meet, "My dear friend, just hear little." "What is that?" "Now, Kṛṣṇa is the Supreme Personality of Godhead. You kindly think of Kṛṣṇa. Just offer your obeisances to Kṛṣṇa, just become a bhakta and chant His holy name." Bas. Your guru duty is finished. So it is not very difficult task. Anyone can do this. And then everyone will be benefited. And that is Kṛṣṇa consciousness movement. Thank you very much. (end)

750205BG.HAW

Bhagavad-gītā 16.9

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Hawaii, February 5, 1975

Prabhupāda: Yes. Go on.

Nitāi: Etām… [break] "Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world."

Prabhupāda:

etāṁ dṛṣṭim avaṣṭabhya
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ
[Bg. 16.9]

These demons, further description… Yesterday we discussed that "The world is untruth, this material world is untruth," asatyam apratiṣṭham, "and there is no background." This is the conclusion of the atheist demons. We have explained that this world is not untrue. That is our Vaiṣṇava philosophy. Untruth… If it is coming from the truth, it is true. How you can say untrue? The example:

if cotton is truth, then thread is true. So if you say that thread is untruth, then cotton is also untruth, the cause. But they do not accept… (aside:) This child… Some sound is coming.

Haṁsadūta: Take the children outside.

Prabhupāda: So, on the basis of this vision, that "there is no God, there is no background of this material creation, this material creation is false…" There are so many other conclusions of the demonic people. Demon and atheist, the same thing. So Kṛṣṇa says, on this blind vision, etāṁ dṛṣṭim avaṣṭabhya. Accepting these are the basic principles of this material creation. Etāṁ dṛṣṭim avaṣṭabhya naṣṭa ātmānaḥ. Lost their spiritual consciousness. Naṣṭa means lost. Ātmānaḥ means the soul, the Supersoul. So ātmā, Paramātmā. The Supersoul is Paramātmā, and we are soul. So they have no knowledge. The defect of the modern civilization…

The demons and the rākṣasas, they're existing always. As I have told you, two classes of men are always there. But in this age the number of atheist class, or demons, are very much increased. Otherwise, material world means for the demons, atheistic class. Just like the prisonhouse. The prisonhouse means it is meant for the criminals. One may be a first-class prisoner, one may be a third-class prisoner, but it is prisonhouse. Similarly, anyone who is in this material world-never mind whether he is Lord Brahmā or the insignificant ant-they are more or less all criminals. Criminal means disobeying. Disobeying the Lord or His order, they are materially criminal.

Therefore Kṛṣṇa, the Supreme Lord, comes at times, at interval, when many, many millions of years have turned. He has got a schedule to come upon this planet. And when He comes, He comes there in Vṛndāvana, Mathurā-Vṛndāvana. That is His headquarter within this universe. Therefore Mathurā-Vṛndāvana is so important. (aside:) You can open this. Yes. (window opens) Dhāma. Just like the governor. Governor has got his own house, government house. At the same time, when he goes on tour he has got a particular place called the circuit house. He stays there. Similarly, the whole creation is Kṛṣṇa's property. Kṛṣṇa said,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

We are missing that point. Kṛṣṇa said, God said, the clear idea, that "I am the enjoyer, bhoktā." Bhoktā means enjoyer. "I am the enjoyer." Bhoktāraṁ yajña-tapasām. Yajña. Yajña means satisfying the Lord. This is called yajña. Just like we are chanting this Hare Kṛṣṇa mantra. It is yajña, sacrifice. At least we are sacrificing little time. Kali-yuga, nobody is prepared to sacrifice. Especially when there is question of sacrificing for God, nobody's interested. So this, because they'll not sacrifice, they will enjoy themself, forgetting the supreme enjoyer. Just like a servant. If he cooks and enjoys himself without offering to the master, then what is his position? That is sinful position. Similarly, anyone, the demons, they have no sense of God. They do not like to offer. They want to eat anything nonsense, like hogs and dogs, and… That is demonic life.

Ye pacanty ātma-kāraṇāt. In the Bhagavad-gītā you'll find. Read Bhagavad-gītā very carefully. Bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt: [Bg. 3.13] "Those who are eating and cooking for themselves, for satisfying the taste, such persons are eating the resultant action of sinful acts." They are all sinful. They are, who are cooking for themself without offering to the proprietor, to the master, they're all sinful. Therefore our program is to eat kṛṣṇa-prasādam, the foodstuff, remnants of foodstuff, left by Kṛṣṇa. Kṛṣṇa is very kind. If you offer something to Kṛṣṇa, He eats the offering. It is not that He's not eating. He is eating but at the same time keeping it for you as it was offered. He's not like us. If you give me something to eat, I'll finish the whole plate. Kṛṣṇa is not like that. (laughter) Kṛṣṇa… The atheist will say that He has not eaten. No, He has eaten. And that is Kṛṣṇa.

That is stated in the Vedas, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Kṛṣṇa, expanding Himself into millions, still, He remains a Kṛṣṇa, the same Kṛṣṇa. It is not that material thing. If you take a material thing, anything, if you divide it into millions portion, then original form is finished. There is no more. You take a piece of paper and cut it into pieces and throw it all over. Then the original paper is lost. There is no more. That is material. But Kṛṣṇa… Kṛṣṇa, He is expanded. Eko bahu syāt. The Lord said, "I shall become many." Many… Still, He is there. Is not because He has become many, therefore His original person is finished. No. That is the injunction in the Vedas, pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. He remains still pūrṇa. One minus thousand times one is still one. That is absolute. Absolute Truth means the truth never diminishes or becomes relative or conditioned. That is Absolute Truth.

So in the absolute platform, in the spiritual world, Kṛṣṇa is the supreme whole spirit. Therefore He may expand Himself… Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam, various kinds of forms… Everything is Kṛṣṇa's forms. Your form is also Kṛṣṇa's form, my form is also Kṛṣṇa's form. Therefore foolish rascals, they think, "Now I have become God." He has got the affinity that he is also God expansion. Therefore sometimes he thinks that "I am God." This is… We are also expansion of God, vibhinnāṁśa. There are two kinds of expansions: svāṁśa, vibhinnāṁśa. When Kṛṣṇa expands in fullness, that is called svāṁśa, viṣṇu-tattva. Just like Kṛṣṇa has expanded Himself as Viṣṇu, Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha, so many, millions. There is no limit. That is called svāṁśa. And Kṛṣṇa expands as His energy, this material energy, this material world, the spiritual world, spiritual energy, and we are also energy, marginal energy. Taṭastha. Taṭastha means, marginal means… You can have a conception of marginal in the sea beach. The same place, walking, is sometimes covered with water, and sometimes it is land. This is called marginal, between the water and the land. So we living entities, we are marginal. Sometimes we are under the protection of the spiritual energy, and sometimes we are under the protection of the material energy. We are under protection; we are not independent.

Therefore in the Bhagavad-gītā it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. So mahātmās… Mahātmās means those who have realized God, not this politician mahātmā, no. Mahātmās' description is there in the Bhagavad-gītā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ: [Bg. 9.13] "They are under the spiritual energy." They are not under the material energy. They are not mahātmā. They are demons. So we are describing about the demons. Under the spiritual energy, one can understand his position, his relationship with God. Therefore it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. And what is the sign? Bhajanty ananya-manaso jñātvā mām, avyayam. Their business is bhajana. Bhajana means bhakti. Bhaj-dhātu. From bhajana, bhakti and bhajana, bhakti, bhaj-dhātu. Bhaja sevanam. Bhaj-dhātu means offering service, rendering service. So bhakti, bhajana, bhakta, bhāgavata-they are coming from the same root, bhaj-dhātu, Sanskrit. Those who know Sanskrit… So this is the sign of mahātmā. Bhajanty ananya-manasaḥ: "Without any deviation, without any other occupation, they are always engaged in devotional service." This is mahātmā. Sa mahātmā sudurlabhaḥ. There are many, so many bogus mahātmās, the swamis, yogis, and incarnation and so many rascals, all rākṣasas, atheist. Such kind are not mahātmās. Sa mahātmā sudurlabhaḥ. That mahātmā, who is actually mahātmā, means bhajanty ananya-manasaḥ, engaged fully in Kṛṣṇa consciousness. That is ma… Sa mahātmā sudurlabhaḥ. Sudurlabhaḥ means very, very rare to find out. The rascals posing themselves as mahātmā, that is another thing. That is not authorized.

You have to accept anything from the authorized source. So according to Vedic civilization, all knowledge is received from the Vedas, perfect authorized source. Śruti-pramāṇa, evidence from the śruti, from the Vedas, that is perfect. Therefore, according to Vedic civilization, if you want to establish something you have to quote the section or the injunction from the Vedas, Then it is perfect. In learned circle you cannot say anything hodge-podge. That will not be accepted. If you support your statement from the evidence of the Vedas, then you are accepted as authority. Therefore our principle is… Not only our, this is the Vedic principle. You'll find Caitanya Mahāprabhu giving instruction to Sanātana Gosvāmī, to Rūpa Gosvāmī, or He was talking with Rāmānanda Rāya-in Caitanya-caritāmṛta you'll find-and quoting support from the Vedas. Although Caitanya Mahāprabhu is God Himself, Kṛṣṇa, Kṛṣṇa-Caitanya, but He is not, what is called, autocratic or, what is called, dictator. No. You'll never find Him. Whatever He'll say, immediately He supported by Vedic evidence. He can say anything. He can manufacture anything. No, that He does not do. He does not violate the principle. In the Bhagavad-gītā also… Kṛṣṇa is the Supreme Personality of Godhead. He's also quoting from Vedas. He does not say, "I say." He says, but He says on the Vedic authority. He doesn't say anything superfluous, no. Brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. He said,

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

He says, śāstra, evidence, Vedic evidence, must be accepted. The Vedic evidence is very chronologized in the Vedānta-sūtra. He especially mentioned, brahma-sūtra-padaiḥ. Brahma-sūtra means Vedānta-sūtra. Vedānta-sūtra means the summary of all Vedic knowledge. The Vedic knowledge is given in codes. That is called Brahma-sūtra. Sūtra means code, and Brahman means the Supreme Absolute Truth. Understanding of the absolute truth in code words, and the explanation… A code word requires explanation.

Just like in business circle there is Bentley's code. So for business facility, for saving expenditure, the telegraphic codes are there. So one who does not know what is this code, but he can refer to the book. The explanation is there: "This code means this wording." Similarly, Brahma-sūtra means the whole Vedic knowledge is given in codes. Brahma-sūtra-padaiś caiva hetumadbhiḥ. It is called nyāya-prasthāna. Nyāya means logic. Nyāya means… There are three kinds of authorities: śruti-prasthāna, smṛti-prasthāna, and nyāya-prasthāna. So the Brahma-sūtra is nyāya-prasthāna, very logically, very logically given.

Just like in the first code in the Brahma-sūtra is athāto brahma jijñāsā. Brahma-jijñāsā, to inquire about the Absolute… The jijñāsā means inquiry. In the cats' and dogs' life the inquiry is "Where is food? Where is shelter? Where is sex?" and "Where is defense?" only these four inquiries. The cats and dogs, they are busy, "Where is food? Find out some food." The pig is finding out: "Where is stool? Where is stool?" Here I do not know whether you have got experience. In our country, in the villages, there are so many pigs loitering. They are simply finding out where is stool. In the village the children, they pass stool here and there, and the men, they go to the field and pass, evacuate. So all these pigs are always loitering there. So they're seeking. The inquiry is for stool. They may take it as food, but after all, it is stool. So according to the body, the different foods are there. That is also described. Sāttvika-āhāra, rājasika-āhāra, tāmasika-āhāra. Everything is there in the Bhagavad-gītā.

So in the animal life they are, after seeking where is food. Then, as soon as the body is strong, then "Where is sex? Find out the opposite sex." You'll find in the hogs' life very prominent, all these things. For sex they have no discrimination whether it is mother or sister or anyone. You'll find that. These are… We have to take lessons from nature's study. The hog is sometimes trying to drink the milk from the breast of the mother and sometimes trying to have sex. You'll find it. This is hog life. This is dog life: no sex discrimination, no food discrimination, no shelter discrimination, no defense discrimination. But all these things-"Discrimination, the best part of valor"-that is in human civilization. Therefore the Vedānta-sūtra said, athāto brahma jijñāsā: "Now… In your previous lives as cats and dogs and hogs, you simply were busy for inquiring 'Where is stool?' 'Where is food?' 'Where is sex?' 'Where is this?' 'Where is that?' Now, because you have got human body, better consciousness, advanced consciousness, discrimination, now you inquire about Brahman."

This is Vedānta, beginning. So therefore human life is meant for understanding the absolute truth, God, the background of everything. Immediately answer is there: "The Brahman means janmādy asya yataḥ [SB 1.1.1], the origin of everything." That is Brahman, origin of everything. There must be something origin. That is consciousness. Not that asatyam: "There is no origin." What is the nonsense? This is not human consciousness. This is animal consciousness, "There is no origin." There must be origin. I am… Because my origin is the father, my father, cause… I am born by my father. Common sense. Then his father, then his father, his father, go on, go on, go on… Although you do not know, but this is a fact that father is born by his father, and his father is born by his father. How can you deny it? He may not know the grandfather, great grandfather or more than that, but there must have been some person. Similarly, we may be foolish-we do not know; we cannot understand who is the original father-but there must have been the original father. That is God. That is God. Where is the deficiency to understand this fact?

Therefore, accepted, God is accepted as the original father. The Christian, they go to the original father: "O Father, O God, give us our daily bread." So we also accept. That is the godly conception. That is the beginning of religious conception. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. What is dharma, religion? It is the codes given by God. That is dharma. Just like the state, the government, gives law: "You have to do like this. Keep to the right." You have to keep your car to the right. This is law. You cannot say, "Why not to the left?" You cannot say. Then you are criminal. Similarly, there are codes and description in the śāstra what

God wants. Just like in the Bhagavad-gītā God said that bhoktāraṁ yajña-tapasām: [Bg. 5.29] "I am the enjoyer of all sacrifices, all tapasya." You are engaged in some research work, tapasya, for what purpose? Now, finding out some deadly bone. A very big scholar, very big research student… So that is called asura. He has got some scientific knowledge, but he's busy to find out a nuclear weapon, how to kill other enemies. This is the research work. No. That is demonic. The same knowledge can be utilized for finding out God. That is mahātmā. This is the difference.

You may have some particular knowledge. Suppose you are expert singer. Very good, but if you earn your money for fulfilling your sense desires, that is demonic. But you know the art, how to sing. If you very melodiously sing Hare Kṛṣṇa mantra, then you are demigod. The same thing can be utilized both ways. Anything. Therefore śāstra says, idaṁ hi puṁsas tapasaḥ śrutasya vā [SB 1.5.22]. People are advancing by research and by education. Śrutasya means education, and tapasaḥ… And to become very learned scholar, scientist, it requires tapasya, austerities, penance. It is not that all of a sudden one becomes very great scientist. After many, many research work. Therefore it is called tapasya. Idaṁ hi puṁsas tapasaḥ śrutasya vā sviṣṭasya sūktasya ca buddhi-dattayoḥ [SB 1.5.22]. People do very pious activities, charity, munificence. What is the purpose? What is the purpose of becoming educated, learned scholar, very charitable and all these pious activities? What is the end? Ask them. Somebody will say, those who believe next life-that is also fact-that "Next life also, I will get opulence, properly situated." That is also fact.

But we Vaiṣṇava philosopher, Krishnites, we do not think in that terms. Suppose in next life I become some demigod like Lord Brahmā or the Moon or the Sun. They are all demigods. Or Vāyu, Varuṇa. The Vaiṣṇava says, "No, we don't want this." Because either you become Rockefeller or Ford in this life and next life the king of Moon planet or Sun planet or in any way, up to the Brahmā planet, Brahmaloka, Lord Brahmā, Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, by your endeavor, even you become promoted to the highest position of this material world, still, you have to die, and again-either come down or remain there-there will be change of body." Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. "So why should you be implicated in these material activities? Try to come to Me, back to home, back to Godhead. Then you'll haven't got to return again in this material world. That is the highest perfection." So this is called brahma-jijñāsā. By inquiring about Brahman one can understand that "Even if I go to the topmost planet of this material world, the four principles of miseries-birth, death, old age and disease-there is."

When Brahmā, Lord Brahmā, was asked by Hiraṇyakaśipu to make him immortal… He was undergoing severe penances to become immortal. So Lord Brahmā immediately said, "I am not immortal. How can I give you the benediction of immortality? That is not possible." Then, indirectly… He was very cunning. Then he… Indirectly he thought that "If I get benediction like this, I'll automatically become immortal." What is that? "Now, no man can kill me." "All right, that's all right." "No demigod can kill me." "That's all right." But he forgot God. Because he is godless, he did not say, "Even God cannot kill me." That he forgot. In this way he took benediction that "I shall not die on the land." "Yes." "I shall not die on the water." "Yes." "I shall not die in the air." "Yes." "I shall not be killed by any animal." "Yes." In this way, whatever intelligence he got, but he forgot one thing, that "God cannot also kill me." Because māyā is there, he forgot it. He took so many benediction, but he did not take this benediction, that "Even God cannot kill me." That he forgot. Therefore, ultimately, with all his intelligence, he failed to become immortal.

So these are all demoniac activities. The divine activities, they are different. So Kṛṣṇa is describing here that etāṁ dṛṣṭim avaṣṭabhya. They manufacture so many demonic ideas, but real idea they forget. Real idea is "God is great; I am small. Therefore I am eternal servant of God," Simple thing. "God is great." Everyone says, "God is great," but he is trying to be as great as God. How it is possible? If you are so powerful-you can become as great as God-then why you are trying to become God if you are actually as great as God? That answer they cannot give. Why you have fallen into this material world as a very, very small, insignificant? God is not insignificant. That is demonic idea. Therefore it is called etāṁ dṛṣṭim avaṣṭabhya. Their vision is not very correct. Etāṁ dṛṣṭim avaṣṭabhya naṣṭa ātmānaḥ. Naṣṭa means lost, lost. Just like if you are lost of your intelligence, you can talk all nonsense. Naṣṭātmānaḥ. "There is no God" means naṣṭātmānaḥ. He's not very intelligent. He has lost his intelligence. Ātmānaḥ. Naṣṭātmānaḥ. Why naṣṭātmānaḥ? Alpa-buddhayaḥ: the intelligence is not very sharp, alpa, poor fund of knowledge. Poor fund of knowledge. On account of poor fund of knowledge they think like that: "There is no God. I am God," and so on, so on, "There is no basic principle of this creation." They do not know.

The basic principle of creation is that this material world is the field of activities of the rebellious living entity. "I don't want to serve Kṛṣṇa. I want to serve my senses." That is the whole world, going on. This Hawaiian city or any city, especially in your America, they're very, very busy. So ask them, "What is the aim of your life?" They'll say, "Sense gratification. I shall earn money, eat nicely, drink nicely, enjoy nicely. That is the aim of life." They do not know. Etāṁ dṛṣṭim avaṣṭabhya. Their vision is so polluted. Naṣṭātmānaḥ: they have lost their spiritual ideas, spiritual sense or Kṛṣṇa consciousness. The highest principle of spiritual sense means Kṛṣṇa consciousness, to understand God. That is mahātmā, mahātmā.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

So without becoming Kṛṣṇa conscious, everyone's life is baffled; he's demon. So demons, they are trying only to adjust things materially, which is impossible. So they are busy, prabhavanti, flourishing, prabhavanti. Prabhavanti means flourishing. Ugra-karmāṇaḥ. Karma… We have to do some work. That's a fact. Kṛṣṇa says that "Without doing something, you cannot maintain your body and soul together." Karmaṇo jyāyo… What is that? No. That… Karma is better then vikarma. The… Kṛṣṇa says that "You must be engaged in some work. You cannot sit idle. That is not good." "Idle brain is a devil's workshop." Kṛṣṇa never said that "My dear Arjuna, you are My first-class devotee. Now you sit down and I'll do everything for you." No. Kṛṣṇa never said. Rather, Arjuna was not willing to fight, and Kṛṣṇa was inducing him, "You must fight. You must fight." Kṛṣṇa never said that "You become idle kṛṣṇa-bhakta," never said. So those who are trying to be idle kṛṣṇa-bhakta, they are not devotees. One must be engaged with Kṛṣṇa's work. That is devotion. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Always chanting the glory of Kṛṣṇa and trying everything for benefit of Kṛṣṇa, that is mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim… [Bg. 9.13], bhajanty an… Bhajanti means "He's always engaged in My service." That is mahātmā. Laziness is not bhakti. There must be something. But if somebody says, "Now I'll chant sitting down. Who is going to see me? I'll doze and people will know I am chanting." You see? This kind of cheating will not do.

All those who are interested in Kṛṣṇa consciousness… Therefore we have given time, sixteen rounds. But you are not Haridāsa Ṭhākura that you'll be able to chant whole day and night. If without working, if you chant, that is, the highest state. That you cannot do. Then you sleep. That's all. So know that. The minimum quantity, sixteen rounds chant, and that will take not more than two hours. And other twenty-two hours, you be always busy in Kṛṣṇa's activities. That is required. That is

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

This is upāsate. So work is there. Just like Arjuna. Arjuna is fighting. That is also Kṛṣṇa consciousness. Yudhyasva mām anusmara [Bg. 8.7]. Kṛṣṇa said that "You chant… You remember Me. At the same time, fight." Yudhyasva mam anusmara. He never said that "Simply fight" or "Simply chant," because in the material world that is not possible. Therefore chanting must be there, but at the same time, you have to work how to continue this movement. The movement requires energy.

We are printing so many books. For spreading this knowledge, that must be distributed. Home to home, place to place, man to man, this literature must go there. If he… If one takes one book, at least one day he'll read it: "Let me see what is this book I have purchased the other day." And if he reads one line his life will be successful, if he reads one line only, carefully. This is such literature. So therefore book distribution I am giving so much stress. Somehow or other, small book or big book, if it is given to somebody he'll read someday and he'll derive… Svalpam apy asya dharmasya trāyate mahato… Just like the Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. So you can research, make research work throughout the whole life, where is the original source of everything. That is Kṛṣṇa consciousness. If you not dull, if you are intelligent and if you take the sūtra, this code, janmādy asya yataḥ [SB 1.1.1], the original source of everything… That is knowledge, that is philosophy, that is science-to find out the original source. That is Kṛṣṇa consciousness. So we are not searching after the original consciousness, but we are giving to the people directly that "Here is the original source of everything, Kṛṣṇa." (end)

Bhagavad-gītā 16.9

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Hawaii, February 5, 1975
Final Part 2
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Prabhupāda: Without your research work, you take it. That is our mission. They are searching after God. We are giving God: "Here is God. Here is His name. Here is His address. Here is occupation. Here is His father's name, His mother's name." Everything here is. This is not bogus, bogus (indistinct). Kṛṣṇa is accepted God. How is He accepted? Vedic literature, the Brahma-sūtra, says. The Brahma-sūtra commentary, explanation, is the Bhāgavatam. Bhāṣyaṁ brahma-sūtrānām **. Brahma-sūtrānām, commentary… (break) …and according to your consciousness, in this way they have become entangled, entrapped in this material (indistinct). That is not the life of human being. The life of human being is to become Kṛṣṇa conscious, and you will be peaceful as soon as you understand Kṛṣṇa. What is that Kṛṣṇa?

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want really peace, you try to understand these reasons. What is that? That Kṛṣṇa is the enjoyer of everything. Why? Then, sarva-loka-maheśvaram, He is the proprietor of all the universe, all the planets. So, maybe, "Why should we worship Him?" Suhṛdaṁ sarva-bhūtānām, He is the real friend of everyone. So you are seeking after friend, He is the real friend, He is the proprietor, He is independent. You try to understand these three things, and if peace is there, your life is successful.

Thank you very much.

Devotees: Jaya! (end)

750206BG.HAW

Bhagavad-gītā 16.10

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Hawaii, February 6, 1975

Nitāi: "The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent."

Prabhupāda:

kāmam āśritya duṣpūraṁ
dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ

[Bg. 16.10]

So the demons… We have explained who are demons and who are divine, or demigods. Demigods means those who are devotee of the Lord. Viṣṇu-bhakto bhaved daivaḥ. Viṣṇu-bhakta, the all-pervasive Supreme Personality of Godhead and His devotee… The Godhead is called deva, and his devotees are called daiva. So we are discussing about the characteristics of the demons. So they have lost their intelligence. Etāṁ dṛṣṭim avaṣṭabhya naṣṭātmānaḥ alpa-buddhayaḥ. Naṣṭātmānaḥ. Ātmānaḥ means spirit soul. So they have lost the sense of spirit soul. They do not know that "I am not this body, I am spirit soul. Ahaṁ brahmāsmi." So therefore they do not know this. Therefore they are called naṣṭātmānaḥ. They have lost their spiritual sense. Why? Alpa-buddhayaḥ, not very intelligent.

We have discussed very elaborately. Anyone who has got intelligence, he can understand that "I am not this body. Within this body there is a living force, and without that living force the body is useless, lump of matter. That's all. So long the spirit soul is there, I am Mr. such and such, I am Mr. this, I am Mr. that." (child coughing) (aside:) So this child should be… But as soon as the spirit soul is away, that Mr. lying on the floor, if somebody kicks on his face, he does not protest. "Mr." finished. But the fools still take care of that bodily "Mr," not the soul "Mr." Without the soul, it is nothing but a lump of matter.

Just like in your country I have seen the machine. In the beginning, when I came to your country, I saw some typewriter machine is throw in the garbage. Of course, in India they do not throw. They repair it. But here your repairing cost is very, very high. Therefore you throw away. So the machine which is costly, but as it does not work, you throw away-it has no value-similarly, this is also machine. This body is also machine. That is described in the Bhagavad-gītā, yantrārūḍhāni māyayā [Bg. 18.61]. It is a machine given by māyā, the material energy. Asat. Just like the aeroplane is also a machine. It has no life. But life is the pilot. So long the pilot is there, the machine is useful. If there is no pilot, it may stand in the airport for millions of years; it will not fly. Very practical.

Still, they are very much proud of this body. Why? Alpa-buddhayaḥ, it is said, "less intelligent." Less intelligent. So why he has become less intelligent? That is described in this verse, kāmam āśritya. His basic principle of life is lusty desire, āśritya. He has taken shelter of principally the lusty desire, kāmam āśritya. Our constitutional position is we have to take shelter of somebody. Just like the dog. The dog, if he has no shelter, a good master, he has no position. Street dog. They say, "street dog." He has no food. He has no shelter. He is lean and thin and do not know where to go, in this way. So the constitutional position of the dog is that it must have a good master. Then he is happy. Then he's happy. Otherwise it is not happy. Is it not? Otherwise it is street dog. Sometimes it is killed by the municipality.

Similarly, our position is dog. We must understand it. We cannot live independently. It is not possible. Every living being. Therefore, in the Vedic injunction is nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God and the living entities, they're… Both of them are living entities, being. But what is the difference between God and living entities? The living entities are maintained by God, and God is the maintainer. That is the difference. Eko yo bahūnāṁ vidadhāti kāmān. We cannot maintain ourself. God maintains. Therefore, according to the Christian principle, they go to the church to beg bread from God.

Actually that is the fact. That is the fact. We are not independent. We are dependent on God in so many things. God has engaged the servant, the sun-god. He's also demigod. He is working under the order of the Supreme Lord. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. In the Vedic literature we get information of the sun-god on the sun planet. Yac-cakṣur eṣa savitā sakala-grahāṇām. The sun-god, or the sun planet, is the eye of all other planets. Because unless there is sunshine-you may be very proud of your tiny eyes-you cannot see. Therefore real eye is the sun, not your these balls, tiny balls. But still, we are so proud: "Can you show me God?" What, nonsense, what eyes you have got to see God? You cannot see yourself, and what to speak of seeing God?

So therefore it is said that dambha, false pride… Dambha-māna-madānvitāḥ. These asuras, these demons, the rascals, they are simply falsely proud. That's all. They have no possession of pride; still, they are proud. So, that… I was speaking about the sun. So Kṛṣṇa has given you the sunlight so that you can see. Kṛṣṇa has given you the nice breeze. Therefore you can live; you can breathe. Everything is dependent. We are dependent. Without light, without air, without rain or water, how we can live? So we are completely dependent, but on account of false prestige, less intelligence, we are thinking that we are free, we can… "I am God. I can do anything." This is demonic attitude. Completely being dependent, as soon as the death comes, immediately we have to leave this position. "Sir, let me stay for one hour more." "No, not even a minute." This is our position.

But the demons, being… Instead of taking shelter of Kṛṣṇa, instead of taking shelter of Kṛṣṇa's bona fide servant, he takes shelter of this lust, lusty desires and pride and false prestige, this, that, so many. He has to take shelter; he cannot remain independent. But when he's less intelligent, he takes shelter of all these material things, and when he's intelligent, he takes shelter of Kṛṣṇa. But when you takes shelter of these lusty desires, false pride, false prestige, illusion, then you are demon, and when you give up the shelter of all this nonsense and you take shelter of the Supreme Person, then you are divine.

But you cannot say at any stage that "I am independent." That is not possible. Your constitution is to remain dependent. Therefore the Vedas says, eko yo bahūnāṁ vidadhāti kāmān. He's maintaining you. God is maintaining. That's a fact. We cannot maintain your, ourself. He has given heat, light, air, water, fruits, flowers, grains, everything. Everything is there for you. There is no scarcity. Simply being less intelligent, taking shelter of lusty desires, false prestige, we are mismanaging the gift of God. Therefore we are in scarcity, therefore starvation. By God's arrangement there is everything. Pūrṇam idam [Īśopaniṣad, Invocation]. Everything is complete. Pūrṇam adaḥ. This creation is complete. Pūrṇāt pūrṇam udacyate. Because it is created by God, it is complete, so you cannot find out any deficiency. Pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.

Just like you require water. That is very essential. Especially in the tropical countries, they use water very profusely for cleansing the whole house, for cleansing the body, for cleansing the utensils, cleansing the cloth. That is Vedic civilization, cleanliness. "Cleanliness is next to godliness." Everyone should take thrice bath, cleanse everything. In India, not in the city but in the villages, the woman's first duty is to cleanse the whole house, still. Early in the morning they'll sweep over the whole house, not this apartment, three feet, no, but it is a good house. There is courtyard. Without courtyard, it is pigeon's hole. But you like pigeon's hole, this big, big skyscraper building containing so many pigeon's hole. That's all. So in India still, although poor country, they have got a courtyard, a little garden. That kind of house, in the village that is the system. So the first business is cleanliness. Everything should remain clean.

And it is said by Cāṇakya Paṇḍita that if you want worldly happiness, then these things are required. Mūrkha yatra na pūjyante. Don't worship rascals and fools, mūrkha. Mūrkha yatra na pūjyante dhanyaṁ yatra susañcitam:(?) "And food grains are properly stocked." That is the Vedic civilization, that you work for three months, not very hard, simply till the ground and sow some food grain seed, and within three months it will grow, and you will have ample food grains, and you'll keep it in stock. And keep some cows. Dhanena dhanavān. They say that a rich man means one who has got sufficient stock of food grains. Food grains. Dhanena dhanavān. That is Vedic economic system. Gavayaḥ dhanavān. Gavayaḥ means by possessing some number of cows one is supposed to be rich. It is actually the fact. Everyone should possess some land for growing food grains and some cows to take milk. Then the whole economic problem is solved. But the asuras, they, as we have discussed in the previous verses, ugra-karmāṇaḥ… Where is that verse?

Nitāi: Verse nine.

Prabhupāda: Verse nine. Prabhavanty ugra-karmāṇaḥ. Prabhavanty ugra-karmāṇaḥ. Karma, you have to work. You cannot maintain yourself without working. That is material world. Material world is not spiritual world. In the spiritual world you haven't got to work, neither you have to eat. Everything is complete. But in the material world means for your maintenance you have to work. But that work is very simple. Grow some food grains and keep some cows, take the milk, and just prepare nice foodstuff and eat. Patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. Keep Kṛṣṇa, the Supreme Personality of Godhead, Deity, at home, and Kṛṣṇa is pleased even you simply offer little fruit and little flower.

So Kṛṣṇa doesn't want anything else. Kṛṣṇa does not say, "Give Me meat. Give Me eggs. Give Me fish." No. He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. So if you are devotee, you cannot take anything which is not offered to Kṛṣṇa. So Kṛṣṇa… I should offer to Kṛṣṇa what He wants. Just like if you want to offer me something, so you inquire that "What shall I offer you? What do you like?" So similarly, if you invite Kṛṣṇa to live in your house or temple, then you should ask Kṛṣṇa, "Sir, what can I offer You?" Kṛṣṇa said, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa said that "You give Me patram, means vegetables, flowers, fruits, and phalam, fruits, and some liquid, water or milk." Kṛṣṇa does not say, "You give Me meat or egg or fish." No. Kṛṣṇa can eat everything, He's all powerful, but He does not eat, although He is all powerful. He can eat everything. He can eat fire. That is another thing. But because we have to take prasādam, remnants of foodstuff, Kṛṣṇa, therefore He says, "Give Me this: food grains, milk, or fruits and flowers." Prepared or unprepared, it doesn't matter. Kṛṣṇa wants that. We… So far the Vaiṣṇava is concerned, sometimes they come forward to fight with us: "Why we should be vegetarian?" No, no, we have no quarrel with the nonvegetarian. Let them eat at their risk. But because we recommend, "You take Kṛṣṇa's prasādam," therefore we must be satisfied with this patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26], nothing more than that.

But unfortunately, instead of taking shelter of Kṛṣṇa, we have taken shelter of lusty desire. This is demonic. Therefore it is said, kāmam āśritya duṣpūram. Duṣpūram… Duḥ. Duḥ means very difficult, and pūram means satisfaction. Duṣpūram. We have taken shelter of lusty desires which will never be satisfied. This is our position. Kāmam āśritya duṣpūram. These materialistic person, demon, their desires are never fulfilled-increasing, increasing, increasing, more, more more. So that means, increasing means, we are becoming implicated more and more. The business of human life is how to become free from this material encagement, but the asuras or the demons, instead of becoming free from material entanglement, they become more and more involved. That is…

Just like that kite-flying. Kite-flying, there is that reel? What is called? No, you have no experience. So You can fly. The kite goes very high and high. In India kite-flying is very popular sport. So you can allow the kite go and go, very high, and at the same time you can bring it near and nearer by that wheel. So this wheel, this human form of body, is meant for not prolonging the unclean material life, but now stop it. Now stop it. It is meant for that purpose.

Therefore in the Vedānta-sūtra it is said, athāto brahma jijñāsā: "Now inquire about… Sit down about… Sit down quietly and inquire about the necessity or the aim of life." That is explained in the Śrīmad-Bhāgavatam, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ, kāmasya nendriya-prītiḥ. Kāmasya nendriya, kāma. Here it is called kāma. Kāma means lust. So because we have got this body, therefore we must have some kāma. That is a fact. You cannot avoid it. Lusty desire there is, and for the up keep of the body the lusty desires may be fulfilled, but don't become lusty which is duṣpūram, which is never to be fulfilled. So kāmasya na indriya-prītiḥ. Just like lusty desires, generally it is with reference to sex life. So sex life is required for the physiological condition of the body. That is nature's way. Or by giving birth to some nice children, that sex life is required. Otherwise why God has made the arrangement of sex? There is need, but not duṣpūram. Kāmasya na indriya-prītiḥ: "Don't use it for sense gratification." You use it to fulfill the real purpose. So these lusty desires, unless you live a very regulated life, then it will be duṣpūram, it will be never be fulfilled-always desire, always desire, always desire.

So these demons, they accept the shelter of lusty desire which will never be fulfilled, will never be satiated. But those who are devas, godly, their lusty desire is controlled, restricted. Therefore this varṇāśrama, four varṇas, and four āśramas, this is education how to control this lusty desire. That is required. In the beginning of life, the children, beginning from five years old up to twenty-five years, they are trained up as brahmacārī. Why? Just to control the kāmaṁ duṣpūram. Kāmaṁ duṣpūram. Those who are not in bad association from childhood, if they practice celibacy, they are not disturbed. They are not disturbed. That is called brahmacārī life. Why? To train the child of a human being. Because this human life is meant for stopping the cycle of birth and death. That is the mission.

Therefore śāstra says that pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. A man should not desire to become a father and the woman should not desire to become a mother unless both of them have taken the vow that "I shall beget a child and stop his cycle of birth and death." This is the duty of the parents, not that "I shall beget children like cats and dogs." There should be some meaning of the life. Samupeta-mṛtyum. Because we have got the circumstances, unclean body, because we have got unclean body, therefore there is birth and death. Just like as soon as you are infected, there is fever, similarly, the birth and death is a kind of disease. It is also listed with disease. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. They are on the same category: birth, death, old age and disease. They are on the same category. But we take care of two things, namely old age… We try to remain young by cosmetic, but that is not possible. Similarly, we want to live forever. The lady doctor was (saying), "Yes, we can extend little more." Then what…? After all, you have to die. Extend little more or little less, you cannot avoid death.

So this birth, death, old age, disease, this is due to this unclean, infected, material body. That we are not concerned, that how to stop this infected material body, how to revive our original spiritual body. That spiritual body is within, but we have no information. Therefore it is said, alpa-buddhayaḥ. The real life is within. We don't take care. Who is taking care of the spiritual… Where is the university? Where is the college where is this training is given that "We are spirit soul. This body is temporary, and the spirit soul business is this so that spirit soul may be purified, no more he accepts this material body"? Where is that education? Therefore alpa-buddhayaḥ: less intelligent. They are simply busy with these bodily necessities of life. There is no education of the real living force. That education you will get-this Kṛṣṇa consciousness movement. Therefore it is unique. It is the education to get people of the human society liberated from the animalistic ignorance. Because those who are under the impression of this bodily concept of life, sa eva go-kharaḥ: [SB 10.84.13] they are no better than the asses and the cows.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go-kharaḥ means… Go means cows, and kharaḥ means ass. The person is exactly the animal, cows or asses. Who? Now, yasyātma-buddhiḥ kuṇape tri-dhātuke: "One who has accepted this body as self." Ātma-buddhiḥ kuṇape. This is a bag, the bag of tri-dhātus. According to Ayurvedic medical science this body is working under three elements, kapha, pitta, vāyu. Therefore it is called tri-dhātu. So the whole world is going on on this concept of life. They have no spiritual. Even big, big professors, big, big, they also say that "This body is everything. After the body is finished, then everything is finished." But that is not the fact. That is the first spiritual education to understand, that "I am not this body." Ahaṁ brahmāsmi: "I am spirit soul." And Kṛṣṇa begins this preliminary education in the Bhagavad-gītā-

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So this alpa-buddha, less intelligent class, demons, they do not understand this. Why? Kāmam āśritya duṣpūram. Unnecessarily dambha. Just like the same example, dog. The dog is very proud, barking, "Yow! Yow! Yow!" He does not know that "I am chained." (laughs) He's such a foolish that as soon as the master, "Come on." (laughter) So māyā is the master: "You rascal come here." "Yes." And he be see…, proud: "I am something." This doggish civilization, naṣṭa-buddhaya, lost all intelligence… Less intelligent these are called. Kāmaṁ duṣpūram. So kāmam, the lusty desires… On account of this body there is lusty desire. We cannot deny it. But don't make it duṣpūram, never to be satiated. Then finished. Make it limited. Make it limited. Therefore, according to the Vedic civilization, the lusty desire is there, but you cannot use it except for the purpose of begetting a nice child. That is called pūram, means restricted.

So the brahmacārī is educated in that way. Up to twenty-five years he cannot see a young woman. He cannot see even. This is brahmacārī. He cannot see. Then he is trained up in that way, that he may continue a brahmacārī life. Naiṣṭhika-brahmacārī. But if he's unable, then he's allowed to marry. That is called gṛhastha life, householder life. Because between twenty-five years to fifty years, this is the youthful time, so his lusty desires are very strong. One who is not able to control… Not for all. There are many naiṣṭhika-brahmacārī. Naiṣṭhika-brahmacārī-throughout the life, celibacy. But that is not possible in this age, neither it is possible to become a brahmacārī. The time is changed, this age. Therefore you can control your lusty desire by Kṛṣṇa consciousness. Otherwise it is not possible.

Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde. One emperor, he was king, so naturally he was lusty also. So he gave up this life, became a devotee. So when he was perfectly situated, so he said, Yāmunācārya-he was the guru of Rāmānujācārya-so he said, that yad-avadhi mama cetaḥ kṛṣṇa-padāravinde: "Since I've trained my mind to be engaged in the service of the lotus feet of Kṛṣṇa," yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt, "daily I am offering service to Kṛṣṇa. I am getting new, new pleasure." The spiritual life means… If one is actually situated in spiritual life he'll get spiritual pleasure, transcendental bliss, by serving more and more, new and new. That is spiritual life. So Yāmunācārya said, yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt: "When I am now realizing transcendental pleasure every moment by serving Kṛṣṇa's lotus feet," tad-avadhi, "since then," bata nārī-saṅgame… Sometimes we enjoy subtle pleasure, thinking of sex life. That is called nārī-saṅgame. Nārī means woman, and saṅga means union. So those who are practiced, so when there is actually no union, they think of union. So Yāmunācārya said that "Not actually union with woman, but if I think of union," tad-avadhi bata nārī-saṅgame smaryamāne, smaryamāne, "simply by thinking," bhavati mukha-vikāraḥ, "oḥ, immediately I becomes disgusted: 'Aḥ, what is this nasty thing?' " Suṣṭhu niṣṭhī… (spits) This is perfect. (chuckles) This is perfection. Yes. So long we'll think of, that is called subtle sex, thinking. They read the sex literature. That is subtle sex. Gross sex and subtle sex. So one has to become completely free from these lusty desires, not to become implicated which will never be satisfied, unsatiated, duṣpūram.

So the demons, they have taken shelter of these lusty desires, duṣpūram, never to be satisfied. Dambha-māna-madānvitāḥ. Why? Mohāt, by illusion. And on account of this illusion, gṛhītvā asad-grāhāt. Asad-grāhāt. Asat means which will not stay, nonpermanent, for the time. Just like we have accepted this body. This is asad-grāha. This body will not stay. Everyone knows, but still, I am too much attached to this body. This is called asad-grāha. And so long we are attached to this nonpermanent body, there should be anxiety. Prahlāda Mahārāja says, asad-grahāt, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Because we have accepted this temporary body, therefore we are full of anxiety. Full of… He was asked by his father, "My dear son, what nice thing you have learned? Kindly say." Father wants to know how his son is being educated.

So Prahlāda Mahārāja replied that "My dear asura father…" He said. Asura-varya. He did not say, "father." He said, "My dear asura, the best of the asuras," asura-varya. Asura-varya, means best… That is the foolishness. The best-He heard the best, but he is addressing him as "asura, best asura." Still he is pleased, "Because I am best. I am best, best asura." So Prahlāda Mahārāja, a devotee, is very humorous, so he did not address his father as "father." He said, tat sādhu manye asura-varya: "O best among the asuras." (laughter) So he said, tat sādhu manye: "I think it is very nice." Tat sādhu manye 'sura-varya… Very nice for whom? Dehinām: those who have accepted this material body. That means all material living being. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām: "Who are always full of anxieties…" That's a fact, full of anxiety. This is the test that we are in external material body. Therefore we are anxious. Tat sādhu manye 'sura-varya dehinām asad-grahāt sadā samudvigna-dhiyām. So for them this is the best formula. What is that? Hitvātma-pātaṁ gṛham andha-kūpam. He should give up this so-called family life which is just like a dark well. Hitvātma-pātam. The dark well… In the paddy field or in agricultural field they are. Formerly they used to dig wells, and sometimes they are covered with grass, and one man cannot know that there is… [break] …and he should go to forest. Vanaṁ gataḥ. Then what will be the benefit? Now, harim āśrayeta: "Just take shelter of Kṛṣṇa." Instead of taking shelter of these lusty desires, you take shelter of Kṛṣṇa. Then your life is successful. Thank you very much. (end)

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Bhagavad-gītā 16.11-12

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Hawaii, February 7, 1975

Nitāi: "They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification."

Prabhupāda:

cintām aparimeyāṁ ca
pralayāntām upāśritāḥ
kāmopabhoga-paramā
etāvad iti niścitāḥ
āśā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham
anyāyenārtha-sañcayān

So sometimes people say, the modern age… Modern age and past time or future, past, present and future, the real principles of life, they are the same. It does not change. Millions of years ago, the past and present and future as they were, at the present moment also, the same past present and future are there. So there is no question of modern age or past age, the nature's law is the same. Millions of years ago the sun was rising early in the morning, and it is rising early in the morning at present moment. There is no change. Millions of years ago all living entities were interested in eating, sleeping, mating and defending; the same thing is going on. There is no change.

So Kṛṣṇa spoke all these words five thousand years ago. Apart from taking account of millions of years, because nature's law is the same, so even in those days, five thousand years ago, you'll find the demonic people as they are now. These words about the demons… There were demons like Rāvaṇa and Hiraṇyakaśipu, Kaṁsa. So many demons there were, historical demons. But their process of life was the same as the modern demons. There is no change. Therefore śāstra means it is for all the time, not that śāstra was meant in the past for something else, and now something else. That is not the fact. That is, means, śāstra, that it does not change. The time, place and atmosphere, according to that, everything is the same.

Now, formerly… It is said, anyāyenārtha-sañcayān, to secure money by black market, anyāyena. Nyāya means legal and anyāya means illegal. So anyāyenārtha-sañcayān, the practice was there also at that time. It may be small scale, but the same thing is going on at the present moment which is known as black market. Black market means anyāyenārtha-sañcayān, getting money by unfair means. That is called anyāyena artha-sañcayān. Anyāya means illegal; nyāya means legal. So these demons who are very much eager to accumulate money by black market, they are cintām aparimeyām, immeasurable anxiety. Anything you do in the material world, there will be cintā, anxiety.

Just like in our, this Kṛṣṇa consciousness movement, the movement, all the activities, they are not material. They're all spiritual. But still, because it is being enacted in the material world, we have also so much anxiety because we are in the material world, although that anxiety also bhakti. That is nothing else. That is not material. When we are anxious how to protect a property, how to push on this movement, how people will take it, what line of action we shall take, this is also anxiety, but that anxiety is for Kṛṣṇa. Therefore it is bhakti. Anxiety…

Even in Vṛndāvana there is anxiety. Rādhārāṇī is in anxiety that "Kṛṣṇa is not here. How Kṛṣṇa will come?" The gopīs are also in anxiety. Gopīs are so in anxiety that about them it is said that when Kṛṣṇa used to go to the forest for tending the cows, so gopīs were thinking at home that "Kṛṣṇa's feet is so soft that we hesitate to take his feet on our breast, but He is now walking in the forest, and there were so many stones and pricks, and they are giving pain to the Kṛṣṇa's lotus feet." And thinking like this, they fainted. This is gopī. Kṛṣṇa is out of the village, and they are at home, and they are thinking of Kṛṣṇa, and they fainted. This is also anxiety, so much anxiety they fainted, but that is for Kṛṣṇa.

Therefore gopīs are exalted. Ramya kecid upāsanā vraja-vadhu-varga vīrya kalpita. Śrī Caitanya Mahāprabhu He recommends, "There is no better type of worshiping Kṛṣṇa than it was planned by the gopīs." So there is also anxiety. So anxiety is spiritual anxiety and material anxiety. Spiritual anxiety means you are advancing in spiritual life, and material anxiety means you are going downhill. So cintām aparimeyāṁ ca.

But we are speaking of the demons, materialistic persons. Demon means materialistic person, who are simply busy for these temporary bodily comforts. They do not know anything else. The body is material. Therefore all these activities for comforts of the body… That is demon, more or less. So cintā… the demons, they are anxiety. Everyone has anxiety, but their anxiety, aparimeyām. Just like ordinary man he has got some anxiety: "How to maintain my family? How to get some money to maintain family?" like that. But the demons, they are unmeasurable, unlimited. You'll find big, big businessmen. They have got very, very long project, "How to do this? How to do this? How to increase this factory? How to make it world-renowned?" and so on, so on, so on. There is no limit of anxiety. Cintām aparimeyāṁ ca. Unlimited means they have no idea of future life, they do not believe, mostly, at the present moment. Formerly they used to believe, even these asuras.

Kaṁsa was a great asura, but still, he was thinking of future life. When he was informed that his sister's son, eighth son, will kill him, so he was trying to kill his sister. "Because sister is the source of the nephew coming, so better finish the sister." So still he was thinking, "What people will say? I shall kill my sister." So they were also thinking of future. But at the present moment the asuras are so advanced that they don't think of future life also. Don't think. Therefore pralayantam. Pralayantam means annihilation. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. The result is at the same time… Because at the time of death, yaṁ yaṁ bhāvaṁ smaran loke tyajaty ante kalevaram. Pralayantam means at the time of death, when we give up this body. Upāśritāḥ. Then we get a similar body next life. That is, I mean to say, arranged by the nature's law. Nature has nothing to do. It will automatically follow.

Just like you infect some disease, nature's law is that you must suffer from that disease. Nobody has got to do anything. The law is so… Nature's law is like that. If you take more food than you can digest… (aside:) (child crying) Where is that child? Then immediately there will be dysentery. This is nature's law. If you take more than you can digest, then immediately there will be indigestion, means you cannot assimilate so much food. That is nature's law. If you touch fire, either you touch or your innocent child touch, the fire will burn it. Fire will not consider that "Here is a child. Let me excuse." No, it will burn. This is nature's law. Similarly, the thoughts which you are maintaining during your lifetime, if that thought becomes prominent-naturally it becomes-at the time of death, then you are going to get a similar body. If you are thinking like a demon, then you get the demon's body next life. And if you are thinking like a devotee, then you get your next life back to home, back to Godhead. This is nature's law.

Therefore, if you practice instead of thinking like the demons, how to gratify senses… That is the demonic thought. They are concerned with this body. If you think of Kṛṣṇa, how to serve Him, that is your perfection of life. Because you'll think at the time of death of Kṛṣṇa. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. That is the perfection of life. Ante, at the time of death, if you remember Kṛṣṇa, then your life is successful. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So we have to do like that, not like the asuras or demons. Thinking must be there, but if you think of this body-how to keep it very comfortably, how to enjoy senses, how to have more money, how to have more men or women, how to see naked dance, how to do, how to this, how to this-then you are demon. And at the time of death, naturally we shall think of. Then I get again demonic life or animal life or tree life.

There are so many different forms of life. That is in our presence. Before us there are so many examples. If you get a life of a tree, naked… Tree is naked. He's not ashamed to remain naked. And for ten thousand years you stand up. Wherefrom this life comes? It requires thought. Why the world is not full of one kind of forms of life? Why there are different types of life? Because different desires and nature's law. Nature's law, there is no excuse, the same thing, that if a child even touches fire, nature is not very merciful. It will burn. Similarly, at the time of death we have to think very rightly. That is required. That is human life. You have to train yourself in such a way that at the time of death you think of Kṛṣṇa.

Therefore Kṛṣṇa advises, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], mām evaiṣyasi asaṁśayam. Asaṁśayam, without any doubt. If you want to go back to home, back to Godhead, which is known as Kṛṣṇaloka, Vaikuṇṭhaloka… Vaikuṇṭhaloka means… Kuṇṭha means this anxiety, and vaikuṇṭha… Vigata-kuṇṭha. Vigata means without. There is no more any anxiety. That is Vaikuṇṭhaloka, spiritual world. Material world is kuṇṭha. Kuṇṭha means anxiety, full of anxiety, and Vaikuṇṭha means there is no anxiety. Everything is freedom. Sac-cid-ānanda. Vaikuṇṭha life means sac-cid-ānanda. Kṛṣṇa's body is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Not only Kṛṣṇa's body, anyone who lives in the spiritual world, his body is spiritual body, and spiritual body means sac, cit, ānanda. Sat means eternal. Spiritual body never annihilates. The material body annihilates. Every one of us, we have got now material body. It will annihilate. But in the spiritual world, when you have got spiritual body, it does not annihilate. Eternal. Eternal life. And cit means knowledge. So in this material body we have no knowledge. Even if we have got…, now imperfect knowledge, limited knowledge. But in the spiritual life you have got full knowledge. That is spiritual life. And ānanda.

Here is no ānanda. In this material world… Ānanda means pleasure, bliss, but here it is not possible. First of all, you have to die. You may manufacture some so-called ānanda, but you'll die. Now, suppose we are dancing here, and if we understand that immediately death will take place, then we shall not be able to enjoy the dancing. Immediately the anxiety will come. So here, ānanda, there is no ānanda. Why there is ānanda? This body is subjected to so many miserable condition of life. We become hungry, we become thirsty, there is death, there is fearfulness, there is enemy-so many things. If you study analytically that this body is simply meant for suffering, so where is ānanda? There is no ānanda; there is no complete knowledge; there is no eternity. Therefore it is called material. Just the opposite is spiritual life, just opposite. There is no death. Eternity. So civilization means that, the process by which we can transfer ourself from this nonpermanent life to permanent life, life of ignorance to life of knowledge, life of suffering to life of enjoyment. That is spiritual life.

So everyone, every human being, should be intelligent that "This is my position, so what is the use of living like a demon? Here is Kṛṣṇa. He says that 'You just become My devotee. You just think of Me.' " Man-manā bhava mad-bhaktaḥ. "Always think of Me," man-manāḥ, and mad-bhaktaḥ, "My devotee," mad-yājī, "worship Me," māṁ namaskuru, "offer obeisances unto Me. If you follow this principle, then," mām evaiṣyasi, "you come to Me." So why not sacrifice one life for Kṛṣṇa consciousness? So far the bodily enjoyment, especially sex enjoyment, we had in dog's life, cat's life, in beast life. So if by restricting this kind of sex life, little organized, if I can get back to home, back to Godhead and solve all the problems of life, is it not the decision of the intelligent man?

Why should I give me away to the animal life? Viṣayaḥ khalu sarvataḥ syāt. Viṣaya means the four necessities of material life. That is called viṣaya. Viṣaya, four nece… What are the four necessities? That so long we have got this material body, we have to eat. We cannot starve. That is not possible. So similarly, we have to take rest, sleeping, and similarly, we have to enjoy or give satisfaction to our senses, and similarly, we have to defend. This is called viṣaya. So śāstra says that this…, viṣayaḥ khalu sarvataḥ syāt: ”In any form of life you’ll get full facilities for the bodily necessities of life, full facilities.” Just see the birds and bees. They have no anxiety for maintaining the body or fulfilling the necessities of life. Early in the morning they are not anxious. They dawn and they chirp and they fly to somewhere, in any tree, and the fruit is there. A little fruit, that is sufficient. And that is eating. And sleeping? Any tree, they’ll sit down on the top and sleep. So eating, sleeping… And mating? The other sex is born along with the bird. At least two eggs are there, one male, one female. So he has no anxiety for sex, he has no anxiety for eating, he has no anxiety for sleeping, and defense everyone knows. All birds, beast, knows how to defend himself. The bird’s on the ground, eating something, as soon as it sees some danger, immediately go up. That is his defense.

So śāstra says, therefore, that ”These four necessities of life, you’ll get, any form of life. Any insignificant form or very important form, it doesn’t matter. You’ll get all… This is arranged.” You have no anxiety for that. Kṛṣṇa has given you. Just like even if you are put into the jail life, prison life, for these things government has arranged already. In the jail life there is eating, sleeping, arrangement. So for these things we should not be very much anxious. That is human life. Simply he has to see intelligently, things, how things are going on.

There are 8,400,000 forms of life. Out of that, the human forms in different status, 400,000. And eight millions, they are lower animals-birds, beast, aquatics, insects, serpents, so many. They’re eight millions. The number of… You can see the number of human being. The other beings… Just like even a small ant. From your room thousands of small ants will come out. But in that room, as a human being, you cannot live more than two, three. That is the nature’s way. You’ll find so many sparrows, so many other birds, beast, even elephants. So they are getting their food, they are getting their sleeping accommodation, they have facility for sex life and they know how to defend.

So human life is also meant for like that, simply for eating, sleeping, mating and defending? But the modern civilization has gone down so low that they are very much anxious. Therefore it is said, cintām aparimeyāṁ ca-”How to arrange for eating? How to arrange for sleeping? Not only for me, but for my son, for my grandson, for my great-grandson…” Cintām aparimeyām. Then why you are so much in anxiety? Who is your son? Who is your grandson or great-grandson? We… By chance, we have come together, and after death, like football, it will be shooted to somewhere we do not know. Who can say, ”My father is there” or ”My grandfather is there”? It is the example given: just like some straw. They mix together in the waves, and again by the waves they are thrown here and there, no more assembling. So the material life is that. Material life… By chance, we have come in a family or in a nation or in a community, but this will be… After some years, it will be broken, and everybody will be thrown in the laws of nature-we do not know where-according to his karma. Now I am father, he is son, but after death my son may become demigod; I may become a dog. Then where is my relationship? Everything is broken. And here I may keep the photo of my father, and father may be rotting somewhere as a dog.

You cannot avoid these laws of material nature. This is called māyā. Actually we are busy with something which is not permanent, a temporary arrangement by the laws of nature. Therefore those who are too much full of anxiety for all these things, they are called demons. Cintām aparimeyāṁ ca. Your cintām will not act. You may think for the safety or satisfaction, but that does not mean we should neglect our duty. But as far as possible, we should be detached. It is not that because all these are temporary arrangement, we should be unfaithful to our family members, to our children, to our wife. As duty, we should take care, but we should not be simply absorbed in such thoughts. Our other business is how to become fit for going back to home, back to Godhead. That is our real business. This is temporary business because we have got some bodily relation, so as duty…

Therefore Rūpa Gosvāmī, the example, when he wanted to retire from family life, he gave 50% to Kṛṣṇa. He was very rich man. After retirement he brought one full load of boat, golden coins. Just imagine the value. What is the price of gold coin now? I think there is no gold coin at the present moment. It is all finished. Now it is paper coins. (chuckles) This is going on. But even five hundred years ago or four hundred years ago there were gol… Not four hundred years ago, in our childhood, we have seen gold mohor, guinea. They were used in practical use. And silver coins, gold coins, we saw. But now it is, everything, paper. So we are so advanced that there is no more gold and silver.

So anyway, cintām aparimeyāṁ ca, that should be transferred to kṛṣṇa-cintā. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. If you always be busy in glorifying or chanting the holy name of the Lord, then your cintā, anxiety, is transferred. By same cintā… Cintā will go on; you cannot stop it. Mind you cannot stop thinking even for a moment. Either you shall think of this material life or you shall think of Kṛṣṇa. So the Kṛṣṇa consciousness means instead of thinking of this material life, you think of Kṛṣṇa. Thinking is not to be stopped. That is not possible. You cannot stop thinking even for a moment. Simply you have to practice. Instead of thinking these material things, you think of Kṛṣṇa. That is wanted.

That Kṛṣṇa advises, man-manā bhava mad-bhakto mad-yājī mām. Man-manāḥ… If you think of Kṛṣṇa always, then naturally you become devotee of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. And mad-yājī, and if you actually become devotee of Kṛṣṇa, then you shall worship Kṛṣṇa. And if you actually worship Kṛṣṇa, then you must offer obeisances to Kṛṣṇa. Therefore Kṛṣṇa advises four things, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Then what will be the result? Mām evaiṣyasi. Simply by practicing these four things… It does not require any MA, PhD, degree. Simply you have to agree, ”Yes, I shall think of Kṛṣṇa, chant Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa.” You have to agree. That’s all. That is required. Then, gradually, you become bhakta. Gradually you worship, and gradually you offer obeisances, surrender.

That one, that is wanted by Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So it does not require any high education, high birth, or great riches, or to become very beautiful. Nothing required. Beautiful or not beautiful, everyone can become Kṛṣṇa conscious. There is no impediment. Educated or not educated, it doesn’t matter. Rich or poor, it doesn’t matter. Ahaituky apratihatā. The devotional service, bhakti-yoga, is without any cause and without impediment. Ahaituky apratihatā. And if we attain that stage, then yayātmā suprasīdati: then ātmā, the soul, will be fully satisfied. So it does not require much education, much wealth. From any status of life one can practice this, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], these four things only.

So we who are propaganding, making propaganda for this Kṛṣṇa consciousness movement… It is not very difficult. And it is not meant for any particular class of men or community or country. It is meant for all living entities, if he can. And where is the difficulty? So it may be difficult in other forms of life, but in the human form of life it is not at all difficult. So we should fully utilize this human form of life in Kṛṣṇa consciousness, and the process is always thinking of Kṛṣṇa. Instead of thinking women and money, if we… That is much more difficult also. The māyā is so strong that as soon as I am sitting in a solitary place, then I'll think of money and women. Therefore we should live always in assembly and chant Hare Kṛṣṇa and save ourself from the danger of material falldown. Thank you very much. (end)

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Bhagavad-gītā 16.13-15

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Hawaii, February 8, 1975

Nitāi: "The demoniac person thinks: 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future more and more. He is my enemy and I have killed him and my other enemy will also be killed. I am the lord of everything, I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give charity and thus I shall I rejoice.' In this way such persons are deluded by ignorance."

Prabhupāda:

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam
asau mayā hataḥ śatrur
haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhī
āḍhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ

So last night we discussed about the demons' thinking. Āśā-pāśa-śatair baddhāḥ. He does not know "So long I shall be aspiring more and more, I am getting entangled more and more within this material world. Because Kṛṣṇa is so kind, he has given me freedom to enjoy this material world, but according to my work, I am becoming implicated. So long I'll have a pinch of desire for enjoying this material world, I'll have to accept a typical body." This is the law of nature. When you'll actually be free from all material desires, then it is called mukti, mukti, liberation. That is liberation. So that standard of mukti, mukti standard or mukti platform, is bhakti-yoga.

"No desire" does not mean no desire for serving Kṛṣṇa. That is real desire. Other desires are artificial. That is material. But the desire to… That is called Kṛṣṇa consciousness. When all our desires are for serving Kṛṣṇa… Desires you cannot give up. That is not possible. Desires will remain there, but at the present moment, in the conditional stage, the desires are being misused. That is the defect. Therefore the definition of bhakti means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnya means zero. That is called nirvāṇa. The Buddha philosophy advocates nirvāṇa, no more desire. That is their philosophy. "By desire, you are becoming implicated, so make all your desires extinct. Then there will be no more feelings of pains and pleasure. Desirelessness."

But that is not possible. Desire must be there. Because I am living there, living being, I must have desires. That is the symptom. A stone has no desire, but a living being, however small, insignificant ant, it has got desire. The insignificant ant gets information that in the other corner of the room, which is one hundred miles for the ant… Because the world is relative, relative world, so this length of the room, from this corner to the other corner, for an ant it is hundred miles, yes, because the world is relative according to the size, atomic size, the distance. Now we have got speedy aeroplane. The distance has reduced. Distance from Honolulu to India, if you go by land it will be ten thousand miles, but… It is ten thousand miles, but the speedy aeroplane has reduced. So relatively… Everything is relative. This is called relative world. Dar… What is…? Professor Einstein, he has proved the law of relativity. So the ant, he has to go, to pick up one grain of sugar, by going hundred miles in his capacity, but it will go. That is desire. You have got experience. You put little sugar here. You don't invite ants, but they'll come. They'll come. They'll get immediately information. Just like from Europe many people came in America-gold rush desire. So desire must be there. The ant has desire; Lord Brahmā has desire; I have got desire; you have got desire. This is artificial, to make desireless. That is not possible.

Therefore bhakti means to purify the desire. That is bhakti. Anyābhilāṣitā-śūnyam.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Tat-paratvena nirmalam. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. I am desiring now with upādhi, designation. I am Indian; I am desiring in a way. You are American; you are desiring in another way. Similarly, cat is desiring another way. The dog is desiring another way. Everyone has got desires, different types of desire. Child is desiring some way or other. The boy is desiring another way. So the desire is on account of this body, different desire. So when we become transcendental to the bodily concept of life, then we come to the spiritual platform. In that platform the only one desire is how to serve Kṛṣṇa. That is required, not to become desireless but to purify the desire. That is bhakti.

Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmala means without any dirt, cleansed completely, crystal clear. That is required. The senses will be there, the mind will be there, the intelligence will be there, I'll be there-everything will be there, but we have to cleanse the desire, purify the desires. Āśā-pāśa-śatair baddhāḥ. Here, the demons, they're also desiring, but baddhāḥ: they are becoming conditioned. But a devotee, he's also desiring, but he's mukta, means liberated. Therefore in the Bhagavad-gītā it is said, yajñārthe karmaṇo 'nyatra, karma-bandhanaḥ: "You work for performing sacrifice, performing sacrifice." Sacrifice, yajña… Yajña means to satisfy the Supreme. That is sacrifice. I sacrifice my own convenience. I take all kinds of troubles… There is no trouble. It is pleasure, just like the mother takes all kinds of trouble for the little child, but she does not think that is trouble. That is pleasure. When you do something out of love, that is pleasure. That is not trouble. So in the transcendental platform, devotional service, anything you do, that is pleasure. That is not trouble. Just like you are dancing here. Actually, bodily, there is some trouble because you are perspiring, but you are not feeling the trouble; you are feeling pleasure. Otherwise how you can dance? This is the transcendental platform. So the demons are bound up by material desires, and the devotees-apparently there is desire, but there is no bondage. This is the difference. There is no bondage. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

So the Māyāvādī philosophers, they cannot understand. They are thinking that "Why these people are taking so much trouble, dancing jumping?" They cannot under… Therefore they feel displeasure. They feel disturbance because they are not purified. So āśā-pāśa-śatair baddhāḥ. The demonic principle is to become bound up by their desires, but if you are on the spiritual platform, then all your desires means loving service to the Lord. That is wanted. So the demons' desires is described here. There is nothing to be explained. We have got practical experience in the material world. They are always thinking, idam adya mayā labdham: "Now, today I have earned five hundred dollars" or something more or less. Mayā labdham means "I have got it." Imaṁ prāpsye manoratham: "Again I shall get tomorrow so much money, and my bank balance will increase to such and such strength." Idam asti: "I got so much, and so much will be added, and the balance will increase." Idaṁ me bhaviṣyati punar dhanam: "In this way I will increase the amount of my wealth more and more."

There is no question of "how much love I have increased for Kṛṣṇa." That is bhakta, bhakti. But where there is no bhakti, they are thinking of this material increase. Asau mayā hataḥ, thinking others are enemy… Actually, in the higher status of life, a devotee does not think anyone as enemy. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Samaḥ. He knows that "Nobody can become my enemy unless Kṛṣṇa desires. So why shall I think of him as my enemy? Kṛṣṇa has desired him to act as my enemy just to correct me, just to make me more advanced in spiritual life. So why shall I take any action upon him as enemy?" Of course, this stage is meant for very highly elevated devotee. That is not meant for ordinary devotee. But the fact is this: "How one can become my enemy? If I am Kṛṣṇa's servant, how one can become my enemy? If one is acting as my enemy, it is Kṛṣṇa's desire. I have got some defect, and he is correcting me." Therefore it is called samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. That is the topmost devotee's conception.

But when we are preaching, we have to come to the second stage. There are three stages of devotional life. The first stage, or the lower stage, the middle stage, and the top stage. So this kind of conception, that "Nobody is my enemy," that is on the topmost stage. That is not to be imitated. When you are preaching, you have to come to the middle stage. Even if you are on the top stage, you have to come on the middle stage because you have to discriminate: "Here is a devotee; here is a demon." On the top stage there is no such thing as demon and devotee. The top stage, the devotee sees: "Everyone is engaged in Kṛṣṇa's service. Simply I am not engaged." This is topmost devotee's vision, that "I am lacking Kṛṣṇa's devotion."

Just like Rādhārāṇī thinks that "All others, they are engaged in Kṛṣṇa's devotion, but I could not." Caitanya Mahāprabhu said. Caitanya Mahāprabhu said that "I have not a pinch of devotion to Kṛṣṇa. Then if you say, 'Why you are crying?' that is to make a show." Caitanya Mahāprabhu said that "I am crying for Kṛṣṇa just to advertise Myself that I have become a big… But actually I have not a pinch of devotion to Kṛṣṇa." "No you are so great devotee. Everyone says." "No. Everyone may say, but I am not." "Why you are not?" "Now, because without Kṛṣṇa, still I am living. That is the proof that I have no love for Kṛṣṇa." This is Caitanya Mahāprabhu's statement. "If I had any drop of love for Kṛṣṇa, how I could live so long without Kṛṣṇa?" Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. So this is love of Kṛṣṇa, that "How can I live?"-separation from Kṛṣṇa. This is Caitanya Mahāprabhu's philosophy. And the Gosvāmīs followed them. They never said that "Now I have seen Kṛṣṇa." Never said. The Gosvāmīs… Caitanya Mahāprabhu also said that "I was dreaming Kṛṣṇa. Why you got Me awakened? I lost the chance." But the Gosvāmīs, they said that

he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

They were simply feeling separation. In Vṛndāvana they lived, but they never said, "Last night I saw Kṛṣṇa was dancing." Never said. They said that "Kṛṣṇa and gopīs, Rādhārāṇī, where you are all?" He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ: "Where you are?" Kālindī-vane kutaḥ govardhana-kalpa-pādapa-tale: "Either on the…, near the Govardhana Hill or on the bank of the river Yamunā, where you are?" This is called bhajana, devotion in separation, feeling separation. So in this way we shall increase our aspiration more and more. That is required. That āśā, that hope, that expectation, will lead us to the topmost platform of devotion.

So instead of thinking always like this demon that "I have got so much money. Now I shall get further amount of money and it will be like so much money. He is my enemy. I have killed one of them. The other enemy…" This is going on actually, in the material field. So we have to rectify. We have to rectify. Āḍhyo 'bhijanavān asmi: "I am the richest man. I have got so many friends, all aristocratic." Abhijanavān. Janavān, dhanavān. Dhanavān means possessing wealth, and janavān means possessing men, strength, popular strength, and strength of money.

So Caitanya Mahāprabhu said that na dhanaṁ na janaṁ na kavitāṁ vā jagadīśa kāmaye. These are the bhakti path. The demon is thinking, "I have got so much money. I have got so many friends, and so many relatives, so many family members." Caitanya Mahāprabhu is denying that na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4], just the opposite: "I don't want any material friends or followers, neither I want money. Simply I want to serve You. Simply I want to serve

You." So in these three verses everything is… Word meanings are there. So these are the demonic propensities, and the very thing can be changed into devotional service, and then we become devotee or demigod. So I am going tomorrow. So here you shall try to become devotee, not to think like demons. That will not help us. Then āśā-pāśa-śatair baddhāḥ. We'll remain bound up in material bondage. You cannot stop desires. That is not possible, but purify the desire. Purify the desire. Purify desire means that the same hopes, hope against hope, just to improve your position as devotee… That will help you to make your life successful. Thank you very much. (end)

Bhagavad-gītā Chapter - 17: Lectures
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Bhagavad-gītā 17.1-3

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Honolulu, July 4, 1974
Devotee: Śrīmad-Bhagavad-gītā or…?
Prabhupāda: Whichever you like.
Devotee: Caitanya-caritāmṛta… [break]
Prabhupāda: (three times:) Oṁ namo bhagavate vāsudevāya. (recites verses with devotees).

arjuna uvāca
ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ
śrī bhagavān uvāca
tri-vidhā bhavati śraddhā
dehināṁ sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tāṁ śṛṇu
sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo
yo yac chraddhaḥ sa eva saḥ

So arjuna uvāca means Arjuna inquired from Kṛṣṇa. Kṛṣṇa is teacher, and Arjuna is student. So this is the process of spiritual advancement. As it is indicated in the Vedas, tad-vijñānārtham. Tad-vijñānārtham means "To understand that transcendental science," gurum eva abhigacchet "one must take shelter of guru." It cannot be manufactured. Those who manufacture the method of understanding transcendental science, they are not bona fide. So we have already discussed many times that śāstra-vidhi. Guru means one who teaches the regulative principle from śāstra, from authorized scripture. That is guru. Guru cannot be anyone. Ācārya. Ācārya means one who knows the regulative principle or direction in the śāstra. He practically behaves in terms of the śāstra regulative principle and teaches his student also in the same way. He is called ācārya. Acainoti yaḥ śāstrāṇi.(?) He knows the purport of śāstra, he behaves himself according to the terms of the śāstra and he teaches his disciple in the same term. Evaṁ paramparā-prāptam [Bg. 4.2]. This is the process.

So Arjuna is asking, "So there are many who actually do not follow the principles of śāstra, but they have got some faith. Then what is the result of such mentality?" Ye śāstra-vidhim utsṛjya: "Not following the śāstra-vidhi, the regulative principle mentioned in the śāstra," yajante śraddhayānvitāḥ, "they also make one guru or incarnation or this or that. There are so many going on. So what is the result of such activities?" This is very important question because there are so many pseudo so-called gurus. They do not know what is śāstra, neither they follow the principle. Still, they gather some people, and the world is full with such not bona fide gathering. So but they have faith in their-so-called guru that some way or other, so-called meditation… These things are going on.

So what is the result of this? It is very important question. Ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ. But they have got faith. Faith is there but misguided. Teṣāṁ niṣṭhā tu kā kṛṣṇa: "Kṛṣṇa, that, then faith, that blind faith, how it is to be defined? Why? What will be the result?" Teṣāṁ niṣṭhā tu kā kṛṣṇa. Now, "Whether it is faith in sattva-guṇa or faith in rajo-guṇa or faith in tamo-guṇa?" Because without coming to the platform of sattva-guṇa, nobody can advance in spiritual life. That is a fact. Just like nobody is allowed to enter the law college unless he is graduate. This restriction is there. What he will understand, law? He must be a graduate. So similarly, first of all, one has to come to the platform of sattva-guṇa. Then spiritual knowledge begins. Because spiritual knowledge is above sattva-guṇa. Above sattva-guṇa. So sattva-guṇa is the best quality, when one brain is clear and he can see things as they are, no hazy understanding but clear understanding. So sattva-guṇa is the qualification of brāhmaṇa.

There are three guṇas. We should always remember. The material nature is working under three guṇas, three divisions. Just like… The example is that the fire, smoke and the wood, Wood… there is fire. Everyone knows that from wood, fire will come out. And when you ignite wood, there is smoke first of all. And then the blazing or the flame of the comes out. So one may say… They are saying like that, that "After all, from… It is wood. So there is fire, there is smoke and there is no smoke-it is wood. It is all one." No. Although it is one. Still, you require the flame, not the smoke, neither the wood. If you want work, then… "Now I have got the wood. My work is finished." No From the wood, when you get fire flame, then you can work. You can cook; you can get heat; you can get light, so many things. So that is required, not that "Because I have got the wood, I have got everything." This is rascaldom. You have to ignite fire, blazing fire, flame, And that is sattva-guṇa.

Therefore, in our society we first of all try to reform the fallen soul or most infected materially person to reform, to come to the stage of flame, because without there being flame you cannot work. It is not possible. It is very practical example. We want flame. Just like yajña. Yajña… We perform fire sacrifice, but we want to see there is flame, not smoke, although the same thing. You cannot be satisfied: "Now there is smoke. It is all right. There is fire." Without there being fire, there cannot be smoke. Parvato mandimān dhūmāt(?). When there is smoke one can understand there is fire, even it is far away. When there is forest fire, people understand, when the smoke is coming from the forest, then can immediately understand there is forest fire. So smoke is, although indication of the fire, but it is not fire. So similarly, so-called meditation, so-called spiritualism, concocted idea, there is some touch of spiritual life, but that is not spiritual life. One should understand. That is not spiritual life. It is called ābhāsa. Ābhāsa means just like day, sunlight, full sunlight. But early in the morning, you cannot see the sun, but there is light. There is no darkness.

So similarly, Arjuna's inquiry is very nice that "One who is not following the śāstra-vidhi, the direction of the śāstra, but has got some faith, some vague idea, then what will be considered? They will be taken as sattva-guṇa or rajo-guṇa or tamo-guṇa?" It is… So Kṛṣṇa… Now, this is very important question, and Kṛṣṇa… It not said, "Kṛṣṇa said." It is said, it is mentioned here, śrī bhagavān uvāca. Kṛṣṇa may be taken by low-grade person as ordinary human being as it is done sometimes. Big, big scholars, big, big philosophers, they also become bewildered. Just like in India, there is a party called Arya-samaj. They accept Kṛṣṇa as a very big person but not God, not God. There is some mistake some time. Avajānanti māṁ mūḍhāḥ: [Bg. 9.11] "Those who are rascals, they sometimes take Me as ordinary human being." That is mentioned in the Bhagavad-gītā. He is Supreme Personality of Godhead. Therefore, when there is an authoritative judgement is required, you'll find in the Bhagavad-gītā, it is said, śrī bhagavān uvāca. That means you cannot defy this judgement. Bhagavān. Because the Supreme Personality of Godhead is speaking, that is final. No argument. No commentation. This is the meaning of śrī bhagavān uvāca. Similarly, after this inquiry, śrī bhagavān uvāca. Who has this, marked rules in the scriptures?

Satsvarūpa: The book belongs to Karṇāmṛta.

Prabhupāda: So he does not want these rules and scriptures? He has marked this? Hm. Yes. But Kṛṣṇa, er, personally, Vyāsadeva has purposefully written here, śrī bhagavān uvāca: "Bhagavān the Supreme Person, the ultimate…" Bhagavān means the ultimate. Just like in some country there is supreme court. So when the judgement is given by the Supreme Court, that is final. And when it was monarchy, the order given by the king, that is final-no more questioning. Similarly, when it is mentioned, śrī bhagavān uvāca, that means it is final. No more argument, no more logic Logic is there argument is there but it is final. No waste of time anymore. What Bhagavān says, that is called paramparā. The first utterances, order, or statement, or judgement, is given by the Supreme Lord, and if that is followed through the disciplic chain, that is real understanding, real knowledge.

You… We are… First of all we are very minute part and parcel of Bhagavān. Mamaivāṁśaḥ. So, according to our position, we have got our knowledge, we have got our understanding, proportionately. Just like fire, big fire and a small spot fire. Both of them are fire, but you cannot compare the small fragment of fire with the big fire. That is not possible. The big ocean and a small drop of water from the ocean. Because the taste of the small drop of ocean is the same, the Māyāvādī philosophers, they conclude that "I am the same." But they have no common sense that the small drop of water, although the quality is the same, it is very small. So our knowledge is therefore imperfect. Although we are qualitatively one with God, still, being very small quantity, our power, our knowledge, our understanding-everything is proportionately small. You must first of all understand that, that we are simultaneously one and different. One means qualitatively one. A small particle of gold, you can call it gold, but it is not the gold mine, This is called dvaita-vāda, advaita-vāda. The rascals they think "Because I am gold, I am as good as the gold mine." No, That is not. Gold mine is very big, powerful, immense value. So we should not forget this.

Therefore it is said… Now, tri-vidhā bhavati śraddhā: "This śraddhā, this faith," Kṛṣṇa says, "there are three kinds." Tri-vidhā bhavati śraddhā. Tri-vidhā bhavati śraddhā dehināṁ sā svabhāva-jā. Dehinām. Always remember, dehinām means the possessor, the owner of this body. Therefore the owner is different from the body. Those who are under the conception that there is no owner, and the body is everything, they are less than tamo-guṇa. Actually animals. They have been described as being animal. Those who are thinking like the dog that "I am this body…" The dog is also thinking, "I am this body," and a man is also thinking, "I am this body." Then where is the difference between the dog and the man? When man comes to the understanding that "I am not this body; I am soul," then knowledge begins. Before that, he is ignorant like animal. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

Now, to come to the real knowledge, real platform of knowledge, the cultivation is required. So cultivation is required. Suppose somebody has said, the same example, that there is fire in the wood. So if you simply remain satisfied with the wood-"There is fire"-that is called tamo-guṇa, not developed. Again, when there is smoke, that is another platform. But when one appreciates the flames of (the fire), that is sattva-guṇa. Therefore Kṛṣṇa says here, tri-vidhā bhavati śraddhā dehināṁ sā svabhāva-jā. If one is cultivating his life like hogs and cats and dogs-the behavior is also like that and remaining in that position-so his faith and one who is advanced, who is worshiping Deity, and having three times bath, and chanting mantras, Hare Kṛṣṇa, they are not equal. That is not possible because one is situated in the sattva-guṇa and the other is situated in tamo-guṇa, although the tamo-guṇas, the persons who are in the darkness of knowledge, they have got their faith. It is not that they have no faith. They have got faith. But that faith is in the lowest status of life. That faith will not help him for spiritual realization. Therefore Kṛṣṇa said, tri-vidhā bhavati śraddhā dehināṁ sā svabhāva-jā. Svabhāva-jā means natural. Because his body is not yet purified, therefore he remains in the status of tamo-guṇa or ignorance. Tri-vidhā bhavati śraddhā dehināṁ sā svabhāva-jā.

Therefore we have to change. Just like a man diseased, he can be changed into a healthy person provided he follows the medical rules and regulation, takes medicine, diet and… That is possible. So if one does not follow the regulation, rules and regulation, he remains there, diseased. It is not that, that "We have become now free. We can talk nonsensically and we can behave like nonsense. Still, we are advanced," That is not possible. Sāttvikī rājasī caiva tāmasī ceti tāṁ śṛṇu. How? What are the symptoms to know that one is situated in the sattva-guṇa or one is situated in the rajo-guṇa or one is situated in tamo-guṇa? By the symptoms. The symptoms are also mentioned. The sattva-guṇa means brāhmaṇa. Sattva-guṇa in brāhmaṇa, their symptoms are mentioned in the Bhagavad-gītā. Everything is there, characteristic. You have to test it. Just like in the chemistry there is analytical study, whether it is pure or not. So every chemical has got characteristics, Its color, its formation, its taste, so many things. Those who are chemists, they know how to test. So when the characteristic and the test of the chemical is found as "Yes, it is according to the standard," then it is accepted as a pure chemical, and it can be used for the purpose. And if it is adulterated… Everything… We are cooking food. If the ghee is pure, then taste is different. If the ghee is impure, the taste is different. And if it is not ghee at all. oil, the taste is different.

It is like that.

So people are being controlled by the three kinds of material nature, and if they do not follow the shastric injunction, then he will concoct, he will create something according to his position, either in the tamo-guṇa or rajo-guṇa or sattva-guṇa. But those, means superficially doing something in the tamo-guṇa, he will not be successful. He will not be successful. Yaḥ śāstra-vidhim utsṛjya vartate kāma… [Bg. 16.23]. He is going on, conducting himself under the influence of the same modes of nature, material nature, which he has naturally adopted from his birth. There are… We have discussed all these, this verse, that sad-asad-janma, yoni-janmasu. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Everyone is getting a particular type of body. So one may say, "This body is very nice, this body is not so nice and this body is very good." So why it is so? Because according to the association of the material nature. After all, the living entity falls down from the spiritual world. Just like Jaya-Vijaya. There is possibility, if you do not stick to the spiritual principle, even if you are in Vaikuṇṭha, you will fall down, what to speak of this material world? Because in the Vaikuṇṭha or in the spiritual world, no contaminated soul can stay there. He will fall down.

Now, when the spirit soul falls down? Just like Jaya-Vijaya. Jaya and Vijaya became asuras. They fell down from Vaikuṇṭha. But they became asuras under the circumstances. That is mentioned we were reading Bhāgavata the Kaśyapa Ṛṣi, his wife… Diti? What is the name of? Anyway, she was very lusty during the sandhyā, just at the point of evening, the day's passing. So she wanted sex with her husband. He said, "No, this is not the time. This is not the time." But she was so lusty she obliged the husband to have sex life with her, and the result was two asuras were born. We have to take so much care. You see? According to the time, according to circumstances… Therefore the Vedic principle has got garbhādhāna-saṁskāra. To beget a child, it requires also reformation-time, mentality, situation. So… Not like cats and dogs. So, creating the background very nicely, sattva-guṇa, they will beget a child. That child will come, some great man, some great devotee. So everything has got the material relationship, how to do it. That is śāstra. So you do it, but follow the shastric injunction. So the shastric injunction, so far is concerned, as it is said here, that is sāttvikī, rājasī, tāmasī.

The example is: just like the same fire spark is falling down from the blazing fire… You have seen the sparks. There are sparks, fire sparks, with the blazing fire. Now, the sparks sometimes fall down outside the fire. So take the fire as spiritual world, and the spark is in the spiritual world, within the fire, but sometimes it falls down. Now, when it falls down it comes in the material world and… Now what kind of falldown it is? Now, the spark may fall down in dry grass. As soon as it falls down in dry grass, there is chance of igniting fire in the dry grass-sattva-guṇa. That is sattva-guṇa. And if the fire spark falls down on the ground, then for some time it looks like fiery, but again it becomes extinguished. That is rajo-guṇa. And if the fire sparks falls down in water-immediately finished, no more fire. So that is the distinction, the tamo-guṇa, rajo-guṇa and sattva-guṇa. So those who are in the tamo-guṇa, they are hopeless. They can do something, waste time, but being in the tamo-guṇa, just like the spark being in the water… Water and fire, they are two opposite. So if one remains in tamo-guṇa, he has no chance of coming out to become fire again. There is no chance.

So therefore the process is to bring from the tamo-guṇa to rajo-guṇa, and from rajo-guṇa to sattva-guṇa, and then surpass sattva-guṇa. That is spiritual platform. This is the way. So if you stick to the tamo-guṇa principle, then there is no hope of spiritual realization. There is only hope of becoming hogs and dogs and like that. Their life is finished. So those who are trying to come to the platform of spiritual realization, God realization, they must stick to the sattva-guṇa principle. Otherwise it is hopeless. it is not hopeless. Nothing is hopeless. It will take very, very long time. Therefore in the Bhagavad-gītā you will find the statement, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births, when one is actually wise…" Wise means in the sattva-guṇa platform. "Then he surrenders to Kṛṣṇa." Then the beginning of spiritual life is there, and he may finish this course of spiritual understanding even in this life, simply by understanding Kṛṣṇa.

Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti kau… [Bg. 4.9]. Everything is there, described. So try to understand Bhagavad-gītā very nicely, and even in this life you can finish your job of spiritual self-realization and may go back to home back to Godhead. Thank you very much. [break]

…purified simply by chanting. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is the definition given by Caitanya Mahāprabhu. Everything, purity, impurity, everything is in the heart. If one, in impure condition he is thinking that "I have now become pure," that is rascaldom. But in the purity platform, even there is no Deity worship… Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. He sees Kṛṣṇa everywhere. Then Haridāsa… But we should not imitate that. We are in the lower stage. Therefore Deity worship required. Mean, if there is no temple, you can keep a small Deity in a small box and open it. After taking bath, sitting down, you can offer Him little patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. Little you can offer, little water. Where is the difficulty? Deity worship. You can worship Deity anywhere also. In a small box you can keep the Deity. And after taking bath you offer something. If you have nothing to offer, offer a little tulasī leaf. Or any leaf. That Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me. The real thing is whether you are lover and devotee. Then Kṛṣṇa will accept anything you offer. It is not you have to cook very sumptuously, very rich food. Then Kṛṣṇa you'll offer. Kṛṣṇa is not after your food. Kṛṣṇa is after your devotion and faith. That can be created anywhere if you are actually sincere.

Sudāmā: There also is the position of or some question is raised as to how to actually follow the authority. What is the authority between…?

Prabhupāda: Authority is your spiritual master. You do not know who is authority? Why this question is there? If one is initiated, then he accepted the authority. And if he does not follow the instruction of spiritual master, he is a rascal. He is defying the authority. That's all.

Sudāmā: The question also is there: the authority is the spiritual master, but the via media to the spiritual master… The difference between, like we were discussing in the automobile of śikṣā and dīkṣā-guru.

Prabhupāda: Then so śikṣā and dīkṣā-guru… A śikṣā-guru who instructs against the instruction of spiritual, he is not a śikṣā guru. He is a demon. Śikṣā-guru, dīkṣā-guru means… Sometimes a dīkṣā-guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the śikṣā-guru. Śikṣā-guru does not mean he is speaking something against the teachings of the dīkṣā-guru. He is not a śikṣā-guru. He is a rascal.

Woman Devotee: People are instructing with these sessions?

Prabhupāda: (Ignoring question) Because that is offense. Guror avajñā. First offense is guror avajñā, defying the authority of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. Guror avajñā. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be śikṣā-guru or anything else. He is finished, immediately. Guror avajñā śruti-śāstra-nindanam, nāmno balād yasya hi… You do not study all these things. You become initiated. There are ten kinds of offenses. Do you have any regard for these things or not? You must avoid these ten kinds of offenses. The first offense is to disobey the orders of guru. That is first offense. So if you are offensive, how you can become advanced by chanting? That is also not possible.

Woman Devotee: Can we just have the chanting without instructions?

Prabhupāda: What is that?

Sudāmā: She wants to know actually that should they just have the chanting without reading your books or without instruction or following the program.

Prabhupāda: But that chanting must be pure. Your guru is writing books. If you think, ”There is no necessity of reading books,” that is guror avajñā. Do you means to say I am writing these books whole night for selling and making money? What do you think like that?

Woman Devotee: So there should just be chanting and reading of the books.

Prabhupāda: Yes.

Woman Devotee: But how much comment?

Prabhupāda: Huh?

Sudāmā: She says that how much comment should there be for reading the books. In other… Actually the situation is that to be proper śikṣā, means that one must give instruction as the spiritual master. He has to follow your program, rising early…

Prabhupāda: we have already sung. Āra nā kariha mane āśā. Guru-mukha-padma **. What is that? Read.

Bhadra-vardhana: Āra nā kariha mane āśā **.

Prabhupāda: Ah. Mean do not think otherwise. Whatever guru has said accept it, finally. Āra nā kariha mane āśā **. Don't divert from this. This is the instruction. How you can divert from the instruction of guru?

Woman Devotee: So just read it, not comment.

Prabhupāda: Yes. You read it or not read it, but you have to realize. Suppose one is illiterate. It cannot read. But he can follow… (end)

Bhagavad-gītā Chapter - 18: Lectures
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Bhagavad-gītā 18.41

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Stockholm, September 7, 1973
To Upsala Student Assembly
Prabhupāda:
brāhmaṇa-kṣatriya-viśāṁ
śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ

I shall try to explain the social structure of the human society as they are described in the Bhagavad-gītā. In previous chapters, Śrī Kṛṣṇa has explained: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By quality and by work, there is, or there must be four divisions of the social structure. Cātur-varṇyam, first-class, second-class, third-class and fourth-class. That is very natural. Just like in your body, my body is divided into four divisions. The head, head department. In every, I mean to say, unit, there is head department, the first-class department, the second-class department. So we can understand from our own body, there is head department, there is arms department, there is belly department and there is the leg department. So head is first-class. Because if the arms, belly and legs are there and head is cut off, then everything is useless. If the head is there, arm is cut off, you can go on with your business. So there is four divisions everywhere. Kṛṣṇa says:

na tad asti pṛthivyāṁ vā
divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ

Kṛṣṇa says that either on this planet or in other planets in the outer space, or anywhere, the three qualities or three modes of material nature is working. The modes of goodness, the modes of passion, and the modes of ignorance. Everywhere, you'll find these three classes of living entities. Not three classes, four classes. The first-class, goodness. Second-class, passion, third-class, mixed passion and ignorance, and fourth-class ignorance. And below the fourth class, all fifth class, pañcama.

So according to these three modes of material nature, there must be division of the society. The first class men are called brāhmaṇa, most learned scholar. Learned scholar means, as I was explaining, one who has complete knowledge of God, that is learned scholar. Otherwise, to know how to eat, how to sleep, how to have sexual intercourse and how to defend, this, these knowledge is also there in the animals. They know how to eat. There is no need of university for teaching how to eat or how to sleep or how to have sex life or how to defend. These are animal necessities. But actually human being should be still more advanced in knowledge. That knowledge is not comprising only eating, sleeping, mating and defending. That knowledge is to understand the Absolute Truth, God. That knowledge.

Therefore, the Vedānta-sūtra philosophy, that begins with the word athāto brahma jijñāsā. Now, this life, this human form of life, is meant for inquiring about the Absolute Truth. Athāto brahma jijñāsā. Brahma means the Absolute Truth. So, that should be the subject matter for studying in human form of life. So Bhagavad-gītā is the right book to understand about that brahma, or the Supreme Personality of Godhead, or the Absolute Truth, whatever you call. The Absolute Truth is known in three phases: Brahman, Paramātmā and Bhagavān.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one, but it is realized from three angles of visions. Some of them are realizing the Absolute Truth as impersonal Brahman, some of them are realizing the Absolute Truth as the localized Paramātmā, and some of them are realizing the Absolute Truth as the Supreme Personality of Godhead. Absolute Truth is one, but because we are under different modes of material nature, we are understanding the Absolute Truth in three modes of material nature.

So Kṛṣṇa says that these three modes of material nature is current all over the universe. Even in the topmost planet down to the lowest planet. Therefore he says: na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ. Pṛthivyām means on this earth. Or in the other higher planetary system or even the heavenly planets. Everywhere. Sattvaṁ prakṛti-jair muktam. Nowhere, anyone is freed from the influence of these modes of material nature. Sattvam means existence. Sattvaṁ prakṛti-jaiḥ. Prakṛti-jaiḥ means by the material nature, guṇaiḥ, means the modes, this goodness, passion, and ignorance. Yad ebhiḥ syāt tribhir guṇaiḥ. Everything, everywhere, even amongst the plants life, beast life, there these three guṇas are working.

Just like some trees, they're useless. Neither produce any nice fruit nor flower. That is third-class, in ignorance. In animals also. Just like cows, they are first-class animal, in the modes of goodness, supplying so valuable nutritious food, milk. But the cats and dogs, they are third-class animals. This is the calculation of the three modes of material nature. Either human being or animals or trees, birds, everywhere Kṛṣṇa says, or in the higher planetary system, everywhere, these three modes of material nature is working. Therefore, in the human society, because there are three modes of material nature, the classification should be made scientifically according to these three modes of material nature. And that is explained by Bhagavān, Śrī Kṛṣṇa, in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭam: [Bg. 4.13] four classes of men. Brāhmaṇa, kṣatriya, vaiśya and śūdra. Brāhmaṇa means the most intelligent class of men who can understand even up to the knowledge of Brahman, brahma jānāti iti brāhmaṇa. And the second class are the kṣatriyas or the administrative class of men, and the third-class are the mercantile class of men, industrialists, traders, agriculturalists. Everything will be explained. And the fourth-class men means workers. They have no intelligence, but they find out some good master and get some money. That's all. So there are four classes. So here Kṛṣṇa says,

brāhmaṇa-kṣatriya-viśāṁ
śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ

According to the modes of material nature, the brāhmaṇa should be selected, the kṣatriya should be selected, the vaiśyas or the mercantile people should be selected, and the śūdras, the worker class, should be selected.

Then Kṛṣṇa says, that how the brahminical class should be educated. This should be taken very seriously by educational department of all countries. And it is the duty of the government to see that every man according to his quality is working, is employed. Not that… Secular state does not mean they should be callous about the quality and work of the citizens. There must be department of practical psychology to see the students, in which class he belongs to. Either he belongs to the first-class, brāhmaṇa class, or second-class, the kṣatriya class, administrator class, and the third-class, mercantile, or business man, and the fourth-class, śūdras, worker. If education is given according to the quality and position, then there will be complete system in the whole human society. Take the same example. Just like your body, if your head is working nicely, if your hand is working nicely, if your stomach is working nicely, if your leg is working nicely, then the whole body is to be considered as healthy and working nicely. If any part of this body, either head, leg, or arms or belly, does not work nicely, then the whole body becomes diseased. So that is the instruction of Kṛṣṇa, Bhagavad-gītā. That… Not that…

Now there is a hobby that classless society. Classless society cannot be. That is not possible. So long you are in the material world there must be classes. By nature, there is. Just like even in birds, there are a class of birds known as the crows and there is a class of birds which are called the swans. The swans will try to reside in a place where there is very clean water, flowers, good trees, nice arrangement parking. So they will flock there. Birds of the same feather flock together. And the crows, the will flock… In your country you don't find many crows, but in India there are many crows. They go to the place where all garbages are there. They'll enjoy there. So there is division actually, taste. But one thing is, that the human form of body, although there is natural such division, but one can be raised to the higher position by this Kṛṣṇa consciousness movement. So far material body is concerned, you cannot change the quality. This is already. One has got the particular type of body by nature's arrangement according to the quality. According to the quality. Now, if you want to change him to the better quality, then you have to accept this Kṛṣṇa consciousness. Because Kṛṣṇa consciousness is on the spiritual platform. It has nothing to do with the material platform. From the material platform, you cannot change anyone's quality.

For example, I can tell you, practical example, in United States, America, the government is spending millions of dollars to stop this intoxication habit, LSD habit. Many responsible government officers, they have given us certificate. But they could not control. But in our Kṛṣṇa consciousness movement, anyone who is coming, even though coming from the LSD-addicted society, still, as soon as he comes to our society he gives us not only LSD or any intoxication, he gives up even drinking tea, coffee and smoking cigarette. You can at once check. Because our principle is: anyone who wants to join seriously this Kṛṣṇa consciousness movement, just like these boys, they have joined, our first condition is that one must give up these four prohibited things: no illicit sex, no gambling, no meat-eating, no intoxication. So that is being possible. Although they are habituated to all these things from their very beginning of life, but as soon as they take to Kṛṣṇa consciousness activities, they give up these habits very easily.

So if, practically, the world wants classless society, then one has to take this Kṛṣṇa consciousness movement. Then there will be classless society. We have got in our society boys and girls from various parts of the world. There are Africans, there are Indians, there are Canadians, Englishmen, American, Australian, but they have forgotten that he is Englishmen or American or Australian or black or white or Indian. No. They have forgotten. They are simply interested in Kṛṣṇa consciousness. This is the importance of the movement. If you want classless society, actually pure, without any contamination of these material modes of nature, then this Kṛṣṇa consciousness movement is the prime movement. That is the definition of Kṛṣṇa consciousness movement, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam, hṛṣīkeṇa [Cc. Madhya 19.170], ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. Bhakti, devotional service, first-class devotional service can be achieved when one is freed from all designations. So long one feels designated that "I am American," "I am Indian," "I am Englishmen," "I am German," "I am black," "I am white," and, no. You have to feel yourself. Not feeling, practically, training that I am spirit soul, I am eternal part and parcel of the Supreme Lord. When you come to this position, this is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Freed from all designation. These are, the bodily identification is designation.

Just like you are sitting here, so many boys and girls in different dress. Some is dressed in black coat or some in white coat or red coat. If I ask you what you are, if you say "I am black coat," or somebody says, "I am white coat," that is not your identification. Similarly, we living entities, we are neither American or Indian nor African nor Englishman. We are all spirit soul. That is our position. Ahaṁ brahmāsmi. This is perfect knowledge. Ahaṁ brahmāsmi, I am spirit soul. When you come to this understanding, ahaṁ brahmāsmi, sarvopādhi-vinirmuktam [Cc. Madhya 19.170], then your position will be different from this material understanding. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Prasannātmā means jubilant. You'll find all our boys and girls, they're always jubilant. Unless they are jubilant, they cannot dance in this way. It is not dancing dogs. They are not dancing dogs. They're feeling jubilant, and therefore they are dancing. This is the position of brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Prasannātmā, unless one is very satisfied he cannot be jubilant. He should be morose, he cannot dance, he cannot chant. That's a fact. So this is sign of brahma-bhūtaḥ. Without any material designation. Brahma-bhūtaḥ. Everything is there in the Bhagavad-gītā. If you study carefully you'll understand everything. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. How one is jubilant? When one is freed from all anxieties. What are these anxieties? Anxieties mean if I lose something, then I will lament, and if I haven't got anything, something, then I hanker after it.

So far we are concerned, we have no business, we have no profession. We do not know what we shall eat tomorrow. Or in the evening. We are in such a position. But we have no anxiety. You can see practically. We have no anxiety that "what shall I eat in the evening, what shall I eat tomorrow, there is no bank balance, there is no money." No. There is no anxiety. We know certain that as soon as we go, chant Hare Kṛṣṇa, Kṛṣṇa will send us everything. That is actually a fact. If you study our activities, you'll see practically it is so. Na śocati na kāṅkṣati. We have no hankering, no lamentation. Suppose we have got thousand dollars, and somebody takes away. It happens so. Somebody comes and mixes with us and takes away some money. So we are not very much sorry for that. We think: Kṛṣṇa gave us, and Kṛṣṇa has taken away. It doesn't matter. Na śocati na kāṅkṣati. Brahma-bhūtaḥ prasannātmā na śocati kāṅkṣati samaḥ sarveṣu [Bg. 18.54]. Equal to all living entities. Our philosophy is not like that, that we give protection to the human being and send the cows to the slaughterhouse. No, that is not our philosophy. Samaḥ sarveṣu bhūteṣu. We think on this subject matter, that if a man is killed, as he's put into so difficult position for being killed, the animal also. They also feel. It is nonsense to think that animal has no soul, no. Everyone has got soul. There are 8,400,000 species or forms of life. Everyone has got soul. Even the ant has got soul, or the elephant has got soul, what to speak of other animals. Everyone, even the trees, birds, beasts, plants, everyone has got soul. And in the Bhagavad-gītā Kṛṣṇa says

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

The part and parcel of Kṛṣṇa or God, the soul, is there everywhere. Don't think that simply human being has got soul. This is not very good philosophy, that the animals have no soul. They have got soul. You can practically examine. What is the symptom of possessing soul? First of all try to understand. That is explained in the Bhagavad-gītā: avināśi tu tad viddhi yena sarvam idaṁ tatam: The presence of soul can be perceived when there is consciousness on the body. This is the proof. When you pinch my body, I feel pain, when I pinch your body, you feel pain, when I pinch an animal's body, he also feels pain. Even I pinch even the tree's body he feels pain. It is scientifically proved. Sir Jagadish Candra Bose has proved by machine that when you cut a tree, it feels pain and it is recorded in this statistic machine. So everyone has got the soul. So how you can think…?

When you take the animal to the slaughterhouse for killing, he cries. Why? Because he's feeling pain. He knows that "I'm going to be killed." So there is soul. Soul is there. You don't think that soul is not there: soul is there. Therefore, a Kṛṣṇa conscious person who has realized God, he is samaḥ sarveṣu bhūteṣu, he's equal to all living entities. He'll feel pain even for cutting a tree. He'll feel pain, he'll feel pain even he traverses over an ant. There is a story that one hunter, he was killing in the forest all kinds of animals and he was killing them half. So they were suffering too much severe pain. So Nārada Muni was going in that way. He saw that these animals have been half killed, and they are so much suffering. Who is doing that? So he searched out the hunter. He requested, "Sir you are killing the animals, why don't you kill them all at a time? Why you are killing half? They are suffering. You'll have to suffer in that way." The hunter did not know that killing animals is sinful and he has to suffer again. So he said, "Sir, I am trained like this by my father. This is my profession. I do not know what is sin, but this is the first time I am hearing from you that killing this animal, especially in this way, is very much sinful."

So because he saw a saintly person, he got his sense. He asked him that "How I can get rid of this sinful life?" So Nārada Muni suggested, that "I shall give you the way how you can become free from this sinful life." So he made him a disciple and asked him to chant this Hare Kṛṣṇa mantra and sit down on the bank of the Ganges, and the hunter said, "Sir where shall I get my food?" Nārada Muni said, "I'll send you, don't bother. I'll send you food." So the village people, when they understood that the hunter has become a saintly person, so everyone used to come and see him. Somebody was bringing some rice, somebody wheat, somebody some sweets, some fruits, some flower. So huge quantity of foodstuff was coming. So in this way, he became a perfect saintly Vaiṣṇava.

Later on, when Nārada Muni came to see him, he was coming to receive the spiritual master jumping over the road. So when the hunter, now he becomes Vaiṣṇava, so Nārada Muni and his friend, Parvata Muni asked "Why you are jumping?" He said, "Sir, there are so many ants, so I was trying to save their life." The same hunter who was killing animals one time half-dead and was enjoying, is no more interested to kill even an ant. This is called saintly life. Samaḥ sarveṣu bhūteṣu. Samaḥ, equal to all living entities. Not that simply protection should be given to the human being.

And the Communist philosophy also, there are so many defects. They also think of equal rights for everyone but why not for the animals? What right you have got to kill the animals? Similarly, the animal also kill you. So this is not organized society. The organized society should be that there should be first-class men, brāhmaṇa. They would give advice to the second-class men, the administrators. And the administrator class of men, they will see that everyone is following the religious principles. And the third class men or the mercantile class of men, they should produce food. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. You'll find here, I'll read it. So, in this way, there must be classification. Not that everyone is one. No, that cannot be. By nature's division… Just you try to understand from your body. The nature's division is there. Why nature has not made only the head? No leg, no arms. No. They are required. But they should not cooperate. It doesn't matter that one is brāhmaṇa, one is kṣatriya, one is śūdra. Just the same example of the body. The head is there, very important department of this body. But the leg is not unimportant. Although the leg is not as important as the head, still leg is also required. There is necessity. You cannot avoid the leg. Similarly, there should be first-class intelligent men, administrative class of men, mercantile class of men and the worker class of men, but they should cooperate.

Just like in this body, the head, the arms, the belly and the legs, they are cooperating for the proper upkeep of the bodily health. Similarly, if we actually want the human society should be organized, then the intelligent class of men, the administrative class of men, the mercantile class of men, and the worker class of men, they should cooperate for understanding Kṛṣṇa, or God. Then there will be harmony in the human society. Without God consciousness, everyone will think "I am very important, others are not important. I should be given only protection, not others." No. As soon as you become Kṛṣṇa conscious, as soon as you become brahma-bhūtaḥ, then you'll see samaḥ sarveṣu bhūteṣu. Samaḥ, samaḥ means equality to all kinds of living entities. Not only human being.

How many human beings are there out of 8,400,000 species of life? A few only. Only 400,000 species. This information we get from the śāstras, Vedic literature. Bhagavad-gītā is the summary of all Vedic literature. Therefore, it is advised here that how the first-class of men should be trained up. How the second-class men should be trained up, how the third-class men should be trained up and how the fourth-class men should be trained up. Not that everyone should become first-class. Even everyone is not first-class, because there is cooperation, there is no distinction between first-class and third-class or fourth-class, the same example. Just like if there is some disease on my leg, it does not mean that I shall neglect, I shall take care of the head only. No. I spend more money to cure the disease of the leg. May not be I don't spend any money for the head. So no part of society is unimportant provided there is cooperation. But there must be division, first-class, second class, third class, fourth-class. There must be division. Without division, as there is division anywhere you go, in office, there are the head department, the directors, they are working in a different atmosphere. There must be division, there is already division, you cannot avoid it. Because the material nature is working in three modes of material nature. So anyone who is in the modes of goodness, he's not equal to the person who is in the modes of ignorance. That is not possible. There is difference, but they should be trained up in such a way that they can cooperate to understand the (this) Absolute Truth. That is first-class society. That is real perfect human society. So here it is said

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

If you want to train the first-class men then they should be qualified like this. Śamaḥ, śamaḥ means controlling the senses. Controlling the senses, śamaḥ. Damaḥ, controlling the mind. These are very disturbing elements, our senses are very disturbing elements. My eye is dictating, "Please take me to see that naked dance," Yes. "Yes, come on, I'm going." So, the eyes are dictating some way, the tongue is dictating some way, the ear is dictating some way. Therefore, one should be trained up not to be dictated by the senses, but he must be master of the senses. That is called śamaḥ. And damaḥ, mind is dictating something. You should not be carried away by the dictation of the mind, but mind should be carried by your dictation. That is called damaḥ. These are the qualities of the first-class man. Not that because I have got some degrees and I'm dictated by my mind and senses. He is not first-class man. He's not first-class man. Because he's the servant of the senses. How he can be first-class man? One must be the master of the senses. Then he is first-class man.

In our, there is one Cāṇakya Paṇḍita, he was a great politician. Perhaps those who have gone to India, New Delhi, there is Cāṇakya-purī where all the ambassadors and foreign diplomats are situated. That Cāṇakya Muni, Cāṇakya Paṇḍita, he was a great learned brāhmaṇa and politician. He gave his instruction. So he gives the formula, "Who is a learned scholar?" Who is a learned scholar. He has given three formulas. What is that?

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Who is a learned man. He said, "A person who can see all the women of the world, except his wife, as mother." Mātṛvat-para-dāreṣu. Para-dāra means other's wife. If one has learned this art how to see other's wife as mother, and para-dravyeṣu loṣṭravat, and other's riches, possessions, as garbage in the street. Just like you don't touch the garbage. Similarly, other's property, other's riches, one does not touch or even see to it. And he thinks all woman as mothers except his own wife. And ātmavat sarva-bhūteṣu, and treating everyone equally, as he wants to be treated himself. If by pinching your body or giving pain to your body, if you feel pain, you should not give pain to any living entity. If one has learned these three things: mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat ātmavat sarva-bhūteṣu, then he's is learned scholar. It is not that one has got this degree from this university, then he has got. That degree will not help us. Unless one is God consciousness, he cannot have any good qualification. That is the Vedic injunction. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. As I have given the example of the hunter: before becoming God conscious, he was a cruel hunter, and after being God conscious, he was not ready to kill even an ant. This is the result. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Then he's entered in the devotional service of the Lord. Not abruptly one can become devotee. The symptoms must be there, the qualities must be there. Suppose if somebody comes and says, "I am very rich man." So I shall have to see his symptoms, whether he has got a nice car, nice dress, or, there are so many symptoms. Similarly, simply by speaking that "I am God conscious" will not do. These are the symptoms:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. The God can be realized only by the devotees who have got all these good qualities. These good qualities already mentioned, samaḥ sarveṣu bhūteṣu. That is God consciousness. God consciousness does not mean that I shall be protected, I shall be happy, and let others be unhappy. Let them go to hell. Never mind. No. That is not God consciousness. Therefore, in order to become perfectly God conscious, the first-class men must be there in the society. And that first-class man is described here, śamo damas tapaḥ: he is able to control the mind, he is able to control the senses, tapaḥ, he has undergone austerities, tapaḥ. Śaucam, he is always clean, outside and inside, śaucaṁ kṣāntiḥ, always peaceful, ārjavam, simplicity, and jñānam, full of knowledge, vijñānam, practical application of knowledge in life, jñānaṁ vijñānam āstikyam, and firmly convinced about the existence of the Supreme Lord. These are the qualification of the first-class man. Brahma-karma svabhāva-jam. These are the qualities.

So there should be educational department to create first-class men by all these qualities. How to become controller of the mind, how to become controller of the senses, how to become cleansed, bāhyābhyantaram, inside clean and outside clean. Śaucam, titikṣā, how to become tolerant, tolerant. One should be not agitated by a single cause. Tolerant, and similarly, simplicity. He should be so simple. It is said simplicity: even the enemy inquires from him some secret thing, he'll say, "Yes, it is like this." Simplicity. And jñānam full knowledge. Full knowledge, what is this world, what I am, what is my relation with this world, what is God, what is my relation with God. Everything full knowledge. And vijñānam, vijñānam means completely application of the knowledge of life. And āstikyam, āstikyam means full faith in transcendental literature, that is called also āstikyam, and full faith in the existence of the Supreme Lord. Āstik… These are the brahminical qualifications. So those who are claiming to become first-class, learned men in the society, they must have all these qualifications. This is Bhagavad-gītā's teaching. The second-class man, what is that?

śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātraṁ karma svabhāva-jam
[Bg. 18.43]

Administrator class. Kṣatriya, kṣatriya means those who are in the governmental power. They should be śauryam, very powerful, and very influential. Śauryaṁ tejaḥ. Nowadays, without seeing these qualifications, a third-class, fourth-class man is voted, and therefore we find out that Mr. Nixon, he's attacked now so many… Because he has no kṣatriya qualification. These are the kṣatriya qualification, administrator. Śaucam, śauryaṁ tejo dhṛtiḥ. He must be determined, dākṣyam, he must very expert, yuddhe cāpy apalāyanam, and he should not flee away from fighting. When there is… Nowadays, when there is… the politicians and diplomats, they sit down very safely in their room and poor people, they are, by force, sent to fight. This is not kṣatriya, this is not administration. The kṣatriya is, he must come forward first of all. Then others will follow. Yuddhe cāpy apalāyanam. And dānam, he must be very charitable. That is another qualification of the administrator. Īśvara-bhāvaś ca, and the governing spirit. These are the kṣātraṁ karma svabhāva-jam. Similarly, this is second class.

The third-class means kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Third-class means mercantile traders. They should produce food, enough kṛṣi, agricultural products, and go-rakṣya. Now we see instead of go-rakṣya… Go-rakṣya means protection to the cows. Instead of protection to the cows, they are killing the cows. How you can have perfect society? Cows must be protected. It is so important animal. It is giving the you nectarean food milk, and from milk, you can save your children, you can save your diseased persons. And how it is that you take the cow's milk and send it for slaughterhouse. Oh, this is not, not at all human civilization. Here it is said go-rakṣya. You should give all protection to this important animal. Kṛṣṇa does not say that you should protect the pigs and hogs or other animals. He especially meant the cows because cow is very important animal to the human society. If there are meat-eaters, they can kill other animals, but they should not kill the cow. This is, if you want actually perfect society. Kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]. And these persons, they let them produce enough food grains, and where there is no, there is scarcity of food grain, let them supply there. That is called trade. Vāṇijyam. Vāṇijyam.

But at the present moment, there are so many countries, they can produce profuse quantity of food grain. Sometimes they do it and throw it in the ocean for what is called, economic balance. This is not good. Everyone should produce enough quantity of food grains, and if there is shortage, they should send there. In this way, the whole world should cooperate. There is United Nations, but what they are doing? Let them study Bhagavad-gītā, how to make United Nations. That will be perfect. Not these short-sighted men, with politics and diplomacy in the heart, they can bring all the nations united. That is not possible. Let them discuss Bhagavad-gītā. Let them discuss how perfect society can be established. Then there will be peace. And vaiśya-karma svabhāva-jam.

And paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam [Bg. 18.44]. And those who are not intelligent, to be trained up as a brāhmaṇa or a kṣatriya or a vaiśya. The fourth class men, let them work these three other classes, let them work. Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam. In this way the human society should be divided into four divisions, they should cooperate, and they should be trained up. Not a single man should remain unemployed. He must be engaged in some employment as a brāhmaṇa, as a kṣatriya, as a śūdra or as a vaiśya. Otherwise, idle brain will be devil's workshop. Therefore, in spite of so much educational propaganda in the Western countries, the young men are coming to become hippies. Because there is no proper training. Here is the hint, Bhagavad-gītā gives you. You train the students in that way, then there will be perfect society. Thank you very much. Hare Kṛṣṇa. (end)

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Bhagavad-gītā 18.45

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Durban, October 11, 1975

Prabhupāda: …from Bhagavad-gītā, Eighteenth Chapter, verse number 42 to 45.

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
svakarma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu

Sva-karma or sva-dharma, the same thing. The word dharma, as it is explained in the English dictionary, "a kind of faith," actually dharma does not mean that. Dharma means your occupational duty, the characteristic. Everything has got characteristic. Just like this microphone. The characteristic of microphone is to vibrate the sound loudly. This is dharma. If simply the microphone is there and it does not act to produce the sound loudly, then it is out of his dharma or out of order. Try to understand what is dharma.

There are many other examples. Just like water. Water is liquid, everyone knows. But sometimes water becomes solid, ice, under certain circumstances. That is not his dharma. To remain liquid-its dharma. Therefore, sometimes water, even it is transformed into solid ice, it melts, again wants to become water. This is dharma. So what is our dharma, we human being. There is no question of any sect, any nation or any party, no, as human being. As human being or living being, what is our dharma? Dharma is to render service. Every one of us is rendering service. As a family man, he is rendering service, as a society man, as a national-everyone is, whatever… Or occupation. As a medical man, you are also offering your service. As engineer, you are offering your service, or any other, businessman, you are also. Sometimes businessmen, they hang the signboard, "Our first business is to offer you service." So everyone is engaged in giving service to somebody else. This is called dharma, basic principle of dharma. So what is our dharma, living entity? Our dharma is to render service. But we are rendering service? But no. We are rendering service not rightly, but wrongly. Therefore you are no satisfied. There are many examples.

Just like in our country, Mahatma Gandhi, he also, he was here. He gave so much service. He gave service in India. But what was the return? The return was he was killed by his countrymen. This is the return, practical. The return was that he wanted to establish nonviolence, and his countrymen proved that nonviolence cannot go on-"You must die by violence." This is material world, that however you may render service to your family, to your country, to your friend, to anyone, you will never be satisfied. Rather, when he is dissatisfied he will kill you. This is material world. So my occupational duty is to render service to somebody, but I cannot satisfy that somebody. This is material world. You go on giving service, but you will never be able to satisfy to the person to whom you are giving service. This is material world.

So what is the defect? The defect is that my business is to render service to the Supreme Lord which is misplaced in so many ways. In so many ways I am giving service to my society, to my friend, to my community, to my nation, and so on, so on. That is misplaced. Your duty is to render service to Kṛṣṇa, or God, but that is being misplaced. Therefore you are not satisfied, neither the person to whom you are giving service, they are also not satisfied. This is the material world. Therefore Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharmasya again. What is that dharma? To render service. When there is discrepancy to render service, then Kṛṣṇa comes to teach you how you should render service. So we have created so many platform of service. They are not giving us satisfaction, neither to the person nor to me. So Kṛṣṇa comes to rectify it. Yadā yadā hi dharmasya glānir bhavati. This is glāniḥ. The service is misplaced.

Then what is to be done? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is service. This is wanted. All other service… I have given you already the example. Who can give better service than Mahatma Gandhi? Who can become such honest man, ideal man. He was addressed as mahātmā. Still, his service was not recognized. He was killed. So that is the result of material service. Therefore Kṛṣṇa says that, "This kind of service rendering will never satisfy you, neither the party will be satisfied. You give up all this wrong engagement; you give service to Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "Then I will give up so many duties I have got?" "Yes, you can give up." "No, I will be involved in sinful activities because I am giving all, others service." "Yes." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you protection. Don't bother. Don't worry." This is the sum and substance of the instruction in the Bhagavad-gītā, and you have to learn it. Then our life will be successful.

In every respect we can render service. In all positions we can render service to Kṛṣṇa. And that is being taught here: sve sve karmaṇi, sve sve karmaṇy abhirataḥ. You are a medical man. You are giving service. You can also be engaged in giving service to Kṛṣṇa. Sve sve karmaṇi. Or you are a businessman or you are engineer, whatever you may be. Sve sve karmaṇi. Everyone has got a particular type of duty, engagement. That is dharma. So sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ. He can become perfect. Saṁsiddhiṁ labhate naraḥ. Svakarma-nirataḥ siddhiṁ yathā vindati tac chṛṇu: "I will explain to you," Kṛṣṇa says. Now the svakarmaṇa, svakarma…

Of course, now we are engaged in so many different types of duties, but the Vedic civilization, there are four divisions of society and four division of spiritual enlightenment. It is called varṇa and āśrama. Four varṇas means brāhmaṇa, kṣatriya, vaiśya, śūdra. This is social arrangement. And spiritual arrangement-brahmacārī, gṛhastha, vānaprastha and sannyāsa. So we are known, advertised, as Hindu. Actually there is no such word in the whole Vedic literature, Hindu. It is a name given by the Mohammedans on account of the river Sindu. They pronounced sa as ha. So the Sindu was mispronounced as Hindu and the side, or this side of Indus River, who resided, they are called by the Mohammedans as Hindus. The Hindu name is given by the Mohammedans. Actually, our dharma is varṇāśrama-dharma, four varṇas and four āśramas. That is the real name, varṇāśrama-dharma. The whole Vedic culture is dependent on varṇāśrama. It is meant for everyone, not that it is meant for Indians only, no. Four varṇas and four āśramas.

So how these four varṇas are recognized? That is stated in the Bhagavad-gītā. Brāhmaṇa. (aside) The child must stop. The first varṇa is brāhmaṇa. Brāhmaṇa is the head of the varṇas, social arrangement. So brāhmaṇa, first of all it is said… Not here in the Eighteenth Chapter. In the, I think, Fourth Chapter it is. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "The catur-varṇa-the brāhmaṇa, kṣatriya, vaiśya and śūdra-they are created by Me according to guṇa and karma, quality and action." One is designated, "Here is an engineer." This engineer is not by birthright, "Because my father is an engineer, so I become an engineer," no. You must have the qualification of the engineer. That is called guṇa. If you simply say that "I am a son of an engineer, therefore you must accept me as engineer," that is not accepted. Have you got qualification of engineer? If he says "Yes," then consider it. So guṇa.

Then I have got guṇa, but I do not practice it. Suppose I have passed medical examination, but I do not practice. Then nobody will call me a doctor sir. I must practice. I must cure patient. Then I will be known as medical practitioner. So guṇa-karma-vibhāgaśaḥ, not only quality but also practice. So what are the guṇas? The guṇas are described in the Bhagavad-gītā. Everything is there. Simply we have to study thoroughly and understand it thoroughly. Then the whole human society will be in peace and they will make progress not only in this life but in the next life also. Therefore it is said, saṁsiddhiṁ labhate naraḥ. Sve sve karmaṇiírataḥ saṁsiddhiṁ labhate naraḥ. What is that saṁsiddhi?

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

That is saṁsiddhi. The saṁsiddhi means, perfection of life means, that this life we shall act in such a way that next life, after giving up this body… We have to give up this body, but we should not give up this body like cats and dogs. That is human civilization. The cats and dogs, they also give up their body. And if we also give up our body like cats and dog that is not success of life. That is failure of life. Prahlāda Mahārāja has said that durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Durlabham. This human form of life is durlabham. Durlabha… Duḥ means difficult, and labha means gained. After many, many millions of years of evolution process we get this human form of life. That is the nature's. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We are being carried by the laws of nature. So this human form of life is very durlabha, very rarely gotten. Durlabhaṁ mānuṣaṁ janma.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This is the version of Prahlāda Mahārāja. He was preaching Kṛṣṇa consciousness among his school friends. Because he was born in a demon father's family, Hiraṇyakaśipu, he was stopped even uttering Kṛṣṇa. He could not get any opportunity in the palace, so when he was coming to school, at the tiffin hour he would call his small friends, five years old, and he would preach this Bhāgavata-dharma. And the friends would says, "My dear Prahlāda, we are now children. Oh, what is the use of this Bhāgavata-dharma? Let us play." "No," he said, "no." Kaumāra ācaret prājño dharmān bhāgavatān iha, durlabhaṁ mānuṣaṁ janma: [SB 7.6.1] "My dear friends, don't say that you'll keep it aside for cultivating Kṛṣṇa consciousness in old age. No, no." Durlabham. "We do not know when we shall die. Before the next death we must complete this Kṛṣṇa consciousness education."

That is the aim of human life. Otherwise we are losing the opportunity. So, everyone wants to live forever, but nature will not allow that. That's a fact. We may think very independent, but we are not independent. We are under the stringent laws of nature. A young man, you cannot say that "I will not become old man." No. You must become. That is the law of nature. And if you say, "I'll not die," no, you must die. So this is law of nature. So we, we are therefore mūḍhas. We do not know practically what is the law of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everything is being pulled down by the laws of material nature, and still, because we are so fool and rascal, we are thinking, "independent." This is our fault. This is our fault. We do not know what is the aim of life, how prakṛti, nature, is carrying us, how we can protect ourself from the problems of life. We are busy in solving the temporary problems of life, just like dependence or independence. These are temporary problems.

Actually we are not independent. We are dependent on the laws of nature. And suppose we become independent, so-called independent, for a few days. That is not independence. Real independence is how to get out of the clutches of these material laws. Therefore Kṛṣṇa presents before you the problem amongst… We have got so many problems, but that is temporary. Real problem is, Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. A man of knowledge should always keep in the front the real problem. What is that? Birth, death, old age, and disease. This is your real problem. So the human life is meant for solving these four problems: birth, death, old age and disease. And that can be done by Kṛṣṇa consciousness. So we are pushing on this

Kṛṣṇa consciousness movement to solve the ultimate problems of life. So our request is that you take this Kṛṣṇa consciousness movement very seriously and solve the ultimate problems of life. And that problems of life can be solved simply by understanding Kṛṣṇa, simply by understanding Kṛṣṇa.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This is the solution of problem. Then what will be the benefit, mām eti, by going back to home, back to Kṛṣṇa? Now, mām upetya tu kaunteya duḥkhālayam aśāśvatam, nāpnuvanti. Mām upetya tu kaunteya saṁsiddhiṁ labhate parām [Bg. 8.15]. The same example, this, that "Anyone who comes back to Me," Kṛṣṇa says, "then," duḥkhālayam aśāśvataṁ nāpnuvanti, "he does not get again birth in this material world, which is duḥkhālayam aśāśvatam." Kṛṣṇa certifies about this world as duḥkhālayam, "the place of miseries," and we are trying to be happy. This is our illusion. You cannot be happy in this material world. Tell me if anyone is happy. Nobody is happy. The problem, only problem, beginning from the womb of mother up to the again, next death, simply problems-this is material life. Therefore Kṛṣṇa says, mām upetya tu kaunteya duḥkhālayam aśāśvatam [Bg. 8.15], nāpnuvanti: "He does not come again." That is the solution. That is saṁsiddhiṁ labhate parām.

So the society must be divided as suggested in Bhagavad-gītā and other Vedic literature, that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be four varṇas and four āśramas, ideal. Then you may be a śūdra, you may be a gṛhastha, or you may be a brāhmaṇa. Everyone will get salvation, everyone attain the perfection, if we adopt this process. So there must be one class of men, first-class men, ideal, that people will learn that "Here is an ideal class of men. Let me try to imitate or follow them." But there is no ideal men now, at the present moment. Everyone is śūdra. Kalau śūdra-sambhavaḥ. Then how the society will be happy? It is not possible because there is no ideal men. So here Kṛṣṇa says that we should create, we should educate a section of men who are by brāhmaṇa, by guṇa, and karma, not by birth. Then society will be happy. Śamo damas… This is the brahminical qualification,

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

So our, this Kṛṣṇa consciousness movement is that for the time being we are trying to create a section of men, not from India, not from Hindus. Never, Kṛṣṇa never said that "These things can be done only in India and amongst the section, Hindu." No. It is open for everyone. It is open for everyone. Just like if you start an engineering college, does it mean that it is meant for Hindus or Muslims or a certain nationality? No. It should be open for everyone. Anyone who wants to become a brāhmaṇa, he can become brāhmaṇa. Of course, the, what is called, conservative class of men, they come to fight with us that "How you are making brāhmaṇas from the European and American people? They are mlecchas and yavana." No. That is not shastric injunction. Shastric injunction is there. It is spoken by Nārada Muni, not ordinary person, but the great authority Nārada. He was instructing about this varṇāśrama-dharma to Mahārāja Yudhiṣṭhira, and he said, he summarized, "My dear king,"

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

This is instruction. So here is the lakṣaṇam, symptom, who is brāhmaṇa: śamaḥ. Śamaḥ means controlling the sense, controlling the mind. In every circumstances mind is steady; that is called śamaḥ. And damaḥ means senses, controlling the senses. My tongue is dried up, asking for a cigarette. Now, if I am brāhmaṇa, then I shall say, "No, you cannot smoke." That is damaḥ. That is damaḥ. A senses may dictate me… We are… Now, at the present moment, we are all servants of senses. I have already explained that our real occupational duty is to become servant. So instead of becoming servant of Kṛṣṇa, we are now servant of our senses. This is our material life. So if you, instead of becoming servant of the senses, if you become master of the senses, then you are a brāhmaṇa. Then you are a brāhmaṇa. Not that you remain a servant of the senses and because you are born in a brāhmaṇa family you remain a brāhmaṇa. This is miscalculation. This is not allowed.

Therefore Kṛṣṇa says, śamo damas tapaḥ. This śamo damaḥ, how it can be practiced without tapasya? It is so easy thing that you can control your mind and senses? But with tapasya. You must agree. That is human life. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Ṛṣabhadeva was advising his sons, "My dear boys, this human form of life is meant for tapasya, tapaḥ." What for tapasya? Divyam, to realize the Supreme, deva. Why it is required? Tapo divyaṁ putrakā yena śuddhyet sattvam: "Your existence will be purified if you practice tapasya." "Now what is my existence? Am I impure?" Yes. Therefore you are dying. Otherwise you are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. You, eternal, but you are dying. You are subject to death because your existence is impure.

Therefore, tapo divyaṁ putrakā yena śuddhyet yasmād brahma-saukhyam anantam [SB 5.5.1]. If you want really blissful life eternally, then you must come to the eternal existential position platform. Yasmād brahma-saukhyam anantam. To become happy, to become joyful, that is your right because you are part and parcel of Kṛṣṇa, God. He is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. You are part and parcel. So you are now fallen. You are trying to get that blissful life, but you are trying falsely, falsely in a platform where there is duḥkhālayam aśāśvatam [Bg. 8.15]-It is not possible. You come to the spiritual platform. You come to your original consciousness. Then your sattva, your existence, will be purified and you will enjoy. Enjoyment is your right. So therefore this śamo damaḥ can be practiced provided you agree to execute tapasya, tapasya.

Therefore in this Kṛṣṇa consciousness movement we are training these boys, anyone-it doesn't matter what he is-no illicit sex, no intoxication, no meat-eating, no gambling. This is tapasya. Those who are practiced to these bad habits, for them it will be very difficult, very difficult. Yes. One of our godbrother went to preach in London and Lord Zetland, he was talking with him, and he said, "Goswamiji, can you make me a brāhmaṇa?" So he said, "Yes, why not? You give up these four bad habits," and he said, "It is impossible for us." He said clearly, "It is impossible. This is our life." But at the present moment these boys, hundreds and thousands of boys, they are giving up this practice. This is called tapasya. Hundreds and thousands, they have agreed. I have not bribed them. I am poor Indian. But they have agreed. "Yes." They are actually practicing no illicit sex, no gambling, no meat-eating, and no intoxication. They do not smoke even, don't take tea even. This is called tapasya.

So śamo damaḥ, brahminical first qualification, can be practiced provided you agree to undergo tapasya, tapaḥ. And it is not very difficult. Not that because these boys, European, American boys, have given up these bad habit, they are dying for it. No. Rather, their parents, their countrymen, say they are bright-faced. When they chant on the street, they become surprised, their fathers. And some of the fathers, they come to thank me, "Swamiji, it is our great fortune that you have come to our country," because they know that how their sons are being rectified from the LSD habit. Professor Judah has written a book, very nice book, appreciating that "How these LSD men could become Kṛṣṇa conscious servant of Kṛṣṇa?" So it is… Everything is possible provided you agree, tapasya. Śamo damas tapaḥ.

Then śaucam: very clean. Everyone must take bath thrice daily and wash the cloth. This is śaucam, external, śaucam. So they are doing that. They are rising early in the morning at half past three and taking bath. In this country they don't even require hot water, in cold water. Śaucam, very cleanse. Śamo damas tapaḥ śaucaṁ kṣāntiḥ, toleration. Kṣāntir ārjavam, simplicity. Kṣāntir ārjavam eva ca jñānam, knowledge. What is that knowledge? Knowledge that "I am not this body." This is knowledge. And if simply I think "I am this body," you may advance in your so-called scientific knowledge; you are a fool. This is called jñānam. And vijñānam, practical application. Jñānaṁ vijñānam, then āstikyam. Āstikyam means to believe in the injunction of the śāstra, āstikyam. That is called theism. One who does not believe in the injunction… Just like Kṛṣṇa is advise in the Bhagavad-gītā. One who believe in the words of Kṛṣṇa, he is āstika. One who does not believe, he is nāstika. This is the āstika and nāstika. So our nāstika definition means one who does not believe in the Vedic instruction. He is called nāstika. So brāhmaṇa must be āstikyam.

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

If you acquire this qualification, then you are brāhmaṇa. So is it very difficult? Simply there is no training center. Throughout the whole world there is no such training department. There are many department of knowledge, but how to create an ideal brāhmaṇa, there is no education. There is no education.

Therefore the brāhmaṇa is considered to be the head of the body. Just like we have got this body, this head is to be considered as brāhmaṇa, and the arm is to be considered as kṣatriya, the belly is to be considered as vaiśya and the leg is considered as śūdra. So as to maintain this body nicely you must everything in order-the head, brain must be in order, the hand, arms must be in order, the belly must be digesting food and getting energy and the leg also must walk-similarly-sve sve karmaṇy abhirataḥ, never mind you are a brāhmaṇa, kṣatriya, vaiśya, śūdra-if your aim is to keep the body in order, then either you become brāhmaṇa, either you become kṣatriya or śūdra, everything is in order. That is required. Unless these instructions are followed as given by Kṛṣṇa… He comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. He comes there. He leaves this instruction. If you take advantage of this instruction and make your society, family, or government, everything, according to the instruction of Bhagavad-gītā, then everything is perfect. Otherwise you are doomed. Thank you very much. Hare Kṛṣṇa. (applause)

Puṣṭa Kṛṣṇa: Questions, Śrīla Prabhupāda?

Prabhupāda: Yes.

Puṣṭa Kṛṣṇa: If anybody… [break] …would like to ask His Divine Grace, please just come forward and speak through the microphone so everyone can hear.

Indian man (1): Swamiji, is there any truth in the belief that if two persons marry each other during a certain specific time of the year, their marriage will be more prosperous than would otherwise be the case?

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: He's asking is there any truth to the statement that if two people marry each other at a certain time, their marriage will be more auspicious or prosperous than if they marry at other times?

Prabhupāda: Marriage. So, according to Bhagavad-gītā, married life is required. Sex under marriage rules is permitted. Dharma-viruddhaḥ kāmo 'smi. Sex life… Āhāra-nidrā-bhaya-maithuna. These are bodily necessities-eating, sleeping, sex, and defense. Āhāra-nidrā-bhaya-maithunaṁ ca. So that, these four kinds of necessities are there in the animals also. The dog also eats, sleep, sex life and defend. Then what is the difference between the dog's life and man's life? The difference is the dog's life is not regulated under religious principle. The man's life is regulated under religious principle. So under religious principle if you arrange for sex life, then it is good. Otherwise it is dog's life. That's all. (applause)

Puṣṭa Kṛṣṇa: Any other question?

Indian man (2): Swamiji, throughout the world the kind of religion that is practiced hasn't seemed to help to solve the problems. We find that people throughout the world are ill-fed, ill-clothed and ill-housed. Do you think a movement of this type could solve the problem?

Prabhupāda: Yes. I have already explained what is meaning of religion. Religion means to render service to God. If you do not render service to God, that is not religion; that is cheating. Therefore in the Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām [SB 1.1.2], that "Cheating type of religion is completely rejected from Śrīmad-Bhāgavatam." That is not dharma. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. This is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means the codes and the law given by God." So God says that, to surrender unto Him. Māṁ ekaṁ śaraṇaṁ vraja. So if one does not surrender to God, that religion has no meaning. It is useless.

Puṣṭa Kṛṣṇa: Other questions?

Indian man (3): Swamiji, I would like to ask you one question, and that is in this time of Kali-yuga, is it possible that a layman could see the Paramātmā with his naked eye? And if he can, what he has to do or what?

Prabhupāda: So the Paramātmā cannot be seen with your naked eye. You cannot see anything with your naked eye. You are very much proud of your eyes, but you do not see things as they are. Just like you are seeing daily the sun. You see it is just like a disk, but it is not a disk. It is fourteen hundred times, fourteen hundred thousand times bigger than this planet. So you cannot see God, Paramātmā, by these eyes, these material eyes. You have to create your eyes. That is said,

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

You can see God, or Kṛṣṇa, when you have developed love for Him. Otherwise you cannot see. This is the formula. You have to develop your… That is explained in the Bhagavad-gītā. In the Seventh Chapter I was speaking yesterday.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So this is practice how to see God. But in this Kali-yuga, as you have mentioned Kali-yuga, it is very simple thing. What is that? That simple thing is kaler doṣa-nidhe rājann hy asti eko mahān guṇaḥ. In the śāstra it is said this Kali-yuga is full of faults, so many faults. It is the ocean of faults. But there is a very nice thing, asti hy eko mahān guṇaḥ, a very great quality. What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If you simply chant Hare Kṛṣṇa mantra, then you become perfect. Is it very difficult? Chant Hare Kṛṣṇa and you become perfect. But we are so unfortunate, we are not even prepared to chant. This is our position. So you have to make little determination that "I shall chant henceforward Hare Kṛṣṇa mantra." Then everything is all right.

Puṣṭa Kṛṣṇa: Other question? (end)

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Bhagavad-gītā 18.67

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Ahmedabad, December 10, 1972

Prabhupāda:

idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśruṣave vācyaṁ
na ca māṁ yo 'bhyasūyati

So we were discussing this verse yesterday. So there are persons abhyasūyati, envious of Kṛṣṇa. Envious. Who is envious of Kṛṣṇa? Demons. Just like Kaṁsa. Always making plan, how to kill Kṛṣṇa. As soon as he heard that his eighth son of his sister Devakī would kill him, as soon as he heard this prophecy, he become a determined enemy of Kṛṣṇa. He was always thinking in a different way. Prātikūlyena. Ānukūlyasya saṅkalpaḥ prātikūlyaṁ vivarjanam. This devotional service means to accept favorable and reject unfavorable. This is called śaraṇāgati. Surrender means to accept favorable things, how I can make progress towards Kṛṣṇa, and prātikūlya, pratikūla means rejecting unfavorable things which are not very congenial for my progress to Kṛṣṇa consciousness. Rakṣayiṣyaty iti viśvāsa-pālanam. And to have firm faith that "Kṛṣṇa will give me protection. Kṛṣṇa will give me protection." Kṛṣṇa says,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

So to have firm faith in the statement of Kṛṣṇa. Kṛṣṇa says, "I'll give you protection from the resultant action of all sinful activities." We must know that anyone who are, anyone who is in this material world-more or less sinful. Without being sinful, nobody exists in this material world. Just like yesterday we visited the Savarmati (?) jail. So all the prisoners who are there, it is to be understood they are all sinful, or criminals. Otherwise, how they are put into the jail. So this material world is jail. You cannot have freedom here. It is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. And the superintendent of jail is Durgā-devī. You have seen the many, there are many worshiper of goddess Durgā. She is the superintendent of this jail. Durgā. Durgā means fort. So this material world is just like a fort, and the predominating deity is the Durgā-devī. Therefore she is equipped with so many weapons, ten kinds of weapons on ten hands. That means there are ten directions. The four corners, east, west, south, north, and the four corners, up and down. These are the ten directions. So you cannot escape. Just like from the jail you cannot escape, there is very strong guard, similarly, we are all put into this fort, durgā, material universe. So… And the deity, predominating deity, is Durgā-devī.

There are some people, they think, "By satisfying Durgā, we shall be happy." That is also mentioned in the śāstras, but that happiness is only within this material world. Dhanaṁ dehi rūpaṁ dehi rūpavatī-bhāryāṁ dehi yaśo dehi, dehi, dehi. After worshiping goddess Durgā, we ask all these benedictions: "Give me money, give me beautiful wife, give me reputation, give me strength, give me victory." Durgā-devī gives you. But that is not actual happiness.

Therefore Kṛṣṇa says that ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. "My dear Arjuna, even if you are promoted to the highest planetary system Brahmaloka, that is not happiness." In the Brahmaloka, the duration of life is so long that you cannot calculate even one day. That is stated in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga. One yuga means forty-three lakhs of years. And multiply it by one thousand. Sahasra-yuga-paryantam ahaḥ. Now calculate. That duration is one day of Brahmā. One day means twelve hours. Similarly, another twelve hours, night. Day and night. Then again, thirty days, one month. Similarly, twelve months equal to one year. Such one thous…, one hundred years is the duration of Brahmā. So anyone who goes to the Brahmaloka… They are trying to go to the moon planet. I don't think they have been successful. But this is not a very difficult task. But even if you go to the Brahmaloka, where the duration of life is so long and the comforts of life are many, many thousand times what, which we can perceive here, Kṛṣṇa says that "Even you go there, then the birth, death, old age and disease is there. You cannot avoid it." Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

Brahmā, when he was approached by Hiraṇyakaśipu to have the benediction to become immortal, Brahmā said, "Oh, I am not immortal. How can I give you the benediction?" So any planet within this material world, you may go, you may try to become happy, but there is no such thing as immortality. That is not possible within this material world. Mad-dhāma gatvā punar janma na vidyate. Kṛṣṇa says, "But if you come to My planet…" There is Kṛṣṇa's planet. As there is Brahmā's planet, similarly there is Kṛṣṇa's planet. That planet is called Goloka Vṛndāvana. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. So anyone can go. That is not very difficult. But we do have no information. Although the informations are all there, in the Bhagavad-gītā or all Vedic literature, we do not take care of it. We are surprised only by the movement of the sputnik going to the so-called moon planet, coming back, taking some dust. So we are very much surprised with this movement, but we, we do not care to know that "I am a spirit soul. My movement is so unique and beautiful that I can go back to home, back go Godhead." That we do not know. This is called ignorance, mūḍha. Mūḍha, foolish persons, rascals. They do not know. Very meager idea.

How we can be promoted? Kṛṣṇa says, in the Bhagavad-gītā: yānti deva-vratā devān [Bg. 9.25]. Those who want to go to the planetary system of the demigods… The moon planet is one of them. They can go. You have to prepare yourself in this life. We have discussed all these things in our small booklet, Easy Journey to Other Planets. For those who are interested who can read. So we can go any planet, who are interested who can read. So we can go any planet, any type of forms of living entities. There are 8,400,000 forms of body, material body. So ye yathā māṁ prapadyante [Bg. 4.11]. You desire anything, you'll be given chance by Kṛṣṇa. Kṛṣṇa is so kind that He gives you chance according to your desires. Ye yathā māṁ prapadyante. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. But why we should want something which is perishable? That is intelligence. Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ. Even if you go the Brahmaloka planet, that is also perishable. You'll have to return again.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

If you desire to go to the planetary systems of the demigods, you can go. If you want to remain here, in this Bhūrloka, Bhuvarloka, you can remain. If you want to go to the Pitṛlokas… Just like according to our Vedic system, there is pitṛ-tarpaṇa. You know, all. By offering pitṛ-tarpaṇa, you can be promoted to the Pitṛloka. This is the idea. Similarly, if you want to go to the Supreme Planet, yad gatvā na nivartante [Bg. 15.6], the abode of the Supreme Lord, Goloka Vṛndāvana or Vaikuṇṭhaloka, you can go. So if we want actually promotion of life, I mean to say, established life, eternal life, and eternal body, sac-cid-ānanda, and eternal blissful life of knowledge, then you must worship Kṛṣṇa. That is the verdict.

Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the mission of Bhagavad-gītā. The best chance. And Kṛṣṇa comes here to give you the idea what is the function of the Kṛṣṇaloka. That He displays in Vṛndāvana here. Rādhā-mādhava kuñja-vihārī. That is His business, simple life, village life. They're all young boys and girls, the gopīs and the cowherds boy. They're enjoying, dancing. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ surabhīr abhipālayantam [Bs. 5.29]. And Kṛṣṇa, just like we have got some hobbies, we keep some cats and dogs, Kṛṣṇa has got also hobby. What is that? Surabhīr abhipālayantam [Bs. 5.29]. He's always engaged in taking care of the surabhī cows. Gopāla. That is His business. So He's so simple, life.

So the difficulty is the people cannot understand these things. They are of opinion that after this life, everything's finished. The greatest scientists, philosophers, they are thinking like that. That means practically they have no sense. Why there is no life after death? I am experiencing that I was a baby, and after that baby body is finished, I got a body of child. Then, from child body, I got the body of a boy; then as a young man, then I have got this… Now, why not after changing this body, another body? Where is the reason? In my this experience I get that I have changed so many bodies. But I remember. I am existing. Although my different bodies are finished, I am existing. Similarly, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Similarly, I shall get another body. So what kind of body I shall get, that is the preparation stage in this life. What kind of body I'm going to get. That is karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. As you are working here, this is a chance, human body. Here is a chance. You can make your next body as lower animals, or demigods, or go back to home to Godhead. Whatever you like. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. These are the instructions of Bhagavad-gītā.

So one has to understand all these things by little tapasya. Because to go back to home, back go Godhead is not very easy thing. Because we are so much entangled with this gross material body and subtle material body. And the subtle material body is creating… Just like a spool, creating another body, another body, desires. Material desires. So we have to change these material desires into spiritual desires. Then we get spiritual body. Karmaṇā daiva-netreṇa [SB 3.31.1]. There… This is the function of the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti. So long we are in this material world, we are associating with different modes of material nature. And prakṛti is giving me different types of bodies. In this way, we are rolling, we are wandering. Now, this, this human form of life is meant for understanding that there is spiritual life, there is eternal life, there is blissful life, and prepare for that. That is Kṛṣṇa consciousness movement. Do not waste your time. Therefore Narottama dāsa Ṭhākura sings,

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

After getting this opportunity, this human form of life, if we do not take to Kṛṣṇa consciousness, that is means willingly we are taking poison. Willingly. By becoming Kṛṣṇa conscious in this life, you can be transferred to the spiritual world. Immediately. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Everything is explained there. As soon as you die. Immediately you are transferred to the spiritual world. How? Janma karma me divyaṁ yo jānāti tattvataḥ. Anyone who understands Kṛṣṇa in truth, janma karma me divyaṁ yo jānāti tattvataḥ…

This is tāttvika knowledge. Tāttvika knowledge means to understand Kṛṣṇa as He is. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”There is no more superior truth beyond Me. I am the Supreme Truth.” Paraṁ brahma param… Arjuna understood it. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. This is understanding. This is paramparā understanding. If you want to understand Bhagavad-gītā, if you want to understand Kṛṣṇa, then you have to follow the footprints of the mahājanas. Evaṁ paramparā-prāptam [Bg. 4.2]. As Arjuna understood it. How Arjuna understood it? Paraṁ brahma, ”the Supreme Brahman.” We are all Brahman. There is no difficulty to understand ahaṁ brahmāsmi. That’s all right. But we are not Param Brahman. We are Brahman because part and parcel of Brahman, qualitatively one with Brahman. Ahaṁ brahmāsmi.

Just like if you say, ”I am Indian,” so there is no harm. But you cannot say that you are as big, as powerful as Indira Gandhi. She is also Indian. Similarly, you may become Brahman, but you cannot become Param Brahman. That is Kṛṣṇa, the Supreme Personality of Godhead. Similarly, ahaṁ brahmāsmi: ”I am not this body, I am not this material form. I have got my spiritual identity.” That is called ahaṁ brahmāsmi. And when one understands this fact, that he is not this material body, that is called brahma-bhūtaḥ. Without understanding this: jīva-bhūta.

Everything is explained in the Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as one understands that he’s not this body, he’s spirit soul, then he becomes prasannātmā. Because prasannātmā means we are all working on the bodily concept of life. ”I am Indian.” ”I am American.” ”I am Hindu.” ”I am Muslim.” ”I am brāhmaṇa.” ”I am śūdra.” ”I am this.” ”I am that.” So when one understands that ”I am not this body,” then he comes to the point: ”Why I am working so hard for this body?” Misunderstanding. That is called brahma-bhūtaḥ prasannātmā. Immediately your so many responsibilities go away. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Then you understand that ”Why I am envious of this man or that man, this animal or that animal? They are all part and parcel of Kṛṣṇa. They are all brāhmaṇas.” So samaḥ sarveṣu bhūteṣu, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. He sees brahma-darśī. In this way, when samatvam, samatvam, he comes to the point of samatvam, equality, mad-bhaktiṁ labhate parām [Bg. 18.54], that is the beginning of devotional life. That is the beginning of… It is not a sentiment. It is a great science to become a devotee, to come to the platform of devotional life. Mad-bhaktiṁ labhate parām [Bg. 18.54]. When one comes to that stage of devotional life, then bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. At that time, one can understand what is Kṛṣṇa. Tattvataḥ. The same thing. In three places, Kṛṣṇa has been described: tattvataḥ. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Manuṣyāṇāṁ sahasreṣu kaścid vetti māṁ tattvataḥ [Bg. 7.3]. How to understand tattvataḥ? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

So if you want to understand Kṛṣṇa, then you have to take the life of devotion. And one who does not take to this life of devotion, he cannot understand Kṛṣṇa of Kṛṣṇa-philosophy, Bhagavad-gītā. It is far, far away. It is… My Guru Mahārāja used to say, ”It is just like licking the honey bottle.” One may come to the bottle filled with honey, but simply by licking the bottle, what taste he will get? The honey must be opened. Then if you taste, you will know what is honey. Similarly, simply by taking Bhagavad-gītā and trying to understand it by so-called scholarship is licking up the honey bottle. That’s all. There will be no taste. There will be no taste. You go on for many millions of years, licking up that bottle. You’ll never understand. If you want to understand, then Kṛṣṇa says here:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

The same tattva. You have to approach a person who has seen tattva, tattva-darśinaḥ. So that tattva-darśī already explained. Bhaktyā mām abhijānāti [Bg. 18.55]. One can become tattva-darśī simply by devotional service. So for coming to the platform of devotional service one has to make some sacrifice. That is called tapasya. Tapasya means voluntarily accepting some difficult things. That is called tapasya. Therefore those who have not taken to that, those who have taken Bhagavad-gītā as a table talk, they cannot understand. Not Bhagavad-gītā should be preached amongst them. Therefore Kṛṣṇa is warning: idaṁ te na atapaskāya nābhaktāya. Idaṁ te nātapaskāya nābhaktāya kadācana: ”Never describe, never described this Bhagavad-gītā.” Kṛṣṇa said in the previous verse… People will not be able to understand. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This simple fact cannot be understood by any man who has not undergone some austerities, penances, and who has not become a devotee. It is not possible. Therefore Kṛṣṇa is warning: ”Don’t speak to these nonsense. They will not understand.” But a devotee of Kṛṣṇa tries to make them devotee. Because Kṛṣṇa, in the next verse, says, ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati [Bg 18.68].

Mad-bhakteṣv abhidhāsyati. Here, in this verse, it is said, nābhaktāya: "Don't speak this truth of Bhagavad-gītā to the abhaktas," but if you can speak to the bhaktas… Ya idaṁ paramaṁ guhyam. Paramaṁ guhyam. It is the most confidential knowledge, most confidential part of Vedic knowledge. It is said in the beginning: sarva-guhyatamam. Sarva-guhyatamam: "most confidential." So paramaṁ guhyaṁ mad-bhakteṣu. Because from the beginning it is simply said, "Only the bhaktas can understand." Therefore it should be preached amongst the bhaktas. Mad-bhakteṣu abhidhāsyati, bhaktiṁ mayi parāṁ kṛtvā mām eva eṣyasi, eṣyati asaṁśayaḥ.

So this is another opportunity. Just create everyone, everyone, especially… Caitanya Mahāprabhu said, bhārata-bhūmite manuṣya-janma haila yāra: [Cc. Ādi 9.41] "Anyone who has taken birth in this holy land of Bhāratavarṣa…" Janma sārthaka kari' kara para-upakāra. This is the injunction of Caitanya Mahāprabhu, that "First of all, make your life perfect. Just try to understand what is Kṛṣṇa and what is Bhagavad-gītā and make your life practical in understanding Bhagavān and the bhakti." Janma sārthaka kari'. "Then go and preach all over the world." Paropakāra. Because the whole world is in darkness. They are too much materially congested. Their brain… Big, big professors, they say, "After death, there is no life." And they are going as teachers and professors. So especially in the western world, they are so much engrossed. So our request is, those who are actually intelligent: "Take to this Kṛṣṇa consciousness movement seriously, especially Indians, and try to preach all over the world." They are also hankering after it. And Kṛṣṇa says that simply by trying to preach the philosophy of Bhagavad-gītā as it is, then he become a great devotee of Kṛṣṇa. Bhaktiṁ mayi parām. Parā-bhakti. That parā-bhakti, already explained:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Parā-bhakti. Na aparā. Aparā means material, and parā means transcendental. Parā-bhakti. Without coming to the stage of parā-bhakti, one cannot understand Kṛṣṇa. So that parā-bhakti means one must be freed from all sinful activities. Yeṣām anta-gataṁ pāpam. Not ordinary man. Yeṣām anta-gataṁ pāpaṁ janānām, janānāṁ puṇya-karmaṇām. Those who are always engaged in pious activities, they cannot be engaged in sinful activities. By pious activities, constantly being engaged in pious activities… Then what is that pious activities? Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply if you hear and chant Hare Kṛṣṇa mahā-mantra, puṇya-śravaṇa-kīrtanaḥ, you become pious. Even you, you do not understand, if you simply engage. So the method is very simple. You can become pious and you can become free from all sinful activities. So

yeṣāṁ (tv) anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Then he can surrender unto Kṛṣṇa: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. These are the process, simple processes. You, we have to simply take it seriously. So therefore this Kṛṣṇa consciousness movement is prohibiting the four pillars of sinful life. What is that? Illicit sex life. Illicit sex life. And meat-eating. Meat-eating. Meats, fish, egg, everything. Āmiṣa. Āmiṣa-bhoja. Meat-eating. And intoxication. All kinds of intoxication. Not only liquor or LSD, but also tea, coffee, cigarette, everything. Illicit sex life, meat-eating, and intoxicant and gambling. These are the four pillars of sinful life. So we are advocating: "Please give up these four principles of sinful life and chant Hare Kṛṣṇa mantra, at least sixteen rounds." You become situated in the transcendental position, and you can understand what is Kṛṣṇa and what is Bhagavad-gītā. Thank you very much. Hare Kṛṣṇa. [break]

Indian man (1): …can be removed. Nistraiguṇya, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. If there is a contradiction between the principles taught by Vedas and taught by Gītā? Sir?

Prabhupāda: Nistraiguṇya. As soon as you become a devotee, you become nistraiguṇya. As soon as you become a devotee, pure devotee of Kṛṣṇa, you are situated on the platform of nistraiguṇya.

Indian man (1): Traiguṇya-viṣayā vedāḥ…

Prabhupāda: Traiguṇya means these three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. So the whole Vedic literature is describing how to get out of this entanglement of three guṇas. So as soon as you come out of these three guṇas, then you become nistraiguṇya.

Indian man (1): Nistraiguṇyo bhavārjuna.

Prabhupāda: Ahh. So how you can become nistraiguṇya? That is also stated in the Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

This is nistraiguṇya. If you engage yourself in unadulterated, avyabhicāreṇa, devotion, then you become immediately situated on the platform of nistraiguṇya. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. So pure devotional service means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Anyābhilāṣitā-śūnyam. Anyābhilāṣa. We have got so many desires, all material desires. So one should be free from all material desires. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñāna, nirbheda-brahmānusandhanaḥ(?). This is generally understood as jñāna. And karma means to be elevated to the higher planetary systems, heavenly planets. So anāvṛtam. We should not be touched with jñāna and karma. Neither we have any material desires. Ānukūlyena kṛṣṇānuśīlanam. Simply cultivating Kṛṣṇa consciousness ānukūlyena, favorably. Bhaktir uttamā. That is the highest platform of devotional service.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

When we become free from all designations… We have so many designations: "I am Indian," "I am American," "I am brāhmaṇa," "I am this," "I am that." These are our upādhi. I am pure soul. And as pure soul, I am part and parcel of Kṛṣṇa. My only business is to serve Kṛṣṇa. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka, the senses, when the senses are engaged in the service of the proprietor of the sense, Hṛṣīkeśa, that is called bhakti. So nistraiguṇya means to be situated on the platform where these three guṇas cannot affect. That is nistraiguṇya.

Indian man (2): That mama sa janmakāra, (?) that means we cannot be exactly Kṛṣṇa. We can be like Kṛṣṇa, but not exactly like Kṛṣṇa by bhakti.

Prabhupāda: No, no. You cannot become Kṛṣṇa.

Indian man (2): Mama sa janmakāra.

Prabhupāda: What is that? Mānuṣya? That is mental speculation. Kṛṣṇa is asamaurdhva. Nobody can become Kṛṣṇa, nor even equal to Kṛṣṇa. Ekale īśvara kṛṣṇa āra saba bhṛtya. Only master is Kṛṣṇa and everyone is servant. This is our real position. Everyone.

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya se taiche kare nṛtya
[Cc. Ādi 5.142]

According to the direction of Kṛṣṇa, we are dancing in different activities. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa is situated in everyone's heart. I wanted to do something, desire; Kṛṣṇa reminds me: "Now here is the opportunity. I give you opportunity. Now you can do it." Mattaḥ smṛtir jñānam apohanaṁ ca. So if you want to forget Kṛṣṇa, Kṛṣṇa will give you such intelligence that you'll forget Him. And if you want to serve Kṛṣṇa, Kṛṣṇa will give you such intelligence as you'll be able to serve Kṛṣṇa.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

So it is up to you whether you want to forget Kṛṣṇa or you want to serve Kṛṣṇa. If you want to serve Kṛṣṇa, Kṛṣṇa will give you intelligence how you can elevate yourself by serving. And if you want to forget Kṛṣṇa, Kṛṣṇa'll give you such intelligence that you'll forget forever. That is Kṛṣṇa.

Indian man (3): So many times Lord Kṛṣṇa told us: mama vartmānuvartante yantrārūḍhāni māyayā, īśvaraḥ sarva-bhūtānām [Bg. 18.61]. I want to know why He's so unkind and He allows us to sin. That people, He wants to go. They are very persevering. And He again said, yatato hy api kaunteya puruṣasya vipaścitaḥ, indriyāṇi pramāthīni. He should have helped the nature, how to leave the whole universe, so (that) if mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ, if the (indistinct) the way, the royal road, the royal road of Kṛṣṇa, Lord Kṛṣṇa, should be very easier.

Prabhupāda: So mama vartmānuvartante means that just like on the top of, just like there so many skyscraper buildings in America. A hundred and five stories. I think that is the latest. So suppose you have to go to the topmost flat. There is staircase. So everyone is trying to go there. But someone has passed, say, ten steps. Another had passed, say, fifty steps. Another has hundred steps. But you have to complete, say, two thousand steps. So the staircase is the same. Mama vartmānuvartante. Because the aim is to go to the topmost flat. But the one who has passed ten steps, he is lower that one who has passed fifty steps. And the one who has passed fifty steps, he's lower than who has passed hundred steps. So similarly, there are different processes. But all the processes are not the same. They're aiming at the same goal, karma, jñāna, yoga, bhakti, but bhakti is the highest step. Because when you come to the platform of bhakti, then you can understand what is Kṛṣṇa. Not by karma, jñāna, yoga. That is not possible. You are trying, you are going towards that aim, but Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. He does not say, "By jñāna, by karma, by yoga." No. That you cannot understand. You can go forward, steps. But if you want to know Kṛṣṇa, then bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. This is the process. Therefore mama vartmānuvartante means "Everyone is trying to come to Me, according to their capacity, ability, but one who actually wants to understand Me, the simple process…" Just like the staircase is there, but not in this country, in Europe and American countries, side by side, there is lift, elevator. So instead of going step by step to the highest flat, you take the help of this lift. You go immediately, within a second. So if you take the lift of bhakti, then immediately you come in contact with Kṛṣṇa directly. Instead of going by step by step by step. Why should you take? Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You simply surrender unto Me. Your business is finished." Why should you labor so much, step by step by step by step by…? [break]

Indian man (4): … is, what about the statement: jñānī tv ātmaivam eva tvam?

Prabhupāda: Yes. That jñānī does not mean nirbheda-brahmānusandhanaḥ(?). Jñānī, without jñāna, how one can become bhakta. Because the result of jñāna is to become brahma-bhūtaḥ. So those who are taking bhakti as sentiment, they may fall down. Sa bhaktaḥ prākṛtaḥ smṛtaḥ. Prākṛta-bhakta means sentiment. But jñānī-bhakta, one who becomes a devotee, knowing Kṛṣṇa, what He is, he's very important.

Devotee: Śrīla Prabhupāda, someone has put the question that: "Who will carry on this movement after you?"

Prabhupāda: Who is asking me, he'll do it. (laughter) [break]

Indian man (5): Can I ask my good devotees your plan to carry again, to push your movement after you, that what is after Śrī Bhaktivedanta Prabhu, to keep this ladder of, keep this ladder held up: Hare Kṛṣṇa, Hare Kṛṣṇa.

Prabhupāda: That is mentioned in the Bhagavad-gītā:

imaṁ vivasvate yogaṁ
proktavān aham avyayam

vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

First of all, Kṛṣṇa spoke this Kṛṣṇa consciousness science to the sun-god, and the sun-god Vivasvān explained it to his son Manu. And Manu explained to his son Ikṣvāku. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So this science is understood by the paramparā disciplic succession. So as we have understood by the paramparā system from my Guru Mahārāja, so any of my students who will understand, he will keep it running on. This is the process. It is not a new thing. It is the old thing. Simply we have to distribute it properly, as we have heard from our predecessor ācārya. Therefore in the Bhagavad-gītā it is recommended: ācārya upāsanam: ”One must approach ācārya.” Ācāryavān puruṣo veda. Simply by speculating, by so-called scholarship, it is not possible. It is not possible. One must approach the ācārya. So the ācārya is coming by paramparā system, disciplic succession. Therefore Kṛṣṇa recommends, tad viddhi praṇipātena paripraśnena sevayā: [Bg. 4.34] ”One should approach the ācārya and try to understand by praṇipāta, surrender.” This whole thing is depending on surrender. Ye yathā māṁ prapadyante. The surrender process, the proportion of surrender, is the means of understanding Kṛṣṇa. If we are partially surrendered, then we understand Kṛṣṇa partially. So ye yathā māṁ prapadyante. It is the proportion of surrender. The one who has surrendered fully, he can understand this philosophy and he can preach also, by the grace of Kṛṣṇa. What is that? [break]

Indian man: I want to ask you one more question. [break]

Prabhupāda: Anyone can become perfect in his own position simply if he receives this transcendental message by proper aural reception. Śruti-gatāṁ tanu-vāṅ-manobhiḥ… [break] …five thousand years, Kṛṣṇa says forty-millions of years, He spoke…

Indian man (6): Forty millions of years, but as it is, Gītā was made to Arjuna five thousand years back. And so before five thousand years back, who was that surrendering. Russia says that there may be five million years. That is what they say. Even today, you say or I say, then the world, ten million years back. That doesn’t solve the problem. The problem is that Gītā was written down or dictated or recited about five thousand years back. So what was there before five thousand years back? Was there Kṛṣṇa consciousness?

Prabhupāda: Why, yes…

Indian man (6): Or was there, it was, it was given to… Hear me. Veda is the oldest scripture in the world. So all other are based on, after Veda, out of Veda. So if before one surrenders to Kṛṣṇa, what becomes of him?

Prabhupāda: Yes, in the Vedas, there are Kṛṣṇa consciousness mentioned. It is not that five thousand years ago only Kṛṣṇa consciousness. No, in the Vedas there is Kṛṣṇa consciousness. In the Vedas.

Indian (7): Guru Mahārāja, one more question. Do you not project this Kṛṣṇa consciousness movement is an improvement over the whole…

Prabhupāda: Yes. This is the only solution of all problems. This is the only solution. (end)

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Bhagavad-gītā 18.67-69

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Ahmedabad, December 9, 1972

Prabhupāda: …about Kṛṣṇa’s forbidding Arjuna not to speak this Bhagavad-gītā to a person who is not very much advanced in austerity and penance. The verse is on the Eighteenth Chapter, verse number 67, in which Kṛṣṇa says to Arjuna:

idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ
na ca māṁ yo ’bhyasūyati

Kṛṣṇa says, ”This confidential knowledge may not be explained to those who are not austere or devoted or engaged in devotional service, nor to one who is envious of Me.” So Kṛṣṇa, the Supreme Personality of Godhead, He knows very well that there will be so many rascals who are envious of Him. Actually, everyone is trying… Because Bhagavad-gītā is very popular book of profound knowledge, everyone is trying to prove his own theory through the medium of Bhagavad-gītā, excluding Kṛṣṇa. This is going on. They want to kill Kṛṣṇa, demonic. Anyone who is trying to kill Kṛṣṇa, he’s a demon. So to warn the devotees from these demons, this śloka was spoken by Kṛṣṇa Himself.

Atapaskāya. Actually, one who is sinful, who is not undergoing the method of austerities, penance, what he will understand about Bhagavad-gītā? It is not a table talk. People are taking it as a table talk. By so-called scholarship… That is not possible. Just like it is said that unless one is a brāhmaṇa, qualified brāhmaṇa, he should not touch the Vedas. That means what he’ll understand? Unless one has attained the brahminical qualification: truthfulness, cleanliness, controlling the senses, controlling the mind, simplicity, tolerant, full of Vedic knowledge, practical application in life, and full faith in the Vedas… This is, these are the brahminical qualifications. So unless one has attained the brahminical qualification, what he will understand, the Vedas? It is not that Mr. Max Muller translates Vedas. This is all nonsense. What Max Muller will understand Bhagavad, uh, Vedas? It is, these are not the subject matter of advanced in A-B-C-D. No. These are transcendental subject matter. Tat. Oṁ tat sat. Unless one is advanced… Everything… Just like on our ordinary life also, unless one has graduated, he cannot enter into the law college. So it is not prohibition. The law college is open for everyone. But he must be properly qualified to get entrance. Similarly, one must be properly qualified to enter into the transcendental subject matter. Everyone and anyone cannot. Śūdras, those who are in śūdra qualification, how they can understand Vedas? It is not possible.

Therefore Kṛṣṇa knows that mostly they are persons contaminated. Therefore He said, idaṁ te na atapaskāya. Those who are too much contaminated with the material qualities, three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa… So generally, people are contaminated with tamo-guṇa and rajo-guṇa. Hardly, at the present moment, hardly we shall find out one is qualified with the sattva-guṇa, brahminical qualification. Śāstra says, kalau śūdra-sambhavaḥ: ”In this age, Kali-yuga, mostly all of them are śūdras.” No brāhmaṇa, no kṣatriya, no vaiśya, according to qualification. You can, by force, you can say, "I am brāhmaṇa; because I am son of a brāhmaṇa, I am brāhmaṇa." That you can do, but that is not the qualification. If somebody says, "My father is high-court judge. Therefore I am a high-court judge," is that very nice proposal? One must attain the qualification of high-court judge, even though he's a son of a high-court judge.

So these things are mentioned in the śāstras, but we are defying. Nārada Muni says… Not ordinary authority.

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

The purport is that there are symptoms, characteristics, of brāhmaṇa, kṣatriya, vaiśya, śūdra. That is mentioned in Bhagavad-gītā: satyaṁ śamo damas titikṣā, satyaṁ śaucam, śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Similarly, for kṣatriya, there are seven qualification. Similarly, for the vaiśyas, three qualification: kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. And for the śūdras, only one: paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam. So the…, this is śāstras. This is the injunction of the Vedic literature. And Nārada Muni says, yasya yal lakṣaṇaṁ proktam. The symptoms, the characteristics, varṇābhivyañjakam, to indicate, or to decide, in which varṇa, whether this person belongs to brāhmaṇa-varṇa, or kṣatriya-varṇa or śūdra-varṇa, like that. So there are symptoms. So Nārada Muni says if these symptoms are found elsewhere… Yad anyatrāpi dṛśyeta. Suppose a śūdra, or a vaiśya, but he has got the qualification, symptoms, of a brāhmaṇa. So he should be accepted as brāhmaṇa, not as śūdra, as vaiśya. Similarly, a person born in brāhmaṇa family, if he has got the symptoms of a śūdra, he should be accepted as śūdra. This is the injunction in the śāstras. And Śrīdhara Svāmī, he says that simply taking birth in some particular family, brāhmaṇa family or kṣatriya family, one does not become so. It is the qualification. That is required.

So Bhagavad-gītā also… It is Vedic literature, spoken by the Supreme Personality of Godhead Himself. Veda apauruṣeya. Veda means the knowledge given by God, Kṛṣṇa, First the knowledge was given to Brahmā. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Brahmā received the knowledge from the Supreme Personality of Godhead, Vedic knowledge. Therefore it is called apauruṣeya. Veda does not mean it is written by some ordinary man, as we write some books. No. It is not like that. Apauruṣeya. Coming directly. So similarly, the Bhagavad-gītā is also coming directly from Kṛṣṇa. Therefore it is Vedas. Vedānta-vid vedānta-kṛd ca aham. Kṛṣṇa says, in the Fifteenth Chapter, that:

sarvasya cāhaṁ hṛdi-sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

He is actually the Vedānta, compiler of Vedānta, Vedānta-sūtra. The most important philosophical theses-not theses, but actually… So Kṛṣṇa knows what is Vedānta. And what He says, that is Vedānta. Veda, Veda means knowledge. Anta, anta means the last word. So what is the last word of Vedānta? Last word is to know the Supreme Personality of Godhead. Vedaiś ca sarvaiḥ. Not only Vedānta-sūtra, but also all the Vedas. Sāma, Yajur, Atharva, Ṛk, the ultimate objective is Kṛṣṇa, to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15], Kṛṣṇa says. So Bhagavad-gītā is also Vedānta because the Supreme Person, who spoke Vedānta… As, as Vyāsadeva, incarnation of Nārāyaṇa. So Nārāyaṇa and Kṛṣṇa, the same, identical. So therefore incarnation of Nārāyaṇa, Vyāsadeva, wrote Vedānta-sūtra. Therefore Kṛṣṇa knows what is Vedānta. And if we accept Kṛṣṇa as He's saying, that, then we become actually vedāntī. Not artificially.

So here Kṛṣṇa says that idaṁ te na atapaskāya na abhaktāya. Abhakta, rascal, will not understand what is Bhagavad-gītā. Nābhaktāya. In the beginning also, Kṛṣṇa, before speaking Bhagavad-gītā, He selected Arjuna because… He said, bhakto 'si priyo 'si me rahasyam etad uttamam: [Bg. 4.3] "The mystery of Bhagavad-gītā, it is very transcendental subject matter. Therefore I shall speak to you." "Why? Why You are selecting me? I am not a Vedantist. I am not a sannyāsī. I am ordinary gṛhastha. That also, I am a soldier, fighting man. Why You are selecting me?" Bhakto 'si: "Because you are My devotee." Nobody can understand Bhagavad-gītā unless he's a devotee of Kṛṣṇa. It is not a rascaldom, that you speculate some interpretation, speculation. No, these things are not allowed, strictly. Therefore we are presenting Bhagavad-gītā as it is, without any malinterpretation. This is the significance. And people are appreciating. Macmillan Company, our publisher, they printed fifty thousand copies of this book in August, and it was finished by October. Not in this country, of course. In Europe and America. We have got very good demand for our books, all these books. We are selling twenty-five to thirty thousand rupees' worth books daily all over the world.

So Kṛṣṇa warned… Here, the gentleman, he's not present here, who wrote me this letter? So it is the warning. Because ordinary man, they will simply spoil. They do not know what is the purpose of Bhagavad-gītā. The simple thing, Bhagavad-gītā, is that God, the Supreme Personality of Godhead, He is the origin of everything, and we are also part and parcel of God, and our business is to serve God. That's all. Where is the difficulty to understand? Just like this finger is the part and parcel of my body. The business of finger is to carry out my order. I ask the finger: "Please come here." "Yes, I am ready." "Come here." "Yes, I'm ready." Similarly, we should be like that, always ready to carry out the order of Kṛṣṇa. That is Kṛṣṇa consciousness. Just like Arjuna did. Arjuna, in the beginning, he denied to carry out the order of Kṛṣṇa. Kṛṣṇa wanted fight. He said, "No. Kṛṣṇa, I cannot fight. I cannot kill my kinsmen, the other side, my brothers, my nephews, my grandfather. No. I stop." Then Kṛṣṇa explained the actual position and He asked him: "Now, what is your decision? You can do whatever you like. I have explained everything." He said, "Yes, kariṣye vacanaṁ tava [Bg. 18.73]." This is Kṛṣṇa consciousness. One must be ready to do anything for Kṛṣṇa. That is Kṛṣṇa consciousness. Not that "According to my whims, I shall decide." No, this is position. We must be ready because we are part and parcel of Kṛṣṇa. Just like my hand is moving because we are part and parcel of Kṛṣṇa. Just like my hand is moving because I want to move it, similarly, we are all, all living entities, we are part and parcel of Kṛṣṇa; therefore, our duty is simply to move according to the will of Kṛṣṇa. That is Kṛṣṇa consciousness.

Therefore this philosophy cannot be understood by ordinary person. Therefore He said, na atapaskāya. Tapasya. This life is meant for tapasya, not to lead a life like hogs and dogs. This human… That is not human life. That is hogs' and dogs' life. That is a state…, the statement of Ṛṣabhadeva:

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

We are all hankering after happiness. But we do not know how to get happiness. That is advised by Ṛṣabhadeva, father of Mahārāja Bharata, under whose name this planet is called Bhārata-varṣa. This planet, not this country. Bhārata-varṣa. Formerly it was known as Ilāvṛta-varṣa. So after the reign of Mahārāja Bharata, Emperor Bharata, this planet is called Bhārata-varṣa. But because we have lost our culture now, we are now a small piece of land. Just like Pakistan went. We could not maintain our culture. Formerly, the kings were maintaining the culture and controlling the whole world. So it is warning that those who have not undergone austerities, as Ṛṣabhadeva says, that this human form of body… Everyone has got a material body. The cats and dogs and hogs and trees and everyone has got. But ayaṁ dehaḥ nṛloke, especially in the human society, it is not meant for gratifying the senses, working very hard, whole day and night, like the hogs. The very example is given: hogs. Viḍ-bhujām. Viḍ-bhujām means hogs, the stool-eater. The stool-eater, you'll find the stool-eater, the whole day and night searching after stool: "Where is stool? Where is stool?" At night also, you'll find engaged. Day also, engaged. These are the examples by nature. What for? What is the business? Now, eating stool. And then, as soon as he gets some strength, then sex. Never mind, mother, sister, or anything. This is hog civilization. "Eat whatever you like, no discrimination even up to stool, and then have sexual intercourse. That's all."

So this is the warning of Ṛṣabhadeva, that this human life is not meant for this purpose, like hogs and dogs. Then what it is? Tapa. That is state…, stated here also: nātapaskāya. One who has not undergone austerities and penances according to the Vedic system, what he can understand Bhagavad-gītā and the Vedas? Therefore He has warned. And what is the result of tapasya? To become bhakta, devotee. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. One who has actually undergone austerities, penances, then the result will be that he will surrender to the Supreme Personality of Godhead. That is bhakta. So after tapasya, one becomes bhakta. And as soon as one becomes bhakta, he enjoys life. He enjoys life. Natural stage. That is mukti. Hitvā anyathā-rūpam. Muktir hitvā anyathā-rūpam. Anyathā-rūpam means defying the authority of God. That is anyathā-rūpam. Because we are a part and parcel of God, therefore our business is to abide by the orders of God. But as soon as we defy God, that is anyathā-rūpam. So mukti means hitvā anyathā-rūpam. That is mukti. Mukti means hitvā anyathā-rūpam, giving up this nonsense practice, defying God. Anyathā-rūpam. Sva-rūpeṇa vyavasthitiḥ, to be situated in his own constitutional position. What is the constitutional position? The constitutional position is to serve. Just like part and parcel of my body, this finger, is to serve the body. This is constitutional position. If the finger denies, "No, I am God. Why shall I serve you?" that is anyathā-rūpam.

So mukti means to give up anyathā-rūpam. And that is the demand of Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You have manufactured so many rascaldom in the name of religion. Give up all this nonsense. Simply surrender unto Me." This is wanted. But Kṛṣṇa knows that "If I say to the rascals, 'Surrender unto Me,' he'll take otherwise." A big scholar says, "Oh, this is too much, sophistry." Kṛṣṇa is demanding: "Simply surrender unto Me," and the commentor, commentator is remarking, "Oh, this is too much." And actually we are feeling: "Why we shall surrender to Kṛṣṇa? We have got many other… We have got another Kṛṣṇa, another this, another this… Why alone to Kṛṣṇa?" Because he cannot understand. Because he has not undergone penance and austerities and not has become a devotee, how he can understand Kṛṣṇa? Therefore He's warning, "Don't talk this thing, this surrender unto Me, or surrender to Kṛṣṇa, to the rascals and nonsense. They'll not accept it." Therefore He has warned. But if you say, "Why you are preaching?" we are taking the risk. We know that ordinary person, they'll not understand, but it has become our duty because we are servant of Kṛṣṇa. The servant of Kṛṣṇa, we are going from country to country, from door to door, and flattering them, falling them, falling down on their lotus feet.

Just like Prabodhānanda Sarasvatī said, dante nidhāya tṛṇakaṁ padayor nipatya. He was a great devotee of Lord Caitanya. Caitanya and Kṛṣṇa, the same. So he says, "I have taken a grass on my mouth." That is a Indian system, you know. To accept a grass, that means to become very humble. Dante nidhāya tṛṇakaṁ padayor nipatya. "And falling down on your feet," kāku-śataṁ kṛtvā cāhaṁ bravīmi, "I am flattering you hundred times. I am just appealing to you one thing." "What is that?" He sādhavaḥ: "You are a very great man. You are a very pious man. But I request you: 'You give up everything. Whatever you nonsense, you have learned, please give up.' " "Then what I have to do?" Caitanya-candra-caraṇe kuruta anurāgam: "Just become a devotee of Lord Caitanya." And becoming Lord Caitanya, devotee of Lord Caitanya, what, what is the business? Lord Caitanya says, āmāra ājñāya guru hañā tāra' ei deśa, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Just that "On My order, you become a guru." And what is the business of guru? The guru's business is, yāre dekha tāre kaha kṛṣṇa-upadeśa: "You simply spread what Kṛṣṇa has said, or what is said about Kṛṣṇa, kṛṣṇa-upadeśa." Upadeśa means instruction. The instruction which is given by Kṛṣṇa, or the instruction given about Kṛṣṇa, that is called kṛṣṇa-upadeśa, kṛṣṇa-kathā.

So Bhagavad-gītā is kṛṣṇa-upadeśa. Directly Kṛṣṇa giving the instruction. And Śrīmad-Bhāgavatam is the instruction about Kṛṣṇa. So this is our business. We have become guru, spiritual master, not with a false position, that "I have become God." No. We are servant, simply servant, ordinary servant. Just like post peon. Not very high salaried servant. Ordinary, third-class servant. What is our business? To deliver the letter. That's all. "Here is your letter, sir." So to become spiritual master is not very difficult. Any ordinary man can become, provided he becomes a pure servant, delivering the letter. "Here is Kṛṣṇa's message, sir. You surrender to Kṛṣṇa." Kṛṣṇa says, "Surrender unto Me." We, spiritual master, we say, "Surrender to Kṛṣṇa." Where is my difficulty? I haven't got to manufacture things by high meditation and tapasya. This is tapasya, simply to become a faithful servant of Kṛṣṇa. That's all. So where is the difficulty? This is tapasya, that "I shall not speak anything beyond what Kṛṣṇa has spoken." This is tapasya. But if I want to adulterate, "Oh, I am bigger than Kṛṣṇa. I am greater than Kṛṣṇa. I am Kṛṣṇa," then you spoil the whole thing. That's all. Therefore it is warned: idaṁ te na atapaskāya nābhaktāya kadācana. "Never speak to rascals." Na ca aśuśrūṣave. One who's not…

Here is another opportunity, one is eager to hear.

So we are speaking to persons who are at least eager to hear. Śuśrūṣave. Vācyaṁ na ca māṁ yaḥ abhyasūyati. Abhyasūyati means one who is envious. So this is right warning. But still, our Kṛṣṇa consciousness movement is to create the situation so that people may kindly hear about Kṛṣṇa. That is our business. Although it is warned that if we discriminate in that way, that here is a person, he has not undergone any austerities. He's not a devotee, he's not, I mean, prepared to hear, then where we shall find our customer? The whole world is like that. (Hindi) Phag gause sei gan oja.(?) If, if, if A gentleman tried to find out who is the thief in this village, and after scrutinizing, he saw everyone is thief. So what to discriminate? So world is so situated now-no tapasya. Just like we are simply asking people, requesting people: "Kindly give up these four principles." What is that? Illicit sex and meat-eating and intoxication and gambling. Oh, it is very difficult. People find it very difficult. Even a person like Lord Zetland. He was proposed that… He, he inquired… One of my Godbrothers went to London, and he was talking with Lord Zetland, Marquis of Zetland. So Marquis of Zetland inquired, "Well, Swamiji, can you make me a brāhmaṇa?" "Yes, we can make you brāhmaṇa." "How?" "Now, you just give up illicit sex, meat-eating, intoxication and gambling." "Ohhh, it is impossible. This is our life. This is our life, to have boyfriend and girlfriend and drinking and meat-eating and gambling. If we give up all this, then where is our life?"

Therefore we require tapasya. This is tapasya. Here is only four simple things. And if you ask anybody give up drinking tea, oh, you will find a thunderbolt. Thunderbolt. "Oh, what you are speaking? I shall give up tea-drinking?" "At least, you are a sannyāsī." "No, I have to drink tea in the morning, at least, so big cup. (laughter) And then smoking gāñjā. And I become God." This is going on. This is going on. Therefore it is warned: "Don't talk this, the philosophy of Bhagavad-gītā, to the rascals who has no austerities, who has no devotion, who is not prepared to hear." But the servant of Kṛṣṇa, they take all risk for Kṛṣṇa's sake. Just like Rāmānujācārya. Śrī Rāmānujācārya, his spiritual master said, "My dear son, the mantra which I am giving, you shall silently chant and you'll be delivered. It is so powerful. Don't chant this mantra loudly so that others can hear." So Rāmānujācārya thought, "If the, this mantra is so powerful, that if others hear they'll also be delivered, so why not?" He immediately went to the market and began to chant the mantra. So his spiritual master became very angry, that "I told you not to chant loudly so that others may not hear." So he said, "My Lordship, I have done offense unto you. That's all right. For this, I can, I am prepared to go to hell. But if this mantra is so powerful, I must speak to everyone."

So that is our proposal. Although we are warned not to speak to the rascals, but still, we are flattering, "My dear sir, please hear, please hear, please hear. Please give up this habit. Please do it." So to turn one man to Kṛṣṇa consciousness we have to shed hundred tons of blood. So therefore it is warned. We are not easy-going, that not to preach. We have taken the risk to preach. And it has, it is becoming successful. People will take it. So although Kṛṣṇa warns, "Don't speak to these classes of men," we take the risk. Because our philosophy is that-not my philosophy; that is Vaiṣṇava philosophy-that others may go, they may be delivered. Prahlāda Mahārāja said that "My dear Lord, for my personal self, I do not bother. I have no problem. I am simply thinking of these fools." Māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "Simply for māyā-sukha, temporary happiness, they are working so hard, like dogs and hogs. I am simply concerned for them. For me, I have no concern. I can chant Your holy name anywhere." So this warning of Kṛṣṇa is all right, but a pure devotee, in spite of warning of Kṛṣṇa, they approach the atapaskāya, abhaktāya, and flatter them: "Please take to Kṛṣṇa consciousness." That we should do. Kṛṣṇa will be pleased.

That is explained in the next verse:

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ
[Bg 18.68]

And next śloka He says: na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: [Bg. 18.69] "Anyone who tries to preach this Bhagavad-gītā philosophy, nobody's dearer than him to Me." So we, our business is to become a little recognized by Kṛṣṇa. So we shall go on preaching like this at all risk.

Thank you very much. [break]

Guest (1) (Indian man): Some of the latest findings of the psychologists says that when child grows and becomes a man, his ego also develops and it also becomes a man. Now, if the, if it is all the ego and his personality and identity also dissolved, and, and how he can live or how we can develop or how we can progress? Because the whole, whole progress is this, the progress of ego.

Prabhupāda: First thing is that ego, if you are qualified with false ego, that ego development is dangerous for you. Suppose you are…, you are falsely thinking that you are king. Although you are a servant, you are thinking, "I am king." This is false ego. And if you increase this false ego, then where is the benefit? You are misled. Is it not?

Guest (1): That is the personality of man today.

Prabhupāda: No, personality, falsely, he should be personal. You, you should be egoistic in right way. As your position is. If you falsely think that "I am this," so what is the use of such increasing that ego? It is psychologically wrong. Just like madman, he is thinking, "I am the king of this Ahmadabad." And if he increases that ego, what benefit he'll get? Just like the madman does also. He falls down on the street: "I am the king." So this kind of false ego increasing is simply suicidal. If it is right ego… Therefore the Vedas says that "You are not this body. You are spirit soul. Ahaṁ brahmāsmi." That is right ego. And if I am thinking I am this body, then that kind of increasing the ego is a dangerous. That is actual… The Americans are: "We are the greatest nation." The Indians are thinking, Pakistan is thinking. There is fight. You increase your ego, I increase my ego. Then we fight. What is the benefit of this ego? But if every one of us thinks that "I am servant of Kṛṣṇa," increase that, then there will be happiness. Everyone is thinking, "I am a competitor of Kṛṣṇa." "Why Kṛṣṇa shall become God? I am God." That kind of ego is cause of falldown. It will never become any happy situation.

Guest (2) (Indian man): Sir, in this world, people like us, who are serving the people, they say…, we say that with all the people, politicians, economists, educators, schools and laborers everywhere, he says, and we repeat also, those who are just like brāhmaṇas and laymen, that īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat, tena tyaktena bhuñjīthā [Īśo mantra 1]. And we say that…

Prabhupāda: Do you think the politicians follow īśāvāsyam idaṁ sarvam?

Guest (2): Poor people…

Prabhupāda: Then?

Guest (2): What is there in the poor people and…

Prabhupāda: No, no. When you cite īśāvāsya and at the same time "politicians" and "leaders," do you think the leaders and the politicians follow īśāvāsya philosophy?

Guest (2): Serving poor people, we can serve, not by bhajana, simply by repeat some utterances of Kṛṣṇa. If it is like this, and sincerely and seriously, for the whole life, it people do like this…? Now how to understand that God is there in nature, everywhere pervading, and He serves the whole body in whatever capacity, then how it can be…?

Prabhupāda: So just like I say that there is butter in the milk. And I give you one mound of milk, "Find out the butter." So you have to churn it. Similarly, God is everywhere, that's a fact. Just like a tree. The tree is everywhere, in the leaf, in the twig, but if you have to find out where is the actual tree, it is the root. If you water the root, then the whole tree is nourished, and if you simply water all the leaves, the whole day you will spoil and the tree will be spoiled. That is going on. You do not know what is the root. Foolishly, you are watering the leaves. What will be the benefit? The tree will die, and your energy will be spoiled. You find out the root. The root is Kṛṣṇa. Sarvasya cāhaṁ hṛdi… Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So as soon as you come to Kṛṣṇa consciousness… Just like in this old age, we are traveling all over the world to do benefit to the people because we are hankering that people should become Kṛṣṇa conscious. Don't you think that we are serving the people everywhere? We are not sitting idle. So anyone who will be really Kṛṣṇa conscious, he'll not be idle. He'll serve the whole human society, everywhere. Not only human society, the animal society, everyone. A Kṛṣṇa conscious person will not allow an ant to be killed. But the so-called humanitarians, they're sending ten thousand cows daily to the slaughterhouse. What is the benefit? They do not know what is beneficial work, what is humanitarian work. But a Kṛṣṇa conscious person will think, "Oh, why these animals should be sent to the slaughterhouse?" That is the difference. You be Kṛṣṇa conscious. Then everything will be automatically done. That is wanted. Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. If you are Kṛṣṇa conscious, then you'll see that "Every living entity, not only human society, but the animal society, the bird society, tree society, the aquatic society-all living entities, they're all sons of Kṛṣṇa. Why shall I kill a fish or a cow, or a goat? He's also son of Kṛṣṇa." This is Kṛṣṇa consciousness. And you are doing humanitarian work and sending so many animals, thousands of animals, to the slaughterhouse. What is this? What these poor animals have done? Because you are not Kṛṣṇa consciousness, you are discriminating in this way, that the human society should be given protection, the animal society should be slaughtered. Is that very good? Is that good consciousness? Just like the Christian people say that the animals have no soul-because they want to eat meat. Christ says, "Thou shalt not kill." They interpret in a different way. So you can make your own mental concoction, but if you require to be right person, you have to take direction from the authorities. That is required. [break]… without being Kṛṣṇa conscious, anyone who wants to serve, he serves himself only. You see? These leaders, they… Of course, they give that "We are going to serve the country…" Factually, if we study scrutinizingly, he's serving himself only. (laughter) That's all. [break] Hare Kṛṣṇa. (end)

Bhagavad-gītā General Lectures

721208BG.AHM

Bhagavad-gītā Lecture

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Ahmedabad, December 8, 1972

Prabhupāda: …yesterday the definition of Bhagavān, ṣaḍ-aiśvarya-pūrṇa-bhagavān: all riches, all strength, all reputation, all beauty, all knowledge and all renunciation. Complete. Because I have got mill… [break] Whether one has got… [break] That is not million, trillion, billion; it is unlimited. Asamordhva. That is the version. God must be asama ūrdhva. Asamor… Nobody's greater than God, nobody's equal to God. That is God. If you find somebody equal to you, then you are not God. You may be demigod, but the God means supreme. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. That Supreme God is Kṛṣṇa. Parama, supreme. Nobody is equal to Kṛṣṇa, nobody's greater than Kṛṣṇa. Therefore Kṛṣṇa is God. There are so many gods nowadays. The… Actually, the Māyāvādī philosophers, they say everyone is Nārāyaṇa. But what is the proof? We find out from the śāstra that Nārāyaṇa has got four hands. So where is your four hands? You are claiming to become Nārāyaṇa. So where are your four hands? Just manifest your four hands at least so that we can understand you are Nārāyaṇa. (chuckles) No. Without four hands. And Nārāyaṇa is Lakṣmī-Nārāyaṇa. He's the husband of Lakṣmī, the goddess of fortune. So where is your goddess of fortune? You are begging from door to door. Where is your goddess of fortune? You have become Nārāyaṇa. This kind of God and Nārāyaṇa is going on, bluffing.

But we are not bluffed in that way. We follow the shastric injunction, what is Nārāyaṇa. We cannot accept Nārāyaṇa as daridra. Daridra-nārāyaṇa. What is this? Nārāyaṇa is the husband of the goddess of fortune. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.29]. How Nārāyaṇa can become daridra? So these are manufactured words. You cannot find all these words in the śāstra. They are manufactured, concoction. So we are not concerned with this concoction. Yaḥ śāstra-vidhim utsṛjya. We must follow the śāstras, the mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We are not perfect. Therefore we have to follow the footprints of the perfect. And that is given in the śāstra, whom you have to follow.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Twelve mahājanas. We follow Lord Brahmā. Just like we belong to the Brahma-sampradāya, Madhvācārya-sampradāya. Gauḍīya…, Mādhva-Gauḍīya-sampradāya. Caitanya Mahāprabhu's spiritual master was Īśvara Purī. Īśvara Purī's spiritual master was Mādhavendra Purī. And Mādhavendra Purī belonged to the Madhvācārya-sampradāya. Therefore we present ourself belonging to the Madhva-Gauḍīya-sampradāya. Similarly… From Brahmā, there is one sampradāya. Similarly, there is another sampradāya from Lord Śiva, Rudra-sampradāya. And there is another sampradāya, Kumāra-sampradāya. Kumāraḥ kapilo manuḥ. That is Nimbārka-sampradāya. Similarly, there is another sampradāya from Lakṣmī, Śrī-sampradāya, Rāmānuja-sampradāya.

So we have to understand the philosophy through the sampradāya. Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. If you don't accept… In ordinary life also, in political field, to develop, one has to accept a party, this party or that Congress Party, or Jana-sanga Party, or this party. So the aim is the same. Aim is the same, to serve the country, to develop your country, but still, there are parties. Similarly, the aim is the same: to understand what is our relationship with God. But the development is made by different parties. So the parties are, must be bona fide. As Kṛṣṇa says, His party:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

Kṛṣṇa said that "First of all, I described, I instructed this yoga system, bhakti-yoga system, Bhagavad-gītā, to Vivasvān, the sun-god, and the sun-god, whose name is Vivasvān…" The particular name is also given. It is not vague, that… At the present moment, the predominating Deity in the sun planet is called Vivasvān. So he spoke this Bhagavad-gītā philosophy to his son, vivasvān manave prā…, Manu. Manu is the original person of the human society. Manuṣya. Man. So Manu spoke to his son, Ikṣvāku. Mahārāja Ikṣvāku. He's the first person of the sūrya-vaṁśa. There are two kṣatriya families: one, candra-vaṁśa, coming from the Moon, and the other from the Sun, Vivasvān. So Mahārāja Ikṣvāku is the original personality in the sūrya-vaṁśa kṣatriyas in which Lord Rāmacandra appeared. So in this way, there is paramparā system.

If we want to understand the real fact, then we must receive from the paramparā system. Just like we have got our genealogical table. I understand my great-great-grandfather by the paramparā system. Not that I manufacture some name. No. Therefore Kṛṣṇa says that imam, evaṁ paramparā-prāptam [Bg. 4.2]. The Bhagavad-gītā, knowledge must be received by the paramparā system, as it was spoken by Kṛṣṇa and as it has been received by the later ācāryas. Although there are different parties… Just like the Śrī-sampradāya, Brahma-sampradāya, Rudra-sampradāya. They are all in agreement that Kṛṣṇa is the Supreme Personality of Godhead. All these ācāryas. They'll not say anything that "Because I belong to Brahma-sampradāya, I speak something else." No. We are all in agreement that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is accepted.

So Kṛṣṇa said to Arjuna: sa kāleneha yogo naṣṭaḥ parantapa. "In due…, in course of time, that paramparā system has been lost, or broken. Therefore," Kṛṣṇa said, "I am speaking the old truth unto you so that you begin the paramparā system again." So we have to accept Bhagavad-gītā by the paramparā system. Even the old system is broken, still, it is existing because Kṛṣṇa is speaking to Arjuna, and we have to understand Bhagavad-gītā as Arjuna understood. Then you are in the paramparā. And if you understand Bhagavad-gītā as some so-called scholar understands, then you are not understanding Bhagavad-gītā. You are understanding something nonsense, wasting your time. This is the fact. If you try to understand Bhagavad-gītā as Arjuna understood… That is not difficult. Arjuna's understanding is there in the Bhagavad-gītā. So if you follow the footprints of Arjuna, then you are rightly understanding Bhagavad-gītā. But if you are following the footprints of some rascal, then you are not understanding Bhagavad-gītā. You are understanding something else. This is the secret. Here we have got so many commentaries on Bhagavad-gītā, as one thinks. As if Kṛṣṇa left Bhagavad-gītā to be commented by some rascals to understand! Why? He said Bhagavad-gītā clearly. Why it is to be interpreted by some rascals? Did Kṛṣṇa mean that "I leave Bhagavad-gītā ambiguous and some learned scholar will come. He will explain"? What is this nonsense? Everything is clear. Bhagavad-gītā, in the beginning it is said that

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

Now, why it should be interpreted that "Dharma-kṣetra means this, kuru-kṣetra means this, pāṇḍavāḥ means this"? Why? It is clear. Kurukṣetra still existing. Everyone knows. And that is dharma-kṣetra. Everyone knows. It is not known now. From the Vedic age. Kuru-kṣetre dharmam ācaret. Still people go there for performing ritualistic ceremonies. So Kurukṣetra is still there and it is dharma-kṣetra from time immemorial. Why it should be interpreted that "Kurukṣetra means this, and dharma-kṣetra means this"? Why? Where is the dictionary?

But because one has got some whims, he wants to fulfill his whims on the authority of Bhagavad-gītā, he interprets in a different way. Therefore we are presenting Bhagavad-gītā as it is, without nonsensically interpreting. Therefore it is being effective. Before me, many swamis went to the Western countries to preach this Bhagavad-gītā. Not a single person became a devotee of Kṛṣṇa. Not a single person. There is not in the history. And now Bhagavad-gītā is being presented as it is, thousands are becoming devotee of Kṛṣṇa. This is the secret. People give me credit that "Swamiji, you have done wonderful. Nobody could do it." I am not a wonderful man. Neither I do know anything magic. I have presented Bhagavad-gītā as it is. That's all. This is the secret. Anyone can do that. You present the thing as it is. Don't adulterate it. Then it will be accepted. Just like paramānna, kṣīra. Kṣīra is very nice food, but if you adulterate it with some grains of sand, it is spoiled. It is spoiled.

So that was being done. Bhagavad-gītā is the science of God, the spiritual science. But it was being adulterated by so many grains of sands. So people could not understand it. We do not present Bhagavad-gītā with some adulteration. Kṛṣṇa says, bhakto 'si priyo 'si arjuna. Kṛṣṇa is instructing Arjuna to begin the paramparā system because the paramparā system was supposed to be broken. People misunderstood. Or some way or other, it was broken. As it is going on now also. So Kṛṣṇa said that "I shall speak to you this same old philosophy of Bhagavad-gītā again." "Why unto me?" Why Kṛṣṇa selected Arjuna? There are many others, learned scholars. Now, Kṛṣṇa says, bhakto 'si priyo 'si. Kṛṣṇa was a military man, er, Arjuna was a military man. He was not a Vedantist. He was a gṛhastha, not even a sannyāsī. Why Kṛṣṇa selected to instruct Arjuna as the disciple of the renovated paramparā system? That is also spoken by Kṛṣṇa: bhakto 'si priyo 'si me [Bg. 4.3], rahasyam etad uttamam: "Because you are My dear friend, because you are My devotee, you can understand the mysteries of Bhagavad-gītā." Kṛṣṇa did not select a so-called Vedantist to understand Bhagavad-gītā. Because Arjuna was not a Vedantist. He was a military man. He's not supposed to become a great philosopher. He was a gṛhastha. But the real qualification is to become a devotee of Kṛṣṇa. Then one can understand what is Bhagavad-gītā. Not by so-called knowledge. No. Knowledge is not perfect unless one understands Kṛṣṇa. That is not knowledge. That is still illusion. Therefore in the Bhagavad-gītā it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Māṁ prapadyate: "He surrenders unto Me." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. When one understands Kṛṣṇa, Vāsudeva, as everything, as the origin of everything, janmādy asya yataḥ [SB 1.1.1], then his knowledge is perfect. And so long he's hovering here and there, without any understanding of Kṛṣṇa, his knowledge is not perfect. That perfection of knowledge is attained, as it is described by Kṛṣṇa: bahūnāṁ janmanām ante [Bg. 7.19].

So Bhagavad-gītā is to be understood by the paramparā system. Śrī-bhagavān uvāca. Kṛṣṇa is the Supreme Personality of Godhead Bhagavān, ṣaḍ-aiśvarya-pūrṇa. He has no defects because He is in full knowledge. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ jñāna (Viṣṇu Purāṇa 6.5.47). He has got full knowledge. Vedāhaṁ samatītāni… [Bg. 7.26]. He says that "I know past, present, future-everything." This past, present and future, knowledge, how Kṛṣṇa knew, that was also proved. When Kṛṣṇa said that "I spoke this philosophy to Vivasvān…" Vivasvān means to the sun-god, in the beginning, before Manu. That means about forty thousand millions of years ago, according to Manu-saṁhitā. Then Arjuna inquired, "My dear Kṛṣṇa, we are contemporaries. We are born some years ago. How is that-You instructed the sun-god, Vivasvān, this philosophy?" This inquiry was made by Arjuna. Why? How Kṛṣṇa knows the past so long, long years ago? So Kṛṣṇa replied that "Yes, at that time, you were also present, but you have forgotten. I have not forgotten." That is the difference between ordinary human being and God. That is the difference. God does not forget past, present, future. God knows future. God knows past. And present, what to speak of? In the Second Chapter you'll find also. Kṛṣṇa says that "It is not that you, Me and all these kings and soldiers were not existing in the past. And we are existing at present. And it is not that we shall not existed in the future." These are the things.

So if you try to understand Bhagavad-gītā as it is, then we get some benefit. Not some benefit: the ultimate benefit. What is the purpose of Bhagavad-gītā? Kṛṣṇa has come. Kṛṣṇa's instructing Arjuna. Aiming at Arjuna, He's instructing the whole world. What is the position of the living entities, what is our constitutional position? We are all living entities, and Kṛṣṇa is God. What is Kṛṣṇa's position? What is our position? What is this material nature? What is the time factor? What is our activities? These things are very nicely explained. Prakṛti, puruṣa, jīva, and time, and karma. These five things are very nicely described. So prakṛti is also eternal. Prakṛti means the energy, energy of the Supreme. That is described in the Seventh Chapter, that

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

These are, these material energies-earth, water, fire, air, sky-and subtle energy-intelligence, mind, intelligence and ego-bhinnā me prakṛtir aṣṭadhā. And another prakṛti: apareyam. These are inferior energy. Apareyam itas tu viddhi me prakṛtiṁ parām. There is another, superior energy. What is that superior energy? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. The living entities. That is superior energy.

So Kṛṣṇa is the energetic, and these two prakṛtis are working. Therefore they are also eternal. Kṛṣṇa is eternal, sanātana, these prakṛtis are also eternal. And one prakṛti, we living entities, we superior energy. Why superior? Yayedaṁ dhāryate jagat. Because we living entities, we are trying to lord it over the material nature. Material nature is being used by us. Therefore the material nature is inferior and we are superior. We are superior energy, prakṛti. We are not the Puruṣa. The Māyāvāda philosophers, they want to make the prakṛti as puruṣa. No. Kṛṣṇa is Puruṣa; we are all prakṛtis. As I told you, that we have to understand Kṛṣṇa as Arjuna understood. Arjuna understood… That is described in the Tenth Chapter: paraṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. "You are the only puruṣa." Enjoyer. Puruṣa means enjoyer. And prakṛti means enjoyed. Puruṣa means the predominator, and prakṛti means the predominated. So we are predominated. We are not predominator. If the predominated wants to become predominator, that is false. That is illusion. That is going on. Everyone, all our, all living entities, we are trying to become predominator instead of being predominated. That is the struggle for existence. And as soon as we become, we agree to become predominated, there is peace immediately. That is called mukti.

The description of mukti is given in the Bhagavad…, Śrīmad-Bhāgavatam: muktir hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. That is mukti. Mukti means if you give up the artificial endeavor to become predominator and become situated in your original position, being predominated. Artificially… Suppose a woman is trying to become man artificially, how long it will go on? How she can be happy? That is not possible. Actually, in the Western countries at least we see that the woman class, they want equal rights with men. And there is. There is no distinction. But it is my experience, the woman class, they are not happy in the Western countries. And still in our country, although we are so fallen, still our woman class remains satisfied. Being predominated, they are happy. They are happy. That is my practical experience. So I do not wish to discuss this point very much, but according to our Manu-saṁhitā, it is said that women should not be free. Na strī svātantryam arhati: "Svātantryam is not allowed to the woman class." Actually, we have seen, and by experience, those who are under the domination of the father when they, still they are not married, they are happy. Those who are under the domination of the husband after being married, they're happy. And those who are under the domination of elderly children, they are happy. So this statement of Manu-saṁhitā… Just like children should not be given freedom, similarly, woman should not be given freedom. They should be given all protection. That is our Vedic culture.

Similarly, prakṛti… Just, this is an example. Here, either man or woman, everyone is prakṛti. The real puruṣa is Kṛṣṇa. And there is a nice example. When Rūpa Gosvāmī was there in Vṛndāvana in his bhajana, Mirabhai went to see him. And Rūpa Gosvāmī's message was that he does not see any woman. They were very strict. At least, the story is like… So Mira challenged that "I came to Vṛndāvana. I know that only Kṛṣṇa is puruṣa here, and everyone is woman. So how does it mean that Rūpa Gosvāmī's declined to see another woman?" So Rūpa Gosvāmī agreed, "Yes, I am mistaken. Yes, Kṛṣṇa is the only puruṣa." So puruṣa means the enjoyer, and prakṛti means the instrument of enjoyment, prakṛti, energy. Just like here we see one man is very big, rich man, but he's enjoyer by utilizing his energy. Similarly, the whole cosmic situation, whole creation is…, the supreme enjoyer is God.

Therefore Kṛṣṇa says in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If we want really peace, then we should understand these three things: that Kṛṣṇa, the Supreme Personality of Godhead, is the enjoyer. We have to serve Him for His enjoyment. That is called devotional service. Transcendental loving service. Just like the master is there, and for his enjoyment, there are so many servants. They are engaged in his service. That is our position. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. You take in so many ways. Our position is to serve Kṛṣṇa, and by His pleasure, we shall be pleased. There are so many instances.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
[SB 4.31.14]

Just like if you pour water in the root of the tree, the all the branches, twigs, flowers, leaves-everything becomes nourished automatically. Similarly, if you put foodstuff on the stomach, then all the indriyas, all the different limbs and parts of the body automatically become nourished. Similarly, Kṛṣṇa is the origin of everything, root. Aham ādir hi devānām [Bg 10.2]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Therefore if we try to understand Kṛṣṇa, if we try to serve Kṛṣṇa, then our life will be successful. Otherwise not. That is not possible.

So this Kṛṣṇa consciousness movement, we are preaching all over the world that Kṛṣṇa is the origin. The Vedānta-sūtra says: "The Absolute Truth is that from whom everything is emanating," janmādy asya yataḥ [SB 1.1.1], and it is accepted by everyone: "Kṛṣṇa is the Puruṣa, the original person." Brahmā says in his Brahma-saṁhitā. Brahmā is supposed to be the original person within this universe. He accepts Kṛṣṇa: sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So this Kṛṣṇa philosophy means to understand Kṛṣṇa as He is, without any interpretation. And if we actually understand Kṛṣṇa, then our life is successful. What is the mission of our life? The mission of life is to get out of the cycle of birth and death and old age and disease. That means to cease accepting material body, one after another. That is going on. We are wandering throughout the whole universe in different planets and different species of life. We are spirit souls. We don't require to accept this material body. But we have accepted it, somehow or other.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

In this way, we are wandering throughout the whole universe. But if want to stop it, if we want to become again originally situated in our constitutional position, then we must understand Bhagavad-gītā as it is. We must try to understand Kṛṣṇa as He is. Then our life will be successful. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Go back to home, go back to Godhead. This is very simple philosophy. And everything is explained in the Bhagavad-gītā. If we are fortunate enough, we should study Bhagavad-gītā as it is. And then we become successful in the mission of our life.

Thank you very much. Hare Kṛṣṇa. (devotees offer obeisances) [break]

Guest (1) (Indian man): …part of Puruṣa. Also you say: ahaṁ brahmāsmi. You and all people are part of God…

Prabhupāda: Yes.

Guest (1): …and this is jīva and Puruṣa. There's a living entity within us.

Prabhupāda: Yes, nitya. We are part and parcel of Kṛṣṇa.

Guest (1): …is the material nature, and material, this is not the gross body.

Prabhupāda: Eh? Eh?

Guest (1): This is not the gross body. When we go to bed and sleep, we feel that there is some divine spark in us, which puts us by(?) our existence…

Prabhupāda: Yes.

Guest (1): is a part and parcel of God. That's what the Śaṅkara…

Prabhupāda: No. Part and parcel of God in this way: it is the energy of God.

Guest (1): It is not prakṛti. It is puruṣa. It is puruṣa inside.

Prabhupāda: Puruṣa inside? That is Paramātmā.

Guest (1): Śaṅkarācārya says, Śaṅkarācārya says that…

Prabhupāda: No, we differ from Śaṅkarācārya. We follow Kṛṣṇa. We do not follow Śaṅkarācārya. So if you think Śaṅkarācārya is better than Kṛṣṇa, that is your opinion. We follow Kṛṣṇa. Śaṅkarācārya is not original person. Kṛṣṇa is original person. That is accepted by Vyāsadeva and all… Nārada, Devala. So our proposition is "Follow Kṛṣṇa." Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The original person. Ādi-puruṣam. Govindam ādi-puruṣam. Śaṅkarācārya is, say, one thousand five hundred years, but Kṛṣṇa, He's the original puruṣa, before the creation. The creation was made… Śaṅkarācārya also admits in his commentary on the Bhagavad-gītā: nārāyaṇaḥ paraḥ avyaktāt. And he accepts Kṛṣṇa as the Supreme Personality of Godhead: sa bhagavān svayaṁ kṛṣṇaḥ. So you cannot supersede Kṛṣṇa by accepting Śaṅkarācārya. Śaṅkarācārya admits, sa bhagavān svayaṁ kṛṣṇaḥ. So Śaṅkarācārya admits Kṛṣṇa is the authority, but Kṛṣṇa says that this material body is prakṛti. How you can say it is puruṣa? Kṛṣṇa says that bhūmir āpo 'nalo vāyuḥ, bhinnā me prakṛtir aṣṭadhā: [Bg. 7.4] "These eight kinds of prakṛti, they are My separated energy." How you can say it is puruṣa?

Guest (2) (Indian man): Sir, may I… Some reference(?) were written by Lord Kṛṣṇa in Gītā. He told us that api cet su-durācāro bhajate mām ananya-bhāk. And He, kṣipraṁ bhavati dharmātmā, and He also promised pratijāne priyo 'si. But it is difficult to understand that the same Lord Kṛṣṇa told, bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19], manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, teṣām api sahasreṣu [Bg. 7.3], "Can understand Me."

Prabhupāda: Hmmm?

Guest (2): Can understand Lord Kṛṣṇa. It is… This knowledge of Him, perfect knowledge, is very difficult because…

Prabhupāda: Yes. But that is the standard of perfect knowledge, to surrender to Kṛṣṇa.

Guest (2): Yes, but He is so easy that api cet su-durācāraḥ, it means we must surrender in one way(?) but…

Prabhupāda: Api cet su-durācāro bhajate mām ananya-bhāk. Ananya-bhāk, without deviating to any other thing, if one is simply sticking to worship Kṛṣṇa, that is called ananya-bhāk. Not that "I am worshiping Kṛṣṇa sometimes, sometimes worshiping this, sometimes that." No, not like that. Ananya-bhāk. One, concentrated. Such a person, even if he's found su-durācāraḥ, due to his past habits… Just like these European boys and American boys. They have taken to Kṛṣṇa consciousness very seriously. But sometimes we find that they are not so clean according to the śāstra. So that is supported. Even though they are not sometimes following the routine work of cleanliness or something else, still, because he's sticking to the principle of worshiping Kṛṣṇa, he does not do anything else, then he's sādhu. He's sādhu. Only for that qualification. They are not going to any other demigods or form of God. They are sticking to the simple… Mām ekaṁ śaraṇaṁ vraja. This is required. This faith, that as Caitanya-caritāmṛta karacā says: kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is the faith, the beginning of faith. If one is strongly believing that "If I worship Kṛṣṇa, then everything will be done nicely," that is called ananya-bhāk. And if we want to worship Kṛṣṇa for some purpose and another, some purpose, that is not ananya-bhāk. His su-durācāra will not be accepted. But if he sticks to Kṛṣṇa only, then his su-durācāra will be excused. [break] …other Muslim.

Guest (3) (Indian man): No, I am Indian.

Prabhupāda: Then, sir, you believe like Indian. [break]

Guest (3): …question of belief. It is a fact. But people say it is belief.

Prabhupāda: Fact is fact. You believe or not believe, fact is fact. [break]

Guest (3): …belief. [break] …"I am son of God."

Guest (4) (Indian man): And what about Kṛṣṇa? He says…

Prabhupāda: He says, "I am God." Therefore there is no difference. If Jesus Christ is son of God, and Kṛṣṇa says "God," then where is the difference? If your son comes, "I am son of such and such gentleman," and if you say, "I am that gentleman," then where is the difference? Where is the difference? If I say, "I am Mr. such and such, such and such," and if my son says, "I am the son of Mr. such and such," then where is the difference? There is no difference. Christ says, "I am son of God." And Kṛṣṇa says, "I am God." So Christ becomes His son. So where is the difference? And Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ: [Bg. 14.4] "As many forms are there, living entities." Why not of Christ? What do you say? Is that all right? Thank you. [break]

So I shall request you, all respectable gentlemen present here, that there is very good prospect of preaching this Kṛṣṇa consciousness movement all over the world. That is my experience after working for the last four or five years. So our countrymen also, those who are leaders, those who are thoughtful, philosophers, scientists, they should try to understand this Kṛṣṇa philosophy. That is my request. It is very clear to understand the science of God. Why you should neglect and by, mislead ourself by understanding some misleading interpretation? That is my mission. I want to establish throughout the world that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Here is Bhagavān. Why you are searching after Bhagavān? Here is Bhagavān. I give the name and address of Bhagavān. His father's name and everything. Why you are being misled? Where is the scope for searching out where is Bhagavān? Here is Bhagavān. Śrī-bhagavān uvāca. Therefore in the Bhagavad-gītā it is said… It does not say kṛṣṇa uvāca. Śrī-bhagavān uvāca. Its name is Bhagavad-gītā, spoken by the Supreme Personality of Godhead. Bhagavad-gītā. Śaṅkarācārya says: bhagavad-gītā kiñcid adita.(?) Śaṅkarācārya says. Kiñcid adita. If, if somebody wants to understand Bhagavān he must read Bhagavad-gītā. Kiñcid adita. He never challenges Kṛṣṇa. So we have to understand the whole thing, whole philosophy, whole science of God through Bhagavad-gītā. Then our life is perfect. Why Śaṅkarācārya says bhagavad-gītā kiñcid adita? Why? Can you say? [break] …little of Bhagavad-gītā.

Guest (4): (indistinct)

Prabhupāda: Yes, yes.

Guest (4): [break]

Prabhupāda: Simply by understanding Bhagavad-gītā you understand what is the science of God.

Guest (4): (indistinct)

Prabhupāda: [break] …it is so full of knowledge, it is so full of knowledge. Yes.

Guest (4): Simply recitation of Bhagavad-gītā…

Prabhupāda: Yes. [break] …not the parrotlike reading. No. We don't say that. Still, parrotlike reading also will help you.
Guest (4): Knowledge will be achieved in janmanām, bahūnāṁ janmanām ante [Bg. 7.19].
Prabhupāda: Yes, ahh, yes… (end)
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Bhagavad-gītā Lecture Excerpt

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New York, April 25, 1966
Prabhupāda: …because we are now encumbered with this material body, and as soon as we become free from this material conception of life, that is called mukti. That is called brahma-bhūta. Brahma-bhūta [SB 4.30.20]. Generally, Dr. Mishra is teaching this, that you, what you think of you, what I am, I am not this body. That is the whole process of his teaching. So we have already discussed. The same point is being described nicely in Bhagavad-gītā, that we are not this body. Our material identification is wrong… [break] (end)
Śrīmad-Bhāgavatam Lectures
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SB Canto 5: Lectures
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SB Canto 10: Lectures
SB Canto 11: Lectures
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Śrīmad Bhāgavatam Canto 1, Chapter 1: Lectures
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Śrīmad-Bhāgavatam 1.1.1

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London, August 6, 1971
Prabhupāda: It is all right? Working?
Devotee: Yes. It's working.
Prabhupāda: Where is spectacle? Yes. Chant.
Pradyumna: Oṁ namo bhagavate vāsudevāya. (three times with response)
Prabhupāda:
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
[SB 1.1.1]

So Vyāsadeva is offering his obeisances to satyaṁ param, the Absolute Supreme Truth, not to the relative truth. Everyone has to offer obeisances to somebody. Somebody… In our practical life, at least, we have to offer obeisances to the police constable. When you go on the street, as soon as they, "Stop!" So we have to obey. So how you can avoid obeying? They are saying that "We don't believe in God. God is dead. I am God." But why you are offering obeisances even to the small constable? That means you have to offer your obeisances to somebody. That is your position.

But we are offering obeisances to the relative truth. Relative truth means… That has been explained here that tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. We are offering obeisances to a temporary manifestation of tejo-vāri-mṛdāṁ vinimayaḥ. Tejaḥ means fire, vāri means water, and mṛt means earth. So you take earth, mix with water, and put it into fire. Then grind it, so it becomes mortar and the brick, and you prepare a very big skyscraper and offer obeisances there. Yes. "Oh, such a big house, mine." Tri-sargo 'mṛṣā. But there is another place: dhāmnā svena nirasta-kuhakam. We are offering here obeisances to the bricks, stone, iron. Just like in your country especially-in all Western countries-there are so many statues. The same thing, tejo-vāri-mṛdāṁ vinimayaḥ. But when we install Deity, actually the form, eternal form of Kṛṣṇa, nobody offers obeisances. They'll go to offer obeisances to the dead. Just like in British Museum. They are standing in queue to offer obeisances to a dead body. It has no value, but they are wasting time there. But here, if they are invited, "Oh, they are worshiping idol. Why shall I go? Why shall I go there?" This is called illusion. They are actually doing that, obeisances, but not to the Supreme Personality of Godhead.

Vyāsadeva says that "I offer my obeisances to the Supreme Absolute Truth." Satyaṁ paraṁ dhīmahi [SB 1.1.1]. There is no more truth beyond that. And as Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Mattaḥ, "Beyond Me there is no more superior power." Mattaḥ parataraṁ na anyat. So Vyāsadeva is offering his obeisances to the person above whom there is nobody. God means controller, I have several times explained. But here in our experience we see that one controller is controlled by another controller. Nobody is absolute controller. Therefore nobody is Absolute Truth. But there is…, there must be the Absolute Truth. Janmādy asya yataḥ [SB 1.1.1], as it has begun, "the source of all emanations."

Now, what is that source of emanation? What is the nature? One has to accept the cause and effect. As we have got experience, in everything there is a cause and the effect. So the supreme cause, supreme cause means who has no more cause-sarva-kāraṇa-kāraṇam [Bs. 5.1]. I am caused by my father, my father is caused by his father. His father, his father…, go on making research, who is the ultimate father. When you come… There must be some ultimate father. Just like I have my father, my father has got father, his father… We can see up to two, three generation upwards, and beyond that, we cannot see. That does not mean that the great-grandfather had no father. There must have been some father. Is it very unreasonable? Anyone can understand. Although I cannot see with my limited potency, but with my knowledge, reasonable knowledge, I can understand that either he may be great-grandfather or above that, above that, he must have some father.

So Lord Brahmā is called therefore pitāmaha, "grandfather," because he is the original father within this universe. He is the first created being, and he begot so many children. So all the living entities, they are born of Brahmā. He is called sṛṣṭi-kartā. Sṛṣṭi-kartā means "the creator of this universe." And there are innumerable universes. In each universe there is one Brahmā, and all these Brahmās are also created by Garbhodakaśāyī Viṣṇu. Therefore viṣṇu-tattva is the Absolute Truth. Now it will be explained in the purport. Read.

Pradyumna: Shall I take up where we left off yesterday?

Prabhupāda: Yes.

Pradyumna: "Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead and all others are His direct or indirect plenary portions or portion of the portion. Śrīla Jīva Gosvāmī has even more explicitly explained the subject matter in his Kṛṣṇa Sandarbha, and Brahmā, the original living being…"

Prabhupāda: Jīva Gosvāmī has got six sandarbhas, theses: Bhagavat-sandarbha, Kṛṣṇa-sandarbha, Tattva-sandarbha, Prīti-sandarbha, like that. So these books are… I don't think it is published in English. So these sandarbhas are so philosophically discussed that throughout the whole world, there is not a single philosopher who can defy these Jīva Gosvāmī's six sandarbhas. Our, this Gauḍīya-sampradāya… We belong to Gauḍīya-sampradāya-Lord Caitanya Mahāprabhu, from the disciplic succession of Caitanya Mahāprabhu. We have got immense literature to understand God. One who wants to understand God through philosophy, science, argument, logic, so to supply them material, we have got immense literature, Vedic literature. So one of them is mentioned here, Kṛṣṇa-sandarbha, what is Kṛṣṇa. Go on.

Pradyumna: "And Brahmā, the original living being, has explained the subject of Śrī Kṛṣṇa substantially in his treatise named Brahma-saṁhitā. In the Sāma-veda Upaniṣad it is also stated that Lord Śrī Kṛṣṇa is the divine son of Devakī."

Prabhupāda: Some of the foolish scholars, they say that Kṛṣṇa was a, I mean to say, powerful, what is called? Aborigine. And the Kṛṣṇa worshipers have taken Him because He was very powerful. Kṛṣṇa is always powerful. But they have misinterpreted in this way. Kṛṣṇa is mentioned in the Vedas. Just like these books, Brahma-saṁhitā. Brahma-saṁhitā is only description of Kṛṣṇa, and this book was composed by Lord Brahmā. Nobody knows how many millions of years ago this book was composed, but we understand that it was composed by Brahmā on the authority of Śrī Caitanya Mahāprabhu. Our process is to take knowledge from the authority. We don't bother whether Brahma-saṁhitā was actually written by Brahmā or not. The so-called scholars and anthropologists and… What is called? Archaeologists, they may go on talking, but we have got a very nice process, to receive knowledge through paramparā system, Vedic succession, disciplic succession.

So Caitanya Mahāprabhu, when He was traveling in the southern part of India, south India, Ādikeśava Mandira, there was a temple. Still that temple is there. He found out this Brahma-saṁhitā in handwritten. Formerly, there was no printing press. So any important Vedic literature was being copied. Suppose you have got some copy. I want it, so I borrow from you the book, and I copy in my handwriting or I engage somebody who has got good handwriting. In this way, in Vṛndāvana, still there are so many handmade, handwritten literatures. They have opened one association, one society. They are collecting all this handwritten literature. So this handwritten literature, Brahma-saṁhitā, was collected by Caitanya Mahāprabhu from a temple in South India, and He delivered to His immediate disciples, that "This is Brahma-saṁhitā, written by Brahmā. It is the summary of the Bhāgavata, Śrīmad-Bhāgavata."

So Caitanya Mahāprabhu gives reference of Śrīmad-Bhāgavatam with Brahma-saṁhitā. That means Śrīmad-Bhāgavatam also is eternal. They are not man-made, manufactured books. The Vedic literature means, as it is stated in this verse, tene brahma hṛdā. Brahma means Vedic literature, śabda-brahma. So He distributed the… Vāsudeva, original person, Absolute Truth, He, I mean to say, transferred this Vedic knowledge. Tene brahma hṛdā. Brahmā was alone. He could not see Kṛṣṇa eye to eye, but īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is everyone's heart, so He taught him from within. Kṛṣṇa's name is Caitya-guru, "guru, spiritual master from within." So Kṛṣṇa is trying to help us from within, and He manifests again externally also as spiritual master, directly teaching. So from within, from without, He is trying to help us. Kṛṣṇa is so kind. From within and without. Tene brahma hṛdā ādi-kavaye [SB 1.1.1].

So this Brahma-saṁhitā was written by Lord Brahmā, and in Brahma-saṁhitā the name of Kṛṣṇa is there. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], beginning. That is the fifth chapter. There were hundred chapters. Only fifth chapter is available. So in the beginning of that fifth chapter, Brahmā says, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So how these rascals can conclude that Kṛṣṇa was liv…, some years, some hundred or five hundred years ago there was a beel boy, he was very powerful. So in this way, these rascal so-called scholars they are misleaded public. Therefore we call them simply rascals. They do not know what is the truth, and still, they write books, they write commentaries unauthorizedly and mislead public. This is going on. Kṛṣṇa is not manufactured. In the Brahma-saṁhitā there is complete description of Kṛṣṇa:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The cause of all causes. Janmādy asya yataḥ [SB 1.1.1]. Vedānta-sūtra says, "The Absolute Truth is that which is the origin, original cause." Original cause. The scientists, they are trying to find out the original cause of creation, but they are creating their own imagination. "There was a chunk, and it burst out, and then planets came out." Like that. (laughter) And wherefrom this chunk came, you nonsense? So this is going on.

So if you actually want knowledge, then you have to take knowledge by this disciplic succession, because you cannot speculate. By speculation, you can never arrive to the Absolute Truth. That is not possible.

athāpi te deva padāmbuja-dvayaṁ
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Ciraṁ vicinvan. Ciram means perpetually you can speculate, but you cannot understand what is God. That is not possible. You have to know God from a person who knows God or God personally. Just like Kṛṣṇa. Kṛṣṇa's name is mentioned in the Bhāgavata…, Brahma-saṁhitā. That means Brahmā knew Kṛṣṇa. That means Kṛṣṇa was before Brahmā's birth, original. Aham evāsam agre. Before creation, Kṛṣṇa was. Not that Kṛṣṇa is a product of this material creation. Just like we are product of this material creation. This body, everyone knows it is a product of material creation. My father and mother created this body. My father and mother's body also created by somebody, somebody, somebody. Kṛṣṇa's body is not like that. Kṛṣṇa's body is beyond creation-aham evāsam agre-because there was no creation and Kṛṣṇa was existing before creation, then how you can say Kṛṣṇa's body is material? That is not possible.

So when there was no material creation, Kṛṣṇa was there. Therefore His body is not… Therefore Kṛṣṇa says in the Bhagavad-gītā, janma karma ajo 'pi san avyayātmā: "I am born," avyayātmā, "eternal body; still, I take birth." Bhūtānām īśvaro 'pi san: "I am the Lord of everyone; still, I appear." These things are to be understood. And if we can understand Kṛṣṇa, janma karma me divyam… [Bg. 4.9]. These are all transcendental knowledge. They are not ordinary knowledge. Divyam, transcendental. His appearance, His disappearance, His work, His activity, His pastimes, they are all transcendental. So anyone who can try to understand Kṛṣṇa in His transcendental position beyond creation, beyond creation… Even Śaṅkarācārya, the impersonalist, he says nārāyaṇa paraḥ avyaktāt: "Nārāyaṇa is beyond this material creation." Avyakta. Avyakta means there is a total stock of material elements beyond this universe. There are so many things to be learned. This universe we see just like a ball, and this ball is covered by layers of water, fire, air, earth, like that. Circling. And each layer is ten times bigger than the previous layer. In this way the universe is covered. And beyond that covering, there is another sky. We are prisoned here within this universe. We are thinking that we are very free to move in the sky with, what is called, sputniks. But you cannot go beyond your limitation. That is not possible. They are going to the moon planet, again coming back. You see. That is our conditional life, that you are conditioned, packed up under certain regulations. If you violate, then you are punishable. You cannot violate. You have to remain within the conditions of material nature. Daivī hy eṣā guṇamayī mama… [Bg. 7.14]. You cannot violate. If you want to violate the laws of nature, then you will create another difficulty. Another difficulty. (end)

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Śrīmad-Bhāgavatam 1.1.1

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London, August 7, 1971

Pradyumna: Translation: "I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion." [SB 1.1.1]

Prabhupāda: Vyāsadeva is offering his obeisances unto the Supreme Lord, Kṛṣṇa. Oṁ namo bhagavate vāsudevāya. Bhagavate, "unto the Supreme Personality of Godhead, who is known as Vāsudeva." Vāsudeva means the son of Vasudeva. Even the leader of the impersonalists, namely Śaṅkarācārya, he has accepted that the Supreme Personality of Godhead appeared as the son of Vasudeva and Devakī. People may not misunderstand. Just like we give identification by giving the name of father, mother, similarly, Kṛṣṇa's identification is that He is son of Vasudeva or son of Nanda Mahārāja, friend of Śrīdāmā, Sudāmā, lover of Rādhārāṇī. In so many ways He has got hundreds of thousands of names. So people who protest that God cannot have any name… They say that God cannot have any name. Yes, we agree with them. God cannot have any name. Or God has so many names, how we'll address Him? The śāstra says that He has got many names, but the chief name is Kṛṣṇa. In the Atharva Veda it is said. Kṛṣṇa is the son of Devakī, Vasudeva. Those who are very much strict to understand everything on the evidence of Veda, Śrīla Jīva Gosvāmī has given them quotation from Vedas, that "In the Vedas, Kṛṣṇa's name is there, His father's name is there." Like that.

So God's name… Actually, there is no God's name. There is name, but He has got so many names. His name is given according to His pastimes. Just like according to… It has got meaning. You cannot give any name to God without bearing any meaning. That is the Vedic significance. When we say "Kṛṣṇa" name of God, that means He's all-attractive. All-attractive means He's not only attractive to the devotees but to the nondevotees. It's not that Kṛṣṇa is one-sided, He's attractive to the devotees. No. To the nondevotees also. Just like Kaṁsa. Kaṁsa was also attracted by Kṛṣṇa. He was attracted to Kṛṣṇa as enemy. There are two kinds of attraction. We can become attracted to somebody as friend as well as enemy. That is also attraction. If you think of some person that "This man is my enemy. I want to kill him, or I want to do some harm to him. How I shall do? How shall I capture him? He goes on the office, on the road. So I can capture him in that way…" So many. Just like in America the President Kennedy was killed. So the man who killed him, he made it a plan, thinking of President Kennedy always. That is attraction.

All-attractive means, therefore, that Kṛṣṇa is attractive to everyone, either one is Kṛṣṇa's devotee or nondevotee. The best example is Kaṁsa. Kaṁsa heard that the eighth son of his sister, Devakī, would kill him. Since that time, he became attracted to Kṛṣṇa. "Oh, somebody's coming in the name Kṛṣṇa, as my sister's eighth son. So He will kill me. So let me kill my sister, the source of Kṛṣṇa." So he first of all wanted to kill his sister. That is due to attraction of Kṛṣṇa. He was very kind to his sister. After the marriage of his sister he was taking very jubilantly his sister and his brother-in-law in a chariot, and he was personally driving, because Devakī happened to be younger sister of Kaṁsa. Naturally, everyone has got some love for younger brother and sister. So he was affectionate. Although he was a nondevotee demon, still, natural attraction one cannot avoid. Just like a tiger. Tiger is killer of everyone. But still, the tiger and the tigress have got affection for the cubs. That is natural. So he had the natural attraction for his sister, but when he heard that his sister would be the killer of him, he immediately wanted to kill his sister. That story you know. It is stated in the Kṛṣṇa book beginning.

So the idea is… Satyaṁ paraṁ dhīmahi [SB 1.1.1]. Namo bhagavate vāsudevāya. So Vyāsadeva is offering his obeisances to the son of Devakī, Kṛṣṇa. Kṛṣṇa means all-attractive. Then, read. What is next?

Pradyumna: "Obeisances unto the Personality of Godhead, Vāsudeva, directly indicates Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and Devakī. This fact will be more explicitly explained in the text of this work. Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion."

Prabhupāda: Yes. This will be explained in the Third Chapter of the Śrīmad-Bhāgavatam, First Canto. When describing different incarnations, so in that list of different incarnations, Kṛṣṇa's name is also there. So Vyāsadeva has purposefully explained in that verse that there are so many incarnations. It has been described there that Kṛṣṇa, or God, has got so many incarnations, just like so many waves of the river. If you have got some experience of the flowing river you'll find so many waves are coming, one after another, one after another. He has got so many incarnations that you cannot count even. Just like if you sit down on the bank of a river and go on counting the waves, so whole day and night, whole year, whole life, still, it will not be done.

Therefore Kṛṣṇa's another name is Ananta. Ananta means "who has no end." Ananta. Anta means end. Everything of us, there is end. But Kṛṣṇa has no end. Similarly, His incarnation has no end. So in spite of so many incarnations, He is full. If we take, try to understand Kṛṣṇa materially that… Just like if you take from some stock one, two, three, four, five, six, seven, like that, then the stock will be finished at a certain point. Kṛṣṇa is not like that. Pūrṇam. The Veda says Kṛṣṇa is pūrṇam, complete. What kind of pūrṇam? We understand also complete. But if you want to take something from the complete, gradually it will reduce, and ultimately it becomes zero. So Kṛṣṇa is not like that. The Vedas say that pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. He's complete. So many incarnations are coming from Him, just like the waves of the river; still, he's complete. Pūrṇasya pūrṇam. From original Kṛṣṇa so many incarnations are coming. But still, He's there.

In the Brahma-saṁhitā it is stated that goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Kṛṣṇa lives at His home, Goloka Vṛndāvana. Just like Kṛṣṇa is in Goloka Vṛndāvana. So still, He emanates, He expands Himself. Akhilātma-bhūtaḥ. Akhilātma-bhūtaḥ means throughout the whole creation. He has creation; that is also innumerable. We are seeing this creation, this universe. There are innumerable planets. But… Akhilātma-bhūtaḥ [Bs. 5.37], in everywhere Kṛṣṇa is there. Still, He is existing in His own abode. We cannot imagine because we have no such experience. Just like we are sitting in this room. We are not sitting in the other room. Try to understand the distinction between Kṛṣṇa and ourselves. But Kṛṣṇa is here and He's not only in the other room, other building, other city, other universe-everywhere. That is Kṛṣṇa.

It is stated-not that we are imagining, because we take evidence from the Vedic literatures. In the Brahma-saṁhitā it is stated like that:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

One portion of Kṛṣṇa. Kṛṣṇa has direct expansion and expansion of the expansion. Just like Kṛṣṇa, His immediate expansion is Baladeva, Balarāma. Then from Balarāma the next expansion is Catur-vyūha, quadruple: Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna. Again, from this Saṅkarṣaṇa there is another expansion, Nārāyaṇa. From Nārāyaṇa, another expansion. Again, second status of Saṅkarṣaṇa, Vāsudeva… Not only one Nārāyaṇa, but innumerable Nārāyaṇas. Because in the Vaikuṇṭhaloka, the spiritual sky, there are innumerable planets. How many? Now, just imagine here in this universe there are planets. This is one universe. There are millions of planets. You cannot count. You cannot count. So similarly, there are innumerable universes also. That also you cannot count. Still, all these universes taken together is only one-fourth manifestation of Kṛṣṇa's expansion. In the Vaikuṇṭhaloka there is three-fourths expansion. So we cannot count even one planet how many Kṛṣṇa's expansions are there, because He is aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He's within the atom also. The scientists are perplexed to analyze one atom. More and more they're finding components. Kṛṣṇa… Therefore His name is Ananta. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. He has got multiforms. Multiforms.

So Vyāsadeva will explain in the Third Chapter that although He has got all these multiforms, none are more than Kṛṣṇa. But still that Kṛṣṇa, the name which He appeared in this day, He's the Supreme Personality of Godhead. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All other incarnations who are mentioned in this list, they are aṁśa-kalāḥ. They're directly expansion or expansion of the expansion, expansion of the expansion, you go on. That is Kṛṣṇa. Just like Kṛṣṇa is in this temple. In other temples also, Kṛṣṇa is there. Not that because in this temple Kṛṣṇa is there, He is finished. Just like we are present in this room, not in other room. That means in one room. Kṛṣṇa is not like that. Try to understand Kṛṣṇa.

Therefore Bhāgavata is trying to inform you about Kṛṣṇa, beginning janmādy asya… [SB 1.1.1]. Oṁ namo bhagavate vāsudevāya. Vāsudeva is Kṛṣṇa, svayaṁ bhagavān. Now, what kind of Vāsudeva? Janmādy asya yataḥ [SB 1.1.1]. From whom everything is there. What is that everything? Means birth, sustenance, and death-everything you can understand, any material object we can understand by these three symptoms. Just like your body, my body, or everyone's body: it has got a date of birth, it continues to live for some time, and there is annihilation. That is called janmādy asya [SB 1.1.1]. Janma ādi. First of all birth, then sustenance, then death. This is three summary. But actually there are six. Six in the birth, then living for some time, then growth, then producing something out of the body, then dwindling, then finished. Every body. Every body takes birth, then remains for some time, grows also or changes different body, and then from the body some other bodies are also coming out. In this way one becomes old. That means dwindling. And one day will come he'll be finished. Ṣaḍ-vikāra. These are called six kinds of transformations. Any material thing you can take: six kinds of transformation. But Kṛṣṇa has not such transformation. Therefore He is not of this body. His body is mentioned in the śāstra, sac-cid-ānanda-vigraha [Bs. 5.1].

So anyone accepting Kṛṣṇa like ordinary man, then he's a rascal. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Kṛṣṇa says, "The rascal only, they take Me as a human being." Just like a great rascal scholar, he has mentioned, "Perhaps Kṛṣṇa was a leader of an aborigine, and He has been accepted as God." So we cannot study Kṛṣṇa in that way, from the fools and rascals. We have to know Kṛṣṇa from authorities. Just like Vyāsadeva is explaining what is Kṛṣṇa. First of all let us understand what is Kṛṣṇa, then we enter into the other information of Kṛṣṇa. Just like if you want to know somebody, you have to acquaint himself with that particular person. Then gradually you can understand that "This man is of this position, his financial strength is like this, his influence is like this, like that, like that." So many things you will understand. First of all sambandha.

So anyone who does not know what is God, and what is my relationship… Relationship later on. First of all at least we must know what is God. Then we can speak something about God. If I do not know what is God, then we can speak something about God. If I do not know what is God, then how you can explain, how you can understand about Him? So that is the defect. Actually you search out all process of understanding God. Generally religion means the process of understanding God. That is religion. Religion without God is just like Hamlet without Hamlet. Playwright, Hamlet. Religion cannot be without God. The so-called religion, that is cheating. That is, it will be explained in the next verse, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Any kind of religion which is going on under the name of religion, but the system has no information of God, that is cheating religion. Cheating religion. Because religion means the laws of God. But if you do not know what is God, then how you can know His laws? If you do not know the king, how you can understand the king's laws, even though you try to understand?

Just the scientists, they are trying to understand the laws of God, but because they are imperfect, therefore they cannot understand what is God, in spite of their scientific improvement. They do not know. Ask any scientist, "You are great scientist. Can you say what is God?" The reply will be, "No. We don't believe in God. We don't believe." Why? You believe in the laws of God? "Yes, that we are studying." But the laws means somebody has made that law. That is our experience. Just like when we understand government laws, we understand also the government has enacted this law. We understand that. Just like on the street when you go, it is written there, "Keep to the left." It is the order of the government. You have abide by that. That is obedience to the government. Discipline. Discipline is the first law of obedience. If people do not care for the government laws, then there will be chaos.

So the present situation is the so-called modern civilization, they have no knowledge of God, although they are trying to study the laws of God. But they should accept at least theoretically there must be God. How I can say God is dead? Because if God is the law-giver, by His order everything is moving nicely. The sun is rising exactly at the time, the moon is rising exactly at the time, the seasonal changes are taking place exactly in due course of time. Everything is going on. Foods are grown for our feeding, for animals. Everything is going on nicely. So how I can say the manager who is managing all these things, He is dead? How we can accept? These are imperfect knowledge or demonic knowledge or rascaldom.

So our Kṛṣṇa consciousness movement is against all this rascaldom, all this rascaldom. We present, "Here is God." Here is God. Take His name. Take His address also. That is also… It is so perfect. They are searching after God. We are giving the name, address, activity, everything, quality, all. Nāma-rūpa-līlā-parikara-vaiśiṣṭhyam, everything. Nāma means name. Here is Kṛṣṇa, God's name. Form, here is the form. He is engaged in enjoyment with Rādhārāṇī and playing on His flute. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ bar… [Bs. 5.30]. We are not imagining. Not that this artist imagines, the poet imagines. No. We don't do that rascaldom. We don't do that. We take information from the Vedas. Kṛṣṇa, when He was present personally, He played on His flute. The gopīs saw and the cowherds boys saw five thousand years ago. And the ācāryas took information. Even if you don't believe in the history, then come to śāstra. The śāstra says veṇuṁ kvaṇantam aravinda-dalāyatākṣam: [Bs. 5.30] "Kṛṣṇa, the Supreme Personality of Godhead, is always engaged in playing on His flute." This is Vedic statement. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam: [Bs. 5.30] "His eyes are just like lotus petals." Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam: [Bs. 5.30] "He has got a peacock feather on His head." These are the description in the Vedas. "He has got a peacock feather on His head." Barhāvataṁsam asitāmbuda: "His color is blackish." What kind of blackish? Asitāmbuda: "Just like new cloud." Asitāmbuda-sundarāṅgam: "But don't think because He is blackish, He is not beautiful. He is most beautiful." How much beautiful? Kandarpa-koṭi-kamanīya-viśeṣa-śobham: [Bs. 5.30] "He is so beautiful that if you gather millions of Cupids, still He is more beautiful." These descriptions are there.

So Kṛṣṇa consciousness movement is very nice. You will be able to understand what is God, and you will be able to understand what is your relationship with God. And you will be able to understand how you can go back to home, back to Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.1.1

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New York, July 6, 1972

Prabhupāda: Come on. Hm. What is that?

Devotee: Sanskrit.

Prabhupāda: Bhāgavata? So from the very beginning, oṁ namo bhagavate, janmādy asya yataḥ [SB 1.1.1].

Pradyumna: (chants oṁ namo bhagavate vāsudevāya and then the verse one word at a time with devotees and Śrīla Prabhupāda repeating until Śrīla Prabhupāda stops him at the word abhijñaḥ.)

Prabhupāda: (chants whole verse one word at a time with devotees repeating) Like that.

Devotee: (indistinct)

Prabhupāda: Yes.

Pradyumna: Janmādy asya yato 'nvayād… [SB 1.1.1].

Prabhupāda: No, first of all let them practice. (chants whole verse one word at a time with devotees repeating) Read like that.

Pradyumna: (chants whole verse one word at a time with devotees and Śrīla Prabhupāda repeating)

Prabhupāda: Again. (Pradyumna repeats whole verse one word at a time with devotees and Śrīla Prabhupāda repeating) Next you. (devotee recites whole verse one word at a time with devotees and Śrīla Prabhupāda repeating) Hm. Kīrtanānanda Mahārāja. Janmādy [SB 1.1.1]. (Kīrtanānanda recites with devotees and Śrīla Prabhupāda repeating until the word tene when Śrīla Prabhupāda interrupts) This, this word abhijñaḥ or abhijñaḥ (pronounces differently), both ways you can pronounce. So it is easier for you, as it is spelling abhijñaḥ, or abhijñaḥ, as you like. Yes. (Kīrtanānanda continues with Śrīla Prabhupāda and devotees repeating) Thank you. Viṣṇujana Mahārāja. (Viṣṇujana recites with Śrīla Prabhupāda and devotees repeating) Karandhara Prabhu. (Karandhara recites with Śrīla Prabhupāda and devotees repeating) You. (devotee recites with Śrīla Prabhupāda and devotees repeating) Any more? Anyone else? Hm. (Śrīla Prabhupāda chants verse twice, one line at a time and devotees repeat)

So, if you chant these mantras, at least one in one day, your life will be glorious. This mantra, bhāgavata-mantra, not only Bhāgavata, every Vedic literature is a mantra. Transcendental sound. So practice resounding this mantra. So we have taken so much labor to put in diacritic mark, all the words, word meaning, utilize it. Don't think that these books are only for sale. If you go to sell these books and if some customer says, "You pronounce it," then what you will do? Then he will understand, "Oh, you are for selling, not for understanding." What do you think? Eh? So therefore it is necessary now, you have got nice books, each and every śloka, verse, should be pronounced. Therefore we have given this original verse in Sanskrit, its transliteration with diacritic mark-these marks are universally accepted amongst the scholars. So all the scholars of Sanskrit, they agreed to use this mark for pronouncing Sanskrit language.

Sanskrit language is very important, honored all over the world. Especially in Germany, they are very much fond of this Sanskrit. There are many German scholars who can speak in Sanskrit language for hours. They are so serious student of Sanskrit. One of my Godbrothers, he is now in Sweden, he used to speak that "When one Indian student used to come to our country from London" In British days Indians would go to London, and he would take a degree there, and he would become a big man. That was the system. So while coming back home, naturally they used to visit other European countries. So in Germany they used to test the Indian student, how far he knew about his own culture. So this, my Godbrother, his name was Ansulye (?), now he's Sadānanda Swami, so he said that as soon as we saw that the student did not know anything of his Indian culture, immediately rejected him, "That is useless."

So if, those who are Indians, especially present in this meeting, that if you want to glorify your country, then you present this Vedic literature. You cannot excel the western countries by so-called technological knowledge. That is not possible. They are far advanced. Hundred years advance. Whatever machine you may discover, that machine was discovered one hundred years ago in western countries. So you cannot. Anything. So if you want, Indians, to glorify your country, then present this Vedic culture heart and soul, and Just like I am trying to do it. So how people are accepting it? There is substance. Before me so many swamis came in this country, they could not present the real thing. They wanted some money and went away. That's all. Our, this Kṛṣṇa consciousness movement is not that. We want to give something to the western countries. That is our purpose. Not we have come to beg, we have to give them something. That is my mission. They come here to beg, "Give me rice, give me dahl, give me wheat, give me money," but I have come here to give something of Indian culture. That is the difference.

So you European, American students, you take full advantage of this Vedic culture. I am therefore so much laboring hard that we, before my leaving this body, I may give you some books who you can enjoy after my death. So utilize it. Utilize it. Read every śloka nicely, try to understand the meaning, discuss amongst yourselves. Nityaṁ bhagavata-sevayā. That is our mission. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhagavata-sevayā [SB 1.2.18]. Abhadra, we have got so many dirty things within our heart. So these dirty things can be cleansed simply by Kṛṣṇa consciousness. There is no other method.

śṛṇvatāṁ sva-kathāḥ kṛṣṇa
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

This is the process. Śṛṇvatāṁ sva-kathāḥ kṛṣṇa, Kṛṣṇa is within your heart. Kṛṣṇa is trying to help you from within and from without. From without, He is presenting His form in this temple. You can take the advantage of serving Him. He is sending His representative, spiritual master, to speak you directly about Kṛṣṇa, and He is ready to help you from within as Paramatma. Kṛṣṇa is so kind. He wants that you are all suffering in this material existence, Kṛṣṇa comes as He is, and He canvasses, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So bhāgavata-sevayā, nityaṁ bhāgavata-sevayā [SB 1.2.18], cleansing the heart. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is the process. We are part and parcel of God, Kṛṣṇa, so we are pure, we have become impure on account of material contamination. So we have to purify ourselves and the process is to hear about Kṛṣṇa. That's all.

śṛṇvatāṁ sva-kathāḥ kṛṣṇa
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

This temple, these ISKCON centers are open, just to give everyone the chance of hearing about Kṛṣṇa so that his dirty heart may be cleansed. This is the purpose. We have no other purpose. We are not opening these centers for some material benefit. No, we want to give to the whole world the spiritual enlightenment without which they are suffering. And this human form of body is especially meant for this purpose to understand our spiritual position.

Janmādy asya yataḥ [SB 1.1.1], that is the first Vedānta-sūtra. The Śrīmad-Bhāgavatam is the natural commentary on Vedānta-sūtra. Vedānta-sūtra philosophy was expounded by Vyāsadeva, Mahāmuni. And thinking that in future so many fools and rascals will misuse the Vedānta-sūtra as so-called Vedantists, and send all people to hell, therefore he personally wrote this commentary on Vedānta-sūtra, the Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇāṁ vedārtha paribhṛṁhitaḥ **. This is bhāṣya. Bhāṣya means commentary. Therefore he begins from the first aphorism of Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā, jīvasya tattva-jijñāsā. Jīvasya tattva-jijñāsā, jīva, those who are conditioned souls, their only business is to enquire about self-realization. The piling of woods and stone is not advanced civilization. My Guru Mahārāja used to say, kāṭh pāthare mistri. If you are simply engaged how to have a skyscraper building, then we become craftsmen only, how to handle woods and stones, that's all. So much success but what we'll do with this woods and stones? You are spirit soul. Woods and stone will not give you any pleasure. That is not possible. You are not wood and stone, you are spirit soul, you must have spiritual food. Therefore in America especially, despite all material opulences, there you are becoming confused and frustrated and disappointed. Because woods and stone will not satisfy you. You must have spiritual food, that is Śrīmad-Bhāgavatam.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.1.1

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Caracas, February 20, 1975

Prabhupāda: (translated into Spanish by Hṛdayānanda dasa)

oṁ namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
[SB 1.1.1]

So first of all, before beginning the Śrīmad-Bhāgavatam, the author is offering respectful obeisances to the Supreme Personality of Godhead. The Supreme Personality of Godhead is explained in the following four lines. The first line is janmādy asya yataḥ, means Supreme Personality of Godhead is the origin of all emanation. The human mind is inquisitive. A human being, even a child, he enquires from his father. We have got experience personally. Any intelligent boy, he enquires from the father. He is inquisitive. That is human life. He enquires, "What is this, father? What is this father?" And the father replies. So unless this enquiry is there, he is not human being. A cat and dog cannot enquire about the origin of a thing. But a human mind is developed in such a way that he enquires, he makes research to find out the original cause. Just like nowadays the scientists are enquiring about the origin of life. But unfortunately, they are finding out the original cause which is not. Just like they are trying to research out what is the origin of life. And there are many, many learned scientists. They think that the origin of life is chemical combination. So that is not the fact.

Therefore, without being guided by authority, nobody can find out the perfect answer of an enquiry. Even in the university level, those who are research scholar, they are guided by three experienced professors. And when the student's research work is admitted by the three professors, then he is awarded the doctorate designation. So the, as I have already said, the child enquires, "What is this, father?" Similarly, we should also enquire, "What is the origin of this universe?" Not only universe, but any item within our experience, naturally we are inclined… Just like here is a microphone. So an intelligent person is inquisitive to enquire, "Who is the manufacturer of this microphone?" Just like we enquire about a child, "Whose son he is? Who is his father?" similarly, this is human mind, to enquire about the origin. That is the only business of human being. In the Śrīmad-Bhāgavatam it is said, jīvasya tattva-jijñāsā, means the jīva, means human being especially… Jīva means all living being, but above all living beings, the human being is the most awakened consciousness. Therefore his business is to enquire about the Absolute Truth. It is said, jīvasya tattva-jijñāsā.

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

means that we have got some desires for gratifying our senses or for the maintenance of the body. Such desires are based on four principles of bodily demands. Every living being is busy, the lower animals and the human being, in finding out where is food, where is shelter, where is sex and where is defense. So they have selected four businesses: where to find out food, where to find out shelter, where to find out sex indulgence and how to defend ourself. These propensities are prominent both in animal and man. So these things are common for both the animals and the human being. A dog is also searching after food; a hog is also searching after food; a bird is also searching after food; a man is also searching after food. Now, in the broad road so many cars are going in seventy mile speed. What is their research? "Where is food? Where is money?" Ask anybody who is very busy in driving car in seventy miles speed that "What is your business?" He will answer that "I have got to take money from there. I have to do this business." That is also money. This will be the answer. They have no other answer. And if you ask him, "What you will do with your money?" then he will say, "I shall live in a very nice apartment, I shall eat very nice foodstuff, I shall have to enjoy very good sex life and I will have to defend myself." But the Bhāgavata says, or the supreme authority says, "No, this is not your business. Because you are human being… This business is also there in the animal life. Therefore your business is tattva-jijñāsā, jīvasya tattva-jijñāsā. When you are developed animal… Now you are also animal because you don't enquire about the Absolute Truth. But you are developed, so now your business is to enquire about the origin of everything." Your business is not to increase the problem of the four necessities of life. By this karma or unnecessary activities you are increasing simply problems.

Just like amongst the birds and beasts there is no economic problem. The birds rise in the morning, and they chirp between themselves, and after a few hours or minutes they go away, and they get their food. Similarly, the animals also, they also go. Even in the jungle, they get their food. The birds and beasts, they have got their home. The bird lives on the top of the tree very comfortably at night without any disturbance. Similarly, the beast… Even in the jungle there are elephants, there are tigers, there are so many others. They have got their some place to rest. So far sex is concerned, that is also guaranteed. The birds, when they are in the eggs, there are two eggs, one male, one female. And you will find these birds, beasts, they are in pair. Just about two months before, when I was in Māyāpura, the two snakes, not very big, small, were found in the lavatory, and they were also two, in pair. That means this pair in birds and beasts, in animals, in snakes, they are found. The tiger, the elephant, there are two. So there is no scarcity of sex also. And so far defense is concerned, everyone is provided with nails, jaws, and wings, and everything. According to their capacity, they can defend also. So in this way, so far our four necessities of life required, it is already arranged by the laws of nature. So we, means the living entity, or the soul, we are wandering throughout the whole universe in different types of bodies. And because we are part and parcel of God, our four necessities of life, namely the food, shelter, sex and defense, that is already provided. So for these four things we need not work very hard. Because they are available even in the animal life, birds life, beasts life, lower form of life, and why not in human life? Therefore the śāstra says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

They say that "So far these necessities of life are concerned, they are ready, supplied." In any life, either in human life or in birds and beasts, lower animal, trees, plants, that is ready. Therefore we should not waste our time for these things, but we should be ready to enquire about the Absolute Truth. So human intelligence is there to enquire about the Absolute Truth. So they have got better developed consciousness or intelligence than the lower animals. So that higher intelligence should be utilized for enquiring about the Absolute Truth. So that is… Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. This life, human life, is not meant for wasting time for adjusting how to get better food, better shelter, better sex and better defense. So the human intelligence is that when one thinks that "If these necessities of body are ready even for the animals and beasts and birds, then why not it is ready for me?" It is ready for the human being also. That is a fact. We see when human being are uncivilized, the ready food is there. They live in the jungle. There is fruit ready for eating. Everything is ready there. They do not know how to produce food, the uncivilized man. They eat some animal. They eat some fruit. This is already ready. So uncivilized man, who cannot produce food, even for him, there is food ready. Similarly, the civilized human being, for him also the food can be improved. Just like he can produce from the field, agriculture, so many food grains, varieties of food grains he can produce. So these things are already there. There is no need of extra time for developing how to eat nicely, how to sleep nicely. One should be satisfied like the animals. They are satisfied with their position. They are not agitated. Similarly, we should be satisfied whatever is available automatically by the gift of nature or by God.

Nature has given us the opportunity now to enquire about the Absolute Truth. And what is that Absolute Truth? Because this is our only enquiry, that "What is the Absolute Truth, or the origin of everything?" Therefore in the Śrīmad-Bhāgavatam, first of all the obeisances or the respect is offered to Vāsudeva. Oṁ namo bhagavate vāsudevāya means "I offer my respectful obeisances to Lord Vāsudeva, or Kṛṣṇa." This Śrīmad-Bhāgavatam is being presented by Vyāsadeva, the most exalted personality, the guru, Vyāsa guru or Vedavyāsa, for the all advanced spiritually conscious men. The spiritual master is called, therefore, representative of Vyāsa, Vyāsadeva. Therefore, on the birthday of spiritual master, it is said, Vyāsa-pūjā. So this understanding, that Vāsudeva is the origin of everything, is available in human life. It is said, therefore, in the Bhagavad-gītā,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

means… We are researching. The scientist is researching, the philosopher is researching, everyone is researching, but researching in their own way. Therefore it takes time to understand what is the original source of everything. So in the Bhagavad-gītā it is said, Kṛṣṇa said, that

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Kṛṣṇa says, God directly says, that "I am the origin of everything." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. "Everything emanates from Me." Iti matvā, "When one understands this," budha, "a learned person," bhajante māṁ dṛḍha-vratāḥ, "he engages himself fully in Kṛṣṇa consciousness." So Kṛṣṇa is the origin of everything, but it takes little time, according to the position of the man, to understand it. This is a fact, that Kṛṣṇa is the origin of everything, but the intelligent man can understand it very easily. Therefore he takes to Kṛṣṇa consciousness. And those who are not intelligent, he tries to understand whether Kṛṣṇa is the origin of everything, therefore it takes some time. Therefore persons who are making research what is the origin of everything, they are also learned scholars, but because they are doing in their own way, therefore it takes many, many births to understand that Kṛṣṇa is the origin of everything.

So in this way of material research, one will come to the conclusion, if he is really a research scholar that vāsudevaḥ sarvam iti [Bg. 7.19]. But those who are more purified, instead of making research, he immediately accepts that Kṛṣṇa is the origin of everything. So just to understand Kṛṣṇa, Kṛṣṇa is explaining Himself in the Bhagavad-gītā. So if one is fortunate, if one is intelligent, if he accepts Kṛṣṇa's version-Kṛṣṇa says at last, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]-he accepts it. So one who has accepted Kṛṣṇa as the supreme source, Absolute Truth, for them, this Śrīmad-Bhāgavatam is there. Here it is beginning, oṁ namo bhagavate vāsudevāya, means "I offer my respectful obeisances to You, Kṛṣṇa, because I surrender unto You." One who is fortunate, he immediately accepts Kṛṣṇa's version, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but one who is unfortunate or less intelligent, he makes research work for many, many births, and then he will come to the same conclusion, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. So you accept Kṛṣṇa in both ways, either on good faith… As Kṛṣṇa says that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ, "Don't worry. I shall give you all protection, you surrender unto Me." If you take this immediately, then you become liberated. And if you don't take, then make research work of Kṛṣṇa. Ultimately you will come to this conclusion, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19].

If you say, "I can't believe it, Kṛṣṇa, Kṛṣṇa is the origin of everything," that is of course your business, your independence. Then you wait for many, many births, bahūnāṁ janmanām ante [Bg. 7.19]. You come to the same conclusion. But because you have denied, you have to wait for many, many births. You have to come to this conclusion because He is the origin of everything, sarva-kāraṇa-kāraṇam [Bs. 5.1]. So there is no other second or alternative. You have (to) come to that conclusion. But if you don't accept now, you will have to wait for many, many births. But even that, if you are intelligent enough and if you have to accept because Kṛṣṇa says blindly, that is also good. Just like gold. Gold, you accept blindly or by chemical examination, the gold is the same. So if you are scientist, if you say that "First of all I shall test whether it is gold and chemical composition and other ingredients. Then I will accept you" …And somebody says, "No, my father says it is gold. My Guru Mahārāja says it is gold. Well, so many ācāryas says it is gold," then you accept it, gold. So one accepts gold by the authoritative statement of the superiors, and one accepts gold by chemical analysis. So one who accepts by the authority's statement, he is more advanced. He immediately gets the gold immediately. And those who are awaiting for chemical examination, they will get it. They will also know, but it will take time.

So in this Bhagavad-gītā, Kṛṣṇa Himself explains Himself, analytical study, and Vyāsadeva presents Śrīmad-Bhāgavatam, "Here is God, Kṛṣṇa." Oṁ namo bhagavate vāsudevāya. Now it is up to you to take it or reject it. That is your business, but things are ready for acceptance. So everyone is searching after what is God. Somebody says, "There is no God." Somebody says, "God is dead." Somebody, "Something, something," but no. God is neither dead nor the action, action that "There is no God"-both of them foolishness. God is not dead; neither we are dead. Because we are part and parcel of God. So if God is alive, then part and parcel are alive. Just like if my body is alive, the finger is alive, because finger is part and parcel of my body, similarly, if God is alive, we are alive. And because we are now in material condition of life, therefore we do not understand what is God and what is our aim. Therefore it is called ajñāna, ignorance. Therefore one who dissipates this ignorance, he is called guru.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

The guru means he gives light to the persons who are living in darkness. So that is the motto in our Back to Godhead paper, that "Godhead is light, and nescience is darkness. Where there is God, there is no nescience." So Kṛṣṇa or God or light, the same thing. If you take to Kṛṣṇa consciousness, there will be no more ignorance. Just like here there is light, electric light. There is no darkness. The darkness is there, but when there is light, darkness automatically goes away. Similarly, if you take to Kṛṣṇa consciousness, then darkness of life immediately goes away. And that is required in human life. The animal life means full of darkness, and the human life, although full of darkness, it can be dissipated. So our request is-we are pushing this Kṛṣṇa consciousness movement everywhere all over the world-just to drive away the darkness of ignorance and come to the light of knowledge. So this center is open for this purpose. I request you, all of you, to take advantage of this Kṛṣṇa consciousness movement and be enlightened and be happy in your life. Thank you very much. [break]

Hṛdayānanda: (translating question:) There are many religions that speak of the light. How can we know we are actually facing the real light?

Prabhupāda: Light is to be realized personally. Light… Just like this room is dark. When there is light, it doesn't require to be enquired, "Is it light?" You personally perceive it is light. Just like you are hungry and foodstuff is given to you and when your hunger is satisfied, appetite is appeased, then you naturally you feel, "Yes, I am satisfied." You don't require to enquire anyone. Therefore it is called self-realization. Automatically you realize. You don't require to enquire. This is the process. [break]

Hṛdayānanda: …that in the spiritual path everyone has to be married.

Prabhupāda: No, not necessarily. If you can remain without marrying, it is better. But because you cannot, you become bachelor daddy, therefore you must marry. (laughter) Please don't become bachelor daddy. (laughter) This is most sinful life. (end)

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Śrīmad-Bhāgavatam 1.1.1

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Caracas, February 21, 1975

Prabhupāda: (translated into Spanish by Hṛdayānanda dasa) Last night we discussed about the origin, source of everything. So it is explained here, namo bhagavate vāsudevāya, oṁ namo bhagavate vāsudevāya [SB 1.1.1]. This is already ascertained, that Vāsudeva, the Supreme Lord, the Supreme Lord is Vāsudeva because He is present everywhere. This evening there was some discussion that God has no particular name, but His names are there on account of His different type of activities. Just like God is present everywhere, therefore His name is Vāsudeva. In the Brahma-saṁhitā it is said that God is within this universe, aṇḍāntara-stham, and not only within the universe, but He is in everyone's heart, and also He is within the atom. Therefore God is unlimited. God is not limited to become gigantic universal form, but He is also able to enter within the atom. Therefore, in the Vedic language God is described, aṇor aṇīyān mahato mahīyān: "He is greater than the greatest and the smaller than the smallest." God has expanded Himself in two different types. He has expanded Himself as svāṁśa, or personal expansion, and another expansion is vibhinnāṁśa, separated expansion. So God expands Himself personally.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

By His personal incarnation He expands as Rāma, Nṛsiṁha, Varāha, Vāmana and so many, thousands. That is His personal expansion. Here is Lord Caitanya, Nityānanda. They are also personal expansion. So that is one type of expansion. Another type, expansion, is the vibhinnāṁśa, just like we are. We are also expansion of God. But this is… Vibhinnāṁśa means a smallest particle. Just like the sunshine. The sunshine is combination of bright molecules. So very small parts, bright, brightened part, combined together, that is called sunshine. So we living entities, we are also small bright particles as part and parcel of God. In this way God is expanded everywhere. The Māyāvādī, impersonalists, they think "If God is expanded everywhere, then where is God personally?" That is explained in the Bhagavad-gītā,

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Kṛṣṇa, or God, says that "I am expanded in My impersonal form everywhere. Everything is existing on account of Me. But still, I am not everything." Just like God has expanded in this microphone. The microphone is also expansion of God's energy, but that does not mean we have to worship the microphone. So God has got that power, that although He has expanded Himself in His impersonal form everywhere, still, He has got His original existence. A small example can be given in this connection. Just like a father. He has given birth to hundreds of children. That does not mean the father is finished. These children is expansion of the father, but father keeps himself as father. So in this way He is Vāsudeva, means He is present everywhere. He says in the Bhagavad-gītā, sarvataḥ pāṇi-pādaṁ tat: "He has got His hands and legs and eyes everywhere." Because the part and parcel expansion of God, either viṣṇu-tattva or jīva-tattva, they are everywhere.

Besides that, God is existing in everyone's heart as Supersoul. So the Supersoul is giving direction to the individual soul. Therefore, in the Bhagavad-gītā it is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. Hṛdi means in the heart. "I am situated in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Because God is situated within my heart, therefore He is giving me direction. So our remembrance and forgetfulness is due to God. Sometimes we forget something and try to remember. Immediately God helps us: "It is this." And we say, "Yes, yes, now I remember." "Now I remember" means we were forgetting. Kṛṣṇa immediately gives him, "It is this." Then I remember. In this way, God, by His plenary expansion, He is situated everywhere. Therefore His name is Vāsudeva. Now Vāsudeva is the origin of everything. So that is explained in the Bhagavad-gītā, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Anyone who has understood that everything, whatever we see, that is Vāsudeva… But we should always remember that Vāsudeva is everything; still, everything is not Vāsudeva. Just like in a big factory. In your country or in America that Ford, Mr. Ford, he has got very big factory. So in the factory, everywhere the Mr. Ford is there. But if you have to see Mr. Ford, you cannot see the car Ford and you become satisfied. The car is also written there, "Ford." So if I want to see Mr. Ford and if we see the car, and we say, "Now I have met with Mr. Ford," that is foolishness. (laughter) The car is Ford, but Ford is not the car.

In this way try to understand. Everything is God, but everything is not God. In this way you have to understand. Don't be misled by the Māyāvādī philosophy that "Everything is God and my knowledge is finished." That is imperfect knowledge. Then the origin of everything, what is the nature of that origin? That is being explained now. Vāsudeva is everything, accepted, but whether Vāsudeva is a living being or a dull matter. Nowadays the theory, scientists' theory, is going on that life is made of chemicals. That means matter. This has been discussed five thousand years ago by Vyāsadeva, whether the origin of life is life or matter. So he says that the origin of everything is life because Vāsudeva is also life. And now you come to your argument and reason, whether origin of life is matter or life. That you have to discuss. So here it is said that origin is life because here it is said, yato 'nvayād itarataś ca artheṣu abhijñaḥ svarāṭ. Just like if I am taken as the origin of this Kṛṣṇa consciousness movement, that means I know everything directly and indirectly of all this movement. If I do not know directly or indirectly everything of this movement, then I cannot be called the founder-ācārya. And as soon as the origin becomes a knower, he is life. So therefore dull matter cannot be the knower of everything.

Now it is said, yato 'nvayād itarataś ca artheṣu abhijñaḥ svarāṭ. He is abhijñaḥ. Abhijñaḥ means cognizant. The original and source of everything, He has His brain. He knows. He has the power of knowledge. Everything is there. That is the reason. Anything material we think… Just like this microphone. This microphone is combination of some metal and some wires or anything is metal or something plastic. But they have not combined together automatically. A person who knows the art, he has combined all of them together. Now it is acting. Now, if this microphone is not in order, then I will have to take to the person who knows what is indirectly and directly the composition of the microphone. Therefore the origin of everything or the original source of everything, He is the knower. He is not dull matter. So therefore it is stated here, abhijñaḥ. Abhijñaḥ means perfectly knower. Now, it can be said that abhijñaḥ… perfect knowledge is received from the superior person. Just like I do not know what is the mechanical arrangement of this microphone. But if I want to know it, then I must go to a perfect knower who can explain (to) me that these ingredients or these parts of the machine are there. Therefore the question may be raised that "The original source of everything is knower of everything, accepting, but where He got the knowledge?"

Just like sometimes the atheist class of men enquire that "If God is the original father, the supreme father of everyone, then who is God's father?" The answer is that God has no father; He is self-sufficient. Therefore this word is used, svarāṭ. Svarāṭ means self-sufficient. So far we are concerned, I have got my father, my father has got father, his father has got father, father, father, go on. When you come to a person who has no more father, that is God. (laughter) That is the test. If we find somebody that he has no father, then He is God. And if some rascal comes and says, "I am God," then you ask him, "Whether you have got father?" As soon as he says that "Yes, I have got father," then he is dog. So in your country so many imitation gods come. I know this. But you ask them, to test him, "Whether you have got father?" If he says, "Yes, I have got father," then you say, "You are dog." Therefore God's another name is unborn. Unborn means He is not begotten by any father. That is stated in the Vedic language, that advaitam acyutam… govindam ādi-puruṣam. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], anādir ādiḥ. Anādi means He has no source of emanation. But He is ādi. He is the original source of everything. Therefore it is said, anādir ādiḥ. Anādi means He is without any source. But everyone is on account of His presence. Now, it is simple understanding. There is no difficulty to understand God. Anādir ādiḥ. Everyone has got ādi. Just like I have got my father, father has got his father, his father, his…, ādi. Ādi means the original source. But when you go to Kṛṣṇa, or God, He has no ādi. He is self-sufficient. Try to understand the simple formula of understanding God, that God has no origin, but He is the origin of everything.

Now, the next question would be… According to Vedic information, the original person is Lord Brahmā. When there was creation, the first created being was Lord Brahmā. Then from Brahmā, all other living entities expanded. This is the creation understanding. So one may mistake, "Then Lord Brahmā is, the Supreme Personality of Godhead because He has no…, nobody knew that by whom born Lord Brahmā was born." It may be questioned like that. But Brahmā is not the original source of everything. Although he has created this universe, he is not the original source. Therefore it is explained here that the original person is Vāsudeva, or Kṛṣṇa, and He gave intelligence to Brahmā to create this universe. But if we put this argument that "Brahmā was alone. How he took instruction from the superior person?" therefore it is said, tene brahma hṛdā: "The Supreme Personality of Godhead Vāsudeva instructed him from within the heart." That is not only for Brahmā. That is not the only prerogative of Brahmā. Kṛṣṇa, we have already stated, is seated in everyone's heart. If you want to consult Him, He can give you instruction. The only thing is that you have to become qualified like Brahmā so that you can received instruction from Him within the heart. And what is that qualification? That is also stated in the Bhagavad-gītā, that

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa says that "I am situated in everyone's heart. Simply one has to become qualified to hear Me." And what is that qualification? That qualification is practice of bhakti-yoga. It is said, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam. Bhajatāṁ prīti-pūrvakam means bhakti-yoga, always engaged in service of the Lord with love and affection. So teṣām, those who are always, twenty-four hours, engaged in loving service of the Lord, to him only He gives instruction, "You do like this." And what is that instruction? Yena mām upayānti te. The instruction is meant for giving him facilities to come back to home, back to Godhead. Here in this material world we are struggling for existence, and therefore we are not happy here. Therefore Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all these rascal engagement; you simply just surrender unto Me." And when we are surrendered, that surrender is oṁ namo bhagavate vāsudevāya. That means "Kṛṣṇa, Vāsudeva, I accept Your proposal. I offer my respectful obeisances unto You." Then begin your loving service to render to Kṛṣṇa, and gradually you will get instruction from within, "You do like this, you do like this, you do like this." So it is not difficult for anyone. It is very simple thing. And what is that simple thing? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], means "Always think of Me, man-manāḥ. You just become My devotee." Unless one is devotee he cannot always think of Kṛṣṇa. That is not possible. On the other hand, who thinks of Kṛṣṇa twenty-four hours, he is devotee. Therefore we are spreading this news that "You chant Hare Kṛṣṇa." The chanting of Hare Kṛṣṇa means thinking of Kṛṣṇa. Kṛṣṇa says, man-manā bhava: "Just always think of Me." In other place He says,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He says that "Anyone who is always thinking of Me within his heart, he is first-class yogi." So the yoga system is very popular in your country, but this is the example of becoming first-class yogi. And you haven't got to take so much trouble by pressing your nose or dipping your head or this… Simply chant Hare Kṛṣṇa. And you become first-class yogi. And as soon as you become first-class yogi, all power is within you. Perhaps you do not know the yogic perfection, eight kinds of power. Simply gymnastic practice is not yoga. You must attain the power. The power is aṇimā, laghimā, mahimā, prāpti-siddhi, vaśitā, īśitā, like that. Aṇimā means you can become smaller than the smallest. One who has attained yogic perfection, he can become… You lock up anywhere, and he will come out. This is yoga-siddhi, not that a yogi is locked up and he cannot come out. That is simply gymnastic. So yoga-siddhi. The yoga-siddhi you can get when you become perfect yogi. Mahimā also. You can float in the air. That is called laghimā. Now the aeroplane is going in the air very good speed, but when you get yoga-siddhi your speed becomes… You become very light. You can go anywhere in a moment. It is speedier than the mind. Just like mind-you are sitting here, and your paternal home may be ten thousand miles away, but by mind you can go immediately. This is mental speed. You cannot take your body immediately there, but you can take your mind there immediately. So why it is possible? Because mind is finer than this gross body. That is stated in the Bhagavad-gītā, indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ [Bg. 3.42]. The finer, finer, finer. Just like this gross body. This gross body means senses. The finer than this is the mind.

So yoga system means to control the mind. By controlling mind, you can control the senses. Because mind is the master of the senses. Then above mind, still finer, is the intelligence. So you can train up your mind with intelligence. That is the best intelligence, when one engages the mind in Kṛṣṇa consciousness. Then you will get instruction from the Supreme Personality of Godhead, sitting anywhere. So these things can be understood gradually after purifying the mind. At the present moment, on account of our material contamination, our mind is contaminated with so many material things. If you purify your mind, then you come to the spiritual platform. That is intelligence, via media between the spirit and the mind. First of all body, finer than the body is mind. Then finer than the mind is the intelligence. And finer than the intelligence is the soul. So if you keep your mind always engaged at the lotus feet of Kṛṣṇa, then it becomes purified. So this is the movement of Kṛṣṇa consciousness, how to fix up the mind always at the lotus feet of Kṛṣṇa. And it is for bhakti-yoga. So if you practice this bhakti-yoga, then everything will be perfect in your life. We are spreading this bhakti-yoga, all over the world, and here is one of the centers. You take advantage of it. It is not sentimental. It is authorized on scientific basis, philosophical basis. So we have got so many books, about fifty books about this Kṛṣṇa consciousness movement. You can read them. You can ask the devotees if you cannot understand, and chant Hare Kṛṣṇa and make your life perfect. Now thank you very much, if you have got any question you can ask. [break]

Samādhi means always remain thinking of Kṛṣṇa.

Girl: (translated by Hṛdayānanda)[break] She says at the temple there is much māyā and that the people who live in the temple are phonies.

Prabhupāda: And where there is no māyā? Tell me a place where there is no māyā. We shall go there. (laughter) In the temple there is no māyā. Because I am in māyā, I am thinking that temple is māyā. That is said in the Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "One, anyone, who surrenders to Me, he overcomes the influence of māyā." Therefore… Every member in this temple, they are surrendered. Therefore they are not in māyā.

Guest: (translated by Hṛdayānanda) How many different paths are there for self-realization?

Prabhupāda: Only one path. God is one, and to realize Him, the path is one. There cannot be two paths. Just like suppose in India. So India is from here to the eastern side? Yes. This is an example. But you cannot find in the western side. Just like Columbus. He wanted to discover India. He did not go to the eastern side; he went to the western side. So he found America, that's all. So if you want to find out God, then you have to take the right path. That is stated in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. He never says, "By jñāna, karma, yoga one can achieve God." That is not possible. Only by bhakti. So if you want to have God, then you have to take to these devotional activities, but if you want to have māyā, you can take different paths. [break]

Guest: (translated by Hṛdayānanda) …there's only one path straight. He was saying how Columbus also, if he would have kept going, he could have…

Prabhupāda: But he is going to the… Yes, you are right. If Columbus would have gone still farther, farther, western side, and he could have gained India. That means if you take other path, then you will achieve God after many, many lifes, not… [break]

Hṛdayānanda: …God is light and that, within us, inside of us.

Prabhupāda: Yes. That everyone will say, one who is (in) knowledge. So if you follow Bible, you also get knowledge. That is knowledge. We are after seeing people, that he has got knowledge of God. It is not a question of Bible or Bhagavad-gītā. We want that you become God conscious. That is our movement. In the Śrīmad-Bhāgavatam there is no such mention as Christian religion, Hindu religion, Muslim religion or Buddha religion. There are so many… No. Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That is first-class religion which helps one to love God." So we are propagating teaching people how to love God. That is our mission. We don't say that you become Christian or Hindu or Muslim or…, no. You become a lover of God. So comparatively, the process which we are recommending, that is the easiest process. That is admitted by one priest in Boston. He said that "These boys and girls are our countrymen or our boys. Before this movement, they did not come to the church, and now how they are mad after God?" So therefore this is the easiest process, to become pure and go back to home, back to Godhead. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.1.2

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London, August 15, 1971

Pradyumna: Purport: "Religion includes four primary subjects, namely pious activities, economic development, satisfaction of the senses and, finally, liberation from material bondage." [SB 1.1.2]

Prabhupāda: So the ultimate aim is liberation from this conditional life, bondage. We are conditioned in every way, we can experience. As soon as we are embodied with a material body, immediately we are conditioned. Just like as soon as we enter in some state… Just like we have come from India. I have come from India in your state. So I am immediately conditioned by the immigration department.

So this is the material world, system. As soon as you enter a particular type of body you are conditioned. Just like while walking in the St. James Park the ducks and the swans, when they saw that we are coming near, they immediately dropped into the water. Because the duck is thinking that he's safe in the water. And if somebody snatches me to put me down in the water, then I shall protest. He's also a living entity, I am also a living entity. I am afraid of being put into the water, and he is seeking shelter into the water. Water is the same. Why one is seeking shelter, and why one is afraid of? This is material world. Because I am conditioned in a separate body and the duck is conditioned in a separate body. The trees, some trees are going upwards, and some trees are going downwards. These are the conditions. Deha-yogena dehinām.

So we are being put into different conditions, under different types of body. So liberation means that one shall not be under any condition. Just like Kṛṣṇa, He is not under any condition. That is liberation. We can also, because we are part and parcel of Kṛṣṇa, we can also become without any condition. Just like Nārada Muni. Nārada Muni is traveling in the space because he's liberated soul. He's not conditioned. But because we are conditioned, we cannot travel in the space without the help of some machine or something else. This conditional life is going on anywhere you go within this material world. There are innumerable universes, and each and every universe, there are innumerable planets of different climatic conditions. Just like we find the climatic condition in the moon is different from the climatic condition of this earth. The climatic condition of sun is different from the climatic condition in the earth or from the moon. Every, each and every planet, each and every universe is differently conditioned. That is the beauty of Kṛṣṇa's creation. Keśava tuwā jagat vicitra. Bhaktivinoda Ṭhākura has sung: "Keśava, my dear Lord Kṛṣṇa, Your creation is so full of varieties." That's a fact. But all these conditions are not very liking to us. We are trying to be liberated from all conditions. Therefore liberation is the ultimate goal. As it is here stated, "Religion includes four primary subjects, namely, pious activities, economic development, satisfaction of the senses and, finally, liberation from material bondage."

So the ultimate goal being liberation, we have to adjust things, targeting to that point. That is real human civilization. The Vedic civilization is based on this view, that all the conditioned souls, they have… Why they have become conditioned? The reason is they revolted against Kṛṣṇa. They wanted to imitate Kṛṣṇa. That is the mentality everywhere. You know, everyone says, "Oh, I don't care for God. I don't care for anything. I am at liberty to do anything." Just the hippies, they say, "We don't care for anything, state laws or convention or police or anything." The idea is that everyone is wanting liberation, "be high." Because that is our constitutional position. Liberation.

So everyone is trying to be liberated. So in the bodies lower than the human being, there is no question of liberation. There is no question. Out of the 8,400,000's of species of life, 8,000,000 and at least 300 species, aḥ, 3,000 species of life, there is no question of liberation. They must live under the conditions of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You have accepted this material body voluntarily for enjoying this material world. You enjoy it to the fullest extent under the condition of stringent laws of material nature. Now, in the human form of life, civilized human form of life, your consciousness is now developed. There is a chance to understand why you are conditioned. You don't want condition; you want liberation. This question arises in the human form of life, not in the cat's life, dog's life. No. So we should remember this is the difference between other bodies and this body. Here, we become awakened that "Why I am conditioned?" Just like Sanātana Gosvāmī, when he approached Lord Caitanya Mahāprabhu… He was minister, great man, very opulent. So the first question was put before Lord Caitanya, 'ke āmi,' 'kene āmāya jāre tāpa-traya.' "My dear master, I have come to You to ask the first question, that 'What I am? Why I am conditioned to suffer three kinds of miserable condition of life always?' " Why you are using this fan? Because I am conditioned. I cannot bear too much heat or too much cold. As soon as I go out in the park, I was covering. So these questions should arise, that "Why I am conditioned? Sometimes I am covering, sometimes I want fan."

So this is the actual human life, not that simply imitating the animals: how to eat, how to sleep, how to sex. No. Śāstra says that is already established. Don't worry. Just like the swans and the ducks in St. James. They don't worry, "Oh, what to eat?" But they're getting their eatables. They don't go to office, to factory. Even the swans and ducks, and what to speak of human being? This is nature's study, that the swans and ducks, they are getting at home, they are getting their sex life. Immediately, everything is there. According to their standard, everything is there. Āhāra-nidrā-bhaya, these are the four things required for this body. But even a small duck and swan, he has got everything ready there in St. James Park. He does not go to the Downing Street. So why don't you study?

So if a swan is provided with all the necessities of life, why I shall not be? I am so much developed human being. Why I am so much busy in economic development? This is called illusion. But one who is advanced in knowledge, he knows that "If the swan is already provided with all the necessities of life, then I shall also be provided with all the necessities of life. There is no need of endeavoring for it." That is a fact. That is the fact.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

By the force of time, just in due course of time, everything, whatever you require, it will come. Just like I was talking to you that in my childhood we heard so much about London city. So I was desiring, "When I shall go to London?" Now, in due course of time, I am walking in London. So Kṛṣṇa has provided everything for you. Don't worry. Therefore our main business should be how to develop Kṛṣṇa consciousness. We should not bother about other things. Āhāra-nidrā-bhaya-maithunaṁ ca. But the things are there.

So even these are the problems, therefore they must be based on religion. Religion means to become well-behaved, to abide… Just like good citizen means well-behaved, to abide by the state laws. So first thing is religion, to learn how to become God conscious. This is the first business of human society. But they have rejected religion. They have become secular. Secular…, what does it mean secular? It means don't care for any kind of religion; Just work very hard for economic development day and night. This is the modern civilization. No. That is misleading. From the very beginning of life. Just like Prahlāda Mahārāja advised, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. The boys… He was five-years-old boy. He said, "My dear…" He was preaching amongst his class friend. This is Vaiṣṇavism. Even a five… Just like our Sarasvatī, Śyāmasundara's daughter. She also preaches. She goes sometimes, "Do you know what is Kṛṣṇa?" If somebody says, "No, I do not know"-"The Supreme Personality of Godhead." You see? This is natural. Simply one has to be given the chance. Because this, I mean to say, small girl has got the chance to live amongst Kṛṣṇa conscious people from the very birth, she's developing that "Oh, I shall also preach. I shall also preach." Developing. Similarly, advancement of Kṛṣṇa consciousness means you will be, I mean to say, pushed how to preach, how to preach. That is one of the signs. Śravaṇaṁ kīrtanam. If you have heard nicely about the Kṛṣṇa consciousness movement, then you must… Next stage is kīrtanam. Kīrtanam means preaching, chanting. Kīrtanam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23].

So that is our main business from the very beginning of life. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. This human form of life is so rare, after many, many millions of birth, many many millions of years rotating through different species of life, by the evolutionary process, we have come to this human form of life. In this life also, if you are simply engaged in the matter of eating sleeping, sense gratification, and defending, then where is the advancement? No advancement. So that inquiry should be there, that "What I am? What I am put into these tribulations of conditional life under the laws of nature?" Unless this question arises in one's mind, he's not a human being. He's animal. Just Sanātana Gosvāmī went to Caitanya Mahāprabhu and although he was minister, very learned scholar, he said, "My dear Lord, people eulogize me as very big man, learned man, minister. But I know that I do not know what I am. This is my position." Grāmya-vyavahāre kaha ei paṇḍita, tāi satya māni. "The people, the ordinary people, common people, they say that 'You are so great scholar, so rich man, minister.' They say like that. But I know that I am fool number one. I do not know what I am." This is the position.

So people should know… Everyone should know what he is, what is his constitutional position, why he is under so many conditions of life, how to get liberation. These are the questions. These are called… These questions are called brahma-jijñāsā. That is the beginning of Vedānta. Vedānta. Veda means knowledge, anta means end. So long we have acquired knowledge in so many departments, but that has become useless. Because either I am a great scientist or great botanist or great politician, I am conditioned by the laws of material nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So you become Professor Einstein or Nelson or Clive or this or that, you are conditioned by material nature. You cannot overcome this. Everything will be finished. You may stand as a statue in the Trafalgar Square. Not he; it is a lump of matter. But nobody can say where Mr. Nelson has gone, where Mr. Clive has gone. Nobody can say. Finished. You see?

Therefore human civilization should be based on first of all religion, dharma. And what is that dharma? That I have several times explained. According to Prahlāda Mahārāja, dharmān bhāgavatān. Dharma means God consciousness, Kṛṣṇa consciousness. That is dharma. That is religion. Dharmān bhāgavatān. So from the very beginning, in school, in primary schools, this Kṛṣṇa consciousness should be taught. That is real civilization. Unfortunately, there is no such arrangement. So you go to the authorities and the so-called authorities, rascals. Inform them that "Take this education. Introduce in the schools, colleges. Then there will be peace and prosperity. Otherwise there will be hippies. That's all. You may have very big, big universities, educational system, but the production will be hopeless, confused hippies. That's all." From the very beginning, the whole system should be changed, rascal civilization. Religion first. First religion, then pious activities. "I belong to this religion," but what is your activities? "Now, I'm debauch number one." You see? And the other day the boy was asking religion, blasphemy, but from his appearance it looked like he's debauch number one. You see? So they fight simply on false prestige of so-called religion. Religion means pious life. That is religion. No meat-eating, no illicit sex, no gambling, no intoxication-that is religion, religious life, pious life.

So in the human society the first thing is that there must be religion, and religion means pious life. Every religion… Just like Christian religion teaches pious life: "Thou shall not kill." And I am killing twenty-four hours, and still, I am proud of becoming a Christian. Just see. So religion means pious life. And on pious life, you earn your livelihood. Although your livelihood is already fixed up, your provision for living condition is already fixed up, still, because you think that "Without working, I cannot live nicely," all right, economic development. But because first of all your life is religious, because you are living pious, then you can earn your livelihood according to your different status.

The status is brāhmaṇa, kṣatriya, vaiśya, śūdra. In every human society these natural division of the society are already there. The intelligent class of men, they should study all the śāstras, all these Vedic literatures, thoroughly, and they should advise the politicians, "My dear Mr. Minister, you get rule, make the rulings like this, on this principle." They will advise, the brāhmaṇas, intelligent class of men. And the kṣatriyas, they will administer and see that the people are executing actually religious life. That is the duty of the state. The police is there not for harassing you if you take a twig from the tree and he'll come, "Why you have taken?" You have got that experience? Because they have no other business than trifle things, they are very busy: "Oh, come on with me," arrested. They have built up their empire by exploiting the whole world, and if somebody takes a twig from the St. James Park, he's arrested. You see? Because there is no religious life. Fools, rascals, they do not know how to rule over. On trifle things they will, "Come on." And when there is a pickpocket, they will go away. You ask police, they will pass by. You see?

So without religious life, so-called economic development, it means implication. He's becoming implicated. Sat-saṅga chāḍi' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa. Why there should be thieves? If the society is based on religion, why there should be thieves? Why there should be rogues? There cannot be. Because they're not trained. The same boys and girls, European boys, American boys and girls… Just think of your past life and now this life. Why there is difference? Because it is based on religion. Based on religion. Therefore religion, then economic development. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. Ātma-dharma or bhāgavata-dharma. Ātmānaṁ sarvato rakṣet. The śāstra says to protect yourself, that is a… What is called? In English there is a proverb: "Self-preservation is the first law of nature"? What is that? So self means soul. Your soul may not fall down. That is your first business. Ātmā, ātmā means soul, mind, and the body. So we have taken body. Everyone is prepared… Now people are not even anxious how to protect this body. They violate so many laws of eating, sleeping, mating, and become diseased. Even they do not know how to protect this body, what to speak of the mind and the soul. They're so rascal. Ātmānaṁ sarvato rakṣet tato dharmaṁ tato dhanam.(?) That is the version in the Vedic literature, that "Try to protect yourself first, then dharma, then your religious principle, then dhana, then money." But at the present moment they don't care for the self; they don't care for religion. They want simply money.

So our Kṛṣṇa consciousness movement is not one-sided. It is not that people may think that they are sentimentalist and simply chanting and dancing. No. There is volumes of philosophy of life, from all angles of vision. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. From the point of religion, from the point of economic development, from the point of sense gratification, and from the point of ultimate liberation, go back to home, back to Godhead, it is so nice movement. Unfortunately… Of course, people are gradually trying to understand the gravity of this movement, but at least you should know the gravity of this movement. It is not ordinary movement. It is not a sentimental. It is most scientific, authorized movement, how to make people happy in this world and in the next. Dharma, artha, kāma, mokṣa. Because ultimately, he must have liberation. This is the chance.

Now, this liberation, there are different types of liberation, five kinds of liberation: sāyujya-mukti, sārūpya-mukti, sālokya-mukti, sārṣṭi-mukti…hmm…sāyujya, sārūpya, sālokya, sārṣṭi, sāmīpya. Mukti, liberation. There are different kinds of liberation. The first liberation, as the jñānīs or the speculators want, it is another side of voidism, to merge into the existence of the Absolute. They don't want varieties. Because they have got a very bad experience of the varieties in the material world, they, as soon as there is question of varieties, they become shuddered, "Oh, again varieties?" They do not know that there is blissful varieties in association with Kṛṣṇa. They can not accommodate in their brain on account of poor fund of knowledge. Therefore they want sāyujya-mukti, to merge into the existence of the…, to become one with the Supreme. That is possible. You can have it. But it you lose your individuality then you can get eternity, but you cannot get blissful life of knowledge, because you lose your individuality. So that is suicidal. But a living entity being individual soul, he cannot remain in that impersonal state of life. Because the other two factors, namely acquire knowledge and acquire blissful life, is wanting there. It is simply negation of these material varieties. Or eternity only-sat. But there are two other parts, cit and ānanda. That is absent there.

So because it is not fully realized, therefore such living entities who take sāyujya-mukti, they again fall down in due course of time. Because he doesn't get in the sāyujya-mukti the other two parts, component parts of his life, blissfulness and knowledge, full knowledge. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. The impersonalist Māyāvādīs, they undergo severe austerities, penances, and rise up to the Brahman effulgence, becomes merged into it, but again falls down. Just like the spark: it enters the flame of the fire, but there is again chance of falling down.

So sāyujya-mukti… Sārūpya-mukti, to have the… For Vaiṣṇavas, they don't accept this sāyujya-mukti, to merge into the existence of the Lord. They accept sārūpya-mukti. Sārūpya-mukti means to have the same features of the body like Viṣṇu. In Vaikuṇṭhalokas all the living entities, devotees, they have got four hands. And only in Kṛṣṇaloka, Kṛṣṇa has got two hands and His devotees also have two hands. In other lokas, Vaikuṇṭhalokas… There are innumerable Vaikuṇṭha planets, Nārāyaṇa is the predominating Deity, Lakṣmī-Nārāyaṇa. And those who enter such planets, they get the same bodily feature, exactly looking like Nārāyaṇa. You have seen the picture of the Viṣṇudūtas who came to deliver Ajāmila. They were exactly looking like Nārāyaṇa. The same helmets, the same ornaments, exactly. You can understand. Just like your president or queen, if you are also dressed, you'll also look like queen. Or if you are dressed, you'll look like the president. But that does not mean you are president or you are queen, simply by dressing. Similarly, although the devotees and the living entities, they get the same feature of the body just like Nārāyaṇa, Viṣṇu, they're not viṣṇu-tattva. That is called sāyujya, sārūpya. Similarly, sālokya, to live in the same planet. Sāmīpya, to live nearby, near exactly with Nārāyaṇa. Just like we are living together, similarly, you can live with Nārāyaṇa, sāmīpya, side by side. These are the different kinds of liberation.

So this liberation should be the ultimate goal of life, how to get this liberation, go back to home, back to Godhead. That should be our mission. Not for this so-called economic development. That is already fixed up. Just like… In our Kṛṣṇa society we are not very much anxious for economic development or sense gratification. We are simply interested how to develop our Kṛṣṇa consciousness. But the economic question becomes automatically solved. It is not that we are serving, we have no sense gratification. The married couples are there. Nothing is prohibited; everything is there. But it is adjusted, adjusted. Not like cats and dogs. It must be adjusted according to rules and regulations. That is required. That is religious life, that is pious life, and then you become advanced in Kṛṣṇa consciousness and ultimately you get liberation.

Next, read.

Pradyumna: "Irreligious life is a barbarous condition."

Prabhupāda: Hmm. Irreligious life is barbarous condition. That is not civilized life. There must be religion. And religion means to know God, that is religion. Go on.

Pradyumna: "Indeed, human life begins when religion begins. Eating, sleeping, fearing, and mating are the four principles of animal life. These are common both to animals and to human beings. But religion is the extra function of the human beings. Without religion, human life is no better than animal life. Therefore, in human societies there is some form of religion which aims at self-realization and which makes reference to man's eternal relationship with God."

Prabhupāda: Now, at the present moment, religion is being sacrificed. So it is animal society. The other day, the gentleman was repeating, "Then we are animals." I said that "You are not only animals. There are other animals. You are Western animals; there are Eastern animals." They're all animals! We can challenge any scientist, any philosopher. Because they're godless, there is no religion, they're all animals. This is our declaration: animals. We don't take as human being. They're simply animals. Let them prove that they are not animals. Let them come here and prove that they're not animals. Mmm.

Pradyumna: "In the lower stages of human civilization, there is always competition to lord it over the material nature…"

Prabhupāda: Hmm. That is going on. The great two wars began from Europe simply on this basis. The German and Englishmen. The Englishmen, by their colonization, they made the whole world red in the map. Africa and Asia, India and America, Canada. And the Germans thought, "So this shopkeepers' nation…" Hitler used to say "shopkeepers' nation." "How they have occupied the whole world, and we are so intelligent? We are manufacturing so many things. We have no market to sell." That is the cause of the two great wars. This is a fact. Anyone, any politician, any gentleman knows what was the cause. The cause was Germany is always envious of England. Why this enviousness? Because England wants to lord it over, send Lord Clive to India to exploit. And the German wants that "We have got so many things manufactured. We cannot sell." That is the cause of war: lord it over. Everyone is trying to lord it over. The whole economic situation. Everyone is trying to become "the lord of all I survey." Yes. "In the lower stage of human civilization, there is always competition to lord it over the material nature…" That is the lowest stage of human civilization. But that is passing on as the highest stage of… Anyone who has developed to how to exploit the resources of nature, that nation is called to be very highly civilized or advanced. But that is the lowest stage of civilization. Everyone is trying to make economic development by exploiting the world-digging the earth, the mines, the… This is lowest stage, just like animal civilization. Next.

Pradyumna: "Driven by such consciousness, man turns to religion."

Prabhupāda: Hmm? No, no.

Pradyumna: "…there is always competition to lord it over the material nature, or, in other words, there is a continuous rivalry to satisfy the senses."

Prabhupāda: Yes. The basic principle is to satisfy the senses. Sense gratification is there. There must be. We have got senses; that must be satisfied. But that sense gratification should be based on religion. Religion. Dharma, artha. Artha. The sense gratification means economic development. Without economic development, we cannot enjoy our senses, but everything should be based on religion. That is human civilization. Without religion, simply gratifying the senses or so-called economic development, that is animal civilization.

Thank you very much. Hare Kṛṣṇa. Now chant, chant Hare Kṛṣṇa, harer nāmaiva kevalam, to get out of this animal civilization. Where is my karatālas? (kīrtana) (end)

710816SB.LON

Śrīmad-Bhāgavatam 1.1.2

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London, August 16, 1971

Devotee: …śivadam…

Prabhupāda:

…tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt
[SB 1.1.2]

Try once more. Yes. Practice

Devotees:

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt
[SB 1.1.2]

Prabhupāda: So śrīmad-bhāgavate mahā-muni-kṛte. Śrīmad-Bhāgavata is not some materialistic philosopher's or writer's as you have got… They are called grāmya-vastavaḥ. Grāmya-vastavaḥ means ordinarily these affairs. A man is meeting woman, woman is meeting man-that story, all these novels and fiction and dramas. It is not like that. Therefore it is said mahā-muni-kṛte śrīmad-bhāgavate. It is not ordinary persons writing whimsical, some, manufacturing some story, narration and puzzling the brain. No. Śrīmad-bhāgavate mahā-muni-kṛte: it is beyond all defects of human life. When an ordinary person writes, he writes with defective instruments. First of all, any man within this world, however great he may be, he must commit mistake. That's a fact. There are many instances, simply for little mistake. Just like Hitler. Hitler planned so gorgeously winning over the world. A little mistake, as soon as his attention was diverted toward Russia, he was finished. The Britishers tried to divert his attention toward the Russia. Little mistake. Otherwise Hitler would have come out victorious. There are many instances, in political field, in sociological field.

So however one man may be great, he must commit mistake. This is called conditional life. There is no man in this world who can say that "I never committed any mistake." Is there any man? No. That is not possible. And he must be illusioned. Illusioned. What is that illusion?

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

This is illusion. Go-kharaḥ. Go-kharaḥ means animals: cows and asses. What is the fault of the animals? The animals, they cannot take nice instruction. They do not know that the soul is, they are spirit soul. They are not this body. They do not know. So this is called illusion. I am accepting this body as self. I am accepting my father or my son… "Here is my son." What is that? "This body." Now, when the son is dead, he is crying, "My son is gone. My son is gone. Oh, my son, were you have gone?" Well, why you are crying? Here is your son. Here is your son, lying on the floor. Why you are crying that "My son is gone, gone, gone"? "No, no, no. My son is gone." This is illusion. He was all along illusioned to accept this body as his son. But at the time of death, he can understand that "The body was not my son. The son was a different thing which was within the body." So this is conditional life. Everyone is thinking, "I am this body." Everyone is committing mistake. Illusion and mistake.

Then another thing is cheating. So many rascal philosophers and scientists, they have no knowledge, accurate knowledge, but they are writing books. This is cheating. If you do not know what is what, why you are misleading others by writing books? No. He is making money. So cheating. Cheating, illusion, committing mistake. Three. And fourth: that the senses imperfect. They are gathering knowledge through senses. I see… I want to see personally. "All right, put up the light. Now see." That is your seeing power. You see under condition. Therefore your seeing power is imperfect. Your thinking power is imperfect.

So every sense… We are gathering knowledge by the imperfect senses. We are seeing every day, morning, the sun which is bigger than this earth by fourteen hundred thousand times. And we are seeing just like a plate. If he's not informed by an authority when he goes to school… The teacher of geography, when he informs, "My dear boy, the sun is very, very big," then he can understand. I am seeing that the one airplane is running very fast, flying in the sky. A child sees, "Oh, such a big thing. How it is flying?" He does not know that this machine is not flying independently. There is a pilot. Without this pilot all this mechanical arrangement is simply void. If that airplane is kept down for many thousands of years with all the machine complete, it has no power to fly unless there is the expert pilot who pushes on the button, it will fly. So therefore imperfect senses.

Just like they do not see, the so-called scientist, philosophers, they don't see that who is pushing on this button. This material world is going on. Jagat. Jagat means going on. Gacchati iti jagat. Every planet is going on. This planet is going on. One thousand miles per hour, going on. The sun is moving sixteen thousand miles per second. This is called jagat. Everything is going on. Your motorcar is going on. You are going on. We have a big city, especially in Europe, America, simply going on. This way, this… Whoosh, whoosh, whoosh. No rest. This is called jagat. Where he is going on? You have heard Rabindranath Tagore, poet Tagore. He wrote one article that "When I was in London I saw the people are walking very fast, the cars are going very fast. But I was thinking that 'This England is a small island; they may not fall down on the sea.' " (laughter) If you let loose your dog, it will go on this way, this way, this way, this way, this way. (laughter) This is jagat, going on. Going on, but condition: "You cannot go beyond this." Just like these so-called scientists are going to the moon planet and coming back-because conditioned. You have remain where you are placed by your karma. You cannot move. I cannot move beyond this body. Therefore our senses are all imperfect. We think that "I have got my legs; I can walk very fast." No. You cannot go fast as it is destined by you. Relative. This is called relative world.

Therefore, here it is said that this Śrīmad-Bhāgavatam is not written by such rascal who is sure to commit mistake, who is sure to become illusioned, who is sure to cheat others, and whose senses are imperfect. This is the meaning. Śrīmad-bhāgavate mahā-muni-kṛte. How it is? Vyāsadeva writing… Five thousand years ago this Śrīmad-Bhāgavatam was written, and he is describing Lord Buddha's incarnation. Kīkaṭeṣu bhaviṣyati. Sura-dviṣām. Sammohāya sura-dviṣām, buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati [SB 1.3.24]. He's writing bhaviṣyati, means in future tense. Lord Buddha appeared on this planet 2,600 years ago, and this book was written 5,000 years ago and indicating that Lord Buddha incarnation of Keśava will appear in the Bihar province, Kīkaṭeṣu, Gayā Pradesh, near Gayā. This Gayā city is still there. And five thousand years ago, either the Gayā city was there or it was predicted that there will be city of the name Gayā. In that province, Lord Buddha, as the son of Añjanā-his mother's name, Añjanā-he will appear to cheat the atheists. Lord Buddha appeared to cheat the atheists. "Oh, God comes to cheat?" Yes. Sometimes required. Just like one little child has taken away from the pocket of his father one hundred dollar bill, and he's going to tear it. And the father says, "Oh, my son, what you will do with this paper? You take these lozenges." And the lozenges is worth one cent. So he's cheated, giving him one-cent-worth thing and he's taking hundred dollars, "Give me." But that is not cheating. That is required. Sometimes a child requires to be cheated to save him from making mischievous activities. So when God cheats you…

Just like I was speaking while coming, Vāmanadeva cheated Bali Mahārāja. Bali Mahārāja thought that "I am the king of the whole universe." The Vāmanadeva came: "My dear Bali Mahārāja, you are so charitable man. Will you kindly give Me three feet of land." The proprietor has come to beg. This is cheating. This is cheating. Chalayasi vikramaṇe balim adbhuta-vāmana. Chalayasi. Chalayasi means cheating.

chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare

So because we are cheater in conditioned stage… Because that is my qualification, from qualification. Conditioned life means we must have four disqualifications. What is that? To commit mistake, to become illusioned, to become cheater, and to possess imperfect senses. This is our qualification. And we want to write books and philosophy. Just see. One does not consider his position. Andha. One man is blind, and he is saying, "All right. Come with me. I shall cross over the street. Come on." And if one believes, "All right," He does not inquire that "Sir, you are also blind. I am also blind. How you can help me crossing over the road?" No. He is also blind. This is going on. One blind man, one cheater is cheating another blind man, cheating. Therefore my Guru Mahārāja used to say this material world is a society of cheaters and cheated. That's all. Combination of cheater and cheated. I want to be cheated because I don't accept God. If there is God, then I become responsible for my sinful life. So therefore let me deny God: "There is no God," or "God is dead. Finish, finished."

Therefore somebody comes, "Yes, I am God." "Oh, sir, you are God? Yes. That's all right." Because he wanted to be cheated, so somebody comes and declares himself that "I am God," and he is cheated. We cannot accept such God. We shall say, "Oh, you are God? All right, you lift this hill first of all with your finger. Then I shall accept you God." We don't accept such so cheap God. The rascals may accept some cheap God. No, we don't accept. We accept Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Brahmā said, "God is here, Kṛṣṇa." Brahmā is the original person who distributes knowledge, Vedic knowledge. So we accept Kṛṣṇa. The Brahmā has said. And we see, "Yes. He is God. He is lifting hill. He is killing Pūtanā at the age of three months old only. A seven years old boy is lifting hill." So God must execute uncommon acts; otherwise, how shall I accept God if He's like me? Kṛṣṇa devoured the whole forest fire. His friends appealed, "My dear Kṛṣṇa, there is fire." The cows were crying. Kṛṣṇa said, "Don't worry." Boy of six years old. So that is God. We accept Rāmacandra as God. He brought big, big stones and floated over the ocean. Does a stone float over the ocean? Yes, it floats under the order of God. He can do it. The law of gravitation will not act there. He can change. You can see. Million tons heavy, this earth, so many hills, and Pacific Ocean, Atlantic Ocean. It is floating in the air just like a swab of cotton. You are explaining "weightlessness," but that's all right. But you float such thing. You can say so many things.

Therefore we should accept knowledge from such person who is beyond these four defects of conditional life. What is that? Illusion, mistake, cheating, and imperfectness. So Śrīmad-Bhāgavatam is that proof. As I told you, that 2,500 years ago, or 5,000 years ago Vyāsadeva wrote about Lord Buddha's appearance. Still, there is appearance of Kalki from this time, henceforward, after 400,000's of years Kalki will appear. And his name, his father's name, the place where he will appear, that is mentioned in the Bhāgavata. That means tri-kāla-jña. Mahā-muni, he is liberated. He is incarnation of God. He knows past, present, future, and everything. That knowledge is perfect. One who knows past, present, and future perfectly, we should take knowledge from him. That is our Kṛṣṇa consciousness movement, that we don't accept any knowledge from a person who is defective in so many ways. And what is the value of such knowledge? He is defective. "Physician heal thyself." A physician suffering from fever, and if I go there, "Sir, I am also feverish. Treat," what is the use of such treatment? His brain is already puzzled. What he can treat? The doctors also, when he become sick, he does not treat himself. He calls another doctor friend to treat him. That is the fashion.

So similarly, one who is imperfect, one who is subjected to so many defects of life, we cannot accept knowledge from them. This is our Kṛṣṇa consciousness movement. We don't accept. We accept knowledge from the Vedas, which is perfect. As I have several times explained, the Veda says that stool of animal is impure. Again Veda says that the stool of cow is pure. Now, you will say, "Oh, this is contradictory. Sometimes it is said pure, and sometimes… This cow is also animal. First of all, you said that the stool of any animal is impure, and again you say the cow dung, the stool of another animal, is pure." It is fact. It is pure. So if we accept the standard perfect knowledge from the Vedas, or one who knows the Vedas, then our knowledge is perfect. Therefore in the Bhagavad-gītā Kṛṣṇa says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

One who has seen the Absolute Truth, or one who has known the Absolute Truth, go there and take knowledge by surrendering. Praṇipātena. Praṇipāta means surrendering. Paripraśnena. Don't make question, waste his time. After you surrender, after you render service, then make question. Otherwise, there is no need of question. Don't waste your time, don't waste his time. An outsider has no right to put any question because he is not surrendered. And a spiritual master is not obliged to answer anyone except to his disciple. This is the Vedic way. Don't waste time for unnecessary questions and answers. But we have to do something sometimes. But that is not the way, unless one surrenders fully, praṇipātena, and renders service. Service means whatever the spiritual master wants, "You do this," you must do it, just like a menial servant. Nīcavat. Nīcavat.

Of course here, in your country, there is no… In India there is a śūdra class. They are…, generally they are servant class. That is called nīcavat. So servant class… A brahmacārī living at the care of spiritual master, he is advised that "You shall carry out the orders of your spiritual master nīcavat, just like the śūdra class." Because a person coming to spiritual master, they are coming from brāhmaṇa family or kṣatriya family or high caste family. But he may say, "Oh, I am coming from a brāhmaṇa family, and my spiritual master is ordering to brush his shoes? Oh, how can I do?" Therefore it is advised, nīcavat. When you are serving spiritual master, you should always think that "I am lowest of the animals." Nīcavat. In that condition you can simply inquire. Otherwise, you have no capacity. There is no need of wasting time, because he will not understand. He will unnecessarily… Praṇipāta.

Praṇipāta means surrender. So nobody wants to surrender, especially in this material world. Everyone thinks, "Oh, I am the lord. I am the monarch of all I survey. Why shall I surrender?" Independent. Especially in the Western countries. They are refusing to surrender to the social laws, to the king's law, everything. But here is the process: surrender. Surrender means everyone is puffed up with some so-called knowledge, and he thinks that "I am perfectly all right. My knowledge is perfect. Why shall I surrender?" But if you want to receive knowledge actually from the person who has actually knowledge, then you must surrender there. This is the process. Just like Vyāsadeva first of all: paraṁ satyaṁ dhīmahi. This is surrender. Surrender. Without surrender, we cannot get knowledge. And in another… There are many places. Jñāne prayāsam udapāsya namanta eva. To understand God, Brahmā says, jñāne prayāsam udapāsya. Leaving, giving up this nonsense habit of speculation, "God is like this, God is like that," prayāsam, jñāne prayāsam… The jñānīs, they are discriminating, "No, this is not God." The scientists, they will say, "This is the fact." And then, one year after, "No, this is not fact. Now we have improved, another." And again, three years after, they will say another. There is no standard knowledge. What is the final knowledge, they do not know. Therefore these kind of speculative habits or scientific research is simply waste of time. They cannot understand what is the ultimate truth.

Then Vedic injunction is: jñāne prayāsam udapāsya. "Give up this nonsense habit, speculation." Namanta eva: "Be submissive. Admit that you do not know anything. You have to learn from the person who knows." Jñāne prayāsam udapāsya namanta san-mukharitāṁ bhavadīya-vārtām: "Then what shall I…? All right. I shall not speculate. I have become humble now. Now what to do?" San-mukharitāṁ bhavadīya…: "Just try to learn about God from the devotee, pure devotee." San-mukharitāṁ bhavadīya-vārtām. So in this way we can understand God. That is the process. Arjuna, when he was hearing from Kṛṣṇa, he also surrendered, although he was His friend, very intimate friend, always sitting together, eating together, lying together, talking together. He also accepted Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I am surrendered unto You, my dear Kṛṣṇa. I have become Your disciple. Please teach me."

So this is the Vedic process. This is the Vedic process. Oṁ namo bhagavate vāsudevāya. Janmādy asya yataḥ satyaṁ paraṁ dhīmahi [SB 1.1.1]. So the… If you, instead of making speculation, if you simply surrender to Vyāsadeva, his writings, śrīmad-bhāgavate mahā-muni-kṛte, then the result will be kiṁ vā paraiḥ: you do not require to study any other literature. The result will be, if you surrender to the study of Śrīmad-Bhāgavatam, that Īśvara, the supreme controller, sadyo hṛdy avarudhyate… Īśvara is already there, but here it is used, the word avarudhyate, "He is locked up." He wants to be locked up. Kṛṣṇa, Paramātmā, He wants to be, but we don't care. But by reading Śrīmad-Bhāgavatam, by discourses in Śrīmad-Bhāgavatam, īśvara sadyaḥ, immediately, hṛdy avarudhyate. But in whose heart He becomes locked up? Kṛtibhiḥ. Kṛtibhiḥ means those who are pious. Those who are sinful, they cannot. Kṛtibhiḥ śuśrūṣubhiḥ. Two things: he must be pious. That pious, piety, as soon as he surrenders… Just like Kṛṣṇa says… Piety, it is not that "Then I have to become pious first of all; then I shall understand Śrīmad-Bhāgavatam. So it will take long time." No. If will take tat-kṣaṇāt, in a second. In a second. How? Simply by surrender. As soon as you surrender, immediately you become pious. How immediately? Yes, Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Sarva-dharmān… As soon as you surrender: "Kṛṣṇa, I was misled so long. Now, today, I am surrendering unto Your lotus feet. Now, if You like, You kill me or protect me, as You like." Then everything is all right.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.1.2

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London, August 17, 1971

Pradyumna: "Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord."

Prabhupāda: So dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Dharma, religiosity; kaitava, pretension or cheating. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. These four things are supposed to be meant for spiritually or advanced people, advanced in civilization. Not spiritually, but advanced in civilization. So the first thing is dharma. Dharma is the basic principle of civilization. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If there is no dharma, then it is the society of the animals. That is the distinction between human society and animal society. There are eight million different species of life below the human society, but there is no question of God consciousness. In the human society, either they execute religious principles rightly or not, at least there is a symbol, in the civilized society. There are Hindus, there are Muslims, there are Christians, there are Buddhists and so many others also. Because it is in human society, there must be some idea or some principle of understanding God. That is called religion. But in the name of religion, there are…, so many things are going on. That is called kaitava, cheating. We don't want to discuss, but more or less, at the present moment in whichever category of religion one may belong to, nobody is following strictly the religious principles. That's a fact. That is called kaitava.

Another kaitava is that one who does not know the purpose of religion. Religion means, as we have several times explained, religion means the rules or the laws given by God. That is religion. Not the formulas. Formulas must be there, but the real basic principle of religion means the laws given by God. Just like we are living in a state, either in England or in Germany or in America or in India, there are state rules and regulations. Good citizen means who are abiding by the state laws. Similarly, a devotee means who is abiding by the laws given by God. This is the… Just try to understand. Just like a good citizen means that he is following the state law, as we do actually. When there is red light, immediately you stop your car because you have to abide by the laws of the state; otherwise you become criminal. Although there is none to look, still, you have to stop your car, "There is red light." That is obedience. And then, when there is green light, you start your car.

So religion is like that. There are… As this is a small state or small city, London… It is small city in comparison to the universe; it is nothing, a spot. So there are so many rules and regulation and laws, and the Supreme Lord, who is maintaining, creating this universe, there is no law? How do you think like that? For a small city, an insignificant city… In our estimation, it is not insignificant, but in comparison to the universe, what is the value of this London city or New York city? As soon as you go a little high up, say, twenty-five miles above, you cannot see your city. It is all finished. Similarly, there are so many cities in the stars and planets, upwards. So many universes, so many seas, mountains, skyscraper, houses, we cannot see. Because in the universe these are all simply insignificant particles only. So if in this insignificant particle there are so many state laws, you just imagine to manage this universal affair, the Supreme Lord, how much laws and regulation must be there. Who can deny it? Deny means he's a rascal. But intelligent man will understand that if in a small place there are so many rules and regulations, and in so big place, so universal-aṇḍāntara-stha-paramāṇu-there are laws.

The scientists also admit that the nature's law is so systematic. Even Professor Einstein, he agreed, that "As I advance, I see there must be a big brain, God." Is it not? Did he not say?

Devotees: Yes.

Prabhupāda: There is knowledge. That is knowledge. Everything is being maintained so nicely and there is no brain, there is no manager? One who says, "God is dead, there is no God," he's a rascal number one. Nothing else. Immediately take him he's a rascal number one. That's all. However educated he may be. Because he does not know the psychology, how we accept the Supreme. Suppose a child has come to London. So he cannot see the Queen. Or even a child's father. So many people are coming to visit London. It is not that everyone is seeing the Queen. But if he says, "Oh, there is no Queen," or "Queen is dead," will it be accepted? Similarly, some rascals who do not know how this universe is being managed, he may say, "God is dead, there is no God," but that will not be accepted by a sane man. A sane man will say, "There must be somebody, the origin of everything." Janmādy asya yataḥ [SB 1.1.1]. That is the Bhāgavatam. Janmādy asya [SB 1.1.1]. First aphorism in the Vedānta-sūtra is that "What is the Absolute Truth?" Athāto brahma jijñāsā. "Let us discuss about the Supreme Truth, Absolute Truth." The answer is that Brahman, the Supreme, is that from whom everything comes out. He is the origin of everything. Very simple description. Janmādy asya yataḥ [SB 1.1.1].

So dharma, religion, actually means to understand that origin, Absolute Truth. That is dharma. So that dharma, principles of religion, is there in every human society, either in Europe or America or Africa or… There is some. That is the significance of human being. If it is a human being society, there must be some principles of religion. Without religion… It doesn't matter what type of religion it is, there must be some religion. If there is no religion, then it is animal society. Try to understand. And what is the purpose of religion? The purpose of religion is, if religion is the code given by God, then we must know. Just like a child. A child is abiding by the laws, but he does not know who is the law-giver, how the street is managed, what are the laws. He's to be considered as in ignorance. Just like in our schools and colleges, the state constitution, laws, lawyers, they study. So one may not know, but that is not very good position. But one who knows, his position is better. So simply to know: "There may be somebody, God. He has given us some laws. All right, let us abide by the laws," just like ordinary man doing. But to know, that inquisitiveness is called brahma-jijñāsā. That is required. Human society, human being must be interested in knowing that, the Supreme Absolute Truth, who has given us these codes and laws.

So that is explained in the Bhagavad-gītā, that these laws, these material laws of nature, they are very strong. They are enacted by the Supreme Lord, as we understand from the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Mayādhyakṣeṇa, "Under My superintendence." The laws… Just like laws are there; at the same time, the government has got a department which is called law and order department. The laws are going on nicely, the law and order department examines. So that examiner, departmental, may be, but the original examiner is the Supreme Lord, Kṛṣṇa. Therefore Kṛṣṇa says, mayā adhyakṣeṇa: "Under My superintendence.” Just like in our institution, International Society for Krishna Consciousness, although I am the head, still, I have got so many assistants, the GBC members. They are assisting me, departmental. Somebody is here, somebody is there. Similarly, God has departmental management, and because it is such a huge affair, there are… What is a koṭi? Koṭi means ten million? Huh? Ten millions multiplied by thirty-three. How many it comes?

Devotees: 330,000,000.

Prabhupāda: So there are 330,000,000’s officers of Kṛṣṇa. Must be. Such a huge affair. If for managing a small shop, we have got so many things… This is manager, this is assistant manager, this is… In such a huge universal affair, there Kṛṣṇa has got assistants. And 330,000,000 assistants within one universe, and there are innumerable universes. And each and every universe, there must be similarly 330,000,000’s or like that. They are called demigods. Demigods means exactly under the position of God. Just like here there is governor. Immediately under him there are secretaries. Similarly these demigods, they are different officers, secretaries, directors under God. We don’t deny the existence of demigod, but we don’t worship that he is God. We worship, we give him all respect. Just like if the queen’s secretary comes here, we shall give him all respect because he’s queen’s secretary. But we’ll never accept that he is king. No. That is not possible. That is sane. It is not that… We Vaiṣṇavas, we are prepared to offer respect even to the ant, and why not to the secretary? When we offer to a big officer, it is not that we are flattering. It is the etiquette, it is the duty, to offer respect to the respectable persons.

So we give all honor to the demigods, but we don’t accept the demigods as the Supreme. That is Vaiṣṇava philosophy. There may be 330,000,000’s or 330,000,000’s of secretaries, but we say… Just like it is stated in the Caitanya-caritāmṛta: ekale īśvara kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The only master, or controller, is Kṛṣṇa. Āra saba bhṛtya. And all other demigods… Just like Lord Brahmā, Śiva, so many others. Indra, Candra, Varuṇa. 330,000,000’s, how many we can remember? It is not possible. But there are. So they are all servants.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
[Cc. Ādi 5.142]

He is pulling the wire. Just like the doll dancing, there is a man pulling the wire. These are the descriptions in the śāstras, or Vedic literatures. So we should not equalize or we should not place the demigods on the same level with God. That is offense. The Māyāvādīs, because they think that ”God is formless, impersonal, but I cannot meditate upon anything which is formless. So let me imagine something.” That is their theory. They say, ”Let me imagine a form of God.” Sādhakānāṁ hitārthāya brahmaṇo rūpa-kalpanaḥ. Kalpana, ”imagine.” The Māyāvādī philosophy is that, that ”You imagine a form of God. Actually, there is no form of God.” That is then theory. And we say, ”No. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has got form, but not a form like me.” That we know. It is a different type of form. Different material. Or we don’t say material: different ingredient, spirit, complete spirit.

So that is our philosophy. God is a person like you and me. As we are sitting together; you are seeing me, I am seeing you. Similarly, if you become elevated to the perfection of devotional service, you’ll go to God and you’ll see Him as you are seeing me, I am seeing you. You’ll see Kṛṣṇa. Try to understand. Therefore there are so many religious systems which say, ”God has no form. There is no God. Let us imagine.” These are, this kind of religion is cheating religion. Therefore it is said here, dharmaḥ projjhita-kaitavo ’tra [SB 1.1.2]. Cheating. Because there is no real information. Real information is īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], the Supreme Lord has got His spiritual body, and He is… In the Christian Bible also, it is said, ”Man is made after God.” Is it not? So unless God has got form, two hands, two legs, like that, how man has got two hands, two legs? If we are imitation of God, then God must be person. This is natural conclusion.

So impersonal concept of God is imperfect conception of God. That is not perfect. They are puzzled because Kṛṣṇa, God, is sac-cid-ānanda-vigraha [Bs. 5.1]. They cannot imagine that a form of sac-cid-ānanda can be possible. That is their lack of knowledge. But we learn from Vedic literature that God has got form, complete form, like us. Just like Kṛṣṇa, you see, He has got also two hands, He is also playing flute, with consort, Rādhārāṇī. He has also got two hands, nice face, nice head. Everything is there. Only the ingredients are different. These ingredients, at the present moment… I have also got form, spiritual form. You have also spiritual form. Now that spiritual form is covered by material dress. Just like my body is covered by this shirt. You cannot see the actual body. Similarly, the spiritual body is now covered by this material body; therefore we cannot see. Besides that, our present eyes, that is also material. So with material eyes, we cannot see God. But God has got form. That’s a fact. Now we are unable to see. Therefore the process is that we have to purify our eyes, our legs, our hands, and everything, so that we may be able to serve God.

So this arcana-paddhati, the devotional service, although we have got this material body, under the direction of śāstra, under the direction of spiritual master, we are working, we are trying to serve God, Kṛṣṇa. So that service is as good as the service in the spiritual world. There is no difference. Just like… The example is: just like you have got a green mango. Green mango. So the green mango is not so tasteful, but when it is ripe, it is tasteful. The mango is not different. The same mango. You wait. You wait for the time when it is ripened, you will taste it, nice. Similarly, in the beginning, in the neophyte stage, when we say, ”You must rise early in the morning, you offer maṅgala-ārati, you do this, you take your bath,” these things, because we are not ripened, in the neophyte stage, these things appear to be botheration, not tasteful. But you have to do it under the order of the spiritual master and the order of the śāstras. Because unless you practice, how you can… But when it is ripened by practicing, practicing, when one is accustomed… Say by practicing he develops love for God. Then, when he’s in love for God, he cannot do without it. Automatically he will rise early in the morning, automatically he’ll do everything. It is simply the question of time to arrive to that ripened stage.

So this is the process. That we are serving here Kṛṣṇa. Kṛṣṇa is also very kind. Because if Kṛṣṇa in His spiritual form, He is present… Of course, there is no difference. For Kṛṣṇa, there is no difference, material and spiritual, because everything is spiritual ultimately. But still, taking it accepted that we cannot see spiritual form at the present moment. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Because our senses are not blunt, we cannot see the spiritual form of Kṛṣṇa at the present moment. Therefore because we cannot see Kṛṣṇa with your present eyes, because we cannot serve Kṛṣṇa with our present hand, therefore Kṛṣṇa appears in a way so that we can see, we can touch. That is Kṛṣṇa. Kṛṣṇa can appear in any way. He is all-powerful.

So when He appears just like a stone statue, that does not mean Kṛṣṇa is stone or statue. Kṛṣṇa is the same Kṛṣṇa, but He appears before me just like stone statue because I cannot touch anything beyond this stone. I cannot see beyond this stone. So it is His mercy. Therefore it is called arcā-avatāra, incarnation of worshipable Deity. So we should never think that "Kṛṣṇa is not seeing. If I commit some offense, or…, Kṛṣṇa is in Vaikuṇṭha. Here I can do whatever I like." (laughter) Don't do that. That is a great offense. Therefore there are… We should always think, "Oh, Kṛṣṇa is here." We should be respectful just exactly as Kṛṣṇa is here. Don't make differentiation, that "This Kṛṣṇa is stone statue." Similarly…

Therefore the śāstra injunction is arcye śilā-dhīr guruṣu nara-matiḥ. To think of the Deity as made of stone, to think of the spiritual master as ordinary man, arcye śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ, to accept a Vaiṣṇava as belonging to some caste and creed… Just like in India there are many so-called brāhmaṇas. They think that "These Europeans, they are coming from low-grade family. How we can accept them as brāhmaṇas?" No. Vaiṣṇave jāti-buddhiḥ. When one has taken the Vaiṣṇava initiation and properly discharging duties, he should be not be considered belonging to such caste. A spiritual master should not be counted amongst ordinary human beings. Similarly, this Deity, although we know that we have made it from stone, He's not stone. He is stone to the stone-hearted. If one is stone-hearted, then Kṛṣṇa will stand as stone forever. But if one is soften-hearted by chanting Hare Kṛṣṇa mantra, then he'll talk with Kṛṣṇa. That is the difference. Kṛṣṇa is always present.

Therefore it is said here… Any religion which does not teach about God, which does not know what is God, that is cheating religion. That's all. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Cheating, religion. And the Vṛndāvana dāsa Ṭhākura has said, pṛthivīte yāhā kichu dharma-nāme cale, bhagavat prahe tāhāṅ paripūrṇa chale. "In the all over the world, what is going on…" It is a strong criticism. In the name of religion, the Bhāgavata says, "They're all cheating." That's all. Because they have no idea what is God. Neither in their principles there is service of God, there is dedication to God. Simply official in the so-called religion. Therefore Vṛndāvana dāsa Ṭhākura said, "These are all cheating religions." Religion means when one accepts some religion, he must know, "What is God, what I am, what is my relationship with God, what are the laws of God, how I am to act." So many things you have to learn. That is religion. Simply stamping myself with some rubber stamp that "I belong to this religion, I belong to that religion," that will not help. That is cheating. You are cheating yourself.

Another point is that it doesn't matter. I don't say that your religion is cheating or my religion is bona fide. I don't say that. We have no right to say that. I want to see… "I" means, we are Bhāgavata. We are representative of bhāgavata-dharma. Or Bhāgavata wants to see. Any religion you may profess-it doesn't matter-I want to see whether you have got the result of religion. The result of religion is you will love God. That is result of religion. If you have become actually lover of God, then your religion-it doesn't matter whatever religion you profess-that is perfect. But if instead of developing your love for God, you have developed love for so many nonsense things, then you have simply wasted your time. That is the verdict of Śrīmad-Bhāgavatam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Dharmaḥ svanuṣṭhitaḥ. Not that anyone who is not following strictly the religious principles. Even if he is following strictly the religious principle… Svanuṣṭhitaḥ puṁsām, dharmaḥ svanuṣṭhitaḥ puṁsām. But the result should be that he should be a lover of God. Viṣvaksena-kathāsu yaḥ. Unless one becomes lover of God, he is not interested to hear about God. Here you are sitting, a few boys and girls. There are millions of people. Because you have little love for Kṛṣṇa, therefore you are sitting. Therefore you are sitting. So without development of love for God, nobody is interested to hear about God.

So by following any system of religion, if we do not develop our dormant love for God, then following such religious principle means simply waste of time. That's all. Because it has no effect. Effect should be by following religious principle you must develop love of Godhead. That is our bhāgavata-dharma. What is time now?

Śyāmasundara: Eight o'clock almost.

Prabhupāda: All right. Have little kīrtana. (end)

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Śrīmad-Bhāgavatam 1.1.2

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London, August 18, 1971

Prabhupāda: Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām [SB 1.1.2]. [break] All right. So what is the purport? Go on. "In the lower stage…" Read.

Pradyumna: "In the lower stages of human civilization there is always competition to lord it over the material nature, or in other words, there is a continuous rivalry to satisfy the senses."

Prabhupāda: So this rivalry, it is, of course, found… This rivalry for colonization, that is the special feature of the European countries. Rivalry. In India we have got experience. In America also, they have got experience, Canada. The Hollanders, the French people, the Spanish, Portugal, and England. There was regularly rivalry how to occupy. Within the past two hundred years there was rivalry. So according to Vedic civilization, there should not be rivalry. Tena tyaktena bhuñjīthāḥ [Īśo mantra 1]. You be satisfied what is allotted to you. Don't try to encroach upon others' property. Mā gṛdhaḥ kasya svid dhanam. That is Vedic civilization. One is satisfied…

In 1942 there was a famine, man-made famine, and in India so many people practically died of starvation. Not died, but they died by eating. There was scarcity of foodstuff, but when public began to give them food, so they ate so much that they fell sick and died, so many people. Not by starvation, by eating. By starvation, nobody dies; by overeating, one dies. That is a statistic. The next death rate is for over-eating. In America is it not? Who said me the other day? The first death rate is from…

Śyāmasundara: From heart.

Prabhupāda: Heart trouble. And the next death rate is by overeating. So there cannot be any rivalry. Kṛṣṇa, the Supreme Person, nityo nityānām… We are all persons. Just like you consider me, I am the head of your society, similarly, there are so many heads, another head. Brahmā is head. There are so many Brahmās. Then, above them, there is Mahā-Viṣṇu, head. In this way, if you analyze, you'll go to Kṛṣṇa, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], the Supreme Personality of Godhead.

So He has provided everyone's food. There is no problem. It is mistake to accept it that "Because there is overpopulation in the world, there is problem." Just now like we were walking on the St. James Park, the swan, ducks, they are producing one dozen children at a time. And that is also twice, thrice in a year. So they have no problem. Where is the problem of overpopulation? They are not starving. Unless you go and capture them and kill them, they are not dying. You see from the birds, animals-nobody dies of starvation. Eko bahūnāṁ vidadhāti kāmān. Kṛṣṇa is there. He is supplying food for everyone. So where…? There is no question of starvation. Then why rivalry? Rivalry means "I want to enjoy more sense gratification" That is rivalry. Otherwise, there is no question of rivalry. Everything is there, complete. Pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. God's creation is perfect. There cannot be any imperfectness. Even there is overpopulation, God will supply food. Don't bother. But because we have no faith in God, because we have forgotten God, we do not know what is God, therefore we have created the economic problem. Otherwise there is no problem. You can see how they are jolly, they are walking. So by nature's study we have to learn. If we don't go to the Vedic knowledge, we can see that "Where is the problem in the lower animals?" There is no problem. They are confident. The problems for lower animal is there when they are in the city, but if they live natural life, there is no problem.

Therefore śāstra says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. In these different species of life we are wandering in different planets. So trying to solve the economic problem, so many leaders came to solve the economic problem and they went away. The problems remained where it was there. But they are coming and going. Kata catur-anana mari mari yavata.(?) The so-called leaders are coming and going, but because there is no God consciousness, the problems are there. In our country, big leaders like Gandhi and others, they came and went away. They thought "If the Britishers go away, then our problems will be solved," but actually there is no solution of problem. There is Pakistan problem, this problem, that problem. So many problems. So in this way we cannot solve our problems. The problems can be solved if we endeavor for developing our Kṛṣṇa consciousness. Then problems will be solved. Otherwise there is no problem. Read next line.

Pradyumna: "Driven by such consciousness, man turns to religion. He thus performs pious activities or religious functions in order to gain something material."

Prabhupāda: Now, formerly… Now also. Those who are not atheists, when there are problems, they turn to God, who are theists. Those who are atheists, they will not. That is, two classes of men there are: atheists and theists. The theist, who believes in God, whenever he is distressed, whenever he is facing some problem, he turns towards God: "God save us." That is nice, very nice. They are called pious. When there are problems, when they look towards God, such person is called pious. It is described in Bhagavad-gītā, catur-vidhā bhajante māṁ sukṛtinaḥ arjuna. Sukṛtina means pious. Su means good, and kṛtina means activities. And similarly, the opposite number, that is called duṣkṛtina. Du means… Duṣ means bad, and kṛtina means activities.

So there are two classes of men. One class of men who are pious… Pious means those who are regularly following the religious principles. It does not matter what religion you follow. If you follow the religious principles in whichever religion you accept, then you are pious. If you do not follow the religious principles, then you are impious, duṣkṛtina. So at the present moment, practically all over the world they are no longer interested with God and religion. Just like in your city, London, there are so many churches for sale. Why? Because people have become duṣkṛtina. They are no more interested in religion and God. Just see. Otherwise, why the churches should be sold? People are not interested. In India also, the temples, many temples, they are uncared for. They are not for sale. So maybe some of them are also for sale. But I have seen many temples uncared for. At night, one dog is entering and living within the temple. So people have become disinterested in religion and God at the present moment. So therefore according to Bhagavad-gītā such persons are duṣkṛtina. Duṣkṛtina means miscreants or always engaged in sinful activities. If you are not religious, then you must act sinfully.

So people are becoming duṣkṛtina. Instead of becoming sukṛtina, they are becoming duṣkṛtina. And as a result of that, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They are becoming rascals and lowest of the mankind. And whatever their university degrees are there, that knowledge is useless. And they are not going to surrender to God. This is the present position. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Those who are coming to God, they are called sukṛtina, pious. But generally common men, even though he is pious, he goes to God to get some material profit. That is being discussed. Go on.

Pradyumna: "But if such material gains are obtainable in other ways, then so-called religion is neglected. This is the situation in modern civilization."

Prabhupāda: Yes. For the leaders. They are seeing this poor man is going to church or to temple for asking God, "God give us our daily bread." They are taking the opportunity to spread atheism. They say, "Well, you have prayed for your bread in the temple or in the church. Have you got the bread?" They say, "No. Not yet." "All right. Come to me. You ask me bread." "Yes." They are innocent, "Yes, Mr. such and such, give me bread," and he gives bread. "Take this bread." Then they are convinced, "Oh, God cannot give us bread. Our political leader can give bread." This is, propaganda is going on. You see. "God cannot give us bread, but our political leader can give us bread." But they are innocent. They do not know that this rascal politician, wherefrom he has brought the bread? Has he manufactured in the factory wheat, rice, grains? Then unless God has given you grain, wheat, rice and other grains, how you can make bread? So far they cannot go. Actually, God gives us bread. If there is famine, if there is no production of grains, where is the politician, father, will (be) who able to give you bread? This requires little intelligence, that "Actually God is giving us bread, not this politician." But people have no such intelligence, and there is regular propaganda against God; so people are becoming godless. The whole civilization is now godless, and therefore there are so many sufferings. Go on.

Pradyumna: "Man is thriving economically, so at present he is not very interested in religion."

Prabhupāda: Yes. They are instructing, If you want economic development, why you are going to church and temple? Just start industry. You'll get money. That is, propaganda is going on. At least, in our country, in India, it is going on. "Forget now God and temples. Just try to imitate America. Overnight become industrialist." But they are not teaching them that America or Western countries, after industrialization, now they are producing hippies. That they do not see. They are seeing one side, that ”America and Western countries, they have become so prosperous by industrialization. Let us imitate them. We must have.” Actually, India, after independence, should have distributed this spiritual knowledge. Why we should compete with industrialization? They have got also demand for the spiritual knowledge. So India should have given the spiritual knowledge to the Western countries instead of competing with industry. And that is a fact.

Now, I alone started this movement. There is so much response because they are hankering after this. Caitanya Mahāprabhu hinted therefore:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

”Those who have taken birth as human being as Indian, on the land of Bhāratavarṣa, they should learn their spiritual asset and distribute it throughout the world for real welfare activity.” This was Caitanya Mahāprabhu's indication. That was my Guru Mahārāja's indication. With that indication I tried, and somehow or other, it is coming to be successful. Now it is in your hand, you European and American young boys and girls. You take it seriously. From India they are coming, but I am very sorry to inform, they are not giving the real, not delivering the real culture. So we do not want to discuss that point. But now you are intelligent boys and girls. You have taken this Kṛṣṇa consciousness movement. Try to understand more philosophically and distribute all over the world. That is my request. Otherwise the world is doomed. Without this spiritual knowledge, without God consciousness, the whole world is doomed. Go on.

Pradyumna: ”Churches, mosques or temples are now practically vacant. Men are more interested in factories, shops, and cinemas than in religious places which were erected by their forefathers. This practically proves that religion is performed for some economic gain. Economic gains are needed for sense gratification. Often when one is baffled in the pursuit of sense gratification he takes to salvation and tries to become one with the Supreme Lord. Consequently, all these states are simply different types of sense gratification. In the Vedas, the above-mentioned four activities are prescribed in the regulative way so that there will not be any undue competition for sense gratification. But Śrīmad-Bhāgavatam is transcendental to all these sense gratificatory activities. It is purely transcendental literature which can be understood only by the pure devotees of the Lord who are transcendental to competitive sense gratification. In the material world there is keen competition between animal and animal, man and man, community and community, nation and nation. But the devotees of the Lord rise above such competition. They do not compete with the materialists because they are on the path back to Godhead, where life is eternal and blissful. Such transcendentalists are nonenvious and pure in heart. In the material world everyone is envious of everyone else, and therefore there is competition. But the transcendental devotees of the Lord are not only free from material envy…”

Prabhupāda: Therefore this bhāgavata-dharma or Kṛṣṇa consciousness is meant for persons who are not envious. Paramo nirmatsarāṇām [SB 1.1.2]. Nirmatsara. Matsaratā. Matsaratā means to become intolerant when his neighbor is prosperous. That is called matsara. Everyone is envious. If his neighbor, if his brother, if his friend becomes more prosperous than himself, he becomes envious. This is material nature. Similarly, in our Kṛṣṇa consciousness movement, if we become envious, ”Oh, my Godbrother, oh, he has become so popular. He is making so much progress. So put some impediments towards his progressive path,” this is also material. The Vaikuṇṭha consciousness is that if your neighbor, if your brother is prosperous or progressive, then one should think, ”Oh, he's so nice that he has served God so nicely. God is so pleased upon him that he is making so nice progress.” That is Vaikuṇṭha consciousness. And material consciousness is that ”Oh, he has advanced so much. Oh, let me check him.” This is material. That is going on. The whole world, enviousness. I remember in, long ago, about sometimes in 1936, my eldest son in Bombay-he was in school-he stood first. So his class friends became envious that ”Here is a boy, he is coming from Bengal, and he has stood first.” They wanted to fight with him. My son came and complained to me that ”This is the position.” Just see. Children even, envious. You see. That means this is the nature of this world. If you prosper, then your brothers and your neighbors, your friends, will be envious.

So this bhāgavata-dharma is not for such envious persons. Therefore it is stated here, paramo nirmatsarāṇāṁ satām [SB 1.1.2]. Not for the envious persons. The envious persons-that means materialists-they will not be able to understand what is spoken in the Śrīmad-Bhāgavatam. Śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate. So our process is, because we are envious by nature, therefore we have to cleanse our heart. Therefore we have to chant Hare Kṛṣṇa mantra very rigidly, regularly. Then our, this enviousness, the dirty things will be over, and we shall be able to understand what is Śrīmad-Bhāgavatam… Śrīmad-Bhāgavatam is the graduate study. Those who are interested in God, for them, this is graduate study. The entrance study is Bhagavad-gītā. Just like you pass your entrance examination, matriculation examination, then you are entered into college, then you become graduate; similarly, after reading Bhagavad-gītā, you are allowed to enter into the understanding of God. Because in the Bhagavad-gītā the ultimate instruction is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. There are discussion of the yoga, karma, jñāna, bhakti… Everything is there in the Bhagavad-gītā. But ultimately the last instruction is that ”This is the secret of success, My dear Arjuna,” guhyatamam. ”You simply surrender unto Me, and I shall give you all protection.” Mā śucaḥ, ”Don't bother.” This is required. This is the beginning of God consciousness. So unless we have finished nicely the study of Bhagavad-gītā or unless we have accepted this proposition of God that ”You surrender,” there is no entrance in the Śrīmad-Bhāgavatam.

So our, this Kṛṣṇa consciousness movement is bhāgavata-dharma. Bhāgavata-dharma means one who has at least understood what is God. Śrī Caitanya Mahāprabhu begins His teaching where Kṛṣṇa ended. Kṛṣṇa and Caitanya Mahāprabhu, the same Personality of Godhead. As Kṛṣṇa, He demanded… Because God can demand like that. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You just surrender unto Me.” What God can say? God cannot say that ”You jump over My head.” God can say like that, ”You surrender.” That is God's word. God cannot allow you that you jump over His head. You can jump over His head, but that requires great advancement of love for God. That is another thing. Just like the cowherd boys, they are jumping over Kṛṣṇa. That position… You can also have, but after kṛta-puṇya-puñjāḥ. After amassing many lives' simply pious activities, you can have that post. Just like it is said in the Śrīmad-Bhāgavatam:

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Vyāsadeva is describing the cowherds boy."Oh, these cowherds boy, they are kṛta-puṇya-puñjāḥ. They accumulated many millions of births' pious activities, and now they are allowed to play with Kṛṣṇa as His friend." Kṛta-puṇya-puñjāḥ. Itthaṁ dāsyaṁ gatānām.

So Caitanya Mahāprabhu therefore begins… People misunderstood Kṛṣṇa. There are rascal scholars; they misunderstood. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. "Give up everything. Simply surrender unto Me alone." Mām ekam. He doesn't say even to Nārāyaṇa or Viṣṇu. Because we are so fool. As soon as Kṛṣṇa will say, "I am Viṣṇu, I am all," then "Everything is one. Everything is one." That's all. Therefore He says particularly, mām ekam, "Only unto Me alone." Because if one understands Kṛṣṇa, then gradually he understands other things. But in the beginning if it is said… Similarly, in Bible also, I have seen that "Through me." Because they were so fool, if they are allowed to go elsewhere, they will commit mistake. Therefore that was nice. To the foolish person such stress required to be given. Mām ekam. But still, the foolish person misunderstood Kṛṣṇa, misinterpreted Bhagavad-gītā. Therefore Māyāvādīs. Therefore same Kṛṣṇa came as Lord Caitanya, as devotee. This time not as the Supreme Personality of Godhead but as devotee, to teach us how to approach Kṛṣṇa. That is Caitanya Mahāprabhu.

So Caitanya Mahāprabhu therefore begins His teaching where Kṛṣṇa ended. When Sanātana Gosvāmī approached him, Sanātana śikṣā… You have learned it from Caitanya…, Teachings of Lord Caitanya. So He begins from that point where Kṛṣṇa ended. Where Kṛṣṇa ended? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And Caitanya Mahāprabhu begins from there. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. When Sanātana Gosvāmī inquired from him, "What I am?" so He replied that "You are eternal servant of Kṛṣṇa." This is the beginning of bhāgavata-dharma. Unless we understand that we are eternal servants of Kṛṣṇa, there is no beginning of spiritual life. It is still material life. That conviction must be there. Go on.

Pradyumna: "They are well-wishers to everyone, and they strive to establish a competitionless society with God in the center. The contemporary socialist conception of a competitionless society is artificial because in the socialist state there is competition for the post of dictator. From the point of view of the Vedas, or from the point of view of common human activity, sense gratification is the basis of material life. There are three paths mentioned in the Vedas. One involves fruitive activities to gain promotion to better planets, another involves worshiping different demigods for promotion to the planets of the demigods, and another involves realizing the Absolute Truth in His impersonal feature and becoming one with Him. The impersonal aspect of the Absolute Truth is not the highest. Above the impersonal feature is the Paramātmā feature, and above this, there is the personal feature of the Absolute Truth, or Bhagavān. Śrīmad-Bhāgavatam gives information about the Absolute Truth in His personal feature. It is higher than impersonalist literatures and higher than the jñāna-kāṇḍa division of the Vedas. It is even higher than the karma-kāṇḍa division, and even higher than the upāsanā-kāṇḍa division, because it recommends the worship of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. In the karma-kāṇḍa, there is competition to reach heavenly planets for better sense gratification, and there is similar competition in the jñāna-kāṇḍa and the upāsanā-kāṇḍa. The Śrīmad-Bhāgavatam is superior to all of these because it aims at the Supreme Truth, which is the substance or the root of all categories. From Śrīmad-Bhāgavatam one can come to know the substance as well as the categories. The substance of the Absolute Truth, the Supreme Lord, and all emanations, are relative forms of energy."

Prabhupāda: It is said, vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam. There is vastu. Vastu means summum bonum, original, and the vāstava. Just like Kṛṣṇa and His different energies. The different energies are called vāstava, "in relationship with vastu," and Kṛṣṇa is vastu. So here it is said that vedyaṁ vāstavam atra vastu. Vāstava, you can understand Kṛṣṇa in all His features. And if you understand, then śivadam, it is auspicious. Tāpa-trayonmūlanam. As soon as you understand Śrīmad-Bhāgavatam, because it is auspicious, then all the tāpa-traya, three kinds of miserable condition of material existence pertaining to the body, mind, pertaining to the infliction offered by others, adhibhautika, adhidaivika, or adhyātmika… So these are, three kinds of tribulations are always going on. So when we understand Śrīmad-Bhāgavatam, the vastu, the substance, and the categories, then immediately it becomes auspicious and we become free from these threefold miseries of material life.

All right. (devotees offer obeisances) [break]

Guest: …successions of pure devotees of Lord Kṛṣṇa all over the universe or only on the middle planet, Earth?

Prabhupāda: Where is Revatī-nandana? What does he say? What is his question?

Revatī-nandana: The question is that are there lines of disciplic succession on planets all over the universe or only on these middle planets, like Earth?

Prabhupāda: All over the universe. Nārada is moving all over the universe and creating disciples.

Guest (2): Kṛṣṇa has exhibited His pastimes on every planet in the universe?(?)

Prabhupāda: Yes. He is lord of universe. Sarva-loka-maheśvaram [Bg. 5.29]. "I am the master of all universes."

Revatī-nandana: But His pastimes in His original form… He asked if Lord Kṛṣṇa's pastimes are displayed on planets all over the universe. So far the original form of Kṛṣṇa, that is only on one planet in one day of Brahmā. Is that correct? In one universe? I think I read somewhere that the Lord appears in His original form only once during the day of Brahmā in each universe, and that was on this planet just five thousand years ago.

Prabhupāda: Vṛndāvana.

Revatī-nandana: Yes.

Prabhupāda: Therefore it is so purified. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. As Kṛṣṇa is worshipable, similarly, that Vṛndāvana is also. It is nondifferent from Kṛṣṇa. You have been in Vṛndāvana?

Revatī-nandana: No. Calcutta, Bombay. Vṛndāvana always remains like that, even there is, on the surface people are doing nonsense there? Just like…

Prabhupāda: Vṛndāvana cannot be polluted. Just like within the heart of a hog there is Kṛṣṇa. It does not mean Kṛṣṇa's staying in polluted place. The sunshine may be in the filthy place, but sun is not polluted. But the filthy place is purified.

Guest (3): The human society is degrading so fast. You can notice it the last twenty years. Is it… Is it the age of Kali or is it the…?

Prabhupāda: Yes. Due to age of Kali. Yes. Due to the age of Kali, it is degrading. So only we can save by Kṛṣṇa consciousness movement. If not all, some of them can be saved.

Guest (3): It can be changed, the age of Kali, by presence of the devotees of Kṛṣṇa?

Prabhupāda: Yes. Why not? It will change in the Satya-yuga. Just like our body is changed, season is changed, similarly, this will also change.

Revatī-nandana: There'll be temporary changes due to Lord Caitanya's appearance. Right? Sometimes this question comes up, with the devotees especially, that it says the devotee makes advancement when the spiritual master is pleased. Right? So sometimes the spiritual master is far, far away. He may be in Los Angeles. Somebody is coming to Hamburg temple. He thinks, "How will the spiritual master be pleased?"

Prabhupāda: Just follow his order. Spiritual master is along with you by his words. Just like my spiritual master is not physically present, but I am associating with him by his words.

Revatī-nandana: And Kṛṣṇa knows that; therefore we make advancement. He is sitting in our heart. He knows what we're doing. So He sees, "He's serving My pure devotee," immediately there is advancement.

Prabhupāda: Yes. Spiritual master…, Kṛṣṇa is not limited. It is not material. You can associate with Kṛṣṇa and the spiritual master in any circumstance, provided you want two things. Just like we can associate with Kṛṣṇa immediately if we take Bhagavad-gītā as it is. He is not different from Bhagavad-gītā. Nāma-rūpe kali-kāle kṛṣṇa-avatāra. Kṛṣṇa is incarnated in His name in this age. You associate with Kṛṣṇa's name, immediately associate with Kṛṣṇa.

Dhanañjaya: And his devotees.

Prabhupāda: Yes. [break]

Guest (1): I'd like to ask: Does Kṛṣṇa desire we get a spiritual name?

Revatī-nandana: He's asking, "Is it Kṛṣṇa's desire that we get a spiritual name from you?"

Prabhupāda: Yes.

Revatī-nandana: If the spiritual master gives it, then it is Kṛṣṇa's desire.

Guest (1): (indistinct)

Prabhupāda: You can answer his question.

Revatī-nandana: Actually, Śrīla Prabhupāda explained to me one time that every devotee has got his unique relation with Kṛṣṇa already fixed up. It's already fixed. The relationship is there. Sometimes that relationship may be with Kṛṣṇa in His original form. Sometimes it may be with a different form of the different Vaikuṇṭha planets. So it's only that we're devotees of Rādhā and Kṛṣṇa. Therefore also our names all have to do with Rādhā and Kṛṣṇa, and they are names of Kṛṣṇa. So we call Vidhānacandra dāsa.

Prabhupāda: Dāsa is always there.

Revatī-nandana: But by saying Vidhānacandra dāsa means I am also saying the name of Kṛṣṇa. So our names serve this purpose, always reminding us of Kṛṣṇa. But our ultimate position, our destination, it may be anywhere in the spiritual kingdom with some form of Kṛṣṇa. It's not necessarily identical with the name.

Prabhupāda: No, he is not identical. But the name is identical. But we are dāsa.

Revatī-nandana: That's right. Just like my name is Revatī-nandana dāsa. So that is a name of Balarāma.

Prabhupāda: Yes. Revatī-nandana is identical with Kṛṣṇa. We are Revatī-nandana dāsa.

Revatī-nandana: Oh, yes. That is clear. His question is "Does that mean that when I'm in the spiritual sky I'm going to be a servant of Balarāma directly?"

Prabhupāda: Yes. That's it.

Revatī-nandana: But once you told me that… I asked you if we were all devotees of Rādhā and Kṛṣṇa. You said, "Well, we might also be devotees of Lakṣmī-Nārāyaṇa, or Sītā-Rāma…"

Prabhupāda: None of them are different from Kṛṣṇa. Revatī-nandana is also Kṛṣṇa.

Revatī-nandana: Yes. But does that mean that definitely my spirit soul, if I do become Kṛṣṇa conscious, it will go to Kṛṣṇaloka and be associated with Balarāma?

Prabhupāda: Hm.

Revatī-nandana: It won't be to some Vaikuṇṭha planet? It wouldn't be to some Vaikuṇṭha planet?

Prabhupāda: Balarāma's expansion is Vaikuṇṭha planet.

Revatī-nandana: Yes. So Their expansions also may be.

Devotee: What does the name Vaiṣṇavī mean?

Prabhupāda: Vaiṣṇavī?

Devotee: Yes. You gave my daughter the name Vaiṣṇavī.

Prabhupāda: Oh.

Pradyumna: It is…

Prabhupāda: "Associated with Vaiṣṇava."

Devotee: I saw in Kṛṣṇa book two you explained that Vaiṣṇavī is another name of Yogamāyā.

Prabhupāda: Yes. You do not like? (laughter) Yes. So let your daughter become a Durgā. Why you are afraid of? So now no more talking. (end)

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Śrīmad-Bhāgavatam 1.1.2

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Caracas, February 23, 1975
(translated into Spanish by Hṛdayānanda dasa:)
Prabhupāda:
dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate ’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt
[SB 1.1.2]

So dharma means, generally, a kind of faith, dharma. But actually dharma does not mean that. Faith, you may have faith, and others may not have, but that is not fact. That is fact which is accepted by everyone, either he may have faith or may not have faith. In Sanskrit language, the Vedic literature, dharma means the codes or the law given by God. So one may have faith, or one may not have faith. It doesn’t matter. The codes or law given by God, that is a fact. Just like the law given by the state. One may not have faith, or one may have faith, but it must be accepted. For example, just on the street we see, ”Keep to the right.” This is the law given by the state. So you may believe it or not believe it; you have to carry out. So it cannot be changed in any circumstance. Therefore dharma does not mean a faith. It is compulsory. So the compulsory law is that God is great, and we are subordinate or servant of God. You may believe or not believe; the God’s law will apply upon you forcibly. Exactly like the state law, you may have faith or no faith; you must accept it. Otherwise it will be forcibly imposed upon you. So dharma, as it is explained in English dictionary, ”a kind of faith,” that is not proper meaning. Dharma means that you are obliged to obey the laws given by God. Just like our material condition, birth, death, old age and disease. So one may say that ”I do not believe in death. That is false.” You may believe or not believe; you have to die. Similarly, one may believe or not believe; he has to take birth. Death means to give up this body and accept another body. That is very nicely explained in the Bhagavad-gītā, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Just like a child. He must accept the body of a boy. The boy, he must accept next the body of a youth, and the youth must accept the old man’s body. This is the law of God. You must accept it. And just when this body is no more practically usable, then you have to accept another body and begin a new life. This is the law of nature, or the law of God. Nature is dull, material. Nature cannot work automatically without the incentive or manipulation of God behind nature. Foolish people think that nature is working automatically. That is their ignorance. Nature is working under the direction of the Supreme Lord. That is stated in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Lord says that ”Under My superintendence the material nature is working, and therefore so many wonderful changes are going on.” So nature is working under the order of the Supreme Lord, and we are under the stringent laws of nature. Therefore we are obliged to carry out the natural sequences. Just like I already explained, from childhood to boyhood, boyhood to youthhood, youthhood to old age, these are natural laws. And after mature old age, you have to change this body and accept another body. So if we say that ”I have no faith in the orders of the material nature. I avoid it,” that is not possible. So therefore this dharma means you may have faith or may not have faith; you have to abide by the laws of nature. People therefore say, ”As sure as death.” I may think or you may think that ”Don’t care for death. There will be no death,” but it will happen. Therefore the conclusion is that you cannot manufacture any laws of religion.

Man-made religion has no value. So man-made religions, there are so many religious system, the Hindu religion, Christian religion, Mohammedan religion or this religion, that religion. That is a kind of faith. But religion means the order or the laws given by God. Therefore here it is said, dharmaḥ projjhita-kaitavaḥ atra. Kaitavaḥ means cheating type of religious system. Real religion means ”God is there. I am there. God is great. I am subordinate. I must abide by the laws of God.” This is religion. At the present moment, under the spell of illusion in this material condition, we have forgotten our real religion. Real religion means to revive our consciousness-we say, ”Kṛṣṇa consciousness”-or God consciousness, by which we agree to abide by the laws of God. So Kṛṣṇa says in the Bhagavad-gītā at the end, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He says that ”You have manufactured so many religious system. So you give up all these. You simply surrender unto Me.” Therefore real conclusion is, real religion means, to surrender unto God. It is explained in another place of Śrīmad-Bhāgavatam,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

”That is first-class religion.” What is that? Sa vai puṁsāṁ paro dharmaḥ. ”First-class religion,” yato bhaktir adhokṣaje, ”which teaches us how to surrender to God and love Him.” Ahaituky apratihatā yayātmā suprasīdati. Ahaitukī means without any motive. Apratihatā, without any checking. Yayā ātmā suprasīdati: ”If you come to that platform, religion, then you become fully satisfied.” Generally, there are four principles in the human society, namely dharma, artha, kāma, and mokṣa, means first of all become religious, and then you solve your economic problem, and then satisfy your senses, and then become one with God. Those who are following the Vedic principles, they think like that. Not only they, others also, the so-called religious system, they also think like that. Just like the Christians. They go to church, ”O God, give us our daily bread.” So this bread-supplying business is like that: ”God simply supplies bread, and we eat and we enjoy.” Similarly, the Hindu system also there is: ”O God, give me some money. I am very poor. I am suffering from disease. Please cure it.” And so everywhere you will find some motive in religiosity. So religion does not mean to solve the economic problem.

Therefore at the present moment they are becoming Godless because now people are advanced in education and knowledge. They think that "If I have to ask bread from God, so why shall I go to God? Let me earn money very nicely, and I can purchase bread. Why shall I go to church?" On account of this motivated religion, the communists are taking advantage, and they are preaching Godlessness. In communist country the innocent village people, they go to church and ask for bread, and when they come out of the church, the communist leader ask them, "Have you got bread?" So they say, "Now ask bread from us." So they ask bread, "O, communist leader, give me bread." So they supply immense quantity of bread: "Take as much as you like." So then they ask, "Who has supplied you bread?" They say, the communist leader. In this way they propagate, "Now there is no use of going to the church for asking bread from God." And they also practically see that "We, in the church we asked for bread. There was no supply of bread. And as soon as I prayed bread from the communist leader, there are so many breads." But the innocent people, they do not know that this communist leader has supplied bread not from his father's stock; it is from the stock of God. So they are innocent people. They do not know that actually bread is supplied by God because the ingredients of bread, namely the food grains, the wheat or the pulses, that is not made by communist leader. That is made by God.

Therefore the conclusion is that if we approach God for some material benefit, we may be cheated at some time. Therefore it is said, dharmaḥ projjhita atra kaitavaḥ: "This kind of motivated religious system is completely thrown away from this Śrīmad-Bhāgavatam." Intelligent persons should know that "God is supplying food to so many living entities. Why He shall not supply me?" There are 8,400,000 forms of living entity. Out of that, only 400,000 forms are human body. So eight million means there are fishes, there are trees, there are plants, there are insect, there are birds, beasts, and in this way, eight million. They are getting all their foodstuff supplied by God. This morning we were walking on the, in the park. We saw. So many fruits are thrown on the street. That means the birds have eaten them, and they have thrown so many. So God supplies immense bread or eatable things without any asking. In a African jungle there are hundreds, thousands of elephants. They eat, at a time, huge quantity of food. But still, they are supplied by God. Actually, even from practical point of view-I have traveled all over the world-there are immense place. We can produce foodstuff for supplying food, ten times of the whole world population. So therefore there is no need of approaching God with a motive for material supplies or material satisfaction.

In the Vedic literature we get information, nityo nityānāṁ cetanaś cetanānām, eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God, the description of God, is given there that "He is also living entity like us. He is also eternal like us." Nityo nityānāṁ cetanaś cetanānām. But what is the difference between Him and us? That is described, eko yo bahūnāṁ vidadhāti kāmān: "That one God is supplying all the necessities of these many." So we should not approach God for economic satisfaction or for bread or for wood or for anything necessary for our life. God has arranged food for everyone, the aquatics, the birds, the beasts, the trees, the elephants or the other, four-legged animals, and why not for human being? Human being also, those who are uncivilized, still living in the forest, they have no arrangement for economic development, or they do not know, but they have got also food. Therefore śāstra says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

"One should try for developing God consciousness, not for anything else, because happiness and distress, they come automatically." We haven't got to try for it. Happiness, everyone aspires for happiness. Nobody aspires for distress, but distress is forcibly come upon you. Similarly, the śāstra says, "As distress comes without any desire, similarly, happiness also will come without any endeavor." So long we are in the material world, the so-called happiness and distress will come and go, but our, the human life, the endeavor should be how to find out or revive our relationship with God. That is our main business. They are just like seasonal changes, happiness and distress. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Just like there is winter season. It is pinching cold. That will also not stay. And the scorching heat, that will also not stay. It comes and goes. Therefore, so long in the material world we are, the so-called happiness and distress will come and go. Don't bother about it. You simply try for reviving your Kṛṣṇa consciousness, or God consciousness. So human being has misunderstood the mode of life. They are simply busy for maintaining this body whole day and night. So we should conclude like this, that "If God can supply eight million types of different lower animals, then why shall not God give the necessities of life to the human society?" So don't execute your religious principle for some material benefit, but try to revive your relationship with God and try to love Him. That type of religious system is there in the Śrīmad-Bhāgavatam, that there is no motive but how to love God. That is stated. "This type of religion means to love God" is stated here, śivadaṁ tāpa-traya unmūlanam. Śivadam means all auspicity, and the three-fold miserable condition of life is completely uprooted.

On account of this material body, we have got three-fold miseries within this material world. One is called adhyātmika. Adhyātmika means miserable condition due to this material body and the mind. The… another miserable condition is adhibhautika: miserable condition offered by other living entities. And the third miserable condition is which is offered by the nature, just like earthquake, famine, pestilence and so many other things on which we have no control. We have no control in any kind of miserable condition, especially the miserable condition offered by nature. We cannot avoid it. So therefore here it is said that if you take up this religious system-means how to love God-then you will be transcendental to all this miserable condition of material existence. And these information, these practices, are given in the Śrīmad-Bhāgavatam which is compiled by, not by any ordinary person, but śrīmad-bhāgavate mahā-muni-kṛte, the greatest sage, Vyāsadeva. He has given us. In ordinary literatures they are full of mistakes and cheating and illusion and imperfectness.

Every conditioned soul, as we are, we have got four defects, namely we commit mistake, we are sometimes illusioned, and sometimes we do not know properly anything, and still, I give my thesis, "Perhaps, it may be…" What is this knowledge "perhaps"? That means cheating. One hasn't sufficient knowledge and "perhaps, maybe"-he is giving knowledge. And above all of them, we should know that our present material senses are imperfect. For example, just like we are very much proud of our eyes. We say,

”Can you show me God?” But our eyes are so long perfect as long the light is. It is conditional. Therefore every sense now we are possessing, they are not perfect. So we acquire knowledge by using our different senses. Therefore, because they are imperfect, whatever knowledge we gather by speculation, that is imperfect. So if we take knowledge from such personalities who are liberated, then that knowledge is perfect. This is the process of acquiring knowledge in Kṛṣṇa consciousness movement-that we receive knowledge from the perfect person. Now, here it is said that because it is given by the perfect person Vyāsadeva, we should take knowledge from this Śrīmad-Bhāgavatam. And the proof is that we have now become Godless, we have no information of God, but if you read Śrīmad-Bhāgavatam, then immediately you will realize God. Just like you can see in reality that these boys, these girls who have joined this Kṛṣṇa consciousness movement, because they are reading Śrīmad-Bhāgavatam, Bhagavad-gītā, they are now gradually realizing what is God and what is his relationship with God. So unless we realize God and our position, and we become lover of God, there is no question of peace in the mind. Therefore it is recommended here that if you want real peace in the mind, try to understand what is God, what is your relationship with God, and act accordingly. You will be immediately peaceful. As soon as you become peaceful, your life is successful. Thank you very much.

Hṛdayānanda: [break] …you could explain something of what the scientists are always talking about, mutation and variation, and how one species evolves from another species.

Prabhupāda: By the mind, intelligence and ego. At the time of death, you think of what you have done all through your life. So the mental situation at the time of death will carry you to the different form of life as your mental situation. We do not see the mind, intelligence, although we say that ”I have got mind. You have got mind. You have got intelligence. I have got intelligence.” So but we do not see it. It is very subtle thing. But after the destruction of this gross body, the subtle body carries me to another gross body. we have got practical experience. The mind is so forceful that you are sitting here, and within a second, you can go to your home or homeland, which may be ten thousand miles away, immediately. The example is given: just like from a garden, rose garden, the flavor is carried by the air, and it is transferred to another place. So in this life, whatever mental creation we are doing or creating, that will be carried in the next life, and according to that, nature will give us a body. So if we think of dog, maybe we are transferred to the dog’s body. If I think of God, then I shall be transferred to a god’s body. So we have scattered our love for so many things in the material world. We have to collect everything and transfer everything for loving God. That is successful life. So if we think of God, then how we become purified, and next we become transferred to the kingdom of God. And if we think of material things, then again we shall be transferred to another material body.

This Kṛṣṇa consciousness movement is for educating people how to think of God constantly. And if we practice like that, then, after giving up this body, we are going to get a body which is exactly like God. This body is called sac-cid-ānanda. Sat means eternal, cit means full of knowledge, and ānanda means full of bliss. This body, this material body, is just the opposite number. It is neither eternal, neither full of knowledge, neither full of bliss. And if we develop Kṛṣṇa consciousness or God consciousness, then next body we shall get a body… (end)

710819SB.LON

Śrīmad-Bhāgavatam 1.1.3

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London, August 19, 1971

Pradyumna: Translation: ”Know, O thoughtful men, that Śrīmad-Bhāgavatam is the mature fruit of the tree of Vedic literature. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this nectarean fruit is all the more relishable by liberated souls.” [SB 1.1.3]

Prabhupāda: So Śrīmad-Bhāgavatam is the ripened fruit of Vedic literature. Nigama-kalpa-taru. Kalpa-taru. We have no experience of kalpa-taru within this material world, but in the spiritual world there is kalpa-taru. Kalpa means ”desire” and taru means ”tree.” Here you can get from a mango tree mango, not any other fruit. But in the kalpa-taru… The description of kalpa-taru is there in the Brahma-saṁhitā. Cintāmaṇi kalpa-taru.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

There is Kṛṣṇa’s planet. That planet is made of touchstone. We do not know whether anyone has got experience of this touchstone, but there is a touchstone which you touch on iron, it becomes gold. Touchstone. So in the spiritual world there are also houses like these trees, like this; there are cows, and the gopīs, Kṛṣṇa. So their description is given in the Brahma-saṁhitā. We should not think that we have imagined something artistic and created a Kṛṣṇa. No. It is completely supported by Vedic literature, Brahma-saṁhitā.

So in the Brahma-saṁhitā it is clearly stated about Kṛṣṇa’s place, original place. This is also Kṛṣṇa’s place. That is also Kṛṣṇa’s place. But here, because we are forgetful of Kṛṣṇa, therefore we are accepting this place as material. Just like king: he possesses all the places of the country. Similarly, Kṛṣṇa is the proprietor. Kṛṣṇa says in the Bhagavad-gītā, sarva-loka-maheśvaram.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If anyone wants happiness, śānti, peace, then he must know these three things. What is that? That Kṛṣṇa is the enjoyer of everything. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. You can perform yajña, you can perform austerities, penances, but the result should be enjoyed by Kṛṣṇa. That is Kṛṣṇa consciousness. When you come to that consciousness that ”I am working hard and earning so much money…” Everyone is thinking that ”I must enjoy. Why others?” That is the materialistic way of thinking. But we are trying to change the consciousness. Kṛṣṇa consciousness movement means that, that you earn as much as you like, but the enjoyer should be Kṛṣṇa, not you. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness is not very difficult thing to understand. The only… We have to change the account. That's all. Everyone… The karmīs, they are working so hard, day and night. The ultimate aim is that he will enjoy, he'll satisfy his senses. Therefore he's working so hard. The Bhāgavatam therefore says,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye…
[SB 5.5.1]

"Simply for sense gratification we should not work so hard, because these things are done by even hogs and dogs."

So Kṛṣṇa consciousness movement means that we have to change the account, not for sense gratification. Because real proprietor is Kṛṣṇa. When I think I am proprietor, I am enjoyer, that is illusion. That is illusion. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. So in the cintāmaṇi-dhāma, [Bs. 5.29] Kṛṣṇa's abode, everything is there, but the account is different. That is spiritual world. Here the account is different. Is everything there, but everyone is trying to enjoy for himself. There is competition. I am enjoyer, you are enjoyer; therefore there is competition. Individually, man to man, family to family, society to society, nation to nation, there is always competition. But this competition will stop as soon as there is Kṛṣṇa consciousness, that "I am not proprietor, we are not proprietor, Kṛṣṇa is proprietor." That's all. That is the means of śānti.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām…
[Bg. 5.29]

These three things, if we understand properly, that Kṛṣṇa is the supreme enjoyer, bhoktā; He's friend also. Kṛṣṇa is so nice friend that… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa, or the Supreme Lord, is situated in everyone's heart as friend. That is stated in the Upaniṣads. Two birds are sitting on one tree as friend. One bird is eating the fruit of the tree, and the other friend is simply witnessing. He is friend, He's supreme friend, not so-called friend. Actually He's our supreme friend. He's always trying to get us back to home, back to Godhead. Not only He's sitting within our hearts, but He's descending as Kṛṣṇa.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He comes and canvasses. What is that canvassing? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "Why you are engaged in so many so-called occupations? You simply surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi.

But we are so engulfed in matter that we cannot take the advice of Kṛṣṇa. Therefore Kṛṣṇa again comes as a devotee, Lord Caitanya. Lord Kṛṣṇa said that "You surrender unto Me." Same Kṛṣṇa came as devotee of Lord Kṛṣṇa. Bhaktākhyaṁ bhaktāvatāraṁ namāmi bhakta-śaktikam.

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

Lord Caitanya's prayer.

So Kṛṣṇa is always trying. He's coming Himself as Lord, the Supreme Lord; He's coming as a devotee; He's sending His representative simply to canvass to come to the cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29], where there is eternal happiness, desire trees… Therefore the Vedic literature… What is the purpose of Vedic literature? Veda means knowledge. Veda means knowledge. Vetti veda-vido jñānam. Anything from which you get knowledge, that is called Veda. So from the Vedas we have to acquire the supreme knowledge. Therefore it is called Vedānta. Vedānta means… We have got so many different types of knowledge, but what is the ultimate knowledge? That is called Vedānta. Ultimate knowledge means to inquire about the Supreme. We are getting knowledge… We are inquiring, "What is the newspaper today? What has happened?" That is also knowledge. But that is not ultimate knowledge. Ultimate knowledge is Kṛṣṇa. Therefore Kṛṣṇa says in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Ultimate… Vedānta means to know the Supreme Absolute Truth. That is ultimate knowledge. Vedaiś ca sarvair aham eva vedyaḥ.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

People are after so-called Vedantists, but they do not know Kṛṣṇa, so-called Vedantist. But one who is actually Vedantist, he knows Kṛṣṇa. Therefore sometimes ago some of these Vaiṣṇavas, they gave me this title, Bhaktivedanta. Bhaktivedanta means ultimate understanding of Vedānta is bhakti, not to become impersonalist.

So here it is stated, nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. All the Vedas, they are summarized in the Vedānta-sūtra. You have heard the name of Vedānta-sūtra. So this Śrīmad-Bhāgavatam is explanation of the Vedānta-sūtra. Therefore from the very beginning of Śrīmad-Bhāgavatam, the first aphorism of the Vedānta-sūtra is there, janmādy asya yataḥ [SB 1.1.1]. In the Vedānta-sūtra the first quote is athāto brahma jijñāsā, "Now we have to inquire about Brahman, the Absolute Truth." That is the business of human being. Because in other life other than the human form of body, we have simply passed our time in the matter of bodily necessities of life, āhāra-nidrā-bhaya-maithunam.

āhāra-nidrā-bhaya-maithunaṁ ca
sāmānyam etat paśubhir narāṇām…

The bodily necessities of life, the animals, they have also bodily necessities of life. Āhāra, eating; nidrā, sleeping; and bhaya, fearing or defending; and maithuna, sexual intercourse. So the cats and dogs, they have got all these functions, and the human being has also the same functions. It may be little polished, but the function is the same. Then what is the extra business of this human form of life? If you are simply engaged in these four principles of life-eating, sleeping, sex life, and defending or fearing-then what is the difference between a man and a dog? There is no difference. The only difference is athāto brahma jijñāsā. A man can come here in this temple and he can inquire about Kṛṣṇa or the Absolute Truth. That is the difference.

So this Kṛṣṇa consciousness movement means we are giving chance to everyone to come and inquire about Brahman. Athāto brahma jijñāsā. Or, in other words, the whole activities of this Kṛṣṇa consciousness movement is Vedānta life. Vedānta life. Anyone who is inquiring about Kṛṣṇa, inquiring about the Absolute Truth… Now there are different stages of inquiring about the Absolute Truth. That is explained in the Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one, but according to our understanding, some are accepting the Absolute Truth as impersonal Brahman, some of them accepting the Absolute Truth as the localized Paramātmā, and some of them are understanding the Absolute Truth as Supreme Personality of Godhead, Kṛṣṇa or Viṣṇu. So this Kṛṣṇa consciousness movement means to understand the Absolute Truth as the ultimate issue. That means to understand the Absolute Truth as the Supreme Person.

Therefore Śrīmad-Bhāgavatam is describing the Absolute Truth in the beginning, oṁ namo bhagavate vāsudevāya. Vāsudeva means Kṛṣṇa, the son of Vasudeva. He appeared as the son of Vasudeva, but spiritually, unless one becomes on the position of vasudeva, nobody can understand Vāsudeva. Vasudeva is the name of śuddha-sattva, pure goodness. Not contaminated goodness. Here in this material world there are three types of status: goodness, passion, and ignorance. So ignorance and passion, they're simply material. The symptom of ignorance and passion is greediness and lust. Above this greediness and lust there is another platform, which is Vedānta platform-to understand everything clearly. That is called goodness.

Now pure goodness means one has to transcend even this material platform of goodness, because in the material platform of goodness there is possibility of being contaminated by the other two qualities, namely passion and ignorance. Sometimes it becomes mixed up. The material type of goodness is just like a pure brāhmaṇa-satyaṁ śamo damas titikṣā-with all the good qualities: truthfulness, controlling the senses, controlling the mind, full of knowledge, tolerance, and knowledge…, knowledge means about the Supreme. These are brahminical qualifications. But sometimes these brahminical qualifications also become contaminated by the other two qualities, passion and ignorance. It has been experienced. At the present stage also, we see that many persons who are coming to the brahminical family, but they have been contaminated by the other two qualities, passion and ignorance. So there is possibility. In the material goodness there is possibility of being attacked with the other two qualities and thereby fall down. But when you transcend the material platform of goodness and come to this transcendental platform of goodness, then you cannot fall down. That is called sattvaṁ viśuddhaṁ vasudeva-śabditam. That sattva, that existence of pure goodness, is called vasudeva. In that pure transcendental platform of goodness you can understand Vāsudeva. That means in that status of life, Vāsudeva is born… Because Vāsudeva is already there; you simply realize Him. Vāsudeva… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Vāsudeva is already there within your heart, but you simply realize it by placing yourself in the pure consciousness, pure platform.

So this can be done simply by our discussion of Śrīmad-Bhāgavatam. Therefore it is said here, nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. It is the mature fruit of Vedic knowledge. And śuka-mukhād amṛta-drava-saṁyutam. This Śrīmad-Bhāgavatam was written by Vyāsadeva. And it was spoken for the first time by Śukadeva Gosvāmī, his son. He wrote this Śrīmad-Bhāgavatam under the instruction of his spiritual master, Nārada, and he taught his son, beloved son, Śukadeva Gosvāmī, that "You preach. I am writing; you preach." That is the duty of the student. The spiritual master writes, and it is a duty of the disciple to preach. And if the student is also as pure as the spiritual master, then it becomes very nice. Śuka-mukhāt. Śuka-mukhād amṛta-drava-saṁyutam.

The… Another explanation of this verse is that any fruit ripened in the tree, it is already very nice, very sweet. If you take an unripe fruit from the tree and keep at your home, it also ripens, but it is not so tasteful. If it is ripened in the tree and you take it, then it is very tasteful. I think you have got this experience. Again if that fruit is cut by the lips or by the beaks of the parrot, which is called śuka, it becomes still more tasteful. Similarly, this fruit, the ripened fruit of Vedic knowledge, Śrīmad-Bhāgavatam, is already very tasteful because it is the ripened fruit, but it has been tasted by the lips of Śukadeva Gosvāmī; therefore it is still more tasteful. Drava-saṁyutam. Therefore it is recommended, pibata bhāgavatam, "Now, this ripened fruit, just taste it," pibata, "drink it." Pibata bhāgavataṁ rasam.

When we eat something, we taste its rasa, the juice. Raso 'ham apsu kaunteya [Bg. 7.8]. Just like Kṛṣṇa says in the Bhagavad-gītā, "Kaunteya, My dear Arjuna, I am the taste of the water." Everyone, when he's thirsty, he wants, "Give me water, give me water." Because there is a taste in the water which will immediately quench your thirst. So we enjoy everything because there is some taste. That is called rasa. Anything we do. Just like a man, he's working very hard day and night. What for? For maintaining his family, his children and wife. So unless there is some rasa, some taste, he cannot work so hard day and night. There is some flavor in maintaining the family with hard labor. And sometimes we see therefore one who has no family, one who has no family affection, he does not work so hard. He doesn't care to work. This is practical. Therefore in the Vedic civilization the family life is recommended unless one will become confused, hopeless, because he has no taste for the family life. So everything there is some rasa, taste. Without that taste, nobody can live.

Now here it is recommended, śrīmad-bhāgavataṁ rasam ālayam. Here is a taste which you can enjoy up to the end of your life or up to the point of liberation. Because life is meant for getting liberated from this painful material existence. That is life. Everyone is trying to get out of the painful situation. That is struggle for existence. But they do not know what is the ultimate life, free from all painful activities. That is called liberation. The whole Vedic civilization is based on this point, how to get liberated and enjoy eternal happiness.

ramante yogino ’nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Rāma. Rāma, this word, comes from ramaṇa, ram, ram-dhātu, ”enjoyment.” Just like here in this material world they are also engaged in ram, ramaṇa, but that is sex life. That’s all. That is sex life. That is also ramaṇa. But there is another ramaṇa, that is Rāma. If you take the shelter of Rāma, that is real happiness. Ramante yoginaḥ anante. Those who are yogis… Yogis means transcendentalists. Those who are aspiring after spiritual perfection, they are called yogis. So the preliminary yoga system that is practiced generally, haṭha-yoga, aṣṭāṅga-yoga, that is preliminary. Nobody gets perfection even in the preliminary yoga system. And what to speak of further progress. So the bhakti-yogī, those who are engaged in this bhakti-yoga system… Māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate. That is yogi. This yoga system:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Kṛṣṇa says, ”If you take to this bhakti-yoga system…” What is that bhakti-yoga system?

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So if you take to this bhakti-yoga system, avyabhicāreṇa… Avyabhicāreṇa means without any deviation, strictly on rigid principles. Māṁ ca yaḥ avyabhicāreṇa bhakti-yogena sevate. One who is engaged in the service of the Lord by accepting the bhakti-yoga system, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], he immediately becomes transcendental to the three material qualities, namely, the sattva-guṇa, rajo-guṇa, and tamo-guṇa. And that is called mukti. Mukti does not mean that when you become liberated you’ll have got so many heads or so many legs, no. Mukti means svarūpeṇa vyavasthitiḥ [SB 2.10.6], to be situated in one’s original, constitutional position. That is Kṛṣṇa consciousness.

So this verse recommends that pibata bhāgavataṁ rasam ālayam. Rasam ālayam. Ālayam, laya. Laya means ”to merge.” We are also merged into this material world. Just like your body, my body is material. But I am the soul, you are the soul. I am merged into this material… But because I am spirit, although I am merged, I am not getting happiness. Just like if you are put into the Atlantic Ocean, you merge, but because you are not the living entity of the water, you cannot be happy. You cannot be happy. That merging is there. You have to merge into the spiritual existence; then you’ll be happy. That is bhāgavataṁ rasam ālayam.

Thank you very much. (end)

710820SB.LON

Śrīmad-Bhāgavatam 1.1.3

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London, August 20, 1971

Prabhupāda: Purport first. [SB 1.1.3]

Pradyumna: Purport. ”In the two previous ślokas it has been definitely proved that the Śrīmad-Bhāgavatam is the sublime literature which surpasses all other Vedic scriptures due to its transcendental qualities. It is transcendental to all mundane activities and mundane knowledge. In this śloka it is stated that Śrīmad-Bhāgavatam is not only a superior literature but that it is the ripened fruit of all Vedic literatures. In other words, it is the cream of all Vedic knowledge. Considering all this, patient… [break] …one should receive the message and lessons imparted by the Śrīmad-Bhāgavatam. The Vedas are compared to the desire tree because they contain all things knowable by man. They deal with mundane necessities as well as spiritual realization.”

Prabhupāda: Yes. In the Vedas you will find both the knowledge. Because the living entity, anyone who has come to this material world, the cause is that he wanted to enjoy, imitating Kṛṣṇa. Just like it is practical experience. If we are associated with some big man and he is very opulent, naturally a desires come: ”If I could become an important man like him.” So that is possible. So as soon as a living entity thinks like that, that he can also enjoy like Kṛṣṇa, then he falls down and he’s given the chance of lording it over this material nature. But to help him, the Vedic knowledge is there. The Vedic knowledge gives him the chance of enjoying this material world under some principles so that some day he may again come back to home, back to Godhead. This is the Vedic literature. The chance is given because he wanted to enjoy.

Just like for example one wants to enjoy sex life. ”Yes,” Vedic knowledge, Vedic scripture, says, ”Yes, just enjoy in married life, not like cats and dogs.” This is the difference. So without Vedic injunction, if one wants to enjoy by his whims, then he’ll be more and more entangled. But if he follows the Vedic injunction… Just like what is the difference between sex life as married man and woman and without? So far sex life is concerned, there is no difference. But the restriction and the rules and regulation will not make him mad after sex life. That is the… Just like if anyone wants to eat meat… These are natural tendencies. So Veda says, ”Yes, you can eat meat, but by offering sacrifice, or just offer a sacrifice before the goddess Kālī.” In this way… Actually, it wants to restrict, but one who is obstinate, he wants to enjoy, he’s given some Vedic direction, ”You enjoy like this.”

For example, another example can be given: just like the drunkard. The drunkards are given concession. There are liquor shops. The government gives some license to a person, that "You can sell liquor to the drunkards." But this liquor is not available in every shop. There is a particular shop. One has to purchase liquor from that particular shop. That means government is discouraging, but one who is obstinate, to give him some facility, this particular shop is established. Similarly, when there is allowance for sex life or drinking or meat-eating or even gambling, that is not encouraging; that is minimizing the tendency under discipline.

But so far we are concerned, we are above this discipline. A Vaiṣṇava is transcendental. He hasn't got to train under this discipline. Because he takes shelter of Kṛṣṇa directly, he's given immediately all protection. Kṛṣṇa says ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "I shall give you all protection from sinful life." Therefore, it is practical experience in USA the government is spending millions of dollars for stopping this intoxication habit amongst the younger generation. But the wonderful thing is they inquire also from us that as soon as they come to our movement, immediately gives up. Why? That is the special prerogative of Kṛṣṇa consciousness. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ. If one becomes Kṛṣṇa conscious, then all the good qualities of the demigods will automatically manifest in Him. Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ [SB 5.18.12]. On the contrary, those who are not Kṛṣṇa conscious, they have no good qualification. Harāv abhaktasya. They are simply hovering on the mental platform, and therefore they fall down. Yes, go on.

Pradyumna: "The Vedas contain regulated principles of knowledge covering social, political, religious, economic, military, medicinal, chemical, physical, and metaphysical subject matter and all that may be necessary to keep the body and soul together."

Prabhupāda: Just like in the Vedas there is direction how to prepare by chemical process gold. That is also there. Gold, there is a suggestion that you mix three metals, namely nickel, copper, and mercury, you'll get gold. This direction is there. And many persons, saintly persons, yogis, they know how to prepare it, and they do it. So in that way they meet their expenditures. They prepare gold. The chemical knowledge. Go on.

Pradyumna: "Above and beyond all this are specific directions for spiritual realization. Regulated knowledge involves a gradual raising of the living entity to the spiritual platform, and the highest spiritual realization is to know that the Personality of Godhead is the reservoir of all spiritual tastes, or rasas."

Prabhupāda: So this is called pravṛtti and nivṛtti. Pravṛtti means the living entity has come here to enjoy this material world. This is called pravṛtti. And the other side is nivṛtti. Nivṛtti means become detached to material life. So long he'll be attached to the materialistic way of life, there is no question of liberation. He will be more and more entangled. According to his mind, he will get a particular type of body, material body. And there are 8,400,000 species of body. So as soon as one gets the body, he becomes under the laws of the material nature, and the material nature means under the laws, stringent laws, threefold miserable condition, that will continue. Therefore the Vedic literature they gives us opportunity to gradually renounce. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalām. That is a pravṛtti, inclination. But a Vedic student is trained up in such a way that ultimately he becomes renounced or detached from this material entanglement. Go on.

Pradyumna: "Every living entity, beginning from Brahmā, the first-born living being within the material world, down to the insignificant ant, desires to relish some sort of taste derived from sense perceptions. These sensual pleasures are technically called rasas."

Prabhupāda: The ants, perhaps you know it, they love very much intoxicants. And therefore they are after sugar. Sugar has got properties intoxication. Wine is made from sugar, from molasses. So the ants, they want to be very much intoxicated. So this intoxication is not only in the human society. In the animal society, in bird society, in beast society. Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. Vyava, vyavāya, sex intercourse, vyavāya; āmiṣa, meat eating; madya-sevā, intoxication-they are there everywhere, not only in human society. This is the pravṛtti.

Now the actual knowledge, actual education, means to detach them, not to increase that. But at the present moment the civilization is, they are increasing this desire. Everyone has got this desire. But… That is called civilization, "Eat, drink, be merry and enjoy." No. The human life is meant for being trained up to be detached. Just like we are training our students. They are not… If not cent percent, major portion, major percentage, they're detached. That is perfection. Gradually detached… Just like if you have got fever, 105 degrees, you should not increase it. You should decrease it. If you increase, "Oh, fever is very nice thing. Let us increase it," then death. As soon as it is 107 degrees, then death.

So this material civilization is like fever. We should not increase it. Neither we should decrease it to such an extent that we shall die. Just like fever. Fever, 105, 107 degrees, 106 degree, five degree, reduce it. Reduce, reduce, reduce. But it must stay at hundred, not hundred, 98 degrees. If you reduce 98 degree, 97, that is also not good. Similarly, our program is not to increase to the death point, neither to decrease it to the death point. Yuktāhāra-vihārasya. We don't say, "Don't eat." Eat, but don't eat more or don't eat less. That is our program. We don't say don't eat. We don't prohibit anything. We don't say, "No sex life." Yes. We don't say no. Yes, sex life, married sex life, regulated sex life.

So everything should be regulated. That is described, that is recommended in the Bhagavad-gītā. Yuktāhāra-vihārasya yogo bhavati duḥkha-hā. We are executing yoga. So yuktāhāra. And Rūpa Gosvāmī also says,

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Anāsaktasya viṣaya, this is called viṣaya, material enjoyment. Eating, sleeping, mating and defending. This is called viṣaya. So one has to give up this viṣaya. Narottama (Locana) dāsa Ṭhākura says, viṣaya chāṛiyā, se rase majiyā, mukhe bolo hari hari. Unless you are detached from the viṣaya… Viṣaya is there even in birds' life, beasts' life. Viṣayaḥ sarvataḥ syāt. So in the beginning we cannot give up this viṣaya all of a sudden. But we should be trained up not to be attached to the viṣaya.

Anāsaktasya viṣayān yathārham. As much. We must eat. We must eat to the point that we may not die of starvation, not that "There is nice food, oh, let me eat. Then I cannot digest and I go three times to the W.C." (laughter) Not like that. That anāsaktasya. One should be unattached, that "I have to eat something for maintaining the body and soul together." Not that to the excess. Anāsaktasya viṣayān yathārham upayuñjataḥ. If one makes his life in that regulated way, then he is as good as a… Anāsaktasya viṣayān yathārham upayuñjataḥ, nirbandhaḥ kṛṣṇa-sambandhe. And the viṣaya enjoyment should be in connection with Kṛṣṇa. Just like we eat and others also eat, but we eat in relationship with Kṛṣṇa. Kṛṣṇa has eaten, and we take the prasādam. In this way we make progress in spiritual life. Go on.

Pradyumna: "Such rasas are of different varieties. In the revealed scriptures the following twelve varieties of rasas are enumerated: 1) raudra, anger; 2) adbhuta, wonder; 3) śṛṅgāra, conjugal love; 4) hāsya, comedy; 5) vīra, chivalry; 6) dayā, mercy; 7) dāsya, servitorship; 8) sakhya, fraternity; 9) bhayānaka, horror; 10) bībhatsa, shock; 11) śānta, neutrality; 12) vātsalya; parenthood. The sum total of all these rasas is called affection, or love. Primarily, such signs of love are manifested in adoration, service, friendship, paternal affection, and conjugal love. And when these five are absent, love is present indirectly in anger, wonder, comedy, chivalry, fear, shock and so on. For example, when a man is in love with a woman, the rasa is called conjugal love. But when such love affairs are disturbed, there may be wonder, anger, shock, or even horror. Sometimes love affairs between two persons culminate in ghastly murder scenes. Such rasas are displayed between man and man and between animal and animal. There is no possibility of an exchange or rasa between a man and an animal or between a man and any other species of living beings within the material world. The rasas are exchanged between members of the same species. But as far as the spirit souls are concerned,…"

Prabhupāda: You have seen sometimes the pigeons fighting. But a pigeon and crow does not fight. A pigeon and pigeon fights. So this is also another indirect way of love. You'll see the pigeons, they will fight and again sit down in the assembly of the pigeons, not that the pigeon is going to the assembly of crows. Go on.

Pradyumna: "The rasas are exchanged between members of the same species. But as far as the spirit souls are concerned, they are one qualitatively with the Supreme Lord. Therefore, the rasas were originally exchanged between the spiritual living being and the spiritual whole, the Supreme Personality of Godhead. The spiritual exchange, or rasa, is fully exhibited in spiritual existence between living beings and the Supreme Lord. The Supreme Personality of Godhead is therefore described in the śruti-mantras, Vedic hymns, as "the fountainhead of all rasas."

Prabhupāda: Raso vai saḥ.

Pradyumna: "When one associates with the Supreme Lord and exchanges one's constitutional rasa with the Lord, then the living being is actually happy. These śruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa which is to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full. In the material existence, the rasa is experienced in the perverted form, which is temporary. And thus the rasas of the material world are exhibited in the material form of raudra (anger) and so on. Therefore, one who attains full knowledge of these different rasas, which are the basic principles of activities, can understand the false representations of the original rasas which are reflected in the material world. The learned scholar seeks to relish the real rasa in the spiritual form. In the beginning he desires to become one with the Supreme. Thus, less intelligent transcendentalists cannot go beyond this conception of becoming one with the spirit whole, without knowing of the different rasas. In this śloka, it is definitely stated that spiritual rasa, which is relished even in the liberated stage, can be experienced in the literature of the…"

Prabhupāda: Rasāmalayam.

Pradyumna: "…can be experienced in the literature of the Śrīmad-Bhāgavatam due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of the heart's desire. But one must be very careful to hear the message from the right source. Śrīmad-Bhāgavatam is exactly received from the right source. It was brought by Nārada Muni from the spiritual world and given to his disciple Śrī Vyāsadeva. The latter in turn delivered the message to his son, Śrīla Śukadeva Gosvāmī, and Śrīla Śukadeva Gosvāmī delivered the message to Mahārāja Parīkṣit…"

Prabhupāda: Don't close your eyes.

Pradyumna: "…just seven days before the King's death. Śrīla Śukadeva Gosvāmī was a liberated soul from his very birth. He was liberated even in the womb of his mother, and he did not undergo any sort of spiritual training after his birth. At birth no one is qualified, neither in the mundane nor in the spiritual sense. But Śrī Śukadeva Gosvāmī, due to his being a perfectly liberated soul, did not have to undergo an evolutionary process for spiritual realization. Yet despite his being a completely liberated person situated in the transcendental position above the three material modes, he was attracted to this transcendental rasa of the Supreme Personality of Godhead, who is adored by liberated souls who sing Vedic hymns. The Supreme Lord's pastimes are more attractive to liberated souls than to mundane people. He is of necessity not impersonal, because it is only possible to carry on transcendental rasa with a person. In the Śrīmad-Bhāgavatam the transcendental pastimes of the Lord are narrated, and the narration is systematically depicted by Śrīla Śukadeva Gosvāmī. Thus the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the Supreme Whole. In Sanskrit the parrot is also known as śuka. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrīla Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the Bhāgavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men. The subject matter is so presented through the lips of Śrīla Śukadeva Gosvāmī that any sincere listener that hears submissively can at once relish transcendental tastes which are distinct from the perverted tastes of the material world. The ripened fruit is not dropped all of a sudden from the highest planet of Kṛṣṇaloka. Rather, it has come down carefully through the chain of disciplic succession without change or disturbance. Foolish people who are not in the transcendental disciplic succession commit great blunders by trying to understand the highest transcendental rasa known as the rāsa dance without following in the footsteps of Śukadeva Gosvāmī, who presents this fruit very carefully by stages of transcendental realization. One should be intelligent to know the position of Śrīmad-Bhāgavatam by considering personalities like Śukadeva Gosvāmī, who deals with the subject so carefully. This process of disciplic succession of the Bhāgavata school suggests that in the future also Śrīmad-Bhāgavatam has to be understood from a person who is factually a representative of Śrīla Śukadeva Gosvāmī. A professional man who makes a business out of reciting the Bhāgavatam illegally is certainly not a representative of Śukadeva Gosvāmī. Such a man's business is only to earn his livelihood. Therefore one should refrain from hearing the lectures of such professional men. Such men usually go to the most confidential part of the literature without undergoing the gradual process of understanding this grave subject."

Prabhupāda: In India there is a class, they are professional Bhāgavata reciters. They make contract that he shall recite Śrīmad-Bhāgavatam, finish within a week, and he should be rewarded. These things are not recommended in the authoritative scriptures. We should follow the footsteps of Śrī Śukadeva Gosvāmī. He's explaining Śrīmad-Bhāgavatam from the very beginning. Janmādy asya yataḥ [SB 1.1.1]. Try to understand the philosophy of Bhāgavata. Then gradually, when you are accustomed to understand what is Kṛṣṇa, then go to the Tenth Canto, wherein Kṛṣṇa's rāsa dance is described. Without reading in the beginning what is Kṛṣṇa, if we all of a sudden jump over to understand the rāsa dance… That is a very natural tendency. No, we should not go like that. First of all, try to understand what is Kṛṣṇa. To understand Kṛṣṇa is very difficult subject matter. But by the grace of Lord Caitanya we can understand little about Kṛṣṇa. And then gradually… Of course, the ultimate goal is to enter into the pastimes of Lord Kṛṣṇa. But not by speculation or by material misconception. Gradually, step by step. Prādurbhāve bhavet kramaḥ.

There is a chronological way or gradual process. Ādau śraddhā. First of all, śraddhā, faith. "Oh, Kṛṣṇa consciousness is very good." This is faith. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Then, to increase that faith, we should mix with persons who are actually developing or cultivating Kṛṣṇa consciousness. That is called sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā tataḥ sā… atha bhajana-kriyā. Then, after mixing, after associating with the devotees, naturally one becomes eager to be initiated how to execute devotional service. That is called initiation. Bhajana-kriyā. And if he is properly initiated and if he executes the order of the spiritual master, regulative principles, then anartha-nivṛttiḥ syāt. Then things which are not wanted in our life, that becomes vanquished. Just like nobody will die without sex life. Nobody will die without meat-eating. Nobody will die without intoxication. Nobody will die without playing gambling. These are learned by association only. By bad association we learn how to drink, how to smoke. Similarly, by good association we can give up drinking and smoking. So this is called anartha. Anartha means which there is no gain, simply loss. Practically we can see. So a man who has learned to smoke, he's spending one pound or like that daily for smoking. At least we save that money. We don't smoke. So anartha. There is no necessity, still we have learned.

So anartha-nivṛttiḥ syāt. If one is actually initiated and follows the rules and regulations, he'll no more be attached with these unwanted things. Then anartha… Tato niṣṭhā. Then firm faith. By these four processes the faith becomes firm. Tato niṣṭhā tato ruciḥ. Ruci means taste. Just like you are sitting here. Unless you have got some taste to understand Kṛṣṇa consciousness, you could not sit down. Tato ruciḥ. Tato niṣṭhā rucis tataḥ, athāsaktiḥ. Then attachment. Instead of being attached to this material enjoyment, one becomes attached to Kṛṣṇa consciousness. In this way, tato bhāvaḥ. Then ecstasy. Then love of Kṛṣṇa.

So when you come to the platform of love of Kṛṣṇa by this process, at that time if we try to understand Kṛṣṇa's rāsa dance, that will be very relishable. Before that, if we try to understand, the effect will be we shall consider Kṛṣṇa as a young boy of this material world and the gopīs are young girls, and they're enjoying. "So let me imitate also and I become Kṛṣṇa, you become gopīs." That will be the effect. Don't do that. First of all try to understand Kṛṣṇa. Then go to read rāsa dance. Finish it.

Pradyumna: "They usually plunge into the subject matter of the rāsa dance, which is misunderstood by the…"

Prabhupāda: These professional readers, they won't read. Just like we are reading the philosophical side here. They won't go. People are not interested the philosophy. They immediately jump over the rasa dance, and they think, "Oh, Kṛṣṇa is enjoying with the gopīs." Just like we read some novel, one boy is enjoying with another girl. They take it like that. You see? So that is degradation. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Therefore Sanātana Gosvāmī has warned that one who is not actually Vaiṣṇava, a realized soul of this Vaiṣṇava philosophy, one should not hear from him. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavya… Don't hear.

So actually, this Bhāgavata-saptāha is going on in India in village to village, but we see the effect is that they are not Kṛṣṇa conscious. They are not as good Kṛṣṇa conscious as you are becoming. Because they take it as, as a matter of some refreshment. No. It should be taken very seriously and should be heard from the right source. Then you will get the result.

Pradyumna: "Some of them take this to be immoral, while others try to cover it up by their own stupid interpretations."

Prabhupāda: Yes, sometimes they say, "Oh, Kṛṣṇa is so immoral." Yes, that will be the effect. "Kṛṣṇa is enjoying with others' wives and others' sisters, like that." They'll take it like that. They do it. We have to sometimes explain. They question. Even Parīkṣit Mahārāja questioned. Parīkṣit Mahārāja questioned… Not that he was ignorant. He questioned this fact from Śukadeva Gosvāmī, and it was answered so that others may understand that Kṛṣṇa's pastime is not immoral. That is the highest sublime spiritual pastime. Go on.

Pradyumna: "They have no desire to follow in the footsteps of Śrīla Śukadeva Gosvāmī. One should conclude, therefore, that the serious student of the rasa should receive the message of Bhāgavatam in the chain of disciplic succession from Śrīla Śukadeva Gosvāmī, who describes the Bhāgavatam from its very beginning and not whimsically to satisfy the mundaner who has very little knowledge in transcendental science. Śrīmad-Bhāgavatam is so carefully presented that a sincere and serious person can at once enjoy the ripened fruit of Vedic knowledge simply by drinking the nectarean juice through the mouth of Śukadeva Gosvāmī or his bona fide representative."

Prabhupāda: That's all. Now have kīrtana. (end)

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Śrīmad-Bhāgavatam 1.1.3

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Caracas, February 24, 1975
(translated into Spanish by Hṛdayānanda dasa)
Prabhupāda:
nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ

[SB 1.1.3]

Last night we discussed the verse, dharmaḥ projjhita-kaitavaḥ atra, that "In the Śrīmad-Bhāgavatam the cheating type of religious system is rejected." We have already explained. Dharma does not mean a kind of faith, blind faith. Dharma means the real characteristic. For example, just like water is liquid. This is the characteristic of water. That is dharma. Stone is solid. That is the characteristic of stone. That is dharma. So faith is different thing. Faith, I have got faith today in something; tomorrow I may have faith in some other thing. And actually we see. Sometimes a person called a Hindu, he is changing his faith to Muslim or Christian. Or a Christian is changing his faith to another way. So faith can be changed. But the characteristics cannot be changed. Just like water is liquid. The liquidity cannot be changed of water. So in Sanskrit language or in Vedic literature, dharma means the characteristics which cannot be changed. Now let us consider what is the characteristic of the living being. The characteristic is that every one of us is serving somebody superior.

Nobody-we are sitting in this hall-can say that "I am not serving anyone." If somebody is not serving anyone, then he must be serving his own senses. The whole material world is going on because the people are engaged in the service of the senses. For sense gratification one is doing very, very risky job. So nobody can say that "I am not serving." That is the characteristic of the living being, and that is called dharma. Śrī Caitanya Mahāprabhu said that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109], means we living entities, our real characteristic is to serve God. But we have given up the service of God. Therefore we are now engaged in the service of the senses. And because we are constitutionally servant, therefore either we shall serve the Supreme Personality of Godhead, or the Absolute Truth, or, if we do not like to serve the Absolute Truth, then we must serve our senses. Therefore it is described, dharmaḥ projjhita-kaitavaḥ atra, means "Cheating type of religion is completely rejected here in the Śrīmad-Bhāgavatam."

Here this material world means everyone is trying to be master. But actually he is servant. Just like take, for example, in a family. The family head is the… Actually, he is servant of his wife, of his children or of his even servants. He is servant, but he is thinking that "I am the master of this family." In your country especially, if the husband cannot satisfy the wife, immediately there is divorce. So although in the name one is husband of the wife, but actually he is servant of the wife. The head of the family, just to keep the family members satisfied, he must be ready to serve all of them. If he dissatisfies any one of the family members, even to the servant, the whole family is disturbed. Therefore, constitutionally, we are all servant, but we are serving misguidedly the senses. Why I serve my wife? Because she gives me facility of sense gratification. Actually, I do not serve even my wife, but I will serve my own senses. In this way, if you make an analytical study of everyone, you will find that everyone is engaged to serve his senses.

Therefore my original characteristic is to serve, but I am misplacing my service to somewhere else. So therefore it is said in this verse, dharmaḥ projjhita-kaitavaḥ atra. Kaitavaḥ means cheating. So everyone is serving his senses, but he is thinking that he is master. That is kaitavaḥ, means cheating or māyā. The conclusion is that as we are constitutionally servant, we must remain a servant, not try falsely to become master. But by experience we see that by giving service to so many things, nobody is satisfied; neither I am satisfied. For example, again let us go to the family life. A man has served the family with heart and soul throughout the whole life, and when he is old man, if he asks permission from his wife, "My dear wife, now I have served so much. Let me take sannyāsa now," the wife will never give permission. She will say, "What you have done? I have got to do so many things. Your, this son is not yet settled up; this daughter is not yet married. How you can take sannyāsa? So you cannot do." So actually, he is the servant of the wife, but he is thinking, "I am master of the family." This is called māyā. And any religious system on the platform of this false understanding is also cheating.

Therefore it is said, dharmaḥ projjhita-kaitavaḥ atra. Kaitavaḥ means cheating, which is not dharma, which is not the characteristic. The characteristic is that I am eternally servant of God. So instead of serving God, if I serve the dog, that is called cheating religion. Nobody is meant for serving a dog, but because I am servant, if I haven't got sufficient engagement as servant of God, then I keep a dog to serve him.

So the conclusion is that constitutionally I am servant, servant of God, but instead of giving service to God, I am now engaged in the service of the dog. So on the standard of this so-called service the Bhāgavata-dharma is not discussed, means the false service. Now, how it is concluded?

Therefore the next verse says, nigama-kalpa-taror galitaṁ phalam: [SB 1.1.3] "This real service is enunciated here as the essence of all Vedic knowledge." Nigama means the Vedas, and it is called kalpa-taru. Kalpa-taru means desire tree. Vedic knowledge is so perfect that you can receive from the Vedas all different types of knowledge. You can receive knowledge from the Vedas, all types of knowledge, means that social, political and scientific, and there are so many departments of knowledge, even engineering, medical science. The medical science is called Āyur-veda. Āyur-veda means the Vedic knowledge about the duration of life. Similarly, there is Dhanur-veda. Dhanur-veda, military science. There are so many departments. Just like this aeroplane. That is also mentioned in the Vedas. There are not only aeroplanes; there are three other sciences. It is called kapota-vāhī. Kapota-vāhī means… The ka means the sky, and pota means ship. So as there is science how to manufacture the airship, that is there. There is another science of the same type, it is called kapota-vāhī. Kapota means pigeons. You can train up pigeons, and they will carry you from one place to another. There is another science which is called ākāśa-yānam. Ākāśa-yānam means in the ākāśa, in the sky, you can fly with any vehicle. There are mantras… Suppose I am sitting on this throne. By chanting those mantras this seat will be, fly in the sky. We read from Śrīmad-Bhāgavatam that Kapiladeva? No, Kardama Muni, father of Kapiladeva, he made an aeroplane or a exactly a township with big, big buildings, with lake, garden and so many people, that was flying in the sky and visited all the planets.

Therefore it is said, nigama-kalpa-taru. Kalpa-taru means desire tree. So Vedas are compared with the desire tree. Desire tree means just like here in this material world you go to the mango tree. You get mangoes. But you cannot get samosā. (laughter) But desire trees there are. In the spiritual planets there are desire trees. Whatever you want, you can get from that tree. If you go to any tree and whatever you like, you get it from it. So that is called kalpa-taru. So these Vedas are compared with the kalpa-taru because you can derive any kind of knowledge from Vedic literature. So Veda means knowledge. The word Veda means knowledge. So Vedic literature means… You can take it. Any kind of knowledge, it can be called Vedas. Vetti veda vido jñāne vinte vid vicāraṇe(?). So in Sanskrit grammar the vid-dhātu. From vid-dhātu… Means knowing. And from vid-dhātu the word Veda has come. Now, the author says that "This Śrīmad-Bhāgavatam is the essence of Vedic knowledge." Vedic knowledge is compared with the tree, and the tree has got fruit. So this Bhāgavatam is the fruit of the Vedic tree. That means you keep a tree for some getting fruit. If there is no fruit, that is mean for fuel. It is useless tree. So here it is said, nigama-kalpa-taror galitaṁ phalam [SB 1.1.3], means "The Vedic literature is just like the desire tree, and the Bhāgavatam is the ripened fruit." And galitaṁ phalam means a fruit ripened in the tree. It is very, very delicious. Generally, for business purpose, fruits or unripe fruits are taken from the tree, and it is artificially kept to ripe. That fruit means the unripe fruit taken from the tree and it is ripened artificially-that is not so tasteful. And if the fruit is ripened in the tree fully, then you taste it-it is very delicious. Another thing is that if any fruit in the tree, when it is ripened, it is tasted by the parrot, touched by the beak of the parrot, it becomes more delicious.

So here it is said that this Śrīmad-Bhāgavatam is not only the ripened fruit of the Vedic tree, but it is tasted by Śukadeva Gosvāmī. Śukadeva Gosvāmī is the realized person. He is liberated, realized person. Therefore to hear Bhāgavatam from him is immediately delicious and effective. Śuka-mukhād amṛta-drava-saṁyutam. It is because it is explained by Śukadeva Gosvāmī, not a professional, third-class man, but Śukadeva Gosvāmī. It is the injunction of Sanātana Gosvāmī that one should hear Vedic literature, Bhāgavatam, Bhagavad-gītā, from the realized person. Śrī Sanātana Gosvāmī says, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Means "If… hari-kathāmṛtam," means the Bhāgavata, Bhagavad-gītā… This is hari-kathāmṛtam, the nectarean (dialogue) about the activities of the Supreme Personality of Godhead. Therefore it is called hari-kathāmṛtam. "So one should not hear hari-kathāmṛtam from a non-realized avaiṣṇava." Vaiṣṇava means visnrasya(?) devatā, one who worships the Supreme Personality of Godhead Viṣṇu. And Viṣṇu is the expansion of Kṛṣṇa. It is said in the Vedic literature,

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

means that Lord Kṛṣṇa has plenary expansions in many, many forms, beginning with rāmādi, Lord Rāmacandra and Paraśurāma and Balarāma. There are three Rāmas and matsya-avatāra, kūrma-avatāra, vāmana-avatāra, kalki-avatāra, many. Some of them are mentioned in the Bhāgavatam. So the original person is Kṛṣṇa. Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ. The idea of praising Śukadeva Gosvāmī means he is not a professional Bhāgavata reader; he is realized soul. Therefore hearing of Bhāgavata from Śukadeva Gosvāmī is recommended. Or the representative of Śukadeva Gosvāmī. Representative means one who is strictly following the principle adopted by Śukadeva Gosvāmī. Just like Śukadeva Gosvāmī first of all spoke Śrīmad-Bhāgavatam before Mahārāja Parīkṣit. And in that meeting, Sūta Gosvāmī was present. So here you will find in the Śrīmad-Bhāgavatam, sūta uvāca, means Sūta Gosvāmī, after hearing from Śukadeva Gosvāmī, he repeated the same Bhāgavata recitation in the Naimiṣāraṇya. There was a big meeting about 2,500 years ago or more than that at Naimiṣāraṇya. That Naimiṣāraṇya is still there in India. It is now changed by the name, Nimsar. It is situated about hundred miles off from Lucknow. So still there are many hermitages in Naimiṣāraṇya. People go there to visit as it is a place of pilgrimage. So this Bhāgavatam was discussed there at Naimiṣāraṇya.

So here it is recommended that Śrīmad-Bhāgavatam is the essence of all Vedic literature, and it was first spoken by Śukadeva Gosvāmī." The Vedic literature is full of knowledge. That I have described. And the essence of Vedic literature is Śrīmad-Bhāgavatam. Among the learned circles in India it is said, vidyā bhāgavatāvadhiḥ, means "Your education should be up to Śrīmad-Bhāgavatam." Then you will have complete education. Then we shall understand what is our constitutional position and what is our real characteristic. In the Śrīmad-Bhāgavatam the word mukti, or liberation, is stated. Śrīmad-Bhāgavatam defines mukti as this: muktir hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ, means mukti means giving up, giving up our unreal engagement and to be situated in the real original characteristic engagement. For our original characteristic, that we are eternal servant of God, Kṛṣṇa, if we are situated in that platform or eternal platform, serving Kṛṣṇa, that is mukti. Mukti means give up the false conception of life and take the real conception of life. That is mukti. So Kṛṣṇa in the Bhagavad-gītā gives mukti in these words, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Sarva-dharmān means all kinds of these bogus religious system. You… Sarva-dharmān parityajya. Otherwise why He is advising parityajya, "Give it up."? Because it is bogus; it is cheating. The real dharma is mām ekaṁ śaraṇaṁ vraja: "Only surrender unto Me." Mām ekaṁ śaraṇaṁ vraja. Yes. This is religion. Kṛṣṇa in the beginning, in the fourth chapter, He says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

These are the statement. Means "Whenever there is mismanagement of the word dharma, or pure characteristic, at that time I appear." So Kṛṣṇa appeared for reestablishing the real principles of dharma, or religion. So He did not come or did not appear for establishing the so-called religious system, Hindu religion and Muslim religion or Christian religion or this religion, that… Not that type. Real religion. Therefore He says, sarva-dharmān parityajya: [Bg. 18.66] "Give up all these. Simply surrender unto Me." So any religious system which is teaching to divert the attention of the follower to so many things, that is cheating religion. Just like in India, there is a class of men. They are called Māyāvādīs. They recommend that "You worship any demigod. The result is the same." This is false religion. Kṛṣṇa said that mām ekaṁ śaraṇaṁ vraja: "Only surrender unto Me." Then one may ask that "In the Vedas there are… So many demigods' worship is recommended. Is that false?" That is not false. Because it is mentioned in the Vedas, you cannot say it is false. But they are meant for all material benefit. Material benefit means it is mentioned that "If you want to be very educated, you worship this demigod," that "If you wants a beautiful wife, then you worship this demigod; if you want to be very wealthy, then you worship this demigod." In this way there are different items, but these things are all material things. So that is mentioned in the Bhagavad… kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ: "Those who are desirous of getting success in this material life, for them the different demigod worship is recommended."

Therefore in the Bhagavad-gītā it is said also, kāmais tais tair hṛta-jñānā yajante anya-devatāḥ [Bg. 7.20], means that "Those who are engaged in worshiping other demigods, their sense is lost by lusty desires." Suppose if I want wealth or beautiful wife or very good position or good education, what are these? These are all temporary things so long this body is there. But one should be interested for eternal things because every one of us is eternal. So if we want a beautiful wife or wealth, that is simply for this body only. In next body our desires will be different. Suppose next body I get an animal body. Then I will require a wife in different type. Therefore in Bhagavad-gītā it is said, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. The material desires persons, they get some benefit for this short duration of life, but that will be ended. That will not continue. With the end of the body, everything will be finished. Therefore these desires, that "Let me have wealth. Let me have nice wife. Let me have nice material education and so on, so on," these are not permanent. It is temporary, antavat. Antavat tu phalaṁ teṣām.

So a real learned person who is interested in eternal life, they are not interested with all these temporary things. Even if you go to the heavenly planet, because these things are promised in the Vedic literature, that is also temporary. So mukti means to give up all these material desires situated in your original constitutional position, Kṛṣṇa consciousness. That is liberation. Liberation does not mean that when you get liberation-you have got now two hands-you will have four hands, like that, no. Liberation means change of consciousness. Now we are conscious of material enjoyment: "Give me nice wife. Give me nice wealth. Give me nice education. Give me this. Give me this," so many. There is no end. So therefore Bhāgavata says, hitvā anyathā rūpam: "These are all meant, the necessities of the body." Sva-rūpeṇa vyavasthitiḥ: "You be situated in your original consciousness, namely Kṛṣṇa consciousness. That is mukti, liberation." Therefore the definition of bhakti means anyābhilāṣitā-śūnyam, no other material desires, no desires, material… Desire means we desire now material desire.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is bhakti-mārga, means simply to satisfy Kṛṣṇa. That is bhakti-mārga, no other desire, no other motive. So that is recommended by Śrī Caitanya Mahāprabhu, He says,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is the instruction of Śrī Caitanya Mahāprabhu. We are following Śrī Caitanya Mahāprabhu, and therefore His instruction should be followed. What is it? Na dhanam: "I don't want any wealth, material wealth," na dhanam. Na janam: "I don't want any so-called followers." Na sundarīṁ kavitām: "Neither I want a very beautiful wife." "Then what do You want? These are the material things everyone wants." No, mama janmani janmanīśvare bhavatād bhaktiḥ: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "Even I don't want liberation." Liberation means there is no more janma. But He said, janmani janmani: "Life after life, I want to be engaged in Your devotional service." This is real characteristic, and that should be followed. So this is the essence of Vedic knowledge. The essence of Vedic knowledge is Vedānta, Vedānta. There are four Vedas and many branches, eighteen Purāṇas and then 108 Upaniṣad. All combined together, the essence is taken as the Śrīmad-Bhāgavatam. First of all, Vyāsadeva… Vyāsadeva is the author of all these literatures. Not author, he has written. Formerly there was no need of writing because people were very intelligent. As soon as one hears from the spiritual master, he remembers.

That was the position five thousand years ago, not now. Now the memory is not sharp. Therefore he left all this Vedic literature, Vedic tradition, into writing. So Vedānta-sūtra is the cream of all Vedic literature, and Śrīmad-Bhāgavatam is the further explanation of this Vedānta-sūtra. So because Vyāsadeva knew that "Later on this Vedānta-sūtra will be misinterpreted by so many rascals," therefore he left the comment on the Vedānta-sūtra in the form of Śrīmad-Bhāgavatam. Therefore if we hear Śrīmad-Bhāgavatam from Śukadeva Gosvāmī and his disciplic succession, then we shall enjoy life even after liberation. Rasam ālayam. Ālayam. Ālayam means liberation, means this material life completely finished, spiritual life. In the spiritual life also, you will enjoy Śrīmad-Bhāgavatam. But for whom it is meant? That is said here, muhur aho rasikā bhuvi bhāvukāḥ. Those who are very thoughtful and rasika, humorous, transcendentally humorous, they can understand Śrīmad-Bhāgavatam and enjoy it. That's all right. Now any question? [break]

Hṛdayānanda: What is the position of a person who takes to devotional service with the idea of liberation?

Prabhupāda: That is not pure bhakti. You can take devotional service with any idea. That will be fulfilled. But anyone who wants liberation by devotional service, he is not a pure devotee. That is called jñāna-miśra-bhakti, means bhakti adulterated with jñāna. Real bhakti, as I have explained, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11], means no other desire than to serve Kṛṣṇa. That is pure bhakti. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], means the karmīs, they want promotion in the heavenly planets, and the jñānīs, they want to become one with the Supreme or liberation, so it should be uncovered by the result of jñāna and karma and fully devoid of any other desire. That is bhakti. So those who are bhaktas and desiring after liberation, they are not pure bhakta. Because why a devotee shall aspire after liberation? As soon as (he is) a bhakta, he is already liberated. That is stated in the Bhagavad-gītā,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate

sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"He, anyone, who is engaged in pure devotional service, he is transcendental to all these three qualities of the material world, and he is situated in the Brahman platform." Liberation means to be situated on the Brahman platform. So for a bhakta, the liberation is already there. Śrīla Bilvamaṅgala Ṭhākura has said, muktiḥ svayaṁ mukulitāñjali sevate asmān: "We are devotees, so mukti, liberation, is standing on my door with folded hands, 'What can I do for you?' " So why a pure bhakta should desire after liberation? For a pure bhakta, the liberation is standing on the door as maidservant. So a devotee is not aspiring for liberation. [break]

Hṛdayānanda: Is it possible to achieve liberation with other religious…

Prabhupāda: There is no other religion except Kṛṣṇa consciousness. All cheating religion. That is the… We discussed. Dharmaḥ projjhita-kaitavaḥ: "All cheating type of religion is rejected, kicked out."

Hṛdayānanda: [break] …until you have arrived here, there was no possibility of liberation for humanity?

Prabhupāda: That you can judge. (laughter) If I say, it will be self-advertisement. But you are intelligent. You can judge. But I have not brought something invented by me. I have brought the Bhāgavatam and Bhagavad-gītā. That's all. That's all.

Man: (Hṛdayānanda translates into English) In other words, until now, people did not have the chance to liberate themselves.

Prabhupāda: No, why not liberation? But the thing is they are not trained up. Just like take for example the Christians. They call themself Christians; they violate all the principles of Christianity. Just like in the Christian principle is "Thou shall not kill," and they are very expert in killing. So where is Christian religion? And who is Christian?

Man: (Hṛd.) How can the people in general recognize when a devotee is pure?

Prabhupāda: That is, I have already described. He has no material desire, except to serve Kṛṣṇa, or God. That is devotee. That is pure devotee. So that's all right, chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.1.4

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London, August 22, 1971

Pradyumna: "…by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus brāhmaṇas prefer Naimiṣāraṇya for such sacrificial performances." [SB 1.1.4]

Prabhupāda: So the Vedic literatures, one cannot say that it is concocted. One reference is there, one reference in another place. Sometimes there are some rascal philosophers, they say that Śrīmad-Bhāgavatam has been compiled for, I mean to say, eulogizing Kṛṣṇa, who was the son of a leader, (indistinct) like that. So many they manufacture. But you cannot do so, because the reference is there. Very old Purāṇas. Some rascal philosopher says Bhāgavata Purāṇa was compiled recently. How there is a reference within the Purāṇas? So this rascaldom has spoiled the whole Vedic culture. The so-called Westernized scholars… Because the real purpose was that the rulers(?), they did not want to present Indian culture as very old, because then their Darwin's theory will be spoiled. That was their nonsense proposition, that they are proposing that human brain is being developed. But if they accept that millions of years ago the brain was already there, then their rascals theory of Darwin will be spoiled.

So actual fact is this, that this verse Śrīmad-Bhāgavatam, was compiled five thousand years ago. Not that Vyāsadeva manufactured something. All Vedic literatures were existing. Vyāsadeva only… Just like I am presenting. I am presenting the Kṛṣṇa consciousness movement. It is not it is manufactured by me, it is concocted by me, that I have introduced… Just like so many things are there-this samāja, that samāja, this samāja. We are not like that. As Kṛṣṇa is old, so this Kṛṣṇa consciousness movement is also old. It is as old as Kṛṣṇa. And Kṛṣṇa says that "Forty millions of years ago I spoke this Bhagavad-gītā to sun-god." So where is the history? Where your history stands? Your history cannot give chronological table more than three thousand years.

So Vedic culture is very old. It is not a concocted thing or a new pattern. It is eternal. Therefore it is called sanātana. Sanātana means eternal. It has no beginning, no end. Sanātana. So Vedic culture means sanātana, eternal. Kṛṣṇa is eternal. We living entities, we are eternal. And our relationship and exchange of loving service with Kṛṣṇa is also eternal. Kṛṣṇa is eternal, we are eternal, and our dealings with Kṛṣṇa is also eternal. But sometimes it becomes interrupted by the māyā, which is called svapna. Svapna means dreamlike. As dream has no fact, it is all hallucination, similarly our detachment from Kṛṣṇa is also a hallucination. Actually, there is no detachment. And when we are covered by this hallucination… Just like in dream we cry, "Oh, here is a tiger! Here is a tiger!" Tiger. Where is tiger? Similarly, this forgetfulness of Kṛṣṇa is like that. So if we simply follow the rules and regulations given by the great ācāryas, then immediately we can revive our Kṛṣṇa consciousness. It doesn't take even second. The method…(?) Just like you are dreaming, crying, "There is tiger, tiger." And if somebody pushes you, "Why you are doing that?" And if you immediately become awake "Oh! All tiger finished." (laughter) "All tiger finished." So one has to give the push that "There is no tiger." Then immediately the whole hallucination will go.

So this pushing method is given by Caitanya Mahāprabhu personally, Kṛṣṇa personally. Jīv jāgo jīv jāgo gauracānda bole. Gauracandra, Caitanya Mahāprabhu, is asking everyone, "Wake up!" The same dreaming. "Wake up."

jīv jāgo jīv jāgo gauracānda bole
kota nidrā jāo māyā-piśācīra kole

"Why you are sleeping on the lap of this māyā, illusory energy? Why you are sleeping?" Jīv jāgo jīv jāgo gauracānda bole. "Get up."

bhajibo boliyā ese saṁsāra-bhitare
bhuliyā rohile tumi avidyāra bhare

When we were in the womb of our mother, the situation was so troublesome that we remembered at that time Kṛṣṇa. "Kṛṣṇa…"Just like when we are in great trouble we sometimes remember God. Similarly, that condition, packed-up condition, when the child's in the belly… You get consciousness back… Death means unconscious for seven months. That's all. That is death. There is no death. Death means I give up this body, enter the womb of another mother's body. And the mother nourishes by the materials…, the intestine joined with the belly. So mother supplies it through the pipe and the child grows. When it is fully grown, then he gets back his consciousness. So at that time it becomes very much troublesome to remain in that packed-up condition. So those who are pious, virtuous, they remember at that time, "O Kṛṣṇa, I am again put into this condition of…"(laughter) Oh, don't laugh. It is very serious subject. Try to understand.

So everyone has passed this condition, but by the influence of māyā forgets. Bhajibo boliyā ese saṁsāra-bhitare. Bhaktivinoda Ṭhākura says, "At that time again I promised: 'This time by coming out of my mother's womb, I shall become a devotee.' " But as soon as he comes out, he becomes forgetful. This is going on. This is going on. There is no science, so-called science, who know, the scientists, who know these are facts, how we are passing through repeatedly unpleasant condition. When, as soon as we get a little light with this body, we forget everything. That is called māyā. So Caitanya Mahāprabhu said the pushing, the point pushing, enechi auṣadhi māyā nāśibāro lāgi': "Now I have brought this."

Just like… You have no experience in your country. In India still there are snake charmers. If one is bitten by a snake he remains unconscious. By mantra he can be brought into consciousness, in life. If a man is snakebitten… (aside:) He's sleeping. Why? Don't sleep and you can sleep at the end. Don't in the front. It is disturbing. Enechi auṣadhi māyā nāśibāro lāgi'. Lord Caitanya said that "I have brought the medicine." Māyā nāśibāro lāgi'. Just like the snake charmers, they chant mantra. That is factual. It is not story. One medical practitioner friend of mine, when he was student in Lucknow, he stated that there is a palace building, Satar Manji?(?) Satar Manju, in Lucknow. There is some government office. So there were several snakebite cases. Several men were killed by snakebite. So they could understand that there is a venomous snake in this building; at the opportunity he bites. So one snakecharmer was called, and one Muhammadan snakecharmer, he came, and he captured that snake and took it away.

Now these medical students, they do not believe in these mantras. They were surprised. They think that snakebite means finished, there is no medicine. So they were very much, because they were students, very much inquisitive. They went to that charmer at his place and wanted to know from him what is the secret, is it a fact that mantra… So he said, "All right, I shall show you." So he opened one box, and several hundred snakes immediately came out. And all the students, they became so disturbed. Some were crying, some were this way, that way… (laughter) Yes. And the charmer said, "Don't be worried. So long I am here they will not bite. And don't think that these snakes are without poison teeth." He took some of them and showed that "Here is a poison teeth. Not that the poison teeth has been taken away. The poison teeth is there. But by our mantra, we subdue it. He cannot do any harm." So the doctor students, medical students inquired that, "Can we not use this mantra?" Said, "No. You cannot." Because it has to be… (end)

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Śrīmad-Bhāgavatam 1.1.4

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Prabhupāda: Then, word meaning?

Pradyumna: Naimiṣe… [SB 1.1.4]

Prabhupāda: When you go to India you can see this Naimiṣāraṇya still. It is very nice place. Just like Vṛndāvana, Prayāga, Hardwar. There are hundreds of nice place for spiritual advancement. So this Naimiṣāraṇya is still there. The railway station is now called Nimsar. It is about hundred miles from Lucknow. And people go there. Very excellent position for spiritual advancement. There are many temples like Vṛndāvana and Prayāga, and Naimiṣāraṇya. Naimiṣe. Animiṣa-kṣetre. Go on.

Pradyumna: "Animiṣa-kṣetre-the spot which is especially a favorite of Viṣṇu, who does not close His eyelids."

Prabhupāda: So our eyes, we have got closing, eyelid closes. But Viṣṇu's eye, it never closes. Therefore He is called animiṣa. Therefore gopīs condemned Brahmā, that "Why you have awarded us these nonsense eyelids? (laughter) It sometimes closes the eye, we cannot see Kṛṣṇa." This is gopīs' desire. They want to see Kṛṣṇa always, without being disturbed by the eyelids. This is Kṛṣṇa consciousness. The moment the eyes are being closed by the eyelids, it's intolerable by them. This is perfection of Kṛṣṇa consciousness. They are condemning, "Oh, Brahmā did not know how to create. He has… Why he has created this eyelid?" This is Kṛṣṇa conscious. Because conditioned, we are, in this material world, our eyelids are made like that. It must close for a moment, again, again, again. Not for moment, for hours. We want to close our eyes for hours. (laughter) That is our disease. But in the spiritual world, there is no closing of the eyes. Animiṣa. Go on.

Pradyumna: "Ṛṣayaḥ-the sages; śaunaka-ādayaḥ-headed by the sage Śaunaka; satram-sacrifice; svargāya-the Lord who is glorified in heaven; lokāya-and for the devotees who are always in touch with the Lord; sahasra-one thousand; samam-years; āsata-performed." Translation…

Prabhupāda: So samam āsata, they were performing the sacrifice for one thousand years. How they were able to do? Because in those days, in the Tretā-yuga… Tretā-yuga… In the Satya-yuga they used to live for one hundred thousands of years; in Tretā-yuga, ten thousands of years; and in the Dvāpara-yuga, one thousands of years. And now in this Kali-yuga, one hundred years. That also not complete. Nobody can complete one hundred years, and it is reducing. Maybe our forefathers or grandfathers might have lived for hundred years, but we are not living so much. And gradually, our children, our grandchildren, they will gradually reduce that span of life so much so that at the end of Kali-yuga, if a man would live for twenty to thirty years, he'll be considered a grand old man. Yes. We are reducing. But formerly, they were living so many years. Alpāyuṣaḥ. Prāyeṇālpāyuṣaḥ. Prāyeṇa. Almost everyone is short span of life. Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. Kalau. In this age, kalau. It is not for a particular nation or party or religion. Everyone is subjected to the laws of nature.

So in this Kali-yuga the duration of life, the span of life will be gradually reduced. Memory will be reduced. Strength will be reduced. Mercifulness will be reduced. In this way… Now, it is a age of reduction. Not increasing. So prāyeṇālpāyuṣaḥ kalau asmin yuge janāḥ. People in this age are of short span of life. And manda. Manda means all faulty. All slow. Manda, two meaning. Either you take slow… Actually they are manda. Manda means faulty. So many faults. And slow means slow in spiritual realization. Slow.

The human form of life is meant for spiritual realization. That is the distinction between human form of life and animal form of life. The animals are not interested, or they do not know what is spiritual life. But the human form of life with developed consciousness is meant for understanding our identification. Athāto brahma jijñāsā. This human form of life is meant for inquiring about our spiritual identity. That is real business. So in that line of thought we are manda. Manda means very slow. ”All right. We shall take it later on. Now I have got strength. Let me enjoy senses. Then we shall see later on.” That is called manda. Not serious.

But spiritual life is essential, it is very serious subject matter, that I am covered by this material body, and I am changing one after another. And I do not know what the next change is going to happen, either cat or dog or tree. We are not at all interested. You see? There is no such education in the university, the transmigration of the soul, the eternity of the soul, what is the aim of life. Therefore, mandāḥ sumanda-matayaḥ. Sumanda-mati. Their philosophy is still more bad. You see? They are simply thinking on the bodily concept of life. Asses' philosophy, dogs' philosophy, frogs' philosophy. This is going on. And they are passing on as philosopher. Frog philosophy we have discussed in our Back to Godhead. A frog is informed, ”Oh, there is Atlantic Ocean. What is that?” ”A very big span of water.” So he is calculating how big. He is in the three feet. He thinks, ”Maybe four feet.” ”No, very…” ”Five.” ”No, very big.” ”Six.” Go on, five, four, six, seven, millions. Where is your calculation? Similarly, these speculators, they are thinking, ”God? I am God. He may be like me. He and me. All right.” ”No, you are not God.” ”All right. God may be little more than me. Little more intelligent.” (laughter) This is frog philosophy. And when they hear, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48], all the universes are coming out in the breathing period of Mahā-Viṣṇu, and that Mahā-Viṣṇu is partial representation of Kṛṣṇa, ”These are all stories.” Even they are informed about the capacity of God, they take it as story. This is the position.

Therefore sumanda-matayaḥ. Their philosophy, their opinion, they are all condemned. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Mostly unfortunate. Mostly. They cannot get even the primary necessities of life, eating, sleeping, mating and defending. Even in your country, the British Empire, the Empress Queen, oh, so many people are lying on the street. Manda-bhāgyāḥ. Unfortunate. They can get all the facilities of life, but because unfortunate, they are lying on the street. In America, such a big nation, with everything complete, no scarcity, so many hippies. Manda-bhāgyāḥ. Unfortunate. If one is unfortunate, you cannot make him correct. Condemned. You cannot check one's unfortunateness. If one's unfortunate position can be changed, that is only by Kṛṣṇa consciousness. There is no other way. You cannot make any philanthropic work and change the fortune of any person. No. That is not possible. Tāvad tanu-bhṛtāṁ tvad-upekṣitānām. These are very nicely discussed. Bālasya neha śaraṇaṁ nṛsiṁha, pitarau nṛsiṁha. It is not that because a child has got his father and mother, he is happy, he should be happy. No. In spite of rich father and mother, he must be unhappy. Just like these hippies. In spite of they have parents, they have grandparents, they are all very rich, but they are lying on the street. I have seen. Torn clothes, this, why? Means condemned. Condemned by God. Tvad-upekṣitānām.

So simply by having rich father and mother does not mean that he'll be happy. No. If he is unfortunate, in spite of having rich father and mother, he'll be unhappy. Bālasya neha śaraṇaṁ pitarau nṛsiṁha nārtasya cāgadam udanvati majjato nauḥ. Ārtasya, one who is suffering from disease, it is not that because he is given the help of good physician and first-class medicine he'll be cured. No. There is no guarantee. There is no guarantee. We have seen. First-class medicine, first-class physician employed for curing one…, but he dies. So we have manufactured so many counteracting. The scientists, they are very much proud that ”We are now manufacturing counteracting medicine.” But where is your counteracting medicine for stopping death and disease? Disease is happening. You cannot make, manufacture any medicine that one tablet I take, I shall never be diseased or I shall never die. That is not possible. You are manufacturing some medicine for some disease. All right, that disease is cured, but another disease is there. Huh? Just like in India there are malaria or some disease. In your country there is cancer. Rich disease. You are rich men. That disease is also very rich. (laughter) India, poverty stricken, they suffer only a little malaria. That's all. Oh, you are rich. You have got cancer. There is no cure. That's all. Finished. This is actually to be studied.

So why this is happening? You may manufacture, you may invent so many nice things, counteracting all this suffering, but if you are neglected by Kṛṣṇa, no counteraction will save you. Tāvad tanu-bhṛtāṁ tvad-upekṣitānām. If one is neglected by God, he cannot be saved. There is no… That is not possible. So which point we were discussing?

Pradyumna: Translation: ”Once in a holy place in the forest of Naimiṣāraṇya, great sages, headed by the sage Śaunaka, assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.”

Prabhupāda: Yes. The… Anything sacrificed… Yajña. Yajña means Lord Viṣṇu. Yajñārthe karmaṇaḥ anyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. So whatever we do, it must be done for Kṛṣṇa. That is perfection. You do whatever you like, but do it for Kṛṣṇa. Then there is perfection. Just like Arjuna. Arjuna was a fighter, expert in killing. So he was considering, ”Why shall I kill my own family members? Better stop.” But Kṛṣṇa encouraged him, that ”You must kill.” So that is yajña. Kṛṣṇa… Under the instruction of Kṛṣṇa, Arjuna was engaged in killing art, but that is yajña, because it is for Kṛṣṇa, not for himself. For himself he was denying to fight. But when he agreed to fight and kill on account of Kṛṣṇa, it is called yajña. This secret people do not know. They think that killing is very… Killing is very bad, that's all right. Killing, why killing? Even if you give charity, if you become munificent, merciful, that is also not good unless you do it for Kṛṣṇa.

Therefore Kṛṣṇa is canvassing, yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi yad dadāsi yat kuruṣva tad mad-arpaṇam [Bg. 9.27]. Yat karoṣi. Everyone is engaged in some work. Yat karoṣi. Everyone they're engaged in performing sacrifices… Juhoṣi. Everyone is liking to give in charity. He has got some money; he wants to make some charity. Dadāsi yat. Everyone is eating. Yad aśnāsi. [break] That is Kṛṣṇa. If you give me a plate, thinking that ”Guru Mahārāja will keep some prasādam,” I eat everything. (laughter) That's all. No prasādam. You see? You are cheated. But Kṛṣṇa will not cheat. Kṛṣṇa will eat everything and you still keep everything. So where is your loss? Why don't you offer to Kṛṣṇa? Why in the temple? Everyone can do it at home. Everyone is eating. Why not offer to Kṛṣṇa? That is Kṛṣṇa consciousness. Is it very difficult?

But the difficulty is that Kṛṣṇa does not eat all nonsense. And one has to eat all nonsense. So therefore they are not… They are afraid of becoming Kṛṣṇa conscious. Yes. Because they'll be forbidden. Kṛṣṇa said, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa is limiting. He can eat everything. He can… Just like in Vṛndāvana, He swallowed the fire. So for Kṛṣṇa to eat meat is not very difficult job. He can eat, because He is Kṛṣṇa, all-powerful. But He has prescribed, that ”Give Me this foodstuff.” Just like if you call me at your house, you’ll ask me, ”What can I offer you?” So similarly, we have called Kṛṣṇa, ”Kṛṣṇa, please come and stay with us in this temple.” So therefore we must give Him food what He wants. Not whimsically. And it is clearly stated, Kṛṣṇa says, ”All right. Give me patraṁ puṣpaṁ phalaṁ toyam.” Patram, vegetables; phalam, fruits; toyam, milk, water. In this way. Kṛṣṇa says, ”You give Me this.” So you give Him. And Kṛṣṇa says, ”If it is offered with faith and love, I eat. I eat.”

Kṛṣṇa is saying, lying, that He does not…? He eats. But we do not know how He is eating. That is a spiritual process. That is answered in the Brahma-saṁhitā. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. He has got… Because He is omnipotent. Every part of His body has got all the potencies of other parts of the body. Therefore you offer with faith and love to Kṛṣṇa, Kṛṣṇa, simply by seeing, He can eat. Because aṅgāni yasya sakalendriya-vṛttimanti. We can see with our eyes. We cannot eat with our eyes, but Kṛṣṇa can eat with His eyes, and He can see with His tongue. He can hear with His hair. That is Kṛṣṇa. Omnipotency. We say all this, ”omnipotency.” How He is omnipotent, when you discuss, then we fail. This is omnipotency. Every part of His body has got the potency of other part. That is Kṛṣṇa. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. Why? Ānanda-cinmaya-sad-ujjvala-vigrahasya. Because His body is not this body, this material body. Ānanda-cinmaya. Therefore don’t think that ”Here is Kṛṣṇa, stone.” No. Because stone is also part of His body. So this is the philosophy of Kṛṣṇa. One has to learn. Aṅgāni yasya sakalendriya-vṛttimanti. So this is not stone worship. It is Kṛṣṇa, personally present. We should worship Kṛṣṇa, as He is personally present. Not with… If you think that it is stone, then it is aparādha, offense. Arcye śilā-dhīr guruṣu nara-matiḥ. To think of the Deity, worshipable Deity, as stone or wood, to think of the spiritual master as ordinary human being, these are not allowed. Then he is not making progress.

So in this way, this naimiṣa-yajña… Svargāya lokāya. They performed yajña. That is our only business, to perform yajña. So in this Kṛṣṇa consciousness movement, because everything is being done for Kṛṣṇa, it is simply yajña. Nothing else. It is not karma. When it is karma, you are bound up by the results of karma. But if you perform yajña, you are not bound up. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Bhakti-bhājām, those who are engaged in devotional service, they have no more any karma. Karma means if you do something then it will have reaction, either good or bad. But here, because everything is done for Kṛṣṇa, I haven’t got to enjoy or suffer for the resultant action. Karmaṇy evādhikāras te mā phaleṣu… This is philosophy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.1.5-6

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London, August 23, 1971

Pradyumna: ”…matter.” [SB 1.1.5]

Prabhupāda: So as we observe fire ceremony during initiation, [break] performing functions, this ceremony was held daily in the morning. That is Vedic system. There is a section of Hindus, they are called Ārya-samājis. They do it regularly in the morning. Not exactly in the same way, but they also… [break] …fire ceremony daily in the morning. So not only the sages… [break] …we are also holding that ceremony. Agnir nirvāpaṇād vā.

So the system was very strict and regular. It was not strict by anyone, but people rigidly followed. Anyone can follow the regulations; there is no difficulty. But they do not like to do. While walking on the path we see so many people unnecessarily sleeping. Not only in the park, in apartment also. Might be, nice keeping for unnecessary engagement, but according to the Vedic system, everyone should rise early in the morning before four o’clock. In India there is regular seasons also. Not like this country that during summer the nights begin at half past ten and in the winter the morning begins at half past ten. Here. But in India regularly the sun rises in the morning round about five, regularly. Either in the winter season or in the summer season. Round about five. Maybe half an hour, one hour difference. Not one hour, half an hour. So the Indian public still, even they are not very educated, because the culture is there in, especially, in the villages, they rise early in the morning and take bath. They go to the field for easing themselves, and after doing that, they take bath either in the river or in the well. In the villages there is no tap water. And by nature, in the morning either the river or the well water is very warm. The… With the advance of day it becomes cooler. But early in the morning… So those who are accustomed to take bath early in the morning, and because India is tropical country it is not so cold, so that is a system. And after taking bath, in the temple there will be maṅgala-ārati and other ceremonies. One of the ceremonies is this prātar huta-hutāgnayaḥ, holding the fire ceremony.

So, munayaḥ ṛṣayaḥ, here it is said that ta ekadā tu munayaḥ. They were… Munayaḥ, generally, they’re high-caste brāhmaṇas. So regularly this principle was being observed. And the speaker, Sūta Gosvāmī, was given his due respect, the vyāsāsana. Here it is said, sat-kṛtam. Sat-kṛtam means with due respects, the welcoming, receiving, sat-kṛtaṁ sūtam āsīnam. The speaker must sit very comfortably, sūtam āsīnam. Sukha means certainly he should not feel any inconvenience. Then the speaking will go on nicely. Sat-kṛtaṁ sūtam āsīnaṁ papracchuḥ. Then the questions. Idam ādarāt. The questions should be put not by challenging, by ādarāt, with great adoration. ”I beg to submit, this is my question.” ”Can you tell me like this?” No, that is challenge. Very submissively. Tad viddhi praṇipātena [Bg. 4.34]. The question should be put by surrender. If somebody challenges, he’ll never be able to understand. The question has to be very submissive. Here it is also said, ādarāt. You’ll find Arjuna was questioning Kṛṣṇa, and at the end, ”I have heard like this; if You think that I am fit to understand it, You can please explain it.” Similarly Parīkṣit Mahārāja also asking submissively, ”If you think I can understand, then please explain.” This is the process of question. Not that… Then, go on.

Pradyumna: ”Morning is the best time to hold spiritual services.”

Prabhupāda: Yes, this is very important. Therefore we are insisting everyone to rise early in the morning. Even though sometimes we rise early in the morning, we compensate in other time. (laughter) This should be practiced, you see. Reducing eating, sleeping, mating, that is spiritual advancement. This is the test. The more you reduce… The idea is to bring it to nil. Just like Gosvāmīs, they did it. Nidrāhāra-vihārakādi-vijitau **, they conquered over sleeping and eating and mating. Conquered over. So our ideal is… We are fighting with māyā. So the fighting… We will conquer over māyā when we see that we are not disturbed by these four processes; eating, sleeping, mating and defending. This is the test. Nobody has to take certificate from anyone else how he is spiritually advancing. He can test himself: "How far I have conquered over these four things, eating, sleeping, mating, and…" That's all. That is the test. So it is not required that don't eat, don't sleep, don't… But minimize it; at least, regulate it, try. This is called austerity, tapasya. "I want to sleep, but still, I shall regulate it. I want to eat, but if my…, I must regulate it. I want sense enjoyment, so I must regulate it." That is whole Vedic civilization. Go on.

Pradyumna: "The great sages offered the speaker of the Bhāgavatam an elevated seat of respect called the vyāsāsana, or the seat of Śrī Vyāsadeva."

Prabhupāda: Vyāsāsana means… Vyāsa means guru, because he's our original guru. When spiritual master's birthday is observed, it is called vyāsa-pūjā. This vyāsa-pūjā means a spiritual master is representative of Vyāsa. Just as we are teaching this Bhāgavata-dharma, the Śrīmad-Bhāgavatam-we are following the footsteps of Vyāsadeva. So actually, the preacher's seat is Vyāsadeva's āsana; it is the seat of Vyāsadeva. Just like in the high-court the seat of judgment, or what is called? That seat nobody else can sit there, in that seat. Only the high-court judge, representative of king for giving law to the citizens, he can sit down. Similarly, the vyāsāsana is occupied by the representative of Vyāsadeva, who can speak on behalf of Vyāsadeva. This is the system. Go on.

Pradyumna: "And all other prec… Vyāsadeva is the original spiritual preceptor for all men, and all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Śrī Vyāsadeva. Śrī Vyāsadeva impregnated the message of Bhāgavatam unto Śrīla Śukadeva Gosvāmī, and Śrī Sūta Gosvāmī heard it from him (Śrīla Śukadeva Gosvāmī). All bona fide representatives of Śrī Vyāsadeva in the chain of disciplic succession are to be understood to be gosvāmīs. These gosvāmīs restrain all their senses, and they stick to the path made by the previous ācāryas."

Prabhupāda: Yes, gosvāmī or svāmī, the same meaning. One who has been able to control his senses… Generally, everyone is controlled by the senses. When one becomes controller of the senses, then he's gosvāmī. So generally, we give this designation to the sannyāsīs because sannyāsa means who has fully control of the senses. One should not accept sannyāsa whimsically. One must know about himself, how far he can control the senses. Therefore, generally, sannyāsa is not accepted until one is sixty years old. But in this age there is no guarantee whether we are going to live up to sixty years old age. So sometimes younger generation also offered sannyāsa. Because Caitanya Mahāprabhu accepted at the age of twenty-four years. We are not, of course, imitating Caitanya Mahāprabhu. But for executing Caitanya Mahāprabhu's mission, if we are sincerely working for Him, then we can take sannyāsa at an early age. Then… But when one is actually a sannyāsa, a sannyāsī, master of the senses, he can be addressed as gosvāmī or svāmī. Yes?

Pradyumna: "The gosvāmīs do not deliver lectures of the Bhāgavatam capriciously. Rather, they execute their services most carefully, following their predecessors, who delivered the spiritual message unbroken to them. Those who listen to the Bhāgavatam may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a challenging spirit. One must submit questions with a great regard for the speaker and the subject matter. This is also the way recommended in the Bhagavad-gītā. One must learn the transcendental subject by submissive aural reception from the right sources. Therefore these sages addressed the speaker Sūta Gosvāmī with great respect."

Prabhupāda: The next verse.

Pradyumna: (leads chanting)
ṛṣaya ūcuḥ
tvayā khalu purāṇāni
setihāsāni cānagha
ākhyātāny apy adhītāni
dharma-śāstrāṇi yāny uta
[SB 1.1.6]

Prabhupāda: This purāṇāni setihāsāni… These Purāṇas… You know, first of all, there is the Veda. Originally, the Veda, Atharva-veda. That is divided now into four: Sāma, Yajur, Atharva, Ṛg. Then all the Vedic instructions are what is called skimmed, concentrated in the Vedānta-sūtra, in one. The Upaniṣads, there are 108 Upaniṣads, and many others. So all the knowledge is concentrated in the Vedānta-sūtra, or Vedānta philosophy. Then again, it is explained for common men by purāṇāni, by Purāṇas. Just like this Purāṇa, this Bhāgavata-Purāṇa. Bhāgavata is also Purāṇa. Purāṇa means old, old history, Purāṇa. And itihāsa means history. But Vedic civilization was concerned with historical evidences which are very, very important. At the present moment, present age, they write history chronologically. One period may be important, one period may not be important, but they write all the history. The Vedic way of writing history was not like that. If you go on writing history… Suppose for millions years of history you write, then where you'll keep the records? It is not possible. Every day so many things are happening, or every year. So that was not the process. Just like autobiography of life. Nobody used to write autobiography. But the life of great kings, sages, saintly persons, they were recorded in the…, here.

So Sūta Gosvāmī, he is addressed, "Sir,"
tvayā khalu purāṇāni
setihāsāni cānagha
ākhyātāny apy adhītāni
dharma-śāstrāṇi yāny uta

Dharma-śāstra. In the Vedic civilization there are twenty big, big books, dharma-śāstra, for regulating life. Very difficult subject matter, dharma-śāstra. So Sūta Gosvāmī was offered the seat of vyāsāsana because he was aware of these things, itihāsa, history, Purāṇa, still older history, dharma-śāstra, the scriptures, everything. Therefore he's first of all addressing that "You have read… Not only you have read, but you have described." Description means… You read something. Unless you fully assimilate, understand, you cannot describe it. So two things… Simply reading will not help us. When we shall be able to preach the reading matter, doesn't matter whether in the same language or in my own language… It doesn't matter. That is wanted. Ākhyātāny adhītāni. Adhītāni means "You have read." And "You have explained." In this way the śaunakādi ṛṣis… There were thousands of ṛṣis in Naimiṣāraṇya… When you go to India, you must see this place, Naimiṣāraṇya. It is very, very old place. At least, from historical point of view, modern estimate is it is five thousand years old, because the first Bhāgavata discussion took place there after instruction of Vyāsadeva. So in India there are many places very suitable for spiritual advancement. Still they're existing from the very, very old time, historical time.

So the itihāsa… Itihāsa means history, and purāṇāni, purāṇāni means old itihāsa. All the statements or narrations described in the Śrīmad-Bhāgavatam, they're all historical evidence, they're not imagination. Sometimes the so-called scholars and research students, they say it is fancy or something imagination. No. They're all history. It is said here, itihāsam. Itihāsa means history. Then?

Pradyumna: Ṛṣaya…

Prabhupāda: No, no. Oh, yes.

Pradyumna: (responsively) "…the sages; ūcuḥ-said; tvayā-by you; khalu-undoubtedly; purāṇāni-the supplements to the Vedas with illustrated narrations…"

Prabhupāda: Supplements. Because Vedic language is so difficult… It is sometimes very difficult to understand. So Purāṇa, another meaning of Purāṇa means supplement. So they are explanation of the Vedic knowledge in a supplementary way by taking references from the history, from the life of great saints and sages. So they are addition, addendum. Go on. The Māyāvādī philosophers, they say that the Purāṇas are not Veda. That is not the fact. Here in the Bhāgavata says the Purāṇa is part of the Vedas. As Upaniṣad is part of Vedas… It is written in simplified language so that those who are less educated, less having brain substance…

Now, this Mahābhārata is especially written… Mahābhārata. Mahābhārata means the history of greater India. Mahā. Mahā means greater. Bhārata. Bhārata means India, Bhārata-varṣa. Mahābhārata, greater India. Or at that time the whole world was Bhārata-varṣa. Therefore greater India, history in Mahābhārata is there. So Mahābhārata especially was written for three classes of men. What are those? Strī, śūdra, dvija-bandhu. Strī means woman, śūdra means worker class, and dvija-bandhu means persons who have taken their birth in higher caste, brāhmaṇa, kṣatriya, vaiśya, but they're degraded. They could not keep up their standard of culture. Just like at the present moment. They are introducing themself as brāhmaṇa, but degraded. Actually, they are not brāhmaṇa-degraded. Dvija-bandhu, friends of brāhmaṇa. Just like if I am son of a high-court judge, unless I am qualified to become a high-court judge I cannot say myself, "I am high-court judge." No. Simply by becoming the son of high-court judge, one does not become a high-court judge. He must have the qualification. So when one is simply proud of his high parentage, he is called dvija-bandhu.

There are many instances. Just like in this country also, British nation was very powerful nation, but at the present time it is different. So simply by taking birth in England, one cannot be proud. Your forefathers were very enthusiastic, colonized. So at the present moment that is not possible. So I request you, all English boys and girls present here, now you become greater than your forefathers by taking this Kṛṣṇa consciousness. That will make you more powerful, spiritually powerful. You can render service to the humanity, to you, I mean to say, family, your nation, it is so nice. Try to understand. Everyone, every human being should try to become very important. That importance can be achieved by culture, and not by simply "I belong to this nation. I belong to this family. I am the son of such big father." No. You must be also qualified.

So this Mahābhārata was written for three classes of men: strī, śūdra, dvija-bandhu [SB 1.4.25]. Women… It is not the question of… Women are generally less intelligent. Less intelligent. Similarly, śūdras, they are also less intelligent, worker class. Similarly, those who are degraded from their high parentage, heritage, they're also. For understanding of these three classes of men, Mahābhārata was written. Now even… In the Mahābhārata this Bhagavad-gītā is included. Bhagavad-gītā is part of Mahābhārata, a chapter only, Mahābhārata. Now we see… Practically, this Mahābhārata was… Mahābhārata, or Bhagavad-gītā is included there. This high literature was meant for the less intelligent class of men, and at the present moment the highest intelligent class of men cannot understand it. So how much you have degraded, just try to understand. Which was written five thousand years ago for the less intelligent class of men, that literature is not understandable even by the highest and elevated, educated persons at the present moment. Try to understand this point. How much you have degraded! Formerly this Vedic literature was not in written pages. As soon as one will hear from… Just like Sūta Gosvāmī. There is no question of taking notes. As soon as they will hear, they'll immediately get it in the memory, and they will never forget. So memory was so sharp. At the present moment, our memory is so low-graded we cannot remember even what I have done two hours past.

So this is Kali-yuga. We are in so many degraded positions; still, falsely we are proud that we are advancing. No that. It is false prestige. Actually, we are very, very much degraded. So the only means of our being elevated to the highest position is this means: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

That's all. (end)
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Śrīmad-Bhāgavatam 1.1.9

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Auckland, February 20, 1973
Pradyumna: (chants verse, etc.)
tatra tatrāñjasāyuṣman
bhavatā yad viniścitam
puṁsām ekāntataḥ śreyas
tan naḥ śaṁsitum arhasi
[SB 1.1.9]

Prabhupāda: This is the most important. First of all, Sūta Gosvāmī was selected because he received the knowledge from Vyāsadeva and other sages very perfectly on account of his becoming submissive and serious. This is the first qualification. Now they are asking, "What you have thought, the best way of achievement, the highest goal of life. Añjasā, just make it easy." In the next verse it will be explained why easy things are required in this age. Very difficult execution of spiritual life, austerities, penance, that is not possible. People are so fallen that they cannot accept any severe type of austerity. It is not possible. Therefore the yoga system is not at all possible in this age. As we have several times discussed, it is very difficult, yama, niyama. The very beginning is yama, niyama, controlling. Everything controlling, not to be licentious, everything controlling. Yoga life begins, yoga indriya saṁyama. The real purpose of practicing yoga is controlling the senses. Our senses are so strong. We have discussed many times that even the greatest learned man falls victim to sense enjoyment. Even the greatest learned man. In the śāstra therefore, it is ordered,

mātrā svasrā duhitrā vā
na viviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati
[SB 9.19.17]

Mātrā means mother, with mother. Svasrā, with sister. Duhitrā, with daughter. Nāviviktāsano bhavet, "Never sit down in a lonely place even with your mother, even with your sister, or even with your daughter." Balavān indriya-grāmaḥ, the indriya-grāmaḥ, all the senses, especially the sex, is so strong that vidvāṁsam api karṣati, even one is very learned, very well educated, still he is attracted. Therefore our… This is the basic principle of our conditioned life, the sex. We are in this material world… Material world means to get this material body, and material body means subjected to the tribulations of material nature. This is called conditioned life. As soon as you get a material body, you have to undergo the pains of pleasures of this. No pleasures, all pains. You have to undergo, this is subjected. Mātrā-sparśa. As soon as you get a material body, immediately according to the seasonal changes… Just like in London city sometimes you are feeling cold, sometimes you are feeling very warm as the season changes. So the material nature will go on changing and because your material body is susceptible to all the influence of such changes, you will feel pains and pleasures. No pleasure, always pain. The same warm is pleasure at some time and the same warm is pain at the same time. In summer season warm is not very pleasing but in the winter season the same warmth is pleasing. So warmth is pleasing or painful according to the seasonal changes. Kṛṣṇa advised Arjuna that, "Don't be subjected to the seasonal changes, āgamāpāyino 'nityā, they come and go. Don't be very serious about that. Whenever there is some reverse condition of life, don't be disturbed because they will come and go." So our real business is Kṛṣṇa consciousness.

So how this Kṛṣṇa consciousness can be developed by the easiest method? tatra tatrāñjasāyuṣman bhavatā yad viniścitam. Now, this question is asked from a person who is self-realized, not from a shop-keeper. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Here is a guru because he has learned sufficiently from Vyāsadeva and other sages therefore they are asking from him, not from a… Āyuṣman. They are blessing, "Be blessed with long span of life." Although he was young, still he's asking, they're asking, great, great learned brāhmaṇas and sages, "What you have decided to be the easiest process to achieve the highest goal of life?" Puṁsām ekāntataḥ śreyas. Ekāntataḥ, absolute. Śreyas. Śreyas means benefit.

There are two kinds of benefit: one is called preyas and one is called śreyas. Preyas means immediately very pleasing, immediately. The senses, sense satisfaction, very pleasing immediately. But śreyas means ultimate goal, ultimately. Just like a child, for him preyas means he wants to play, he doesn't want to go to school and, but his śreyas means he must go to school, must be educated so that his future life may be secure. That is called śreyas. So our life, this human form of life, should be used for śreyas. It is said, puṁsām ekāntataḥ śreyas. We should not be attracted by the preyas. Preyas. But modern education is so nasty that they encourage preyas. Especially in the, not in this country, everywhere. That boys and girls are not checked, rather encouraged, encouraged in the matter of immature sex life. Preyas. They want it, "All right, do it, take tablets and enjoy." This is dangerous. For this reason, the generation are becoming degraded, because they are not aiming at the śreyas. They are simply aiming at the preyas, immediate pleasing thing. They do not know that immature sex life spoils the brain, spoils strength. Everything is spoiled. In student life, brahmacārī system is very nice. If he keeps brahmacārī without any sex life, then his brain becomes very potent. He can remember, memory becomes very sharp, bodily sense becomes very solid. In this way his life becomes very solid for future śreyas. But that is not being taught at the present moment. But here the ṛṣis, the great sages, they are asking, puṁsām ekāntataḥ śreyas. Tan naḥ śaṁsitum arhasi, "Kindly describe what we should accept." This is called inquiry. Everyone should be inquisitive for the ultimate benefit of life. What is that ultimate benefit of life? The ultimate benefit of life is to stop this repetition of birth and death, old age and disease. That is ultimate benefit of life. But they do not know. Then?

Pradyumna: (reading purport) "In the Bhagavad-gītā, worship of the ācārya is recommended. The ācāryas and the gosvāmīs are always well-wishers for the general public."

Prabhupāda: Yes. The ācārya or gosvāmī, their business is… Just like our ācāryas, sad-gosvāmī, they left their service, big service, ministership, and by the order of Caitanya Mahāprabhu they went to Vṛndāvana. But what for, going to Vṛndāvana and sleeping and eating? No, no, not for that purpose. They, rather at home they had time to sleep more, but when they went to Vṛndāvana they were sleeping only one half-hour to two hours only. At the present moment when a man becomes old, he requires more rest. But according to Vedic civilization, no more rest, more work, more work. But these gosvāmīs, they were deputed by Lord Caitanya Mahāprabhu… At that time this Vṛndāvana, which you have seen, now it is nice city, but during the time of Caitanya Mahāprabhu it was a big field only, that's all, nothing was there. Everything, all Kṛṣṇa's līlā were vanished. Not vanished, it was not visible. Caitanya Mahāprabhu saw one small hole, little water, and He indicated, "This is Rādhā-kuṇḍa." Then Rādhā-kuṇḍa was discovered. So these Gosvāmīs were working very hard. And special business was there, nana-śāstra-vicaraṇaika-nipunau. They were very expert in scrutinizingly studying all the Vedic literatures. Nana-śāstra, śāstra, not ordinary knowledge. They were also reading(?). Nana-śāstra-vicaraṇaika-nipunau. Just like Rūpa Gosvāmī has quoted so many verses, so many incidences from different śāstras, how the biography is stated there in compiling Bhakti-rasāmṛta-sindhu, which we've translated, Nectar of Devotion. So this Nectar of Devotion, because formerly whatever is given under Vedic evidence it will be accepted always correct. Therefore nana-śāstra-vicaraṇaika. They used to collect all the Vedic references and put into Bhakti-rasāmṛta-sindhu to establish that bhagavad-bhakti, devotional service to the Lord, is the ultimate goal of life. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Sad-dharma. Not asad-dharma. Asad-dharma means referring to the body, karma-kāṇḍīya. Karmīs they are engaged in asad-dharma not sad-dharma. Because the body is asat. antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. Ime deha. This body is antavat, it is to be perishable, therefore asat. Asato mā sad gama. The Vedic injunction is that. Don't be addicted to this asat, this bodily comforts of life. Sad-gama, try to revive your eternal life. These are the Vedic injunctions. Therefore Bhāgavata says, yasyātma-buddhiḥ kuṇape tridhātuke sa eva go-kharaḥ [SB 10.84.13]. Anyone who is accepting this body as self, he is no better than animal. Go-kharaḥ. Go means cow and kharaḥ means ass. The whole Vedic literature is like that. How to get the spirit soul who is now entangled or encaged in this material body. That is sad-dharma, that is sanātana-dharma. Sad means sanātana, which exists. Sanātana means eternal. What is sat that is eternal. What is asat that is temporary. So these Gosvāmīs they engaged themselves in studying all the different Vedic literatures. Nana-śāstra-vicaraṇaika-nipunau. They are very expert scrutinizingly studying and it was put in his Bhakti-rasāmṛta-sindhu, so many other books also. Why? Sad-dharma-samsthapakau. Sad-dharma. Sad-dharma means spiritual life, not this material.... Just like these modern material scientists they are discovering so many things simply for the comfort of this body, not for any spiritual advancement. Therefore asat. Narottama dāsa Ṭhākura says, (Sanskrit). "I have given up sat-saṅga, association wherein I can learn about spiritual advancement of life. (Sanskrit) I am engaged enjoying this asat, body. Body means the senses. (Sanskrit) I have become entangled in the action and reaction of fruitive activities." That is the lamentable position of present civilization. People are becoming entangled. He does not know, one does not know, that so long the mind will be absorbed in this karma-karma means bodily activities-I'll have to accept another body. And there is risk. I do not know whether I shall be able to accept a body, human body. There are 8,400,000 bodies, any body I have to accept as it is given by nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi. I am associating in different qualities and prakṛti is recording all, automatically it is being recorded what type of body you'll have next life.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. Why one is born in high family, rich family, why other is poor family or one is born in lower animals, one is born as demigods? What is that reason, kāraṇa? The reason is kāraṇaṁ guṇa-saṅgo 'sya. He has associated with a particular type of the material qualities therefore he has to accept a particular type of body. Kāraṇaṁ guṇa-saṅgo 'sya. Therefore we are instructing our students, "Associate with the good qualities, good qualities." The best qualities of association is devotional service, a devotee. Because they're transcendental, above goodness, above goodness. Just like you are living in this temple. This is above goodness according to Vedic.... If you live in the forest that is goodness, association with goodness, because there is no material contamination, simple life in the forest. Or in the village, not in the village, in the forest. Therefore formerly all the sages and saintly persons they used to live in the forest. That is goodness. And if you live in the city that is association with passion. And in the city if you live in the brothel, the liquor shop, gambling, that is association with ignorance. Three kinds. But if you live in the temple, that is transcendence, that is Vaikuṇṭha. So in this way we have to detach ourselves from the association of the three guṇas. Kṛṣṇa advised Arjuna, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. "My dear Arjuna, just become transcendental to the three guṇas." Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who can transcend these three guṇas, you have to go above goodness. Here in this material world goodness is supposed to be very nice quality, but here the goodness also, nice temporary. There is chance of being affected, infected with the other qualities, sattva-rajas-tamo guṇa. So we can, at least we have to transcend the rajas-tamo guṇa. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Rajas-tamo, the quality of passion and ignorance, mean the symptoms of these qualities is kāma and lobha, lust and greediness. So long there is lust and greediness... Lust for sex, lust for opposite sex, this is called lust. And greediness-to eat more, more than you can digest. When these two things are there, lust and greediness, that means you are now being conducted by the ignorance and passion. I am.... When there is prominence of goodness then we can understand what is what, what is God, what I am, what is this world. That is knowledge. And above this, transcendental, not only knowledge but practical application of knowledge in life. That is called śuddha-sattva, practical application. Only theoretically know, "Yes, there is God.... [break] ...when you engage yourself in the service of the Lord, that is śuddha-sattva. So here the question is that puṁsām ekāntataḥ śreyas tan naḥ śaṁsitum arhasi. "Now we are very much eager to hear from you, to listen from you, kindly let us know what is the easiest method to achieve the highest goal of life." This is the question. So next verse. Read. Oh, purport. Hm.

Devotee: "...they are especially spiritual well-wishers. Spiritual well-being is automatically followed by material well-being."

Prabhupāda: Yes. Spiritual well-being, that is our Kṛṣṇa consciousness movement. That if the society becomes Kṛṣṇa conscious or spiritually advanced, the so-called material advancement will automatically be there. There is no scarcity. For example, take for practical example, we have got about 100 centers. So we are simply engaged in Kṛṣṇa consciousness business. So, so far our material necessities are concerned we are not badly situated. We are living in a nice house, we are eating nice foodstuff, we have got nice dress and the devotees look very nice, bright faces. What is the wrong there? What is the wrong there? But they are not busy for earning money or going to the office or going to the factory or so many other sources of revenue(?). They are depending on Kṛṣṇa and Kṛṣṇa is supplying them. Kṛṣṇa says, "yoga-kṣemaṁ vahāmy aham teṣāṁ nityābhiyuktānāṁ [Bg. 9.22]. If anyone is completely engaged in spiritual advancement of life then yoga-kṣemaṁ vahāmy aham. I take charge of yoga-kṣemam." Yoga-kṣemam means what is not in possession, to supply that thing. And kṣema means what is already possessed, to protect, or for welfare activities. So just like if a child is completely dependent on the father, parents. The parents has the sense that, "My child requires at this time this thing." They already there, he has got to bother. The child does not know to ask from the parents but the things are there. Similarly, our Kṛṣṇa He is supplying everything, everyone. Eko bahūnāṁ yo vidadhāti kāmān. Actually Kṛṣṇa is supplying everything. Whatever you have got. Whatever you are eating you cannot manufacture in the factory. It is supplied by Kṛṣṇa. Eko bahūnāṁ yo vidadhāti kāmān. Everything is being supplied. What to speak of animal, human life, in the animal life the necessities are eating, sleeping, mating and defending. Everything is there. Eating-there is enough fruit in the tree. The birds will very nicely jumping over from one tree to another, eating. Sleeping-they have got a nest, at night without any disturbance, they sleep. Mating-with the birth they are two eggs, one male and one female. Sex life is there. And defending-they know. The bird, if you attack, they immediately go up. He knows how to defend. The (?) in the (?) Park, the swans, as soon as they pass, immediately jump over the water. They know how to defend.

This morning a small mouse he has gone up to collect a small sweetmeat. So these intelligence are there even in the lowest animals, even in the ant. So advancement of civilization, how to make this body comfortable, that is not advancement of civilization. That kind of civilization is there even in the cats and dogs. They know. Nobody has to go to the university to learn how to eat, how to sleep, how to have sex life, how to defend. Nobody hasn't got to. It doesn't require education. It is already there, everyone. If you attack me, I shall immediately defend with my hands. You see? Natural. So ekāntataḥ śreyas means don't spoil this human form of life only for satisfying the animal propensities. You try to advance in spiritual consciousness. That is ekāntataḥ śreyas. Hm. What is the next?

Devotee: (reading purport) "The ācāryas therefore give directions in spiritual well-being for people in general."

Prabhupāda: That is ācārya. Ācārya does not write any book of sex psychology, Freud's philosophy. That is not ācārya, that is rascal. Ācārya gives direction how one can make advance in spiritual consciousness, that is ācārya. Then?

Devotee: "Foreseeing the incompetencies of the people in this age of Kali, or the iron age of quarrel, the sages requested that Suta Gosvāmī give a summary of all revealed scriptures because the people of this age are condemned in every respect."

Prabhupāda: But the directions should be taken from scriptures. But there are many scriptures. So ācārya means, just like Gosvāmīs, they would read all the scriptures and take the essence of it and give it to his disciples that, "You act like this." Because he knows what to give, how to manipulate, so that his ekāntataḥ śreyas will be achieved. Ultimate goal. Therefore the ācārya knows how to adjust things, at the same time keep pace with the spiritual interest(?). That is ācārya. It is not that the same thing to be applied everywhere. He is eager to engage actually the people in the real benefit of life, but the means may be different. Just like my Guru Mahārāja. He is the first time that he allowed the sannyāsīs to drive in a motorcar. A sannyāsī never drives in a motorcar, you see? But not for sense gratification. Suppose we are going by aeroplane. A sannyāsī should walk. The Jain sannyāsīs they never ride on a car, you know that. You know that. They will never ride on a car. But now they are also riding. But suppose we are preaching now. I came from India. If I were to say, "I am a sannyāsī, I will not ride in a car or aeroplane, I must walk." Then what kind of preaching there would have been? You see? So therefore it depends on the ācārya how to adjust things. So, my Guru Mahārāja, "Alright go on preaching on a motorcar, it doesn't matter." These Gosvāmīs, they went to Vṛndāvana, severest type of austerities. They used to life underneath a tree. Now if in this age I advise you that you also live underneath a tree, then it will be difficult to preach. You see? Nobody is accustomed in that way, such severe type of austerity. They must be given, as far as possible, comfortable accommodation otherwise they will not come. They will not take. Now this.... This is adjustment. The ācārya knows how to adjust things. The real purpose is how one will take to spiritual consciousness, or Kṛṣṇa consciousness. Keeping one's aim to that point some concession may be given. As far as possible, keeping pace with the time, circumstances. Then? "The sages, therefore, inquired..." Huh.

Devotee: ".... inquired of the absolute good, which is the ultimate good for the people. The condemned state of affairs of the people of this age is described as follows."

Prabhupāda: The condemned state at the present moment, how the whole world, whole atmosphere, is condemned is described in the next verse.

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

This is the condition. Prāyeṇālpāyuṣaḥ. The first qualification is short span of life, short span of life. As I repeatedly say, now in our India the average age, span of life, is thirty years. The vitality is so reduced. In this country also the vitality is being reduced, strength is being reduced. The more the Kali-yuga will advance the vitality will be reduced, the strength of the.... Therefore the span of life will be reduced. So much so that at the end, almost end, people will live not more than thirty years. Now we are seeing they are living seventy years, eighty years, or sometimes up to ninety years but gradually.... (tape is severely garbled with another recording) ...to thirty years he will be considered as a very old man. You see? Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. Asmin kalau. Their first qualification is their life is very short, short span of life. Then the next, mandāḥ, lazy. They do not know, ill-educated. They do not know what is the aim of life. Mandāḥ or slow. Sumanda-matayo, and if one is really, not really, but superficially so-called spiritually they will capture some baba, some god, some yogi, some bluffer, and they will follow them. Sumanda-matayo. So many religious sects have come out but originally there is this Vedic religion. But after that, so many religions they have come, so they have got history. I know this Christian religion, Mohammedan religion, Buddhist religion, Jain religion, this religion, that religion, this ism, that ism, they are all history. History. It is limited, within the limit of time. But this Vedic religion has no beginning or end. Therefore, Sumanda-matayo, they will theorize, "In our religion it is said this." "Oh, whatever your religion may be, but the real purpose of religion is to understand God. How far you have understood God?" That is practically nil. But the formulas and dogmas and this and that they're full of. Sumanda-matayo. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. And almost everyone is unfortunate. They haven't got even means to accommodate the bare necessities of life-eating, sleeping, mating. They're also deficient. mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ. And above all these there is always disturbance. Sometimes war, sometimes famine, sometimes earthquake, sometimes this, overflood. Just like recently in New York there was overflood, you know? So in this way we are so much complicated, this is the position. Now in this condition of life how you can take up very serious type of self-realization, that is not possible. Alright, thank you very much.

Devotees: All glories to Śrīla Prabhupāda!

Śrīmad-Bhāgavatam Canto 1.2: Lectures
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Śrīmad-Bhāgavatam 1.2.1

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New Vrindaban, September 1, 1972

Prabhupāda:
iti sampraśna saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame
[SB 1.2.1]

These are Sanskrit verses. I know most of you are not conversant with this language, but the significance is that simply by vibration (children crying-aside:) They should leave.

Pradyumna: People who have young children, perhaps they could take them away when the lecture is going on so they don't make noise and disturb people from hearing.

Prabhupāda: So simply by vibration the atmosphere will be cleansed and purified. Just like when there is thundering sound in the sky, it does not require to understand by any particular language. That very vibration And the origin of creation is sound. The grosser elements are visible, but the creation takes place from finer elements. The sound is the symptom of the sky. By sound we can understand that there is sky, ether. Then, by sound vibration, there is circulation of air. And you have got practical experience. When there is very loud sound vibration, sometimes there is very strong wind also. So by sound vibration, the wind is started, and by strong wind electricity is produced. From electricity, water is produced, perspiration. And from water, earth is produced.

So sound is the original element of creation. In Sanskrit language it is called śabda-brahma. Brahman, or the Absolute Truth, is first appeared Absolute Truth becomes knowable by sound. In the Bhagavad-gītā it is said, the Lord says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8], śabdaḥ khe. Śabda means sound. If we want to see God, so let us hear first of all the sound vibration, because that is the beginning. In the Bible also it is said, "The Lord said, 'Let there be creation,' and there was creation." So "Let there be creation," this is sound, transcendental sound. So one who says this word, "Let there be creation," He is not within the creation. Because He, God, is speaking, "Let there be creation" means He is existing before creation.

So God is not within the creation. In the Vedic literature, therefore, description of God's body is given as sac-cid-ānanda-vigrahaḥ. Vigraha means form. Sac-cid-ānanda vigrahaḥ. Isvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He is not formless. He has got His form, but it is a different form. How we can understand? Because we have got experience of this material world. We cannot see anything subtle. Gross things we can see. Therefore we can understand by our thoughts what kind of form God has got. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat means eternal, cit means knowledge, and ānanda means blissful. So if we compare with our body, then we can understand what is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat means eternal. So if we compare with our body, this body is not eternal; it is destructible. It has got a history, it is produced at a certain period, it exists for a certain period, it grows, it gives some by-product, then it becomes older and older, and then vanquished, no more. That is our practical experience, we know. But God's body is eternal. Therefore He hasn't got a body like this. This body is not eternal. Everyone can understand. But His body is eternal. Another symptom, sat, cit. Cit means knowledge. So we have got also knowledge, but not full knowledge. That has been described in the beginning of Śrīmad-Bhāgavatam, what is the nature of God. Nature of God is described, janmādy asya yataḥ [SB 1.1.1]. Nature of God means He is the supreme source of everything. Whatever, janma… Janmādy asya [SB 1.1.1]. Janma ādi. Ādi means "beginning with janma."

Just like I have already described my body, your body, has a history of janma, or birth, a date of birth. So janma ādi means birth and sustenance and death. We have got this body produced or born at a certain date. It keeps, sustains, for a certain period-say fifty years, sixty years, or a hundred years, utmost-and then again it is destroyed. Therefore janma ādi means birth is also coming from Him, maintained also by Him, and when it is destroyed, it goes unto Him. That is called janma ādi, means birth, maintenance, and annihilation. Janmādy asya [SB 1.1.1]. All this material world, they are undergoing the same process. Janma, sustenance, and end. Everything. This universe also is like that, everything, even the ant's body or my body, your body, elephant's body, or there are many demigod's body. Just like we have learned from Bhagavad-gītā, Brahmā's body, it keeps for millions and millions of years. One day we cannot calculate.

So there are different types of bodies within this material world. We can compare. Just like ant's body, a fly's body, and my body. A fly's body may remain for few years, or, few hours. So our body may remain for few years. And similarly, there are other living entities like Brahmā, their body remains for a few decades. But every body, each body, is subjected to this law of nature: birth, death, disease, and old age. So God's body is not like that. It is eternal. Here in this material world we can possess a body which may exist for millions of years, but that does not mean it is eternal. It is not eternal. But God's body is eternal. Therefore, in the Vedic language, when it is said, nirākāra-nirākāra means "who has no form"-it does not mean that God has no form. He has got form, but His form is different from this form upon which you have got experience. Our experience is whatever form we can think of, even Brahma's form, that is liable to be annihilated. But God's form is not like that. So when in the Vedic language it is said, nirākāra-means nir, nir means "not," and ākāra means "form"-that means "God's form is not like ours." It is not that He has no form. He has form, but His form is different from ours.

And knowledge Now, knowledge, so far our knowledge is concerned, it is very limited. We do not know We can have some experience of our present knowledge, but we do not know what was in the past and what is going to happen in the future. Present also, our knowledge is imperfect. Just like we are seeing the sun daily, but what is our experience? The sun is bigger than this planet, fourteen hundred thousand times bigger. Fourteen hundred thousand pieces of this earthly planet can be thrown into the sun planet, it is so big. Unless it is so big, how it is possible the sun planet is distributing heat and light for millions and millions of years, and although it is situated ninety millions miles?

Devotee: Ninety-three.

Prabhupāda: Ninety-three million miles away from us, but it is giving us regular heat and light. And heat is so strong that ninety-three millions miles away, still, we cannot tolerate the heat. This is the position of this material world. And we cannot have any perfect knowledge. Therefore our knowledge is imperfect. But God's knowledge is not imperfect. In the Śrīmad-Bhāgavatam, in the beginning, it is said, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ [SB 1.1.1]. The description of God: God is the origin of everything. Just like any one of us, we can understand that "My body is generated from my father's body. My father's body is generated from my grandfather's body. My grandfather…" Go on, go on, go on, go on. There must be. It is not that because you cannot see your great-great-great-grandfather, so you cannot say there was no such man as great-great-grandfather. There was or there Similarly, if we go on searching out what is the original father, that is God. Father must be there.

Therefore in every religion, God is accepted as the supreme father. The Christian religion also, they say, "O father, give us our daily bread." So God is accepted, actually He is the father. Must have. We must have original father. You cannot say there is no God. If you are existing, you are existing because of your father. Your father is existing because of his father, his father, his father. There must be somebody original father. That is logical conclusion, not that "I am born out of air" or "My father is born out of air, my grandfather is born…" No. There must be somebody-father. That is given to understand in the Śrīmad-Bhāgavatam that He is the origin of everything. Origin must be there. Anything you take, there must be origin. The modern scientists, they cannot find out the origin. They simply say, "It existed like this." Wherefrom this existence came? "There was chemicals, hydrogen, oxygen, and mixed up, there was water." Who put the hydrogen, oxygen? So these answers they cannot give because they have no perfect knowledge. So logical conclusion is there must be somebody, origin. That is God, from whom everything emanates, everything takes birth.

Now what is the nature of that origin? He is a stone or living entity? Because we have got two experiences, matter and life. A stone may be very big, but it has no life. But a small ant, although it is very small, it has got life, movement. It has got his independence of moving. That is called life. So if somebody, God or whatever you say, is the origin of everything, then what is the nature of that origin? Is He, is it like a stone or having life force? Naturally we can experience that without God being living, how the living entities are coming? We have got experience that I am a living entity, I am coming out of my father who is also living entity. He is coming of his father, he is also living entity. So how the origin of everything can be a stone-like chunk? No. This is logic. This is philosophy. Therefore Bhāgavata says that janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. Abhijñaḥ means He is full of consciousness, knowledge. Sat cit. Cit means He is living. He is not like a dead stone. That cannot be, because we have no experience that from dead stone life is coming.

Sometimes they put argument, taṇḍula-vṛścika-nyāya. In Sanskrit it is called. You have no experience here. In India we have got experience. Sometimes from heap of rice, one scorpion is coming out. So foolish men, they will think that the heap of rice, piles of rice, is giving birth to a scorpion. No, that is not the fact. One who knows the scorpion This animal is very clever. They lay down eggs within the heaps of rice, and by the fermentation of rice, it comes out. So actually, rice is not producing the scorpion. It is coming out under some chemical fermentation process. There are manifestation of living entities. There are different types. Udbhijja. Just like trees, they are coming out of the seed. If the seed is sown on the ground, under favorable conditions it comes out. This is also life. And some of the living entities are coming out of eggs. Aṇḍaja. Aṇḍa means egg. That you know. The birds, they first of all lay down eggs, and then, by fermentation, the life comes out. And some of the living entities are coming out from perspiration. You have got experience, so many bugs. If you keep your beds very unclean, by your perspiration the bugs are grown. It is called svedaja, coming out of perspiration. Svedaja, aṇḍaja, udbhijja, and jarāyuja, and embryo, just like we have come out. So there are different processes of begetting or, I mean to say, giving birth to a living entity. But God is origin, janmādy asya yataḥ [SB 1.1.1]. So He must be cognizant, He must know everything. Otherwise how He can be creator, and He can be origin? But His knowledge is perfect.

Just like I am claiming, "It is my body," but when the body, there is some disarrangement, then I do not know how it has happened. I know that I am eating something, that is going to the stomach, and the stomach, from the stomach many secretion is coming out. That secretion is going to the heart. It is transforming into blood. Again the blood is diffused all over the body. There is a nice mechanical process. But we do not know. Although I am claiming that "It is my body," I do not know how, internally, my bodily functions are going on. Therefore my knowledge is imperfect, although I am claiming "My body." But God's knowledge is not like that. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. He knows everything. That is the distinction between God and ourself. I do not know even what is going on within my body. I do not know how my hairs are growing, I do not know how many hairs are on my head, and still, the rascals claim, "I am God." How much rascaldom it is, you can just imagine. God is not like that. God knows everything. That is God. Anvayād itarataś ca. Indirectly and directly. Directly I can see this is my finger, but I do not know what is the composition of the finger. So direct, indirect. Indirectly I do not know. Directly I can see. So we may have some experience of direct perception, but God has got both direct and indirect perception. We do not know how a flower is coming out, but God knows how the flower is coming out.

So in this way, if we study Śrīmad-Bhāgavatam we can understand what is the nature of God. Not we manufacture, but the reason, the philosophy, the authority, is everything there in the Śrīmad-Bhāgavatam. So if we simply scrutinizingly study how, what sort of body God has got. It is a simple language, it is given. Sac-cid-ānanda, and ānanda means blissful. Always blissful. You have seen our Kṛṣṇa, how blissful He is. He is playing on His flute, and His eternal consort, Rādhārāṇī, is there. He's not blissful? You like, because you are part and parcel of God, therefore you also like that blissful life. You want, young girl wants young boy, and the young boy wants a young girl, live together blissfully. But that is not possible, because it is material world. But the idea comes from God, janmādy asya yataḥ [SB 1.1.1]. Where from this idea came, unless if God the same propensity is there? Love between young girl and young boy. Where from this idea has come in this world? Therefore it is said, janmādy asya yataḥ [SB 1.1.1]. Anything, whatever you see, within your experience, that is in God. We are practically sample of God. Whatever propensities there are in God we have got, because we are part and parcel of God.

Just like Atlantic Ocean and a drop of Atlantic Ocean water. Chemically it is the same. If you taste one drop of Atlantic Ocean water it is salty. Immediately direct perception. And if you analyze the whole ocean you will find it is salty. But the difference is the Atlantic Ocean contains millions and trillions of tons of salt, but the drop of water contains a grain of salt. Similarly, whatever propensities you have, that is result of God. If you can study yourself, that is called meditation, study yourself and you will find that you are sample of God. He is vibhu, God is great, and we are small. That is difference. Therefore our knowledge is imperfect. But God's knowledge is perfect, abhijñaḥ. Abhijñaḥ. Abhijñaḥ means fully conversant. He knows everything. In the Bhagavad-gītā, it is said, vedāhaṁ samatītāni vartmānāni bhaviṣyataḥ [Bg. 7.26]. He knows past, present and future. Because He knows past and present, future of everything, He reminds you. Because God is the Supreme Father, He likes that all His sons, we are all His sons, we go back to Him, back to home, back to Godhead. Just like rich father, if his son comes out of home and suffers for want of so many things, the father becomes very sorry that "This rascal boy has gone out of home, he's suffering." So he wishes that "This boy, let him come back home. I have got sufficient means to provide him. Let him be happy." That is God's mission. That is natural affection of God. Not that because some of His sons are gone astray God is, God has become poorer. No. He can produce millions and trillions of sons by His desire. And why He's hankering after one son? That is His affection. That is His kindness.

So God is more anxious to take us back to home, back to Godhead. Why? Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Ānanda, ānanda means blissfulness. Ānanda, pleasure. You cannot enjoy pleasure alone. It must be many. There must be many. When a man takes the risk of becoming family man He's alone, there's no botheration, but he takes the responsibility of maintaining a wife, children and working very hard for maintaining them. Why this botheration? No, this is not botheration. There is pleasure. This is not botheration. Botheration means when I cannot maintain my wife, I cannot maintain children, then it is bother. Otherwise everyone wants that I live in a nice family home with my children, wife and good income, "I shall be very happy". For this reason one takes the risk marrying. There is pleasure there. Therefore God is never alone. He wants to enjoy pleasure with His sons, family members. We belong to God's family member, but because we are out from God's kingdom All these living entities that we are seeing within this material world, we cannot imagine how many living entities are there. How many universes are there. There are millions and trillions of universes, and each and every universe, there are millions and trillions of planets, and each planet there are millions and trillions of living entities. So all of them combined together is only a portion of God's children. The other children, they're living in the Kingdom of God. Their number is far, far greater than us. So this is the position.

So this Kṛṣṇa Consciousness movement is preaching bhāgavata-dharma. As I have already explained yesterday, Bhagavān, the Supreme Personality of Godhead and bhakta or bhāgavata, our relationship with Him. So it is a very great science of understanding God. So we have decided to discuss this great science for a few days here. You take advantage of it. Try to understand this great science, how we can be related with God and be happy. Because God is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He is full of knowledge. He is eternal and He is blissful. We are part and parcel of God. Just like the same example, the drop of Atlantic Ocean water. Although it is a drop, but it must have all the chemical composition. Therefore, although we are very small, in combination to God's existence, but we have got all the qualities, namely eternity, blissfulness and knowledge. But now it is covered by our material existence, therefore we, instead of eternity, we have to accept death. The death is not mine. I am a spirit soul. The death is of the body. That is called change of dress. Not the man. Changing the dress does not mean the man who is putting on the dress, he is killed. No. Na hanyate hanyamāne śarīre [Bg. 2.20]. The living entity is not destroyed or annihilated after the destruction of this body. He changes, another body. That change takes place because we want it. Future. Our future life is also there. Therefore this life is the opportunity. This human form of life is the opportunity that you may accept next life a sac-cid-ānanda body. Just like God has. That is our original body. It is now covered. So we should attempt in such a way. We should utilize our energy in such a way that after giving up this body we get our original sac-cid-ānanda-vigrahaḥ [Bs. 5.1] body just like God has got, and then again we enter into the Kingdom of God and be happy eternally there. That is bhāgavata culture. Thank you very much.

Devotees: Jaya. [break]

Devotee (1): Does anyone have any questions? Please ask. Raise your hand please. Especially a guest. If you have any questions please inquire. Yes?

Guest: Who is our mother?

Devotee (1): The question was, who is our mother?

Prabhupāda: Material nature is our mother. God is our father, and material nature is our mother. That is stated in the Bhagavad-gītā. Just like the father gives the seed of the child within the womb of the mother. Similarly God impregnates this material nature with the living entities, and after that they come out in different forms. So material nature is our mother, and God is our father.

Guest: What happens to us immediately after our material body dies, in other words…

Prabhupāda: You do not die, your body changes. So you accept another body.

Guest: You said, you say that we, our relationship to Kṛṣṇa is as children. But, I've also read that we, our relationship is also as, as Kṛṣṇa as our son.

Prabhupāda: Yes. Because our business is to love God, so this is very higher conception. There are different stages of love. Love in silence, love in servitorship, love in friendship, love in paternal relationship, love in conjugal relationship. So to accept God as son is a process of loving God. Just like the parents and a small child. Nobody can love the small child better than his parents. Similarly, one who wants to love God, he prays to God, "Kindly you become my child." So God is so kind, He becomes child of a devotee. Although God is the original Father, but this is a process of loving God. Just like Kṛṣṇa appeared as the son of Mother Yaśodā, because they underwent severe penance in their previous life, both the husband and wife. They underwent severe penance, and Kṛṣṇa appeared before them, "What do you want?" They said, "My dear Lord, we want a child like You." So God said, "That, where shall I find a child like Me? I shall become your child". (laughter) That's it.

Guest: You said that God created us because He was lonely. How could God, who is perfect, be lonely?

Prabhupāda: Hmm?

Devotee (1): He said that you say, he said you said that God created us because He waw lonely.

Prabhupāda: No, I didn't say lonely.

Guest: Oh, I misunderstood then.

Prabhupāda: Yes.

Guest: Would you say that…

Prabhupāda: God cannot be lonely. Just like as soon as you say that President Nixon is coming, it does not mean he's coming alone. Because his position as President means whenever he goes he has got his secretaries, his military commanders, so many things. Similarly, God is never alone. God is always with many paraphernalia. So God is not lonely. Never.

Guest: You say that we have eternal relationships with the Supreme?

Prabhupāda: Yes.

Guest: Does that mean that at one time we had this relationship and now we still have it, and then we will still have it later?

Prabhupāda: Yes, yes, not once you have it, still. Without God's grace, you cannot live. You are still, but you have forgotten. Just like a prisoner. A prisoner is put into prison house. That does not mean he has lost his relationship with the state. Before coming to the prison house he was a state citizen, and in the prison also, he is also a state citizen. And the government has concern both ways, when he was free, and when he is in prison. So our relationship with God is not broken, or it cannot be separated. It is there always, but at the present moment, we are covered. We are thinking there is no God. That is our ignorance. Therefore you are suffering.

Guest: What is evolution, according to the Vedas? What is this evolution that is talked about by the scientists?

Prabhupāda: Evolution means changing of different bodies. The spirit soul is changing from one body to another, and finally he's coming in the human form of body. This is a chance to know the actual position. And if he takes this chance, he can go back home to, back to Godhead. Otherwise, he is again put into the cycle of birth and death in different species of life.

Guest: From what I've heard, I've heard it explained that the body is made up of many, many different living entities.

Prabhupāda: Huh?

Guest: Our soul is just like the controlling soul. Can you explain that?

Prabhupāda: What is that?

Pradyumna: He's heard it explained that the body is made up of many, many different entities. Living entities.

Guest: That within each cell is like a living entity. The soul is just the controlling…

Devotee: …or that each cell is a living entity.

Prabhupāda: Yes, all right. What is the wrong there?

Guest: Why, why is māyā so very, very strong if our purpose in life is to be with God?

Prabhupāda: What is that?

Devotee: Why is māyā so strong if our purpose is to be with God?

Prabhupāda: Your purpose is not strong. (laughter).

Devotees: Jaya!

Prabhupāda: Thank you. (end)

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Śrīmad-Bhāgavatam 1.2.2

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London, August 10, 1971

Pradyumna: Translation: "Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage, Śukadeva Gosvāmī, who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing the sacred thread ceremony, his father, Vyāsadeva, cried out to him, 'Oh my son!' Indeed, only the trees echoed in response to the begrieved father." [SB 1.2.2]

Prabhupāda: So the question raised by the sages and saintly persons in Naimiṣāraṇya was, "After departure of Kṛṣṇa, unto whom the charge of religious principle depended?" So Sūta Gosvāmī, who is a disciple of Śukadeva Gosvāmī… Śukadeva Gosvāmī is his spiritual master. Therefore it is the etiquette, before speaking anything, the disciple should first of all offer respect to the spiritual master.

So offering respect to the spiritual master means to remember some of his activities. Some of his activities. Just like you offer respect to your spiritual master, namas te sārasvate deve gaura-vāṇī-pracāriṇe. This is the activity of your spiritual master, that he is preaching the message of Lord Caitanya Mahāprabhu and he's a disciple of Sarasvatī Ṭhākura. Namas te sārasvate. You should pronounce it sārasvate, not sarasvatī. Sarasvatī is the, my spiritual master. So his disciple is sārasvate. Sārasvate deve gaura-vāṇī-pracāriṇe. These are the activities. What is the activities of your spiritual master? He's simply preaching the message of Lord Caitanya. That is his business. What is the message of Lord Caitanya? Lord Caitanya's message is that you go and speak everyone about Kṛṣṇa and Kṛṣṇa's message. This is called paramparā system. Caitanya Mahāprabhu, as disciple of Īśvara Purī, He is preaching Kṛṣṇa consciousness. And similarly, in the disciplic succession of Lord Caitanya Mahāprabhu, the Gosvāmīs, ṣaḍ-gosvāmī, Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, Dāsa Raghunātha. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

We begin from our first disciplic succession. Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalam. "I offer my respectful obeisances unto the lotus feet of my guru, spiritual master." Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. And then, his guru, his guru, his guru, they're all Vaiṣṇavas. Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Śrī-rūpam. Then we offer respect to Śrī Rūpa Gosvāmī. Rūpa Gosvāmī. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. All the Gosvāmīs, six Gosvāmins. Vande rūpa-sanātana… Sāgraja. Sa agraja. Agraja means elder brother. Sanātana Gosvāmī was the elder brother of Rūpa Gosvāmī, and Rūpa Gosvāmī accepted him as his spiritual master. Śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam. Associated by Raghunātha. There are two Raghunāthas: Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī. Sa-jīvam, with Jīva Gosvāmī. This is the process. Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam. Then we go to Caitanya Mahāprabhu's status: sādvaitaṁ sāvadhūtam. That is also… First of all, Advaita Gosāñi, then Nityānanda Mahāprabhu, Prabhu. Mahāprabhu is applicable only to Śrī Caitanya Mahāprabhu. Others, all prabhus. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Kṛṣṇa, and He has got innumerable servants. Kṛṣṇa is Mahāprabhu, and all others, they are prabhus. And the spiritual master who has got many prabhus to abide by his order, he is addressed as Prabhupāda. This is the system. So sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam. After offering all these obeisances to Gosvāmīs, to guru, and Advaita, Nityānanda, then you come to Śrī Caitanya Mahāprabhu. Then Śrī Rādhā. Not Kṛṣṇa directly. Śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca. Rādhā-Kṛṣṇa means they are always associated by the gopīs, of whom Lalitā-Viśākhā are the chief out of the aṣṭa-sakhīs.

So this is the paramparā system. So here also, we see, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to accept the path of the authorities. Here is authority, Sūta Gosvāmī. He is offering his respect to his spiritual master, Śukadeva Gosvāmī. As soon as you offer… Just like we sung this Gurvaṣṭaka. Gurvaṣṭaka, vande guroḥ śrī-caraṇāravindam. Vande guroḥ śrī-caraṇāravindam. You can say simply "I offer my respectful obeisances to my spiritual master." No. You must describe his activities. What is the activity of spiritual master?

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

This is describing the quality. Otherwise, everyone will become spiritual master. That quality, the activity will support the bona fide spiritual master. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be quality and action. So the spiritual master's action is that he is to deliver his disciple from the blazing fire of this material existence.

Saṁsāra-dāvānala **. The dāvānala is used because this material world is always blazing, always problem. Nobody can deny it. Simply problem. Just like fire. Fire is a problem. And especially in America we see in every city, every ten minutes or fifteen minutes there is a fire brigade: dung dung dung dung dung dung dung dung. Why? The fire is blazing always. So as we practically see that there is always fire, and the fire brigade is ready… Nobody goes to set fire. But by accident, by manipulation, fire takes place. The comparison is therefore with the forest fire. Forest fire takes place without anyone's attempt. Simply by collision of two dry wood, there is friction, electricity is produced, and the dry leaf immediately catch hold of the electricity and it becomes fire. So this material world, everyone is trying to be peaceful, happy, tranquil. No. There must be fire. Exactly like that. The fire brigade is always ready because they know that at any moment there will be fire.

So as it is statewise, fire brigade is ready, similarly, universally, this material world is also, there is chance of fire at any moment. We do not want it, but it will take place. Therefore this material existence is called saṁsāra-dāvānala-līḍha-loka *. **And the forest fire is compared, especially mentioned: this fire cannot be extinguished by your fire brigade. You cannot send fire brigade to the forest. I've seen in Naimitad(?). From Katgudang(?) station, about, oh, one mile up in the hill there is fire. So long ago. So I asked the man, "What is that?" "That is fire." So nobody went there to set fire, but the fire is blazing. You see? So how this fire can be extinguished? Can you send fire brigade or buckets of water? No. That is not possible. Then it will go on, the fire? No. It will be extinguished. How? Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam ***. Just like this forest fire can be extinguished only if there is cloud upon it-if there is rain. You cannot send fire brigade. That means this is the indication that this fire of this material world can be extinguished through the exigency of spiritual master, because he has received the mercy cloud. Cloud. Just like cloud has taken water from the sea, similarly, the spiritual master takes mercy, receives mercy, from the ocean of mercy, Kṛṣṇa, and he pours it over this saṁsāra-dāvānala.

This example is very nice, that you cannot extinguish by your plans the blazing fire of this material existence. That is not possible. This is foolishness. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The so-called rascal leaders, they are making plan, lifelong. The United Nations making plan to stop war, fighting. They cannot do it. It is not possible. You have to take mercy from Kṛṣṇa. Then it is possible to extinguish. We have to seek mercy. But the demons, they don't care for Kṛṣṇa, or God. They think that "We shall do. I am God. I shall do it." Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Because they are narādhama, lowest of the mankind. Why it is called? Kṛṣṇa says. We are not manufacturing this word. Kṛṣṇa says, "lowest of the mankind." Āsuraṁ bhāvam āśritāḥ.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Those who are demons, those who have developed this asuric bhāva… Asuric bhāva means denying the existence of God. That is asuric bhāva. There are two kinds of men: asura and devatā. Those who are accepting the authority of the Supreme Lord, they are called devatā. And those who are denying the existence of God… Now such demons are prevalent everywhere, especially the Communists. And others, they write, of course, on the note, "We Trust In God," but practically does not do anything. That is also another edition of demons: under the garb of believing in God, doing all nonsense. You see?

So na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Human life is meant for understanding what is God, what is my relationship with Him. And when he understands the relationship is there, "God is great, I am very small…" No. The rascal says, "No, I am God." And what, in which way you become God? God is great. Are you great? If I give you any slap, you immediately cry, and you're claiming God? You see. But these rascals are doing nicely, and fools are following, "Here is a God, incarnation of God." You see? So God is not so cheap. God…, our conception of God… Just like Kṛṣṇa. Kṛṣṇa is so powerful. It is stated in the Vedic literature: Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Simply by the breathing of Mahā-Viṣṇu, innumerable… Just like we exhale and inhale and so many small microbes, germs, are coming out and going. This is a fact, medical science. Similarly, as microbes are coming and going, similarly, with the breathing of Mahā-Viṣṇu so many universes are coming and going. That is God. God, who can create unlimited number of universes simply by breathing. That is God. (aside:) Don't sleep. You can… So here, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15].

So for receiving God consciousness, we have to approach… Ādau gurvāśrayam. That is the… How to become devotee? Ādau gurvāśrayam. One has to seek out a bona fide spiritual master. Just like Sūta Gosvāmī has become disciple of a bona fide spiritual master, Śukadeva Gosvāmī, and he's describing the activities of his spiritual master, yaṁ pravrajantam. Śukadeva Gosvāmī was liberated. He remained within the womb of his mother for sixteen years because he was conscious that "As soon as I get out of the womb of my mother, I'll be immediately captured by māyā. So let me become little strong." (laughter) You see? So he remained sixteen years within the mother. Just like Prahlāda Mahārāja. He learned all about God consciousness from the, within the womb of his mother. Nārada Muni was teaching Prahlāda Mahārāja's mother. Because she was pregnant and she was being taken away by Indra and others, Nārada Muni rescued her, and because her husband was defeated and he fled away… He underwent severe austerities, "How to defeat these demigods?" So Nārada Muni took compassion upon this lady, and he told, "My dear daughter, you come with me. You live in my hermitage until your husband comes back."

So he was instructing daily. It is the business of saintly person, whoever comes to him, he would give him instruction about spiritual knowledge. So he was instructing Prahlāda Mahārāja's mother. But the mother, less intelligent woman… But Prahlāda Mahārāja took all the instruction and became a perfect devotee. He has admitted. When his friends inquired from him, "My dear Prahlāda, you are the son of a king and you do not go outside your palace, and we are sent here in this school, teaching. Our teacher is the same. How you have learned all these nice things?" Then he said, "My dear friends, these nice things I learned from Nārada, the same spiritual master. You require spiritual master." He then described that "The instruction was actually meant for my mother, but being woman, she has forgotten." (laughter)

This is the unqualification of… Don't be sorry. (laughter) But Kṛṣṇa says… Kṛṣṇa says, striyaḥ śūdrās tathā vaiśyās te 'pi yānti parāṁ gatim. By Kṛṣṇa's mercy, even if she's woman, striya… Woman is considered to be less intelligent, but Kṛṣṇa is so merciful that,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

"It doesn't matter whether he is woman or śūdra or a vaiśya. If he takes shelter of My lotus feet, according to the regulative principle, te 'pi yānti parāṁ gatim, they also go back to home, back to Godhead." Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Then what to speak of the persons who are born in brāhmaṇa family and those who are devotee? They must go, provided he takes shelter of Kṛṣṇa. Even striyaḥ śūdrās tathā vaiśyāḥ, who are considered less intelligent or born in lower degrade species of life, still, they can go. And what to speak of the persons who have taken in high family, devoted family? They must go. Anityam asukhaṁ lokam imaṁ prāpya bhajasva mām. This world is anityam. Anityam means temporary; asukham, and full of miseries. Imaṁ prāpya… If you want to get relief from this temporary world and the distresses within this world, then bhajasva mām: "Just become a devotee of Me." (aside:) What is the time?

So the activities of Śukadeva Gosvāmī is that he purposefully remained within the womb of his mother for sixteen years, and as soon as he got out, immediately he left home. Immediately. Anupeta. Anupeta. Because according to Vedic system there is upanayana, upetam. Upanayana. Upa means near, and nayana means bringing. When the spiritual master brings the disciples nearer by giving him gāyatrī-mantra, that is called upanayana-saṁskāra. So Śukadeva Gosvāmī did not take any such saṁskāra. He learned from his father within the womb of his mother, and as he became perfectly in knowledge, liberated soul, immediately he got out of the womb of his mother and immediately started for the forest. Naked, he was going on. And the father became actually very much aggrieved: "Oh, my son is born and he's going immediately!" Out of affection he was: "My dear son, where you are going? My dear son where you are…" Putreti tan-mayatayā. Son didn't care. Went away. Putreti tan-mayatayā taravo 'bhineduḥ. And because the father was so aggrieved, so the trees replied. There was, what is called, vibration, echoes. Yes.

So taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi: [SB 1.2.2] "I am offering my respectful obeisances unto the great sage, Śukadeva Gosvāmī, whose activities is like that. Immediately coming out of the womb of his mother he left home without being, undergoing any saṁskāra." So saṁskāra is required who is impure. So we should not imitate, neither it is in our capability that as soon as we get out of the womb of mother we can walk. No. That is not possible. It is special. It is special. Therefore everything is special. Even without taking any initiation. He was initiated by his father, Vyāsadeva, but he left immediately home, and Sūta Gosvāmī is describing the wonderful activities of his spiritual master and offering obeisances. Taṁ munim ānato 'smi: "That great sage, ānato 'smi, I humbly bow down on his lotus feet."

Thank you. (end)

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Śrīmad-Bhāgavatam 1.2.2

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Rome, May 26, 1974
Nitāi: (leads chanting, etc.)

sūta uvāca
yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi
[SB 1.2.2]

"Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage, Śukadeva Gosvāmī, who can enter the hearts of all. When he went away to take up the renounced order of life, sannyāsa, leaving aside home without undergoing the sacred thread ceremony, his father, Vyāsadeva, cried out to him, 'O my son!' Indeed, only the trees echoed in response to the begrieved father."

Prabhupāda: Yaṁ pravrajantam. Pravrajantam means to leave home in renounced order of life. That is called pravrajantam. Therefore a sannyāsī is called parivrājakācārya. A sannyāsī is supposed to be wandering without any shelter. That is called pravrajya. So Śukadeva Gosvāmī, he remained sixteen years within the womb of his mother. He did not come out. He was hearing his father within the womb. So this is called paramahaṁsa. So a paramahaṁsa does not require any reformatory process, because they are already reformed. Yaṁ pravrajantam anupetam [SB 1.2.2]. An. An means without. Upeta. Upeta means taking shelter of guru or being offered the sacred… Upanayanam. The sacred thread ceremony is called upanayanam. That means he did not undergo the regulative principles because he was within the womb. Without any saṁskāra, he was going immediately, taking birth. Dvaipāyano viraha-kātaraḥ. The father certainly was expecting the son to remain at home. Every father expects. But he, Śukadeva Gosvāmī, immediately after his birth, he began to go away. He was simply just waiting, "When I shall be fit to immediately go out of home, I shall take my birth."

So father became very much afflicted on account of separation from the son. Therefore dvaipāyana, means Vyāsadeva, viraha-kātara, became very much aggrieved, that "This son was sixteen years within the womb, and as soon as he is born, he is going away." Viraha-kātara ājuhāva: "My dear son, where you are going? Where you are going?" So he did not care for anyone's calling. He went on. Putreti, "My dear son," tan-mayatayā, being absorbed in the thought of putra. Taravaḥ abhinedus tam. There was, what is called, echo from the trees. Just like he was asking, "My dear son, where you are going? Where you are going?" And there was echo in the forest, "Where you are going? Where you are going?" So taravaḥ abhineduḥ.

So these are all adjectives of the Śukadeva Gosvāmī. So tam, "That person, who was just followed by his father, and he did not reply, but the trees replied by echoing, so I am offering…" Śukadeva Gosvāmī was the spiritual master of Sūta Gosvāmī. Therefore before speaking anything… This is the etiquette, that one should offer his obeisances to the spiritual master. (reading:) "The institution of varṇa and āśrama describes many regulative duties to be observed by the father." There are, daśa-vidhā-saṁskāra, reformatory. How it is scientific, just to bring the born child to the standard of civilization. The cats and dogs, they also beget children on the street. A human being also does like that, like cats and dogs. Then how they can expect very intelligent children, advanced children? Therefore there is method, how to beget children. So before begetting children, there is ceremony, garbhādhāna-saṁskāra, how to impregnate the wife. Garbhādhāna. It is not sex enjoyment. Therefore in the Bhagavad-gītā you will find this word dharma aviruddha-kāmaḥ aham asmi. Where is that Bhagavad-gītā? Find out dharmāviruddhaḥ kāmo 'smi.

Devotee: (aside:) Do you know where it is?

Nitāi: Yeah, it's in the Seventh Chapter, about verse fourteen.

Prabhupāda: No, no, why don't you consult the index in which Kṛṣṇa says "Sex life which is not against the principles of dharma or the varṇāśrama principle, that is I am." Sex life also is Kṛṣṇa. Have you got it?

Nitāi: Yes.

Prabhupāda: So read it.

Nitāi:

balaṁ balavatāṁ cāhaṁ
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

Prabhupāda: Dharmāviruddha?

Nitāi: Dharmāviruddho bhūteṣu.

Prabhupāda: Oh.

Nitāi: Kāmo 'smi bharatarṣabha.

Prabhupāda: Read the…

Nitāi: "I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bhāratas."

Prabhupāda: Yes. This sex life, garbhādhāna-saṁskāra… This is called garbhādhāna-saṁskāra, just to beget first-class children. That kind of sex life, Kṛṣṇa says, "I am that sex life." This is saṁskāra. So formerly, at least those who were on the higher status of the society, namely the brāhmaṇa, kṣatriya, and vaiśyas, they had to observe this garbhādhāna-saṁskāra. It is not a secret thing. Because one is going to beget child, so the child must be worth, a human being, Therefore there is saṁ… First of all, the garbhādhāna-saṁskāra. Then, when the wife is pregnant, there are other saṁskāras. Then upanayana-saṁskāra, vivāha-saṁskāra, up to the point of death. From before birth and up to the point of death, there are saṁskāras.

Asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ. That is stated in the Śrīmad… Asaṁskṛta. The present government men, they did not go any saṁskāra. Formerly, the kings, they… The higher castes, never mind he is king or not, but higher caste… Therefore they claimed higher. Not claimed. Actually they were. The brāhmaṇas and the kṣatriyas especially, and also the vaiśyas, they went the saṁskāra, reformatory. Just like saṁskāra means educational process, to elevate one. Just like we send to school, college, for elevating a child to the higher standard of life, knowledge, similarly, these saṁskāras also like that. One must undergo the saṁskāras, the reformatory method, and act in life. If I have taken the saṁskāra of brāhmaṇa, if I have accepted the sacred thread, then I must act as a brāhmaṇa. It is very practical. Just like if you have passed your examination as an engineer, then you must act as an engineer. Not that simply you have got the qualification of engineer, and now you are engaged in the business of a shopkeeper. No. You must act as engineer. That is qualification.

Similarly, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa says that "This division, the social division-brāhmaṇa, kṣatriya, vaiśya, śūdra-is made by Me according to quality and work." Not that simply work or simply quality. You must have the quality and work, both. Means you must be bona fide candidate to work for something. If you want to work as a brāhmaṇa, then you must have all, you must possess all the bona fide qualities of a brāhmaṇa. If you want to act as a kṣatriya, then you must have all the kṣatriya qualities and act. The kṣatriya means they are especially the… Yuddhe cāpy apalāyanam. A kṣatriya is never afraid of fighting; neither, if somebody challenges, "I would fight with you, I want to fight with you," the kṣatriya will never deny. If somebody comes forward to a kṣatriya, that "I want to play chess or gamble…" Gambling was allowed to the kṣatriyas. It is by gambling all the Pāṇḍavas, they lost everything. The Kauravas, his brother, they made a trick to challenge-because a kṣatriya cannot deny-that "We want to play games with you and betting." So they betted their kingdom, their wife, and their everything. Then they were banished. There was a trick to make them humiliated in every respect. So kṣatriya, because a kṣatriya cannot refuse, if any opposing party comes to a kṣatriya that "I want to fight with you," a kṣatriya cannot deny. And that fighting would go up to the death, till it is decided. One must die.

Just like Jarāsandha. Jarāsandha and Kṛṣṇa and Arjuna and Bhīma. There was many times fight with Jarāsandha and Kṛṣṇa. But he brought many, many unlimited number of soldiers, and they were killed. So this time Kṛṣṇa wanted to kill only Jarāsandha, not so many innocent soldiers. So therefore Kṛṣṇa, Arjuna, and Bhīma went to Jarāsandha, and they went in the dress of brāhmaṇa. So Jarāsandha was very charitable to the brāhmaṇas. So when they… As brāhmaṇas, they wanted something. "Yes, what do you want?" Then they said that "We want to fight with you." So Jarāsandha could understand, "They are in disguise. They are kṣatriyas." So Jarāsandha said, "Yes, accepted. Then who will fight with me? You are three." Then they challenged also, "Anyone. Anyone. You can accept." So Jarāsandha said that "Kṛṣṇa, He fled away." Kṛṣṇa is Ranchor. Sometimes He did that. The purpose was to save the innocent soldiers, and He would take another chance to kill Jarāsandha. But he thought that He fled away. Anyway, so he said that "Kṛṣṇa is afraid of me. I cannot fight with Him. I reject Him. And Arjuna is younger than me; so I cannot fight with who is younger, inferior, to me. But I can accept Bhīma, to fight with him."

So there was fight with Bhīma and Jarāsandha. This is kṣatriya spirit. He could not deny. They were guests, these three men, namely Kṛṣṇa, Arjuna… They were guests. So they would fight the whole day, or, say, in the morning, after taking their breakfast, they'd begin fighting. And the fighting will go on. And at night they are guests. They were received very well. They would dine together, talk together, friendly. You see? So this is kṣatriya spirit. And in this way, for twenty-seven or twenty-eight days, the fighting was going on. Later on, Jarāsandha was killed by the hint of Kṛṣṇa. This is kṣatriya spirit. Similarly, brāhmaṇa spirit. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13].

So Śukadeva Gosvāmī, he did not undergo any of these principles because he was paramahaṁsa, above all these things. Therefore anupetam. (reading purport:) "The institution of varṇāśrama prescribed many regulative duties." Daśa-vidhā-saṁskāra, ten kinds of reformatory methods. But he did not undergo. (reading purport:) "Such duties enjoin that a candidate willing to study the Vedas must approach a bona fide spiritual master." If anyone wants to become a brāhmaṇa, it is not that the brāhmaṇa's son would automatically become brāhmaṇa. No. Anyone could become brāhmaṇa. Just like Jābāla Upaniṣad. Satyakāma Jābāla. This Satyakāma was the son of a prostitute. He was not a brāhmaṇa's son. So he wanted to become brāhmaṇa. So he went to Gautama Muni, "Sir, please initiate me. I want to become a brāhmaṇa." Śūdras were not initiated. In the formerly… Śūdras are common. Therefore Gautama Muni inquired that "What you are? Because I do not initiate who is not born of a brāhmaṇa father." So he said, "I do not know." "So go to your mother. Ask whose son you are." The mother said, "I do not know." So he came and he said that "Sir, my mother does not know whose son I am." So Gautama Muni accepted him as disciple because he was truthful. He saw that he has got the brahminical qualification, truthful. Everyone is not willing that to admit that he is the son of a prostitute. No. But he admitted, "Yes, my mother does not know by whom I was begotten." So this is qualification.

So in the Kali-yuga especially, there is no Vedic system of reformatory process. It is the pāñcarātriki-vidhi, that anyone has got a little qualification for becoming brāhmaṇa, he is accepted by the spiritual master and he is trained up, he is initiated, just to make him a complete brāhmaṇa. (reading:) "So the sacred thread is the sign of those who are competent to study the Vedas from ācārya, or the bona fide spiritual master." The bona fide spiritual master is called ācārya, or the ācārya can become a bona fide spiritual master. Ācārya means who knows the purport of the śāstra, and he behaves himself according to the shastric regulative principle and teaches his disciple in that way. He is called ācārya. Ācārya means whose behavior, whose activities should be followed. That is called ācārya.

(reading:) "Generally, a man is born as ordinary being, and by the purificatory process, he is born for the second time." That is called dvija. Even a man is born, so he is not accepted as human being. Because unless the purificatory process is there, he cannot be accepted as human being. Therefore unless in any society the varṇāśrama-dharma is not there, they are not human beings. They are called animals or mlecchas, yavanas. Civilized society means he must know, he must (have) undergone all the regulative principles. But at the present moment, in the Bhāgavata it is said, asaṁskṛta: "without any reformatory method." All these posts, government posts, are occupied by persons asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ. So what will be their business? They do not know what is the responsibility of government. They do not know. Therefore the whole world is in chaos. They are neither themselves perfect gentlemen or perfect brāhmaṇa or kṣatriya. They are also like animals, śūdras. How they can rule over nicely? But formerly that was not. The brāhmaṇa, or the kṣatriya especially, they must undergo the reformatory method.

So "Generally, a man is born as an ordinary being, and by the purificatory processes he is born for the second time." This is called dvija, second time, by the spiritual master. "When he sees a new light and seeks direction for spiritual progress, he approaches spiritual master to instruct him in the Vedas." This is our process. In the beginning we do not ask anybody to become initiated or a brāhmaṇa. No. We simply invite a person to join the chanting. This is our process. We should strictly follow this. In the beginning, we should not ask that "You have to do this, you have to…" He cannot do that. That is not possible. But everyone should be given chance because in the Kali-yuga there is no reformatory system. Everyone is born śūdra and less than that, caṇḍāla. So they should not be neglected also. Not that "Because all people are fallen-they are less than śūdras and caṇḍālas-so neglect them. Let me chant Hare Kṛṣṇa." No. This is not. The duty of Vaiṣṇava is to reclaim these fallen souls. Just like Kṛṣṇa says in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Find out this verse:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Kṛṣṇa says, "Anyone who comes under My shelter, never mind he is the lowest of the low, lowborn…" The striyo vaiśyāḥ… Formerly, even the woman and the mercantile community and śūdras, they were also considered as pāpa-yoni. Pāpa-yoni means whose brain is not very developed. That is pāpa-yoni. Blunt-headed. What is that?

Nitāi:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-woman, vaiśyas merchants, as well as śūdras, workers-can approach the supreme destination."

Prabhupāda: So the supreme destination, back to Godhead, back to home, is for everyone. It is not that God… God means for everyone. God does not say, "Only the brāhmaṇa class of men, please come here. Others all rejected." No. He is inviting everyone. Even the lowest of the lowest, low-born, pāpa-yonayaḥ, women, śūdra, or vaiśyas, everyone.

Now, Kṛṣṇa says that "Everyone has got the potency of coming to Me, go back to home, back to Godhead." That is admitted by Kṛṣṇa. Now, who will make them qualified to go back to home, back to Godhead? That is the Vaiṣṇava, those who are actually very sincere servant of Kṛṣṇa. It is their duty. Kṛṣṇa says that "Everyone is competent to come to Me if he is following the rules and regulations." Vyapāśritya. What is the meaning of vyapāśritya?

Nitāi: "Particularly taking shelter."

Prabhupāda: Yes, particularly. One should be willing to go back to home, back to Godhead and take shelter particularly, means his representative. Such person can be elevated. So it is not that… But unfortunately, in India, although Bhagavad-gītā is there, they neglect it. The so-called brāhmaṇas, so-called gosvāmīs, so-called…, they neglect this process. Just like in India, the Muhammadans, the Muhammadans who claim to be partitioned: Pakistan and Hindustan. There are number of Muhammadans, they protested that "India is going to be independent, but we do not wish to participate with the Hindus. We must be separate." Why? Because they have got a bad experience that the Hindus did not treat them very well. Did not… Even śūdra. In South India, it was the process, so bad process. If śūdra is passing on the street, he has to cry, "I am a śūdra passing on the street. Please close your door." The brāhmaṇas would close the door so that they may not even see a śūdra. Then everything will be spoiled, their food grains and everything. They will close. You see. Now the result is that South India, the Communists Communists means the so-called low-class people, śūdras and caṇḍālas, they are now in majority. They have formed a government that on principle, as soon as some brāhmaṇa comes for government service, he will reject. So the brāhmaṇas are now hiding themselves, that he is brāhmaṇa, because he cannot get any job. (laughter) This is the position.

So this negligence, this is not Vedic culture. Because they neglected… These Muhammadans who came, who grown in India, they were not imported from Afghanistan or Turkey or any Muhammadan country. They were Indians. But they were not given any facility for spiritual culture. The brāhmaṇas monopolized it. Although they would not do anything. They would all, degraded form. But the state, they would keep these śūdras and the caṇḍālas downtrodden and ill-treated. So therefore, when Aurangzeb passed a law, Jeziar tax.(?) Jeziar(?) tax means all the non-Muhammadans would pay a tax. So these low-class people were so neglected. They thought-it is natural-that "Why should we pay this tax? We are not very much well-treated by the Hindus. So what is the use of remain Hindu and pay the tax?" So the wholesale, this neglected class of men became Muhammadans. This is the history. Otherwise, these Muhammadans did not come from the Muhammadan country.

So in this way a community was formed, Muhammadan community, gradually. And this British government took advantage of this ill-feeling between Hindus and Muhammadans. And they wanted to rule over India. They felt that ill-feeling. There is a great history. They are very big politician. In this way, at last, Jinnah, he was bribed by the British government and all the Britishers, that "You take as much money as you like." Just like we are also sometimes alleged that "These American boys are being bribed by the American government." Who was telling, that newspaper reporter?

Nitāi: Newspaper reporter.

Prabhupāda: Yes. "The American boys being supported by the American government to become Vaiṣṇava." Just see how fools they are. And the American boys, they have given up their all American comforts, and they are after me. They are eating anything I give, or I don't give anything, they are suffering. They are still bribed. Just see. They have no common sense even. (laughs) So anyway, they think like that. So sometimes the politicians do that.

So in this way, later on… Because the Britishers thought that "India is going to be independent, that cannot be checked, so make them smaller, smaller, smaller." That is the European history. Yes, in… Formerly, under Roman Empire, all the Europeans were one nation. Is it not? I think it was, under Roman Empire. But when the empire dismantled, they became different nations-Germany, English, French. I see the same culture, the same civilization all over Europe. How they became Germans and Englishmen and this, I do not know. Anyway, this is the policy of the politicians.

So because they were not given chance… Our point is that Kṛṣṇa says everyone should be given chance how to come back to home, how to approach Kṛṣṇa. So whose duty it is? It is the duty of Kṛṣṇa's servant. Just like Prahlāda Mahārāja. Prahlāda Mahārāja said, "My Lord, I do not wish to go back to home, back to Godhead alone. I want to take all of them who are godless or not devotee. I want to take. Unless I educate them how to go back to home, back to.,., I alone am not prepared to…" This is Prahlāda. This is Vaiṣṇava. Para-duḥkha-duḥkhī kṛpāmbudhir yaḥ. Vaiṣṇava means for himself he has no problem, but he is very, very, I mean, morose, by seeing others in distressed condition without Kṛṣṇa consciousness. This is Vaiṣṇava. A Vaiṣṇava has no problem. He can sit down anywhere and chant Hare Kṛṣṇa. Everything will be supplied to him. Kṛṣṇa said, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. There is no problem. But it is a Vaiṣṇava's business to execute the will of Kṛṣṇa, as Kṛṣṇa says,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

If everyone has got the potency to go back to home, back to Godhead, it is the duty of the Vaiṣṇava to educate the whole world how to go back to home, back to Godhead. This is Kṛṣṇa consciousness movement. This is Kṛṣṇa consciousness movement. It is not… [break] (end)

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Śrīmad-Bhāgavatam 1.2.3

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London, August 24, 1971

Prabhupāda:

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṁ tamo ’ndham
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām
[SB 1.2.3]

So, yaḥ svānubhāvam akhila-śruti-sāram ekam. Akhila means ”entire.” Read the word meanings. (Pradyumna leads synonym recitation)

Pradyumna: Translation: ”Let me offer my respectful obeisances unto him (Śuka), the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this Purāṇa, supplement to the Vedas, the cream of Vedic knowledge, after having personally assimilated it by experience.”

Prabhupāda: So these are the qualifications of the spiritual master. What is that? Svānubhāvam, ”must assimilate personally.” Svānubhāvam akhila-śruti-sāram. Śruti. The Vedas are called śruti, absolute knowledge. It has to be learned by hearing, not by speculation. Śruti. Tad-vijñānārthaṁ sa gurum evābhigacchet śrotriyam [MU 1.2.12]. From śruti, the śrotriya comes. So he’s offering respect to Śukadeva Gosvāmī because he has assimilated the whole Vedic knowledge. Śruti-sāra. What is that sāra? Sāra means essence. What is the ultimate goal of knowledge, essence of knowledge? This is also explained in Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The real purpose of Vedic knowledge is to search out where is Kṛṣṇa.

So Śukadeva Gosvāmī assimilated the Vedic knowledge and he was after Kṛṣṇa. Although he was liberated soul, still, he was after Kṛṣṇa. To become liberated is not the final stage. Liberated means one who understands that he is not this material body-he is liberated. But that much knowledge is not sufficient. One must act according to that. Just like one is cured of the feverish condition. One was suffering some fever; now there is no fever. That’s nice. But that is called convalescent stage. In the convalescent stage, if we do not take care nicely, again the fever may be relapse. That is marginal stage. We must come this side or that side. So even if we are liberated, if we are not engaged in the activities of liberation, then we are to be considered on the marginal stage. And marginal stage means we may fall down in this material condition. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Āruhya kṛcchreṇa. Kṛcchreṇa means with great difficulty. The philosophers, they try to understand the Absolute Truth by mental speculation. But simply by mental speculation you cannot stay in that understanding. Or, in other words, by theoretical knowledge you cannot escape. It must be practiced. Practiced.

So in our Kṛṣṇa consciousness movement we are putting the candidate into practice. Without practice, simply knowledge is no good. That is… Simply foolishly to become puffed up that ”I am now liberated,” no. That is not liberation. That is explained in Śrīmad-Bhāgavatam elsewhere. Ye ’nye ’ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ. They’re thinking that they have become liberated. Just like the Māyāvāda sannyāsīs, they address amongst themselves as ”Nārāyaṇa.” That means everyone has become Nārāyaṇa. The modern increase of incarnation of God means this Māyāvāda philosophy. Because in the Māyāvāda philosophy everyone thinks that he is God, Nārāyaṇa. ”I have become Nārāyaṇa.” Brahma-bhūta [SB 4.30.20]. ”Now I have become Nārāyaṇa.” No. You cannot become Nārāyaṇa. You can become Nārāyaṇa’s dāsa, servant. That is your healthy state.

So if after liberation… Liberation means sufficient knowledge to understand that one is not this body. That is called liberation. So after liberation there is activity. That they do not know. They think after liberation there is no other activity. Some of them say that when the waterpot is full, there is no more sound. It is solid. But our philosophy is that when one is liberated, his actual life begins. What is that actual life? The actual life is to be engaged in the transcendental loving service of the Lord. That is actual life. Therefore in the Bhagavad-gītā it is said,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After being brahma-bhūtaḥ, not simply by knowing ahaṁ brahmāsmi. No. One must realize, assimilate, how he is Brahman. Brahman means the same thing as the Absolute Truth. So we, all living entities, being part and parcel of the Supreme Brahman, Kṛṣṇa, certainly we are Brahman. There is no doubt about it. But if one stops activities of Brahman realization, then he falls down.

The Brahman activities are this devotional service. People may see that ”These Kṛṣṇa conscious people, they are also working, they are also eating, they are also sleeping, they are earning money. We are earning money in this way; they are earning money in another way.” So they may see the similarity of action. Karma and bhakti to the fools appear to be the same. No. It is not the same. Here is realization that everything belongs to Kṛṣṇa, whereas in the karma platform, the realization is that ”Everything belongs to me. It is my house, my money, my children, my country, my society, my property.” ”My” and ”I.” ”I am the monarch of all I survey, and I am the proprietor of everything.” So this misconception is not there in the bhakti. In the bhakti school, everything belongs to Kṛṣṇa. We don’t take anything as our own. That is called Vaiṣṇava philosophy. Assimilate. Anubhāva.

So it is stated here yaḥ svānubhāvam. Svānubhāvam. Svānubhāvam means personally convinced. Anubhāvam. God can be realized at the present stage by anubhāva. We cannot see God now, but anubhāva, appreciating or understanding the nature of God and seeing God, there is no difference. Absolute. So our business is at the present moment to feel the presence of the Lord in every action. To… Presence… The presence of the Lord, that is wanted. So someday, if you continue in that Kṛṣṇa consciousness, presence of Lord in everything, then it will be possible some day to see Kṛṣṇa eye to eye. Just like we are seeing. We are seeing Kṛṣṇa: here is Kṛṣṇa. But still, because we are conditioned souls, sometimes we think that "This is not actual Kṛṣṇa; this is a statue of Kṛṣṇa." But that is not the fact. Fact is Kṛṣṇa is one. Kṛṣṇa is absolute, advaya-jñāna. He is identified to everything. What is everything? Everything means manifestation of His energy.

So energy is not different from the energetic. Śakti-śaktimatayor abhedam. There is no difference. Just like the sun and the sunshine, or heat of the sun. Heat of the sun and the sunshine, or heat of the sun. Heat of the sun and the sunshine, they appear to be different from the sun, but actually it is not, because they are simultaneous. Wherever there is sun, there is heat and light. Or wherever there is heat and light, there is sun. In the morning, when you see that it is now clear, there is no more darkness, immediately you understand that there is sunrise. So this svānubhāva, when there is no darkness in your heart… Svānubhāva. What is Kṛṣṇa, when you understand fully within your heart, at that time your actual liberation is attained.

So what Śukadeva Gosvāmī did, that after assimilating the whole Vedic literature, he distributed it. That is another instinct. If you really have learned the essence of Vedic knowledge, automatically you'll be inclined to preach it. Śravaṇaṁ kīrtanam. Śravaṇam means to hear, to receive the knowledge. And next, kīrtanam, means to distribute, to describe the knowledge. Yaḥ svānubhāvam akhila-śruti-sāram ekam adhyātma-dīpam [SB 1.2.3]. Dīpam means lamp. So this Śrīmad-Bhāgavatam is just like the lamp in the darkness to see Kṛṣṇa, or God. Adhyātma-dīpam. And for whom is it meant? Śrīmad-Bhāgavatam is not meant for the street boys, or who are accustomed to read so many nonsense literature. They want to waste their time. They have no engagement. They purchase some book, fictitious book, and read it. Not only they, even elderly men, they read it. But this book is different from those books. It is meant for persons, those who are desiring to get out of this world of ignorance. Tamo 'ndham.

Gṛha andha-kūpam. Andha. Andha means blind or darkness. So our materialistic way of life is described as gṛha andha-kūpam. The family life is just like a dark well. We are already in the darkness, and another darkness is to fall in the dark well. If one falls down in the dark well, it is very difficult to get out because he may cry very loudly and people may not hear. These dark well are sometimes there in the paddy field. I have seen one dark well. In your country when I was guest in John Lennon's house in 1969 we saw in the garden there was a dark well. Dark well means a very deep ditch, well, but it is covered with grass. You cannot know that there is a deep well, but while walking, you may fall down within it. And it is already covered with grass, and it is very deep. If you fall down and you try to get out of it, because it is lonely place, nobody is there, nobody may hear you, and you may simply die without any help.

So this materialistic way of life, without any knowledge of the outside world, or without any knowledge… Outside world means just like we are within this universe. It is covered. The round thing which we see in the sky, that is the covering. Just like a coconut shell. A coconut shell, within and without. Within the coconut shell it is darkness, and without it is light. Similarly, this universe is just like the coconut. We are within. As in within coconut there is water, half water, similarly, within this universe there is half water. On that water, Lord Viṣṇu, Garbhodakaśāyī Viṣṇu, is lying. And from His navel, a lotus stem is sprouted. Just imagine within the coconut there is water, and somebody's lying, and there is some stem out of the navel. Exactly this universe is like that. But outside the universe there is light. Here, within the universe, because it is covered, light is required. Sunlight is required. Moonlight is required. Electricity is required. But in the spiritual world there is no necessity of light. They're self effulgent. Therefore tamo 'ndham. Those who are actually serious about going out of this darkness and come to the light, tamasi mā jyotir gama: "Don't remain in this darkness. Come to the light."

So anyone who is very serious… Atititīrṣatāṁ tamo 'ndham. Those who are actually serious to go out of this darkness to light, for them this is the lamp. Just like in darkness, if you are helped with a lamp, "Please come this way. Come this way," so you can come out of the darkness. Similarly, atititīrṣatām, one who wants to get liberation from this darkness, for them this Śrīmad-Bhāgavatam is given by Śukadeva Gosvāmī. Saṁsāriṇām… Karuṇayā. This is the business of the saintly persons. They are very much compassionate to these materialistic men, saṁsāriṇām. Saṁsārī means they are perpetually rotating, wandering, within this darkness in different forms of life. Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are wandering. The modern education system has no knowledge. They simply know that "This life is everything. Waste this life by sense gratification, because after death everything is void. Now I have got this body. Body means the senses. So enjoy my senses." This is the materialistic way of life. They have no knowledge that there is life after death. We should prepare ourself, what kind of body we shall have next life. Instead of, they are being washed off. Not washed off, carried away by the waves of material nature.

Bhaktivinoda Ṭhākura therefore sings,

(miche) māyār bośe jāccho bhese' Khāccho hābuḍubu bhāi
(jīv) kṛṣṇa-dās e biśwās korle to' ār duḥkho nāi

Everyone is suffering, māyār bośe. Under the influence of māyā, the illusory energy, they are being carried away by the waves. Waves mean the three modes of material nature. And suffering. Sometimes being drowned, sometimes up, sometimes relief, sometimes distress. This is going on. So the only way to get out of this anxiety or to stop the perpetual being carried away is to take shelter of Kṛṣṇa. Kṛṣṇa also says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You are suffering; you simply surrender unto Me."

So what Kṛṣṇa says, the Bhāgavata also says the same thing. Bhāgavata begins, paraṁ satyaṁ dhīmahi: "The Supreme, I offer my respect to the Supreme." Oṁ namo bhagavate vāsudevāya: "I offer my respectful obeisances to Lord Vāsudeva." Vāsudeva means

Kṛṣṇa. So saṁsāriṇāṁ karuṇayāha purāṇa-guhyam. Purāṇa. Purāṇa means, sometimes the Māyāvādīs, they say these Purāṇas are stories. No. They are not stories. It comes from the Purāṇa. Purāṇa means filling up, supplementary, to complete it. Purāṇas, they are not out of the Vedic literatures. Rāmāyaṇa, Mahābhārata, Purāṇa, they are all belonging to the Vedic literature. Especially Śrīmad-Bhāgavatam is called Mahā-Purāṇa. Therefore Mahā-Purāṇa… Why Mahā-Purāṇa? Purāṇa-guhyam. Very confidential Purāṇa.

There are sāttvika-purāṇa, rājasika-purāṇa, tāmasika-purāṇa. Three kinds of purāṇas. So the aim is to take the leader on the liberation platform, but according to the quality. In the tāmasika-purāṇa there are recommendations for goddess Kālī and other. And rājasika-purāṇa there is recommendation for yajña or worshiping the demigods in the heavenly planet, Indra, Candra. But in the sāttvika-purāṇa only about Viṣṇu, Lord Viṣṇu, is recommended to be worshiped. So this is called purāṇa-guhyam because in this Purāṇa you won't find any recommendation for worshiping any other demigod. Simply satyaṁ paraṁ dhīmahi [SB 1.1.1]. Only the absolute. Satyaṁ param. The ultimate Absolute Truth, Kṛṣṇa, oṁ namo bhagavate vāsudevāya.

Saṁsāriṇāṁ karuṇayāha purāṇa-guhyam. He first of all spoke Śrīmad-Bhāgavatam to, being compassionate to the people suffering from these material pangs. Taṁ vyāsa-sūnum upayāmi guruṁ munīnām. Guruṁ munīnām. "He's not only my guru, but he is guru, spiritual master, of great sages and saintly persons." Even Vyāsadeva also considered his son greater than himself. When Śukadeva Gosvāmī appeared in the assembly where many saintly persons were present at the time of Mahārāja Parīkṣit, so at the time all the munis stood up to receive him. All the munis. Even there was Vyāsadeva, he also stood up. Therefore he is guruṁ munīnām. He is spiritual master of all saintly persons. Read purport.

Pradyumna: "In this prayer, Śrīla Sūta Gosvāmī practically summarizes the complete introduction of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the natural supplementary commentary on the Vedānta-sūtras. The Vedānta-sūtras or the Brahma-sūtras were compiled by Vyāsadeva with a view to presenting just the cream of Vedic knowledge."

Prabhupāda: Yes. First of all, there was only one Veda, Atharva-veda. Then he divided according to the subject matter into four Vedas: Sāma, Yajur, Atharva, Ṛg. Then he explained the Vedas by the Purāṇas, and he compiled Mahābhārata also for same purpose, how one can understand the Vedic literature. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Those who are less intelligent, woman, śūdra, and dvija-bandhu… Dvija-bandhu means those who are born in brāhmaṇa family but are not just to the quality. They are called dvija-bandhu. For them this Mahābhārata. And at the end he compiled, he summarized the whole thing by writing Vedānta-sūtra. Still, he was not happy, and under the direction of his spiritual master Nārada he wrote himself the commentary of the Vedānta-sūtra, and that is Śrīmad-Bhāgavatam. Go on.

Pradyumna: "Śrīmad-Bhāgavatam is the natural commentary on this cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master of the Vedānta-sūtra, and consequently he also personally realized the commentary, Śrīmad-Bhāgavatam. And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge. There is no point in arguing that a materialistic man can be happy. No materialistic creature, be he the great Brahmā or an insignificant ant, can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the materialistic world is called the darkest region of God's creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape."

Prabhupāda: They do not know that there is escape. They think this is all. This is their education. They have no knowledge. Although they are suffering in every step, they are making plan in their own way within this material world. Just like the UNESCO and so many others, all nation attempts are there. They are planning within this… That is described in the Śrīmad-Bhāgavatam as carvita-carvaṇānām. Carvita means chewing the chewed. They see that our previous leaders, they also did like this; it was not successful. Still they are going on in different way. That is not the way. Actually, if you are really anxious to become free from the conditional life, then you have to take to adhyātma-śāstra. You have to take knowledge from spiritual sources. Go on.

Pradyumna: "Therefore they are compared to the camel who relishes thorny twigs because he likes the taste of the twigs mixed with blood. He does not realize that it is his own blood and that his tongue is being cut by the thorns. Similarly, to the materialist his own blood is as sweet as honey. And although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called karmīs. Only a few may feel tired of material engagement and desire to get out of the labyrinth. Such intelligent persons…"

Prabhupāda: Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births they come to realize that "This is not the way of solution. I must take shelter of the Supreme Personality of Godhead."

That's all right. Chant Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 1.2.3

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Rome, May 27, 1974
Nitāi: (leads chanting, etc.)
yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṁ tamo 'ndham
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām
[SB 1.2.3]

Translation: "Let me offer my respectful obeisances unto him, Śuka, the spiritual master of all sages, the son of Vyāsadeva, who, out of his causeless compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience."

Prabhupāda:
yaḥ svānubhāvam akhila-śruti-sāram ekam

adhyātma-dīpam atititīrṣatāṁ tamo 'ndham
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām
[SB 1.2.3]

So Sūta Gosvāmī is offering respect to the spiritual master, Śukadeva Gosvāmī. When we offer respect to the spiritual master or anyone, we glorify his transcendental qualities. That is glorification. Just like we offer respect to Kṛṣṇa, glorify Him. So this is very important process, glorify the spiritual master by his activities, what he is actually doing. That is glorification.

So what Śukadeva did? Svānubhāvam. He first of all heard from his father, Vyāsadeva, Śrīmad-Bhāgavatam, and realized it. Not a professional Bhāgavata reciter. Just like in India now there are a class of men, especially in Vṛndāvana, the gosvāmīs. They make a business. Therefore there are many, many very artistic Bhāgavata reciters, but they could not turn even one man to Kṛṣṇa consciousness. Because they are not self-realized, svānubhāvam. Of course, we have tried our best; so in few years there are so many Kṛṣṇa conscious persons come out. This is the secret. Unless one is svānubhāvam, self-realized, life is bhāgavata, he cannot preach Bhāgavata. That is not… That will not be effective. A gramophone will not help. Therefore Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara, recommended, bhāgavata pora giyā bhāgavata-sthāne, that "If you want to read Śrīmad-Bhāgavatam, you must approach a person who is life living Bhāgavata." Bhāgavata pora giyā bhāgavata-sthāne. Otherwise, there is no question of Bhāgavata realization.

So Śukadeva Gosvāmī learned from his father, Vyāsadeva, mahā-bhāgavata, and he realized it, svānubhāvam. What is this book? Akhila-śruti-sāram ekam. Akhila means "all, universal." There are many scriptures, many religious scriptures, especially the Vedas. Śruti means Veda. Śruti is learned by hearing, not by reading. You can understand Vedic principle even though you are illiterate, provided you hear them, aural reception. God has given you the ear. And if you try to hear submissively, to receive something, then it will be fruitful. Submissive. Śruti-gatāṁ tanu-vāṅ-mano…, jñāne prayāsam. This is the Brahmā's realization when he met Kṛṣṇa. So he said this verse, jñāne prayāsam udapāsya namanta eva, namanta eva, san-mukharitāṁ bhavadīya-vārtām. People who are endeavoring to understand the Absolute Truth by dint of his puffed-up knowledge, they will never be able to. They will never be able. Jñāne prayāsam. One has to give up this illegitimate attempt to understand the Absolute Truth by his personal knowledge. That is not possible. Kṛṣṇa is not so cheap thing that by exercising your brain you can manufacture a way to understand Kṛṣṇa. Kṛṣṇa says, nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ: [Bg. 7.25] "I am not exposed to everyone. I am covered by yogamāyā. People will not be able to understand Me." "So many jñānīs, yogis, karmīs, they cannot understand?" No. Then? Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] "Only through devotional service." Devotional service means submission, surrender. First of all surrender. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You cannot understand Me by your so-called karma, jñāna, or yoga, dhyāna. No, it is not possible." Bhaktyā mām abhijānāti [Bg. 18.55]. Bhaktyā means to surrender.

So here it is śruti-sāram ekam. This Bhāgavata is the śruti-sāram, just like cream. You churn the milk, two mounds of milk, you get, say, five kilos, kg, of butter, the sāram, essence. If you simply try to see where is the essence… You have to churn it. Then in the milk there is. You may possess lots of milk, but from the milk you have to take the cream. That is intelligence. The Śrīmad-Bhāgavatam is the cream of Vedic knowledge. Therefore it is said that nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama. Nigama means Vedas, and kalpa-taru… Vedas is just like desire tree. Desire tree means whatever you want, you can have it from Vedic knowledge. Just like in India, the Āyur-veda. Āyur-veda means this is material thing. But still it is in the Veda. Dhanur-veda, military science. There are so many Vedas. Vedas means knowledge. So the Vedic knowledge is so perfect, that anything you want, material or spiritual, you will get the knowledge perfect. That is Veda. Veda is not ordinary thing. And it is learned by hearing. Tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12].

Vedic knowledge… Formerly, there was no need of books. Nowadays, at the present moment, our memory is not so sharp due to Kali-yuga. Therefore Vyāsadeva wrote in books, in words, because he foresaw that "The people in this age, they will be dull-headed rascals. Therefore, if they get this knowledge recorded in writing, they may be able to derive some benefit." Otherwise, formerly Vedic knowledge was never book reading. No. Śruti. Śruti means hearing. This disciple is so powerful that once he hears from the spiritual master, his memory is recorded immediately. Memory. Therefore brahmacārī record. If you remain brahmacārī, then your brain will be so nice that as soon as you hear something, it will be memorized. This is the benefit of brahmacārī. And if the students are allowed to be sexually, I mean to say, indulgent, then where is the brain? This is very scientific to remain brahmacārī, to understand from the guru simply by hearing. Once hearing.

There was a case… Of course… One Englishman chastised another Indian by calling him so many ill names, "damn rascal, fool," like that. So he complained to the court that "This man has insulted me." "So where is the witness?" So the witness… The complainer said, "There was a brāhmaṇa who was witness. He was taking bath in the Ganges." So he was summoned. The brāhmaṇa was so sharp in memory. He exactly said, just like gramophone record, tape record, whatever he said. He said, "I do not know what is the meaning of this, but these words were said." So people were so sharp in memory. That is brāhmaṇa. Once heard from the spiritual master… The spiritual master means śrotriyam: he has also nicely heard from his spiritual master. Therefore Vedic knowledge, factually, it is received simply by hearing. There was no necessity of becoming literate. Illiterate, it doesn't matter. Because it is after all received through the aural reception. Therefore it is called śruti. And śruti-sāram ekam. And of all the Vedic literature, Śrīmad-Bhāgavatam is the essence.

Śrī Vyāsadeva first of all described the Vedas in four Vedas, and describes further in Upaniṣad, further in Purāṇas. The Purāṇas… Some of the rascals says that Purāṇas are not written by Vyāsadeva. They are rascal. The Purāṇas are also, explained further, supplementary. Purāṇa. Purāṇa means "which completes." Another Purāṇa means "the very old, historical." So Purāṇas, they are mentioned, "the Vedic instruction through the history." Just like Vedic instruction, Mahābhārata. Mahābhārata is history, but the whole Vedic literature is there, ideal king, how kingdom… Politics, practically it is politics. But it is based on Vedic literature. And the Bhagavad-gītā is introduced in the Mahābhārata. So the Śrīmad-Bhāgavatam is the essence of all Vedic literature. Śruti-sāram ekam. This is the only one. You cannot present another. Ekam. As God is one, similarly, to understand Him, there is only one literature. That is Śrīmad-Bhāgavatam. Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. Śruti-sāram ekam. Adhyātma-dīpam.

Adhyātma-dīpam means… Just like ātmā, the soul, is within this body, but due to our darkness knowledge, insufficient knowledge, we cannot understand ātmā, Paramātmā. We cannot understand. So in the darkness, as you require a torchlight, similarly, Śrīmad-Bhāgavatam is just like the torchlight. You can see ātmā and Paramātmā. Adhyātma-dīpam. Dīpam means light, lamp. So why it is required? Atititīrṣatām. Just like light is required by a person who wants to go through the darkness but go to the light. Suppose here is light and there is tunnel, and in the tunnel you require some light, to go to the other part of the light. Similarly, this world, this material world, is full of darkness. That is the difference between material world and spiritual world. Material world means darkness wherein you cannot understand what is God, what you are. That is material world. They are very busy in this material world, but they do not know where they are going. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Actually, they are darkness. The material world is darkness. The so-called scholars and teachers, they are also in the darkness, and they are leading other people in the darkness. Because it is darkness, therefore we require sunshine, moonshine and this electricity. As soon as it is covered, the sun is covered, you can experience it is darkness. At night it is darkness. Actually, it is darkness. But by the grace of Kṛṣṇa, He has arranged the light. But there is another world where there is no need of, na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. There is another world where there is no need of these things lighting agent, either sunshine or moonshine. But God is so kind that in each and every universe, it is full of darkness. Now, you see how brilliant sun is there. This is His kindness. Yasya prabhā prabhavato jagad-aṇḍa-koṭiḥ [Bs. 5.40]. Yac-cakṣur eṣa savitā sakala-grahāṇām. Therefore the sun is described as the eye of all the planets. Because you have got very nice good planet, very nice city, Rome and London and America, this and that. That's all right. But as soon as it is dark, you cannot see anything. The mercy of sunshine, Kṛṣṇa's mercy, is there. Therefore you can see. You can enjoy.

Therefore sun is described, yac-cakṣur eṣa savitā. Savitā means sun. Yac-cakṣuḥ. Savitā is that actually, the eyes. Yac-cakṣur eṣa savitā sakala-grahāṇām. Without sunshine, you cannot see, in any part of the universe, in any planet. So factually, the sun is supposed to be the eye of… One eye is the sun, another eye is the moon, of the Absolute, virāḍ-rūpa. So when He sees, then you can see. Without His seeing, you cannot see. We are very much proud, "Can you show me God?" "And what can you see, rascal? Unless God sees, you cannot see. Why you are so much proud of seeing, 'We have not seen, we have not seen'? And what you can see?" They are so rascal that these teeny eyes, they are proud of, they can see God. They can see this thing, they can see… But first of all understand what you can see, without seeing by the God. God sees by the sun. Then you can see. So your seeing power is so dependent, and you are so much proud that you can see. Just see how much the whole world is full of rascals! Do they not say, "We have not seen God"? And what you can see? You cannot see even yourself, and what you will see God? You are seeing your father and mother, and when they die, you are crying, "Oh, my father has gone." Where he has gone? He is lying here. Why do you say, "My father has gone?" "No, he has gone." What do you mean by gone? You have always seen the body of the father. That is lying here. Why do you say? That means you have never seen your father. You have never seen your brother.

So this is our position. We cannot see. Still, we are proud, "Can you show me God?" He does not think his incapability, that "I cannot see even our daily necessities of life without the sunlight." Therefore here it is said, adhyātma-dīpam. It is the light. If you want to see God, then you have to see through this light. And for whom this seeing is necessity? It is not necessary for the ordinary rascals. It is necessary, atititīrṣatāṁ tamo 'ndham: one who is sober to think that "Why we are put into the darkness?" We require light. Unless God gives us the light, sunlight, we are always in night. We cannot see. Tamo 'ndham. So those who are intelligent, that "Why shall I remain in this darkness? If there is light…" Just like in daytime, if there is a dark room we are staying, and if we hear that "Why I shall stay in the darkness? There is light, enough sunlight, outside," immediately we will be busy, "let me go to the light. Why shall I remain in this dark room?" Similarly, the sober man, intelligent man, he will think that "I am put into this material world, which is full of darkness. Is there any light where can I go?" That is intelligence. Daily he is… In the northern part of the hemisphere, there is six months no light. So it is intelligence, that… Why we are discovering so many electricity light? Because we want light. So therefore intelligent persons should be that "This material world is by nature dark. Whether there is another nature where there is only light?"

Therefore it is said, atititīrṣatāṁ tamo 'ndham. This Śrīmad-Bhāgavatam is required for such intelligent person who wants to go out of this darkness to light. The Vedic information is that, tamasi mā jyotir gama: "Don't remain in the darkness. Just go out to the light." Jyotir gama. Jyoti means light. So Vedic injunction is that "Don't remain in the darkness. Go to the light." So when one becomes inquisitive how to go to the light, for him the Śrīmad-Bhāgavatam is required. Therefore it is said that atititīrṣatām. Titīrṣatām means to surpass, to overcome. Ati, desiring to overcome, atititīrṣatāṁ tamo 'ndham, this darkness, the position in darkness. Who are in the darkness? Why these people are in the darkness? Saṁsāriṇām. They are undergoing the punishment. Because they have forgotten Kṛṣṇa, they have defied the supremacy of Kṛṣṇa, they are put into the darkness. Just like one who defies the laws of the government, they are put into the jail, outlaws. Similarly, kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. These rascals who have forgotten Kṛṣṇa, God, to serve Him, and wants to remain independent, without serving, they are made servant of the prison house, māyā. Just like the criminal. "We don't care for government's law. We can do anything." "All right, come in here. Force you. Sleep. Remain here." This is our position. Simply defying, "I don't care for God," you may not care, but māyā is there. He will give you kick and put you in the…, That… You will learn how to care. You will learn how to care.

This is the position. These rascals, they have become godless, and suffering day and night threefold miseries-adhyātmika, adhidaivika, adhibhautika. Still, they are not coming to their senses. So blunt, so dull-headed, that "We are…" This is intelligence. When one comes to this understanding, that "I don't want all this sufferings. Why they are forced upon me?" then you can become a gentleman. Just like in the jail. Nobody wants to, I mean to say, what is called, breaking?

Nitāi: Break with stones.

Prabhupāda: Ah, breaking stone. He doesn't want. But there is jail superintendent-"All right, you must break so many." And there is stick. "If you don't break, then…" So it is going on. Māyā. Māyā is kicking always, "You must do it." Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. "You wanted to eat anything and everything. All right, you take this body of hog and eat stool." That's all. This is māyā, prakṛti. He has given you a body. You have to suffer according to the body. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Why there are different types of bodies, different types of enjoyment? Everyone is in the material world. Why one has become hog, one has become dog, and one has become very rich man, and demigod? Why? Who is making arrangement? Who wants to become cat and dog? Who does not want to become king? But why this is arrangement? Who is doing this? This rascal cannot understand.

Therefore, to cover all this ignorance, they do not believe in the next birth. But wherefrom these varieties of life are coming? They have no brain. The so-called scientists, so-called… All bogus theory. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. As you desire, you will be given this chance by prakṛti.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

He is thinking that "I am independent," vimūḍha, rascal. Kartāham. He is not kartā. When there is death, you do not like to die. Why there is death? Why you are forced to die? What your scientists will say? "Oh, this is natural." But you cannot fight. You do not want to die, but death is forced. And even though you do not like, you say, "Oh, it is natural." You cannot explain why death is forced there, why birth is forced there. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You do not want to become old man. Why you are forced to become old man? You do not want to have disease. Why you are forced to accept disease? They have no sense. They are so dull-headed. They do not want any solution. But there is solution. Therefore it is called saṁsāriṇām. They are dull-headed rascal. They are undergoing the nature's process from one life to another. All miserable condition.

To get out of this miserable condition, Śukadeva says, here it is, says, karuṇayā āha. Karuṇayā means "out of compassion." People are suffering. This is Vaiṣṇava. Vaiṣṇava takes so much trouble to speak to the rascals and dulls about God consciousness. Why? Out of compassion. They are very compassionate. "Oh, so many people are suffering for want of knowledge. Let me try to give them some knowledge." Karuṇayā. This is Vaiṣṇava's qualification. He is very kind. Titikṣavaḥ kāruṇikāḥ. Titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. Just like Lord Jesus Christ. He was being crucified. Still, he was saying, "My father, they do not know what they are doing." Is it not? He is so much compassionate that "These rascals do not know what they are doing, rascals. Still, I request You to forgive them." This is Vaiṣṇava. Personally he is suffering, but he is still compassionate. There was an article recently, that Jesus Christ, although he was crucified, he did not die. Yes. He went to Kashmir. Some historical references are there. So actually, when he was representative of God, son of God, how these rascals could kill him? It was a show only.

Anyway, so the devotees, they are so compassionate that titikṣavaḥ, they suffer all kinds of odds in this material world. Still, they try to give the information, "There is God, there is kingdom of God. You are suffering here. Please do this so that you can again come back to home." This is the Vaiṣṇava. Karuṇayā. Out of compassion. Karuṇayāha purāṇa-guhyam. Purāṇa. There are eighteen types of Purāṇas. Out of that, Bhāgavata is also Purāṇa. This Purāṇa is very confidential. This is not ordinary. It is called spotless, "spotless Purāṇa." Because in this Purāṇa, in this history or in this supplementary of Vedic knowledge, there is only description of devotional service. Dharmaḥ projjhita. This dharma, this kind, religious, the Bhāgavata religion, is so perfect, that all kinds of cheating types of religion is kicked out from it. Dharmaḥ projjhita-kaitavaḥ. They are not accepted, all cheating types of religion. There are so many religious…, not perfect knowledge even. Even they disobey… They cannot without disobeying. Because it cannot train people to the perfection, they remain defective always. Big, big priests, big, big cardinals. What they are doing? They are simply disobeying. Christ says, "Thou shalt not kill," so they are simply eating meat. That's all. "No intoxicants"; they are taking. They cannot be trained up. Even though so-called priests and the…, they are not trained up. They cannot take it up. Therefore Bhāgavata principle is so nice that little training… Svalpam apy asya dharmasya trāyate mahato bhayāt. Little training. Even the most fallen can be elevated to the highest position. This is Bhāgavatam. Perfect. Purāṇa-guhyam.

So who did it? Śukadeva Gosvāmī. He first of all explained Śrīmad-Bhāgavatam before Parīkṣit Mahārāja. So that is the beginning of Bhāgavata teaching. Therefore he learned it from his father, and śravaṇam, then kīrtanam. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. This is also kīrtana. Śrī-viṣṇoḥ śravaṇe parīkṣit. Parīkṣit Mahārāja simply heard. And abhavad vaiyāsakiḥ kīrtane. This is kīrtana. The recitation of Bhāgavata by the devotee is also kīrtana. Kīrtana does not mean that as we generally do. No. This Bhāgavata recitation is also kīrtana. So it is said, abhavad vaiyāsakiḥ kīrtane. Vaiyāsaki. Vaiyāsaki means son of vyāsa-sūnum, as it is said. Taṁ vyāsa-sūnum. Vyāsa-sūnum means Śukadeva Gosvāmī, the son of Vyāsadeva. Upayāmi: "Let me offer my respectful obeisances." Guruṁ munīnām: "He is guru, not only my guru, but he is guru of big, big thoughtful men." Munīnām. Muni means thoughtful, philosopher. Guruṁ munīnām.

(reading purport:) "In this prayer, Śrīla Sūta Gosvāmī practically summarizes the complete introduction of Śrīmad-Bhāgavatam." Śrīmad-Bhāgavatam is the essence of Vedic literature. That is explained here. "Śrīmad-Bhāgavatam is the natural supplementary commentary on the Vedānta-sūtra." As I told you that Vyāsadeva compiled, he divided. There was originally one Veda, Atharva-veda. Then he, just to divide it for different paths of understanding… Sāma-veda, Atharva-veda, Yajur-veda and Ṛg-veda. Then he explained the Vedas in the Purāṇas. Then again he summarized in the Vedānta-sūtra. The whole Vedānta knowledge was codified, codes. Janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). There are so many codes. So again these codes were explained in the Śrīmad-Bhāgavatam. This is the business(?). "Vedānta-sūtra, or the Brahma-sūtra, were compiled by Vyāsadeva with the view to presenting just the cream of Vedic knowledge. Śrīmad-Bhāgavatam is the natural commentary on the cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master of Vedānta-sūtra, and consequently, he also personally realized the commentary, Śrīmad-Bhāgavatam. And just to show his boundless mercy," karuṇayā, "boundless mercy upon bewildered materialistic man who want to cross completely over the nescience, he recited for the first time this confidential knowledge."

So it is meant for not ordinary men. It is very difficult. Because they are not fit to understand Śrīmad-Bhāgavatam. It is especially meant for persons who are eager to go out of this darkness, especially. Not only that person. But still, everyone is in darkness. We are trying. This Kṛṣṇa consciousness movement is an attempt… [break] (end)

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Śrīmad-Bhāgavatam 1.2.4

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Rome, May 28, 1974

Nitāi: Translation: "Before reciting this Śrīmad-Bhāgavatam, which is our very means of conquest, I offer my respectful obeisances unto the Personality of Godhead Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author." [SB 1.2.4]

Prabhupāda: This is the paramparā system. As you get knowledge, step by step… Kṛṣṇa is the original spiritual master, and then from Kṛṣṇa, Lord Brahmā learned the Vedic knowledge. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. In the Bhāgavata it is said that "Wherefrom Brahmā got his knowledge?" Because whenever we want to get knowledge, we must approach a superior person to get knowledge. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Guru means superior. So who was the superior person when Brahmā got knowledge? Because there was no other creature. He is the first creature. Therefore it is said, "The superior person was Kṛṣṇa, but He was not present." We see, Kṛṣṇa was present before Arjuna, but nobody was present before Brahmā. Therefore it is said, tene brahma hṛdā ādi-kavaye, hṛdā: "through the heart." Because Kṛṣṇa is situated in everyone's heart. Actually, He is the spiritual master, caitya-guru. So in order to help us, He comes out as physical spiritual master. And therefore sākṣād-dharitvena sama… Spiritual master is representative of Kṛṣṇa. Kṛṣṇa sends some sincere devotee to act on His behalf, and therefore he is spiritual master.

So this is the paramparā system. As you receive knowledge step by step… Nārāyaṇa, Kṛṣṇa, instructed Vyāsadeva. Brahmā, Brahmā instructed Nārada. Nārada instructed Vyāsadeva. Vyāsadeva instructed his disciple Madhvācārya. In this way we have to go through also, in the same way. First of all, offer respect to the spiritual master, as he has done to Śukadeva Gosvāmī. Taṁ vyāsa-sūnum upayāmi guruṁ munīnām. So then his spiritual master, then his spiritual master, then his spiritual master, then his spiritual master. Just like you have got the pictures. First of all, your spiritual master, then his spiritual master, then his spiritual master, his spiritual master, his spiritual master-ultimately Kṛṣṇa. This is the process. Don't try to approach Kṛṣṇa directly, jump over. That is useless. As you receive knowledge through the steps, paramparā system, similarly, we should approach Kṛṣṇa through these step.

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet
[SB 1.2.4]

In this way you become glorified.

(reads from the purport) "All the Vedic literatures and the Purāṇas are meant for conquering the darkest region." Tamo 'ndham. We have already discussed. Atititīrṣatām. Saṁsāriṇāṁ karuṇayāha. Saṁsāriṇāṁ karuṇayāha purāṇa-guhyam. Adhyātma-dīpam atititīrṣatāṁ tamo 'ndham. Atititīrṣatām. That is human civilization, how to get out of this darkness of ignorance. Not the dogs and cats jumping in very jubilant, "I am a big dog. Let me jump over." This is not civilization. That is animal civilization. They are jumping naked, we are jumping dressed. That's all. That is the difference. Otherwise, where is the difference? So long we have got this bodily concept of life, "Let me enjoy this body, senses…" Body means the senses. Indriyāṇi parāṇy āhuḥ. So long one is in the darkness, his predominant feature of enjoyment is the senses. That's all. "Let me enjoy. I have got this tongue. Let me whole day go to the restaurant, cut throat of this animal, that animal, and enjoy, and let him go to hell. Let me enjoy." This is jihvā-lobha.

Tā'ra madhye jihvā ati lobhamoy sudurmati tā'ke jetā kaṭhina saṁsāre. Bhaktivinoda Ṭhākura says, "Amongst the senses, the most powerful sense is the tongue." Most powerful sense. You see? They are smoking, chain smoker, going on, going on. What is this? There is some sensation. And if we smoke cigarette or drink, it is simply the tongue. The tongue is dictating, "Do this, do that. Take this, take coffee, take tea, smoke, take flesh, take chicken, take this, take this, take…" That means that out of the all senses, the tongue is most formidable. Therefore Bhaktivinoda Ṭhākura says, tā'ra madhye jihvā ati lobhamoy sudurmati tā'ke jetā kaṭhina saṁsāre. It is very difficult to conquer over the tongue. And if you can conquer over the tongue, then you can conquer over the belly, and then you can conquer over the genital. The straight line, one after another. Tā'ra madhye jihvā ati.

So you know the story, that one dog was crossing over a small rivulet, and he saw the picture of another dog in the water. And actually, there was no dog. He was carrying some food in his mouth, and he saw another dog within the water. So he thought, "Let me take his foodstuff from the mouth," and as he opened the mouth, he wanted to take the other dog's foodstuff, so whatever he had, gone. You see? This is dog philosophy, "Take away." Take other's meal; he loses his own. This is called illusion, māyā. You did not read this, Aesop's Fable story? It is very instructive story. This is dog's philosophy. This is dog's philosophy. All these so-called empire… This Roman Empire was expanded. The British Empire was expanded. Now they have lost everything. Finished. Finished. The dog's business was finished.

So this kind of expansion, unnecessarily… Therefore our philosophy is "Be satisfied whatever God has given you." Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. You be satisfied whatever is given to you by God, allotted to you. Don't try to encroach upon other's property. This is civilization. But man is transgressing this law, nature. They are not satisfied to become localized. They want to expand. If you want to expand, but expand something which will be beneficial to the human society. Just like we are expanding Kṛṣṇa consciousness. That is required to be expanded. Because the cats and dog civilization will be controlled. But to expand the cats and dog civilization to compete with another dog is the same story, Aesop's Fable story, to capture the other dog and take his foodstuff, and then lose everything. This is very instructive.

So the real business is saṁsāriṇām, saṁsāriṇām, adhyātma-dīpam atititīrṣatām. One should come to senses, that "I am eternal. I hear from Kṛṣṇa, the Supreme Personality of Godhead, that na hanyate śarīre, na hanyate hanyamāne śarīre [Bg. 2.20], I am not finished after my body's finished. Then, if I am not finished, where do I go? Where I remain?" This is intelligence. But they have no information that the eternal soul, na hanyate hanyamāne śarīre [Bg. 2.20]. They are thinking, "All of a sudden my this body has developed, and we have got good senses. Let us enjoy the senses. There is no life. It is finished." Big, big professor in Russia, that Professor Kotofsky, he told me, "Swamiji, after finishing this body, there is anything… Everything is finished." That is the basic principle of modern civilization, that "There is no life after death, and whatever senses we have got, let us enjoy it." Then bhasmī-bhūtasya dehasya… That it is a new thing. This atheistic philosophy was there long, long ago. They have not discovered anything new. It is already there. In India, the atheistic philosophy was already there. Cārvāka Muni, he used to say, "Enjoy life, senses. Gratify your senses some way or other." "No, I have no sufficient money." Ṛṇam kṛtvā: "Take. Beg, borrow, steal. Bring money." There are three methods of getting money. If one hasn't got money, then beg. Just like we are beginning, professional beggar, sannyāsī. They beg, borrow. And those who are not beggar, they borrow from friend, or steal, by hook and crook. So that is Cārvāka theory. "Bring money some way or other. Beg, borrow or steal." Ṛṇaṁ kṛtvā. Ṛṇaṁ kṛtvā, the very word is used. "If you have no money, then take loan from your friends." Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. "Now, I have to pay back. How can I take loan? If I don't pay, then I shall remain debtor, and I will have to pay in my next life." "No, no, don't bother about next life." Bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet: "When your body, when it is finished, it will be burnt into ashes. Then the ashes will be lost. No more you are coming."

So this is going on. Because people have no knowledge about the next life, they are not interested with the spiritual education. That is the difficulty. They are not at all interested. Why people do not come here? They think that "These people will say that there is life after death, and if you do not do nicely, you will have to suffer. All this nonsense we have to hear, utopian." They are not interested. They are so dull. The facts… Kṛṣṇa is giving example. Dehino 'smin yathā dehe kaumāram… [Bg. 2.13]. As you are changing your body… We have changed, every one of us, we have changed body. I was a baby. I was a child. I was a boy. I was young man. Now I have got a different body. Where have those bodies gone? They have no brain to think. I had all these bodies-that's a fact. And they are not existing now, that's a fact. And still I say, "There is no other body after death." What is the reason? What is the logic? How simple logic is given by… Not ordinary person, Kṛṣṇa, the Supreme Personality of Godhead, says that "As you have changed so many bodies, passed through so many bodies…" Every… Medical science says every minute we are changing body. That's a fact.

Just like the other day, Dr. P. Bannerjee came. That girl I saw changing from ten, twelve years ago. In 1955 I saw that girl, 1955. How many years ago?

Dhanañjaya: Nineteen years.

Prabhupāda: So that girl has grown up now nineteen years. At that time she was on the lap of her mother. So I said, "Oh, your daughter has grown up so much." She has changed so many bodies. But that body which I saw in 1955, that does not exist. Where is the illogical? That body is not existing, but the girl is there, and mother, father, "Yes, yes, she is my daughter, that daughter which you saw so little." The body has changed so many times.

So similarly, when I shall give up this body, I must have another body. And Kṛṣṇa says tathā dehāntara-prāptiḥ [Bg. 2.13]. This is called saṁsāra. The saṁsāra means repetition of different bodies. That is called saṁsāra. Here, saṁsāriṇāṁ karuṇayā. Therefore this Kṛṣṇa consciousness movement is to be compassionate to these rascals who are in the cycle of changing body after body. It is a great movement. Everyone, all over the world, they are thinking there is no life after death. But that is not the fact. The fact is as you have changed so many bodies in this life, you have to change this body, you have to accept another body. It is a great dangerous position. That they do not think. If I accept another body of a tree, then I will have to stand in one place for thousands of years. This is the science. Now I cannot stay for five minutes in the Bhagavad-gītā class, but if I am given the body by nature… Prakṛteḥ kriyamāṇāni. You are under the grip of nature. You cannot say… You cannot stop your death. When nature asks you, "Now you must die," your science cannot stop this. So you are under the grip of the nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. So if the nature gives you, now you take this body of banyan tree and stand here for five thousand years, how can you stop it? Will your scientific knowledge can stop it? Is it possible? Then what is your science? If you are under the grip of the material nature,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Although he is pulled by the ear, by the material nature, he is thinking he is free, he is freedom. They are struggling for freedom. What is this nonsense, freedom? You are under the grip of the material nature. Where is your freedom? Now you have got, nature has given you this human form of body. Next you may get another body, next you may… That is completely under the control of material nature.

So they do not know. They do not know, completely in darkness. Tamo 'ndham. Therefore those who are eager to cross over the ocean of ignorance, for them, these instructions are there. Nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam [SB 1.2.4]. You have to go in the paramparā system, submission, tapasya, jñāna. Bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ. So by jñāna, by knowledge, by tapasya, you have to make progress. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.5

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Montreal, August 2, 1968
Prabhupāda:
munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam

yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati
[SB 1.2.5]

This is a whole conversation between great sage, Sūta Gosvāmī, and many brāhmaṇas assembled in Naimiṣāraṇya. (aside:) What is this child?

Jayapatākā: Excuse me. Could those who have young children please take them out during the lecture. Thank you.

Prabhupāda: So this Sūta Gosvāmī, the speaker, is congratulating the assembly on account of their inquiring about Kṛṣṇa. Kṛṣṇa-sampraśnaḥ. Yat kṛtaḥ kṛṣṇa-sampraśnaḥ: "You have inquired on a very nice subject matter, about Kṛṣṇa and about dharma." Yat kṛtaḥ kṛṣṇa-sampraśnaḥ, bhavadbhir loka-maṅgalam. This kind of question is very auspicious for everyone. When we inquire about Kṛṣṇa and we speak about Kṛṣṇa, we are both benefited. So he was very glad when he was questioned about Kṛṣṇa and about dharma, because those who have read Bhagavad-gītā, they know that Kṛṣṇa appeared for two purposes. One purpose is dharma-saṁsthāpanārthāya, for reestablishing religious principles. And paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], to give protection to the sādhus. Sādhu means those who are devotees of God. They are called sādhu. And the nondevotees, they are called duṣkṛtām. Duṣkṛtām means those who are always engaged in sinful activities. They are called duṣkṛtām. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām.

So two purposes. Kṛṣṇa's appearance is means for two purposes. So the question was that,

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

"Kṛṣṇa appeared for reestablishing the religious principles, but after His disappearance, who has taken charge for this department?" That was their question. So Sūta Gosvāmī is congratulating them, that "This question is very auspicious," loka-maṅgalam. Loka means this world, and maṅgalam means auspicious. So first of all he is explaining what is dharma. Dharma is translated in English as "religion," but actually, it does not convey the real import of dharma. As I have many times explained in these meetings, that dharma means some particular characteristic which you cannot change. That is called dharma. Dharma does not mean a particular type of faith. Faith is different thing. Faith is followed blindly or by social custom or something else. Faith is different. But dharma, either you change social custom, country, time, space, it cannot be changed. That is dharma.

So that dharma is enacted by the Supreme Personality of Godhead. Just like Kṛṣṇa says, dharma-saṁsthāpanārthāya: "For the matter of reestablishing the principles of dharma." There is difference of understanding between dharma and "religion," although the Sanskrit word dharma is translated into English as "religion." Religion in the dictionary it is explained as faith, but dharma is different. Dharma you cannot change. In whichever condition you are, you have to follow the special characteristic. And that I have already explained. That special characteristic is that every living entity is engaged in service for others, every living entity. Human being, birds, beasts, animal-every living entity is giving service to somebody else. That is dharma.

Therefore, Bhāgavata is explaining the nature of dharma, what is dharma. It is said here, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That is first-class religion which teaches how to render service to the Supreme Personality of Godhead." That is first-class religion. There is no consideration of which type of dharma, or faith, you are following. It doesn't matter. You may become a Christian, you may become a Muhammadan, you may become a Hindu, or whatever. There are many religious sects or faiths all over the world. But our, this Kṛṣṇa consciousness movement, which is called Bhāgavata-dharma… Bhāgavata-dharma means relationship with God and execution of our duties in that relationship. That is called Bhāgavata-dharma. First of all we must know what is God. Then we must know what is our relationship with God. Then, as soon as relationship is known, then what is our duty? Just like if you are admitted in some institution or in some office… [break]

…our relationship. So everyone, every religion, accepts "God is great," sum total definition. That's a fact. God is great. And we are minute, small. In the Bhagavad-gītā it is stated, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. God says, Kṛṣṇa says, that "All these living entities, they are My part and parcel." Part and parcel means… We can understand very easily. Just like this finger is part and parcel of my body. Everyone can understand it. So we are part and parcel of God. Take the whole body of God, the virāḍ-mūrti or the gigantic universal form. In whichever you like, you take. So every one of us is part of that universal body. Mamaivāṁśaḥ. So the same example: the finger or the one piece of hair, whatever you take, it is the part and parcel of the body. Whole combined together, it makes the body. Similarly, we all living entities in different forms…

There are 8,400,000's of forms. All together, every one of us, not only human being, but also animal, beast, birds, trees, plants, insect, everyone-they are all part and parcel of the Supreme, just like the hair, a piece of hair, is also part and parcel of the body. When one hair is picked up, you feel pains and pleasure. When the finger is pinched, you feel pains and pleasure-because they are part and parcel. Now, this is our relationship with God: part and parcel. God, or Kṛṣṇa, is the whole, and we are part and parcel. Then what is our duty? If this relationship is accepted, then what is the duty of the part and parcel? The duty of the part and parcel is to serve the whole. Anyone can understand. This finger is part and parcel of my body, so as the body desires, the finger is working. I desire the finger may work here like this; immediately works.

So there is no difficulty to understand what is our duty. Our duty is to serve the supreme whole. But we have manufactured so many duties. This service is there. Everyone is engaged in some sort of service, but the program of service, they are different. Somebody is thinking that "I must render service to my nation." Another is thinking that "I must render service to my society." Another is thinking, "I must render service to my family." So either you take family-wise or bodily-wise or society-wise or community-wise or national-wise or humanity-wise, they are all imperfect unless it is extended up to the Supreme, Kṛṣṇa. Then it is perfect. Any service you do… Service you have to render, either to your personal body or to your family or to your society or to your community, or to the human nation, or to the whole humanity. Service everyone is… Or in the office. That is our characteristic. We render some service. Therefore the Bhāgavata says that "That is complete service." Our dharma means the characteristic duty. That duty is to render service.

So Śrīmad-Bhāgavata says, sa vai puṁsāṁ paro dharmaḥ: "That type of service is first class, transcendental." There are two kinds of services, para and apara. In Sanskrit para means transcendental, and apara means material. Spiritual or material. Because we have two understandings, matter and spirit. Everything is material or spiritual, mundane or transcendental. So here Bhāgavata says, paro dharmaḥ. Paro dharmaḥ means spiritually. Material dharma-temporary. Just like if you feel yourself as part and parcel of the American nation, if I feel myself as part and parcel of Indian nation, this is not para. This is apara, because your relations with America, or an Indian's association with India, is temporary. You may remain as American, say, for hundred years. Not so much. Generally, fifty, sixty, seventy, utmost hundred years. Then, after hundred years, as soon as your body is changed, even as human form of body, you may not be American-you may be Chinaman. Or if not human form of body, then we may become something else, god's or dog's also. There is no guarantee because after you give up this body you are completely under the grip of material nature. The material nature will award you a particular type of body according to your work. So as soon as the body is changed, the whole atmosphere is changed. You are no longer American. You are no longer Indian. You are something else. Therefore your characteristic of rendering service to the nation, that is not permanent. That is temporary, apara. Apara means temporary, inferior.

But because you are soul, spirit soul, part and parcel of God, you have got a particular duty. That is eternal duty. That eternal duty is described here, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. And adhokṣaja. Adhokṣaja, this Sanskrit word, is applicable to this Absolute Truth. Akṣaja, adhokṣaja. Akṣaja means experimental knowledge, things which you can perceive by your present senses. Just like you can touch. You can understand a thing by touching, if it is hard or soft, liquid or solid. You can smell, you can hear-so many sensual activities. So things which you can perceive by your sensual activities, they are called direct knowledge or knowledge by experiment. But which is beyond your experiment, that is called adhokṣaja. Adhokṣaja means beyond your sense perception. So God's another name is Adhokṣaja, means beyond our perception. You cannot understand God by directly seeing or directly smelling, or directly hearing, or directly tasting or touching. It is not possible at the present moment unless you are spiritually advanced, unless our seeing power is rectified or hearing power is modified. In this way, when our senses are purified, then we can hear about God, we can see God, we can smell God, we can touch God. That is possible. To training in that science, how to see God, how to hear God, how to touch God-by your senses, that is possible. That science is called devotional service or Kṛṣṇa consciousness. So therefore, Bhāgavata says, "That is first-class religious system by which you can develop your dormant service attitude for God." That is first-class religion.

Now everyone can test which one is first-class religion because by the result of such activities one will be able to render service to the Supreme. When you render service to somebody, unless you understand something about him, you cannot render service. That is not possible. You cannot render service in the air. You must have some understanding, that "Here I am actually rendering service." That is realization. If I say that "You do something like this, blindly," you cannot do it for long time. On my request you can do it for some time, but unless you understand why you are doing, whether you are deriving any benefit out of it, you cannot prolong that activities. Therefore the religion or the process of transcendental activities by which one can render service to the Supreme Lord, that is first-class religion. This is the definition given by Bhāgavata. Don't try to understand, "This is Christian religion," "This is Hindu religion," "This is Muhammadan religion," or "This is something other," but try to understand whether that process of religion is teaching you how to love God. That is the test. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti means rendering service.

So when one learns how to render service to the Supreme Personality of Godhead, direct service, then that is the ultimate goal of religious principles. In the Bhagavad-gītā also, the Lord says, sarva-dharmān parityajya: [Bg. 18.66] "You give up all types of religious principles." Sarva-dharmān. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Simply just surrender unto Me," because this is religion. Anything which does not teach how to surrender to Kṛṣṇa of God, that is not religion. Therefore I said in the beginning, there is some difference of meaning between "religion" and dharma. Religion and dharma. Religion is a faith, but dharma is the original characteristic of the living entity. And here Kṛṣṇa says that "You give up all types of faiths," because we have created so many faiths within this world, according to time, circumstances, country, atmosphere, everything, we have got different faiths. But Kṛṣṇa says it is not the question of faith; it is the question of actual relationship. Because every living entity is part and parcel of Kṛṣṇa, and the duty of part and parcel is to render service to the whole, therefore Kṛṣṇa came to establish this type of religion, this first-class religion. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So any religion.

Now, you should understand Kṛṣṇa as God. When we speak of Kṛṣṇa… Last week I explained that if there can be any name of God… There are many thousands of names of God. Somebody says, "God has no name." Yes, God has no particular name because, as I explained, God's name is ascertained according to His activity. Just the other day I explained. God appeared as the son of Nanda Mahārāja, so He is called son of Nanda. That is another name, Nanda-nandana. Nanda-nandana means one who gives pleasure to Nanda. So everyone's son, child, gives pleasure to his parents. So Kṛṣṇa, by His activities, childhood activities, He gave pleasure to His father and mother, Yaśodā and Nanda. Therefore He is known as Yaśodā-nandana, Nanda-nandana. He was lover of Rādhārāṇī; therefore He is called Rādhā-ramaṇa. In this way, Kṛṣṇa has got different names, or God has got different names, according to His activities. But His real name is Kṛṣṇa. Kṛṣṇa means all-attractive. He attracts everyone. Kṛṣṇa attracts both the nondevotees and devotees. Devotees are very much attracted to Kṛṣṇa to render service, and nondevotees are attracted to Kṛṣṇa to kill Him, but everyone is attracted. Somebody is attracted to vanquish God. That is also another attraction, indirect attraction. If I always think of my enemy, "How shall I vanquish him?" that is an attraction. And if I think of somebody, of my friend or somebody, "How shall I make him happy?" that is also attraction.

So there are two classes of men in this world. One class is trying to serve God, another class is trying to kill God. There is no third division. So those who are trying to kill God, that is an attraction. And those who are trying to serve God, that is also attraction. Therefore God is all-attractive. Just try to understand whether this definition is complete, that Kṛṣṇa means all-attractive. Therefore Bhāgavata says, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There may be many Gods, according to our conception. God means all-powerful, or full of… Our definition, in the Vedic śāstra: God means full of all opulences. There are six kinds of opulences: to become rich, to become very powerful, influential, very much famous, very beautiful, very wise, and very much renounced, unattached. The six kinds of opulences, when they are found in fullness somewhere, that is God. This is the definition of God, these six kinds of opulences.

We have seen many rich men, but if you find out somebody, that nobody is richer than him, then he is God. We have seen many men, wise men, but if you find out somebody-nobody is wiser than him-then he is God. In this way, the six opulences, when they are full represented in one person, he is God. He is Kṛṣṇa. When Kṛṣṇa was present on this planet, He exhibited all these opulences in fullness. Nobody could conquer Him. Nobody was richer than Him. Nobody was beautiful. In the history of the world, you cannot compare with Kṛṣṇa anybody has more rich, more beautiful, more wise, in this way. Therefore, Bhāgavata ascertains, kṛṣṇas tu bhagavān svayam: "The original Personality of Godhead is Kṛṣṇa." So the Bhāgavata-dharma is: if anyone is taught how to love Kṛṣṇa, that is first-class religion.

Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. What kind of bhakti? Now, there are sometimes motive. If I want to render some service unto you in this material world, I make friendship with you, I flatter you, I invite you at home to give you something to eat. But generally there is some motive, that "If I can make friendship with this man, I'll execute such-and-such motive through him." Here it is said that when you render service to God, or Kṛṣṇa, there may not be any motive. That is not service. That is not pure service. If you have got some motive, that "I will render service to God or Kṛṣṇa for this purpose, for this particular purpose," then it is not very first-class religion. If you want to serve God with some motive… Motiveless, ahaitukī, no cause. Ahaituky apratihatā. Apratihatā means it cannot be checked. If you want to render service to God, it cannot be checked at any circumstance. Nobody can say that "Because I am poor, I cannot serve God." No. God can be served both by the poor and the rich without any difficulty, because it is not material affair.

When there is material transaction, if I want to purchase something, then I must have the requisite money to purchase. It is conditioned. But if you want to render service to God, or Kṛṣṇa, there is no condition. Therefore ahaituky apratihatā: "It cannot be checked." Because I am born in particular type, particular time, or particular country, I cannot render service to Kṛṣṇa-that's not a fact. Anywhere, any part of the world, any part of the universe, any man, in any condition, he can serve Kṛṣṇa. There is no impediment. Ahaituky apratihatā. And when that type of religion is followed, to serve the Supreme Absolute without any motive, and without any impediment, then you will be happy. Yayātmā suprasīdati. You are wanting happiness, peace. So if you try, if you learn how to love Kṛṣṇa without any motive and without any impediment, then you will be happy. This is the program of Kṛṣṇa consciousness, to make everyone happy. Ātmā, yayātmā suprasīdati. Prasīdati means fully satisfied. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ.

There are many examples. Just like Dhruva Mahārāja. He went to worship God with a motive. His father did not accept him on the lap. His stepmother insulted him, that "You cannot sit on the lap of your father because you were not born in my womb." (noises) (aside:) Stop that. So he went to worship God in the forest with a motive. He was a kṣatriya. He was determined that "I must have my father's property." And everyone thinks like that, some motive. But his mother advised that "Your determination… Your, this promise can only be fulfilled if Kṛṣṇa helps you. Otherwise, it is impossible." So he went to worship Kṛṣṇa. But actually, when he met Kṛṣṇa face to face, he said, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "My dear Lord, simply by seeing You I have become satisfied. I don't want anything more from You." That is the result of pure devotion. Even one goes to God with a motive, but if he actually becomes a devotee, he becomes motiveless, no more motive. Simply by association, simply by serving God, he is so satisfied that he has no more demand, "Sir, I want this." That is recommended here. Sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje. If we can promote ourself, elevate ourself, to the standard of loving God without any motive, without any return… Sometimes we go to God for some return. That is motive. So no. God should be loved, as Caitanya Mahāprabhu taught us, āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanāt [Cc. Antya 20.47].

Sometimes… Just like Dhruva Mahārāja went into the forest to see God. But here Caitanya Mahāprabhu teaches, marma-hatāṁ karotu vā adarśanāt: "If You break my heart perpetually by not being present before me." He doesn't say that "We want to see God." Doesn't matter. "Why I shall see God? He is busy. Why shall I call Him to become present in my presence? No. Although I am broken-hearted… I would have been pleased to see God, but doesn't matter if He does not come." That is pure devotion. "Oh, I served God so many years, and still I could not see Him. Oh, give up this job. Let me go to māyā." That is not devotion. That is motive. I wanted to serve God with a motive. As soon as the motive is not fulfilled…

One German friend, my Godbrother, he said, in the last war, in the First World War, every, all manpower went to the active field. So the sister, generally women, left. Women means sister, mother, or wife. So they went to church: "My husband may come back. My brother may come back," or "My son may come back." But nobody came back, so they become atheist. Because they went to the church with some motive and the motive was not fulfilled, they became atheist. Therefore this type of devotion is not pure devotion. Motive… God is not meant for supplying your orders because He takes service. He does not serve anybody. So if we want to bring God for our service, we may be disappointed because God does not agree to serve anybody. He is the master, supreme master. How you can expect that God will come to serve you? But God supplies everyone's necessity, but if you want more than your necessity, that is a different thing. That may not be supplied by God.

Therefore we should not approach God with a motive. We should simply approach God to love Him, that's all, without any return. That is pure devotion. That is described here:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want really peace by worshiping God, by rendering service to God, then you should learn how to love Kṛṣṇa without any motive. That kind of love will never be checked. You will never be hampered in executing devotional service. And that is first-class religion.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.5

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Visakhapatnam, February 20, 1972,
At Ladies Club
Prabhupāda:
munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati
[SB 1.2.5]

Ladies and gentlemen, I thank you very much for your kindly coming here to participate in this Kṛṣṇa consciousness movement. So I am reciting one or two verses from Śrīmad-Bhāgavatam, First Canto, Second Chapter, wherein Sūta Gosvāmī describes to the great sages assembled in Naimiṣāraṇya in respect of the importance of Kṛṣṇa consciousness. Naimiṣāraṇya, perhaps you have heard the name. At present there is a railway station near…, between Hardoi and Lucknow in Uttar Pradesh. The station is called Nimsar, and still the Naimiṣāraṇya atmosphere is maintained there. It is a very nice, sacred place. If you go there, you will feel immediately Kṛṣṇa consciousness. So, in that meeting, the great sages and saintly persons assembled there inquired from Sūta Gosvāmī that "After departure of Lord Kṛṣṇa, wherein the principles of religions are kept?" Kṛṣṇa appeared for re-establishing the religious principle, dharma saṁsthāpanārthāya. When Kṛṣṇa, or any incarnation of the Lord descends, there are two kinds of missions. One mission is paritrāṇāya sādhūnām [Bg. 4.8]. The sādhus, or the devotees, they are very much anxious to meet God, Kṛṣṇa, so He fulfills the desires of the sādhu, and by the way He also vināśāya ca duṣkṛtam. Duṣkṛtaḥ means sinful, impious, to kill them.

So Kṛṣṇa has got two businesses. One, to give protection to the devotee, and the other is to kill the demon. Just like Kṛṣṇa appeared as keśava dhṛta narahari-rūpa, Nṛsiṁhadeva, and Narahari, Nṛsiṁhadeva, one side He was blessing Prahlāda Mahārāja, the devotee, and the other side He was killing his atheist father, Hiraṇyakaśipu. You have seen the picture. So Kṛṣṇa, when He has got the fighting spirit… Because Kṛṣṇa is the source of everything, janmādy asya yataḥ [SB 1.1.1]. Here in this world also, you find two things: friendship and hostility. Just like modern political atmosphere, sometimes there is conference of friendships, and sometimes there is fight with lethal weapons. So this duality is visible in this material world, but in the spiritual world there is no duality. There is absolute peace and… [break]. …So when He wants to fight, He comes here, because here there are many demons. So His fighting spirit is satisfied. Otherwise, for killing the demon, Kṛṣṇa does not require to descend. There are many agents of Kṛṣṇa. For example, this city, Visakhapatnam, on the seashore, if Kṛṣṇa desires, this whole city can be killed in a second, simply by overflooding the sea, or by storm. He has got many agents, parasya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. Or the material agents, Durgā devī, she can all, do all these things. So Kṛṣṇa does not require to descend for killing the demons, but when He feels, just like a rich man sometimes feels to contest with some wrestler, that does not mean he requires it. That is the Kṛṣṇa spirit. He is all-blissful. So when Kṛṣṇa comes, descends, there are many demons. He especially comes for the devotee. But when He fights with the demon, that is also His favor, because anyone killed by Kṛṣṇa, he immediately attains liberation. Therefore Kṛṣṇa is absolute. Either He fights or blesses, the result is the same.

So this inquiry was made by the great sages in Naimiṣāraṇya, that "After departure of Kṛṣṇa, wherein the principles of religions are kept?" So the answer was given by Sūta Gosvāmī. He says, in the very beginning, munayaḥ sādhu pṛṣṭo 'ham: [SB 1.2.5] "Your question is very auspicious." Munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam: "This question is very auspicious to the human society." Why? Yat kṛtaḥ kṛṣṇa-sampraśno: "Because you have inquired about Kṛṣṇa." So, someway or other, if you talk of Kṛṣṇa, then it is loka-maṅgalam. Those who are talking about Kṛṣṇa and those who are hearing about Kṛṣṇa, both of them are benefited. It doesn't matter whether he understands or not, if he simply (aside:) You can stop. These children are creating disturbance. So the purpose is that this Kṛṣṇa consciousness movement is hearing and chanting about Kṛṣṇa. The shortcut is to chant the Hare Kṛṣṇa mantra. So anyone who chants this Hare Kṛṣṇa and anyone who hears Hare Kṛṣṇa, both of them are benefited.

There is another verse in this chapter:
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Our heart is filled up with dirty things. The dirty things is misunderstanding. The first misunderstanding is accepting, identifying oneself with this body: "I am this body," "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am Christian," "I am this," "I am that." This identification is one of the greatest misunderstanding, and when Kṛṣṇa began His teaching in the Bhagavad-gītā, He first… Because Arjuna accepted Him a his spiritual master. In the beginning he was talking like friend, but when the questions were not solved, Arjuna accepted Kṛṣṇa as his spiritual master, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. At that time, when Kṛṣṇa was accepted by Arjuna as his spiritual master, He first of all chastised him. He said, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. Because Kṛṣṇa…, Arjuna was talking as a family man, so therefore He first of all chastised him that "You are talking from a low-grade platform, but you are talking just like a learned man. You are not learned." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. "You are not talking like a learned man." That means Kṛṣṇa indirectly said that "You are a fool. You do not know what is your identification."

Then He explained that,
dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir

dhīras tatra na muhyati
[Bg. 2.13]

The soul is eternal and the body is temporary. It is changing every minute. Just like from our mother's womb, our first birth takes place between the father and mother. Two secretions emulsified, forms into a pealike body, a small pealike body. First night the soul takes shelter within that body, and the mother supplies the energy, and it develops. From that pea it becomes a small body, but the small body becomes greater and greater, and when it is fit for developing, or increasing in this material atmosphere, mother delivers the child and again it becomes developing. So developing means changing the body. Child's body… Every one of us had a body like a child, baby, but that body is now missing; we have got a different body. Young man has got a different body, old man has got a different body. So this is a fact, that the soul is there, but body is changing. Therefore the natural conclusion should be that when we leave this body, I take another body.

There is no difficulty to understand this reasonable proposition of Bhagavad-gītā.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

As dehāntaram, from childhood to boyhood, boyhood to youthhood, is dehāntaram, another body, similarly, old man, when the body is very old, it cannot be used anymore, or the supply ingredients is almost finished, then this body we give up; we accept another body. Now this body we are changing from multiforms of bodies, jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkyakāḥ, in this way 8,400,000 species of body we are changing. And this human form is the greatest benediction for the soul to understand Kṛṣṇa. And Kṛṣṇa says if in this body we try to understand Kṛṣṇa, janma karma me divyam yo jānāti tattvataḥ [Bg. 4.9], if we simply to understand Kṛṣṇa, how Kṛṣṇa comes, what is His business, paritrāṇāya sādhunaṁ vināśāya ca duṣkṛtaṁ dharma-saṁsthāpanārthāya [Bg. 4.8], what kind of religious principles He re-establishes, sambhavāmi yuge yuge…

So these things are explained very nicely in the Bhagavad-gītā. Everyone in India knows Bhagavad-gītā, and not only in India, throughout the whole world Bhagavad-gītā is very well known and widely read book of knowledge. I have traveled all over the world. In every country there are different language, translations of Bhagavad-gītā, and in Japanese countries there is Bhagavad-gītā, in Muslim countries there is Bhagavad-gītā. So Bhagavad-gītā is the universal book of knowledge, and our Kṛṣṇa consciousness movement is based on this Bhagavad-gītā. We have not manufactured anything. The same thing, which is very, very old, at least from historical point of view it is five thousand years old, but from scriptural point of view it is more than forty millions of years old. So our Kṛṣṇa consciousness movement is based on this Bhagavad-gītā, because it is full of kṛṣṇa-sampraśno. Here Sūta Gosvāmī says, yat kṛtaḥ kṛṣṇa-sampraśno loka-maṅgala. "The questions raised by you," bhavadbhiḥ, "by you, loka-maṅgala." The Bhagavad-gītā should be read very widely, and should be understood very widely. That is the only source of auspicity for the human society. But don't misrepresent it. It has become a fashion now to misrepresent, comment on Bhagavad-gītā according to one's whims. That is very dangerous. That is very dangerous. Bhagavad-gītā should be read, should be understood as prescribed in the Bhagavad-gītā. Kṛṣṇa says, in the Fourth Chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The Bhagavad-gītā should be understood by the line of disciplic succession of authorized ācāryas. Fortunately, in your South India all the great ācāryas appeared-Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, all of them. So you are very fortunate, and the ācārya commentary is also there. Rāmānujācārya commentary is there, Madhvācārya commentary is there. So you take advantage and read them very nicely. That is our request, Kṛṣṇa consciousness. And try to understand Kṛṣṇa. If you simply understand Kṛṣṇa, then the result will be, janma karma me divyam yo jānāti tattvataḥ, in truth, if fact, which you can do only if you follow the ācāryas, not these rascals. Don't follow any rascal. You follow the ācārya, you get the benefit of Kṛṣṇa consciousness. That is our request. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then your human form of life will be blessed. You'll get success in obtaining this human form of life. Not only that. You are all mothers here. Teach your children from the very beginning, as it is recommended by Prahlāda Mahārāja,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Prahlāda Mahārāja said that children should be taught about religious principle, especially Bhāgavata dharma. What is dharma and Bhāgavata dharma? Bhāgavata dharma means the dharma of the soul, and ordinary dharma means the dharma of this body. Generally we understand the varṇāśrama-dharma, cātur-varṇyaṁ mayā śṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] the brāhmaṇas, the kṣatriyas, the vaiśyas, and the śūdras, brahmacārī, gṛhasta, vānaprastha, and sannyāsa. So actually this is our…, Vedic principle is varṇāśrama-dharma. So this varṇāśrama-dharma is in relationship with this body. But we are not this body. Dehāntaraṁ prāp…, we are changing our body. So sometimes we may become a śūdra, sometimes we may become brāhmaṇa-that is change. But when you come to the platform of the soul, na hanyate hanyamāne śarīre [Bg. 2.20], that dharma, when it begins, the dharma of the soul, that is called bhāgavata-dharma, because when one is, uh… I mean, in the platform, on the platform of understanding soul, that is called brahma-jñāna, ātmā-jñāna. So when one comes to the platform of brahma understanding, that is called brahma-bhūta [SB 4.30.20]. Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] when you come to that platform, understanding of the soul, then you become joyful, free from material anxiety. Just like you are on a ship and it is in danger on the ocean, tottering. At any moment you can drown. But somehow or other, if you come to the land, you feel safety, "Now I am safe." Similarly, this bodily consciousness-"I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am this," "I am that"-that is just on the tottering sea. But if you come immediately on the spiritual platform, then prasannātmā, "Now I am safe." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. To Brahman realized soul, he has no more any hankering, nor any lamentation. So long we are on the bodily platform, we are hankering and lamenting. We are hankering for things which we do not possess, and we lament for things we lose. There are two business: to gain some material profit or lose it. This is bodily platform. But when you come to the spiritual platform, there is no more question of loss and profit. Equilibrium. So brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Because he has no more hankering and lamenting, there is no more enemy. Because, if there is enemy, then there is lamenting, but if there is no enemy, then samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. That is the beginning of transcendental activities, bhakti.

So our Kṛṣṇa consciousness movement is directly giving this bhakti platform, by the mercy of Kṛṣṇa, in the form of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu. He is distributing Kṛṣṇa immediately, because in this age people are so fallen, mandaḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Alpayu: they're living for a short time, and mandaḥ, mandaḥ means very slow or inferior quality of human being. Not superior. Inferior quality means in this age there is practically no brāhmaṇa; all śūdras. Kalau śūdra sambhavaḥ, actually also it is so, because people in this age, if he gets one nice service, master, he is satisfied. One wife, one service, then his life is dākṣyaṁ kuṭumba bharaṇam. In this age if one can maintain his wife and few children, ah, he is very expert. He is to be considered dākṣa, very expert. You have no more to make any sacrifice. Simply if he is somehow or other able to maintain a wife, that is… That has also become impossible. The social system is coming to such degraded position. In Europe and America I have seen, very few men are family men, you see, because it is botheration. They think it is botheration or it is very heavy task. Actually, in their country it is very heavy task by so many laws and so many conventions. So they avoid marriage. So therefore, in the symptoms of Kali-yuga it has been stated, dākṣyaṁ kuṭumba-bharanam. Kuṭumba means family. If one can maintain his family, he is to be considered as very successful. No, he hasn't got to make dākṣa-yajña, or naradeva-yajña, or so many yajña. No. That he has no means. This is the position. Mandaḥ sumanda-matayo [SB 1.1.10]. And if anyone wants to accept something for spiritual, that is sumanda-matayo, something bogus. He will accept something bogus which has no spiritual, I mean to say, reference. He will accept, "I have… I have got this religion." Mandaḥ sumanda-matayo manda-bhāgyā. Because they're all unfortunate, and upadrutāḥ, and always disturbed and anxious by so many external affairs.

Therefore, in this age Caitanya Mahāprabhu has given us very shortcut method, not manufactured by Him. No saintly ācārya will manufacture his way. He must refer to the Vedic literature. So Caitanya Mahāprabhu picked up the Vedic instruction, harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21] from Bṛhad Nāradīya Purāṇa. In the Śrīmad-Bhāgavatam also it is said,

kaler doṣa-nidhe rājan
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

So Caitanya Mahāprabhu picked up these Vedic instruction and introduced it to the world five hundred years ago, and He predicted that this mission should be spread all over the world, and specially the task was entrusted with Indians. He said specifically that,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Those who have taken birth as human being in India, they should take this task of distributing Kṛṣṇa consciousness all over the world, for doing well to others. (applause)

So I request that we have made a background only for spreading Kṛṣṇa consciousness, and this movement has a great demand all over the world. They are confused with this materialistic way of life. They are not satisfied. Many thousands and thousands of young men, they are confused. They do not know what to do, but they do not like to live like their fathers or grandfathers. So this is an opportunity for spreading this mission of Caitanya Mahāprabhu, Kṛṣṇa consciousness, and Kṛṣṇa amongst the scholars, amongst the religionists, amongst the philosophers, even amongst people in general. This Kṛṣṇa book, Bhagavad-gītā, is very well known, so take this opportunity, both ladies and gentlemen in India, and present Kṛṣṇa consciousness without any adulteration. Don't do this misservice, adding something rascaldom in Bhagavad-gītā. In Bhagavad-gītā it is simply mentioned, and it is described, that Kṛṣṇa is the Supreme Personality of Godhead. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. There is no greater authority than Kṛṣṇa.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

These things are there. So my request is that your South Indian people are very intelligent men, and you are benedicted by the blessings of all ācāryas. My sincere request is that you take up this movement seriously and spread all over the world. Join with us.

Thank you very much. (applause) (end)

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Śrīmad-Bhāgavatam 1.2.5

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Melbourne, April 3, 1972,
Lecture at Christian Monastery
Prabhupāda:

munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno

yenātmā suprasīdati
[SB 1.2.5]

Just I wish to thank you ladies and gentlemen for your coming here, participating in this Kṛṣṇa consciousness movement. This movement is not a new thing or something concocted, but it is authorized and very old movement. There was a meeting about five thousand years ago in a place which is called Naimiṣāraṇya. That Naimiṣāraṇya is still there in India. There is a railway station which is called Nimsar. It is near Lucknow, in the northern part of India. Those who have gone to India, they may know this place. This is very old place. And still, if you go, you will find there immediately a spiritual atmosphere. There are many places in India where, if you go, you will find immediately a spiritual atmosphere.

So this verse I am just now quoting is the verse given by Sūta Gosvāmī, the president of the meeting. In that meeting many learned scholars, brāhmaṇas, they assembled to discuss about Kṛṣṇa. The question was that "After departure of Kṛṣṇa from this planet, dharma and jñāna"-dharma means religious principles, and jñāna means knowledge-"these two things, who has taken care of them?" Dharma-jñānādibhiḥ saha. Actually, human society should be concerned with two things: dharma and jñāna. Dharma means the characteristic. The meaning of dharma translated in English is not adequate. Dharma means which cannot be given up. The so-called dharma, or religion… Suppose I am Hindu and somebody is Christian. This is called faith. The dictionary meaning is: "Religion is faith." So faith can be changed. "I believe in Christian religion." So it can be changed next day-I accept Hindu religion or Muslim religion. But actually, dharma cannot be changed. The example is given: just like water. The characteristic of water is liquidity. So you cannot change this quality of water, liquidity. Similarly, stone is solid. You cannot change the quality of solid. This unchangeable quality is called dharma. That is really Sanskrit significance. Now, you can argue that water sometimes becomes solid, ice. That is conditional. Under certain conditions, the water becomes solid, but immediately it begins to become liquid. It melts. The tendency is to melt, not to keep solidity. So this consistency of keeping water in liquid form is called dharma.

So as everything has got some particular characteristic, similarly we living entities, we must have some particular characteristic. And what is that? That is dharma and jñāna, to understand. Jñāna means knowledge: "What I am? Am I this body, or I am something else?" But if we study, if we meditate on this body… You study every part of your body. Take for example this finger. If you think, "Am I this finger?" the answer will be "No, it is my finger." Similarly, you study any part of your body. You will find that the part of body belongs to you. You'll say, "It is my leg, my hand, my hair, my nose." So many things, "my." Then where is the "I"? That is called jñāna. That is knowledge. Everything is "my," but where I am? Where I am?

Besides that, so far I am concerned, I do not want so many things. So many things. Just like I do not want to become old, but old age is forced upon me. I must become old. I do not want to die. Then death is forced upon me. I do not want to take birth. These are all very troublesome business. We have forgotten birth, death, old age, and disease. But when we are within the womb of our mother, it is very precarious condition. Any medical man knows. We have to live there in this way, in a packed up bag, practically without any air. Airtight condition. Just imagine. Now just at the present moment if you are put into the airtight condition, you will die within three minutes or three seconds. The medical opinion is that. But in the womb of our mother we have to live for clear ten months or more than that in that airtight, packed-up condition. Just imagine how much troublesome condition was there. That is practical. We may have forgotten.

So many things we have forgotten, but that does not mean the trouble was not there. Just like in our childhood so many things happened. We might have forgotten, but that does not mean the trouble was not there. The trouble was there. Similarly, at the time of death, the trouble, or the miserable condition, is so acute that we have to give up this body. Sometimes when man becomes very much upset, he commits suicide. He cuts his own throat. Why? He cannot live in this body. Similarly, I, you, every one of us, we have the trouble at the time of death, at the time of birth. Birth and death. We are living entities, we are living soul. Birth and death takes place of this body. The body takes birth and the body is vanquished. Death means sleeping for seven months. That's all. That is death. The soul is… When this body is unfit for living, the soul gives up this body. And by superior arrangement the soul is put again into the womb of a particular type of mother, and the soul develops that particular type of body. Up to seven months the soul remains unconscious. And when the body is developed, again consciousness comes and the child wants to come out of the womb and he moves. Every mother has experienced how the child moves at the age of seven months within the womb.

So it is a great science, how the soul, living soul, is in contact with this material body and how he is transmigrating from one body to another. The example is given just like vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We are… Just like when the garments, our shirt and coat, becomes too old, we give it up and we accept another shirt and coat… Similarly, I, you, every one of us, we are spirit soul. We are given a type of body and shirt and coat by the arrangement of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. That particular body is given to us for our particular type of standard of living. Just like you European, American, Australians, you have got a particular type, and you are given the opportunity, a particular standard of living. Just if some Indian comes to your European, American, Australian cities, just like your Melbourne city… I was just speaking to my students, "If any Indian comes, so they will be surprised with this standard of living." They will think that "Oh, it is heaven." Because the material prosperity is far different from Indian cities to these American, or European, Australian. There is much difference.

So you have got a particular type of body. You have been given the chance of particular standard of living. Similarly, in India or in Africa or in other country, the living entity has got a particular type of body and his particular type of standard of living is also there. A tiger has got a particular type of body, it has got his own standard of living. Elephant has got a particular type of body, and it has got its standard of living. Similarly, there are higher beings also, in the higher planetary system. They are called Svargaloka, Janaloka, Maharloka, Tapoloka, Brahmaloka. In the Brahmaloka the duration of life is so long that you cannot imagine even calculating twelve hours' time there. That is stated in the Bhagavad-gītā. Most of you have read Bhagavad-gītā, and it is stated there, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga-paryantam. One yuga… This is Kali-yuga. At the present moment it is called Kali-yuga. Before this… This Kali-yuga has passed only five thousand years, and the duration of life of this Kali-yuga is 432,000's of years. Only we have passed five thousand. Before this Kali-yuga there was another yuga, which is known as Dvāpara-yuga. Before that, there was Tretā-yuga. Before that, there was Satya-yuga. All these yugas, taking aggregate years, forty-three hundred thousands of years. And multiply it by one thousand. Then calculate what is the duration of time. That is only twelve hours duration in the Brahmaloka. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17].

So there are very particular informations of all the planets within this universe. Not only within this universe; there are many other planets beyond this universe. That is called Vaikuṇṭhaloka, spiritual world. The spiritual sky is there. That is stated in the Bhagavad-gītā. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That is perpetual, that anything in that sky is perpetual, and anything within this material sky, they are temporary. In the Brahmaloka there may be duration of life millions of millions of year, but that is also destructible. That is material nature. In the Bhagavad-gītā it is said, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "Even if you go to the Brahmaloka, you will have to come back again." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. "But if you come to My loka…" There is Kṛṣṇaloka. That is in the spiritual world, spiritual sky.

So these informations are there in the Vedic literatures. And it is a fact that we are transmigrating from one body to another, one planet to another. That is a fact. Just like I have come to your country, similarly I may go to another planet. It is the question of how to go there, what is the means. That is also stated in the Bhagavad-gītā.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So it is stated that if you want to go to the sun planet or moon planet-there are many heavenly planets-you can go there. Yānti deva-vratā devān. Then you have to prepare in this life how to go there. You cannot go there by force, with your sputnik or some jet plane or something like that. That you cannot go. That is not possible. Therefore these people who are trying to go to the moon planet, they are now frustrated. So whatever it may be, the chance is there. We have written one small booklet in this connection: Easy Journey to Other Planets. If you like, you can read that. So there are innumerable planets, innumerable living standard, standard of living innumerable. Just like your standard of living materially is very nice or far greater than the Indian standard of life or any other standard of life, so if you go to other planets you will find still thousand times better standard of living. If you go still up, thousand times better standard of living.

This is God's creation. There is God. As you have created this Melbourne city by your energy, similarly the whole creation is manifestation of the Supreme Personality of Godhead. You cannot defy it. This is called jñāna, knowledge, to know what is Kṛṣṇa, what is His energies, how they are working, how these wonderful acts are going on within this universe. This is Kṛṣṇa consciousness. Kṛṣṇa consciousness is not a bogus movement. It is a very scientific movement. It is meant for human knowledge. There are immense knowledges, but if we are simply interested with the necessities of the body, just like the animals, then we are missing the chance. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. "This eating, sleeping, sexual intercourse, and defense-these things are there in the animal life." Even a hog, he is working day and night to find out where is stool. He likes stool. He eats stool and becomes very fatty. He enjoys.

So this kind of endeavor, simply eating, sleeping, sex life and defense, that is common to the animals and to the human being. But human being has got a special prerogative. That is Kṛṣṇa consciousness, to know God, to know himself, to know this world knowledge. Not that just like… We are, of course, trying to advancement of knowledge simply for these items: how to eat, how to sleep, how to have sexual intercourse, and how to defend. So this is also required. So long we have got this body, we don't say that "Don't try to for this," but your particular knowledge, to know yourself, to know God, why you are dismissing that? That is not very good idea. These śāstras… I have quoted so many things from the śāstra, from the books of knowledge. It is meant for the human being, not for the cats and dogs. We have called this meeting. We have not invited cats and dogs, we have invited human beings, because the human being can understand. The cats and dogs, however I may speak from Vedic literature, from Bhagavad-gītā or from Bhāgavata, it is not possible for the cats and dogs to understand. Their body is different. But our body, human being, is especially meant for this purpose.

Therefore Ṛṣabhadeva, the father of Mahārāja Bharata, under whose name the India is called… Not India. This whole planet is called Bhāratavarṣa. In the Vedic literature Bhāratavarṣa means this planet. And it is consisting seven islands. That is also mentioned in Vedic literature. Seven islands means Asia, Europe, Africa, North America, South America, Australia, and Oceania. These seven islands are mentioned. Description is there. So this Bhāratavarṣa… This planet is called Bhāratavarṣa. Now it is divided. Now it is divided because on account of loss of the old Vedic culture we have now divided. I am thinking, "I am Indian," you are thinking, "Australian." Another is thinking, "American" or "Englishman." These divisions have come very lately, say about three thousand, four thousand years ago. Before that, this planet was one. There was only one king. We get this information from Vedic literature. And he was ruling all over, then. The culture was one. That is Vedic culture. Still, I hear some of my student was telling that in Australia there is some Hindu temple somewhere.

So apart from that, the thing is that we are just trying to revive the original consciousness of the human society. That is called Kṛṣṇa consciousness. Don't try to misunderstand. Original consciousness. Just like these boys, mostly they are Europeans, Americans, Canadians. These boys, they are not Indians, neither their father or grandfather knew about Kṛṣṇa. Maybe some of them have read Bhagavad-gītā, but nothing particular, the science of Kṛṣṇa. Now, how they have taken this Kṛṣṇa consciousness movement so seriously? The only thing is that Kṛṣṇa consciousness is not a foreign thing. Every one of you have got Kṛṣṇa consciousness within you. It is lying dormant. It has simply to be aroused, simply to be aroused.

One poet, Vaiṣṇava poet, he is authority. He says,

nitya-siddha kṛṣṇa-prema sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

Udaya means awaken. The Kṛṣṇa consciousness is there. In everyone's heart it is dormant. Simply by śravaṇādi, by pure hearing process… Just like a man is sleeping. The consciousness is there, but he appears to be unconscious. He is sleeping. But if somebody calls him, "Mr. such and such, wake up, wake up. Wake up." So after two, three callings, he wakes up. He remembers, "Oh, I have got to do so many things." Similarly, the Kṛṣṇa consciousness is dormant in everyone's heart. This Hare Kṛṣṇa mantra is the process of awakening. That's all. This Hare Kṛṣṇa mantra, if we chant repeatedly Hare Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-then the sleeping man awakens to Kṛṣṇa consciousness. This is the process.

So I do not wish to take much of your time. I have simply given introduction to this movement, Kṛṣṇa consciousness movement. It is very simply thing. You do not lose anything. Suppose you chant Hare Kṛṣṇa at your home. Do you think you will be loser? No. Neither we want any money from you, that "Pay me so many dollars. I give you some particular mantra." No. It is not that. It is open. Everyone can chant. But if you chant, then you will be benefited. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Your heart will be cleansed. Now we are in so many consciousness: "I am this, I am that, I am this, I am that, I am this, I am that." And therefore there is so much trouble all over the world, because we have misidentified with this body which is simply shirt and coat. Suppose we are sitting, so many ladies and gentlemen. If we simply fight on the basis of our dress, "Oh, you are not in such dress. I am in such dress. Therefore you are my enemy," this is not very good argument. Because I am in different dress, so I am not your enemy. And because you are in different dress, you are not enemy. But that is going on. That is going on. "I am American," "I am Indian," "I am Chinese," "I am Russian," "I am this," "I am that." And the fighting is going on on this point only.

So if you take to Kṛṣṇa consciousness, this rascaldom will go. Just like these you see all the students. They don't think that they are Indian or American or African or… No. They are thinking, "We are servant of Kṛṣṇa." That is wanted. That is wanted. Unless we are coming to that point of understanding, ceto-darpaṇa-mārjanam… [Cc. Antya 20.12]. Ahaṁ brahmāsmi: "I am pure soul, spirit soul. This body, material body is my cover." That is called jñāna, knowledge. And as soon you come to the point of knowledge, then there will be vairāgya. Vairāgya means renunciation. Just like these boys, these girls. They are Americans. They lived under their parents in high standard of live. Now they can sit anywhere. They can sit on the street because they have forgotten this bodily concept of life. They are simply thinking in terms of Kṛṣṇa consciousness, "I am servant of Kṛṣṇa."

So this is very scientific movement, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the heart: "What I am? What is God? What is my relationship with God? What is this material world? Why I have come here? Why I am suffering? Why I have to accept birth? Why I have to accept death? Why I have to accept disease? Why I have to accept old age?" These are the problems. These are the problems, and these problems can be solved in human form of life, not in the life of cats and dogs. They cannot. So our only request is that you make your life successful. Come to the real understanding of your existence. And this is possible simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. Hare Kṛṣṇa. Yes.

Guest (1): Are the seven planets which you mentioned related at all to the seven colors or to the seven jewels of the yogi?

Śyāmasundara: The seven planetary systems, do they correspond to the seven colors and the seven jewels of the yogi?

Prabhupāda: No. There is seven planetary systems over us and seven planetary systems down also. Therefore this universe is called caturdaśa-bhuvana: "Fourteen planetary systems." This is called Bhūrloka. Above this, there is Bhuvarloka. Above that, there is Janaloka. Above that, there is Maharloka. Above that, there is Satyaloka. Above that, there is Brahmaloka, the highest planetary system. Similarly, down also, we have got Tala, Atala, Talātala, Vitala, Pātāla, Rasātala. This information we get from Vedic literature, fourteen worlds. Each and every universe is consisting of these fourteen planetary systems, and there are innumerable universes. So that we also get information from Brahma-saṁhitā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means this universe is a big, I mean to say, volume. Just like aṇḍa, egg. Everything, every planet is just like egg. This brahmāṇḍa, this universe, is also like egg. So there are many many, many millions of jagad-aṇḍa. And in each and every jagad-aṇḍa, koṭiṣu vasudhādi-vibhūti-bhinnam, there are innumerable planets also. So these are the information we get from Vedic literature. If you like, you can accept. If you don't like you can reject. That is up to you. Yes?

Guest (2): Your Grace, the question I would like to ask you is: is there any philosophy, doctrine, creed, or, for that matter, ritual that can bring God down to the point of a human thought, reduce God to a human process of thought?

Prabhupāda: No, God cannot be forced to come down. Then He is not God. You see? If God but comes here, comes down by His own pleasure. You cannot force Him. We get this information from Bhagavad-gītā. He said that,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"Whenever there is religious discrepancies and uprise of irreligious principles, at that time I come down." So God cannot be forced. Just like at night you cannot force the sun to rise. You have no such power. The sun will rise in due course of time, in the morning. At that time you can see sun. You can see the sun, you can see yourself, and you can see the world. But at the darkness you cannot force. You have no such searchlight, scientific advancement, that you can force. Similarly, if you cannot force a material object like sun to abide by your orders, how you can make God forced to come down? So He comes down at His own will, not by your word. God is not like that.

Guest (3):. What is your belief in eternal life, and how do you attain perfection to eternal life?

Prabhupāda: They are like (?) material, and life is spiritual.

Śyāmasundara: Eternal life.

Prabhupāda: Eternal? Eternal life. We are all eternal. Just like you were a child or you were a baby. You were a boy; now you are a young man. Similarly, I was also. Now I am old man. But I remember that I had a small body, a little more grown-up body, little more grown. All those bodies are now gone, but I am remembering. Therefore I am eternal. With the change of the body or passing away of the body, I do not die. I am eternal. It is said in the Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]. As there were so many changes and still I am existing, similarly, when this body will be finished, I will exist in another body. Therefore I am eternal.

Guest (4): What is your understanding of God? Is He something apart from us, or are we all together God? Do you know?

Śyāmasundara: What is your understanding of God? Is He apart from us or are we all together God?

Prabhupāda: Well, as you are apart from me, similarly, God is also apart from you. God is also an individual person as you are individual person, I am individual person, but the difference between God and you and me is this, that you know your business, I know my business. but God knows everyone's business. That is the difference.

Guest (4): (indistinct) …man and God?

Śyāmasundara: What is the relationship between man and God?

Prabhupāda: Man is servant of God, and God is the Supreme. God is asamordhva. Nobody can be equal to Him, nobody can be greater than Him. This is our point.

Guest (5): Do you believe in reincarnation?

Prabhupāda: What is that?

Woman: Do you believe in reincarnation?

Prabhupāda: Oh, yes. Why not? Just like I had my small body. Then I had greater body, another body, another body. So every moment there is incarnation, reincarnation, every moment. That is medical science opinion. We are changing our bodily condition, material condition, but I am existing. Therefore, as I have passed over my childhood body to be incarnated into boyhood body, from boyhood I have reincarnated in a youthhood body. From youthhood body I reincarnated my old body. Similarly, after leaving this body I must have to accept another body. That I have already explained. Just like we change our dresses. So soul is eternal; the body is not permanent, temporary, and there are 8,400,000's of different types of bodies. We are migrating or transmigrating from one to another. This business, if we want to stop… Because we are eternal, our aims and object should be to attain that eternal status. That we can attain by Kṛṣṇa consciousness. This is the movement. We are giving information to everyone that "If you want your eternal life, blissful life, life of knowledge, then you take to this movement, Kṛṣṇa consciousness, and you'll have it."

Guest (6): I would like to ask His Divine Grace a question, or I'd like to phrase(?) my thinking at the moment.

Śyāmasundara: Just one question. Very simple-ask it like everybody else.

Guest (6): Am I material center of the universe or is it…? Of course, I think that I am material center of the universe, and I think I must prove it… I have been…

Prabhupāda: (to Śyāmasundara) You answer.

Guest (6): Thinking I would very much like to find that there is another spiritual center of the universe, because I am a fool, a rascal, and a liar that I found. I do not know the truth. I am a liar.(?) (audience applauds)

Prabhupāda: What is that? Why don't you answer? You answer. What is that?

Guest (6): His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda is well… (end)

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Śrīmad-Bhāgavatam 1.2.5

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Edinburgh, July 17, 1972

Pradyumna: "O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self." [SB 1.2.5]

Prabhupāda: So questioning about Kṛṣṇa and answering the question is kṛṣṇa-kathā. So here it is recommended that if we are constantly engaged in kṛṣṇa-kathā about Kṛṣṇa, talking about Kṛṣṇa, questioning about Kṛṣṇa, then ātmā suprasīdati. We are hankering after peacefulness of our heart, peacefulness of our atmosphere. So here it is recommended that simply by inquiring about Kṛṣṇa and taking answer of the question, both the questioner and the answer-giver, both will be pleased. Yenātmā suprasīdati. Therefore Caitanya Mahāprabhu ordered, yāre dekha, tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. The world is like the blazing fire in the forest. So this kṛṣṇa-kathā, this Kṛṣṇa consciousness movement, will give them relief. Yenātmā suprasīdati. And the Sūta Gosvāmī said, "You question is very pious question, sādhu, because it is about Kṛṣṇa."

The question was that "After the departure of Kṛṣṇa…" Dharmaḥ kam… What is that? Śaraṇaṁ gataḥ? Hmm? Kāṣṭhām… What is this verse? Kṛṣṇe sva-dhāmopagate…

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

This is the inquiry. The answer is given there, that "Your inquiry…" Kṛṣṇa comes for reestablishing the principles of religion. Religion means the order set by the Supreme Personality of Godhead. That is religion: "You do like this." Just like king's…, king orders, or the government orders, "Do like this." Do's and does not. Do not's. Do's and do not's. So that is dharma. If you follow the do's and do not's given by Kṛṣṇa, that is religion. You cannot manufacture religion. That is bogus.

So munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam [SB 1.2.5]. "These questions…" Just like our Kṛṣṇa consciousness movement is the same: it is simply questioning about Kṛṣṇa and hearing the answer. It is loka-maṅgalam. Anywhere this vibration will go on, there will be all auspicity. Loka-maṅgalam. Kṛṣṇa-sampraśno yenātmā suprasīdati. Another feature is Kṛṣṇa is all-attractive; therefore, talks about Him is also attractive. In our Kṛṣṇa book there are so many topics about Kṛṣṇa, janma karma me divyam [Bg. 4.9], about His birth, about His transference from real father's house to another foster father, then the attack by the demons upon Kṛṣṇa, Kaṁsa. All these activities, if we simply study and hear the kṛṣṇa-sampraśnaḥ, then we are liberated. Without any doubt, our liberation is guaranteed. Simply by hearing about Kṛṣṇa.

Kṛṣṇa therefore comes, so many activities. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. Kṛṣṇa says that He has nothing to do. What He has to do? But still, He's killing so many demons, He's giving protection (to) so many devotees. Because He has come to reestablish what is religious principles. So by His personal activities He establishes. Otherwise, Kṛṣṇa has nothing to do. He's ātmārāma, Kṛṣṇa. He is self-satisfied; He has nothing to do. But to teach us He comes. In this way we should live. From the very beginning of His childhood. Read the purport.

Pradyumna: "As it is stated hereinbefore, in the Bhāgavatam the Absolute Truth is to be known, so the questions of the sages of Naimiṣāraṇya are proper and just because they pertain to Kṛṣṇa, who is the Supreme Personality of Godhead, the Absolute Truth. In Bhagavad-gītā the Personality of Godhead says that in all the Vedas there is nothing but the urge for searching after Him, Lord Kṛṣṇa. (Bg. 15.15). Thus the questions that pertain to Kṛṣṇa are the sum and substance of all the Vedic inquiries. The whole world is full of questions and answers. The birds…"

Prabhupāda: Athāto brahma jijñāsā. Atha, "Now, this is the time for inquiring about the Absolute Truth." "This is the time" means this human form of life. Animals cannot inquire. Therefore Vedānta-sūtra says, athāto brahma jijñāsā: inquire about the Absolute Truth. Brahma, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The ultimate Absolute Truth is Kṛṣṇa, the person. Paramātmā is plenary expansion, and Brahman is impersonal effulgence. So if one understands Kṛṣṇa by question and answer, then he understands the other three features. But simply by understanding the impersonal feature, Brahman effulgence, one cannot understand Kṛṣṇa. Neither by understanding or seeing the Paramātmā, one can understand Kṛṣṇa. To see the Paramātmā is the business of the yogis. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, the yogis they are trying to see Kṛṣṇa or Viṣṇu within their heart by meditation. Meditation means this. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. And the jñānīs they want to stop these material varieties, make it impersonal, and merge into the existence of Brahman effulgence. But devotees, they do not, neither of them, neither they even want to be transferred to the Vaikuṇṭhaloka. They are satisfied in any condition life, provided they have got the opportunity to serve Kṛṣṇa. That is the ambition. Hmm. Then?

Pradyumna: "The whole world is full of questions and answers. The birds, the beasts, and men are all busy in the matter of perpetual questions and answers. In the morning, the birds in the nest become busy with questions and answers, and in the evening also, the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also, the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Kṛṣṇa. Kṛṣṇa is our most intimate master, friend, father or son, and object of conjugal love. Forgetting Kṛṣṇa, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction."

Prabhupāda: Therefore, materialism means forgetfulness of Kṛṣṇa. Otherwise, there is no other existence as material. Just like in dream. In dream, some way or other, we create an atmosphere. But actually, there is no different atmosphere. But by our brain, hallucination, we create something. So created in dream, we have got experience, everyone, "I am the worker. I am doing this. I am flying. I am going there. I am riding the path(?). I am working. I…" "I" is there. This "I" false ego is there. Ahaṁ mameti [SB 5.5.8]. So forgetting Kṛṣṇa, when we concentrate only "I" and "mine," that is material world. That is material world. Material means separated. When I create, when we forget Kṛṣṇa, when I create "I" and "mine," that is material. Make it clear.(?) Otherwise, īśāvāsyam idaṁ sarvam [Īśo mantra 1].

Everything is Kṛṣṇa's energy. Kṛṣṇa is spiritual, so His energy is also spiritual. But in the spiritual energy there is the possibility of forgetting Kṛṣṇa. That is called material energy. So if we remember Kṛṣṇa, that is not material energy. A man, stone, wood, brick and constructs a big, high skyscraper building; that is material energy. But the same stone, same wood, same cement, you construct a very nice temple of Kṛṣṇa, that is spiritual energy. Now, the question is how the woods and stones which is matter, becomes spiritual. Is not that the question? We say one man is constructing big skyscraper building with woods and stones, we say this is materialism. But they can also challenge you that "You are also interested in woods and stones and constructing a big church or temple. Why is your idea spiritualism?" Now, you can compare. This is spiritualism means in this stone and earth and woods you remember Kṛṣṇa, "I am constructing something for Kṛṣṇa." Therefore it is spiritualism.

So the conclusion is when we forget Kṛṣṇa, that is materialism. And when we constantly remember Kṛṣṇa, that is spiritualism. The materialists means they are thinking of sense gratification. All these big, big buildings were constructed in your country, Edinburgh. The idea was that "We shall show something opulent that we are very great nation. We have got nice buildings, nice churches, nice roads." Puffed up. Everyone wants to be puffed up before his friends and relatives. So this is materialism. But the same thing done for the satisfaction of Kṛṣṇa, that "We shall construct this temple for Kṛṣṇa's inhabitation. We shall construct this building for providing the devotees of Kṛṣṇa so that they may be able to chant Hare Kṛṣṇa mahā-mantra without any disturbance…" It appears the same thing, karma and bhakti, but bhakti is always in relation with Kṛṣṇa and karma is always in relation with sense gratification. Therefore, the things, the ingredients is originally spiritual because it is Kṛṣṇa's energy. But ahaṁ mameti [SB 5.5.8], when we try to impose our proprietorship, that is materialism. Materialism means forgetfulness of Kṛṣṇa. Otherwise, there is no materialism; everything is spiritual. Hm. Then?

Pradyumna: "Kṛṣṇa is our most intimate master, friend, father or son, and object of conjugal love. Forgetting Kṛṣṇa, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction. All things but Kṛṣṇa give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Kṛṣṇa. We cannot live for a moment without being questioned or without give answers. Because the Śrīmad-Bhāgavatam deals with questions and answers that are related to Kṛṣṇa, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the Śrīmad-Bhāgavatam and make an all-around solution to all problems pertaining to social, political or religious matters. Śrīmad-Bhāgavatam and Kṛṣṇa are the sum total of all things."

Prabhupāda: Now let us discuss, question and answer, "How political situation can be improved by Kṛṣṇa consciousness?" Can anyone answer? Who will answer this question? Yes?

Pradyumna: If the head of the country, the commander-in-chief of the army, and the school books, and the person who dispenses justice are all devotees, they can clearly make a plan or arrangement of government so that people are informed what their real welfare is.

Prabhupāda: Hmm?

Pradyumna: So that people are informed what their real welfare is. What the real goal…

Prabhupāda: What is that real welfare?

Pradyumna: …in relationship to and to see that everything in the country is used in Kṛṣṇa's service. If the government does that, then it becomes a Kṛṣṇa conscious government.

Prabhupāda: So, is it all right?

Revatī-nandana: Also, if the leaders become Kṛṣṇa conscious, then they can stop the institutions of vice, which prevent the people from understanding God, and they can shut down the slaughterhouses. [break] …more Kṛṣṇa conscious.

Pradyumna: With a future of Kṛṣṇa consciousness there wouldn't be any more political maneuvering, because the leaders would be willing to accept advice from the learned sages and brāhmaṇas and devotees. There wouldn't be any politics, and there would be understanding from the scriptures.

Prabhupāda: This is social improvement, ah, political improvement. What is the social improvement?

Revatī-nandana: The social improvement would be that when the people become Kṛṣṇa conscious under good leadership, then they would be satisfied. Then they would simplify the lives of the people, everyone would become happy, and…

Prabhupāda: The basic principle is that yenātmā suprasīdati. Social… Yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati. Every householder… Everyone is dissatisfied. There is no peaceful atmosphere between the husband and the wife, the son and the father. We remain, of course, together. But everyone is of different opinion. In your country it is very practically experienced. Nobody agrees with nobody. Everyone has got his own opinions. So if Kṛṣṇa's center… Even in Kṛṣṇa's center, we are having different opinions, because we are accustomed to live like that. But actually, if we are serious about serving Kṛṣṇa, then there cannot be two opinions. One opinion, how to serve Kṛṣṇa.

So in family life, if we introduce this arcā-vigraha-sevā… Every family can keep Rādhā-Kṛṣṇa vigraha, Lord Caitanya Mahāprabhu's photo vigraha, and as we are, whatever we are doing, center is Kṛṣṇa, similarly, everyone can do that. That will solve all social problems. Social problems, philosophical problems, economic problems. Economic problems, practically, there is no economic problem… Just like in London they are throwing away tons of tomato into the sea. That is our creation. God has given sufficient to eat. But because there is strike, we have created a problem. So if one is Kṛṣṇa conscious, what will be strike? Strike means they want money, more money, more money. There is no end. When I first came to America in New York, there was strike of the transport men. All transport stopped. The subway, the bus, everything. People became so much in difficulty. So without being Kṛṣṇa conscious, there is no end of sense gratification. Nobody knows, but Kṛṣṇa conscious persons, they are satisfied. The… Even still in India, you'll find this satisfaction by Kṛṣṇa consciousness. A poor man, practically very meager income, but he's satisfied. He's satisfied in this way: he thinks, "Kṛṣṇa has given me this much. I must be satisfied. Kṛṣṇa has given me this much; why shall I…?" And that is also recommendation of the śāstras, that tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. We should not waste our time for improving our economic position. That is already settled up.

So whatever Kṛṣṇa will do, that is all right. Let me utilize my valuable time of this human form of life in chanting Hare Kṛṣṇa. People will not agree to this. But actually, if anyone wants peace of the mind, yenātmā suprasīdati, then this process should be adopted. This is practical also. There are many saintly persons. They do not try where to go, where to take money, or where to eat. They're busy in Kṛṣṇa consciousness. "If Kṛṣṇa sends some food, I shall eat. Otherwise, it doesn't matter. I shall starve." They have got that determination, strict. They do not go anywhere, but Kṛṣṇa sends him everything. Just like Bilvamaṅgala. He was not going anywhere. He was living in Vṛndāvana. Kṛṣṇa personally was coming to give him some milk. He became blind; he could not see. So Kṛṣṇa would come just like a boy. "Bilvamaṅgala, I think you are hungry. Will you take some milk?" Oh, he was very glad. "All right, You give me a little milk." Next day He will come. Then he would ask, "Who is this boy, I cannot see. He comes and gives me milk daily." Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. In the Bhagavad-gītā it is said that "Unto the devotee who is completely dependent upon Me, I carry personally whatever he needs." Eko bahūnāṁ yo vidadhāti kāmān. That one person is supplying all the necessities of all the living entities. That is God. God is not beggar. God fulfills everyone's necessities, practically. That is… People are unhappy by so-called economic development. Everyone is competing. They have no satisfaction. Without God, godless civilization has created unnecessary competition. But if people become God conscious, he'll be satisfied. Yenātmā suprasīdati. The very basic principle of devotional service will make one happy. Then?

All right, have kīrtana. [break] (sings:) …yenātmā suprasīdati. So the outsiders, they do not come in morning? No. Eh? (kīrtana) (end)

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Śrīmad-Bhāgavatam 1.2.5

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New Vrindaban, September 4, 1972

Pradyumna: "O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self." [SB 1.2.5]

Prabhupāda: So there was a great meeting. Just like we are holding here meeting for a few days, a similar meeting was held thousands of years ago, at least four thousand years ago, in a place which is called Naimiṣāraṇya. The Naimiṣāraṇya is in India. It is near Lucknow. Here is Professor Shivasrava(?). He knows. The station is called now Nimsar. I think it is in Hardoi district? So still the place is there, and if you sometimes go to India you can visit this place. It is a very nice place for spiritual atmosphere. So formerly all the great sages used to assemble in that Naimiṣāraṇya. It is said that all the demigods used to visit that place. So in that great meeting, Bhāgavata was discussed.

The Śrīmad-Bhāgavatam was first discussed before Mahārāja Parīkṣit. King Parīkṣit, the emperor of this planet, he was cursed by a brāhmaṇa to die within seven days. He was very wrongly cursed, but still, Parīkṣit Mahārāja tolerated. He could counteract such curse, but he did not do it. He took this opportunity of retiring from active life and prepare for death. So he had only seven days to die. And because he was king, all the great sages and kings in all parts of the world, they came to see him, and the problem was what to do at the time of death. So many people suggested many things-not ordinary people, many great sages, brāhmaṇas-"Mahārāja you do this. You do that." Later on it was suggested, on arrival of Śukadeva Gosvāmī in that meeting… So all the sages decided that "Śukadeva Gosvāmī has recently learned from his father, Vyāsadeva, about Śrīmad-Bhāgavatam."

Śrīmad-Bhāgavatam is the last contribution of Vyāsadeva. Vyāsadeva is the original compiler of all Vedic literature. So he wrote so many books-all the Vedas, four Vedas, 108 Upaniṣads, eighteen Purāṇas, Mahābhārata. Rāmāyaṇa was compiled before, by Vālmīki. And in Mahābhārata there are 100,000 verses. Similarly, all these books, hundreds and thousands of verses. And the Śrīmad-Bhāgavatam contains eighteen thousand verses. So in this way, Vyāsadeva compiled all these books for benefit of the people in this age of Kali. Unfortunately, people are not interested in these literatures. What to speak of other people, even our Indians are not interested. They are making research work, but what is already there by mature research work of Vyāsadeva, they are not interested. That is the misfortune of India. So Vyāsadeva summarized all the Vedic literature in the Vedānta-sūtra. Veda means knowledge; anta means end. There is… Everything, there is some summit or the ultimate goal. So about education, knowledge, the ultimate goal is Vedānta. Veda means knowledge; anta means ultimate. If you know Vedānta, then you have known everything. Kasmin vijñāte sarvam idaṁ vijñātaṁ bhavati. So still, after compiling Vedānta-sūtra philosophy, Vyāsadeva was not satisfied. He was feeling some vacancy. He was sorry.

So his spiritual master, Nārada, appeared before his disciple Vyāsadeva. So Nārada could understand that Vyāsadeva was not happy even after compiling so many big, big volumes of literature, Vedic literature. So he questioned, "Pārāśara…" Vyāsadeva's father was Parāśara Muni. So he addressed him, "Pārāśara." "So why you are unhappy? You have studied everything. You have undergone all kinds of penances. You have performed all Vedic rituals. You have written so many books. Why you are unhappy?" He answered, "My dear lord, what you say, it is all right, that I am not happy. But you can find out the cause. Because you know everyone's heart, you can find out the cause." So Nārada Muni replied that-these things will be discussed in the Śrīmad-Bhāgavatam-that "You have considered so many things, but if…, you have not written anything absolutely for the Supreme Personality of Godhead. Without discussing about the Supreme Personality of Godhead, you cannot be happy."

That is the fact. At the present moment also, there is advancement of education-many universities, many technological institutes, economic development. In your America there is everything sufficient, but still, people are unhappy. They are becoming hippies. Why? Because there is no knowledge about God. This is the only cause. This is the only cause. Every one of us is part and parcel of God, so our real hankering is God. Just like child, baby, is the part and parcel of the mother, and when the child is unhappy, nothing can satisfy the child except when he is put on the lap of his mother. He is crying, everybody is trying to pacify him, but the child is going on, crying, crying. But as soon as you put him on the lap of his mother and the mother takes on his (her) breast, the child is immediately happy. Similarly, we are all children of God. We are making so many plans to become happy independently, without God. That is not possible. That is not possible. Therefore there is great necessity of understanding God at the present moment. Therefore this Kṛṣṇa consciousness movement is started.

So everything is there. Fortunately in India we have got everything, but our modern leaders, they are neglecting their own thing. They are begging technology from other countries. That is their misfortune. But actually… Just like I am, singlehanded, trying to present the original Vedic culture. People are accepting all over the world very happily. India should have tried. The government should have known this. Unfortunately, they are all bereft of this knowledge, their own culture. There is a Bengali verse written by one poet, āpanār dhana vilaya-diye bhikṣā-māge parera dvāre.(?) They have lost their own culture; now they are begging from other countries. Anyway, this culture, this Bhāgavata culture, is not for any particular country or particular nation. It is meant for everyone. God is not monopolized by anyone. God is for everyone. Kṛṣṇa says in the Bhagavad-gītā, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Sarva-yoni, all kinds of species of living entities, all forms, not only human being, but aquatics, trees, plants, insects, reptiles, birds, beasts, animals… There are 8,400,000 species of life in the land, in the sky, in the water. All of them are sons of God. This is universal brotherhood. When we can think all living entities… Because the central point is missing. Central point is God, but we are making central point-somebody is making his own self, his body; somebody is making his family; somebody is making his society, community, or nation; or somebody is making the whole human race. But they are all imperfect. Unless we can make… All the living entities are our own men… Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. That is learned. That is knowledge. Paṇḍitāḥ sama-darśinaḥ.

In the Bhagavad-gītā it is said,
vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

According to the Vedic culture, a learned brāhmaṇa, very gentle, sober, learned brāhmaṇa… Whoever is learned, he must be gentle and sober. Vidyā dadāti namratā. That is the test of education. Demonic life is not education. A learned man means he must be sama-darśinaḥ. There are different types of living entities, and the learned brāhmaṇa is considered to be the topmost. Vidyā-vinaya-sampanne brāhmaṇe gavi [Bg. 5.18], a cow, hasti, an elephant, śuni, the dog, śva-pāka, caṇḍāla, dog-eater. There are different varieties of living entities, but one who is paṇḍita, learned, he sees everyone on the same level. Why? He does not see the outward tabernacle; he sees the soul within everyone. Brahma-darśanam. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. So that brahma-darśanam is possible when actually one is contact with Brahman, the Supreme. Therefore the central point is missing. And everyone is manufacturing his own way of spiritual knowledge. Therefore the whole world is in a turmoil, confusion. So in this point all the sages assembled in Naimiṣāraṇya for discussing Śrīmad-Bhāgavatam, and this took place after the departure of Lord Kṛṣṇa. Lord Kṛṣṇa was present on this planet five thousand years ago, and after His departure, the Bhāgavata discussion was going on at Naimiṣāraṇya.

So their question was:

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

This was the main question in the meeting, that brūhi: "Kindly tell us…" Yogeśvare kṛṣṇe. Kṛṣṇa is mentioned here as Yogeśvara. You have heard about yoga in your country. This yoga word is very popular. Yoga means mystic power, generally it is understood. If one actually becomes a yogi, he attains many mystic power. He can become smaller than the smallest. A yogi, actual, who has attained perfection yogi, he can pack up in any small thing, but if there is little hole, he will come out, a little hole. We have seen it. There was one Mr. Chakravarti. He learned this art, and he made money in cooperation with a circus, Bose's circus, in Calcutta. I have seen it in our childhood, that this Mr. Chakravarti first of all was packed in a bag, and the bag was sealed before all audience, and the bag was put in a box. The box was locked up, not only locked up, it was sealed. Then a curtain, mosquito-curtainlike curtain, was covered. And on the box there was a tablā. You know tablā, harmonium.(?) So from outside one of the circus men said, "Mr. Chakravarti, will you kindly play the tablā?" The table was going on nicely within the curtain. Then he said, "Mr. Chakravarti, will you kindly play on the harmonium?" The harmonium he played. Then he said, "Mr. Chakravarti, will you please come out?" So he immediately came out from the curtain, and he began to round the box, and the man, circus man, asked everyone, "Catch him, catch him, catch him." So somebody tried to catch him, but nobody could catch him. He again entered in the curtain, and when the curtain was taken, everyone saw that the table was there, the harmonium was there, and the box was locked and sealed. And then the seal was opened. The box was opened. Then Mr. Chakravarti, within the bag, he was taken out. And the bag was sealed. It was opened. At that time Mr. Chakravarti was perspiring. He was very fatigued. He remained in such a way, but he came out. That we have seen.

So this is called aṇimā-siddhi. Laghimā-siddhi, there is laghimā-siddhi. You can float in the sky just like cotton swab. That is called laghimā-siddhi. Prāpti, prāpti means a yogi can get immediately… Suppose a yogi is sitting here. You can ask him, "Give me a fresh pomegranate from Kabul." He will immediately give. So there are so many siddhis, perfection: aṇimā, laghimā, prāpti-siddhi, īśitā, vaśitā. A yogi can manufacture a planet, he is so powerful. Just like Viśvāmitra Yogi. He produced man from the tree. So these are yogic perfections, not simply pressing the nose. That is not. Yoga practice is to gain material power. That's all. There was… Say, about hundred years ago there was a yogi in Benares, Kāśī, and he was sitting naked on the road, public road, and the government took objection. So he was taken several times to police custody, and he came out. He became very famous. So there are many yogis. They can play this magic. But all this yogic power in large quantity… Just like a yogi can float himself in the air, but by God's yogic power, millions and trillions heavy planets are floating in the air, millions and trillions.

So the supreme yogic power is Kṛṣṇa. Therefore it is said, brūhi yogeśvare kṛṣṇe. Yogeśvara. Īśvara means controller. There are many yogic power and yogis, but he is the supreme controller of everyone. Therefore He is mentioned here, brūhi yogeśvare kṛṣṇe: "The master of the mystic power, Kṛṣṇa, having gone from this planet…" Brahmaṇye dharma-varmaṇi. Dharma-varmaṇi means whose weapon is religious principle. Dharma means God, or Kṛṣṇa. Dharma, the Sanskrit word, it is translated into English as "religion," but this is not perfect translation. Dharma is different from religion. Religion is mentioned in the dictionary as "a kind of faith." So dharma is not like that. Faith can be changed. You can change your faith. Today you are Hindu; tomorrow you can become Muslim. Today you are Muslim; you can become Christian. So this kind of faith can be changed. So this is not actually dharma. Dharma means which you cannot change. That is called dharma.

Just like water is liquid. You cannot change water to become solid. You can say, argue, that water sometimes becomes solid, ice. But that is not its natural condition. That is artificial. By the temperature going down artificially, it becomes solid. But at the same time, it begins to become liquid. The ice does not remain solid. From the solidification, after refrigeration, it becomes to, become liquid because that is its natural state. So that… As liquidity is natural state of water, similarly, dharma is our natural state, the living entity. The living entity being part and parcel of God, it has got a natural position. Natural position. Just like the finger is the part and parcel of your body. It has got a natural position. The natural position is that finger, as you wish to work, the finger works, serves you. The different parts of your body, limbs, they are meant for serving the whole body. The finger catches a nice foodstuff, cake, but the finger does not use it. The finger takes it to the mouth. That means finger serves the body. Similarly, dharma means the living entity, being part and parcel of God, the living entity must serve God. That is dharma. That service attitude is there in every living entity, but somebody is serving himself, somebody is serving his family, somebody is serving his society, somebody is serving his country. In this way service is there. If somebody has nobody to serve, he takes a dog, a cat, and serves it.

So service is there, but this service is called māyā, illusion. Actually, the service is meant for God, but we have forgotten God. We are rendering service to so many varieties of māyā's presentation. Therefore, when God comes, He establishes what is religion. When Kṛṣṇa came, He said, He declared his manifesto,

yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham…

"Whenever there is discrepancy in the matter of discharge of religion…"

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So Kṛṣṇa came to establish what is real religion. Therefore, the sages assembled in the Naimiṣāraṇya, they knew it, the mission of Kṛṣṇa, that ”He came to establish religion. Now He is not on this plane. So under whose care the religion is now remaining?” Dharmaḥ kaṁ śaraṇaṁ gataḥ. Svāṁ kāṣṭhām adhunopete dharmaḥ kaṁ śaraṇaṁ gataḥ. Then where is now religion? Because Kṛṣṇa, so long Kṛṣṇa was present, he was discharging real religion. What was that discharge? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He was… So long Kṛṣṇa was present on this planet, He was killing so many demons and He was giving protection to the devotees. But Kṛṣṇa is Absolute. Either killing or giving protection, they are all the same. So this is the praśna. This is the question of the great learned scholars and sages and brāhmaṇas in the Naimiṣāraṇya.

So this question is answered first by Sūta Gosvāmī, munayaḥ sādhu pṛṣṭo ’ham: [SB 1.2.5] ”My dear sages, you have questioned about Kṛṣṇa. Oh, it is very nice.” Munayaḥ sādhu. Sādhu means very nice, perfect. So munayaḥ sādhu pṛṣṭo ’haṁ bhavadbhiḥ, ”by you,” and loka-maṅgalam: ”This is for the auspicity of whole world, this kind of praśna, this kind of question, as you have put forward, that ’After departure of Kṛṣṇa, under whom actual real religious principles are there?’ So this question is very nice.” So he clearly says, the next line, yat kṛtaḥ kṛṣṇa-sampraśnaḥ: ”Because you have put questions about Kṛṣṇa.” Yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati. And if we discuss about Kṛṣṇa, if we question about Kṛṣṇa, if you try to understand Kṛṣṇa, then our life becomes perfect. Simply by trying to understand Kṛṣṇa, your will be perfect.

What is the perfection of life? The perfection of life means to get out of this material condition and to be situated in our original, spiritual life. Originally we are all spiritual spark, we all, sitting here, not only we, human beings, even other living entities, everyone-the trees, the plants, the aquatics, birds, beasts, insects, microbes, everyone. Wherever you’ll find living symptoms, they are all part and parcel of God. But according to their karma, according to their pious and impious activities, they have been obliged to accept a certain type of body. That is in the hands of nature. Your science will not help. Your science will not help. It will be considered by the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You can theorize so many things. You may become a very great scientist, but when death will come, you cannot protect yourself. That is not possible. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may be puffed up for advancement of your scientific knowledge, but you must be under the control of birth, death, old age and disease. So this is prakṛti, nature, and nature is controlled by God. That is stated in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

”Under My control, the material nature is working.” Don’t think material nature is working independently. That is not possible. Matter cannot act independently. You can see how matter is working, but you are seer, you are superior. Scientist sees that this molecule is working like this, this cell is working like that, but the position is that one who is seeing the action, he is superior than the matter acting under certain material laws. Similarly, the living entity is superior.

So of all the living entities, so superior living entity is God. That is stated in the Vedas: nityo nityānāṁ cetanaś cetanānām. Nitya, eternal. God is eternal; we are also eternal. God is also full of knowledge; we are also not full of knowledge, but we have got knowledge, cetana. The matter has not, no knowledge. So He is the supreme eternal. He is the supreme cognizant.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

The one is singular number, nitya, cetana. The others are plural number. So we living entities, we are many, asaṅkhya. There is no limit how many living entities are there. That you have got experience. Even within your room, from a small hole, thousands and thousands of ants may come out. Just imagine. Even within a drop of water there are thousands of microbes. They are all living entities under different condition of life. So living entities are many, but God is one, not God many. God cannot be many. Therefore it is singular number. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Then what is the distinction between this singular number and plural number? The distinction is also stated, eko bahūnāṁ yo vidadhāti kāmān: ”That one single number living entity is supplying all the necessities of these plural number living entities.” That is the distinction between God and living entity.

You can see that we human being, civilized man, we have got business, industry, to solve our economic problems, but we human beings are very small quantity. Out of 8,400,000 species of life, forms of life, only 400,000 species of life are human being. Out of them, mostly seventy-five percent are uncivilized, maybe twenty-five percent civilized. So except these so-called civilized twenty-five percent human being, other living entities have no problem for eating, sleeping, mating. We have created. Because we are so-called civilized, we have created the problems for eating, sleeping, mating. Otherwise there is already arrangement for everyone by God. Eko bahūnāṁ vidadhāti kāmān. In Africa there are thousands of thousands of elephants. They are eating at a time fifty kilos of foodstuff. But they are eating; God is supplying. They are also living. They have got sleeping accommodation. They have got mating arrangements.

So these are not problems actually. An actually advanced educated man should understand that ”If God has provided food-eating, sleeping, mating arrangement is made for them-why not for me?” Therefore Bhāgavata says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ

kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

In the human form of life, you should try to understand what is God. That is your special prerogative. If you think that "If I become engaged for searching out God, then how my other problems will be solved?" the answer is that tal labhyate duḥkhavad anyataḥ sukham: "Your other problems are already solved. As there is arrangement for your distress, similarly there is arrangement for your happiness." Nobody wants distress, but why distress comes upon us? It is already arranged. Similarly, if distress is arranged already, then my happiness is also arranged. Tal labhyate duḥkhavad anyataḥ sukham. So we should not be disturbed by the so-called distress and happiness. They are coming and going. Kṛṣṇa has advised in the Bhagavad-gītā: āgamāpāyino 'nityās tāṁs titikṣasva bhārata. The so-called distress and happiness, they come and go like seasonal changes. Just like we have got summer season, winter season. The winter also not staying for good, neither the summer is staying for good. It will change. Cakravat parivartante sukhāni duḥkhāni ca. There are so many. So we should not bother about this material happiness and distress. That is perfect civilization. We shall depend on the arrangement of God, as lower animals, they are depending. The birds, rising early in the morning, they chirp, but they are not hampered, "Where to find out food?" They know, "There is somewhere our food." They go and get it. Similarly, our real problem is that we have forgotten Kṛṣṇa or God. We must revive our God consciousness again-that is not very difficult task-and save time, how to reestablish our relationship with God.

Therefore here Sūta Gosvāmī says that yat kṛtaḥ kṛṣṇa-sampraśnaḥ. So our business should be always to inquire about Kṛṣṇa, or God, and try to understand, because as soon as you understand God, then your this material conditioned life will be finished. That is stated in the Bhagavad-gītā: janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You should know Kṛṣṇa, or God, in truth not by manufacturing your own ways, concoction. Scientifically. It is a great science. Yad vijñānaṁ samanvitam. Jñānaṁ te 'haṁ sa-vijñānaṁ vakṣyāmi yat aśeṣataḥ [Bg. 7.2], in the Bhagavad-gītā. Sa-vijñānam: "It is science." Yaj jñātvā bhūyo 'nyaj jñātavyaṁ na avaśiṣyate. If you try to understand God, then you have nothing to understand again any more. Every, all knowledge is there. Because God is everything, so you understand everything.

So this is a great science. Therefore the great sages said that yat kṛtaḥ kṛṣṇa-sampraśnaḥ: "You have made inquiries about Kṛṣṇa." Because they inquired that "After departure of Kṛṣṇa, the principle of religion is… Under whom it is existing?" Kṛṣṇa… That is… Everything will be explained. So Sūta Gosvāmī confirms this, that "Your question about Kṛṣṇa is so nice that it is auspicity for the whole world." So we have started this Kṛṣṇa consciousness movement. It is not any personal affair. It is auspicity for the whole world. So you try to inquire about Kṛṣṇa, try to understand about Kṛṣṇa, and yenātmā suprasīdati, then your ātmā… You will feel full satisfaction. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. You will come to that stage.

Thank you very much.

Devotees: Jaya! (end)

721016SB.VRN

Śrīmad-Bhāgavatam 1.2.5

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Vṛndāvana, October 16, 1972

Pradyumna: (leads chanting, etc.)

munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati
[SB 1.2.5]

[break]

Prabhupāda:

…bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

So the sages in the Naimiṣāraṇya, their inquiry was that "After departure of Kṛṣṇa, the principles of religion, under whom they are now protected?" Religious principles should be protected. Therefore, Kṛṣṇa's another name is Dharmasetu: He protects. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Just like it is the duty of the state, of the government, to give protection to the department of law and order, similarly Kṛṣṇa, or the Supreme Personality of Godhead, He gives protection to religious principles. But the world is so deteriorated that Kṛṣṇa comes, He gives protection, makes things in order, leaves His instruction… Just like when Kṛṣṇa came, He personally supervised the religious principles, and practically, He killed so many demons who were against religious principles. Demons means those who are against religious principles. And He left His instruction, Bhagavad-gītā, how to follow religious principles.

The sum and substance of religious principle is to surrender to God. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Religion means the order given by God. That's all. This is the simple definition of religion. If you, anyone asks "What do you mean by religion?" Religion means to abide by the orders of God. That's all. Just like good citizen means who abides by the order of the government. That's all. There is no difficulty to understand what is good citizen. Whatever the government gives you law, and if you follow, then you are a good citizen. Similarly, there is order by God, and anyone who follows that order, he's religious. Religious does not mean a kind of faith. That English translation of the word religion is not sufficient. Faith-"I believe in this, I may not believe in this"-that is different thing. But law means you must. There is no question of you believe or not believe. You believe or not believe, it doesn't matter. Law is law.

Suppose there is fire. I believe that "I'll touch the fire; it will not burn." That is not law. It must burn. Even a child catches the fire, it will burn. There is no excuse. Similarly, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. (aside:) (Hindi) Let him come and sit down. No, no… (Hindi) So you cannot violate the laws of God. Any one of us, we know. Just like we, we eat… (Hindi) Eating is the law of God. Everyone should eat. But if you eat more, if you violate the law… You can eat whatever you require, little. But if you eat more, if you violate this law, then you'll be diseased, immediately. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. As soon as you violate the laws of God, you'll be punished.

Therefore Sūta Gosvāmī says, munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam [SB 1.2.5]. "You have inquired about Kṛṣṇa. It is a very noble question." Sādhu. Sādhu means pious, noble. So if people simply inquire about Kṛṣṇa, what is Kṛṣṇa… Just like we are preaching all over the world to arouse this inquisitiveness about Kṛṣṇa. And actually, that is happening. Our Kṛṣṇa books, wherever we present… Because this Kṛṣṇa consciousness movement is now spread all over the world, they are very much inquisitive to know about Kṛṣṇa. Our this Kṛṣṇa Trilogy is selling anywhere like hotcakes. They're inquisitive now to know about Kṛṣṇa. So this is very good sign. If you… If simply people try to inquire about Kṛṣṇa, day will come he will be liberated. Just like in Caitanya-caritāmṛta it is said, kṛṣṇe bhakti kaile sarva-karma kṛta haya. Viśvāsa śabde…

Devotee: Śraddhā.

Prabhupāda:

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

Śraddhā, to advance in spiritual life, the beginning is śraddhā, faith. That is faith. Śraddhā… Not exactly faith. Śraddhā means respectful: "Oh, it is nice." That is called śraddhā.

So Śrīla Rūpa Gosvāmī, in front of whom we are now speaking, he gave us the definition how one can make progress in spiritual life. Everyone is blind after material way of life. So the mission of human life is to get out of these clutches of māyā. That is the real mission of life. We are missing the point. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. We are accepting this body as everything. And the modern civilization means to enjoy bodily comforts as much as possible. That is perfection of civilization. No. That is not perfection of civilization. That they do not know. Especially the demons, the nondevotees, they do not know.

This question was raised by Hiraṇyakaśipu before Prahlāda, that "Why you are after so much Kṛṣṇa, nonsense God?" So he replied his father, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] "My dear father, generally, demons like you…" (laughter) Yes. He addressed his father, asura-varya. Asura-varya means "the best of the demons." He was not afraid. He was a five-years-old boy. And he inquired some questions, "My dear boy, what you have learned first class from your teachers?" (Hindi) So Prahlāda Mahārāja addressed his father, tat sādhu manye asura-varya. Asura-varya. His father was addressed not "Father." He was addressed, "My dear the best of the asuras…" Asura-varya. Tat sādhu manye 'sura-varya dehinām.

So when you become actually preacher of God consciousness, you cannot make any compromise. You must call the spade a spade. Just like Prahlāda Mahārāja. Prahlāda Mahārāja is one of the mahājanas. Out of the twelve mahājanas, he's one of them. Because he was very bold. He was not afraid of his demonic father. He chastised him in so many ways. But he was never afraid. So just like our people are being persecuted in Australia. You know? They have been put into jail because they are preaching Hare Kṛṣṇa. So this is not very easy thing, easy-going. My Guru Mahārāja, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he did not like that his disciples would be easy-going, cheap Vaiṣṇava. Cheap Vaiṣṇava. Duṣta mana tumi kisera vaiṣṇava. He sang a song, "My dear mind, oh, you are going to be a Vaiṣṇava. And what kind of Vaiṣṇava you are?" Duṣta mana tumi kisera vaiṣṇava, pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava. "You are chanting Hare Kṛṣṇa, imitating Haridāsa Ṭhākura or Rūpa Gosvāmī, in a solitary place… Not solitary place. You are thinking of woman and money. That's all. Mind is filled with dirty things. So this kind of bhajana is simply cheating, cheating." He was after preaching. First of all, go door to door. Just like Nityānanda Prabhu did it at the risk of life. He was hurt by Jagāi-Mādhāi. Blood came out of His head. Lord Caitanya became very much angry. He wanted to kill immediately Jagāi Mādhāi. Lord Nityānanda said, "My dear Sir, You promised that this incarnation You'll not take any weapon, Please be kind upon them."

So this is Nityānanda. Nityānanda-vaṁśa means one who takes the risk of preaching work, he can claim Nityānanda-vaṁśa. Not that easy-going. The preaching work is not easy-going. There are so many difficulties. All the big, big preachers… Śrī Rāmānujācārya. His life was attempted to be killed. Why Rāmānujācārya? My Guru Mahārāja was attempted to be killed. Twenty-five thousand rupees were raised fund for bribing the police officer. He told me personally. The Navadvīpa, Navadvīpa Gosāis, they wanted to kill him. So preaching work is always risky. Tat sādhu manye 'sura-varya dehinām. So kṛṣṇa-sampraśnaḥ. If you want to make the whole world peaceful, yenātmā suprasīdati. Suprasīdati. Prasīdati means to become satisfied, and su means super, extra satisfied. Then people should be educated to inquire about Kṛṣṇa. That's all. Simply. This very word. Yat kṛtaḥ kṛṣṇa-sampraśnaḥ. Make such propaganda in a way that everyone becomes inquisitive, "What is this nonsense, Kṛṣṇa, they are speaking?" At least…

Just like Jagāi-Mādhāi, when they… In the beginning, they were very much adverse to saṅkīrtana, hari-saṅkīrtana, but one day, the Mādhāi was telling to Jagāi, "My dear brother, Jagāi, after all, these rascals sing very nicely, (laughter) Hare Kṛṣṇa. They sing ver…" "Oh, you are going to be Vaiṣṇava?" "No, no. I am not going to be Vaiṣṇava. (laughter) I'm just appreciating. They sing very nicely." So you go like that. They will arrest you. You have got good experience. In London, they were arrested. You were in London. How many times you were arrested?

Gurudāsa: Three.

Prabhupāda: Three times. Our record is that our people were arrested thirty-six times. They… Now the police has become disgusted. They don't arrest. Yes. But this thing is going on in Australia, especially in Melbourne. I have got, received… So they asked me what to do? To do? Chant Hare Kṛṣṇa, and you'll get good opportunity. When you are put into jail, you'll be free to chant Hare Kṛṣṇa. So they are doing that. They are not eating. The minister in charge of the jail department, he was perturbed that "These people are not eating," and they were allowed to that "You can cook." But they refused, because the same kitchen, they're cooking, I mean to say, flesh. So refused. So then after few days, they were let loose. "All right. You go home." Yes. So this is going on.

So religious persecution is always there. Even the father, what to speak of others? The father, Hiraṇyakaśipu, he chastised his son. So don't be afraid. Lord Caitanya Mahāprabhu wanted. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128], Caitanya

Mahāprabhu said. This is the mission of Caitanya Mahāprabhu. Anyone you meet, any dumb rascal or gentleman, it doesn't matter, try to convince him about Kṛṣṇa and let him inquire about Kṛṣṇa. Then his life will be successful. Simply he begins to inquire, "What is Kṛṣṇa?" Then his, means, he'll, path of liberation becomes open immediately.

Therefore Sūta Gosvāmī says, yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati. Actually, everyone is suffering. That is the law of material nature. Narottama dāsa Ṭhākura, he says, viṣaya-viṣānale, dibā-niśi hiyā jvale, juṛāite nā koinu upāy. Viṣaya. Those who are materialistic, that is called viṣaya. Viṣaya means eating, sleeping, sex intercourse, and defence. How I shall be protected, how shall I enjoy sex, how I shall eat more, I shall sleep more: this is called viṣaya. Viṣaya does not mean a very rich man, viṣayī. A poor man can be viṣayī, and a rich man can be renounced. Just like Rāmānanda Rāya. He was governor, a gṛhastha, not even sannyāsī. But Caitanya Mahāprabhu accepted him not as gṛhastha-more than a sannyāsī. So viṣaya. Viṣayī means, does not mean that if one is very rich, then he's viṣayī. Viṣayī means one is only interested with these four things: eating, sleeping, mating, and defending. The whole world is going on like that. The modern civilization, they're simply interested how to eat, how to sleep… In your country, in America, you know very well. They're whole day working, how to construct a skyscraper building, how to own at least four cars.

So, so long we shall be attached to this viṣaya, simply, there cannot be any peace. There cannot be any peace. It is impossible. Therefore Narottama dāsa Ṭhākura says that viṣaya-viṣānale. Anala means fire. There are different types of fire also. Vi…, viṣānala, the burning sensation by drinking poison. Viṣaya-viṣānale, dibā-niśi hiyā jvale. "Whole day and night, twenty-four hours, my heart is burning." Viṣaya-viṣānale, juṛāite nā koinu… "I did not try, how to get out of this blazing fire." Golokera prema-dhana, hari-nama-saṅkīrtana, rati nā janmila kene tāy. "The only, only relief is this kṛṣṇa-saṅkīrtana, hari-nāma-saṅkīrtana." Therefore Caitanya Mahāprabhu ordered that,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So para-upakāra. This human life is meant for doing, do, doing well to others, not exploiting others. That is animalism. "I kill this animal and eat." Tiger, very powerful. That is animalism. It has no value. Who is, who is asking for a tiger, although he's so powerful? There must be some upakāra. So Caitanya Mahāprabhu's mission is not tigerism, but welfare activities. People are very much so-called philanthropists. They open hospitals, schools, and other things, but actually, they do not know what is the real disease of the human being. The real disease is that he has forgotten Kṛṣṇa. That's all. Otherwise, there is no scarcity in the world.

As I have repeatedly told you, that… Especially I have seen practically in America, in Africa, in Australia, there are so much immense scope for producing food that ten times of the whole population of the world could be fed simply by utilizing the open land still available. So there is no question of scarcity. We have simply mismanaged. Due to lack of Kṛṣṇa consciousness, we have mismanaged things. Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want peace, then you try to understand these three principles of life. What is that? That Kṛṣṇa is the supreme enjoyer. No one else. All servants. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Everyone is servant. Not that "Oh, everyone is equal to Kṛṣṇa." That has become a cheap business. So many kṛṣṇa-avatāras and so many demigods, they are counted as good as Kṛṣṇa. But Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], "There is no more superior authority than Me."

So therefore this kṛṣṇa-sampraśnaḥ, if simply people become inquisitive, what is Kṛṣṇa, and you simply try to answer them-we have got so many books now-then the whole world will be peaceful. Yena ātmā suprasīdati. Everyone is hankering after, "Where is peace? Where is peace?" You know, you European and American boys. You have come to Kṛṣṇa consciousness because on account of your hankering, "Where is peace?" Is it not?

Devotee: Yes.

Prabhupāda: What is that? So you were, you were not after money; because money and woman, you have seen, enough. There is no scarcity of money and woman in Europe and America. You can earn any, as much as you like, and you can enjoy. But still, why they are coming out confused? They want something. That I have several times repeated, that your only qualification is, you are advancing in Kṛṣṇa consciousness because you are…, you have no other material desires. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Nobody can allure you by material inducements: "Oh, here is money. Please come. Here is woman. Please come." That you have seen. You want something… Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So that's a very good qualification. Not only you who have come to me as my disciples-I am speaking of the whole Europeans and Americans.

So try to impress the whole Western world about kṛṣṇa-sampraśnaḥ. Then they'll be happy. That is our mission. Yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati. Munayaḥ sādhu pṛṣṭo 'ham [SB 1.2.5]. And Sūta Gosvāmī welcomed the inquiry, "Oh, it is a nice inquiry, very nice inquiry. You are inquiring about Kṛṣṇa. Oh, I have got this opportunity to answer." Anyone, any devotee, any servant of Kṛṣṇa, as soon as he'll be questioned by somebody about Kṛṣṇa, he'll be very, very happy: "Oh, here is an opportunity to speak about Kṛṣṇa." Just like when Nāradajī inquired from Brahmā that "I know that you are everything, but at the same time, I see that you are meditating on somebody else. What is that?" So Nara… Brahmā welcomed this inquiry, "My dear Nārada, it is a very nice question. Now you have given me opportunity to speak about my master."

So great sages, they were congratulated by Sūta Gosvāmī. All the sages in the Naimiṣāraṇya. Just like you are sitting here. This is the process of understanding kṛṣṇa-praśna. Formerly there were no big halls. Just like in your country or all over the world, we are speaking in big, big halls. Formerly the method was… Just like here, in this very sacred place, (taps podium) all the Gosvāmīs used to study Bhāgavatam under the leadership of Rūpa Gosvāmī, Sanātana Gosvāmī. This is a very… This is the most important place in the world. So you have got this opportunity. So… (Hindi)

Indian: (Hindi)

Prabhupāda: Ācchā. So at least for a few days, let us sit down here and under the protection of Śrīla Rūpa Gosvāmī and Jīva Gosvāmī… This place is a very sanctified place. They used to assemble here. So we are not going to imitate them, but we want a place under the shelter of their lotus feet and discuss something of their contribution. Then our life may be one day successful.

Thank you very much [break]

Indian: (indistinct question)

Prabhupāda: Three principles means to understand that Kṛṣṇa is the supreme sole proprietor…

Indian: That is one

Prabhupāda: Yes. And the second point is that because He's the supreme proprietor, He's the supreme enjoyer. And generally, one who is enjoyer, people do not like. Now, just like these capitalists and the Communists. Capitalists they have made their program for becoming enjoyer. And the capitalists, uh, Communists, they do not like it. Because they known,"These people are enjoyers. They cannot fulfill our desires." But Kṛṣṇa is not like that. Although He's the supreme enjoyer, although He's the supreme proprietor, He is the best friend of everyone-suhṛdaṁ sarva-bhūtānām [Bg. 5.29], suhṛdaṁ sarva-bhūtānām-He's not friend of the rich class of men or the… Just like we be, these political leaders, they become friend of the country. But they are their own party men. "I am Congress Party. I am this party. So I, I love my this party." And even if he loves all human beings, he sends the animals to the slaughterhouse. So he cannot be friend of everyone. But Kṛṣṇa is friend of everyone. You have seen Kṛṣṇa's picture. He's embracing the calf also, and He's embracing Rādhārāṇī. Not that He's simply attached to Rādhārāṇī and the gopīs. He's attached to everyone, every living entity. Sarva-yoniṣu kaunteya sambhavanti mūr… [Bg. 14.4]. Therefore Kṛṣṇa is the best friend of everyone.

So if you want friendship, you make friendship with Kṛṣṇa. And because He's the proprietor, He'll protect you. These are the three points. Is that clear? Or you have got any question, you can question. Let it be clear. This is very intelligent question. So if we have to search out a friend, just search out Kṛṣṇa. Make friendship with Kṛṣṇa. Suhṛdaṁ sarva-bhūtānām. He'll satisfy you in all respects. And He's not poor because bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's… He's the proprietor of everything. What do you want? Everything will be supplied. He's so nice friend. So if you one understand these three points about Kṛṣṇa, then our life becomes successful.

Devotee: Devotees should try… [break] …a person to inquire about Kṛṣṇa consciousness. On the other hand, it should be…

Prabhupāda: No.

Devotee: …uncompromising.

Prabhupāda: No. Thing is that if you chant Hare Kṛṣṇa mantra, this very process will make his heart clean. Kṛṣṇa consciousness can be understood not in dirty condition of mind. Yeṣām anta-gataṁ pāpam. That is the definition given by Kṛṣṇa. Kṛṣṇa…, to understand Kṛṣṇa is not so easy. Therefore Kṛṣṇa says, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Persons who are simply engaged in pious activities and completely all sinful reaction of his life has ceased, te dvandva-moha-nirmuktā bhajante mām [Bg. 7.28], he's no, no more hesitating or checked. Ahaituky apratihatā. He can serve Kṛṣṇa, he can love Kṛṣṇa. So this process of chanting Hare Kṛṣṇa means making him cleansed of all sinful reactions. So he'll chant, he'll hear, and as he hears, his heart becomes clean. Then he will naturally inquire about Kṛṣṇa. So you have to create that situation. You go on chanting Hare Kṛṣṇa, and as people will hear, his heart will be cleansed. Naturally he will be inquiring about Kṛṣṇa. They do not inquire about Kṛṣṇa because the heart is… [break] …hearing and chanting. Then he'll be cleansed.

Gurudāsa: Prabhupāda? We were talking about the importance of preaching. Does it make any difference whether it's in India or in the United States?

Prabhupāda: No. Everyone is Kṛṣṇa's. Where is your neck beads?

Gurudāsa: Oh, here.

Prabhupāda: Why?

Gurudāsa: They came, they came untied, and so I tied them together just like this.

Prabhupāda: You must have your neck, neck beads tight.

Gurudāsa: Right around the neck?

Prabhupāda: Yes. So what is your question? There is no question… Preaching…, preaching is… Preaching… Haridāsa Ṭhākura was inquired by Caitanya Mahāprabhu that, that "You are chanting Hare Kṛṣṇa. Is it for everyone?" Haridāsa Ṭhākura replied: "Yes, it is for every… Even the trees, the birds, the beasts, they'll be benefited." So what is the question of human society? Here or there, it doesn't matter.

Gurudāsa: We've developed…

Indian: If hearing is more important than chanting, then from whom a man should hear about Kṛṣṇa? It is from anyone?

Prabhupāda: What is that question?

Devotee: He says hearing, hearing is more important…

Prabhupāda: Everything is more important, but hearing is especially given.

Indian: From whom one should hear about Kṛṣṇa?

Prabhupāda: From Kṛṣṇa devotee, not a professional man.

Indian: How one can tell that he is a devotee of Kṛṣṇa?

Prabhupāda: That requires little intelligence. One has to learn. It cannot be… You have to see that by chanting Kṛṣṇa, what he is doing? He is maintaining his body, or he is actually desirous of advancing in Kṛṣṇa consciousness. That you have to know. Chant. (end)

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Śrīmad-Bhāgavatam 1.2.5

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Aligarh, October 9, 1976

(little conversing in Hindi)

Prabhupāda:
munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat-kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati
[SB 1.2.5]

By the sages in Naimiṣāraṇya, the question was put before Sūta Gosvāmī that "After Kṛṣṇa's departure from this world to His own abode, where the responsibility was given for religious propaganda?" So it was kṛṣṇa-sampraśno, question about Kṛṣṇa. And the question was that religious principle, where did it rest? Because religion means the law of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. As you cannot manufacture law at home The law is enunciated in the legislative assembly of the government. Not that you can manufacture law in your home or in your office or in a big conference by the public. No. Similarly, the word dharma, religion, is explained in the English dictionary, "a sect of faith." And people have interpreted in a different way, that "I can manufacture my own way of religion." It is going on very strong nowadays by some missionary sect, yata mat tata pat. As many ways there are, they are all perfect. That somebody said that to cut throat is my religion. That is also accepted. But that is not religion. Religion means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. What is spoken by the Supreme Personality of Godhead or what is ordained by the supreme authority, that is dharma. Therefore in the next verse it is explained,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want actual peace, ātmā, suprasīdati, then you have to accept paro dharma. Para means supreme or superior. There are two kinds of dharmas, parā and aparā. Aparā means this material world. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. There are two natures, one spiritual nature and one material nature. People do not understand what is spiritual nature. But Kṛṣṇa explains very nicely, and one can understand very easily what is spiritual nature and what is material nature. In the Bhagavad-gītā, the matter, five elements, earth, water, air, fire, sky, mind, intelligence, ego, these are material nature. Prakṛti me bhinnā aṣṭadhā. Apareyam. Then Kṛṣṇa says this is aparā. Aparā means inferior. Bhūmir āpo 'nalo vāyuḥ. The modern scientist or philosophers, they are engaged in studying this inferior nature. They have no information of the superior nature. But Kṛṣṇa says that these five elements, eight elements. Five gross and three subtle. The mind is also material. Khaṁ mano buddhir. These are material. People think this mental speculation, poetry, philosophy, that is spiritual. No. So long the subject matter is material, the concoction of the mind, speculation of the mind, the so-called philosophy, is also material.

When mind is engaged at the lotus feet of the Lord… As it is stated in the Śrīmad-…, sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. When the mind is fixed up in the lotus feet of the Lord, then the words are used, the vibration of the tongue used… Vacāṁsi vaikuṇṭha-guṇānuvarṇane. Then the words are utilized for describing about the spiritual world. The spiritual world is called Vaikuṇṭha. There is no kuṇṭha, anxiety. That is spiritual world. When you become spiritualized, brahma-bhutaḥ prasannātmā [Bg. 18.54]. There is no more kuṇṭha. This is the sign of becoming brahma-bhūtaḥ. At the present moment we are jīva-bhūtaḥ. Manaḥ saṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Therefore our struggle for existence is with the mind and the six senses. But when your existence is spiritualized, then brahma-bhūtaḥ, you have no more anxieties. That is the sign. Brahma-bhūtaḥ prasannātmā na śocati na Prasannātmā means na śocati na kāṅkṣati [Bg. 18.54].

We have got two diseases in the material world. One is śocati, and the other is kāṅkṣati. The things which we haven't got we desire to possess, kāṅkṣati. And the things which we possess, it will be spoiled, it will be lost. Cāṇakya Paṇḍita says that everything in this material world is temporary. Smaro nityam anityatam. So when we engage our mind in these temporary things, that is śocana and akāṅkṣa. And when we are elevated to the spiritual platform, then there is no more śocana and akāṅkṣa. This is the symptom. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. At that time it is possible to re-establish samatā. We are very much anxious to re-establish our universal brotherhood, but from the material platform it is not possible. Unless we come to the platform of brahma-bhūtaḥ, we cannot expect samaḥ sarveṣu bhūteṣu. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. These things are there in the Bhagavad-gītā.

So considering from all these point of view, Bhagavān Kṛṣṇa, the Supreme Personality of Godhead, He's teaching us that paro dharmaḥ. We have distinguished parā and aparā. Apareyam. The material elements, mind, intelligence, and ego, they are all material. Aparā. Itas tv viddhi me prakṛtiṁ parām jīva-bhūtaṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So we have to come to that spiritual platform, brahma-bhūtaḥ platform. Samaḥ sarveṣu bhūteṣu. That is wanted. That kind of religious system is explained in the Śrīmad-Bhāgavatam. Paro dharmo. And others, they are aparo dharma. Aparā, inferior. Therefore one Vṛndāvana Dāsa Ṭhākura, a great Vaiṣṇava ācārya, he has said,

pṛthivīte yahā kichu dharma nāme cale
bhāgavata kahe taha pari purṇa chole

Pṛthivīte, upon the surface of the earth there are many systems of religion. Yahā kichu dharma nāme chole. So what is that? Bhāgavata kahe. He does not say, but he says on the authority of Śrīmad-Bhāgavatam. That is scholarship. A scholar will not speak anything as he is thinking. No. He will give authoritative quotation to support. That is Vedic system. When you support your proposition with the Vedic version, then it is accepted. Otherwise not. Veda pramāṇa.

So Vṛndāvana Dāsa Ṭhākura said bhāgavata kahe. He doesn't say, "In my opinion." Nowadays it has become a very good fashion, "I think." "In my opinion." Without knowing his own value, he gives his opinion. He does not know that he's imperfect. He's imperfect in his senses, he's liable to commit mistake, he's illusioned, and he's a cheater. Everyone knows that "How I am cheating the other party." Especially amongst businessmen, when there is conference, so each one is trying, "Now how much I have cheated him." So this cheating, vipralipsā, is one of the qualification of the conditioned soul. Bhrama pramāda vipralipsā karaṇāpāṭava. So a person, authorized person in the line of disciplic succession, he does not speak by his own authority. Immediately he'll quote from the Vedic literature to support his proposition. So Vṛndāvana Dāsa Ṭhākura says bhāgavata kahe. He doesn't say that, "I say" or "In my opinion." No. Bhāgavata kahe taha pari purṇa chole.

pṛthivīte yahā kichu dharma nāme cale
bhāgavata kahe taha pari purṇa chole

So how is that Bhāgavata says? The Śrīmad-Bhāgavatam you'll find, in the introductory portion, Vyāsadeva says, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Atra, śrīmad-bhāgavate, kaitavo dharma, projjhita. Kaitava means cheating. Cheating type of religion is completely kicked out. Projjhita. Prakṛṣṭha rūpena ujjhita. Just like we sweep over the floor and throw away the dust just to make the floor very clean. The Śrīmad-Bhāgavatam, just to make it very clean from this cheating type of religious system It is written by Vyāsadeva, religion means that yato bhaktir adhokṣaje. This is religion. Here it is said. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. It doesn't matter whether you are Hindu or Muslim or Christian or Buddha or Jaini or so on, so on. There are so many, hundreds. But the test is yato bhaktir adhokṣaje, whether you have developed your love for God. That is wanted. It doesn't matter.

Just like if you want to be a mathematician, so you may pass from any university, Calcutta University or Delhi University or London University-any university. Mathematics two plus two equal to four everywhere. It is not that in Calcutta University two plus two equal to five, and in London University two plus equal to three. No. Everywhere two plus two equal to five, four. Similarly, dharma means obedience to the laws of God. That is dharma. Either you become Christian or Hindu or Muslim, whether you accept God as the supreme authority and whether you abide by the laws of God, then you are dharmic. Otherwise, it is cheating. If there is no conception of God, if one does not know what is God and what is the order of God, then that type of religion is cheating religion and that kind of religion is completely thrown out from Śrīmad-Bhāgavatam. Therefore Vṛndāvana Dāsa Ṭhākura said, pṛthivīte āche yata..., pṛthivīte yahā kichu dharma nāme cale. Cale means it is passing on in the name of religion but it is not religion. Because religion without conception of God, what is the meaning of that religion? If that is religion, that is not parā dharma. That is aparā dharma. Aparā dharma. Just like sometimes we take deśa-dharma. Samāja-dharma, gṛha-dharma, and so many things.

So deśa-dharma, nationalism. Now you are in this country, suppose in India, and next life, because you have to change your body, next life it may not be that you have taken birth in India. You might have taken birth in the heavenly planet or in the animal society. Because there is no guarantee. Kṛṣṇa says tathā dehāntara-prāptir. Death means change of the body. But what kind of body you are going to accept, that will depend on the superior arrangement. But you can arrange also. Just like if you pass medical examination, there is possibility of your becoming a medical officer to get a service in the government medical service board, but still, it must be selected by the medical board and so on, so on. There are so many condition. Similarly to get the next body, that is not your selection. That selection depends on superior authority. Karmaṇā daiva netreṇa jantur dehopapattaye [SB 3.31.1]. That we do not know, that next life. Neither we endeavor what is next life. We have to accept a next life after giving up this body.

Therefore we must be prepared for that purpose. So preparation means In the Bhagavad-gītā it is said yānti deva-vratā devān [Bg. 9.25]. If you prepare yourself to go to the higher planetary system, Candraloka, Sūryaloka, Indraloka, Svargaloka, Brahmaloka, Janaloka, Maharloka, Tapoloka-there are so many, hundreds. If you want to go there, then you prepare in that way. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. So if you want to go to the Pitrloka, you can go there. If you want to go to the higher planetary system, in the devaloka, you can go there. And if you want to remain here, you can remain here. And if you want go to go to the loka, Goloka, Vṛndāvana, mad-yājino 'pi yānti mām [Bg. 9.25]. You can go there. Back to home, back to Godhead. That is possible. Kṛṣṇa says tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. If you like you can go back to home, back to Godhead. That is possible. So therefore the intelligent persons, they must know "If I go to the devaloka, what is the result of going there. If I go to the Pitṛloka, what is the result. If I remain here, what is the result. And if I go back to home, back to God, what is the result." The ultimate result is that if you can go back to home, back to Godhead, then Kṛṣṇa says what is the result. The result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9], that you don't get birth again in this material world. So that is the highest gain. Punar janma naiti mām eti.

mām upetya tu kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

That is the highest perfection. And therefore here it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. So if you want to go back to home, back to Godhead, then yato bhaktir adhokṣaje. You have to adopt this means, bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Kṛṣṇa, or the Supreme Lord, cannot be understood by karma, jñāna, yoga. No process will be sufficient to understand Kṛṣṇa. Therefore you have to take to this process as recommended by Kṛṣṇa, bhaktyā mām abhijānāti yāvān yaśs cāsmi tattvataḥ [Bg. 18.55]. Therefore we do not indulge in Kṛṣṇa's līlā unless it is performed or it is executed by the devotees. Not professional men. That is forbidden. Caitanya Mahāprabhu never indulged in. Because the subject matter of Kṛṣṇa can be understood only by the process of bhakti. Yato bhaktir adhokṣaje [SB 1.2.6]. Without bhakti, it is not possible. The bhakti process one has to adopt if he actually wants to go back home, back to Godhead. That is Kṛṣṇa consciousness movement.

Our movement, this Kṛṣṇa consciousness movement, is educating people how to become advanced in devotional service and how to go back home, back to Godhead. And this is not a very difficult task. It is very easy. If it is not easy how the Europeans, Americans, are now taking seriously? Because they, I think at least before ten years, before starting of this movement, most of them, they did not know what is Kṛṣṇa. Now they are all devotees of Kṛṣṇa. Even the Christian priests, they are surprised. In Boston, one Christian priest, he admitted that "These boys, they are our boys, coming from the Christian group or the Jewish group. So before this movement they did not take care even to see us or to ask any question about God or to come to the church. They completely neglected. And now, how it is they are mad after God?" They are surprised. "Why? Why have they become so...?" Because they have taken to the process. The process is important. Simply speculation... Bhakti is not theoretical. It is practical. Yato bhaktir adhokṣaje. If you want to take to the bhakti process, it is not speculation. You must actually engage yourself in the process. Yato bhaktir adhokṣaje. That process is

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is nine different [break] Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. Simply by hearing. You remain in your place, there is no need of changing your place. If you are businessman, do your business. If you are a medical man, remain in your medical profession. Or lawyer, or whatever it may be. That is the recommendation of Brahmā and confirmed by Śrī Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. If we hear, śruti-gatām, if we receive the message of bhakti, then you can remain in your place. But if you hear and try to implement it employ it in practical life, then one day the Supreme Lord whose another name is Ajita, you'll be able to conquer Him. Jito 'py asi. These are the recommendation in the śāstra. So this is first-class or superior dharma. Everyone can accept it. Simply hear. And that hearing process is also made very easy. This chanting Hare Kṛṣṇa mahā-mantra you chant and hear. Anywhere you can do it. You sit down in your home or in your office, in your factory, underneath a tree or anywhere, you can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And you can hear. This process will make you advanced in everything. Caitanya Mahāprabhu has given His benediction, ihā haite sarva siddhi hoibe tomāra. By, simply by this chanting and hearing of Hare Kṛṣṇa mantra, all perfection you'll get. It's very easy.

Therefore our request is that whatever you may be, in whatever position you may be, it doesn't matter. Sthāne sthitāḥ. Just sit down together, the family members, and chant Hare Kṛṣṇa. It is very easy. Nobody can say it is very difficult. And if it is difficult to chant then it should be understood that we are most unfortunate. Etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. Caitanya Mahāprabhu has taught that nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. The Lord's holy name is as powerful as the Lord Himself. Na 'bhinnatvān nāma-nāminoḥ. This is the sastric injunction. There is no difference between Kṛṣṇa name and the Kṛṣṇa person. Because Kṛṣṇa is absolute. Advaya-tattva. Advaya-jñāna. So He has descended in this age, kali rūpe, kali yuge nāma rūpe kṛṣṇa-avatāra. This nāma, Hare Kṛṣṇa, is the sound incarnation of Kṛṣṇa. Don't think it is ordinary sound. Hare Kṛṣṇa. Therefore Narottama Dāsa Ṭhākura has sung, golokera prema-dhana hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. This sound vibration is coming, this is transcendental sound. It is coming from Goloka Vṛndāvana. It is not this mundane sound. Just like in radio you receive sound from other places. Similarly, this sound is received, I mean to say, released from the Vaikuṇṭha. Golokera prema-dhana.

So the sound vibration, Caitanya Mahāprabhu gives it to the people in general. He says that the name, holy name, is as powerful as Kṛṣṇa. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. And to smaraṇe, to hear and chant, there is no particular time. Just like gāyatrī-mantra and other things you have to chant in a different atmosphere, three times, tri-sandha. After taking bath. There are so many rules and regulations. But this Hare Kṛṣṇa mahā-mantra you can chant anywhere and everywhere at any time, without any regulative principles. Niyamitaḥ smaraṇe na kālaḥ. So Caitanya Mahāprabhu regrets, etādṛśī tava kṛpā bhagavan mamāpi. "My Lord, You are so merciful upon Me, but still, durdaivam īdṛśam ihājani nānurāgaḥ, I am so unfortunate that I am reluctant to chant this Hare Kṛṣṇa mantra." So our this movement is teaching very simple thing, that whatever you may be, wherever you may be, there is no expenditure. There is no loss. You chant Hare Kṛṣṇa. This is our movement.

So the ladies and gentlemen who are present here, kindly take this instruction of the śāstra. Then you become situated in the transcendental, first-class system of religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje ahaituky apratihatā [SB 1.2.6]. Ahaituki. But don't chant Hare Kṛṣṇa mahā-mantra with any motive. That is not good. Even if you chant with motive, that will take little time to become pure devotee, but better without any motive. As a matter of duty, you chant regularly. Ahaituky apratihatā. Then there will be no hindrances. You'll make progress without any hindrances. Ahaituky apratihatā. And then you'll be pleased. Yenātmā samprasīdati. Then you'll be feeling transcendental bliss. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni [Cc. Antya 20.12]. And all the blazing fire of this material world will be extinguished. Bhava-mahā-dāvāgni. Here, in this material world, it is compared with dāvāgni. Dāvāgni means the forest fire. Nobody goes to set fire in the forest, but it takes place. Similarly, however cautious you may be, you cannot make this material world without dāvāgni. That is not possible. The dāvāgni will continue. Viṣaya viṣānale, divā-niśi hiyā jvale. Narottama Dāsa Ṭhākura has sung that the material world is such that it is just like a blazing fire. Viṣaya viṣānale divā-niśi. Here, everyone, even the Prime Minister, even the President, very opulently situated, but always full of anxieties. Very, too much anxieties.

So if you want to be yayātmā samprasīdati, then you must take to this process, this bhakti-yogam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. There are so many different items. And the most important item is śravaṇam. We can sit down, family members, and we can read from Śrīmad-Bhāgavatam, Bhagavad-gītā, and hear and chant Hare Kṛṣṇa mantra. Very easy thing. That we want to introduce every home. That is our only request, that in whichever position you are, it doesn't matter. You simply begin this chanting of Hare Kṛṣṇa mantra and reading of Bhagavad-gītā As It Is. Don't try to be ustad in interpreting. That is very dangerous. Ustadi is not good. Simply try to understand Bhagavad-gītā as it is. Bhagavān says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "My dear Arjuna, there is no more superior authority than Me." You accept it. That's all. You haven't got to interpret foolishly. No, then you are gone. Then you become condemned.

Caitanya Mahāprabhu's mission is that. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. He says, āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Ei deśa. Just like Surendra is here. So I'll request Dr. Sukla is here. It doesn't matter that you have to go out. You are in Aligarh, you become a guru. That is Caitanya Mahāprabhu's "How shall I become guru? I am gṛhastha, I'm engaged this…" No. You haven't got to learn very much, to be puffed-up. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. That's all. You simply decide what Kṛṣṇa has spoken. Then you become guru. If you want to manufacture something and show some magic, then you do not become guru. If you simply repeat what Kṛṣṇa has said. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], mam evaiṣyasi asaṁśayam. What is the difficulty? You can say all the same thing. "Sir, you always think of Kṛṣṇa." Kṛṣṇa says man-manā bhava mad-bhakto. You don't say that "You think of me." That is rascaldom. You say that "You think of Kṛṣṇa." Kṛṣṇa says man-manā but you don't say man-manā. You say Kṛṣṇa. Kṛṣṇa said. "You always think of Kṛṣṇa." Man-manā bhava mad-bhakto. "You just become a devotee of Kṛṣṇa. You just worship Kṛṣṇa." Mad-yājī. "And just offer little obeisances to the Lord." These four things. Even a child can do. And you can preach. You can become guru. What is the difficulty? Everyone.

āmāra ājñāya guru hañā tāra' ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

You become a guru. Don't manufacture ideas. Yenātmā samprasīdati. So is there any difficulty? No difficulty. The Bhagavad-gītā explains everything very nicely, how to become Kṛṣṇa conscious, how to worship Kṛṣṇa, how to understand Kṛṣṇa. Everything is explained there very lucidly. So people can take it very easily, and then he will be perfect. Then he'll not come… Mām upetya tu kaunteya duḥkhālayam aśāśvatam [Bg. 8.15]. It is very easy. So take it very seriously. That is our propaganda. We don't manufacture anything, any jugglery of words, any magic or any new ideas of God. These nonsense things we do not do. We simply carry out the order of Caitanya Mahāprabhu and we simply repeat 'kṛṣṇa'-upadeśa. That's all. This is Kṛṣṇa consciousness movement. You can take it and also you can do it. You can also become guru. That we want. Thank you very much. Hare Kṛṣṇa. Any question? If there is any question you can put.

Indian man: (Hindi)

Indian man: Adhokṣaja, I want to…

Prabhupāda: Hmm, Adhokṣaja. Akṣaja. A-i-e-oo-then at the end, kṣaya. So beginning from ah and kṣaya, up to the end of kṣaya, akṣa. So we manufacture…

Indian man: Mahārāja, (Hindi-asks Prabhupāda to speak in Hindi)

Prabhupāda: (Hindi) (end)

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Śrīmad-Bhāgavatam 1.2.6

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Delhi, November 11, 1973

Prabhupāda:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Yayātmā suprasīdati. Everyone is seeking after happiness. Ātyantika-duḥkha-nivṛttiḥ. The struggle for existence is to minimize miserable condition of life and increase enjoyment. We the living entities, we are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Jīva-bhūta, jīvas, all jīvas, living entities, they are part and parcel of Kṛṣṇa, or God. When we speak of "Kṛṣṇa," means God. God has got many thousands of names, but this one name is chief. Kṛṣṇa means "the all-attractive." Kṛṣṇa attracts everyone. Or one who attracts everyone, He is God. God cannot be attractive for some men or some living entities, and not for others. By His opulence, by His richness, by His power, by His beauty, by His knowledge, by His renunciation, by His reputation, God is all-attractive.

So all these opulences you will find in Kṛṣṇa.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhaga. Bhaga means opulence. Just like we sometimes speak bhagavān. That comes from this word bhaga. Similarly, bhagavān. Bhagavān means the owner of all opulences. That is called bhagavān. There are now nowadays so many bhagavāns, but they are not owner of all opulences. Maybe partly. But God means, bhagavān means samagrasya. Samagra means complete. One rich man can claim that "I am owner of so many crores." Another can claim, "No I have got one or two more crores more than you." Others may say… So on, so on, so on, go on. But nobody can claim that "I am the owner of all opulences." But in the Bhagavad-gītā, you will find, Kṛṣṇa claims, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Sarva-loka-maheśvaram, "The supreme proprietor of all the lokas." That is admitted by the śāstra.

In the Brahma-saṁhitā it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller or the powerful man who controls. Take for example the president or the king. So there are many īśvaras, or controllers. You are also īśvara; I am also īśvara. Because you also control at least your family members or some animals. So this controlling capacity is there in everyone because we are part and parcel of Kṛṣṇa. But we are not supreme controller. We are controller of some entities, but we are controlled also by something superior. Therefore we are not absolute controller. We are relative controller. But about Kṛṣṇa, it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Paramaḥ means supreme. He controls everyone or everything, but He is not controlled by anyone. That is īśvaraḥ paramaḥ. We are īśvara, we control in our jurisdiction, but we are also controlled by somebody. Just try to understand. But in Kṛṣṇa's life you'll find that He controls everyone, but He is not controlled by anyone. Therefore He is called īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

He has got His form. God has got His form. The Māyāvādī philosophers, they think the Absolute Truth is impersonal. Śūnyavādi. No. Absolute cannot be zero or impersonal because controller, controller must have brain. Without brain, how he can control? And as soon as you have got brain, you have got other limbs of the body to carry out the order of the brain. So as soon as you have got senses, as soon as you have got sense organs, as soon as you have got brain, as soon as you have got activities, you are a person. This is the conclusion of the śāstra. Therefore the absolute controller cannot be impersonal. By our practical life we see, government. "Government" is an impersonal word, but at the end of the government, there is a governor or president, a person. A person is required, who will apply his brain. So how is that that without brain the whole cosmic manifestation it is controlled? That is not very reasonable. And that is not according to śāstra.

According to śāstra, the Absolute Truth is explained in the Bhagavad-gītā as tattva. Tattva means truth. So Śrīmad-Bhāgavatam says that tattva-vit, "One who knows the tattva, truth…"

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

"Those who are actually knower of the Absolute Truth, they know that the Absolute Truth is manifested in three features: impersonal Brahman and localized Paramātmā, antaryāmī or the Supersoul…" As Kṛṣṇa says in the Bhagavad-gītā that in each body there is a soul, kṣetra-jña. Idaṁ śarīraṁ kṣetram ity abhidhīyate. The body… I am not this body, but I know it is my body. Therefore I am kṣetra-jña and the body is kṣetra. And Kṛṣṇa says that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. That sarva-kṣetreṣu bhārata, in every body, that manifestation of God, or Kṛṣṇa, is called Paramātmā, or Supersoul. So the Supersoul and the soul, both of them are sitting on this body. It is compared with a tree. Just like on the tree two birds sitting, friendly birds. One is eating the fruit and another is simply witnessing. Upadraṣṭā-anumantā.

So this is the science. So human life is meant for understanding this science. This is the ultimate science. Athāto brahma jijñāsā. Human life is not meant for wasting like cats and dogs, simply eating, sleeping, mating. That is not human life. At the present moment they are simply engaged in these four principles of bodily demands of life-how to eat, how to sleep, how to have sense gratification and how to defend. Unfortunately, we have become less than the animals because the animals, they have no problem. Even the birds… Out of all living entities, 8,400,000 of forms, the human forms are only 400,000. The majority of the living entities, they are in different forms.

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

There are aquatics, there are insects, there are birds, beasts, trees, plants, then human being, by evolution process. So they have no problem. You can see, in the early morning, these parrots, they are dancing, chirping, and they have no problem. Immediately they will go to some tree and they will find out some little fruit. They will eat. Their eating problem… There is no eating problem. There is no sleeping problem, and there is no sex life problem also. Along with them, there is opposite sex. And they defend in their own way. So these are not actually problems. These are already settled up according to your body. That is the verdict of the śāstra. Tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā. According to your body, your eating problem, your sleeping problem, your sense gratification problem and defending problem are already settled. That is the verdict of the śāstra. Your real problem is, as our Pañca-draviḍa Mahārāja explained, how to solve the problem of repetition of birth, death, old age and disease. That is your problem.

Therefore in the human society, there is some system of religion, how to solve these problems. But people in this age, they have become so misled, misguided, that they are not taking care of the real problem, but they are very much engaged in the temporary problems which are already solved. We are simply mismanaging them. So how to make solution of the problems of life, that means is called dharma. Dharma means the regulative principle which is given to the human society by God. I have already explained many times. Just as the law is given by the state for regulative principles of life, similarly dharma is also regulative principle to the human society. And just to make his life successful. What is that successful life? Successful life means a human being has come to this human form of life through the evolutionary process. Now he should make such arrangement that next life he may be free from this repetition of birth and death, at least, or he may go to other planets, higher standard of life. As it is explained in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

That is the human life. You prepare yourself for higher standard of life or to make a permanent solution of your miserable condition of life, namely birth, death, old age and disease. This is required. This is human business, or dharma.

So how you can attain that dharma? Dharma means the occupational duty. Dharma is not a sentiment. Practically, nowadays people have taken dharma, religious means…, "religion" means a kind of faith. But that is not the description of the Vedic śāstra. Faith we can change. Today you are Hindu. Tomorrow you can become Muslim. Or today you are Muslim. Tomorrow you can become Christian. You can change your faith. But that is not religion. Change of faith or accepting some faith, that is not religion. Religion means which you cannot change. Even if you become from Hindu to Muslim or from Muslim to Christian, that your occupational duty, you cannot change. Take, for example, suppose you are a government servant. You are serving in the secretariat. But tomorrow you become Hindu or Muslim or Christian. But do you mean to say that your service in the government will be changed also? No. That will continue.

So real business means we have to serve somebody. That is explained by Śrī Caitanya Mahāprabhu. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our real business, our real occupation, is to serve Kṛṣṇa, God. That is our… That service spirit, because we have forgotten God, or Kṛṣṇa, we are serving somebody else. That is called māyā. We have to serve. Nobody can say… In this meeting there are so many ladies and gentlemen. Nobody can say that "I do not serve anyone. I am free." That is not possible. You must have to serve. And that service is called dharma. Just like salt is salty taste, sugar is sweet taste. The sweet taste is the dharma of sugar. The pungent taste of chili, that is the dharma. It cannot change. If sugar is salty, you do not accept. "Oh, this is not sugar." Similarly, living entity has got a permanent occupational duty. That is service. That service is being carried on in different names: "service of the family," "service of the country," "service of the community," "service of the nation," "service of the humanity," so many names. But there is service. But this service cannot be complete unless the service goes up to the transcendental loving service of Kṛṣṇa. That is perfection of service. And that is called dharma. Try to understand what is dharma.

So here Sūta Gosvāmī was answering the question of Śaunakādi Muni in Naimiṣāraṇya. They inquired that after the departure of Kṛṣṇa… Kṛṣṇa came-paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya [Bg. 4.8]. So their inquiry was that "After departure of Kṛṣṇa, the protection of dharma, how it is being maintained, or under whom, where it has gone?" So… "And what is actually dharma?" So here it is explained, sa vai puṁsāṁ paro dharmaḥ. Para means superior. Not this religion, Hindu religion, Muslim religion, Christian religion, or there are so many other religions. That is also dharma. That is temporary. But paro dharma means permanent dharma, eternal dharma, or sanātana-dharma. That is called para. Para means superior. So sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaja. Adhokṣaja means God. Adhaḥ. Adhaḥ means cut (curbed?) down. Akṣaja means direct perception. Adhokṣaja. You cannot understand God by direct perception. You have got your eyes, but if you want to see, "Where is God? Show me," that is not immediately possible. You have to prepare your eyes to see God. So therefore God's another name is Adhokṣaja. Adhah-kṛta-akṣajan jñānaṁ yatra(?). Not by direct perception you can understand God.

So here it is mentioned… Adhokṣaja means you cannot perceive the Supreme Absolute Truth by your sense perception. You have to learn it by śruti, by hearing. Hearing is also experience, by hearing.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is the process, hearing. If you simply hear about God, then you will see God by hearing. That is… Because there is a cloud of dirtiness within our heart. Unless that dirtiness is cleansed, we cannot perceive God. Therefore this process of chanting Hare Kṛṣṇa mantra is described by Śrī Caitanya Mahāprabhu, ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] "cleansing the mirror of heart." Just like unless you cleanse the mirror which is full of dust, you cannot see your face very nicely; similarly, unless you cleanse your heart very nicely, or in other words, unless your heart is cleansed of all sinful reaction, you cannot understand what is God. That is not possible. In the Bhagavad-gītā it is said,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

They can see God, one who is fully washed of all sinful reaction of life. That can be done very easily. That can be done very easily. Kṛṣṇa says in the Bhagavad-gītā,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Everyone in this material world, we are suffering the sinful reaction of our past life or this life. That is a fact. But Kṛṣṇa says that "I can give you protection from all reaction of sinful life if you surrender unto Me."

So to become free from sinful life, there is only simple method: if you surrender to Kṛṣṇa. That is the beginning of bhakti. Yato bhaktir adhokṣaje. Bhakti life begins when you fully surrender unto the lotus feet of God. That is the bhakti life. So here it is said that it does not matter whether you are a Hindu or Muslim or Christian or Buddhist. It doesn't matter. Your system of religion is first class if you can develop your general love for Kṛṣṇa or God, Adhokṣaja. That is the test. You may advertise yourself or I may advertise myself, "I am a great religious person," but the test is how much you have learned to love God, how much you have advanced in that process.

So here in this verse it is said that sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Then what will be my profit? Suppose I simply love God. I love. The loving propensity is there in me. I love some boy. I love some girl. I love my country. I love my family. I love my society. I love my country. The loving propensity is there. There is no doubt. Everyone, even cats and dogs, because he is living entity, he has got that loving propensity. A tiger also loves its cubs. But this love, when it will be applied to the Supreme Personality of Godhead, that is the perfection of life. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. What kind of love? Ahaitukī. To love God not for any other reason, that "God will give me some wealth, God will give me this, God will… I shall take from God this." No. Ahaitukī, no cause, that "Because I am in want of some money, therefore I shall go to church or temple or love God." No. Ahaitukī. Just like people generally go there like that, "O God, give us our daily bread." Well, why you are asking God for daily bread? Daily bread is already given to everyone, even birds and bees. Your bread is also there. But people do not know that "My bread is already there. Why I shall bother God for daily bread? Let me learn how to love God." God is giving us so many things without asking. God is giving us light, God is giving us water, God… Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ… [Bg. 7.4]. Everything He is giving you, without which cannot live. And He will not give us our bread?

So Bhagavad-gītā says they are also pious, even one goes to God for asking something for some material profit. Catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna [Bg. 7.16]. Sukṛtina. Sukṛtina means they are pious. Just the opposite number, duṣkṛtina, they'll never go to God. Just like the Communists. They will say, "What is this nonsense God? We shall produce our food. We shall produce our happiness." They are called duṣkṛtina. Duṣkṛtina means sinful. Actually, they do not know that without sanction of God, you cannot get anything. So at least, one who accepts this power of God and goes to God for asking bread or something, money or something else, they are pious. That is described in the Bhagavad-gītā. Sukṛtino 'rjuna. But those who do not go at all, do not care for God, they are called duṣkṛtina. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15].

So to love God is the ultimate… Caitanya Mahāprabhu also said premā pum-artho mahān: "The supreme gain of life is how to be situated in the platform of loving service to the Supreme Person, God." That is actual perfection. That is described here. Ahaituky apratihatā. Apratihatā means this love cannot be checked. If you love somebody here in this material world, then if you have no money, the exchange of love will be hampered. But this love of God cannot be hampered. If you want to love God, there is no material impediments. Ahaituky apratihatā. It cannot be checked. You may be the poor of the poorest of the poor; still you can love God. That Kṛṣṇa says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Patram, a little leaf or a little water or little flower or little fruit. Patraṁ puṣpaṁ phalaṁ toyam. If you offer to Kṛṣṇa, "My Lord, My Kṛṣṇa, I am very poor man. I cannot give You anything. But I have collected a little fruit, little flower, little water. So I have come to offer You," Kṛṣṇa says, "Yes," tad aham aśnāmi, tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ. He is not hungry, but He wants your love. He wants your love. That is… Therefore He comes, personally He comes. Yadā yadā hi dharmasya glāniḥ [Bg. 4.7].

What is that dharmasya glāniḥ. When people forget how to love God, that is dharmasya glāniḥ? Not that other. So He comes to teach, and ultimately He teaches… In the middle He also teaches, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is God's teaching, that "You simply think of God." Man-manāḥ. Mad-bhaktaḥ, "Become devotee of God, worship God." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You are coming here. Here is God. You are offering obeisances. It will go to your credit. Yes. This is called ajñāta-sukṛti. Those who are coming here, taking part in this ārātrika ceremony, dancing or offering some respect, everything goes to your credit. Everything will go to your credit. In this way… Just like if you make bank balance, one rupee, one rupee, one rupee, sometimes you will see, "It is now 100,000 rupees." Similarly, we are giving chance all over the world, opening this Rādhā-Kṛṣṇa temple, giving them chance to chant the glories of the Lord. That means it is going to their credit. If they take it immediately, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that is very nice. But if he cannot, this chance will never go in vain. This is Kṛṣṇa consciousness movement. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, ahaitukī [SB 1.2.6]. And anyone can join. There is no question. Kṛṣṇa is not meant for the Hindus or Indians. This is a mistake. Now, the Westerners, the Europeans, Americans, they understand. They do not know that "Why should we accept Kṛṣṇa? He is Indian. He was Hindu." No. Kṛṣṇa is for everyone. Just like the sun. The same sun, it rises, first of all rises in India, then gradually goes to Europe. Does it mean the European sun and the Indian sun, they are different? No, the one sun. Similarly, God is one for everyone. Kṛṣṇa says in the Bhagavad-gītā, sarva-yoniṣu kaunteya. Sarva-yoniṣu means 8,400,000 species of forms. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. There are as many forms. Tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā. He says aham, "I am. I am the seed-giving father." Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. "Every living entity, they are My part and parcel, as the sons, daughters, they are part and parcel of the father." Therefore in some religion God is addressed as the supreme father. Actually, He is supreme father.

So as it is our duty to enjoy the property of the father, similarly, it is our duty to love the supreme father. That is Kṛṣṇa consciousness movement. And it cannot be checked. Ahaituky apratihatā. Yayātmā suprasīdati. Suprasīdati. Everyone is wanting peace of mind. Ātmā. Ātmā means body, ātmā means mind, ātmā means the soul. Yayātmā suprasīdati. Suprasīdati. Prasīdati means "becomes satisfied," and su means "very much." So unless you learn this art, how to love God, you cannot be happy. This is the fact. The sooner you make business, finish this business… How to learn? Now this chance is in this human form of life. You can learn. And the method is very plain, especially in this age. That is stated in the Śrīmad-Bhāgavatam,

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

Simply by chanting Kṛṣṇa's name, this Hare Kṛṣṇa mahā-mantra, mukta-saṅgaḥ, he becomes free from all the contamination of this age, mukta. Paraṁ vrajet. He goes to the supreme abode, back to home, back to Godhead. You can see. It is not story. These European and American boys and girls, how they are feeling, how they are dancing. Yayātmā suprasīdati. Unless they are feeling satisfaction, how they can dance with me? They cannot. They are not dogs and cats, that I have taught them that "You dance like this to make some money." No. They are dancing in ecstasy of love. Yayātmā suprasīdati. Otherwise what money I have got to bribe them? I am poor Indian. No. They have developed this ecstatic love of Godhead. Even Christian priests admit that "These boys, these girls, were our boys. Now… When they were Christians, they did not come into the church. They did not care. Now these boys are mad after God."

So this Kṛṣṇa consciousness is there in everybody. It is not an artificial thing. In the Caitanya-caritāmṛta it is stated, nitya-siddha kṛṣṇa-bhakti sādhya… (end)

680803SB.MON
Śrīmad-Bhāgavatam 1.2.6

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Montreal, August 3, 1968
Prabhupāda:
om ajñāna-timirāndhasya

jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.33]
tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.34]
he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

I am very glad that these girls, with great difficulty you come to this class. I very much thank you. This is ahaituky apratihatā. The devotional service cannot be checked by any material impediment. It is not conditional, that "Because I am in this condition, I cannot execute devotional service." No. Anyone in any position, in any circumstances, he can become the greatest devotee of the Lord-if he desires.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

The real aim of life is how to get satisfaction, full, complete satisfaction. And that satisfaction, complete satisfaction, can be achieved only by prosecution of devotional service. There is no other method. If you want to be happy, free from all cares and anxieties, then you have to engage yourself in devotional service of the Lord. That will make you free from all material anxieties and all material miseries. We are all seeking after that position, how to become completely happy. Our whole struggle for existence… Anyone, in any place, any country, they are all struggling for existence, either human being or animal or birds or beasts, how to become happy. This happiness of the mind, ātmā, is only possible when we are engaged in Kṛṣṇa consciousness. That is the only remedy. There is no other alternative.

So Lord Kṛṣṇa said that,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"My dear Arjuna, whenever there is discrepancies in the matter of execution of real purpose of life…" That is called dharma. Dharma, this word, either you take it "religion" or "duty" or "nature," as you like, but, as explained before, dharma means your actual, constitutional position. It is nothing artificial. The example again I am repeating: just like fire is hot, warm. Fire has light. You cannot separate light from fire or heat from fire. Therefore heat and light is dharma. That is its real religion. So our dharma, living entity, that is defined very nicely by Lord Caitanya. Our dharma, or religion, is to obey the orders of the Supreme Lord, to become, to engage ourself in the loving, transcendental service of the Lord. Whenever this principle is crippled or checked by our material activities…

Just like at the present age they have no idea what is God. They are asking, "What is God?" and they are proud of their education. Just see. This is the godless result of godless civilization. This is discrepancy of dharma. So at this age, at this stage, when people have forgotten God, when they are speaking that "God is dead," now this Bhagavad-gītā or this Hare Kṛṣṇa mantra has descended, just like Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"At that time, I appear." So this is… Kṛṣṇa has appeared in His holy name, Hare Kṛṣṇa. There is no difference between this holy name Kṛṣṇa and the person Kṛṣṇa, because Kṛṣṇa is absolute. There is no difference between His name, between His form, between His quality, between His pastimes, between His abode, between His entourage. There is no such difference. Materially there is difference. I am Indian, I am person, and my place, India, is different. You are American. This is all designation of this body. So Kṛṣṇa says that yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

Now, this sṛjāmi, this word, is used in Sanskrit: "something manufactured." Something manufactured. Just like I make this spectacle case. Or you make. This is called sṛjāmi. But actually we understand like that, but here sṛjāmi, this word, as explained by Baladeva Vidyābhūṣaṇa, a learned scholar who said that sṛjāmi means prakaṭāmi(?), "I appear." Now, if you say this word means manufactured… The Māyāvādī philosophers, they take advantage of this word, and they say that "Kṛṣṇa or anyone," I mean to say, "incarnation of God, that is created." That means they understand that as so many material things are created… Anything which we find here in this room, that is created. This dictaphone, this microphone or anything, that is created. But here, if you say this word in that sense, that "Kṛṣṇa is created. Anything created, that is material. Therefore Kṛṣṇa is also material," then you will be in misunderstanding. Here…

Just like if you say that "I create," that means you exist before creation. Is it not? If I say, "I have created this glass case, spectacle case," that means before creation of this case, I was existing. You cannot deny it. So how this is possible, that if this case says that "I have created this case?" No, that is not… One cannot say, "I have created myself." It is impossible. Similarly, when Kṛṣṇa says that "I…," tadātmānaṁ sṛjāmy aham… This ātmānam means body, ātmānam means the mind, or ātmānam means the soul. But He is the supreme soul, so how He creates His soul. And He is nondifferent, absolute. Therefore the interpretation given by Baladeva Vidyābhūṣaṇa, that "I create" means "I appear…" "I create my appearance." Just like sun creates its appearance. The sun is there already, but when sun appears, it means that you can say like that, that "Sun creates its appearance."

And why does He create or appear? That is explained in the next verse,

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

"In every millennium, every yuga…" There are different periods, just like in the whole year there are different periods in your country called summer, winter, fall, spring. They are coming by rotation. Similarly, there is rotation of time which is divided into four millenniums called Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. So Kṛṣṇa says that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. Now, one may inquire that "Kṛṣṇa appeared in the Tretā-yuga. And when He is going to appear in the Kali-yuga?" That is also mentioned in the Śrīmad-Bhāgavatam, that in the Kali-yuga there are three different incarnations mentioned in the Bhāgavatam or any other authentic Vedic literature. One incarnation is Lord Buddha, and another incarnation is Lord Caitanya, and another incarnation, in the last stage of this age, is Kalki, so far we get from the authority of Bhāgavatam.

So we have to accept according to the authentic scripture who is incarnation. We cannot accept anyone who claims that "I am also incarnation." No. In the śāstras there are symptoms foretold of the incarnation. Just like about Lord Buddha there is mention, "In such and such place, in such and such form, in such and such activity, Lord Buddha will appear." Similarly, about Lord Caitanya is there. Similarly, there is a description about Kalki. So far Lord Buddha is concerned, in the Bhāgavatam the name of the mother of Lord Buddha is mentioned. And the activities is also mentioned. What are his activities? The activities are not very pleasant. Sammohāya sura-dviṣām: [SB 1.3.24] "The Lord will appear as Buddha in order to sammohāya, bewilder, the atheist class of men." Atheist class of… His activities were to cover the atheist class of men, those who do not believe in God. Yes. Lord Buddha said, "Yes, there is no God. There is no God. There is void only. But you believe me, what I say." Just see. He is incarnation of God, and the people amongst whom he is preaching, to them he is saying, "There is no God," but he is God.

Is it not a process of cheating? Yes. So this process of cheating is not exactly cheating; it is for the welfare of the so-called atheistic persons. Just like sometimes father cheats the son. The son is insisting to get one thousand-dollar note, and the father asking, "My dear son, please deliver it." "No, I shall not." So father gives him one lozenges: "My dear son, will you like to take this lozenges?" "Yes, give me." "But you must have to give me that paper." "All right, take." So this kind… [break] …is not actually cheating, but father knows that "This boy will destroy this one thousand dollars, so it is necessary to give him that two-cent-worth lozenges and take out that one hundred-or thousand-dollar-worth paper." Similarly, when people become too much atheistic, so, in order to bring them back to the understanding of God, there is sometimes necessity like this.

Now, those who follow the Buddha philosophy, they say that "There is no soul. There is no God." But there are thousands and thousands of temples of Lord Buddha, and they worship. Especially in the countries like Japan and China and Burma there are thousands of temples, and they exactly worship in the same way as we are worshiping Jagannātha. The lamp is given, the candle is burned, they offer very respectfully, and there are brahmacārīs, sannyāsīs. The whole principles is there. But officially, there is no question of God. So this is mentioned in the Bhāgavata. Similarly, Lord Caitanya. Lord Caitanya is also mentioned in the Śrīmad-Bhāgavatam,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Now, Kṛṣṇa will appear in the Kali-yuga. His symptoms are this. Just like Lord Buddha's symptoms were described, similarly, Lord Caitanya's symptoms are also described. What is that? That kṛṣṇa-varṇam: "He belongs to the category of Kṛṣṇa Himself," or, in other words, "He is always chanting 'Kṛṣṇa.' " Kṛṣṇaṁ varṇayati, kṛṣṇa-varṇam. Kṛṣṇa… His business is simply to chant Hare Kṛṣṇa. Kṛṣṇa is chanting Hare Kṛṣṇa. Kṛṣṇa-varṇam. And tviṣā akṛṣṇam: "By His… But His complexion is not kṛṣṇa, black." Lord Caitanya appeared-very fair complexion, very nice, golden color. You have got pictures of Lord Caitanya, very beautiful. He was very beautiful figure. Kṛṣṇa-varṇam tviṣā… Tviṣā means "by His complexion." Akṛṣṇa. Therefore His another name is

Gaurasundara. Gaurasundara means ”very fair complexion.” Sundara means beautiful, and gaura means fair. The another name is Gaurasundara, or Gaurāṅga, ”whose body is very fair.”

So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam: [SB 11.5.32] ”He is always accompanied by some associates,” especially Lord Nityānanda, Lord Advaita, Śrīvāsa, Haridāsa, like that. You have seen the pictures. He is chanting and dancing with the associates and others. When Lord Caitanya was present, whenever He would go, wherever He would go and…, His attitude was dancing: ”Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa…” And He was so beautiful and attractive that people would follow. Thousands and thousands people will follow, chanting Hare Kṛṣṇa. Even Lord…, Nawab Hussein Shah… And when He started this movement in Bengal He was a boy of twenty years old. So so many people were following. So Nawab Hussein Shah inquired his minister, ”Who is this person, that He is chanting Hare Kṛṣṇa and so many people are following Him?” So the minister was Hindu. He thought that ”He is Muhammadan king, so he may not like this movement.” Therefore he wanted to hide it: ”My Lord, you have misinformed. He is not very important. Some, I mean to say, people are crazy fellows. They are following. Not… A few only, not many.” The Nawab replied, ”No, I know it certainly, but you don’t try to hide the facts. He must be a great personality. Otherwise so many people are following Him?” That was his remark.

Similarly, Lord Caitanya, wherever He went, that was… Sāṅgopāṅgāstra-pārṣadam: ”always followed by many associates.” These are the symptoms. And how to worship that Supreme Personality of Godhead, Kṛṣṇa, in this age? Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ: [SB 11.5.32] ”This form of the Personality of Godhead is worshiped by the intelligent class of men.” Su-medhasaḥ. Su means very good, and medhasaḥ means brain, brain substance. One who has got very good brain substance, they will understand this saṅkīrtana movement nicely. Just like in our India, especially in Bengal, sometimes they say a dull-brained man, ”Oh, you have got cow dung within your brain. You have no brain substance.” Actually a man becomes intelligent by the greater amount of brain substance. It is a psychological fact. It is called celebrum… Doctor knows. What is called?

Doctor: Cerebrum.

Devotee: Cerebrum cortex.

Prabhupāda: Yes. So psychology… I was student of psychology in my college life. Dr. Urquhart said, I remember still, that the brain substance has been found up to 64 ounce, while brain substance of woman has been found, highest, 34 ounce. Therefore woman class (laughs) is not so intelligent as man. There is no question of competition. It is actual, scientific fact.

Anyway, the word su-medhasaḥ… Su-medhasaḥ means one who has got good brain substance. But one thing I must explain here. So far spiritual life is concerned, it does not depend on the material brain substance. It is different thing. It is spiritual platform. It has nothing to do with this bodily construction. You must remember. We don’t make any distinction that a man can be better Kṛṣṇa consciousness than woman. No. A woman can be better Kṛṣṇa consciousness because they are very simple. They can accept any religious system. Generally the women, they accept it because they are very simple. They have no crooked mind. Sometimes they are exploited therefore. So in the spiritual platform there is no such distinction, although in the material… Just like the bodily construction of man is different from woman, similarly, the brain substance may be also different, but that does not disqualify any woman for spiritual advancement in Kṛṣṇa consciousness. That is clearly defined in the Bhagavad-gītā.

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim
[Bg. 9.32]

”It doesn’t matter whether one is woman or a mercantile class of man or a śūdra. It doesn’t matter.” Because these classes are understood less intelligent. But Kṛṣṇa is opening the path for everyone. Māṁ hi pārtha vyapāśritya. If one accepts Kṛṣṇa very seriously, vyapāśritya… Vi-pūrvaka… Vi means… Vi means specifically, vi, viśeṣaṇam, viśeṣaṇam, particularly. Āśritya, if he takes shelter of Kṛṣṇa specifically, then either he may be woman or he may be śūdra, or laborer class, or may be mercantile class. It doesn’t matter. He or she can go to the highest perfection.

Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Puṇya. Kiṁ punar brāhmaṇāḥ puṇyāḥ. And what to speak of the intelligent class? Even this class also elevated to the highest position. So there is no such question. But here the word used, su-medhasaḥ, in the particular sense that for worship of God there are different methods, different religious systems, different methods, different churches, different mosques, different temples. Even accepting that this is Hindu philosophy, so Hindus, they have got many different processes. I think the Hindus have got so many different processes that it can outnumber all the different processes of the world. They have got so many processes.

So su-medhasaḥ means for executing religious life, for achieving the highest perfection of life, one must be very intelligent. A fool cannot achieve the highest perfection of life. Just like a fool cannot be very prosperous even in this material world, similarly, a fool also cannot make any progress in the spiritual world. So su-medhasaḥ means one should be little intelligent. What is that intelligence? Now, if I have got the easiest path to achieve the highest perfection of life, why shall I take a path which is not very sure? This intelligence required.

Now, Lord Caitanya, as He is described, if you accept… We are explaining that paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, sambhavāmi yuge yuge [Bg. 4.8]. So Lord appears in this age also. And according to śāstra, authentic scripture, He has appeared as Lord Caitanya. So if we accept this principle on the method of authentic scripture, that is our intelligence. That is our intelligence, not that you have to become a great psychologist or a great scientist or mathematician. No. You have to take the orders of the authority. Just like you are driving car. It is written there, ”Keep to the right.” It does not require a very nice intelligence. You keep your car to the right; you are all right. But if you go to the left, you are fool number one. Why? It is di…, written there, ”Keep to the right.” Why you go to the left? That means you are fool number one. So this much intelligence we must have, that ”Here is police direction, ’Keep to the right.’ Why shall I go to the left?” This much intelligence can be had by any common man. So similarly, if the śāstra says that yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32], that ”Those who are intelligent, they will perform worship of the Lord by chanting Hare Kṛṣṇa,” this yajña…

Yajña means anything sacrificed for the satisfaction of Viṣṇu. That is called yajña. Yajña means to satisfy the Supreme Lord Viṣṇu. That is yajña. Now, in this age the Supreme Lord is satisfied simply by saṅkīrtana, or congregational chanting: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is mentioned in the śāstra.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age of disagreement there is no possibility of executing different process of self-realization. No. They say that there are as many paths as one can manufacture. It may be true. But in this age, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: ”There is no other alternative, no other alternative, no other alternative in this age.” Therefore an intelligent man will take up this Kṛṣṇa consciousness movement. That is the test of one's intelligence. And it is very easy. And by simply chanting Hare Kṛṣṇa you gradually develop your Kṛṣṇa consciousness to the highest platform. So one who has accepted the simply method recommended for this age, he is called the intelligent. That is required. That much intelligence we must have.

So it is quarter past eight. I will stop here. Next meeting we shall explain further. Thank you very much. If there is any question, you can put. [break]

This is the plain fact. What do you think, Dr…? It is very challenging, (chuckling) that we are challenging everyone, that ”You are not intelligent because you are not coming to this class.” Do you agree with this statement?

Doctor: (indistinct)

Prabhupāda: Now, when you say that ”Why do you say like that, 'Only persons who are joining this movement, they are intelligent and others are not intelligent?' ” that is our challenge. Now you can defend on behalf of those who do not accept this proposal. This is my challenge. This is a fact. As I… Now you can talk. It is very intelligent question also. And Janārdana will reply.

Doctor: Nothing like this taken thrice (indistinct), it might happen (indistinct). That experience (indistinct).

Prabhupāda: No, if… Our proposal is the saṅkīrtanaiḥ, the chanting, chanting of the holy name. So if somebody takes this principles, that ”Well, we have got our holy name of God. We shall chant that holy name of God,” so we have no objection. So that is not our objection. Our objection… Our submission is that ”You chant the holy name.” Just like Lord Caitanya said, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. The śāstra says. So it does not mean harer nāma is only Kṛṣṇa. If you have got any other name of Hari, the Supreme Personality of… But that name must be actually the name of the Supreme Personality of God, as it is recognized by scripture.

You may have our own scriptures, but if you have a name sanctioned by the scripture, that ”This is the name of God,” just like in Jewish scripture they say Jehovah… Similarly, in Christian scripture, if you have got name… Just like Buddhists, they have got God or the Supreme-they accept Lord Buddha. Similarly, if you have got any other name of the Supreme Lord, you can chant. We are not insisting that you chant Kṛṣṇa. But if you have no specific name of God found in your authentic scripture, then what is the harm if you chant Kṛṣṇa? This is not very bad proposal. Any intelligent man… If you have, you chant. Our Lord Caitanya says that nāmnām akāri bahudhā nija-sarva-śaktiḥ, bahudhā nija-sarva-śak…, tatrārpitā niyamitaḥ smaraṇe. There are many names. As there are many potencies, there are many names also. Just like take for Kṛṣṇa. So Kṛṣṇa is not understood simply by uttering this word ”Kṛṣṇa.” Kṛṣṇa is understood if you call ”Govinda.” That is also Kṛṣṇa. If you call ”Mādhava,” He is also Kṛṣṇa. If you call ”Vaṁśī-vadana,” He's also Kṛṣṇa. So the aim should be that it is God's name or the Supreme Lord's name. If the name is different in vibration or form, it does not matter. (aside:) Yes, you can come in. Why you are standing there? Yes?

Guest: Is it simply the nature of the name Kṛṣṇa that this particular name is the most powerful?

Prabhupāda: Yes. God… God's name is according to His action, God's name. Just like Kṛṣṇa. This ”Kṛṣṇa” name is given… That is explained also.

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

Kṛṣṇa's name… Kṛṣ means to become, to appear. Bhū-vācakaḥ. Or attraction. We have got attraction for material enjoying, and ṇaś ca nirvṛti-vācakaḥ. Ṇa means ānanda. Another meaning is negation. So ”the Supreme Personality of Godhead, who, by His attractive features, by attraction of His bodily beauty, by attraction of His opulence, by attraction of His pastimes, so many things…” Kṛṣṇa is all-attractive. And one who is all-attractive, He is the Supreme Personality of Godhead. This is the meaning of ”Kṛṣṇa.”

Similarly, ”Govinda.” That also has meaning. Go means cow, go means senses, and go means land. So in these three features Kṛṣṇa can be applied. He gives pleasure to the senses; therefore He's Govinda. He's very kind to the cows; therefore He's Govinda. He is the proprietor of all land; therefore He's Govinda. So in this way ”Govinda” means the Supreme Personality of Godhead, ”Kṛṣṇa” means the Supreme Personality of Godhead. Similarly, if you have got any word which means the Supreme Personality of Godhead, you can chant.

Devotee (1): Just like you mentioned (indistinct) that we chant the name of Rāma.

Prabhupāda: The Rāma, that is also God's name.

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Ram means enjoy. We want enjoyment, but we do not know how we can have permanent enjoyment. When you have got permanent enjoyment by reciprocation of transaction with the Supreme, then that particular accepter of our reciprocation is called Rāma. That means by… We enjoy the loving exchange between God and ourselves. That position is called rama. But if you have no idea what is God, how we can exchange our feelings, then there is no question of rama. Rama means when we are in position of exchanging our loving attachment to the Supreme Personality of Godhead. Then He's known as Rāma. The capacity in which He accepts our service, loving service, is called Rāma, ramante.

Guest (2): You say that (indistinct) speaking of Rāma (indistinct) Just people who (indistinct) Now I don't know…

Prabhupāda: Why do you not understand? If I say that "If you give me three dollars, I shall give you this," then what is the difficulty to understand? Eh?

Guest (2): Yes. Is it just… Is it just in the potency of the name? Is that?

Prabhupāda: No. As there are different things of different value, similarly, in each name there are potencies of the Lord. But there is degrees of potency. Just like rāma-līlā and kṛṣṇa-līlā, pastimes. Both of them are the same thing, God. But in the rāma-līlā you find less potential exhibition of the Lord, but in kṛṣṇa-līlā you find full potential manifestation of Lord. So degrees of potency… Although it does not mean the Rāma is less potent. No. Rāma is also the same potency. But under circumstances He exhibits a partial potency, not full potency. But kṛṣṇa-līlā, you will find full potency.

Just like Rāma, Lord Rāmacandra. He married only one wife, Sītā. But Kṛṣṇa married 16,108. Now, if you question why Rāma is so moralist or whatever you like-He is sticking to one wife-and Kṛṣṇa is marrying sixteen thousand, that means you will… We say that God is omnipotent. That is a, I mean to say, qualification of God. So He is showing His omnipotency. That means why sixteen thousand? If He marries sixteen millions, sixteen billions, still, He is potent, full-fledged potency. So we cannot imagine even that how a person can marry sixteen thousand wives. This is inconceivable potency, to give an example of His inconceivable potency. And Rāma presented Himself as an ideal king. He did not manifest Himself as the Supreme Personality of Godhead, but from symptoms of authentic literature we understand that He is God. But Kṛṣṇa personally said that "I am the Supreme Personality of God." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no superior truth beyond Me." The Rāmacandra never said that, that… He never said that "I am God." But those who are intelligent, they understood that He is God.

Pradyumna: I'd like to ask you about something, er, about the eternally conditioned souls and eternally liberated souls. I'd like to know what's the meaning of eternal in both those statements.

Prabhupāda: Eternal means those who have not come in contact with this material nature. There are living entities, I mean to say, many, many more times than the living entities who are within this material world. They are in the spiritual world. Just like the number of population outside the prison house is very great, and the number of population within prison house is very small, this material world is supposed to be the prison house. Those who are condemned, those who want to try to lord it over, they are imprisoned within the walls of material universe. So their number is very small. That is explained in the Bhagavad-gītā, that ekāṁśena sthito jagat: [Bg. 10.42] "It is only a portion of My creation, little portion." This unlimited number of universes and their unlimited number of planets, and, in each planet, unlimited number of living entities-all taken together is only a fractional demonstration, manifestation of the potency of the Lord. The major manifestation is in the spiritual world. So they are all liberated, nitya-mukta.

All right. Have kīrtana. Chant. (end)

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Śrīmad-Bhāgavatam 1.2.6

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London, August 26, 1971

Prabhupāda:

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

These prayers, although it is in Sanskrit language, simply by hearing, the effect is made by the vibration. They're symbolical representation of the Supreme Spirit. Just like you are acquainted with the oṁkāra, om, that is also an alphabetical representation. But the sound, oṁkāra, has a specific significance. So, even sometimes you do not understand the meaning, by hearing the vibration you will be benefited.

There was a meeting in the Naimiṣāraṇya. Naimiṣāraṇya is a place in northern India. Still that Naimiṣāraṇya is still existing. There is a railway station of the name Nimsar. So formerly, at least five thousand, six thousand years before, all the sages and saintly persons used to gather there and perform ritualistic rituals or discuss on the matter of spiritual progress. There are several places in India. One of them is this Naimiṣāraṇya, and another place, important place is, that is called Prayag, generally known as Allahabad, but original name is Prayag. That is considered to be one of the most sacred place in India, and still every year there is a fair called Māgha-mela. Māgha means during the month of January, February, a fair takes place in which all the sages, saintly persons, from all over parts of India, they gather, and they take their bath on the confluence of Gaṅgā and Yamunā. That is also very nice place. When you… If you visit India, you should see all these nice places.

So there was big meeting of the sages, and Sūta Gosvāmī was on the chair. So amongst the audience, one sage, his name was Śaunaka, he was putting questions to the speaker and he was answering chapter by chapter. So one question was there, that in this age, Kali-yuga… Kali-yuga means the age of dissension, disagreement. Nobody agrees with anybody. Everyone is independent. That is the sign of… They don't… Unless they are forced, they don't care for any authority. Of course, we care or do not care, the authority is there. If I do not care, then I will be forced to care. That is the law of nature. So in this age, the question was, "What is the best form of religion by which one can become elevated to spiritual emancipation?" The best form of religion. So somebody may recommend that Hindu religion is best, or others may recommend that Christian religion is very good and others may say, "Oh, Muhammadan religion is very good," and others may say, "Buddhist religion is very good." But Śrīmad-Bhāgavatam says very nicely… Śrīmad-Bhāgavatam does not advocate that "Hindu religion is good" or "Christian religion is good" or "Muhammadan religion is good" or "Buddhist religion is good." Śrīmad-Bhāgavatam gives a general description. What is that? Sa vai puṁsāṁ paro dharmaḥ: "That is the best form of religion for a person." What is that? Sa vai puṁsāṁ paro dharmaḥ. "That is the best form of religious principle," yato bhaktir adhokṣaje, "by performing which you become a devotee of the adhokṣaja." Adhokṣaja means the Supreme Personality of Godhead. The real, literal meaning of adhokṣaja: adhaḥ-this is Sanskrit word-adhaḥ means "made down," and akṣaja, akṣaja means sense perception, knowledge acquired by sense perception. So adhokṣaja means the Supreme Personality of Godhead, who cuts down all kinds of sense perceptional activities. Just like the mental speculators, they are making research, "What is God?" Speculating. You have got experience, they are writing volumes of books simply by speculation. So to them, this word is the answer. What is that? Adhah-kṛtaṁ akṣajaṁ jñānam: "You may go on speculating for many thousands of years; still you will be cut down, you will never be able to understand what is God." Therefore this particular word is used, adhokṣaja. Adhah-kṛtaṁ akṣajaṁ jñānaṁ yatra tatram. This is the Sanskrit definition of this word.

So God's another name is Adhokṣaja. Just like "Kṛṣṇa" is one name; "God" is general name. "God is great," and… We generally define like that: "God is great." But we do not know how great He is. That definition is given perfectly: "Kṛṣṇa." If you want a perfect definition of the word God, then it is Kṛṣṇa. Because Kṛṣṇa means all-attractive. All-attractive. Unless one is all-attractive, how one can be God, the great? The general definition is "the great." But this is a nicer definition. "Great" means all-attractive. Suppose you are very great in this city, just like you are Mr. Kennedy, or you are Mr. Rockefeller, or Mr. Ford. Just like in your country there are so many big men, by their richness-because they are very rich; they have got money-so they are attractive. So money is one of the feature of attraction. Therefore God must be the supreme wealthy person. Otherwise He is not God. Another attraction is beauty. So God must be the most beautiful. You have seen the picture of Kṛṣṇa so many times. Perhaps you are convinced that you have never seen such a beautiful picture, although He's little blackish. So in this way, "God," "Kṛṣṇa" means all-attractive. He's attractive by His opulences, six kinds opulences, which I have described many times in this class. Another name is adhokṣaja, this name here. He has got many millions and trillions of names, according to perception of the devotee or the knower. He is also known as Brahman, Paraṁ Brahman, Paramātmā, and Kṛṣṇa, Madhusūdana, Govinda. There are many millions and trillions of names of God, but in the Vedic literature it is said that out of all kinds of names designated… Not designated. Designated will be wrong word. Actually. Because God name, God's name is given according to His transcendental quality. Just like this word, "Kṛṣṇa." "Kṛṣṇa" means, real means the all-attractive. So because He has got transcendental qualities to attract everyone, He can attract the richest man, He can attract the most beautiful man or woman, He can attract the most strong man, He can attract the most wise man; therefore He's all-attractive. So adhokṣaja means you cannot perceive. You cannot have any actual idea of God by your mental speculation. He is called adhokṣaja.

So here the definition is adhokṣaja means God, the Supreme Lord. The definition is: that principle of religion is the best by which you can develop your devotion or love for the Supreme Personality of Godhead. How nice this definition is, just try to understand. You may follow Christianism or Hinduism or Buddhism or Muhammadanism-it doesn't matter. The test is how far you have developed love of God. That is the test. If you have developed the sense of love for God, then it is to be understood that you have actually followed the religious principle. Not the rituals that go in a hectic way to a temple or to a mosque or to a church, and as a matter of formalities you pay something and come back and do all nonsense of things. That is not religion. Religion is how far you have… Just like in the same way a man is supposed to be great. How? He is considered a great man if he has got riches or he has got knowledge or he has got influence or he has got beauty, so many things. So similarly, how a man can be tested that he is a man of religious principles? The test is that whether he has developed love of God. Then he is religious. Just see how nice definition. Is there any nicer definition of religion than it is stated in the Śrīmad-Bhāgavatam? Can you say? The one word, sa vai puṁsāṁ paro dharmaḥ, that is the best kind of religious principle to be followed, by which one can develop love of God, yato bhaktir adhokṣaje.

"Oh, yes, I have love of God. I love God." That's all right. But what kind of love? Because we have got love in this experience of this world. A man has got love for the beautiful girl. How long? So long (he) she is beautiful. That's all. And a girl loves a boy-for how long? Oh, so long his pocket is all right. So this is not love. This is not love. This is lust. I love your skin, I love your money, or I love you for some reason. Oh, that is not love. Here it is stated, "What kind of love of God?" Ahaitukī: "Without any cause." Not that, "My dear God, I love You because You supply me my daily bread." "Oh God, give me my daily bread." This is our prayer. Either in church or in temple, the same thing. In a temple also, generally people go, "My dear Kṛṣṇa, I am in difficulty. Please get me out of it," or "I am in need of some money. Kindly give me a million dollars." Like that. So this is not love of God. This is also very good, that is stated in the Śrīmad-Bhāgavatam, er, Bhagavad-gītā: catur-vidhā bhajante māṁ sukṛtino 'rjuna. If anyone goes to God for asking some benefit, he's also pious man. But he's not a devotee. He may be counted in the list of pious men because he recognizes God, the Supreme; therefore he is pious. But he has not developed the highest principle of religion, love of God.

The love of God, as enunciated by Lord Śrī Caitanya, it is very nice. He says,

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

"O my dear Govinda! Because I do not see You, therefore every moment is appearing to Me as twelve years." Yuga means twelve years. "Every second is appearing to be a long duration of time." Everyone, you have got experience. If you love somebody and if you are expecting your lover, every moment you think, "Oh, it is full one day." You see. This is due to love. Caitanya Mahāprabhu says that yugāyitaṁ nimeṣeṇa. Nimeṣa means a moment. "My dear Govinda, Kṛṣṇa, a moment is appearing to Me as long as twelve years." Yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam: "And My tears pouring water just like torrents of rain." That means He's crying, "Hā Kṛṣṇa, I could not see You." Yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ śūnyāyitaṁ jagat sarvam: "Oh, I see the whole world void and vacant." You see. He does not see anything. He sees everything void. Just like if you have lost anything beloved, you don't see anything; you see everything is gone. So śūnyāyitaṁ ja… How? Why? Govinda-viraheṇa me. Viraha means separation. "On account of separation." So this should be the only cause, that you cannot tolerate the separation of Govinda. That is love.

He explains many other verses also. The last verse He says that āśliṣya vā pāda-ratāṁ pinaṣṭu mām adarśanān marma-hatāṁ karotu vā [Cc. Antya 20.47]. Now lover and beloved, one is anxious to see the other. If the lover sees the beloved, he becomes happy. But Caitanya Mahāprabhu says that "If You make Me unhappy for many thousands of years by Your disappearance, but by not being present before Me, I don't mind." Just see. "I don't mind." Āśliṣya: "You either embrace Me, or You trample Me down with Your feet, You are at liberty, whatever You like." Lampaṭa. Lampaṭa, just like a debauched husband sometimes entreats the good wife and the good wife tolerates. There are many instances, such thing, India still, but that is diminishing. Of course, if we say so many stories, it will take… But there are many examples. I have got personal experience of my youngest sister, you see. She is dead and gone. Her husband was a first-class debauchee. [break] …she could understand, after her marriage. But she was so tolerant that when I used to go to her house, I used to enquire about my brother-in-law and she would reply, "Oh, he has gone just now out." She would never say that her husband never comes home. So in order to hide the secrecy… And later on I saw-this is our practical experience-that debauched husband become a faithful servant of my sister, simply by her toleration. This is practical experience I have seen. So the same thing, sometimes it is happen that a man, man has got a, I mean to say, spirit of controlling. So his wife tolerates, then the…, then there will be no misunderstanding; gradually the family life will be nice. But if in a moment's misunderstanding we prepare ourselves to be separated, that is not…, there is no love. There is no love. So here Lord Caitanya gives the same example that "Either You embrace Me, or kiss Me, or You trample down under Your feet, because You are a debauch, I know, still You are My beloved." This is pure love.

So that is stated here that love of Godhead, not for any purpose. Without any purpose. Ahaituky apratihatā… Apratihatā means without being hampered by any reason. "Oh, I cannot love Kṛṣṇa because I am very poor man." Or "I cannot love Kṛṣṇa because I have no education, I cannot study Vedānta." No. To love Kṛṣṇa, you don't require any material acquisition. No material acquisition will help. So if somebody says, "Oh, I have to bring fruit and flower at least, and incense to the temple, otherwise…" Yes. That is the sign of love. The sign of love is six, six. They are six in number. What is that? You give something to your lover, and you accept something from your lover. If you simply go on giving your lover, and if you don't…, your lover does not give you something, then there is no love. Dadāti pratigṛhṇāti. Everything is defined in the Vedic literature. Love means one should give and should accept also. Dadāti pratigṛhṇāti bhuṅkte bhojayate. One should give the lover eatables and accept eatables from him or her. Dadāti pratigṛhṇāti bhuṅkte bhojayate guhyam ākhyāti pṛcchati ca… You should not keep anything secret within your mind, and the lover should not keep anything secret within the mind. If these six kinds of exchanges are there, then there is love. And that love should be without any reason and without being stopped by any material cause.

So how nicely it is stated in the Śrīmad-Bhāgavatam that sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6], that is the highest principle of religion. You can accept any kind of religion, it doesn't matter. You be Hindu or Mussulman or Christian, it doesn't matter. The test is whether you have developed that causeless, causeless love for God. And whether that execution or loving affair is going on without being stopped by any material reason. That is the test of religion. Śrīmad-Bhāgavatam, how nice this is, the definition of…

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you can develop such for love for God, without any cause, without being checked, without being stopped for any material reason, then you will feel suprasīdati, all satisfaction. No more anxiety, no more dissatisfaction. You will feel the whole world full of pleasure. Viśvaṁ pūrṇaṁ sukhāyate.

One devotee says that "If one has learned this causeless love for God…" One of the devotee of Lord Caitanya says, he says that through Lord Caitanya-because I have quoted so many ślokas from Lord Caitanya's writing-He has actually taught how to love Kṛṣṇa, or God. That is the most significant point of His preaching work. Therefore Rūpa Gosvāmī, when (he) first saw Lord Caitanya, he offered his respect to Lord Caitanya. This is the same attitude. He was dancing in the front of Bindu-mādhava at Prayag-the Prayag description I have already given you-and at that time Rūpa Gosvāmī went to meet Him, and he fell down before His lotus feet and prayed with these words. What is that?

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

"My dear Lord, You are the most magnificent, charitable incarnation. There are many incarnations of God, but You are the most magnificent…, munificent." Not magnificent; magnificent is also there. Why? "Because You are distributing love of God." Love of God: kṛṣṇa-prema-pradāya te. Therefore this love of God cannot be distributed by anyone unless he is empowered by God. No ordinary man can. If he's not a lover of God, how he can distribute love of God? If one is poor man, how he can be a charitable man? Similarly, unless Caitanya Mahāprabhu is the ideal figure, how He loved Kṛṣṇa? You see His picture, only… Not even twenty-four years, because at the age of twenty-four years He left home. His wife was only sixteen years old, His mother was seventy-five years old, very old lady, but He left home for distributing kṛṣṇa-prema, love of Kṛṣṇa.

So this is the best kind of religious principle, to understand how to become a lover of God and distribute this knowledge, how to love God. That is the best religion. So this description of Śrīmad-Bhāgavatam, definition of religion, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje ahaitukī [SB 1.2.6], without any cause, apratihatā, without being checked up, without being infected by any materialism. So Kṛṣṇa consciousness is so beautiful thing that it does not require any material acquisition, neither it can be checked by any material (indistinct). Anywhere, any part of the world, at home or out of home, anywhere you can, with your ecstasy, you can chant Hare Kṛṣṇa, and you attain love of God very quickly.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.6

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London, August 27, 1971

Prabhupāda: Yes. Thank you.

Pradyumna: Get the book?

Prabhupāda: Hm? What is that? (Pradyumna leads synonym recitation)

Pradyumna: Translation: "The supreme occupation, or dharma, for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

Prabhupāda: So here the translation, dharma, I have purposefully given, "occupation." Actually dharma is generally translated by the English word "religion." But religion is misunderstood. It is taken as a faith. Faith I may believe, faith, or may not believe. But actually, dharma does not mean. Dharma means occupation, which you cannot change. Just like a carpenter. He earns his livelihood by his occupation as a carpenter. A lawyer, he lives by his occupation, profession as lawyer. So, so many things. Occupation you cannot give up. You have learned engineering. You cannot give up engineering. That is your livelihood. You cannot say, "No. Today I am engineer. Tomorrow I shall be sweeper." Of course, in the material world sometimes it is done so, but spiritual meaning means that the living entity has got a permanent occupation. The other occupational duties, they are temporary, bodily, in relation to body. When we feel "I am this body," then I manufacture some occupation according to the circumstances. But spiritual occupation, that is eternal. Sa vai puṁsāṁ paro dharmaḥ. Para means transcendental. We have got some duties. Just like we go to evacuate, to pass urine, or to take food, take bath. These are the occupations of the body. Similarly, there are occupations of the mind, intelligence. But there is occupation of the soul also. That we do not know.

So the question was that "After departure of Kṛṣṇa from this planet to His abode, dharmaḥ kaṁ śaraṇaṁ gataḥ, under whom the real occupational duty was entrusted?" Kṛṣṇa also came to give us the real occupational duty-not of the body or the mind. Bodily occupational duty changes, because as soon as the body is changed… I am now human being, and next time, if I become some animal, so my occupational duty changes. Or if I become demigod, my occupational duty changes. The body is born in India, so one is feeling that "It is my duty to serve my country." Similarly, an Englishman is thinking to serve his country. But these occupational duties are not para. Para means transcendental, supreme. This is temporary. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "This is your real occupation. You have got some bodily occupation, some mental occupation, some intellectual occupation, but you have to give up all these things. Simply surrender unto Me. This is your real occupation." Kṛṣṇa says. And Kṛṣṇa descends to teach us this dharma, or occupational duty. He has explained karma-yoga, jñāna-yoga, dhyāna-yoga. These are all occupational duties of the body, of the mind, of intelligence. But real occupation… Because soul is eternal. The body is not eternal. Mind also changes according to body, or according to mind the body becomes… So we are contaminating so many qualities of nature, and we are making our concoction, manufacturing our duty. A drunkard, because he has mixed with the quality of drunkards, he thinks, "Drinking is my duty." When you mix with the hippies, then you become like the hippies: "Oh, it is my duty." Unless you cannot stay in the society of the hippies.

So these occupational duties, this is faith. He thinks that "This is my duty." "Oh, as Hindu, I have to do it." "As Christian, I must believe it." "As Muslim, I must do it." But here it is stated, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti. This is real dharma. Except bhakti, they are all pseudo. Therefore in the beginning of the Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavaḥ. All so-called cheating, pseudo-religious system is rejected. Dharmaḥ projjhita-kaitavaḥ. Kaitava means cheating. Cheating… Just like Śrīdhara Svāmī says, dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], these are gradually progressive life. First of all, dharma. Unless one takes to some religious principle, he's not a human being. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. He's not a human; he's animal. Some sort of religious system the human being must follow. Therefore civilized man, either he's born in Western or Eastern country, he has got some religion. It may be Christian religion or Hindu religion or Muslim religion, Buddha religion. Any civilized man has some religion. That's a fact. (aside:) Don't sit like that.

So therefore dharma first. That is the beginning of humanity, human civilization. Otherwise animals. The animals, they don't say, "I am Christian," "I am Muhammadan," "I am Buddhist," "I am this." No. He's dog. He's cat. That's all. Finished. But a human being says, "I am… I belong to this religion. I belong to that religion." That is required first. They are rejecting religion. The churches are vacant. That means they are becoming cats and dogs. That is not improvement. They are thinking that "I am now no more going to temple, no more going to church. I have come something, Communist or something like that." We don't care for these… That means you have got… This is the certificate that you have become animal. The animal never says that "I belong to this dharma or that dharma." No.

Therefore, distinction between animal and human being, that he must have some dharma. Dharma. And on religious principles, artha, economic development. Actually, if people become religious, then the economic development… Economic… You require some money to maintain yourself. So they will never be dishonest. Dishonest. In India still there are merchants, they would not take profit more than twenty-five percent, highest. There is no question of black market. "Now, I purchased this for one dollar. Oh, I am getting demand. I must charge five hundred times." No. That is irreligious. There are… Everything there is prescribed, that you cannot take more than this profit. So there was no black market, because people were religious.

Therefore if civilization is based on religious life, it doesn't matter what religion he belongs to, he is elevated. Any religion. And therefore I ask the Christians that Lord Christ says that "Thou shall not kill," why you are killing? They give some vague explanation. But actually a real Christian is as good as a real Hindu, as a real Muslim-if he follows. No religion is bad. We don't say. But the first-class religion is that… That is explained here: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Every religion teaches how to love God more or less. Why more or less? That is the only aim. How to learn how to love God. But they are rejecting God, what to speak of love. Rejecting. "What is God, this nonsense? I am God. God is dead. Finished."

So this means at the present moment the whole human society has become animal. That's all. Their behavior is also like animal. Behavior is also like animal. And gradually, in this age people will become more and more animalistic. And they like to become animal. They say that "We are going to nature, to remain naked, without any polished behavior. Lie down… Just like cats and dogs lie down in street, I'll lie down." They are thinking this is ideal. So just see that so much expenditure on education, university, father-mother's care, state care, but they are becoming cats and dogs. And they are taking it as advancement. Dharma artha. Artha must be on the basis of dharma. And kāma. Kāma means sense gratification. And last, at last, mokṣa, liberation.

So the whole aim is liberation. We are conditioned by material nature. We have got this material body. Therefore our aim should be how to become liberated from this contamination, accepting birth after birth, material body. This is the need of human being. The animals cannot know that there is a thing like liberation. They cannot understand. The human being also says that after finishing this body everything is finished. That is liberation. No. This is animalism. So dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. So mokṣa, there are different types of mokṣa, or liberation. The Māyāvāda philosophers, the impersonalists, they think mokṣa means to merge into the effulgence of Kṛṣṇa, brahmajyoti. That is also accepted, merging. But that kind of mokṣa is not accepted by the Vaiṣṇava, because to merge into the effulgence of the Supreme Personality of Godhead may be liberation from this material world, but that does not mean that is actual liberation. Just like if you, from darkness of night, if you come to the sunlight, it is light of course, but sunshine or sunlight, if you go up with your airplane, "Now I shall live in the sunshine or sunlight and travel for millions of years…," you cannot travel millions of years. One day or three days or four days, then you come back again to this… If you can approach the sun planet, then there is stay. Otherwise you have to come back. Similarly, those who are taking shelter of the effulgence, which is the bodily rays of Kṛṣṇa, they will have to come back. Many, many big, big sannyāsīs, they have come back again to these material activities.

So mokṣa… Sāyujya. It is called sāyujya-mokṣa. Merging. Sāyujya, sārūpya, sālokya, sārṣṭi, sāmīpya. Five kinds of liberation. So for the Vaiṣṇavas, this merging liberation is rejected. They accept the other four kinds of…, sārūpya, sālokya, sāmīpya, sārṣṭi. Means to possess equal opulence with God. As Kṛṣṇa is full in six kinds of opulences, one can become almost as opulent as Kṛṣṇa. Not as Kṛṣṇa, as Viṣṇu. That is called sārṣṭi. One can have equal, exactly the same bodily features as Viṣṇu, four hands. That is called sārūpya. Sālokya, you can live in the same planet where Viṣṇu is living, Nārāyaṇa is living, or Kṛṣṇa is living. Sālokya. So… But a pure devotee does not accept even all these liberations. They don't ask for liberation. Pure devotee is satisfied only with the service of the Lord. That is pure devotion. Because there is no desire. That is explained here. Ahaituky apratihatā. "Oh, I am engaged in Kṛṣṇa consciousness because after death I shall go back to home, back to Godhead." Of course, that's a fact. But a pure devotee even does not desire that. He says, "Wherever Kṛṣṇa will keep me, I shall remain there. It doesn't matter whether heaven or hell. I don't care for it." Nārāyaṇa-parāḥ sarve na kutaścana bibhyati.

Actually one who is nārāyaṇa-para, pure Kṛṣṇa conscious devotee of the Lord, he's not afraid of going to hell or being promoted to heaven. For him everything is all right.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati

svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

For heaven or hell, it doesn't matter. That is pure devotion. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any desire. That is also desire, that "I am going back to home, back to Godhead." But that desire is very highly qualified desire. But a pure devotee does not desire even that. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. They do not desire… What to… They do not desire even to go back to Godhead, and what to desire for being elevated or promoted to the heavenly planets. They simply want, "Let me remain wherever Kṛṣṇa desires. I may be engaged in His service." That is pure devotee. That's all. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñānīs, they want to merge. Karmīs, they want to be elevated to the heavenly planet. Yogis, they want mystic power. They want something. A pure devotee does not want anything. Therefore it is called ahaitukī. Hetu means cause. "I am serving God for this cause: I'll go back to home back to Godhead." That is also cause. Ahaitukī. No cause. "Kṛṣṇa is my lovable Deity. I must serve." That is pure devotion.

Just like Prahlāda Mahārāja was offered all kinds of facilities. "Prahlāda, you have suffered for Me so much. Now you take whatever you like." Prahlāda Mahārāja replied, "My dear Lord, it is not a good proposal. Because I am born of a father, passionate father. Generally, I am passionate, and You are so exalted, You can give me anything. So I shall be inclined to ask You again. Just like my father had so many opulences. So kindly do not induce me in that way. I am not a merchant that because I have rendered some service unto You, I expect some return. No. Sa vai vaṇik. It is not business with You. I am your eternal servant." Oh, just see. This is pure devotee. Ahaitukī. No reason. "It is my duty." That is occupational duty. "It is my eternal occupation to serve You." These are the highest ideas of pure devotion. Ahaituky apratihatā. Then "You are poor man. How you can serve Me?" No. "You are illiterate. You have no education. How can you serve Me? You cannot understand Vedānta philosophy. How you can know Me? How you can serve Me? You are poor man. You are poor man, you are woman, or you are śūdra." No. Apratihatā. Whatever you may be, either you are poor man or rich man or black man or white man or woman or man, it doesn't matter. Everyone has right to serve Kṛṣṇa. Apratihatā.

There is nothing in the material world which can check one's devotional service. It is so pure and exalted. Ahaituky apratihatā. And if you be situated in such kind of devotional service, yayātmā suprasīdati. Immediately you become happy. That is the standard of happiness. We are seeking, "I may be happy in this way, I may be happy in that way." No. You can simply become happy when you are a pure devotee of the Lord, without any reason. Pure devotion Ahaituky apratihatā yayātmā suprasīdati. Read the purport.

Pradyumna:"In this statement, Śrī Sūta Gosvāmī answers the first question of the sages of Naimiṣāraṇya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so that fallen people, or the people in general, might easily take it up. The Vedas prescribe two different types of occupation for the human being. One is called the pravṛtti-mārga, or the path of sense enjoyment, and the other is called the nivṛtti-mārga."

Prabhupāda: Yes. Because we have come here, every one of us come in this material world for sense gratification. That is the cause.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Because in the spiritual world, the only enjoyer is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's the only proprietor. So therefore in the spiritual world, all the living entities… There are many more times living entities in the spiritual world than in this material world. In the material world we see so many living entities, conditioned, 8,400,000 species, and in each species, millions and millions are… And there are millions and millions of planets and universes. All these taken together, they are conditioned soul. Similarly, many more times… This is called one-fourth creation, and the three-fourth creation is the spiritual world. Just imagine how many living entities are there. They're all mukta. They're liberated. Because they do not think that "I am enjoyer." Kṛṣṇa is only enjoyer. Here everyone is thinking that "I am enjoyer." I am enjoyer, therefore fight. You are enjoyer, I am enjoyer. So you are enjoying most… "Oh, you have taken more food." Just like cats and dogs, they fight. Because the disease is that "I am enjoyer." Prasāda means that whatever by the mercy of Kṛṣṇa I get, that is called prasāda. And when we fight, oh that is not prasāda. Then immediately it becomes ordinary ḍāl wal.(?) So this is the center of devotion, that Kṛṣṇa is enjoyer. And as soon as we think that "Why Kṛṣṇa should be enjoyer alone? I am also enjoyer," that is māyā.

So mukti and conditioned, there is no difference. Simply due to our ignorance we become conditioned. If we change the ignorance, immediately we are mukta. Immediately liberated. Just like… The same example: you're dreaming that "I am being attacked by a tiger." So the mukti means some way or other if somebody pushes you and you are awakened, no more tiger. Finished. So mukti and conditioned life… The whole world is conditioned because there is no Kṛṣṇa consciousness. And as soon as one takes to Kṛṣṇa conscious, he is mukta, immediately liberated. What is that Kṛṣṇa conscious? Now, "Kṛṣṇa is the enjoyer. I am not enjoyer. Why I am struggling so hard? Whatever prasāda will Kṛṣṇa give me, that's all." That is mukti. So one can become liberated in one second. In one second. It doesn't take many lives or… But because we are fools and rascals, therefore it takes many, many births. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, when one actually becomes jñānavān, wise, intelligent, he surrenders immediately. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Immediately accepts Vāsudeva, Kṛṣṇa, is everything. That person is mahātmā. Sa mahātmā. But such kind of mahātmā is very rare. Sa mahātmā sudurlabhaḥ.

So just try to understand. Actually, there is no condition. It is a dream. By conditioned stage we are differentiating. Bheda-buddhi. Bheda-buddhi, that "Kṛṣṇa is different from me. Who is Kṛṣṇa? I am Kṛṣṇa." The bheda-buddhi. So… What is that?

Pradyumna: "And the other is called the nivṛtti-mārga."

Prabhupāda: Ah, nivṛtti-mārga. So nivṛtti-mārga means the Vedas, they give us instruction, "All right. You have come to enjoy. Enjoy like this." The real purpose is that by such enjoyment he'll come to the point of liberation. Just like you want sex. "All right. You marry." This is Vedic injunction. You marry. But don't have sex daily, like cats and dogs. When you require child, then you have sex. That is Vedic injunction. And when the wife is pregnant, no more. These are Vedic injunctions. It's allowing to sex life, but under caution. Similarly, those who are meat-eaters: "Oh, I cannot do without eating meat." "All right. Eat meat." Vedic injunction. "You just, on amāvasyā, on the dark night, you just take a goat and go to the goddess Kālī and kill this animal. And the mantra is… The animal is given this mantra: 'My dear animal, you are giving your life for this man. So you get next a human life and you have the right to kill this man.' " Now any sane man, who will take this risk, "Oh, I am killing this animal again to be killed by him"? Better give up this job. (laughter) These are the Vedic injunctions. If you want to drink wine, "All right. Have caṇḍī-pūjā." Everything is there.

So this is pravṛtti-mārga. Those who want to eat meat, those who want to drink wine, those who want constant sex life, for them the Vedic injunction, "All right. You do it like this. You do like that. You do like that." Not deny. But ultimately says, pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. This is your inclination, but if you can give it up, it is very nice. It is very nice. That instruction is also there. "Become brahmacārī. Don't have sex life." That is also there. But if you cannot, "All right. Have sex life in this way."

So there are pravṛtti-mārga, and nivṛtti-mārga. Both are there. "Do like this. Do not like this." This is called pravṛtti-mārga and nivṛtti-mārga. Both injunction are there. So if we follow actually the Vedic injunction, Vedic regulation, then our life ultimately becomes successful. And if we become animals, without following the Vedic instruction, that is a different thing. Then?

Pradyumna: "The path of enjoyment is inferior, but the path of sacrifice for the supreme cause is superior."

Prabhupāda: Yes. This is called inferior and superior. Pravṛtti-mārga is inferior. Therefore if you don't accept pravṛtti-mārga under regulative principle… Just like a diseased person, typhoid, suffering from typhoid. Typhoid means intestinal disease. He cannot digest anything. So just to satisfy him the doctor says, "All right, give him little glucose water." What is the glucose water? The water only. But the patient will think, that "I am eating." He does not know, if he eats, he will die. If he eats, he will die. But the doctor, just to bluff him, "All right. You take this glucose water." You see? But he must know that "I am eating something." And he cannot digest more than glucose.

Similarly, in our diseased condition, we actually we cannot enjoy life. The sex impulse is there in the Vaikuṇṭha also. But they are so elevated that, after all, it is enjoyment. If you get better enjoyment, you give up. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. That is the nature. You are enjoying something, but if you get better enjoyment, you give up this inferior enjoyment. So don't think in the Vaikuṇṭha or in Goloka Vṛndāvana there is no sex impulse. There is-in Rādhā-Kṛṣṇa. But not like this abominable way. The impulse is there in a perfect order. So they're enjoying. Not like this abominable sex life. The devotees there, they are so much absorbed in Kṛṣṇa thought, they don't like to have sex. There are beautiful women, beautiful men, very, very. But they have got other engagement, very nice engagement. Paraṁ dṛṣṭvā nivartate. Just like, for example, in this, our society also, you see thousands of men are standing, paying to see some dead body. Sense enjoyment. You see? But our men are not so rascal that they will stand for five hours to see some dead body. You see? Similarly, why? Why they are able not to go there, stand? Because they have seen something better.

So the more you see better thing, you give up this abominable. That is progress of spiritual life. Thank you.

Devotees: All glories to Śrīla Prabhupāda! (end)

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Śrīmad-Bhāgavatam 1.2.6

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Calcutta, February 23, 1972

Prabhupāda:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje…
[SB 1.2.6]

(Hindi) Somehow or other we have to turn to Kṛṣṇa consciousness. That is the aim of life. This human form of life is meant for this purpose. Yato bhaktir adhokṣaje and… [break] …religion you may profess, it does not matter. It must teach you how to render loving service to the Lord. That is required. [break] …pravṛtti and nivṛtti, so there are two kinds of dharma. Dharma means occupational duties. (Hindi) [break]

Devotee: It doesn't work.

Prabhupāda: In this material world, we come here to enjoy. Not enjoy, but to satisfy our senses. This is material life. But that is not the right process, to develop the sense enjoyment process. The modern civilization, they are increasing the sense enjoyment process, making life more and more complicated, because the real motive of human life is to develop devotional service to the Lord. Or in other words, instead of gratifying our senses we should gratify the senses of the Lord. That is required. We cannot independently gratify our senses. The Īśopaniṣad therefore says, tena tyaktena bhuñjīthā [Īśo mantra 1]. Directly you cannot. The best example is you give me nice a foodstuff, rasagullā. The fingers catches it, but it cannot enjoy directly. That is not possible. It must give to the stomach, and when it is given to the stomach, the energy produced by eating that foodstuff is distributed not only in this finger but in other fingers and other parts of the body.

This is Kṛṣṇa consciousness movement. We are making center Kṛṣṇa. Kṛṣṇa said, yat karoṣi yaj juhoṣi yad aśnāsi tapasyasi yat tat kuruṣva mad-arpaṇam [Bg. 9.27]. "You work. Whatever you like, you work, but ultimately you give Me the result of it." That is Kṛṣṇa consciousness. We do not want to stop anything. People may not misunderstand that we want to stop business, we have to stop industries, our, our general modes of life. You be engaged in your occupational duties, but resultant action of that duty you offer to Kṛṣṇa. Don't take it. Karmaṇy evādhi-kāras te mā phaleṣu kadācana. Don't take the result. Then it will be (indistinct). The same example, just like this hand picks up a very nice rasagullā, but it does not take; it gives to the stomach. Then it enjoys. That is the process. This spirit of giving to Kṛṣṇa is now forgotten. Therefore people are suffering, because they are not trying to enjoy in the process, that this is the process. You take a rasagullā, give it to the stomach. This is the process. Similarly, whatever you possess, you give it to Kṛṣṇa and take prasādam. Then you will be happy. Otherwise it will not bring happiness, because that is not the process.

But people are following a wrong process, to enjoy directly. That is implication. In the Bhagavad-gītā also it is said, yajñate karma: you work, but yajñate. Yajña means Kṛṣṇa, Viṣṇu. You work for Kṛṣṇa, yajñate karma. Anyatra karma-bandhanaḥ. Otherwise you'll be entangled. Either the result will be good or bad, so you have to accept it. Generally we like that-there are good, bad. The sastric process is that whatever you're destined to get, you'll get it. Prahlāda Mahārāja said, sukhum aindriyakaṁ daityā deha-yogena dehinām. You, you are destined to a certain standard of sukha, happiness, according to your body. Just like a man is born in a millionaire's family, family. He has got a type of body so the enjoyment is there, and it is…, and at the same time a man is born in a cobbler's family, he cannot expect the enjoyment of the millionaire's family. That is not possible, because he has got a different type of body and he has got a different type of body. So śāstra says, as you have got body, so your happiness, let us take the happiness portion. Distress also is there. There cannot be any unalloyed happiness. There must be distress. But you take only the good portion, happiness portion. The śāstra says that your happiness is destined according to your body. That is already made up, set up. You cannot change it. So śāstra says that don't try to increase your so-called happiness by laboring so hard. Whatever body you have got, a certain of, certain type of happiness you will get. Just like a hog. A hog has got a certain type of body; he feels pleasure by eating stool. He cannot improve it, because he has got the body like that. So according to our body, we get our happiness. So our time should be saved for improving Kṛṣṇa consciousness. That is the law of nature. Don't try to improve your material condition. The material happiness, whatever is destined according to your body, which is already given to you, and you'll have it, without any endeavor. Yathā dukham ajajñātaḥ. Just like you have to enjoy or suffer also, that is also according to the body, ajajñātaḥ. You don't endeavor for the distress, but you get it. Similarly, you don't endeavor for happiness-you'll get it.

So this is the philosophy of Kṛṣṇa consciousness. We should save our time to develop our Kṛṣṇa consciousness. Sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje [SB 1.2.6]. We should simply endeavor for developing Kṛṣṇa consciousness. Then, yayātmā samprasīdati, then you'll be happy. Otherwise you'll never be happy. This is Kṛṣṇa consciousness philosophy, sum and substance. Now you can ask me question, if you have got any doubt. [break] …ahaṅkāra vimūdhātmā kartāham iti manyate [Bg. 3.27]. The whole summary is that this human form of life is very, very important, and it is meant for developing Kṛṣṇa consciousness. If you neglect this business and simply engage for sense gratification, that is spoiling time. Śrama eva hi kevalam [SB 1.2.8].

Guest (1): Another point also, this Jainism… [break]

Prabhupāda: …with the body? The body's already in trouble.

Guest (1): It's not useless.

Prabhupāda: Huh?

Guest (1): This body is not useless.

Prabhupāda: Yes.

Guest (1): Why do you (indistinct)?

Prabhupāda: No, I don't require. Of course, there is a process which is called tapasya. That is another thing. Tapasya, according to our, this Kṛṣṇa consciousness, we also undergo tapasya. Just like we say that "Don't have illicit sex life."

Guest (1): If you follow yama, niyama, then…

Prabhupāda: Huh?

Guest (1): If you follow yama and niyama then…

Prabhupāda: This is yama and niyama, that you don't have illicit sex life, don't eat meat, don't take intoxication, don't engage yourself in gambling, and observe ekādaśī fasting, janmaṣṭamī, chant Hare Kṛṣṇa. So our method is very simple. Everyone can follow.

Devotee: [break] …issue of duty.

Prabhupāda: Huh?

Devotee: Material prosperity is not dependent upon duty.

Prabhupāda: What is that duty?

Devotee: Dharma.

Prabhupāda: Your duty is Kṛṣṇa consciousness. This duty, artificial. A man doing his duty, suppose a businessman, he starts business with a small amount, he becomes very rich. Another man starts business with big amount, he loses everything. I know one big family…

Guest (2): That is karma?

Prabhupāda: Huh?

Guest (2): That is karma.

Prabhupāda: "That is karma" means that whatever happiness he has to enjoy, that will come automatically. Otherwise, he is destined to have something-that will come. Yathā dukham ajajñātaḥ. So our only point is that human life is very valuable. We should not waste it for nothing. Modern…, modern method of civilization is to develop economic development, to live very comfortably. That's all right. Do it. Everyone do his own business. But you don't forget Kṛṣṇa. That is not good. The point is, our real business is to understand Kṛṣṇa. But people do not try to understand Kṛṣṇa; they simply try for economic development. Their first business should be to understand Kṛṣṇa. Other business should be secondary. So at the present moment, it is very difficult task.

Devotee: Śrīla Prabhupāda?

Prabhupāda: Hmm.

Devotee: Wasn't it true when…, when they developed Kṛṣṇa consciousness, that they, at that time even had better economic development, higher economic development, when they were Kṛṣṇa conscious?

Prabhupāda: (laughs) But we don't take to Kṛṣṇa consciousness for developing higher economic position.

Devotee: No.

Prabhupāda: No, that is not…

Devotee: No, but I mean it goes to show that even though no matter how much we try to develop…

Prabhupāda: But that is, that is Kṛṣṇa's mercy. Yoga-kṣemaṁ vahāmy aham. Teṣāṁ satata-yuktānām [Bg. 10.10]. Those who are engaged in Kṛṣṇa's service, they are never put into distress. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa's devotee is never vanquished. Even they are artificially put into distresses… Just like Pāṇḍavas, they were put into distresses, artificially. Prahlāda Mahārāja was put into distresses by his father even, but ultimately he came out victorious. So one…, we should not be disturbed, even superficially we see that a devotee is in distress. Devotee, real devotee, he does not take anything as distress. He takes everything as Kṛṣṇa's mercy. Tat te 'nukampāṁ su-samīkṣamāṇo [SB 10.14.8]. Otherwise that is not pure devotion. Actually devotee's never in distress. People may see that he is in distress. Just like there is a very good example. You are going to Māyāpur, you'll find. His name was Śrīdhara, Kolaveca Śrīdhara. His income was very poor. At night he would chant Hare Kṛṣṇa mantra very loudly: "Hare Kṛṣṇa, Hare Kṛṣṇa…" His neighboring friends would say, "This man has no income, and because he is hungry now he is chanting 'Hare Kṛṣṇa, Hare Kṛṣṇa.' He's hungry." So one day Caitanya Mahāprabhu Caitanya Mahāprabhu used to take away his possession, flowers. He was selling, making business, making some donā, donā. What is called donā?

Devotees: Cups.

Prabhupāda: Cup, yes, that was his business. So Caitanya Mahāprabhu take away some of his fruits and donā, as a friend. So one day Caitanya Mahāprabhu said that "Śrīdhara, you take benediction from Me." So he said "What benediction, Sir?" "Well, you are so poor that your house is not even properly repaired. There are so many holes in the roof." He, "Still, I have a nice house because it is better than the bird's nest. They have no roof. (laughter) They have no roof, and they live on a tree. I have got a shelter. What is the difficulty? There is no difficulty." In this way Caitanya Mahāprabhu wanted to offer him so many thing, and he said that "No, I have no trouble for this. If You want to benedict me, please give me pure devotion on Your lotus feet." Bhakti. So that is pure devotion. That we should hanker after, how to fix up our mind always in the service of the Lord. That we are trying to teach, that's all. (end)

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Śrīmad-Bhāgavatam 1.2.6

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New Vrindaban, September 5, 1972

Pradyumna: Translation: "The supreme occupation or dharma for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

Prabhupāda: So

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Everyone is seeking satisfaction, atyantikṣu. Everyone is struggling for existence for the ultimate happiness. But in this material world, although they are thinking by possessing material wealth they will be satisfied, but that is not the fact. For example in your country, you have got sufficient material opulence than other countries but still there is no satisfaction. So in spite of all good arrangement for material enjoyment, enough food, enough…, nice apartment, motor cars, roads, and very good arrangement for freedom in sex, and good arrangement for defence also-everything is complete-but still, people are dissatisfied, confused, and younger generation, they are turning to hippies, protest, or dissatisfied because they are not happy. I have several times cited the example that in Los Angeles, when I was taking my morning walk in Beverly Hills, many hippies were coming out from a very respectable house. It appeared that his father, he was (indistinct), a very nice car also, but the dress was hippie. So there is a protest against the so-called material arrangement, they do not like.

Actually we cannot be happy by material prosperity, that is a fact. That is also stated in Śrīmad-Bhāgavatam. Prahlāda Mahārāja says to his atheistic father… His father was Hiraṇyakaśipu. Hiraṇya means gold and kaśipu means soft bed, cushion. That is material civilization. They want very soft bed, and the bed companion, and sufficient bank balance, money. That is another meaning of Hiraṇyakaśipu. So he was not happy also. Hiraṇyakaśipu was not happy-at least he was not happy that his son Prahlāda was becoming a devotee of the Lord, which he did not like. So he inquired from his son that "How you are feeling? You are a small boy, child, how you are feeling so much comfortable despite all my threatening. So what is your actual asset?" So he replied, "My dear father, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Foolish persons, they do not know that their ultimate goal of happiness is Viṣṇu, God, the Supreme Lord." Durāśayā ye bahir-artha-māninaḥ. Durāśayā, dur, hope against hope, they're hoping something which is never to be fulfilled. What is that? Durāśayā ye bahir-artha-māninaḥ. Bahir-artha, bahir means external, artha means interest.

So those who do not know that the ultimate goal of happiness is Viṣṇu, they think that by adjustment of this external world… Because we have got external and internal. Externally we are this body. Internally we are soul. Everyone can understand that I am not this body, I am soul. I am covered by this body and as soon as I go away from this body, the body has no meaning. It may be a very important soul's body, a great scientist's body, but the body is not the scientist, the soul is the scientist. The body is instrumental. Just like I want to catch something, so the hand is my instrument. Therefore in Sanskrit word, these different parts of the body, limbs, they are called karaṇa. Karaṇa means, karaṇa means action, acting, by which we act, karaṇa. So na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31], we are now illusioned under the concept of this body. That is also described in the Śrīmad-Bhāgavatam, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], ātma-buddhiḥ kuṇape, kuṇape means bag. This is a bag of bones, and muscles, and skin, and blood. Actually when we dissect this body, what do we find? A lump of bone, skin, and blood, intestines, and blood, pus, nothing else.

So kuṇape tri-dhātuke, these things are manufactured by three dhātus, elements, kapha, pitta, vāyu. Kapha mucus, pitta bile, and air. These things manufacturing. These things are going on. After eating, these three things are being manufactured, and if they are in adjustment, parallel, then body is healthy, and if there is more or less, then there is disease. Well, according to the Āyur-vedic-that is also Veda-āyur means span of life, and Veda means knowledge. That is called Āyur-veda. So this Vedic knowledge of the span of life is very simple. They don't require pathological laboratory, clinic, no. They require simply to study these three elements, kapha, pitta, vāyu. And they, their science is to feel the pulse. You know, every one of you, that the pulse is moving tick, tick, tick, tick, like this. So they know the science: by feeling the beating of the pulse, they can understand what is the position of these three elements, kapha, pitta, vāyu. And by that position, constellation, they… In the Āyur-veda, śāstra veda, there are, the symptoms, with the… These veins are moving like this, heart is moving like this, beating like this, then the position is this. As soon as they understand the position is this, they verify the symptoms. They enquire from the patient, "Do you feel like this? Do you feel like this?" If he says, "Yes," then it is confirmed. The inner things, how the pulse is beating, and the symptoms are confirmed, then the medicine is ready. Immediately take the medicine. Where is (indistinct).

Formerly every brāhmaṇa used to learn these two sciences, Āyur-veda and Jyotir-veda. Jyotir-veda means astronomy…, astrology not astronomy. Because any other, the less intelligent than brāhmaṇas, the kṣatriyas, the vaiśyas, the śūdras, they would need the brāhmaṇas for health and future. Everyone is very inquisitive to learn what is future, what is going to happen next, and everyone is concerned with the health. So brāhmaṇas, they would simply advise about health and the future, so that is their profession and people give them eatables, cloth, so they have nothing to do for working outside. Anyway this is a long story. So this body is a bag of the three elements, yasyātmā-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. (baby cries) That baby. So Bhāgavata says yasyātma-buddhiḥ kuṇape tri-dhātuke, I am not this body. This is a vehicle. Just like we ride on a car, drive car, so I am not this car. Similarly, this is a yantra, car, mechanical car. Kṛṣṇa or God has given me this car, I wanted it. That is stated in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. "My dear Arjuna, the Lord as Paramātmā is sitting in everyone's heart," bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61], "and He is giving chance to the living entity to travel, to wander," sarva-bhūtāni, "all over the universe." Yantrārūḍhāni māyayā, riding on a car, driving a car given by the material nature. So actual our position is that I am soul, I have been given a nice car-it is not a nice car but as soon as we get a car, however rotten it may be, we think that it is very nice, (laughter) and identify with that car. "I have got this car, I have got that car." One forgets if one drives a very costly car, he forgets himself that he is a poor man. He thinks that "I am this car." This is identification.

So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. One who thinks this body as himself, as self, and bodily relations, sva-dhīḥ, "They are my own, my brother, my family, my nation, my community, my society," so many things, my, I and mine Misconception of "I" as this body and misconception of "my" in relationship with body. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma ijya-dhīḥ, bhūmi, bhūmi means land. Ijya-dhīḥ, ijya means worshipable. So at the present moment it is very strong, the conceit that "I am this body," and "I am American," and "I am Indian," "I am European," "I am Hindu," "I am Muslim," "I am brāhmaṇa," "I am kṣatriya," "I am śūdra," "I am this, those…," so many. This is very strong and bhauma ijya-dhīḥ, that because I am identifying to a certain type of body, and wherefrom the body has come out, the land is worshipable. That is nationalism. So yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13], yat-tīrtha-buddhiḥ salile, and tīrtha, place of pilgrimage.

We go, we take bath in the river, like the Christians, they take bath in the Jordan River, or Hindus, they go to Hardwar, take bath in the Ganges, or Vṛndāvana, they take bath. But they think by taking bath in that water, his job is finished. No. Actually the job is to go to such pilgrimages, holy places, to find out experience spiritual advancement. Because many spiritually advanced men, they live there. Therefore one should go such places and find out the experienced transcendentalist, and take lessons from him. That is really going to pilgrimage. Not that simply going and take bath and business finished. No. So

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu…
[SB 10.84.13]

Abhijñe, one who knows. (indistinct) we should approach person who knows things very well, abhijñaḥ. Kṛṣṇa is abhijñaḥ, svarat. So similarly Kṛṣṇa's representative is also abhijñaḥ, naturally. If one associates with Kṛṣṇa, if one talks with Kṛṣṇa, he must be very abhijñaḥ, very learned, because he takes lessons from Kṛṣṇa. Therefore Kṛṣṇa's knowledge is perfect, therefore, because he takes knowledge from Kṛṣṇa, his knowledge is also perfect. Abhijñaḥ. And Kṛṣṇa talks. It is not that it is fictitious, no. Kṛṣṇa-I have already said-that Kṛṣṇa is sitting in everyone's heart and He talks with the bona fide person. Just like a big man, he talks with some bona fide person, he doesn't waste his time talking with nonsense. He talks, that's a fact, but he does not talk with nonsense, he talks with the bona fide representative.

How it is known? It is stated in the Bhagavad-gītā, teṣāṁ satata-yuktānām [Bg. 10.10]. Who is bona fide representative? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam. Kṛṣṇa says that "I give him intelligence." To whom? Satata-yuktānām, those who are engaged twenty-four hours. In which way he is engaged? Bhajatam, bhajana, those who are engaged in devotional service. What kind of devotional service? Prīti-pūrvakam, with love and affection. One who is engaged in devotional service of the Lord in love and devotion. What is the symptom of love? The symptom, the prime symptom, most important symptom of love is that the devotee wants to see that his Lord's name, fame, etc. become widespread. He wants to see that "My Lord's name be known everywhere." This is love. If I love somebody, I want to see that his glories are spread all over the world. And Kṛṣṇa also says in the Bhagavad-gītā, na ca tasmāt manuṣyeṣu kaścit me priya-kṛttamaḥ, anyone who preaches His glory, nobody is dearer to Him than that person.

Everything is there in the Bhagavad-gītā, how you can love, what are the symptoms of love, how you can please God, how He can talk with you, everything is there. But you have to take advantage. We read Bhagavad-gītā, but by reading Bhagavad-gītā I become a politician. So what kind of reading Bhagavad-gītā? Politician is there, of course, but the real purpose of reading Bhagavad-gītā is to know Kṛṣṇa. If one is Kṛṣṇa, if one knows Kṛṣṇa, he knows everything. He knows politics, he knows economics, he knows science, he knows philosophy, he knows religion, he knows sociology, everything. Tasmin vijñāte sarvam etaṁ vijñātaṁ bhavanti, that is the Vedic injunction. If you simply understand God, Kṛṣṇa, then everything will be revealed to you because Kṛṣṇa says, buddhi-yogaṁ dadāmi tam. If Kṛṣṇa gives you intelligence from within, who can excel Him? Nobody can excel Him. But Kṛṣṇa can give you intelligence provided you become a devotee, or lover of Kṛṣṇa. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. And what is that buddhi-yoga, what is the value of buddhi-yoga? That buddhi-yoga or bhakti-yoga, the value is yena mām upayānti te. Such buddhi-yoga, such intelligence will get him back to home, back to Godhead. Not that by such intelligence he will go down to hell. That is material intelligence.

Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. Everything is discussed in Bhāgavatam. For the materialist person, adānta-gobhi. Adānta means unbridled, uncontrolled. Go means indriya or senses. Materialistic persons, they cannot control their senses. They are servant of the senses, godāsa. Go means indriya, and dāsa means servant. So when you come to the position of controlling the senses, then you'll be gosvāmī. That is gosvāmī. Gosvāmī means controlling the senses, who has completely controlled the senses. Svāmī or gosvāmī. Svāmī also means that and gosvāmī also means the same thing. Generally adānta-gobhir viśatāṁ tamiśram. Uncontrolled senses, they are going. It is not that Kṛṣṇa is sending them. He is making his own path clear, either back to home, back to Godhead, or glide down to the darkest region of hell. Two things are there, and that opportunity is in the human form of life. You can select. Kṛṣṇa, as He inquired from Arjuna, whether "Your illusion has been dissipated now, after hearing Bhagavad-gītā, now you can do whatever you like." So that "You can do whatever you like," that facility is always given to living entity by God. You can do whatever you like. It is not that we are, we are given no facilities to select, to make choice. We are given facilities and choice, everything to do.

So to select the path of hell and to select the path of back to home, back to Godhead, depends upon us. That is also explained in the Bhagavad-gītā, mahat-sevāṁ dvāram āhur vimukteḥ, yoṣitāṁ saṅgi-saṅgam, tamo-dvāram, tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam [SB 5.5.2]. Mahat-sevāṁ dvāram āhur vimuktes, vimuktes. People, the modern educated society, they do not know what is vimukti. They do not know. They know, but they do not know what is the ultimate vimukti. Just like scientists, they are trying to give us so many facilities by machine, by different processes. That is means, that is also vimukti. We are in some inconvenience, just like we are in inconvenience for transport, oh, scientist gives us some horseless carriage. That is also vimukti. We feel inconvenienced for working so the scientist has given us the car. So every attempt is being made for vimukti, for getting out of some inconvenient position. But they do not know ultimate vimukti. What is the ultimate vimukti? Ultimate vimukti is to get freedom from birth, death, old age, and disease. That is ultimate goal. The modern scientists, they are giving us so many facilities to get out of some material difficulties but that is temporary. That is not actually vimukti. Actual vimukti is to get freedom from birth, death, old age, and disease. That vimukti can be achieved from Kṛṣṇa, hariṁ vinā na mṛtiṁ taranti.

You cannot get out of it, out of these four kinds of material tribulation, without being favored by the Supreme Lord. That is also stated in the Bhagavad-gītā, daivī hy eṣā guṇa-mayī mama māyā duratyayā. Mama māyā duratyayā, it is very difficult to get out of the entanglement of created by My māyā, illusory energy. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14], but anyone who surrenders unto Me, he can get out of this entanglement. So here it is stated that sa vai puṁsāṁ paro dharmaḥ yato bhaktir adhokṣaje, the whole human civilization is trying to get freedom from some inconvenience. The state, politics, sociology, humanity, religions, so many things. So ultimately it is taken religion is the path of vimukti, religion. Because other things are being tried by the animals. The animals also have their ways of getting out of inconvenience. They know how to do it. Just like a bird, he knows that on the land I am in danger. As soon as there is some danger, immediately flies up to the tree. He knows. So everyone knows. You will find in animal kingdom, in birds' kingdom, everyone knows how to protect. It is said, we learn from Bhāgavata that also that fish within the water, they have got so sensitive power that miles away if some enemy is coming, they can understand and they take shelter. Just like a dog can smell from distant place that somebody unknown is coming. So every animal has got special qualifications. Don't think that human being is only intelligent. No. The intelligence for these four things, how to eat, how to sleep, how to have sex intercourse, and how to defend, these intelligence are there in every animal. Don't think simply human being has got this intelligence.

So vimukti, therefore they do not know what is the ultimate goal of vimukti, for getting out of the inconveniences of life. Na te viduḥ, they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31], they are trying to adjust things by material adjustment. That is not possible. They do not know that. Adānta-gobhir. Andhā yathāndair upanīyamānāḥ, But they are being misled by blind leaders. They are themselves blind and some blind leaders. Therefore we should not accept blind leaders, we should accept a leader who is not blind. We therefore accept Kṛṣṇa, the Supreme Person, Who knows everything, past, present, and future. We take His leadership or we take the leadership of His representative. That is our process. So here some of our leaders, Sūta Gosvāmī says, sa vai puṁsāṁ paro dharmaḥ, because ultimate goal is how to get out of the entanglement of material convention.

So he says, sa vai puṁsāṁ paro dharmaḥ. Dharma means, I have already explained, dharma means occupational duty. So everyone has got occupation and he is trying to get out of the inconveniences of material existence. So here it is suggested, because the question was dharma, dharmaḥ kaṁ śaraṇaṁ gataḥ, under whose protection is dharma now existing? So he is coming to that point. First of all he's explaining what is dharma, what is occupational duty. Actually dharma means occupational duty. Religion, I have already said, it is a kind of faith. Faith can be changed, but our constitutional position, occupational duty, that cannot be changed. We are eternal servant of Kṛṣṇa, but without serving Kṛṣṇa we are serving māyā. We have accepted a false occupational duty, therefore it is called māyā. Māyā means false. Just like if I have got a body of America, American body, then my occupational duty is different from the body of an Indian, or from the body of a dog or a cat. So according to the body, our occupational duties change. But real occupational duty is of the soul. When you come to that platform-the occupational duty of the soul-that is the highest class of religion. That is explained here, sa vai puṁsāṁ paro dharmaḥ.

Dharma, occupational duty, there are two kinds of occupational duties according to Vedic system, pravṛtti and nivṛtti. Pravṛtti means propensities, material propensities. We have come here within this material world to enjoy material resources. That is called pravṛtti. And when we come to the platform of understanding that I am not this body, I am soul, then my occupational duty changes. At the present moment we are all working on the platform of bodily concept of life but when you come to the platform of understanding that ahaṁ brahmāsmi, I am not this matter, I am spirit soul, then my occupational duty changes. Not… That is my real occupational duty, because I am really spirit soul. Therefore,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When we come to the platform of brahma-bhūtaḥ… At the present moment we are jīva-bhūtaḥ. We are thinking that I am this body, but when you come to the platform that I am Brahman, I am part and parcel of Kṛṣṇa, or God, then my duty changes. That is called bhakti. That is explained in the Bhagavad-gītā, mad-bhaktiṁ labhate parām [Bg. 18.54]. When, after being brahma-bhūtaḥ, after being liberated from material concept of life, that is called brahma-bhūtaḥ, ahaṁ brahmāsmi.

So sometimes people say that bhakti, devotional service is for less intelligent class of men. No. It is the one who has become highly intelligent, he can take to Kṛṣṇa consciousness. Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19], after many, many births of cultivation of knowledge… Everyone is cultivating knowledge but when his ultimate goal of knowledge is achieved, that is to understand Kṛṣṇa, vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19], one who understands. That is the ultimate goal of knowledge. So here is also the same thing explained, sa vai puṁsāṁ paro dharmaḥ. Dharma, every human…

First of all, dharma is meant for the human society. The animal society, they have no, nothing to do about religion, neither they know what is religion, what is this body, what is soul. It is not their business. Dharma is the business of the human society. Therefore in any human society, there is a kind of dharma, religion. It doesn't matter whether it is Christian religion, or Hindu religion, or Buddha religion, or Muhammadam religion, some sort of religious propensities are there. Because without this propensity, dharma, religious, he is not a man, he is animal, because animal has no sense of religion. Dharmeṇa hīna paśubhiḥ samāna, anyone who has no religion, it doesn't matter what kind of religion he has got, but he must have some religion. Without religion he is animal. Dharmeṇa hīna paśubhiḥ samānāḥ.

So now, at the present moment, they are rejecting religion. Everywhere, all over the world. We have to… Travelling all over the world, the only scarcity is sense of God, Kṛṣṇa consciousness, God consciousness. They have practically rejected God consciousness. So that will not make him happy because he cannot become happy imitating the animals. Now they are imitating animals, becoming naked. That is they, that is their advancement of civilization, to become naked, nudist. So actually decline, from human life they are decline to animal life. Because two kinds of life, animal life and human life but if they do not take to the proper position of human life, cultivation of knowledge and religion, then they are animals so gradually they will decline to animal life. So we should not decline, we should make progress, that is human life.

So progress means to make progress in religious concept of life. That is progress. Not, that is not progress, material comforts, that is not progress. Material comforts according to the body, that is already settled up, deha-yogena dehinām. As we have got body, a particular type of body given by nature, the machine… Just like your comfort of driving car is estimated according to the car you have got. If you have got a very nice costly car, then it drives very comfortably, but if you have got a less costly, cheap car, then you are not so comfortable. Similarly our comforts and discomforts are already settled as soon as you have got a particular type of body. There is no necessity to improve it. We cannot improve it. For example, just like a hog, he has got a particular type of body, he can eat stool. You cannot improve his eating process by giving him halavā, that is not possible. Therefore śāstra says, deha-yogena dehinām. Our material comforts, standard of material comforts, are already settled up by the body which you have got. Therefore our business is: if you are not in the bodily concept of life, then our business is how to make spiritually advanced. Bodily comforts of life, we cannot improve. That is not possible. We can improve our spiritual advancement of life. That is given to us.

Therefore all the śāstras, all the Vedic literatures, all the great saintly persons, they come. They simply come to give you hint how you can make spiritual advancement of life. They do not come here to say how you can make very comfortable material life. They never say. Either you say Jesus Christ or Kṛṣṇa or Lord Buddha or Hazrat Muhammad or anyone, all of them have come to give you information for spiritual advancement of life, not for any material advancement of life. That is intelligence. Material advancement of life, you should be satisfied. Whatever God has given you, you be satisfied with that. Don't waste your time, that is not possible. Therefore your occupational duty should be… The highest occupational duty is suggested here, yato bhaktir adhokṣaje. If you engage yourself in such occupational duties by which you can increase your devotional service for the Supreme Personality of Godhead.

The Supreme Personality of Godhead is described here in this chapter as Vāsudeva Adhokṣaja. Vāsudeva, Kṛṣṇa's name, another name is Vāsudeva, and His another name is Adhokṣaja. Adhokṣaja means not to be understood by direct perception of our senses. Akṣaja, we try to understand everything with our senses, we want to see something, we want to touch something, we want to smell something, we want to hear about something, we want to taste something, these are our direct test. So Kṛṣṇa, God, cannot be understood by these direct tests. Therefore He is called Adhokṣaja. You cannot understand Kṛṣṇa. Kṛṣṇa is here, but because we have no training, we see that it is a stone statue. But He is Kṛṣṇa. We do not know that Kṛṣṇa is so kind but because I cannot see Kṛṣṇa at the present stage of life therefore Kṛṣṇa has appeared in a form which I can see. That is Kṛṣṇa. Kṛṣṇa, the same Kṛṣṇa, but Kṛṣṇa can appear because everything is Kṛṣṇa, everything is Kṛṣṇa's energy, so He can appear in His energy. So He has appeared in this material energy, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. So He has appeared just like stone, because we cannot see except stone. Therefore He has appeared like stone, but He is not stone, He is Kṛṣṇa. Therefore Kṛṣṇa's name is Adhokṣaja. Adhokṣaja means we cannot perceive Kṛṣṇa by direct sense perception but He is so kind, so merciful that He appears before us as we can perceive Him directly.

That yato bhaktir adhokṣaje, and that bhakti, that devotional service to the Supreme Personality of Godhead, should be ahaituki. This is first-class, this is their system. Because the enquiry was where is now dharma. So he is describing what is the nature of dharma. The nature of dharma is that bhāgavata is the topmost knowledge. He is giving directly the topmost religious system. The topmost religious system is devotional service to the Supreme Personality of Godhead Who is not perceived by direct senses. And that devotional service should be ahaituki. No hetu. Hetu means cause. I am going to the temple with some cause. For mitigation of some difficulties, I shall pray to… That is also nice, but that is haituki, there is some hetu, or cause. We should serve Kṛṣṇa without any cause, not that by serving Kṛṣṇa I shall improve my material position and so many causes maybe. But real service, real devotional service must be without cause. That is pure devotional service.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttama
[Brs. 1.1.11]

There are different stages of bhakti. The first-class bhakti is anyābhilāṣitā-śūnyaṁ, without any material desires, ahaituki. Apratihatā and cannot be checked by any material condition. Bhakti, or devotional service is not such a thing which can be checked. "Sir, I was feeling very sick, therefore I could not chant." No, that is not bhakti. We are subjected to all these tribulations utterly, but bhakti… Just like Haridāsa Ṭhākura, he was going to die, or he's change his body, he's going to Vaikuṇṭha. Caitanya… He was chanting daily 300,000s. So Caitanya Mahāprabhu advised him, "Now you are sick-willed, you can reduce your chanting." Haridāsa Ṭhākura said, "No, sir. That I cannot do." That is Haridāsa Ṭhākura. We cannot imitate Haridāsa Ṭhākura. Even at the point of death he was chanting 300,000s of Hare Kṛṣṇa mantra. Apratihatā, this is called apratihatā, without being checked by any material condition. So if you want to become a devotee, no material condition can check you. It is so nice, so easy, ahaituki apratihatā yayātmā suprasīdati. The real thing is that we want satisfaction of our self, so if we want actually satisfaction of self then we shall take to this devotional service without being checked by any material condition or for without any material reason, then you shall be happy. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Vṛndāvana, October 17, 1972

Prabhupāda:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

"The supreme occupation, dharma, for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

This has been proved divertedly edited. Actually, devotional service rendered to the Supreme Lord not for my satisfaction, but rendering devotional service to the Lord, the self is automatically satisfied. If I make a motive that "I shall render service to the Lord so that I will be very much satisfied…" No. No. That, that becomes motivated. That "I will be satisfied," that is the first consideration. There should be no motive at all. I may be satisfied, not sati…, that is not my business. But still, I'll have to serve the Lord.

That is the teachings of Lord Caitanya. Āśliṣya vā pāda-ratāṁ pinaṣṭu mām adarśanān marma-hatāṁ karotu vā [Cc. Antya 20.47]. "Either You embrace or You trample me down or" marma-hatāṁ karotu vā, "make me broken-hearted," adarśanāt… Every devotee aspires to see the Lord. That is natural. But Caitanya Mahāprabhu says that "It doesn't matter. Whether I see Kṛṣṇa or not, it doesn't matter. He may not be present before me for millions of years and make me broken-hearted." If I aspire to see Kṛṣṇa, and Kṛṣṇa does not come, naturally I become sorry, broken-hearted. But even one is broken-hearted, still, he should not stop devotional service. Not that "I have served Kṛṣṇa for so many days, or so many years, and Kṛṣṇa did not come. Oh, what is the use of it?" No, not like that. One should be confident that…

Just like Mukunda. Mukunda, Lord Caitanya Mahāprabhu's class friend and devotee. So he was attending many jñānī, karmī, yogi… He was going everywhere. Caitanya Mahāprabhu became very much displeased, just to show example that we should not be hodgepodge. "This is also good, this is also good. Everything is same." No. This is hodgepodge. One must be fixed up in devotional service. That is wanted. So when Mukunda was going here and there, Caitanya Mahāprabhu gave him the name kharajati adata.(?) So He stopped him that "He should not come before Me. Stop him." So nobody can induce… Caitanya Mahāprabhu was very soft, kusumād api, softer than the flower, but harder than the thunderbolt. When He used to be very hard, then, then He become thunderbolt. Nobody can induce Him. But naturally, He is very soft-hearted. So Mukunda was standing outside in every day's meeting, and he was asking other devotees, "I'll not be able to see Lord Caitanya anymore?" So they asked Caitanya Mahāprabhu that "You have forbidden Mukunda to come before You, but he's asking only if there will be any opportunity in the future to see You." Caitanya Mahāprabhu said: "Yes, after three hundred millions of years, he can see Me." So the devotees informed Mukunda, "Caitanya Mahāprabhu said that after three hundred millions of years, He'll be able to see you." He began to dance: "Oh, that's nice. That's nice."

Āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ. This is the sign of pure, advanced devotee. He's never disappointed. Ahaitukī. There is no motive. "My Lord is there. My duty is to serve." That's all. "Whether I shall be benefited, whether my senses will be satisfied, gratified…" These are conditions. Unconditional. That is… Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Without any motive, without any condition, when we love Kṛṣṇa, that is first-class religion. Sa vai puṁsāṁ paro dharmaḥ. Para and apara. Apara means "inferior," and para means "superior." Just like there are two energies of Kṛṣṇa: para and apara, inferior and superior. So paro dharmaḥ means superior, the occupational duty in superior energy.

Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Daivīṁ prakṛtim. Mahātmā, one who is broad-minded, or greater souls, they are under the control of daivī-prakṛti. Daivīṁ prakṛtim āśritāḥ. And what is the symptom? Bhajanty ananya-manasaḥ, they have no other motive than to render service to the Lord. That's all. This is the symptom of mahātmā. No motive. No gain, no exchange. Simply to serve the Lord. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Any kind of desire, even liberation. No. But if one is pure devotee, liberation will be at his door. He, what he has got to ask for liberation? He's already liberated. He hasn't got to ask for liberation.

This is explained by Bilvamaṅgala Ṭhākura: muktiḥ svayaṁ mukulitāñjali sevate asmān. If one is pure devotee, then liberation is standing before the devotee with folded hands: "My dear sir, what can I do for you?" That is the position.

muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

And people are very much busy for religiosity, dharma; artha, economic development; kāma, sense gratification; and, dharma, artha, kāma, and mokṣa, liberation. People are generally, human society, there must be religious system. And they take to religious…, generally, people take to religious system for some material gain. Generally. Ārto arthārthī jijñāsur jñānī. Those who are distressed, those who are in need of money, they go to temple, worship the Lord. They're also pious. Catur-vidhā bhajante māṁ sukṛtinaḥ. They're pious.

So… But that is not pure devotion. Pure devotion is described here that, sa vai puṁsāṁ paro dharmaḥ. That is first class. Yato bhaktir adhokṣaje. You can adopt any means. There are different kinds of religious system all over the world. You can become Hindu, you can become Muslim, you can become Christian, you can become something else. But the test is how much you have learned to love God. That's it. Not that "I am Hindu. I have got such a big tuft and so much tilaka, and I take bath daily in the Yamunā, Ganges. I am strictly vegetarian," and so on, so on, so on. But the result? "I am simply attached to my family." That's all. (laughter) Finished. (Hindi) "I am doing all things, but my center of gravity is my family." Gṛhamedhī. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Gṛhamedhī, those who are attached only to the home life, their happiness is sex. That's all. And in order to protect that sense enjoyment, they take to dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]; everything, whatever you call…

But this thing must be there. Just like when I presented this, my Easy Journey to Other Planets, so one scientist friend… Not scientist. He was a librarian. So he read this book and he said, "So we cannot come back again?" (laughter) Just like they are going to the moon planet, and they must come back again. The aeronautics, they go very high, the Russians, by the sputnik, and they see, from up, "Where is Moscow?" (laughter) This was published in the paper. Actually, his attachment is Moscow. So similarly, generally, people, they show religiosity so that they may get some money, economic development, and by money they can satisfy their senses. And when they are baffled in satisfying their senses, they want to merge into the existence of God. This is dharma, artha, kāma, mokṣa. When he is dissatisfied with sense gratification, kāma, dharma, artha, kāma, then he says, "This is all false. Now I shall merge into the body of Kṛṣṇa, or in the effulgence." But they do not know that this type of desiring, that "I shall merge into the existence of God," that is also kāma, because he's desiring something.

Therefore in the Caitanya-caritāmṛta it is said,

kṛṣṇa-bhakta-niṣkāma ataeva śānta
bhukti-mukti-siddhi-kāmī-sakali aśānta
[Cc. Madhya 19.149]

Bhukti means kāmīs. They want sense gratification. Whatever they do, the center is yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Therefore they are bhukti-kāmīs. Bhoga, material enjoyment. This is called kāmīs. They perform big, big sacrifices, but the goal is "How I shall be elevated to the heavenly planets, Svargaloka. And I shall enjoy there the urvaśīs, nice women, and the nandana-kānana, nice gardens." Actually, in higher planetary systems, the standard of living is very, very high-hundreds and thousands of times better than this planet. Living duration, duration of life, is very great.

So the bhuktīs, they are bhukti-kāmīs. That is kāma. And when they are unable to satisfy the senses by this material enjoyment, they are mukti-kāmīs. That is also kāma. Void. The Buddha philosophy. Mukti, vacant. Mukti, of course, not void. The same thing, in a different name, "Merge into the effulgence of Brahman, and stop my individuality." That is also voidness, zero. I make myself zero. This is another explanation of nirvāṇa, voidism. "Finish everything. You are suffering from fever. All right, I cut your throat. So your fever is gone? You also gone, finished." This is called śūnyavādi, "Make everything zero. Why you are suffering from fever? The best means is to cut your throat and become happy."

So bhukti, mukti, that is also desire. Bhukti, mukti and siddhi. Siddhi-kāmī, yogis, aṣṭāṅga-yoga, and aṣṭa-siddhi: aṇimā, laghimā, prāpti-siddhi, īśitā, vaśitā like that. Aṇimā, aṇu, you can become very small. Not these yogis. Actually those who are in perfectional yoga, they can become like that, smaller than the smallest. So aṇimā, laghimā, you can become lighter than the lightest. You can fly in the air. They go, by touching the beam of sun, moon, they can go. They are trying to go to the moon planet by artificial, material weapons, material means, but those who are yogis, they can catch up the beam of the moon and go. This is called… Mahimā. You can become very big, heavy. Mahimā. Just like Hanumān, he jumped over this ocean. That he, means, he assumed a big body so, so that one leg here, one leg there. He can jump. That is called mahimā-siddhi. Prāpti: you can get anything you like at any time. Prāpti-siddhi. So many things. Sometimes they do not like the devotees because the devotees, they cannot show this magic. They do not like that within four years, five years, the whole world should be chanting Hare Kṛṣṇa mantra. That is not magic. But if he can jump over a river, that is the magic. That is magic. The other side of the magic they have no eyes to see.

So the yoga-siddhi, that is magic. But devotee can show better magic, but they do not bother their time for yoga practice. That is bhakta. Because he's under the care of the supreme magician, Kṛṣṇa. So if there is need of magic, Kṛṣṇa will show. Why he should bother? Just like a small child is dependent on his father. Father is rich man. So he says to his father, "Father, I want this." That is very costly. So he doesn't require to get the money. The father is there. He'll get the money. "All right, take it." So that is the facility for the devotees. A devotee is under the care of the Yogeśvara. Yatra yogeśvara hariḥ. If you can catch up the hand of Yogeśvara Hari, then you can show wonderful magic, which no magician, no yogis can display. That is the position of devotee. They do not care for practicing yoga to show some magical feats. Neither they require it. Neither they want it. Because devotee's position is āśliṣya vā pāda-ratāṁ pinaṣṭu mām adarśanān marma-hatāṁ karotu vā [Cc. Antya 20.47]. "Whatever You like, You can do." That's all. He has no desire.

Therefore Caitanya-caritāmṛta says, bhukti-mukti-siddhi-kāmī sakali aśānta. Aśānta means where they can get peace? They have to work for it. The karmīs, they have to work for it. The jñānīs, they have to cultivate for that. The yogis, they have to practice. But bhakta has nothing to do. Therefore it is first class. Without doing anything, he will show magic. This is the first class… Sa vai puṁsāṁ paro dharmaḥ. That is first class. Yato bhaktir adhokṣaje. If you have got unflinching faith in the Supreme, Adhokṣaja… Adhokṣaja means beyond the perception of the senses. Adhokṣaja. Adhah-kṛta akṣajaṁ jñānaṁ yatra. Our knowledge, our activities they are sensual. I can jump, but jumping requires two legs, sense organs. So adhokṣaja means you cannot realize the Supreme by sensual activities. That is not possible. Therefore His name is Adhokṣaja. Adhah-kṛta akṣajaṁ jñānaṁ yatra tattvataḥ.

So one has to become… If one becomes a devotee, ahaituky apratihatā, such devotional service can never be checked. It is not conditional. "If I am very learned, then I can read Vedānta philosophy, then I can understand what is the Absolute Truth." So that is checked. "If I am not very nice Sanskrit scholar, then I, I cannot become a Vedantist." That is conditional. But bhakti is not conditional. Not that because you are not a Vedantist, not that because you are a very not rich man… Not that. Bhakti is unconditional. Ahaituky apratihatā. They're… Just like class of men, they say, "First of all, let us enjoy this world. Then we shall think of bhakti, God, later on." That is the general public; they say like that. But no. Bhakti is not that conditional, that you finish your business of sense gratification, then you become bhakta. No. Become bhakta immediately. Immediately. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. If one is intelligent, he should begin devotional service immediately. As soon as he gets the information that devotional service is the perfect type of religion, he should take immediately, without waiting. Ahaituky apratihatā. It is not that "I am conditioned by so many things. I cannot take to bhakti just now." No. Ahaituky apratihatā. Apratihatā. Without any check. Without any hindrance, you can adopt bhakti.

In another place… Of course, we shall come to that.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam…
[SB 1.2.7]

It is not that vairāgya… Because human life is meant for vairāgya and jñāna. Vairāgya. We are attached to this material world. So perfection of life is how to become detached from this material world. That is called vairāgya. For vairāgya, this process of renunciation, sannyāsa, is advised, according to the Vedic system. First of all, he's trained up as a brahmacārī just to know the relationship, perfect education. Then he's allowed to become a gṛhastha. Then he's to accept vānaprastha, then accept renunciation. This is gradual steps. The real purpose is renunciation, give up your attachment for this material world. Because that is my bondage. So long I shall try to enjoy maybe a fractional percentage, still, I'll have to accept this material body. It may be a small ant's body, but because the desire is that "I shall eat one grain of sugar," he has to take the body. Therefore one should be anyābhilāṣitā-śūnyam [Brs. 1.1.11], completely no desire for material desire, or material enjoyment. Then we can enter. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167].

Jñāna. Jñāna has been especially mentioned because the jñānīs, they are contaminated by the desire of merging into the existence of God. Therefore one should give up this desire. Karmīs, they are for sense gratification; jñānīs, for merging into the existence. Jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Ānukūlyena. Anukūla means favorable. What Kṛṣṇa wants, you serve Him. Service means that. Service does not mean, "I want something and you give me something." No, that is not service. Service means, "What I want, you must give me. That is service. If I say, "Please give me a glass of water," and if you bring a glass of milk, you can say, "Sir, milk is better than water." No. That is not service. I want water now. You must give me water. That is service.

Therefore my Guru Mahārāja did not approve the parties… They are called gaurāṅga-nāgarī. They accept Caitanya Mahāprabhu as Kṛṣṇa. Caitanya Mahāprabhu is Kṛṣṇa, but they pose Him, "Kṛṣṇa is enjoying with gopīs." No, that is called gaurāṅga-nāgarī-bhāva. No. Kṛṣṇa has appeared now as devotee. So you must help Him how He can become a best devotee. Not that pose Him into Kṛṣṇa position. When Caitanya Mahāprabhu came in Vṛndāvana, so many people called Him, "You are Kṛṣṇa. You are Viṣṇu." He was doing this, "Don't say like this, don't say like this," to warn future generation who would like to become Kṛṣṇa's avatāra, so-called avatāra.

So… So these are siddhāntas, that one should be simply serving, engaged in the service of the Lord-favorably. Not unfavorably. What He wants. So in this age… Not only in this age, in all the ages, Kṛṣṇa wants that all these bewildered living entities who have come here to enjoy material happiness, they should be given the information that this is not very nice plan for the living entities, to enjoy material enjoyment. The best plan is to surrender to Kṛṣṇa. Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That will save him. This is the necessity for all the ages, especially in this age. Therefore if you can educate people to surrender unto Kṛṣṇa, that is the best service to Kṛṣṇa. That is the best service to Kṛṣṇa. Ānukūlyena. Because Kṛṣṇa wants it. Kṛṣṇa wants it. Personally He says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And He comes again as devotee, as Lord Caitanya, He's teaching how to serve Kṛṣṇa. Kṛṣṇa is teaching how to serve Kṛṣṇa.

So both of them are asking… Caitanya Mahāprabhu is also asking,

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Kṛṣṇa says, "This is upadeśa, this is My instruction: 'You surrender unto Me.' " And Caitanya Mahāprabhu says, "You surrender unto Kṛṣṇa." So if we follow both the Kṛṣṇas, that is the best service. You simply go… Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Simply preach this Bhagavad-gītā. Instruction of Bhagavad-gītā says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You say that "Give up all nonsense engagement. You simply surrender to Kṛṣṇa." That is the best service. And nobody can check you. Ahaituky apratihatā. You have no desire. Your business is to serve Kṛṣṇa, and Kṛṣṇa says that "You do this." So you do it. What is the difficulty? There is no difficulty. The business is very simple. "My dear Sir, you become Kṛṣṇa conscious." That's all. You are a good preacher. It doesn't require much education. Simply if you go… Then other things will come automatically, if you sincerely serving Kṛṣṇa. If you simply say this very thing, "My dear sir, you are a very nice man…" That is, that is the instruction given by Prabodhānanda Sarasvatī. He… [break]

So it is very dangerous. I have to give up everything? (laughter) You, you… Therefore you came so humbly? What is purpose? Yes, this is our… It is not difficult. You satisfy him by flattering him, by falling down on his feet, and everything you do, but… [break] …request him, "Please give up all nonsense. Simply take shelter of Kṛṣṇa." Then you are a good preacher. And there is no check. Nobody can check. If you go to somebody and if you say that "You become a devotee of Kṛṣṇa, surrender unto Him," so you haven't got to… He'll not be angry. He may take it or not take it. But your business is finished. Kṛṣṇa will recognize. It is not that you will be successful everywhere. Because it is demonic age. But you, more you become yourself sincere, you'll be successful everywhere. Because it is demoniac age. But you, more you become yourself sincere, you'll be successful. Because Kṛṣṇa will see that you are successful. Your business is to become a sincere devotee of Kṛṣṇa. And without any expecting, ahaitukī, any success or failure, you do your duty, and you will see, Kṛṣṇa will see that you are successful. That is Kṛṣṇa consciousness movement. Ahaituky apratihatā. And you will feel satisfied. Yayātmā suprasīdati. As soon as you see, "Oh, I have done something for Kṛṣṇa." Devotee does not feel it, but when he sees that another man has become devotee, he becomes very satisfied. Yayātmā suprasīdati.

So this is the process of Kṛṣṇa consciousness movement. It is explained in two lines in the Bhagavad…, Śrīmad-Bhāgavatam:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

You can read this purport.

Pradyumna: "In this statement, Śrī Sūta Gosvāmī answers the first question of the sages of Naimiṣāraṇya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so, that fallen people or the people in general might easily take it up. The Vedas prescribe two different types of occupation for the human beings. One is called the pravṛtti-mārga, or the path of sense enjoyment, and the other is called the nivṛtti-mārga."

Prabhupāda: So both things are there, pravṛtti-mārga, nivṛtti-mārga, because all the living entities who have come in this material world with a pravṛtti, with an intention to enjoy this material world, therefore they are regulated. "All right, you want this material enjoyment?" Material enjoyment means eating, sleeping, mating, and defending. That is material enjoyment. Eating, first-class eating, first-class sleeping, first-class sex, sexual intercourse, and first-class defending. So Vedic injunction is "All right, you want sex life?" "Yes, sir. For this purpose I have come here." "All right, you get your sex life by marriage, not like cats and dogs." This is called pravṛtti-mārga. He has got the intention, but he's being regulated so that one day he'll become nivṛtti-mārga. There are two ways, nivṛtti-mārga and pravṛtti-mārga. Pravṛtti-mārga means he has got intention, desire for material enjoyment. So he's regulated, "Do like this," so that he may come to the point of nivṛtti-mārga. Nivṛttis tu mahā-phalā, pravṛttir eṣā bhūtānām. Everyone has got these desires. That is pravṛtti. But when he stops this pravṛtti, that is his great achievement. Not that to increase. When he stops. That is great achievement.

So the Vedas, why one should follow? Just like Vedas says you marry. People will argue, "What is the difference of sex life, marrying or not marrying? Why it is Vedas?" No. They do not know the purpose of the Vedas. The purpose of Vedas is to gradually, to bring him to the point of nivṛtti. Nivṛtti, he has to make. When he has got a slight desire for material enjoyment, he'll have to accept another body. Therefore nivṛtti is required. But one cannot come to the point of nivṛtti all of a sudden. Therefore Vedic injunction is gradually bring him to the nivṛtti-mārga. Then?

Pradyumna: "The path of enjoyment is inferior, but the path of sacrifice for the supreme cause is superior. The material existence of the living being is a diseased condition of actual life."

Prabhupāda: This pravṛtti-mārga is a diseased condition. Diseased condition means you have to remain. Just like if you are suffering from fever, doctor has prescribed you that "Don't take any solid food." But if you take, you'll increase your fever. That's all. If you have come here for sex life, if you increase your sex life, then you'll be bound up by the material laws. Again accept… If you want to increase your sex life, nature will give you facilities: "All right, you become a hog. You can have sex life without any discrimination." The hog has no discrimination, mother, sister. So nature will give you that facilities. "You want sex life? All right, you get. Un…, without any hindrance, take it."

Therefore the sādhana-bhajana means to come to the point of nil. Nidrāhāra-vihārakādi-vijitau **. These Gosvāmīs, they conquered over nidrā, āhāra. Nidrā means sleeping, āhāra means eating, and vihāra means sex. Nidrāhāra-vihārakādi-vijitau. You have to conquer. The more you conquer over these things, the more you are advanced. Because you have to make it nil altogether. Then you are eligible to go back to home, back to Godhead. Therefore we train our students: "No illicit sex, no gambling, no intoxication, no meat-eating"-the nivṛtti-mārga.

All right. Have kīrtana. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Hyderabad, November 26, 1972

Pradyumna: (leads chanting, etc.)

Prabhupāda:

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Everyone is hankering after peace of mind. Ātmā suprasan. Ātma, ātma means this body, ātma means the mind, and ātma means the soul. We are in three status of life. Actually, we are the spirit soul covered by two kinds of dresses. Just like you gentlemen, you are also covered by two kinds of dresses-underwear and coat, shirt and coat. Similarly… Actually "I am" means I am not this shirt and coat. I am within the shirt and coat. Similarly, I, the soul, I am covered by two kinds of layers-mind, intelligence, and false ego. False ego means I am considering, "I am this American dress," "I am this Indian dress." Because I am identifying with this body. If I ask somebody, "What you are, sir?" "I am American." "What you are, sir?" "I am Indian." "I am brāhmaṇa." "I am kṣatriya." But these are the designations. This is not my real identification. The Vedic information is, when I understand I am ahaṁ brahmāsmi, I am Brahman, or the spirit soul. That is my beginning of identification. Therefore in the Vedānta-sūtra it is said, athāto brahma jijñāsā, to inquire about the spirit. This human form of life is meant for advancing knowledge of brahma, brahma-jñāna. Brahma jānātīti brāhmaṇaḥ. One who is advanced in knowledge of Brahman, he is called brāhmaṇa. So, if we actually want peace… Everyone is hankering, that is our prerogative. Every living entity must hanker after happiness. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because by nature we are happy. By nature we are happy. Ānandamayo 'bhyāsāt. So as spirit soul we are naturally happy, blissful. But because we have been covered by the eight material elements-earth, water, fire, air, ether. These are gross elements. And within the gross elements-mind, intelligence and ego. So somebody is satisfied with the comfort of the outward gross elements, this body. They are called materialists. Simply sense gratification. Indriyāni parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. First of all our conception is happiness means happiness of my body. The whole world is going on. Material world means everyone is working hard only for the happiness of the body. And some of them, they are trying to be happy by the happiness of the mind. Just like arts, poetry, philosophy, speculating on. But both of these kinds of happiness will not give us real happiness. Because real happiness belongs to the soul. Basic principle of happiness missing. Therefore simply by bodily comforts, sense gratification, we cannot be happy. And actually it is so happening. People are endeavoring throughout the whole world for bodily comforts, for sense gratification, but they're not happy. There cannot be happiness. Because… The same example. Suppose you have got a nice coat. If you simply show the coat and iron the coat and keep it very nice, that does not mean you'll be happy. Because you are trying to get happiness from the coat or shirt. That is not happiness, that is not possible. Happiness is possible when you try to make happy the soul. Then happiness is possible. Another example is given-just like a bird within the cage. If you simply wash the cage and keep it very nice and don't give any food to the bird, then the bird will never be happy simply by polishing the cage. So this is the cage, this material body is the cage of the soul. Therefore material living being is called conditioned or encaged. That is the beginning of Bhagavad-gītā.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is the beginning of spiritual knowledge. One must understand that the soul is encaged within this body and mind. So if you try to become, by bodily comforts or mental satisfaction, it will never be possible. Happiness will never be possible. Therefore Bhāgavata says, yayātmā suprasīdati. Ātma means soul. Suprasīdati. Prasīdati means becomes happy. And su means very, very much happy. How? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Śrīmad-Bhāgavatam is the mature instruction of Vyāsadeva on Vedic wisdom. Śrīmad-Bhāgavatam. Migama-kalpa-taror galitaṁ phalaṁ idam. Nigama means Vedas. It is like kalpa-taru, desire tree. Whichever thing you desire you can get from Vedic knowledge. Nigama-kalpa-taru. Kalpa-taru means desire tree. We have got experience of this tree-mango tree, orange tree, or so many trees. So you can get a particular type of fruit from a particular type of tree. But in the spiritual world all the trees are desire trees. Whatever you want you can get. If you want mango from orange tree, then you'll get. We get this information from Vedas. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29]. Kalpa-vṛkṣa means the desire tree. Not only one, two, lakṣāvṛteṣu, there are thousands and thousands of desire trees. That is the spiritual world. We have no information of the material world even. We are trying to go to the moon planet, we have not full information. And the moon planet is one of the nearest planets. But there are innumerable, millions and millions of planets within one universe. And there are millions and millions of universes. We get this information from Vedic literature. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa-koṭi means millions of universes. Koṭiṣv vasudhādi vibhūti-bhinnam. And each universe is full of millions and millions of planets. And each planet is of different type, different climate, different living entities. These are the information. You cannot expect the same planet or same atmosphere everywhere. Just like even on this planet. I am coming from Europe, America, the climate is different. India's climate is different. Even on this planet. So each and every planet they of different nature. And all the living entities are there. In the Bhagavad-gītā we get information, sarva-ga. Sthāṇur acalo 'yam, sarva-ga. It is not fact that only on this planet there are living entities, and other planets there are no living entities. No, that is not a fact. Anyway, here the proposal is how to achieve perfect happiness of ātma. Ātma, I have already explained, ātma means the body, ātma means the mind, and ātma means the soul. So unless you get happiness of the soul, simply trying to get happiness of the body and the mind, you'll never get happiness. That is the information in this verse. Sa vai puṁsām paro dharmo [SB 1.2.6]. Dharma means religion, English translation. But according to the Vedic understanding dharma means the characteristic. Everything has got a characteristic. In the chemical laboratory when something is tested the characteristic is tested. "This is this chemical, it has got so many characteristics." So our characteristic, we living entities, we have got our characteristic. What is that characteristic, general characteristics? In this meeting we may be sitting, so many people, one may be Hindu, one may be… Because I am talking of Hindu, Muslim, Christian. Here the word is used, dharma. Sa vai puṁsām paro dharmo [SB 1.2.6]. So dharma, we generally understand that I am Hindu, I am Muslim, I am Christian, I am Arya-samaji, I am this, I am that. That is generally taken as dharma. But according to Vedic principle dharma means characteristic. Just like chili-to become hot-the characteristic of chili. We test in the market when we go to purchase chili, we test how strong it is hot. If it is not very strong in its hottiness, then we reject. "No, no, it is not good chili."

Chili must be very hot. That is characteristic, that is dharma. Sugar must be very sweet. That is characteristic, that is dharma. Sa vai puṁsām paro dharmo [SB 1.2.6]. So at the present moment, being entrapped by the material nature, we have accepted different types of dharmas. That is artificial. That is artificial. "I am Hindu," "I am Muslim," "I am Christian," "I am Buddhist," "I am this," "I am that." These are all in relationship with this body. Accidentally if I am born in a Hindu family, or Muslim family, or Christian family, I identify myself, "I am Hindu," "I am Muslim," "I am Christian." But real identification is, as I have already explained to you, ahaṁ brahmāsmi, I am Brahman. I am the spirit soul. So when you come to that platform of spiritual understanding then our characteristic should be manifested. What is that? That is explained here, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti-to become devotee of the Supreme Lord. That is our real characteristic. To become devotee is already manifest. I am devotee to my country, I am devotee to my society, I am devotee to my family, I am devotee to my husband, to my wife, to my children. So devotion is already there. But that is not paro dharmo. When we become devotee of the Supreme Lord, that is our real characteristic. Devotion is already there, service is already there. Nobody can say that, "I do not serve anyone." No, that is not possible. You must serve. Because that is your characteristic, that is your dharma. Everyone is serving. If a person has nobody to serve, he keeps a cat, he keeps a dog and serves him. So to give service, to love somebody else, that is my real characteristic. But I am missing the point. I am loving cats and dogs and so many things, but I am missing to love God. That is the missing point. Love is there, object of love is there, but it is misplaced. Therefore, we are not getting happiness. When it will be properly placed, love and the object of love, then we'll be happy. This is explanation of this verse. Sa vai puṁsām paro dharmo [SB 1.2.6]. Para. Para means superior. And apara means inferior. There are two kinds of nature-para and apara. That is explained in the Bhagavad-gītā. Bhūmir āpo 'nalo.... Bhūmir āpo 'nalo...

Devotee: Vāyu.

Prabhupāda: Vāyu, vāyu. Khaṁ mano buddhir eva ca. Bhinnā me prakṛtir aṣṭadhā. Bhinnā me prakṛti. This bhinnā means separated. This material nature-earth, water, fire, air, sky, mind, intelligence and ego-Lord Kṛṣṇa says that "They are My nature, but separated." Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. They are inferior nature, this material nature, inferior, but there is another superior nature. Apareyam itas tu viddhi me prakṛtiṁ parā. Para means superior. What is that? Jīva-bhūtaṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]-the living entity. Just like the whole material world is important because the living entity is utilizing it for his purpose. This New Delhi city is important because the living entity is utilizing it for purpose. Otherwise it was a jungle. Anything you take material, material thing has no value, it is inferior, but by the touch of the superior energy, the living entity, it becomes important. Therefore there are two nature-inferior nature and superior nature. Similarly, there are two kinds of dharmas. Hindu, Muslim, Christian, this, that or white, black, so many ways, according to the designation of the body you have created dharma or characteristics. That is inferior quality. But when you come to the superior quality of characteristics, of dharma, then you become happy. Anywhere there are two qualities always-inferior and superior. When you are attached to the inferior quality you don't get very much satisfaction, but when you come to the superior quality then you get satisfaction, happiness. So here it is said, dharma, religion, or the characteristics of human beings, there are so many, but sa vai puṁsām paro dharmo [SB 1.2.6], that is superior quality of religion or characteristic. What is that? Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje [SB 1.2.6]. "Following which you become a devotee of the Adhokṣaja." Adhokṣaja means the Supreme Lord, God. God has got many names. Actually God has no name, but according to different calculation or different situation, He has got a name. Just like Kṛṣṇa. Kṛṣṇa is the characteristic of the Supreme Lord. Kṛṣṇa means all-attractive. If God is not all-attractive... Not everyone is all-attractive, but God is all-attractive. Therefore, He is called Kṛṣṇa. God appeared as the son of Vasudeva or Nanda Mahārāja, therefore He is called Yaśodānanda, Nandananda, Vasudevanandana. His relationship. Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī, therefore He is called Rādhā-ramaṇa. Rādhā-Govinda. So God's name is there according to His pastimes, relationships. So Kṛṣṇa is the supreme name because it means all-attractive. Similarly, here it is name, God's name, Adhokṣaja. Adhokṣaja. Adha. Adha means defeated. Adha-kṛta. Subdued. What is that subdued? Akṣaja-jñānam. Akṣa. Akṣa means eyes, direct perception. We want... We say sometimes, "Can you show me God?" Akṣa. Or akṣaja means ah, the alphabet, and kṣa, beginning from ah up to kṣa. So all the letters are there. So we make words by combination of these letters. So akṣaja, so within our power, we make so many words by combining these alphabets, but God is beyond that. Akṣaja-jñānam. Either you are beyond the direct perception or beyond your word-making capacity. Therefore God's another name is Adhokṣaja. Adhaḥ-kṛta akṣaja jñānam jata. So adhokṣaja means beyond direct sense perception. That is also nice name of God. God is not understood by speculating our senses.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavan mahimno)
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

We cannot understand God by mental speculation, that is not possible. Realization God means when God reveals unto you. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By our these blunt senses, speculating, we cannot understand what is God. Therefore His name is Adhokṣaja, beyond material speculation. And still you have to apply your bhakti, devotion. Just try to understand. He is beyond our sense perception, but still we have to search Him out and employ our feelings of devotion, love. Therefore, yato bhaktir adhokṣaje. One side is beyond the perception of senses and another side you have to love Him. If I say, "Love the air", as an example, so that love is not very factual. How can I love air, something in the air? Somebody must be person, then love is possible. Somebody must be tangible, then there is love possible. Here it is called bhakti. Bhakti means application of love. Bhaja sevayā. When you love you serve somebody. That is called bhakti. Therefore, what kind of love? That is also described here. Ahaitukī-without any motive. Here in this material world, I love you, you love me, with a motive of sense gratification. Actually there is no love in the world, material world. The show of love is there with a motive. Here love of Godhead means ahaitukī-without any motive. Ahaituky apratihatā. Apratihata means without being deterred, without being impeded. If you develop your love of Godhead... You must know first of all what is that God, Adhokṣaja, because beyond your mental perception. But fortunately, if you understand what is God, and when you begin to love Him without any motive... Generally we go to temple, to church, or to mosque, anywhere, the place of worship, ”O God give us our daily bread.” There is a motive. Similarly, others also, they go to the temple, ”O God, I am in need of money, I am distressed, kindly mitigate my distress, give me some money.” There is motive. But here it is said ahaitukī, without any motive. If you can love God who is beyond your sense perception and without any motive, that activities of love will never be stopped. Ahaituky apratihatā-without being impeded. Without being impeded by any material condition. That means that if you actually love God, there is no condition. Because you are poor man you cannot love God, that is not the fact. Or because you are rich man you cannot love God, no, that is also not fact. Because you are not educated you cannot love God, that is also not acceptable. Because you are very much educated, highly philosophical… So many conditions you can bring but all these conditions are not applicable in the business, in the transaction, of loving God without motive. So this is the description of love of Godhead and if we practically try to cultivate this knowledge of Godhead, that is called, that process is called bhakti. That process is called bhakti. It is enunciated in the Vedic language that,

sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Upādhi, now we are covered by designation. The same example-vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We are dressed in two kinds of subtle and gross dresses, this material body and mind, intelligence, ego. So when we become free from these designations, sarvopādhi-vinirmuktam tat-paratvena nirmalam. And you become purified, nirmala. Mal means dirt and nirmala means without any dirt, without any dirty things, simply spiritual.

sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ (bhaktir ucyate)
[Cc. Madhya 19.170]

Hṛṣīka means senses, upādhi. Just like my hand is now covered by this shirt. So when there is no more shirt, that is naked. So when you come without any designation, without any understanding, false understanding, that ”I am American,” ”I am Englishman,” ”I am Indian,” ”I am brāhmaṇa,” ”I am kṣatriya.” In that stage the senses, the senses remain. Suppose if I take my dress out of my body, my real senses are there. So similarly, when we become free from the designation of this material body and we come to the pure stage of original, spiritual senses, that senses when applied to the service of the supreme master of senses, God, that is called bhakti. Yato bhaktir adhokṣaje. So, if we actually want peace or happiness, yayātmā suprasīdati, without any designation, then that peace and happiness can be achieved. Otherwise it is not possible. So long we remain designated, it is not possible to come to that stage of pure, unalloyed devotion to the Supreme Personality of Godhead. Thank you very much. Hare Kṛṣṇa. Any question?

Devotee: Are there any questions?

Prabhupāda: Is there any question? You can ask.

Guest: (asks question about ātma) (indistinct)

Prabhupāda: Ātma, as I have already explained, ātma means this body. That rūpa, you can see. My body you can see, I can see your body. This is one of the rūpa of, gross. Gross rūpa, form. Another, I know you have got mind and you know I have got mind, but you cannot see, you can simply perceive. Is it not? And another rūpa, the soul, that is so fine that it is not possible at the present time. It is described in the śāstra one ten-thousandth part of the upper portion of the hair. But it has got a rūpa. Not that there is no rūpa. There is rūpa.

keśāgra-śata-bhāgasya
satadhā kalpitasya ca
jīvo bhāgasya vijñeyaḥ
sa anantāya kalpate
[Cc. Madhya 19.140]

There is magnitude. Just like we say geometrically, point has no length, no breadth. But actually that is not fact. It has got length and breadth, but we cannot measure it. Similarly, ātma, the soul has got length and breadth, but it is beyond our perception. Therefore we have to accept śruti. This is call so Vedas, Vedic injunction. Vedas said, ”Here is the magnitude.” That is Vedic understanding. Those who are followers of Vedas, they will not argue. Whatever is stated in the Vedas, they will accept. That is Vedic. There are many examples, I can give one example. Just like in the Vedas it is stated that the stool of animal is impure. And if one touches stool, he must take bathing. But in the Vedas it is also stated that the cow dung, which is also the stool of an animal, that is pure. And still, at least those who are Vedic followers, they take cow dung as pure. Anywhere impure, they smear with cow dung. And that is fact also. Cow dung is full of antiseptic properties. It has been analyzed. So the Vedas gives us injunction both ways that stool is impure but this stool is pure. And those who are followers of Vedas, they accept both. When they touch the stool of another animal they take bathing, but the stool of cow is taken to the Deity worship room. Similarly, śaṅkha, conchshell. Conchshell is the bone of an animal. It is said that if you touch the bone of a dead animal you have to, you become impure. But conchshell is also the bone of an animal, it is taken to the Deity room for vibrating. Therefore, there are so many things which is beyond our perception, knowledge, we have to take shelter of the Vedic injunctions. That is called Vedic. Therefore our method, Vedic method, is as soon as we speak something, we immediately give evidence from the Vedas. Then it is perfect. There is no question of arguing. Just like in the law court the lawyer pleading something, but if he gives quotation from previous judgement and section of law, it is accepted. So the forms of the ātma, there are three kinds of forms-one you can see directly, this bodily form, another you can simply perceive, and another you can accept only on the Vedic injunctions. But there are forms. So is that right? Thank you. Hare Kṛṣṇa.

Guest: (indistinct)

Prabhupāda: Yes, everything you have to take a master. If you become a tailor you have to go to a tailor master. But if you want to know the spiritual science or the Supreme Absolute Spirit, do you not require to go to a person who knows the subject matter? It is natural.

tad vijñānārthaṁ sa gurum evābhigacchet
samit-pāniḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

This is the Vedic injunction. Tasmād guruṁ prapadyeta jijñāsu śreya uttamam [SB 11.3.21]. Śabde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. In the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So if you actually serious to know about spiritual subject matter, then you must have to, abhigacchet… Abhigacchet, this word is used when the sense is ”must”. Not that without I can go, I can have spiritual knowledge without having accepted a spiritual master, that is not possible. You must go to a spiritual master and he must be bona fide, he must be in full knowledge, then your life is successful. Any other question?

Guest: We have heard a lot that we get (indistinct) karma.

Prabhupāda: Yes.

Guest: How are you to know that this act or that act is good or bad?

Prabhupāda: You do not know what is good or bad?

Guest: We do not know because (indistinct) somebody right or somebody (indistinct). We do not know what were our past karmas.

Prabhupāda: Well, everyone dies. Death is inevitable. Nobody can avoid death. ”As sure as death”. And therefore, I have already explained that we have to take information from the Vedas. Just like this body. It is said in the Vedas, karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. Karmaṇā, why we have got different bodies, different mentality? Every one of us sitting here, we are not of the same mentality, not of the same body. So, why the different bodies are there if there is not a superior endowment? Why different bodies? Can you answer this? Unless there is some superior endowment that ”You accept this body, you take this body,” you have to accept. You cannot deny it. Because in the Vedas we understand, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to, after death you have accept another body. But what kind of body you are going to accept, that you do not know. But there is superior judgement that ”You have done such-and-such karma, you accept this body.” How can you deny it? Just like in the court the judge is giving different judgement, ”Yes, you have to receive this one lakh of rupees from this person. I give you decree.” And another person is given order, ”You go to jail for six months.” The judge is the same. But why one is going by his word six months imprisonment and another is given one lakh of rupees decree? The superior judgement is there and the karma is there. Therefore because we are getting so many different types of bodies, each body is different from the another body. Unless there is superior judgement that one has to accept this body, another has to accept that body. And that judgement is given by karma and that is stated in the Vedas, karmaṇā daiva-netreṇa [SB 3.31.1]. By one’s karma and by superior judgement, one has to get another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. So where is the wrong in this? There is superior judgement and there are different types of body, that is a fact. So how, you cannot deny. Sometimes Christians, they deny this karmavāda. I was a student in Calcutta, Scottish Churches College. So, I was student of philosophy also. So Dr. Urquhart, he denied karmavāda. That ”I am punished at this present, present body, where is the witness? Where is the witness?” Because any judgement is done on the strength of witness. So that was his argument. But the witness is there. According to Vedic system the witness is the sun, the witness is the moon, the witness is the day, the witness is the night. And above all the supreme witness is God Himself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. The Supreme Lord is situated in everyone’s heart so how you can hide yourself from the vigilance of the Supreme Lord? The Supreme Lord is witness. So according to your karma… And that is also explained in another place in Bhagavad-gītā. Why people are getting superior and inferior types of bodies? That is explained, kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni-janmasu [Bg. 13.22]. Sad-asad-good and bad, first-class and third-class. Sad-asad-janma-yonisu. Species of life, they are getting. The reason is, kāraṇaṁ guṇa-saṅgo ’sya. Because he’s associating with different modes of nature. There are three modes of nature-goodness, passion, and ignorance. So if you associate with goodness, you get one type of body. If you associate with passion, you get another type of body. If you associate with ignorance, you get another type of body. This is law of nature and the witness is the Supreme Personality of Godhead. So there is exactly everything in order. You cannot escape that. Divī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. It is not possible to escape. This is karmavāda. But this karmavāda, just like one man is sentenced by the law to be hanged, nobody can save him, but still there is King’s mercy, he can save you.

Guest: (indistinct)

Prabhupāda: Yes.

Guest: (indistinct) so that he can purify himself…

Prabhupāda: Well, that… Just like a child when he’s crawling, he touches a fire and he’s burned. He forgets. But when he’s grown-up, if he inquires from the parents, ”Why this scar is in my hand?” The father reminds, ”My dear child, you did like this.” So because you have forgotten, that does not mean it did not take place. You have forgotten, you do not know, what you were doing at this time yesterday. You are so forgetful. So your remembering or forgetful doesn’t matter. The law of nature must work severely. It doesn’t matter whether you forget or you do not know the law. Forgetfulness of law is no excuse. You must suffer. Just like the child when he touches the fire, the fire does not consider, ”Oh here is an innocent child, why should I burn him?” He must be burned. That is law of karma. When you touch fire it must act and you must suffer. Without any judgement the law is already there.

Guest: (indistinct)

Prabhupāda: Do you know how to see?

Guest: I can see you. (indistinct)

Prabhupāda: Yes, that I have already explained. That Adhokṣaja, God, cannot be seen by your these blunt senses, but when you develop pure senses sarvo… (end)

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Śrīmad-Bhāgavatam 1.2.6

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London, July 23, 1973

Pradyumna: (leads chanting, etc.)

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Translation (not on tape) "The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

Prabhupāda: This is a speech of Sūta Gosvāmī in Naimiṣāraṇya. Formerly, great sages used to assemble in the forest of Naimiṣāraṇya. Those who are Indians, they will know Naimiṣāraṇya. There is a station, Nimsara, still. And it is near Lucknow. Still it is very nice place. So there was a great meeting of saintly persons. As nowadays ordinary persons meet together to find out the ways and means for people's prosperity, formerly the great saintly persons, sages, brāhmaṇas, they used to meet, and they used to give formula to the people, to the king, that "You follow this. You will be happy." This was the system, brāhmaṇa, kṣatriya, vaiśya, śūdra. So the brāhmaṇas will give the direction, and the kṣatriya king would execute it. And the vaiśyas will produce foodgrains. Vaiśya-karma svabhāva-jam. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. For vaiśyas, three work, three kinds of occupation: first of all, agriculture, produce food, and then, give protection to the cows. Because cow is important animal, cow protection is very necessary. So kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]. And where there is scarcity of food, transport food there, make business. These three things for the vaiśyas.

So there was meeting. So in the meeting… That meeting was held after the departure of Kṛṣṇa. So the question was that "After departure of Kṛṣṇa, who has taken charge of this world for proper discharge of religious principles?" So the reply was that "Kṛṣṇa has left this world, but here is the Śrīmad-Bhāgavatam. That will give you direction." Śrīmad-Bhāgavatam is the sound representation of Kṛṣṇa. As Bhagavad-gītā is the sound produced, vibrated by Kṛṣṇa personally, similarly Śrīmad-Bhāgavatam is written by Vyāsadeva under the direction of his spiritual master, Nārada, about Kṛṣṇa. Śrī Caitanya Mahāprabhu has advised to preach the message of Kṛṣṇa. That is His cult.

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

This is the mission of Śrī Caitanya Mahāprabhu. And He wanted all the Indians to help this movement.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is the mission of Śrī Caitanya Mahāprabhu. He has advised every Indian… Bhārata-bhūmite haila manuṣya-janma. Every human being born in India, they should take up this cult of Śrī Caitanya Mahāprabhu. They can take it. Because by birth they have got the right because this Bhāgavatam is produced in India, Bhagavad-gītā is produced in India. That is the glory of India. So the sons of India, those who are Indians, those who are proud of becoming Indian, they should take up this mission. Janma sārthaka kari'. First of all make your life successful by understanding what is Bhagavad-gītā and what is Śrīmad-Bhāgavatam. Janma sārthaka. If you are yourself unsuccessful in the mission of your life, you cannot preach anything. Therefore Śrī Caitanya Mahāprabhu says janma sārthaka kari': "After making your life successful." That means by understanding the value of Śrīmad-Bhāgavatam and Bhagavad-gītā, you preach this knowledge all over the world.

Because such knowledge is wanting all over the world. The Western countries, they might have advanced in material technology, technical knowledge, but they have no knowledge about the science of God. That is lacking. So the East and West, they should cooperate. They cooperate. You have got some knowledge; I take advantage of it. I have got some knowledge; you take advantage of it. This is cooperation. This is cooperation. So especially now, people all over the world, they are trying to imitate the Western type of civilization. That is not bad. Do it. But you also do something so that Westerners may also take your knowledge. That is cooperation. So why you are silent in that point? Therefore, because Indians or Indian government has failed to do this duty, India is known as beggar country all over the world. I am traveling. "Oh, you are from India? It is very poverty-stricken country." This is the designation of India. Actually it is so. In comparison to Western country, India is very poor, very poor.

So there is no need of remaining poor. You can make your economic development. This is required. Dharmārtha-kāma-mokṣāṇām. Human life means four things he must develop. First thing is dharma. He must know what is religion. Every human being-not Indians or Europeans or Americans. That is the prime duty of every human being. Without following the religious principles, then he is not human even. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If the human society… It doesn't matter what kind of religion you follow. It doesn't matter. But you must follow. (aside:) Sit down properly. Don't go out now and come. They, that is the duty, dharma. Dharmeṇa hīnāḥ. Human civilization begins when there is religious conception of life. Therefore all over the world-it doesn't matter whether Europe, America or India or China, Japan-there is some kind of religion. There is some kind of religion-either Hindu religion or Muslim religion or Christian religion, Buddhist religion. These are the prime religions of the world.

Now, here in the Śrīmad-Bhāgavatam, they are discussing about religion. Sa vai puṁsāṁ paro dharmaḥ.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Everyone wants to be happy. Ātmā. Ātmā means body, ātmā means mind. Ātmā means ātmā, soul, also. So somebody is trying to be happy bodily. That is also ātmā. But that is very temporary. And somebody is wanting the peace and prosperity or tranquillity of the mind. That is also ātmārāma. Ātmārāma means everyone is wanting to remain happy and peaceful in his ātmā. So those who are gross, they are trying to be happy bodily. They are called karmīs. And those who are little advanced, they are trying to be happy mentally. They are called jñānīs. Karmīs, jñānīs. And those who are trying to be happy spiritually, they are called yogis. So yogis, there are different kinds of yogis. But the first-class yogi is bhakti-yogī. Bhakti-yoga. Kṛṣṇa says in the Bhagavad-gītā,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi. Who is first-class yogi? Mad-gatenāntar-ātmanā, ”who is always thinking of Me.” Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa's advice in the Bhagavad-gītā. Man-manā bhava mad-bhaktaḥ: ”Always think of Me.” It is not difficult. You think of Kṛṣṇa. You have got Kṛṣṇa's form. That is first-class meditation. Kṛṣṇa says, yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. Thinking of Kṛṣṇa, antar-ātmanā, within the core of heart. Sa me yuktatamo mataḥ. He is first-class yogi. So we are teaching that, how to become first-class yogi. ”Chant Kṛṣṇa, Hare Kṛṣṇa, and hear.” Immediately… All Kṛṣṇa's-Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's pastimes, Kṛṣṇa's paraphernalia, Kṛṣṇa's opulence-everything will be subject of your thinking. This is called first-class yoga.

So here also, what is spoken by Kṛṣṇa in Bhagavad-gītā, that is confirmed in the Śrīmad-Bhāgavatam. Here it is said, sa vai puṁsāṁ paro dharmaḥ. Para and apara. Para means superior or transcendental. There are two kinds of prakṛtis: parā-prakṛti, aparā-prakṛti. That is also described in the Bhagavad-gītā. Material, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Material things, earth, water, fire, air, sky, mind, intelligence, ego. Prakṛtir me aṣṭadhā, bhinnā prakṛtir me aṣṭadhā. Kṛṣṇa says, ”They are My prakṛti. My nature, My energy.” Similarly, Kṛṣṇa says, next verse, apareyam: ”This material prakṛti is inferior. But beyond this material prakṛti, there is a superior prakṛti.” What is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat: [Bg. 7.5] ”That is living entity.” So living entity is also prakṛti, another energy of Kṛṣṇa. Just like this material world is one creation, material creation. Similarly, there is spiritual energy also. Kṛṣṇa has multi-energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Na tasya kāryam… This is Vedic injunction. Na tasya kāryaṁ karaṇaṁ ca vidyate. God has nothing to do with His hands and legs. He is so powerful that He has got so many energies… Just like big man here, he does not do anything with his hands, but he has got so many assistants. As soon as he wants to do something, immediately it is done. If it is possible for ordinary human being, how much energy is in stock of Kṛṣṇa, and how He can perform everything perfectly. Svābhāvikī jñāna-bala-kriyā ca. Everything comes out nicely. So much energy is there. Inconceivable energy. That is God.

So that energy is divided into three. Material energy, spiritual energy and marginal energy. We are marginal energy. We living entities, we belong to the marginal energy, taṭastha-śakti. Marginal means we can remain in the material energy or in the spiritual energy. Now, at the present moment, every one of us, we are under the control of the material energy. You can understand it very easily. Just like government. The government, that is one energy working. Similarly, the prison house, that is also another energy working. And the citizens, that is also another, another energy working. But the citizens are marginal. They can remain outside the prison walls and inside the prison walls. Therefore they are called marginal. When you are abiding by the laws of the government, you are free. You are not abiding by the laws of the government, you are within the prison house. So you are at liberty. Either… That is your choice. Government has got university, as well as the criminal department. Government does not canvass, rather government canvasses that ”You come to the university. Be educated. Be advanced.” But it is our choice, we sometimes go to the prison house. It is not government's fault.

Similarly, those who have come to this material world, they are all supposed to be criminals, disobedient to the laws of God. Therefore there is dharma, to teach people that ”You take to religious principle, gradually become purified, and come back again to the spiritual world. That is your real abode.” Here it is foreign. Here it is foreign, and you are under so many tribulations. Just like if you are in the prison house, there you cannot expect any comfort of life. That is not possible. It is meant for inflicting miseries upon you so that you can understand that you are criminal, you should not do like this and come here again. That is the process going on. Similarly, here also in this material world, we are always under troublesome condition. Especially in this age, Kali-yuga. So that we may come to our sense, if there is any possibility of making a solution of this miserable condition of life… But we are so callous, just like animals. They do not know. The animals are kept in the room for being slaughtered. They do not know. They are eating grass and very happy. Not happy. Some of them know that ”We are going to be killed.” They cry. But there is no escape. What can be done? But human life is not like animals. They must know that ”We are in threefold miserable condition of life, adhyātmika, adhibhautika, adhidaivika. And we do not want these all miserable condition. We want to be happy. We want to be peaceful. How to do it?”

That is clearly stated in the Bhagavad-gītā:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

[Bg. 7.14]

It is very difficult. You are trying to be happy by adjustment of material conditions, but that is not possible. Māyā is very strong. She'll not let you become happy under material condition. That is not possible. Then how one can become happy? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. As soon as you become obedient, surrender to Kṛṣṇa, you become transcendental to the laws of material nature. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Those who are mahātmās, they are not under material condition. They are under spiritual guidance. Daivīṁ prakṛtim āśritāḥ. And what is their symptom? Bhajanty ananya-manasaḥ. Without any diversion, they are engaged in bhajana. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. This is bhajana.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

There are nine kinds of bhajana. Hearing-just like you are hearing about Kṛṣṇa-this is bhajana. So we are giving this opportunity. We are opening hundreds of branches so that people may take advantage of hearing about Kṛṣṇa. That is bhajana. You don't do anything. If you simply come here… We are holding class. If you simply come and hear, you will advance in spiritual consciousness. Simply by aural reception. Śravaṇādi-śuddha-citte. Ataḥ śrī-kṛṣna-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. We cannot understand God, Kṛṣṇa, by our present senses. Therefore His name is adhokṣaja. Here this is the verse, it is said, yato bhaktir adhokṣaje. Adhokṣaja. Adhokṣaja. Kṛṣṇa's another name is Adhokṣaja. Akṣaja means direct perception. Just like somebody says, "I want to see." This is called akṣaja. Akṣa means eyes or senses. So He is not perceived by these blunt material senses. Therefore He is known as Adhokṣaja. Adhah-kṛta akṣaja-jñānaṁ yatra, where this direct experimental knowledge is defeated. You cannot understand God by your this blunt material experience. No. That is not possible. Therefore we have to submit. We have to surrender.

Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to know, then first of all is praṇipāta. Praṇipāta means prakṛṣṭa-rūpeṇa nipāta. Just like we have got the system, the disciples they fall flat, straight, and offer respect to Deity or to the spiritual master. This is called praṇipāta. Praṇi… Prakṛṣṭa-rūpeṇa nipāta. The first thing is praṇipāta. You have to find out somebody where you can surrender fully. That is the beginning of spiritual life. Tad viddhi praṇipātena [Bg. 4.34]. First condition is praṇipāta. Praṇipātena paripraśnena. You can inquire. You can ask questions, after you have fully surrendered, not before that. Don't waste your time. It will not act. Just like Arjuna. Arjuna was talking with Kṛṣṇa like friends. When Arjuna said, "Oh, the other side, they are all my kinsmen. How can I kill them? Oh, it is not possible," Kṛṣṇa said, "No, you are kṣatriya. It is your duty to fight. It doesn't matter the other party is your own kinsmen." Ordinary question, answers. In this way, questions and answer, questions and answer were going on. But at last, when by such questions and answers, friendly talk, nothing was solved, then Arjuna said, śiṣyas te haṁ śādhi māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, in this way the problem will not be solved. I am becoming Your disciple. I am not talking anymore as friend." Śiṣyas te 'ham: "I become Your disciple." Because you cannot argue with guru. That is praṇipāta.

Therefore we must have a guru where exact knowledge is coming, without any mistake. Because we cannot argue. So we must find out such guru, where perfect knowledge is coming. Just like… Therefore guru is… Ācāryaṁ māṁ vijānīyāt. Guru must be perfect representative of Kṛṣṇa. So ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit: [SB 11.17.27] "Do not neglect the ācārya." Na martya-buddhyā: "Don't consider him as ordinary human being." Asūyeta. If he sometimes chastises you, don't be envious: "Oh he is also man, I am also man. Why he is talking like that?" No. Nāsūyeta martya-buddhyā. These are the instructions. This is called praṇipāta. So Arjuna accepted this process, śiṣyas te 'haṁ śādhi māṁ prapannam: "My dear Kṛṣṇa, now, from this moment, I am Your śiṣya. I am Your śiṣya. I become Your disciple. Now You teach me." The Bhagavad-gītā was taught to Arjuna, because he became a śiṣya.

So if we actually want the solution of the problems of this material existence, as it is said, yayātmā suprasīdati… Yayā ātmā suprasīdati. Supra… Su means "very nicely"; prasīdati, "becomes satisfied." Everyone is trying to be satisfied, peaceful in his mind. But that is not being happen. How it will happen? The direction is given here in the Śrīmad-Bhāgavatam. Sa vai puṁsāṁ paro dharmaḥ. That is first-class religion. It doesn't matter whether you are following Christian religion or Hindu religion or Muslim religion or any religion. It doesn't matter. Dharma means religion. That is English translation. But actually dharma means which you cannot change. Religion, the so-called religion, is a sentiment. Today you are Hindu; tomorrow you become Muslim. Or today you are Muslim; tomorrow you become Christian. That kind of conversion, change, is not religion. Because the man remains the same. Simply by his changing the rubber stamp, "I am Hindu," "I am Muslim," "I am Christian," that does not make any benefit. Therefore our movement is Kṛṣṇa consciousness. We don't talk of any religion. The consciousness should be changed. The material consciousness should be changed into spiritual consciousness. That is our propaganda. It is meant for Hindu, Muslim, Christian, anyone. White, black, yellow, everything. Because it is the function of the soul. Soul is not black, white, yellow. Soul is spirit. So one has to realize that "I am spirit soul. I am not Indian nor American nor Englishman nor German nor white nor black. This is my bodily description. I am not this body." This is the beginning of spiritual understanding.

Therefore Sūta Gosvāmī says, "That type of religion which actually gives spiritual education, and by spiritual education one develops his forgotten love of Godhead." Love of Godhead is there in every one of us. It is now forgotten. We have to simply awaken it. Otherwise how these English boys, these American boys, the Canadian boys or gentlemen, they are taking to Kṛṣṇa consciousness so seriously? It is not something artificial. The Kṛṣṇa consciousness was there. It is being awakened under certain prescribed method. That's all. Śravaṇādi-śuddha-citte karaye udaya. This is the process. Nitya-siddha kṛṣṇa-bhakti. Caitanya-caritāmṛta says that "This Kṛṣṇa consciousness is there, dormant, in everyone's heart. It is already there." Śravaṇādi-śuddha-citte: "If you kindly hear about Kṛṣṇa and your heart becomes purified, the original dormant Kṛṣṇa consciousness is immediately awakened."

So this is the process. Therefore Bhāgavata recommends, sa vai puṁsāṁ paro dharmaḥ: "That type of religion is first class who has accepted this process how to awaken Kṛṣṇa consciousness." Adhokṣaja. Yato bhaktir adhokṣaje. What kind of bhakti? Ahaitukī, without any motive, without any motive. Because generally we go to temple or perform religion with a motive, some material purpose. But bhakti should be without any motive, ahaitukī, no cause. Apratihatā, and it cannot be checked. It is not that because one is Christian or one is Muhammadan or one is outside the Vedic culture, he cannot become Kṛṣṇa conscious. No. Ahaituky apratihatā. Apratihatā means nothing can check. Anything material impediment, is not able to check Kṛṣṇa consciousness. Ahaituky apratihatā yayātmā suprasīdati. If you follow this method how to awaken your Kṛṣṇa consciousness, then automatically your ātmā will be satisfied, oh. Just like Mrs. Sharma was describing, "Now I am so happy." She is not an ordinary woman. She is very rich. She has got business. But she is finding happiness here. This is practical example. This is practical example. Yayātmā, yayātmā suprasīdati.

So Caitanya Mahāprabhu said that "Take this responsibility of preaching Kṛṣṇa consciousness all over the world, those who are Indians." Now there are many Indians in London. You take this movement very seriously. It is your duty to spread this movement. At least, you do it in European countries. Now here is a chance, good chance. Come here, participate with the movement, become Kṛṣṇa conscious yourself, and preach it. That will be Indian's glory. Otherwise simply beg. You will remain simply beggars, that's all.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Delhi, November 12, 1973

Prabhupāda: …viṣvaksena-kathāsu yaḥ. (aside:) What is that sound? Notpādayed yadi ratiṁ śrama eva hi kevalam [SB 1.2.8]. Yesterday we discussed the verse,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

One gentleman was talking with me in my room how there can be perfect peace of mind. That we discussed yesterday. Yayā ātmā suprasīdati. Prasīdati means satisfied, fully satisfied. And suprasīdati. Farther, specifically prasīdati. How?

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

This is the process, to develop our love for the Supreme Personality of Godhead.

So we do not know. We have got the propensity to love. Love means somebody else. Love cannot be done or love cannot be executed only one, personally. There must be another one. I love somebody; somebody loves me. So as soon as there is question of love, there must be lover, there must be beloved, and the transaction, then love. Prema. Premā pum-artho mahān. So we have got this loving propensity, to love somebody, to love my family. First of all, love begins from family-father, mother, brother, sister. Then you extend your love to your society, to your community, then to your nation. Or you can extend to the international. You can expand. But what is the end? You can expand yourself, but unless you come to the point of loving the Supreme Person, you cannot have tranquillity or peace of mind. That is the secret. Just like watering the tree. You can water, pour water on the leaves, on the branches, on the twigs, on the flowers, each and every one very particularly. But if you forget to water on the root, then everything is spoiled. Time is spoiled.

This is the śāstra's direction. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Very practical example. Just like watering, pouring water on the root of the tree, automatically you please the branches, the twigs, the leaves, the flowers, the fruits and everything. Immediately the watering energy is transformed to every part of the tree. It is practical. There is no argument. And another example is given. Prāṇopahārāc ca yathendriyāṇām. You give food to the stomach, and the energy will be distributed to all the parts of your body. If you want to serve separately, two sweetmeats to the two eyes and two sweetmeats to ears, in this way, it will be simply useless waste of time. Simply one sweetmeat, if you put into the stomach, and immediately you will feel some energy which will be enjoyed by your eyes, by your ears, by your nose, your hands, your legs, your hair, everything. This is the process.

So we have manufactured so many types of love except God. This is our defect. As soon as there is the name of God, "Oh, you go to Calcutera.(?) Not here." This is the position. People are so much avers. And our śāstra says that when you forget God or when you are not religious… Religious means to become devotee of God. That is religion, very simple thing. Religion does not mean the ritualistic ceremonies, that "My religion, the ritualistic is this. In your religion the ritualistic is this." That may be different according to time, according to the men, according to the country, climate. That may be little different. Just like we are eating. Somebody is eating, somebody, somebody is eating something, somebody is eating. But the eating process and to derive the benefit by eating is the same everywhere. There is no difference. So you may profess any religion. That doesn't matter. You may become Christian, you may become Hindu, you may become Buddhist, you may become Sikh or anyone. There are hundreds and thousands of types of religion. It doesn't matter. But the test is whether you have learned to love God. That is all right. Then it is all right.

That is explained. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. If you have learned to love God, then it doesn't matter what type of religion you are following. The Bhāgavata is very liberal. It does not say it, "If you follow Hindu religion or if you follow this type of religion, then you will understand God." No. Any religion, it doesn't matter. But the test is whether you have advanced in loving God. But if we see that instead of loving God, you are loving something else which is not God… Of course, God is everything. That is another thing. Without God, there cannot be anything. But still, there is the central point. It is described in the Bhagavad-gītā that because everything is the energy of the Supreme Personality of Godhead, but everything is not God…

That is explained. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. Kṛṣṇa says that ”I am expanded in My impersonal feature everywhere. But I am not there.” It is very simple to understand. Just like the sunshine. The sunshine is expanded all over the universe. But if you are in the sunshine, you cannot say that ”I am in the sun planet.” No, that is not. Sun planet is 93,000,000’s miles away. But the sunshine is not different from the sun. That is also fact. But still, you cannot say, because the sunshine has entered in your room, you cannot say that ”I am in direct connection with the sun-god or the sun planet.” No.

This is called acintya-bhedābheda philosophy: ”simultaneously, inconceivably, one and different.” So everything is God. That is a fact. And still, everything is not God. That is also fact. So we have to understand this philosophy. Everything is God. Without God’s energy… The same thing, that the whole material world is existing on the sunshine. All scientists know it. But at the same time, the sunshine is different and nondifferent from the sun. Similarly, whatever we are experiencing, that is energy of God. Brahmaṇaḥ śaktiḥ. These are energies of God, tathedam akhilaṁ jagat, the whole creation, cosmic manifestation. But when there is question of love, you have to find out the origin of this energy. That is Kṛṣṇa.

Kṛṣṇa says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

When one understands that everything is coming… That is the Vedānta-sūtras. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā: ”Now this human form of life is meant for inquiring about the Absolute Truth.” And what is that Brahman, brahma-jijñāsā? Immediate answer is janmādy asya yataḥ: [SB 1.1.1] ”Brahman, or the Absolute Truth, is that from which or from whom everything has emanated.” That answer is there, the meaning of Brahma-sūtra, in the Bhagavad-gītā. Because we have (to) find out what is that Absolute Truth, wherefrom everything is emanating, everything has come into existence. The answer is there in the Bhagavad-gītā. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. One who knows this secret… Ahaṁ sarvasya prabhavaḥ: ”I am the origin of everything.” Mattaḥ sarvaṁ pravartate: ”Everything emanates from Me. Everything comes from Me.” Iti matvā: ”One who has understood this fact,” iti matvā bhajante mām, ”then he engages himself in the service of the Lord.” Why? Budhāḥ: ”They are actually in understanding.” And budhā bhāva-samanvitāḥ. ”Oh, Kṛṣṇa is the origin.” That is repeated in another place. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Not easily. To actually, to understand Kṛṣṇa… In another place it is said,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

”Out of many thousands of people, millions of people,” sahasrāṇām… Sahasrāṇām means many thousands times of thousands. So a man tries to become siddha. Siddha means perfect. What is that perfection? The perfection means to stop this repetition of birth, death, old age and disease. This is perfection. This is perfection. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu… [Bg. 13.9].

Everyone is trying to be perfect. The whole struggle of existence is going on all over the world, how to become perfect. So that perfection ideal is different of different persons. Somebody is thinking that ”If I have a nice bungalow and a nice bank balance and nice wife and children and family, then my life is perfect.” Somebody is thinking that ”If I can make my country very happy in comparison to other countries, then it is happy…” So there are different types of perfection. But actual perfection is… They do not know. That is indicated, that I am… Because I have been described, I am the soul. I am not this body. Dehino ’smin yathā dehe [Bg. 2.13]. Within this body there is the dehī. Dehī means the proprietor of this body. So that dehī, he is, tathā dehāntara-prāptiḥ, he is changing from one body to another. One body… Just like we have got experience in this life also, from childhood to boyhood, boyhood to youthhood. As we are changing, past and present, therefore after this body is annihilated, na hanyate hanyamāne śarīre [Bg. 2.20], I am not annihilated; I take another body. That body… What kind of body? That will depend on my work. Just like we become diseased. As we infect certain type of disease, we suffer from that disease. This is practical. Nature’s law is there. If you infect some disease, you will have to suffer from that disease. Similarly, as we are creating our mentality by different types of activities, our next life will be according to that mentality. This is the law of nature.

But we do not know. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Actually, prakṛti, nature, is pulling us according to our desire, or according to our… The desire is contamination, the mental contamination. And we are creating different types of body. So our real suffering is the transmigration from one body to another. That we do not know. There is no scientist… But it is stated in the Bhagavad-gītā, tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to accept. And that is explained in other places, in Śrīmad-Bhāgavatam. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. As you are creating the situation… In the Bhagavad-gītā it is also stated, yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of your death, the situation which you have created, it will carry you. Because mind is there. Mind is subtle. Intelligence is subtle. That mind, intelligence and ego. The subtle body is there. The gross body is lost. But the subtle body will take you to another gross body. It will take to the womb of another mother. And according to your karma, the mother’s…, by the mother’s help you will get a body, and duly you will come out and begin your work. This is nature’s process. It is going on.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra. But one who is puffed up with false ego, that ”I am this,” ”I am that,” ”I am big man,” ”I am small man,” but he does not know how prakṛti is working… You may be very big man in this life. That does not mean that you will remain a big man in the next life. You may be bigger or you may be smaller, according, karmaṇā, what you are doing. The same example: Suppose you are prime minister, but if you have contaminated some disease, you must suffer. It is not that nature will excuse you, "Oh, you are prime minister. You have infected this disease, and you will not suffer." No. You have to.

So it is the question of creating the mind, the intelligence. Therefore if you constantly keep yourself, your mind, absorbed in Kṛṣṇa, then you get next time, next life, a body like Kṛṣṇa, which means sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Kṛṣṇa's body is not like us. But we think that Kṛṣṇa is like us. That is also condemned in the Bhagavad-gītā: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "The rascal fools, they think Me as ordinary human being." They, all the big, big ācāryas of our country, Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka, Śrī Caitanya Mahāprabhu, many, many big, big stalwarts, they have accepted, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Are they fools that they are worshiping a human being? Are they fools, so big, big scholars, stalwarts? No. Only the fools consider that Kṛṣṇa is ordinary human being. He comes to give us lesson what is actually God. God is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Therefore it is His mercy that He comes before us to show what is actually God. But Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīm… [Bg. 9.11]. Somebody says, "Well, God, why God will come? He is so big. Why He will come?" But why He will not come? If He is so big, why you restrict Him not to come? If He is very big, is it under your laws that He will not come? If He is very big, then He has the freedom to come. You cannot restrict.

Therefore Kṛṣṇa says, sambhavāmy ātma-māyayā: [Bg. 4.6] "Under My own laws I come." Not that by your laws. Just like as we go somewhere, sometimes we are put into the prison house, not by my personal law, by the law of the state. Similarly, this is a prison house. This whole universe, material universe, is a prison house. There is no freedom. We are thinking that we are free, but actually, nobody has got freedom. A little contamination of disease, immediately you are diseased. Where is your freedom? If you eat a little more than you can digest, immediately there is disease. So where is your freedom? So therefore we are called conditioned soul. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Prakṛti is taking care of. In another place Kṛṣṇa says,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

The māyā has given this vehicle, this body, and we are put into this. And Kṛṣṇa, or Īśvara, or the Paramātmā, is also within this body. So as you wanted in your past life, Kṛṣṇa has given you through the agency of māyā a type of body, and you are moving according to your desire. This is called karmaṇā daiva-netreṇa [SB 3.31.1]. Therefore we have to understand this subtle knowledge.

But in the modern educational system, there is no such thing, although the Bhagavad-gītā is there and it is the property of India, at least… Because it was spoken, the science of Bhagavad-gītā… It was spoken long, long ago-that is stated in the Bhagavad-gītā-in the sun planet.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Everything is there. How important this Bhagavad-gītā and Śrīmad-Bhāgavatam, Kṛṣṇa consciousness. Kṛṣṇa consciousness movement means we are not manufacturing anything by our fertile brain. No. We don't create anything. We simply repeat, but we try to explain for modern understanding. That's all. Otherwise there is no question of manufacturing. Because nobody can manufacture the perfect knowledge, because we are all imperfect. Our senses are imperfect. However we may be learned, but the senses are imperfect. Therefore we cannot give perfect knowledge. Perfect knowledge can be received from higher authorities. Therefore in the Bhagavad-gītā (it is) said,

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa
[Bg. 4.2]

As soon as the process of receiving perfect knowledge is lost, then the original purpose is lost.

So it becomes sometimes lost. When the paramparā system… Just like nowadays, everyone is proud of reading Bhagavad-gītā, but he interprets in his own way. Everyone is at liberty to interpret Bhagavad-gītā as he likes. That is the modern proposal. So there are 664 editions of Bhagavad-gītā. Everyone is commenting in his own way. I have heard that there is one doctor, some rele(?). He has interpreted Bhagavad-gītā as the talks between a patient and a physician. You see? So this is going on. Everyone whimsically, he is interpreting. Sometimes in our country also, we see that Mahatma Gandhi wanted to interpret Bhagavad-gītā as nonviolence. It is very difficult to prove, because Bhagavad-gītā is spoken in the Battlefield of Kurukṣetra. (laughs) So how you can prove nonviolence? So it is a difficult job. So that is not the process of understanding Bhagavad-gītā. Bhagavad-gītā is to be understood, as our Swamiji immediately talked, that it has to be received from the paramparā system.

So Kṛṣṇa said to Arjuna that at the present moment the paramparā system is now lost. Yogo naṣṭaḥ parantapa. Sa kāleneha yogo naṣṭaḥ parantapa. "It is the paramparā system has been lost because there have been so many interpretation, wrong interpretation. Therefore I am selecting you to make again paramparā." Bhakto 'si sakhā ceti. "Why You are entrusting me? I am not a Vedantist. I am not a sannyāsī. I am not very learned scholar. I am military man. So why You are trying to give the instruction of Bhagavad-gītā unto me?" This question may be raised. Because Arjuna was a family man. He was not a sannyāsī, neither he was a Vedantist. A military man is not expected to become a Vedantist. Kṣatriya, he knows how to fight. And Kṛṣṇa says that "I will speak to you." Why? Bhakto 'si priyo 'si me: [Bg. 4.3] "You are My dear friend. Therefore I shall tell you." So this is the process of understanding:

you have to become dear friend of Kṛṣṇa. Then you will understand Bhagavad-gītā. Otherwise, for thousands of years you may go on reading Bhagavad-gītā; you will not learn even a word of it. That is the secret. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

So our business is… We are teaching Bhagavad-gītā and Śrīmad-Bhāgavatam as it is spoken by the authorities. We don't add anything or subtract anything. Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the process. Man-manāḥ: "You always think of Me." And we say, "Chant Hare Kṛṣṇa." Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma… If you chant somebody's name, your friend's name or your relative's, immediately you remember the person. It is not very difficult. If you hear in the telephone somebody speaking, as soon as you hear the voice, you can understand, the other side, the person is there. So the chanting process means to always think of Kṛṣṇa, twenty-four hours. Caitanya Mahāprabhu advises kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. And what is the benefit? The benefit is, because Kṛṣṇa is the supreme pure, you become purified. Just like if you remain with the fire, you become warm, warmer, warmer, warmer. Just like in the fire you put one iron rod. It becomes warmer, warmer. At the end the iron rod becomes red-hot. And when it is red-hot, it is no more iron rod; it is fire. You touch everywhere; it will burn. The same process. If you remain with Kṛṣṇa always, you get Kṛṣṇa's quality. You have got the quality because you are part and parcel of Kṛṣṇa. If Kṛṣṇa is gold, you are part and parcel of Kṛṣṇa; therefore you are also gold. But at the present moment, as the gold is covered by dirt, at the present moment we are spirit soul, we are part and parcel of Kṛṣṇa, as good as Kṛṣṇa, but we have been covered by this material body. Therefore we have to take out ourself from this material body. That is called siddhi, that is called perfection.

So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Nobody knows how to become perfect. They are struggling very hard to become perfect individually, socially, nationally. But how they can be perfect? They do not know what is perfection. This is perfection. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you do not take another material…, and do not accept another material body, this is the final…, that is perfection. That is perfection. That is the injunction of the śāstra: na mocayed yaḥ samupeta-mṛtyum, gurur na sa syāt pitā na sa syāj jananī na sā syāt. These are the injunction of the śāstra. "Don't try to become a guru or don't try to accept a so-called guru." Who? Who cannot save you from this repetition of birth and death. This is the injunction. Not that "Guru has given me some mantra. I am now a poor man. I become very rich man." No. That is not. Real purpose of life-how to get out of this repetition of birth and death. That is wanted.

So that is very simple method. If you become Kṛṣṇa conscious, if you develop Kṛṣṇa consciousness, you understand… By Kṛṣṇa consciousness means you understands what is Kṛṣṇa. Otherwise, if we superficially try to understand Kṛṣṇa, we will understand Kṛṣṇa is an ordinary human being. That is stated in the Śrīmad-Bhāgavatam. Śukadeva Gosvāmī is remarking. When Kṛṣṇa is playing with the cowherds boys, he is describing, itthaṁ brahma-sukhānu…

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

"These boys who are playing with Kṛṣṇa, they are ordinary cowherd boys." Kṛta-puṇya-puñjāḥ. Kṛta-puṇya-puñjāḥ means they acquired volumes of the result of pious activities. Now they have been allowed to play with Kṛṣṇa. And who is this Kṛṣṇa? Itthaṁ satāṁ brahma-sukhānubhūtyā. This boy Kṛṣṇa, He is the target of the brahma-sukha, brahma-sukhānubhūtyā. He is the worshipable Lord of the devotees. Dāsyaṁ gatānāṁ para-daivatena. And māyāśritānāṁ nara-dārakeṇa. Those who are māyāśrita, within the clutches of māyā, they are thinking He's an ordinary boy. But He is not an ordinary boy. So by Kṛṣṇa consciousness, by constantly thinking of Kṛṣṇa, as Kṛṣṇa advises, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], if you dovetail your whole life to these principles, thinking of Kṛṣṇa, man-manāḥ, to become devotee of Kṛṣṇa, mad-bhakta, mad-yājī, to worship Kṛṣṇa and to simply… If you cannot do anything, either four or one if you can do… If you simply come and offer your obeisances to Kṛṣṇa, you are getting the benefit. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The navadhā-bhakti, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. In this way, if you remain touched with Kṛṣṇa, that is the perfection. Some way or other you remain touch with in Kṛṣṇa. These are the process. Man-manā bhava mad-bhaktaḥ. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇu and Kṛṣṇa are the same. You have to hear.

But people do not know the science, neither this science is taught in any school, college or university. But although the science is there, it is so neglected. Although it is the culture of India, the best culture of India, but unfortunately, we are bereft of this. This is our position. So we are making little our teeny effort, how to make people happy. Our only business is to make people happy. We have no other desire. We don't say that "You give us some money in exchange of your Kṛṣṇa consciousness." No. That is not our business. We are not merchants. We are spreading this Kṛṣṇa consciousness free of charge. We are engaged servant of Kṛṣṇa. Kṛṣṇa will provide us. Kṛṣṇa will provide us. Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham, teṣāṁ nityābhiyuktānām [Bg. 9.22]. Those who are engaged in the service of Kṛṣṇa, they have no problem. There is no problem because Kṛṣṇa is their protector. So one must have… Now you will be surprised to know that our this Kṛṣṇa consciousness movement, our monthly cost is eight lakhs of rupees, all over the world. But Kṛṣṇa is providing us. We have got simple a few books and we are selling. You will be surprised. We are selling 30-to 40,000 rupees per day. So we have no problem. Because we believe. If I serve to a ordinary man, he gives some salary. He gives some food. And we are engaged in service of Kṛṣṇa, we shall starve? No. We have got that confidence.

So our only request is that it is a great science. Don't neglectfully take it. It is the real problem of life. We say that you live peacefully, happily, but don't risk your life. Don't risk your life. Just like a man is living very nicely, very good post, very good money, but if he is doing something criminal, then what is his next life? He is put into jail. Just like in America, Mr. Nixon. He was president, everything. Now everything is at risk. So we say that you become Nixon, you become prime minister, you become everything. We don't say… You make your profit, like that. But don't risk your life. That is our proposition. If after this life you are prime minister, you are very big man, and next life, if you become a dog, then what is the profit of your life? Śrama eva… That is explained here:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You do your work, duty. Dharma means duty. You are very dutiful. Do your duty nicely, but see by executing your duty whether you are developing your love for Kṛṣṇa. That is the criterion. If it is not done so, if you are in the blindness, then it is said that notpādayed yadi ratim. If you do not become attracted by Kṛṣṇa or Kṛṣṇa consciousness, then, śrama eva hi kevalam, simply you are wasting time.

So our propaganda is that do everything, but don't waste your time. Make improvement. That is stated in the Bhagavad-gītā: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Just like by evolutionary process you have come to this human form of body, you can make farther improvement. You can do to other planets. There are many, many other planets where thousand times better standard of life is there. We cannot go. We are so conditioned. Although we are seeing all the planets, the sun planet, moon planet… They are trying to go to the moon planet, but that's a failure. So you cannot go in that way. There is process: yānti deva-vratā devān. If you want to go there, then deva-vrata, you have to worship that deva. Similarly, if you worship Kṛṣṇa, you can go to the Goloka Vṛndāvana planet. Mad-yājino 'pi yānti mām [Bg. 9.25]. So if you have to prepare your next life, so why not prepare to go back to Kṛṣṇa, yad gatvā na nivartante [Bg. 15.6], wherefrom you haven't got to come back again to accept a material body? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. These thing are there in the Bhagavad-gītā. Why don't you study and understand? They are very good, good scholars, but they do not know what is next life. They are so good scholar, they are reading Bhagavad-gītā three hundred times, but they do not know what is the next life. This is their study.

So this verse is very important. It is quoted from Śrīmad-Bhāgavatam. Dharmaḥ svanuṣṭhitaḥ. Dharma means… I do not wish to take your more time. Dharma means your occupational duty. Dharma means it is a fanaticism. That is not. That is not the meaning of dharma. The meaning of dharma, in English, it is called "religion." And religion is a kind of faith. So faith may be wrong or right. That is not dharma. Dharma means your constitutional position and duty. That is called dharma. Just like the other day I explained. Just like chili should be pungent, sugar must be sweet, this is the idea. Water must be liquid. A stone must be solid. This is the dharma. You cannot say "liquid stone." No. That is not dharma. As soon as you say "stone," it must be solid. As soon as you say "water," it must be liquid. So this liquidity and water, the liquidity is the dharma of water. The solidity, or dharma… Similarly, we have got a dharma. We are forgotten now what is our dharma. The dharma is… Here it is stated, dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣ… [SB 1.2.8]. How to awaken our consciousness to understand Kṛṣṇa, that is real dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This is the description of Śrīmad-Bhāgavatam.

So there is no question of the created dharma. Therefore Bhāgavata says, dharmaḥ projjhita-kaitavaḥ atra: "Cheating type of dharma is completely rejected." Real dharma is to know our relationship with God. Our relationship with God is that He is the Supreme Prabhu, the Supreme, and we are aṇu.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

That is our relationship. God is also a person like us. We are also persons. Nityānām, cetanānām. We are also living entities, and God is also a living entity, a person. But what is the difference? The difference is God is maintaining everyone, and we are being maintained. That is the difference. We are all persons. Just like father in the family. Father is also a person, and the children, they are also persons. But what is the difference? The father maintains. Similarly, we are all children of God, children of Kṛṣṇa. He is the maintainer. So what is our duty? To feel obliged. That is our duty. That is dharma. Not that you manufacture some dharma, type. Real dharma is you try to understand what is your relationship with God and then act accordingly. Your life is perfect. Therefore Kṛṣṇa says in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You have to understand Kṛṣṇa tattvataḥ, in truth. Then as soon as you understand Kṛṣṇa in truth… That is the real criterion. If you do not understand Kṛṣṇa in truth, simply superficially, then that is not perfection. That is not perfect knowledge. [break] …paramparā. Then your life is perfect. Tyaktvā dehaṁ punar janma [Bg. 4.9]. That is perfection, if you, if after giving up this body, no more accepting material body. You go back to home, back to God, in your spiritual body. You have got your spiritual body. That is within this body. Just like within this garment or within your coat, your real body is within the coat, so this body is just like coat, and the subtle body is just like shirt. And as a gentleman is within the coat and shirt, real body, similarly, the spiritual body is within this material gross body and subtle body. If you can get out of this material gross and subtle body, you realize, then you go back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Yad gatvā na nivartante tad dhāma paramam… [Bg. 15.6]. Everything is there.

Therefore our request is that you read Bhagavad-gītā, try to understand Bhagavad-gītā as it is. Don't interpret in a foolish way. Everything is clear. There is no need of interpretation. The foolish people simply unnecessarily interpret. Everything is clear. Where is the difficulty to understand when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru… [Bg. 18.65]? But one scholar is saying, "Yes, this is not to Kṛṣṇa the person." Kṛṣṇa says that "You become My devotee," and the scholar says, "It is not to Kṛṣṇa." This is interpretation. This is going on, simply misleading people. You take Bhagavad-gītā as it is and try… (end)

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Śrīmad-Bhāgavatam 1.2.6

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Calcutta, February 26, 1974
(Prabhupāda chanting Jaya Rādhā-Mādhava) [break]
Pradyumna: (leads chanting, etc.)
sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Prabhupāda: Yes, go on, you have no book? (another devotee leads chanting)

Pradyumna: (devotees chant word meanings responsively:) saḥ-that; vai-certainly; puṁsām-for mankind; paraḥ-sublime; dharmaḥ-occupation; yataḥ-by which; bhaktiḥ-devotional service; adhokṣaje-unto the Transcendence; ahaitukī-causeless; apratihatā-unbroken; yayā-by which; ātmā-the self; suprasīdati-completely satisfied.

Translation: "The supreme occupation, or dharma, for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

Prabhupāda:
sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Ātmā, ātmā means this body, ātmā means the mind also, and ātmā means the soul, and, above that, the Paramātmā, Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So yayā ātmā suprasīdati. Su means very much. Not only prasīdati but suprasīdati, very much. Everyone. The body becomes satisfied, the mind becomes satisfied, the soul becomes satisfied, and the Supreme Paramātmā, He also becomes satisfied. So that is called paro dharmaḥ. Paro dharmaḥ means… Paraḥ means superior, and dharmaḥ means occupational duty. Everyone has got occupational duty. It doesn't matter, either you are a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. Everyone has got occupational duty. That is human society. Human society means when the society is divided into these eight divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Varṇāśrama-dharma. That is Vedic civilization.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Unless the human society comes to the standard of executing varṇāśrama-dharma, it is not human society; it is animal society, no regulative principles. The animals, they have no regulative principles, but human society must follow regulative principles. That is called varṇāśrama-dharma.

So varṇāśrama-dharma is also material. That is not spiritual. Varṇāśrama-dharma is the beginning of spiritual life. How one can come to the standard of spiritual life? It is a regulated life, when executing… The spiritual life is viṣṇur ārādhyate panthāḥ. When one comes to the platform of worshiping Viṣṇu, that is spiritual life. But the people, they do not know what is the aim of life, what is the goal of life. They do not know. Not only nowadays, the material world is meant like that. They have forgotten, forgotten. They are thinking, those who are too much materialistic, they are thinking that "I am this body, and satisfaction of the bodily senses is the ultimate goal of my life." But that is not the goal of life. The goal of life is to find out the ways and means how to satisfy the Supreme Lord.

That is also stated in this chapter, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ… This meeting was presided by Sūta Gosvāmī, and there were many learned brāhmaṇas, learned scholars, sages. Therefore he was addressing the audience, dvija-śreṣṭhāḥ. Dvija means twice-born: first birth by the father and mother, and the second birth by saṁskāra, or by culture. Brāhmaṇa, kṣatriya, vaiśya, they have got saṁskāra. Śūdras have no saṁskāra. Saṁskāra-varjita means śūdra. In this age nobody observes the saṁskāras. Therefore in the śāstra it is said, kalau śūdra-sambhavaḥ. In the Kali-yuga almost every person is a śūdra. Therefore there is so much chaos. The government is managed by the śūdras or less than śūdras, mleccha. Mleccha-rājendra-rūpiṇaḥ. Mlecchas have taken the post of government. It is meant for the kṣatriyas, means qualified kṣatriya, very brave, very powerful, very charitable, not going away when there is fight. That is kṣatriya's position. Brāhmaṇa means satyaṁ śamo damas titikṣā. So people should be trained up as brāhmaṇa, as kṣatriya, as vaiśya. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. The vaiśya's duty is to produce food grains, agriculture, and give protection to the cows, and if you have got surplus foodstuff, you can make trade where there is shortage.

So actually this statement of the śāstras, that kalau śūdra-sambhavaḥ, hardly there is brāhmaṇa or kṣatriya or vaiśya because nobody is doing their duty. Instead of producing food grains, vaiśyas are engaged in running on big, big factories. So factory cannot produce food grains. Therefore there is food shortage or people are not getting ample foodstuff, they are starving, and there must be agitation. There is no brāhmaṇa's guidance, there is no kṣatriya kings, and śūdras are also not executing their duty. Then what will be the result? This is the result. This is the result. Therefore this is material dharma. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. That vibhāga, or division must be there. Otherwise there must be chaos. Just like in your body there is division, the brain division, here, the brain division, the arms division, and the belly division, and the leg division. So these divisions are required. If you have no brain, then how you can control your other senses? If you have no strength in your arms, how can you protect yourself? If you have no digestive power, there is no food, how you live? And if there is no leg, or the laborer class, how you will walk? This is natural division. Therefore varṇāśrama-vibhāgaśaḥ, the varṇāśrama division must be there. That is human society.

Everything is described very nicely in the Bhagavad-gītā. Annād bhavanti bhūtāni. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. Parjanyād anna-sambhavaḥ, and yajñād bhavati parjanyo yajñaḥ karma… [Bg. 3.14]. [break] And the animals, as soon as they are fatty and grown up, they are sent to the slaughterhouse. This business is going on. So why there should not be crisis in food grain and crisis in human…? There must be. Because we are not abiding by the orders of the Supreme Lord, and dharma means to abide by the orders of the Supreme Lord… Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture dharma: "This is this religion; this is that religion." These are all bogus. Real dharma is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. All bogus type of dharma-Hindu religion, Muslim religion, this religion, that religion-they are not dharma.

Therefore it is said here, sa vai puṁsāṁ paro dharmaḥ. Paraḥ means Supreme. What is that? Yato bhaktir adhokṣaje, "Wherein this is taught, 'Just surrender to the Supreme Lord, Kṛṣṇa, that is first-class religion." All other religions, they are bogus. That is not religion. Just like good citizenship means to abide by the laws of the state, of the government. That is good citizenship. Similarly, a real religious person means who is abiding by the orders of the Supreme Lord. Unfortunately, they have no information of the Supreme Lord. Although the Lord, the Supreme Lord Kṛṣṇa, is present, still, they are thinking that Supreme Lord is nirākāra. Nirākāra means to avoid. How Supreme God can be nirākāra? If the Supreme Lord is the supreme father… We have got experience: I am a person, my father is person, his father is person, his father is person… In this way, if you go to the topmost platform to find out the Supreme Person or Supreme God, why He should be imperson? Imperson is a feature of the Supreme Person, but ultimately brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], ultimately the Absolute Truth is a Supreme Person. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This is the Vedic information, that as we are all nityas, eternal, we are also living being, but there is another supreme nitya, eternal, and supreme cetana, or living being, and that is God. That is Kṛṣṇa. Therefore Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior living being than Me." That is Kṛṣṇa.

So here it is said sa vai puṁsāṁ paro dharmaḥ. Dharma… You have to execute your occupational duty, but, as Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is real dharma. "I am this. I am following this dharma, that dharma"-that is not dharma. Dharma means the natural instinct. The natural instinct is to obey the superior person. Every one of us, we are meant for obeying the Supreme. Is anyone… Who can say that "I haven't got to obey any superior person"? Is there anyone? That cannot be. You have to obey. That was the subject matter of my topics in Moscow, with Professor Kotovsky. I challenged him that "What is the difference between your philosophy and our philosophy? You have to obey some person, and I have to obey some person. So you are obeying Lenin, and I am obeying Kṛṣṇa. So where is the difference between you and me in philosophy? Now, the things remain to be judged, whether by following Kṛṣṇa I shall be happy or by following Lenin you shall be happy. That is to be judged, not that you, Communist party, you can do without following a superior person. That you cannot do. That is not possible." That is natural. Therefore Caitanya Mahāprabhu said, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our real formation, constitutional position, is to obey the orders of Kṛṣṇa. But we have selected disobeying Kṛṣṇa. We are obeying Lenin. That is the difficulty. We have to obey somebody. But you have selected not to obey Kṛṣṇa but to obey Lenin. In India disobedience is very prominent now. But in that way you shall not be happy. Therefore Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaja [SB 1.2.6]. If you learn how to obey the Supreme Personality of Godhead, Kṛṣṇa, then you will be happy. Yayātmā suprasīdati. This is fact.

So unless people take to this Kṛṣṇa consciousness and understand and learn how to obey Kṛṣṇa, the Supreme Personality of Godhead, they cannot, there cannot be any peace. There cannot be any happiness. And there is no condition… Here it is said, ahaituky apratihatā. That obedience should be without any motive. Just like see here the Europeans and American boys, they are obeying Kṛṣṇa or Kṛṣṇa's representative without any condition. They have not come here to obey my order for earning livelihood or for some material purpose. They have not come for that. They have got enough money. They have got enough money. They can purchase hundred times India. But why? This is real paro dharmaḥ. This is the supreme religion, to obey the Supreme Personality of Godhead or His representative. Because we have to learn through the representative of Kṛṣṇa. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta [SB 11.17.27]. So this is the injunction of the śāstra. Ācārya, the spiritual master, the representative of Kṛṣṇa… Ācāryaṁ māṁ vijānīyāt, Kṛṣṇa says. "The ācārya is Myself." Yasya prasādād bhagavat-prasādaḥ: ** "By pleasing the ācārya, one can please the Supreme Lord." This is the… Ācāryavān puruṣo veda: "One who has got ācārya to guide him, he knows things." These are the Vedic injunctions.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

So therefore it is said here that ahaituky apratihatā. Do not approach the Supreme Personality of Godhead for some material benefit. That is not pure devotion. Pure devotion means it should be without any motive and it cannot be checked. It cannot be checked. There may be so many hindrances. But one who is pure devotee, his business cannot be stopped. Therefore it is called ahaituky apratihatā. And when one comes to that stage, then ātmā suprasīdati. The example is vivid. Just like Dhruva Mahārāja. Dhruva Mahārāja was insulted by his stepmother, and therefore he wanted, according to the instruction of his mother, to pray to God to retaliate the insult of stepmother. And he went to the forest and meditated and practiced how to approach the Supreme Personality of Godhead. Within six months he saw the Supreme Personality of Godhead. But when he saw the Supreme Personality of Godhead, he was fully satisfied. He said that kācaṁ vicinvann api divya-ratnam: "Sir, I came to search out some particles of glass. Now I have got divya-ratna, a valuable jewel or gem." Kācaṁ vicinvann api divya-ratnaṁ svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42].

This is the satisfaction. We are searching after so many things to become satisfied, but if we try to approach the Supreme Personality of Godhead-that we do not know-and without any motive-it cannot be checked-then yayātmā suprasīdati. If you want really peace of mind, then you search out Kṛṣṇa and surrender unto Him. Where is the difficulty? Kṛṣṇa personally canvassing you, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. Still, you are not… You are so fool. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. He is giving assurance that "I shall give you protection from all sinful reaction." We are suffering in this material world because we are continually making our life in sinful activities. Sinful activities means gratifying the senses. That is also warned by Mahārāja Ṛṣabhadeva to His sons Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti: [SB 5.5.4] "These rascals, they, simply for sense gratification, committing all types of sinful activities." Just like Kṛṣṇa has given us so many things to eat, but still, we shall kill animals. Still for this satisfaction of the tongue, we shall kill so many…, slaughterhouse, regular slaughterhouse. And you want to be happy. Your whole life is full of sinful activities, and you want to be happy? That is not possible.

Therefore it is said that if you develop love for Kṛṣṇa… That development cannot be possible if you are sinful.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Kṛṣṇa-bhajana is not so easy thing. Yeṣāṁ tv anta-gataṁ pāpam: one who has surpassed all the sinful activities. Yeṣāṁ tv anta-gataṁ pāpam. How we can avoid sinful activity? Sinful activities you can avoid, puṇya-karmaṇām, by discharging puṇya-karma, pious activities. And what is the pious activities? Simple pious activities. Simple pious activities is śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Puṇya-śravaṇa-kīrtanaḥ. If you simply hear about Kṛṣṇa, that is pious activities. You are sitting here patiently; you are not going out. This is acquiring pious activities, result of pious activities. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-sthaḥ… Pious activities means to cleanse the heart. Because our heart is overloaded with so many sinful activities, therefore we are suffering. So by hearing, satāṁ prasaṅgāt, by hearing from the realized soul, by hearing the Bhagavad-gītā, Bhāgavata, as it is, your heart will be cleansed.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi…
[SB 1.2.17]

Abhadrāṇi means rajo-guṇa, tamo-guṇa. Even sattva-guṇa is also mixed with rajo-guṇa, tamo-guṇa. But if you hear about Kṛṣṇa… We are opening all over the world hundreds of centers. Why? We are giving chance to the people to hear about Kṛṣṇa. It is not a business center, not a business branch out, but… Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Here the school of teaching people how to hear about Kṛṣṇa, how to chant about Kṛṣṇa, how to worship Kṛṣṇa, the Deity… Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanam. This is arcanam. Vandanam, to offer prayers; dāsyam, to work for Kṛṣṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanam. Sakhyam, to make Kṛṣṇa as friend. Kṛṣṇa can be served in so many ways. Kṛṣṇa is so kind friend, even practically. We had a very big struggle in Bombay for our land. So they wanted to break our temple to drive away. It was a great commotion. All Bombay people know it. But I prayed simply Kṛṣṇa, "My dear Kṛṣṇa, anyway, You have come here. You have sat down here. It will be great insult if You are removed from this place." So Kṛṣṇa heard it, and we won the battle. Now the land is ours. The land is ours. It was a great battle.

So Kṛṣṇa is so kind. So the devotees see like that, that a Pūtanā rākṣasī wanted to kill Kṛṣṇa, but she got the promotion just like His mother Yaśodā. Kṛṣṇa is so kind. Because Kṛṣṇa took it that "Although this rākṣasī came to kill Me with poison in her breast, but I have sucked her breast. She has become My mother." So Kṛṣṇa takes only the bright side of your devotional service. He never takes the dark side because anyone in this material world, he has got only dark life. So try to serve Kṛṣṇa. Svalpam apy asya dharmasya trāyate mahato bhayāt: "Even little service rendered to Kṛṣṇa can save you from the greatest dangerous life." These are the instructions.

So our this Kṛṣṇa consciousness movement is simply to teach people how to love Kṛṣṇa, how to become beloved of Kṛṣṇa. Sa vai puṁsām, the greatest type of religious life. Sa vai puṁsāṁ paro dharmaḥ. Because we are teaching how to love Kṛṣṇa. And if you can, if we, you or we, if we some way or other, if we love Kṛṣṇa, then our life is successful. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6], ahaitukī… But there must not be any motive. And it cannot be checked in any circumstances. It is not that because one is very poor man, he cannot love Kṛṣṇa, or because one is very rich man, he cannot love Kṛṣṇa. Of course, sometimes to become very rich, janmaiśvarya [SB 1.8.26], they become very proud. They do not come to Kṛṣṇa. So sometimes Kṛṣṇa shows the mercy to turn His devotee into poverty-stricken position. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8]. That… Therefore somebody is afraid of coming to Kṛṣṇa. But Kṛṣṇa is also very kind. When you become actually a devotee, yoga-kṣemaṁ vahāmy aham [Bg. 9.22], there will be no scarcity. Whatever you want, it will come. It will come. So this is the position. So our Kṛṣṇa consciousness movement is teaching, educating, all over the world. There is no distinction. There is no distinction. Don't think that "These Europeans, Americans, they are mlecchas and yavanas. They cannot take to Kṛṣṇa consciousness. It is only meant for the brāhmaṇas or kṣatriyas." They are brāhmaṇa. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. Anyone who becomes a devotee, he is better than a brāhmaṇa. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. It doesn't matter wherever he is born. Pāpa-yonayaḥ. Striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim.

So Kṛṣṇa is open for everyone. And He is father of all forms of life. Sarva-yoniṣu kaunteya [Bg. 14.4]. He is neither Indian nor Hindu nor Muslim. He is Kṛṣṇa. He is Supreme Person. So our only request is that you try to love Kṛṣṇa. Then your religious life will be perfect. Yato bhaktir adhokṣaje. Adhokṣaje, He is beyond the sense perception, akṣaja. Akṣaja-jñāna means sensual perception. He is beyond that, transcendental. But you have to love. So this loving process is the devotional service. First of all… [break] …try to hear about Kṛṣṇa from Bhagavad-gītā as it is. Don't mal-interpret by your whimsical way. Then you will lose the opportunity. Don't follow these rascals who interpret Bhagavad-gītā. There is no question of interpretation. Take Bhagavad-gītā as it is. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Accept that. And the Caitanya-caritāmṛta karacā says, kṛṣṇe bhakti kaile sarva-karma kṛta haya: "Simply by serving Kṛṣṇa you do all of your other duties." So such a nice thing, Kṛṣṇa consciousness movement. Take it very seriously and do the needful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Hyderabad, April 18, 1974

Pradyumna: Translation: ”The supreme occupation, or dharma, for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.”

Prabhupāda:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Ātmā suprasīdati. Ātmā sometimes means this body, ātmā means the mind, and ātmā means the soul also. So generally, people are interested for the satisfaction of the body. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Body means the senses. So those who are in the lower stage of life, because in the lower stage of life one thinks that he is the body… Just like animal. Animal thinks that he is the body. But in the higher sense, when one is advanced in knowledge, then he knows that ”I am not this body. Ahaṁ brahmāsmi: I am spirit soul.”

So actually, as I was discussing in the press conference, this is knowledge. So long one is under the impression that he is this body, ”I am American,” ”I am Indian,” ”I am South Indian,” ”I am North Indian,” or ”I am black,” ”I am white”-so many bodily concept of life-he is animal. That is the statement of the śāstra, and actually it is so. In the śāstra it is said,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go means cows, and khara means ass. Yasyātma-buddhiḥ kuṇape tri-dhātuke: ”Anyone who accepts this bag of bones and flesh as self, he is animal.” So in the animal concept of life, ”I am Indian,” ”I am American,” ”I am Hindu,” ”I am Muslim,” ”I am Christian,” because these are all bodily concept of life… Even if I say, ”I am Hindu, I am distinct from Christian or Muhammadan,” that means bodily concept of life. Even if I think, ”I am brāhmaṇa,” that is also bodily concept of life.

So in the bodily concept of life there is a system of religion. That religion is different from your religion and my religion, because you possess a body. Suppose Hindu… I possess a body of Christian or Muslim; therefore I think, ”You are different from me; I am different from you.” But in the higher stage, when one is raised on the platform of spiritual understanding, there is no such a thing. Practically you can see. In our Kṛṣṇa consciousness movement there are persons from every country or every religion, every cult. There are the devotees who have come from Christian group, the devotees who have come from Jewish group, from Muhammadan group, from Hindu group. You can see practically. We have got all types of devotees. But they have forgotten this bodily concept of life. Practically you see. They have, if not fully forgotten, very large percentage, they do not think. Otherwise these Americans would not have come here to take the trouble of preaching Kṛṣṇa consciousness in India, after taking so much trouble. We cannot give them actually the real comforts which they enjoy in their country. Their standard of life, living, is higher than our standard of life. So why they have joined this Kṛṣṇa consciousness movement? Because they have forgotten this bodily concept of life. They are no more proud that ”I am American” or ”I am European.” Why…? You know in the British rule, the Britishers they were always maintaining the superior complex. They were thinking because they are European… Everyone thinks. If he is in position in the material world, he thinks like that. That is not fault. That is natural.

But here it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaja. God’s another name is Adhokṣaja, ”beyond,” I mean to say, ”material conception.” Adhah-kṛta akṣaja-jñānaṁ yatra. Akṣaja means direct perception, that I see directly by my eyes, I can hear directly by my ears, or I can smell. Not by direct. Directly, because our senses are imperfect. [break] Then you can understand that we are not different.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita, one who is actually learned, sama-darśinaḥ, he does not see that ”Here is a learned brāhmaṇa and here is a dog.” He knows that in the dog also the same spirit soul is there, and here is a learned brāhmaṇa, the spirit soul is there. So he is acting on account of possessing different body. Paṇḍitaḥ sama-darśinaḥ [Bg. 5.18].

Therefore yato bhaktir adhokṣaje, when one is transcendental to the material senses, then bhakti begins. Yato bhaktir adhokṣaje. Bhakti is not ordinary thing. In the Bhagavad-gītā it is also said,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Who is eligible to execute devotional service, bhakti? Those who are engaged in devotional service, they are not in the material platform. We should understand that. Yato bhaktir adhokṣaje ahaituky apratihatā. And bhakti is not a business. Anywhere we go, there is business. ”If you give me this, then I shall love you. If you satisfy my senses, then I shall love you.” Similarly, the other party, he or she also says, ”If you satisfy my senses, then I love you. If there is no sense gratification, then I don’t love you.” That is business. Therefore adhokṣaje, with the Supreme Personality of Godhead, there should not be any business. Ahaitukī. That is called ahaitukī, no cause. ”Because God shall give me my bread…” As in the Christian church they go and say, ”O God, give us our daily bread.” That is also good because he has gone to God. The atheists, they do not like to speak of God, what to speak of praying from God. That is atheist class.

But there in the Bhagavad-gītā it is said,

catur-vidhā bhajante māṁ
janāḥ sukṛtino ’rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

Four classes of men who are distressed… One class, distressed, and one class who is in need of money, arthārthī, wants some material enjoyment, and another, jñānī, and jijñāsuḥ-four classes of men are interested in the subject matter of understanding God. But the condition is sukṛtina. If he is pious, if he is sinless… Unless one is sinless, one cannot be interested in God. The more we are sinful, we are disinterested in God. Why at the present moment people are disinterested in the subject matter of understanding God? Because they are all sinful. So therefore Bhagavad-gītā says, catur-vidhā bhajante māṁ sukṛtino ’rjuna. Sukṛtina: ”whose background is pious life.” In another place Kṛṣṇa also says,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

That bhajana, this bhagavad-bhajana, is not for ordinary class of men. They must be very elevated.

Therefore here it is said, sa vai puṁsāṁ paro dharmaḥ. Para and apara-these two words are there, para and apara. Para means spiritual, and apara means material. Just like in the Bhagavad-gītā in another place, apareyam itas tu viddhi me prakṛtiṁ parām. Apara, this material nature, bhūmir āpo ’nalo vāyuḥ [Bg. 7.4], this earth, water, fire, air, mind, intelligence, they are material. Bhinnā me prakṛtir aṣṭadhā. Apareyam. But they are apara. Apara means material, inferior. There is another, spiritual nature. What is that? Jīva-bhūta, that living entity. Living entity’s para. So Kṛṣṇa is also para. So when the living entity engage himself in the service of the supreme spiritual, Kṛṣṇa, that is called paro dharmaḥ, spiritual religion, not apara. Apara means material, and para means superior or spiritual.

So one has to come to the religious principle on the spiritual platform. That is real dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. It doesn’t matter what religious system you are following. Because actually religion means to abide by the orders of God. That is religion. Simply definition of religion. Just like good citizen means who abides by the state laws. He does not break the state laws. Similarly, any person, it doesn’t matter whether he is Hindu, Muslim, Christian or this or that. It doesn’t matter. If he is a devotee of the Supreme Lord, then his religion system is first class. Otherwise, śrama eva hi kevalam [SB 1.2.8]. That will be stated. If you do not develop your… Generally, we have love for these material things. First of all myself, centered round my personal body, then extended in the family, then extended in the society, then extended in the community or nation. In this way we are extending. But these are all bodily concept of life. When we actually develop our love for God, that is real religion… That is first-class religion. Sa vai puṁsāṁ paro dharmaḥ. It doesn’t matter. The result… Phalena paricīyate. Just like a businessman. It doesn’t matter what business he is doing. If he has got some money, then we say he is successful businessman. It doesn’t matter whether he is this business or that business. Similarly, it doesn’t matter what kind of religion you are following. If you love for God has enhanced, if you understand what is God, if you understand what is your relationship with God, and if you understand what is the end of life, what is the end of or the object of human life, then your life, is successful.

Therefore it is stated here, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje, the Supreme Lord, cannot be seen by these eyes. He cannot be understood by these eyes. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya, our present senses, are blunt senses. By these senses, we cannot understand what is the meaning of Hare Kṛṣṇa mahā-mantra. But it is so powerful, if you go on chanting Hare Kṛṣṇa mahā-mantra, even without understanding, you will be purified, and one day you will understand. This is our movement. Otherwise how these Europeans and Americans… They never heard what is Kṛṣṇa, but why they have left everything? They are young boys, young girls. They could enjoy life in their county very nicely. But the name is so powerful. I started this movement simply by chanting this Hare Kṛṣṇa. Still we are going that. So this Hare Kṛṣṇa mahā-mantra is so powerful. You understand or do not understand; if you go on chanting regularly, one day you will come to the platform-you will clearly understand what is the meaning of God. This is Hare Kṛṣṇa movement. This is Kṛṣṇa consciousness movement.

So our request is therefore that if you want to be situated on the superior platform of understanding the meaning of religion, then this is the only way at the present moment, in this age. Because other processes are very difficult. They cannot… Either you follow Hindu religion or this religion, that religion, everywhere the process is so difficult that people cannot follow it nicely. Therefore the śāstra has given the injunction,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age any religion you follow, you cannot strictly follow the rules and regulation and process. But if you chant this mahāmantra Hare Kṛṣṇa… Harer nāma harer nāma harer nāmaiva kevalam. It has been thrice stressed, and at the end it is said, ”only, not any other.” Why so much stress? Now, kalau, in this age Kali, the age of quarrel… Kali means with slight provocation we will fight one another. That is Kali. So kalau nāsty eva nāsty eva nāsty eva gatir anyathā.

Therefore our only request is that anyone who has got little taste for spiritual life, you chant this mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And in many places of the śāstra it is recommended that,

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

In the Satya-yuga, they were all saintly person. So that time it was possible to meditate. Kṛte yad dhyāyato viṣṇum. That also Viṣṇu, meditation on Lord Viṣṇu. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ. And in the Tretā-yuga by performing great sacrifices. That is also not possible. You cannot perform big, big sacrifices. It is very costly affair. You require so much ghee, grains, and distribution of so many things. That is not possible. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, dvāpare paricaryāyām. In Dvāpara-yuga the temple worship. Now this… We have got in India, especially in South India, many temples, more than two thousand, three thousand years old. So temple worship is very old, since five thousand, six thousand years. So that is also not possible. At the present moment people are so down that they cannot also worship. It requires very vigilance, observation, that they are doing nicely. Otherwise they fall down. There are so many temples in India, they are no more taken care. Therefore somebody, they are against opening temple. That's a fact. But still, it has to be done. Anyway… But in the Kali-yuga, kalau tad dhari-kīrtanāt. What you attained in the Satya-yuga by meditation, what you achieved in the Tretā-yuga by performing big, big sacrifices, and what you attained by temple worship very nicely, you can attain the same result, kalau in this age, hari-kīrtanāt, by chanting this Hare Kṛṣṇa mantra.

So if you regularly chant this Hare Kṛṣṇa mahā-mantra, then the result will be ceto-darpaṇa-mārjanam [Cc. Antya 20.12], our heart will be cleansed. Because we are in unclean heart, therefore we cannot understand what is God. But if your heart becomes cleansed, then any position, you will be able to understand what is God. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. And as soon as your heart is cleansed, your these material tribulations, the threefold miserable condition of this material world… It is compared with the forest fire. So forest fire is not very easy to extinguish, but it can be… There is process. That is God's arrangement. When there is rain from the sky, the forest fire is extinguished. Similarly, when mercy from Kṛṣṇa comes, your blazing fire of material existence will be extinguished. Ceto-darpaṇa-mārjanaṁ bhava-mahā… [Cc. Antya 20.12]. Then real spiritual life begins. So long you are disturbed materially, there is no possibility. But these material disturbances cannot be subsided by your concocted method. It can be subsided by the mercy bestowed by Kṛṣṇa. That is the process. Saṁsāra-dāvānala-līḍha-loka **. So spiritual life is real life. Material life is not real. Material life is temporary. So everyone can be situated in the spiritual life, sa vai puṁsāṁ paro dharmo yato bhaktiḥ [SB 1.2.6], simply by being situated in the devotional service of the Lord. Yato bhaktiḥ. Bhakti required.

So there are many instances in the śāstras. If you refer to the śāstras… Bhagavad-gītā is the essence of all Vedic literature. You read it carefully. And we are presenting Bhagavad-gītā as…, without any malinterpretation. We don't interpret. We present Bhagavad-gītā as it is, and it is working. So I am requesting also in India that you read Bhagavad-gītā as it is. You understand what is the science of God. Your life will be successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Rome, May 24, 1974

Nitāi: (leads chanting, etc.)

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Translation: "The supreme occupation, dharma, for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

Prabhupāda: So we are reading chapter the Second Chapter of the First Canto, Śrīmad-Bhāgavatam, "Divinity and Divine Service." So just now we have recited the sixth verse. We can begin from the first verse. The first verse is,

iti sampraśna-saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame

There was a great meeting and…, meeting means… In those days, there was no political meeting. Political meeting was not necessary because there was no democracy. It was monarchy. The kings, they were so trained up that there was no necessity of democracy. Actually, the modern government, democracy… We are experiencing, especially the great democratic country, America. So the democracy, the president elected by popular vote, is now being condemned. So what is the value of this democracy? You elect somebody by your vote, again condemn. That means the electors, the voters, have also no experience, and neither the man who is voted, he is also very good man. Otherwise, why you should change your opinion once you have elected a person to act as your head executive? So the democracy has proved a farce. It has no meaning, because people are not educated. People are mostly śūdras. There must be four classes of men. So brāhmaṇa, kṣatriya, vaiśya, śūdra, first class, second class, third class, fourth class. So at the present moment there is no first-class men, neither second-class men. All third class, fourth class. All of them. So on the votes of third-class and fourth-class men, how you can expect good government? That is not possible.

So there was no need of this democratic meeting, but there was meeting of the first-class brāhmaṇas. For the benefit of the whole human society they used to meet sometimes, and that meeting is still continuing in India. It is called Kumbha-melā. Kumbha-melā. Recently this meeting took place in Haridwar. All the saintly person used to come and in four places: one at Prayāga, Allahabad, one at Vṛndāvana, and one at Haridwar, and another at Rāmeśvaram, something like that. Four places. So similar meeting was held at Naimiṣāraṇya. Naimiṣāraṇya, that place is still existing, very nice place.

So the question was that "After departure of Kṛṣṇa, who was guiding the fates of the human being?" The last question was this.

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

Dharma, religious principle… Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Glāniḥ means polluted. "Wherever there is pollution in the matter of discharging religious principles, I come down." Tadātmānaṁ sṛjāmy aham. "Then I come down to settle up things." So Kṛṣṇa came for this purpose, to settle up or to purify dharmasya glāniḥ, pollution in the matter of discharging religious principles. Therefore, as soon as there is pollution, means there is a class of men who have polluted. They are called duṣkṛta, sinful. When there is increase of the number of sinful persons, there must be pollution in the system of religious life. This is the way. If everyone is following religious principle, everyone does not commit any sinful activity, so at that time, there is no chance of pollution in religiousness.

At the present moment, they do not know what is pollution and they do not know what is religious principle. That is the defect of the modern civilization, that religion is described in the dictionary, "a kind of faith," not principle. But according to Vedic conception, religion is not a kind of faith. Religion is… It is your must duty. That is religion. Or it is your natural occupation. You cannot change it. Faith you can change. "I am now Muhammadan; I become Hindu." Or "I am Hindu, I become Christian." But I remain the same man. I may change my faith from this to that. So religion does not mean that. Religion means you cannot change it at any circumstance. That is religion. That is the meaning of dharma. If you change, that is your diseased condition. That is not normal condition. So that is the meaning of religion. Therefore in the Bhagavad-gītā it is said, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When human being changes his normal condition of life, that is pollution of…

So the normal condition of life is described by Caitanya Mahāprabhu. When Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu that "Why I am suffering?"… He inquired from Śrī Caitanya Mahāprabhu. He was minister, very big post, and very learned scholar in Sanskrit and Arabic. Because at that time there was Pathan rule. So as government was Muhammadan, so responsible officers, ministers, they had to learn the Arabic language or Persian language. The Moguls were Persians?

Ātreya Ṛṣi: Turks.

Prabhupāda: Turks, oh, yes. So, so he was a big scholar and born in brāhmaṇa family. Everything was all right. But still he presented himself before Śrī Caitanya Mahāprabhu that he is not a bona fide learned man because he did not know what is his identification. That is very important thing. One should know his identification. At the present moment, identification is going on by the skin. "I am Indian," "I am American." This is going on. But that is not our proper identification. The proper identification is ahaṁ brahmāsmi: "I am spirit soul." This is to be understood in human form of life. Otherwise, the dog is also puffed up, "I am a big dog." So similarly, if a man becomes puffed up simply by the bodily concept of life, "I am a big Roman," "I am big Indian," "I am big…," there is no distinction between the dog's conception of life and the big Roman's conception of life-because the center is the body.

So here Kṛṣṇa came to establish this fact, that "You are neither Roman, nor Indian nor brāhmaṇa nor śūdra. You are My eternal servant. Therefore give up all this nonsense identification." Sarva-dharmān parityajya [Bg. 18.66]. Because due to your wrong identification, you have created so-called "isms:" Hinduism, Muhammadanism, nationalism, this "ism," that "ism." This is all nonsense. This is the understanding of religion. Whatever we have created with the bodily concept of life, they are all nonsense. The real religion is that "I am eternal servant of Kṛṣṇa." That is real religion. Caitanya Mahāprabhu, when He was questioned by Sanātana Gosvāmī, "My dear Sir, I have come to You to surrender to You because You are my spiritual master. You have asked me to give up my family life. So by Your word I have given up. Now I have come to You. So this is my first question." One should be very inquisitive. After initiation, ādau gurvāśrayam. This is our system. So just to become enlightened in the spiritual affairs of life… As Arjuna also said, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Similarly, Sanātana Gosvāmī also, he said, "Sir, You asked me. I am now surrendered to You. So this is my question."

What is that question? There must be question. If one is actually seeking after spiritual realization, there must be intelligent question. The first intelligent question was put forward by Sanātana Gosvāmī, that ke āmi kene āmāya jāre tāpa-traya: "Sir, please let me know what is my identification, why I am put into this miserable condition of material life." People do not know it. Just like cats and dogs. The cat or the dog does not know that his life is very abominable. No, he is happy. This is māyā. Even the hog, he is also thinking, "I am very happy." This is called māyā, moha. Jīvasya moha, ahaṁ mameti [SB 5.5.8]. So when human life is there, at least, one must be awakened to this consciousness, that actually "I am not happy." That is the beginning of human life, not to remain in darkness like cats and dog. He is unhappy in every respect, in every step, and still, he is thinking, "I am happy." Cats, dogs, hogs, their whole day working, day and night, and for some food, and sense gratification. This is the modern life. And that is happiness, become very busy whole day and night for getting some food for eating and something for sense gratification. This is happiness.

Actually, it is not. So therefore Sanātana Gosvāmī was intelligent. He inquired that, ke āmi kene āmāya jāre tāpa-traya, first question to the spiritual master, that "What is my identification? Why I am suffering these threefold miseries?" They do not know what is threefold… Miseries are there, but they do not know, so dull-headed people. Adhyātmika, adhibhautika, adhidaivika, three kinds of miseries, there must be. Either three or two or at least one must be. No, three are always there. Adhyātmika means pertaining to the body or mind. "Today I am very weak." "Today I have got jaundice." "Today I have got this some stomach trouble, dysentery." These are called adhyātmika. Or mind is not very nice. And adhidaivika. Just like severe cold, severe heat, earthquake. These are… Famine, pestilence. There are so many things, adhidaivika. And adhibhautika, miseries offered by another living entity. In this way we are always implicated. Adhyātmika.

Therefore Sanātana Gosvāmī inquired that "I do not want this. I do not want this. But why they are imposed upon me?" This is very intelligent question. "If there is any solution?" That is intelligence, not temporary mitigation of… Temporary… Weather… Just like it is summer or winter. Anyway. Summer, in the summer we are suffering, scorching heat. At that time we are hankering after some cool place. And during winter we are suffering from chilly cold, rain. So these thing will go on. So long you are in the material world, you cannot avoid it. Therefore Sanātana Gosvāmī inquired, "Why these things give me trouble, although I do not want them?" This is very intelligent. "If there is any solution?"

So the modern civilization, modern or past, foolish people, they do not want the solution. They think that "Things are going on like this. We cannot avoid it. Let us suffer." That is not intelligence. If you are suffering, then you must find out the remedy. And actually, we are doing that. But because we do not know what is the actual remedy, we are missing the point. But there is solution. And for this solution, one must go to the spiritual master. That is described. Saṁsāra-dāvānala-līḍha-loka-trāṇāya **. They… This materialistic life is always like the blazing fire in the forest. So trāṇāya. How to get out of it. Trāṇāya it is called. Trāṇāya means to relieve from the suffering. Kāruṇya-ghanāghanatvam. So how these sufferings can be mitigated? So people have become so dull-headed, they cannot understand what is the real suffering, and neither they have any inquiries how to mitigate the sufferings. This is the position. Therefore they are called śūdras. Śūdras, they are like. A brāhmaṇa is intelligent. A brāhmaṇa… Therefore we are trying to make people brāhmaṇa so that he may become intelligent. Not śūdras. Others are trying to make them śūdras. Śūdras means to remain in ignorance, and brāhmaṇa means to remain in knowledge. That is the difference between brāhmaṇa and śūdra. And these two other classes, via media, kṣatriya and vaiśya. The brāhmaṇas are supposed to be the first-class men in the society. The kṣatriyas, the second class, the vaiśyas, the third class, and the remaining, all fourth class and fifth class.

So there was no meeting of the fourth-class, fifth-class men. What they will do? Simply pass some resolution, that's all. What they will do? Just like this United Nations. What can they do? For the last twenty years, they are trying to make solution of the problems of the world. They have so many department. The one department is WHO, World Health Organization. So because they are all śūdras, what they can make, make solution? The present moment, the whole world is full of śūdras, and they have got money. So they are simply spending for sense gratification. Therefore, according to Vedic civilization, śūdras should not be given much money. Simply what they actually require, that's all. Because they do not know how to utilize money. At the present moment, because the whole population are śūdras, as soon as they get money, they spend it for wine, women, and squander it away. Big, big rich men in America, they spend fifty thousand dollars in a week in Florida for seeing naked dance. Is it not? Is it not a fact? Because they are śūdras. They do not know how to spend money. And formerly, before this, people were little intelligent, or at least they had some religious faith. So they constructed temple, churches, mosque. Nowadays these things is stopped. As soon as one gets money, "How to spend it after sense gratification?"

So formerly there was no meetings of the śūdras. The meeting was held about, amongst the brāhmaṇas, saintly persons, to consider how people will remain happy, how their spiritualistic life will be advanced. Therefore the brāhmaṇas were the heads, and others, kṣatriyas and vaiśyas and śūdras, they used to take instruction from the brāhmaṇas, for their livelihood. That was very good system. That is natural. Just like in this body there are the same brāhmaṇa, kṣatriya, vaiśya, śūdra. The brāhmaṇa is the head, the brain, and the kṣatriya the arms, and vaiśya the belly , and śūdras is the legs. So when the body is healthy condition, the brain is very nice, then the brain gives direction to the legs, to the hands, to the belly. Brain, if one has got good brain, he does not eat much. "Why should I eat more? When I am not hungry, why shall I load the belly?" It requires brain. And "No, here is a very nice palatable thing. Let me load it." Because he has no brain. And after loading, then dysentery. You see? So in every action, the brain is required.

So therefore the brāhmaṇas, they were first-class brain of the society, and they used to give direction to the people in general, beginning from the kṣatriya, vaiśyas and śūdra. They used to give instruction to the kṣatriyas, next intelligent class of men, for administration. And the kṣatriyas used to rule over the government according to the brāhmaṇa's instruction. And the vaiśyas also, they used to produce food grains and give protection to the cows. In this way, they were discharging their duty. And the śūdras, they were carrying out the orders of these three higher classes.

So you will find in this instruction, in this chapter, these sages decided at the end of the meeting, that ataḥ pumbhir dvija-śreṣṭhāḥ. The resolution was passed like this, because there were all brāhmaṇas. Therefore the president, Sūta Gosvāmī, he said all the brāhmaṇas, dvija-śreṣṭhāḥ. He addressed. Dvija means twice-born: one birth by the father and mother, and next birth by the spiritual father and the Vedic knowledge. This is second birth, initiation. The spiritual father, or spiritual master, he gives the second birth through the mother, Vedas. Therefore they are called dvija, twice-born. Twice-born. Unless one has accepted bona fide spiritual master, he is once born, śūdra. Śūdra has no such thing as twice-born. Only the brāhmaṇa, kṣatriyas and vaiśyas. Because śūdras were less intelligent, they were not initiated. They were not initiated. Only the brāhmaṇas, kṣatriyas and vaiśyas, dvija.

So among the three kinds of dvija, twice-born, the brāhmaṇas were the first class, dvija. Therefore, at the end of the meeting, the… Because they were all brāhmaṇas. There were no kṣatriyas. Only brāhmaṇas were discussing. Naimiṣāraṇya. Ataḥ pumbhir dvija-śreṣṭhāḥ. Dvija-śreṣṭhāḥ, best of the brāhmaṇa. They were not ordinary brāhmaṇa. With full Vedic knowledge, they gathered. Varṇāśrama-vibhāgaśaḥ. The varṇāśrama must be there in the human society. So varṇāśrama-vibhāgaśaḥ. Vibhāga means division. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, svanuṣṭhitasya dharmasya. Everyone has got his dharma. That is dharma, the brāhmaṇa. Dharma means his occupational duty. Dharma means his occupational duty. That is dharma. A brāhmaṇa is…, he has got his duties, to practice how to become truthful, satya; śama, how to control the senses; and dama, how to control the mind. Satyaṁ śamo damas titikṣā, how to learn toleration, forbearance. Satyaṁ śamo damas titikṣā, ārjavam, how to become simple, not crooked. Jñānam, full knowledge in everything. Vijñānam, practical application. Satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyam [Bg. 18.42], full faith in the Vedic literature. That is called āstikyam. That is called theism, to believe in the śāstras without any deviation. That is called theism. Atheism means not to believe in the śāstra or not to accept them as it is, to comment according to one's own whim. That is called atheism. Theism means to have faith, full faith in the Vedic knowledge. That is called theism.

That I have given you several times the example. Just like the cow dung is the stool of an animal, but the Vedic literature confirms that cow dung is pure. Now, you cannot argue, ”It is stool of an animal. In one place you have condemned that if you touch the stool of an animal, you have to take bath thrice, and now you say cow dung, which is also stool of an animal, it is pure. Where is your argument?” You have to accept. That is called theism. Because the Vedas says, without any argument, you accept it. That is called theism. You cannot change. You cannot comment. That is called theism. Āstikyam. Brahma-karma svabhāva-jam [Bg. 18.42]. And unless you have got such faith in the Vedic knowledge, you cannot make any progress. That is not possible. If you, with your poor fund of knowledge, you want to interpret, from the very beginning there is no question of progress.

Therefore you’ll find in the Bhagavad-gītā, when Arjuna heard from Kṛṣṇa the principles of Bhagavad-gītā, he said, sarvam etad ṛtaṁ manye yad vadasi me (sic:) pāṇḍava: [Bg. 10.14] ”My dear Kṛṣṇa, whatever You have spoken in this instruction, I accept them as perfectly true.” You’ll find. First of all he said, śiṣyas te ’haṁ śādhi māṁ prapannam [Bg. 2.7]. Of course, sad-dharma-pṛcchat, there must be, but whatever the spiritual master said, he accepted in toto. Sarvam etad ṛtaṁ manye yad vadasi me keśava [Bg. 10.14]. This is the principle. That is called āstikyam, theism. First of all, before accepting the spiritual master, you must find out whether Kṛṣṇa or Kṛṣṇa’s representative is there. Arjuna surrendered to Kṛṣṇa. Śiṣyas te ’ham: ”I am Your disciple.” Similarly, everyone should surrender to Kṛṣṇa or Kṛṣṇa’s representative. That is spiritual master. If one does not know what is Kṛṣṇa, neither he speaks, just vibrate the Kṛṣṇa’s word, he is not spiritual master. He cannot be spiritual master. Spiritual master does not manufacture his own ideas. That is not spiritual master. Spiritual master is he who speaks exactly the words which is spoken by Kṛṣṇa. That is the secret. You cannot change.

So in the Naimiṣāraṇya, the resolution was made like this, svanuṣṭhitasya dharmasya. So everyone has got his dharma, particular duty: brāhmaṇa, kṣatriya, vaiśya. So one must be intelligent enough whether by his, by the discharge of his particular duty he has satisfied Kṛṣṇa. Then he has satisfied Kṛṣṇa. Just like the different parts of the body, their duty is how to keep this body fit. That means to keep the body satisfied. Fit means when everything, all the metabolism, organization of the body, is going nicely, then it is fit. And as soon as there is some discrepancies in the regular process… There are so many processes going on within the body. Kapha-pitta-vāyuḥ. There is very good mechanical arrangement. So the brain means to keep this mechanical arrangement very busy and going on nicely. That is brain. That is brain.” When I shall eat, when I shall not eat, when I shall sleep, when I shall…” These things are necessities but brain requires how to adjust them. Eating, sleeping, mating and sense gratification, er, protection, that is required, but it requires brain how to transact all this business. Therefore the brain is required, and everyone has got his duty. And the resultant action, how the things are going on nicely, successfully, what is the test? The test is saṁsiddhi… [break]

But business is how to satisfy Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Hari-toṣaṇam. This is very natural. Just like in a big office, some many clerks are waiting. The business is that everyone should be ready to satisfy the office routine work, or satisfy the managing director. But how one can see the managing director is satisfied or not? Immediately in the office, in every department, there is a superintendent. So if the superintendent is satisfied, you must know the managing director is satisfied. Similarly, you are under the direction of your spiritual master. If you see that the spiritual master is satisfied, then you should know that Kṛṣṇa is satisfied. That is confirmed by Viśvanātha Cakravartī: yasya prasādād bhagavat-prasādaḥ **. And yasyāprasādān na gatiḥ kuto ’pi: If the spiritual master is not satisfied, then you are gone to hell. Yasya aprasādān na gatiḥ kuto ’pi. Because who will recommend to Kṛṣṇa the promotion and so many things?

So therefore our business is to see. It doesn’t matter whether you are acting as a śūdra or brāhmaṇa or kṣatriya. It doesn’t matter. If by your actions, sva-karmabhis tam abhyarcya. If by your action Kṛṣṇa is satisfied, then your life is successful. It doesn’t matter in what position you are. It doesn’t matter, if Kṛṣṇa is satisfied. This is the principle of life. That is real dharma. Kṛṣṇa says, sarva-dharmān pa…, mām ekaṁ śaraṇaṁ vraja. So whether we have surrendered to Kṛṣṇa and satisfied Him? This is our business to see. In this way… And this chapter is very important. We may discuss.

So dharma is actually under the protection of the Supreme Personality of Godhead. You cannot manufacture dharma. Because we do not know what is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means to abide by the orders of the Supreme Personality of Godhead. It doesn’t matter whether you are Hindu, Muslim or Christian. That is explained in the sixth verse. Sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. The verse, we read. Paro dharmaḥ. Paro dharmaḥ means the best, best, supreme dharma. Yato bhaktir adhokṣaje. It doesn’t matter whether you are Hindu or Muslim. Whether you are interested to satisfy God? That is first-class religion. Otherwise, it is third-class, fourth-class or whatever… Whether your interest is to satisfy God. Then it is first-class. It doesn’t matter. By the name it doesn’t go away. Therefore we find, actually those who are advanced in religious principle, they are all devotee. [break] …faithful. Just like Lord Jesus Christ-devotee. Similarly, Muhammad also, they were devotee. They never declared that ”I am God.” Did Muhammad say like that? No. Servant of God. Similarly, Jesus Christ said, ”Son of God.” So it is very good. It doesn’t matter. If we remain son of God or servant of God faithfully, then it is first-class religious system.

But it is very difficult to say, but bhāgavata-dharma, that which is called bhāgavata, simply relationship with Kṛṣṇa… In the Śrīmad-Bhāgavatam you will find no other topics except to establish the original relationship with Kṛṣṇa, and therefore it is first class. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje ahaitukī [SB 1.2.6], without any… In the material field… What can be done? Some way or other, although it is…, in the Bible it is said… They go to church for asking bread. But that is not paro dharmaḥ, because there is hetu, some cause. But this cause… Similarly in the Muhammadan religion also, just to be promoted to the heavenly kingdom more. No. That is not first class. First class means ahaitukī, without any cause. Not that ”I shall go to church, I shall go to mosque, I shall go to temple for asking something from God.” That is not first class. That is good in this sense, that these rascals have at least come to pray to God. So much it is. But such kind of prayer does not make the first-class religion. The prayer, as offered by Śrī Caitanya Mahāprabhu, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] ”My dear Lord, I do not want any amount of money,” na dhanam, ”or any number of disciples or followers,” na dhanaṁ na janaṁ na sun…, ”neither any beautiful wife.”

So, so many so-called incarnation of God, they come for money, for beautiful wife, and many followers. So that is not wanted. That is not religion. Religion means without wanting all these things. Na dhanaṁ na janaṁ sundarīṁ kavitāṁ vā jagadīśa kāmaye. Not for any material… Ahaituky apratihatā. ”Oh, I am a poor man, I cannot love God. I cannot enhance my devotional service.”

No. Devotional service is so nice, apratihatā, it cannot be checked by any material condition. That is dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This is re… This is test how much I am religious, how much I am devotee. This is the test.

So we should be always alert to test our advancement, how we are making advancement. Because unless we become first-class devotee, there is no question of our being relieved from this material condition of life. That is not possible. That is not possible. Ahaituky apratihatā yayātmā suprasīdati.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.6

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Mauritius, October 5, 1975

Prabhupāda:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

This is a verse from Śrīmad-Bhāgavatam, First Canto, Chapter Two, text number six. There was a big meeting of great sages, saintly persons, about 2,500 years ago at Naimiṣāraṇya. Naimiṣāraṇya still… Those who have gone to India, they know. Near Lucknow there is a place. It is called now, railway station, Nimsar. So there is Naimiṣāraṇya. So there in the meeting the questions were put by the sages, that, to summarize the whole range of revealed scriptures, because in India the Vedic literatures are many-folded. First of all there are the four Vedas-Sāma, Yajur, Ṛk, Atharva. Then they are explained or supplemented by the Purāṇas, eighteen Purāṇas. Then they are further explained by hundred eight Upaniṣads. Then they are summarized in Vedānta-sūtra, Brahma-sūtra. And then again, the Brahma-sūtra is explained by Śrīmad-Bhāgavatam. Bhāṣyāyāṁ brahma-sūtrāṇām. The Śrīmad-Bhāgavatam is the direct commentary by the author himself. Therefore you will find at the end of each chapter of Śrīmad-Bhāgavatam, śrīmad-bhāgavate mahā-purāṇe brahma-sūtra bhāṣye. Bhāṣya means commentary. Commentary means to explain. Just like in the Brahma-sūtra the first aphorism is athāto brahma jijñāsā: ”This human form of life is meant for inquiring about the Absolute Truth.” Brahman means Absolute Truth, the supreme truth.

So it is said that the human life should not be spoiled or expended like animals. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. What is the distinction between the human form of life and the life of the hogs and dogs? What is the difference? The difference is that the hogs and dogs (children shouting) (aside:) It is not possible to stop them? We’ll find the hogs and dogs, whole day they are searching after eatables: ”Where there is some food? Where there is some food?” That is hogs’ and dogs’ life, the condemned life. They cannot have any peaceful life. They cannot do any intelligent work. They cannot produce food from the earth. They have no intelligence. The same earth is there, the dogs and hogs are there, the human being is also there, but human being has developed a civilization, comfortable life; the hogs and dogs, they cannot do that. Although they have got the same opportunity, but they cannot do it. So human life is meant for living very comfortably, brain clear to understand what is Absolute Truth, what is our life, what is the goal of life, because the hogs and dogs, they will also die and we will also die, but we can understand what is the goal of life; the dogs and hogs, they do not know what is the goal of life.

Therefore in the Vedānta-sūtra the first aphorism is advised that human form of life… It doesn’t matter where that human form of life has happened. It doesn’t matter. Either in America or in India or in Pakistan or anywhere, human life is human life. So their business is to inquire about the Absolute Truth. That is the injunction of the śāstra. Therefore we find a form of religion in the human society. It doesn’t matter whether Christian society or Hindu society or Muslim society or any other society. Because they are human being, there must be a type of religion. And what is that religion? Religion means to understand God. This is the sum and substance. Religion means to understand God. In the śāstra it is said, religion means… Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the codes and the rules and regulations given by God. That is religion. This is the summary, short definition of religion. If somebody asks you, ”What do you mean by religion?” the immediate reply is there in the śāstra, dharmaṁ tu sākṣād bhagavat-praṇītam na vai vidur ṛṣayo nāpi devāḥ: [SB 6.3.19] ”The principles of religion is given by God. It is unknown to the human being or the demigods.” That means except God, nobody can give you religion. Just like the law, state law. Law means the principles given by the state. You cannot manufacture law at your home. That is not law. Similarly, religion means the law given by God. Therefore we must know who is God and what kind of law He is giving to us. This is religion.

So from Bhagavad-gītā we understand, Kṛṣṇa or God, says, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham: [Bg. 4.7] ”When there is discrepancies in the matter of discharging religion, then I incarnate, I descend.” Why?

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So religion is disturbed by duṣkṛtina, demons, and those who are saintly person, they execute religion. So paritrāṇāya sādhūnām. Sādhu means saintly person, devotee of God. They are sādhu. And asādhu, or demon, means persons who deny the authority of God. They are called demons. So two business-paritrāṇāya sādhūnāṁ vināśāya ca duskrtam: ”To curtail the activities of the demons and to give protection to the saintly person, I descend.” Dharma-saṁsthā…: ”And to establish dharma, the principles of religion.” These are the three business for which Kṛṣṇa, or God, or God’s representative-or, you say, God’s son-they come. This is going on. So what is religion, then? The religion is obedience to God. Just like law means obedience to the state, and one who obeys the laws of the state, he is good citizen, similarly, the laws given by God, one who obeys the law, he is religious or saintly person. So it doesn't matter what religion you are following. It doesn't matter. If you are actually obedient to the laws of God, then you are religious. It doesn't matter.

So that is explained here: sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje. Beyond the sense perception. We have got different stages of knowledge: direct perception… Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta-these are five stages of knowledge. Direction perception, knowledge received from others, then realization, then anubhūti, understanding what is the position of God and His situation. That is called aprakṛta. Aprakṛta means not within this material world but above that. Śaṅkarācārya, he has described, nārāyaṇaḥ paraḥ avyaktāt. Avyaktāt. This material world is manifested. And above this, there is the total stock of material energy. That is called avyakta. And beyond that, there is spiritual world. Nārāyaṇaḥ paraḥ avyaktāt. So we have to understand God, where He is situated. He is situated everyone, everywhere, but still, we cannot see. In Kuntī's prayer she said that "Kṛṣṇa, You are without and within also, but still, You cannot be recognized." Naṭo nāṭyadharo yathā. Just like one person's father or relative is playing on the stage, still, he cannot recognize him-"Who is playing?"-so similarly, Kṛṣṇa or God's position is adhokṣaja. Adhokṣaja. Akṣaja. Akṣaja means direct perception. Akṣa means eyes. Sometimes we say, "Can you show me God?" This is called akṣaja. But He cannot be seen by these eyes; therefore His name is Adhokṣaja. Adhah-kṛtaḥ akṣajaṁ jñānam. You cannot see God by direct perception. You have to create your eyes, you have to create your senses, so that you can see God, you can touch God, you can talk with God, you can feel God's presence. Therefore His name is Adhokṣaja. When sometimes God is described as impersonal, that does not mean that He has no personality. He has His personality, but He is not a person like us. He is not a person like us. That is called impersonal. Impersonal does not mean that He has no personality, but the experience of our personality, God is not like that. In the Vedas they are very nicely explained, paśyaty acakṣuḥ: "God sees, but He has no eyes." Śṛṇoty akarṇaḥ: "He has no ears, but He can hear." If He cannot hear, then what is the use of our offering prayer? He hears, but He does not hear like us. We cannot hear in a distant place, a few yards. But God, He is in His kingom. Still, if you offer prayer He can hear. That is God. Śṛṇoty akarṇaḥ paśyaty acakṣuḥ. He is seeing everything, every action of your activities, but that kind of eyes, seeing everything-not only of my activities; your activities, his activities, everyone's activities-we haven't got such eyes. Therefore, when He is spoken of, that "He has no eyes," that means He has no eyes like us. It is to be under Acakṣuḥ. He hasn't got eyes like this-I cannot see more than hundred feet. But He can see everywhere. Sarvataḥ pāṇi-pādas tat: "He has got His hands and legs everywhere." He has got His eyes everywhere. So therefore He is described here, adhokṣaja. Adhokṣaja. Adhokṣaja means beyond sense perception. And still, you have to become obedient.

Therefore it is said, sa vai puṁsāṁ paro dharma [SB 1.2.6]. Paro dharma and aparā dharma. There are two natures: parā and aparā. These things are very nicely explained in the Bhagavad-gītā. This material energy, five elements, eight elements, even we can see… We cannot see five elements properly. Five elements: bhūmir āpo analo vāyuḥ khaṁ mano buddhir ahaṅkāra [Bg. 7.4]. We can see earth, we can see water, bhūmir āpo. We can see fire, analo. But we cannot see the air, but we can feel that air is blowing. That is also sense perception. We can see… We can perceive. We cannot see what is that sky, but we know, "Here is sky-vacancy." Then we cannot see even mind. We cannot… I know that you have got mind, you know I have got my mind, but you cannot see where is my mind, I cannot see where is your mind. Bhūmir āpo analo vāyuḥ khaṁ mano buddhir eva ca, bhinnā prakṛti me aṣṭadhā [Bg. 7.4]. These are different energies of God, and the whole material world is composed of these five gross elements and three subtle elements. This is called material world. And Kṛṣṇa says further, apareyam: "These material energies, they are inferior energy, aparā." Beyond that, there is a superior energy. Apareyam itas tu viddhi me prakṛtiṁ parām: "My dear Arjuna, these gross and subtle material elements, they are inferior energy. Beyond that, there is another, superior energy." What is that superior energy? Jīva-bhūtaḥ mahā-baho yayedaṁ dhāryate jagat: [Bg. 7.5] "That is that living being." We are all living being. So we are superior energy. We are exploiting the material resources; therefore we are superior. We are molding the material energy to our satisfaction, so we belong to the superior energy.

So at the present moment we are engaged in the activities of material energy. Just like we are economists, nationalists, scientists, and so on, so on. That means all our engagements are within this material energy, even psychologists, mental speculators, philosophers-all material energy. But that is not our superior engagement. The superior engagement is explained here, sa vai puṁsāṁ paro dharmo [SB 1.2.6]. Superior engage means to remain engaged in devotional service of the Supreme Lord. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Bhakti. Bhakti means devotional service. When we understand the Adhokṣaja, the Supreme, the Absolute Truth, then we understand our position. Our position is eternal servant of God. This is our position. But at the present moment, because we are not in the superior energy, in the activities of the superior energy, we are struggling hard with this material energy.

mamaivāṁśo jīva-bhūtaḥ
jīva-loke sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

The Lord says that "These living entities, they are part and parcel of Me." Mamaiva aṁśa. Aṁśa means part and parcel. Just like this finger is the part and parcel of my body, so the finger's business is to carry out or to see the comforts of the body. I want to itch my nostril; immediately the finger is engaged. And if the fingers cannot help me, then it is diseased. Similarly, we are part and parcel of God. If we cannot help God, if we cannot assist God, if we cannot serve God, that is our diseased condition. That is our diseased condition.

So we are, at the present moment, we are not helping God, we are not assisting God, we are not serving God, so this is our diseased condition. So we have to get out of this diseased condition. That is called mukti. The mukti is explained in the Śrīmad-Bhāgavatam, muktir hitvā anyathā rūpaṁ sva-rūpeṇa avasthiti. Mukti means when we give up our false engagements and we are engaged properly in our original constitutional position. That is called mukti. So this bhakti means mukti. Because bhakti means to be engaged in devotional service of the Supreme, therefore that is mukti. And bhakti begins after mukti. That is also explained in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate param
[Bg. 18.54]

Brahma-bhūtaḥ. We are all Brahman. The Māyāvādī philosophers, they are very busy to realize his Brahman position. So we are Brahmans. That is a… Because we are part and parcel of God. God is Parabrahman. So we are part and parcel of God. We are not parabrahman, the Supreme Brahman, but we are Brahman. Ahaṁ brahmāsmi, this realization, "I am not this body," that is called brahma-bhūtaḥ. So brahma-bhūtaḥ, when you realize this, this is called knowledge, brahma-jñāna, that "I am not this body but I am spirit soul, part and parcel of God. My duty is to assist God, to serve God." That is called brahma-bhūtaḥ. Otherwise, being jīva-bhūtaḥ, we are engaged in this material world, struggling with the material energy. That is called jīva-bhūtaḥ. And brahma-bhūtaḥ means to realize that "Why I am unnecessarily struggling with this material world? I do not belong to this material world. I am spirit soul. My business is spiritual." That is brahma-bhūtaḥ. And as soon as one understands this position, then prasannātmā, he becomes immediately happy, joyful. Just like if you are doing something for which you have no necessity, and when you come to realize that "I am unnecessarily wasting my time in this way," naturally, if you become joyful that "Why I am wasting my time in this way?" that is brahma-bhūtaḥ stage. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Prasannātmā means joyful stage, no more anxiety. We are full of anxiety on account of our material conception of life, unnecessarily. So many leaders came and gone. So long they were living, they were always concerned. In our country… Just like Mahātmā Gandhi, he came, big leader. Or in other countries, Churchill came or Hitler came. So long they were living, they were always anxiety, full of anxiety, fighting with one another. Now they are not existing. What is the loss there? But unnecessarily they were busy, that "Without me, my country will be finished, and this will be vanquished." Unnecessarily.

So therefore we require to be brahma-bhūtaḥ, then prasannātmā. Then, because our only business is to see that "I am happy. I have no anxiety," that we are searching after, every one of us. So that anxietylessness is possible when we come to this stage:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want actually peace, then you must be engaged in the service of the Lord. And before being engaged in the service of the Lord you should be qualified, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Brahma-bhūtaḥ. As soon as you become brahma-bhūtaḥ, you are jolly. What is the symptom of jolliness? Na śocati na kāṅkṣati. Na śocati means "does not lament." We are always lamenting for the things which we have lost, and we are always hankering for things which we haven't got. This is our business. So long we do not get, we hanker. And when we get, then "How to keep it?" That is anxiety. And when it is lost, that is also anxiety. This is the material position. And when you come to the spiritual position there is no such thing-no more lamentation, no lamenting, no hankering. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. At that time it is possible to see that everyone is equal because he can see. He does not see "Here is American." He does not see "Here is Indian." He does not see "Here is a brāhmaṇa." He does not see "Here is a dog." He sees all living being part and parcel of God. That is called samaḥ sarveṣu bhūteṣu. That equality is possible when you are brahma-bhūtaḥ. Samaḥ sarveṣu bhūteṣu. Artificially you have opened this United Nation, but your conception is, "I am Indian," "I am American," "I am Hindu," "I am Muslim." So how it can be, there can be unity? It is not possible. That is not brahma-bhūtaḥ stage. That is prakṛta stage, identifying with this body. So long you identify with this body when you are in the material conception of life, there is no question of spiritual understanding, there is no question of joyfulness, there is no question of freedom from lamentation and hankering and there is no question of equality. It is all false show.

So therefore here is the explanation, sa vai puṁsāṁ paro dharmaḥ. Paro dharmaḥ. Here it does not say that "Hindu religion is the best" or "Christian religion is the best" or "Muhammadan religion is the best." No. That religion is best which teaches the follower how to love God. Sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. If one is lover of God, then he is lover of everyone because he knows everyone is part and parcel of God. If you love your father, then you love your brother. But if you do not know who is your father, then how you can say "universal brotherhood"? This is all hypocrisy. You first of all know. You must first of all know what you are, what is God, what is your relationship with God. And when it is perfectly understood, then there is the possibility of samaḥ sarveṣu bhūteṣu, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18].

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ, one who is actually learned, he sees everyone on the equal level. Who are they? Vidyā-vinaya-sampanne brāhmaṇe. A brāhmaṇa who is very learned and very gentle, vidyā-vinaya. Education means one is very gentle and learned. Vidyā-vinaya sampanne brāhmaṇe gavi, a cow; hastini, an elephant; śunice, a dog; śva-pāke, a dog-eater, caṇḍāla. He sees that this… [break]

Indian man (1): He is everywhere. He is omnipresent.

Prabhupāda: Yes. He is present within your heart, but still, He has got His own place.

Indian man (1): This is why he says he has been trained(?).

Prabhupāda: Yes.

Indian man (1): But it can also mean that He is not everywhere because…

Prabhupāda: Why not? That is God. That is God. You are thinking in your terms. Because when you are at your home you are not everywhere, you think God is like that. That is your deficiency. Why do you compare yourself with God? That is your deficiency.

Indian man (1): This is a philosophical point of view.

Prabhupāda: Not philosophical point, view. You are thinking God in your own terms. Because you are imperfect-when you sit in your home you cannot be present in my home-therefore you are thinking God is like that.

Indian man (1): When you say "He descends," does it mean "got down"?

Prabhupāda: Yes. "He descends," it does not mean that He is absent in His abode. That is God. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. You understand this? Ananta-rūpam. He can expand Himself in unlimited forms. Otherwise how it is possible-īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]? God is situated in everyone's heart. "Everyone" means within your heart, within my heart, within cat's heart, within dog's heart-everyone's heart. So there are innumerable living entities. How He is situated everywhere? Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]: "He is within this universe and He is within the atom." That is God.

Indian man (2): Swamiji?

Prabhupāda: Yes?

Indian man (2): You are accepting to you questions put by a young man. Will you still kindly answer all questions put by an old? (laughter)

Prabhupāda: Hm? What is that?

Brahmānanda: He says that-excuse me-that you have already accepted one question from a young man, so now would you kindly accept a question from an old man?

Prabhupāda: Oh, yes. You are neither old; he is neither young. (laughter) Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Yes. Yes?

Indian man (2): In your lecture, Swamiji, if I don't mistake, you have mentioned many authorities, beginning with the Veda, Brahma-sūtra, Bhagavad-gītā or wisdom of the Mahābhārata. Do you accept all truth?

Prabhupāda: Oh, yes.

Indian man (2): Or are they stories? (?)

Prabhupāda: Yes. Because it is given by Vyāsadeva, therefore it is also authority.

Indian man (2): We have all listened to you very attentively.

Prabhupāda: Rāmāyaṇa, Vālmīki Rāmāyaṇa, that is also authority.

Indian man (2): We have listened to you very attentively and I have no doubt that the audience have learned much which is, could be practiced to help us in some way to realize what we are and to realize God. Now, if God Himself comes to teach to someone in this world, and if he has learned from God directly and he is satisfied that he has learned, that he has understood, can he, a few minutes afterwards, forget that he has received instruction from God and can he depart in a very ridiculous way from God, from what God has taught him in person?

Prabhupāda: Ridiculous way? What is that "ridiculous"?

Indian man (2): If I have read…

Prabhupāda: No, no. First of all correct yourself. What is that "ridiculous way"?

Indian man (2): If after receiving good education you act contrary to that education.

Prabhupāda: What is that?

Indian man (2): At least, is ridiculous.

Brahmānanda: If you receive a good education and then you act contrary to that education.

Prabhupāda: If one has received good education, he cannot act contradictory.

Indian man (2): That is… I agree with you. But this is what, if I have understood…

Prabhupāda: So a person who has got real education, he cannot be ridiculous. No, why you are saying that?

Indian man (2): It can be explained by ridiculous.

Prabhupāda: No, no. Don't say anything which is contradictory. Education does not mean ridiculous. That means he is not educated.

Indian man (2): I have not said that education is ridiculous. I said that one who has got good education from a teacher…

Prabhupāda: So he cannot act ridiculously. If he acts ridiculously, then he has not good education.

Indian man (2): So if I have well understood…

Prabhupāda: You have not well understood. You say a person who has got education, still, he acts ridiculously. That means you have no knowledge what is education.

Indian man (2): I shall explain myself well, but if you wish to be…

Prabhupāda: So if you cannot explain yourself, how can I continue to hear you?

Indian man (2): If you have got one minute more patience I will explain how.

Prabhupāda: No, no, no. If you speak ridiculously, how can I hear you? You say that one man has got education and he acts ridiculously. This is… Your statement is ridiculous.

Indian man (2): I said if a man who has good education…

Prabhupāda: No, no. He has no good education. You cannot say that. If he acts ridiculously, that, he has no good education.

Indian man (2): Well, let me put it another way. In the Bhagavad-gītā is there a passage, is there a chapter where Arjuna says, "I have heard all Your teachings. Now I have understood the truth," or not?

Prabhupāda: So you have to hear and you have to understand; then you can speak. Otherwise you will speak ridiculously.

Indian man (2): No. Arjuna has said that he has heard God Himself speak to him and that he has understood the truth and that we are all, as you have said, a little bit of a finger in a body and the finger must serve the body.

Prabhupāda: So you have to approach such person who has heard God, just like Arjuna.

Indian man (2): The next day he goes on the battlefield and he hears that his son has been killed. He loses all his self-control and he said, ”I am going to throw myself in the fire. I have lost my son.” Is that the action of a man who has heard God Himself speak to him? This is what I want to ask.

Prabhupāda: You mean to say Arjuna? What is your statement? You mean to say Arjuna?

Indian man (2): Yes.

Prabhupāda: So Arjuna, he… Of course, sentiment… Just like theoretically we understand, na hanyate hanyamāne śarīre [Bg. 2.20]. Still, when my son dies I become affected. That is temporary. That is temporary. But Arjuna, after hearing Bhagavad-gītā, Kṛṣṇa gave him the liberty that ”Now I have spoken to you everything. Now whatever you…” [break] …under certain circumstances. But if your conviction is that ”I shall act according to the order of God,” that is final. That is final. He did not act against the will of the Lord. That is his victory. Temporarily he might have been disturbed when his son was killed. That is a different thing. Everyone becomes. But that does not mean he stopped work. That is wanted. What was the final conclusion? He did not leave the warfield because his son Abhimanyu was killed; therefore he left-”No, I don’t want to fight”? No, he did not do that. He was affected for the time being. That is natural. But finally he concluded and he said, ”Yes,” kariṣye vacanaṁ tava [Bg. 18.73]. Naṣṭo mohaḥ smṛtir labdhā: ”My illusion is now over. I shall fight.” That is right conclusion.

Indian man (2): Thank you.

Indian man (3): Swamiji, may I ask, just to… As my friend has just said about the teaching of… In the battlefield, Śrī Kṛṣṇa, about the verse about… Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. It is an oft repeated phrase or śloka which has gone deep into the subconscious mind of the Ind…, especially the Hindu people have taken it, probably because of all of the wrong interpretations. That why should we go and tire ourself or make effort? If we are in trouble, oh, just wait for the God to come down to the earth and He will help us and do what we need or defend us?

Prabhupāda: That is your instruction. That is not God’s instruction.

Indian man (3): But it has been.

Prabhupāda: No.

Indian man (3): According to my…

Prabhupāda: The God says that ”Here is injustice, so you should fight.” God says that. God never says that ”I am God, Kṛṣṇa. I am your friend. You sit down idly and I shall do everything.” He never said that. He said that ”You must fight.” That is our duty, not that God has given us hands and legs and you sit down idly and let God do it. This is not devotion.

Indian man (3): Then you agree with me that this oft-repeated śloka has created a state of fatalism among the Hindu community?

Prabhupāda: What is that?

Indian man (3): That yadā yadā hi…

Puṣṭa Kṛṣṇa: Fatalism. This verse created fatalism, fatalism, a sense of hopelessness.

Prabhupāda: Hopelessness?

Puṣṭa Kṛṣṇa: Pessimism. Fatalism.

Brahmānanda: It has been interpreted that this verse means that God will come and therefore we don’t have to do anything.

Prabhupāda: God is always present. You carry out the order of God. God is always present. You carry out the order of the God.

Indian man (3): The verse is clear, yadā yadā hi dharmasya [Bg. 4.7].

Prabhupāda: Yes. So that is being done every moment. Every moment we are forgetting our dharma and God is giving us instruction.

Indian man (3): This state of fatalism which is prevalent in India…

Prabhupāda: It is not spoken to India. It is spoken to everyone. ”India,” why do you bring India? God is not made for India.

Indian man (3): But I have nothing in India, but I know India, so…

Prabhupāda: Then why you say India.

Indian man (3): I have seen India. I know India.

Prabhupāda: No, why you bring India at all? God is not meant for India.

Indian man (3): But Hinduism…

Prabhupāda: No, God is not meant for Hindu.

Indian man (3): No, I am not talking about… I was talking about… (laughter) …that this śloka, I mean, probably…

Prabhupāda: That God said, yadā yadā hi dharmasya glānir… [Bg. 4.7]. He doesn’t say, yadā yadā hindu dharmasya glānir. (laughter) So why do you speak nonsense? He never says. Why do you speak like that?

Indian man (3): It has written. I mean it was read like that.

Prabhupāda: No, no. That is your creation. That is your creation, mental speculation. He never said yadā yadā hi hindu dharmasya glānir bhavati. He never said. Why do you speak all these things?

Indian man (3): Anyway, it has created a state of fatalism.

Indian man (2): Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7].

Prabhupāda: Yes.

Indian man (2): ”When there is unrighteousness, I come in this world to reinstate dharma.”

Prabhupāda: Yes. That is the…

Indian man (2): And He has not come now. There is no unrighteousness in this world?

Prabhupāda: He has come, but you have no eyes to see. You require the eyes to see.

English man: Sir, I have listened to your talk with very great interest. You’re very clear and very lucid. But you’re also very dogmatic, I feel. Is there any area of doubt in your own philosophy, or are you quite certain in every field?

Prabhupāda: What is that dogmatic?

English man: Dogmatic? You are very… When you have a question put to you, you are very clear what the answer shall be. (devotees chuckle) Have you any doubts yourself that have not appeared to us?

Prabhupāda: So you answer. You are American?
English man: I am Scottish.
Prabhupāda: Scottish, England. In Scotland we have got also. Edinburgh, we have got our temple.
English man: But you are very… You seem very… Your philosophy seems very clear cut.
Prabhupāda: Thank you very much. (laughter)
English man: Are you well satisfied with that, that there is no area of doubt?
Prabhupāda: Therefore it is appealing more to the Western countries, yes. Mostly it is very acceptable in the Western countries.
English man: Thank you.
Prabhupāda: So chant Hare Kṛṣṇa again. (end)
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Śrīmad-Bhāgavatam 1.2.7

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New Vrindaban, September 5, 1972

Prabhupāda: [SB 1.2.7] So yesterday we were discussing the, what is the first-class religious system. Sa vai puṁsāṁ paro dharmaḥ yato bhaktir adhokṣaje [SB 1.2.6]. The test is people are very much enthusiastic to fight, "My religion is better." "I am Hindu. Our religion is very good." Somebody says, "No, we are Christian, we are…, our religion is very good." Somebody Muhammadan, this fighting is going on. In European history there was fight, crusade between religious group. In our country, in India, there was fight between Hindus and Muslims. What is the meaning of this fight? Actually when one is God conscious, he knows God, that where is the chance of fighting? Yasya deve parā… Because one should be… If actually one is God conscious, yasyāsti bhaktir bhagavaty akiñcanā [SB 5.18.12]. The Vedic literature gives us information that actually if one is a devotee of God…

God is one, God cannot be two. It is not that Hindus have got one God and Christians have got another God. No. God cannot be two. Then there cannot be any competition of Gods. "I am God." Just like nowadays it has become a fashion, so many gods, rascals are coming, "I am God." He says, "I am God," "I am God," "I am God." Now how many Gods are there? No, God is one, eko brahma dvitīya nāsti, that is the Vedic injunction. Just like the sun. Sun is one. From our practical example. You cannot say that "This is American sun," and "this is Indian sun," or "it is African sun." Sun is one. See, if a creation of God is one and it is so powerful… Sun is one of the creation of God. There are millions of suns. We can see one only. So if one sun created by God can do so much work, can distribute so much heat and light, just imagine how much powerful is the creator of the sun. This is common sense. So we get information from Bhagavad-gītā… (aside:) Rūpānuga you can come here.

ahaṁ sarvasya prabhavaḥ
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Ahaṁ sarvasya prabhavaḥ, whatever we see, whatever there is, they are all emanation from God. That is the verdict of Vedānta-sūtra also. Simple. If you want to know what is God, the Vedānta-sūtra informs us very, in two words, very simple, "God, or the Absolute Truth, is that who is the source of everything." Janmādy asya yataḥ [SB 1.1.1]. The original source from whom everything is coming, He is God. Very simple definition. Anyone can understand. If you find out… That is our inqu… Philosophy means to inquire, athāto brahma jijñāsā, to enquire.

Now this life, this human form of life is especially meant for enquiring about the absolute truth. In animal life we cannot do. There are big, big animals, tigers and lions and elephants and big, big trees also, they are also living entities. Big, big whale fish within the ocean, very gigantic. Big, big mountains, mountains, they have got also life. But they cannot enquire about God, that is not possible. You can enquire about God in this human form of life, that's all. Therefore in any civilized society, there is an enquiry of God, that is called religion. One may be, or in degrees there may be different. Just like in India, they are also making inquiry. Not now, not at the present moment. They have given up. But hundreds and thousands of years ago. Not thousand, even two hundred years ago, India was so inquisitive about enquiring about God. Even one Chinese gentleman, he has written one book, philosophical, that is recommended-I forgot the name, title of the book-that is studied in New York University in the religion class. In that book he has written that if you want to know about God, if you want to know about religion, then you must go to India. Yes, that's a fact. Because in no other country the great sages and saintly person engaged themselves so seriously about understanding God. Therefore the Vedānta-sūtra is there.

So we should know that God is one. God is not different. There cannot be any competition of God. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. There cannot be any superior truth than God. Therefore God is called the great. God is called the absolute. So Religion means, first-class religion means, how the followers have developed the understanding of God. That is first-class religion. Not that how many animals we can sacrifice or how many times we can… So many rituals and so many other things are there in every religion. But the, we have to test by the result, phalena paricīyate. Everything… Just like we have studied so much, a scientific man, but there is examination. If one passes the examination, then it is understood that he has studied nicely. That is our common sense. In school, colleges, everywhere. If I cannot pass the examination and if I advertise myself, "Oh, I have studied this, I have studied that," then what is the value of that? Suppose a man is doing business. So if we see that by doing business, he has acquired some money, he has become rich, then we can understand that he is successful businessman. But if he, he is a poor man, and he says, "I have done this, I have done that, I have done that," you can say so but we want to know by the result. Phalena paricīyate. That is a Sanskrit version. But we have to understand by the result, phalena, what result you have got. What the value of your examination paper you have, how much mark you have received. Similarly we can declare ourself very religionist, great religionist, follower of great religion, but what is this? What is…? How much you have developed your sense of God consciousness, how much you have learned to love God.

Just like in your western countries, Lord Jesus Christ sacrificed His life for God's. Can… He was charged that He was preaching something blasphemous. But He was a devotee of God. He, He preached to the people that there is kingdom of God, you love God, and go to the kingdom of God. Simple truth. That is the actual business of human life. This human life is meant for understanding God because we are part and parcel of God and we have forgotten. Just like the same thing, I have given several times example, a person, he belongs to a rich father, but somehow or other he has left home and he is loitering. In your country this example is very applicable. So many boys, they have left their rich father, rich family, and lying down on the street. I have seen. Why? Maybe some reason, but he is not expected to lie down on the street because he has got rich father, at least rich nation, your American nation. Similarly when we become puzzled and confused and want to live independently of God, the richest father-who can be richer than God? God means the richest. No one can be richer than Him. That is another definition of God.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhāga, bhāga means fortune. One who is opulent with six kinds of fortunes. We can understand it very well. Just like in our, in this material world, if one man is very rich, he's attractive. Everybody speaks about him. Even he is a nonsense number one, if he has got money, everyone will speak about him. At least in this age it is going on. Nobody considers of anything but if somehow or other one becomes very rich, he becomes a popular figure. So God must be richest. Here, within this material world we can claim, "I am richer than that," but somebody is richer than me. I cannot claim that "Nobody is richer than me." That is not possible. We shall find out less rich than me and we can find out more rich than ourselves. Two things we can. But when you come to God, you will find nobody is richer than Him.

Therefore God is called great, God is great. Similarly, not only in riches, aiśvarya, sa samagrasya, vīryasya, in power also. Aiśvaryasya samagrasya vīryasya yaśasaḥ, in reputation also, in fame. Just like everyone, it may be you belong to some religion, I belong to, but everyone knows that God is great. That is reputation. Aiśvaryasya samagrasya vīryasya yaśasaḥ, and śrī, śrī means beauty. God is the most beautiful. Just like, see Kṛṣṇa here, you have got Kṛṣṇa's figure here, how beautiful He is. God must be, He is young, always. An old man cannot become beautiful. That is stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. That is the description of Ādyaṁ Purāṇa, He is the original person, the oldest of all but he is nava-yauvanam, just like a beautiful boy, say sixteen or twenty years old. So that is beautiful, the most beautiful. And the most wise, jñāna. Nobody can be wiser than God. These are the description given by Parasara Muni, father of Vyāsadeva. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), jñāna-vairāgya and at the same time renounced.

Now God has created this universe, God has created the cosmic manifestation, innumerable universes but He is not interested in it. He is interested because He has created. He has given us facility to live here, but He is not coming here to enjoy this. He has got better. Or He doesn't care for all these opulences. That is another qualification of God. So this human form of life is meant for understanding God and scientifically, with full knowledge. That is described in the Śrīmad-Bhāgavatam. Therefore we are preaching this Bhāgavata discourse. In the beginning of Śrīmad-Bhāgavatam what is the nature of God? That has been described, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. God, God is cognizant, He knows everything. He is a sentient being. Not that a dead stone. If God is not sentient being, if God is not a person, how so many powerful persons, sentient persons coming from Him? If the father is not intelligent, how the sons and daughters can become intelligent? A dog cannot give birth to an intelligent person, a person who is intelligent, he can give birth to intelligent children. This our practical experience. Therefore this description of God, aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥv, we should try to understand what is God. If you can find out a person who is superior in everything, in wealth, in strength, in beauty, in fame, in knowledge, in renouncement, He is God. Don't capture any fourth-class God. If you are intelligent, try to understand what is the meaning of God and try to understand.

So here in the Śrīmad-Bhāgavatam, it is said that that is first-class religion-what is that?-which gives opportunity to the followers how to love God. Why should we not? If God is great, if our father is so great, why should we not love? We flatter somebody here, having a say, a few millions of dollars, we flatter, and who is the richest of all, we should not love Him? Why? What is the reason? And actually He is supplying everything, eko bahūnāṁ vidadhāti kāmān. He is supplying all necessities of life to all living entities, beginning from the ant to the elephant. So why not to us? We have dedicated our whole life for the service of God, so God is giving food to the ant, to the elephant, why not to us? So don't think that you will starve in God consciousness. You will never starve. You go on with your duty, loving God and preaching love of God. You will always be opulent, be sure. Ordinary man, if you work for him, he gives you salary, good salary. And we are working for God, we don't all get salary? How is that? (laughter) We must get. If you are really lover of God, worker for God, don't think of your economic condition, it will be supported. In the Bhagavad-gītā it is said, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. He personally supplies whatever necessities are there. Just like a father, (indistinct) child who is completely dependent on the parents, the parents look after the comfort. The child does not ask the parent, because he cannot speak also. So he is simply depending on God, simply depending on parent. Simply, if you simply depend on God, there is no question of your economic problem. Be sure. This is common sense.

So there is scarcity of devotees of God at the present moment. People have rejected God. Somebody is saying, "God is dead." Somebody is accepting a rascal as God. Somebody is declaring himself as God. No, try to understand God scientifically and become a devotee, a lover of God, your life will be successful. That is Kṛṣṇa consciousness movement. It is not that "My God," "Your God," "This religion," "That religion." God is one and religion is one. What is that religion? Love of God. That's all. There is no other second religion. This is the religion. Therefore God comes and says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Don't be after so-called religion. You become a lover of God, you are first-class religionist. That's all. That is taught by God, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ… [Bg. 18.66] This is religion. And if you don't love God, if you simply love dog, and how you can be religious?

So that is taught, sa vai puṁsāṁ paro dharmaḥ yato bhaktir adhokṣaje. Adhokṣaje, this very word is used because God cannot be seen at the present moment with our material eyes. God cannot be touched with our material hand. Therefore his name is Adhokṣaja. Adhaḥ kṛta akṣaja jñānaṁ yatra, with our material eyes, material hands, material senses, we cannot understand what is God. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. (aside:) Don't make sound. Ataḥ śrī-kṛṣṇa-nāmādi, God's name, God's form, God's quality, God's pastime, God's paraphernalia, and so many things, na bhaved grāhyam indriyaiḥ. Indriya means senses. Our present senses are blunt, imperfect. They are defective with so many faults. Everyone can understand that I am very much proud of my eyes, I want to see God, but I cannot see my eyelid. When I block my eyes, I cannot see what is this little fragment of the skin, and still I am proud, I want to see God. Just see. You have to qualify yourself, then you can see God. Just like Caitanya Mahāprabhu, when (He) entered the Jagannātha Temple, He immediately fainted, "Oh, here is My Lord." And other person says, "What is this nonsense. A wooden, not even very beautiful form, and He is…" So because he hasn't got eyes. One who has got eyes to see God, he does not see anything except God. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. You have to anoint your eyes with love of God, then you will see that God is present everywhere. God is present in the tree, God is present in the animal, God is present in you, God is represent in your family, in your You cannot say Actually that is the fact.

So religion means how to get that eyes, how to get that hand, how to get that leg, so that I can appreciate God. That should be the process of human civilization. Not that how I can compete with tiger, how I can compete with cats and dogs. That is not religion. Religion means how you have developed your love of God, how we are seeing God in every state. Everywhere. God is everywhere, that's a fact. Aṇḍāntara-stha-paramāṇu cayāntara-stham, God is within atom also. These are the description in the Vedic literature.

eko py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

So the scientist, they are finding out so many miracles within the atom, but here Vedic information is that within the atom there is God. Find out God. Without God, without the spirit, nothing material can develop. Just like we have got experience, just like father and mother, they unite, there is secretion in the womb. But if there is the spiritual spark… [break] …becomes pregnant. If the spiritual spark is not there, you can have sex life hundreds and thousands of, but… Therefore the theory, the fact not theory, that unless a spiritual spark enters into the matter, the matter cannot develop. At least we can experience that as soon as the spiritual spark is out of the lump of matter, big elephant, it is dead, finished. Therefore the Vedic injunction that aṇḍāntara-stha-paramāṇu cayāntara-stham [Bs. 5.35], this big universe is developed because the Karanasaya…, the Garbhodakaśayī Viṣṇu has entered within this (indistinct).

Viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [Bg. 10.42]. So God is the supreme spirit. If you individually study this individual spirit, as you are, I am… We must know because we are sparks, God is the original fire. We are sparks. Qualitatively the spark and the fire the same thing. The spark is very minute small and the big fire is very great. But this… You can study, by studying yourself that because I am spirit soul, I have entered into this lump of matter, therefore this body has developed, this body is moving, the body is working, it is so important, Mr. such-and-such professor's body or scientist's body, but as soon as that spiritual spark is over, it is nothing but a lump of matter, you can kick it out. So God is everywhere, simply we have to make our these blunt eyes… Just like education. I am seeing a motor car but a advanced motor engineer, he sees also the car, the difference of seeing. If there is some defect in the car, I cannot do it. But one engineer, one who knows, a mechanic, he knows, immediately touches and the car runs. Similarly, we should know that by education, by culture, by knowledge we can understand God. Not by fictitious, by concoction, "Oh, I accept this God. I accept that God." So that education can be very quickly done. Otherwise it is very difficult to understand God.

There are so many philosophers in the world, so many scientists, they are declining. Because they could not find what is God, they are denying. Just like, my inefficiency of my eyes, I see that beyond this wall I cannot see. I say, "Oh, there is nothing beyond this wall." (indistinct) That is my lack of education. Not that there is nothing beyond this wall. My imperfect eyes cannot see, my imperfect senses cannot realize, but you can make your senses perfect to see God by a process. What is that? Bhakti-yoga. That is explained by Kṛṣṇa in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. In one place Kṛṣṇa has said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, one is very much anxious to make his life perfect. Everyone is not. They are simply working like cats and dogs. That's all. Nobody is interested how to make life perfect. Manuṣyāṇāṁ sahasreṣu, out of millions of person, one becomes interested how to make this life perfect. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3], and out of many such perfect persons, who has made his life perfect, out of many such person, kaścid jana, kaścit vetti māṁ tattvataḥ, knows God. So God-knowing is not very easy job, but it can be made easy by a process, which is called bhakti-yoga. That is explained here

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If we apply we apply our vāsu…, bhakti-yoga unto Vāsudeva, Kṛṣṇa-Vāsudeva means Kṛṣṇa. Vāsudeve bhagavati. So Vāsudeva is not ordinary person, He is Bhagavān, the Supreme Personality of Godhead. To show us mercy, He descends. That is His mercy. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7], if you take to devotional service… What is that devotional service? It is also very easy. It is not very difficult thing, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. If anyone comes in this temple, simply (aside:) Sit down. Simply offers a little obeisances, just bow down, māṁ namaskuru. And if you think of these Deities, man-manā bhava mad-bhakto, in this way, those who have become devotees, man-manā bhava mad-bhakto mad-yājī, you worship. These four principles, if you adopt, that is bhakti-yoga. That is bhakti-yoga. But the bhakti-yoga can be kept active by śravaṇaṁ kīrtanam. Just like you are hearing, I am speaking. This is kīrtanam, and you are hearing, both we are benefiting.

śravaṇaṁ kīrtanam viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nive…
[SB 7.5.23]

These are the nine different procedures of bhakti-yoga. The first thing is śravaṇam. If we simply keep these Deities here, we may see. But if we don't hear about Him, then it will be happening. Then it will be happening. Just like in India it has become. Because they have given up the process of śravaṇaṁ kīrtanam, therefore they are feeling now… Everywhere, not only India, everywhere, because they have given up bona fide śravaṇaṁ kīrtanam, hearing and chanting about God, it has become a burden and they are trying to sell the temples and churches. So don't stop. If you stop this śravaṇaṁ kīrtanam, then you have to…, gradually you will diminish in your devotional service. That is called bhakti-yoga. Bhakti-yoga begins from śravaṇam, from hearing. Śravaṇaṁ kīrtanam viṣṇoḥ. So Kṛṣṇa also says in the Bhagavad-gītā that if we want to know Kṛṣṇa, God, then it has to be known through bhakti-yoga, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Not by other means. Then Kṛṣṇa would have declared that you can understand God by haṭha-yoga, or jñāna-yoga, or dhyāna-yoga, or karma-yoga. There are so many yogic principles. But Kṛṣṇa summarizes all the yoga system in the 6th chapter of the Bhagavad-gītā,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo…
[Bg. 6.47]

The first-class yogi is he who is constantly twenty-four hours thinking of Kṛṣṇa. And Kṛṣṇa also says, man-manā bhava mad-bhaktaḥ, think of Me always. So our process, the bhakti-yoga process is very simple, we chant this mantra, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare (devotees join in chanting). So as soon as we chant Kṛṣṇa, this name, this holy name, and as soon as we hear about Him, Kṛṣṇa, Hare Kṛṣṇa, immediately we remember what is Kṛṣṇa, śravaṇaṁ kīrtanam, smaraṇam. Smaraṇam means remembering. In this way if we continue always thinking of Kṛṣṇa, remembering about His name, fame, quality, pastimes, then your life is perfect. That is described here, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Bhakti-yoga, this is bhakti-yoga, hearing, chanting, remembering, worshiping, offering obeisances, to become friend, top become servant, and dedicate everything to Kṛṣṇa. These are the different process of You accept all, or one, two, three, as you can. And even if we accept one only, then your life will be perfect. If you simply come here and hear, your life will be perfect. If you do not worship, if you simply come-therefore we are opening centres all over the world-if you simply come here and kindly hear what we are speaking about God, your life will be successful. Simply by śravaṇam.

Just like example is Mahārāja Parīkṣit. Mahārāja Parīkṣit, he had only seven days time of his life-that is the beginning of Śrīmad-Bhāgavatam. He simply heard, he listened carefully about Kṛṣṇa and he became perfect. He simply listened, he had no other business. Similarly Śukadeva Gosvāmī, he simply described, chanted about Kṛṣṇa, he became perfect. Prahlāda Mahārāja, he was being punished and chastised by his father in so many ways but he was simply remembering Kṛṣṇa. He became perfect. Hanumān, he was not even a man, he was animal, but his only business was to serve Lord Rāmacandra at any risk. He jumped over the ocean. He did not know any Vedānta philosophy, he was an animal. But he dedicated his life to serve Lord Rāmacandra. He took the risk of jumping over the sea. So in this way there are nine different process of bhakti-yoga. You can utilize all of them or you can utilize some of them, but if you stick to one only even, then your life will be successful. How life will be successful? That is also stated here, janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam [SB 1.2.7]. By bhakti-yoga process, your original knowledge will be revived.

What is that original knowledge? Original knowledge is that God is the Supreme Father, I am His eternal son, or eternal servant, as you… Son is always servant because son, real son is obedient and servant is also obedient. And as we have got distinction here, servant and son, in the absolute world there is no such distinction. A son is as good as the servant and servant is as good as the son. That is absolute world. Don't think "Why shall I become a servant?" No, whatever you like, you can become, but in relationship with God, everything is one. There is no such distinction. So janayaty āś…, this is jñāna, this is knowledge. That God is great, I am very insignificant small, my business is to serve. This is jñāna, this is knowledge. This is knowledge. If simply we can understand this little philosophy, that God is great, I am very small. We have got experience here. Just like the government is great and we are small so whatever the order is government, the government wants somebody, "Come and join this draft department," you have to join, do it. Because you are small. So we can see in our practical life, the great puts the little into his service. Nūnaṁ mahatāṁ tatra.

Just like we are powerful human being, we are killing so many animals because they are weak. Otherwise it is not possible that you can live at the expense of poor animals, because they are weak. So similarly, in God's relationship, there is no such thing that if you remain subservient to God, He will kill you. No, He will protect you. He is protecting everyone but if you become obedient devotee of God, there is special protection. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa declares in the Bhagavad-gītā, "My devotee will be never be vanquished." He'll give protection. He is giving protection everyone but a protection general, and protection special, for the devotee special protection. Just like a very nice gentleman, he loves everyone but he gives special protection to his own children.

So in this way try to understand the philosophy of God, that is bhāgavata. Bhāgavata discourse means to understand the philosophy of God. So this process. The religion means first-class religion means one who has learned to love God. That is first-class religion. And how to love God, how to practice that love? That is bhakti-yoga. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Vairāgyam, the word, two things required in human life, knowledge and renunciation. Renunciation-try to understand what is renunciation-just like we, the members of the Kṛṣṇa society, we have renounced all material activities. That's all. That is renouncement. Our activities are surrounding only about Kṛṣṇa. We do not do anything except Kṛṣṇa business. We are publishing magazine, that is Kṛṣṇa. We are publishing books, that is Kṛṣṇa. We are going to the press, that is for Kṛṣṇa. We are going to the market, that is for Kṛṣṇa. We are cooking, that is for Kṛṣṇa. We are living, only for Kṛṣṇa. We are dancing for Kṛṣṇa. We are chanting for Kṛṣṇa. So we have renounced… The same things are there in the material life, publishing book or going to the press, typing, or microphone, or dancing, chanting, these are… But they are not for Kṛṣṇa, that is for sense gratification.

So vairāgya means no more working for sense gratification, that is vairāgya. That is renouncement. Only for working Kṛṣṇa, for the satisfaction of Kṛṣṇa, that is called vairāgya. And to attain this vairāgya, renouncement, one requires sufficient knowledge. That is called jñāna. So this knowledge and renouncement-two things required in human life. Just like in your country, some of the younger generation, they have renounced. That's a good qualification, but they have no knowledge. Renouncement and knowledge must be combined. Then your life is successful. Simply renouncement, you cannot stay. You renounce, again accept. Again accept. So these two things can be achieved very easily, that formula is given here, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu [SB 1.2.7]. Āśu means very quick. Just like these American, European boys, especially I have mentioned. Four years ago they had no knowledge of God. Now they have got knowledge of God and they have renounced all nonsense. They have no illicit sex, no intoxication, no gambling, no meat-eating. This is renouncement. So this renouncement and knowledge can be acquired, simply this method of bhakti-yoga, what is that? Thinking of Kṛṣṇa, man-manā, to become His devotee, to worship Him, and to offer Him obeisances. Only four things. That is called bhakti-yoga, if you adopt it gradually you will understand God and your life will be successful. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.7

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Vṛndāvana, October 18, 1972

Pradyumna: "By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." [SB 1.2.7]

Prabhupāda: So in the previous verse it has been discussed, what is first-class religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. In the lower animal life, lower species of life, there is no question of religion. We have discussed many times that there is a gradual process of evolution from low…, lower animal life to the human life. Aśītiṁ caturaś caiva. Aśīti means eighty, catura means four, lakṣām, eighty-four lakhs, 8,400,000. Non… To tell…(?) Janma paryayāt. This is the evolution. From lower animals, from fish to plants, trees, insects, reptiles, birds, beasts. In this way, we come to the human form of life, and this human form of life is meant for dharma. Practically also, we see that the state laws, state laws are meant for the human beings. State laws are not for the animals. Animals, they do not require to observe the state laws. Neither they are able to do so. That is the difference between animal and human being.

So therefore dharma begins from human life. Dharma is the law given by the Supreme Personality of Godhead. Just like laws are given by the state, similarly the dharma is given by the Supreme Personality of Godhead. And it is meant for the human beings, not for the animals. But at the present moment, they are trying to go back to the animal life. Therefore dharma is neglected. Or practically there is no dharma. Just yesterday, the chief minister also came. He was speaking that "It has become a fashion of the modern age that to become irreligious is religious." Yes. That is fact. Therefore in any human civilization, any human society, it doesn't matter whether they're following the Vedic principles or other principles, there is a system of dharma in every human society. That is the beginning of human society. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If there is no dharma, religious principles… Religious principles includes all moral principles also, social principles, social laws, economic laws. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Dharma is the beginning. Then artha, economic development; then sense gratification; then mokṣa, one after another.

So dharma is the life of human beings. And there are different types of dharmas. Not that, as some rascals say, that all dharmas are equal. No. According to qualities. There are three qualities, three modes of material nature. So one who is attached to the lowest quality, ignorance, his dharma is different from the person who is in the highest level of goodness. Therefore there are brāhmaṇa's dharma, kṣatriya's dharma, vaiśya's dharma and śūdra's dharma. So what is śūdra's dharma, that is not brāhmaṇa's dharma, because śūdra cannot execute the dharma of the brāhmaṇa. And the brāhmaṇa also cannot come down to the status of śūdras. These are Vedic principles. Therefore in the Vedic society there are divisions: this class of men are brāhmaṇas, this class of men kṣatriyas, this class of men are vaiśyas. Everything, their qualities and their activities, are mentioned in the Bhagavad-gītā. Samo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Śauryaṁ vīryaḥ yuddhe cāpy apalāyanam īśvara-bhāvaś ca. Just like seven qualities for the kṣatriyas, seven qualities, nine qualities for the brāhmaṇas, three qualities for the vaiśyas, and one quality for the śūdras.

But the ultimate goal of life is to attain bhakti-yoga. Therefore in this verse it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

To execute religious principles means gradually elevated to the highest principle of knowledge. The highest principle of knowledge is bhakti-yoga. Bhakti-yoga. Therefore, in the Śrīmad-Bhāgavatam, in the beginning, it has been described what kind of dharma is described in the Śrīmad-Bhāgavatam. There are different types of dharma. Dharmaḥ projjhita-kaitavaḥ atra. In the Śrīmad-Bhāgavatam, in the introduction, Vyāsadeva is giving you introduction: dharmaḥ projjhita-kaitavaḥ atra. "All kinds of cheating religious systems are swept away, thrown away, kicked out." Kicked out. Projjhita. Prakṛṣṭa-rūpeṇa ujjhita. Just like we sweep over some room to get out the dust, similarly, dusty, hazy system of religion is completely thrown away. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu, vāstavaṁ vastu vedyam atra [SB 1.1.2].

This is meant for paramo nirmatsarāṇām, this dharma. Paramo nirmatsarāṇām. Paramo nirmatsara means Vaiṣṇavas. Vaiṣṇava is not envious. They are very merciful. Just like Gosvāmīs. Lokānāṁ hita-kāriṇau, nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau, lokānāṁ hita-kāriṇau. This dharma, vaiṣṇava-dharma, rūpānuga-dharma, following the footsteps of Rūpa Gosvāmī, that is meant for paropakāra. All other dharmas, any dharma, they execute dharma for personal benefit. Just like in Christian religion, they pray to God… Everyone, not only Christians. Hindus, Muslims, they go to God to pray something for personal gain: "O God, give us our daily bread." So the same prayer is offered by everyone under different shape only. So in the calculation of Śrīmad-Bhāgavatam, such dharmas, system of dharma, which is meant for sense gratification, personal interest, that is called kaitava-dharma, cheating. Cheating… Dharmaḥ projjhita-kaitavaḥ atra.

In this connection, Śrīdhara Svāmī has commented, artha mokṣavāṁś ca nirastham(?). Those who are aspiring after liberation, that is also rejected. Why? There are so many great saintly persons, jñānīs, philosophers; they're trying to get liberation. And it is cheating? Yes. It is cheating. Vyāsadeva says, kaitava, cheating. And a great commentator like Śrīdhara Svāmī, he also gives his confirmation that up to mokṣa-vāñchā, that is cheating. Why cheating? That is explained by Kavirāja Gosvāmī in his Caitanya-caritāmṛta. Kavirāja Gosvāmī says that,

kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī-sakali 'aśānta'
[Cc. Madhya 19.149]

So bhukti-mukti-siddhi. Bhukti means karmīs, those who are aspiring after being elevated to the higher planetary system, Svargaloka, or higher status of life. That is called bhukti. And mukti, the jñānīs, nirbheda-brahmānusandhana, just to become merged into the existence of the Absolute Brahman. They are, they are called jñānīs, or muktīs, mukti-kāmī. Bhukti-kāmī. And siddhi-kāmīs means the yogis. They are aspiring after so many material opulences. So because they are demanding something, aspiring something for sense gratification, therefore that is cheating. That is not religion. Bhukti-mukti-siddhi-kāmī sakali aśānta. Aśānta. If you have, if you have got some intention to cheat others, then you will be restless, aśānta. But if you are simple, plain, then there is no aśānta. There is śānti.

But we are after śānti. We are not for aśānti. Therefore in the previous verse it has been explained, yayātmā suprasīdati, yenātmā suprasīdati. What is that? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Unless you come to the platform of bhakti, devotional service, there is no question of śānti. That is not possible. After all, everyone is hankering after śānti. So if for achieving śānti we follow some path which is full of aśānti, how we can get śānti? Therefore Bhāgavata says, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. I am searching after śānti, but I am accepting, say, for karma… Karma, ordinary karma, a person is working hard, day and night, going here and there. Where is śānti? But because he's a fool, therefore working very hard, when he gets some money, he thinks it is śānti. He thinks it is śānti. But it is not śānti, because to get that money he has to undergo so much aśānti. But because they are flatterers, they, the modern civilization, they want śānti, and if somebody is chanting or is engaged in bhakti-yoga, they do not like it. They say, "They're escaping."

So actual śānti, if anyone wants śānti, as it is described in the previous verse, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You can execute any type of religious system. It does not matter. But if it is leading you to the ultimate goal of life, bhakti, then you are successful. Why? The next verse says, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Bhakti-yoga, the Adhokṣaja. In the previous verse it has been explained: adhokṣaja. And who is that Adhokṣaja? Adhokṣaja means "that you cannot realize by your sense perception." He's called Adhokṣaja. Now we have got our senses. If it is beyond our senses, then we become disappointed, that "We have got our senses. Everything we realize by our senses. And the Absolute Truth has to be understood by some method which is beyond our senses." That means, beyond our senses, the method or the system of religion beyond our senses means bhakti-yoga. Just to clear the disease. Bhakti-yoga is not sense activities. Bhakti-yoga is transcendental activities, beyond senses, beyond the three guṇas, three modes of material nature. That is explained by Kṛṣṇa Himself in the Bhagavad-gītā, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. There also, this very word has been used, bhakti-yoga. Avyabhicāreṇa bhakti-yoga. Not vyabhicārī.

Vyabhicārī and avyabhicārī. There are different types of… According to the person. Avyabhicāriṇī. Avyabhicāriṇī means just to the point, as it is described by the authorities. Just like Rūpa Gosvāmī. He describes the bhakti-yoga:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So this is avyabhicāriṇī-bhakti, without any adulteration. There are so-called bhakti-yogas. They are not bhakti-yoga. Someone is thinking that "By executing bhakti-yoga, I shall become merged into the body of the Supreme." There are many. Superficially, they appear to be bhakti-yogīs, but at heart, they are nirbheda-brahmānusandhana. They clearly say also, śaṅkarera mata caitanyera patha(?). "When you adopt the process of Caitanya Mahāprabhu, that means chanting Hare Kṛṣṇa mantra, but ultimately we accept the opinion of Śaṅkarācārya." Śaṅkarācārya means nirbheda-brahmānusandhana, to become one with the Absolute Truth. This is Śaṅkara's philosophy. "When we are liberated, there is no more distinction between the Absolute and myself. I'll be, both of us, we become one, merge." This is the Māyāvāda philosophy. But Caitanya philosophy's different.

Caitanya philosophy is stated by Caitanya Mahāprabhu in His Śikṣāṣṭaka:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

Caitanya Mahāprabhu says, na dhanaṁ na janam. Dhanam, riches; janam means men, manpower; na kavitāṁ vā jagadīśa kāmaye. Kavitām, nice wife. So this means that it is not karma and jñāna. In the next line He says, mama janmani janmani. Jñānīs' process is to stop birth and merge into the existence of the Absolute Truth. So for jñānīs, there is no question of janma. "Finish this." Of course, the bhaktas, they also do not take birth again. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. But they get their birth in the spiritual world. But the jñānīs, they finish their any kind of birth, either material or spiritual. That is the difference.

So this definition, śuddha-bhakti, avyabhicāriṇī-bhakti, jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], that is Caitanya Mahāprabhu's philosophy. And Rūpa Gosvāmī is following Caitanya Mahāprabhu's footprints. Therefore śuddha-bhakti. śuddha-bhakti, avyabhicāriṇī-bhakti is defined here. What is explained in the Bhagavad-gītā,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Anyone who is engaged in pure devotional service, under the lotus feet of Vāsudeva, Kṛṣṇa, he's already liberated. He doesn't require liberation; he's already liberated. "How he can become, become liberated? He has not studied Vedānta. He has no sufficient knowledge. We see that he's illiterate, and he cannot read, write. What kind of liberation he has got?" The question may be. But because such questions are raised by atheist class of men, they cannot understand that how a so-called illiterate man also elevates himself to the highest platform of knowledge. That is explained here: janayaty āśu vairāgyaṁ jñānaṁ ca. Do not think that a devotee, who is on the adulterated platform of devotional service, can remain without knowledge. He's full of knowledge.

How he becomes full of knowledge? Yes. That is explained in the Bhagavad-gītā:

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

So Kṛṣṇa says, "To My devotees," teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10], "those who are engaged twenty-four hours in unadulterated devotional service to the Lord," buddhi-yogaṁ dadāmi tam, "I give them intelligence how he can go back to home, back to Godhead." Why this is? Now teṣām evānukampārtham. Special favor for these persons who are twenty-four hours engaged in devotional service under the direction of bona fide spiritual master. You cannot become a pure, perfect devotee unless you are directed by another pure, unadulterated devotee. Evaṁ paramparā-prāptam [Bg. 4.2]. So therefore Rūpa Gosvāmī has mentioned in his Bhakti-rasāmṛta-sindhu, ādau gurvāśrayam. You have to find out, you have to take shelter, not find out. You have to take shelter of a bona fide spiritual master. That is the beginning, ādau gurvāśrayaṁ sad-dharma-pṛcchā. Then you'll have to inquire, inquiry, sad-dharma, about pure devotional service. That is sad-dharma. Sad-dharma-pṛcchā. Sādhu-vartmānuvartanam. Sad-dharma-pṛcchā. You learn something about devotional service, but the devotional service should be executed by following mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Therefore we are Rūpānugas. We follow the footsteps of Śrī Rūpa Gosvāmī, Sanātana Gosvāmī.

So sādhu-vartmānuvartanam. Narottama dāsa Ṭhākura says: sādhu-śāstra-guru vākya, tinete kariyā aikya. You must learn from guru, from śāstra, what is actually pure devotional service. Just like Bhakti-rasāmṛta-sindhu. One should read thoroughly this Bhakti-rasāmṛta-sindhu to understand the science of devotion. Sādhu-śāstra. And the śāstra means it is enunciated by sādhu, Rūpa Gosvāmī. You cannot read anyone's book. If he's approved sādhu, you can read his book. Then you'll be benefited. If you read hodge-podge, then you will not be able to understand. Therefore sādhu. And sādhu means he gives quotation from śāstras, authorized śāstra He's sādhu. Sādhu will not give anything manufactured by him. No. He's not sādhu. Sādhu means whatever he'll speak, immediately he'll give evidence from the śāstra. Sādhu-śāstra-guru. And guru means who is following sādhu and śāstra. The guru does not follow sādhu and śāstra, who does not follow Rūpa Gosvāmī, does not follow shastric injunction… Shastric injunction is that if one wants to become leader, if one is the spiritual leader or political leader or brāhmaṇa, he must give up four principles of sinful life: illicit sex life, intoxication, gambling and meat-eating, fish-eating. He must give up. This is called sādhu-mārgānugamanam. If you don't follow these principles, then how you are following sādhu? If you are intoxicated, if you are fond of smoking, drinking, gāñjā, biḍi, wine, even chewing pān… Pān is also intoxication. Drinking tea. These are all intoxication. So if you are addicted to these habits, how you can be sādhu? Sādhu-mārgānugamanam.

So… But if one, therefore, engages himself, vāsudeve bhagavati bhakti-yoga… Vāsudeve bhagavati. Then you have to follow the devotees of Vāsudeva. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Guru, who requires a guru? Jijñāsuḥ śreya uttamam. One who is inquisitive to learn about the transcendental science, he requires a guru. It is not a fashion that we keep a guru. Just like sometimes we keep a dog. Yes. A pet, pet dog, pet cat. So that is for my sense gratification. Guru, I keep a guru, a poor man guru, and guru wants some money from me. Then guru, śiṣya says, "My dear guru, if I do not eat meat and fish, my health will fail." "All right, I order you. Under my order you can do that." This kind of compromise is not there. That is not guru. The guru thinks that "If I say 'Don't eat meat,' then this disciple will go away, and there is no chance of getting money from him." That kind of compromise is not required. And nobody requires to have a guru if he has got such attitude.

Guru, accept guru means you must surrender there. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. Tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Tad viddhi praṇipātena [Bg. 4.34]. Bhagavad-gītā says that "You learn from guru by praṇipāta, surrendering." The whole system is surrender. So vāsudeve bhagavati bhakti-yogaḥ [SB 1.2.7]. Bhakti-yogaḥ prayojitaḥ means in order to enter into bhakti-yoga one has to first of all surrender to a bona fide spiritual master. Ādau gurvāśrayam. This is the beginning of bhakti-yoga. And what kind of guru? An… That is also explained in the śāstras: śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. Guru must be śābde pare ca niṣṇātam [SB 11.3.21]. Śābde means śabda-brahman, Vedic knowledge. He must be dipped into the Vedic knowledge, śābde pare ca, and in devotional service, śābde pare ca niṣṇātam, brahmaṇy upaśamāśrayam. And accepting the Supreme Brahman, Paraṁ Brahman, as the ultimate goal of life. Not he has got any other goal of life. These are the signs of guru.

So to attempt vāsudeva-bhakti means perfection of life. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If we execute pure devotional service into the lotus feet of the Supreme Personality of Godhead, then jñānam, janayaty āśu vairāgyam. This is the test of bhakti. Janayaty āśu vairāgyam. A man is tested how much he has advanced in bhakti-yoga by his detachment from material enjoyment. If you, if one is attached to sense enjoyment, at the same time, he poses himself as a great devotee, that cannot work. Just like if you are eating something, then there will be no hunger. A man is hungry so long he does not eat something. So if, if he, if you say, ”Yes, I have eaten so much, and still, I am feeling hungry,” that cannot be. Actually if you have eaten, then you must not feel hungry. Similarly, if you have actually tasted bhakti-yoga, then there will be no more material attachment. This is the test. Not that artificially keeping a big tilaka on forehead and thinking within always ”How to get money, how to get woman?” That kind of is not… They, there…, there will be no more hunger for these material things, especially woman and money. That is the test of bhakti.

Therefore that pure bhakti-yoga can be attained only by executing devotional service to Vāsudeva. Otherwise it is not possible. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Without vairāgya, there is no question of liberation. Of course, a devotee's not hankering after liberation. Why he should hanker after? As soon as he's a pure devotee of Vāsudeva, he's already liberated. Already liberated.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Brahma-bhūyāya. At the present moment, in our conditional state, we are jīva-bhūta. And when we become actually situated in our spiritual platform, that is called brahma-bhūtaḥ. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. So everything, there is link. So bhakti-yoga means detachment and knowledge. Somebody thinks like that, foolishly, that ”Bhaktas are generally fools and rascals, and therefore they take to bhakti-yoga.” But actually that is not bhakti-yoga. One who has taken to bhakti-yoga, he cannot be fools and rascals. He must be very learned. Svayam eva sphuraty adaḥ.

How he becomes learned? Now, svayam eva sphuraty adaḥ. Everything becomes revealed. Kṛṣṇa reveals. Nāśayāmy ātmā, ātma-bhāvastho jñāna-dīpena bhāsvatā. If one is pure devotee, then Kṛṣṇa, from within, He will give knowledge. The Kṛṣṇa… Just like Kṛṣṇa is giving knowledge to Arjuna. He's a gṛhastha. He's a soldier. He's not even a brāhmaṇa. But who can be greater man of knowledge than Arjuna? Because he's directly receiving from Kṛṣṇa. And who can be greater teacher than Kṛṣṇa? So Kṛṣṇa says that ”If you are engaged twenty-four hours in devotional service,” then, Kṛṣṇa says, ”from within,” He will give all knowledge. Therefore vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you actually engage in the devotional service of Vāsudeva, then jñāna and vairāgya automatically becomes revealed unto you. There is no endeavor.

Thank you very much. [break]

Devotee: …keep a compromising spiritual master like a dog. Are these people considered to be more unfortunate than the people who have no desire for spiritual life, because they are making just some artificial show?

Prabhupāda: According to Īśopaniṣad, they are most unfortunate. Because they are keeping the show of spiritual master, but within they have got a different, ulterior purpose. So they are more unfortunate.

Devotee: Because they are pretending?

Prabhupāda: Yes. Those who are not pretending, simple, ignorant, they are not unfortunate. But those who are pretending, they're most unfortunate.

Devotee: Where is that śloka, what, what's Kṛṣṇa say? It starts: brahma-bhūtaḥ…

Prabhupāda: It is Bhagavad-gītā.

Devotee: Bhagavad-gītā.

Prabhupāda: So begin… (end)

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Śrīmad-Bhāgavatam 1.2.7

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Delhi, November 13, 1973
Prabhupāda:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Vāsudeve bhagavati. Vāsudeva is another name of Kṛṣṇa because Kṛṣṇa appears as the son of Vāsudeva. Whenever Kṛṣṇa appears, He appears as the son of Vāsudeva and Devakī. Kṛṣṇa is the origin of everyone. So how there can be a father and mother of Kṛṣṇa? Kṛṣṇa is described as sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. Kṛṣṇa says in the Bhagavad-gītā, aham ādir hi devānām [Bg 10.2]. Devānām, the demigods. The first demigod is Lord Brahmā, the first living creature within this universe. Then Viṣṇu, then Lord Śiva, then other demigods, Indra, Candra, Sūrya-many, some millions. So how Vasudeva can become His father so that His name is famous as Vāsudeva, ”son of Vasudeva”? The thing is that Vasudeva formerly underwent severe austerities, and he wanted a son like Kṛṣṇa. So Kṛṣṇa agreed, that ”Like Me, there is nobody else.” Kṛṣṇa is asamordhva. Nobody is equal to Him; nobody is above Him. Therefore Vasudeva, in his previous birth, he wanted like…, a son like Kṛṣṇa. So he could not find anyone like Him. Therefore He agreed Himself to become his son.

The idea is that Kṛṣṇa, the Supreme Personality of Godhead, when He comes upon this material world just like ordinary human child, He accepts His devotee as His father, His devotee as His mother. That is the way. Therefore Kṛṣṇa appeared as the son of Vasudeva, and He is well-known as Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. In the Bhagavad-gītā it is said that a person advancing in spiritual knowledge must come to the point of understanding Vāsudeva, Vāsudeva. Then his knowledge is perfect. Bahūnāṁ janmanām ante [Bg. 7.19]. Not ordinary men, but those who are actually searching after the Supreme Absolute Truth, such persons, bahūnāṁ janmanām ante, after many, many births of searching like that, he understands that "Vāsudeva is everything." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Such mahātmā, or advanced soul…

Mahātmā and kṣudrātmā, or durātmā. Those who are advanced in spiritual knowledge they are called mahātmā. And the symptom of mahātmā is: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manasaḥ [Bg. 9.13]. Mahātmā is not changing a dress or having a big beard. [break] Mahātmā is described, who is mahātmā. Mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā is not under the control of this material energy. He is under the shelter of spiritual energy, daivī-prakṛti. And the symptom is bhajanty ananya-manasaḥ: he has no other business than to serve the Supreme Personality. Bhajanti. Bhaja sevāyām.

This bhaja-dhātu is used in the sense of service, bhajanti. The bhajanti word is used in Bhagavad-gītā many places. Bhajanti. Ārtaḥ arthārthī jijñāsuḥ. Catur-vidhā bhajante mām. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. Sukṛti. Sukṛti means pious. Those who have done pious activities, they come to the position of bhajanti. Not always. That is also explained in another place. Yeṣāṁ tv anta-gataṁ pāpam. Those who have finished their sinful activities… Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Those who are actually engaged in pious activity… Therefore, according to our Vedic civilization, people are advised to act piously. If a man is very poor, he has nothing to give in charity or make sacrifice, "Go to the Ganges, take your bath." That is also pious. Pious activities. So in this way the whole life, whole Vedic civilization, is based on inducing people to engage, to be engaged in pious activities. Because by acting piously, one day they come to the stage of bhajana.

India is trained… By culture, by birth, the land of Bhāratavarṣa is puṇya-bhūmi. Still, you will find in Kumbha-mela many millions of people will come to take bath, to take a dip into the Ganges, because they think it is pious. So through the veins of Indians, the spiritual fluid is flowing. Unfortunately the leaders are misguiding them, and they are becoming atheists generally. It is very regretful situation.

So anyway, after many pious activities, one may come to the platform of bhagavad-bhajana.

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

Four classes of men. Those who are distressed, ārta, suffering… Everyone is suffering, but those who are acute with suffering… Ārtaḥ arthārthī. Those who are in need of some money. Artha, jijñāsuḥ. And inquisitive what is God. And jñānī, means actually those who are in knowledge. They are searching after. Four classes of men begin bhajana. Not the others. Opposite numbers are na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are duskṛtina, background is simply sinful activities, they cannot take.

So here in the Śrīmad-Bhāgavatam, Sūta Gosvāmī is explaining in the meeting of Naimiṣāraṇya. He says, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you begin your bhakti-yoga, vāsudeve bhagavati… Bhakti-yoga can be applied only to vāsudeve bhagavati. Bhakti-yoga is not applied anywhere. The śāstra does not say. Bhakti means "to serve," and yoga, "the process." That is described in the Bhagavad-gītā also. Bhagavad-gītā is bhakti-yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ. After taking shelter of Kṛṣṇa or representative of Kṛṣṇa… Kṛṣṇa, or representative of Kṛṣṇa, you have to take shelter. Mad-āśrayaḥ. Narottama dāsa Ṭhākura said, āśraya lañā bhaje, kṛṣṇa tāre na hi tyaje(?). Anyone who takes āśraya and begins his bhajana, kṛṣṇa tāre na hi tyaje, Kṛṣṇa cannot give him up. Kṛṣṇa will accept him. And in the Bhagavad-gītā it is said, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. In the Bhāgavata also it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Those who are inquisitive, brahma-jijñāsā, jijñāsuḥ śreya uttamam…

Śreya means the ultimate benefit goal of life. People are very much attached to the immediate benefit. Just like children. Children, if you give him two paise-worth lozenges, he is very much attached. But if you want to engage him in education, he is not very much attached. So there are two things, śreya and preya. Preya means immediate enjoyment, and śreya means future benefit. So śreya uttamam. Everyone is doing something. Just like a child is being educated for future happiness. But this happiness, this material happiness, is temporary. Even if you are educated very nicely, become a big lawyer or high-court judge or anything big post, they are all temporary. Because as soon as the body is finished, everything is finished. Then again you have to take birth. There is no guarantee what kind of birth. Suppose you get birth again in human society. Then you have to take again education, again endeavor, if you want to become some big post. Therefore everything here is temporary, anitya. Anitya. Anitya means they are not permanent. But here it is said, śreya uttamam. Uttamam means udgata tamaṁ yasmād. This material world is called tamaḥ. Therefore Vedic advice is tamasi mā jyotir gama: "Don't remain in this darkness. Try to go to the light." Jyotir gama.

So uttama means… This word we have…, uttama. The uttama means transcendental, beyond this material world. So there is śreya, ultimate benefit of life, beyond this material world. So one who is interested the śreya, or ultimate benefit of life beyond this material world, for him there is need of accepting a guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Uttamam, not for this… Generally, people go to accept a guru for some material benefit, for cheap āśīrvāda, so that he can become more opulent in this material world. But that is not śreya. These things will be finished. These things will be finished with your body, and body is sure to be finished. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says in the Bhagavad-gītā that "I am the death, and I take away everything at the death, at the time of your… " Mṛtyuḥ sarva-haraś cāham. You make all asset. You make good bank balance, skyscraper building, good family, everything, but everything will be taken away at the time of death. Then another chapter. Then you do not know what chapter begins. That will depend on your karma. The same thing, contamination. As you have made your mental condition, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6], you will get…, nature will give a similar body. This is going on.

Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. By karma everyone is working, but even (everyone) is working in three modes of nature. This material world, there are three modes of nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if you are working in tamo-guṇa, then you are preparing a body of tamo-guṇa. If you are working rajo-guṇa, then you are preparing a body for rajo-guṇa. Similarly, sattva-guṇa. Everything is described in the Bhagavad-gītā. What is the different result? Ūrdhvaṁ gacchanti sattva-sthāḥ. Those who are working in sattva-guṇa, they will go to the higher planetary systems. There are Janaloka, Maharloka, Tapoloka, Brahmaloka, Satyaloka, Siddhaloka. You'll go there. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. And if you want to remain in the middle planetary system, then that is rajo-guṇa. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And those who are working in tamo-guṇa, jaghanya, most abominable behavior, they will go to the animal kingdom or the lower planetary system. This is the process. As you are contaminating, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Sat and asat-janma. Why there are so many varieties of life? Cats, dogs, trees, aquatics, birds, beasts, human beings, demigods, civilized, uncivilized, so many. Why there are so many varieties? kāraṇaṁ guṇa-saṅgo 'sya. As he is associating with different types of qualities, he is getting a different types of body. This is going on.

Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Caitanya Mahāprabhu says, "The living entity is rotating within this universe," brahmāṇḍa bhramite. Sometimes this planet, sometimes that planet, sometimes this body, sometimes that body. In this way he is rotating from time immemorial. But by chance, fortunate, by fortune, if he gets in touch of a proper guru and then he gets Kṛṣṇa… Guru-kṛṣṇa-kṛpāya. By Kṛṣṇa's mercy, he gets guru, and guru's mercy, he gets Kṛṣṇa, simultaneously-if he is actually serious about Kṛṣṇa, Kṛṣṇa consciousness. This is important, therefore. When we hear about Kṛṣṇa… Therefore sat-saṅga is required, to awaken that Kṛṣṇa consciousness, dormant Kṛṣṇa consciousness within everyone's heart. Everyone's heart, There is. Because he is part and parcel of Kṛṣṇa.

Just like a boy who has left his home from childhood. Somehow or other, he is separated from his rich father, loitering in the street. But he is reminded. He can remember. Similarly, we are all sons of the most opulent father. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Unfortunately, we have forgotten. We are thinking that "I am American," "I am Indian," "I am this," "I am that," and toiling and laboring hard, struggle for existence. Therefore the most beneficial welfare activity is Kṛṣṇa consciousness. We are reminding people that "You are son of such great personality, or Kṛṣṇa. Why don't you go back to your home? Why you are rotting in this material world, suffering?" This is the mission.

So required, this education. When one understands that "I am rotting here in this nasty place…" This is a nasty place. Not only this material planet, anywhere within this material world… Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, where the duration of life you cannot calculate and the standard of life is very, very good, but still, ābrahma-bhuvanāl lokāḥ punar āvartinaḥ, wherever you go, the janma-mṛtyu-jarā-vyādhi [Bg. 13.9] is there. You cannot avoid it. So this information, Kṛṣṇa consciousness, is even up above Brahmaloka. Therefore it is the most beneficial welfare activities in the world, Kṛṣṇa consciousness, to awaken Kṛṣṇa consciousness. So this awakening is possible when one is engaged in the devotional service of Vāsudeva, Kṛṣṇa. Just like these boys, these European and American boys, foreign, they have been engaged in the service of Vāsudeva. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanam [SB 7.5.23]. This is arcana. This offering ārati, bhoga. And śravaṇaṁ kīrtanam, chanting Hare Kṛṣṇa mantra and hearing. These are the devotional processes, nine processes.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So this is called bhakti-yoga. So here it is said, vāsudeve bhagavati. Vāsudeve, Kṛṣṇa. Who is Kṛṣṇa? Bhagavān, bhagavati. He is not ordinary person, ordinary person. He is bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are many bhagavāns, but the original bhagavān is Kṛṣṇa. Aham ādir hi devānām [Bg 10.2]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So in this way, Kṛṣṇa is the Supreme. Therefore here it is said, vāsudeve bhagavati. Don't consider Kṛṣṇa as human being. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He comes to show actually what is God, He comes as human being. That does not mean He is like us, human being. Just like in the prison house, if sometimes the governor goes to inspect and the prisoners think, "Oh, now governor is also one of us. He has become prisoner…" Just like Mahatma Gandhi went to the prison house, and the pickpocket, if he thinks, "Now Mahatma Gandhi is also one of us," this is wrong. This is wrong. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Because he is mūḍha, the pickpocket, he is thinking that "Mahatma Gandhi is also like me." Or "The governor, he has come into the prison house; therefore he is also like one of us." No. Out of his mercy, he comes.

People are searching after God. The so-called speculators, big, big scholars, they are trying to understand God. "God may be like this, may be like that." Why "may be"? You do not know God. Just admit that you do not know. Why you are cheating? "May be" means you do not know. So why don't you say, "I do not know"? But these rascals will say "may be like this." And why "may be"? Here is God. "I am like this," Kṛṣṇa says. Kṛṣṇa says, "Here I am." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. And He is worshiped by all sages, saintly persons. When Arjuna admitted Him that "Kṛṣṇa, You are paraṁ brahma," paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam [Bg. 10.12]. "You are puruṣa." Puruṣa means enjoyer. Śāśvata means eternally. Not that "You are now enjoyer and formerly You were something else." No. Śāśvataṁ puruṣam ādyam, original. So this is the appreciation of Kṛṣṇa. After reading Bhagavad-gītā, if you do not understand Kṛṣṇa, if you try to banish Kṛṣṇa, then what kind of reading of Bhagavad-gītā? This is all nonsense. If actually one understands Bhagavad-gītā, if he has actually studied, then… Just like Arjuna, he'll admit, "Oh, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]." That is Arjuna's experience after hearing Bhagavad-gītā. And he said that "You are accepted by great personalities, Asita, Nārada, Vyāsa, Devala, big, big personalities." So svayaṁ ca, "You are also speaking Yourself. We have heard from śāstras and authorities, and You are speaking personally; therefore I accept You that You are Parabrahman." This is the study of Bhagavad-gītā.

So God is explaining Himself personally, and He is accepted by authorities, not only in days of yore, formerly, but recently within five hundred, seven hundred years, big, big ācāryas-Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī-big, big ācār…, stalwart, latest within five hundred years. Śrī Caitanya Mahāprabhu, everyone accepts Kṛṣṇa, the Supreme Personality of Godhead. And these rascals are searching out what is God. Just see their rascaldom! God is here, and he is searching. So those who are searching after God, and they are, if they are making some proposition, thesis, these are all nonsense, cheating. You do not know God. You admit. That is very good. But why you are making thesis? God is not subjected to your mental speculation.

That is confirmed in the Brahma-saṁhitā:

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Panthās tu koṭi-śata-vatsara. We have got experience of flying by the airplane. It goes five hundred, six hundred, thousand miles per hour. But here it is said panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. On the airplane of the speed of air or on the speed of mind… You can understand the speed of mind. You are sitting here; immediately you can go to London, ten thousand miles away. The speed of mind you can understand. So here it is… Even on the speed of mind, not this one-thousand-mile speed or five-hundred-mile speed. On the speed of mind. The speed of mind means within second it can go millions of miles. That is the speed of mind. So it is said, panthās tu… And with that speed, if you go on, koṭi-śata-vatsara-sampragamyaḥ, for many millions of years to find out where is God, it is impossible. You cannot. You cannot. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. And by whom? Muni-puṅga, great, great saintly persons. So still, avicintya-tattve, still, it remains avicintya-tattva. You cannot understand. Nāyam ātmā pravacanena labhyaḥ. In the Vedas it is said, "Simply by argument, speculation, you cannot understand." You have to understand God from God or from His representative. Otherwise it is not possible. This is the process.

So therefore it is said that vāsudeve bhagavati. If you engage yourself in devotional service, vāsudeve bhagavati bhakti-yogaḥ, not other yoga… Jñāna-yoga, karma-yoga, dhyāna-yoga, haṭha-yoga, they will not be appreciated. Because in the Bhagavad-gītā it is said, Kṛṣṇa said, bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa never said, "By process of jñāna or karma or yoga…" No. You cannot. Bhaktyā mām abhijānāti. Or He speaks to Arjuna Bhagavad-gītā, bhakto 'si priyo 'si me [Bg. 4.3]. So without bhakti, without bhakti-yoga, there is no possibility of understanding what is God. Take it for certain. Therefore the Bhāgavata says, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you apply bhakti-yoga in the Supreme Personality of Godhead, vāsudeve bhagavati, then what will be the result? The result is janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam. Two things required for perfection of life: jñāna and vairāgya. Jñāna means perfect knowledge. What is that perfect knowledge? Ahaṁ brahmāsmi: "I am not this, American, Indian, or this and that. I am brahma-vastu. I am part and parcel of God. God is Parabrahman, and I am also part and parcel. Therefore I am also Brahman." The part and parcel of gold is gold. One has to realize that "I am not this body, matter. I am spirit soul, part and parcel of the Supreme Soul." That is called jñāna, not that M.A., Ph.D., D.H.C. These are not jñāna. They are different expansion of ajñāna.

The so-called university education, D.H.C., Ph.D., they are simply expansion of ajñāna. He is again… Therefore the more a person is so-called scientist, educated, he is more godless. That means he is going deeper and deeper into the ajñāna. Because jñāna means to know God. That is not real jñāna. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Not ajñānavān. So if you do not God, if you do not know what you are, if you do not know what is your relationship with God, then what is your jñāna? That jñāna, for eating, sleeping, mating, the cats and dogs they have got. Do you mean to say to have better knowledge how to eat nicely, how to sleep more nicely or to have sexual intercourse nicely, is that jñāna? No. They are all ajñāna. They are the business of the cats and dogs. Real jñāna is to know ahaṁ brahmāsmi. Brahma-bhūtaḥ prasannātmā na śocati na… [Bg. 18.54]. That is real jñāna.

So vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you apply bhakti-yoga to Vāsudeva, Kṛṣṇa, the Supreme Personality, then very soon, janayaty āśu… Āśu means very soon. Janayaty āśu vairāgyam. Just see. These boys and girls of America and Europe, they were too much addicted, because their father, mother, their civilization is to be attached to material enjoyment. Actually, they were. Now see their vairāgyam. Practical. There is no theoretical. As soon as you engage yourself, vāsudeve bhagavati… These young girls… One of my student is, was… She is girl. She was a great artist, dancing girl in Australia. She gave up everything and came to me: "Swamiji, make me your disciple." I saw her father and mother in Australia. A very beautiful girl. Very big, big heading in newspaper that "Such and such girl has left everything." This is vairāgya. Very profitable business she was earning. All of them. They are all qualified. They are not like our Indian boys and girls, uneducated or illiterate. No. They are well qualified. They can earn any amount of money. But vairāgyam. Janayaty āśu vairāgyam. This, see practically. And jñānam. Bring any so-called swami and yogis and talk with them about jñāna. They will be, I mean to say, victorious, even they are with me for only four and five years.

So this is practical. This is not story. If you actually want jñānam and vairāgyam, then vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu [SB 1.2.7]. Very soon. Ahaitukam. Nobody can give any reason how this man has become… Actually, our Indians are appreciate…, "How these Europeans, Americ…, become so nice devotees." But ahaitukam. Ahaitukam. You cannot ascertain how the reason. It is Kṛṣṇa's favor. It is Kṛṣṇa's favor. So anyone can take advantage. We are preaching this Kṛṣṇa consciousness movement, that "You take to Kṛṣṇa consciousness, your life will be perfect." And what is the perfection of life? Jñāna and vairāgya. Because everyone is working under the wrong impression that "I am this body," therefore he is ajñāna. He does not know that "I am not this body." As soon as he comes to the understanding that "I am not this body; I am spirit soul," then jñāna, immediately he will inquire, "Then what is the activities of the spirit soul? So far I have worked for the interest of my this body, but I have done nothing with the interest of my spirit, as I am. I am spirit soul." That is bhakti-yoga. The activities of the spirit soul, the activities of Brahman, is bhakti-yoga. Bhakti-yoga is not material activities. Bhakti-yoga is spiritual, pure spiritual activities.

Therefore in the Bhagavad-gītā you will find, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Avyabhicāreṇa, unadulterated bhakti-yoga. Yaḥ sevate. Anyone who is engaged in unadulterated bhakti-yoga, sa guṇān samatītyaitān brahma-bhūyāya kalpate, immediately he realizes his identification as Brahman. Sa guṇān. These sattva-rajo-tamo-guṇa, I have described already, he immediately transcends. Mukti means to get out of the influence of the sattva-guṇa, rajo-guṇa, tamo-guṇa. That is mukti. Now, here is the assurance by the Lord Himself: "Anyone who is engaged in unadulterated, without any mixture, without any adulteration, pure bhakti, then…" Avyabhicāreṇa bhakti-yogena yaḥ sev… Same thing as it is said in the Bhāgavata. Bhakti-yogena. Bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He immediately becomes transcendental to these material modes of nature and he becomes Brahman. Brahma-bhūtaḥ prasannātmā na śocati na… [Bg. 18.54]. These things are there.

So we require jñāna. Jñāna means to understand his own self. Our… Unless one understands that "I am not this body," there is no jñāna, anyone, however a scholar he may be. Therefore it is called māyayāpahṛta-jñānāḥ. If we say that a so-called educated person is in ajñāna because he does not know what he is, then… That was admitted by Sanātana Gosvāmī. He was prime minister of Nawab Hussein Shah Khan, and he joined Caitanya Mahāprabhu's movement. So he submitted himself, surrendered himself to Caitanya Mahāprabhu by saying that grāmya-vyavahāre loke kaha ei paṇḍita. Grāmya-vyavahāre: "By this usual way, my neighborhood persons they say, 'paṇḍita'." He was actually very learned scholar in Sanskrit and Arabic and Persian language. He was minister in Nawab Hussein Shah's government. So actually people used to address him, "Paṇḍitajī." But he admits that "These people call me paṇḍita, but I am such a paṇḍita that I do not know what I am. This is my paṇḍita." Grāmya-vyavahāre paṇḍita tāi satya māni, āpanāra hitāhita kichui nā jāni: "I am such a rascal that I do not know what is the ultimate goal of life, and these rascals address me as 'paṇḍita'."

So you will find many paṇḍitas like this, many learned scholars. And ask him, "What you are?" He is silent. "Wherefrom you have come?" Silent. "Where you are going?" Silent. "What is God?" Silent. So these kind of paṇḍitas will not save you. If you actually want to save yourself from dragging down again to the lower abominable species of life, then you must take to Kṛṣṇa consciousness, bhakti-yoga. Vāsudeve bhagavati. Then you will be enlightened. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Because vairāgya means detachment, detachment. When you understand that "I do not belong to this establishment," then naturally you will be vairāgya, that "What interest I have got?" The karmīs are very much attached. Karmīs, they are working very hard. They are thinking that "This material advancement of life will make me happy." But that is not the fact. Therefore they are ajñānī. And the jñānīs, when they are baffled in advancing, or getting peace of mind, or peace by material activities, then they say brahma satyaṁ jagan mithyā, "This world is false. Brahman is reality." But if he does not engage himself in Brahman activities, then he will also fall, the so-called jñānī. That has been proved.

We have seen so many sannyāsīs. First of all they say, "This is false. The world is false. Let me take sannyāsa." And after remaining a few years of sannyāsa, then he learns how to eat meat, how to drink wine, how to associate with women. Then come. Then he must have some business, that philanthropic work, open some school, open some hospital. Why? If he is full(?) and the whole world is false, why you are interested in opening schools and hospitals and… [break] …to open hospital and open school. No. They are not very much interested. We are interested to open school if there is education for Kṛṣṇa consciousness, as we have opened in Dallas, Texas, small children. That we are interested because that is Kṛṣṇa. There is Kṛṣṇa. But we are not interested in so-called godless education. That is not our business.

So that is called vairāgya. Vāsudeve bhagavati, vairāgya. This is required. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the… Bhakti means when he realizes, God realization, then naturally he becomes unattached to material activities. That is the test. Not that simply by having tilaka or kaṇṭhi, one becomes a devotee. How much he is detached to the material attraction. That is the test. That is the test. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayaty āśu vairāgyam [SB 1.2.7]. If he has no vairāgya, if he is still attached to material things, his devotion is not yet…

So these things are very nice. I will request you to study what is bhakti, what is pure devotion, what is Vāsudeva. Everything is there. It is a science, great science. It is not sentiment, neither it is so-called religious faith. It is a science. Vijñānam. Yad vijñānaṁ samanvitaḥ. So people do not know. Therefore they take it as a religious movement and reject it. No. Don't reject it. It is a science. You try to understand if you have got brain. So this bhakti-yoga means pure bhakti-yoga. Bhakti-yoga. That is described by Rūpa Gosvāmī,

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Similarly, in the Nārada-pañcarātra it is stated bhakti-yoga:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So long we have upādhi, "I am American," "I am Indian," or "I am brāhmaṇa," "I am śūdra," or "I am black…" These are upādhi, because this is all bodily designation. This brāhmaṇa, kṣatriya, vaiśya, śūdra, these designation to make a systematic progress of human life. But actually, when one becomes pure devotee, he is above all these things. He is above all these things. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. "Even one is caṇḍāla, if he becomes a pure devotee, then he becomes better than a brāhmaṇa." They are not ordinary things.

So pure bhakti-yoga, this bhakti-yoga, means sarvopādhi-vinirmuktam [Cc. Madhya 19.170], one has to be free from all designation. Now, these boys and girls, they have forgotten. Either they are American or Indian or African, they do not remember. They know that they are eternal servant of Kṛṣṇa. That is pure bhakti. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. This is freedom. Nirmalam means mukti. Mala means dirty things. So long we are enwrapped with the dirty things, there is no bhakti. Tat-paratvena nirmalam. When this nirmala, when dirty things are washed away, you remain in pure spiritual life or spiritual body, then the indriyas, the senses… You have got senses. In the spiritual life you will also… Spiritual life does not mean without senses. Otherwise, why it is said hṛṣīkeṇa? Hṛṣīka means indriya, senses. The senses are purified, not the senses are gone. Just like if you have got cataract, if it is operated, the cataract is taken away, not the eye is taken away. Eyes must remain there. Then what is the use of treatment? Similarly, our senses, at the present moment they are contaminated. You have to make it purified. Tat-paratvena nirmalam. And when it is purified, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170], with that purified senses, when you serve Kṛṣṇa, that is called bhakti.

So bhakti is not ordinary thing, this bhakti-yoga. You have to understand it. You have to practice it, under training, as these boys and girls are going. Then you will understand what is God. And as soon as you understand God, your relationship with God, then jñāna and vairāgya will be there. Jñāna. By jñāna you will understand that you are not this material, any product of this material world. This is called vairāgya, jñāna. And vairāgya means if you are not interested in this material world, then your real interest is spiritual life, that makes your life successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.7

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Hyderabad, April 21, 1974

Pradyumna: (leads chanting, etc.)

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Translation: "By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

Prabhupāda:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

So the mission of human life is to acquire knowledge, jñānam, and vairāgyam, detachment. Jñānam means real identification, "What I am." In the conditioned stage of life we are passing on our days not in jñānam but ignorance, just like the animals. The animals, they have no jñānam. They are pulling on their life with the bodily concept of life. The dog is thinking, "I am dog. I am this body." He does not know whether he is "dog" or "cat". These names we have given him. But he knows it well that "I am this body." So this is not jñānam. This chance is available when we are no longer cats and dogs but human being. Then we can understand that "I am not this body." This is the difference between cats and dogs and human beings. The cats and dogs, they do not know that they are not the body. They are spirit soul. That they do not know. They know simply that "I am this body, and the necessities of body must be fulfilled somehow or other." That is their business. Whole day and night, they are working just to fulfill the necessities of his body, because there is no jñānam.

But in the human form of life, that is not the business. Therefore the Vedānta-sūtra says, athāto brahma jijñāsā: "This life, human form of life, which is achieved after evolution of 8,400,000's of forms of life…" It is called labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29]. Idaṁ śarīram. This human form of body is achieved, bahu-sambhavānte, after achieving many, many other lower forms of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. So many different forms of life we had to pass through to come to the standard of human life. Therefore this life is not meant for spoiling like cats and dogs. This is jñānam. The spoiling the life like cats and dogs means āhāra-nidrā-bhaya-maithuna… eating, sleeping, defending and sexual intercourse. These are the bodily demands. Sāmānyam etat paśubhir narāṇām. These are common formulas for the cats and dogs and the human being. But what is the meaning of human being? The human being is eligible to understand what is the value of life, what is the problem of life, how to make the solution. That is human life. Not that simply passing our days like cats and dogs working very hard.

Kaṣṭān kāmān arhate viḍ-bhujāṁ ye. In the śāstras this is warned again and again. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This human form of life is not meant for satisfying the senses, kāmān kaṣṭān, with great difficulty. Now, eating is necessary, but a hog, he eats the most abominable thing, stool, but whole day and night he is searching out, "Where is stool? Where is stool? Where is stool?" So similarly, if human civilization is so made that simply for eating one has to work so hard day and night, so it is as good as the hog's life; it is not human life. Human life should be peaceful. They should get their foodstuff very easily, eat very nicely, save time for Kṛṣṇa consciousness. That is human life, not like hogs and dogs, simply searching after… But if we create such civilization like cats and dogs and hogs, then Kṛṣṇa will give us the chance to work day and night simply for eating, sleeping, mating and defending. That is the position now. We wanted it.

In Bombay we have got now six buildings full of tenants. So they are little disturbed because now we have taken possession of the land. They are thinking that "Swamiji will drive me, drive us some way or other." I told them that "I have got no children with me; neither my former family is coming to live. If I, suppose, vacate these houses, then I will fill up with my devotees. So why don't you become devotee? I don't charge anything from you." But that they are not agreeable. This is the position. Even if we offer that

”You come with us, live with us peacefully, take little prasādam and chant Hare Kṛṣṇa,” they will not agree. We have got hundred branches all over the world. At least, there are ten thousand men. Just as we do not work, we simply chant Hare Kṛṣna and get some prasādam… So there is no scarcity. There is no scarcity. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22].

So actually, there is no scarcity of food. Kṛṣṇa is so kind. God is so kind. Eko yo bahūnāṁ vidadhāti kāmān. He is feeding many, many millions and trillions of living entities. In Africa there are millions of elephants. Who is feeding them? Kṛṣṇa is feeding them. So these economic questions, overpopulation question, these are not actually problems. Problem is scarcity of God consciousness. This is the problem. Therefore we are suffering. It is not my manufactured word. It was said by my Guru Mahārāja. He said that ”I don’t find any scarcity in the world except the scarcity of understanding Kṛṣṇa. That’s all.” So this jñānam… This is jñānam. Jñānam means that ”I don’t belong to this material world. This… My body is material, but I am different from the body.” This is jñānam. So the necessities of my body, it must be supplied. It should not be neglected. But we should not be busy simply for the necessities of the body. We are spirit soul. The spirit soul has got its necessity. We must fill up that. Then we will be happy.

So this can be done, as it is prescribed here that,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

The first thing, jñānam and vairāgyam… This human form of life is meant for jñāna and vairāgya. Jñāna means vairāgya, and vairāgya cannot be achieved without jñāna. These two are relative terms. So jñānam means that ”I am not this body, and my relationship with my body, they are also not my necessities.” This is called jñāna. And as soon as we understand that the simply necessities of my body are not required, that is called detachment, or vairāgya. Without jñānam, we are simply thinking that we must satisfy the senses. Body means the senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. So in the bodily concept of life, or in ajñāna, this ignorance, our business is to satisfy the senses, that is called ajñānam, ahaṁ mameti [SB 5.5.8], sense gratification.

This whole world is going on on the basis of sense gratification. A man and a woman, or a male or female, they develop this idea of sense gratification. Therefore as soon as a girl is grown up or a boy is grown up, the father, mother get them married, because the sense of sense gratification is very strong. Therefore the system is, Vedic system is, or any…, this human civilization system is, to get them married. So puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. So as soon as they are married, so tayor mitho hṛdaya-granthim āhuḥ, that sense of sense gratification becomes too much tied up. Tayor mitho hṛdaya-granthim. We have got already attraction. A man has got attraction for woman; woman has got attraction for man. Now, as soon as they are united, that attraction becomes more and more strong. Tayor mitho hṛdaya-granthim āhuḥ. Then ataḥ gṛha, as soon as they are married and united, they require one apartment, gṛha; ataḥ gṛha, kṣetra, then land for cultivating for producing foodstuff. Ato gṛha-kṣetra-suta, children; āpta, friends. Ato gṛha-kṣetra-sutāpta-vittaiḥ, and money. Janasya moho ’yam ahaṁ mameti [SB 5.5.8].

In this way the living entity becomes entangled and his sense of aham, ”It is… I am this body and this property is mine,” this sense increases, moha. It is called moha. Moha means actually nothing belongs to him. As soon as death will come, he has to change this body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. He has to change the body. As soon as he changes the body, then everything is finished. His property, his wife, his children, his country, his society, everything, mṛtyuḥ sarva-haraś ca aham. Kṛṣṇa comes as mṛtyu. Kṛṣṇa comes as Śrī Kṛṣṇa, Śyāmasundara, dvi-bhuja Muralīdhara. He comes occasionally, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], for the devotees. The devotees want to see Him. Therefore He comes. But for the nondevotees, He also comes, but they cannot see. But Kṛṣṇa comes as death. Then they can see, ”Here is Kṛṣṇa.” Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. They’re… Like Nṛsiṁhadeva. Nṛsiṁhadeva… God was challenged. Prahlāda Mahārāja was devotee. He was chanting Hare Kṛṣṇa mantra, and his father revolted: ”Why you should chant Hare Kṛṣṇa? Where is Kṛṣṇa? Where is God?” This is the atheistic temperament. They’ll simply defy God, or Kṛṣṇa.

So the atheistic and the theistic persons are always there. But the theistic persons, they see always God. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. That is the theistic. Santa, those who are theistic, advanced in devotional service, they are called santas, saintly person, premāñjana, because they have developed love of Godhead. In the previous verse it has been described, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That culture required. You may belong to any type of religion. It doesn’t matter. You may become Hindu, Muslim, Christian, or brāhmaṇa, kṣatriya… Whatever you may be, it doesn’t matter. But if you are a religious person, the test is how much you have developed love of Godhead. Then it is tested. ”Yes, you are nice.” Sa vai puṁsāṁ paro dharmaḥ. That is the test. Otherwise it is useless. You may be Hindu, Muslim or… Whatever stamp you like, you can have it. But the real test is whether you have developed love of Godhead. That is wanted.

So that required. By love of Godhead you can see God every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva means twenty-four hours. People ask, ”Whether you have seen God?” To see God is not difficult job. Simply you have to qualify yourself, love of Godhead. Then you can see. This is the formula. And if have not developed Kṛṣṇa consciousness, God consciousness, then also, you can see God in your own way, as prescribed in the śāstras. Just like Kṛṣṇa says, raso ’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. Kṛṣṇa says, ”I am the taste of the water.” So you are drinking water, and as soon as you drink, if you think that ”Here is the taste of water, here is Kṛṣṇa,” is it very difficult? Not at all difficulty. Prabhāsmi śaśi-sūryayoḥ. If you forget while drinking… Nobody can forget. But even intentionally you forget. So how you can check not seeing the sunshine and the moonshine? How it is possible. They say that ”Have you seen God?” But why… You have seen also God, because Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ: ”I am the sunshine.” So who has not seen sunshine? So you have to begin seeing like that. Then if you remember Kṛṣṇa, that is also seeing. Seeing, spiritual seeing, does not mean simply to see by the eyes. Spiritual seeing means by chanting you can see, by describing you can see. Because Kṛṣṇa is Absolute. Absolute. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. In either of these items, either you hear of Kṛṣṇa, then you are seeing Kṛṣṇa. When you chant about Kṛṣṇa, then you are seeing Kṛṣṇa. When you are thinking of Kṛṣṇa, you are seeing Kṛṣṇa. This is the process. This is called bhakti-yoga.

Therefore it is said vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you learn how to practice bhakti-yoga, and that is upon Vāsudeva, Kṛṣṇa… Vāsudeva… And bhakti-yoga therefore says, śravaṇaṁ kīrtanaṁ viṣṇoḥ. Not śravaṇaṁ kīrtanam of the politician. That will not help you. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. If you hear about Kṛṣṇa, if you chant about Kṛṣṇa, if you think about Kṛṣṇa, if you offer worship to Kṛṣṇa, if you engage yourself with some service to Kṛṣṇa, if you offer everything for Kṛṣṇa, you'll see Kṛṣṇa always, twenty-four hours. This is the process. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. This is bhakti-yoga. Bhakti-yoga means always be engaged in Kṛṣṇa consciousness. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. That is stated in the Bhagavad… Satataṁ kīrtayanto mām. These boys and girls who are in bhakti-yoga, they are satataṁ kīrtayanto kṛṣṇam. They are going… Sometimes we go to make membership with these books. So we have to speak about Kṛṣṇa. Satataṁ kīrtayantaḥ. They are cooking for Kṛṣṇa. They are dancing for Kṛṣṇa. They are singing for Kṛṣṇa. They are talking for Kṛṣṇa. They are going round the world for Kṛṣṇa. Everything for Kṛṣṇa. This is Kṛṣṇa consciousness and bhakti-yoga. Everyone can adopt these principles. Where is the difficulty? Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. In this way, if you practice bhakti-yoga, or Kṛṣṇa consciousness, practice Kṛṣṇa consciousness, then the result will be janayaty āśu, very soon…

Because big, big jñānīs, yogis, they are trying to become detached from the attachment of this material world. Yoga system means yoga indriya-saṁyamaḥ. They are practicing yama niyama āsana dhyāna dhāraṇā prāṇāyāma, all these, pratyāhāra. This yogic system, mystic yoga system, what is the meaning? Meaning: detachment, not other. Nowadays it has been taken, yoga practice means to become healthy. But actually, yoga practice is not for that purpose. Yoga means to connect with the Supreme. That is yoga. So there are different types of yoga, but in the Bhagavad-gītā it is said,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The first-class yogi, who is? Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: "Who is always thinking of Me, Hare Kṛṣṇa." Chant Hare Kṛṣṇa, and you always think if Kṛṣṇa. Smaraṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. This is bhakti-yoga, the simple practice, that if you chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, tongue, your tongue is locked up and your hearing process is locked up. That is samādhi, immediately, absorbed in the thought of Kṛṣṇa. Samādhi.

Yoga practice means samādhi, comes to the samādhi point. This is samādhi. Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām, samādhau na vidhīyate. But those who are too much materially attached, bhoga aiśvarya, material opulence… Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām. Apahṛta, bewildered. They are thinking by this material enjoyment, by material opulence, they will be happy. Therefore it is called apahṛta-cetasām. They cannot. But if you practice this bhakti-yoga, vāsudeva… The whole Kṛṣṇa consciousness movement is vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. That's all. Why? Now, jñānam and vairāgyam. Jñānam means we are misidentifying that "I am this body, and the bodily emanations, my sons, my daughters… I have got bodily relation with my wife. Therefore my wife, and the productions, the sons, then grandsons, then daughter-in-laws, then son-in-laws…" In this way, we are clustering round. So that should be not rejected at once, but it should be taken into Kṛṣṇa consciousness. Then even there is attachment, that is called yukta-vairāgya, yukta-vairāgya. That is enunciated by Śrīla Rūpa Gosvāmī, that

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

This vairāgyam, if I cannot… But vāsudeve bhagavati bhakti-yogaḥ. Then vairāgya will be there. In every family, you can worship Vāsudeva, Kṛṣṇa. Where is the difficulty? Vāsudeva will not occupy a very spacious room. Here is Vāsudeva, Kṛṣṇa. Even a small place, you can install Deity, Vāsudeva. And offer. You are eating… Yajñārthe karmaṇo 'nyatra. Offer Kṛṣṇa yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. After all, you have to cook. Nobody, no house is there, no man is there who is not cooking. Everyone is cooking. But cook it for Kṛṣṇa, all nice prasādam. This is bhakti-yoga. Install Deity. It is not that simply in the temple the Deity should be installed. Why not at your home? Everyone can do that. Kṛṣṇa can come within your room, a small Deity, although He is virāṭ-puruṣa. Aṇor aṇīyān mahato mahīyān. He can become greater than the greatest and the smaller than the smallest. That is His greatness.

So everyone can bhakti-yoga practice, simply under the guidance of proper spiritual master who knows the science of Kṛṣṇa. From him you take lesson. And it is not difficult, this bhakti-yoga practice. Actually, this was the practice in India in every home. There was Deity. At least, brāhmaṇa, kṣatriya, vaiśya, they had Deity, Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa, or Nārāyaṇa śilā. Every house, it was being worshiped. But we have lost our culture. Vāsudeve bhakti-yogaḥ…, bhakti-prayojitaḥ. We have lost this culture. Revive it. Don't lose this opportunity of human life. Practice bhakti-yoga and be Kṛṣṇa conscious, and make your life successful. That is our mission. We are teaching. It is not a business, that "Give me some money; I will teach you." It is open. We are asking everyone, "Chant Hare Kṛṣṇa mantra." What is the difficulty? There is no loss. You haven't got to pay anything. Simply as these boys have learned to chant and dance, kṛṣṇotkīrtana-gāna-nartana-parau. This is the Gosvāmīs' teachings,"Chant Hare Kṛṣṇa mantra." And why should you go to see dancing elsewhere? Dance at home. Make family organization in that way. You will be happy. Then you will understand what is your position.

This is the main mission of human life, to understand his position. Sanātana Gosvāmī, the first disciple of Śrī Caitanya Mahāprabhu, he, when approached Śrī Kṛṣṇa Caitanya Mahāprabhu at Benares, Vārāṇasī, Kāśī, so he was minister, prime minister of Nawab Hussein Shah, very great man. But when he met Śrī Caitanya Mahāprabhu, he decided to retire from the service and join Śrī Caitanya Mahāprabhu's Kṛṣṇa consciousness movement. So about them it is said, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. They were very big, big leaders of the maṇḍala-pati. Maṇḍala-pati means big, big leaders of the society, because they were ministers, all zamindars. All big, big businessmen they used to see, they used to visit, because minister's business… So he was associating with highly aristocratic families and societies, but they gave it up. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati…, sadā tuccha-vat. Tuccha-vat means very… We are seeking after aristocratic society's association, to become big man, but these Gosvāmīs, although they were ministers, they decided, tyaktvā tūrṇam aśeṣa-maṇḍala-pati…, sadā tuccha-vat. Then what did they become? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau: "For the benefit of whole human society, they took the mendicant's dress." Just like in our political movement, Mahatma Gandhi also took the mendicant's dress, loincloth, these Gosvāmīs also… That is Indian culture.

So in a renounced… This vairāgya, vairāgya. Political vairāgya is different. The political vairāgya is that "I don't want things, anything, anything for me, but for my son, for my grandson, for my countrymen, for my this, that." Not like that. This vairāgya means vāsudeve: "I don't want anything personally for me, but I want everything for Vāsudeva." This is the difference between political mendicant and the spiritual mendicant. So these Gosvāmīs were spiritual mendicants, vairāgya. That vairāgya… Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā. Dīna. Dīna means this poor mass of people. They are very poor. Because they have no knowledge what is the aim of life, therefore poor in knowledge. Poor means one who is poor in knowledge. Material poverty, that is no consideration. That is coming and going. Tāṁs titikṣasva bhārata. That has been advised, that if you are little… Nobody is actually happy, even if you have got enough money. But still, there is unhappiness. But that they cannot understand. But actually, poverty is want of knowledge. Therefore the acquiring knowledge, that is real richness. That is real richness. That is called brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Therefore brāhmaṇa is respected by even the king. That was the system in India. Because they were rich in knowledge.

So richness of knowledge is required, jñānam and vairāgya. Vairāgya required, because we have been entangled in this materialistic way of life. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Another life, another body. I do not know what kind of body. Then another chapter. In this way our life is going on. Therefore we must have detachment from this materialistic way of life, changing one body to… But people are so ignorant, they do not take it very seriously. They think, "Let us go on. Eh, we don't mind. Whatever happens happens." That is not required. You must have knowledge. This knowledge is imparted from the very beginning of Bhagavad-gītā. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. People are talking very, very big, big talks, but all around this body, all around this body. Aśocyān. Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. About this body nobody is very serious if he is a paṇḍita. If he is a fool, rascal, then he is simply involved in the bodily problems. So that is called jñāna. But this jñāna can be achieved very easily. How? How it is easily?

That is also said in the Bhagavad-gītā. Teṣāṁ nityābhiyuktānām. Ah, no…

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

If you engage yourself in the devotional service of the Supreme Personality of Godhead, Kṛṣṇa, Vāsudeva, then Vāsudeva, Kṛṣṇa, is within you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. He is already there. Not that you have to find out Vāsudeva from anywhere. Vāsudeva is everywhere. He is also within. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Vāsudeva is within this universe, within your heart, or even within the atom. So Vāsudeva is every… Simply you have to find out. So how you can find out? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. As soon as you engage yourself in the service of Vāsudeva with love and faith… That is being taught in Kṛṣṇa consciousness. With love and faith. Then Vāsudeva is already there. He knows what you are. You cannot cheat Him. When He understands that now you are serious about knowing, He says, dadāmi buddhi-yogaṁ tam: "I supply buddhi-yoga." Buddhi-yoga, that is yoga. The yoga, buddhi-yoga, means bhakti-yoga. Because it is said, dadāmi buddhi-yogaṁ taṁ yena mām upayānti te. This buddhi-yoga means "by which one can approach Me." It is clearly explained in another, Eighteenth Chapter, bhaktyā mām abhijānāti [Bg. 18.55]. Therefore buddhi-yoga means bhakti, or bhakti-yoga. Because without bhakti, you cannot understand Kṛṣṇa. And here Kṛṣṇa says, "I give him buddhi-yoga, intelligence. My dear devotee, you kindly do this. You will come to Me."

So you do not require… As soon as… Therefore it is called ahaitukī. A devotee is understanding everything without any cause. How it is? Because Vāsudeva is giving intelligence. Teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ, nāśayāmi [Bg. 10.11]. So a devotee, sincere devotee, do not think that he is not in knowledge. He is perfect in knowledge because the knowledge is being imparted by the Supreme Personality of Godhead from within. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. As He did. He gave intelligence to Lord Brahmā how to create this universe. Similarly, He will give intelligence to you also if you become sincere in serving Vāsudeva. This is explained. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu [SB 1.2.7]. And as soon as you are getting knowledge, naturally you will be reluctant to this material sense enjoyment. Material world means sense enjoyment, and spiritual world means not sense enjoyment for personal sense enjoyment, but enjoyment of the Supreme Personality of Godhead. This is the… We have to learn, one after another, what is difference between material and spiritual. That is explained in Caitanya-caritāmṛta very nicely in two lines, ātmendriya-prīti-vāñchā tāre bali kāma [Cc. Ādi 4.165]. Lusty desires, or kāma, materialism, what is that? Now, ātmendriya-prīti-vāñchā, when one wants to fulfill his own desires of the own senses, that is called kāma. And kṛṣṇendriya-prīti-icchā dhare prema nāma. The same thing, when you want to satisfy Kṛṣṇa, then you become devotee.

You see the behavior of Arjuna. He wanted to satisfy in the beginning his own senses. "My dear Kṛṣṇa, if I kill my grandfather, my teacher Droṇācārya, my grandfather… No, no, it is impossible. I cannot do that. My brothers are…' That means he wanted to satisfy his senses. But when Kṛṣṇa instructed him Bhagavad-gītā, He inquired from Arjuna, "Now what is your decision?" Yathecchasi tathā kuru [Bg. 18.63]. Then he said that naṣṭo mohaḥ smṛtir labdhā tvat-prasādāt: "By Your grace, now my all illusion is over. I have got my original Kṛṣṇa consciousness." What is that? "My business is to satisfy You, not my senses." Then he became devotee. This is the… Vāsudeve bhagavati. If you engage yourself in the service, regulative principles… In the beginning you must follow the regulative principles. Then spontaneous love, then you will get.

So these things should be arising.

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

[Cc. Madhya 22.107]

This is already there in you; simply you have to awaken it. This Kṛṣṇa consciousness is already there in everybody. It is not that it is an artificial thing. Love for God is there already because we are part and parcel of Him. It is now covered, covered by material association. Acchedita. Just like the mirror is covered by dust, you cannot see, but you polish it, you will see your face, similarly, this bhakti-yoga process is polishing the mirror of your heart, and when it is nicely polished, you will see what is your position, what you are, what is your business, how you shall be happy. Everything will come out.

Therefore our request is that you take this Kṛṣṇa consciousness movement very serious and try to apply yourself in the service of Vāsudeva. The very simple thing… If you cannot do anything, you follow the instruction of Kṛṣṇa. As Kṛṣṇa says, raso 'ham apsu kaunteya. You are drinking water. While drinking water, as soon as you taste, the sweet taste, you simply remember, "This is Kṛṣṇa." Is it very difficult task? Not at all. Simply you have to agree. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. And as soon as in the morning you see the sunshine, "Oh, here is Kṛṣṇa." As soon as in the evening you see the moonshine, "Oh, here is Kṛṣṇa." And what to speak of when the Vedic reciters, brāhmaṇas, are chanting, oṁ tad viṣṇoḥ paramaṁ padam…, in the morning, "Oh, here is Kṛṣṇa. Here is oṁkāra." In this way you simply think of Kṛṣṇa. That is Kṛṣṇa consciousness, and your life will be successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.8

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New Vrindaban, September 6, 1972

Devotee: (leads chanting, etc., with Śrīla Prabhupāda responding with devotees)

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

[SB 1.2.8]

Prabhupāda: That's all. So dharmaḥ svanuṣṭhitaḥ puṁsām. In the human society, there is always some kinds of religious institution. That is called dharma, faith. Real dharma means-that I have already explained-occupational duty. Constitutional duty, that is called dharma, functional duty. So real dharma, real religion is to become servant of God, or to render service to God. That is real religion. But we have manufactured so many religions. Different societies, different circumstances, different country. Therefore it is advised herewith that you may execute any kind of religious faith or [break] …principle, but the result should be [break] …perfect. You can say, "I am very perfectly executing the ritualistic ceremonies, and the tenets described in my scripture, Bible or Veda or Koran." That's very good. But what is the result? The result is that you must develop or increase your tendency to hear about God. But if your ultimate truth is impersonal Mostly they consider God has no form. Then if God has no form then what he'll hear about Him. Simply formless, formless, formless. How can you, how long you can go thinking like this, "God is formless"? If God is formless, then your idea of hearing about Him is finished, because formless, there is nothing, activities.

But actually God is not formless. Several times I have explained. God has got His form. (aside:) What is that sound? He is person. He has got His activities. Therefore in the Bhagavad-gītā it is said, janma karma, ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. Although He is aja, nobody has to die, aja. Aja means birth. Nobody takes birth. Either the living entity or God, na jāyate na mriyate. In the Bhagavad-gītā it is said that the living entities, we are all living entities, na jāyate, they do not take birth, neither they do die. Na jāyate na mriyate vā kadācit, at any time. Then what is this death and birth? The death and birth is simply change of the body. The subtle body and the gross body.

Just like every night we die. The gross body remains inactive on the bed, and the subtle body takes me away. I dream, I go in the dreamland. I have gone to some friend, I am talking with somebody, I am working in a different way. That is our daily experience. This means that we have got two kinds of body. One body is this gross body, and the other body is subtle body, made of mind, intelligence, and ego. So foolish person, they do not see the subtle body, but the subtle body is there. Everyone will accept. I am working with my mind, intelligence and ego. Everyone knows. So although we cannot see the subtle body, it is there. So death means this gross body, this overcoat is left, and I am carried away by the subtle body, and I enter into another overcoat, or gross body. So practically this is called death. Because we have no vision of the subtle body, how the soul is being transferred or transmigrating from one gross body to another gross body, keeping the subtle body intact. And the subtle body is given up when one is liberated. And at that time he goes, when he is liberated, freed from this subtle body also, at that time he is promoted to the spiritual kingdom in spiritual body. Therefore while living in this gross body, we have to educate our subtle body in such a way that it becomes spiritualized completely.

The subtle body is mind, intelligence and ego. So if we think of Kṛṣṇa in the mind, always, and if we work intelligently for Kṛṣṇa, that is mind and intelligence. And if we change our false ego, ego means, "I am." So I am at the present moment thinking, "I am American," "I am Indian," "I am white," "I am black," like that. "I am human being," "I am animal," "I am cat or dog," so many things, "I am." This "I am" has to be changed. I am eternal servant of Kṛṣṇa. In this way, if you educate or transfer the activities of the subtle body, mind, intelligence, and ego, then, at the time of death, you give up this subtle body, material subtle body, mind, intelligence, and ego, and by your spiritual body you go back to home, back to Godhead. This is called Kṛṣṇa consciousness movement. Gross body, automatically we give up. Now, we should practice to give up the subtle body. To give up this subtle body, one has to develop love for God, prema. And the process is, how to give up the subtle body.

Ādau śraddhā, first of all śraddhā. Śraddhā means a faith or some respect. Actually it means respect. Just like you have come here out of faith and respect. So here they're talking about God. There is temple of God, let us go there. This is faith and respect. Ādau śraddhā. This is the beginning. Now, after coming here, when you hear about God, because we, our only business is, we don't talk here politics or sociology or anything. That comes automatically as subordinate things, but our business is to talk about God. So those who talks about God, they are called saintly person. There are two kinds of men within this world. Materialistic person and transcendentalist, or man interested in spiritualism. So those who are interested in spiritual life, they talk of self-realization. And those who are materialistic person, they also talk. They talk about this body, how to keep this body nicely. There are politics, sociology, welfare activities, so many things, all concerning to the body. So there are many talks, just like in the newspaper. In your country especially, bunch of newspaper. So many talks, advertisement, fashion, this news, that news, full up. So the materialistic person, they read the newspaper, but we read Śrīmad-Bhāgavatam. That is the difference. We are also reading. They are also reading. So nṛṇāṁ santi sahasraśaḥ, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Śukadeva Gosvāmī said to Parīkṣit Mahārāja, "My dear king, there are many hundreds and thousands of topics for the materialistic person." Sahasraśaḥ. Sahasraśaḥ means thousands, and that is a fact. So many novels, so many fiction, so many so-called philosophy, newspaper, cinema paper, this paper, that paper, so many. Sahasraśaḥ.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Apaśyatām ātma-tattvam. Because they do not know, they have no information of the soul, they are talking about this body. Or sometimes about this mind. Philosophical speculation, concoction. One philosophy is theorizing something, another philosopher is theorizing something. Lots of literature. All nonsense, because it is mental speculation. I speculate in one way, you speculate in another way. You refute me, I refute you. So therefore, these talks of the body and talks of the mind, there are varieties. Nṛṇāṁ santi sahasraśaḥ apaśyatām ātma-tattvam [SB 2.1.2]. Why they are engaged in so many talks? Because they do not know, apaśyatām. They have no vision of the soul, ātma-tattva. Gṛheṣu gṛha-medhinām. Gṛhamedhī, those interested simply to maintain this body, they are called gṛhamedhī.

Generally, atheist class, they have no interest in God. The atheist class long, long ago, thousands of years ago, there was atheist also. Because there are two classes of men always within this world, atheist and theist, asura and deva, devatā. So not that atheist class men have developed at the present moment. It may be the number has increased, but atheist class of men were long, long ago also. There was Carvaka Muni, he was also called muni. Muni means mental speculator, or thoughtful. So this Carvaka Muni, he also presented his philosophy, atheism, that ṛṇāṁ kṛtvā ghṛtaṁ yāvaj jīvet sukhaṁ jīvet. So long you live, you live very joyfully by enjoying your senses. This is atheistic principle. And in India the sense enjoyment principle is based on ghee, clarified butter, because if they get butter, they prepare so many nice preparations. You have also learned how to do it. (laughter) In India there are varieties. If you sometimes go to India… In Delhi there are shops, many varieties of foodstuffs, all from grains and fruits, that's all. Grain, fruits, ghee, sugar, and salt. Varieties, hundreds. So eating, sleeping, the basic principle is eating, sleeping, mating. So Carvaka Muni says that "Live very joyfully, and eat very nicely, enjoy your senses, finish your life. That is atheism. Apaśyatām ātma-tattvam [SB 2.1.2]. They have no vision that there is soul.

The soul is migrating, transmigrating. There are 8,400,000 species of bodies; and you are transmigrating from one to another, another, another, in this way. They don't care for it. Even if you are Hindu… [break] …he is informed, that if you are acting like this you are going to be a tree next life, "Oh, it doesn't matter, let me enjoy." You see. They say frankly, "If I become tree what is the harm? I shall forget." The people have become so rubbish that they have lost their self-interest. Just like if you say to a child that "You are always playing, you are not going to school, you are not becoming educated, you will suffer in your future life, you will have no position in the society." But if he says, "I do not care…" He may say that, but the risk is there. Similarly the modern human being, you inform him about the transmigration of the soul, and by his activities he is supposed to become next life very low grade animal, or aquatics, or reptiles. So if they are informed, if they do not care, that is not very good intelligence. This is a fact.

Just like, in my, this life, I can experience. In each stage of my life, I have my past, present and future. You are all young boys. You had your past, as a child, as a boy. Now you are young, and your future is also there as old, as I have become old. So in any stage of life, there is past, present, and future. So why not, I am old man, so when I shall die, why there is no future? There must be future. I had my past, I am at present, and there must be future also. The future is that I must get another body. That body may be of animal or trees or demigod or God. That is stated in the Bhagavad-gītā, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. You can prepare yourself for your next body. So ultimate goal is to get a body in the kingdom of God. That is-saṁsiddhiṁ paramaṁ gataḥ-that is highest perfection. You can get a body next in, as a human being in the rich man's family, or as a king, or as a leader, or as a cat, as a dog, as a tree. That will depend on your work. Similarly you can get your next body as associates of God, Kṛṣṇa. That is stated, that you can have, mad-yājino 'pi yānti mām [Bg. 9.25]. "Those who are My devotees, they come to Me," Kṛṣṇa says.

And what is the benefit of going to Kṛṣṇa? Mām upetya kaunteya duḥkhālayam aśāśvatam nāpnuvanti [Bg. 8.15]. "If someone comes to Me, then he does not get any more this material body to come to this material world." What is the harm if I come to the material world? That duḥkhālayam aśāśvatam [Bg. 8.15]. This material world is full of miseries, and that also temporary. Even if you accept that I shall adjust my miserable condition of life, but still nature will not allow you to live there. You may think that "We are Americans, we have got enough money, vast land, resources, I shall live as American." But you can live as American, say for fifty years. You'll not be allowed to live as American or as Indian or this or that. Even as Brahmā you will be not allowed. Brahmā has got his one day millions of years. He will also not be allowed. The ant will not be allowed, a cat will not be allowed, an elephant will not be allowed, a man will not be allowed, a demigod will not be allowed-to live forever. Hiraṇyakaśipu tried to live forever. He underwent severe penances to become immortal. It was not possible. That is not. Of course, the lunatic scientist says that "By scientific advancement we shall become immortal." They are lunatic. It is not possible. Because in the past there is no such incident, so in the present there is no such incident, how you can expect in the future such incident? That is not possible.

Therefore, intelligent persons, they should try to get the ultimate transmigration. Ultimate transmigration means go back to home, back to Godhead. That should be the actual aim of life. That is first class intelligent. But they do not know. Therefore we are trying to render our humble service to the human society, to give this information, that ”You are trying for so many things for becoming happy, but instead of being happy, you are becoming hippie. So please take this Kṛṣṇa consciousness and actually you will be happy.” That is our mission. That is our mission. Therefore the Bhāgavata says to this hu…, civilized human being, those who have got some religious principle, church, religious institution, that ”You are executing your religious principles very nicely, that’s all right. But if you do not develop the propensity for hearing about God…”

Just like we have got this temple. We are worshiping Rādhā-Kṛṣṇa Deity. That’s all right. But side by side we must develop to hear about Kṛṣṇa. Otherwise it will be finished after a few days. Śravaṇaṁ kīrtanam [SB 7.5.23]. As soon as there will be no interest for hearing about God, all these churches and temples and mosques will be finished. In the Christian world that is happening, not only Christian, in other also. They are selling churches. Nobody is going to church, because simply officially going on Sunday without any enlightenment, without any understanding about God, how long it will be prolonged? It cannot be prolonged. People will be disinterested, and they will not go. Actually it is happening. There are so many churches, nobody is going. In London, I have seen. In your country also, there are so many churches vacant. We have purchased so many churches. In Los Angeles we have purchased that church. When it was running as a church, it was a deserted (indistinct). Since we have taken that, every night, every day, hundreds of people are gathering like this, because there is words of Kṛṣṇa. And people are hearing about Kṛṣṇa. Viṣvaksena-kathāsu yaḥ. So you can have your churches, temple or mosque, but if you do not develop your tendency to hear about God, then it will not be successful, śrama eva hi kevalam. Śrama eva hi kevalam.

Dharmaḥ svanuṣṭhitaḥ. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ notpādayed yadi ratim [SB 1.2.8], by going daily to the temple, or to the church, or to the mosque, or anywhere, any religious building or institution, if you do not develop your propensity to hear about God, then you have wasted your time. Śrama eva hi kevalam. Going and coming, it is simply labor, that’s all. So that is the test. Therefore either in temple, or in church, in mosque there must be regular recitation on the talks of God. Otherwise people will lose interest, and the churches and temples have to be closed.

So that talks of God is here in Kṛṣṇa consciousness, because our God is not impersonal, void. No. He is the Supreme Person, Kṛṣṇa. You can see personally how He’s standing, how He’s enjoying with His eternal consort, lover, Śrīmate Rādhārāṇī. Here is God, actually God is not engaged in punishing somebody, original God. God is engaged in enjoying with His eternal consort, Śrīmate Rādhārāṇī. This Śrīmate Rādhārāṇī is enchanting Kṛṣṇa, and Kṛṣṇa is enchanting Rādhārāṇī. This is the business of God. Duhe (indistinct) lage hari (?). In the Caitanya-caritāmṛta it is said that when Kṛṣṇa comes before Rādhārāṇī, She becomes so much engladdened by seeing the beauty of Kṛṣṇa that She becomes more beautiful, and as soon as Rādhārāṇī becomes beautiful, Kṛṣṇa becomes engladdened and He becomes more beautiful. So unlimitedly there is competition of becoming more beautiful, duhe lage hurai (?). That is the state. Competition. Because in the spiritual world everything is unlimited. So unlimitedly both of them becoming beautiful and both of them enjoying unlimitedly.

So similarly, if we develop our propensity to hear about God and His activities, with His cowherd boys friend, with His girlfriends, gopīs, with His mother, with His father, with His teacher, so many! Everything is imitation, perverted reflection here also you have got those relationship. Relationship between father and the son, relationship between conjugal lover, the boy and the girl, relationship between friend and friend, relationship between master and servant. Everything is here also, but because they are material, they do not stand. I am servant of somebody. If he does not pay me salary, I give up his service. I am friend of (indistinct). If my intention is not fulfilled, then I give up that friendship. My love with a boy or with a girl is there, but as soon as there is some discrepancy there is divorce. So here everything is perverted and with so many faulty ideas, but this, this very thing is there in the Kingdom of God. In relationship with God, Kṛṣṇa. And there everything is eternal. By becoming servant of God, you’ll eternally enjoy, same as master. By becoming a friend of God, you enjoy eternal friendship. By becoming father or mother of God, you enjoy the parental affection between father and son. And by becoming lover of God, you become eternally happy.

So unless you hear about these things, then how you can be intensified to go to God. Just like when I hear about some country. That this country is like this, and there is such and such happiness and such and such enjoyment, then we think of making a tourist list to go there. Therefore to go back to home, back to Godhead, unless we hear about Him, how we can be inclined. Therefore God comes, Kṛṣṇa comes. He manifests His pastimes in Vṛndāvana. How He’s dealing with friends, how dealing with servant, mother, father, lover, so that we may be inclined to go back to home, back to Godhead. This is God’s mercy. Therefore executing religious principle means the result must be to develop our propensity to hear about God. Notpādayed yadi ratim. This rati, tati means just like rati is called sexual appetite.

The Gosvāmīs, they have described rati, how rati is explained. (indistinct). Just like young boy and young girl, they meet together. Immediately their sex impulse become agitated. It hasn’t got to be taught them. Naturally. Naturally. He wants to talk or she wants to talk. So this is called rati. Spontaneous attraction. This is called, it has not to be taught, spontaneous. So as soon as there is spontaneous attraction to hear all about God, that will mean that we are attaining perfection in religion. So if you are going on as a happening program to the church, to the temple, or to the mosque, but there is no spontaneous attraction for hearing about God, then it is simply labor, simply waste of time, that’s all. That is explained here.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

So to come to this platform of spontaneous attraction, you have to execute some other formulas. What is that? As you are coming here with some faith, śraddhā, respect. Here is a temple so you should come. You should come regularly. Why? Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 22.83]. If you come regularly, then these boys and girls who are engaged in the worship of Kṛṣṇa, or who are developing the life of devotee, practicing under the direction of their spiritual master, they are called sādhu. Sādhu means those who are acting very pious. So those who are acting for Kṛṣṇa, they’re automatically pious, because God is pure, and those who are acting for God, they’re pious. Each and every activities in this temple are pious activities. Therefore they are pious. Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. And as soon as you associate with the pious devotees, naturally there will be inclination to act like them. Why not act like them? Actually that is happening. They are dressing like this or they're keeping their body like this. They're chanting Hare Kṛṣṇa mantra in the bag. They're worshiping. They're reading. Why not become like that?

So ādau śraddhā, first with respectful tendency to come in this center, then to make association with them. And then next stage is to become like them. Then he approaches the spiritual master, "Kindly initiate me," bhajana-kriyā. And as soon as you take to this bhajana-kriyā, to devotional service, anartha-nivṛttiḥ syāt. Anartha, some unwanted things which you have practiced. What is that? Illicit sex. Or if you want sex, why don't you marry and live respectfully, husband and wife. Why illicit sex? This is unwanted, but we are practiced. But if you become devotee, you can give up this nonsense practice. Illicit sex, meat-eating. Why meat-eating? We have got so many nice preparation Sundays, rasagullā, halavā, purī, luci. Why shall I eat this nasty thing, rotten. It is slaughtered and kept for 3,000 years in the refrigerator (laughter), and this rotten thing is taken and eaten. So why should we take that. Why smoking? This nonsense. It is stated in every cigarette box it is injurious to health or something like, what is that?

Devotee: Warning.

Prabhupāda: Warning. But still they're eating that poison, they're drinking. So these are anarthas, unwanted things. By bad association we are habituated to this nonsense practice, but if you become a devotee and render service to Kṛṣṇa under the direction of your spiritual master, these things will automatically vanquish. Anartha-nivṛttiḥ syāt tato niṣṭhā, then your faith becomes firm. Tato niṣṭhā tato ruci athāsaktis. Asakti, it is spontaneous attraction. So religious principle means you have to execute the preliminary formulas, but the ultimate end will be you'll have spontaneous attraction for hearing about God or Kṛṣṇa. That is wanted. If that thing is not done, then you are simply wasting time by going to church or temple or mosque or any nonsense. Notpādayed yadi ratiṁ śrama eva hi kevalam [SB 1.2.8]. Simply waste of time. So don't become a showbottle of religious life. Actually try to understand what is religion, what is God, and make your life successful. (end)

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Śrīmad-Bhāgavatam 1.2.8

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Vṛndāvana, October 19, 1972

Pradyumna: (leads chanting, etc.)

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Translation: "Duties or dharma executed by men are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord."

Prabhupāda: So dharmaḥ svanuṣṭhitaḥ puṁsām [SB 1.2.8]. Dharma generally means occupational duty. We have several times explained. (In) the English dictionary, dharma is explained as faith. So faith may be changed. But actually, what is meant by dharma, that is constitutional position, activities in one's constitutional position. This has been explained by Lord Caitanya Mahāprabhu. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Real dharma, constitutional position of the living entity, is to serve Kṛṣṇa. That is real dharma. Kṛṣṇa also confirms in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So mām ekaṁ śaraṇaṁ vraja, simply unto Kṛṣṇa, surrender, that is real dharma. Otherwise it is pseudo-religious principles, pretension, dharmaḥ projjhita-kaitavaḥ.

There are two kinds of dharma: kaitava, cheating religious system, and real religious system. That is the subject matter of Śrīmad-Bhāgavatam, to teach people the real religious system. In this chapter also, Sūta Gosvāmī has explained, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You can execute your occupational duties or religious system very nicely, but if you do not develop your love for God, Kṛṣṇa, then it is simply useless labor. It has no meaning. The test is how much you have developed your dormant consciousness for loving Kṛṣṇa. That is the test. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If actually one is making progress in devotional service, he must be detestful to any other system. They are not interested. Actual interest is Kṛṣṇa, Viṣṇu. That is our actual interest. Especially when one comes to the form of a human being, his special interest should be how to approach Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Svārtha-gatim, self-interest. Everyone is inclined for his self-interest, but they do not know what is real self-interest. Somebody is thinking, "To satisfy the senses, body, that is self-interest." Somebody is thinking, "To satisfy the mind, whims of the mind, that is self-interest." Somebody is thinking, "Liberation of the self, mokṣa, mokṣa-vāñchā…" That is also not self-interest. But when one thinks in terms of serving the Supreme Personality of Godhead, that is real self-interest.

So na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. People do not know. [break]… svārtha-gatiṁ hi viṣṇum. Real self-interest is to become Vaiṣṇava, servitor of Viṣṇu. Viṣṇur asya devatā iti vaiṣṇava. That is real self-interest. Why people do not become Vaiṣṇava? Generally they worship various demigods-devotee of Lord Śiva, devotee of Goddess Kali, Durgā, so many. But they have been condemned by Bhagavad-gītā, spoken by Kṛṣṇa Himself: kāmais tais tair hṛta-jñānā yajante anya-devatāḥ. Hṛta-jñānāḥ. Śrīla Viśvanātha Cakravartī Ṭhākura gives his comment: hṛta-jñānāḥ naṣṭa-buddhayaḥ, "One who has lost his intelligence, they are inclined to worship other demigods." Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. Because they do not know what is his self-interest. He thinks that his self-interest is to give comfort to this body, the senses, sense-gratification. That is his misguided self-interest. Durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha-māninaḥ. Bahir-artha means external energy. This body, gross body and the subtle body, they are made of the external energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4].

So people, having no information of the spirit soul, they are interested in body and mind, and they have created some concocted religious system for benefit of the body and mind. So the varṇāśrama-dharma, beginning… Dharma begins from the varṇāśrama-dharma, which is now going on in the name of Hindu religion. Actually there is no such word "Hindu" in the Vedic literature. It is a concocted word given by the Muhammadans. Real Vedic system of religion is varṇa and āśrama. Four varṇas: brāhmaṇa, kṣatriya, vaiśya, śūdra; and four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So one has to execute… The brāhmaṇa must execute his system of life, satyaṁ śamo damas titikṣā ārjava, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. A brāhmaṇa must execute all these principles of life. Similarly, kṣatriya, he should be very brave, not to go away from fighting. He must have a ruling capacity. He must be charitable. In this way, kṣatriya must execute his system of life. Similarly vaiśya, he must also execute his system of life: kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg 18.44]. Agriculture, cow protection. Nowadays, either brāhmaṇa or kṣatriya or vaiśya, practically everything is lost. Nobody is executing his occupational duties. Simply śūdra, without any knowledge, without any enlightenment. Try to get some money and fill up your belly and go on sleeping, that's all. This is śūdra-karma-svabhāva-jam. Paricaryātmakaṁ karma. Therefore śāstra says kalau śūdra-sambhavaḥ. In this age practically 99.9% population are śūdras, because they have given up, they have forgotten everything, what is the duty of brāhmaṇa, what is the duty of a kṣatriya, what is the duty of a vaiśya. Maybe some vaiśyas are there and śūdras are there.

So even one executes his sva-dharma very nicely, but if he does not develop his Kṛṣṇa consciousness, then śrama eva hi kevalam [SB 1.2.8]. This is also simply spoiling the life. On the other hand, Nārada Muni gives his opinion, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17], "If one gives up his occupational duty and takes shelter of the lotus feet of Kṛṣṇa," caraṇāmbujaṁ hareḥ, "so even he is not mature and falls down from the devotional service on account of so many reasons, still, he is not loser, whereas a person who is executing his occupational duties very nicely, but he has no Kṛṣṇa consciousness, no idea of Kṛṣṇa consciousness, he doesn't get anything. He's loser." Ko vārtha āpto 'bhajatāṁ sva-dharmataḥ. Sva-dharmataḥ, keeping in his own position as a brāhmaṇa, kṣatriya, vaiśya and śūdra, if he is executing his duties very nicely, but has not developed Kṛṣṇa consciousness, then it is to be understood that he has lost everything. This is the verdict of śāstra.

So dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ, notpādayed yadi ratim [SB 1.2.8]. This hearing process is very, very important. But people are not interested in hearing. They are simply busy in some other duties. My Guru Mahārāja used to say… One who was not interested in hearing, he used to call him a daṇḍavat-class. Daṇḍavat-class of men. That means simply he knows how to make daṇḍavats, that's all. (laughter) Anyone who will come to him, he would see whether he is a daṇḍavat-class of man or hearing class of man. So daṇḍavat is nice, but by offering daṇḍavat, if one does not develop the intent of hearing, śravaṇam, then he is not making very much progress. As you know, because I was little interested in hearing, my Guru Mahārāja, he accepted me as his disciple. He marked this. "This boy is interested in hearing. He does not go away." Actually, I do not know. I could not understand what he was speaking in the beginning, but still I was very much interested to hear him, out of curiosity or something like that.

So hearing is very important thing. Notpādayed yadi ratim, viṣvaksena-kathāsu yaḥ. Kathā. Hari-kathā. This is accepted by Śrī Caitanya Mahāprabhu. When He was talking with Śrī Rāmānanda Rāya on various subject matters, Śrī Rāmānanda Rāya began from the varṇāśrama-dharma, sādhya-sādhana. "What is the aim of human life? How a human being executes his religious principles?" Sādhya-sādhana. So Rāmānanda Rāya began from the varṇāśrama-dharma. Actually, unless the human society comes to the category of varṇāśrama-dharma, he is not a human being; he is animal. Still, in India, because they are still inclined to the system of varṇa and āśrama, there are so many benefit for the Indians. I have traveled all over the world so many times. Because there is no varṇāśrama-dharma, how loose they are. That has been experimented. I have seen. So actually, unless one comes to the standard of varṇāśrama-dharma, he is not considered to be a human being. Therefore the Vedic civilization begins from the varṇāśrama-dharma. And in the Viṣṇu Purāṇa it is said, varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58]. Because the ultimate goal is to approach Lord Viṣṇu, viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam.

So this varṇāśrama-dharma was proposed by Rāmānanda Rāya, but Caitanya Mahāprabhu said, eho bāhya āge kaha āra: "This is not feasible. Better if you know something better than this, you propose." Because Caitanya Mahāprabhu knew that in the Kali-yuga, practically the varṇāśrama-dharma will never be observed, or it will be very difficult to observe. So people by simply observing the varṇāśrama-dharma will not be able to make very much progress in devotional service. Stereotype. In this way, gradually, Śrī Rāmānanda Rāya presented so many proposals. Varṇāśrama-tyāga, jñāna, jñāna-miśra-bhakti, so many ways, and Kṛṣṇa Caitanya Mahāprabhu rejected all of them. Eho bāhya āge kaha āra. But when Rāmānanda Rāya read one version which was spoken by Lord Brahmā,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

This verse, when Rāmānanda quoted from Śrīmad-Bhāgavatam, immediately Caitanya Mahāprabhu accepted, and He said, eho haya, "This is nice. This is nice." What is that? That sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. "You remain in your position." It doesn't matter what you are. You may be Indian, you may be American, you may be European, you may be a brāhmaṇa, you may be śūdra, you may be engineer, you may be doctor, you may be fool, you may be rascal. Whatever it may be, it doesn't matter. Sthāne sthitāḥ. Don't be disturbed. Don't try to change your position. But jñāne prayāsam udapāsya namanta eva. Don't try to speculate, "God is like this, God is like that." Speculator, mental speculator. Give up this habit. Just become humble, namra. Jñāne prayāsaṁ namanta. Namanta means namra. Namra, offering obeisances. Just like we offer daṇḍavats. So similarly, namanta, to surrender. In a surrendering spirit, in a humble spirit, try to hear about the Supreme from the realized souls. This is the process. San-mukharitām. Not professional. One who has actually realized, from him, if you hear, meek and humble, without speculating mentally, then by this process only, one can realize the Supreme Lord very easily. Supreme Lord is called Ajita; nobody can conquer Him. But if one adopts this process, hearing from the realized soul in an attitude of humbleness, then he can conquer the ajita. He can understand. And Caitanya Mahāprabhu immediately accepted this process, eho haya, āge kaha āra. Eho haya "This is nice."

Therefore our Kṛṣṇa consciousness movement is to give chance to the people in general hearing about Kṛṣṇa, that's all. Either hearing Hare Kṛṣṇa mantra or hearing Bhagavad-gītā or hearing Śrīmad-Bhāgavatam, anything you like, hear about Kṛṣṇa. Try to hear about Kṛṣṇa in meek and humble attitude. Then gradually, everything will be revealed. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By simply speculation you cannot understand what is Kṛṣṇa, what is His name, what is

His form, what is His quality, what is His pastimes. We cannot. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. By these blunt senses we cannot understand what is Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. But if you engage yourself in His transcendental loving service, beginning with the tongue, sevonmukhe hi jihvādau… So hearing by the ear and chanting by the tongue is the supreme method recommended by all authorities. This is śravaṇaṁ kīrtanam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So we must be inquisitive. We must be very eager. That eagerness should be aroused: "Where kṛṣṇa-kathā is being taught, let me go there, let me hear." In this Vṛndāvana you will find, there are many places they are hearing about Kṛṣṇa. So either Vṛndāvana or anywhere else, wherever Kṛṣṇa is heard, that is Vṛndāvana. Not that Vṛndāvana is limited with a certain space. Vṛndāvana is transcendental. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. Kṛṣṇa says, "I stay there where My pure devotees chant about Me." Yatra gāyanti mad-bhaktāḥ. So if you become pure devotee and if you chant this Hare Kṛṣṇa mantra, you can create Vṛndāvana anywhere, any part of the world. Not that you have got to come here. You come here. That's all right because it is established, Vṛndāvana. When Kṛṣṇa comes here, whenever He comes on this planet, He comes here. There are so many devotees. Certainly there is meaning, there is importance of this dhāma. But still, if it is not possible to come here, you can create Vṛndāvana anywhere, provided you are a pure devotee and you are chanting Hare Kṛṣṇa mantra without any offense. Just like we have got our New Vrindaban. This year we have seen practically how these American boys and girls, hundreds and thousands, always who are remaining, not less than five to seven hundred… And for one week continually, in Janmāṣṭamī, we observed Janmāṣṭamī festival. Actually it was as good as this Vṛndāvana, because the chanting of the holy name was going on and hearing about Bhagavad-gītā, Śrīmad-Bhāgavatam was going on. There was tulasī plants, devotees, śrī-vigraha. Everything was there. So actually, it was replica of Śrī Vṛndāvana.

So therefore the most important thing is, to make advance in devotional service, to increase the appetite for hearing. Viṣvaksena-kathāsu yaḥ, notpādayed ratim, kathāsu ratim. Kathāsu means, rati means attraction to kathāsu, that means hearing. Śravaṇam. So this is the test, that anyone who is supposed to be advancing in devotional service, bhakti-yoga, the test will be how much he has awakened his intense desire for hearing about Kṛṣṇa. That is the test. That is the test. So the perfectional platform is stated here, that "You may execute your different occupational duties, dharma, but the test will be whether you have developed your consciousness, you have developed your Kṛṣṇa consciousness." That is the test. So you can read the purport.

Pradyumna: "There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body. This is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation, and world with a view to gross bodily comforts."

Prabhupāda: This is very important point. People are very much interested in welfare activities for the human society. So they think that by feeding poor men or giving cloth or opening hospitals, schools, colleges-"These things are required. What is the use of hearing about Kṛṣṇa?" That is their opinion. But these welfare activities are extended selfishness. This word we learned from our Guru Mahārāja: "extended selfishness." Just like I love myself for my sense gratification, and then I extend it to my son. I am gratifying my senses. I have got my wife. And to get my son another wife… The principle is the same. Then my grandchildren, then my great-grandchildren. Or, not only limited with the family, then society, then community, then nationally, then internationally. But they are all extended selfishness. Yes. Without knowing what is the real self-interest. Therefore we find so many faults in such welfare activities. In… They are opening hospitals for the human beings, daridra-nārāyaṇa-sevā, but the poor goats and cows, daridra-nārāyaṇa-they are also daridra-nārāyaṇa according to the definition-but they are being killed. For one daridra-nārāyaṇa, another daridra-nārāyaṇa is being killed.

So that kind of philanthropy is not accepted in the Śrīmad-Bhāgavatam as very advancement of civilization. The advancement of civilization will be tested, how the nation, individually or collectively, has advanced in Kṛṣṇa consciousness. It is very difficult to understand this, but the fact is this. Bhāgavata says that you cannot rectify the destiny of another man. That is not possible. Bālasya neha śaraṇaṁ pitarau nṛsiṁha. It is not that because one has got good parents, therefore he will be happy. No. Not necessarily. Bālasya neha śaraṇaṁ pitarau nṛsiṁha. So similarly, it is not that a diseased person, because he is being treated by a first-class physician and he is being supplied first-class medicine, therefore he will be cured. No, there is no such guarantee. Because if the supreme authority does not sanction… Suppose a man is diseased; he is going to die or suffering. So his relatives and friends are trying to save him. The śāstra says that "You cannot save him simply by giving him first-class medicine or first-class medical treatment." They, they can also, cannot guarantee. Ask any qualified doctor, that "This man is being treated by you. Can you guarantee that he will be cured?" They will say, "No, that is not possible. We are trying our best."

Therefore we should know the ultimate sanction depends on Kṛṣṇa. I have got practical experience, because I was dealing in medicine. So the attending physician of my pharmacy, he came back from a call and told me that "I saw one patient lying in a very precarious condition, suffering from pneumonia. So according to our science, he could not live. I do not know how he is living." There are so many cases. I had dealings with medical men. One big medical man in Gayā, he told me that "Mr. De," that "we give very first class medicine to a patient, to my best knowledge. He dies. And I try one small medicine, and he is saved. That is my practical experience." He was Muhammadan doctor. He told me.

So actually unless one is saved by the supreme authority, there is no question of saving him by so many philanthropic work. Actual saving is this Kṛṣṇa consciousness movement. Because if one is raised to his Kṛṣṇa consciousness, the whole problems of his life will be solved. That is real welfare activity. Other things you cannot change. If one is destined to suffer by some agency, you cannot stop. Therefore Bhāgavata says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. You simply try to awaken your Kṛṣṇa consciousness, which was impossible in other living conditions. Either going to the heaven planet or going to the hell planet or becoming Brahmā or ant… Do not try for all these elevations. Simply try for awakening your Kṛṣṇa consciousness.

Then why so many people are trying for happiness? The answer is: tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā. Nobody tries for distress, but distress comes; similarly, even if you do not try for your happiness, if you are destined, happiness will come. But if you take to Kṛṣṇa consciousness, it is simply happiness. There is no more distress. If we become steadily situated in Kṛṣṇa consciousness, then it is simply happiness. As Prabodhānanda Sarasvatī has explained, viśvaṁ pūrṇaṁ sukhāyate. There is no problem for a devotee. Viśvaṁ pūrṇam… Everyone is perplexed with the problems of this universe, but for a devotee, viśvaṁ pūrṇaṁ sukhāyate.

(aside:) I think time is up. Thank you very much. [break]

Bhaktivinoda Ṭhākura says,

mānasa deho geho jo kichu mor
arpiluṅ tuwā pade nanda-kiśor

He was family man. So he surrendered everything: his body, his mind, his family, his children, everything under Kṛṣṇa.

mānasa deho geho jo kichu mor
arpiluṅ tuwā pade nanda-kiśor

Mārobi rākhobi jo icchā tohārā… In this way, there is a nice song. So you cannot take charge of your family, society or community or country. No. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is going on under the influence of different modes of material nature. Just like in our country, when Gandhi was living, he got sva-rājya, but still, he was thinking he had to do something, he had to do something. And he did not separate from politics. He was old man. He should have retired, but he did not, unless he was killed by somebody. This is the attachment for material things. All these leaders, they think, "Without me, the country will go to hell." But so many leaders came and gone. The country is going on. Therefore, in the Bengali it is said, rāja mare, rājya acara. "Because the king has died, therefore kingdom will stop." That is not the… It, it will go on. Why do you bother? That is knowledge. Kṛṣṇa is taking care. You just engage yourself in the service of Kṛṣṇa. That is your duty. (end)

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Śrīmad-Bhāgavatam 1.2.8

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Bombay, December 26, 1972

Prabhupāda:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu-yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Svanuṣṭhitasya dharmasya, discharging one's own occupational duties. Svanuṣṭhi-tasya dharmasya. According to Vedic system, there are four kinds of social orders, and each one of them have particular duties. Just like the brāhmaṇas, they have got their particular duties; kṣatriyas, they have got their particular duties; vaiśyas, they have also, and the śūdras. And those who do not follow the Vedic principle, they are called pañcamal, or sometimes, if they do not follow the rules and regulation, then they are called mlecchas and yavanas.

So, svanuṣṭhitasya dharmasya. A brāhmaṇa must be truthful: satya sama dama titikṣa ārjava, jñānam vijñānam āstikyaṁ brahma karma svabhāva [Bg. 18.42]. So the brāhmaṇas, those who are actually qualified brāhmaṇas, guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Lord Kṛṣṇa said that cātur-varṇyaṁ māyā śṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: by division of quality and activities. So everyone, brāhmaṇa must be qualified and must be engaged in his particular duties. Kṣatriyas also, they should be engaged in their particular duties. Vaiśyas and śūdras also. And it is the duty of the government that everyone is discharging his duties. That is king's business, rāja-daṇḍa. If one does not observe the regulative principle, then he should not declare himself as brāhmaṇa, kṣatriya, vaiśya, śūdra. So, just like at the present moment, the government has got inspectors to see, inspect the schools, whether the teachers are duly discharging their educational curriculum, similarly, formerly the king, he was rāja-daṇḍa-vit. So not only he was inspecting that everyone is discharging his professional or particular duties, but everyone has got employment. That was also the king's duty. No one should be unemployed. The brāhmaṇa should be employed, the kṣatriya should be employed, the vaiśya should be employed, and the śūdra should be employed. If there was any difficulty, then it was the duty of the king to give them employment. So since we have lost our responsible monarchical government, the four divisions of social order-means brāhmaṇa, kṣatriya, vaiśyas and śūdra-they are deviated due to unemployment. The brāhmaṇa could not get sufficient engagement in their duties, yajana yājana paṭhana pāṭhana dāna pratigraha. People become neglectful, so they thought, "What is the use of calling a brāhmaṇa for pūjā part? There is no necessity. Stop it." So naturally the brāhmaṇas were obliged to accept to the business or occupational duties of the kṣatriyas or the vaiśyas or even śūdras. What can be done? But in the śāstra it is said that a brāhmaṇa, if he's in difficulty, he may accept the profession of a kṣatriya or up to vaiśya, but never accept the occupation of a śūdra. These are described in the śāstras.

Besides that, the higher castes, the brāhmaṇas, kṣatriyas especially, and the vaiśyas also, they must observe the dāsa-veda saṁskāra, ten kinds of reformatory methods. The first method is garbādhāna-saṁskāra. Before giving birth to a child. There is a ceremony which is called garbādhāna-saṁskāra, and it is stated in the śāstras that if the higher castes do not perform the garbādhāna-saṁskāra and beget children like cats and dog, then he immediately comes to the position of śūdra. These are the sastric injunction. There are twenty kinds of dharma śāstra, so they have to be followed. That is human society. Not that to live like animal. That is human society. According to Vedic system, unless the human society comes to the institution of varṇāśrama-dharma, they are not to be accepted as human society. The system, the whole system was to gradually educate people to be elevated to the spiritual platform for understanding Kṛṣṇa consciousness. That was the whole scheme. Viṣṇu, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayo, to train people to become civilized, sūrayo, means that they will observe(?) to the ultimate goal of life, viṣṇu paramaṁ padam: how to approach Lord Viṣṇu, how to approach the Vaikuṇṭha, paraṁ dhāma, by spiritual progressive life. That was there. Every human being was given chance to go back to home, back to Godhead. That is considered as human civilization. Human civilization does not mean to improve the method of eating, sleeping, mating and defending, as it is going on now. The quality or…, the quality has been polished, but actually the human civilization has not improved, because the quality… Eating, sleeping, mating and defending, that is given special stress, but not to the point of, goal of life, reaching Viṣṇu, oṁ tad viṣṇoḥ paranaṁ padaṁ sadā paśyanti sūrayo. That we have neglected.

Therefore, at the present moment we are not happy. This social system, observing the varṇāśrama-dharma, was so perfectly made as the king would see that they are actually being executed. In that way people were very, very happy, even in this material life, because everyone was confident that he was making progress to go back to home, back to Godhead. That is human civilization. But the aim was Viṣṇu. Therefore here it is said,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu-yaḥ
notpādayed yadi ratim…
[SB 1.2.8]

Even we execute the method of varṇāśrama-dharma very nicely, svanuṣṭhitasya dharmasya. In another place it is said by Sūta Gosvāmī,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Hari-toṣaṇam. You may execute your sectional duties as a brāhmaṇa, you can execute your brahminical principles as they are let down in the śāstras, or kṣatriya, you can do your duty, but there should be a test whether you have become successful in discharging your duty. That test is hari-toṣaṇam, whether you have satisfied the Supreme Personality of Godhead. Then it is perfect. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Everyone should see perfection of his particular duties. And that is recommended that hari-toṣaṇam. This the example is Arjuna Mahārāja. Arjuna is a kṣatriya. His duty is to fight, to give protection to the poor and to annihilate the disturbing element. That is kṣatriya's duty. So Arjuna was trained in that way-he was a soldier-but by his soldier's business, occupational duty, he satisfied Kṛṣṇa. He fought for Kṛṣṇa, not for his personal sense gratification. That is his test, saṁsiddhir hari-toṣaṇam [SB 1.2.13].

So here also Sūta Goswāmī says, dharmaḥ svanuṣṭhitasya, dharmaḥ svanuṣṭhitaḥ puṁsaṁ viṣvaksena-kathāsu-yaḥ [SB 1.2.8]. You can discharge your duty very nicely, but you have to see whether you are developing attachment for Kṛṣṇa. Attachment means love, whether you are trying to satisfy Kṛṣṇa. That is the test. If that is not done, simply formulas, if you execute the formula, as I explained the other day, niyamāgraha, without any satisfaction of Kṛṣṇa, then Sūta Gosvāmī says it is simply laboring and waste of time, viṣvaksena-kathāsu-yaḥ notpādayed ratiṁ yadi, śrama eva hi kevalam. Then he says, dharmasya hy āpavargasya na artaḥ arthāya upakalpate. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90], these are called āpavarga. Āpavarga means nullifying the pavarga. Pavarga… This material world is called pavarga. Pa, pha, ba, bha, ma. According to Sanskrit grammar, there are five vargas, ka varga ca varga ta varga ta varga and pa varga. So pa varga, pa means pariśrama. Similarly, pha means phena, and bha means bhaya (?), ma means mṛtyu. So this material world is pavarga, means here we have to labor very hard. Sometimes by laboring, as you have seen in animals, bulls and horses, they produce foam in the mouth, that is pha. And then we are always full of anxieties, and at last there is death. This is material life. We work very hard, struggle for…, struggle hard for existence, and that also, at the end, we die.

So people have become so much foolish that they do not see the defects of the material…, materialistic way of life. They think only that the time, the small duration of life, if you can somehow or other gratify your senses, that is perfection of life. This is called ignorance, mūḍhaḥ. That is described in the śāstras: sa eva go-kharaḥ [SB 10.84.13]. Go-kharaḥ means animal, like cows and asses. This is not life. So religious life, dharmasya hy āpavargasya. One should become religious or accept religious principle to stop this pavarga, the different kinds of hard struggle for existence. To stop, that is the purpose of dharma. But generally people execute dharma to get some artha. Dharma artha. Artha means some material profit. So Sūta Gosvāmī said that dharmasya hy āpavargasya na artaḥ arthāya upakalpate. Arthaya, for some material profit, does not mean. Of course, if you take the meaning of artha as paramārtha, that is required. But material profit, as it is stated here in the Śrīmad-Bhāgavatam by Sūta Gosvāmī, that to go to the church or to the temple or to become a religious person, does not mean that it is meant for improving your material condition. Generally, people come to us or the temple for asibha (?). What is that asibha? "Now I have got five hundred rupees income. Please give me asibha it may become five thousand." So this is not the purpose of dharma. Here it is stated, dharmasya hy āpavargasya na artaḥ arthāya upakalpate.

Then we require artha. Without artha, without money, how we can live? That is also explained here, nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. You require money, that's all right, but not for sense gratification, not for going to the cinema. Here in Bombay city, people are earning money, lots of money, but we see there are lots of cinemas advertised, and people go there-there are hundreds and thousands of cinema houses-and spend their money. They're standing for three hours, four hours to take a ticket for going to the cinema. Therefore actually those who are going to be religious for getting relief from this hard struggle for existence, for them arthasya, you require some artha, money… Nārthasya dharmaikāntasya. If you are actually religious, then your artha should not be spent for sense gratification. Na tasya dharmaikāntasya kāmo lābhāyo hi smṛtaḥ. Kāmaḥ means sense gratification. It should be properly utilized, if you have got money, that you should be properly utilized, not for sense gratification-wine, women, and hotel, and cinema. No. Then by your artha you are going to hell. Artha, everything.

Cāṇakya Paṇḍita, the great politician, he says… He was not a…, he was a religious brāhmaṇa, but he was not for salvation-he was more or less politician-still he says, san-nimitte varaṁ tyāge vināśe niyate sati. San-nimit, if you have got some money, it will be spent up. In your life or your next life, your son's life, it will be spent up. Vināśe niyate sati, that is the nature's way. Suppose you earn crores of rupees. It will not stay after one generation, after two generations. It will not stay, because in this material world, Lakṣmī, the goddess of fortune, is called cañcalā. She does not remain at one place. We have got experience. Today one man is very rich; next generation is no longer rich. That is also nationwise applicable. Just like we have seen British Empire. While I was in London I was thinking that "These Britishers brought money from all parts of the world, by business or all other means." I saw in front of St. James Park, Lord Clive's statue. Very, very nice buildings, but it is now difficult for them to repair. That opulence has gone. They have lost their empire. No more income, sufficient income. This is the nature of material world. So many empires were there. There was Roman empire, there was Carthaginian empire, there was Mogul empire, there was British empire, and so many empires. They are no longer existing. Sometimes when I pass by the side of the Red Fort, we see the department, the apartments of the great Mogul emperors in Red Fort, they are now lying vacant. So this is the material nature. Therefore Cāṇakya Paṇḍita advises, san-nimitte varaṁ tyāgo vināśe niyate sati: "If you are actually religious, then don't spoil your money for sense gratification." Use it for sat karyam. Sat karya means for service of Kṛṣṇa. Oṁ tat sat paraṁ brahma. San-nimi. San-nimitte varaṁ tyāgo vināśe niyate sati. That is Vedic civilization. If money comes, you don't hate it. Welcome. But it should be used properly. That is proper use. If you use properly your money, then you make your path parapavarga, clear. And if you misuse your money, then you become again entangled in the 8,400,000's of species of life.

Therefore, as recommended here, nārthasya dharmai-kāntasya. Dharmai-kāntasya: not for the irreligious demons, but those who are actually religious, dharmaikāntasya. Kāmo lābhāya… No kāmo lābhāya hi smṛtaḥ. Your money should not be free, should not be spent unnecessarily for sense gratification. Formerly, this was the civilization in India. We see so many big, big temple in South India, in other places also, especially South India. It is not possible-in Vṛndāvana also-it is not possible at the present moment to construct such huge, expensive temple. But actually they were done by rich kings, rich mercantile people. That Madana-mohana temple was constructed by Sindhi merchant. He approached Sanātana Goswāmī. Sanātana Goswāmī was sitting underneath the tree, and his Madana-mohana was hanging in the tree. He had no place, no temple, no cloth. Madana-mohana was asking Sanātana Goswāmī that "Sanātana, you are giving Me dried bread, without even salt. How can I eat?" So Sanātana Goswāmī replied, "Sir, I cannot go to ask for salt. Whatever I've got, I offer You. I cannot help." This was their talks. So one salt merchant came, Sindhi salt merchant, he was passing from Vṛndāvana to Delhi side, and he offered his service, and Sanātana Goswāmī asked him to construct the temple of Madana-mohana. That temple is still existing, Madana-mohana's temple. So this is the proper use. If you have got some money, don't use it for constructing a big skyscraper building. Better you try to construct a very nice temple for Kṛṣṇa's situation. That is proper use.

So Sūta Gosvāmī said, nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ: don't spend your hard-earned money for sense gratification. Then one may say that "After all, we have got this body, and we have to eat, we have to sleep. And because we have got senses, the senses must be a little bit satisfied." No. Kṛṣṇa says, Sūta Gosvāmī says, it is not that you shall stop. That is already explained. I, the other day: nirbandhaḥ kṛṣṇa-sambandhe. You eat in relationship with Kṛṣṇa. Just like here, in this temple, what we are doing? We are also cooking. Others are also cooking at house. Then what is the difference? The difference is that we are cooking for Kṛṣṇa; others, those who have no Kṛṣṇa consciousness-I don't say everyone-they are cooking for themselves. Just like the hotel. In a hotel they are cooking for the customer palatable dishes. So that is the difference. But Rūpa Gosvāmī says that "Dovetail with Kṛṣṇa consciousness." That is yukta vairāgya. Because in this human life we require to develop jñāna and vairāgya. So if we dovetail our activities for Kṛṣṇa's service, that is yukta vairāgya. So here also it is said that nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. We should not earn money for sense gratification.

Then kāmasya na indriya-prītiḥ lābhaḥ jīveta yāvatā. You must have sense gratification, eating, sleeping, mating-but as far as you can maintain your body very nicely. Not that voluntarily you shall starve. No. Just like these boys, these girls, are we…, we are not starving, but our eating kṛṣṇa-prasādam means just to live nicely for executing Kṛṣṇa consciousness. We are not meant for going to the cinema or for other sense gratification purposes, but because we have got this body, there is no question that we shall stop eating. We eat prasādam, kṛṣṇa-prasādam, and that is very palatable. Kṛṣṇa-prasādam…, Kṛṣṇa should be offered all first class preparation because Kṛṣṇa is the Supreme Lord. But if we haven't money to supply Him nice thing, the Kṛṣṇa will be satisfied, as Kṛṣṇa says, patraṁ pusaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. Kṛṣṇa wants that you offer Him something with devotional love, that's all. Kṛṣṇa is not hungry. Kṛṣṇa is ātmārāma. He is self-sufficient. He does not require. He is producing food for us. That's a fact. We get so many fruits and flower. We don't manufacture it in the factory; neither it is possible. It is Kṛṣṇa's manufacture. It is Kṛṣṇa. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūrayoḥ [Bg. 7.8]. By His action of different energies these things are produced. Why? These things are produced for whom? For Kṛṣṇa? No. For us. Eko bahūnāṁ vidadhāti kāmān, He is maintaining us. So is it not our duty to offer Him first, "Sir, You have supplied so many nice things. You take first, then we shall…"? This is bhakti. It is just like worshiping mother Ganges with Ganges water. You have all seen that those who are devotees of mother Ganges, they go in the Ganges water, and after taking bath, takes little water from the Ganges River and again pour it with some mantra. Now from the river Ganges if you take, say, one pound of water, and if you pour it again, one pound, then what is the loss and gain? But you become, by using the Ganges water in that way, you become a devotee of the mother. Similarly, what we can offer to Kṛṣṇa? Everything belongs to Kṛṣṇa, and if in the store of Kṛṣṇa there are millions and millions of tons of fruits and flower, if you take one or two of them and offer to Kṛṣṇa, so what is Kṛṣṇa's loss? And if you offer one fruit to Kṛṣṇa, what is His gain? Kṛṣṇa is not concerned with your offering and not offering, but if you offer, it is for your interest. It is for your interest, so Kṛṣṇa will recognize, "Here is a devotee."

So this is the process. Therefore Sūta Gosvāmī said that dharmasya…, nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ, kāmasya na indriya prītiḥ. Kāmaḥ. We have to satisfy our tongue, our senses, but not for indriya prītiḥ. We should eat for living nicely, not for palatable dishes. So many animal killing, unnecessary. Why? Kṛṣṇa has given you so many nice thing-rice, wheat, sugar, milk, fruit, flower, vegetable, and with milk you can get ghee, and you can prepare hundreds and thousands of preparation and offer to Kṛṣṇa and take it. Why should you kill so many animals and maintain slaughterhouse for the satisfaction of the tongue?

Therefore here it is said, kāmasya, we have some demand for maintaining the body, but not for sense gratification. Kāmasya nendriya prītiḥ. Na indriya prītiḥ. Indriya prītiḥ, if you cannot satisfy your tongue by so many preparation… Hundreds and thousands of preparation can be made from these ingredients-grains, vegetables, fruits, flowers and milk and sugar. Actually we still, in Hindu family, they are preparing so many nice foodstuff. Why should we go for indriya prītiḥ? For satisfaction of the tongue we shall kill so many chickens and cows and goats, why? What is the use. There is no use. It is simply sense gratification. Therefore Sūta Goswāmī recommends that you have got some demand for keeping the health properly, not…, but not, don't try to do it for indriya prītiḥ, indriya prītiḥ.

We have invented so many nonsense things for simply satisfaction of the tongue. A vaiṣṇava kavi, Vaiṣṇava poet, ācārya, Bhaktivinoda Ṭhākura, he has wrote a song. That song we chant or sing during the time of taking prasādam. In that song he writes, śarīra abidyā-jāl joḍendriya tāhe kāl: "This body is an emblem of ignorance." Actually we get this material body due to our ignorance. By ignorance we commit so many wrong things, and you have obliged to accept a certain type of body. Therefore it is a network of ignorance. Śarīra abidyā-jāl joḍendriya tāhe kāl. In that network of ignorance there are different senses, joḍendriya tāhe kāl, gross material senses. They are just like our death. Sometimes these senses are described as kāla sarpa. Kāla sarpa means the black cobra. As soon as the cobra touches-immediately dead. Similarly, if we allow this kāla sarpa to act in their own way, that means we are inviting death at every moment. Therefore those who are too much bodily attached, for them this yoga system is controlling the senses, yoga indriya saṁyamaḥ. Yoga does not mean to increase the power of sense gratification. Yoga means controlling the senses.

So the Bhaktivinoda Ṭhākura said that this network of ignorance, where the senses are like black cobra, out of all those senses the tongue is the greatest black cobra. Tā'ra madhye jihvā ati, lobhamoy sudurmati. The tongue, if you practice… Just for example, nobody learns smoking from the birth, but when he's habituated, then they are as chain smoker, one cigarette after another, one cigarette after…, you see. This is simply by bad association. Therefore Bhaktivinoda Ṭhākura said that tā'ra madhye jihvā ati lobhamoy sudurmati. Because we have indulged this tongue to increase his greediness, therefore we see so much advertisement of liquor and cigarettes and so many, or teas and coffee. Simply it is practice. So as you have practice, by practice you have increased so-called demands of your body, you can decrease it also. Just like these boys. They were practiced to all these things, but since they have taken to Kṛṣṇa consciousness, by practicing they have given up everything. So anything artificial we may be habituated, but you can give it up. Therefore here it is said, kāmasya nendriya prītiḥ. You should not introduce sense gratification for maintaining your body. Your body can be maintained very nicely if you take simple food made of rice, wheat, vegetable, little ghee and little milk. That's all. And you can get all these things anywhere, in any part of the world, and you can offer to Kṛṣṇa. Kṛṣṇa also says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Any part of the world, any condition of life, you can secure these things. In Africa we have been in the interior African villages. They are supposed to be uncivilized, but I don't think. They have got enough of these things, patraṁ puṣpaṁ phalaṁ toyam, anywhere. And they are being taught by this Kṛṣṇa consciousness movement to offer to Kṛṣṇa and take.

Therefore, this artificial civilization for sense gratification is not very good. It is not good for us. We may gratify our senses while we are living, but when we quit this body, we are completely under the grip of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. And when you are on the clutches of prakṛti, you cannot dictate that "Give me this kind of body." That will be decided by superior authority, daiva netreṇa, karmaṇā daiva ne. These are the scientific knowledge, but unfortunately, there is no culture of this scientific knowledge. Superficially, simply for sense gratification, that is going on in the name of advancement of civilization. Actually it is very risky civilization. Suppose after this body, human form of body, if I get the body of an animal or a tree. There is every chance. Wherefrom the tree comes? Wherefrom the tiger comes, the cat comes, the dog comes? There are demigods also. So you can get any form of life. Dehāntaram. Kṛṣṇa says personally, tathā dehāntara. This is bogus theory that after death everything is finished. No. There is another life, and the species of life are in your form, 8,400,000 of species, and we have to accept, according to our karma, a type of body given by the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra-vimūḍhātmā. Simply by false pride I am thinking that I am kartā, I am master. You are not master; you are under the grip of material nature. So how you can avoid? Therefore we should not indulge in sense gratification. We should try to practice how to take kṛṣṇa-prasādam. That will help us.

That I was going to speak, as Bhaktivinoda Ṭhākura said, tā'ra madhye jihvā ati lobhamoy sudurmati. This tongue is sudurmati. It is very, very badly intelligent. Not at all intelligent. He wants to eat. That I hear. Just like here we can see, in these big cities. They have taken their lunch at home, and as soon as goes to the office, immediately, bring tea. So why the unnecessarily tea? But the tongue dictates, "Bring tea, bring coffee, bring cigarette." Therefore the tongue is very formidable enemy of this human being, if you indulge. Therefore Bhaktivinoda Ṭhākura said, tā'ra madhye jihvā ati lobhamoy sudurmati tā'ke jetā kaṭhina saṁsāre. It is very difficult to… [break] …we can sometimes avoid the dictation of the genital, but it is very difficult to avoid the dictation of the tongue. Therefore Bhaktivinoda Ṭhākura said, tā'ra madhye jihvā ati lobhamoy sudur…, tā'ke jetā kaṭhina sam…, kṛṣṇa boda doyāmoy, kori bāre jihvā joy, sva-prasād-anna dilo bhāi. Now, Kṛṣṇa is so kind that He has returned so much nice foodstuff, prasādam; now we can eat and thereby we can conquer the dictation of the tongue. In another place it is said, sevonmukhe hi jihvādau [Brs. 1.2.234]. God realization can be possible. How? If you engage your tongue in the service of the Lord. It is very wonderful. People may say, "How is that? The tongue has to be engaged in the service of the Lord?" Yes, that is the sastric injunction. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you simply engage your tongue in the service of Kṛṣṇa, then Kṛṣṇa will appear to you, svayam eva sphuraty adaḥ. He will personally appear before you. And what is that? You can utilize your tongue simply chanting Hare Kṛṣṇa and satisfy the tongue by taking prasādam. Finished. Very simple and very easy. By simply controlling your tongue, you can control all other senses. You can control belly, you can control the genital, you can control everything. Therefore, here is recommendation, "Please do not take this, do not take this. Don't take animal foodstuff. Simply take Kṛṣṇa prasādam. Don't drink, don't smoke…" There are so many don'ts, and so many do's also.

So therefore we have to practice this Kṛṣṇa consciousness method. Here it is said that kāmasya nendriya-prītir jīveta yāvatā [SB 1.2.10]. Try to live decently by taking kṛṣṇa-prasāda and chanting Hare Kṛṣṇa mantra. Jīveta: in this way you can live hundreds of years. That is recommended in the Īśopaniṣad, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. So jīveta yāvatā, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. And why shall you live at all? What is the use of living? The trees are also living for ten thousands of years. What is the meaning of that living? Similarly you if live for a hundred years or two hundred years. What is the meaning of your living? Of course, living in this material world is not very comfortable. Every one of us will know it. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Those who are living in Bombay city, they know it very well. When you pass through the road in taxi-cab or motorcar, so much congested, and at any moment there may be some danger, padaṁ padaṁ yad vipadām. In America also, the cars are running in seventy-mile speed, and if one car collides with another, immediately four, five cars-disaster. So actually you are living in such a condition. Pādaṁ padaṁ yad vipadām. Every moment there is danger. It is not very peaceful living at the present moment. We are running, we are flying in the sky, we are… We do not say that this should be stopped, neither it can be stopped, but you do everything in Kṛṣṇa consciousness so that even danger takes place, ante nārāyaṇa-smṛtiḥ [SB 2.1.6], you can at least remember Kṛṣṇa at the time of death. Then your life is successful. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6], Kṛṣṇa says. Yaṁ yaṁ vāpi. At the time of death our remembrance to a certain thing gives me next body. If I think like a dog, then I become next life a dog, and if I think like a god, then I, next life I become god. That is the test at the time of death.

So unless you practice, how you can remember Kṛṣṇa at the time of death? Therefore, Saṁrāj Kulaśekhara, the great emperor devotee, he is praying to Kṛṣṇa,

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

"My dear Lord Kṛṣṇa, now I am healthy. I am thinking rightly. Kindly give me immediately death, and I can be entangled with Your lotus feet tight, like the swan entangles itself with the lotus stem." You have seen, the swans take pleasure by entangling itself with the lotus stem. It goes down the water and catches the stem and binds itself. In this way, it is a sporting of the swan. So Samraj Kulaśekhara says, mānasa. Kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam adyaiva viśatu me mānasa-rāja-hāmsaḥ. "At the present moment my mind is just like the swan. It is playing with Your lotus stem. So, let me die immediately. Otherwise, if I die ordinarily," prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ, "the three elements kapha, pitha, bile, they will overwhelm me, and I may not remember You at that time. I may forget You. So Kṛṣṇa, give me immediately death so that I, remembering, I may die." This is process. Kṛṣṇa consciousness means somehow or other try to remember Kṛṣṇa at the time of death, ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Then your life is successful. Just like Ajāmila. Ajāmila, he was a great sinner-we shall one day describe about Ajāmila's life-but at the time of death, out of his affection for his youngest son, whose name was Nārāyaṇa, he thrice called "Nārāyaṇa! Nārāyaṇa!" But the original Nārāyaṇa took notice of it: "Oh, this man is calling Nārāyaṇa." Immediately sent His personal assistant to take him back to home, back to Godhead. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Somehow or other. He was not remembering the original Nārāyaṇa, but Nārāyaṇa was the name of his son. Therefore according to our Vedic system we keep God's name our children or family member, so that somehow or other, there are thousands of names of Kṛṣṇa, if we remember one of them, our life is successful. This is Kṛṣṇa consciousness.

So Sūta Gosvāmī said that kāmasya nendriya prītiḥ. We have got some demands of body-eating, sleeping, mating. That's all right. But don't use it…, don't spoil it by sense gratification. You can eat; there are so many nice thing, kṛṣṇa-prasādam. Why should you eat meat? Why should you eat, drink and all nonsense? Be little frugal. No aindriya prītiḥ, kāmasya nendriya prītiḥ jīvetayāvatā. You simply taste such foodstuff, kṛṣṇa-prasāda, so that you can lead very healthy life and execute your Kṛṣṇa consciousness business. It is not that you have to voluntarily stop and make yourself weak. No. In the Bhagavad-gītā also it is said, yuktāhāra-vihārasya, yoga bhavati siddhira. Artificial starving, artificial vairāgya has no meaning. You should live nicely, but not for sense gratification. That is the recommendation of the śāstra. Don't indulge in sense gratification, but live very healthy life so that you can execute Kṛṣṇa consciousness. Kāmasya nendriya prītiḥ jīveta yāvatā-jīvasya tattva-jijñāsā. The real business is jīvasya. Our, we living entities, our real business is tattva-jijñāsā. This tattva-jijñāsā… Therefore Śrīmad-Bhāgavatam is commentary on the Brahmā-sūtra, Vedānta-sūtra. As Vedānta-sūtra gives the code, athāto brahma jijñāsā: this life is meant for brahma-jijñāsā, inquiry about Brahman. The same brahma-jijñāsā and tattva jijñāsā is the same thing. Here also the same thing, as Bhāgavata begins, janmādy asya yataḥ [SB 1.1.1]. You'll find all the codes of brahma-sūtra or Vedānta-sūtra in Śrīmad-Bhāgavatam, very nicely explained. It is practically the explanation of vedanta-sutra. Here it is athāto brahma jijñāsā. What is that brahma-jijñāsā? That is explained here in the Śrīmad-Bhāgavatam, jīvasya tattva-jijñāsā. The same thing, athāto brahma jijñāsā and jīvasya. This human form of life is especially meant for inquiring about the Absolute Truth, tattva-jijñāsā. Jīvasya tattva-jijñāsā na artha yaś ceha karmabhiḥ. You are working so hard, simply for maintaining your body. No. It is not. You work hard, keep yourself fit, but live for tattva-jijñāsā. That is life, tattva-jijñāsā: What I am? What is God? What is this material world? Why I have come here? Why I am put into so much trouble? These are the inquiries. Not that everyday go to the share market, (indistinct). That is not tattva-jijñāsā. That is indriya prītiḥ, howling in the market.

So our life (is) being spoiled without Kṛṣṇa consciousness. That is our mission, that we are trying to save men from great falldown. Uttisthatā jāgrata prāpya varān nibhodata, this is the Vedic injunction. Don't sleep. Uttisthitā: "Just get up." Jāgrata: "Be awakened." Prāpya varān nibhodata. You have got this benediction of human form of life. Nibhodata. Try to understand the advantage, nibhodata. This is the only business of human birth, being, to understand his constitutional position, to understand God and relationship with God. We are avoiding this. What is the solution? Here it is clearly said, jīvasya tattva-jijñāsā nartho yaś ceha karmabhiḥ. You work hard, but what is your aim of life? Simply sense gratification. It is falling life. Jīvasya tattva-jijñāsā. Now what is that tattva? That is explained in the next verse, vadanti tat tattva-vidas tattvam [SB 1.2.11]. Those who are tattva-vit, those who are knower of the Absolute Truth, they say as follows:

vadanti tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

That Absolute Truth, tattva-vastu, those who are in the knowledge of tattva-vastu, they say the Absolute Truth is one, advaya-jñāna. There is no duality. Vadanti tat tattva-vidas tattvam yaj jñānam advayam [SB 1.2.11]. Brahman, Paramātmā and Bhagavān. They are the same tattva-vastu, but according to our angle of vision, somebody is understanding the Absolute Truth as impersonal Brahman, somebody is understanding the Absolute Truth as localized Paramātmā, and somebody… That is highest realization, Bhagavān, the Supreme Personality of Godhead.

Thank you very much. Hare Kṛṣṇa. (end)

740422SB.HYD

Śrīmad-Bhāgavatam 1.2.8

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Hyderabad, April 22, 1974

Pradyumna: (leads chanting, etc.)

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Translation: ”Duties, or dharma, executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord.”

Prabhupāda:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Dharma (is) generally translated into English as ”religion.” I have already explained several times. The dictionary meaning of religion is ”a kind of faith.” But actually, dharma means occupational duty, or the characteristic. Just like a snake. The snake, its religion is to bite, and fatal bite. That is his dharma, occupational duty. Everything has got… Just like this microphone, it must work, it must expand the sound. That is its dharma. If it does not expand the sound, it is useless. So everything you take, there are characteristics. That is the meaning of dharma. Dharma is not an artificial faith. Faith you can change, but your occupational duty, you cannot change.

So what is the occupational duty of the living entity? The living entity is now encaged in two kinds of gross and subtle body. Therefore, when he is situated in the bodily concept of life, his dharma is fruitive activities or sense gratification. When he is situated on the mental platform, then his occupational duties become speculation, imagination. And when he is situated in his original, spiritual platform, then his occupational duty is to serve Kṛṣṇa. These are the three positions: karma, jñāna, yoga, bhakti-gradual evolution. Because spiritual knowledge also gradually evolves. Nirviśeṣa-brahman, antaryāmī paramātmā, and ṣaḍ-aiśvarya-pūrṇa-bhagavān-these are the different stages of self-realization or spiritual advancement. Karma, jñāna, yoga and bhakti. Yoga means bhakti-yoga, or the preliminary, primary stage of bhakti-yoga. Therefore in the Bhagavad-gītā it is said,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

There are different types of yogis, but the first-class yogi is he who, now, mad-gatenāntar-ātmanā, Kṛṣṇa says, ”who is thinking of Me always,” mad-gata, śraddhāvān, with veneration, love and faith. Bhajate.

So to think of Kṛṣṇa is also bhajana. There are different process of bhajana. To hear of Kṛṣṇa, that is also bhajana. Just like you are hearing. And to speak about Kṛṣṇa. I am speaking; you are hearing. Similarly, when the speaking and hearing is finished, then you think of Kṛṣṇa, or by chanting Hare Kṛṣṇa mantra, you think of Kṛṣṇa. Kṛṣṇa being absolute, all these different processes are also the same, one and the same. There is no difference between chanting and hearing or remembering or worshiping in the temple. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanam [SB 7.5.23]. The temple worship is called arcanam. Vandanam, offering prayers. The Christians, the Muhammadans, they offer prayer. Of course, not to the Supreme Personality of Godhead, but impersonal feature or some idea. But that prayer is also one of the processes of bhakti. Anyone who accepts the supremacy of God, the Supreme Personality of Godhead, his process of worship has to be considered in the category of bhakti-yoga. The more and more you become purified by executing the bhakti-yoga process, then you come to the real platform.

That is stated here, that dharmaḥ svanuṣṭhitaḥ puṁsām [SB 1.2.8]. It doesn’t matter what kind of dharma. Actually dharma is one, the occupational duty, the characteristic. The characteristic means that God is great and we are subordinate. That is the injunction of the Vedas. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). We have to understand that singular number. God is singular, nitya, eternal, cetana, living. He is also nitya and living entity, but the chief, nityo nityānāṁ cetanaś cetanānām. And we are plural number, nityānām, cetanānām. So the… We are plural number, living entities. But He is singular number. Why? What is the difference between these two nityas and two cetanas? God is not dead stone. God is like you and me. He is a living entity, but the chief living entity, singular number. Just like we have got leader. There are many hundreds and thousands of followers, but there must be one leader. You follow any cult, you have to accept one leader. Either you follow this philosophy, that philosophy, it doesn't matter. But you have to follow a leader. But Kṛṣṇa is the supreme leader, leader of the leaders.

That is stated in the Bhagavad-gītā. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjayaḥ [Bg. 7.7]. Leaders there are, gods are, there are. God means controller. There is controller always. So there are many gods. Anyone is god, because he is, somehow or other, he is a controller; a leader also. But we are meaning the supreme leader, the supreme controller. That is Kṛṣṇa. Leader you have to accept. But… Controller you have to accept. But nobody is supreme leader or supreme controller. That is Kṛṣṇa. Every leader is also controlled by some other leader. But Kṛṣṇa is such a leader that He is not controlled by any other leader. That is Kṛṣṇa. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat… [Bg. 7.7]. "There is no one superiorly…"

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is the statement of the Vedic literature: the supreme controller, the supreme leader, is Kṛṣṇa. Sac-cid-ānanda-vigrahaḥ. Kṛṣṇa is not formless. When Kṛṣṇa was present on this planet, He is not formless. He has His form. And what is that form? Sac-cid-ānanda-vigraha [Bs. 5.1]. Ānandamaya-rasa-vigraha. Ānanda-cinmaya-rasa. That is not this vigraha. That we have to understand. Our vigraha, our form, at the present moment, material form, that is not sac-cid-ānanda. Sat means eternal, cit means full of knowledge, and ānanda means full of blissfulness.

So as soon as we think of one body, we think comparing with our body. So similarly, by our foolishness, if we think of Kṛṣṇa's body like one of us, then we become mūḍha. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes in the human form like a human being, therefore we should not take Kṛṣṇa as one of us. Then we become mūḍha, rascal, fools. Or in other words, one who thinks of Kṛṣṇa having a body like us-that is the Māyāvāda philosophy-he is a mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. These are the statements of Bhagavad-gītā. How you can misinterpret? This is plain thing, that symptom. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. These are the words used in the Bhagavad-gītā. It is not our manufactured word. People may be very unhappy or angry, but we have to quote from these scriptures. These are the… Anyone who does not surrender to Kṛṣṇa, he is within these categories.

What are they? First of all duṣkṛtina. Duṣkṛtina means simply engaged in sinful activities. Kṛti. Kṛti means meritorious. But duṣkṛti, badly meritorious. They are using their brain for something atrocious, simply planning how to do harm to others. That is called duṣkṛtina. For his own sense satisfaction he is plan… That is called asura. Āsuraṁ bhāvam āśritāḥ. Asuras, they are simply planning for his own sense gratification. And devotees, they are simply planning how to satisfy Kṛṣṇa's senses. That is the difference. How Kṛṣṇa will be satisfied. Both of them are planning, but one is planning for his own sense satisfaction and the other is planning how to satisfy the senses of Kṛṣṇa. This is the difference between asura and deva. There are two classes of men: deva and asura. Dvau bhūta-sargau loke 'smin daiva āsura eva ca [Bg. 16.6]. Āsuras tad-viparyayaḥ. Viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ. Those who are devotees of the Lord, servants of the Lord, they are called deva, or demigods. Āsuras tad-viparyayaḥ. And the asuras are just opposite. Just like Hiraṇyakaśipu, Prahlāda, the father and son. Prahlāda is deva because he is devotee of Kṛṣṇa. And Hiraṇyakaśipu, because Prahlāda is devotee of Kṛṣṇa, he's trying to always tease him. Although he is a five-years-old-boy, his son, his beloved son, but since he became Kṛṣṇa conscious, he became the enemy of the asura, Hiraṇyakaśipu. This process is existing from very, very time immemorial, two classes.

Therefore to become devotee is sometimes very troublesome, because even the father become enemy. This is the position of the devotee. But still, you have to become devotee. That is your success of life. But the warning is there, that as soon as you become a devotee, you become enemies of so many, especially nowadays. You know that recently I was refused entrance in Africa. The government did not allow me to enter. What is my fault? Because I am a devotee. This is my fault. So we are meeting so many dangerous position. In Bombay our temple construction has been refused by the commissioner of police. Why? Because we chant Hare Kṛṣṇa. They have openly written that "The bhajana nuisance." You see? This is our position. Bhajana… Kṛṣṇa says, Bhagavān says, that catur-vidhā bhajante mām. This bhajana word is there. "Four kinds of people can be engaged in bhajana." Who are they? Sukṛtino 'rjuna: "Whose background is very, very pious activities." Now, at present, bhajana is nuisance. Bhajana is stated in the Vedic scripture that it is performed by the pious man, and now, at the present circumstances, bhajana is nuisance. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. These are the statements of Vedic scripture. Who is mahātmā? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. These are mahātmās. Nitya-yukta upāsate. But at the present moment… Not at the present moment. From time immemorial this is going on. As soon as you become devotee, as soon as you are inclined to take part in bhajana, you will have so many enemies. Therefore Caitanya Mahāprabhu has recommended that you tolerate. Still, you cannot give up your bhajana and Kṛṣṇa consciousness. That is not possible. Tolerate. Tṛṇād api. What is the process of toleration? Yes.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

So this Kṛṣṇa consciousness movement we are teaching to become sukṛtina, to make his life successful by understanding Kṛṣṇa.

Then this verse explains… Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yat [SB 1.2.8]. (Aside:) Please take the child. So this formula is that you may execute your occupational duties first class, svanuṣṭhitaḥ, as it is prescribed, very nicely, regularly, faithfully. You are discharging your occupational duties. But if it does not awaken your dormant Kṛṣṇa consciousness, then it is useless. Śrama eva hi kevalam. Because the human life is meant for awakening Kṛṣṇa Kṛṣṇa consciousness. Our consciousness is now polluted. Just like the rain water. As soon as it falls down on the ground, it becomes muddy. Otherwise, the rain water is distilled water, very nice, clear, crystal water. But as soon as it touches the ground, it becomes dirty immediately. Similarly, originally, we are all Kṛṣṇa conscious because we are part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says, "All these living entities, they are My part and parcel." Just like the son is the part and parcel of the father, for crude understanding, so we are also similarly part and parcel of Kṛṣṇa.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

As soon as it comes in touch with this material world, it is contaminated.

The same example: Just like rain water falling from the sky is crystal clear distilled water, but as soon as it comes in touch with the ground, it becomes muddy, dirty. So at the present moment our consciousness is dirty. Abhadra. It is stated in Bhāgavata in one place, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi [SB 1.2.17]. Abhadrāṇi, the dirty things within the heart, hṛdy antaḥ-sthaḥ, within the heart. We have got so many dirty things within the heart. Now, how it has grown? Due to our contact with the material nature. This is our disease. Another place in the Bhagavad-gītā it is said, kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Sad-asat means nice body or very abominable body. You may get a very nice body-learned, scholar, beautiful, very aristocratic-or you may take a body of the worm of the stool. You have to change your body, and there are 8,400,000 different forms of body.

So why one has taken the body of the worm of stool and why one has taken the body of Lord Brahmā or Indra, Candra, Varuṇa or rich man, very nice man, beautiful man? Why? Why these differences of body? Because the kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. As you are associating with the modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa… There are three guṇas. Sattva-guṇa, if you associate with sattva-guṇa, then ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you remain in sattva-guṇa… Sattva-guṇa means brahminical qualification. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. If you remain on the platform of brahminical qualification, that is called sattva-guṇa. And less than that śauryaṁ tejo balaṁ yuddhe cāpalāyanam, kṣatriya qualification-that is modes of passion. And others, remaining, they are in the modes of ignorance, do not know what is the value of life, what is next life, what is spiritual realization, why we are suffering. Nothing, no knowledge. That is tamo-guṇa.

So,

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

This is our position. Therefore there is dharma. In the civilized human society, there is dharma. Either you take it as characteristic or a faith, but a civilized nation has a kind of dharma, either Christian dharma or Hindu dharma or Muhammadan dharma. Anyone. Dharma means some relationship with God. That is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam… [SB 6.3.19]. That is another definition of dharma: "Dharma means to abide by the laws of God." So everyone is trying to abide by the laws. Mama vartmānuvartante manuṣyāḥ sarvaśaḥ pārtha. Sarvaśaḥ pārtha. That is also stated in the Bhagavad… Everyone is trying to approach. Here the ultimate injunction is that dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena kathāsu yaḥ [SB 1.2.8]. Viṣvaksena is another name of Kṛṣṇa.

So by executing the process of dharma, if one does not come to the point of understanding Viṣvaksena, or Kṛṣṇa, then what is that? Now, notpādayed ratiṁ yadi. Rati means attachment. If one is not inclined to hear about Kṛṣṇa after executing his dharma, occupational duties, whatever he may be… Actually, occupational duty is meant, according to Vedic civilization: brāhmaṇa, kṣatriya, vaiśya, śūdra. Brāhmaṇa has got his occupational duty, kṣatriya has got his occupational duty, vaiśya has got his occupational duty, and śūdra also, occupational duty. So when it is described, dharmaḥ svanuṣṭhitaḥ, sva means "own." So one must be either a brāhmaṇa or a kṣatriya or a vaiśya or a śūdra. Or nowadays one may be a medical man, engineer, or a businessman, or this or that. Everyone has got some occupation. Either you take this way or that way. But it is very systematic.

When we think in terms of Vedic civilization-the brāhmaṇa, kṣatriya, vaiśya, śūdra-this is very scientific. Because a class of men, very intelligent, very pure, ideal class of men, brāhmaṇa, must be there. That is Vedic civilization. People will see and learn. Because ultimately, human life is meant for elevating to the standard of spiritual consciousness. Athāto brahma jijñāsā. So unless in the society there is an ideal class of men, brāhmaṇa, how people will learn it? That is necessary. You cannot say, "Let us all become technologists, śūdras, that you can get money for purchasing wine and meat." But the ideal life is lost. Ideal life is lost. There must be… Just like if you want to keep your body fit for everything, there must be brain. If you say that "There is no need of brain. We simply want legs," so how what is this body? A dead body. There must be the head, there must be the hands, there must be the belly, and there must be the legs. So brāhmaṇa is the head of the society, brain of the society. And the kṣatriyas are the arms of the body. And the vaiśyas, the belly of the body. The stomach and the belly must be kept in order. If you do not eat, if you do not digest your food, the brain will not also work, hand will not also work.

So for proper upkeep of the human society, there must be a brahminical class, brāhmaṇa class, the kṣatriya class. They are all equal because my hand is as much important as my brain. But although comparatively my brain is more important than my hand, that is comparative. But you require the brain. So at the present moment, why the society is chaotic condition? Because there is no brāhmaṇa. That is the defect. So society must be divided in the material stage of this brāhmaṇa, kṣatriya, vaiśya, śūdra. And gradually, everyone should be educated to become brāhmaṇa. Athāto brahma jijñāsā. Brahma-bhūtaḥ. Then he will understand what is bhakti.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

And when you attain to the stage of bhakti, then your life is successful. This is the process.

Therefore it is said that you may go on with your so-called occupational duties, but if you do not come to the platform of spiritual understanding, then it is śrama eve hi kevalam-it is simply waste of time. Simply waste of time. Because you do not catch up the ideal of your mission. Simply work like the animals and die. The bodily concept of li… Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Simply thinking that "I am this body, and my only business is to satisfy the senses of the body. Not only my body, but my son's body, my grandson's body, my relative's body." This is going on under different names, Socialism, this "ism," that "ism"-expanded bodily concept of life. This is animal civilization. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Because the animal is also doing that. A cat is thinking that "I am this body. I must secure my food anyway. A mouse, anywhere." A dog is also thinking like that. If human being also thinks like that, then what is the difference between cats and dogs? He may be very much proud that "I am discharging my duties very faithfully," but here Bhāgavata says, dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena kathāsu yaḥ, notpādayet: "If you do not develop your Kṛṣṇa consciousness, you are simply wasting your time." This is the verdict.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

So our Kṛṣṇa consciousness movement is simply trying to educate people that "Don't waste your time. Just try to awaken your dormant Kṛṣṇa consciousness." The Kṛṣṇa consciousness is there within you; simply you have to awaken. And what is the process? That awakening will take place simply by chanting and hearing. Śravaṇādi-śuddha-citte karaye udaya. There is a verse in the Caitanya-caritāmṛta: nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. Kṛṣṇa-bhakti, your devotion for Kṛṣṇa, your attachment for Kṛṣṇa, is there because you are part and parcel of Kṛṣṇa. Just like a small child. He is… [break]… His problems will be solved this way… No, that will not be solved. Śrama eva hi. Simply wasting time by laboring for nothing. You take to Kṛṣṇa consciousness, take to the instruction of Kṛṣṇa as it is stated in the Bhagavad-gītā. The, your economic problems, social problems, political problems-all human society will be solved. It is practical.

So if we take it seriously… That is our propaganda. We are requesting not only the Hindus or Indians, but we are requesting everyone all over the world, "Take to this Kṛṣṇa consciousness movement and try to understand." We are therefore publishing so many books. We are very fortunate. I am very glad to inform you that we are selling our books, not less than forty to fifty thousand rupees daily. So our books are being well received, because in the Western world outside India, they never heard of this idea that God can be approached personally, we can talk with Him, we can live with Him, we can play with Him. These new ideas, of course, novel to the Western world. Therefore they are taking very careful attention. So why not India? Do not waste your time this way, that way. And the process is very simple. The process is very simple. We are recommending the followers of Kṛṣṇa consciousness… Just now I received one letter from Jaipur. They wanted my guidance. The guidance is not very difficult. It is very simple thing. First of all try to become sinless: no illicit sex life, no intoxication, no meat-eating, no gambling. Observe these four regulative principles and chant Hare Kṛṣṇa mantra as far as possible, at least sixteen rounds. Then see how your life changes.

Thank you very much. Hare Kṛṣṇa. (end)

720907SB.NV
Śrīmad-Bhāgavatam 1.2.9

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New Vrindaban, September 7, 1972

Pradyumna: (leads chanting, etc.)

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]

Translation: "All occupational engagements, or dharmas, are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service, or dharma should never use material gain to cultivate sense gratification."

Prabhupāda: So dharma we have described. Dharma means occupational duty. Just like according to Vedic culture, we are supposed to follow the varṇāśrama-dharma. It has become very ambiguous at the present moment, Hindu dharma. There is no such thing as Hindu dharma mentioned in the Vedic literature. We don't find either in the Bhagavad-gītā or Śrīmad-Bhāgavatam or any authorized Vedic literature Hindu dharma. Unfortunately, in India it has become very prominent, Hindu dharma, something hodge-podge. Real, our real Vedic dharma is varṇāśrama-dharma. That is mentioned in every Vedic literature-in Purāṇas, in Bhāgavatam and Bhagavad-gītā, in Rāmāyaṇa, Mahābhārata.

So… Just like in the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa says, the Supreme Personality of Godhead, that "These four principles, cātur-varṇya, four varṇas: brāhmaṇa, kṣatriya, vaiśya and śūdra, mayā sṛṣṭam, it is created by Me." But people are not interested in God's creation. But without this division of human society… A class of men should be brāhmaṇa, simply interested in knowledge. Actually, that is going on. Some class of men in the human society, they are engaged in broadcasting knowledge, scientific knowledge. They are supposed to be on the brahminical qualification because to distribute knowledge mean must have good brain, must have good learning, education. Then there is question of distributing knowledge. A fool, rascal cannot distribute. Then next class, the politicians, administrative class, they are under the guidance of the intelligent class. They administer to keep the society in peaceful condition, in order. The next class, vaiśya, the productive class. There must be business, trade, production, agriculture; otherwise how man will live? And the śūdra class, general class, worker class, they have neither brain nor administrative power, nor can produce anything, but they can work under the direction of some higher authority. Paricaryātmakaṁ karma śūdra-karma svabhāva-jam [Bg. 18.44]. Śūdras.

So here we have discussed that everyone can cultivate his particular type of occupational duty with the aim for attaining ultimate salvation. Because the human life is meant for salvation, to get free from the bondage of repetition of birth, death… But the modern civilized men or the so-called intelligent, intellectual class of men, they have no such information. Therefore they have been described in the Bhagavad-gītā as mūḍhāḥ, māyayāpahṛta-jñānāḥ.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Āsuri-bhāva, āsuri-bhāva means simply sense gratification. That is āsuri-bhāva. There is no other ambition. So practically, modern society is going on on the āsuri-bhāva. They have rejected God consciousness, and they're simply interested in sense gratification. Āsuri-bhāvam āśritāḥ. Therefore, in spite of all educational advancement… They're very much proud of having big, big degrees, but Bhagavad-gītā says, māyayāpahṛta-jñānāḥ. Māyā has taken their knowledge, taken away. They have been stolen, because they have no real knowledge. Real knowledge is how to get freedom from repetition of birth and death. They do not believe in the next life. They think simply… Big, big professors, I have talked, especially in Russia. They think that "So long this body is there, you enjoy sense gratification to the utmost," the Cārvāka theory. This was also cultured long ago in India.

ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet
bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet

"Why you are thinking of next birth? When this body is burnt into ashes, everything is finished." That is Cārvāka theory, atheistic. That is going on still. The Cārvāka class of men are always there.

So I have talked with so many big professors in Russia, and their theory is that "After finishing this body, everything is finished." But (if) everything is finished, then why you are working so hard, if everything will be finished? They… Their, their theory is different. That is asuric theory, asuric theory. They do not believe in the self, they do not believe in God, they do not believe in the next birth, although these are facts. Simply a sober brain with cool head, one can understand. But these are facts. They're taking risk only. Now, by ordinary common sense knowledge, if I say, "There is no next birth," that is not authoritative. Because authoritative knowledge is… Suppose from Bhagavad-gītā, next life is accepted. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. The beginning of Bhagavad-gītā is to teach that soul is eternal, it is migrating from one body to another, so there is next life. That is also authoritative knowledge. But if somebody says that "There is no birth," that is not authoritative. That is a layman's statement.

So a layman can put up his own theory in so many ways. Then what shall be the conclusion? The conclusion should be to take authoritative knowledge from authorities-one who is beyond the four defects of common man; one who does not make any mistake. One who is not illusioned, one who does not cheat, and one whose senses are perfect. We are devoid of all these qualifications. We commit mistakes; we are illusioned; we cheat; and at the same time, our senses are imperfect. So how we can give by speculation perfect knowledge? That is not possible. Therefore, our principle, Vedic principle, is to receive knowledge from the perfect. So-called scientists, so-called philosophers… Because basically they're imperfect, how they can give you perfect? They can speak something, "Perhaps it it like that," "Maybe like that," "Perhaps it was like that." All their theories are like that. But actual fact is different. Actual fact we get from the Supreme Person, Kṛṣṇa, that dehāntara-prāptiḥ, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13].

Dhīraḥ, one who is sober. There are two classes of men: dhīra and adhīra. Dhīra means sober, and adhīra means mad after sense gratification. That is called adhīra. So our Kṛṣṇa consciousness movement is so nice, dhīrādhīra. What is that? Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. It is pleasing both to the dhīra and the adhīra. Those who are sober, they will understand how great this movement is. And even those who are adhīra, they will also appreciate because our program is very nice. "Come here, chant Hare Kṛṣṇa, dance and take prasādam." Who will not accept this? And actually, everyone is liking, "All right, let us go to this society, chant for some time, dance, and take prasādam." And gradually, he becomes spiritualized, then appreciates, then he becomes a member. So it is pleasing for the adhīra also.

So here, whatever is spoken in this Bhāgavata statement by Sūta Gosvāmī, dharmasya hy āpavargyasya… Everyone is trying to become engaged in particular type of occupational duty. Suppose one man is professor or one man is engineer or one man is medical man, anyone. Everyone has to do work for livelihood. That's a fact. You cannot live in this material world without working. In the Bhagavad-gītā Kṛṣṇa advised Arjuna that "You have to work. Without working, you cannot," I mean to say, "keep yourself, your life and soul and body together. You have to work." Śarīra-yātrāpi na prasiddhyet. Śarīra-yātrā. So you have to work. Kṛṣṇa never said… Kṛṣṇa is… Arjuna is a great devotee of Kṛṣṇa. Just imagine, he's talking personally with Kṛṣṇa, and Kṛṣṇa is personally helping him. How much exalted he is! But still, Kṛṣṇa is advising to work. Kṛṣṇa never said, "Oh, Arjuna, you need not fight. You sit down silently. I shall…" Actually, He was doing everything. At last He said, nimitta-mātraṁ bhava savyasācin: "You are simply instrumental, and I am doing everything." So Kṛṣṇa does for the devotee everything, but it does not mean that he will sit down. It is not. This is not our Kṛṣṇa consciousness movement that idle, creating some idlement. You must work for Kṛṣṇa's sake. That is the program. Not for sense gratification. That is called dharma.

Here it is said, dharmasya hy āpavargyasya. Hy āpavargyasya, apavarga. This pavarga I have explained several times. In Sanskrit grammar there are vargas, ka-varga, ca-varga, ṭa-varga, ta-varga, pa-varga-five vargas. So pa-varga means pa pha ba bha ma, five letters. Pa means pariśrama, hard labor. And pha means foaming. Because when you work very hard, from your mouth some foam comes out. Sometimes we see in the body of the horse, or any animal. Pa, pha, ba. Ba means vyarthatā, frustration. Instead of, in spite of working very hard, there is frustration in this material world. Pa, pha, ba, bha. Bha means bhaya, fearfulness. Although I am working very hard, still, I am fearful what will happen. I am not sure that things will be done properly, in spite of my working very hard. Pa, pha, ba, bha, and ma. Ma means mṛtyu, death. Working so hard, day and night, and still, there is death. Working so hard… The scientific world is working so hard, but the scientist is dying himself. He cannot stop death. He can create some atom bomb to kill, but he cannot create anything which will stop death. That is not possible. Therefore, this pa, pha, ba, bha, ma, these five letters represent five kinds of our activities in this material world.

So apavarga, dharmasya hy āpavargyasya. To make it nullified. No more hard labor, no more frustration, no more fearfulness, no more death. That is real problem. So to become religious, dharmic, means how to nullify these five principles of material existence. In the material world, you have to work very, very hard. You cannot think that "Oh, I am so great man. I'll not work." Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. Suppose the lion… Lion is supposed to be the king of the forest. Still, he has to work. It is not that a lion will sleep, and some animal will come, "My dear lion, please open your mouth. I shall enter." (laughter) That is not possible. Even he is most powerful, even if he is… Just like your President. He is most powerful man, but he's working hard, more than asses and hogs, to get the post of presidency. So pariśrama…

So nobody can say that "Without working hard, I shall achieve something." That is not possible. But our tendency is that we do not wish to work; therefore, at the end of the week, we take some, I mean to say, leisure, go out of the city, and try to forget all our hard labor throughout the week. But on Monday, again we have to come back. This is going on. Nobody actually… Because a living entity by nature, being part and parcel of God, he wants also enjoy life without work. That is his tendency. Just like Kṛṣṇa. Kṛṣṇa is enjoying with gopīs, with Rādhārāṇī. But He's not working. He hasn't got to work. We don't hear from Bhāgavatam, any Vedic literature, that Kṛṣṇa has a great factory, and He has to go office at ten o'clock, and then bring money, and then enjoy with Rādhārāṇī. No. (laughter) We don't want that such kind of rascal God. (laughter) We want God who hasn't got to work anything. That is God. Na tasya kāryaṁ karaṇaṁ ca vidyate. That is the Vedic information. God has nothing to do.

Then what kind of God He is? He is simply for enjoyment. One European gentleman went to Calcutta. He saw many temples, and when he came to our temple, he saw the Rādhā-Kṛṣṇa. He went to other temples also, Kālī's. So he remarked, "Here is God." His remark was that "I saw in other temples, they are working. The Goddess Kālī is working. But here, He's enjoying." So God, that description is there in the Vedānta-sūtra, ānandamayo 'bhyāsāt. Sac-cid-ānanda-vigrahaḥ.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Although He's cause of everything, but he hasn't got to work. Na tasya kāryaṁ karaṇaṁ ca vidyate. That is Vedic information. In the Upaniṣad you'll find, He has nothing to do.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate

We do not find anyone equal to Him or greater than Him. That is God. God is great. "Great" means nobody should be greater than Him. And God says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no other superior authority than Me." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything." So other demigods like Lord Śiva, Lord Brahmā, even Lord Viṣṇu, mattaḥ sarvaṁ pravartate-everyone emanates from Him. And from them emanate so many things. Just like Brahmā, so many creatures have come out. But the original, ādyam, anādi… Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Govinda is the original person.

So He hasn't got to do anything. Na tasya kāryaṁ karaṇaṁ ca vidyate. He has no duty. He hasn't got to go to office, fifty miles off, with a motorcar, running at seventy miles speed, and there is some accident, finished. He hasn't got to do like that, although He runs quicker than anyone. Just like in the Bhagavad-gītā it is said that,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

So Kṛṣṇa is situated in the spiritual world, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. But we are trying to offer Him some foodstuff, as far as possible with devotion and faith; Kṛṣṇa is eating, although He's far away. So this is God's position. At least, He hasn't got to work, He hasn't got to take the trouble to come. He's already here, although goloka eva nivasaty akhilātma-bhūtaḥ, although He's in the Goloka. It is not that Kṛṣṇa has gone somewhere, taken incarnation, therefore Goloka is vacant. No. In Goloka also, He's there, and He's everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. So this is God.

So as God hasn't got to do anything, we, being Kṛṣṇa's part and parcel, we have got that tendency that we don't want to do anything, but we want to enjoy. Because you are part and parcel, the same quality is there. But we have fallen under certain conditions that we have to work. This is our position. We have to work very hard, so that foam will come out of the mouth, and still, we are not assured success; always fearful. And after all, working hard like this, we die. This is our position. So dharma means… To accept any kind of religion or faith means to nullify these five kinds of vargas. Hard work, foaming, fearfulness, frustration, and ultimately, death. That is the purpose of dharma. Dharmasya hy āpavargyasya. (aside:) Why you are making cut-cut? What is this sound? Who is doing that? Don't do it. Dharmasya hy āpavargyasya. To become religious means how to counteract these five principles. That is dharma. Dharmasya hy āpavargyasya. Na arthāya hi upakalpate. Not that by executing dharma, "I shall go to temple…"

Everywhere, the Christians go to church to get their bread. "O God, Father, give us our daily bread." What is this demand? God is supplying bread to the cats and dogs and birds and bees and everyone. Why He shall not give me? That means they do not know what to pray. Dharmasya hy āpavargyasya. "God, give me relief from these four kinds of tribulations." That should be prayed. Bread? What is this? Suppose if you go to a king and he says, "All right, you can ask anything from me," and if you say, "Give me bread, a piece of bread," (laughter) is that very intelligent? If you have approached a king, you should ask, "My dear lord, my dear your majesty, may give me something so that I may get free from all kinds of trouble." That should be the prayer. What is this prayer? "Give me a little bread"? Of course, it is better than the rascals who are atheists. They do not approach God. They say, "Oh, what is God? I am God. I shall, by economic development, I shall create so many breads. Why shall I go to church?"

So anyone who is going to church and asking God for bread, he's thousand times better than that rascal, who is not going to church, because he's, after all, approaching God. Maybe he does not know what to pray from God, but he's approaching God. Therefore, he's thousand times better than the rascal who is atheist, who does not care for church or temple. That is stated. Sukṛtinaḥ, he's pious, he's accepting God, that "God gives us bread." That principle he is accepting; therefore he is pious, he has been accepted as pious. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. "Those who are pious, they come to Me." Ārto arthārthī jñānī.

So jijñāsu. There are four kinds of men who come to God. They are all pious. The first is ārta. A common man, if he's pious, if he's in distress, he prays to God, "My dear Lord, kindly rescue me from this difficulty." But he's to be considered as pious, because he's approaching God for relief. Arthārthī, those who are poor, they are going to temple or church for some money, praying to God. They are also pious. And jijñāsu. And one is philosopher, inquiring "What is God? Let us study." Jñānī, those who are learned scholars. So those who are searching after God, trying to understand God, who are approaching God for some difficulty, approaching for some relief, all these persons who are approaching God some way or other, they are pious. And one who is denying the existence of God, trying to make solution by his own knowledge, they are all called asuras. Duṣkṛtinaḥ, miscreants, narādhamāḥ, lowest of the mankind, mūḍhāḥ, rascals.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

One can say, "There are so many big, big philosophers, scientists, they do not recognize existence of God. Then what about their knowledge?" They… Kṛṣṇa says, māyayāpahṛta-jñānāḥ, "Their knowledge has no value. Actual essence of knowledge has been taken away by the māyā."

So therefore dharma means one should be very serious to get out of this material conditional life. That is real dharma. Nārthāya upakalpate. Not that simply we go to temple or church and ask God for some material benefit. Arthāya, dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. These are called catur-varga. That is… In the Vedic civilization a human body, or human being, is recognized when he's interested in these four things: dharma, artha, kāma, mokṣa. First of all, dharma. Without religious life, animal. What is the value of? Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. Anyone who has no religion… It doesn't matter what religion he's following, he must follow some religion. It doesn't matter whether Christian religion, Hindu religion, or Buddha religion, and this religion. It doesn't matter. He must have some religion. Then he is human being. And religion means… Generally, they understand that "If I become religious, pious, then my life will be nice. I'll get my subsistence." Actually, that's fact. Dharma artha. And why do we want artha, money? Kāma, for sense gratification. We require money for sense gratification. And when we are baffled in sense gratification, then we want mokṣa. When one cannot get sufficiently by trying dharma, artha, kāma, economic development and sense gratification, still we are dissatisfied, then sometimes we give up this world: brahma satyaṁ jagan mithyā, "This world is mithyā, false." That is not actually giving up the, renouncement, giving…, or renunciation. Renunciation means you should give up your process of sense gratification and apply yourself very seriously in the service of the Lord. That is called renunciation.

That is explained in the Eighteenth Chapter of the Bhagavad-gītā. Karma-phalaṁ tyāgaṁ sannyāsam. Sannyāsa means karma-phalaṁ tyāgam. Everyone is working in this material world to get some result. The result must be there. Either you work piously or impiously, there must be result. So those who are not devotees, they will enjoy the result. So they're entangled. That is explained in the Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. "If you do not work for Yajña, Viṣṇu, then whatever you are doing, you are being bound up by the reaction of such work." Suppose you have done pious work. Now you are elevated to the higher planetary system or you become rich man's sons. Because by pious activities we get four things: janmaiśvarya-śruta-śrī [SB 1.8.26]. Janma, to get birth in nice family, rich family, aiśvarya, janma aiśvarya. Nice family means opulent, rich, riches, aiśvarya. Janma aiśvarya śruta, and learning, education also. This is also… Not that everyone is becoming very learned. But one who was pious in his past life or in this life, they can be benefited, nice education also. And śrī, and beauty. These are the results of pious activities. And just the opposite is due to impious activities: no riches, no beauty, no knowledge, no good family.

So pious and impious activities, this is going on. Generally, people understand dharma by these. But here Bhāgavata says, "No. Dharma, religious principles, should be executed to nullify…" Hy āpavargyasya. Dharmasya hy āpavargyasya na arthāya upakalpate. "Not for material benefit." Material benefit… Either you become poor or rich, you have to undergo the tribulations of this material existence. Because you are rich man, you cannot avoid death. Because you are rich man, you cannot avoid hard working. Because you are rich man, you cannot avoid fearfulness. So the same thing is for the poor man. He's also working hard. It may be that he's not getting more money; you are getting more money. But getting more money, you have to work like ass and dog. So you cannot get out of these principles, either you become rich or poor. Generally, they understand that "By becoming religious, I shall be rich."

That is fact; you can become. But what is the benefit? Suppose you are rich. Do you think that you will not die? Do you think that you will not be attacked by any disease? Do you think that you will not become old? So what is the benefit? But real religion means to nullify these principles. Dharmasya hy āpavargyasya nārtho 'rthāyopakalpate. Not that becoming religious I become richer, I become, I get so many material benefits. No. That is not. But you can say that "We require some money for existence." Yes, that's a fact, that's a fact.

Therefore, our principle is yāvad artham. You can earn honestly as far, as much as you require for maintaining your body and soul together. Don't earn..., don't work hard simply money, money, money, money, sweeter than honey. That is not life. That is cats and dogs life. They're simply working hard, just like ass, mūḍha. Mūḍha means ass. This mūḍha, this word is applicable to the worker, to the karmīs, because they are working very hard. But actually, what he's enjoying? When he lies down, he requires that six feet bedstead. That's all. Although he has got land, what you were saying? One person means they have owned the whole...?

Śyāmasundara: Twenty-five percent.

Prabhupāda: Twenty-five percent of the land. Suppose we owned the twenty-five percent of the whole world, but at the time of occupying the land I require only six feet? That's all. So they..., is he not ass? He knows that "I want only six feet land to lie down. Why I am trying to acquire the whole world? And working so hard?" That is ass. Similarly, I'm so working hard. What I am eating? Perhaps I am not eating. When I come home, I take a piece of bread and a cup of tea, bas, finished. But he does not think "Why am I working hard? I am not eating more. I am not occupying more place. I cannot enjoy fully sense gra..." Simply an idea: "More money, more money, more money." Therefore he's ass. Ass does not enjoy life, but works very hard. We have got... Several times explained. In India, the washermen keep an ass, and the ass bears ten tons of loads on the backside and goes to the ghāṭa, for washing ghāṭa. And he is let loose there, and a morsel of grass, a little, few pieces of grass. And he's eating there, standing, for again returning with ten tons of load. He is given freedom. He does not think that "Why shall I work so hard? This grass is available everywhere. I can go. Why I am working for this washerman?" But he has no sense. Therefore he is called ass. Similarly, all these karmīs, they are working so hard, but they are eating, say, two pieces of bread and a cup of tea or milk. That's all. Or something else. They have been collared.

But we must utilize our time, save our time, how to get out of these four, five principles of materialistic life. That is called dharma. And we should earn so much to keep the body and soul together. That's all. "Now, if I get more money?" If you get more money, then employ it for Kṛṣṇa. If you get more money, then engage it for Kṛṣṇa. Don't try to... Therefore it is said, dharmasya, nārthasya dharmaikāntasya. Na arthasya, neither money, arthasya, dharmaikāntasya, one who is actually religious, dharma, kāmo lābhāya hi smṛtaḥ. The money you get, it is not for your sense gratification. Nārthasya dharmaikāntasya. Actually, if you are dharmic, if you are religious, then suppose you have got money... You can get money because you are dharmic. So you can get money. But don't employ it kāmo lābhāya, for your sense gratification. Therefore in any country, in the past, I mean to say, millenniums of years, in the days gone by, any rich man, if he has got some money, he would construct some church or some temple or some mosque. That was the system throughout the whole world. Because they knew that "I have got this extra money, I must employ it for God consciousness." But at the present moment, the churches are being transformed into factories, because they have lost religion. And because they have lost religion, they are animals. And how you can get peace and prosperity in the society of animals?

So dharmasya hi, arthasya, nārthasya dharmaikāntasya. One who is actually religious, he does not earn money for sense gratification. Na kāmo lābhāya hi smṛtaḥ. But at the present moment, the more we earn money, more we make prescription or program how to enjoy senses. Nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. Kāmasya nendriya-prītiḥ "But we have got some desires, fulfill the sense desires." Yes that also you fulfill. Kāmasya nendriya-prītiḥ. But not for sense gratification. You apply your senses... Just like sex life, there is no forbidding. But you can enjoy sex life for begetting nice children, that's all; not for sense gratification. This verse should be discussed later on.

So here, as it is described by Sūta Gosvāmī that, first thing is that dharma... First-class dharma means to become a devotee.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want peace of mind, if you want full satisfaction, then you dharmic life, your religious life, should be how to advance yourself in devotional service of the Lord. Then yayātmā suprasīdati. Then you will feel satisfaction. Then it is said that dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ [SB 1.2.8], "By executing your religious principles, if you do not develop your consciousness about God, then it is simply waste of time and labor." Then it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Then he says that "If you devote yourself in the service of Vāsudeva, then you will get perfect knowledge and renunciation without any doubt." And the next verse it is said,

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]

So this Bhāgavata discourse is meant for giving enlightenment to the people of the world. It is not a sectarian religion; it is meant for all human beings. They should take advantage of the instruction of Śrīmad-Bhāgavatam, Bhagavad-gītā, and make their life perfect. That is our Kṛṣṇa consciousness movement.

Thank you very much.

Puṣṭa Kṛṣṇa: …questions? Questions from the guests?

Prabhupāda: Yes.

Puṣṭa Kṛṣṇa: Are there any questions? You might have some questions about Śrīla Prabhupāda's lecture. (pause)

Prabhupāda: Chant. (end)

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Śrīmad-Bhāgavatam 1.2.9

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Vṛndāvana, October 20, 1972

Pradyumna: Translation: "All occupational engagements, or dharmas, are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service, or dharma, should never use material gain to cultivate sense gratification." [SB 1.2.9]

Prabhupāda: So Sūta Gosvāmī is describing the purpose of religiosity. Dharmasya hy āpavargyasya. Dharma, to accept a system of religion means to accept the path of liberation. Āpavargyasya. This apavarga is very significant word. Pavarga and apavarga. Pavarga means pa, pha, ba, bha, ma. In grammatical ways, ka, kha, ga, gha, ka-varga, ca-varga, ṭa-varga, ta-varga, and pa-varga. Five vargas. Vargīya varṇas. And there are antaḥ-stha varṇas. This is grammatical.

So dharmasya hy āpavargyasya. "A" means negation, negation of pavarga. Pa means pariśrama, labor. Here, in this material world, the sense gratificatory platform is not very easy. You have to work very hard. Karma. Even Arjuna was advised, śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ: "My dear Arjuna, you are denying to fight, but you do not know that without fighting, you cannot live even. You cannot maintain your body." Śarīra-yātrāpi. Just see how hard they are laboring. Even just like an ass. In big cities, we have seen, human beings are pulling on rickshaws, ṭhelās. What for? Simply for maintaining this body. In the Kali Yuga, the working will be more harder and harder. Just like an ass. Ass, the example is given always, ass. How much hard work it carries on. Tons of cloth, carrying on the back, going to the ghāṭa. What for? Simply little grass. That's all. Therefore it is called ass. The ass is working simply for a morsel of grass. Grass, there are so many. You can get. But it is because it is ass, he's thinking that "The washerman is my master. He'll give me the grass." Just see.

This is ignorance. It is a very good example of foolishness. Similarly, Kṛṣṇa has provided everything. Kṛṣṇa is giving food to the elephant. In Africa, there are millions of elephants, and each elephant is eating at least eighty-two pounds at a time. But who is supplying the food? They have no economic problem. They have no bank balance. How they are eating? This is to be studied. This is called nature's study. So why you are so much busy for fulfilling the belly with a little two cāpāṭis? If the elephant can get so much food at a time, can I not get two, two cāpāṭis or four cāpāṭis? I can get also. But there is no confidence. He's thinking that "Unless I work very, very hard, I cannot live." The more a man is civilized, he's thinking like that. They accuse us, these Kṛṣṇa conscious people, that "They are escaping. They do not want to work." Not only us. Anyone… That is the allegation against the sādhus, that they are parasites, dependent on the society, eating at the cost of others. So many accusations. But actually, that is not the fact. Kṛṣṇa has provided food for everyone. Just like these birds. They're living very peacefully in this tree, and they have no problem. The monkeys… Who is going to give? Anyone, as soon as he sees a monkey, he drives: "Get out. Get out. Get out." But still they are living. They are eating.

So there are 8,400,000 species of life. They're all eating at the cost of God. Why human being is so much busy for solving economic problem? Because a foolish civilization. That's all. Everything is there. Simply you have to work little. Because this world, this material world, is made in such a way that unless you work little, you cannot get your food. That Viṣṇu Purāṇa, it is said, avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. Avidyā. Ignorance. (talking in background) (aside:) Ask them, not… (Hindi) Avidyā-karma-saṁjña. This material world is ignorance, darkness. Because he, people have no knowledge of that Kṛṣṇa is providing everyone food. Eko bahūnāṁ yo vidadhāti kāmān. That is the injunction of the Vedas, that one supreme one is supplying food to everyone. Eko bahūnāṁ yo vidadhāti kāmān. So Kṛṣṇa is supplying everyone. Nobody has to starve. The only business is how to develop our Kṛṣṇa consciousness. That is our only business. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Simply if we become engaged for economic development, fulfilling the belly, and we forget our real business, developing Kṛṣṇa consciousness, that is not very intelligent work.

Therefore it is said here, dharmasya hy āpavargyasya. To perform religious…, religiosity means how to get out of this material conditional life, apavarga. Pavarga means hard work. Pa pha. And so much hard work that there is foam in the mouth, phena. Pa pha ba. And vyarthatā. In spite of working so hard, we are confused, baffled. Pa pha ba bha. And still there is bhaya, fearfulness, "Whether it is done, or whether I shall get tomorrow, any food?" Bha. In this way, at the end, ma, mṛtyu. This is called pa pha ba bha ma-pavarga. So to take to religiosity means to get out of this pavarga. Dharmasya hy āpavargyasya. Not pavargyasya. Dharmasya hy āpavargyasya na arthāya upakalpate. We go to temple or church or mosque to get some material benefit: "O God, give us our daily bread." The Christians pray like that. And the Hindus, they also pray, go to some demigod, or Kṛṣṇa. Mostly they go to demigod, especially to Lord Śiva, because Lord Śiva's name is Āśutoṣa. If you please Lord Śiva, it is very easy. He's very easily satisfied. And whatever you want, he gives you: "All right, take it." Therefore, generally people become devotee of Lord Śiva, because easily pliable. Viṣṇu is not so easily pliable. Devī is easily pliable. Say, for a meat-eater, goes to Devī: "My dear goddess, I want to eat meat." Devī will allow: "All right. Bring a goat and sacrifice it before me, and you eat." But if you go to Viṣṇu, "Sir, I want to eat meat," He'll not allow. Therefore they are very much devotees of Goddess Kālī. Purpose is to eat meat. He's not a devotee.

Actually, devotion cannot be applied except to Viṣṇu. Therefore Bhagavad-gītā says, kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. These rascals, who have lost of their intelligence, they go to other demigods to pray for some temporary benefit. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Now suppose if I go to Goddess Kālī to get facility of eating flesh. Then the antavat. You eat flesh and acquire so much sinful result… Because you have killed one animal, he has to kill you. You take so much responsibility. Still, your pleasure by eating flesh is finished very quickly. But if you warn, if you worship Viṣṇu, even one percent you have… Svalpam apy asya dharmasya trāyate mahato bhayāt. Worshiping the other demigods, it will be finished as soon as… I mean, suppose you go to heavenly planet. Everything will be finished, because this material world is temporary. So the benediction which you have achieved from a demigod, the demigod, the benediction, and yourself-everything will be finished. Therefore it is said, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Real problem is apavarga, how to get out of this entanglement of hard labor and fearfulness. That can be given by Viṣṇu. Hariṁ vinā na mṛtiṁ taranti.

Without Kṛṣṇa, nobody can save you. Other demigods… Just like Rāvaṇa. Rāvaṇa was a great devotee of

Lord Śiva. But when Lord Rāmacandra wanted to kill him, Lord Śiva's father could not even protect him. That is not possible. That is not possible. Mare kṛṣṇa rākhe ke. (aside:) Make it little… Yes. Little… Yes. If Kṛṣṇa kills you, nobody can protect, And if Kṛṣṇa protects you, nobody can kill you. Rākhe kṛṣṇa mare ke, mare kṛṣṇa rākhe ke. This is the formula. Here it is said that dharmasya. If you want to take to religiosity Practically dharma. I have several times explained that dharma means… (aside:) What you are doing? It is disturbing me. Yes. Don't you see? He cannot do it. Yes. Do it. Dharma, to become religious, the purpose is to go up to the point of mukti. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Gradually. Gradually, step by step. But generally, people stuck up for some material gain. Ārtaḥ arthārthī jñānī jijñāsuḥ. Four kinds of people approaches the Supreme Personality of Godhead for evolution, but the, those who are going to the Supreme Person for some material gain, as soon as their material gain is finished, they also finish worship. "Now I have got the money. There is no need of worshiping."

So here Bhāgavata says that dharma… You take to, to the principles of religion for going up to the point of liberation, āpavargyasya. Dharmasya hy āpavargyasya. This is meant for getting out of this entanglement of birth, death, old age, and disease. That is real… The first step is religiosity. Unless you are pious, religious, there is no possibility of getting liberation. Therefore there are different types of dharma prescribed, twenty types of dharma. The beginning is varṇāśrama-dharma. The people have lost even varṇāśrama-dharma, what to speak of other dharmas. The first beginning is varṇāśrama-dharma, to become brāhmaṇa, to become kṣatriya, to become vaiśya. So in the Kali-yuga the time is so bad that even there is no fixity of this varṇāśrama-dharma. Nobody knows who is brāhmaṇa, who is śūdra. Because the quality is the same now, eating, sleeping, mating-animal quality. You can become a brāhmaṇa by sacred thread. That is a different thing. But there are brāhmaṇa and brahminical qualifications. That is real brāhmaṇa.

So even the varṇāśrama-dharma is lacking in this age, what to speak of other dharmas. Therefore the śāstra enjoins,

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You cannot execute any severe type of religious principles. Simply take to this chanting of Hare Kṛṣṇa mantra. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. You'll come out triumphant. But actually, on principle, dharma means gradually, step forward for liberation. Dharmasya hy āpavargyasya na arthāya [SB 1.2.9]. We should not execute dharma for some material gain, arthāya. Just like people are very busy to give in charity, because he'll get some exalted post. Yajña dāna tapa kriyā. These are karma-kāṇḍīyas, yajña, performing sacrifices, giving in charity, dāna, tapa, austerity. Just like Hiraṇyakaśipu underwent severe austerities, Rāvaṇa underwent severe austerity. What for? For material gain. That's all.

So actually dharma does not mean that. Dharma means to come to the point to the Supreme Personality of Godhead. When He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], this is dharma, real dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Sākṣād Bhagavān, Kṛṣṇa, is ordering like that. That is dharma. Na arthāya. Not for material gain. People generally execute religious principles for some material gain. That is warning. Bhāgavata is warning, na arthāya upakalpate: don't execute religious performances simply for material gain. Now material gain means money. Suppose you get money. Money, because according to previous pious activities, you get good birth, nice riches, janmaiśvarya-śruta-śrī [SB 1.8.26]. So suppose you have got money. A man is born with silver spoon in the mouth. He has got money immediately. Then what he'll do? He'll throw it away? No. It is said that nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. If you have got money, don't spend it for sense gratification. Kāmo lābhāya. Just like at the present moment, if anyone has got more money, he purchases more motorcars. Formerly… Suppose he had no car. He gets one car. He gets more money-another car. More money-another car. In this way, they make prescription for sense gratification. But no. If you have got more money than you require, you spend it for Kṛṣṇa. That is required. Try to satisfy Kṛṣṇa, the senses of Kṛṣṇa. Don't try to satisfy your senses. Then you'll be implicated. Actually the money belongs to Kṛṣṇa.

Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. Kṛṣṇa also says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's the proprietor. How Kṛṣṇa's money you can spend for your sense gratification? That is sinful activities. If you take government money, government treasury, and spend it for sense gratification, immediately you become criminal. Immediately. Mā gṛdhaḥ kasya svid dhanam. You cannot touch. Human civilization… Now, at the present moment, they're less than animal, They are getting money by hook and crook and amassing money. But not spending for Kṛṣṇa. If you go for begging something for Kṛṣṇa, "No, we are not interested in religious affairs. No. We are secular." Nobody will pay. Now, if you go to somebody that "We are going to open a lunatic asylum and hospital for the drunkards," then they'll pay money. Yes. In USA, there is a big hospital for curing, curing drunkards priests. (laughter) Yes. Drunkard priests. Because they have to execute priesthood, but they are drunkard. So they want to be cured. This is a fact. They'll give money. If you want money for Kṛṣṇa, they'll not give money. They will… More hospitals. More hospitals. The report is "This year, we have increased so many hospital beds." That means that is advancement. So what is this advancement? People have become sick. You just stop people becoming sick, there should be no disease. That is advancement. No. Their advancement of civilization means you open more hospitals and more beds. That is advancement.

So this is all sense gratification, kāma, for sense gratification. You give medicine to a diseased man to cure him just to make him able to enjoy senses. That's all. But Kṛṣṇa consciousness movement is that you give him medicine so that he can get out of the clutches of this material entanglement and go back to home, back to Godhead, and live eternal, blissful life of knowledge. That is Kṛṣṇa consciousness movement. So,

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya…
[SB 1.2.9]

Actually who is religious, his money is not meant for sense gratification. Formerly anyone who had money, he used to spend for Kṛṣṇa. Just like you see here in Vṛndāvana big, big temples. They were constructed by very, very rich men. They knew that "Now I have got extra money. I can spend it for Kṛṣṇa." Just like Mahārāja Mansingh. He approached Rūpa Gosvāmī. Rūpa Gosvāmī was sitting here. Or sometimes somewhere. Rūpa Gosvāmī was famous, saintly person in Vṛndāvana. So Mahārāja Mansingh approached: "Sir, what can I do for you? I have got some money. I want to spend some money for you." So Rūpa Gosvāmī, what he'll do with the money? He was, he left his minister, ministerial post to come to Vṛndāvana not for earning money. So he advised him, "All right, if you have got money, you spend it for constructing a nice temple for Govindajī." So he constructed so nice temple, seven stories. It is impossible now to construct such a temple, such nice work. But he spent, he utilized his money in that way.

So everyone can serve Kṛṣṇa. Prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā. Either with your life, either with your money, either with your intelligence, either with your, with your words. You can serve Kṛṣṇa. Any way. Kṛṣṇa service is not checked. Ahaituky apratihatā. It cannot be checked. In any condition of life you can serve Kṛṣṇa. The first thing is that if you can dedicate your life, that is very good. Just like you have done. You have dedicated your life for spreading this Kṛṣṇa consciousness movement. That is first class, prāṇaiḥ. If you cannot dedicate your life immediately, then spend fifty percent of your income for Kṛṣṇa. Prāṇair arthaiḥ. If you think you have no money, then prāṇair arthair dhiyā, by your intelligence. If you have got some knowledge, write some books and spread it, Kṛṣṇa consciousness. And if you have no education, no money and you cannot dedicate your life, then you can spend your vacana. Vācā. Prāṇair arthair dhiyā vācā. What is the vācā? Chant Hare Kṛṣṇa and tell everyone, "Please chant Hare Kṛṣṇa." Where is the difficulty? You can serve Kṛṣṇa in any condition of life. But don't be miser. If you think that you have got one crores of rupees, so Kṛṣṇa says, vācā. "Let the bank balance remain for my children, and I go to Vṛndāvana and chant Hare Kṛṣṇa." No. That is called vitta-sārtha. If you have got money, you must spend money. Not that "Money is for my children and wife, and I come to Vṛndāvana and chant Hare Kṛṣṇa." There are many such retired persons here. They leave the money for their relatives, and come here with a… Of course, that is good. But Kṛṣṇa is very intelligent. Kṛṣṇa wants to know where you have kept your money. (laughter) He inquires, "You kept your money for your children and you have come to love Me with your beads?" No. (laughter) Kṛṣṇa is very intelligent. Kṛṣṇa wants that "Whatever you have got, you have to utilize for Me."

Just like Arjuna. Arjuna was a warrior, and he utilized his energy for fighting the demons. Because He came to kill the demons. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So Kṛṣṇa wants to utilize your energy for His satisfaction. That is devotion. Everyone has got his energy, and he can spare it for Kṛṣṇa's service. That is real devotion.

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

If you want to make perfection of your life, then whatever you have got, you have to spend it, spare it for Kṛṣṇa. Not that "The substance is for my relatives, and simply I come with lip sympathy." No.

So,

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]

Not for sense gratification. Don't use your money for sense gratification. In the Bhagavad-gītā also it is said, yajñārthe karma. You are working hard not for…, do not work for hard, hard work, for sense gratification. In the, another place, in the instruction of Ṛṣabhadeva, it is said that nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This body, this human body, is not meant for working hard like the hogs for sense gratification. But people have made it a civilization. They are working very hard, day and night, simply for sense gratification. This is compared like the hogs. You have seen so many hogs in Vṛndāvana, loitering. The whole day, they are working to find out where is stool. That is their business. So it may not be very pleasing, but these hogs, they are also living in Vṛndāvana, but why they are hogs? Because they came to Vṛndāvana and behaved like hogs. So Kṛṣṇa has given them the opportunity: "All right you live in Vṛndāvana as a hog." We should not come Vṛndāvana to behave like hogs. What is the behavior of the hog? Sex indulgence without any discrimination. That is hogs. Hog has no discrimination whether it is mother, sister, or this or that. Any sex will do. This is hog life.

So it is the warning: arthasya dharmaikāntasya kāma… Don't try to gratify sense in the name of dharma, religion, or bhakti. Then we have to become hogs and dogs. Even in Vṛndāvana. It doesn't matter. Yes. Then nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. Then we have got kāma. We, because we have got this body, then we must satisfy the senses. That is required. So there is sanction. Kāmasya. Kāmasya nendriya-prītiḥ. Just like sex. Sex life is allowed by the śāstra. Just like in the Bhagavad-gītā: dharmāviruddhaḥ kāmo 'smi. "Sex life which is not against the religious principles, that is I," Kṛṣṇa says. That means sex life should be utilized only for begetting nice children. There are certain rules and regulations. One can have sex life once in a month. As soon as the wife is pregnant, he cannot have sex life. There are rules and regulations. Not for kāmasya na indriya-prītiḥ. Not because "I want to enjoy sex life, I can use it at any time." No. That is not. Kāmasya na indriya-prītiḥ. Kāma, there is, required. But na indriya-prītiḥ. Lābho jīveta yāvatā. You can utilize kāma as much as it is required for living condition. Not for sense gratification.

Why these are restriction? Why so much restriction? Now, because jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. Because our real business is to understand Kṛṣṇa, tattva-jijñāsā. We must save time from all directions and concentrate and utilize the time simply for Kṛṣṇa consciousness.

Thank you very much. (end)
740423SB.HYD
Śrīmad-Bhāgavatam 1.2.9

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Hyderabad, April 23, 1974
Pradyumna: (leads chanting, etc.)
dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]
Translation: "All occupational engagements, or dharmas, are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service, or dharma, should never use material gain to cultivate sense gratification."
Prabhupāda:
dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]
We have begun this discussion about dharma. We have several times described dharma, the constitutional characteristic. That is called dharma. So people have taken dharma for sense gratification. Just like generally people go to the church or temple for asking some material gain. That is beginning, beginning of God consciousness.
catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]
Four classes of men, means those conditioned souls… (aside:) Why it stopped? (about fan) People who are pious, not ordinary men, those who are pious… Therefore in the Vedic principle everyone has been directed to become pious, puṇya-karma. Tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. This is moral instruction, that "Don't keep company with durjana." Durjana means those who are very much attached to material enjoyment. They are called durjana. Actually, human life is meant for tapasya, not to become like cats and dogs and hogs, simply eating and sense gratification. That is not human life. This is Vedic civilization. Because human life is meant for making solution of all problems.

Here it is said, dharmasya hy āpavargyasya. Apavarga. A means negation, and pavarga… Pavarga-pa pha ba bha ma. Just like-those who are acquainted with Sanskrit grammar-there are five vargas: ka varga, ca varga, ta varga, similarly, pa varga. Pa pha ba bha ma. So pavarga means they have taken the material life in different aspect. First of all, material life is pariśrama, hard labor. This is called pa, pariśrama. And then, pha: the labor is so hard, sometimes foam comes. We have seen from the mouth of the horse, cows, and bulls, dogs. We sometimes, we have also, our tongue becomes dry after working very hard. There are foams. This is pha. Pa, pha. And ba means vyarthatā: in spite of so much labor, our sense gratification is not fulfilled. That is called vyarthatā. Pa pha ba, vyarthatā. And then bha. Bha means bhaya, always fearful. Āhāra-nidrā-bhaya-maithunaṁ ca. Every conditioned soul is subjected to fearfulness, "What will happen next?" Big, big politician… Just like in U.S.A., President Nixon, he is also under fear, "How these people will drive me away?" So this bhaya must be there. Hard labor for election, then rejection, then bhaya, fearfulness, "Whether my this position will remain or not?" Nobody is free. Even Brahmā, big, big demigods, they are also fearful. Bhayaṁ dvitīya abhiniveśataḥ syāt. Śāstra says when one is attached to the other thing except God, dvitīya… Because God is one. Eka brahma. When one is not Brahman realized-the other realized means illusion realized-then there is bhaya. So apavarga, pa pha ba bha, in this way ma, means mṛtyu, death.

So this has been summarized. These are called pavarga. And apa… a means to nullify. So dharma, practice of dharma, means to nullify these conditions, these miserable conditions of material existence. That is the purpose of dharma. Dharmasya hy āpavargyasya. Āpavargyasya, to cease this labor. Tri-tāpa-yatana, three types of miserable condition: adhyātmika, adhibhautika, adhidaivika. That is animal life, bodily concept of life. Therefore dharma should be practiced for nullifying. Because we do not want to work very hard, every one of us, but we have to, especially at the present moment. That is stated in the Bhāgavata. In the Kali-yuga the situation will be so much deteriorated that simply for a piece of bread, one has to work just like an ass. Very hard labor. It has come to become so. Gradually, it will deteriorate more and more. These are stated in the Śrīmad-Bhāgavatam. Now rice and wheat is selling at a high price, three rupees kilo. But time will come when if you pay 300,000 rupees, still, it will not be available. Especially rice, wheat, sugar and milk and fruits. That means sāttvikāhāra. These things will be finished. Therefore they are learning how to eat beef. This is the beginning. Just like a child learns to eat, little, little. Otherwise there will be no more food. Therefore dharma is required to stop this miserable condition of life. That is real dharma.

Therefore to come to the real point of dharma, transcendental position, in the material conditional life, the dharma, varṇāśrama-dharma… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Viprādayo guṇaḥ pṛthak cātur-varṇyam. Ya eṣaṁ puruṣaṁ sākṣād ātma-prabhāvam īśvaram, na bhajanti vā ajānanti… Puruṣasya āśramaiḥ saha. Tyakta jagṛhe varṇa vipro aday guṇaḥ pṛthak(?). These are the statements of śāstra, that the human society, just to make it real human society, not cats' and dogs' society, there must be varṇāśrama. That is dharma. In the material stage, when we have to take care of this body, there must be this varṇāśrama. That is systematic human society. If there is no varṇāśrama-dharma, then it is cats' and dogs' society. In the cats' and dogs' society there is no varṇāśrama-dharma. That… They do not require it; neither they can understand it. So if the human society becomes varṇāśrama-less, without varṇāśrama-dharma, then it is cats' and dogs' society. Then subjected to the so many miserable condition of material nature. That is inevitable.

So dharma, first of all this dharma. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma… [Bg. 4.13]. This is dharma: brāhmaṇa-dharma, kṣatriya-dharma, vaiśya-dharma, and śūdra-dharma, brahmacārī-dharma, gṛhastha-dharma… We call gṛhastha-dharma. Otherwise, wife and children…, the cats and dogs, they have also wife and children. Then why? This is called dharma. Dharmāviruddhaḥ kāmo 'smi. Kṛṣṇa says, in the Bhagavad…, dharma aviruddhaḥ kāmo 'smi: "Sex life, sense gratification, which is not against dharma, that is I." So there must be dharma, characteristic. This is the characteristics of brāhmaṇa. This is the characteristics of kṣatriya. This is the characteristic of vaiśya. This is character of śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. This must be systematically organized. That is called dharma. Because the real purpose is, dharmasya hy āpavargyasya: just to nullify this miserable condition of material life, not… Dharmasya hy āpavargyasya na arthaḥ arthāya upakalpate.

Now it has been taken as, "I am brāhmaṇa. So how to earn more money by giving somebody blessings," or "Give me some money,"or "I shall make some pūjā; he will get some material benefit, this pūjā, that pūjā," especially demigods. You worship Kālī-pūjā. So you will be able to eat meat. Then Caṇḍī-pūjā. Then he will be able to drink wine, and so many others. They are also in the scriptures. Because people want… There are varieties of men. So they have been given. These are regulative principles. Just like Kālī-pūjā, pūjā of the goddess Kālī. The real purpose is to eat meat. Because in any other demigod worship there is no animal sacrifice. But there are some demigods, the purpose is, instead of purchasing from the slaughterhouse, if they are restricted that "You eat meat after worshiping this demigod," there will be some restriction. That is the purpose, to come in, to bring him under restriction. Otherwise it is not required at all. And you will find in the Pañcāṅga that "Today meat-eating is prohibited." Actually, it is prohibited. But those who are meat-eaters, they cannot give up. Therefore one day, restriction, this restriction, that restriction-everything to bring him under regulative principle. Because real purpose is to make him detached from this material attraction and make him promoted āpavargyasya, how to get out of this material miserable condition of life. This is called dharmasya hy āpavargyasya, not that "We have got this ceremony today, Kālī-pūjā ceremony. Let us sacrifice thousands of goats and eat and drink and enjoy." That is not the purpose. Na arthāya upakalpate. Some men… Artha means material. Paramārtha means spiritual.

So execution of dharma, religion-never mind, Hindu religion or Christian religion or-the purpose is not for any material gain. Na upakalpate. Dharmasya hy āpavargyasya na arthāya upakalpate. Then what about our sense gratification? We must have. We have got this body. We must have some facility. So that is also described here, na arthasya dharma ekāntasya. Arthasya, one who is actually a student of dharma, ekāntasya. Na arthasya dharma ekāntasya kāmo lābhāya hi smṛtaḥ. Not for sense gratification. You require some money. So by your profession, either as a brāhmaṇa or as kṣatriya or as a vaiśya or as a śūdra… A brahmacārī, gṛhastha, vānaprastha, that is for spiritual advancement. And for material-this brāhmaṇa, kṣatriya, vaiśya, śūdra. So you require some money. Because without money, without source of income, how you can live? But that is not meant for sense gratification. Therefore it is said, na arthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ.

Just like everyone is earning money simply for sense gratification. And there are so many advertisement for sense gratification. If you go to the city, you will find all the shops, cinema, hotel and wine shop and this shop or that shop. What are these, big, big, nice sāri, displayed, demonstrated? Everything is for sense gratification. So this is not meant for… You require money. People are hankering after money. "How I shall get money to purchase this nice sāri for my wife or for my beloved, for my…?" Then "How I shall purchase wine? How I shall purchase this car, this?" Everything is that. Everything is meant for kāma, for sense gratification. Naturally, one should be inclined to earn money, more money, more money, and more sense gratification. That means he is becoming implicated. That he does not know. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Pramattaḥ. Because they have become mad after sense gratification, they are doing everything which should not be done, vikarma. Karma vikarma akarma. So people are generally doing vikarma. Vikarma means forbidden, sinful activities. They are called vikarma. Karma is not sinful. Karma means according to the direction of the Vedas. That is called karma-kāṇḍa. But vikarma means against the principle of dharma. That is called vikarma.

So this has been observed. Therefore Mahārāja Ṛṣabhadeva says,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

"My dear boys, people are so mad after sense gratification that they are simply…" [break] …increasing. So why they are increasing? Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaye, simply for sense gratification, no other business. If they go to the cinema or to the wine shop or to so many other things… There are varieties. Simply sense gratification. There is no other profit. But the śāstra says, na sādhu, na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. The people do not understand that this material body means suffering. They do not understand. They think very nice body. The cats and dogs may think like that. Just like hog. Hog is thinking, "I am very happy," and he is getting fatty. You will find. They think, "I am very happy." What is that happiness? "Now, I am eating stool." "Oh, that's very good. Then where you are living?" "Now, in the most unsanitary condition." But he is also thinking that "I am happy."

So this is called māyā. This is called illusion. Everyone is thinking that "I am happy," although his body, this material body, means suffering. Who is a person here who is not… Why we are getting this fan? Because the body is suffering on account of excessive heat. This is called adhidaivika, the heat, excessive heat, excessive cold. These are also sufferings. This is called adhidaivika. But we are thinking, "We are very comfortable." We never think that "I do not want this heat. Why it is being forced upon me?" That he never considers. "If there is any remedy? I do not want it." But this body, as soon as you accept this material body made of these five elements, earth, water, air, fire, sky, mind, intelligence… This is material body.

So Ṛṣabhadeva says, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaye [SB 5.5.4]. Simply we have got this… This bodily concept of life means the senses. Indriyāṇi parā… The senses are very prominent. So simply for sense gratification we are acting so much sinfully that we are becoming implicated. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛnoti na sādhu manye: [SB 5.5.4] "This is not good." Why? "Now, yata ātmanaḥ, the soul," ayam, ātmano 'yam asann api kleśada āsa dehaḥ, "the ātmā, the soul, has accepted this body on account of this vikarma, on account of this vikarma." Therefore people should be instructed to be expert in sukarma, sukṛti, sukṛti. That sukṛti is this Kṛṣṇa consciousness. Sukṛti. They should be instructed. Sukṛtivān. Catur-vidhā bhajante māṁ sukṛtinaḥ arjuna. Unless one is sukṛtivān, he cannot take to Kṛṣṇa consciousness. Therefore everyone should be instructed to become sukṛtivān, puṇyavān. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Unless one is free from all sinful activities simply by acting piously… Janānāṁ puṇya-karmaṇām, te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28]. They can understand what is Kṛṣṇa and what is Kṛṣṇa worship. Others cannot do.

Therefore this Kṛṣṇa consciousness movement is to make people free from all sinful activities. Then they will be happy. Because in the soul proper, it is pure. Just like you contaminate some disease, so you suffer. You have got fever, you have got some pain. So you have to go to the physician. He will give you some medicine to counteract the contamination. Then you become happy. Similarly, we are all part and parcel of God, Kṛṣṇa. Naturally, we must be happy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). This is our position, that we must be always ānandamaya, jubilant. This is our position. Just like Kṛṣṇa is dancing-you have seen-similarly, our position is simply dancing with Kṛṣṇa and be happy. That is our position. But we have come to this material world to enjoy independently of Kṛṣṇa. Therefore we have been captured by the illusory energy.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we forget or defy to enjoy with Kṛṣṇa… Just like a big man, a rich man… So the rich man is enjoying along with the servants are also enjoying. The servants are not poor in a rich man's house. He is eating of the same thing. He is also riding on the same car with the master. Rather, the driver is in the front, and the master is in the back. So in this way we are part and parcel of Kṛṣṇa. Just like in a family, why you take the risk of family? For enjoyment. I am alone. I can remain happy. Now, why you take the wife? I know if I marry then there will be children, there will be so many responsibilities. But why you accept? For happiness. Similarly, Kṛṣṇa is the supreme happy person. So we are part and parcel of Kṛṣṇa. To remain with Kṛṣṇa always… And He becomes happy, we are happy. This is our position.

So that we have forgotten. We wanted to be happy. Just like there are many examples: A very rich man's son, he wants to become happy without his father. He becomes independent, comes out of home and goes here and there, but he does not become happy. There are many instances. Again he comes back home. Similarly, our position in this material world is like that. Our position is very jubilant and happy, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), sac-cid-ānanda. Sat-cit-ānan… We have got our eternal life, sat; cit, and full of knowledge; and blissful, as Kṛṣṇa has got. Therefore because we are part and parcel of Kṛṣṇa, mamaivāṁśo jīva-bhūta [Bg. 15.7], so Kṛṣṇa, if Kṛṣṇa is good, so I am also good. If Kṛṣṇa is happy, then I must be happy. If Kṛṣṇa is jubilant, then I must be jubilant. Wherefrom we get this idea of happiness? Because we are part of Kṛṣṇa. Just like Kṛṣṇa dances with the gopīs, we also want to dance with young girls here, in this material world, Why? Wherefrom this idea we have got? The idea is already there, and we are part and parcel of Kṛṣṇa. Therefore we have got this propensity. So ānandamayo 'bhyāsāt.

But this thing can be purely enjoyed not alone in this material world, but you have to go back to home, go back to Kṛṣṇa, and there is your real life. Kṛṣṇa comes therefore. He displays His rāsa dance in Vṛndāvana to attract these fallen souls, that "If you want enjoyment, why not come back to Me? Here is the enjoyment. Here is the enjoyment, eternal enjoyment. Why you are rotting in this material world and becoming implicated, sometimes as Brahmā and sometime as the worm in the stool? Enjoyment, varieties of enjoyment. Why? Why you are so become fool?" Therefore Kṛṣṇa says, He comes here, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You come to Me. Why you are bothering in this way and suffering?" But people will not hear. That is the difficulty. That is the difficulty. Kṛṣṇa displays what is the standard of happiness with Kṛṣṇa in Vṛndāvana. Kṛta-puṇya-puñjāḥ.

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śukadeva Gosvāmī is remarking… When he saw, means he came to the position of Kṛṣṇa's playing with the cowherds boys, so the cowherd boys are playing. Sometimes Kṛṣṇa is defeated. He has to take one cowherd boy on His shoulder. So Śukadeva Gosvāmī is studying that "Who are these cowherd boys? They're playing with Kṛṣṇa. They are not ordinary cowherd…" kṛta-puṇya-puñjāḥ: "After many, many births accumulation of pious activities, now they have come to play with Kṛṣṇa."

So this is the position. Itthaṁ satāṁ brahma-sukhānubhūtyā. Here is Kṛṣṇa. Who is that? The Supreme Brahman, Parabrahman. The jñānīs, they want to appreciate the Supreme Brahman. Satām. Brahma-sukha, brahma-sukha. They are after brahma-sukha. Here is the source of brahma-sukha. Brahmaṇo 'haṁ pratiṣṭhā. So here is the… Just like the light, illumination-there is a source of light, the sunshine, illumination. The source is the sun globe. Similarly, the brahmajyoti, what is the source? Kṛṣṇa says, brahmaṇaḥ ahaṁ pratiṣṭhā: "I am the source. From Me it is coming." Therefore the same thing is… Itthaṁ brahma-sukhānubhūtyā: "the source of brahma-sukha." Itthaṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena. And dāsyaṁ gatānām: "Those who have accepted the principle of to become servant of God," means the devotees. The devotees, they never want to become one with Brahman effulgence, sāyujya-mukti. They will never accept this. They want to keep their individuality and enjoy with Kṛṣṇa. That is Vaiṣṇava philosophy. Itthaṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena. Para-daivata: "the Supreme Lord." And māyāśritānāṁ nara-dārakeṇa: "And those who are under the influence of māyā, they are thinking Kṛṣṇa as ordinary human child," nara-dārakeṇa. But after all, these boys who are playing, sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ: [SB 10.12.11] "After accumulating many lives' pious activities, now they are promoted here at Vṛndāvana to play with Kṛṣṇa."

So to play with Kṛṣṇa, to become associate of Kṛṣṇa, to dance with Kṛṣṇa, it is not ordinary thing. We want to do that. We want to do that here. We have got many sporting club, dancing club, because we want to do that. But we want to do in this material world. That is our defect. The same thing, you can do with Kṛṣṇa. Just become Kṛṣṇa conscious and you get the opportunity. Why you are suffering here for sporting and dancing? That is called dharmasya hy āpavargyasya. Stop this, I mean to say, always painful condition of material life. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Because we have got this material body. This material body means reservoir of all suffering. By artificial method, so-called scientific advancement, we are trying to patch up, but that is not real happiness. You can go on continuing patching up. This is called māyā. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You cannot… The real purpose is that everyone wants to live and enjoy, but the māyā will not allow. You can have very nice skyscraper building, but have you made any insurance that you will be allowed to enjoy this house? "No, sir, there is no such insurance." At any moment the nature will call, "Please get out, immediately." "No, I have got to do some business." "No more, sir. Please get out immediately." Can you stop that? Then why you are making plan? Your real plan is not there. Whether you will be allowed to stay here? There is no insurance. And why you are taking so much trouble? Therefore, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4], the whole day, night, they are working like ass, but there is no assurance whether the happiness for which he is laboring so hard will be allowed to be enjoyed. There is no certainty.

So this is not… Na sādhu manye yata ātmano 'yam. Therefore Ṛṣabhadeva says, "This is not good business, My dear boys, because you have got this body on account of this hard labor and planning in your last life." Yata ātmano 'yam asann api kleśada: "Again you want to have another body to suffer in? What is this intelligence? You are already suffering. You have got all one type of body which means suffering, by your past activities. Again you are doing the same, to get another body to suffer? Is that very intelligence? No, that is not intelligence." Nūnaṁ pramattaḥ kurute vikarma, pramattaḥ [SB 5.5.4]. These are madman's business. Real business is, "How I shall become permanently happy?" That is Kṛṣṇa consciousness. Kṛṣṇa says,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

That is perfection.

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

So this is the real life. Take to Kṛṣṇa consciousness and execute it. We are opening centers all over the world to give this chance. It is not a whimsical concoction. It is strictly according to the śāstra, without any mistake, authorized. If you take to this Kṛṣṇa consciousness movement, you will be happy perpetually.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.9

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Detroit, August 3, 1975,
University Lecture

Prabhupāda: Water? [break]

…sya
na arthaḥ arthāya upakalpate
na arthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]

Dharma, generally it is understood "religion." Religion means a kind of faith. So that is not the proper meaning of dharma, "faith." Faith one may have, one may not have. But actually dharma means compulsory. It must be. Just like sugar. Sugar must be sweet. There is no question of sometimes becoming sweet and sometimes becoming bitter. That is not sugar. Sugar must be sweet. Similarly, dharma is also a "must be." It cannot be option or a kind of faith which you can change at your whims. That is not dharma. Dharma means "must be." The same example: A particular thing has a particular characteristic. The sugar characteristic is sweetness. Chili is hot. Similarly, everything has got its characteristic. Just like microphone. I am speaking; it must resound. That is the characteristic. That is dharma, which cannot be separated. If sweetness is separated from sugar, it is no longer sugar. Similarly, dharma means that. Dharma means, real meaning is, characteristic. The characteristic of the living being is to serve. Caitanya Mahāprabhu gave this instruction. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is the characteristic of all living entities, to become servant, to become servant of Kṛṣṇa. But when we do not serve Kṛṣṇa, then, because my constitutional position is to serve, I have to serve māyā. If you don't serve Kṛṣṇa, then you will have to serve māyā. Because you have no other business than to serve. Just like a servant class. If he gives up one master, he must accept another master. May be better master, but master he has to accept. Just like dog. Without accepting a master, it is street dog. It has no position. So dharma means that, the characteristic of the living being.

So here it is, says, dharmasya hy āpavargyasya na artha arthāyopakalpate. There are four principles in the material world: dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Human life begins from religious life, because in the animal life there is no religion. Animal life-cats' life, dogs' life, tigers' life, or any other less than human being… Especially civilized human being all over the world, there is some type of religion, either it may be Hindu religion or Christian religion or Muhammadan religion or

Buddhist religion. That is the sign of civilized human society. Dharmeṇa hīnaḥ paśubhiḥ samānaḥ. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. Eating, sleeping, sex life and defense, they are common either to the human being or to the animals. So what is the difference between animal and human being? The difference is that a human being, civilized being, has some sort of religious understanding. The cats and dogs, they have no such thing. That is the difference. Therefore, when human being becomes irreligious, without any religion, then it is no better than the cats and dogs. Dharmeṇa hīnaḥ paśubhiḥ samāṇaḥ.

So civilized human being must have religion. But religion does not mean to develop or improve economic condition. Generally people go to church, to temple, to express some awful condition, ārtaḥ jijñāsuḥ. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. What is the next life? Ārto arthārthī jijñāsur jñānī ca bharatarṣabha [Bg. 7.16]. Four classes of men in the beginning take to God consciousness if they are pious, sukṛtinaḥ. Sukṛti means pious. One who does not act sinfully, he is called sukṛti. And one who acts sinfully, he is called duṣkṛtina. So Kṛṣṇa says in the Bhagavad-gītā that four classes of men, namely ārto arthārthī, if he is pious and if he is distressed, then he goes to church or temple-"My Lord, I am distressed. Please give me some help"-prays to the Lord. And arthārthī, one who is poor, he also goes to pray to God to give him some money. He is in distressed condition. These two classes, and another two classes, jijñāsu, one who is inquisitive to understand what is God, and jñānī... Jñānī means one who understands his constitutional position. He is jñānī. Most people, they do not understand what he is and what is the goal of life. They are called ajñānī, in ignorance. Just like animal. Animal does not know what is the aim of life. Similarly, if a human being does not know what is the aim of life, he is also animal. So catur-vidhā bhajante māṁ sukṛtino 'rjuna, arthārthī jñānī, jijñāsur jñānī ca bharatarṣabha [Bg. 7.16].

So this is beginning of life. To try to understand, to approach God, that is the beginning of human civilized life. Therefore, in the Vedic civilization, there are four principles: dharma, artha, kāma, mokṣa. Dharma means religious principle, to understand. And economic development, because we require money, after all, to keep this body fit, that is also required. Dharma, artha, kāma. Kāma means sense gratification. Āhāra-nidrā-bhaya-maithunaṁ ca. To eat, to make arrangement for eating, to make arrangement for sleeping, to make arrangement for sense gratification, and to make arrangment for defense-these are necessities of the body. These are called kāma. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. And at last, to become liberated, mokṣa. Mokṣa means to get out of the entanglement of material miserable condition of life. That is called mokṣa. What is the material miserable condition of life? There are many. But the essence is, as presented by Kṛṣṇa, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Everyone is trying, struggling for existence, to get out of the miserable condition of life. Everyone is trying. The standard of miserable condition may be different. One has got a million dollar. He thinks, "This is miserable condition. I must have ten times of this money. Then I will be happy." And one has got one hundred million dollars, or one hundred dollars. He thinks that "If thousand dollars I get..." In this way, everyone is trying to approach a position where he will be happy. That is

The Vedānta-sūtra says that ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because we are spirit soul, our position is ānandamāyā. Ānandamāyā means always blissful. Because we are part and parcel of God... God is blissful, all-good, sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form... He has got form. He is not formless. But His form is different. That form is sat-cit-ānanda. Sat means eternal, and cit means full of knowledge, and ānanda means full of bliss. So we are part and parcel of God. Kṛṣṇa says, mamaivāṁśo jīva bhūtaḥ: [Bg. 15.7] "All these living entities, they are My part and parcel." So if Kṛṣṇa is sat-cit-ānanda, then we are also sat-cit-ānanda, because we are part. Just like gold and a gold, small particle. That is also gold. You cannot say it is something else. No. So part or whole, it may be. That is difference. Part is never equal to the whole. But quality is the same. Therefore we, being part and parcel of Kṛṣṇa, the Supreme Lord, we are trying to utilize our original constitutional position. This is going on. But we are doing that without Kṛṣṇa at the present moment. Therefore it is not successful. Part must remain with the whole. I have given this example many times, that a small screw of typewriter or any machine, it must remain with the whole machine. Then it has value. If it is out of the machine, there is no value. A small screw in the motorcar, so long it is with the motorcar, it has got value. And as soon as it is thrown out of the motorcar, it has no value. So similarly, we are part and parcel of God, Kṛṣṇa. If we remain with Kṛṣṇa Just like we are part and parcel of our family, father, mother. And father is opulent. So if we remain with father and mother, we are also opulent. But if we give up the company of father and mother, father and mother, not ordinary father and mother, opulent God is opulent. So then we are also opulent. And if we give up the company of father and mother, want to live independently, then we are in distress. This is our position.

Therefore it is said here, dharmasya hy āpavargyasya. One should execute religion just to become free from this māyā and go back to home, back to Godhead. That is dharma. Therefore Kṛṣṇa personally comes and instructs that "My dear sons, My dear part and parcel, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You are suffering here in this material world repeatedly, birth after birth. Still, you are not in sense." Therefore He said to Arjuna that "Because you are My intimate friend, I am just instructing you the most confidential part of dharma." What is that? Now, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "This is your duty." So this Kṛṣṇa consciousness movement is teaching the same principle. What Kṛṣṇa taught five thousand years ago in the Battlefield of Kurukṣetra to Arjuna, we are broadcasting the same message. We have not manufactured anything new. That is not dharma. Dharma cannot be manufactured. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law cannot be manufactured. If you manufacture some law at your home, that will not be accepted. Maybe some people, your friend, your relatives or your family members, may accept. But that cannot be accepted by all, law. But the law given by the government must be accepted by everyone. Similarly, dharma means the law given by God. That is dharma, not that I manufacture this dharma, you manufacture another dharma, you manufacture another... That may be partially good, but it is not dharma. Dharma is... Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That is the definition. Just like law is made by the government. The government makes the law, "Keep your car to the right." That has to be accepted by everyone. You cannot say, "Why not left? In India we keep our car on the left side. Why not here?" No. Then it will be unlawful. Similarly, Kṛṣṇa says, "This is dharma." Not that yata mat tata pat, whatever you manufacture, that is dharma. No. That is rascaldom. This is dharma: sarva-dharmān parityajya mām ekam [Bg. 18.66], only one. That is dharma.

So here Sūta Gosvāmī is explaining that what is dharma. Dharma means dharmasya hy āpavargyasya. Dharma means to disentangle yourself from these material complexities. That is dharma. Now, the same thing... Anywhere you go, the Vedic literature, the same thing is there. Dharma means to mold your life in such a way that ultimately you become disentangled from this complication of material life. The complication of, essence of the complication, is janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] "Birth, death, old age, and disease." This is material complication because we living entity, na jāyate na mriyate vā; we have no birth, no death. This is our position. We are… Simply we are changing body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. These are the instruction, that dehāntara-prāptir. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ. Just like these children. They have got a body now. This will be changed. When they will be young, a different body… And the young man, when he will be old, a different body. Similarly, the old man, when he will finish this body, he will get a different body. This is called dehāntara-prāptiḥ, accepting another body. So we are changing, but we are so fool that we do not understand what is the real problem of life. We are simply busy in some temporary problems. Real problem is that a living being is eternal, and by the laws of nature, by his karma, he has to change his body. That is real problem. Tathā dehāntara-prāptiḥ. And we can see, if we have got eyes, that there are many varieties of life, 8,400,000 varieties of life. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. So Kṛṣṇa says, tathā dehāntara-prāptiḥ. According to your karma, you will get another body. That What kind of body I shall get? That I do not know. Then what is your education? Suppose you are being educated. You know aim, that "I shall become a lawyer," "I shall become a scientist," "I shall become mathematician." With this purpose you are being educated. But what purpose you are being educated for the next life? Do you know this? No. Then what is your education? You may be very good scientist, but can you manufacture a scientific law that you will never die? No. That is not possible. You will never take birth after death? You will never be diseased? You can manufacture nice medicine for a type of disease, but you cannot stop disease. You cannot stop birth, you cannot stop death, you cannot stop disease, you cannot stop old age.

Therefore Kṛṣṇa gives the essence of knowledge, janma… Jñānī means one who can see "What is the problem of my life." Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is the problem. Therefore dharma means āpavargyasya, how to avoid birth, death, old age and disease. Apavarga. Pavarga. Pavarga… Those who are educated in India, they know that pa-varga, ka-varga, ca-varga, ta-varga. So here it is pa-varga: "pa, pha, ba, bha, ma." So pa means pariśrama, laboring. And pha means the hard laboring so that foam comes out of the mouth. Pa, pha, ba. Ba means baffled. In spite of all laboring hard, life is baffled. Pa, pha, ba, bha, and bha, bhaya. Bhaya means always fearful-"What will happen next?" And ma. Ma means mrtyu. So in this way, struggling-pa, pha, ba, bha, ma-that is called pavarga. So here it is said, dharmasya hy āpavargyasya. Apa. Apa means just to make nullified this life of pavarga. That is, means, liberation, to come to the original position, spiritual life. Dharmasya hi āpavargyasya na arthāyopakalpate. Not that you go to church and temple and pray to God, "God, give me some money. I am in distressed condition. Please…" God can do that. It is not very difficult. He is doing already. The birds and beasts, they do not go to church or temple, but they have no problem. They are living very happy. So that is not the aim of life. The aim of life is how to regain our God consciousness, or Kṛṣṇa consciousness, and love Him. Because we do not love God, therefore we have been obliged to love māyā, Satan. This is our present position. Therefore in this chapter, in beginning, is sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. There are different types of religious system, but that type of religious system is first class which teaches the follower how to love God. That is first class, not to go to the church: "Give me my daily bread" or "Please minimize my troubles of life. Give me some money." No. This is also good. Because one has gone to God, so he is in touch. Some way or other, he has gone to the fire. Then, if he keeps there, it will be warmer, warmer. But those who are duṣkṛtina, they do not go even to the God. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ [Bg. 7.15]. So they are better than. One who goes to the church or temple and prays to God for minimizing his distressed condition, he is better than the atheist who never goes to God, because this man will get chance to understand God some day. And that man, the duṣkṛtina, narādhama, he will never get chance. This is the position now throughout the whole world. People are becoming godless more and more.

So this is very, very precarious condition of life. Therefore Kṛṣṇa consciousness movement is essential. It is not a fashion. It is essential, and everyone should take to it very seriously, because we do not know what we are getting the next life. Next life… The other day I was giving example in Berkeley. We were sitting within the room, and next to our window there was a tree standing. That is also living entity. We are also living entity. Just a yard from our room the tree is standing, but he has got so many disadvantage. He cannot move an inch. There is severe cold, there is scorching heat, there is blast, there is wind and sunshine, but he has no power to move. And we are human being. We are in a comfortable room. Why these different changes of condition, although the tree is also living being and I am also living being? Who has made this condition? But we have no knowledge. So I may get that condition next life. Then what is the value of my education? Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Because at the time of death, the, your mentality, my mentality, will decide what kind of body I am going to get. That is under the laws of nature. You cannot dictate that "Give me this American life or Indian life." No. Karmaṇā daiva-netreṇa [SB 3.31.1]. By your karma it will be decided whether you will be American, Indian, or snake or tree or bird. Daiva-netreṇa. Just like when you go to the court, the court will decide whether you will be punished or you will be rewarded. You cannot dictate to the court that "Sir, give me this judgment." No. That is not possible.

Similarly, here it is indicated that religion… What religion? Religion should be to disentangle you from this material miserable condition-dharmasya hy āpavargyasya na arthāyopakalpate. Not that you go to church or temple and ask for some material benefit. No. That is not the… Na arthasya dharmaikāntasya. Arthasya. We are earning money by some occupation. That's all. Then what is the purpose of this money? Now, if you are dharmic, dharmaikāntasya, if you are actually religious, then your money is not meant for sense gratification. Na arthasya. Dharmaikāntasya. Kāmo lābhāya hi smṛtaḥ. Not for your sense gratification. You should know that this money, excess money you have got, it is God's money, because in the Bhagavad-gītā we learn, bhoktāraṁ yajña-tapasāṁ [Bg. 5.29]. He is bhokta. He is bhokta. Bhokta means enjoyer. Just like we were just coming here. This Ford company and this company and so many, there are. So the factory is going on. The bhokta is the managing director or the proprietor, not the worker. Worker can get their salary, that's all. So bhokta, real enjoyer, is the proprietor. Therefore nowadays the Communist party, they say, "We are working. Why this man should enjoy?" They struggle. So this struggle, either the worker becomes proprietor or the capitalist become proprietor, it is the same thing. Real proprietor is Kṛṣṇa. Bhoktāham. Bhoktāraṁ yajña-tapasāṁ. That we do not know. This kind of change will not help, the capitalist thinking that "I am bhokta," or the laborer thinking, "I am bhokta." Nobody is bhokta. Bhokta is Kṛṣṇa. If we try to understand… We can understand because bhokta means the proprietor. So God is the proprietor, everything. You are manufacturing one big nice car, but who has manufactured this metal? Who has manufactured this wood with which you have manufactured a nice car? That is manufactured by a God. You have not manufactured. You are changing the shape from iron to iron seat, iron seat to another form. That's all… You can do that. You cannot manufacture.

So original proprietor is Kṛṣṇa. He says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca. Bhinnaṁ me prakṛtir aṣṭa… [Bg. 7.4]. Me, "My." The earth, water, fire, air, sky, mind, intelligence… Even your intelligence is Kṛṣṇa's. With your intelligence, with ingredients of Kṛṣṇa, if you manufacture something, the proprietor is Kṛṣṇa. Because the… Just like a carpenter. You give the wood, the instrument, these labor charges. So when he manufactures a nice closet, who, to whom it will belong? It will belong to the man who has supplied you all these things. Similarly, you may be changing the form of the material elements, but you are not proprietor. The proprietor is Kṛṣṇa. That is Kṛṣṇa conscious. If we understand this philosophy, that "Everything belongs to Kṛṣṇa…" That is the fact. And if you do not understand that, that is māyā. Māyā means not fact, mā-yā.

So this Kṛṣṇa consciousness movement is educating people in this way, that Kṛṣṇa is the enjoyer. You have seen Kṛṣṇa's picture. He is always enjoying. He is not working. That is Kṛṣṇa. God… In the Vedas the definition of God is given, na tasya kāryaṁ karaṇaṁ ca vidyate: "God has nothing to do." He is enjoyer. Where He will do? He will not work. Na tasya kāryaṁ karaṇaṁ ca vidyate na tasya sama adhikaś ca dṛśyat: "Nobody is found equal to Him or greater than Him." That is God. Nowadays so many gods coming from India… So God is one. Na tasya sama adhikaś ca. Nobody can be equal to Him; nobody can be greater than Him. That is God.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇam…
[Bs. 5.1]

Parama, controller… Īśvara means controller. So here in the material world we find that I am controller; I am controlled by somebody else. Then that controller is controlled by somebody else. So controller over controller over controller over… When you come to the point when the controller is there but no more controller upon him, that is God. That is God. If I am controlled by a dentist-a god has become affected with tooth trouble and goes to the… Then he is not God. Such kind of god we do not worship, that when there is some toothache, he goes to a doctor. So no, that is not God. God means īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. And Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior authority than Me." And Arjuna accept, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So in this way, try to understand what is dharma, what is God. And we can help you, this Kṛṣṇa consciousness movement. We have got now about fifty books, big, big books like that, to understand Kṛṣṇa, simply to understand Kṛṣṇa. So if you want to understand Kṛṣṇa through your education, through your scientific knowledge, philosophy, and whatever you like-yes, we can convince you. We have got so many books. But if you say that you have no money to purchase books, you are not so learned to… Chant Hare Kṛṣṇa. Then you will understand Kṛṣṇa.

Thank you very much. Any question?

Jagadīśa: Any questions?

Prabhupāda: Water.

Student: (indistinct)

Jagadīśa: He says, "Everybody knows God, but what's His name and how can we tell that He's God?"

Prabhupāda: You take from us. If you do not know what is the name of God, we give you His address, His father's name, everything.

Student: How am I to know He is God?

Prabhupāda: No, no. You are asking; we can give you. Now it is up to you to believe it or not believe it, but we can give you. Now you test whether it is real or not. That is your business. But we can give you the name of address, His father's name, His abode, everything, house number, everything. (laughter)

Indian man: In your opinion, what is the relationship between Kṛṣṇa and Christ? In this country, everybody, many people… There are 250,000,000 people in this country. And I would say maybe ten percent of the people haven't heard about Kṛṣṇa. And I have discussions with people, and I try to explain as much as I can.

Prabhupāda: So why don't you inform them?

Indian man: No, I know that. But those people, they don't know that. Now what would you say… You know, if they believe in Christ, and if they are a true religious people within their own means, knowledge, and right, what would be their relationship as far as going to Vaikuṇṭha or mokṣa or whatever you say?

Prabhupāda: No, first of all your question is what is the relationship between Christ and Kṛṣṇa. You inquired this. So Christ says that he is son of God. So he is son of Kṛṣṇa.

Indian man: That was what I thought, but I could not convince them all.

Prabhupāda: You should learn how to convince. (laughter) Without learning, how can you do it? First of all you become a disciple of Kṛṣṇa. Then you can teach. Tad-vijñānārtha… What is that?

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

You should learn what is Kṛṣṇa from jñāninaḥ, tattva-darśinaḥ, who has seen Kṛṣṇa. So you can take. You can follow Arjuna. Arjuna has seen Kṛṣṇa. Arjuna has talked with Kṛṣṇa. Arjuna has taken instruction from Kṛṣṇa. What Arjuna says? Arjuna says, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. You learn it. Why don't you learn from Arjuna? Then you will be able to convince others. You learn. That is your duty as Indian.

Indian man: Oh, I have accepted the fact.

Prabhupāda: So you become more enlightened. Read Bhagavad-gītā carefully. Then you will be able. These foreigners, they are doing that. And you, Indian, you cannot do it?

Indian man: No, I didn't say that I couldn't do it.

Prabhupāda: Then you… Then do it. If one is not convinced, you… As Indian, it is your duty.

Indian man: Oh, I accept that.

Prabhupāda: Yes, so do it now. Join with us and do it. That is Caitanya Mahāprabhu's mission. He advises,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

"Anyone who has taken birth in India as a human being, he must first of all know the success of life and preach the cult to others, para-upakāra." This is the duty of every Indian, that you should learn Bhagavad-gītā perfectly well and preach it. That is your duty, all Indians. This is Caitanya Mahāprabhu's mission. Bhārata-bhūmite manuṣya-janma haila yāra janma sārthaka kari' kara [Cc. Ādi 9.41]. They do not know it. They know that Christ is son of God. They have heard it. Now convince them that "Yes, there is no fighting between Christian or Kṛṣṇa-ite. One is worshiping the father; one is worshiping the son. So there is no difference." But īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa… He says that,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He is the father. That's all right. He identifies Himself as being the father, and Christ identifying himself as the son, then where is the difference? There is no difference. Either you learn from the son or from the father, the teaching will be the same. Only a minority is Christian only.

Guest: I have a question. I think the…

Prabhupāda: Only a minority is Christian only.

Guest: The majority believe that Christ is also God, not just His son, but he is God also.

Prabhupāda: Yes. No, to… God… God and God's son, they are one and different simultaneously. That you, anyone, can understand, that a father and the son… The son is born out of the body of the father. So if the father is spirit, the son is also spirit because the son is born out of the body of the father. So, so far the body is concerned, it is spiritual. But still, the relationship is father and son. It is called acintya-bhedābheda-tattva, simultaneously one and different. Anyone can understand. The child is the father's body. In that way it is one. But a child is the son, and the father is the father. So simultaneously one and different. So Christ is God and not God simultaneously.

Guest: Are you saying that through the unity of Kṛṣṇa is also a unity of non-Kṛṣṇa?

Jagadīśa: He's saying that within the unity of Kṛṣṇa is also…

Guest: There is also the unity of non-Kṛṣṇa?

Prabhupāda: Well, in the higher sense there is nothing but Kṛṣṇa, or God.

Guest: It is also non-Kṛṣṇa?

Prabhupāda: There is… Just like… I have already explained that, simultaneously one and not one. Just like the sunshine. You see the sun, and you see the sunshine. The sunshine is of the same quality, heat and light, and the sun is also heat and light, but when the sunshine comes within your room it does not mean the sun has come within your room. The heat and light is already there with the sunshine, but still, you cannot say sunshine is the sun.

Guest: (indistinct)

Jagadīśa: Can't hear. Speak louder. (end)

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Śrīmad-Bhāgavatam 1.2.9-10

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Delhi, November 14, 1973

Prabhupāda:

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
[SB 1.2.9]
kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

What is the aim of life? This is described here, dharmasya hi āpavargyasya. The human life begins when he accepts religion. That is the beginning of human life, and that is the difference between human life and dog's life. The dog is engaged always for eating, sleeping, sex life and defending. The hog is also engaged always searching after where is food. Although the food is stool, he is busy. And as soon as his body is little strong by eating stool, immediately sex life, without any distinction whether it is mother or sister or daughter. It doesn't matter. This is hog's life, by nature's example.

Therefore śāstra says that ayaṁ deha,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
[SB 5.5.1]

This human form of life, deha-bhājām… The cats and dogs and hogs, they have also accepted a body. And the trees, the plants, the insects, the birds, beasts-everyone has got body, material body. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. I have explained it. According to the infection of the modes of material nature, one is getting a type of body, nature's way. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi. The same example: if you contaminate some disease, you'll have to suffer or you'll have to accept that disease. So similarly, this is the nature's way. If you are associating with a certain type of quality of the material nature, you are preparing your body for that purpose.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

We are very much proud of our body. "I am American," "I am Indian," "I am prime minister," "I am this," "I am that." The dog is also very much proud. "I am greyhound," "I am this bulldog," "I am this." Yes. Everyone is proud, however nasty body he may live. The hog is also very proud. Although he is eating stool and living in a very filthy place, but if you want to drag him from that place, he will, "Che che che, no, no, I don't want… I am very happy here." There is a story in the Bhāgavata that once Brahmā was cursed and he become a hog in this world. No, Indra. Because Indra was very offending, so he was cursed. He became a hog. So Brahmā thought that "In the absence of Indra the kingdom of heaven is not managed very nicely, so let me go an bring him again, excuse." So when he came, he asked the hog that "Come with me." "Where?" "To the heaven." "Oh, I cannot go. I have got my responsibility. I gave got my responsibility. I cannot go."

So this is the position. Everyone is very happy. This is called māyā's influence. Unless a hog feels happy, how he can live in this abominable life? This is called prakṣepātmika-śakti, covering. If one man knows or…, that "I was king in my previous life. Now I have become a poor cobbler" or something like…, then he will become mad. So therefore he forgets. Death means forget. Because the living entity does not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. There is no death. Death means forgetting everything of my past life. That's all. Just like we forget. At night, when we dream, we accept another body, and we forget this body. And in the daytime we forget the night dream body and accept this body. We have got daily experience. So death means forgetting the past life. Otherwise, there was past life. That's a fact. But as we forget daily night body in the daytime and day body at nighttime, so similarly, we are changing our body according to the infection of the quality or material nature, and we are entangled in this material world. Although we are part an parcel of Kṛṣṇa, God, or we ar sons of God, but unfortunately, we have come in contact of this material modes of nature. This is going on.

Therefore Kṛṣṇa comes. Kṛṣṇa is the father of everyone. He canvasses, "My dear children, why you are rotting in this material world? Come back."

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

This is the message of Bhagavad-gītā. So dharma means to understand my relationship with God. That is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like a good citizen means who knows the relationship with the state. That is good citizenship. Bad citizenship means who doesn't care for the state. That is criminal. They are put into the prison house. So similarly, the living entities, they are part and parcel of God. But when they are not ready or prepared to abide by the laws of God, they are put into this material world. Beginning from Brahmā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16], they are rotating in this way. So dharma means to abide by the laws of God. Just like good citizen means to abide by the state laws. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

So here it is said, dharmasya hy āpavargyasya [SB 1.2.9]. Apavarga and pavarga. This material life is pavarga. Pa-varga means… Those who are acquainted with grammar… There are vargas, ka-varga, kha-varga, ca-varga, ta-varga. Similarly pa-varga. Pa-varga means pa, pha, ba, bha, ma, five. So pa represents pariśrama, labor, hard labor. This material world, you have to work. Either you are human being or a hog or dog or cat, it doesn't matter. You have to work. And very severe work so that foam will come within your mouth. Pha. Then pa, pha, ba. Ba means vyarthatā, baffledness. And bha means bhaya, always fearful, "What will happen next? What will happen next?" And in this way, ma-mṛtyu, maraṇa. This is called material life. There is no more gain, simply pa pha ba bha ma. That's all. This is material life. And apavarga means just the opposite, to nullify this pavarga business.

So here it is said, dharmasya hi āpavargyasya. Religion means to how to get out of these pavargas. That is dharma. Bhāgavata says, dharmasya hy āpavargyasya na arthaḥ arthāya upakalpate. Generally, people go to church, to temple, for some material benefit. Therefore śāstra says, "No, no. Dharma is not meant for that purpose." People have become materialistic more and more because, just like in our country, "If you want economic development, then why you should go to temple?" The communist theory is also like that, that "If you want material happiness, why you are going to church and accepting, 'O God, give us our daily bread'? The bread, you manufacture. You just work for it." In one side, it is good. But this is also fact, that without God's mercy, you cannot get even bread. Although bread you can manufacture, but the ingredients of the bread, the wheat, that is not in your hand. You cannot manufacture in the factory. That is in the hand of prakṛti, nature, and prakṛti is working under the control of the Supreme Lord. It is stated in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So it is prakṛti's business to control food supply when people become godless. That is prakṛti's business. Because prakṛti… These statements are there in the Śrīmad-Bhāgavatam in the story of Mahārāja Pṛthu. So prakṛti said that "Because people have become godless, demons, I have restricted my supply." Therefore everything depends on the mercy of the Lord.

So therefore dharma means to abide by the laws of God-that is dharma-so that you can get our of the entanglement of this pavarga. Dharmasya hy āpavargyasya na artha upakalpate. Not for economic development. Don't go to the church, can't go to the temple for your economic development. Although in the Bhagavad-gītā it is said, ārtaḥ arthārthī jñānī jijñāsuḥ, catur-vidhā bhajante māṁ sukṛtino 'rjuna: "Four kinds of men, those who are ārta, distressed, arthārthī, in need of money, they come to Me." That is also good. But that is not the meaning of dharma. Dharmasya hy āpavargyasya. You have to execute religious system only to get out of the entanglement of this pavarga. That is the purpose. Dharmasya hy āpavargyasya nārthaḥ arthāya upakalpate. Not for economic development. In our Vedic literature you will never find these things, that economic development. Of course, the economic development, in the śāstra there are, in the Vedic literature, to sacrifice. Yajñārthe karmaṇo 'nyatra. Yajñād bhavati parjanyaḥ parjanyād anna-sambhavaḥ [Bg. 3.14]. That is there. But that is not the purpose. Real purpose is how to get out of the entanglement of pavarga. Dharmasya hy āpavargyasya na arthāya upakalpate. Then you can say, "We require some money." Yes. You require none. That's all right. Economic development, there is need. So therefore it is said, na arthasya dharma ekāntasya kāmo lābhāya hi smṛtaḥ, that you require money. Because you have got this body, you have got to gratify your senses. That is right. But not for sense gratification, only for sense gratification. No. Dharmasya na arthasya, arthasya. The money which you get, that is not meant for sense gratification. Dharmaikāntasya. Actually who is religious, who is interested in religion, for him, this economic development, getting money, is not meant for sense gratification. Nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ.

But we have got demands of our body. What to do? Kāmo lābhāya. The kāma is there, demands of the senses. So therefore it is said, kāmasya nendriya-prītiḥ. You can get the supply of the necessities of your senses as much as you require. That is also confirmed in the Bhagavad-gītā: yuktāhāra-vihārasya yogo bhavati siddhiḥ. Yuktāhāra. You should eat what is actually needed by you. Don't eat more. A human being, there is… Certainly we are eating. But we are eating… A Kṛṣṇa conscious person eats kṛṣṇa-prasādam. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Our business is to eat… We don't say that you are vegetarian and nonvegetarian. Vegetarian or nonvegetarian, it does not make very much difference. Ye pacanty ātma-kāraṇāt bhuñjate te tv aghaṁ pāpāḥ [Bg. 3.13]. If you eat only for yourself, for sense gratification, it doesn't matter whether you are vegetarian or nonvegetarian. You are simply eating sinful results of your life. Ye pacanty ātma-kāraṇāt, yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9].

So our business is, so far we are concerned, Kṛṣṇa conscious people, we are not advocates of vegetarian and nonvegetarian. Of course, vegetarianism is very good, even for health's sake. But we do not take vegetables even if it is not offered to Kṛṣṇa. That is our principle. If Kṛṣṇa said that "You give Me nonvegetarian diet," then we can eat also. But Kṛṣṇa does not say. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So we are preparing so many nice foodstuffs with this patraṁ puṣpaṁ phalaṁ toyam. We can prepare many, many hundreds of preparation of this patraṁ puṣpaṁ phalaṁ toyam, and we can offer Kṛṣṇa and then take prasādam. That is all right. The human life is not meant for sense gratification. Sense gratification-my food is Kṛṣṇa prasādam. Why shall I go to restaurant? And this is tapasya. Eating is not stopped, but don't eat anything which is not kṛṣṇa-prasādam. That is Kṛṣṇa consciousness. If you, for satisfaction of your tongue, you get money and satisfy your tongue, that is forbidden. It is said that kāmasya na indriya-prītiḥ. You have demand. You have to, demand of the body. You have to eat something. You have to sleep somewhere. You must have some sense gratification. You must protect yourself from attack of others. That is all right. But don't do all these things for sense gratification. This is the injunction of the śāstra.

Just like Arjuna fought. Arjuna fought not for sense gratification. He fought for satisfying Kṛṣṇa. Because Arjuna, first of all, he was trying to satisfy his senses. He said to Kṛṣṇa, "My dear Kṛṣṇa, they are all my relatives. The other side: my grandfather, my brothers, my nephews, my son-in-laws. Oh, how can I fight with them?" This consideration was for sense gratification. He was thinking that "In this way I shall be satisfied." Personally. But there was no question of satisfying Kṛṣṇa. But when he understood that his business was to satisfy Kṛṣṇa, then he agreed. Kṛṣṇa inquired, "Whether you have now decided to fight or not?" He said, "Yes." Naṣṭo mohaḥ smṛtir labdhā: "I have now got back my memory, and my moha, illusion, is now lost." Kariṣye vacanaṁ tava [Bg. 18.73]. "I shall fight." So this fighting was service to Kṛṣṇa. It is not sense gratification. Rather, when he was trying to become nonviolent, very good man, not to fight, sacrifice for the other party, that was sense gratification.

This is the distinction between bhakti and karma. Karma is sense gratification, and bhakti is satisfying the Lord. The same thing. Therefore people cannot understand what is the difference between a bhakta and a karmī. Karmī is satisfying his own senses, and the bhakta is satisfying Kṛṣṇa's senses. There must be some sense gratification. But when you satisfy Kṛṣṇa, that is called bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means senses, purified senses. That I explained the other day, that

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti does not mean stop your work. Bhakti does not mean sentimental fanaticism. That is not bhakti. Bhakti means to engage all your senses for the satisfaction of the proprietor of the senses. That is called bhakti.

Therefore Kṛṣṇa's name is Hṛṣīkeśa. Hṛṣīka means senses. And hṛṣīka īśa, He is the controller of the senses. Actually, our senses are working not independently. We can understand it. Kṛṣṇa is directing. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Mattaḥ smṛtir jñānam apohanaṁ ca. A scientist is working because Kṛṣṇa is helping him, not that he is independently working. That is not possible. But he wanted in that way. Therefore Kṛṣṇa is giving him facilities. But actually, Kṛṣṇa is working. These are explained in the Upaniṣads. Without Kṛṣṇa working, without seeing, without Kṛṣṇa's seeing, you cannot see. Just like the sunshine is explained in the Brahma-saṁhitā.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Therefore, sun being one of the eyes of Kṛṣṇa, because the sun rises there, because sun is seeing, therefore you are seeing. You cannot see independently. You are so much proud or you eyes. What is the value of your eyes if there is no sunlight? You cannot see. Even this electricity, that is derived from sun. So actually when Kṛṣṇa sees, you can see. That is the position.

So our senses… In the Bhagavad-gītā it is said, sarvataḥ pāṇi-pādaṁ tat. Sarvataḥ pāṇi-pāda… Everywhere Kṛṣṇa has His hands and legs. What are that? My hands, your hand, your leg-that is Kṛṣṇa's. Just like if somebody says I have got branches all over the world. So those branches are working on the management of the supreme person. Similarly, Kṛṣṇa also. Kṛṣṇa is therefore called Hṛṣīkeśa, Hṛṣīkeśa. So business is… Bhakti means when we engage our hṛṣīka, our indriyas, our senses, in the service of the proprietor of the senses. That is our perfect life. That is our perfect… But as soon as we desire to use our senses for the gratification on the senses, that is called karma. That is called material life. So therefore, for a bhakta there is nothing material. That is īśāvāsyam idaṁ sarvam [Īśo mantra 1]. The bhakta sees that everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat, tena tyaktena bhuñjīthā. Everything belongs to Kṛṣṇa. Therefore whatever Kṛṣṇa gives us… Just like a master. Master allots something to the servant, "You can enjoy this." That prasādam. Prasāde sarva-duḥkhānāṁ hānir asyopajā… This is the life. If you become Kṛṣṇa conscious, if you understand that "Everything belongs to Kṛṣṇa, even my hands and legs, they also belong to Kṛṣṇa, all the parts of my body, they belong to Kṛṣṇa, then it should be used for Kṛṣṇa," that is called bhakti.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That Kṛṣṇa did, er, Arjuna did. He wanted to satisfy his senses by not fighting, but he agreed after hearing Bhagavad-gītā that "Yes, Kṛṣṇa is the Supreme Person."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

These things are very nicely explained in the Bhagavad-gītā. That is the preliminary study of spiritual life. And if we are actually convinced of the teachings of Bhagavad-gītā, then we surrender to Kṛṣṇa. Kṛṣṇa wants that. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That He wants. When we actually take to this process, this is called śraddhā. Śraddhā. That has been explained by Kavirāja Gosvāmī, what is the meaning of śraddhā.

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is called śraddhā. Śraddhā means firm faith. What is that firm faith? Firm faith means that… Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. When you take this conclusion, "Yes, by surrender to Kṛṣṇa, by surrendering unto the lotus feet of Kṛṣṇa, everything is done very nicely," this is called śraddhā. And the more you increase this śraddhā, the more you become perfect.

This is the Kṛṣṇa consciousness movement, beginning with this śraddhā. Ādau śraddhā. If you don't believe… You are reading Bhagavad-gītā three hundred years but don't believe that "I have to surrender to Kṛṣṇa," then what is the use of reading Bhagavad-gītā? All these rascals, they are reading Bhagavad-gītā but they have no concern with Kṛṣṇa, forget Kṛṣṇa. This is reading of Bhagavad-gītā useless waste of time. Useless waste of time. If you do not understand the meaning of Bhagavad-gītā, why you are…? Śrama eva hi kevalam. That has been explained in the previous verse.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

If you do not understand Kṛṣṇa, if you do not surrender to Kṛṣṇa, then you are simply wasting your time. There is no meaning of writing big, big comments on Bhagavad-gītā, uselessly waste you time and waste others' time. This is the real point, śraddhā. Kṛṣṇa said, by surrendering to Kṛṣṇa everything will be done. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So if one has no śraddhā, faith, on this instruction of Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī [Bg. 18.65], then there is no use, simply waste of time.

If we come to this point, ādau śraddhā… This is called śraddhā. Then the next stage is ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If one has…, one is convinced that "Surrendering to Kṛṣṇa, my all business will be perfect," this is called śraddhā. Then we have to seek out who are engaged in Kṛṣṇa consciousness, sādhu-saṅga [Cc. Madhya 22.83]. Sādhu means Kṛṣṇa conscious person. Sādhu does not mean having a big beard and nice dress or saffron-colored dress. That is not sādhu. Sādhu is described in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. That is sādhu, who has no other business than to serve Kṛṣṇa. He is sādhu. He is sādhu because he has accepted the principle, sarva-dharmān parityajya mām ekam [Bg. 18.66]. Sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [Bg. 9.30]. You cannot say, "Oh, he has got some bad principle in his life. Although he is worshiping Kṛṣṇa wholeheartedly, but he has got some defect." Therefore Kṛṣṇa says, api cet su-durācāraḥ. Even if he has got so many defects of his life, because he has dedicated his life for Kṛṣṇa's service, sādhur eva sa mantavyaḥ [Bg. 9.30]. So if you have got śraddhā that by surrendering to Kṛṣṇa your all purpose of life will be practical or fruitful, then you have to associate with such persons who are engaged in the service of Kṛṣṇa, sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā tataḥ sādhu-saṅgaḥ. Therefore our this movement is called International Society for Kṛṣṇa Consciousness.

So actually, one by one, as people are coming to the association of the society, automatically he is becoming Kṛṣṇa conscious. That is practical. Ādau śraddhā tataḥ sādhu-saṅgaḥ. This is sādhu-saṅga. Sādhu-saṅga does not mean to associate with some saffron-colored men. Sādhu-saṅga means to associate with Kṛṣṇa conscious person. This is śāstra. Ādau śraddhā tataḥ sādhu… This is Rūpa Gosvāmī's direction, that if you want to develop your love for Kṛṣṇa, this is the process. Because real purpose of life is not dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. And that will be explained here. Jīvasya tattva-jijñāsā. What is the Absolute Truth? What is the aim of life? Then this is the process. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. Practically we have seen. These boys and girls, Europe and America, they first of all came to me, and they associated, abided by my orders. Then automatically they wanted to be initiated. We are doing that. Every day we are initiating some new devotees. So this is called bhajana-kriyā. You'll be automatically anxious. If one associates with sādhu, then he will be automatically anxious to accept bhajana-kriyā, initiation. Then you have to rise early in the morning, you have to offer maṅgala-ārati, you have to do this, you have to do that. Twenty-four-hours program is there. That is called bhajana-kriyā. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. Anartha means useless habits. Just like one smokes. It is useless habit. By bad association one becomes a smoker, one becomes a drunkard, one becomes a meat-eater, one becomes a gambler. These are anarthas. So everyone in this age, everyone is associated with these anarthas. But if he takes to kṛṣṇa-bhajana, bhajana-kriyā, then anartha-nivṛttiḥ syāt. Practically you can see. These boys and girls, they are no more meat-eaters, they are no more taking any intoxicants, they are no more gambler. No more illicit sex hunters. No. Everything stopped. This is our prin… This is called mukti. This is called mukti. As soon as you get rid of these bad sinful activities, you are mukta. That is called mukti. And after mukti, tato niṣṭhā, then we have got firm conviction: "Yes, Kṛṣṇa consciousness is the only business." Tato niṣṭhā, tato ruciḥ. Then you increase your taste. Tato niṣṭhā athāsaktiḥ. Then you become attached to Kṛṣṇa.

That is the beginning of Kṛṣṇa consciousness, bhakti-yoga. This is explained in the Bhagavad-gītā. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. When you increase your attachment for Kṛṣṇa… That is required. Increase… You have got attachment for your family, for your body, for your society, for your country, everything. That's all right. But you have to convert them. You have to increase attachment for Kṛṣṇa. That is called bhakti-yoga.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa says in the Seventh Chapter, in the beginning.

So everything is there. If we actually want to make our life perfect, the directions are already there in our… We have got the Vedic knowledge, treasurehouse of spiritual knowledge, and the Bhagavad-gītā is the gist, is the summary. Gītopaniṣad. It is called Upaniṣad. If you simply study Bhagavad-gītā as it is, without foolishly interpreting it… That will spoil. Don't interpret. Just like you are given paramānna, or kṣīra. Everyone knows what is kṣīra, milk and rice cooked together with sugar, very nice foodstuff. But if you add with it several grains of sand, it becomes useless. You can add it, simply a few grains of sand-we spoil Bhagavad-gītā. Therefore Śrī Sanātana Gosvāmī has advised how to save yourself from this rascaldom. He says, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Pūtaṁ hari-kathāmṛtam. Hari-kathā. Kṛṣṇa is speaking Bhagavad-gītā; therefore it is called hari-kathā, kṛṣṇa-kathā. So Sanātana Gosvāmī says, "If it is uttered by avaiṣṇava, who is not a devotee, he is a professional man, so-called scholar and politician, don't hear it. Don't hear it." Avaiṣṇava: "Because he is not a Vaiṣṇava." Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathā. Hari-kathā means Kṛṣṇa's words. They are very purified. That's all right. But śravaṇaṁ naiva kartavyam. Why? Because sarpocchiṣṭaṁ yathā payaḥ. Just like milk. Milk is very good food, but if it is touched by the tongue of a serpent, it becomes poison. If you eat that kind of milk, your life will be finished. Similarly, our only request is that don't try to read Bhagavad-gītā commented by unauthorized so-called scholars or politicians. Simply read Bhagavad-gītā as it is. Simply accept what Kṛṣṇa says. Then you will be benefited.

Kṛṣṇa says, dharma-kṣetra. Not Kṛṣṇa says. Sañjaya uvāca. Dharma-kṣetre kuru-kṣetre. No. Dhṛtarāṣṭra uvāca. Dhṛtrāṣṭra says,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

He is asking his secretary. He was blind man. So he was asking his secretary, "My dear Sañjaya, after my boys, māmakāḥ, and pāṇḍavāḥ, the sons of my younger brother Pāṇḍu, samavetā yuyutsavaḥ, they assembled for fighting in the dharma-kṣetre kuru-kṣetre… [Bg. 1.1]." Dharma, kuru-kṣetra is still there. Everyone knows. And it is dharma-kṣetra. Everyone knows. Then where is the difficulty to understand dharma-kṣetra kuru-kṣetra māmakāḥ pāṇḍu? But if you foolishly interpret, "Dharma-kṣetra means this, and kuru-kṣetra means that, and pāṇḍavāḥ means that," you spoil the whole thing. That is going on. Otherwise there is no difficulty. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Actually, it is historical fact, Mahābhārata. There was fight between two cousin-brothers. They, "No. Pāṇḍava means this and this. Kuru-kṣetra means this and… This means this." In this way, things are being spoiled. So we are misled in that way. Actually, if we read Bhagavad-gītā as it is, as a devotee… Because without being devotee, nobody can understand Bhagavad-gītā. Because in the Bhagavad-gītā in so many places it is stated, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Bhaktyā, only through devotion, only becoming a devotee, you can understand Kṛṣṇa. Otherwise you cannot. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "I am not exposed to anyone." Yoga-māyā-samāvṛtaḥ. "Only bhaktyā mām abhijānāti [Bg. 18.55]."

So this is the way. And this life is meant for that purpose. That is the advice of the Vedas. Vedaiś ca sarvaiḥ… [break] So Arjuna is inquiring from Kṛṣṇa, and He says, janmādy asya yataḥ [SB 1.1.1]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So Bhagavad-gītā is real Vedānta. And if one understands Bhagavad-gītā as it is, he is really Vedantist. Veda means knowledge, and anta means the last word. So last word of knowledge is Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If one does not understand Kṛṣṇa and does not surrender to Kṛṣṇa, he is simply uselessly wasting his time. That is the verdict of all Vedic literature. Therefore in the Śrīmad-Bhāgavata it is said, kāmasya nendriya-prītiḥ. Kāmasya nendriya-prītir lābho jīveta yāvatā [SB 1.2.10]. Simply take so much as you will need, not for sense gratification. That is the process. Don't take more, don't take less. Yuktāhāra-vihārasya. Śāstra does not advise you that you starve, unnecessarily you starve. No. Kṛṣṇa has condemned one who unnecessarily starves. You take foodstuffs. But don't take anything which is forbidden. Take kṛṣṇa-prasādam. Patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26]. Don't try to satisfy your senses. The senses will be satisfied. There are so many varieties of food, kṛṣṇa-prasādam. That you will… These Europeans and Americans, they used to take meat. Now if you give them, bribe that "You take again meat…" Because they have learned to cook so many nice foodstuffs. Ask any one of them. Paraṁ dṛṣṭvā. Paraṁ dṛṣṭvā. When you get better thing, nivartate, then you give up which is not very good.

So this bhakti-yoga, Kṛṣṇa consciousness, is so nice that if you take it very seriously, if you enter into the mystery of this bhakti-yoga… It is not all mystery, it is very open. Then naturally, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. And that is required. Vairāgya.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

We have discussed this verse. So our only request is that don't take this Kṛṣṇa consciousness movement as some sentimental religious propaganda. No, no. It is not religious. It is scientific. It is to save the human society from gliding down to the abominable condition. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Bhāgavata says, adanta-gobhiḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Adānta. The verse is: matir na kṛṣṇe parataḥ svato vā. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Those who are gṛha-vrata, means simply materialistic or simply this life, this body, "I am this body, and the offsprings of this body, they are my kinsmen. I have to maintain them," or expanding: "They are my kinsmen, they are my family men, they are my nation," this is called gṛhamedhi. So such gṛhamedhi, matir na kṛṣṇe, they cannot understand what is Kṛṣṇa consciousness. Matir na kṛṣṇe parataḥ svato vā.

Parataḥ means by instruction or superior persons. Parataḥ. Svataḥ, by reading himself. Mitho 'bhipadyeta, or holding big, big meeting. They cannot understand. Why? Because gṛha-vrata. Gṛha-vratānām. What is the business of gṛha-vrata? Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. By being unable to control the senses, creating another body. Another body, the sense gratification. Either as god or demigod or as dog or as hog or as human being, as tree or insect. The business is āhāra-nidrā-bhaya-maithuna. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaḥ. The same thing he is doing. He does not know the real business is how to get out of this entanglement of pavarga, repetition of birth, death, old age and disease. He does not know. There is no science, there is no education. There is only education in the Bhagavad-gītā. Therefore you have to, if you want to save the world, if you want to save the human civilization, you have to make to this proposition of Bhagavad-gītā, learn it scientifically, and make your life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.10

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Vṛndāvana, October 21, 1972

Pradyumna: Translation: "Life's desires should never be aimed at gratifying the senses. One should desire to live only because human life enables one to inquire about the Absolute Truth. This should be the goal of all works."

Prabhupāda:

kāmasya nendriya prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

So we were discussing dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. So we have already discussed that religiosity does not mean to gain material gain. We have already discussed, just people go to the church: "God, give us our daily bread." Or, even in temple, they go to ask something, material gain. But actually religiosity's not meant for that purpose. Religiosity is meant for dharmasya āpavargyasya. To enter into life of religiosity means to get out of the threefold miserable condition of life, apavarga.

So then dharma-artha, money also we want. Arthasya dharmaikāntasya na kāmo lābhāya hi smṛtaḥ. We want money. That's all right. But not for satisfaction of our lusty desires. Money has got its use. Just like in our Kṛṣṇa consciousness movement we get money also. But we are spending for spreading Kṛṣṇa consciousness. Our need is very great. People will be surprised what we are expending per month. We have got more than one hundred branches all over the world, and each branch, there is expenditure… In Los Angeles, we spend twenty thousand dollars per month. In New York, we spend ten thousand per…, dollars per month. Or more than that. Similarly, on the average, we spend not less than ten thousand dollars per each branch. But we have got calculation. We, we are spending seventy thousand dollar, dollars per month. So Indian exchange means seven lakhs of rupees. So we need money.

And we are getting money also. In Europe, in America, the process of getting money is not the, like here, that I go to any gentleman, ”Give us some donation.” That is not possible. You cannot enter even one’s house without introduction. Then you are trespasser. If you enter anyone’s house without permission, he can kill you. This is the law. And every door, there is signboard: ”Beware of the dogs.” So it is not possible to go and beg, ”Sir, give us something.” But fortunately, we have published books, about twenty books, four hundred pages each. And we are going on publishing. By Kṛṣṇa’s grace, we are selling books, daily, twenty five thousand rupees. Therefore we are able to spend seven lakhs of rupees per month.

So Kṛṣṇa gives. My Guru Mahārāja always used to speak that ”Why should you go and flatter? You should speak plain truth, without any flattering. Money will come.” That was his conviction. And… So it is experienced. We have got very, very heavy expenditure. But all this money collected, they are not meant for indriya-prīti, not for sense gratification. That is the significance. If we want money for sense gratification, then, according to our destiny, we shall get. Not more than that. Nobody can get more. Therefore Bhāgavata says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

So far our sense gratification is concerned, we cannot get money more than what we are destined to get. Otherwise why there are so many people born with silver spoon in their mouth and somebody’s born poor? And he’s not getting even two times food, working very hard, day and night. So there is a destiny. Destiny we cannot improve. That is already settled up. But you can improve your Kṛṣṇa consciousness. That chance is there.

Therefore Bhāgavata says, tasyaiva hetoḥ prayateta kovidaḥ. Those who are learned, those who are intelligent, they should devote the life for developing Kṛṣṇa consciousness. Kṛṣṇa consciousness is there in everyone’s heart, dormantly.

nitya-siddha kṛṣṇa-prema ’sādhya’ kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

Our love for Kṛṣṇa is there already. But it is covered. It is covered. By the influence of the modes of material nature, it is covered. So this Kṛṣṇa consciousness movement is nothing but discovering Kṛṣṇa consciousness. It is already there. But we are giving chance to the people for hearing about Kṛṣṇa. That’s all. All these European, American boys and girls who have joined, they have simply been given the chance of hearing. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Actually, if the people are given chance to hear this Hare Kṛṣṇa mahā-mantra, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam, then gradually the dirty things within his heart becomes cleared, and he can understand what is Kṛṣṇa. This is the process. We do not ask anybody that ”You become Hindu or you become so and so.” We simply ask, ”Please come and chant with us.” This is our program. I began my chanting in New York in a park, Tompkinson Square. Those who are old students… Here is Acyutānanda. He’s one of the old students. He first of all came and danced. He and Brahmānanda. So that is the beginning. He knows what was the beginning. I was sitting underneath a tree like this, and no khol. It was some dundubhi. And I was playing on it from two to five, three hours, chanting. And these young boys and girls with their dogs, with their children, they began to dance. Yes. That was the beginning. Gradually, they became student. Here is… Where is our Hayagrīva Prabhu?

Devotee: He’s over here, Śrīla Prabhupāda.

Prabhupāda: Yes. He’s Professor Howard Wheeler. He also met me on the street, but he could not find out a guru. He returned back. Then, when I was going on a street, he found me, and he began to join. In this way, we developed. First of all in New York. Then San Francisco. Then Montreal. So now we have got more than one hundred branches all over the world. So simply by this chanting… And we are known as ”Hare Krishna People.” Wherever we go, people say ”Here are the Hare Krishna People.” They respect because we follow strictly the four principles: no illicit sex, no gambling, no intoxication, and no meat-eating. They respect. They become surprised how we can avoid.

So here it is stated, kāmasya nendriya prītiḥ. So long we have this body, we have to eat, we have to sleep, we have to enjoy senses, and we have to defend. Āhāra-nidrā-bhaya-maithuna. These are bodily necessities of life. And they are called kāma. So kāma is allowed. Kṛṣṇa says in the Bhagavad-gītā, dharma-aviruddhaḥ kāmo ’smi: ”Which is not against religious principles, that sort of kāma is allowed.” But not for sense gratification. You can marry. You can beget children. That’s all right. But you cannot enjoy sex for enjoyment, for simply enjoyment. No. That is not allowed. You eat, you sleep, you have sex life, you defend. Nothing is forbidden in the śāstra, but you must know the aim of your life. The aim of your life is tattva-jijñāsā. You should not forget that. Therefore the Vedic system is so organized that people may satisfy the bodily necessities of life, at the same time, he may progress in Kṛṣṇa consciousness for understanding the Absolute Truth. That is Vedic system. Not one-sided. There is sufficient concession for our sense gratification, but we should not forget our real business of life, athāto brahma jijñāsā.

This brahma-jijñāsā is explained here as tattva-jijñāsā, the same thing. Jīvasya tattva-jijñāsā. This human life… Athāto brahma jijñāsā means this human life is made for inquiring about the Absolute Truth. Just like Sanātana Gosvāmī, he inquired from Caitanya Mahāprabhu, ke āmi kene āmāya jāre tāpa-traya, ”Who am I?” This is also brahma-jijñāsā. Because I am part and parcel of Brahman, the Absolute Truth, so I must know myself. So that is the beginning of brahma-jijñāsā. Just like Bhagavad-gītā begins… Kṛṣṇa is teaching Arjuna that ”You are not this body. You are Brahman.” Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Asmin dehe, in this body, there is the proprietor of the body. So that is the beginning of brahma-jijñāsā. ”Who am I?” Ke āmi. And without knowing myself, I cannot understand what is Kṛṣṇa. If I, without knowing myself, I try to understand Kṛṣṇa, then I shall misunderstand. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. I shall consider that ”He’s also a man like me. Maybe a better man or stronger man or richer man. That’s all.” Because they have no conception of the spiritual identity of self, therefore they misunderstand Kṛṣṇa as ordinary man.

So we cannot understand Brahman or God or Parabrahman, Supersoul, without understanding the nature of myself. This is called tattva-jijñāsā. So jīvasya tattva-jijñāsā. We should work. Everyone is working, but they are working for sense gratification. Especially in the Western countries. Not only Western countries, Eastern, everywhere. Their aim is how to satisfy or gratify the senses more and more. This is their aim. But that is not the li…, aim of life. The aim of life, especially in the human form of life… We are coming to this human form of life through the evolutionary process, gradual evolutionary process of 8,400,000 species of life, and this is the opportunity to understand "What I am, what is God, and what is our relationship with Him?" If we miss this opportunity, then we are committing suicide. Again I…, we're going back in the cycle of birth and death, and we do not know when again we shall come to this form of human body. So we should not misuse this human form of body. Therefore Narottama dāsa Ṭhākura sings,

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā
rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

"Knowingly, I am drinking poison. I have heard that this life is meant for understanding for Absolute Truth, but I am spoiling my life in the business of sense gratification. So therefore I am drinking poison knowingly." Just like somebody takes poison knowingly, that "I, I must die." But he wants to end. So that is not our aim of life. We should properly utilize the opportunity given by nature, given by God. That is required.

So here is the opportunity. Kṛṣṇa is there. Kṛṣṇa is speaking. Not that Kṛṣṇa is not present. Kṛṣṇa is present by His words. Kṛṣṇa is absolute. There is no difference between Kṛṣṇa and His words. The Bhagavad-gītā As It Is, they're the words of Kṛṣṇa. When you read Bhagavad-gītā, you should know that you are talking with Kṛṣṇa directly: kṛṣṇa-kathā. Caitanya Mahāprabhu therefore advises, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa-upadeśa, kṛṣṇa-kathā, this should be spread all over the world. My Guru Mahārāja used to say that "I don't find any scarcity within this world, except Kṛṣṇa consciousness." Exc… Actually, that is the fact. There is no scarcity all over the world. In India there may be scarcity, but outside India still there are so much vacant places, especially in Africa, in America, in Australia, in New Zealand, that ten times of the population of the whole world can be fed. Still. There is so much potency of producing food grains, milk, and other things. Profusely. In America, they throw away so many grains and vegetables daily. It is simply mismanagement. Otherwise, there is no question of scarcity or poverty. There is no question. It is simply propaganda. Because they cannot manage, the foolish people, they present the population has increased and the foodstuff is not properly supplied. Foodstuff is always sufficient. But when there are demons, the supply is restricted by nature.

That we get information from Pṛthu Mahārāja's history. When there was scarcity, Pṛthu Mahārāja wanted to kill the earthly god, or Pṛthvī. But she replied that "I have restricted supply on account of demons, because they are not actually executing the purpose of life, Kṛṣṇa consciousness. Therefore I have restricted." So the more people become non-Kṛṣṇa conscious, materially conscious, the more there will be restriction of foodstuff. In the Śrīmad-Bhāgavatam, in the Twelfth Canto, it is stated that the end of Kali-yuga there will be no grain supply. Wheat, rice and milk and sugar will not be available. Now it is available still, because still people are little Kṛṣṇa conscious. For them only. But gradually, the things will deteriorate so much so that almost all supplies will be stopped.

So the fact is that we do not require to, I mean to say, endeavor for finding out food. The food is already there. Jīvasya tattva-jijñāsā. We should sit down tightly, depending on Kṛṣṇa… That we have already explained, that this Kṛṣṇa consciousness movement is going on. We have got heavy expenditure, but Kṛṣṇa is supplying. This is a fact. None of our boys and girls, they go to office or to factory or they earn. The… In Los Angeles, our neighborhood men, they're very envious. They say, "How you maintain such huge establishment and you do not work?" They cannot dream that without working one can eat. Yes. So here the fact, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. It is not that you have to work very hard. The… Everywhere in the Śrīmad-Bhāgavatam, that is the instruction. In one place, in the Fifth Chapter of Fifth Canto, while Ṛṣabhadeva was instructing His boys, He also said, nāham, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This human form of body is not meant for working hard like the dogs and the hogs for simply for sense gratification; it is meant for tapo divyaṁ putrakā yena śuddhyet [SB 5.5.1]. The human life is meant for tapasya, self-realization, tattva-jijñāsā. That is the basic principle of Vedic civilization.

In the Vedic, in Mahābhārata, we don't find there is any industrial development or trade development. No. Nothing like that. Why Mahābhārata? Even two hundred years ago, before the British advent, there was no industry all over the India. And they were happy. So it is not that simply by increasing your fruitive activities, karmabhiḥ, you can become happy. No, that is not possible. If you simply restrict yourself for life, inquiring about the Absolute Truth, then you'll be happy. Jīvasya tattva-jijñāsā. That is, that is the only business of the human form of life and not working hard like asses and cows. Sa eva go-karaḥ. These examples are there in the… I was giving the example while coming. Who was there? That this ass… Ass, one ass was going. So the ass, he can eat grass anywhere. There are so many grasses. But he's thinking that "Unless I work very hard, the washerman will not give me grass." You see? This is ass intelligence. Everything is there. Why ass? There are elephants. In Africa there are millions of elephants. They're eating at the, at one time, at least eighty-two pounds, but they are supplied food.

So there is no question of… This is all political propaganda: "There is no food. There is increase of population." Nothing. Everything, Kṛṣṇa can provided. Eko bahūnāṁ yo vidadhāti kāmān nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is the supreme nitya, eternal, and we are all dependent upon Him. Nityo nityānāṁ cetanaś cetanānām. And that one singular number of nitya, Kṛṣṇa, bahūnāṁ vidadhāti kāmān. So Kṛṣṇa has provided everyone's food. There is no necessity, necessity of becoming anxious, "Where is food? Where is food?" Every arrangement is there. Our only business is how to develop Kṛṣṇa consciousness, how to know Kṛṣṇa. And if you simply in truth, if we try to understand Kṛṣṇa, our all problems are solved. Especially this problem, this repetition of birth and death. This is solved. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. And that is the main problem.

So our request is that everyone may take to Kṛṣṇa consciousness movement without any hesitation. This is authorized movement and approved movement, and people are accepting all over the world. Unfortunately, in India, they are lacking. I must admit that as the younger generation from other countries, they're enthusiastically join, or joining, our Indian youths are not joining in that way. But we require so many preachers, so many young men, to preach all over the world this sublime movement, Kṛṣṇa consciousness. People are accepting. Even in Africa, who are supposed to be uncivilized, they are also accepting. Everywhere. There is no impediment. Ahaituky apratihatā. People are chanting Hare Kṛṣṇa mantra. You'll be surprised to know that I was going from London to Nairobi, Africa, and our plane stopped for forty-five minutes in Athens, and as soon as we dropped down, some young men there, in Athens, Greece, they immediately began to chant, "Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa."

So the Hare Kṛṣṇa movement is, or Kṛṣṇa consciousness movement is now well spread all over the world. The framework is there. So anyone can go and preach this Kṛṣṇa consciousness movement very easily and people will take it. Recently I'm coming from Manila, Philippines. There also, they're dog-eaters. But still they took part in Kṛṣṇa consciousness movement, chanted, and we were very much encouraged. In the last meeting… We held our meeting in the hotel, big hall, very nice hall, and all young men came, and they chanted and danced with us, purchased our books, and here are… The organizer is Sudāmā-vipra Ma…, Gosvāmī Mahārāja is present here. He has gone there only six months, and within six months, he has organized so nicely that wherever we go, the young generation, especially, they chant, "Hare Kṛṣṇa!"

So the purport is that this Hare Kṛṣṇa movement has got great potency. Everywhere, all over the world. Therefore Caitanya Mahāprabhu said, pṛthivīte āche yata nagarādi grāma. He did not say in vain. There was meaning. Simply we have to take the opportunity, the blessings of Caitanya Mahāprabhu, and try our best. The people will be happy, and we shall be happy. That is the meaning of jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.10

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Bombay, December 28, 1972

Prabhupāda:

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

This verse we have been discussing for the last few days, it is very important, especially for the modern civilized man, that they're after simply sense gratification, inventing so many things simply for sense gratification. So Rūpa Gosvāmī says that sense gratification is required, but not simply we shall devote our life for sense gratification. There is another business. Kāmasya nendriya-prītir [SB 1.2.10], lusty sense gratification, not for, there is demand. The sense demands some satisfaction, but not for…, for the sake of sense gratification. Just like sex life. Sex life, there is demand, but that should be utilized for begetting nice children, not for sense gratification. Dharma viruddha kāmaś ca aham asmi. Kṛṣṇa says in the Bhagavad-gītā, "Sense gratification which is not against the religious principle, that is I am." Sense gratification is there, is also. Just like the Rādhā-Kṛṣṇa. That is cin-māyā. Cini means home(?); mithuna means dual, couple, the spiritual couple. Similarly here also, the same spiritual our duties are there, but because it is covered by this material body, it is perverted. So, just like when you are diseased, we cannot enjoy life; that is forbidden. If one is suffering from tuberculosis, and if he wants to enjoy sex life, that means he is bringing death. Similarly, in this material condition of life if we want to aggravate our sense gratification process, then we invite very from…, very quickly death. Death means, spiritual death, to become more and more entangled in material things.

Therefore Bhāgavata says, Sūta Goswami says, that this life, human life, or the purpose of the Vedic civilization, they are not meant for kāmasya nendriya-prītir [SB 1.2.10]. Kāma, that should be utilized for better purpose, not for sense gratification. The real business is jīvasya tattva-jijñāsā. Life should be engaged simply for tattva-jijñāsā, to understand the Absolute Truth. The whole Vedic literature, Vedic knowledge is meant for understanding the Absolute Truth. Kṛṣṇa says, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The purpose of studying Veda means to understand Kṛṣṇa. And vedānta-vit. Because people are very much proud, especially Māyāvādī philosophers, they're very much proud of becoming vedāntī. So the Vaiṣṇava philosophers… (aside:) Stop that. …Everyone is vedāntī. Śrī Rāmānujācārya, he is also vedāntī. Madhvācārya, he is also vedāntī. Nimbārka, he is also vedāntī. Without understanding Vedānta, where is the question of spiritual advancement? So Vedānta does not mean it is the monopoly of a certain class of philosopher. No. Actually Vedānta, this vedānta-bhāṣya understanding of Vedānta, it is Śrīmad-Bhāgavatam. Bhāṣya brahma-sutrani. And this bhāṣya, this commentary, is given by the author Himself. The purpose of Vedānta is known to the author. Therefore if he personally gives the commentary, that is very perfect. Kṛṣṇa also says, vedānta-vit vedānta kṛd cāham: "I am the compiler of Vedānta, and I am the knower of it." That is, Vyāsadeva is incarnation of Kṛṣṇa. Therefore Kṛṣṇa says, "I, I am the actual knower of Vedānta." So whatever is said by Kṛṣṇa in the Bhagavad-gītā, that is no a…, against Vedānta-sūtra, or what is spoken in the Śrīmad-Bhāgavatam, that is not…, that is actually following the Vedānta-sūtra.

Now, here it is said that jīvasya tattva-jijñāsā. Vedānta-sūtra begins with this word: athāto brahma jijñāsā. So nartho yaś ceha karmabhiḥ. Generally people are very much attached to karma-kāṇḍa, offering, performing great sacrifice. It has become now a fashion to call vikṣa(?) yajña, this yajña, that yajña. But actually real purpose is tattva-jijñāsa. The nartho yaś ceha karmabhiḥ, this performance of yajña is a karma, prescribed duty. Yajña, dāna, tapaḥ, kriyā, yajña, performing yajña. But in this age, no other yajña can be performed perfectly. It is not possible. First deficiency is there is no yajnic brāhmaṇa. Formerly, the brāhmaṇas were so expert that by mantra they ignite fire, and they would test, putting one animal in the fire, they would take and make it again alive. That is the test of the mantra. By mantra, an animal, animal put into the fire, comes out again with rejuvenated life. People think that gomedha yajña, aśvamedha yajña are made for killing the animal. No. It was testing the mantra of the Vedas, whether actually being pronounced. That was the test. Just like in biological laboratory, the medical practitioner, they test with animals to observe the physiological and anatomical conditions. Similarly… But they cannot give life, they simply kill. But here in the Vedic yajña, the animal was put in the fire and it was again taken alive. Because such yajnic brāhmaṇa is not there in this Kali-yuga, therefore the all the yajñas are forbidden. Aśvamedhaṁ gavālambham [Cc. Ādi 17.164]. Aśvamedhaṁ ga… uh, pāla-paitṛkaṁ devareṇa sutot, sannyāsam pāla-paitṛkam. Even sannyāsa is also in this age. Karma-sannyāsa. That is called karma-sannyāsa. The Vedic principle of sannyāsa is to give up this karma-karma means yajña-and take sannyāsa. But vaiṣṇava sannyāsa is tri-daṇḍī sannyāsa. They, that means the living entity is offering his body, mind and words for the service of the Lord. So tri-daṇḍa sannyāsa can be accepted in this age, not otherwise. There are so many.

So Bhāgavata says, na artha yaś ceha karmabhiḥ, that this is not the purpose. Real purpose is, to perform yajña means to satisfy the Supreme Personality of Godhead Viṣṇu. But this process of yajña is not possible in this age. Therefore śāstra gives injunction: kalau nāsty eva nāsty eva nāsty eva gatir anyathā, harer nāma harer nāma harer namaiva kevalam [Cc. Ādi 17.21], saṅkīrtana-prāyair yajñaiḥ yajanti hi su-medhusaḥ. These are the injunctions.

kṛṣṇa-varṇaṁ tvisa kṛṣṇaṁ
sāṅgo pāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Su-medhasaḥ, those who are possessing nice brain, not dull Because the yajña was performed in the Vedic yuga, so we have to perform yajña again the same style-that is not possible. You cannot get even the ghee, and so many things, that is not possible. Therefore śāstra says, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ: those who are intelligent persons, they perform the saṅkīrtana yajña, as it is being done here. Saṅkīrtana… No other yajña is possible to be done in this age, but this can be done, and anyone can take part in it. We have seen practically, even the small children, they are also doing. This is real yajña. And tattva-vijñāsa… This saṅkīrtana-yajña and tattva-vijñāsa means hear something from Śrīmad-Bhāgavatam, Bhagavad-gītā. That makes your life perfect. Jīvasya tattva-vijñāsa nartho yaś ceha karmabhiḥ. No other karma… No other karma-kāṇḍīya ritual. Simply this yajña should be performed.

Now, unless we take to tattva-jijñāsa, we cannot get out of this material clutches. Inquisitiveness: "What is the Absolute Truth?" Now Śrīmad-Bhāgavata directly gives you information what is tattva-vit, what is that Absolute Truth. That Absolute Truth is described here, vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva vidaḥ. Tattva vidaḥ means one who knows the Absolute Truth. You cannot understand what is Absolute Truth who is not tattva-vit. Tattva-vit means one who knows the Supreme Personality, he is actually vedaiś ca sarvair aham eva vedyo. So by studying Vedas, if one comes to the point of understanding Kṛṣṇa, then he is tattva-vit. Otherwise partial. That is explained here. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Tattva-jñāna, there is no difference, tattva-jñāna, but there are different angles of vision, angles of…, brahmeti paramātmeti bhagavān iti śabdyate, but the different capacity. This I have explained many times. Just like from darkness you come to the light, tamasi mā jyotir gamaḥ, come to the light. So the example is, just like you are in dark room, and your friend or you want to come to the light, come to the sunlight. So this tattva-jñāna, light, is also the sunshine, has connection with the sun. And paramātmā, brahmeti paramātmeti and bhagavān.

So tattva-jñāna, those who are trying to understand the Absolute Truth by mental speculation or mental exercises… There are many parties, they are, they are called theosophists and many others, they are trying to understand. So those who are trying to understand the Absolute Truth by their own knowledge, not from the knowledge of the Supreme… Our process is avaroha panthā, descending process, and the Māyāvādī philosopher's policy or system is ascending policy. I want to understand the Absolute Truth by exercising my mental power-that is called ascending process or inductive process. But our process is deductive process. We, Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. We take it, we immediately take it, that Kṛṣṇa is the Supreme Personality of Godhead. We are not going to search out who is the Supreme. Because we are hearing from the Supreme, Kṛṣṇa, then our business is finished: "Here is the Supreme." So this is very natural. You are searching after the Supreme. This is one process, by your own dint of knowledge, and another person is getting the knowledge directly from the Supreme-he is perfect. This is perfect process. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2], Kṛṣṇa says in the Bhagavad-gītā. The perfect knowledge received from Kṛṣṇa. From Kṛṣṇa the knowledge was received by Brahma. From Brahmā the knowledge was received by Nārada. From Nārada the knowledge was received by Vyāsadeva. From Vyāsadeva the knowledge was received by Madhva Muni. In this way, paramparā-sūtra, the same knowledge was received by Mādhavendra Purī. From Mādhavendra Purī, Īśvara Purī received the knowledge. From Īśvara Purī, Lord Caitanya received the knowledge. From Lord Caitanya, the six Gosvāmīs. In this way there is a paramparā system, handing down the knowledge from disciplic, from disciple to disciple, evaṁ paramparā. That is perfect knowledge.

So those who are trying to understand the Absolute Truth by exercising their, exercising their limited knowledge… After all, we are living entities. Our knowledge is always imperfect. That we do not admit, but actually it is so because our senses are imperfect. I am very much proud of my eyes, but I cannot see as soon as the electricity, light, is not existing. I cannot see. Then what is the importance of my eyes? My eyes can see under certain condition. When there is sunlight, then I can see. At night I cannot see. Then what is value of these eyes? So people say that "I cannot see." So what is the value of your eyes? Because you do not see, the fact cannot be zero. Therefore it is called śruta paramparā, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. We have to receive the absolute knowledge by the śrota paramparā, śrotriyaṁ brahma-niṣṭha. Just like Kṛṣṇa said, sa kāleneha yoga naṣṭaḥ parantapa: "Because that process of hearing from the right person is now broken, therefore I am speaking the same truth, Bhagavad-gītā, again unto you, because you are My very dear friend and devotee." So our process is that. We understand, we try to understand the absolute [break] …imperfect, my knowledge is not perfect. But because I hear from the dear friend and devotee of Kṛṣṇa, therefore whatever I speak, that is perfect. I am not manufacturing. I may be imperfect-I am imperfect; actually I am imperfect-but I am carrying the message, Kṛṣṇa. Kṛṣṇa says, "I am the Supreme Personality of Godhead"; we say, "Kṛṣṇa is the Supreme Personality of Godhead." Kṛṣṇa says that "You surrender unto Me"; we say, "Just surrender unto Kṛṣṇa." So therefore, because there is no difference between Kṛṣṇa's statement and my statement, therefore our knowledge is perfect. Personally, I may not be perfect, but because we are carrying the message of Kṛṣṇa and presenting as it is, therefore it is perfect. This is our process. That is the recognized process, Vedic process, śrota paramparā.

So those who are anxious to understand the Absolute Truth by dint of imperfect knowledge, this is right conclusion. If your senses are imperfect, whatever your knowledge may be, that is imperfect, because you are gathering knowledge from…, by imperfect senses. You know the story of studying…, blind man studying an elephant. So blind man is going, somebody is catching the leg. So they, "Oh, elephant is just like a pillar, a column." And somebody is studying the tail, somebody is studying the trunk. So different knowledge, because they have no eyes. And one who sees the elephant as it is, he can understand that elephant is neither column, nor a trunk, nor this; he is a complete body. Similarly, those who are trying to understand the Absolute Truth by dint of blind knowledge, they come to the understanding of impersonal Brahman, brahmeti. That is also truth, just like you touch the elephant, a blind man touching the elephant, but because he hasn't got eyes he is concluding that elephant is like, just like a column. But he has touched. Similarly, either the impersonalist or the yogi or the bhakta, they have come to the Absolute Truth; therefore it is called advaya-jñāna. There is no difference between impersonal Brahman and localized Paramātmā and the Supreme Personality of Godhead. There is no difference, but still there is difference. This is called acintya-bhedābheda-tattva: inconceivable one and simultaneously different. The same example can be given, that when the sunshine enters into your room, it means that sun has entered, but at the same time the sun is far, far away from you. Similarly, to understand Brahman means the Absolute Truth is sac-cid-ānanda-vigrahaḥ, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ [Bs. 5.1]. If you simply try to understand impersonal Brahman, then you simply understand sat aṁśa, the eternity; paramātmā, citaṁśa; and ānandāṁśa is Kṛṣṇa. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12).

Kṛṣṇa is the supreme bliss. We therefore see Kṛṣṇa always enjoying, jaya rādhā-mādhava kuñja-bihārī. That is Kṛṣṇa. He is always in company with Rādhārāṇī, and kuñja-bihārī, and enjoying Her company in different kuñjas. And gopī-jana-vallabha, He is very dear to the gopīs or the gopas, gopī jana, in Vṛndāvana. Gopī-jana-vallabha giri-vara-dhārī. And because He loves the gopīs and the inhabitants of Vṛndāvana so much, as soon as there is some danger, He is prepared. He lifted the Govardhana Hill for them. They did not know except Kṛṣṇa. Indra, the demigod Indra wanted to punish the residents of Vṛndāvana, because on the word of Kṛṣṇa they stopped Indra-yajña. So Indra became very angry: "Who is this boy, cowherd boy? He has stopped my yajña." So the demigods become very angry if the particular type of yajña is not performed. But Kṛṣṇa proved that "Your anger is not even comparable with the, My little finger's end, that's all." So this was compromise; therefore this is Indra-yajña story, Govardhana Hill pūjā. So gopī-jana-vallabha giri-vara-dhārī. And yaśodā-nandana. When you address Kṛṣṇa as the son of Yaśodā, He becomes very, very glad. If you address Kṛṣṇa, "Oh, paraṁ brahma paraṁ dhāma [Bg. 10.12]," as Arjuna did, "paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān śāśvataṁ puruṣam adyam," they're all the Vedic hymns, they're praying for Kṛṣṇa, but Kṛṣṇa is very, very pleased if you address Kṛṣṇa as yaśodā-nandana, nanda-nandana, rādhā-mādhava, He is so pleased. Immediately responds. He likes it. Because the Supreme Personality of Godhead is always worshiped by everyone as sublime, but nobody wants to chastise you, but He wants to be chastised also, and that power is given to mother Yaśodā. He wants! He disgusted some, that "Everyone praise Me; nobody comes to chastise Me." You see. "Ah, here is another devotee, 'Yes, I am prepared to chastise You.' " Just like in Vaikuṇṭha there is no fight, but Kṛṣṇa wanted to fight. Therefore some of His devotees, Jaya and Vijaya, they came as Rāvaṇa, and he fought with Kṛṣṇa, Rāmacandra. Otherwise, who can fight with Rāmacandra? He is also devotee when he is satisfying. Kṛṣṇa wanted to fight, the devotee is prepared, "Yes, I shall fight You." And He'll kill you. This is (indistinct); this is devotee.

So these are tattva-jñānī, tattva-jñāna, kṛṣṇa jñāna. These are truths. People should devote to understand this tattva-jñāna. But those who are not very advanced, they conclude the Absolute Truth is nirākāra, impersonal Brahman. Or a little advanced than them, the yogis, they see Paramātmā within heart. They, they are also the same truth, advaya-jñāna. But if you want real bliss, if you want to talk with this Absolute Truth face to face, and treat with Him as friend, as son, as lover, that is Bhagavān. Not impersonal Brahman, neither Paramātmā. That will not get. Therefore it is said here, "The Absolute Truth is one." Either you call Him nirākāra Brahman or call you Him localized Paramātmā, He's in my heart, everyone's heart, īśvaraḥ sarva-bhūtānām hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. But if you want to take advantage, full association of the Supreme Personality of Godhead, that is Kṛṣṇa. That is Kṛṣṇa. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Vadanti tattva-vidas tattvaṁ yaj jñānam advayam. This is very important verse. So tattva-darśīs are that, nondual; there is no difference. The same example, that there is the sun planet; there is sun-god, whose bodily effulgence is the sunshine; and the sun globe, localized; and the sunshine. All these three taken together is one light, but the sun-god is different from the sunshine; the sun globe is different from the sun-god. Similarly, this brahmajyoti is nothing but Kṛṣṇa's personal effulgence. Yasya prabhā. Yasya prabhā [Bs. 5.40], you can, you can say, "Oh, Kṛṣṇa is so powerful that He is providing brahmajyoti." Well, why not? If some creation of Kṛṣṇa, the sunlight and moonlight, is so powerful that it expands all over the universe, so how much powerful is Kṛṣṇa? Brahmano 'ham pratiṣṭha. Therefore Kṛṣṇa says, "I am the source of this brahmajyoti." Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11].

Now, how to understand the Absolute Truth? The next verse says,

tac chraddadhāna munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

These are very important words. The Absolute Truth can be understood, can be known, by whom? Chraddadhāna munayo. Chraddadhāna. Tac chradda dhāna: those who are faithful. That is the beginning. If one is not faithful, if he does not believe in God, for him it is, it is to be forgotten. He cannot not understand what is Absolute Truth. Atheist who does not believe in God, who has no faith, he cannot receive; he is not possible. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They are narādhamāḥ, or always constantly engaged in sinful activities. They cannot (indistinct). Chraddadhāna, ādau śraddhā, those who have got faith, that is the beginning. Then chradda dhāna, simply having faith, will not do. Then one must associate with sādhu, chraddadhāna munayo, must be thoughtful philosopher, munayo. Chraddadhāna munayo. Tac chraddadhāna munayo jñāna-vairāgya-yuktayā [SB 1.2.12]. Simply mental speculator or philosopher will not do. He must have complete knowledge, and the effect of knowledge must be, he must be renounced, without any attachment for material world, jñāna-vairāgya-yuktayā. Just like in the beginning we discussed this,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānam…
[SB 1.2.7]

Vairāgyam and jñānam. We must have complete knowledge of the Absolute Truth. At the same time, we must be detached from material sense gratification. These two: jñāna-vairāgya-yuktayā.

We have got history in our country. Great sages, muni, ṛṣi, they used to live in the forest to culture knowledge and become detached from these material activities, jñāna-vairāgya. But that is not possible in this age. From the very beginning of our life we are brought up in big cities like Bombay, Calcutta, London, New York. Then, where is the question of going to the forest? Does it mean that if one cannot go to the forest for acquiring knowledge and detachment then he has no chance? No. Kali-yuga, there is special concession that is given by Lord Caitanya Mahāprabhu. You haven't got to go to the forest of Himalaya for attaining jñāna and vairāgya. You can stay in your place. You can remain in Bombay, you can remain in London, you can remain in New York, big, big cities, and you can perform your prescribed duties. You can be very businessman. You can remain in (indistinct), or anything. Caitanya Mahāprabhu says. He said also from the Vedic, sthāne sthitaḥ śruti-gatāṁ tanu-vāṅ manobhir, jñāne prāyasam udapāsya namanta eva, san-mukharitāṁ bhavadīya-vārtām. This was spoken by Rāmānanda Rāya, and Caitanya Mahāprabhu accepted. Originally this verse was spoken by Lord Brahmā. Rāmānanda Rāya quoted from the words of Lord Bralmā, and Caitanya Mahāprabhu accepted: "Yes, this is the process." What is that process? Jñāne prāyasam udapāsya. If we don't be independent, unnecessarily mental exercise to understand what is God, what is Absolute Truth. Don't bother about these things. Then, what to do? Namanta eva: just become submissive, then san-mukharitāṁ bhavadīya, just try to hear from a realized soul. This process. Don't try to speculate yourselves as great philosophers and waste your time and become puffed-up, that "I am now realized, I am God." These puffed-up positions must be given up. You must be submissive.

Kṛṣṇa therefore wants this submissiveness. Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. Just like we speak sometime to our disobedient son, "First of all you submit. Then I shall do whatever you are require." The same. We have to… Our, this material position is we are all puffed-up, unnecessarily. Although we are on the grip of material nature, we are very much puffed-up. Daivī hy eṣā guṇamāyī [Bg. 7.14]. We are beaten every step, we are so beaten by the material nature, still I am thinking, "I am God." Every step. This position should be given up, and we have to become namanta eva, submissive. Then, becoming submissive, san-mukharitāṁ bhavadīya-vārtām, we have to hear about Kṛṣṇa from the Kṛṣṇa devotee, not from others, not from professional men, not from the impersonalists, even not from the yogi, but from the devotee, san-mukharitāṁ bhavadīya. Because they will misrepresent it. A devotee will not, never misrepresent. A devotee will say exactly what Kṛṣṇa says. He'll not adulterate. That is not his business. Therefore it is recommended that you should hear about the Supreme from the realized devotee. San-mukharitāṁ bhavadīya-vārtāṁ sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ manobhir. You remain in your position. Remain in Calcutta, Bombay or any big city. Because nowadays, in this age is city life. No gentleman, no intelligent man lives in the village. So you remain there, but try to hear from the devotee about Kṛṣṇa.

Then it is said that prāyeṇa ajito 'pi. Kṛṣṇa is ajita. Nobody can conquer Him. But such devotee who submits himself to hear from the realized soul, Kṛṣṇa becomes conquered by him. Vedeṣu durlābhaṁ adurlābhaṁ ātmā-bhaktau [Bs. 5.33]. Therefore it is said, tac chraddadhānā munayo jñāna-vairāgya-yuktayā paśanty ātmani cātmānam [SB 1.2.12]. Ātmani, within his heart, he can see the Supreme Soul, Kṛṣṇa, ātmanaṁ bhaktyā. There is the real process, bhaktyā: by means of devotional service, not by speculation or mystic power. That is not possible. Therefore a special word is used there: bhaktyā. And in the Bhagavad-gītā Kṛṣṇa also says, "Not by yoga system or by jñāna system or by karma system, but bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]." This tattvataḥ means the tattva-jñāna. Bhaktyā. And what kind of bhakti? Not that simply I sit I sit down and cry a little, I practice how to cry, sentiment. No. Śruta-gṛhītayā: understanding about the Absolute Truth from Vedic knowledge. That is bhakti. That is real bhakti. Sentiment is not bhakti-I stand and I practice how to cry: "Oh, this man cries always." No. Of course, crying is there, just like Caitanya Mahāprabhu used to cry. But that stage is very, very high. It is not possible. You are crying, but next moment you are engaged in ordinary thing, that crying is artificial. One who can cry for Kṛṣṇa, he becomes mad, just like Caitanya Mahāprabhu. Govinda-viraheṇa me. Śūnyāyitaṁ jagat-sarvaṁ govinda-viraheṇa me. He says, crying, "Everything is now over. There is I cannot see Kṛṣṇa." So that crying is different crying. Not that in the meeting I cry, and, next moment, I am now dry, "I want this, I want that…" But that not crying. Cakṣuṣā prāvṛṣāyitam śunyāyitaṁ jagat-sarvaṁ govinda-viraheṇa. Caitanya cakṣuṣā prāvṛṣāyitam, just like torrents of rain falls from the sky, so govinda-viraheṇa, on account of separation from Govinda, cakṣuṣā prāvṛṣāyitam, śunyāyitaṁ jagat sarvaṁ govinda-viraheṇa.

So therefore here it is particularly said, bhaktyā. Bhaktyā means you have to execute the devotional service under the direction of a proper spiritual master, bhaktyā śruta-gṛhitaya, and you have to hear about Kṛṣṇa. Two things must go on. If… Just like here you'll find the arcā-vigraha, worshiping the Deity, is going on. But if simply these thing go on, it will be happening… Because none of us are expert. There must be śruta-gṛhitaya. We must hear about Kṛṣṇa also. Two things must go on parallel lines. If simply speculation goes on, that will not help us, and if simply ringing the bell goes on, and then that will not… That is not. There are temples, many hundreds and thousands, but nobody goes, because there is no śruti, śruta-gṛhitaya. People say, "What is there? They're simply ringing the bell, that's all." So two things must go on: bhaktyā, śruta-gṛhitaya. There must be devotional service, discharge of devotional service as they are prescribed in the śāstra, as they are guided or ordered by the spiritual master-that will go on-at the same time we have to hear, namanta eva, śruti vak-manobhiḥ. In this way, if we live our life, athāto brahma jijñāsā, jīvasya tattva-jijñāsā, if you try to understand the Absolute Truth, this is the process. If we follow, then our life is a success.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.10

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Delhi, November 16, 1973

Prabhupāda: …I spoke in Hindi. Now today I speak in English. If required I shall again speak in Hindi tomorrow. In this way, alternatively…

So we are worshiping Kṛṣṇa. His simple business is, as we have described, Rādhā-Mādhava, He is lover of Śrīmatī Rādhārāṇī. Kṛṣṇa means lover. This very word Kṛṣṇa means "all-attractive." You can attract by your love, not by anything else. Therefore His name is Kṛṣṇa. I have read one book, Aquarian Gospel, among the Christians. In that book it is said that the word Christ has come from the word Christo, Christo, it is a Greek word, and the meaning of Christo is "lover, anointed." So I think the word Christ is apabhraṁśa of Christo, and Christo… In India still, if one's name is Kṛṣṇa, we call him Kriṣṭo, or sometimes Keṣṭo. My younger brother, his name was Kṛṣṇa. So in family we were calling him "Keṣṭo." That is very current. So actually love, the word love, has come from Kṛṣṇa. That is a fact. Therefore you will see always Kṛṣṇa always with Rādhārāṇī. We worship Kṛṣṇa-Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma. This is Vaiṣṇava's worshipable Deity. We do not worship alone God. We Vaiṣṇava, we want to see Kṛṣṇa and His energy, potency. That is the Vedic system.

In the Vedas it is said, Upaniṣad, parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport].

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

The Supreme Absolute Truth, He has nothing to do. He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. He has nothing to do. Everything is being done by His potencies. Just like a big man, a big business man, or a big, the president of the state, he personally does not do anything. But his energies, his secretaries and others, they do everything. He simply signs or gives sanction. So this is the fact. God has nothing to do. Everything is being done very nicely by His energies. Just like the sunshine or the sun planet is one of the energies of the Supreme Personality of Godhead, and the whole material world is being conducted very nicely by the sunshine… This is scientific. Due to the sunshine all the planets, they are rotating in their prescribed orbit and nobody is colliding with one another. Everything is going nicely, sunshine. Due to sunshine, the seasonal changes are taking place, and the varieties of trees, plants are growing. Everything is going on. The moon is also working under sunshine. And due to the moon, there are waves in the sea. There are changes of the ebb tide and low tide. So one energy of the sunshine is doing so much things.

So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energies are working so nicely that svābhāvikī jñāna-bala-kriyā ca. Svabhāva, natural. Just like a rose flower is coming into existence, very nicely painted, very nicely colored, very nicely flavored. So it requires brain. How you can say that it has been done automatically? No. There is brain. That is said in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The nature is working under His direction. But His direction is so complete that it appears to us as it is being done automatically. Not automatic. There is brain behind it. Just like nowadays there are so many mechanical inventions. You just push one button and things come, as we see in the airplane. There are simply… The pilot is working simply by pushing some buttons, and such a big, gigantic plane is floating in the sky. We can understand. The television, simply by pushing one button… So if materially it is so much advanced, perfection is possible, you can just imagine, spiritually how much it is perfectly possible.

So this perfection of love. We are also after love. A young man is after love; a young boy is after love. So wherefrom this love comes? Because originally the love is there in Kṛṣṇa. That is the version of the Vedānta-sūtra. Janmādy asya yataḥ [SB 1.1.1]. Yato vā imāni bhūtāni jāyante. So this loving affair has come from the Supreme Absolute Truth, but it is pervertedly reflected only. Pervertedly reflected. Yatra tri-sargaḥ amṛṣā. Here in the material world we are simply seeing the perverted reflection of the spiritual world. Therefore in Śrīmad-Bhāgavatam it is said in the beginning,

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
[SB 1.1.1]

Satyaṁ paraṁ dhīmahi. Here everything is perverted. Reflection, shadow. The example is given. Just like in the desert, sometimes we find water. The reflection of the sunshine makes a false replica of water, exactly. But there is no water. There is no water, and the reflection of water. Similarly, in this material world there is only reflection of that love. Actually, there is no love. It is the mirage on the desert. Therefore, if we want really love, this word can be applied only to Kṛṣṇa, all-attractive.

So this Kṛṣṇa consciousness movement is just to teach people not to be allured by the illusory so-called water and love or anything. There is one reality: satyaṁ paraṁ dhīmahi [SB 1.1.1]. Just try to come to the real reality. Don't be entrapped by the false reality. This is Kṛṣṇa consciousness move… We are entrapped by the false reality, māyā. Māyā-mṛgaṁ dayitayepsitam anvadhāvat [SB 11.5.34]. Māyā, just like the deer, he runs over the false water in the desert. But the water goes ahead more and more, and the poor animal, without finding water, dies. But a sane man does not go. A sane man knows that reflection of water is not water. But that does not mean… Because there is no water in the desert, it does not mean that there is no water. The water is there, but not in the desert. That is knowledge.

Therefore we were discussing last night this verse, jīvasya tattva-jijñāsā. Jīvasya, every living entity should be inquisitive to know where is real pleasure. Because we are hunting after pleasure, everyone. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because we are by nature ānandamaya, because we are part and parcel of Kṛṣṇa. Mamaivāṁśaḥ, Kṛṣṇa says. Therefore Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1]. Sat, cit, ānanda. He is personified, sac-cid-ānanda-vigraha. Vigraha means person or the form, transcendental form of sac-cid-ānanda. Sat means eternity, and cit means knowledge, and ānanda, pleasure. His body is sac-cid-ānanda. But our body is not sac-cid-ānanda, this present body, the material body. It is neither sat, because it is temporary. Therefore it is not sat. And cit. Oh, we are ignorant in so many things. There is no knowledge. Abodha-jāta. This body means ignorance. This material body means ignorance. Abodha-jāta. That is stated in the Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jātaḥ. Abodha-jāta means the embodiment of ignorance. We do not know so many things. In our own body… I am claiming, "It is my body," but I do not know how the body is working, how we are taking food, how it is being transferred into different secretions, then the secretion is going to the heart. And we know something by the medical science, but it is not perfect. Medical science fails. Although I am claiming… I do not know, at least. The physician may know, the medical man may know, but I am claiming I am this body," but I do not know how it is working. Therefore we are all abodha-jāta. Abodha-jāta.

Therefore our business is to inquire about the truth. This is explained in this verse, jīvasya tattva-jijñāsā. This human life should be engaged for inquiring about the truth, anything, either of this body or of this material nature or about God, our interrelationship-so many things that have to be known. Therefore in this verse it is said that jīvasya tattva-jijñāsā. It is not our only business that simply to eat, sleep and have sex life and defend. That is not our only business. That may be the business of the cats and dogs. But human life is not meant for that purpose. The civilization should be so molded that people will have the chance to think soberly about the truth of life. That is the point. That is called tattva-jijñāsā. For this purpose the Vedic civilization is perfect. Vedic civilization is for everyone, but nowadays it is said that it is for the Indians or for the Hindus or… But actually, it is meant for everyone. Just like here it is said, jīvasya tattva-jijñāsā. It is everyone's duty to inquire about the Absolute Truth. Where is the question of Hindu, Muslim or this or that? Truth is truth. Two plus two equal to four; it is accepted by the Hindus, Muslims, Christians and everyone. Science is science. So therefore we should be interested about inquiring. This is the confirmation in every scripture, in the Bhāgavata also. This is also Bhāgavata.

In Bhāgavata, in another place, it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "Those who are actually inquisitive to know the value of life, the Absolute Truth, he must approach a guru." Here also, it is said, jīvasya tattva-jijñāsā. Jijñāsā means somebody in inferior position inquires from the superior man. Then there is jijñāsā. Just like a child inquires from his father. Intelligent child always inquires, "Father, what is this? What is this? What is this?" and father explains. In this way the child gets experience. So similarly, here it is said that jīvasya tattva-jijñāsā. Every human being… It is human being. Jīvasya, the general meaning is all living entities, but all living entities cannot inquire. That is not possible. The cats and dogs, they cannot inquire. There are 8,400,000 species of life, out of which this human form of life is competent to inquire about the Truth. Therefore here it is said, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. Now another place in Bhagavad-gītā it is said that,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So from whom you'll have to inquire? From a person who has actually seen what is tattva, what is truth, from him. Therefore I was speaking yesterday, last night, in Hindi, that the tattva is not to be inquired from a pān-wala or biḍi-wala. No. One who has actually seen the tattva, tattva-darśī.

So according to Vedic scripture, a tattva-darśī should be very pure, uncontaminated. Therefore, generally, we go to the qualified brāhmaṇa, satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. One who is qualified. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. So according to Vedic system, a guru, generally, he must be a brāhmaṇa. Any guru. It doesn't matter, it doesn't require that he is to take birth in a brāhmaṇa family. If he is qualified, then he is guru. If he is not qualified, then he cannot become guru. Even becoming a brāhmaṇa, qualified brāhmaṇa, one does not become a guru, if he is not a Vaiṣṇava. That is the injunction of the śāstra.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

Sad-vaiṣṇava. One has to become Vaiṣṇava. Vaiṣṇava means one who is a devotee of the Supreme Personality of Godhead. Therefore Kṛṣṇa instructed Arjuna, He said, bhakto 'si priyo 'si [Bg. 4.3], "Because you are My bhakta, therefore I am talking to you." So guru means a Vaiṣṇava. He must be a representative of Kṛṣṇa.

Kṛṣṇa is the Supreme Lord, supreme guru. He is the first guru. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Kṛṣṇa imparted knowledge to the original person, Brahmā. You may inquire that "Brahmā is the original person. There was nobody present. Then who became his guru?" No, that is explained: tene brahma hṛdā, "From through the heart." Kṛṣṇa, or God, is situated in everyone's heart. As you become purified, He speaks. He speaks always, but in our impure condition, we cannot hear. Just like in Bhagavad-gītā it is said also,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

So as Paramātmā, Supersoul, Kṛṣṇa is always prepared, ready to help every one of us, but provided we take His advice, we take His instruction. He says in the Bhagavad-gītā,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Those who are satata-yuktānām, means twenty-four hours engaged… Teṣāṁ satata-yuktānāṁ bhajatām. In which business engagement? Bhajatām, in the devotional service. Such person, bhajatām. What kind of bhajatām? Prīti-pūrvakam, with love and affection. Such person, buddhi-yogaṁ dadāmi tam. So what kind of buddhi-yogam? This tattva-jijñāsā, yena mām upayānti te. ”This such instruction by which one can approach Me, one can understand Me,” upayānti. In another place Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

So here also it is said, jīvasya tattva-jijñāsā. So if we want to know the tattva, the Absolute Truth, then we have to go through the process. That process is simply to engage oneself in the loving service of the Lord. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By these blunt senses, materially blunt… Just like with blunt instrument you cannot take any benefit, it must be sharpened; similarly, these senses, you utilize these senses to understand the Absolute Truth, but it must be purified, sharpened. Just like a knife. When it is sharpened it cuts very nicely. If it is blunt, it does not. But you can use the same very knife. So you can use these very eyes. Now you cannot see God, or Kṛṣṇa. But if you purify these eyes, if you purify the senses, you can see God, you can talk with God, you can serve God, everything. That is possible. That is bhakti. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. We have to purify the senses. Now I am thinking, ”This hand is my hand” or ”This hand is my society’s hand,” ”my family’s hand” or ”my nation’s hand,” ”my community’s hand.” Upādhi, designation. But actually, this hand belongs to Kṛṣṇa, and therefore this hand should be used for Kṛṣṇa’s purpose, not for anything else. That is called sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Purify. Actually that… Therefore Kṛṣṇa’s name is Hṛṣīkeśa. When these senses are purified, then with that purified senses, hṛṣīkeṇa… Hṛṣīkeṇa means senses, by these senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. This is bhakti.

So tattva-jijñāsā. Everyone should be inquisitive to inquire about the value of life, not like cats and dogs, no inquiry, simply… We go, walk, walking in the morning. We see so many nice bungalows-they are sleeping, as if the sleeping will save him. No. Āhāra-nidrā-bhaya-maithuna. These four things. They are thinking that these four things will save him. No. ”Now we are situated in a very nice bungalow, very good income, very good wife and children.” But any moment you can be kicked out of this situation, and you have to accept another body which is not very comfortable. This is nature’s law. This is tattva-jijñāsā. If we simply foolishly think, ”Now I am very secure,” that is God… [break] …Vṛndāvana, They were ministers in the government of Nawab Hussein Shah. But when they lived in Vṛndāvana, about their life it is stated by Śrīnivāsa Ācārya, nidrāhāra-vihārakādi-vijitau **. These things, nidrā, āhāra, vihāra. Nidrā means sleeping, āhāra means eating and vihāra means sense gratification. So nidrāhāra-vihārakādi-vijitau, conquered. Conquer. We have to conquer. This is called jitendriya.

So tattva-jijñāsā. This life is meant for tattva-jijñāsā. Not a single moment should be wasted if we actually want to save ourself. But we do not know what is saving. We do not know, even we do not understand the very first instruction of Bhagavad-gītā: tathā dehāntara-prāptiḥ [Bg. 2.13]. A sane person should be inquisitive: ”Now I was a child; I got a baby’s body. Now, from baby’s body, youth’s body. From youth’s body, now I’ve got this old, old age body. Then what is next? What is next?” This is the natural inquiry. And the answer is there in the Bhagavad-gītā in the beginning, tathā dehāntara-prāptiḥ. You’ll have to accept another body. The nāstika, they say that ”There is no, no more life.” Just like Professor Kotovsky, when I was in Moscow, he said, ”Swamiji, after the annihilation of the body, there is nothing. Everything finished.” Just see. Now, Kṛṣṇa says that na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā kadācin na hanyate. Now, shall I accept Professor Kotovsky’s statement or Kṛṣṇa’s statement? Which shall I accept?

Of course, according to our Vedic civilization, we have to accept the authority. All our ācāryas, those who are practically conducting the Vedic civilization or Hindu civilization, Rāmānujācārya, Madhvācārya, Śaṅkarācārya, everything, everyone says there is life. Śaṅkarācārya says, bālās tāvat krīḍāsaktaḥ(?): ”Oh, the boys…” He is going as a sannyāsī, passing through the street. He sees, bālās tāvat krīḍāsaktaḥ: ”Oh, the boys are engaged in playing.” Bālās tāvat krīḍāsaktaḥ. ”And the young men, they are after young girls.” Bālās tāvat krīḍāsaktaḥ, and vṛddhāś cintā-magnāḥ, tāvat taruṇās tāvat taruṇī-raktāḥ(?). I was just forgetting the words. Taruṇa means young man. Young man, he is after some young girl, or young girl is after some young man. So childhood is being spoiled by playing, and youthhood is being spoiled by searching after the opposite sex, and old man, vṛddhās tāvat cintā-magnāḥ. And old man is thinking, ”Now I could not do so, I could not situate this boy into right position. The girl is still unmarried. Now I am going to die.” So many things, thoughts. Parame brahmaṇi ko ’pi na lagnāḥ(?). ”And nobody is interested with Parabrahman.” This is the world. He is thinking of so many things for others’ benefit. He does not know his own benefit, that after death he is going to change his body. He has to accept another body. His chapter will begin a new history. ”Now, what kind of body I am going to accept?” That he does not know. Therefore he is called abodha-jāta, fools. So therefore in his ignorance, whatever he is doing, parābhava, simply defeat. Simply defeat.

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

So we should be awakened to the consciousness, ”Now what is my duty?” We should inquire. And for your inquiry, the answers are there already in the Bhagavad-gītā, in the Śrīmad-Bhāgavatam, in the Upaniṣads. We have got in the Purāṇas. So we should utilize it. So instead of utilizing this knowledge, this treasurehouse of knowledge, we are reading bunch of useless newspapers. You see? In the Western countries, most of you may know, they are delivering in the morning such big lump of newspapers. And after one hour, it is thrown away. Who will read that? But people’s attentions are diverted by so many nonsense literatures, and they are not interested to inquire from the real source of knowledge, real treasurehouse of knowledge. Therefore here it is said that jīvasya tattva-jijñāsā: ”Your only business is to inquire about the truth.” And that truth should be inquired from whom? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you are actually inquisitive to understand what is Absolute Truth, what is your life, what is the value of life, tasmād guruṁ prapadyeta. A guru is not a fashion, ”Oh, such and such swamiji is a…, let me make him guru.” Just like, ”Oh, there is a nice dog. Keep me a dog. Let me keep here dog.” And if a guru says, ”Yes, whatever you are doing, you are right. You can do whatever you… You can eat whatever you like. You can do whatever…,” ”Oh, he is a very nice guru.” And as soon as he will say, ”No illicit sex life, sir, no meat-eating, no gambling, no intoxication,” ”Oh, Swamiji, you are very conservative.” I have heard these things. That poet Allen Ginsberg, he said, ”Swamiji, you are very conservative.” No, I am the most liberal. You do not know. If I become conservative, then none of you will come to me.

So a brahmacārī is strictly prohibited not to see even one young woman. But what can be done? In the Western countries, the boys and girls, they mix very freely. And if I say, ”My dear boys, you cannot see even a young girl,” then finished. My business there is finished. Therefore I have to arrange according to the country, according to the circumstances, as far as possible. So gradually, they are coming to the perfectional stage. So we have to adopt deśa-kāla-pātra, according to time, according to… But we are keeping our principles as it is, but making arrangement according to the circumstances. That is required.

So here, jīvasya tattva-jijñāsā. Now what is tattva? Of course, I shall… It is… I can speak something about tattva. The next verse, it is tattva. Tattva, here it is said,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So tattva, the Absolute Truth, is one. Absolute Truth is not two. Ekaṁ brahma dvitīyaṁ nāsti. Absolute Truth is one, but it is realized from different angles of vision. There are transcendentalists, just like… Karmīs are not transcendentalists. Fruitive worker. Those who are simply working for betterment of life or standard of life or economic development-dharma, artha, kāma. Kāma means sense gratification. That is already explained. Kāmasya nendriya-prītiḥ. But they are thinking that indriya-prīti, sense gratification, is the highest perfection of life. But Bhāgavata says, or our Vedic authority says, kāmasya nendriya-prītiḥ. So karmīs, they are rejected. They are not fit for spiritual life, at least, so long they remain karmīs. Muḍha. That I have explained last night. Then, out of many thousands of karmīs, one becomes jñānī, jñānī, in true knowledge. They are called jñānī. When one is fed up with this karmī, he comes to the stage of jñānī, knowledge, that ”I am not this body. Why I am working so hard for this body like cats and dogs?” He comes to the platform of jñānī. Then above the jñānī, the yogi. Those who are trying to connect, link with the Supreme, they are called yogi. Yoga indriya-saṁyamaḥ. In the yoga stage, there is control of the senses. So yogis, and then bhaktas. Karmī, jñānī, yogi, and bhakta. Bhakta means devotee.

So those who are karmīs, they are not talked about here, tattva, because they are not interested in tattva-jijñāsā. They are interested in āhāra-nidrā-bhaya. Viṣayī. Viṣayiṇām sandarśanam [Cc. Madhya 11.8]. Caitanya Mahāprabhu, therefore, He was very strict sannyāsī. Viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato ’py asādhu. If you are interested… Caitanya Mahāprabhu was requested by His confidential devotee to allow a meeting with Mahārāja Pratāparudra. Oh, He immediately refused, ”No, no, I cannot see a king.” He was so strict. ”A king is simply interested with politics and money, so what shall I do by meeting him? No, no, I cannot meet him.” Refused. So in that connection He composed one śloka, verse, bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya: ”Those who are interested to go to the other side of the spiritual world,” bhava-sāgarasya jigamiṣoḥ, ”that such person, for such person,” viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca, ”to see the viṣayīs interested in simply eating, sleeping, mating, such persons, and yoṣit, and woman,” hā hanta, hā hanta viṣa-bhakṣaṇato ’py asādhu, ”oḥ, for him, this kind of action is more abominable than drinking poison.”

So actually, this is the position. If we are actually tattva-jijñāsu, then we must be very careful, very careful. Especially in the Caitanya-caritāmṛta it is said that karmī-jñānī. Karmī is also wanting, and jñānī is also wanting, and yogi is also wanting. Karmī wants the comfortable position of life. That is also want. And jñānī, he is also wanting mokṣa, to merge into the existence. Because after becoming big, big man within this material, when he is frustrated, he wants to become God. That is another illusion. And how you can become God, sir? But the jñānīs they want, merge into the existence. Sāyujya-mukti. It is called sāyujya-mukti, to merge into the existence. That is Brahman. That is brahma-jñāna. And yogis, they want some magic power, mystic power. They can walk on the water, they can fly in the air, and so many things-aṇimā, laghimā, siddhi. There are eight kinds of siddhis. Prakāmya, īśitā, vaśitā. So a yogi can attain such perfection. But they are wants also. The jñānīs also want, and the karmīs, what to speak, they are simply in want. Therefore, kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. A kṛṣṇa-bhakta, a devotee of Lord Kṛṣṇa, he doesn’t want anything more. He doesn’t want anything more. You will never find that… Arjuna was a devotee. He was working for Kṛṣṇa so much, he was sacrificing everything. He was prepared to kill his family members and everything. Still, he never wanted anything, ”Kṛṣṇa, give me this.” Never. You will never find in the Bhagavad-gītā.

This is the position of bhakta. And that is the teaching of Lord Caitanya Mahāprabhu. Caitanya Mahāprabhu said, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] ”My dear Lord Jagadīśa, I don’t want these things.” Why? Na dhanam: ”I don’t want riches.” Na dhanaṁ na janam. ”Not many followers.” Because materially everyone wants this. He wants money, he wants to become leader, he will…, many thousands of people will follow him, janam. And sundarīṁ kavitām, very beautiful wife. These are the material wants. So Kṛṣṇa, Caitanya Mahāpra bhu, He said, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye: ”I don’t want all these things.” This is called niṣkāma. Kāma means those who are wanting all these things. And niṣkāma means those one who does not want all these things. How one can avoid these? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. If one becomes perfect, unalloyed devotee, he doesn’t want all these things. Therefore he is svāmī. Kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. Others, they are wanting something.

So we cannot be peaceful so long we shall want something. That is the secret. And that want can be completely, we can be free from all wants when we become Kṛṣṇa conscious.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate

[Bg. 6.20-23]

You have seen the history of Prahlāda Mahārāja, Dhruva Mahārāja, many, many devotees, Pāṇḍavas. How much tribulation they had to suffer in their lives! So yasmin sthite, because they were devotee of Kṛṣṇa, they were never disturbed. Never. This is the position of Kṛṣṇa consciousness. They will never want anything, and they are not disturbed by any material tribulations. This is the sign of a kṛṣṇa-bhakta. Kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149].

So it is possible to arrive that state by little endeavor, and that is Kṛṣṇa consciousness. And it is so simple, by chanting Hare Kṛṣṇa mantra. And the practical examples you can see, that these European, American boys, they had so many wants, but they, all these demands could not satisfy them, but now they are fully satisfied simply by chanting Hare Kṛṣṇa. Just like this boy, our Gurudāsa, explained that he could swim over liquor business. His father has got very big business of liquor. But no. He wants to swim in the ocean of transcendental love. This is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.11

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Vṛndāvana, October 22, 1972

Pradyumna: "Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."

Prabhupāda:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So the Absolute Truth is realized in three different features, according to the capacity of realization of the Person. Those who are trying to approach the Absolute Truth by exercise of the senses, they can reach up to the point of impersonal Brahman. Those who are searching out the Absolute Truth by meditation, by mystic yogic practices, they can realize the Paramātmā feature of the Absolute Truth. And those who are engaged in devotional service, they realize the Absolute Truth as the Supreme Personality of Godhead.

Actually, we have to reach to the point of Personality of Godhead, person. Before that, Brahman realization and Paramātmā realization, that is partial realization of the Absolute Truth, because Kṛṣṇa says in the Bhagavad-gītā, brahmaṇaḥ ahaṁ pratiṣṭhā. The impersonal Brahman is resting on Kṛṣṇa. Just like the sunshine. Sunshine is very all-embracing, wide, widely spread all over the universe, the sunshine. But the sunshine is resting on the sun globe. We see the sun globe, localized. It is floating in one corner of this universal sky. But the sunshine is covering the whole universe. That does not mean the sunshine is more important than the sun globe. And if you can penetrate within the sun globe, then you'll find there is sun-god.

That is also mentioned in the Bhagavad-gītā, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa says that "This yoga system, bhakti-yoga system, as they are mentioned in the Bhagavad-gītā, it was first explained to the sun-god, Vivasvān." The śāstra gives us the name of the predominating deity of the sun globe. Just like any gentleman can know or give the name of your president, Mr. Nixon. He might not have seen, but he knows that the present president of U.S.A is Mr. Nixon. Similarly, actually, those who are in knowledge, they know who are the predominating deities of the different planets. They know. Not to speak of others, Kṛṣṇa, who can know better than Him? Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa knows past, present, and future. So He's saying that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "This imperishable yoga system, bhakti-yoga…" It is imperishable, avyayam. This very word is very significant. Bhakti-yoga is imperishable. Other yoga systems may be perishable, but bhakti-yoga is not perishable. Whatever you execute in this life, bhakti-yoga, that becomes your permanent asset, so that in the next life you can begin from the point where you ended in this life. If you can finish in this life, cent percent, that is very nice. If not,… Suppose you have finished fifty percent. Still it is permanent asset. It will never be lost. Therefore Kṛṣṇa says avyayam, inexhaustible. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1].

So here we find that the Absolute Truth is realized as Brahman, Paramātmā and Bhagavān. Bhagavān is the ultimate, the last word in the understanding of the Absolute Truth. Unless you come to the point of Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa… Bhagavān means original Bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All other Bhagavāns, They are expansions, plenary or part of the plenary expansion of Bhagavān, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. So in the spiritual world also one has to go farther and farther until he reaches to the point of Kṛṣṇa. That is ultimate progress. It is said therefore in the Bhagavad-gītā,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

After many, many births, understanding the Brahman… Brahman understanding is certainly transcendental, but because Brahman is only partial realization of the Absolute Truth, only the eternity… The Absolute Truth is eternal, blissful, knowledgeable, cognizant. So Brahman realization means realization of the eternity portion. Paramātmā-realization is knowledgeable. Paramātmā knows everything. Paramātmā is present in everyone's heart, and He knows everyone's activities. But actual realization, complete realization, means ānanda, sac-cid-ānanda. That ānanda-realization is in Kṛṣṇa-realization. Ānandamayo 'bhyāsāt (Vedānta-sūtra

1.1.12). Kṛṣṇa is by nature jolly, always full of bliss. You have seen the picture of Kṛṣṇa. He's always tri-bhaṅga-murāri, with two hands, with, playing on flute, surrounded by the gopīs, enjoying. That is blissfulness.

So brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], step by step. But if you approach Kṛṣṇa and try to understand Him through devotional service, then automatically you understand Brahman and Paramātmā. There is no need of separate endeavor for understanding Brahman and Paramātmā. Anyone who knows Kṛṣṇa, tattvataḥ, in fact… Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So one has to know Kṛṣṇa in tattvataḥ, as He is. So this tattvataḥ means accept the process of devotional service. Tattvataḥ, Kṛṣṇa as He is, cannot be understood by the other methods, namely by mental speculation or mystic yogic exercises. Kṛṣṇa cannot be understood in that way. If we want to understand Kṛṣṇa, then we have to accept the Kṛṣṇa method, bhakti method. That is plainly spoken by Kṛṣṇa: bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa does not say that you can know Him by mental exercises or yogic practices. No. Yogi can know… Tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ. Yogi also, by meditation, they see Kṛṣṇa. That is real yoga. As it is explained in the Bhagavad-gītā, the first-class yogi is he who always thinks of Kṛṣṇa within himself.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That is first-class yogi.

So you are thinking of Kṛṣṇa by chanting Hare Kṛṣṇa because the more you practice, immediately with your chanting, the name, the form, the quality, the pastimes, everything will be revealed. As we go on cleansing our dirty heart by chanting Hare Kṛṣṇa mantra, and as we chant faultless, offenseless harer nāma, Kṛṣṇa reveals. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. By service attitude, if you chant Hare Kṛṣṇa mantra without any offense, then Kṛṣṇa will reveal Himself. You cannot try to see Kṛṣṇa by your speculation or yogic practice. If you simply submissively, surrendering yourself, chant His holy name… There is no difference between Kṛṣṇa's name and Kṛṣṇa. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. People generally ask that what is the meaning of chanting this Hare Kṛṣṇa mantra. We explain, you know, chanting of Hare Kṛṣṇa mantra means immediately, directly associating with Kṛṣṇa. One has to approach Kṛṣṇa by yogic practice or mental speculation for many, many births. Bahūnāṁ janmanām ante [Bg. 7.19]. They can come to the conclusion that "Here is Kṛṣṇa." Vāsudevaḥ sarvam iti. But if you take to this chanting of Hare Kṛṣṇa mantra without any offense, then immediately you contact Kṛṣṇa. You save so much time. Why should you wait for many, many births?

That is the gift of Lord Caitanya Mahāprabhu. It is in the śāstra. Caitanya Mahāprabhu does not give you anything which is not in the śāstra. He's ācārya, although He's God Himself. He can make śāstra. Whatever He does, whatever He speaks, that is śāstra. But still, because He's playing the part of ācārya, He immediately gives Vedic evidences. That is the way of ācārya. Ācāryas will never say, "I think." "It is in my opinion." No. Such things are not accepted. No personal opinion. It must be supported by Vedic evidences. That is called paramparā system, genuine system of understanding. As Kṛṣṇa says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. No change. Therefore we are presenting Bhagavad-gītā as it is. We do not change. We have no power to change. Then where is the authority of Bhagavad-gītā? I am a third-class man, and if I change the statements in the Bhagavad-gītā, then where is the authority of Bhagavad-gītā? That is going on. Therefore it is practically… You have got experience that there are hundreds of Bhagavad-gītā editions in the Western countries, but because we are presenting Bhagavad-gītā as it is, our sale is better than all others. There is a report from the trade manager of Macmillan. He says, "While other editions are dwindling, going down, this edition is coming up." They published our, this present enlarged edition of Bhagavad-gītā, fifty thousand in the month of August. They are going to print again, second edition, August, September, October. So the reason is that if we present things as they are, it will be accepted. Without any adulteration. Sometimes, you know, people say that I have done miracles. They say everywhere. But I do not know anything, miracles or magic. If there is any miracle, that miracle is that we present things as they are. That's all. Without any adulteration. So that should be the principle. Present as it is. It will be accepted.

So Bhagavān. Brahmeti paramātmeti. We, we do not present Brahma-jñāna. Brahma-jñāna automatically comes if one is conversant with the knowledge of Kṛṣṇa. Then he can understand that this Brahman effulgence is the bodily rays of Kṛṣṇa.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So we immediately understand that this brahmajyoti, impersonal effulgence of brahmajyoti is the rays of Kṛṣṇa's body. Yasya prabhā [Bs. 5.40]. Kṛṣṇa also confirms this in the Bhagavad-gītā: brahmaṇo 'haṁ pratiṣṭhā. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa says everything is emanating from Him. The Brahman is also emanation from Him. Paramātmā is also expansion of Kṛṣṇa.

So therefore if you understand Kṛṣṇa, tattvataḥ, yo māṁ vetti tattvataḥ… Tattva is that Kṛṣṇa, the Absolute Truth, is originally a person. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the supreme eternal nitya. He's the supreme living being. As we are living beings, living entities, Kṛṣṇa is also living entity. He's not a dead stone. He's living entity. And as we have got all the propensities of living entity, He has got all the propensities of living entity. Here we are pervertedly… A young boy likes to love a young girl. A young girl likes to love a young boy. But wherefrom these natural propensities come? Because it is there in Kṛṣṇa.

Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So there cannot be any question of impersonalism. Because by studying the sample living entity, you can understand the chief living entity. Kṛṣṇa is the chief living entity, supreme living entity. So we are samples. Whatever propensities we have got, Kṛṣṇa has also got. But we have got in a limited proportion. Kṛṣṇa has got unlimited proportion. The… Take the same example. The loving propensity, yupat…, yupatidvan yatha yuna,(?) this is natural. But we may finish… Because it is perverted, we may finish these loving propensities within time and space. But Kṛṣṇa's loving propensity is not finished within time and space. It is eternal. That is the difference between Kṛṣṇa and ourself.

So if we actually study Kṛṣṇa,… The Bhagavad-gītā is the Kṛṣṇa-science, and it is further explained in the Śrīmad-Bhāgavatam. So the Bhāga…, Bhāgava…, Śrīmad-Bhāgavatam is explaining in tattva, in fact, in truth, what is Kṛṣṇa. So if we learn Kṛṣṇa, if we understand Kṛṣṇa, then our life is fulfilled. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is our only business. Try to understand what is Kṛṣṇa, what is Bhagavān. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply try to understand Kṛṣṇa through authorities, through Kṛṣṇa, through ācāryas, not mental concoction, manufacturing something… Kṛṣṇa should be understood through the authorities. Kṛṣṇa's love affair with Rādhārāṇī should be understood through the authorities. Not that because we see Kṛṣṇa is just like a young boy, Rādhārāṇī is young girl, if we see here, it is very nice… Of course, it is very nice, but if we do not try to understand Kṛṣṇa through the authorities, we shall be misled. Therefore in the beginning one should not try to understand the loving affairs of Kṛṣṇa with the gopīs. Then… Because it appears like ordinary dealings. But if we do not go through the authorities, we shall take Kṛṣṇa as ordinary boy or man, as it is warned in the Bhagavad-gītā, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He's acting just like a young boy, if we do not try to understand tattvataḥ, vadanti tat tattva-vidas tattvam [SB 1.2.11], in fact, in truth, through the authorities… Because here it is: vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva-vit. Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128].

So guru means kṛṣṇa-tattva-vit, one who knows about Kṛṣṇa. So Caitanya Mahāprabhu, He explains about Kṛṣṇa. Kṛṣṇa explains about Himself. The Gosvāmīs, Ṣaḍ Gosvāmīs, they are explaining about Kṛṣṇa. And in their paramparā system, the ācāryas, they are also explaining Kṛṣṇa. So if we do not go through these tattva-vits, then we'll misunderstand Kṛṣṇa. Therefore Narottama dāsa Ṭhākura says, rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo se jugala-pīriti. All of a sudden, if you become a knower of the jugala-pīriti, love of Rādhā-Kṛṣṇa, then there is chance of becoming fallen. There is chance. So we should… Vadanti tat tattva-vidas tattvam [SB 1.2.11]. We must approach the tattva-vit, one who knows the truth; through them, through him, we should try to understand Kṛṣṇa. Not simply by

Therefore they're ma…, committing so many mistakes. Even scholars like Dr. Radhakrishnan and others, they're committing so many mistakes. Because they do not go through tattva-vit. There are so many political leaders who are commenting on Kṛṣṇa's book without knowing Kṛṣṇa, without any knowledge of Kṛṣṇa. Just see their impudency. Without knowing Kṛṣṇa, they want to make trade with Kṛṣṇa. That is not very good. You cannot make trade commodity, Kṛṣṇa as trade commodity. You cannot handle Kṛṣṇa by your whims. Let you be handled by the Kṛṣṇa's whims. Then you'll be successful. Then… My Guru Mahārāja used to say that "Don't try to see Kṛṣṇa; do something so that Kṛṣṇa may see you." That is wanted. If Kṛṣṇa, if you can draw little attention of Kṛṣṇa, yat kāruṇya-katākṣa-vaibhavavatām, katākṣa-vaibhavavatām… Prabodhānanda Sarasvatī says… If you somehow or other you can draw little attention of Kṛṣṇa, your life is successful. Immediately. And how you can draw? Bhaktyā mām abhijānāti [Bg. 18.55]. Simply by serving Kṛṣṇa. Take service, take to service of Kṛṣṇa, as it is ordered by the spiritual master. Because spiritual master is the representative of Kṛṣṇa. We cannot approach Kṛṣṇa directly. Yasya prasādād bhagavat-prasādaḥ **. If you have bona fide spiritual master, representative of Kṛṣṇa, it is also not very difficult. Everyone can become representative of Kṛṣṇa. How? If you simply carry the message of Kṛṣṇa without any adulteration. That's all.

Just like Caitanya Mahāprabhu said, āmāra ājñāya guru hañā [Cc. Madhya 7.128], "You become a spiritual master under My order." So if you carry out the order of Caitanya Mahāprabhu, Kṛṣṇa, then you become guru. Āmāra ājñāya guru hañā. Unfortunately, we do not wish to carry out order of the ācāryas. We manufacture our own ways. We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual master, they manufactured something and the whole thing was lost. Therefore Viśvanātha Cakravartī Ṭhākura stresses very much on the words of the spiritual master. Vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]. If you stick to the order of spiritual master, then, without caring for your own convenience or inconvenience, then you become perfect.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is the confirmation of all authorities. We have to carry out very faithfully the order of the bona fide representative of Kṛṣṇa. Then our life is successful. Then we can understand Kṛṣṇa in truth. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. We have to hear from the tattva-vit, not from the so-called scholars and politicians. No. One who knows the truth, you have to hear from him. And if you stick to that principle, then you understand everything very clearly.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.11

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Tirupati, April 26, 1974
Pradyumna: (leads chanting, etc.)

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti

bhagavān iti śabdyate
[SB 1.2.11]

Translation: "Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."

Prabhupāda: I will speak, then you translate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Yesterday we have been discussing the aim of life. That is described in the Śrīmad-Bhāgavatam, that kāmasya nendriya-prītiḥ. Kāma… Lābho jīveta yāvatā. The purpose of life is not sense gratification. Kāmasya na indriya-prītiḥ. We have got this body and we have got some bodily demands, āhāra-nidrā-bhaya-maithuna, the bodily demands. We want to eat something, we want some resting place, we want to satisfy our senses, and we want to defend from dangers. These are bodily demands. But we should not be simply concerned with the bodily demands. Then we shall become on the level of animals. Our real demand is self-realization.

As it is stated in the Brahma-sūtra, athāto brahma jijñāsā, similarly, here it is advised,

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

This is very important verse for understanding the aim of life. Jīvasya tattva-jijñāsā. Not that simply economic development for sense gratification. Tattva-jijñāsā. What is the value of life? That is the aim business. (aside:) Yes, you can translate. [break] …to give you one example of Sanātana Gosvāmī. Sanātana Gosvāmī, he was minister in the government of Nawab Hussein Shah. Somehow or other, he came in contact with Śrī Caitanya Mahāprabhu and he decide to retire from government service and join the Kṛṣṇa consciousness movement started by Lord Caitanya Mahāprabhu five hundred years ago. About them it is said by one learned scholar, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Because they were ministers, their association was with aristocratic family, big, big men. But he decided, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. Maṇḍala-pati means leaders, social leaders, political leaders. So they gave up the company of the so-called aristocratic circle-tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat-as most insignificant. Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Just to give real service to the mass of people, they became mendicants, kaupīna-kanthāśritau, or accepted the sannyāsa order. As Śrī Caitanya Mahāprabhu accepted sannyāsa order, all the ācāryas, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, they accepted for the greater benefit of the human society.

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So they gave up this life of luxury, exuberance, but adopted sannyāsa order for greater benefit of the human society.

So when Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu to become His disciple, he inquired from Him, tattva-jijñāsā. (to translator, Mahāṁśa Swami:) Shall I stop here?

Mahāṁśa Swami: (indistinct)

Prabhupāda: Who is the disciple? Sanātana Gosvāmī. [break] So this Sanātana Gosvāmī, when (he) approached Caitanya Mahāprabhu… That is the system. We sometimes accept one guru. But why should we accept guru? What is the necessity of accepting guru? This is the necessity for tattva-jijñāsā, for inquiring about the Absolute Truth. Tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This is the Vedic injunction. Simply if we remain engaged in the four activities of this material body, namely eating, sleeping, sex life, and defense, then we are animals. Our human life should be executed with the aim of life.

The aim of life is tattva-jijñāsā. That Sanātana Gosvāmī did when he approached Śrī Caitanya Mahāprabhu. He inquired from Him, ke āmi kene āmāya jāre tāpa-traya: "My dear Lord, kindly let me know who am I and why I am put into the threefold miserable condition of life." Then one can say, "You are minister. You know what you are." Then he says, "No, actually I do not know what I am." Grāmya-vyavahāre paṇḍita tāi satya māni: "Some neighborhood men, they call me I am very big man, I am very learned man, and when I study myself," āpanāra hitāhita kichui nā jāni, "I do not know what I am, wherefrom I have come, where I have to go after leaving this body, why I am put into the tribulation of threefold miseries. I do not want to die. Why death is enforced upon me? I do not want to take birth. Why that is also enforced upon me? I do not want old age. Why it is enforced upon me? I do not want disease. Why it is enforced upon me? And what is the purpose of my coming in this material world, and where I shall go after my death? Or this is the finish?" There are so many things to inquire. That is called tattva-jijñāsā. This is called tattva-jijñāsā. Jīvasya tattva-jijñāsā.

The Bhāgavata recommends that in the human form of life, the only necessity is to inquire about the Absolute Truth. That includes so many other things. The Absolute Truth is experienced by different persons from different angle of vision. That is explained here. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. That is the Absolute Truth-Brahman or Parabrahman-which is nondual. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Advayam means without any duality. When we say Brahman, impersonal Brahman, or when we speak Paramātmā, or when we speak of Bhagavān, the Supreme Personality of Godhead, there is no difference between these three terms. Just like sunshine and the sun globe and the sun-god. According to Bhagavad-gītā, we have got the name of the predominating deity in the sun globe. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This is said in the Bhagavad-gītā. First of all Kṛṣṇa says, "Long, long ago, millions of years ago, I spoke this philosophy of Bhagavad-gītā to Vivasvān." Vivasvān means the present predominating deity of the sun globe. Just like we have got a president, similarly, but he has got a particular name, similarly, the president of the sun globe is called Sūrya, Sūryadeva. But he has got a particular name.

So at the present moment, the predominating deity of the sun globe is called Vivasvān. So this Vivasvān or the sun-god and the sun globe and the sunshine, they are not different. All of them are light. Without light in the sun globe, how so much light is emanating? So therefore the inhabitants of the sun globe, their body is made of fire. Therefore everything is glowing. And we, from distant place, we see the sun globe also glowing. And the sunshine is also glowing. Similarly, Brahman, Paramātmā and Bhagavān, they are one, the glowing or the light, but still, there is difference. What is that difference? If you remain in the sunshine… Every one of us, we remain in the sunshine. That does not mean that I am in the sun globe or I have seen the predominating deity, Vivasvān. Similarly, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], you can realize the Absolute Truth in three features: Brahman, Paramātmā… [break]… brahmeti paramātmeti bhagavān iti śabdyate. The same Absolute Truth is realized from three angles of vision. Those who are trying to understand the Absolute Truth by their own scholarship, eruditely… There are many philosophers. They are trying to find out what is the original source of everything. The scientists, they are also trying to find out the original source of everything. So somebody, say, for example, the scientists, they are finding original of everything as matter, chemical, chemical evolution, the modern theory of originality. But actually, if we study what is the position of chemical theory, the so-called scientists, they could not produce life from chemicals, although their theory is that from matter life comes.

This is against our Vedic knowledge. Vedic knowledge says, as it is said in the Brahma-sūtra, Vedānta-sūtra, that the original cause of the Absolute Truth is a living entity. It is not matter. Just like Kṛṣṇa says in the Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. That aham, Kṛṣṇa, is not a dead matter. He is the living entity, supreme living entity. And we also understand from Upaniṣad, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Absolute Truth is person, a living entity. He is the supreme living entity. Similarly, the original Absolute Truth is Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. That is Absolute Truth. There is no more para-tattva, superior tattva. Here the question is vadanti tat tattva-vidas tattvam [SB 1.2.11]. We want to know the Absolute Truth. And here is Kṛṣṇa, Bhagavān. Bhagavān is the Absolute Truth, Kṛṣṇa. Bālajī is Absolute Truth, Bhagavān, person. Brahmaṇo 'haṁ pratiṣṭhā. In the Bhagavad-gītā it is said, "The impersonal Brahman is situated on Me." Just like the sunshine. Although it is all-pervading throughout the universe, the light is there, but wherefrom the light is coming? The light is coming from Kṛṣṇa.

That is explained in the Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

The Brahman effulgence is the bodily glowing of Kṛṣṇa. Yasya prabhā. When Kṛṣṇa expands His bodily effulgence, then everything generates. This material world has also come out of the brahmajyoti, or from the rays of the body of Kṛṣṇa. Therefore Kṛṣṇa says that brahmaṇo 'haṁ pratiṣṭhā. In another place Kṛṣṇa says that mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā. His impersonal feature, the Brahman, feature, is expanded everywhere. Sarvaṁ khalv idaṁ brahma. Mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everything is resting on my bodily effulgence, Brahman." Nāhaṁ teṣu avasthitaḥ: "But I am not there." This is tattva-jñāna. It is not that because everything is resting on Brahman, therefore everything should be worshiped. No. That is not.

So brahmeti paramātmeti. If we try to understand the Absolute Truth, then we can approach only up to the impersonal feature. Just like if we simply want to come to the light, so we can see the sunshine is light. But if we want to study what is the sun globe and if we want to study what is the predominating deity in the sun globe, that is different thing. That is, simply coming to the light, sunshine, will not help you. You must have strength and process to go to the sun globe. The same example: One can understand impersonal Brahman by dint of his speculative knowledge, but he cannot understand Paramātmā, who is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣ… [Bg. 18.61]. That is Paramātmā feature. That Paramātmā feature is also one fourth expansion of Kṛṣṇa's personal existence. And it is also stated in the Bhagavad-gītā,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

The Paramātmā feature is one fourth part expansion of Kṛṣṇa's bodily expansion. (aside:) Shall I stop here? [break]

So Bhagavān is the ultimate Absolute Truth. Therefore Kṛṣṇa confirms it, mattaḥ parataraṁ nānyat. You go, make progress. You understand the impersonal Brahman feature. You understand Paramātmā feature by yogic process. By yogic… The yogis, they try to understand the Paramātmā. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. The Paramātmā is sitting in everyone's heart. The yogis try to understand the Paramātmā. And the jñānīs, impersonalists, they try to understand the all-pervading feature of the Supreme Lord. But one who understands Kṛṣṇa, then he understands both the features, the Paramātmā feature and Brahman feature. Therefore in the Vedas it is said, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply understand Kṛṣṇa, then the Brahman feature and Paramātmā feature will be automatically understood. You haven't got to understand Brahman and Paramātmā separately. Simply by understanding Kṛṣṇa, you will understand both.

Another example is: just like if you see a mountain. Just like surrounding your this place, Tirupati, there are so many hills. From the distant place, your vision is not clear. You simply see something like cloudy, the same mountain. But if you make little further progress, you see the same mountain or hill greenish. And if you actually go in the same hill, you will find there are so many animals, so many men and so many houses. So object is the same, but from different angle vision, it appears differently. Similarly, unless one can understand Kṛṣṇa perfectly, he realizes the Absolute Truth as impersonal, nirākāra Brahman. Unless one understands Kṛṣṇa perfectly well, he cannot understand what is Paramātmā, which is realized by yogic principles. But when you understand Kṛṣṇa, then you understand Paramātmā and Brahman also. This is the verdict of the śāstra. Just like if you have got one lakh of rupees, your possession of few thousands of rupees or few hundred of rupees are already there.

Similarly, Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. The same thing, tattvataḥ. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. Kṛṣṇa says that "My appearance," ajo 'pi sann avyayātmā, "how I appear, how I disappear, if anyone understands in truth…" Because we do not understand Kṛṣṇa in truth, therefore we consider Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Mūḍhāḥ means asses or rascals. They consider Kṛṣṇa as something of this material world. But He is not that. Therefore Kṛṣṇa says that janma karma me divyaṁ yo jānāti tattvataḥ. If anyone understands Kṛṣṇa as Absolute Truth, then immediately his mission of life is complete. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Therefore this is tattva-jñāna. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. This is tattva-jñāna. Try to understand Kṛṣṇa, what He is.

But that understanding, how it can be achieved, that is explained in the next verse:

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

Bhaktyā śruta-gṛhītayā. You have to hear of Kṛṣṇa in devotion, bhaktyā, not as a nondevotee. A nondevotee cannot understand Kṛṣṇa. He has no scope. If a nondevotee interprets on the Bhagavad-gītā, he is simply wasting time of himself and others. Here it is clearly stated, bhaktyā śruta-gṛhītayā. One has to become devotee and hear from the authorities. Just like Arjuna. Arjuna was a bhakta. Bhakto 'si priyo 'si sakhā ceti [Bg. 4.3]. And he heard from the Absolute Truth, Kṛṣṇa. Therefore he understood Bhagavad-gītā. So one who has not heard Bhagavad-gītā or about Kṛṣṇa and who is not a devotee, his speaking on Bhagavad-gītā is simply useless waste of time. Yes. [break]

So as it is stated here in the Śrīmad-Bhāgavatam, paśyanty ātmani ca ātmānam, this is paramātma-darśana, ātmani. Or there is another verse in the Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena. The same word, bhakti.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

So one has to learn the art of seeing the Absolute Truth in three features-as Bhagavān, as Paramātmā and as impersonal Brahman. That prescription is given here. Tac chraddadhānā munayaḥ. The ordinary person not. Munayaḥ. Those who are very much advanced in the process of thinking, munayaḥ, or great saintly persons… Tac chraddadhānā munayo jñāna-vairāgya-yuktayā [SB 1.2.12]. Jñāna and vairāgya-these two things are required. First of all, one must have sufficient knowledge and vairāgya, renunciation, detachment. Then he can see what is Bhagavān, what is Paramātmā, and what is impersonal Brahman. It is a very long subject matter, but as it is stated here by Vyāsadeva that paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā, through bhakti and śruti, by hearing the Vedic literature… Not whimsically, not by sentiment. One has to develop his dormant bhakti consciousness or Kṛṣṇa consciousness by thorough study of the Vedic literature. Then he can understand what is Brahman, what is Paramātmā and what is Bhagavān. Otherwise it is not possible.

Therefore in the Bhagavad-gītā also, it is said, "The basic principle is bhakti." Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. One has to learn the Absolute Truth through bhakti. Bhakti is the principle. If you have got bhakti, then jñāna-vairāgya will automatically come. But if you remain only on the platform of jñāna-vairāgya, you may not develop bhakti. This is the process. That is also mentioned in the beginning of this chapter.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

This is the… You must have complete knowledge, jñānam and vairāgya, detachment. Jñāna means detachment. If one is attached to the material activities, he is not a jñānī, because he is in the bodily concept of life. Therefore he is not jñānī. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], sa eva go-kharaḥ: "If one is in the bodily concept of life, he is no better than the cows and asses." This is the verdict of the śāstra. So you cannot understand the Absolute Truth on the platform of bodily concept of life. You must get yourself on the transcendental platform, and bhakti is the transcendental platform for the activities of the spirit soul.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

You can attain bhakti when you are already Brahman realized person, or perfect brāhmaṇa. Brahma jānātīti brāhmaṇaḥ.

So when you have realized, when you are a brāhmaṇa, when you have complete knowledge of Brahman, that is the beginning of bhakti life. Not that by bhakti one comes to the Brahman realization platform. One who has got complete understanding of Brahman, he can make progress to the bhakti platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām
[Bg. 18.54]

After all these qualifications, making oneself brahma-bhūta [SB 4.30.20] and prasannātmā, no more lamentation, no more hankering, always joyful, jubilant, blissful… This is the symptom for Brahman realization. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Then he can see on equal level to all living entities. Samaḥ sar… Then he can enter mad-bhaktiṁ labhate parām.

So I do not wish to take much of your time, and the children are disturbing. It is a very great subject matter. So our this Kṛṣṇa consciousness movement is this expanding this bhakti cult on the basis of Vedic knowledge. It is not a sentimental thing. These European, American boys and girls who have joined us, they are not going on sentiments. They are being taught actual knowledge, śruti. Bhaktyā śruta-gṛhītayā. And therefore they are being fixed up. So our request is that this temple, Bālajī's temple, is the greatest temple in the world, and Kṛṣṇa's temple. For spreading Kṛṣṇa consciousness all over the world, the temple authorities should fully cooperate in spreading Kṛṣṇa knowledge.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.12

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Los Angeles, August 15, 1972

Pradyumna: (leads chanting, etc.)

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti."

Prabhupāda: (interrupts and corrects one devotee's chanting of the verse:) We are repeating so that by hearing the sound, you can practice. You should be attentive. By… (chanting resumes)

Very good, thank you. Yes. She has done better than all of you. All right. (chanting resumes) (Prabhupāda interrupts again:) Yes. That's all.

So people, they sometimes say, "Can you show me God? Have you seen God?" These questions sometimes we meet. So the answer is here. Yes, you can see God. Everyone can see God. I am also seeing God. But there must be the qualification. Just like God is there… Suppose a motorcar is there, something is wrong there. Everyone is seeing. But one engineer or mechanic, he sees differently. Therefore we have to go there. "What is the wrong in this car? It is not running." He immediately touches some machine part; it runs. So these rascals, they do not know that "How I can see God if I have not the qualification?" The machine has gone wrong, I am seeing the machine. And the engineer, the mechanic, he is also seeing the machine. But his seeing and my seeing is different. He's qualified to see. Therefore when the machine has gone wrong, immediately he touches some part, it runs. So if for a machine we require so much qualification, and we want to see God without any qualification? Just see the fun. Without any qualification. Rascal, they are so rascal, so fool, that they want to see God with their nuisance qualification.

Kṛṣṇa says in the Bhagavad-gītā: nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "I am not exposed to everyone. Yogamāyā, yogamāyā is covering." So how you can see God? But this rascaldom is going on, that "Can you show me God? Have you seen God?" God has become just like a plaything. "Here is God. He is incarnation of God." Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They are sinful, rascals, fools, lowest of the mankind. They inquire like that: "Can you show me God?" What qualification you have acquired, that you can see God? Here is the qualification. What is that? Tac chraddadhānā munayaḥ. One must be first of all faithful. Faithful. Śraddadhānāḥ. He must be very much eager to see God, actually. Not that as a proclivity, frivolous thing, "Can you show me God?" A magic, just like God is a magic. No. He must be very serious: "Yes, if there is God… We have seen, we have been informed about God. So I must see."

There is a story in this connection. It is very instructive; try to hear. One professional reciter was reciting about Bhāgavata, and he was describing that Kṛṣṇa, being very highly decorated with all jewels, He is sent for tending the cows in the forest. So there was a thief in that meeting. So he thought that "Why not then go to Vṛndāvana and plunder this boy? He is in the forest with so many valuable jewels. I can go there and catch the child and take the, all the jewels." That was his intention. So, he was serious that "I must find out that boy. Then in one night I shall become millionaire. So much jewelries. No." So he went there, but his qualification was that "I must see Kṛṣṇa, I must see Kṛṣṇa." That anxiety, that eagerness, made it possible that in Vṛndāvana he saw Kṛṣṇa. He saw Kṛṣṇa the same way as he was informed by the Bhāgavata reader. Then he saw, "Oh, oh, you are so nice boy, Kṛṣṇa." So he began to flatter. He thought that "Flattering, I shall take all the jewels" (laughter). So when he proposed his real business, "So may I take some of your these ornaments? You are so rich." "No, no, no. You… My mother will be angry. I cannot…" (laughter) Kṛṣṇa as a child. So he became more and more eager for Kṛṣṇa. And then… By Kṛṣṇa's association, he had already become purified. Then, at last, Kṛṣṇa said, "All right, you can take." Then he became a devotee, immediately. Because by Kṛṣṇa's association…

So some way or other, we should come in contact with Kṛṣṇa. Some way or other. Then we'll be purified. Kāmād bhayād dveṣyāt. Just like the gopīs… The gopīs came to Kṛṣṇa being captivated by His beautiful features. They were young girls, and Kṛṣṇa was so beautiful. So actually, they came to Kṛṣṇa being lusty, but Kṛṣṇa is so pure that they became first-class devotees. There is no comparison of their devotion. Because they loved Kṛṣṇa with heart and soul. That is the qualification. That is the qualification. They loved so much Kṛṣṇa that they didn't care for family, for reputation. When they were going at dead of night… Kṛṣṇa's flute was there, and they were all fleeing. Their father, their brother, their husband: "Where you are going? Where you are going in this dead of night?” They didn’t care. They neglected their children, their family, everything: ”We must go to Kṛṣṇa.” So this is required. We must be very, very eager so that… And many gopīs who were forcibly stopped, going to Kṛṣṇa, they lost their life. Just see how much eager they are. So this eagerness is wanted. Then you can see God. Either you become lusty or a thief or a murderer or whatever it may be. Some way or other, if you develop this eagerness, that ”I must see Kṛṣṇa,” then Kṛṣṇa will be seen.

So here is… The first thing is how much eager you are to see Kṛṣṇa. Kṛṣṇa will respond. If you are actually eager to see Kṛṣṇa… It, the reason may be different, either you are lusty or to steal His ornament. Some way or other, you become attracted to Kṛṣṇa, then your business is successful. Rūpa Gosvāmī has advised that… He says in a poetry. It is on the matter of the gopīs talking. One gopī is advising another gopī that ”My dear friend…”

smerān bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭiṁ
vaṁśīnyastādhara-kiśalayām ujjvalāṁ candrakeṇa
govindākhyāṁ haritanumitaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhāstava yadi sakhe! bandhu-saṅge ’sti raṅgaḥ

The idea is that one gopī is advising another gopī, ”My dear friend, there is one boy. His name is Govinda. He is standing on the bank of Yamunā near the Keśi-ghāṭa, and He’s playing on His flute. And He’s so beautiful that especially during full moon night, please do not go there.” (laughter) Why? ”Now, because if you have got intention to enjoy in this material world with your family members, wife, children, husband, please do not go there.” Smerān bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭim. Bhaṅgī-traya. ”Kṛṣṇa always stands in three-curved way with His flute. That is Kṛṣṇa’s tri-bhaṅga-murāri.” Tri-bhaṅga. Three places, He is bent. So,

smerān bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭiṁ
vaṁśīnyastādhara-kiśalayām ujjvalāṁ candrakeṇa
govindākhyāṁ haritanumitaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhāstava yadi sakhe! bandhu-saṅge ’sti raṅgaḥ

”If you think that you will enjoy more your life in this material world, then you do not go there. You do not go there.”

The idea is that if you once see Kṛṣṇa, then you will forget all this nonsense material enjoyment. That is seeing Kṛṣṇa. No more. Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42]. ”My dear Lord I don’t want anything.” Dhruva Mahārāja… Dhruva Mahārāja went to see Kṛṣṇa to get the kingdom of his father, but when he saw Kṛṣṇa, Viṣṇu… Viṣṇu offered, ”Now, whatever benediction you want, you take.” He said, svāmin kṛtārtho ’smi varaṁ na yāce, ”My dear Lord, I have no more any desire.” That is Kṛṣṇa seeing. That if you want to see Kṛṣṇa for some business, that ”I shall see Kṛṣṇa…” Just like… Of course, if you are eager to see Kṛṣṇa, the motive may be different, but somehow or other, due to your eagerness, you’ll see Kṛṣṇa. That is the only qualification.

In another poetry Rūpa Gosvāmī says, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kriyatāṁ yadi kuto ’pi labhyate. The, our this Kṛṣṇa consciousness, I have taken this from this word kṛṣṇa-bhakti-rasa-bhāvitā matiḥ. This is actual translation in Sanskrit or… Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ. So Rūpa Gosvāmī advises that ”Kṛṣṇa consciousness, if it is possible, please purchase. Don’t delay.” Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kriyatām. ”Purchase immediately!” Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kriyatāṁ yadi kuto ’pi. ”Where it is available? It is very nice thing.” ”Yes, it is available. You can purchase. The movement is going on.” ”And what is the price?” ”Price?” ”It is such a nice thing; you have to pay price.” ”Yes, there is price.” ”What is that?” Tatra laulyam ekalaṁ mūlyam: ”Simply your eagerness. That is price. This price you have to pay.” Then you get Kṛṣṇa. Immediately. Kṛṣṇa is not poor. And the Kṛṣṇa-seller, the Kṛṣṇa devotee, he is also not poor. He can distribute Kṛṣṇa free. And he’s doing that. Simply you have to purchase by your eagerness. That is wanted. Tatra laulyam. ”Oh, eagerness? I have got eagerness.” ”Oh, it is not so easy.” Tatra laulyam ekalaṁ mūlyaṁ janma-koṭi-sukṛtair na labhyate: ”This eagerness cannot be achieved even by pious activities for millions of births.” If you simply go on doing pious activities… Because without being pious, you cannot approach Kṛṣṇa. So if you go on doing simply pious, janma-koṭi-sukṛtaiḥ… Sukṛti means pious activities, simply pious. Still, this eagerness is not awakened.

So this eagerness is very important thing. But it can be awakened by the association of devotees. Therefore we are giving chance to everyone to invoke that eagerness. Then you will see God eye to eye. It is not difficult. Tac chraddadhānā munayaḥ. Those who have developed that eagerness, faith, that ”I must see Kṛṣṇa in this life…” This life is meant for seeing Kṛṣṇa. It is not meant for becoming dogs and hogs. Unfortunately, the whole civilization is going on, they are being trained to become dogs and hogs. It is the only institution that is teaching people how to see Kṛṣṇa. This is the only institution, this Kṛṣṇa consciousness movement. It is so important. Tac chraddadhānā munayo jñāna-vairāgya-yuktayā [SB 1.2.12]. By eagerness, automatically you will be enriched with knowledge and detachment. Knowledge does not mean, ”Now we have discovered this atomic bomb.” That is not knowledge. What knowledge this is? People are dying. You have discovered something which will accelerate death. But we are giving some knowledge to stop death. That is Kṛṣṇa consciousness. This is knowledge. Jñāna-vairāgya-yuktayā. And as soon as you get this knowledge, automatically you become detached to all this nonsense material happiness.

Hare Kṛṣṇa. Thank you very much. Hare Kṛṣṇa. (devotees offer obeisances) Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.12

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Vṛndāvana, October 23, 1972

Pradyumna: ”That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedānta-śruti.”

Prabhupāda:

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

[SB 1.2.12]

So first of all it has been described what is the purpose of life. This human form of life, it is not meant for being spoiled like the dogs and hogs. The dogs and hogs, they're busy to find out food: "Where is food? Where is stool?" And they are spoiling their whole day and night. Their life has been made by nature in such a way that they have no other business than to find out where is some food, where is some food, where is… And laboring, they're laboring very hard.

So human life is not meant for that purpose. It is a chance given by the nature's way. Aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. Eight million, four hundred thousands forms of life we are passing through. Nature has given a chance, this human form of body, especially civilized form of body… (aside:) Hmm? Don't do that. What is the purpose? Just like try to understand, a government servant, a big minister or M.P.'s, they're given all facilities of living condition, good bungalow, nice salary, servant. What is the purpose? The purpose is that with cool brain, satisfied mind, they'll do, be able to render valuable service to the administration. That is the purpose. Similarly, human being has been given so much facilities. The grains, the fruits, the flowers, the milk, intelligence to construct nice house, nice road, nice cities. The cats and dogs, they cannot do it. Why? You live peacefully and try to understand the value of life. Not that we get more facilities for bodily comfort and we engaged ourself in sense gratification. No.

Just like in the Western world, they have been endowed with so much facilities of comfortable life, but because they do not know how to utilize the comfortable situation of life, there is so much chaos and confusion. The so rich nations, young boys and girls, they are turning to be hippies. Because they do not find… It is hackneyed. The same wine, same women, and same motorcar and same road, it has become disgusting. That is the nature's way. Because human life is not meant for that purpose. Human life is meant for, as it is said in the Śrīmad-Bhāgavatam, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. You are working so hard… You are so working hard… Why? Is it meant for simply sense gratification and satisfying the bodily needs? That is being done by the hogs and dogs. The… We see the hogs and dogs, they are always busy. So this human form of life is not meant for that purpose. Jīvasya tattva-jijñāsā. Earn money, but… Be comfortable, but utilize time-tattva-jijñāsā, athāto brahma jijñāsā. That is your aim of life.

So this has been described in the previous verses: jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. If you have no program for tattva-jijñāsā, then why should you work so hard? Food is available for birds and beasts. You have also your food. That is already there, destined by nature's way, by God's arrangement. Eko bahūnāṁ yo vidadhāti kāmān. God provides food just before your birth. A child takes birth; the mother, young mother, has no milk on the breast a minute ago. But as soon as the child is born, immediately there is profuse milk in the breast of the mother. That is the nature's arrangement. Before birth, the food, the child immediately require, the mother's breast, there is milk supply immediately. So by God's arrangement, the economic position is already arranged. Our only business is tattva-jijñāsā.

What is that tattva? Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The original cause of everything, the cause of all causes. That is already mentioned in the Vedas, that Kṛṣṇa:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The cause of all causes. Why you have come to this material world? Why you are under the threefold miserable condition of life: adhyātmika, adhibhautika, adhidaivika. These things are to be inquired. "I do not wish to die, but death is forced upon me. I do not want to become old man. Old age is forced upon me." So these are the inquiries, tattva-jijñāsā. But they are not interested. Neither educational department, nor any other department. They are simply interested, "Where is money? Where is money? Where is money?" Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. We are spoiling our night simply by sleeping. And, and those who have got sex facilities, they enjoying sex life. This is the night's engagement. And day's engagement, "Where is money? Where is money? Where is money?" And if we get money, then how to spend it for relatives, for sons, children. That's all. Divā cārthehayā rājan.

So in this way we shall not spoil our life. The life's purpose is different. They do not know. The modern civilization do not know what is the purpose of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They are trying to make adjustment, political situation, social situation in so many problems. The United Nations, they're trying to solve the problems of whole nation, but still the war is going on between such and such party, such and such party, and everyone busy in politics and diplomacy. This way, the problems of life cannot be solved. If there is any solution of the problems of life, it is actually this Kṛṣṇa consciousness movement. Those who are intelligent, they should study the purpose of Kṛṣṇa consciousness movement and try to apply in all fields of activities-political, social, religious, anything, economical. Everything can be solved. Jīva, jīvasya tattva-jijñāsā. This is called inquiry, inquisitiveness about the Absolute Truth.

Now this verse is describing how one can become interested in the values of life. The values of life is to inquire the Absolute Truth, how this inclination can be developed or how Kṛṣṇa consciousness can be developed. Tattva-jijñāsā means Brahman, Paramātmā, and Bhagavān, Kṛṣṇa. Now how this inclination… There is inclination in everyone, but by artificial means, they have been checked. Otherwise, normally, this inclination is there in everyone's heart. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not an artificial imposition. Naturally there is tendency to know, if he's a sane man, "What I am? What is God? What is my relationship with Him? Why I am suffering?" There are so many questions. So here it is suggested that if you are actually serious about tattva-jijñāsā, to understand the Absolute Truth, this is the process. What is that? Tat śraddadhānāḥ. Śraddhā. Śraddhā means that at least to understand that "These people are doing some nice things." Just like in Europe and America, the papers are now discussing about our Movement. They say, "They are nice people, and we want more of them." At least, they are saying like that. Yes. "These Hare Krishna people, they are very nice, and we want more of them." And in Berkeley, when our procession was taken, the neighboring shopkeepers, they remarked that "These people are not window-breaking crowd." Because as soon as there is some crowd, or procession, immediately they begin to break the windows and throw stones. That is, that has become a custom. So when they see that these people are very peaceful… Even the police, they also give certificate that "We don't have to take much worries to control this crowd," when our

Ratha-yātrā festival go.

So actually, this is the fact. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. If one develops Kṛṣṇa consciousness, devotion to Kṛṣṇa, then naturally, without any separate endeavor, all the good qualities will develop. This is the symptom how one is advancing in Kṛṣṇa consciousness. That means all the good qualities will be visible in his character. That is practical. Anyone can test. Just like these boys, these girls, European, American boys and girls who have taken to this Kṛṣṇa consciousness, just see how their bad habits have been altogether stopped. Sarvair guṇais tatra samāsate surāḥ. All good qualities will develop. You see practically. You see practically. These young boys and girls, they never asked me that "Give me some money. I shall go to cinema," or "I shall purchase a packet of cigarettes. I shall drink." No. This is practical. And everyone knows that from the very their birth, they are accustomed to eat meat, and… I do not know from the very beginning whether they are accustomed to take intoxicants. But actually they were habituated to these things, but they have altogether given up. They don't drink tea even, coffee, cigarettes, anything. Sarvair guṇais tatra samāsate… This is the test. A man has become devotee, at the same time smoking-this is ludicrous. This is ludicrous. A devotee cannot smoke, cannot indulge in intoxication, nor illicit sex or meat… They cannot. That is disqualification. That means he's not on the platform. This is the practical.

So tat śraddadhānāḥ. The first thing is śraddhā. Ādau śraddhā. That is the beginning of Kṛṣṇa conscious life. Rūpa Gosvāmī has given this formula that in order to attain to the perfectional stage of life, how to love God,… Kṛṣṇa consciousness movement means that we are try, teaching people how to love God. This is the sum and substance. Unfortunately, people have no idea of God, who is God, what is His form… Generally, they think God has no form. If anyone has advanced little in spiritual life, they come to the point of nirākāra, or nirviśeṣa-brahman, formless. That is the first step in Brahman realization. We have already described this. But beyond that they don't want to proceed. They think this is fac…, this is final, to realize the impersonal feature of the Absolute Truth, that is final. That is Māyāvāda philosophy. No, that is not final. Still you have to advance, realize Paramātmā. Still you have to advance, realize God, the Supreme Personality of God.

So we are teaching people how to love the Supreme Personality of Godhead. That means one who has surpassed the realm of Brahman and Paramātmā, they can realize, they can understand what is the process of loving God. If they have no idea of God, then whom to love? You cannot love air or sky. You must have form. But they have no idea what is the form of God. Therefore śāstra says, "Here is form." Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means form. Without form, how we can love? So to come to that perfectional stage, how to love God, this is our philosophy. How to love God. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religious system which helps the followers to come to the point to love God. That is first-class religion.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want actually peace and tranquillity, ātmā, of your self, of your mind, of your body, everything fully, then this is the process. This is the aim, how to love God.

So that stage, that supreme stage can be attained as it is described here, tac chraddadhānāḥ. Śraddhā. Rūpa Gosvāmī therefore says, ādau śraddhā. In the beginning, one must have a conviction that "I must love Kṛṣṇa, or God." This is the first… Caitanya-caritāmṛta kaṛacā explains this śraddhā:

'śraddhā'-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is called śraddhā, beginning, one… Bhagavān, Śrī Kṛṣṇa is teaching in the Bhagavad-gītā,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

This is the beginning. If I am firmly convinced that simply by surrendering unto the lotus feet of Kṛṣṇa I'll be saved by Him… Because He assures, "I…" Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. People suffer on account of sinful activities. The resultant actions are reserved there. What we are suffering now, it is the resultant action of our past sinful activities. And we are preparing another body in this life by committing sinful activities. The more we… Everyone within this material world who has got this material body, it is to be understood it is due to our past sinful activities. It doesn't matter what kind of body you have got. Therefore Bhāgavata says that we should not, I mean to say, commit any more sinful activities. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4].

Although we have got this temporary body… You can say that "Although I am suffering, I'll, it will be finished, within, say, twenty years, ten years." Asann api. It is not permanent. But why you should make yourself under these tribulations of life? That is the problem. Not only that. Asann api kleśada āsa dehaḥ. I have got this body. I am suffering. I am undergoing threefold miseries, threefold miserable condition of life. Why I shall make another body, again undergo the threefold miseries of life? Not only human life, any form of life. Human life, there… Human form of life, there is possibility of little comfort. Suppose if I get a body like a tree. Just like here is an eucalyptus tree standing. Then I'll have to stand for thousands of years. And I have to suffer scorching heat, shivering cold, and blast wind, and so many things.

So people have no education, unfortunately, that the spirit soul is permanent. It is changing different types of body in order to suffer different types of miserable condition of life. They're thinking, easy-going… "I have got now very nice body, eating, sleeping mating and…" That is the business of the hogs and dogs. That is not the business of human being. Human being must be serious to understand the value of life and prepare himself for the next life. The next life, if you go back to Kṛṣṇa… Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Kṛṣṇa says, ”You can go back to Kṛṣṇa.” Kṛṣṇa comes here. He takes His incarnation here to canvass, ”My dear sons, please come back home. Why you are suffering here?” Kṛṣṇa comes, Kṛṣṇa canvasses. Sarva-dharmān parityajya [Bg. 18.66]. ”Why you have created so many rascaldom, politics and economics and this and that, So many things are encumbered. Please come to Me. You'll be happy.” This is the whole instruction of Bhagavad-gītā. He comes. He shows His vṛndāvana-līlā, that ”You can dance also with Me. You can play with Me just like cowherds boy. And I shall give you protection. There are so many demons. They're coming to attack us. But I'll give you protection.” Jolly life. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). This is Kṛṣṇa consciousness.

Kṛṣṇa is coming personally, but we are so stubborn, we shall not take to this. We shall not take to this. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Kṛṣṇa says, ”These are the classes of men who do not surrender unto Me.” Who are they? Duṣkṛtinaḥ. Those who are engaged always in sinful activities. Duṣkṛtinaḥ. Mūḍhāḥ. Rascals without any knowledge. Asses. So duṣkṛtinaḥ mūḍhāḥ and narādhamāḥ, lowest of the mankind, lowest of the mankind. Means this human form of life is meant for understanding Kṛṣṇa and surrender unto Him, but they'll not do. They're busy in so many other rascaldom except Kṛṣṇa consciousness. This is their business, narādhamas. You can say, ”Oh, there are so many educated persons, B.A., M.A., D.A.C.'s, and they do not take to Kṛṣṇa consciousness.” (aside:) Vaikuṇṭha, you come here. You are in front of the… Agreti dalayam(?). Give him… Yes. You… So you can say that ”So many educated persons, they're not taking to Kṛṣṇa consciousness. Are they narādhamas, lowest of the mankind?” Yes? The immediate answer is ”Yes.” ”Now, after passing so big, big examination, they have become narādhamas?” ”Yes.”

The Bhaktivinoda Ṭhākura confirms it: jībake karaye gādhā, jaḍa-bidyā jato māyāra vaibhava. This material education, they're simply expansion of the opulence of māyā, illusion. Suppose if I am darkness, in darkness, if the darkness becomes more and more deeper, is it advancement? The darkness, there must be light. Then it is advancement. But if, if the, if there is little darkness, if you make it more and more dark, then is that advancement? So here it is actually… The advancement of so-called material education is making the people more and more attached to this material world. The value of life is jñāna-vairāgya, to acquire the knowledge, ”What is the value of life?” And when one has actually attained to that platform of knowledge, he should be detached from this material world. Jñāna-vairāgya. That is required.

But what is happening? There is no knowledge of the value of life, and they are becoming more and more attached to this material world. Therefore Kṛṣṇa says that so-called advancement of education, education means māyayā apahṛta-jñāna. The māyā, the illusory energy, is plundering the real purpose of knowledge. Therefore they are narādhamas, simply spoiled. In Los Angeles, from the University, many scientists come, many psychologists and psychiatrists… We have got many students also, they are Doctor of Science. So we talked. So we flatly say that ”This advancement of education making you narādhama, lowest of the mankind.” So they are convinced. And some of them are very serious student. So actually this education, as Bhaktivinoda Ṭhākura has said, jaḍa-bidyā jato māyāra vaibhava, tomāra bhajane bādhā. You, you'll see, the more a person is materially educated, he has no interested. Just like our whole state has become secular state. No more interested. Here is our Bhagavad-gītā. Gandhi started his movement with Bhagavad-gītā. The big, big politician, Aravinda, he studied Bhagavad-gītā. And Tilaka, he studied Bhagavad-gītā. Now, in our schools and colleges, if there is question of studying Bhagavad-gītā, the state will not allow. Is it not? They… So māyayā apahṛta-jñānāḥ. Such a cultural book, such a book of knowledge, great book of knowledge, Bhagavad-gītā, they're banned. It is banned. And if you present Bhagavad-gītā with some nonsense commentary, that will be sold. And when you speak Bhagavad-gītā as it is… Of course, factually, now we are getting ground. Our Bhagavad-gītā is selling more than other editions, Bhagavad-gītā As It Is.

So actually this is the knowledge. This knowledge is rejected. Māyayā apahṛta-jñānāḥ. Why this is happening? Āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. Because they have taken to the shelter of atheism, the philosophy of atheism: ”There is no God. Everyone is God. I am God. You are God. Why you are finding out, trying to find out…? You are… Why you are going to the temples? There is no God. God is everywhere.” God is everywhere, except in the temple. They'll preach this philosophy, ”God is everywhere; why you are going to the temple?” That means God is everywhere except in the temple. That is their philosophy. So these nonsense things are going on. Narādhama. Therefore they're narādhamas. Don't follow these narādhamas. Be faithful. Try to understand, those who are actually followers of God. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So you take to this line of disciplic succession from Kṛṣṇa and try to understand what is Absolute Truth, what is your relationship with you, how you can get out of the threefold miserable condition of life. This is possible. That is called brahma-jijñāsā, tattva-jijñāsā, athāto brahma jijñāsā.

The Bhāgavata also says, jīvasya tattva-jijñāsā.

So this śraddadhānāḥ, if we have got little faith that… Just like people come here with little faith. That faith is the little spark of fire. Now you have to fan it, fan it, so that fire may increase. Tat śraddadhānāḥ munayaḥ. So śraddadhānāḥ, Rūpa Gosvāmī has given us the formula that if you have got little faith in for understanding the Absolute Truth, Bhagavān, then ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15], associate with sādhu. Who is sādhu? Sādhu means devotee. Kṛṣṇa says, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. He's sādhu. Not a sādhu having big beard or mustaches and having red cloth without any sense of Kṛṣṇa. He's not sādhu. Sādhu means one who is fully engaged in the service of the Lord. He's sādhu. Api cet su-durācāraḥ. Even if he's not very well-behaved, su-durācāra, still he's sādhu. Why? Bhajate mām ananya-bhāk. He has no other business than to love Kṛṣṇa. This is the symptom of sādhu.

So sādhu-saṅga means: Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Sādhu-saṅga means to associate with the devotees of Kṛṣṇa. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā. Sādhu-saṅga. As soon as these boys… They first of all, they come out of inquisitiveness to our several centers. Gradually, they shave their head and try to understand the books and literature. They then come forward: ”Swamiji, give me initiation. Make, get me the sannyāsī-āśrama.” Gradually they come. So ādau śraddhā tataḥ sā… Sādhu, this is the effect of sādhu-saṅga. Caitanya Mahāprabhu has said,

sādhu-saṅga sādhu-saṅga sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

[Cc. Madhya 22.54]

Actually, if one associates with a sādhu, with a pure devotee of Lord, then certainly it will be effective. Certainly. This Kṛṣṇa consciousness society is meant for giving opportunity to the people to make association with bhaktas. By association with bhakta, devotees, they'll become also bhakta. Saṅgāt sañjāyate kāmaḥ. If you associate with drunkards, then you gradually become a drunkard. But if you associate with devotees, gradually you become a devotee. This is natural sequence.

So ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. Anartha, things which are not wanted. Artha means wanted, something wanted; anartha means this is not wanted. So we are habituated to so many things, bad habits. So anartha-nivṛttiḥ syāt. This is the result of bhajana-kriyā. Anartha. Anartha. Just like these things, as we prohibit-illicit sex, intoxication, meat-eating and gambling-these are anarthas. They are not required actually. But people are habituated to these things on account of bad association. So if you associate with a really sādhu, if you execute really devotional service, these anarthas will be vanquished. That is the symptom. No more illicit sex. No more intoxication. No more gambling. No more meat-eating, fish-eating, egg-eating. No. That is called anartha.

People are not dying for want, for want of cigarette smoking. But it is habit. You can give it up. You can give up so many things which is not required at all. So these unwanted things will be automatically vanquished. This is the result of bhajana-kriyā. Not that I am chanting one hand, Hare Kṛṣṇa, and in another hand, smoking. This is not anartha-nivṛtti. The… If actually you are chanting, there will be no more in the other hand, smoking biḍi or cigarette. This is called anartha-nivṛtti. Then after anartha-nivṛtti, then you become cleansed. Yeṣām anta-gataṁ pāpam. This is called the freedom stage from all sinful activities. Because unless you are free from all sinful activities, we cannot engage ourself in devotional service.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

The bhajana, devotional service, is possible when one is freed from these anarthas, unwanted things. Tato niṣṭhā rucis tataḥ athāsaktis tato bhāvaḥ, sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ.

So these are the different steps of śraddhā. Actually, devotional service means increasing your faith more and more. And these are the steps. The first step is that you must associate with devotees and then take to bhajana-kriyā. Then see, examine yourself that whether you are free from all the anarthas, all the unwanted things. If all the unwanted things are vanquished, then you'll have firm faith. Bhaktir bhavati naiṣṭhikī. Nityaṁ bhāgavata-sevayā, naṣṭa-prāyeṣu abhadreṣu… Naṣṭa [SB 1.2.18]. Not that I am completely free from all sinful activities, but prāyeṣu, say, fifty percent, sixty percent is gone. At that time, naṣṭa-prāyeṣu abhadreṣu… How it has come to take place? Nityaṁ bhāgavata-sevayā. Nityam… We have to daily. Not that Bhāgavata-saptāha, and finish, and whole year you can do all nonsense. Not like that. Nityaṁ bhāgavata-sevayā.

I don't find any Bhāgavata-saptāha any authorized book. I don't find. There are so many big, big stalwart commentators of Śrīmad-Bhāgavatam, beginning from Śrīdhara Svāmī. Nobody has recommended this Bhāgavata-saptāha. But it has come to existence by the professional man. But actually nityaṁ bhāgavata-sevayā. How you can finish Bhāgavatam in seven days? You cannot finish even one word. My Guru Mahārāja explained Śrīmad-Bhāgavatam, the first verse, janmādy asya yataḥ [SB 1.1.1], in Dacca, for three months. Actually, it is so profound. Janmādy asya yataḥ. This very quote contains all the Vedānta philosophy. How you can finish Bhāgavatam within seven days? It is a farce. Actually, Bhāgavata should be relished. Nityaṁ bhāgavata-sevayā.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

As soon as prāya, seventy-five, sixty percent of your unwanted things are given up, and then your naiṣṭhikī, firm, steady devotional attitude develops. Bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

You cannot have a steady position unless you come to the platform of goodness. Sthitaṁ sattve. Sattva means sattva-guṇa, goodness. And rajo-guṇa and tamo-guṇa means kāma and lobha, lust and greediness. This is the symptoms. And when you come to the platform of goodness, then you are satisfied that "I don't want all these things. Now I want Brahman." Brahma jānāti iti brāhmaṇaḥ.

So these are the processes. So Bhāgavata recommends, tat śraddhā, śraddadhānā munayo jñāna-vairāgya-yuktayā [SB 1.2.12]. There must be sufficient knowledge. Otherwise this kind of vairāgya has no meaning. I have, I've taken renounced order of life, but I've, privately I've got all these nonsense, illicit sex, intoxication, gambling-that is not required. Real knowledge means there must be renouncement of this nonsense. That is real knowledge. Jñāna-vairāgya-yuktayā munayaḥ paśyanty ātma… For him, it is not difficult to find out where is God. He can immediately find out God sitting within his heart. Immediately. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Anywhere he can sit down and he can talk with God, he can see God, he can take direction from God. Paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā. By devotional service. Not by other means. Śruta-gṛhītayā. By understanding from the Vedas. Not manufactured. Just like Kṛṣṇa says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. You have to hear from Kṛṣṇa or from His bona fide representative. Then it will be sufficient.

Thank you very much. (end)

731118SB.DEL
Śrīmad-Bhāgavatam 1.2.12

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Delhi, November 18, 1973
Prabhupāda:
tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

We have been discussing the instruction of Sūta Gosvāmī, what is the purpose of life. Jīvasya tattva-jijñāsā. The only business of the human being is to inquire about the Absolute Truth, tattva-jijñāsā. And that tattva has been explained in the previous verse:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So the Absolute Truth is one. There is no doubt about it. But according to our angle of vision, we appreciate the Absolute Truth in different ways, although the Absolute Truth is one. Somebody is realizing the Absolute Truth as impersonal Brahman, and somebody is realizing the Absolute Truth as localized Paramātmā, Supersoul, and somebody is realizing the Absolute Truth as the Supreme Personality of Godhead. That is the last word, Supreme Personality of Godhead, in the matter of understanding the Absolute Truth.

So our Gosvāmī Bhavānanda has explained about the Absolute Truth, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān iti. But who is Bhagavān? That has been also explained. Bhagavān means ṣaḍ-aiśvarya-pūrṇa, complete in six opulences. He is Bhagavān. Bhaga means opulence. Just like we say bhāgyavān. This bhāgyavān word comes from bhaga. Bhaga bhavārthe śrī-karṇa(?), bhāgya. And vān is vatup, asty arthe vatup(?). If somebody possesses something, this affix vat or mat is used. So bhagavān means one who has opulences. So Bhagavān, Kṛṣṇa, when He was present on this planet, nobody could excel His opulences. That's a fact. Everyone knows. People want to enjoy. That is natural tendency, the association of woman. Here also we see that very, very rich men, they want to associate with nice, beautiful woman. In the Western countries I have seen. In Paris there are many clubs. So the club business is to go and enjoy the association of nice beautiful woman. So everyone knows it. So tendency is there. That is also richness. So that richness I have already explained. Here in the material world the same thing is represented pervertedly, not in actual position. Therefore we are frustrated.

So there are two kinds of philosophers. The mental speculators, empiric philosophers, they therefore reject that this should be zero. Here the association of woman is so abominable that it should be rejected. But they have no information that this association of woman and man is so, I mean to say, opulent in the spiritual world. Otherwise how Kṛṣṇa is associating with the gopīs? Gopī-bhāva-rasāmṛtābdhi-laharī. Gosvāmīs, the six Gosvāmīs, about their life, they are described by Śrīnivāsa Ācārya, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Rūpa Gosvāmī, Sanātana Gosvāmī were ministers in the government of Nawab Hussein Shah, most opulent. So naturally the minister must have association with big, big zamindars, lords, aristocratic family. But about them it is said, when they joined Caitanya Mahāprabhu's movement, resigning from their ministership, so that is described by Śrīnivāsa Ācārya, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ. Maṇḍala-pati means big, big zamindars, aristocrats. So tyaktvā, gave up their association. Just like we flatter here. If we can mix with a very big rich man, we consider very fortunate. But these Gosvāmīs, they gave up, tyaktvā tūrṇam aśeṣa, not only one, two. Because they were ministers, everyone is coming to flatter him, all big, big zamindars. But he gave up that association. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Tuccha means very insignificant. Then what they became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Dīna-gaṇeśakau, just to show favor to the poor souls, dīna-gaṇeśakau. Gaṇa. Gaṇa means people in general. So just to show them favor, accepted the life of a mendicant. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Kaupīna-kanthā. That is the last stage of sannyāsa, paramahaṁsa stage: a loin cloth and an underwear, kaupīna-kanthāśritau.

But we have got practical experience that if somebody from very exalted post becomes a renouncer, he cannot tolerate that. We have seen it. In Calcutta there was a big man. You have heard. Mr. C. R. Das, Gandhi's lieutenant, he gave up his practice. In those days he was…, fifty years ago he was earning fifty thousand rupees. So that is not joke. So he became mendicant. All Gandhi's followers, they became mendicant. Without becoming mendicant, you cannot do any welfare activities. That is the Vedic process, sannyāsa. So but he could not live. After giving up his job as a lawyer, he could not live for more than one year, because he was living very opulently and all of a sudden he became a mendicant. He could not tolerate. That we have seen. But here we see that the Gosvāmīs, they were also very big men, ministers, but how they lived? Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau, gopī-bhāva-rasāmṛtābdhi-laharī. Gopī-bhāva. They were living simply by thinking of the ecstatic love of gopīs. Gopī-bhāvāmṛta. That is compared with an ocean. As the ocean is beautiful, constant flowing of waves, similarly, the ocean of bliss of the gopīs relationship with Kṛṣṇa, these Gosvāmīs were always absorbed in that. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So Kṛṣṇa's opulence, Kṛṣṇa's dealings with the gopīs, they are not ordinary things.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

He got His pleasure potency. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Supreme Absolute Truth is the reservoir of all pleasure. Ānandamayo 'bhyāsāt.

So Brahman realization, Paramātmā realization and Bhagavān realization. If you realize Bhagavān, then you realize Brahman and Paramātmā. Just like if you have got one lakh of rupees, ten rupees or fifty rupees are already there within, similarly, if you understand Kṛṣṇa, Bhagavān, then you understand automatically what is Brahman and what is Paramātmā. But if you simply stick to Brahman realization or Paramātmā realization… The jñānīs, they are interested in Brahman realization, and the yogis, they are interested in… [break] …realization cannot be continued if you do not realize the other two things, namely Paramātmā and Bhagavān. Cit and ānanda. Simply realization of sat, oṁ tat sat, will not satisfy you because you are part and parcel of the sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means form. So you are also form. Because you are part and parcel of the form, therefore you have got a form. The form may be different in the material world. Kṛṣṇa therefore claims all forms. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Sarva-yoniṣu. There are different, 8,400,000 forms of living entities, and Kṛṣṇa claims, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ, "As many forms are there," tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā, Kṛṣṇa says, "I am the seed-giving father."

So Kṛṣṇa is father for all living entities. They are simply struggling here in this material world under different desires, and therefore they are getting transmigrating from one body to another, and in this way they are wandering within this material world. That is their real disadvantageous position. Therefore Kṛṣṇa says the real problem is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is the real problem. Whole spiritual process should be executed to get out of this entanglement of repetition of birth, death, old age and disease. That is real problem. So Kṛṣṇa therefore comes, that "Why you are rotting in this material world?" Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. "Why you are struggling so hard?" For ānanda. Everyone is struggling for ānanda, but he does not know whether ānanda is there. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Kṛṣṇa, the Supreme Absolute Truth, He is the reservoir of ānanda Therefore you will see Kṛṣṇa's picture always in ānanda. Wherever you see Kṛṣṇa… Kṛṣṇa is in the battlefield, still, He is smiling, ānanda. He is not morose. Arjuna is morose. But He is not morose. Because he is ānandamayo 'bhyāsāt.

So everything is there. The pleasure which we are hunting here within this material world, everything is there, full, full ānanda. You can enter into the ānandamaya-līlā. That He practically demonstrates in Vṛndāvana. He is playing with His cowherd boyfriends, He is dancing with the gopīs, He is playing as a child to His father and mother Yaśodā. He has got conjugal love with Rādhārāṇī. Everything is there. Therefore here it is said, tac chraddadhānā munayo jñāna-vairāgya-yuktayā, paśyanti [SB 1.2.12]. You can see all this ānandamaya-līlā, ātmani, within yourself. How? Tac chradda, chraddadhānāḥ. Śraddhā. This śraddhā means… I have already explained many times. It is explained in the Caitanya-caritāmṛta, śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. This is called śraddhā, when you firmly believe. Śraddhā-śabde viśvāsa kahe sudṛḍha. Without any shaking. Not shaking platform. Firmly. What is that? Kṛṣṇe bhakti kaile sarva-karma kṛta haya. If you become a devotee of Kṛṣṇa, then all perfection is there. This is called śraddhā. Because Kṛṣṇa says at the last stage of His instruction in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Śaraṇaṁ vraja: "Voluntarily you surrender unto Me. Then I take charge of you." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. "There is no question of considering. Do it immediately." That Kṛṣṇa says.

So if one accepts this principle, then that is called śraddhā. Here it is said… Because after Bhagavad-gītā, Bhāgavata was written… So one who accepts Kṛṣṇa, the Supreme Personality of Godhead by understanding Bhagavad-gītā as it is, not by malinterpretations, as it is, then that is called śraddhā. Śraddadhānā munayaḥ. As soon as you become a surrendered soul, then you become one of the munis, great-minded, wide-minded, muni, mahātmā. Munayaḥ. And why kind of śraddhā? Now, jñāna-vairāgya-yuktayā. Two things must be there-jñāna and vairāgya. I have already explained that actually our aim of life, human life, is to acquire knowledge and vairāgya. Simply talking of knowledge is useless. There must be vairāgya also. Therefore Śrīpāda Śaṅkarācārya, he never liked simply talking. "First of all become a sannyāsī." That was his propaganda. "Then you talk." So jñāna-vairāgya. One who is actually jñānī, he must be vairāgī. Vairāgī means vigata-rāga. We are not rāgī. Rāga means attachment. We are materially attached, and when you become actually jñānī, then you should be materially detached. That is called jñāna-vairāgya-yuktayā. Tac chraddadhānā munayo jñāna-vairāgya-yuktayā, paśyanty ātmani cātmānam [SB 1.2.12]. Ātmani, within his mind and within his self, he sees the Paramātmā. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Perfect yogi always sees the Supreme Personality of Godhead within himself.

Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti, yaṁ śyāmasundaram [Bs. 5.38]. The question was, "Why Kṛṣṇa is black?" But that black is described in the Brahma-saṁhitā, śyāmasundara. Here one who is black, nobody likes to see, naturally. But Kṛṣṇa is black, at the same time the most exquisitely beautiful. That we cannot adjust. In another place it is said, asitāmbuda-sundarāṅgam. Asitāmbuda-sundarāṅgam. Asitāmbuda-sundarāṅgam. His body is just like black cloud. Kandarpa-koṭi-kamanīya. Kandarpa-koṭi-kamanīya. We understand Kandarpa, the Cupid, as very beautiful, but if you millions of Kandarpas act together to increase the beauty, that is also not comparable with Kṛṣṇa's beauty. So these contradictory terms cannot be understood unless one has got the ointment of love of Godhead. Premāñjana-cchurita-bhakti-vilocanena. Añjana. Añjana we understand, a kind of ointment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. So the first beginning is śraddhā, tac chraddadhānā munayaḥ. Ādau śraddhā. If you have got this faith… This is the…Bhagavad-gītā is just to create the preliminary faith to understand God. That is the only… That is Bhagavad-gītā.

Because we do not know. We cannot understand God with these blunt senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The present senses, they are simply after material gratification. So how they can understand Kṛṣṇa? That is not possible. Therefore it is said, jñāna-vairāgya-yuktayā [SB 1.2.12]. You can understand after jñāna. Jñāna means brahma-bhūta [SB 4.30.20], one who understands ahaṁ brahmāsmi: "I am not this material body; I am spirit soul." So brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Now we are designated by this bodily relationship: "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," "I am black," "I am white," "I am strong," "I am weak," "I am fatty," "I am thin," so many. These are all designation. So one has to become free from the designation. That is jñāna. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Upādhi. This upādhi. The bodily conception of life is called upādhi.

So sarva upādhi, when you become completely freed, no more thinking like American, Indian, brāhmaṇa, śūdra, no… "I am eternal servant of Kṛṣṇa." Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Caitanya Mahāprabhu gave His identification in this way: "I am not a brāhmaṇa, I am not a śūdra, neither I am a king, neither I am a vaiśya, neither I am a sannyāsī. I am nothing of this." Because this material designation, varṇa-āśrama. Four varṇas, brāhmaṇa, kṣatriya, vaiśya, śūdra, and four āśramas, brahmacārī, gṛhastha, vānaprastha and sannyāsa. So anybody must be within these eight categories. Caitanya Mahāprabhu says that "I don't belong to any of these categories." Nāhaṁ vipro na ca nara-patir na ca yatir vā. Then what you are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. "Gopī-bhartuḥ, the maintainer of the gopīs, gopī-bhartuḥ, and the master of the gopīs, Kṛṣṇa, pada-kamalayoḥ, lotus feet-I am His servant, dāsa, and his servant, his servant, his servant, his servant, his servant, his servant, in this way servants' servant." The more you become servants of servant, then you are liberated. Here this material world they want master. He is master: "I am his master, I am his master, I am his master." They are trying to become master. It is just the opposite-to become servant. This is Vaiṣṇava philosophy, how to become the servant of the servant of the servant of the servant, oh, hundred times servant [Cc. Madhya 13.80]. Because this philosophy is understood by becoming a servant, not by becoming a master. That you will not. That is called jñāna-vairāgya-yuktayā [SB 1.2.12]. Because so long wants to become a master, he is still in ajñāna because he cannot be master. How he can be master? Real master is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. How you can be master? Can you become more than Kṛṣṇa? He is sarva-loka-maheśvaram.

So this is jñāna, as Caitanya Mahāprabhu enunciates, not to become master or God, to become servant of the God. Not only servant, but servant, servant, servant, servant, hundred times downward. Then you become perfect. That is the demand of Kṛṣṇa, that you first of all become servant. Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. Because that is your real position. Caitanya Mahāprabhu confirms it. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is our position. This is jñāna. Anyone who is claiming other that this is not in knowledge. He is ajñāna. That is also confirmed in the Bhagavad-gītā-I have several times repeated-bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births trying to become the master, when actually he becomes jñānavān, then jñānavān māṁ prapadyate. This is the sign, when he surrender to Kṛṣṇa. That is real knowledge. That knowledge is not sentiment. Because bahūnāṁ janmanām ante [Bg. 7.19]. After experiencing many, many births that "I am the master, I am God, I am this, I am that," so when he actually jñānavān, māṁ prapadyate, vāsudevaḥ sarvam iti.. [Bg. 7.19]. When he understands, "Oh, Vāsudeva, Kṛṣṇa, is the origin or everything," that is real jñāna. That is real jñāna.

Therefore it has said, jñāna-vairāgya-yuktayā. Then you have to become vairāgī to your puffed up consciousness that "I am master, I am God, I am this, I am that." No. That is called jñāna and vairāgya. Jñāna-vairāgya-yuktayā. And again it is confirmed, bhaktyā. As soon as the bhakti word is used, there is no question of becoming master. Bhakti is used via media between Bhagavān and bhakta. The dealings of Bhagavān and bhakta is called bhakti. Bhakti, bhaja-dhātu. Bhaja-dhātu sevāyām. Sevāyām. Sevā mean there is a sevaka and there is a master, sevya, one who is worshiped and one who serves. Then the process is called bhakti. Here it is also said, bhaktyā. What kind of bhakti? Bhaktyā śruta-gṛhītayā. Śruta, by hearing śruti, or Vedas. Completely on the basis of Vedic knowledge, that bhakti, not sentimental. Sentimental bhakti is also there, because the acceptance of Kṛṣṇa is there. Therefore there is some value. But real bhakti, Śrī Jīva Gosvāmī has commented that bhakti based on understanding of Vedānta-sūtra is perfect, on the basis of jñāna, knowledge, and vairāgya. That is… And Kṛṣṇa has also said, brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Brahma-sūtra means Vedānta-sūtra.

So actually the Vedānta-sūtra, everything is bhakti. But unfortunately, people have taken Vedānta in a different way, after the Śārīraka-bhāṣya. But all the ācāryas, Rāmānujācārya, Madhvācārya, they have all, they have commentated on the Vedānta-sūtra. So Vedantist does not mean simply the Māyāvādīs. Actually Vedantists are the devotees. Because veda anta. Veda means knowledge, and anta means the last word. The last word is bhagavān. That is Vedānta. Here it is said, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. If you understand by studying Vedānta simply Brahman realization, that is not perfect. If you understand Paramātmā realization by studying Vedānta, that is also not perfect. When you come to understand Bhagavān, that is perfect. That is confirmed in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By studying Vedānta or all Vedic literatures, if you do not understand Kṛṣṇa, then śrama eva hi kevalam [SB 1.2.8].

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

These things are required, jñāna and vairāgya. That is very easily achieved. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ. If bhakti-yoga is adopted unto the Supreme Personality of God, Vāsudeva, then very soon janayaty āśu… Āśu means very soon. Jñāna-va irāgyam ahaitukam.

The example you can see. These European and American boys and girls, how they have become vairāgī? They have got immense opportunity for material enjoyment. Material enjoyment means money and woman. That is the standard of material enjoyment. So these boys, these girls, they have got enough. The money is thrown on the street. And woman is loitering on the street. You can pick up as many as you like. You see. That is the Western countries. But they have left everything. That is vairāgya Why? Jñānam. They have obtained the real knowledge. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. As Bhavānanda Mahārāja said. They are firmly fixed up. Kṛṣṇas tu bhagavān svayam, "Let us sacrifice our life for Kṛṣṇa." That is real jñāna and vairāgya. Bhaktyā. This is to be understood, bhaktyā. Because without bhakti, there is no admission in the kingdom of God. That is not possible. That is stated in the Bhagavad-gītā:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

Viśate means enter. One is admitted in the spiritual world… Paras tasmāt tu bhāvaḥ anyaḥ. There is spiritual world. There is another world. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That sanātana-dhāma you cannot enter without being a bhakta. Bhaktyā mām abhijānāti [Bg. 18.55]. Those who enter that spiritual world, Brahman, nirviśeṣa-brahman, because they are lacking in bhakti, they again falls down.

That is stated in the Bhāgavata. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. There are certain persons, they are thinking, "Now I have become liberated." Ye 'nye 'ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ means "thinking that they have become liberated." But aviśuddha-buddhayaḥ, their intelligence is not yet clear. So what is the result? Suppose one realizes Brahman realization. He is not mukta? Yes, he is mukta. That's all right. But the intelligence is not yet purified. Why? Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. After undergoing sever austerities and penances, they rise up to the Brahmaloka, paraṁ padam. Patanty adhaḥ, again falls down, again falls down. Why? Anādṛta-yuṣmad-aṅghrayaḥ. Just like the impersonal sky. You can go in the sky with your seedy airplane, but if you don't get a shelter in any planet, you will have to come again. Just like this moon planet-goers, going and coming. Why don't they stay there? So it doubtful whether they are going.

So anyway, this is the position of the nirviśeṣa-vāda. Because they do not enter in one of the Vaikuṇṭha planets… Because they are not bhaktas, they are not admitted. Without being bhakta, nobody is allowed to enter into the Vaikuṇṭha planets. Just like here in the sky there are millions and millions of planets, similarly, in the brahmajyoti there are also millions and millions of planets. They are called Vaikuṇṭhaloka. But in those Vaikuṇṭhalokas only bhaktas are admitted, not the nondevotees. They can go to the Brahmaloka. Brahmaloka is combination of the spirit souls. But spirit soul means part and parcel of the Supreme Lord, who is ānandamaya. So they do not get that ānanda. They simply are elevated to the position of eternity. But eternity without ānanda. Just like you just imagine: suppose you are given a very nice place. You are ordered that "You live here eternally, but don't allow nobody else. You can live alone." How long you will live? Because as a living entity, as part and parcel of Kṛṣṇa, you want ānanda. So ānanda, you require society, friendship and love. That is ānanda. That is not impersonalism. That is personalism. So unless you enter to the personal activities of Kṛṣṇa, there cannot be ānanda. There cannot be. Unless you are qualified to dance with Kṛṣṇa or to play with Kṛṣṇa, to become father of Kṛṣṇa, mother of Kṛṣṇa, and enjoy the ānandamayam, ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37], you cannot be happy. Therefore āruhya kṛcchreṇa. The brahma-pada, the Supreme, paraṁ padam, it is called paraṁ padam… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Adhaḥ. They fall down. Therefore we see sometimes, big, big sannyāsīs, brahma satyaṁ jagan mithyā, they give up this world, take sannyāsa, but after some time they come to politics, to sociology. Why? If the jagat is mithyā, why you are interested in politics and sociology an welfare acts? That means anādṛta-yuṣmad-aṅghrayaḥ: He could not get ānanda without being in touch with the lotus feet of Kṛṣṇa. Therefore they come this ānanda. Ānanda. Āruhya kṛcchreṇa. This is practical.

So simply Brahman realization is not perfect. Simply Paramātmā realization is also not perfect. When you realize Bhagavān, then you realize Brahman, Paramātmā, and Bhagavān simultaneously. That is ānanda. That is ānanda. That is available as it is. Paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā. Śruta-gṛhītayā, hearing. Therefore Rūpa Gosvāmī says,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

One who does not understand the bhakti philosophy through śruti, through Veda, smṛti… Just like Bhagavad-gītā is smṛti. Śruti-smṛti-purāṇādi [Brs. 1.2.101], and Nārada-pañcarātra. Without reference to these books of knowledge, if one becomes a so-called devotee, that is not accepted by Rūpa Gosvāmī. Here also it is said, bhaktyā śruta-gṛhītayā. Śruta-gṛhītayā, knowledge, full knowledge, through Vedas, bhaktyā, with devotion. Dry Vedic knowledge makes you impersonalist, only a partial realization. Therefore bhakti must be there. Bhakti means without any result or karma and jñāna. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. People are interested with dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. But Bhāgavata says that above that, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Here in the Śrīmad-Bhāgavatam… Dharma, artha, kāma, mokṣa, they are cheating, because they are not giving directly the devotional service to the Lord. Dharma, artha, kāma, mokṣa. Therefore Vyāsadeva says, dharmārtha-kāma-mokṣa, dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ vāstavaṁ vastu vedyam atra [SB 1.1.2].

So if we want to understand the real reality, vāstava-vastu, that is Kṛṣṇa, then this is the process. What is that?

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

You have to receive through the channel of paramparā system, bhakti. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Paramparā. Ādau gurvāśrayam. Therefore we have to accept a guru who is coming in the paramparā. Just like Arjuna. Arjuna is paramparā. Because the paramparā was lost, Kṛṣṇa again said Bhagavad-gītā to Arjuna. So as Arjuna understood, if you understand Bhagavad-gītā as Arjuna understood, if you understand Kṛṣṇa, then your understanding of Kṛṣṇa is perfect. And if you invent some imaginary meaning, then you are śrama eva hi kevalam, waste of time. So don't do that. Try to understand Kṛṣṇa as He is, as He speaks Himself about Himself, that "I am like this." What is the difficulty? If Kṛṣṇa says, if God says, "I am like this," why you are manufacturing ways and means to understand God, uselessly wasting time? God is giving His name, God is giving His address, God is giving His activities. Everything is there. Why don't you understand God? Why you are researching? This is called śrama eva hi…

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

So don't waste time in searching out what is God. God is canvassing you, "I am God, here." Bhaktyā sa… Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So this Kṛṣṇa consciousness movement is not a manufactured way. It is simply the standard. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. We are preaching this philosophy. It is not difficult. Anyone can do it. Anyone can do it. It is not that I am playing something wonderful. What Wonderful? They talk about this, that I have done something wonderful. I do not know any wonderful thing. I only know to present Kṛṣṇa as He is. That's all. This is the secret. So anyone can understand Kṛṣṇa as He is from Bhagavad-gītā or from Śrīmad-Bhāgavatam. Why do they search out? Why they should invent some means? This is useless waste of time.

Thank you very much. Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 1.2.13

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Los Angeles, August 16, 1972
Prabhupāda:
ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

So ataḥ, therefore, in the previous verse it was decided who is qualified to see God. God is there within yourself. He is not far away. Not that you have to go many miles away to see God. Paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā. Just like you are searching out something, you do not know what the thing is like, you are harassed. But if somebody knows what the thing is like, "Why you are harassing yourself? Here is the thing. Take it," you can get it immediately. Similarly, God is not far away, God is very near to him, side by side, jīvātmā and Paramātmā. You are sitting with God, you simply do not know how to see. But that qualification, we have explained yesterday, is the eagerness, "Yes, I want to see."

When you want to see… Just like Dhruva Mahārāja. Dhruva Mahārāja was a young boy, he was insulted by his stepmother. Son of a kṣatriya, they were very proud family, even a five-year-old boy could not tolerate the insult. A kṣatriya cannot tolerate insult, immediately sword. Not that nonviolence. Nonviolence is not for kṣatriya. Therefore it is said, varṇāśrama-vibhāgaśaḥ-you cannot stop violence. There must be violence, but kṣatriyas, they know how to use violence. That is different thing. So he was insulted and he went to his mother, "Stepmother has insulted me like this," he began to cry in front of his mother. She said,"How can I help you, my dear boy? Your father does not care for me, even like the maidservants." So he was determined to retaliate. So his mother advised, that "If you can meet Kṛṣṇa, or God, He can help you." "Where is God?" "Yes, I have heard that people go to the forest to search out God." This is eagerness. And Nārada Muni, because Kṛṣṇa is within, He is seeing that this boy is very eager. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Kṛṣṇa, as soon as He sees that you are serious, He will send you the help of a spiritual master.

So Nārada came to him, "My dear boy, you are child, why you are affected by the insult? What is insult to you? You are a child, you play." Actually, if you insult a child, they do not take it, actually. A small boy if you insult, what does he care for it? Insult or honor, a child has no knowledge of it. "So why you are so much affected? You are king's son, so much delicate body. It is very difficult to search out God here in this forest. It requires great austerity. Better go home now, and when you are mature, old age, you can come."

"Sir, I am sorry. I am born of a kṣatriya father, so I cannot accept your instruction. This is very good instruction, but I am born in such a family. I am sorry, I cannot take your instruction," he frankly said. "If you can give me anything, any clue how I can find God, please tell me. Otherwise, please excuse me. Don't tell me, don't give me instructions." This is eagerness, a five-year-old boy, "I must see God. If you can give me some clue how I find out God then talk. Otherwise excuse." This is seriousness. Then this mantra was given to Dhruva Mahārāja: oṁ namo bhagavate vāsudevāya. So he, by that eagerness, within six months he saw Kṛṣṇa.

So it is possible. One has to accept the proper person who can let him know what is God. And if he is determined, then it is not difficult. But when you see God, what is your next business? Suppose you see God, what you will do? The business is to ask God, "Kṛṣṇa, please engage me in Your service." That is wanted. When Nṛsiṁhadeva was seen by Prahlāda Mahārāja, He wanted to give him. Actually his father was dead, he was to be king, so Prahlāda Mahārāja was offered, "Anything you want. You have suffered for Me so much. Now you take what you want." Prahlāda Mahārāja said, "Sir, what shall I require from You? I have seen all these material opulences. My father was so strong that even the demigods would not dare to challenge him. He was so powerful, and all this power and strength You have finished in a second. So what is the use of these powers? Please do not allure me by this material power. All this material power can be finished immediately, within a second, if You like."

That is a fact. You may have material possessions, power, and everything very good situation, and simply by little motor accident, finished immediately, within a second. In your country, President Kennedy was so powerful, opulent and so on, and within a second it was finished. So these rascals, they do not see that "What I shall gain by this so-called material opulence and power?" It can be finished at any moment by the direction, and Kṛṣṇa says also in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Just like Hiraṇyakaśipu, he was thinking, "I am so powerful." And when Nṛsiṁhadeva appeared as his death, finished everything.

So that they do not see. They are claiming to become God, but how they will control this death? That will come, "As sure as death." God means controller. Can you control death, can you control disease, can you control old age? No? Then how do you become God? Rascal, you are claiming to have become God. If I give you a kick on your face, you cannot control, yet you claim to have become God. You see, this is going on.

So when you meet God, you can meet God at any moment if you follow the instructions. Then what is your business? In that meeting, fully learned scholars were present, therefore it is called dvija-śreṣṭhāḥ, best of the brāhmaṇas. Best of the brāhmaṇas means these devotees. To become brāhmaṇa means the best of the learned scholars. Brahma jānāti iti brāhmaṇa. Everyone is born śūdra-janmanā jāyate śūdraḥ. Śūdra means the fourth-class man. Saṁskārād bhaved dvijaḥ. By reformation, by cultivation of knowledge and culture, one becomes second class, third class and first class. So brāhmaṇa means the first class, means one who knows-brāhmaṇa. And śreṣṭhāḥ, the best of the brāhmaṇas, means that he knows not only what is Brahman, but he knows what is Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Three stages. Simply knowing Brahman is not perfect knowledge; you must know what is Paramātmā, you must know what is the Personality of Godhead. Therefore it is addressed here, dvija-śreṣṭhāḥ.

There are many in that meeting at Naimiṣāraṇya. The human society should be divided into four classes of men, not that everything is a drunkard, that's all. This is not civilization; this is animal life. There must be first-class men. There is already, just like you are, you are all first class, but they will not admit. They will admit drunkard first class. That is a different thing. But you are all first class, devotees of Kṛṣṇa. So there must be first class, second class, third class, fourth class, because this material world is conducted under the influence of three qualities-goodness, passion and ignorance. How you can avoid it? So those who are on the platform of goodness, they are first-class men. Those who are on the platform of passion, they are second-class men. Those who are mixed up, they are third-class men, and those who are in ignorance, they are fourth-class men, and less than that, they are animals. They may have two hands, two legs, but they are simply animals, that's all, no better than animals.

So actually human civilization begins when there is varṇāśrama-vibhāgaśaḥ, four varṇas and four āśramas. Here is brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. Unless human society is scientifically divided in this varṇāśrama system, it is animal society. It is not man's society. Therefore he is stressing varṇāśrama. Not others who are not within the category of varṇāśrama, they are animals. So when the human society comes to the system of varṇāśrama-dharma, then they can think about God. Otherwise it is not possible. Animal, how they can think about God? Because you are all first-class boys and girls, therefore you have come to hear about God. Now if you call first-class dogs, they will not come, that is not possible. So unless the human society is organized in the varṇāśrama-dharma, it remains animal society. And in animal society you cannot expect any intelligence or any sense of goodness or any idea of God. This is not possible.

So when you come to the system of varṇāśrama, this is by nature. It is creation of God, just like in your body there are four divisions-the brain, arms, belly and legs divisions. So how can you avoid? This is natural. Unless you have got brain, if your head is cut off from the body, then what is the value? It is dead body. Similarly, at the present moment there is no brahminical culture. There may be very strong arm department, there may be very well-equipped economic department or labor department, but because the head is not there, it is a dead body. Therefore the whole society is suffering; there is no brāhmaṇa, or the head. We are creating brāhmaṇas so that the society may be saved. We are not creating rascals; we are creating brāhmaṇas. So if you all are responsible, if you know your duty, try to save the society, especially in your country, America. By God's grace you have enough of everything. And you have got intelligence also, otherwise how you are coming? Unless you are born of intelligent father and mother, how you are taking this?

So we are creating first-class nationalists in this Kṛṣṇa consciousness movement who can save your country. We are not creating cats and dogs and bluffing the society. We are actually creating real nationalists of your country, real scholars. We don't decry material civilization, no. We don't say that. Yesterday on the beach I was talking with Karandhara, "Why your country does not allow to marry more than one wife?" He said they think it is immoral. I do not know what is the ethics or psychology behind it, but giving opportunity for the girls to become prostitute is not immoral? To marry more than one wife is immoral? You see your leaders. This is the leaders. Why? Because there is no varṇāśrama-dharma, they do not know. The brāhmaṇas, the kṣatriyas, especially, they are allowed to marry more than one wife. At least every woman will get a chance to have a husband.

So it is very scientific system, but they are killing. In India it was there, and still the rascal leaders, they are trying to kill it. Classless society-how you can make classless society? They are dogs, cats…, how you can make classless society? It can be made in Kṛṣṇa consciousness, because when you accept Kṛṣṇa as the supreme master, the supreme proprietor, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29], then you become classless. Just like in this body there is brain. Brain is very important, and leg is not so important. But it is important, because if the leg does not help you to move, simply brain, how it will help? So there is cooperation. Although the brain is the most important part of the body, still leg is required, hand is required, the belly is also required, everything is required. We do not avoid anything. We do not say "Stop this." No. Everything is required, just like we have discovered this microphone. Yes, it is required, we are taking advantage of it and speaking nicely about Kṛṣṇa.

So our point is not to disregard anything, but everything use for the satisfaction of Kṛṣṇa, that is called saṁsiddhir hari-toṣaṇam: [SB 1.2.13] means satisfying Kṛṣṇa. You have manufactured, you have discovered something, but you will get perfection by manufacturing this. Anything you do, if you can satisfy Kṛṣṇa by your art and intelligence and education, by your work, then your life is perfect. We don't decry, "Don't do this." Do everything, but do it for Kṛṣṇa, then it is perfect. Otherwise, go to hell. Śrama eva hi kevalam [SB 1.2.8]. "Oh, I am a brāhmaṇa, I am doing my duty." "But do you know Kṛṣṇa, do you serve Kṛṣṇa?" "Yes, I know Kṛṣṇa, I am Kṛṣṇa." This will not help you. Suppose a big man, a president, if you say, "I am president," what the government will think of you? "He is a crazy fellow." Similarly, these rascals, when they say, "I am God," then we take it, "That is a crazy fellow."

Therefore you have to satisfy the Supreme. Kṛṣṇa in the Bhagavad-gītā never said that you claim yourself to have become Kṛṣṇa. No. He claimed sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You come under My shelter." He does not say that You become equal with Me. That is nonsense. So Kṛṣṇa will be satisfied because your business is how to satisfy Hari, and Hari says, Kṛṣṇa says, that you surrender. That will satisfy Kṛṣṇa, not that you falsely claim that "I am Kṛṣṇa. Kṛṣṇa is now dead, and now I have come." These rascals will not satisfy Kṛṣṇa.

So this is our proposition. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. It does not matter, varṇāśrama-dharma, eight categories, four social and four spiritual or four material and four spiritual, but when the material activities are enacted for spiritual advancement, then it is no more material; it is spiritual. Actually there is nothing material. Material means forgetfulness of Kṛṣṇa, that's all. Otherwise there is nothing material. It is called buddhi-bheda, means those who are not Kṛṣṇa conscious thoroughly, they have got distinction "This is spiritual; this is material." But when you are fully, ekatvam anupaśyataḥ [Īśo 7]. That is stated in the Īśopaniṣad. That means everything is related to Kṛṣṇa, that is ekatvam. Kṛṣṇa is the Supreme, and everything is emanation from Kṛṣṇa. Kṛṣṇa's energy is variety. The example just like the sun. From sun, two energies are emanating-heat and light. And the whole material creation is based on heat and light. As soon as there is no light or as soon as there is not heat, immediately the trees become skeletons. Or a few days after, it will be vanished.

So anyone can understand, heat and light is the basic principle of this material creation. And wherefrom the heat and light is coming? From the sun. So if you take service of the heat and light, you cannot avoid the sun. Similarly, two energies of Kṛṣṇa, they are acting. Heat and light-the material energy and the spiritual energy. The material energy means the earth, water, fire, air, ether, mind, intelligence, ego, and spiritual energy is this living entity. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. That is spiritual energy. Just like you mix up two things, and there is chemical action. Similarly, the whole world is going on. Here there is material and spiritual distinction because here there is forgetfulness of Kṛṣṇa. Here, ninety-nine and nine tenths percent have forgotten God; therefore it is material. And as soon as you are Kṛṣṇa conscious, there is no more material, everything is spiritual.

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam
[Īśo mantra 1]

It requires only advancement of spiritual knowledge, then you will find that everything is spiritual. Just like in Caitanya-caritāmṛta it is said:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

"A materialistic person, because he does not know what is God, what is Kṛṣṇa, he sees matter. But a spiritually advanced, Kṛṣṇa conscious person, he does not see matter." Just like an atheist will come, they will see this Deity, stone, a stone statue. But a spiritually advanced, he will see that Kṛṣṇa is here personally. Just like Caitanya Mahāprabhu, as soon as He saw Jagannātha, immediately fainted, "Here is My Kṛṣṇa."

So the material vision means forgetfulness of Kṛṣṇa, that's all. Otherwise there is no material, because everything is coming from Kṛṣṇa, either material energy or spiritual energy. They are coming from the same source, so in the higher spiritual understanding, the spiritual platform, there is nothing material. Everything is spiritual. Sarvaṁ khalv idaṁ brahma. So don't imitate, but there is possibility. So long we are on the material platform, on the platform of forgetfulness, our business should be how to satisfy the Supreme. How to satisfy,(?) you do whatever you like, not whatever you like, within the institution. Varṇāśrama-vibhāgaśaḥ, it must be organized. If your aim is simply to satisfy Kṛṣṇa, then your life is perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.13

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Vṛndāvana, October 24, 1972

Pradyumna: Translation: "O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties, or dharma, according to caste divisions and order of life, is to please the Lord Hari." [SB 1.2.13]

Prabhupāda: Ataḥ pumbhir-dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Varṇa and āśrama. This varṇāśrama is very important thing in the human society. Unless one accepts these principles of varṇa and āśrama, they're animal society. That is not human society. Four varṇas-the brāhmaṇa, kṣatriya, vaiśya, and śūdra, four divisions of the society; and āśrama, spiritual order-brahmacārī, gṛhastha, vānaprastha, and sannyāsa. This is Vedic culture, varṇa and āśrama. That is accepted as human society.

In the Viṣṇu Purāṇa also it is said,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The whole aim of life is to achieve the favor of Viṣṇu. Oṁ tad viṣṇoḥ paramaṁ padam. That is the Ṛg-Veda mantra. To reach Viṣṇu. But they do not know the goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. Anyone, or any society who does not know the aim of life, they are in the darkness. Actually, at the present moment especially, the whole human society has missed the point. They are trying to be happy by material adjustment. By social adjustment, by political adjustment, by economic adjustment, or by religious adjustment, they are trying to make the whole human society happy, but Bhāgavata says, durāśayā ye bahir-artha-māninaḥ. This is something which is beyond the fulfillment of hopes. This hope will never be fulfilled. Durāśayā. Bahir-artha-māninaḥ. Because they have accepted the external energy of the Supreme Personality of Godhead, bahir-artha.

Just like this body. Your body, my body, this is bahir-artha, external. Just like my, this wrapper. This is external. Real person is the soul. But they have no information of the soul, neither information of Viṣṇu, the origin of soul. They are interested with the external body. That is called bahir-artha. Bahiḥ means external. Artha means interest. Just like you have seen, our, in our Bhāgavata, the picture, that one lady is taking care of the cage, and the bird within is dying. So bahir-artha-mānī means this, that we are taking care of the body, external body, but not taking care of the soul within. This is the civilization of cows and asses. Sa eva go-kharaḥ [SB 10.84.13]. Go means cows, and khara means asses. Therefore here it is said, ataḥ pumbhir dvija-śreṣṭhāḥ.

Dvija-śreṣṭhāḥ. In that meeting of Naimiṣāraṇya, there were all best brāhmaṇas, the kṣatriya and the vaiśyas. They are supposed to be twice-born. One birth by the father and mother, and the other birth is by the guru and Vedic knowledge. The guru is the father and Vedic knowledge is the mother. This is in Aryan civilization, this varṇāśrama, varṇa: brāhmaṇa, kṣatriya, vaiśya, śūdra. Śūdras are once-born. They have no ceremony for twice-born. Or one who is not twice-born, he's a śūdra. If the twice-born ceremony is not observed, is not observed, then it is śūdra. Or act..., practically at the present moment, even in India, these ceremonies are not accepted or they do not care for it. And what to speak of other countries. Therefore the conclusion of the śāstra is kalau śūdra-sambhavaḥ. In this age of Kali, there are only śūdras. Practically there is no brāhmaṇa, no kṣatriya, no vaiśyas. Maybe some vaiśyas. But this is the position.

But here it is said, varṇāśrama-vibhāgaśaḥ. Unless one, unless the society comes to the institution for accepting these four varṇas and āśrama, it is not human society. And in the human society there is understanding of God, not in the animal society. Therefore as the institution of varṇāśrama is now abolished, people are becoming godless. Because varṇāśrama means the institution or a set-up of society where gradually one can understand Viṣṇu and worship Viṣṇu. Viṣṇur ārādhyate. That is the system. Not that so-called brāhmaṇa and so-called kṣatriya, they have no information of Viṣṇu, and they are declaring, "I am brāhmaṇa," "I am kṣatriya." They are called, according to śāstra, brahma-bandhu, dvija-bandhu. Dvija-bandhu. One who is born of a brāhmaṇa family or a kṣatriya family or vaiśya family, but do not act as brāhmaṇa, kṣatriya, and vaiśyas, they are called dvija-bandhu. They are not accepted as dvija. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25].

This Mahābhārata was compiled by Vyāsadeva for this purpose because strī, women; śūdra, the fourth class of the society, laborer class, worker class; strī, śūdra; and dvija-bandhu, and persons who are born in the families of brāhmaṇa, kṣatriya, but they do not act, they are called dvija-bandhu. For them, this Mahābhārata was compiled. It is called "Fifth Vedas." Four Vedas: Sāma, Yajur, Atharva..., Sāma, Yajur, Ṛk, Atharva. So this Vedic language cannot be understood by the less intelligent class of men who are known as woman, śūdra, and dvija-bandhu, strī-śūdra-dvija-bandhūnām [SB 1.4.25]. In the Bhagavad-gītā also it is said,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

So when one becomes Kṛṣṇa conscious, it does not matter whether he's a strī or a śūdra or a dvija-bandhu. Te 'pi yānti parāṁ gatim. They also can be elevated to the highest platform of perfection.

So that is Kṛṣṇa's special favor. Ordinarily, this is the formula. This formula. What is that? Dvija-śreṣṭhāḥ, ataḥ pumbhir dvija-śreṣṭhāḥ. This is the ordinary formula. Ataḥ pumbhir, pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. It is based on the varṇāśrama division. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Everyone must have perfection, but people are not interested what is the perfection of life. Neither they know what is the position of perfection. The perfection is hari-toṣaṇam, to satisfy the Supreme Personality of Godhead. It doesn't matter what you are. If you are brāhmaṇa, by your activities, satyaṁ śamo damas titikṣā, by your austerity, knowledge, you satisfy Kṛṣṇa, the Sup..., Viṣṇu, the Supreme... Kṛṣṇa and Viṣṇu, the same. Viṣṇu-tattva..., Kṛṣṇa is the origin of viṣṇu-tattva. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa says. He is the origin of Viṣṇu also. Sarvasya. Because in the creation, Brahmā, Viṣṇu, and Maheśvara. The origin of original demigods of this creation. Brahmā is the creator, Viṣṇu is the maintainer, and Maheśvara, or Mahādeva, or Lord Śiva, is destroyer. The three deities in charge of three departmental activities. So Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ. That means He's the origin of Brahmā, He's the origin of Viṣṇu, He's the origin of Lord Śiva. Ahaṁ sarvasya pra..., mattaḥ sarvaṁ pravartate. So therefore, here it is said, hari-toṣaṇam. If we satisfy Hari, the Supreme Personality of Godhead, He includes everything. Sarvasya prabhavaḥ. You do not require to satisfy separately other demigods. There is no need.

The example is given: yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like pouring water in the root of the tree, automatically you water the branches, the twigs, the leaves, the flowers, and everything. This is the way. Prāṇopahārāc ca yathendriyāṇām. You supply foods to the stomach, and automatically the energy will be distributed to other parts of the body. You do not require to supply food to the eyes, to the ear, to the nose. No. Simply supply food to the stomach and the energy will be distributed. Similarly, saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you simply satisfy Hari, the Supreme Personality of Godhead, then you satisfy all others. Tasmin tuṣṭo jagat tuṣṭaḥ. Just like you know the story, in Mahābhārata, that Duryodhana planned... Duryodhana... Once Duryodhana satisfied Durvāsā Muni very nicely, and Durvāsā Muni wanted to give him some benediction, "Now you take some benediction, whatever you like." So Duryodhana was very cunning. His only aim was how to cheat the Pāṇḍavas. So he said, "My dear sir, I shall ask you some day. Not now." So "All right." So when the Pāṇḍavas were in the forest and Duryodhana's plan was how to tease them. So he approached Durvāsā Muni, "My dear sir, you wanted to give me some benediction. I have come for it." "Yes" "Now, you go to the Pāṇḍavas with your all disciples, sixty-thousand disciples, and you go when Draupadī has taken her food." So Durvāsā Muni one day... Because he wanted to give that benediction, he approached the Pāṇḍavas in the forest. And it is the duty of the kṣatriya to receive the brāhmaṇas. So they were, they were, they had finished their lunch, and Durvāsā Muni came. So how they can deny? They are kṣatriyas. "Yes, my lord. You can, you are welcomed. Just take your bath, and we are making arrangement..." What arrangement they will make? In the forest? So they were perplexed.

So Kṛṣṇa, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati... [Bg. 9.31]. Kṛṣṇa's vow is that He will see always His devotees are protected. So when they were perplexed, Kṛṣṇa came. Kṛṣṇa came that "What is the problem?" They explained, "This is the problem." Then asked Draupadī that "You have already finished..." Because Draupadī had an, a benediction that so long she does not take his (her) lunch, any number of men come, she, she will be able to feed. That was his (her)... But she had finished her lunch. then Kṛṣṇa said, "Just go, find out some foodstuff, any little in the kitchen." They said, "No, everything is finished. There is no food.” ”No, just try to see.” Then, in one pot, they saw a little śāk, a vegetable, was stuck up. So they brought it and Kṛṣṇa took it, immediately. So as soon as Kṛṣṇa took, all the Durvāsā Muni and company, they, they felt that their belly is filled up. Tasmin tuṣṭo jagat tuṣṭaḥ. So they were feeling ashamed that ”How we shall go? We cannot take any food?” So they fled away from the Ganges.

So the process is this, actually. If you can satisfy Kṛṣṇa, if Kṛṣṇa says, ”All right,” then every, everything is all right. Bas. This is Kṛṣṇa consciousness movement. Somehow or other, you satisfy Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Then you have all perfection. Very simple method. You try to satisfy Kṛṣṇa, and your everything satisfied. Every, everything is perfect. Kṛṣṇa also says that. It is not very difficult to satisfy Kṛṣṇa. Kṛṣṇa is so kind, He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa says, ”You want to feed Me. That’s all right. You collect little flower, patram, a little leaf… Whatever you… Not that all. Any one of them.” Patraṁ puṣpaṁ phalaṁ toyam, a little water, yo me bhaktyā prayacchati. Real thing is bhakti, love, devotion. Not that Kṛṣṇa is asking you, ”Bring volumes of luci, puri, kacuri, halavā.” No. Kṛṣṇa wants your love. Real thing. Bhaktyā. Yo me bhaktyā prayac… Kṛṣṇa is not beggar, neither Kṛṣṇa is hungry, that He has come to your place to eat something. That’s not the position, Kṛṣṇa’s. Kṛṣṇa wants only your love. Just like father takes the responsibility of the whole family. He works hard day and night to maintain the family. He expects only love from his wife and children. That is the impetus of economic development. Otherwise he’s earning daily thousands and lakhs of rupees. It is not that he will eat. He will eat that four cāpāṭis. That’s all. Worth six annas. But he works so hard just to be satisfied that his wife, his children love. When he comes at home, he sees them very satisfied.

Similarly, Kṛṣṇa has expanded this family. Ekaṁ bahu syām. He has become so many living entities. What is the idea? Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). Because He’s ānandamaya, He wants to enjoy the love exchange between the living entities. That is His purpose. Otherwise, why He has created? He wants love. But these rascals, they have forgotten that thing. They are saying, ”There is no God. I am God. I am enjoyer.” Instead of loving God, they are becoming ”God.” This has killed the whole situation. Therefore Kṛṣṇa comes, and He wanted to reestablish that reciprocal exchange of love which is called bhakti. You love Kṛṣṇa, and Kṛṣṇa loves you. Kṛṣṇa loves you, even without your love. Otherwise, how you are eating? You, why, you cannot live even for a moment without Kṛṣṇa’s mercy. That’s a fact. Eko bahūnāṁ yo vidadhāti kāmān. So Kṛṣṇa comes.

Kṛṣṇa, when He says, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge, this is real dharma. Dharma means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the what is enjoined by the Lord, God. What God says, that is dharma. God says, ”Do this.” That is dharma. Not that you manufacture your dharma. God says, Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66]. This is dharma. Anything beyond this, all nonsense. They are not dharmas. Dharmaḥ kaitavaḥ. Cheating, simply cheating. Therefore Bhāgavata says, dharmaḥ projjhitaḥ atra kaitavaḥ: ”All rascaldom dharma is thrown away, kicked out.” This is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. This is dharma.

Therefore here it is same thing is confirmed. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You are religious. That’s all right. But the purpose of religion is to satisfy the Supreme Lord. That is perfection. It doesn’t matter. Because it is said, varṇāśrama-vibhāgaśaḥ. A brāhmaṇa, brāhmaṇa-varṇa, he can satisfy Kṛṣṇa by his tapasya, by his truthfulness, by his knowledge of the śāstras. He can preach the knowledge of the śāstra to the world. He can eat on behalf of God. Therefore according to Vedic civilization, there is brāhmaṇa-bhojana. Brāhmaṇa-bhojana means whatever a brāhmaṇa eats, it means God is, Kṛṣṇa eats through the brāhmaṇa. Therefore brāh…, brāhmaṇa… In Vedic civilization there is no daridra-bhojana. There is no such word. Now they, they have manufactured: refugee-bhojana, daridra-bhojana. But the, the real is brāhmaṇa-vaiṣṇava-bhojana. Because through the mouth of the brāhmaṇa and Vaiṣṇavas, those who are real brāhmaṇa… So this is the saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You may remain a brāhmaṇa. That’s all right.

Just like Arjuna. Arjuna was a kṣatriya. He was not a brāhmaṇa; he was kṣatriya. He was not a sannyāsī; he was a gṛhastha, king. His business, he knew how to kill. So by killing he satisfied Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. This is the whole purpose of Bhagavad-gītā. He was unwilling to kill, and Kṛṣṇa was inducing him, ”You must kill.” And when he agreed to kill, then Kṛṣṇa became satisfied. He became perfect. These are the evidence. The purpose is to satisfy Kṛṣṇa. When he was denying to fight, that was his own satisfaction. ”I shall not kill my grandfather, my nephews, my brother on the other side. If they die, I shall be unhappy. So what is the use of killing them?” These are all sense gratification, so-called nonviolence. A devotee does not know what is violence and non-violence. He wants to satisfy Kṛṣṇa. That’s all. They do not know what is morality or immorality. They want to satisfy Kṛṣṇa. Just like the gopīs. At dead of night, they went to Kṛṣṇa. This is immorality. But they did not know what is morality or immorality. They must go to Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13].

So anyone, in whatever position he may be, it does not matter. Everyone should try to satisfy Kṛṣṇa. Mad-yājī māṁ namaskuru. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is perfection of life. Always think of Kṛṣṇa, man-manāḥ. ”Always become My devotee,” mad-bhakta. ”Always worship Me,” mad-yājī. ”Always offer your obeisances unto Me,” māṁ namaskuru. ”But I have got other religion, Sir. Why shall I think of You only? I have to think of Goddess Kālī. Otherwise I cannot eat meat.” Therefore Kṛṣṇa says, sarva-dharmān paritya… ”It is all nonsense. Give up all this nonsense.” Sarva-dharmān parityajya mām ekam [Bg. 18.66]. ”Simply unto Me.” Ekam. ”Don’t bother with other demigods. They are My servants. You are not to satisfy My servants.” Of course, those who are real servants, that is different.

So this is the real dharma, saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you, someway or other, can satisfy Kṛṣṇa… Just like Arjuna, by killing, he sat… Killing art is not very good art. But because by killing he satisfied Kṛṣṇa, Kṛṣṇa gave him certificate, bhakto ’si priyo ’si me [Bg. 4.3], ”Oh, you are My very dear friend.” Because Kṛṣṇa’s purpose was to kill the demons. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So Arjuna helped to kill the demons and fulfill the desire of Kṛṣṇa. And therefore he became perfect by killing. So if you do anything which is sanctioned by Kṛṣṇa, or by His bona fide representative, that is real dharma. Saṁsiddhir hari-toṣaṇam [SB 1.2.13].

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.14

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Los Angeles, August 17, 1972

Pradyumna: (leads chanting, etc.)

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā
[SB 1.2.14]

(devotees chant responsively)

Prabhupāda: Where is Nandarāṇī?

Devotee: She's in the kitchen, Prabhupāda.

Prabhupāda: All right. Go on. Any other ladies? (woman chants) That's all. So read the word meaning.

Pradyumna: (reads synonyms) Translation: "Therefore devotees should constantly hear about, glorify, remember and worship the Personality of Godhead, Bhagavān, who is their protector."

Prabhupāda: So tasmāt. Tasmāt, "therefore." It is continuation of the last verse. What was the last verse?

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Everyone should know how to become perfect. That education is not there. They do not know what is perfection. They do not know that "I am eternal. My struggle for existence is for perfection of life, to come to my original position, Kṛṣṇa consciousness, so that I may regain again my eternal, blissful life of knowledge." That is the aim.

So it is required therefore that the social system should be organized in such a way that automatically people become interested in the ultimate goal of life. That is civilization. This is not civilization, simply animal propensities: eat voraciously and sleep twenty hours and have sex life without any restriction and have atom bomb for the defense. That's all, finished, civilization. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat. These things are there in the animals. Just like goats. We have seen goats eating twenty-four hours. Not only goats, they…, all other animals. Even if he is strong animal. That, they are… I told you. Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. Suptasya, sleeping lion. Lion is very powerful; he is given the honor of becoming the king of the animals. But still, he has to work for eating. It is not that because he is lion he will be sleeping, and some animal will come and enter into his mouth. No. That is not possible. He has to work.

Similarly, everyone has to work. Therefore there must be systematic work so that whole society may develop Kṛṣṇa consciousness, the ideal or the goal of life. Without program working… Just like I was hearing that in Japan they are very much, the people have very much liking for working, but, by law, they are being prohibited, "Don't work." So this civilization has been created that they do not know anything more. They are not taught that working is not our main business. Our main business is, as it is stated, hari-toṣaṇam. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. We have to satisfy Kṛṣṇa, the Supreme Personality of Godhead. Or God, whatever you say. But they do not know what is God.

So "There is no God. There is no life." These things are being taught throughout the whole world. You… Cāṇakya… What is…? That Cārvāka theory. Cārvāka theory is that,

ṛṇaṁ kṛtvā ghṛtaṁ pibet
yāvaj jīvet sukhaṁ jīvet
and
bhasmī-bhūtasya dehasya
kutaḥ punar āgamano bhavet

Bhasmī-bhūtasya dehasya. In India, according to Vedic system, the body is burned after death. They are not so foolish to stock and occupy millions of square yards. No. "Body is finished; just burn it," finish. Why stock it in a tomb and occupy so much space? Practical, you see. So bhasmī-bhūtasya dehasya. Bhasmī-bhūtasya means the body being burned, it becomes ashes. So, actually the ultimate form or format of this body are three: either you become stool, or you become ash, or you become earth. Those who are burying underground, after few years the body will become earth. And those who are throwing on the street or on the water, so that body will become stool. Because if you throw on land, some jackals and some animals, some vultures, they will come and eat, and by, after eating, it will be stool. So either ashes or stool or earth. This is the last stage of this body. And we are taking of this stool, ash and earth so much without caring for the real vital force which moving the body. We are very much careful for ash, stool, and earth, not careful of the living force which is moving this body, beautiful body. This body is beautiful, very attractive, very important, so long that spiritual spark is there. Otherwise it is stool, ash and earth. They do not know this.

So this requires intelligence. That intelligence is divided into this varṇāśrama-dharma. There must be intelligent class of men, brāhmaṇa. They are called intelligent class of men. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. The society must be divided into four classes for cooperation-I have explained yesterday. So at the present moment, two classes are wanting: the brāhmaṇa class and the kṣatriya class. The vaiśya class and the śūdra class and less than śūdra class are there. Because in the Kali-yuga, it is stated, kalau śūdra-sambhavaḥ. Kalau, in this age, most, major portion of the population will be śūdras. Śūdras means fourth-class men. Fourth-class men means śūdra-karma svabhāva-jam. What is that? Paricaryātmakaṁ karma [Bg. 18.44]. Just like dog. A dog, unless it has got a nice master, it is street dog. A street dog. It has no value. Anyone can kill, and it has no shelter, loitering in the street. So śūdra means dog's position. If he does not get a nice master, then he's street dog. In spite of high education, M.A., Ph.D, D.A.C, and this and that, if he does not get any employment, he's street dog. What is his value? Eh? "Oh, I have studied high technical education." But if you do not get a service for using your education, then you are a street dog. Is it not?

Everyone is searching after some service, service, service. So this service attitude means śūdra. Paricaryātmakaṁ karma śūdra-karma svabhāva-jam [Bg. 18.44]. In the śāstras, therefore, it is said that the brāhmaṇas, even there is some difficult time… Just like nowadays, at the present moment, we are creating brāhmaṇas, but people do not much like us. They do not care for us: "What is this Kṛṣṇa consciousness, chanting Hare Kṛṣṇa?" Their street… They are thinking they are beggars. But they are the most intelligent class, brāhmaṇas. They do not honor. So this Kali-yuga, actual intelligent class of men has no honor. A third-class man, fourth-class man, fifth-class man has got honor if he gets some money. That is the system of Kali-yuga. Somehow or other, you gather money and you are fifth-class, tenth-class man-you will be honored. This is Kali-yuga. Not for your qualification, but because you have got money, you are honored. This is going on.

So kalau śūdra-sambhavaḥ. At the present moment, 99.9%, they are śūdras. Therefore the society is chaotic condition. Therefore in your country, you are the richest country in the world, you are producing hippies, frustration, confusion. Chaotic condition. And if you continue this, then you'll lose all your opportunities. Artificially, you cannot remain opulent for many days. There were so many empires-Roman Empire, British Empire, Moghul Empire. These were artificial. If you systematically follow the Vedic principles as it is ordered by Kṛṣṇa… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. You must divide the society according to quality and work, four classes of men: brāhmaṇa, kṣatriya, vaiśya, śūdra. And less than śūdra, they are neglected. Not neglected, they are incorrigible. But Kṛṣṇa consciousness is so nice, even those who are incorrigible, they can be devotee. That is mentioned in the Śrīmad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ
[SB 2.4.18]

This movement is so strong that even the fifth class, sixth class… After śūdra, then fifth class, sixth class, go on, unlimited. Only the upper four classes are counted to be really civilized organization. Otherwise, there are so many divisions of…

So, but if the upper four classes are in right order… The same example can be… If your upper portion of the body, the head and hands, you can protect, you can fight. But if the upper portion is cut off, your head is cut off, your hands are cut off, then no more fighting. You fall down. Is it not? So they do not know this science. They're killing the upper portion, the brāhmaṇa class, the kṣatriya class. Formerly, the kṣatriya class, they were being trained. Just like I am now writing notes on Bhāgavatam of the four princes. They were to be given in charge of the kingdom. Before giving charge, they were sent for austerity. And they met Lord Śiva, and Lord Śiva gave them instruction, and for ten thousand of years within water standing, they underwent austerity. Then they came back and took charge of the kingdom. This is kṣatriya.

Just like Dhruva Mahārāja. Dhruva Mahārāja, at the age of five years old, he left his father's home, went to the forest, and with determination he saw God, Kṛṣṇa, within six months. But after coming back, when he was older, when he became king, oh, he was so powerful that there was some mischief done by the sons of Kuvera, he killed them like anything. You see? He killed them like anything, so that the Kuvera personally requested that "Mahārāja Dhruva, I know that they are criminals, you are doing your duty as king, but I request… Otherwise my whole dynasty will be finished." So immediately, Dhruva Mahārāja accepted a great man's request, Kuvera. And this Kuvera being so satisfied by the behavior of Dhruva Mahārāja that he was prepared to give him any benediction: "My dear king, you can ask me, from me, any benediction you like. You have kept my request." So what Dhruva Mahārāja asked him? He was Kuvera. Kuvera means the treasurer of the demigods. If he wanted that "The whole treasury of the universe should to given to me," he would have given him. But what he asked? He asked, "My dear sir, you are so kind, you are prepared to give me all benediction. Please give me this benediction so that I may be attached to the lotus feet of Kṛṣṇa."

This is kṣatriya. If required, they'll fight and finish the whole opposite party. Otherwise they are devotees. Just like Arjuna. Arjuna, a kṣatriya. Not that Arjuna was coward. He was sympathetic: "Kṛṣṇa, what is the use of this fighting? The other party, all my relatives, if I kill them, then what do I gain?" Actually, that is the fact. We work so hard, accumulate money for showing to our relatives, to our friends: "Now, just see how I have become rich." "But if they are all gone, then whom shall I show this kingdom?" Thinking like ordinary worldly man. But he was not a coward. Not that he was hesitating to fight, but when he understood that "Kṛṣṇa wants this fighting. Oh, that's all right." Then Kṛṣṇa asked him, "My dear Arjuna, what is your decision?" "Yes." Kariṣye vacanaṁ tava [Bg. 18.73]. "Yes, I shall fight." This is Kṛṣṇa consciousness. "Kṛṣṇa wants this fighting. I do not want. I have nothing to… What is my value? Kṛṣṇa wants it. That is value." This is kṣatriya. So finished-the whole grandfather and grandchildren and everything, finished. The other party, Kauravas, not a single person lived.

So this is kṣatriya. And brāhmaṇa, giving direction. All the kṣatriya kings were taking direction from highly learned sages and brāhmaṇas… Just like Yudhiṣṭhira Mahārāja. So these two classes are now wanted. Here is stated, cātur-varṇyam…, eh, varṇāśrama, varṇāśrama-vibhāgaśaḥ. Otherwise, this present human civilization is dead. There must be these two classes of men: brāhmaṇa and kṣatriya. Śūdras and vaiśyas are there. There are so many shopkeepers and workers and laborers. There is sufficient number. Now there is no brāhmaṇa and kṣatriya.

So our Kṛṣṇa consciousness movement is to give some benediction to the whole human society. It is not a sectarian so-called religion, sentiment. No. It is a scientific movement. Scientific movement… If you say, "Why you are interested to save the human society?" That is Kṛṣṇa's business. Kṛṣṇa wants, God wants, that "All these living entities, they should come back home, back to Godhead. Why they are suffering?" Therefore Kṛṣṇa comes personally.

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Kṛṣṇa is very anxious. We are suffering here, rotting here. We are sons of Kṛṣṇa. Kṛṣṇa does not like to see that we shall rot here. He wants, ”Come back home, dance with Me, eat with Me.” But these rascals will not go. They will stick here. ”No, sir. It is very good here. I shall become hog and eat stool. That is very pleasant.”

So this is position. Therefore, because we are Kṛṣṇa conscious, we are servants of God, therefore it is our duty to save this human civilization. You see. Kṛṣṇa wants it. And to save this human civilization, these two classes are required very urgently. So you American boys and girls, you are intelligent, you have got all facilities. At least in your country, create these two classes, brāhmaṇa and kṣatriya. The world will be saved, and you will be saved, and Kṛṣṇa will be pleased. Brāhmaṇa’s business means that people should know what is God, what is our relationship with Him. That is brāhmaṇa’s… And kṣatriya’s business is to give protection to the people so that may all know what is God. That is kṣatriya’s… And vaiśyas business is to provide food for them, production. And śūdras is to help all these three classes by their labor. This is social organization. It is not that everyone will become brāhmaṇa or everyone will become kṣat… No. At the present moment, the Communists are trying: ”Everyone should be Communist.” That is not possible. You cannot make everyone of the same class. No. That is not possible. You have to use your intelligence in such a way that these four divisions can work cooperatively and become perfect.

And that is suggested here, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. That common platform means how to please Kṛṣṇa. Never mind you are brāhmaṇa, you are kṣatriya, you are vaiśya. But so long we are in the material world, there must be four divisions. The kṣatriyas should give protection; otherwise the demons will disturb. So there is the necessity of war with the demons, for kṣatriya. So these three classes are required, brāhmaṇa, kṣatriya, to give protection. And as soon as the social system is organized, the perfectional point is to satisfy Kṛṣṇa, or the Supreme Lord.

Therefore in the next verse it is said, tasmād bhārata… Tasmād ekena manasā bhagavān sātvatāṁ patiḥ, śrotavyaḥ. How you can satisfy God if you do not know God, if you manufacture God? Śrotavya, hear about God, what is God. Don’t become nonsense, accept a rascal as God. There is meaning of God, what is God. Not a dog is God. Śrotavya. Śrotavya and kīrtitavyaś ca. And spread that knowledge. Just like you are hearing about God. Now you have to spread it. Kīrtitavyaś ca. Not that ”Oh, I have known God. That’s all right. Let me be satisfied.” No, you must preach. That is another business. Because people are ignorant. They do not know what is God; they are manufacturing God. They’re accepting some rascal as God. So what is real God, you must preach. Śrotavyaḥ kīrtitavyaś ca, dhyeyaḥ. And you should always think of God; then you will get intelligence. If you think of something else, for sense gratification, then it will not be done. Formally, for simply a show, that ”I am devotee”-no. Dhyeya. Always thinking of God, always thinking of Kṛṣṇa. Dhyeyaḥ pūjyaś ca, and offering worship, just like we have got this in the temple. Chanting Hare Kṛṣṇa, that is dhyeya; and pūjyaś ca, and offering worship to the Lord.

So preaching, hearing, always thinking of, and worshiping. These four things are required. Then everything will be all right. It is not official business, that after one week you go and ”God give us our daily bread” and go home. No. Nityadā, twenty-four hours we should be business, engaged in this business. Nityadā. What is the meaning of nityadā?

Devotees: ”Constantly.”

Prabhupāda: Constantly. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. That is required. Life should be molded in such a way that not for a single moment you are without Kṛṣṇa consciousness. That is real life. That is perfection. Because you have to make your life perfect by satisfying Kṛṣṇa, satisfying God. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you want perfection, But if you want again to become cats and dogs, which you have already passed through and now you have come to this human form of body, then you do whatever you like. But if you want to make this life perfect, stop this business of becoming repeatedly cats and dogs and trees and this and that, then this is the process: tasmād bhārata. Ekena manasā. Concentrating fully. Ekena. With one attention. No diversion. Ekena manasā, bhagavān sātvatāṁ patiḥ. Don’t be afraid that ”If I simply concentrate my mind in Kṛṣṇa, then how other things will go on?” No. Bhagavān sātvatāṁ patiḥ. He is very careful about His devotee. Kṛṣṇa, God, is giving everyone’s food, but that is according to karma, according to his quality and position. He’s getting food. Just like hog is getting food, but he cannot get more than stool. He cannot claim, ”Give me halavā.” No, that’s not possible. You must eat stool. Because you are, by your karma, you have got this body, hog, you must eat stool.

So those who are under the karma, under the principles of nature’s law-that is karma, nature’s law-they are different. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. Those who are ordinary living entities, they are being carried away by pull, they are being pulled by the ear by nature’s law. But those who are devotees, their position is different. They are under the special attention of the Supreme Personality of Godhead. He therefore declares: kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. ”My dear Arjuna, you can declare to the world that anyone who is My pure devotee, he’ll never be vanquished. I shall take care.” Why He is asking Arjuna to declare? Because a devotee’s attempt is never baffled. That is Kṛṣṇa’s desire. Even His own declaration may be sometimes false, but if a devotee declares, Kṛṣṇa will see, it must be done. It must be done.

Just like Hiraṇyakaśipu. He was given benediction by a devotee, Lord Brahmā. He tactfully got so many benedictions, ”I shall not die in this way, I shall not die in this way, I shall not…” But Kṛṣṇa saw that ”This rascal has created some complication. How to kill him?” So to keep the words of the devotee, Lord Brahmā, He did not touch all the conditions proposed by Hiraṇyakaśipu. He did something else and killed him. He wanted that ”I shall not be killed by man, by animal.” ”All right.” Then Nṛsiṁhadeva is neither man nor animal. He wanted, ”I shall not be killed in daytime or night.” ”All right.” He was killed in the evening, which is neither day nor night. He wanted that ”I shall not be killed on land, on water, on air.” ”All right.” He was killed on the lap. This is God. But you may be very intelligent to trick with God, but God is still more intelligent to, I mean to say, cut down all your tricks, and He must put you into death. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. That you cannot avoid. If you, you say there is no God, God will come at the time of your death. Just like Hiraṇyakaśipu; he did not believe in God. God came, ”Yes, here is God, you see now what is God.”

So before meeting God in that way, the best thing is to see God always within the heart. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have got developed God consciousness, he is always seeing God within heart. That should be practiced.

Thank you very much. Begin kīrtana. (end)

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Śrīmad-Bhāgavatam 1.2.14-16

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San Francisco, March 24, 1967
Prabhupāda:
tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā
[SB 1.2.14]

This verse we have been discussing in last meeting. In order to understand that Absolute Truth, it is the duty of everyone to hear, śrotavyaḥ kīrtitavyaś ca, and chant; and dhyeyaḥ, means meditating or remembering, dhyeyaḥ; and pūjya, and worshiping; nityadā, regularly. Whom? Bhagavān sātvatāṁ patiḥ, the Supreme Personality of Godhead, who is the master of all righteous persons. He's master of everyone, but the devotees, they especially recognize that Lord is the master of everyone. And the demons, they do not care for God, and God also do not care for them. Let them do their own work and ripe (reap) their own fruit. God does not take responsibility for the demons, but He takes responsibility for the devotees.

Therefore it is the duty of the devotee to hear. The hearing process is Bhagavad-gītā, Śrīmad-Bhāgavatam. And kīrtitavyaś ca, and narrate also. Unless one narrates or unless one speaks, one cannot hear. So the two process are going on. Somebody is hearing and somebody is chanting. And then when hear and chant, there must be meditation. If we attentively hear, then there must be meditation. And pūjya. Pūjā means worship. The simple process of worship in this age is this performance as we are doing-chanting, hearing, and offering some fruits, flowers, and showing this candle. This is simple, that's all. There are… According to Vedic literature there are many parapher…, sixty-four items for worshiping. That is not possible in this age. So this is all right.

So this process will make you understand the Absolute Truth. You just follow this principle ekena manasā, with one attention, without diverting your attention to any other subject matter. If you follow this principle, ekena manasā, to hear, to chant, to think of and to worship… This simple process. This is the injunction of Śrīmad-Bhāgavatam.

yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim
[SB 1.2.15]

What is the benefit of this process? The benefit of this process is karma-granthi-nibandhanam. Karma-granthi-nibandhanaṁ chindanti. Chindanti means cut off. What is that, cut off? There is a knot of our activities. Without performing this ceremony, or without following these instructions, to hear, chant, think and worship, we cannot be out of the great knot of our material activities. So long we are engaged in material activities, we are just acting one after another just like filmspool. We have seen film-one picture after another, one picture, one picture one… There are hundreds and thousand and millions of pictures. Similarly, for my past activities I am now in this picture. So my present activity is making another picture forward. Just like in my past activities I created this body. Similarly, by my present activity also I am creating my next body. So this transmigration of soul is going on. But if you adopt this process of Kṛṣṇa consciousness, then karma-granthi-nibandhanaṁ chindanti. This knot, one after another, this will be cut off.

So if it is so nice… Bhāgavata says yad-anudhyāsinā. Simply by following this procedure, yad-anudhyāsinā yuktāḥ, being engaged, karma-granthi-nibandhanam, the spool of the result of our activities one after another, chindanti, is cut off. Kovidāḥ, if an intelligent man is there, tasya ko na kuryāt kathā-ratim. Why an intelligent man should not engage himself in hearing about the topics of Kṛṣṇa? Is there any difficulty? If by this simple process you can cut off the eternal… Not eternal. Without any tracing of history… When my, this spool of fruitive activities has begun, we do not know. The result is that I'm simply transmigrating from one body to another. If this is stopped now, now if I get in my next body my eternal life, eternal knowledge and eternal bliss, why I shall not accept this? Kovida. Any intelligent man, why he shall not accept this process?

Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. There is a very nice verse in the Brahma-saṁhitā. It is said there that,

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.54]

"I worship, I offer my respectful obeisances unto Govinda." Why? Because He cuts off my entanglement in these material activities. He cuts off. (thumping sound) What is this sound?

Devotee: Maybe next door.

Prabhupāda: Oh. So, and for others? Only the devotees entanglement of fruitive activities cut off, and what about the others? That is said, yas tv indra-gopam athavendram aho sva-karma.

Now there are living entities of different grades. There is one living entity, it is very small, microscopic bacteria. It's name is indra. Don't think that bacteria was unknown in the past. The bacteria's also were known. In the Vedic literatures they were known. So there is one… They have got different names. Not that simply they say "bacteria." So one bacteria is called indra-gopa. It is very small. It is to be seen by microscope. So Brahma-saṁhitā says that beginning from this indra, the indra-gopa bacteria, up to the Indra… Another Indra is, he is called the heavenly king. His name is also Indra. This bacteria is called indra-gopa, and the other Indra, who is king of the heaven, he is called Indra. So Brahma-saṁhitā says beginning from this Indra up to that Indra… Beginning from that bacteria up to the king of heaven, yas tv indra-gopam athavendram aho sva-karma, everyone is enjoying or suffering according to his own activities. Gopam aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti [Bs. 5.54]. Bandha, the same thing, nibandhanam. According to the knot of fruitive result, everyone is enjoying or suffering. Karmāṇi nirdahati kintu ca bhakti-bhājām. But one who is engaged in Kṛṣṇa consciousness and devotional service, his karma-nibandhana is cut off. Karmāṇi chindanti.

So this is the benefit of being Kṛṣṇa conscious, that whatever we are acting in our past life, and according to that we have got this body… Either impious or pious, whatever you have done, that's all right. Don't think that because we are doing some pious activities we shall be out of the bondage of fruitive activity. No. That is also not possible. I have several times explained that if we do pious activity, then the result will be that we shall be able to get our birth in a very nice family, aristocratic family, rich family, pious family, big family. These are the results. Janma. Or janma aiśvarya. Janma means high birth. A very rich man, born in a rich family or high family, that means automatically he becomes a rich man. Janmaiśvarya-śruta [SB 1.8.26], or somebody becomes very highly or great learned man, śruta. And śrī; śrī means beauty. Or one becomes very beautiful. So these things are obtained by righteous activities. And similarly by acting impious activities we become very ugly, we become fool, we are born in a very low family or animal family and we become very poor. These are the results of different activities.

Now why… One may say, "If I get next life in a very rich family and becomes very rich man and becomes very learned man, very beautiful man, why shall I not take this opportunity?" But intelligent man says that "Even if I get such opportunities, the material miseries are there." It is not that because a child is born of a very rich family, he hasn't got to go into the womb of his mother and suffer the consequence. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. The distress of birth, death, disease and old age equally there, either you become born in a very high family or either you born in a very low family, either you're born in India or you are born in America. This suffering, the four kinds of sufferings are everywhere. Not only India and America, they are in this planet, but even if you go to the moon planet or if you go to the sun planet. Ābrahma-bhuvanāl lokāḥ. Even the highest planet. The modern scientist says that if we want to go to the highest planet it will take forty thousands of years. No. Four hundred thousands of years. Something like that they say. By sputnik.

So anywhere you go… Lord Kṛṣṇa says ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. That repetition of birth and death, that will continue. Therefore intelligent person, those who are intelligent, they will take it up: "Oh, why shall I continue this birth and death process? Why not have my eternal life?" If I am, by constitution, if I am eternal, if I am constitutionally blissful and if I am eternally full of knowledge, now I am covered by this material nature, why not take up this process so that this karma-bandhana, this continuous birth and death of transmigration of myself from one place to another, that should be stopped? The Bhāgavata says therefore that yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam. If one can surpass this chain of birth and death, why an intelligent man should not take up this process of Kṛṣṇa consciousness?

What is that Kṛṣṇa consciousness? Just we are demonstrating. We are hearing Śrīmad-Bhāgavatam, we are hearing Bhagavad-gītā and chanting, hearing and chanting. Then we are thinking of. Unless you think of… Because whatever we hear and chant, naturally we have to think of. And pūjyaś ca, and offering a little flower and a little fruit and offer our respect to the Supreme Lord Kṛṣṇa. He is here. So is there any difficulty? So Bhāgavata says, "Who will not take up this process? Forget what you are. Take this process and you will be relieved of repeated birth and death." Karma-granthi-nibandhanam. Chindanti kovidās tasya ko na kuryāt kathā-ratim. Who is such a fool who will not do this? Or which intelligent man will not do this? It is very nicely put. Which intelligent man will not do this? Rather, who is such a fool who will not do this.

So,

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt
[SB 1.2.16]

Now this mentality, to have some attraction to hear about Vāsudeva… Vāsudeva-kathā means Kṛṣṇa, to hear about Kṛṣṇa. Kṛṣṇa has many activities. In the world there are many scriptures-undoubtedly they accept God. But there is no information of God's activities. That is the difference between Śrīmad-Bhāgavatam and other scriptures. In Bhagavad-gītā Kṛṣṇa is speaking about Himself personally, and Śrīmad-Bhāgavatam also speaking about Kṛṣṇa spoken by Vyāsadeva. Practically the subject matter is the same. In the Bhagavad-gītā the Supreme Personality of Godhead speaking Himself, and in the Śrīmad-Bhāgavatam, the compiler, the author, Vyāsadeva, he is speaking of Kṛṣṇa. So kṛṣṇa-kathā. This is full of kṛṣṇa-kathā. These two important Vedic literature is full of kṛṣṇa-kathā. And Caitanya Mahāprabhu… We are worshiping Caitanya Mahāprabhu. He is supposed to be… He is incarnation of Kṛṣṇa. So He also advised everyone, yāre dekha tāre kaha kṛṣṇa-kathā. Tāre kaha kṛṣṇa-kathā. He said that,

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

He said that each and every one of you, whoever met Lord Caitanya, or whoever is in the chain of disciplic succession of Lord Caitanya, he's advised by the Lord that "You become a spiritual master." How? "Under My order. I give you order that you become a spiritual master." And, then… "I am a fool." "No. You are not fool. You have simply to say kṛṣṇa-kathā."

These two kṛṣṇa-kathā-you have nothing to manufacture. You haven't got to tax your brain by meditation, by speculation. Everything is there. You have simply to place, submit, "Here is kṛṣṇa-kathā. Here is Bhagavad-gītā and here is Bhāgavata. Just please hear." That is your business. You need not become a very learned speculator. Just like there are so many books simply full of speculation. You haven't got to do that. Caitanya Mahāprabhu is giving very simple formula. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa-upadeśa means instruction of Kṛṣṇa-instruction given by Kṛṣṇa or instructions spoken about Lord Kṛṣṇa. If you do this then you become a spiritual master.

So it is there. Simply we have to hear. Suppose if you are illiterate, you cannot read Bhagavad-gītā. Or… Of course, many of you, you do not know Sanskrit language, so you cannot read, but there are English translation. But you can hear. Bhagavān, the Lord, has given you the chance of hearing. You have got God-gifted ear. If you can attentively hear, you'll learn everything. Formerly, of course, people were very intelligent. Simply by hearing. They need not take any note or need not read any book, but simply by hearing. So śrotavyaḥ. Therefore in the Bhāgavata it is recommended first thing that you have to hear. Simply by hear. And if you think, you become a spiritual master and you distribute this knowledge.

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt
[SB 1.2.16]

Now this mentality for hearing kṛṣṇa-kathā, how it is developed? That is also śuśrūṣoḥ. You must be very sincere, śuśrūṣoḥ. And you must be inquisitive to hear. Śuśrūṣoḥ. One who is very eager to hear, he can become, in future, the spiritual master. Śuśrūṣoḥ śraddadhānasya, with faith. Vāsudeva-kathā-ruciḥ. Ruci means taste and vāsudeva-kathā means Kṛṣṇa, the topics of Kṛṣṇa.

I am speaking of you of my personal experience how this eagerness of hearing is a very important thing. When I first met my spiritual master in 1933… Not… I met him first in 1922. Then for several years I was out of Calcutta and I could not meet him. Again next meeting was in 1933. So at that time I was simply inquiring from other disciples of my spiritual master. At that time I was not spiritual master, I mean to say, disciple. "So when His Holiness will speak?" So this information was noted by my spiritual master, and he was pleased to accept me immediately, that "This boy is very nice. He's very inquisitive to hear. He does not go away."

So this is a very good qualification. One who becomes inquisitive to hear, so śuśrūṣoḥ. Śuśrūṣoḥ means one who is very inquisitive to hear; at the same time, to render service. These two qualifications. Śuśrūṣoḥ. Śraddadhānasya [SB 1.2.16], with faith. Vāsudeva-kathā-ruciḥ. For him the taste for hearing kṛṣṇa-kathā is very easy. And syān mahat-sevayā. And this is also can be possible if we are fortunate enough to come in contact of a great soul, mahat-sevā. Mahat means great. And if we serve him, if we want to please him, mahat-sevayā viprāḥ: "My dear brāhmaṇas," he was addressing, puṇya-tīrtha-niṣevaṇāt. And puṇya-tīrtha. There are many sacred places. They are called puṇya-tīrtha. There are two kinds of sacred places. Just like if you go to a place… Just like in Vṛndāvana or Kankhara(?). In India there are… In the Christian also you have got your sacred place. The Muhammadans they have got their sacred place, Medina, Mecca. You have got your Jerusalem. Similarly, these, those who are followers of Vedic principles, they have got their several places, sacred places. One… Some of you who have visited India might have seen Hardwar, Kankhar(?), Lakshmanjhula, Prayāga, Vṛndāvana, and Rāmeśvaram. There are many places.

So by serving these sacred places… To serve these sacred places means to… There are many good souls, great souls. So if you can find out such great souls, they are making their performances there. So if you find out some good, I mean to say, transcendentalist, and if you hear from him, then your process of life may be changed. So puṇya-tīrtha-niṣe… Or sometimes such persons, they travel all over the world also. So if you come in contact with such person and if you hear, then the vāsudeva-kathā-ruciḥ is developed. Then your tendency for hearing about Kṛṣṇa and Vāsudeva will develop. This is the true thing, that you must be very much eager. And when you are eager, Kṛṣṇa will send you. Kṛṣṇa is within you. As soon as He understands that "Here is a person who actually wants transcendental elevation," He makes you contact with such person. Such persons are all over. They are in the world. It is not rare. Of course, in this age it is very rare. But if we are sincere, if we are eager…

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

In the Bhagavad-gītā it is said that Kṛṣṇa, or the Supersoul is situated within your heart. He's not very away long, long distant. He's just within yourself, sitting within you. You are also sitting in the heart and the Supreme Lord also as Supersoul, He is sitting there. You are sitting there two, just like friends. That is stated in the Upaniṣad, that two friends, two birds, sitting on the same tree. So this body is the tree, and you are sitting. So as soon as we are sincere, we are eager to develop our spiritual consciousness, He gives us opportunity. Buddhi-yogam. That is buddhi-yoga. Intelligence He gives. What for? Yena mām upayānti te: by which one can attain perfection in understanding the Supreme Lord. This is given by Him. So we have to become serious and very eager. Unless you become eager… God wants to see you, that how much you are eager. So with the development of our eagerness and sincerity to have our knowledge in spiritual understanding, God will help us.

So śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ syān mahat-sevayā. Mahat-sevā means if you, by chance, you get in contact of a great personality, great soul who knows Kṛṣṇa science, you just try to please him. Therefore we, every day in the morning, we sing yasya prasādād bhagavat-prasādaḥ ***. By pleasing such great soul, the spiritual master, yasya prasādād bhagavat-prasādaḥ, to please him means to please God. Because he is representative of God. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi ***. If we cannot please such representative, bona fide representative of Kṛṣṇa, then there is no hope. There is no hope of our spiritual advancement. Therefore the first duty in the morning is that dhyāyan stuvaṁs tasya yaśas tri-sandhyam. We have to remember about his glories and we have to offer our respectful obeisances unto him three times at least in a day, or tri-sandhyam. Tri-sandhyam means… In the morning, when the night is being passed, day is beginning, that is first sandhyam, junction. And then when the sun is on the meridian, that is also another junction, and when the day is passing and night is beginning, that is another junction.

So it is the duty of the student to offer respect to the bona fide spiritual master three times respect. So serve, mahat-sevā, because that will, I mean to say, help me in making advance in spiritual knowledge. Syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt. And also by visiting sacred places. So it is not always possible to visit sacred places. It may be very distant place. But when you get chance of a bona fide spiritual master, a great soul, if you try to please him, to satisfy him, that will make you eligible to have taste for kṛṣṇa-kathā, on the topics of Kṛṣṇa.

Thank you very much. Any question?

Devotee: Swamiji?

Prabhupāda: Yes.

Devotee: Should one offer his respects to his spiritual master wherever he is at the first time,(?) or should he go to where the spiritual master is to offer his respects?

Prabhupāda: What do you say? I do not follow. What is that?

Devotee: Should a disciple go to his spiritual master directly to offer the respects at least three times, or offer them where he is?

Prabhupāda: Well, if it is possible to go to him directly, that should be taken chance. But if he's not, it is not possible, then his picture or his idea should be offered respect. Yes. But if he's directly available, one should avail of that. Any other question? All right. Let us have kīrtana. You are following the same verse from the book? Yes. (end)

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Śrīmad-Bhāgavatam 1.2.15

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Los Angeles, August 18, 1972

Pradyumna: (leads chanting, etc.)

yad anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim
[SB 1.2.15]

Prabhupāda: In London, they used to put a blackboard and write the verse so everyone could see and chant. You may arrange like that. In big letters, so that they will hear the sound and see. It is practical. All right, word meaning.

Pradyumna: (reads synonyms) Translation: "With sword in hand, intelligent men cut through the labyrinthine knots of reactionary work, or karma, by remembering the Lord. Therefore, who will not pay attention to His message?"

Prabhupāda: So knot. We have experience… (microphone adjusted) Do it nicely. Karma-granthi. Granthi means knot. So… Just like a man, if it is tied very strongly with ropes, hand and legs, he cannot move independently, similarly, we are tied up by the laws of material nature. Material nature. Just like we, when we become criminal, we become… We are always bound up by the laws of the state; either criminal or civil, it doesn't matter. But criminal is more strong. When we are under criminal laws, then it becomes very painful. We cannot violate the state laws, either criminal or civil; it doesn't matter. But if we violate the civil law, there is no such strong punishment, but if we violate the criminal laws, then it is very strong.

Similarly, we living entities, those who are conditioned by this body… This body itself is a punishment. That, these rascal people, they do not know. They are trying to enjoy this body. The body, there are senses… So they are satisfied… The same thing. Just like hog. He has forgotten that he has got a body of hog so that he is bound to eat stool and live in a filthy place, but because he has got the facility of sense gratification with other female hogs-never mind whether sister, mother or daughter-he is happy. This hog's life. The hog is satisfied. It doesn't matter. We are seeing that what is the abominable condition, in a filthy place, he is eating stool. We are conscious that what is the condition of his life, but he is very happy. "Oh," you see, "what a very nice, happy, very life. I am eating very nicely the first-class food and having sex without any restriction. This is life."

So this is called māyā. Prakṣepātmikā-śakti, covering. Āvaraṇātmikā-śakti, prakṣepātmikā-śakti. There are two kinds of energy of material, māyā. One is āvaraṇātmi…, ignorance. One is living very condemned life; still, he's thinking, "I am very happy." Or "We are all right." So that is called āvaraṇātmikā, covered. Real knowledge is covered. And another śakti is prakṣepātmikā. Prakṣepātmikā means if anyone tries to get out of this… Suppose our students are coming to Kṛṣṇa consciousness, somebody is coming to us, māyā will dictate, "Oh, why you are coming here? There are so many restrictions and so rules and regulations. Better give it up." "Why, yes, what is this nonsense? Give it up." This is called prakṣepātmikā. Māyā is dragging. Because the more one is sinful, the more one is miscreant, the more one is the lowest of the mankind, he, māyā will not allow: "Oh, why this rascal is here? He must suffer under me for more…, sometimes more; then he may be allowed." That is māyā's business. Thankless business. Just like police. Police is nobody's enemy, but when criminal, they punish like that, put him in the jail and beats him with a rod. That is the business of māyā, thankless. Nobody will thank police. When police beats, nobody will, "Thank you very much." No. Nobody is happy. Similarly, māyā's business is very thankless task, but she is engaged by the supreme authority to punish.

So, so long one is not conscious that "What is the position of my life? What I am doing?" that is called knot, tied up very tightly. So here is the medicine. What is that? Yad anudhyāsinā yuktāḥ. Just like if there is very hard knot, you take a sharp knife and you can cut it, then the knot will open, immediately. Similarly, this knot, this materialistic way of life, is very strong. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. And this knot is, the beginning of the knot is sex life. Beginning of this knot. We are tied up by this sex life. The lowest is the hog. There is also the sex life.

So knot begins… Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. The world, we are bound up within this material law of nature-why? Because we have got strong desire for sex. Not only also human society, in animal society also. The central point is sex. Yan maithunādi… These people are working so hard because they have got the aim, "I will enjoy sex life." Just like in your country, the hippies. They have given up everything, but sex is there. They cannot give it up. They have renounced everything, their father's property, their happy life, everything, but the sex is there. They cannot leave it. That is the central point of knot. "Where you shall go, sir? Here is your knot."

Therefore, this knot is very difficult to cut, but here is suggested, "If you take this sword…" What is that sword? Yad anudhyāsinā. Always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Take this sword. This sword is only remedy. Yad anudhyāsinā yuktāḥ. If you take this sword, then karma-granthi-nibandhanam, this hard knot of karma… Karma means fruitive activities. I am doing something now, so I am creating another body. If I am acting like a dog, then I am creating another body, dog's body, hog's body, tree's body, or even demigod's body. If you act piously, then you create demigod's body. Janmaiśvarya-śruta-śrī [SB 1.8.26]. But that is also knot; that is not freedom. Just like you are American boys and girls. You are supposed to be born of rich nation, rich father, than us Indians. We are born of poor father. So… But that does not mean that you are free from this knot. That is there. To become…

People are trying that "We shall be happy by becoming materially advanced." That is called durāśā. That is hope against hope. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that destination of life is to attain Kṛṣṇa consciousness. No. They do not know. They think, "By increasing motorcars, we shall be happy." This is called māyā. That will not help. This motorcar civilization will be finished within another hundred years. It has begun, say, for the last hundred years, and after a hundred years, when… The scientists say the petroleum will be finished within fifty years or like that, so, say hundred years, this motorcar will be finished. So anything we manufacture, the so-called empire, so-called material civilization; it is finished, it will be finished. That is another knot only, that we become captivated. So "What is this Kṛṣṇa consciousness movement? We must have three dozen motorcar and three dozen wine bottles and this…" This is their civilization.

So this is karma-bandhana. Narottama dāsa Ṭhākura sings therefore,

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

This knot, karma-bandha-phāṅsa. Sat-saṅga, this is sat-saṅga. This is sat-saṅga. You are hearing Śrīmad-Bhāgavatam in the front of Kṛṣṇa and practicing how to become pure. This is called sat-saṅga. And asat-saṅga means this intoxication, illicit sex and drinking, so many things, asat-saṅga. The advertisement, "Come on, here is cigarette, 'Kool,' make your brain cool." (laughter) "By smoking." (laughter) Rascal. They think that "I am smoking…" How it can be cool? But they purchase Kool. This is called māyā. He's smoking fire, and he's becoming cool. (laughter) And the advertisement is going on, and the rascals are captivated by these advertisement, and they smoke, become cool. Yes.

So this is called knot. In so many ways, they are tied up. So actually, if anyone is kovida… Kovida. Here it is used. What is the meaning of kovida? "Intelligent." Kovida means intelligent. So intelligent persons should see to it. Just like it is a little, little intelligent. Just like we can see when the advertisement, we can immediately understand, "What is this nonsense advertisement? He's smoking, and it is cool?" So contradiction. You'll find contradiction everywhere. Because they are not intelligent, they are thinking intelligent. But anyone who is intelligent, they can understand what is the trick.

So when actually one becomes intelligent, then the enquiry is: "Why? Why I am put into this miserable condition of life? I do not want this, and it is forced upon me. I do not want to die; death is there. I do not want disease; the disease is there. I do not want this; it is forced upon me. I don't want war, but they, the draft board drags me to the war. Why these are?" This "why" question must be there. That is intelligence. That is Kenopaniṣad, Kena. There is Upaniṣad, Kena. And Sanātana Gosvāmī, when he approached Caitanya Mahāprabhu, he also inquired this "Why?" Ke āmi, kene āmāya jāre tāpa-traya. "Who am I? Why I am put into this miserable condition of life?" That is intelligence. He was minister. He could understand that "I am minister. People adore me as very learned man." He said that to Caitanya Mahāprabhu. Grāmya-vyavahāre paṇḍita, tāi satya māni. "My dear Lord, these common people, my neighbors, because I am minister, and I'm supposed to be educated, I know little Sanskrit, I know little Arabian language, they call me paṇḍita, learned man, very scholar and versed. I, to tell You frankly, I do not know what I am. So what is the value of my education? I do not know." Ke āmi, kene āmāya jāre tāpa-traya. "What I am."

So this is called intelligence. And cats and dogs, they are suffering; they don't mind. "Oh, I…" They forget. You have got experience. A cat is coming to eat some milk here; you chastise, you… But again it comes, again it comes. Because it is animal. And the difference between animal and man is… Suppose there is very palatable dish. So man, unless he is offered, although he is greedy, although he is hankering after that food, but he's awaiting the invitation, "Yes, you can take." But cats and dogs, without invitation, catches. That is the difference between the man and animal. Animal cannot control; man can control. Although he is hungry, he can control, out of civility: "How can I taste without invitation?" So that is the difference. Therefore, the conclusion is, man's life is meant for control. Not like animal: "I want to eat, immediately catch it." A cat and dog or a cow or a bull-rape. As soon as there is a female, immediately rapes. So there is no punishment. But if you do that on the street, raping, immediately you will be criminal. So that is the difference. The inclination is there, both in the animal and both and in the human being. But a human being supposed to be controlled. That is human life. The more you control, you become perfect. And though, the more you become loose, you are animal. That is the difference.

So they do not know. They want freedom. In the freedom, in the name of freedom, they are becoming animals. That's all. This is the civilization. But here it is said, kovida, intelligent. Intelligent man should take up this sword to cut the knot of our attachment for this material enjoyment. What is that? Anudhyāsinā. Anu means always. Another anu means following. Anu means always, and anu means following. Following means spiritual master or ācārya. Ācāryopāsanam. "How ācārya, how spiritual master dealing, let me follow that." Or, anu, as soon as he becomes accustomed, then anu, anukṣaṇa, always chanting. Anudhyāsinā. Asinā, asinā means by sword. Anudhyāsinā yuktāḥ, karma-bandha-nibandhana. We have to cut up this knot of karma-bandhana. By the karma-bandhana, we are transmigrating from one soul, one body to another. This is not Darwin's theory. I am the soul. I am changing, I am selecting my body, in this life. Not that by nature there is a, I mean to say, gradual evolution. Not evolution, it is already there. This living entity simply enters a particular type of body. Actually, it enters, because… Suppose I am doing something, my next life has to become a dog, that is my punishment. Then I'll have to enter into the womb of a dog mother, and she will give me the body of dog. Then I come out and enjoy like dog. This is the law. This is the law. Not that my body is turning.

So you can become dog; you can become god also. That is stated in the Bhagavad-gītā: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. So you create your body at the present moment. You have got the facility, the human form of body. Now you can make your choice, whether you are going to be dog or whether you are going to be god. Both. Mad-yājino 'pi yānti mām. "Those who are devotees engaged in My devotional service, they come to Me." And when you go to God, you must have a body like God. Just like if you want to enter into the water, then you must have a body like a fish. Otherwise you cannot enter into the water. Similarly, when you enter the spiritual world, then you have a body like God. And if you don't want, if you want to enjoy unrestricted sense, then you take the body of a hog. So nature is open to everyone. You can select your own. Not that you are forced. You can have your… Therefore it is said, kovida, one must be intelligent to select ”What is my next life? How I can get out of?” That is the whole instruction of the Vedas, how we can get out of these clutches of karma-bandhana, the knot of karma, one after another.

So the Supreme Personality of Godhead, Kṛṣṇa, personally says that janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. Simply one who understands what is God, or Kṛṣṇa, simply… Not that ”Here is a God.” No, he must… Tattvataḥ, he must know what is God. Just like the rascal is advertising: ”No book. I am God. You accept me.” Then how can I accept you God without book? But the people are so rascal, they're accepting,”Yes,” and going after him. So they have become so cats and dogs that anyone says that ”There is no need of understanding through book, through book of knowledge. I say. You accept me,” the rascal will do that. Everything in the scientific world, there is book. In any science you take. Suppose in botany, they are mentioned, ”This tree, this is the characteristic. A mango tree, the leaf is like this, the fruit is like this, the taste is like…” Chemical. Take any chemical. There is characteristics. Just like, what is called that, potassium cyanide. There is no taste, and the chemical characteristic, there is no mention of taste, because potassium cyanide is not yet tasted by anyone, because the tasting means immediate death. Potassium cyanide. So chemical, there is ”The color is like this, the taste is like this, the reaction is like this.”

So everything has got a test. But these rascals, without testing, accepting another rascal as God. Caitanya Mahāprabhu, when He was asked that how to accept one God, He said, ”Well, there is in the śāstra mention, the characteristic. According to the characteristic, if it is corroborating, then he is God.” This rascal is saying, ”No, there is no need of God. Ah, book. Simply I say; you accept it.” The people are accepting. How foolish rascals they are. Just see. There must be a test. We are accepting Kṛṣṇa as God not blindly, but by testing. By testing. His character is mentioned in the books. Therefore, we accept God, not by blind faith, but by testing. Although we cannot test, but śāstra gives us the chance of testing. We accept spiritual master by testing, not by blind faith. No. According to the Vedic instruction, tad-vijñānārtham.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

These are the qualifications, symptoms of guru. Śābde pare ca niṣṇātam. He has got full knowledge in the transcendental science, and without book, how he has got knowledge? Or without hearing from another authority?

So… So one must be intelligent. Then he can become free from this knot, hard knot of material life, by cutting it with the weapon, yad anudhyāsinā. And what is that? Chindanti ko… Chindanti: cuts; kovidāḥ, intelligent. Tasya ko na kuryāt kathā-ratim. Kathā-ratim. One should be intelligent enough to understand or to hear kathā of Kṛṣṇa. Simply you have to do this. Just like you are all sitting here. It doesn't require that you have to pass M.A. examination, Ph.D. examination. God has given you the ear. Simply you sit down and hear from a realized person. The words are there, the message are there. Just like Śrīmad-Bhāgavatam, Bhagavad-gītā, especially. Everything is there to understand about God. Simply you have to increase your attachment for hearing. That is, that qualification required. Not that first of all you pass M.A. examination, then you come here and you can understand. No. Simply by hearing, hearing, hearing, you will become expert. Kovida. Simply. That… This process has been approved by Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You can remain in your position, but try to hear the transcendental message from realized soul. Then gradually you will be enlightened and you will be free from this knot, this material bondage.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.2.15

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Vṛndāvana, October 26, 1972
Prabhupāda:
yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim
[SB 1.2.15]
In the previous verse it is said,
tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā
[SB 1.2.14]

These things we have discussed last morning, that we have to engage ourself fully in Kṛṣṇa consciousness by hearing… (aside:) Not like that. Don't sit like… Śrotavya, by hearing. In other words,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the devotional process. Hear. First of all, hearing. Hearing means the perfect knowledge, hearing from the authority. Because we are ignorant… Just like we go to the school, colleges, and hear from the teachers, from the professors, similarly, hearing means hearing from the authority, not from the rascals. That is hearing. Just like in the Vedas it is said, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. To hear the right news, the perfect knowledge, you must approach the bona fide spiritual master. Gurum eva abhigacchet. Must! It is not that "I can get knowledge at home. Why shall I go to guru? I do not find any guru."

These things are current very much. "It may be there is no guru." Not at all. You cannot say that. Just like there are imitation coin. You have met with some imitation coins. That does not mean there is no real coin. You are unfortunate. You met with imitation coins. So don't make that calculation that "There is no real coin, all imitation coin." That is nonsense. There is imitation coin, and there is real coin. It is up to you to find out which is the real and which is the imitation.

So Bhāgavata gives you direction that "If you are actually serious about finding out a guru…" Who requires a guru? Who requires? Tasmād guruṁ prapadyeta [SB 11.3.21]. One should surrender unto guru. Jijñāsuḥ śreya uttamam. One who is inquisitive to understand the transcendental knowledge… The ordinary man does not require to search out the guru to find out astrology: "Guruji, kindly tell me what will be the price next…?" Not that guru. Jijñāsuḥ śreya uttamam. One who is serious to understand about the transcendental knowledge. Uttamam. Udgata-tamam. Beyond this material world. This material world is tama, darkness. So if one is very serious to inquire about the world of light, for him there is need of guru, not for ordinary person. Guru, we should not make a guru as a fashion. Everyone makes a guru, "Let me have a guru also, any kind of…" No. That is not required. Guru is required by somebody who is serious to know about the transcendental world, the world of light. Tamasi mā jyotir gama. The world of jyoti. Na tad bhāsayate sūryo na candra [Bg. 15.6]. That world, where there is no need of sun, moon, electricity.

There is another world. That we get information from Bhagavad-gītā. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. There is another nature, which is sanātana, eternal. This world this material world, is not eternal. Just like we have got this body. This is not eternal. It is temporary. It has got some particular date of his birth and it has got some particular date of his annihilation. Similarly, this gigantic body, universe, it is created at a certain date and it will be annihilated at a certain date. This is material world. But there is another world. That information we get from Bhagavad-gītā and other Vedic literature. Spiritual world. This material world is only one-fourth of the whole creation. Ekāṁśena sthito jagat.

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

This is only one part. The three-fourths part is the spiritual world. In this world the living entities, they are very small number. All these living entities, throughout the whole universe, fourteen worlds, they are only some limited. But in the spiritual world the number of living entities are unlimited. This information we have to hear. Therefore here it is said, śrotavya. One must hear. Śrotavya.

Therefore Vedic knowledge is called śruti. It has to be acquired by hearing. Śruti. Not by seeing, not by experimental knowledge. That is not possible. Because it is beyond, beyond our sense perception. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Don't try to understand by false argument, dry argument, which is beyond your conception, beyond your reach. Simply waste of time. Then how to know? Now, śrotavya. You have to hear. That is the only means. The example I have given several times. Just like if you want to know who is your father, it is to be this śrotavya. From where? From the authority, my mother. You cannot manufacture your knowledge who is your father. No. You cannot speculate. That is not pos … Because it beyond your reach. The father was existing before your birth. So how you can understand father by experimental knowledge? That is not possible. You have to accept the statement of your mother. That's all. Finished. Similarly, Vedas-our mother of knowledge. Purāṇas-our sisters of knowledge. So we have to consult from the Vedas and from the right person. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], from the guru. Not that you purchase one book, Vedas, from the market, and you become a Vedantist. No. That is not possible. Tad-vijñānārthaṁ sa gurum eva abhigacchet. Must go to understand. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34].

These are the injunctions. Śrotavya. This is the process of śrotavya. Tad viddhi praṇipātena. You have to hear by surrendering. First of all you have to find out where you can surrender. Because everyone is big man. Why he shall surrender? So unless he finds out somebody who he can surrender to, then that is the beginning of transcendental knowledge. Śrotavya. So who can be a bigger personality than Kṛṣṇa? So hear from Kṛṣṇa, hear from Vyāsadeva, hear from Nārada, hear from their representative, Nārada's representative, Vyāsadeva; Vyāsadeva's representative, Madhva Muni. Similarly, in that paramparā system… Evaṁ paramparā-prāptam imaṁ rājarṣayaḥ [Bg. 4.2]. So we have to catch up the paramparā, disciplic chain, bona fide spiritual master, and from him we have to hear. Śrotavya.

Now, in the next verse it is said that yad-anudhyāsinā. Dhyeya. Simply by thinking of Kṛṣṇa, hearing about Kṛṣṇa, speaking about Kṛṣṇa, meditating upon Kṛṣṇa, worshiping Kṛṣṇa, you become perfect. That is assured in the Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So the Kṛṣṇa consciousness movement is very simple. We are teaching people that "Here is God, Kṛṣṇa. We can give you the name, address, form, and everything." Yes. Kṛṣṇa says, tad dhāma paramaṁ mama. He is giving His address. Yad gatvā na nivartante [Bg. 15.6]. "Where you go, you don't require to come back." Tad dhāma paramaṁ mama. So Kṛṣṇa is giving information about His abode. So simply you have to qualify yourself to go there. That's all. That qualification is simply man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Simply think of Me." And if you simply think of Kṛṣṇa, you become the greatest yogi.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is the first-class yogi.

So we are teaching our people to become the first-class yogi. People are very much attached to the yoga system, mystic yoga system. But the goal of yoga system is Kṛṣṇa. Therefore Kṛṣṇa's name is Yogeśvara. By practicing yoga, if you don't find Kṛṣṇa, then śrama eva hi kevalam [SB 1.2.8], then simply you have wasted your time for nothing. For nothing. Yes. That is the version. Ārādhito yadi haris tapasā tataḥ kim. Tapasya, austerity, means to understand Kṛṣṇa. So if we understand Kṛṣṇa, then there is no need of any more tapasya. Tapasya business is finished. But if you do not understand Kṛṣṇa, simply undergoing tapasya, it is simply waste of time.

ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
[Nārada-pañcarātra]

So here it is the same thing. Yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam. Nibandhanam. It is tightly interknotted, our karma-granthi. We had some types of activities in our past lives, and we have got this body. Everyone. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. The different types of body, 8,400,000 species of life, different types of body. Jalajā nava-lakṣāṇi, 900,000 species in the water. In this way, planets, creepers, serpents, insects, birds, beasts, then human form. This is the process of evolution. So each body is a concession by Kṛṣṇa. Kṛṣṇa is sitting in everyone's heart. You want to do something. Just like for doing something you must have particular type of instrument, similarly, the body means particular type of instrument. So you desire to do something, Kṛṣṇa gives you a particular type with the senses, and you act. This is the change of body. Karmaṇā daiva-netreṇa. Daiva-netreṇa, by superior examination it is settled up that "This man or this beast is dying…" Of course, for lower than animals, they have got natural process of evolution. But when you come to the human form of body, you have got responsibility. Now you can make your next life better than this or lower than this.

Just like one man is given the chance of become some minister or magistrate. If he does very nice, he is promoted; otherwise degraded. Similarly, this human form of life is meant for understanding God. That is the only business. If we don't understand what is God, what is Kṛṣṇa and our relationship with Him, then we are missing the point. Then we become entangled, entangled. This entanglement is karma-granthi-nibandhanam, by our karma. By different kind of karma, we are becoming entangled. So to unknot this, I mean to say, binding of entanglement, (it) is also stated in the Bhagavad-gītā, yajñārthe karma, "You work simply for Yajña, for satisfaction of Yajña." Yajña-pati, Viṣṇu, or God, or Kṛṣṇa. Yajñārthe karma, anyatra karma-bandhanaḥ. "If you do not act for Kṛṣṇa, do not act for Viṣṇu, for Yajña, then karma-bandhana." Yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ.

So this is karma-bandhana. This karma-bandhana begins from our attachment to this material world. How our material attachment increases? That is also explained in the Śrīmad-Bhāgavatam. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. Mithunī-bhāvam. There is sex impulse between man and woman. There are two classes of living entities, man and woman, or male or female. So the male is attracted by the female, and the female is attracted by the male. Puṁsaḥ striyā mithunī-bhāvam. But what is that attraction, central point? Sex life. So this mentality, this propensity, is there not only in human body, but in the animal body also, that same propensity, sex life. So… But everyone is searching after, "Where is a male? Where is a female?" And when they are united, the karma-granthi becomes tighter. That's all. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. They are searching after, and as soon as they are united, they become tightly knot. Hṛdaya-granthi.

So this is called saṁsāra, this is called material existence. One life after another, one life after another, one life after another. This is called karma-granthi-nibandhanam. So if we want to unknot this tight fitting of our heart… Now, again it is said that as soon as the male-female is united, then further tightening begins. What is that? Ataḥ kṣetra. Ataḥ kṣetra, gṛha, āpta, vitta. In this way, first of all, we are united, husband and wife. Then we want a nice apartment or house, gṛha. Then, to maintain the house, we require a field, field of activity. Generally, formerly, they were agricultural. So you must have income. Ataḥ gṛha-kṣetra-suta. Then children, then āpta, friends. Ataḥ gṛha-kṣetra-sutāpta-vittaiḥ then again, money. In this way, our attachment increasing. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. In this way, our illusory position, moha, increases, one after another, one after another. This is called karma-granthi-nibandhanam. Karma-granthi-nibandhanam.

Therefore the Vedic civilization is to educate from the very beginning a child to become a brahmacārī. That is the basic principle of education. Prahlāda Mahārāja said, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Not that "In old age, when I shall retire, I shall see what is Kṛṣṇa consciousness." That will be very difficult. From the very beginning of life, kaumāra ācaret prājño dharmān bhāgavatān… Especially… There are many kinds of religious principles, but dharmān bhāgavatān. Prahlāda Mahārāja says, "Real dharma is Bhāgavatam," means our understanding our relationship with God, Bhagavān. That is real dharma. Dharmān bhāgavatān. So here the same thing is explained, that yad-anudhyāsinā yuktāḥ. Simply by chanting or hearing or meditating upon Kṛṣṇa, yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam. This asinā… Just like we require a knife to cut the knot, similarly, if we want to cut the knot of this material existence…

Unfortunately, people do not understand that what is the wrong in the material existence. They haven't got even the simple knowledge. They think it is all right. They are ignorant so much ignorant that dehātma-buddhi, they consider… The bodily concept of life: the body is finished and everything is finished. This is the philosophy going on, all over the world. Big, big professors, philosophers, scientists, they are on this platform of thinking. I met one big professor in Moscow. He is Professor Kotovsky. He said, "Swamiji, after finishing this body, everything is finished." Just see. He is a professor. He has no knowledge that there is life after death. So world is going like that. They do not know what is karma-granthi, what is transmigration, nothing. Simply superficial. Andhā yathāndhair upanīyamānāḥ. Blind men, they are leading other blind men. Therefore they are kept in ignorance, and the world is suffering therefore. They do not know what is the goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They are trying to adjust things by illusory energy. That's all. Therefore, andhā yathāndhair upanīyamānāḥ. It is exactly like the, a blind man is trying to lead other blind men. This is going on.

Therefore this is the process, yad-anudhyāsinā, you have to take one knife. This is knife. What is that? Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This is knife. If you want to get rid of this entanglement of material existence, one body after another, then this is the only instrument by which you can unknot the knot and come out of the entanglement. Chindanti. This very word is used, chindanti:

”It cuts.” Chindanti kovidās tasya. Kovida means very intelligent person. Unless one is very intelligent, he cannot take to Kṛṣṇa consciousness. It is not our manufactured words. Kṛṣṇa says in the Bhagavad-gītā that na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So our test is if anyone is not Kṛṣṇa conscious, he is either of these: duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ, māyayā apahṛta-jñānāḥ. This is our conclusion. You may say it is very sectarian, but Kṛṣṇa says. What can I do? (laughter) Kṛṣṇa says.

So therefore, as soon as we find out a person, he has no knowledge of Kṛṣṇa, we put him either of these categories: mūḍhāḥ, duṣkṛtinaḥ, narādhamāḥ, māyayā apahṛta-jñānāḥ. These are their qualifications. Therefore it is said here, chindanti kovidāḥ, he is neither of these rascals: miscreants, mūḍhāḥ, narādhamāḥ, and māyayā apahṛta-jñānāḥ. Kovida, very intelligent. Kovidās tasya ko na kuryāt kathā-ratim. Anyone who has understand that simply by hearing about Kṛṣṇa, talking about Kṛṣṇa, working for Kṛṣṇa, one can become released from this entanglement, who will not accept it? For example, just see in the Western countries; all the younger generation, they are so much addicted to intoxication. And the government is spending millions of dollars, how to stop it. But they have become animals. But just see how wonderful is this Kṛṣṇa consciousness movement. Anyone who is coming to us, immediately, by our restriction… Because as soon as he is initiated, he is made to promise no illicit sex, no meat-eating, no intoxication, no gambling. From that very date he gives up everything. And here are so many samples attending.(?)

So chindanti karma-granthi-nibandhanam. Immediately. It is not story. It is practical. Karma-granthi-nibandhanaṁ kovidās tasya chindanti. They are trying so much. That, we have got very practical experience, that even one cannot give up drinking tea. It is very difficult. Nobody can give up drinking tea. Nobody can give up smoking. And what to speak of meat-eating and gambling and illicit sex. But Kṛṣṇa consciousness is so nice that even children, boys, young boys and girls, they give up very easily, simply coming to Kṛṣṇa consciousness. So this is a fact: chindanti kovidās tasya, simply by hearing about Kṛṣṇa, simply chanting about Kṛṣṇa… There is no other medicine. There is no other magic or mystic power. So they are giving up. If we take sincerely Kṛṣṇa consciousness, all these things, entanglements, will immediately be vanquished. That’s a fact. Kovidās tasya. Chindanti kovidās tasya ko na kuryāt kathā-ratim.

So this is the easiest process. If one is very, very intelligent, then he takes to Kṛṣṇa consciousness, surrenders to Kṛṣṇa, and his life becomes successful, he becomes free from so many addictions… This is the result of Kṛṣṇa consciousness. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Simply by becoming a devotee of Kṛṣṇa, all the good qualities of the demigods… Demigods… Just like Lord Brahmā, Lord Śiva, Nārada. There are many, many demigods. They are good qualified. Otherwise, how they are posted in such exalted position? They are very qualified. So simply by becoming Kṛṣṇa conscious, all the good qualities of the demigods, or all godly qualities, will manifest. There is no doubt about it. Bhaktiḥ pareśānubhavo viraktir anyatra… [SB 11.2.42]. They will be reluctant. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. They will find something so nice that they will give up all this nonsense. This is the process. Unless you give something better, how one can give up his bad habits?

Just like Caitanya Mahāprabhu. He delivered Jagāi-Mādhāi. They were all this: addicted to illicit sex, meat-eating, drinking and intoxication, gambling. That was their business. So Nityānanda Prabhu went to deliver them, that ”First of all, these rascals should be delivered.” Therefore He went there. They were very angry. They hurt Him by throwing one stone on His forehead, and blood came out. Still, Nityānanda Prabhu said, ”All right, I don’t mind. Please chant Hare Kṛṣṇa.” This is preaching, Nityānanda. But when Lord Caitanya heard it, He became very angry. He wanted to kill them immediately. So Nityānanda Prabhu requested that ”In this incarnation You have promised not to accept any weapons. Please become,” I mean to say, ”kind upon them.” This is the person… This is the business of guru. Guru introduces with God and prays to God, ”Please excuse him.” This is guru’s business. And by the request of guru, God agrees to excuse him. This is the process.

So Caitanya Mahāprabhu simply asked them that ”I can accept you simply if you agree not to commit any more sinful activities.” This is the condition. Not that you go on with your sinful activities and go on chanting also. This is called nāmno balād yasya hi pāpa-buddhiḥ. There are many persons, they think, ”Oh, we are expert in chanting. So in the morning let us commit all kinds of sinful activities, and in the evening I shall chant. It will be counteracted.” Not that kind of chanting required. That is offense, greatest offense. Nāmno balād yasya hi pāpa-buddhiḥ. One must give up for good all the propensities for sinful activities. Then take to Kṛṣṇa consciousness and it will act. Otherwise, if you go on keeping both the lines, that ”Whole day I shall commit all sinful activities, and at night I shall chant…” Just like in Christian church, there is a system, confession at the end of the week. They go to the church and they confess before the priest, ”I have done so many sinful activities.” So pray something and he says, ”All right, excused.” Again, from Monday, he begins sinful activities. Yes. Not like that. Once you stop sinful activities, you cannot commit again. Then Kṛṣṇa will save you. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Kṛṣṇa is not so fool that you simply once surrender to Him and then commit sinful activities and again surrender to Him. No. That will not be allowed. Kṛṣṇa can excuse you once or twice, but if you commit… [break] …offense, then it will act and people will be benefited. Chindanti kovidās tasya ko na kuryāt kathā-ratim.

So kathā-rati, attraction for kṛṣṇa-kathā. Simply let us hear, let us chant, let us think of Kṛṣṇa. That will make us very much rapidly progressive on the spiritual path.

Thank you very much. Hare Kṛṣṇa. [break] Five rasas are primary and seven rasas are secondary. This… (end)
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Śrīmad-Bhāgavatam 1.2.16

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Los Angeles, August 19, 1972
Pradyumna: (leads chanting, etc.)
śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt
[SB 1.2.16]

Translation: "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva."

Prabhupāda: Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. In another place it is said, mahat-sevā, rendering service to the pure devotee, mahat. Mahat means who is great soul. Who is great soul? Great soul means who is twenty-four hours engaged in the service of the Lord. In the Bhagavad-gītā, the description of mahat, mahātmā, is given there:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

This is the mahātmā. They are under the daivī-prakṛti. Daivī-prakṛti. There are two kinds of prakṛtis. We have studied in Bhagavad-gītā: aparā-prakṛti, parā-prakṛti. So parā-prakṛti, or nature, transcendental nature, that is called daivī-prakṛti. Just like we are trying to be under the guidance of Rādhārāṇī, daivī-prakṛti. Prakṛti means woman, and daivī, transcendental woman. And those who are materialists, they are under the mahā-māyā, material energy, Goddess Kālī, Durgā. They are the symbolic representation of material energy.

So those who are materialists, they take shelter of the material energy, and those who are transcendentalists, they take shelter of the transcendental nature. So those who are mahātmā, they take shelter of the transcendental prakṛti. So we have to render service to such person who is under the protection of the transcendental nature. That is called mahātmā. A mahātmā, this word you have heard. A mahātmā's description is mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā has nothing to do with this material world; he is simply under the care of the transcendental prakṛti.

So śuśrūṣoḥ, śuśrūṣoḥ śraddadhānasya [SB 1.2.16]. Those who are engaged in hearing with faith, śraddadhāna… Ādau śraddhā. Without faith, you cannot make any progress. This is the beginning of spiritual life. Ādau śraddhā. "Oh, here is…, Kṛṣṇa consciousness is going on. It is very nice. They are preaching nice." People still, they are praising our activities. If we keep our standard, then they will appreciate. So this is called śraddhā. This appreciation is called śraddhā, śraddadhānasya. Even he does not join, if one says, "Oh, it is very nice, it is very… These people are good." Sometimes they, in papers they say that "These Hare Kṛṣṇa people are nice. We want more of them." They say. So this appreciation is also an, also a lift for such person. If he doesn't hear, doesn't come, simply one says "It is very nice. Yes." Just like small children, a baby, he's also appreciating, trying to stand up with his cymbal. Appreciating. From the very beginning of life, appreciating, "It is nice." He knows or does not know, it doesn't matter. Simply appreciation is giving him a touch of spiritual life. It is so nice. Śraddhā. If they do not go against, simply appreciate, "Oh, they are doing nice…" So development of spiritual life means development of this appreciation, that's all. But degrees, there are appreciation.

So śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ. In the previous verse, it has been explained, yad anudhyāsinā yuktāḥ. One has to be engaged always thinking. This is the sword. You have to take this sword of Kṛṣṇa consciousness. Then you become free. The knot is cut by this sword. So… Now how we can get this sword? That process is described here that you simply, with faith, you try to hear. You'll get the sword. That's all. Actually, our this Kṛṣṇa consciousness movement is spreading. We are getting the sword one after another, simply by hearing. I started this movement in New York. You all know. I had no actually any sword. Just like in some religious principles, they take the religious scriptures in one hand and another hand, sword: "You accept this scripture; otherwise, I'll cut your head." This is also another preaching. But I had also sword, but not that kind of sword. This sword-to give chance people to hear. That's all.

Vāsudeva-kathā-ruciḥ. So as soon as he gets a ruci… Ruci. Ruci means taste. "Ah, here is Kṛṣṇa talks, very nice. Let me hear." This very much you get the sword, immediately. The sword is in your hand. Vāsudeva-kathā-ruciḥ. But the ruci comes to whom? This taste? Because, as I have several times explained, the taste, just like the sugar candy. Everyone knows it is very sweet, but if you give to a man who is suffering from jaundice, he'll taste it's bitter. Everyone knows sugar candy is sweet, but the particular man who is suffering from disease, jaundice, he will taste the sugar candy as very bitter. Everyone knows it. That's a fact.

So ruci, the taste for hearing vāsudeva-kathā, kṛṣṇa-kathā, this materially diseased person cannot taste. This ruci, taste. To get this taste there are preliminary activities. What is that? First thing is that appreciation: "Oh, it is very nice." Ādau śraddhā, śraddadhāna. So śraddhā, the appreciation, this is the beginning. Then sādhu-saṅga [Cc. Madhya 22.83]. Then mixing: "All right, these people are chanting and talking of Kṛṣṇa. Let me go and sit down and let me hear more." This is called sādhu-saṅga. Those who are devotees, to associate with them. This is the second stage. The third stage is bhajana-kriyā. When one is associating nicely, then he will feel, "Why not become a disciple?" So we receive application, "Prabhupāda, if you'll kindly accept me as your disciple." This is the beginning of bhajana-kriyā. Bhajana-kriyā means to be engaged in the service of the Lord. This is the third stage. Then anartha-nivṛttiḥ syāt.

As soon as one is actually doing bhajana-kriyā… Bhajana-kriyā means chant Hare Kṛṣṇa mantra and observe the regulative principles. To observe the regulative principles means anartha-nivṛttiḥ syāt. Anartha means all rascal habits are immediately vanquished. Just like we say "No illicit sex." So this is only a rascal habit, illicit. "You can marry a boy or girl. If you like, you can have sex." No. They'll not agree. They will agree to that rascal habit, illicit sex. "You want sex? All right. Take a wife, take a husband." But no, they want illicit, without marriage. Married wife left aside, another illicit. This is anartha, rascaldom.

According to Vedic civilization, because man is very aggressive, so he's allowed to accept more than one wife. He's allowed. Generally, female population is greater than the male population. So the Vedic principle is that every girl must be married by the guardian, father. A father's duty is, as soon as girl is thirteen years old, fourteen years old, it is the duty of the father, or in the absence of father, it is the duty of elder brother to get her married. Some way or other, find out any husband. Yes. So if every girl has to be married, and if the female population is greater, then where to get so many husbands? Therefore it is very nice system that one man can marry more than one wife. That is natural.

So in Vedic system a husband can marry… Why others? Kṛṣṇa, He married 16,000 wives. But not like us. He was present in the house of 16,000 wives by 16,000 forms. Every, each and every wife had palatial building, establishment. Each wife had ten sons. Not that because He has married 16,000, He cannot meet all of them. No. So that is Kṛṣṇa; He is God. But even common man… Just like Kṛṣṇa's father, he had also sixteen wives. Kṛṣṇa is one wife's son. Vasudeva… Subhadrā is another wife's daughter. Balarāma is another wife's son. So in order to stop this rascaldom, that a human, I mean to say, man, he's allowed: "Marry them. Keep them nicely. Give them apartment. Give them nice food, nice dress, nice ornament. You enjoy." But rascaldom means "No, without responsibility I shall make phish, phish, phish" that's all.

So this rascaldom, so long the rascaldom is not gone, illicit sex, intoxication… These are called anartha. Anartha. Unnecessarily they have created this atmosphere, illicit sex, intoxication. What is the use of intoxication? There is no need. Just like in our society there is no intoxication. We don't take tea, we don't smoke. Are we dying for that want of tea or smoke? No. Therefore it is anartha; it is unnecessary. So first stage is appreciation, śraddhā. Second stage is associating with the devotees. Third stage is to be engaged in devotional service. And if one is actually executing the rules and regulations of devotional service, naturally he'll be freed from this rascaldom. Anartha-nivṛttiḥ syāt. Then next stage is niṣṭhā, faith. That faith, beginning faith, becomes strong, fixed up. Then ruci this ruci, taste. Just like immediately, the person suffering from jaundice cannot taste sugar candy as sweet, but the sugar candy is the only medicine for him. He is to be given sugar candy, and in this way, as the disease is cured, he comes to this taste stage, "Oh, it is nice, it is sweet." (aside:) Don't do that.

So, to come to the stage of taste, you have to first go through the so many… Not so… Five stages.

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
[Cc. Madhya 23.14-15]

This ruci. Vāsudeva-kathā-ruciḥ. Śuśrūṣoḥ śraddadhānasya [SB 1.2.16]. So if you continually hear with faith and appreciation, then you will come to the stage of tasting, "Yes." Taste means, if you like it, that is called taste. Not that by force one has to eat something. Unless he has got a taste for it… Just like if we are forced to eat meat, we cannot eat, because we have no taste for it. But another, as soon as you give a plate of meat, immediately, voracious eating. Yes. Because he has got the taste for it. So this taste is required. Then you get the sword, yad anudhyāsinā. If there is taste, then you can very nicely go on chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Because taste.

Just like Rūpa Gosvāmī, he increased the taste. They were liberated souls. Therefore, he is writing that "If I could possess millions of tongue and trillions of ear, then I could nicely chant and hear." And so far we are concerned, because we have no taste, that sixteen rounds is also very difficult job. Because we have no taste. Why there is no taste? Because we are lacking in that previous processes. Bhajana-kriyā.

So one after another, to get that sword, it, they requires this qualification: ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Then there is taste. Now how this taste is created, that is also explained in the next line. Syān mahat-sevayā. Mahat-sevayā. Mahat means… I have already explained. A devotee, pure devotee, whose…, who has no other business than to serve Kṛṣṇa, he is called mahat. So one has to engage himself in the service of the pure devotee. As soon as we serve a pure devotee… As it is spoken by Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ **. Yasya prasādāt. If you satisfy a pure devotee by your service, then, even there is some discrepancies, you get all these qualities. Syān mahat-sevayā rājan. Syān mahat-sevayā viprāḥ. Viprāḥ. All the audience members hearing Sūta Gosvāmī, they were all brāhmaṇas. Otherwise, how they will have got taste? Brāhmaṇa, Vaiṣṇava, they have taste. Not the śūdras. Because at the present moment there are śūdras, they are lacking taste. But our propaganda is, by some way or other, even they are śūdras, even they're demons, we are creating the taste. That is our Kṛṣṇa consciousness movement. Even there is…, there is no taste for vāsudeva-kathā-ruciḥ, still, our process is so nice that we create the taste. Nobody was interested in Kṛṣṇa consciousness, but there are thousand now. How? Because we are trying or we have created the taste, by this process.

The process will be explained in the next verses very nicely, but the main principle is to hear. To hear and… That is also natural. If we are pure, then we shall be naturally inclined to hear. Just like child. He is not taught, he is not educated, he has no knowledge, but he is also trying to hear. He's trying to get up and join us. It is natural. Because in everyone's heart that kṛṣṇa-bhakti, or devotional service to Kṛṣṇa, is there. But it has been covered by material dirty things. So this chanting of Hare Kṛṣṇa mantra is ceto-darpaṇa-mārjanam [Cc. Antya 20.12], to cleanse that dirty things. The more you chant, more you hear, then the dirty things on the heart will be cleansed. And plus, if you engage yourself to carry out the orders, to satisfy a pure devotee… Syān mahat-sevayā viprāḥ, puṇya-tīrtha-niṣevaṇāt… Puṇya, pious. These are pious activities. Tīrtha, tīrtha, a saintly person is called tīrtha. And niṣevaṇāt. In other places also, the same thing is… Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Mahat-sevām, serving the pure devotee, is the path of liberation. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. And if we become too much sexually inclined, then it is the path of darkness. Two paths are there. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Not only to become personally very much sexually inclined, if you associate with a person who is sexually inclined, then you will fall down in the hell. Yoṣitāṁ saṅgi-saṅgam.

So we should be very much careful about this. Married life sex is allowed. Nothing else. That is sinful. Kṛṣṇa says, dharmāviruddhaḥ kāmaḥ. Lust, lust which is sanctioned by religious principles… Sanctioned means… This is sanction: you can have sex life in married life, not otherwise. If you want, more wife. But not more husband. No, that is not allowed. More wife is allowed. A man can have more wives, but woman cannot have more husband. Of course, in special cases, that is another… But generally, this is the rule. This is Vedic civilization. So as far as possible, we shall try to avoid this illicit sex, because that is very detrimental for advancing in the path of spiritual life. Therefore our first principle is no illicit sex. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam.

So things are difficult, at the same time very easy, provided we are determined that "In this life, I shall go back to home, back to Godhead." So these are the processes. So? Purport?

Pradyumna: "The conditioned life of a living being is caused
by his revolting against the Lord…"

Prabhupāda: That's all right, no time. Now chant Hare Kṛṣṇa. (end)
721027SB.VRN
Śrīmad-Bhāgavatam 1.2.16

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Vṛndāvana, October 27, 1972
Pradyumna: (leads chanting, etc.)
śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt
[SB 1.2.16]

Translation: "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva."

Prabhupāda:
śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt
[SB 1.2.16]

So our purpose is, as described in the previous verses, how to become Kṛṣṇa conscious. Our present consciousness is absorbed in so many external subject matters. One is self-centered, bodily conscious; some of them are family-wise, family conscious. Some of them, community conscious, society conscious, nation conscious, or international conscious. Utmost. No more, finish their business. But still, you have to extend more and more. "International" means within this u…, within this planet. But what is this planet? It is only insignificant spot within the universe. So if you increase your consciousness more and more, then it may be interplanetary consciousness. But what is this interplanetary? This universe contains millions of planets. That's all right. But there are millions of universes also. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Not only one universe. This universe which we are seeing, this is only one of them. Caitanya Mahāprabhu compared this universe… One devotee, he requested Caitanya Mahāprabhu, "My Lord, You have come. Please liberate all the people of this universe. And if they are sinful, so all their sins, I may take, but they may be delivered." This is Vaiṣṇava philosophy. "Others may be delivered by the grace of the Lord. I may rot in the hell. That doesn't matter." Not that, "First of all I go to the heaven, and others will rot." This is not Vaiṣṇava philosophy. Vaiṣṇava philosophy is, "I may rot in hell, but others may be delivered." Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ.

Vaiṣṇava is meant for all the fallen souls. Just like a very good example: Lord Jesus Christ. According to the Christian idea, he took all the sins of all people and he sacrificed his life. Very good example. Similarly, Haridāsa Ṭhākura also. There… Nityānanda Prabhu. The Vaiṣṇava is always eager how to deliver all these fallen souls rotting in the hell of māyā. Therefore it is recommended, syān mahat-sevayā. You have to take shelter of a mahat. Mahat means mahātmā or Vaiṣṇava. Sa mahātmā sudurlabhaḥ. That mahātmā, simply by dressing like me with a saffron cloth, does not become a mahātmā. The mahātmā is described in the Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

There are many mahātmās, but one who has understood Vāsudeva, Kṛṣṇa, is the cause of all causes…

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He's mahātmā. One who knows that Kṛṣṇa, Vāsudeva, the Supreme Personality of Godhead, is the origin of everything… Kṛṣṇa also says in the Bhagavad-gītā,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Actually, one who knows things as they are, they understand, vāsudevaḥ sarvam iti [Bg. 7.19], "Vāsudeva, Kṛṣṇa, is the root of everything." Here also it is stated that śuśrūṣoḥ śraddadhānasya vāsudeve, vāsudeva-kathā-ruciḥ [SB 1.2.16]. To know, to become inquisitive about Kṛṣṇa, to know about him, this is required. This is Kṛṣṇa consciousness.

In Caitanya-caritāmṛta it is said,

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

Siddhānta, to become a pure devotee, a staunch devotee of Kṛṣṇa, one has to learn about Kṛṣṇa. Kṛṣṇa is, therefore, coming personally to teach us what He is. That is required. Vāsudeva-kathā-ruci [SB 1.2.16]. Our life is meant for becoming Kṛṣṇa conscious. Ruci. This ruci is very important thing. Ruci means… Just like we like to eat some favorable food. That is called ruci. Somebody is interested in eating some salty food, somebody's interested some sweet food, spicy food… Just like we have got taste for different types of food, similarly, when we shall increase our taste, propensity for Kṛṣṇa, that is the beginning of our perfection. Before that, we are in the material consciousness. When we increase the taste for Kṛṣṇa, for understanding Kṛṣṇa… This ruci comes when one is actually liberated. This ruci. Tato 'nartha-nivṛttiḥ syāt. First of all, śraddadhānasya. As it is stated here, śraddhā, faith. Kṛṣṇa is… Kṛṣṇa says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], "There is no more superior authority than Me." Mattaḥ parataraṁ na anyat. Na, "Nobody else. I am the Supreme." So when we have faith in this explanation of Kṛṣṇa…

As Arjuna said… Arjuna, after hearing Bhagavad-gītā, he said, sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14], "My dear Kṛṣṇa, whatever You are saying, I accept them in toto, word for word." This is required. Not that I give up this portion, I give up that portion, whatever is to my purpose… Just like sometimes the politicians, scholars, they also try to understand Bhagavad-gītā. Because Bhagavad-gītā is very authoritative book, they want to exploit. They do not understand what is Bhagavad-gītā. Otherwise they would have preached Kṛṣṇa. Because what is Bhagavad-gītā? Bhagavad-gītā is Kṛṣṇa, Kṛṣṇa, the supreme. That is to be taught. That is to be understood. That is Bhagavad-gītā. Not that keeping Bhagavad-gītā in front, a scapegoat, I become great politician and great scholar and give my own opinion: "In my opinion, it is like this." This is nonsense. What you are? Your opinion? We don't care, we don't care for all these nonsense who gives his own opinion as if Kṛṣṇa left something to be opined by another rascal. This is their business. He becomes greater than Kṛṣṇa, to interpret Kṛṣṇa's words. This is rascaldom. We don't accept.

We accept yad vadasi keśava, following the footsteps of Arjuna, who directly understood Bhagavad-gītā. He said, "My dear Kṛṣṇa, whatever You say, I accept them as it is." Then others may say, "Well, Arjuna was Kṛṣṇa's friend. So just to flatter Him, he might have said like that." No. Arjuna gave immediately evidences that "I…, not only I accept You, but great personalities like Vyāsa, Nārada, Devala, Asita, and many others." Authorities. Just like when you speak something in the legal court, you give evidences from other judgement, authorities. That is a good case. Similarly, Arjuna accepted Kṛṣṇa as the Supreme Personality of Godhead. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. "My dear Kṛṣṇa, I accept You. You are the Supreme Brahman." Brahmeti bhagavān, paramātmeti bhagavān iti śabdyate. Brahmeti bhagavān, paramātmeti bhagavān iti śabdyate. Therefore Bhagavān is paraṁ brahma. Simply impersonal Brahman-realization is not finishing the business. You have to go further, further, further. In the Īśopaniṣad, it is said, "My dear Lord, kindly wind up Your blazing effulgence so that I can see You actually." That is stated in the Īśopaniṣad.

So one should not be, I mean to say, amazed simply by realization of impersonal Brahman. There is further business. Brahmeti paramātmeti. Just like we are experiencing daily the sunshine. So if we become satisfied with the sunshine only-"Now we have come to the light"-that is not perfection. You go to the sun planet. Because from there, from the sun planet, the sunshine is coming out. So the source of sunshine is the sun planet. But unfortunately, it is very difficult to enter into the sun planet. And if you enter into the sun planet, you'll find there is a predominating deity whose name is Vivasvān, god, sun-god. These are the statements. As Bhagava…, Bhagavad-gītā says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

So formerly people used to go to the sun planet. It requires such yogic mystic power. Just like Durvāsā Muni. He used to travel all over the universe, and beyond the universe. He reached to the Vaikuṇṭha planets also by yogic power, and he returned within one year. So it is possible. You can go. The yogis, the perfect yogis, they can transfer them to any planet they desire. Any planet they desire. These are stated in the śāstras, in the Bhāgava…, Śrīmad-Bhāgavatam.

So to become Kṛṣṇa conscious, that is the highest perfection of life. Paraṁ Brahman. Paraṁ Brahman. Brahman, impersonal effulgence. Just like the sunshine. Then localized sun, the sun globe. Then further, if you able to enter the sun globe, you'll find there is a predominating deity. There are also cities and palaces-everything, just like this planet. But this planet is made prominently of earth, and that planet is one of the elements, material elements, earth, water, fire, air. So if this planet is made of earth, why not other planet made of fire? What is the scientific reason to deny it? Because I cannot live in the fire, it does not mean other living entities cannot live there. There are different kinds of living entities. Just like you cannot live within the water, within the ocean, but there are other living entities… Just like fish. They live very comfortably within the water. So why should we conclude that there is no life in the sun planet or moon planet? This is not perfect knowledge. From Vedic books we can understand that this moon planet is one of the heavenly planets and people live there. They are demigods. Their duration of life is very long. And one can go to that planet by performing the rituals. They are described. In the Bhagavad-gītā also it is said, yānti deva-vratā devān. If you are serious to go to the planets where demigods live, you can go. There are rules and regulations, rituals. Just like if you want to pass law examination, you prepare for that examination, and you pass, you become a lawyer. You become an engineer. Similarly, any planet you want to go, you prepare in this life. Don't degrade yourself to become again cats and dogs, but you prepare yourself to be promoted to the other, higher planetary system… As it is stated in the Bhagavad-gītā, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. You can go there.

Kṛṣṇa says,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So there is another planet… Not another planet, another nature, sanātana. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature, eternal nature. That is called Vaikuṇṭhaloka. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Every dhāma, every place, is Kṛṣṇa's. He's the supreme proprietor. Sarva-loka-maheśvaram [Bg. 5.29]. "I am the proprietor." But there are differentiation, paraṁ dhāma and aparaṁ dhāma. This is aparaṁ dhāma. This material world is aparaṁ dhāma, inferior nature. These are stated in the Bhagavad-gītā. Apareyam itas tu viddhi me prakṛtiṁ parām. Itas tu viddhi me prakṛtiṁ parām. There is another prakṛti, another nature. There is Vaikuṇṭhaloka. Not one, two, but millions, unlimited. And the topmost planet is called Goloka Vṛndāvana. That is mad-dhāma, Kṛṣṇa says, or tad-dhāma.

So all these informations are there. Simply we have to know. Unfortunately, because we are too much materially absorbed, we cannot understand. We cannot understand. Neither we are very much interested to know. So vāsudeva-kathā-ruciḥ. There is no ruci because they are conditioned by the material nature, by the three modes of material nature: sattva-guṇa, rajo-guṇa… Tamo-guṇa is the lowest, rajo-guṇa is the via media, and one who is the sattva-guṇa, he can understand. Therefore the whole Vedic civilization is meant for making people brāhmaṇa. Not to keep him in ignorance, not to keep him in the position of a śūdra. The whole Vedic scheme is that from the lowest grade of li…, existence, one can be elevated to the highest grade. Śudhyanti. Śudhyanti, purification. That is purification. In ordinary life also, there are purificatory methods, daśa-vidha-saṁskāra. That purificatory method begins before the birth, which is called garbhādhāna-saṁskāra. Not that a man, a high-caste brāhmaṇa or kṣatriya or even vaiśya… Especially brāhmaṇa and kṣatriya. Especially brāhmaṇa. He's not meant for giving birth to a child like cats and dogs. He has to observe the garbhādhāna-saṁskāra. In the śāstra it is said in a brāhmaṇa family, if the garbhādhāna-saṁskāra is not observed, he immediately falls down to the śūdra class.

Kalau śūdra-sambhavaḥ. Because this garbhādhāna-saṁskāra is not observed, therefore it is to be taken, accepted, everyone is a śūdra. But the Kṛṣṇa consciousness movement is to again elevate the śūdra to the standard of brāhmaṇa. This is the Kṛṣṇa consciousness movement. Because without brāhmaṇa… Just like without head, what is the value of your body? Brāhmaṇa means the head.

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

Brāhmaṇa means the head. Therefore brāhmaṇa is offered so much respect. Because head, without head, in the head, in the brain, you conceive something, and the hands and legs, they execute the order. Similarly, the head of the society, they should be the brāhmaṇas. They are not interested in capturing political power. No. Brāhmaṇa is to give instruction. We find from Vedic literature. There were committees, privy council committees of great sages and brāhmaṇas. They would give the king advice that "You rule in this way." And if the king is disobedient, sometimes the brāhmaṇas would dethrone them. Or kill them. That was the Vedic system. We find from the life and ruling of Mahārāja Pṛthu, how he was ruling over the world, how he was observing that every community, either brāhmaṇa or kṣatriya or vaiśya or śūdra, they were properly employed. There was no unemployment question. It was the duty of the king to see that not a single man is unemployed. He must be engaged. So they made arrangement like that.

So what is the idea? The idea is to elevate everyone gradually to the position of brāhmaṇa and Vaiṣṇava and thus make their life perfect. That is the scheme of Vedic civilization. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Not that "Keep the śūdras or the mlecchas in the downtrodden position, and let me advance." No. Everyone should cooperate. Why the śūdras or mlecchas and yavanas should remain as such? Actually, India's falldown is meant by that process. Nobody cared. So many Muslims, they converted, but the higher caste, they did not care. "Oh, they have become Muslims. Reject them." Why reject? Kṛṣṇa says,

māṁ hi pārtha vyapāśritya
ye pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Why these Muslims were neglected? Why they were not turned into Vaiṣṇavas, just like we are doing? This is the fault of the leaders. Therefore India is now divided, Pakistan and Hindustan.

So if we actually try to understand Kṛṣṇa and Kṛṣṇa consciousness, there is solution for all the problems of society, of government, and everything. It is not a sentimental movement. Vāsudeva-kathā-ruciḥ. One must increase the taste for understanding Kṛṣṇa. Just like Kṛṣṇa came. He came not only to dance with the gopīs. He took part in politics. He killed so many demons. He established good government. He showed how householders' life. Kṛṣṇa It is all in our Kṛṣṇa book, Śrīmad-Bhāgavatam. He was lying with His beautiful queens, and as soon as there is cock crow, immediately He would rise, early in the morning, three o'clock. The queens will be disgusted: "Now it is early in the morning. Kṛṣṇa will go away." But Kṛṣṇa immediately gave up the company of the wife and immediately rise and immediately take bath and do the needful as it is enjoined in the Vedic performances. He's ideal gṛhastha. He will give in charity every day thirteen thousands of cows to the brāhmaṇas. Read all these things. Don't think that Kṛṣṇa consciousness movement is simply dugdughi.(?) Not dugdughi. It includes everything, all-pervasive. Kṛṣṇa is ahaṁ sarvasya prabhavaḥ [Bg. 10.8], Kṛṣṇa is the root of everything. Therefore anything you conceive of, politics, sociology, philosophy, religion, anything, there is adjustment if you become Kṛṣṇa conscious. That is the Kṛṣṇa consciousness movement.

Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ [Bg. 3.21]. Therefore we want some leading personalities to become Kṛṣṇa conscious so that others will follow. So that others will follow. But if we go some leading personality, minister or prime minister, "Oḥ, we are secular. We have rejected Kṛṣṇa." That's all. Nonsense. What is your value, rejecting your Kṛṣṇa? Harāv abhaktasya kuto mahad-guṇāḥ. You are rejected. You have no good qualification. You have rejected Kṛṣṇa. Therefore we reject you. Harāv abhaktasya kuto mahad-guṇāḥ. Anyone who is not Kṛṣṇa conscious, he has no value. We don't give any value, however he may pose himself as a very great man. No. We say, harāv abhaktasya kuto mahad-guṇāḥ. Mano-rathenāsati dhāvato bahiḥ. "Because you are not Kṛṣṇa conscious, you are hovering on the mental plane. Therefore you must fall down." This is the conclusion of śāstra.

So here it is, śuśrūṣoḥ śraddadhānasya [SB 1.2.16]. Just like you all people have gathered. There is śraddhā, that ”Let us hear something about Kṛṣṇa, what Swamiji’s spoke, speaking.” This is called śraddhā. This śraddhā has to be increased. Then when you come to the point of ruci, vāsudeva-kathā-ruciḥ, that is the beginning of our perfection. At the present moment, there is no ruci, no taste. Vāsudeva-kathā-ruciḥ. There are so many exalted persons, but they have no taste. They have lost all taste. Vāsudeva-kathā-ruciḥ. There are two faults. Either people could not preach properly so that they could not create taste of the people in general… It is not the fault of the people in general. It is the fault of the so-called preachers also. Because they could not create taste, they wanted to take the place of Kṛṣṇa. That was their purpose. Imitation of Kṛṣṇa. Imitation of God. That will not do. You have to create taste. Just like Caitanya Mahāprabhu did. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Śrīla Rūpa Gosvāmī, when he first met Caitanya Mahāprabhu, he offered this prayer: namo mahā-vadānyāya, ”You are the most munificent incarnation because you are giving Kṛṣṇa. You are giving Kṛṣṇa. You are, You are greater than Kṛṣṇa.” Mahā-vadānyāya. Because Kṛṣṇa asked everybody to surrender. He did not give himself immediately. But Caitanya Mahāprabhu. He’s also Kṛṣṇa, in the form of devotee, He’s giving Himself, ”Take me,” without any price.

So vāsudeva-kathā-ruciḥ [SB 1.2.16]. People should be educated how to increase the taste for understanding Kṛṣṇa. This is Kṛṣṇa consciousness movement. Everyone should come forward. Āpani ācari prabhu jīvere śikṣāya. One should behave himself as Kṛṣṇa conscious. Then he will be able to make others Kṛṣṇa conscious-not by theoretical knowledge, but by behavior. Āpani ācari prabhu jīvere śikṣāya. So this is required. It is a very, very, very important movement. Any leader of the society, any political leader, any social leader, they should study. Our only request is that ”Please try to understand this Kṛṣṇa consciousness movement.” Just like in the Caitanya-caritāmṛta kaṛacā says that caitanyera dayāra kathā karaha vicāra. It is not blindly accepting. Vicāra. Just judge yourself how great important this movement is. Caitanyera dayāra kathā karaha vicāra. Vicāra karile citte pābe camatkāra. If you are sober, thoughtful, you’ll find it is sublime. It is sublime.

So that is our request. The people who are leaders of the society, they should take this Kṛṣṇa conscious movement very seriously, study, and then give their judgment. And people will be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.17

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San Francisco, March 25, 1967

Prabhupāda:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

Kṛṣṇa, this sound, transcendental sound. Kṛṣṇa means the highest pleasure. Highest pleasure. Everyone, every living being, is seeking after pleasure, but he does not know how to seek pleasure. Therefore in this material conception of life we are being frustrated in every step for satisfying our pleasure. Because we have no information from which platform we can have pleasure. That we are discussing for the last few weeks, that we are not this body. We are consciousness. Not exactly consciousness. Consciousness is the symptom of my real identity. I am pure soul. I am merged within this material body… And the modern material science, they have no stress of it. Therefore they are sometimes misled about this understanding of the spirit soul. But the spirit soul is a fact. And everyone can understand by the presence of consciousness. Any child can understand. The consciousness is the symptom of the spirit soul. So the whole process now we are trying from the Bhagavad-gītā is to bring one to get him on the platform of consciousness. And if we act from the platform of consciousness, then we may not be pushed again into the platform of this bodily conception. And if we can continue that platform, if we continue to act on that platform of consciousness, then, at the end of this body, not even at the end of this body, even in the presence of this body, we shall be free. We shall be free from material contamination. Our spiritual life will be revived and the result will be that in our next life, next life, after leaving this body, we shall have our full spiritual life eternally.

Spirit is described… We have already discussed on this point that the spirit is eternal. Na hanyate hanyamāne śarīre: [Bg. 2.20] ”Even after the destruction of this body, the consciousness is not destroyed.” That continues. Rather, consciousness transferred to another type of body makes me again alive to the material conception of life. And that is also described in the Bhagavad-gītā. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death, if our consciousness is pure, then it is sure that next life is not material. Next life’s pure spiritual life. But if our consciousness is not pure at the point of the verge of death, just leaving this body, then we have to take again this material body. That is the process going on by nature’s law. We have got our finer body. This is gross body. The body which you are seeing, which I am seeing, this is gross body. Just like shirt and coat. Within your coat, there is shirt, and within your shirt, there is a body. Similarly, the pure soul is covered by shirt and coat. The shirt is mind, intelligence and false ego. Mind, intelligence and false ego. False ego means that the wrong conception that ”I am matter. I am something, product of this material world.” This wrong conception makes me localized. Just like because I have taken my birth in America, therefore I think myself American. Because I have taken my birth in India, therefore I think myself as Indian. But as pure soul, I am neither Indian nor American. I am pure soul. Because this is designation. This American, or Indian, or German, or Englishman, or cats and dogs and this and that, black and white, all these are designations. Spiritual consciousness means to become free from all these designations.

So that freedom is achieved when we are in constantly touch with the supreme spirit, Kṛṣṇa. That supreme spirit is Kṛṣṇa. So this assembly which we are trying to conduct is just to keep in touch constantly with Kṛṣṇa. Kṛṣṇa, Kṛṣṇa can be in constantly companion with us. Because He’s omnipotent, God is omnipotent, therefore He can be exactly in touch with us by His words. His words and

He are not different. That is omnipotency. Omnipotency means in everything relating to Kṛṣṇa has the same potency. Just like here in this material world the…, if you want water, you are thirsty, if you want water, then this water, simply calling, simply saying repeatedly, ”water, water, water, water, water,” will not satisfy your thirst. Because this word has not the same potency as water itself. You require the water as it is. Then your thirst will be satisfied. But in the transcendental, in the absolute world, there is no such difference. Kṛṣṇa and Kṛṣṇa's name and Kṛṣṇa's words and Kṛṣṇa's qualities, Kṛṣṇa's pastimes-everything is Kṛṣṇa. Somebody, some people argues that ”Arjuna was talking with Kṛṣṇa. So Kṛṣṇa was present before him, whereas my case, Kṛṣṇa is not present. So how I can get direction?” That is not the fact. Kṛṣṇa is present by His words, this Bhagavad-gītā. Kṛṣṇa… Therefore the system is… Of course, here we don't find such facilities, but India, when we speak on the Bhagavad-gītā, or on the Śrīmad-Bhāgavatam, we worship regularly with flower, with other paraphernalia required for worshiping. You see? In the Sikh religion they also, they have no deity, form of the deity, but they worship the book, grantha-sevā. Perhaps some of you who are acquainted with the Sikh community, they, they worship this grantha. Similarly, the Muhammadans also, they worship the Koran. And similarly, in your Christian also, you worship Bible.

So it is a fact that Lord Jesus Christ is present by his words, Bible. Similarly, Kṛṣṇa is present by His words. These personalities, either God or son of God, who come from the transcendental world, they keep their transcendental identity without being contaminated by this material world. That is their omnipotency. We are practiced to say that God is omnipotent. Now, this is His omnipotency. Omnipotency means that He is not different from His name, from His quality, from His pastimes, from His instruction, everything. Therefore the discussion on Bhagavad-gītā is as good as you are discussing certainly with Kṛṣṇa. And not only that; Kṛṣṇa is seated in your heart, in my heart also. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. God, God is situated in everyone's heart. God is not away from us. He's friendly. He's so friendly that in my repeated change of birth, He's with us. He's trying to see when we shall turn to Him. Rather, He's canvassing. He's canvassing. He's so kind that we may forget Him, but He has not forgotten us. He is with us. Just like the father never can forget the son, however the son may forget the father. That is, that is natural. Similarly, God is the original father of everything, everybody, all living entities. We may have different bodies. That is our shirt-coat. It has nothing to do with our real identity. Our real identity is pure soul. That pure soul is the part and parcel of the Supreme Lord. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. You'll find in Bhagavad-gītā. And that part and parcel of the Supreme Lord is encaged in this material body. And you'll find in Bhagavad-gītā that the Lord has said,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

”My dear Arjuna, whatever forms of life you are seeing…” There are eighty-four lakhs species of life. That means eight millions and four hundred thousands of different varieties of life. Not one, two, three or one thousand, three thousand. No. We have not seen. Even the biologists, or the anthropologists, they cannot calculate. But from authoritative, revealed scripture we get this information that there are eight, eight, 8,400,000's of species of life of which human beings, they are divided into 400,000's species of life. And eighty, eighty million, eight million, there are other species of life. But Kṛṣṇa, the Supreme Lord, claims that all of them, never mind, either he is bird or beast or man or a snake or whatever he may…, god, or semi-god, demigod, anything, whatever… ”There are different forms, but apart from the forms, real identity is that all of them, they are My sons. I am actually bīja-pradaḥ pitā, seed-giving father.” Just like the father gives the seed, and the mother receives the seed, and the body is formed according to the mother's body. And when the body is completely formed, it comes out, either from cats, either from dog, either from man, or anything. That is the process of generation. The father gives the seed, and it takes, emulsified, two kinds of secretion within the womb of the mother, and in the first night the body is formed like a pea. Then gradually it develops. There are certain holes, the nine holes. They first of all come out, nine holes. We have got nine holes, two eyes, one mouth, two ears, and penis, and so many things. So when they are fully developed, they come out. And according to their last karma, or action, they get this body and enjoy, or suffer. That is the process of birth and death which is going on. And after finishing this life, again dies, again enters into the moth…, womb of the mother, again gets another type of body, again comes out. This is going on. This is going on.

So we should be very much intelligent that ”How long we shall continue this repetition of birth and death and change of body?” Any intelligent man… That is the prerogative of the human form of life. That is the prerogative. He can stop this process, repetition of birth and death. He can get his real, actual spiritual form again and be blissful, full knowledge and eternal life. That is the whole process. So we should not miss this. And the whole thing begins just what we have begun now, now, this chanting and hearing. I wanted to point out that this chanting and hearing is as good as actual association of Kṛṣṇa. That is stated in the Bhāgavata, that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. This, this process is called kīrtana. Even one does not understand the language, still, by hearing only, he acquires some piety. His, his assets become pious life, even he does not understand. It is such powerful. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ… kṛṣṇa-kathā means topics in, in the matter of Kṛṣṇa. The topics in the matter of Kṛṣṇa, there are two, two kinds of topics. One topic is this, Bhagavad-gītā. It is spoken by Kṛṣṇa. It is spoken by Kṛṣṇa. And another kṛṣṇa-kathā, I mean to…, topics about Kṛṣṇa, is this Śrīmad-Bhāgavatam. That is spoken about Kṛṣṇa. So there are two types of kṛṣṇa-kathā, and both of them are equally potent because it is connected with Kṛṣṇa.

Now, in the Bhagavad-gītā… We find that the Bhagavad-gītā is spoken in the Battlefield of Kurukṣetra. Now, what we have to do with the battlefield? We have nothing to do with battlefield. We are here to have some knowledge in the spiritual atmosphere, and why should we bother about the battlefield? No. Because in the battlefield there… [break] The whole battlefield has become Kṛṣṇized. Kṛṣṇized. Just like if there electric charges, electric current, is in some metal, the whole thing becomes surcharged with electricity, similarly, when Kṛṣṇa is interested in some matter, then the whole thing becomes Kṛṣṇized. Otherwise, there was no need of discussing the Battlefield of Kurukṣetra. So that is the omnipotency. Now this omnipotency is described in Śrīmad-Bhāgavatam,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ

hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

Now, simply by hearing the kṛṣṇa-kathā… That means, kṛṣṇa-kathā means… This… kṛṣṇa-kathā, there are many. All the Vedic literatures, they are full of kṛṣṇa-kathā. And all the Vedas means that is also kṛṣṇa-kathā. Any scripture in Veda, that may appear apparently different, but they are meant for kṛṣṇa-kathā. Kṛṣṇa-kathā. Because you'll find in the Bhagavad-gītā that vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The whole topics, they are meant for kṛṣṇa-kathā. (aside:) You'll excuse me. I am called by nature. I shall… [break] So kṛṣṇa-kathā… śṛṇvatāṁ kṛṣṇa-kathā. If you kindly simply hear about this kṛṣṇa-kathā, topics on Kṛṣṇa, then what will be the result? Because it is pure, transcendental vibration, the result will be śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ stho hy abhadrāṇi. We have accumulated many inauspicious things within our heart due to our material contamination for many, many births. Many, many births. Not only this birth, but many, many last births. So when we surcharge our heart with the kṛṣṇa-kathā, then the result will be… śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ sthaḥ.

Hṛdy antaḥ sthaḥ. Hṛdy antaḥ sthaḥ means the contaminations which we have accumulated within our heart, that will be washed off. That will be washed off so that your heart will be cleansed of all rubbish things. And, as soon as all rubbish things are cleared off, then we are situated in pure consciousness. Because it is very difficult to understand, to eradicate oneself from all the designation. Suppose I am Indian. Is it very easy…? It is not very easy to take it for granted immediately that I am not Indian, I am pure soul? Similarly, anyone, to not identify with this bodily designation, it is not very easy task. But still, if we go on hearing the kṛṣṇa-kathā, as we have begun here, it will be very easy. It will be very easy. You, you make an experiment. You make an experiment how easily you shall be able to get yourself free from all these designations. And as soon as we are free from the designations… What are the freedom? What are the signs of freedom? The signs of freedom…

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

Naṣṭa-prāyeṣv abhadreṣu. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18], bhaktir bhavati, bhaktir bhavati naiṣṭhikī, bhavati naiṣṭhikī. Now, as soon as, not cent percent clearance… It is not possible to clear our, I mean to say, rubbish things within our mind all of a sudden or very soon, all things. Even some percentage of the rubbish are cleared off, then at once it happens that our, the influence of the material nature becomes slackened.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

The material nature is working in three modes: goodness, passion and ignorance. Now, ignorance is hopeless life. Passion is too much materialistic. Passion means, one who is influenced by the modes of passion, he wants, he wants this false enjoyment. Although… Because he does not know, he wants to squeeze out the energy of the body to enjoy this matter. That is called modes of passion. And modes of ignorance, they have neither passion nor goodness in the modes of darkness of life. And mode of, modes of goodness is that in that position we can understand, at least theoretically, "What I am, what is this world, what is God, what is our interrelation?" This is the, I mean, stage of the modes of goodness. So by hearing kṛṣṇa-kathā, you will be freed from the two stages of ignorance and passion. You'll be situated in the modes of goodness. At least, you'll have the real knowledge, "What I am." Because in the ignorance… Just like animals… Animals, you see, the animal's life is full of suffering. But still, the animal does not know that he's suffering. Or take the case of a hog. Of course, here in your New York City, no hog is seen, but in village, in India, not only villages, sometimes in towns, we see the hog. Oh, how much miserable life they are, living in a filthy place, eating stools, and always unclean, and anyone sees hog and "Unhh! Nasty." But he, the hog, does not know that he's nasty condition. He's very jolly. (laughs) He's very jolly. The person who's in the upper status of life, he can see that "Oh, this is very nasty life!" The hog is very happy by eating stools and having sex intercourse with the she-hog constantly. Oh, it is getting fat, getting… The hog gets very… Too soon, they become very fatty. Because that spirit of enjoyment is there although the nasty enjoyment… [break]

Then he'll understand what is happiness. So you'll be promoted to that stage of life, goodness.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam, daily, as a routine, routine work, if you hear this kṛṣṇa-kathā, then the result will be that naṣṭa-prāyeṣu abhadreṣu, when all this accumulation of dirty things in our heart accumulated for life after life, they'll be cleared off. And as matter of evidence you'll see that you are not no more in ignorance and in passion, but you are situated in the modes of goodness. Then what is, what is that position? Ceta etair anāviddham. Then your mind will not be attacked by the modes of ignorance and passion. You'll be steadily fixed up in the position of goodness. Then, when you are in goodness, then what is your attitude? Prasanna-manasaḥ. You will find yourself joyful in every circumstances of life. You'll never feel yourself morose.

In the Bhagavad-gītā you'll find… That is our brahma-bhūta [SB 4.30.20] situation. The Vedas teaches us that "You are not this matter. You are Brahman." Ahaṁ brahmāsmi. Lord Śaṅkarācārya, he preached this gospel to the world that we are not this matter. We are Brahman, spirit soul. So that, when that spiritual realization will be actually done, then your symptoms will change. What are those symptoms? Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: [Bg. 18.54] "When one is situated in his own spiritual consciousness, then he will have no hankering and no lamentation, lamentation for loss or hankering for gain." Two things are going on in this material world. The things which we do not possess, we hanker after it: "If I get these things, I'll be happy. If I get these things… Oh, I have no money. If I get one hundred thousand millions dollars, then I'll be happy." This is hankering. And when one hundred thousand million dollars you have got… Some way or other, it is lost, oh, you cry, "Oh, I am gone." So either for earning or we hanker, that is also a kind of distress, and when we suffer loss there is distress. But if you are situated in brahma-bhūtaḥ avasthāna, you'll be neither, neither distressed, nor hankering. You'll be in equilibrium. Yasmin sthite guruṇāpi duhkhena na vicālyate [Bg. 6.20-23]. Even if you are situated in the midst of fiery tribulation, you'll not be disturbed. That is the position.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Bhagavat-tattva-vijñāna… Bhagavat-tattva-vijñāna means the science of God. The science of God becomes perceivable by such person who is situated in the brahma-bhūta, I mean to say, status. So from that brahma-bhūta status, we have to work, and that work is recommended here,

buddhi-yukto jahātīha
ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam
[Bg. 2.50]

Now, so, so long we have got this material body, we have to work. We cannot stop working. That is not possible. But we have to adopt the tactics of yoga so that even by doing ordinary work in which by destiny or by circumstances I am put into, there is no harm. You'll find in Bhagavad-gītā that even if you find in your own occupation there is… Suppose I am occupied in some business in which I have to speak lie. Without speaking lie, my business cannot go on. Now, suppose if that is the position. Now, speaking lie is not very good thing, and if you think that your business is not very, based on very moral principle, "So I should give up," then Bhagavad-gītā you'll find that "Don't give up." Even if you are put into such circumstances that your livelihood cannot go on without that unfair means, still, you should not give it up, but you should try to make it purified. You should try to make it purified. How it is purified? Now, you should not take the fruitive result of your work. That is meant for God.

So here it is stated that, that buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte. Sukṛta means pious activities, and duṣkṛta means impious activities. In the material platform we are two things, pious or impious. Pious or impious. Either we are doing some pious activities or we are doing some impious activities or we are doing mixed, pious or impious. So Lord Kṛṣṇa advises that if you act with intelligence or devotion of the Supreme… Intelligence means… What is that intelligence? That "I am the part and parcel of the supreme consciousness, pure soul. I am not this body." This is called intelligence. If you identify yourself, "I am American," "I am Indian," "I am this or that," then you are material placed.(?) If you identify yourself that "I am neither American, nor Indian, but I am pure consciousness, I am subordinate consciousness of the supreme consciousness, or, in other words, I am servant of God… God is supreme consciousness, and I am subordinate." That… So for our present understanding, subordinate means a servant. But don't carry out the idea of servant in relation to God. Here nobody wants to be servant. Everyone wants to be master. Because to become servant is very, not very, mean, a palatable thing. So but to become a servant of God is not exactly like this. Sometimes servant of God becomes the master of God. The real position of the living entity is a servant of God, but in Bhagavad-gītā we see that the master, Kṛṣṇa, has become the servant of Arjuna. Arjuna is sitting on the chariot, and Kṛṣṇa has accepted his drivership. Is not the servant of the owner of the chariot? So in spiritual relation we should not carry out the conception of this material relationship. Although the relationship are there. The whole relationship, as we have got experience in this world, the same relationship are there in the spiritual world. But that relationship is not contaminated with matter. Therefore they are pure and transcendental. Therefore they are of a different nature. As we become advanced in spiritual conception of life, then we can understand what is the actual position in spiritual, transcendental life.

So here the Lord instructs that buddhi-yukta. Buddhi-yukta means with the full consciousness that you are not this body. If we act in that way… Now, if I am, I am not body, then I am consciousness. That is a fact. Now, if we act on the consciousness platform, then we can overcome the fruitive result of good work or bad work. It is transcendental stage. It is transcendental stage. It is especially mentioned, buddhi-yukto jahātīha sukṛta-duṣkṛte. That means you are acting on other's account, on the supreme account. You are not liable for loss or gain. When there is gain, don't be puffed up. You should think that this gain is for the Lord. And when there is loss, you, you should know that "This is not my responsibility. It is God's work. He'll see." Then you'll be happy. That practice you have to do, everything on account of the Supreme. That transcendental nature we have to develop. Tasmād yogāya yujyasva yogaḥ karmasu kauśalam [Bg. 2.50]. This is the trick of doing work in these present circumstances. As soon as we work on the platform of bodily consciousness, we become bound up by the reaction of my works. And as soon as I work on spiritual consciousness, I am not bound up either by sukṛti or duṣkṛti, either by pious activities or by, I mean to say, vicious activities. That is the technique.

Karma-jaṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ. Manīṣiṇaḥ. This word is very significant. Manīṣiṇaḥ means thoughtful, thoughtful. Manīṣā. Manīṣā means thought. Manīṣiṇaḥ, those who are got, those who are thoughtful, not trifling. Those who are thoughtful. Unless one is thoughtful, one cannot understand that he is not this body. Then how, how you can do work for yourself? What is your position? Now, I am consciousness. What kind of consciousness? Subordinate consciousness. I am the part of the supreme consciousness. Then what will be your activities? My activities will be under the guidance of the supreme consciousness. Just like in office, the managing director is the supreme consciousness. Just for example. Now, everyone is working under him, under his direction. So anyone who is working under his direction, they have no responsibility. They have got simply to discharge the duty, either pious or impious, never mind. In the military rank the order of the captain or the commander is there. The soldier has to execute it. Never mind whether it is pious or impious. It doesn't matter. He has to act simply. Then he becomes a, I mean to say, real soldier. If he acts in that way, he gets remuneration, he gets reward, he gets title, he gets honor. He doesn't care. The commander asks him, "Just go and kill the enemy." He goes and kills. He gets reward. But killing, do you mean to say by killing one gets reward? No. For the duty discharged. For the duty discharged. Similarly, here the whole position is that Kṛṣṇa is instructing Arjuna. Kṛṣṇa is the supreme consciousness and Arjuna has to discharge only according to the order of the supreme consciousness. So my, manīṣiṇaḥ. Manīṣiṇaḥ means those who are thoughtful philosophers, those who can take up things by philosophical conclusion, that "I am consciousness. I am the part and parcel of the supreme consciousness. Therefore my duty is to act according to the supreme consciousness." Just like your hand is the part of your body. Now, it is moving according to my consciousness. The hand is not moving in its own way. As I want, that let the hand be moved, let my legs be moved, let my eye be opened and see, so I am dictating and these parts are working. Similarly we are all parts and parcel, parcel of the supreme consciousness. When we train ourself to move and act in according to that supreme consciousness, then we become transcendental to all these pious or impious activities. That is the technique.

So karma-jaṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ. Manīṣiṇaḥ means thoughtful, those who are thoughtful, those who have understood that "I am the part and parcel of the supreme consciousness and let me act in that way"… Then what will be the result? Just see the fine result: janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayam: "Then he becomes free from the bondage of birth and death, no more birth and death." Janma-bandhana. This is a, this is a very strong shackle. You see? Janma. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. The modern scientists, modern philosophers, they do not think about these four things, janma-mṛtyu-jarā-vyādhi, birth, death, disease and old age. They set it, set them aside. "Oh, let them be happy. Let us enjoy this life, hogs and dogs." This is human life. Human life is meant to make a solution of this bondage: life, I mean, birth, death, disease and old age. If the human civilization has not made a solution of these four things, oh, that is not human civilization. Human civilization is meant for making a complete solution of these things.

So here, in the Bhagavad-gītā, just see how the Lord says that karma-jaṁ buddhi-yuktā hi. Karma-jam. Karma-jam means whenever you act, there will be some reaction. If you act good things, there will be a good reaction. If you act bad things, there will be bad reaction. But reaction, either good or bad, that is, in higher sense, all suffering. I have already explained to you another, some other day, that suppose by good action I get good birth, good riches and good features of the body, good education, all these thing I get, but that does not mean that I am free from the material pangs. The material pangs are janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] birth, death, old age and diseases. Because you are rich man, because you are beautiful man, because you are educated man, because you are born in a aristocratic family, that does not mean that you have avoided death, old age and disease. So we shall not be concerned with pious activities or impious activities. We shall be concerned with transcendental activities. That will save me from this bondage of birth, death, old age and disease. That should be our aim of life. We should not be hankering after good or bad things. Because everything here, in higher consciousness, everything material… Now, take for example… Suppose you are diseased, suffering from some disease. You are lying on the bed. And you are eating in that stage, you are passing your nature's call in that way, and taking bitter medicines, and always you have to keep by the nurses clean. Otherwise, there is some obnoxious smell. In such a condition you are lying, and some friends come to you and ask you, "My dear such and such, how are you today feeling?" "Yes, I am today feeling well." What is this "well"? He's lying on the bed. He's passing his nature's calls in that way. He's eating bitter medicine, and he, he cannot move. All these inconveniences, and he says that "I am well." Similarly, in our material conception of life, if we think, "I am happy," that is foolishness. That is foolishness. There is no happiness in material life. It is impossible to get happiness. Then we do not know meaning of happiness. Therefore this very word is used, manīṣiṇaḥ. We want to happy, to become by some extraneous, artificial means. And how long it will stand? It will not stand. You'll again come back. Suppose by intoxication you feel happy. Oh, that is not your actual happiness. Suppose by chloroform I am unconscious; I don't feel the pains of operation. Oh, that does not mean that I am out of these pains and pleasures. This is artificial. So real, real pleasure, real life is here, as recommended in Bhagavad-gītā by Śrī Kṛṣṇa. Just see. Karma-jaṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ. Manīṣiṇaḥ means the thoughtful. "They give up the reaction of, of work, being situated in the platform of consciousness. And the result will be that janma-bandha-vinirmuktāḥ, this bondage of birth and death and disease and old age, he becomes free from that." Then the next life? Padaṁ gacchanty anāmayam. Anāmayam. Anāmayam means where there is no death, no, I mean to say, old age, no birth, no disease. That is possible. That is called Vaikuṇṭha. Vaikuṇṭha. The Sanskrit word is Vaikuṇṭha. Vaikuṇṭha means vigata-kuṇṭha. Kuṇṭha means anxiety, anxiety. Here, due to our material contamination, we are always full of kuṇṭha, anxiety. Even a bird, when he's eating, he's seeing like this; this way, this way, this way, "Somebody's coming, or kill me. Oh." Full of anxiety. We are also anxiety, anxious. The politician is anxious. So long we are in contamination of this material body, we must be anxious. We must be anxious.

There is a nice instruction by Prahlāda Mahārāja, a great devotee, boy devotee. And he was, from his boyhood, childhood, from his mother's womb, he became a devotee by the grace of Nārada Muni. That is the history. Now, he, he was five-years-old boy, and his father was too much materialistic. And he wanted that his son should be great politician, economist, and so on, so on, just like the materialists want. But the boy, he's a devotee. So father did not like the idea. So one day he called his boy, "My dear boy, come on." He came. A small boy. "Sit down on my lap. All right, my dear boy, will you kindly tell me what you have learned, the best thing in your school?" "Yes, my dear father, I shall tell you." So he said like this, tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt, hitvātma, hitvā ātma-pātaṁ gṛham anda-kūpaṁ vanaṁ gato yad-dharim āśrayeta [SB 7.5.5]. "My dear father…" He's addressing his father, "O the best among the materialists." Now, he's not afraid. His father was very powerful, and there is a story. We shall narrate one day. Now, today is… Very shortly I am giving some instance… So he says, "My dear father, you are the greatest of the materialists, but to my opinion that is the best thing if people should give up this materialistic life and devote himself for searching out God, then he'll be free from the anxiety which is due to him due to his material connection." Just, how, see the nice, that hitvā, tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām. Persons who are always full of anxieties. Why? Now, due to their material connection. Asat. Asat means matter. Matter will not stay, however you may chemically try to preserve. Will… It will not stay. Therefore matter's another name is asat. And spirit's another name is sat. Sat means "which exists.” Asat means ”which does not exist.” Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. We have already described that this body, this body is antavat, it has got end, but the consciousness, or the spirit soul, it is not… It is endless. So the endless, I mean to say, ever-existing soul, being contaminated by this body, he’s full of anxiety. So Prahlāda Mahārāja thinks that in order to realize his self for self-realization, if he gives up all material engagement and takes to the path of self-realization, that is the best way of his life. And the father became angry. ”What nonsense he’s taking? A five-years-old boy, he’s taking, talking of self-realization. I wanted to make him a great politician, economist. Now he’s talking of this nonsense and…” Hitvātma-pātaṁ gṛham andha-kūpam. ”He’s describing that this family life is just like a dark well.” If a man is put, dark well… [break]

…be engaged. Be… Whatever you are, that doesn’t matter. But act it on the platform of consciousness. And that platform, acting on the consciousness, is, Lord Caitanya has made very easy. Just like there are some note-makers of school books, ”Easy Study.” So Lord Caitanya has recommended that ”You may be engaged in whatever occupation. That may be good or bad. We don’t mind for that. But you must hear the kṛṣṇa-kathā. You must continue to hear this Bhagavad-gītā.” That is… For this, we are trying to organize this institution, that ”You come. Whatever you do, that doesn’t matter. Everything will be adjusted by and by.” Because, as I have described in the beginning, that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, hṛdy antaḥ-stho hy abhadrāṇi [SB 1.2.17]. Everything will be adjusted as our mind becomes clear, clear, clear, simply by hearing. Simply by hearing.

So this process, this association of hearing about the kṛṣṇa-kathā, what Kṛṣṇa is speaking and what is spoken about Kṛṣṇa, if we continue about the, about this process and chanting the Kṛṣṇa name, you’ll practically see how much your heart is becoming clearer and clearer and how much you are pro…, making progress towards spiritual realization and real, real identity of pure consciousness.

Thank you very much. Any question?

Mukunda: If a good man, who is passed through the states of being ignorant and passionate and he’s really a good man, is walking down the street, let’s say, in Delhi or Istanbul or any place, any city. And he sees a very young man beating up on a very old man just for no reason at all. He’s just beating up, beating him to death. And the old man is calling out for help and there’s a few people standing around. And as he approaches, he, he begins to get stirred by this scene. And being a good man he feels the whip on this other human being’s back. Now, as a good man, should he not take sides on the two people quarreling and accept it and just walk on, even though he feels something welling up in him, or should he give way to what would be a passionate desire and try to interrupt and stop this injustice, so to speak?

Prabhupāda: The whole idea is that action, either in ignorance or passion or goodness… We have discussed that point. That doesn’t matter. But action should be done from the spiritual consciousness platform. That’s all. Then you transcend the reaction. Just like, for example, Arjuna. Arjuna’s fighting… This fighting is on the modes of passion, passion. Now, when the, that work of passion, if he does… Now, Arjuna was thinking not to fight, not to fight, because he thought that ”Fighting with my brothers, with my relatives, is not good.”

Mukunda: Yes.

Prabhupāda: So, from material point of view, it is all right. From material point of view. But the thing is that material point of view, if you do act good work, you have to enjoy the reaction. That is the point. As I have already explained that by your good work, you get good birth, you get good wealth, you get good education, good features of body. But that is not the solution of your problem. Here the whole thing is that how to act. If we act from the material platform, even in the modes of goodness, that is also not solution of my life. But even, even in the spiritual, from the spiritual platform, if we act which apparently may seem to be acts of passion, that is not reactionary. That is not reactionary. Just like Arjuna. Arjuna… Now, the Lord says that you become free from the reaction of your activities. That is the proposition. Now, at the same time, He’s inducing Arjuna to fight. Now, fighting is on the platform, on the modes of passion. Does it mean that simultaneously Kṛṣṇa is inducing him to be entangled in the reaction of passion modes? No. That action, even apparently appears to be act, being acted on the platform of passion, it is transcendental because it is direction of the supreme consciousness. So whole thing is that we have to… Just like… Same example can be cited, that a soldier is killing his enemy, and the soldier’s rewarded, ”Oh, you have killed such a big enemy. You are rewarded.” Do you mean to say by killing one is rewarded? But he is not acting on his platform. He’s acting on higher consciousness platform, higher order. So if a commander’s order can give him immunity from the reaction of being hanged, why not God’s command? That is the thing. So we have, we haven’t to discriminate whether I am in the modes of ignorance or passion or goodness. No. We have simply to see whether I’m acting under the direction of the supreme consciousness. That is the thing to be seen. Then we are free. Then our life becomes free. That thing, we have to learn. Yes?

Student: Is there…? Am I my brother’s keeper? Am I, am I responsible for my brother’s actions?

Prabhupāda: Yes. Materially, you are responsible. Because materially you are responsible for all acts, good or bad. That I have already explained. So you may think that you have taken the responsibility of maintaining your brother, but at the same time, you are responsible for all the reactions.

Student: For all the?

Prabhupāda: For all the reactions out of that act. It may be bad or good. That doesn’t matter. Our problem is not to be infected with the reaction. If you think that bringing up your brother… It is, actually, it is good thing. You are doing good thing. That’s all right. And you’ll have the good result of it. But that, having that good result, does not mean that you are free from the reaction. Now, our problem is that we want to be free from the reaction. So long… Now… The same answer is there, that reaction of my good work, that I get good birth, I get good education, I get sufficient wealth or I get good features of body. These things are goodness of this material world. But that does not make solution of the disease in which… [break]…vyādhi, birth, death, old age and disease. The whole problem is that we have to get out of this material existence. So the, from the material point of view, or platform, any act, good or bad, that will have material reaction. And we are, we want to get out of this material reaction. That is our point of view. (end)

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Śrīmad-Bhāgavatam 1.2.17

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Los Angeles, August 20, 1972

Pradyumna:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Translation: "Śrī Kṛṣṇa, the Personality of Godhead, who is also the Paramātmā in everyone's heart and the benefactor of the truthful devotee, does cleanse the desire for material enjoyment in the heart of the devotee who has developed the urge to hear His (Kṛṣṇa's) messages, which are themselves virtuous when properly heard and chanted."

Prabhupāda: So Kṛṣṇa is very selfish. He says… Here it is said: sva-kathāḥ kṛṣṇaḥ. Anyone who is engaged in hearing Kṛṣṇa's kathā. Kathā means words, messages. So, in the Bhagavad-gītā also, Kṛṣṇa says, mām ekam: "Only unto Me." Ekam. This is required. Although everything is Kṛṣṇa, but according to the pantheist theory we cannot worship everything. Everything is Kṛṣṇa, that's a fact, but that does not mean we have to worship everything; we have to worship Kṛṣṇa. The Māyāvādī philosophers, they say, "If everything is Kṛṣṇa, so whatever I worship, I am worshiping Kṛṣṇa." No. That is wrong.

Just like the same example can be given that in the body, I am this body, everything "I," or "mine," but when foodstuff is to be taken, it is not to be pushed through the rectum, but through the mouth. That is the only one. You cannot say, "The body has got nine holes: two eyes, two nostrils, two ears, one mouth, one rectum, one genital-nine holes. So why not push the food in any hole?" That is Māyāvādī theory. "After all," they say, "the foodstuff has to be given to the body, inside the body. So I can push the foodstuff through any hole. There are so many holes." Sometimes in medical science, when it is impossible to push food through the mouth, they push through the rectum. That is artificial. But emergency, they do sometimes. But that is not the way. The real way is that food is required to be given to the body, but it must be given through the mouth, not through any other hole.

Similarly, if we actually want our contact with the Absolute Truth, then we have to go through Kṛṣṇa. Kṛṣṇa has many forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. So… Because nothing is but Kṛṣṇa, everything is Kṛṣṇa's energy, the process is… To contact the Absolute Truth means Kṛṣṇa. Therefore Kṛṣṇa here says… Not Kṛṣṇa. Vyāsadeva says, through Sūta Gosvāmī, that "Kṛṣṇa is very kind, very friendly to the suhṛt satām." Satām. Satām means devotees. He is very intimately in friendship with devotees. Kṛṣṇa's another qualification is bhakta-vatsala. Here it is also said, suhṛt-satām. Satām means devotees. He is friend of everyone. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Without Kṛṣṇa being friend of everyone, nobody can live for a moment. You are… Kṛṣṇa is protecting everyone, supplying food to everyone.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

Eka, that one person, supreme personality… There are… We are all personalities. All living entities, we are all personalities. We are not a homogeneous lump. Everyone has got individual, individuality. So every one of is a individual personality. Everyone. So Kṛṣṇa is the supreme personality. That is the difference. He is also an individual. The only difference is that He is supreme; we are all subordinate. We are dependent on Kṛṣṇa. If Kṛṣṇa does not manage things nicely, then we are doomed. Just like we were walking on the sea beach. Such a vast ocean. We are confident that "The sea waves cannot come beyond this line." We are confident. Therefore we are walking. But actually, the vast ocean, within a second, it can succumbic(?), so many cities. But by whose order it is keeping the honor, "No, not beyond this. You may be very great, that's all right, but not beyond this line, demarcated"? This is Kṛṣṇa's order.

The sun is so big, fourteen hundred thousand times bigger than this earth, and so powerful, blazing fire. You know, those who are scientific men, they know, the sun has got his orbit, and little deviation from the orbit can turn the whole world into snow, and turn the whole world into blazing fire. Where is our scientist friend? Is it not a fact? (Svarūpa Dāmodara makes reply) Yes. It is running under certain orbit exactly, because a little deviation from the orbit will create havoc, catastrophe. Immediately. Either fire or snow. So under whose order the sun is so strictly following the demarcation? Such a big body. Our, in our practical experience, if he has got heavy body, he moves like this. He's not steady. But such a huge body is exactly… According to astronomical calculation, they calculate, some one ten-thousandth part of a second, in this way.

So we have to study this, under whose order… They say there is no God, but how these things, the natural functions, are being performed strictly, without any deviation? That is replied in the Brahma-saṁhitā:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The sun is the eye for all planets. We are very much proud of our eyes. "Can you show me?" What, nonsense, what can you see? Eh? You cannot see anything without sun. You are so much proud of your eyes? You cannot see. Why do you say, "Can you show me?" First of all be qualified to see. Then you can see. But the rascals say, "Can you show me God?" They cannot see even ordinary things if there is no sunshine, and they want to see God. Just see. How much lunatic, crazy. You can see God, but you have to qualify the eyes. Then you can see.

So the sun is our eyes, actually. Not only this planet, all the planets within this universe. Therefore it is said in the Brahma…, yac-cakṣur eṣa savitā sakala-grahāṇām. The gāyatrī-mantra, gāyatrī-mantra, oṁ bhūr bhuvaḥ svaḥ, that is worshiping the sun, sun-god, savitā, savitṛ. So, yac-cakṣur eṣa savitā sakala-grahāṇām. Rājā samasta-grahāṇām. Just like there is king, president, similarly, the sun planet is the king of all planets. (aside:) Those who are standing, they can stand near the wall; don't block. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtiḥ. All the demigods, they are worshiping. This gāyatrī-mantra… Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Unlimited temperature, unlimited temperature. For millions and millions of years it is diffusing temperature, and if it is little more, we become, ninety millions away, ninety millions of miles away, still, little rising of temperature, we become suffocated. Aśeṣa-tejāḥ, unlimited temperature. And moving, yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ, yasyājñayā, "by whose order," bhramati, "is moving," sambhṛta-kāla-cakraḥ, "the orbit." Sun has got orbit. Sixteen thousand miles per second moving. But moving how? Not a little deviation. Exactly in the line. Because little deviation will cause havoc. Just the same way: a little pouncing over, the whole sea, finished Los Angeles. You see?

So this is the order of Kṛṣṇa. That is admitted, all Vedas. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ, yasyājñayā…, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So Kṛṣṇa is such powerful. We should know what is Kṛṣṇa. And these rascals, they are becoming incarnation of Kṛṣṇa, Kṛṣṇa personally present. Where is your power like this? If somebody kicks on your face with boot, you cannot do anything, and you are becoming God. You see? So Kṛṣṇa is so powerful, at the same time so kind. Just see His kindness. Simply you hear His words, sva-kathā, kṛṣṇa-kathā. He is speaking in the Bhagavad-gītā. You hear. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "You just become My devotee," Kṛṣṇa says. Man-manāḥ, "Always think of Me." Man-manā bhava mad-bhaktaḥ, "Just become My devotee." Man-manā bhava mad-bhakto mad-yājī, "You worship Me." Māṁ namaskuru, "Just offer your obeisances unto Me."

We cannot do that? Is that very difficult thing? If we hear patiently, with a little attention, and hear Kṛṣṇa's words, what Kṛṣṇa is saying in the Bhagavad-gītā or what is spoken about Kṛṣṇa in the Śrīmad-Bhāgavatam, simply if we hear. We don't require any qualification, any education, any Ph.D., M.S.T, this, that. No. Simply Kṛṣṇa has given you the ears. So you can hear. What is the difficulty? Kṛṣṇa is so kind, If you simply become a little inclined to hear about Him… If you hear and do not understand what Kṛṣṇa is speaking and what is spoken about Kṛṣṇa, you do not understand… Suppose you have no education, you do not understand Sanskrit or even English translation. Still, simply by hearing, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17], by simply hearing, puṇya-śravaṇa-kīrtanaḥ. Puṇya means pious. We are all sinful. Life after life, we have committed sins, and this body is the evidence that we are sinful, this material body. It may be degrees different, but anyone who has got a material body, he is sinful. So every one of us is sinful, but simply by hearing…

Hearing, this hearing is possible in this human form of life. But even cats and dogs, if they hear, even the trees and ants and insects, they hear, they will also gain the benefit. This transcendental vibration. We human beings, we hear about Kṛṣṇa, we can understand about something that "Kṛṣṇa is saying like this," but the small child, or an animal, or even trees, insects, if they hear this Hare Kṛṣṇa mantra, they'll be benefited. They will be benefited. This is the fact. Because the vibration… Just like when there is thunderbolt vibration, that vibration has got effect on everything… That is scientific. Everything. Similarly, this vibration of Hare Kṛṣṇa mantra is so strong that it will benefit anyone who hears. Therefore we are sending saṅkīrtana party. They may understand or not understand, they may appreciate or not appreciate, we are forcing them to become pious simply by hearing this Hare Kṛṣṇa mantra. It is so nice.

Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. The whole world is full of sinful life. So we are creating the atmosphere, puṇya-śravaṇa. Chanting and hearing. Simply by these two processes. Puṇya-śravaṇa-kīrtanaḥ. Puṇya, pious. So anyone who is coming here, even he does not understand a single word which we are speaking, if he simply hears, he becomes pious. Simply by hearing. Even a child, he becomes pious. And unless we are free from our sinful life, we cannot understand about God.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This is stated in the Bhagavad-gītā. So those who are sinful, they cannot understand what is God. Therefore the whole world is godless. They are so sinful, their life, their civilization, has been made so much sinful, the four principles of sinful: illicit sex, intoxication, meat-eating, and gambling. The whole world is full of these four business. Therefore they are all sinful. He may dress like a very nice gentleman, but he's a sinful man. So he cannot understand. Therefore it is very difficult to convince these rascals about God. They say, "I am, everyone is God, I am God, you are God, God is dead." They are so dull. You see? Therefore our business is to cleanse their heart.

So we vibrate, and Kṛṣṇa helps from within. Kṛṣṇa said, Sūta Gosvāmī said, śṛṇvatām… Those who are giving, who are taking the chance of hearing Hare Kṛṣṇa mantra… śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Kṛṣṇaḥ is nominative case. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Anything hearing about Kṛṣṇa, that is also pious. Kṛṣṇa is supposed to be doing something according to our material calculation, killing somebody. Or Kṛṣṇa is dancing with other's wife. According to material calculation, this is not allowed. You cannot dance with the other's wife, not in your country, but that is the Vedic civilization. But Kṛṣṇa did it. Although the gopīs came to dance with Him, captivated by His beauty, but they became purified, puṇya-śravaṇa-kīrtanaḥ. If simply by hearing about Kṛṣṇa one becomes pious, how they become pious simply by dancing with Kṛṣṇa? This is the theory. Not that Kṛṣṇa wanted some young girls to dance with Him. He can create millions of young girls, immediately. But they're devotees. They wanted to dance with Kṛṣṇa, might be captivated by His beauty. But they wanted Kṛṣṇa. Kṛṣṇa gave them chance, "All right, come on. Dance with Me. And be purified." Just try to understand. Just simply by hearing about Kṛṣṇa, one becomes purified, and what to speak of persons who are dancing with Kṛṣṇa. This opportunity is there. You can dance with Kṛṣṇa, you can play with Kṛṣṇa, you can talk with Kṛṣṇa.

So our Kṛṣṇa consciousness movement is giving this chance to everyone. Everyone, without any discrimination. So how it is purified? One may say that "Simply by hearing how one becomes purified?" No. Kṛṣṇa helps. Here it is said: hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām. Kṛṣṇaḥ vidhunoti. Kṛṣṇa helps you. Those who are hearing with attention… Kṛṣṇa is within you, everyone, Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is with you. Kṛṣṇa is so kind, Kṛṣṇa is so sympathetic, as soon as He sees, "Oh, this soul…" Because every soul is Kṛṣṇa's son… So He's very much anxious. Just like a father. If a son is in difficulty, the father is more anxious; "How this boy will be rescued from this difficulty?" Similarly, we are suffering in this material world. Kṛṣṇa is more anxious to get us back to home, back to Godhead. Therefore, as soon as He sees, ”Oh, he is hearing about Me. Oh, thank you. I shall help you.” Immediately He vidhunoti, He washes all the dirty things.

The dirty thing is that ”I shall be happy by material enjoyment.” This is the basis of dirty things. The rascal does not know that he cannot be happy in any condition, any material condition. Brahmā is unhappy, Indra is unhappy, what to speak of you, you are teeny creature. Nobody can be happy in this material world. They must be always in anxiety because they have accepted something which will never make him happy. Therefore we have to counteract it, these dirty things, that we are trying to be happy in this material world. These dirty things are accumulated within our heart. Life after life, we have selected so many bodies. ”Now I shall become tiger. I am eating flesh, but I cannot attack the animal and eat fresh blood.” Kṛṣṇa is so kind: ”All right I am giving you the chance to become a tiger. You become a tiger. I’ll give you all nails and teeth so that you can pounce over immediately. There is no need of opening slaughterhouse; you can directly eat.” You see.

So I wanted to enjoy as a tiger, I wanted to enjoy as a cat, as a dog, as a Brahmā. In so many lives, so many planets. But everywhere I have become frustrated. That is the fact. Now, in this human form of life, is the chance to take to Kṛṣṇa consciousness and make your life perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.17

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Vṛndāvana, October 28, 1972

Pradyumna: (leads chanting, etc.)

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Translation: ”Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā, Supersoul, in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

Prabhupāda:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

There is a English proverb that ”God helps him who tries to help himself.” That is a English proverb. So to become Kṛṣṇa conscious is not very difficult thing. People have no taste. They do not understand the importance of this Kṛṣṇa consciousness movement. But this is the only way by which one can become perfect and happy.

It is confirmed in the Bhagavad-gītā that just to become happy and peaceful one has to learn three things.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want… Because the problem is that we want to be happy and peaceful. Everyone says, ”I want peace. There is no peace in my mind.” That is a general understanding. Nobody can say that ”I am completely happy and peaceful.” No, that is not possible. The material world is made in such a way that you cannot feel happy. That is not possible. First of all, we have come to this material world to enjoy sense gratification, but that is not our proper business. Our proper business is to satisfy the senses of Kṛṣṇa, not our senses. So because we have deviated from our original position, therefore it is always a perplexity of our life. But due to illusion we cannot understand it.

Just like a hog is eating stool, living in a very filthy place, having sex without any discrimination, but you see, hogs are very fatty. They feel very happy. Unless one feels very happy, he cannot become fatty. This is a psychology. Yes. We have seen, sometimes, a confectioner, very quickly they become fatty. Because they always smell rasagullā. It is natural. You see. So the hogs, they feel very happy, and get fatty. You see. But actually what is the happiness? He’s eating stool, living in a filthy place and no fixity of eating. But still, he’s happy.

Therefore Prahlāda Mahārāja, when he was asked by his father, ”My dear boy, will you kindly let me know what best thing you have learned from your teachers?” So Prahlāda Mahārāja replied,

tat sādhu manye ’sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

”My dear father…” He did not say ”father.” He said, ”My dear the best of the demons…” His father was a demon, and he was not afraid of his father, although his father was always insisting him, ”You give up this Kṛṣṇa consciousness, learn like me, become a very big king, politician.” But he would say, ”No. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This is best thing.” So that was the fight between the father and the son. So sometimes, after all, he was father, sometimes patting the son. So he replied, "My dear the best of the demons, asura-varya…" Asura means demon, and varya means the best. Tat sādhu manye 'sura-varya dehinām. "I think for any living entity who has accepted this material body…"

All of us, we have accepted this material body. Tat sādhu manye 'sura-varya dehinām asad-grahāt, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Because the living entities accepted this material body, asad-grahāt… Asat means "that will not exist." Every living entity is eternal. He must have his eternal body. But purposefully, to enjoy this material world, the living entity has accepted a material body. Not only once, but it is going on continually, one after another. As I am accumulating material desires in this life… Just like I have got this body according to my desires in the last life, similarly, whatever we are desiring in this life, that will be fulfilled in the next life. Kṛṣṇa is very kind. As we desire, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa is so kind that if you want a tiger's body, Kṛṣṇa will give you. If you want a demigod's body, Kṛṣṇa will give you. If you want a body like Kṛṣṇa, Kṛṣṇa will give you. Mad-yājino 'pi yānti mām. That is stated in the Bhagavad-gītā. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Whatever you want, especially in this human form of life, whatever you desire, Kṛṣṇa will give you chance. It may be very unpalatable, but this is a fact. We have heard from authorities.

That is why in Vṛndāvana there are so many hogs and monkeys and dogs. This is very mysterious thing. The siddhānta, the conclusion is, we get it, information from Bhāgavatam… Just like that, the two sons of Kuvera. What is the? Maṇibandha…?

Devotees: Maṇigrīva.

Prabhupāda: Maṇigrīva…?

Devotees: Nalakūvara.

Prabhupāda: Nalakūvara. They wanted extensively sense enjoyment. They were enjoying. At that time, Nārada was passing. But they were so much intoxicated that they could not cover their body. So Nārada cursed them that "You become a tree." But when they were very much submissive, fell down on the feet of Nārada, "How we shall get…?" he asked them to get the tree life in Vṛndāvana. And because they were put in Vṛndāvana, after some time, they were delivered.

So similarly, those who are executing devotional service, but at the same time cheating… Cheating means outwardly very devotional, inwardly doing all sinful activities. Such living entity is given the chance to become a hog and dog in Vṛndāvana so that the reaction of the sinful activities, they get this body; at the same time, due to their touch with the dust of Vṛndāvana, they become eliminated of all sinful activities and liberated. So these hogs and dogs, they're also very important. They are not ordinary thing. But this is the explanation. The tortoise, the… They have, they have got… Therefore a devotee, when he's punished in that way for the short time, they'll be liberated. Undoubtedly.

There is a statement in the Śrīmad-Bhāgavatam:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi…
[SB 1.5.17]

Even one falls down, still, there is no loss. Because he'll get the chance. Kṛṣṇa will arrange in such a way. They'll get the chance. So actually, there is no loss. But one must be purified completely. So to get this hog's and dog's life means they are being purified. They are being purified. But without being completely purified, nobody can enter into the kingdom of God. That is not possible. Yeṣām anta-gataṁ pāpam. So there is another version in Caitanya-caritāmṛta:

anivijñā tare viṣaye khana diba
sa caraṇāmṛtaṁ diye visa bhula iva(?)

If one, by mistake, while executing devotional service, at the same time, keeping his propensity for sense gratification, material enjoyment, then he is rectified in that way.

So we should be very much careful. Careful… It is said, kṣurasya dhārā niśitā duratyayā. The spiritual path, Kṛṣṇa consciousness path, is just like sharpened razor. You take your sharpened razor and shave your cheek. If you are expert, it will be very clean-shaved. But if you are not expert, there is little inattention, immediately cut and blood. Kṣurasya dhārā. This is an example. Durgaṁ pathas tat kavayo vadanti. But the safest way… Here it is stated in the Śrīmad-Bhāgavatam, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. If we attentively hear about Kṛṣṇa, puṇya-śravaṇa-kīrtanaḥ, if we hear about Kṛṣṇa, it doesn't matter what I am, but simply by hearing Kṛṣṇa, about Kṛṣṇa, I shall acquire some resultant action of pious activities. Just like there is the Bhāgavata-saptāha. You, within a week, nobody can understand what is Bhāgavata. And the speaker also does not know what he's speaking. But because somehow or other, they're hearing about Kṛṣṇa, there is some pious resultant action. That's a fact.

So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If we engage ourselves… Caitanya Mahāprabhu accepted this process, simply hearing… That is the accepted process, śravaṇam, śravaṇaṁ kīrtanam. So Caitanya Mahāprabhu also accepted this process. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. He refused so many other processes of self-realization, beginning from varṇāśrama-dharma, jñāna-miśra-bhakti, karma-miśra-bhakti, karma-tyāga. He, not rejected; he said, "It is external. If you know something more, speak," when He was talking with Rāmānanda Rāya. So when Rāmānanda Rāya quoted a passage from Śrīmad-Bhāgavatam which was spoken by Lord Brahmā:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

So Caitanya Mahāprabhu accepted that people should be given chance, some way or other, to hear about Kṛṣṇa. That's all. These meetings are arranged, these saṅkīrtana parties are arranged… We are sending our men throughout the whole world simply to give them some chance to hear about Kṛṣṇa. This is the process. And it is actually happening very effective. Simply.

When I was coming here, I was in Manila. What is called?

Devotees: Manila.

Prabhupāda: Manila. Yes. Manila, in Philippines. So this Manila, Philippines, they eat dogs. But still they gave very patient hearing to kṛṣṇa-kathā. My last meeting was in a big hotel. Our Sudāmā Vipra Gosvāmī Mahārāja arranged it, and it was very successful meeting. All full of young men. And they came to hear about Kṛṣṇa. And they responded very nicely. They purchased books, they danced, they chanted. So this Kṛṣṇa consciousness movement is progressing only on this basis: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Just give them chance to hear about Kṛṣṇa. We are not bribing them. I have not bribed all these American and European boys to become Kṛṣṇa conscious. I have no money. I, when I went to America, I had only seven dollars. One hour's expenditure in New York. You see. So there is no question of bribing them. But they heard about Kṛṣṇa. I was reading Bhagavad-gītā on the street, on the store, in the park, and chanting. They heard, and they came to me. They became attracted. Why? Because it is said here, hṛdy antaḥ-sthaḥ. Within the heart, hy abhadrāṇi…

People are suffering because they have got so many dirty things within the heart. The most important dirty thing are the modes of material nature. Sattva-guṇa, tamo-guṇa… Sattva-guṇa is also not dirty, but it is mixed with dirty things. And rajo-guṇa, tamo-guṇa is purely dirty. Rajo-guṇa, tamo-guṇa is purely dirty. Here, our intelligence is also dirty, because it is mixed up with these modes of material nature. In the material life, the int…, we are using our intelligence… Everyone is using, or…, his intelligence, how to become happy. The whole world is going on, working so hard. There is intelligence, certainly. But that is dirty intelligence. That is dirty intelligence. Dirty intelli…

What kind of dirty intelligence? That is described in the Bhagavad-gītā: duṣkṛtinaḥ. Kṛtī. Kṛtī means very expert, kṛtī. Kṛtī. One who is expert, he's called kṛtī. But here the word has been added: dus. Duṣkṛtī. Duṣkṛtin. Just like one who has discovered the atomic bomb. It has required very nice brain. Unless the scientist is very intelligent, kṛtī, how he could discover such dangerous weapon? So there is intelligence, undoubtedly. But the intelligence has been wrongly used. Duṣkṛtinaḥ. They have discovered something to kill man. But they could discover something which will save man. But that is not possible. That is Kṛṣṇa consciousness movement-which will save man. You can discover something to kill man, but you cannot discover something which will save man. That is Kṛṣṇa consciousness. And it is very easy. Simply by giving some time to hear about Kṛṣṇa. As soon as one sincerely hears about Kṛṣṇa…

Kṛṣṇa is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa and I, both are living together within the heart as friends. Kṛṣṇa is so sincere friend that He's trying always to take me back again, back to home, back to Godhead. That is His business. But I am denying, "No, Sir, I shall remain as hog. I shall be happy by eating stool." Kṛṣṇa says, "No, give up this business." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "I'll give you protection." "No, Sir, I'll eat meat, I shall eat the stool. I have got very good facility for sex life without any discrimination." There are so many so-called… I don't wish to discuss, but sex life is so strong that they cannot give up even in so-called devotional life. So this is dirty things. Actually it is very dirty. But one can give it up if one is very strongly under the shelter of Kṛṣṇa.

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

Yāmunācārya says. If one… Kṛṣṇa is Madana-mohana. If one is attracted, actually, by Kṛṣṇa, madana cannot kill him. Kṛṣṇa will save. So the… Actually, the dirty thing is our…, this sex desire. Sex desire increases our attachment for this world.

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
[SB 5.5.8]

Everything is there, Śrīmad-Bhāgavatam. The ultimate knowledge to understand everything. Unfortunately, they speak on Śrīmad-Bhāgavatam, but not scrutinizingly, pointing out what are the defects in our life. They want to enjoy another type of sense gratification. Anyway, we do not wish to discuss. But actually, if we want to get rid of all dirty things from our heart, we must hear scrutinizingly about Kṛṣṇa. This is the prescription given here. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you do not understand, it doesn't matter. You simply give vibration, hear the vibration. Just like we are doing. What, in European countries and American countries, they'll understand? But we are sending in every important street. In New York we are sending in the Fifth Avenue, the most important street in the world. Fifth Avenue, New York, we are chanting. We have seen pictures in our Back to Godhead. They are chanting. In London, the most important street, Oxford Street, we send our men. In Melbourne, they're, they're now arresting. I do not know what is the position now. But they are prepared. These boys and girls, so nice that they're arrested sometimes. Just like Kazi was torturing Caitanya Mahāprabhu's party. Of course, now, civilized world, there is no such torturing, but our men are, very often they are arrested and put into jail also. But still, they go. They go every day. Now in London, the police has become disgusted. They don't, do not arrest anymore. Yes. So I say that if you are arrested, why you should be sorry? You go in the jail and chant Hare Kṛṣṇa. That's all. So that others will get the opportunity to hear about Kṛṣṇa.

So this is our propaganda. Kṛṣṇa consciousness movement means we are giving chance to people to hear about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. The same thing can be done in India also. But we have got better field of activities outside India, I tell you, frankly. I am very much encouraged. Because the, we get very good response quickly. And they become immediately attached to Kṛṣṇa, as you see the samples here. They have given up, on account of their attachment to Kṛṣṇa, they have given up all their nonsense, or abhadrāṇi. Abhadrāṇi. Abhadrāṇi. This, the principle abhadrāṇi means illicit sex, intoxication, meat-eating, and gambling. These are the four pillars of abhadrāṇi. So by Kṛṣṇa consciousness, Kṛṣṇa helps. Śṛṇvatām… When Kṛṣṇa sees that "This man, this living entity's now sincere to hear about Me," He helps. Hṛdi… Because He's there. You haven't got to find out somewhere else. You haven't got to go to Himalaya to find Him. He's here. Hṛdy antaḥ-stho hi. So He's also within. And my all dirty things are also within. So as soon as He sees… I am also within. As soon as He sees that "This living entity's now little serious about hearing about Me," He helps. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti. He helps you. I cannot get out of these dirty things by my own endeavor. That is not possible. But Kṛṣṇa helps. As soon as we are little serious to hear about Kṛṣṇa, He helps.

Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. Kṛṣṇa says. Here, it is indirectly said that Kṛṣṇa helps. And in the Bhagavad-gītā Kṛṣṇa directly says, "Yes. I give him such intelligence so that he may come back to home, back to Godhead." Yena mām upayānti te. To whom? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is twenty-four hours engaged in the loving service of the Lord, and satata-yuktā… Satata means twenty-four hours. Not officially. Of course, by official, one may gradually come to the position of satata-yuktānām. Bhajatāṁ prīti-pūrvakam. With faith and love, if one is engaged in the service of the Lord, then Kṛṣṇa says, buddhi-yogaṁ dadāmi tam. There are two things, buddhi and buddhi-yogam. Buddhi, ordinary buddhi, intelligence, that is dirty. But when it is yogam… Yogam means connected with Kṛṣṇa. It is called buddhi-yogam.

So we require buddhi-yogam. Not buddhi. If we simply use our buddhi, intelligence, then we continue to become duṣkṛtinaḥ. Buddhi's there, but it is utilized in a misdirected way. That is called duṣkṛtinaḥ. Therefore we must engage our buddhi… Because buddhi is the immediate step before we realize self. First our conception is indriyāṇi, these senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. We give very much importance to the senses. The bodily concept of life means to give importance to sense enjoyment. That's all. This is bodily concept of life. So indriyāṇi parāṇy āhuḥ. They are very important. Those who are bodily, in bodily concept of life, they are addicted to sense gratification. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. And those who are little advanced more, they are addicted to the mental speculation. The so-called jñānīs, mental speculation. Manasas tu parā buddhiḥ. Then again you come to the platform of intelligence. Intelligence, and when the intelligence is purified, hṛdy antaḥ-stho hy abhadrāṇi, purified, simply by hearing about Kṛṣṇa, then immediately you are raised to the platform of spiritual life. This is the process.

So,
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

He is very intimate friend of the sādhus, of the devotees. He is everyone's friend. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He's everyone's friend. God, Kṛṣṇa, He's everyone's friend, but He's a special friend for the devotees. That is stated in the Bhagavad-gītā. He says,
samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham
[Bg. 9.29]

Priyaḥ teṣu te mayi: because He's God, He's kind to everyone; without His kindness, we cannot live for a moment. That is a fact. But if one becomes a devotee, He gives special protection. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So therefore this human form of life is a special prerogative for the living entity, and if we take advantage of it and simply try to hear about Kṛṣṇa, then our life is successful.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.2.18

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Los Angeles, August 21, 1972
Pradyumna: (leads chanting, etc.)
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

Translation: "By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact."

Prabhupāda: So here it is said bhāgavata-sevayā, not bhagavān-sevayā. Bhagavān is Kṛṣṇa, the Supreme Personality of Godhead, and bhāgavata means in relation with Bhagavān, who has got relationship with Bhagavān. So here it is recommended bhāgavata-sevayā, not bhagavān-sevayā. The idea is that you cannot approach Bhagavān, God, directly. That is not possible. First of all, you have to serve bhāgavata, the devotee bhāgavata.

There are two kinds of bhāgavata: book bhāgavata and devotee bhāgavata. So in the Śiva Purāṇa, there was a question by Pārvatī to Lord Śiva. Lord Śiva and Pārvatī, husband and wife. Pārvatī means the material nature. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā-devī. Durgā-devī is in charge of this material world. It is called durgā, durgā, just like fort. And the superintendent of this fort is Durgā. You cannot go out of this fort; you are imprisoned. So such Durgā-devī, who is so powerful energy-she can create, annihilate, maintain, sṛṣṭi-sthiti-pralaya-sādhana-she is always sitting by the side of her husband, Lord Śiva, and questioning about spiritual enquiries. Just see. Such powerful deity is also ignorant about spiritual life. So the husband, Lord Śiva, is Vaiṣṇava, and she's always asking, and sitting down underneath a bael tree. She can create so many universes, but for her, no building; only underneath a tree.

So the question was, ”Which worship is best?” So Lord Śiva replied, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param: ”My dear Pārvatī, of all methods of worship, Viṣṇu worship is the topmost.” There are many demigods’ worship, even Lord Śiva’s worship, but Lord Śiva says, ”Viṣṇu worship is the best.” Then he says again, tasmāt parataraṁ devi. ”My dear Devi, better than that Viṣṇu worship is tadīyānāṁ samarcanam.” Tadīya. Tadīya means those who are in relationship with Viṣṇu, tadīya. Just like His devotee, tadīya. Tulasī-vṛkṣa. Tulasī is tadīya. Or temple tadīya. Preaching tadīya. Tadīyānāṁ samarcanam. This is bhāgavata. So Lord Śiva recommends that ”Of all methods of worship, Viṣṇu worship is the best, and better than Viṣṇu worship is to worship His devotee or things in relationship with Him.”

Tadīyānām, that is bhāgavata. Here it is also said, tadīyānām, bhāgavata-sevayā. This book bhāgavata, spoken by the devotee bhāgavata, this should be taken very seriously daily. Otherwise you…, we do not understand what is Bhagavān. Therefore it is recommended here: nityam, daily, or constantly, twenty-four hours. We have to mold our life in such a way that twenty-four hours, not a single moment leaving aside, we should be engaged in bhāgavata-sevayā, in the service of Lord’s relations. The Śrīmad-Bhāgavatam, Bhagavad-gītā, the spiritual master, tulasī-devī, the temple, the preaching, the books-these are all bhāgavata. So nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣu. If we engage ourself in this bhāgavata-sevayā… Just like we are doing daily, trying to read one verse of Śrīmad-Bhāgavatam, discussing amongst ourselves. This is bhāgavata-sevayā. Nityam, daily, regularly. By this process, when the dirty things within the heart, naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18].

Abhadra means dirty things, inauspicious things. What is that inauspicious thing? Inauspicious things means the heart disease for sense enjoyment; this is inauspicious, Different varieties, abhadreṣu. There are three modes of material nature. And multiply it three, mix it again, it becomes nine, and again multiplied, nine by nine, it becomes eighty-one. So these, this… Originally the three… Just like three colors, yellow, red and blue. These three colors, you mix… Those who are artists, those who know the color display… Simply you mix three colors in different way, and it becomes varieties of color. So our heart disease, dirty thing, varieties of sense enjoyment, varieties. So heart is full with varieties of sense enjoyment. Therefore by nityaṁ bhāgavata-sevayā [SB 1.2.18], by daily, regular worshiping Bhāgavatam, we become free from the dirty things.

In the previous verse we have read that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ stho hy abhadrāṇi [SB 1.2.17]. We have got abhadrāṇi, so many inauspicious things, within our heart. This can be cleansed simply by hearing the message of Kṛṣṇa from Śrīmad-Bhāgavatam, from Bhagavad-gītā, from the lips of devotees. In this way, when almost the dirty things are cleared off-not all… As soon as all dirty things are cleared off, then we are liberated soul. Immediately love of God, the original consciousness. You become mad. Just like Caitanya Mahāprabhu,

yugāyitaṁ nimiṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

”Feeling separation of Govinda.” How? ”One moment is equal to twelve years,” yugāyitam. One yuga means twelve years. One moment appearing. Sometimes we have got experience, if we want to see something, it is called expectant psychology. I am expecting something, somebody, that my friend or my lover is coming. So on the door, if there is ”koot,” ”Oh, you have come? No, no. He has not come.” The one moment is twelve years. Such kind of separation, when we feel for Kṛṣṇa, that means all dirty things are over. And something for Kṛṣṇa, something for sense enjoyment, that means still the dirty things are there. But the more we engage our time, nityaṁ bhāgavata-sevayā, the dirty things becomes cleansed, gradually. Just like when you are hungry, you are given foodstuff, you eat. The more you eat, your hunger is satisfied. You feel strength, you feel satisfaction. Similarly, the more you advance in Kṛṣṇa consciousness, you feel comfortable, released from the material discomforts. In this way, naṣṭa-prāyeṣu. Gradual process.

So naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Not all cleansed, but prāya, say, seventy-five cleansed. At that time, you become fixed-up in devotional service, naiṣṭhikī. There are different stages of devotional service. That I have explained several times. First of all, śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ syāt. When anartha-nivṛttiḥ syāt, all unwanted things are finished, at that time, niṣṭhā, firm faith. So bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. So, so long there are dirty things, our faith and devotion in Kṛṣṇa is not very fixed up, sometimes we deviate, we go away. But then naṣṭa-prāyeṣu, when seventy-five percent of the dirty things are cleansed, then our faith in God becomes fixed up. Bhagavaty uttama-śloke.

Uttama, uttama means udgata-tama. This material world is tama, ignorance, darkness. And Kṛṣṇa is beyond this material world; therefore He is called para. Para means transcendental. So uttama-śloka. So when we offer our prayers to Kṛṣṇa, they are not ordinary words. Therefore those who are not liberated soul, they cannot offer prayers actually. We have to repeat the prayers offered by liberated soul, not by ordinary man. Because he is not yet uttama, he is not yet in the transcendental platform. Therefore we don’t allow songs which are not sung by liberated souls like Bhaktivinoda Ṭhākura, Narottama dāsa Ṭhākura. They are liberated souls. We don’t allow any literature which is not given by liberated soul. Literatures, they are always following Vedic principles. Vedas, the original transcendental literature, and any literature which is produced under the guidance of Vedic literature, that is also nice. That is perfect. Therefore whenever we write something, we give immediately Vedic evidence. We give some Sanskrit verse. This means that we are not manufacturing ourself. What we have heard from the paramparā system, from higher authorities, we are presenting, simply, in our own language, and the evidence is this Vedic verse. This is perfect literature.

So whimsically, we cannot write any poetry for Kṛṣṇa. That is not possible. That will create havoc. Śrīla Rūpa Gosvāmī says,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

Any devotional sentiment which is not supported by Vedas, śruti… Śruti means Veda, and smṛti means corollary to the Veda, or things which are written in corroboration with the Vedic ideas… That is called smṛti. Just like Bhagavad-gītā is smṛti. Bhagavad-gītā, the purpose of Bhagavad-gītā is the same as the Vedas, but it is not directly Veda; therefore it is called smṛti. Śruti-smṛti-purāṇādi [Brs. 1.2.101]. The Purāṇas, there are eighteen Purāṇas. Purāṇādi means Rāmāyaṇa, Mahābhārata also. Śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā [Brs. 1.2.101]. Pañcarātra-vidhi, given by Nārada Muni for worshiping the Deity. We are worshiping the Deity under the pañcarātra-vidhi. So Rūpa Gosvāmī says that "Any devotional service which has no reference with śruti, smṛti, purāṇa, pañcarātra, that is simply a disturbance. Simply disturbance, creating disturbance." We cannot manufacture. Sometimes we are questioned, "Can we do this? Can we do that?" Of course, it is good. But there is no need of manufacturing some idea. Whatever idea is already there, follow strictly.

So bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. That fixed up bhakti is required, not oscillating: sometimes this side, sometimes that side. So this can be possible, fixed up devotional service, by nityaṁ bhāgavata-sevayā [SB 1.2.18], regularly worshiping the bhāgavata-grantha and the devotee bhāgavata. Because without hearing about God authentically, how we can fix up? So we should hear, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Kṛṣṇa's word is given by Kṛṣṇa. Just like Bhagavad-gītā. Sva-kathāḥ means "His own words." So this is bhāgavata. And sva-kathāḥ, Śrīmad-Bhāgavatam is also sva-kathāḥ. The Purāṇas also, sva-kathāḥ. Because all these books are given by Vyāsadeva. Vyāsadeva is incarnation of Kṛṣṇa. So that is also sva-kathāḥ. So we have to hear about Kṛṣṇa which is given by Kṛṣṇa. Bhagavad-gītā is given by Kṛṣṇa, and Bhāgavata and other Purāṇas and Vedic literature given by Kṛṣṇa Dvaipāyana Vyāsa. And the method is taught by Kṛṣṇa Caitanya Mahāprabhu. So therefore, everything is Kṛṣṇa's. Kṛṣṇa directly, Kṛṣṇa as Vyāsadeva; Kṛṣṇa as Caitanya Mahāprabhu devotee.

So we have to follow this. Śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Kṛṣṇa is teaching how to approach Kṛṣṇa. That is bona fide. We cannot take any other method. This is the authorized method. The, the person concerned, He is teaching how to worship Kṛṣṇa, how to become devotee. Kṛṣṇāya kṛṣṇa-caitanya-nāmne. Rūpa Gosvāmī said,"Lord Caitanya, You are Kṛṣṇa, but You have appeared as Kṛṣṇa Caitanya." Kṛṣṇāya kṛṣṇa-caitanya-nāmne. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. "You are distributing love of Kṛṣṇa." How it is possible for ordinary man? "But Kṛṣṇa, because You are Kṛṣṇa, simply You are in the name of Kṛṣṇa Caitanya. So therefore You can distribute. Your thing, You can distribute."

So,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Naṣṭa-prāyeṣv abhadreṣu. A little, maybe; not all. There may be some habitual… But still, even there are some flaws in the beginning, if we fix up our devotion to Kṛṣṇa… That is also confirmed in the Bhagavad-gītā:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]
kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

So in the beginning we must be sincere, very sincere, to follow the rules and regulations. But due to our past habits, if there is some flaw, that is excused. Not intentionally. Because I am habituated to something, and I am, although engaged in Kṛṣṇa consciousness, my past habits sometimes becomes manifest. So Kṛṣṇa says, "All right, you try your best. It will be rectified." Kṣipraṁ bhavati dharmātmā. Kṣipram means "Very soon, you'll be dharmātmā, perfect, religious." Kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati: "And you'll be elevated to the eternal platform of peace and tranquillity." Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] "If one is sincere devotee, he'll be not lost. He'll make progress." But if there is any ulterior motive, then he'll be lost. Māyā is there. The māyā, just like shadow and light, they're side by side. A little crossing the marginal line between shadow and light, you are in the darkness. Similarly, a little crossing of the marginal line from the darkness to light, you are in light.

So Kṛṣṇa and māyā are side by side. As soon as you forget Kṛṣṇa, or as soon as you want to utilize Kṛṣṇa for your sense gratification, it is immediately māyā, darkness. And as soon as you want to serve Kṛṣṇa, immediately it is light. So if we keep ourself on this side, light side, always serving Kṛṣṇa, then there is no possibility of our being in contact with māyā.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This māyā is very strong. The same example yesterday we were giving. The sun, little deviation, the whole world, universe, becomes frozen, and little deviation, the whole universe becomes ablaze. This is the position, very… Therefore our position is marginal. We are called marginal energy. We may be dark side or in the light side. So Kṛṣṇa consciousness means to keep always in the light side. If we always think of Kṛṣṇa, by chanting Hare Kṛṣṇa mantra, then we shall keep ourself on the light side. And as soon as we think of sense gratification, immediately we are on the dark side. So our… We should be very cautious that we may not fall down on the dark side. We can keep ourself in the light side by nityaṁ bhāgavata-sevayā [SB 1.2.18]. Simply studying

Śrīmad-Bhāgavatam, Bhagavad-gītā, try to understand, chanting Hare Kṛṣṇa mantra. Twenty-four hours be engaged in this way. You'll be on the light side.

Read the purport.

Pradyumna: "Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the Bhāgavatas. There are two types of Bhāgavatas, namely the book Bhāgavata and the devotee Bhāgavata. Both the Bhāgavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhāgavata is as good as the book Bhāgavata because the devotee Bhāgavata leads his life in terms of the book Bhāgavata and the book Bhāgavata is full of information about the Personality of Godhead and His pure devotees, who are also Bhāgavatas. Bhāgavata book and person are identical. The devotee Bhāgavata is a direct representative of Bhagavān, the Personality of Godhead, so by pleasing the devotee Bhāgavata one can receive the benefit of the book Bhāgavata. Human reason fails to understand how by serving the devotee Bhāgavata or the book Bhāgavata one gets gradual promotion on the path of devotion. But actually these are the facts explained by Śrīla Nāradadeva, who happened to be a maidservant's son in his previous life. The maidservant…"

Prabhupāda: There is another Vedic evidence:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

To… Vedic literature, the meaning becomes revealed to a person who has got unflinching faith in God and the spiritual master. Just like Gaura Kiśora dāsa Bābājī Mahārāja, he was illiterate, but he became the spiritual master of Bhaktisiddhānta Sarasvatī Gosvāmī. So the purport of the Vedic literature becomes revealed to a person who has got unflinching faith in God and the spiritual master. Go on.

Pradyumna: "The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nāradadeva. These are the miraculous effects of the association of Bhāgavatas. And to understand these effects practically, it should be noted that by such sincere association of the Bhāgavatas one is sure to receive transcendental knowledge very easily…"

Prabhupāda: So our principle should be not to disassociate ourself from the devotees. Narottama dāsa Ṭhākura therefore sings, tāṅdera caraṇa-sebi-bhakta-sane bās, janame janame hoy ei abhilāṣ: "I desire birth after birth to serve the ācāryas and to live with devotees." So our this association, society's is giving these two opportunity: you serve the purpose or the orders of the ācāryas and live with devotees. Then you will be secure in devotional service. Tāṅdera caraṇa-sebi-bhakta-sane bās. Bhakta-sane bās is very important thing. Even there is little inconvenience, still we should stick to live with the devotees. Then we shall be profited. Go on.

Pradyumna: "…with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the Bhāgavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhāgavata, therefore, have to be received from the devotee Bhāgavata, and the combination of these two Bhāgavatas will help the neophyte devotee to make progress on and on." (end)

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Śrīmad-Bhāgavatam 1.2.18

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Vṛndāvana, October 29, 1972

Pradyumna: (leads chanting, etc.)

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

Translation: "By regularly hearing the Bhāgavata and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is described established as an irrevocable fact."

Prabhupāda: Naṣṭa-prāyeṣu abhadreṣu. Abhadra. We have discussed yesterday, abhadrāṇi: all dirty things. This material life means dirty life. People do not understand it. They think by nice dress and nice apartment and nicely washed body, that is civilization. They do not know what is the dirty things which has attacked him. What is the contamination, that he does not know. Lokasya ajānataḥ. It is said that the fools, rascals, they do not know it.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

The anartha… In the name of civilization, we have increased so many unwanted things, unnecessarily. This is called anartha. Artha means which is substance. So just like we can give so many examples. When there was no so-called advancement of civilization, people used to eat on utensils made of silver, gold, at least metal. Now they're using plastic. And still, they are proud of advancement of civilization. Actually it is anartha, anartha, unwanted things. At least, in, two hundred years ago in India, there was no industry. I think I am correct. Yes. But people were so happy. They did not have to go two hundred miles or five hundred miles away from home and for earning livelihood. In Europe and America, I see people are going for earning their livelihood by aeroplane, daily passengers. I've seen. From Vancouver, they were coming to Montreal and other places. Five hundred miles. At least fifty miles, one must go. In New York, many people are coming from distant place, Long Islands, crossing the sea, and then again bus, again… Anartha, simply unnecessary. People…

Cāṇakya Paṇḍita says that "Who is happy?" He says, "The man who does not go out of home, and who is not a debtor he is happy." Very simple thing. Who does not go out of home, and he's not a debtor, he's happy. So now we see everyone is out of home, and everyone is a great debtor. So how you can be happy? In America the bank canvasses that "You take money, you purchase motorcar, you purchase your house, and, as soon as you get your salary, you give me." That's all. Finished. You take the card… American… What is it called? Am-card? Yes.

Śyāmasundara: Bankamericard.

Prabhupāda: "Bank-card" or something. "Bank-rupt." (laughter) You see? So you take the card and you purchase whatever you like. And deposit your money in the bank. Then again, you are without any money. Simply that card. That's all.

So actually we are creating anarthas. Anarthas means unwanted things. So just like practical example: anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. If one is engaged in bhakti-yoga practice, devotional service, immediately the anarthas will be diminished. Just like our students. Since they have joined this Kṛṣṇa consciousness movement… They were all Americans, Europeans. They knew how to increase anarthas, unwanted things. It is confirmed. Immediately they have given up the cinema bill, the club bill, the intoxication bill, the gambling bill, and so many bills. And medical bill also. We don't pay very much medical bill. That's a fact. So actually Kṛṣṇa consciousness movement is so nice that if one takes to it, immediately he reduces so many rascal anarthas which is not required. Does a man die without smoking? It is anartha, un…, unnecessary. They are habituated by bad association. Saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate. By bad association, they learn how to smoke, how to gamble, how to eat… Just like, in India, so-called gentlemen, they go to hotel to taste meat, cow's flesh, how it is tasting. I know, personally, some friends.

So these are anarthas. So Sūta Gosvāmī said that if you want to reduce your anarthas, which are not wanted… Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. If you engage yourself in devotional service of the Lord, then immediately, directly, the anarthas will be diminished. Which is not required, unnecessary. Anartha upaśamaṁ sākṣād bhakti-yoga… Just like in America, the government is spending lots of money, millions of dollars, to stop this intoxication habit of the young men, LSD. But they do not know. How they can be stopped? The government is so rascal that they do not know. Government means full of rogues and rascals. I tell you, frankly. They do not know. Here it is the medicine given, and it is practically happening. Anyone who is coming to us, although he was habituated to so many bad habits, immediately gives up. No intoxication, immediately. But they will not come to patronize this movement. They'll pay their officers and spend lavishly for some nonsense program and plan. Is it not? Yes. Here is the medicine: anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Teach people bhakti-yogam. All anarthas will be vanquished immediately. Anartha. Anarthas means things which are not required. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje, lokasya ajānataḥ.

But these foolish people, they do not know. Here is the remedy. They won't consult the perfect knowledge, Vedic knowledge. They won't consult. They will manufacture their own ways. That, this is the… Lokasya ajānataḥ. Because these fools, they do not know, how to get out of the clutches of unwanted things. Therefore vidvān, one who knows, vidvān… Vit means knowledge, and vān means one who possesses. Vidvān. So Vyāsadeva, vidvān, the perfect vidvān, lokasya ajānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Vidvān, Vyāsadeva, has made this Śrīmad-Bhāgavatam. Take shelter of Śrīmad-Bhāgavatam and you know perfectly how you can diminish your unwanted things. And the simple process is, as we have already discussed yesterday, that

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

If you simply hear about Kṛṣṇa,… Kṛṣṇa is speaking Himself in the Bhagavad-gītā. Don't malinterpret. Simply hear as Arjuna heard it. Sometimes some rascals say that "Bhagavad-gītā, Arjuna heard directly, but we do not find now Kṛṣṇa. So how we can hear?" His words are there. Kṛṣṇa is not different from His words. He's absolute. If you read Bhagavad-gītā as it is through the disciplic succession, then you are as good as Arjuna, hearing directly from Kṛṣṇa. There is no difference. But if you ras…, play rascaldom, "This word means this, this word means that, this word means…" This is rascaldom. If you play rascaldom, then you'll remain a rascal. You'll not improve. But if you hear exactly like Arjuna…

As Arjuna said, sarvam etad ṛtaṁ manye [Bg. 10.14], "My dear Kṛṣṇa, whatever You are saying, that is all right, in toto. I don't misinterpret." Param, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. This is understanding of… You understand Bhagavad-gītā as it is in devotion, bhakto 'si. Kṛṣṇa instructed Bhagavad-gītā to Arjuna. He said that this Bhagavad-gītā, this yoga system is now lost. Yoga-naṣṭaḥ parantapa. "Now I shall again begin that yoga through you. Because you are My devotee." Bhakto 'si. Kṛṣṇa did not go to find out a Vedantist to teach, a so-called Vedantist. "A Vedantist" means he's devotee. Veda. Veda means knowledge, and anta means ultimate. So what is the ultimate knowledge? Ultimate knowledge is described: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is ultimate knowledge. After speculating knowledge life after life, when one comes to the point to surrender unto Kṛṣṇa, that is real knowledge. That is real knowledge. Unless you come to the point of surrendering unto Kṛṣṇa, your knowledge is defective. You may advertise yourself as very learned scholar, but we have got simple formula. Our position is very strong and simple. We… We take the words of Kṛṣṇa and corroborate with Kṛṣṇa's words.

Now, when I see, when we see that one man is not a devotee or Kṛṣṇa, or he does not surrender to Kṛṣṇa, immediately we take him belonging to the four classes: duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ, māyayā apahṛta-jñānāḥ. Immediately we take. It doesn't require much time to test him, what he is, because he has no surrender to Kṛṣṇa and talks all nonsense. There are so many Gītā explainers in our country-simply talking nonsense, minus Kṛṣṇa. That's all. Bhagavad-gītā means minus Kṛṣṇa. That's all. Such rascals have spoiled the whole country, you see. Everyone is so… Politicians, and this, that, all, they are… "Oh, we are student of Bhagavad-gītā." And what do you know about Kṛṣṇa? "Kṛṣṇa is zero." That's all. This is going on. So therefore Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So we have to hear. If we actually want to diminish our anarthas, then we must hear Kṛṣṇa as He's speaking, without any interpretation.

So this is the process of diminishing all dirty things within the heart. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-sthaḥ [SB 1.2.17]. Kṛṣṇa is hṛdy antaḥ-sthaḥ, within your heart. Vidhunoti. He washes all dirty things. Kṛṣṇa is taking charge of washing your dirty things. Simply by hearing about, you… Why don't you take this opportunity? What is this nonsense? Kṛṣṇa simply says that "You hear about, from Me." Satataṁ kīrtayanto mām [Bg. 9.14]. "Always chanting about Me, and hearing about Me." Simple process. But the rascals will not take. They will make humbugs, jugglery of words: "This is meaning, this is meaning, this is meaning." Therefore they do not advance. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The story of anchor. The anchor was not taken, and the whole night they rowed on the boat, and it was where it was there.

Now, the next verse is that if you hear about Kṛṣṇa from Kṛṣṇa or Kṛṣṇa's representative, not from bogus men… According to this Vedic philosophy, if somebody speaks about Bhagavad-gītā, but he's not a Vaiṣṇava… Sanātana Gosvāmī has forbidden that "Don't hear from him." Because he will create rascal. And Caitanya Mahāprabhu has said, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If you hear about Kṛṣṇa from an impersonalist, so-called Māyāvādī, then your future is doomed, finished. And Sanātana Gosvāmī has said,

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

Avaiṣṇava. Those who are not following the principles of Vaiṣṇava behavior, professional. There are some professional reciters. That is forbidden. Don't hear from them. Now here it is said, nityaṁ bhāgavata-sevayā [SB 1.2.18]. It is not said saptāhaṁ bhāgavata-sevayā. Nityaṁ bhāgavata-sevayā. Where this saptāha comes, I do not know. Is Bhāgavata such a thing that by hearing one saptāha he'll understand everything? He cannot understand one word by reading Bhāgavata-saptāha, what to speak of eighteen thousand verses. The whole Vedic knowledge is there. Nigma-kalpa-taror galitaṁ phalam idam. What you'll understand? This is profession.

The real prescription is given here: nityaṁ bhāgavata-sevayā [SB 1.2.18]. Every day or every moment, you should remember Bhāgavatam. Then naṣṭa-prāyeṣu abhadreṣu, the dirty things which are within our heart, that is the… The process is going on to wash the dirty things. And the process is hearing about Kṛṣṇa. This is Kṛṣṇa consciousness movement, is that, that you hear about Kṛṣṇa patiently and the dirty things within your heart will go away. What is the dirty things? The dirty things is the rajas-tamo-bhāvāḥ [SB 1.2.19]. That will be explained. So by hearing about Kṛṣṇa from Kṛṣṇa or from His devotee, naṣṭa-prāyeṣu, not completely finished… The contamination is there.

Therefore Kṛṣṇa says in the Bhagavad-gītā,

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

Naṣṭa-prāyeṣu, one who has taken to devotional service, hearing about Kṛṣṇa, he has not become completely perfect even. Because, due to his past habit, he may do something wrong. Just like one was habituated in smoking. And he has taken initiation, and he has taken to Kṛṣṇa consciousness, but due to the influence of some friend, he sometimes, suppose he smokes. So if unconsciously induced by others he commits some sinful activity, that is excused. But if he consciously does something sinful activity, that is not excused. Kṛṣṇa says therefore that api cet su-durācāro bhajate mām ananya-bhāk. If he sticks to the devotional service sincerely, but due to his past habit, if he's seen that he has committed something wrong, so Kṛṣṇa said, "Still, he's sādhu." Sādhur eva sa mantavyaḥ, samyag vyavasito hi… [Bg. 9.30]. Because his faith in Kṛṣṇa is there. Therefore he is sādhu.

Now one may say that "He's not following strictly the rules." But intentionally, if he's doing so, then it is very risky. He'll fall down. But by chance, if he does so, the next line says, kṣipraṁ bhavati dharmātmā. Because he's sticking to Kṛṣṇa consciousness, he will be again reformed. Kṣipram. Very soon, he'll be reformed. These are, the things are there. Therefore it is said, naṣṭa-prāyeṣu. Not that completely one becomes perfect. Even prāyeṣu, almost perfect, still, almost, not that completely, abhadreṣu, he has, he's trying to give up all bad habits, unwanted things. Naṣṭa-prāyeṣu abhadreṣu. How it is possible? Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Not saptāhaṁ bhāgavata-sevayā, officially. This is karma-kāṇḍīya. "I sit down for one saptāha in a year, and then 357 days I do all nonsense." No. Nityaṁ bhāgavata-sevayā. One has to serve bhāgavata.

Bhāgavata means this, one who is related with Bhagavān. Bhāgavata. From bhagavat-śabda, from the word bhāgavata, bhāgavata. So bhāgavata means the grantha-bhāgavata, the book Bhāgavata, and the devotee bhāgavata. So either you read Śrīmad-Bhāgavatam… But Śrīmad-Bhāgavatam should be relished, understood through person bhāgavatam. It is recommendation. Svarūpa Dāmodara, Caitanya Mahāprabhu's secretary, personal secretary, he chastised one brāhmaṇa. He wrote something wrong, and after all, he gave him advice that "If you want to study Bhāgavata, then bhāgavata paro giya bhāgavata sthāne(?), try to understand Śrīmad-Bhāgavatam from a devotee, not from a professional man who is earning his livelihood by reading Bhāgavata." He must be practical bhāgavata. Then you will gain. Sanātana Gosvāmī has also said that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam. Hari-kathā, amṛta, nectar, but still, although it is amṛta, it is not to be received from the mouth of a nondevotee. One must be practical devotee, pure devotee. When he speaks, you should receive Bhāgavata, the message of Bhāgavata, Bhagavad-gītā from him. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Do not hear. Reject. Professional readers. Reject immediately. Those who are earning their livelihood by the Bhāgavata reading profession, you should immediately reject. This is the injunction. Not that "Oh, here is Bhāgavata. Here is Bhāgavata. I must sit down." No. Sanātana Gosvāmī says no. Śravaṇaṁ naiva kartavyam.

Why? Hari-kathā. "He may be whatever he may be, but he's speaking Bhāgavata. What is the harm to hear from him?" One can argue like that. No, Sanātana Gosvāmī says, "Yes, sarpocchiṣṭaṁ yathā payaḥ. Milk is amṛta, nice, but as soon as it is touched by the tongue of a serpent, it is, it is poison." Sarpocchiṣṭaṁ yathā payaḥ. He has given this very example. Milk is very nice, undoubtedly. Everyone will agree. But as soon as it is touched by the lip of a serpent, you cannot drink it. Then you'll die. Now Caitanya Mahāprabhu has also warned like that, that māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If you hear from a Māyāvādī who misinterprets things according to their whims, so then you'll be spoiled. You'll not get any benefit. And Svarūpa Dāmodara, secretary of Lord Caitanya, he has also the same thing, that bhāgavata paro giya bhāgavata sthāne. Those who are practical bhāgavata, life bhāgavata, from them, from him try to understand Bhāgavata.

So Caitanya Mahāprabhu's instruction, His secretary's instruction, and Sanātana Gosvāmīs… These are mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the path of great personalities. Not of the fools and rascals. Then you'll get the result.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

This is the process. So nityaṁ bhāgavata-sevayā, naṣṭa-prāyeṣu abhadreṣu [SB 1.2.18]. Not even completely. Because you cannot approach Kṛṣṇa in sinful life. Those who are thinking that "We are living in Vṛndāvana, and I can do all sinful activities because I am living in Vṛndāvana. Vṛndāvana-rāja will cure me, will purify me." That's a fact. Yes. But if you go on indulging in such sinful activities, then you'll have to live in Vṛndāvana in like the hogs and monkeys. At least one life you have to spend like that. Then you'll be purified. So why should you waste you're time in that way? Dhāmāparādha. If one is committing sinful activities in the dhāma, Vṛndāvana-dhāma, that is a great offense. Nāmno balād yasya hi pāpa-buddhiḥ. These are the injunction of the śāstras.

So we should be very careful. We should finish our business very quickly. Tūrṇaṁ yateta. Why should we take another risk of become hog and live in Vṛndāvana? Don't take that risk. Naṣṭa-prāyeṣu abhadreṣu. Finish all contamination, dirty things, and become completely pure. Because Kṛṣṇa is paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He's complete pure. Apāpa-viddham. In the Īśopaniṣad: Kṛṣṇa is uncontaminated, complete. Any contaminated thing goes to Kṛṣṇa, He makes purified. Just like the gopīs. Actually they approached Kṛṣṇa in a lusty attitude, but because He was Kṛṣṇa, He, they become purified. So it is not that we shall purposefully remain impure and approach Kṛṣṇa, but the process is that if you regularly hear about Kṛṣṇa and serve Śrīmad-Bhāgavatam, or a devotee, then gradually your contaminated things being washed off, bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī [SB 1.2.18]. The result will be bhagavati, the Supreme Personality of Godhead, who is glorified by uttama-śloka, by transcendental prayers…

Just like Brahma-saṁhitā. This is not ordinary words. All Vedic words, they are not ordinary, mundane words. Just like Hare Kṛṣṇa mantra. This is not mundane sound. This is transcendental sound. Golokera prema-dhana hari-nāma-saṅkīrtana. Hari-nāma-saṅkīrtana is not a, a, mean, a material sound. Therefore it is effective. But if you contaminate it, it will not be effective. If you take it, Bhāga…, Hari-nāma, purely, without any offense-there are ten kinds of offenses-then it will act immediately. Immediately it will act.

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmilo kene tāy
saṁsāra-biṣānale, dibā-niśi hiyā jvale
juṛāite nā koinu upāy

So this is the upāya. If we actually serious to get out of these material clutches, then we should hear regularly about Kṛṣṇa from a pure devotee of Kṛṣṇa. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Then bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī, then your firm steady, steadiness in devotional service will be fixed up. Bhakti… Naiṣṭhikī. Naiṣṭhikī means nobody can, I mean, push out of it. That is naiṣṭhikī, niṣṭhā, firm faith, dṛḍha-vrata. In ordinary case, in neophyte state, if somebody says that "Why you are…?" You'll be surprised. This girl, Śrī Sarasv…, Sarasvatī… Some boy said, "Oh, why you are chanting? This is not very good." He, she gave her (him) a slap. Just see. Naiṣṭhikī. How firmly she is fixed up, although she is a small child. Bhaktir bhavati naiṣṭhikī. Nobody can deviate him (her). A pure devotee of Kṛṣṇa cannot be deviated. You cannot cheat him. No. He'll give you a slap. Naiṣṭhik…, bhavati, bhavati naiṣṭhikī.

So that is required. Tato niṣṭhā rucis tataḥ, athāsaktis tato bhāvaḥ, sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ. Anartha, when the… The same thing is described by Rūpa Gosvāmī. As it is said here, naṣṭa-prāyeṣu abhadreṣu. These abhadra, these anartha… Anartha-nivṛttiḥ syāt. Bhakti, when, if one takes seriously to bhakti path, then the test is that he has given up all nonsense unwanted things. Not that he's a bhakta, and still smoking. He's not a bhakta. He's not a bhakta. That is the test. So these things are to be noted very carefully, and to try to associate with devotee. Tāṅdera caraṇa-sebi-bhakta-sane bās. Try to serve the superior ācāryas, Gosvāmīs. Ei chay gosāi jāṅr mui tāṅr dās. Make a conviction, firm determination, that "We shall follow only the, the path chalked out by the Six Gosvāmīs. We shall not deviate." With this determination, if you can go on, everything is clear, and there is no difficulty to become liberated or become a devotee of Kṛṣṇa.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.2.18

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Calcutta, September 26, 1974

Bhāgavata: ”By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.”

Prabhupāda:

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā…
[SB 1.2.18]

(sound of small children)

Bhāgavata: Go! Celo.

Prabhupāda: Hm.

…nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

Naiṣṭhikī. Niṣṭhā. From niṣṭhā… Niṣṭhā means ”firmly fixed up.” Firmly fixed up. Ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā tato ’nartha-nivṛttiḥ syāt tato niṣṭhā [Cc. Madhya 23.14-15]. Śrīla Rūpa Gosvāmī has explained how one can be fixed up, niṣṭhā. This niṣṭhā stage comes when one is freed from anartha. Ādau śraddhā. Just like you all have come here out of śraddhā, some faith, that ”Let us go to the Hare Kṛṣṇa temple, see the ārati, or hear from the swamis.” This is the beginning, śraddhā. To create śraddhā, little faith, these centers are established. And one takes to faith, then he gradually advances. Ādau śraddhā. And that śraddhā has been explained by Kavirāja Gosvāmī, what is śraddhā.

That śraddhā, he has said, śraddhā-śabde viśvāsa kahe sudṛḍha niścaya. Śraddhā means firm faith, viśvāsa, sudṛḍha niścaya, unflinching. What is that sudṛḍha niścaya? Kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is the beginning of śraddhā. Śraddhā means… As in the Bhagavad-gītā it is said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If one is agreeable to this condition, that kṛṣṇe bhakti kaile, if one agrees, ”Yes, if I surrender to Kṛṣṇa, my all perfection of life is achieved,” this is śraddhā. Not that ”Kṛṣṇa is also good, and this demigod is also good, you are also good, I am also good. You are also God, I am also God.” There is no śraddhā. Just like a chaste woman cannot say that every man is good. She’ll say, ”Only my husband is good.” That is chastity. If some woman says that ”Any man is good…” Similarly, śraddhā means to become chaste, pure kṛṣṇa-bhakta. That is śraddhā.

śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

Now practically you can see. These American and European boys, they began with śraddhā. I told them that ”Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇas tu bhagavān svayam [SB 1.3.28].” They accepted it. They did not present so many rascals, that ”Here is another God, here is another God, here is another God.” No. Kṛṣṇe bhakti kaile sarva-karma… They fixed up their faith. That is their fortune. They had no hodge-podge idea. Therefore they are making progress. Ādau śraddhā. Then sādhu-saṅga [Cc. Madhya 22.83]. That śraddhā, that firm faith in Kṛṣṇa, can be more and more firm by sādhu-saṅga. Sādhu-saṅga means… Who is sādhu? A sādhu means a devotee. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Who is sādhu? Sādhu means…, does not mean that having a long beard and saffron-color dress. Sādhu means, mahātmā means, who is pure devotee.

That is the explanation in the Bhagavad-gītā:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

He is sādhu, even he is su-durācāraḥ. Just like sometimes we find these American, European boys, from our angle of vision, they are deviating little. But Kṛṣṇa confirms, ”Even if he’s deviating, still, he’s sādhu.” Why? Bhajate mām ananya-bhāk. ”Because he does not know except Me, Kṛṣṇa.” This is the certificate given by Kṛṣṇa. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Samyak… ”Oh, he may be sādhu, but not complete.” No. Samyag vyavasito hi saḥ. He’s complete sādhu. So what is the qualification? Now, bhajate mām ananya-bhāk. The example you can see, how they are making bhajana by the Deity worship. You’ll never find in Calcutta such nice Deity worship. Bhajate mām ananya-bhāk. They do not know. All these boys and girls, they do not know anything but Kṛṣṇa. So this is the qualification, sādhu.

So we have to associate with such sādhus, who has got unflinching faith in Kṛṣṇa and fully engaged in Kṛṣṇa’s service. He is sādhu. Bhajate mām ananya-bhāk. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. That is mahātmā. We are after mahātmā. Who is mahātmā? Sa mahātmā sudurlabhaḥ. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. One who’s accepted Kṛṣṇa as everything, such mahātmā is very rarely to be seen. Otherwise, so-called mahātmās, they are loitering in the street: ”You are God, I am God, everyone is God.” Not that kind of mahātmā. Mahātmā means bhajanti, ”He worships Me, Kṛṣṇa.” Kṛṣṇa is bhajanīya, and we are servant. One who is convinced on this platform, he is mahātmā, he is sādhu. So we have to associate with such sādhus.

Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Pure devotee of Kṛṣṇa. They have no other desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. They have no other desire. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, uncovered by the mental speculation or fruitive activities, karma-kāṇḍa. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Not covered. If you mix up karma with bhakti, if you mix up jñāna with bhakti, or if you mix up yoga, it is contaminated. It is not pure. Pure devotional service is given by Rūpa Gosvāmī: anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. No desire for fruitive activities or philosophical speculation or yogic, mystic yogic magic. No. Simply how to satisfy Kṛṣṇa. That is bhakti. Ānukūlyena kṛṣṇānuśīlanam. Ānukūlyena. Ānukūlyena means what is favorable, what Kṛṣṇa desires. Just like Arjuna. He did not like to fight. He wanted to be a very nice, nonviolent gentleman. But Kṛṣṇa was inducing him, "You fight." Then later on, he agreed: "Yes, kariṣye vacanaṁ tava [Bg. 18.73]." This is ānukūlyena. "Kṛṣṇa wants it. Doesn't matter whether it is violent or nonviolent, Kṛṣṇa wants it. I must do it." This is called ānukūlyena, not against the desire of Kṛṣṇa, but in favor of Kṛṣṇa. This is called anukūla, anukūla-sevā. So ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. That is first-class bhakti. Not that "If I like it, then I shall do it." That is not anukūla. That is pratikūla. You like or not like, that doesn't matter. Kṛṣṇa likes it,; you must do it. That is ānukūlyena kṛṣṇānuśīlanam.

So if we associate with sādhu… Sādhu means, mahātmā means, who are fully engaged in Kṛṣṇa's service. That is sādhu. That is mahātmā. Therefore it is recommended, ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. And if you associate with sādhu, then bhajana-kriyā. If we… Just like so many thousands of Europeans, Americans, they have joined us on account of sādhu-saṅga [Cc. Madhya 22.83]. First of all they come in the temple and hear for some days. Then all of a sudden he becomes shaven-headed. We haven't to request. He takes a bead and bead bag, although he's not initiated. Then, after some days, he approaches, "Please get me initiated." The bhajana-kriyā. This is called bhajana-kriyā. So we initiate. "Yes, now you are interested, we initiate." We give him hari-nāma: "Chant Hare Kṛṣṇa mantra." This is the first initiation. "And chant sixteen rounds and observe these rules and regulations." Then, when I see, six months or one year, he's doing very nicely, then we accept him as my disciple, the second initiation. So this is bhajana-kriyā. Then he's admitted to worship the Deity or cook for the Deity, so many things. Bhajana-kriyā.

Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. If there is bhajana, then he'll be freed from all anarthas. Anartha means unwanted things. Just like one man is smoking. Smoking is not essential for living. If you don't smoke… Just like we don't smoke. That does not mean we are dying. It is an anartha. But anyone who has learned this smoking, he cannot stop it. Anartha. The result of bhajana will be substantiated when anartha-nivṛttiḥ syāt, he's no more interested with some unwanted things. We have practiced so many unwanted things. The first of all-illicit sex, making so-called lusty affairs without any married bondage, illicit sex. This is anartha. Why? If you want sex, get yourself married according to śāstra. Then there is no hindrance. According to Vedic civilization, the, a girl must be married. But in every country I see the female population is more than the male population. Then how every girl should be married? Therefore in India more than one wife was allowed. Now it is not allowed. That is the Vedic injunction, kanyā-dāna. The father must get, find out a husband for his daughter. There are many histories, the Kulīna brāhmaṇa.

So anartha. We should not create in the society anarthas, unwanted disturbances. The unwanted disturbance is illicit sex. And meat-eating. Meat-eating… Why one should eat meat? No animal foodstuff. Kṛṣṇa has given so many nice things. Produce. Kṛṣṇa says in the Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14]. Kṛṣṇa never says, māṁsād bhavanti bhūtāni, matsyād bhavanti bhūtāni. Never says. Annād. Anna, anna. Anna means food grain. Produce sufficient food grain. So the… In the village side you go, hundreds and thousands of acres of land is lying vacant. Nobody is interested. Now they are interested (in) opening slaughterhouse. Kill the poor animals and eat, but don't produce food grain. The whole world, this rascaldom is going on. I have traveled over many countries, all over the world. In Africa there are so much vacant land. In Australia there are so much vacant land. But nobody is producing food grains. They, they have kept some cattles, these cows. They are automatically maintained. There is grass. And when they are fatty, take them and send to the slaughterhouse and eat. But the land is lying vacant. The land is lying vacant.

So therefore people are not following the rules and regulations given by God or by nature's own way. They have invented their own way of living condition. Therefore they are suffering. Now we see in Calcutta or any other… Now it is a problem. Everywhere the problem will be food shortage and fuel shortage, power shortage. This is the prediction of many, many great scientists. Because people are committing so many sinful life, they must starve. That is the punishment. That is the punishment. These sinful rascals must be punished. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu [Bg. 16.19]. These godless persons, dviṣataḥ, envious of God: "Why there should be God? Why Kṛṣṇa shall be God?", envious…

So these are dirty things. We began in this chapter that,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Abhadrāṇi, all dirty things, they are accumulating. So by hearing about Kṛṣṇa… Nityaṁ bhāgavata-sevayā. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. You have to hear… Not that Bhāgavata-saptāha. I don't find this Bhāgavata-saptāha in anywhere in the Bhagavad, Bhāgavata. But they have invented some means for professional reading. Nei. In the Bhāgavata it is said…, not said, saptāha bhāgavata-sevayā. Why it is said, nityaṁ bhāgavata-sevayā? You have to hear Bhāgavatam daily, regularly. That is the injunction of Bhāgavatam. You have to hear from, not from the professional men, professional reciters. Bhāgavata-saptāha, and then, after one saptāha, you do your all nonsense things and he takes some money for livelihood, for maintaining his wife and children. And so many umbrellas, so many suits, so many utensils, and sell in the market, get some money, and maintain them. This kind of bhāgavata-sevā will not help. Nityaṁ bhāgavata-sevā. Caitanya Mahāprabhu's order is bhāgavata pada giyā bhāgavata-sthāne(?). If you want to realize what is Bhāgavata, then you must go and learn Śrīmad-Bhāgavatam from a person whose life is Bhāgavatam, not the professional Bhāgavata reciters.

So here it is said… And who will recite Bhāgavatam daily unless he has dedicated his life for Bhagavān? He's bhāgavata. Grantha-bhāgavata, and the person bhāgavata. Bhāgavata. Mahā-bhāgavata. A person, a devotee is called bhāgavata. And the grantha-bhāgavata. So we have to serve both. We have to hear daily Śrīmad-Bhāgavatam from the realized person. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. The guru, the devotee, they are bhāgavata. So we have to serve, we have to please them. That is also said in the Bhagavad-gītā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to learn the transcendental subject matter, then you must adopt three things. Tad viddhi… First of all surrender. Find out that kind of person where you can surrender. If there is no surrender, it is not possible.

So the, the Vaiṣṇava philosophy begins from surrender. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the order of Kṛṣṇa. And what is the difference between Kṛṣṇa and His representative? The representative says that "You surrender to Kṛṣṇa." He never says that "You surrender to me. I have become Kṛṣṇa." That is a nonsense, rascal. He will say the same thing. Therefore he's Kṛṣṇa's representative. Kṛṣṇa is personally asking that "You surrender to Me," and it is the duty of the bona fide spiritual master, guru, to say to his disciple that "You surrender to Kṛṣṇa." He'll never say that "You surrender to Me. I have become Kṛṣṇa. Now I have realized soul. I have become Bhagavān." He's a rascal.

So these are the process. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Here it is also, the same thing. The same thing is said in a different way. That is śāstra. Actually, as Kṛṣṇa says in the Bhagavad-gītā... What is Veda? There are four Vedas and 108 Upaniṣads, then Vedānta-sūtra, then so, so many books. All of them are Vedas. And what is the purpose? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. You read all the Vedas, all the Purāṇas, Brahma-sūtra, Rāmāyaṇa, Mahābhārata. What is the purpose? To understand Kṛṣṇa. If you don't understand Kṛṣṇa, then it is useless. Your so-called study of Vedas are useless. Śrama eva hi kevalam. That is the confirmation of Śrīmad-Bhāgavatam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You are spoiling your energy. You are... Dharma... A brāhmaṇa is executing his brahminical culture very nicely. It is very good. A kṣatriya is doing his duty very nicely. That's all right. A vaiśya, he's dutying... But the test, whether he's perfect or not, or simply working for nothing, wasting his time, what is that test? That is also stated by Sūta Gosvāmī:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

He must understand whether by executing his... It doesn't matter whether Hindu or Muslim or this or that. Your duty is, by executing your religious principles, whether you are satisfying Kṛṣṇa. That is wanted. Tasmin tuṣṭe jagat tuṣṭam.

So the Kṛṣṇa personally says that "You surrender unto Me." That is the only business. There is no other business. Simply to see that "Whether I am satisfying Kṛṣṇa?" So that will be possible... Here it is said that naṣṭa-prāyeṣu abhadreṣu. Not completely. There are so many dirty things within our heart. If at once it becomes all cleared, then immediately we are liberated person. And that is not possible. Gradually. Gradually, you go on hearing, hearing, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Gradually, all the dirty things will be cleansed. So naṣṭa-prāyeṣu, almost clean. Not purely, not completely clean. Even it is almost clean... Naṣṭa-prāyeṣu abhadreṣu. How it is cleansed? Nityaṁ bhāgavata-sevayā [SB 1.2.18]. You serve your spiritual master, the representative of Bhagavān, bhāgavata, and you hear Śrīmad-Bhāgavatam-these are the two kind of Bhāgavatam-and you do it. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāye... Almost, almost cle... Then what is that? Bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. The result will be that you'll be fixed up in the devotional service.

Uttama-śloka. Bhagavān's another name is Uttama-śloka. Uttama-śloka means selected prayers. Just like Brahmājī is offering prayers to the Supreme Personality of Godhead:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

There are so many prayers in the śāstras. So therefore His name is Uttama-śloka. These prayers are composed by not ordinary rascal poet. They are composed by very, very stalwart, great personalities like Lord Brahmā, Lord Śiva and others, Sūta Gosvāmī, Śukadeva Gosvāmī, Vyāsadeva. Therefore they are called uttama-śloka, selected poetry. Therefore Bhagavān's another name is Uttama-śloka. He is offered prayers by the great personalities with selected composition of poetry and prayers. So bhagavaty uttama-śloke.

If actually we follow these regulative principles, nityaṁ bhāgavata-sevayā [SB 1.2.18], then gradually our heart will be cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Caitanya Mahāprabhu said. The process is to cleanse the dirty heart. Actually, we are clean. Asaṅgo 'yaṁ puruṣaḥ. We have no business to be contaminated with the material qualities. We do not contaminate. Just like we know... In Bengali we say, tele jale mesera(?). You put oil in the water, it will never mix. Similarly, we are spirit souls, ahaṁ brahmāsmi. We have nothing to do with this material world. But somehow or other, I am in contact. So simply I have to be contactless. That Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. As soon as your heart is cleansed with all dirty things, then bhava-mahā-dāvāgni-nirvāpaṇam, immediately you become out of this contamination, bhava-mahā-dāvāgni.

This contamination means we are in the blazing fire of this material world. Blazing fire. It is, has been... Blazing fire... Bhava-mahā-dāvāgni. Mahā-dāvāgni. Dāvāgni means the fire in the forest. In the forest nobody goes to set fire, but it takes place. Just like we, in India we thought that "By driving away the Britishers, we shall be happy." No. The dāvāgni is so that... That is not the medicine. Medicine is bhavauṣadhi. Medicine is Kṛṣṇa consciousness. Not that simply changing from this ism to that ism, this political party to this... That is not. Because everyone is imperfect. How they can give you perfect happiness? It is not possible. They are themselves andha. Andha means blind. So if you follow the blind man, how you'll cross? That is not possible. Andhā yathāndhair upanīyamānāḥ. Why they are andha? Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know the ultimate goal of life is to surrender to Kṛṣṇa. That they do not know. They are manufacturing their own ways of advancing. That will never be successful. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They are thinking, "By adjustment of this material world, we shall be happy." That is not possible. The māyā, the material energy, will not allow you to become perfect unless and until you surrender to Kṛṣṇa. That is her business. Therefore it is said in the Bhagavad-gītā,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This is the way.

So in this verse it is confirmed… The same thing. In the Vedic literature the same thing is spoken in a different way, in different circumstances. But the ultimate goal is how to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So if we follow this principle, hear Bhāgavatam… Bhāgavatam means the words or the activities of Bhagavān. But the impersonalists, they think the ultimate goal, ultimate truth, Absolute Truth, is not a person. So there is no activity. If one is person, he has got activities. But if one is not person, void, just like a sky… In the sky, there is no activity. The only activity is the sky is covered with cloud, and you cannot see the sun. That is the only activity.

So that kind of activity is not required. Regular, varieties of activities. Therefore we have to hear about Kṛṣṇa. You'll hear about Kṛṣṇa in so many varieties of activities. Bhagavad-gītā, you hear. It's so many activities of Kṛṣṇa. So we have to hear about these. And unless there are activities, what you will hear? Simply "Brahman, Brahman, Brahman… nirākāra." How long you will hear? And how long you will enjoy? That is… There is no enjoyment. Therefore they, these Brahmavādīs, these Nirākāravādī, although by austerities and penances they may rise up to the Brahman effulgence, still, they will fall down. Because we are living entities, we want varieties of enjoyment. We are not satisfied in void, in zero. That is not possible. Therefore śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. One has to hear about Kṛṣṇa, varieties of activities. Varieties of activities. Not nirākāra, without any activities. No. That activity is different from material activity. Janma karma me divyam [Bg. 4.9]. Therefore it is called divyam. They are not ordinary activities. They are all transcendental, spiritual activities. The Māyāvādī philosophers, they cannot understand.

So we have got enough matter for hearing about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa… If we simply sit down and hear, we become pious. And as soon as we become pious, then we can understand what is Kṛṣṇa, what is God. If we are involved or implicated in sinful activities, there is no chance. Therefore anartha-nivṛttiḥ syāt. By sādhu-saṅga [Cc. Madhya 22.83], by association with the sādhus, bhaktas, and by bhajana-kriyā, we'll be seen, a person will be seen that he's no more involved in unwanted things. He's simply interested in executing devotional service. Nityaṁ bhāgavata-sevayā, bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī [SB 1.2.18]. When we are almost free from all this contamination, then we become fixed up in the devotional service. That is…

Bhagavān said in the Bhaga… Bahavo jñāna-tapasā pūtāḥ. Pūtāḥ. Pūta means purified. So this bhakti process means to become purified, purified. That is… The Nārada-pañcarātra-sūtra also says that,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti can be performed when you are purified. Sarvopādhi-vinirmuk… Upādhi. These are the upādhis: "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am black," "I am white." These are upādhis. This is the description of the skin, not for me. Ahaṁ brahmāsmi. I do not belong to the skin. I do not… Because I do not belong to the skin, then so many skin descriptions… Caitanya Mahāprabhu says that "I am not a brāhmaṇa. I am not a śūdra. I am not a sannyāsī. I am not a brahmacārī. I am not a kṣatriya." In this way, "not, not, not…" Then what You are? "I am gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]." When you understand that "I am eternal servant of Kṛṣṇa," that is purification. That is purification. You accept it blindly, or by the process of reading śāstra and Vedas, you have to come to the conclusion: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Then you become mahātmā and your life is perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.19

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Los Angeles, August 22, 1972

Pradyumna: (leads chanting, etc.)

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Translation: "At the time loving service is established in the heart, the modes of passion, rajas, and ignorance, tamas, and lust and desire, kāma, disappear from the heart. Then the devotee is established in goodness, and he becomes happy."

Prabhupāda: So rajas-tamo-bhāvāḥ. There are three stages, you know: sattva, rajas, tamas. The material world is conducted by three modes-the modes of goodness, modes of passion, and modes of ignorance. Therefore we find varieties of men. So one has to come to the platform of the modes of goodness. Just like illiterate, uncultured, animal-like man is trained up to come, to become civilized. By training, it is possible. Just like, by training, even cats and dogs and tigers, they are also become obedient. That is our practical experience. The tiger in the circus, they play obediently to the orders of the master. So by training, it can be possible.

But there are two kinds of training process. One process is scheduled: tapasā brahmacaryeṇa śamena ca damena ca [SB 6.1.13]. Undergoing tapasya, austerity, brahmacaryeṇa… Brahmacaryeṇa means controlling sex indulgence or sex impulse. Brahmacarya means practically no sex life. Tapasā brahmacaryeṇa śamena, damena [SB 6.1.13], by controlling the senses, by controlling the mind. Tyāgena, by giving up in charity. So there are gradual process, but there is another process. Another process means this Kṛṣṇa consciousness. Either you practice in this way… Just like if you want to go up, there are two vehicles or process. You go step by step, one step after another. Suppose you have to go one hundred steps. So you have to go step by step. Tapasā brahmacaryeṇa śamena damena [SB 6.1.13], practicing. The another process is… (someone making tapping sound) (aside:) Why you are making this sound? Stop it. Another process is the lift. You go by step by step or take the process of lift. Within a second, you come up.

So the bhakti-yoga process is like that. Bhakti-yoga process means if you take to this process, then immediately, very quickly, within a second, you come to the top floor. Otherwise, you have to go by step by step, one step, two step. Although both the process leading to the target, to the topmost floor, the one is very slow and the other is very quick, immediate. Just like another example: if there is fog. You have got experience in your country, sometimes there is fog. You cannot see even a person one yard off from you. So there are so many processes to take precaution in the fog. But somehow or other, if the sun is little strong, immediately, the fog is over. So similarly, to purify ourself… This is the purification process, austerity, penance, controlling sex life, controlling the mind, controlling the senses, giving in charity whatever you possess, everything regulated. This is one process. And the other process is this bhakti-yoga.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Simply by this process, śravaṇaṁ kīrtanam [SB 7.5.23], hearing about Kṛṣṇa. This is, we were discussing. Naṣṭa-prāyeṣv abhadreṣu, simply by hearing. Abhadreṣu, naṣṭa-prāyeṣu, all the dirty things within heart, being almost cleansed, you come to the stage of goodness. There are three stages, three platforms-ignorance, passion and goodness. So simply by hearing about Kṛṣṇa, you are promoted immediately to the platform of goodness. And as soon as you come to the platform of goodness, then, tadā, at that time, rajas-tamo-bhāvāḥ. Because there are three platforms: ignorance, passion and goodness. So you have come to the point, to the platform of goodness, means that you have passed over the other lower stages. If you have come to the college, that means you have passed your school stages. It is to be understood. Therefore we offer sacred thread. The idea is one who has become Kṛṣṇa conscious, he has already passed the stage of becoming a brāhmaṇa. Brāhmaṇa means to come to the stage of goodness. That is brāhmaṇa. Kṣatriya means to remain on the stage of passion. Vaiśya means to remain on the stage of mixture, passion and ignorance. And śūdra means to remain on the stage of ignorance. There are four divisions of the three modes. So when we come to the stage of becoming a devotee, that means we have already passed all these lower stages. Tadā rajas-tamo-bhāvāḥ [SB 1.2.19].

So what are the symptoms of goodness? Kāma-lobhādayaś ca ye. Lusty. Lust and greediness. The whole world is moving by lust and greediness. This is the stage of ignorance and passion. Those who are embarrassed with the lower qualities of material nature, they are embarrassed with two things: lust, not satisfied; and greedy, and lobha. "Give me more, give me more, give me more." "Give me…" Anything, he's not satisfied. The whole world, you see… They, sometimes they think that "If I get my income, say, one thousand dollars, I will be satisfied." But as soon as he gets one thousand, he wants one hundred thousand. If he gets one… Just like in your… Everywhere, all over the world, the worker class, they are given increment, but again they undergo strike, "More, more wages, more wages, more wages." So… But as soon as they get more money… Not only… Here in these Western countries, then they'll utilize it for lust. Lust and greediness. That's all. They do not know how to utilize money. That a millionaire is so lusty that… I have seen in Paris. They are going to some clubs. What is the business in that club? Old men, they are going. So lusty that they enter the club by paying fifty dollars, and then there is young women and wine, and that is their pleasure. Lust, kāma-lobhādayaś ca ye. One thing, one side, they are not satisfied, even they have got millions of dollars, "Still I want, still I want, still I want." This is one side, greediness, lobha, and the other side is lust. This is called kāma-lobhādayaś ca ye.

So to become Kṛṣṇa conscious means immediately-that is the test-immediately he will become free from lust and greediness. If he's not free from lust and greediness, he is making a show; he's not Kṛṣṇa conscious. This is the test. If one is actually advanced in Kṛṣṇa consciousness, then these two symptoms will be visible in his character: no more lusty, no more greediness. He should be satisfied with one wife or one husband. Why hankering after others? That is lusty. That means it is not on the stage of Kṛṣṇa consciousness; it is in the material platform. These are the test. Therefore we advise our students, "Voluntarily, you try or you become free from these things: illicit sex, intoxication, meat-eating, and gambling." Because indulging in these four things, you'll remain in darkness.

So voluntarily you have to try to give up these bad habits, and at the same time, to maintain yourself on the platform, you have to chant sixteen rounds: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the process. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Then the result will be this: ceta etair anāviddham. Because they are, māyā is attacking you with these… Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Guṇamayī. Guṇa means these qualities, the three modes of nature. The material nature is guṇamayī. Guṇamayī means involved or full of these three modes of material nature, guṇamayī. Maya means… Just like golden. It is smeared with gold or it is gold, you can…, you can say golden. Golden means it is made of gold or it is covered with gold glittering. Similarly, this māyā, this material nature, is made of these three modes of nature, sattva, rajas, tamas. Therefore it is called guṇamayī.

Guṇamayī… Another meaning of guṇa is rope. Just like you have seen rope. There are three layers, they are twisted very strong, and such rope becomes strong. So similarly, these three guṇas, these three modes of nature, are twisted like rope, and we are bound up. You cannot get out. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. If your hands and legs are tied with such rope, then it is very difficult. Similarly, we are all bound up. We are declaring freedom, and so many things, nonsense, we are speaking, but we have forgotten that we are under the grip of this māyā. Immediately, you can be overcome by māyā. Māyā is so strong.

So therefore by this process,
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā…
[SB 1.2.18]

This is the process. Nityam, daily. Or twenty-four hours. By studying Śrīmad-Bhāgavatam or associating with devotees, bhāgavata-sevayā… Bhakti, bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. Then the Supreme Personality of Godhead, bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī, devotional service becomes strong and fixed up. Simply by this process, hearing. There is no necessity of education or Ph.D. degree. Simply God has given you these ears and you hear, śṛṇvatām. Hear about Kṛṣṇa from realized soul. This process will make you to be situated on the platform of goodness, and as soon as you are promoted to the platform of goodness, that means you have already surpassed the other two platforms-means ignorance-and the symptom will be… That is clear here. The symptom is that the two things, lust and greediness, will not disturb you. You haven't got to take certificate from anyone, "Just give me certificate that I have become a Kṛṣṇa conscious." You take your certificate yourself, see yourself, whether you are free from lust and greediness. That's the certificate. If you are confident that "I am free from lust and greediness," then I am making progress. Otherwise, (chuckles) I am again in the same, no progress. This is test.

This is test. If we want to cheat others, that is a different thing, that "I have become very advanced in Kṛṣṇa consciousness." That is another thing, cheating. But you test yourself by this process, whether you are free from lust and greediness. This is the test. Tadā rajas-tamo-bhāvāḥ [SB 1.2.19]. And when you become free from these two things, lust and greediness, tadā, ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. Ceta, consciousness, not being attacked by these two nonsense things, ignorance and passion… Ceta etair anāviddham. Viddham means piercing. They are always piercing, pinching, pinching. "Come on, come on." They are always pinching. But if you are actually situated in Kṛṣṇa consciousness, these things will not pinch you. Tadā, ceta etaiḥ… Because everything is in the heart. Whole thing is cleansing the heart.

So heart is being pinched. "Here is… I am beautiful boy," "I am beautiful girl. Why not come?" So this is pinching. So if you are actually situated on the platform of Kṛṣṇa consciousness, not fully, a little advanced, then these things will be visible. Tadā ceta etair anāviddham. And when you stop, when you are able to stop this pinching in your heart by these two modes of material nature, passion and greediness-tadā ceta etair anāviddhaṁ sthitaṁ sattve prasīdati-prasīdati, then you become joyful. That is the stage of joyfulness.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is stated in the Bhagavad-gītā. When you have come to this status, joyful, no more pinching by these two modes of material nature, joyful, that is called brahma-bhūta stage, the platform of liberation.

So the next stage is brahma-bhūta [SB 4.30.20]. So brahma-bhūta stage means na śocati na kāṅkṣati. No more hankering, no more demanding. Na śocati na kāṅkṣati. Because here the business is we hanker after something which we do not possess, and if we lose something which we possessed, then we lament. This is our business. Some… First of all, we possess. Then, by nature, we lose it. When it is lost, then we cry. So these two things are material position, na śocati… But when you come to the brahma-bhūta stage, spiritual platform, then these two things will be absent. Na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu. Then you will be able to see everyone on the spiritual platform. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Then you are learned. You are seeing the cats and dogs and a human being, a learned man, because you don't see the dress, outward covering, tabernacle, but you see, "Here is a spirit soul, part and parcel of Kṛṣṇa." That is universal brotherhood. Not by passing resolution with the United Nations and fighting. That is not possible. You have to come to the stage of spiritual platform; then there is question of love, brotherhood, equality, fraternity, otherwise, all bogus propaganda. It's not possible. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Then real, pure devotional service begins. Then we become completely fit to serve Kṛṣṇa. Kṛṣṇa accepts your service at that time.

This is the process, but if we follow the rules and regulations given by spiritual master, śāstra, then gradually, gradually… Therefore we should be very careful. We should be very cautious that māyā may not attack us. Because she is always ready to attack. Rajas-tamo-bhāvāḥ [SB 1.2.19]. Even in goodness also, māyā, there is māyā. Therefore in the material platform, even goodness is not pure. Therefore there is another stage, which is called śuddha-sattva. Goodness is sattva, sattva-guṇa. There is another stage, transcendental stage, which is called śuddha-sattva. Sattvaṁ viśuddhaṁ vāsudeva-śabditam. That is called vāsudeva stage, and in the vāsudeva stage, Vāsudeva, Kṛṣṇa, appears. You can see Kṛṣṇa. Not that a rascal inviting everyone, "Come on. I shall show you God, I shall show you God," and some rascals are going there to see God. God is not so cheap. One has to qualify himself to see God. These are the processes.

Read the purport.

Pradyumna: "A living being in his normal constitutional position is fully satisfied in spiritual bliss. This state of existence is called brahma-bhūta or ātmānandi, or the state of self-satisfaction. This self-satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance…"

Prabhupāda: Yes, just like a cat and dog are sitting silently, very good men. That kind of inactivity is useless. Rather, one who is devotee, he is very active to serve Kṛṣṇa: "How shall I serve Kṛṣṇa more and more? How shall I advance this Kṛṣṇa consciousness movement?" That activity, you see; not sitting idly, "I have become Kṛṣṇa conscious." Go on.

Pradyumna: "The inactive fool is in the state of foolish ignorance, whereas the self-satisfied ātmānandī is transcendental to the material state of existence. This stage of perfection is attained as soon as one is fixed up in irrevocable devotional service. Devotional service is not inactivity, but the unalloyed activity of the soul."

Prabhupāda: Soul. This is, this is the activity of the soul. You stop the activity of the body, of the mind; then you must be engaged in the activity of the soul. Actually, the soul is active, not this body and mind. As soon as the soul is out of this body, there is no activity. So the real source of activity is coming from the soul. So how it is that after one becomes liberated, he becomes inactive? That is the theory of the Māyāvādīs. Real activity begins there. Here we are active. We have got so many impediments offered by the mind and the body; and when we actually come to the platform of soul, that is liberated position. The activity should be very nice and very polished, very advanced. Then?

Pradyumna: "The soul's activity becomes adulterated in contact with matter, and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination…"

Prabhupāda: Sleep and inactivity is a sign of ignorance. The more we are inactive and sleepy, that means we are in the modes of ignorance. And passion means activity for sense enjoyment. And goodness means free from the inactivity of ignorance and the activity of passion, but to see things as they are: "Oh, I am eternal servant of God. So my actions should be to serve God." That is goodness. These are the stages. When one is inactive, lazy, sleeping, that means ignorance. When one is very active for sense enjoyment, it is passion; and when one is neither active like the sense gratifiers nor sitting idly like the ignorant, but he is trying to engage himself in Kṛṣṇa consciousness, service, that is goodness. And one who is actually serving Kṛṣṇa, that is transcendental platform, liberated platform. Then?

Pradyumna: "The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness, and he makes further progress to rise up to the position of vasudeva, or the state of unmixed sattva, or śuddha-sattva state. In this śuddha-sattva state only can one always see Kṛṣṇa state, eye to eye, by dint of pure affection for the Lord. A devotee is always in the mode of unalloyed goodness; therefore he harms no one. But the nondevotee, however educated he may be, is always harmful. A devotee is neither foolish nor passionate. The harmful, foolish, and passionate cannot be devotees of…"

Prabhupāda: The… It is said, maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṅkaraḥ. Snake. Some snakes are decorated with jewel on the hood. So this materialist, however qualified he may be, just like jewel on the head. The śāstra says, "Do you think that a snake coming to you with a jewel on head is not dangerous or ferocious?" He's as dangerous, as ferocious, as the serpent without jewel. Similarly, any materialistic person, however educated he may be, so-called educated, he is simply a snake, dangerous. That's all. He has no qualification. Harāv abhaktasya kuto mahad-guṇāḥ. One cannot have good qualities unless one is advanced in Kṛṣṇa consciousness. Read.

Pradyumna: "The harmful, foolish and passionate cannot be devotees of the Lord, however they may advertise themselves as devotees by outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively, such qualifications may be different, but qualitatively, both of them are one and the same."

Prabhupāda: Chant Hare Kṛṣṇa. (end)

721030SB.VRN

Śrīmad-Bhāgavatam 1.2.19

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Vṛndāvana, October 30, 1972

Pradyumna: (leads chanting, etc.)

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Translation: "At the time loving service is established in the heart, the modes of passion, rajas, and ignorance, tamas, and lust and desire, kāma, disappear from the heart. Then the devotee is established in goodness, and he becomes happy."

Prabhupāda:

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

The beginning of the chapter was yena ātmā suprasīdati.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

So everyone, even in this age, the advanced materialistic persons, they seek after peace, peacefulness of ātmā, or self. Take for example that in Western countries the younger generation, coming from very rich family, rich nation, but they have given up the standard of living as it is observed by their fathers or grandfathers. They do not like it. Because they do not like it. Because they are not satisfied. Yayātmā suprasīdati. There is no satisfaction of ātmā. Therefore they have given up.

Bhoga and tyāga. Bhoga means enjoyment, and tyāga means renunciation. So actually, in this world, some people are very much busy in the matter of bhoga, enjoying, the karmīs. And some people are very much engaged in the business of tyāga, renouncement. These two kinds of activities are going on. One is very, very busy for acquiring things for enjoy, sense enjoyment, and when he's dissatisfied, he cannot fully enjoy, neither he's satisfied, he says, brahma satyaṁ jagan mithyā, "This world is false. There is no need of this world. The grapes are sour." The same story. The jackal and the grapes. A jackal wanted to eat the grapes, and it jumped many times, but could not approach the grapes. So at last he satisfied himself that "There is no need of the grapes. It is sour." So this brahma satyaṁ jagan mithyā is like that. When one is fed up or tired of this world, he cannot enjoy it due to age or other circumstances, at that time, he says, jagan mithyā. Why jagan mithyā? If God is truth, then creation of God is also truth. Why it should be mithyā? But because he has no knowledge, sufficient knowledge of the Vedic instruction, īśāvāsyam idaṁ sarvam, pūrṇam adaḥ pūrṇāt pūrṇam udacyate [Īśo mantra 1], he does not know that creation of God is complete.

There is no defect. When God created this world, he created it perfect. Take, for example, we require water. So in every planet there is sufficient water, these oceans and seas. And they are very nicely preserved, adding with, what is called? Salt? What is the chemical name? Sodium…?

Devotee: Chloride.

Prabhupāda: Sodium chloride. Sodium chloride is preservative. So the water is preserved, mixing with sodium chloride. Just see how perfect arrangement. And the water is evaporated on the sky by distillation, making sodium chloride separated from the water. Distillation means to take the pure water, distilled water. Now, the distilled water is taken on the sky, and as rain it drops on the ground, and it is stored on the mountain-hill. Gradually, the whole year, the water is coming down in this shape of river, and supply is there. First of all, the whole land is moistened with water by rainfall. Then portion, and some of the water is preserved in Iceland, in the shape of ice.

So there is complete arrangement. We have not seen. Paśyati jñāna-cakṣusā. Because we have no knowledge, we do not see how things are nicely arranged by God for our maintenance. Everything is there. Pūrṇāt pūrṇam udacyate. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. Everything is complete. It is our mismanagement. We, the so-called civilized human beings, we have created problems. We have created problems: "This is my land. This is my country. Why you are coming here?" Then there is fight, there is spoil of things, so many things. Because they do not know, īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything belongs to God. The… Now they have developed the communist idea that everything belongs to the state. But that is also imperfect. There is no peace, still. Sthite sattvam. Ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. What is that? Ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. They do not know that we have to come to the platform of goodness, sattva-guṇa. Then there will be peace.

Because sattva-guṇa means knowledge, rajo-guṇa means passion, and tamo-guṇa means ignorance. So this world is being carried on by these three guṇas. Those who are accepting the tamo-guṇa, they are kāma, lusty, too much lusty. And those who are in rajo-guṇa, they're too much greedy. And those are in the sattva-guṇa, they know things. That is brahminical qualification. Veda jānāti iti brāhmaṇaḥ. Veda-pāṭhād bhaved vipro brahma jānāti iti brāhmaṇaḥ. By reading Vedas, one becomes a vipra. Then not only vipra, but when… Vipra means brāhmaṇa. So to become brāhmaṇa by qualification is not sufficient. One must know the Brahman, the Supreme Brahman, Parabrahman. Just like Arjuna understood Kṛṣṇa, paraṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. That is real stage. That is brahminical stage. Don't think that Arjuna was a kṣatriya. He, after studying Bhagavad-gītā, he became brāhmaṇa, because he understood Kṛṣṇa. He says, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He understood Kṛṣṇa rightly. Others, they, that story of the yājñika-brāhmaṇas… Not story, fact. They could not understand Kṛṣṇa.

When the yājñika-brāhmaṇas were engaged in sacrifice, Kṛṣṇa and Balarāma were requested by their friends, cowherd boys, "My dear Kṛṣṇa, Balarāma, we are hungry. Please give us some food." They knew Kṛṣṇa. That's all. Kṛṣṇa said that "There is a sacrifice, a great ceremony is going on. The brāhmaṇas, the yājñika-brāhmaṇas, are engaged. Go there and ask some food." So they approached. You'll find this description in the Kṛṣṇa book. So the brāhmaṇas refused, because they could not understand Kṛṣṇa. They thought that "Unless the sacrifice is finished, how the foodstuff can be distributed?" But they were so ignorant, that they could not understand that the person for whom the sacrifice was being performed, He's asking personally. That is ignorance.

So Kṛṣṇa says therefore in the Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Simply by becoming brāhmaṇa, one cannot understand Kṛṣṇa. He must become a devotee. Because Kṛṣṇa is understood by simply devotional service. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa does not say that to "By becoming brāhmaṇa, one can understand Me." No. Brāhmaṇa stage is impersonal realization of Brahman. There is no personal realization. When the personal realization is there, he's called Vaiṣṇava, brāhmaṇa-vaiṣṇava. The brāhmaṇa has got two titles: brāhmaṇa-paṇḍita. Still, in India, a brāhmaṇa is addressed as paṇḍita, however rascal he may be. Because it is expected, when one is born in the brāhmaṇa family, he must be well-learned. These are the six occupational duties of brāhmaṇa: paṭhana-pāṭhana yajana-yājana dāna-pratigraha. A brāhmaṇa must be very learned scholar, studying. All Vedic knowledge is meant for the brāhmaṇas. Satyam, tapasya, satyam, śaucam, tapas, ārjavam, titikṣā, jñānam, vijñānam, āstikyam, brahma-karma svabhāva-jam [Bg. 18.42]. These qualifications must be there to become a brāhmaṇa.

So in spite of becoming a brāhmaṇa, qualified, śāstra says, ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A brāhmaṇa, he is expert in his occupational duties. Ṣaṭ-karma means paṭhana-pāṭhana yajana-yājana. Six kinds of occupational duties. But avaiṣṇava-mukhodgīrṇa, uh,

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

This is the injunction of the śāstra. In spite of his good qualification, expert in six occupational duties of a brāhmaṇa, if he's an avaiṣṇava, if he has not understood Kṛṣṇa or Viṣṇu, the Supreme Personality of Godhead, then he cannot become guru. Therefore, according to Vedic system, not a brāhmaṇa is accepted as guru, but when he becomes gosvāmī. Gosvāmī means fully controlled in full knowledge of Kṛṣṇa consciousness. He can become guru.

The… Rūpa Gosvāmī's… That six kinds of control. One who has controlled over his speeches, over his anger, over his tongue, over his mind, over his genital, over his belly, when one has full control over these six things, he's a gosvāmī. Pṛthivīṁ sa śiṣyāt. He can make disciples all over the world. That is the injunction of Śrī Rūpa Gosvāmī. He was himself a gosvāmī. In the beginning, when he was a minister, he was not a gosvāmī, but later on, when he became completely educated by Śrī, Śrīla Mahāprabhu, Caitanya Mahāprabhu, both the brothers, Rūpa Gosvāmī, Sanātana Gosvāmī, they became gosvāmīs. And other gosvāmīs, Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, they became their assistants. This Vṛndāvana, the present Vṛndāvana is the excavation of the Six Gosvāmīs. This place where we are sitting, here the Six Gosvāmīs used to assemble daily for discussing on Bhāgavata. Especially it, it is the place of Śrīla Jīva Gosvāmī's nephew.

So this culture, as, Kṛṣṇa consciousness, the progress, the system is described here, it is not that Kṛṣṇa consciousness we have manufactured a type of religious system. No. We don't manufacture. Neither can we manufacture. It is not possible. Defective human being, how he can manufacture religion? That is not possible. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, the principles of dharma has to be accepted directly from the Supreme Lord. So now the Supreme Lord is helping. We have begun this process.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

First of all, one has to wash off all these dirty things from the heart. Then he can come to Kṛṣṇa consciousness. Not abruptly. But Kṛṣṇa is so kind that even without washing, if one comes seriously to the shelter of Kṛṣṇa's lotus foot, then He takes charge. Kṛṣṇa says in the Bhagavad-gītā,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

He takes charge. If we… So there are two processes. Either you can go through the prescribed method, as they are described in the Vedic injunctions… Tapasā, brahmacaryeṇa, tyāgena, śamena, damena [SB 6.1.13]. These are the processes. One must undergo austerity, penance, tapasā; brahmacarya, one must be brahmacārī, not unnecessarily using sex life. So tapasā brahmacaryeṇa śamena damena vā, tyāgena [SB 6.1.13]. Tyāga, renunciation, is required. So this is one process. Another process that if you fully surrender unto the lotus feet of Kṛṣṇa sincerely, then all things are done automatically, immediately. Only by kṛṣṇa-bhakti, one becomes purified, immediately. So that kṛṣṇa-bhakti begins, as we have studied, the previous verses, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. We have to hear patiently, by aural reception. Caitanya Mahāprabhu also accepted this process. This is the process, Vedic process-to hear about Kṛṣṇa.

So naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam. This point we have discussed. The Bhāgavata has to be studied from a person bhāgavata. Bhāgavata-sevayā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. One has to learn Bhāgavatam from a person you can surrender. Praṇipātena. Paripraśnena sevayā. Two things. There must be service and surrender. And between the two things, surrender and service, there is paripraśna. You cannot ask about spiritual knowledge from a person by challenging. No. That will not help you. Just like Kṛṣṇa (Arjuna). When he was talking with Kṛṣṇa like friend, the problem was not solved. Then Arjuna surrendered unto Kṛṣṇa. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. He understood that "Simply by friendly talkings and argument, there cannot be any conclusion of spiritual life." One must surrender. He knew it. Gurum eva abhigacchet. Must. Abhigacchet is vidhilin form of verb. Means "he must." There is no other alternative. So therefore Arjuna submitted. And he was also enlightened. So simply by hearing from the authoritative sources, nityaṁ bhāgavata-sevayā, as it is described. But we don't find anywhere: saptāhaṁ bhāgavata-sevayā. No. Nityaṁ bhāgavata-sevayā.

So nityaṁ bhāgavata-sevayā [SB 1.2.18]. Naṣṭa-prāyeṣu abhadreṣu. Abhadra. Abhadra means the quality of ignorance and passion. They are abominable. Ignorance is most abominable, abominable, and passion is abominable. These two things must be given up. But simply by hearing about Kṛṣṇa, simply by hearing about Śrīmad-Bhāgavatam, from the person bhāgavatam, one can get rid of these dirty things, namely mode of ignorance and mode of passion. Then the balance is the mode of goodness. There are three guṇa, modes, ignorance, passion and goodness. So if we can, somehow or other, can avoid the lower-grade modes, namely ignorance and passion, then naturally we come to the platform of goodness. That is also not sufficient. Therefore it is said here, naṣṭa-prāyeṣu, almost finished all dirty things. "No, I am now situated in goodness, in brahminical qualifications."

So the śāstra says it is all right. But still it is dirty. Because in the Bhagavad-gītā it is described that that is also a cause of bondage. "I am very learned. I am now become brāhmaṇa." So he does not know that is also this false ego, that "I am brāhmaṇa. I am very learned. I am very advanced." This is also cause of bondage. He does not know that. Simply to become free from the modes of ignorance and passion is not sufficient. One must be free from the modes of goodness also, the so-called goodness. Then you come to the transcendental platform. That is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. These are upādhis. "I am a good man. I am a bad man." Both of them are designations. From spiritual point of view, there is no difference between good man and bad man. Caitanya-caritāmṛta says, dvaite bhadrābhadra sakali samāna. So long you are in the material platform, the so-called goodness and badness, they are all the same-because you are in the material platform.

So to become a very good man… Just like an ideal good man was Gandhi. Or somebody else. We are giving because Gandhi's respected all over the world as a very good man. That's a fact. But that is not sufficient. That is not sufficient. Therefore the śāstra says that you should become free from becoming a good man or bad man. You must become a devotee. That is required. To become a good man of this world is not a very good qualification. Therefore it is said here, naṣṭa-prāyeṣu abhadreṣu. To become bad man… And if you become a good man, it is partially acceptable, because you have avoided the two other things, namely ignorance and passion. But that is not sufficient. But it is favorable. To become a good man, to become a brāhmaṇa, is favorable. Because to, by becoming a brāhmaṇa, one is able to understand things as they are. He's not in ignorance. Just like a ignorant, a cats and dogs, they are under the bodily concept of life: "I am this body." But a brāhmaṇa is not in the bodily concept of life. He knows, ahaṁ brahmāsmi, "I am part and parcel of Brahman." This knowledge will help him. And here it is said that ce…, tadā rajas-tamo-bhāvāḥ… [SB 1.2.19]. So long one is influenced by the modes of ignorance and passion, he is busy in greediness and lusty affairs.

So at least he's free from the lusty desires and greediness. The whole world is working, especially in Western countries, you see… They are working so hard. They have got their nice motorcar, nice roads, and very, very nice ways also, fly over, one road is flying over another road, another road. Very good facility for driving motorcar, and they have got enough motorcar also. Every third man has got a car. But what are these civilization? Kāma and lobha, lustiness and greediness. That's all. The basic principle is lust and greediness. That's all. This is their qualification. So anyone who has become free from this lusty and greedy status of life, he's advanced. He's advanced. Kāma-lobhādayaś ca ye. Because these lusty desires and greediness will not help him at any time to realize his self or to realize God. That will not be helpful.

So at least, if he comes to the platform of goodness, sattva-guṇa, then he can at least understand that "I am not this body. I am spirit soul. My duty is different from these bodily activities." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. The lusty and greediness keeps one always in lamentation and hankering. Na śocati na kāṅkṣ… Na kāṅkṣati. Kāṅkṣā. These people, they have no end of their kāṅkṣā, hankering. One after another, one after another, one after a… Sarva-kāma. In the śāstra they are called sarva-kāma. There is no end of their lusty desires. So naṣṭa-prāyeṣu abhadreṣu. By the hearing process, one becomes gradually free from the lusty and greedy platform, and he comes to the platform of knowledge. And at that time he can understand at least that "I am not this body. I am spirit soul. And what is my duty as spirit soul?" That duty, if he understands, that is, as it is stated in the Bhagavad-gītā, samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. That is the duty. When he comes to this platform that "My duty is to execute devotional service," that is required. He comes to the platform. Or at least, in between sattva-guṇa and śuddha-sattva. Sattva, sattva-guṇa, without being contaminated by the other two guṇas, modes of nature, namely, ignorance and passion. Pure. That is devotional stage.

So tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19], if we can come to that platform, śuddha-sattva… Sattvaṁ viśuddham. Sattvaṁ viśuddham. When we, our existence becomes completely purified from the influence of these material qualities… The beginning is the modes of goodness. Then at that platform, at least, the other lower-grade modes, namely passion and ignorance, cannot attack us. Ceta etair anāviddham. When a man is in the platform of goodness, he's satisfied in any circumstances. That these boys, European and American boys, they are coming of rich family and rich nation. They are accustomed to so many material advances. Each and every one of them knows how to drive car, and they were driving cars also. They had cars. But now, because they have to come to the platform of goodness, they don't care for anything. They can lie down on the street underneath a tree. Ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. Because their heart now cannot be pierced by the desires, lusty desire and greediness. So in this way we have to make progress in spiritual life and advance in Kṛṣṇa consciousness.

Thank you very much. [break]

Acyutānanda: "…have already enjoyed sense gratification. So you can take to it."

Prabhupāda: Eh?

Acyutānanda: Most people say to us that "Because in America you have already enjoyed sense gratification, so now you are taking to this."

Prabhupāda: Then the hog would have been the first-class devotee. (laughter) Because he has enjoyed sense gratification without any restriction, without caring for mother, sister, or daughter. Then the hog would have gotten the first-class certificate to become a devotee. That is not… Of course, they think like that, rascaldom, that "Let us finish our sense gratificatory process. Then we shall think of our Kṛṣṇa consciousness." That is rascaldom. You have to give up. Not that… What is that? Haviṣa kṛtam(?)… Or what is that verse? That if you pour ghee on the fire it will increase; it will not decrease. You have to stop. So they put this argument. Especially in India, they are thinking that "Now, first of all, we have to become Americans. And then we shall think of Kṛṣṇa." This is rascaldom. Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.19

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Calcutta, September 27, 1974

Nitāi: "At the time loving devotional service is established in the heart, the modes of passion [rajas] and ignorance [tamas] and lust and desire [kāma] disappear from the heart. Then the devotee is established in goodness, and he becomes happy."

Prabhupāda:

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

So the principle is that we have to place our mind, or consciousness, in the sattva-guṇa. That is the first business. Because the material world means sattva-guṇa, rajo-guṇa and tamo-guṇa. Sattva-guṇa is the qualification of pure brāhmaṇa. Śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Sattva-guṇa. These are the symptoms of sattva-guṇa. Without coming to the platform of sattva-guṇa, or brahminical qualification, one cannot make any advance in spiritual life. Therefore in our Kṛṣṇa consciousness movement we first of all bring anyone to the platform of brāhmaṇa. Therefore, at the time of second initiation, we offer the sacred thread, to recognize him that "He is now brāhmaṇa."

Without becoming a brāhmaṇa, nobody can become a Vaiṣṇava. Or, when one is Vaiṣṇava, it is to be understood that he is also brāhmaṇa. The common word… In India it is said, brāhmaṇa-vaiṣṇava. Brāhmaṇa should become Vaiṣṇava. Or one who is

Vaiṣṇava is already a brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. So a Vaiṣṇava not only knows brāhmaṇa, er, Brahman, but he knows Paramātmā and he knows Bhagavān. So Brahma jānātīti brāhmaṇa. Simply by knowing Brahman, one can become a brāhmaṇa. But a Vaiṣṇava, not only he knows what is Brahman, but he knows further, what is Paramātmā and what is Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is present in three features: Brahman, Paramātmā and Bhagavān. So Brahman realization is the first. Ahaṁ brahmāsmi. That is the self-realization: "I am not this body." Ahaṁ brahmāsmi. That is called brahma-bhūta [SB 4.30.20] stage. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. That is the statement in the Bhagavad-gītā.

Here is, also it is stated that sthitaṁ sattve prasīdati. Everyone is hankering after how to be peaceful in mind. Everyone. Everyone says, "Swamiji, kindly say how I can get peace of mind." The peace of mind, how it can be attained is stated here: sthitaṁ sattve prasīdati. If you fix up in sattva-guṇa, not in the rajo-guṇa, tamo-guṇa. Tamo-guṇa is the life of the karmīs. Tamo-guṇa and rajo-guṇa. Or rajo-guṇa is actually karmīs, and sattva-guṇa is the life of jñānīs. And after coming to the sattva-guṇa, being peaceful in mind, that is called… (baby crying-pause) …brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You have to come to the platform of sattva-guṇa. Then you'll be prasannātmā.

Prasanna means happy mode of life. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. What is the happy mode of life? Na śocati na kāṅkṣati. He does not lament. He does not hanker. Here in the material world we are hankering. We want this… Dhanaṁ dehi rūpaṁ dehi yaśo dehi rūpavatī bhāryāṁ dehi. Dehi dehi. That is hankering. This is not the stage of brahma-bhūta. Brahma-bhūta stage means na śocati na kāṅkṣati. He does not hanker. Neither he laments. Then samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Then bhakti begins, when actually you are in peace of mind. With disturbed mind (you) cannot execute devotional service. Therefore in the beginning, if somebody all of a sudden becomes a Vaiṣṇava and in a solitary place, "I am chanting," that is cheating. How you can be…? How you can chant? You cannot, because your mind is not fixed up. Your mind is not… Na śocati na kāṅkṣati. Unless you are purified, your mind is always disturbed. That is the material condition. The mind must be disturbed.

Sadā samudvigna-dhiyām. Prahlāda Mahārāja says. That is the material symptom. What is the material symptom? Always full of anxiety. Sadā samudvigna-dhiyām. Why? Asad-grahāt. Because he has accepted the temporary position, asat. Asat means "which will not exist." Here everything will not exist. This body, it will not exist. But I have taken this body as everything. "I am Indian." "I am American." "I am the father of this family." "I am the manager of the so big business." And so on, so on, so on, so on. Asad-grahāt. But everything concentrated on this body. So you must be an…, full of anxiety. Asad-grahāt. You accepted this body as fact. But it is not fact. Similarly, the whole world. Asad-grahāt samudvigna-dhiyām. This was a question several times. This is very nice question.

Hiraṇyakaśipu asked his son, Prahlāda Mahārāja, "My dear boy, what you have learned the best thing? You are student." He said, tat sādhu manye asura-varya. He addressed his father, he addressed him as asura-varya, "the best of the asuras." He did not address him as "Father." But he said, "My dear the best of the asuras…"

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

That is the best thing. One is rotting in this family life, which is just like a blind well, andha-kūpa, ātma-pātam. Just like a man falls in the blind well. He has no other alternative than to die, crying, crying. That's all. So he advises, hitvā, "Just give it up." Hitvātma-pātam andha-kūpam, gṛham andha-kūpam. Then where shall I go? Vanaṁ gataḥ. Vanaṁ gataḥ. Vanaṁ gataḥ, "Go to Vṛndāvana, or in the forest." Then how shall I live? No, harim āśrayeta: "Just take shelter of Kṛṣṇa, Hari. He'll give you protection." This is the instruction of Prahlāda Mahārāja.

So here Bhāgavata says, tadā. Tadā means "at that time." At that time. When? It is, in the previous verse it has been explained that,

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

At that time, when you are fixed up in devotional service. At that time, tadā. Not otherwise. If you have no connection with devotional service, if you are attached to karma, jñāna, yoga, you cannot be fixed up. Therefore Caitanya-caritāmṛta says, bhukti-mukti-siddhi-kāmī sakali aśānta. Here we require… Tadā, sthitaṁ sattve prasīdati. Prasīdati means peace of mind, fully satisfied. But bhukti-mukti-siddhi-kāmī. As Caitanya Mahāprabhu… They cannot have peace of mind. It is not possible. Bhukti means karmīs. They're trying to enjoy this material world-more money, more woman, more eating, more, more and more. That is called bhukti. They are not satisfied by enjoying on this planet. They perform various kinds of yajñas so that they may be promoted to the higher planetary systems, Svargaloka, or Janaloka, Maharloka, like that. But Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ. "You rascal, you are trying to be promoted to the higher planetary system for more and more material enjoyment…"

Certainly there is thousands and thousands times more material comforts in the heavenly planets, in the Candraloka… In the Candraloka… They are trying to go into Candraloka, and according to śāstra, if one goes to Candraloka, he gets ten thousands of years his duration of life, and enjoy. So certainly there are many times more comfortable life, standard of life, very, very high, in the heaven, other planetary systems. But Kṛṣṇa says that any one of the planets you can go, but the material disease will not be relieved, the material disease, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. We cannot understand. This is our real disease, repetition of birth, janma, and repetition of death. Janma-mṛtyu-jarā-vyādhi. And repetition of becoming old. And vyādhi, repetition of being affected by various types of disease. So therefore intelligent man should see that "Even if I go to the Brahmaloka…" When Brahmā was asked by Hiraṇyakaśipu, "Give me immortality, sir," he said, "I am myself not immortal. How can I give you immortality?" So ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Kṛṣṇa advised Arjuna, "My dear Arjuna, you, if you go to the Brahmaloka, many millions of years duration of life, still, you have to die."

So that is the standard of highest perfection. If you do not die, if you do not take birth… If you know what are the miserable conditions of birth, to remain within the womb of the mother… Not only to remain. Nowadays, modern advanced civilization, they are being killed by the mother. Not only abortion, but they are being killed. Now the Western world is very familiar with these things. So just imagine. First of all, you have to remain within the mother's womb, head down, packed-up condition. You cannot move, ten months. And that is also not secure. Even within the… Now this is the… Within the mother's womb you are not secure. At any moment the doctor may advise that "Kill the child." So these are the miserable condition of birth, but we do not remember them. We have to know it from the śāstra. So similarly, at the time of death, coma and… Nowadays it is a very common disease. For seven days or fifteen days he's unconscious, crying.

So this is the miserable condition of death, this is the miserable condition of birth, and between birth and death there are so many miserable conditions. This old age, this disease, so many calamities, catastrophes. So still, we do not want to make a solution of these problems. And the solution is very simple. In the Bhagavad-gītā it is said, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If you simply know Kṛṣṇa, what is Kṛṣṇa, why does He come, why He works like ordinary man-janma karma me divyaṁ yo jānāti tattvataḥ-in truth, in actual fact. Not that "Oh, Kṛṣṇa was born in Mathurā, and then He was taken to Vṛndāvana." This is also knowing. But still, you know what is Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

It is very difficult to understand Kṛṣṇa tattvataḥ, not superficially, but in fact. So Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ. So one who understands Kṛṣṇa in truth, he becomes free. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These things are there. So why don't you be serious to study Kṛṣṇa, to understand Kṛṣṇa?

But to understand Kṛṣṇa it will require Kṛṣṇa's mercy. Without Kṛṣṇa's mercy… So how you get Kṛṣṇa's mercy?

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

One can understand Kṛṣṇa by being constantly engaged in His service. Teṣāṁ satata-yuktānām. Not that weekly once go to the church. No. Twenty-four hours, satata-yuktānām, engaged in Kṛṣṇa's service. That is Kṛṣṇa consciousness movement. We are teaching people how to become twenty-four hours engaged in Kṛṣṇa's service. This is our business. We don't allow karma, jñāna, yoga. No. Simply. And that is kṛṣṇa-bhakti. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. There is no question of jñāna and karma. That is not pure bhakti. Pure bhakti means anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Brs. 1.1.11], simply to serve Kṛṣṇa favorably, as Kṛṣṇa becomes pleased. This is bhakti. This is pure devotion.

So this Kṛṣṇa consciousness movement, therefore, teaching pure devotional service to Kṛṣṇa. That will solve all problems. So how one can come to that stage? That is being explained in this portion of the Bhāgavata, that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Just hear. You haven't got to do anything more. Just hear about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ… Then everything will be cleared, gradually. This is our purpose. This center is giving chance that you come here and hear about… We, we don't make any flattery to satisfy the whims of the ordinary… We speak from Śrīmad-Bhāgavatam, we speak from Bhagavad-gītā, and present them as it is, without any adulteration. This is our position. If you like, then you make progress. If you don't like, that is your option. But we cannot make any compromise. We must present the śāstra as it is.

And where is the difficulty? Everything is explained here. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. You have to attend Bhāgavata class and serve the bhāgavata person nityam, daily. If you cannot, that is a different thing. But this is the process. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣu abhadreṣu. This conclusion comes when one is partially advanced. Naṣṭa-prāyeṣu. Not fully. Then it will come. He'll be ready to serve Bhāgavatam-Bhāgavata, he person bhāgavata and the book Bhāgavata. Nityaṁ bhāgavata-sevayā, bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. Niṣṭhā, I have explained already yesterday. Tadā, at that time, when you are fixed up, "Now I shall devote my life in Kṛṣṇa consciousness," when you come to this conclusion… Nityam. That will come. Nityaṁ bhāgavata-sevayā, bhaktir bhavati naiṣṭhikī [SB 1.2.18]. Not deviated. But… Not this worship, that worship, this worship, this worship… No. Kāmais tais tair hṛta-jñānā yajante anya-devatāḥ [Bg. 7.20]. Those who are worshiping other demigods… That is recommended for the less intelligent class men. Tad bhavaty alpa-medhasām. These things are recommended for the persons who are less intelligent, whose brain is packed up with cow dung, not intelligent persons. Intelligent persons-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is intelligence.

So when one comes to this conclusion, bhaktir bhavati naiṣṭhikī… Bhakti where? Not that bhakti to this god, that god. No. Bhagavati, unto the Supreme Personality of Godhead. Bhaktir bhavati naiṣṭhikī. Naiṣṭhikī, without any disturbance. Tadā, at that time. Tadā… What is the result? Rajas-tamo-bhāvāḥ… There are three bhāvas: rajo-guṇa-bhāva, tamo-guṇa-bhāva and sattva-guṇa-bhāva. So as soon as you come to the platform of devotional service, the two inferior qualities, namely rajo-guṇa and tamo-guṇa, they become finished. Simply sattva-guṇa remains. Because there are three guṇas. If two guṇas are finished, no more useful, then the other one is there. Tadā rajas-tamo-bhāvāḥ [SB 1.2.19]. What are the symptoms of rajas-tamo-bhāvāḥ? Now, kāma and lobha. Those who are infected with this rajas-tamo-bhāvāḥ, they are very lusty, greedy, lobhī. They are not satisfied. The modern civilization is based on rajas-tamo-bhāvāḥ. Nobody is satisfied. Everyone is greedy. And lusty. Kāma-lobhādayaś ca ye. Kāma. So long you are lusty, so long you are greedy, there is no question of devotional service. There is no question of advancement to spiritual life. So therefore you have (to) come to the platform of sattva-guṇa, where simply knowledge… There is no other thing, ignorance or greediness, only knowledge.

So at that time, it is said, ceta etair anāviddham. Because everything is within the heart. We become greedy, we become lusty on account of distortion of the heart disease, kāma. Tadā hṛdi lobha-kāmau apahinoti(?). That is a heart disease. This kāma and lobha is a heart disease. Actually, you don't require this, but it is a kind of disease. "More and more and more and more and more." Never satisfied. So we have to cure this disease. And this process, simple process, Caitanya Mahāprabhu has given: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. To cure the heart disease of lusty desires and greediness is chanting Hare Kṛṣṇa mahā-mantra. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. These are the shastric injunction, and spoken by personalities like Lord Caitanya and other ācāryas.

So we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Don't follow rascals and fools. Then it will be useless waste of time. Follow the great ācāryas. Ācāryavān puruṣo veda. One who is ācāryavān, who has accepted ācārya, he knows. Others, all are fools, rascals. Ācāryavān. Ācāryopāsanam. In the Bhagavad-gītā it is said, amānitvam adambhitvam ahiṁsā kṣāntir ārjavam, ācāryopāsanam [Bg. 13.8]. You have to first of all worship the ācārya. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Guru and ācārya, the same thing. So these are the process. Mahājano yena gataḥ. You cannot manufacture your ways of thinking. What you are? You are most insignificant living entity. And without following the ācāryas, without following the mahājanas, without following the śāstras, how you can teach?

But people are doing that. Without being followed by the ācārya, without being followed by the śāstras, they become guru, they become swami, they become yogi. It is useless. You cannot get… Here are the process, process is given: tadā rajas-tamo-bhāvāḥ kāma… [SB 1.2.19]. Tadā means when you are fixed up in devotional service, then you can get out of these infections. These are infections. In… It is so dangerous infection. Infection, anyone can understand nowadays, scientific days. If you infect some disease, you have to suffer. You cannot escape. You infect today somehow or other. Not today, not tomorrow, but some day it will come out. It is called kūṭastha, phalonmukha, prārabdha, pāpa-bīja. Pāpa-bīja, remains as seed, kūṭastha. Then it is fructifying, phalonmukha. Then you suffer, prārabdha. This is called prārabdha-karma, infection.

You are under the complete subjugation of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. These guṇaiḥ. The prakṛti is forcing you to work because you have infected a kind of guṇa. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. Kāraṇam. Why one man is born, one living entity is born as a very rich man and one is born as a dog? Sad-asad-yoni. Yoni means mother, and bīja means father. Yathā yoni yathā bījaḥ. So the every living entity is born-bīja and yoni, father and mother. So why there are varieties? Nature is working. Why not one, one kind of living entities? No. Sad-asad-janma-yoniṣu. There are 8,400,000 of species. One has to take. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change. But why one is in the lower grade birth, why in the higher grade? Now, kāraṇaṁ guṇa-saṅgo 'sya. These guṇa. These guṇa, sattva-guṇa, rajo-guṇa.

So we have to give up the association of rajo-guṇa and tamo-guṇa. Then there is question of progress. Otherwise it is simply a bluff. Therefore in our society we say, "Don't associate… Don't be infected by these rajo-guṇa, tamo-guṇa." This meat-eating and illicit sex life and drinking and gambling, they are rajo-guṇa, tamo-guṇa. Kāma-lobha. You see? There is a big fairground. Gambling, tamo-guṇa. They are going there. Thousands and thousands of people are going there for gambling. This is tamo-guṇa. Why? Lobha: "I must get more money. I must get more money." Lobha, kāma. Kāma-lobhādayaḥ. So we have to get out of all this entanglement. Then there is spiritual life. Otherwise don't talk of spiritual life.

So this is fact. Tadā. Tadā means when you are fixed up in devotional service. Tadā, kāma-lobhādayaś ca ye. Tadā rajas-tamo-bhāvāḥ [SB 1.2.19]. We have to get rid of this rajo-guṇa and tamo-guṇa. We have to be fixed up in sattva-guṇa, pure life. Then sthitaṁ sattve prasīdati. If you are situated in the sattva-guṇa, then you will be peace of mind. And that is kṛṣṇa-bhakta. That is explained in the Caitanya-caritāmṛta.

kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī-sakali 'aśānta'
[Cc. Madhya 19.149]

Kṛṣṇa-bhakta, he does not desire anything. Kṛṣṇa-bhakta says, "I don't mind I am born lowborn." No, because he'll chant Hare Kṛṣṇa. Lowborn or highborn, he has nothing to do. If one is engaged in devotional service, it doesn't matter whether he's lowborn and highborn. As soon as he takes to devotional service, he becomes above lowborn and highborn. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He's in the Brahman platform.

So in this way, as they are stated in the śāstra, if you follow, then it is step by step. First beginning is śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Try to hear Kṛṣṇa's message. That is Bhagavad-gītā As It Is. You hear it. You understand it. What is the difficulty? Śṛṇvatāṁ sva-kathāḥ. Don't misinterpret. Hear it as it is. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Hear it and execute it. Where is the difficulty? But we shall not agree to, we shall not hear. We shall not act according to the instruction given. And that is our misfortune. Caitanya Mahāprabhu therefore says, etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ: "You are so merciful that in this age You have incarnated, You have descended in Your name." Nāmnām akāri bahudhā nija-sarva-śaktiḥ. And in the name there is all potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There are multipotencies of the Supreme Personality of Godhead. All the potencies are there in the holy name of the Lord. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. Deśa-kāla-pātra. There is no distinction. Anywhere, either in England or in Vṛndāvana or in Calcutta, you can chant Hare Kṛṣṇa. Niyamitaḥ smaraṇe. No kālākāla-vicāra, that "This is aśuddha-kāla, this is śuddha-kāla." Anytime. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. You have to chant only Hare Kṛṣṇa.

So this opportunity is there. Śrī Caitanya Mahāprabhu says, etādṛśī tava kṛpā: "My Lord, You have…, You are so kind, You have given us this chance." Durdaivam īdṛśam ihājani nānurāgaḥ. "But I am so unfortunate, I have no attraction for this chanting Hare Kṛṣṇa." This is our position. So if you are serious about peace of mind, if you are serious about advancing in spiritual culture, spiritual life, then you must follow what is there in the śāstra and spoken by Kṛṣṇa Himself, spoken by Lord Caitanya Himself. Then life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.20

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Los Angeles, August 23, 1972

Pradyumna: (leads chanting, etc.)

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Translation: "Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association, mukti, and comes to know scientifically of the Personality of Godhead."

Prabhupāda: So bhagavat-tattva-vijñānam. Vijñāna means science. It is not concoction, speculation. It is a science. Just like mathematics is a science: "Two plus two equal to four." You cannot make two plus two equal to five according to your whims. No. Anywhere you go, it doesn't matter. Because it is science, so either in America or in India or in England, everyone will accept "Two plus two equal to four." That is science. Science is true everywhere. Not that "I can imagine my God according to my whims; you can imagine your God…" That is going on. No, how you can imagine? There is no question of imagine. This bhagavat-tattva-vijñānam, this truth, this science, can be understood by a person who is mukta-saṅga. Mukta-saṅga, freed from material association. He can understand. Mukta-saṅgasya jāyate. And the condition is evaṁ prasanna-manasaḥ. When you are enlightened, engladdened… Because so long we are in the jurisdiction of ignorance and passion, there cannot be any jubilant. There cannot be any enlightenment. Therefore you have to come to the platform of goodness.

As it is stated in the previous…,

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Cetas, everything is working within the heart, the whole thing. Heart is the central point of this body. So when the heart is not punctured by the rajo-guṇa and tamo-guṇa and you become situated on the modes of goodness, then you become jubilant. Jubilant means he can understand at that time that "Why these people are working so hard like cats and dogs?" The human life is meant for understanding what is God. Athāto brahma jijñāsā. This life is meant for simply understanding what is God. The animal life, they cannot understand. That life is different. But the human life is developed, consciousness is developed. He can understand. This is called goodness. Tasyaiva hetoḥ prayateta kovidaḥ. How one becomes intelligent? He can study… When he is on the platform of goodness, he can study the nature that "Why I shall work so hard for getting all my material necessities?" This is being supplied by nature. The birds and beasts, they are getting their food, they are getting their mates, they are being protected in their own way, they have got a sleeping nest, apartment. So even an animal, even a small ant… We sit down in the garden, we see, even the small ant it has got family, it has got home, it has got eating. Everything is there. From ant to the elephant. Who is supplying? They have no business. They do not do any business. They have no profession. But they are getting their necessities of life.

Therefore, intelligent person… This is… Goodness means intelligence, prakāśa. And ignorance means darkness. In darkness, we cannot see what is what. So goodness means light. Anyone can see that there are 8,400,000 species of life or forms of life. They are getting their food. They are getting their shelter. They are satisfying their sex. They are also defending without any extra endeavor. By nature, they are doing their own way. So why human being, so-called civilized human being, is so much harassed for these four things? We have got better intelligence. We shall be, rather, more comfortable without struggling for existence than the animals. But our struggle for existence is greater than their struggle of existence. What is this civilization? This is not civilization. Everyone wants peaceful, calm life. Even those who are struggling so hard, big business magnate. Still, at the weekend, they find out some secluded place, nice place, without trouble. That is the nature.

That human nature should be like that, that "Why should we work so hard, simply for eating, sleeping, mating?" This is a wrong type of civilization. But at the modern age, the human society is so made that one has to work like ass, whole day and night, simply for satisfying these four necessities of life. That is also not guaranteed. We thought that in your country… When I was in India, I was contemplating coming to your country. I thought that America is very rich. "There is no problem for eating, sleeping, mating." Actually, there is nil. There is no problem. But the civilization is so made that there is no shelter. They are lying down on the park, on the street. Why? There was no necessity, but they have created such civilization, that a certain section of people are voluntarily, or being obliged, lying down on the street, on the park, no dress, no food, no fixed…, fixed-up sex life. Everything is topsy-turvied. Everything is topsy-turvied. But this is not civilization, this is not civilization. Then how they can understand God? Their mind is always disturbed and full of anxiety.

So first of all you have to come to the stage of tranquillity. Prasanna-manasa. Evaṁ prasanna-manasaḥ. Prasanna-manasa means always jubilant. That is… That can be achieved by this process: bhagavad-bhakti-yogataḥ. By devotional service, not by no other process. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. One can be jubilant only by practicing bhagavad-bhakti-yoga. There are many other yoga systems, karma-yoga, jñāna-yoga, dhyāna-yoga, haṭha-yoga. Everything you endeavor for spiritual enlightenment, that is called yoga. So there are different types of yoga, but real yoga is bhagavad-bhakti, devotional service. Therefore in the Bhagavad-gītā it is said, yoginām api sarveṣām. "Of all the yogis…" There are different types of yoga systems and different types of yogis also. But Kṛṣṇa says, "Of all the yogis…"

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

”That yogi who is devotee and always thinking of Me, or thinking of Kṛṣṇa within the heart…” Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Śraddhāvān, faithful. Bhajate. This is bhajana: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So he is first-class yogi, who is chanting Hare Kṛṣṇa mantra and thinking of Kṛṣṇa within his heart, first-class yogi. That is bhagavad-bhakti-yoga. And if he does it nicely, according to the rules and regulations, in the beginning, then he becomes prasanna-manasa, prasanna-manasa, enlightened, engladdened. There is no more any lamentation or hankering.

This is the sign. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. Then you can understand what is God. God is not so cheap: ”Come on, I shall show you God. You haven’t got to follow any rules and regulations.” People want to be cheated. Therefore there are so many cheaters. They take advantage of it. Because they want everything very cheap. That is not possible. This is the stage, prasanna-manasa. Then you can understand what is God. Bhagavat-tattva-vi… Because it is a science. If somebody says, ”Come on, I shall teach you the science of chemistry within a second. Give me some money,” is it possible? If somebody says, ”I shall teach you mathematics. Come on, give me some money.,” So why these rascals are misled? If… It is a science; it is not sentiment. It is science. There was… Understanding of the Supreme Personality of Godhead without reference to these scientific books, Vedic literature, it is simply a disturbance, simply rascaldom. Simp… Because they are creating disturbance, always, cheating some people. They are cheated. They do not get anything. Create some disturbance. That is the instruction of Rūpa Gosvāmī.

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

Utpāta, utpāta means disturbance. So many rascals, without reference to the Vedic literature, revealed scriptures, Śruti-smṛti. These are Vedic literatures, śruti-smṛti-purāṇa, pañcarātra-vidhi. Without reference to all these books, if anyone poses himself that he has understood God and devotional service, it is simply a disturbance, creating disturbance. That’s all. Śruti-smṛti-purāṇādi… [Brs. 1.2.101]. Because it is a science. How you can manufacture it? It is not that thing.

Therefore any religion without scientific understanding through philosophy, it is simply sentiment. It is not religion. And philosophy without religious understanding is mental speculation. That is also useless. Philosophy which does not search ultimately what is truth, what is God, that philosophy is mental speculation. And the knowledge of God without philosophy is simply sentiment. They should be combined. To understand God, our relationship with God, our duty, everything should be understood, scientifically. Bhagavat-tattva-vijñānam. Therefore this word has been used, vijñānam. Viśeṣa-jñānam. Jñānam, ordinary knowledge, and vi, when the this word is added, vi, meaning viśeṣatā, particularly, for practical application… This vijñānam.

So this vijñānam, this science, can be understood by mukta-saṅga, who is freed from the lower modes of material nature, especially tamo-guṇa and rajo-guṇa. So do not be befooled by so many rascals that bhagavat-tattva-vijñānam, the science of God, understanding is so cheap that anyone can give you by simply one day’s association with some rascal. You see. This is not so possible. Yes, it has to be studied, it has to be practiced. It has to be realized. So this vijñānam is being stated in the Śrīmad-Bhāgavatam. Therefore in the beginning, in the Śrīmad-Bhāgavatam: dharmaḥ projjhita-kaitavo ’tra [SB 1.1.2]. All rascaldom going on under the name of religion, cheating religion, they’re completely kicked out from Śrīmad-Bhāgavatam. Simply on scientific understanding we are presenting what is Kṛṣṇa consciousness. Not for sentimentalists. Read the purport.

Pradyumna: ”In the Bhagavad-gītā [Bg. 7.3] it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection of life. Mostly they are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man…”

Prabhupāda: Manlike animals. They show with two hands, two legs, but actually they are animals. Four-legged. Two legs have been transformed into two hands. Go on.

Pradyumna: ”Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead, Śrī Kṛṣṇa.”

Prabhupāda: Yes. So it is not so easy to understand Śrī Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām: [Bg. 7.3] ”Those who have endeavored for perfection of life, out of many such persons, one can hardly understand Kṛṣṇa.” It is not so easy. But it is by Kṛṣṇa’s grace. Kṛṣṇa being very compassionate with these fallen souls of this age, He appeared as Lord Caitanya and distributed Kṛṣṇa. That is His prerogative. That is His right. If Kṛṣṇa wants to distribute Himself freely, that is a different thing. Otherwise, it is not so easy to understand Kṛṣṇa. Just like to earn one million dollar is not so easy. But if you are fortunate, you meet somebody who can distribute million dollars at a time, that is a different thing. Therefore Lord Caitanya Mahāprabhu was recognized by Rūpa Gosvāmī, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] ”My dear Lord, You are the most munificent of all incarnations. The other incarnations, people could not understand, but You are freely distributing Yourself.” Kṛṣṇa-caitanya-nāmne. Kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ. Therefore we have to follow the footsteps of Rūpa Gosvāmī, rūpānuga. Then we can understand Lord Caitanya. And if we get favor of Lord Caitanya, we can very easily understand Kṛṣṇa. This is the process. Go on.

Pradyumna: ”In the same Bhagavad-gītā (18.55) it is also said that scientific knowledge of Śrī Kṛṣṇa is understood only by the process of devotional service, or bhakti-yoga…”

Prabhupāda: Yes. Here also it is confirmed: bhagavad-bhakti-yogataḥ. It is not said, ”By mystic yoga, by haṭha-yoga, by jñāna-yoga, by karma-yoga.” No. Bhagavad-bhakti-yogataḥ. If you want to understand the science of God, then we have to adopt this devotional service. Not by other yogas. Otherwise, in Bhāgavata it would have been said ”By karma-yogataḥ, by jñāna-yogataḥ, by haṭha-yogataḥ, by dhyāna-yogataḥ.” No. It is clearly said, bhagavad-bhakti-yogataḥ. Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate [SB 1.2.20]. If you are still after jñāna-yoga, dhyāna-yoga, you cannot understand Kṛṣṇa, God. It is clearly said. In the Bhagavad-gītā also, it is clearly said, bhaktyā mām abhijānāti [Bg. 18.55]. Simply through devotional service.

So if you want to know God, then you have to follow the prescribed rules and regulations of bhagavad-bhakti-yoga. It is very simple. It is made very easy, especially in this age: simply by chanting Hare Kṛṣṇa mantra. It's so made easy, but we are so unfortunate that we do not take advantage of this. Etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. Lord Caitanya Mahāprabhu laments, "My dear Lord, You are so compassionate and merciful upon us that in this age You have descended in Your, as Your name, and one can chant this name without any regulation, without any regulation." Niyamitaḥ smaraṇe na kālaḥ. Any time, any circumstances, one can chant this Hare Kṛṣṇa mantra. Kṛṣṇa has become so liberal. But Caitanya Mahāprabhu says, etādṛśī tava kṛpā bhagavan mamāpi: "My dear Lord, although You are so much merciful upon me, still, I am so unfortunate." Etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam, "I am so unfortunate," durdaivam īdṛśam ihājani na, "I could not be attached to chanting of mantra. Oh, I am so unfortunate." You see? The things have been made so easy, actually, but unfortunate class of men, they cannot take to it.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.20

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Vṛndāvana, October 31, 1972

Pradyumna: (leads chanting, etc.)

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

"Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association, or mukti, and comes to know scientifically of the Personality of Godhead."

Prabhupāda:

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

So the Absolute Truth is scientific knowledge. It is not sentiment-"I accept somebody as God by votes." That is not bhagavat-tattva-vijñānam. One must know what is the definition of God. It is not that somebody comes forward with a long beard and says, "I am God," and we rascals accept him as God. No, not like that. It is vijñānam. Vijñāna means science. Without scientific knowledge, one cannot understand what is God. Bhagavat-tattva-vijñānam. And who can understand this vijñāna, this scientific knowledge? Mukta-saṅgasya. One who is liberated from the contamination of the three modes of material nature, he can understand.

Those who are contaminated with tamo-guṇa, rajo-guṇa, they can create their own God. There are different types of "God" also. In one sense everyone is God. God means the controller. So everyone is to some extent a controller. But as I have explained several times, real controller means who is not controlled by others. That is God. If I am controlled by the material nature, daivī hy eṣā guṇamayī mama māyā duratyayā… [Bg. 7.14]. Birth, death, old age and disease, if I am controlled by these conditions of nature, then how I can become God? God is never controlled. Therefore one who can understand God must be free from the contamination of this material nature. Mukta-saṅgasya.

This is also confirmed in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When one has realized Brahman, prasannātmā, prasannātmā, brahma-bhūtaḥ prasannātmā… Here also it is said, evaṁ prasanna-manasaḥ. The same thing you will find everywhere. There cannot be any contradiction. Prasanna-manasa and prasannātmā, the same thing. So how one can become prasannātmā or prasanna-manasa? That is described here. Bhagavad-bhakti-yogataḥ. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. If you accept bhagavad-bhakti-yoga, devotional service to the Lord, you shall be prasanna-manasa. You shall be always feeling jolly. If I am not jolly, if I am not prasanna-manasa, that means māyā has attacked me. A bhagavad-bhakta shall never be aprasanna, not joyful. Always joyful. If he is actually in contact with Kṛṣṇa, how he can become morose? No. If he is morose, if he is unhappy, that means māyā has attacked him. This is the test.

Therefore Rūpa Gosvāmī says, utsāha. We shall be always enthusiastic. But we cannot become enthusiastic artificially. There must be bhagavad-bhakti-yoga. Just like these visitors in the temple, see how much enthusiastic they are. They are rising early in the morning, going to take bath in the Yamunā, and they are visiting so many temples, especially this Dāmodara temple, because it is Dāmodara month. And from five o'clock or before that, three o'clock, they are enthusiastic. They are not sleeping very nicely. That means lack of bhagavad-bhakti-yoga. It is māyā. So you must be very careful. Test. If we cannot rise early in the morning, that means we are under the clutches of māyā. This is the test.

Caitanya Mahāprabhu therefore says,

jīv jāgo jīv jāgo gauracānda bole
kota nidrā jāo māyā-piśācīra kole

Sleeping is very dangerous. It is to be understood that I am under the clutches of māyā, the more we sleep, because the symptom of tamo-guṇa is laziness and sleep. This is the symptom of tamo-guṇa, laziness and sleeping. And symptoms of rajo-guṇa-very active, but just like monkey. Monkeys are very active, but all injurious. Wherever they will sit, they "Gata-gata-gat-gat-gat." Not a single moment they are inactive, but all foolishness. That is passion. And goodness means knowledge. So in the previous verse it is described how to come to the platform of goodness. When one comes to the platform of goodness, then he becomes prasanna-manasa, because he is not attacked by the modes of ignorance and passion, means laziness, sleep and foolishly active. Foolishly active is more dangerous than less active. Because if one is dangerous, it is better not to become very much active, because… Just like this monkey. You will find always very active, but nobody likes them. As soon as a monkey comes, everyone drives them away: "Get out! Get out! Get out!"

Therefore we should not be lazy and sleepy, at the same time not foolishly active. We must come to the real standard of life, goodness. Then we can begin our devotional service. That is also confirmed in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After being brahma-bhūta [SB 4.30.20], after understanding clearly ahaṁ brahmāsmi, one can take to transcendental loving service of the Lord, not before. Before, if we take bhakti-yoga… Of course, we shall become gradually brahma-bhūta also… Bhakti-yoga is so nice that it does not depend on any condition. Ahaituky apratihatā. Apratihatā means not under any condition. You can begin, in whichever position you are, you can begin immediately. You can begin hearing about Kṛṣṇa from any point. Śravaṇaṁ kīrtanam [SB 7.5.23]. It doesn't matter. And if you follow strictly the bhagavad-bhakti-yoga process, then automatically you are situated above goodness. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

Anyone who has taken seriously devotional service… Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Liberation means knowledge and detachment. Knowledge, full knowledge means that "I am not this body, I am spirit soul, and my bodily activities are not congenial for my ultimate goal of life. I must engage myself in spiritual activity." This is called jñāna and vairāgya. When one knows that he is not body, then why should he work hard day and night for maintaining this body? That is knowledge. And karmīs, they are trying to maintain this body. Sometimes karmīs also take to bhakti-yoga. Not bhakti-yoga, so-called bhakti. But their aim is how to maintain this body nicely. That is also accepted. Akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. Because if you take to bhakti-yoga even for maintaining this body nicely, that is also very nice, because gradually, due to the influence of bhakti-yoga, you will come to the platform of mukta, mukta-saṅga. Bhakti-yoga is so strong.

Therefore śāstra recommends that either you are karmī, either you are jñānī, either you are yogi, you take to devotional service. Your all desires will be fulfilled. That is the injunction.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

This is the recommendation. It is all-inclusive. If you have got desire like the karmīs or the jñānīs or the yogis, you take to bhakti-yoga. Bhagavad-bhakti-yogataḥ. You will become prasanna-manasa. You will be engladdened. You will come to the platform of joyfulness. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Spiritual life means ānandamaya. There is no displeasure. Always ānanda. That is spiritual life. Spiritual life means ānanda, and material life means anxiety. You can distinguish. If you are always put into anxiety, that is material life. And if you are always jolly, that is spiritual life. Ānandamayo 'bhyāsāt.

So here it is, the same thing. Because one has taken to bhakti-yoga, he must be prasanna manasa, very joyful. If you are full of anxiety, how you can understand the science of God? That is not possible. So evaṁ prasanna manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. By execution of bhakti-yoga you come to the platform of transcendental bliss, prasanna-manasa. Transcendental, spiritual life means eternal, blissful life of knowledge. That is spiritual platform. And material life means temporary life of miserable condition. Temporary life of miserable condition. That is material life. And spiritual life means eternal, blissful life of knowledge. This life is temporary, but when we are transferred to our spiritual life that is eternal. Sac-cid-ānanda-vigraha [Bs. 5.1].

We are also part and parcel of sac-cid-ānanda-vigraha. Vigraha means form. Sac-cid-ānanda does not mean impersonal. That is foolishness, another foolishness. Ānanda cannot be impersonal. You can make experiment. Suppose if you are put into a big room without any man coming there, so you cannot feel very comfortable for long time. You will feel lonely. You shall try to come out. Just like we have got experience. Everyone has got experience, when we rise very high in the sky, but we cannot remain in that condition more than, utmost, eight to ten hours. Then we become very restless. Although it is very high in the sky, but we cannot remain in that way. Therefore śāstra says,

…āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

One who does not take shelter of the lotus feet of Kṛṣṇa, he may rise up very high by austerity and penance, but he cannot remain in that position. He may give up artificially this material world, jagan mithyā, but he has to come down again to this mithyā jagat and open schools and hospitals, because he cannot remain in that impersonal way. That is the experience. All so-called brahmavādī, they say that "We have become liberated" but not liberated. That is simply concoction, vimukta-māninaḥ. They think like that. Actually they are not liberated. Aviśuddha-buddhayaḥ. Without being liberated, when one speaks that "I have become liberated," that means aviśuddha-buddhayaḥ: the intelligence is not clear. He does not know what is liberation. Liberation means prasanna-manasa, full of joyfulness, that is liberation. Evaṁ prasanna-manasaḥ, bhagavat-tattva-vijñānam [SB 1.2.20]. Tattva means truth. You have to understand Bhagavān in truth.

So that, to understand in truth, that is a science. That is not sentiment. Vijñāna. In another place Kṛṣṇa says, to advise Brahmā, catuḥ-śloki-bhāgavata [SB 2.9.33/34/35/36], jñānam… In the Bhagavad-gītā also. Jñānaṁ sa-vijñānam. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. The jñānaṁ me parama-guhyam, the knowledge of the Supreme Personality of Godhead is very, very confidential. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. It is not sentiment. It is full of scientific knowledge. So when we understand the truth, the Absolute Truth, scientifically, that is called bhagavat-tattva-vijñānam. That bhagavat-tattva-vijñānam is understandable by a person who is liberated. One who is very busy, anxious with politics, sociology, humanitarianism, one who is very busy always in politics, how he can become interested or how he can understand bhagavat-tattva-vijñānam? That is not possible.

Therefore these are the tests to understand. A politician may pose himself that he is very advanced in spiritual life, but when we see that he is more interested in politics than in Kṛṣṇa, then we can understand what is his position. These are the tests. Or politics or sociology or anything, a pure devotee is always interested how Kṛṣṇa would be satisfied. Just like Arjuna. Of course, when one is interested in that way, all other things, subordinate things, they come within. Just like Arjuna was a great devotee of Kṛṣṇa, but at the same time he was a politician also. So, but the first interest is to become Kṛṣṇized, how to satisfy Kṛṣṇa, not that ”For political purpose I love Kṛṣṇa.” No. You love Kṛṣṇa, and your all problems, political, social and other things, will be solved. This is Kṛṣṇa consciousness. You don’t require to attempt for political reason and make Kṛṣṇa consciousness secondary. Therefore we say that if people, not all, if some percentage of the whole population of the world become Kṛṣṇa conscious, then all the problems of the world will be solved. We don’t expect that cent percent people will be Kṛṣṇa conscious, but simply a few percent, say five per cent. If the people of the whole population, they become Kṛṣṇa conscious, then the face of the world will change-īśāvāsyam idaṁ sarvam [Īśo mantra 1]-because if the leaders, they understand Kṛṣṇa consciousness and act accordingly, the others will follow. Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ [Bg. 3.21]. Itaraḥ janaḥ, common men, follows the leaders.

So evaṁ prasanna-manasaḥ. How to become happy mood of life, that is described here. Bhagavat-bhakti-yogataḥ. One has to take to Kṛṣṇa consciousness. And mukta-saṅgasya, bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. Nobody can understand Kṛṣṇa unless he is liberated from the influence of the modes of material nature. You can read the purport.

Pradyumna: ”In the Bhagavad-gītā [Bg. 7.3] it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection in life. Mostly they are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life…”

Prabhupāda: So human being in the modes of ignorance and passion, they are animals. They are not considered as human being. They are animals. Rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye [SB 1.2.19]. So actually a person is considered to be human being when he comes to the platform of goodness or he acquires the quality of a bona fide brāhmaṇa. Then he is considered as human being. Go on.

Pradyumna: ”…and thus tries to make life perfect by following the prescribe duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead, Śrī Kṛṣṇa.”

Prabhupāda: Yes. That is stated in the Bhagavad-gītā. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Because we are coming from animal by the evolutionary process… According to śāstra, it is said that… The Darwin’s theory says from monkey. That is also fact, that after monkey the living entity comes to the human form. Somebody says after lion. Somebody says after cow. So from the animals, we, the human form is developed. So unless that human body also reformed, so he remains animal. That reformation required, saṁskāra, reformation, enlightenment, cultural life. That cultural life culminates when one actually becomes a brāhmaṇa, Vaiṣṇava. That is real cultural life. Not by birth but by cultivation of knowledge, education, advancement, spiritual knowledge, one comes to the platform of brāhmaṇa.

So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. This is the platform of siddhi. But nobody is interested to become a brāhmaṇa, qualified. Everyone wants to become a śūdra. Kalau śūdraḥ sambhavaḥ. Especially in this age nobody is interested. Just like we are asking people to take to Kṛṣṇa consciousness and give up the habit of illicit sex life and intoxication and gambling and meat-eating, and people laugh, that ”What is this? This is the life. If we give up these things…” Especially in the Western countries, they think it is denying the primary necessities of life. They say. Some of my students, they left our association because they could not follow these principles. They are complaining that ”Prabhupāda is denying the primary necessities of life.” Therefore it is said, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. It is very difficult to give up these four bad habits. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. But this is the path of perfection. But they are not interested in perfection. They want to rot as hogs and dogs in this world. That is their purpose. And therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Nobody is interested to become brāhmaṇa. They are interested to become dogs and hogs. That is their interest.

Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. And yatatām api siddhānām [Bg. 7.3]. It is not that coming to the platform of a qualified brāhmaṇa, one can understand Kṛṣṇa. That is also not. Still, you have to go farther. Brahma-bhūta. Brahmā jānāti iti brāhmaṇaḥ. Brāhmaṇa can understand Brahman. He can understand that he is also part and parcel of Brahman. But that understanding is not sufficient. He has to go further, to become a Vaiṣṇava, to understand the Supreme Personality of Godhead, the Absolute Truth, as person. Vaiṣṇava means to understand the Absolute Truth as person, not imperson. In the brāhmaṇa state, even they understand Brahman, that is impersonal view. But one has to go far above. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. One has to make progress from the Brahman platform to Paramātmā platform, then to the Personality of Godhead understanding. Therefore Kṛṣṇa says, yatatām api siddhānām [Bg. 7.3]. Somebody is trying to come to the platform of brahma-bhūta [SB 4.30.20] stage. That is called siddha state. But yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. So they also cannot understand Kṛṣṇa. Kṛṣṇa can be understood only by this process, bhagavad-bhakti-yogataḥ.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

One has to become liberated from the brahminical stage also. Then he can understand Kṛṣṇa.

So Kṛṣṇa understanding is not so easy. It is very difficult. Kṛṣṇa says. But by the grace of Kṛṣṇa, because He wanted to distribute Himself, Caitanya Mahāprabhu is giving us Kṛṣṇa freely… Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Rūpa Gosvāmī says that namo mahā-vadānyāya. Kṛṣṇa was also not so liberal. He simply asked us, ”Surrender,” but He did not distribute Himself. But in the form of Caitanya Mahāprabhu He distributed Himself: ”Take Me, take Me, take Me. Without any price, take Me.” This is Caitanya Mahāprabhu, who is Kṛṣṇa, and He has come in the form of Caitanya, Kṛṣṇa Caitanya, to distribute Himself. Therefore He is recognized, namo mahā-vadānyāya, ”the most munificent.” No other incarnation, even Rāmacandra or Bhagavān Kṛṣṇa, they were not so liberal. But Caitanya Mahāprabhu is so liberal. Pāpī tāpī jata chilo hari-nāme uddhārilo. They distributed Himself through the chanting of Hare Kṛṣṇa mantra.

So these Kṛṣṇa consciousness movement, the Westerners, they are understanding Kṛṣṇa. It is very, very difficult subject matter. But because we are trying to understand Kṛṣṇa through Caitanya Mahāprabhu, therefore it has become easy. Otherwise it is very difficult subject. Otherwise Kṛṣṇa Himself said, manuṣyāṇāṁ sahasreṣu kaścid yatati sidd… [Bg. 7.3]. It will take… But as we are fallen, Kṛṣṇa is also as much liberal also, this age. So if we still, you do not take advantage, then how much unfortunate we are, we can consider.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.21

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Los Angeles, August 24, 1972

Pradyumna: (leads chanting, etc.)

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare
[SB 1.2.21]

Translation: ”Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions, or karma, is terminated when one sees the self as master.”

Prabhupāda: So bhidyate means cut into pieces. What is that? Knot. Hṛdaya-granthi. Hṛdaya means heart, and granthi means knot. So our everyone’s heart is knot. What is that knot? The knot is sex. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. This is knot. The material enjoyment begins There is, everyone’s heart, man, woman… Man wants to have woman; woman wants to have man. This is searching after. And some way or other, if they unite, the knot becomes tied up, very strong. That is called knot. Then as soon as the knot is there, then house, then land, then gṛha-kṣetra-suta, children. Then friends, then money. In this way, one after another, one after another, we become knotted in so many things. This is called knot. Hṛdaya-granthi, one after the other. Just like, to make it tight, you give one knot, again a knot, another knot, another knot, another knot, to make it secure. So this is our position. This material world, we are knotted in so many ways, and we are creating more knot. In this life… (tapping sound in background) Who is making that sound? Oh…

So we have to cut down this knot. We are bound up in this material life by so many knots. So the process of cutting down, we have begun: yad anudhyāsinā. What is that verse? Yad anudhyāsinā, yes.

yad anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

The fifteenth verse, we began, yad anudhyāsinā. These knots are there. The whole world is working so hard on account of being knotted in so many ways. But this Kṛṣṇa consciousness, if you take this sword, and carefully work, then all these knots will be cut off. You will become free. The living entity, soul, is bound up the subtle body and gross body on account of these knots, attachment. And different attachment. And Kṛṣṇa is giving us facilities as we want. If you want a human body, you get it. If you want animal body, you get it. If you want tiger’s body, you get it. You want Brahmā’s body, demigod’s body, you get it. That is going on. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. You are, God is within you, and you are hankering after something, God is noting down: ”All right.” Even if you forget, He’ll give you. ”You wanted this facility. Now here it is. You can take.” Kṛṣṇa is so kind.

We are being harassed by getting these different types of body and engagement according to the body. That we can understand. We are not happy. One after another. Because our main business is sense gratification. So we cannot enjoy all these senses fully in one kind of body. There is some defect. Just like we are trying to gratify our senses by flying to another planet, moon planet. This is another sense gratification. We are meant for this planet. We are bound up by conditions. Artificially we are trying to go there. And making plans, so many plans: ”There will be intermediate station, and the petrol will be carried from here,” and this and that. So many things. Simply spending money. Just like childish. The child, they spoil their time and energy in certain playing. Similarly, this is going on. Because it is a sense gratification. That’s all. Simply mere sense gratification: ”Let us go, how it is, moon planet.” You have no business there. You cannot do there anything. You cannot live there, but still, ”Let us go, let us go. And spend all the money, taxpayers’ money, spend like water.” This is going on.

So if you actually want to go to moon planet, there is clear process:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

[Bg. 9.25]

That Easy Journey… Long time ago, I think sometimes in 1960, so one gentleman met me: ”Sir, your book, Easy Journey… So we shall go there?” ”Yes, we shall go.” ”And again I shall come back?” ”No, no coming back.” So ”Then what it is?” That means he want to sense gratification. He wants to go to moon planet or to any planet, come back, and become boast amongst his friends, ”You see, I have gone there.” (laughter) That is his business. Actually, he doesn't want to go there, neither he has got power to go, but he wants to satisfy his senses that ”I shall go there and come back and show my chest very swollen, that 'I have gone to the moon planet.' ” Eh? That one aeronautics, he first went with that, what is called, capsule? And he was greeted all over the world. He went to India also. Our rascal leaders, they also greeted him. Kruschev and others. What? ”He has gone round.” And it was published in the… When he was rounding, then he was seeing, trying to see, ”Where is my Russia? Where is my Moscow?” So the attraction is here, in Moscow.

Just like there is a proverb. The vulture goes very high, three miles, four miles high. It is very difficult for us to fly, single-handed. But the aim is, ”Where is a dead body?” He's looking forward, ”Where is a dead body?” The aim is, not very good. He's looking after some dead corpse to eat. That is his business. But he has gone very high, four miles high. Similarly, all these so-called rascal scientists, their aim is how to stuck-up in this knot of material existence, and they are trying to become so many things. You see? Hṛdaya-granthi. Real attachment is here. Just like the hog; the real attachment is the stool. But he's getting very fat, ”Oh, I am so happy.” You see? So this is going on. Nature is very clever. Just to make you attached to stool, she gives you certain body, type of body, hog. You become very pleased: ”Oh, I am so happy. I am living in heaven.” Sometimes actually Indra, the king of heaven, he was cursed to become a hog, and he was, he became hog. He had so many kiddies, wife, and living in filthy place, eating stool. So Brahmā came that for his absence, the management in the heavenly kingdom is not going nice. So he came: ”Indra, now please come with me.” ”Where shall I go to, sir?” ”Heaven.” ”What is that? I cannot go. I have got responsibility. I have got my wife, my children, and I am happy here. I do not know what is heaven.”

So this is the attachment. Even if you say… Just like what we are, we are doing? We are canvassing, ”Please come with us, go, let us go.” Just like Bhaktivinoda Ṭhākura says, rādhā-kṛsṇa bolo, saṅge calo, ei-mātra bhikhā cāi. So Bhaktivinoda Ṭhākura says that ”Kindly chant 'Rādha and Kṛṣṇa' and come with me. We are going back to home, back to Godhead.” Nobody is interested. ”What is this 'Rādhā-Kṛṣṇa' nonsense? We are very happy here.” Knot. Even if you describe, ”Oh, here is Rādhā-Kṛṣṇa. You see how nicely They're dressed and They enjoy. Just see dancing here.” They're… They don't care for it. ”Oh, we are very happy here. Why shall I go to Goloka Vṛndāvana?” ”You will not be able to stay here.” ”Oh, that's all right. As long as I can stay, let me enjoy this stool.” That's all. Attachment. This is called attachment. Attachment is so strong that even if you explain that ”You will go back to home, back to Godhead. Your father is Kṛṣṇa, all-powerful. You can enjoy there blissful life, eternal life,” ”No. It is better here.”

So by Kṛṣṇa consciousness movement, if people take to it seriously and become advanced… The same process, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17], simply hearing about Kṛṣṇa, as we are doing. Then, gradually, we come to the platform of goodness, and the lower modes of material nature, namely ignorance and passion, cannot disturb us. We become situated in goodness. And then, gradually, this stage comes, evaṁ prasanna-manaso bhagavad-bhakti yogataḥ [SB 1.2.20]. You become engladdened, you become joyful, by discharging devotional service. And the knots, you will be no more interested with this rascal life of material existence. Bhidyate hṛdaya-granthiḥ.

Just like if you are, just like Dhruva Mahārāja. Dhruva Mahārāja wanted the kingdom of his father, but actually when he saw Lord Viṣṇu before him, he said, ”Sir, I do not want anything.” Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. ”My dear Lord, I have no more any aspiration of this kingdom or that kingdom, that kingdom.” This position comes. It is just like that… You are hungry, but if you are given food, if, when your belly is filled up, you will automatically say, ”No, no, I don't want any, anything more. That's all right.” Kṛṣṇa consciousness is like that. Actually, we don't want to eat. We have nothing to eat. I am spirit soul, you are spirit soul. It is our material hankering. In order to maintain this body, we require some material things to eat. Otherwise, as spiritual soul, I or you don't want to eat anything. There is nothing to be eaten. Therefore the eating propensities should be satisfied by eating Kṛṣṇa's prasādam, so that you gradually become spiritualized and your eating propensities may be diminished. Just like the Gosvāmīs. Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau **. Nidrāhāra. These are our necessities, sleeping, eating. Nidrāhāra and vihāra, and sex enjoyment. Nidrāhāra-vihārakādi-vijitau, conquered. Conquered. Because in spiritual life there is no need of eating, there is no need of sleeping. That is a different thing. So nidrāhāra-vihārakādi-vijitau.

So this Kṛṣṇa consciousness, as we have discussed, gradually will bring you to that stage where no more knot for the material attachment. Bhidyate, bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ. Saṁśayāḥ. Now everyone is… We are speaking that ”You are not this body; you are soul…” The people cannot understand. They are in doubt, ”Oh, how is it I am soul? I am this body.” But as soon as you come perfectly in spiritual consciousness, or Kṛṣṇa consciousness, the doubts will be over: ”I am spirit soul, I am eternal servant of Kṛṣṇa.” Then that will be fixed up.

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

We are bound up by karma, by karma acting. In this life, I am acting in such a way so that I am preparing my next life. Again, next life, I shall act in such a way, I shall prepare my next life. In this way, one after another, one after another, one after another. But if we take to Kṛṣṇa consciousness and if we simply act for Kṛṣṇa, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9], simply if we act for Kṛṣṇa, there will be no more karma-bandhana. Then one after another, that will be finished.

Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. In the Brahma-saṁhitā this is, that ”Those who have taken to Kṛṣṇa consciousness, their karma, their action of, resultant action of karma, is stopped.” How it is stopped? Kṛṣṇa gives you assurance in the Bhagavad-gītā: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. ”I shall give you protection from all kinds of resultant action of your sinful life. You just surrender to Me.” Kṛṣṇa can do everything. Just like king can give you, excuse you. Although by law you are condemned to death, but if you appeal to the supreme executive, the king or the president, if he likes, he can excuse you.

Similarly, by nature's law we cannot be freed from the resultant action of our sinful life. That is not possible. But if Kṛṣṇa desires, if Kṛṣṇa is pleased upon you, He can excuse, He can excuse you. Chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. How cāsya karmāṇi? Dṛṣṭa eva ātmani īśvare. Because, at that time, actually when you are Kṛṣṇa conscious, we'll always see Kṛṣṇa ātmani, within mind, within heart. That very seeing is, what is called, immunity from all sinful activities. Then you become free, go back to home, back to Godhead.

Thank you. (devotees offer obeisances) Begin. [break] (initiation ceremony) Thank you. Your name is Rūpa-nārāyaṇa dāsa. Rūpa-nārāyaṇa. Hare Kṛṣṇa. (Prabhupāda chants japa) So what are the rules and regulations?

Devotee: No meat, fish or eggs, no intoxicants, no gambling or mental speculation, and no illicit sex.

Prabhupāda: So your name is Māyāpura-candrodaya. That is Caitanya Mahāprabhu's name. (japa)

Devotee: No meat, fish or eggs, no intoxicants, no gambling, and no illicit sex life.

Prabhupāda: So your name is Nitāi-gauracandra dāsa. Hare Kṛṣṇa. (japa)

Devotees: Jaya! [break]

Devotee: …sex, eating of fish, meat or eggs, no intoxicants.

Prabhupāda: So your name is Madana-mohana dāsa. Hare Kṛṣṇa. (japa)

Devotee: Richard.

Prabhupāda: (japa) Hm. What are the rules?

Richard: No meat, fish, or eggs, no intoxications, no illicit sex, and no gambling.

Prabhupāda: So your name is Rādhā-gopīnātha dāsa. (japa) What are the rules and regulations?

Devotee: No meat, fish, or eggs, no illicit sex life, no intoxicants, and no gambling.

Prabhupāda: So you are Vṛndā-devī dāsī. Vṛndā-devī? Yes. Vṛndā-devī is another name of tulasī. (japa) So what are the rules?

Devotee: No illicit sex life, no intoxications, no gambling, no mental speculation, no intoxicants…

Prabhupāda: Hm, what is the name?

Devotee: …no meat-eating, meat, fish or eggs.

Prabhupāda: So your name is Mathurā-mohana dāsa. Hare Kṛṣṇa

Devotee: Thank you very much, Śrīla Prabhupāda. (japa)

Prabhupāda: …rules? What are the rules?

Devotee: No illicit sex, no fish, meat or eggs, no intoxicants, no gambling.

Prabhupāda: All right. Your name Ravīndranātha (pause) dāsa. (laughter)

Devotee: Mark Prabhu. No, Paula. (japa)

Prabhupāda: What are the rules?

Devotee: No illicit sex, no meat, fish or eggs, no gambling and no…, intoxication.

Prabhupāda: So your name is Paramahaṁsī-devī. (laughter) Don't laugh. Hare Kṛṣṇa. (japa) (end)

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Śrīmad-Bhāgavatam 1.2.21

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Vṛndāvana, November 1, 1972

Pradyumna: (leads chanting, etc.:)

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare
[SB 1.2.21]

Translation: "Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions, karma, is terminated when one sees the self as master."

Prabhupāda:

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

This is complete liberated stage. In the previous verse it has been spoken, bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. The science of God, bhagavat-tattva, the science of Absolute Truth, becomes manifest to the liberated soul. We find sometimes that one man is posing to have very much advanced in spiritual understanding or a great devotee, but mukta-saṅga…, he's not mukta-saṅga; he cannot give up smoking biḍi. You see. These are the small tests. One who has actually tasted spiritual life, his unwanted things of life would at once diminish. There is no need. Anartha-nivṛttiḥ syāt. Anartha. Anartha, things which are not wanted, which has no meaning. So mukta-saṅga means no material attachment. That is mukta-saṅga. When one is actually liberated, these are the signs.

Bhidyate hṛdaya-granthiḥ. Our material life begins by a knot in the heart. What is that knot? That is sex desire. This is the knot. A man is hankering after a woman, and a woman is hankering after a man. This attachment is the beginning of material life. Everyone, not only human society. In animal society, in bird society, in beast society, you'll find this sex attachment. This is the hṛdaya-granthiḥ, beginning. Therefore, according to Vedic civilization, the first teaching to a student is to give him lesson how to become brahmacārī. How not to become attached in sex life, that is called brahmacārī. Tapasā brahmacaryeṇa [SB 6.1.13]. Tapasā, to become brahmacārī, to become…, abstaining from sex life, it requires tapasya. It is not so easy thing. Tapasā brahmacaryeṇa damena śamena [SB 6.1.13]. One has to practice how to control the mind, how to control the senses. This is brahmacarya. Tapasya. It requires tapasya. At the present moment, the students are, what to speak of tapasya, they are given all kinds of luxuries. So how there will be brahmacārīs? It is not possible. Especially in the Western countries, the boys and girls, they are educated in one place, co-education, and they live in the same building, and there are so many things. You know, better than me.

So there is no brahmacārī. There is no brahmacarya. That means the knot in the heart, sex desire, is more and more increased. It is not decreased. But if one takes to Kṛṣṇa consciousness, by practice, one comes to the point of giving up all these unwanted things. Chidyante, bhidyate hṛdaya-granthiḥ. I have several times explained to you that this knot of the heart is the sex desire. Puṁsaḥ striyā mithunī-bhāvam. Sex desire, mithunī-bhāvam etam. Tayor hṛdaya-granthim. And when they're actually united, that knot becomes more and more tight. But if one takes to Kṛṣṇa consciousness, then gradually, bhidyate hṛdaya-granthiḥ, that knot, sex desire… That is the test whether one's sex desire has diminished. That is the test. Bhidyate hṛdaya-granthiḥ. Bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ. Saṁśayāḥ. We are now in hazy conclusion, what is our position. We do not know. We do not know what is God, what I am, what is our relationship. Everyone is speculating. There are, therefore, there are so many parties. The jñānī party, the yogi party, the karmī party. Generally… and within each and every party there are hundreds and thousands of parties. So when one actually becomes free from the knot, or the knot is cut off, the attachment for material desires is cut off, at that time, he can understand what is his position, what is his position.

Therefore two things must go on in parallel lines. One side, a person should cultivate Kṛṣṇa consciousness and, another side, he should try to give up all the unwanted things. That will help him. You cannot continue both the things. Just like when a person is diseased, he's given medicine. At the same time, he has to act, not to take this, not to take that. That is the way of treatment. Not that whatever you like, you can eat; whatever you like, you can do, at the same time you become spiritually advanced. This is all nonsense. Tapasā brahmacaryeṇa [SB 6.1.13]. One has to practice tapasya. Tapas. Tapas means a little inconvenience, voluntarily accepting inconvenience. Just like brahmacārī lies down on the floor. A sannyāsī also, they follow the same practice as far as possible. Taking bath three, thrice daily, and so many rules and regulations are there. But at the present age, it is not possible to follow all the rules and regulations, but at least everyone who is interested in advancing in Kṛṣṇa consciousness must rise early in the morning, before four. And take his bath and become cleansed, perform maṅgala-ārātrika and study. These are tapasya. Tapasā brahmacaryeṇa śamena ca damena ca tyāgena [SB 6.1.13]. Tyāgena means renouncement. I like something, but voluntarily I should give it up. That is called tyāga. Of course, one who takes to Kṛṣṇa consciousness seriously, Kṛṣṇa helps him to become qualified in these matters. So bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ.

Now unless one is taken to this Kṛṣṇa consciousness practice, he has got so many doubts. "Why I shall do this? Why I shall do that?" But when he is raised to the platform of goodness, as it is expressed, mukta-saṅgasya jāyate, bhagavat-tattva-vijñānam [SB 1.2.20], when he understand the science of God, automatically he becomes disinterested with these unwanted things. Kṣīyante ca asya karmāṇi. Karmāṇi, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. We are bound up in this material existence due to our karma. According to my past karma, I have got this body, and again, as we are acting in this body, I am preparing forward my next body. Karmaṇā daiva-netreṇa [SB 3.31.1]. We have got varieties of body, varieties of body. Not that because we are all human beings… We have got common factors-two hands, two legs, one head-but each body is different from the other body. You won't find one pair of body exactly of the same nature. That is not possible. Because everyone's karma is different. Karmaṇā daiva-netreṇa. According to our karma, we get different types of body. So we have to stop this karma. We have to stop this karma. How you can stop this karma? Yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. If we simply act for Kṛṣṇa, then we get rid of the resultant action of karma. Yajñārthe karma. Whatever you do, you do for Kṛṣṇa. Yajñārthe. Yajña means Viṣṇu. Kṛṣṇa's the origin of viṣṇu-tattva. So whatever you are ordered to do for Kṛṣṇa, you are not bound up by the karma. Otherwise, good or bad, you are bound up by the resultant action of karma.

So when one is actually in the liberated stage… Liberated stage means to remain fixed up in devotional service, bhagavad-bhakti-yogataḥ… Otherwise it is not possible. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. You can stand liberated on the platform of devotional service. As soon as you deviate from devotional service, immediately the māyā is standing. She'll capture you. You can see practically. There is sunshine, and just next to the sunshine, there is darkness or shadow. So little deviation from the sunshine there is shadow. And little deviation from the shadow, you go to the sunshine. Both things are side by side, māyā and Kṛṣṇa. Māyā means absence of Kṛṣṇa. Shadow means absence of light, sunshine. So if you always keep in Kṛṣṇa consciousness, there is no shadow of māyā.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra

Kṛṣṇa is just like sunshine and māyā is just like darkness. So wherever there is sunshine, there cannot be any possibility of darkness. So you keep always yourself in Kṛṣṇa consciousness. Then there is no possibility of māyā. And māyā means to engaged in fruitive activities.

Tṛtīya-karma, karma-saṅgaḥ anya tṛtīya-śaktir iṣyate. Māyā… So long we are in māyā, we have to engage ourself in fruitive activities, karma. Therefore here it is said, kṣīyante ca asya karmāṇi. One who is liberated, being engaged in devotional service, his karma, fruitive activities, stop immediately. In the Brahma-saṁhitā it is said,

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.54]

Yas tu indra. Indra means the King of heaven. And there is another indra, indra-gopa. It is a, it is an insect, very small. That is called indra-gopa. So it is said, "Beginning from that Indra, the King of heaven, down to this indra, the small insect," yas tv indra-gopam athavendram aho sva-karma, "everyone is enjoying, suffering according at the karma." The, that Indra, the King of heaven, is… You can become the King of heaven, provided you have got a mass of pious activities. You are promoted. Just like if you have got sufficient education, you can become high-court judge. It is not very difficult. Similarly, this Indra, Candra, Brahmā, big, big demigods, they have got all these posts on account of their great pious activities. Puṇya. Puṇya-karma. Similarly, the hogs and dogs and other animals, they are due to the pāpa-karma, impious activities. So both of them are resultant action of our karma.

So everyone is suffering or enjoying the resultant action of his karma. Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa. Bandhana. As he's bound up by the resultant action of karma… Bandhānurūpa-phala-bhājanam āta… They are getting different results of their karma. It is very easy to understand. But for the devotees it is said, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54], those who have taken to Kṛṣṇa consciousness in devotional service, their karma is cut off. There is no resultant action. Just like you know chick peas. Chick peas, if you sow on the ground, it will fructify into a plant. But the same chick pea, if it is fried and you sow on the ground, it will not fructify. So our karma should be fried up by devotional service. Then it will not produce any result. And Kṛṣṇa also says in the Bhagavad-gītā, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So there is no resultant action of a devotee's activity. Therefore here it is said, kṣīyante ca asya karmāṇi. Unless you have completely finished your resultant action of karma, you cannot be promoted to the spiritual world. You have to accept a type of material body so long karma will go on. Therefore in another place, Bhāgavata, it is said that people are engaged as karmīs, and Ṛṣabhadeva says na sādhu manye. One is engaged in karma. It is not very good.

…na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

By karma only we are getting different types of body, although it is temporary. But as soon as we are encaged in this body, we become subject to threefold miseries of life.

So for a devotee, there is no more karma, or there is no more material body. Kṛṣṇa also confirms in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, a devotee, he does not get anymore birth in this material body. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. In his spiritual body, he comes back home, back to Godhead. So the same thing is expressed here: kṣīyante ca asya karmāṇi dṛṣṭa ātmani īśvare. He sees, ātmani dṛṣṭa, he realized his relationship with God, īśvare. He realized that "I am eternal servant of God, eternal servant of Kṛṣṇa." Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. He realizes it. And because he realizes it, he engages himself in that way. That is the perfection of life.

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

Read the purport.

Pradyumna: "Attainment of scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the…"

Prabhupāda: This is doubt, whether there is soul or not. Chidyante sarva-saṁśayāḥ. There are so many doubts for the material scientists. Somebody says, "There must be something." Somebody says, "No, there is no soul. It is the combination of matter. The life symptoms come out." There are so many theories. So actually, when becomes enlightened by Kṛṣṇa consciousness, his all doubts are moved. Go on.

Pradyumna: "…and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities qualitatively one…"

Prabhupāda: This is also another doubt. Because the impersonalists, they think, ghaṭākāśa-poṭākāśa. Just like the sky. The sky is within the pot, and the sky is outside the pot. So when the pot is broken, the inside sky becomes one with the outside sky. That is their theory. So these doubts are also dissipated when one comes to Kṛṣṇa consciousness. That this poṭākāśa means the sky within the pot, no, ghaṭākāśa, the sky within the pot, it cannot be made analogy with the sky in the pot and outside. Because they are individual souls. In the Bhagavad-gītā it is said that they are part and parcel of God sanātana, eternally, not that they have been cut off. Just like the sky within the pot is walled by the wall of the pot, but actually we are not walled. We are individual. Every, every one of us are individual. We are not surrounded by some material wall. This material wall is supposed to be this body. Actually, we are individual, and therefore, because we are individual, according to our individual karma, we have got different types of body. So these are the doubts. When one become completely, I mean to say, cognizant with the Kṛṣṇa consciousness science, his all doubts are removed. Go on.

Pradyumna: "There are many other theories, but all these different speculations are at once cleared off as soon as Śrī Kṛṣṇa is realized in truth by the process of bhakti-yoga. Śrī Kṛṣṇa is like the sun, and materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Kṛṣṇa sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Kṛṣṇa, who is residing in everyone's heart as the Supersoul. In the Bhagavad-gītā (10.11), the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee."

Prabhupāda: This is another advantage of the devotee. Because Kṛṣṇa shows a special favor to the devotee. Although He's equal to everyone, He's specially, I mean, inclined favorable to the devotees. Teṣām eva anukampārtham aham ajñāna-jaṁ tamaḥ. There… He takes special care. He says, samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. Although He's equal to everyone, still He's specially inclined to the devotees. For the devotees, he gives special instruction from within. Yena mām upayānti te. This is the special advantage of a devotee. Go on.

Pradyumna: "Therefore, because of the Personality of Godhead taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness."

Prabhupāda: So there is no question that a devotee will remain in darkness. Sometimes it is argued that mostly devotees are not very much educated. It doesn't matter. This external, academic education has no value for spiritual advancement. So here it is said, ahaṁ nāśayāmy ātma-bhāvasthaḥ. Kṛṣṇa is within everyone, and if every, anyone is purified, Kṛṣṇa takes charge and He instructs. And who can be greater instructor than Kṛṣṇa? Therefore it is wrong theory that devotees are ignorant. They're full of knowledge. If one is actually a devotee, there is no lack of knowledge. That's a fact. Go on.

Pradyumna: "He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach."

Prabhupāda: Yes. One can speculate about the Absolute Truth to certain extent. Therefore, generally, these speculators become impersonalists. Because they cannot go beyond that. But that impersonal knowledge is not complete. As we have several times stressed on this point, one has to go further, onward: realization of Paramātmā, realization of the Supreme Personality of Godhead. But they stop only in impersonal view. That's all. Go on.

Pradyumna: "Such knowledge is called paramparā, or deductive knowledge, coming down from the authority to the submissive aural receiver, bona fide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole, subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahmā, and from Brahmā to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge. This enlightenment perfectly enables the devotee to distinguish spirit from matter, because the knot of the spirit and matter is untied by the Lord. This knot is called ahaṅkāra, and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. He sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of karma. All his actions no longer create any reaction."

Prabhupāda: That's all right. Have kīrtana. (end)

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Śrīmad-Bhāgavatam 1.2.22

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Los Angeles, August 25, 1972

Pradyumna: (leads chanting, etc.)

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm
[SB 1.2.22]

Prabhupāda: (interrupts devotees chanting verse) The word, not "vay", it is vai. (chanting resumes)

Pradyumna: Translation: "Therefore all transcendentalists have been rendering loving service with great delight to Lord Kṛṣṇa, the Personality of Godhead, from time immemorial because such devotional service is enlivening to the self."

Prabhupāda: So "therefore." The word is "therefore." "Therefore" means after concluding something, then we say "therefore." When we talk, when we argue, when we come to the conclusion, then we say "therefore." Or when our argument is strong, then we say "therefore." So this "therefore" means that one is firmly convinced. As it is described in the previous verse, bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ. Sarva-saṁśayāḥ. Saṁśaya means doubtfulness.

Now this morning we were talking with our scientist friend whether the ultimate source of everything… First of all, the conclusion is that everything is, are, relatively situated here. Just like some gentleman, he is son of another gentleman, relative. Then his father is also son of another gentleman. So our… this world is relative depending one thing upon another. Nobody is self-independent. This is going on. Then… So find out the original source of everything, that original source, whether it is sentient or insentient? The conclusion is original source must be sentient. Because in this, our experience, experimental knowledge, we see something matter and something living. I am seeing here is a small ant and here is a big stone. The big stone is insentient. It cannot move. For millions of years you wait, whether the stone will move-you cannot see. No, it will not move. Because it is insentient. Whereas a small ant, it is going. You just check its marching. It will struggle. It will struggle this way, this way, this way. And ultimately you have to give way. This is sentient. Therefore sentient is superior.

There are two things within our experience: one, matter, not sentient; and another sentient. So this… Now, I am seer. Or sometimes I control both these things. But I am not supreme controller. But I can observe that there are two things, sentient and insentient, and I am observing. So, for the time being, I am superior of both the sentient and nonsentient. So the conclusion is the ultimate source of everything, ultimate knower, ultimate analyzer, must be a sentient. It cannot be insentient. That is experimental knowledge.

So in this way, this, our Kṛṣṇa consciousness movement, bhāgavata-dharma, it is not sentiment. We can explain how God created. Sometimes it is, in Bible, it is said, "God said, 'Let there be creation,' and there was creation." But they cannot explain. Therefore in the modern age, scientifically advanced, they do not take it. But we can explain. Our bhāgavata-dharma can explain how, simply by desiring, there is creation. So here it is said: chidyante sarva-saṁśayāḥ. Chidyante sarva-saṁśayāḥ. One, by this, following this bhāgavata-dharma, studying from Bhāgavata, the ultimate knowledge of everything, one can become completely doubtless that God is a person, He is sentient, He is the supreme director, He's the supreme knower, He's the supreme physist, the supreme chemist-everything, supreme.

Just like Kṛṣṇa lifted the mountain, giri-bara-dhārī. Jaya rādhā-mādhava kuñja-bihārī gopī-jana-vallabha giri-bara-dhārī. When there was torrents of rain, Vṛndāvana was being overflooded, and all the inhabitants became so much disturbed. They were seeing to, looking to Kṛṣṇa, because they did not know anything beyond Kṛṣṇa. Kṛṣṇa said, "Yes, I am lifting this mountain. Let it become a big umbrella of the whole state, or whole village." The atheist will say these are all stories. No. They're not stories. Because God is supreme, He is supreme physist, He knows how to make this mountain weightless. He knows the art. Just like so many gigantic planets are floating in the sky. That is a fact. Now who is floating? You cannot float even a small thing in the air, but such gigantic… Not only one, millions and trillions, they are floating. Who has made it possible, floating? So, God can do that. Therefore He is called all-powerful, the great.

So if Kṛṣṇa is God, then floating or make this mountain weightless, is it very difficult task for Him? No. He entered the ocean. Unless He knows the physical laws how to enter the ocean… It is technique only. Modern scientists, they are also entering, by machine. They're floating by machine. That is also physical science. So, if you know the physical science still more perfectly, you can float in the air without machine, you can enter within the water without machine, you can lift the mountain without machine. It is a question of perfect knowledge. (knocking sound) What is that knock, sound?

So here it is said that when you are actually advanced in spiritual knowledge, in devotional service, then chidyante sarva-saṁśayaḥ. Saṁśaya means doubtfulness. Sometimes… Yes. Generally, "Oh, these are stories. Kṛṣṇa lifted a mountain." Because atheists say and we say, "Yes, maybe." But no. You must be firmly convinced, yourself, if you are Kṛṣṇa conscious, that "Yes, Kṛṣṇa did it." It is possible because He knew the physical science very perfectly. He knows and He, He can know, He can do it. One thing into another. Just like electrician, he can turn cooler into heater, heater into cooler. Because he knows the science. You cannot do that. So don't study Kṛṣṇa thinking yourself as Kṛṣṇa, that "I am also Kṛṣṇa." No. That is the defect. Everyone thinks that frog philosophy. Frog philosophy, he has got experience of three-feet well, and he has been informed that there is Atlantic Ocean. He's simply imagining, "How it is possible? How it is possible?" He is thinking maybe little more, four feet, five feet, six feet, ten feet, and as soon as ten feet he's burst. Because he has no more knowledge. But how the three-feet well can be compared with the Atlantic Ocean? That he does not know.

So we are think…, we have got limited energy, creative energy, so-called scientific knowledge, so-called other knowledge. Limited. Because our senses are limited. And we are thinking that God may be a little bigger than me, Kṛṣṇa? But as soon as it comes to the point that He, He can lift the mountain and the world, the planet, then they doubt. That is saṁśaya. But actually, if you are advanced in Kṛṣṇa consciousness, you must be free from all doubts. You must know perfectly well what is Kṛṣṇa. So that is also possible by devotional service. Just like Kṛṣṇa says in the Bhagavad-gītā: bhaktyā mām abhijānāti [Bg. 18.55]. "If one wants to understand Me perfectly…" Kṛṣṇa cannot be understood perfectly, but still, just to drive away our doubts… Because we have got so many doubts. So that doubts can be also dissipated bhaktyā, by bhakti.

How? Why not by knowledge? Because there are three ways: karma, jñāna, bhakti. By knowledge, scientific knowledge, Kṛṣṇa cannot be known. Why bhakti? Why Kṛṣṇa is prescribing bhakti? No. By knowledge, so-called knowledge, you cannot understand Kṛṣṇa. Therefore the so-called scientists, they are in doubts. It is not possible. If you think that "I shall speculate. Through knowledge, I shall understand God," that is not possible. Because God is unlimited; your knowledge is limited. How you can know God? How the bhaktas-they are not scientists, not educated very much-how they can know? Yes, they can know. How? That is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ tam…
[Bg. 10.10]

Dadāmi buddhi-yogaṁ tam. Tam means "unto Him." Whom? Bhajatāṁ prīti-pūrvakam. Those who are engaged in devotional service with love and faith. Because God is within you. You haven't got to search out where is God. Īśvaraḥ sarva-bhūtānām, hṛdy antaḥ-sthaḥ [Bg. 18.61].

We have begun this chapter śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ… [SB 1.2.17]. (aside:) You are sleeping, this boy… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Anyone who is engaged in hearing about Kṛṣṇa… To whom? To Him, not those who are sleeping. Those who are actually hearing, śṛṇvatām. Śṛṇvatām means hearing, not sleeping. To such person. Bhajatāṁ prīti-pūrvakam, and engaged in devotional service. Buddhi-yogaṁ dadāmi tam, "I give intelligence." It doesn't require… If he's sincere, if he's actually a devotee, Kṛṣṇa will help him. Guru-kṛṣṇa-kṛpā. Guru is secondary, another mercy of Kṛṣṇa. Kṛṣṇa is helping within and without. That without help is guru, Kṛṣṇa's representative. So Kṛṣṇa is always ready to help us, and when Kṛṣṇa is helping us, it is very easy to understand Him. Therefore a devotee is beyond all doubts. Beyond all doubts. There is no doubt. Not that blindly we are accepting Kṛṣṇa as the Supreme Personality of Godhead. No. We have got all our arguments, scientific, philosophical, anything. Then we accept Kṛṣṇa. That acceptance is nice. That is uttama-adhikārī.

Kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. There are three stages of devotees-lower class, middle class and first class. The first-class devotee is without any doubt. The third-class devotee, he's accepting, he's accepting: "Here is God," that's all. But he has many doubts. The second class, he, although he has got doubts, he's accepting on the authority of Vedas. That is second class. And the first class, he knows perfectly well that "Here is God." That is the, the sarva-saṁśayaḥ. Chidyante. They are beyond all doubts. "Yes, Kṛṣṇa, the Supreme Personality of Godhead. Here is Kṛṣṇa. In this temple here is, my Lord is standing. He has very kindly, mercifully, He has come to accept my service." That is first-class devotee. Just like Caitanya Mahāprabhu. As soon as He saw Jagannātha in the temple, immediately fainted. "Here is My Lord; I was searching after."

So there are stages. So those who are first class… Here it is stated ato vai kavayaḥ. Kavayaḥ means first class. Ato vai kavayo nityam. Perpetually, eternally. Bhaktiṁ paramayā mudā. Devotional service. Transcendental, paramayā. The devotional service… For the third-class devotee, the devotional service is also third class. And the, although third class, first class, second class, we are distinguishing, it is not ordinary material first class, second class… Even in the spiritual world there is such divisions. The same division. Just like in the light, in the sunlight, there is division: the sunshine, the sun globe, and the sun-god. There are three divisions. It is not that because you are in the sunshine you know what is the sun globe or what is sun god. That is another stage. Similarly, just to become a devotee on the devotional service, there are stages. Stages. That is kaniṣṭha-adhikārī, madhyama-adhikārī. So uttama-adhikārī, uttama-adhikārī means first class. He's firmly convinced, "Kṛṣṇa is the Supreme Personality of Godhead." Nobody can deviate. He can convert others to understand Kṛṣṇa, that He's the Supreme Personality of Godhead. But nobody can convert him that Kṛṣṇa is not God. That is not possible. That is first class.

So here it is said: ato vai kavayo nityaṁ bhaktiṁ paramayā mudā vāsudeve bhagavati. Therefore those who are actually in the knowledge of Kṛṣṇa consciousness, science of God, they're firmly fixed up in the devotional service of Kṛṣṇa, Vāsudeva. Vāsudeve bhagavati. Then what about the third class? The third class also, if he stick to the devotional service according to the rules and regulation, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ… [SB 1.2.7]. Prayojita means "just begun." Janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam. Then that devotional service to Vāsudeva, Kṛṣṇa, will gradually help him how to become vairāgya, how to become detached with material attraction, and how to acquire knowledge about Kṛṣṇa. Everything will come.

So for the kaniṣṭha-adhikārī, we must stick to the principle. Gradually, everything will be revealed. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. In the beginning, because we have got blunt material senses, we cannot understand what is Kṛṣṇa, what is Kṛṣṇa's service. Ataḥ śrī-kṛṣṇa-nāmādi… What is Kṛṣṇa's chanting of name. We are thinking that this is chanting, just like we chant so many vibrations, this is also like that. We cannot understand. But if we take up all this devotional service in right earnestness to serve the Lord, then everything will be gradually revealed. That is required. But if we become slack in following the rules and regulations, then we remain the third class. We cannot raise ourself to the second class, first class position. Therefore all doubts remain. This is the position.

Thank you very much. Chant. (end)

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Śrīmad-Bhāgavatam 1.2.22

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Vṛndāvana, November 2, 1972

Pradyumna: (leads chanting, etc.:)

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm
[SB 1.2.22]

Translation: "Therefore all transcendentalists have been rendering loving service with great delight to Lord Kṛṣṇa, the Personality of Godhead, from time immemorial because such devotional service is enlivening to the self."

Prabhupāda:

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm

Bhaktim ātma-prasādanīm. Devotional service is ātmā, means self, or mind also, even body… Ātmā means the body, the mind and the self also. So ātma-prasādanīm means if you want to satisfy your mind, if you want to satisfy your self, or even you want to satisfy your body… We are living in three stages: bodily concept of life, mental concept of life and spiritual concept of life. Those who are grossly in ignorance, they are thinking in terms of bodily concept of life; those who are little more advanced, they are thinking in terms of mental or psychological concept of life; and those who are still more advanced, they are thinking in terms of spiritual concept of life. The spiritual concept of life, as it is described before: vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattvam means truth. The truth is spirit, not this matter. Matter is truth, subordinate to spirit. On the basis of spirit, the matter grows, just like our body has grown on the basis of our spiritual existence.

So spiritual realization is the ultimate goal of our life. Jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ. We have discussed these verses previously. This human form of life, jīvasya tattva-jijñāsā… Jijñāsā, about the truth, inquiry about the truth, that is the main business of the living entity. But lower than human being-animals, birds, beasts, trees, aquatics, insects-they have no privilege to inquire about the Absolute Truth. It is in the human form of life one can inquire about the Absolute Truth. Athāto brahma jijñāsā. So when one is actually inquisitive about the Absolute Truth, he realizes three transcendental subject: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11].

So ultimately one has to reach to the platform of Bhagavān, Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. One who reaches to the point of understanding Vāsudeva, he is the perfect mahātmā. Vāsudevaḥ sarvam iti [Bg. 7.19]. According to Vedic description, mahātmā means one who has reached to the point of Vāsudeva, the Supreme Personality of Godhead. One who has reached… All of them are transcendentalists, kovidāḥ, men of knowledge, but one who has reached to the point of understanding Vāsudeva, the Supreme Personality of Godhead, he's called mahātmā. Mahātmā is a very common word in India. Any saintly person is called a mahātmā. But according to Vedic description, a mahātmā is he who has reached to the point of understanding Vāsudeva, the Supreme Personality of Godhead.

In another place it is stated:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam…
[SB 5.5.2]

There are two ways. Our life, they are going in two ways. One way is liberation, and the other way is bondage. Just like you have seen the reel. The reel is rolling. One way it is rolling to roll the thread, and another it is giving way to the thread. Similarly, we can lead in two ways, our life, either towards liberation or towards darkness of bondage. This, our human life, by gradual evolutionary process, we come to the human form of life. Now we can move it two ways, either towards liberation or towards bondage. We do not know, modern education. There is no such information what is called bondage and what is called liberation. Andhā yathāndhair upanīyamānāḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. There is no such education, that students may understand what is Viṣṇu, what is God, what he is, what is his relationship with God, Viṣṇu. These things are unknown to the modern educationist.

The śāstra therefore says,

andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni-baddhāḥ
[SB 7.5.31]

Uru-dāmni-baddhāḥ. Uru means very strong. Dāmni means rope. Just like if your hands and legs are tied very strongly, it is very difficult for you to move. Similarly, by the laws of nature, every living entity is bound up very strongly, īśa-tantryām, by the laws of the Supreme Lord. We are bound up. We cannot deviate. We cannot violate the laws of nature. Everyone can experience. A little violation, little deviation from the laws of nature, we accept some suffering. That is our daily experience. Suppose we are eating, but if we eat little more than we digest… The laws of nature is that you can eat as much as you can digest. But if you eat more than you can digest, immediately, by the laws of nature, you suffer from indigestion. You cannot violate. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Nobody can violate the laws of nature.

So we have discussed how to get out of the laws of nature-mukta-saṅgasya jāyate. Mukta-saṅga means one who has become freed from the three modes of material nature. After being freed from the laws of material nature or by the three modes of material nature, then we can talk of vāsudeva-bhakti. But one can become free from this bondage of material nature simply by devotional service to Vāsudeva. That is being stressed in this chapter of Śrīmad-Bhāgavatam from the very beginning.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If we simply learn how to render devotional service to Vāsudeva, Kṛṣṇa, Kṛṣṇa consciousness, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ. This is actually translated into English as Kṛṣṇa consciousness. Everything for Kṛṣṇa. So that Kṛṣṇa consciousness, if we take to Kṛṣṇa consciousness, then janayaty āśu vairāgyam. Āśu, very soon, one becomes detached from this material bondage. Janayaty āśu vairāgyaṁ jñānaṁ ca. And jñāna, knowledge, real knowledge.

In the material knowledge, that is the cause of bondage. Bhaktivinoda Ṭhākura has said,

anitya saṁsāre moha janamiyā
jaḍa-vidyā jato māyāra vaibhava

Material knowledge, advancement of material knowledge, means more and more bondage. And advancement of spiritual knowledge means more and more liberation. But our problem is how to liberate ourselves from this material bondage. We are bound up. Just like I am a spirit soul, you are spirit soul, but we are put into this material bondage. Because we are in material bondage, therefore we have no freedom. People do not understand this. Just like spirit soul is described as sarva-ga. Sarva-ga means the spirit soul can go anywhere he likes. But due to this material bondage, because we have this material body, we are checked. Even we cannot go to the other planet. But we have got instances… Just like Nārada Muni. Nārada Muni is traveling all over the universes, not only within the material world, but in the spiritual world, because he has got spiritual body. There is no material bondage.

These are very subtle matter, but one can realize if he meditates upon it. The yogis, they can, because they become, by yogic process, they become a little free from this material body, therefore they can transfer from one place to another very quickly. Even those yogis who are on this material platform, on this planet, they travel very quickly. There are many yogis still in India who take bath in four places daily in the, early in the morning. They take bath in Jagannātha Purī, in Rāmeśvaram, in Hardwar. In this way, four places they take bath. There are some books about the yogis. These things are written there. And actually we met some yogis and they said how quickly they can go from one place to another. That we can understand from our experience. Just like the mind. Mind is so swift that in a second the mind can reach thousands of miles away.

So the spirit soul is still more subtle. And the speed of spirit soul is very, very great. Just like in the Bhagavad-gītā it is said, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Tyaktvā deham. "Just after giving up this body, he immediately comes to Me in the spiritual world." These are the Vedic statement. You can try to understand. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] we accept another body immediately after death. It is said just like go forward, when the first step, you find it is secure, you take up the second step. Similarly, as soon as the next body is arranged by superior arrangement, we give up this body and enter into another gross body. Immediately. Immediately we are transferred to a mother's womb for manufacturing another gross body. This is the law.

So here Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If the living entity does not enter into another gross body, then where does he go? So Kṛṣṇa says, mām eti. "He comes to Me." Now just imagine what is the speed of spirit soul, just after leaving this body after death, he immediately goes to Goloka Vṛndāvana, or at least where Kṛṣṇa is there. Mām eti. Kṛṣṇa's nitya-līlā, that has been described in the Caitanya-caritāmṛta, how Kṛṣṇa's nitya-līlā is going on. Kṛṣṇa is present in a bhauma-līlā in one of the universes every time. The Lord Caitanya has given the example as the movement of the sun. The sun is moving, and the twenty-four hours into sixty minutes, into sixty seconds… The… All these time changes are there, every time. Just like our sunrise was, say, at six-thirty, or six. This six thirty, passed here, but somewhere else it is now six-thirty. Again when it will pass six-thirty there, in somewhere else there will be six-thirty. Similarly Kṛṣṇa is passing from one universe to another, and when He's visible in this universe, we find Kṛṣṇa's appearance.

So Śrīla Sanātana Gosvāmī has informed us that those who are competent, those who have become competent to associate with Kṛṣṇa, as Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti… [Bg. 4.9]. This mam eti, that spirit soul goes to Kṛṣṇa first of all within some universe where Kṛṣṇa is having His pastimes, bhauma-līlā. He goes there. Then just like when a person is trained up as apprentice, then he's given the post. Just like a magistrate, after passing the examination, I.C.S. examination, he's trained up under some magistrate, and then he's given the post. Similarly, a living entity, when he is actually eligible by Kṛṣṇa consciousness, by development of Kṛṣṇa consciousness, then immediately after giving up this body, he's transferred to that universe where Kṛṣṇa is there. Bhauma-līlā. And after his being trained up thoroughly, then he's transferred to the original Kṛṣṇaloka, Goloka Vṛndāvana. (aside:) These boys may be given some prasādam. These boys who have come. Come here, boys! Ask them. Come here. One in hand… (Śyāmasundara is distributing rasagullās in background) Why…? Give them one in hand.

So the, my point is that how swift is the spirit soul that either he goes to one of the universes… One of the universes means there are millions and trillions of universes. That we do not know. We have got information of this universe, materially. But from Vedic literature, we get information there are millions and trillions of universes like this. We can see only one universe. We get this information from Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. This very word is used. Jagad-aṇḍa means "one universe." And koṭi, koṭi means "millions." So there are unlimited number of universes also. And in each universe, koṭiṣu vasudhādi-vibhūti-bhinnam, in each universe, there are millions and trillions of planets, each different from one another. This is the creation. So just imagine that what is God's creation, how He attains every universe continually. His līlā is going on. As soon as in one universe the Kṛṣṇa's birth, appearance, is finished, immediately in another universe His birth takes place. This is called nitya-līlā. Exactly like… The same example: as soon as six-thirty, morning, finished here in India, immediately the six-thirty of the sunrise in some other place. Six-thirty another place. another… The six thirty is going on. It is very easy to understand. The six-thirty or seven-thirty or eight, nine, whatever you take, that is going on. That is called nitya-līlā. Kṛṣṇa's līlā is going on. So just imagine how many universes are there.

So the spirit soul has got immense power, immense power. That is only fragment of Kṛṣṇa, part and parcel. Now, just you can imagine what is the power of Kṛṣṇa. A…, a small, fragmental portion of Kṛṣṇa… Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The living entity, he has got so much potencies. And what potency Kṛṣṇa has got, who is full of spiritual potency? So actually if we want to be happy, as part and parcel of Kṛṣṇa, we must join Him. That is our value. This example I have given several times, that a small screw of a machine has got immense value when it is attached with the machine. The same small screw, when it is detached from the machine, it has no value. Not even a farthing. Similarly, we are part and parcel of Kṛṣṇa, Vāsudeva. Our value is in full when we join Kṛṣṇa, when we dovetail our activities in Kṛṣṇa consciousness. Then it is valuable. Otherwise the so-called progress is simply illusion. There is no progress. It is simply illusion. Ato vai kavayo nityaṁ bhaktiṁ paramayā mudā.

Therefore if we actually want happiness, pleasure, then we must dovetail our activities, devotional service, with Kṛṣṇa, Vāsudeva. Vāsudeve bhagavati kurvanty ātma-prasāda… It is for your interest. It is not for Kṛṣṇa's interest. Kṛṣṇa can create millions of living entities like you. He doesn't require your service. He's complete. But if you want your satisfaction, then vāsudeve bhagavati, bhaktiṁ kurvanty ahaitukīm. Then you have to dovetail yourself in devotional service to Kṛṣṇa. That is intelligence. Otherwise foolish, ignorance, illusion.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.23

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Los Angeles, August 26, 1972

Pradyumna: (leads chanting, etc.)

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ
[SB 1.2.23]

Translation: "The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction, He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

Prabhupāda: So material world means the three qualities. Material world is going on under three energetic energies: sattva, rajas, tamas. We have explained several times, we see varieties of living entities, varieties of trees, varieties of everything. Anywhere you go, you simply find varieties. Some of them you like, some of them you do not like. So these varieties are due to these three material modes of nature, sattva, rajas, tamas.

So when creation has taken place, the things should be managed properly, so Kṛṣṇa Himself, He expands into three forms for management. One form is Lord Viṣṇu, one form is Lord Śiva and the other form is Lord Brahmā. Brahmā creates, Lord Viṣṇu maintains, and Lord Śiva destroys. Because in the material nature, you cannot have anything permanent. That is material nature. It is just like the flashlight. When you pass through roads and avenue, there are three colors-red, blue and yellow. They're passing through, always. Not that the blue is always existing, or red is always existing, or the yellow is always. Passing, simply. That is the nature, material nature. Here, everything is born. That is called sṛṣṭi, creation.

Everything is creation. That is our experience. Everything is created and it is maintained for some time. Just like my body, your body, is created. And it will be maintained for sometimes. But at the end, when the body is old, it will be destroyed. This is material nature. Some of the philosophers, they say there is no such thing, creation or destruction; everything is existing always. That we also accept. That everything is existing always means Kṛṣṇa. And Kṛṣṇa… The creation is going through three stages. The creation taking place, it is being maintained for some time, and again it is destroyed. These things are going on. The same example: the lights, flashlights. They are coming and going. But the puller of the lights, behind the light, he is existing. Similarly, the creator is existing, but not the creation. Creation is coming into existence, is sustained, and again… But the creator is there. Aham evāsam agre. Lord Kṛṣṇa says that "Before creation I was there." Otherwise who will create? "Before creation I was there. While creation is maintained, I am there. And when it is destroyed, still I am there."

So in three stages, Kṛṣṇa is there: in the past, present and future. Therefore He knows everything. If, under my direction, something is going, going on, I have created something, it is maintained, and it is destroyed, I am seeing, or I am ordering, then I am always existing. I know when it is created, when it is maintained and when it is destroyed. So Kṛṣṇa knows past, present and future. Kṛṣṇa does not mean alone. Kṛṣṇa means there is another kingdom. Just like when we speak of a king, it means the king is not alone. There is queen, there is palace, there is bodyguard, there is secretary, there is commander in chief, so many things. Just like in England, there is Queen Elizabeth. It does not mean that Queen Elizabeth is alone. She has got so many paraphernalia. Similarly, when we speak of Kṛṣṇa, Kṛṣṇa means His name, His form, His quality, His activities, His pastimes, His friends, His mother, His father, His cowherd, cows, His Vṛndāvana… So many things. That is another variety. And here this material world, this variety, this variety is imitation of that variety. And that variety is eternal. This variety is created, maintained and destroyed. But in the middle, the point, Kṛṣṇa, He is ever-existing.

Therefore, in the Bhagavad-gītā it is said, ūrdhva-mūlam adhah-śākham [Bg. 15.1]. You have… You know. Just like a tree, standing on the shore of a reservoir of water. You'll find the reflection of the tree downward. Everything is topsy-turvied. The trunk, the root is on the up, and the foliage, which is on the up, that has come down. Similarly, this material world is described in the Bhagavad-gītā, Fifteenth Chapter: ūrdhva-mūlam adhah-śākham. Generally, we see tree downwards, root, but in the reflection you will find the roots upward. Therefore ūrdhva-mūlam adhah-śākham means these material varieties are simply an imitation of the original variety. Just like I'll give you very nice example. Just there will be a great fair. Just like we had in this Allahabad, Māgha-melā. So because government knew that many people will come to take bath in the Ganges, confluence of Ganges and Yamunā, all of a sudden, a great city, practically, was developed. Those who have seen-so many houses, camps, electric lights, post office, everything. Temporary, created. But as soon as… It is maintained also so long the melā, the fair, is going on. And as soon as the duration of melā is finished, all people go away and the temporary township is also demolished. That we have seen. Similarly, this material world means it is a kind of fair, assembly of so many men. What is the purpose? The purpose is to give them chance, just the Māgha-melā is a chance to become purified, to become pious. They take bath in the Ganges. They become, get an opportunity, an auspicious moment to take bath.

So it is like that. There are living entities who are eternally conditioned and there are living entities eternally liberated. The eternally liberated souls, living entities, they are with Kṛṣṇa, they're dancing with Kṛṣṇa, because they have no other desire than to satisfy Kṛṣṇa. That is the difference between eternally conditioned and eternally liberated. Eternally liberated means they have no other desire. All these gopīs, all the cowherds boys, all the cows, all the trees, all the water, all the father, mother, friends, they're simply trying to satisfy Kṛṣṇa. That is Vṛndāvana. They have no other business. That is Vṛndāvana. The central point is Kṛṣṇa. And here, in this material world, everyone is trying to satisfy himself. His center is he himself. Therefore he's exploiting others, he's cheating others, he's making so many things, bluffing, because he wants to enjoy himself. That's all. This is the difference between spiritual world and material world. If you want to satisfy yourself, your senses, that is material. And if you want to satisfy Kṛṣṇa, Kṛṣṇa's senses, then it is spiritual. This is the difference. So either do it here or go to Vaikuṇṭha, Goloka, do there-the business is the same.

So this is a chance, these conditioned souls who have come to this material world to enjoy senses, they are given chance, they are given chance, "All right, you enjoy. You want to enjoy as human being. All right, take a body of human being. If you want to enjoy like a tiger, all right, take a body. If you want to enjoy as demigod, all right, take a body." Kṛṣṇa is so liberal, "Take, and enjoy as you like. But you'll never be happy." That is the crucial point. "If you want to happy, then surrender unto Me." This is the point. You cannot manufacture your happiness. That is not possible. Therefore this is, this creation is there. Try to understand. Why there is creation? This creation is a chance given to the conditioned soul, how to come to his senses, that living entity, that he is eternally servant of Kṛṣṇa, part and parcel. His only business is to satisfy Kṛṣṇa. So here is a chance. If we don't take this chance, then again the creation will be wound up, it will be destroyed. Again there will be creation, again another chance will be given. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. In the Bhagavad-gītā it is said, bhūtvā bhūtvā pralīyate. It is manifested sometimes and maintained for some time and again destroyed.

Now the original person is Kṛṣṇa. Now, to maintain this creation, He expands Himself into three: hari, viriñci, hara. Hari means Viṣṇu, viriñci means Brahmā, and hara means Lord Śiva. Hari-viriñci-hareti saṁjñāḥ. But, just like the Māyāvādī philosopher says that "Then, if Kṛṣṇa has become Hari, Viriñci and Hara, three, so I can worship anyone." No. That is hinted here: śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ. But if you want your ultimate goal, then you take shelter of Viṣṇu-sattva-tanoḥ-not Śiva, not Brahmā. Here, clearly says. If you want… Because your conditioned life is due to your disobedience to the Supreme Personality of Godhead. So unless you surrender unto Him, you again become obedient, there is no question of your goodness or your good or fortune. That is not possible. That is explained here. Śreyāṁsi, if you want… Śreyāṁsi means if you want really ultimate benefit of your life, then sattva-tanoḥ. Sattva-tanoḥ means Viṣṇu. You have to take shelter of the form of the Lord who is representing sattva-guṇa, goodness. Not the rajo-guṇa not the tamo-guṇa. If you take to rajo-guṇa, tamo-guṇa, then tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19], then you will be influenced by two qualities, namely greediness and lust. That's all. You'll never come to your senses. You'll be carried away by these two modes of material nature. Bhaktivinoda Ṭhākura therefore said, māyār bośe, jāccho bhese' Khāccho hābuḍubu bhāi. "My dear brother, you are being carried away by the waves of this material nature, two modes of material nature, and you are being harassed. Sometimes you are drowned, sometimes you are up."

So, jīv kṛṣṇa-dās, e biśvās, korle to' ār duḥkho nāi. If you simply believe that you are eternal servant of Kṛṣṇa, then there is no more carrying out, no more carried away by these two things, lusty, lust and greediness. Therefore it is advised here that śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ. Our ultimate benefit rests when you take shelter of the sattva-tanoḥ.

Purport?

Pradyumna: "Why Lord Śrī Kṛṣṇa with his plenary parts shall be rendered devotional service as it is explained above is confirmed by this statement. Lord Śrī Kṛṣṇa and all His plenary parts are viṣṇu-tattva, or the Lordship of Godhead. From Śrī Kṛṣṇa, the next manifestation is Baladeva. From Baladeva is Saṅkarṣaṇa; from Saṅkarṣaṇa is Nārāyaṇa; again from Nārāyaṇa there is the second Saṅkarṣaṇa; and from this Saṅkarṣaṇa the Viṣṇu puruṣa-avatāras. The Viṣṇu or the Deity of the quality of goodness in the material world is the puruṣa-avatāra known as Kṣīrodakaśāyī Viṣṇu, or Paramātmā. Brahmā is the deity of rajas, or passion, and Śiva for ignorance. They are three departmental heads of the three qualities of this material world. Creation is made possible by the quality of passion and endeavor; it is maintained by the goodness of Viṣṇu; and when it is required to be destroyed, Lord Śiva does it by tāṇḍava-nṛtya. The materialists and the foolish human beings do worship Brahmā and Śiva respectively, but the pure transcendentalists do worship the form of goodness, Viṣṇu, in His various forms. Viṣṇu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities, or the jīvas. But either the jīvas or Godhead, both of them have their original, spiritual forms. The jīvas are sometimes subjected under the control of the material energy, but the Viṣṇu forms are always controller of the material energy. When…"

Prabhupāda: There is a difference between ordinary form and Viṣṇu form. Ordinary forms, they are controlled by Viṣṇu. Go on… nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti (Kaṭha Upaniṣad 2.2.13). That is the Vedic injunction. Go on.

Pradyumna: "When Viṣṇu or the Personality of Godhead appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living being appears in the material world with intention of lording it over falsely, and thus becomes entrapped by the three modes of nature. As such, the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahmā, under instruction of the Personality of Godhead, and at the conclusion of a kalpa, the whole thing is destroyed by Śiva. But so far maintenance of the prison house is concerned, it is done by Viṣṇu, as much as the state prison house is maintained by the state. Anyone, therefore, who may wish to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, diseases and old age, must please Lord Viṣṇu for such liberation. Lord Viṣṇu is worshiped by devotional service only, and if anyone has to continue the prison life in the material world, he may ask for relative facilities from the different demigods like Śiva, Brahmā, Indra, Varuṇa, etc., for temporary relief. No such demigods can, however, release the imprisoned living being from the conditioned life of material existence except Viṣṇu. As such, the ultimate benefit may be derived from Viṣṇu, the Personality of Godhead."

Prabhupāda: Just like one is a prisoner. So if he pleases the superintendent of prison, he can get some little facilities. Now I have seen, practically, that one young boy, he was imprisoned for some criminal act. So he was typing in the office of the jail superintendent. So that means he was educated, but he was put into ordinary prison term. He was breaking some stone. But he satisfied the jail superintendent that "I am not accustomed to this. However, I can serve you in some other way." So, he saw that "He is educated. He knows. All right. You come to my office. Just help me, in typing."

So this facility one can have. But not released from the prison house. That is not in the power of the superintendent. Similarly, all the demigods, they can give you a temporary facility, but they cannot give you relief from this prison house. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. People are going to heavenly planets and our planets… Just like they are going to the moon planet. But they are again coming down, again coming down. Either by machine or by fruitive activities, you can be transferred to higher planetary system, but again you have to come back. Kṣīṇe puṇye punaḥ martya-lokaṁ viśanti. You cannot get release. If you want to get release, then you have to come to Viṣṇu. Then you will get release. Śudhyanti prabhaviṣṇave namaḥ. Viṣṇu can do. Hariṁ vinā na mṛtiṁ taranti. This is Hari. If you do not surrender to Hari, then you cannot get release from these four principles of material life, namely birth, death, old age and disease. You cannot get.

Therefore in the Bhagavad-gītā it is stated: kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Hṛta-jñānāḥ, hṛta-jñānāḥ, those who have lost their intelligence. They are influenced by their lust and greediness. They worship different demigods to get some material temporary benefit. Therefore they are called naṣṭa-buddhi. His real problem is how to get out of this entanglement of repetition of birth and death, but he doesn't care that. He thinks, "Oh, now I am living in this way. If I live in a palatial building, then my problem is solved." That is not your problem, solution of the problem. That is not solution. But people are very much enamored by this temporary material elements. Therefore they are called by Kṛṣṇa as naṣṭa-buddhayaḥ, hṛta-jñānāḥ. They're actual knowledge is lost. Real thing is… Just like in the jail. The same example: the boy was given a little relief. Instead of breaking stone, he was allowed to type in the office. That does not mean his problem is solved. His problem is solved when he's out of the prison. That is. But that the superintendent of police cannot give. That will be given by the government. Similarly, if we want to get relief from this prison house of material existence, we must take to Kṛṣṇa consciousness. No other method will relieve us.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.23

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Vṛndāvana, November 3, 1972

Pradyumna: (leads chanting, etc.)

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ
[SB 1.2.23]

Translation: "The transcendental Lord is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all living beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

Prabhupāda:

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte

sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

The material creation, mahat-tattva… Sa īkṣata. As it is said in the Vedic literature, simply by glancing over the material nature and agitating the three modes of material nature, the whole creation comes out. This is an sum, sum and substance of material creation. Mahā-Viṣṇu is lying in the Causal Ocean, Kāraṇārṇava, and He is breathing, and from His breathing innumerable universes are coming out. And in each and every universe, Mahā-Viṣṇu, in His further expansion as Garbhodakaśāyī-Viṣṇu, He enters. That Garbhodakaśāyī-Viṣṇu, from His abdomen there is a lotus stem, and in that lotus flower Lord Brahmā is born. In this way, creation is made.

So actually, Brahmā, Viṣṇu, Maheśvara, they are the principal directors of the three guṇas. Therefore Brahmā, Viṣṇu, Maheśvara, they are called guṇāvatāra. Lord Viṣṇu is in charge of sattva-guṇa activities. Therefore brāhmaṇa, the symbol of sattva-guṇa, they are Vaiṣṇavas. Formerly, in each and every home of a brāhmaṇa, there was Viṣṇu worship. A brāhmaṇa cannot worship any other demigods except Viṣṇu, because Viṣṇu is in the charge of the sattva-guṇa and brāhmaṇa is also in the sattva-guṇa. So Viṣṇu asya devatā. For this reason brāhmaṇa's another title is Vaiṣṇava. Brāhmaṇa-vaiṣṇava. Or brāhmaṇa-paṇḍita.

So on account of the three guṇas, there are three types of Vedic literatures. Not directly śruti, but smṛti, the purāṇas, they are divided into three divisions: sāttvika-purāṇa, rājasika-purāṇa and tāmasika-purāṇa. Śiva Purāṇa, Devī Purāṇa, they are sāttvika, rājasika. Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Śrīmad Bhāgavata Purāṇa, they are sāttvika-purāṇas. The whole scheme is that everyone, every living entity within this material world, they are infected. That we have discussed. The most inferior infection is the rajas-tamas. And the superior rajas, uh, sattva-guṇa, that is also infection, but it is less harmful, whereas the infection of rajo-guṇa and tamo-guṇa is very much embarrassing.

Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. The whole material world is going on, impelled by rajo-guṇa and tamo-guṇa. Generally. Sattva-guṇa is very little. Especially in this age, practically there is no sattva-guṇa. Rajo-guṇa also, very little. Tamo-guṇa predominant. For this reason, śāstra says in this age most people are śūdras because there is scarcity of sattva-guṇa and rajo-guṇa. Brāhmaṇa-kṣatriya. Brāhmaṇas' activities and kṣatriya, practically nil. There is no protector. Kṣatriya means one who protects people from being injured. Therefore the kṣatriya class, they were royal families, and the brāhmaṇas, they were meant for giving spiritual education. Brahma jānāti iti brāhmaṇa. And the vaiśyas, they were meant for trading, agriculture and cow protection. As the kṣatriyas were interested, entrusted for protecting the citizens, similarly the vaiśyas were entrusted for protecting the cows. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. So now vaiśyas, they have got big, big factories, they can maintain big, big factories, but they cannot maintain a cow. That is the position. Similarly, Kṣatriyas, they have taken different occupational duties. Brāhmaṇas also, they have left their occupation. Only everyone has come to the platform of śūdras. Therefore it is very difficult to convince them about spiritual life. Mostly people are śūdras. Śūdras, less intelligent. They cannot understand. Mūḍha. Less intelligent means mūḍha. The symbol of less intelligence is ass, mūḍha. The ass… Viśvanātha Cakravartī Ṭhākura has described the karmīs as mūḍha because they work very hard. Although the necessity of life is very little, still they work very hard, day and night. The ass is the symbol because the ass eats only a morsel of grass, but for the washerman, he works so hard. So mūḍha. Because the people are mūḍhas, they cannot understand Kṛṣṇa consciousness. Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So the three guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa, that is going on since the creation. So here it is said, sthity-ādaye hari-viriñci-hareti saṁjñāḥ. This, the same Lord, Supreme Personality of Godhead, Viṣṇu, has expanded Himself as Lord Śiva and Lord Brahmā. We are also expansions. Brahmā is also jīva-tattva. He's also like us, jīva-tattva. Lord Śiva is between viṣṇu-tattva and jīva-tattva. And Lord Viṣṇu is viṣṇu-tattva. Viṣṇu-tattva, via media, and jīva-tattva. So they are all expansions of the Supreme Personality of Godhead. So for controlling these three guṇas they have taken charge. Viṣṇu is in charge of sattva-guṇa, and Brahmā is in charge of rajo-guṇa and Lord Śiva is in charge of tamo-guṇa. So Lord, Lord Brahmā creates, Lord Viṣṇu maintains and Lord Śiva destroys. These three things are going on. Sṛṣṭi-sthiti-pralaya. So śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ.

Now, for our…, solving our problems… What is our problems? That we do not know. There is a great problem. The problem is repetition of birth, death, old age and disease. This is the problem. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Those who are intelligent, they will…, they will see that these are the real problems. But they do not care. Mṛtyu, they think, "All right, it is coming naturally. Let us die." But they do not know, after death, where he's going? "Never mind. I shall forget." People say like that. In Western countries, when I speak, these questions are raised and they are so callous, they say, "Never mind. Next time, if I become a dog, what is the harm? I'll forget that I was a man." Plainly they say. So many people have gone so much down that they cannot understand that low-grade life is not desirable. They do not make any distinction. In whatever life it may be, if there is sufficient arrangement for eating, sleeping, mating, then they are happy. Viṣayaḥ khalu sarvataḥ syāt. By God's grace, nature has sufficiently given opportunity for enjoying these things: eating, sleeping, mating and defending. Just like these monkeys, they have got enough facilities for eating, sleeping, mating, especially mating, they have got very good facility. Beginning from the morning, they are going on in sex matters. And defending also, they have got nails and teeth.

So these things, śāstra says, viṣayaḥ khalu sarvataḥ syāt. These necessities of life, they can be obtained in any form of life. There is no scarcity. But the human form of life, if it is wasted only for these facilities of life-eating, sleeping, mating and defending-then what is the credit of getting a human form of life? The śāstra therefore says, tasyaiva hetoḥ prayateta kovidaḥ. In human form of life one should try to achieve that perfection which was not obtained in previous lives after wandering heaven and hell and all species of life. Bhramatām upary adhaḥ. Upari adhaḥ means upwards and downwards. And we are wandering: sometimes downwards, sometimes outwards, sometimes poor, sometimes rich, sometimes man, sometimes dog, sometimes tree, sometimes demigod. In this way, we are wandering. Caitanya Mahāprabhu therefore says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya

19.151]. We are wandering in this way in different species of life, in different planets, but somehow or other, if one is fortunate, he comes in contact with a devotee by the grace of Kṛṣṇa. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151].

Here it is, also, it is said, śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ. If want our ultimate goal, ultimate success, then we should accept the sattva-guṇa form of the Lord. The rajo-guṇa form and tamo-guṇa form are there, Lord Śiva and Lord Brahmā. But śreyāṁsi, if we want our real benefit of life, then it is better to take shelter of the form of sattva-guṇa. That will be explained in the next verse: pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ. Just like earth, from the earth the tree grows. So tree grows means wood. Now, if you ignite the wood, first of all there is smoke, then there is fire. So my necessity is fire, neither the wood, nor the earth, nor the smoke. Similarly, for getting out of these material clutches one has to take shelter of Viṣṇu-not of Lord Brahmā nor Lord Śiva. It is explained in the Bhagavad-gītā: kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Anya-devatāḥ means Lord Śiva and Lord Brahmā and others. There are many, thirty-three crores of different demigods. Indra, Candra, Varuṇa, so many. So the chief of them is Lord Brahmā and Lord Śiva. Lord Śiva is therefore called Mahādeva. He is above all these demigods. And Lord Śi… Brahmā is called pitāmaha. Pitāmaha means he's the father of all demigods. He's the father of Lord Śiva also.

So in this way, if we really want salvation, free, freedom from these clutches of māyā… That is also explained in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This māyā is very, very hard to pass over. Duratyayā. Only means is: mām eva ye prapadyante māyām etāṁ taranti. This is the verse. Here it is also, the same thing confirmed: śreyāṁsi. If you want ultimate goal, ultimate goal means to get free from the conditional life, repetition of birth, death, old age-then you have to take shelter of Lord Viṣṇu. But people do not know that. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. For temporary benefit they go to worship other demigods. But that is not their ultimate goal. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Antavat tu phalam. If you take any benediction from other demigods, that is antavat. That will be finished. That is temporary. Antavat tu phalam…, tad bhavaty alpa-medhasām. Just like Lord Śiva's name is Āśutoṣa. He's very quickly becomes pleased to offer benediction; therefore generally people go to Āśutoṣa, Lord Śiva. He does not consider. If you can please him, you can take any kind of benediction from him. He'll be ready: "All right. You take it." Because he wants to avoid botheration. So when the devotees come, bother him, so to…, just to get him out, he says: "All right, whatever you like, you take and go away." Therefore his name is Āśutoṣa. And people take the shelter of Āśutoṣa, Lord Śiva, for quick result. But Lord Viṣṇu is not like that. If you want something extraordinary from Lord Viṣṇu, it is not possible. He'll not give. Lord Brahmā also.

So, so here it is indicated: śreyāṁsi. If you want your ultimate goal, then you take shelter of Viṣṇu, the Lord of sattva-guṇa. Then you'll be benefitted. Not by others. But we are generally influenced by the rajo-guṇa and tamo-guṇa, lust and greediness. Therefore kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. We, we are lost of intelligence, influenced by lust and greediness, and therefore we take shelter of other demigods. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Alpa-medhasām. Alpa-medhasām means people do not know. Suppose I take some material benefit, temporary benefit… Every material benefit is temporary. Whatever benefit we have in this life, as soon as this body's finished, all our benefit finished. Then I'll have to take another body which may not be even human form of body. Sometimes we are being too much attached to our present possession. We remain in the possession, but in a different form. In a different form. There are many, I mean, Puranic, Pauranic indences(?). That is long story, that by karma, we take birth in different forms of life, and if we have got too much attachment… Sometimes a person, the proprietor of the house, after death, remains in that house as serpent, sometimes as dog, sometimes as tree. Being too much attached to the possession, they cannot get better life. And sometimes we can get the body of a hog and monkey in Vṛndāvana also.

That is a great science one has to learn: how the transformation of the body takes place, how our attachment acts in that way. Yaṁ yaṁ vāpi smaran loke [Bg. 8.6]. This is a great science. Unfortunately, there is no educational system. Neither do they know the process of transmigration of the soul. So everyone is in ignorance. Everyone is in ignorance. Neither they're interested to take knowledge from the Vedic scripture. Everything is described there. Just like Śrīmad-Bhāgavatam. It is the end of knowledge. Vidyā-bhāgavatāvadhi. If one wants to be educated, he has to come to the limit of Śrīmad-Bhāgavatam, and all the sublime informations are there.

Now if we take instruction of Śrīmad-Bhāgavatam, as it is indicated, every one of us should take to Kṛṣṇa consciousness. It is clearly said, śreyāṁsi tatra khalu sattva-tanoḥ, sattva-tanor nṛṇāṁ syuḥ. Lord Viṣṇu. And Viṣṇu, the original Viṣṇu, is Lord Kṛṣṇa. So if we take to Kṛṣṇa, Kṛṣṇa's shelter… Kṛṣṇa also says: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if we take shelter of Kṛṣṇa, according to the injunction of the śāstras and Vedas… Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is stated in Bhagavad-gītā. The purpose of all Vedic Knowledge is to understand Kṛṣṇa, and as soon as we understand Kṛṣṇa, what He is, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], then hariṁ vinā na mṛtiṁ taranti. If we want to stop this repetition of birth, death, old age and disease, then we must take shelter of Lord Viṣṇu. And Kṛṣṇa is the origin of all viṣṇu-tattva. That means we must become Kṛṣṇa conscious. That is our highest benefit of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.24

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Los Angeles, August 27, 1972

Pradyumna: (leads chanting, etc.)

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam
[SB 1.2.24]

Translation: "The firewood is the transformation of the earth, and smoke is better than the raw wood, and fire is still better, because by fire we can derive so many benefits by superior knowledge, or Vedas. Similarly, rajas quality of matter is better than tamas quality, but sattva quality is the superior quality by which one can realize the Absolute Truth."

Prabhupāda: (aside:) Here the translation is different. So the example is given here, that… The translation is… [break] Anyway, pārthivād dāruṇo dhūmaḥ. Pārthivāt. Suppose you want fire. So there are so many stages. Earth, then there is wood. Wood is produced from earth. From wood, there is, first instance there is smoke, and then comes the fire. But you require the fire. When you get fire, you can get so many things done through fire, electricity. All industry is going on through fire. Your household affairs, cooking, that is also, you require fire. For your living condition you require fire, heat. So fire is necessity, not the earth, neither the wood, nor the smoke. Similarly, although Brahmā, Viṣṇu, Maheśvara, they are one, from Kṛṣṇa-they are different incarnation of different modes of material nature-but actually, Viṣṇu is required. Brahman, brahma-darśanam. If you want to see the Absolute Truth, then neither Brahmā nor Śiva is required, but Viṣṇu is required.

The example is: just like if you want to have your work done, then fire is required. The wood is also another stage of fire; the smoke is also another stage of fire. But as fire is necessity, similarly, to come to the platform of goodness, that is necessity, especially in this human form of life. In other forms of life, they're mostly in the ignorance. Just like the earth. The earth has got potency to produce wood, trees and plants, but there are some earthen plot of land, it is not producing anything, desert. It has got the potency. If you pour water, it has got the potency to produce wood, but, in that… Similarly, the mode of ignorance, those living entities, those who are in the mode of ignorance, they cannot have any knowledge of the Absolute Truth. That's not possible. Therefore it is gradual evolution, from mode of ignorance to mode of passion. And passion, there is little activity. Just like animal, they have got activity. Just like a dog, we have seen, in the beach and other places, running very swiftly here and there, but there is no meaning. A monkey is very active. You have not seen monkey in your country. In our country there are monkeys. Unnecessarily creating disturbance. But they are very active. But human being, they are not so active, but they have got brain, they're working with brain.

So foolish activity has no meaning. Without brain, simply active, that is dangerous. Sober activity is required. Just like a high-court judge. He is paid very lump sum, money, but he's sitting on his chair and simply thinking. The others may think that "We are working so hard, we are not getting so big salary, and this man is getting so big salary. He's sitting only." Because foolish activity has no value. It is dangerous. So this modern world, they very active, but they're foolishly active, in the ignorance and passion, rajas tamas. Therefore there is confusion activity. Foolish activity, there is accident. Sober activity required. Because, just like unless you come to the platform of fire, you cannot utilize the material things. Fire is required. Similarly, to make your life successful, there is gradual evolution from aquatics to plant life, plant life to insect life, insect life to reptiles, reptiles to bird's life, then beast life, then human life, then civilized life.

In this way, gradually, evolution, we come to the platform of human life. And the Vedic knowledge is meant for the human beings, not for these other animals. Therefore it is said, dhūmas tasmād agnis trayīmayaḥ. By Vedic injunction, the human society, civilized human society, they require to perform sacrifices, fire sacrifices. Just like we do in all auspicious ceremonies… It is said that through the fire, God eats. We give to the fire the grains and the fruits and other thing. That is, means, God is eating, through fire. So sacrifice means you sacrifice for God, and God is accepting. God is accepting also when we offer prasādam to the Lord, He's accepting, but we want to see. That is our disease. We want to see everything. Therefore, the fire sacrifice, you can see that whatever is offering, it is being eaten up. God can eat in many ways. Because a third-class man, they want to see that God is eating, therefore this is required, sacrifice. God, as it is stated in the Brahma-saṁhitā: aṅgāni yasya sakalendriya-vṛttimanti. His every limb of the body is as good as the other part of the body. Just like we have got our eyes. With eyes we can see, but we cannot eat. But God can do that. He can see, eat also, through the eyes. Aṅgāni yasya sakalendriya-vṛttimanti. He can hear with eyes. He can eat with His ear. He can see with His tongue. That is God. Every part of the body is equally good as other part of the body. That is called Absolute Truth. Our, this body, is relative. I cannot see… I am, if I close my eyes, I cannot see with my hand. But Kṛṣṇa can do that.

So, when we offer Kṛṣṇa foodstuff, He eats. He says in the Bhagavad-gītā, aśnāmi.

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Kṛṣṇa says that "My devotee, when he offers Me something eatable, with faith, love and devotion, I eat." Then is He speaking lies? No, He eats. But the atheist class of men, they do not know. They see that the plate is full. Sometimes, if He's forced, He can eat also, there are some incidences. Anyway, He, simply by seeing, He can eat. Simply by seeing. If you don't believe that He's not eating… But from the Vedic injunction we can understand that you put the food plate before the Lord, and Lord is seeing, and that is His eating. He's not hungry, but He can eat the whole universe at a time. This is God's position. He can devour the whole universe, as you have seen the virāḍ-rūpa.

So this yajña performance required fire. Tasmād agnis trayīmayaḥ. Trayīmaya. Trayī means Vedas. There are three departments of Vedas; therefore it is called trayī. Trayī means three: karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. So in karma-kāṇḍa platform, fruitive activities, the sacrifice is required, and for sacrificing, you require fire, so that you can gradually understand what is the Absolute Truth. Similarly, if you want to see Brahman, the Supreme Absolute Truth, then you have to come to the platform of goodness. You cannot remain on the platform of ignorance and passion. Therefore our training to the student is to bring him to the platform of goodness, brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Brahma-darśana. Brahma-darśana means one who has seen brahma, or one who has known brahma. He's called brāhmaṇa. Brāhmaṇa is not that being born in the family of a brāhmaṇa and having a sacred thread, two-cent worth. No. Brāhmaṇa means one who has seen, brahma-darśana. Darśana means seeing. So, in order to see the Absolute Truth, one has to come to the platform of goodness. Tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam. Yad sattvam, the platform which is called goodness. And in that platform you can see God, or you can realize what is Absolute Truth.

So the so-called scientists, they are trying to find out the ultimate source of everything, the Absolute Truth. But because they are not on the platform of goodness, how they can see? They cannot see. The Absolute Truth is coming before us, in person, and is showing His activity as Absolute Truth, and big, big ācāryas, they're accepting Him, the Absolute Truth. Still, these rascals, they cannot see. The so-called scientists, rascals, they cannot see-because, they're not on the platform of goodness. They're in the platform of ignorance. Therefore they… Even… Just like Kṛṣṇa, when He appeared on this planet, there were so many millions of people. But very few of them could understand that He was the Supreme Personality of Godhead. Only the inhabitants of Vṛndāvana and the Pāṇḍavas and some others. Not that all of them. Because all of them cannot understand. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, kaścit, somebody is trying to become a brāhmaṇa. That is siddhaye. Kaścid yatati siddhaye. Siddhaye means to become successful. And yatatām api siddhānām [Bg. 7.3]. And out of many millions of persons who has become successful, out of them some may know what is Kṛṣṇa.

So anyway, brahma-darśanam. Brahma-darśanam means the preliminary understanding of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. In the preliminary understanding, impersonal Brahman is realized; and if you make further progress, then you are, you realize the localized aspect, Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. In your heart you will see. And, further progress means you'll see Viṣṇu, or Lord Kṛṣṇa-brahmeti paramātmeti bhagavān iti. The one thing, thing is one, absolute, but a different capacity. Just like the… I have given several times, that the sun and the sunshine and the sun globe and the inhabitants of the sun globe, they are one, but at the same time different. To become in the sunshine does not mean that you are in the sun globe. That requires a very good qualification, how to… They cannot enter even into the moon planet and what to speak of entering the sun planet. It is fiery. So, as it is not possible for ordinary man, but there is sun planet and there are inhabitants also. They have bodies also, fiery body. Therefore it is so glowing and it is so hot that the temperatures, from ninety millions of miles, it is giving us temperature. It is made of fire; that's a fact.

So, as by different position one can understand complete sun… Ordinary men, those who are in the sunshine, they cannot understand what is the temperature in the sun globe. And even if you go nearer to the sun globe, it is very difficult to enter into the, within the planet. Similarly, the first understanding of the Absolute Truth is impersonal Brahman, brahma-darśanam. Then, if you can make further progress, then you will see that Absolute Truth within your heart by yoga system. And if you make further advance, then you see Him eye to eye and give your service, render your service personally. These are the stages.

So, on the whole, to understand the Absolute Truth, even brahma-darśanam, Absolute Truth, you have come to the light, not in the darkness. If you want to see the sun at least, then you have come to the sunshine. Not that in the dark room, closing your doors, you can see sunshine. You have to come out. Tamasi mā jyotir gama. Therefore the Vedic injunction is "Don't remain in the darkness. Come out to see the light." Just like in the morning, somebody is sleeping, closing his doors and windows tightly, and he's sleeping, snoring. Although it is ten o'clock, daytime, he thinks it is night going on. And he's enjoying sleeping. This is darkness. Rascal. And, those who are advanced, they rise early in the morning at four o'clock: "Now there will be sunshine. Prepare." That is the difference. The same human being: one is in the darkness, one is in the passion, and one is in the goodness. And if you come to the goodness, then you see, brahma-darśanam. You can understand what is Absolute Truth.

If you remain in ignorance and passion, you cannot see, you cannot know. You can go on with your so-called rascaldom talks about God, but it is not possible. You cannot understand God, or Absolute Truth, by eating meat, drinking and having illicit sex and gambling. No, that is not possible. Then you'll have to remain in the darkness for good, and next life you'll again become cats and dogs, that's all. Because you are given the opportunity to come to the light, but if you neglect it, if you think that natural life, animal life, to become naked and do all nonsense, then "All right. You, next life you become a tree, naked. Stand up naked for ten thousands of years." You want to be naked? That's all right. Nobody will protest. So many trees are standing naked. So many animals are loitering in the street naked. Nobody protests. But in human society, if you become naked, then you'll be punished by law. But they are thinking they are advancing by becoming naked. This is the knowledge: ignorance.

So Kṛṣṇa will give you opportunity to remain naked, become animals, trees, like that. So that is not our aim of life. Our aim of life, the human form of life, is meant for understanding the Absolute Truth: athāto brahma jijñāsā. That is the Vedānta-sūtra says. Brahma-what is brahma? What is Absolute Truth? This inquisitiveness must be there in human life, then it is human being. Otherwise, he is animal. The animal does not inquire what is Absolute Truth, neither the Vedānta-darśana and all these Vedic scriptures are meant for the animals. They're meant for human being. A human being has got the brain, he can understand, he can be trained up to become a brāhmaṇa. These are the opportunities.

So, Kṛṣṇa consciousness movement is giving this great opportunity to the human society. They're training them how to become a brāhmaṇa, we are giving them all important Vedic literature, translated into English and other. This is the greatest boon to make human life successful. But if the people want to remain in darkness, then what can we do? But not that everyone wants to remain in darkness. So many people are coming forward and taking this movement seriously. They are first-class men. As it is stated in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So take advantage of this great movement. Come to the platform of goodness and see the Absolute Truth. Then your life is successful. Otherwise, you remain like cats and dogs, eat like cats and dogs.

If you want, nature will give you facility. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti means nature. He's giving, by nature. Just like, if you infect, if you become infected with some disease, so you'll get that disease. It is nature's way. If you touch fire, your finger will be burned. Not that nature has to make a particular arrangement. By nature it is there. Similarly, if you remain like cats and dogs, then by nature you'll get the body of cats and dogs. There is no necessity of making separate attempt, "How shall I become a dog? How shall I become cat?" Prakṛteḥ kriyamāṇāni. Prakṛti, nature, will give you. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. How nature is helping? Nature, this material nature is matter. How it is being done, how matter is working? That is, answer is given in the Bhagavad-gītā, that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "He's acting under My direction." God is giving direction. How he's giving direction? Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]-God is situated within your heart. When He sees that you are very much anxious to become a cat, a dog, He knows. He asks nature that "Just give him a body of dog. He wants to become a dog. He wants to become a hog; give him a body of hog. He wants the body of a tree, he wants the body of god; give him the body of god." Anything, you can take. You can have the body of a dog, or you can have the body of a god, as you want.

Kṛṣṇa, God is so kind. Whatever you want, you take. That is, nature is helping. Nature is working under the direction of God, and whatever you want, He understands, because He is sitting with you within the heart, like two birds. One bird is eating, one bird is simply seeing. The seeing bird is God and eating bird is the living entity. So that is also explained in the Bhagavad-gītā: sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. Fifteenth Chapter. "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. One Dr. Farquar, in our college life, he was a Scotsman, so he did not believe in the karma-vāda. And there are so many philosophers like that. But actually, īśvara, Kṛṣṇa, God, is sitting within your heart. He is witness.

In the Bhagavad-gītā it is said anumantā upadraṣṭā. Upadraṣṭā means witness. This is also explained in the Upaniṣads, that one bird is eating, another bird is seeing. The seeing bird is God, upadraṣṭā. He's noting down that you like this. He's noting down that you like to eat such and such thing. You'll find so many animals; they are eating differently. The hog is eating stool, the tiger is eating fresh blood, another animal is eating something, something. All facilities are there. Open hotel: you come on and take whatever you like. And the witness… God is so kind, this person has no discrimination of eating, so let him become dog, hog. The hog has no discrimination. Whatever you think: you give him halavā, he will eat; you give him stool, it will eat. There are goats, so many animals, and no discrimination. The human being, there must be discrimination. Everything is eatable? So why don't you eat stool? No. Your eatable is different. It must be different from the animal eatables. Your teeth is different, your nature is different. A child, a child, you cannot give anything. She wants, he wants to drink milk only. Natural food. Artificially, the child is taught to eat something else. If you, if the child simply drinks mother's milk for six months, it becomes stout and strong for whole life. Because that is natural food. But there is no milk in the mother's breast. Artificial. So how the child will be healthy? This is modern civilization. Otherwise, if we get our natural food, there is no question of disease, there is no question of doctor's bill.

So that is science; that is human civilization. One who knows how to eat, how to sleep, how to have sex life, how to defend, that is human civilization. Without knowing, in the modes of ignorance-simply animal life. They are simply like animals. They, that is not civilization. Therefore, we have come to the platform of goodness, to see brahma-darśanam. That is civilization.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.2.24

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Vṛndāvana, November 4, 1972

Pradyumna: (leads chanting, etc.)

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam
[SB 1.2.24]

Translation: "Coal, firewood, is better than raw wood, and fire is even better, for fire is the soul of Vedic sacrifice. Similarly passion, or rajas, is better than ignorance, or tamas; but goodness, sattva, is best because by goodness one can come to realize the Absolute Truth, or Brahman."

Prabhupāda:

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

This is gradual process of evolution. Pārthivād dāruṇaḥ. Just like raw wood. Then, when it is dry, then it is fit for igniting fire. Then, when you ignite fire, first there is smoke, and after it is mature, the flames come out. And agnis trayīmayaḥ. And when the flame is there… Just like we generally perform fire sacrifice. Unless the flame comes, we do not chant the mantra or pour the ghee and the grains. Because that is the beginning of yajña. Trayīmaya. Trayī means Vedic yajñas. So our point is to come to the platform of performing yajña.

Yajña means Viṣṇu, the platform of satisfying Viṣṇu. This is the perfection of life. Dull, null brain, ignorance, just like animals, they are in the tamo-guṇa, ignorance. They cannot understand anything. So gradually, they are promoted to the human form of life, rajo-guṇa. Generally, human form of life, rajo-guṇa, activity for creation, we can very well see. Animals, cats, dogs cows, asses… And a little civilized, engaged in sense gratification in a different way, very active, passion… So these two stages of life will not help us. Because our aim is to come to the point of brahma-darśanam, self-realization, ahaṁ brahmāsmi. To remain karmīs or remain animallike life, no knowledge, simply eating, sleeping, mating, that's all… And little advancement means the same eating, sleeping, mating, but in a polished way… Mostly we find in the Western countries, the aim is animal propensities, but in a polished way. Suppose they live in very, very high skyscraper buildings, and the animals live in some cave, in some hole, in some nest.

So for living condition, improving the living condition, does not mean brahma-darśanam. Brahma-darśanam is another thing. Improving the living condition, improving the eating condition, improving the sex life condition, or improving the defending condition. Just like human civilization, they're discovering so many laser weapons, atomic bomb, so many things. So it is improving the defending condition. But modern civilization is in the opinion that if they can improve their material condition of eating, sleeping, mating and defending, that is advancement of civilization. But that is not advancement of civilization. Advancement of civilization means brahma-darśanam. That is advancement. Because so long we do not come to the platform of understanding that "I am spirit soul, I am part and parcel of the Supreme Spirit," we are in the ignorance-in different forms. The example is given very nicely. Just like raw wood, just from the trees, you cut the trees, it is raw, it is not immediately fit for burning. But when it is little dried you can ignite fire, and, igniting fire, immediately there is no flame, there is smoke. Then, after the smoke, there is flame. And that flame is required.

So this gradual process of evolution means one must come to the platform of understanding Brahman. Ahaṁ brahmāsmi: "I am…, I am spirit soul, and I am part and parcel of the Supreme Soul." This understanding one must come. So for that understanding one has to come to the platform of goodness, sattva-guṇa. If one remains in the rajo-guṇa and tamo-guṇa, as we have explained, then we shall be entangled in this material world. We may get a different types of body, even if we get the body of demigods or European body, American body, as they are understood, very advanced. So not only European, American, but there are other improved condition of life in higher planetary system. They're all made of rajo-guṇa. Rajas-tamas. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Because everywhere you'll find the prominence of greediness and lust, everywhere. Even in the heavenly planet, the King of Heaven, he's very, very, very much lusty. There are so many instances. He's very much fond of sex life, Indra.

So this will not help us. We must come to the platform of sattva-guṇa, goodness, the brahminical stage. Then our life, our evolutionary process, will be successful. Tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam. Gradually, evolutionary process… I think in Darwin's theory there is no such conception of coming to the point of sattva-guṇa, goodness. They do not know even what it is, sattva-guṇa. Simply they are studying the animal bones. That's all. But actually perfection of evolutionary process is to come to the platform of sattva-guṇa, brahminical stage. In other words, to become a brāhmaṇa is the topmost platform of advancement of civilization. Brahminical culture is the perfect advancement of civilization. That is mentioned here.

So if one wants to come to that platform, then one has to accept the form of Viṣṇu. As we have already explained in the previous verse: śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ. Sattva-tanoḥ. Viṣṇu is the form of sattva-guṇa, Brahmā is the form of rajo-guṇa, and Śiva, Lord Śiva, is the form of tamo-guṇa. So actually, if we want our perfection of life, we'll not be very much benefitted by taking shelter of Lord Śiva or Lord Brahmā or any other demigod. Other demigods, they're all subordinate to Lord Brahmā and Śiva. All demigods are supposed… Even great saintly ṛṣis, they are also sons of Brahmā. Rajo-guṇa. Lord Śiva is also one of the sons of Brahmā. So either to accept other demigods or even Lord Śiva or Lord Brahmā will not help us, because we have to come to the platform of sattva-guṇa. For that purpose sattva-tanoḥ… Sattva-tanu means Viṣṇu. So we have to take shelter of Viṣṇu. In the Vedas, in the Ṛg Veda it is said, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Viṣṇoḥ paramaṁ padam. Sūrayaḥ, those who are advanced in civilization, sūrayaḥ… Sura and asura. Asura means materialistic person, atheistic person, interested in sense gratification. That is called asura, na sura. And sura means interested in advancement of spiritual life. That is called sura. So for the asuras, the life is different, but for the suras, their aim is: tad viṣṇoḥ paramaṁ padam. Their aim of perfection is Viṣṇu. Paramaṁ padam: the Supreme Abode of Viṣṇu, or the Vaikuṇṭhaloka.

So those who are actually advanced in civilization, those who are in the platform of goodness, their aim is how to go back to home, back to Godhead. That is their business. It is not that to take to religious life for some material gain. Dharmasya hy āpavargyasya na arthaḥ arthāya upakalpate [SB 1.2.9]. We have discussed these verses. To become religious means to become free from material entanglement. Not that to take to religious life means to, I mean to say, to develop economic condition. Generally, people take to religious to make economic development very easily. Therefore at the modern age the educated public, they are not interested in religious life because they think that in primitive stage the people were taking to religious life for economic development. Actually, that is the idea, because ordinarily people go to ask for bread in the church: "O God, give us our daily bread." So modern advanced in science people, they think: "Oh, what is the use of asking bread in the church? Why not take to industry?" That is their aim. In India, especially, this is the situation. The government is thinking that Indian people, being too much religiously inclined, they have fallen down economically; therefore these religious sentiments should be stopped completely. It is not encouraged. Here in Vṛndāvana so many pilgrims, they come from all parts of India; now all parts of world, they're coming. But it is kept in such unclean state to discourage people not to come here. That is the idea, so that people, educated people, modernized people may not come here. They do not want. That is the policy, I am seeing. They are introducing in the Vṛndāvana area so many industrial things so that the spiritual atmosphere is to be killed. That is the policy is going on. Nobody… The chur…, I mean to say, the temples are neglected. No question of improvement. The whole idea is not to come here: "Please do not come." They cannot say directly, but this is the idea going on.

But this is due to wrong direction of civilization. They do not know what is the aim of civilization. The aim of civilization is to understand Viṣṇu, the Supreme Personality of Godhead. But they're missing the point. They're thinking motor tire civilization, very nice road and running motorcar in seventy, eighty miles speed, that is civilization. Not to understand Viṣṇu. That is the difference between materialism and spiritualism.

But we should not be misled by such conception of civilization. Our aim is different. That is right different. I am spirit soul; you are spirit soul. Somehow or other, I have been entangled with this material body, one after another. So I must get out of this entanglement and go back to home, back to Godhead, to Viṣṇu, and live there eternally, blissful life of knowledge. That is our aim. The materialistic persons, they think these are all utopian thinking conception. Because they have no brain they are no better than animals, polished animals. That's all. They cannot understand. In the tamo-guṇa. Tamasaḥ. Tamasaḥ. Two: tamas and rajas. Two, these two qualities material qualities are there. What is…? That in the Bhagavad-gītā there is verse: kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Kāraṇam. Why one is born in low-grade body? Why one is born in high-grade body? The… What is the reason? The reason is stated in the Bhagavad-gītā: kāraṇam. Kāraṇam means reason. Kāraṇ am asya saṅgaḥ. Kāraṇaṁ guṇa-saṅgaḥ asya. Because he is associating with some one of the three modes of material nature. Someone is associating with sattva-guṇa, one is associating with tamo-guṇa, one is associating with rajo-guṇa. So this is the reason. This is the reason that one is getting low-grade form of body or high-grade form of body. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu.

Now… In another place it is also clearly stated: yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. So kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Therefore the first-class civilization is that which associates with the modes of goodness. That is, means, brahminical civilization. Truthful, satyaṁ śamo damas titikṣā ārjava…, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is first-class civilization. People must be truthful, they must be equipoised, not disturbed, not being disturbed by different situations. They must learn how to control the senses. They must learn how to control the mind. Śamo damas ti… They must be tolerant, titikṣā. Ārjava: they must be very simple, no duplicity. Ārjava. Jñānam: they must know everything in full knowledge. Vijñānam: apply the knowledge in practical life. Āstikyam: they must believe in the Vedic injunctions. Āstikya. That is called āstikya. The atheist and, and theist. The theist believes in the Vedic injunction. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is theist. Not that "I believe in God." They must believe in the injunction of the Vedas; what is said in the Vedas, one must believe. That is called theist. As we have given several times the example: the Vedas says that cow dung is pure. One who believes in that, he is theist. And one who does not believe in the words of the Vedas, they want to change, they want to misinterpret, interpolate, they are atheists. Bhagavad-gītā, anyone misinterpreting, giving wrong interpretation, or according to his concocted inter…, they are atheists. Theist, he'll believe all the words of Bhagavad-gītā as it is, as Arjuna believed: sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. "My dear Kṛṣṇa, whatever You are speaking, without any malinterpretation, without any change of words, I believe in it." This is theist understanding. Not like the so-called rascal scholars: "It is not like this. It is not like that. I think it is like this." These are all rascaldom.

So this is the process of civilization. Kṛṣṇa consciousness means perfect civilization, perfect advancement of civilization, according to the direction of the Vedas. We do not concoct anything, any meaning. Just like why you are reading this Śrīmad-Bhāgavatam? This is the beginning of understanding Śrīmad-Bhāgavatam. The professional readers, they immediately jump to the rāsa-līlā of Kṛṣṇa. They think that Bhāgavatam means that rāsa-līlā of Kṛṣṇa. Because it appears like ordinary boys and girls, so they like it. No. This is the foundation of Bhāgavata. The nine cantos must be thoroughly read, then one can understand what is rāsa-līlā and what is Kṛṣṇa. If one jumps at once to the platform of understanding Kṛṣṇa's rāsa-līlā or vṛndāvana-līlā, he'll be misled. He'll be misled. Just like so many rascals are interpreting Kṛṣṇa in so many different ways. They are thinking Kṛṣṇa as ordinary human being. So when He acts like ordinary human being, they take Him as ordinary human being-avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11].

Therefore one should not jump. One should learn Bhāgavata, Śrīmad-Bhāgavatam, as recommended by Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara: bhāgavata giyā paḍa bhāgavata sthāne.(?) One who is practical bhāgavata, one who knows what is Bhāgavata, what is Bhagavān. Not from the professional reciters, who are reading Bhāgavata for belly's sake. Now they are reading Bhāgavatam, and if they get more money, they can become a sweeper. Because their consideration is money. They'll give up immediately reading of Bhāgavatam. But my Guru Mahārāja used to say that it is better to become a sweeper and honestly earn one's livelihood than to become a false Bhāgavata reader for earning livelihood. Yes. Because they'll mislead the whole public. Nobody will improve. And actually we have seen that so many people, they're very much accustomed to attend the Bhāgavata-saptāha, but they remain in the same darkness as they were. No improvement. That is not possible.

So therefore Vyāsadeva has taken so much trouble to establish the Bhāgavata life in Twelve Cantos. One has to go, one after another, one after another, one after another. Not jumping. Daśama-skandha, the Tenth Canto is the face of Kṛṣṇa. So worshiping Kṛṣṇa means one should offer tulasī on the, on His lotus feet first of all. Not jump over to the mouth or to the face. So the First and Second cantos are the two lotus feet of Kṛṣṇa. One should begin worshiping Bhāgavatam, or the sound representation of Kṛṣṇa, by worshiping the First Canto and Second Cantos. We are reading the First Canto. We are just worshiping one lotus feet of Kṛṣṇa. Then the other. Then the thighs. Gradually, you have to rise to the face. The Tenth Canto is the face of Kṛṣṇa. Don't jump over immediately. Read it. But try to understand from the very beginning.

So our aim of life should be to come to the platform of sattva-guṇa, goodness. Otherwise it is not possible. A, a person like Max Muller, in the depth of rajo-guṇa and tamo-guṇa, what he can write about Vedas, and what he can understand, Bhāgavata? This is all nonsense. They are going to the translation of Max Muller. What he'll understand Bhāgavata and Vedas? He's in the rajo-guṇa and tamo-guṇa. Therefore it is forbidden that, without becoming a brāhmaṇa, nobody should read the Vedic literature. It is forbidden That I have already said several times. Without being a graduate, nobody should enter the law college. Similarly, Vedas, they are meant for brāhmaṇas, not for the śūdras, not for the kṣatriya. Kṣatriya also, they, they are, but under the instruction of the brāhmaṇas.

So this is perfect civilization. One must know his own business. Everyone should not attempt to understand Vedic literature, remaining himself in the rajo and tamo-guṇa. Kāma-lobhādayaś ca ye. There are many so-called sannyāsīs who went to your country. He was in fully in rajo and tamo-guṇa. He wanted to preach Vedānta. Therefore it was failure. Nobody can do so. So it is very clearly stated: tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam. One must come to the platform of sattva-guṇa. Therefore we have got so many restrictions, just to keep him fit in the sattva-guṇa: no meat-eating, no illicit sex, no intoxication, no gambling. If one indulges in these affairs, he cannot come to the platform of sattva-guṇa, neither the things will be revealed to him. He'll remain in the darkness. Simply by academic scholarship, it is impossible to understand what is Vedas, what is Bhāgavata, what is Bhagavad-gītā.

Thank you very much. Hare Kṛṣṇa.

Acyutānanda: …when should we read the Kṛṣṇa book?

Prabhupāda: Kṛṣṇa book is written in such a way that everyone can read. But the scheme is like that. To understand Kṛṣṇa, one has to go through this… The idea is that Kṛṣṇa book should be read. Just like the example can be given: sandalwood. Sandalwood, it is rubbed in the flat way. But if you rub in the horizontal way, how, no? What is called? Standing?

Disciples: Vertical.

Prabhupāda: Vertical way. It will give the pulp, but not so very easily. But if you rub it in the horizontal way, it will give very easily. So the, if one regularly reads the other chapters and reads Kṛṣṇa, that will be very nice. Not only "Simply I'm interested to Kṛṣṇa book in the thirty-fifth…, from twenty-ninth chapter to thirty-fifth chapter." That is not good. People generally read those chapters. That is not good.

Acyutānanda: If we, when we show the books to new life…, potential life members, they go to that part. They look…

Prabhupāda: Yes. Everyone is attracted to that. So therefore it is said: śrotra-ramo 'bhirāmāt. It is pleasing to everyone. But unless one becomes a devotee-it may be pleasing-he cannot derive the effect. He cannot derive the effect. As we practically see, generally, the Bhāgavata reciters, they read these chapters and they hear also, but they do not improve. They do not improve; simply sentiment. They do not understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

They do not understand Kṛṣṇa in truth. Therefore they become sahajiyās. Therefore the system is given by Lokasya ajānataḥ vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. Adhokṣaje, the transcendence, when one is engaged in His devotional service, the anarthas will be vanquished. Anartha upaśamam. But when we see that anarthas are not decreasing, they're increasing, that means they're not entering. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. Anarthas, unwanted things, unwanted things, the so many things we have described. Sometimes we see that they cannot give up even smoking. That anartha is not being diminished. It is increasing. So where is the entrance? Phalena paricīyate. We have to understand by the result. If the result is not very satisfactory, then you must know that progress is not very nice.

Devotee (Śyāmasundara?): I've heard it said that all animals are in the mode of tamo-guṇa. But then I've also heard other devotees say that a cow is in sattva-guṇa. So can an animal be in the mode of goodness?

Prabhupāda: Yes. The lion is in the rajo-guṇa. The cow is in the sattva-guṇa. And the monkey is in the tamo-guṇa. So Darwin's father was monkey. (laughter) Therefore all the followers of anthropology, they're in the tamo-guṇa. What do you think, Hayagrīva Prabhu? (laughter) Eh? Darwin's father, monkey?

Hayagrīva: That's what he claims.

Prabhupāda: Eh?

Hayagrīva: That's what he claims.

Prabhupāda: He claims. Yes. (laughter) There is no doubt about it. All right. (end)

720828SB.LA

Śrīmad-Bhāgavatam 1.2.25

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Los Angeles, August 28, 1972

Devotee:

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha
[SB 1.2.25]

Prabhupāda: "Previously, all the great sages rendered service unto the transcendental Personality of Godhead, Bhagavān, due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions. Whoever follows such sages is also eligible for liberation from the material world."

So, in the beginning, there was no impersonalists or voidists. These are later additions. In the Vedas it is stated oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. It is a Vedic mantra. Sūrayaḥ, those who are great sages, they're always looking forward to see the lotus feet of Viṣṇu, tad viṣṇoḥ paramaṁ padam. So, in another Vedic mantra there is:

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

Yaṁ brahmā. Brahmā is the original living creature within this universe; so he worshiped the Supreme Lord, Personality of Godhead. He worshiped not the impersonal brahmajyoti; he worshiped the person. Yaṁ brahmā varuṇendra-they were the first creation, and the sages Marīci, Vasiṣṭha, Ātreya… There are seven great sages, first-born. All of them worship the Personality of Godhead. Bhejire munayo 'thāgre. Agra means in the beginning of creation. Later on they have deviated, or as the ages are going on, people are becoming degraded in their standard of spiritual understanding. In the Satya-yuga, cent percent people were aware of their spiritual necessity of life. Next yuga, seventy-five percent. Next yuga, fifty percent, fifty percent; and this yuga, Kali-yuga, seventy-five percent are rascals, and twenty-five percent, they are little wise. And out of that twenty-five percent, mostly they are fruitive actors. Therefore Bhagavad-gītā says manuṣyāṇāṁ sahasreṣu [Bg. 7.3].

So, in this fallen age, they have manufactured so many things. But actually in the beginning, agre, in the beginning-agre means in the beginning-all the sages, they worshiped the Supreme Personality of Godhead. Oṁ namo bhagavate vāsudevāya. Bhejire munayo 'thāgre bhagavantam. There are… Absolute Truth is manifested in three phases: brahmeti paramātmeti bhagavān iti [SB 1.2.11]. So Bhagavān is the last word in the Absolute Truth. So here it is said they did not worship Brahman or Paramātmā; they worshiped directly bhagavantam adhokṣajam. Adhokṣajam.

Another name of the Supreme Personality of Godhead is adhokṣajam. Akṣaja, akṣaja means direct perception. Direct means sense perception. Just like we see so many things directly with our eyes; we touch with our hands; we smell by our nose. These are direct perception by our senses. But bhagavantam, Bhagavān, is adhokṣajam. He is beyond direct perception. Adhokṣajam. Adhaḥ, you cannot reach there by direct perception. Just like I do not see God. Then what do you see? Your seeing power is very limited.

Why don't you accept that? So He's not appreciable by limited senses. Therefore His name is adhokṣaja. Adhokṣaja. Sattvaṁ viśuddham. Sattvaṁ viśuddham. Sattva, goodness, sattva-guṇa, rajo-guṇa. That sattvam, or existence, His existence is adhokṣaja, beyond our sense perception, and viśuddham. Apāpa-viddham, as it is stated in the Īśopaniṣad, viśuddham. He is never touched by the material contamination. Viśuddham. Sattvaṁ viśuddhaṁ vasudeva-śabditam. Here, however good we may be, there is some material touch. But so far Bhagavān, the Supreme Personality of Godhead, is concerned, His existence is viśuddham. Therefore He's called paraḥ. Nārāyaṇaḥ paraḥ. Paraḥ means above this material world, transcendental.

So the material nature is created, everything here created at a certain point, but because He's above, therefore He is not within this creation. We cannot take Kṛṣṇa as one of the created beings like us. We are all created beings. But Kṛṣṇa is not created. He is above creation. Before creation, He was existing; therefore His existence is not within this creation. That is adhokṣaja. Within this creation we can understand by experimental science, but which is beyond this creation, because we cannot reach there, adhokṣaja… Because we take everything by direct perception, but that is beyond direct perception. Adhokṣaja. Kṣemāya kalpante ye 'nu tān iha. That is our real benefit, adhokṣaja. In the beginning also of this chapter it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. The same word, adhokṣaje. Ahaituky apratihatā yayātmā suprasīdati. If you want real happiness, then you engage yourself in the service of the Supreme Personality of Godhead. Kṣemāya. Then you'll be happy. And if you take to other demigods, those who are material, that will not be your perfect happiness or permanent happiness.

Therefore, in the Bhagavad-gītā it is said, yajante anya-devatāḥ. Kāma, kā. What is that? Hṛta-jñānāḥ. Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. We have read, we have discussed, that if you want, if you want to fulfill this desire, then you worship this demigod. If you want to be beautiful, then you worship Umā. If you want money, then you worship Prajāpati, the treasurer of the demigods, Kuvera. And in this way there are different recommendations. But the conclusion is that Kṛṣṇa says in the Bhagavad-gītā that kāmais tais tair hṛta-jñānāḥ: [Bg. 7.20] this material kāma, lust, desires, for this purpose they go, they worship different demigods. There is no necessity. Kṛṣṇa stopped demigod worship. To His father, when His father was going to arrange a festival for worshiping Indra, and He stopped it. The father was so affectionate: "Oh, Kṛṣṇa doesn't want it. All right, stop it." But Indra became very angry. "Who is this boy, stopping my worship?" So he wanted to show his power. So for seven days torrents of rain. And Kṛṣṇa showed His power. He lifted the Govardhana Hill, giri-vara-dhārī, Govardhana Hill to protect the Vṛndāvana vāsī. Then he came to his senses, that "He's not ordinary cowherd boy. I'm… He's my master." Then he…

So, Kṛṣṇa is adhokṣaja. Adhokṣaja means beyond our sense perception. Therefore we have to know Kṛṣṇa from Kṛṣṇa, not by our speculation. Kṛṣṇa may… That is frog philosophy. Frog philosophy. He's simply calculating with reference to his teeny well, three feet. So if we want to speculate, what experience we have got, what knowledge we have got that we can speculate to understand the supreme, all-pervasive, Supreme Personality of Godhead? That is not possible. Therefore His name is Adhokṣaja. If you want to know Kṛṣṇa, then you have to take to this process of devotional service, rendering service unto Him. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Bhejire, bhejire, bhaj-dhātu. Bhaja means sevā. So bhejire. You have to take to this devotional service. And Kṛṣṇa also says bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. He doesn't say by knowledge or by work or by yoga, mystic yogic power, one can understand God. No. That is not possible. These are all akṣaja, within the range of our sense perception. But bhakti is not within the range. Bhakti is the transcendental process. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Jñāna and karma, knowledge and fruitive activities, they are of this material world. And anyābhilāṣitā-they're all of this material world, anyābhilāṣitā, desiring other than Kṛṣṇa.

So, leaving aside all these processes, we have to simply serve Kṛṣṇa ānukūlyena, favorably, as Kṛṣṇa wants. So at the present moment, Kṛṣṇa, what does He want? How do you know it? Yes, we can know it. Kṛṣṇa, as Caitanya Mahāprabhu, He appeared, and He has declared His mission. What is that? Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. He says, "Whomever you meet, you simply speak of Kṛṣṇa." Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa-upadeśa, the instruction given by Kṛṣṇa or the instruction given about Kṛṣṇa. Just like this Bhāgavata, this is instruction about Kṛṣṇa, how to know Kṛṣṇa. And instruction given by Kṛṣṇa is Bhagavad-gītā. He says, "I am like this, I am like this." So we haven't got to make any research. Whatever is already stocked there, let us distribute it. What capacity we have got to find out Kṛṣṇa by research work? That's not possible. That is akṣaja, akṣaja. Kṛṣṇa is adhokṣaja. Your paltry research work with limited power of sense, how you can find out Kṛṣṇa? That's not possible.

So we have to take instruction from Kṛṣṇa to understand Kṛṣṇa. Kṛṣṇa says that "I am the supreme." You have to accept that, in the Bhāgavata. You cannot interpret in a different way: "Yes, Kṛṣṇa is supreme, all right. But…" Not like that. Take it as it is. Kṛṣṇa says ahaṁ sarvasya prabhavaḥ [Bg. 10.8], "I am the original source of everything." Because our inquiries, every scientist, every philosopher is trying to find out the ultimate source. That is called progressive science or philosophy. But here we get the information. Why should we take so much trouble? Kṛṣṇa says aham ādir hi devānām: [Bg 10.2] "I am the original of all demigods." Just like Brahmā. Brahmā is the first demigod within this universe, but he is not original. Original is Kṛṣṇa. Aham ādir hi devānāṁ maharṣīṇām. So He says that He is the ādi, ādi-puruṣam. Brahmā says ādi-puruṣam, the original person. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So He's the ādi-puruṣa, He's the original source. Every Vedic literature declares, every authority declares. He comes Himself to declare, but still we are so rascal, we are finding out, making research work, "What is the ādi-puruṣa?" This is called rascaldom. Everything is there, but the rascal will simply spoil their own time and spoil others' time making research work. This is called illusion. Everything is there. Sun is there, brilliant, and one is searching sun with a lamp. What is the use of this lamp? The sun is self-effulgent, you can see. Similarly, Kṛṣṇa is self-effulgent. By śāstra, by authority, by action, everything. Why you are wasting your time? Wasting your time? Yes. What is the reason?

The reason Kṛṣṇa says: duṣkṛtina. Duṣkṛtinaḥ, narādhamāḥ. Because they are very, very sinful, duṣkṛtina. Mischievous, miscreants, simply wasting money. They're taking huge salary, huge research fees from the government, and simply misleading persons. That is their business. Miscreants. Actually, they want money, but to take the money he has to bluff. Without bluffing, how he can take money? Then they will present themselves: "I am great scientist, I am great philosopher, so give me money, millions of dollars. I'll go to the moon planet, I'll go to the Mars," and taking money and wasting. And because we are rascals, we are also: "Oh, they are making so much advancement, yes." Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. We are following blind leaders. Because we are blind, we do not know. This is the position. Andhā yathāndhair upanīyamānāḥ. So we have to open our eyes. How these eyes are opened?

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

We are blind. We can have our eyes through the medium of bona fide spiritual master. That is required. Ādau gurvāśrayam.

So this adhokṣajam, Kṛṣṇa, we have to worship. Adhokṣaja. So we cannot see if it is beyond our sense perception. How we can worship Him? Therefore you have to take shelter of the spiritual master who has seen Him. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You try to approach the Supreme Personality of Godhead by surrender. Praṇipātena, paripraśnena. First of all, surrender. Not asking before surrender. This is not allowed. If one is not surrendered, then he should not put any question, because the first principle is lost. First of all you must surrender, then put question. And when you put question, don't argue. Take it. Just like Arjuna. Arjuna was putting… When Arjuna surrendered himself to Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam: [Bg. 2.7] "Now I become…" Because in the beginning he was talking like friends. So friends' argument, there is no end. Because every one thinks that "I am your friend. Why shall I be defeated by you?" So that talk, sort of talks will not solve your problem how to see God. That is not possible. Therefore, you must follow the principles done by Arjuna. He surrendered to Kṛṣṇa: "Kṛṣṇa, I know You are my friend, but unless I surrender unto You, I accept You my spiritual master, it is not possible to know." Therefore he surrendered: śiṣyas te 'haṁ śādhi māṁ prapannam. Kṛṣṇa also immediately took him as disciple and immediately chastised him, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "You're talking like a very learned scholar, but you're fool number one. You do not know what is knowledge."

So we must go to certain person, such a person who can actually give us knowledge. Ādau gurvāśrayam. So in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśī, one who has seen the Absolute Truth, he can give you real… So guru and Kṛṣṇa… Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva, guru-kṛṣṇa-kṛpāya [Cc. Madhya 19.151]. Both-Kṛṣṇa's mercy and spiritual master's mercy. Kṛṣṇa's mercy is there, Bhagavad-gītā. He has already given you. And try to understand this Bhagavad-gītā through the bona fide spiritual master, Bhagavad-gītā As It Is, then you'll learn. Then you'll learn what is adhokṣaja, beyond your sense perception. Then you will understand gradually. Svayam eva sphuraty adaḥ: He becomes revealed. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. The spiritual master's duty is to engage you in devotional service, especially engage your tongue, jihvādau. Jihvā means tongue. Tongue means engaging your tongue for chanting Hare Kṛṣṇa, Hare Kṛṣṇa, (devotees chant with Prabhupāda) Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And when you are tired, take kṛṣṇa-prasādam. That is on the tongue.

So simply engage your tongue; he'll give you Kṛṣṇa. Thank you very much. [break]

…Hare Kṛṣṇa mantra. We are so unfortunate. You see, the things have been made so easy, actually, but unfortunate class of men, they cannot take to it.

Thank you very much. Hare Kṛṣṇa. (end)

721105SB.VRN
Śrīmad-Bhāgavatam 1.2.25

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Vṛndāvana, November 5, 1972
Pradyumna: (leads chanting, etc.)

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha
[SB 1.2.25]

Prabhupāda:

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha
[SB 1.2.25]

"Previously all the great sages rendered service unto the transcendental Personality of Godhead (Bhagavān) due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions. Whoever follows such sages is also eligible for liberation from the material world."

So bhejire munayaḥ athāgre bhagavantam adhokṣajam. There are some theories-that is not fact-that ultimately the Absolute Truth is impersonal. But here we find that agre, in the beginning, after creation, all the sages… First of all, there was Brahmā. And then he created so many saintly persons. Marīcyādi, great sages. And they also engaged themselves in worshiping the Supreme Personality of Godhead. Not impersonal, from the very beginning. Bhejire munayaḥ atha agre. From the very beginning. Bhagavantam adhokṣajam. Adhokṣajam, we have described many times: "beyond our sense perception." The Absolute Truth is a person, it is very difficult to understand. "Beyond our sense perception." They, generally they think that "How a person can create such huge cosmic manifestation?" That is their bewilderment. They cannot accommodate, accommodate in the teeny, poor brain that the original Absolute Truth is a person. That is their problem. So their idea is that by personal worship, one has to reach again to the impersonal transcendence. But we don't find from the śāstra like that. Now, the most authentic śāstra is Vedānta. Vedānta is accepted by all classes of men. Because without accepting Vedānta, nobody will be bona fide. Generally they think that the impersonalists are Vedantists. Generally they think, but that's a wrong conception. They… All the Vaiṣṇava-Rāmānujācārya, Madhvācārya-they are also Vedantists. Caitanya Mahāprabhu is Vedantist. We are also Vedantist. It is not that Vedānta is the monopoly of the impersonalists. No.

Now, the Vedānta, in the beginning it is, the first sūtra is: athāto brahma jijñāsā. So to inquire about Brahman, the Absolute. Now, the next answer is janmādy asya yataḥ [SB 1.1.1]. Brahman, the Absolute Truth, is that from whom everything emanates. Janmādy asya yataḥ [SB 1.1.1]. Now, this janmādy asya yataḥ is explained in the Śrīmad-Bhāgavatam. Therefore Śrīmad-Bhāgavatam is explained by Vyāsadeva himself. Vyāsadeva is explaining Vedānta-sūtra in his book, Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām **. Śrī Vyāsadeva says, "This is the real comment, or bhāṣya, of Vedānta-sūtra, Śrīmad-Bhāgavatam." Therefore Gauḍīya Vaiṣṇavas, Gosvāmīs, they did not write any comment on the Vedānta-sūtra because they accept Śrīmad-Bhāgavatam is the natural commentary on the Vedānta-sūtra. So why they should write again? But still, when there was such question raised in Jaipur that the Gauḍīya Vaiṣṇava has no commentary on the Vedānta-sūtra, at that time, Baladeva Vidyābhūṣaṇa, he wrote Govinda-bhāṣya on Vedānta-sūtra. But still, Vedānta-sūtra does not mean to understand impersonalism. No. That's not the fact.

Therefore in the Śrīmad-Bhāgavatam, in the very beginning, the Vedānta-sūtra is discussed. Unfortunately, the professional Bhāgavata reciters did… Neither they have got brain, nor do they explain the, from the very beginning, Śrīmad-Bhāgavatam. In the Śrīmad-Bhāgavatam, from the very beginning, Vedānta-sūtra is explained: janmādy asya yataḥ [SB 1.1.1]. In the Vedānta-sūtra, the answer is: "The Absolute Truth is that from whom everything emanates." So Śrīmad-Bhāgavatam explains: janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ sva-rāṭ [SB 1.1.1]. As soon as we speak that the original source of everything, janmādy asya yataḥ, so what is the nature of that original source? Whether He's a dead stone, or a living being? That is the next question. Everything that we experience is coming from the supreme source. Whether that supreme source is a living being or a dead stone? What will be the answer? From common sense? From common sense, suppose if we find out the original source of everything, what will be the nature of that original? The Bhāgavata explains therefore: abhijñaḥ sva-rāṭ. He's not dead stone. Abhijñaḥ. He has got consciousness. He has got consciousness. What kind of consciousness? Anvayāt itarataś ca artheṣu abhijñaḥ. He knows everything, directly and indirectly.

Now suppose we are also conscious. So what is the nature of our consciousness? Our consciousness is that I know directly everything of my body, or of my self. But I do not know indirectly about yourself. I cannot say what is going on in your mind, in your body, what pains and pleasure you are feeling. But I can speak about myself that "I am feeling like this. I am thinking like this. I am willing like this." That I can say. So my consciousness is not perfect. It is perfect so far I am concerned. But I, my consciousness does not spread upon you. But here it is said, anvayāt itarataḥ abhijñaḥ artheṣu abhijñaḥ. "The Absolute Truth knows everything, directly and indirectly." My knowledge is imperfect in this sense that I am eating something, it is being digested in the stomach. So many secretions are coming out. How they are forming into blood, and so many things are going on within the body, I am not directly concerned. Neither I know directly. But the Absolute Truth, the Supreme Being, He knows everything, in any corner of the cosmic manifestation. Therefore His consciousness and my consciousness is… As, so far possessing consciousness, the Absolute Truth and myself are one, but His consciousness is all-pervading. My consciousness is limited. So the Absolute Truth cannot be limited, but we are limited.

Therefore here it is said, bhejire munayaḥ athāgre bhagavantam. In this… We have already discussed that the Absolute Truth is realized in three features: brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth is realized in three phases: impersonal Brahman, localized Paramātmā, and the Supreme Person, Bhagavān. So the ultimate realization is Bhagavān, not the impersonal Brahman. That is not ultimate realization. That is partial realization. Even Paramātmā realization, that is also partial. The complete realization is Bhagavān. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. There is no duality in the Absolute platform. That's a fact. But that does not mean that realization of Brahman is the same as realization of the Supreme Personality of Godhead. That is not the same. There is no difference, so far the spiritual identity is concerned. The spiritual identity is the same, Brahman, Paramātmā or Bhagavān. But because my realization is imperfect, therefore somebody says that Brahman realization is the supreme; somebody says that Paramātmā realization is the supreme; somebody says Bhagavān realization is the Supreme. But factually, one who has got real realization, he knows the Absolute Truth is realized in three features, according to one's capacity. The Absolute Truth is one. The example may be given: just like the sun-god, the sun planet, and the sunshine. They are one. But according to the capacity, we are, generally, we can realize the sunshine only. But sunshine is not the perfect realization of the sun. It is partial realization. Brahmeti paramātmeti. The full realization is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Person. Vigraha means person. One who realizes the Supreme Person-and that Supreme Person is Kṛṣṇa,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is real realization.

So one who has not reached to that point, to realize Kṛṣṇa, it is to be understood that his knowledge is still imperfect. But these persons who have got imperfect knowledge, they are passing as Vedantists and knows everything. They do not know. Kṛṣṇa therefore says, bahūnāṁ janmanām ante: [Bg. 7.19] "These impersonalists, the so-called men of knowledge, after many, many births…" Because it is not so easy to understand Kṛṣṇa, the Supreme Person. They'll have to wait to understand Kṛṣṇa, the Supreme Person. They'll have to wait for thousands of births to understand Kṛṣṇa. They'll have to wait. Although they are very much proud of their knowledge, we know where they are: partial realization. Of course, they are also in the same field. But they'll not understand the Supreme Person. Those who understood, the great sages in the beginning, in the beginning of the creation, munayaḥ, great, great sages, Marīci, Ātreya, Vasiṣṭha and others, so they worshiped the Supreme Person, bhagavantam, not the impersonal feature. Impersonal, actually, there is, there cannot be any worship of the impersonal feature, Brahman. It is simply accepting some trouble. Kleśaḥ adhikataras teṣām avyaktāsakta-cetasām. It is simply troublesome. But unfortunately, these impersonalists have spread all over the world. They have no sharp brain to understand the Supreme Person, and they are misguiding the whole population that either impersonalism or voidism. Nirviśeṣa-śūnyavādi.

But this Kṛṣṇa consciousness movement is against this. We are giving directly the name and address and the activities, everything, of the Supreme Personality of Godhead. They are trying to find out the Absolute Truth. The Absolute Truth is the Supreme Person. Anvayāt and abhijñaḥ. Abhijñaḥ means conscious. And what kind of conscious? What kind of knowledge? Sva-rāṭ. Our, my knowledge, your knowledge is received from others. Without… The Vedantists… The Vedantists, they also receive their knowledge from another Vedantist-the so-called Vedantists. Vedantists are… Real Vedantists are the Vaiṣṇavas. And the impersonalist Vedantists, because their knowledge is not perfect. Therefore their knowledge of Vedānta is also imperfect, because they do not know anything about the Supreme Person.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

This is the version of Vyāsadeva. The… Because they neglect the Supreme Person. Anādṛta-yuṣmad-aṅghrayaḥ. The Vedantists… There are many Vedantists in Vṛndāvana, but they do not come to see the temple, because they think themselves that they have become Kṛṣṇa. That is the Vedānta, so-called Vedānta philosophy conclusion. But Bhāgavata says that vimukta-māninaḥ. "They are thinking that they have become liberated." That is their concoction. Māninaḥ. If somebody thinks that "I have become the richest man in the world," although he has nothing to show… To become richest man, there must be some symptoms. But if a poor man says that "I am the richest man in the world," so one should test him, whether he has got the complete riches of the world.

So simply thinking, concocting, is one thing. And fact is another. Fact is that we are teeny, part and parcel of the Absolute Truth. But we are not actually absolute. We are relative. Relative truth. On the existence of the Absolute Truth, we are existing, but we have no independent existence, neither we have got independent knowledge. We are all dependent. The independent knowledge, Absolute Truth, is Kṛṣṇa. Oṁ namo bhagavate vāsudevāya. That is the beginning of Vedānta-sūtra. Therefore, bhejire munayo 'thāgre bhagavantam adhokṣajam. Bhagavān, the Supreme Personality of Godhead, beyond the sense perception. This impersonal concept of the Absolute Truth is in negation of the material duality. But that is not absolute knowledge. Absolute knowledge is that when we reach bhagavantam adhokṣajam. Sattvaṁ viśuddham. His existence is viśuddha, not contaminated. Our existence in this material existence, this is not viśuddha. This is contaminated by the modes of material nature. But His existence is viśuddha. Even Śaṅkarācārya, he says, in his commentary on the Bhagavad-gītā: nārāyaṇaḥ paraḥ avyaktāt. Vyaktāvyakta. There are two material features: manifested and nonmanifested. Śaṅkarācārya agrees that Nārāyaṇa… As soon as he says "Nārāyaṇa," he means the person, person, the Supreme Person. Paraḥ avyaktāt. He's transcendental. His person is not the same person, personality as we have got. There, that is… Para means that is adhokṣajam, beyond our sense perception. So… And there are so many other evidences. Kṛṣṇa says that mattaḥ parataraṁ nānyat [Bg. 7.7], "There is no more superior existence than Myself." Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. "I am the origin." Janmādy asya yataḥ [SB 1.1.1]. This verse, this code, is explained by Kṛṣṇa Himself that "I am the origin of everything." And Arjuna, who understood Kṛṣṇa, he said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣam [Bg. 10.12]. He accepted the Absolute Truth a puruṣa, a person.

So the Absolute cannot be imperson. Imperson is one of the features of the Absolute Truth, but the Absolute Truth, in the original understanding, He is person. As Kṛṣṇa says, brahmaṇo 'haṁ pratiṣṭhā. The impersonal Brahman is situated in Him. It is His personal rays, effulgence of His bodily rays. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. He has got His bodily effulgence, just like the sunshine is the effulgence of the sun globe, and the sun globe, within the sun globe there is sun-god, Vivasvān. That is also… We get information from the Bhagavad-gītā, the sun, sun planet, is not impersonal, not a lump of matter. There is the predominating Deity in the sun globe, and his name is also given in the Bhagavad-gītā-Vivasvān. Vivasvān manave prāha. Prāha, he explained Bhagavad-gītā. Therefore he's a person. As we get, get this experience that from the sun globe, within the sun globe there is a person, and, due to the effulgence of that personal rays of the sun-god, or the population there, every people being glowing, the whole sun planet is so powerful, glowing, and the glow is distributed all over the universe, similarly, there is a glowing effulgence of the Supreme Person. That is called brahmajyoti. That brahmajyoti is impersonal, but the brahmajyoti is resting on the Personality of Kṛṣṇa.

So ultimate Absolute Truth is Kṛṣṇa. That is the verdict of all Vedic literature, Vedānta, and Kṛṣṇa says that vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Anyone who has not understood Kṛṣṇa, he has not studied the Vedic literature very perfectly. Vedānta-vid vedānta-kṛd ca aham. Kṛṣṇa says He's the compiler of Vedānta. So who will know Vedānta better than Kṛṣṇa? The so-called Vedantists, they are very much proud of their knowledge of Vedānta, but the, the real compiler of the Vedānta philosophy is Vyāsadeva. He's incarnation of Kṛṣṇa. Therefore Kṛṣṇa says, vedānta-kṛd vedānta-vit. He is the compiler of the Vedānta-sūtra and He knows what is Vedānta-sūtra, not the so-called Māyāvādī philosophers.

So we have to learn Vedānta-sūtra from Kṛṣṇa, not from others. Not from others. We are not going to be befooled. We know what is Vedānta-sūtra. Vedānta-sūtra points out that here is the person, Supreme Person, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ. Brahmā says, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Kṛṣṇa Himself says, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. He is the origin. Because the Absolute Truth is the origin of everything, the Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavaḥ. He's the origin of even Nārāyaṇa. He's the origin of Brahmā. He's origin of Lord Śiva. He's origin of the Brahman effulgence. He's origin of Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So… But the origin from Paramātmā is another expansion of Kṛṣṇa. That is also explained: ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28].

Our, this philosophy, Kṛṣṇa consciousness, we are pointing out the Supreme Person. Kṛṣṇas tu bhagavān svayam. Everyone is searching after God; we are delivering. Kṛṣṇa is delivering Himself. That is His kindness. That is His mercy. And Lord Caitanya is delivering Kṛṣṇa. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Not only Kṛṣṇa, He's giving love of Kṛṣṇa. So the Kṛṣṇa consciousness people, they should not be misled by so-called Vedantists or impersonalists, or voidists. They should stick to the principle, as it is described in the Bhagavad-gītā. Therefore we present Bhagavad-gītā as it is.

Thank you very much. Hare Kṛṣṇa. (end)

721106SB.VRN

Śrīmad-Bhāgavatam 1.2.26

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Vṛndāvana, November 6, 1972

Pradyumna: (leads chanting, etc.)

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ
[SB 1.2.26]

Translation: "Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms and plenary portions of Lord Viṣṇu."

Prabhupāda:

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

So the first word: mumukṣavaḥ-it is very difficult. This class of men, to find out, mumukṣavaḥ, it is very difficult to find out. They do not know what is meant by mumukṣava. Mumukṣava means "desiring to be liberated." They do not know what is liberation. The so-called scientists, philosophers of the modern age, they do not know what is meant by liberation, mokṣa. And still, they are the heads of education and public leaders. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. They do not know what is the objective of life, what for the human life is meant. They do not know. I was just talking with Guru dāsa. Sometimes in the year 1950 or '51 I went to Jhansi, and it happened so that the…, the friend in whose house I was staying, he was a leader, and there was a meeting for Gandhi's disappearance day. So I was asked to speak. At that time I was not sannyāsī. I was asked to speak something on nonviolence. So I explained that violence means if you have got some right and if somebody by force stops you to utilize your right, that is violence. That is violence. I have got some right to take something, so, or enter in some room, and, if somebody checks me by force, that "You cannot enter," that is violence and it is criminal.

So our land of Bhāratavarṣa, it is not ordinary thing to take birth in Bhāratavarṣa. Just see, practically, how many men, they are automatically circumambulating this temple. Even a common man. So in this way, if you study, by nature, they are God conscious, in Bhāratavarṣa. By nature. Even a very poor man, he's satisfied in God consciousness. He doesn't care, poverty-stricken. He's satisfied: "Kṛṣṇa has placed me in this position." Neither he cares to know-we have studied-that "Why I am poverty-stricken?" Doesn't care. "Now I am getting some food by grace of Kṛṣṇa." Not very long ago, say about two hundred, three hundred years ago, in Krishnanagara, there was a big zaminder, Raja Krishnacandra. So he went to a learned scholar, paṇḍita, brāhmaṇa. In those… Brāhmaṇa, they voluntarily accept poverty. They don't care. So Raja Krishnacandra came to him and asked him: "Panditji, can I help you in some way?" He replied, he replied, "I don't require any help from you." "No, I see that you are very poverty-stricken." "No, I am not poverty-stricken. My students get some rice for me, and my wife cooks it, and I get some…" There was a tamarind tree. "So I get some tamarind leaves. So it is very nice. I don't require any help." You see. This is India's… Cāṇakya Paṇḍita, he was the greatest scholar, politician. He was prime minister of Mahārāja Emperor Candragupta, under whose name the Cāṇakya Purī is going on. He was living in a cottage, not accepting any salary. And as soon as Mahārāja Candragupta wanted some explanation, (he) immediately resigned. This is the standard of persons who are born in India. Vyāsadeva-who can be greater scholar than Vyāsadeva? He has written… His last contribution is Śrīmad-Bhāgavatam, and each word, if you study for hundreds of years, still, you have to understand. Each word. Such a scholar. He was living in a cottage.

So this is actually India's culture. So I explained in that meeting that "After many, many births, one is given the opportunity to take birth in this holy land of Bhāratavarṣa. Unfortunately, you people, you are, by force, making them materialist. They had the opportunity to take advantage of the contribution of great sages, ṛṣis, to study and to become a successful human being, but you are, by force, dragging them from that attitude to this materialistic way of life. This is violence. This is violence. What you are speaking of, nonsense, nonviolence? This is violence." So about twenty years ago I was thinking like that. So actually, people are being killed not only in India, but outside also, by these blind leaders. They do not know how to lead people, how to make them happy, how to make them successful in their human form of life. Narottama dāsa Ṭhākura sung,

hari hari biphale janama goṅāinu
manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

"My dear Lord Kṛṣṇa, I have simply wasted my time, simply." Without Kṛṣṇa consciousness, actually, simply we are wasting time. Simply. Such opportunity, human form of life. We are…, our attention is diverted simply for eating, sleeping, mating and defending. And our real business is spoiled. That is summarized by Narottama dāsa Ṭhākura, that: hari hari biphale janama goṅāinu. "I have simply spoiled my life." Manuṣya janama. This human form of life was especially meant for understanding Kṛṣṇa, Rādhā-Kṛṣṇa. If not Rādhā-Kṛṣṇa, at least Kṛṣṇa, or Battle of Kurukṣetra. Sometimes the politicians say… Our friend, Mr. Chatterji, M. C. Chatterji, he was, sometimes, he was nice friend of me, that "Swamiji, I want Kṛṣṇa of the Battlefield of Kurukṣetra, not of

Vṛndāvana." That's all right. At least you take Battlefield of Kṛṣṇa, Kṛṣṇa on the Battlefield of Kurukṣetra. But take to Kṛṣṇa. If you are not so much fortunate to understand what is Rādhā-Kṛṣṇa, at least you try to understand what is Arjuna-Kṛṣṇa.

So actually the whole world is being spoiled. I am especially drawing the attention of those who are thoughtful men. People are being killed without this Kṛṣṇa consciousness. People are being killed. They got this opportunity, human form of life-they should have been educated to understand Kṛṣṇa. And by understanding Kṛṣṇa, they become liberated. Here, as it is here: mumukṣavaḥ. Mumukṣavaḥ, those who are desiring for liberation. But they do not know what is liberation, what is transmigration of the soul, what is soul-nothing. Simply rascals, and they are leading the whole people. They do not know what is liberation. The Darwin's theory, bodily concept of life, but..., and, and anthropology. That is going on in the university. A false theory, without any idea.

So here it is said, mumukṣavaḥ, "desiring for liberation." But the people do not know what is liberation. They are thinking liberation in terms of politics. Just like we have become liberated from the British rule. What sort of liberated? Liberation? During British rule, people were free to move, free to spend their money. Now you are so liberated that you cannot move, you can (not) spend your money. This is liberation. Formerly there was no restriction for going outside. And for a sannyāsī like me, I had so much difficulty to obtain the permission of the government to go out. So much difficulty. I remember all those... How, oh, with what great difficulty I got out of this country. And because I, some way or other, by Kṛṣṇa's grace, I got out of this country, I could spread this Kṛṣṇa consciousness movement all over the world. Otherwise, it was not possible. I wanted to start this movement from India, but I was not at all encouraged. I was not at all encouraged. I approached so many friends that "You have got four sons. Kindly give me one, one of your sons. I want to make him brāhmaṇa." "Oh, Swamiji, what he will do, becoming brāhmaṇa? We have to earn our livelihood." You see.

So people have forgotten what is the aim of life, what is the purpose of life. Caitanya Mahāprabhu said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

"Everyone who has taken birth on the land of Bhāratavarṣa, he must make his life successful." Because here we have the opportunity in, what is mumukṣava, what is liberation, actually. We have got this information in Bhāratavarṣa. No other country. Their liberation means so-called political liberation and making humbug all these things. Fighting with one an... That is not liberation. Liberation means to get out of the cycle of repetition of birth and death. That is called liberation. But they have no idea whose liberation, what is liberation, after liberation, where to go. All this knowledge, practically blocked. So it is very difficult to understand the statements of Śrīmad-Bhāgavatam like this verse: mumukṣavo ghora-rūpān hitvā bhūta-patīn atha. They do not understand. People are so misguided, ill-educated, that they do not understand it. Otherwise, the land of Bhāratavarṣa is meant for liberation. In other land they take birth. They have no information of liberation. Here, in this land, Bhāratavarṣa, there is the idea of liberation, mukti. Mukti. So we should be interested in that liberation. Mumukṣava. Mumukṣa icchavaḥ, "those who are desiring." Those who want to remain within this bondage, material bondage of transmigrating from one body... Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Ābrahma-bhuvanāl lokāḥ. We are trying to improve our material condition. Sometimes we are going up, sometimes we are coming down. This is going on.

But actual life, this human form of life, is meant for to get out of this darkness of material world. Tamasi mā jyotir gama. This is the information, Vedic information: "Don't remain in this darkness." Darkness, this, this material world is dark. Just like night. It was dark. actually it was dark. And because the sunshine is there, now we are seeing each other. Actually it is dark. And dark also-ignorance. We do not know what is the aim of life. Therefore, the whole world is darkness. And the Vedic information is: "Do not remain in the darkness. Come to the light." But that education is wanting. That is called mukti, to get out of the darkness of ignorance and darkness of this material world. So mumukṣava, if one is serious to go out of this darkness to the light, then his duty is to...

Here, as it is mentioned: nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ. Anasūyava. Asūya. Asūya means envious. Just like when we present Kṛṣṇa, especially in India... This botheration is not there in other countries, outside India, because they had no information. I have placed before them that "Kṛṣṇa is the Supreme Personality of Godhead. You are searching after God. Here is God. Here is God's name, here is God's address, here is God's activities. You try to understand God. Why you are speculating?" So they have accepted it. They are not asūyava. They are not envious. Here, if I present Kṛṣṇa, one may say, "Why not Kālī?" Ghora-rūpān. "Oh, Kālī is very active. It has got so long tongue. And it has got a sword in her hand, cutting the heads. It is very nice. And we are, we shall be able to eat goats." You see. Actually the Kālī-pūjā means for the meat-eaters. The Kālī-pūjā... Now this, this season is Kālī-pūjā. This Kālī-pūjā means because the Vedic śāstras are so made that from the lowest rascal to the highest intelligent man should be elevated. That is the purpose. From the lowest rascal to the highest intelligent brāhmaṇa. Because all classes of men are there. Some of them are influenced by the modes of goodness; some of them are influenced by the modes of passion; some of them are influenced by the modes of ignorance. But the Vedas are meant for study for the human being. Anādi-bahirmukha jīva kṛṣṇa bhuli' gelā, ataeva kṛṣṇa veda-purāṇa kailā [Cc. Madhya 20.117]. The Vedas are meant for human being.

So there are different types of human being; therefore there are different types of śāstras, to attract all classes of men. So the meat-eaters, for them, the Vedas says, "Yes," loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ, "every living being, entity, has a general tendency..." Because he has come here to enjoy, to satisfy the material senses, and material senses means eating meat, drinking wine, and have sex life. This is material, satisfying the material senses. So they are regulated. "All right. You want meat, you want to eat meat, all right, then sacrifice one goat before Goddess Kālī and worship her on the on the āmāvāsya, dark moon night." So many regulations. The real purpose is to restrict him, but if it is directly said that "Don't eat meat," he'll be revolting. Therefore there are so many prescription of worshiping different demigods. Otherwise, there is no necessity. There is no necessity. That is explained in the Bhagavad-gītā: kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Those who are worshiping other demigods, they have become blind, they have lost their senses. Hṛta-jñāna. Hṛta-jñāna. Real knowledge is lost. Real knowledge is lost. Therefore they're after so many demigods. Kṛṣṇa says, "It is not My manufactured word." Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. There is no need of worshiping any demigods. This is the Govardhana-pūjā. This Govardhana-pūjā, Nanda Mahārāja was arranging for worshiping Indra, and Kṛṣṇa stopped it. And He engaged him for worshiping Govardhana, which is representation of Kṛṣṇa. That is the Govardhana-pūjā.

So here it is said, mumukṣavo ghora-rūpān hitvā bhūta-patīn atha. Bhūta-patīn atha. So those who are actually desiring liberation from this entanglement of material life, transmigration from one body to another… We can get different types of sense pleasure in different bodies. That's all right. But this is not a very good business. Sometimes I become a demigod, and sometimes I become a eucalyptus tree, standing for three hundred years. So why should we waste our time in that way? That is intelligence. But they do not know that "This time I am very nice American. I have got my skyscraper building and motorcar and very good bank balance. I am very happy." They don't care. But he does not know that next life he may become a cats or dog. That he does not know. There is risk. This science is not taught in any university. They are so fools and rascals. It is a great science, transmigration of the soul, immortality of the soul, how to elevate the soul to the highest perfection; these things are… They do not know, the rascals, they do not know. Neither do they teach. Mumukṣavo ghora-rūpān. A so unfortunate time it is.

Therefore there is great necessity of spreading this Kṛṣṇa consciousness movement to actually educate the human being to the highest perfect of life. That is required. It is not a religious system, competing with some other religion. Just like they are thinking that we are making Christians, Hindus. This is nonsense. We are not concerned with Hindus, Muslims or Christians. We are not… If these boys… They're educated boys; they have no business to come…, become Hindu from Christian. They have no business. They're… Many people before me, many swamis went there to make Christians, Hindu. They kicked there on their face. They did not become successful. Because they talked nonsense. Why one should, Christian become Hindu, Hindu become Christian? They should know what is God, what He is, what is his relationship with God. This Kṛṣṇa consciousness movement is. It is not a movement for making Hindus to Muslim or Muslim to Hindus or Christian to Hin… This is not that movement. They clearly understand this. Therefore they are following. They are accepting. If I would have preached that Hindu religion is better than Christian religion, they would have kicked me out long ago. It is a science; it is a philosophy.

So there is great necessity of educating people what is the aim of life. That is Caitanya Mahāprabhu's mission. Therefore He said that bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. He was appealing to the human beings, those who are actually human being, not to the cats and dogs. He was appealing to the human being that "You study the contribution of the great sages and make your life successful and go outside, preach this mission." That is going on, under the name of Kṛṣṇa consciousness movement. It is not a sentimental movement. It is scientific movement. Mumukṣavo ghora-rūpān. We are therefore restricting not to worship any other. Therefore when I started this mission many friends advised me "Why don't you make it 'God consciousness'?" This is bogus, God consciousness. "Kṛṣṇa consciousness." Otherwise, they'll put so many gods. "Here is another god, here is another god, here is another god, here is another god, here is another incarnation, here is another avatāra," all nonsense. Place actual who is God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Nārāyaṇa-kalāḥ śāntāḥ. So try to understand our mission. Here it is said. We have to accept the Supreme Personality of Godhead. Kṛṣṇa also says, sarva-dharmān parityajya mām ekaṁ śa.. [Bg. 18.66]. "Unto Me only. Then you'll be saved." Otherwise you'll go to hell.

So this mumukṣavo ghora-rūpān, we don't advise that you…, either you worship Kālī, or either you worship Śiva, either you worship… Oh, it is all the same. yata mata tata patha. We don't speak all this nonsense. We simply say, "Come to Kṛṣṇa. Then you'll be saved."

Thank you very much. Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 1.2.27

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Vṛndāvana, November 7, 1972
Pradyumna: (leads chanting, etc.)
rajas-tamaḥ-prakṛtayaḥ
sama-śīlā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ
[SB 1.2.27]

Translation: "Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and aristocratic birth."

Prabhupāda: So…
rajas-tamaḥ-prakṛtayaḥ
sama-śīlā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ

Śriyaiśvarya-prajā. (aside:) Stop that. Śrī means beauty, aiśvarya means riches, opulence, and praja means progeny, sons, grandsons, great-grandsons. In Bengal there is a proverb, nāti nāti sagye bhati(?): "If one can see grandson of the grandson, his life is successful." His door to heaven is open now. Nāti means grandson, and nāti's nāti, grandson. That means six generations. So people like this-good family and full of beautiful women and very good bank balance, motorcars-then life is successful. Śriyaiśvarya-prajepsavaḥ. But who are after this śriyaiśvarya-prajepsavaḥ? That is explained: rajas-tamaḥ-prakṛtayaḥ. Rajas-tamaḥ-prakṛtayaḥ, those who are influenced by the modes of passion and ignorance.

In the Bhagavad-gītā, the division of the society is given there: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to guṇa and according to karma, there are four classes of men. The first class men, the brāhmaṇas, because they are on the platform of goodness. Goodness means they can see. One who is qualified brāhmaṇa, he can see what is what, what is this world, what is God, what the human being… Everything is clearly prakāśa. It is called prakāśa, illumination. If one is situated in the modes of goodness, platform of goodness, he can see things as they are. Prakāśa. And the next stage is passion, productive. Productive, ruling, administrating, like that. Creation. Just like the king's royal orders, they want to conquer expansive kingdom. And next stage is mixed-up-ignorance and passion. That is the stage of vaiśyas. They want simply money, somehow or other. They do not care for anything, the vaiśya. Brāhmaṇa, kṣatriya, vaiśya and śūdra. Śūdra, they are completely ignorant. They cannot produce anything, neither they have got any enthusiasm for ruling or administration. So their business is to submit to the higher classes and live peacefully. These are the divisions of the society. But all of them are required for upkeep of the society.

It is exemplified in the Śrīmad-Bhāgavatam:

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

In the Śrīmad-Bhāgavatam the same thing is confirmed, that the brāhmaṇas are the face of the Supreme Lord. Therefore, according to our Vedic civilization, whenever, whenever there is any ceremony, the brāhmaṇas are…, are sumptuously fed. Because brāhmaṇas are considered to be the mouth of the Supreme Personality of Godhead. The mouth, the business of mouth is to speak and to eat. So brāhmaṇa's business is to speak Vedic knowledge, distribute Vedic knowledge. Veda-vādī. That is their speaking. Just like Ambarīṣa Mahārāja used to do.

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane…
[SB 9.4.18]

The brāhmaṇa's business is to speak about the Supreme Personality of Godhead. Just like Kṛṣṇa, the Supreme Personality of Godhead, is speaking about Himself… Because the purpose of Vedas is to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is the purpose of Veda. If you become a very great scholar in Vedas, but you do not know what is Kṛṣṇa, it is useless. Because Vedas means… Veda means knowledge. And Vedānta means the ultimate end of knowledge.

So ultimate end of knowledge is Kṛṣṇa. So Vedānta means the ultimate goal of knowledge is to know Kṛṣṇa. That is Vedānta. Vedānta does not mean anything else. Because Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is Vedānta. And He also confirms: vedānta-vid vedānta-kṛd ca aham. "I am the compiler of Vedānta philosophy, and therefore I know perfectly well what is Vedānta." Therefore if you follow the instruction of Kṛṣṇa, then you are completely in knowledge of the Vedānta. That's all. This is Vedānta philosophy. Vedānta philosophy does not mean to make some jugglery of words and deviate one from Kṛṣṇa. That is not Vedānta. That is misleading, bluffing. That is going on, in the name of Vedānta.

So in the previous verse it has been explained that,

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

Those who are in the platform of goodness, they worship nārāyaṇa-kalāḥ śāntāḥ, Nārāyaṇa and His expansions. In the spiritual world, there are innumerable Vaikuṇṭha planets. As we have got experience within this material world, within this universe, there are innumerable planets, similarly there is another sky. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That sky is eternal. This sky is not eternal. It is created. It has got a date of creation, and it will be annihilated at a certain date. So beyond the sky there is another sky, which is called paravyoma, or sanātana, eternal sky. And in that sky there are innumerable Vaikuṇṭha planets. Vaikuṇṭha means vigata-kuṇṭha hy asmāt. There is no anxiety. Here in this material world everyone is full of anxiety. This is the material nature. Even a small bird-you give some grains to the small bird, he'll be full of anxiety. He'll look like this, look like this. Yes. "If somebody's coming to kill me? Somebody's coming to kill me?" That is explained by Prahlāda Mahārāja: sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. The living entities in this material world, they are full of anxieties. Why? Asad-grahāt. Why? Because they have accepted something which will not exist. Asad-grahāt. There are two things: asat and sat. So oṁ tat sat. Paraṁbrahma Bhagavān, He's sat. And this material world, asat. Asat means "that which does not exist."

So because we have accepted this material body, asad-gra hāt, therefore we must be always in anxiety. This is the law. Tat sādhu manye 'sura-varya dehinām, dehinām. One who has accepted this material body, he must be full of anxiety. He may be the King of heaven, Indra, or he may be a small ant in the stool. It doesn't matter. Everyone is full of anxiety. So Prahlāda Mahārāja recommended that when his father asked him: "What is the best thing, my dear boy, you have learned?" He explained, "My dear father…" He did not say "father." He addressed his father as "the best of the demons," asura-varya. Asura-varya. Because he was… (Hindi, aside) Asura-varya. Varya means the best, varīyān, varya.

So,

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

Harim āśrayeta. Unless we take shelter under the lotus feet of Kṛṣṇa, Hari, so long we shall be full of anxiety. This Kṛṣṇa consciousness movement is trying to bring everyone under the shelter of the lotus feet of Kṛṣṇa, so that they may become free from all anxieties. This is the Kṛṣṇa consciousness movement. Otherwise, unless one comes under the shelter of Kṛṣṇa, he cannot be free of anxiety. That is not possible. Therefore it is explained here that rajas-tamaḥ-prakṛtayaḥ. Those who are on the platform of the modes of goodness, brāhmaṇa platform, satyaṁ śamo damas titikṣā ārjavam āstikyaṁ jñānaṁ vijñānaṁ brahma-karma svabhāva-jam. This, these are the qualities of brāhmaṇa. Not that because one is born of a brāhmaṇa father, he will be brāhmaṇa. No.

Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. He must have the qualities of brāhmaṇa and must act as a brāhmaṇa. Then he'll be accepted as brāhmaṇa. Otherwise he'll be called brahma-bandhu, dvija-bandhu. Strī-śūdra-dvija-bandhu. Strī, woman, śūdra and dvija-bandhu. Dvija-bandhu means born of a brāhmaṇa father but his actions are like something else. He's called dvija-bandhu. Or born of a kṣatriya father. Dvija means brāhmaṇa, kṣatriya, and vaiśya also-those who are born for the second time by initiation. First birth is by the father and the mother, and the second birth is by the spiritual master and Vedic knowledge. Vedic knowledge is the mother, and spiritual master is the father. So when one approaches a bona fide spiritual master, his second birth is there by advancement of spiritual knowledge, and that sacred thread is offered to him. Upanayana. Upa means "near," and nayana means "bringing."

So this sacred thread is the symbol that one has accepted a spiritual master and he knows Vedic knowledge. That is the symbol of sacred thread. Ācāryavān puruṣo veda. One who has accepted a ācārya, it is to be understood that he knows things as they are. That is the symbol of sacred thread. So those who are not mumukṣavaḥ, they are to considered under the influence of ignorance and passion. They are called rajas-tamaḥ-prakṛtayaḥ. Those who are on the platform of brahminical understanding, brahminical qualities, controlling the senses, controlling the mind, tolerant, simplicity… And Śrī Baladeva Vidyābhūṣaṇa has given about this ārjava, "simplicity." He says that a brāhmaṇa even to a enemy will disclose all his secrets. Even to his enemy. Nobody discloses his secrets before an enemy, but a brāhmaṇa, if he, even he finds out a enemy, he will disclose all the secrets. He has no secret. Brāhmaṇa means open-minded, liberal. And the opposite word is kṛpaṇa, miser.

So anyone who is trying to utilize fully the advantage of this human form of life, being desire, desirous of becoming liberated from these material clutches and acts accordingly, he's a brāhmaṇa. Mumukṣavaḥ. Others, who are not brāhmaṇas, those who are influenced by the material ignorance and passion, rajas-tamaḥ-prakṛtayaḥ, their business is how to get money, how to get beautiful woman, and how to have many followers. Caitanya Mahāprabhu denies this. Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Caitanya Mahāprabhu says, "My dear Lord, Jagadīśa, I don't want riches," dhanam, na janam, "neither good," I mean to say, "progeny or followers," na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāma… Sundarīṁ kavitām, "very poetic, beautiful wife." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. "I don't want all these things." Just see. This is the difference between sattva-guṇa and rajo-guṇa. Rajas-tamaḥ-prakṛtayaḥ, those who are influenced by the passion and ignorance, their desire is śriyaiśvarya-prajepsavaḥ. Śrī. Śrī means beauty. Śriyaiśvarya, opulence, śriyaiśvarya. And prajā, good progeny. That nāti. Nāti.

So this is the desires of the persons who are influenced by passion and ignorance. And one who is influenced by the sattva-guṇa, goodness, he denies. Especially on the platform where devotional service. Just like Caitanya Mahāprabhu denies: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Then what do you want? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. "My dear Lord, I want life after life…" Not He… He doesn't want even mukti. Otherwise, if one is liberated, then, according to Bhagavad-gītā and every Vedic śāstra, punar janma naiti tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. That is mukti. The mukti means to go out of this ignorance of the darkness of this material world. But Kṛṣṇa Caitanya Mahāprabhu, He says, mama janmani janmani. He doesn't want to stop even punar janma. Kṛṣṇa says mukti means no more birth, no more accepting this material body, but Caitanya Mahāprabhu says, janmani janmani janmani, "life after life." That means a devotee, who is actually pure devotee, anyābhilāṣitā-śūnyam [Brs. 1.1.11], no other desire than to serve Kṛṣṇa, he doesn't want even mukti. Diyamānāṁ na gṛṇanti.(?) Diyamānāṁ na gṛ… Mukti, if it is offered to a devotee, he doesn't care for it; he doesn't want it. He doesn't want anything. He simply wants how to be a faithful servant of Kṛṣṇa. That is Kṛṣṇa consciousness. He doesn't want anything.

So those who are not in the modes of goodness, mumukṣavaḥ, they worship… Rajas-tamaḥ-prakṛtayaḥ sama-śīlā bhajanti. Sama-śīlā, according to their temperament. There are recommendations that "If you want this thing, you worship this demigod. If you want education, you worship this demigod. If you want money, then you worshi p this demigod. If you want very beautiful wife, then you worship Umā and…" The recommendations are there. That is not false. These are all Vedic recommendations. Because, if you want this, then… Bhagavad-gītā also, Kṛṣṇa says that yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. "If you want to go to the heavenly planets, then you worship such and such demigod. If you want to go to the Pitṛlokas, then you worship such and such demigod." These are explained there. They are not false. They are facts. If you want… Just like they are going, trying to go to the moon planet. So how to go to the moon planet, that process is described. You can, you can adopt that process and automatically, after your death, you'll be transferred to the moon planet. You don't require this artificial sputnik. No. Neither you can go there by the sputniks. It is not possible. You must be qualified to enter into a particular type of planet. You cannot go by force. I have given this example many times in America, that if somebody wants to come to America, he has to secure the proper passport and visa. Otherwise, the immigration department will not allow him to enter. Similarly, if you want to go to a particular type of planet, higher planetary system, you must have the required passport and visa. Otherwise, how you can enter there?

Therefore Kṛṣṇa says,
yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

Kṛṣṇa never says that "You do anything nonsense and you come to Me." Kṛṣṇa never says. If you, if you worship demigods, you'll be promoted to the planets of the demigods. If you want to, if you worship the Pitṛs, the śrāddha performance, then you enter the Pitṛlokas. But one who is endeavoring in devotional service, yānti mad-yājinaḥ. Mad-yājinaḥ. Mad-yājī. Man-manā bhava mad-bhakto mad-yājī. Kṛṣṇa recommends, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And in another place He says, mad-yājino 'pi yānti mām [Bg. 9.25].

So those who are devotees, those who are always engaged in the worship of Kṛṣṇa, Nārāyaṇa… Kṛṣṇa, Nārāyaṇa, Viṣṇu-They're all the same, viṣṇu-tattva. So in the previous verse: nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ. Anasūyavaḥ, they're not envious. They, they're not envious of the Supreme Personality of Godhead. Not like the so-called scholar, envious of Kṛṣṇa. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām, he's envious of Kṛṣṇa. He's recommending, "It is not to the person Kṛṣṇa," Because he's envious. He does not like that Kṛṣṇa should be worshiped. Not only he; there are many persons. As soon as we put that Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28], "You just worship Kṛṣṇa," they will protest: "No. Why Kṛṣṇa? We have got so many other demigods. We shall worship them." They are asūyavaḥ. They are hiṁsaka, hiṁsaka. They are envious of Kṛṣṇa. And because our life, this material life has begun being envious of Kṛṣṇa… "Why Kṛṣṇa shall be the enjoyer?" Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Our enviousness is "Why Kṛṣṇa shall be the only enjoyer? I also, I shall enjoy. Why He shall enjoy the rāsa-līlā? I shall imitate. Or I shall also make arrangement for rāsa-līlā." You see. This is rascaldom. Nobody can imitate Kṛṣṇa. Then that is… That is described in the Bhāgavata. If someone thinks of imitating Kṛṣṇa, he'll be ruined. He'll be ruined. That is said, stated there in the Śrīmad-Bhāgavatam on the question of Parīkṣit Mahārāja.

So Kṛṣṇa consciousness means to be completely nonenvious. In the Śrīmad-Bhāgavatam, in the beginning, it is said, dharmaḥ projjhita-kaitavaḥ atra paramo nirmatsarāṇām [SB 1.1.2]. Paramo nirmatsarāṇām. Those who are completely free from enviousness, they can understand what is Bhāgavatam. Paramo nirmat… Dharmaḥ projjhi… It is not a cheating type of religion, enviousness. Paramo nirmatsarāṇām, or paramahaṁsa, those who are not at all envious. They're always friend. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Paramahaṁsa means suhṛdaṁ sarva-bhūtānām, "friend for everyone." Not for this human society or this society. A paramahaṁsa is friend for everyone. Paramo nirmatsarāṇāṁ satām. They are satām, Vaiṣṇava. Vāstavam atra vedyam atra tāpa-trayonmūlanaṁ śivadam. These things are mentioned.

So those who are envious of Kṛṣṇa, they take to the worship of other demigods. Śriyaiśvarya-prajepsavaḥ. Because to quickly attain achievement or achieve perfection in these three things, beauty, opulence, and good generation. So Bhāgavata says that "Even though you are very much anxious to get all these things," śriyaiśvarya-prajā, "still, we recommend that you worship the Supreme Personality of Godhead."

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

That is the recommendation. Akāma. Akāma means bhakta. Just like Caitanya Mahāprabhu is saying: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "We don't want." He's called akāma, no desire. Akāmaḥ sarva-kāmo vā [SB 2.3.10]. Sarva-kāma means this: śriyaiśvarya-prajepsavaḥ. Dhanaṁ dehi rūpaṁ dehi yaśo dehi balaṁ dehi dehi dehi dehi dehi dehi. They are sarva-kāma. Akāmaḥ sarva-kāmo vā [SB 2.3.10]. And another, mokṣa-kāma. So mokṣa-kāma and sarva-kāma or, what is called, the yogis, siddhi-kāma. They are also siddhi-kāma. Some of them are mokṣa-kāma; some of them are sarva-kāma; some of them are siddhi-kāma-all of them are kāmīs, lusty. The yogis, the karmīs and the jñānīs-all of them-they are kāmīs. Means they want something. Only the devotee, he doesn't want anything-except Kṛṣṇa. He doesn't want Kṛṣṇa also. He simply wants to serve Kṛṣṇa.

Just like Caitanya Mahāprabhu teaches: āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanāt [Cc. Antya 20.47]. A devotee desires to see Kṛṣṇa. But he says: "I don't mind if You break my heart by not being present. I don't mind. You break my heart." Because a devotee is always anxious to see Kṛṣṇa. Just like Rādhārāṇī. She's always anxious to see Kṛṣṇa. But Kṛṣṇa does not come. Just like Kṛṣṇa left all the gopīs, immediately went to Mathurā. Renouncement. So much love with the gopīs, and He could renounce immediately. This is one of the qualifications of God. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), jñāna-vairāgyam. Vairāgya. Kṛṣṇa was so much attached to the gopīs, so much, but when it was necessary, He left all of them in Vṛndāvana and went to Mathurā for killing Kaṁsa. That is God, renouncement. So these gopīs remained simply crying for all the life, rest of their life. That is pure devotion. Marma-hatām, broken-hearted. Kṛṣṇa made them broken-hearted. "Never mind. We shall remain broken-hearted, crying all the life. You do Your business." That is love of Kṛṣṇa. That is love of Kṛṣṇa.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ
[Cc. Antya 20.47]

[I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.]

This is… The lampaṭa. Just like lampaṭa husband goes to so many other women, but the chaste wife still loves the husband: "Never mind." So similarly we have to become so chaste, so honorable, just to stick to the lotus feet of Kṛṣṇa. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)
721108SB.VRN
Śrīmad-Bhāgavatam 1.2.28-29

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Vṛndāvana, November 8, 1972
Pradyumna: (leads chanting, etc.)
vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ

vāsudeva-paraṁ jñānaṁ
vāsudeva-paraṁ tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatiḥ
[SB 1.2.28-29]

Translation: "In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life."

Prabhupāda: Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. The same verse, in the Bhagavad-gītā, is explained here in the Śrīmad-Bhāgavatam. As it is said in the Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

There are many mahātmās, many yogis, jñānīs, karmīs. They're all good. But if they do not approach the ultimate goal of life-means approaching Vāsudeva-then śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You can execute your religious principles, you can execute dharma-dāna-tapaḥ-kriyāḥ. Charity. Dharma, dāna. You can execute severe austerities, penances. But if you do not approach Vāsudeva, Śrī Kṛṣṇa, then the śāstra says, śrama eva hi kevalam. In another place it is said, ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If you can approach Vāsudeva, Hari… Vāsudeva, Hari, Nārāyaṇa, Kṛṣṇa, Viṣṇu-the same. Rāma, Nṛsiṁha, Varāha. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Vāsudeva has got ananta-rūpam. Ananta-rūpam means… This is described in the Śrīmad-Bhāgavatam. Just like if you sit down by the side of a river and the, the waves are flowing, you cannot count how many waves are going on in your front, similarly, how many forms are there of Vāsudeva, that is very difficult to count.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Absolute Truth is one, advaita. Advaita is one. Brahmeti paramātmeti bhagavān iti śabdyate. Absolute Truth is one, but He's realized in three phases: Brahman, impersonal Brahman; localized Paramātmā; and the Supreme Personality of Godhead. They are one.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one. One who knows the Absolute Truth, he knows that Brahman, Paramātmā, Bhagavān, the same objective, but they are realized by different devotees or different knower in different features. The example is given in this connection: Just like if you see from a very distant place one hill, you'll find just like a cloud, hazy cloud. If you push forward further you'll find something green. But when you actually approach the hill, you'll find there are many houses, many animals, many trees, varieties. So the Absolute Truth, when it is realized by our limited understanding, the Absolute Truth appears as nirviśeṣa, impersonal Brahman. Similarly, when we try to meditate upon the Absolute Truth within our heart, He appears as Paramātmā. Yogis… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. But at the ultimate issue, He's Vāsudeva, Kṛṣṇa, origin. Advaitam acyutam anādim. Anādi: Kṛṣṇa has no source. He's the original source of everything. Janmādy asya yataḥ [SB 1.1.1]. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. These things are there.

So Kṛṣṇa is the original cause of everything, cause of all causes. But He is independent, svarāṭ. That is described in the beginning of Śrīmad-Bhāgavatam. Janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Svarāṭ means completely independent. He's not caused by any, anyone. And He says also in the Bhagavad-gītā: mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So He's the origin, Vāsudeva. Therefore all activities should be targeted to Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19]. This is the aim of life. Unfortunately, they do not know it. People in general, they do not know it. That is ignorance. This material world is full of ignorance. Therefore it is called tamas. Tamas means darkness. We do not know. The human civilization, at the present moment at least, it is always… At the present moment, it is completely in darkness that they do not know what is the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Everyone is very intelligent. At least, he thinks like that, that "I am attaining my interest of life in different ways." But actually one does not know what is his actual interest. Na te viduḥ svārtha-gatim. Svārtha-gatim, satisfaction of our interest. Everyone is interested, but they do not know what is actual interest.

The actual interest is to search out Viṣṇu, or Vāsudeva. Therefore, here it is said: vāsudeva-parā vedāḥ. You are studying Vedas. That's all right. But do you know what is the end of the Vedas? That is, that is answered by Kṛṣṇa Himself: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. This is the end of… You are very nice student, great student of Vedas, but do you know where to end, where is Vedānta, know? Veda-anta. Veda means knowledge. Do you know what is the end of knowledge? They'll talk of Vedānta, but minus Kṛṣṇa. This is going on. They are known as Vedāntī minus Kṛṣṇa. What is the use? Śrama eva hi kevalam [SB 1.2.8], simple wasting time, simply wasting time. Here it is clearly said, vāsudeva-parā vedāḥ. If you are a student of Vedas, then you must know that ultimately you have to know who is Vāsudeva. In the Vedas there are prescription of sacrifice, so many different types of sacrifices, yajña. So yajña is the name of Viṣṇu. Another name of Viṣṇu is Yajña. In the Bhagavad-gītā it is said, yajñārthe karma. Karma-kāṇḍīya, rituals, religious rituals, this is meant for yajñārthe, sacrifice, or Viṣṇu. In every sacrifice there must be Viṣṇu. Those who are Hindus, following the Vedic principles, any yajña, any sacrifice, any religious ceremony you perform, there must be yajñe vara(?), śālagrāma-śilā. Without śālagrāma-śilā, no yajña sacrifice can be performed.

Here it is said, vāsudeva-parā makhāḥ. In the Viṣṇu Purāṇa it is said,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The whole aim of varṇāśrama-dharma… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The brāhmaṇas, the kṣatriyas, the vaiśyas, the śūdras, the brahmacārī, the gṛhastha, the vānaprastha, and the sannyāsī-this is called varṇāśrama. This is the form of human civilization. Unless one comes to this point of executing the varṇāśrama-dharma, he's animal. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. This is dharma, to execute varṇāśrama-dharma. That is dharma. So if anyone is not executing this varṇāśrama-dharma, he's animal. Paśubhiḥ samānāḥ. That is not accepted as human civilization.

When Rāmānanda Rāya was questioned by Śrī Caitanya Mahāprabhu: "What is sādhya and sādhana, what is human duty, sādhya, and what is the end of sādhana…?" Sādhana, sādhana means cultivating something with a aim of objective. So this question was put to Rāmānanda Rāya by Śrī Caitanya Mahāprabhu: "What is the aim of human life and what is the process of executing that will?" So immediately Rāmānanda Rāya said that varṇāśramācāravatā. The beginning of human life is to execute the varṇāśrama-dharma. Varṇāśramācāravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. Why varṇāśrama? Now viṣṇur ārādhyate. If you properly execute your varṇāśrama-dharma… Actually, it is now pervertedly spoken as Hindu dharma. Hindu dharma is a vague term. Real dharma is varṇāśrama-dharma. Hindu dharma we don't find, any Vedic literature. Neither in the Bhagavad-gītā. It is a, a nomenclature given by the Muhammadans-"Hindus." From Sindhu, "Hindu." Anyway, now we are known as Hindus. The "Hindu" is a vague term. Real term is varṇāśrama, varṇāśrama, four varṇas and four āśramas. This is dharma and this is given by God Himself. Just like Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. It is given by God. You cannot manufacture dharma, religion. No. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means the codes, the regulations given by God." That is dharma. That is dharma. Otherwise, it is not dharma.

Therefore Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is dharma, obedience to God. Religion means obedience to God. Nowadays it has become a fashion to drive away God and make a so-called show of religion. Drive away: "No God." Just like our secular state. "Don't think of God. This is botheration. Kill God." Kaṁsa. Kaṁsa secular state. "Don't talk of God." Rāvaṇa's secular state. Without God, what is life? Without… If you do not follow the codes or the rules or the laws given by God, then what is your religion? That is not religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like the state can give you laws. There is legislative assembly of the state. They can enact laws. You cannot do at home. You cannot do. That will not be accepted as law. Similarly, our Vedic principle is: "Religion means the codes and the rules and regulations given by God." That is religion. Kṛṣṇa says, God says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is religion. Vāsudeva-paro dharmaḥ. Vāsudeva-paro dharmaḥ. Dharma, here it is said that it should be given by Vāsudeva, or it must be approved by Vāsudeva, Kṛṣṇa. Vāsudeva means son of Vāsudeva, Kṛṣṇa. So oṁ namo bhagavate vāsudevāya.

So either you perform dharma, either you perform yajña, either you study Vedas, either you work, whatever you do, it must be targeted-the ultimate goal should be Vāsudeva. Then it is perfect. In many places it is explained. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You may accept any kind of dharma. It doesn't matter. Svanuṣṭhitasya dharmasya. But the perfection, how you are becoming perfect in executing your dharma, will be tested how far you have satisfied the Supreme Personality of Godhead. Svanuṣṭhitasya dharmasya. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Everything is very nicely explained in every śloka, in every chapter of the Vedic literature, especially in the Śrīmad-Bhāgavatam. Svanuṣṭhitasya dharmasya. Ataḥ pumbhir dvija-śreṣṭhāḥ. Ataḥ, "Therefore, after saying so many things," dvija-śreṣṭhāḥ… Naimiṣāraṇya, Naimiṣāraṇya… So still Naimiṣāraṇya is there. Naimiṣāraṇya. So in that Naimiṣāraṇya, all the sages assembled, and the conclusion, the resolution was: ataḥ pumbhir dvija-śreṣṭhāḥ. All the great brāhmaṇas, learned brāhmaṇas, dvija-śreṣṭhāḥ… Dvija, dvija means brāhmaṇa, kṣatriya, vaiśya, but śreṣṭha means brāhmaṇa. Dvija-śreṣṭhāḥ. Ataḥ pumbhir dvija-śreṣṭhāḥ. Ataḥ pumbhir dvija-śreṣṭhāḥ varṇāśrama-vibhāgaśaḥ. Because human civilization means accepting this varṇa-āśrama. There must be classification. Not that everyone is the same, everyone on the same level. Everyone on the same level means śūdra, no knowledge. No knowledge, no philosophy, no culture, simply eat, sleep and… Animals' life.

So ataḥ pumbhir dvija-śreṣṭhā varṇāśrama… Varṇāśrama-vibhāgaśaḥ must be there. The present civilization is suffering because there is no such thing as varṇāśrama-vibhāgaśaḥ. There is no selection that there must be the most intelligent class of men, brāhmaṇa, the real kṣatriya who can give protection to the people, kṣatriya. That is real kṣatriya. And vaiśya who can actually give protection to the cows and produce agriculture, agricultural products and trade. And śūdras, ordinary laborer class. There must be divisions. They must be trained up. I have repeatedly said in America that there is draft board. They call, conscription, they call any young man to the military department, but most of the boys, young men, they try to avoid this, this military. Most of them. One of the causes of the hippie movement is due to the government's draft board. They want to avoid it. So I have repeatedly said: "Why do they avoid?" In India still we have got some martial races, the Gerkhas, the Sikhs. They will be very glad to accept military training. Still. Because there is kṣatriya spirit. But in other countries they have been made all śūdras. How they can take up kṣatriya spirit?

That is not possible.

So according to this varṇāśrama, there must be training. Some classes of men must be trained as nice brāhmaṇas. Some people must be trained as nice kṣatriyas. Some people must be trained as nice vaiśyas. And śūdra does not require any… Everyone is śūdra. Janmanā jāyate śūdraḥ. By birth, everyone is śūdra. Saṁskārād bhaved dvijaḥ. By training, one becomes vaiśya, one becomes kṣatriya, one becomes brāhmaṇa. Where is that training? All śūdras. And how can you expect good government, śūdra government? All the śūdras are taking vote by hook and crook. And they are occupying government post. Therefore their only business is…, Kali, in this age especially, mlecchā rājanya-rūpiṇaḥ, eating and drinking, eating flesh, drinking wine. Mlecchas, yavanas, they are accepting government post. What good government you can expect? Forget, forget good government for millions of years, unless you establish this varṇāśrama-dharma. There is no question of good government. There must be first-class kṣatriya who can take charge of the government. Just like Parīkṣit Mahārāja. He was on his tour, and as soon as he saw that one black man was trying to kill a cow, immediately he took his sword: "Who are you, rascal, here?" That is kṣatriya. That is vaiśya, who can give protection to the cows. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Everything is there clearly. Where is the culture?

Therefore this Kṛṣṇa consciousness movement is so important. The leaders of the society, they should take very serious attention how you can improve the social condition of this world. Not only here, everywhere, sir. Simply it is going on in ignorance and illusion, everything. Vague, no clear idea. Here is clear idea: vāsudeva-parā vedāḥ. You are a… Veda, knowledge, you are educating people, but where is your education to teach people about Vāsudeva, about Kṛṣṇa? Bhagavad-gītā is prohibited. Vāsudeva speaking about Himself, but that is prohibited. And if somebody's reading, some rascal is reading, he's making minus Vāsudeva. That's all. Bhagavad-gītā minus Kṛṣṇa. This is going on. Whole nonsense. You cannot expect human civilization in a nonsense society. Here it is the real purpose of human life: vāsudeva-parā vedā vāsudeva-parā makhāḥ, vāsudeva-parā yogāḥ. There are so many yogis. I can clearly say that without Vāsudeva, yoga-simply pressing the nose. That's all. This is not yoga. They say… In Europe and America the yoga principle is very popular because they think by practice of yoga, they'll have very good health and they can use their senses very nicely. That is yoga system. The fatty woman goes to the yoga class for reduce fat. That is yoga system. You see. Somebody is going to practice yoga system for making right the liver action. You see. Here is yoga: vāsudeva-parā yogāḥ. That is… Kṛṣṇa also says in the Yoga chapter, Sāṅkhya-yoga chapter, Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He's yogi. That is yogi. Not for health's sake, or curing the liver disease or reducing fat, yoga system. This is not yoga system. But people are so much absorbed in the bodily concept of life, everything they want with this, in connection with this body. That's all. Instead of vāsudeva-parā yogāḥ, they, there is śarīra-parā yogāḥ. Śarīra-parā yogāḥ. Farce. These are all farce.

So vāsudeva-parā yogā vāsudeva-parā kriyāḥ. All the activities should be… The same thing. Kriyā means varṇāśrama-dharma, everyone is engaged in his own work. Brāhmaṇa is engaged in his own work. Kṣatriya is engaged in his own work. That is all right. But the ultimate goal should be hari-toṣaṇam. Svanuṣṭhitasya dharmasya. It doesn't matter whether you are brāhmaṇa or a kṣatriya or a vaiśya and śūdra. It doesn't matter. Just try to see by your work whether Kṛṣṇa or Vāsudeva is being satisfied. Vāsudeva-parā kriyāḥ. Vāsudeva-paraṁ jñānam. Jñānam, cultivation of knowledge. What is that cultivation of knowledge? To understand Vāsudeva. Therefore Kṛṣṇa says bahūnāṁ janmanām ante [Bg. 7.19]. So-called knowledge, speculation, philosophical speculation, without understanding of Vāsudeva, means he has to continue such speculation for life after life. Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Jñānam, jñānam means knowledge. So if you immediately take to Vāsudeva… Bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Vāsudeve bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyaṁ jñānaṁ ca. The ultimate goal of knowledge is to know Vāsudeva, but if you take to Vāsudeva directly, then vairāgya and jñāna… Janayaty āśu vairāgyam jñānam. Immediately, very soon, automatically, ahaitukam, without any cause, you understand what is knowledge and what is vairāgya.

So vāsudeva-paraṁ jñānam. All scientific research should be to know Vāsudeva. In Boston I was invited in the Massachusetts Technological Institute? Yes. So I, first of all I questioned the students that "You have got technological department. So where is the technology where we can understand the difference between a dead man and a living man? What is the thing is lost that a body's called dead body? What is that technology." So I talked on this point. The students appreciated very much. Actually, there is no technology why a man is dead. What is the machine, what is the component part of the machine is missing? You can replace it. But where is that technology? There is no technology. Because there is no knowledge with reference to Vāsudeva. Simply superficial. Bahir-artha-māninaḥ. They do not know what is the purpose of knowledge. They're taking interest, taking care of this bahir-artha, external things. Bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. This is knowledge, svārtha-gatim, to approach Vāsudeva, Viṣṇu. But without that knowledge, they are simply taking outward. Just like Darwin's theory. He has no knowledge. He's simply studying this body. That's all.

So one who is interested to study this body, he has been described in the Śāstra as ass and cow.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

The bodily concept of life is meant for the animals. It is not for the human being. Therefore, vāsudeva-paraṁ jñānaṁ vāsudeva-paraṁ tapaḥ. People are taking to so much austerities. Just like modern scientists, they have discovered the atomic bomb. That is tapasya, of course. It is tapasya. But that kind of tapasya was done by Hiraṇyakaśipu also. What is the value of such tapasya? Tapasya must be to understand Vāsudeva. Vāsudeva-paraṁ tapaḥ. If one has actually undergone severe austerities of life to understand Vāsudeva, that is perfect tapasya. Otherwise it is simply… Hiraṇyakaśipu or the manufacturer of the atomic bomb, they are also undergone severe austerities. It is not manufactured all of a sudden. But it required brain and perseverance. They have manufactured, but what is the value? Killing, killing men. The killing, it is automatically being killed. You discover something that people will not die. People are dying. You have accelerated the death process, that's all. But they want to take credit out of it. "We have discovered this scientific…" That is not knowledge.

Here it is said, vāsudeva-paraṁ tapaḥ. Vāsudeva-paro dharmaḥ. Vāsudeva-paro dharmaḥ. Unless we come to that point, dharma, religious principle… Sa vai puṁsāṁ paro dharmaḥ. That is paro dharmaḥ. What? Yato bhaktir adhokṣaje [SB 1.2.6]. Ahaituky apratihatā yayātmā suprasīdati. By executing religion one should be satisfied, but unless he comes to the point of Vāsudeva, he'll never be satisfied. That is not… Yayātmā suprasīdati. If we learn to love Vāsudeva, yato bhaktir adhokṣaje, then we'll be satisfied by executing religion. Otherwise it is superficial. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ, notpādayed yadi ratim [SB 1.2.8]. If one is not interested to hear the kathā, vāsudeva-kathā, śrama eva hi kevalam. Similarly, only formalities will not help. We must enlighten ourself. We must enhance our propensity to hear about Vāsudeva. Śravaṇam. That is wanted. Simply formalities will help us very slowly. One, one who is interested in hearing about Vāsudeva, his progress is very quick. Otherwise, it will be simply formalities. Vāsudeva-paro dharmo vāsudeva-parā gatiḥ. The ultimate goal: go back to home, back to Godhead. Vāsudeva-parā gatiḥ.

So this verse is very nice, Śrīmad-Bhāgavatam. Essence of knowledge. Vāsudeva-parā vedā vāsudeva-parā makhāḥ. We should take advantage of the study of Śrīmad-Bhāgavatam, the direction; then our life will be successful, our aim of human life, mission, will be fulfilled. That is the Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. [break] Yes?

Devotee: I've heard of that form, but what is that form?

Prabhupāda: That you'll know in due course. Not now. Chant. (end)

721109SB.VRN

Śrīmad-Bhāgavatam 1.2.30

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Vṛndāvana, November 9, 1972

Pradyumna: (leads chanting, etc.)

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ
[SB 1.2.30]

Translation: "In the beginning of the material creation, the Absolute Lord, in His own transcendental position, created the energies of cause and effect by His own internal energy."

Prabhupāda:

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

So here is the information of creation. The creation is from a person, not from the impersonal feature of the Absolute Truth. Creation, there must be brain; otherwise how there is question of creation? We are part and parcel of Kṛṣṇa. We are…, we have also creative power. So as soon as there is question of creative power, there must be a brain behind the creation, and brain means a person. Creation cannot be possible from void or impersonal thing. We have several times discussed this point, that the government, this word, appears to be impersonal, but actually, behind the government there is a person-the president or the king, like that. So this creation, cosmic manifestation, is possible through the creative power of the Supreme Person; therefore God cannot be impersonal. Impersonal feature is one of the manifestation of God. God must be a person. This is the conclusion. Sa eva idam: this cosmic manifestation was created. In another place it is stated, aham evāsam agre: before creation, there was God, Kṛṣṇa. And when this material creation will be finished, He will remain.

Therefore Kṛṣṇa, or God, is not one of these created, material created things. That is admitted even by the staunchest impersonalist, Śaṅkarācārya: nārāyaṇaḥ paraḥ avyaktāt. Vyakta avyakta, this mahat-tattva, from which this material cosmic manifestation is there, but nārāyaṇa-para, Nārāyaṇa is above. That means above this creation. Nārāyaṇa, or Kṛṣṇa, is not one of the product of this creation. Just like our existence: we are one of the products of this creation. So Nārāyaṇa, or Kṛṣṇa, is not one of the products of this material creation; therefore it is to be understood that Kṛṣṇa's body is not material. But the Māyāvādī philosophers, they think like that, that Kṛṣṇa is God, but He has accepted a material body. This is Māyāvādī philosophy. But how Kṛṣṇa can accept a material body, because He existed before the material creation? Another consideration is that even if He accepts a material body, that is not material for Him. That is also spiritual. It appears to us as material, but that is spiritual. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies, and because He is spirit, complete spirit, therefore His energies are also spiritual. Sakti-śaktimator abhedaḥ. There cannot be any distinction between the powerful and the power.

So here it is clearly said that sa evedaṁ sasarjāgre bhagavān ātma-māyayā: "Bhagavān created by His energy." It is not that Bhagavān is finished after this creation. The Māyāvāda philosophy is that everything is God; therefore there is no separate existence of God. That is impersonalism. But here it is said that bhagavān ātma-māyayā: He created this cosmic manifestation by His energy. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. His full energy, even it is taken away from Him, still, He is full, He's complete. He's not exhausted. So sa evedaṁ sasarjāgre bhagavān ātma-māyayā, sad-asad-rūpayā. The māyā is displayed… Māyā means energy. That is displayed in two ways: material and spiritual. Material is asat, and spiritual is sat. Asat means which does not exist permanent, permanently. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is created, again it is annihilated. Therefore it is called sometimes asat. Asat means not false, but not permanent. So this material creation is also manifestation of Kṛṣṇa's energy, and there is another creation, but that is not creation. That is always existing. That is the spiritual world, sanātana. Paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. That, that manifestation, that is internal potency. This is external potency. This material world is manifestation of the external potency of Kṛṣṇa, whereas the spiritual world is the manifestation of His internal potency. Unfortunately, the modern advancement of education has no information what is that spiritual world. He has… They have no information. They are concerned with this material world only. That is also not perfectly. But there is spiritual world. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], Kṛṣṇa says. There is another, another manifestation of His internal potency. That is eternal, blissful and full of knowledge. Here, in this material world, material world means it is not eternal, not blissful and not full of knowledge. This is material world. In the Viṣṇu Purāṇa it is said: avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. This manifestation of energy is full of ignorance. The nature of this world is called darkness, tamasi, tama. Tamasi mā jyotir gama. So sad-asad-rūpayā cāsau guṇa, guṇamaya aguṇaḥ. Kṛṣṇa, when He's called aguṇa, or nirguṇa, that means He's not affected by these material modes of nature. Above material nature. We are affected. We living entities, we are affected by the material modes of nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. But Kṛṣṇa is not affected. That is Kṛṣṇa…, difference between Kṛṣṇa and ourself.

In the Bhagavad-gītā there is another instance. When Arjuna asked Kṛṣṇa, Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa said that, "First of all, I narrated this yoga system of Bhagavad-gītā to the sun-god." So, in order to clear this matter, Arjuna inquired from Him: "My dear Kṛṣṇa, we are born very recently. How is that You narrated this yoga system to the sun-god?" Arjuna, of course, knew everything, but in order to clear our doubts, he raised this question. And Kṛṣṇa answered that "You were also present at that time, but you have forgotten. I have not forgotten." So this is another proof that Kṛṣṇa, Kṛṣṇa's body does not change. Kṛṣṇa, when He comes, when He appears, He comes in His original spiritual body. Therefore Kṛṣṇa has warned that avajānanti māṁ mūḍhāḥ [Bg. 9.11]. The Māyāvādī philosophers who think that Kṛṣṇa has accepted a material body, they are described as mūḍhas. They have no sufficient knowledge. Paraṁ bhāvam ajānantaḥ. They do not know what is the power behind Kṛṣṇa. So Kṛṣṇa creates. Before creation, aham ādir hi devānām [Bg 10.2]. In the Bhagavad-gītā it is said, devānām. First of all, Brahmā was created. Then other great sages were created. Then other demigods were created. But Kṛṣṇa says, aham ādir hi devānām. Therefore He's not a created being of this material world. We have to consider in that way. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. The Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. So Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Iti matvā bhajante māṁ budhā bhāva-samanvitāḥ. One who knows Kṛṣṇa, the Supreme, ādi-puruṣam, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33], his knowledge is perfect. If one thinks Kṛṣṇa as one of the products of this material word, then his knowledge is imperfect. He's still in the darkness of this material creation.

So those who are in the darkness of this material creation, they consider Kṛṣṇa as one of the human beings. As a great scholar says, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], the scholar points out that "It is not to Kṛṣṇa. It is the…, it is up to the inner soul which is within Kṛṣṇa." There is no "within" and "without" Kṛṣṇa. Kṛṣṇa…, as we have got difference between within and without, Kṛṣṇa has no such difference. And those…, one who does not know, they think, such persons thinks Kṛṣṇa as one of the products of material creation. That is not the fact.

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

Vibhu. He's vibhu, we are aṇu. That is the difference. Kṛṣṇa is vibhu, unlimited. We are limited. So we, we cannot be equal to Kṛṣṇa. The Māyāvāda philosophy that there is no difference between jīva and Bhagavān… There is sufficient difference. He is vibhu; we are aṇu. Aṇor aṇīyān mahato mahīyān. He's the greatest of the great, and He's the smallest also. So Kṛṣṇa cannot be equal…, or nobody can be equal to Kṛṣṇa, or greater than Kṛṣṇa. Kṛṣṇa is asamordhva. Nobody can be equal or greater than Kṛṣṇa. Everyone is below Kṛṣṇa.

That is explained in the Caitanya-caritāmṛta: ekale īśvara kṛṣṇa, āra saba bhṛtya [Cc. Ādi 5.142]. Only Kṛṣṇa is the supreme master. Ekale īśvara kṛṣṇa, āra saba bhṛtya. Now… Śiva-viriñci-nutam [SB 11.5.33]. Even great demigods like Lord Brahmā, Lord Śiva, they also subordinate to Kṛṣṇa. They offer their obeisances to Kṛṣṇa. Śiva-viriñci-nutam. And in the Brahma-saṁhitā it is confirmed by Brahmā: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara. Everyone can be an īśvara. Īśvara means controller. So we are also controller of something. A business man is controller of his business; I am controller of my disciples. There are so many controllers. So in that sense, everyone is īśvara, in the sense of controller. But Lord Brahmā says, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "The supreme controller, the supreme controller is Kṛṣṇa." What is the difference between supreme controller and ordinary controller? Ordinary controller means that he controls and he is controlled, both. We are controller, but nobody can say that "I am not controlled." We are controlled. But Kṛṣṇa, He's controller, but not controlled. That is the difference between Kṛṣṇa and ourself. So we cannot be equal with Kṛṣṇa. We are controlled. I think in Glasgow, one boy, he was presenting himself as God. So I asked him, "Whether you are controlled or not controlled?" He admitted, "Yes, I am controlled." "Then how you can be God?" God is never controlled. God is controller, but He's not controlled. So if we take ourself as so many samples of God, that is all right, but we are controlled God, not controller God. So that statement of Caitanya-caritāmṛta,

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya, sei taiche kare nṛtya
[Cc. Ādi 5.142]

We are controlled in every moment.

So Kṛṣṇa is vibhu; we are aṇu. Never consider that we are equal to Kṛṣṇa. That is a great offense. That is called māyā. That is the last snare of māyā. Actually, we have come to this material world to become one with Kṛṣṇa. We thought that we shall become like Kṛṣṇa.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

(Prema-vivarta)

Because we wanted to become one with Kṛṣṇa, to compete with Kṛṣṇa, therefore we are put into this material world. Māyā tāre jāpaṭiyā dhare. And here, in this material world, it is going on. Everyone is trying to become Kṛṣṇa. That is māyā. Everyone. "First of all, let me become a big, big man; then let me become the minister, let me become the president." In this way, when everything fails, then "Let me merge into the existence of God." That means, "Let me become God." This is going on. This is material struggle for existence. Everyone is trying to become Kṛṣṇa.

But our philosophy is different. We do not want to become Kṛṣṇa. We are trying to become Kṛṣṇa's servant. That is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. Caitanya Mahāprabhu teaches us how to become the servant of the servant of the servant of the servant of Kṛṣṇa. Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. The one, a person who is the lowest of the servant of Kṛṣṇa, he's first-class Vaiṣṇava. He's first-class Vaiṣṇava. Śrī Caitanya Mahāprabhu therefore teaches us:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

This is the Vaiṣṇava philosophy. We are trying to be servant. We don't identify with anything material. As soon as we identify with anything material, we become under the clutches of māyā. Kṛṣṇa-bhuliyā. Because, as soon as I forget my relationship with Kṛṣṇa… I am eternal servant of Kṛṣṇa. Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is the eternal identification of the living entity, to remain servant of Kṛṣṇa. As soon as we forget this, that is māyā. As soon as I think that "I am Kṛṣṇa," that is māyā. That māyā means this māyā, illusion, can be rejected by advancement of knowledge. That is jñānī. Jñānī means this is real knowledge, to understand his real position. This is not knowledge, that "I am equal to God. I am God." This is not knowledge. I am God, but I am sample of God. But the Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Arjuna accepted Kṛṣṇa like that: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Paraṁ brahma. We may become Brahman… We are Brahman. There is no question of becoming. Ahaṁ brahmāsmi. This is not very difficult to understand. Because I am spirit soul, so I am Brahman. That's all right. But I am not Paraṁ Brahman. That is ignorance. I am not Paraṁ Brahman. If one, anyone thinks that he is Paraṁ Brahman, then it must be understood that he's under the clutches of māyā. That is the last snare of māyā. Therefore Kṛṣṇa says that when one actually becomes knowledgeable, cognizant, he surrenders. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is real knowledge.

So advancement of knowledge means to understand his real position and act accordingly. That is knowledge. That is perfection of knowledge. Simply to understand that "I am Brahman" is not perfection. You have to still go further. Simply to understand that "I am Brahman," "I have now realized myself as Brahman," that is not perfection of knowledge. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. One who becomes realized souls, self-realized, he becomes immediately perfectly joyful. Because our all lamentation is due to our material identification. Śocati kāṅkṣati. We are simply lamenting for our loss, and we are simply hankering for some gain. This is material activities. Everyone is struggling to gain something which he does not possess, and he's lamenting for something which he has lost. But when he realizes himself that "I have nothing to gain and nothing to lose; I have nothing to do with this material world," that is called brahma-bhūtaḥ. That is Brahman realization. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. At that time, he realizes that all living entities, they are spirit soul, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. That is equal vision-not the bodily vision. So long we have got bodily vision, there cannot be any equality. That is not possible. When one sees only to the spiritual existence of a living entity, there is question of seeing equally, equal vision, universal brotherhood. That is possible. Not on the bodily platform. That is not possible.

So after acquiring this knowledge, the life of devotional service begins.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is required. And in that stage of devotional life, one can understand what is Kṛṣṇa. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. That is tattvataḥ understanding. In another place it is said, in the Bhagavad-gītā, uh, Śrīmad-Bhāgavatam: evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. Unless one becomes jubilant, joyful, by executing devotional service, he cannot understand what is Kṛṣṇa. It is not possible. To understand superficially Kṛṣṇa, that "He…, He appeared in Mathurā in His uncle's prison house…," that is also nice. But one should try to understand Kṛṣṇa in fact. That fact can be revealed by devotional service. You cannot challenge Kṛṣṇa. Kṛṣṇa will reveal. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If we become sevonmukha, if we try to serve Kṛṣṇa as eternal servant of Kṛṣṇa, then Kṛṣṇa will reveal Himself, what He is. You cannot understand Kṛṣṇa by speculation, by mental speculation. That is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By sense perception, you cannot understand Kṛṣṇa. That is not possible.

There are many versions of the saintly persons. Just like Narottama dāsa Ṭhākura says, rūpa-raghunātha-pade haibe ākuti, kabe hāma bhujabo se jugala-pīriti. A saintly person, ācārya, like Narottama dāsa Ṭhākura, he says that "When I shall be very much eager to understand the path of the Six Gosvāmīs?" Ei chay gosāi jāṅr mui tāṅr dās. We cannot understand Kṛṣṇa unless we have submitted ourself under the lotus feet of the Six Gosvāmīs, Caitanya Mahāprabhu. We have to understand Kṛṣṇa in this way. It is very difficult to understand Kṛṣṇa, but by the grace of the Gosvāmīs, by the grace of Lord Caitanya, we can understand Kṛṣṇa.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno

na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Panthās tu… There are many shastric evidences. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. So by speculation, we cannot understand Kṛṣṇa. That is not possible. By mental speculation, we cannot understand Kṛṣṇa. We have to understand Kṛṣṇa as Kṛṣṇa says, or Kṛṣṇa's devotee says, the Gosvāmīs says, Caitanya Mahāprabhu says. Then we can understand how this cosmic manifestation is created, who created, how it is created. Everything will be clear. This is the beginning of such understanding.

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

So Kṛṣṇa is transcendental, His position is always transcendental. Even though He appears before us, still, He's transcendental. This is the understanding of Kṛṣṇa.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.2.31

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Vṛndāvana, November 10, 1972

Pradyumna: (leads chanting, etc.)

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitaḥ
[SB 1.2.31]

Translation: "After creating the material substance, the Lord expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened and in His transcendental position."

Prabhupāda:

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitaḥ

Now, this material creation is possible when the Supreme Spirit enters into it. This is a problem to the modern scientist, how creation was possible. They cannot understand that without spiritual touch, there cannot be any creation. That is their poor fund of knowledge. The Darwin's theory, development, process of evolution, they are childish. They are concentrating on the matter: matter is evolving. Matter does not evolve; matter is dead. It is due to the presence of the spirit soul it evolves. That they do not understand, although actually we are seeing. Just like a child born. If the child is born dead, it is simply dead matter. It does not grow. It is our practical experience. But if the child is living, or the spirit soul is within that body, then it develops. Similarly, the whole cosmic manifestation, this big universe, unless there is, in the center, the Supreme Spirit, how it develops? It cannot develop. Either you take this body or take this universal body-without the spirit being entered within it, there cannot be development. The modern scientists, they have no knowledge. They cannot understand this. They are so poor fund of knowledge. Practically we are seeing every day. This body has developed, your body, my body, how it has developed? Because I, the spirit soul, you, the spirit soul, enter into the matter. Therefore, it has developed. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1].

So deha upapatti, development of this body, is possible when the spirit soul enters. The man, the male and female, they have sex life, and the two secretions, they mix up, becomes emulsified, and the spirit soul takes shelter within that matter. And then the matter develops gradually. That is the development within the embryo. And when it is fully developed, with hands and legs, consciousness, at seven months, then child wants to come out. Then, by the natural process, on the tenth month the child comes out. But medical science or physiologist, biologists, they do not know this. They do not know this. They cannot explain how the body is developing, how the body is being formed. They do not know. But it is the fact.

Tayā vilasiteṣu guṇeṣu guṇavān iva. Now, the living entity wanted to enjoy this material world. We get different types of bodies on account of our desire to have such body. We want to enjoy the material, the matter, in a certain way, and Kṛṣṇa gives us the opportunity to enjoy as we liked Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is under control of Kṛṣṇa. Although the body's obtained by material arrangement, still, behind the matter, there is Kṛṣṇa. Kṛṣṇa is… As the living entity enters this material world, Kṛṣṇa is also there along with him. Sometimes the Māyāvādī philosophers, they mistake that the soul and the Supersoul, there is no such difference: only the soul is the Supersoul, or the Supersoul is the soul; ātmā, Paramātmā, they are both one. But not they are not both one. They are two. That is stated in the Upaniṣads, that they are sitting in one tree like two birds, friendly birds. One is enjoying the fruit of the tree; other is only witnessing. So the witnessing bird is Paramātmā, and the fruit-eating bird is ātmā. These are the Vedic statements.

So we have entered this material world for enjoyment, and to give us facility for enjoyment, the plenary portion of Kṛṣṇa, Paramātmā, brahmeti paramātmeti bhagavān iti [SB 1.2.11], He's also within this body. The…, this can be explained by one example. Just like when there is some fair. In India, just like we had attended that Kumbha Mela fair. So because the people would come and gather there, the government takes precaution, or makes necessary arrangement. There is actually a small government; the commissioner, the magistrate, they go there and manage things, that things are going on nicely so that people may not be in inconvenience, let them take bath peacefully. That is the idea. Similarly the government is Kṛṣṇa. And because we wanted to come here to enjoy, the Kṛṣṇa has made so many nice arrangements. The… Sometimes they question, "Why this material world is created?" That is created for us. Because Kṛṣṇa knows that some of them, they want to enjoy this material world, to give them facility everything is arranged there. This is a, a replica of the spiritual world, but it is temporary, exactly like the Kumbha Mela camp is temporary. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. A chance is given to the living entities to enjoy to their satisfaction, and the Vedic instruction is there so that they may follow and again come back home, back to home, back to Godhead. This is the whole arrangement.

So guṇeṣu guṇavān iva. Now, the Supersoul does not become affected by the material qualities, but the individual souls, they are affected by the material qualities. Sattva-guṇa, rajo-guṇa, tamo-guṇa. But the Supersoul is above these guṇas always. Antaḥ-praviṣṭa ābhāti vijñānena vijṛmbhitaḥ. He's always full conscious. When Kṛṣṇa comes within this material world, He does not become affected by the qualities as we become. Therefore, those who are mūḍhas, those who are fools, they consider that Kṛṣṇa is also a human being like us. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. But Kṛṣṇa, about Kṛṣṇa, it is said, vijñānena vijṛmbhitaḥ. He's full, fully conscious. He knows. Vedāhaṁ samatītāni [Bg. 7.26]. "I know everything," Kṛṣṇa says, "past, present, future." Just like Kṛṣṇa said to Arjuna, imaṁ vivasvate yogaṁ proktavān aham avyayam, aham avyayam: [Bg. 4.1] "Formerly I spoke to the sun-god." So because He does not forget past, present, future… Vijñānena vijṛmbhitaḥ. He's always conscious, fully conscious. Whatever was done in the past, what will happen in the future, and what is happening, everything is known to Kṛṣṇa. Vijñānena vijṛmbhitaḥ. But we have lost our consciousness. We have lost our memory that we have past, that we are parts and parcels of Kṛṣṇa, and we are identifying with this material world in different capacities. Somebody's identifying with this body; somebody's identifying with the society or community or nation or country. But Kṛṣṇa does not become such materially affected. Vijñānena vijṛmbhitaḥ. He's always conscious.

So the Paramātmā… Although the Paramātmā is within this body, antaḥ-praviṣṭa ābhāti, without Him… Both the Paramātmā and jīvātmā are within this body, and the intelligence is coming from the Paramātmā. That is explained in the Bhagavad-gītā: sarvasya cāhaṁ hṛdi-sanniviṣṭaḥ. Sarvasya cāhaṁ hṛdi-sanniviṣṭaḥ: "I have entered in everyone's heart." Sarvasya cāhaṁ hṛdi-sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Smṛtir jñānam apohanaṁ ca. Remembrance, memory, knowledge-everything is coming from Him. Smṛtir jñānam apohanaṁ ca. And forgetfulness is also from Him. (loud kīrtana in background) (aside:) That's all right. Let them… Jñānam and apohanaṁ ca. Knowledge and forgetfulness, both are there. Both are coming from Kṛṣṇa. Knowledge…Suppose I wanted to enjoy something in my past life. So Kṛṣṇa has given me a type of body so that I can enjoy, and He gives me reminder also: "Now you wanted to enjoy like this. You have got this opportunity. You do it." This is the proof. You'll find even a, what is called, the cub, born of an animal, the dog, cats and dogs, they find out where is the mother's breast. The human child also, they also try to find out where is the mother's breast. Because they, they explain it as intuition. But we don't say it is intuition. Or even if you call "intuition," wherefrom it is coming? It is coming from Paramātmā. He's giving that "You find out. Here you'll find your mother's breast, and here is your food. Here is your food." Therefore even just after birth, the kitty, or a small child, finds out where is the food. This is the explanation of intuition.

But the modern scientists, they say "intuition," but they cannot explain how the intuition is coming. It is explained in the Bhagavad-gītā: mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. It is coming from Paramātmā, the Supreme Personality of Godhead. Antaḥ-praviṣṭa ābhāti vijñānena vijṛmbhitaḥ. But Kṛṣṇa, sarvasya cāhaṁ hṛdi-sanniviṣṭaḥ, as Paramātmā, He has entered in everyone's heart. He is in His knowledge. He knows that "This individual soul wanted to enjoy this material world," so He gives him facility: "Now you enjoy." Those who have no discrimination of eating-all abominable things one can eat-he's given the chance of eating everything up to stool in the form of a hog. The facility's given. One who is shameless… Now this civilization has spread in the Western countries-they want to remain naked. There are so many nudie clubs. So next life they'll be given chance to become tree, to stand naked for thousands of years. This is laws of nature. They do not know how they're getting chance, different types of body for different types of enjoyments, material enjoyment. Sometimes he's put as a poor man; sometimes he's put as a rich man. Sometimes as demigod, sometimes as cat, sometimes as dog. In this way, it is going on. But they are…, there is no knowledge. The modern civilization, they do not take care of this Vedic information, neither they have got any sufficient knowledge how these 8,400,000 species of life are becoming possible. They have no science. But here it is stated: antaḥ-praviṣṭa ābhāti vijñānena vijṛmbhitaḥ.

So our, this Kṛṣṇa consciousness movement is all-pervasive. It is including science, philosophy-everything that we require. Everything complete. By Kṛṣṇa consciousness movement, everything becomes completely known. Prakāśa. Prakāśa. Because as soon as we become in touch with Kṛṣṇa, Kṛṣṇa gives us all intelligence. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If we engage ourself in Kṛṣṇa consciousness, in devotional service, sincerely, and seriously, then all intelligence will come from within. Because Paramātmā is there, Kṛṣṇa is already there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So simply… Just like the television set is there already. You can get so many news from outside, but you have to know how to tackle it. As soon as you push some button, electronic button, immediately the picture and the speaking immediately become manifest. Similarly, Kṛṣṇa is already there within your heart. You are also there. If we simply connect or link with Kṛṣṇa, that is called yoga. Yoga means connecting the link. So there are different processes of yoga system. The best yoga system, as it is described in the Bhagavad-gītā: always think of Kṛṣṇa within your heart. Always think. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. This is the example given by Ambarīṣa Mahārāja. You haven't got to practice so many aṣṭāṅga-yoga process-that is also one of the process-but this process, always thinking of Kṛṣṇa… Satataṁ cintayanto mām. Satataṁ cintayanto mām, satataṁ kīrtayanto mām [Bg. 9.14]. These words are there. If we engage ourself always chanting, hearing about Kṛṣṇa,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Then gradually the dirty things within our heart will be cleansed, and there will be clear direction what to do in which circumstances and how to do it. Everything will come.

Because vijñānena vijṛmbhitaḥ. Kṛṣṇa is there. He's full of knowledge, scientific knowledge. Vijñānena. This very word is used, vijñānena. Not only jñāna, but vijñānena. Tactfully, everything perfectly will come. Simply we have to link our lost relationship. We are always in Kṛṣṇa touch, but at the present moment, due to the illusory energy of māyā, we have forgotten that we are always connected with Kṛṣṇa. This has to be, this illusion, this dirty things has to be moved; then our original relationship will be established, and our life will be perfect. That is the process of Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

721111SB.VRN

Śrīmad-Bhāgavatam 1.2.32

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Vṛndāvana, November 11, 1972

Pradyumna: (leads chanting, etc.)

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān
[SB 1.2.32]

Translation: "The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second."

Prabhupāda:

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

The Supreme Personality of Godhead Kṛṣṇa is residing along with the living entity within the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. This is confirmed in the Bhagavad-gītā, that Īśvara, the Supreme Personality, is residing in everyone's heart. In another place it is said, kṣetra-kṣetrajña chapter, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Kṣetrajña means the knower of the body. I, you, every one of us, we are individual living entities. We are also kṣetrajña. I know this is my body, this is my finger, this is my hair, this is my leg. Jña. Jña means one who knows. So I know; you know. You know about your body; I know about my body. Therefore we are all kṣetrajñas. Kṣetrajña means one who knows about his field of activities.

Everyone has been given, awarded, a certain type of field of activities for sense enjoyment. We want a certain type of body, certain type of sense enjoyment, and Kṛṣṇa gives us the facility through the agency of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Actually we are dependent. I want something; Kṛṣṇa gives us through the material agent. At the same time, He also accompanies, as a friend. The footnote is there: dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte tayor anyaḥ pippalaṁ svādv atty anaśnann anyo 'bhicākaśīti. Śruti-mantra. So both the living entity, and the Supersoul is sitting on the same tree. This body is supposed to be the tree, and the heart is supposed to be the nest. And in the nest, as there are two birds, similarly, there is one bird, the living entity, individual, and the Supersoul, both. One is eating the fruit; the other is simply observing, witnessing. Anumantā upadraṣṭā. Anumantā means "giving order." Just like a child wants to take something, but he also depends on the order of the father. The child is insisting: "Father, I want this." Father says, "No, you don't take it." "I shall touch it. I shall touch the fire." Father says, "No, don't touch it." But he's insisting and crying, so father says, "All right, you touch." Similarly, we create our own fortune and misfortune. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. So the father wants us to do something else, but we want to do something else against the wish of the father. Similarly, Kṛṣṇa wants that everyone of us should surrender unto Him and work according to His direction, but we want to do against His will. Therefore we create our own fortune and misfortune. That is the way.

So there are different types of body, and each one is acting in a different way. Different way means the... Why they are working different way? If the Supreme Personality of Godhead, Paramātmā, is the same in the..., in each and every body-īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]-why one is acting different from the other? One is acting different... That is the action of the individual soul. The Supersoul is there, simply sanctioning: "All right, you do like this." Because he's insisting. And He's sanctioning: "All right, you do like this." Therefore nāneva bhāti viśvātmā. Viśvātmā, the Supersoul, the Supreme Personality of Godhead, He appears to be acting differently. He's not acting differently. Just like the magistrate. Magistrate is giving different judgment: "This man should be treated like this. This man should be treated..." The man, the magistrate, is the same, but because the culprit is different, therefore he has got to give different judgment. Culprit is different; he's not different. He's one. This is the proof that Paramātmā and jīvātmā are two different personalities. They're not one. This is the proof. Why? Nāneva bhāti viśvātmā. He's Viśvātmā, the Supersoul. Why one is acting as a hog, one is acting as a dog, one is acting as a demigod, Indra, Candra, Varuṇa? Why these differences? We are all living entities, jīva-tattva, and the Viśvātmā, the Supersoul, is the same in everyone's heart. Why they are acting differently? This is the proof that there is individual soul, jīvātmā, and the Paramātmā, Paramātmā is sanctioning. The same example: the magistrate, or judge, is giving different judgment because the criminals, or the complainers, they are different. Nāneva bhāti viśvātmā bhūteṣu ca tathā pumān.

The example is given: yathā hy avahito vahnir dāruṣu. In every wood, there is fire. A small wood, there is small fire; in big wood, there is big fire. The fire is the same, but according to the different size of the wood, fuel, the, the, what is, the flames of the fire appears to be different. The flame of the fire appears to be different because the living entity is different, of different types. They have got different desires, according to the contact of the material quality. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. This is explained in the Bhagavad-gītā. Why they are different? Because kāraṇam, the cause, is-kāraṇam means cause-is guṇa-saṅgaḥ asya. Asya, or this living entity, he is associating, contacting different qualities. There are three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa; and again, if you mix these three qualities, then three into three, it becomes nine. Then again mix it: nine into nine, it becomes eighty-one. Therefore there are 8,400,000 species of life, different qualities. Nāneva. Nāneva bhāti. And in every living entity, within the heart of every living entity, the Viśvātmā, the Supersoul, is there.

So He's not different. As like the dāruṣu, as the fuel wood are different, and therefore the flame appears to be different, similarly although Viśvātmā, the Supersoul, is one, because He's acting with individual soul different according to his different association, mentality, desires… Every account is kept. Just imagine how many numberless there are living entities. Asaṅkhya. Jīva-bhāgo sa vijñeyaḥ sa cānantyāya kalpate. There is no, you cannot… Innumerable. And each and every individual soul is doing according to his own desires and every account is kept. Just imagine how expert accountant is required. Every account is kept. Because He has to be offered again another body, taking account of his activities. Karmaṇā daiva-netreṇa [SB 3.31.1]. He's acting. Innumerable living entities. So how big brain is Kṛṣṇa, you can just imagine. And not only one planet-there are innumerable planets, there are innumerable universes. Everything innumerable. That is called unlimited. Everything innumerable. And still, some rascal claims that he is God. How much brain a God requires, he does not know. How big brain… Anvayād itarataś ca artheṣu abhijñaḥ. These are analyzed, what is the nature of the Absolute Truth. Athāto brahma jijñāsā. How He is? What He is? Immediately the answer is janmādy asya yataḥ: [SB 1.1.1] "From Him, everything is emanating." Everything is taking birth from Him. Janma. Not only janma, birth, but existence, maintenance, janmādi. Janmādi means birth, maintenance and death. Creation, maintenance and annihilation. Janmādi. Asya, anything you take, asya. Janmādy asya [SB 1.1.1]. Janmādy asya yataḥ. From whom everything is emanating, everything is taking birth, this cosmic manifestation, it is being maintained in Him. And again, when it is annihilated, it enters into His own energy. Prakṛtiṁ māṁ gacchati. From His prakṛti, from His energy, Kṛṣṇa's energies, external energy, these five elements come out-earth, water, fire, air, sky. Five gross elements and three subtle elements-mind, intelligence ego. This is the eight, these are the eight elements of material creation. Then all the living entities, those who wanted to enjoy this material world, they are impregnated within this material energy and they come out with different bodies for enjoying different types of sufferings of happiness. There is no happiness; it is all suffering, but we take: "It is happiness." That is called illusion.

So in this way the whole creation is going on under the direction of Kṛṣṇa. That is also stated in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Under His supervision… Just imagine how expert supervision is there, that the sun is rising exactly in the same moment as it is to be done. The waves of the sea are going on perpetually, but the waves cannot come beyond the limit. We have walked on the sea beach. So just at ten, one, three feet, the big ocean, Pacific Ocean is… But we are certain that this Pacific Ocean cannot come beyond this limit. We are certain. How we are certain? Because there is the order of Kṛṣṇa. Mayādhyakṣeṇa. Because we know, I know, you know that there is God's order… The Pacific Ocean may be very, very big, but still, he cannot disobey the order of the Supreme. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. This is understanding of Kṛṣṇa. Kṛṣṇa consciousness means you have to study everything, how things are going on. And this is stated. You have to simply think, "Yes." You have to confirm by your brain. If you have got dull brain, then how you can study? Kṛṣṇa says in the Bhagavad-gītā that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. The prakṛti, the material nature, is working under His direction. And you can verify it, how nature is working correctly, exactly. Unless there is some systematic order, how everything is working systematically. As soon as there is spring, immediately thousands and millions of trees, immediately the foliage comes out. Immediately. And as soon as there is fall, September, last, all the leaves fall down, immediately. So this is the process of creation. Just like in Bible it is said, "Let there be creation," and there was creation. So it is fact, actually. But we cannot understand how much powerful is Kṛṣṇa, or God. Simply by His will, simply by His will, everything takes place. Millions and millions of things come out immediately, and millions and millions of things immediately annihilated. That is Kṛṣṇa. That is God. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So the Supersoul, Viśvātmā, He's one. But because we are different, therefore we are acting differently. The question may be raised that if Viśvātmā, the Supersoul, is one, why there are different activities? The different activities due to our will, our selection: "I want to act in this way." So He gives the facility. Just like somebody wants to drink, the government gives license for liquor shop. Now, it is not that everyone is drinking, but there is facility for the drunkards. Because the drunkards want to drink, so government gives facility: "All right. Here is a liquor shop. You drink." But as soon you commit some offense by drinking, you are arrested. So this arrest of the drunkard, is it the government's will or the person created such situation to be arrested? So in this way, the whole world is going on. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ. Kṛṣṇa says, "I am equal to everyone. I don't…, I'm not envious of everyone, or anyone, or I am friendly to everyone." He's friendly, actually He's friendly. But people, they accuse Him: "Why God has created this distress? Why I am suffering?" You are suffering for your own fault. God created you to become happy. He's happy. You are part and parcel of Kṛṣṇa. You should be happy. But you don't accept the way of happiness. That is your fault. You don't accept… Kṛṣṇa says that you shall be happy in this way:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Why you claim this is your property? Why you claim? Everything is belonging to Kṛṣṇa. That is your fault. So you must suffer. You are a thief. Stena eva sa ucyate [Bg. 3.12]. Anyone who does not offer things to Kṛṣṇa before using, he's a thief. That is prasādam. That is Vaiṣṇava philosophy. The whole process is to accept the Supreme. So long we do not accept the Supreme, that is māyā. That is māyā. That is going on. Nobody wants to accept the Supreme everyone wants to become Supreme. Even after performing severe austerities, penances, still, they want to become one with the Supreme. This is also māyā.

Therefore Bhāgavata says, vimukta-māninaḥ. They are thinking that after undergoing such severe austerities and penances, now he has become God. That is māyā. He does not know. He's not God. But he claims like that, falsely. This is the cause of his suffering. Nobody can be…, can become God or equal to God. That is not possible. The same quotation: ekale īśvara kṛṣṇa, āra saba bhṛtya [Cc. Ādi 5.142]. Only the Supreme God, Supreme Person, Īśvara, supreme controller, is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. You are, why you are, rascal, trying to become Bhagavān, God? This is māyā. He does not know. He's thinking that "I have become God." This is māyā. Aviśuddha-buddhayaḥ [SB 10.2.32]. Aviśuddha-buddhayaḥ means his intelligence is not yet cleansed. It's still dirty. Although he has undergone good austerities, penances or taken sannyāsa, but the mind is dirty. Mind is dirty. So that will not help. The whole process is ceto-darpaṇa-mārjanam. We have to cleanse our heart. We have to understand our position. Then it will be successful. If we don't cleanse our heart by regular chanting,

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So we have to understand our position. The dirty things should be removed completely, always by hearing kṛṣṇa-kathā. That is the way of understanding. Only way. This Vṛndāvana is so important, valuable. Why? Because anywhere you go in Vṛndāvana, there is the opportunity of hearing kṛṣṇa-kathā. This whole Vṛndāvana is simply cultivation of Kṛṣṇa consciousness. Unfortunately, we take to other consciousness here. Therefore we become condemned. In Vṛndāvana, if we take other consciousness, then we become condemned. Condemned means he-still, the opportunity's there-condemned to accept a body other than a human being. But he's helped. Because he's in Vṛndāvana, he's making progress. Even as animal, as hogs and dogs, he's making progress, because he's in Vṛndāvana. So Vṛndāvana is so important, because here anyone can get the opportunity of Kṛṣṇa consciousness. Therefore it is so important. Vṛndāvana-dhāma. Dhāma means where Kṛṣṇa resides. That is called dhāma. Vṛndāvana-dhāma. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma. Dhāma means residence. Tad-dhāma vṛndāvanam. So Vṛndāvana is not polluted. Vṛndāvana is always helping us. Anyone who comes to Vṛndāvana, he's helped immediately, even though he is criminal number one. But if we remain in criminal mentality in Vṛndāvana, then we have to accept another birth to suffer. Then it will be all right, and then again he will be elevated. Due to Vṛndāvana… The Vṛndāvana influence will act, but if we commit something against the Vṛndāvana principle, then we have to accept…

Karmaṇā daiva-netreṇa [SB 3.31.1]. Karmāṇi nirdahati… It is said in the śāstra, the karma is reduced for the devotees. That much facility's there. Karma is reduced means in other place, if you commit some sinful activities, then you have to accept a body, and then evolution will take place gradually. Then you again come to human form of body. Then again, if you are intelligent enough, you can utilize. But in Vṛndāvana the karmāṇi nirdahati… Suppose for your sinful, criminal acts you become hogs and dog; next life you are elevated. That is karmāṇi nirdahati. The karma, the cycle of fruitive activities is reduced. But you have to accept. You have to accept. But nirdahati. But why should we waste our time accepting another body of dogs and hog? That we should be very much careful. Although it is nirdahati, it is reduced, why should we accept even that reduced punishment? That should be our principle. But we do not know. We commit ignorance. Therefore Rūpa Gosvāmī has described: sinful activities are done due to ignorance, ajñāna. Just like a child touches the fire. Everyone knows if you touch fire, it will burn, but the child, out of ignorance, touches. Therefore the child is under the protection of the parents so that the child may not do something wrong and suffer.

So nāneva bhāti viśvātmā bhūteṣu ca tathā pumān. These varieties of living entities, it is due to the variety of desires of the living entity. Otherwise Viśvātmā, He's one. He's one. And the living entity is also one, because he's the manifestation of marginal potency of the Supreme. Therefore, as marginal potency, the living entity is one. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who knows that the living entities, they're part and parcel of Kṛṣṇa, and they belong to the marginal potency… Therefore they do not see any difference out of the varieties of bodies. He sees only the spirit soul. And due to the varieties of body, the activities are different, although the direct, the Supreme Soul, Supersoul, is the same, one. This is the conclusion.

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

So according to our body, we act different. The direction and sanction is there by the Supersoul. This is the purport of this verse.

Thank you very much. Hare Kṛṣṇa. (end)

721112SB.VRN
Śrīmad-Bhāgavatam 1.2.33

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Vṛndāvana, November 12, 1972

Pradyumna: (leads chanting, etc.)

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān
[SB 1.2.33]

Translation: "The Supersoul enters into the bodies of the created beings, who are influenced by the modes of material nature, and causes them to enjoy the effects of these by the subtle mind."

Prabhupāda:

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo

bhuṅkte bhūteṣu tad-guṇān

In the previous verse we have discussed that nāneva bhāti viśvātmā bhūteṣu ca tathā pumān, that the, the living entity, individual soul, and the Supersoul… So because the individual soul wanted a certain type of enjoyment, so the Supersoul, the Supreme Personality of Godhead, He is making such arrangement. Guṇamayair bhāvaiḥ. That arrangement is made by the material nature. Bhāva, bhāva means nature. Guṇamayair bhāvaiḥ. This nature is made of three modes of material nature. And the other nature… In the Bhagavad-gītā it is said, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. This bhāva, this material creation, it is also bhāva. Another bhāva, that is sanātana. Paras tasmāt tu bhāvaḥ anyaḥ. Anya means other. Avyakto 'vyaktāt sanātanaḥ. Here the mahat-tattva, the total material energy, is called avyakta. Then, when it is agitated by the glance of the Supreme Lord, the three modes of material nature acts. And by interaction of these three modes of material nature, the whole cosmic manifestation comes into being. This is the… Not theory. This is the fact of creation. Creation, there is machine, or there is electronic working and the buttons are pushed by the Supreme Lord. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His electronic machine is so subtle and powerful that we cannot understand. We say "nature." Because, due to our ignorance, we cannot explain how the nature is working, we give an evasive reply. Just like a flower is coming from the seed. The tree is coming, the flower is coming, the fruit is coming. So we simply give an evasive reply: "By nature, it is coming." But we cannot explain how it is coming.

But there is explanation. Just like in our, this tape recording machine, we do not know; we push some button. It is recording. But there is a great manipulation of the machine. That we do not know. As soon as it is not working, because we are ignorant, we go to the mechanic: "Just find out what is the wrong." He knows; he puts the things in right way. Again it works. So we take the total working and we may say it is working by nature. No. There is brain. There is pushing of button. Everything is there. That is explained in the Bhagavad-gītā.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Mayādhyakṣeṇa. "I am pushing the buttons." He is… But the His pushing of buttons and acting on the machine is so subtle and so quick and so immediate that we cannot explain. We think it is automatically done. We think that it is automatically…

So here, asau guṇamayair bhāvair bhūta-sūkṣmendriya ātmabhiḥ. This whole material creation is… There is a brain. It is not a so-called evasive reply, "Automatically." What do you mean, "Automatically"? There must be somebody pushing the button, must be working. There is brain. That is really scientific study. Here, guṇamayair bhāvaiḥ, by the three energies, three kind of energies, goodness, passion and ignorance, these guṇamayī, these qualities of nature, bhūta-sūkṣma indriya. Then there is creation of the ego, then creation of the intelligence, mind, then creation of sky, then creation of air, then creation of fire, then creation of water, then creation of land. Bhūta-sūkṣmendriya. The objective of the senses, the senses are created, the sense enjoyment, objects are created, form is created, taste is created, smell is created. So there is great machinery. It is not that automatically it has come out. But behind all these energetic work… The energies, different energies are working.

Kṛṣṇa's energy is so powerful that He puts the potency in a seed. Bījo 'haṁ sarva-bhūtānām [Bg 7.10]. Kṛṣṇa says bīja, means "seed," sarva-bhūtānām. "Whatever is coming out, being manifested, the seed, I am." Means-"Seed, I am"-means "It is manufactured under My supervision." Just find out the seed of a banyan tree, a small grain, like mustard seed. But you sow the seed and a big tree, gigantic tree, will come out. Unless the energetic tree is there within the seed, how it comes out? That is Kṛṣṇa's energy. That is Kṛṣṇa, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energy is so subtle that svābhāvikī jñāna-bala-kriyā ca. Svābhāvikī.

Now, from that seed, first of all, the trunk will come, the branches will come. Then the twigs will come, the leaves will come, and the fabrication of the leaf. Everything see, wonderful. Everything we see, wonderful. But svābhāvikī, as if coming automatically, automatically. A creeper is coming, is trying to find out a shelter. As soon as it finds out shelter, immediately captures. We have seen in our Los Angeles. Behind my house, the electric post and the wire, the creeper is taking shelter and giving flower and fruits and everything. Svābhāvikī. Now, you can say it has no eyes. How it is seeing, how it is coming here and is, what is called, squirreling? No. The energy's so perfect that svābhāvikī, it is working like nature. Automatically. Svābhāvikī. There is knowledge. Svābhāvikī jñāna-bala-kriyā. Everything is done by knowledge, by power, and by action.

So there is everything. We can see practically how the trees are growing. Your body, my body-in the same way, everything is coming out. Now, there was seed, the father and mother's seed. Now, within that seed, all these arrangements of the veins, nerves and fibers and muscles and everything was there. You cannot explain how these veins are working. Little discrepancy of the working of the vein, I suffer on my finger for so many days. What is that? There was no regular supply of the energy. The, there was some disturbance in the holes of the veins and nerves. This is the medical science. But as soon as it is cured, the supply is there. Just like when the pipe is jammed, the water does not go and it creates disturbance. Similarly, everything is going on nicely in a machine. And Kṛṣṇa knows everything. Anvaya-vyatirekābhyām. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. I do not know how the nerves in my finger became disturbed and how it has become diseased and how it became cured. And now it is all right. I do not know, although I claim, "This is my hand, this is my leg." But I do not know. Therefore it is not my leg, not my hand. Just like I'm living in a room, rented room. That is not my room. If you study in this way, you'll find: īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God, Kṛṣṇa. Falsely you are claiming. I do not know how it is working. I have been given the chance to live in this particular body. Otherwise Kṛṣṇa is working as I wanted. I wanted teeth to eat fresh flesh, so Kṛṣṇa gives us the tiger's teeth, tiger's nail. But how the nails and teeth came into existence, how it is working, how it is set up, that I do not know. That I do not know. That knows Kṛṣṇa. Anvayāt vyatireka artheṣu.

All the purpose of these instruments, different instruments, bhūta-sūkṣma indriya… indriya means senses. How they are working, how the enjoyment, object of enjoyment is supplied, that is all being arranged by Kṛṣṇa.

asau guṇamayair bhāvair

bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān

Sva-nirmiteṣu, we wanted this kind of manufactured. So Kṛṣṇa has given me the chance, prakṛte, by…, through the agency of prakṛti. prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. That is also explained. Similarly, I wanted a body like this to enjoy a certain standard of sense enjoyment, so I enter into this body, I enter into that body. Also Kṛṣṇa enters as Supersoul. Sva-nirmiteṣu nirviṣṭaḥ. Then bhuṅkte bhūteṣu tad-guṇān. Then what I enjoy? I enjoy the action and reaction of the three modes of material nature, that's all.

Actually, the enjoyment is in my mind. That is not enjoyment. That is not enjoyment. Real enjoyment is when I am free from this embodiment of five elements, gross elements, and three subtle elements. I have entered into this, and the action and reaction of these five gross elements, three subtle elements, I am enjoying. Actually, not enjoying. This is called māyā. There is no enjoyment. It is enjoyment in the mind. The mind is also material creation. Real enjoyment is beyond these senses. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. That is stated in the Bhagavad-gītā: sukham ātyantikaṁ yat tat. The real happiness is not by these gross senses. By transcendental senses, we can enjoy sukham āt…, real happiness. Therefore, because we are not in that platform of enjoying the transcendental senses, we are trying to enjoy by these gross senses, therefore we are becoming baffled and frustrated. This is the cause of frustration. Because that is not the platform of enjoyment.

Sukham ātyantikaṁ yat tad atīndriya-grā… Atīndriya. Atīndriya means "beyond this." It is covered. Covered senses, you cannot enjoy. Suppose I cover your tongue with some cloth and then I give you one rasagullā. Can you taste it? What you'll taste? There are so many things. If you cover the senses, the real senses, and try to enjoy with that covering, what you'll enjoy? That is not enjoyment. The…, it has to be uncovered. Then you'll enjoy. That is indicated: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. If you uncover the senses, upādhi… These upādhi… Because I am in bodily concept of life, therefore I am thinking, "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am black," "I am white," "I am man," "I am woman," "I am tree," "I am this," "I am that." This is covered. How you can enjoy with these covered senses?

So you have to uncover. You have to discover. That discovering process is devotional service. The more you are engaged in devotional service, the more your senses become pure or uncovered. And when it is completely uncovered, without any designation, then you are capable to serve Kṛṣṇa. This is apprenticeship. Vaidhī-bhakti, that is apprenticeship. Real bhakti, parā-bhakti, that is rāgānugā-bhakti. This rāgānugā-bhakti, we have to come after surpassing the vaidhī-bhakti. In the material world, if we do not try to make further and further progress in devotional service, if we are simply sticking to the shastric regulation process and do not try to go beyond that… Shastric process also regulation, that is required. Without shastric process you cannot go to that platform. But if we stick to the shastric process only and do not try to improve ourself… The shastric process is kaniṣṭha-adhikāra, lowest stage of devotional service.

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

Generally, people come to this temple, they are very devoted to the Deity. They offer their respects, flowers and other things, make the regulative process, circumambulate. This is nice beginning, but one has to go above this. One has to know who is actually bhakta, who is ac… Na tad-bhakteṣu cānyeṣu. One has to do good for others. That is madhyama-adhikārī. If I become satisfied only with these regulative principles for worshiping the Deity in the temple and following the regulative principle daily, but if I have no other idea, then sa bhaktaḥ prākṛtaḥ smṛtaḥ. Prākṛta means on the material platform. Such devotee can fall down at any moment, because he's on the prākṛta stage. And prākṛta means this guṇamayī, prakṛti. It is very strong.

So any devotee can fall down if he remains prākṛta-bhakta. So he has to raise himself above this in the madhyama-adhikāra. So here it is said that sva-nirmiteṣu nirviṣṭo bhuṅkte bhūteṣu tad-guṇān. So we are not enjoying actually. We are enjoying the interaction of the three modes of material nature. And we are thinking… The same thing, as my Guru Mahārāja used to say, that licking up the bottle of honey. That is not real honey. You have to open the bottle of the honey and lick up the real honey, then you'll get taste. That is advancement of spiritual knowledge.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ…
[SB 3.25.25]

Therefore, if we do not associate with the advanced devotees, uttama-adhikārī, if we simply want to remain in the lowest stage of devotional service, then we are not making progress. Then we shall simply enjoy the material field, without entering into the spiritual platform.

Bhuṅkte, bhuṅkte bhūteṣu tad-guṇān. We have to raise above the modes of material nature. Nirguṇa. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. That is the statement of Bhagavad-gītā. In the Vedic instruction, traiguṇya, Vedic instruction is dealing with the three guṇas, the three material modes of nature. Nistraiguṇyo bhavārjuna. Nistraiguṇya. What is that? Because when Kṛṣṇa was asking Arjuna to fight, he was in the traiguṇya platform, in the material platform. He was thinking, "How shall I kill my grandfather? How shall I kill my teacher? How shall I kill my brother? How can I kill nephews?" This is traiguṇya-vicāra, consideration on the material platform. Then Kṛṣṇa said, nistraiguṇyo bhavārjuna: "Just become transcendental to the material modes of nature." What is that transcendental material nature? "I am asking you to fight. You do it." That is nistraiguṇya. Kṛṣṇa is asking him. That is nistraiguṇya. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. The guṇa or nirguṇa, these two words are there in the Vedic literature. When we speak of guṇa, that is, means these three guṇas, three material modes of nature. And nirguṇa means above these three material modes of nature. So actually devotional service is above the three modes of material nature. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

So when you are actually in pure devotional service, sarvopādhi-vinirmuktam [Cc. Madhya 19.170], being freed from the interaction of the three material modes of nature, that is real transcendental stage of devotional service. So we have to try to go to that platform. Otherwise, we shall remain a prākṛta-bhakta. As it is said here: bhuṅkte bhūteṣu tad-guṇān. We have to become transcendental to the three modes of material nature. That is not very difficult. Simply one has to become very serious and sincere. That's all. As there are directions in the śāstras… As, as I was speaking in this morning, the śāstra… Just like Rūpa Gosvāmī has given instruction in the Nectar of Devotion how to prosecute. He begins in the characteristic of devotional service. He says this verse:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So we have to begin from this uttamā-bhakti. Uttama means nirguṇa, or transcendental. Uttama. Uttama, udgata-tamaḥ. Ut means transcendental, when you surpass. Tama. Tama means this material world. So ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. That is uttamā-bhakti. That is transcendental bhakti.

So if we execute devotional service with some material purpose, that purpose may be served, but you cannot rise to the transcendental platform. So we should be very careful that we may not take to devotional service… Even though we take it, still, it is recommended that you prosecute, you go on with the devotional service by the regulative principles. Then you'll come to the uttama platform. There is no question of disappointment, but we must know that if we remain on the material platform, then we have to take so much time. From the material platform, we have to go to the spiritual platform. That means we require to follow the regulative principles very strictly and sincerely. Then we'll be promoted to the nirguṇa platform. Without performing the regulative principles, one cannot come immediately, all of a sudden… Maybe, by the grace of Kṛṣṇa, one can come, but the regular way is first of all let us follow the regulative principles strictly. Then gradually we shall be purified and come to the spiritual platform. And that will be successful, a success of our life.

Thank you very much. Hare Kṛṣṇa. (end)

721113SB.VRN
Śrīmad-Bhāgavatam 1.2.34

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Vṛndāvana, November 13, 1972

Pradyumna: (leads chanting, etc.)

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlāvatārānurato
deva-tiryaṅ-narādiṣu
[SB 1.2.34]

Translation: "Thus, the Lord of the universes maintains all planets inhabited by demigods, men and lower animals, and in His play He assumes the roles of incarnations to reclaim those in the mode of pure goodness."

Prabhupāda:

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlāvatārānurato
deva-tiryaṅ-narādiṣu
[SB 1.2.34]

So the Supreme Personality of Godhead, līlāvatāra, incarnates in many forms, not only in the human society, but in the demigod society, or lower than human society, the animal society also, tree society. Because as we have forgotten our relationship with Kṛṣṇa, He's always anxious to get us back to home, back to Godhead. So He incarnates Himself in so many forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. He has got ananta-rūpa, unlimited forms. Advaitam acyutam anādim. But all those forms are in essence one. Advaita. That is not different. Just like rāmādi-mūrtiṣu. The Lord appears as Lord Rāmacandra, or as Lord Kṛṣṇa, or as Lord Varāha. They are not different. In the material sense a varāha, a hog, is different from the man. Or the man is…, one man is different from another man. But the incarnations of Kṛṣṇa, they are not different. The same thing. Just like Kṛṣṇa, when He appeared, He, He's Kṛṣṇa when He was so-called three months old, and He was Kṛṣṇa when He was twenty years old. The same Kṛṣṇa. As we find difference that a…, the same man, when he's three months old, he's different from the twenty years old. When his age is twenty years, he's different from his age when his age is three months.

The modern fashion is that they want to become God by meditation, by advancement of mystic power. But that kind of God is not Kṛṣṇa. Kṛṣṇa does not become God; He's God always. Others, they try to become God by mystic power. We have heard so many so-called Gods, that "He attained such perfection of mystic power. Now he has become God." That is also another māyā. Nobody can become God. God is God; dog is dog. This is the law of identity. A dog cannot become God, neither God becomes dog. This is Māyāvāda theory that at the end the Absolute Truth is void, or impersonal. The Buddhist theory is void and the Māyāvādī theory is impersonal. But our philosophy is that God is originally the Supreme Person. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. We have discussed this point many times.

Now, here it is said: līlāvatārānurato deva-tiryaṅ-narādiṣu [SB 1.2.34]. God is always anxious to get us back, back to home, back to Godhead. So apart from His incarnations amongst the deva, demigods… Just like Upendra, Lord Vāmanadeva, He appeared amongst the demigods. There are so many other incarnations, demigods. Tiryaṅ-narādi, tiryak. God appeared as incarnation of boar, incarnation of horse, incarnation of tortoise. Keśava dhṛta-kūrma-śarīra jaya jagadīśa hare. Kūrma śarīra. Keśava dhṛta-mīna-śarīra jaya jagadīśa hare. There are so many incarnations. Keśava dhṛta-narahari-rūpa jaya jagadīśa hare. Keśava dhṛta-vāmana-rūpa jaya jagadīśa hare. So He has got innumerable incarnations. As I have told you several times, just like the waves of the river, one cannot count, similarly, nobody can count how many incarnations are coming always, incessantly, one after another. So līlāvatārānurato deva-tiryaṅ-narādiṣu. And amongst the human beings, we know Lord Rāmacandra came, Lord Kṛṣṇa came, Ṛṣabhadeva came and Lord Caitanya came.

So Kṛṣṇa is always trying… Because He's the father. Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā, sarva-yoniṣu kaunteya [Bg. 14.4]. Sarva-yoniṣu. There are different species of life, forms of life, because we wanted to enjoy this material world, to utilize the resources of material world. That is our activity, even at the present moment. Always. Everyone is busy how to exploit the resources of material nature. That is advancement of civilization. Advancement of civilization means how to exploit the material resources. But they do not know, the foolish people do not know that is not advancement. That is entanglement. That is not advancement. This knowledge, they are lacking. They do not know what is advancement. Advancement means advancement in spiritual life. That is advancement. We are spirit. In essence we are spirit soul. We have been encaged within this body. Therefore advancement means how to get out of this entanglement of repetition of birth and death.

When Viśvāmitra Muni went to Mahārāja Daśaratha to ask for his two sons, Rāmacandra and Lakṣmaṇajī, to take them to the Daṇḍakāraṇya to kill the demon, so at that time, Mahārāja Daśaratha welcomed Viśvāmitra, Viśvāmitra Muni with these words: aihiṣṭaṁ yad punar-janma-jayāya, yatraṁ punar-janma-jayāya(?). Aihiṣṭam. Just like if I meet my friend… Suppose he's a businessman. So I'll ask you how your business going on nicely. Similarly, Viśvāmitra Muni, he was not a businessman. He was a great saint, and he was living in the forest. So what was the purpose? The purpose was aihiṣṭaṁ yat tat punar-janma-jayāya. As you are trying to conquer over the repetition of birth, punar-janma-jayāya… The people do not know, at the present moment, that the business is to conquer over the repetition of birth and death, punar-janma-jayāya. They do not know that this can be stopped. Neither they have any idea that there is rebirth. Na hanyate hanyamāne śarīre [Bg. 2.20]. Your life is not finished. Your life is not finished simply by finishing… When the, this body is ended, it is not that you are also ended. This knowledge, there is nowhere throughout the whole world. There are so many big, big universities. That is our lamentation, that what is this education? They do not know how to direct education. In the śāstra it is said that your activities should be conducted in such a way that Kṛṣṇa becomes satisfied. Hari-toṣaṇam. But they do not know what is Kṛṣṇa, what is Hari. And how to satisfy Him, that is another question.

So at the present moment, the whole civilization is a set of rascals only. That's all. There is no education. They do not know. And because they do not know, Kṛṣṇa comes. Just to make these rascals, to inform that "I am," Kṛṣṇa says, "I am," aham ādir hi devānām [Bg 10.2]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Man-manā bhava mad-bhakto mad-yājī. Canvassing. Canvassing, "My dear sons, why you are rotting in this material world? Please come. You are My beloved son. I do not tolerate, or I do not, I cannot see that you are suffering." This is Kṛṣṇa's business. He's more kind. He's more anxious to get us back. Therefore He comes personally. Therefore He comes personally. Then again, when we mistake Him… Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The rascals, they thought, "Oh, why He's demanding so much? Why He's demanding so much? This is sophistry. Why shall I surrender to You?" That is our position. Kṛṣṇa says that "You surrender. I take charge of you." Mā śucaḥ, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. "I shall give you relief from all difficulties." "No, why shall I?" Just see how much rascals we are. And they are going on as civilized men. All fools, rascals and rogues and thieves. That's all. This is the position. All fools and rascals and rogues. Ajānantaḥ. Ajānantaḥ means rascals, one who does not know. Ajānantaḥ.

Therefore Vyāsadeva made this śāstra, this Śrīmad-Bhāgavatam, ajānantaḥ, for these rascals, one who does not know the aim of life. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. We are meeting with so many problems of life. These are called anarthas, unnecessary. I am spirit soul; you are spirit soul. We are as good as God. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Our real position is ānanda. Sac-cid-ānanda. Why we are meeting so many problems? This is due to this body. This is due to this body. Therefore the real culture is, real education is, how to stop this repetition of body. But they do not know. Ānandamayo 'bhyāsāt. We are part and parcel of Kṛṣṇa. He is fully joyful. You'll see always Kṛṣṇa joyful. When He's killing an animal, he's laughing. He's joyful. You have seen Kṛṣṇa's picture. It is not that it's a problem. You have seen. Kṛṣṇa is killing that Keśī demon, a horse, big horse, just like a child's play. Kṛṣṇa is, I mean to say, fighting with that bull. What is the name of that bull?

Pradyumna: Ariṣṭāsura.

Prabhupāda: Ariṣṭāsura. The attacking with his horns. Kṛṣṇa is just like playing with a toy. That is Kṛṣṇa. So Kṛṣṇa is always anxious to give us enlightenment, that "This is not your life. Why you are rotting in this material world? Come back." In many ways… Deva-tiryaṅ-narādiṣu. He's coming not only in the human society, but in the animal society also. He's coming in all kinds of… There are so many societies, aquatics, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅk… There are so many living entities, 8,400,000, and they have got their own society. As we know, birds of the same feather flock together. So that is called society. That is there in the… You'll find all the ants are together. All the birds are together. All the beasts are together. So we form this animal society or the human society. That is not a new thing. That is a… You'll see all the crows, they will flock together. The crows will not mix with the pigeons. The pigeons will not mix with the crows. That is natural.

So there are so many societies. Deva-tiryaṅ-narādiṣu [SB 1.2.34]. And in every society, there is incarnation of God according to their position. According to their language, according to their problems, there is incarnation. We do not see other incarnations, but we can see the human form of incarnation. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. But from the śāstra we can understand that there are incarnations amongst the lower animals, beasts, birds and everywhere. The purpose is to reclaim the fallen souls. So not only He incarnates, but He sends His devotee, He comes as devotee. Just like Kṛṣṇa was misunderstood because Kṛṣṇa demanded that "You surrender unto Me." So we misunderstood because we are mūḍhas. The mūḍhas, they do not surrender. Kṛṣṇa says they are, they are very good scholars of Bhagavad-gītā. But they cannot understand these simple things. Kṛṣṇa is demanding, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but he'll not do that. And he is a scholar of Bhagavad-gītā. The simple truth, he cannot understand. Neither he can follow. If I am actually follower of Bhagavad-gītā, then Kṛṣṇa says that "You surrender unto Me," then, if I am actually follower, I shall surrender unto Him. That is my business. But no. I shall not surrender. "I am Kṛṣṇa. Why shall I surrender to You?"

Where does he get this information that he has become Kṛṣṇa? Where is that in the Bhagavad-gītā? But they are preaching Bhagavad-gītā reading means "I have become Kṛṣṇa." Where this nonsense ideas they get? I do not know. But we can take them what he is. We can take… As soon as he does not surrender, then I take him, we take him in three, four classes:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Because I see this rascal has not surrendered to Kṛṣṇa, he must be one of these groups. What is that? Duṣkṛtina, in the group of sinful life. Duṣkṛtina. Mūḍhāḥ, in the groups of rascals. Narādhamāḥ, in the groups of the lowest of the mankind. "No, they are Ph.D.s." Māyayā apahṛta-jñānāḥ. They may be Ph.D.s, but he's a rascal because māyā has taken his real knowledge. He does not know Kṛṣṇa. What is the value of his knowledge? Māyayā apahṛta-jñānā āsuraṁ bhāvam āśritāḥ. Why this is so? Now, āsuraṁ bhāva, their only business is to discard, kill God. Just like asuras. Just like Kaṁsa. His only business was how to kill Kṛṣṇa. Āsuraṁ bhāvam āśritāḥ.

So those who are asuras or the narādhamas, their only business is to, how to kill Kṛṣṇa. Just like the great scholar is saying, when Kṛṣṇa says that man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], he's commenting, because he's a great scholar, "Not to Kṛṣṇa." Just see. "Not to Kṛṣṇa." This is going on. They are thinking there is something more exalted than Kṛṣṇa. But Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is nothing more. I am the Supreme." So I do not know what kind of scholars they are. They are reading Bhagavad-gītā and decrying Kṛṣṇa. This is going on. Therefore our movement is Bhagavad-gītā as it is. We don't follow these rascals, duṣkṛtina, mūḍhāḥ, narādhamāḥ. We don't follow them. We follow Caitanya Mahāprabhu. We follow Rāmānujācārya. We follow Madhvācārya. We follow the great authorities-Vyāsadeva. We follow Nārada, Asita, Vyāsa. Because that is the only way to understand. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot understand Kṛṣṇa. You cannot understand His incarnation. You have to follow the footprints. Then you'll understand who is avatāra. Otherwise, instead of Kṛṣṇa, you will accept another demi-kṛṣṇa. Somebody will say, "I was Kṛṣṇa." "Oh, he's avatāra." And what is the proof that he was Kṛṣṇa? Why you are so fool? If somebody says… If I say that "I was Kṛṣṇa," so only the fools will take me that I was Kṛṣṇa, now I am dog. It is not like that.

We have to follow the mahājano yena gataḥ. If we want… Caitanya Mahāprabhu. Caitanya Mahāprabhu was discussing with Sanātana Gosvāmī, and Caitanya Mahāprabhu informed according to śāstra:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

So these symptoms are Caitanya Mahāprabhu's symptoms. So when Sanātana Gosvāmī was talking Caitanya Mahāprabhu… He was a politician, minister. So he simply inquired from Caitanya Mahāprabhu: "Shall I take it that these symptoms, as we find in the śāstra, is the incarnation of this Kali-yuga?" Caitanya Mahāprabhu understood that "He's catching Me, he's trying to catching Me." So He immediately said, "Oh, don't bother about that thing. We shall talk…" Like that. Even Caitanya Mahāprabhu, who is actually Kṛṣṇa, He avoided to be addressed as Kṛṣṇa. And these rascals, false, they are claiming "Kṛṣṇa." Just see. Kṛṣṇa Himself, in Vṛndāvana… In Vṛndāvana, when Kṛṣṇa, Caitanya Mahāprabhu was present, many devotees used to come and address Him, "My Lord, You are Kṛṣṇa." Caitanya Mahāprabhu used to block His ears: "Don't say like that. Don't say. It is a great offense to address a man as Viṣṇu, as Kṛṣṇa." He taught us like that. And these rascals, they're declaring: "I am God. I am Kṛṣṇa." "I am God, I am Kṛṣṇa."

So only the rascals will follow such rascals. A man is known by his company. God has become so cheap. God, they, there are incarnation, there are hundreds and thousands of incarnation, but to accept that incarnation, we have to follow the direction of the śāstra. The śāstra, in every incarnation is described there, His symptoms are described there. When Rāmacandra is described, He is… What did He do, that is also given there. Even Lord Buddha's activities are there in the śāstra-He's accepted an incarnation. Kīkaṭeṣu bhaviṣyati. Lord Kṛṣṇa's, Lord Balarāma. Everything is described there-Lord Caitanya. So we have to accept one incarnation with reference to the description given in the śāstra. Not that any rascal comes and he becomes incarnation and we accept. No. There are incarnations. That is a fact. As it is said: deva-tiryaṅ-narādiṣu, hundreds and thousands of incarnations. But if we are intelligent, if we are actually well versed in the śāstras, then we should corroborate. Not that anyone comes to become incarnation, we have to accept. No. That is not our business. Sādhu-śāstra-guru-vākya, cittete kariyā aikya. We have to test sādhu, whether sādhus are accepting. Just like Kṛṣṇa. Kṛṣṇa is accepted by all the sādhus as Kṛṣṇa, the Supreme Personality of Godhead. Even Śaṅkarācārya, who's an impersonalist, he says, sa bhagavān svayaṁ kṛṣṇaḥ devakī-nandanaḥ. He accepts. And what to speak of other Vaiṣṇava ācāryas, Rāmānujācārya, Madhvācārya. They all accept. Caitanya Mahāprabhu accepts. Formerly, Vyāsadeva accepted. Nārada accepted. Everyone… Vedas. The other day, when we met Gaṅgeśvarānanda, he quoted so many Vedic passages Kṛṣṇa, about Kṛṣṇa. Kṛṣṇa, the Supreme Personality of Godhead.

So in the Vedas, in the Purāṇas, in the Upaniṣads, and confirmed by great sages, saintly persons, everyone accepts Kṛṣṇa, the Supreme Personality of Godhead. Then why these rascals cannot find out God? We are giving the name of God, the address of God, the father, God's father's name also, Nanda-nandana, Devakī-nandana. So where is the difficulty to find out? There is no difficulty. But the rascals will not accept. They will continue their rascaldom. That is the difficulty. Otherwise, it is not at all difficulty to find out where is God. God is neither dead, nor God has become void or impersonal. He's person, dvi-bhuja-muralīdhara, Kṛṣṇa, playing on His flute and jāmuna-tīra-vana-cārī. He is existent always. Adyāpi kare līlāya gaura-rāya, kona kona bhāgyavān dekhibāre pāya(?). Kṛṣṇa is always existing. Kṛṣṇa's incarnations are always existing, before us. But if we are fortunate enough, we can see; otherwise not.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

You cannot manufacture the incarnation of God. You cannot see the incarnation of God, provided if you are not blessed by God. Svayam eva sphuraty adaḥ. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234].

So the fact is that there are innumerable incarnations of God. As it is said here: līlāvatārānurato deva-tiryaṅ-narādiṣu. And we have to accept Him as incarnation not by whims, not by public votes, but… Just like it has become a fashion. If a man is voted, without reference to the śāstra, if some rascals vote that "Here is incarnation of God," we accept? No, we have to accept with reference to śāstra, symptoms given in the śāstra, and then we shall… Just like Caitanya Mahāprabhu we accept as incarnation of Kṛṣṇa. It is confirmed in the śāstra. In the Upaniṣads, in Mahābhārata, in Śrīmad-Bhāgavatam. Everywhere, there are… If you read Caitanya-caritāmṛta, there are so many quotations from the śāstras. Then we accept Caitanya Mahāprabhu. There are some men here in Vṛndāvana, they do not accept Caitanya Mahāprabhu as incarnation of Kṛṣṇa, but there are… They'll not see… They'll not see to the evidences in the śāstra. They'll blind. They'll make themselves blind.

So any incarnation… We should be very careful, that, although there are many thousands and thousands of incarnation of Kṛṣṇa, the Supreme Personality of Godhead, still, when we have to accept somebody or something as incarnation, we must refer to the śāstra. Then it will be right. Otherwise, we shall be misled. That is being done. So many. In the street, in the lanes, there are so many gods. And especially the god, all the gods are going to Western countries. Especially. Because the Western people are now inclined, especially after this Kṛṣṇa consciousness movement, they are, they are… They were prepared. They were hankering after this God consciousness, because they are fed up with this all nonsense civilization. These young boys and girls, they are fed up. They do not want to live like their fathers or grandfathers. They want something better.

So therefore this Kṛṣṇa consciousness movement is becoming successful. They were looking after such cultural movement, but taking advantage, there are, so many rascals are going and posing himself as incarnation of God. People can be misled. Even in India, there are so many men misled with the incarnation of God. But incarnation of God is not so cheap. Don't make, don't accept cheap incarnation of God. Try to understand with reference to the śāstras, with reference to the authority. Then it will be all right. Otherwise, it will be misleading. Don't be misled. That is our request.

Thank you very much. Hare Kṛṣṇa. (end)

Śrīmad-Bhāgavatam Canto 1.3: Lectures
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Śrīmad-Bhāgavatam 1.3.1

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Vṛndāvana, November 14, 1972

Pradyumna: (leads chanting, etc.)

sūta uvāca
jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā
[SB 1.3.1]

Translation: "Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe."

Prabhupāda:

jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

So ādau, in the beginning, loka-sisṛkṣayā, for creating the cosmology, jagṛhe pauruṣaṁ rūpam, person, the creation is coming from the person. Not from imperson. The modern scientists, their theory of creation… "There was something matter chunk," or something like that. What do they say? What was the beginning of creation, Hayagrīva Prabhu?

Hayagrīva: Uh, one is that there was a mass that exploded, and all of these universes came out in the explosion. The other is that the universe is a solid state universe, that it is constantly existing and regenerating itself. These two theories. One's called the "Big Bang Theory," and the other's called "Solid State Theory," "Steady State, Steady State."

Prabhupāda: Anyway…

Hayagrīva: In either case, there was something there.

Prabhupāda: Eh?

Hayagrīva: In either case, there was something originally there, which they don't explain.

Prabhupāda: But here we find it quite reasonable. Because everything is, is from the person. Jagṛhe pauruṣaṁ rūpam. Rūpam, form. It is not from imperson. Jagṛhe pauruṣaṁ rūpam. So we don't theorize. We accept the statement of the Vedas. That is our process of knowledge. Eh? Descending process. We take knowledge from the authority. Of course, the scientists also say they take from authority, but originally, as explained by our Hayagrīva Prabhu, it does not appear that the knowledge was taken from authority. It is theory. Theory, one can put theory of his own, and there are so many theories. But we don't accept theories. We want solid fact.

The solid fact is the Lord created. In the Bible also it is said that God said, "Let there be creation." So it is from the person. Here also, we find the creation begins from the person. In the Vedas it is said, sa aikṣata. Sa asṛjata. Aikṣata, "By the glance, He looked over, God looked over, and He created." The reference is to the person. We also find from our experience that whenever there is something manufacturing, or creation, we do not find automatically some matter comes into being. We don't, we haven't such experience. Whenever there is anything manufactured or created, there is a person behind it.

So this is not a very good theory that from the chunk, or some matter exploded, and immediately the universe came into existence. That is not a very good theory. But this is nice. Jagṛhe pauruṣaṁ rūpam. This pauruṣam, the Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu, They are expansions of Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. He incarnates, He expands Himself in various incarnations. Now, for the creation, these three persons… Always person. Garbhodakaśāyī Viṣṇu, person; Kṣīrodakaśāyī Viṣṇu, person; and Kāraṇārṇava-jala, Kāraṇārṇavaśāyī Viṣṇu, person. And Kāraṇārṇavaśāyī Viṣṇu, Mahā-Viṣṇu, He's also expansion of Saṅkarṣaṇa. And Saṅkarṣaṇa is expansion of Baladeva; Baladeva is expansion of Kṛṣṇa. Therefore Kṛṣṇa becomes the origin. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādiḥ [Bs. 5.1]. He has no beginning, but He is beginning. Anādir ādiḥ. He's, He has no beginning, but He is the beginning of creation. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So mahat-tattva, the total material energy, and six, five elements, sixteen, sixteen, ṣoḍaśa-kalam. What are those? The five elements, namely, earth, water, fire, air, and sense objects and senses and the spirit soul. In this way, sixteen. And from sixteen, it expands to twenty-four. That is the explanation of our Vedic creation. Ṣoḍaśa-kalam. You read the purport.

Pradyumna: Purport: "The Bhagavad-gītā states that the Personality of Godhead Śrī Kṛṣṇa maintains these material universes by extending His plenary expansions. So this puruṣa form is the confirmation of the same principle. The original Personality of Godhead, Vāsudeva, or Lord Kṛṣṇa, who is famous as the son of King Vasudeva or King Nanda, is full with all opulences, all potencies, all fames, all beauties, all knowledge and all renunciation. Part of His opulences is manifested as impersonal Brahman, and part of His opulences is manifested as Paramātmā. This puruṣa feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three puruṣa features in the material creation, and this form, who is known as the Kāraṇodakaśāyī Viṣṇu, is the first of the three. The others are known as Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu, which we shall know one after another. The innumerable universes are generated from the skinholes of this Kāraṇodakaśāyī Viṣṇu, and in each one of the universes, the Lord…"

Prabhupāda: This is explained in Brahma-saṁhitā.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Mahā-Viṣṇu. From the skinholes of Mahā-Viṣṇu, the small particles of universes are coming into being. Everything, the nature's way, it comes a very small particle, then it grows. Anything you take. Just like our body. The small particle, the soul which is measured as one ten-thousandth part of the tip of the hair, when it is placed in the womb of the woman by the man, then the body grows. That is the seed. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Kṛṣṇa says that "I am the seed-giving father."

So just like here, we practically see, the male semina is injected within the womb of the female, and because the living entity, very small, one ten-thousandth part of the tip of, is there, because that living entity's there, the body grows. Unless the living entity's there, there will be no pregnancy. As soon as the living entity is there, the body grows. And that is known as pregnancy. Daily grows. The mother can understand it is growing. Similarly, without the spirit soul entering into the matter, there is no possibility of creation. In the Bhagavad-gītā also it is said, viṣṭabhya aham ekāṁśena.

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"Because I have entered into this universe by My plenary portion, therefore it is existing." It is explained in the Bhagavad-gītā.

So without spiritual touch, there is no question of matter working or expanding or growing. That is not possible. So in the seed of any tree, because there is that living entity, therefore it grows into a big tree. Every tree, they are also living entities, in a different form. So here also, in the creation, without the supreme living entity entering within the mahat-tattva, there is no possibility of creation. Go on.

Pradyumna: "And in each one of the universes the Lord enters as Garbhodakaśāyī Viṣṇu. In the Bhagavad-gītā it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will because of the conditioned souls, or the nitya-baddha living entities. Nitya-baddha, or the eternally conditioned souls, have the sense of individuality or…"

Prabhupāda: (Hindi) Hmm? Yes.

Pradyumna: "…or ahaṅkāra, which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living entities are predominated enjoyers, but the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. This chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vāsudeva after many, many births in the material world join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the mahat-tattva…"

Prabhupāda: So we can very easily understand by the example of our own body. This body, as we, spirit soul, enter into this body, the existence of body continues. Janmādy asya yataḥ [SB 1.1.1]. So the body is not created first. The… Because the living entity enters into the body, therefore the body's created. Similarly, this gigantic body, universal body, cannot come into existence automatically. That is not a very good theory. How…? There is no such example. Unless the living entity is there, this body… We get this experience-it does not grow. If a child is born dead, that body does not grow. Therefore it is to be concluded there is something. Even if we do not accept the spirit soul, there must be something on account of the presence of that something, the body's growing. Similarly, take this gigantic body of the universe; unless there is something like that, as we are in this body, how this gigantic universe can go? This is common reasoning. We do not find that a…, matter is growing automatically. No. A tree, a tree is growing, daily growing new leaves new twigs, new flowers. Because that living entity is within the tree. You cut the tree and throw it aside. There will be no more growing. It will dry. It will dry.

Therefore the conclusion is…, as it is said here, that jagṛhe pauruṣaṁ rūpam. So it is the Supreme Personality of Godhead. He, after entering into the matter, there is possibility of creation. Otherwise, there is no possibility of creation. Now… Go on reading.

Pradyumna: "When the creation is again set up, this mahat-tattva is again let loose."

Prabhupāda: Now another point is that this creation is, because it is material creation, it does not exist forever. It is…, come into existence, and again it will be finished, annihilated. Exactly like our body. As this body, we have got this body on certain date, and it has got to be annihilated at a certain date, similarly, this gigantic cosmology, material manifestation, it has a date of creation, and it, it stays for some time… Everything material, there are six changes. First of all, birth; then staying for some time; then growing; then producing some by-products; and then dwindling; and then finish. Exactly like our body. Just like this body is born at a certain date, then it grows, it stays, it produces some by-product. From this body, many children come out-by-product. Then it becomes old, declining. And then one day, finished. This is called ṣaḍ-vikāra, six changes. Six changes.

So similarly, there are six changes of this material world also, because it is also material product. So as I and you enter in our body, similarly viṣṭabhya aham, Kṛṣṇa says He enters within this material world. Therefore the creation takes place, it grows, it gives off so many by-products, and then again there will be destruction. It is said at the time of destruction, first of all there will be no rain, no rain for hundreds of years. So everything will dry up and die, practically by continuous sunshine. And it is said the sunshine will be very, very powerful. Twelve times powerful. So everything will be ablaze, blazing into fire. Then there will be rain. As we have experience, after excessive heat, there is cloud and rain, so there will be rain, and everything will be absorbed into water, and the water will be evaporated. In this way, this material world, cosmic manifestation will be no more. Again there will be creation, mahat-tattva. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. That is stated in the… This material world comes into existence and stays for some time, again becomes annihilated.

But there is another world. That is called spiritual world. Paras tasmāt tu bhāvaḥ anyaḥ. That is sanātana. That is eternal. And God, or Kṛṣṇa is eternal. We are also eternal. That is stated in many places. Jīvaḥ sanātanaḥ, jīva-loke sanātanaḥ. And Kṛṣṇa is also described as sanātana in the Eleventh Chapter. And there is another world which is also sanātana: paras tasmāt tu bhāvaḥ anyaḥ avyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. So Kṛṣṇa is sanātana, that world is sanātana, we are sanātana. Therefore we should meet together. And the process which helps us to go back to home, back to Godhead, and stay in that sanātana place with the sanātana Lord, that is called sanātana-dharma. Sanātana-dharma does not mean that a particular class of men having a particular type of dress or hair. No. Sanātana-dharma is meant for all living entities. They are rotting in this material world, repetition of birth and death. That is asanātana.

So every human being should be educated to accept this sanātana-dharma, how one can go back to home, back to Godhead. That is Kṛṣṇa consciousness movement. So sanātana-dharma is not meant for a particular class of men. It is meant for all living entities. Unfortunately, the Hindu dharma, or sanātana-dharma, they have identified. And…, as if others have no right to enter into the sanātana-dharma. No. That's not a fact. The fact is every living entity is sanātana. And the process by which a living entity is transferred to the sanātana dhāma, sanātana place, that is called sanātana-dharma. It is… Sanātana-dharma is misunderstood. Just like in India there are classes of men who call: "We are sanātanists." Everyone should be sanātanist. Sanātana-dharma is not meant for a particular class of men or country or society. Sanātana-dharma means it is meant for the living entities.

The real occupational duty of the living entity is called sanātana-dharma. Dharma means not religion. Dharma means the natural characteristic. That is dharma. We don't mean dharma is a certain type of faith. No. Faith or no faith, the characteristics must be there. Just like salt. It has got a particular type of taste. So you like it or not like it, the taste is there. It is… That is… If you think that "I have faith that salt should be sweet," no. That cannot be. You may have faith. You may create that faith that salt has the sweet taste. But that's not a fact. Similarly, if you say, "I have got my faith that sugar will be pungent." No. That cannot be. Sugar has got a particular type of taste. That will continue. You may believe it or not believe it. It does not depend. And faith means you believe, you can change it. Therefore dharma, the exact word, dharma, is different from the dictionary meaning, English dictionary, "a kind of faith. Religion means a kind of faith." We don't mean that.

Therefore Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That means the so-called faith, you should give up. It is a faith. "I am Hindu." "I am Muslim." "I am Christian." Or "I am this," "I am that." This is a kind of faith. You are neither Hindu, neither Muslim nor Christian; you are servant of Kṛṣṇa. That is real characteristic. And actually we are servant. We are serving. That is our characteristic. Either he may be Hindu or Muslim or Christian, but the real business is that everyone is serving. It is not that because I am Hindu, I don't serve. Or because one is Christian, he doesn't serve. No. Everyone is serving. But he's serving māyā. He's serving kāma, krodha, lobha, mātsarya. He's serving. In this material condition, we are serving our whims, kāma. Sometimes I become angry and I serve my anger-I beat others. That means I am serving anger. I am serving my lust. I am serving my greediness.

So we have become, instead of becoming servant of Kṛṣṇa, we have become the servants of our, these enemies. Practically they are enemies-kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Or in other words, we are servants of the three material modes of nature.

But we are servant. That we cannot deny. So the whole Kṛṣṇa consciousness movement is that instead of becoming servant of these three modes of nature, you become servant of Kṛṣṇa. That is your original position. You cannot give up your position as servant. In the Bengali proverb there is a ḍheṅki. Svarga gela dan bange.(?) Means a ḍheṅki, that machine, that wooden machine, which… Husking machine? So if you send it to the heaven, then what he'll do? The same business. It does not mean the ḍheṅki, while it is promoted in the heaven, he can become soul or anything else. No. Similarly, we living entities, we have desire to enjoy this material world, but our position is servant. We have not changed our position. We revolted to serve Kṛṣṇa. That is all right. But what is your position here in the material world? That is also servant. Just like I told Professor Kotovsky that "Your Communism, what is the difference between your Communism and our Kṛṣṇa consciousness movement? You have selected Lenin as your leader, or master, and we have selected Kṛṣṇa as our leader, master. So on the principle, where is difference?" The professor could not answer.

So the professor could not answer, but he was impressed, that actually what is this meaning of Communism? You simply change of, change of master. That's all. And this is going on. All political leaders, they are going from one political leader to another. And he's exploiting. That's all. He, he is giving some manifesto that "If you give me vote, then I shall make you overnight a king." All false propaganda. And these rascals gives him vote and he again remains the same servant. That's all. There is a Bengali song:

tabe kali tomāra baḍa saba bala ke kare āpanāra karma phala yadi phalebi āmāra(?). So if I remain the same servant, then why shall I vote to you? You cannot make me master. But my desire is that I shall become master. That is called illusion. Because I'm not master. I cannot become master. I have to remain servant. I am flattering some men: "Please make me master. Please make me master." That is my position. This political party, that political party.

Therefore the sane man, one who has got good brain, su-medhas… Su-medhas and alpa-medhas. Medhas means brain substance. Su-medhasaḥ. Su-medhasaḥ. There is a word, the su-medhasaḥ. They… Yes. Saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Su-medhasaḥ. And there is another word: alpa-medhasaḥ. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Su-medhasaḥ means good brain, and alpa-medhas means rascal, less brain substance. Sometimes we say, chastise, that "Your brain, your, this skull, filled up with cow dung. There is no brain substance." So those whose brains are filled up with cow dung, they want to exploit this material world. It is impossible. It is not possible. Under certain pleas only, that "This political party will give you better chance for exploiting." But you cannot do that. It is not possible. This is called māyā. In illusion, I'm thinking, "If I make certain more progress…" We see, in America, they're increasing the number of motorcars and the problem is road. One flyway above another flyway, another another. The flyway construction is going on perpetually. Is it not? And this is called advancement. The rascals do not know that "I am simply laboring, laboring, laboring. Where is the stoppage of laboring? " No. That you cannot stop. Your progress means you simply work hard. And because you are illusioned, that hard-working, you are thinking progress, happiness. That's all. This is called māyā. He is working just like an ass. The ass, ass, ass is working whole day and night for the washerman for a morsel of grass. But ass, why it is called ass? He can, the ass can have grasses anywhere, but he, for that, he's working very hard for the washerman. Therefore he's ass. He has no sense that "Why I shall work for this washerman so hard? I can get this morsel of grass anywhere." But he'll work.

So ass politician, ass family man, ass community leader. So… All asses, mūḍhāḥ. Na māṁ prapadyante mūḍhāḥ. All asses. They'll not surrender to Kṛṣṇa to get relief. They'll work like ass. Therefore Kṛṣṇa says, na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ [Bg. 7.15]. They have no brain, alpa-medhasaḥ. No brain substance. Filled up with cow dung. And those who have got real brain, then, for them it is recommended: saṅkīrtana-prāyaiḥ, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Oh, one who has got brain, he catches Caitanya Mahāprabhu. Kṛṣṇa-varṇam, always chanting Hare Kṛṣṇa mantra. Sāṅgopāṅgāstra-pārṣadam. And simply worship by chanting Hare Kṛṣṇa. That is brain substance. All cow dung.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.3.1-3

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Prabhupāda: You read from the third chapter. [break]

Upendra: …concerning "Description of Incarnations of Godhead" Translation: "Sūta said, In the beginning of the creation the Lord first of all expanded Himself in the universal form of puruṣa incarnation primarily with all the ingredients of material creation. And thus at first there was the creation of the sixteen principles of material action. This was on the intention of creating the material universe." [SB 1.3.1] Purport. "As it is said in the Bhagavad-gītā that the Personality of Godhead Śrī Kṛṣṇa maintains this material universes by extending His part of plenary expansions, so this puruṣa Form is the confirmation of the same principle. The Original Personality of Godhead Vāsudeva or Lord Kṛṣṇa who is famous as the son of King Vasudeva or King Nanda, the very same Personality of Godhead is full with all opulences, all potencies, all fames, all beauties, all knowledge and all renunciations. Part of His opulences is manifested as impersonal Brahman and part of His opulences is manifested as Paramātmā. This puruṣa feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three puruṣa features in the matter of material creation and this form who is known as the Kāraṇodakaśāyī Viṣṇu is the first of the three. The others are known as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu which we shall know one after another."

Prabhupāda: These Viṣṇu, Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these are little technical. Try to understand. Now this universe, which you find just like a big ball, there are innumerable universes like this, and they are floating in water. That water is called Causal Ocean. So that Causal Ocean there is, I mean to say, completely in the whole ocean, big gigantic body is lying down there. That is known as Kāraṇodakaśāyī Viṣṇu. The Viṣṇu in that gigantic form is sleeping within the water of that Causal Ocean, and by His inhaling and exhaling, breathing, there are bubbles. And those bubbles are manifested as universes. This is stated in Brahma-saṁhitā: yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. That breathing, exhaling and inhaling… Just like we also do that. So we have inherited that exhaling-inhaling, from that Viṣṇu.

So how these brahmāṇḍas or universes, each of them has a predominate deity? He is called Brahmā. Brahmāṇḍa, the master of this brahmāṇḍa is called Brahmā. The duration of this Brahmā, duration of life, is only the inhaling and exhaling period of Mahā-Viṣṇu. When He's exhaling, all the brahmāṇḍas are coming in existence. And when He's inhaling, they're all vanquished. This process is going on. And the Supreme Person who is doing this, I mean to say, creation and dissolution, He is called Mahā-Viṣṇu. Viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So the reference is in the Brahma-saṁhitā that that Mahā-Viṣṇu is also part and parcel of Govinda, Kṛṣṇa. Just try to understand what is Kṛṣṇa. Then? Go on.

Upendra: "The innumerable universes are generated from skinholes of this Kāraṇodakaśāyī Viṣṇu, and in each one of the universes the Lord enters as Garbhodakaśāyī Viṣṇu."

Prabhupāda: Again, after creation of the universes, He enters each and every universe. This universe is filled with water, half. What you are seeing, that is half only. And half is filled with water. In that water Viṣṇu again lying, expanding. This is Viṣṇu's power. He can expand in innumerable identities. That is also confirmed in the Brahma-saṁhitā. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta means unlimited, and rūpa means forms. He's expanding in unlimited number of forms. We are also expansion of His form. These jīvas, the living entities… He is expanding in two ways, svāṁśa and vibhinnāṁśa. Svāṁśa means Viṣṇu. One extension, expansion, is just directly He Himself. And another expansion is separated from Him. That separated from Him we are.

We living entities, we are also vibhinnāṁśa. We are also part and parcel, but we are separated. Therefore we haven't got the full potency of God. We have got potencies of God. The six potencies, namely opulence, fame, strength, beauty, knowledge and renunciation, we have also got these in minute quantity. Whatever we see here, the richest man in the world, that is only minute particle of the richness of God. Because we are part and parcel, minute part and parcel. Therefore we have got all the opulences in minute form. Just like gold and a minute particle of gold. Chemically analyze the small particle of gold has got all the composition as the original big gold. A drop of sea water… Chemically, a drop of sea water has got all the composition as the big sea water. Similarly, we have got all the qualities of God, but in minute quantity. That is the difference between God and ourselves. Or in other words, you can study God also by studying yourself. Whatever propensities you have got, that is also there in God. Everything. Otherwise wherefrom it comes? Because I am part and parcel, if I have got all these propensities, naturally, in full and without any inebriety, those things are present in God.

Take for example our love, what you call love. Of course, it is perverted reflection of love. Several times I've repeated. In this material world there is nothing like love. It is only, everything perverted reflection of love. Just like you have got affection for children. That is there also, but that is without any inebrieties. Here also the same man and woman, male and female, there is attraction between one another. Similarly there is also, Rādhā-Kṛṣṇa. But there is no inebriety. That is full and that is perfect. Here it is imperfect due to material contamination.

So everything, whatever we have got, Kṛṣṇa has also got that thing. But in Kṛṣṇa it is in perfection; in us, in our conditional state of life, it is imperfect. So if we dovetail ourselves with Kṛṣṇa, then our…, all these propensities become perfect. The same example as I have given repeatedly, that a car is running at seventy-mile speed, a cyclist catches the car, he also runs in seventy-miles speed, although the cycle hasn't got such speed. Similarly, although we are minute particle of God, if we dovetail ourselves with the consciousness of God, or Kṛṣṇa consciousness, then we become equally spirit. This is the technique. Go on.

Upendra: "In the Bhagavad-gītā this is also mentioned that the material world is created at certain intervals and then again it is destroyed. This creation and destruction is done by the Supreme will on account of the conditioned souls or the nitya-baddha living beings."

Prabhupāda: Nitya-baddha. This word is also technical. Nitya-baddha means ever-conditioned. There are nitya-muktas. Nitya-mukta means ever-liberated. In the spiritual world, there are also innumerable living entities. The… This material world is only one-fourth manifestation of Kṛṣṇa's energy, God's energy. And the three-fourths energy is manifested in the spiritual world. So we can just imagine that in one-fourth manifestation of energy of the Lord, we are so many living entities which is impossible to count. Now you can imagine how many more living entities are there. But here we are conditioned and they are liberated. Those who are conditioned, they are called nitya-baddha, ever-conditioned. Nitya-baddha means we do not know when our, this conditional stage has begun. It is impossible to trace out the history. But we are conditioned. There is no doubt about it. Conditioned means no freedom. No freedom. As spirit soul we are free. Sarva-ga, we can go everywhere, anywhere. Even those who get some mystic powers by perfection of yoga practice, they can also exhibit some powers. So why? As we become free from material conditions, our original freedom comes.

So one of the qualification of the spirit soul is sarva-ga. Sarva-ga means he can go anywhere and everywhere. But because we are conditional stage, we are trying so much to go to the moon planet, we cannot go. But Nārada, because he is free, he has got full spiritual body, he can go anywhere he likes. Go on.

Upendra: "The nitya-baddha or the eternally conditioned souls have the sense of individuality or ahaṅkāra which dictates them for sense enjoyment which they are unable to have constitutionally. The Lord is the only enjoyer and all others are enjoyed. The living beings are predominated enjoyer. But the eternally conditioned souls forgetful of this constitutional position have strong aspiration for enjoying. This chance of enjoying the matter is given to the conditioned souls in the material world and side by side they are given the chance of understanding the real constitutional position. Those fortunate living entities who catch up the truth and surrender unto the Lotus feet of Vāsudeva after many many births in the material world, become one of the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After…"

Prabhupāda: We can also become one of them, eternally liberated. But we are not admitted in the spiritual kingdom unless we have given up this false sense of lording it over the material nature. Here, the conditioned souls, everyone is trying to become the lord, imitating. Everyone is trying. But there is clash. You are trying to become lord, I am trying to become lord. Therefore there is clash. And in the spiritual world the Lord is one and there is no competition of lording it over. Therefore in the spiritual world everything is unconditioned, freedom. Yes, go on.

Upendra: "After this such fortunate living entities have no more to come within the occasional material creation. But those who can not catch up the constitutional truth are again kept merged into the mahat-tattva at the time of annihilation of the material creation. When the creation is again set up this mahat-tattva is again let loose and this mahat-tattva contains all the ingredients of material manifestations including the conditioned souls. Primarily this mahat-tattva is divided into sixteen parts namely the five gross material elements and the eleven working instruments or senses."

Prabhupāda: Five elements means the sky, air, then fire, water, and earth. And five senses acquiring knowledge, just like eyes, ear, tongue, smelling. We are acquiring knowledge by these… And working five senses, hands, legs, the genital, and in this way there are five working senses and five knowledge-acquiring senses, and mind is the center. Therefore eleven. Eleven plus five elements equal to sixteen. Go on.

Upendra: "It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round and the whole system is dazzling in spiritual light. The mahat-tattva is assembled in some corner of the that vast unlimited spiritual sky and the part which is thus covered by the mahat-tattva is called the material sky."

Prabhupāda: This is also very important. The sky is one. Just like we can experience the sky, and suppose the sky on San Francisco is overcast with cloud. We say that then we are covered in cloud. Practically this San Francisco sky is only a fragmental portion of the whole sky. Similarly, the real sky is that spiritual sky, paravyoma. When that paravyoma partially is clouded with mahat-tattva, that is called material world. This is the position of material world. Material world is also existing in the spiritual world, but it is covered and in a fragmental segment. Yes.

Upendra: "This part of the spiritual sky, called the mahat-tattva, is only an insignificant portion of the whole spiritual sky, and within this mahat-tattva there are innumerable universes. All these universes collectively is produced by the Kāraṇārṇavaśāyī Viṣṇu called also the Mahā-Viṣṇu who simply throws His glance only to impregnate the material sky to manifest." Text 2. Translation: "Another plenary part of the puruṣa is lying down within the water of the universe from the navel lake of His body which has sprouted the lotus stem (which is the body of the universe) and on the top, from the lotus flower Brahmā the master of all engineers of the universe, is generated." Purport: "The First puruṣa is the Kāraṇodakaśāyī Viṣṇu. From the skinholes of Him innumerable universes have sprung up. In each and every one of them the puruṣa enters as the Garbhodakaśāyī Viṣṇu. He is lying in half portion of the universe full with water of His body. And from the navel of Garbhodakaśāyī Viṣṇu has sprung up the stem of the lotus flower the birth place of Brahmā who is the father of all living beings and the master of all the demigod engineers engaged in the matter of perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary system and the earthly planets are situated in the middle. Upwards there are other better planetary systems and the topmost system is called Brahmaloka or the Satyaloka. Downwards the earthly planetary system there are seven downwards planetary systems domiciled by the asuras and similar other most materialistic living beings. From this Garbhodakaśāyī Viṣṇu there is expansion of the Kṣīrodakaśāyī Viṣṇu who is the collective Paramātmā of all living beings. He is called Hari and from Him all incarnations within the universe are expanded."

Prabhupāda: Yes. This Garbhodakaśāyī Viṣṇu is the father of Brahmā who has created all these innumerable planets. And in one of the planets there is Kṣīrodakaśāyī Viṣṇu. In that planet the ocean is of milk. There are different kinds of ocean, as we get information from Vedic literature. As we have got here the ocean of water, similarly there is ocean of milk, there is ocean of oil, there is… Just like you have got oil within earth, similarly in those planets there are oil ocean, milk ocean. So there is one planet within this universe which has got ocean of milk. And in that milk ocean there is another Viṣṇu, who is called Kṣīrodakaśāyī Viṣṇu. Kṣīra means milk and udaka means water. Go on.

Upendra: "Therefore, the conclusion is that the puruṣa-avatāra is manifested in three features namely first the Kāraṇodakaśāyī who creates aggregate material ingredients in the mahat-tattva, second the Garbhodakaśāyī Who enters in each and every universe and third the Kṣīrodakaśāyī Viṣṇu Who is the Paramātmā of every material object organic or inorganic."

Prabhupāda: This Kṣīrodakaśāyī Viṣṇu is in everyone's heart. He is also sitting with me in the heart. I, as spirit soul, I am sitting there, and Kṣīrodakaśāyī Viṣṇu as Paramātmā, as guiding Supersoul, He is also sitting in the same position. One is… It is stated in the Upaniṣad that two birds are sitting in one tree. One bird is eating the fruit and the other bird is simply witnessing. So Kṣīrodakaśāyī Viṣṇu as Paramātmā, He is witnessing the activities of the individual soul. And according to the activities of the individual soul, He is getting the necessary result. He is witness. In the Bhagavad-gītā also it is confirmed, anumantā and upadraṣṭā. Upadraṣṭā means witness. Suppose you are doing something. I have nothing to do with your activities, but I can see…, I am seeing what you are doing. So He is upadraṣṭā. And anumantā. Anumantā means the individual soul cannot do anything without the sanction of the Supersoul. Either you may do something good or bad, but it has to be taken sanction from the Supersoul.

Just like there is a English version, that "Not a grass moves without the sanction of God." So without sanction of God, we cannot do anything. You may say that when we do something bad, why God gives us sanction? God does not give us sanction, but we force Him to give us sanction. Therefore He gives us sanction. Otherwise, He does not give sanction. But because we want to do it persistently, so God gives us sanction: "All right. You can do it. And you have to enjoy or suffer the result." Therefore in the Bhagavad-gītā, the last instruction is that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Don't try to do according to your whims. You just surrender unto Me. Abide by Me. Then I shall give you all protection. But if you want to do according to your own whims, and if you do not hear Me, what can I do? You do that and enjoy the result."

Suppose a foolish boy is trying to touch fire. Father says, "Don't do it." In spite of that, if the foolish boy does it, his hand is burned. So father is not responsible. He says, "Don't do it." But the child does it out of ignorance and suffers. Similarly the sanction of God is there as we persist on it. "I want this. I want this." As a child sometimes cries and the mother is obliged to sanction, similarly, God is very kind. If we persist on doing something, He gives us sanction. But the result you have to suffer or enjoy. Go on.

Upendra: "One who knows these plenary features of the Personality of Godhead knows also Him (Godhead) properly and thus the knower becomes freed from the material conditions of birth, death, old age and diseases as it is confirmed in the Bhagavad-gītā. In this śloka the subject matter of Mahā-Viṣṇu is summarized. The Mahā-Viṣṇu lies down in some part of the spiritual sky by His own free will and thus He does lie on the ocean of kāraṇa from where He glances over His material nature and the mahat-tattva is at once created. Thus electrified by the power of the Lord the material nature creates at once innumerable universes just like in due course a tree is decorated with innumerable grown up fruits all at a time. The seed of the tree is sown by the cultivator and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The kāraṇa ocean is therefore called the Causal Ocean. Kāraṇa means causal. We should not foolishly accept the theory of creation by the atheist without any cause. The description of such atheists is given in the Bhagavad-gītā. The atheist does not believe in the creator neither he can give any good explanation of the theory of creation. Material nature has no power to create…"

Prabhupāda: The atheist class of men, they do not agree to accept that this material world is created by God. They give some reason of their own way of thinking, and most of the arguments are "perhaps like this, perhaps like this, perhaps like this." What is this nonsense, "perhaps"? Is that science? "Perhaps"? So they have no sufficient reason that there is no creator. In everything, we find there is a creator. Anything you take. Take for example this table. There is a creator. Somebody has manufactured it. Or this microphone, somebody has created it. Anything you take, you have to find out some creator. And such a vast, gigantic thing, going on so nicely and punctually… The sun is rising punctually, the moon is rising punctually, the fortnight is going on, the season is coming punctually-everything. Why there should be no creator or no superintendent? That answer is there in the Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Under My superintendence." So if you accept this, then the whole problem is solved. But if we don't accept it, then we have to speculate. But we never to come to the right conclusion, how this creation began. That is not possible to understand by such way. Go on.

Upendra: "Material nature has no power to create without the power of the puruṣa as much as a prakṛti or woman cannot produce any child without the connection of a puruṣa. The puruṣa impregnates and the prakṛti delivers. We should not expect milk from the fleshy bags in the neck of the goat although they look like breastly nipples. Similarly we should not expect any creative power from the material ingredients. We must believe in the power of the puruṣa who impregnates the prakṛti or nature. And because the Lord wished for lying down in meditation the material energy created innumerable universes also at once and in each of them the Lord lay Himself down, and thus all the planets and the different paraphernalia was created at once by the will of the Lord. The Lord has unlimited potencies and as such He can perform as He likes in perfect planning although personally He has nothing to do and no body is greater or equal to Him."

Prabhupāda: In the Bible also it is said, "God said 'Let there be creation,' and there was creation." That means God is the origin of creation. Yes. Go on.

Upendra: "That is the verdict of Veda." Text 3. Translation: "It is conceived that all the universal planetary system are situated on the extensive bodily features of the puruṣa but He has nothing to do with the created material ingredients."

Prabhupāda: This is universal form of the Lord, virāṭ-puruṣa. Here is also. This is more or less imaginary. But virāṭ-puruṣa… Just like Arjuna was shown the virāṭ-puruṣa, universal form. That is not eternal. That was causal or temporary; for the time being it was shown to Arjuna.

Upendra: "His body is eternally in spiritual existence par excellence." Purport: "The conception of virāḍ-rūpa or viśva-rūpa of the Supreme Absolute Truth is specially meant for the neophyte materialist who can hardly think of the transcendental form of the Personality of Godhead. To them a form means something of this material world and as such an opposite conception of the absolute is necessary for them in the beginning to concentrate their mind in the power extension of the Lord. As stated above the Lord extends His potency in the form of mahat-tattva which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense but at the same time the mahat-tattva is different also from the Lord. Therefore the potency of the Lord and the Lord are non-different. The conception of the virāḍ-rūpa specially for impersonalist is thus non different from the eternal Form of the Lord. This eternal form of the Lord exists prior to the creation of the mahat-tattva and it is stressed here that the eternal Form of the Lord…"

Prabhupāda: Just like in the Bible it is said "God said, 'Let there be creation.' " That means before the creation, before this material creation, God was there. And the material… There was nothing material. Therefore, God's body cannot be material, because He existed before the creation of matter. So before creation of matter, there was nothing like matter, though God was there. Therefore conclusion is that God has no material body. He spoke, "Let there be creation." "He spoke" means He's a person; otherwise how He can speak? But His personality is not material, because when He spoke there was no material creation.

Therefore the persons with less intelligence, they cannot understand that God's body is not matter. They think that anything has got a body is matter; but that is not the case. The real thing is that God has got body, but not material body. And it is confirmed in the Brahma-saṁhitā that īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is eternal, full of bliss and full of knowledge. Just opposite. You have got this body which is neither eternal, nor full of bliss, nor full of knowledge. This body is full of ignorance and full of miseries and temporary. Therefore God hasn't got a body like this. When in the Vedic literature it is said that God has no body, that does not mean that He has no body. He has no body like this body, material body. Apāni-pādo javana gṛhīta. The Vedic literature says like this, that God has no leg, no hand. Therefore the impersonalists take advantage of it. "Oh, here it is stated God has no legs, no hands." But the next line is, javana gṛhīta: "He can accept everything which you offer Him in devotion."

Now how He can accept? If He has no hand, how He can accept things from us? That means He hasn't got a hand like us. His hand is different. Therefore even though He is situated in the spiritual world, which is far, far away from us, still, He says in the Bhagavad-gītā, it is said,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Kṛṣṇa says that ”A little flower or little water or a little leaf, whatever My devotee offers Me in love and devotion, I accept it.” And tad ahaṁ bhakty-upahṛtam. ”And because he has brought it with great devotion, therefore I eat.” Tad ahaṁ bhakty-upahṛtam aśnāmi. Aśnāmi means ”I eat.” Now you can say, ”All right, I'll offer these fruits and flower to God, but it is the same. It is remaining. How He is eating?” But His eating is not like my eating, because He hasn't got a body like this. This body is material. If you bring me a plate of fruits, this body immediately swallows it. But He has got spiritual body. He eats… Simply as soon as He knows that you have offered it in devotion, He eats immediately.

So these are, I mean to say, technical of understanding, and we can know it from Vedic literatures. Just like in the Vedas it is said, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. We cannot imagine. Pūrṇam means full. If you take full from the full, still the balance is full. That is the spiritual calculation. Just like if you have got hundred dollars and I take hundred dollars from you. Still, you have got hundred dollars. This is beyond material conception. Here, one minus one equal to zero, and in the spiritual world, one minus one equal to one. Here one plus one equal to two. And in the spiritual world one plus one equal to one. So these things are very subtle. As we make progress in spiritual understanding… Just like how Kṛṣṇa can eat from such a distant place? No. Kṛṣṇa is everywhere. He's within you. So His eating process is different, because His body is spiritual. Pūrṇasya pūrṇam ādāya [Īśo Invocation]. He can take the whole thing; still, one minus one equal to one. Still, the… Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. What is your question?

Viṣṇujana: I was going to ask if the rose-colored light that we see around the food when it's being offered up…

Prabhupāda: You can ask after we have finished all these things. Not within the lecture you cannot ask. What is that?

Upendra: ”…the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency and the formation of His multifarious manifestation of incarnations are always of the same transcendental quality without any touch of the mahat-tattva.” Text number 4.

Prabhupāda: That's all right. Now what is your question?

Viṣṇujana: We offered food up one time to Kṛṣṇa.

Prabhupāda: Some fruit?

Viṣṇujana: Yes, fruit, to Kṛṣṇa. And while we were offering it up, when we raised our head we looked at the food and we saw a rose-colored light that was vibrating all around the food. Is this how He eats?

Prabhupāda: (pause) He eats. How He eats, that you can understand when you make advancement to that stage. He eats. For the time being, you just take it for granted that He eats. How He eats, that is not possible because you cannot see Him. And how can you see that how He is eating? So that requires spiritual vision, and we shall understand. But He eats, we take it. Because in the Bhagavad-gītā He says that ”I eat.” Aśnāmi. Aśnāmi means ”I eat.” (end)

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Śrīmad-Bhāgavatam 1.3.7

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Los Angeles, September 13, 1972
Pradyumna: (leads chanting, etc.)

dvitīyaṁ tu bhavāyāsya
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaraṁ vapuḥ
[SB 1.3.7]

Translation: ”The supreme enjoyer of all sacrifices accepted the incarnation of a boar, the second incarnation, and for the welfare of the earth He lifted the earth up from the nether regions of the universe.”

Prabhupāda: So this universe, this universe is filled up with water, half. Whatever we are seeing, this is only half, like this. The other half we cannot see. So within this water, sometimes that Hiraṇyākṣa demon drowned this whole earth within this water. So at the present moment we cannot find such demons, but there were demons like that. The whole planetary system is floating, but there may be some demon who can take one of them and put within the water. The planets are floating; that is known to everyone. We can see, actually, that such a big, gigantic mass… Even the sun, which is fourteen hundred thousand times bigger than this earth, that is also floating in the outer space. The support is ananta. They say ”law of gravitation”; we say Saṅkarṣaṇa. Saṅkarṣaṇa. So He is holding every planet, and it is said that all these universes are resting on the hood of Śeṣa-nāga just like a small grain of mustard.

So when we speak of ”God is great,” we cannot imagine how great He is. We apply frog philosophy, Dr. Frog's philosophy. Dr. Frog thinks, because he is in the well of three feet, if he is given the information, ”Oh, there is a big mass of water, Atlantic Ocean,” he cannot believe it. He will think in terms of the well. The well is three feet. So he may think, ”All right, Atlantic Ocean may be four feet. All right, five feet. Come on. All right, six feet.” So this Dr. Frog's philosophy. The so-called rascal philosophers and scientists, they are calculating God's creation. One of the universes is resting on Anantadeva's hood just like a mustard seed. Not only that…

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ…
[Bs. 5.48]

Every universe has got a predominating deity, president. We can understand. In every country, there is a president to rule over the country. Similarly, to rule over this universe, there is a president. That is Brahmā, Lord Brahmā. Lord Brahmā's duration of life, span of life, you cannot calculate. You can calculate, but it is something like beyond our imagination. His one day is four hundred…, forty-three crores of years, one day. Similarly, one month, thirty days, one month; then twelve months, year. Such hundred years. So he lives such hundred years. So that Brahmā lives hundred years in his calculation; that is also a breathing period of Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ…
[Bs. 5.48]

These gigantic universes, they are coming out from the hair holes of the body of Mahā-Viṣṇu or from His… Just like sometimes infected persons, they distribute germs from breathing, from perspiration. That is scientific. Similarly, Mahā-Viṣṇu's breathing and perspiration within the Causal Ocean, bringing forth so many universes. And each and every universe, there are so many planets, and one of the planets is this, earth, earthly planet.

So sometimes this earthly planet was thrown into the water, Garbhodaka-samudra, Garbhodaka Sea, and God took the form of a boar, having two tusks-because it was easier. Just like shovel, you take something like that. So He took the earth. So that is described: kṣitir iha vipulatare tiṣṭhati tava… No. What is that? Daśana-śikhare? The, this is described in Jayadeva's prayer. Vasati daśana-śikhare dharaṇī tava lagnā. Vasati, "is resting"; vasati daśana-śikhare, "on the top of the tusk." Keśava dhṛta-śūkara-rūpa jaya jagadīśa hare. So He's yajñeśa. It is not that He's… is shape was just like hog, but He's not hog. Don't misunderstand. His shape was a gigantic hog. You can just imagine what kind of hog He was. The shape was like hog, but He was resting the whole planet, earthly planet, on the tusk. Vasati daśana-śikhare dharaṇī tava lagnā śaśini kalaṅka, keśava dhṛta-śūkara-rūpa. Here it is stated, saukaram. Saukaram means like hog. Not that He's hog. He's yajñeśa. He can take any shape. Just like here is, God has assumed the shape of a lion, half-lion, half-man. So He's all powerful, He can take any shape, any form, but He is not that form. That is for the time being. For the time being, He assumes so many forms. The real form is Kṛṣṇa, the original form. Keśava dhṛta-śūkara, sūkara-rūpa or śūkara-rūpa. "My Lord Keśava, You have assumed this form."

So there are many millions and millions of forms of God. According to time, necessity, circumstances, He assumes different forms. Because it is His business:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He appears as soon as there is discrepancies in the methodical way. Another place, indrāri-vyākulaṁ lokam [SB 1.3.28]. Indra. Indra means the heavenly god, and ari means enemy. So indrāri, the enemy of the king of heaven. That means demons. There are two classes of beings, human being, in the human state: the devatā and asura. So devatā means God conscious, Kṛṣṇa conscious. Anyone who is Kṛṣṇa conscious, he is devatā, demigod. And anyone who is not Kṛṣṇa conscious, he's demon. This is the difference. So that demon may be very big or small, it doesn't matter, but… Asuras tad-viparyayaḥ. Viparyayaḥ means "just the opposite." The devotees, they are demigods, and asura means just the opposite number of devotee; that means nondevotees. Those who are nondevotees, those who are not devotees of the Lord, they are all demons.

So demons are always disturbing. They'll create disturbance. That is… Their business is to create disturbance in the creation of the Supreme Lord. So this Hiraṇyākṣa and Hiraṇyakaśipu, two brothers, they were creating so much disturbances. The whole world is disturbed only for the existence of the demons, asuri. At the present moment also, the world is full of demons. The devotees, their number is very, very small. Just like our Kṛṣṇa consciousness movement. We can count within the finger how many we have got, Kṛṣṇa conscious; but demons, non-Kṛṣṇa conscious, nondevotees, there is no limit. Innumerable. So when demons are too much prominent, then Kṛṣṇa comes. So in the Kali-yuga He has appeared… Just like previously He appeared in the form of hog, similarly, Kṛṣṇa has appeared in this Kali-yuga in the form of His name. There is no difference between the form and name of God. God is absolute. Nāma-rūpe, in the form of name. So those who are disturbed by the demons may take shelter of this form of God, Hare Kṛṣṇa. Then you'll be saved. Otherwise, the demon will put you within the Pacific Ocean water. Just like this demon. But Kṛṣṇa will save you. As Prahlāda Mahārāja was put into the water by his father.

So to become Kṛṣṇa conscious means there will be so many enemies. Even father, what to speak of others? They will criticize, they will attack. I have recently received letter from Germany. Our devotees were attacked by a gang. So this is the way. As soon as you become God conscious, the demons will create disturbance. Just like Lord Jesus Christ. He was crucified by the demons. The only fault was that he was God conscious. Just see; such innocent person. The world is like that. So these dangers are there, but don't be afraid of. Kṛṣṇa will save you. And tolerate. If there are disturbances… Because it is the nature of this material world, as soon as there will be devotee, God conscious person, there will be so many enemies from the side of the demons. So we have to tolerate.

Caitanya Mahāprabhu therefore has recommended:

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

You have to chant Hare Kṛṣṇa mantra against the demons. Just like in Australia, the demons have instituted a case against us, a big case by the city authorities. So what can be done? They wanted to appoint big, big lawyers. I have advised, "Don't appoint lawyers. You go on chanting. They may put you in the jail. So you go on chanting." What is that? You chant on the street or chant on the jail, they're the same thing. So don't be afraid. They'll take you in the jail, "Go on, Hare Kṛṣṇa." We have got one means. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati: [SB 6.17.28] "Those who are devotees, they are not afraid of anything." Svargāpavarga-narakeṣv api tulyārtha-darśinaḥ: "Either they're sent in the heavenly planet or in the hell planet, it doesn't matter." We want simply to chant Hare Kṛṣṇa and remember Kṛṣṇa. That is Kṛṣṇa consciousness. It doesn't matter whether it is in the hell or heaven.

So saukaraṁ vapuḥ. Dvitīyaṁ tu bhavāyāsya rasātala-gatāṁ mahīm, rasātala. We do not know what are the down planets. This is called… Bhūr bhuvaḥ svaḥ. This is bhūr-loka. Above this, there is bhuvar-loka, svarga-loka; above that, there is jana-loka; above that, there is mahar-loka; above that, there is siddha-loka. In this way, seven upper planetary system, and similarly, there are seven downwards. That is called tala, atala, talātala, rasātala, like that. Tala, atala, vitala, talātala, rasātala. So rasātala, the lowest, that means down the water, rasātala-gatām. Just like this morning we were calculating the depth of the Pacific Ocean. They are sometimes seven miles. So similarly, that Garbhodakaśāyī, Garbhodaka-samudra. Just imagine how deep it is. So within that deep water, the earth was put, and Kṛṣṇa in the shape of Varāha saved it. So Kṛṣṇa will save you. Others may disturb you, put you into the difficulty, but Kṛṣṇa will save you. Be assured. Don't be disappointed.

Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. "My dear Kaunteya, you can declare to the world that anyone who is My devotee…" Devotee means pure devotee, anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any other desires. Devotee means he wants to serve Kṛṣṇa, that's all. Not that in return he wants something. He is devotee. Devotion is not business: "Sir, I have come to Your temple. I am offering my obeisances. Now, my salary is five hundred dollars. Kindly make it two thousand." That is also devotion… Not devotion. That is appreciation of God, that "God can give me." That is also good. But those who are not coming to the temple, they are miscreants. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are lowest of the mankind, miscreants, mūḍhas, rascals, they do not come even to God for asking something. They think that "We shall create our own…" But those who are pious, even though asking something from God, they are pious, because they have come to God.

So these people, those who are coming to the temple for some material amelioration, they are pious. But those who are not coming, they are duṣkṛtino mūḍhāḥ, narādhamāḥ. That is the description. But devotee means he does not ask anything from God. He simply wants to give, that is devotee. Just like gopīs. They never asked anything from Kṛṣṇa. (long pause)

Hmm. Now chant. (end)

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Śrīmad-Bhāgavatam 1.3.8

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Los Angeles, September 14, 1972

Prabhupāda:

tṛtīyam ṛṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantraṁ sātvatam ācaṣṭa
naiṣkarmyaṁ karmaṇāṁ yataḥ
[SB 1.3.8]

Third incarnation Devarṣi, ṛṣi among the demigods. Just like there are ṛṣis among the kings, they are called rājarṣi. In the Bhagavad-gītā the word rājarṣi is used. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Formerly the kings were just like great saintly persons. They were not ordinary vote collectors. They were so saintly there was no need of electing another president every five years. They are ṛṣis, these words are there. So in the third millennium, they were almost all ṛṣis. They were so enlightened that everyone of the population were just like great saints, saintly persons.

So this Devarṣi means Nārada, saintly sage among the demigods. He is also one of the demigods. So he compiled Vedic principles for executing devotional service, Nārada-pañcarātra. Our method, this devotional service, is according to the Nārada-pañcarātra. Especially in this age, Vedic system is not very much convenient. It is very strict. Just like according to Vedic system, if one wants to become a brāhmaṇa, he must be born of a brāhmaṇa father. Otherwise he cannot be accepted as a brāhmaṇa. But according to the Nārada-pañcarātra system, even if one is lowborn, he can be accepted as a brāhmaṇa by this reformatory process. Because kalau śūdra sambhavaḥ-everyone in this age is a śūdra. Śūdra means no intelligence, little better than animals, that's all.

So how from the śūdras a brāhmaṇa can be selected? According to the Vedic system, it is not possible. One, to be accepted as brāhmaṇa, must be son of a brāhmaṇa. That means background of the person must be brahminical culture. But if people are śūdras, where is the background of brahminical culture? Therefore Nārada, he is Vaiṣṇava, he is very compassionate to the fallen souls. He is travelling all over the universe to make Vaiṣṇavas. He made many sons of Dakṣa Mahārāja Vaiṣṇavas. So Dakṣa Mahārāja became very angry upon him, "Nārada, you come and you train my sons as Vaiṣṇavas, and they do not take care of the family affairs. So I curse you. You cannot stay anywhere more than some time." So even a Vaiṣṇava has to face some difficulty while preaching devotional service; even Nārada.

So sātvata-tantra means books or literature of devotional service. In the Vedas there are different departments, they are divided into three parts-karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. Therefore the other name of the Vedas is trayī. Strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā: [SB 1.4.25] for women, for śūdras and for dvija-bandhus, sons of the higher class but not properly educated. Bandhu means friend, a man born by a brāhmaṇa father, but he is not qualified as a brāhmaṇa. He will be called a dvija-bandhu, not dvija. Dvija means twice-born; actually he is twice-born. The birds are also called twice-born: one birth is the egg, and the other birth is from the egg, closed. Similarly every human being is born śūdra, without any knowledge. Either he is born by the brāhmaṇa father or a śūdra father, he is born a śūdra, because there is no knowledge.

Brāhmaṇa means knowledge and śūdra means no knowledge, that is the difference. One who knows… Just like in this age there are so many scientists, so many philosophers, but they have no perfect knowledge. Therefore they are śūdras. One scientist putting forward one theory-after a few years this theory is changed. That means knowledge is not perfect. They take it as advancement in research, but actually the knowledge is imperfect. Otherwise, where is the necessity of research and advancement? Advancement means you are in the lower grade. So all their advancement, the same lower grade. Because it is going on, they do not know what is the end of advancement. Therefore all their knowledge is imperfect; they are all śūdras.

We cannot accept knowledge from śūdras. Knowledge must be taken from a brāhmaṇa.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

This word brahma-niṣṭham means brāhmaṇa, one who knows Brahman. Therefore knowledge has to be taken from a brāhmaṇa, not from a śūdra.

So reformatory system is to make one first of all a brāhmaṇa. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Every person is born a śūdra, a rascal. Then by reformatory process… Just like we send our children to school, college, to teachers for reforming, that is reformation. The animals, they are unable to accept this reformatory process. You cannot send a cat or a dog to the school and become educated. That is not possible. All human beings, although they are born śūdra, he can be made a brāhmaṇa by the process. Saṁskāra means by reformatory process, bhaved dvijaḥ. Dvija means second birth. Second birth means by reformatory process, when he is eligible, then he is initiated by the spiritual master. That is second birth. Then initiation means he is allowed to study Vedic literature to achieve real knowledge. Because real knowledge means Vedic knowledge, and any knowledge which is not corroborated with the Vedic version, that is not knowledge; that is imperfect knowledge.

Therefore whenever we speak something, we quote from the Vedas, from Vedic literature, to support it. Otherwise it is useless. When you speak something and corroborate it by the quotation from the Bhagavad-gītā, Śrīmad-Bhāgavatam, Upaniṣads-there are so many Vedic literatures-then it is correct. That is the Vedic system. Not that I create knowledge by my research. What is the value of your research? Because you are imperfect, your senses are imperfect, you cannot even see properly. Even you cannot see your eyelids, so what is the value of your seeing? You cannot see something from a distant place, the nearest place. There must be some adjustment, there must be light under so many conditions you can see. Then what is the value of your eyes?

Vedic knowledge is therefore not seen; it is heard. Therefore it is called śruti. Just like actually we do not understand what is the position of different planets by seeing. But when you hear from authorities, from astrologists, from astronomers, then you can understand, "The sun is so great, bigger." That means hearing is perfect knowledge, not seeing. Therefore Vedic knowledge is received through the ear. To hear from the authorized persons, that is knowledge.

So Nārada Muni created this, thinking of the poor people of this age without perfect knowledge. Why this education is required? Because naiṣkarmyam, without producing fruitive result. What is that work? Any work you do, there must be some result. Either you do good work or bad work, it…, there is work, there must be some result. That is our experience. We cannot do anything which has no result. But if that result is offered to God, Kṛṣṇa, then it is without result. So that work is not stopped. Just like Arjuna. Arjuna's work was not stopped. He was a fighter; rather, he wanted to stop his work. He said, "My dear Kṛṣṇa, what is the use of fighting? They are all my kinsmen; let them enjoy. I don't want this kingdom." He wanted to become a gentleman without working. No, that without working is work because he was considering in his own terms. But when he fought on the advice of Kṛṣṇa, that is naiṣkarmya-without result. Because fighting, suppose Arjuna has killed so many persons, so he is supposed to be under so much tribulation because he has killed so many persons. But because that was done for Kṛṣṇa, that is naiṣkarmya-no result; means work which does not produce any reaction. Other work just like in this life those who are working for sense gratification, they are creating another body.

So it is not fruitless. If you work piously, then you create next life. Life is continuous. We are simply transmigrating from one body to another. So by our work we are creating the next body. So if you be engaged in devotional service, then you do not create another material body. Karma means by working you create another future. But naiṣkarmya means you work, but don't create another future. Everyone has future, but devotional service means end of all future. That does not mean zero. The śūnyavādīs, the voidists, they also want to make it zero, but it is actually not zero. Zero of these material activities. Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna: [Bg. 4.9] "One who has understood about Kṛṣṇa, he, after giving up this body, he does not get another birth."

Birth means material body. There is no birth of the soul. The soul transmigrates from one body to another. That is called birth. Otherwise there is not birth. Na jāyate na mriyate, the soul does not take birth nor dies. If there is no birth, then where is death? The body has got birth, therefore there is death. Anything which takes birth, it has got death. But soul is part and parcel of God, God is eternal, therefore soul is eternal. Therefore it is said we give up this gross body or subtle body but we do not die. Just like we change our dress-I give up this shirt or dress-but I do not die. Similarly, the soul is changing, accepting another material body. The result of devotional service is that you do not accept another material body, but you remain in your spiritual body. The soul is spirit, the soul has got spiritual body-hands, legs, mouth, everything-otherwise, how this dress is made? Dress is made according to the body. So unless you have got spiritual body, how we have got this material hand?

So by discharging devotional service, you don't create another body. That means you remain in your pure, spiritual body. Otherwise, karmaṇā: you have to create another body, either human body, cat's body, dog's body, or demigod's body, fish body, tree body, so many-8,400,000 kinds of body. So unless you take to devotional service, you will have to repeat this business of transmigrating from one body to another.

So Nārada Muni compiled these śāstras, tantra. Tantra means expansion. Just like there is notebook. Just like Vedānta-sūtra, the lessons are given in codes. Just like the businessmen, they send code. One word composed of four letters, it has got so many meanings. So those who are using those codes, they can understand, "By this code, this sentence or this paragraph is meant." Similarly, the Vedānta-sūtra is giving Vedic knowledge in codes-athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1], ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12)-in this way. This janmādy asya yataḥ code is explained by the whole Śrīmad-Bhāgavatam, eighteen thousand verses to explain this one code. Similarly, the Vedic knowledge is expanded, or also contracted. So tantra is expansion, because ordinary men cannot understand Vedic knowledge. Just like Mahābhārata, it is in the form of history, but in it is Vedic instruction. Similarly, in this Nārada-pañcarātra made by Devarṣi Nārada, it is also Vedic.

Just like we are writing these books, English translations, giving purports. This is also Vedic, because our basis is on the Vedic knowledge. We don't take so-called scientists' knowledge or philosophers' knowledge. We derive it from the Vedas. Therefore tantra means which expands the Vedic knowledge.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād

vaiṣṇavaḥ śva-paco guruḥ

It is said in the Nārada-pañcarātra that a person who is not a Vaiṣṇava, he cannot become a guru. "A person born or qualified brāhmaṇa and knows all the mantras and tantras, but if he is an impersonalist, then he cannot become guru," avaiṣṇavo gurur na syāt, "whereas a person born in a low family, but he is a great devotee, he shall be accepted as a devotee, he shall be accepted as a guru." Tantra means Vedic knowledge expanded.

So by discharging devotional service, we become freed from the cycle of birth and death and go back home, back to Godhead. This tantra was compiled by Nārada Ṛṣi.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.3.9

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Los Angeles, September 15, 1972

Prabhupāda: So the Lord sometimes appears as… Whenever the Lord takes the incarnation, He appears to be like ordinary human being. So in this incarnation, Nara-nārāyaṇa, They undertook severe penances to teach us. So what was the purpose of such severe penance? For sense controlling. The modern civilization is to give freedom to sense satisfaction, because they cannot control. Just like you are riding on a horse, but the horse is not under your control, then you say, "Let it go to hell, never mind." This is the position. Because they cannot control the senses, they have taken this philosophy that liberating sense gratification is the ultimate goal of life. And the result is that they are going to hell.

Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The problem is they cannot control the senses. Therefore their philosophical idea is that sense gratification is the ultimate goal of life. They are thinking, which will never be successful, that by advancement of material comforts they will be happy. Therefore the śāstra says impossible or very difficult or by a kind of hope which will never to be fulfilled. It was never successful in the past, it is not successful in the present, therefore in the future also it will never be successful. But they have taken up this philosophy of sense gratification materially.

Because we have got this propensity that we shall be able to become happy by sense gratification, therefore God comes to teach them. Just like Bhagavad-gītā, Lord Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"As soon as people are misled in their occupational duty, I will take my incarnation." So Nara-nārāyaṇa, They are incarnation of God, but They underwent severe penances. The Nara-nārāyaṇa temple is there in Badarikāśrama in the Himalayas. People still go there to show their respects to Nara-nārāyaṇa Ṛṣi. So God or His representative comes always to help us, to deliver us from the wrong path of sense gratification. They executed very difficult…

Just like Dhruva Mahārāja, a five-year-old boy. He also executed very severe types of penances. For the first six months, he was eating only the dry foliage that had fallen on the ground, then water…, no. Altogether he underwent penances for six months, so the first month, second, third, like that. So first he used to eat the leaves of the tree, then dried leaves, then simply water, then simply air, then no eating at all. Within six months he was successful to see the Supreme Personality of Godhead, Nārāyaṇa, face to face.

So penance required. This human life is not meant for enjoying senses like the dogs and hogs. That is not life. We have got advanced sense, consciousness, we can understand what is good, what is bad. At least that talent we have got, even though we are misguided. So we should take guidance from a perfect source of knowledge, and utilize it for making our life perfect. That is wanted; not that because "I want sense gratification, so let me have complete freedom for sense gratification. That is the idea now, life." No, that is not ideal. As I have several times explained to you that law is meant for human beings. What is law? Law means restrictions. You cannot have sense gratification unrestricted; that is law. Otherwise, what is the meaning of law? Just like when we are driving car, the law is red light, we have to stop. That is law. Because if you unrestrictedly drive your car, there will be accident. Either you will die or somebody will die.

Therefore law is required. How can you say that "Unrestrictedly I will enjoy my senses"? That is chaotic condition of life. The so-called civilization, so-called unrestricted sense gratification allowed in the name of freedom, that is disastrous. One must learn how to control. Controlling the senses, this is civilization. To become cats and dogs, that is not civilization. Dog civilization, cat civilization, hog civilization, camel civilization, this is going on.

So cats and dogs, they're voting. So what they will vote, cats and dogs? They will vote another big cat, big dog, that's all. So what the big dog, big cat can do? That is described in the Śrīmad-Bhāgavatam. Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. A leader means voted by some hogs, by some dogs, by some camels, and by some asses. This is the position of the society. Suppose there are many dogs in this Los Angeles city… Of course, camels you haven't got, but there are many asses also. At least in Indian cities we find there are many hogs, many dogs, many camels, many asses. So if they are called for votes, "Now we are taking vote for this, for this," what is the value of that election? Is there any value?

So actually we are collecting votes from dogs, hogs, camels and asses. How? The dog means very obedient servant of his master. That is a good qualification, but after all he is a dog. But to execute the service of his master, he is offending so many people. We have got experience. We have nothing to do with the dog's master's house, but still from the house, we are passing from the street. Unnecessarily offending. Sometimes they come nearer. This is dog's business. He has no sense that "This man, they are not thieves or rogues, they are not coming here." But they will do their business because the master has trained him.

So similarly, people at the present moment, those who are serving under some master, capitalist, the master says that you have to vote for that person. They will vote, they have no personal discrimination. The master says, "I will give you some money," they will vote. Or in other words, kalau śūdra sambhava. Śūdra means servant. The dog is faithful servant; that is his only qualification. And hogs means no discrimination of food. So actually at the present moment people have no discrimination of food. Anything they will eat. Actually people are supposed to eat that which is beneficial for him. Not that anything and everything I shall eat. No. So therefore the hog has no discrimination of food. So if people become like that, no discrimination of sex, no discrimination of food, he is hog. He is not a human being.

So to become obedient servant and to have no discrimination of sex and food, that means dogs, and they are not human beings. And camel, although he is a big animal, he takes pleasure in eating his own blood. How is that? You will find the camels are very fond of eating thorns. So the thorns they eat, and the thorns cut the tongue, and the blood comes out. It makes a taste, and he is thinking that the thorns are very tasteful. That is camel. Similarly, we are everyone camel because we are enjoying sex. What is this sex? I am spoiling my blood. One drop of semina is created by sixty drops of blood. That is scientific. So when one discharges this semina, he thinks he is enjoying. He does not know that he is spoiling his blood. That is camel. He thinks he is enjoying. He does not think that "I am spoiling my blood. And if I spoil my blood more, then I shall be attacked with so many diseases, I will lose my resistance power." He does not know. But he thinks that sex enjoyment is very nice. It is not nice at all.

So therefore dog, hog, camel and ass. What is that ass I have several times given you. The ass means he is working for others for the washerman. So all these businessmen, very busy, but he is working for others, not for himself. He will eat, I suppose, a few slices of bread and a cup of tea or milk; that will satisfy him. But he wants daily one million dollars, and he has to work very hard because a million dollars is not so easy to get. The ass loads on the back tons of clothes of the washerman, and he carries it to the place where they wash, and again carries back. But he is satisfied with a little grass. The ass does not know that "I can get this little grass, there are thousands and thousands of tons of grass on the outer field. Why I am engaged in the service of this washerman and doing this?" He has no sense. He thinks that carrying the tons of clothes for the washerman he has responsibility in business, so many things.

So actually the modern men, without being properly civilized, without being properly educated, they are exactly like dogs, hogs, camels and asses. We take it like that, they are no better than. So what is the votes of them? What will they choose? They will choose another big camel or big cat or big dog, that's all, because he doesn't know. If you are human being, you know who is another human being. But if you are dog, camel and ass, how can you understand who is a human being? Therefore people sometimes misunderstand us, just like the dog comes: bow, wow, wow, wow. Similarly, the society of dogs, they also come, making their chase upon these Kṛṣṇa conscious people. They take away from the street. They do not know that they are the best persons in the world. They are disseminating the message of God, making people men of character. No illicit sex, no gambling, that is character. They are becoming saintly person, always chanting. But they have no respect. Because they are dogs, hogs, how they can respect? So because they have no discrimination, these animals, then how they will choose to make the president a first-class man? He has no choice.

So to become actual human being, one has to undergo tapasya. Tapasā brahmacaryeṇa, jñānena, śamena, damena [SB 6.1.13]. This is the prescription, that if you want to become actually a human being, then you have to undergo tapasya, brahmacarya, śama, dama, titikṣā [Bg. 18.42]. These things have to be practiced. Not that because I want sense gratification, therefore let me under the name of independence, let me become naked and have sex life on the street. That day is coming. It already has come to some extent. They are taking this as freedom. This freedom is not very good. This freedom means that as soon as you become so free that to have sex life on the street like cats and dogs and hogs, you will get your next life. Nature will give you very good chance, that "All right, you have got this human form of life to understand God, but you have misused it. Now you want to become hog? Please become hog." How you can check it? Is there any science to check? Because after this death, all this science and philosophy is finished after this body is finished. Then you are under the control of nature. What will you do? The nature will force you to enter the womb of a hog or a dog. How you can check it?

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are not independent, you are part and parcel of God. God wants you to come back home and live peacefully. If you do not do that, then you will have to undergo the severe punishments of transmigrating from one body to another. And there are 8,400,000 bodies in which you will have to suffer. And you can see that they are suffering. So don't misuse this human form of life; don't give way to the sense gratification. Have a little tapasya. Not severe tapasya, not like Nara-nārāyaṇa. They went to the Himalayas and underwent severe, very severe, just like Dhruva Mahārāja. In this age it is not possible; therefore Caitanya Mahāprabhu has given you a concession. You take these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chant these sixteen rounds. If you can increase, all right, or these sixteen rounds. And observe these four principles-no illicit sex, no gambling, no meat-eating, no intoxication. Is it very difficult?

But we are not even prepared to undergo such a little tapasya, penance. What is that difficulty? We don't eat meat, and instead we get nice other food. So what is the difficulty? If we don't become hogs and enjoy senses like hogs without discrimination of mother, sister and daughter, if we become attached to one wife and enjoy life, what is the difficulty? No, although I have got my wife, I am implicated with others' wives; I have got husband, I am implicated with others' husbands. No tapasya. They are not prepared for any kind of tapasya. They want cats' and dogs' lives. Therefore their next life is waiting, cats and dogs.

So this is the position. Nara-nārāyaṇa, They underwent severe penances just like Dhruva Mahārāja. But in this age it is not possible. But at least observe these short penances, little penances, and chant Hare Kṛṣṇa, and make your life successful. What is the difficulty? But we are not still prepared. And still we do not take it very seriously, because our past life is so sinful that even coming to Kṛṣṇa consciousness we are being disturbed. Our sinful activities are so strong that even coming to the point of Kṛṣṇa consciousness we are falling down, again falling down. So be careful, be cautious, and execute your duty as Kṛṣṇa conscious people.

You will be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.3.10

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Los Angeles, September 16, 1972

Pradyumna: (leads chanting, etc.)

pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyaṁ
tattva-grāma-vinirṇayam
[SB 1.3.10]

Translation: "The fifth incarnation, named Lord Kapila, is foremost amongst perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost."

Prabhupāda: So sāṅkhyam. Sāṅkhyam means… Sam means complete, khyam means description. "Complete description of creation." Kāla-viplutam, there is complete description how the cosmic manifestation is created, but people forget it, kāla-viplutam. So this knowledge is existing since the time of creation. Everything materially created has got six stages. The first stage is creation, and the second stage is growth. The third stage is maintenance, the fourth stage is production, the fifth stage is dwindling, and the sixth stage, vanishing. This is anything material.

The scientists, they are very much busy. Just this morning our scientist, Svarūpa Dāmodara, was speaking about an article: the scientists are very much busy that the source of supply is being decreased. Just like petroleum. Petroleum, gas, that is diminishing. Now, whole modern materialistic civilization is depending on the motorcars and aeroplanes, transportation. So if the petroleum supply is stopped, then what will be the condition of the society? Formerly there was no need of going to see a friend thirty miles away, because every friend was within the village. Now, because we have got motorcar, we create friendship with a man who lives fifty miles away. We accept a job fifty miles away. In Hawaii our Gaurasundara was going to attend office fifty miles off. By fifty miles off… In big, big cities like New York, Calcutta, we have seen people are coming to attend their office from hundred miles off. I have seen also in aeroplane there are many people… I have seen in England. Many workers or gentlemen, they are coming from Glasgow to London for working, by aeroplane.

So we have created a civilization that… We have created a facility for transport by motorcar or by aeroplane, but side by side, we have created another difficulty, that a man has to go to his work three hundred miles away. Side by side. Formerly, a man used to work on his field, a few steps from his house. Now we have created facility of transport; therefore we have to go to work three hundred miles away from home. This is the position. But they have no brain. They're thinking they're advancing. (chuckles) Advancing in this way, that "For my livelihood I have to go three hundred miles, three hours at least, not less than three hours. Or six hours I have to spoil. Then I can go to my office. Then I work there whole day, and again come, again six hours. Then I come at night to sleep along with my family for three hours." Yes. This is our facility. Yes.

One… There is a story. Not story, it is a fact. One day, one grown-up child was asking his mother, "Who is this gentleman?" The father was there. So the mother said, "He is your father, my dear child." So he did not see his father until he grew three years or four years old. Because when he was child, the father was rising early in the morning. At that time, child was sleeping. And he was going to office, and when he comes back, the child was sleeping. So unless the child grew four years old, he could not see his father. Is it not the position of this? It is a story or an instruction, because the man, the gentleman, was going office early in the morning… There are still. They start at six o'clock from home to catch the first train. We have seen in Calcutta. First train is seven o'clock, and they come in Calcutta after two hours, nine o'clock. Then attends office, and again he catches another train, five o'clock. He goes, late at night. In Bombay also, big, big cities. This is the position.

So we are advancing in science, but at the same time, the so-called science, at the same time we are creating many disadvantages. Many disadvantages. From practical experience I say that when I came to your country… In India it is very difficult to get a telephone. You have to wait in the waiting list at least for two years or you have to bribe the authorities, say, five thousand, two thousand, like that. So when I got this facility of telephone… Because as soon as I deposited forty dollars… Forty dollars? The next day the telephone was in my room. So I was very glad. But after getting my telephone, I was disturbed always. (laughter) Some of my students asking, phoning me, (telephone sound) cling, cling, and "Swamiji, how you are feeling?" At twelve o'clock at night. (laughter). Yes. So I asked him, it is the time to inquire? I am very sorry. Not only one, I become so much disturbed. Then I asked them, get out this telephone. Yes.

So try to understand. The so-called facility of the modern science means creating so many difficulties also. That is the position. Just like formerly, a preacher could not come to your country, say, fifty years or a hundred years ago. So he was preaching within his limit. But we have got now facilities, so we are preaching everywhere. So from Kṛṣṇa consciousness, we can utilize all facilities in the proper channel. But not materially. Now, we are utilizing this facility of aeroplane; that means we are getting good chance for serving Kṛṣṇa. But others, materialists, they are getting this facility so that his child cannot recognize him. So we can take all facilities… So therefore we are actually utilizing the scientific improvements for the benefit of the people; the karmīs, they cannot. They are in difficulties, in the actually…

So the sāṅkhya philosophy, sāṅkhya philosophy is analytical study of the elements of creation. Samyak khyāyate. Samyak means completely, khyāyate. So how? First of all, there was vibration; then, from vibration there was sky, creation, beginning of creation. And then, from sky there was sound; then, from sound there was air; then, from air there was electricity, or fire; then, from electricity there was water, and from water there is land. This is shortly described. Then how this mind is created, intelligence is created, how the controller created? These are described in the Second Canto of Śrīmad-Bhāgavatam also, in many places. So it is not that we are simply chanting and dancing. That is the ultimate goal of life. But we know how this creation has taken place, how it is being maintained, how it will be annihilated, what will happen after annihilation-everything we know by this sāṅkhya philosophy. But they do not know. The so-called scientists, they are troubled what will happen next. That is the…

So Kapila Muni is incarnation of God. He described the sāṅkhya philosophy and bhakti-yoga. In the Third Canto of Śrīmad-Bhāgavatam, His instructions are there. He was giving instruction to His mother, Devahūti. His father left Him under the care of the mother. He went to forest for liberation. So when He grew up, He instructed His mother. He's known…, Kapiladeva is known as Devahūti-putra, the son of Devahūti. All incarnation of God is famous, especially by mother's name. Just like Kṛṣṇa is famous by Yaśodā-nandana, Devakī-nandana. He is very much pleased when His name is made in connection with His mother and father. Nanda-nandana, Vasudeva-nandana. Similarly, here also, Devahūti-nandana, Devahūti-putra Kapila. So this Kapiladeva sāṅkhya philosophy has described how the elements came in, how the subtle elements mind, intelligence develop, how these gross elements earth, water, fire, all these gross elements develop.

So there are eight elements, namely… They are described in Bhagavad-gītā also. Five gross elements: earth, water, fire, air, ether. These are gross elements. And the subtle or finer elements are the mind, intelligence, ego. These are eight elements. And the subjects of sense perception, and ten sense organs. Ten sense organs, five subject matter of sense perception, fifteen, and these eight elements, material elements, fifteen and eight, twenty-three, and avyakta, or the living entity. And then God. In this way the whole philosophy is described. That is called sāṅkhya philosophy.

So sāṅkhya philosophy is always there. Kāla-viplutam. In due course of time, everything becomes invisible or unknown. Just like Bhagavad-gītā. Bhagavad-gītā was spoken long, long ago, before speaking to Arjuna. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Therefore, all Vedic knowledge, they are not research knowledge. They are existing always, since the time of creation. These so-called scientists, they are simply wasting their time by so-called research work. There is nothing to be researched. Everything is there. Every knowledge is there. How to make your life perfect, that is also there, but they will not consult this knowledge. They will try to make a research and waste time and waste money, public money, and pass on as great scientist, philosopher, leaders, politician, and mislead people, without any factual knowledge. Now they are thinking, at the present moment, the scientists, that things are diminishing. Actually, they'll diminish. It is already stated in the Śrīmad-Bhāgavatam. It will so diminish that there will be no more wheat, no more rice, no more food grains, no more fruits, and no more milk, no more sugar. It will be finished. Simply you have to eat stones and seeds and flesh. You'll have to. And the politicians will go on exploiting.

Everything is written there in the Śrīmad-Bhāgavatam. You consult Twelfth Canto. Beginning from Second Chapter you'll see, all these things are mentioned. People will decrease their span of life, their intelligence, memory, their propensity for mercifulness, and duration of life, so many things. That will be reduced. And you are seeing, they are being reduced. And people are becoming vagabonds. That is also stated in the Śrīmad-Bhāgavatam. That when I first read in India the statement lāvaṇyaṁ keśa-dhāraṇam, that "In this age, dwindling age, people will think of himself, one will think he has become very beautiful by keeping long hairs." That is also mentioned. So when I came to your kind country, I saw these young people are keeping long hairs. So it was immediately corroborated. Similarly, everything is described there. The dām-patye ratim eva hi: husband and wife relationship means sex. This is the age. As soon as the husband will be unable to satisfy his wife by sex, he will find out another husband and file divorce. These are stated already in the Śrīmad-Bhāgavatam. And these are happening. And a man, when he lives for twenty to thirty years, he will be considered grand old man. These are all stated. So why research? You consult Vedic literature, you have got all information, everything. How the world is created, how it will be annihilated, how it is being maintained, who is the Supreme in this management-everything is there. That is called Sāṅkhya philosophy. Everything is there.

So Kapiladeva, He gave us this sāṅkhya philosophy. Later on, there was another. He imitated. He also named himself Kapila, and he gave the same philosophical process, sāṅkhya philosophy, Kapila. That is nirīśa; he's godless. Because all the scientists, all the philosophers in this age, their only tendency is how to get out God, "No more God. That is very primitive. To talk of God is a primitive idea. Now we are advanced in science; why we shall talk about God?" This is the tendency. This is the tendency. But how you can solve all these questions without accepting God? Without accepting a supreme source of everything, how you can solve? It is not possible. You are simply a product of this cosmic manifestation. Your brain, your teeny brain is composed of some muscles and veins. That is product of this material world. You cannot even produce a brain. Just consider. Can you produce a brain? You are eulogizing a great scientist like Professor Einstein. All right. Why not Professor Einstein creating a brain like him? Why? What is the difficulty? He may create a brain like him and keep it in the glass case so that there will be no shortage of scientific men. But why he dies? Why he dies? Who is forcing him to death? Why he becomes diseased? Why he becomes old man? Who is controlling?

So to accept the supreme controller is a must question. You must! Without it, you cannot go forward. You must have to accept. We can, we can appreciate the brain of a scientist, but how, what the is who has created that brain? We are seeing to that person, who has created, not to the brain. Just like a child appreciates a motorcar, how it is running. But his father appreciates the driver, that how the driver is running nicely. So therefore, we should not be surprised by the creation or the working of material nature. We should appreciate who is conducting, who is the background of this material nature.

That is stated in the Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

He says, mayādhyakṣeṇa, "Under My direction," Kṛṣṇa says, "Prakṛti, this material nature, is working." Mayādhyakṣeṇa. Just see how he is working, how prakṛti is working. Just like in this month in your country, it is called fall? September? After a few days, so many trees will fall, all the leaves will fall down. Again in April, immediately, millions of leaves will grow, immediately, all. If you have to manufacture these leaves, one after another, and set up in the tree, just see, how much difficult it will be. But by the laws of nature, by God's energy, immediately, within a few days, millions of trees are getting their leaves again and millions of trees, they are falling. Millions of fruits are coming out. Similarly, all this cosmic manifestation came into existence simply by the will of God. Not that… Just like in season, there are hundreds and thousands and millions of fruits. You haven't got to create each fruit. When the season is there, the fruits are all ready, immediately. Similarly, when God says, "Let there be creation," millions of planets, immediately created. That is God. Not that cheap God, "I am God." In your country they come, and you become cheated. We don't accept such cheap God. We want this God. Simply by His will, millions of universes are created.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kāla-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

We are not seeking after a cheap God. Real God. That is Kṛṣṇa. That is Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So we are not so fool that… Why we shall make research? Everything is there. So we are confident. We know what is going to happen. It is not astrology. It is… Everything is there in the Vedic knowledge. Veda means knowledge, full knowledge. You take advantage of it and become learned.

Thank you. (end)

720917SB.LA

Śrīmad-Bhāgavatam 1.3.11-12

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Los Angeles, September 17, 1972

Pradyumna: (leads chanting, etc.)

ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān
[SB 1.3.11]

Translation: "The sixth incarnation of the puruṣa was the son of the sage Atri. He was born in the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others, (Yadu, Haihaya, etc.)."

Prabhupāda: Purport?

Pradyumna: "The Lord incarnated Himself as Dattātreya, the son of Ṛṣi Atri and Anasūyā. The history of the birth of Dattātreya as an incarnation of the Lord is mentioned in the Brahmāṇḍa Purāṇa in connection with the story of the devoted wife. It is said there that Anasūyā, the wife of Ṛṣi Atri, prayed before the lords Brahmā, Viṣṇu and Śiva as follows: 'My lords, if you are pleased with me and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son.' This was accepted by the lords, and as Dattātreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahlāda, Yadu, Haihaya, etc."

Prabhupāda: So here we see that you can have God as your son. There are so many instances. Just like Devakī got Kṛṣṇa as his (her) son; mother Yaśodā got God as his (her) son; Śacī-mātā, (s)he also got Caitanya Mahāprabhu as son. So this is better philosophy than to accept God as father. That is especially in the Vaiṣṇava philosophy. Others, the impersonalist, voidists, they have no conception of God. Voidists-"Ultimately everything is zero," and the impersonalists, "God has no form." Both are the same thing, in a different language. The voidists, they say, "Ultimately there is nothing but zero," and the impersonalists statement that "Maybe something, but it is not person, it is imperson."

Therefore in the Padma Purāṇa this Buddhist theory, voidism, and the Śaṅkara's theory, impersonalism, they are taken as one and the same. Pracchannaṁ bauddham ucyate. Pracchannaṁ bauddham. The Buddhists, they decline to accept the authority of Vedas, and the Māyāvādīs, the impersonalists, they want to accept the authority of Vedas, but under the garb of Buddhism. Therefore Caitanya Mahāprabhu has given His remark, veda nā māniyā bauddha haya ta' nāstika. According to Vedic line of thought, anyone who does not accept the authority of Vedas, he is called atheist. Just like the Muhammadans, they also call "kafir." One who does not accept the authority of Koran, they call "kafir." And the Christians also, they call "heathens." So there are different terms. So according to our Vedic line of thought, anyone who does not accept the Vedic way of life, he is called atheist. Therefore Buddhist, according to Vedantists, Buddhist are called atheist. Actually Buddha philosophy does not accept God, neither soul. They simply philosophize on the material elements, and they want to finish the material exis…, dismantle the material elements. Nirvāṇa. So Caitanya Mahāprabhu has remarked that the Buddhists are honest. They frankly say that "We don't accept your Vedas." But the Shankarites, they are cheaters, because they are accepting Vedas, but on the basis of Buddha philosophy. That is cheating.

So there are many conception of God. But there is a conception of God: to accept God as son. That is only in Vaiṣṇava philosophy, because we are eternal servants of God. That is our philosophy. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The living entity, his real constitutional position is to serve God. We have several times explained this fact, that the part and parcel of God must be engaged in the service of the Lord. Just like this finger is part and parcel of my body. Its duty is to serve the body. It has no other duty. The finger cannot go elsewhere and serve something else; it must serve my body. Therefore, it is part and parcel. Similarly, if I am part and parcel of God, then my only duty is to serve God. This is Vaiṣṇava philosophy. So therefore, in Vaiṣṇava philosophy, everything in relationship with God is service.

You have seen the picture in our Nectar of Devotion. Kṛṣṇa's friends… Kṛṣṇa is resting. They are all engaged in service. Somebody is fanning, somebody is massaging. Although they are friends, there is equality, none of them think that Kṛṣṇa is greater than them. No. They think, "Kṛṣṇa is our friend, very nice friend, very beautiful friend, and very powerful friend." Every day they go to the forest, and they see one demon is killed by Kṛṣṇa. So they become very much devoted. Their love for Kṛṣṇa increased by seeing Kṛṣṇa's activities, beauty, opulence. Similarly, the gopīs. So they did not think Kṛṣṇa is God. They did not know. Even

Mother Yaśodā, Nanda Mahārāja, all the inhabitants of Vṛndāvana, they did not know, neither they did care to know whether Kṛṣṇa is God or not. They simply loved Kṛṣṇa, without any identification. We are worshiping God, Kṛṣṇa, because we are impressed with so many things, that Kṛṣṇa is the Supreme Lord, He is the Absolute Truth. And therefore we are little inclined. "All right, let us serve Kṛṣṇa if He is God." You see? There is some condition: "If Kṛṣṇa is God, so if I do not love, if I do not worship, there may be something wrong." So that is business. But amongst the gopīs and the cowherds boy and the Vṛndāvana inhabitants, there is no business. "We love Kṛṣṇa unconditionally. That's all. We do not know anything except Kṛṣṇa." This is Vṛndāvana atmosphere.

So mother Yaśodā, Nanda and other elderly gopīs, they used to treat Kṛṣṇa as son, as beloved son, because if we accept God as father or mother… There is conception of mother also. The śāktas… There are many devotees of Durgā, Kālī. They also accept the mother. The Christians accept as father. The conception of father and mother, that is good, but there is little service… Because children, they take service from the mother and father. They give, render very little service to the father and mother. Every children, every man, every woman has taken so much services from the father and mother. Everyone knows that. Just like those who are mothers here, how much service they are giving to the little children, how much careful they are that their child may not be in some difficulty, always anxious. Similarly, this philosophy, to accept God as son, means opportunity for rendering more service than to accept God as father.

God is neither father nor… He is father. Actually He is father, because He is the origin of everything. Janmādy asya yataḥ [SB 1.1.1]. Kṛṣṇa also says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Pitā means father. So actually, God's position is father. He is father of everything. Not… All living entities, all material energy. As… If you discover something, it is called "the father of this scientific discovery." So He has discovered everything, material and spiritual both. Therefore He is original father of everyone. Not only of the living entities, but also stones, woods, earth, water, fire, everything. He has created. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva…, prakṛtir me aṣṭadhā, bhinnā prakṛtir me aṣṭadhā [Bg. 7.4]. In the Bhagavad-gītā. So He has created everything. He is actually the father. But out of love, the devotees, they accept the father as son, to give more service. Father is obliged to give service to the son. He has given birth; therefore he has obligation to maintain the son, to give service.

So here, if you accept God as son, then you cannot avoid the obligation of service. In other way you can avoid. This is compulsory. Therefore sometimes devotees, they pray… Here it is said…, prayed for. The sixth incarnation of the puruṣa was the son of the sage Atri. He was born in the womb of Anasūyā, who prayed for an incarnation. She requested that "You all three, you become my son." So next.

Pradyumna: Next verse?

Prabhupāda: Yes.

Pradyumna: (leads chanting, etc.)

tataḥ saptama ākūtyāṁ
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram
[SB 1.3.12]

Translation: "The seventh incarnation was advented as Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period changed by the Svāyambhuva Manu, assisted by demigods, as His son Yama and others."

Prabhupāda: So you are marking that so many incarnation of God have been described. We are now in the seventh. So there is chronological number, which incarnation, what is His chronological number, what is His father's name, what is His mother's name, what are His activities, how the bodily feature, what is the mission. Everything is described in the śāstra. Nowadays any rascal comes, and he says, "I am incarnation." What is your father's name? Whatever it is described? Whether in the śāstra? Because incarnation, we cannot accept any rascal as incarnation without proper identification. But it has become a fashion now. Any rascal comes, says, "I am incarnation of God." So where is the mention? Some rascal says, "I was formerly Rāma and Kṛṣṇa." Another rascal accepts, "Oh, you were Rāma and Kṛṣṇa?"

So this kind of rascalism is not very good. You must accept the incarnation of God according to the description in the śāstras. Not one rascal cheats you and you also become another rascal to accept it. Don't do that. You must know what are the indication of incarnation. This question was raised by Sanātana Gosvāmī to Caitanya Mahāprabhu. Because in this age of Kali, Caitanya Mahāprabhu's incarnation is stated in the śāstra, in the Śrīmad-Bhāgavatam, in the Upaniṣad, in Mahābhārata. There are evidences. He appeared as the son of Jagannātha Miśra, but His incarnation is stated in the śāstra. Therefore we accept Lord Caitanya Mahāprabhu as incarnation. Caitanya Mahāprabhu never said that "I am incarnation." Rather, to warn the ordinary people that they should not accept any so-called incarnation, when somebody stated Caitanya Mahāprabhu that "You are incarnation of Kṛṣṇa," He immediately blocked His ears: "Don't say like that. It is great offense, great offense." Because He was playing the part of devotee. Caitanya Mahāprabhu was teaching us how to execute devotional service. And He deprecated Māyāvāda philosophy in so many ways. He was to establish the worship of the Supreme Personality of Godhead, and He was exemplifying Himself, how to become a devotee. So He never mentioned that He is incarnation. But we understand from the features of Lord Caitanya Mahāprabhu that He (is) incarnation of Kṛṣṇa.

It is stated in the Śrīmad-Bhāgavatam, kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Kṛṣṇa-varṇam. Kṛṣṇa varṇayati, or in the category of Kṛṣṇa. Kṛṣṇa-varṇam. And tviṣā akṛṣṇa, by His complexion He is not black. Akṛṣṇa. Akṛṣṇa means not black. So not black. It may be other color. Yes. That may be. But in the Śrīmad-Bhāgavatam it is said… When Gargamuni was preparing the horoscope of Kṛṣṇa, he said, śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. Incarnation of God, either white, śuklo raktaḥ, either red, yellow, or black. These colors accepted. So Gargamuni said, śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ: "Your son, this son, formerly He appeared in white color, in red color, in yellow color. Now He has appeared in black color." So Caitanya Mahāprabhu was yellow color. Therefore, when it is said in the Śrīmad-Bhāgavatam, tviṣā akṛṣṇam, "He is not black," that means "He is pīta, He is yellow." Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. "He is always associated by His devotees."

Caitanya Mahāprabhu, so long He lived on this planet, He was always associated with the devotees. The most confidential devotees, Caitanya Mahāprabhu: śrī-kṛṣṇa-caitanya, the central point, prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. So sāṅgopāṅgāstra-pārṣadam, kṛṣṇa-varṇam. He is always chanting Kṛṣṇa. He is Kṛṣṇa Himself, tviṣā akṛṣṇam, but His bodily complexion is not like that. And other feature: sāṅgopāṅgāstra-pārṣadam, and He is always associated with His devotees. They are His soldiers. Sāṅgopāṅgāstra-pārṣadam. In other incarnation, Kṛṣṇa comes with weapon. As Lord Rāmacandra He came with bows and arrows. As Kṛṣṇa He came with disc and club. Here Kṛṣṇa has come compassionately to distribute mercy to the fallen souls. So He has not taken any astra, any weapon. His weapon is His associate devotee. Caitanya Mahāprabhu's associate, Nityānanda Prabhu, He is going to kill Jagāi and Mādhāi, not by weapon, but by His mercy. He went to preach Jagāi and Mādhāi, the drunkards, the woman-hunters, flesh-eaters, and they hurt Him. Still, He delivered them.

So these astra…, this is the astra. By argument, by philosophy, by entreating, by flattering, they are giving Kṛṣṇa consciousness. Advaita Prabhu, Nityānanda Prabhu. Yes. Otherwise, they are already killed. Kṛṣṇa, if He kills them, then everything is finished. They are already killed by so many bad habits. They are going to hell. So those who are already killed, so what will be benefit by killing them? So deliver them. Sāṅgopāṅgāstra-pārṣadam. This is the incarnation of Kṛṣṇa. It is stated. And how He is worshiped? Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. The worshiping method of Lord Caitanya incarnation of Kṛṣṇa is not very difficult. Simply yajñaiḥ saṅkīrtanaiḥ. You perform this yajña of saṅkīrtana: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So Sanātana Gosvāmī, he was a minister. So to confirm this, he asked Caitanya Mahāprabhu that "How I can accept somebody as incarnation?" So Caitanya Mahāprabhu said that "That is not difficult. Everything is stated in the śāstras, and from the evidence of śāstra, you can accept who is incarnation."

So our point is that you do not become so foolish and rascal, that any rascal comes and poses himself as God, incarnation of God… You kick on their face. Please consult the śāstras whether his name, his father's name, his mother's name, his features of the body, his activities, are corroborating with the śāstra. Then accept. Otherwise don't.

Thank you very much. (end)

720918SB.LA

Śrīmad-Bhāgavatam 1.3.13

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Los Angeles, September 18, 1972

Pradyumna: (leads chanting, etc.)

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam
[SB 1.3.13]

Translation: "The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life."

Prabhupāda: So there are some important words in this verse. The first thing is dhīrāṇām. Dhīrāṇām mean sober, gentle. There are two ways, because there are two kinds of people in this world. One is called dhīra, and the other is called adhīra. Adhīra means almost animal. They cannot control their senses. The dhīra, one who can control sense. He is called dhīra. In the Rūpa Gosvāmī's obeisances we find, kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau priya-karau. Kṛṣṇotkīrtana, the Kṛṣṇa consciousness movement is appreciable by the both classes, dhīra and adhīra. Those who are advanced by austerities, controlling the senses, and those who are not so, very fallen, both of them, Dhīrādhīra-jana-priyau priya-karau nirmatsarau.

Another example of dhīra is there in Kumāra Sambhava. Kumāra Sambhava is a Sanskrit book, which I think we read in our college I.A. class, by Kālidāsa, poet Kālidāsa. So this theme of that book is that the demigods, they wanted to fight with the demons, and it was necessary that a son should be begotten by Lord Śiva. So Lord Śiva at that time lost his wife in the dakṣa-yajña. She gave up his (her) life. There was some misunderstanding between Mahārāja Dakṣa, father of Pārvatī, or Durgā. So she gave up her life because her father was against Lord Śiva. He was repudiating Lord Śiva, and she could not tolerate that "My father, you are so proud that you are blaspheming Lord Śiva because you think I am your daughter and your son-in-law is subordinate. So I am returning this body to you." So (s)he immediately gave up her body. So Lord Śiva, having lost his wife, he was on the Himalayas executing severe tapasya. So the demigods, they planned to break the tapasya meditation of Lord Śiva by sending Pārvatī, daughter of Himalaya. Lord Śiva's wife then took birth as daughter of Himalaya. So when she was young, grown-up, sixteen years old, so she was engaged to break the meditation of Lord Śiva. So Lord Śiva was in meditation, naked, and Pārvatī was induced to worship Lord Śiva and touch the genital. But Lord Śiva still was undisturbed. So at that time, Kālidāsa Kavi, that "Here is the example of dhīra. He is so much absorbed in meditation that a young girl, touching the genital, still, he is undisturbed. He is so self-controlled."

So this is dhīra. Dhīra means even there is cause of disturbance he will not be disturbed. That is dhīra. And one who is disturbed by the slight agitation, he is not dhīra. He is adhīra. So mostly, people are adhīra. They are agitated by a slight disturbance, because they have not been trained in such a way. Otherwise… Just like Kṛṣṇa. When Kṛṣṇa was being elected as president in the rājasūya-yajña assembly of Mahārāja Yudhiṣṭhira, so somebody remarked that "This man…" Because those who were blind, they would see Kṛṣṇa as ordinary man… So "He is woman-hunter from the very beginning. So how He can be elected?" So at that time Bhīṣma, the most celebrated brahmacārī… He never accepted any wife or he had no connection with any woman. He immediately stood up. He said that "I am celebrated throughout the whole world as brahmacārī, but if I would have been in the position of Kṛṣṇa… He was dancing with young girls, but He was not agitated. But I would have been agitated. I admit. Therefore He is dhīra. He should be elected."

You'll find rāsa-līlā, Kṛṣṇa was dancing with so many young girls, but you won't find there was any sex relation. There was nothing like that. So that is dhīra. They were devotees, gopīs. They used to come to Kṛṣṇa. But there is no such thing written, as pregnancy and abortion. No, nothing of the sort. That is called dhīra, that in spite of presence of the cause of disturbance… The gopīs came to Kṛṣṇa because He was very beautiful young boy. Actually they were attracted by His beauty. That is stated, kāmāt. They came as a lust. But when they came to Kṛṣṇa, they became purified. That is dhīra. Kṛṣṇa was kind enough. The gopīs, they wanted Kṛṣṇa, to associate with Him. So Kṛṣṇa gave them chance, "Yes, come on." The gopīs wanted Kṛṣṇa as husband. They made tapasya, austerity, to have Kṛṣṇa as husband. But at that time Kṛṣṇa was… The gopīs and Kṛṣṇa were of the same age. Just like boys and girls play together. But girls become at the age of twelve, thirteen years, their sex desires become strong. But boys, they do not become sex desire so strong, unless they are badly associated. So neither it was possible that Kṛṣṇa would marry so many girlfriends. But they wanted Kṛṣṇa as husband, all of them. Therefore Kṛṣṇa fulfilled their desire in the vastra-haraṇa. Because a woman can become naked only before husband. That is Vedic. So Kṛṣṇa somehow or other made them naked so that… He declared that "You wanted Me as husband. So much, that's all." So people misunderstand Kṛṣṇa. Unless understood through authoritative sources, Kṛṣṇa is misunderstood. But He is the dhīra. He is not adhīra. He is not like ordinary man. Dhīra.

So here it is said that urukramaḥ. The Supreme Personality of Godhead is described here as urukrama. Urukrama means one who acts very wonderful things which is not possible for ordinary human being. So He wanted to show the real path of life. Mahārāja Ṛṣabhadeva, He was king, emperor of the world. So His instruction are there in the Śrīmad-Bhāgavatam. (tapping sound) He instructed… (aside:) What is this sound? He instructed His sons, "My dear boys, this human form of life is not meant for sense enjoyment, which is available in the life of dogs and hogs." It was His instruction. He instructed that human society should be dhīra, self-controlled. That is ideal human society. That is Vedic civilization.

Here it is also stated, sarvāśrama-namaskṛtam. Āśrama. Sarva-āśrama. Āśrama. I have several times described that the brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama, sannyāsa-āśrama. Sarvāśrama, all orders of life. Varṇāśrama. The Vedic civilization is based on four varṇas: brāhmaṇa, kṣatriya, vaiśya, śūdra; and four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So Lord Ṛṣabhadeva planned in such a way to teach His sons-He had one hundred sons-that it will be honored by all the āśramas. Out of His one hundred sons, nine became sannyāsī. Nava Yogendra, very highly elevated spiritually, nine sons. And eighty-one sons… Out of hundred, nine gone, ninety-one sons? So out of them, eleven became kṣatriyas, and others became brāhmaṇas, like that. So this proves that not that by birth one becomes brāhmaṇa or kṣatriya or vaiśya or śūdra, but it is by different qualification. Otherwise how Ṛṣabhadeva's son… He was kṣatriya, supposed to be kṣatriya. So His sons are also kṣatriya. How they became brāhmaṇa? No. That was the Vedic culture. Janmanā jāyate śūdraḥ. As soon as one is born, he is accepted as śūdra. Neither brāhmaṇa nor kṣatriya nor… Raw. By training, either he becomes a brāhmaṇa or a kṣatriya.

Just like a man has got several sons, but all of them, in the beginning, they are illiterate. Now, in their grown-up age, by accepting different departmental knowledge, one becomes a medical practitioner, one becomes engineer, one becomes lawyer, or one becomes vagabond. So not by birth, one becomes engineer or medical man or this or… No. Everything by culture, by education. Similarly, the Vedic culture means everyone is given the chance to become first-class brāhmaṇa. That is called brahminical culture. Everyone is given. Because without becoming a brāhmaṇa, nobody can understand what is God. And the human life is meant for understanding God. That is the only business of human form of life. Not like cats and dogs-how to eat, how to sleep, how to have sexual intercourse, and how to defend. These the animals know. The birds, bees, they know how to do it.

This Ṛṣabhadeva, He taught that "My dear boys, this life, human form of life, is not to be wasted like hogs and dogs." Sense enjoyment is there amongst the hogs-better facility. No restriction. No restriction. In human society at least there is official some restriction. Mātrā svasrā duhitrā. All śāstra says, "There is no…" But there are societies-we do not want to discuss-who have sex relationship even with mother, sister, and daughter. Still. But it was formerly also. Not like that, very common. But śāstra says, mātrā svasrā duhitrā vā nāviviktāsano bhavet [SB 9.19.17]. "You do not sit down in a secluded place even with your mother, with your sister, with your daughter." So people may say, "One becomes agitated by association of mother, sister, and daughter, many fools or most degraded." No. Śāstra says balavān indriya-grāmo vidvāṁsam api karṣati. "The senses are so strong that even one is very learned, he becomes agitated." He becomes agitated, even in the presence of mother, sister, and daughter.

So senses are so strong. Balavān indriya-grāmaḥ. It is prohibited. What to speak of others. Therefore, the common moral teachings and the Vedic civilization is to accept any woman except his own wife as mother. Mātṛvat para-dāreṣu. Para-dāreṣu. Everyone is supposed to be married. Dāra means wife. Para-dāreṣu, other's wife. It doesn't matter if she is younger or older, but she should be treated as mother. Therefore it is the system in Vedic culture, as soon as one sees another woman, she (he) addresses her, "mother," Mātājī. Immediately, "mother." That makes the relationship. The woman treats the unknown man as son, and the unknown man treats the unknown woman as mother. This is Vedic civilization. So we should be very careful. In our society, you are all Godbrothers, Godsisters. Or those who are married, they are like mothers. So you should be very careful. Then you will remain dhīra, sober. That is brahminical qualification, brahminical culture. Not that "Because I have got facilities to intermingle with nice girls, so I shall take advantage and exploit them." Or the girls should take… No. Therefore our restriction: no illicit sex.

One has to become dhīra. Then the question of God consciousness. Animals cannot have God consciousness. Therefore it is specially mentioned dhīrāṇām. Vartma. The path which He showed, that is meant for the dhīra, not for the adhīra. Dhīrāṇām. And it is so nice that sarvāśrama-namaskṛtam. All āśramas will appreciate and offer obeisances. All āśrama means brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So dealing with woman… Especially instruction are given to men. All literatures, all Vedic literatures, they are especially meant for instruction to the men. Woman is to follow the husband. That's all. The husband will give instruction to the wife. There is no such thing as the girl should go to school to take brahmacārī-āśrama or go to spiritual master to take instruction. That is not Vedic system. Vedic system is a man is fully instructed, and woman, girl, must be married to a man. Even the man may have many wives, polygamy, still, every woman should be married. And she would get instruction from the husband. This is Vedic system. Woman is not allowed to go to school, college, or to the spiritual master. But husband and wife, they can be initiated. That is Vedic system.

So dhīrāṇāṁ vartma. Because people must be first of all gentle. Then talk of Kṛṣṇa and God consciousness. If he is animal, what he can understand? This is Vedic system. Dhīrāṇām. Dhīra means must be gentle, perfectly gentle. Must address all woman as "mother." Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. This is the training, that one should consider other's wife as mother, and others' money as like garbage in the street. Nobody cares for it. Similarly, one's other's money should not be touched. Even it is somebody has forgotten his purse, moneybag on the street, nobody will touch it. Let the man come back and take it. That is civilization. Para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu. And treating all other living entities as oneself. If somebody pinches me, I feel pain. Why shall I pinch other? If somebody cuts my throat, I become so sorry or so aggrieved. Why shall I cut the throat of other animals? This is civilization. This is Vedic civilization. And not that go on killing animals like anything and hunt upon the woman, topless woman, make business. This is not civilization. This is not human civilization.

Therefore it is called dhīrāṇām. Those who are sober, for them. Those who are rascals, not for them. The brahmacārī, gṛhastha, vānaprastha sarvāśrama, āśrama, this is meant for the gentle class, not for the rascals. First of all, training period as brahmacārī. This brahmacārī, he is taught. He is taught to address all women as "mother." The brahmacārī goes to collect alms from door to door. Small boys. So how do they address? "Mother, kindly give us some alms." So immediately the household wife should come and give them. They will collect like that, for spiritual master. So if a boy is taught… Just like our these children are being taught chanting Hare Kṛṣṇa. They are chanting. They cannot forget throughout life. Similarly, if a brahmacārī is taught from childhood, from boyhood address all woman as "mother," he cannot see otherwise. "S(he) is my mother." I remember, it is an example. Long ago, say, in 1925, long ago, so we were in a cinema house. So my eldest son, as soon as he would see one woman in the picture, "Here is another mother! Here is another mother!" (laughter) he would cry. Because a small child, he does not know any woman except mother. He knows everyone as "my mother." So if we train from the childhood that "You should treat all woman as mother," then where is the question of anomalies? No. There is no question.

So one should be trained from the very beginning how to become gentle. From the very beginning if one is taught to become ungentle, uncontrolled of senses, how at the end he can become gentle? And if the people are not gentle, how you can expect peace and prosperity? Therefore we see in your country, every house: "Beware of dog. Don't come here." Because… What is that? Because they cannot trust anybody. Anybody.

So this is not advancement of civilization. If you want to know what is civilization, you have to learn here: dhīrāṇām. In the Bhāgavata the description is there. So actually, Vedic civilization is meant for the most gentle, highly advanced, not for the cats and dogs.

Thank you very much. (end)

720919SB.LA

Śrīmad-Bhāgavatam 1.3.14

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Los Angeles, September 19, 1972

Pradyumna: (leads chanting, etc.)

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemām oṣadhīr viprās
tenāyaṁ sa uśattamaḥ
[SB 1.3.14]

Translation: "O brāhmaṇas, the ninth incarnation of the Lord, prayed for by sages, was King Pṛthu, who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive."

Prabhupāda: So this refers to King Pṛthu, Mahārāja Pṛthu. So his father's name was King Veṇa. And his father's name was… I don't remember. Perhaps Aṅga, like that. So the Veṇa's father married one woman. She was the daughter of Death, means the family was not very good. So as a result of this marriage, a son was born, whose name was Veṇa, who came out to be first-class rogue. So the father of Veṇa wanted to reform him in so many ways, but he could not. The son was not to be corrected. So the father became disgusted, and one day he left home without any knowledge of the family members or the officers and king. He left.

Then the great sages and brāhmaṇas, because without king there was irregularities in the kingdom… Just like we have got experience. If there is no good government, strong government, the rogues, thieves, smugglers and so many other disrupting elements, they will grow. Because they are always existing. They find out the opportunity. As soon as there is some revolution, political upsurge, or mismanagement of the government, these undesirable elements, they come out. So when the father of Veṇa Mahārāja left home, the kingdom became unruly. Therefore the sages and saintly persons, they asked the queen that "Your son, although he is worthless, so let him become king. There must be some king."

So this Veṇa was made king by the desire of the saintly person. The significance is that formerly the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras, these four departments, they must remain. Varṇāśrama. That must be maintained, class division. So the brāhmaṇas, the saintly persons, sages, they used to recommend that "Yes, this person is fit for becoming king." Then the coronation was celebrated. Or… This means that the kṣatriyas were under the order of the brāhmaṇas. So when Veṇa become king, of course, the rogues and thieves, they were immediately subdued. Because rogues and thieves, and here the king is also greater rogue. So the smaller rogues were subdued immediately. That was one of the benefit, because he was very strong and cruel. Immediately, caught a rogue, he will immediately cut off his head. So they were subdued. But he himself is a rogue. Nūnaṁ mahatāṁ tatra. This is our experience. "Might is right." If you are stronger, then you can subdue less strong. But he became very much disturbing. He was atheist, and he ordered that "There is no God. I am God. So what I say, you have to abide." The brāhmaṇas were also… "You cannot perform yajñas. This is not required." In this way, he became too much disturbing.

Then one day all the brāhmaṇas and the sages, they came to give him instruction: "My dear king, it is not your duty to stop all kinds of religious activities." Just like the Communist government. Yes. But who hears? He said, "No. Why you are trying to pacify God? I am God. You just act. If you are actually God conscious, then you act according to my order." So when the sages and brāhmaṇas became disgusted, he was killed by the brāhmaṇas, by their order. You see? The brāhmaṇas were so strong. By simply cursing, they could kill anyone. So the Veṇa was killed. Then again the rogues and thieves came out. Then from the body of Veṇa, they created two sons. One son was black, and he was ordered that "You go to the forest." Because they could know that he was exactly son of the father. Niṣāda. Niṣāda. They were sent… He was sent to the forest. And then the King Pṛthu was born. The King Pṛthu, He is incarnation of, power incarnation of God. Śaktyāveśāvatāra So he proved himself as a great king on this earth. He produced foodstuff, foodgrains, profusely.

That from the life of King Pṛthu we can understand. We are discussing that in the Fourth Canto, the life of Mahārāja Pṛthu, how good government can be maintained. Pṛthu Mahārāja is the ideal king. He produced, he made arrangement. The earth was not producing sufficient foodgrains, so he attacked the earth that "Why you are not producing?" The mother earth said that "Because the people have become demon and they are simply eating, but they are not doing their duty. Therefore I have minimized producing grain." This is to be very important, that the earth can produce any amount of foodgrains. There is no question of overpopulation. There is no question of overpopulation, because everyone is being fed by the mercy of God. Eko bahūnāṁ yo vidadhāti kāmān. God is giving everyone the foodstuff.

I have several times explained in this class that nobody has got any food problem. Simply the so-called civilized, advanced in science, these people have got problems of foodgrains. Otherwise, there are millions of elephants, they are eating very nicely. There are ants, there are elephants, there are tigers, there are monkeys, there are trees… So many, 8,400,000 forms of body. How they are eating? Unless they are eating… We kill animals, but the animals do not come to the…, to us, that "We are starving. Give us food." Never. By nature, there is arrangement, foodstuff. The cows, the other animals, they are eating grass. There is profuse growth of grass. So they are not eating your nice foodstuff, sandeśa, rasagullā. You are making sandeśa, rasagullā from the milk which they deliver. They are eating grass and delivering you nice foodstuff, milk. And from the milk, you can make hundreds and thousands of nice, nutritious, full of vitamin foodstuff. But no. We are so fool that instead of utilizing the milk, we are utilizing the blood. You see?

These rascals, the scientists, they do not know that milk is nothing but transformation of the blood. That everyone knows. So if you want to… That is nature's way, by God's will, that a cow gives forty pounds, fifty pounds milk daily, but it does not drink. Although it is her milk, no, it gives you, human society: "You take. But don't kill me. Let me live. I am eating only grass." Just see. And the civilized men killing them, killing them. And they want peace. Just see the fun. Without touching your foodstuff, the cow is eating the grass which is given by God, immense grass, and they are giving you the finest foodstuff, milk. Just after your birth you have only to drink milk, either mother's milk… Nowadays, mothers do not supply milk. That is also to be supplied by the cow. So from the very beginning of my life I am subsisting by the foodstuff given by mother, cow, and when I am grown up, I kill. This is my gratitude. Just see. And they are called civilized. Less than lowest animal, narādhama. They are called narādhama, lowest of the mankind. Those who are killing cows, maintaining slaughterhouse, they are lowest of the mankind. They are not human being. Less than animal. They have no gratitude.

So the idea is that there is no food problem. As the mother earth said to King Pṛthu that "I am restricting," so the more you become sinful, the food supply will be stopped. This is the law of nature. At the end there will be no foodgrains, at the end of Kali-yuga. That is stated in the Śrīmad-Bhāgavatam. There will be no foodgrain, no fruits, no milk, no sugar. You have to live on flesh and blood. At that time, being hungry, you will kill your own children and eat flesh and blood. That day is waiting. So this is the civilization. Most heinous civilization. It can only be saved by spreading this Kṛṣṇa consciousness movement. Otherwise there is no way.

So sinful civilization. Therefore our first restriction is no meat-eating. It is a most sinful act. Meat-eating, or intoxication, drinking, gambling, and illicit sex. These are the four pillars of sinful life. So unless you stop, you break these four pillars, how you can think of God? God is not so cheap. The rascal says, "You can do whatever you like. I give you… I push your eyes and you see God. You push your nose, you see God." You see? These nonsense things are going on. But God is not so cheap. He is cheap, very cheap. He is very kind. But we want to remain sinful. Therefore we cannot see God. Arjuna addressed Kṛṣṇa, paraṁ dhāma paraṁ brahma pavitraṁ paramaṁ bhavān. "You are the most pure." So how you can approach God with sinful life? That is not possible. That is simply bogus thing, that you keep your sinful life, at the same time you want to see God, you want to talk with God. That is not possible.

So this point is that if the population of the world becomes sinful, demonic, then nature will not supply you sufficient food. She will diminish. We have got experience. In India we have seen, some years there is overproduction of mango. People… Very cheap. Everyone can purchase. And sometimes there is no supply, some year. Similarly, foodgrains also. Some year there is oversupply of foodgrain and sometimes there is scanty supply. Now, this supply of foodgrains, fruits, and everything, even milk… In our New Vrindaban, because the cows feel very safe, they give us sufficient milk. That is our experience. So you keep things in order according to the Vedic injunction, you get sufficient food. There is no question of scarcity. But if you become sinful, demons, then the nature's food supply will be ultimately stopped. You can produce your food in the factory… You cannot do that. You can produce motorcars to consume all the petroleum within the earth, and then you become no petrol. Then throw all these motorcars. Unless you find out some other energy That you can do. You can make things topsy-turvied. But by your so-called scientific advancement, you cannot increase or, I mean to say, stop nonproduction. That you cannot.

So there was such a time because Pṛthu Mahārāja's father was a demon. He stopped all religious activities. Therefore people became demonic, and there was restriction of food supply. Then Pṛthu Mahārāja made arrangement, and there was sufficient foodstuff. Dugdhemām oṣadhīr viprās tenāyaṁ sa uśattamaḥ. Since Pṛthu Mahārāja arranged the whole society to be religious, to be God conscious, everything become beautiful. This can be done even now. If people become Kṛṣṇa conscious, the whole world will become beautiful, Vaikuṇṭha, without any anxiety. That is possible. Because that is nature's law. Just like if you become criminal, the state police force will always harass you. You cannot get out of it. He'll harass you. But that is expensive job for the government. Because it requires extra police, extra management, extra everything. But if the people become honest, God conscious, so many expenditure will be reduced. And money will be saved for spreading Kṛṣṇa consciousness or for Kṛṣṇa's service. Then the whole world will become exactly as it was in the Pṛthu Mahārāja's day.

So Pṛthu Mahārāja was very nice king. He not only helped producing enough foodstuff, but he was examining each man, whether he is employed or not. There was no unemployment in Pṛthu Mahārāja's time. Everyone must have employment, engagement. Nowadays, in spite of so much advancement of science, there are thousands and thousands of unemployed people. They have no sufficient engagement. Of course, in your country, although there is employment, they have denied to accept employment. In India, for employment… There is employment bureau by the government. So if you go to any employment bureau, you will find thousands of men are standing in line to get a job. Unemployment. But it is the duty of the government to see that nobody is unemployed. Everyone must have some means of earning. That is good government.

So Pṛthu Mahārāja did it. The brāhmaṇas… Not that a brāhmaṇa will be employed as a śūdra. No. A brāhmaṇa must be employed as a brāhmaṇa. A kṣatriya must be employed for a kṣatriya. A vaiśya must be employed for a vaiśya. And śūdra… That was the system. The brāhmaṇas are rejected in the present society because they have no more interest in religious activities. They don't care for the śāstra, sādhu. No, don't care. They simply sense grati… Dākṣyaṁ kuṭumba-bharaṇam. Udaraṁ bharita. At the present moment people will be satisfied… Just like animal. If animal has got sufficient food to fill up the belly and sufficient arrangement for sex, then he is satisfied. He doesn't want anything.

So man has become like that. If his belly is filled up with some rubbish thing and if he is free to have sex life, then he thinks, "My life is perfect now." And more perfect life, dākṣyaṁ kuṭumba-bharaṇam. In this age, if one man can maintain his wife and children, he will be considered a great man "Oh, he is so able, that he is maintaining his wife and children." Maintaining wife and children, even cats and dogs can do. But in this age, if a man can maintain his wife and children, he will be considered as very expert. Because most people will have no wife, no children. This is the age. So more you become sinful, the more you become irresponsible, the more you become Godless-these things are awaiting.

Thank you very much. (end)

720920SB.LA

Śrīmad-Bhāgavatam 1.3.15

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Los Angeles, September 20, 1972

Pradyumna: (leads chanting, etc.)

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum
[SB 1.3.15]

Translation: "When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."

Prabhupāda: So here is history also. This Vedic history is not that for one thousand years or two thousand years. No, not like that. One period. One millennium, Brahmā's one day, it is millions and millions of years. So just like there is night after day, day after night, similarly, the Brahmā's day, Brahmā's night, that is calculated. And one Brahmā's day. You know, that is described in the Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. So Brahmā's one day means one thousand times of the yugas. The yugas means the Satya-yuga, Kali-yuga, and…, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. So Satya-yuga's duration is about 1800,000's of years. The next, Tretā-yuga, duration about 1200,000's of years. And then Dvāpara-yuga, 800,000's of years, solar years.

We are calculating the years, the time also relative. That is the latest theory of the scientists, law of relativity. My hundred years and Brahmā's hundred years and an ant's hundred years, a germ's hundred years, they are not the same. Similarly time calculation, if you go in the upper planetary system, that time calculation is different. Just like in modern age, the sputnik age, they are flying sputnik. The first sputnik flight, they circumambulated this earth three times in one twenty-five hour and minutes. And they saw that there is night and day. Here in this planet our night and day experience is twenty-four hours. But as soon as you leave this planet, you fly in a different speed, there is three times night and day in one hour and minutes. So similarly everyone lives hundred years, but that hundred years are all relative. An ant's hundred years and man's hundred years is not the same. Similarly, a man's hundred years and a demigod's hundred years not the same. In different planetary system the time is… Similarly, if you go still up and up, the time is relative.

So we are calculating our three thousand years, four thousand years in our system. That three thousand or four thousand years, as soon as you go little up, it become one hour, twenty-five minutes. So Brahmā's one day is different. But it is stated in the Bhagavad-gītā… You know, who are reading Bhagavad… Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. You try to understand Brahmā's one day equal to our one thousand times of the yugas. And the yugas, as I have already explained… The Satya-yuga, 1800,000's of years; Tretā-yuga, 1200,000's of years. In the Satya-yuga people used to live for 100,000's of years. Vālmīki Muni, he practiced yoga for 60,000's of years. So unless one has got 100,000's of years duration of life, how he could practice 60,000's of years? So we should understand, everything is relative. This is called relative world. Relativity, law of relativity.

So Brahmā's one day means 4300,000's of years of our calculation. Forty-three hundred thousands of years, little more. That is Brahmā's one day. And in that one day, 4300,000's of years, there are fourteen manus changing. So these are described here. The manu, Cākṣuṣa Manu, Vaivasvata Manu. There are fourteen manus. So the calculation is in one day of Brahmā, ah, in one month of Brahmā, there are about five thousand manus. So this calculation is taken in the duration of manu's life.

The Bhagavad-gītā says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

[Bg. 4.1]

So this is the paramparā system. So here it is, Vaivasvata Manu. What is text number? Fifteen. Here it is. Vaivasvata Manu. So this Vaivasvata Manu means at the present moment the president of the sun planet is called Vivasvān. His name is Vivasvān. And because his son Manu… Vivasvān manave prāha… The Bhagavad-gītā was spoken long, long ago by Kṛṣṇa to the sun-god, Vivasvān. Vivasvān. They are trying to understand the historical dates. So how you can understand the historical date? It is beyond your calculation. You cannot calculate even one Brahmā's day. And in Brahmā's one day there are fourteen manus. So it is beyond your brain substance. You can have some idea.

Now here it is said Vaivasvata Manu. Vaivasvata Manu. There are different manus. Just like first of all it is said Cākṣuṣa Manu. Similarly, next it is said Vaivasvata Manu. So this Vaivasvata Manu is the son of sun-god. There are two kinds of kṣatriya families within this planet: one coming from the moon and the other is coming from the sun. The first person, I mean to say, first father of this kṣatriya family from sun, his first son is manu. And his name is Vaivasvata Manu. Because he is the son of Vivasvān, therefore his father's name is also added. In India the system is still that when a man will give you name, the first name is his own name, the second name is his father's name, and the third name is his village name. So that by three names he will understand that "This man is the son of such and such gentleman and coming from such and such village." Complete name. Just like when we give our identification, we give our own name, our father's name and address. That is complete identification. So still, not in everywhere, in almost all provinces of India, the system is still current. State…, especially in Maharastra province. Maharastra province, they exactly will give you his own name his father's name, and his village name.

So here also, Vaivasvata Manu. Vaivasvata Manu means the son of the gentleman whose name is Vivasvān. He is the president of this solar world, of the sun, sun planet. There is also president. You have got your president here. Why not in the sun planet? Why…? How can you deny with teeny knowledge that there is no life, there is no city, there is no…? Simply you go on smoking gāñjā and telling anything, but the fact is different. The fact is different. From common sense we can understand that this is a planet made of five elements: earth, water, fire, air, and ether. So this whole material world is made of these five elements. Somewhere, some portion is very prominent. Here the earth is very prominent. Similarly, in the sun planet the fire is very prominent. But there are five elements. Nothing is made… Just like if you go to a fireplace, there the temperature is different, but the fireplace is made of these five elements: earth, water, air, fire, ether. Nothing but.

Therefore if we study Bhagavad-gītā very carefully, you understand everything. A little brain required. Just like we can… Just you, when you go to the oven, fire, fireplace, that fireplace, the stove… What is the stove? The stove is made of these five elements, earth, water, fire, air, but there the fire is very prominent. Therefore you cannot touch it. You do not go there. Similarly, sun planet is not very wonderful thing. It is also made of the same ingredients as it is made here in this planet, because the whole material world is made of these five elements. But there the fire element is very prominent. Therefore we are thinking, "How one can live there?" How one can cook in the kitchen when the fire is so hot? It is possible. Just like you can see in the water. You cannot live in the water, but there are thousands and millions of living entities. They are very comfortably living. The same living entities, you bring on the land, they cannot live. But you can live.

So it is, God's creation is like that. According to karma, there are different species of forms of life, but they have got all facilities to live. That is God's creation. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The direction is there, that this living entity wanted a body to swim in the sea very jubilantly, so now he has got the body of a fish. So let him live very peacefully. That is God's mercy. You take very much pleasure with that surf… What is called, in the sea?

Devotee: Surfboard.

Prabhupāda: Surfboard? Yes. (laughter) So if you increase your engage…, "How I shall be swimming and enjoy this sport all day and night?" then Kṛṣṇa will give you the body of a fish. (laughter) Yes. He is very kind. And you will very nicely live in the sea, always swimming without any difficulty. Every life. As you increase your propensity for a certain type of activities, nature is ready immediately: "Take this body. Why you are anxious? Take this body." Similarly, if you become anxious to have a body like Kṛṣṇa, that is also ready. Now it is your choice. If you like, you take the body of a fish, or if you like, you take the body of sac-cid-ānanda-vigraha [Bs. 5.1], eternal, blissful knowledge.

So we are trying to give that body. Not a fish body, cat's body, dog's body. That we have experienced, past life. We have got this life now to make discretion, to make choice, what kind of body we are going to get next. That is intelligence. That is intelligence. Not that to give away with the waves of this time. Māyār bośe jāccho bhese' Khāccho hābuḍubu bhāi. Bhaktivinoda Ṭhākura therefore sings that "Don't be carried away by the waves of māyā. Now you have got intelligence. You try to understand that you are eternal servant of Kṛṣṇa and do the needful. Then get out of this māyā's webs." This is Kṛṣṇa consciousness movement, giving the right information, that "If you do not want to be carried away by the waves of this māyā, material nature, then take to this consciousness so that at the time of your death you will change this body to Kṛṣṇa planet, Kṛṣṇa, Goloka Vṛndāvana." Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Kṛṣṇa says. Kṛṣṇa is not making lying propaganda. He has no business. He is giving you information, that if you become Kṛṣṇa conscious, janma karma me divyam, always thinking of Kṛṣṇa-how He is acting, why He has come, why He has appeared, why He has given us the Bhagavad-gītā, what lessons He is giving-in this way, if you simply try to understand Kṛṣṇa, janma karma me divyaṁ yo jānāti tat…, in truth, not whimsically, not sentimentally, with sound philosophy, knowledge, argument, you try to understand Bhagavad-gītā as it is, then you get tyaktvā deham… Then after giving up this body, undoubtedly you go back to Kṛṣṇa, go back to home back to Godhead.

This is the proposition, Kṛṣṇa consciousness movement. Otherwise, these changes of Manu, changes of millennium, changes of devastation… In every… Manvantara. At the end of Manu, there is another devastation. Pralaya-samplave, cākṣuṣodadhi-samplave. After the span of life of Cākṣuṣa Manu, there is another inundation. And then again everything comes out gradually and the water dries. Just like you see the Pacific Ocean, it is drying. Of course, we shall not live, but if hundreds years after, if somebody comes here, he will see that the Los Angeles city has expanded and the Pacific Ocean has diminished. This is going on. In this way, one day will be, there will be no Pacific Ocean. And therefore, without water, everyone will die. Simply sunshine, bright sunshine. So then again, as there is after bright sunshine there is cloud and rain, similarly, again there will be rain. Then again there will be water. Samplave, inundation. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This material world, these scientists, the rascal scientists, they are trying to save it, ”How to run on our motorcar, how our grandchildren who are coming, how they will drive this motorcar.” They are thinking and trying to find out some energy. But the rascals, they do not know where they are going. He is thinking for the future grandchildren. What is the relationship with grandchildren? There are so many living entities, they are coming and going. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So our relationship is just like sometimes there is wind and some straws gather together, and as soon as the wind is finished the straws are again strewn everywhere. So our this gathering, this father, mother, son, children, grandchildren, it is like that. By nature’s blast, we gather together, again finished. So where is your grandchildren, where is your grandfather?

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

They are, by the freaks of nature, by the arrangement of nature, they are gathering together. So-called nation, so-called family, so-called society. Again, by freaks of nature, they are thrown here and there. Sometimes somebody is going to be cat, sometimes he’s he is going to be dog. So if your grandchild, grandson is going to be a cat and dog, how he is coming to drive your motorcar? (laughter) But these rascals, they do not know. They are trying to make provision, ”How my grandchildren will drive car. The petrol will be finished, and what other energy we shall make in stock so that my grandchildren will come and very comfortably drive his car?”

This is called māyā-mohita.

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

That is stated in the Caitanya-cari… We are so much engrossed by the influence of māyā that we are trying to do so many things, but our only business is how to forget Kṛṣṇa. That’s all. Our real business is how we can kill Kṛṣṇa-”There is no God”-how we can forget Kṛṣṇa. And we are very busy in finding out petroleum energy. This is our business. Therefore Caitanya Mahāprabhu says, anādi-bahirmukha jīvera svataḥ kṛṣṇa nāhi jñāna [Cc. Madhya 20.117].(?) We are so much foolish, influenced by the illusory energy, that by automatically we cannot understand Kṛṣṇa. Because we are influenced. Therefore this propaganda required. Not that automatically they will come to Kṛṣṇa consciousness. There is need of spreading, unless… If you want to save…, if you are actually benevolent to your countrymen, to your society, to the human society, you must preach this Kṛṣṇa consciousness movement. Otherwise they are going away, they are carried away by the influence of māyā. That is… Therefore the most welfare activities, the most valuable welfare activity is to spread this Kṛṣṇa consciousness movement all over the world. Otherwise they are being carried away by māyā. Anādi-bahirmukha jīvera svataḥ kṛ…, ataeva kṛṣṇa kailā veda-purāṇa.

Now we have to accept knowledge from Vedas, Vedic knowledge, not this rascal’s knowledge. Rascal knowledge is that ”Yes,” as soon as he comes to the imperfect point, ”yes, we are trying.” You are trying. What is this trying? Trying means that your knowledge is imperfect. And another rascal will come, he will say, ”Now here is the perfect.” And ten years after, another rascal will come,” No, this is not perfect. This is perfect.” This is going on. This is called scientific advancement. This is… Advancement means… But we don’t change our Vedic knowledge. We do not say, ”Now, Kṛṣṇa, five thousand years ago, said like this. Now we are advanced. We change this line.” Of course, others are doing. In the scriptures… Just like the Christians, they are changing the words. But you cannot do that. Then where is the authority? If you change the word of the scripture, then where is the authority of the scripture? Just like in lawbooks, there is some law made already. Whimsically you cannot, I mean to say, erase the words and put something that ”It should be changed like this.” That will not be accepted. Law, if there is change… Actually, there is no change. There cannot be change. Real law means there is no change. Just like day and night, it is coming. The fortnight, the dark period and the light period, it is coming for millions and millions and time immemorial. The same law is going, going on. You cannot change. So as soon as you change, that means it is imperfect. You change.

So Vedic laws are not like that. You cannot change. Five thousand years ago Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You give up all other religious principles. Simply surrender unto Me.” We are preaching the same thing. No change. No change. There is no possibility of change. Then how Kṛṣṇa is authority? So change means imperfect knowledge. This very change. And perfect knowledge… You will find that one who is very experienced medical practitioner, he gives you a prescription, and you visit him again and again, he gives you the same prescription unless you are cured. His prescription is so nice that he doesn’t change. But a nonexperienced physician, every time you go, he will change the prescription. But actually, those who are experienced, he knows ”This is the disease, and ultimately this medicine will cure. So let him repeat that medicine.” So our is that platform. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. We repeat only. We don’t change: ”Now hari-nāma is not curing so let me add, instead of Hare Kṛṣṇa, ’John Kṛṣṇa,’ if I may.” No. No ”John Kṛṣṇa.” (laughter) That same Hare Kṛṣṇa must be repeated. And you will be cured. So change means imperfect knowledge. No change means that is perfect knowledge. So we follow that no change policy. No, not that because I think I have become now advanced, I change this to that. That mean I am not advanced. My knowledge is imperfect. Therefore I am changing.

So this verse, the appearance of Vaivasvata Manu is described. So Vaivasvata Manu is incarnation of God. Svāyambhuva Manu, Vaivasvata Manu. As I told you, there are fourteen manus within the day. Now out of that fourteen manus, this is the seventh manu. It is going on. This Vaivasvata Manu is the seventh manu. So another seven manus, when they will be finished, this one day of Brahmā will be finished, and there will be another devastation. This is the law of nature.

Thank you very much. (end)

720921SB.LA

Śrīmad-Bhāgavatam 1.3.16 and Initiation

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Los Angeles, September 21, 1972
Pradyumna: (leads chanting, etc.)

surāsurāṇām udadhiṁ
mathnatāṁ mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ
[SB 1.3.16]

Translation: "The eleventh incarnation of the Lord was in the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and the atheists of the universe."

Prabhupāda: So yasyāntaṁ na viduḥ surāsura-gaṇa devāya tasmai namaḥ.(?) The mantra, there is mantra, that yasyāntaṁ na viduḥ. One cannot understand the antam, the ultimate end of the Supreme… Yasyāntaṁ na viduḥ. Viduḥ means "does not know." Surāsura-gaṇa. Sura. Sura means demigods, theists. Those who are believer in God, they are called sura, and just the opposite-asura. Asura does not believe in the existence of God. He thinks he is God. That is asura. Āsuri-bhāvam āśritāḥ. In the Bhagavad-gītā it is said āsuri. Āsuri, this word has come from this āsura. Adjective. Asura is nominative. So from āsura, it becomes āsuri. Āsuri-bhāvam āśritāḥ. Those who are atheists, they do not surrender. They do not like the idea of God or Kṛṣṇa consciousness. But they do not know what is God or what is the ultimate end, who is the original cause. They do not know. Even the theists, they also do not know. They know Kṛṣṇa, but it is impossible to understand what is the limit of Kṛṣṇa's energies, just like we were discussing this morning.

So unlimited, unlimited. Yasyāntaṁ na viduḥ surāsura-gaṇa devāya tasmai namaḥ. Devāya, that Supreme Lord, we simply offer our respectful obeisances. It is not possible to know perfectly what is the potency and energy of God. The atheists, they do not know at all. But theists, devotees, they know, but that is not complete. Even Kṛṣṇa does not know how much powerful He is. That is called unlimited. So surāsura-gaṇa udadhiṁ mathnatām. Churning. Once upon a time they churned the whole ocean. Now, churning the ocean… You have got experience, churning the milk in a pot or something else in a pot. But the pot is the ocean, the Pacific Ocean, and the rod is Mandarācala Hill. And one side, the asuras, and the other side, the suras. So the churning rod must be placed on something, a pivot. That is kamaṭha-rūpeṇa. Lord accepted the… Because the kamaṭha, the tortoise can live within the water and without the water also. They can live on the land and within the water. So the churning rod, Mandarācala Hill, was placed on the shell, on the back of the… Keśava dhṛta-kūrma-śarīra. Kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe. This pṛṣṭha, he is carrying.

kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe
dharaṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare

This Kūrma, kamaṭha-rūpeṇa. Now, the surāsura-gaṇa, they are standing on the ocean. If you go up to your waist in the water, you become dangerously situated. But they were standing. This proves the law of relativity. Everywhere this law of relativity is working. You do not think, because you cannot stand in the midst of the water of the ocean, therefore nobody can stand. That is nonsense. Ant, the small ant, it is also working. The same thing is going on in the ant society. They are also struggling for existence, eating, sleeping, mating, and defending. And we are also doing that. And higher than us, surāsura-gaṇa, they are also doing that. But although the quality of the work is the same, the quantity is different. Quality of the work the same. Eating, sleeping, mating, and defending. Everywhere, all living entities, they are struggling. Whole day they are working according to their capacity. And the qualities, what for they are working? Eating, sleeping, mating, and defending. That's all. If you just resist one ant, it is coming, if you try to stop, the ant will also resist. It will go this way, that way, this way. It will not agree, "Why you are stopping me?" But it is trying in its own capacity. Similarly, you are also trying to resist in your own capacity by discovering atomic bomb. But as you can smash millions of ants simply by rubbing your leg on the ground, similarly there are other beings who can finish you simply by rubbing their legs. Don't think you are all and all. The rascals, the so-called human scientists, they are thinking they are all in all. "I am the monarch of all I survey." That is not. In God's creation there is smaller than the smallest and the bigger than the biggest. Nobody can claim that "I am everything." No. That is not possible. So they were standing on the… Without standing, how they are churning? But the sea water is up to the knees. How they can stand? So the seven mile sea water is up to their knees. Your, an ant, even seven inches is sufficient water. And for you seven feet is sufficient water. Similarly, others, even seven miles is not sufficient. This is the order of… Don't think that these are all stories. Surāsurāṇāṁ mathnatām. "How they can stand on the ocean? How they can churn? Oh, these are all stories." They are not stories. It may be story for you. Just like if you speak to an ant or what is called, insect… There are many insects. They take their birth… We have seen it. In India we see. In this season there are insects. They are called divāli-pokā, insect divāli. Just in the evening they are born. And they flock together before a light, (sound imitation:) bawnh, bawnh, bawnh, bawnh, like that. And throughout the whole night they will do, and at the end of the night, in the morning, you will see, they are, in heap, they are lying dead. So their life, the duration of life is that night. within that night they take their birth, they grow, they beget children, family, and defend, eat, mate. Everything is complete within the night. And at the end of the night, it is finished. So similarly, if to these flies, if you say, "Oh, we are dying like this, but there is human being. This is only one night. And such… There is another day also of the same period. Then together, day and night, such thirty day and night makes their month. And such 12 months make their year. And such hundred years they live." So how the fly will understand? Similarly, we cannot understand. When the duration of life of Brahmā is described, we think it is story. Similarly, they will think also story. Nothing is story. In the Vedic literatures all informations are there. Their relative life, big and small, smaller than the smallest, bigger than the biggest. Don't think that these description in the Vedas, they are stories. They are not stories. They are facts. But we cannot accommodate in our poor teeny brain. That's all. So what we shall understand about God? It is not possible. Therefore it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. In our present senses we always think of seeing. But we forget, what seeing power we have got? It is nothing. It is simply under certain condition we can see a little portion. We cannot see perfectly, so we should not believe in our seeing power. So therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: "You cannot understand Kṛṣṇa and God by your present imperfect senses. That is not possible." Na bhaved grāhyam, "You cannot accept or you cannot receive by your blunt senses." That is not possible. Then how it is possible? "I have… My only asset is these blunt senses. How can I understand God?" Yes. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you engage in devotional service, then God will reveal to you, "Here I am. Here I am. I am like this." Just like Arjuna saw Kṛṣṇa. He understood God. So if we take the position of Arjuna, submissive… Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7], surrender, then God, by kindness, because you have surrendered, He will reveal to you. Otherwise by your so-called calculation, you cannot understand what is the greatest and what is the smallest. But there are things smaller than the smallest and the greater than the greatest. That's all right. Thank you. [break] (initiations begin)

Prabhupāda: So begin. [break] (fire sacrifice mantras) [break]

Śyāmasundara: Steve.

Prabhupāda: How many rounds you will chant?

Devotee: Sixteen.

Prabhupāda: So your name is Baladeva dāsa. Hare Kṛṣṇa. What are the rules? (Steve answers) Thank you

Śyāmasundara: Warren.

Prabhupāda: So Śatānanda dāsa. What are the rules and regulation? (Warren answers) (baby makes noise) Take her to her mother… How many rounds you will chant? (Warren answers) That's nice. Vāmanānanda. Hare Kṛṣṇa.

Śyāmasundara: Carol.

Prabhupāda: What are the rules? (Carol answers) Thank you. Very good. Karlapati(?) dāsī.

Śyāmasundara: Geoff.

Prabhupāda: So what are the rules and regulation? (Geoff answers) Jitavrata dāsa.

Śyāmasundara: Stuart.

Prabhupāda: Chanting should be done like this, not to touch this finger. Like this. What are the rules and regulations.? (Stuart answers) Sūtadeva dāsa.

Śyāmasundara: Tom.

Prabhupāda: Take. Govindam ādi-puruṣam… What are the rules and regulation? (Tom answers) Tāracandra.

Śyāmasundara: Janet.

Prabhupāda: So what are the rules and regulation? (Janet answers) Janapriya dāsī. Hare Kṛṣṇa.

Śyāmasundara: Vasumi. Vasumi.

Prabhupāda: She is Japanese?

Śyāmasundara: Yes.

Prabhupāda: You are Japanese?

Vasumi: Yes.

Prabhupāda: You know Japanese language?

Vasumi: (indistinct)

Prabhupāda: Huh? Not very much. All right.

Devotee: She knows Japanese; very little English. She comes from Tokyo.

Prabhupāda: Oh. Why she does not go to take charge of Tokyo branch? (laughter) Are you willing? You are not married? You are married or not?

Vasumi: Yes, I am married.

Prabhupāda: That's all right. Where is your husband? Oh. You know Japanese language?

Satyadeva: Just a little, Prabhupāda.

Prabhupāda: That's all right. So what are the rules and regulation? Rules and regulation? What are the rules and regulation? (Vasumi answers) What is her name?

Śyāmasundara: Mahāguṇa.

Prabhupāda: Very nice. Mahāguṇa dāsī. All right. Hare Kṛṣṇa. (end)

720922SB.LA

Śrīmad-Bhāgavatam 1.3.17

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Los Angeles, September 22, 1972

Pradyumna: (leads chanting, etc.)

dhānvantaraṁ dvādaśamaṁ
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā
[SB 1.3.17]

Translation: "In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."

Prabhupāda: This is very interesting verse. (laughs) (laughter) To have very charming wife is not very good. And in your country you have got all charming wife. Cāṇakya Paṇḍita says that there are four kinds of enemies in family life. These are very experienced version. He says, mātā śatru. In family means we live with father, mother, wife, children. This is family. In your country family does not mean father-mother, only wife and children. But in our country, according to Vedic civilization, family is a large conception. Father, mother, brother, sister, sister's son, brother's son. If there are difficulty, one has to su… So on the whole, father, mother, wife and children, consisting of, family.

Now Cāṇakya Paṇḍita says, "In the family there are enemies." How? Ṛṇa-kartā pitā śatruḥ. Cāṇakya Paṇḍita said, "A father who is a great debtor, he is enemy." Because the son inherits the money of the father, similarly, the law is that if the father dies a debtor, the son becomes responsible to pay the debts. That is the law, Manu-saṁhitā. I do not know what is the law here. I don't think the son is responsible for paying the debts of father, but in India that is the law. One big barrister, Mr. C. R. Das, his father died insolvent, making debts. So when he became very rich, he called all the creditors and paid five to five, that "My father was debtor. You take this money." That is obligation. Therefore Cāṇakya Paṇḍita says, "The father who dies a debtor, he is an enemy." Ṛṇa-kartā pitā śatruḥ. Ṛṇa means debts. Kartā means one who has committed so many debts and dies. A father… Instead of enjoying father's property, he has to pay the father's debts. So therefore that father is called enemy. Ṛṇa-kartā pitā śatrur mātā śatrur vyabhicāriṇī. "And mother, if she marries for the second time, she is enemy." Ṛṇa-kartā pitā śatrur mātā śatrur vyabhicāriṇī, rūpavatī bhāryāḥ śatruḥ. "And very beautiful wife, she is enemy." And putraḥ śatrur apaṇḍitaḥ. "And if the son is a fool, rascal, he is enemy." Four kinds of enemy in the family.

So I think I have spoken about my own life. You know that I was a married man. So after being married, I did not like my wife. (laughter) Somehow or other, I did not like. I must say she is very faithful, very everything… Everyone praised. But I did not like, somehow or other. So I was preparing for next marriage. Next marriage. Because in India, at that time it was allowed, a man can marry more than one wife. Now the law is there. So my father, he was a saintly person. So he called me one day and said, "My dear boy, you are trying to marry again. I request you don't do that. You do not like your wife. That is a great fortune for you." (laughter) So I gave up that idea of marrying. Yes. So now I am realizing my father's blessing, yes, that if I would have been too much attached to my wife, then I could not have come to this position. That's a fact. So by ethical point of view, from spiritual point of view, to become too much attached to wife is an impediment for spiritual advancement.

Therefore it is said that anyān, apāyayat surān anyān mohinyā mohayan striyā. Those who are sura, demigods, they were given the nectar, and others… Others means opposite number of surān, or asurān, the atheist or the demons. They were enchanted by the beautiful form of Mohinī. Kṛṣṇa's another incarnation is female, Mohinī, charming-so much charming that even Lord Śiva was after the girl. Lord Śiva, he is supposed to be dhīra, but he became charmed, and he was after that girl. So when Kṛṣṇa… Kṛṣṇa is already beautiful, but when He takes the shape of a woman, how beautiful He became, we can just imagine. Woman are naturally beautiful. They are called "fair sex." So mohinyā. So this Mohinī, this attractive feature of woman, is advantage and disadvantage also. It requires simply handling. Then it is advantage. When Caitanya Mahāprabhu played this play, Mohinī role… Caitanya Mahāprabhu was playing drama. So Caitanya Mahāprabhu was very beautiful. He took the part of this Mohinī-mūrti. And she was dancing with the pot of nectar. So all the devotees, they offered their obeisances, because Mohinī-mūrti means God's incarnation. So "My dear Lord, Your this mūrti, this form, this charming form, is somewhere rākṣasī." Rākṣasī means, what is called, witches? Or the female demon. "And somewhere You are goddess of fortune."

So the wife… Never mind. Generally, beautiful wife means everyone's wife is beautiful. Unless one sees his wife beautiful, he cannot become a householder. You see? I think I did not see my wife beautiful. Therefore I had to take sannyāsa. (laughter) But generally, every one sees his wife beautiful. There was a great poet in Bengal, Bankima Candra. He used to say that everyone has got right to say his wife beautiful. That means the wife may be beautiful or not beautiful to others' eye, but the husband's eyes it must be beautiful. Otherwise there cannot be husband. So the fact is that our householder life is not a platform of being attracted by woman or by wife. No. Wife is not accepted for sex satisfaction, being attracted by her. No. Therefore wife is called dharma-patnī. Dharma-patnī. Dharma-patnī means a religious wife, or husband and wife should execute religious life, spiritual cultivation. That is the purpose of becoming householder. Gṛhastha-āśrama. Not that I become attracted by wife and I become absorbed in simply sex relation and forget my real duty, Kṛṣṇa consciousness. That is dangerous. So generally, if one's wife becomes very beautiful, he forgets his real duty, Kṛṣṇa consciousness, and he simply becomes a pet servant of the wife. That is the… Therefore Rūpa Gosvāmī says, anāsaktasya viṣayān yathārham upayuñjataḥ. One should not be attracted for sex life. Yathārham upayuñjataḥ. But does it mean that husband will not have sex. No. Yathārham. As it is required. As it required means sex life with wife should be performed only for begetting a Kṛṣṇa conscious child. Nothing more. No more attraction. That life is better. That life means not only better. That is the ideal life. Wife and husband, combination, both should make progress in Kṛṣṇa consciousness.

Woman, they are generally equipped with the qualities of passion and ignorance. And men also may be, but man can be elevated to the platform of goodness. Woman cannot be. Woman cannot be. Therefore if the husband is nice and the woman follows, woman becomes faithful and chaste to the husband, then their both life becomes successful. There are three qualities of nature: sattva, rajas, tamas. So rajas, tamas generally, that is the quality of woman. And man can become to the platform of goodness. Therefore initiation, brahminical symbolic representation is given to the man, not to the woman. This is the theory. Therefore the combination should be that the husband should be first-class devotee, Kṛṣṇa conscious, and woman should be, woman should be devoted to the husband, faithful, so that she would help the husband to make progress in Kṛṣṇa consciousness. Then their both life is successful. Otherwise, if the husband simply becomes captivated by the charming beauty of woman and engages himself in the sex life, then his life is lost, and the woman, they are less intelligent, unless they are guided by proper husband, her life is also lost. So those who are not demigods… Here it is said, apāyayat surān. Sura-asura. Sura, those who are not developed to Kṛṣṇa consciousness, they are asura. So every husband should be a sura. Sura means devotee. And every woman should be religious. Religious means to become chaste, faithful to the husband. And the husband should become a devotee. Then both of them will make progress in Kṛṣṇa consciousness and that is the perfection of life.

So here it is very clearly described that anyān mohinyā. Mohinī, mohinyā striyā, by the formation. So we should not be attracted. But generally, people are attracted. The whole world, the material world is going on that the woman is attractive for man and the man is attractive for woman. Puṁsaḥ striyā mithunī-bhāvam etam. This is the general platform of attraction between man and woman. And when they are united by such attraction, then they become more materially knotted. And then they are after…

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair

janasya moho ’yam ahaṁ mameti
[SB 5.5.8]

Our material bondage is due to an illusion. What is that illusion? That ”I am this body.” Dehātma-buddhi. ”I am this body, and anything which is required for this body or which I possess for the comfort of this body, that is mine.” Both of them are illusion, because I am not this body; I am soul, ahaṁ brahmāsmi. But the illusion is everyone is thinking, ”I am this body.” ”I am Indian,” ”I am American,” ”I am white,” ”I am black,” ”I am brāhmaṇa,” ”I am śūdra,” ”I am this,” ”I am that.” So this is illusion. Therefore the Vedic system is, to save one from this illusion, the first stage of life is brahmacārī, to understand the value of life and strictly without any association with woman. That is called brahmacārī. Strictly.

So the whole Vedic system is to convince one that ”You are not this body, and anything you possess in relationship with your body, they are all illusion. You are spirit soul, part and parcel of God, Kṛṣṇa. Therefore your duty is some way or other, come out of this entanglement of the bodily concept of life and bodily possession. Come out. Be free. Brahma-bhūta [SB 4.30.20]. Now your position is jīva-bhūta.” Jīva-bhūta means you are thinking that ’I am a product of this material world.’ All scientists, all philosophers, they are the same concept, that ”I am this body. Beyond this body there is nothing.” All big, big professors, scientists, that ”After this body is finished, everything is finished.” But actually, that is not a fact. From Bhagavad-gītā you understand that na jāyate na mriyate. The spirit soul is never born, never dies. It is the body, material body, that takes birth and dies. But spirit soul remains. Dehāntara-prāptiḥ. Tathā dehāntara-prāptiḥ [Bg. 2.13]. He transmigrates to another body, just like we are transmigrating from one body to another. There are so many children here. Now they are doing so many things foolish, but we enjoy because we know that this body is foolish body. Nobody grudges if a child does something which not to be done. Just like most children, they are chewing their thumb, but if you do that, that cannot be allowed. Because your body is different, and his body is different.

So these rascals, they do not understand the simple truth, that this body is different from my…, from the body of a youth or boy. They are different bodies. They are thinking the body is growing. The body’s not growing. Body is changing. Just like in cinema, photograph, you see some body is moving, but that is not moving. That is different body changing, the photographs. But because it is shown so swiftly, we see that one body. As soon as the machine is stopped, the body is stopped. Immediately. We have experience. So these bodies are different bodies. Otherwise, a child does so many things foolishly and the elderly boy or a youth, he does not do so. Because the body is different. Why do they not understand? This is called ignorance. The body is different. Similarly, as everyone has got past, present and future… You are all young men. You had your past. You had a child’s body or boy’s body. In future you will get a body like me, aged. Similarly, I had my past. I was, I had a youth’s body. Now I have got aged body. Then why not future, another body? This is very common conclusion. And it is given, it is confirmed. Not that we are imagining. It is confirmed in the Bhagavad-gītā. Tathā dehāntara-prāptiḥ. As the child is changing body to boyhood, boy is changing body to youthhood-dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]-and the youth is changing body to old age body, similarly, the old also will change the body, again will get a small baby’s body and again, again. That is the way of nature.

So every one of us, spirit soul, part and parcel of God. Now we are embarrassed due to our ignorance. So when this ignorance is moved, we become enlightened, that is called brahma-bhūta [SB 4.30.20], self-realization, spiritual realization.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So without being brahma-bhūta, that ”I am spirit soul,” Kṛṣṇa consciousness does not become very perfect. If we are in the bodily concept of life, then it is rather difficult. It will take time. Because unless you come to the platform to understand that you are not this body, you are spirit soul, the actual devotional service does not begin. But to the neophyte student, the chance is given to develop this devotional service: śravaṇaṁ kīrtanaṁ smaraṇam arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. The method is by constantly being engaged in devotional service, one becomes realized soul. God helps him, Kṛṣṇa helps him. Then he becomes a perfect, liberated soul.

Liberated soul means hitvā anyathā-rūpam. Now we are working under the designation of this body. Everyone is working under this designation of this body. When we become above the designation of the body, that is our real, constitutional position. So first of all, to realize that ”I am not this body,” and the next stage is that ”I am spirit soul, part and parcel of Kṛṣṇa. Therefore as part and parcel is meant for giving service to the whole, therefore my constitutional position is to serve Kṛṣṇa.” That is perfection of life.

Thank you very much. (end)

720923SB.LA
Śrīmad-Bhāgavatam 1.3.18

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Los Angeles, September 23, 1972
Prabhupāda:

caturdaśaṁ nārasiṁhaṁ
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakāṁ kaṭa-kṛd yathā
[SB 1.3.18]

So in the previous verses all the incarnations of God, they have been given there-father’s name, mother’s name. Kṛṣṇa avatāra also, His father’s name, mother’s name is there. But here Narasiṁha, there is no name of the father and mother. This verse is peculiar that there is no names. Why? Because this Narasiṁha incarnation came out of a column. Hiraṇyakaśipu was so angry talking with his son. He saw that his son is very strongly Kṛṣṇa conscious; he could not induce him to forget Kṛṣṇa. So he was very angry. So he was ready to kill him with his sword. At that time Prahlāda Mahārāja, the little boy, five years old, he was just looking at the column in the hall. So his father marked it and immediately asked, ”Do you think your God is there in the column?” He said, ”Yes, my father.” Immediately he broke the column, and Nṛsiṁha came out.

Therefore God is everywhere, not that because God takes birth as human being, from the womb of a human being, it does not mean that He is ordinary human being. He can come out from any source, not necessarily that He has to, but when He plays like a human being, He comes out like that. As if Devakī has become pregnant and the child is there within the womb. But that was simply a conception. Actually, when Kṛṣṇa appeared before His father and mother, He appeared as Lord Viṣṇu, four-handed. So later on, He became like ordinary child.

So the purport is, God is everywhere. That’s a fact.

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

He is even within the atom. So He can come out from anywhere provided He is called by a pure devotee. And He is all-powerful. He can come out from anywhere and everywhere. He is everywhere. And this word is nara-from human being-but He is not nara, He is nara, meaning He is appearing like human being, half human being, and siṁha, half-lion. And the nails of the hands, and this great giant atheist was killed within a second. And keeping Brahmā’s promise, he took benediction that he would not be killed by any man, any demigod, any animal, by any weapon, in daytime, in night, so many things, definition by negation. First of all he wanted directly, ”Kindly make me immortal.” So Brahmā said that ”I am not immortal. How can I make you immortal? You can ask something else?” So he thought, ”Let me become immortal indirectly. I shall not die in daytime, nighttime,” because he has no idea that beyond day and night there is also another time. That he forgot.

This is Kṛṣṇa’s māyā. We are very intelligent to surpass the law of the Lord, but Kṛṣṇa is so much more intelligent that you cannot surpass. You can conceive in different ways, that ”I shall get out of the laws in this way or that way.” But you cannot do so; you will forget something. That is explained in the Bhagavad-gītā.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛti jñānam apohanaṁ ca… [Bg. 15.15].

”I am situated in everyone’s heart. Memory, knowledge, forgetfulness, they are coming from Me.” If you want to forget Kṛṣṇa, He will give you good intelligence how to forget. But if you want to serve Kṛṣṇa, He will give you good intelligence how to serve. It depends on your choice. Therefore our business is to surrender. ”Kṛṣṇa, God, now I am surrendering. I have experimented with all my knowledge, all my intelligence, everything. They have all become failures.” They are sure to become failures because our knowledge, our intelligence, our talent, strength, opulence, everything depending on God. Kṛṣṇa, He gives you a little knowledge; therefore, you can become very proud of your knowledge. He gives you a little intelligence; therefore, you can become proud of your intelligence. But as soon as He likes, He can withdraw immediately, and you become forgetful.

Just like Hiraṇyakaśipu, just a strong atheist. He thought, ”I am the biggest atheist. People are after God. They should come to me and worship me as God. I am God.” But his godship or his lordship was finished within a second. Therefore Prahlāda Mahārāja, his son, when he was offered a benediction by the Lord, ”My dear Prahlāda, you have undergone severe penances, suffering for My sake. Now you can take any benediction from Me, whatever you like.” First of all he said, ”My dear Lord, I am not a businessman that I serve You for getting some profit. I am born of a father-rajo-guṇa, passion-so naturally my body is made of the modes of passion. And You are so powerful You can give me anything I want. So if You allure me in that way, I think You should not do that. I may be allured, because my body is passionate.” So Narasiṁhadeva became very happy, ”Yes, here is a true devotee.” A true devotee does not make any exchange business, ”God, I have rendered You so much service. You give me something.” People generally, they want, ”I have become a devotee, I have done so much. So God must give me something as I desire. If He does not give, then I do not care for such a God.” That is exchange business, that is not devotion.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Devotion means no desire, not covered by knowledge and fruitive activity. Simply favorable executing devotional service; favorably, not unfavorably. This is pure devotion. Similarly, in the Nārada-pañcarātra it is said:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

One has to become pure, completely. ”I am American,” ”I am Indian,” ”I am Hindu,” ”I am Muslim.” ”I am Christian,” ”I am this,” ”I am that,” these are all upādhis, designation.

So one has to become free from all designations, as Caitanya Mahāprabhu taught:

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ
[Cc. Madhya 13.80]

"I am not a brāhmaṇa, I am not a kṣatriya, I am not a gṛhastha, I am not a vānaprastha," everything, all the eight varṇāśramas, He denied. "I don't belong to any group." Then what You are? "I am the servant of the servant of the servant of the servant-one hundred times down the servant." Of who? "The maintainer of the gopīs, Kṛṣṇa." A pure devotee does not belong to any group, and he wants to become the lowest servant, not the first-grade servant. That is pure devotion.

So Prahlāda Mahārāja, a pure devotee, he did not like to make any exchange. Then again he was offered a chance, "You can at least, whatever you have desire within your mind, you can ask from Me." So again Prahlāda Mahārāja said, "My dear Lord, in this material world, who could be more powerful than my father? I have seen it. Even big demigods, they were trembling in the presence of my father, he had so much power. Practically he was the topmost of all material power. But I have seen also that within a second You have finished everything. So what is the value of this material power? Why should I ask from You? Kindly engage me as servant of Your servant. If You want to give me something, please engage me as the servant of Your servant." And still, because he was Vaiṣṇava, he prayed to Lord Nṛsiṁha, "For my personal, I am quite satisfied. If I can chant Your holy name, then there is nothing more I want. But there is one thing I want." What is that? "My father was a great atheist, and demon, and he has committed so many offenses unto You. But I request that You forgive him." This is Vaiṣṇava son. And Lord Nṛsiṁha said, "My dear Prahlāda, before you are requesting like that, your father, his father, up to fourteen fathers, all are delivered because you are his son." Such a devotee, taken birth in a family, this is a special concession. Whatever the others may be, they are all delivered.

Therefore the best service one can do or render to his family, to his country, to his society, to his person, is to take to Kṛṣṇa consciousness. That is the best service. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. If anyone has become Kṛṣṇa conscious, he has finished all other business. If he simply sticks to Kṛṣṇa consciousness, then all other business is automatically finished. That is stated in the śāstra:

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

"Anyone who takes shelter of the lotus feet of the Lord," the Lord also says, "suppose if you do not do your duty in relationship to your country, to your family, so many we have got obligations. There may be sinful activities." But Kṛṣṇa says, "If you surrender, I will give you protection from the resultant reaction of all sinful activities." The same thing is confirmed in the Bhāgavata. "If anyone gives up all these occupational duties and simply takes to Kṛṣṇa consciousness, he is no more servant or debtor or obliged to anyone." For a Kṛṣṇa conscious person, his only duty is to serve Kṛṣṇa. Of course, "Kṛṣṇa" means so many things-Kṛṣṇa is not alone-at least Kṛṣṇa and Kṛṣṇa's devotees. The nondevotees are also included, but directly the devotees are included. So when you serve Kṛṣṇa, then we must take consideration of Kṛṣṇa's devotees also. If we neglect Kṛṣṇa's devotees and simply try to go directly to Kṛṣṇa, Kṛṣṇa is not so cheap. Kṛṣṇa wants to see, just like there is a common word, "If you love me, love my dog." Therefore Prahlāda Mahārāja requested, "Kindly engage me in the service of Your servant."

Thank you very much. (end)

720924SB.LA
Śrīmad-Bhāgavatam 1.3.19

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Los Angeles, September 24, 1972

Pradyumna: (leads chanting, etc.)

pañcadaśaṁ vāmanakaṁ
kṛtvāgād adhvaraṁ baleḥ
pada-trayaṁ yācamānaḥ
pratyāditsus tri-piṣṭapam
[SB 1.3.19]

Translation: "In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa, Vāmana, and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land."

Prabhupāda: So Vāmanadeva.

chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare

So Bali Mahārāja, he was the grandson of Prahlāda Mahārāja. They were in the demon's family. But in the demon's family also, there is sometimes Prahlāda Mahārāja, Bali Mahārāja. Prahlāda and Bali, they are our ācāryas. There are twelve bona fide ācāryas. Balir vaiyāsakir vayam. The ācāryas are mentioned. Dvādaśa-mahājanāḥ. Svayambhū. Svayambhū means Lord Brahmā. (aside:) Don't make sound. Svayambhū, Nārada. Nārada is also one of the authorities. They have been accepted at (as) authority for understanding religious principles. Religious principle is not to be understood by from a rascal. No, that anyone comes and says religious topics. No. We have to receive it from the authority.

So Bali Mahārāja is one of the authorities. Out of the twelve authorities, first is Lord Brahmā; the next, Nārada; the next, Lord Śiva; then next, the Kumāras; then Kapiladeva; then Manu, Vaivasvata Manu; then Prahlāda Mahārāja; then Janaka Mahārāja; then Bhīṣmadeva; then Bali Mahārāja; then Śukadeva Gosvāmī; and then Yamarāja. It is stated in the śāstra that mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot understand transcendental subject matter simply by dry speculation and argument. You cannot understand. Neither by reading Vedic literature. The conclusion is that you have to follow those who are authorities. Mahājano yena. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Guhā. Guhā means the cave, mountain cave, and guhā means the heart. So suppose something is very valuable is there in the cave of the mountain, and you do not know how to search it out. But if you know somebody who knows it, if you follow him, that "He is going there so I may also follow…"

So religious principles cannot be manufactured, neither it can be made by speculation. So actually, there cannot be many religions. The rascal theory that "There are as many religious system as I can believe… You believe something, that's all right. I believe something, that's all right. He believes something, that's all right." No. It is not like that. Then everyone will believe like any nonsense thing, that becomes religion? No. Religion means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the codes, the laws, given by God. That is religion. Man cannot manufacture. I have several times explained. Just like law, state law. The state law can be given by the government. You cannot manufacture law. Nobody will care for your law. The state law is that "You must keep right your car. As soon as there is red light, you must stop." If you violate, you will be punished, although it is very simple thing. Similarly, religion means the law of God. You cannot violate it. If you violate, then you will be punished. If you think that "This religious system is very stiff. Let me manufacture my own religion," so that kind of religion is not accepted by the Vedic culture. And when actually the real religion is violated… Yadā yadā hi dharmasya glānir bhavati… [Bg. 4.7]. Glāniḥ means violation. Tadātmānaṁ sṛjāmy aham. At that time the Supreme Lord or His representative comes to establish real religion.

That is stated in the Bhagavad-gītā.

…dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge.

Dharma-saṁsthā… Real religious principle. Real religious principle means to abide by the laws of the Supreme Lord, God. But they do not believe in God. "Everyone is God. I am God, you are God, he is God, everyone is God. So whatever law you give yourself, that becomes your religion." This is going on. So God is not so cheap that you become God, I become God, he becomes God. The śāstra says, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. God is Kṛṣṇa, the Supreme Lord, the original God. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda [Bs. 5.1]. God, Kṛṣṇa also says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no superior authority than Me." The Vedānta-sūtra also says, janmādy asya yataḥ [SB 1.1.1]. The original source of everything. Who is that original source? God. Who is that God? Kṛṣṇa. Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. "I am the origin of everything." Iti matvā bhajante māṁ budhā bhāva-samanvitāḥ. "Those who are budha…" Budha means one who knows, one who is in the knowledge. Bhāva-samanvitāḥ. Bhāva-samanvitāḥ, knowing everything in ecstasy, "Oh, here is God." Budhā bhāva-samanvitāḥ.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

So everything is there. God is there. His name is there. His address is there. His law is there. Everything is there. But the rascals will not accept it. That is the position. Therefore we have to follow the mahājana. So Bali Mahārāja is one of the mahājana. How he became mahājana? Because he's surrendering fully unto the Supreme Personality of Godhead. This Vāmanadeva, incarnation of… Keśava dhṛta-vāmana-rūpa. So the incident is that Bali Mahārāja was very powerful, and he conquered the whole universe, even the demigods all. So Viṣṇu is always in favor of the demigods because demigods, they are also devotees. The difference between sura and asura… Asura means envious of the demigods. That is called asura. Sura-dviṣa. The another name of the asura, "those who are envious of devotees." That is the only business. There, two classes of men are always there. Sometimes one class in more in number, and other class is more in number. But two classes. Dvau bhūta-sargau loke [Bg. 16.6]. "There are two classes of men, living entities." Daiva āsura eva ca. "One is called daiva, demigods, and the other is called āsura." So who is daiva? Viṣṇu-bhakto bhaved daiva. "Those who are devotees of the Supreme Personality of Godhead, Lord Viṣṇu, they are called demigods, or Vaiṣṇava." All Vaiṣṇavas are demigods. And those who are not… Āsuras tad viparyayaḥ. "Anyone opposite number, against Viṣṇu, they are all called asuras."

So sometimes in asura's family also, there are Vaiṣṇavas. By the grace of Nārada. Nārada makes… Just like Prahlāda Mahārāja became a great devotee by the grace of Nārada, although he was born of a father, atheist father, Hiraṇyakaśipu. So Nārada Muni's business is to travel all over the universe and make Vaiṣṇava. So this Bali Mahārāja, he conquered all over the universe, and the demigods were defeated. So Vāmanadeva, He also one of the considered demigods, Upendra. So He went to Bali Mahārāja by a trick. Because Bali Mahārāja… Kṛṣṇa knows that Bali Mahārāja was the grandson of Prahlāda Mahārāja and he was a great devotee at heart. He knew that. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Lord is situated in everyone's heart. He knows everyone. So therefore, in order to return back the kingdoms taken from the demigods, He made a trick. He went there. Bali Mahārāja was performing a great sacrifice, Bali-dhare.(?) So He went there and asked Bali Mahārāja, "Bali Mahārāja, you are performing such a great sacrifice. I am at your door. I am brāhmaṇa. Will you kindly give Me some donation?" "Yes, why not? That is my… I will give you. Whatever You want, I will give You."

So immediately his spiritual master, the demon's spiritual master Śukrācārya… Śukrācārya means… Śukra means semina. Seminal ācārya. Means… You do not know. In India, there is a class of men, they are called gurus. The professional guru, rather. So Śukrācārya. Śukrācārya, he was very learned scholar. He knew everything, that "Here Vāmanadeva, He is incarnation of Viṣṇu. He has come to cheat Bali. He will ask something and then He will take everything from Bali." He knew it. So sometimes cheating also done by the Supreme Lord for the sake of the devotee. So this is not cheating. Just like father sometimes cheats a son. Suppose something is there, and two brothers, small children, they are fighting. One has taken, another is crying. So the one will not deliver to the other. So father says, "My dear child, will you kindly give me this." So he gives to the father and he delivers to the other child. (laughter) You see? So sometimes God has to do such cheating of affection. That is not cheating actually. But the cheating propensity is there in God. Otherwise where we get it? (laughter) But we use cheating for our personal sense gratification. But if you use that cheating propensity for Kṛṣṇa's satisfaction, then it is all right. Manimiti kṛtaṁ pāpaṁ puṇyāyaiva kalpate.(?)

So the Bali Mahārāja was cheated by… But he, being cheated, he became conqueror. So this Śukrācārya said to Bali Mahārāja, ”Don't promise to this Vāmana anything. He is Lord Viṣṇu. He has come to cheat you.” Bali Mahārāja became more enlightened. ”Oh, He is Lord Viṣṇu? But you have taught me that everything should be given to Viṣṇu. So if Viṣṇu has come at my door, why you are asking not to make any promise?” So that means Śukrācārya were playing duplicity. He taught something, and now he's saying another thing. Therefore Bali Mahārāja said that ”I cannot accept. I give up your company from this day, that you are checking me to offer everything to Viṣṇu. Oh, I do not want such spiritual master”

So that means… That is the shastric injunction, that anyone who is not a Viṣṇu devotee, or Vaiṣṇava, he cannot become guru. That is the injunction of the śāstra. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A brāhmaṇa, very learned, he knows his duties, brahminical duties very well… Just like Śukrācārya. Ṣaṭ-karma-nipuṇaḥ. Ṣaṭ-karma-nipuṇaḥ. Brāhmaṇa have got six kinds of occupation: paṭhana-pāṭhana yajana-yājana dāna-pratigraha. Brāhmaṇa should be very learned, he should teach others also Vedic knowledge, paṭhana-pāṭhana. Yajana-yājana. He must be devotee or great worshiper, and he should teach others also how to worship. Yajana-yājana. Dāna-pratigraha. He will accept charity from others, and he will give in charity again to others. These are the six occupation of a brāhmaṇa. So śāstra says, ṣaṭ-karma-nipuṇo vipraḥ, ”A brāhmaṇa, well conversed with these duties of brahminical duties,” and mantra-tantra-viśāradaḥ, ”and expert in studying the mantras, Vedic mantras, and tantra, other Vedic literature,” avaiṣṇavo gurur na sa syāt, ”but if he is avaiṣṇava,” means he does not worship Lord Viṣṇu but other demigods, ”then he cannot become guru.” That is not allowed. You cannot become guru. Ṣaṭ-karma-nipuṇo vipro mantra…

So this Śukrācārya, he was against Viṣṇu. So Bali Mahārāja immediately rejected him. Therefore he became a mahājana, exemplary. Because you cannot give up your spiritual master. That is a great sin. Once accepted, the spiritual master takes responsibility for the disciple. And disciple also must be obedient to the spiritual master for life, for good. That is the relationship. So if one rejects spiritual master, he becomes a great sinner, most sinful. So Bali Mahārāja rejected his spiritual master. That's a great sin. But he rejected on shastric ground, because he objected for Viṣṇu worship. Therefore such spiritual master should be rejected. Should be rejected. Therefore he became mahājana, authority. Anyone who is obstruction to worship the Supreme Lord, he should be rejected immediately. That is bhakti. Ānukūlyasya grahaṇaṁ prātikūlyasya varjanam. Anything favorable for advancement of Kṛṣṇa consciousness should be accepted; anything unfavorable, that should be rejected. This is śaraṇāgati. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. We have to worship Kṛṣṇa, whatever is favorable. It is not that because the microphone is material, therefore I cannot use it. There are some so-called transcendentalists… Why not? If I speak through the microphone, I can serve better Kṛṣṇa. Why shall I not accept it? So ānukūlyena kṛṣṇānuśīlanam. Anything which is favorable for serving Kṛṣṇa, we shall accept. After all, everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Nothing belongs to you. Simply we are thieves. We are using Kṛṣṇa's property for our own sense gratification. Stena eva sa ucyate [Bg. 3.12]. All thieves.

So just like this Bali Mahārāja, he conquered. So actually nothing belongs to Bali Mahārāja, but he thought So Kṛṣṇa, to save him from this theft criminality, He approached him, ”My dear Bali Mahārāja, will you kindly give Me three feet land.” So after rejecting his spiritual master, who opposed, he promised, ”Yes, I shall give.” So by one feet the whole lower portion of the universe was covered. The other feet, the upper portion of the universe was covered. Still, the third feet remained. So Vāmanadeva asked, ”Now, Bali Mahārāja, all your possession is now covered by My two feet. Where is to keep the other feet?” Bali Mahārāja said, ”Yes, there is place. You just put Your feet, foot on my head.” So in this way Bali Mahārāja surrendered everything. Sarvātma-svāpateyam. He, personal property and the personal body, everything dedicated to Kṛṣṇa. He became mahājana. There are nine processes of bhakti:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So Bali Mahārāja dedicated ātma-nivedana, everything: his property, his personal body, everything. So in exchange, Vāmana, Lord Vāmana became his doorkeeper. So Vāmanadeva said, ”My dear Bali Mahārāja, you are so great a devotee. So in return for your service, I shall remain always your doorkeeper.”

So by offering everything to Kṛṣṇa, nobody is loser. You must always remem… They are gainer, the best gainer. Because after all, everything belongs to Kṛṣṇa. Why should we foolishly say, ”It is mine, it is mine?” Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam. This is called illusion. Nothing belongs to me, but I think that ”This is mine, this is mine, this is mine.” The whole world is going on (like) that. Ahaṁ mameti [SB 5.5.8]. ”We are Americans,” ”We are Indians,” ”This belongs to me,” ”That belongs to you.” We make such, I mean to say, shareholder. But shareholder for other's property. Everything belongs to God. Not only this world-there are many millions and millions of planet. Sarva-loka-maheśvaram. Loka means planet. Kṛṣṇa says, sarva-loka-maheśvaram. Bhoktāraṁ yajña-tapasāṁ sarva-loka… [Bg. 5.29]. He is the proprietor. But we are dividing: ”This is American,” ”This is Indian.” But how long you will remain American and Indian? Say, fifty years. Then if you are going to be a dog, then who is saving your country? This is going on. Nothing belongs to us, except everything belongs to Kṛṣṇa, and we are all offspring of Kṛṣṇa. Everyone has got the right to father's property, but not to encroach others' property. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. If people accept this philosophy, then the whole world becomes Vaikuṇṭha. There is no quarrel. There is no… Everything becomes happy.

Thank you very much. (end)
720925SB.LA
Śrīmad-Bhāgavatam 1.3.20

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Los Angeles, September 25, 1972
Pradyumna: (leads chanting, etc.)
avatāre ṣoḍaśame

paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥ-kṣatrām akaron mahīm
[SB 1.3.20]

Translation: "As Bhṛgupati, the sixteenth incarnation of the Godhead, the Lord annihilated the administrative class, or kṣatriyas, twenty-one times, being angry with them because of their rebellion against the brāhmaṇas, or the intelligent class."

Prabhupāda: So keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare. Kṣatriya-rudhira. What is that verse? Can anyone cite?

kṣatriya-rudhira-maye jagad-apagata-pāpaṁ
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare

So Bhṛgupati. Brahma-druha. The administrative class, the politicians, they must obey the order of the brāhmaṇas. That is Vedic culture. Therefore although there was monarchy, king, one king, no democracy, but because the king would follow the instruction of learned sages and brāhmaṇa, they would rule over the country very nicely. Take, for example, if your president takes our advice how to rule, then everything will be very nice. Of course, we shall immediately ask the president to stop the slaughterhouse. But it is very difficult. You see? Neither the president is ready… Even if he is ready, he cannot do. Everything is constitutional.

So brahma-druha. The society must be brahminic. Vedic culture means to create every person a brāhmaṇa, not to keep him śūdra. Of course, in the modern educational system, the purpose is to elevate the general people. But they do not know how to elevate. Therefore there is so much trouble. The elevation should be… There must be some purpose, end. What purpose education is being given? It is purposeless education. Mostly, at the present moment, education means to give facilities for sense gratification. That's all. Boys and girls in the school and colleges, just from the very beginning they are given all liberty for sex life. So this is not education. Education means to lead the people gradually to Kṛṣṇa consciousness. That is education, God consciousness. Because human life… This is the only life. There are 8,400,000 species of life. This human form of life is the only opportunity to understand God. Cats, dogs, even demigods, they also, because their opulence, sense gratification, is so great that they have no time. Just like here in this world also, those who are too rich, they are simply after sense gratification. They have no time to understand Kṛṣṇa consciousness.

So to become too much materially opulent means that is another danger. Bhaktivinoda Ṭhākura has said therefore, jaḍa-vidyā jato māyāra vaibhava. The expansion of material advancement… Material advancement means expanding the sense gratificatory process. That is material. The more you expand how to satisfy your senses, that is material. And the more we expand how to satisfy Kṛṣṇa, that is spiritual. That is the difference between material and spiritual. It does not mean that material stone, material, and spiritual means it becomes zero. They are thinking like that. Śūnyavādi. They think spiritual means just the opposite number of material. "So material, we have got variegated experience, solid experience, so make it zero." That is not spiritual. That is simply negation. That philosophy is the Buddha philosophy, that "You are suffering from some disease painful, so I cut your throat. That's all. Everything finished. No more suffering. Zero. Make it zero." No. The process should be, if you are diseased, if you are suffering, the suffering should be stopped. Not that to kill you to stop the suffering. No. That is our philosophy.

We are changing. Why one is suffering? He is suffering for indulging in sense gratification. We are educating people that "You enjoy your senses through Kṛṣṇa. Through Kṛṣṇa. You like to dance? Yes. You dance through Kṛṣṇa. You want to eat nice? You eat through Kṛṣṇa. You want to sing? You sing through Kṛṣṇa. You want to paint? You paint through Kṛṣṇa." This is our education. Not directly for my sense gratification. I want to paint nice picture. So because I wanted my sense gratification, now painting has become several logs. Especially in your country. What is that painting? That means the tendency toward making it zero. Śūnyavādi. We say, "You have got taste for painting. You are nice painter. Just paint Rādhā-Kṛṣṇa. You see how nice it is." So painting is not to be stopped. It is simply diverted for Kṛṣṇa. That is Kṛṣṇa consciousness movement. We don't want to kill, but we simply divert to Kṛṣṇa. Purification, that is. If you don't divert your attention to Kṛṣṇa, then more and more, you will become sinful, and everything will be polluted.

So that was being observed formerly. As soon as there was some discrepancy in the brahminical culture… Brahminical culture means the aim of advancement of civilization is spiritual realization, self-realization, Viṣṇu. Ultimately, Lord Viṣṇu, the Supreme Personality of Godhead. That is the prerogative. That is a special chance for the human being. This chance is not for any other living being. So for this purpose, there are so many rules and regulation: Manu-saṁhitā, the social system, the political system, the spiritual system, so many things. Everything chalked with an aim: how to understand Brahman. Brahma jānāti iti brāhmaṇaḥ. As soon as one understands what is Brahman, Parabrahman, Kṛṣṇa-Kṛṣṇa is Parabrahman-then his life is perfect. That was the aim.

So actually, the administrators, the brāhmaṇas, sages, they gave their verdict, that "My dear king, you rule over the country in this fashion. People will be happy." So when the kings became sensuous, they thought that the kingdom is their father's property. They haven't got to do anything with the people. They can employ the taxes for sense gratification, as it is going on now. Whatever taxes are levied, they are divided among the government servant. That's all. You don't get any benefit. You are simply paid, to pay tax. That's all. You don't get any benefit. That is everywhere, the modern government. So such thing happens because this material world is such that even if you make very nice arrangement, it will deteriorate. The time factor. So sometimes, when it happens so that the administrators, nṛpān, the kings, were neglectful in their proper duty, so it was so much aggravated, at that time Jamadagni, Bhṛgupati, he took the matter, took his sword. He was a brāhmaṇa, but to chastise these irresponsible kings, He killed them, killed them seven into three times, twenty-one times. And from history it appears that many of the kṣatriyas, they left India and they came to this part of the world. And so far my guess is concerned, you Europeans, Americans, you belong to that kṣatriya family descendant. But because you were separated directly from the Vedic culture, now you have become different. Now again that Vedic culture has come to your service. Take advantage of it. You see?

So one has to take this Vedic culture to make his life perfect, and… Of course, formerly the brāhmaṇas were so strong. That… they did not like to govern directly. They used to live in the forest, cultivating spiritual knowledge, writing books. They had no interest in taking charge of government. No. They never stood for election. There was no election. So kṣatriya-rudhira. So He purified this earth, the surface of the earth, by washing it by the blood of these kṣatriyas. This is the incarnation of Jamadagni, or Paraśurāma. Paraśurāma. Some of the sages, saintly persons, are still living. Still living. They are tri-kāla-jña. They have no past, present, future. When this whole universe will be annihilated, then they will go to Vaikuṇṭha or spiritual world personally. So Paraśurāma, Vyāsadeva, and many others, they are supposed to be still living. What is the purport?

Pradyumna: "The kṣatriyas, or the administrative class of men, are expected to rule the planet by the direction of the intelligent class of men, who give direction to the rulers in terms of the standard śāstras, or the books of revealed knowledge. The rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the kṣatriyas, or the administrative class, against the orders of the learned and intelligent brāhmaṇas, the administrators are removed by force from the posts, and arrangement is made for better administration."

Prabhupāda: Yes. That was the custom. Not that by removing the king from the throne or killing the king, the brāhmaṇas and the sages would come there to sit down on the throne. No. His son will be given chance to become king. The descendant was picked up, and they would take charge of the minor king, advise him, but they will never touch the throne. There are many instances. Just like Veṇa Mahārāja. He became too much atheistic. He was also killed by the brāhmaṇas and the sages. Then his son Pṛthu Mahārāja became king, and he was a good administration, administrator. So in this way, things were going on.

So the aim was how to make people happy by enlightening them in spiritual knowledge. Not that how to make better arrangement for eating, sleeping, mating, and defending. That was also going on. But the main purpose of life was brahminical culture. Brahma-druha. When the kings were neglectful to see that the people are being enlightened about spiritual self-realization, that wasn't good administration. Without that aim, no nation can become happy. No community can become happy.

So the responsibility was that time to the administrator. They would see that everyone, every brāhmaṇa, is following the rules and regulation of a brāhmaṇa; every kṣatriya is following the rules and regulation of kṣatriya. Vaiśya, śūdra… And nobody can interfere the other's business. Everyone is employed in his own business. And tax. Tax. The brāhmaṇa had to pay no tax. Only kṣatriyas, they were tax collector. And śūdra also, they had no property; therefore there was no tax. Only the vaiśya class, the productive class, they had to pay tax. And that tax also was very simple. There was no encroachment. You simply give one fourth of your profit to the government. That's all. No more tax. Sales tax, this tax, income tax, excise tax, this tax-simply tax, tax, tax. No. Not like that. Whatever he has got profit. "Got" means whatever profit he has made… If he has no profit, there is no tax. That was the government system. So how he will pay if he has not made any profit this year? Just like we are hearing there is no good monsoon in India this year. So there will be no very much good production. But if there is no good production, the government should not levy any tax. But now, at the present moment, "You go to hell, but you must pay the tax. And we divide the tax amongst ourself." That's all. Finished. Or we employ the taxes for fighting, for declaring war. That's all.

So at the present moment we are in a very, very deplorable condition, no good government. Simply by changing, by so-called parties, the government cannot improve. The government can improve when there are Kṛṣṇa conscious person. So if some day you turn all the people Kṛṣṇa conscious, then you become president.

Thank you very much. (end)

720926SB.LA

Śrīmad-Bhāgavatam 1.3.21

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Los Angeles, September 26, 1972

Pradyumna: (leads chanting, etc.)

tataḥ saptadaśe jātaḥ
satyavatyāṁ parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ
[SB 1.3.21]

Translation: "Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī, wife of Parāśara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent."

Prabhupāda: So this Parāśara actually was not husband of Satyavatī. When Satyavatī was not married, Parāśara gave birth to Vyāsadeva. Later on Satyavatī became the wife of Mahārāja Śantanu, father of Bhīṣmadeva. This Satyavatī was the daughter of a fisherman. She was neither born of a brāhmaṇa father or kṣatriya father. So formerly, a higher-caste man could accept a girl born of lower caste, but a lower-caste man could not accept a girl born of higher caste. That was the system. Because in the śāstra it is… Ordinary, I mean to say, instructive śāstra.

Just like Cāṇakya, in his moral lessons, he says that viṣād apy amṛtaṁ grāhyam. When there is a tub of poison, but, if there is little nectar, then you take it. Don't think that "It is in the poison pot, why shall I take it?" No, you can take it. Viṣād apy amṛtaṁ grāhyam amedhyād api kāñcanam. Suppose in a very filthy place where people pass stool, urine, there is some gold. So you should take it. Don't think that because the gold is in the polluted place, gold has become polluted. No. You take it. Viṣād apy amṛtaṁ grāhyam amedhyād api kāñcanam, nīcād apy uttamā vidyā. Vidyā, education, was to be received from a brāhmaṇa, because it was the brāhmaṇa's business to become highly learned scholar and make others educated. Teacher's business was entrusted to the brāhmaṇas, administration to the kṣatriyas, production to the vaiśya, and labor to the śūdra. So because generally we have to take education from highly learned brāhmaṇa, but if a person born in low family, he has got some talent, education, so don't hesitate. Take from him. Not that, "Oh, he is low born. Why shall I take education from him?" No. The śāstra says, "No, you can take. It doesn't matter. He has got the learning. You take that. Make him a teacher." Nīcād apy uttamā vidyā strī-ratnaṁ duṣkulād api. Strī-ratnam. If a girl is very qualified, beautiful, even she is born of a low family, you can accept her. This is the injunction of the śāstras.

So Satyavatī happened to be a daughter of a fisherwoman, and, but she was very qualified, beautiful. So before her marriage, Vyāsadeva was born out of her womb. It is not that…, that before marriage girls were not giving birth to child. It was there, the society. But the society was so elevated that this was not done commonly. In extraordinary cases. So Satyavatī gave birth to Vyāsadeva, such a son, Vyāsadeva, incarnation of God. Vyāsadeva is not ordinary being. An incarnation of Nārāyaṇa. And he was meant for expanding Vedic knowledge. Then again, Vyāsadeva was born, but nobody could understand. She remained a virgin girl by the blessings of Parāśara Muni. Then she was again attractive to Mahārāja Śantanu. Mahārāja Śantanu became attracted by Satyavatī, and he wanted to marry. But Mahārāja Śantanu had his son. So her father objected. So king proposed to the fisherman that "I want to marry your girl." So the father said, "No, no, I cannot allow my girl to marry with you because you are already married. You have got your son, elderly son, Bhīṣmadeva." So he was a little sorry, Śantanu Mahārāja.

The son could understand that "The father is sorry because he was refused the hand of the girl Satyavatī." So he approached father. Not father. He approached the father of Satyavatī, that "Why you are refusing my father?" "No. You are present. How can I offer my daughter?" "No. Even if I am present…" Because the law is the eldest son will be enthroned after the death of the father. So he was eldest son. So Satyavatī's father was hesitating. So Bhīṣmadeva promised that "I will not accept the throne. The child born of Satyavatī, he will accept, he will be given the throne. You give your daughter to my father." He still refused. He still, "Well, our son may be king, but then again, your son will become the king." In this way, he was hesitating. So Bhīṣmadeva immediately promised that "I shall never marry. Don't hesitate." So in this way he induced the fisherman to give his daughter to his father.

So father could understand that "My son is so great that he wanted to satisfy. I wanted this girl, and he has managed." So he gave him a benediction to Bhīṣmadeva, "My dear son, you are so benevolent, so magnanimous. So I give you one benediction that you'll not die unless you desire to die. Unless you fix up your mind, 'Now I shall die,' you'll never die. You remain a very strong brahmacārī." So Bhīṣma remained very strong brahmacārī. There is another incidence of Bhīṣmadeva's life, that Pāṇḍu-vaṁśa. So one girl was attracted. So she was conquered. So the girl thought that "I will be able to marry Bhīṣmadeva," but when she came at home, Bhīṣmadeva said, "No, you have been conquered to be married with my brother. I am brahmacārī. I cannot marry you." So the girl said that "You have kidnapped me, conquered me. You must marry." So "No, I shall not marry." Then the girl approached to his spiritual master, this Jamadagni, Bhṛgupati, that "This boy he has conquered me. Still, he is not marrying me." So Jamadagni said, "Bhīṣma, you must marry this girl." Bhīṣmadeva said, "No. I have promised to my father never to marry. I cannot marry." Then Jamadagni said, "If you don't marry, then I will force you to marry." So there was fight between Bhīṣmadeva, spiritual master and… (laughter) So the spiritual master became defeated. (laughter) Then he gave his blessings. "All right, you remain brahmacārī." (laughter)

So this was the society principle, how to keep principle. Brāhmaṇa, kṣatriya, vaiśya. A very exalted status of society. So this Satyavatī is a famous woman in the history. Satyavatī. The whole Pāṇḍu-vaṁśa from Satyavatī. So now, here it is said that tataḥ saptadaśe jātaḥ satyavatyāṁ parāśarāt. Parāśarāt, semina given by Parāśara Muni in the womb of Satyavatī, satyavatyām. And cakre veda-taroḥ śākhāḥ. Veda, the knowledge, he divided. Vyāsadeva divided into many branches. Therefore Vyāsadeva is known as Veda-vyāsa. He expanded the Vedic knowledge. Formerly there was only one Veda, Atharva-veda. And this Atharva-veda was learned by tradition, by hearing from the spiritual master. There was no book. Therefore Veda is known as śruti. Śruti means hearing. The spiritual master will recite Vedic mantra, and the disciples will hear. Just like we chant Hare Kṛṣṇa mantra or any other Vedic mantra. You hear. But there was no need of book. His memory was so sharp that once heard from the lips of the spiritual master, the students become completely well versed. There was no need of book.

But Vyāsadeva saw that next age, this Kali-yuga, people will be less intelligent. Here it is stated, dṛṣṭvā puṁsaḥ alpa-medhasaḥ. Alpa. Alpa means the brain substance not in much quantity. This is psychologically true, that within the brain, the brain substance, if there is more, then one is more intelligent. So here it is alpa… Just see, modern scientific psychology, how it was known, long, long millions of years ago. At least five thousand years ago. Alpa-medhasaḥ. And this is scientific fact. Those who are students of psychology, they know it. I was student of psychology, and our professor… He was a Scotman. He explained this brain substance, cerebular substance, Dr. Urquhart, that the more brain substance is there, more one becomes intelligent. And it has been found that a woman does not have more than thirty-six ounce of brain substance, whereas in man it has been found that he has got up to sixty-four ounce. Now, this is modern science. Therefore generally, generally, woman, less intelligent than man. You cannot find any big scientist, any big mathematician, any big philosopher amongst woman. That is not possible. Although in your country, you want equal status with man, freedom, but by nature you are less intelligent. What can be done? (laughter)

So therefore, woman is advised by the Manu-saṁhitā, they should remain under the intelligent man, not declare freedom. That will be their life nice. Therefore it is advised that until one is married with an intelligent husband, she must remain under the control of her father. Still in India, until a girl is married, she cannot move freely. Where is our Śyāmasundara? You know, what happened about that Sharma girls. Two girls in Nairobi, they wanted to join our society. So Brahmānanda, as other girls are joining, he welcomed, but it created a havoc to the family of the girl. They went here and there. "Oh, the girl has gone out of home. There will be no marriage." That's a fact. In India still, in respectable family, if a young girl goes out of home for three days, it will be difficult, or she will not be married. So this still I saw in Nairobi.

So anyway the system is unless one is married, a girl, she must remain under the control of the parents. Therefore it is the parents' duty to see that the girl is married to a suitable boy. That is the duty. When the girl is married, then parent's duty is finished. Not by the age. Up to this point. So during young time, say, up to, say, forty years, she should remain under the husband. And when there are grown-up children, she should remain… Just like that Mrs. Sharma. (?) She is under the care of her elderly sons. So Manu-saṁhitā says that na strī svātantryam arhati. Woman should not be given independence. She must remain… Just like… That is not bad. Just like a child remains under the control of the parents. That is good. Similarly, woman remaining under the control of father or husband or elderly boy, that is good for them. And still, they are very happy. Just like you see Kuntī. Kuntī was widow, but she was very qualified woman, so many ways. But still, she remained under the control of the five boys, five children, Pāṇḍavas. Kuntī also gave birth to a child before her marriage. That is Karṇa. That is Karṇa. So it was not very common affair, and in extraordinary cases it so happened.

So now, in this age, people are not very intelligent. They are claiming, "We are advancing in science. The brain has advanced and so on, so on." Formerly there was animal brain. The Darwin's theory: "Now the brain has evolved." No. Actually, they are degrading. They are degrading. Formerly the brain was very sharp. Otherwise why it is said, dṛṣṭvā puṁso 'lpa-medhasaḥ? The opposite word of this alpa-medhasa is su-medhasa. Alpa means less, and su means very nice. So su-medhasa. We are all alpa-medhasa, less intelligent, in this age. Out of so many alpa-medhasa rascal… In other, in a harsh words, alpa-medhasa means rascal, less intelligent or no intelligence. So there is su-medhasa. Su-medhasa. That is also stated. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

In this age, one should worship the incarnation of God, Kṛṣṇa, if he is su-medhasa, he is intelligent. Just like this alpa-medhasa, less intelligent. Su-medhasa means highly intelligent, intellectual. How? Yajñaiḥ saṅkīrtana-prāyaiḥ, performing the saṅkīrtana-yajña. So those who are joining the saṅkīrtana-yajña, they are very intelligent, su-medhasa. They are not all hodgepodge, alpa-medhasa: something this, something that, something… No. Just fix up your mind in saṅkīrtana-yajña. Your life will be successful. Therefore it is called su-medhasa. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ.

So everything is there Śrīmad-Bhāgavatam. That is the topmost knowledge. That is transcendental knowledge. That is not material knowledge. Material knowledge, if you write some book, it has no meaning, because it is defective. But Śrīmad-Bhāgavatam is not ordinary knowledge. It is transcendental knowledge. There is no defect. Our this mundane brain is defective. We can't… Just like our scientist, Svarūpa Dāmodara. He was speaking that they make experiment in the laboratory according to formula, but still, there is some mistake. Still, there is some mistake. Practically, scientific advancement, scientific knowledge means to find out mistakes. What you were are speaking? What is the exact language you told?

Svarūpa Dāmodara: I said there is always some statistical factor, which is called error. (laughter) Error is always slipping in.

Prabhupāda: So nobody can be perfect. Therefore all these so-called perfect leaders, they should close their business. (laughter) It is already experimental, all nonsense. Come to Hare Kṛṣṇa mantra and chant. That's all right. Hare Kṛṣṇa. (end)

720927SB.LA
Śrīmad-Bhāgavatam 1.3.22

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Los Angeles, September 27, 1972

Prabhupāda: Where is your tilaka? No tilaka. Hm. Why there is no light? You can open it. Cannot open? All right. Recite.

Pradyumna: (leads chanting, etc.)

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param
[SB 1.3.22]

Translation: "In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea."

Prabhupāda: So Kṛṣṇa says in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. To kill the miscreants and to protect the devotees, He descends. That is avatāra. They have two business. Not that avatāra means keeping some long beard or having an artificial helmet. Rascals may be allured by them, but those who are sensible, who have got sense, they will see with reference to the śāstra, the avatāra, every avatāra…

We are reading so many avatāras. The activity of that particular avatāra is also mentioned, that "This avatāra will, incarnation will appear accepting such and such person as father and mother, and His activities will be like this." So how any rascal can come out and say, "I am the avatāra, I am the incarnation"? So that some other rascals may believe, but those who have sense, they will not accept. Here it is clearly mentioned, Lord Rāmacandra. He appeared just like ordinary human being. Nara-devatvam āpannaḥ, accepted. There were many other kings as good as Lord Rāmacandra, but why people are after Rāmacandra? Because He is God. Unfortunately, there are so many rascals. They pose themselves as incarnation of Rāma, incarna…, Kṛṣṇa. And people are all foolish śūdras, no education, no knowledge, and they are accepting.

So Lord Rāmacandra appeared for the purpose of satisfying the sura. Kṛṣṇa appears for protection of the sura. Sura and asura. Asura means nondevotees, and sura means devotee. So for killing the asuras, Kṛṣṇa does not require to come down. Any agent. There are… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. By simply advising the King of heaven, Indra, to send a strong wind, so many asuras can be immediately annihilated. So for that purpose, Kṛṣṇa does not require to come. He comes for satisfying the devotees. The devotees are so anxious to see Him. Just like Prahlāda Mahārāja. Nṛsiṁhadeva appeared not to kill his teeny father. To kill his teeny father… Simply by directing the māyā, he could be killed. But He wanted to come before Prahlāda Mahārāja, that "You are My such nice devotee. You are suffering for Me. Now I have come. You see." This is the purpose. By the by, to kill the atheist, keeping the promise of Brahmā intact… He took benediction from Brahmā that "I shall not die in this way and this way, this way." All the promises of Brahmā kept. He appeared in such a form that it will not clash with the promise of Brahmā. Therefore He had to take the form of such a thing which does not clash with the promise. Brahmā was a devotee. He has given him some benediction. So Kṛṣṇa did not violate that. It must be kept. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Just see (the) kindness of Kṛṣṇa. He kept Brahmā's promise, He kept the atheist Hiraṇyakaśipu's aspiration, and He satisfied Prahlāda

And everything was done simply by incarnating as Narasiṁhadeva. This is Kṛṣṇa's plan. He comes, but by one stroke, He serves so many business. That is Kṛṣṇa.

So here is also, Lord Rāmacandra appeared. The main business was to kill Rāvaṇa. Not main business. Main business is to satisfy the devotee, side by side, to kill Rāvaṇa. And Rāvaṇa was on the other side of Indian Ocean. So Hanumān, a devotee of Rāmacandra, he jumped over the ocean simply by chanting "Jaya Rāma." You see? But Rāmacandra thought Himself that He is unable to jump over. He had to construct a bridge. You see? But what kind of bridge? Bridge, a stone bridge that was floating on the sea. The law of gravitation did not work. That is God. He can nullify any law. He can introduce any new law. And nobody has got experience that stone thrown on the water floating. No one has got… Naturally, it goes down. But this is God, that He nullifies the general law, as He desires. Sarva-śakti-sampannaḥ. That is all-powerful. That is greatness. Not that if you have got a small body and the elephant has got a very big body, therefore he is great. No. That is not greatness. The elephant, in spite of having such a big body and thousand times stronger than the human being, he is controlled by a small human being. That means intelligence is strength, not this bodily. Buddhir yasya balaṁ tasya. Anyone who has got intelligence, he has got strength. Just like by intelligence, they have discovered the nuclear weapon. By dropping a nuclear weapon hundreds and thousands of soldiers can be killed. There is no more need of maintaining a huge army. So many men now released. Those who have got atomic bomb… At least, I know in Russia, they know, "We have got atomic bomb. What is the use of maintaining such a huge army? Let them work for other production."

So it is intelligence, that work. So how much intelligence has got God, we can imagine. If we, our teeny brain, we are so intelligent… But unfortunately the rogues, having got a brain from God, they are denying God. Just see. The rascal does not consider that "I am working with my brain. That's nice. I have got a very good brain." Su-medhasaḥ. "But who has manufactured this brain?" You manufacture this brain. That you cannot. So the brain is important or the manufacturer of the brain is important? Who is important? This is intelligence. So we are not after the so-called big brain. We give them all respect. But we are after the manufacturer of the brain. That is Kṛṣṇa consciousness movement. He can manufacture thousands and millions of brains like that, like Professor Einstein or anyone. That is God.

So God is great. We have to understand how great He is. Not that simply sophistically, "God is great, and I do everything. God cannot see. Let me commit all kinds of sin." But God is great; He will see. "No, no, God cannot see. I can cheat God, although He is great." That is our philosophy. "God is great, but I am so great that I can cheat God." That is Hiraṇyakaśipu's philosophy. But He proved, God proved, "Yes, you have cheated Brahmā in so many ways with the idea that you will live forever. Now see. I am here. How great I am." So that is the appreciation of the greatness of God. If we read śāstras and see scrutinizingly, we can understand, "Yes, God is great." Not theoretically. Practically we can see how God is great. Read the purport.

Pradyumna: "The Personality of Godhead, Śrī Rāma, assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods, or the administrative personalities to maintain the order of the universe. Sometimes great demons and atheists like Rāvaṇa and Hiraṇyakaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example, the attempt to fly to other planets by material means is a challenge to the established order. The conditions of each and every plane are different, and different classes of human beings are accommodated there for particular purposes mentioned in the codes of the Lord. But puffed up by tiny success in material advancement, sometimes the godless materialist challenges the existence of God. Rāvaṇa was one of them, and he wanted to deport ordinary men to the planets of Indra, or heaven, by material means, without consideration of the necessary qualifications. He wanted a staircase…"

Prabhupāda: Just now they are planning that everyone will go to the moon planet without any qualification. That is their plan. It is Rāvaṇa's plan. Rāvaṇa said that "Why you are undergoing so much severe austerities to go to heaven? I shall make a staircase, and you go directly, without having performed any austerities." So to go to the moon planet, according to the Vedic description, it requires a qualification. The moon planet, that is one of the heavenly planets, and if anyone can go there, he gets ten thousands of years span of life. And the standard of living is very higher than this planet. These are the description in the Vedic literature. In the Bhagavad-gītā also, it is said, yānti deva-vratā devān [Bg. 9.25]. If you want to be promoted to a heavenly planets, then you just perform the duties to please the particular demigod, you'll be… So these materialist scientists, they are thinking that they can go anywhere by the force of their so-called scientific advancement. But it has not proved successful till now. But still, they will say, "Yes, in future we shall go." All right, in future. "Trust no future, however pleasant." That's all. Go on.

Pradyumna: "He wanted a staircase to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Śrī Rāma, the Personality of Godhead, and kidnapped His wife, Sītā. Of course, Lord Rāma came to chastise the atheists, answering the prayer and desire of the demigods. He therefore took up the challenge of Rāvaṇa, and the complete activity is the subject matter of the Rāmāyaṇa. Because Lord Rāmacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Rāvaṇa, could perform. Lord Rāmacandra prepared a royal road on the Indian ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless, and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God."

Prabhupāda: So incarnation, in the śāstras… Here in the Śrīmad-Bhāgavatam, some of the incarnations are described. But all incarnations are described in the śāstra. We should not be blind to accept any rascal and rogue as incarnation of God. Incarnation of God is not so cheap. That we should understand.

Thank you. (end)

720928SB.LA

Śrīmad-Bhāgavatam 1.3.23

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Los Angeles, September 28, 1972

Pradyumna: (leads chanting, etc.)

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam
[SB 1.3.23]

Translation: "In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi, or the Yadu dynasty, and by so doing He removed the burden of the world."

Prabhupāda: So ekonaviṁśe. Eka ūna. Ūna means less. Eka means one. And viṁśa means twenty. So this is the way of Sanskrit literature: ekonaviṁśe, "less than one of twenty." That means nineteen. Ekonaviṁśe viṁśatime. And next, twentieth. So Balarāma first appeared, and then Kṛṣṇa appeared. Ekonaviṁśe viṁśatime vṛṣṇiṣu, in the family of Vṛṣṇi, Vṛṣṇi dynasty. Kṛṣṇa's another name is Vārṣṇeya because He appeared in the Vṛṣṇi family. Just like sandalwood. Sandalwood is known as "Malayan sandalwood." Malaya. There is a country, you know. East Asia, Malaysia. Now it called Malaysia. So formerly they were growing sandalwood in large quantity. Now they are growing rubber, no more sandalwood. They are not interested with the sandalwood. They are now interested in rubber wood. Because you have got motorcars, you require motor tires. So formerly these Malaysian sandalwood was very famous. So sandalwood can grow anywhere, but because in Malaysia sandalwood was very largely growing, therefore sandalwood was generally known as malayaja-candana. Malayaja, in Sanskrit. "The sandalwood of Malaysia."

Similarly Kṛṣṇa can appear from anywhere. Janma karma me divyam. Kṛṣṇa's birth, appearance, work, they are not ordinary. Divyam, transcendental. Yo jānāti tattvataḥ. If anyone understands, tattvataḥ, in truth, then the result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9], then such person, after giving up this body, he does not take any more a material body. Punar janma naiti mām eti. "He comes to Me." That is success of life. If you simply try to understand Kṛṣṇa, the, His transcendental appearance, disappearance, activities, if you try to understand, then your life is success. That is Kṛṣṇa consciousness movement. We are trying to make people understand what is Kṛṣṇa. Simply by understanding Kṛṣṇa, he will become liberated from this material bondage. Actually, every one of us trying to get out of some kind of bondage. We feel that "I am bound up under certain circumstances, so I must get out." This is called ātyantika-duḥkha-nivṛtti.

Duḥkha-nivṛtti means avoiding painful situation. So everyone is trying to avoid painful situation. That's a fact. We are struggling. I have got income, say two hundred dollars, so that is not sufficient for me. So I am struggling hard to get five hundred dollars, to avoid this painful situation. Again when in five hundred dollars I feel another pain, so I try for one thousand dollar. In this way go on increasing, and the painful situation will never be mitigated. That will continue. Otherwise, why millionaires are committing suicide? He has got money. But they do not know that any amount of material comforts will not make them happy. That is not possible. So we have repeatedly discussed this fact that other countries… Like India is advertised very poor country. But still, majority of the people in India, they are happy. People do not know. Although materially they haven't got possession… They have got only two cloth or even one cloth. In the village you will find, they are so poverty-stricken. But still, they are following the Vedic principles, taking bath early in the morning, going to their business, whatever they get, eating, husband, wife, children. They are happy. People say "Primitive." But you want, after all, happiness. Primitive or advanced, what is that? In advanced civilization, if you commit suicide, why not primitive?

So they do not know. They do not know what is actual happiness. Therefore the struggle is going on. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know that real happiness is Viṣṇu, God, Lord Viṣṇu. When we approach Viṣṇu Just like we are. Our happiness is here, Kṛṣṇa. For Kṛṣṇa, we are working day and night. The karmīs are also working day and night, but they are not happy. We are happy. That they do not know. We are also doing the same thing. We are not lazy. We are not sleeping. Everybody is busy. Somebody is going to write, somebody is going to type, somebody is going to sell books, somebody is preparing prasādam, somebody is cleansing, somebody is going to saṅkīrtana. Not a single moment we are lazy. But because we are working for Kṛṣṇa, there is happiness. Nobody is paid here a single farthing. Rather, he brings money. But still, he is happy. But the karmīs, they are getting money, salary; still, they are not happy. Why? This is practical. Here we sometimes chastise that "You cannot live with us. Go out." But he cannot. Unless there is happiness, why he is sticking to this Kṛṣṇa consciousness? Those who are going back, again coming. They could not find any happiness. Again, they say… Here, the people say, "These are foolish people, working under some idea." But they are happy. Must be happy. But they do not know this. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know how happiness can be attained.

Happiness can be attained when you come to God-because you are part and parcel of God. The same example. A little child is crying. Nobody could pacify it. As soon as the child is put on the breast of the mother, immediately happy. Because the child is the part and parcel of the mother. And immediately he understands that "Now I have come to safe, my mother." Immediately happy. This is practical. Similarly, we are all part and parcel of God, Viṣṇu. So unless we come to Kṛṣṇa or Viṣṇu-Kṛṣṇa is Viṣṇu there is no happiness. It is not possible. It is not possible. But the rascals, they do not know. They are trying to become happy by so-called scientific advancement. What is this science? Ātyantika-duḥkha-nivṛtti. The aim of life is to come to the platform of happiness, where there is no distress at all, simply happiness. That is our aim. There cannot be any distress. Only happiness. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12).

So you see so many pictures of Kṛṣṇa. Kṛṣṇa is playing with His cowherd boys; Kṛṣṇa dancing with His girlfriends, gopīs; Kṛṣṇa is stealing butter; Kṛṣṇa is doing so many-simply happiness, simply happiness. You won't find Kṛṣṇa is morose and sitting or crying. (laughter) Even if He is killing some demon, very laughingly, as easy job. You see? So either He is killing or dancing, He is happy. So we are giving this information of happiness, the topmost happiness, without any… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra it is said that spirit soul, the Supersoul or the individual soul, their nature is to become happy. Ānandamaya. Happy. Spiritual life means happiness. There is no distress. But that happiness can be attained in cooperation with the Supreme. We are sparks of fire. So with the fire, if the sparks are "fut-put"… You see sometimes, the sparks; it looks very beautiful. The same spark, as soon as falls down from the fire, extinguished. The fiery quality immediately extinguished. So our material condition is like that. We have given up the company of Kṛṣṇa, and we wanted to be happy in this material world; therefore we are suffering. So same spark, particle of carbon, if you put again to the fire, it will again become red hot and fire. So this is Kṛṣṇa consciousness movement, that we are trying the sparks, which by chance has fallen down from the fire, to pick it up again and put it in the fire. That is real happiness.

So here it is said that rāma-kṛṣṇāv iti. God appeared as Rāma and Kṛṣṇa. There are some foolish persons who are misled by another imitation Ramakrishna. You see? But those who are intelligent… This rascal Ramakrishna said that "I am the same Rāma-Kṛṣṇa." Another rascal believed, "Oh, he is Rāma-Kṛṣṇa." Why I say rascal? Because here it is said, rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam. There must be symptoms of Rāma-Kṛṣṇa. Anyone will say, "I am Rāma-Kṛṣṇa," and he becomes Rāma-Kṛṣṇa? How? What is the test? The test is bhagavān aharad bharam. When Kṛṣṇa and Rāma appeared, Balarāma, He killed so many demons to make the world peaceful. The beginning of killing was their maternal uncle Kaṁsa. Not only that beginning. From the beginning of Kṛṣṇa's birth, Pūtanā, Aghāsura, Bakāsura, the Keśī, and so many asuras… Every day, Kṛṣṇa and Balarāma used to go in the forest and some asura would come to disturb Them, to kill Them, and Kṛṣṇa will finish them. And the friends will come at home and narrate the story to their mothers, "Mother, Kṛṣṇa is so wonderful. Such a big demon came and He killed immediately in this way and that way." That is Kṛṣṇa. Not that because one has got some so-called meditation, He becomes Kṛṣṇa without any test. But what is the proof that he is Rāma-Kṛṣṇa? But they do not take the proof. They simply pose a bogus man as Rāma-Kṛṣṇa.

So this Rāma-Kṛṣṇa is different from this bogus Ramakrishna. Rāma-Kṛṣṇa Bhagavān. They are actually the Supreme Personality of Godhead, and They proved it. Not that Rāma-Kṛṣṇa is dying out of cancer disease. Yes. We are not after such kind of Ramakrishna. Besides that, when there is real Rāma-Kṛṣṇa, why I shall go to the false and imitation Ramakrishna? They say the same Rāma-Kṛṣṇa. That's all right, the same, but I don't find any proof that the same. So why shall I take to this imitation Ramakrishna? Why not take this real Rāma-Kṛṣṇa?

So we should be intelligent enough. We should not be bluffed. Kṛṣṇa yei bhaje sei baḍa catura. Without being very intelligent, nobody surrenders to Kṛṣṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

So anyone who has surrendered to Kṛṣṇa, He is the most intelligent man. Jñānavān. Kṛṣṇa says, unless one is fully wise, after many, many birth, after many, many birth… Because everyone is trying to place a competitor of Kṛṣṇa. Just like I have said it… "Oh, why that Rāma-Kṛṣṇa? Here is another with big beard, Ramakrishna." So… But he is not wise? That kind of Ramakrishna is for the foolish man, and those who are presenting, he is also foolish. But bahūnām… In this way, foolishly accepting something as God… When one actually becomes wise, after many… If he is actually searching after God… Catur-vidhā bhajante māṁ sukṛtino 'rjuna, ārto arthārthī jñānī, anisandes(?) tu…, jñānī ca bharatarṣabha. Jijñāsur jñānī ca bharatarṣabha. Jijñāsuḥ [Bg. 7.16].

So four classes of men comes to God. If they are pious, if the background is piety; then out of that class of men, inquisitive, jijñāsu; jñānī…, jñānī means those who are wise; and ārta, distressed: arthārthī, those who are in need of money. Generally people, ordinarily, if he is pious, then when he is in distress, he prays to God, "My dear Lord, I am in distress. Kindly save me." Or if somebody is in want of money, he also approaches God, "My dear Lord, for want of money I am suffering. Kindly give me some money." These are two classes. And the other two classes, jñānī, simply for knowledge, what is the actual constitutional position of God. He is called jñānī. And inquisitive, and inquiring what is God. So these four classes of men try to understand God or approaches God.

So out of these four, two classes, those who are in distress, or those who are in want of money, as soon as they get money, they forget God. Or as soon as their distress is over, they forget God. But these two classes, inquisitive and wise, they continue to search out what is God. So out of these two classes, when one understands what is God, he is perfect. Bahūnām. That becomes possible after many, many births. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. What kind of knowledge? Vāsudevaḥ sarvam iti [Bg. 7.19]. Kṛṣṇa is everything, Vāsudeva. "Kṛṣṇa's another name is Vāsudeva." Sa mahātmā sudurlabhaḥ. That type of great soul is very rare. So in other words, those who have taken Kṛṣṇa as everything, they are the greatest soul, the topmost soul within the world. They cannot be misled by imitation Ramakrishna. They are interested with the real Rāma-Kṛṣṇa, Vāsudeva, Vāsudeva-Kṛṣṇa, Vāsudeva-Kṛṣṇa, the son of Vasudeva.

So Kṛṣṇa appeared in the Vṛṣṇi family, and our business is to understand Kṛṣṇa. Kṛṣṇa, we cannot understand Kṛṣṇa fully. He is unlimited. But still, by following the footsteps of great mahājana, great devotees, personalities, we can understand to some extent what is Kṛṣṇa. So we may not understand fully. If we simply take it for granted, even without understanding Kṛṣṇa, that Kṛṣṇa is the Supreme and our business is to love Him… Real our aim is how to love Kṛṣṇa. Just like the gopīs. They did not know that Kṛṣṇa is God. Or the cowherds boys, they did not know. Even mother Yaśodā did not know that Kṛṣṇa was the Supreme Personality of Godhead. But their love for Kṛṣṇa was spontaneous. They did not know anything beyond Kṛṣṇa. If you come to that stage, that is perfection. Not that we want to know what is God. What you will know? What knowledge we have got we can understand what is God? But we can see by God's activities.

When Kṛṣṇa appeared, His all activities were uncommon activities. So far as a human being, He was not human being, but He was playing as human being. The human being marries. So His marrying is also wonderful. He married 16,108 wives. This is uncommon. This is uncommon. Nobody can marry like that. Not only marrying. Mussulman nawabs, they used to marry also many wives. Not many wives. One nawab was there, he married 160 wives. They have got in Lucknow… When you go to India, you will see. That is now fallen. That all the wives of the nawab was living… That's a… Now it has been turned into a big park. There are small houses. So he could not reach all the wives every day or every night. That was not possible. Humanly it is impossible. One hundred sixty, that means if he goes, visits every, it will take at least six months. So after six months one queen or nawab, might have seen her husband. But Kṛṣṇa was not like that. Kṛṣṇa expanded Himself also in sixteen thousand forms, and each and every one of his wife was accompanied by Kṛṣṇa personally.

So this incarnation all described in the Śrīmad-Bhāgavatam. These symptoms, the father's mother's name, the place, the activities, everything is being described. So we cannot be cheated by a false incarnation of God. That is not possible. So the cheated, those who want to be cheated, they are cheated. But we don't want to be cheated. We want real God. Therefore nobody can cheat us.

Thank you very much. (end)

720929SB.LA

Śrīmad-Bhāgavatam 1.3.24

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Los Angeles, September 29, 1972

Pradyumna: (leads chanting, etc.)

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati
[SB 1.3.24]

Translation: "Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."

Prabhupāda: So these words are significant. Bhaviṣyati. Bhaviṣyati means "in future He will appear." Other avatāras, just like Lord Rāmacandra, Kṛṣṇa, They have been described that "He appeared for doing this work." Similarly, in future also, who will appear, that is also listed. So no pseudo incarnation can come in, because past, present, future, everything is described there. Bhaviṣyati. This Bhāgavata-grantha, śāstra, was written five thousand years ago. Now five thousand years ago there was no Buddha. But in future He will come, and that is mentioned here: bhaviṣyati. Not only Buddha's name only, but His mother's name and the place where He would appear. This is called śāstra. No speculation. Fact. Either past, present, or future, it doesn't matter. Tri-kāla-jña.

So we accept knowledge from such person who knows past, present, and future. Persons who do not know even present, what is going on, how we can accept knowledge from him? This is not our process. Our process is to receive knowledge from a person who knows past, present and future. Just like Kṛṣṇa and the ācāryas. They know. So our knowledge is perfect because we are receiving knowledge from the perfect as it is. Therefore our knowledge… It is not that I am perfect. I may not be perfect; I may be perfect. But because I am accepting the perfect knowledge, therefore whatever I speak on that basis, that is perfect. This is our process. You don't require to research. What research you will make? You are yourself insufficient. What research you can make? Your senses are insufficient. You try to see the cosmic manifestation with your microscope or telescope, but that is also manufactured by you. You are imperfect, so whatever you have done, that is all imperfect. How you can know? If you are imperfect… The four defects of the conditioned soul… One is sure to commit mistake. Anyone, any big man of this world, he must commit mistake. He is illusioned. He is accepting something for something. Every one of us, we accept this body as "I am," self. And we are fighting on this basis. "I am American, you are Indian," "You are Hindu, I am Muslim." Only on this bodily concept of life. But Bhāgavata says, as soon as we find a person on the platform of bodily concept of life, he is animal. That's all. Sa eva go-kharaḥ [SB 10.84.13]. Go-kharaḥ. Go means cow, khara means ass. So anyone who is under the bodily concept of life, he is fool, rascal. That's all.

So these śāstras are written. Just like Vyāsadeva. Vyāsadeva is speaking that kīkaṭeṣu bhaviṣyati. Kīkaṭeṣu means the province of Gayā, still existing. Bhaviṣyati. When? Tataḥ kalau sampravṛtte. Kalau. This age is called Kali-yuga. Sampravṛtte: "just in the beginning." So Buddha appeared 2,600 years ago. So for thousands of years, it is beginning. Just like the sunset and the sunrise, there is an intermediate period. It is neither light nor dark. That is called intermediate period. Similarly, at the end of every millennium, yuga, and the beginning of another yuga, that is called sampravṛtti, "just beginning." So sampravṛtte, just in the beginning. Because the duration of Kali-yuga… This yuga, Kali-yuga, it will exist for 432,000 of years. Altogether, all the yugas taken together, they are 4300,000's of years. Out of that, Kali-yuga is 432,000's of years. So out of that 432,000's of years, we have passed only five thousand years. We have passed only five thousand years. The Kali-yuga has begun from after the death of Mahārāja Parīkṣit.

During the time of Mahārāja Parīkṣit, the Kali-yuga could not enter. He was so strong king. Kali-yuga means these four principles: illicit sex, intoxication, gambling, and meat-eating. This is Kali-yuga. Before the beginning of Kali-yuga, there was no such thing in the world, all over the world. With the beginning of the Kali-yuga, these things have begun: illicit sex, intoxication… Now it is so spread that every home, every house, every country, is full of these four principles of sinful life.

So tataḥ sampravṛtte kalau sammohāya sura-dviṣām [SB 1.3.24]. Sura-dviṣām. Dviṣa means, "I don't like to see you." That is called dviṣa. Dveṣa. Icchā-dveṣa. We have got two kinds of likings. We want to see somebody, and we want to, we do not want to see somebody. Icchā-dveṣa. These are our activities. Icchā-dveṣa samutthena sarge yānti parantapa [Bg. 7.27]. Our creation within this material world, icchā-dveṣa… We wanted to enjoy this material world, and we did not like Kṛṣṇa. Dveṣa. Dveṣa means, "I don't like you." There are so many things, we say, "I don't like." So as soon as we don't like Kṛṣṇa, God, and want to enjoy this material world, then we fall down, immediately. Icchā-dveṣa samutthena sarge yānti parantapa. That is stated in the Bhagavad-gītā. Sarge means… This is the cause of our creation of this material body. Just like when you enter into the water, just like so many swimmers now entering within the…, you have to take a particular type of dress. As you are going to the moon planet, you have to fortify yourself with a particular type of dress. It costs about forty millions dollars? Something like that. You see? Similarly, the spirit soul… We are all spirit soul. When we want to enter this material world, we get this material body. This is the process. Now… Just like they take pleasure diving within the water, swimming like the fish. That natural tendency is there. You cannot say, "Why I have come to this material world?" Why you are swimming within the water? Why? Who has induced you? There is no such question. But the fact is as soon as you want to enter this material world, you have to accept this dress. Otherwise you cannot work here. This is the fact.

So our problem is that we have entered this material world out of our own will. Icchā-dveṣa samutthena [Bg. 7.27]. No one… Kṛṣṇa has not pushed us. You wanted something for your enjoyment, so-called enjoyment. Kṛṣṇa has provided you. Just like you want to enter into the prison life, therefore government creates a prison house. Government does not like that there should be prison house, and government has to make a department, criminal department, and spend millions of dollars for nothing, for maintaining the prison house. Government has no such thing, plan. But because you want to enter into the prison house, therefore, before your entering, government is prepared, "Here is your house. Please come." So that is the way of material creation. There was no need of this material creation. Some rascals questioned that "Why God has created this miserable world?" But you wanted, therefore God has given you. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa says. Kṛṣṇa is very kind. You wanted such a thing. The same example, the prison house. The prison house, government is not canvassing, "Please, you all gentlemen and ladies, come here." No. You are going. You are going. Similarly, this material world is created for you because you wanted it. And here you cannot expect…, as you cannot expect in the prison house to live very comfortably… Because after all, it is prison house. There must be tribulation so that you may not come again. You cannot expect that prison house will be very comfortable and you live forever.

So upon these infliction of so many condition, so many miserable condition, still, we do not want to leave this place. Just see how much attachment we have got. Duḥkhālayam aśāśvatam [Bg. 8.15]. This place has been described that it is a place for suffering. It is not the place for enjoying. But still, we are not inclined to leave it. Duḥkhālayam aśāśvatam [Bg. 8.15]. You cannot make even compromise: "All right, it is a place of suffering, but we have got our radio and television. We shall live here." No. You may have your radio, television, and if you make compromise, nature will not allow you. After some years you kick out: "Please get out of this apartment." "No, I have got my television and this and…" "That's all right. You get out." Aśāśvatam. You cannot make even compromise, that "All right, it is miserable place. I will live here." But you will not be allowed to live here. But these foolish rascals, they do not understand. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

Therefore Lord Buddha appeared. These rascals… Sammohāya sura-dviṣām [SB 1.3.24]. Sura-dviṣām means rascals, atheists. "There is no God." In Buddha religion they don't believe in God. "Yes. There is no soul. There is no God." That is Buddhist theory. Śūnyavādi. "Everything void. Make void." Buddha philosophy is that "These bodily pains and pleasure are due to the combination of matter." This body, this gross body, or the subtle body, is made of physical matters: earth, water, air, fire, and ether, and mind, intelligence, ego. These are gross and subtle matters. So Buddha philosophy is that "Due to the combination of this matter, we are feeling pains and pleasure. So everyone is trying to eradicate all kinds of pains. That is the struggle for existence. So these pains will be automatically mitigated if you break this combination." That is Buddha… Nirvāṇa. That is called nirvāṇa. Break. Just like this house is combination of several material thing. Now, when it is broken… You have seen, so many houses have been dismantled. There is no more house. And as soon as there is no more house, there is no question of living or feeling pains or pleasure. That is Buddha philosophy.

The Śaṅkara philosophy is "No, simply breaking is not the solution. There is soul within this." Dehino 'smi yathā dehe. Śaṅkara gives him that "Wherefrom this living cognizance come? There is soul." That is Śaṅkara philosophy. But he is nirviśeṣa-vādī, nirākāra. That consciousness has no form, he says. Then farther development is this Vaiṣṇava philosophy, that as soon as there is consciousness, that is a person. These are the gradual development. Actually, they are not contradictory. But according to the time, circumstances, different types of philosophies are there. Just like Jesus Christ. He is advising, "Thou shalt not killing." That means the people were so much accustomed to kill. Very first-class gentlemen. Simply wanted to kill. So what advice can be given there? First is that "Thou shalt not kill."

So according to the time, circumstances, men, the different scriptures are there. The ultimate aim of scripture is to bring one to Kṛṣṇa consciousness. But everything is not explained because the people are unable to understand. Just like in our Kṛṣṇa consciousness movement, we are making movement, but not that everyone is understanding. Those who are very intelligent, or those who are, whose background is pious, they can understand. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are miscreants, mūḍha, rascal; narādhama, lowest of the mankind; and māyayā apahṛta-jñāna, and knowledge is taken away by māyā-such person never submit to Kṛṣṇa. But who submits? Catur-vidhā bhajante māṁ sukṛtinaḥ arjuna Those who are pious, out of them, four classes of men, ārto arthārthī jñānī jijñāsuḥ. Ārta means distressed, and arthārthī means need of money, jñānī means man of knowledge, wise man, and jijñāsu, inquisitive.

So Lord Buddha appeared at a time where people were too much addicted to animal killing. Still it is going on. Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. Sadaya-hṛdaya darśita-paśu-ghātam. Paśu-ghātam. Any religion where paśu-ghātam is there, that is not religion. That is not religion. That is simply barbarianism, under the name of religion. So God Himself becomes so much disturbed that these rascals are simply killing. At that time, of course, the Buddha religion was not there. The so-called followers of the Vedic religion. In the Vedas there are sanction for killing animal in a special sacrifice, but people took it as general, and they began to kill animals like anything, under the protection of Veda. Therefore when Lord Buddha began to preach his philosophy, ahiṁsā, nonviolence, he did not accept the authority of Vedas. Because people will misuse it. Therefore he said that "I don't care for your Vedas." Just like Lord Jesus Christ rebelled against the whole Testament. He formulated his own testament, New Testament. Similarly, Lord Buddha also, he rejected Vedas and He presented his own philosophy: ahiṁsā, nonviolence. Ahiṁsā paramo dharmaḥ. Because he was very kind upon on the poor animals. Sadaya-hṛdaya darśita-paśu-ghātam. Paśu-ghātam means animal killing. Nindasi yajña-vidher ahaha śruti-jātam. Śruti-jātam. Śruti means Veda. So in the Vedas, although there are, in particular cases, there are animal sacrifice… That is also very restricted. But we cannot say that there is no animal sacrifice. There is in some cases. So Lord Buddha, nindasi, He decried, "No, I don't accept your Vedas." Therefore Buddha religion is different from Vedic religion, because he rejected Vedas. And the Vedic followers, because he rejected Vedic principles, Vedic followers said that he, "You are nāstika." Nāstika means unbeliever.

So Caitanya Mahāprabhu has explained this Buddha religion. Veda nā māniyā bauddha haya ta' nāstika. Because nāstika means, atheist means one who does not follow the principles of Veda. That is the, in every religion there is such restriction. Just like Christian religion. One who does not believe in Christianity, they are called heathens. Similarly, in Muhammadan religion also, one who does not believe in the Muhammadan religion, they are called kafirs. So everyone has got manufactured some word. But so far our religion is concerned, we accept anyone, either he is a kafir or he is a heathen or he is a Hindu or Muslim or…, because Kṛṣṇa is for everyone. But here, Lord Buddha also, he is also for everyone. But he wanted to cheat, sura-dviṣām, sammohāya. Sammohāya, the sura-dviṣām, means those who are envious of the devotees, atheist class of men, just to cheat them. But when Kṛṣṇa or God cheats, that is also for the welfare of the people. So he wanted to stop animal-killing. So he said… (end)

720930SB.LA

Śrīmad-Bhāgavatam 1.3.25

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Los Angeles, September 30, 1972

Pradyumna: (leads chanting, etc.)

athāsau yuga-sandhyāyāṁ
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ
[SB 1.3.25]

Translation: "Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers."

Prabhupāda: So there are some remarkable points in this verse. Dasyu-prāyeṣu rājasu. Rājasu means government. Rāja, king, or government. So monarchy is now abolished practically all over the world. Now it is democratic government. So this so-called democratic government or Communist government, as they are going on, they will become rogues and thieves, dasyu-prāyeṣu. All the rogues, thieves, plunderers, they will capture. Because it is by vote. So dasyu… Just like plunderers, rogues, they on the point of revolver, they take away your money, so they will take vote on the point of revolver. Actually, it is happening. In Korea it so happened, that sometimes the Communists are coming in power, and sometimes the capitalists coming in power, America and Russia. So poor people, as soon as there is Communist government, they are under the influence: "If you don't do this, then you'll be shot." By force. The people do not know what is government generally. They want to live peacefully. They want a secure place. So that is not their business, modern government. Their only business is how to collect tax and divide it amongst the government servants. That's all.

So this is the beginning of Kali-yuga. Only we have passed five thousand years, but the duration of Kali-yuga is 432,000's of years. So only we have passed five thousand years. In this way… This is called sandhyā, junction. I have already explained that junction means day and night. Day passing, night is coming, that is called junction. Morning passing, noon coming, that is another junction, meridian. So early in the morning and during sunset and in the middle, joining of noon, morning and noon, these are called tri-sandhyā. Tri means three. Three kinds of junction. So everyone has got this tri-sandhyā of his life. Just like in our life. When we were babies, children, that is the beginning. Say, up to fifteen years, sixteen years, that is one portion, sandhyā, junction. Then another junction, youthhood; then another junction, old age. This is the nature's way. There must be three periods of anything material.

So this Kali-yuga has already begun. So in the beginning sandhyā, junction, Lord Buddha's description is given already. Lord Buddha will cheat the atheist class of men. God is very kind. So sammohāya sura-dviṣām [SB 1.3.24]. Those who are atheists, just to bewilder them: "Yes, there is nothing after death, it is all zero, but you worship me," Lord Buddha said. "Yes, sir, we shall worship you." So the only business, God's business is, "This rascal may some way or other worship Me." Because they are rascals. So here Lord Buddha by policy induced them to worship Lord Buddha. Lord Buddha is incarnation of God. Keśava dhṛta-buddha-śarīra. His philosophy is "No, there is no God, but you worship me." But the policy is to worship God. But they do not know. They are thinking that "We are worshiping somebody, some great soul," but he does not know that he is God, incarnation of God.

So similarly, when people will be so much degraded that they will not be able to understand anything about God… That time is coming gradually. Already the time is there. People are not at all interested in God's business. In your Western world all the churches are vacant. Nobody is interested now in church. Especially in Europe, we have seen… In your country also. So people are being degraded, godlessness. Because godless means animal. What is the difference between animal and man? The animal cannot be instructed anything about God. It is not possible for them to understand. But a man, however degraded he may be, if he is trained up, he can understand about God. Just like five years ago, you did not know about Kṛṣṇa. But because you are being trained up, because you are human being, therefore you are taking to Kṛṣṇa consciousness. Which was unknown to you five years ago, now you are taking it to very seriously. Why? Because you are being trained up.

Similarly, God consciousness is there, dormant in every living entity. But the perception varies according to the development of body. Just like child. You say something serious, say, about sex life, they do not understand. But the same child will understand sex life when the consciousness is developed. Similarly, in this material world, our consciousness is covered, God consciousness. So there are different species of life. Just like the aquatics in the ocean. There are so many living entities. But if you preach there Kṛṣṇa consciousness, it is not possible Their number is far greater than human being. Still, they have no capacity. Next development, plants and trees, there also, no sensation. You cut the trees, no protest, because there is no sensation. There is practically consciousness… There is consciousness, very slight. Sir Jagadish Candra Bose has proved that when you cut tree, he feels, and that is recorded in what is called, that machine? So everyone has got consciousness. Living entity means there is consciousness. But they have their consciousness only for eating, sleeping, sex life and defending. There is consciousness amongst the fish. Their consciousness is so strong, two miles away if some big fish is coming, they can understand. Immediately they can take precaution defending. These are all described.

So different animals in different species of life, they have got one type of consciousness very strong. Just like you can see the vultures. It is a low-graded animal. But it goes four miles above the earth and it can see where is a dead body. You cannot do that.

You cannot see even twenty yards after. But the animal, another animal, the vulture, he can see… From four miles away he can find out where there is a dead body. So this consciousness of eating, sleeping, mating and defending, that is common. In one animal or, it is very strong. In another man, animal, it is not so strong. But this consciousness is there. But this God consciousness is not there except in human being.

So the human society is becoming so degraded that they are trying to forget God. That is their advancement of civilization. The more you deny existence of God and become a so-called rascal scientist, then you are advanced. This is the position. So this position will degrade so much after, say, 400,000's of years, gradually degrading, that at time, Kṛṣṇa will come in His incarnation as Kalki. At that time the Kalki's business will be simply to kill. That's all. No more. No more preaching of Kṛṣṇa consciousness. Simply kill them. That is Kalki avatāra. That Kalki avatāra is given the father's name. This is called śāstra. This is called scripture. Four hundred thousand's after, 400,000's of years after, Kalki will come. Now, His father's name is given there. Just like Lord Buddha's mother's name is there. So you cannot imitate that "I am Kalki avatāra." You have to give evidence, what is your father's name. Just see. This is called śāstra. Any rascal comes, "Oh, I am Kṛṣṇa. I am this avatāra and that avatāra," but where is the evidence from the śāstra? We cannot accept. Just like any gentleman comes, we want to see the credential. Just like in politics, when some ambassador comes to a new country, then he has to officially present his credential so that he will be accepted that "This gentleman is representative of such and such country." That is nice. Unless you give credentials, identity, how I can accept you? So… But people have become rascal. Anyone comes, he says that "I am incarnation of God," because the people are rascals, they accept another rascal. But if you follow the śāstras and scriptures, then there you will find all the avatāras, their credentials are there-What is the father's name, what is the name of the place he takes birth or appears, what is his business. So… What is the time. Everything is given there. So why should you be misled?

So we accept incarnation of God when all the descriptions are corroborated in terms of the authorized śāstra. Otherwise we reject. That is our business. So in this verse… Why we accept Vedic scripture as solid truth? Because there is no mistake. Otherwise, how it is predicting that yuga-sandhyāyām, "In the last conjunction of the yugas, there will appear the Lord"? Kalkir nāmnā, nāmnā kalkiḥ. "His name will be Kalki. But He is not ordinary person." Nāmnā kalkir jagat-patiḥ. "He is the Supreme Personality of Godhead. He is not ordinary man. And His father's name is…" Janitā viṣṇu-yaśasaḥ. "His father's name will be Viṣṇu Yaśā." The Yaśā title are there in India still. One Mr. Yaśi (Joshi) corresponds with us. So the Josha, or Joshi, this title is already there. So they are brāhmaṇas. Here, all the descriptions are not there, but in other place, all the descriptions are there. Not only his father's name, name, His village or the place, Sambhal. There is still a place Sambhalpur in India. So everything is there. We should not be misled that "Here is another avatāra, here is another avatāra, here is… So many avatāras." No. So this is called śāstra: what will happen after 400,000's of years, that is mentioned. Future. Just like Lord Buddha's name was there. Bhaviṣyati yuga-sandhyāyām. Bhaviṣyati. Bhaviṣyati means "He will come." He was not visible. This is śāstra. Śāstra means tri-kāla-jña. The writer of śāstra should be a full cognizant of past, present, and future. That is called unmistakable. Past, present, and future. Kṛṣṇa says in the Bhagavad-gītā that "I know past, present, and future."

So that is God or God's scripture. Past, present, and future. This Bhāgavata was written by God Himself, Vyāsadeva. Vyāsadeva is incarnation of Kṛṣṇa. That we have described, eleventh or some avatāra. So the Kalki will appear. The śāstra is giving indication that after such and such year. And another point is this dasyu-prāyeṣu rājasu. The…, more and more the government will be just like thieves and rogues. We are already experiencing. Now a new law has been passed in India that nobody can keep property more than five to seven lakhs of rupees. So people's incentive to earn money is now being cut down. Formerly it was freedom that you can earn your money as much as you like. Now if you think that "I will earn money, hundreds and thousands of money," but what is the use? The government will take away. That means you will be lazy. The economic development will be checked. Because one who works so hard for economic development because he is under the inspiration that "The more I earn, I will be able to enjoy more." But when this impression is given that "More we earn, it will be taken by government, and I will not be able to enjoy it," naturally he will not work.

So there are so many difficulties. But these difficulties will increase. It will not decrease. They are making so many plans to minimize the difficulties. But actually, because they are fools and rogues, they cannot make anything improvement. They have become involved in more difficulties. That Narottama dāsa Ṭhākura has sung, sat-saṅga chāḍi' kainu asate vilāsa te-kāraṇe lāgila ye karma-bandha-phāṅsa. We do not consult the śāstra or the unmistakable way of improvement. We manufacture our own concoction. And therefore we are becoming more and more entangled. We do not take right direction. That is our folly in this age. We do not accept authority. We want to become authority ourself: "I am authority." Everyone wants to become authority. And that is being supported by so-called swamis, "Yes, you can manufacture your own religion."

But that is not the process. You cannot manufacture your own religion. Religion is given by God. Religion means the law of God. That's all. So how you can manufacture your law? That is not possible. Even if you do manufacture, what is the benefit? It will not be accepted. It will not work. Suppose if you manufacture some law at home, will it be accepted by the public? No. Nobody will accept. So similarly, this Kali-yuga is so dangerous that gradually we are becoming involved in more difficulties. That is the way of Kali-yuga. The symptom of Kali-yuga is disagreement, fight, quarrel. Kali means this quarreling, fighting, unnecessarily fighting. Just like recently in India we have seen. Formerly there was Hindu-Muslim riot, sporadic riot in some village. Say, some fifty men this side, some fifty men that side, they fought, say, for two hours, and it is finished. Again they are friendly. Now, since India has become independent, the Muslims have become Pakistan and the other part… They are not all Hindus. Suppose Hindus, they have become Hindustan. They organizedly fight. Now recently, last year, they fought and spent millions of dollars unnecessarily. This is going on. This is called Kali-yuga. Unnecessarily they will disagree, unnecessarily they will fight and spoil energy, spoil money. This is called Kali-yuga. The brain is so crazy that they do not consider that "Why you are fighting? Why you are spending money?"

Just like in your country and Russia, they are spending millions of dollars for one crazy thing, going to the moon planet. Just see. Simply wasting time and money. That's a fact. Three or four years ago, some press representative asked me, "What is your opinion," in, I think, San Francisco, "about this moon expedition?" So I asked the reporter, "Shall I flatter you or shall I tell the truth?" So he said, "Tell the truth." "Simply wasting time and money, that's all." This is the truth. Now I think they have realized, and your senate is denying any money for moon expedition. Is it not? Somebody was telling me.

So anyway, actually, human life is meant for some other purpose-God realization. Because this is not possible in other lower animals. And we get this chance by evolutionary process. We come to this human form of life, civilized form of life. Now we should know what is God, who is the supreme controller, who is the supreme source of everything. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. This is the life for inquiring about Brahman, the Supreme, the great. But we are neglectful. This is called Kali-yuga. And we are so much degraded… Gradually, we are becoming degraded. So 427,000's of years, if we again come and go, come and go… Because after… Dehāntara-prāptiḥ, tathā dehāntara-prāptiḥ [Bg. 2.13]. If you continue transmigration from one body to another, then you will have to meet that age. But before meeting that age, try to understand Kṛṣṇa. This is our movement. Then, in this life in this very life, after giving up this body, you haven't got to come here again. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more coming to this rascal world. Go back to home, back to Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.3.26

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Los Angeles, October 1, 1972

Pradyumna: (leads chanting, etc.)

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ
[SB 1.3.26]

Translation: "O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water."

Prabhupāda: So incarnation of God, there is no limit. The example is given. Just like there is no limit of waves in the ocean, similarly, there is no limit of incarnation. Sattva-nidheḥ. Nidhi means ocean, and sattva means existentional. And sattva means also goodness. Sattva-nidheḥ. So goodness, here in this material world there is the modes of nature: goodness, passion and ignorance. But real goodness is in the spiritual world. Here in the material world the goodness is, of course, taken as the highest quality, but such goodness is liable to be infected by the other two qualities, passion and ignorance. It is exposed. And here also, goodness is also the cause of bondage in this material world. As passion is cause of bondage, ignorance is also cause of bondage, similarly, the material goodness is also cause of bondage. So we have to transcend the material goodness also. Then, when we get stability of goodness, that is spiritual life. When it is disturbed by passion and ignorance, that means it is not yet perfect. Therefore, sometimes we find a student is doing everything nice goodness, but he is attacked by passion and ignorance, and he becomes entangled.

So real goodness means without being attacked by the other modes, passion and ignorance. That goodness is in God. Hareḥ sattva-nidheḥ. When you go to the spiritual platform, sattvaṁ viśuddham… That spiritual platform is called goodness unaffected by other qualities. Sattvaṁ viśuddham. Viśuddham means complete pure. No adulteration. So long we are in the material platform, the goodness is liable to be adulterated. Just like we purchase milk from the market or anything. There is adulteration. Although there are so many laws by the government, "You cannot adulterate, you cannot do this, you cannot…," but people, propensity is to adulterate. So you cannot get pure thing. The whole atmosphere is so polluted. Therefore here the so-called goodness also is the cause of bondage. "Now I have become a Vaiṣṇava. I have become now learned." And God is so clever that "Now you fight with this passion and ignorance, if you are so good." And he fails, falls a victim. You see? So by pure devotional service only, you can remain in pure goodness. Otherwise it will be adulterated. Pure devotional service.

What is that pure devotional service? Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. No material desire. Because desire is the cause. If I think… I am brahmacārī, but I am thinking of always sex or woman… They have been described in the Bhagavad-gītā as cheater. Therefore we have to think of Kṛṣṇa always. Otherwise, as soon as there is little loophole, māyā will enter immediately and make your goodness adulterated. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Avyabhicāreṇa bhakti-yogena. Without any adulteration. Anyone who is engaged in devotional service without any adulteration,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Guṇān, plural number. Guṇān means this material world: goodness, passion and ignorance, three kinds of qualities. He can surpass these three qualities of material. Sa guṇāṇ samatītya etān brahma-bhūyāya kalpate. At that time he becomes completely spiritualized. He is spirit soul.

Every one of us, we are spirit soul, part and parcel of God, but we have been now covered by the material qualities. So the example is given… I think I have several times recited this example. When the spirit soul is separated from God… Just like a small sparks is separated from the whole fire, (knocking sound) falls down… What is that sound? So the sparks falls down on the ground. So there are three possibilities. If the sparks falls on dry grass, then immediately there is little fire, because grass is dry. And if it falls down on the green vegetation, then it is not immediately extinguished. There is little heat. But if the sparks falls down in the water, then immediately extinguished. So as soon as we are separated from God… We are all parts and parcel of God. Separation means when I want to imitate God. I want to become exactly… Because enviousness, due to enviousness… Icchā-dveṣa samutthena [Bg. 7.27]. When we become envious… "Oh, God is enjoyer, so why not I become an enjoyer?" "Yes," God says, "you become enjoyer." So then he falls down in this material world.

So if he falls down or contacts the mode of goodness, that is considered the fire spark falling on dry grass. Dry grass means… Goodness means one who is situated almost on the spiritual platform. Just like the brahminical qualification: truthfulness, controlling the senses, controlling the mind, simplicity, full of knowledge, practical application of knowledge in life, and completely faith in God. That is brahminical qualification. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. And passion means strong desire to enjoy this material world. Generally, the kings, the politicians, they are very much passionate to encroach upon other's property, other nations, like that. And ignorance means they are neither passionate nor good. "All right, let me eat something and sleep." That's all. That is ignorance. They are satisfied if they get good opportunity for sleeping. That's all. That is ignorance.

So these three qualities are there within this material world. And one has to transcend these three qualities. And that can be done… Anyone can do that. Kṛṣṇa does not say that only the person who is in goodness, who has the brahminical platform, he can be engaged. Actually, he can be engaged, not in the passion. But if you be engaged in devotional service, then immediately you transcend all the qualities. You become more than brāhmaṇa-Vaiṣṇava. Vaiṣṇava means he is transcendental to the brahminical qualities also. But if you do not maintain even brahminical qualities, then where you are a Vaiṣṇava?

So to become a Vaiṣṇava is not so easy thing, because it is transcendental to the brahminical quality. But it is very easy. Lord Caitanya has made it easy, provided you stick to the principles. If you simply chant regularly Hare Kṛṣṇa… This is the special facility for the people in this age. You can remain steady in transcendental position. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. As soon as you remain in the offenseless chanting platform, immediately you become transcendental to these material qualities. Very simple. You don't require to study Vedānta. The Vedānta is there. It reveals,

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

The Vedānta philosophy will reveal automatically. You haven't got to study. But provided you have got unflinching faith in God and spiritual master, all this Vedānta knowledge will be revealed within you. Yasya deve parā bhaktir yathā deve tathā gurau. Guru-kṛṣṇa-kṛpāya [Cc. Madhya 19.151]. Caitanya-caritāmṛta it is said that you can make advancement in spiritual life by the mercy of Kṛṣṇa and guru. You don't try to overlap guru and get Kṛṣṇa's mercy immediately. That is not possible. That is not possible. You have to go through the proper channel. Anyone who is thinking that "I shall make spiritual advancement without guru," he is wrongly thinking. It is not possible. Just like if you want to see a big man, you have to go through the servant of that man. You have to take permission. The servant may say, "Sir, such and such man wants to see you. He is very nice man, appears to be a good man." "Oh," the master says, "he is good man? All right, bring him." By the recommendation of the servant.

Therefore we sing daily, yasya prasādād bhagavat-prasādaḥ ***. By the mercy of guru, immediately we become, get the mercy of God. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi ***. Yasyāprasādāt. By… If guru is not satisfied, then na gatiḥ kuto 'pi. He has no gati. Gati means advancement. He has no advancement. Dhyāyaṁ stuvaṁs tasya yaśas tri-sandhyam. Therefore this Gurvaṣṭaka, saṁsāra-dāvānala, we have to sing. So God's incarnation, here it is said, "There are many incarnations." So guru is also incarnation of God, mercy incarnation of God. Guru means that… God is within you, caitya-guru, the guru, or the spiritual master, within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So this Paramātmā is also incarnation of God. And the same Paramātmā, when He comes before you, being very much merciful upon you, to teach you from outside, that is guru. Therefore it is said, sākṣād-dharitvena samasta-śāstraiḥ. Guru is the mercy incarnation of God. Sākṣāt, direct. Hari-tvena, he is Hari, God. Samasta-śāstraiḥ. It is not that somewhere it is stated, somewhere it is not stated. No. In all Vedic literature. Sākṣād-dharitvena samasta-śāstrair uktaḥ **. Uktaḥ means "it is said." And tathā bhāvyata eva sadbhiḥ. Sadbhiḥ, those who are real devotees, they accept this. "Yes, guru is exactly representative of Kṛṣṇa, mercy representative."

But from the guru's side, a disciple may respect… May respect, must respect. It is not "may." Must respect guru as God. But guru should not say that "Now I have become God." Then he is immediately fallen. If guru says, "I am incarnation of God, so you simply worship me…" So many things are going on. Māyāvāda philosophy, "There is no difference between God…" But a real guru says that "I am servant of the servant of the servant of the servant of God." Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Real guru will never claim, although He is given the honor of God, but He does not claim, never claims that He is God. He always claims that "I am the most fallen servant of God." This is the position.

So as there are incessantly waves of the ocean… You have seen when you go to the beach, always wave; twenty-four hours, there are wave. Similarly, incarnations are also coming. Why not? There are innumerable universes, not one universe. We have studied in the Brahma-saṁhitā, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ. Jagad-aṇḍa means universe. So in each and every universe there are the nātha, the controller. Nātha means controller. The Brahmā, Lord Brahmā. So just imagine, through the inhaling and exhaling of Mahā-Viṣṇu in the Causal Ocean, so many universes are coming out. And each and every universe there are so many planets, and it requires to preach the glories of the Lord. So just imagine how many incarnations are required to enlighten the people in each and every universe. As we are trying to forget Kṛṣṇa, or God… We are all sons of God. But God cannot forget us, because we are sons. God is trying to reclaim us. He is coming. Kṛṣṇa is coming personally to canvass that "Why you are rotting here? Why don't you come? You just surrender and be happy." "No. I shall work here." "That's all right."

So working, beginning from Brahmā down to the hog, they are trying to be happy by working themselves. But they will not surrender to Kṛṣṇa. But Kṛṣṇa wants them back to home, back to Godhead. Therefore He says in the Bhagavad-gītā that,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

[Bg. 18.66]

”You have committed so much sinful activities during your material existence. There is no limit. But if you surrender unto Me, I immediately make you immune from all reaction of your sinful life. Immediately.” Just like Caitanya Mahāprabhu. When He met Jagāi and Mādhāi… You know the story. Their life was sinful. What is that sinful? That illicit sex, intoxication, meat-eating, and gambling. This Jagāi-Mādhāi. They were born in nice brāhmaṇa family, but due to bad association, they became drunkard, prostitute hunters, gambler, and meat-eater. So they were simply creating disturbance. So these people will create disturbance. The whole world is disturbed. Why? Because it is full of these sinful men: drunkards, woman hunters, gamblers, and intoxicants. The whole world. And they are expecting peace. Nonsense. Where is peace? First of all educate them to become sinless. Then you talk of peace. There cannot be peace.

So these two brothers were creating disturbance in the, on the street, and there was a crowd. Lord Nityānanda saw the crowd and inquired from persons, ”What is this crowd?” Lord Nityānanda and Haridāsa Ṭhākura were out for preaching. So people informed that ”There are two brothers, most sinful, and they are creating disturbance. So there is crowd.” So immediately Nityānanda Prabhu said, ”Why not deliver these two brothers immediately? Then it will be a great credit for Caitanya Mahāprabhu.” This is preacher. He is thinking the credit of the master, not for himself. He risks his life. And the Jagāi-Mādhāi brothers hurt Him on the head by throwing a stone. So blood also came out, but still, they said ”All right, it is all right. You have hurt Me. Blood is oozing out. That doesn’t matter. You chant Hare Kṛṣṇa.” That is preaching. Not that I remain safety and chanting Hare Kṛṣṇa. No. We have to go out, meet the Jagāi Mādhāi. That is Caitanya Mahāprabhu’s mission. Because the world is full of Jagāi-Mādhāi.

So when Lord Caitanya Mahāprabhu became very angry because these people, these two brothers, injured Nityānanda Prabhu, so He became firelike. So you should be firelike when a Vaiṣṇava is insulted. Not that at that time tṛṇād api sunīcena, to become straw. No. You should be fire when Viṣṇu and Vaiṣṇava is insulted. So Caitanya Mahāprabhu showed this example. He became very, very angry: ”I shall kill these two brothers immediately. Nonsense.” So Nityānanda Prabhu entreated,”Oh, My dear sir, this time You have promised not to accept any weapon. In Your incarnation as Lord Rāmacandra, You took up weapon. As Kṛṣṇa also, You took a weapon. But this time You wanted to deliver these poor souls. So don’t kill them. Excuse them. Accept them.” This is Nityānanda Prabhu’s business, guru’s business. So Lord Caitanya simply asked them, ”Now if you…” They also in the meantime fell down on the lotus feet of Lord Caitanya, that ”We are so sinful. We have done wrong. Kindly excuse us.”

So Lord Caitanya Mahāprabhu made one condition, that ”Your life is full of sinful activities. So if you simply promise that ’I shall not do anymore,’ then I can accept you.” So they said, ”Sir, I’ll not do. We’ll not do anymore.” This is required. When you are initiated, you promise ”No illicit sex, no intoxication, no meat-eating, no gambling.” And if you do privately all these things, then what kind of man you are? Don’t be cheater. Be plain. When you promise that ”We shall not do these things,” don’t do it again. Then you remain in goodness. That’s all. Nobody can disturb you. And if you pollute yourself silently, then this goodness will go on. So this is the warning. Once you are initiated on the promise that you shall not do these all nonsense, then you remain perfectly in goodness. Mām eva ye prapadyante māyām etāṁ taranti. Māyā cannot do anything. But if you cheat yourself, cheat your spiritual master, cheat God, then you will be cheated by māyā.

Thank you very much. (pause) Begin. Begin. (pause) Begin! Begin. Don’t delay. (kīrtana) (end)

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Śrīmad-Bhāgavatam 1.3.27

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Los Angeles, October 2, 1972

Pradyumna: (leads chanting, etc.)

ṛṣayo manavo devā
manu-putrā mahaujasaḥ
kalāḥ sarve harer eva
saprajāpatayaḥ smṛtāḥ
[SB 1.3.27]

Translation: ”All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.”

Prabhupāda: So prajāpati, the beginning there was only Lord Brahmā. The whole planetary system was to be populated. Therefore first of all Brahmā, and then the seven ṛṣis, then the Kumāras, then Rudras. In this way… Manus. Then Manu’s son, his son, his son. In this way the… (aside:) What is that sound? The whole universe is populated. It is not the rascal Darwin’s theory that ”There was no human being. It came out of a stone, the life.” The first is the most intelligent person, Lord Brahmā.

So they are called prajāpati. Prajā means generation. Pati means master, husband. So all these prajāpatis, as we learn from Bhagavad-gītā… Manur ikṣvākave ’bravīt. Vivasvān manave prāha. Vivasvān, sun-god, he spoke to his son Manu, Vaivasvata Manu. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa said that ”First of all I told to Vivasvān, the sun-god, and then he described, he handed over the knowledge to his son, Vivasvān, Vaivasvata Manu.” This is the age of Vaivasvata Manu. So in one day there are fourteen Manus, in one day of Brahmā. So in one month how many?

Devotee: Two hundred twenty.

Prabhupāda: Two hundred twenty. In this way, in one year, there are so many Manus in Brahmā’s… Some five thousand Manus in one year. So, so many Manus, and his sons are coming. Manu. From Manu, the word man has come. Manuṣya. The man, this word, is from Manu. We are all sons of Manu. There are two descendants of Manu. No, two descendants, kṣatriya family. One from the sun-god and one from the moon-god. Two families, kṣatriyas. Royal order. So Manu is from the sun, and the descendants, sūrya-vaṁśa, they are from Manu. Manur ikṣvākave ’bravīt. Manu, his son was Ikṣvāku. Mahārāja Ikṣvāku, king. He was the king of this planet, the original forefather of Lord Rāmacandra’s dynasty. Mahārāja… Lord Rāmacandra appeared in the family of Manu. And similarly… Sūrya-vaṁśa. Similarly, Lord Kṛṣṇa also appeared in yadu-vaṁśa.

So these families, dynasties, are very, very old. Every… According to Vedic system, any family-brāhmaṇa, kṣatriya, vaiśya, those who are higher caste-they must give at least seven generations account. Otherwise he is not a respectable family. Seven generations. His father, his father, his father, his father, his father, like that. When there is marriage, then there is check corroboration. The bride's party and the bridegrooms party, they should narrate their seventh generation. If within their seventh generation it, what is called, collide, becomes the one man, then there will be no marriage, because it becomes the same family. One cannot marry in the same family. He must pick up another family. Otherwise one could marry his own sister. No. That is not possible.

So these family descendants… Still there is gotra. Gotra means in which family one is coming. Everyone must say his gotra and family title. Gotra means the guru, disciplic succession. Acyuta-gotra. We Vaiṣṇava, our gotra is acyuta-gotra, Kṛṣṇa. Kṛṣṇa's name is Acyuta. Because we give up our other family gotra. We accept. Actually, originally everyone is coming from Kṛṣṇa. From Kṛṣṇa the Kāraṇārṇavaśāyī Viṣṇu. From Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu, Brahmā. From Brahmā, the sages, the Manus. In this way, everyone is descended from Kṛṣṇa. And Kṛṣṇa confirms also in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

"I am the origin, or seed-giving father." Trees, plants, aquatics, by their karma they have to accept different dress, but as spirit soul, everyone is part and parcel of Kṛṣṇa. That is also confirmed in the Bhagavad-gītā. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

So it is said here that manu-putrā mahaujasaḥ. Of course, those who are Prajāpatis, they are very famous. Naturally. They are the original. But all of them are kalāḥ sarve harer eva. Kalā. Kalā means just like part of the, part, plenary expansion of Kṛṣṇa. Then the expansion of the plenary expansion, then again expansion, again expansion. In this way, the first expansion is called prakāśa. Just like first expansion is Baladeva, from Kṛṣṇa. These things are described in Teachings of Lord Caitanya. You must read. The first expansion is Baladeva. The next expansion is from Baladeva, Saṅkarṣaṇa. From Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna, like that. So the first expansion is called prakāśa. Then there are divisions: prābhava, vaibhava… In this way, as you have learned from previous verses, many thousands of expansions. We are also expansion, but we are separated expansion, living entities. Svāṁśa-vibhinnāṁśa. Svāṁśa. Just like this my hand is my part and parcel of my body, direct expansion. And from the hands there are so many hairs. They are also from the hand. Just as my head. And from the head there are so many hairs. So they are also expansion. But they are separated expansion. I can cut my hair, but I cannot cut my throat.

So there are expansions, svāṁśa, personal expansion, and separated expansion. The personal expansions are called viṣṇu-tattva. Baladeva… Just like Lord Caitanya Mahāprabhu, His personal expansion is Nityānanda Prabhu and Advaita Prabhu. And Śrīvāsādi they are separated expansion. Although they are associates, but Śrīvāsa, jīva-tattva; and Nityānanda Prabhu and Advaita Prabhu, viṣṇu-tattva. And Gadādhara is śakti-tattva. So in this way, God is person and His personal expansions are innumerable, unlimited. Viṣṇu-tattva. They are worshipable. And other tattva, śakti-tattva and jīva-tattva, they are meant for service. But all together taken, that is one. That is Absolute Truth.

So there are many different philosophical views of the Absolute Truth, how He is one with the energies and the separated expansion. So here it is explained that kalāḥ sarve harer eva. Everyone is expansion from Kṛṣṇa, the Supreme Personality of Godhead. But those who are prominent, they are called prajāpatis. Prajāpatis means directly expanding. These Kumāras, they were also offered to become prajāpati, but they refused their father's request. So "We are not going to marry and beget children." So Brahmā was angry. So when he was angry, then Lord Śiva, Rudra, from his eyes generated. In higher circle the generation can be produced from any part of the body. But we cannot understand. We simply know one part wherefrom the generation comes. No. In higher circle… Just like many living entities came out from Brahmā's nostril, eyes, ear. Just like Lord Brahmā himself came out from the navel of Viṣṇu. This requires specific power. Not that we have got some stereotyped ideas. Therefore we sometimes find difficulty to understand the description of the Vedas and the Purāṇas. They do not believe. As soon as we say that there was a lotus flower sprouted from the navel of Lord Viṣṇu, and on that lotus flower Brahmā generated, they call it a story. No. These are not stories. These are fact. But our philosophy is Dr. Frog's philosophy. You see? I can simply understand that three feet water in the well. That's all. If there is beyond that, description of Atlantic Ocean, it is beyond my conception. I therefore refuse. This is going.

This is the so-called scientists, philosophers. They have got a teeny brain, which they cannot accommodate so many big things. Therefore they disbelieve. And therefore they are nāstika. But every description in the Vedic literature, they are fact. That is called āstikyam, to have staunch faith. Our process is, therefore, whenever we speak something, we have to quote some Vedic version. Then it is corroborated. It is fact. Janmādy asya yataḥ [SB 1.1.1]. Vedas, Vedānta says, The Absolute Truth is that which is the origin, source of everything. There must be something, original source. Otherwise how things are coming? This conviction means faith. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. So those who will argue, "Why shall I surrender to Kṛṣṇa?" But one who will accept, he becomes benefited.

So Vedic knowledge should be accepted as it is. Don't try to comment. If you go on commenting with your teeny brain, then you will never be able to achieve the success. That is the process. Vedavān. I have given you several times this example, that in the Vedas it is said that cow dung is pure, although it is the stool of an animal. We accept: "Yes, it is pure." And actually you find, yes, it is pure. If you analyze, you'll find all antiseptic properties. Now how in stool? Stool is septic. Septic tank, where has stool. But this stool is anti… It is practical. You can see. But wherefrom we get this information? From the Vedas. The knowledge received from the Vedas, there is no mistake. There is no illusion. It is perfect. Just like here, we have read the passage that four lakhs of years, 400,000's of years after from this time, there will be incarnation of Kalki. His father's name should be Viṣṇu Yaśā. The place where He will appear, it is Sambhal. Everything is stated there. Now 400,000's of years it will… Lord Buddha appeared 2,500 years after the Bhagavat was written. That's came a fact.

So if we take the Vedic statement, Vedic literature statement, as fact, then our knowledge is perfect. You don't require to research. There is no need. It is perfect knowledge and very easy. Kṛṣṇa says that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1].

So Kṛṣṇa said this. Arjuna was playing just like ordinary man, although he is not ordinary man. Just to give us lessons, he was asking question just like ordinary man. So when Kṛṣṇa said that "I spoke this Bhagavad-gītā science of God, or philosophy, to Vivasvān, the sun-god," He clarified the matter. He said… Arjuna said, "My dear Kṛṣṇa, You are my contemporary, of the same age. So how can I believe that You spoke Bhagavad-gītā some 400 millions of years ago to sun-god? How can I believe You?" So Kṛṣṇa answered, "Yes, you were also present, but you have forgotten. I remember." That is the difference between God and human, living entity. God knows everything, past, present, future. We do not know. We are teeny. We cannot be equal with God at any stage of life. Even Arjuna, who is constant companion of Kṛṣṇa, he is also forgetting that… Kṛṣṇa replied, "Both you and Me had many, many births. We appeared. But you have forgotten; I remember. That is the difference."

So the difference between God and ordinary living entity must be there. Anyone who is claiming as the Supreme Lord or God, he is a blasphemer. He is a rascal. He's a cheater. So you should not be influenced by such rascals. God is always great, always great. There is no equal, no greater. That is called great. Nobody can be equal with God and nobody can be greater than God. Everyone under God. Asamordhva. Therefore God's another name is Asamordhva. "A" means none. Sama means equal. Ūrdhva means greater. Asamordhva So everyone is emanation from God, but nobody is equal with God. But the viṣṇu-tattva, They are the same. There is no difference between Kṛṣṇa and Rāmacandra, Nārāyaṇa, Viṣṇu, because They are viṣṇu-tattva. Baladeva. They are equally powerful. But jīva-tattva, we living entities, although we are part and parcel of God, we are not equally powerful. That is called the philosophy of acintya-bhedābheda-tattva, simultaneously one and different. Simultaneously one and different. Just like in Bible also, Jesus Christ is claimed as one with God, but at the same time different. As son, he is different. As representative of God, he is one. That is the philosophy, perfect philosophy. All living entities, anything within this manifestation, even this whole world, is one with God. Idaṁ hi viśvaṁ bhagavān ivetaraḥ Nārada Muni said to Vyāsadeva. Idaṁ hi viśvam. This whole universe is God. Idaṁ hi viśvaṁ bhagavān, the Supreme Personality of Godhead, ivetaraḥ. But it appears like different.

So now, according to this formula, idaṁ hi viśvaṁ bhagavān… Then forgetfulness of Bhagavān. Forgetfulness of relationship with Bhagavān, Kṛṣṇa, is materialism. The… Actually, everything is Bhagavān, but when we forget the relationship of this world and Bhagavān, Kṛṣṇa, that is materialism. Just like we are offering some foodstuff to Kṛṣṇa. So Kṛṣṇa is eating matter? No. Kṛṣṇa cannot eat matter. He is spirit. Then how we are offering the same rice and ḍāl to Kṛṣṇa which is also being cooked in the hotel? The thing is that here is the sense that "This rice or ḍāl is given by Kṛṣṇa." There is remembrance of Kṛṣṇa. Therefore it is spiritual. And there, in the hotel, they do not know Kṛṣṇa. Therefore it is matter. That is the difference between matter and spirit. Actually, everything is emanation from Kṛṣṇa, so there cannot be anything matter. Idaṁ hi viśvaṁ bhagavān. But the forgetfulness… The material world is… What is this material world? The material world is everyone is forgetting Kṛṣṇa. Their only business is to forget Kṛṣṇa. Therefore it is material. But if Kṛṣṇa consciousness is there, the mat…, no more material world.

Just like this temple. This temple is spiritual, Vaikuṇṭha. It is not Los Angeles. Don't think like that. It is Vaikuṇṭha. Because here every second the remembrance of Kṛṣṇa is there. Therefore it is not Los Angeles. Or anyone who remembers Kṛṣṇa always, twenty-four hours, he is living in Vaikuṇṭha. He is not in the kingdom of māyā. That is required. Satataṁ cintayanto mām: [Bg. 9.14] "Always thinking of Me." In the Bhagavad-gītā you will find, satataṁ cintayanto mām. So if you keep this practice, always thinking of Kṛṣṇa, then you are not in the material world. You are always in the spiritual world. For practical example: just like there are foreign embassies in foreign countries. So long they are within the embassy, they are not living in the foreign country. That is the law. Suppose I belong to some foreign embassy. So I have done something criminal. So the American government cannot arrest me from the embassy. When I come out, he can arrest. So ships also, when they are on the port of a foreign country, so on the ship also the foreign police force cannot arrest anyone. These are the etiquette, law.

So if it is possible in ordinary dealings, so why not possible spiritually? And that's a fact. If you keep always yourself in Kṛṣṇa consciousness, you do not belong to this material world. Then actually you are part and parcel of Kṛṣṇa, your spiritual identity.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.3.28

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Los Angeles, October 3, 1972
Pradyumna: (leads chanting, etc.)
ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
[SB 1.3.28]

Translation: "All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

Prabhupāda: This is confirmed in Bhagavad-gītā:
yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya

sambhavāmi yuge yuge
[Bg. 4.8]

So everything is property of the Supreme Personality of Godhead. So this material world is also the property of Kṛṣṇa. Because here the people do not care for Kṛṣṇa, that does not mean that it is not the property of Kṛṣṇa. Just like in the prison, within the prison walls, the prisoners, they say, ”We don’t care for the government.” They say like that. But it does not mean that the prison house does not belong to the government. It is government property. But these rascals, they are being forced to live in the prison house, and still they say, ”We don’t care for the government.” This is rascaldom. You are under my control, and as soon as you are in wrong, I am kicking you on your face, still, if you say, ”I don’t care for you…” You can say that. But there is force that you say, ”Don’t care,” but I force you. You have to care.

This is material world. They are saying ”Don’t… There is no God. We don’t care for God. We are, everyone, God.” But māyā, the police force, is there, kicking on the face. And they are subjected to so many tribulations, miserable conditions of life. Especially birth, death, old age and disease. Now you don’t care for God. So why don’t you stop your death? You stop your death. Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś ca aham, ”To the rascals and the demons, I am death. I take away everything.” Sarva-haraḥ. Sarva-haraḥ means these rascals are trying to possess so many things: cars, motorcars, skyscraper building, bank balance, big family, big friends, big empire, and so many things. But when death comes, he cannot protect himself, what to speak of protecting other things. You see? So he’s under full control, the demons. And every moment, he’s under control. Suppose I have got money. I can eat so much. But as soon as you eat little more, immediately you are under control; you cannot eat for three days. Indigestion, immediately. And still, the rascal says that ”I am not controlled.” If there is little pain here, he immediately becomes: ”Where is doctor, where is doctor, where is doctor?” And still he says, ”I’m not controlled,” and ”I am God.”

He does not know what is the meaning of God. God is never controlled by anyone. That is God. That is the definition of God. If you are God, then why you are being controlled? Because they’re rascals, demons, foolishly speaking something nonsense. But we should know that God means controller. He’s not controlled. And when God was present on this planet, He showed what kind of God He is. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Anyone, any demon who tried to imitate God, they were all killed, all killed. The Kaṁsa, his only policy was to kill Kṛṣṇa. ”As soon as Kṛṣṇa comes, kill Him.” So many plans he made. He… Kṛṣṇa happened to be his sister’s son. So he imprisoned the sister and brother-in-law so that ”He may beget children, but in my front… I must remain… As soon as children, child is born, I shall kill.”

So this is the policy of the demons. Therefore, indrāri-vyākulaṁ lokam [SB 1.3.28]. When people become, the inhabitants of all different planets, they become very much perturbed on account of these demonic… In this Kali-yuga especially, the demons are so large in number that people are actually in harassment. Every year, they are presenting taxation bill. And wherefrom the taxation will come? The taxation will come from your pocket and my pocket. They will charge income tax, and the storekeepers will increase the value of commodity. So you have to pay. So you are, we are complaining, ”Oh, the things are going high price.” But why? Because the demons are levying taxes. The… It is not the scarcity of goods. There is sufficient commodity, sufficient. But they have made a economic plan. Just like in your country, the government said that ”You don’t produce more.” Why? If one can produce… Kṛṣṇa has given food. You have to simply little work and produce your food. But in order to keep the balance of price, they say, ”Don’t produce.” Why not produce? So many people are, they are… If actually we produce foodstuff in the ordinary way, then we can produce foodstuff so much that ten times of the whole population of the world can be fed. Ten times. There is no question of scarcity or poverty. There is no question. We create. These demons, they create.

You have no experience. I have got experience. Or some of the Indians who are present… In 1942, the government created artificial famine, artificial famine. The government began to purchase. The poli… That time, the war was going on. So Mr. Churchill’s policy was that ”Keep the people in scarcity, and they will, they’ll voluntarily come and become soldiers.” That was the policy. ”You have no money. So…, and the another venue is opened. Yes, you become a soldier. You get so much money.” People, out of poverty, would go there. That was the policy. So this policy was executed that government began to purchase rice and, I mean to say, commodities which are daily necessities. And… Any price, any price they can offer. Because the currency in their hand. They can print the so-called papers, hundred dollars, and pay you. And you becomes satisfied: ”Oh, I have got hundred dollars.” But it is a piece of paper. The cheating is from the government. Why the people will not learn how to cheat?

So this is going on. This is called demonic. Demon means for their own sense satisfaction, they are prepared to do anything wrong. Just like this Kaṁsa. Kaṁsa, the elder brother of Kṛṣṇa’s mother, and as soon as he heard an omen from the sky that ”You rascal Kaṁsa, you are taking your brother and sis…, brother-in-law and sister in your chariot to their home in their marriage ceremony, but you rascal do not know this sister’s son will kill you.” ”Oh, my sister’s son will kill me?” Immediately caught up sister: ”Finish my sister.” Vasudeva saw. ”What nonsense you are doing? You are such a big king. And your sister, younger sister, and she is married in this auspicious moment. Why you are killing?” ”No, she is the cause of my death.” Then, ”Your sister is not the cause of your death. Her son. That’s all right. But I promise, all the sons will be delivered to you.” Because it is the husband’s duty to give protection. So someway or other, he saved the situation.

So this is the demon. He did not consider that ”Here is my poor, younger sister. She’s just now married. In jubilation she’s going at her husband’s home. How auspicious ceremony.” And he was personally driving the chariot. But as soon as he heard that ”Oh, there is danger from my sister,” he did not care anything, no relationship, no ceremony, no auspicity, nothing. This is demon. Demon means for his self-interest, he can do anything nons…, nonsense. That is demon. And demigod means he’ll consider thrice before doing anything. Just like Arjuna. Arjuna was insulted in so many ways by the other party, his cousin-brothers. His kingdom was taken. They were sent to forest for thirteen years. His wife was insulted. So many things. But still, he was considering, ”Whether I shall kill my kinsmen? The other side, they’re all my brothers, nephews, brother-in-law. Whether I shall fight and kill them? Kṛṣṇa, I don’t wish to kill them. Let them enjoy.” This is demigod, In spite of the other party, aggressor in so many ways, he was thinking. And here you see Kaṁsa, simply for the news that in future his sister’s son will kill him, immediately he was prepared to kill his sister. And in the marriage ceremony. This is the distinction between demigod and demon. Just try to understand. A demon has no consideration.

So in this age, Kali-yuga especially, demoniac, everything, demons, godless. Demon means godless. Indrāri. Demons means Indra, or indrasya ari. Ari means enemy. Indra is demigod. And his enemy, that is demon. Indrāri. Just like you are, when you go to preach Kṛṣṇa consciousness, you have got so many enemies. They do not act directly, but they are very much envious: "What these nonsense are chanting Hare Kṛṣṇa?" You see? They want to disturb. Just like we have to close this door because the demons will disturb. You see? So demons means enemy of the demigods, enemy of the devotees. Those who are God conscious, those who are abiding by the orders of God, they're demigods. God. Demigods means they're also God, but subordinate to God. They don't say, "I am God. I am completely." No, a Vaiṣṇava will never say so. He knows that "I am eternal servant of God." Therefore demigod. Otherwise, their qualification is godly.

So indrāri-vyākulam… Indra. Indra is demigod. He's the king of the demigods. So indrāri-vyākulam. When people become very much disturbed by this demonic government and demons… So dharmasya glāniḥ. Dharmasya glāniḥ means discrepancies in the matter of executing religious principles. In Kaṁsa's time… Just like in Russia, you cannot chant Hare Kṛṣṇa mantra. What to speak of chanting in the street, you cannot chant even in private. That is their law. So that law is coming gradually everywhere, godless. In China, I've heard, anyone teaching about God, next life, he'll be shot. Is it not? Somebody said me. Anyone teaching "Next life and God," he'll be shot down. So your country is still very nice because you are not shooting Kṛṣṇa conscious people, but there is possibility. Demons are increasing. Demons are increasing. But don't be afraid. Kṛṣṇa is there. Just like Kṛṣṇa's mother and father were so much, I mean to say, harassed by Kaṁsa. But at the end, Kaṁsa was killed by Kṛṣṇa.

So we may be harassed for the time being, but Kṛṣṇa will save. This is śaraṇāgati. Avaśya rakhibe kṛṣṇa viśvāsa pālana. The śaraṇāgati means, surrender means that "Kṛṣṇa will save me. I, I'll not do anything against the devotional service. Even there is torture…" Just like Prahlāda Mahārāja. He was tortured by his father. He had… Kṛṣṇa's mother was tortured by his brother. Not outsider. So the demons are so rascal, they don't care for son, sister, mother. No. "As soon as it is against my personal sense gratification, I must finish this." But be sure that Kṛṣṇa will save. We have got so many instances. As Prahlāda Mahārāja was saved by Hiraṇyaka…, by Narasiṁhadeva from the hands of his father, Hiraṇyakaśipu; Devakī was saved, Vasudeva was saved from the hands of Kaṁsa; so you will be also saved. Because there is promise in the Bhagavad-gītā: kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa says, "Make it a declaration throughout the whole world that anyone who is My devotee, he'll never be annihilated. He'll be protected. I'll give him protection." Samo 'haṁ sarva-bhūteṣu. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa says in the Bhagavad-gītā that "I am equal to everyone. Nobody is My enemy, nobody is My friend." Ye tu bhajanti māṁ prītyā. "But those who are devotees, engaged twenty-four hours, I give them special protection. I give them special protection." So the demons will be there, and they will always give trouble to the demigods, or the devotees, but you don't stop your function, devotional service. Don't be afraid of the demons. Indrāri-vyākulaṁ lokaṁ mṛḍayanti. This mṛḍayanti means "giving protection" Yes. Give protection.

So this saṅkīrtana movement, Hare Kṛṣṇa movement, is also incarnation of Kṛṣṇa. Nāma-rūpe avatāra. Kṛṣṇa can become incarnation in sound form also. Not even a physical form. Physical form also there; everything is there. But especially this age, Kṛṣṇa is incarnated in His name. The name of Kṛṣṇa is not different from Kṛṣṇa. So nāma-rūpe kṛṣṇa-avatāra. So Kṛṣṇa is already there. The whole world is now demonic, anti govern…, anti-God, anti-matter or anti-God now. So the incarnation has already come. Those who will take shelter of this incarnation of Kṛṣṇa's name, they will be never annihilated. Take it for granted. Yes. So incarnation. Kṛṣṇa's name and Kṛṣṇa, no difference. That is omnipotency. Omnipotency. Omnipotency means everything is Kṛṣṇa's energy. So the same potency in the energy and the energetic. This is omnipotency. God is omnipotent; He can give you protection when you take shelter of His name. Because His name is nondifferent from Him. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Nāma-kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇaḥ, pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ. Don't think this Kṛṣṇa's name is less efficient than Kṛṣṇa. No. Pūrṇa. As Kṛṣṇa is perfect, similarly, this name is also perfect. Pūrṇaḥ śuddhaḥ. As Kṛṣṇa is pure, without any material contamination, apāpa-viddham, no, nothing sin, sinful can affect him… You have read it in the Īśopaniṣad. Just like sunshine. Infection cannot infect sunshine. Some disease can infect you, me, because we are less potential. But it cannot infect the sun. Rather, the sunshine will sterilize the infection. So anything infectious, anything sinful, cannot infect Kṛṣṇa. Rather sinful activities in touch with Kṛṣṇa will become purified. This is the process.

There are many instances. Just like Prahlāda Mahārāja, you can see. Prahlāda Mahārāja is standing, and his father is being killed before him. This is sinful. Can you tolerate? Suppose if somebody comes to kill me, and you will see and laugh? You'll do, will you do that? Why? That is sinful. So here Prahlāda Mahārāja is seeing. It is not protesting. Prahlāda Mahārāja is not protesting, "Why you are killing my father?" No. He's seeing. So why Prahlāda Mahārāja is worshiped? Why he has become a mahājana, authority? You can say, "Oh, he's a most sinful. He has seen in his presence, his father is being killed, and he did not protest." You can say so. But because it is in connection with Kṛṣṇa, Prahlāda Mahārāja is the most exalted devotee. He's not sinful. The gopīs. The gopīs, they were wives, householder's wife, sister, daughter. So they went at dead of night to dance with Kṛṣṇa. This is sinful according to Vedic injunction. No young girl can go to any young boy without being married. That is Vedic injunction. So practically it was sinful. And… But because it was with Kṛṣṇa, in connection with Kṛṣṇa, they went to dance with Kṛṣṇa, the gopīs are worshiped more than any devotee in the world. Caitanya Mahāprabhu… Gopīs, exalted. Ramyā kacid upāsanā vraja-vadhū-vargeṇā yā kalpitā. So actually, they did sinful acts, action, by leaving their father, brother or husband and went to Kṛṣṇa at dead of night. They were all young girls. That is, according to Vedic injunction that is sinful. But they are worshiped.

Caitanya Mahāprabhu, such a big sannyāsī, who never allowed any woman to come near to offer respect… He was so strict. They would offer respect from distance. He says, ramyā kacid upāsanā. He says that the worship, the method of worship conceived by the gopīs, that is, there is no comparison. Ramyā kacid upāsanā vraja-vadhū-vargeṇā yā kalpitā. Now, He was so much strict about women. Why He is praising the external sinful activities of the gopīs? Why? Because it is in connection with Kṛṣṇa. There are many instances. Just like Bali Mahārāja. Bali Mahārāja gave up the connection with his spiritual master. Why? His spiritual master said, "You don't give to Kṛṣṇa." He was thinking that "If this rascal, everything gives to Kṛṣṇa, then how I shall live? I am living at his maintenance." Just like you sometimes give me maintenance, I live. So you stop the maintenance, I shall die. So he thought like that, that "He's my disciple, and he's going to…, everything to Kṛṣṇa. Then I'll not get my maintenance. Then I shall die." He stopped him: "Don't give to Kṛṣṇa." But Bali Mahārāja said, "Oh, you are stopping me to give to Kṛṣṇa? I give up your relation. I don't want." He became a mahājana. Prahlāda Mahārāja became a mahājana. Gopīs became the most worshipable.

So Kṛṣṇa is so powerful that even in the ordinary ways it looks sinful, but if it is actually done for Kṛṣṇa's sake… The same thing, Arjuna. He was thinking that "Killing of my family members, it is sinful." He argued with Kṛṣṇa. Therefore this Bhagavad-gītā is there. He was simply arguing that "I'll not fight. I'll not kill my grandfather, my teacher, my brother, my nephews, my brother-in-laws. No, no, I am not going to… It is sinful." But at the end he did it, because he understood, "Oh, it is for Kṛṣṇa. All right. I shall all, take all the risk. That's all right." So as Kṛṣṇa…, the devotee takes all the risk of life, similarly, Kṛṣṇa gives all the protection to the devotee. Don't be afraid.

So indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge. He's always giving protection to the devotees. Don't be afraid. And another thing is that ete ca aṁśa-kalāḥ puṁsaḥ. Puṁsaḥ means the person, the Supreme Person. So the Māyāvādī rascals' theory is that the Absolute Truth is impersonal, and when He comes to be present before us as person, He accepts a material body. This is their theory, māyā, Māyāvāda, that Kṛṣṇa's body is also bone and skin. That is their theory. They accept, "Yes, Kṛṣṇa is God, but He has accepted a body of flesh and bone." This is Māyāvāda theory. But the śāstra does not say. Kṛṣṇa Himself says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "These rascals, they also consider Me like one ordinary human being because I have come here just like human being." He, He has said, mūḍho nābhijānāti: "Deride at Me." This is their… To consider Kṛṣṇa's body as made of flesh and bone, that means minimizing the value of Kṛṣṇa. Dr. Radhakrishnan has done it. No. Kṛṣṇa, the Absolute is, Absolute Truth is always person. Puṁsaḥ, here it is said. Ete cāṁśa-kalāḥ puṁsaḥ [SB 1.3.28]. The incarnation… When some incarnation comes, He's expansion of the person, not that He accepts this material body. Ete ca aṁśa-kalāḥ puṁsaḥ. The, all the descriptions of the incarnations have been given before this verse. So therefore, it is concluding that "All these incarnations, they are expansion of the spiritual body of the Supreme Personality of Godhead." Not that the Absolute Truth is imperson, and He, He's accepting a form with material body. No. That is not. That is not. Just like here, Deity. He is also expansion, arcā-vigraha. Arcā-avatāra. Don't think that it is made of stone or metal. It is expansion of Kṛṣṇa. You want to worship. Kṛṣṇa has expanded Himself to come here to accept your service. Don't think it is made of stone. So ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28].

So bhagavān svayam, the Absolute Truth is Bhagavān. Bhagavān means person, with six opulences. And why He comes? Indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge. People are harassed by these demons. Therefore, He comes to give protection. Paritrāṇāya sādhūnām [Bg. 4.8]. He comes to give protection to the sādhu. They are very much anxious to be… When they are in danger, they pray for Kṛṣṇa. So just to satisfy them, Kṛṣṇa comes. Not even for killing the demons. But when He comes, He also executes this service also, to kill all these demons. Otherwise, for killing demons, He does not require to come. He, He has got many agents. So many demons can be killed within a second. For this purpose, killing purpose, Kṛṣṇa does not come. He comes especially for the devotee. Just like Prahlāda Mahārāja. For give darśana personally to Prahlāda Mahārāja-he has suffered in the hands of his father-He appeared. Otherwise, to kill Hiraṇyakaśipu, oh, it is not very big business. Indrāri-vyākulaṁ lokaṁ mṛḍayanti. When a devotee is very much harassed, so He comes in, as incarnation. So you stick to remain a pure devotee, and Kṛṣṇa will give you all protection.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.3.29

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Los Angeles, October 4, 1972
Pradyumna: (leads chanting, etc.)
janma guhyaṁ bhagavato
ya etat prayato naraḥ
sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate
[SB 1.3.29]

Translation: "Whoever carefully recites the mysterious appearances of the Lord with devotion in the morning and in the evening gets relief from all miseries of life."

Prabhupāda: This is called phala-śruti,(?) result. This chapter was describing different incarnations of God, and it is concluded that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There were many incarnations, and incarnations are coming incessantly just like there are waves in the ocean or in the river. You cannot sit down and count how many waves are flowing. As it is not possible, similarly, you cannot also count how many incarnations are there, how they are coming out. But the most important of them are described. And the conclusion is made that Kṛṣṇa is the origin, as it is confirmed in the Bhagavad-gītā. Ahaṁ sarvasya prabhavaḥ. "I am the origin of everything, even the incarnations." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Everyone, all incarnations, all demigods, all living entities, all energies. The Vedānta-sūtra also confirms, janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth is that which is the original source of everything.

So sometimes we mistake that Kṛṣṇa is also incarnation. No. He is not incarnation. He is the source of incarnation. Therefore in the last verse it has been clearly, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇas tu bhagavān svayam. They are from Kṛṣṇa, not Kṛṣṇa is from them. Sometimes they argue that Kṛṣṇa is the incarnation of Viṣṇu, but that is not the fact. Viṣṇu is incarnation of Kṛṣṇa. Now, there is no use arguing, because there is no difference between incarnation and the source of incarnation. The example is given: just like dīpārcir eva hi daśāntaram abhyupetya dīpāyate [Bs. 5.46]. Just like you have got one thousand candles here. So first you light on one candle, then the second, the third, the fourth, fifth, sixth, seventh-you go on increasing. So each candle is equal to another candle. So far candlepower light is concerned, there is no difference. The first candle and the second candle, although second candle is lit up from the first candle, but the power of light is the same, either in the first candle or in the second candle. Similarly, do not think that because Kṛṣṇa is the original candle and the next candle is Balarāma, or

Rāma, that does not mean Balarāma, or Rāma, is less powerful than Kṛṣṇa. They are equally powerful. Dīpārcir eva hi daśāntaram abhyupetya dīpāyate vivṛta-hetu-samāna-dharmā [Bs. 5.46]. There is no difference.

So don't consider that incarnation means less important. No. But because Kṛṣṇa is the original source, therefore Bhāgavata is pointing out that "These incarnation, all these incarnation, they are expansion of the original Personality of Godhead, Kṛṣṇa, or expansion of the expansion," kalāḥ. Aṁśa and kalā. Aṁśa means direct expansion, and kalā means expansion of the expansion. Just like Kṛṣṇa's direct expansion is Balarāma. Then, from Balarāma, there is further expansion: Saṅkarṣaṇa, Aniruddha, Pradyumna, like that. Then Mahā-Viṣṇu, another expansion. Then from Mahā-Viṣṇu to Garbhodakaśāyī Viṣṇu. Then Garbhodakaśāyī Viṣṇu to Kṣīrodakaśāyī Viṣṇu. From Kṣīrodakaśāyī Viṣṇu, Paramātmā, Īśvara. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The all-pervading. So all of them are expansion and equally powerful. But still, for understanding, for pure knowledge, we should under stand that Kṛṣṇa is the origin. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. This is the…

So anyone who will recite these incarnations of God, Kṛṣṇa, regularly, in the morning and evening, that is the phala-śruti…(?) Janma guhyaṁ bhagavataḥ. Bhagavataḥ. He is the original source of everything, and He is taking birth. Therefore it is called guhyam. It is very mysterious. Just like Kuntī, when offered prayer to Kṛṣṇa, she said that "You are inside and You are outside. You are all-pervading. You are present everywhere. Still, people cannot see You." This is the mystery. God is everywhere, but we cannot see. How it is? That is explained by Kuntī. Just like somebody's father is playing on the stage dressed in a different way like a king or something. But the son cannot recognize him, although the father is playing just before him. The father is playing in his front, but he cannot understand. He's seeing some king is playing. Similarly, God is everywhere. God is everywhere. Simply you require to purify your eyes to see God. Otherwise God is everywhere. It is not that God has to be searched out some long, long… He's in… Of course, His real abode is long, long distant, but still, He is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So to purify the eyes we require… That is meditation, how to search out. He is within my heart. Anywhere you sit down, you can see God, provided you have got the eyes to see. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are saintly persons, they are twenty-four hours seeing God. They have nothing, no other business than to see God. But they have got eyes to see. That is the difference. Ordinary persons, they have no eyes. Therefore they cannot see God. But those who have developed consciousness, Kṛṣṇa consciousness, purified eyes, they can see always, twenty-four hours. They don't see anything else except God. Because God is everything. Whatever we see, if we have two eyes to see, then we can see God in every second, every moment. How? Oh, that you can practice.

In the Bhagavad-gītā it is said raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of water." Now, you are drinking water hundreds times. So as soon as you taste water, how nice it is, you can immediately see God, Kṛṣṇa, "Oh, here is Kṛṣṇa. Here is Kṛṣṇa." So how do you say that "Can you show me Kṛṣṇa?" You can see. Here is the process. You adopt it. You taste water, and when you enjoy the taste, that taste is Kṛṣṇa. Kṛṣṇa says, "I am this taste." Then where is the difficulty to see Kṛṣṇa? There is no difficulty. The people say, "Can you show me God?" God is everywhere, in every moment, in every step. You do not like to see Him. That is the difficulty. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. "I am the sunshine and moonshine." Who has not seen sunshine? Everyone has seen. From the very morning, we see sunshine, and at night also, when there is darkness, there is no sun, we see moonshine. So sunshine, moonshine-Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ. So as soon as I see the sunshine and moonshine, I see God. What is the difficulty? Śabdaḥ khe. When there is some sound, rumbling sound in the sky, khe… Khe means sky. Kṛṣṇa says, "I am the sound." So as soon as you hear even the sound of airplane, that is also God. Puṇyo gandhaḥ pṛthivyāṁ ca. When you smell a nice flower, that smell is Kṛṣṇa. So you can remember immediately Kṛṣṇa.

So to remember Kṛṣṇa, there are so many opportunities. But we don't want to remember Kṛṣṇa. That is the difficulty. Therefore it is said that janma guhyam bhagavataḥ. Janma, God's appearance. God is appearing every moment everywhere. Here is just in front, Rādhā-Kṛṣṇa. Personally He is present. But others will see a stone, because he has not purified his eyes. And Caitanya Mahāprabhu, as soon as He sees, He fells down immediately, unconscious: "Oh, here is my Lord." So you have to purify to see God. God is present everywhere. You haven't to ask anybody, "Can you show me God? Have you seen God?" These questions sometimes made. And where is the difficulty to see God? You don't like to see God. That is the difficulty. Otherwise there is no difficulty.

So janma guhyam bhagavataḥ. And Bhagavad-gītā also Bhagavān says that janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. One has to learn. One has to learn the science, how to see God. That is bhakti-yoga. One who is not in bhakti-yoga, he cannot see God, even God is present before him. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. "I am not exposed to everyone. The yoga-māyā curtain is there." So first of all, before asking anybody, "Can you show me God?" you must be qualified to see God. That is required. That qualification is taught in Kṛṣṇa consciousness movement, how to see God, how to understand God. Otherwise it is mysterious. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186].

So seeing God is very mysterious, but it is very easy also, very easy, provided we know the method how to see God. So that is bhakti-yoga. And therefore Kṛṣṇa recommends in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] "Only through devotional service one can understand Me as I am." Otherwise he will commit mistake. There are different processes undoubtedly: jñāna, yoga, karma, bhakti. But if you want to see God, then you have to accept this bhakti-yoga, no other yoga. Neither jñāna-yoga, nor karma-yoga, nor haṭha-yoga. You cannot see. You can see. Kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Those who are impersonalists… All of them are impersonalists. For them, it is very difficult, troublesome, to see God. They may try their process, but it will take long, long time to see God. But if one takes to bhakti-yoga, immediately… Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

So one may argue that "These bhaktas are not always very learned scholars. Mostly, they are mediocre. And there are so many big, big scholars. They cannot see God easily and only the bhaktas can do?" Yes. That is the process. Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. In bhakti, one can immediately… Because real process is to surrender to God. That is the real process. But these jñānīs, yogis, and karmīs, they are not prepared to surrender to God. The karmīs will say, "Let us act nicely," I mean to say, "virtuously. We are karmīs. So God must give us the result." This is called karma-mimāṁsā. They say that… Just like the so-called scientists say that "God has created this universe. The laws are there. So we have to study the laws. What we shall do with the God?" Is it not? "God has created these… The physical laws are there. So let us study these physical laws. What is the use of studying God?" That is their view. The karma-mimāṁsā also, that, they say that "After all, if we act virtuously, then we shall get good result. So what is the use of worshiping God? Let us work virtuously." This is their view. Karmī. And jñānī. Jñānī also, they say. Jñānī, the scientists, they are jñānī, that "What is the use of worshiping God? Let us study the laws of God." So jñānī, karmī… And yogi, they are also of the same view.

So karmī, jñānī, yogi, and the last is bhakta. So bhakta can see God very quickly because Kṛṣṇa recommends, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ, in truth, one can understand what is God by following the process of bhakti-yoga. And so far the jñānīs, yogis are concerned, they will come to that point of bhakti-yoga after many, many births. That is also stated in the Bhagavad-gītā: bahūnāṁ janmanām ante [Bg. 7.19]. At the end of millions of births, jñānī, jñānavān, those who are searching through knowledge… So what is the value of our knowledge? Teeny knowledge. Imperfect senses. We are gathering imperfect knowledge. But we don't neglect knowledge. We give credit to the philosophers, scientists, because… But we advise them that "Your research work should be for God, not for any temporary physical or chemical compound. No."

It is advised by Nārada Muni, kavibhir nirūpitaḥ.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

If you are a jñānī, a philosopher, speculating what is the truth, so the truth is, ultimate truth is Kṛṣṇa. So if from the very beginning you try to search out by your philosophical knowledge or if you try to prove the supremacy of Kṛṣṇa by your philosophical speculation, that is perfection. That is your perfection. Otherwise it is simply laboring, waste of time. Śrama eva hi kevalam [SB 1.2.8]. If you cannot go forward up to Kṛṣṇa by your philosophical and scientific research, then all the labor you have taken, that is almost simply waste of time. The limit of knowledge, the limit of scientific research, will be confirmed when you have surrendered to God.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

That mahātmā who knows Kṛṣṇa is the supreme cause… Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. So our conclusion is that, that He is the Supreme, Govinda. So we bow down. Yes. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***. We give all respects to others, but so far our surrendering process is concerned, that is to Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***. Under the direction of Lord Brahmā.

So therefore here it is said that janma guhyaṁ bhagavato ya etat prayato naraḥ. Just like we are here, in this Kṛṣṇa consciousness movement. We don't claim that we have become perfect. That is not our… We cannot become perfect. Or at least, we have not become perfect. But prayataḥ, we are trying to be perfect. Prayataḥ. Prayataḥ means endeavoring, endeavoring for understanding God. So therefore here it is said, janma guhyaṁ bhagavato ya etat prayato naraḥ. Any person who endeavors for understanding Kṛṣṇa through the relative śāstras and devotional service, then what is the result? When? Sāyaṁ prātaḥ. Two times at least, in the evening and in the morning. So if we sleep in the morning, snoring, then how we can understand? It is recommended here, sāyaṁ prātaḥ. Tri-sandhyā. Tri-sandhyā means three times. We initiate… We… They promise that three times they will chant gāyatrī-mantra, but I do not know what they are doing.

So these are the recommendation in the śāstra. If we don't follow, then we must fall down. There is no doubt about it. But if we follow the regulative principles, as they are enjoined in the śāstra… Sādhu-guru-śāstra. Śāstra will say the same thing as guru advises. Sādhu-guru. A saintly person also will say the same thing. Just like here, Sūta Gosvāmī, he is saintly person. He is advising, sāyaṁ prātaḥ, "Morning and evening you should try to understand the science of God." Bhagavad-gītā, Śrīmad-Bhāgavatam, topics, chanting. So these are the process. Sāyaṁ prātar gṛṇan bhaktyā.

Now, this is the most important work, bhaktyā. Because without bhakti… The real process is bhakti. Bhaktyā mām abhijānāti [Bg. 18.55], Bhagavad-gītā says. Here also, it is said that "Don't read just like a academic scholar." No. That will not benefit you. It will benefit you, but it will take long, long time. Because without bhakti, God cannot be captured. Without bhakti, God cannot be captured. Everywhere you will find that. Kṛṣṇa says in the Bhagavad-gītā, yo me bhaktyā prayacchati. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. Patram [Bg. 9.26], a little flower, little leaf. Suppose I am very poor man. I cannot arrange for puri and rasagullā for Kṛṣṇa. Then what my offering will be? No, there is no opportunity for offering Kṛṣṇa? No. Kṛṣṇa says, "You can offer Me a little flower, a little leaf, a little water." That's all. Who cannot secure it. Any part of the world, anywhere a person can offer to Kṛṣṇa, "Sir, I have no means. I have secured these things." Now, Kṛṣṇa says, "Yes, that's all right." Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. "This bhakta, one who offers Me in devotion and love." That is the main ingredient. And a nondevotee cannot offer anything Kṛṣṇa. Kṛṣṇa is not poor. Kṛṣṇa has not come here, He is very hungry, He has come here to eat your puri and rasagullā. No. (laughter) (laughs) Don't think like that. But Kṛṣṇa is so kind that He has come before you to accept whatever you can offer with devotion. That is the point. Yo me bhaktyā prayacchati, tad aham aśnāmi. "I eat." Kṛṣṇa says. Kṛṣṇa is a liar? He's God, He says that "I eat." You cannot say that Kṛṣṇa does not eat. Kṛṣṇa says "I eat." Who are you to say that Kṛṣṇa does not eat? Sometimes this atheist class, the rascal class, they say that "You are offering food. Why? Kṛṣṇa is not eating. It is there." No. Kṛṣṇa eats. But His eating is not like your eating. That is the difference. Pūrṇam, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣ… [Īśo Invocation]. He will eat everything and it will keep everything. If I give, I am given a plate, I eat everything, then remains nothing. But when Kṛṣṇa eats, He eats everything and remains everything. Therefore it is prasādam. Therefore it is prasādam.

So we do not know how to know Kṛṣṇa's activities. Therefore Bhagavad-gītā says, janma karma me divyam [Bg. 4.9]. These are all transcendental subject. Here also, it is said, janma guhyaṁ bhagavataḥ. Very confidential. These mysteries, confidence, are open to the confidential devotees. Bhaktyā mām abhijānāti [Bg. 18.55]. One who is devotee, He understands everything. Others cannot understand. Others, they will think, "Oh, they are worshiping an idol, and unnecessarily spending money for preparing prasādam." They will see like that. But a devotee knows how Kṛṣṇa is eating, how Kṛṣṇa's prasādam is being prepared. Everything He knows because He is bhakta.

Therefore one should try to become a devotee. Then everything will be disclosed to him. Svayam eva sphuraty adaḥ. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. God will be revealed, and he will see everywhere God. Without any cessation twenty-four hours, he will see God. So as it is prescribed in the authorized śāstras and directed by spiritual master, if you follow the principles, it is not very difficult to see God, to understand God. It is very easy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.3.30

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Los Angeles, October 5, 1972

Pradyumna: (leads chanting, etc.)

etad rūpaṁ bhagavato
hy arūpasya cid-ātmanaḥ
māyā-guṇair viracitaṁ
mahadādibhir ātmani
[SB 1.3.30]

"The conception of the virāṭ, universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent and neophytes to adjust to the idea of the Lord's having form. But factually the Lord has no material form."

Prabhupāda: So this is very important verse. Form and formless. When we speak of formless, we speak that God or even living entity, all of us, we have no material form. Just like we have got this form, but this form is temporary and it will never come again. As soon as this form is finished, I will have to take another form. That form may not be exactly like this. So this is the formula for everyone. But for Kṛṣṇa, He has no material form. He has got spiritual form. Therefore His form is eternal. We do not remember our past lives, incidences, because the form has changed. But Kṛṣṇa remembers because His form does not change. The evidence is the Bhagavad-gītā. Kṛṣṇa says… When He was questioned by Arjuna, "How can I believe that You spoke this philosophy of Bhagavad-gītā 400,000,000's of years ago to the sun-god?" So Kṛṣṇa says that "Yes, you were also present there, because you are My constant companion. But you have forgotten; I remember."

So we do not forget things so long the form continues. But when the form changes, we forget. Every night we have got this experience. Our form is lying on the bed, but I am dreaming in a different form. I am flying in the sky and forgetting that my real form is lying on the bed. You forget. We forget that "I am American" or "I am the son of such and such gentleman," or… Everything forgotten. Every night we have got this experience. So as soon as the form is forgotten, then everything is forgotten. With reference to the context.

So this universal form… The impersonalists, they are very much fond of this universal form. It is very favorable. But what is this universal form? This universal form is external expansion of the supreme form, Kṛṣṇa. You can understand it very easily, that we all living entities, we are a spiritual form, very minute. Materially we cannot understand. But there is a form. We get the information from the śāstra, although we cannot see it with our material eyes. Śāstra says that every living entity is one ten-thousandth part of the tip of the hair. Śāstra says. Everyone has seen the tip of the hair, but he has no idea how to divide it into ten thousand parts. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. Keśāgra. Agra. Agra means tip, keśa means hair. So you just imagine only that you see the top, tip of the hair, and divide it into ten thousand parts. That one part is the form of the living entity. (aside:) Who is extending the…? This is not good.

keśāgra-śata-bhāgasya śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ sa cānantyāya kalpate
[Cc. Madhya 19.140]

That is the dimension of the living entity, and they are innumerable, ananta. There is no limit how many there are.

So that small particle, atomic spiritual energy, takes shelter by superior control. When a man dies… I am speaking of man. Every living entity is dying. So the spirit soul is taken to the court of judgment of Yamarāja. And according to his work, he is given a body, next life. How? By superior arrangement. That is stated in the Śrīmad… Karmaṇā daiva-netreṇa [SB 3.31.1]. Just like your… Ordinarily, suppose you are working somewhere. So your service record is there. Now, at the end of the year, or at the end of some period, the service record is checked, and you are given promotion or increase, increment. So many things are judged. Similarly, all our activities what we are doing now, that is being recorded. There is record. And after death, you are taken to the court of Yamarāja, the days of judgment, and the decision is made by the higher authority what kind of body I or you shall get. This is the way.

Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. Jantu means living entities. For giving him a body, it is decided by the higher authorities. You cannot say, "Now give me the body of a king." Now you are American. You cannot say, you cannot dictate, that "Give me again the American body as the son of Rockefeller." No. That will be judged, what you have done. Of course, you have got this opportunity for your pious activities. Because to take birth in rich family or rich nation, that is due to pious activity, past. Janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. Janma, birth; aiśvarya, riches; śruta, education; and śrī, and beauty. These things are obtained according to past activities. Not that everyone becomes educated. No. There is no such chance. We were discussing this morning. There is no chance. Everything depends on some cause. Not that by chance anyone becomes very rich man. No. One has to work for it. Not that by chance one becomes very educated. These things are not chances. So as soon as there is no chance, there is cause, there must be judgment. There must be judgment. Otherwise why one man is born rich and other man is working so hard, but he is lying down on the street?

So there is judgment. So the small particle of the living entity, by the judgment, superior judgment, is transferred to the semina of a particular father. And the living entity is injected in the womb of the female, and both secretion combine, the living entity develops body. This is the science. If you use contraceptive, that means if you contaminate the emulsion, the poor living entity cannot take place. That is contra… You cannot kill the living soul, but you make the circumstances unfavorable for his staying, or… Then he has to be transferred to another womb.

So, so many subtle laws are going on. But the basic principle is that small particle of soul. Then the body develops. That we can see. Not that a pregnancy, on the day of pregnancy, immediately the body develops. No. It develops gradually, gradually. First it is just like a small pea, then gradually develops. As we see, the child born, he also develops. That is also not developed. That is transmigration from one body to another. Just like in a film, in cinema film, there are so many pictures, but when they are moved very swiftly, we see the picture is moving. But there are hundreds of picture. They are combined together. Similarly, the process of our change of body is so swift that we cannot perceive it. We think that it is growing. No. It is not growing. It is different bodies.

So our point is that the small spiritual spark develops this body, as we have developed this body. Similarly, this huge gigantic body of universal form is the development of Kṛṣṇa's external body. This is also body. Therefore as your bodily functions are going on nicely because that spiritual spark is within, similarly, you see all these material activities, they are going nicely because the Supreme Lord is there. The rascal scientists, they cannot understand it. But any sane man can understand that these bodily functions are going on very nicely so long the spirit soul is there. Similarly, all this material, big manifestation of material world is going on nicely because Kṛṣṇa is there. What is the difficulty? Because Kṛṣṇa is there. That is explained in the Bhagavad-gītā, viṣṭabhyāham idam jagat, ekāṁśena sthito jagat [Bg. 10.42]. "My dear Arjuna…" Arjuna asked, "Kṛṣṇa, kindly explain how Your energies are acting." So He explained in the Twelfth Chapter. He explained how Kṛṣṇa's energies are working. Just like your energy is working on this body, similarly Kṛṣṇa's energy also working in this universal body. So He summarized how His energies are working. Athavā bahunaitena kiṁ jñātena tavārjuna. "Arjuna, now I shall go on explaining how My energies are working, but you can summarize that I, in one of My plenary portion, enter into this material world, and therefore it is going on so nicely."

So as our this material body is not our real form… The real form is within this body, spiritual form. This body is explained as the dress. The dress is made when there is a real form. Just like you have got coat. Because you have got hands, the coat has got a hand. Your shirt: because you have got hand, the shirt has got a hand. But you are not the shirt or the coat. Similarly, because we are spiritual forms, maybe very minute, therefore we grow our hands and legs and heads and so many things. That is materially coated.

So here it is explained that people are very much fond of this universal form. They cannot imagine that a person-Kṛṣṇa is a person-He can work so wonderfully. Because he cannot do it. How he can do? He is very small. They do not understand that a small fire and big fire. Just like spark. Spark is also fire, so spark can also burn, but it can burn very small portion. Suppose a spark falls on your cloth. It will burn immediately. It will make immediately black. But it is very small. Similarly, the difference between Kṛṣṇa and me is that He is great, God is great, and I am small. Although qualitatively we are one. The same: big fire and small fire. Similarly, we have got also the same qualities, approximately, but very small quantity. We can play very wonderful by discovering some machine, say, the machine, what is called, which goes to the moon planet? Capsule. Or we float something in the sky, sputnik. But that is imitation of God. God is floating gigantic planets like sun, moon, in the space. You cannot do that. You can float a small sputnik.

So you have got the creative power, God has got the creative power. But God's creative power cannot be compared with your creative power. You have got the creative power, but not exactly like God. This is the conclusion. You cannot become God. You can imitate or you can do something very little. Just like little children, they play with little toys. Similarly, you can play with little toys and advertise yourself great scientist. That's all. But you are nothing. You are nothing. This is to be realized. This is called bhakti-yoga. The rascals are puffed up, "I am God." Foolishly. How you can be God? You may have some qualities, very minute quality of God, but you cannot claim that you are God. The same example. The small spark of fire is also fire. Nobody… There is no doubt. A small particle of gold is gold, but it cannot be compared with the gold mine. That is not possible.

So this gigantic… People, they are very much appreciative of the gigantic universal form. They do not like… "Oh! Kṛṣṇa. Why Kṛṣṇa I shall worship? We worship gigantic form." But this gigantic form is a product of Kṛṣṇa's energy. They do not know that. Here it is said, māyā-guṇair viracitam. By Kṛṣṇa's energy it is created. Māyā-guṇair viracitaṁ mahadādibhir ātmani. The material energy. The material energy also from Kṛṣṇa's body, as much as spiritual energy. Whatever we see, they are different energies of Kṛṣṇa. Just like in the Viṣṇu Purāṇa it is said,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Akhilaṁ jagat. The vast universal form which you are seeing, it is nothing but parasya brahmaṇaḥ śaktiḥ: it is the manifestation of the energy of the Supreme Person. How? The example is given, eka-deśa-sthitasyāgneḥ. Just like fire. Take the example of the sun, the biggest fire within this universe. It is situated in a place. The sun is not distributed. The sunshine is distributed. The sunshine may be covering the whole universe, but that is not very important. The sun globe is important. It is localized. Similarly, as the sun is distributing heat and light, remaining itself in one place, similarly Kṛṣṇa is playing with gopīs in Goloka Vṛndāvana, and His shine is creating the whole universe. Not that Kṛṣṇa is playing there, He is enjoying, therefore He is absent. No. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa. Kṛṣṇa is Goloka Vṛndāvana, but He is present everywhere. That is Kṛṣṇa. I am sitting here, you are sitting here. You are not in your apartment. That is my position. But Kṛṣṇa's position is that although He is always in Goloka Vṛndāvana, He is present everywhere.

How? Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is within every universe; not only within every universe, He is within every atom. That is Kṛṣṇa. That is Kṛṣṇa. Don't think that Kṛṣṇa, because He is playing as a cowherd boy or He is playing as a friend of the gopīs, therefore He is ordinary man. The rascals imitate Kṛṣṇa. They say, "Oh, Kṛṣṇa has enjoyed the gopīs? Oh, let me gather some young girls and enjoy." But you become universally represented everywhere. Then you enjoy. Rascal. He cannot do that. (laughs) He can simply imitate how to be in the midst of young girls and enjoy. That is the difference. Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.4: Lectures
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Śrīmad-Bhāgavatam 1.4.25

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Montreal, June 20, 1968
Prabhupāda:
oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śri-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano 'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

oṁ namo bhagavate vāsudevāya [break]
[SB 1.4.25]

Today I shall speak before you about Mahārāja Parīkṣit. The hero of Śrīmad-Bhāgvatam is King Parīkṣit as the hero of Mahābhārata, the great history of India, Mahābhārata. Now, this Bhārata I have several times explained. Bhārata means this planet, and Mahābhārata means the complete history of the whole world. Nowadays, at the present moment, history means a chronological record, but previously, history means only the important incidences at different times, they were recorded. Therefore, in Mahābhārata or any other Purāṇa also… Purāṇas are also history. We don't find any chronological incidences one after another. But the most important selected incidences, especially in connection with God realization, they are recorded.

So this Mahābhārata is also history, and as history is liked by common man, so Mahābhārata was written by Vyāsadeva for understanding of the most common men. Strī-śūdra-dvijabandhūnaṁ trayī na śruti-gocarā [SB 1.4.25]. The Vyāsadeva has given explanation why he compiled Mahābhārata, the great history of this Bhārata. Now it is called India, but the planet was called Bhārata, Bhārata-varṣa. So he has given explanation that "The Vedic principle, Vedic instructions, they are not directly understandable by commen men and women." Strī-śūdra-dvijabandhūnaṁ. Who are common men? Women class, as a class, and śūdra, laborer class, working class, and Strī-śūdra-dvijabandhūnaṁ. And dvija means twice-born, the higher caste. The higher caste means they must be twice-born. How is that? One birth is father and mother, real father and mother, and the next birth is spiritual master and the Vedas. That means when one is trained up in the matter of real knowledge-Veda means real knowledge-by the guidance of the spiritual master, he is supposed to be twice-born. So dvija-bandhu. Twice-born means cultural society. Those who have Vedic cultured, those who have followed the Vedic principles rigidly, it doesn't matter whether he is a householder or a brahmacārī or a sannyāsī. There are eight divisions of human society: four divisions social structure, and four divisions for spiritual enlightenment. So unless the eight divisions are properly managed, that is not human society. Human society is distinct from animal society by culture. What is that culture? Vedic culture, knowledge. Vedic means knowledge. One must be equipped with full knowledge. "So this Vedic culture," Vyāsadeva says, "or the Vedic principles, are not very easily understood by women class, by worker class, and dvija-bandhu." Dvija-bandhu means the boys who have taken birth in the family who are supposed to be very cultured, but their habit is different. They are called dvija-bandhu. In every country, that deterioration of social structure has already begun. They are called varṇa-saṅkara. Varṇa-saṅkara factually means that those who are illiterate. So for them it is very difficult to understand the Vedic principles. Therefore the same knowledge is described in stories just like Mahābhārata, Purāṇas, and for understanding of all men, all women. So Mahābhārata is especially written for such class of men and women. And the hero of Mahābhārata is Arjuna. Similarly, the hero of Śrīmad-Bhāgavatam is Arjuna's grandson, Mahārāja Parīkṣit, King Parīkṣit.

Now the history of Śrīmad-Bhāgavatam is like this, that Parīkṣit Mahārāja was a great king, emperor of the world, very pious devotee, all qualified. So sometimes he went to the forest for hunting. The hunting is allowed to the kṣatriyas, kings, royal kings. Why? Because a king has to look after administration of the society; therefore sometimes he has to order to kill some men, "Hang this man." Or sometimes he will take the sword in his own hand and kill the culprit, criminal, immediately. So therefore the killing practice was allowed to the kṣatriyas, royal family. Therefore sometimes the king would go into the forest and kill some animals to practice. Just like in the medical laboratory, physiological laboratory, some animals are tested to see the physiological condition of the body, similarly, always these experiments are made on the animals. So Mahārāja Parīkṣit went to the forest for hunting. So he was very tired. He was very tired, and he entered the cottage of one hermitage. He was at that time in meditation. So Parīkṣit Mahārāja was very much thirsty and hungry, and because he was king, he can order anyone, royal order, so he entered the cottage and asked the hermitage, that muni, that "Please give me something to eat. I am very hungry," or "Give me some drinking water." But he was in meditation. By chance he could not hear Mahārāja Parīkṣit. He was silent. But because he was king, king, royal power, he little became agitated, although he was very nice king, "Oh, he is disordering, er, disobeying my orders?" then he became disgusted. And there was a dead serpent lying there. So he took that dead serpent and put it on the neck of the hermitage and went away.

Now, that hermitage had one boy, a ten years, twelve years old, and that boy had some playmates. They were playing, and some of the boys informed the son of that hermitage that "Your father has been insulted by the king. He is garlanded with a dead snake." So that boy, the son of that hermitage became very angry, and he cursed him. That one point is here to see, that a child of a brāhmaṇa, a son of a brāhmaṇa, was so powerful that he could curse a great king like Mahārāja Parīkṣit that "You have insulted my father. So that snake will bite you within seven days, and you will die." This was the version. Now the boy came back home and saw the father was garlanded with the dead snake, and he began to cry, began to cry. He felt so much that his father was insulted. His father was brāhmaṇa. He was brāhmaṇa. "Oh, brāhmaṇa has been insulted by the kṣatriya?" So he felt too much. He began to cry. So by his crying, that hermitage came to his senses and asked the boy, "Why you are crying?" "Oh, father, you do not know. You have been insulted by the king in this way, and I have cursed him." Oh, his father became astonished. "Oh, you have cursed Mahārāja Parīkṣit? Oh, you have done the greatest blunder. Oh, such a nice king. Depending on him, the subject, the citizens, are sleeping very peacefully. There is no danger. And you have cursed him?" Oh, he became very much sorry. And that description is there. Next day we shall explain how he was sorry. But after all, the cursing was already there.

So he sent information to the king that "My dear king, this accident is already done. So you prepare yourself for death." That information was given. So Parīkṣit Mahārāja was also very sorry, that "I insulted a brāhmaṇa, which I should not have done," and he welcomed the cursing, that "It is good for me that I have been cursed, so that in future I shall not dare to act like that." He was such a nice king. Anyway, he was young man. He was not old man. He was within thirties. So immediately he entrusted the whole kingdom to his young boy, and he left home, left home and went to the Ganges side. The kingdom of Mahārāja Parīkṣit was supposed to be situated somewhere in New Delhi, and there is a river called Yamunā. So Yamunā, Ganges, practically it is coming out from the same source. And that is according to Jīva Gosvāmī. But Yamunā is supposed to be more sacred than the Ganges, because in the Yamunā Lord Kṛṣṇa enjoyed. So in the Śrīmad-Bhāgavatam it is stated that Mahārāja Parīkṣit went to the bank of the Ganges. But near New Delhi side there is no Ganges; there is Yamunā. So it is to be taken that he went to the side of the Yamunā. Anyway, the news spread all over the world that "The great king has been cursed, and he is going to die within seven days."

So all great sages, saintly persons, scholars, kings, they went to see him at the Ganges side. There was great assembly. And Parīkṣit Mahārāja inquired from everyone that "Now it is settled that I am going to die. The time is fixed already. Within a week, I shall be dying. Now what is my duty?" The thing is that before death we must prepare ourself. The present nonsense civilization, they don't prepare. They simply accept the flash life as all in all. The other day I was corresponding with one gentleman in London, Mr. Webb(?). He is little atheistic. He said that "There is no life, next. Just like a flower. A flower is bloomed and finished." So I have replied that "No, it is not finished. How it can be finished? The seed of the flower remains." Seed of the flower remains. So, so long the seed of the flower will remain, there will be many thousands and millions of manifestation of the flower. Similarly, this body may be finished, but the seed of the body, the soul, that is eternal. It will develop another body. That is a fact. Just like in this very life every one of us experiencing that because I, I am the seed of this body… Seed. Just try to understand this word seed. Just like you have got idea: a small seed of a banyan tree. It is smaller than even a mustard grain, but in that seed there is potency of a big tree, so high, hundred stories high. In your country I see so many big trees very high. There are many other big trees in other planets. So…, but that big tree means that seed. Within that seed, there is so much potency. That we do not understand. Actually, the materialist scientists, they cannot produce such seed. That if you want the tree, you have to sow one seed. If you have to produce a child, you have to sow. The man has to sow the seed in the womb of the woman. This is a practical.

So the seed is eternal. That we get information from Vedic literatures. Bījo 'haṁ sarva-bhūtānāṁ [Bg 7.10]. Na hanyate hanyamāne śarīre [Bg. 2.20]. That bīja, that seed, does not, I mean to say, annihilate because the body is annihilated. This is the basic principle of understanding for making progress in spiritual life. One who does not understand this basic principle, that the spirit soul, the seed, is eternal, and it is transmigrating different bodies… And factually we know that "My father gave the seed in the womb of my mother, that seed. And from that seed developed this body. But I am… When my body was just like, as small, just like a pea, I was there. And I have become so big. I am there. So many bodily changes have taken place, but I am there." Similarly, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Similarly, when we change this body finally and take another body, so one who knows the fact or the science of birth and death, he is not disturbed. He is not disturbed. Dhīras tatra na muhyati. Dhīra means intelligent, cool-headed, not rascal. So this very word is used, dhīra. Dhīra means cool-headed, not disturbed. Na muhyati: "He is not bewildered." He's just changing this body. So now the business is that before changing this body, "What kind of other body I am going to get?" That is my business. That we can get according to as I deserve. Just like as you educate yourself in your childhood, so you get a particular type of post when you are businessman or working man. If you have got sufficient education, you could get good post, good salary. And if you are a nonsense, then you have to work like ordinary man, no good post. Just we have got, we get different types of post according to our culture or education, similarly this body, this human body, is the preparation ground for the next type of body. If you neglect that, then we are getting…, we are taking the risk.

So Parīkṣit Mahārāja, he was not a fool. He was a learned king. So all the great sages and saintly persons assembled there. He asked them, "My dear sirs, you are so kind that you have come here at the time of my death. So kindly let me know what is my duty at the present moment." So there were different kinds of authorities. Different kinds of authorities means some were in favor of fruitive activities, karma-kāṇḍa, pious activities; some were in favor of yoga principles; some were in favor of philosophical speculation; and some were in favor of devotional service of bhakti. So fortunately, Śukadeva Gosvāmī, a boy of sixteen years old, but he was highly elevated in spiritual knowledge, the son of Vyāsadeva, he was wandering all over the world, naked and without any care for his body or social convention. Of course, he did not come into the cities, but he heard that Parīkṣit Mahārāja was going to die. "He is in need of some spiritual instruction." So he also came there in that meeting. And when he was coming, because he was a naked boy, sixteen-years-old boy, the street boys were throwing stone upon him. Somebody was fighting just like a madman. But when he entered the assembly, everyone stood up. Then the rascal creatures who were annoying him, they fled away: "Oh, he is important man, that so many sages and saintly person has stood up." Anyway, when he reached there, Parīkṣit Mahārāja received him that "It is my good fortune that at this time you have come, because it is very rarely you go to anyone's house, but Kṛṣṇa has sent you. Now what is my duty?" Parīkṣit Mahārāja was, from the very beginning… Because the whole family, Pāṇḍava family, they were devotees of Lord Kṛṣṇa, so naturally he was devotee of Lord Kṛṣṇa. And when he was child, he was playing with the doll of Kṛṣṇa. These are described here. So he asked, "What is my duty? Shall I continue my talks on Kṛṣṇa, because naturally I am inclined to Kṛṣṇa? So what is your advice?"

So in answer to that, Śukadeva Gosvāmī… Now, one thing we should note in this connection, that Parīkṣit Mahārāja, he was a powerful king. He was equipped with all, everything, but he did not counteract the curse. He could counteract that curse. He was so powerful, but he accepted: "All right. I am cursed. I shall give up my life within seven days." That means he took it as an opportunity that "I am going to death within seven days. That is certain. And I must prepare myself fully so that my next life I can approach Kṛṣṇa." So this is a good opportunity, that "I have got seven days' time." We haven't got seven seconds' time. We do not know. Nobody has served me notice. We find by practical experience that we are walking on the street-all of a sudden there is some accident, and we die. There is possibility. So the important point is that Mahārāja Parīkṣit was fortunate enough to get seven days' time before his death. But we do not know how much time is there for our death. So how much serious we shall be. Cāṇakya Paṇḍita says that "If you want to make spiritual advancement, then you should always think that "Death is next moment. Death is next moment." Because there is no guarantee when death is coming. If I think that death is next moment, that is not any utopian. The next moment may be my death. And Cāṇakya Paṇḍita says, "But if you want to be materially happy, you should always think that 'I shall never die,' " although it is false idea. Everyone will die. So Parīkṣit Mahārāja, he was preparing. How he was preparing? He did not take seven days even a drop of water. He sat down tight on the bank of the Ganges, and the Śukadeva Gosvāmī narrated this Śrīmad-Bhāgavatam, and he heard, and at the end of seven days, at the particular time, he was bitten by a snake and he left this world.

Now, the beginning of the Second Canto of Śrīmad-Bhāgavatam is the answer, śrī-śuka uvāca: "Śrī Śukadeva Gosvāmī said." Because in the previous chapter the questions were put by Mahārāja Parīkṣit, that "What is my duty? What is my duty?" So he says… Because he wanted to know about Kṛṣṇa, so Śukadeva Gosvāmī is approving his very nice praśna, question:

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

"My dear King Parīkṣit, you have put very nice question. And to hear about Kṛṣṇa is the topmost subject of hearing." Śrotavyādiṣu yaḥ paraḥ. Paraḥ means topmost, the highest. "So your question, whether to hear about Kṛṣṇa, is welcome." Varīyan eṣa te praśnah kṛto loka-hitaṁ nṛpa: [SB 2.1.1] "This praśna, this question, is very much beneficial to the people in general," loka-hitaṁ. Because Parīkṣit Mahārāja was questioning, and Śukadeva Gosvāmī was answering, but there were many other persons. Although the questions and answers were only for Parīkṣit Mahārāja, not for others, but everyone expected that because Śukadeva Gosvāmī was speaking to the king, that speaking must be very important to everyone. So all the great sages… Even the father of Śukadeva Gosvāmī, Vyāsadeva, who is the compiler of so many Vedic literatures, he also came there to hear his sixteen-years-old boy. He was so elevated. It does not matter whether a man is old or young; it is the question of knowledge. So Śukadeva Gosvāmī was so elevated that so many persons assembled there. And the Sūta Gosvāmī, who spoke the Śrīmad-Bhāgavatam for the second time amongst the sages of Naimiṣāraṇya, he was also present in that meeting, and he heard from Śukadeva Gosvāmī, and he repeated to the sages of Naimiṣāraṇya. So śrī-kṛṣṇa-śravaṇādhi-prāyeṇa parama-praśna kṛta eṣa tu varīyan. Śukadeva Gosvāmī is congratulating Mahārāja Parīkṣit, that "You have raised the question of Kṛṣṇa, understanding Kṛṣṇa. It is very welcome." Yaḥ praśno 'pi śrotavyādiṣu paraṁ: "Such kind of question is the topmost question, topmost question. There is no more better question than this." In other words, when you become inquisitive to understand the Kṛṣṇa consciousness, then that very questions will elevate you to the highest perfectional stage.

So, śrotavyādiṣu yaḥ para, yasya praśna syapi śravāṇādau paramaḥ puruṣarthaḥ. Now, Śukadeva Gosvāmī says that "The question put by you and the answers which I shall give to you, even the general persons who are assembled here, they do not understand it rightly, but simply hearing that mantra, or the answers, will give him the highest quality benefit." In another place it is stated, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Now, this the classes which we hold here We invite everyone, but those who are fortunate, they come here. But even those who are coming here, they do not understand the philosophy, but simply by hearing the vibration of Hare Kṛṣṇa or the sound vibration, just like I am speaking to you, they will be benefited, even without understanding. It is such a nice thing. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. That Kṛṣṇa, description of Kṛṣṇa, is itself a pious activity, puṇya-śravaṇa. Because it is pious, so anyone who is speaking or anyone who is hearing, both of them are benefited. How they are benefited?

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is situated in everyone's heart. It is not that because I am a sannyāsī, Kṛṣṇa is sitting within my heart. No. Kṛṣṇa is sitting in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. And He is sentient. He is perfect in knowledge. So this very act, that one is trying to understand Kṛṣṇa, that makes Kṛṣṇa very pleased. Because he has kindly come here, so Kṛṣṇa is within you, and because you are giving your patient hearing, He is already pleased. He is already pleased with you. And the effect will be that śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi. Abhadra means the nasty things which we have accumulated within our heart since time immemorial. The beginning is that "I am this body," this conception. This is animal conception, "I am this body." So due to this misconception of our life, we have accumulated many dirty and dusty things within our heart. So if we hear Śrīmad-Bhāgavatam or Bhagavad-gītā, even if we do not understand it, the action will be there. The action will be there. Just like if you touch fire, either you understand it or not understand it, that fire is fire. It will burn your finger. Just like if a child, he does not understand what is fire, but if he touches fire, his fingers or hand will be burned immediately. There is no mercy: "Oh, here is an innocent child. He does not know." No. the law of nature will act. Similarly, kṛṣṇa-kathā, puṇya-śravaṇa-kīrtana, it is so pious and it is so spiritual that anyone who will hear it, either by understanding or without understanding, the action will be there like fire. So varīyān eṣa te praśnaḥ [SB 2.1.1].

So it is now quarter past, ten past eight. Now, we shall discuss this meeting of Parīkṣit Mahārāja and Śukadeva Gosvāmī continually, so you please come, even if you do not understand. You can understand because we invite questions and answers. So any human being can understand. But even if you do not understand, the action of hearing will be there. [break] They are purified or attracted simply by this sound vibration. It is so nice. So if we simply give our aural reception to this transcendental sound, then there is immense profit, immense profit. So we invite everyone to come here and take this advantage. Thank you very much. Any question.

Devotee (1): Who is the author of Mahābhārata?

Prabhupāda: Mahābhārata author is Vyāsadeva. Author means it is not an imaginary story. It is historical fact. History anyone can write. So if you mean by author that something original, just like at the present moment there are so many authors of some fiction, novel, and fictitious, it is not like that. The historical incidences were there, and it was put forward by Vyāsadeva. In that sense he is author.

Guest (2): When was it written, the Bhagavad-gītā?

Prabhupāda: Five thousand years before. It was after the Battle of Kurukṣetra. The Battle of Kurukṣetra was fought about five thousand years ago, and the Śrīmad-Bhāgavatam was written after writing Mahābhārata. When Vyāsadeva was not satisfied in his heart even by writing Mahābhārata and Vedānta-sūtra, he was sitting morose, and he was thinking that "I have written so many nice literatures. Why I am not happy?" At that time his spiritual master Nārada came, and he instructed him that "You have written the history of Mahābhārata. It is very nice. But there is some idea of Kṛṣṇa, or God, but not absolute. You write some book in which simply, absolutely about Kṛṣṇa is there." So under his instruction he wrote the Śrīmad-Bhāgavatam.

Pradyumna: Did some time lapse between the actual, Vyāsa's conception of the Śrīmad-Bhāgavatam and the actual writing down of the Śrīmad-Bhāgavatam. Was it passed orally, or was written down by Vyāsa Kṛṣṇa himself?

Prabhupāda: That doesn't matter. If you know something, if you write after some years, what is the difference? That is not very important thing. It was written for the persons… Formerly there was no written literatures. Simply by hearing from the spiritual master, their memory was so sharp that they would grasp. But in this age, the memory is not such sharp. Therefore written records are… So these written records were made by Vyāsadeva. All Vedic literatures. Formerly, before Vyāsadeva, there was no written literatures. Simply… This is called śruti. Śruti means simply by hearing. The student should learn simply by hearing. Their memory was so sharp. But at the present age so many things are reducing gradually. The memory is reducing, the duration of life is reducing, the strength is reducing, and the mercy is reducing. So many things are reducing. We are thinking that we are making progress, but actually we are reducing. This is called māyā. We are making progress on the wrong side. That means reducing. Everyone, you know that people are not so much merciful at the present moment. If a man is attacked by some rogue, nobody is going to help him. If a man's apartment is, there is a burglar, thief, nobody is going to help him. Or if a man is very poor, nobody is going to help him. It is dwindling. It is decreasing. Similarly, duration of life. Your grandfather, your forefathers, they were living up to hundred years or more than that. And nowadays hardly they are living sixty or seventy years. Similarly, memory. The memory is also reducing. Knowledge is also reducing. This is the symptom of this age. Things will be reduced. Therefore Lord Caitanya is the most magnanimous. He knows that "People will not be very much alert in accepting spiritual knowledge after undergoing so much austerities and penances. Let them chant Hare Kṛṣṇa and take everything.(?)" That is the special gift of Lord Caitanya. And Rūpa Gosvāmī therefore prayed Him, namo mahā-vadānyāya: "You are the greatest munificent incarnation." Kṛṣṇa prema-pradāya te: [Cc. Madhya 19.53] "You are the greatest munificent incarnation." Kṛṣṇa prema-pradāya te: "You are distributing love of Kṛṣṇa." So unfortunately, we are not ready to accept His benediction. Any other question?

Woman (3): The stories of Kṛṣṇa's pastimes in the Śrīmad-Bhāgavatam, are they found in the Vedas also?

Prabhupāda: Yes.

Woman (3): All the Vedic literatures? Why would they be written down?

Prabhupāda: Written? Nothing was written. Vedas was also not written. They were heard from disciplic succession. The first writing business was done by Vyāsadeva. Before that, there was nothing in writing. All Vedic scriptures, they were learned by simply hearing. That's all. The brahmacārīs will live in the direction of the spiritual master and hear the class, and they will learn. That's all, no written book, neither there was notebook. Everything was heard by students. There was no need of writing. Therefore this whole Vedic literature is called śruti. Śruti means simply hearing. There was… Even in recent years there was a learned paṇḍita in Calcutta. There were some… In the British days there was some quarrel between two Britishers, and one of them complained to the magistrate, and the magistrate inquired, "Who is your witness?" Then one of them said that "Well, there was nobody else. But there was a paṇḍita. He was worshiping in that bank of the Ganges. So we had some quarrel. He has heard it." So he was called. So he stated that "I do not know what they talked because they were talking in English language, but I can produce what they talked." So he produced the whole thing verbatim, that "He talked like this. He talked like this. He talked like this. He talked like this." Just like record, tape record. Just see. Even some hundred years before, the memory was so sharp. Just like tape recorder, it is recorded. This is mechanical. But by nature we have got such nice brain. Just like we remember so many things of our past life. That is recorded. Actually it is recorded. Everything is recorded. How you are getting this television? Because it is recorded in the atmosphere. It is being simply transferred. Everything is recorded. But we have deteriorated in our even physical condition that we cannot produce the recorded version. So we are making ourself dull, duller, dullest. Just like Sir George Bernard Shaw, he also stated that ”You are what you eat.” So by eating process, we are making our brain dull. So there is need of nice eating, nice talking, nice thinking, nice behavior. The our brain is sharp. It requires training. It is not that you can do whatever you like and all nonsense, and your brain will be sharp. What is the difference between crazy and sane man? They keep nice behavior. Therefore they are sane man. And if you put to you nonsense behavior, then you become crazy. This is a fact. All right. Chant. (end)

Śrīmad-Bhāgavatam Canto 1.5: Lectures
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Śrīmad-Bhāgavatam 1.5.1-4

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New Vrindaban, May 22, 1969
Prabhupāda:

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

We shall speak something about the compilation of Śrīmad-Bhāgavatam by Vyāsadeva. [break] …known as Vedavyāsa. Vedavyāsa, because he has compiled all the Vedic literatures, wonderful education… There are millions of verses in the Purāṇas, Mahābhārata, in Śrīmad-Bhāgavatam. Only Śrīmad-Bhāgavatam contains 18,000 verses. Mahābhārata contains about more than 100,000's of verses. Similarly, there are other Purāṇas. Besides that, Upaniṣads. He is the editor and compiler of all these Vedic literatures.

But he was not satisfied even after his presentation of the Vedānta-sūtra. He summarized all the Vedic knowledge in sūtra-Sūtra means codes-so people may take advantage. Just like there are business codes, Bentley's codes, Henry's codes. So one or two words will give impression of volumes of knowledge. Businessmen, they need it to save the expenditure on wiring, on telegraphing. Just like CIF. ”Accept your offering. CIF.” CIF means ”cost including freight.” That means goods will be delivered at your door. So similarly, there are many codes in business matter. In military arts there are so many codes. So Vedānta-sūtra means codes of all Vedic knowledge. Sūtra. Sūtra means codes.

Just like athāto brahma jijñāsā. Atha, ”now,” ataḥ, ”after this,” brahma, ”the Supreme Absolute Truth,” jijñāsā, ”one should inquire.” Now you can explain in volumes of books athāto brahma jijñāsā. So there are different commentators, they have explained when brahma-jijñāsā should begin, when one should be prepared to inquire about the Supreme. Somebody says, ”After karma-kāṇḍīya, after finishing all these sense gratificatory processes,” or ”After this, after this.” Because the word is atha, ”now, hereinafter.” ”Therefore.” ”Therefore,” that's atha. This word is very significant, atha. Why ”therefore”? Especially in your America-you are all American boys and girls-you should take note of this atha, ”therefore.” What is that ”therefore”? ”Therefore” means that ”You have enjoyed your material life as luxuriantly as possible, but you are confused. You are not happy. You have produced hippies, frustration. Therefore.” You can take this word, ”therefore.” Because we have failed, the Americans have failed to achieve the highest pleasure of life even by arranging all kinds of material facilities, therefore they should be eager to understand. At least, they should inquire what is the cause. (aside:) Don't bother about that. Here.

So brahma-jijñāsā. This brahma-jijñāsā is answered immediately in the Vedānta-sūtra. What is Brahman or what is the greatest? Say, greatest happiness. Now you have enjoyed material happiness, but you are not satisfied. You are confused. Then you should inquire what is greatest happiness. So these codes are so important thing, Vedānta-sūtra. You can explain ”therefore” in so many ways according to your knowledge. But scientifically, this ”therefore” means we are trying to find out the original source of everything. We are trying to find out what is the original source of this cosmic manifestation, why we are hankering after happiness, why we are confused. So many things.

What is the original source? The original source is replied immediately in the next sūtra, next code. Janmādy asya yataḥ [SB 1.1.1]. The original source, either of happiness or of distress, everything original source is that. Simply giving original… Janmādy asya yataḥ [SB 1.1.1]. Wherefrom everything emanates. Distress also emanates and happiness also emanates. This cosmic manifestation also emanates. The supply also emanates. Everything emanates. The supreme source. Now you can explain. Everything emanates. How is that distress also emanates and happiness also emanates, knowledge also emanates, ignorance also emanates? Yes. That is fullness. That is fullness. This is the… How that original source is for everything, that is explained in the Bhagavad-gītā, Bhāgavata also. Kṛṣṇa says in the Bhagavad-gītā that ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] ”I am the source of everything. I am the source of happiness, I am the source of distress, I am the source of all this Brahmā, Viṣṇu, Maheśvara, everything.” Mattaḥ parataraṁ nānyat: [Bg. 7.7] ”There is no more supreme source than Me.” Then why these two things, duality, distress and happiness?

That is also answered in the Bhagavad-gītā. You'll find, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] ”I am sitting in everyone's heart and from Me there is memorization and forgetfulness.” (bell sound) Why you are disturbing? Sit down. Hear. Try to hear. So mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. One forgets and also one remembers. Remembrance and forgetfulness. So why one remembers Kṛṣṇa consciousness and why one forgets Kṛṣṇa consciousness? Actually, my constitutional position is, as Caitanya Mahāprabhu says, that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Actually, the constitutional position of the living entities are that he is eternally servant of God. That is his position. He's meant for that purpose, but he forgets. So that forgetfulness is also janmādy asya yataḥ [SB 1.1.1], the Supreme. Why? Because he wanted to forget.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare

nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Just like sometimes we imitate. Somebody, I think he is very much enjoying, so I also think, "Why not I enjoy like him?" This is natural. We have got independence to think like that. Similarly, when the living entities, whose business is to serve Kṛṣṇa, when he wants to become Kṛṣṇa, when he wants to become God, although he is dog, still, when he wants to imitate, he is immediately put into the clutches of māyā. "All right. You enjoy. Try yourself. Try yourself to become God."

So this is material world means everyone is trying to become God. I am trying to become God, you are trying to become God. So there is competition between Gods. He has forgotten that he is dog, but he's trying to become God. Especially in these days, especially in our (chuckling) India, Bengal, there (are) so many Gods incarnation, rascal. You see? So many. As if God is so cheap thing that anyone can become God. So God has given us the chance, "All right. You try to become God." He's trying to become God, and more and more… This is asuric. Just like Hiraṇyakaśipu. As soon as his little child would say "Kṛṣṇa, Nārāyaṇa," he would immediately become angry: "Oh, who is this Nārāyaṇa?" "Oh, He is God." Just like this child is doing. "I am God. Who is God? You are trying to respect some other God?"

So this philosophy is there always, and now it is very prominent that everyone wants to become God. So many swamis, they come to your country and they, "Oh, you are God, I am God, this God, that God." So this is going on. And in the lower stage they are grossly under the impression that "I am this body," "I am this mind," or "I am this intelligence." And later on, "I am God," and so many things. So this Bhāgavata, Śrīmad-Bhāgavatam, explains that Supreme from where everything is emanating. Janmādy asya yataḥ [SB 1.1.1]. From the very beginning. Janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ svarāṭ. Very nicely. You have read our explanation, English explanation in the Śrīmad-Bhāgavatam. What is that Supreme? That Supreme, janmādy asya yataḥ [SB 1.1.1], that Supreme is abhijñaḥ. He knows everything. But the so-called cheap Gods, do they know everything? He does not know even what is going to happen in next moment. Just like I heard there was a "God," Meher Baba. He had came. And he did not know that he is going to meet with some motor accident, and still he claimed that he's God. You see?

So Śrīmad-Bhāgavatam is the right explanation of the philosophy. What is the original source of everything, that is the beginning. Janmādy asya yataḥ [SB 1.1.1]. Therefore it is called bhāṣyāyaṁ brahma-sūtrāṇām. Bhāṣya ayam. Ayam (grantha?) Śrīmad-Bhāgavatam is the right commentary on the Vedānta-sūtra. So how this Vedānta-sūtra commentary was originally written by the author himself is explained in the Fifth Chapter of Śrīmad-Bhāgavatam, First Canto. You try to understand it. So the cause was that after compiling all these Vedic literatures up to the end, Vedānta-sūtra, Vyāsadeva was not satisfied. Vyāsadeva was still morose. So Nārada Muni, he is spiritual master, he could understand that Vyāsadeva is seeking something, that "Why I am morose? I have tried to give knowledge to the people as far as possible, as far I have known from reliable sources. So why I am not satisfied?"

At that time Nārada came to him, and Vyāsadeva received him, as it is the duty of the disciple to give good reception to the spiritual master. And when he was seated nicely, it is said,

atha taṁ sukham āsīna
upāsīnaṁ bṛhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

So Devarṣi, when he was comfortably seated, with his hand, in his hand that vīṇā, vīṇā-pāṇiḥ. Vīṇā-pāṇiḥ is called Sarasvatī. Vīṇā means that stringed instrument which is carried by Nārada and also Sarasvatī, the goddess of learning. Sarasvatī. Students, they worship Sarasvatī for getting learning, material knowledge. And we Vaiṣṇavas, we also… He is also Sarasvatī. Nārada is also Sarasvatī. My spiritual master was known as Sarasvatī, Siddhānta Sarasvatī. Sarasvatī is the knowledge.

So there are two kinds of knowledge, avidyā and vidyā. Real vidyā means brahma-vidyā. This brahma-jijñāsā, athāto brahma…, that is vidyā. That is real knowledge. And avidyā, karma-saṁjña. Another vidyā is how to learn technology, avidyā. Avidyā. That is avidyā. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. So now, at the present moment, the education is being given to the people how to work hard, karma-saṁjña. That is not now. That is the system everywhere, because everyone wants to enjoy senses as far as possible, so he has to work very hard. But in the Śrīmad-Bhāgavatam you will find the instruction is by Ṛṣabhadeva, that this life is not meant for that simply hard labor for sense gratification. If you work hard, you try to work hard for attaining Kṛṣṇa consciousness. Then your life will be successful. You have to work hard. If you want to enjoy senses, they are not very easily available. It is said that udyogināṁ praharṣaṁ praheti lakṣyam.(?) Unless you become industrious, laborious, you cannot enjoy even this material world.

So one has to work because his business is to become servant. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. So if he does not become servant of Kṛṣṇa, then he will have to become servant of māyā. Just like same thing we are doing in this New Vrindaban or anywhere. The same thing. We are also cooking, we are also cleansing. So this is for Kṛṣṇa. So even if we get tired by cleansing for Kṛṣṇa, but that is an asset. Yes. And if we work the same thing for sense gratification, that is simply spoiling time. This is the technology of Kṛṣṇa consciousness, that we can achieve the highest perfection of life by doing the same thing. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.

So Vyāsadeva, he also worked very hard, wrote so many books, unlimited. But he was not happy. So if you work for māyā, then you'll never be happy. You'll get tired and you'll simply be confused. But if you work for Kṛṣṇa, then you'll be happy. Just like… There are so many examples. Arjuna. Arjuna also, he remained a military man. He was in the beginning military man, and after hearing Bhagavad-gītā he remained a military man. But that military man was for Kṛṣṇa. And in the beginning he was a military man for acquiring some kingdom for sense gratification. So our Kṛṣṇa consciousness movement is simply to change the consciousness, to change the account. The activities may be the same, but when the account is changed, then you'll get the highest profit.

So when Vyāsadeva was morose, his spiritual master is addressing Vyāsadeva as pārāśarya mahā-bhāga. Mahā-bhāga. Pārāśarya means Vyāsadeva is the son of Parāśara Muni, who was a great sage. His mother was Satyavatī. Actually Vyāsadeva was born… His mother was a fishergirl, fisherwoman. In Bengali we call māchaoyālī. So, but because the father was very great, Parāśara Muni, so there is no question of father and mother. Everyone comes in his own ability according to karma. Nobody is responsible for his birth. Everyone is responsible for his work. So Vyāsadeva became a great personality although he was son of a fisherwoman. Pārāśarya.

He's addressing, "My dear son of Parāśara, mahā-bhāga." Mahā-bhāga means "You are very fortunate." Bhāga means fortune. Bhāgya. Mahā-bhāga. Pārāśarya mahā-bhāga bhavataḥ kaccid ātmanā parituṣyati. "Do you think that you'll be satisfied identifying yourself with this material body or mind? That is not possible." Parituṣyati śārīra ātmā mānasa eva vā. Śārīraḥ śarīrābhimāny ātmā, ātmanā tena śarīreṇa kaccit kiṁ parituṣyati(?). One who is… "You have compiled so many books on this concept of life, that the living entities are, some of them are considering that 'I am this body,' and some of them are considering 'I am this mind,' and some of them are considering 'I am this intelligence,' but he is none of them. He's above this. He's transcendental." Unless he comes to that position, there is no question of paritoṣa, or satisfaction.

So this is the first question, that "My dear Vyāsadeva, you are so great. You are born of a great father. You are so learned. Mahā-bhāga, you are so fortunate. But still, all your compilation of these books are based on the concept of this body and mind. Therefore you cannot get happiness." Then he says,

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhārataṁ yas tvaṁ
sarvārtha-paribṛṁhitam

"You have recently done…" Because Vyāsadeva, after the Battle of Kurukṣetra, he wrote Bhārata, this Mahābhārata, history, history of India or history of this planet, Mahābhārata. So he says that kṛtavān bhārataṁ yas tvaṁ sarvārtha-paribṛṁhitam.

Sarvārtha. Artha means, what are the arthas? Artha means interest. Interest. So there are four kinds of interests. We are interested in four things. If we are actually human being, a civilized being, then we should be interested with four things. What are those four things? Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. In human society, for at least peaceful living, the human society must have religion, dharma. And artha means economic development, good condition, economic con… That is also required. One, that the human society should be religious, they must have nice economic organization, and the kāma, they must have also nice arrangement for sense gratification. So sense gratification is not denied. Dharma, artha, kāma, and mokṣa. And after that, when one is satisfied, when he, when one is, by religious procedure, he is satisfied in his economic development, in his satisfaction of senses, the next need is mokṣa. Mokṣa means liberation from material bondage. These are four arthas. Catur-vargaḥ puruṣārthaḥ. Puruṣārtha means the interest of the living entity. But they are not final. They are not final.

So Nārada will give the hint what is the final puruṣārtha. That final puruṣārtha is Śrīmad-Bhāgavatam. Not that even if we become liberated, if we merge into the existence of the Absolute, oh, that is also not final. Therefore in the Śrīmad-Bhāgavatam you'll find in the beginning that dharmaḥ projjhita-kaitavo' tra [SB 1.1.2]. These four principles of our interest, means dharma-artha-kāma-mokṣa, projjhita, they are thrown away from this Śrīmad-Bhāgavatam. And the great commenter, commentator, I mean to say, Śrīdhara Svāmī, he says that dharmaḥ projjhita-dharma-artha-kāma-mokṣa atra mokṣa-visandhir(?) api parityaktaḥ. One should not aspire even for liberation. That is the position of a devotee.

Just like Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. These are dharma-artha. Anyone wants… Everyone wants money, everyone wants good wife, good family, good comfortable life. Caitanya Mahāprabhu denies, that "I don't want all these things." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. Then that is… [break]

Śrīmad-Bhāgavatam you should study very scrutinizingly, critically. And there is explanation of great, I mean, stalwart devotees. In Śrīmad-Bhāgavatam there are eight kinds of commentary. In Bhagavad-gītā… They are authorized. They are not ordinary commentaries. Ordinary commentary, there may be many. Similarly, Śrīmad Bhagavad-gītā there are nine kinds of commentary. So Śrīmad Bhagavad-gītā or Bhāgavata, they are themselves illuminating. Just like sunlight-there is no need of a lamp to see the sunlight. Similarly, Śrīmad-Bhāgavatam or Bhagavad-gītā, they are self-illuminating. Simply word to word if you try to understand, then you'll get enlightenment. Still, there are ācāryas who can help you.

So this Mahābhārata, which is referred now by Nārada Muni: kṛtavān bhārataṁ yas tvaṁ sarvārtha-paribṛṁhitam He says that jijñāsitaṁ susampannam api te mahad-adbhutam. Jijñāsitam. Because Vyāsadeva inquired from Nārada. That is the duty of the disciple. Just like Rūpa Gosvāmī says that how we can develop… We are explaining these things in our Nectar of Devotion. Ādau gurvāśrayam. You must inquire, you must be inquisitive. Wherefrom inquiry? You have to inquire from a guru, a spiritual master, who can actually give you right knowledge. And spiritual master means he is able to answer your question. So one should be very much inquisitive. What sort of inquisitiveness? Asking his spiritual master, "What is the rate of this article?" Just like businessman? No. That is also explained in the Śrīmad-Bhāgavatam, that you should inquire. What is that inquiry? Tasmād guruṁ prapadyeta jijñāsuḥ [SB 11.3.21]. Jijñāsuḥ. Inquisitive. What is that? What is that inquiry? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. One who is inquisitive to understand uttamam, beyond this darkness. Because anything you inquire about material things, that is darkness. Tamasi mā jyotir gama. Uttama. Tama, tama means darkness. Ut. Ut means udgatam.

So every word has volumes of meanings. Udga… Therefore sometimes right commentary required. So uttamam means udgataṁ tamam. Tama means this material world. When one is inquisitive to understand about the spiritual life, then he should accept a spiritual master. Otherwise there is no need. A spiritual master is not a fashion, that "Oh, I should have a spiritual master." People after fashion. No. One must be very much inquisitive to know. What about, inquisitive? Uttamam. Śreya uttamam, what is the highest perfection of life. If one is actually inquisitive to understand about the highest perfectional stage of our life, then he should search after a spiritual master. That is the direction.

So here Nārada says that "You, jijñāsitam, you have inquired. You have inquired. And after inquiry you have done also very nicely." Because Vyāsadeva has written so many books. Just like we are trying to write so many books. What is that book? That means whatever we have understood from our spiritual master. That's all. So one should be inquisitive, assimilate them, and susampannam, and… This is called śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. The inquiry means śravaṇam. Inquiry means to get the answer; that is hearing. And then assimilate. Then kīrtanam, then distribute the knowledge to the world. That is the order of Śrī Caitanya Mahāprabhu, that bhārata-bhūmite haila manuṣya janma yāra [Cc. Ādi 9.41]. Anyone who has taken birth in this holy land of India, Bhāratavarṣa… Just see how Caitanya Mahāprabhu gives power to every Indian. Every Indian has got this opportunity because his land of religion, the land of knowledge, spiritual knowledge. But these rascal men, they are being taught that "Throw away these books." You see. Such misfortunate condition is now in India. They are recommending wholesale cow slaughter in India, to make this business… Unfortunately, we have to be governed by such rascals. So the sooner the Indians give up their…, now, so long these nonsensical things are going on, it is better. It is better.

So jijñāsitam. Nārada says that "You inquired nicely and you have written very nice books also." Jijñāsitaṁ susampannam api te mahad-adbhutam. "And your knowledge is wonderful." Everything, all credit is being given to Vyāsadeva. Adbhutam. Jijñāsitam adhītaṁ ca brahma yat tat sanātanam. "Not only ordinary things, not only your material knowledge, but you have inquired about Brahman." Athāto brahma jijñāsā. Sanātanam. The Brahman means that is eternal. And what is not Brahman, that is temporary. So sanātana, "You have inquired about Brahman and you have understood, you have assimilated. You have compiled very wonderful books, adbhutam, and the history, bhāratam, Mahābhāratam." Sarvārtha. Sarvārtha-paribṛṁhitam. "And in that Mahābhārata you have given all the information of these four principles of perfection, namely dharma-artha-kāma-mokṣa. And this Bhagavad-gītā is there in the Mahābhārata. In the Bhīṣma-parva." So tathāpi śocasi. Tathāpi:. "Still you are morose. After doing all these things, you are still morose." Tathāpi śocasy ātmānam akṛtārtha iva prabho. Prabho.

Now, here you see. We are teaching our disciples to address amongst themselves "prabhu." This is not new thing. This is very old. Now Nārada is addressing Vyāsadeva, "prabhu," his disciple. His disciple, he's addressing prabhu. So we should give respect. Just like we address, "Kīrtanānanda Mahārāja." Although he's my disciple, but the respect should be given. Here, see, Nārada is addressing Vyāsadeva: "Prabhu." "My dear prabhu, still you are lamenting. You have done so nice, wonderful things and you are learned, you have asked about the transcendental subject matter, you have compiled so many nice books. Why? Why you are?" This question must be there just to apprehend that "What is the reason?"

So this is the question and answer of Vyāsadeva. It is very interesting. You have got already your book, Śrīmad-Bhāgavatam, Fifth Chapter, First Canto. They are very interesting. So we shall discuss. What is time now? It is time now. We shall stop. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.5.1-8

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New Vrindaban, May 23, 1969

Prabhupāda:

…cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ
śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

So sage Nārada is trying to enliven Vyāsadeva. Vyāsadeva was learned. Not ordinarily learned. He is the incarnation of God, Nārāyaṇa. He appeared for spreading Vedic knowledge. Therefore Nāradajī, it is stated here, smayann iva. Smayann iva means, smayan means smiling, that "Such a great personality also becomes morose." After giving so many contribution, literary contribution, still he was not happy. So it is wonderful… So therefore he was smiling. Smayann iva. Devarṣiḥ prāha viprarṣiṁ vīṇā-pāṇiḥ smayann iva. He said,

jijñāsitam adhītaṁ ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam
akṛtārtha iva prabho
[SB 1.5.4]

Jijñāsitam. This is very important thing, jijñāsitam. This is the beginning of life actually. Athāto brahma jijñāsā. Inquisitiveness. Tasmād guruṁ prapadyeta [SB 11.3.21]. One should search after a guru, jijñāsu, one who is inquisitive. That is actually life. Just like animals, they are not inquisitive. They are simply concerned with the four principles of bodily necessities. Eating… Udaram, dākṣyaṁ kuṭumba-bharaṇam. In this age, Kali-yuga, if one can eat sumptuously, he thinks that "All my interest is now fulfilled. I have eaten very nicely today." That's all. (chuckles) And dākṣyaṁ kuṭumba-bharaṇam. And if he can maintain a wife and three children, oh, he is Dakṣa Mahārāja. Dakṣa Mahārāja. This is the age of Kali. You see? If one can simply eat and if he's well-to-do, he can maintain…

And when I was in New York, one old lady, she used to come to my class. Not in Second Avenue. When I first started in 72nd Street. So she had a son. So I asked, "Why don't you get your son married?" "Oh, if he can maintain a wife, I have no objection." Just to maintain a wife is a great job in this age. Dākṣyaṁ kuṭumba-bharaṇam. And still we are very much proud that we are advancing. Even a bird maintains a wife, even a beast maintains wife. And human being hesitates to maintain a wife? You see? And they are advanced in civilization? Hm? It is a very horrible age.

Therefore Caitanya Mahāprabhu has said that don't waste your time in any way. Simply chant Hare Kṛṣṇa. Harer nāma harer nāma harer nāmaiva… [Cc. Ādi 17.21]. So people are not at all interested in spiritual life. No inquiry. No inquiry. But that is the life, that is human life. Jijñāsitam. Tasmād guruṁ prapadyeta [SB 11.3.21]. One must find out a person, guru, a spiritual master, and inquire from him the problems of life. Just like Sanātana Gosvāmī. You'll find in the teachings of Lord Caitanya, he inquired. He was a great minister, and he thought himself that ”I am a most third-class man because I do not know what is the aim of my life.” Ke āmi kene āmāya jāre tāpa-traya: ”Why I am put into this miserable condition of material existence? I don’t want all these miserable conditions. Still, they are enforced upon me.” So there should be inquiry. But the animal has no inquiry. Just like the goat is standing whole night. Just see. It has no power to inquire, ”Oh, why you have put me into this condition?” That is animal life. ”All right, suffering is there. All right, disease is there. That’s all right. Death is there, all right. Old age is there, all right.” This is animal life.

Therefore Nārada says, jijñāsitam adhītaṁ ca. ”You are not a fool. You have inquired sufficiently, and you have studied.” Adhītaṁ ca. So it is not that without studying, without inquiry one becomes elevated. No. Jijñāsitam adhītaṁ ca brahma. What about, inquiry? Brahman. Athāto brahma jijñāsā. Ordinary jijñāsā, ”What is the news today?” this is not jijñāsā. Jijñāsā means brahma-jijñāsā. Jijñāsitam adhītaṁ ca brahma yat tat sanātanam. Sanātanam means eternal. We should inquire about our eternal life, eternal blissful life. That is our prerogative. So ”You have done all these things.” He had a spiritual master like Nārada, and he was himself Vyāsadeva. So everything was first class. But still, tathāpi, still, śocasi, ”You are lamenting. You are morose. You are morose, you are unhappy just like you have akṛtārtha, you have done nothing.” So we have to become kṛtārtha. Kṛtārtha means one who has finished his job, kṛtārtha. The Sanskrit words are very appropriate. People still have to learn so many things from this Vedic literature.

Then Vyāsadeva replies, asty eva me sarvam idaṁ tvayoktam. ”My dear sir, my dear spiritual master, whatever you are saying, it is all right. I have studied sufficiently. I have inquired sufficiently. I know about Brahman, everything. I have written Vedānta-sūtra; still…” Asty eva. Asty eva me sarvam idaṁ tvayoktam. ”Whatever you are saying, everything is there in me.” Tathāpi nātmā parituṣyate me. ”Still I don’t find satisfaction.” Tan-mūlam avyaktam. ”And what is the cause? That is also I do not know.” Tan-mūlam avyaktam agādha-bodhaṁ pṛcchāmahe tvātma-bhavātma-bhūtam. Bhavātmā. Ātma-bhūtaṁ bhava. ”You are the son of Brahmā.” Brahmā is called ātma-bhūtam. Brahmā is not born of ordinary father and mother. Brahmā is born of the Supreme Lord, Supreme ātmā, Nārāyaṇa, Garbhodakaśāyī Viṣṇu. Therefore he is called Svayambhū. Brahmā’s another name is Svayambhū. Sa vai bhavān veda samasta-guhyam upāsito yat puruṣaḥ purāṇaḥ. Now here Nārada’s qualification is that ”Because you are a great devotee of the original Personality of Godhead, puruṣaḥ purāṇaḥ.” Śāśvataṁ puruṣam ādyam. Just like Arjuna accepted Kṛṣṇa, śāśvataṁ puruṣam ādyam. Just like we are singing now, govindam ādi-puruṣam. So purāṇa-puruṣam. Purāṇa-puruṣam, the oldest puruṣa, oldest being. The oldest being is Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. These references are all the same, either you take Vedānta-sūtra or you, say, take Brahma-sūtra or you take Brahma-saṁhitā or Bhāgavatam. There is no contradiction, because the same truth is explained in different Vedic literature.

So (Sanskrit commentary:) kiṁ ca yat sanātanaṁ nityaṁ paraṁ brahma ca tac ca tvayā jijñāsitaṁ vicaritam adhītam adhigataṁ prāptam cety arthaḥ. Ātma-bhavaḥ, avyaktam asphutam, he nārada. Tva tvaṁ pṛcchāmi. Ātma-bhavaḥ avyaktaṁ brahma tasya ātmano dehodbhutams tam.(?) ”So because you are directly from Brahmā, therefore I am asking you, what is this?” Sa vai bhavān veda samasta-guhyam upāsito yat puruṣaḥ purāṇaḥ. Puruṣaḥ purāṇaḥ. Puruṣa, the puruṣa… God is puruṣa. God is never female. This is another rascaldom. There are many rascals who think that God is female. ”Kālī, Goddess Kālī is God.” Goddess Kālī, how can be God? She is śakti. Śakti. Every Vedic scripture it is said that parasya brahmaṇaḥ śaktiḥ. Everything is energy. So how God can be… That is the impersonalist. He can think of God, imagine, imagine. It is imagination. The Māyāvādī theory is that God…, there is no God. The impersonal, there is voidness. You can imagine any form. That’s all. Sādhakānāṁ hitārthāya brahmaṇo rūpaḥ kalpanaḥ.(?) Kalpanaḥ means imagination.

So except the sātvatas, nobody knows what is God. Sātvata means Vaiṣṇava. Nobody knows what is God. They sometimes accept ”This is God, this is God, this is God, this is God.” No. God is the original Supreme Person, male, enjoyer. Male is called enjoyer, predominator. Puruṣaḥ purāṇaḥ. Parāvareśo manasaiva viśvaṁ sṛjaty avaty atti guṇair asaṅgaḥ. And para. Parāvaraḥ. Para means transcendental, and avara, avara means this material, inferior. Avara means inferior. And para means superior. That is explained in Bhagavad-gītā. Itas tu me… Bhūmir āpo ’nalo vāyuḥ khaṁ buddhir mano eva ca, itas tu me… [Bg. 7.4]. Aparā. Apareyam. This material nature, consisting of earth, water, air, ether, mind, intelligence, ego: eight. This is avara. Avara means inferior. And there is another nature. Paras tasmāt tu bhāvo ’nyaḥ [Bg. 8.20]. In the Bhagavad-gītā you’ll find, there is another nature. That is para. Para. Tasmāt. Tasmāt means out of this avara, inferior nature, there is another, superior nature, para. The same thing is here also. Parāvareśaḥ. But Kṛṣṇa is īśa, the controller of both the energies, the spiritual energy and material energy. Parāvareśaḥ.

Parāvareśo manasaiva viśvaṁ sṛjaty avati. Manasaiva, ”simply by thinking.” Just like in the Bible it is said, ”Let there be creation.” Immediately there is creation. Manasaiva. We can compare just a very rich man, many assistants, many managers. Just like, take, in your country, Rockefeller or somebody like that. He thinks something to do, business. Simply he orders his secretary, ”This should be done,” it is done. Without his personal effort, immediately done. Because why? Because he has got superior energy or power. In the material world… Material world means this monetary strength he has got. So simply by his desire, the secretary arranges everything and everything is nicely done. But he is sitting in his room. If it is possible for a person who is little materially rich, just imagine how much it is possible by God, the Supreme. Simply by willing, everything will be done. He hasn’t got to do anything. Na tasya kāryaṁ karaṇaṁ ca vidyate. Veda also.

So He has nothing to do. So who is that God? That Kṛṣṇa. He has nothing to do. He is simply enjoying, playing His flute, and Rādhārāṇī is serving. Oh, He is not taking a sword and fighting. Why He should fight? He hasn’t got to fight. Then one can say, ”Then why He was in the battlefield?” Yes, battlefield He was. He was not to fight there. He was to see the fun, how the fight is going on. He was to give instruction. He was to give, deliver this Bhagavad-gītā. He was not fighting. That is God. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He’s instructing Arjuna, His friend, that ”You fight.” By His simple will everything would have been done, fighting would have been finished. He says that nimitta-mātraṁ bhava savyasācin. ”I have already planned it. If you don’t fight, don’t think that these persons who have assembled here, they will go back home. They are already finished. That plan is already made. Simply you take the credit, that you are Kṛṣṇa’s friend, you have won the battle. That’s all. I am giving you this chance of taking the credit.” This is God. God hasn’t got (chuckling) to labor and meditate and push nose, and he becomes God. No. God is God. Simply by His will, God. Everything is God. So this bluffing, that by meditation one can become, by silent, becoming silent, one become God, this condition… God is not under any condition. Why God should be under condition?

So therefore it is said, manasaiva viśvaṁ sṛjati. That is God. Simply by willing, ”Let there be creation.” Simply that word is sufficient. Immediately perfect. Pūrṇam idam. Pūrṇam idam [Īśopaniṣad, Invocation]. Everything full. Just like see, every planet is complete. Complete. Whatever is needed, there is complete arrangement. Take, for example, in our planet. We require water. The sufficient water is stocked, and the water is evaporated by the sun, and it is stocked again on the hill, reservoir, and from there supply, whole year is being supplied by river, and again it is going to the reservoir. How complete it is. Everything you will find complete. Pūrṇam idam,

pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Īśo Invocation]

So simply manasaiva viśvaṁ sṛjaty avaty atti. This creation, bhūtvā bhūtvā pralīyate [Bg. 8.19], the whole creation by the will of the purāṇaḥ puruṣaḥ, the Supreme Lord, is coming into existence, manifested, again becoming nonmanifest. Guṇair asaṅgaḥ. How it is becoming manifested and nonmanifested? By the interaction of the three material modes of nature. But He is apart from that. Guṇair asaṅgaḥ.

tvaṁ paryaṭann arka iva tri-lokīm
antaś-caro vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataiḥ
snātasya me nyūnam alaṁ vicakṣva
[SB 1.5.7]

”So you are a devotee of such Personality of Godhead. You are recognized devotee. Therefore I request you to find out what is the defect in me that after inquiring, after doing so many books and literatures, I am not happy. So you…” The same thing, as Arjuna surrendered to Kṛṣṇa, that ”The disturbance which I am feeling in this battlefield, that can be solved by You only. Therefore I am surrendering unto You as my spiritual master. No more friendly talks. And You just teach me.” So this is the, I mean to say, eternal process. Even Vyāsadeva is surrendering to Nārada. Such a great scholar. Even Arjuna is surrendering to Kṛṣṇa. So why? Either you have to surrender to Kṛṣṇa or Kṛṣṇa’s representative. Then there is solution. Otherwise there is no solution.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

One who has taken shelter of the Supreme Lord, upaśama, finishing all, I mean to say, material desires… Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. ”Vāsudeva is everything.” Sa mahātmā. So we have to search out a mahātmā, a person who is simply a surrendered soul to Kṛṣṇa, Vāsudeva, and we have to surrender unto him. This is called disciplic succession. Then our problems will be solved. Otherwise, even a personality like Vyāsadeva, he has problems. Even a personality like Arjuna, he has problems. So antaś-caro vāyur ivātma-sākṣī parāvare brahmaṇi dharmato vrataiḥ. Vrataiḥ. Dṛḍha-vrata. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Any person who has simply acted piety, janānāṁ puṇya-karmaṇāṁ te, such person, bhajante māṁ dṛḍha-vratāḥ.

So to become Kṛṣṇa conscious, or to become a devotee, is not ordinary thing. One has to finish the business of all sinful reaction. Yeṣām anta-gataṁ pāpam. So long there will be pāpam, he’ll be hesitating to surrender unto Kṛṣṇa. Therefore Caitanya Mahāprabhu has given us this Hare Kṛṣṇa mantra, that all pāpas will be finished. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If one chants Hare Kṛṣṇa mantra offenselessly, just according to regulation, then he is anta-gataṁ pāpam. Anta-gatam. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. (pause)

So Kṛṣṇa says, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. One who has finished all sinful reaction. This can be done. But we have our ten kinds of offenses. Nāmno balād yasya hi pāpa-buddhiḥ. This Hare Kṛṣṇa mantra will finish all my sinful reaction, that is a fact. As soon as I chant Hare Kṛṣṇa, immediately my sinful reaction is finished. But that does not mean that ”Because I chant Hare Kṛṣṇa, then let me, from morning to evening, let me do all kinds of sinful reaction and sinful activities, and I shall chant Hare Kṛṣṇa, everything will be finished.” Just like in Christian religion there is a faith that confession, weekly confession. That is nice. When you confess your sinful activities before the higher authorities, before the representative of God, Lord Jesus Christ, or God, or Kṛṣṇa, your sinful activities are finished. That’s all right. But that does not mean that you shall go again, and again commit sinful activities, and again come at the end of the week and finish your business. No. This is not meant. One should be conscious.

Therefore Caitanya Mahāprabhu, when He accepted Jagāi-Mādhāi… They were very sinful. But He simply asked the condition that ”From this day no more sinful activities. You accept this, then I accept you.” They promised, ”Yes. Whatever we have done, no more.” That should be the… Confess, God can excuse, and that is not difficult job. God can excuse any amount of sinful activity, but after confessing, after being free, if I again commit sinful activities, oh, that is the greatest sin. That is the greatest sin. One should be ashamed of, that ”I… God has excused me. Again I shall? So I am so shameless.” But this business is going on. No. That should not be. Nāmno balād yasya hi pāpa-buddhiḥ.

So we should not think that because we are chanting we can act all kinds of sinful activities. No. The chanting of Hare Kṛṣṇa will give you protection, but you should not take advantage of. But if by accident or by unintentionally if you commit some, by habit, that is also excused. That is also stated in the Bhagavad-gītā. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. That is accidental. Not that willful sinful activities should be done and it should be neutralized by chanting Hare Kṛṣṇa mantra. No. Then you are spoiling your time. That should not be done. So yeṣām anta-gataṁ pāpam. So without being freed from sinful activities nobody can take to Kṛṣṇa consciousness. The method is easy. You can get out of sinful activities. But don't commit again. If you think that "I shall ignite fire and pour water again," then what is the use of? Simply waste of time. So that should not be done.

So, parāvare brahmaṇi dharmato vrataiḥ. So one should execute Kṛṣṇa consciousness, dharmataḥ, in right path, and vrataiḥ. Bhajante māṁ dṛḍha-vratāḥ. Just like today, ekādaśī-vrata. Vrataiḥ. This ekādaśī-vrata is required. Just see. Here it is that "You have performed all the vratas." The purpose of ekādaśī-vrata is that today we should not eat much usual food, grains. The actual prescription is fasting. Nirjala-ekādaśī. Nirjala means there are many devotees who does not take even water. Water, drinking water, according to śāstra, it is taking food… It is drinking of food or no food. We can take both ways. So sometimes drinking of water is excused as upavāsa also. But there are many devotees who even…, drink even a drop of water. Whole day and night they fast and observe ekādaśī-vrata. And the night is called harivāsara. Harivāsara means the whole night they would chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… This is called vrata. Dṛḍha-vrata. Dṛḍha-vrata.

Dṛḍha means very firm, steady. Kṛṣṇa is so kind that He has given us so many concession. But we should be… Because there are some concession, better we should not take advantage of the concession, but we should be very steady and strong in our conviction and perform devotional service strictly. That is nice. Vrataiḥ. Dharmato vrataiḥ. Parāvare brahmaṇi dharmato vrataiḥ snātasya. Snātasya means taking bath. Just like if you… Of course, in your country there is no such thing. But in India they take bath in the Ganges. Completely dip. Just like you sometimes take bath in the ocean. So snātasya. Snātasya. Snātasya means completely taking bath in dharmato vrataiḥ. Fresh, refreshed.

So, me nyūnam alaṁ vicakṣva: "So you can find out what is the defect in me. Why I am morose?" Then Nārada is replying now.

bhavatānudita-prāyaṁ
yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
manye tad darśanaṁ khilam
[SB 1.5.8]

He immediately replies that bhavatā anudita-prāyaṁ yaśo bhagavataḥ amalam. "You have compiled, or you have," I mean to say, "given so many literatures, but in each and every literature… Just like there are Purāṇas, eighteen Purāṇas, and Mahābhārata, and Vedas, and Brahma-sūtra. You have given so many literatures. But," bhavatānudita-prāyaṁ yaśo bhagavato 'malam, "there is no incessant glorification of the Supreme Personality of Godhead."

Just like Mahābhārata. That's a great epic. But there are politics. So many politics, sociology, fight, this, that, but in the middle there is a little glories of God, Bhagavad-gītā. So the book is not full of the glories of the… Kṛṣṇa is there, but that is a partial representation. Now Nārada Muni says that "Not as sidelight. Completely you have to write one book simply glorifying the Supreme Lord. Then you'll be satisfied." Not sidelight. Completely. Bhavatānudita-prāyam [SB 1.5.8]. Here it is said, parāvareśa… Anudita-prāyam, anukta-prāyam. A sidelight. People take… Just like, "All right, yes, we accept God. But we cannot devote our whole time for God. We shall go weekly once or fortnightly once, or one hour in a day, partial. Our business is another. We want to enjoy sense gratification, and we shall go to church or temple just to ask God to supply our ingredients of sense gratification: 'Oh God, give me this. Give me this. I am poor man. I am this. I am this. I am suffering. I have got some disease.' " But still Bhagavad-gītā says that they are sukṛtina. Because they go to temple or church asking God something, because they are accepting that "There is God who can satisfy our needs," therefore they are sukṛtina. But those who are duṣkṛtina, miscreants, they don't believe in God. Then where is the chance of asking God, "Please give me this, give me that"? Because they don't believe in God. Therefore they are duṣkṛtina, atheist. In comparison to such person, those who go to the temple or church, ask something from God, they are better. Because they are accepting. They have at least come to God. Now, gradually, they will be purified, and at a time they will say, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42], "No. No more. I have no demand." What demand? If one gets Kṛṣṇa, then what is the question of demand? He gets everything. Everything. There is no question of demand. So that stage is perfect. So, (reads commentary) Anudita-prāyam anukta-prāyaṁ vimalaṁ bhagavad-yaśo vinā yenaiva dharmādi jñānenāsau bhagavān na tuṣyati(?) Śrīdhara Svāmī gives note that if you become a rigid religious person, that does not mean (chuckling) God will be satisfied with you. That is preliminary stage. Dharmārtha-kāma-mokṣa [SB 4.8.41]. If one religious man… But that is not the qualification. Therefore Caitanya Mahāprabhu, when He was talking with Rāmānanda Rāya, He, Caitanya Mahāprabhu, inquired what is the aim of life and what is the procedure of achieving that aim. He prescribed this varṇāśrama-dharma. Because that is the beginning of actual human life, accepting four varṇas and four āśramas. Caitanya Mahāprabhu immediately rejected, eho bāhya āge kaha āra. These are not very important things. Just see. The whole Vedic civilization is resting on the varṇāśrama-dharma.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

That is the statement, that one who is rigidly performing the rules and regulation of these four varṇas and āśramas… Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate. Simply by following the rules and regulation, varṇāśrama system, one can worship Viṣṇu. Viṣṇur ārādhya… Nānyat tat-toṣa-kāraṇam. There is no alternative to satisfy Him. That… This is an authorized statement. But Caitanya Mahāprabhu said, eho bāhya āge kaha āra, "This is external. This is not very important thing. If you know something more, that you can say." Eho bāhya āge kaha āra. Āge kaha āra.

So to become a religious person, to become economically very well-to-do, or to become a salvationist, desiring to merge into the existence, to become one with God, these things are not, I mean to say, very satisfactory to the Supreme Personality of Godhead. Bhaktas tu toṣa-bhagavān gaja-yuta pāya.(?) If you want to satisfy the Supreme Lord, then you have to accept this path of devotional service. There is no second path. There is no second path. In the Bhagavad-gītā also it is said that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If one wants to know the Absolute Truth, the Supreme Personality of Godhead in truth, not fictitiously, then bhaktyā. Bhaktyā mām abhijānāti. Bhaktyā mām abhijānāti means through devotional service. So here also it is said that bhavatānudita-prāyaṁ yaśo bhagavato 'malam [SB 1.5.8], "You have not stated very nicely, in devotion, in love, about the transcendental glories of the Lord." Yenaivāsau na tuṣyeta manye tad… And if Kṛṣṇa, the Supreme Personality of Godhead, is not satisfied… Yena eva asau na tuṣyeta. Asau bhagavān na tuṣyeta, is not pleased, manye tad darśanaṁ khilam. That is insignificant. That means he hinted that "You are very much proud that you have written Vedānta-sūtra. You don't think by writing your Vedānta-sūtra God is pleased. Don't think so. It is clearly said manye tad-darśanam. "You have done wonderful work in writing Vedānta-sūtra, but I think," tad darśanaṁ khilam, "it is insignificant. It is no…" Because by philosophical speculation, by argument, this or that, it is all…

God is not satisfied because you are very erudite scholar. God is satisfied by the love of gopīs. They are not philosophers, they are not even brāhmaṇas, they are not even man. Ordinary village girls, but their devotion for Kṛṣṇa, oh, there is no comparison. There is no comparison. Therefore Lord Caitanya says, ramyā kācid upāsanā vraja-vadhū-varge… And Caitanya Mahāprabhu's life was to love Kṛṣṇa: gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau. This is the Gosvāmīs. Simply they were trying to come to that stage on which gopīs loved Kṛṣṇa. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ.

So that is the highest stage, how to love Kṛṣṇa without any motive, without any material profit, without any personal consideration. That, if we can reach that, then yayātmā suprasīdati, then we'll be satisfied. Otherwise there is no satisfaction. It is simply useless, waste of time. That's all.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.2

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Los Angeles, January 10, 1968

Prabhupāda:

pārāśarya mahā-bhāga
bhavataḥ kaccid ātmanā
parituṣyati śārīra
ātmā mānasa eva vā
[SB 1.5.2]

I am just quoting Sanskrit mantras before you. You may not understand the language, but the vibration of the sound, the Sanskrit mantra, hymns, it has got special value. Mantra, sound vibration. Śabdād anāvṛttiḥ.

Now, the whole material world is produced from sound. That is scientific fact. Scientists are researching the importance of sound, physical science. Sound, light, and transmission of sound and light. There are so many things, electronics. So this sound vibration, this is material sound. They have got so much wonderful power. And just try to understand what is the power of the spiritual sound. Real sound is coming from the spiritual world. It is simply just like gramophone. The sound is coming originally from the person; the gramophone is reproducing. That is not the original source of the sound. Similarly, whatever sound is there in this material world, the original sound is produced by God. Just like in your Bible it is said, "Let there be creation." It is, simply it was sound and there was creation. So spiritual sound is so powerful. And we are trying to catch you directly from that sound vibration, Hare Kṛṣṇa, and I am sure it is acting. Simply, śabdād anāvṛttiḥ.

Our question by Nārada Muni to Vyāsadeva, asking that "My dear Vyāsadeva, the author of all Vedic literature, you are such a learned scholar. You have produced such vastly, scholarly, and philosophical theses, books, and still you are not happy. So did you try to find out what is the cause?" The similar position is of the present world. There is so much advancement of scientific research, result, economic. Of course, in India there may be poverty-stricken, but in your country, you have got ample, everything ample. But still, a section is confused and frustrated. Why? The same position as Vyāsadeva, who was not satisfied even after producing so many variety of literatures in material science and philosophy and religion and… Everything was complete. So therefore Nārada Muni is asking, "My dear Vyāsadeva, you are great personality, but do you think as long as one is situated in the bodily plane or in the mental plane, does he derive any pleasure?" This is the question.

We should try to understand how we are constituted. The Bhagavad-gītā explains our constitutional position very nicely. Indriyāṇi parāṇy āhuḥ. Indriyāṇi. Indriyāṇi means senses. Just like, what is my material existence? I am in this world. What for? For my sense gratification. That's all. This is the first constitutional position. Every animal, every living entity, is busy for eating, sleeping and defending and mating. That means the bodily necessities, senses. First of all, the prominent factor of our existence is the senses. Therefore Bhagavad-gītā says, indriyāṇi parāṇy āhuḥ. My material existence means the sense enjoyment. That's all. And therefore in the material civilization the highest pleasure is being derived by eschewing sex life, because that is the last word. That is the last word of material enjoyment. One who has no knowledge of spiritual life, they cannot go further than sex life. One who goes still further than the platform of sense enjoyment, he comes to the mental speculation, as there are many philosophers, speculating. The meditation is also another type of mental speculation. So indriyāṇi parāṇy āhuḥ.

Bhagavad-gītā says the first prominent factor are the senses, and the next stage is the mind, mental speculation, because the senses are controlled by the mind. Mind is the central point of sensual activities. If my mind is not in order, in spite of my eyes, I cannot see; in spite of my hand, I cannot touch. Therefore next important stage is mind. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Manaḥ means mind. Manasas tu parā buddhiḥ. And mind is also controlled by intelligence. Manasas tu parā buddhiḥ. And the factor which is controlling intelligence, that is soul. Therefore behind all manifestations, all activities, the soul is there. That is in dormant stage. Not dormant stage. Actually, the soul is agitating the intelligence, the intelligence is agitating the mind, and the mind is controlling the senses, and the sense enjoyment is our material life. But we want happiness. Therefore Vyāsadeva's question to Nārada…, uh, Nārada's question to Vyāsadeva is very intelligent, that "My dear Vyāsadeva, you are, you appear to be very, not very jolly even after producing so much literatures. But may I ask you, do you think that on the mental plane or on the bodily plane, if you think there is satisfaction, is it possible?" This is the question.

The people of the modern age should think over this question of Nārada to Vyāsadeva very seriously, whether on the bodily platform or on the mental platform we can be happy. No. That is not possible. That is not possible. We should clearly understand that people are busy only on the bodily platform and mental platform. They have no spiritual understanding. That is the defect of the modern civilization. Unless… Just like you belong to certain atmosphere. Just like we are Indians. I am speaking from bodily consideration, that I am, in here, in your country, I am very comfortably situated. The boys are taking care of me very seriously. But still, sometimes I think that I am, I was happy in Vṛndāvana. Similarly, if you are transferred to some other foreign country, however comfortably you may be situated, you'll think of your own country. This is natural. Therefore we are seeking after spiritual happiness actually. Just like the child. Child is crying. The child is crying, and the mother is trying to pacify the child in so many ways, but the child is still crying because it wants something else. The child wants mother's milk. So unless the mother is supplying that thing, it is not satisfied. Similarly, our demand is spiritual happiness. Our demand is spiritual happiness.

Just this morning or yesterday morning I was walking on the street. So many books were thrown in the street. Very nice book. Gaurasundara, you remember. Because the fact is all these nonsense books could not give him solace. He has thrown it on the street. Very nice book. Not nice book, very binding nice. It must have been very costly book. Big, big book thrown away. Why? There was no peace. There was no peace. Therefore… Just like in your country I see bunch of newspaper. Just after one second, turning this page, that page, thrown away. Why? There is no pleasure. There is no pleasure. Simply the old story. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Chewing the chewed. In your country we don't find such things. In our country, India, the sugar cane is chewed, the juice is sucked, and it is thrown in the street. Now, if somebody goes and chews the chewed sugar cane, what relish, what taste he will get? Similarly, because we have no information of spiritual life, we are simply chewing the chewed. That's all. In a different way. This way or that way, this way or that way. And that is sex life. That's all.

So that will not give us happiness. This is the purport of the question of Nārada Muni. Pārāśarya mahā-bhāga bhavataḥ kaccid ātmanā. "Do you think that the soul can be pacified, the soul can be in peace by identifying himself with the body and the mind?" No. That cannot be. "And you are the first-class example." Why?

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhārataṁ yas tvaṁ
sarvārtha-paribṛṁhitam

"You are not ordinary scholar. You have produced Mahābhārata. Mahābhārata." The other day I explained what is Mahābhārata. Mahābhārata is the… The real meaning of Mahābhārata is "History of India." History of… Mahā, mahā means great, and great history of India. Bhārata means India. India's real name is Bhāratavarṣa. Perhaps you know. Bhāratavarṣa. This whole planet was known in the beginning as Ilāvṛtavarṣa. Then there was a king, Mahārāja Bharata. So according to his name the whole planet became Bhāratavarṣa. This whole planet is called Bhāratavarṣa according to Vedic literature. But now it is now divided. There is a long history, how the human society was distributed all over this planet. So far Mahābhārata is concerned, you Americans or Europeans, you also originally belonged to India, according to Mahābhārata. Turkish civilization and Greece civilization was originally from India. Two sons of Mahārāja Yayāti, they were given kingdom of Turkey and Greece, and from Turkey and Greece the European civilization or population has increased and from Europe, the Americans, they have come here. Of course, that is historical point.

So here it is said, "My dear Vyāsadeva, you have compiled a great literature, Mahābhārata. And in that Mahābhārata you have introduced everything that is knowable for understanding." Mahābhārata was originally written for the women class and strī-śūdra-dvija-bandhūnām [SB 1.4.25]. Because the Vedic literature is very stiff. Not only because it is written in old Sanskrit language, but the meaning is very deep. Vedic literature… Because at that time people were very intelligent, so simple one hint gives them lots of meaning. Just like Vedānta-sūtra. Vedānta-sūtra, you'll find simply some clues. Janmādy asya yataḥ: [SB 1.1.1] "The source of all emanation." Now we can think over, "the source of all emanation." So Vedic literature requires explanation, authoritative explanation. So the original Vedas, they, it was not possible for understanding for ordinary class of men. And who are ordinary class of men? Now, strī-śūdra-dvija-bandhu. Strī, woman class, are taken as less intelligent. It is not partiality; it is stated in the śāstra and practically it is so. So woman class, strī, and śūdra. Śūdra means laborer class. Strī, śūdra, and dvija-bandhu. Dvija-bandhu means born of a high family… The brāhmaṇa, kṣatriya and the vaiśyas, they are considered as in the higher status of social life, and the śūdras… It is everywhere. It is not that…

The other day in the television somebody was questioning me that "Why there is caste system in India?" So I answered, "The caste system is everywhere. Why in India?" And what is that caste system? The caste system is that there is a class of men who are intelligent, very intelligent, educationist, philosopher, scientist. They are called brāhmaṇas. That's all. The intelligent class of the society… Just like my head is the most important part of my body. Why? Because from the head all intelligence is coming. If you cut my hand, I will exist. If you cut my leg, I will exist. But if you cut my head, oh, there is no existence. Therefore, as there is the important part of this body, the head, similarly, those who are giving intelligence to the society, they are called brāhmaṇas. That's all. Brāhmaṇa is not a thing which is born by, I mean to say, familywise. No. That is not… In the Bhagavad-gītā you'll find, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There is no question of birthright. Anyone, anyone. Just like in our ordinary life, anyone can become your president. It is not that a particular family has to become. One who is intelligent enough, if people like, he will be voted, he'll be elected. Similarly, according to the quality and work, the section of the society is imagined. Not imagined, practically designated.

So this Mahābhārata… Just try to understand that Mahābhārata was originally designed for the less-intelligent class of men. Less intelligent, who are less-intelligent class of men? The woman class, or the laborer class, and those who are born in high family, but their qualities are not so improved. Suppose a boy is born in a brāhmaṇa family, but his quality just like śūdra or laborer class. The people will not accept. Just like if I am born of a brāhmaṇa family, so they will ask my qualification, how I am qualified. So those who are born in high family but not qualified according to the family tradition, they are called dvija-bandhu. Dvija. Dvija means twice-born. Dvi means two, and ja means birth. The śūdras have one birth, one birth by the father and mother. But those who are higher caste… Just like a man may be born in a low family or poor family, but by his intelligence he gets another birth. He becomes very rich man or very learned man, very intelligent man, very philosophic… That life is from the university. Similarly, dvija means first birth is from the father-mother, and the next birth is accepting a spiritual master. The next birth is… Father is the spiritual master, and the Vedas are the mother. So those who accept the spiritual master as father and the Vedic knowledge as mother, they are called dvija, twice-born. Twice-born. That means cultured. Cultured family. So those who are born in cultured family, but… A son is born in a cultured family, but his cultural knowledge is very poor, he is called dvija-bandhu. So woman class, laborer class, and those who are born in higher family, but intelligence is very poor, they are called dvija-bandhu. And for these classes of men the Mahābhārata was compiled. That means Vedic knowledge explained in simple historical facts.

The Mahābhārata, the basic principle of Mahābhārata is the fighting between the two groups of royal family and on that politics, sociology, religion… But those who have read Mahābhārata, they will be surprised how elevated knowledge are there in Mahābhārata. But they were meant for śūdras and, I mean to say, less-intelligent class of men. So you can imagine how intelligent at that time people were that Mahābhārata was… Mahābhārata is even at the present moment they can(not) understand rightly Mahābhārata. Say, for Bhagavad-gītā. Bhagavad-gītā is part of Mahābhārata. But the philosophy is not understood properly even by the greatest philosophers. They commit mistake. So that means as the days are going, we are becoming less, less intelligent. Less, less intelligent.

Therefore in this age of less-intelligence class of men, this, the yoga system as it is… Not bluff yoga, real yoga. Yoga indriya saṁyama. Oh, that is not possible, real yoga system. Controlling the senses, sit in a solitary place, and alone, with celibatic life, no sense enjoyment. There are so many rules and regulations. Not that… If I say that "Whatever you like you can do. You just meditate," what meditation you'll do? That is not possible in this age. Next stage of elevation is sacrifice. These are statement of the Vedic literature. [break]

…kṛte yad dhyāyato viṣṇum. Meditation means meditating on Viṣṇu, on the Supreme Lord, this Viṣṇu form, as you have got in my front. Meditation. That is called yoga. By meditating on Viṣṇu, one realizes everything and gets some power, wonderful power. So Bhāgavata says that kṛte yad dhyāyato viṣṇum. The perfection of life (is) attained in the Satya-yuga, or golden age, by meditating on Viṣṇu. That is meditation.

Tretāyāṁ yajato makhaiḥ. The next stage, Tretā-yuga, by offering sacrifice. That is in the second age. And dvāpare paricaryāyām. In the next age, Dvāpara age, by temple worship, church worship. So Lord Caitanya says that kalau nāsty eva nāsty eva nāsty eva. Three times. Three times "no." That means meditation is not possible, sacrifice not possible, temple worship or church worship not possible. Then what is possible? Kalau tad dhari-kīrtanāt. In this age, simply by chanting the glories of the Lord, Hare Kṛṣṇa. These are prescribed. Therefore Lord Caitanya, you see, He is preaching this cult, Hare Kṛṣṇa, Hare Kṛṣṇa… There is no distinction whether you are in church or temple or mosque. You simply vibrate Hare Kṛṣṇa wherever you are, at home or in temple or anywhere. Or in the street or in bed, or in hospital or in office, you can chant. Hare Kṛṣṇa, Hare Kṛṣṇa. So kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, dvāpare paricaryāyāṁ kalau… [SB 12.3.52]. Kalau means this age, in the age of Kali. Hari-kīrtanāt, simply by chanting. Hari means God.

So here Nārada is asking Vyāsadeva, jijñāsitam. "You are a very perfect scholar." Now the first word is used here, jijñāsitam. A scholar is he who has perfectly inquired from his spiritual master. Inquiry. Just like in the Vedānta-sūtra, the first aphorism is athāto brahma jijñāsā. One must be very inquisitive. That… I have explained already several times, that first inquisitiveness should be "What I am? Am I this body? Oh, the bodily comforts are so many. I have got my car, I have got good apartment, I have got good wife, and… Why I am not happy? Why I am not happy? Everything is there. So am I this body?" No. Vyāsadeva here is asked this question, jijñāsitam. So jijñāsitam adhītaṁ ca. Jijñāsitaṁ susampannam api: "And after inquiry, you have very nicely written all kinds of literature, authoritative literature."

If one is perfect in his inquiry from the authorized spiritual master, he can write things. Otherwise, what is the use of writing nonsense? Those books will be thrown away. After reading…, just like the newspaper thrown away and the other books are thrown away. But Bhagavad-gītā or Śrīmad-Bhāgavatam you cannot throw away. You cannot throw away. I'll give you one practical example in my life. In Calcutta… My birthplace is in Calcutta. So my friend, he had one European gentleman tenant. I am speaking of, say, about thirty years before story. So that gentleman, he was a very respectable man, manager of a big firm, and he was tenant of my friend. So he was going to take possession of the house. He was vacating. So I also went with him. That European gentleman… I forgot his name now. It is… There was a Bhagavad-gītā in his almirah. So my friend, Mr. Mullik, he, out of inquisitiveness, he was touching that book. He thought that "He is European Christian. Why he has kept this Bhagavad-gītā?" So he was seeing that Bhagavad-gītā. And that European gentleman, he thought that "I'm going, and this landlord may ask this book, because the Bhagavad-gītā belongs to the Hindus." He immediately said, "Dear Mr. Mullik, I can give any book you like, but I cannot give that Bhagavad-gītā. This is my life." Just see. I heard it in my own ear. So he replied, "No, Mr. such and such, I don't want your book. I was just seeing that how, why you have kept Bhagavad-gītā in your almirah?" "Oh, Bhagavad-gītā is my life."

So it is the… Śāstra means that you cannot throw it away. Nobody has thrown Bhagavad-gītā at any time, anywhere, because it is perfect. Nobody has thrown Bible-because they are perfect in knowledge. Jijñāsitam adhītaṁ ca. Jijñāsitaṁ susampannam api te mahad-adbhutam: "You have done wonderful work." And kṛtavān bhārataṁ yas tvaṁ sarvārtha-paribṛṁhitam: "And you have created the great literature Mahābhārata, in which everything is there." Eh? Jijñāsitam adhītaṁ ca. "And not only simply you have inquired, but you have studied fully." There are many inquisitive persons, inquire so many things, but do not study. Reciprocation, there must be study and inquiry. Just like a nice scholar in the college, he inquires from the professor, at the same time studies. So the process of acquiring knowledge is to study and to inquire.

So here it is said jijñāsitam adhītaṁ ca brahma. Brahma means the Supreme Absolute Truth. "You have inquired sufficiently…" Because he was spiritual master, Nārada, he knows how he was inquisitive. So, "You have inquired about the Supreme Absolute Truth." Jijñāsitam adhītaṁ ca yat tat sanātanam. Absolute Truth, sanātana means eternal. Absolute Truth is not relative. Here in this world everything we see relative. This world, material world, is called relative world. And therefore it is not sanātanam. Sanātanam means eternal. As soon as we are in the relative world, there is no eternal life. Relative world means that one thing has to be understood by another thing. Just like what is the meaning of "son"? The son is the son of a father. So unless there is father, there is no question of son. Unless there is husband, there is no question of wife. Unless there is black, there is no question of white. Similarly, whatever you try to understand, there must be the opposite number. That is called duality, or dvaita-jagat, or the duality. But in the absolute world there is no such distinction. One. The same father and the same son. Therefore, if I do not mistake, sometimes Jesus Christ is accepted as the father and sometimes as son. Because in the material world there is such distinction, master and servant, father and son, lower or higher. But in the spiritual world, although there are varieties, but there is no distinction. There is no distinction.

The Māyāvādī philosophers, they cannot understand the spiritual varieties. As soon as they think of varieties they think of material things. But actually, that is not. There is variety in the spiritual… Unless there is variety… Because Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. Unless there are varieties, how in the shadow the varieties are there? Just like in a cinematographic picture, unless in the original photograph or the subject matter from which photograph is taken, unless there were varieties, how the picture can be variety? So in the material world the varieties are reflection of the spiritual world. Here is also father, but this is imitation father. But there is also father, but that is not father, that is real father. It is imitation father. A friend is imitation friend. Real friend is Kṛṣṇa. Real father is Kṛṣṇa. Here husband, imitation husband. Real husband is Kṛṣṇa. Master, imitation master. Real master is Kṛṣṇa. So in this way, if we establish our relationship with Kṛṣṇa as…, either as husband or lover or master or friend or son or father, it is perfect. It is perfect. We have to go to that stage.

We have to give up this imitation, brahma satyaṁ jagan mithyā. Śaṅkarācārya placed this theory before all the world, but that is not explained properly because people at that time could not understand more than that. Brahma satyam: ”The Absolute is truth.” And jagan mithyā, ”And this world, the manifested world, is false.” How it is false? That is not explained by Śaṅkarācārya. That is explained by Caitanya Mahāprabhu, that reality, real father… If you accept Kṛṣṇa as your father, oh, He'll give you all protection. If you accept Kṛṣṇa as your husband, oh, there is no question of divorce. If you accept Kṛṣṇa as your friend, oh, Kṛṣṇa will give you everything.

So so many relationships. All these relationships in the relative world, they are all shadow or temporary. But the same thing is there in the spiritual world. And if we come to that platform, then there will be happiness.

Thank you very much. Any questions? No questions. All right. You have question? No. Of course, I am trying to explain as far as possible understandable by you. But still, if there is any doubt, you can question. You can put. Mukunda, you can… No, you… (end)

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Śrīmad-Bhāgavatam 1.5.4

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Los Angeles, January 12, 1968

Prabhupāda: …akṛtārtha iva prabho [SB 1.5.4]. The question of Nārada to Vyāsadeva his disciple, that ”My dear disciple Vyāsadeva, you have thoroughly inquired,” jijñāsā, adhītam. Adhītam means, ”You have studied thoroughly.” What about? Brahman. Brahman means the Absolute Truth. Jijñāsitam adhītaṁ ca brahma, and the Absolute Truth, yat tat brahma sanātanam. Sanātanam means eternal. The conception of Brahman, Absolute Truth, is eternal. Brahman, the definition of Brahman is ”that which is the greatest.” Just like we say God is great. Greatest. And increasing also. Brahman is not limited. Just like we have got some idea, say, the sky, the greatest. But this is also increasing. According to astronomical calculation, the planets and the universe, they can increase. So the Absolute Truth, that is eternally increasing. There is no comparison of Brahman's increasement and magnitude. Sanātana, and that is also eternal.

So for spiritual realization this is very important thing, jijñāsā. Jijñāsā means inquiry. One who is not inquisitive, for him there is no progress, either spiritually or materially. In ordinary school also, the boy who inquires from the teacher always, he is considered to be very intelligent boy. Similarly, in our householder life, sometimes, generally, the children, they inquire from the parents: ”Father, what is this? Father, what is that?” That boy, that child, is supposed to be very intelligent. This is experienced. So for spiritual life also, one should be very seriously inquisitive and studious.

It is a great science. It is not a bluff, that anybody can manufacture something spiritual. No. It is a great science. One has to study the science from bona fide spiritual master. Study means… It does not mean that one has to be very highly qualified in academic education. Spiritual science does not depend on one's academic education. You'll be surprised to know that my grand-spiritual master, my spiritual master's spiritual master, he was illiterate. And my spiritual master was the learned, greatest learned scholar of his age. Now, how he became the disciple of an illiterate man? So, but that Gaura Kiśora dāsa Bābājī Mahārāja… His name was Gaura Kiśora dāsa Bābājī Mahārāja, my spiritual master's spiritual master, my grand-spiritual master. So he was illiterate, but when you asked him some question, some intricate question of spiritual significance, he'll answer you immediately very nicely. That is realization.

Now, how this realization takes place? Not by academic education, but by sincerity. If one is very sincere, that he wants to know what is spiritual science, what is God, what is self, what is Superself, what is this world, what is spiritual world-there are so many questions. Unfortunately, we are not inquisitive. And one who is not inquisitive, for him there is no need of accepting a spiritual master. In the Śrīmad-Bhāgavatam it is directed, tasmād guruṁ prapadyeta: [SB 11.3.21] ”One should surrender to a spiritual master.” Tasmād guruṁ prapadyeta jijñāsuḥ. Who will surrender? Who has become very inquisitive, ”What is God?” Take for example, ”What is God? What I am?” Now, unless one is very seriously inquisitive about this subject matter, there is no need of spiritual master. Tasmād guruṁ prapadyeta jijñāsuḥ. Jijñāsuḥ means very inquisitive. And what sort of jijñāsuḥ, inquisitive? There must be some subject matter of inquiry. Just in the market place the businessmen, their inquiry, ”What is the rate? What is the price of this thing?” He's interested in purchasing and selling. The Bhāgavata says, ”Not that kind of inquisitiveness. Not for any material inquiry.” There is no need of asking about any material things which are hackneyed. Jijñāsuḥ śreya. ”What is my ultimate goal of life?” That inquiry. Now, everyone knows that ”My ultimate goal of life is to accumulate a big bank balance.” Generally, we think like that. Or somebody thinks that ”If I possess a big skyscraper house and several motorcars, that is ultimate goal of my life.” But Bhāgavata says, ”Not that kind of inquiries. You do not require to enquire about how to achieve a skyscraper house or several motorcars or very good apartment.” Just materialists, as they want. That you may enquire or not enquire. What is destined to you, it will come. It will come. The Bhāgavata says that ”Either you enquire…” You go to astrologer, ”What is in my fate? Whether I am getting such and such things or not?” You enquire or not enquire, if you are destined to achieve that thing, it will come automatically. Everyone is bound up by the reaction of his past work.

Tasyaiva hetoḥ prayateta kovidaḥ. There is another verse in the Śrīmad-Bhāgavatam. Kovidaḥ. Kovidaḥ means very intelligent person. He should work for that purpose. What is that? Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Now we have invented so many instruments for flying in the space. Upary adhaḥ means very upward, fifty thousand miles up, and again down, you can travel. But the real goal of your life is not to be achieved in that way. Bhramatām upary adhaḥ. Suppose if you reach the moon planet or sun planet… There are so many planets higher and higher, bigger and bigger. That is not your goal of life. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Your goal of life is that which you cannot achieve even by traveling the whole space. What is that? That goal of life is to search out God and your relationship with God. Because you are part and parcel of God, and somehow or other, you have been entrapped by this material atmosphere, and you are not happy. Nobody is happy. If one says that ”I am happy,” he must be a crazy man or he must be speaking lie. Nobody is happy. How you can be happy? Because we are always full of anxiety. That is our condition. Even if you are sitting here in the classroom of Bhagavad-gītā, Śrīmad-Bhāgavatam, still, I am thinking, ”What will happen tomorrow? This business I have got to do.” Some anxiety.

So, so long we have got anxiety, there is no question of happiness. And other things… Just like threefold miseries. Miseries means we have got three kinds of miseries: miseries pertaining to the body, pertaining to the mind, and pertaining to other people with whom we have got connection, and pertaining to the nature’s disturbance. So there are so many miseries, threefold miseries. Adhyātmika adhibhautika adhidaivika. And besides that, we have got birth, death, old age and disease. So in this… So long we have got this body, there is no question of happiness. If somebody is satisfied that ”I am happy,” he is cheating himself. Happiness has to be found out. The Bhagavad-gītā says that sukham ātyantikaṁ yat [Bg. 6.21]. If you want supreme happiness, then you have to search out beyond the sense happiness. We are entrapped here in this material world in sense happiness. If our senses are satisfied, we think we are happy. But Bhagavad-gītā says that real happiness is to be searched out beyond the senses, transcendental.

So Bhāgavata also says like that, that you should be inquisitive for the goal of your life. That goal of life-everyone is searching after happiness, but where I can get uninterrupted happiness, eternal happiness, blissful happiness? That you have to search out. That is the direction of Śrīmad-Bhāgavatam. Tasyaiva hetoḥ prayateta kovidaḥ. Intelligent persons who search out that kind of happiness, na labhyate yad bhramatām upary adhaḥ, which cannot be achieved even by traveling or covering the whole space… Then one may question that ”If I am engaged in searching out the goal of my life, accepting that spiritual realization is the goal of my life, then what about my living condition? I have to work.” So Bhāgavata answers that ”You be engaged in your whatever engagement God has ordained to you, and do it honestly. But the gain out of your engagement will automatically come. Don’t be very much anxious. You should be anxious to realize yourself.” And how it will be achieved, my material needs? The answer is, ”As you achieve all these miseries.” The miseries are enforced upon us. Nobody desires that such-and-such misery may come upon him. Nobody expects. Just like there is fire brigade always running. Nobody expects that ”There may be fire in my apartment or house,” but sometimes it takes place, and the fire brigade has to be called for. Similarly, as we do not expect fire but it takes place, similarly, even I do not try for my material happiness, whatever ordained, whatever I am destined to achieve, that will come. That is the answer of Śrīmad-Bhāgavatam.

Therefore we should not be wasting our valuable time of human life simply for economic development. We should be inquisitive about ”What I am.” This is the first inquiry. Athāto brahma jijñāsā. This is called brahma-jijñāsā. So Nārada Muni is instructing Vyāsadeva that ”You have already inquired…” Because he’s the spiritual master, he knows how Vyāsadeva inquired and how learned he was, how he studied very seriously. Everything known. Therefore he’s asking, jijñāsitam adhītaṁ ca brahma: ”You have inquired very elaborately about Brahman, and you have studied about the subject matter Brahman, sanātanam, eternal, athāpi śocasi, but still, I see that you are morose. You are not happy.” Śocasy ātmānam akṛtārtha iva prabho. Akṛtārtha means ”Of this you have done nothing.” Just like a foolish man sometimes, in very grave thought that ”What is the ultimate goal of my life? I do not know what to do,” so ”You are thinking like that.”

So answer, vyāsa uvāca. Now, Vyāsa’s answer is asty eva me sarvam idaṁ tvayoktaṁ tathāpi nātmā parituṣyate me. ”Yes, sir. You are right. I have studied about Brahman, I have inquired about Brahman, and I know what is Brahman.” He says, ”I know what is Brahman.” Asty eva me sarvam idaṁ tvayoktaṁ tathāpi nātmā parituṣyate me. ”But I do not know why I am not satisfied. I’m not satisfied.” Tan-mūlam avyaktam agādha-bodhaṁ pṛcchāmahe tvātma-bhavātma-bhūtam: ”Therefore you are my spiritual master. I am asking you to find out what is the defect in me. What is the defect in me that, in spite of my so advancement of knowledge in spiritual science by studying…, by inquiring, and by writing so many books, the…” You’ll be glad to know that this Vyāsadeva is the original writer of Vedānta-sūtra. You have heard about Vedānta-sūtra. There are many, I mean to say, classes in here in your Los Angeles. There is a Vedānta Church. This Vedānta philosophy was written by this Vyāsadeva. But after even writing this Vedānta philosophy, he was not satisfied. That is the conversation is going on. Sa vai bhavān veda samasta-guhyam upāsito yat puruṣaḥ purāṇaḥ. ”Now I am asking you what is the defect in me because you know the Supreme Personality of Godhead.”

Now, in other words, Vyāsadeva agrees or accepts that he knows Brahman, the Absolute Truth, but he does not know the Absolute Truth’s ultimate feature, the Personality of Godhead. That he admits. Absolute Truth in the beginning is impersonal. Just like the example, the sun. The sun, the first experience of sun is the sunshine. Every one of us has got the experience how sunshine is overcast all over the universe. It comes within your room, in your apartment, or when you come out you see sunshine, everything. So just like in the night there is no sunshine, but in the morning, as soon as there is sunshine, you experience what is sunshine. Similarly, at a certain stage of our life we may understand what is Brahman. Brahman is compared with the sunshine, light. Sunshine is light, and Brahman is light. How? Light, what is the difference between light and darkness? Light, the difference of light and darkness is… Just like at the present moment it is darkness. We cannot see things rightly. Although we have got very lightening arrangement, artificial electricity, still, we do not see things as they are. Suppose you go up to your roof, and if you want to see, find out some friend’s house, you cannot see. This is darkness. Darkness means you do not understand things as it is. But in the sunlight you can see everything.

Similarly, Brahman's light… As soon as you realize Brahman realization, Brahman, then you can see things as they are-what you are, what is this world, why you are unhappy, how you can be happy. So many things are there, the light. Therefore the Vedic sūtras, mantras, advises that tamasi mā jyotir gama. Don't keep yourself in darkness. Try to come out of the darkness and see the light. See the light. So… Now, here Vyāsadeva says that "I have seen the light, but still I am not happy." So that means even one who has realized Brahman but has not ultimately realized what is the ultimate end of Brahman, still there is no happiness. Still there is (no) happiness.

Just like you are seeing the sunlight, but suppose if you are able to go to the sun planet, that will be still more extensive knowledge. But not only going to the sun planet, if you can meet the president of the sun globe… Everywhere there is a presiding deity. Just like you have got your president in your country, or in my country we have got a president. Similarly, in every planet there is one presiding deity. They are called demigods, and they have got their different names. We get all this information from… Take, for example, the sun planet. The sun planet is presided over by one gentleman whose name is Vivasvān. Vivasvān, Vaivasvata. And his son is Manu. These things are described. In Bhagavad-gītā also you'll find. We read Bhagavad-gītā, but we do not take information. In the fourth chapter of Bhagavad-gītā these things are stated there. Imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "First of all, I recited this bhakti-yoga or Bhagavad-gītā yoga system to Vivasvān." You can ask me that "Swamiji, where do you get the name of the presiding deity of sun-god, sun planet, as Vivasvān?" I say, "I get it from Bhagavad-gītā. It is mentioned there." Just like in our country who has not seen America, if he has studied the Constitution of America, he knows the presiding gentleman is Mr. Johnson. There is no need of seeing. Simply from authoritative scripture, authoritative book, one can understand who is the presiding deity, who is ruling there, what is the condition. Everything is there in the scriptures and authorized books of Vedic literature.

So here Vyāsadeva says that sa vai bhavān veda samasta-guhyam. "My dear Nārada, my dear spiritual master, you can answer why I am unhappy because you know the presiding Deity of the whole creation, purāṇa-puruṣaḥ." Purāṇa means old, and puruṣa means the Personality of Godhead. The Supreme Personality of Godhead, Kṛṣṇa, is the oldest. He must be oldest because He is the father of everything. So nobody can be older than Kṛṣṇa. Here it is said purāṇa-puruṣaḥ. In the Brahma-saṁhitā it is also described how is that purāṇa-puruṣaḥ the oldest man, Kṛṣṇa. So it is described there, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. That Purāṇa-puruṣa, that oldest man, Kṛṣṇa-not man, God-He is oldest. Advaitam acyutam, and He is infallible, and He is without any second. Nobody is greater than Him, nobody is equal than Him. Advaitam acyutam anādim. And he has no origin. These are the description of God. He has no origin. Just like I have got my origin. I am generated by my father, you are generated by your father, your father is generated by his father, his father… You go on. But the Supreme Lord, Purāṇa-puruṣaḥ, He has no father. But in His pastimes, as you see Nanda Mahārāja is His father or Vasudeva is His father… They are His devotees. When God comes, appears on this planet, He appears just like ordinary man. He's born, and He accepts His devotee as father. These are the intricate questions there.

So Vyāsadeva says that "You know that oldest Supreme Personality, Purāṇa-puruṣaḥ. Therefore you can answer." Indirectly, one who goes deeper and deeper into his spiritual understanding… The first understanding is the impersonal Brahman. The next spiritual understanding is Paramātmā, or the Supersoul. The Paramātmā, or Supersoul, means God is staying, He's situated with you, within your heart, He is Paramātmā. That is another feature. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. The Supreme Personality of Godhead is existing, is sitting with you. This is confirmed by the Upaniṣads and other Vedic literatures. But the…

Just like the same example. The sunshine and the sun planet and the presiding deity, the sun-god Vivasvān. Similarly, Absolute Truth is understood in three phases. The first understanding is impersonal Brahman, light. The second understanding is to know Him by meditation within your heart. Those who are meditators, they are expected to see the Supersoul within himself. Unless he can see the Supersoul within himself, his meditation or samādhi is imperfect or it is not finished. So the yogis, they find out, they try to find out. Not find out-try to find out the localized aspect of the Supreme Personality of Godhead within himself. And the devotees, they want to go directly to the planet where Kṛṣṇa is there and associate with Him. And the jñānīs, those who have simply come to the light… Just like the sunlight. So to experience sunlight, as it is not perfection of understanding of the sun, similarly, to experience Brahman is not all. One has to understand the Paramātmā feature and the Supreme Personality of Godhead, ultimately Kṛṣṇa.

The Vedic information says, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If one can understand Kṛṣṇa, the Supreme Personality of Godhead, then everything becomes automatically known to him. Everything becomes automatically known to him. And Nārada is expected to know Kṛṣṇa, and therefore Vyāsadeva is asking him that "Because you know Kṛṣṇa, the Supreme Personality of Godhead, you can understand what is the defect in me."

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ
parāvareśo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ

What kind of Personality of Godhead? Parāvara. (end)

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Śrīmad-Bhāgavatam 1.5.8-9

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New Vrindaban, May 24, 1969

Prabhupāda: …you have no tilaka.

Devotee: Oh. Sorry, Prabhupāda.

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

So, Vyāsadeva is submitting himself to his spiritual master Nārada Muni, that "Yes, what you say is right, that I have tried to understand the Absolute Truth through your grace, and I have tried to explain also the Absolute Truth in so many books, Vedas, Purāṇas, Upaniṣads, Vedānta-sūtra, but still I am not happy. So what is the defect in me?" So Nārada uvāca, Nārada replied,

bhavatānudita-prāyaṁ
yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
manye tad darśanaṁ khilam
[SB 1.5.8]

The whole scheme should be to satisfy the Lord. This is the secret of success. Tasmin tuṣṭe jagat tuṣṭam. If God, or Kṛṣṇa, is satisfied, then whole world is satisfied. The modern civilization is lacking this knowledge. Asuric civilization, demonic civilization, what to speak of satisfying God, they are denying the existence of God. And they want peace and happiness.

I remember there was a speech by Archbishop of Canterbury. He said that "You people, you want kingdom of God without God." That is our policy-Rāvaṇa's policy. Rāvaṇa's policy was kingdom of God without God. Kingdom of God means everyone is prosperous, happy in every respect. That is considered as kingdom of God so far materially considered. So Rāvaṇa wanted. He was materialistic. His capital was almost gold. Every house was, I mean to say, wrapped with gold. Svarṇa-laṅkā. Svarṇa-laṅkā means at that time Rāvaṇa's kingdom, the Ceylon, modern Ceylon, was covered with gold everywhere. Very rich. Very, very rich. It is said that in Rāvaṇa's room, moon was rising. That means there was electricity at that time also, or similar lights. So the descriptions are very nice. It was very prosperous and rich country. And the policy was without God. Material civilization means like that, without God.

So the result was… What was the result? That everything became vanquished. Whole Rāvaṇa's kingdom with his family, with his everything, finished. Māre kṛṣṇa rākhe ke rākhe kṛṣṇa māre ke. If Kṛṣṇa protects, nobody can kill him, and if Kṛṣṇa kills, nobody can protect him. So Rāmacandra, Lord Rāmacandra, killed him. He was a great devotee of Lord Śiva, Rāvaṇa. Generally, the demons are devotees of Brahmā, Śiva, generally. They don't like Viṣnu because there is restriction. Viṣṇu worship does not mean unrestricted sense gratification. No. In other worship there is allowed. "All right. You… Whatever you do…" Therefore, generally, people do not take to Viṣṇu worship. Vaiṣṇava, you'll find very small number of men, they are really pure Vaiṣṇava. So Rāvaṇa was a great devotee of Lord Śiva, but when Rāmacandra, Lord Viṣṇu-Rāmacandra is also Viṣṇu-He wanted to kill him, Lord Śiva could not save him.

There are many stories about it, that when Rāvaṇa was on the actual battlefield, he was praying Lord Śiva. Generally, one who worships some demigod or somebody, he remembers. And Pārvatī, the wife of Lord Śiva, was insisting that "Your devotee is in so great danger, and he is repeatedly calling you to help him. And why you are not going? You are sitting?" The Lord Śiva said, "Now he is destined to die. Lord Rāmacandra has come to kill him. Nobody can save him." That is the fact. Rākhe kṛṣṇa māre ke māre kṛṣṇa rākhe ke. If Kṛṣṇa gives protection to somebody, nobody can kill him. And if Kṛṣṇa kills somebody, nobody can give him protection, whatever he may be.

So we are… Our business should be, the whole business should be how to please the Supreme Lord. And in the Bhagavad-gītā there is a very simple formula how to please the Supreme Lord. Kṛṣṇa says,

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
[Bg 18.68]
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
[Bg. 18.69]

Kṛṣṇa said that "A person who is taking the risk and trouble of preaching this confidential philosophy, Bhagavad-gītā as it is…" Paramaṁ guhyam, very confidential. Confidential means that the last instruction of Bhagavad-gītā, simply to surrender unto the Supreme, Kṛṣṇa, is not understandable by ordinary men. Even great scholars like Dr. Radhakrishnan, he denies. Āsuraṁ bhāvam āśritāḥ. One who has taken the attitude of becoming a demonic, however learned he may be, māyayāpahṛta-jñānāḥ. His learning, his knowledge, has been taken away by māyā. And āsuraṁ bhāvam, na māṁ prapadyante. They will never surrender. This is the sign of demon. They will never surrender. They will be killed, they will go to hell, they will accept all the thing, but still, if you ask him that "You surrender to…" "No." That is demonic.

Therefore one who surrenders to Kṛṣṇa, or God, is very fortunate. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. One who surrenders, he's not ordinary man. He is greater than all scholars, all philosophers, all yogis, all karmīs. Topmost man, one who surrenders. Therefore it is very confidential. So our teaching, Kṛṣṇa consciousness movement, to present Bhagavad-gītā as it is, is a process of teaching people how to surrender to Kṛṣṇa, or God. That's all. Therefore Kṛṣṇa says this is a confidential… Nobody will accept. But one who takes the risk, "Please, surrender…" So when you go to preach, you know the preachers are sometimes attacked. Just like Nityānanda Prabhu was attacked by Jagāi-Mādhāi. And when Lord Jesus Christ was crucified, killed… So a preacher has the risk. Therefore Kṛṣṇa says, "These field workers who are engaged in preaching this Bhagavad-gītā as it is, they are very, very dear to Me. Very, very dear to Me." Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. "There is nobody dearer to Me than that person who preaches this confidential truth to the people."

Therefore if we want to please Kṛṣṇa, we have to take this risk. Kṛṣṇa, guru. My spiritual master took this risk, preaching work, and he inspired us also to do that preaching work. And we are also imploring you to take this preaching work. So this preaching work, however, I mean to say, I mean to say, poorly we do… Poorly-it is not poor, but suppose I am not very much educated. Just like this boy. If I send him for preaching work, he is not very educated now. He's not a philosopher. He's not a scholar. But he can also preach. He can also preach. Because our preaching is not very difficult thing. If we go from door to door and simply request people, "My dear sir, you chant Hare Kṛṣṇa." And if he's little advanced, "Please try to read Teachings of Lord Caitanya. It is very nice. You'll be benefited." These three four words will make you a preacher. Is it very difficult task? (chuckles) You may not be very learned, very good scholar, very good philosopher. You simply say… Go and door to door: "My dear sir, you are very learned man. For the time being, you stop your learning. Simply chant Hare Kṛṣṇa."

Just like Prabodhānanda Sarasvatī did. He said, dante nidhāya tṛṇakaṁ padayor nipatya. The preaching method he is teaching. Prabodhānanda Sarasvatī, he was a great devotee of Lord Caitanya. He wrote one book, Caitanya-candrāmṛta, "The Moonlight of Lord Caitanya," in Sanskrit. He belonged to southern India. And his nephew became one of the Gosvāmīs. When Lord Caitanya was staying at his home, he was at that time householder. Later on he took sannyāsa and became Prabodhānanda Sarasvatī. At that time Gopāla Bhaṭṭa… Actually, their family title was Bhaṭṭa, Bhaṭṭācārya. Bhaṭṭācārya is given title to the very learned brāhmaṇa. Cakravartī, Bhaṭṭācārya-these are brāhmaṇa's title who are very learned, very influential. So Bhaṭṭācārya. So at that time Gopāla Bhaṭṭa Gosvāmī was little boy. So Lord Caitanya stayed with this Veṅkaṭa, Veṅkaṭanātha. His name was Veṅkaṭa. Later on he became Prabodhānanda Sarasvatī.

So that boy became influenced and he wanted to go with Lord Caitanya. He was sannyāsī. He was traveling. So Caitanya Mahāprabhu advised him, that "Your father and mother are still living. So you can come to me later on." He was boy, only sixteen years old. So this boy, Gopāla Bhaṭṭa, he, after the death of his father and mother, he went to Lord Caitanya, and He accepted him. And He handed over in charge of Rūpa Gosvāmī, that "You treat this boy as your younger brother." And he also became one of the six Gosvāmīs. The six Gosvāmīs… Rūpa Gosvāmī is the, is the head actually. But Sanātana Gosvāmī being his elder brother, he was treating him as his spiritual master. So Rūpa Gosvāmī, Sanātana Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, and Raghunātha Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī, and Jīva Gosvāmī. These six Gosvāmīs, they have given immense literature. And all of them established one temple in Vṛndāvana. You have seen, Kīrtanānanda Mahārāja, the Rādhā-Ramaṇa temple. Rādhā-Ramaṇa temple, that is Gopāla Bhaṭṭa Gosvāmī's.

So that Prabodhānanda Sarasvatī (is) teaching us how to preach. In this age, simply by fighting, argument, it is very difficult to preach. Better to become humble and meek. Just like Prabodhānanda Sarasvatī is teaching us: dante nidhāya tṛṇakam. In India there is a system to become humble. If you take one blade of grass in your, between your lips and approach somebody, it is to be understood that you are approaching with great humbleness. Therefore he said, dante nidhāya tṛṇakam. Tṛṇakam means blade of grass. Dante means teeth. Padayor nipatya: "And falling down on your feet." Kāku-śataṁ kṛtvā: "And flattering you hundred times, 'My dear sir, you are so great. You are so big. You are so learned. You are so rich. You are so beautiful,' and everything," although he may be not. So dante nidhāya tṛṇakaṁ padayor nipatya kāku-śataṁ kṛtvā ca. Śatam. Śatam means "Hundred times flattering, I have come to you to say something." "Why you are so humble? What is the… What do you want to talk? " "No, I am…" He sādhavaḥ. "You are very religious man. You are very upright man, sādhavaḥ. Very honest man, saintly man. Yes. But I request you that whatever you learned, please forget. That is my request." [break]

Sakalam eva vihāya dūrād caitanya-candra-caraṇe kurutānurāgam. You just try to submit yourself on the lotus feet of Lord Caitanya. By His mercy you'll find that, kaivalyaṁ narakāyate, you'll find that to become one with the Supreme, it will appear to you just like hell. To merge into the Supreme, that is the highest ambition of the impersonalists. But if you submit yourself to the lotus feet of Caitanyacandra, then you'll find that this conception is just like hell. Kaivalyaṁ narakāyate. Naraka means hell. You'll find kaivalyam, to become one. And tridaśa-pūrākāśa-puṣpāyate. Tri-daśa-pūra means the planets, higher planets where demigods live. Thirty-three million demigods, there are at least thirty-three million planets. Tri-daśa-pūrākāśa-puṣpāyate. They are just like phantasmagoria.

The exact analogy of phantasma…, equivalent word in Sanskrit of phantasmagoria, which has no actual existence, is called ākāśa-puṣpa, "flower of the sky." There is no flower in the sky, but you can say. Or in common Bengali words, "eggs of the horse." Now, horse never gives eggs, but there are words like that. (chuckles) Just like Vivekananda has manufactured: daridra-nārāyaṇa. How Nārāyaṇa can be daridra? So it is something like horse eggs. You see? So these words are very… Tri-daśa-pūrākāśa-puṣpāyate. By the grace of Lord Caitanya you'll find to merge into the effulgence, to become one with the Supreme will be considered as hell, actually. If you ask any pure devotee, "Do you want to merge into the existence, impersonal Brahman?" he'll deny. If he has got little Kṛṣṇa consciousness, he'll deny, that "What is this merging? This is hellish. We want to dance with Kṛṣṇa. Why shall I merge and lose my existence, individuality?" And karmīs, they are trying to be elevated in the higher planets. Just like they are trying to go to the higher planets by sputniks, similarly, there are ritualistic ceremonies. Yānti deva-vratā devān [Bg. 9.25]. By performing all the ritualistic ceremonies, sacrifices, you can elevate yourself to the higher planets: yānti deva-vratā devān. That is another method. And this method also, another method, they want to go direct by machine. But that tendency is there everywhere, that "We may go to this sun planet, moon planet, this planet."

But Prabodhānanda Sarasvatī, he says, (chuckling) "Oh, you are trying to go to other higher planets by your karma, by his work? Oh, this is just like horse egg. Huh? Why should you bother yourself?" Horse egg means it has no substance. As, like there is no existence of horse egg, similarly, even if you attain that higher planetary system, what do you gain by that? You don't gain anything, because the four principles of material existence will continue there also. Birth, death, old age, and disease, you cannot stop. You may live for a greater period-that is possible in higher planets. But if you are simply satisfied only by living a bigger span of life, is that very success? Just stop death. That is success. To become very strong in body, that is not success. But either you become strong and weak, you have to die. There is no, I mean to say, excuse, because you are a strong man you will not die. Or because you are rich man you will not die. Because you are… No. Therefore Prabodhānanda Sarasvatī says, it is just like ākāśa-puṣpa, phantasmagoria.

So this is karmī, jñānī. Jñānī wants to merge, and karmī wants higher level, higher standard of life. That is karmī's business. Karmīs give in charity just to acquire pious result out of it so that after death he can be elevated to the Svargaloka, heavenly planets. So Prabodhānanda Sarasvatī says, "But by the mercy of Kṛṣṇa, by the mercy of Lord Caitanya, this ambition to be elevated in higher planetary system will appear to be as phantasmagoria." Ākāśa-puṣpāyate. And this is karmīs' ambition, the jñānīs' ambition. Then yogis. The yogis' ambition is siddhi, or eight kinds of success. A yogi can become lighter than the cotton swab. He can become smaller than the atom. Aṇimā, laghimā, prāpti, siddhi, īśitā, vaśitā. There are so many yogic perfections. And that is, of course, perfection. Nobody… It is not very easily gone to that perfectional stage. Generally, people try by practicing yoga to control the senses and the mind. That is general practice.

So Prabodhānanda Sarasvatī says that durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Why you should be afraid of your senses? Why you are so much busy to try to control the senses? The senses become… How? Why not controlled? He says that senses are just like serpents. Durdānta indriya-kāla-sarpa-paṭalī. These senses are just like snakes. Snakes are always dangerous because as soon as he touches like this, immediately death. Poisonous snake. You cannot distinguish who is not poisonous. Therefore snake is always horrible. Just like the other day you found out one snake in the brahmacārī's house. So Prabodhānanda Sarasvatī says, "Yes, snake is very fierce and horrible. But if you know that the snake has no poison, his poison teeth has been broken…" Snake has also use for human being. There are expert snake charmer who take the snake and take out the poisonous teeth, and that poison is used for so many medicinal purpose. So poison is also used for human benefit if one knows.

So Prabodhānanda Sarasvatī, he said, these indriyas, the senses, are just like snakes. Our senses are acting just like snakes. It is, as soon as it touches, there is some danger. Sense gratification means you are creating some danger, some future danger. That's all. We should always remember. All our troubles and miseries are due to sense gratification. They are always troublesome. The yoga system means yoga indriya-saṁyama. Yoga means controlling the senses. That is the first principle. Prabodhānanda Sarasvatī said that "Yes, it is admitted that the senses are just like snakes. But if you break the poisonous teeth, then there is no danger. There is no… They have no more fears." A snake without poison, a child may be afraid of, "There is a snake." But if a man knows that this snake is here but there is no poisonous teeth, it is broken, then there is no question of fearfulness. Otherwise, it is ordinary, insignificant… Just like reptile, something, or worm, or microbes. So he said… So that means he answers to the jñānīs, to the yogis, to the karmīs: durdānta indriya-kāla-sarpa-paṭalī protkhāta. Protkhāta, extracted. The teeth is extracted. Protkhāta. Protkhāta. Daṁṣṭrāyate. Daṁṣṭra means teeth. Taken away. So there is no cause of… Durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate viśvaṁ pūrṇa-sukhāyate.

Everyone is facing the problem of material world, so many problems. But if you take shelter of Lord Caitanya, or Kṛṣṇa consciousness… Lord Caitanya means Kṛṣṇa consciousness. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Lord Caitanya means Kṛṣṇa conscious. Then viśvaṁ pūrṇa, you'll find there is no problem. The world is very happy place. A devotee finds a very nice place. Just like here in New Vrindaban, those who are karmīs, oh, they'll find, "Oh, it is a nonsense place. There is no amenities, modern amenities. There is so much trouble. There is no nice bathroom. There is no water supply." But devotees, they are finding, "Oh, it is very nice place." So just you… Similarly, widely you take, all the karmīs, they are faced with so many problems. But a devotee, those who have taken to Kṛṣṇa consciousness, they have no problem. Viśvaṁ pūrṇa-sukhāyate. And vidhi-mahendrādiś ca kīṭāyate. And for them, all these big, big men, may be very big to others, but for the devotees they're just like worms and germs and ordinary flies.

Just like we sometimes criticize big men. Hm? So on what strength? That strength is because we have taken shelter of Kṛṣṇa consciousness, Caitanya Mahāprabhu. Otherwise, any ordinary man can criticize. Just like the Consulate General in San Francisco, he was speaking to me that "Swamiji, you have called Maharishi a rascal?" "Yes. Yes. I may have called. What is that?" So the people, a man who is worshiped by so many people we call rascal? On what strength? The strength is this Kṛṣṇa consciousness. We can prove that he is rascal. I am not speaking; Kṛṣṇa is speaking. Kṛṣṇa says in the Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. Mūḍha means rascal. So I am repeating Kṛṣṇa's word. Anyone who does not surrender unto Kṛṣṇa, he is rascal. So we can quote from Bhagavad-gītā. If somebody brings case against us, so we can freely say that "I am not speaking. It is said in the Bhagavad-gītā. You just bring libel case against Bhagavad-gītā. Why you are troubling me?" (laughter) Bhagavad-gītā says anyone who does not surrender to Kṛṣṇa… Na māṁ duṣkṛtino mūḍhāḥ mām… Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. He's not only rascal, he's the lowest of the mankind. And if you say, "Oh, he is very learned scholar." Oh, māyayāpahṛta-jñānāḥ [Bg. 7.15]. His knowledge has been taken away by māyā. Āsuraṁ bhāvam āśritāḥ. Simply he's defying God. Kṛṣṇa means God. "I am God," that is asuric.

So for a devotee, there is no need of controlling senses. It automatically becomes controlled. Just like we have taken the vow we are not going to eat anything except kṛṣṇa-prasāda. Oh, the sense is already controlled. There is no question of asking a devotee, "You don't drink, don't this, don't this, don't this." So many don'ts. Simply by accepting kṛṣṇa-prasādam, all don'ts there, already there. And it becomes very easier. Others, if one is requested that "You don't smoke," it will be very difficult job for him. For a devotee, he can give up at any moment. He has no problem. Therefore the same example, that these senses are very strong undoubtedly, as strong as the snake. But if you break the poison teeth, the poison teeth, then it is no more fierceful. Similarly, if you engage your senses in Kṛṣṇa, no more controlling. It is already controlled. Protkhāta-daṁṣṭrāyate viśvaṁ pūrṇa-sukhāyate.

And the whole world is problem for ordinary persons, but to us it is not problem. Because we see everything Kṛṣṇa's. If there is problem, it is Kṛṣṇa's problem. Why my problem? Kṛṣṇa can know how to solve problem. So we have no problem practically. Kṛṣṇa's problem. Kṛṣṇa will see to it. Just like Arjuna was encouraged that nimitta-mātraṁ bhava savyasācin. "You don't worry about your victory. I have already arranged." So we should have such faith and conviction and let us try. Let us do very sincerely and seriously. Then everything Kṛṣṇa will do. I haven't got to do anything.

Just like our Kṛṣṇa consciousness movement, it is improving. Kṛṣṇa giving us all facilities. We have no power. But we are trying to discharge the duty sincerely. Then it is everything. There is no problem. Viśvaṁ pūrṇa-sukhāyate. And vidhi-mahendrādiś ca kīṭāyate. And when a person is fully Kṛṣṇa conscious, he knows what is what. He knows what this learned scholar is. He knows what is this. Vidhi-mahendra. What to speak of ordinary scholars and big men. Vidhi, vidhi means Lord Brahmā, and mahendra means the king of heaven. So they are also treated as ordinary human being or ordinary living entities. They are not given any importance. "Well, as…" Ābrahma-bhuvana-stham. Ābrahma. For a devotee, as Brahmā is also living entity, a small ant is also living entity, all Kṛṣṇa's parts and parcels. They have no quarrel with anybody. As Kṛṣṇa's part and parcel, we offer respect to everyone. So not that they are amazed with the greatness of a living entity. He thinks that his greatness is due to Kṛṣṇa's favor. Because Kṛṣṇa said in the Bhagavad-gītā, yad yad vibhūtimat sattvaṁ tat tad eva mama tejo 'ṁśa-sambhavam. Nobody can become great unless… Just like the sunshine. The sunshine, what is the sunshine? It is simply a partial reflection of Kṛṣṇa's brahmajyoti. Similarly anyone who is great in the estimation of this material world, there is some Kṛṣṇa's favor. That's all. Yad yad vibhūtimat sattvaṁ tat tad eva mama tejo 'ṁśa-sambhavam.

Just like in the Brahma-saṁhitā, we are giving respect to all the demigods. We are giving respect to Lord Śiva, we are giving respect to Durgā, we are giving respect to Gaṇeśa, we are giving respect to the sun-god. They are very big demigods. Lord Śiva, or Durgā, Gaṇeśa, and Brahmā, and… We don't disrespect. We give respect even to the ant. Why not to Lord Śiva or Lord Brahmā? They should have their due respect, but that does not mean we consider them as the Supreme Lord. That is the mistake of the karmīs and the impersonalists. No. We know that nobody can be greater than or equal to Kṛṣṇa or viṣṇu-tattva, Nārāyaṇa.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

It is said in the Vaiṣṇava Tantra, that anyone who, I mean to say, considers on the equal level Nārāyaṇa with such great demigods like Brahmā and Śiva, brahma-rudrādi-daivataiḥ, such big demigods, sa pāṣaṇḍī bhaved dhruvam. He becomes pāṣaṇḍī. Pāṣaṇḍī means atheist. Atheist will compare that the Supreme Lord and other demigods are on the equal footing. No. They are never. Nobody can be greater or equal with the Supreme Lord. Therefore vidhi-mahendrādiś ca kīṭāyate.

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ
(Caitanya-candrāmṛta 5)

These things happen simply by little merciful glance by Lord Caitanya upon us. Simply if Lord Caitanya approves our activity, "Well, this man is doing nice," oh, then you get all the success. Simply if He approves. Yat kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ.

Therefore our point was how to please the Supreme Lord. This is the way. If you want to please Kṛṣṇa, you spread Kṛṣṇa consciousness. That is the point Nārada is pointing out to Vyāsadeva. Yathā dharmādayaś cārthā muni-varyānukīrtitāḥ. Muni-varya. Muni-varya means he was the greatest of all thoughtful men. Muni. Muni means those who are thoughtful, and varya means the greatest. So he says, yathā dharmādayaś cārthā muni-varyānukīrtitāḥ. "As you have described in all the Vedas and Upaniṣads about religiosity or economic development or the procedure of sense gratification or merging into the Supreme, in that way you have not described the glories of the Lord. You have given more importance to the material activities."

Just like in the Vedas there are ritualistic ceremony of performing great sacrifices. What is the meaning of that sacrifice? That means you get a very opulent position in your next life or in this life. So people are attached to such thing. Veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ. Bhagavad-gītā, you'll find. People are very much attracted by these ritualistic ceremonies. Not only the followers of the Vedas; in every religion, if you perform some ritualistic ceremony, oh, they are very much attracted. And if you simply say, "Let us chant Hare Kṛṣṇa," they will not be very much attracted. So veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ. So we should not be like that. Our business is how to glorify the Supreme Lord, how to glorify Kṛṣṇa. Then all success is there. That will be instructed by Nārada Muni to Vyāsadeva.

yathā dharmādayaś cārthā
muni-varyānukīrtitaḥ
na tathā vāsudevasya
mahimā hy anuvarṇitaḥ

Tathā vāsudevasya mahimā na hy anuvarṇitaḥ. Na tathā. Na tathā vāsudevasya mahimā hy anuvarṇitaḥ. "You have taken much trouble about these ritualistic performances in the Vedas and other literatures, but you have not taken much trouble to describe the glories of Vāsudeva." Vāsudevaḥ sarvam iti [Bg. 7.19]. "Although in the Bhagavad-gītā you have seen that everything is Vāsudeva…, vāsudeva-parā makhāḥ vāsudeva-paraṁ jñānam, but still you have not described about, much about Vāsudeva." Na tathā vāsudevasya mahimā hy anuvarṇitaḥ. "You have not described very nicely about the glories of Vāsudeva."

All right. (end)

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Śrīmad-Bhāgavatam 1.5.9-11

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New Vrindaban, June 6, 1969
Prabhupāda:
om ajñāna-timirāndhasya jñānāñjana-śalākayā

cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
yathā dharmādayaś cārthā
muni-varyānukīrtitaḥ
na tathā vāsudevasya
mahimā hy anuvarṇitaḥ
[SB 1.5.9]

The defect in Vyāsadeva was being pointed out by his spiritual master, Nārada, that "If… You have labored very hard in presenting dharmādayaḥ." Dharmādayaḥ means religiosity, economic development. Dharma-ādayaḥ. Ādayaḥ means beginning. That means human civilization should begin from religious principle. Otherwise, it is not human civilization. Dharmādayaḥ. Therefore in civilized nation there is religion. Maybe in different forms, but religion must be there. The same thing is explained by Nārada Muni, that dharmādayaḥ. First religion, then economic development. Not economic development first. And then sense gratification. And then liberation.

The whole plan should be that people should understand that he is not animal. First thing. This is education. In the animal society there is no religion, but as soon as you claim to be in human society or civilized society, then there must be religion. Economic development secondary, next. Of course, according to medical consciousness they say ātmānam ātmānam, means they say "body." But ātmā means this body, this mind, and the soul. Real meaning of ātmā is soul. So there is a verse, ātmānaṁ sarvato rakṣet: "First of all try to save your soul." I think Lord Jesus Christ has also spoken something like that. "If, after gaining everything, one loses his spirit soul, then what does he gain?" Is it not?

Devotee: Um hm.

Prabhupāda: So this is the principle. Ātmānaṁ sarvato rakṣet. One should give first protection to the ātmā. What is that protection? Protection from the onslaught of māyā, or material nature. That is protection. At the present moment, I am under the influence of māyā, under the influence of the three qualities of māyā. So when I get the opportunity of this human form of life, my first business is how to protect this ātmā, soul. The soul is transmigrating from one body to another. How foolish they have become! We are enjoying this nice body, human body or American body or very beautiful body. But next moment I do not know what body I am going to get. But those who are in the knowledge how transmigration takes place, they can say what kind of body you are going to take next by your activities. We are preparing our body in our present life. Just like we have taken to Kṛṣṇa consciousness. Our attempt is to prepare for having a spiritual body. That is the whole attempt. And those who are not in Kṛṣṇa consciousness, in material consciousness, they'll have also a body, but this material body means full of miseries. Any body you take, either you take the body of king or you take the body of a dog, the body is miserable. It does not mean that when there is disease, only the dog's body suffers, not the king's body. Everyone has to suffer.

So, ātmānaṁ sarvato rakṣet means…, real meaning is you should give protection to the ātmā, means trying to save this soul, your soul, or yourself, from this transmigration of the body. And the plain truth, very simply truth, is given in Bhagavad-gītā. Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply by understanding what is Kṛṣṇa… That is also not very difficult to understand if you follow the scriptural injunctions. What is Kṛṣṇa? Kṛṣṇa, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He is not ordinary man. His body is sac-cid-ānanda, full of bliss, eternal, and full of knowledge. So is it very difficult to understand? He has given proof that Kṛṣṇa is always enjoying bliss. And Kṛṣṇa's instruction, knowledge, there is no comparison. Bhagavad-gītā and so many other instructions. And He is eternal. Just like the sun-sun is eternal, day and night. It is our adjustment of this planet. So Kṛṣṇa is there. Just like the sun is there always in the sky, but we think, "This is night, this is day." That is adjustment of this planet. Similarly, Kṛṣṇa is always there. When He is visible we say that Kṛṣṇa is living, and when He's not visible we say, "Kṛṣṇa is dead."

So simply by understanding Kṛṣṇa, janma karma me divyaṁ tattvataḥ [Bg. 4.9], in truth, not whimsically. Not by your fertile brain, speculation: "Like this," "like that," "maybe," "perhaps…" Not this nonsense. Just try to understand Kṛṣṇa. So simply by understanding Kṛṣṇa, janma karma me divyaṁ yo jānāti tattvataḥ tyaktvā deham, that person, after leaving this body, mām eti, he goes to Kṛṣṇa. And who can go to Kṛṣṇa unless he has got a spiritual body, the same sac-cid-ānanda-vigrahaḥ [Bs. 5.1]? Unless one has the same vigrahaḥ… Just like we can understand that when we take birth in a particular place, say in Greenland, which is always full with ice, or some other place. So you have got a particular type of body, you get. There the animals, there the man, they have got a particular type of body. They can bear the severe cold. We cannot. Similarly, when you go to Kṛṣṇaloka you'll have a particular type of body. What is that particular type of body? Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Any planet you go, you must have particular body. So tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. And as soon as you get eternal body, then you don't have to come back again to this material world. And that body, sac-cid-ānanda-vigrahaḥ body, means one who is completely conversant with the service, devotional service of… Because you cannot enter into the abode of Kṛṣṇa with your predominating propensity.

In this material world, our propensity is predominating. We want to predominate over you; you want to predominate over me. That is the competition here. So when we give up this predominating, false predominating spirit, "I am Kṛṣṇa. I am the Lord of all I survey." This nonsensical understanding when we give up, surrender, vāsudevaḥ sarvam iti [Bg. 7.19], understand "Kṛṣṇa is everything, I am simply part and parcel of Kṛṣṇa." So if we remain part and parcel of Kṛṣṇa, then our freedom is attained actually. Otherwise there is no freedom. It is false. Mano-dharma. I am thinking, "I am God," "I am Kṛṣṇa," "I am this, I am that." Nothing. This will simply put me under the clutches of māyā.

Therefore ātmānaṁ sarvato rakṣet means to put oneself in this Kṛṣṇa consciousness movement. Then your ātmā, your self, is protected. Ātmānaṁ sarvato rakṣet. Tato dharma. Tato dharma. After you understand. People do not understand what is his business. He thinks that my business is to eat, sleep, mate, and die. That's all. This is animalism. Simply they are misled by animalistic civilization-eating, sleeping. That's all. Have good house for sleeping. Why? Now, these boys and girls, they are sleeping on the floor, sleeping on the open air. Where is the difficulty? The animals also can sleep. It is a practice only. We don't require any gorgeous arrangement for sleeping or living. We should simply try to elevate our Kṛṣṇa consciousness. Other things, all subordinate. That is ātmānaṁ sarvato rakṣet.

Ātmānaṁ sarvato rakṣet tato dharmaḥ. Dharma. This dharma. Dharma means religion. Actually, "religion" is not exact equivalent of the word dharma. Dharma, as I have explained several times, you know… Dharma dhṛ-dhātu. Dharma means you exist by some natural symptom. That is called dharma. Everyone has got some natural symptom. That is dharma. According to Sanskrit meaning, that is dharma. Just like this light is a substance. What is his dharma, religion? To give light, to illuminate. So without illumination, there is no meaning of light. Similarly, your dharma, what is your religion? Your religion is to serve Kṛṣṇa. That is your religion. Now you serve in a different way according to time, circumstances, country. That is a different thing. But your religion is to serve God. That is your religion. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Caitanya Mahāprabhu immediately gives you the definition of religion, or your occupation, natural duty, natural function. Always mind that. Just like the light's natural function is to give illumination. Prakāśa. Similarly, your natural function is to serve Kṛṣṇa. That's all. You have no other business. That is dharma. No other business. When we understand this convincingly, then we are situated in our religion. Just like Kṛṣṇa said. In the beginning of Bhagavad-gītā He says, dharma-saṁsthāpanārthāya. Just to reestablish religion. Dharma-saṁsthāpanārthāya. People forget. Nature's, material nature's function is that, to put you into illusion always. So our forgetfulness is also another illusion. We forget our relationship with God, or Kṛṣṇa. Then adharma. That is… Instead of becoming servant of Kṛṣṇa, I become servant of so many things. I become servant of my family, servant of my country, society, humanity, cats, dogs, so many things. Servant I remain, but I become servant of so many things.

So I have to convert from this servitorship to Kṛṣṇa's servitorship. Therefore Kṛṣṇa said, dharma-saṁsthāpana. This is dharma. Saṁsthāpana. What dharma, what kind of religion Kṛṣṇa established? He said that "I incarnate to establish religion." He never came to establish Hindu religion or Christian religion or Muhammadan religion or Buddha religion. He established real religion. What is that real religion? Sarva-dharmān parityajya: [Bg. 18.66] "You give up all these nonsense, so-called religion and faith. You simply surrender unto Me." That is religion. That is real religion. All other, any other religion which does not teach how to surrender unto God, that is pretension. That is not religion. According to Vedic understanding, this is religion. This is natural function.

So, ātmānaṁ sarvato rakṣet tato dharmaṁ tato dhanam.(?) First of all you try to protect yourself, then take to real religion, natural function of the ātmā. Then try to… Because we are in this material condition, we require economic development also. So that is very easy also. Kṛṣṇa has given you enough land-you just little work. The animals are there. The cows will give you milk. If you till a little land, you get some grains. That is sufficient. Economic development. You don't require big factories, big workshop, and whole day and night with motorcar going this way and that way. No. There is no necessity for economic development. This is māyā. Simply at the end he will eat some grains or some this or that, little. And by whole day… Therefore they are called mūḍha. According to Bhagavad-gītā, they are rascals, mūḍha, ass. Just like ass, the beast of burden. He takes washerman's load, three tons, four tons. Whole day working, but eating a morsel of grass, that's all. He has no knowledge that "I take a morsel of grass only, I live. And why whole day I bear these so much tons of clothing of the washerman?" You have no experience of the ass, ass's business. In India the washerman loads the ass three tons and he goes to the waterside and the washerman washes all these clothings in some bank of river or reservoir of water. Again evening, the ass brings back the clothing.

So the karmīs, they have been described in the Bhagavad-gītā: mūḍha, ass, simply unnecessarily working day and night, whole day and night. You see. Without taking care of the ātmā, without taking care of the religion. Economic development. What is this nonsense? You are losing yourself. You do not know what life you are going to get next life. You don't care for this. "Never mind whatever life I get. This life I have got. Let me work hard and accumulate money." And where the money will be? "Oh, in the bank. My sons and my daughters will enjoy." This is conception. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Bodily, all bodily conception. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This is illusion. This is illusion. Simply working like ass without knowing what is the end of life, what is the destination of life-all asses, all these karmīs. Our Kṛṣṇa consciousness movement is very nice. You can understand what is what. Yes. That is knowledge.

So tato dharmaṁ tato dhanam ātmany vikṛte sati kuto dharmaḥ kuto dhanam.(?) But if you do not understand yourself, what you are, then what is the meaning of your religion and your economic development? You do not know what you are. First of all you must know what you are and what is your business, what is your destination, what is your aim of life. Then begin work, begin religious, become economic developer and so on, so on, so many things. But if you are in darkness to understand yourself, then what is the meaning of this accumulation of wealth or so-called religion, and so-called economic devel… No.

So here Nārada Muni advises that "You have explained…" Dharmādayaś ca artha. "In different literature you have divided the whole Vedas in understandable language, Purāṇas." Purāṇas means supplementary to the Vedas, to explain the Vedic knowledge according to the quality. Every human being is under some quality of the material nature. Some of them are in darkness, or ignorance. Some of them are in passion. And some of them are mixed ignorance and passion. And some of them are in light, or goodness. Not all in the same level. There are different classes of men. Just like in our Hayagrīva's library we find so many philosophical books. But if you go to ordinary man you'll find some nonsensical literature, fiction, and sex psychology, this, that. According to taste. According to taste, different taste. Because there are different classes of men. That will be explained in the next verse. He says, Nārada Muni,

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ
[SB 1.5.10]

So he is comparing all the books written by Vyāsadeva, including the Vedānta philosophy. He says that this is vāyasaṁ tīrtham. Vāyasaṁ tīrtham. Vāyasam means crows. And the crows, and their place of pleasure. Have you seen crows? In India we have got many crows. In your country crows are not very… But in India the crows, they take pleasure in all nasty things. The crows. You'll find they will take pleasure in a place where all nasty things are thrown, garbage. They'll pick out the garbage, find out where there is mucus, where there is pus. Just like flies. They'll sit down on the stool. Mākṣikaṁ bhramarā icchanti. And the bees, they will try to take honey. Even in the animals you'll see. The honey… The bees will never come to the stool. And the ordinary flies, they never go to collect honey. Similarly, there are divisions in the birds, divisions in the beasts, divisions in human society. So you cannot expect that ordinary person will come to Kṛṣṇa consciousness. You see? Because they have been trained to become flies, they will taste stool. You see? The modern education is to teach people to become flies, only stool. Not here, Kṛṣṇa consciousness. But you make it a honeycomb. Those who are after, seeking after honey, they will find, "Here is something." You see? Don't make it a stool society. You see? Make it a honey society. At least, give chance, those who are seeking after honey. Don't cheat people. So they'll come.

So here Nārada Muni said that "You have compiled so many books, that's all right. What is the idea? The idea is dharmādayaḥ. You are teaching religious principle." There are twenty viṁśati dharma-śāstrāḥ. This Manu-saṁhitā, Parāśara Muni's law, and social custom, this, that. So many there are. These are originally by different sages, but Vyāsadeva made it, compiled it just for proper use. People can understand them. So he has explained all these books for use of the human society undoubtedly. How to become religious, how to develop economic position, how to understand what is liberation, how to satisfy restrictedly sense gratification. Just like in books, in Vyāsadeva's books, you will find these different kinds of… Just like those who are eating flesh. That is also given direction by Vyāsadeva, in the tāmasika-purāṇa, Purāṇa for the persons who are in ignorance.

So he does not deny anybody. He has made books in such a way that any person reading books… Just like in a school there are different classes and different books are recommended for different classes. Similarly, Vyāsadeva has given the whole Vedic literature in such a nice way in the form of Purāṇas that any man can be elevated to the highest position, reading books like this. Take for example that one who is addicted to take intoxication, eating flesh, and sex life-because these are natural instincts. Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. Nobody is required to give lesson, to teach. Nobody required to be taught how he has to make sexual intercourse. Nobody has to be taken, I mean, given lesson how he can become intoxicated. Don't you see that the intoxicants, intoxicated person, they have become automatically? There is no university. There is no educational system that "You become… Take LSD like this." No. That is a natural tendency. To become intoxicated, to take liquor, LSD, gāñjā, pān, oh, very easily you can learn. To use sex life…

Loke vyavāya… These, they are natural instincts. They can be… Automatically they will be done. There is no question of… Then what is the use of book? Book is for restricting. That they do not know. When Vyāsadeva recommends that you must have sex life by marriage, that means restriction. That means restriction. You cannot have sex life here and there unrestrictedly. You have got one wife or one husband, and that is also restricted: only for begetting child you can have sex life. So many things. The whole idea is restriction. Not that "Because I have got a wife it is a machine for sex life." No, no. A marriage mean, that does not mean. Marriage does not mean like that. It is restriction. The whole Vedic civilization is to bring men to the transcendental platform by restricting all his nonsense habits to nil. But not all of a sudden. Gradually, according to the quality. Similarly, those who are addicted to flesh eating, meat-eating: "All right." Vedic literature says, "All right. You can eat meat. But sacrifice an animal before the Deity, goddess Kālī, and you can eat." So that the man who is eating meat, he'll not revolt. If I say… Just like if I say… Just like many men revolts already. That girl? What is called?

Devotee: Mādhavī-latā.

Prabhupāda: Mādhavī-latā, she revolted. She revolted. She was always trying to plead, "Why this restriction? Why this restriction?" So I had to tell, "If you don't like the restriction, then go away. You don't associate with us." What can be done? So they do not want restriction. That is natural tendency. But these śāstras are meant for restriction. Just like marriage is restriction of sex life. And offering sacrifice before goddess Kālī, that is also a restriction of meat-eating. You cannot eat meat by purchasing from the slaughterhouse. Oh, that is not recommended. If you want to eat meat, then you just sacrifice one goat. Not, I mean to say, cows. No. Goat. Any useless animal. "All right. You take." Goat is recommended to be sacrificed. So you can take. And in India the meat-eating or flesh eating is not restricted. But not the useful animal, cow, the most useful animal, the cow.

So these books, these literatures, I mean to say, Vedic literatures, are meant for restricting our life and elevating ourself. So Nārada says that "You have explained all these religious principles, or sense gratification, economic development, very nicely. But as much labor you have taken for describing…" [break] …na tathā vāsudevasya mahimā hy anuvarṇitaḥ. So therefore our Kṛṣṇa consciousness movement is simply for glorifying the Lord. That is the only business. Not… Other things are secondary. That is being taught. So if you want to write books, you write books by glorifying the Lord. Na yad vacaś citra-padaṁ harer yaśaḥ [SB 1.5.10].

Nārada says, citra-padam api… Vāsudeva-vyatiriktānya-viṣaya-jñānavād evānya-viṣayaṁ vāk-cāturyam.(?) Śrīdhara Svāmī, he comments (chuckles) that except describing the glories of the Lord, any literature, any science, any contribution, is simply a jugglery of vocabulary. That's all. Jugglery. Vāk-cāturyam. Vāk means vocabulary and cāturya means jugglery. Simply setting some words in a jugglery way just to draw people's attention to waste time, that's all. Vāk-cāturyam. Vāsudeva-vyatiriktānya-viṣaya-jñānavād evānya-viṣayaṁ vāk-cāturyaṁ (ca) khilam, khilam eva ity aha, khilam.(?) It is insignificant. Citra-padam api yad vaco harer yaśo na pragṛṇīta. You can write nice books using your literary career, metaphor, and, what is called, so many things. They are producing nice literature. But if there is no glorification of the Lord, then, harer yaśo pragṛṇīta tad vāyasaṁ tīrtham. Then it is just like the place where the crows take pleasure. That's all.

Because such kind of literature will be accepted by men who are like crows. Tad vāyasaṁ tīrthaṁ kāka-tulyānāṁ kāmināṁ yati-sthānam uśanti manyante.(?) Just like kāminām, those who are very lustful, what is their pleasure spot? That vagina, that's all. That urinal. That is their pleasure. Is urinal, is very nice place? But he's sophisticated. He finds, "Oh, this is very nice place." This analytical study, (chuckling) how Śrīmad-Bhāgavatam is revolting, but… (laughter) But we must talk the real thing, (laughing) that this commentator Śrīdhara Svāmī, he has given very nice example: kāmināṁ rati-sthānam. As the lusty man finds pleasure in the vagina, similarly, this sort of literature, nonsense literature, are enjoyed by persons who are just like crows. Not, what is called, swan. Swan will not go to that place. They will search out some place where there is nice transparent water and lotus flower, lilies, and nice trees and good birds. They are taking enjoyment. So even if you see among the animal society, in the bird society there is discrimination, and if in the human society there is no such discrimination, what kind of civilization that is? A crows' civilization. Black crows' civilization. Simply trying to take pleasure in nonsensical clubs, in liquor shop, in so-called cinema. They are trying to take pleasure there. They'll not…

Nārada is comparing that "Your so-called books describing about this dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90] is just like the kāka's, or the crow's, pleasure-hunting." Na yad vacaś citra-padaṁ harer yaśo jagat-pavitram [SB 1.5.10]. But if you produce a single literature wherein simply there is glorification of God, anyone who will read, he'll derive some immediately transcendental benefit. Produce a page only, Back to Godhead. Oh, that will bring revolution to the human society about understanding of spiritual life. Don't produce nonsense literature. Try for one page. Mānasa. Mānasa sattva-pradhāne mānasi vartamāna haṁsa.(?) Haṁsa means the swans. Therefore called paramahaṁsa. A highly elevated spiritual person is called paramahaṁsa.

Paramahaṁsa, in the sannyāsa stage there are four stages of development. Kuṭīcaka, bahūdaka, parivrājakācārya, and paramahaṁsa. Kuṭīcaka. When a person takes sannyāsa he lives in a cottage outside the village, but does not go home. But he's not accustomed to travel or to beg from door to door; so whole day and night he keeps himself in that cottage and from his relative and home something is supplied for his fooding. That is the stage of kuṭīcaka, to take supply from home. Then next stage is bahūdaka. When he comes to the understanding that "I have given up my home. Why shall I take help from my home? I am considering that home is my place. Why not everyone my friends? Vasudhaiva kuṭumbhakaḥ.(?) Everyone is my family, everyone," that is next stage. So he can go to everyone, "Will you kindly give me one cāpāṭi?" Who will not give a sannyāsī? Anyone will give. They are trained also like that, that any gṛhastha, householder, if a sannyāsī comes, immediately he should be received and respected. That is also Vedic culture. A sannyāsī should be treated as the children of the society. Everyone. Still there is. If in a village a sannyāsī goes, he will get hundreds of invitation: "Swamiji, please come. Take your bhikṣā at my place." So he has no question of eating and living. So many people will give him shelter. He'll not be in the wilderness. If actually a sannyāsī, he travels all over the country, he has no problem. Village to village, everyone will receive him. It is called bahūdaka. And then parivrājakācārya. Then, when he still further elevated, then he gives instruction. Why he should eat only without giving something to them? He'll feel like that. "Why for nothing I shall except food from others? I must give something. So whatever knowledge I have got I must distribute." This is parivrājakācārya.

And when one is experienced in everything and he is above all material affection, that is called paramahaṁsa. Haṁsa. Why…? Haṁsa means swan. Why he's compared with haṁsa? The haṁsa has got a qualification to take the essence. If you give a swan milk mixed with water, he'll, he has got some tactics, he'll simply take the milk case in and the water will be there, remain there. Similarly, haṁsa means one who has taken the essence of this cosmic manifestation. What is that essence? Kṛṣṇa. Vāsudevaḥ sarvam iti [Bg. 7.19]. Everything, all manifestation, all activities, they're all Kṛṣṇa's energy. Therefore Kṛṣṇa is the center. Just like the same way: what is this material cosmic manifestation? It is the sun. That's all. Similarly, there are millions of suns. Therefore Kṛṣṇa is the ultimate. Kṛṣṇa-sūrya. Sarva-kāraṇa-kāraṇam [Bs. 5.1], cause of all cause. So one who takes Kṛṣṇa, he's paramahaṁsa.

So every Vaiṣṇava, every devotee of Kṛṣṇa, pure devotee of Kṛṣṇa, is a paramahaṁsa. So you, we are teaching people to become immediately paramahaṁsa, highest stage of sannyāsa. And the method is simply chanting Hare Kṛṣṇa. You see? The post is paramahaṁsa. Vaiṣṇava. Vaiṣṇava means paramahaṁsa. He's above brāhmaṇa, above sannyāsa. But we must be real Vaiṣṇava. Vaiṣṇava means ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. There is no other desire, material desire. Desire means material desire, this contaminated desire. It does not mean that we shall not desire to become Kṛṣṇa conscious. That desire is real desire. And any other desire, anyābhilāṣitā, for some material benefit, that is not required. But if we can keep ourself without any material desire, without any propensity for enjoying fruitive result… "I am doing something, I must enjoy this result. I must be enjoyer." This is called jñāna-karma. "Oh, I must try to understand Kṛṣṇa by my speculative method." Why? Kṛṣṇa is explaining Himself. Why don't you try to understand Him in that way? Nonsense. (chuckling) What speculative power you have got? Simply you'll commit blunder. Why? Kṛṣṇa says, "I am this, I am this, I am that, I am that." In the Bhagavad-gītā, explains. God says. Why don't you understand Him as He says? If I say that "I am from India. My birthplace is in Calcutta. I have got five children. I was formerly a businessman," then why do you understand to speculate about me? What is the use of this speculation? If you actually want to know what Swamiji is, Swamiji says that "I was householder, and I was doing medical business. I have got five children. And this and that." So that is sufficient. Why do you want to know Swamiji by speculation? Similarly, these rascals will try to understand Kṛṣṇa by speculation. No. There is no need. Paramahaṁsa. That is paramahaṁsa stage.

So Śrīdhara Svāmī says, haṁsa jatayo.(?) Jatayo means great sages, saintly persons. Haṁsa jatayo yatra na niramanti karhicid api na nitaram ramante.(?) Just like our students, Kṛṣṇa conscious person, if he is invited, "Come on, there is a nice picture in the cinema," no. He'll never go. He'll never go. (chuckles) Because he has become haṁsa. He is not a crow, that he'll go such places. Why? What is there? So haṁsa, here it is said, tad vāyasaṁ tīrtham uśanti mānasāḥ. They reject, reject. Uśanti mānasā na yatra haṁsā niramanty uśik-kṣayāḥ [SB 1.5.10]. There was an incidence in my life. I was, of course, at that time householder. So one my friend, he was going to cinema with his family, and he saw me. I was in the street, and he immediately stopped his car and he asked me that "You come. We are going to cinema." So I refused, that "If you give me one thousand dollars, still I shall not go to cinema." So he dragged me. He took me to the cinema house, but I never entered. I came back. You see? Because it was detestful.

So when one becomes completely separated from all these material desires, even if you offer him some profit, he'll not accept. It is the test. Na yatra haṁsā niramanty uśik-kṣayāḥ [SB 1.5.10]. Because his mind is absorbed in greater things. Uśik-kṣayāḥ. Brahman. Uśik-kṣayāḥ means Brahman. Uśika kamanīyam brahman kṣayo nivaso yeṣāṁ te, tathā prasiddha haṁsa mānasi sarasi carantaḥ.(?) Śrīdhara Svāmī explains, just like swans, they take pleasure in the mānasa-sarovara, in a place where transparent water, lily and very nice garden. They take pleasure. Yathā prasiddha haṁsa mānasi sarasi carantaḥ kamanīya-padma-khanda-nivāsaḥ.(?) You'll find swans, they will gather near the lotus flower and dive there and entangle them with the stem. That is their pleasure, to remain surrounding the lotus flower.

kamanīya-padma-khanda-nivāsa tyakta-vicitrannadi
yukto 'py ucchista-garte kāka-krīḍa-sthāne na niramanti(?)

They are not like the crows, who are simply trying to take some pleasure from the garbage place. That's all. What is there in the garbage? They are all rejected, thrown away. But the crows will go there. They'll pull on something, "If there is something there, something?" So, as there is a natural distinction between the crows and the swans, similarly, there is distinction between a Kṛṣṇa conscious person and ordinary person. The ordinary persons are compared like the crows, and a fully Kṛṣṇa conscious person is just like swans and ducks.

Then he says,

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

On the contrary, this is a kind of literature very nicely written, metaphorical, and poetry, everything. But there is no question of glorifying the Lord. That is compared with, just like the same place, where the crows will take pleasure. On the other hand, other kind of literature, what is that? Tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api [SB 1.5.11]. A literature presented to the people, to the public for reading, which are even grammatically incorrect, but because there is glorification of the Lord, it can produce revolution. It can purify the whole human society. My Guru Mahārāja, when he was selecting articles to be published in The Harmonist, if he sees simply that there is, several times the writer has written "Kṛṣṇa," "Lord Caitanya," like that, he passes immediately: "All right. It's all right. (laughter) It is all right." That so many times he has uttered "Kṛṣṇa" and "Caitanya," so it is all right. (chuckles)

So similarly, even if we present our Back to Godhead or any other literature in broken languages, it does not matter because the glorification of the Lord is there. That is recommended by Nārada. Tad-vāg-visargo janatāgha-viplavaḥ. Janatā agha. Agha means sinful activities. If one reads one line of this literature, although it is presented in broken language, but if he simply hears there is Kṛṣṇa, then his sinful activities immediately vanquish. Janatāgha viplavaḥ. Tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api nāmāny anantasya [SB 1.5.11]. Ananta means the unlimited. His name, His fame, His glory, His qualities are described. Nāmāny anantasya yaśo 'ṅkitāni. If glorification is there, even they are presented in broken language, then śṛṇvanti gāyanti gṛṇanti sādhavaḥ. Just like my Guru Mahārāja, sādhu, a saintly person, immediately passes: "Yes. It is all right." It is all right. Because there is glorification of the Lord. Of course, general public will not understand… But this is the standard, standard version, spoken by Nārada. You write something; the aim should be simply to glorify the Supreme. Then your literature is pavitra, purified. And however nicely, either literally or metaphorically or poetically, you write some literature which has nothing to do with God, or Kṛṣṇa, that is vāyasaṁ tīrtham. That is pleasure spot for the crows.

This is the version of Nārada Muni. We should be taking note of this. And for the Vaiṣṇava there is one qualification: poetic. You should… Everyone should be poetic. So… But that poetry, that poetry language, should be simply to glorify the Lord. Then it is… Just like Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, they are poets. They have produced so many songs. But about whom? About Kṛṣṇa. Similarly, under the instruction of Nārada, now Vyāsadeva will produce a literature like Śrīmad-Bhāgavatam, which is simply glorification of the Lord and His devotees. Bhāgavata. Bhāgavata means the Lord, and Bhāgavata means pertaining to the Lord. So pertaining to the Lord, everything. Vāstava-vastu vedyam atra. In the beginning of Bhāgavata it is said vāstava-vastu. Vastu means substance, the summum bonum. And vāstava, in relation to the summum bonum.

So if we try to understand everything in relationship with Kṛṣṇa, then we understand vāstava reality. That is reality. If we study something minus Kṛṣṇa, that is not real knowledge. Actually, Kṛṣṇa is the original cause of all. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. So unless we come to the point of Kṛṣṇa, any understanding, any knowledge is imperfect.

So we shall discuss later on. Thank you. (end)

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Śrīmad-Bhāgavatam 1.5.11

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New Vrindaban, June 10, 1969
Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

[SB 1.5.11]

The other day we discussed about literature which is very nicely composed from literary point of view, or poetic, or rhetoric. Maybe very nicely… But if there is no description of the Absolute Truth or the Supreme Personality of Godhead, that sort of literature is enjoyed by a class of men who are compared with the crows. That we have discussed. It is simply wasting time, valuable time in the human life, to divert our attention to such ordinary literature. They are called grāmya-kathā. In Sanskrit language it is called grāmya-kathā. Grāmya-kathā means any book, any poetry, or any novel, or any drama… There is some hero and heroine, a man or woman, about their loving affairs, tragedy, comic, like that. Actually, it is grāmya-kathā. The same thing as we are experiencing daily, āhāra-nidrā-bhaya-maithunam, this eating, sleeping, mating, that's all. What is the value of such literature? What do you gain by that? No. Simply mental agitation. And if it is sex literature, then it is very appealing. So that means it is something like haviṣya kṛta(?)… Just like if you offer fuel on the fire, the fire will go on and it will, I mean to say, consume as much as you go on giving fuel. But there is no śānti. The fire will never be extinguished. Actually, what we want? What is the mission of our life? What is the aim of our life? We are hankering after śānti, or peace. So that sort of literature will not give us any peace. It will simply agitate the mind.

Therefore those who are paramahaṁsas, those who have understood the essence of this cosmic manifestation, they are not interested in such literature. On the other hand it is said that tad-vāg-visargo janatāgha-viplavaḥ. (commentary) Vināpi pada-cāturyaṁ bhagavad-yaśaḥ-pradhānaṁ vacaḥ.(?) Śrīdhara Svāmī gives note that there may not be any poetic, metaphorical, or analogical, ornamental language, but vināpi pada-cāturyam. Pada-cāturyam. Pada means composition. In every language there are rules and regulations for composing poetry or prose, grammatical, rhetorical. So even such knowledge, even without such knowledge, pada-cāturyaṁ bhagavad-yaśaḥ-pradhānam. Just like we chant Hare Kṛṣṇa. So we are not training our students any way about musical science, that "We have to chant in this way or that way, we have to dance in this way or that way." Without any musical knowledge, without any poetic understanding, even a child can take part in it, and he becomes immediately absorbed in ecstasy. Why? This is because we are chanting the glories of the Lord.

So it does not require any artificial musical knowledge or dancing knowledge. Out of your own ecstasy, you will dance, you'll chant. You don't require to study. Just like our playing of mṛdaṅga. Nobody has gone to an expert mṛdaṅga player to learn it. Whatever I play, I sing, I never studied under some expert teacher. But by practice, chanting, it may be melodious, it may be very nice or not. That doesn't matter. We are not concerned about that, whether it is appealing to the people or not. It will appeal; there is no doubt about it. But we don't require to divert our attention on these things. Simply because there is glorification of the Lord, it will be palatable. Just like Parīkṣit Mahārāja said, bhavauṣadhāc chrotra-mano-'bhirāmāt ka uttama-śloka-guṇānuvādāt virajyeta vinā paśughnāt [SB 10.1.4].

Parīkṣit Mahārāja, when he was hearing about Bhāgavata from Śukadeva Gosvāmī, he expressed his experience. Oh, what is that? Now, nivṛtta-tarṣair upagīyamānāt. This chanting or understanding of the pastimes of Kṛṣṇa, Uttama-śloka… Uttama-śloka-guṇānuvādāt. Whatever we are reading in the Bhagavad-gītā or Śrīmad-Bhāgavatam or we are chanting, the subject matter is glorifying the Lord, who is called Uttama-śloka. Uttama-śloka. Śloka means verse, and uttama means transcendental or very nice. So whenever we offer some prayer, read some literature, Bhāgavata, the verses are composed in very nice words and systematically. In Śrīmad-Bhāgavatam you'll find every śloka, the topmost literary composition. Topmost, full of meaning, full of philosophy. In every line you'll find. So Parīkṣit Mahārāja says that this transcendental vibration, uttama-śloka-guṇānuvādāt… Guṇānuvādāt means glorifying the transcendental quality. When we say that Kṛṣṇa, or God, is nirguṇa… Nirguṇa means quality. So when we say… That is explained in Bhagavad-gītā. Nirguṇa guṇa-bhoktṛ ca.(?) He's nirguṇa, but He is also enjoyer of qualities. What does it mean? That Kṛṣṇa is not within the material qualities of goodness, passion, or ignorance. All His qualities are transcendental, nondifferent from Him. Therefore His glorification of the transcendental qualities can be chanted who are already in the transcendental platform. Others cannot.

Therefore Parīkṣit Mahārāja says, nivṛtta-tarṣaiḥ. Nivṛtta means already finished, completely finished. What is that finished? Tṛṣṇa. Tṛṣna means hankering. One who has finished his material hankering, they can chant this transcendental glorification of the Lord. Others cannot. Just like in our saṅkīrtana movement, you are taking so much ecstasy, pleasure. So others will say, "What these people are doing? Crazy fellow, they're trancing, dancing and beating some drum." They'll feel like that because their hankering for material enjoyment is not finished. Therefore nivṛtta.

Actually, this transcendental name of Kṛṣṇa, or God, can be chanted in liberated stage. Therefore we prescribe, while chanting, there are three stages. The offensive stage, liberated stage, and actually on the platform of love of Godhead stage. That is the perfectional stage by chanting. In the beginning we chant in offensive stage-the ten kinds of offenses. But that does not mean that we shall not chant. Even there are offenses, we shall go on chanting. That chanting will help me to get out of all offenses. Of course, we must take care that we may not commit offenses. Therefore this list of ten kinds of offenses are given. We should try to avoid. And as soon as it is offenseless chanting, then it is liberated stage. That is liberated stage. And after liberated stage, the chanting will be so pleasing because that is on the transcendental platform that actual love of Kṛṣṇa and God will be relished. But the same thing… The chanting… In the offensive stage, the chanting, and the liberated stage is chanting… But in the mature stage… Just like Rūpa Gosvāmī, he used to say that "What shall I chant with one tongue and what shall I hear with two ears? If millions of ears I had, if millions of tongue I had, then I could chant and hear." Because they are in liberated stage.

But we should not be dejected for that purpose. We should continue with perseverance. Utsāhād dhairyāt. Utsāhāt means with enthusiasm, and dhairyāt, dhairyāt means perseverance, patience. Utsāhāt. Niścayāt. Niścayāt means with firm determination: "Yes, I have begun chanting. Maybe there are offenses, but if I continue, Kṛṣṇa will be pleased to place me on the transcendental platform when I shall relish what is this chanting Hare Kṛṣṇa." Just like Viśvanātha Cakravartī has given that the mango in the ripe stage and unripe stage. Unripe stage, it is bitter, but the same mango, when it is fully ripe, it is sweet, the sweetness. We shall have to wait for this stage, and we shall have to be careful that we may not commit offenses. Then we, surely, we shall come. Just like a diseased patient, if he follows the regulations given by the physician and takes the medicine, then surely he'll be cured.

Therefore Parīkṣit Mahārāja said that the chanting is for the persons who are liberated. Nivṛtta-tarṣair upagīyamānāt. Actually, chanting can be perfectly done by persons who are already liberated. But those who are not liberated? Then he says, bhavauṣadhi. But it is the medicine of this material entanglement for becoming liberated. That is also, it is also medicine. When we are liberated, we'll chant and relish what is actually love of God. That is liberated. But even if we are not liberated, this will act as medicine to become liberated. So any stage, nivṛtta-tarṣair upagīyamānād bhavauṣadhāc [SB 10.1.4]. Those who are chanting, they'll be liberated. And another thing is: for the common men who are not serious, śrotra-mano-'bhirāmāt. They will hear and they will enjoy: "Oh, it is very nice."

Just like Jagāi-Mādhāi. Jagāi-Mādhāi, they were rogues. Rogues. And Nityānanda Mahā… Nityānanda Prabhu delivered them. But when they were rogues… The Vaiṣṇavas were chanting Hare Kṛṣṇa, and these two brothers, one of them were appreciating, "Oh, these rascals chant very nicely." (chuckles) They were copying, these rascals, but appreciating. So we get some appreciation from the common man. They also give some contribution and they call us, they invite us. Because there is appreciation also. The three stages. Actually, chanting is possible in the liberated stage. But even if we are not liberated stage, it will act as medicine to bring us to the liberated platform. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt [SB 10.1.4]. And for the common man it is very pleasant, pleasing also. "Oh, Hare Kṛṣṇa." They also sometimes imitate, sometimes join because it is nice also. Just like sometimes on the street, some boys greet us, "Hare Kṛṣṇa." They have no interest, but still, they are taking interest. It is so nice. You see? So three stages, liberated stages, and offensive stages, and beginning stages.

So Parīkṣit Mahārāja said there are three stages. Bhavauṣadhāc chrotra-mano… In three ways it is so nice, palatable. So why one should be aloof from this chanting? Ka uttama-śloka-guṇānu… Who can be aloof from this chanting or hearing about the activities, pastimes of the uttama-śloka, Supreme Personality of Godhead? Vinā paśughnāt [SB 10.1.4]. The only person: who is paśughnāt. Paśughnāt means animal-killer. A person who is animal-killer, he'll not be interested. The animal-killer, you can, I mean to say, analyze the meaning in two ways. Animal killer means not exactly those who are butchers, or ordinary man who kills animal and eat. But even a person who does not take care of his self-realization, he is also animal-killer. He is killing himself. He is also animal-killer. Because this life is meant for self-realization, but he's not taking interest in self-realization. He is taking pleasure only just like animal. So I am also an animal. I am killing myself. If I don't take interest in self-realization and if I glide down again into the cycle of birth and death, then I am killing myself. Suiciding. That is our willing, killing ourself willingly. If I know that "If I do this, I will be punished like this," and if I still do this, then I am killing myself.

So the laws of nature is working. I am under, completely under the laws of nature. I may declare independence falsely. That doesn't matter. Nature's work will go on. And what is that nature's work? Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. Nature is also Kṛṣṇa's nature. This material nature is Kṛṣṇa's nature. So material nature is not bad itself. She is also engaged in service of Kṛṣṇa. Just like the police force. Police force, as the department of government, is not bad. It is doing faithfully service to the government. It is bad to me because I am criminal. Otherwise police force as it is, department, is not bad. Do you think that government is maintaining a nonsense bad department? No. It is serving the government. But it is bad for the criminals. Similarly, this māyā, the external energy, the māyā, it is bad for those who are godless, who are rascals. For them, māyā is there. Otherwise, for devotee, there is no influence of māyā.

Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. In the Bhagavad-gītā you'll find that māyā is strong only, it is very difficult to surpass the laws of nature, for whom? Who is not surrendered soul to Kṛṣṇa. Māyā. Mām eva ye prapadyante māyām etām… If you are not criminal, what business you have got with the police department? Nothing. Let the police department remain. You have nothing to do. Neither police department has any jurisdiction to come and disturb you. No. You live peacefully, lawfully. There is no… Similarly, if we do not become Kṛṣṇa conscious while we have got this opportunity, this human form of life, we can understand what is Kṛṣṇa, and if we willfully do not take to this consciousness, then the māyā will act. Therefore… Just like a person knows that "I am committing these sinful activities. I'll be arrested by the police and maybe I'll be hanged. I'll have to give my life." He knows it, but he does it. That means willfully he's killing. He is making suicide. Similarly, if we know that "So long we do not become Kṛṣṇa conscious, the māyā will punish me in so many ways," knowing, if I do not take care, that means I am committing suicide.

So Caitanya… Here… Parīkṣit Mahārāja said,

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttama-śloka-guṇānuvādāt…
[SB 10.1.4]

Who will not take interest in the matter of understanding Kṛṣṇa consciousness, vinā paśughnāt, except persons who are animal killer, or committing suicide? Therefore this verse said that even though there is no any poetic, I mean to say, rhetorical arrangement or grammatical arrangement, or nice words arrangement, if simply there is glorification of the Lord, Hare Kṛṣṇa… So Hare Kṛṣṇa, these two words or sixteen words or three words, it will be appealed. It will appeal to the devotees, to the great souls. But if you organize a great political meeting, they'll not go there. Just like in our country we have seen the Mahatma Gandhi was given the title mahātmā. You can give your, any title. Nobody objects. Just like in Bengali we say kānā-locana nyāya padma-locana(?). Padma-locana means very beautiful, lotus-eyed. But one mother has got a child who is born blind. Out of her love she has given the name Padma-locana, "lotus-eyed." You see? So that she can give because she loves the child. Even he is blind, that's her whim. "My boy, my child is padma-locana." Similarly, this "mahātmā," this title you can give to any person you like, but it has a meaning, "mahātmā."

So that meaning, "mahātmā," is explained in the Bhagavad-gītā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā means who is not under the material energy, but he is under the spiritual energy. And what is the symptom that one is under the spiritual energy? That he has no other business except executing Kṛṣṇa consciousness. That's all. That is the symptom.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

He has no other business except Kṛṣṇa. That is mahātmā. That is explained in the Bhagavad… So we, the people gave a title, this Gandhi, a politician. His business was how to get independence politically. He was given the title mahātmā. So this mahātmā, when there was meeting, hundreds of thousand people gathered. But no… Actually, there are persons in India who are called sādhus, sādhu-samāja. A great number. Not, I mean to say, a small number. They are three million in India still. There is statistics. Three millions persons who are in renounced order of… Sādhu, they are called sādhu. They do not come. So these three millions mahātmās, those who are engaged, they may be, some of them may be impersonalists, some of them may be yogis, some of them are devotees. That doesn't matter, because they are also engaged in understanding the Absolute Truth. The impersonalist, they're in the beginning stage, but they are not materialists. They are not materialists. They are trying to understand the Absolute Truth. They cannot accommodate the Absolute Truth, the Supreme, can be a person. That is their less intelligence. But they are engaged in searching out. Similarly, yogis… Real yogis, not these fat-reducing yogis. I mean to say… (laughter) Real yogis. They are concerned with understanding the Supersoul, Paramātmā. And devotees, they are engaged in serving the Supreme Personality of Godhead.

So all of them are searching about the… Devotees, they have finished their searching. They have found out the real truth. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], the Supreme. So it is a question of degrees of spiritual understanding. So there are three million serious sādhus in India. None of them ever attended such Mahatma Gandhi's meeting, neither they invited Mahatma Gandhi. No. They never never recognized, recognized. Because what they have got to do with these political affairs? Just like… They know, this is the business of the crows. The crows will take interest in such meeting. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. What these politicians will do? They'll simply make plan. That's all. Hitler will make one plan, Mussolini will make one plan, Churchill will make another plan. Your Roosevelt will make another plan, Gandhi will make another. Simply planmaking business. They will never be able to bring any peace and prosperity in the world. That is not possible. Because it is under the grip of māyā. They do not know. The peace and prosperity means surrender to Kṛṣṇa. Then you become out of the clutches of māyā. That secret they do not know. They're simply making plans. That's all. So planmaking, will always be frustrated. So simply agitation; it has no meaning. Therefore those who are transcendentalists, they know, this is crow's meeting. Sometimes, you have not seen, crows meeting. Kaw kaw kaw kaw kaw kaw kaw. They are passing resolution. You see? (laughter) You have seen crow's meeting?

Kīrtanānanda: Yes.

Prabhupāda: They have also meeting, crow's meeting. If you kill one crow, you'll see thousands of crows will come and hold their meeting: "Oh, one crow is dead by the human being. We shall…" And if the man is detected, this man has killed, these crows will, I mean to say, hurt the head of that man. They'll come in flocks. Yes. I have seen in India. Yes. They sometimes attack. So they have got also their own defensive measure. The crow's meeting.

So they are not interested (in) all these political affairs or so-called social affairs and resolution because they know this is not the method of becoming peaceful or prosperous. This is not the method. Without… Hariṁ vinā na mṛtiṁ taranti. Without God consciousness, nobody can be happy. Therefore if we write something, if a devotee writes something about Kṛṣṇa consciousness, God consciousness… Here Śrīmad-Bhāgavatam says that tad-vāg-visargo janatāgha-viplavaḥ. Such kind of creative energy which is trying to put something for understanding of Kṛṣṇa consciousness, janatāgha-viplavaḥ, that brings a revolution to the people for killing their effect of sinful activities. Janatā agha. Janatā means people in general, and agha, agha means sins. And that will… That can be… By such literature, spreading such literature, Kṛṣṇa consciousness literature, there will be a revolution in the sinful activities of the people in general. Janatāgha-viplavaḥ.

(commentary) Vināpi pada-cāturyaṁ bhagavad-yaśaḥ-pradhānāṁ vacaḥ pavitram ity aha tad vāg pavitra iti.(?) It is so pure. What is called? Disinfectant. The whole world is infected with the māyā's influence, and this Kṛṣṇa consciousness movement, Hare Kṛṣṇa mantra, is disinfectant. It is sure. Disinfectant. Tad-vāg-visargo janatāgha-viplavaḥ. (commentary) Bhagavad-yaśaḥ-pradhānāṁ vacaḥ pavitram ity aha tad vāg iti, tad vāg-visarga sa cāsau vāg-visargo vacaḥ prayogaḥ. Janānāṁ samuho janatā, tasya aghaṁ viplavati naśayati.(?) Viplava means it kills. Because disinfectant. For example, we can give, now how this Kṛṣṇa consciousness movement is disinfectant, that those who have seriously taken to it, they immediately stop the sinful infections, the four principles, regulative principles, illicit sex life, intoxication, gambling and meat-eating. How disinfectant it is. These four principles increases sinful activities. All other sinful activities will come one after another, one after another. Stealing, then cheating, then… So many other things will come if we follow these four principles. And if we stop these four principles, then the switch is off of committing further sinful activities. You must know that. It is… And how it can be maintained? By this disinfectant method, chanting Hare Kṛṣṇa. Otherwise, it will not, simply by theoretical knowledge will not do.

So it is disinfectant, actually. Janatāgha-viplavaḥ. It stops further sinful activities of that person. And if we continue, that "Well, I have got a disinfectant method, chanting Hare Kṛṣṇa. Therefore I can go on committing these four principles of sin, and I'll be (dis)infected." Just like in the Christian church they go, confess. That's all right. Confessing is disinfectant. But how is that you again do it? What is the meaning? You go to church, confess. That's very nice. Now your sinful activities is neutralized. That's all right. But why you are committing again? What is the answer? Hm? What will be the possible answer if I ask any Christian gentleman that "You are committing sinful activities, all right, confessing in the church before Lord Jesus Christ, he's representative, or his representative, or God. Your sinful activities all neutralized, excused. That's all right. But why you are committing again?" What will be the answer?

Nara-nārāyaṇa: They will confess again.

Prabhupāda: They will confess again. That means it has become a business. You see? That "I commit…" That is not the idea. Our, this offensive list you have noted, the offensive list, that prohibits that… Nāmno balād yasya hi pāpa-buddhiḥ. Anyone who thinks like that, that "Because I have got this disinfectant method, so I shall commit sinful activities and I'll chant Hare Kṛṣṇa, and it will be neutralized," so that is the greatest sin. Similarly… [break]

So my manager supplied morphine preparation to an unlicensed doctor, medical practitioner. In India there are many so-called medical practitioners. They are compounders, and after… Because there is scarcity of medical man. So there was one compounder. Some way or other, he took supply of morphine preparation from my manager. But the license was in my name. I am the proprietor. So I was called by the magistrate. So he asked my explanation: "Why you have done this?" So I gave my explanation, that "I am, of course, I am proprietor. The license is my name. But actually the business is done by my assistants, manager. So they have done it. In future I shall be strict. There will be no such mistake." So I was excused. But that does not mean that I shall again do that and again ask excuse. Because I confess, that does not mean… I'll never be excused. It is a common sense.

So persons who are trying to commit sinful activities on the strength of some spiritual activity, they're the greatest sinners. Nāmno balād yasya hi pāpa-buddhiḥ. That is not allowed. You can neutralize your sinful activities by some spiritual a… But that does not mean… This is called hasti-snāna. That is also explained. Hasti-snāna. Hasti-snāna means bathing of the elephant. The elephant goes into the reservoir of water, takes bath very nicely, and, as soon as come on the land, again takes some dust and throws over the body. Immediately. You see? So, that sort of purification is not required. Once purified, don't commit again. The harer nāma [Cc. Ādi 17.21], Hare Kṛṣṇa mantra has got power to purify, but that does not mean that we shall commit again and purify it. That process is not this Hare Kṛṣṇa mantra.

Seven… You have got that list? You have now… Ten kinds offenses? In this, is it written there that you cannot commit offense on the strength of Hare Kṛṣṇa mantra? Yes, that's… So tad-vāg-visargo janatāgha-viplavaḥ. Viplavati. It vanquishes, it nullifies, it neutralizes. That's a fact. Nāśayati. Yasmin vāg-visarge, vāg-visarge abaddha, abaddhavaty api apaśabdādi-yukto 'pi prati ślokam anantasya yaśasaḥ aṅkitāni nāmāni bhavanti.(?) So such kind of Hare Kṛṣṇa mantra, or sometime… Just like you are chanting, you are, the mantras, because it is not your language. So sometime it appears broken. Just like guru. Sometimes you say "goru." "Goru" means cow, and "guru" means spiritual master. So the difference of meaning is vast. (chuckling) The spiritual master is not a cow. Or a bull. (laughs) But sometimes they… Because it is not your language… But that doesn't matter. Because bhāvagrāhi janārdana. Kṛṣṇa is within you. He knows what you want to chant. Therefore He takes the meaning of guru and not goru, even it is spoken as goru. That doesn't matter. Bhāvagrāhi janārdana. He, Kṛṣṇa, knows that what you are actually… Just like I know that although you are speaking guru as goru, I, I, I, don't take offense because I know that your desire is something else. I do not protest. (laughter) That "You are addressing me goru. I am not goru." (laughter) So that is not a fault. Similarly, it is said that yasmin prati-ślokam abaddhavati. If somebody does not know how to spell, how to say, but his idea is there, abaddhavaty api, because he wants to chant the holy name of the Supreme Lord, nāmāny anantasya, ananta… Ananta means the unlimited. His name is being chanted. Nāmāny anantasya yaśo 'ṅkitāni. And His glorification is being done. The effect is śṛṇvanti gāyanti gṛṇanti sādha… Those who are actually advanced transcendentalists, they'll appreciate: "Oh, how nicely they are doing. How nicely." Although there is broken language of goru instead of guru, that will be appreciated.

But, on the other hand, where there is no such intention, very, I mean to say, nice composition, but there is no… Just like there are so many poets; they'll give you nice ideas, hallucination. You'll be in the poetic idea. As soon as… Just like our Ginsberg. Ginsberg gives so many poetic ideas. People throng: "Oh, Ginsberg is speaking." But there is… Now he's chanting, of course, Hare Kṛṣṇa. But in his poetry there is very rarely we can find about here. So anyway these things are not appealing to the persons who are really transcendentalists. But a, a composition which is even in broken language, if it is meant for glorifying the Supreme Lord, that is appreciated… Śṛṇvanti gāyanti gṛṇanti. Śṛṇvanti means they very attentively hear. Śṛṇvanti. Śṛṇvanti means hearing. Śṛṇvanti gāyanti. Also repeats the chanting. Repeats. Gāyanti and gṛṇanti. Gṛṇanti means they take also. "It is very nice. It is very nice composition." Śṛṇvanti gāyanti. This is the distinction. One side, however nice it may be, poetically, rhetorically, but if there is no glorification of the unlimited Supreme Lord, it is rejected by the haṁsas. The… Just like the play, pleasure hunting place for the crows is never accepted by the swans, similarly these kinds of literature…

Now you try to understand how Nārada Muni is chastising his disciple like Vyāsadeva, that "You have created some literature which will be enjoyed by the crow class men." You see. Just see. He compiled Vedānta-sūtra. Still, Nārada Muni chastised him that "Your composition will be liked by the crow class men, not the swan class men." You see. Yes. Actually, you will find… So many so-called Vedānta philosophers. The Māyāvādīs, they are called Vedantists. The Ramakrishna Mission here, they are also preaching Vedānta philosophy. They are called… Vedānta Church there is in Los Angeles. And in New York there is a Vedānta… What is that?

Disciple: Vedānta Society.

Prabhupāda: Vedānta Society. But we, actually we find they are enjoyed by a crow class men. Because they do not know what was the intention of writing Vedānta philosophy. That Vedānta philosophy explanation is Śrīmad-Bhāgavatam. Vyāsadeva actually did it. Bhāṣyaṁ brahma-sūtrāṇām **. This is… Therefore Bhāgavata, it begins with the first aphorism of Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. The author himself explains because he knew under, after the instruction of Nārada Muni he could understand that "What fault I have done by writing this Vedānta-sūtra because that will (be) misinterpreted by the crow class men. Therefore I must write my own commentary of the Vedānta-sūtra so that swan class men will enjoy it." That is the Śrīmad-Bhāgavatam.

Yasmin, yaśasaṁ gṛṇanti atre tu yad yāni nāmāni sādhavo mahanto vaktari sati śṛṇvanti śrotari sati gṛṇanti, anyathā tu svayam eva gāyanti kīrtayanti.(?) So indirectly he hinted that: "You should compile one first-class literature which the swan class men will hear, will chant and enjoy. So far, what you have done, that will be enjoyed by the crow class men. But you do something which will be enjoyed by the… Then you will be satisfied. Otherwise, you'll not be satisfied." That was his indirect hint. "You are not satisfied by, even after compiling Vedānta-sūtra. That means, that indicates that these literatures will not be satisfactory for the swan class of men, or paramahaṁsa." Paramahaṁsa means the topmost transcendentalists. They'll never…

Actually, you'll find that our Kīrtanānanda Swami was in Vṛndāvana. There are many devotees. There are many devotees; they're illiterate practically. They do not know what is Vedānta-sūtra. But still, by their sincere devotional service they're very much elevated. What to speak of others, Gaura-kiśora dāsa Bābājī Mahārāja. Gaura-kiśora dāsa Bābājī Mahārāja, he was illiterate. He could not sign even his name. But he was so spiritually elevated that my spiritual master, who was the topmost scholar of his time, he accepted him as spiritual master. What is the reason? The reason is that this transcendental science does not depend on academic qualification. It is, it is not that because one is very, academically very qualified, he'll become a devotee. No. The secret is… That is given in the Vedic literatures: [SB 5.18.12] yasyāsti bhaktir bhagavaty akiñcanā No:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

The transcendental knowledge becomes revealed. To whom it becomes revealed? It becomes revealed to such person who has got unflinching love for Kṛṣṇa and for the spiritual master. Caitanya-caritāmṛta also says: guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. One can come to the spiritual perfectional stage, or come to the spiritual platform, by the mercy of Kṛṣṇa and the spiritual master. The, this is Vedic version: yasya deve parā bhaktiḥ. One who has got unflinching faith… Deve. Deve means the Supreme Lord. Parā bhakti: transcendental devotional service to the Supreme Lord. Yathā deve tathā gurau. And as he has got unflinching faith in Kṛṣṇa, similarly he has got unflinching faith to the spiritual master. Tasyaite kathitā hy arthāḥ: all these Vedic literatures and their purport and their meaning will be revealed to him. Tasyaite kathitā hy arthāḥ prakāśante. It becomes revealed. Prakāśante mahātmanaḥ.

So that is the secret, not that erudite scholarship. One must be very much sincere. Then Kṛṣṇa will give you dictation. He is within. Guru-kṛṣṇa… First of all, if I am sincere and if I want to serve the Supreme Lord… The Supreme Lord is within you. He'll give you direction: "All right. You do this. You do this. You just go to this man, and he'll give you good counsel." He'll give you direction. Therefore first mercy is of Kṛṣṇa, and then the spiritual master is considered as the mercy-representation of Kṛṣṇa. Kṛṣṇa helps us from within and without. From within He's helping us as the Supersoul, and from without, He's helping us as the spiritual master. So Kṛṣṇa is ready to help us in all, always, in all perfectional stage, if we are simply sincere. Parā bhakti. Yasya deve parā bhaktiḥ. If you have got transcendental devotional mood, then everything will come. It does not depend on this linguistic, I mean to say, advancement or academically… Simply we have to develop our transcendental love and devotional service to the Supreme Lord, and then gradually He'll give me direction. He'll give me right direction. Everything will be all right.

So Nārada Muni is advising that "You do something which will be accepted." Śṛṇvanti gāyanti gṛṇanti sādhavaḥ. "Do something for the saintly persons, transcendentalists. What you have done this, literature for the crowlike persons. Do something for the swanlike persons." Na śobhate jñānam alaṁ nirañjanam.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

So our problem is that we may not make any more cause for our next material birth. That is called akāraṇam. Akāraṇam. Just like I have got this body. The cause is my previous activities, in my past life's activities. Similarly, if I continue my materialistic way of life, then I am causing another material body. This is called kāraṇam. If I have got a doggish mentality, then I am causing myself to get a dog's body. Akāraṇam.

So if we want to stop these causal activities, then, as it is stated: yāvān na prītir mayi vāsudeve. Unless you develop your love of Godhead, there is no other way to stop this causal, cause and effect. The cause is this and the effect is this. Cause and effect. The whole material world is going on, cause and effect. People do not consider that why there are so many, 8,400,000 species of life. There must be something. Some of them foolishly think that once one gets this human form of life he does not glide down. Is it not? He remains in the human form of life. No. There are many instances. Just like Bharata Mahārāja, he got the body of a deer. There are so many instances.

So it is not a permanent settlement that once we have got this human form of body we cannot glide down. We can glide down. Bhagavad-gītā says: yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. At the time of death the mental position will give you another body of the same type as you are mentally absorbed at that time. So therefore we have to prepare, we have to prepare ourselves so that at the time of death we may… Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. At the time of death we can once think of Kṛṣṇa. Then our life is successful. It is said in Bengali that bhajana kara sādhana kara matijanle haya.(?) What is that? That whatever spiritual advancement you are doing, that's all right. The test will be at the time of your death. Examination. That is the point of examination. What is the mental state at that time. Difficult job.

Therefore we have to practice: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this way, unconsciously or consciously, if we simply can remember Hare Kṛṣṇa, then our life is successful. This is a most scientific method. Simply if we can remember… It doesn't require how far we are educated, how far we are scholar, no. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Etāvaj janma-sāphalyam. Then there is… So Parīkṣit Mahārāja was to die within seven days. Therefore he called for… Not called for. Śukadeva Gosvāmī, out of his own accord, came, because he knew Parīkṣit Mahārāja was a great king, and great devotee. He's, from his childhood… It is described… Just like this child is playing with Deity, Parīkṣit Mahārāja used to play with Deities. We had also the opportunity from our father to play with Deities. So these are great opportunities, to get ideas, good ideas, and training, training. Really, this is the training, this association. Simply by associating, associating with these members, this chanting, regulative chanting, dancing, and taking prasādam, he's being educated. Highly educated. Tan manye adhītam uttamam. One who has learned about the devotional service, then he's to be understood highly educated. That is the recommendation by Prahlāda Mahārāja.

So actually we don't require any other education. This association will give anyone who will come, either child or old man. That doesn't matter. He'll be highly educated. But because we are in this material world, therefore we have to give some education. But that is secondary. Real education this. Just like you are doing, all rising early in the morning, maṅgala-ārātrika, kīrtana, and then… These regulative principles, this is real education. It does not require any academic education. It is simply practice. Tan manye adhītam uttamam. That is Prahlāda Mahārāja's recommendation.

So Nārada Muni is inducing his disciple, Vyāsadeva, to write Śrīmad-Bhāgavatam, will be, which will be heard and, śṛṇvanti, will be accepted, and gṛṇanti, and śṛṇvanti gāyanti, and chanted. So those who are actually in the transcen…, they accept Śrīmad-Bhāgavatam… Śrīmad-bhāgavatam amalaṁ purāṇam, yasmin pāramahaṁsyaṁ gīyate. Paramahaṁsa-saṁhitā. This is paramahaṁsa-saṁhitā. This Śrīmad-Bhāgavatam is meant for the topmost transcendentalists. It is not for ordinary… Not for the impersonalists, or for the yogis. The topmost transcendentalist means devotees. Because Kṛṣṇa says… Who is transcendentalist? Who wants to know God, he is transcendentalist. Not ordinary person. No, no, who is topmost transcendentalist? The devotees. Why? Why not the yogis, and the jñānīs, impersonalists, and the, the meditators about…? Why they are not? Because Kṛṣṇa says that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55], "Only through devotional service one can understand Me."

So transcendental life means to understand the Absolute Truth. The Absolute Truth can be understood perfectly only through devotional service. There is no other way. There is no other way. In every scripture, Vedic scripture, this is announced. In the Śrīmad-Bhāgavatam also, the same thing confirmed: evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. When, by discharging devotional service, one will be prasanna-manasaḥ, very jolly mood, always jolly… Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate… Unless one is freed from material anxiety, unless one is spiritually joyful, he cannot understand what is the science of Kṛṣṇa. It is not possible. So therefore we have to cultivate this devotional service. Then our ultimate goal of life, to understand the Absolute Truth, our relationship with Him, that will be perfectly done.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.11

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London, September 12, 1973

Pradyumna: Translation: On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest. [SB 1.5.11]

Purport: It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man. He is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like Śrīmad-Bhāgavatam, people will become sane in their transactions. While preparing this commentation on this particular stanza of Śrīmad-Bhāgavatam we have a crisis before us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was God-fearing, pure-hearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people to stop glorification of the name and fame of the Supreme Lord. Therefore, there is a great need for disseminating the message of Śrīmad-Bhāgavatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Śrīmad-Bhāgavatam throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of Śrīmad-Bhāgavatam is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the Śrīmad-Bhāgavatam throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are bodies appointed by the state to detect and censor obscene literature. This means that neither the government nor the responsible leaders of the public want such literature, yet it is in the marketplace because the people want it for sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like Śrīmad-Bhāgavatam will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar candy, but we should know that sugar candy is the only remedy for jaundice. Similarly, let there be systematic propaganda for popularizing reading of the Bhagavad-gītā and the Śrīmad-Bhāgavatam, which will act like sugar candy for the jaundicelike condition of sense gratification. When men have a taste for this literature, the other literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in human society will welcome Śrīmad-Bhāgavatam, even though it is now presented with so many faults, for it is recommended by Śrī Nārada, who has very kindly appeared in this chapter.

Prabhupāda: In the Śrīmad-Bhāgavatam, there is a description of the age of Kali. Age of…, this is age of Kali. According to Vedic understanding, there are four ages: Satya-yuga, Dvāpara-yuga, Tretā-yuga, and Kali-yuga. This age is called Kali-yuga. It has begun about five thousand years ago, after the battle of Kurukṣetra. The duration of this Kali-yuga is estimated four hundred thousand…, four hundred and twenty-seven thousands of years. Out of that, we have passed only five thousand years. So the symptom of the human being in this age is that prāyeṇālpāyuṣa: people will become very short duration of life. It is said that time, at the end of Kali-yuga, the, if somebody lives for twenty to thirty years, he will be considered as very old man. So gradually the food grains like rice, wheat, milk, and sugar will disappear. In this way, in the Kali-yuga, prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ. In this age, people will be of short duration of life; manda, very slow; sumanda-matayaḥ, accepting some rubbish theology. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10], almost all of them are unfortunate. Manda-bhāgyā hy upadrutāḥ: over and above that, they will be disturbed, especially by lack of rain, lack of…, scarcity of food grains, and overtaxed by the government, so much so that people will give up their hearth and home and go to the forest and hills in disappointment and confusion. So these are the symptoms of Kali-yuga, gradually degrading.

So this is also recommended, prāyeṇa… In the Śrīmad-Bhāgavatam, in another chapter, Twelfth Canto, it is said, kaler doṣa-nidhe rājan. These instructions were given by Śukadeva Gosvāmī to Mahārāja Parīkṣit. So he addressed the king, ”My dear king, in this age the faults are like the ocean,” kaler doṣa-nidhe rājan. Doṣa-nidhe. Nidhi means ocean. ”There are so many faults in this age that it can be accepted as the ocean of faults.” Kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ. ”There is one great opportunity. Although it is full of faulty things, still there is one hope. That hope is,” kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51], ”if one simply chants the holy name of Kṛṣṇa, Hare Kṛṣṇa, then gradually he becomes purified from the contamination of this age.” Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ: ”He becomes free from the contamination of this age.” It is just like vaccine. In contagious disease, there is vaccine, cholera. So this mantra, mahā-mantra, this is not ordinary sound. This is spiritual. So by chanting this mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-one becomes free from the contamination of this age. And not only he becomes free from the contamination of this age, but paraṁ vrajet, he goes back to the spiritual world.

We have no information in this age, at the present time, what is that spiritual world, but they are all stated in the Bhagavad-gītā: paras tasmāt tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ [Bg. 8.20]. Everything is there in the Bhagavad-gītā. Bhagavad-gītā is the preliminary study of spiritual life, ABCD of spiritual life. The people cannot understand even the ABCD of Bhagavad-gītā, and Śrīmad-Bhāgavatam is the graduate study. So everything is there. Unfortunately it was not distributed. So our Kṛṣṇa consciousness movement has started to distribute this literature, especially Śrīmad-Bhāgavatam. We have already translated about twenty books. They are present before you, and our aim is to present to the human society sixty books. Still translation is going on. So our request to the publishers and book sellers, that ”Let this literature be distributed properly. People will be benefited.” Because, after all, each and every human being is a spiritual being. He is not this body. That is the mistake of the present civilization. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Ātma-buddhi, ”self.” People, everyone thinks that this body, ”I am this body.” If I ask any gentleman, ”What you are?” He’ll say, ”I am Mr. Such-and-such. I am born in this country,” ”I am American,” ”I am Englishman,” ”I am Indian.” These are all bodily description. But basically I am not this body. This is called illusion. You have got practical experience. When one man’s father or son or any relative dies, he cries, ”Oh, my son has gone away,” ”My father has gone away.” Then, ”Your father is lying there on the bed. How do you say that ’My father has gone away’? ” That means the actual father, he has never seen. He has seen the body only. And on this bodily conception of life, everything is being manipulated. This is called illusion. Therefore, in the Vedic literature it is stated,

yasyātma-buddhiḥ kuṇape tri-dhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

A person who is in the bodily concept of life, and thinking a bodily designation as everything, nationalism, or …, bhauma ijya-dhīḥ. Bhauma, ”on the land,” ijya-dhīḥ… The whole world is going on, worshiping the land in which he is born. But he does not know that he took birth in many lands. Not only in this land, in other planet also. But he does not know which land (is) his own land. This is called illusion, yasyātma-buddhiḥ kuṇape tri-dhā…, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ.

So the world is going on under misconception of self, that ”I am this body.” In the Bhagavad-gītā you'll find, the first instruction given by Kṛṣṇa:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, in this body, there is the proprietor of the body, dehī, who possesses this body. But there is no information. Nobody knows. There is no education on this point: what is that proprietor of this body. They are simply going on, like cats and dogs. Cats and… If you try to instruct a cat or dog, ”My dear dog, you are not these bodies,” he'll not understand. He is so grossly in ignorance, it is very difficult for him to understand that he is not this body. But human being, although at the present moment they are grossly ignorant for want of spiritual education, still, because he is human being, he can be educated. He can be revived to his original consciousness, which is called Kṛṣṇa consciousness.

So we are trying our bit, almost single-handed, although the important literatures are there, Vedic literatures, four Vedas, Vedānta-sūtra, eighteen Purāṇas, hundred and eight Upaniṣads, then Rāmāyaṇa, Mahābhārata, so many, full of knowledge, transcendental knowledge. They can be distributed all over the world. But there was no organized attempt. We are just begun from 1966, this movement, Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, distributing this literature. Through literature, of course, we are very hopeful. Our literatures are selling. In London also, they sell at least $200, er, pounds, in the street. Similarly, in New York, in Los Angeles, every city we are selling about thirty-to forty thousand rupees' worth books daily. People are appreciating. But if the publishers and the book sellers also help us in this movement, then people will be very much benefited. That is our request. We have come to this, I mean to say, bookseller's office to request… Of course, we have no means to advertise very much, but our advertisement is the saṅkīrtana movement. We go from city to city, street to street, to invoke, invoke the spiritual consciousness of that. There is already there. In the Caitanya-caritāmṛta, it is said,

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

It is simply awakened. This spiritual consciousness, Kṛṣṇa consciousness, is already there in everyone. Otherwise how this European, American, and other foreign country boys and girls, they are taking? It is already there. Simply it has to be awakened by this transcendental vibration.

That transcendental vibration… Just like we are chanting, this is one vibration. And these books are bigger vibration. This is… This, when we chant Hare Kṛṣṇa mantra, a few yards, people can hear, ”Here is Hare Kṛṣṇa.” But this, my Guru Mahārāja used to say, that ”This is bṛhad-mṛdaṅga.” Mṛdaṅga, that drum, you have seen, that is small mṛdaṅga. If I beat on this drum, maybe a few yards, people can heard from few yards. But this is… The books are distributed, it can go from country to country, from continent to continent, actually it is so happening. So our only appeal is that all book sellers, all publishers, may come forward and cooperate with us and distribute the transcendental literature in the unique form. They will find something sublime, and we'll be benefited.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.5.12-13

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New Vrindaban, June 11, 1969
Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam
[SB 1.5.12]

Now Vyāsadeva is discussing different kinds of literature. So he has explained that any literature, however nicely prepared from rhetorical point of view, or poetical, metaphorical, grammatical, but if there is no information of the Absolute Truth, such literatures are useless and no saintly person will take any interest in such literature. They give it up. Just like the swans, they do not take pleasure in a place where the crows can take pleasure. As there is distinction between the crows and the swans, even in the bird's kingdom, or even in the animal kingdom… You'll find always. The different kinds of varieties of birds and beasts, they live together. Similarly, those who are saintly persons, those who are Kṛṣṇa conscious persons, their taste is different from the persons who are just like crows. Crows are interested in things… Carvita-carvaṇānām. Prahlāda Mahārāja says, "chewing the chewed." Already it has been chewed, and if somebody wants to try it, "Let me see. What is the taste there?" it is useless labor only.

So this material world is going on on the system of chewing the chewed. Just like a person, he has done very good business, amassed money, and sense gratification he has done. But he is not satisfied. But still, he'll induce his sons and grandsons to the same business. He has experienced that "In this way, life is not very pleasing. I have not satisfied myself, but still, why I am engaging my sons and grandsons to the same business, chewing the chewed?" But because they have no better information… Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Prahlāda Mahārāja advised his father, atheistic father. He said… When his father inquired, "My dear boy, where you got all these ideas?" He was perfect devotee, and the father was perfect atheist. He said, "This status is…, cannot be achieved without being favored by a pure devotee."

Naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. Urukramāṅghrim, aṅghri. Aṅghri means lotus feet. Nobody can be interested to the lotus feet of the Supreme Personality of Godhead… Because to be become interested in the lotus feet of the Supreme Personality of Godhead means to become liberated. Anartha-apagamaḥ yad-arthaḥ. Anartha. Anartha means unnecessary. We are creating unnecessary necessities of life and becoming entangled. This is material life. But if one becomes Kṛṣṇa conscious, interested in Kṛṣṇa, then he becomes detestful: "What is the use?" Just like our brahmacārīs, our devotees, they can lie, lie down flat on the ground. They don't require any nice bedstead or cushion. Because the life is so molded, they think, "Well, I have to take some rest. So in this way and that way, why should I bother about that?" Yes. That is the sign of advancement in Kṛṣṇa consciousness. Kṛṣṇa consciousness means bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Those who have no taste of Kṛṣṇa consciousness, they are trying to be happy by unnecessarily increasing the material demands because they have no other information. But as soon as one is engaged in devotional service of Kṛṣṇa, pareśānubhūti, he relishes some transcendental pleasure, and, as a result of that, this nonsensical pleasure becomes insignificant.

That is the test. A devotee can…, cannot be equally interested with material pleasure and transcendental pleasure. No. Virakti. Bhagavad-gītā also says that paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Just like in a hospital a diseased person is forced not to accept a certain type of foodstuff. He has the desire. He has the desire to take such food. Just like a typhoid patient, suffering from typhoid. Doctor says that "You cannot take any solid food. A little liquid food you can take." But he has the desire to take the solid food. "Oh, doctor has asked me not to take such food. All right, what can I do?" But he has got the desire. But a devotee, he hasn't got to be forced just like the physician asks him, "Don't do this." He automatically does so. Why? Paraṁ dṛṣṭvā nivartate: he has seen or he has tasted something better for which he doesn't like to take any more this abominable taste. That is bhaktiḥ pareśānu… That means when we become detestful such abominable things, then we should know that we are advancing in Kṛṣṇa consciousness. The test is in your hand. You haven't got to ask anybody, "Do you think I am increasing in Kṛṣṇa consciousness," but you can understand. Exactly in the same way: if you are hungry and if you are eating, you know, by eating, how much your hunger is satisfied, how much you are feeling strength, how much you are feeling pleasure. You haven't got to ask anybody. Similarly, if anybody increases his Kṛṣṇa consciousness, the test will be that he will be disinterested with all material pleasures. That is test.

Just like Yāmunācārya. He was emperor. He was emperor. And his standard of living is very, was very high. Standard of living, materialistic standard of living, means, high standard of living means, unrestricted enjoyment of wine and woman. That's all. That is the standard. So he was addicted to all these habits. He was king. At his command everything was there. If, if a man is rich, three things, four things will be at his command: wine, woman, gold and gambling. It is called. Yes. So therefore these are the places, I mean to say, allotted to Kali by Parīkṣit Mahārāja. Therefore a persons who is desirous of advancing in Kṛṣṇa consciousness, he should take care. So this Yāmunācārya later on became a great devotee. So he has got… He happened to be the spiritual master of Rāmānujācārya. He became a great devotee, Yāmunācārya, in the Śrī-sampradāya Vaiṣṇavas. So he writes very nice… These are practical experience of the ācārya. Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-dhāmany udyataṁ rantum āsīt… He was, in his previous life, very extravagant. So he says, "Since I have taken to Kṛṣṇa consciousness and I am enjoying daily new, new transcendental pleasure, being advancing myself in that science, the result is," tad-avadhi, "from that day, since that day," bata nārī-saṅgame… Because he was accustomed to associate with women very much. "So now, simply by thinking of this womanly association…" Means sex life. He says, bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca: "Oh, I hate. My face immediately becomes turned. Oh, what nonsense. I used to…" So the bhakti, this Kṛṣṇa consciousness, the test is there. The more you become advanced, more you become, no more any interest in this material pleasure.

So ordinary literature, they're full with all this, I mean to say, grāmya-kathā. The man and woman's behavior, that is good literature. There is a hero; there is a heroine. So those who are saintly persons, they do not take interest. So Nārada was advising Vyāsadeva that "You have written this Mahābhārata. That's all right. It is a great epic, history. But the, mostly… History means the ordinary dealings of the worldly men. So what benefit there is? That is nothing. No saintly person will take interest." Actually, this Mahābhārata was written by this, by Vyāsadeva for giving instruction, Vedic instruction to the less intelligent class of men. He has given introduction, strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā: [SB 1.4.25] "The Vedic knowledge is difficult to be understood by these classes of men and women: strī-śūdra-śūdra class, woman class, strī, śūdra-and dvija-bandhu." And dvija-bandhu means born in high family, brāhmaṇa, kṣatriya, vaiśya, but their behavior is different, like śūdras. They cannot understand Vedas. Therefore there is restriction, that "The śūdras cannot read Vedas." They are restricted.

So therefore Mahābhārata was written by Vyāsadeva. But Nārada says that "This kind of literature will not appeal to the saintly devotees. So you write something for the satisfaction of the saintly devotees." And he is giving the instruction that "Even such literature is written in broken language, not in the proper way from grammatical point of view, from poetic point of view, from rhetorical, still, because such literature is full with glorification of the Supreme Lord, saintly persons, they accept it, they hear it, and they chant it." Then he says, naiṣkarmyam apy acyuta-bhāva-varjitam. Acyuta. Acyuta means Kṛṣṇa. Kṛṣṇa's name is Acyuta. You'll find in the Bhagavad-gītā. Arjuna says to Kṛṣṇa, senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. He's addressing Kṛṣṇa as Acyuta. Acyuta means "not," and cyuta means "falldown." So God never falls down. Therefore God's name is Acyuta. The Māyāvāda philosopher says that God has become man, being, I mean to say, complicated in māyā, being illusioned. But God is acyuta. God never falls down. Then what is the meaning of this acyuta? If God falls down, becomes under the clutches of māyā, then māyā is greater than God. Then how God is great? That is the fallacy of their argument. They say that "I am God, but now I am under the clutches of māyā. As soon as māyā will be cleared, then I am again God." But they cannot answer the question that "Why? You are God. Why you are under the clutches of māyā? How you fall down?" That answer, there is none. Because God is great, acyuta. He never falls down. Then how He can fall down? If He falls down under the clutches of māyā, then māyā becomes great, not God great.

Anyway, Vyāsadeva, Nārada says that "Even jñānaṁ nirañjanam…" Nirañjana means… Añjana… Añjana means ointment or designation, something covering. So nirañjanam. If one is elevated in knowledge, then he becomes free from this designated life. Our material life is añjana life, or designated life. Añjana… Just like we decorate. I think I wrote one article in my Back to Godhead in India, "Decoration of the Dead Body." This material qualification means decoration of the dead body. Actually, the body is dead, but there are certain men who wants to decorate this dead body. In India also, still the custom is in lower class men, when some of their relative die… I hear that here also they do such. They decorate the dead body very nicely. Here also the same system is there?

Devotees: Yes.

Prabhupāda: So śāstra says that what is the meaning of this decoration? What benefit the man who is dead, what benefit he's getting? Suppose you make lips very smiling, but actually that man is smiling? (laughter) Similarly, in India also, the cobbler class men, they, during their life, they will dress very wretchedly, not spend money, but after death they will purchase some velvet and cover the body and very nicely decorate, and with band party they'll take, lead the dead body. Aprāṇasyeva dehasya maṇḍanaṁ loka-rañjanam. So it may be very much pleasing to the relatives. Just like the dead body's decorated. The sons of that dead body may see him, that "Oh, my father is smiling." (laughter) But he does not know where his father has already gone. You see?

So this material civilization is just like decorating the dead body. This body is dead. That is a fact. So long the soul is there, it is working, it is moving. Just like your coat. It is dead. But so long it is on your body, it appears the coat is moving. The coat is moving. But if somebody is very much astonished, "Oh, how nice the coat is moving!" (laughter) He does not know the coat cannot move. The coat is dead. But because the man is there who is putting on the coat, therefore the coat is moving, the pant is moving, the shoe is moving, the hat is moving. Similarly, this body is dead. It is numbered: this dead body will remain for such and such time. That is called duration of life. But people are interested with this dead body exactly like the cobbler class or these decorating men. So decoration of the dead body. Aprāṇasyeva… Aprāṇasya means dead. Aprāṇasyeva maṇḍanaṁ loka-rañjanam. Loka-rañjanam: "It is very pleasing to the relatives." That's all. Similarly, to get liberation, nirañjanam-nirañjanam means to get out of this so-called decoration of the dead body-one requires to acquire knowledge.

So Nārada says, naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ nirañjanam. (aside:) Before the Deity, not like that. Yes. That "Even there is advanced knowledge for getting liberation, and if there is no mention of acyuta…" Acyuta-bhāva. Acyuta-bhāva means bhakti, acyuta-bhāva. Just like here, in this temple, there is Acyuta-bhāva. Acyuta-bhāva means Kṛṣṇa consciousness. There may be another room in the neighborhood, but the difference between this room and that room: here the atmosphere is acyuta-bhāva, Kṛṣṇa conscious. The other room is not that. Similarly, Nārada says, "Even high, elevated discussions of knowledge, how to get out of this designated or decorated body to self-realization platform, spiritual realization, but if that is acyuta-bhāva-varjita, if there is no mention of Kṛṣṇa consciousness," Vyāsadeva, er, Nārada says, na śobhate, "that does not look very well." Therefore the devotees, they're not very much interested with the dry philosophical speculation because there is no acyuta-bhāva. There is no Kṛṣṇa consciousness. They, they, they have been described as vāk-cāturyam, simply jugglery of words, Māyāvādī philosophical speculation. There must be acyuta… We have got sufficient philosophy, but it is plus Kṛṣṇa consciousness. That is the difference, Māyāvāda philosophy and our philosophy. We are discussing also… The Bhāgavata, each line is full of philosophy, each line, practical philosophy. But there is acyuta-bhāva, Kṛṣṇa, Kṛṣṇa consciousness. That is the beauty. Bhagavad-gītā, it is full of philosophy, but there is Kṛṣṇa in the center. This philosophy's not dry. Other philosophies, they're simply dry, because that is without Kṛṣṇa. In the… You'll find Buddha philosophy or Māyāvāda philosophy or Jain philosophy, they're philosophy, but simply dry. There is no God consciousness. There is no Kṛṣṇa consciousness.

So here it is condemned that naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate: "It does not look very well. It is not first-class philosophy." Na śobhate. So kutaḥ punaḥ śaśvad abhadram īśvare na cārpitaṁ karma yad apy akāraṇam: "Then what to speak of those who are karmīs?" The philosopher class, they are better than the karmīs because they are searching after something. They are making research by knowledge. But the karmīs, they are simply satisfied just like animals. They have been described in the Bhagavad-gītā as mūḍha. Mūḍha. Na māṁ prapadyante mūḍhāḥ [Bg. 7.15]. Mūḍha means ass. The karmīs have been described as ass, whole day working, a beast of burden. Simply, unnecessarily, they have piled up on their back so many work. They have no more interest, nothing, no more interest, neither philosophy, nor Kṛṣṇa, nor… Simply work hard and get some money and enjoy in eating, sleeping and mating, eat, drink, be merry and enjoy. That is their… That is… They are called karmīs. So Nārada says that "Even great philosophers who are trying to elevate themselves in the self-realization platform, if that sort of philosophy is acyuta-bhāva-varjitam, without Kṛṣṇa consciousness, that does not look well. That is not first-class philosophy." Philosophy should be to search out Kṛṣṇa. That is philosophy. As it is stated in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. What is the Vedic knowledge searching after? Kṛṣṇa says, "Searching Me." Aham. Aham eva vedyaḥ: "I am the ultimate goal to understand." In another place Kṛṣṇa says in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "Those who are actually philosophers, actually wise and attained wisdom, and after many, many births: research work…" Research work is very good. But the end of research work is Kṛṣṇa. Therefore after many, many births, if one is actually wise and attained wisdom, then he finds Kṛṣṇa. Vāsudevaḥ sarvam iti: [Bg. 7.19] "He finds that Vāsudeva, Kṛṣṇa, is everything." But sa mahātmā sudurlabhaḥ: "But such kind of great soul is very rare." These are the statement of Bhagavad-gītā.

So the karmīs, they are mūḍhas. They do not… They are not wise. Unless one is wise, he cannot surrender unto Kṛṣṇa. Therefore Caitanya-caritāmṛta says, kṛṣṇa yei bhaje sei baḍa catura. Catura means very intelligent. Only the first-class intelligent men in the human society, they can take to Kṛṣṇa consciousness, not even second class, what to speak of the third class? The third-class men are karmīs, the second-class men are philosophers, and the first-class men are devotees. So Nārada says that,

…na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma…
[SB 1.5.12]

Then what to speak of the karmīs? Their whole life is abhadra. Abhadra means abominable. Just like when earning money, I want to earn, say, millions of dollars. So I have to make plan. I have to go to black market, this and that, so many things. Then if I earn money, then how to invest it to make it double? Then how to keep it? Which bank I shall keep it so that my money will be safe? How I shall distribute it? So abhadra. Abhadra means the whole procedure is simply abominable, beginning to the end. [break] …karmīs, simply full of anxiety: "How to earn money? How to distribute it? How to keep it? How to spend it? How to utilize it?" Therefore, it is advised that saintly persons, they should avoid money. As soon as… Money is great māyā. As soon it comes in my possession, then the same thing will come: "How to utilize it? How to do this? How to do that? How to do that?"

So Śrīdhara Svāmī says that, evaṁ bhūta-vijñānam acyuta-bhāva-varjitaṁ cet alaṁ tata na śobhate tadā sat-sādhana kāle phala kāle ca abhadraṁ duḥkha duḥkham yat kāmam.(?) Lust. We require money for fulfilling our lust. So it is, beginning, from the beginning to the end, it is abominable. Yadyapy akatak ceti cakarasya anvaya.(?) So therefore we should employ our money for Acyuta, for Kṛṣṇa. Then it will be nice. Otherwise, it will be simply abominable. How money can be utilized for Kṛṣṇa? How? If somebody says, "It is the same money. How, by spending it for Kṛṣṇa consciousness, it become nice?" The question may be raised: "The money is the same. How you say that when it is employed in Kṛṣṇa consciousness business, it is nice, and when it is not employed, it is bad? Money is the same." The reply is there. Bhāgavata says. What is that reply?

Now cikitsitam. The example is given: just like milk. If you take… Milk is very nice food. But if you take more, then there will be disorder of the bowel. If you, by greediness, you take more milk, then there will be bowel complaint. Yes. Then, when there is bowel complaint, you go to physician. Then he gives you prescription: another milk preparation. What is that? Yogurt. If you say to the physician, "Well, I am suffering by taking milk preparation, and you are giving another milk preparation. How it will be cured?" No, it will be cured. Similarly, this material world, there is different type of use. As soon as you use it for your sense gratification, you'll be affected with material disease. And if you use it for Kṛṣṇa consciousness, it will elevate you to the liberated condition. Just like the same example. In your diseased condition, if you go on again taking milk preparation as it is, then it will increase your bowel complaint, but if you take in another form, in prasādam, under the direction of the authority, then you, the same thing, the same enjoyment, that is, material, will elevate you to the liberated stage.

So we should employ… Without Kṛṣṇa, either philosophy, or karma, or jñāna, or yoga, they are useless. Nārada says that "You should write books simply describing about Acyuta, or Kṛṣṇa, the Supreme Personality of Godhead." He says,

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam
[SB 1.5.13]

"Now you are mahā-bhāga. You are most fortunate man." Vyāsadeva is not ordinary. Just see. Nārada is his spiritual master. He's not ordinary man. And besides that, he is taken as incarnation of God. Mahā-bhāga. Atho mahā-bhāga bhavān amogha-dṛk: "Your vision is without any sin." Because he has dedicated his life to present the Vedic literature for the benefit of the human society, that "They have forgotten God, Kṛṣṇa. Let me help." Therefore, he is trying to give all this Vedic literature.

That is the duty of all devotee, to give literature so that people may take benefit out of it. Just like about the Gosvāmīs, it is stated about the Gosvāmīs,

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau srī-jīva-gopālakau

The six Gosvāmīs, they engaged themselves in literary work. Nānā-śāstra-vicāraṇaika. They are… You'll find in Rūpa Gosvāmī's books. Oh, how many references are there! From Purāṇas, from Vedas, from this literature, that literature. Highly, great scholars. So that is one of the duty. We have given the list of qualification of a devotee. One of the qualification is poetic. Poetic means not write poetry. Poetic means literary man. They must give literature. Naturally they'll give. That is the nature of devotee. Because without literature, how can we enlighten the people at large? My Guru Mahārāja used to say that this press is bṛhad-mṛdaṅga. Bṛhat means bigger, at large, bigger mṛdaṅga, bigger. Just like we are playing mṛdaṅga. This mṛdaṅga can be vibrated in the neighboring quarter, but our mṛdaṅga, Back to Godhead, that will go far, far away. So therefore this press was considered by my Guru Mahārāja as bṛhad-mṛdaṅga. He said. You'll find in the picture: there is this mṛdaṅga and press. He was very much fond of press. In the very beginning of his, this life, he started one press. You'll find in his life a small press.

So this press propaganda, this literary propaganda, is required because it is not sentiment. Kṛṣṇa consciousness is not sentiment. It is not that some sentimental people have gathered here and dancing and chanting. No. There is background. There is philosophical background. There is theological understanding. It is not blind or sentimental. So therefore Nārada advises Vyāsadeva that "You are not only fortunate, but you are amogha-dṛk. Your vision is perfect because you are liberated." Amogha. Our vision-we are not perfect. Therefore you'll find in Vedic version, anuśṛṇuyet, anuvarṇayet. Anu. Anu means following. Following. We have to follow the ācāryas. Just like Vyāsadeva. Amogha-dṛk: his vision is without any impediment. There are four kinds of impediments for the conditioned soul. What are those? That we are subjected to commit error. Any man will commit error because he's conditioned, he'll be illusioned, and he will try to cheat, and his senses are imperfect. These four imperfectness of a conditioned soul. Anywhere, you take any great man, any big man, he has got these four imperfections. Therefore without liberated man, you cannot get real knowledge. Therefore you'll find even the so-called scientists, astrologer, and the astronomer, or… They're studying this nature, "Perhaps," "It might be," because they have no clear vision. And another scientist comes. They changes. But you'll find in the Vedic literature, everything clear understanding. Just like the Vedic literature says the division of the living entities. Jalajā nava-lakṣāṇi. Accurate number is that "There are 900,000 species of life in the water." Accurate. So they might have said ten, one million, or 800,000. No. Nine hundred thousand. Nine hundred thousand. Because accurate, amogha-dṛk, they have been placed. How it has been acquired? The…, the same process: paramparā, amogha-dṛk. If you receive knowledge from the person who is liberated, then it is all right.

So Vyāsadeva is liberated person. Amogha-dṛk. He's amogha-dṛk. Bhavān amogha-dṛk śuci-śravāḥ: "And your behavior is pure." Śuci-śravāḥ: "You have heard the Vedic knowledge from right sources, from pure sources." Śuci-śravāḥ satya-rataḥ. Satya-rataḥ means "You are dedicated to the Absolute Truth." These are the qualification. One must be liberated, one must be pure, one must be dedicated to the service of the Lord, and dhṛta-vrataḥ, and one must be determined. Then he can do something to the human society. Not a conditioned soul, by whims he can manufacture something, that "I can do something to the human…" It is not possible. Here are the qualifications, that,

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye…

"If you actually desire to get this suffering humanity to become liberated from all kinds of material bondage, then, samādhinā." Samādhinā: in samādhi, in trance. Samādhinā, anusmara… Here the same thing, anusmara. The, as I told you before, anu. Anu means following. Just like Vyāsadeva. Even after so many qualifications, he has a spiritual master, Nārada. Not that because he's incarnation of God, not that because he's so learned, so great scholar and śuci-śravāḥ, and dedicated his life for the benefit of the human society… So many good qualifications. Still, you see practically: he has got a spiritual master, and-Nārada-and he's giving instruction.

So this is necessary. Therefore it is said samādhinā, means "Don't manufacture your meditation." Samādhi, this trance by meditation, cannot be attained by something manufacturing. Anu: "Just follow the great predecessor ācārya." Samādhinā anusmara tad-viceṣṭitam. Tat means the acyuta, acyuta, the activities of the Lord. Therefore we have to learn Kṛṣṇa consciousness through the disciplic succession. Our, this sampradāya, the Gauḍīya-sampradāya, is also in the same line-Nārada, Vyāsadeva. Nārada is the disciple of Brahmā. It is, therefore, called, this sampradāya… This party is called Brahma-sampradāya. Brahma-madhva-gauḍīya-brahma-sampradāya. Originally from Brahmā. Brahmā instructed Nārada. You'll find in the Bhāgavata. Brahmā is instructing Nārada. Now you see Nārada is instructing Vyāsadeva. Similarly, Vyāsadeva instructed Madhva Muni. Now, Madhva Muni, by disciplic succession, Mādhavendra Purī. Now, Mādhavendra Purī instructed Īśvara Purī. Īśvara Purī instructed Lord Caitanya. Lord Caitanya instructed the six Gosvāmīs. The six Gosvāmīs instructed Kṛṣṇadāsa Kavirāja. Kṛṣṇadāsa instructed Narottama dāsa Ṭhākura. Narottama dāsa Ṭhākura, Viśvanātha Cakravartī. Viśvanātha Cakravartī, Jagannātha dāsa Bābājī. In this way, there is a clear line of disciplic succession.

So that is recommended here, that samādhinā. Samādhinā, meditation, anusmara: "Don't manufacture your meditation." Just like there are so many meditators. They have manufactured their own way of meditation. That is not recommended, anusmara. Anu means "Follow. You become thoughtful, you think, but taking the instruction from higher authority." Just like Arjuna is taking instruction from Kṛṣṇa. He is thinking, "Whether I shall fight or not fight?" So you become thoughtful. That's very nice. But don't be thoughtful without accepting a spiritual master. That thoughtfulness will not help you, because you are conditioned. You are, you have got the four kinds of defects. So that defect will not… Simply by becoming philosopher, speculator, will not help you. Athāpi te deva ciraṁ vicinvan [SB 10.14.29]. You cannot understand God for millions and millions of thinking. No, it is not possible.

Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. That is stated in the Brahma-saṁhitā. Muni-puṅgava. Muni-puṅgava means "the greatest of all thoughtful men." Muni means mental speculator, and puṅgava means first class, the highest, topmost. Puṅgava. So if such thoughtful speculators go on speculating about understanding God… How? Vāyor athāpi manasaḥ. In the speed of, in the velocity of air and mind. Not sputnik. A sputnik can run… Your mechanical can run, say, eighteen thousand miles per hour, but the air, that can run still more quicker. And the mind can run still more quicker. So here it is recommended that if one is seated not on the ordinary airplane, but the airplane of air… The yogis can do that. The yogis know how to rise on the aeroplane of air, and they can immediately transfer to any planet. Vāyoḥ. Vāyor athāpi. There were… There were planes made of air. Here… Just like now we have manufactured the planes, iron or aluminium, but there are planes of air, and similarly, there are planes of mind. You see?

So that, these are explained in the Brahma-saṁhitā. Vāyor athāpi manaso muni-puṅgavānām. And manufactured by greatest, stalwart thinker, or scientist. And going in this speed for many, many thousands of years. Still, you cannot reach where is Kṛṣṇaloka.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām

so ’py asti yat-prapada-sīmny avicintya-tattve
[Bs. 5.34]

Still… Just like when we go to the…by airplane above the cloud, we see, still, the sky is unlimited. That is our experience. Still, the sunshine is unlimited, and we do not know where is the sun. Similarly, if one goes on the plane of mind and air, try to find out the Absolute Truth, it is not possible. Even many, many years, no, no. Still it remains avicintya-tattve, still inconceivable.

But this process, if you take anu… Anuvarṇaye. If you take the process of… Just like the same example, as I told you, that there are 900,000’s species of life in the water. Now, if you make research, it is impossible for you, whether actually… If you want to, want to know by experimental knowledge, ”Let me see how far this Vedic instruction is right, that there are 900,000 thousand species of…,” you, you…whatever experience you have got, it is not even one thousand species of life you have seen. But there are 900,000 species of life. But if you accept this Vedic knowledge, then your knowledge is there immediately.

So thing is that we have to take knowledge from the perfect. Then, even it is very difficult, but the knowledge is there. Even it is very difficult. Just like we are taking knowledge from Kṛṣṇa. By our own effort, by the plane of mind and plane of air, we cannot reach where is Kṛṣṇaloka. But Kṛṣṇa says that mad-yājino ’pi yānti mām: [Bg. 9.25] ”Those who are My devotees, they can reach to My planet.” So at least, we know that Kṛṣṇa has got a planet, and if we take to devotional service, then we can go. Then why not try? There is no loss, but if there is such gain that we can go to Kṛṣṇaloka, so why not take to Kṛṣṇa consciousness movement, simply chanting and dancing and taking prasādam? Is it very difficult job? The authority’s Kṛṣṇa. It is confirmed by Vyāsadeva. It is confirmed by Nārada. It is confirmed…

Therefore Arjuna says that ”Kṛṣṇa, whatever You are speaking in the Bhagavad-gītā, I accept in toto.” That is study of Bhagavad-gītā. I do not select, ”Oh, this portion is nice. I accept.” Ardha-kukkuṭī-nyāya: [Cc. Ādi-līlā 5.176] ”The back portion is nice. It is giving, the hen, daily, one egg. It is very nice. And the mouth portion is expensive. Cut it.” The fool does not know if you cut this portion, that portion will be stopped also. So these, all these ordinary commentator… Just like Gandhi. He wanted to prove his nonviolence some way or other from Bhagavad-gītā. How he can prove? This is the same thing, that he was finding out, ”If there is something, simply cutting the head, if I can get egg?” That is not possible. That is not… If we have to accept Bhagavad-gītā just like Arjuna says, that sarvam etad ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] ”My dear Kṛṣṇa, Keśava, whatever You are saying, I accept in toto. And this is confirmed by such authorities like Devala, Vyāsa, Asita. It is not that because we are friends, I am accepting You, but I know it is confirmed by such great authorities like Nārada, Asita, Vyāsa.”

So we have to follow. This is called anu. Anu means following. Therefore it is recommended by Nārada that samādhinā anusmara: ”You try to understand the activities of the Supreme Personality of Godhead by samādhi, by trance, meditation, by following the instruction of me, or predecessors, like that.” This is the way.

That’s all right. (end)
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Śrīmad-Bhāgavatam 1.5.13

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New Vrindaban, June 13, 1969
Prabhupāda:
atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam
[SB 1.5.13]

Each and every word of Śrīmad-Bhāgavatam, full of volumes of explanation, each and every word. This is Śrīmad-Bhāgavatam. Vidyā-bhāgavatāvadhi. One’s learning will be understood when he’s able to understand Śrīmad-Bhāgavatam. Vidyā. Vidyā means learning, not this science, that science. When one can understand Śrīmad-Bhāgavatam in true perspective, then he’s to be understood that he has finished his all educational advancement. Avadhi. Avadhi means ”this is the limit of education.” Vidyā-bhāgavatāvadhi.

So here Nārada says that akhila-bandha-muktaye: ”You should present literature for the people so that they can become liberated from this conditional stage of life, not that you should more and more entangle them in this conditional…” That is the main theme of Nārada’s instruction to Vyāsadeva: ”Why should you present rubbish literature to continue the conditional stage?” Whole Vedic civilization is meant for giving liberation to the living entities from this material bondage. People do not know what is the aim of education. The aim of education, the aim of civilization, perfection of civilization, should be how people should get liberated from this conditional life. That is the whole scheme of Vedic civilization, to give liberation to the people.

So it is said: akhila-bandha-muktaye. Samādhinā, akhilasya bandhasya muktaye, akhilasya bandhasya. We are in conditional stage, perpetually bound up by the laws of material nature. This is our status. And Nārada is giving instruction to Vyāsadeva that ”Present literature so that they can become liberated. Don’t give them more and more opportunity to continue this conditional life.” Akhila-bandha. Akhila. Akhila means complete, wholesale. And who can give this contribution? That is also stated, that atho mahā-bhāga bhavān amogha-dṛk. Whose vision is clear. Whose vision is clear. (about a child:) He’s disturb.

Woman devotee: Is he disturbing you?

Prabhupāda: Yes.

Woman devotee: Yes.

Prabhupāda: Clear vision. Unless one has clear vision, how he can do welfare activities? You do not know what is welfare. His vision is clouded. If one’s vision is clouded, if you do not know what is the destination of your journey, how you can make progress? Therefore the qualification… Those who are prepared to do good to the human society, they must have clear vision. Then where is the clear vision? Everyone is becoming leader. Everyone is trying to lead people. But he himself is blind. He does not know what is the end of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. So therefore Vyāsadeva can do it because he has clear vision. Nārada certifies. Nārada knows his disciple, what is the position. A spiritual master knows what is the condition. Just like a physician knows. By simply feeling the beating of pulse, a… An expert physician can know what is the condition of this patient, and he treats him and gives him medicine accordingly. Similarly, a spiritual master who is actually spiritual master, he can know, he knows the pulse-beating of the disciple, and he therefore gives him particular kind of medicine so that he may be cured.

So Nārada Muni knows what is the status of Vyāsadeva. He knows that he has got clear vision. Amogha-dṛk. Śrīdhara Svāmī says, amogha. Amogha means… Mogha means sinful, and amogha means without any sin. Amogha. So long one lives sinful life, he cannot have clear vision. Diseased condition. How? "Physician, heal thyself." He cannot have clear vision. Therefore amogha-dṛk means he is liberated person. He can see. Amogha-dṛk. Dṛk means vision. Amogha-dṛk. And Śuci-śravāḥ. Śuci-śravāḥ. Śuci-śravāḥ means whose śravāḥ, means aural reception… śuci. Śuci means pure. Who has received knowledge by aural reception in pure heart, or from the pure source. Śuci-śravāḥ. Śuci means pure. Śravāḥ. Śravāḥ means hearing. Śuci… These are the qualification of the person who can actually do benefit to the human society. Not that everyone can do. That is the mistake of the… Everyone is giving some idea and some theory that "This way there will be peace, there will be nice thing in the world." But he does not know that he has to receive from the pure source by aural reception. One has to hear from the pure source what is actually benefit to the human society. These are the qualifications. Śuci-śravāḥ. Then next word is satya-rataḥ. Satya means truth, and rataḥ means engaged. "One who is engaged in the matter of the Absolute Truth," not relative truth. Absolute, satya-rataḥ. And dhṛta-vrataḥ. Dhṛta-vrataḥ. Vrata. Vrata means vow, and dhṛta means who has taken vow that "I shall do this." These are the qualifications.

Now, when these qualifications are there, then Nārada Muni entrusts Vyāsadeva that "You can liberate all the conditioned souls." How? Conditioned souls… Samādhinā anusmara tad-viceṣṭitam: "Simply you try to contemplate, meditate, on the activities of the Supreme Lord." Samādhinā. This is samādhi. Yoga process means to come to the stage of samādhi. Aṣṭāṅga-yoga. Yoga means there are eight different stages, and the last stage is called samādhi. The first stage is yama, saṁyama, controlling the senses. Yoga indriya-saṁyama. The beginning of yoga system means you have to control your senses. This is the first beginning. It is not a play thing, that you do all nonsense and you become a yogi. No. These things are very clearly explained in the Bhagavad-gītā. You have to regulate your life. You have to stop sex life. You have to eat certain procedure. You have to sit under certain procedure. In this way, you have to follow so many regulative principles. That is called yama. And niyama. Niyama means regulative principles. Yama means controlling the senses. Yama, niyama. Then āsana. Then sitting posture. Generally, in these yoga societies in your country, they give some lesson on the sitting posture, and people become captivated that he is practicing yoga. No. First one has to follow regulative principles and control the senses, then practice the sitting postures. Yama, niyama, āsana, prāṇāyāma. And when your sitting posture is correct, then you can exercise breathing. Exercise. Breathing exercise means the nostril which is stopped breathing. You have to press that side and try to breathe from the other side. In this way, breathing exercise. Yama, niyama, āsana, prāṇāyāma. This is called prāṇāyāma.

Then dhāraṇā, meditation. And what is that meditation? That meditation… Here it is recommended, tad-viceṣṭitam: "meditation on the activities of the Supreme Lord." If the Supreme Lord is impersonal, then where is the question of activities? And how you can concentrate your mind something impersonal? Bhagavad-gītā says that kleśaḥ adhikataras teṣām avyaktāsakta-cetasām: "Those who are trying to meditate on the impersonal feature, impersonal feature, their process is very troublesome." Kleśo 'dhikataraḥ. Adhikatara means greater. Any spiritual realization, without painstaking, without accepting some voluntary trouble… And nobody can very easily…, eating, drinking, merrying. No, that will… That is not spiritual advancement. One has to accept voluntarily some principles. That is called tapasya. So dhyāna. Dhyāna means meditation. So that dhyāna.

Then dhāraṇā. Dhāraṇā means meditating, then the subject matter will be fixed up in your heart. It will not move. Not that every day I am meditating on some new subject, no. The meditation is viṣṇu-mūrti. Actually those who are yogis, they meditate on the four-handed viṣṇu-mūrti. Mat-paraḥ. In the Bhagavad-gītā it is said, mat-paraḥ: "unto Me," either Kṛṣṇa or Viṣṇu. That is meditation. Dhyāna, dhāraṇā. And one, when one is practiced meditating, first beginning from the lotus feet… These things are all explained in the Bhāgavata, Śrīmad-Bhāgavata, Bhagavad-gītā. Then gradually, when you are practiced to think of Kṛṣṇa's lotus feet or Viṣṇu's lotus feet, then you proceed-then the thighs, then the waist, then the chest, then the mouth, I mean to, face, then… In this way, one after another, one after another, you have to meditate. In this way, when your meditation is fixed up, that is called dhāraṇā. Dhāraṇā. It is not moving. Dhyāna, dhāraṇā.

Then pratyāhāra. Pratyāhāra means that your senses have been withdrawn from material engagement. The example is just like the tortoise. The tortoise can wind up all these parts of the limbs of the body within immediately. And when it is required, he can expand. So pratyāhāra means that you have to withdraw the sensual activities inside. When you withdraw your senses for inside activities, that is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. You have to think of always how to satisfy Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Therefore hṛṣīka, hṛṣīka means the senses, and hṛṣīkeśa means the master of the senses. Kṛṣṇa is the master of the senses. I am possessing my hand, but actually the owner of the hand is Kṛṣṇa. These things are very nicely explained in Bhagavad-gītā. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Suppose you are writing with your hands. So your memory must be acting; otherwise you cannot write. If your memory, if your brain, does not act, how you can write? Suppose you are typing. If memory does not act, then what is the use of this hand or your leg? Then Bhagavad-gītā says, Kṛṣṇa says, sarvasya cāham hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam: "The knowledge and memory is from Me." Therefore, when Kṛṣṇa gives you memorization, gives you knowledge, then you can write or do something.

Therefore this hand is not yours; it is Kṛṣṇa's. And Kṛṣṇa consciousness means to know that "This hand does not belong to me. It is Kṛṣṇa's. Therefore it must be engaged in Kṛṣṇa's service." Hṛṣīka, "These indriya, the sense," hṛṣīkeṇa, by hṛṣīkeṇa, "by these senses, Hṛṣīkeśa, the master of the sense should be served." Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170], "service." Bhaktir ucyate: "This is bhakti." Bhakti is nothing new or something extraordinary. Simply to know, to be conscious that "All my senses, they belong to Kṛṣṇa." Just like I am sitting here. These boys who are conducting this New Vrindaban, they have kindly given me this seat. So this is an example. So this seat I am not… I am a sannyāsī. This seat does not belong to me, but I am sitting very comfortably because they have given to me. Similarly, these hand, legs, all these senses, five knowledge-acquiring senses and five active senses, ten kinds of senses, and the mind is in the center-all these senses belong to Kṛṣṇa.

So,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

What is the bhakti, Kṛṣṇa consciousness? That one has to purify the senses. Ahaṁ mameti [SB 5.5.8]. Now I am claiming that "This hand is my hand. This is mine. This is my. This is I. This is my. This is…" This is the disease. Ahaṁ mameti janasya moho 'yam [SB 5.5.8]. What is illusion? Illu… This is illusion: "my and mine." Everyone. Everyone is claiming, "It is my body. It is my wife. It is my child. It is my country. It is my society, my this, my, my, my…" And "I." Unless "I," there is no "my."

So ahaṁ mameti [SB 5.5.8], this is the disease. And Kṛṣṇa consciousness is to cure the disease, this cure diseases, to cure this illusion. What is that? When I understand that "I have no existence without Kṛṣṇa. I am part and parcel of Kṛṣṇa. In that sense, I am Kṛṣṇa's," then my… That means to understand one's identification. Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Because I am part and parcel of Kṛṣṇa, then what is my duty? To serve Kṛṣṇa. There is no other duty. Any other duty I manufacture, that is illusion. That is māyā, any duty I manufacture. So under illusion, I am manufacturing duties. This is called conditional life. So Vyāsadeva is advised that akhila-bandha-muktaye:"People are under illusion, 'I' and 'mine.' So, just try to get them liberated from this illusion." This is Vaiṣṇava's duty. Just like Nārada is advising Vyāsadeva, Vyāsadeva is advising his disciple Madhvācārya. He is advising his disciple. This is Vaiṣṇavism. They are not concerned for personal self. Akhila-bandha-muktaye: "Just try to liberate all these conditioned souls." Just like Lord Jesus Christ. For himself… He was son of God. He had nothing to do. God consciousness, he was. He's perfectly… He knows everything. But why he was crucified? Because he wanted to work for others. That is Vaiṣṇavism.

Lord Caitanya advises, therefore, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa consciousness means whomever you meet… Suppose I practice some yoga practice. Suppose I become perfect. So that I make for myself. For myself. But Kṛṣṇa consciousness is so nice… Just like Vyāsadeva is advised, "For others, just…" Kṛṣṇa says in the Bhagavad-gītā, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. So Nārada advises that "You do this." What is that? Urukramasya. Each word is meaningful. Urukrama. Uru means uncommon. Uru. Uru means great. And krama. Krama means activities. So who is Urukrama? Urukrama is Kṛṣṇa, God. His activities are uncommon. Just see. This Pacific Ocean is just like in a cup. And it is floating in the sky. Is it not? We see: "Oh, it is vast ocean." But what is the position of this? This vast ocean is in a cup, and it is floating in the sky. That's all. Just see. This is called urukrama. This is God's activity. Can you float a cup of water in the sky? Is it possible? Let any scientist come and make any arrangement. They have discovered all this gravity of… What is called? Gravitation. So many things they have discovered. But let them fly a cup of water in the sky. Is it possible? Is there any scientist?

Therefore wonderful activities means… The wonderful actor means Kṛṣṇa, Urukrama. Uru, urukrama… Just like Vāmanadeva. Vāmanadeva, He asked Bali Mahārāja to give Him land covering His three feet. So he said, "My dear Sir, You are asking from me land. You ask something more. Your feet is so small. What you'll do with these three feet?" No. He said, "Yes, it is all right." So by the one feet, the whole universe became covered, upside. And another feet, the downside. And then there is no place to step the another feet. Therefore it is called urukrama. Just like Kṛṣṇa. Kṛṣṇa, at the age of seven years, He lifted the Govardhana Hill. Just like the children plucks out a flower like this, He immediately lifted. This is called urukrama, urukrama, uncommon, wonderful. Therefore Kṛṣṇa's name is, another name is, Urukrama.

So here it is stated that tad-viceṣṭitam. Whose? His activities. Whose activities? Urukramasya, "who acts wonderfully." Not that somebody is meditating-his activities should be described. What wonderful things he has done? We are accepting anyone as God, but we do not test what, what proof he has given to become God? Here is God: Urukrama. Here is God. We accept Kṛṣṇa as God. He has done from the very childhood uncommon, wonderful activities. We are not fool that we accept somebody, a nonsense having a great beard, and we accept God. No. We must see that he has wonderful activities. What is that wonderful activities? First of all test.

So here it is said, urukramasya. "If you describe the activities of the Supreme Lord, who acts wonderfully, then…" Samādhinā. That you can… That samādhi, yoga-samādhi. After passing all these stages, when one comes to the samādhi, fixed up, his concentration, meditation, fixed up on Kṛṣṇa and Viṣṇu, that is called samādhi, and in that samādhi, one can become liberated simply by thinking of the activities of the Lord. How it is so? It is described in the Bhagavad-gītā that,

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"My dear son of Kuntī, Arjuna, if somebody knows actually what are My activities, then simply by knowing what are My activities, he becomes liberated." Just see how Bhagavad-gītā and Bhāgavata is working. What is said by… This is called paramparā system, that the what is spoken in the Bhagavad-gītā by the Lord Himself is here also confirmed by Nārada. You don't find any contradiction. In the Bhagavad-gītā… Just like Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And what we are saying? That "You give up everything. Just become Kṛṣṇa conscious." The same thing. Therefore it is for liberation. What was spoken by God Himself directly, the same thing is spoken by Nārada, and same thing we are speaking also.

So these are the points how one can spiritually make advance. Urukramasya akhila-bandha-muktaye, samādhinā anusmara tad-viceṣṭitam. Tad-viceṣṭitam means "His activities." Kṛṣṇa also says, janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā deham [Bg. 4.9]. And Caitanya Mahāprabhu says that yei kṛṣṇa-tattva-vettā, sei guru haya: [Cc. Madhya 8.128] "Anyone who understands factually what are the activities of Kṛṣṇa, what is Kṛṣṇa, he is spiritual master. He is spiritual…" Therefore Vyāsadeva… Nārada is spiritual master, Vyāsadeva is spiritual master, or anyone who knows by following their footprints, he is also spiritual master. Caitanya Mahāprabhu says, yei kṛṣṇa-tattva-vettā, sei guru haya [Cc. Madhya 8.128]. And one who knows kṛṣṇa-tattva, he becomes immediately liberated. Because it is said here, akhila-bandha-muktaye, "liberated from all conditions of material nature."

So a spiritual master means one who knows Kṛṣṇa. And as soon as one knows Kṛṣṇa, he's liberated. Therefore a spiritual master is liberated. Or a spiritual master or anyone who knows kṛṣṇa-tattva, he immediately liberated. Akhila-bandha-muktaye. Samādhinā, that "This has to be meditated." Anusmara. This another word, anusmara. Anusmara means you don't manufacture your meditation. You try to follow the footprints who have had actually meditated. So then your meditation will be… Not that you manufacture some process of meditation and you get perfection. No, anusmara. And again he says… What is the subject matter of meditation? Tad-viceṣṭitam, the activities of the Lord. So if we simply remember how Kṛṣṇa is teaching Arjuna, what He is speaking, and how Arjuna is receiving, that is meditation. That is meditation.

Just like Caitanya Mahāprabhu approved one brāhmaṇa. He was illiterate. He could not know what is the Sanskrit alphabet or character, what to speak of reading. But when he was initiated, his spiritual master said, "You read daily so many chapters of Bhagavad-gītā." The spiritual master knew that he is illiterate. And he also knew that "I am illiterate. I cannot know what is alphabet, Sanskrit." Still, the order of spiritual master, that is… This is discipleship. "All right, my spiritual master, I shall try to read." So how he was reading? He, he took the book, and he was seeing the book, and "Ohhhh," like… That's all. His friends, who knew that this man is illiterate, and what he is reading: "Mr. such-and-such, how you are reading?" Criticizing. He was silent because he knew that "I am illiterate. My friends are criticizing. That's all right. What can I do?"

Then Caitanya Mahāprabhu saw that these things are going on in the Raṅganātha temple. But He saw that "This brāhmaṇa is very gentle and grave, and he's handling the book. That's all." So He inquired, "My dear brāhmaṇa, what you are reading?" He said… He could understand that "He's not criticizing. He's a, mean, a great man." So he said, "Sir, what can I say? My spiritual master asked me to read every day Bhagavad-gītā, so many chapters, but I am illiterate. I cannot read. Therefore I have taken the book, simply seeing. That's all. What can I do?" "But I see you are sometimes crying. You must be reading. Otherwise, how you are feeling and you are crying?" "Yes, I am feeling. That's a fact." "How, what is that?" "Now, as soon as I take this book, Bhagavad-gītā, the picture of Kṛṣṇa and Arjuna comes before me. I see that both Kṛṣṇa and Arjuna are sitting on the chariot, and Kṛṣṇa is instructing Bhagavad-gītā. So I am appreciating how Lord is kind, that He has accepted the charioteer, to become a charioteer of His devotee. He's so kind. So when I feel this, that 'Kṛṣṇa is so kind that He become the servant of His servant,' that feeling gives me some ecstasy, and I cry." Caitanya Mahāprabhu immediately embraced him. "Your Bhagavad-gītā reading is perfect."

Devotees: Haribol!

Prabhupāda: Yes. So this is the thing, tad-viceṣṭitam. He's simply thinking of the activities of Kṛṣṇa and Arjuna. That's all. That is perfect reading of Bhagavad-gītā. It does not require to read Bhagavad-gītā by your academic education. If you simply hear from the authoritative source the instruction of Bhagavad-gītā, and if you simply meditate upon that speech, that instruction, "Oh, Kṛṣṇa instructed like this. Arjuna received like this. He questioned like this. He answered like this," that is meditation, perfect meditation, and you become liberated. Tad-viceṣṭitam. It is not very difficult job. Simply you have to receive. Therefore satya-śravāḥ, śuci-śravāḥ. Śuci-śravāḥ. You have to hear from the pure source, give aural reception, and think of it, meditate upon it. Simply by doing this, you are liberated. These are not bluff. Here is the evidence. Simply receive the message from the right source and contemplate and meditate upon that instruction. You are liberated. Chanting and hearing. Hearing and… śravaṇaṁ kīrtanam [SB 7.5.23]. First hearing, then chanting. Hear from the right source and discuss amongst yourselves. Iṣṭagoṣṭhi. Then the perfection.

So samādhinā anusmara tad-viceṣṭitam, śuci, śuddhyā, śravā, yaśa, satye rataḥ dhṛtāni ghṛtāni yasya bhavān, evaṁ mahā-guṇas tāvad atha urukramasya vidhitaṁ ceṣṭitaṁ līlā samādhinā citta, cittaika, aikāgrena.(?) This samādhi. Samādhi does not mean something artificial. Here Śrīdhara Swami says, citta aikāgrena. Citta means your mind, or heart, completely absorbed in Kṛṣṇa thought. That means Kṛṣṇa consciousness. That is samādhi. Citta aikāgrena. Ekāgra,(?) without diverting your heart and mind to any other business, if you simply be engaged twenty-four hours in Kṛṣṇa's activities, that is samādhi. That is samādhi. So by yoga process, one has to come to this platform of samādhi. That is the perfection of yoga. And this Kṛṣṇa consciousness is directly that stage. Therefore it is the perfect yoga system. One has to come to that stage, samādhi. And samādhi means without any diversion, you have to think always of Kṛṣṇa. So even a… Just like this man, this brāhmaṇa. He was simply… He was illiterate. He did not know what is Bhagavad-gītā's character, what is written there. But there is samādhi. He was thinking of "Kṛṣṇa and Arjuna, Kṛṣṇa and Arjuna, how they are talking, how they are sitting, how the chariot is going, how Kṛṣṇa is nice." This is thinking. That is samādhi. Samādhi is not an artificial thing, by pressing your nose, or this or… That is… These things are recommended for the third-class men who cannot concentrate his mind in Kṛṣṇa, for the fourth-class, third-class men. It is not for the first-class man. A first-class man is automatically Kṛṣṇa conscious.

So these things are to be studied very minutely and understood, and then the things are very easy. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Now, the samādhi, samādhinā. Śrīdhara… We have to take the comments of authorities, that here you see samādhinā citta aikāgrena. Actually, that is samādhi. Now, these sitting posture, these breathing exercise, controlling the senses and mind-everything means that you have to make your mind so nice that it will never deviate from Kṛṣṇa. So these are different types of exercise. Just like by exercise you can make your circulation of the blood nicely, you keep yourself healthy, similarly, the all these yogic process means to come to the stage of samādhi. Samādhi. And that is said also in the authoritative yogic literature. But what is that samādhi? Samādhi means not to deviate. The mind should always be absorbed in Kṛṣṇa thought without any deviation.

So anyone who is chanting Hare Kṛṣṇa, he is in samādhi. Anyone who is cooking for Kṛṣṇa, he is in samādhi. Anyones who is typing for Kṛṣṇa, he is in samādhi. Anyone who is working in the field for Kṛṣṇa, he is in samādhi. Because his consciousness is that "I am doing here for satisfaction of Kṛṣṇa." Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anuśīlanam, cultivation of Kṛṣṇa knowledge favorably, not unfavorably. Then it is perfection. Bhaktir uttamā. Ānukūlyena. Anyābhilaṣitā-śūnyam [Brs. 1.1.11]. When you cook, if you think, "Oh, this nice thing is being cooked. I shall eat it very nicely," then it is not Kṛṣṇa. But while cooking, if you think, "Let me do it very nicely so that Kṛṣṇa will taste it," it is Kṛṣṇa consciousness. The same thing. Activities is the same, but the consciousness is different. That is samādhi.

So samādhi is not very extraordinary thing. One has to become simply serious and sincere to Kṛṣṇa. Then he is in samādhi. That is confirmed in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"Anyone who is always thinking of Me within his heart and he's engaged in My service, he's first-class yogi." So any person who is engaged in Kṛṣṇa consciousness, who's acting simply for Kṛṣṇa twenty-four hours, he's in samādhi. Samādhinā tad, anusmara tad-viceṣṭitam. Anusmara: "That meditation should not be manufactured by you, but under the direction of the representative of Kṛṣṇa." Therefore it is called anusmara.

Cittaga…, akhilasya bandhasya muktaye. Then again, Śrīdhara Svāmī says that "This process is for giving liberation from all kinds of material bondage." Akhilasya bandhasya muktaye tam anusmara smṛtya varṇayata.(?) And again Śrīdhara Svāmī gives note herewith that "Not only you meditate, but you preach. That will help your meditation." Just like I am speaking to you. I am meditating simultaneously. Unless I remember, how can I speak to you? Unless my attention is concentrated without any diversion in Kṛṣṇa subject matter, how can I speak to you? So that is also samādhi. Don't think that one who is simply sitting, he is in samādhi. One who is preaching, he's also in samādhi, because he's thinking of Kṛṣṇa. Otherwise, how he can talk of Kṛṣṇa if he does not think of Kṛṣṇa? Śrīdhara Swami gives… Tam anusmara smṛtya varṇayata. Varṇayata means "Describe also, preach." Ity artha. Etac ca vakhyantaram iti madhyama-puruṣa-prayogaḥ.(?)

So this preaching, śravaṇaṁ kīrtanam [SB 7.5.23], simply hearing of Kṛṣṇa and chanting of Kṛṣṇa, preaching of Kṛṣṇa, is samādhi. And this will make one liberated, akhila-bandha-muktaye, from all kinds of bondage, material bondage.

Thank you very much. [break]

…liberation, oh, she is canvassing me, "Will you kindly take my service?" Muktiḥ mukulitāñjali sevate asmān: "We are devotees of Kṛṣṇa. Oh, mukti is standing on my door and just trying to, begging, 'May I serve you? May I serve you? What can I do for you? What can I do for you?" Muktiḥ mukulitāñjali means the folded hand. Mukti is serving us always in folded hands. We are not very much anxious for mukti, or liberation. Liberation is at our door. That means Kṛṣṇa… A bhakta, Kṛṣṇa devotee, Kṛṣṇa consciousness, is already liberated. Liberated is very… Just like if a person is M.A., that means he has already passed all other examinations. Muktiḥ mukulitāñjali… This Kṛṣṇa consciousness is so nice. Try to understand and preach. Just like Śrīdhara Mahārāja: varṇaya, smṛtya varṇaya ity arataḥ. Don't simply be satisfied that you are simply thinking, but try to preach. That will make your life sublime. (end)

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Śrīmad-Bhāgavatam 1.5.13

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New Vrindaban, June 16, 1969

Prabhupāda: So Nārada Muni is instructing his disciple Vyāsadeva to write books specially by which one may be helped, everyone will be helped, to cross over the nescience, akhila-bandha-muktaye, to become liberated from all conditional stage. We are spirit soul. We cannot be under any material condition. Just like our normal condition is healthy life, not under feverish condition. That is abnormal life. If one is attacked with fever, that is not his normal life. That is temporary, abnormal life. Actual life is healthy life. We should nicely eat. We shall nicely sleep. We shall work very nicely. We…, our brain must work very nicely. These are healthy signs. But when I cannot work nicely, I cannot sleep nicely, I cannot work nicely, I cannot act my brain very nicely, that means abnormal condition. So at that time, he requires to be treated by expert physician.

So here is the expert physician, Nārada Muni. And he is advising his disciple to make him expert. This is called paramparā system. In the same way, we are coming from the same disciplic succession. As Nārada Muni was expert physician for curing this material disease, similarly, he made Vyāsadeva expert physician; Vyāsadeva made Madhvācārya expert physician. So one has to come down in that disciplic succession and become expert physician, or bona fide spiritual master. Here, as we require to go to a physician, to a medical man, for curing our material, I mean, bodily diseases, similarly, to cure our material disease, one has to approach an expert spiritual, bona fide spiritual master. Otherwise it is not possible. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. That is the injunction of the Vedas. Tad-vijñānārtham. If you want to know what is your healthy life, normal life, spiritual life…

Spiritual life means normal life, and material life means diseased life. Therefore we are always suffering in materialistic way of life. Diseased condition means suffering. So when we have got suffering, how we can say, "It is normal life. It is healthy life"? The common sense. Can any materialistic way, those who are living in a materialistic, can say that "I am very happy"? No. That cannot be. That cannot be. This is diseased condition. One who is intelligent, he can understand that "This is diseased life. Why I am suffering?" That is intelligence.

Just like Sanātana Gosvāmī. He was minister, a very big post, government minister, chief man. Not only minister-Nawab Hussain Shah entrusted the whole kingdom in his hand: "You manage, whatever you like." Because he knew that "Here is a trustworthy man. He'll do very nicely." And he was a Muhammadan Nawab, so he was engaged in hunting and dancing with girls. But he was confident that "Sanātana is there." His name was changed, Sākara Mallika… Dabira Khāsa. His name was Dabira Khāsa, and his brother Rūpa Gosvāmī's name was Sākara Mallika. They almost became Muhammadan. Very responsible officer. When they wanted to resign, oh, Nawab Hussain Shah became topsy-turvied: "Oh, what do you say? I am depending on you. The whole thing is depending on you. And you want to resign? Oh, you have gone crazy. I cannot allow you." So actually… But he was thinking… Since he met Lord Caitanya, he was thinking that "I am diseased. What is the value of my this education and this post? I am diseased."

This is intelligence. People are enamored by so-called education, so-called high post or nationality or family or beauty or opulence. These things will not save. We are under the grip of material nature. The… Karmaṇā daiva-netreṇa [SB 3.31.1]. You are working under the influence of certain material quality, and you are preparing your next life. You cannot say, "All right, I am very happy. I am… I'm born in America. My nation is very great nation, and we are very rich. So I shall, next life also, I shall come to America. I shall take my birth here and enjoy like this." Oh, that is not in your hand. That you cannot say. That is daiva-netreṇa. Daiva. Daiva means that is in the supernatural power. Daiva. The same thing: daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. You cannot say. Daiva-netreṇa. You are preparing your life. The higher authorities will give you chance. If you prepare yourself nicely, you get good chance; you get birth in higher planet. Or if you prepare himself, yourself nicely, then you go to Kṛṣṇa even. Now it is your choice. It is your choice. But we must know that "What is my condition." If I am in darkness, I do not understand what is, in what condition I am living, this is conditional life. That's… Everyone can understand. That Sanātana Gosvāmī understood. And we should follow the footprints of Sanātana Gosvāmī.

So he understood that "Although I am minister, although I am very educated…" Educated, what do you mean by educated? He said, grāmya-vyavahāre kahe paṇḍita: "Some, my neighbors, they call me very learned man, my neighbors." Grāmya-vyavahāre kahe paṇḍita. Because he was minister, and he was Sanskrit scholar, Urdu scholar, actually, from scholastic point of view, very educated… So he was born in brāhmaṇa family. So people used to… A brāhmaṇa family. A brāhmaṇa is addressed as paṇḍita. Paṇḍita. Paṇḍita means learned, because brāhmaṇa's business is to become learned. So he was called "Panditji." But he was thinking that "People call me very learned man, but what sort of learned man I am?" So he submitted his defects to Caitanya Mahāprabhu, that grāmya-vyavahāre kahe paṇḍita, tāi satya māni: "These people, my neighbors, they address me 'Panditji,' a learned man, and I am also such a fool that I accept that I am very much learned." "Why you disagree that you are not learned? You are learned." Now, he said that tāi satya māni, āpanāra hitāhita kichui nā jāni: "I am so learned that I do not know what is my destination, what is good for me."

This is the position of conditional life. Everyone is thinking that "I am very learned," "I am very rich," "I am very opulent," but if you ask him that "Why you are suffering? Wherefrom you have come? Where you are going next life? What is God? What is your relationship with…," he is silent. He's silent. You ask anybody, any learned professor in the, in the university, these questions, and let him… He will simply answer, "Perhaps," "Maybe," "Like this," "Like that…," no definite answer, because he does not know. This is our conditional life. This is our conditional life, that we do not know our position.

Therefore the same principle, as Nārada is asking Vyāsadeva, that "You try to meditate upon the activities of the Supreme Lord." Tad-viceṣṭitam, samādhinā anusmara tad-viceṣṭitam. "And you are already…" This, this meditation cannot be done by ordinary person. And that qualification he has got. He has already said that "You have got so many qualifications. So you can do that. And why you are, you shall meditate?" Now, the reason is, urukramasya akhila-bandha-muktaye: "You shall yourself be liberated from all conditional stage of life, and you shall be able to make others also." Unless you become liberated from the conditional life, you cannot make others liberated. You cannot imitate.

Caitanya Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra.
[Cc. Ādi 9.41]

That is the message of Lord Caitanya, that "Anyone who has taken birth as a human being in the land of India, Bhāratavarṣa…" "India" is given by foreigners, a name to the country, but actual name is Bhāratavarṣa. Not only that portion, the whole, this whole planet is called Bhāratavarṣa. So Caitanya Mahāprabhu says that "Anyone who has taken birth on this land of Bhāratavarṣa, India," janma sārthaka kari', "just become, yourself, liberated, and then make others liberated." Para-upakāra. "Just make yourself first liberated." Unless you are liberated, how you can make others liberated? If your hands are tied up, how you can open the hands of others? That is not possible. So therefore Nārada Muni, he said the same thing, that urukramasya, urukramasya akhila-bandha-muktaye: "You just become yourself liberated and make others liberated."

Next verse is:

tato 'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam
[SB 1.5.14]

Now, Vyāsadeva can say, "Yes, I have already thought about the Supreme Personality of Godhead. I have inserted the activities of Kṛṣṇa in the Battlefield of Kurukṣetra-His teachings, Bhagavad-gītā-in the Mahābhārata." So Nārada Muni says, "Yes, that you have done. I admit. But that will not help much." Just like Bhagavad-gītā is being read practically all over the world, but they cannot understand. Why? The reason is, here it is stated, that na karhicit kvāpi ca duḥsthitā matir labheta vātāhata-naur ivāspadam: "The little idea of God is there, certainly, in every literature, every scripture, but those who are too much disturbed, they cannot accept it." Vāta. Just like if your ship is on the ocean and it is being tossed by heavy wind, you cannot sit very nicely. I have got experience when I was coming to your country. So it is moving like that. "Similarly, those who are too much disturbed by these material affairs… Mahābhārata is the history. So there are politics, sociology, intricacy, so many nonsense things, in which you have given Bhagavad-gītā, little portion. That's all right. But that will not help very much."

The idea is that one has not only to understand little about God, but one has to live in God. Then his life will be successful. Not that "Yes, God is great, and I go weekly in the church or in the temple. I offer my respect." No, that will not make you liberated. You have to be very serious to understand your relationship with God and go back to Godhead. Then your life will be successful, not that simply by understanding little. No. That is the same position. Just like you cannot derive any benefit or you cannot sit down very nicely in a tottering ship, so if you keep your life always tottering… That tottering, that stage, or, I mean to say, what is called, tilting stage of life can be stopped only by devotional service, Kṛṣṇa consciousness. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. One has to make his life tranquil. How this is possible? By this Kṛṣṇa consciousness. Otherwise, it is not possible. We have to disinfect us, counteract all result of sinful activities. Asat. Narottama dāsa Ṭhākura says that sat-saṅga chāḍi' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa. If we give up sat-saṅga, association of Kṛṣṇa consciousness or God consciousness, and if we simply take pleasure in the materialistic way of life, then we shall be entangled, simply entangled. Sat-saṅga chāḍi kainu asate vilāsa.

So people, generally, even though they have some kind of religion, all over the world, religion has become a secondary thing. Understanding of God, it is something like recreation, weekly recreation. That sort of life will not help. Of course, that is the beginning. That's nice. That is not bad. In the Bhagavad-gītā, two classes of men have been described. One class of men:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

There are two classes of men all over the world. One class of men is called deva, devatā, or demigods, and one class of men are called demons. And what is the difference between demons and the demigods? The difference is, viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ: "Those who are devotees of the Supreme Lord Viṣṇu, they are demigods." Demigod does not mean that you have got a bigger head or so many legs or so… No. Simply this is the qualification: viṣṇu-bhakto bhaved daiva. Only viṣṇu-bhakta, not other, demigod's devotee. No. Viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ. Just like Rāvaṇa. Rāvaṇa is designated as asura. Hiraṇyakaśipu is designated as asura. Rāvaṇa is designated as rākṣasa. He was very civilized. He was materially very well-to-do. His kingdom was described as made…, "golden kingdom." Everything was there, but he's described as rākṣasa. Why? He was against Rāma. That was his disqualification. (aside:) Don't bother now. That was his disqualification.

So viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ. Unless, even after having all the qualifications, material qualifications, if one is simply nonsense about God, he is rākṣasa, or demon. That is the injunction, or that is the verdict of Vedas. You may have all material qualifications. That's all right. You may be very great man. You may be very well situated man, very much educated, but if you are godless, then you are demon. Viṣṇu-bhakta… That is also confirmed in the Bhagavad-gītā. Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Duṣkṛtinaḥ. Duṣkṛtinaḥ means these rascals, these demons, these atheists, these godless men can act in any way for their sense gratification. They can do any sinful act, never mind, however grievous it may be. If it is applicable for their satisfaction of senses, they'll do it. They'll do it. They don't care anything. "Oh, I can satisfy my senses by this way. Never mind. Oh, we don't care for God, don't care for sin or hell or this or that. They are all simply allegory." Hedonism.

So whatever "ism"-"ism" is nowadays there-they were all experimental in Indian philosophy. Just like Cārvāka Muni. He was atheist. Amongst the sages there are atheist philosophers also, as in the modern days there are atheist philosopher also. So this Cārvāka Muni, he said, ṛṇaṁ kṛtvā ghṛtaṁ pibet. Ghṛtam. Ghṛtam means butter, clarified butter. If you want to have very palatable dishes, then you require ghee. Without ghee, you cannot make. Either sweetball or kacuris, srngara,(?) so many nice things. So we require sweetball. So… And in India, of course, they wanted palatable dishes, but not otherwise it is made of ghee. But too much eating of these palatable dishes is not good. That makes our senses very strong. So we should not take much of it, but we can take something of kṛṣṇa-prasādam and satisfy ourself. So he says that, Cārvāka Muni, ṛṇaṁ kṛtvā ghṛtaṁ pibet: "Beg, borrow or steal. Get some money and eat, as much as possible, ghee." You see? This is modern civilization. "Any way, bring money and satisfy your senses. That's all. Finish business."

So he, he propagated this philosophy, Cārvāka Muni, that ṛṇaṁ kṛtvā ghṛtaṁ pibet. In India, according to Vedic civilization, one is very much afraid of taking loan from others because he has conviction, "If I do not pay, then in my next life I'll have to pay many times. So I must liquidate my debt." That's a fact. If you take one cent from somebody else without doing something good to him or without exchanging something, then you are debtor, and you have to pay him with interest and compound interest. That is the law of karma. You cannot take anything. We are debtor to so many things. People have no idea. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. These are stated in the śāstras, that we are indebted, debtor to the demigods. Just like we are getting so much sunlight. We are enjoying: "Oh, today is a very nice day." But do we pay any tax? Do we pay anything? No. But in the Vedic injunction there is sun-god worship. Therefore we find that so many demigods' worship, yajñas. The feeling that "I am taking so much advantage from the sunshine, so I must give him something," this is called sacrifice.

So everything is arranged by God. Everyone… Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Everyone is… So if you worship Kṛṣṇa, then your everything is… Just like if you pay tax to the government, you satisfy all the department-the vehicle department, this department, that, light department, water department. You pay once. Similarly, sarvārhaṇam acyutejya. Acyuta means Kṛṣṇa. If anyone is not Kṛṣṇa conscious, if he, one is not sacrificing for Kṛṣṇa, he's becoming indebted to the demigods, to the sages, ṛṣi. Ṛṣi. Just like Nārada Ṛṣi is giving us good literature. He is instructing Vyāsadeva, "Give this literature to the people." We are taking advantage of Śrīmad-Bhāgavatam. Are we not debtor? We go to school, college, and pay so much fees to the teachers. Are we not debtor to Vyāsadeva and Nārada? But we don't care for it. So acyutejya. If you become Kṛṣṇa conscious, naturally you will try to propagate the teachings of Bhagavad-gītā and Śrīmad-Bhāgavatam. That means you are paying. You have learned something from them, and you are distributing the knowledge. That was their mission. If you keep it for yourself, then you are simply debtor. You are not paying. So there are so many complications. So all these complications can be solved simply by Kṛṣṇa consciousness. Sarvārhaṇam acyutejya. That is the verdict of Veda.

So the godless creature means they are demons. That is described in the Bhāgavata. Āsuraṁ bhāvam āśritāḥ. Āsuri. Āsuri-bhāva means the attitude of a demon. "What is God? Oh, this is all nonsense. Who is God? I am God. Everyone is God. Oh, don't you see? So many Gods are loitering in the street. Why you are finding out another God?" These are the going on. Vivekananda said that "Why you are bothering yourself, finding out God? Don't you see, so many Gods are loitering in the street?" You see? So "God is loitering in the street, daridra-nārāyaṇa. God has become daridra, poor, and He has come to my door to beg. God is suffering. God is…" Like that. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. We read from Vedic literature that "God is being served by millions of goddesses of fortune"-and He has become daridra, poor. Wherefrom he got this language, where, how he applied, I do not know.

Anyway, this godlessness, atheism, is called āsuraṁ bhāvam, āsuraṁ bhāvam. So those who are demons and narādhama… Na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ, māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. Demons. Demons, they are mūḍha-mūḍha means rascal-and duṣkṛtina, always acting sinful. Their life is simply full of sinful activities. So Kṛṣṇa consciousness cannot be accepted by persons who are full with sinful activities. That is not possible. That is not possible because in the Bhagavad-gītā we understand, Kṛṣṇa says, yeṣām anta-gataṁ pāpam: "One who has finished his sinful activities, or sinful life…," yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, "always engaged in pious activities…" If you don't engage yourself in pious activities, naturally you'll be engaged…

Just like this child. He wants some activities. He's fortunate by the association. He is engaged with Jagannātha, with Hare Kṛṣṇa, with Kṛṣṇa's picture, with Prabhupāda's picture. He's engaged. And chanting in his way, Hare Kṛṣṇa. We must have engagement. But if the same child was not engaged in this way, he would be naughty. He would be doing something mischief, this way and that way. We must have engagement. Māyāvādī philosophers, they do not understand it. They want to make stop. Of course, that stop, for the time being, may be. Just like if this child is very naughty, I can stop him: "Don't do this. Sit down here, silent." But how long he'll sit silently? He wants some engagement. Similarly, this meditation process is like that. They… In order to stop him for doing some nonsense activities, better let him sit down, like this. But how long he'll sit down like this? As soon as he is free from that so-called meditation, he will immediately engage himself in all nonsense activities.

Therefore he must have pious activities. These pious activities is the Kṛṣṇa consciousness. Everyone is engaged for Kṛṣṇa, working from morning to…, early rise in the morning, chant Hare Kṛṣṇa, have ārati, prepare prasādam, go, work, this way and that way. So we must have always engagement, pious activities. The same example. Otherwise, our nature is we must have some engagement, if not Kṛṣṇa, then māyā. You cannot be without engagement. Therefore Kṛṣṇa says, yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Puṇya-karmaṇām means always being engaged in pious activities. And the most pious activity is Kṛṣṇa consciousness, always be engaged in Kṛṣṇa's service.

So in one way you stop your impious activities; in other way you improve your spiritual understanding in this way. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya. Anta-gataṁ pāpam means you stop. Anta-gatam. So if you engage yourself in pious activities, in Kṛṣṇa consciousness activities, where is the scope of dong nonsense work? Therefore it is stopped. Automatically it is stopped. So yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, in this way, te dvandva-moha-nirmuktā [Bg. 7.28]. They have no other engagement. They do not know anything else except Kṛṣṇa. Dvandva-moha. Dvandva means duality, and illusion. Moha means illusion. Nirmuktā: "He becomes liberated from these two things." Duality means "Whether I shall become Kṛṣṇa conscious or this conscious, material conscious or this…?" This is duality, "Whether this or that?" But one who is firmly convinced… Vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]. One who is firmly convinced that kṛṣṇe bhakti kaile sarva-karma kṛta haya: "If I become Kṛṣṇa conscious, then every perfection is there," this conviction, then there is no duality, "Whether I shall do it or not do it?" "I must do it." Dvandva. And moha, and illusion. And except Kṛṣṇa consciousness, everything is moha, illusion, except Kṛṣṇa consciousness, all illusion.

So these things are stated in the Bhagavad-gītā. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, te dvandva-moha-nirmuktā [Bg. 7.28]. Duality. Actually, we are monists. We do not know anything except Kṛṣṇa. The Māyāvādīs, they say they are monists, but they're dualists. They say, brahma satyaṁ jagan mithyā. Why? Wherefrom the jagat come? If Brahman is satya, if the Absolute Truth is truth, then janmādy asya yataḥ [SB 1.1.1], this world has emanated from the Absolute Truth. Then how it can be untruth? Does it mean that truth produces untruth? This is the defect of Māyāvāda philosophy. They are not actually monists. They are dualists. They are distinguishing Brahman and māyā. But we say that only Kṛṣṇa. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Māyā is the servant of Kṛṣṇa. That is a, that is confirmed in Bhagavad-gītā, in Brahma-saṁhitā. In all the Vedic literature this is confirmed. In the Bhagavad-gītā it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "This prakṛti, this māyā, this material energy, is acting under My superintendence, under My guidance."

So we don't accept this material nature as final. We have Kṛṣṇa on the background, that He is, only, the master. So therefore we are monists. Simply we know Kṛṣṇa and everything emanating from Kṛṣṇa. That is described everywhere. In the Brahma-saṁhitā the same truth is… Sṛṣṭi-sthiti, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. This material energy is called Durgā, but she is so powerful… Sṛṣṭi-sthiti…. She can create wonderful things. She can maintain wonderful things. She can dissolve wonderful things, so powerful, but she is acting under the direction… Chāyeva yasya bhuvanāni bibharti durgā. Chāyeva. Just like shadow moves by the movement of the reality, similarly, this material nature is working under the direction of the Supreme.

Therefore, any way you, either way you go, if you become Kṛṣṇa conscious, simply come to this understanding that Kṛṣṇa is everything, and "By serving Kṛṣṇa, all my objective, all my perfection is there"-this conviction makes you perfect. And this is real, this is reality. There is no imposition. It is reality. Simply one has to understand. The same thing is expressed here by Nārada, urukramasya. Who is urukrama? Wonderful actor. The wonderful actor is Kṛṣṇa, Urukrama. So Nārada Muni says, "Although you have mentioned in other purāṇas or in itihāsa, Mahābhārata, about Kṛṣṇa, some of the activities of Kṛṣṇa…" Just like this same thing, as I told you. So many people are reading Bhagavad-gītā, but all nonsense. They do not understand what is Kṛṣṇa, because they are disturbed. They are not situated in Kṛṣṇa. Nārada Muni says that "Be situated in Kṛṣṇa. You write something, simply Kṛṣṇa's activities." Akhila "Then you'll be liberated, and those who will stick to this principle, they'll be liberated."

Akhila-bandha-muktaye… Vipakṣe doṣam anta, that "If you do not do this…" Śrīdhara Svāmī comments, vipakṣe. Vipakṣe means if you do not understand this philosophy, that simply Kṛṣṇa consciousness can save the human race, then you are faulty. If you do not understand… If you understand it nicely, it is very good. But if you do not understand it, if you direct your activities in a, in a different way, then it is faulty. You'll never be happy. Because the whole thing has begun-Vyāsadeva was unhappy. Even after producing a literature like Vedānta-sūtra, he was not happy, and Nārada is giving him instruction how to become happy. Here is the answer, that "If you do not accept this proposition, that you have simply to be in the Supreme Personality of Godhead, then vipakṣe, it is just against your welfare.” Vipakṣe doṣāntaram ahaḥ tataḥ urukramasya viceṣṭitam pṛthag dṛśaḥ, athaiva anyathā prakarantrena yat kiñcit athāntaram vipakṣyatha taya vibaksaya itaiḥ sphuritaiḥ nāmabhis ca bhaktabhya:(?) ”So whatever little activities of Kṛṣṇa you have described…”

Just like people are understanding… By reading Bhagavad-gītā, somebody is taking Kṛṣṇa as a great politician. Everyone accept Kṛṣṇa as a great personality, but somebody’s accepting Him as a great politician, a great diplomat, or in this way, according to one’s angle of vision. Just like in Bombay… There are in India and all over the world, I calculated, there are more than six hundred commentary on Bhagavad-gītā, more than. And each one is presentation of the author’s own view. One Doctor Rele(?) in Bombay, he has also explained Bhagavad-gītā in his own way. He says that it is a talk between a diseased person, a patient, and the physician. Because he is physician, he has made Kṛṣṇa as physician. Of course, Kṛṣṇa is physician in other way. But he has tried to explain the medical science through the Bhagavad-gītā-anatomy, physiology, medicine, like that. Just like Gandhi, he wanted to prove Bhagavad-gītā as nonviolence. In this way, everyone is trying. But actually who is understanding Kṛṣṇa? That is being explained by Nārada, that ”In this way, people will misunderstand. You simply apply, simply write and explain the science of Kṛṣṇa.”

Therefore in the, from the Śrīmad-Bhāgavatam, from the beginning, Vyāsadeva offers his obeisances to the Supreme, satyaṁ paraṁ dhīmahi, janmādy asya yataḥ: [SB 1.1.1] ”I am just offering my obeisances unto the Supreme Absolute Truth, who is the source of everything.” And in the beginning he also writes, oṁ namo bhagavate vāsudevāya. Then he aims Kṛṣṇa. Vāsudeva means Kṛṣṇa. But he explains philosophically what Kṛṣṇa is: janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. ”Kṛṣṇa, the Vāsudeva, is the original source of everything.” Janmādy asya yataḥ. That is the Vedānta philosophy.

So under instruction of Nārada he… So Nārada says that ”If you do not, I mean to say, cent percent simply be in Kṛṣṇa consciousness, then it will be faulty. I admit that you have mentioned something about Kṛṣṇa’s activities in other literatures like Mahābhārata and other Purāṇas, but that will not do.” Yate kadācit kvāpi viṣaya kono sthānam:(?) ”That will not be very steady understanding of Kṛṣṇa.” Vātāhata-agunvitaḥ naur iva:(?) ”Just like you cannot be steady on the ocean when there is tossing wind,” I mean to say, ”there is hurricane, you must be always tilting, similarly, unless we are firmly convinced about Supreme Lord, we must be tilting. So that, you must prepare some literature by which one shall be firmly steady, steadily convinced about Kṛṣṇa consciousness, God consciousness.” Vātāhata-agunvita, yad uktam gitasuḥ.(?) And here also, Śrīdhara Svāmī… Gītā is so authoritative that he, he is giving quotation from Bhagavad-gītā,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo ’vyavasāyinām
[Bg. 2.41]

Bhagavad-gītā also, Kṛṣṇa says, vyavasāyātmikā buddhiḥ… Those who are convinced for making a sure progress of life, he’s called niścayātmikā buddhiḥ. That is determination. Dṛḍha-vrata, dṛḍha-vrata. These are Sanskrit words: ”firmly convinced, steady.” They have got only one business, one business. Vyavasāyātmikā buddhir ekeha…bahu-śākhā hy anantāś ca buddha… Those who are not steady, they have got many business, many business. Why many? If that one is the source of everything, take that one.

The example is that just like the root of the tree is the source of distribution of energy. Then pour water in the root, not in the leaves, not in the branches. So people are enamored by the branches and leaves and flowers. They are inventing so many societies, humanitarian societies, altruistic societies, nonviolent societies, United Nation, this, that, all nonsense. Simply concentrate in Kṛṣṇa consciousness movement. Everything will be right. That they do not know. Vyavasāyātmikā buddhir ekeha… [Bg. 2.41] One. This is intelligence, how to act. Just work on one switch, and everything will be right. That they do not know.

So we have got very great responsibility to spread this Kṛṣṇa consciousness movement to the world. By switching on this Kṛṣṇa consciousness, you solve all the problems, as much as by pouring water in the root of the tree, all energy is distributed to the tree-to the leaves, to the twigs, to the flowers, to the leaves. Thousands and millions of leaves are there and flowers are… Everything will be nourished. Just like putting your foodstuff through one way. The rascal says that ”You can accept any way.” No! Only one way: Kṛṣṇa consciousness. You cannot supply foodstuff to your body by so many holes. You have got nine holes in your body. One hole, this hole. You have to supply food to, not this hole, rectum.

Devotee: But the navel you can… Sometimes it does that…

Prabhupāda: When you are diseased. That is not normal. And if you have to take food from rectum for many days, then you finished.

So this is the philosophy taught by Nārada Muni to Vyāsadeva, and Vyāsadeva taught to Madhvācārya. So this Kṛṣṇa consciousness movement is on that authority and Kṛṣṇa also. Kṛṣṇa taught Brahmā, Brahmā taught Nārada, Nārada taught Vyāsadeva. Vyāsadeva taught… In this way, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. In the Fourth Chapter of Bhagavad-gītā it is said, ”By this disciplic succession…” So our business is not to make any research work, not to invent something, not to write voluminous books, something mental concoction. We have got everything ready, given by this, received through the paramparā system. Everything, real fact, real goods, not bogus things. So we have to simply accept. Just like Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra’ ei deśa, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Caitanya Mahāprabhu says that ”Every one of you just become… Each and every one of you become a spiritual master under My order.” ”Oh, so what is Your order?” Yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] ”Whomever you meet, simply you say what Kṛṣṇa has spoken or what about Kṛṣṇa has been spoken.” The Kṛṣṇa has spoken the Bhagavad-gītā. You simply speak about Bhagavad-gītā. And this Bhāgavata is also spoken about Kṛṣṇa. This is also kṛṣṇa-kathā; that is also kṛṣṇa-kathā. One is spoken directly by Kṛṣṇa, and the other is spoken about Kṛṣṇa. So they’re practically the same thing. So Caitanya Mahāprabhu recommends that yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] ”You simply deliver the instruction of Kṛṣṇa, and you become a spiritual master.”

So you haven’t got to make yourself very learned scholar or… Just like a postal peon. He’s not necessarily very learned scholar or even a very literary man. His only business is to take the envelope and put it in the right place. That’s all. Similarly, to spread this Kṛṣṇa consciousness, you haven’t got to become a very learned scholar or literary man. You have simply to understand… Śravaṇaṁ kīrtanam [SB 7.5.23]. You hear and spread this. People will be happy. Akhila-bandha-muktaye. They will be liberated from all problems. It is so nice thing.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.14

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New Vrindaban, June 18, 1969

Prabhupāda:

tato 'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam
[SB 1.5.14]

Now we are discussing instruction of Nārada to his disciple, Vyāsadeva. Such a learned scholar, Vyāsadeva. He's known as Vedavyāsa, the authority on all Vedic literature. And he's supposed to be incarnation of Nārāyaṇa, exalted position. Still, he requires the instruction of a spiritual master. That is the way of Vedic way. Avaroha-panthā, āroha-panthā. Āroha-panthā means inductive process. To know from here, from the lower status to the higher status, speculative method, or ascending process. And avaroha-panthā is deductive process, getting knowledge from higher authorities. So our Vedic understanding is to receive knowledge from the authorities. That is perfect knowledge.

So there are three kinds of processes to receive knowledge: pratyakṣa, aitihya and śabda. Pratyakṣa means by direct perception, experimental knowledge. And aitihya, or anumāna. Anumāna, hypothesis, "It may be like this," "Perhaps like this." Just like modern scientists say, "Perhaps it is like this." That is called anumāna, hypothesis. And another process is śabda-pramāṇa. Śruti-pramāṇa. Śabda means sound vibration, and śruti means aural reception. So out of three processes, the śabda-pramāṇa, or receiving vibration, sound vibration from authorities by aural reception, that is considered to be the perfect.

So Nārada Muni says... Before this, Nārada Muni has advised Vyāsadeva that "In order to release all these conditioned souls, you just describe the wonderful activities of the Supreme Personality of Godhead." Simply by hearing... Uttama-ślokasya guṇānuvādāt. Uttama-śloka. Uttama-śloka means the Supreme Lord who is described by transcendental literature or very fine, scholarly language. He's called Uttama-śloka. Uttama-ślokasya urukramasya. "That will save all conditioned souls from being implicated in the clutches of māyā." Now, Vyāsadeva has already described... He has made many purāṇas, eighteen purāṇas. So there is mention of God's activities. Just like in Mahābhārata he has put this Bhagavad-gītā. So Nārada Muni says that pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ, tato 'nyathā kiñcana yad vivakṣataḥ: "If you do not exceptionally, exclusively describe simply the pastimes of the uncommon activities of the Lord, the other way, as you have given as a sidelight, as you have described Bhagavad-gītā, the activities of Kṛṣṇa as a sideline, not..." Actually, the whole Mahābhārata is full of activities of Kṛṣṇa, but Kṛṣṇa is only a scene in the Mahābhārata. He's speaking in the Battlefield of Kurukṣetra. So Nārada Muni says, "That sort of description will not be very much congenial, because the people are not steady. Their anxiety... Their mind is disturbed in so many ways exactly like a boat moving in the tossing of the waves of the sea. So this sort of understanding of God will not give them much benefit. You describe completely on the pastimes, on the activities of the Supreme Lord. That will give people release from these material clutches."

So the next verse says... Vyāsadeva may say that "Sir, I have already compiled so many books, eighteen purāṇas, Mahābhārata, even Vedānta-sūtra. So are they not sufficient literature to revive Kṛṣṇa consciousness?" So in reply to that, Nārada says,

jugupsitaṁ dharma-kṛte 'nuśāsataḥ
sva-bhāva-raktasya mahān vyatikramaḥ

Sva-bhāva-raktasya mahān vyatikramaḥ. Sva-bhāva-raktasya means by nature. Just like Vedic scripture says, "By nature every living entity has a propensity for sex life, for intoxication." Loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. Jantoḥ means living entities. Nitya. So long he is in contact with this material world, he has got a natural propensity for sex life and intoxication. Vyavāya means sex life, and āmiṣa means meat-eating. Āmiṣa, meat-eating. Sex life, meat-eating, and madya-sevā. Madhya-sevā means intoxication, drinking liquor. It is not unnatural. To drink wine or liquor or to eat meat and to have free sex life, that is the desire of all conditioned souls. Therefore, sva-bhāva-raktasya, "by nature." Nobody is taught in the educational institution how to drink, or how to eat meat or how to enjoy sex life. Natural. That is natural. Sva-bhāva-raktasya. "And if these things you describe as dharma, as religious principles, then they are doomed."

Just like a man is addicted to commit theft. He has got a habit of stealing. And if I say, "Stealing is very nice art. You can go on with you, with it," then where is the reformation? There is no question of... He, he's already addicted. So it is encouragement. So similarly, in the dharma-śāstra... Just like in Mahābhārata there is... (aside:) Where is that "cut cut" noise? Don't make that sound. Just like in marriage ceremony. Marriage ceremony... Of course, in your country, the marriage ceremony is different. In India still, the people spend as much as possible in the marriage ceremony, millions of dollars. If one man is rich, he'll spend for his son's marriage or daughter's marriage. That is a great credit. "Oh, this man is very rich man. He's spending so much money." So there are so many religious performances, ritualistic performances. You have to spend money. So you must find out so many performances. So they have all these in the śāstras.

So Nārada Muni says that "What is this, marriage ceremony? The marriage ceremony is to allow the boy and the girl for legitimate sex life. That's all. So that propensity he has already got. And what is the use of making such propaganda and spending so much money?" Very practical proposition. But in the śāstras there are. Similarly, drinking or meat-eating. According to Vedic śāstra, meat-eating is not allowed by purchasing from the slaughterhouse. No. They... There is motive. The marriage ceremony or the meat-eating, the so much ritualistic performances, there is motive. What is that motive? Motive is restriction. Just like the same example, marriage: the real idea is to restrict the boy and the girl to one woman and one man. That is the idea, main idea. If he's not married, then he will be just like cats and dogs. So idea is very good. But Nārada Muni says, "After all, you're coming to the point of sex life. So why so much propaganda?" Similarly, for meat-eating, there is also sanction in the śāstras, tāmasika-śāstra, not sāttvika. There are three divisions of śāstra-sāttvika, rājasika and tāmasika. Those who are meat-eaters, cannot give up meat-eating, for them, the prescription is, "All right, you can eat meat, but you have to sacrifice one goat, but not cow." The… For sacrifice the animal is recommended: goat. So you can, I mean to say, cut throat of a goat in the presence of goddess Kālī and you can eat. There are so many prescriptions. But that is also restriction, that Kālī-worship is one day in a month, on the dark moon day. What is called, dark moon? Amāvasyā. Full moon and…? Eh? No, no, no. When there is… On that particular…, there is no moon in the sky.

Hayagrīva(?): The dark of the moon.

Prabhupāda: It is called dark moon, yes. So that Kālī-pūjā is recommended on the dark moon day. The… That is one day in a month. Similarly, according to marriage life, the sex life is also allowed one day in a month. The whole thing is restriction. Similarly, drinking wine also, there is Devī-pūjā. That is also once in a year or something like that. The whole point is restriction. But after all, this is drinking and mating and meat-eating.

So Nārada Muni says that "You have described these things for which a man has got natural propensity in a religious form. So it is jugupsitam. This is most abominable." Just see. Even the restricted system of marriage, drinking and meat-eating, described in the śāstra, that is also condemned by Nārada. Jugupsitam. Jugupsitaṁ dharma-kṛte 'nuśāsataḥ: "You are the leader of the śāstras. You are writing śāstras. People will follow you." Just like in Vedic, Vedas, there is recommendation of sacri…, in the sacrifice, animal-killing, but that animal-killing is not killing. This… There was a discussion between Lord Caitanya and Chand Kazi, the Muhammadan magistrate. That story perhaps you know, that He started civil disobedience movement. And the brāhmaṇas of Navadvīpa, they complained to the Muhammadan ma… At that time, Bengal was being governed by Pathans, Muhammadans, and so there was Muhammadan magistrate called Kazi Saheb. So the brāhmaṇas, they lodged complaint to the Kazi Saheb that "This boy, Nimāi Paṇḍita, He has started one movement, Hare Kṛṣṇa, and people are being enthused, excited to chant this Hare Kṛṣṇa mantra, and He is making propaganda that "Simply by chanting Hare Kṛṣṇa, you'll get all perfection." So the brāhmaṇas thought that "If this boy makes propaganda and popularize this Hare Kṛṣṇa movement, then, oh, what about ourself?" They were priestly class. "Then how we will live?" So they lodged complaint to the Chand Kazi that "He's doing something against our Vedic rituals. It is not Hindu religion. And…" Of course, he was Muhammadan magistrate, but after all, he was meant for giving justice to the people. So when big brāhmaṇas complained, he took action and he sent some constables to warn the followers of Lord Caitanya that "You are disturbing. You are disturbing, this Hare Kṛṣṇa chanting. You cannot do this. There is complaint."

So Caitanya Mahāprabhu was informed that "The Chand Kazi has warned us not to chant Hare Kṛṣṇa. What shall we do?" Caitanya Mahāprabhu said, "Don't care. Go on chanting. Go on chanting." So then, when the magistrate saw that they have not stopped, then he sent some constables and government police force, who broke their mṛdaṅgas and dispersed the crowd. So this information was given to Caitanya Mahāprabhu, and He said, "All right, then we shall, I mean to say, issue this civil disobedience." So He called for many thousands of people. He was very popular. This incidence shows that even He was at that time sixteen-years-old boy, He was so learned, Nimāi Paṇḍita, that He defeated a great scholar, and at the same time, He was very popular because by His simple calling, many hundred thousands of people gathered with mṛdaṅgas, and they began kīrtana in the street and went to the house of that Kazi.

So at that time Kazi thought that "This is a mass movement. So my order will not be… There will be some disturbance." So he came to his senses. Then he wanted to make some compromise with Caitanya Mahāprabhu. And first of all there was some discussion, because he was also very learned scholar, Chand Kazi, and Caitanya Mahāprabhu was also very learned scholar. So first of all he compromised, Chand Kazi, "Nimāi, You are a boy, and in our village relationship You are just my nephew because Your grandfather, Your mother's father, I call him 'Cācā.' " Cācā means uncle. "So, in that sense, Your mother is my sister. So You are my nephew. Why You are so angry upon Your uncle?" So He said, "Yes, My dear uncle, I have come My uncle's house to be received very nicely, but you went upstairs. Why? I am very glad that you have come down." In this way, the things were… Then He first of all asked Chand Kazi, "Yes, My dear uncle…" He was maternal uncle, māmu… Māmu or māmā. Māmā means maternal uncle. "My dear māmā, Uncle, what is your religion, that you eat your father and mother?" That was His challenge, first. "What sort of religion you have got?" He said, "What You say? We eat our father…?" "Yes, because you eat cow. So cow gives you milk. She's your mother. You drink milk and kill your mother. And the bull, she (he) helps you in agricultural…, producing grains just like father gives you grains to eat. So you are killing your father and mother. How is that?"

So Chand Kazi was also very learned scholar. He said, "Well, this cow-killing is also recommended in Your Vedas, because there is cow sacrifice." So Caitanya Mahāprabhu replied… Now, we should know it that the animal sacrifice, according to the Vedic scripture, that is not killing. That is explained by Caitanya Mahāprabhu. He said that "In the previous time, this cow sacrifice was actually being done. That's all right. But that was not for killing. That-to give the cow, the old cow or bull, a new life. By the power of mantra, just to give evidence of the Vedic mantras, the brāhmaṇas would sacrifice a cow, old cow or old bull, in the fire and give, give him, again, new life. That was… Now, in this age, there is no such powerful brāhmaṇa who can chant the mantras rightly and give again rejuvenation, another new life. It is not possible. Therefore in the śāstras, these sort of sacrifices are forbidden."

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

So there was nice discussion, and the compromise was that "No more Your saṅkīrtana movement will be checked by my men."

So the point is that although in the Vedic scripture there is recommendation that animal sacrifice allowed, but that is not meant for killing. That is giving a new life. So when this animal sacrifice was going on simply for eating, simply for eating… Just like in a particular mission they say that "We are devotees of goddess Kālī." Their real mission is to eat meat. Therefore they have become devotees of goddess Kālī. But actually, these sacrifices were not meant, as explained by Caitanya Mahāprabhu, for killing the animals. That was to test the power, the strength, of the Vedic mantras. So Lord Buddha's movement was therefore started… When people began to eat meat like anything on the plea of Vedic sacrifice, so Lord Buddha, at that time-Lord Buddha means he's also incarnation of Kṛṣṇa-he appeared to stop this animal killing. That is the prayer of Lord Buddha we sing:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

The buddha-śarīra… Just like we offer prayer to Nṛsiṁhadeva,

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

Similarly, there is prayer for Lord Buddha also. The, that prayer is: nindasi yajña-vidher ahaha śruti-jātam, "Although in the Vedic literature there is recommendation for animal sacrifice, you are forbidding, 'No, this should not be done.' " Therefore Buddhism is not Vedic religion, because he was against this Vedic sacrifice. Sadaya-hṛdaya darśi… His main business was to stop this animal killing, but people wanted to give evidence from the Vedas. Therefore he said, "I don't care for your Vedas." Veda nā māniyā bauddha haila nāstika. Therefore Śaṅkarācārya came, and he drove away the Buddhists from the land of India. That's a long history.

So this sacrifice, this animal killing, that is also forbidding, that… Nārada Muni said that "Why you have bothered your head in that, that way, that you have made this, this is a type of religion?" Jugupsitam: "This is abominable." Jugupsitaṁ dharma-kṛte 'nuśāsataḥ: "You are authority, and if you recommend animal sacrifice, they will take it. They have got already natural tendency, and they will accept it, 'This is the religious process.' And when they will be forbidden by other, saner persons, they'll not care for it. So it is jugupsitam. It is abominable." Jugupsitaṁ dharma-kṛte 'nuśāsataḥ sva-bhāva-raktasya mahān vyatikramaḥ: "It's a great mistake you have done." Yad-vākyato dharma itītaraḥ sthitaḥ: "They'll accept you authority, and they'll be steady in that assertion, in that conviction." And na manyate tasya nivāraṇam: "And if you say…" Just like in other religious principles, if we say that "Don't eat meat…" I had some conversation with some Christian priests. They put forward this argument, "Why should we not eat? Our Christ took flesh. And why should we not? We must do it." They say like that. But Christ said that "You should… You shall not kill." So they cannot give any proper explanation why they kill. So in every religion… In Muhammadan religion, there…

So if, if this killing process or this drinking process, or this, which a man has got natural, that is excited under the name of religion, then Nārada says, "Then when actually they will be forbidden for higher elevation of life, they'll not accept it. Therefore your description in the śāstras of all these nonsense, jugupsitam, is abominable." Jugupsitaṁ dharma-kṛte 'nuśāsataḥ sva-bhāva-rakta… "The natural tendency, this. You should not incite them more and more." Here it is said that patṛka viruddham eva. It is against… Jātam ita jugupsitam. Jugupsitaṁ nindaṁ kāma karmādi(?). Jugupsitam. Śrīdhara Svāmī gives note, nindam: abominable; kāma karma… Kāma karma means that fruitive result. You do, act something, and you want to enjoy the fruit. That is called kāma karma. Karma, akarma, vikarma. There are three kinds of activities. First karma is prescribed duties. And akarma means to do act, but the result is not enjoyable by you. And there is vikarma. Vikarma means doing against. So this kāma karma. People are engaged in ritualistic ceremony for receiving some result for sense gratification. That is nindam. That is abominable. Nindam.

Sva-bhavata eva raktasya ragina puruṣasya dharma-kṛte, dharmārtham anuśāsas tataḥ mahān vyatikramaḥ(?): "So this is not good for you. It is most abominable." Kutaḥ iti utaḥ yasyeti vākyataḥ ayaṁ mukhya dharma: "Because they will accept it as authority, and they will think this is religion." They will not make further progress. They will stick to that principle. So therefore it is abominable. Yatasya kāma karmādi anyayena tattva-jñānena kriyamānāya(?). Tattva-jñānena. When they'll be advised higher truth… Just like those who are addicted to killing process under the shadow of religious rights, if they are said that "You don't kill. This is not good. After all, this living entity is as good as you are. As you are also part and parcel of Kṛṣṇa, or God, similarly, this cow, or this animal, is also part and parcel of the Supreme Lord, but he has got a different dress only. That does not mean that you should kill…" If these things are instructed for higher elevation of life, they will not accept. They will not accept. They will say, "Oh, my religion says this. So I must do it."

Tasya nivāraṇaṁ janaḥ. Raktasya karma nivāram nivāraṇaṁ samatam etad na manyate kintu pravṛtti mārgam anuviyukta veṣan tada vidhi kalpa vidhi(?): "Because he has got already natural tendency. And if he is, there is sanction by religiosity, ritualistic, religious process, then he will stick to it. So you have not done very nice work." That is… Na manyate tasya nivāraṇaṁ janaḥ. Vicakṣaṇo 'syārhati vedituṁ vibhor ananta-pārasya nivṛttitaḥ sukham: "Because actually, if anyone wants real happiness, that happiness is not by gratifying your senses." In the Bhagavad-gītā also it is said that sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Real happiness, that is not perceived by this gratification of these material senses. So nivṛttitaḥ. One has to cease from this material sense gratification, and then he can enjoy the real happiness, which is transcendental to sense enjoyment. That is… That is the instruction.

In the, in the Padma Purāṇa also there is a verse, ramante yogino 'nante: "Those who are yogis…" Yogi means transcendentalist, not the so-called yogi. Those who have contacted the Absolute Truth, they are called yogis. So yoginaḥ, actually a yogi, ramante, they enjoy. They also enjoy. Why they are, I mean to say, undergoing so much austerities and penances and regulative principles? Because they are trying for being elevated to the real platform of happiness. So ramante yogino 'nante. Everyone is hankering after happiness, either materialistic or spiritualistic, but the difference is that materialistic, materialistic persons, they are satisfied with temporary happiness, and those who are transcendentalists, they are also seeking happiness. That is real happiness, spiritual happiness, eternal happiness. So therefore it is stated in the Padma Purāṇa that ramante yogino 'nante. Anante means unlimited happiness. They enjoy unlimited happiness. Ramante yogino 'nante. And satyānande. And that is real happiness. Happiness does not mean it is for few minutes. No. Happiness should continue, eternally. One should be situated in that happiness so that other, temporary happiness will not attract him.

So ramante yogino 'nante satyānande cid-ātmani. Cit, cit means that he's full of knowledge. That is not in ignorance. This material happiness is in ignorance. And spiritual happiness is śuddha-sattva. Śuddha-sattva means pure goodness. In the material world there are three stages: ignorance, passion and goodness. The goodness platform is very nice in the material world, but there is another platform, which is called śuddha-sattva. Sattvaṁ viśuddham, viśuddhaṁ vasudeva-śabditam. That is transcendental platform, and in that platform you can understand God. God is Vāsudeva, and in the vasudeva platform… So ramante yogino 'nante satyānande cid-ātmani. That is cid-ātmani. Cit means knowledge; ātmani means self. In that platform. Iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. This is the description, this is the meaning of the word rāma. Rāma, this word, comes from ramante, ram. Ram-dhātu. Ram means enjoyment. And rāma means the full of pleasure. If you contact with Rāma, or Kṛṣṇa, the absolute attractive, then you are placed in the absolute platform for eternal enjoyment.

Enjoyment is the goal of everyone's life. But the difference is that the materialist is trying to hanker after flickering enjoyment, and the transcendentalists, they are hankering after the spiritual enjoyment, or eternal enjoyment. Enjoyment… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because enjoyment is our life. We cannot be void. That is not possible. Therefore the impersonalists, about impersonalists, this Bhāgavata version is that although they rise up almost to the spiritual platform, but because they cannot enjoy… Impersonalists means there is no enjoyment. There is simply light, a life of knowledge. But simply knowledge will not make me happy. I must enjoyment. I must have enjoyment. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), because my nature is to enjoy. That enjoyment cannot be done in the impersonal or void philosophy. That is not possible. Therefore Bhāgavata says, ye 'nye 'ravindākṣa vimukta-māninaḥ: "If somebody thinks that he has become liberated after undergoing the process of impersonal philosophy and austerities and penances…" The impersonalists, they also practice severe penances to attain to that Brahman stage. That is also nice thing. But they cannot stay there, because there is no enjoyment.

Therefore, as I was saying the other day, that many sannyāsīs, they say that "This world is false; Brahman is truth." So in spite of their rising to that platform of Brahman understanding, they again come down. That is described in the Bhāgavatam, āruhya kṛcchreṇa paraṁ padaṁ tataḥ: [SB 10.2.32] "After undergoing severe penances and austerities, they may rise to the Brahman platform but again falls down." Why falls down? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they do not enjoy Your association." They have neglected the association of Kṛṣṇa and company. Therefore they have no, I mean to say, shelter. The same example can be explained: just like if you go on a plane or sputnik very high, very high, it is void, all side void. If you go very high, 25,000 miles, you'll see void. But that, there you cannot stay. You can travel for many years in that void, but if you don't take shelter in a planet, then you'll come back again to this planet. Similarly, the impersonalists, they cannot stay in their impersonal understanding. Simply they suffer some trouble. Kleśa… Bhagavad-gītā says, kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Those who are attached, those who are attached to that impersonal feature of the Absolute Truth, they undergo greater trouble. We transcendentalists, we personalists, we also, from the materialistic point of view, we are… Our standard of living is not very opulent. We lie down anywhere. We are… Our dresses are not so clean. Our rooms are not clean. From the materialistic point of view, somebody comes. He says, "Oh. How wretched these people are living!" That is also another kind of austerity. They have adopted. But that is pleasing. Even they are in so-called wretched condition, they are happy. They are happy. So they're in both ways. But those who are simply attached to the impersonal feature, their trouble is more painful. That is described in the Bhagavad-gītā.

So vicakṣaṇo 'syārhati vedituṁ vibhoḥ. So one has to cease. One has to make a stop of this material enjoyment. Then one can approach to the spiritual enjoyment. You cannot enjoy spiritual life if you stick to the materialistic way of… Therefore we have got so…, a little restriction, that "You cannot do this." Although those who are addicted to this life, this restriction is sometimes painful, but it is required. Unless… Just like to cure your disease, you have to follow some regulative principle prescribed by the physician, similarly, in order to cure yourself from this material disease, you have to accept. Nivṛttitaḥ. Nivṛttitaḥ means ceasing this process of material life. Nivṛttitaḥ sukham, pravartamānasya guṇair anātmanas tato bhavān darśaya ceṣṭitaṁ vibhoḥ.

So how it can be achieved, nivṛtti, ceasing this materialistic way of life? So Nārada Muni says that "You simply describe the activities of the Lord, Kṛṣṇa, and by hearing simply the activities of Kṛṣṇa, one will be very easily able to cease from this materialistic way of life." Caitanya Mahāprabhu also recommended that people should be given chance to hear Śrīmad-Bhāgavatam or kṛṣṇa-kathā. Kṛṣṇa-kathā means speaking or, I mean to say, narration about Kṛṣṇa. So Bhagavad-gītā and Śrīmad-Bhāgavatam. Caitanya Mahāprabhu also recommended that "Let them be situated in their own position. There is no necessity of changing his position. Give him chance. Give him chance to hear. Then gradually…" Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.

So our attempt is… We are opening so many branches. The idea is that people should get chance of hearing about the Supreme Lord, either by chanting this mahā-mantra or… This is also chanting. What I am speaking before you from Śrīmad-Bhāgavatam or Bhagavad-gītā, that is also chanting. This is also kīrtana. Kīrtana means describing. So you can describe the glories of the Lord either by musical instruments or by chant, singing, or you can describe the glories of the Lord by reading from authoritative scripture. Both of them are called kīrtana. This, this Bhāgavata reading is also described as kīrtana by Śukadeva Gosvāmī. Abhavad vaiyāsakiḥ kīrtane. Kīrtane. It is called kīrtana. Śravaṇaṁ kīrtanam [SB 7.5.23]. The process is śravaṇa and kīrtana, hearing and chanting. So Parīkṣit Mahārāja, he attained salvation and perfection simply by hearing. And Śukadeva Gosvāmī attained salvation and perfection simply by chanting. This chanting means describing the glories of the Lord from Śrīmad-Bhāgavatam.

So he says, pravartamānasya guṇair anātmanas tato bhavān darśaya ceṣṭitam: "People are so much entangled by the modes of material nature. So in order to get them free from this entanglement, you show the path. Simply let them hear. Let them give aural reception to the wonderful activities of the Lord. That activity…" Because absolute… Kṛṣṇa is Absolute Truth. So Kṛṣṇa and Kṛṣṇa's activities are the same because it is absolute. It is not duality. In the material world, myself and my activities are different. But it is the… This world is dual world. But in the absolute world, Kṛṣṇa and Kṛṣṇa's pastimes, Kṛṣṇa and Kṛṣṇa's name, Kṛṣṇa and Kṛṣṇa's quality, Kṛṣṇa and Kṛṣṇa's fame, they're all Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's associates, they're all Kṛṣṇa. Kṛṣṇa is cowherd boy. So Kṛṣṇa and the cows, they're all Kṛṣṇa. That we have to learn. They're not different from Kṛṣṇa. Kṛṣṇa and the gopīs, they're all Kṛṣṇa. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. So we have to understand that.

So any way, if we try to associate, simply by chanting or hearing, that means we are associating with Kṛṣṇa. And the more we associate with Kṛṣṇa, the more we become purified. Just like more you remain with the fire, you become warmer, warmer, warmer. And one day you become so warm you exactly like fire. The example I have given that if you put an iron rod in the fire, it becomes warm, warmer, warmest, and then it becomes red. And when it is red, it is no longer iron. It is fire. Similarly, simply by chanting and hearing you spiritualize yourself. So a day will come when this material body also will be fully spiritualized. The… That fully spiritualized means there will be no more material activities; simply these spiritual activities will be there.

So Nārada Muni is instructing Vyāsadeva, and we shall discuss next meeting. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.15

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New Vrindaban, June 19, 1969

Prabhupāda: …is not our Vaiṣṇava. If you say, you have to say this also. Yes.

Kīrtanānanda: Whole thing?

Prabhupāda: Yes. Otherwise keep everything.

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

(aside:) So you keep there. You can keep here. It is open? Yes.

jugupsitaṁ dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
[SB 1.5.15]

So in our last meeting we have been discussing that śāstras, scriptures, if they simply deal with material activities… Of course, material activities should be regulated to come to the spiritual platform. But if we do not come to the spiritual platform, simply some regulative principle on the material platform will not help us.

Religiosity means to prepare the ground, prepare the ground for being elevated to the spiritual platform. Just like it is said,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Dharma, religious faith-everything is very punctual. One is going punctually to the church or to the temple and executing all ritualistic ceremonies very rigidly, following the rules and regulations. But at the end if he has not developed love for God, then, Bhāgavata says, śrama eva hi kevalam: "This is simply laboring, formalities." Caste priest, caste gosvāmī, caste spiritual master-simply a formality. But the objective is not Kṛṣṇa. Objective is material happiness. That sort of religiosity or following the regulative principle will not help.

So Vyāsadeva says, jugupsitam: "This is abominable, because if you simply stick to that principle… You are authority. People will understand that this is religion, nothing more." Na manyate tasya nivāraṇam janaḥ, yad-vākyataḥ. Nanu yad pravṛtti-mārga nindate 'tha nivṛtti-mārge sarva-kriyā-tyāgena parameśvara-sukhasya rūpe anubhuteḥ kiṁ tad yaśaḥ-kathānenāpi tatrāha vicakṣaṇaiti, vicakṣaṇa ati-nipunaḥ kaścid eva nivṛttitaḥ sarva-kriyā-nivṛttya, asya bibhaḥ sukhaṁ nirvikalpaka-sukhātmākaṁ svarūpaṁ vedituṁ jñātum arhati.(?) One may be very expert in the matter of executing religious performances, but that does not mean he can be elevated to the spiritual platform.

vicakṣaṇo 'syārhati vedituṁ vibhor

ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

This may be little helpful to rise to the spiritual platform, but unless one is actually engaged in the service of the Lord, it cannot be achieved perfectly.

Then Vyāsadeva says, Nārada Muni says, tataḥ karuṇārthe vibhu anātmanaḥ deha-vimāna athaiva guṇaiḥ satyādibhiḥ pravartamānasya guṇair janasya darśaya bhavān iti.(?) "Therefore you write literature in such a way that people will become attracted to Kṛṣṇa, or the Supreme Lord." Simply official understanding of Kṛṣṇa-"God is great" or "Kṛṣṇa is all-powerful"-but my attention is only how to improve my material condition… So this picture was given in our Back to Godhead. Perhaps you all remember that a bridegroom party was to go to the bride's home. In India the marriage party, bridegroom party, the bride, his father, his relatives, go with the bride, bridegroom, to the bride's home, and the marriage ceremony takes place there in the presence of all kinds of relatives. That is the system. So the marriage was to take place in a different village some miles away, and in Bengal the land is full of rivers. The rivers are considered to be high roads. So it was settled that the bridegroom's party will start in the evening before the marriage day and reach there in the morning and rest whole day, and in the evening the marriage will take place.

So they got up in a boat, and the boat was started and the, all the members of the bridegroom's party, the, they fell asleep. It was on the river. The breeze was very pleasing. And next morning when they arose, they saw they were standing on the same place. Then they were surprised, "How is that?" The boatman was asked, "How is that, we are in the same place? We have not proceeded even a few yards. How is that?" The boatman said that "We were plying the whole night. We do not know how it happened." Then one boatman found out that the anchor was not taken out. The anchor was fixed up, and the whole night they were plying meant the boat was round about the anchor only, moving, and it was… It did not go a step forward.

Similarly, if our anchor, that we want this material happiness, for which we can worship God, we may go to the temple, go to the church, offer our respect… Ārto arthārthī. That is accepted as good. But one has to go far above that position. That means if one, being distressed, approaches Kṛṣṇa, that "My Lord, I am in distress. Please help me," the qualification is good in this sense, that he, somehow or other, he has approached God. But his motive is not pure. His motive is material enjoyment. So Vyāsadeva says, "This kind of instruction in your book will not help people to come to the standard of pure devotional service, which can save him from all material bondage." That is the whole purport. Then what is to be done? The same thing, as Kṛṣṇa advises, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You haven't got to do anything. Simply be engaged in Kṛṣṇa consciousness.

So here, of course, I am very pleased that the boys and girls who have come to me, they have immediately taken to Kṛṣṇa. But India, although the Bhagavad-gītā is the scripture of Hindus and the Indians, still, they are not so easy to accept Kṛṣṇa consciousness. Because their brain is puzzled. Somebody says that "You worship goddess Kālī." Somebody says that "You worship Lord Śiva." Somebody says, "You worship Brahmā." So mostly, in temples, in, I mean to say, temples which are meant for earning some money, they have got all kinds of deities. In one place there is Lord Śiva, one place there is Goddess Kālī, one place there is Rāmacandra, one place is… Just like store, store. You go to a store, and you'll find all kinds of goods are ready there. Whatever goods you want, you pay price and take. So that is another business, that "Whomever you may love, please come to my temple, pay something, and you see. Your God is there." You see? So… And there are some missionary activities also. They say that "Whatever God you may worship, it is the same."

But our Vaiṣṇava philosophy does not say that. Vaiṣṇava philosophy says, "God is one." Not in… Vaiṣṇava philosophy, you do not think that it is a sectarian. This is based on Vedic conclusion. In the Ṛg Veda also it is said, "God is one." Tad viṣṇoḥ. Viṣṇu is paramaṁ padam. He is Supreme. Vedas does not say that Brahmā is supreme, or Lord Śiva is the supreme, or Goddess Kālī is supreme. No. Tad viṣṇoḥ paramam… This is Ṛg Veda mantra. And so far Bhagavad-gītā is concerned, it is clearly said there by Kṛṣṇa. He says, "I am the Supreme. Nobody's greater than Me." We find in Brahma-saṁhitā also the same thing, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So actually in the Vedas the Supreme Lord is accepted-Viṣṇu, or Nārāyaṇa, or Kṛṣṇa, different names of viṣṇu-tattva. Even Śaṅkarācārya, he also accepts, nārāyaṇaḥ paraḥ: "Nārāyaṇa is the Supreme, Nārāyaṇa."

So God is one, but there are different kinds of demigods. That is also a fact. They are accepted as different parts and parcels of God, as we are also. The demigods are also living entities. They are not viṣṇu-tattva. There are viṣṇu-tattva, jīva-tattva and śakti-tattva. Viṣṇu-tattva is the Supreme Absolute Truth, jīva-tattva is part and parcel, and śakti-tattva is the energy of God. So the demigods… You can become a demigod. You can become. If you follow the process how to become, then you become one day the demigod in the sun planet. It is not difficult. You can become one day even Lord Brahmā. Just like you can become one day President Nixon, like him. That requires your qualification. But you can… But you cannot become Kṛṣṇa or Nārāyaṇa. That is not possible. God is one. You cannot become God, but you can become part and parcel of God, more powerful. That is possible. Just like you are all Americans, but some of you can become a big officer in the government, the president, the secretary, the governor, but their position is better than ordinary man, similarly, the demigods are like that. They are different officers of the Supreme Lord, Kṛṣṇa. These things are described in Bhāgavatam, that the sun rises under the order of the Supreme Lord. The moon rises under the order of the Supreme Lord. The ocean is not disturbing, it is calm and quiet… Not calm and quiet. It is in its position by the order of the Supreme Lord. So everyone is acting under the Supreme Lord. And Caitanya-caritāmṛta says, ekale īśvara kṛṣṇa: "Yes, the Supreme Lord is only Kṛṣṇa." Ekale īśvara kṛṣṇa, āra saba bhṛtya [Cc. Ādi 5.142]. Āra, "Any other demigod or even viṣṇu-tattva, even Nārāyaṇa, Viṣṇu"-there are so many, I mean to say, manifestation of viṣṇu-tattva-"they're all subordinate to Kṛṣṇa." Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

So here the point is that just direct people to Kṛṣṇa, or the Supreme Lord. Don't misguide them that "Here is another god, here is another god, here is another…" The Bhagavad-gītā also, in the last instruction, Bhagavān says, mām ekam. Ekam means one. "Only surrender to Me." So this is the verdict of all Vedic literatures. But if somebody thinks that "I can worship Brahmā, I can worship Kālī, I can worship Śiva, or many other demigods, and still the same thing," this is impersonalist view. It is not a fact. Because according to them, "The Absolute Truth is impersonal. There is no question of personality. But because we cannot concentrate our devotional energy or attention in the impersonal feature, therefore let us imagine some form of God." This is the, I mean to say, principle of the impersonalists. They imagine some form of God, and they get perfection. And ultimately they become impersonal, merge into the effulgence, brahmajyoti. That is their philosophy. The Māyāvāda philosophy and Vaiṣṇava philosophy differs here. Our Bhāgavata says that ultimate truth, Absolute Truth, is a person. Brahman, Paramātmā, and Bhagavān. Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. Vyāsadeva says that "You direct people, attention, to the Supreme Personality of Godhead."

Now, the question may be that one may take to the service of the Supreme Personality of Godhead without understanding the truth, by sentiment. Just like sometimes… It is mostly in this country. Some of the disciples, some of the students, they are coming, not that one has understood this philosophy very nicely and he is convinced. Some of them are coming by sentiment: "All right, let me join this Kṛṣṇa consciousness movement." So in that case what happens? Suppose one does not understand the philosophy, but he comes to join this Kṛṣṇa consciousness movement, then what is the effect? That is also clearly explained by Nāradadeva, that,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

So Nārada says that "Giving up all other engagements…" Just like it is instructed in the Bhagavad-gītā that "Give up all other engagements. Simply surrender unto Me." So if somebody, out of sentiment, without understanding, out of sentiment, surrenders, comes to Kṛṣṇa… Here he had many duties to perform, his family life, his duty to the country, so many duties. Everyone has got so many duties. But one gives up all other duties, simply comes to Kṛṣṇa. Then what happens to him? This is very important version of Nārada Muni. He says, sva-dharma: "Everyone has got some occupational duty. So he gives it up according to the instruction of Kṛṣṇa," and caraṇāmbujaṁ hareḥ, "and begins devotional service, Kṛṣṇa consciousness. Then, after some time…" Just like many… When I came, in the beginning, there were many, not many, a few, say within five or six, they were working with me, but now they are not working. So that is possibility. Because one may come by sentiment. Then, after staying for some time, he may find it: "Oh, what is this Kṛṣṇa consciousness? Let me do something else." Or "Let me join in my previous occupation." So Nārada Muni says that "Even a person joins Kṛṣṇa consciousness, giving up all other occupational duties and without being mature, falls down, some…"

There are so many reasons one may fall down. Not only… Actually, the reason is māyā. Māyā, māyā. It is a fight. To take to Kṛṣṇa consciousness means it is a fight against māyā. Māyā is trying to keep you captivated within this material world. But if anyone takes to Kṛṣṇa consciousness, he, māyā has to give him up. Māyā cannot control anymore. That is not the jurisdiction of māyā. Because you have read in the Bhagavad-gītā that Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā duratyayā: [Bg. 7.14] "It is very, very, very difficult to get out of the grip of the strong māyā." It is not… But mām eva ye prapadyante: "If anyone comes to Me or surrenders unto Me," māyām etāṁ taranti te [Bg. 7.14], "he immediately becomes out of the jurisdiction of māyā." So māyā is strong always. Just like I was explaining this morning what is māyā. Māyā is already there, side by side, Kṛṣṇa and māyā. Just like this light. This side is light; this side is darkness. Take this example. This light, the one side is very bright; another side is dark. So this darkness and this light is always side by side. Similarly, Kṛṣṇa and māyā… Because māyā is one of the energy of Kṛṣṇa. When Vyāsadeva by bhakti-yoga meditation experienced the whole thing, what did he see? He saw Kṛṣṇa. Apaśyat puruṣaṁ pūrṇam: "He saw the Supreme Person." Māyāṁ ca tad-apāśrayam: "And he saw also māyā on the back side." Just like when you, if you stand, the light side, your shadow is not on the light side. The light… The shadow is on the back side.

So in our back side the māyā is there, although you are in front of Kṛṣṇa. So as soon as you become little slack in Kṛṣṇa consciousness, immediately māyā is ready to capture you. Māyā is always going side by side. As Kṛṣṇa is all-pervading, the māyā is also all-pervading. As soon as there is lack of Kṛṣṇa consciousness, there is immediately māyā.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Jāpaṭiyā dhare means embrace. What is that? What is called, to capture like this?

Devotee: Hug?

Devotees: Hug, hug, embrace?

Prabhupāda: Embrace? Yes. So as soon as one, kṛṣṇa-bhuliyā, forgets Kṛṣṇa… Forgetting Kṛṣṇa means sense enjoyment. Two things are there. One, the materialistic persons, they are engaged in the activities of sense enjoyment, forgetting Kṛṣṇa; and the transcendentalists, the devotees, they are, even though they are not forgotten, but they are not interested in sense enjoyment. They are interested in Kṛṣṇa. That is the difference. This is māyā and Kṛṣṇa.

So māyā is always strong. As soon as we little slack in Kṛṣṇa consciousness, māyā will capture us in the same process. So here it is said, bhajann apakvo 'tha. If one is not very strong, not very much advanced, not mature, and falls down under the clutches of māyā again, so, Nārada Muni says, yatra kva vābhadram abhūt: "There is no," I mean to say, "loss." Abhadra means great loss, or inauspicity. There is no… "It is still good, even if he falls down." Why? Yatra kva vā abhadram amuṣya kiṁ ko vārtha āpto 'bha…: "In comparison to the person who is simply sticking to the formalities of religious principles without any development of love of Godhead, simply following the routine work, in comparison to that person, this person who came to surrender to Kṛṣṇa, either by sentiment or some way or other but falls down, this man is better. This man is better. There is no," I mean to say, "any great loss. Rather it is a great gain."

How it is gain? Kṛṣṇa has confirmed in the Bhagavad-gītā that yoga-bhraṣṭo 'bhijāya… Śucīnāṁ śrīmatāṁ gehe. This question was raised by Arjuna, that "Kṛṣṇa, one person is engaged in bhakti-yoga. It is very good. If he can execute bhakti-yoga to the perfect point and becomes liberated, goes back to Kṛṣṇa, it is very nice. But if he falls down, then what is his position? He loses both things? He loses Kṛṣṇa consciousness and all this material enjoyment. Then he is nowhere?" Kṛṣṇa said, "No, no, no, no. It is not like that. His position is not like that. His position is better still, even if he has fallen down."

What is that? Now, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate: [Bg. 6.41] "If one, anyone, immaturely falls down, then in next life he will have the opportunity to take birth in very rich family or in a family of a, I mean, real brāhmaṇa." Real brāhmaṇa means śuci, always pure. That is real brahminical qualification. Truthful, clean, wise, God consciousness-these are brahminical qualifications. We are giving thread ceremony to our disciples to recognize him that he has got the brahminical qualifications. He has given up this meat-eating, illicit sex life, gambling and intoxication. He is chanting Hare Kṛṣṇa mantra. He is being purified gradually. He's trying to understand Kṛṣṇa. Therefore he's always pure. This is the recognition. This thread ceremony is recognition. But if we simply make it a show, that "Now I have got thread. I have become liberated. I may not do anything," and then again I fall down… The same principle is always going on, māyā and Kṛṣṇa.

Just like in India, those who are born in brāhmaṇa family, they are falsely proud that "We are born in brāhmaṇa family. Now we are perfect. Now we can do any nonsense thing. Still I am brāhmaṇa." And it is actually being done. They are doing work less than a śūdra, and still, they are passing on as brāhmaṇa. That is the cause of India's spiritual falldown. Some people, they have exploited simply being born in high family. But actually that is not the position. Actual position is by quality. If one has got the quality of a brāhmaṇa, then he should be recognized as brāhmaṇa, as we are doing here. Here nobody is born in a brāhmaṇa family, but how we are offering him sacred thread? By the quality. That is recommended by Sanātana Gosvāmī. Sanātana Gosvāmī gives a very nice example in his Hari-bhakti-vilāsa, that yathā kāṁsyam,

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

He gives that "Just like by chemical process one can turn gun metal into gold, similarly, by the process of initiation, one can become dvija." Dvija means twice-born, or brāhmaṇa.

So the chance is given. If one falls down immaturely from the standard of bhakti-yoga, devotional service, or Kṛṣṇa consciousness, then he gets next birth either in a very nice brāhmaṇa family, or very rich family. So is not…? So what is the loss there, even if I fall? But that does not mean I shall wait for falling down. No. Just like in India, formerly, in medical college there were two designations-one as M.D., and another was L.M.S. So what is the distinction? Now, after passing, after regularly attending the class, say, five or six years, if one passes the examination, he takes the title M.D., Doctor of Medicine, or something like that. And if he fails, then he is given the title L.M.S., Licensed in Medical, Medicine and Surgery. So after studying in medical college for the regular years, five or six years, so even if he fails, he is recognized, but not to the standard of that passed medical man, but he is given license: "All right, if you don't wish to study more, you get the license to practice." License. Similarly, a devotee, a person in devotional service, in Kṛṣṇa consciousness, even if he falls down by some reason or other, without being mature, then he has, he's not in loss.

He says, Nārada Muni says, that evaṁ tāvat tat karma-karmādi anartha-hetutva taṁ vihāya harer līlāiva bandhaniya tam.(?) Therefore everyone should be engaged in Kṛṣṇa consciousness. If we pass Kṛṣṇa consciousness examination at the end of our life, it is very good, but even if we fail, just like the medical man, failing, as we can execute, we can work as a medical man, we get the license, just like to take birth in a nice family, that means again devotional service. In India, a rich family means they must have their own private temple. Generally they have got private temple, all rich men. Now they are not constructing. Just like in your country, those who are rich, now they are not constructing any churches. They… Everywhere, people are losing interest in religion. But in formerly, say, even twenty-five years ago, both the Hindus and Mussulman, if one becomes rich, immediately he tries to construct a temple or a mosque. I have got personal experience. When I was doing medical business, one Muhammadan… His name was Abdullah. He was supplying me bottles. So he was very poor man, but by making business in bottle supply he became rich. So one day I asked him, "Abdullah, you have got now money. How you are going to utilize your money?" So he said, "Bābājī, masjid banāyange(?)" He said that "My dear sir," that, "I have got an intention to construct a mosque." So people, either Christian or Jew or Muhammadan or Hindu, formerly they were religious and, according to their faith, they used to construct either synagogue or church or mosque or temple all over the world. Now they have lost interest. You see?

So to get birth in the family of a pure brāhmaṇa means he gets the association. Because in a brāhmaṇa family or a rich family the worship of Kṛṣṇa is there. Every brāhmaṇa family, according to Vedic culture, must worship Nārāyaṇa, every brāhmaṇa family. If he is not worshiping Nārāyaṇa, then he's rejected from brāhmaṇa family. That was the stricture. And śrīmatām. Śrīmatām means rich family, very rich family. So every rich family had a temple, private temple. Just like I was born in a family. Although I was not a member of that family, but I was born in a very rich family. They had a temple. Still that temple existing. When I last year went to India, I stayed in that temple. Acyutānanda, recently he was there. He informed me that he is staying in that temple. So that is the facility. We got the facility of this temple. Because we were born in that family, from the very beginning of our life we got the idea of Rādhā-Kṛṣṇa worship. It is very nice.

So śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. So there is no loss. He begins again worship of Rādhā-Kṛṣṇa, either in the brāhmaṇa family or in the rich family. And ko vārtha āpto 'bhajatāṁ sva-dharmataḥ: "And if anyone does not take to Kṛṣṇa consciousness, devotional service, simply engages in his, mean, prescribed duties as a brāhmaṇa or kṣatriya or a śūdra, and he's very strict moralist, he may get, he may not get also." There is… Because this life, as it is stated in the Bhagavad-gītā, yes, Vedas, Upaniṣad, kṣurasya dhara iti duratyayā.(?) The people do not understand that how we are stationed. Any little difference, we may fall down. As there is chance of falldown from Kṛṣṇa consciousness, there is chance of falldown from any position. This human life, human form of life, should be very carefully and cautiously utilized. This verse I was explaining yesterday, labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29].

So Nārada Muni advises that "Induce everyone to be engaged in Kṛṣṇa consciousness. Never mind if he, even if he falls down. There is no loss." This is the principle. If he becomes successful, oh, the greatest boon. That greatest boon is described in Bhagavad-gītā, saṁsiddhiṁ paramāṁ gatāḥ, highest perfection. Highest… Saṁsiddhim. Saṁsiddhim means perfection. Paramām, the supreme.

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

So if we become successful in Kṛṣṇa consciousness, we achieve the greatest success of life, but even if we fall down, oh, there is no loss. Because we are going to get birth in śucīnām, in nice brāhmaṇa family, or rich mercantile family where it is supposed…

Nowadays, at the present moment, there is no brāhmaṇa, no kṣatriya, no vaiśyas. Everyone is a śūdra. Kalau śūdra-sambhavaḥ. The situation is different. Therefore Caitanya Mahāprabhu has made the thing very easy. Either you become brāhmaṇa or śūdra or kṣatriya or less than śūdra, caṇḍāla, or, or anything, it doesn't matter. Take to this chanting of Hare Kṛṣṇa, and if you stick to this and if you follow the regulative principles, your success is sure. That is Caitanya Mahāprabhu's gift. And that is confirmed here by Nārada Muni, that "There is no loss even one falls down from Kṛṣṇa consciousness platform." That does not mean we shall fall down. We must be very steady and rigid and with vow, dṛḍha-vratāḥ. Bhajante māṁ dṛḍha-vratāḥ. Kṛṣṇa says that te dvandva-moha-nirmuktāḥ. How we can become fixed up in Kṛṣṇa consciousness? That is also explained in the Bhagavad-gītā, yeṣām anta-gataṁ pāpam: "Anyone who is completely free from all sinful reaction…" Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. And who can be completely free from all sinful reaction? They are always engaged in pious activities. Such persons… Because if you engage yourself in pious activities, there is no chance of your being engaged in sinful activities.

So this activity, Kṛṣṇa consciousness activity, is not only pious; it is transcendental. So if you stay on this platform of Kṛṣṇa consciousness, the easy process, just like we are executing in New Vrindaban, chanting, dancing, eating bhāgavata-prasādam, hearing Bhāgavata or Bhagavad-gītā, trying to understand, simple process… It is not very difficult. And you are satisfied with little prasādam. Never mind what it is. This process will make you stay firm. So don't deviate. Whatever little regulative principles are there, they are not very difficult. Just stick to this principle, chant Hare Kṛṣṇa, eat prasādam, and your life will be successful.

Here is the assurance by Nārada Muni, that "Even if he falls down, still, there is no loss. But the, on the other side, those who are not in Kṛṣṇa consciousness, if he's very regular businessman or regular worker, so many things, still, his gain is nothing." He… Śrama eva hi kevalam [SB 1.2.8]. He's simply laboring, because he has no connection with Kṛṣṇa consciousness. The life mission, this human form of life mission, is to understand Kṛṣṇa and relation. He's neglecting that. He has no information. Therefore he does not gain. If you… Suppose if you go to a place, to a…, where you can earn money, as much as you like, and if you go there, and if you do not earn anything, you come empty-handed, so, as your mission becomes unsuccessful. Similarly, if in the human form of life you are simply engaged in the animalistic way of life-eating, sleeping, mating, and defending in a nice way than the birds and beasts-then you are not gaining anything. Parābhavas tāvad abodha-jātaḥ. In many places these things are very nicely explained. Abodha-jātaḥ. We are born… We are born ignorant. A child is born ignorant. If the father, mother, guardians, do not give him education, then his life is spoiled. The child has no fault. It is the fault of the guardian. Similarly, in this human form of life, if the state, the father, the teacher, the school, college, and every, who are responsible for raising the child to knowledge, to become wise, if they do not care and simply they have trained for eating nicely, sleeping nicely and mating nicely and defending nicely, then there is no gain. The life is the… A chance is missed. Nārada Muni says that "Without coming to Kṛṣṇa consciousness, if he's simply engaged in a polished way to this animalistic way of life-eating, sleeping, mating and defending-then he does not gain anything. On the other side, if a person without any knowledge, without any understanding, by sentiment takes to Kṛṣṇa consciousness, and, being immature, if he falls down, there is no loss." This is the conclusion.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.17-18

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New Vrindaban, June 21, 1969

Prabhupāda: So we are discussing Nārada Muni's instruction to Vyāsadeva to make him correct. Vyāsadeva, such a scholar, Vedavyāsa… He is known as the topmost scholar in Vedic knowledge. Not only that, he has compiled so many books, literary achievement. There is no comparison in the world. But still, he is not satisfied, and Nārada Muni is instructing him that "You should write exclusively on the activities of the Supreme Personality of Godhead, hearing which, there will be actual peace and prosperity all over the world." This is the secret. Without God consciousness, or Kṛṣṇa consciousness, there cannot be any peace in the world.

So we were discussing in our last meeting that if a person, by sentiment or by persuasion or by some material gain or somehow or other, decides to accept the statement of Bhagavad-gītā, Kṛṣṇa… Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Ekam: "Only unto Me." He even does not say that there are many incarnations of Kṛṣṇa, but He says, mām ekam. So this ekam can be understood in this way, that when we speak "Kṛṣṇa," this term includes everything Kṛṣṇa, all-attractive. But we can capture everything in Kṛṣṇa simply by… Just like the same example, as we have repeatedly…, that by supplying food in the stomach, you supply food to all the limbs of the body. You don't require… This is practical. Or pouring water on the root of the tree, you supply water to all the branches, leaves, everywhere. We see every day… This is practical example. Simply… Similarly, there must be something, central point of all this manifestation. That is Kṛṣṇa. If we simply capture Kṛṣṇa, then we capture everything. And the Vedas also says, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. We are searching after departmental knowledge, but if you simply understand Kṛṣṇa, the central point, then you understand everything. You understand everything. Just like we sometimes speak which great scientists cannot speak. Why? Because we have captured the central point, Kṛṣṇa.

So in the last day's meeting we discussed that even by sentiment, without understanding Kṛṣṇa, simply by sentiment, "All right, these, all these boys and girls are dancing in 'Kṛṣṇa, Kṛṣṇa.' So let me also join this Kṛṣṇa Movement and dance," he will derive the greatest benefit. Simply… Tyaktvā sva-dharmam. Everyone is engaged, busy in his own occupation-businessman, student, lawyer, engineer, politician, so many. But Nārada says that "If these people give up everything…" The same instruction, as Kṛṣṇa says,

”Give up everything. Surrender unto Me,” Nārada says the same thing. That is the, I mean to say, significance, that whatever God, or Kṛṣṇa, says, His devotee also will say the same thing. There is no difference. Therefore it is called paramparā. Devotee will not manufacture something, interpretation, which is against the version of Kṛṣṇa. Then he is not devotee. Just like Caitanya Mahāprabhu. He is playing the role of a devotee. So Kṛṣṇa says that ”You surrender unto Me,” and Caitanya Mahāprabhu says, ”You surrender unto Kṛṣṇa.” So there is no difference between the teaching, teachings of Lord Caitanya and teachings of Lord Kṛṣṇa. The object is the same. So we are… What we are doing? We are also asking people, ”Chant Hare Kṛṣṇa,” the same thing. There is no difference. Therefore one has to accept the real thing from the paramparā system, serious devotee. Then… Because a serious devotee will speak the same thing as Kṛṣṇa says. There is no invention.

So Nārada Muni says… Because Nārada Muni is our previous ācārya, disciplic succession from Brahmā to Nārada, Nārada to Vyāsadeva, and Vyāsadeva to others. So Nārada Muni’s instructing his disciple that tyaktvā sva-dharmam: ”If somebody gives, gives up his occupational duty…” Just like sometimes we are taken as some crazy fellows. We have no concern with any political movement or social movement. We have taken simply Kṛṣṇa consciousness movement. So they may think that ”This is a society of crazy fellows. They have given up everything, simply chanting: Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.” But Nārada Muni confirms, it is the first-class thing. He says that ”If somebody, giving up everything, simply takes to Kṛṣṇa…” Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17], caraṇāmbujaṁ hareḥ. He takes, determines: ”Now, from this day, I shall simply chant Hare Kṛṣṇa. I shall do nothing.” ”So,” Nārada Muni says, ”if somebody does like that…” Bhajana… And Śrīdhara Svāmī says that svadharma tyāgena, nānusvadharma tyāgena bhajana paripakena yadi kṛtārtho bhavet tadā na kadācit cintā:(?) ”All right, this boy has taken to Kṛṣṇa consciousness. It is very good. Let him do that. If he comes to the perfectional point of Kṛṣṇa consciousness, it is very good.” But yadi punar apakva eva mriyate: ”But if he does not prosecute Kṛṣṇa consciousness rightly, maturely, and if he dies…” Because death is expected any moment.

So suppose we are prosecuting this Kṛṣṇa consciousness. Now death may come immediately. We all die. So Nārada Muni gives us encouragement that punar eva tato svedva:(?) ”Either we die or sometimes we fall down…” Because māyā and Kṛṣṇa, side by side. ”So it is all right. We are in Kṛṣṇa consciousness. But if we fall down.” Vrase vā tadā sva-dharma tyāga nimitta narthāśraya:(?) ”Then you have given up your all other duties. So for giving up your duty, there must be some punishment.” I don’t mean in this worldly punishment. Just like, according to Vedic system, there are brāhmaṇas, kṣatriyas, for example. Just like Kṛṣṇa was advising Arjuna that ”You are kṣatriya. So if you die in this fight, then your heavenly door is open.” Because, according to śāstra, if a kṣatriya dies while fighting, then automatically he gets promotion in the heavenly planet. And if he goes away, giving up the fighting, then he goes to hell. So similarly, if one does not discharge his duties, prescribed duties, then he falls down. Nārada Muni says, ”Even if he falls down, still, there is no loss. Even if he falls down, there is no loss.” Sva-dharma tyāgena anartha syād asam kara tato bhajanam pated katancid vrasyed mriyate vā yadi tathāpi bhaktir asikasya karmaṇy adhikarad na.(?) Even there is such chance, that I may fall down or I may not be mature, still, Nārada Muni gives: ”There is no question of hesitation. Accept it. Even if you think that you’ll not be able to prosecute Kṛṣṇa consciousness in full, still, you accept it.”

Na sāṅkhya. Ami krte apy aha va śabda kathake.(?) Śrīdhara Svāmī says that this word, here… Bhajann apakvo ’tha patet tato yadi vā. Vā means ”What is there, even if he falls down?” Yatra kva vā nica-yony apy amuṣya bhaktir eka sya abhūt kim.(?) Now, now suppose a brāhmaṇa, a brāhmaṇa, he is, he has got so many duties. As a brahminical, he has to perform so many sacrifices, nitya… There are different… Satya, śamo damas titikṣā. Satya means truthfulness. Śama means controlling the senses. Dama means… Dama means controlling senses. Śama means controlling the mind. Satya, śama, dama, titikṣā, tolerance [Bg. 18.42] There are so many nice qualification. So if a brāhmaṇa does not discharge his duties, it is said that he becomes a śūdra, or falls down. Sthānād bhraṣṭaḥ patanty adhaḥ. So Nārada Muni says that ”Suppose next life a brāhmaṇa falls down. He takes to Kṛṣṇa consciousness. Neither he executes the brahminical duties, nor he could prosecute Kṛṣṇa consciousness to perfection, still,” Nārada Muni says, ”there is no loss. There is no loss.” Yatra kva va nica-yony apy amuṣya abhadra abhūt kim.(?) Now, if the brāhmaṇa, by not executing his prescribed duties, he becomes a śūdra-next life he takes birth in a śūdra family or lower than śūdra family-so Nārada Muni says, ”What is the loss there? Because Kṛṣṇa consciousness is so nice that it will not leave the person who has once taken to Kṛṣṇa consciousness. It will revive even in that lower status of life.”

Just like, according to Hindu civilization… Now, in this country, so the boys and girls who are taking to Kṛṣṇa consciousness, previous to this, they were meat-eater. They were so many things which, according to brahminical religion, these are abominable condition. But see the practical. Even they were fallen this abominable condition some way or other, but because in the their last life they had some advancement of Kṛṣṇa consciousness, immediately they are taking up. So those who are joining in this movement, in this country, they were supposed to be previously Kṛṣṇa conscious. Somehow or other, they could not execute Kṛṣṇa consciousness in full. So although they are born in a country where there is no trace of Kṛṣṇa consciousness, there is no, I mean to, even purity of life, still, they are taking up. So where is the loss? There is no loss. Nārada Muni wants to point out that anywhere… Bhagavad-gītā also confirms it, that one who has once taken to Kṛṣṇa consciousness, anywhere he is in the next birth, he will again take it up. This is natural.

So Nārada Muni stresses this point, that yatra kva vā abhadram abhūd amuṣya kim. There is no loss. The… Because the seed, once sown, it will grow. It will grow. This example is given in the Caitanya-caritāmṛta by Lord Caitanya to Rūpa Gosvāmī, bhakti-latā, the plant of bhakti, growing. Simply we have to water it. Those who have taken to Kṛṣṇa consciousness, they should not be satisfied that whatever they have done, it is nice-”Even I fall down, there is no…” No, you have to execute as far as possible. But this is spoken. If by chance there is falldown, there is no loss. But we should not take that… We should not be careless. Śravaṇa-kīrtana-jale karaye secana [Cc. Madhya 19.152]. Just like our program in this New Vrindaban, very nice program. From four-thirty in the morning till ten o’clock, there is nice program. So this program should be continued. Then there is no question of falling down. Simply executing this program.

Next verse: bhakti-vāsanā sad-bhāva iti bhava avayad vistu kevalam sva dharma pakvo ’tha

vayaptya abhajatam(?) Now, once this Kṛṣṇa consciousness awakens, it is so nice that it will not let the person fall down. No. The… Rest assured. Fall down. It will go simply. If it is checked for the time being, but that checking is for temporary checking.

It will again come out. So don't lose this opportunity. Go on with Kṛṣṇa consciousness, the simple method. So there is no question of falldown. Bhakti-vāsanā sad-bhāvāt.(?) Bhakti-vāsanā, this desire, that "I'll serve Kṛṣṇa," this desire is sufficient to keep him, I mean to say, intact. This very desire, bhakti-sad-bhāvāt. This desire will never die.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Nanu svadharma matrad api karmana pitṛloka srute, pitṛloka-prāpti phalaṁ asti va tatraha tasyaite kovida viveki tasyaiva hetoḥ tad arthaṁ yatra kuryād yad upary brahmaloka paryantam adhaḥ sthāvara paryantam brahmadbi jivena na labhate.(?) Now, those who are karma-kāṇḍīya, karmīs… Karmīs means those who follow strictly the ritualistic ceremonies, as it is indicated in the Vedas. They are karmīs. Karma, akarma and vikarma. There are three divisions of our activities. Generally we say karmīs, ordinary men, who are working hard to earn some money and enjoy. Actually, they are not karmīs. They are vikarmīs. Real karmīs… Just like a thief. A thief is stealing. That is also certain kind of activity. It is not inactivity. So we cannot say that this is bona fide activity. He's also planning. He's also making plan, how to steal, how to go upstairs of the house and then come down. So there is activity. But such kind of activity is not bona fide activity. Therefore, according to śāstra, it is called vikarma. Vikarma means it is counteractivity. Activity means you have to work legally. That is activity. If you say that "I am very much active in stealing," then that is not excused. Then you'll… Government will say, "Please stop your activity. You come into the prison." Yes.

So similarly, this kind of activity, sense gratificatory activities, they are not karmīs even. They are vikarmīs. Because they are preparing their ground-adānta-gobhir viśatāṁ tamisram: [SB 7.5.30] "By such activities they are going to the darkest region of hell." Adānta… Why? Now adānta-gobhiḥ. Adānta means uncontrolled. Go means senses. Such activities, impelled by uncontrolled senses, they will lead… Such activities will lead him to the darkest region of hellish condition of life. So activi…, real activity means to elevate yourself. That is, that is called karma. Karma, akarma, and vikarma. Vikarma means such activities will, which will lead him to the hellish condition of life. And karma means that activity which will promote you to the higher standard of life, in the higher planetary system, where the standard of life is far, far greater than in this planet. So that is called karma.

Therefore, generally, Vedic, those who are following the Vedic principles, they become active in the ritualistic ceremony. The idea is they'll be promoted to higher planets and will be able to enjoy better sense gratification. Suppose a man is very rich and he has got ten thousands of years' living condition. Then he thinks, "Oh, how happy I am. For ten thousands of years I shall be able to gratify my senses." So the karmīs are like that. They want actually sense gratification, but they want higher standard of sense gratification. Yes. That is their… We are… Economic development, in this planet. What is this economic development? That means if we get go more money, then we shall be able to gratify our senses more perfectly and more satisfactorily. That is the idea. Actually, either you become karmī or vikarmī, they are all on the platform of sense gratification.

So one is going down, and one is going up. So Nārada Muni says that tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ: [SB 1.5.18] "You should try… One should try to achieve that thing which cannot be gained even by going up or by going down." "Up" means upper planetary system. And "down" means lower planetary system. And Bhagavad-gītā also confirms this: ūrdhvaṁ gacchanti sattva-sthāḥ. There are three modes of material nature. "Those who are situated on the modes of goodness, they are promoted to the higher planetary systems." And ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. There are seven… According to Vedic information, there are fourteen different spheres of planetary system, seven down and seven up. So we are in the middle. This is called Bhūrloka. Above this, there is Bhuvarloka. Above that, there is Svargaloka, heavenly. The moon planet and similar other planets in the orbit, they are called Svargaloka. Bhūrloka, Bhuvarloka, Svargaloka. Then Janaloka. In Janaloka… Great saintly persons, after death, they go to Janaloka or Maharloka. Then there is Satyaloka, or Brahmaloka. In this way there are seven planetary spheres. Similarly, down also: Tala, Atala, Vitala, Talātala, Rasātala, Pātāla. They are also named, down, down, down, down. The lowest down planetary system is called Pātāla.

So here Nārada Muni says that "Try to achieve that thing which is not gained even if you go to the highest planetary system or if you go to the lowest planetary system. Or if you remain in this planetary system, middle." That means, going up means to be situated in the modes of goodness. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Sattva-sthā, "those who are situated in the mode of goodness, they can be elevated to the higher planetary system." Madhye tiṣṭhanti rājasāḥ: "And those who are in the modes of passion, they remain within this world." And adho gacchanti… Jaghanya-guṇa-vṛtti-sthāḥ. "Those whose habits are very abominable…" Jaghanya. Jaghanya means very abominable, hateful. "One who is addicted to such hateful habits…" Jaghanya-guṇa-vṛtti, adho gacchanti. Adho gacchanti means either they go down planetary system or down living conditions just like animals. Just like animals. They are jaghanya-guṇa-vṛtti-sthāḥ. They can lie down anywhere. They can eat anything. They have no sense that "This is not good. I am doing this." They have no sense. Just like tree. We go sometimes in the jungle. A tree is standing for several thousands of years, but it has no sense, "Oh, I am standing like this, alone?" These are the births of jaghanya-guṇa-vṛtti-sthā adho gacchanti.

If our character and behavior is very low and abominable, then we are awaiting such condition of life. But here Nārada Muni says that there is another thing which is neither achieved either in the higher planetary system or lower planetary system. That means pāpa-puṇya. You go to the higher planetary system by pious activities, and you go to the lower, I mean to say, less than human life or lower planetary system, by papa, or sinful activities. But Kṛṣṇa says that "Don't be attracted by pious activities; neither go down to abominable condition of life. Simply capture Me." Mām ekaṁ śaraṇaṁ vraja. That is the whole instruction of Bhagavad-gītā. He has also explained,

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

[Bg. 8.16]

”My dear Arjuna, even if you go up to the Brahmaloka, with so much long duration of life…” Kṛṣṇa does not speak that ”You go down.” Of course, that is for the third-class, lowest class of men. That is another thing. But even if you first-class man and by your pious activities you go up to the Brahmaloka, so punar āvartinaḥ, you have to again fall down. Mām upetya kaunteya: ”But if you come to Me, then there is no such fear that you'll fall down.” Mām upetya kaunteya punar janma na vidyate. ”Then you haven't got to come here and again take birth.”

So Nārada Muni also, the same thing. This is called paramparā system.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

[SB 1.5.18]

The nature's law is acting. So you don't try for being elevated to the higher standard of life or higher planetary system. There is no need of wasting your energy in that way. So higher or lower, that will come. That will come without… Just like we try to become happy or peaceful, but by circumstances we are put into unhappiness, disturbed condition of life. Nobody asks for it, but we are sometimes obliged to accept this. Similarly, by…, without your endeavor, if you can be put into distressed condition of life, why not, without your endeavor, you may be put in the happy condition of life? So don't try to be elevated in happy condition of life or distressed condition of life. Try for Kṛṣṇa consciousness. Then your energy will be properly utilized. This human form of life so important that in this life only we can try to execute Kṛṣṇa consciousness.

In the higher planetary systems… Just like Yamala-Arjuna… That story is narrated in our book, Kṛṣṇa. Yamala-Arjuna, they were two sons, Nalakūvara and Maṇigrīva, two sons of Kuvera. Kuvera is supposed to be the treasurer of the heavenly planets. So very rich man's son. So they were enjoying swimming in a very nice lake in the Śivaloka. That description is there. And with young girls and intoxicated. So they forgot that they were demigods, and they were naked. To become naked is the most uncivilized way. In the Vedic system, to…, nakedness is… Why Vedic system? Suppose if you go naked on the street, immediately you'll be punished. You cannot say that ”I have got my independence. I can…” No. Against the etiquette. So these boys, Nalakūvara, they were intoxicated and naked and were enjoying swimming with other girls, and Nārada was passing through that way, and he saw, ”Oh, they have fallen into such abominable condition? They are forgotten that they belong to very respectable family, and I am passing here with…” So they were cursed. Not cursed, they were given the benediction that… By devotee, either a man is cursed or given benediction, it is the same thing. Just like these boys, they were cursed to take birth of the tree, who has no sense. Tree is naked or a animal is, an animal is naked, but they have no sense. But if a human being becomes like that, then he is considered uncivilized. So Nārada Muni says that kālena sarvatra gabhīra-raṁhasā. We should try for Kṛṣṇa consciousness. Otherwise, even if we go in higher standard of life, our, sometimes our consciousness is so degraded that, that that two sons of Kuvera, although they were, they got the body of demigods, still, they had to come down to take the birth of the life of trees, Yamala-Arjuna.

So there is every chance, every chance of falldown. Why there are so many species of life? Why we are thinking that ”Our life is guaranteed; we shall continue like this”? This is called ignorance. Any moment this standard of life, this comfortable standard of life, may be lost. Therefore Nārada says that ”Everyone should try to achieve that benefit of life which is not available within the fourteen worlds, fourteen,” I mean to say, ”different types of planetary system.” So Narottama dāsa Ṭhākura has captured this idea. And he sings, golokera prema-dhana, hari-nāma-saṅkīrtana: ”This hari-nāma-saṅkīrtana, this Kṛṣṇa consciousness movement, is not anything of this material world, either of the higher planetary system or the lower planetary system.” It is golokera prema-dhana. It is the happy mode, not this mode of passion or goodness or ignorance. The happy mode, imported from Kṛṣṇaloka, Goloka. Therefore it is transcendental vibration. It is not of this material world. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy: ”I am so unfortunate that this hari-nāma-saṅkīrtana, this Kṛṣṇa consciousness movement, is imported from Goloka Vṛndāvana, transcendental platform.” Rati nā janmilo kene tāy, ”But I have no attraction for this.” Biṣaya-biṣānale, dibā-niśi hiyā jvale: ”Although I am suffering always with the anxieties of this material adjustment of things…” Biṣaya-biṣānale, dibā-niśi hiyā jvale, juṛāite nā koinu upāy. Juṛāite means ”There is way to get out of this anxious status of life, but I have no attraction.” Caitanya Mahāprabhu also says like that. Enechi auṣadhi māyā nāśibāro lāgi': ”I have brought a nice medicine to kill the spell of māyā. So you take it.”

So Nārada Muni also says the same thing what Caitanya Mahāprabhu says, what Narottama dāsa Ṭhākura says, what Kṛṣṇa says. This is paramparā system. He says that ”Don't be,” I mean to say, ”very much anxious how to adjust your material comforts of life. Let it come as it is destined. You simply try to develop Kṛṣṇa consciousness, because this consciousness is not available.” In higher planetary system… Just like this example. They were puffed up with so much opulence. A man… Just like we are inviting, we are attracting, middle class of men. Those who are too much rich, in consideration of this, they are not attracted. They think that ”All right, these boys are chanting in the street. All right.” Not, I don't think very rich men contributes. They also, middle class of men, they contribute something. So to become too much rich, too much puffed up with opulence like the two sons of Kuvera, is another chance of being degraded. To remain a little poor is better condition for developing Kṛṣṇa consciousness. Therefore our duty should be not to become a very great man in the consideration of these materialistic men. If he wants thousands and millions of dollars, become like a Rockefeller or Ford, that will be great a estimation of these common materialistic man, but from spiritual point of view, such things have no value-unless such opulence is engaged in the service of the Lord. Otherwise, it is the cause of falldown.

So Nārada Muni says that ”Just try to save people to take to this Kṛṣṇa consciousness movement, and other things will automatically… Whatever is destined by the laws of nature, they will get it. So there is no need of performing ritualistic ceremonies for being promoted to the heavenly planets or this or that. It is useless. What does he gain by that? He'll come down again. So don't teach them like that. Simply teach them to chant Hare Kṛṣṇa. That will make their life successful.”

Thank you. (end)

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Śrīmad-Bhāgavatam 1.5.18

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New Vrindaban, June 22, 1969

Prabhupāda: So Nārada Muni is advising Vyāsadeva, tasyaiva hetoḥ prayateta kovidaḥ. Kovida means intelligent, expert. One who knows things as they are, he's called kovida. So one who is intelligent, he should try to achieve that thing which is not available-na labhyate yad bhramatām upary adhaḥ-which is not available even by wandering up and down. This we have already explained in the last meeting, that according to our karma, we are being sometimes elevated to the very high position, and sometimes we are being degraded to become an insignificant creature like ant. This is going on. (baby crying in background) (aside:) This boy… She, she can go to the… Yes. This is very disturbing child.

Nanu sadharmam atradapi karma pitṛ-loka iti śruti pitṛ-loka-prapti phalaṁ aptaiva hatrasapi kovidaḥ viveki; tasyaiva hetoḥ tad artham yartham na kuryad yad upary brahmaloka paryantam adhaḥ sthavara paryantam brahmad bija na labhyate; tato viṣaya sukham anyathā eva praptino sva karmaṇā sarvatra narakadapi labhyate duḥkhavat; yataḥ duḥkham prajadnavina labhyate tadvad; tad uktam apraptithani duḥkhāni tathaiva ayaṁ hi dehināṁ sukhāni api tathā manye daivatra atir-icyata(?).

So our duty is as, I mean to say, indicated by Nārada Muni. Our only duty is how to achieve full Kṛṣṇa consciousness. Other things, there is no need of trying. Actually, I have seen that in India… Everywhere the same case. A person without any education, even without any, practically illiterate… I have seen so many merchants, he cannot sign even his name. In Calcutta I've seen practically a Marwari, merchant. He, he cannot… He has deposited money in the bank. Simply he can sign his own name with great difficulty. So he's canvassing, "Will you kindly write here…" That means the check to be paid to the gentleman, he cannot write. He's asking somebody's help, "You write the name of the person whom I can pay." And he'll simply sign. If he writes something wrong, he'll have to accept. If he writes his own name… (laughter) So that man is earning millions of dollars. You see? And I have seen also very educated medical man, England-returned, M.R.C.P I am speaking from my practical experience. So he goes to a hospital, big doctor, but I have seen in his house. He had not even a good utensil at home. He's so poor in spite of so much education and highly qualified, England-returned doctor.

So the statement of Śrīmad-Bhāgavatam that tal labhyate duḥkhavad anyataḥ sukham. You don't try for so-called economic development. You cannot have more than what you are destined to get. It is already settled up. This, this living entity… You see different grades of standard of living condition. So they're according to the past karma, daivena, daiva-netreṇa, karmaṇā. So you cannot change that. That nature's law, you cannot change. Why you have got varieties of life, varieties of position, varieties of de…? It is destined. Viṣayaḥ khalu sarvataḥ syāt. Viṣaya, these material enjoyment-means eating, sleeping, mating and defending-these… Only standard is different. I am eating something, you are eating something. Maybe, in my calculation, you are eating not very good. In your calculation I am not eating very good. But the eating is same. You are eating. I am eating.

So in the material world the standard of happiness, taking the basic principle, it is all the same. But we have created, "This is good standard. That is bad standard. This is very nice. This is very bad." Caitanya-caritāmṛta says, dvaite bhadrābhadra sakali samāna. In the material world, "This is good," "This is bad"-actually, it is the same thing. As it is explained in the Bhagavad-gītā, śītoṣṇa-sukha-duḥkha-dāḥ: it is due to the skin that we are sometimes feeling warm and sometimes feeling cold. The material nature is the same. Similarly, our feelings of happiness and distress is just like feeling the warmth and, I mean to say, chilly cold. Due to the skin, due to this body. Actually, there is no happiness in the material world. Kṛṣṇa says, duḥkhālayam aśāśvatam: [Bg. 8.15] "This place is full of misery, full of misery." Now, how you can make it happy? Caitanya-caritāmṛta also says that dvaite bhadrābhadra sakali samāna. In this material world it is our mental creation: "This is happiness. This is distress." Actually, it is all distress. After all, we have to die. After all, we have to finish this business. So what is happiness or distress? Bhāgavata also says that "Don't bother yourself to make yourself happy by working day and night without trying for Kṛṣṇa consciousness. This is simply waste of time." There is no question of happiness in this material world. If you actually want to be happy, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), if you want to be placed in real happiness, that is Kṛṣṇa consciousness. Tasyaiva hetoḥ prayateta kovido na labhyate [SB 1.5.18].

So this chance we have got in this human form of life. I can execute the business of Kṛṣṇa consciousness very nicely. In other form of life I cannot do that. Even if I try, it is not possible. That the dog cannot because it is not a human being. But we can because we are… So why should we lose this chance? Tasyaiva hetoḥ prayateta.

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchen na rasa-graho janaḥ

Kṛṣṇa consciousness is so nice that, if once adopted, he'll not degrade like ordinary man. This is stated here clearly. Na vai jano jātu kathañcanāvrajen mukunda-sevy anyavat. Anyavat, others, as they have become a tool in the hands of material nature, a Kṛṣṇa conscious person, because he has surrendered to Kṛṣṇa, he is not under the jurisdiction of the material nature. Mām eva ya prapadyante māyām etāṁ taranti.

So whole stress is being given that "You take, you preach Kṛṣṇa consciousness. If some way or other…" The whole, the three verses, are stressing that "Even if he falls down, there is no harm. Preach to take Kṛṣṇa consciousness." Caitanya Mahāprabhu also says like that, yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] "Whomever you meet, you simply try to make him convinced or to preach him the importance of Kṛṣṇa consciousness." That is Caitanya Mahāprabhu's… Some way or other, if he takes to Kṛṣṇa consciousness, then his life become successful. Yad uktaṁ yatra kva vā abhadra abhūd amuṣya kiṁ yad upavadayiti mukunda-sevī jana kadācit kathañcana kujanim kato'pi saṁsṛtiṁ na vrajet na viset.(?) Śrīdhara Svāmī says, mukunda-sevī. Mukunda, Kṛṣṇa's another name is Mukunda. Muk, muk. Muk means liberation, mukti. So… And ānanda. So Kṛṣṇa can give you liberation from this distressful, miserable condition of material existence and give you transcendental pleasure. Therefore His another name is Mukunda. So mukunda-sevī. Sevī means one, he's engaged in the service of Mukunda, or Kṛṣṇa, Śrīdhara Svāmī says that mukunda-sevī vā jana kadācit kathañcana kujanim gato 'pi saṁsiddhin na vrajet.(?) Even a Mukunda-sevī, by chance… There is chance. Every… Just like Bharata Mahārāja. He began Kṛṣṇa consciousness, but by chance he, at the time of death, he was too much affectionate with a deer cub and he become a deer in the next life. So although it is degraded life, still, he did not forget that "For this reason I have become now deer." So he was very cautious. He was keeping company… Just like here. We have got dogs. They are keeping company with devotees. That is very nice. His dog life also be coming perfect. It may be some pious man. Somehow or other, it has become dog. Now he has… Kṛṣṇa has given them the association of the devotees. He's eating prasādam. He's chan… He's hearing, chanting. He's giving some service to the devotees. So they are not in vain. They are not in vain. No. They, they're acquiring.

So mukunda-sevī. Similarly, anyone who has taken to Kṛṣṇa consciousness, even if he falls down… Generally, he does not, but even, taking for accepted that he, somehow or other, he fallen, still, he'll not have to suffer like others. Just like here, the animals, under the protection of the devotees, at least he has no fear of his life. No devotee will kill. Here the cows, the horse, the dog, they're assured of their life. Therefore they're not like ordinary dogs. They're not ordinary cows. Therefore it is said, Śrīdhara Svāmī says, mukunda-sevī, even if he's degraded, he's not degraded as ordinary man. He's not degraded as… Mukunda-sevī na vrajet aṅga, anyavat kevala karma niṣṭhavat iti vaidharma niṣṭha.(?) Just like other karmīs. They are, according to their karma, they're given birth in a specific species of life. So their case, a devotee's case, is different.

So kuto ityataha mukundāṅghry-upagūhanam aliṅganam punaḥ smaran vihātum necchet yathān jana asad graha rasena na gṛhyate.(?) Just like we see sometimes… The other day, the boy, Jayarāma, he went away. Again he came. We have got experience that many boys, they go away. But they cannot find out… Just like I received many letters from Jayagovinda when he was India, in India, that he's missing the company of devotee-Godbrothers. He's missing. So there is a feeling. Anyone who has associated in Kṛṣṇa consciousness, I mean to say, association, he cannot forget. Rasa-graho janaḥ. Here it is stated that smaran mukundāṅghry-upagūhanaṁ punar vihātum icchen na. Vihātum means "to give up." He may fall down by māyā's influence for time being, but he cannot give it up. This is the sign. He cannot give… Just like… The example is given: just like hot sugar juice. It is very nice. Because it is hot, one is feeling uncomfortable to take it, but because it is sweet, it cannot give way. Hot sugar juice. Similarly, this Kṛṣṇa consciousness is so nice that if somebody, being…, becomes attracted by some kinds of māyā's, I mean to say, influence, still, he does not like to give up this Kṛṣṇa consciousness like others.

This is the specific qualification of a Kṛṣṇa conscious person. Smaran mukundāṅghry-upagūhanaṁ punaḥ. One who has chanted Hare Kṛṣṇa, he cannot give it up. Cannot give it up. He has to come again. This life or next life, Kṛṣṇa will not leave him. Kṛṣṇa… Once surrender sincerely, "Kṛṣṇa, I am Yours," Kṛṣṇa will never leave him. He will protect you. But if he had become little stronger, then there is no question of falling down. Rasagra rasena grhyate vaśi kriyate.(?) Kṛṣṇa vaśi kriyate. Vaśi kriyate means hypnotized. It is so nice that one becomes hypnotized. Otherwise, why the boys are working so hard? They are… (laughter) They're all qualified. They can earn money outside. In your country sufficient money is paid for work, but they are hypnotized here. (laughter)

So Kṛṣṇa is so nice. Yes. He's the all-attractive. He hypnotizes His devotee in spite of… Just like the Pāṇḍavas. The Pāṇḍavas, they were Kṛṣṇa's friends. Arjuna was friend. All the brother… Arjuna was very intimate friend, but other brothers, four brothers, they were also Kṛṣṇa's friend. And Kuntī, the Pāṇḍavas' mother, she happened to be the aunt of Kṛṣṇa. So they were well, mean, established in relation with Kṛṣṇa. But as a result, they were banished for twelve years. They lost the game, so they were banished. And their wife, Draupadī, was insulted. Not… They could not insult her, but they tried to insult her. They tried to make her naked in the assembly. And they lost their kingdom, and they were banished for twelve years. So Nārada met Kṛṣṇa. His devotee, he could speak Kṛṣṇa with little criticism, "My dear Sir, Kṛṣṇa, by becoming Your devotee the Pāṇḍavas are very happy. They have lost their kingdom. Their wife is insulted. And now they are banished for twelve years. So it is very good thing. (laughter) But the wonderful thing I see, now, in spite of all these inconveniences, they have increased their love for You." So Nārada, he is astonished, "What kind of hypnotism you do, I do not know. (laughter) In spite of being placed in so much inconveniences, their love for You has increased." That is the position of Pāṇḍavas. This is Kṛṣṇa consciousness. Tat te 'nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. The devotee, pure devotee, if they are put into difficulty they take it, "Oh, it is Kṛṣṇa's grace. It is Kṛṣṇa's grace." Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam. They take it in this way, "Kṛṣṇa, I was to suffer hundred times more than this due to my bad activities in my past life, but You are giving me a little out of it. So it is Your grace." So devotee never takes any…

Therefore nārāyaṇa-paraḥ sarve na kutaścana bibhyati: [SB 6.17.28] "One who has become nārāyaṇa-paraḥ, Kṛṣṇa conscious, he's never afraid of any condition of life." Bhagavad-gītā also, Kṛṣṇa says, yasmin sthito na duḥkhena vicālyate: "If one is situated in Kṛṣṇa consciousness, then he's never disturbed." Guruṇāpi duḥkhena: [Bg. 6.20-23] "If he's put in the severest type of difficulty, he's never…" Just see the Pāṇḍavas. That is the effect of Kṛṣṇa consciousness. Therefore Nārada is trying to convince Vyāsadeva that "You preach Kṛṣṇa consciousness. Whatever you have so…, so far written books, they have been useless. Now you write something, by reading which, one will become immediately Kṛṣṇa conscious." Sadyo hṛdy avarudhyate. In the beginning of the Śrīmad-Bhāgavatam it is said that "Śrīmad-Bhāgavatam is so nice that simply by reading, immediately one can capture the Supreme Lord within his heart." Sadyo hṛdy avarudhyate śuśrūṣubhis tat-kṣaṇāt. Tat-kṣaṇāt means immediately, provided if he's little willing. That's all. Śuśrūṣu. That is the word.

So our whole program is that Kṛṣṇa is very kind, always kind upon us, but we have to become little willing to take Kṛṣṇa's favor. That… What is the example? My Guru Mahārāja used to give a very nice example. I remember. Just like here is a well. Somebody has fallen down; he's crying, "Please get me out! Get me out! Get me out!" Now, if somebody drops a, a, I mean to, tight, strong rope and asks him, "All right, you catch this rope tightly. I'll get you out," and if he says, "No, that I cannot do," then how he'll be saved? That much endeavor he must have, to catch the rope. Then he'll be lifted immediately. Similarly, Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So we have to do that. Simply to surrender unto… Then everything is there. That is the only. Because… Now the rope is there. Now we have to capture. Now, if you don't use your independence to catch it, then how can you expect to be lifted? That much you have to do. Because you have got… You are living. You are not a dead stone. You have got the independence. Therefore you have to capture, and Kṛṣṇa will do everything. Then Kṛṣṇa will do everything. Simply you have to capture, that "Kṛṣṇa, from this day I am Yours. Whatever You like, You do."

Just like Bhaktivinoda Ṭhākura says, mānasa deho geho, jo kichu mora, arpiluṅ tuwā pade, nanda-kiśora. Kṛṣṇa's another name is Nanda-kiśora. Kṛṣṇa has thousands and thousands of names, but this word, Kṛṣṇa, is the original name, the exact name, "all-attractive." So here Nanda-kiśora. Nanda-kiśora means the young boy of Mahārāja Nanda, Nanda-kiśora. So Bhaktivinoda Ṭhākura addressing, "My dear Nanda-kiśora, young boy of, young child, or young son of Nanda Mahārāja," mānasa deho geho, "my mind, my body, my family," mānasa deho geho jo kichu, "whatever I think 'This is mine…' " Because we are conditioned souls, "my," "I," and "mine," this is our disease. "So whatever I am thinking 'It is mine'… First of all, 'This body's mine,' or 'The home, the family, that is mine.' " So mānasa deho geho, jo kichu… "Whatever I have got in my possession, now I am surrendering unto You." Arpiluṅ tuwā pade nanda-kiśora. This is surrender. "So I am giving unto You my family, my home, my body, my mind, everything." Arpiluṅ tuwā pade nanda… "Now, whatever You like, You do." That is very nice song. So we have to do that. Then Kṛṣṇa will take care. That's all. The same example: you simply have to capture the rope. Then you'll be lifted immediately.

So, so here it is said that a Kṛṣṇa conscious person, even if he is fallen down, he is not so degraded. Śrīdhara Svāmī, here, herewith quotes a verse from Bhagavad-gītā. It is nice.

yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana
pūrvābhyāsena tenaiva
hriyate hy avaśo 'pi saḥ

Just like so many boys and girls come to our association just like somebody forcing him, forcing him, "You just remain in this association." That is Kṛṣṇa's grace. That means in their past life they had been Kṛṣṇa conscious. Some way or other, it was not being fulfilled. Now again the chance is being given. That is stated in Bhagavad-gītā, that yatate ca tato bhūyaḥ saṁsiddhau. The percentage up to which he finished in his last birth, that is not lost. That is there, fifty percent or forty percent, thirty percent, whatever one executed in the last birth. Now next, this birth, unwillingly or by force, by Kṛṣṇa's force, he'll have to accept again Kṛṣṇa consciousness.

Just like Bilvamaṅgala Ṭhākura. I think I have several times spoken about Bilvamaṅgala Ṭhākura. So Bilvamaṅgala Ṭhākura, he raised himself in his previous life to the bhāva-bhakti. Bhāva-bhakti means always feeling for Kṛṣṇa. That is the prior stage of loving Kṛṣṇa, bhāva-bhakti. So he, in his previous life he was raised, but somehow or other, he fell down. But it is assured, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate: [Bg. 6.41] "Even such Kṛṣṇa consciousness person falls down, he is given chance to take birth in nice brāhmaṇa family or śuci, pure family, and rich family." So Bilvamaṅgala Ṭhākura was very rich man. He was born in a very rich brāhmaṇa family. And he was addicted to prostitute. By some way or other, he had some inclination like that. So he could not finish Kṛṣṇa consciousness. He fallen down. But at a opportune moment he got again the Kṛṣṇa consciousness.

How is that? The incidence is that he was performing the śrāddha ceremony of his father, but he had a girlfriend, prostitute. So he wanted to go there very quickly. So somehow or other he finished. And he wanted to go there. But on the road he found that it was very heavily raining and he had to cross the river. So he did everything. And he… The prostitute was… She thought that "Bilvamaṅgala is not coming today. It is very…, so much raining." So when she saw that Bilvamaṅgala is at the door, she was astonished. She said, "Bilvamaṅgala, how did you come here in this rainy, torrents of rainy…?" So he disclosed everything that how he catched one dead body in the river, then he crossed the river, then he jumped over the wall. So she was astonished, and she simply said, "Oh, this much affection if you would have with Kṛṣṇa, how you would have been… Your life would have been nice." Immediately it was… "Oh, Kṛṣṇa…?" Immediately, he left everything. Immediately he left everything and went to Vṛndāvana. He is… So Kṛṣṇa is so nice. Just at the right point He will remind. Yatate ca tataḥ. Here, in the Bhagavad-gītā, yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana, pūrvābhyāsena. He was accustomed, so immediately reminded, immediately.

So these are the, I mean to say, facilities for Kṛṣṇa consciousness. And this is the only business one should take. All other things, simply waste of time. That is the instruction of Nārada. Nārada is the spiritual master within, spiritual master of the whole Vaiṣṇava sect. So he's giving the right direction, that "Don't try for anything else. Don't think that you'll be happy this way or that way. Never… Whatever happiness or distress…" (coughing) Where is water? So example is given here that tal labhyate duḥkhavat. Nobody expects a calamity or distress, but sometimes calamity overcomes us. Similarly, you should not, I mean to say, try for any artificial happiness. Whatever Kṛṣṇa gives you, be satisfied. That was the basic principle of Vedic civilization. Nobody was trying to make any artificial economic development. No. The whole history of India is like that. They were satisfied, "All right…" Even now the mass of people… In 1942 there was famine. People were dying. Still, they were…, "All right. Kṛṣṇa has given us. God has given us." That was the mentality.

So our main business is how to improve Kṛṣṇa consciousness. We should not divert our attention in any other material condition of improvement. That is actually not improvement. It is simply illusion, that "I am making improvement." What improvement? Suppose you are earning now, say, five hundred dollars per month. If you earn, say, five million dollars, so then what? Will you eat more than four cāpāṭis? (laughter) You'll eat the same four cāpāṭis. And you'll occupy the same six feet bed. You may acquire the whole property of West Virginia, (laughter) but you'll have to lie down on six feet. (laughter) That's all. And you'll have to eat four cāpāṭis. So this is māyā. This is māyā, "I am improving." What you are improving? You'll not be taller. You'll not be great eater, nothing of the sort. Whatever you have already, you'll have so the same thing. You see?

So tad eva bhagavad-līlā pradhanarena anuvarṇaya; ity uktam bhakti-bhāvam ka ca kasya līlā iti apekṣama ilam bhagavān eva satu asmad iti araha.(?) So Nārada Ṛṣi, Nārada Muni says, "You just try to describe the glories of Kṛṣṇa." And what is that? The question may be, "Then how shall I glorify Him?" He says, idaṁ hi viśvaṁ bhagavān ivetaraḥ: "You study everything and dovetail with Kṛṣṇa." Idam: "This world, this cosmic manifestation…" Idaṁ jagat. Jagat means this cosmic manifestation, idam, this, bhagavān… "It is Kṛṣṇa." That means, "Try to preach or try to teach the people in general that everything belongs to Kṛṣṇa, everything is manifestation of Kṛṣṇa's energy." But not impersonalism. If… The impersonalists' view is that if everything is Kṛṣṇa… That is the… That is their material way of thinking. Just like if you take a big paper and, I mean to say, cut into pieces and the pieces are distributed, strewn over, then the original paper is lost. So their theory is, "If Kṛṣṇa is everything-Kṛṣṇa has expanded in this world, in cosmic manifestation-then Kṛṣṇa has no form, separate form." That is their theory. But the Vedic injunction is: "No, it is not like that." Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: [Īśo Invocation] Kṛṣṇa is so full that even Kṛṣṇa expands million times, still, He's the same thing, Kṛṣṇa. That is Kṛṣṇa. Kṛṣṇa is person. And even He expands, Kṛṣṇa, in many ways… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. This is the fine philosophy. One has to understand how Kṛṣṇa, in spite of His being a person-He's person, without any doubt-He has expanded in so many universes, so many manifestations. Yes.

So I was… This morning, while I was walking, I was talking with Devānanda that how Kṛṣṇa expands. It is commonsense affair. Just like a small seed in a fruit-that seed you sow, it becomes a big tree. And from that big tree, again millions of fruits come out. And again from that, each fruit, there are millions of trees. We can see the potency. Even in our material existence we see so much potencies in everything. Why not Kṛṣṇa's potencies? We see the sunshine, the potency of the sun. The sunshine is spread all over, and everything is existing on the sunshine. Even the sunshine has got the so much potency. That we can experience. And how much potential is Kṛṣṇa, who is the creator of the sun also. Yac cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. So we have to study like that everything. Everything is Kṛṣṇa's expansion. Just like the fire. Fire is situated in one place, but here… Just like here there is a fireplace. But if there is fire, the heat will be experienced up, up, upstair, and here and that other side. Similarly, Kṛṣṇa, although He's person, He's situated… Goloka eva nivasati. He's enjoying there in Goloka Vṛndāvana. By His energy, He is expanded. This is simple truth. Anyone, any man with common sense, he can experience.

So Vyāsadeva is teaching Nārada Muni, idaṁ viśvaṁ bhagavān. Īśvarad prapañca na pṛthak.(?) This world is not different from Kṛṣṇa, na pṛthak. Pṛthak means different. The world is not… But that does not mean Kṛṣṇa has lost His personality. This is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. Māyāvāda philosophy is: "If the whole cosmic creation is God, then where is God again separately?" That is their poor fund of knowledge. That is God who, expanding Himself in so many ways, still He remains as He is. That is God. Otherwise, how He is God? It is material thing. If by expanding, He loses His identity, then it is material. In the material sense, that we experience. The same example: you take one big paper and cut into pieces and throw it. The original paper is lost. That is material. But in the Īśopaniṣad we hear that pūrṇasya pūrṇam ādāya pūrṇam idaṁ pūrṇam adaḥ pūrṇaṁ pūrṇāt udacyate, pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. Just like when Kṛṣṇa was sporting on this earth as cowherd boy, Brahmā became doubtful, "How is that? Kṛṣṇa has become a cowherds boy here?" So he wanted to test whether He's Kṛṣṇa. So he, he sifted all the cows and cowherds boys from the pasturing ground, and again he saw that millions times the same cows, boys and cowherd, cows and cowherd boys, are present there. So that is Kṛṣṇa. He can expand. Bṛhatvad bṛhannatvad. Brahman means He can expand unlimitedly. And He can shrink also to the minute. Just like we are very minute. We are also part and parcel. And this cosmic manifestation is also part and parcel of Kṛṣṇa. Therefore He's called paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So in this way we have to study to become Kṛṣṇa conscious. The, everything is there. Simply we have to become little serious. Then we can understand what is this world, what is Kṛṣṇa, what we are, how they have expanded, how this world is created, everything. All answers are there. It is not a sentiment, that we are accepting something by sentiment. All reasons, all philosophy, arguments, are there. We shall discuss by and by.

Thank you very much. (end)

740803SB.VRN

Śrīmad-Bhāgavatam 1.5.22

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Vṛndāvana, August 3, 1974

Pradyumna: Translation: "Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."

Devotee: Would you like the stand to be lower?

Prabhupāda: No.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

So this is our mission, that find out the original cause. That is scientific research. All the scientists, they are trying to find out the original cause. That is advancement of education. They are analyzing one after another. But till now, they could not find it out. Big, big scientists have tried. But they could not… Only theory: "This is the original cause. This is the original cause."

But we do not depend on the theories. We depend on the Vedic conclusion. We do not require to make any research. Just like ordinarily we say there are 900,000 forms of body in the water. We get it from Vedic knowledge. Jalajā nava-lakṣāṇi. Now, the biologists, let them confirm it. Or deny it. Because… They cannot confirm it because their knowledge is experimental. Unless they find it actually, by actual experience, that there are so many living forms within the water, they cannot say yes. Neither they are able to find it out. Is it not the position? First of all, if we say to the biologists that "There are 900,000 different forms of life or species within the water," they will say, "How it is you are affirming in, so positively, without experiment, without research?" They'll say. Then we'll ask, "Then you say." That they cannot say. This is their position. They'll say, "In future…" Future, there is no question. You do not know now. Admit this. So this is their position. Therefore this experimental knowledge is always imperfect. Always imperfect. It cannot be perfect. Because our experience, our power of perception, advancement of knowledge, they are imperfect. They are deficiency.

Therefore, for perfect knowledge, you have to approach the perfect. We accept Lord Kṛṣṇa as the perfect, and His bona fide representative is also perfect. How he is perfect? Kṛṣṇa may be perfect, one may admit, but how his bona fide representative is also perfect? So the answer is the bona fide representative of Kṛṣṇa, he does not say anything beyond Kṛṣṇa. That is perfect. He may be imperfect. It doesn't matter. But he is receiving knowledge from the perfect, and he's simply repeating that knowledge. That is the instruction of Śrī Caitanya Mahāprabhu. Yāre dekha tāre kaha, kaha kṛṣṇa-kathā. Yāre dekha tāre kaha kṛṣṇa-kathā.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

You don't speak your upadeśa, your instruction. That is nonsense. What you are? That is the defect of the modern civilization. They simply want to instruct by his experience. But what is your experience? They're all imperfect. But they are persisting, "No, we cannot accept any knowledge without experiment." Is it not the position. Eh?

Svarūpa Dāmodara: Experiments.

Prabhupāda: Eh?

Svarūpa Dāmodara: They're after.

Prabhupāda: Now, that the scientists will say, "Why we shall accept Kṛṣṇa's version as perfect?" Do they not say like that?

Svarūpa Dāmodara: Yes, they ask.

Prabhupāda: But they cannot give any perfect information, their theories. So our process is to take Kṛṣṇa... Not only our, this is the paramparā system. All the ācāryas-Rāmānujācārya, Madhvācārya-they take Kṛṣṇa's version as perfect. And Caitanya Mahāprabhu says, therefore, that "You do not instruct anything which is manufactured by you. Do not instruct all these..." Because you are imperfect. You have manufactured all your theories. They are imperfect. Caitanya Mahāprabhu therefore says, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is perfection. If you say Kṛṣṇa's upadeśa, instruction, then it is perfect. And if you say your experimental instruction, that is imperfect.

Here it is said that idaṁ hi puṁsas tapasaḥ... Every knowledge... Just like here is our Dr. Svarūpa Dāmodara. He has got the doctorate title. We have seen your book. It is a learned scholarship, research work. So that is nice. But he has admitted the original cause is Kṛṣṇa. So we are asking everyone that "Whatever knowledge you have got..." It doesn't matter whether you are a chemist or physicist or an engineer or medical man... Any... There are so many. Lawyer, politician. So many departmental knowledge. So one becomes doctor and expert by high research work. For the last... How many years you were in USA?

Svarūpa Dāmodara: I think five years.

Prabhupāda: Five years. After five years hard work and placing the theses among the learned scholars, they admitted, "Yes, it is very nice research work." Now they have offered him a Ph.D. So it is tapasya. Tapasya. Without tapasya, you cannot get any credit. That is not possible. If one wants to get credit immediately, without tapasya, that is bogus. Therefore it is said, tapasaḥ, and śrutasya. Śrutasya means hearing from the authorities. By attending lectures of the professors, of the scientific scholars, hearing. Or Vedic knowledge.

So anyway, everyone is getting knowledge, perfection, by tapasya, by austerity, by learned scholarship. So here it is said that, that these things are required for describing Kṛṣṇa. These things are required for describing Kṛṣṇa. Not only on the theory, but actually to prove that this knowledge is there, Kṛṣṇa is full of all opulences, and... It is said... Jñāna, jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā. Eh? What is the beginning? Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Kṛṣṇa means He's the full opulent Personality of Godhead with all riches, all reputation, all beauty, all knowledge. That you have to prove. Any department of knowledge, you have to prove that it..., this knowledge is coming from Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is Kṛṣṇa consciousness. (aside:) Let him sit down properly. That is scholarship. You make research work, but... In the śāstra it is said that Kṛṣṇa is the original person of this departmental knowledge. Suppose you are a lawyer. So Kṛṣṇa gives the law. This is research work. Just actually Kṛṣṇa gives. What is Kṛṣṇa gives? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is law. The first giver of law is Kṛṣṇa, that "You give up all nonsense. Surrender unto Me." This is law. Then you'll understand everything. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Religion means the law given by Kṛṣṇa, or God. That is religion. Otherwise, it is not religion. That is cheating. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. This is cheating religion. If you do not follow Kṛṣṇa, that is cheating.

"Kṛṣṇa" means... When I say "Kṛṣṇa," Kṛṣṇa means God. God is one. That is Kṛṣṇa. Others, they admit that God is one. But they do not know who is that one God. That is their defect. That is the difference between us and others. They do not know... Just like if I say that "Have you got any father?" So he'll say, "Yes, I have got my father." "Now, who is your father?" "I do not know." That's not a very good credit. Because without father, mother, there is no existence. So everyone knows I have got a father. But who is my father, that I do not know. At least, in India, one who cannot say his father's name, immediately he becomes degraded. Just like the Jābāla Satyakāma. Jābāla Satyakāma, he, he was... He went to Gautama Muni, "Please initiate me." And according to Vedic conclu..., initiation is meant for the brāhmaṇa. Brāhmaṇa, kṣatriya and vaiśya. Not for the śūdras. Śūdras are not initiated. And in the Kali-yuga, because everyone is a śūdra, therefore he's first of all given training to become a brāhmaṇa. Then the sacred thread is offered. This is the process. Because actually, initiation cannot be given to anyone except a brāhmaṇa. So kalau śūdra-sambhavaḥ: "In the Kali-yuga, everyone is śūdra." That is to be accepted without any disagreement. Kalau śūdra-sambhavaḥ. Because they have no saṁskāra. Asaṁskṛtāḥ kriyā-hīnā mlecchāḥ. One who is not undergone the reformatory processes, garbhādhāna-saṁskāra, upanayana-saṁskāra... There are ten kinds of saṁskāras, reformatory. One who has not gone, or one who is not permitted to undergo the saṁskāra, he's śūdra. Saṁskārād bhaved dvijaḥ. Everyone is born śūdra. By reformatory method, he becomes twice-born-by the spiritual master and Vedic knowledge. Vedic knowledge is the mother, and spiritual master is the father.

In this way, the Jābāla Upaniṣad... He was asked by his, by Gautama Muni, "Who is your father?" So he said that "I do not know." "Then go to your mother. Ask her." The mother could not say, that "I do not know who is your father. I have connection with so many men.” So he came back to Gautama Muni, ”Sir, my mother also does not know.” She said that she had many connections, ’I do not who is particularly your father.’ ” But Gautama Muni immediately accepted him, ”Yes, you are brāhmaṇa, because you are truthful. Nobody dares to say like that, that ’I do not know my father’s name. My mother said that she had many connections.’ ” Because he was truthful, satyaṁ śamo damas titikṣā, so by the quality, he was accepted immediately, and he was initiated, that ”You have the qualities of brāhmaṇa.” A brāhmaṇa will speak truth, even to his enemy. If the enemy comes, if a rogue comes, ”How much money you have got in your box?” a brāhmaṇa will say, ”Sir, I have got one hundred dollars.” (laughs) Just like the other day, in the Customs examination in Bombay, so our Brahmānanda Mahārāja was asked, ”What is the value?” ”No, I have purchased it.” ”What is the value?” ”Two hundred dollars.” He did not say that ”I am using it for long time.” No. ”It is new. I have purchased.” That’s all right. Yes. But Kali-yuga is so implicated that sometimes we have to speak the untruth. But it is the business of the brāhmaṇa to speak the truth. No untruth.

So, so in this way our proposition is that if we want perfection, then in whatever position we are, either I am a brāhmaṇa, or I am a kṣatriya, or I am a vaiśya, or I am a śūdra-it doesn’t matter, if we simply take this vow, that Kṛṣṇa is the original cause of everything… A śūdra is also a, the original cause is Kṛṣṇa. Kṛṣṇa says in the Śrīmad-Bhāgavatam that He is the cause of the śūdras. You should not hate anyone, because everyone is born of Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Kṛṣṇa says. Sarva-yoniṣu. It doesn’t matter in what form the living entity is there, but Kṛṣṇa claims that He is the father, He is the father. So either brāhmaṇa or kṣatriya or vaiśya or śūdra or mleccha, yavana, or white, black, European, American-anyone-he should know that the original cause is Kṛṣṇa. This is perfection of life.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto ’rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

So if everyone says that ”Original cause of my existence is Kṛṣṇa,” this is Kṛṣṇa consciousness. It doesn’t matter. Not that a brāhmaṇa… Brāhmaṇa is the mouth of Kṛṣṇa, and kṣatriya is the arm of Kṛṣṇa, and vaiśya is the belly of Kṛṣṇa, and śūdra is the leg of Kṛṣṇa. But do we distinguish that ”Here is Kṛṣṇa’s mouth, or head; all the flowers should be offered here, not to the leg”? Do we make any such distinction? When we worship Kṛṣṇa, rather, our first duty is to offer to the lotus feet of Kṛṣṇa. And Kṛṣṇa says that śūdra, in Bhāgavata says, śūdra is the leg. So there may be distinction of profession, occupation, caste, creed, color… It doesn’t matter. But if everyone tries to become Kṛṣṇa conscious, that ”The original cause of my existence is Kṛṣṇa,” then there is life… Life is perfect. This is our Kṛṣṇa consciousness movement. Not blindly, but by research work, that how the original cause is Kṛṣṇa? Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: ”I am the original cause of everything. Everything emanates from Me.” How can I deny that Kṛṣṇa is not cause? This is Kṛṣṇa consciousness. Therefore, those who are advanced devotee, he does not see anything else but Kṛṣṇa. Because Kṛṣṇa is the cause of everything. That is required. Therefore he’s Kṛṣṇa consciousness.

So we should not take anything neglectfully. Neither we should be careless to take care of Kṛṣṇa’s property, Kṛṣṇa’s living being, Kṛṣṇa’s house, Kṛṣṇa’s temple, Kṛṣṇa’s business, Kṛṣṇa’s… Everything Kṛṣṇa’s. Kṛṣṇa. Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat [Īśo mantra 1]. If we think like that, then that is perfect Kṛṣṇa consciousness. Man-manā bhava mad-bhaktaḥ [Bg. 9.34]. We may think, see varieties of things. It doesn’t matter. But if we know that the original cause of this thing is Kṛṣṇa, that is perfection. We are seeing this table. It is wood. But if we know… It is a fact. You know or not know, that doesn’t matter. The original cause is Kṛṣṇa. The microphone, the original cause is Kṛṣṇa. These karatālas, the original cause is Kṛṣṇa. This pitcher, original cause is Kṛṣṇa. Everything. That is Kṛṣṇa consciousness. And it is fact. Not that we are imagining. Just like… Take, for example, these material things. Material things, this table. It is… How it is caused by Kṛṣṇa? Kṛṣṇa says, bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Bhūmi, this earth… Bhinnā prakṛtir me aṣṭadhā: ”That is My energy.” So, so bhūmi, the earth, is the cause of the tree, wood, and the wood is the cause of this table. Therefore, originally, Kṛṣṇa is the cause of the table. There is no doubt about it. Anything you take. Either you take this wood or you take this water or this ether or chemical, the original cause is Kṛṣṇa.

Now, to be ascertained, education, that why it is called Kṛṣṇa is the origin. That is research work. How it has been…? Just like I give you the hint of research work that, Kṛṣṇa says that ”The earth is my energy, separated energy.” And earth is the cause of the wood. And wood is the cause of the fire. Fire is the cause of melting… So many, so many. You can go. So idaṁ hi puṁsas tapasaḥ…kavibhir nirūpitaḥ. Describe the attributes of Kṛṣṇa. You can write. Just like you can write volumes of books on this table. If you are intelligent enough, you can make research work on the table. But in that research work, conclude that Kṛṣṇa is the origin. A carpenter can, he can write about Kṛṣṇa, if he’s thoughtful. Anyone. Therefore it is said, yad-uttamaśloka-guṇānuvarṇanam. Whatever your profession is there, you know that the original cause is Kṛṣṇa. Now make research work and find out how Kṛṣṇa is the original cause. That is education. That is wanted. Am I right?

Svarūpa Dāmodara: Yes, Śrīla Prabhupāda.

Prabhupāda: Yes. So everyone can write books. Everyone wants to write books, wants to show some scholarship. Do it. But the conclusion should be that ”Here is the original cause.” And it is already said in the śāstra… Kṛṣṇa personally says that

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

This is budhāḥ. Those who are actually educated, they’re called budhāḥ, in full knowledge.

So there are departmental knowledge. So by research work, when one understands that Kṛṣṇa is the original cause of everything, then that is siddhānta. Therefore Caitanya-caritāmṛta kaṛacā says that

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛdha mānasa

[Ādi 2.117]

Siddhānta, conclusion, try to study. Kṛṣṇa says, "I am the origin of everything." So whatever subject matter you have got, you study. Then when you come to this conclusion, "Yes, actually Kṛṣṇa is the original cause," then your devotion of Kṛṣṇa immediately increases. If you accept blindly Kṛṣṇa, that is one thing, another one thing. And if you study, make research work, and find out Kṛṣṇa is the original cause, then your love for Kṛṣṇa will increase. So this is required. This is required.

So this verse is very important thing. And everyone should make research work. But a devotee, one who has concluded, one who has perfectly known that Kṛṣṇa is the original cause of everything, he hasn't got to do anything. His business is finished. He doesn't require any more to go, undergo severe austerities to find out whether Kṛṣṇa is cause or not cause. Because he has already known. He has already known. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. No more tapasya. Chant Hare Kṛṣṇa. But if you have got doubt, make research work. You'll have to come to the conclusion. But if you have concluded it, "Yes, Kṛṣṇa is the original cause of everything," then your business is finished. Chant Hare Kṛṣṇa. But if you have got doubt, then do it. That is your business. Don't be blind. Either you accept here the words of Kṛṣṇa… Kṛṣṇa says, "I am the original cause of everything." That's all right. If you believe that "Kṛṣṇa says," it is all right. If you do not believe, then make the research and find out. That is perfection. In both ways you'll have to come to the…

Because the fact is fact. Either… Suppose somebody says, "Don't touch fire. It will burn your hand." If you accept it, your father's advice or your teacher's advice, "Don't touch fire," it is as good. And if you want to make research, "No, why shall I believe my father, my teacher. Let me experiment, touch," the result will be the same. Result will be the same. But if you want to make experiment, do it. But come to this conclusion, that Kṛṣṇa is the original cause of everything. Then your life is perfect.

Thank you very much.

Devotees: Jaya, Śrīla Prabhupāda. [break]

Puṣṭa-kṛṣṇa(?): …translation… [break] …Bhagavad-gītā… [break]

Dayānanda: …Prabhupāda…

Prabhupāda: Hm.

Dayānanda: What is that… [break]

Prabhupāda: …nice. I don't exactly… We have heard from authorities. There is no question of inquiring. What is the… Even if you don't quote, you can assert firmly that everyone is a śūdra. How? Now, guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Bhagavad-gītā says this classification is made, guṇa-karma. So what is the karma at the present moment? They're seeking service. The so-called education means seeking service, master. Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam [Bg. 18.44]. This is śāstra. Anyone who is attached to give service to others or, without giving service to others, he cannot live, that is, he's śūdra. He has no independent existence. Just like I was showing, the dog. Unemployed. Lean and thin and… Because he has no master. The same dog, when he has got a master, he'll be stout and strong, and he'll, as soon as you… "Owf! Owf! Bow! (laughter) I have got my master." So this is śūdra. Śūdra is compared with the dog. A dog is never happy without a master. Then it is a street dog. That is the difference between household dog and a street dog. So in this age practically you see, unless there is employment, he's a street dog. That is the proof that everyone is a śūdra. That is the proof.

Brahmānanda: Brāhmaṇa is not to accept any employment.

Prabhupāda: No. He'll die of starvation. He'll not accept any employment. That is brāhmaṇa. Kṣatriya also that, and vaiśya also. Only śūdra. A vaiśya will find out some business. He'll find out some business. So there is a practical story. One Mr. Nandi, long, long ago, in the Calcutta, he went to some friend that, "If you can give me a little capital, I can start some business." So he said, "You are vaiśya? Mercantile?" "Yes." "Oh, you are asking money from me? Money's on the street. You can find out." So he said, "I don't find." "You don't find? What is that?" "That, that is a dead mouse." "That is your capital." Just see.

So in those days plague in Calcutta, plague was going on. So municipal declaration was any dead mouse brought to the municipal office, he'll be paid two annas. So he took that dead body of the mouse and took to the municipal office. He was paid two annas. So he purchased some rotten betel nuts with two annas, and washed it and sold it at four annas, or five annas. In this way, again, again, again, that man became so rich man. One of their family members was our Godbrother. Nandi family. That Nandi family still, they have got four hundred, five hundred men to eat daily. A big, aristocratic family. And their family's regulation is as soon as one son or daughter is born, five thousand rupees deposited in the bank, and at the time of his marriage, that five thousand rupees with interest, he can take it. Otherwise there is no more share in the capital. And everyone who lives in the family, he gets eating and shelter. This is their… But the original, I mean to say, establisher of this family, Nandi, he started his business with a red, a dead rat, or mouse.

That is actually fact, actually fact, that if one wants to live independently… In Calcutta I have seen. Even poor class vaiśyas, and in the morning they'll take some ḍāl, bag of ḍāl, and go door to door. Ḍāl is required everywhere. So in morning he makes ḍāl business, and in evening he takes one canister of kerosene oil. So in the evening everyone will require. Still you'll find in India, they… Nobody was seeking for employment. A little, whatever he has got, selling some ground nuts or that peanuts. Something he's doing. After all, Kṛṣṇa is giving maintenance to everyone. It is a mistake to think that "This man is giving me maintenance." No. Śāstra says, eko yo bahūnāṁ vidadhāti kāmān. It is confidence in Kṛṣṇa, that "Kṛṣṇa has given me life, Kṛṣṇa has sent me here. So He'll give me my maintenance. So according to my capacity, let me do something, and through that source, Kṛṣṇa's maintenance will come." Just like we are maintaining so many people in the Kṛṣṇa consciousness movement. So what business we are doing? But we are confident that Kṛṣṇa will send us our maintenance. That confidence required. A śūdra means he becomes disturbed. He becomes disturbed. "Oh, I have no employment. How shall I eat? Where shall I go? Where shall I live?" He has no faith in Kṛṣṇa. The brāhmaṇa has got full faith. The kṣatriya has got little less faith, the vaiśya, little less faith, and the śūdra has no faith. This is the difference.

So your question was that how we can know a śūdra? That because everyone is now faithless and everyone is seeking after employment. Therefore… We may discuss in so many ways. Because people have become śūdra, therefore the capitalists are exploiting them. If everyone denies to be, serve, then these so-called industries will fail. Immediately. That is Gandhi's proposal. "Noncooperate with the British government, and it will wind up." And actually so happened. Because people are now śūdras, they depend for their bread to others, the others exploit them: "Come here. You work and I shall give you bread." They do not believe any more, "O God, give us our daily bread." They think that "This, our master give us daily bread." That is śūdra. Śūdra means one who is dependent on others. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam. This is the description, definition of śūdra. And vaiśya: kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. The vaiśya is doing the kṛṣi, agriculture. Why he should depend on…? Take some land from the government. You produce your food. Where is the difficulty? Keep some cows. You get milk. Vaiśya-karma svabhāva… Go-rakṣya. If you have got excess, then make trade. Why you should depend on others?

But they do not know. They want that "I shall go at ten o'clock in the office, and I shall do nothing. Simply I shall take the pen and make like this and take my salary." That's all. Cheating. This is going on. Therefore the whole system is polluted. Nobody's doing his duty. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma… [Bg. 4.13]. According to one's quality, one must work. But nobody wants to work. So therefore they are śūdras. They are working, but at the care of somebody else. Not independently. Now the school, college, the teacher is also depending on salary. So they are śūdras. So what teaching they will give? Teaching is the business of the brāhmaṇa. No salary. Formerly, all the brāhmaṇas, they used to have that… It is called ṭola, catuṣpāṭhī. Catuṣpāṭhī. Brāhmaṇa, he'll sit down anywhere and invite that "If you like, you can come and take some teachings from me."

Brahmānanda: Caitanya Mahāprabhu did that.

Prabhupāda: Yes. So still in villages you'll find, the brāhmaṇa is sitting somewhere, and the small children are coming, and they're bringing some presentation. Somebody's bringing rice, somebody … And brāhmaṇa was satisfied, satisfied. "Whatever Kṛṣṇa sends, that's all right." This is brahminical qualification. He doesn't want more. There was a brāhmaṇa teacher in Kṛṣṇanagara. So the zamindar of Kṛṣṇa…, Rāja-kṛṣṇa-candra, he went that "Brāhmaṇa, what can I help you?" "No, I don't want your help." "No, you are… Your house is not very good, and your…" "No, I am quite satisfied." "How you are pulling on?" "No, I have got my students. They bring some rice. And here is a tamarind tree. My wife collects some leaves and boils it, and that becomes nice soup. And these boys bring some rice. I am quite satisfied."

[break] "…as your production is there, give me twenty-five percent. I'll give you protection." That is kṣatriya business. Brāhmaṇa's business, teaching. And vaiśya: till the field, agriculture, get your food. Now, where is dependence? Only a śūdra, he cannot take up all these things. "Give me some service, sir. Give me some service." In the modern education, they… The more and more industries increasing, there śūdras are being trained up. Technology. Technology means he must get some service. Otherwise, useless. Simple life, teaching, brāhmaṇa; and kṣatriya, give protection; and vaiśya, till the ground. This is… Where is the question of scarcity? The scarcity is that nobody's doing his real duty. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. And people are exploiting. There is competition, dissatisfaction, fight. So many things, sinful activities. The whole society is polluted. Actually, the whole human society is now conducted by the śūdras. But śūdras cannot run on government. That is not possible. Because that śūdra, your Nixon, is a śūdra, he is exalted post, therefore everything is not in order.

Brahmānanda: Kṣatriyas should run the government?

Prabhupāda: Oh, yes.

Brahmānanda: And the brāhmaṇas should give advice.

Prabhupāda: Yes. That is Vedic system. The brāhmaṇas would never take part in administration. They would give advice according to śāstra.

Svarūpa Dāmodara: I have a comment on that research.

Prabhupāda: Hm.

Svarūpa Dāmodara: You said that researches are all right, but there has to be a standard.

Prabhupāda: Yes.

Svarūpa Dāmodara: It has to be standardized.

Prabhupāda: Yes. Research.

Svarūpa Dāmodara: Yes.

Prabhupāda: Yes. So that is the business of the research scholar, how to make it standardized. Everything is standardized. Just like you have found the molecules, protons, and… They are working in a standardized way. They are not working whimsically there. There is standard process.

Svarūpa Dāmodara: And what is that standard? What is that standard of research?

Prabhupāda: The standard is already there. Is not that?

Svarūpa Dāmodara: Yes, but…

Prabhupāda: Standard is already there. Kṛṣṇa has already made the standard. Our intelligence is to know how the standard has come.

Svarūpa Dāmodara: So we say that brahma-jijñāsā is a standard. Is that, is that…? Is that okay?

Prabhupāda: Brahma-jijñāsā means… Anything you take, it is working in a standard way. Just like the sun is rising. So the brahma-jijñāsā means how the sun is rising exactly in time? Who has made this rule? And in astronomy there is very fine calculation, one ten-thousandth part of a minute or something like that? I have heard from you scientists. They, they make calculation of the movement of the sun, that. In astrology also, the moment is calculated like that. If the exact moment is there, by mathematical calculation, he can give you the exact history of your whole life. This is standard, all standard. Niyamitaḥ. Yasyājñayā bhramati kāla-cakraḥ. There is, Brahma-saṁhitā says:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

How exactly the sun and the moon and the planets, they are rotating? How? Yasyājñayā, by whose order? That Govinda, ādi-puruṣa, I offer my respectful… Everywhere you'll find the research.

Svarūpa Dāmodara: But the difference between the transcendentalists and the scientists is that they do not know the standard of research.

Prabhupāda: Yes. Therefore we say they are fools. Why do we say mūḍhāḥ? Because they do not know. And our business is easy. We take Vedic version, Kṛṣṇa's version, Brahmā's version, Vyāsadeva's version, and accept. That's all. Which one is easiest? Our business is very simple. You ask your father… A child asks his father, "Father, what is this?" The father says, "This is microphone, my dear child." And he will, "Mother, this is microphone." So when he says this "Mother, this is microphone," is he correct or not?

Svarūpa Dāmodara: Yes, he is.

Prabhupāda: He's correct. He may be child. But because he has accepted the words of his father, the statement is correct. So our process is that. Take the version of the authority, Kṛṣṇa, and you repeat it. Your version is perfect. This is our policy. Therefore Caitanya Mahāprabhu says, "You rascal scholar, philosopher, scientist, don't manufacture anything. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. That's all. You become master." Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. You become master. You can teach others. A spiritual master. That's all. And if, whatever little success I have got-only for this reason. I have never said anything which is not spoken by Kṛṣṇa. I never said, "In my opinion." I never said. You are so many students. I never said that to you. What is my opinion? One should know, "What is the value of my opinion? I am imperfect being." This is called tṛṇād api sunīcena taror api sahiṣṇunā. If one thinks, "Oh, I am big scholar. I am this. I am that," you are rascal. You have to simply carry the message of Kṛṣṇa. But for your understanding you can make research work.

Svarūpa Dāmodara: That is the secret.

Prabhupāda: Yes, that is the secret.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

If one has got unflinching faith in Kṛṣṇa and his representative, guru, then all the knowledge will be revealed to him automatically. Just like yourself. You are a big scientist. You have talked with me, you have studied with me, and you have examined me in so many ways. And I have also spoken whatever I had knowledge. Unless you are convinced, how you can say that "You are my spiritual master"? So what is the secret? I am not a scientist. I am not M.A., C.A How do you agree to accept me as spiritual master? Because I stick to this principle, Kṛṣṇa and guru, that's all. This is the secret of guru.

So today is Baladeva āvirbhāva. Baladeva, in the strength. Nāyam ātmā bala-hīnena labhyaḥ. You cannot understand, realize yourself without the help of Baladeva. Therefore in the Vedic literatures: nāyam ātmā bala-hīnena labhyaḥ. You cannot become self-realized without the help of, without the mercy of Baladeva. Now, our Vivekananda Swami, he interpreted that "Unless you become stout and strong like the bulls and the buffalo, you cannot realize self." He interpreted like that. So he engaged people to make gymnastics, exercise. "You become very stout and strong, eat meat, and…" This is going on. This philosophy is going on. Bala-hīnena… "Unless you become as strong as a tiger, you cannot realize yourself." This interpretation is going on. Bala-hīnena labhyaḥ. Therefore they are… Always they put this argument, that "Our countrymen is suffering. There is no food. First of all we must give them food, make them strong, stout. Then we shall talk about Kṛṣṇa consciousness." Do they not say like that?

Brahmānanda: Yes.

Prabhupāda: This is another nonsense. Bala-hīnena does not mean this physical strength. Bala-hīn… Bala, bala means spiritual strength, Baladeva. Baladeva is spiritual strength. Nityānanda. Balarāma haila nitāi.

Brahmānanda: Hīna, hīna. Bala-hīna?

Prabhupāda: Hīna means without. And bala means strength. So śāstra says, nāyam ātmā bala-hīnena labhyaḥ: "One who is less strong, or one who has no support of the strength, then he cannot make any progress in spiritual self-realization." This is the Vedic injunction. So they interpret that unless you become physically strong, you cannot make any spiritual advancement. So…? But in the Western countries we have seen, so many people physically very strong, stout and strong. Practically everyone. But what is their self…, advancement in self-realization? So these things are going on. So bala means spiritual strength, not material strength. Nāyam ātmā bala-hīnena labhyaḥ. That means one must be spiritually strong. And that spiritually strong means to have good faith in Kṛṣṇa and guru. That is spiritual strength. Therefore Baladeva means guru, spiritual strength. Balarāma haila nitāi. Nitāiyer karuṇā habe… What is that song? Nitāiyer karuṇā habe vraje rādha-kṛṣṇa pābe. He is… "If there is mercy of Nitāi, then…" That Visansena(?), call him. (calls out to someone who is apparently leaving) Serji, aiye na? (Hindi)

Indian: (Hindi)

Prabhupāda: Aiye, sāheb.

Indian: (Hindi)

Prabhupāda: Aiye.

Indian: (Hindi) What is… What shall I do, coming?

Prabhupāda: Sit down. You can make some space. Aiye.

Indian: (Hindi)

Prabhupāda: [break] …the verse from Śrīmad-Bhāgavatam,

idam hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

That everyone is situated in some business, occupation. So it is the duty of the person, never mind in whatever occupation he is engaged, uttamaśloka-guṇānuvarṇanam, to glorify the Supreme Lord. It doesn't matter whether he is a medical man or he is an engineer or a lawyer, or whatever he may be, politician… His only business is by his occupational duties to glorify the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness movement. We do not advise that you change your place. There is no need of changing place. Sthāne sthitāḥ. This is the Brahmā's version. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain your, in your occupation, your position, but kindly hear. Therefore we have got so many śāstras, Vedic… Therefore the Vedic literature is known as śruti. One has to hear. But that education is lacking. Nobody is hearing the Vedic literatures. They are hearing so many other things, but not… Therefore Bhāgavata says, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ. Śrotavyādīni. The business is to hear.

But,

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Gṛheṣu. We are now compact in our home. You take universal home or your house home or this body home, we are within. So gṛheṣu gṛha-medhinām. Because we have taken that the home business is everything. Gṛheṣu gṛha-medhinām. And who has taken like this? Apaśyatām ātma-tattvam [SB 2.1.2], one who cannot see the, "What is the value of my existence," ātma-tattvam. So for them, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2], they have got many things to hear. Here, of course, in India, we have got newspaper, four pages, five pages, but in the foreign countries, especially in America, they'll present newspaper, so big. Therefore there is paper scarcity. You see? Unnecessarily printing so much, huge quantity of newspapers. And people… Sometimes they do not touch it. The newspaper man throws in everyone's bungalow, and it is lying for three days. So who is going to read? But they are making their business because they get advertisement. In the… Many news. So they have got to hear or understand so many news, but not this Bhāgavatam. They'll devote the whole day for reading this newspaper or some fiction or some novels, for this and that. Some political talks and… But they have no time to hear Śrīmad-Bhāgavatam and Bhagavad-gītā. Apaśyatām ātma… Because they have no, no interest in self-realization. There is no interest. People have lost all interest. This is the position. Therefore this Kṛṣṇa consciousness movement is essential at the present moment.

Now, these European and Americans, they have enough heard about all these nonsense. Therefore they are anxious to hear about self-realization.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

(Hindi) He was punishable. It was the duty of the government to see that "You are posing yourself as brāhmaṇa. Whether you are doing the duty of a brāhmaṇa?" If he's not doing, then he was punished. Therefore nobody was unemployed. A brāhmaṇa is doing his duty, kṣatriya's doing his duty, vaiśya his duty. We get this information from Mahārāja Pṛthu's kingdom. He, he was very strict, that whether one is doing his duty. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. If the brāhmaṇa is doing his duty, the kṣatriya is doing his duty, and vaiśya is doing his duty, then where is the unemployment? And it is the duty of the government to see that everyone is doing his duty.

Indian: (indistinct)

Prabhupāda: No, no. Society means this combination of all these men. So if everyone is doing his duty, then it is quite all right. That is perfect society. Society means some combination of men. So if every man perfectly does his duty, then there is no question of imperfect…

Indian: (indistinct)

Prabhupāda: Yes. That is the difficulty. That is the difficulty. That I was explaining, that at the present moment mostly persons, they are śūdras. Just like in your body there are four divisions. Your head division, your arm division, your belly division, and your leg division. And if you cut off everything, simply you keep the legs, then what will be done? So at the present moment there is no brāhmaṇa, no kṣatriya. Maybe some vaiśyas only. Only śūdras. Therefore there is chaos. If the division is made, kept, as it is advised in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], according to guṇa and karma, then the society is maintained very nicely, properly. If your head is working nicely, if your arms are working nicely, if your stomach is working nicely, leg is working…, then you are fit. But if you have got only legs, and head, there is no head, there is no arm, then what is the…? Dead society.

So we are giving education at the present moment to become śūdras. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. To serve others. A brāhmaṇa will not serve anyone else. A kṣatriya will not serve anyone else. A vaiśya will not serve anyone else. Only the śūdras. So at the present moment we are giving śūdra education. Everyone is taking one application: "Give me some service." "No vacancy, sir." Therefore it is said, kalau śūdra-sambhavaḥ. In the Kali-yuga everyone is śūdra. And how you can have good government by the śūdras? Kṣatriya required. Just like Mahārāja Parīkṣit. He was touring. As soon as he saw one man is killing cow, "Who are you, rascal, killing cow in my kingdom?" Kṣatriya. Give protection. Even to the cows. Prajā means one who has taken birth in that land. Why he should not be given protection? But because they are śūdras, they do not know what is the kṣatriya's duty, what is the government's duty. This is the position. Am I right or wrong?

Indian: (indistinct)

Prabhupāda: No, I am speaking according to our śāstras.

Indian: (indistinct)

Prabhupāda: No, no. In those days the whole planet was Bhāratavarṣa. Therefore it is called Mahābhārata.

Indian: (indistinct)

Prabhupāda: That was not small. That was very big. Parīkṣit Mahārāja was going on tour because he was the emperor of the whole planet.

Indian: (indistinct)

Prabhupāda: Now it is divided.

Indian: (indistinct)

Prabhupāda: No, that was another thing. That was for, fight for the right cause. Not for… It may be politically like that, but the division was there, brāhmaṇa, kṣatriya, vaiśya, śūdra. And the last, Kṛṣṇa's compromising plan was that "After all, they are kṣatriyas, these five brothers. They cannot take the business of a vaiśya or brāhmaṇa. So give them five villages so that they may be satisfied, ruling over these…" "No, not even land holding the upper portion of the needle." Then there was fight. Then there was fight.

So as far as possible… Of course, our, this movement is creating brāhmaṇas. People now require a brāhmaṇa, the head. Of course, we are not manufacturing anything. Everything is there. Everything is there in the śāstra. We do not invent anything. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. The, we, are trying to follow as far as possible, and we are teaching that, that whatever is there…

Indian: (indistinct)

Prabhupāda: You are coming from Burdow?(?)

Indian: (indistinct)

Prabhupāda: Near Lucknow?

Indian: No.

Indian: Bareilly.

Prabhupāda: Bareilly. Oh.

Indian: (indistinct)

Prabhupāda: Oh. (end)

740804SB.VRN

Śrīmad-Bhāgavatam 1.5.23

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Vṛndāvana, August 4, 1974

Pradyumna: "In the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas, who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service."

Prabhupāda:

ahaṁ purātīta-bhave 'bhavaṁ mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yogināṁ
śuśrūṣaṇe prāvṛṣi nirvivikṣatām
[SB 1.5.23]

So this is the previous life history of Nārada Muni. Nārada Muni is explaining about his previous life to Vyāsadeva. What was the previous life? The son of a maidservant. Maidservant means śūdrāṇī, not born of a brāhmaṇa family. Low class, maidservant. So from this position, Nārada Muni became the greatest muni. He is describing his own life.

This is most important point, that even… First of all, he was a boy, three-, four-or five-years-old boy, no knowledge. And second point is that he was not born in a very high-grade family, aristocratic family, rich family. No. Maidservant's son. He did not give any information of his father also. Dāsyāḥ. Dāsyāḥ means there is no certainty who is father. Dāsī. Dāsī-putra. The… Formerly, big, big men, especially kṣatriyas… Just like when Vasudeva was married with Devakī, so with Devakī many hundreds maidservants were given, with Vasudeva. That is the system, especially among the kṣatriyas. When a kṣatriya king is married, then along with the queen, many girlfriends of the queen, they are also taken away. This is also nice solution of social problem. Yes. Because female population is always greater than the male population. And… Therefore, the royal order, they would accept all these girls as associates. And sometimes they would be pregnant, and there will be son. They were called dāsī-putra. They were not neglected. They were equally taken care of. But they were not heir to the throne. Only the married wife's son… Just like Vidura. Vidura's birth was like that. Vidura was not born of the queen, but maidservant. And Dhṛtarāṣṭra, he took him as his brother. There was no discrimination, because one is born of the maidservant… No. Equal treatment. Only the restriction was that he would not inherit the throne. That was the system.

So here… Of course, it appears that Nārada Muni was not of that kind of dāsī-putra. Ordinary dāsī-putra. Because the such dāsī, or the maidservant, they do not come out for common service. They remain within the palace. So the point is that Nārada Muni in his previous life was not very recognized family, neither brāhmaṇa nor nothing of the sort. Still, he became next life the Nārada Muni. And what is the cause? What… The cause is, nirūpito bālaka eva yoginām: "I was appointed a boy servant of the devotees." The importance is that devotee is so important that if anyone renders a little service, then he becomes elevated to the spiritual life. What bālaka… Bālaka means there was a boy. "You, boy, bring me this," or "Do this. Just wash my cloth," or "Just set up my bedding." Like that. This much servant. Or "Wash this dish." So the devotional service is so powerful, by doing this… This will be described later on, that simply by doing this little service to the yoginām, he was so blessed that next life he became Nārada. This point is very important point. That is being explained.

Another point is that when one is situated… Nārada, after this life, he became situated in his spiritual life. In the spiritual life, therefore, he was able to go anywhere. Nārada is traveling all over the universe. Not only within this material world, in the spiritual world also. He goes to see Nārāyaṇa in the spiritual world. (aside:) This boy is sleeping. You can… You go back side. Those who will sleep can go back side. So this is one point, that in spiritual life one is free to move. There is no requisition of this airplane or…

Even in this material world, those who are very highly elevated… That is called… They live in the Siddhaloka. There is a… That is described in the Second Canto of Śrīmad-Bhāgavatam, Siddhaloka.

Now, Siddhaloka, the inhabitants of the Siddhaloka, they don't require any plane. They can go… Because siddha means the inhabitants in that planet, they are all perfect in aṣṭa-siddhi-yoga. By yogic perfection, one can travel in the space. Just like Durvāsā Muni. He traveled in the space. When there was chasing by the Sudarśana-cakra, he, by yogic power, he fled from one place to another, one place… He even entered the spiritual nature and saw Viṣṇu personally. Still he was condemned. The Sudarśana-cakra was after him, chasing. He tried to insult Ambarīṣa Mahārāja, Vaiṣṇava. So… He wanted to kill. Not only insult, but he wanted to kill him. A demon was immediately produced by his hair. The yogis can do that. Aṇimā… Aṇimā, laghimā, prāpti-siddhi… Whatever they like… Immediately he brought one demon. So…

But Vaiṣṇava, Mahārāja Ambarīṣa, he was neither yogi, nor he could display any yogic perfection. But he was protected by Kṛṣṇa, by the Sudarśana-cakra. This is Vaiṣṇava's… Vaiṣṇavas do not require to practice any yogic power to become materially powerful. He doesn't require. Simply his surrender to Kṛṣṇa makes him all-powerful. This is the position of Vaiṣṇava. Vaiṣṇavas, they do not care for all these yogic powers. They depend on Kṛṣṇa. And who can be… Kṛṣṇa is the yogeśvara, all, master of… Yatra kṛṣṇo… yatra yogeśvaraḥ kṛṣṇaḥ [Bg. 18.78]. So if one takes shelter of the Yogeśvara, the master of all mystic power, why he should bother about this yogic power? A poor man may try to earn money by hard labor, but one who is a very, very rich man's son, why should he labor? The father's money is sufficient. Similarly, a devotee, a sincere devotee, he is under the protection of Kṛṣṇa. And under the protection of Kṛṣṇa means under the protection of all six kinds of opulences: riches, then strength, then reputation, wisdom, renunciation, beauty-the six kinds of opulence. Kṛṣṇa, under… Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. This is stated here.

Because if you get somehow or other Kṛṣṇa's favor, then there is no question of any more profit. Sufficient profit. You have got everything. Simply be sincere to the service of Kṛṣṇa. Then you have got everything. There is no need of trying for this or that. Yasmin sthito guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. If one is situated under the shelter of Kṛṣṇa's lotus feet, then guruṇāpi duḥkhena na vicālyate. If there is dangerous type of inconvenience, then he's not disturbed. He knows… Just like Ambarīṣa Mahārāja, Prahlāda Mahārāja… There are many instances. His father, Hiraṇyakaśipu, was giving him trouble, chastising. He was patient, not disturbed. So be sure that if you are, if you have actually taken shelter of the lotus feet of Kṛṣṇa, there is no question of danger. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. And Kṛṣṇa confirms it: "Kaunteya, My dear Arjuna, you declare to the world that My devotee will be never vanquished by any enemy." That is Kṛṣṇa's assurance. So why should we try to…

Of course, if Kṛṣṇa's order is there, that is another thing. Just like Arjuna. Arjuna was ordered by Kṛṣṇa, "You fight." When Kṛṣṇa says, "You fight," you must fight. Not that Kṛṣṇa says, "You fight," and you say, "No, I have taken Your shelter. Why shall I fight?" No, that is not. That is disobedience. When Kṛṣṇa says, "You fight," you must fight. When… Our life should be that whatever Kṛṣṇa says… That is full surrender. Or His representative says, that is my life. Viśvanātha Cakravartī has explained in the Bhagavad-gītā.

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

So our… We should be fixed up on the order of Kṛṣṇa coming through the spiritual master. Then our life is successful. This is the secret of success in spiritual life. Yasya prasādād bhagavat-prasādaḥ ***. This is assured. We have to please the spiritual master. And if he's pleased, then Kṛṣṇa is pleased. The argument that "We do not see Kṛṣṇa personally. How we can satisfy Him?"… You satisfy your spiritual master, then Kṛṣṇa is pleased. Yasya prasādād bhagavat-prasādo yasyāprasādāt… ***. And if you want to please directly Kṛṣṇa, and show your spiritual master plantain, then na gatiḥ kuto 'pi. It will be all useless. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **.

So this Nārada Muni's history is very interesting, that he was not educated, a boy, and not coming from cultured family-maidservant's son. The only qualification was that nirūpito bālaka eva yoginām. He was engaged as a boy servant to the yogis. So how he got this opportunity? That is here: śuśrūṣaṇe. Śuśrūṣaṇe means in service; prāvṛṣi, during the rainy season. Because saintly persons, mendicants, sannyāsīs, their business is to travel. Travel. When, of course, something established, then a sannyāsī can rest, paramahaṁsa stage. When there are many disciples, workers, it is going on, then he can take rest. Otherwise it is the business of the sannyāsī to travel.

So these yogis, or the sannyāsīs, they were traveling all over the world or all over the country or all over the province… Their business is traveling. But during rainy season, because it is very difficult… Formerly, there was no airplane. Or might be, but they were not traveling, walking. So for these four months, rainy season, they used to take shelter at a nice place in a pilgrimage and wait. Until the rainy season is finished, they would not go out. That is called cāturmāsya. This is the meaning of cāturmāsya. So Nārada Muni got this opportunity. Now, you can calculate. This is knowledge. Then he had the opportunity to serve these yogis for four months only. Not more than that. And he became Nārada. Just understand how much powerful is service to the Vaiṣṇavas, devotees. And that is also confirmed in the Śrīmad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ
[SB 2.4.18]

Yad-apāśrayāśrayāḥ means if anyone takes the shelter of the devotee, apāśrayāśrayāḥ… A devotee takes the shelter of Kṛṣṇa's lotus feet, and if somebody else takes the shelter of the lotus feet of the devotee, śudhyanti, becomes purified. This is our Kṛṣṇa consciousness movement. And who becomes purified? Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā ya…

All the people who are less than the śūdras. They are called pañcamas, fifth grade. First grade, brāhmaṇa, second grade, kṣatriya, third grade, vaiśya, fourth grade, śūdra, and all others-fifth grade. They are called caṇḍālas. The caṇḍālas… The sweeper, the cobbler, and the… Low grade. Still, in India, these fifth-grade persons only, they eat meat, pigs, and sometimes cows. Fifth grade. Now it has become a practice. And he's a first-grade man. So just see. What was the business of the fifth-grade men, that has become the business of the so-called politicians. You see. So if you are ruled by the fifth-grade men, then how you can be happy? That is not possible. How there can be any social tranquillity? That is not possible. But even the fifth-grade man, he can be purified by Kṛṣṇa consciousness movement. Therefore there is great need of this movement. Because at the present moment there is no first-class men, no first-grade men, no second-grade men. Maybe third grade, fourth grade, fifth grade, sixth grade, like that. But they can be purified. That is… The only process is this Kṛṣṇa consciousness movement. Anyone can be purified. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. They are called pāpa-yoni, born in low-grade, sinful family. Pāpa-yoni. Kṛṣṇa says, ye 'pi syuḥ pāpa-yonayaḥ. Never mind what kind of pāpa-yoni. Māṁ hi pārtha vyapā… "If he takes shelter of Me, then…" That shelter can be taken because Kṛṣṇa's representative is canvassing.

So there is no scarcity. Simply one has to take shelter of him. That's all. Just like Caitanya Mahāprabhu's mission is to create this canvasser. "Go everywhere." Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. "Go." He used to send Nityānanda Prabhu, Haridāsa Ṭhākura and, to canvass, "Please chant Hare Kṛṣṇa. Please chant Hare Kṛṣṇa. Please surrender to Kṛṣṇa." Also there was a crowd on the street. Nityānanda Prabhu and Haridāsa Ṭhākura saw, and they asked, "What is this crowd?" "No, there are two brothers, Jagāi and Mādhāi, very troublesome. They are drunkards, woman-hunters and meat-eaters, and they are, create always trouble." So Nityānanda Prabhu immediately decided, "Why not deliver these persons first? Then My Lord's name will be glorified. Śrī Caitanya Mahāprabhu's name will be glorified."

This is the business of the disciple, how to glorify the spiritual master, paramparā. I glorify my spiritual master, you glorify your spiritual master. If we simply do that, glorify, then Kṛṣṇa is glorified. That was the decision of Nityānanda Prabhu, that "Why not deliver these fallen souls first?" Because Caitanya Mahāprabhu's incarnation is to deliver the fallen souls. And in… And there is no scarcity of fallen souls in this age.

patita-pāvana-hetu tava avatāra,
mo sama patita prabhu nā pāibe āra

Narottama dāsa Ṭhākura is placing himself to the lotus feet of Śrī Caitanya Mahāprabhu, that "My dear Lord, Your incarnation is to reclaim all these fallen souls. But I am the lowest of the fallen souls. So my claim is first. Kindly deliver me." Mo sama patita prabhu nā pāibe āra. "You are, Your determination is to deliver the fallen. So I am the first-class fallen. Please accept me."

So Kali-yuga, people are suffering. They're all fallens, all meat-eaters, all drunkards, all fifth-grade, sixth-grade men. They are puffed-up, but actually they are fifth-, sixth-and tenth-grade men, not even gentlemen. Therefore my Guru Mahārāja used to say that "No gentleman can live here. The society is so polluted." And… But the, there is opportunity of serving Caitanya Mahāprabhu. Because the society is so fallen, therefore there is good opportunity to serve Śrī Caitanya Mahāprabhu. Because Śrī Caitanya Mahāprabhu's incarnation is to reclaim these fallen souls. So you have got the opportunity to serve Śrī Caitan…, to please Śrī Caitanya Mahāprabhu because He wanted the fallen souls to be delivered. Kṛṣṇa also wanted. Yadā yadā hi glānir bhavati bhārata, dharmasya glānir bhavati bhārata. Kṛṣṇa comes… This is… God's business is going on like that. He's very anxious to reclaim all these rascals, rotting in this material world. Kṛṣṇa is always anxious. He comes Himself. He comes as devotee. He comes…, sends His bona fide servant, bona fide son.

So this is Kṛṣṇa's concern, to reclaim all these fallen souls. Therefore these are the opportunity. The yoginīs, the yoginaḥ, they are traveling all over the world. Only during the rainy season they were resting. Not that in other seasons eating and sleeping only. No. Because in the rainy season, to travel, there is inconvenience, therefore only four months. So during the four months, wherever they stay, simply being served by somebody as, like a boy servant, they become delivered. There was no question of preaching. Simply giving the opportunity to serve, the fallen souls become delivered. But you must be competent, not to take service for nothing. Then you'll go to hell. If you are actually in spiritual position, then by giving others little opportunity to serve you, he'll be delivered. No question of understanding the philosophy. A devotee must be so perfect. The system is, therefore, as soon as one sees a devotee, he falls down and takes the…, touches the feet. This is the system. Because by touching the feet… Mahat-pāda-rajo-'bhiṣekam. If one is actually elevated to the spiritual life and he is, mean, takes, the people takes the opportunity of touching his lotus feet, then he becomes devotee. This is the process.

So here, how he became Nārada Muni will be described. But here it is said… One thing is that when you are liberated… Just like in the Bhagavad-gītā it is said that tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. You become an associate of Nārāyaṇa, Kṛṣṇa, Viṣṇu. Then you can remember your past lives. Remember your past lives. Just like you can remember your dreams, "I was dreaming like that." So this is all dream. Our, this life, at the present moment, because this body is false, so whatever we are acting, it is just like dream. Just like in dream at night we also work. So this is gross dream and that is subtle dream. But real life is spiritual life. But we foolish people, we are taking this life as permanent life, permanent settlement. It is not permanent settlement. Here is…, Nārada Muni's saying, ahaṁ purā atīta-bhave abhavam. Atīta-bhave. This nature… Just like everything material… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It appears for some time like bubbles in the ocean, few seconds. Again finished. The whole cosmic manifestation in which we are millions and millions of years, it is just like a bubble in the ocean. It is just like a bubble. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is said in the Bhagavad-gītā.

So Nārada Muni confirms that "Formerly, in the millennium…" That is Brahmā's night. When Brahmā's night comes, everything becomes devastated in water. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. First of all sahasra-yuga. One yuga means forty-three hundred thousands of years. Multiply it by one thousand. That is the period of manifestation. Now, what is the period? Forty-three lakhs of years, and multiply it by a thousand. How many years?

Devotee: Four billion.

Svarūpa Dāmodara: Four point three billions.

Prabhupāda: Eh?

Svarūpa Dāmodara: Four point three billions.

Prabhupāda: Four point three billions of years this thing will go on. And then again, for… This is kṣaṇa-pralaya. (?) Kṣaṇa-pralaya means when Brahmā's day and night. But there is mahā-pralaya. That will stay we do not know how many millions of years. So this is called millennium. So Nārada Muni remembers this. Therefore he says, ahaṁ purā atīta-bhave. This is called bhava, bhava. Bhava means to come into existence and again finish. Just like this bhava-saṁsāra. It is called bhava-saṁsāra. Bhava-saṁsāra means I have got this body, and it will be finished. Again I shall get another body. Again it will be finished. So where is the science to understand these things? Who can explain? Where is the scientist? Purā atīta-bhave? Is there any scientist? Is there? So what is their knowledge? Very meager knowledge. Two plus two. That's all. (laughs) And they're very much proud. Who can explain this? Purā atīta-bhave. They do not know purā, they do not know atīta, bhave. And abhavam. And "I existed. And I can remember." Is that perfection possible? But this is a fact. It is a fact. One may believe or not believe. They are making research institute, big, big… Yesterday Bon Mahārāja was speaking… What is this research? Research here. And Nārada Muni says that "In my previous life I was like this." Where is, where is the research?

So comparing this or comparing that, real research is here. If actually one is research scholar, "Now, what does this Bhāgavata says? Purā atīta-bhave. What is this?" Go on researching. That is required. That is real research work. So purā atīta-bhave abhavaṁ mune. Mune. He's addressing Vyāsadeva, mune. "So I was the son of a maidservant, and I was engaged as the boy servant of yogis, and they were taking rest for four months. So I had the opportunity of serving them four months as their boy servant. Just to take, whatever they left, prasādam, I used to take. To wash their dishes or to wash their cloth. In this way he got the opportunity of serving perfect devotees for four months," and he became Nārada. This is the importance. This is the importance, that simply by rendering… Svalpam apy asya dharmasya trāyate mahato bhayāt. He became Nārada means he was saved from the mahato bhayāt, very great, fearful, dangerous position.

What is that fearful, dangerous position? They do not care. We are so fool that we are always on the brink of dangerous position… If we don't utilize this life properly, I may fall down again to the cycle of birth and death. Tathā dehāntara-prāptiḥ [Bg. 2.13]. I shall get another body. There is no guarantee what kind of body I am going to get. I do not know. This foolish civilization is going. Save them by this Kṛṣṇa consciousness. That is the best welfare activity.

Thank you very much. (end)

740805SB.VRN

Śrīmad-Bhāgavatam 1.5.24

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Vṛndāvana, August 5, 1975

Nitāi: "Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports even though I was a boy. In addition, I was not naughty and I did not speak more than required."

Prabhupāda:

te mayy apetākhila-cāpale 'rbhake
dānte 'dhṛta-krīḍanake 'nuvartini
cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi
[SB 1.5.24]

These are the qualifications how to receive favor of the devotee. He was, Nārada Muni, in his previous birth, a boy servant. But boys are generally restless. But Nārada Muni was not restless. Cāpale. What is given there? Proclivities. Generally, boys are attached to so many different types of playful things. This also becomes possible by association. Just like you are all young men, you have got so many desires, naturally, especially in the Western countries. But you have voluntarily given up not to go to the restaurant, not to go to the club or theater or cinema. These are good qualifications.

So he was a boy, but he gave up all these things. Arbhaka. Arbhaka means not experienced very well. Or almost foolish, ignorant, they are called arbhaka. So although he was a child, he was a boy, but by the association of exalted devotees he also became very sober. Sober. Śuśrūṣamāṇe munayaḥ alpa-bhāṣiṇi. And he was not talking very much. Too much talking unnecessarily is against spiritual advancement of life. Therefore, sometimes those who are very, very talkative, they are ordered by their spiritual master that "You keep silence." Maunī. Maunī-bābā. Somebody, they practice to become always silent. You'll find some of the sādhus, the mendicants, they also keep silence. But they sometimes make this, that, this… And way (?) "onnnnh." That is not good. Silence means don't talk nonsense. Whenever you speak, you speak about Kṛṣṇa. That is real silence. The… "Make a vow that 'I shall not speak anything except topics of Kṛṣṇa.' " That is real silence. Not that to become silent. To become silent… Mind will work. Better chant Hare Kṛṣṇa and hear. There is no question of becoming silent.

There is a verse about Ambarīṣa Mahārāja, sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Manaḥ kṛṣṇa-padāravindayoḥ. If you fix up your mind on Kṛṣṇa, naturally these things will be controlled. First of all our mind must be fixed up on the lotus feet of Kṛṣṇa. Always chant Hare Kṛṣṇa, and… Chant and hear. Naturally, with the chanting of the holy name of Kṛṣṇa, you will memorize the form of Kṛṣṇa, the lotus feet of Kṛṣṇa. In this way if we fix our mind always on the lotus feet of Kṛṣṇa, naturally these good qualities will come. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Bhakti. Unless you have got bhakti… Man-manā bhava mad-bhaktaḥ. Who can fix up his mind on the lotus feet of Kṛṣṇa unless he's a bhakta? Man-manā bhava mad-bhaktaḥ.

So these are the primary qualification. And alpa-bhāṣiṇi. Alpa-bhāṣiṇi. Munayaḥ alpa-bhāṣiṇi śuśrūṣamāṇe. At the same time, service must be there. And simply, "I'm chanting, but no, I'm not giving service…" That may be possible for Haridāsa Ṭhākura. He was simply chanting 300,000 times. That was possible by Haridāsa Ṭhākura. But if we imitate Haridāsa Ṭhākura, that "I shall chant only," that is not chanting. You'll sleep only. That's all. That is not possible. It is possible only for the liberated person. Therefore we should not imitate. Our Guru Mahārāja has condemned this. Mana tumi kisera vaiṣṇava, pratiṣṭhāra tare nirjanera ghare, tava hari-nāma kevala kaitava. In Vṛndāvana you'll find there are so many, they imitate. In a secluded place they are chanting, but they cannot give up even smoking biḍi. You see? So this kind of imitation has no value. Therefore śuśrūṣamāṇe. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. You must give service to the spiritual master. Spiritual master does not accept any service for his personal benefit, but for Kṛṣṇa's benefit. So this is required, śuśrūṣamāṇe. Dānte 'dhṛta-krīḍanake anuvartini. Following the principles. Whatever the sages order, "Boy…," immediately. Śuśrūṣamāṇe. Immediately he carried out. Anuvartini. These are the qualifications.

Cakruḥ kṛpām. Then… Cakruḥ means "did," kṛpām, "mercy." Naturally… If anyone follows without any hesitation whatever the spiritual master says, naturally he becomes kind. Anyone will become kind. Why the spiritual master? Spiritual master is pledged to become kind, but anyone, if you follow, if you obey, then he becomes merciful: "This boy is very nice. He obeys orders. He serves very nicely." That is required. Cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ. Tulya-darśanāḥ. Because saintly persons, they have no discrimination that "This man should be shown special favor." They have no such discrimination. They are merciful to everyone. Sama-darśinaḥ. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. So… But still, although they are equal to everyone, still, one who is very much inclined to render service, especially inclined. Therefore it is said, yadyapi tulya-darśanāḥ. It is not that saintly person is partial, showing somebody special favor and somebody no favor. No. They are open to everyone. Just like Kṛṣṇa, He's open to everyone. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. It is not it is meant for only Arjuna. He's open to everyone. Just like sunlight. Sunlight is open to everyone. Everyone can enjoy sunlight. But if you keep your doors closed voluntarily, then what sun will do? Sun is tulya-darśanaḥ.

There is a verse of Cāṇakya Paṇḍita, na hi harate jyotsnaṁ candraś caṇḍāla-veśmani. Caṇḍāla. Caṇḍāla means the low caste, lower than the śūdras. The meat-eaters. Meat-eaters, in India they are called caṇḍāla. So especially pig, pig-eater. Still you'll find in villages, the sweeper class, they capture one pig. They maintain the pigs. They sell as well as they eat. So the living pig they burn into fire. Still, publicly. And it cries like anything, but they are allowed. Publicly they do that. So caṇḍāla-veśmani. That is very polluted, sinful place, but that does not mean that the moonlight is refused there. Moonlight is not refused. Because it is the house of a caṇḍāla, therefore moon does not consider that he should be refused, or sunlight is refused there. No. Sunlight is equally distributed. Na hi harate jyotsnaṁ candraś caṇḍāla-veśmani. Candra means the moon. Similarly, all devotees, or Kṛṣṇa, He's not reluctant. Either devotee, Kṛṣṇa's devotee, or Kṛṣṇa is reluctant to bestow the mercy to anyone. Tulya… That is called tulya-darśanāḥ. The mercy is open for everyone.

But still, if one is inclined to give service, śuśrūṣamāṇe, special… That is not, I mean to say, partiality. That is natural. Just like one man has got his own son and there are others' sons, others' children also, playing together. If there is danger the man goes first of all to save his own son. You cannot say, "Oh, you are so partial." No, that is not partial. That is natural. That is natural. Nobody will criticize, that "You did not save others' son; you simply took care of your own son." That is natural. Kṛṣṇa also says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. That's a fact. How Kṛṣṇa, the Supreme Personality of Godhead can be enemy of somebody and friend of somebody? That is not possible. Na me dveṣyo 'sti na priyaḥ. "Nobody is My especially favorite, and nobody is My enemy." But, ye tu bhajanti māṁ prītyā: "But a person who has taken devotional service and with love and faith is engaged in devotional service, I am especially inclined to him."

Just like government. Government is not anyone's enemy or anyone's friend, but if anyone gives special service to the government, he is recognized. He is given the title "Sir" or C.I.E.,(?) or something like that. These things are natural. This is not partiality. It is not that if government offers anyone special recognition for his service, that is not partiality. Similarly, when Nārada Muni in his previous birth was very sincerely, obediently engaged in the service of the saintly persons, they cakruḥ kṛpām, special favor. Unless there was special favor, how immediately after that birth he could become Nārada Muni? Special favor. Everyone is engaged, but this is the special favor. There are many instances like that. But that we should not take, that this special favor is partiality. No. Therefore this word is used, tulya-darśanāḥ.

So if we acquire these qualities… Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. The main basic principle is śuśrūṣamāṇe, śuśrūṣa, service. So service is very important thing. So śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi, very grave. One should be very grave and refrain from unnecessary engagement. These things are possible when we detach ourself from the so-called material engagements. That is illicit sex, meat-eating, and intoxication, and gambling. These are unnecessary things. There is no need of these things, but we are accustomed. We have become accustomed to, on account of bad association. So we should refrain from all these things. This is called dānte. What is the meaning of dānte? Given here?

Devotee: "Having controlled the senses."

Prabhupāda: Having controlled the senses. This is dānte. We have to control these things, then the special favor will be there. (reading purport) "In the Bhagavad-gītā the Lord says 'All the Vedas are searching after Me.' Lord Śrī Caitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service, and thus achieve the ultimate goal, back to Godhead. As such, vedānta-vādīs…" They have been described veda-vādin, veda-vādinī, in the previous verse. "Vedānta-vādīs, or the followers of the Vedānta, indicates the pure devotees of the Personality of Godhead." That is vedānta-vādī, veda-vādī. Veda-vādī means actually one who knows what is the objective of Vedas, they take to Kṛṣṇa consciousness. And when Caitanya Mahāprabhu discussed Vedānta philosophy with Sarvabhauma Bhaṭṭācārya, he said that in the Vedānta or Vedas there are three things only: sambandha, abhidheya and prayojana. He de… All śāstras. In the Bhagavad-gītā also the same three things are there: sambandha, abhidheya and prayojana.

Sambandha means "First of all, what is my relationship with God." That is called sambandha. Just like first of all a boy or a girl is to be married. So… That is the Vedic system. The father, mother, selects. That is called sambandha. When they fixed up that "This boy will be married with that girl," that is called sambandha. So relationship. Then when the sambandha is established by marriage, when the boy or girl is married, then the sambandha is done. "Now… Now the boy and the girl may remain separately in their respective homes." No. That is abhidheya. Abhidheya. When they are united by the marriage there must be dealings between them. That is called abhidheya. Abhidheya. Abhidheya means not that "Our now marriage ceremony, relationship is established.

Now you Mr. such and such, you go home, I go home." No. There must be actual activities. The wife should take care of serving the husband, and the husband should take care of the wife. Then the relationship… Why this relationship? Why these are activities? Now, there is prayojana.

What is that prayojana? To get son. Marriage means to get son. That is prayojana. Putrāyate kriyate bhāryāḥ. Bhāryā means wife. One has to accept a bhāryā, a wife, why? Putrāyate. For the matter of getting a son. Why? Why there is necessity of getting a son? Putra-piṇḍa-prayojanam. This is Vedic civilization. Putra. Putra means Pun-nāmno narakād yasmāt trāyate iti putra. Pu-tra. Pu means pun-nāmno narakāt. There is a hell which is called put. So from that hellish condition, one who delivers, trāyate iti tra, therefore he is called putra. This is… Every Sanskrit word has got meaning, root meaning. Putra. Putra-piṇḍa-prayojanam. Putra is required. Why? After death, if by chance the father does not get ordinary life or goes to the hellish condition of life, the son will deliver. Therefore śrāddha ceremony. There is śrāddha… What is that śrāddha ceremony? Śrāddha ceremony means to offer foodstuff to Viṣṇu, and with the prasādam, to the forefathers or father it is offered so that by eating prasādam, if he is in ghost life or in hellish life, he'll be delivered. This is called śrāddha.

So it is the duty of the son, śrāddha ceremony. And Advaita, Advaitācārya, He was also performing the śrāddha ceremony, and He offered the prasādam, the remnants of foodstuff, to Haridāsa Ṭhākura. Haridāsa Ṭhākura. Haridāsa Ṭhākura was in Śāntipura, and he was chanting Hare Kṛṣṇa mantra day and night, and when he was to take some prasādam he used to come to Advaitācārya's place and take prasādam there. So one day Haridāsa Ṭhākura asked Advaitācārya that "Why You are giving me prasādam?" Means he presented himself that "I am coming from Muhammadan family, but why You take so much care upon me? You are giving me prasādam, You are taking so much care, You are making a cottage for me. Why? You are one of the leaders of the brāhmaṇas in Śāntipura, all very exalted learned brāhmaṇas, and if You are taking so much care upon me, then they may criticize You, blaspheme You. So I think You should not do this. I don't want that You may be criticized, or I may be criticized."

So Advaitācārya said, "No, no, no. I'm not doing anything against the śāstras, so nobody can criticize. I'm doing nothing against the śāstra." So in the śāstras… Jīva Gosvāmī also has given quotation from the śāstra that it doesn't matter from which family a person is coming, but if he's a pure devotee, he should be taken all care, and he should be offered charity, he should be offered prasādam. All care should be taken for him. There is śāstra indication. So Advaitācārya said that "I am doing the right thing. And by feeding you I am feeding daily many millions of brāhmaṇas by feeding you. By feeding you." These are statement in the Caitanya-caritāmṛta. So this offering prasādam, the putra, a right putra is meant for offering prasādam to Viṣṇu so that his forefather and father may be delivered. That is the system of putra.

So (reading), "Such vedānta-vādīs or the bhaktivedāntas are impartial in distributing…" This Bhaktivedanta title was given on this vedānta-vādī because in our society there was no Vedānta. So some of the Vaiṣṇavas selected me to get this title Bhaktivedanta. Vedānta means bhakti, understanding bhakti. Because vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So who can understand Kṛṣṇa unless he has bhakti? So this is the bhaktivedānta. So (reading) "Vedānta-vādī or the bhaktivedāntas are impartial in distributing the transcendental knowledge or devotional service. To them no one is enemy or friend, no one is educated or uneducated, no one is specially favorable, and no one is unfavorable. The bhaktivedāntas see the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish the lost relationship with the prayojana, lost relationship with the Personality of Godhead. By such endeavor even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the bhaktivedāntas the people in general gradually progress on the path of transcendental realization. So the vedānta-vādīs initiated the boy even before he became self-controlled and was detached from the childish sporting, etc. But before the initiation, he (the boy) became more and more advanced in discipline, which is very essential for one who wishes to make progress in the line. In the system of varṇāśrama-dharma, which is the beginning of actual life, small boys, five years of age, are sent to become brahmacārī at the guru's āśrama just to learn discipline."

So unless one is disciplined… This is the only qualification, that Nārada Muni was disciplined. So much disciplined that he's a small boy, still, he would not talk anything nonsense. He was so disciplined. So the more we become disciplined… As it is stated in the śāstras, utsāhād dhairyāt niścayāt tat-tat-karma-pravartanāt. These are disciplines. The more we become advanced… And naturally we get the mercy of the spiritual master and Kṛṣṇa. Through the mercy of spiritual… Guru-kṛṣṇa-kṛpā. There must be mercy both of them, guru and Kṛṣṇa. Without guru's kṛpā, one cannot reach Kṛṣṇa, and without Kṛṣṇa's kṛpā, one cannot get a bona fide spiritual master. This is correlative terms. So we should follow the disciplinary methods sincerely under the guidance of spiritual master. Then it will be very, very easy to go back to home, back to Godhead. Nārada Muni. Nārada Muni, next life became… Nārada means he went back to home, back to Godhead. He was promoted in the Vaikuṇṭhaloka. Then in the next creation, to distribute this bhakti-mārga, he took birth as the son of Brahmājī, and his business was to convert only all others to devotional life. You'll find Nārada Muni's name in connection with Vālmīki, in connection with Prahlāda Mahārāja. Long, long ago. And still, we are also following Nārada Muni's path, Nārada-pañcarātra. Our method is Nārada-pañcarātra.

So Nārada Muni is the original spiritual master of Vyāsadeva, and from Vyāsadeva our disciplic succession is coming. Therefore guru is representative of Vyāsadeva. On his birthday the ceremony is offered as Vyāsa-pūjā. This is the disciplic succession. So we should try to follow Nārada Muni. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. There are twelve mahājanas, great authorities, of whom, out of the twelve, Nārada Muni is one of them. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Svayambhūr nāradaḥ śambhuḥ, yes. Is not that the verse? Svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāro manuḥ. So Nārada's name is there, the, one of the mahājanas. So Nārada Muni is mahājana, and he became mahājana on account of his austerity and following the principles. So anyone who follows Nārada, he also becomes mahājana. This is the disciplic succession.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.25

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Vṛndāvana, August 6, 1974

Nitāi: Translation: "Once only, by their permission, I took the remnants of their food, and by so doing, all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me."

Prabhupāda:

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evaṁ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate
[SB 1.5.25]

Very simple process of awakening Kṛṣṇa consciousness. This ātma-ruciḥ… Ātma-ruciḥ means attraction for the self, or soul. There are ātmā. Ātmā means sometimes this body. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Gross materialists, they think that "I am this body." That is also ātma-ruciḥ. They are busy to maintain this body, to decorate this body, to feed this body, to satisfy the senses of the body. This is also ātma-ruciḥ, because the body is also called ātmā. So this is another ātma-ruciḥ, materialist. Then ātmā means mind also, mental speculation, very much busy in mental speculation. That is also ātma-ruciḥ. And the, the topmost ātma-ruciḥ, topmost means that is real ātma-ruciḥ, to be attracted by the self or Superself. That is ātma-ruciḥ.

So our business is to awaken that Supreme ātma-ruciḥ. That is Kṛṣṇa consciousness. Supreme ātma-ruciḥ, supreme ātmā. Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. You can take in different platform different kinds of attraction, but when our attraction is in Kṛṣṇa, that is supreme. So… Just like for bodily comforts, there are so many scientists, physiologists, biologists. They are trying to understand the constitution of the body. They are busy. And similarly, mental speculators, philosophers, they are also busy. Similarly, the ultimate ātma-ruciḥ if we want to know, then we should be busy with such persons who are engaged in that type of ātma-ruciḥ. That is called sādhu-saṅga [Cc. Madhya 22.83]. Saṅgāt sañjāyate kāmaḥ. As you associate, so your desires become, I mean to say, attached.

So here it is said that dvijaiḥ…, ucchiṣṭa-lepān anumodito dvijaiḥ. Dvijaiḥ, the brāhmaṇa… And the supreme brāhmaṇa is the devotee, kṛṣṇaika-śaraṇa. So Nārada Muni, in his previous birth, he was engaged in washing the dishes, eating the foodstuffs left by the dvijaiḥ, by the brāhmaṇas. In this way he infected their disease. As in ordinary material sense if you eat the remnants of foodstuff of a diseased fellow, then you infect that disease. Therefore sometimes when there is a patient suffering from tuberculosis, it is strictly separated from the family to another room or another house so that… It is very infectious. Cholera is very infectious. Smallpox is very much infectious. There are many infectious disease. So as you infect this material disease by eating the foodstuff left by a diseased fellow, similarly, if you eat the remnants of foodstuff left by a Vaiṣṇava you become Vaiṣṇava. This is infection. So we should voluntarily accept this infection. The other infection we should avoid, but this infection we shall welcome. But the process is the same. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. You can refrain from the lower class of infection simply by infecting yourself with the higher class, or transcendental class of infection.

So Nārada Muni, he was a small boy. It was not possible for him to study Vedānta or philosophy. He was not even educated. But still, simply by eating the remnants of foodstuff left by the devotees, dvijaiḥ, he became so exalted. The explanation is given there that evaṁ pravṛttasya viśuddha-cetasaḥ. "Because I was engaged in this service, gradually my heart became cleansed." Viśuddha-cetasaḥ. Cetasaḥ means heart. So actually, Kṛṣṇa consciousness is there. As it is stated in the Caitanya-caritāmṛta, nitya-siddha kṛṣṇa-bhakti. Because we are part and parcel of Kṛṣṇa… Just like father and son. However there may be misunderstanding, but if the father and son come together and their affectionate dealing is begun, immediately original relationship is revived. It does not take much time. Similarly, we are already related with Kṛṣṇa because Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All living entities, they are My part and parcel." Ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father." So how this relation can be broken? That is not possible. That is already there eternally.

Therefore it is said in the Caitanya-caritāmṛta, nitya-siddha kṛṣṇa-bhakti. Nitya-siddha means eternally perfect. It is not that we are artificially acquiring this kṛṣṇa-bhakti. No, it is not artificial. It is natural. This is actual fact. So we are simply… Because our present, in the present material condition, our heart is covered with so much garbage of different types of body… Just like all of a sudden something comes to your mind. It has no connection. Just like a bubble, comes out. Because so many dirty things are reserved on account of our material conditional life for millions and millions of years. Anādi karama-phale paḍi' bhavārṇava-jale. Anādi, we cannot… Anādi means… Ādi means the creation. So before this creation. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We are in this material contamination not that in this millennium-before that. Just like millennium after millennium. Nārada Muni was speaking his life before this millennium. So anādi. Anādi means creation. But not only one creation, several creations, we are forgotten, or we are in this material world. Kṛṣṇa-bahirmukha hañā bhoga vāñchā… We are searching after material comfort, material comfort, sense gratification, in so many ways. So anādi karama-phale paḍi' bhavārṇava-jale, taribāre nā dekhi upāya. In this way we are going.

So consciousness is there, but the dirty things contaminated life after life, that is accumulated. We have to cleanse this. That is called viśuddha-cetasaḥ. Viśuddha-cetasaḥ. Just like infection of disease can be also disinfected by injection, by vaccine, similarly if you take this vaccine, or antiseptic… What is that called? Countering? Counteracting?

Devotee: Inoculation? Inoculation or…

Prabhupāda: So many. There are different terms. So this is the process. We are eternally related with Kṛṣṇa, nitya-siddha kṛṣṇa-bhakti, and we're eternally very affectionate and obedient servant of Kṛṣṇa. That is our position. Somehow or other, it is covered. So that garbage that's covering has to be moved. Therefore Caitanya Mahāprabhu said, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is the process of cleansing the mirror of the heart. Mirror, when it is covered by dust you cannot see your face nicely. But as soon as it is nicely brushed and cleansed, you see exactly what you are. Similarly, this Kṛṣṇa consciousness movement means cleansing the heart of all the dirty things that is accumulated life after life. It is not an artificial thing, we are learning to become devotee of Kṛṣṇa. We are already devotee of Kṛṣṇa, but we have forgotten, or the consciousness is covered. Now, by this process, devotional process, especially by kīrtana, by chanting, glorifying the holy name of the Lord, the cleansing process is accelerated. Very soon it takes place.

Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. This is the facility of this age, Kali-yuga. This is the only facility. In Kali-yuga you cannot perform meditation or perform big, big sacrifices, as they are mentioned in the Vedas. Or you cannot perform even Deity worship very nicely. There are so many flaws. Everything is very difficult. And charity… And there are so many. Śamena damena dānena tyāgena. So where is the money I shall…? There is no money even to feed me. I am eating… This morning I do not know what shall I eat in the evening. This is the position at the present moment. Prāyeṇālpāyuṣaḥ, kalāv asmin yuge janāḥ. The life is also very short duration, and so many disturbances. Not only disturbance of the Kali-yuga, but the disturbance by the government also, by the demigods. There is scorching heat, there is severe cold. And ati-vṛṣṭi, sometimes more than we want, there is rainfall. Sometimes there is no rainfall. And in this way there is scarcity of foodstuff. Anāvṛṣṭyā durbhikṣa, and taxation. These are the disturbances. So many. One side, taxation by the government, another side, by nature there is scarcity of food and there is scarcity of rain.

So these are stated in the Bhāgavatam. Durbhikṣa, anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. People will be so much disturbed. It is already disturbed. Gacchanti giri-kānanam. They'll leave their home, their family, and go to the forest, go to the hills, disgusted. So this is the Kali-yuga symptoms. So how one will clean the heart? He cannot sit even peacefully for a moment. Disturbed always. Disturbed in the mind, anxiety, full of anxiety. How it will be possible to meditate? This is all nonsense. This is not possible. In Kali-yuga meditation is not possible. The so-called meditation is a farce. Those who are trying to meditate… Therefore you don't see any improvement in their life. They're making a formal meditation, but they remain what they are. Don't improve anything. That is not possible.

So therefore in this age it is recommended that
kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

Simply chant Hare Kṛṣṇa. That is the only way. There is no other method. There are methods, but you cannot perform it. You are so condemned. "You" means we also, everyone. We are so condemned and the age is so condemned that it is very, very difficult. It is not possible. And another process is this, as Nārada Muni says, ucchiṣṭa-lepān anumodito dvijaiḥ. To serve the devotees, a pure devotee. If you serve some way or other, you contaminate his quality. Tad-dharma. Sakṛt bhuñje. One side is apāsta-kilbiṣaḥ. Kilbiṣaḥ means the sinful reaction of life. To reduce the reaction of sinful life. Because unless we are sinful, we cannot remain within this… A prisoner means a criminal. As soon as you find a person in the prisonhouse you should understand that he's a criminal. That criminality may be of different degrees, that is another thing, but he's a criminal. Similarly, anyone, beginning from Brahmā down to the germ in the stool, they're all sinful. All sinful. People will be surprised that "Brahmā is also sinful?" Yes. Brahmā has also desired that "I shall be the supreme creature within this brahmāṇḍa, whole universe." A little or more.

So anyone who has got this desire that "I shall enjoy in this material world," he's a sinful man. That is sinful. Because suppose something your, something belongs to you, and if I desire, "How I shall take this, possession of this thing?" is not that criminal? Something belongs to somebody, and if you make a plan to possess that thing, is it not criminal? So actually, Kṛṣṇa is the bhoktā. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor, sarva-loka. Not a single plot of land belongs to you. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Actually Kṛṣṇa is the proprietor of everything, He is the enjoyer of everything. Then why I shall desire to enjoy and own the property? This is criminal. This is criminal. That may be in small portion. That is going on. The ant is also struggling for existence to possess a grain of sugar, and somebody is trying to possess some state, and somebody is trying to possess the whole universe. But the status of mentality is the same. So this mentality means criminality. This mentality: "How I shall become enjoyer? How I shall possess this?" Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. He forgets. When one forgets that Kṛṣṇa is the enjoyer, Kṛṣṇa is the proprietor, as soon as he forgets and tries to become himself the enjoyer or himself the proprietor, immediately māyā captures.
kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

"Yes, come one. Now come under my jurisdiction. Not there, here." This is the position.

Therefore we living entities, we are described, taṭastha. Taṭastha means marginal. Actually, we are spirit soul, our position in the spiritual world, but we are sometimes fallen down in this material world on account of our desire to enjoy. Therefore Śrī Caitanya Mahāprabhu's philosophy, not His manufactured philosophy… This is the actual position. He, when He instructed Sanātana Gosvāmī, Sanātana Gosvāmī put before Him the question that "I was a minister and I am a brāhmaṇa, I'm very learned. They say, of course, that I am paṇḍitajī. But actually I do not know what is my position. Actually I am fool number one. I do not know what is my position. These innocent people, they call me I am paṇḍitajī, I am minister, I am this, I am that, and I accept that I am that. But actually I do not know what I am." That is the position everywhere. You ask any prime minister that "You are prime minister, but actually what you are? Will you remain prime minister forever?" He or she cannot answer this question. Or they evade this question. But this is really the question, athāto brahma jijñāsā. One should try to understand "What I am?" but they do not rea… They do not inquire, neither they are interested. So foolish persons, they may be prime minister in this life, next life a dog. They don't care. But this is not life. Athāto brahma jijñāsā. One should inquire and purify himself.

So this purificatory process, here it is very simple. Try to take shelter of mahat-pāda-rajo-'bhiṣekam. Vinā mahat-pāda-rajo-'bhiṣekam. It is stated by Prahlāda Mahārāja, naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. Urukrama. Urukrama means Kṛṣṇa, whose activities are very, very great. Just like Kṛṣṇa lifts the mountain. It is called urukrama. Urukrama means his power is very, very great. Foolish persons accept a rascal as Bhagavān, but we are not so rascal. We accept Kṛṣṇa, Bhagavān, Urukrama. He can lift when… He can pick up the mountain, and immediately, He can keep on His finger. We want this kind of God. Not making like this and a grain of gold. (laughter) We are not so fool. We want this kind of God, Kṛṣṇa, Urukrama. So how this Urukrama, one can surrender? Naiṣāṁ matis tāvad urukrama aṅghrim. Aṅghrim means this leg. How one can be attached? Now, what is the use of taking shelter of Kṛṣṇa's lotus feet? Because these misgivings, this garbage of different types of desires, will be finished. So how it is possible? Niṣkiñcanānāṁ mahīyasāṁ pāda-rajo-'bhiṣekam. So long one does not take the dust of the lotus feet of a devotee who is niṣkiñcana, who has nothing to do with this material world… But he's exalted in Kṛṣṇa consciousness. Unless you do that, there is no possibility. Mahīyasāṁ pāda-rajo-'bhiṣekam.

So here Nārada Muni is doing that. Mahīyasāṁ pāda-rajo-'bhiṣekam. Therefore by eating the remnants of foodstuff left by them, by washing their dishes, by washing their feet… Everyone can do. Therefore this association is required. If one associates with devotee, pure devotee, and somehow or other gives service, one another, to the spiritual master, to the Vaiṣṇava, automatically he becomes purified. Automatically. Without any study of Vedānta, without any… Simply by sincere service to the devotee. Evaṁ pravṛttasya. If one is engaged in this way, viśuddha-cetasaḥ, he becomes gradually cleansed of the dirty things accumulated in the heart. And tad-dharma evātma-ruciḥ. And the saintly person and devotees, what is their business? The business is ātma-ruciḥ, taste for Kṛṣṇa consciousness. Prajāyate. Automatically he will develop.

Therefore every one of us, the members of Kṛṣṇa consciousness, should remain purified always by the regulative principles given and chanting so that everyone is Vaiṣṇava and everyone is serving everyone. In this way the association will purify the whole stock of their (indistinct). This is the process.

Thank you very much. (end)

740809SB.VRN

Śrīmad-Bhāgavatam 1.5.28

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Vṛndāvana, August 9, 1974

Pradyumna: Translation: "Thus during two seasons, the rainy season and autumn, I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As my devotional service began, the coverings of the modes of passion and ignorance vanished."

Prabhupāda:

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṁ yaśo 'malam
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā
[SB 1.5.28]

Ātma-rajas-tamopahā. This is the perfection of life. We are now covered by the modes of material nature, tri-guṇamayī, three guṇas: sattva, rajas, tamas. So mukti means to get out of this entanglement of three guṇas. That is called mukti. We are suffering different modes of material nature. We have several times explained, kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-yoni-janmasu. There are different types of bodies. From specie point of view, there are 8,400,000 forms. And they are due to these material modes of nature. I have several times explained. There are three modes of material nature, and if you mix, three into three, it becomes nine, and nine into nine equal to eighty-one. So little more or less, there are 8,400,000 species of life. So in order to get out of this repetition of birth and death, we require to be freed from the influence of the modes of material nature. That is the perfection of life.

So here Nārada Muni says that "During the four months…" In India there are six seasons. There is summer season, and there is spring. There is autumn. Then there is winter, there is fall. In this way, there are six seasons. So the saintly persons, in the, during the autumn and rainy season, they keep together; they do not move. Because saintly persons, sannyāsīs, their business is to move… Gṛhiṇāṁ dīna-cetasām, mahad-vicalanam. Mahad-vicalanam. Mahat means mahātmā, great souls. Great soul means not crippled souls, those who are anxious to meet the great, or the Supreme Brahman, or the Supreme Personality of Godhead. Those who are crippled souls, they are entangled with the limited circle of material enjoyment. But mahātmā… Mahātmā is described in the Bhagavad-gītā, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmās are not interested within this material world. They are not under the influence of the external energy. Of course, nowadays it is… Sometimes politicians are called "mahātmā." But that is not the purpose of mahātmā. Mahātmā is not interested with politics or sociology or… They are all material things. Or philanthropy. They are interested with the Supreme: Brahman, Paramātmā and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. They're interested. Especially mahātmā is he who is interested with the Supreme Personality of Godhead, Kṛṣṇa.

Every kṛṣṇa-bhakta, Kṛṣṇa conscious person, is mahātmā, real mahātmā. How it is? Kṛṣṇa says, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. That is mahātmā. Mahātmā does not mean that if you dress yourself with a certain colored cloth and have some big hairs and beards, then you become mahātmā, no. The mahātmā is he… Who? Daivīṁ prakṛtim āśritāḥ: "He is not under the influence of this external energy." Daivī-prakṛti means… There are two prakṛtis, two natures: internal and external. Internal energy is spiritual energy, and external energy is material energy. So mahātmās, they are not under material energy.

One who is under the material energy, they are entangled with these three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. The lowest is the tamo-guṇa, and via media is the rajo-guṇa, and the topmost, goodness, is sattva-guṇa. So even in sattva-guṇa, that is also entanglement. Rajo-guṇa, tamo-guṇa is certainly entanglement, but even rajo-guṇa, even one is situated in the sattva-guṇa… Sattva-guṇa means perfect brāhmaṇa. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Even if you become a perfect brāhmaṇa, brāhmaṇa, with qualities, still, it is bondage. In bondage because, in this way, that even if you become a brāhmaṇa you'll think yourself, "Now I have got so much knowledge, Vedic knowledge. I speak truth, satya. I can control my senses. Satyaṁ śamo damaḥ. I can control my mind. I have got knowledge. I can tolerate." So all these qualities, one becomes bound up. But Śrī Caitanya Mahāprabhu teaches, nāhaṁ vipro na ca nara-patiḥ, that "Even… I am not even a brāhmaṇa. I am not a kṣatriya. I am not a vaiśya. I am not a śūdra.” He says. This is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Even if you become a brāhmaṇa, still, that is upādhi, designation.

So although there is bondage in the sattva-guṇa,… Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. You can be promoted to the higher planetary systems, but that is also bondage. Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16]. If you remain within this material world, even if you are promoted to the highest planetary system, Brahmaloka, Satyaloka, still, you have to accept the material bondage, means janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Brahmā, he also dies. Although he has got very, very long duration of life, he also dies. So Kṛṣṇa therefore recommends, yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] ”If you come to My place, then you are no more under the laws of birth, death, old age, and disease.” Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. That should be the aim of life. Those… There are others who are aspiring to go to the heavenly planet or Satyaloka or Brahmaloka, but Kṛṣṇa says, mad-yājino ’pi yānti mām. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ, mad-yājino ’pi yānti mām [Bg. 9.25]. Therefore the Kṛṣṇa consciousness movement is that ”Why we should go to the heavenly planet or Brahmaloka or any other material planet? We shall go directly to the abode of Kṛṣṇa, Goloka Vṛndāvana.” That is the aim of the devotees.

So that aim you can fulfill by practicing bhakti-yoga. That is mentioned here, bhaktiḥ pravṛttā ātma-rajas-tamopahā. So rajas-tamas. So long one is situated in the modes of passion and ignorance, there is no hope. There is no hope. But when one comes to the platform of sattva-guṇa, there is little hope of transcending. So bhakti-yoga is above sattva-guṇa. In the sattva-guṇa, in the modes of goodness, you can become a nice brāhmaṇa, but simply by becoming a nice brāhmaṇa you, your, you are not free from the material bondage. When you become a pure Vaiṣṇava, then you are free from the bondage of the material world. And to become Vaiṣṇava, you require this devotion, bhakti. Bhakti. Immediately, beginning of bhakti means rajas-tamopahā, upahā. One who is situated even beginning, he is above the rajas-tamo-guṇa. He’s situated… Tadā kāma-lobha…

There is a… There is a verse. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Here the same thing is described, that saṅkīrtyamānaṁ munibhir mahātmabhiḥ. Saṅkīrtyamānam. We have to hear the saṅkīrtana not from professional men. That will not be… If you hear saṅkīrtana from the professional men… Professional men: who makes saṅkīrtana as the means of livelihood. Just like people do some business or work to get some money to maintain the life, similarly, if somebody takes the saṅkīrtana as the means of livelihood, that will not help you. You can go on hearing saṅkīrtana from such professional men for millions of years; still, you will remain where you are, not rajas-tamopahā. You cannot get out of the bondage of… Therefore you have to hear from the saṅkīrtyamānaṁ munibhir mahātmabhiḥ. Mahātmā. Mahātmā means mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. Mahātmā means those who have finished this material business. Simply they’re interested with Kṛṣṇa and… Just like Haridāsa Ṭhākura or followers, Caitanya Mahāprabhu’s followers. If you hear… Just like Nārada Muni. In his previous birth he heard from these mahātmās, great devotees, only for four months. It is stated here. The time is… śarat prāvṛṣa, prāvṛṣa, prāvṛṣikāv ṛtū. Śarat and autumn, two ṛtūs, he heard. The association was there. And the result was: viśṛṇvato me ’nusavaṁ yaśo ’malam. Kṛṣṇa’s glorification, amalam, without any spot, without any… Kṛṣṇa’s glories, that is real nirguṇa. Nirguṇa does not mean to become impersonal. Nirguṇa means without any material attributes. So when Kṛṣṇa’s glories are chanted, that is not anything of this material world.

Just like Narottama dāsa Ṭhākura says, golokera prema-dhana, hari-nāma-saṅkīrtana. This hari-nāma-saṅkīrtana, that is not any vibration of this material world. That is spiritual. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. Saṁsāra-viṣānale, dibā-niśi hiyā jvale, viṣaya-viṣānale. Viṣānale and dāvānale, these things are described about this material world. Just like in… You sung, immediately, saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam **. So the saṁsāra, this material world, is just like blazing fire, dāvānala, and forest fire. Forest fire means nobody goes to set fire in the forest. It takes automatically. Similarly, we want to live very peacefully in this material world, but that is not possible. There will be fire. And viṣaya-viṣānale. Viṣaya means things which is required for sense enjoyment, āhāra-nidrā-bhaya-maithunam. So either you say viṣaya-viṣānale or saṁsāra-dāvānale, the matter is the same. So Narottama dāsa Ṭhākura says, therefore, viṣaya-viṣānale, dibā-niśi hiyā jvale, juṛāite nā koinu upāy. If you want to get out of this viṣānala, the blazing fire of poison or forest fire, then we have to take shelter of this hari-saṅkīrtana. Golokera prema-dhana hari-nāma-saṅkīrtana, rati nā janmilo kene tāy, saṁsāra-dāvānale viṣaya-viṣānale dibā-niśi hiyā jvale juṛāite nā koinu upāy.

So in order to get out of this blazing fire of material existence, which is a combination of rajas-tamaḥ-sattva-guṇa, one has to take to this devotional service, and that can be achieved only by hearing from munibhir mahātmabhiḥ, those who are munis. Munis means they are silent about material affairs. They are simply interested with spiritual advancement of life. To give up something and to accept something… To give up something is negative, but if you do not accept something positive, this give up something will not stay. Simply to become renounced of the material world will not help. Big, big sannyāsīs, they gave up this material world-brahma satyaṁ jagan mithyā-but they, because they did not engage themselves in devotional service, they again come back to this material world for philanthropic work, for altruistic work, for charity, for opening schools… So simply negative will not help us. We have to accept positive.

So if we accept the positive, the negative will automatically result. Just like here it is said, bhakti-pravṛttā. As soon as bhakti is accepted, then ātma-rajas-tamopahā. You immediately become free. Your soul becomes free from the influence of rajas-tamas. Rajas-tamas means lust and desire. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye. If you are entangled in rajas-tamas, then you’ll be influenced by lusty desires, kāma and lobha. The lusty desires will never be satisfied. You’ll want more, more, more. That is called greedy, lobha, lusty desires and greediness. You’ll never be free if you remain in the kāma, in the rajas-tamas.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Here the two modes of nature is explained, kāma and lobha, er, rajas tamas. So if we are entangled with rajas-tamas, then our perpetual desire for lusty sense enjoyment and greediness will not stop. It will drag me more and more, more and more, and entangle me. But sthitaṁ sattve prasīdati. But if we give up these two qualities, the remainder quality means goodness, that sattve, you will get, you will give, you will get, at least, peace of mind. Sthitaṁ sattve prasīdati. Evaṁ prasanna-manasaḥ. When you are in, in the platform of satisfaction, sattva-guṇa… Just like the brahminical qualification. They are satisfied with anything. A brāhmaṇa is not supposed to improve his economic condition. He's not interested. He's simply satisfied: "By the grace of God, whatever I have got, that is sufficient." God is supplying everyone, even birds and beasts and cats and dogs. Eko yo bahūnāṁ yo vidadhāti kāmān. He is giving food to everyone. So sattva-guṇa means to remain satisfied whatever is obtained by, from God, by His free will. That's all. They are not after economic development.

So Vaiṣṇava, being inherently a brāhmaṇa, he should be satisfied: "Whatever Kṛṣṇa has given, that's all right. My business is how to make advance in Kṛṣṇa consciousness." Tasyaiva hetoḥ prayateta kovidaḥ. That is the Vaiṣṇava's business, that simply how to make perfection of life in Kṛṣṇa consciousness. That is Vaiṣṇava's demand, not for any other improvement, economic development or this improvement. No. Because economic… It is… It is a false idea that one will be satisfied or be happy simply by economic development. No, that is not possible, practically. In your country, America, there is immense economic development, but you could not get any happiness. That is not possible. Happiness will be possible when, first of all, you are situated in the brahminical position, sattva-guṇa, and to come to that brahminical position, you have to give up the activities of rajas-tamo-guṇa. The rajas-tamo-guṇa is that illicit sex, meat-eating, intoxication and gambling. That's all. So if you voluntarily give up, and be situated in the sattva-guṇa, then you'll be happy. Evaṁ prasanna-manasaḥ.

And that happiness can be obtained, as it is stated here, bhakti, by devotional service. Bhakti-pravṛttā. As soon as you begin devotional service… Yayātmā suprasīdati. There are many references.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

So by bhakti-yoga, you'll be happy, and as soon as you become happy, then your Kṛṣṇa consciousness is very easily advanced. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. Evaṁ prasanna-manaso bhagavat, mukta-saṅgasya jāyate. Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. In this way we shall understand bhagavat-tattva-vijñānam, and that is the perfection of life.

So Nārada Muni admits that "Simply by hearing from the realized souls, munibhir mahātmabhiḥ, for four months during their stay in the cāturmāsya period, gradually I developed my Kṛṣṇa consciousness, and then I began devotional service." This is the process.

Thank you very much. (end)

740810SB.VRN

Śrīmad-Bhāgavatam 1.5.29

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Vṛndāvana, August 10, 1974

Pradyumna: Translation: "I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind."

Prabhupāda:

tasyaivaṁ me 'nuraktasya
praśritasya hatainasaḥ
śraddadhānasya bālasya
dāntasyānucarasya ca
[SB 1.5.29]

So the, the one side, the guru. Saṅkīrtyamānaṁ munibhir mahātmabhiḥ. The… This is a relationship between disciple and guru. What are the qualifications of guru? And what are the qualifications of the disciple? If both of them are qualified, then immediately the result is there. Just like husband and wife. Both of them, if they are healthy, by sex there will be pregnancy. Similarly, if the guru and the disciple, both of them are qualified, then immediately Kṛṣṇa consciousness will be there.

So the qualification of the guru is described in the previous verse.

viśṛṇvato me 'nusavaṁ yaśo 'malaṁ
saṅkīrtyamānaṁ munibhir mahātmabhiḥ

The guru must be mahātmā and muni. Muni means thoughtful, philosopher. Not foolish rascal, manufacturing some philosophy. And mahātmabhiḥ. Not only self-realized, but by his character, by his behavior, by his understanding, he must be a mahātmā. What is that mahātmā? There are so many mahātmās, simply by changing the dress. No. Not that kind of mahātmā. Our Bhaktivinoda Ṭhākura has sung a song, eita eka kalir celā: "Here is a disciple of Kali." What is that? Nāke tilaka galai mālā. "He has got tilaka…" Nata nara nāke tilaka galai mālā. He sings that, sahaja bhajana kache namu saṅge laiyā pare dala. (?) Bhaktivinoda Ṭhākura sings that "He's dressed like a bābājī. He has shaven his head, and has got tilaka and kaṇṭhi. But he has got at least half a dozen women, and that is his bhajana." So not that… That is not mahātmā. That is durātmā, a cheating… Of course, in this Kali-yuga… Therefore Bhaktivinoda Ṭhākura says, eita eka kalir celā. Kalir celā means the disciple of Kali. Dressed like a sādhu, or Vaiṣṇava, but within, all rubbish things. That will not help us. He must be mahātmā, real mahātmā. We want guru like that. Then it will be a… We must be also qualified, and guru also qualified. Therefore it is said in the Hari-bhakti-vilāsa that one year should be taken to study one another, the guru and the disciple. The guru also will see whether the person is fit to become a disciple, and the disciple also will see "Whether this gentleman can become my guru."

So the qualification of guru is, he should be mahātmā, and muni. Muni means philosopher, and mahātmā means God-realized. Really, mahātmā means God-realized. He knows. That is stated in the Bhagavad-gītā.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

One who knows Kṛṣṇa is the cause of all causes. Vāsudeva. Vāsudeva means Kṛṣṇa. Sarvam iti. Vāsudeva-parā makhāḥ, vāsudeva-parāḥ… There is… Everything to satisfy Vāsudeva, Kṛṣṇa. Either you perform sacrifices or you work piously, the aim should be how to satisfy Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19]. Just like if you want to keep your body fit and healthy, you must satisfy the stomach. If you satis…, if your stomach is all right and if you supply proper food to the stomach, then whole body will be energized without fail. Similarly, the mahātmā means whose business is to satisfy Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19].

Kṛṣṇa says, vāsudeva… When Kṛṣṇa is in the Battlefield of Kurukṣetra, He's Vāsudeva. Kṛṣṇa does not go away from Vṛndāvana. But when He has got other business to do, He does it as Vāsudeva. Vāsudeva is in Mathurā. Vāsudeva is in Dvārakā. But original Kṛṣṇa is in Vṛndāvana. But that does not mean that this Vāsudeva is different from Kṛṣṇa. The foolish person, who cannot study, who does not know what is Vāsudeva, what is Aniruddha, what is Pradyumna, the, the Saṅkarṣaṇa… These are all expansions of Kṛṣṇa. They are not different from Kṛṣṇa. But still, They are not original Kṛṣṇa. There is no… It is not that Vāsudeva has got less power than Kṛṣṇa. They are equally powerful. Advaitam acyutam… Advaita. They are not different. Acyutam anādim ananta-rūpam [Bs. 5.33]. But the difference is that the… Several times I explained that one candle, you lit up another candle, you lit up another candle, you lit up another, another, millions… So all the candles are of the same power, so far candle power is concerned, but still, you have to say, "This is the first candle, this is the second candle, this is the third candle, this is the fourth candle," like that. Not that because the second candle is lit up from the first candle, therefore second candle is less powerful than the first candle. No, that is not. That is called advaya-jñāna.

Advaitam acyutam. Advaitam acyutam ananta-rūpam. Kṛṣṇa's ananta-rūpam does not make any difference. There is no difference between Rāmacandra and Kṛṣṇa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Kṛṣṇa is always… When we say "Kṛṣṇa"-Kṛṣṇa with all His expansions, Viṣṇu expansions. So either you worship Rāma or Kṛṣṇa, it is the same. Or Viṣṇu. There is no difference. Therefore advaitam acyutam anādim ananta-rūpam ādyam [Bs. 5.33]. But still, Kṛṣṇa is the ādyam, original. Ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He is ādyam, purāṇa-puruṣam, the oldest personality, still, nava-yauvanaṁ ca, always young. You have never seen Kṛṣṇa's photograph as old man. No. When He was charioteer of Arjuna, He was great-grandfather at that time. His grandson had sons. He's old man. But you see, just a young man of twenty years old. That is Kṛṣṇa. Nava-yauvanaṁ ca. Ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. And these rascals, they try to understand Kṛṣṇa…

Kṛṣṇa personally says that,
manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many millions of persons, one is perfect, and out of many millions of perfect persons, one can hardly understand what is Kṛṣṇa. And these rascals understand Kṛṣṇa. They remark that "Kṛṣṇa is like this. Kṛṣṇa is like this." How much rascaldom it is. This is the… Kṛṣṇa says personally, and Lord Brahmā says, vedeṣu durlabham. Vedeṣu durlabham. You cannot understand Kṛṣṇa simply by studying Vedic literature. It is not possible. Then? How we shall understand Kṛṣṇa? Adurlabham ātma-bhaktau. If you want to understand Kṛṣṇa, then go to His devotee. He'll make known Kṛṣṇa. That is mahātmā. You cannot understand Kṛṣṇa personally by your so-called speculation, neither you can understand Kṛṣṇa simply by studying Vedas as a scholar. There are many Vedantist scholars. They cannot understand. So many Vedantists there are in India, but they cannot understand Kṛṣṇa. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. Kṛṣṇa says, "I am not exposed to everyone." That is Kṛṣṇa.

So therefore, how to understand Kṛṣṇa? That is stated by Kṛṣṇa Himself:. after many, many births struggling to understand Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Not foolish person. Foolish person cannot understand. But even jñānavān, who is wise, perfectly wise, learned scholar, such person, even after many, many births struggling to understand Kṛṣṇa… So that is mahātmā, one who has understood Kṛṣṇa. He is mahātmā. One who does not understand Kṛṣṇa or verifies himself as Kṛṣṇa, he's durātmā. He's not mahātmā. He's a rascal. Mahātmā is that person who has understood Kṛṣṇa, that vāsudevaḥ sarvam iti: [Bg. 7.19] "Kṛṣṇa, Vāsudeva, is the cause of all causes." Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. One who has understood this perfectly, that the Supreme Controller, Īśvara… Īśvara means controller. And not only controller, but Supreme Controller. Controller, we are; every one of us are controller. Just like I am also controlling a few of my disciples-or hundred or thousand. But Kṛṣṇa is controller of millions, millions upon millions and millions upon… All universes. Sarva-loka-maheśvaram [Bg. 5.29]. Simply to become controller does not become… Yes, that is also īśvara. You can say. But there is parameśvara.

These words are used in the Vedic language: Īśvara, parameśvara, ātmā, paramātmā. So there is one Paramātmā. That Paramātmā is Kṛṣṇa. Ātmā, we are also ātmā, living being, and Kṛṣṇa is also living being. But not, we are not equal to Kṛṣṇa. Kṛṣṇa is the chief living being. Just like I am also living being; you are also living being. But you accept me as the chief of this institution. There must be one chief. Otherwise there will be no management. It will be chaotic. So we are ātmā, and Kṛṣṇa is also ātmā. But He is Paramātmā. We are īśvara. Kṛṣṇa is also īśvara. But He's Parameśvara. Therefore we have named "Godhead" purposefully, not "God." We don't say "Back to God." We say, "Back to Godhead.""Head" means the chief. Everyone can claim that "I am God," because everyone has got some power, little power. But not the supreme power. That is Kṛṣṇa.

So when one understands Kṛṣṇa perfectly, he becomes mahātmā. Just try to understand. Not a politician. Not by changing dress, saffron-color cloth. No, that is not mahātmā. One who understands Kṛṣṇa perfectly well, he is mahātmā. Therefore here it is said, munibhir mahātmabhiḥ. The instruction was received from persons, munibhiḥ, great philosophers. Not only philosophers, but mahātmā. Because one who has understood Kṛṣṇa perfectly… This is the qualification of guru. So that qualification, to attain, is not very difficult. But because we are rascals, we do not try to take the qualification. That qualification is very simple. One… Who can understand Kṛṣṇa? Kṛṣṇa is not so cheap thing. He has said already that yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3]. So it not very easy. But it is very easy if you take the process, easiest process. What is that easiest process? That easiest process: you don't talk nonsense; you simply talk what Kṛṣṇa has said. That's all. And many times they give me very great credit that I have done wonderful. Yes, I have done wonderful. But what is the reason? Because I am not a rascal. I speak what Kṛṣṇa has spoken. That's all. Very easy. Everyone can do that. Not only I. Any of you, you can do this. Simply speak what is…, what Kṛṣṇa has said. That's all. Don't make addition, alteration. Then you become rascal. Immediately you become rascal.

So you don't want to…, if you don't want to become a rascal, if you want to become a mahātmā, then you accept what Kṛṣṇa says and preach that. Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior authority than Me." You say that. You say, vāsudevaḥ sarvam iti [Bg. 7.19]. "Here is… Kṛṣṇa is the cause." You understand or don't understand, if you simply pick up the words of Kṛṣṇa and talk like that, then you become mahātmā. There is no difficulty to become mahātmā. But these durātmās, the rascals, they talk differently from Kṛṣṇa. Therefore they are not mahātmās. They are all durātmā. Therefore the process is that if you want to make progress in Kṛṣṇa consciousness, then you have to find out a guru who is mahātmā. Ādau gurvāśrayam. That is the first business. Ādau, in the beginning, gurvāśrayam, to take shelter of a bona fide mahātmā guru. That is the Vedic instruction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. "Must," abhigacchet. This verb is used-"must." It is not, "Oh, I can do without guru." No, that is not possible. That is not possible. If you want to understand the transcendental science, spiritual science, you must approach. Gacchet. This, this form of verb used when there is the meaning "must." Tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. And guru's qualification is brahma-niṣṭham. Brahma… And again this word. Brahma, and Kṛṣṇa is Parabrahman. Again this param. That Parabrahman has been said by Arjuna to Kṛṣṇa, bhavān. Bhavān: "My dear Kṛṣṇa, You are Parabrahman." Pavitraṁ bhavān. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So the process is that if you want to make any progress… Just like Nārada Muni. He made immediately progress simply by associating with the mahātmās only for four months. Why? That is explained in the next verse. What is that? Tasyaivaṁ me anuraktasya. "I became attached to them. I became a lover of the mahātmās." Anuraktasya praśritasya. "I became obedient." Not disobedient. Guror avajñāḥ, that is great offense. If you become disobedient to guru, then your business is finished. These are the qualifications. Me anuraktasya praśritasya… And hatainasaḥ. Hata enasaḥ. Means "All my sinful activities stopped." Nobody can understand the bona fide guru or Kṛṣṇa unless he is free from sinful life. Therefore we have to accept this principle: no illicit sex, no gambling, no, I mean to say, intoxication, no meat-eating. If you follow these four principles, then you become hatainasaḥ. Hata enasaḥ. Your sinful life stopped. So hatainasaḥ śraddadhānasya. Śraddadhāna means with faith and obedience. Not that blindly. Śraddadhānasya bālasya. And although he was a boy, but he got this qualification. Bālasya dānta, silent, no more playing. Anucarasya. Anucara means following. These are the qualifications. If you become qualified with these qualities… What is that? Anurakta, means attached, obedient, no sinful activities, and faithful, and not disturbing, dānta, and follower. And if the guru is mahātmā and if you are qualified with these qualifications, then the result will be there. Immediately.

But there is no difficulty. One must be serious to understand, and he must approach a qualified mahātmā guru. Then his business will be, transaction will be very nicely done. This is Vedic process. Is there any difficulty? Anyone can say? Is there any difficulty to become mahātmā and to become a qualified disciple? Is it very difficult? Say, if there is any difficulty.

Devotees: No.

Prabhupāda: See. So where is the difficulty? There is no difficulty. The difficulty is the rascals will not do it, and the so-called durātmās, they are passing on as mahātmās, and so-called disciples are passing as disciples. Therefore the transaction is imperfect. Things are not coming out. But if the transaction is perfect from both the sides, from the disciple's side and guru's side, then Kṛṣṇa consciousness is very, very easy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.5.30

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Vṛndāvana, August 11, 1974

Pradyumna: (leads chanting, etc.)

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ
[SB 1.5.30]

Translation: "As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Supreme Personality of Godhead Himself."

Prabhupāda:

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ

So yesterday we have been discussing the symptoms of guru and the symptoms of disciple-who is actual disciple and who is actual guru. It is stated by Viśvanātha Cakravartī Ṭhākura,

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

So guru's position is very exalted. Exal… Why exalted? Because he is the confidential servant of Kṛṣṇa. Kintu prabhor yaḥ priya eva tasya. One… Suppose you want to do some business and…, with some firm, and a representative comes to transact business, naturally, one tries to satisfy that representative so that the business can be done very fairly. This is natural psychology. Similarly, kintu prabhor yaḥ priya eva tasya. Guru is very dear to Kṛṣṇa because his business is to serve Kṛṣṇa. His business is to execute the will of Kṛṣṇa.

Therefore here it is said, yat tat sākṣād bhagavatoditam. (aside:) Don't disturb in this way. Sākṣād bhagavatoditam. Sākṣāt means directly. What was spoken directly by the Supreme Personality of Godhead. And that is jñānam, that is real knowledge. Jñānaṁ guhyatamam. Guhyatamam, most confidential. Guhya, guhyatara, and guhyatamam. What is that verse in the Eighteenth Chapter? Guhyād guhyatamaṁ pravakṣyāmi… That… The conclusion is that the most confidential knowledge is that which is given by the Supreme Personality of Godhead directly. And what it is said in the Bhagavad-gītā? Guhyād guhyatamam. Find out this verse. Could not? Before sarva-dharmān… Yes.

Nitāi:

iti te jñānam ākhyātaṁ
guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru
[Bg. 18.63]

Prabhupāda: Hm. Read the…

Nitāi: "Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do."

Prabhupāda: So Kṛṣṇa personally giving the most confidential knowledge. And here it is also mentioned that the saintly persons, the mahātmās, they simply spoke what was spoken by Kṛṣṇa Himself directly. That's all. Here it is stated, anvavocan gamiṣyantaḥ, guhyatamam yat tat sākṣād bhagavato… This is very important statement. Jñānaṁ guhyatamam, the most confidential part of knowledge is that which is given by the Supreme Personality of Godhead directly. Anyone who is interested in spiritual knowledge, they will benefit simply by accepting what Kṛṣṇa says in the Bhagavad-gītā. This is jñānam. That is also stated by Kṛṣṇa. Etaj jñānam. Etad anyathā yad ajñānam. Anything beyond this knowledge, what is spoken by Kṛṣṇa, that is ajñāna, ignorance. That is not jñāna.

Unfortunately, it has become a fashion now to interpret Bhagavad-gītā in their own foolish way and mislead the public. This I have repeatedly spoken in many places, that in the Western countries so many swamis and yogis, they went there. For the last, at least, one hundred years. One hundred years, from India many swamis and yogis had been… Still they are going. But they could not turn even a single person to Kṛṣṇa consciousness. Not a single person. Throughout the whole history of these hundred years of swamis going to the Western countries, but could not turn even a single soul to understand Kṛṣṇa. This is a fact. It is not that I am very proud. No. The truth must be spoken. Why they could not do so? The defect was that they did not say what Kṛṣṇa said directly. They said their own words. They manufactured their own philosophy.

Here the, I mean to…, saintly persons, the mahātmās, gamiṣyantaḥ, when they were going, they confidentially said what was spoken by Kṛṣṇa directly. This is the secret of success. Try to understand. Anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ. Guru, or mahātmā, they are very merciful, merciful in this way that they know how a person can be elevated to the topmost platform of knowledge, and they can give him. And this is not very difficult. It is said here that yat tat sākṣād bhagavatoditam. This is mercifulness. A guru's business is to deliver the same message as Kṛṣṇa said. Then he's dīna-vatsala. Otherwise, if he says something else, he's a cheater. He's not guru. He must be, to the suffering humanity, being kind upon them. Dīna-vatsala. Dīna means very poor, poor in knowledge. At the present moment, the… Not only at the present moment, always. Those who are in the material world, they are very, very poor. Very, very poor. Gṛhiṇāṁ dīna-cetasām. Because their mind is very crippled. They are thinking that this duration of life-say, fifty years or twenty years or utmost seventy, or hundred years-this is everything. That's all. Therefore they are very poor. Their expansion of knowledge is very, very meager. And it is the business of the saintly persons to be kind upon them, that "This is not the life. You are thinking, making adjustment to live for fifty years or hundred years very comfortably, or even next life…" Karmīs, they also take consideration of the next life, to be promoted in the heavenly planet or other higher planetary system. But still, they are poor. Poor. Because they are lacking in the knowledge of eternal life, full of knowledge and blissfulness. That they do not know. Sac-cid-ānanda life.

So it is the business of the mahātmā to enlighten them to the real platform of life. Kṛṣṇa says personally,

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

This is real life, to go back to home, back to Godhead, Kṛṣṇa. Mām upetya. If you go back to home, back to Godhead, that is saṁsiddhiṁ paramām. That is the highest perfection of life. But generally… Generally, almost… Why generally? Almost everyone. Ninety-nine point nine percent people, they want to become happy within this material world. Therefore they are poor, very, very poor. And the mahātmās, they give the knowledge that "This is not life. This is a temporary platform." Aśāśvatam, duḥkhālayam aśāśvatam [Bg. 8.15]. This is confidential knowledge. You are trying to be happy… Suppose Brahmā. He lives for many millions of years. Still, it is duḥkhālayam aśāśvatam [Bg. 8.15]. That life is also temporary. What is millions of years' duration of life in comparison to the eternal life? So beginning from Brahmā down to the small ant, whoever is within this material world, it is to be understood their understanding is very poor. And the mahātmā, being kind upon these poor souls, they deliver the same knowledge as Kṛṣṇa gives. Sarva-dharmān parityajya mām ekaṁ śaraṇam.. [Bg. 18.66]. This is guru's business. Do not manufacture anything. There is no question of… There is no need of manufacturing anything. Simply you speak to the suffering humanity the same thing which Kṛṣṇa says. Sākṣād bhagavatā uditam. This is the business of guru. It is clearly said.

Now he'll explain further, in the next verses, how he became advanced. This verse is very important, that jñānaṁ guhyatamaṁ yat tat. Actually, perfect knowledge you can get from the Supreme Personality of Godhead, and in paramparā system you get that knowledge. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Paramparā means they do not change the word of Kṛṣṇa. That is paramparā. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and the paramparā system says the same thing. No change. They never said that "I have now become Kṛṣṇa and you surrender unto me, think of me." There are many so-called incarnations who are preaching like that: "You think of me." Same, repeating the same words in his own favor, not in Kṛṣṇa's favor. That is not mahātmā. That is durātmā. Mahātmā means who always speaks in Kṛṣṇa's favor. That is mahātmā. This is the purport of this verse. Jñānaṁ guhyatamaṁ yat tat sākṣād bhagava… Bhagavān says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So our business should be to repeat the same thing, that "You give up all nonsense engagement. Simply surrender to Kṛṣṇa. Simply you think of Kṛṣṇa. Simply become a devotee of Kṛṣṇa. Simply offer obeisances to Kṛṣṇa. That will make your life successful." This is mahātmā's business. Sākṣād… Not indirectly. Directly. Directly… Here Kṛṣṇa says, guhyād guhyatamam. Read that verse again.

Nitāi:
iti te jñānam ākhyātaṁ
guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru
[Bg. 18.63]

Prabhupāda: Yathecchasi tathā… The word is used there, yathecchasi tathā kuru. We have got the little independence. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But why people are not doing that? Because they have got little independence. Every living entity is part and parcel of Kṛṣṇa. Kṛṣṇa has got the quality of full independence. Naturally, the part and parcel of Kṛṣṇa, it has also independence. But that is not absolute independence. Just like independent country. America, independent country. We are also now independent country. But the citizens, they have independence dependent on the state independence. Not absolute independence. Similarly, we have got independence. We living entities, we have got independence-but dependent on the independence of Kṛṣṇa. Not absolute independence. So… Therefore we become entangled in our own karma. Kṛṣṇa does not give anyone a position or karma. That is stated in the Bhagavad-gītā, that He does not give anyone a better position or anyone an inferior position. Everyone creates his own position. Kṛṣṇa simply orders that "This is your position. Now you enjoy or suffer." We create our own position.

Therefore the most confidential part of knowledge is… Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the guhyatamam. Jñānaṁ guhyatamam. The same thing, as it is stated in the Bhagavad-gītā. Therefore Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. One who has understood Bhagavad-gītā properly, he can understand what is Śrīmad-Bhāgavatam. Where Bhagavad-gītā ends? Bhagavad-gītā, teachings of Bhagavad-gītā ends at the point when Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], to surrender. And the Bhāgavata begins from that point. Janmādy asya yataḥ… [SB 1.1.1], satyaṁ paraṁ dhīmahi. Satyaṁ paraṁ dhīmahi. Surrender. Otherwise, in the next paragraph of the Śrīmad-Bhāgavatam, in the beginning, dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] "Except surrendering to Kṛṣṇa, there cannot be any religious system." The real religious system… Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is religion, to surrender to Kṛṣṇa. Otherwise, as it is stated in the Śrīmad-Bhāgavatam, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. All cheating type of religious system is kicked out from Bhagavad, Śrīmad-Bhāgavatam. Kicked out, projjhita. To merge into the Supreme, to become God, to become incarnation of God-these kind of religious systems is very rigidly kicked out from Śrīmad-Bhāgavatam. Because they are not religion. Real religion is to surrender to Kṛṣṇa.

Therefore it is said, yat tat sākṣād bhagavatā uditam. If you want to approach the Supreme Personality of Godhead, then you must abide by the order of the Supreme Personality of Godhead. But they have no idea who is Supreme Personality of Godhead, what is His order, what is our relationship with Him. These things are unknown. It is simply known to the, I mean to say, devotees. Why it is monopolized by the devotees? That is also answered in the Bhagavad-gītā: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know what is God, what is Kṛṣṇa, then you have to go through this bhakti-mārga, or devotional… There is no other way. Kṛṣṇa never says that He can be known through speculation or cultivation of so-called speculative knowledge. No. Then He would have said "Through jñāna one can understand Me." No. Neither karma one can understand. Neither yoga. This is explained in many, various places of the śāstra. Only bhakti. Only bhakti. And it is the duty of the spiritual master, or mahātmā, to spread bhakti cult. That is the most confidential… That is the most merciful humanitarian activity.

Because people are suffering for want of this knowledge. Therefore our Kṛṣṇa consciousness movement is the only movement-I can declare very proudly-which can actually do some benefit to the human society. It is the only movement. All other, bogus movements, I declare. Let them come and study the śāstras and decide for themselves. They're all cheating. Only this bhagavad-bhakti. Because you cannot understand Bhagavān without undergoing the process of devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know in truth, tattvataḥ… Kṛṣṇa wants that one should understand Him tattvataḥ. Not that superficially to take Kṛṣṇa, that "He was very fond of the gopīs, and let us hear the līlā of Kṛṣṇa." Why Kṛṣṇa's gopīs' līlā? Why not Kṛṣṇa's līlā killing the demons? That, the people are not interested, to hear about Kṛṣṇa's killing the demons.

Because the gopīs' līlā, it appears to be the transaction between young woman and man, it very quickly appeals. But Kṛṣṇa's other business is there. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That is also Kṛṣṇa's līlā. That is Kṛṣṇa's līlā. Just like Lord Rāmacandra is killing the Rāvaṇa. That is also Kṛṣṇa's līlā. Lord Rāmacandra's līlā and Kṛṣṇa's līlā, there is…

So we should take any līlā of Kṛṣṇa as Supreme. Not that simply the most confidential… The vṛndāvana-līlā, Kṛṣṇa's līlā with the gopīs, is the most confidential līlā. We should not entertain this confidential līlā unless we are liberated. It is very difficult subject. And because they cannot understand what is Kṛṣṇa's līlā, they imitate, they fall down. There are so many things. We do not wish to discuss. But we should be… If we are actually serious about advancing in kṛṣṇa-līlā, then we must know first of all what is Kṛṣṇa, what He desires, and how we shall act. Then we can enter into the confidential part of Kṛṣṇa's līlā. Otherwise we shall misunderstand and fall down.

So the… Here it is said that sākṣād bhagavatoditam, uditam. That… What is Bhāgavata, Bhāgavata? Kṛṣṇa never says that "First of all you hear My līlā with the gopīs." He never says that. He first of all says that "You surrender unto Me." First of all learn how to surrender to Kṛṣṇa. First of all learn how to love Kṛṣṇa. Then you can taste what is Kṛṣṇa's līlā with the gopīs. It is just like mukhāravinda. Just like… Kṛṣṇa's līlā in the Daśama-skandha with the gopīs is compared with Kṛṣṇa's face, smiling face. But we have to worship Kṛṣṇa beginning with the feet. Not immediately we shall look to the face of Kṛṣṇa. We shall misunderstand. First of all try to be Kṛṣṇa's devotee by offering your worshipable things at the lotus feet of Kṛṣṇa. The First Canto or Second Canto of Bhagavad-gītā are the two lotus feet of Kṛṣṇa. So from the very beginning we should hear Śrīmad-Bhāgavatam. Gradually, we shall come to the face. That is real understanding of Kṛṣṇa. And without understanding of the other nine cantos of Bhagavad-gītā, er, Śrīmad-Bhāgavatam, if we simply jump over the Tenth Canto, and especially to the Thirty-fifth Chapter, the five chapters, Rāsa-pañcādhyāya, this is not very favorable. Of course, it is favorable. Kṛṣṇa's līlā, you hear any way, this way or that way… But if we misunderstand Kṛṣṇa, then there is fall down. That is instructed by Śrī…, Śrīla Śukadeva Gosvāmī, that don't try to understand Kṛṣṇa's līlā all of a sudden without understanding Kṛṣṇa. Tattvataḥ. So regulative principle-to serve, as it is stated in the śāstras or as it is enjoined by the spiritual master.

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

So dīna-vatsalāḥ. The mahātmās who instructed Nārada Muni that "Here is the confidential knowledge: Please fully surrender unto the lotus feet of Kṛṣṇa." So Nārada Muni admits here, anvavocan gamiṣyantaḥ. Gamiṣyantaḥ means the mahātmās were going. He served for four months. So they became very happy, they became very pleased. This is the business, how to make the mahātmā pleased. Yasya, yasya prasādād bhagavat-prasādaḥ ***. If you try to please mahātmā, the spiritual master, then bhagavat-prasādaḥ will automatically come. Yasya prasādād bhagavat-prasādaḥ ***. So here it is said, anvavocan gamiṣyantaḥ kṛpayā. Kṛpayā dīna-vatsalāḥ. Actually, Vaiṣṇava is dīna-vatsala. They are very unhappy. Just like Prahlāda Mahārāja. Prahlāda Mahārāja was unhappy seeing the people, degenerated people, suffering in this material world. Prahlāda Mahārāja said to Nṛsiṁhadeva, "My dear Sir, I have no problem. I am happy anywhere by chanting Your holy…, by glorifying Your activities. But I am simply morose seeing the fallen-down condition…" Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. "I am simply thinking of these rascals, whose, who, for flickering happiness, engage themselves in so many material activities, forgetting your relationship."

So dīna-vatsalāḥ, the sādhus, they should be very much compassionate to the suffering humanity and give them the message which is spoken directly by Kṛṣṇa, sarva-dharmān parityajya mām ekam… [Bg. 18.66]. This is the mission of Kṛṣṇa consciousness.

Thank you very much. (end)

740812SB.VRN

Śrīmad-Bhāgavatam 1.5.31

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Vṛndāvana, August 12, 1974

Prabhupāda: …of this Vṛndāvana-dhāma. Simply they're searching after. They never say he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ. "Oh, where is Rādhārāṇī? Where You are? Where are Your friends, Lalitā and Viśākhā? Where is Nanda, son of Mahārāja Nanda, Kṛṣṇa?" Śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ. "Where are You? Are You near the Govardhana Hill or in the forest on the bank of the Yamunā?" Ghoṣantāv iti khedair mahā-vihvalau. They are crying, "Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Rādhārāṇī? Where is…?" They're crying ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. Mad… Mad after… Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. This is the process of kṛṣṇa-bhajana. Not that "I've seen just last night Kṛṣṇa dancing with the gopīs." It is not so easy.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved… [Brs. 1.2.234]. So long we are materialistic, it is impossible to see what is Kṛṣṇa. Therefore we have to follow the path chalked out by Caitanya Mahāprabhu and His immediate disciples, the six Gosvāmīs. Caitanya Mahāprabhu was mad. In Jagannātha Purī at night He become mad, "Where is Kṛṣṇa? Where is Kṛṣṇa?" He'd go on the seaside and drown Himself in the sea. And Svarūpa Dāmodara Gosvāmī could not see where is Caitanya Mahāprabhu. Sometimes He was stopped by the fisherman and He became exhaus…, all night chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa. Simply by touching Śrī Caitanya Mahāprabhu.

So this Kṛṣṇa consciousness movement is very scientific, based on the philosophy given by Śrī Caitanya Mahāprabhu and expanded by the Sanātana Gosvāmī, Rūpa Gosvāmī and other assistants.

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā…

The six Gosvāmīs directly got the mercy of Śrī Caitanya Mahāprabhu. Therefore we have to understand this Vṛndāvana-dhāma through the Gosvāmīs. It is not that… Sometimes they say that we do not accept the Gosvām… (indistinct) We accept actually the Gosvāmīs. But following the footprints of Śrī Narottama dāsa Ṭhākura, what kind of… Ei chay gosāi jāṅr mui tāṅr dās. One who is accepting the path of the six Gosvāmīs, we are servant of the servant of such persons [Cc. Madhya 13.80]. Ei chay gosāi jāṅr mui tāṅr dās. Rūpa-raghunātha-pade hoibe ākuti kabe hāma bujhabo se jugala-pīriti. Jugala-pirīti, the love affairs of Kṛṣṇa and Rādhārāṇī. This is not ordinary thing. It is completely spiritual. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau, caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam [Cc. Ādi 1.5]. Vande… That verse I am forgetting. This is the process. Rādhā kṛṣṇa-praṇaya-vikṛtiḥ, it is not the affair of one young boy and young man. It is not that. It is the exhibition of the pleasure potency of Kṛṣṇa. Hlādinī śaktir asmāt, so it is completely spiritual. Do not try to understand Rādhā-Kṛṣṇa playing immediately. "Oh, because I have come to Vṛndāvana, let me understand immediately Rādhā-Kṛṣṇa's rāsa-līlā." It is not so easy. You have to undergo severe penances. Not severe. It is very easy. But we do not like to take.

But the best thing is as Narottama dāsa Ṭhākura says, that

viṣaya chāṛiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-bṛndābana

Viṣaya chāṛiyā, "so long I have got the propensity for sense gratification there is no possibility for understanding Vṛndāvana. There is no possibility." It is the statement of Narottama dāsa Ṭhākura. He says viṣaya chāṛiyā kabe śuddha. Viṣaya means this āhāra-nidrā-bhaya-maithunam. If you are still inclined for eating, sleeping and sex life, there is no possibility of understanding what is Vṛndāvana.

So these are the instructions. These are the confidential message given by Śrī Caitanya Mahāprabhu and His followers. That is yena. If you follow this yena gacchanti tat-padam, then you are sure going back to home, back to Godhead, Kṛṣṇa. And that is the highest perfection of life.

Thank you very much. (end)

740813SB.VRN

Śrīmad-Bhāgavatam 1.5.32

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Vṛndāvana, August 13, 1974

Pradyumna: Translation: "O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa]."

Prabhupāda:

etat saṁsūcitaṁ brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam
[SB 1.5.32]

Now, in the last verse Nārada Muni says, yena gacchanti tat-padam: "by which one can go back to home, back to Godhead, tat-padam." Padam means abode or position. Position. That is, after liberation, one can get the spiritual position.

Sāyujya, sārūpya, sālokya, sārṣṭi, sāmīpya. There are different types of position, although they are all spiritual. The one is the sāyujya-mukti, or to become one with the Supreme, merge into the Supreme. This is one position. Another position: sārūpya, the same feature of the body. Just like Nārāyaṇa, four-handed. In the Vaikuṇṭha planets, the inhabitants, the citizens, they have got four hands. When Ajāmila was delivered by the Viṣṇudūtas, they appeared exactly looking like Viṣṇu. That is described. That is called sārūpya. Sārūpya, sārṣṭi [Cc. Madhya 6.266], same opulence. Or sāmīpya, always near, associate. There are five kinds of… Gacchanti tat-padam. But out of the five, the first one, namely to merge into the existence of the Supreme, that is very dangerous, not safe.

Therefore Vaiṣṇava never accepts sāyujya-mukti, to become one with the Supreme. Because Vaiṣṇava knows that impersonal advancement is risky. They know it perfectly. Therefore a Vaiṣṇava never… Vaiṣṇava is not anxious for any kind of mukti. Dīyamānaṁ na gṛhṇanti. They don't want… Especially Gauḍīya Vaiṣṇavas, they don't want mukti. They are happy wherever they are existing. If they get the chance of chanting Hare Kṛṣṇa mantra, that is perfection of life. They don't want anything more. Just like Haridāsa Ṭhākura. We should not imitate, but the position is like that. Just like Prahlāda Mahārāja. He was not at all afraid of this material world. He was very cautious. A spiritualist, a devotee, a Kṛṣṇa conscious person, should be very cautious. But not afraid to meet any dangerous position. But must be cautious. Cautious in this way, that he may not fall down again under the clutches of māyā. This should be, care should be taken.

If we fix up our mind… Mām eva ye prapadyante. If we fix up our śaraṇāgati, surrender to the Supreme, then there is no question of falling down. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Just like Haridāsa Ṭhākura was tested once by Māyā, and in another time he was tested by a prostitute to allure him… He was young man. Haridāsa Ṭhākura was very beautiful young man. So under diplomacy of Rāmacandra Khān he was to be entrapped. You know the story. That is stated in the Caitanya-caritāmṛta. But Haridāsa Ṭhākura was not entrapped, because he was strong, strong enough. Mām eva ye prapadyante māyām etāṁ taranti. Māyā could not do anything. Although Māyā came there at dead of night, very beautiful, attractive dress, attractive feature, attractive words-this is māyā-so he was not allured. The… Rather, the veśyā, or the prostitute, became converted into a Vaiṣṇavī.

That is the resultant action. If one is polluted, if he comes in contact with Kṛṣṇa, or Kṛṣṇa's pure devotee, he or she will be purified. Kṛṣṇa is never allured, neither Kṛṣṇa is become a victim of anything material. Kṛṣṇa's position is different. That is stated in the Īśopaniṣad. Apāpa-viddham. Kṛṣṇa is never afflicted by any kind of contamination. He is pūrṇaḥ śuddho nitya-muktaḥ. Similarly, those who are advanced devotees, they are not allured. But the result is that one who comes to allure a devotee or one who comes to allure Kṛṣṇa, he or she becomes purified. He or she. Kamāt krodhād bhayāt. Some way or other, if one comes in contact with Kṛṣṇa, then he becomes purified. Tejīyasāṁ na doṣāya [SB 10.33.29]. Apparently, it appears that Kṛṣṇa is dancing with the young girls at dead of night. But it is not that Kṛṣṇa is contaminated. They become purified. On the… Actually, they are eternal associates of Kṛṣṇa, the gopīs. They are not ordinary women. There are all description in the Śrīmad-Bhāgavatam. They were dancing in their spiritual body, not in the material body. They were dancing in their spiritual body. Their material body was lying down with their husband. These are, these descriptions are there in the Bhāgavatam. So gopīs' līlā is not material. So there was no question of contamination. But materially this kind of activities, to dance at dead of night with young girl, that is not permitted. With other's wife. You can dance with your own wife, but you cannot do that. That is sinful.

So the real business is, as Nārada Muni says, māyānubhāvam, anubhāvam avidam. One should know what is māyā. Yena, after complete knowledge of māyā and Kṛṣṇa, yena gacchanti tat-padam, then one is promoted to the spiritual world. But the promotion… I have already described, there are five kinds of promotion, elevation. Out of that, the one promotion, namely to merge into the existence of the Supreme, that is very dangerous. Dangerous means that is risk of falling down. Because it is not possible to merge into the personal body of Kṛṣṇa. Or you can take the bodily effulgence or the rays of the body. Everything is absolute. (aside:) Who is talking? So merge into the Brahman effulgence, that is also Kṛṣṇa's bodily rays. Yasya prabhā [Bs. 5.40]. So we are a small particle. So we, we merge into the Brahman effulgence. Brahman effulgence means collection of so many Brahmans together. That is Brahman effulgence. Unlimited number. Anantyāya kalpate. We are a small particle. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. One ten-thousandth part, a small particle. Just like the sunshine, it is a combination of bright molecules of sunshine. Is not that?

Svarūpa Dāmodara: Yes, they are called photons.

Prabhupāda: Protons?

Svarūpa Dāmodara: No, photons.

Prabhupāda: Photons. We have got name. But this is al… We know. Kaṇa, kaṇa, a small particle. So when they are put together, it appears homogeneous. But they are not homogeneous. They keep their individuality. They keep their individuality.

So that is eternal. That's a fact. But we are not only eternal… Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], and His bodily effulgence, that is only eternal part. Sat means eternal, cit means knowledge, and ānanda. So these three things are required. Simply eternity is not good. There must be knowledge and ānanda. So this monist theory, Advaitavāda, eternity, that may be achieved. Āruhya kṛcchreṇa, by severe penances and austerities, they can be attained. But patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ. That is the statement of Bhāgavata. They again fall down. Why? Anādṛta-yuṣmad-aṅghrayaḥ. They could not get the information of the shelter of Kṛṣṇa, lotus feet of Kṛṣṇa. Without taking shelter of Kṛṣṇa, they fall down again. Patanty adhaḥ. Again.

We have explained many times. There are many Māyāvādīs, they merge, they give up this world, but again fall down, in so many ways. We have several times explained. So that is not very safe. (howling sound in background) What is that?

Devotee: Some dog.

Prabhupāda: Dog friend? Hm. So Nārada Muni, by the grace of the mahātmās, he could understand that this material position is very dangerous, and… Dangerous means duḥkhālayam, always miserable condition. But one cannot understand. Unless he's Kṛṣṇa conscious, he cannot understand what is the miserable condition of this material world. He cannot understand. This is māyā. He's suffering, but he's thinking, "I am happy." This is called māyā.

So when one becomes Kṛṣṇa conscious by the grace of the Supreme Personality, guru-kṛṣṇa, by the grace of guru and Kṛṣṇa, then he understands that this place, this material world, is full of miseries. Then brahma-jijñāsā. But foolishly people do not understand that it is a miserable condition. Sanātana Gosvāmī, he was minister. By contact with Śrī Caitanya Mahāprabhu he could understand that "Although I am minister, although I am holding very high, exalted position, I am learned scholar in Sanskrit, Urdu, Parsi, but I am not happy." Therefore he approached Caitanya Mahāprabhu. Ke āmi kene āmāya jāre tāpa… He understands that "I am in the suffering." Suffering, everyone can understand. Why you are moving the fan? I am in suffering. But foolish people cannot understand. They think that I am enjoying. (laughter) Just see the example. Why I am moving the fan? Because I am suffering. Every step. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Every step danger, every step suffering.

But on being illusioned, moha… It is called moha. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. "I am this. I am brāhmaṇa." "I am kṣatriya. I am American." Aham. False identification. "I am very strong, beautiful." "I am very ugly." "I am poor." "I am rich." Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. But you are none of these. You are simply servant of Kṛṣṇa. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is happiness. Otherwise, in whichever way you identify… When they fail to identify with all this nonsense, then "I am God. I am Nārāyaṇa." This will not help. When one will understand that "I am servant, eternal servant of Kṛṣṇa…" This question was put by Sanātana Gosvāmī: ke āmi kene āmāya jāre tāpa-traya.

But foolish people, they do not understand what is tāpa-traya, although we are suffering, everyone. This is tāpa-traya. Just like we are feeling very warm. This is one of the traya. It is called adhidaivika. You cannot check it. Similarly, when you will feel severe cold, you will wrap, you'll go to the fireplace. That is another suffering. So either in warmth or in, I mean to say, winter, you are suffering. Everyone is suffering. Suffering is there. Even when we are within the womb of the mother there is suffering. For ten months, packed-up condition. That is suffering. Then come out from the womb of the mother-suffering. In the womb also there is suffering. Not only packed-up, but there are worms with the stool and urine of the mother, and they find very delicate skin. They enjoy by cutting him. The worms enjoy. Naturally, he's… He cannot move. Therefore at the seventh month, when he's little conscious, he feels, "How can I get out of…? Kṛṣṇa, save me." If one is little pious, he prays to Kṛṣṇa, "Kṛṣṇa, this time save me. Now I shall begin worshiping You so that get out of this entanglement of birth and death, birth and death." He becomes conscious.

But as soon as he comes out, then, māyā is there. Māyā is there, and there is father, there is mother, nice child. Now the child thinks, "I am very happy. I have got such a nice father. Nice father, nice mother. And other friends, they are taking…" This, these are described by Bhaktivinoda Ṭhākura in a song. What is that song? Who can say? Janama haila…?

Indian devotee: (indistinct)

Prabhupāda: No, no, that after…

Indian devotee: (indistinct)

Prabhupāda: Ah! So in this way māyā is always entrapping him. We are always suffering three kinds of suffering-adhyātmika, adhibhautika, adhidaivika-and we think, ”Now we are very happy. Now we have got this electric fan, or air-conditioned room. So Yamarāja will not be able to enter, and I am secure. I have got good bank balance and good wife, good children…” No, no, no. This is illusion. Na sādhu manye yata ātmano ’yam asann api kleśada āsa dehaḥ [SB 5.5.4]. So long you will possess this material body, so you’ll have to suffer. That is described here, tāpa-traya. Tāpa means miseries, and traya means three. So cikitsitam. A sane man, when he’s suffering, he goes to the doctor, physician: ”Sir, I am suffering from disease. Give me some medicine.” So he takes medicine. That is sane man. And insane man, he does not go to the physician for treatment. He thinks, ”This is natural. What is that?” This is the difference between foolish man and sane man.

The Vedas, therefore, instruct that tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. One who is actually human being… Just like Sanātana Gosvāmī. Sanātana Gosvāmī, even up to the position of his ministership, he was not on the standard of human being. When he approached Caitanya Mahāprabhu and submitted, ”Sir, I have come to You to know what I am, why I am suffering in this threefold miserable condition of life,” that is human life. That is the beginning. Before that, it is animal life. Athāto brahma jijñāsā. When one is inquisitive about himself, ahaṁ brahmāsmi, ”Why I am suffering?”… Ke āmi kene āmāya jāre tāpa-traya.

So that realization is here. Therefore Nārada Muni says, tāpa-traya-cikitsitam. Cikitsitam means treatment. By the grace of guru, he could understand that ”I am in this condition, material condition, means suffering from threefold types of miseries, and I am uselessly wasting time for material comforts, for economic development.” Śrama eva hi kevalam. ”Even I act as a perfect brāhmaṇa or as a perfect kṣatriya or a perfect vaiśya or śūdra, still, I am wasting time. Still, I am wasting time.” How? That is confirmed in the Śrīmad-Bhāgavatam:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Dharma… Dharma means own dharma, brāhmaṇa’s dharma, kṣatriya’s dharma, vaiśya’s dharma. There are different occupational duties. Do it. But side by side, you should test ”Whether I am going to be perfect?” That is required.

That perfection, how it is made perfect? That is stated in the Śrīmad-Bhāgavatam. Sa… What is that? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. What is that verse? Dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Svanuṣṭhitasya… Ataḥ pumbhir dvija-śreṣṭhāḥ. This is the word by Śukadeva Gosvā…, Sūta Gosvāmī. ”You are all learned brāhmaṇas…” Dvija-śreṣṭhāḥ. Dvija means brāhmaṇa, kṣatriya, vaiśya. But śreṣṭhāḥ means brāhmaṇas. They have got… Brāhmaṇas, they are interested for spiritual advancement of life. Kṣatriyas are not so much interested, neither the vaiśyas, and what to speak of the śūdras. And in the Kali-yuga almost everyone is a śūdra. It is very difficult to find… So how they can be interested? Therefore training should be given how to become brāhmaṇa. Then he’ll be interested. Otherwise, nobody is interested.

Therefore it is addressed, ataḥ pumbhir dvija-śreṣṭhāḥ, ”O the best of the dvijas, twice-born.” Varṇāśrama-vibhāgaśaḥ. There is division, varṇāśrama. Varṇa and āśrama. Varṇa means brāhmaṇa, kṣatriya, vaiśya, śūdra, and āśrama means brahmacārī, gṛhastha, vānaprastha and sannyāsa. So for the brāhmaṇa, one who is brāhmaṇa, for him, the four āśramas are recommended. One… First of all he must become brahmacārī, a brāhmaṇa, son of a brāhmaṇa. Then, when he’s fully trained up, he should become a gṛhastha. Not should, but if he likes. Then… Otherwise, sometimes you will find naiṣṭhika-brahmacārī. Never… Just like my Guru Mahārāja was. He never married. Naiṣṭhika-brahmacārī. So brahmacārī, gṛhastha, then not to stuck up with the family affairs up to the end of death. No. At a certain stage, after fifty years, he must give up. That is called vānaprastha. And then, after being trained up in vānaprastha very nicely, he takes sannyāsa. This is brāhmaṇa’s…, four āśrama. And for the kṣatriya, up to vānaprastha. Up to vānaprastha. Just like Mahārāja Yudhiṣṭhira and all the brothers, they left home, but the wife was there. That is called vānaprastha. They did not take sannyāsa. Kṣatriya. Up to vānaprastha. Vaiśyas. No vānaprastha, no sannyāsa. Up to gṛhastha. Brahmacārī… Brahmacārī is compulsory for the dvija. Because there is the training. And for the śūdra there is no brahmacārī. Only gṛhastha, married. Otherwise, life will be very irregular. So in this way varṇāśrama. So there are duties.

Therefore it is said, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. So you may be staying in any āśrama or any varṇa, it does not matter. But you should see whether your life is perfect. If you don’t see… Otherwise, śrama eva hi kevalam. If you don’t see, ”How my life is being perfected,” then… Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ, notpādayet… [SB 1.2.8]. If he does not awaken his dormant Kṛṣṇa consciousness, then śrama eva hi kevalam. Simply. Simply waste of time. But if he develops Kṛṣṇa consciousness and he learns how to serve Kṛṣṇa, how to please Kṛṣṇa, that is perfect. That he understood… Etat saṁsūcitaṁ brahmaṁs tāpa-traya-cikitsitam. This is the cikitsā, treatment, of tāpa… If you want to get relief from this material condition of life, then you should learn how to please Kṛṣṇa, how to satisfy Kṛṣṇa. That is called bhakti. Without bhakti, you cannot be relieved. Jñāna, karma, yoga will not get you released from this tāpa-traya. And if you execute devotional service, then immediately, immediately you become free from this tāpa-traya.

Susukhaṁ kartum avyayam [Bg. 9.2]. Kṛṣṇa says. It is so nice. Devotional service is so nice that susukhaṁ kartum avyayam, it is very pleasing to transact. And avyayam. And whatever you do, that is your permanent asset. Susukhaṁ kartum avyayam. How it is susukham? Why we have been constructing this big temple? Just to give you happiness. What is that happiness? You take prasādam, nice prasādam. Don’t take more, otherwise you’ll sleep more. But as much as you require. Yāvat artha, prayojanam. Chant Hare Kṛṣṇa mantra, and go to, back to home, back to Godhead. Is it not susukham? Otherwise you’ll have to work like an ass day and night simply for sex life. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So sex life we also allow, but not illegitimate, not illicit. But that is not required. As you advance, you’ll give it up. But so long you are not advanced, oh, there is… [break] …according to regulation, even your gṛhastha does not have. But this chanting of Hare Kṛṣṇa mantra, taking prasādam and work for Kṛṣṇa… That is recommended here: karma brahmaṇi bhāvitam. Brahmaṇi bhāvitam. Only for satisfaction of Kṛṣṇa, you work, chant Hare Kṛṣṇa mantra, take prasādam. So bhakti-yoga… You un… Try to understand Kṛṣṇa. Then? What will be the result? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Immediately.

So everyone should be alert to treat this miserable condition of material life, tāpa-traya. Tāpa-traya unmūlanam. One has to uproot this tree of tāpa-traya. That is perfection of life. Here Nārada Muni realizing that tāpa-traya-cikitsitam. Not unmūlanam. Unmūlanam means when we are liberated. That is unmūlanam. But why… So long we are not liberated, the cikitsā. The cikitsā. In another place Parīkṣit Mahārāja says, bhavauṣadhi. Bhavauṣadhi, the medicine for this disease of repetition of birth and death. So this Hare Kṛṣṇa mahā-mantra is the bhavauṣadhi. Some way or other you have got it, and you are chanting. Go on, continuously. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. This is the easiest process of tāpa-trayonmūlanam or tāpa-traya-cikitsitam, and that is required in human life. Don't forget this principle. Continue this principle. And even there is little inconvenience, don't give up the association of devotees. Because… Rūpa Gosvāmī says… What is that?

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati
[Upadeśāmṛta 3]

Sādhu-saṅga [Cc. Madhya 22.83]. Don't give up the company of devotees. Then it will be lost. We are opening so many centers because to cooperate between devotees and devotees. Even there is inconvenience, don't give up the company of the devotees. Even I am not devotee, with the company of the devotees, working with devotees, I become devotee. Association has got such power.

So our business is how to get out of this tāpa-traya. That is first-class civilization. Otherwise hackneyed. Again and again, bhūtvā bhūtvā pralīyate [Bg. 8.19]. That is not. Now, those who are thinking of worshiping other demigods, that is not recommended. That is not recommended because Kṛṣṇa clearly says, kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. Even there are some inconveniences, Kṛṣṇa is completely able to remove your inconvenience. Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So we should stick to the position of devotional service, execute regularly the orders of the spiritual master and the śāstra, and try to understand Kṛṣṇa. And you can understand Kṛṣṇa only by service. There is no other way. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you want to see Kṛṣṇa or want to understand Kṛṣṇa, then it can be possible only by your service, nothing else.

So the best service, as recommended by Śrī Caitanya Mahāprabhu, is this preaching work. Yāre dekha tāre kaha kṛṣṇa-kathā, kṛṣṇa-kathā. Āmāra ājñāya guru hañā tāra' ei deśa, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. That's all. This is preaching. Doesn't require any good academic qualification. You have got your tongue. You chant Hare Kṛṣṇa, and whomever you meet, you ask him, "You become a devotee of Kṛṣṇa." That's all. In this way preach and live very nicely by eating kṛṣṇa-prasāda, chanting, dancing, and then get a life like Nārada Muni. This is the formula.

Thank you very much. (end)
740814SB.VRN
Śrīmad-Bhāgavatam 1.5.33

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Vṛndāvana, August 14, 1974
Prabhupāda:

āmayo yaś ca bhūtānāṁ
jāyate yena suvrata
tad eva hy āmayaṁ dravyaṁ
na punāti cikitsitam
[SB 1.5.33]

Is very important verse. Actually, this is the essence of Kṛṣṇa consciousness movement. What is that? People become diseased by sense gratification. Everyone knows. Too much sense gratification means creating disease. For example, some nice eatable. But if you, because it is very nice rasagullā, therefore I shall devour one dozen, that's not very good. That will create indigestion immediately. So in this material world, people are so much enthusiastic in the matter of sense gratification. Whole world. Not only now, this is the place for competition of sense gratification. Advancement of civilization means, the so-called civilization, material civ…, means how much you are able to gratify your senses. That is civilization. How much you are given facilities to gratify your senses. This is the modern idea, hedonism. More eat, more drink-eat, drink, be merry, and enjoy. Sense gratification.

This is not only new. Formerly the Carvaka Muni, he also advocated, ṛṇaṁ kṛtvā ghṛtaṁ pibet. In India, they want to eat very nice foodstuff prepared from ghee. So he advised that ṛṇaṁ kṛtvā ghṛtaṁ pibet: if you have no money, then beg, borrow, or steal, get ghee and eat very nice. Ṛṇaṁ kṛtvā, the word is… Suppose one has no money, then how to get money? Either cheat somebody, beg, or beg. But begging for gṛhastha is not very good thing, but sometimes they do so. Beg, borrow, or promising, "Give me now money, I shall pay you." And when credit is lost, then steal, pickpocket. This is as theory. Similarly, Carvaka Muni, ṛṇaṁ kṛtvā ghṛtaṁ pibet, never mind. "No, I will have to pay." "No, that we shall see later on, never mind." "No, I will be sinful, I will have to pay next life." This is within the blood of every Indian that if I cheat you or if I take some money from you without your benefit, without repayment, then I will have to suffer. Still in India they believe this. There are some incidences that a man, father took some loan from some gentleman and his father died, and his son came to pay the money to the creditor: "Sir, my father took so much money from you. Now my father died without payment. So I have got money, you kindly take it." He says, "Let me see my book whether your father took it." So he said, "All right, consult." So after consulting the books, he said, "I don't find any item that I gave loan to your father." "No, sir, I know, my father said at the time of death that 'I owe so much money to that gentleman, I could not pay; you pay it.'" So the trouble was the man says "I don't find any debit to your father's name. How can I take your money?" And he is insisting, "Yes, my father took money from you, kindly take." This was India. This was India. They knew that "I cannot cheat you." Karmī, in the karma-kāṇḍa, if I cheat you, then I will have to pay you four times this life or next life. That is the law of karma. Therefore, we are collecting money, we should not cheat. Every paisa should be spent for Kṛṣṇa; otherwise we shall be liable to pay.

If we use one farthing for our sense gratification, then we will have to pay for it. This is the law of karma. The charity is given, why? Why charity is given to the brāhmaṇa? Nowadays they have manufactured charity to the daridra-nārāyaṇa, poor man, gāñjā smoker, bidi smoker. But in the śāstra, it is not. Śāstra says tasmin deha, those who are devotee, those who are brāhmaṇa, they should be given, he should be given, he should accept. Why? Because if a brāhmaṇa takes some money from you, if a Vaiṣṇava takes money from you, he everything will employ in the service of the Lord. This is utilization.

So at the present moment, people are becoming more and more poor, and they are simply educated to gratify senses. So the whole world becoming chaotic, diseased condition. Even in the topmost level, the President of United States, he was also caught dealing very unfavorably, and he was forced to resign. And what to speak of others? He is not a poor man, he is not uneducated, the topmost man, elected President of USA, but there is cheating even there, just see. And what to speak of others? Yad yad ācarati śreṣṭhaḥ [Bg. 3.21], in the Bhagavad-gītā it is, tat tad eva itaraḥ janaḥ, sa yat pramāṇaṁ kurute lokas tad anuvartate. If a person, president, cheats his countrymen somehow or other, and why not others? They will also do that. "Oh, president does it. What I am? What can I know?" In this way, the more we are inclined to sense gratification, the more we are becoming sinful. And more we are becoming sinful, the more we must suffer. That is the law of nature. Āmayo yaś ca bhūtānāṁ jāyate yena suvrata.

So by this karma… vikarma rather. Karma means when you act according to the śāstra, that is called karma. Lawful activities. The lawful activities is very good. But unlawful activities, you are punishable. So the business of sense gratification is unlawful activities. You cannot gratify your senses more than necessity. Everywhere that is the stringent laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot surpass it. Duratyayā. If you surpass, then you will be punished. There is simultaneous law of nature. The example is that you can eat, say, four ounce or eight ounce foodstuff. If you eat ten ounce, then there will be suffering, indigestion, you cannot eat, there will be dysentery, so many things. That is nature's law. So people are becoming entangled in karma. Yajña sa karma, one should work for Yajña, for Kṛṣṇa. But they are not doing that. They are doing for sense gratification. Ye pacanty ātma-kāraṇā. Bhuñjate te tv aghaṁ pāpaṁ ye pacanty ātma-kāraṇāt [Bg. 3.13]. That is stated in the Bhagavad-gītā. If you live only for sense gratification, then you become entangled in the law of karma.

So here it is suggested that āmayo yaś ca bhūtānāṁ. In the previous verse Nārada said, karma brahmaṇi bhāvitam. Karma, your activities, should be dovetailed in the matter of satisfying the Supreme Lord. That is the way of devotional service. But how karma can be engaged, that is prescribed in this verse, that āmayo yaś ca bhūtānāṁ jāyate yena suvrata. You get disease. Suppose you have taken too much milk and you become diseased, dysentery, could not digest; have taken too much sweet rice or rabri, so there is dysentery. That must be there. Too much eating will cause. So āmayaḥ, āmayaḥ means mucus or disease. So there is mucus, yaś ca bhūtānāṁ, due to eating too much milk preparation. Tad eva hy āmayaṁ dravyaṁ na punāti cikitsitam. So cannot be cure it even by that milk preparation. The same milk preparation which has caused your mucus, disease, it can be cured by the same milk preparation, cikitsitam, but it should be medically treated. The same milk. The milk is the cause of your dysentery, but the same milk, when it is medically treated, can cure it. This is the secret. How? One milk preparation. Milk is the origin. Rabri, you take too much and there is dysentery. And cikitsitam, the same milk converted into yogurt, add little black pepper, little salt and lime, it will cure. The origin is the milk. So one way you become diseased and the other way you become cured, but the preparation is the same-milk. Similarly, our activities in this material world with these material elements, when we violate the laws, we become entangled. But the same material activities, when it is turned into Kṛṣṇa prasādam, dovetailed with Kṛṣṇa for hearing and chanting Hare Kṛṣṇa mahā-mantra, what we are doing? We are also doing the same thing. Here is the temple. What is this temple? The same ingredients, the same cement, same brick, same stone, same worker, same plan as the skyscraper. But what is the difference? Because it is cikitsitam, it is for Kṛṣṇa. You spoil your energy by the same purchase of cement, bricks, and other things for sense gratification-a theater hall, a dancing hall. The same energy spent for dancing for Kṛṣṇa, the same hall, you become liberated. By one dancing hall you go to hell, and by another dancing hall you become liberated. This is the secret.

So people have got the tendency for sense gratification. That is the material disease. So instead of satisfying your senses, try to satisfy the senses of Kṛṣṇa. Then you become liberated. This is called cikitsitam. There is sense gratification. Here when you chant and dance, this is not your sense gratification; this is Kṛṣṇa's sense gratification: "Oh, these devotees, they are glorifying Me, they are dancing. Blessed they are." Immediately you draw attention of Kṛṣṇa, because it is bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ…
[SB 7.5.23]

Bhāgavaty tan manye adhītam, this is the best thing. The Māyāvādī, they do not know this. They simply stop dancing. They do not know that this ball dancing may lead one to hell, but the chanting Hare Kṛṣṇa mantra is not like that. They do not know it. They simply take the negative side: stop dancing. We say "No. No stop it. We shall dance for Kṛṣṇa, we shall eat for Kṛṣṇa, we shall print books for Kṛṣṇa, not newspaper. We shall secure money for printing for Kṛṣṇa." The same thing, the same printing, same working, same dancing, same eating, but for Kṛṣṇa. This is Kṛṣṇa consciousness. Simply you have to change the, what is called, interest. Everyone is acting for self interest, but bhakti-mārga, devotional service of Kṛṣṇa's interest, that is real interest. Same example. If somebody is working hard securing foodstuff, for whose interest? He is walking, the leg is walking, the hand is collecting, the eyes are seeing, and so many things they are done. Now what is to be done now? Do everything, cook everything nicely, and put it into the stomach. Not that the leg will say, "I have worked so hard," the hand will say, "I shall eat." No. You cannot eat. The stomach will eat; you simply work. But if the stomach is allowed to eat, then automatically the hands and legs will be happy.

So this is cikitsitam. Don't work for sense gratification or personal interest. Real interest is how to satisfy Kṛṣṇa. That is real interest. But they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Everyone is, "I have got my interest." But you do not know what is your interest. Your interest is to satisfy Kṛṣṇa. But the rascals, they do not know. They say, "Why Kṛṣṇa? Myself, I shall enjoy everything." This is karma and bhakti. When karma… Karmī means they are working for their so-called interest, and bhakti means they are working for Kṛṣṇa's interest. They…, superficially, the activities are the same. Same means superficially, not in essence. So our senses are so trained up that we want to satisfy the senses. Now these devotional activities means instead of satisfying my personal senses, if we want to satisfy Kṛṣṇa's senses, this method is called bhakti. So the activities of the senses should not be stopped, it should be repaired or reformed. That is cikitsitam, "properly treated." Cikitsitam, this is the word. Cikitsitam means properly treated, under the direction of physician. The physician is guru, and guru's business is to instruct the disciple, "My dear son, you do not work for your so-called sense gratification, you try to satisfy Kṛṣṇa's senses, then your life is perfect. This is the physician's duty, and this is the patient's duty. Cikitsitam. Cikitsitam is purification. You have got disease, purify yourself.

So this process, this changing of, transformation… To work for Kṛṣṇa's sense gratification and to work for one's own sense gratification, this transformation change, this changing process, is called bhakti. Process is the same, simply account should be changed. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Everyone is working, daridra-nārāyaṇa sevā or this community sevā, the country sevā, nationally sevā, this sevā, that sevā … Nobody is for Kṛṣṇa sevā. Nobody will be happy, sir. Go on with your so-called sevā. It will never be successful. You will be more and more entangled in diseased condition. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. Simply by your so-called activities you will be entangled in the law of karma. And according to your karma, you will get a different type of body and you will live for some time, again you will die, again you will get body, again you will… And you do not know what kind of body you are going to get. This is the entanglement. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. So if we want to be free from the entanglement of this karma, then we must work for Kṛṣṇa. Kṛṣṇa's another name is Yajña, Yajñabhuja, Viṣṇu. Yajñārthāt karmaṇaḥ. This is the cikitsitam. The material activities you are becoming entangled, and you are becoming more and more diseased. So you should be treated. How? The same thing. Milk is… Rabri is also milk preparation and dahi is also milk preparation. So you are becoming diseased by this process. Now you take this process, you will be cured. Then you will be happy. Therefore it is said, tad eva hy āmayaṁ dravyaṁ na punāti cikitsitam. Cikitsitam. We should handle everything material properly treated, properly treated. Not to work for anyone. As Caitanya Mahāprabhu has given us lesson that you are jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Every living entity is eternally the servant of Kṛṣṇa. So instead of becoming servant of your senses, just try to become the servant of Kṛṣṇa, then your life will be successful.

Thank you very much. (end)

740816SB.VRN

Śrīmad-Bhāgavatam 1.5.35

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Vṛndāvana, August 16, 1974

Pradyumna: Translation: "Whatever work is done here in this life for the satisfaction for the mission of the Lord is called bhakti-yoga, or transcendental loving service of the Lord. And what is called knowledge becomes a concomitant factor."

Prabhupāda:

yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānaṁ yat tad adhīnaṁ hi
bhakti-yoga-samanvitam
[SB 1.5.35]

A similar passage is there, saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Similar. Bhagavat-paritoṣaṇam. Bhagavat-paritoṣaṇam or hari-toṣaṇam, the same thing.

So first of all we must know what is bhagavat, or Hari, then we may try to satisfy Him. Unfortunately, we do not know what is God. Where is the question of satisfying Him? This is the… At the present moment, vague idea, what is God; practically no idea. What is their God? "God is good." They… Sometimes they say, "God is great," but what is that God, how great He is, how He is good, nobody knows. So where is the question of hari-toṣaṇam? If I do not know… Somebody says that "You go and satisfy Mr. such and such, Mr. John." So I do not know who is Mr. John, where does he live, what does he do, then how can I satisfy him? This is the position.

So hari-toṣaṇam or bhagavat-paritoṣaṇam can be possible when we actually know what is God. Otherwise there is no question. So, so far we are concerned, Kṛṣṇa conscious devotees, we know who is God. Therefore this business is possible by us, not by others. We know what is God. We have no vague idea. We know who is God, where does He live, what does He do, His name, address, His father's name-everything we know. Therefore we can satisfy. We are competent to satisfy because we know exactly who is God. That is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. How do you know that Kṛṣṇa is the Supreme Personality of Godhead? Yes, by history, by authority, by His action, everything complete. We know historical, from historical point of view, Kṛṣṇa is there in the Mahābhārata. Mahābhārata means "The history of great India." Mahā means great. So greater India. Greater India, this is history. Itihāsa. Itihāsa means history. So there is Kṛṣṇa, in the itihāsa, in the history. In the Vedas also, there is name of Kṛṣṇa. In the Yajur Veda, there is name of Kṛṣṇa and His father's name, Vasudeva. Everything is there. And besides that, Kṛṣṇa appeared as He is five thousand years ago and He acted as the Supreme Personality of Godhead. So where is the difficulty to understand Kṛṣṇa?

Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47)-everything complied. Kṛṣṇa, the richest personality, the most beautiful personality, the most wise. He has given the Bhagavad-gītā. Apart from other instructions, the Bhagavad-gītā is there. Who has given such wise instruction throughout the whole world, throughout the whole universe? Nobody has given. God means the wisest, the richest, the most powerful, the most beautiful. So He was so beautiful that 16,108 very, very beautiful women… And this is married. And unmarried, many millions, they were attracted by Kṛṣṇa, the most beautiful. Śyāmasundara. His name is sundara, very beautiful. Although śyāma, blackish, still He's so attractive. Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. Kandarpa-koṭi, He's so beautiful that He can surpass in His beauty the Cupids, millions and millions of Cupids. His name is Madana-mohana. Madana-mohana, Madana is Cupid. Cupid enchants everyone, but he is enchanted by Kṛṣṇa. Therefore His name is Madana-mohana.

So bhagavat-toṣaṇam, we must know first of all who is God, who is Bhagavān. So śāstra says, authority says, and history says. What more proof you want? Huh? What more proof? Is there anyone to challenge Kṛṣṇa? Everything is there. Still, why you are searching after God? This is foolishness. This is foolishness. Owls', owls' philosophy. Owls' philosophy… The owl will not open the eyes to see the sun. Just open your eyes, you see, here is sun. "No, there is no sun." This is owls' philosophy. Close the eyes, meditate. And the God is here, "No, I'll not open my eyes."

So we do not follow this philosophy, owls' philosophy. We follow real philosophy. What is that real philosophy? Śruti-pramāṇam, evidence from the Vedas, history, aitihya-pramāṇa, history. And anumāna-pramāṇa. There are many, pratyakṣa, anumāna, aitihya… So out of that, there are so many evidential processes, but according to followers of the Vedic principle, their process is śruti-pramāṇam. Śruti-pramāṇam means if it is mentioned in the Vedas, Upaniṣad, then it is pramāṇam. Śruti-pramāṇam. So Vedas, there are four Vedas and 108 Upaniṣads, and then eighteen Purāṇas, then this Mahābhārata. So all these are Vedic literatures. Śrīmad Madhvācārya describes them, these are Vedic literatures. Not only the four Vedas-Sāma, Yajur, Ṛg, Atharva-but expansion of Vedas. Purāṇas, they are also Vedas. So in the Purāṇa, in the history, in the Vedas, by the authorities.

Just like Brahmā, the best authority because he is the first living being created within the universe. Ādi-puruṣa. Not ādi-puruṣa; ādi-kavi. Ādi-puruṣa is Kṛṣṇa. Brahmā is ādi-kavi, the original learned scholar. So our theory of creation means first of all Brahmā is created. So Brahmā is called ādi-kavi. Tene brahma hṛdā ya ādi-kavaye [SB 1.1.1]. Ādi-kavaye means Brahmā. So Brahmā's knowledge, what does he say? Brahmā says govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Brahmā says Govinda, Kṛṣṇa. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. He's giving description about Kṛṣṇa in the Brahma-saṁhitā. And the description of Kṛṣṇa's abode. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Everything is there. This is authority, śruti. Kṛṣṇa is very much fond of tending cows. Surabhīr abhipālayantam. Cintāmaṇi-prakara-sadmasu. He has got His abode, Goloka Vṛndāvana, where the residential houses are made of cintāmaṇi, touchstone. Touchstone, we have heard the description. Touchstone means the stone which you touch to the iron and the iron becomes gold. So such touchstone, they're used as brick. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29].

And kalpa-vṛkṣa. This is Kṛṣṇa's abode. They are not like this. They are all spiritual. Here it is, everything is material, but there is spiritual touch. That spiritual touch we are describing in the Bhagavad-gītā, bījo 'haṁ sarva-bhūtānām [Bg 7.10]. Without spiritual touch, there is no question of material manifestation. That is not possible. This body, your body, my body, this is material-everyone knows. It is made of earth, air, water, fire, like that. But how it is manifested? How the beautiful body is manifested? Because there is spiritual touch. The spirit soul is there. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā… [Bg. 2.13]. This external body is changing, but it is forming on account of that spiritual touch. That spiritual touch means Kṛṣṇa. Bījo 'haṁ sarva-bhūtānām. So therefore the origin of everything is Kṛṣṇa. Just like the origin of a big tree is the root. Similarly, Kṛṣṇa is the ādi-puruṣam. Govindam ādi-puruṣam, sarva-kāraṇa-kāraṇam [Bs. 5.1]. Just like in the tree there are trunk, branches, twigs, sub-branches, leaves, flowers, so many things. But the cause is the root.

So here it is said that hari-toṣaṇam. Bhagavat-paritoṣaṇam. The root must be satisfied. If you want to maintain the tree, then the root or the original cause of the tree should be satisfied. Then everything is satisfied. So here in this material world they are trying to be happy, but they do not know how to become happy. They are put into the ocean of nescience. May be very expert swimmer, but simply swimming will not save you. You must know how to save. So here it is said, yad atra kriyate karma. Everyone is doing something. Vaidikī laukikī vā. There are two kinds of karmas. Vaidikī means according to the Vedic rituals. Performance of big, big sacrifices and so many other, that is called vaidikī. And laukikī… Just like we have got good experience nowadays. There are so many activities, factories, mills, and scientific research work, so many. This is laukikī. So Kṛṣṇa does not say… Yes. The Sūta Gosvāmī does not say that simply by vaidikī activities, big, big ritualistic ceremonies, you can be happy. You can be happy even by laukikī. Laukikī mean these material activities. Generally, people understand, big, big factories nowadays, or agriculture or anything, there are laukikī. Laukikī means for maintenance of the body. So Nārada Muni recommends that yad atra, anything you are doing, kriyate. Atra means in this material world, atra. Yad atra kriyate karma bhagavat-paritoṣaṇam. It doesn't matter that you do not understand these Vedic rituals, but you want to develop the economic position of your country by industrial enterprises. Yes, that is also good. That is also good. How? Bhagavat-paritoṣaṇam. If it is conducted for the satisfaction of Kṛṣṇa, then it is good.

So our Kṛṣṇa consciousness movement does not say you stop anything. No. Whatever you have got liking, you can do, but bhagavat-paritoṣaṇam. By your work you try to satisfy Kṛṣṇa. This is our proposal. We do not say the negative, stop. No. And it is confirmed in the śāstras, ataḥ pumbhir dvija-śreṣṭhāḥ… Generally, according to Vedic principle, there are four division of karma. Not four; eight division. According to varṇa and āśrama. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. The division of work must be there; otherwise the society cannot go on very nicely. If everyone is brāhmaṇa, not interested in anything material or simply… Because it is, after all, material world, if everyone becomes brāhmaṇa, now it will not go. There must be others. Kṣatriyas means the statesman, protector, politician, diplomat, kṣatriyas. And there must be vaiśyas also, productive class of men. They must produce. Economic development, that is also required. Otherwise, how human society will go on? Not only intelligent class of men-the protector class of men, the productive class of men, and the worker class of men. Suppose you are constructing this temple. If we devotees remain Hare Kṛṣṇa, then who will construct this temple? Everything is required. We do not say that "Stop this" or "Stop that." No.

So that division, different division, is scientifically made in the Vedic conception of life, varṇāśrama. Four varṇas and four āśramas. Āśrama for spiritual advancement and varṇas for material advancement. So we want both of them because our life is combination of spirit and matter. So it is not that… To make the best use of a bad bargain. Suppose you have got a car. It is not very good car. It's not American car, but Ambassador. (laughter) Thrice breaks. But you have to utilize it. Bad bargain. Similarly, some way or other, we have got this material body, we cannot neglect it. We don't say that "Neglect it. Don't care for the body." No.

Why?

That is the instruction of the Gosvāmīs. Anāsaktasya viṣayān yathārham upayuñjataḥ. Don't be attached to the bodily demands. Bodily demands means eating, sleeping, sex life, and defending. These are bodily demands. So if we say that "I am not this body, so I don't care for this eating, sleeping…" No. That is not. It is not vairāgya. This kind of renunciation is not recommended by our Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement, the Gosvāmīs recommend anāsaktasya viṣayān. You do not be attached to the demands of the body, but you utilize it for advancing in Kṛṣṇa consciousness. Eating is required. If you don't eat nicely, then body cannot be maintained. But anāsaktasya viṣayān yathārham. Eating is required, but not eating too much. Not eating to the taste of the tongue, unnecessarily eating meat, fish, eggs. Why? You are human being. For you Kṛṣṇa has given so much varieties of food stuff. Fruits, vegetables, nice rice, ḍāl, milk, ghee. Why should you go to the meat-eating? This is required. You eat like human being, not like cats and dogs. But eating is not prohibited. That is not our philosophy. Don't eat like cats and dogs, but eat like human being.

Similarly, sleeping also. Sleep, you require some rest, but don't sleep twenty-six hours. Not like that. Utmost six hours to eight hours, sufficient for any healthy man. Even the doctor says, if anyone sleeps more than eight hours, he is diseased. He must be weak. Healthy man sleeps at a stretch six hours. That is sufficient. That's all. And those who are tapasvīs, they should reduce sleeping also. Just like the Gosvāmīs did. Only one and a half hour or utmost two hours. That also sometimes not. Actually, we should reduce this. Nidrāhāra-vihārakādi-vijitau **. This is gosvāmī. Gosvāmīs does not mean go-dāsa. Go means senses and dāsa means servant. If we keep the title gosvāmī and become servant of the senses, it is cheating. You must be gosvāmī, means you must be master of the senses. Self-control. So what the Gosvāmīs did? Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau. Very humble and… Nidrā means sleeping, āhāra means eating, and vihāra means sense enjoyment, vijitau, they conquered over.

So our process is to follow the Gosvāmīs. Ei chay gosāi yāṅr tāṅr mui dās. So we should try to follow the Gosvāmīs. We should keep in view what they did. They used to, I mean to say, pass their time in kṛṣṇotkīrtana-gāna-nartana-parau. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. Dhīrādhīra. There are two classes of men in the world, dhīra and adhīra. Dhīra means saintly persons, sober, those who have controlled their senses, gosvāmīs. And adhīra: just the opposite. So these Gosvāmīs, six Gosvāmīs, they were popular to the both classes of men, dhīra and adhīra. Their character was so sublime, nice, that even in this Vṛndāvana when Sanātana Gosvāmī was there, the village men, they would accept Sanātana Gosvāmī as the leader of the village. Actually, they were leader. But to pose himself as leader, but cannot control others, (Bengali) gaya mane mora āpni moro(?). Not like that. He must able be to lead them. So although Sanātana Gosvāmī was interested kṛṣṇotkīrtana-gāna-nartana-parau, he was not disinterested with others who were not devotees. They were also interested. Not interested, but sympathetic. They were not interested with the materialists, but the ordinary householders, they would fight, husband and wife, and come to Sanātana Gosvāmī for settlement. And whatever Sanātana Gosvāmī would give judgment, they will accept. They will accept. He was, they were very popular, (the) Gosvāmīs. And they were staying sometimes here, sometimes there, sometimes Rādhā-kuṇḍa, sometimes… They were not staying in one place.

So our, this Kṛṣṇa consciousness movement, it's only aim is how to satisfy Kṛṣṇa. Method, that is intelligence: What method we should accept so that our, this process of, or the propaganda of Kṛṣṇa consciousness may go on very nicely. The process should be only to satisfy Kṛṣṇa, hari-toṣaṇam. That is the recommended Vedic process.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Saṁsiddhi means perfection. So perfection, if we want perfection of our activities, then we shall try to satisfy by our activities the Supreme Personality of Godhead. You may say that "I do not see the Supreme Personality of Godhead face to face. How I shall be able to know that I am satisfying or dissatisfying Him?" That you can know through your spiritual master. It is not very difficult. If your spiritual master is satisfied, then you should know that Kṛṣṇa is satisfied. Yasya prasādād bhagavat-prasādaḥ ***. There is no difficulty. Yasyāprasādān na gatiḥ kuto 'pi. You cannot satisfy Kṛṣṇa by dissatisfying your spiritual master. That is not possible. That is not possible. You must satisfy. Yasya prasādād bhagavat-prasādaḥ ***. You do not take the excuse that "I do not know God, I do not meet Him. How I shall know that I have satisfied Him or dissatisfied Him?" No, śāstra says, "Yes…" It doesn't matter. Therefore it is called paramparā. Paramparā. As you receive the knowledge from Kṛṣṇa, from Arjuna, and from Nārada, from Brahmā, like that, come down to your spiritual master, similarly, as you receive the knowledge step by step, one after another, similarly, you satisfy also the Supreme Personality of Godhead from this step, this step, this step, this step. This is the process. Just like you come down step by step by step by step, similarly you go up step by step by step by step.

So this is the process, bhagavat-toṣaṇam or hari-toṣaṇam. Also this way. And to receive the knowledge from Bhagavān, that is also paramparā system. The paramparā system must be maintained, and if it is done nicely, then as it is stated here, yad atra kriyate, whatever you do, that is for your perfection. If you keep this paramparā system and if you try to satisfy the Supreme Personality of Godhead, then whatever you do, that is perfection. It doesn't matter. The test is whether Kṛṣṇa is satisfied, whether your spiritual master is satisfied. Then you are perfect.

Thank you very much. (end)
740817SB.VRN
Śrīmad-Bhāgavatam 1.5.36

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Vṛndāvana, August 17, 1974

Prabhupāda: So many ways we can remember Kṛṣṇa always. That… [break] …somebody is chanting Hare Kṛṣṇa, that is all right, but why the necessity of initiation? Initiation means the disciples agree to accept the instruction of the spiritual master and

Kṛṣṇa accepts the disciple immediately to give him a spiritual body. This is the process. Otherwise, there is no need of initiation. One is chanting, one can chant… [break] …it is the factual connection. And this connection means he gets immediately a spiritual body. In this body, his spiritual… His material body is transformed into… [break] But if there is any reservation… [break] …it will take time. [break] …our spiritual body. [break] …means existence.

So the process is how to purify this existence. [break] …defect of this existence… (faulty recording) …bhagavat-śikṣayā… [break] …or asakṛt. [break] …means constantly, and sakṛt means once. [break] By once chanting "Kṛṣṇa" without any offense, one can get freed from many, many thousand times of sinful activities. So much so that he is unable… Pāpī haya tata pāpa kare nāhi(?). Although he's a sinful, he cannot execute so much sinful activities. [break]

Last night… [break] I described about the ten offenses… [break] Naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. Completely to become offenseless chanter of Hare Kṛṣṇa mantra means, like Caitanya Mahāprabhu became mad in ecstatic love for Kṛṣṇa. Completely, if we can chant Hare Kṛṣṇa mantra without any offense, then there is premodaya. That is the result. And almost offenselessly, not completely, then you become mukta, liberated. Mukta. That is stated in another place of Śrīmad-Bhāgavatam, naṣṭa-prāyeṣu. Naṣṭa-prāyeṣu means almost finished. Not completely finished. It is very difficult to finish the dirty things which have accumulated within our heart birth after birth. It is being accumulated. So many things, so many impression. All of a sudden you remember, which has no connection with your present activities, but all of a sudden you remember something which was in context with, say, many, many years ago. That means the dirty things are stocked within our heart. Just like in the water, in a pond sometimes you will find all of a sudden one bubble comes from within. Phat! That means the dirty things are within, stocked. [break] …all of a sudden it comes. [break]

Kṛṣṇasya… Mukta-saṅgaḥ paraṁ vrajet. [break] This is the advantage of this age, Kali-yuga. We have got many disadvantages. [break] People are implicated in sinful activities, more and more trouble. And it will be exhibited, there will be no food grains, no milk, no sugar. These things will be completely absent. Now you are getting. In the later age it will be not possible to get them. And there will be scarcity of food, scarcity of rain. Anāvṛṣṭi durbhikṣa. And other side, taxation, heavy taxation. So we should be very alert in the matter of preparing ourself back to home, back to Godhead. Otherwise, if we take birth again and again, bhūtvā bhūtvā pralīyate [Bg. 8.19], then we have to suffer some.

This material body means suffering. We have repeatedly said. People do not understand it. And there are different kinds of suffering, different types of body. But if we follow this process as it is stated, kṛṣṇasya anusmaranti. Kṛṣṇa. While acting, doing something, at the same time, we can remember Kṛṣṇa. Anusmaranti. Anusmaranti. Anu means follow. You cannot remember, memorize Kṛṣṇa, by your whims. No. Therefore this word is used, anusmaranti. Anusmaranti bhagavac-chikṣayā. As Kṛṣṇa has personally taught you. Just like Kṛṣṇa says that… What is that? Ap… The water, taste? Raso 'ham apsu kaunteya. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So Kṛṣṇa is teaching that "You try to understand Me in this way." Not whimsically, "I am meditating something." No. You meditate, but according to the will of Kṛṣṇa, bhagavac-chikṣayā, as He has taught. He says that you can meditate. This is very good subject matter of meditation. Raso 'ham apsu kaunteya. Very easy. Everyone is drinking water, and as soon as you get water and drink, if you meditate little what Kṛṣṇa has said, raso 'ham apsu kaunteya, "I am the taste of the water," where is the difficulty? Bhagavac-chikṣayā. Prabhāsmi śaśi-sūryayoḥ. As soon as you see light, sunlight, moonlight, immediately you can remember Kṛṣṇa: "This light is Kṛṣṇa."

So you can utter "Kṛṣṇa," and you can remember Kṛṣṇa. And as soon as you remember Kṛṣṇa, then you become the topmost yogi. As soon as you remember Kṛṣṇa within your heart, you become the topmost yogi, immediately. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān… [Bg. 6.47]. [break] This practice is required. [break] You work… Because without working you can not live. This is the work. Śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ. Śarīra-yātrā, we have to keep this body fit; therefore we have to work. Kṛṣṇa does not say, never said to Arjuna, that "I am your friend, Kṛṣṇa. I'll do everything. You can sleep. You don't require to fight." Kṛṣṇa never said. "You have to fight. But you have to fight, at the same time, yudhyasva mām anusmara [Bg. 8.7]."

This is our duty. We have to, for existence, struggle for existence… There is, according to cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ… [Bg. 4.13]. There is prescription of duties according to guṇa we have acquired, and let us work, but at the same time… Kurvāṇā yatra karmāṇi, bhagavat, bhagavac-chikṣayā. Or by the will of Kṛṣṇa we are put under certain condition of life. Never mind. Kṛṣṇa has made me, say, a śūdra, not a brāhmaṇa. A śūdra also has got work to do. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. So if we simply remember that "Kṛṣṇa has put me in this condition of life, I am a śūdra," that is very nice. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. A devotee is satisfied always. He does not grudge, that "I am put into this condition. Why I'm not put into the condition of a king or a learned brāhmaṇa?" No. "Whatever condition Kṛṣṇa has given me, that is all right." Tat te anukampām, it is His grace. "By His grace I have got this position."

Because my only business is to remember Kṛṣṇa. That we can do any stage of life. It does not require that you have to become a brāhmaṇa, an Indian, and so on, so on, great learned scholar in Vedic scripture. No. You may be in the far away country, in Europe, America, or you may not be in brāhmaṇa family. It doesn't matter. But you can remember Kṛṣṇa. We are teaching this art through Kṛṣṇa consciousness, that you may remain in whichever position Kṛṣṇa has put you. It doesn't matter. But try to understand Kṛṣṇa. "How can I understand?" Well, you are drinking water. You can understand Kṛṣṇa. Where is the difficulty? Raso 'ham apsu kaunteya [Bg. 7.8]. Kṛṣṇa says that "I am the taste of water." Then where there is a person who does not drink water? Is there any land where people do not drink water? Is there any land?

So where is the difficulty of Kṛṣṇa consciousness? If you simply drink water… [break] And it is stated that bhagavac-chikṣayā. [break] Kṛṣṇa teaches that raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ… [break] Is there any land within this universe where there is no sunshine, moonshine? Everywhere. So where is the difficulty to become Kṛṣṇa conscious? You are practicing meditation. Why not this simple meditation? "Here is Kṛṣṇa. Here is light, here is Kṛṣṇa. Oh, here is Vedic study. Oṁ tad viṣṇoḥ paramaṁ padam." Or oṁkāra. Oṁkāra sarva-vedeṣu. [break] If you, as soon as you get a nice flower, you smell it, Kṛṣṇa says, "That fragrance I am." You can remember Kṛṣṇa. So any part of the world, anywhere. You may be whatever you are.

Another point is as soon as you try to become Kṛṣṇa conscious, then your purification begins immediately. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you simply remember or say that ”I have heard it from my spiritual master or from a saintly person, that while drinking water, that taste is Kṛṣṇa. So you accept it,” this is preaching. This is preaching. You are preaching. Or one who hears from you, śṛṇvatāṁ sva-kathāḥ, if you simply carry this work. Just try to understand the importance of preaching. Sva-kathāḥ kṛṣṇaḥ, you are remembering and you are preaching. So you are preaching means somebody else is hearing you. So he is also being purified. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Even he does not know what is Kṛṣṇa, but he simply hears from you, then he becomes purified.

Actually, we are experiencing how in European and American countries, our boys going in buses, village to village, and chanting Hare Kṛṣṇa mantra, and they are collecting devotees. [break] How many devotees collected you told me, France? Ten. Where? You sent your saṅkīrtana party there? It is happening. Our saṅkīrtana movement is increasing in every country. Europe, America, even in Africa, Canada, everywhere. Why? Caitanya Mahāprabhu, when He was traveling in South India, He was chanting Hare Kṛṣṇa mantra. So somebody heard Him chanting this mantra, he became purified, and he went back to his village, he also began to chant. So another person who heard him, he became purified. It is such a nice thing. [break]

The process is there, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Not others. [break] …the whole world can be purified. But the secret is that one who is chanting, he must be very pure. [break] They have got so many hodgepodge ideas, that they are not pure. It is very difficult. [break] I say that ”Here is Bhagavān, Kṛṣṇa.” They accept it. [break] Here… If I say, ”Here is Bhagavān, Kṛṣṇa,” he’ll bring dozens of other Bhagavāns. Or more than that-hundreds. ”Why Kṛṣṇa is God?” [break] They are being deviated. So many… Therefore we are student of Śrīmad-Bhāgavatam. In the beginning it is said that dharmaḥ projjhita-kaitavo ’tra [SB 1.1.2]. All types of cheating religious system is thrown away from this. And Śrīdhara Svāmī gives his comments on this, that kevala bhagavad-upāsanā. Dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra [SB 1.1.2]. Śrīmad-Bhāgavatam, kiṁ vā paraiḥ. Mahā-muni-kṛte. Mahāmuni Vyāsadeva has given us. What is the use of studying any other book? Śrīmad-bhāgavatam amalaṁ purāṇam. It is the spotless Purāṇa. Spotless Purāṇa means that which gives you spiritual knowledge without any adulteration. Simple. Without any adulteration. As Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is without any adulteration.

So when one understands what is dharma without any adulteration, then he becomes fit candidate for studying Śrīmad-Bhāgavatam. Śrīmad-bhāgavatam amalaṁ purāṇam. [break] Kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. Kṛṣṇa-bhakta, he doesn’t require for bhukti, mukti, siddhi. They simply want… Just like Bhaktivinoda Ṭhākura says, kīṭa-janma hao yathā tuwā dāsa, bahir-mukha brahma-janme nāhi mora āśa. He is desiring, ”My Lord, let me…” Janmāobi yadi… ”If I have to get birth again, my Lord, this is my prayer, that let me have my next birth in the house of a devotee, even as a small worm.” To take birth in the house of a devotee is not so easy thing. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate [Bg. 6.41]. It is not so easy thing. But Bhaktivinoda Ṭhākura says, ”I am not fit. But if you kindly give me a birth of an ant in the house of a devotee, I shall prefer that more than to become Brahmā and forget You.” Brahma-janme nāhi mora āśa. These are the process.

So we have to work according to our capacity, at the same time chant Hare Kṛṣṇa mantra. Kṛṣṇa has given you the tongue, and there is no difficulty. Kurvāṇā yatra karmāṇi. And always think of Kṛṣṇa, man-manā bhava mad-bhaktaḥ. ”How I can think of Kṛṣṇa constantly? It becomes hackneyed.” No, the varieties. Kṛṣṇa says that you think of Kṛṣṇa while drinking water, you think of Kṛṣṇa when you see the sunshine, think of Kṛṣṇa when you see the moonshine, day and night. So at daytime there is sunshine, at night there is moonshine. So day and night you can think of Kṛṣṇa. So, so many ways… Kṛṣṇa-śikṣayā, bhagavac-chikṣayā, as He has taught in the Bhagavad-gītā, you think of always Kṛṣṇa. Then your life is successful. Man-manā bhava mad-bhaktaḥ. ”How I can think of Kṛṣṇa constantly? It becomes hackneyed.” No, the varieties. Kṛṣṇa says that you think of Kṛṣṇa while drinking water, you think of Kṛṣṇa when you see the sunshine, think of Kṛṣṇa when you see the moonshine, day and night. So at daytime there is sunshine, at night there is moonshine. So day and night you can think of Kṛṣṇa. So, so many ways… Kṛṣṇa-śikṣayā, bhagavac-chikṣayā, as He has taught in the Bhagavad-gītā, you think of always Kṛṣṇa. Then your life is successful. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So therefore bhakti-yoga means vairāgya-vidyā. You have to stop thinking of this material bhukti, mukti, siddhi. Simply you have to think of Kṛṣṇa. That is spiritual platform. That is instructed here. Try to follow and your life will be successful.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.7: Lectures
751014SB.JOH
Śrīmad-Bhāgavatam 1.7.2-4

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Durban, October 14, 1975

Prabhupāda: So I shall try to speak some of the preliminary important ślokas from Śrīmad-Bhāgavatam, how Śrīmad-Bhāgavatam was compiled by Vyāsadeva under the instruction of Śrī Nārada Muni.

So the description was given by Sūta Gosvāmī in a very big meeting at Naimiṣāraṇya, thousands of years ago, and the Sūta Gosvāmī is describing how Śrīmad-Bhāgavatam was compiled.

śrī sūta uvāca
brahma-nadyāṁ sarasvatyām
āśramaḥ paścime taṭe
śamyāprāsa iti prokta
ṛṣīṇāṁ satra-vardhanaḥ
[SB 1.7.2]

There is a place, Śamyāprāsa, above Haridvāra, there Vyāsadeva’s āśrama was situated on the river Brahmanadī, Sarasvatī, on the western side, paścime taṭe. Ṛṣīṇāṁ satra-vardhanaḥ, there all the great sages and saintly persons used to perform sacrifice. Tasmin āśrame, tasmin sva āśrame vyāso badarī-ṣaṇḍa-maṇḍite [SB 1.7.3], the āśrama was surrounded by berry trees, badarī-ṣaṇḍa. Ṣaṇḍa means trees. Āsīno ’pa upaspṛśya praṇidadhyau manaḥ svayam. So in that āśrama… Formerly, big, big saintly persons, they used to live in forest āśrama. Now they have to come far away from āśrama to South Africa because people have forgotten. Formerly, big, big persons, they used to visit the āśrama, but nowadays people are not interested. Anartha. They are captivated by the material, external energy. It is said that… Not only now, formerly also, but formerly the number of people who were not interested were very, very small. At the present moment, the number of interested people are very, very small. That is the difference. Kali-yuga. Therefore Caitanya Mahāprabhu, He inaugurated this Kṛṣṇa consciousness movement, that people in this age are no more interested in their value of life. They are in darkness. Therefore Vaiṣṇava, under the instruction of Śrī Caitanya Mahāprabhu, should go door to door, country to country, town to town, and preach Kṛṣṇa consciousness for their benefit.

He said:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

Caitanya Mahāprabhu desired that on the surface of the globe, as many towns and villages are there, the Kṛṣṇa consciousness movement should be spread. And everyone, Indians especially, was advised to take up this mission and preach. He said:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra means to do well to others. This is India’s mission. India’s mission is to elevate outside Indians. Because outside India, people are interested only how to make money and live materially comfortably. They do not know anything more than that. This is anartha. This is anartha. People have become interested only in bodily comforts. They do not know that we are not this body, we are spirit soul, and we have got different interest of the spirit soul than the bodily interest. The bodily interest is there, even in cats and dogs. They also take care of the body, as much as possible by them. Similarly, if we simply take care of the body and do not take care of my self-what I am, what is my necessity-then it is suicidal. That is going on all over the world. People are interested only in bodily comforts. They do not know that within this body there is spirit soul, and he has got a different type of business or mission. That we have forgotten.

Therefore Vyāsadeva has given us this literature. The history of this literature is being described,

tasmin sva āśrame vyāso
badarī-ṣaṇḍa-maṇḍite
āsīno ’pa upaspṛśya
praṇidadhyau manaḥ svayam
[SB 1.7.3]

Now Nārada Muni instructed him… Nārada Muni is Vyāsadeva’s guru. So Vyāsadeva presented before Nārada Muni that ”I have written so many books, Mahābhārata, Purāṇas, Vedānta-sūtra, and Upaniṣads, and so many things, but I am not feeling very much happy.” So Nārada Muni instructed him that ”You have done so many things-that is all right-but you have not described very elaborately about the activities of the Supreme Lord. Therefore you are unhappy. So I advise you that you take up this business in writing. Then you will feel happy.” So under his instruction he sat for meditation. He says-it is there-āsīnaḥ apaḥ upaspṛśya. Before meditation, this is the process, you take water, ācamana,

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato ’pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantara-śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Three times you have to take water and taste it. That is called upaspṛśya. So he did it. Āsīnaḥ apaḥ upaspṛśya praṇidadhyau manaḥ: then he began to concentrate his mind, meditation.

So that is called yoga. This meditation means bhakti-yoga. Meditation, that is the real meaning. Nowadays meditation has become a fashion, but meditation is described in the Vedic literature, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they meditate, dhyānāvasthita. Dhyānāvasthita-tad-gatena manasā, the mind becomes fully absorbed in Kṛṣṇa consciousness, tad-gatena. Tat means transcendental Absolute Truth, oṁ tat sat. So tad-gatena manasā, mind being… Our mind is very restless, so it is very difficult. Five thousand years ago, when Kṛṣṇa instructed Arjuna to concentrate his mind, meditate, or meditate upon Supersoul, so Arjuna frankly admitted that it was not possible for him. He said to Kṛṣṇa, ”My dear Kṛṣṇa, You are advising. That is nice. But it is not possible for me.” Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham [Bg. 6.34]. ”Mind is so restless, just like wind blowing. So to capture the mind, to make him pacified, it is very difficult job. I don’t think I shall be able to do it.” Arjuna refused. But Arjuna was a great devotee; therefore Kṛṣṇa encouraged him. Arjuna did not know anything except Kṛṣṇa, always thinking of Kṛṣṇa. Then He encouraged him, that ”My dear Arjuna, for you, you are the best yogi.” Why? He described:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi. Who? Yoginām api sarveṣāṁ mad-gata, simply thinking of Kṛṣṇa, mad-gata. Antar-ātmanā, within the core of heart, always thinking of Kṛṣṇa. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā, śraddhāvān bhajate yo mām.

So we are teaching this. Kṛṣṇa consciousness movement means we are teaching our disciples how to think of Kṛṣṇa twenty-four hours. This is Kṛṣṇa consciousness. And the simple method is to chant,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

So our, this is the process, we have got this bead bag, and within this bag there is bead, and we chant each… We capture each bead and chant,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

One bead equals sixteen times, so the whole bead chain there is hundred and eight. So one round means about seventeen hundred. In this way, our disciples are advised to chant at least sixteen rounds. This is our daily duty. It takes about two hours, and after that we are engaging so many other businesses. Somebody is typing or printing books, somebody is going to sell books, somebody is collecting subscription, somebody is cooking for the temple Deity, Rādhā-Kṛṣṇa. So in this way, our inmates or our members are always engaged. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31], this is recommendation of Śrī Caitanya Mahāprabhu. Somehow or other, be engaged twenty-four hours in Kṛṣṇa consciousness. Then your life will be successful.

So Kṛṣṇa advised, yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. So here Vyāsadeva sat in his āśrama, and began to meditate means he was thinking of Kṛṣṇa. Here it is said, bhakti-yogena.

bhakti-yogena manasi
samyak praṇihite ’male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

So if we meditate in bhakti-yoga, that is bhakti-yoga, as Kṛṣṇa advises that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā, śraddhāvān… Śraddhāvān, with faith and love, if one thinks of Kṛṣṇa, bhakti-yogena, then everything is revealed to him, revealed to him. That is also confirmed in the Bhagavad-gītā,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa says, ”Anyone who is engaged satatam.” Satatam means twenty-four hours. He has no other thinking except Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. This is spoken about Mahārāja Ambarīṣa. He was the emperor of the whole world, he was doing his duty as a responsible king, but still sa vai manaḥ kṛṣṇa-padāravindayoḥ: he fixed his mind at the lotus feet of Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane: and when he used to speak, he used to speak about Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. When he was to walk, he used to go to the temple. When he was to hear something, he was hearing Hare Kṛṣṇa mahā-mantra. When he was to smell something, he was smelling the flowers offered at the lotus feet of Kṛṣṇa. When he was eating, he was tasting the kṛṣṇa-prasādam, the foodstuff first offered to Kṛṣṇa. So we can engage our senses in that way, set by such example by Ambarīṣa Mahārāja, how to utilize our senses for Kṛṣṇa consciousness. That is bhakti-yoga. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means when you engage your senses for the service of the Lord. Just like example set by Mahārāja Ambarīṣa. His example is there, because who can be more busy than a responsible king? He has to do so many political affairs, and still, his mind was fixed up, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18], in Kṛṣṇa perfectly. This is the perfect.

So here also, Vyāsadeva, he applied meditation in bhakti-yoga. Yoga means bhakti-yoga. There are different yogas-haṭha-yoga, jñāna-yoga, tapa-yoga, many-but the ultimate goal of these yo… Yoga means connect, connection, connection with the Lord. So ultimately you have to come to the stage of bhakti-yoga. So here Vyāsadeva, bhakti-yogena manasi samyak praṇihite ’male [SB 1.7.4]. The mind became completely purified, amale. Mala means dirty things, and amala means no dirty things. A means ”not.” So mind became completely purified by bhakti-yoga. By bhakti-yoga meditation, the mind became cleansed. That is required. Our mission of human life is to, how to cleanse the mind. Mind is not clean. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi [SB 1.2.17]. Abhadrāṇi, inauspicious things. Abhadrāṇi. Bhadra means very good, auspicious, and abhadra means inauspicious. So in our conditioned state of life, our mind is full with inauspicious things. This is due to rajo-guṇa and tamo-guṇa. So if we think of Kṛṣṇa, meditation, then this rajas-tamo-guṇa becomes cleansed. Naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. Abhadra, this rajas-tamo-guṇa. So if we think of Kṛṣṇa, then gradually, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], the mirror of our heart becomes cleansed. The rajas…, rajas means dust, and tamas means darkness. Due to dark dust… Suppose you have to see one mirror. If it is covered with dust, you cannot see. So rajas means the dust, and cannot see, it is darkness, that is tamas. So bhakti-yoga, you can see within the mind clearly everything.

So here, bhakti-yogena manasi samyak praṇihite amale [SB 1.7.4]. Amale means we can completely clean. So our… What did he see? When if the mind becomes cleansed, apaśyat, he could see. Apaśyat puruṣaṁ pūrṇam. Puruṣaṁ pūrṇam, puruṣam person, and pūrṇam, complete. We are also person, every individual being, but we are not pūrṇam. We are apūrṇam. The pūrṇam is the Supreme Personality of Godhead, complete. Complete with everything, that is pūrṇam. We are trying to be pūrṇam, but it is not possible. We can be purified, but because we are very small particle, mamaivāṁśa… Kṛṣṇa says in the Bhagavad-gītā, that we living entities, we are small particles. Just like the fire and the spark. The spark is also fire, but very small particle. Similarly, we are, although fire, when as good as God in quality, just like the spark and the big fire, but the spark is very small. It can burn a small portion. Suppose a spark falls on your floor, a spot can burn. But big fire can burn. That is the distinction between God and ourselves. We are also God, but we are not pūrṇam God. That is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

So Vyāsadeva, he is also living entity, although he is empowered, so apaśyat puruṣaṁ pūrṇam, he saw the Supreme Personality of Godhead. And māyāṁ ca tad-apāśrayam, and the back side is māyā. Māyā means the external energy. Just like if you stand facing the sun, the back side of your, there is a big shadow, that is māyā. So both things are there, the puruṣam, the Kṛṣṇa, and the māyā also. Both things he saw. But He is not affected by māyā. This is the special significance of Kṛṣṇa. Although māyā is there, he says, māyāṁ ca tad-apāśrayam. Māyā is there, but Kṛṣṇa is not influenced by māyā, but He is controller of māyā. Therefore He is described, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. We are controlled by māyā, but Kṛṣṇa is the controller of māyā. That is the difference. We are not controller; we are controlled. In the next verse, it is described, therefore, yayā sammohito jīva [SB 1.7.5]. This māyā is illusion, is illusion to the jīva, to the living entities, not to Kṛṣṇa. One who thinks Kṛṣṇa as like us, they are mistaken. Mūḍha. They have been described in the Bhagavad-gītā, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I am come just like a human being, these rascals, mūḍhas, asses…" Mūḍha means asses. The example of mūḍha, just like in our vernacular language, we condemn some person who is useless, gādhā. So gādhā, that is mūḍha. Gādhā, why he is condemned? Because he does not know his interest. He works under one washerman and loads tons of cloth on the back, and the washerman gives a morsel of grass. And he stands the whole day, again carrying back the big tons of cloth. But why he is gādhā? This grass can be had anywhere, but he is thinking, "The washerman is supplying me grass; therefore I must carry his burden." Therefore he is gādhā, ass. (laughs) He can get grasses anywhere, but he is thinking that "This Mr. Washerman is so kind that he is giving me grass, so I have to bear his cloth." So the karmīs, they are like that. They are thinking that "Unless we work, we cannot get our grass." Therefore they have been described in the śāstra as asses, mūḍha. Mūḍha. Mūḍho 'yaṁ nābhijānāti [Bg. 7.25].

So these mūḍhas, these asses, they consider Kṛṣṇa as one of us. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. Paraṁ bhāvam ajānantaḥ, they do not know what is the value of Kṛṣṇa. Therefore the Kṛṣṇa consciousness movement is there to teach people to understand properly Kṛṣṇa. And what will be the result? The result will be, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If anyone simply understands Kṛṣṇa, why He comes here, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So this is divyam, this is not ordinary birth. Ordinary birth, then why, not only in India and other parts of the world, the Kṛṣṇa's birthday is celebrated very pompously? If He would have been an ordinary man, then why people are interested? No. Therefore janma, His janma is divyam. That is transcendental, that is not ordinary birth. Therefore you worship the birthday of Kṛṣṇa, everyone, every Hindu, every Indian. Even Muhammadans, they also observe. In India, there are many Muhammadans, they also observe Kṛṣṇa's birthday.

So apaśyat puruṣaṁ pūrṇam, Kṛṣṇa is pūrṇa-puruṣa. There is no lack of everything. Ṣaḍ-aiśvaryaṁ pūrṇam, six kinds of opulences: riches, fame, strength, beauty, knowledge, and renunciation. He is full. That is called pūrṇam, apaśyat puruṣaṁ pūrṇam. And māyāṁ ca tad-apāśrayam. This māyā also there, but Kṛṣṇa is not affected by māyā. That is described in the Bhagavad-gītā, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is duratyayā for the living entities, not for Kṛṣṇa, because Kṛṣṇa is the controller and we are controlled. Therefore in the next verse it is said, yayā sammohito jīva [SB 1.7.5]. Jīva, we living entities, we are being controlled by this māyā, sammohita. Sammohita means illusion. Mohita means captivated, and sammohita, sam means sam, fully, fully. We are… You see all these conditioned souls, they are captivated by this material energy. Just like you all Indian, you have come here so far. Many people go, I have also come. But the some of us we have come, being allured by māyā, and some may have come for other purposes. So generally, these jīvas, the living entities, they are allured by this māyā. The Vyāsadeva saw two things: Kṛṣṇa, the puruṣaṁ pūrṇam; and His illusory energy. So this illusory energy is not controller of Kṛṣṇa. Just like darkness. Darkness, you have got experience. Here at night we are experiencing darkness, but there is no darkness in the sun. The sun is there in the sky. Because the sun is not here, therefore it is darkness. But as soon the sun will appear in the morning, there will be no more darkness.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra

You haven't got to drive away darkness by some separate endeavor. You simply get the Kṛṣṇa sun (to) rise up, then your darkness will go out. This māyā will go. If you remain without Kṛṣṇa consciousness, then it is said, yayā sammohito jīva. You will be revealed that illusion. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam. Ātmānam. We ourself, the spirit soul, we are covered by this body, tri-guṇātmakam. This body means it is created by the material nature. In somebody the quality of goodness is prominent, somebody the quality of passion is prominent, and in somebody the quality of ignorance is prominent. So according to this prominence of the particular modes of nature, quality, there is division: brāhmaṇa, kṣatriya, vaiśya, śūdra. Where there is prominence of the quality of goodness, that is brāhmaṇa. When there is prominence of the quality of passion, that is kṣatriya. When there is prominence of the quality of mixture-there is mixture also-that is vaiśya. And when there is quality of the prominence of ignorance, that is śūdra.

So everything is described in the Bhagavad-gītā. If you read carefully then you'll understand things as they are. That is our mission. We have published all these authentic books, Bhagavad-gītā As It Is, and you can read them. The human life is meant for that, that here māyā is deluding us, yayā sammohito jīva ātmānaṁ tri-guṇātmakam. Ātmānam, I am self. I am spirit soul, part and parcel of God. I am eternal. I am ever illuminated. But I am thinking, "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am Christian," "I am man," "I am woman," "I am this and that," so on-designations. So bhakti means we have to become free from all these designations. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170], this is called upādhi. Upādhi means designation. So the Kṛṣṇa consciousness movement means how to become free from these designations. That is Kṛṣṇa consciousness. The whole trouble in the world is due to these designations. We are part and parcel of God. We're very much intimately related with God. But, on account of this designation, we are each other's enemies. Even in faraway countries the Europeans are there, the Indians are there, the Africans are there. But, on account of this bodily designation, separated-European quarter, Indian quarter, this quarter, that quarter, this designation.

So this is here, yayā sammohito jīva, by these designations. All these living entities, they are captivated by these designations. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam. He is thinking that the spirit soul has become Indian, American, African, or bird, beast. No, tri-guṇa. Paro 'pi, although he is transcendental to all these designations, manute anartham. Unnecessarily we are creating separative confusion. Manute anartham, tat-kṛtaṁ cābhipadyate. And by that designation, he is thinking, "I am Indian, I must act as Indian," "I am European, I must act as European." Tat-kṛtaṁ ca abhipadyate. This is called anartha: unnecessarily. The spirit soul is originally part and parcel of Kṛṣṇa. He should develop his Kṛṣṇa consciousness and go back to home, back to Godhead. That is his real business. But on account of this anartha, created designation, he is suffering. And he is trying to adjust things materially. That will never be possible. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. You go on trying to adjust things on the material platform, it will never be done. Durāśayā. This has been described, durāśayā ye bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. This is durāśayā. This hope will never be fulfilled. One must know it certain. If you want to be happy, if you want to be peaceful, if you want to be elevated again to your original, constitutional position, then you take to Kṛṣṇa consciousness and be happy.

Thank you very much. Hare Kṛṣṇa. (applause)

Devotee: Anyone have any questions?

Guest (1): (indistinct)

Prabhupāda: Karma is the result of your associating with the guṇas. Just like disease, a particular type of disease is a result of your contaminating the germ of the disease. The disease is secondary; the first-your contamination. There are three guṇas. That is material nature. You can contaminate the tamo-guṇa, then you'll get the body of tamo-guṇa. If you contaminate rajo-guṇa, then you'll get the body of rajo-guṇa. And if you contaminate or associate with sattva-guṇa, then you'll get the body like that. And if you become transcendental above the all these guṇas, then you'll become situated in your original, spiritual position. This is the way. Therefore our duty is how to avoid the base contamination. Just like you try to avoid disease-you take vaccine. Similarly, if you try to associate with the best quality modes of material nature-goodness-that is safe for your liberation. And if you contaminate the other two qualities, rajo-guṇa and tamo-guṇa, then you'll be more and more entangled. Now I may have this nice human body, but if I contaminate tamo-guṇa, the next body may be dog's body. Tamo-guṇa, the animal body, then trees body… There are so many, 8,400,000's of body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. So in the human form of life we should be conscious of what kind of association we shall accept. Therefore we are trying to give association of Kṛṣṇa consciousness. If you take this association, then you remain uncontaminated by the material qualities-Kṛṣṇa consciousness. Then your original, spiritual constitutional position is revived and you'll go back to home, back to Godhead.

Guest (2): With due respect to His Holiness A.C. Bhaktivedanta Swami Prabhupāda, may I know why it is the living entity (indistinct) the separation from the supreme power, Lord Kṛṣṇa? Thank you.

Prabhupāda: That is not very difficult to understand. Just like in your Johannesburg there are so many people. Why not all of them come here? Some of them might have gone to the liquor shop; some of them might have gone to the hotels. So it is your option. The three qualities are there. Now it is up to you where to go. But if you know that by associating with the Kṛṣṇa conscious people you'll be benefited, get knowledge-then come here. And if you do not know-in ignorance-then go liquor shop, hotel, restaurant. So after all, we are part and parcel of God. God is fully independent, and we are minute part. The same example, that the spark is minute portion of the fire. It has got the burning capacity-not exactly like God, but it has got the godly power. There are so many examples. This morning I was discussing that you are living entity, part and parcel of God. You have created one aeroplane, 747, with five hundred passengers and many tons of loads of things, it is flying. So that is your creation. And God's creation is this planet. This is also running one thousand miles per hour, and so many big, big ocean, Pacific Ocean, Atlantic Ocean, and so many big, big mountains, it is also carrying. It is also floating in the air, and the 747 is also floating. That is your creation and this is God's creation. That is the difference. [break] …quality but not full, not pūrṇa. Therefore puruṣaṁ pūrṇam. God has got the full qual…, not only this one planet-there are millions of planets floating in the air. You can see the sun planet. It is 1,400,000 bigger than this planet. That is also lying in the one corner. So that is God's creation. You can create a teeny 747, that's all. Therefore your power is there, the similarly, but very, very small quantity. So we have to take care of our teeny power. Just like the spark. The spark, put, put… But if it somehow or other falls down from the fire it is extinguished. It is extinguished. Similarly, we are part and parcel of God, the spark. If we remain with the fire, it is beautiful. And if, by chance, we fall down, then you are extinguished. Your brilliancy, the fiery quality, becomes extinguished. So our present position is like that. We have forgotten or fallen from God, so our that little burning power, that is also extinguished. Now we have to revive it, back to home, back to Godhead. Then you'll become happy.

Devotee: Any more questions?

Guest (3): What I would like to ask the Swami a question on… Western world (indistinct) utopia (indistinct) economics or politics. What I would like to understand (indistinct) especially India is the best (indistinct) utopia…

Prabhupāda: Why you are bringing in India? Kṛṣṇa is speaking not for India-for everyone. What is his question?

Devotee: What is the Eastern or Indian understanding of utopia?

Prabhupāda: Utopia?

Devotee: Perfect society.

Prabhupāda: Yes. Perfect society is Kṛṣṇa consciousness. If you accept Kṛṣṇa as the center… Just like in a family if you accept the head of the family, your father, as the guiding principle, the family's happy. And if you disrupt with the opinion of the father, somebody goes away, somebody's not happy, the family is disturbed. Similarly, if you agree with the instruction of Kṛṣṇa and God, the whole human society will be peace and prosperity. If you don't agree, disagree, don't agree, disagree, then it is disruption. The instruction is there in the Bhagavad-gītā. You take it, you agree to it, and you become happy in this world and next world. (end)

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Śrīmad-Bhāgavatam 1.7.5

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Vṛndāvana, September 4, 1976

Prabhupāda:

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate
[SB 1.7.5]

Vyāsadeva saw three things: the jīvātmā, and the Supreme Personality of Godhead, and māyā. Māyā means what is not. Mā-yā. So that māyā begins from what is not. I am not this body, but I am thinking I am this body. This is māyā. I am not this body. That's a fact. But I am thinking, "I am this body." This is māyā. This is the beginning of māyā. This is the conception of the animals, less than human beings. Nowadays even a human being, he's also thinking like that. This is anartha. That is the beginning of Bhagavad-gītā lesson, to impress, "Arjuna, you are not this body." Tathā dehāntara-prāptiḥ [Bg. 2.13]. So many ways. So this is anartha. To accept this body and in bodily relationship everything, ahaṁ mameti [SB 5.5.8], this is māyā. So this is anartha. Anartha means meaningless. No artha. Artha means meaning.

So if we want to stop this anartha, misconception of life, then we have to take to bhakti-yoga. It is explained in the next verse. But for the time being we are misled. The māyā, or the material nature, is misleading us. We are trying to adjust things according to the dictation of māyā, that we shall be able to stop our struggle for existence in this way and that way. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. If you make some plan… You can make plan, but that plan will never be successful. This is the… By false understanding we may make hundreds and thousands of plan to be happy in this material world. That is not possible. This is therefore called sammohito, bewildered. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam. Ātmānam, himself, he is thinking that he is a material product. Tri-guṇa. Sattva, rajas, tamo-guṇa. Somebody is thinking, "I am very good man. I am very honest man. I am very qualified man." That is also false identification. And somebody is thinking, "I can do this. I can do that. I am so powerful. Who is equal to me?" Passion. That is also māyā's dictation. And somebody is lazy, sleeping, does not understand anything-tamo-guṇa. That is also tri-guṇātmakam, within this tri-dhāma. So within this material world, either the good man or the passionate man or the ignorant man, there may be some differences, guṇogata(?), but actually every one of them is entangled by māyā.

So to come to the spiritual platform, as it is said in the next verse, anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6], then you have to take bhakti-yoga. Bhakti-yoga means directly contact the Supreme Lord, adhokṣaja. And that has been described in many places, the process how to be in contact with the Adhokṣaja. That is called dharma. In every country, in every human society there is a conception of dharma, or religion. So what is the purpose? The purpose is to contact the supreme authority, Adhokṣaja. We cannot see Adhokṣaja. Adhokṣaja means beyond our sense perception. Akṣaja. Akṣa means eyes, and akṣa means atukya(?). So our knowledge, our experience, experimental knowledge, everything will fail to understand the supreme controller. Therefore His name is Adhokṣaja. Still you have to understand that. So that is recommended here:

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

People do not know it, how to become transcendental to this material conception of life and how to contact the supreme controller, Adhokṣaja. That is the only way. It is recommended… Not recommended; it is the fact. Bhakti-yoga, only by bhakti-yoga. There is no other way. So in the Bhagavad-gītā also it is stated, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Adhokṣaja, that is the real purpose of religion. Religion is not a type of ritualistic ceremonies. That is external. Real fact is how to contact the adhokṣaja who is beyond our material conception. But bhakti-yoga, if you take to bhakti-yoga, then it is possible. Anarthopaśamam. Then anartha will be cleansed-things which are not wanted.

Our life is meant for understanding God. This is human life: athāto brahma jijñāsā. Human life is meant for this purpose. The animals, they are jijñāsā. Their jijñāsā, inquiry, there are many, many inquiries. And answers also. Just like we see in the newspaper so many news, unlimited number of news. But there is no news of how to understand God. There is no news. This is anartha. So lokasyājānata, they have no information. Because they are animals… The animal has no information, neither he has got capacity to understand what he is, what is his relationship with God, what he has to do. Sambandha, abhidheya, prayojana. The whole Vedic principles are based on these three principles. Sambandha. Sambandha means relationship. Everyone says there is God, but what is God and what is our relationship with God, that is to be understood. Sambandha. Then as soon as relationship is understood, then our real activity begins. That real activities is called bhakti, and the material activities, which is not bhakti, that is māyā. Therefore in the Bhāgavata it is said,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You may be a very religious person, executing the ritualistic ceremonies very nicely, very expertly, but if you do not know Adhokṣaja, Viṣvaksena… Viṣvaksena is another name of Kṛṣṇa. If you do not become anxious to understand, athāto brahma jijñāsā, then all these ritualistic ceremony of religion, of different types of religion, śrama eva hi kevalam. Simply waste of time. The jñānīs, they are simply trying to understand. No. You can go on understanding, but if you do not come to the understanding abhidheya… No. Abhidheya is acting actually. Sambandha is understanding. So if you do not come to the platform of acting, abhidheya, then simply understanding will not help you. And acting also with the aim to achieve.

So that has been explained by Śrī Caitanya Mahāprabhu, what is that aim: premā pum-artho mahān. That is wanted. That is wanted. You have to develop your natural love for God, Kṛṣṇa. Then it is perfect. That, therefore, anarthopaśamam. As soon as we come to the stage how to love Kṛṣṇa, then our all anarthas, misgivings, are finished. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. So the Śrīmad-Bhāgavatam, Bhagavad-gītā, lokasya. They are rascals, fools, ajānata. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Everyone is trying to adjust things materially, but that is not possible. Materially, whatever you do, māyā is so strong that it will break everything.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

[Bg. 3.27]

He does not know. Ahaṅkāra-vimūḍhātmā. Those who are carried by the material egotism, they cannot understand. They are thinking that by material adjustment everything will be done nicely. No. That is not possible. Therefore lokasya ajānata. These foolish persons, they do not know it. Therefore vidvān. Vidvān. Vyāsadeva is the most vidvān. He is giving vid. Vetti veda vida jñāne. Vid means knowledge. Vān means one possessing. Vidvān. That is Vyāsadeva. He knows actual knowledge. So lokasyājānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Saṁhitām means Vedic knowledge, and sātvata means eternal or for the devotees.

So this Śrīmad-Bhāgavatam is meant for persons who want to finish this life of anartha, meaningless life. For them is Śrīmad-Bhāgavatam. Vyāsadeva has given us. We should study very carefully, and we have tried to give each and every word's meaning and the translation and the purport consulting all the big, big ācāryas. Ācāryavān puruṣo veda. One who is following the footsteps of the ācārya, he knows. He knows everything. So that is explained everywhere. Evaṁ paramparā-prāptam [Bg. 4.2], by the ācāryas. We don't create any meaning. Ācāryavān. One has to accept a bona fide spiritual master and take knowledge from him. Vidvān. Vidvān means who is following vidvān. I have given this example many times, that I may be a fool, but if I have learned from a person that this is called microphone… So a child, if he says, "This is microphone," that is correct. Because the child is fool, when he says "This is microphone," that is not foolish, because he has heard it from the authorities, from his father or from his teacher, that "This is called microphone." And if he says correctly that "This is microphone," that statement is correct, although he may be a child, a fool. Similarly, ācāryavān puruṣo veda. Anyone who is following ācārya, whatever he says it is correct. Because he does not manufacture. He says what he has heard from the ācāryas exactly like the child, what he has heard from his father, from the superior, he speaks.

So that is the position of guru. Guru is respected as good as God. Why? Only for this qualification, that he does not speak anything nonsense. He speaks only what he has heard from the ācārya. Ācāryavān puruṣo veda. Ācāryopāsanam. In the Bhagavad-gītā it is said ācāryopāsanam. So Vyāsadeva is our ācārya, therefore we offer vyāsa-pūjā. On the birthday of guru we offer vyāsa-pūjā. Actually, it is not directly Vyāsa, but because the bona fide guru represents Vyāsadeva, his pūjā is also vyāsa-pūjā. Mad-bhakta-pūjā abhyadhikā. To worship Vyāsadeva, worship the bona fide spiritual master and worship the Lord, they are the same. Rather, Kṛṣṇa says that if you worship His bona fide representative, that worship is better than directly worshiping. Directly it is not possible to worship the Supreme Lord. One has to go through the ācāryas. Therefore Vyāsadeva is the original ācārya. Lokasyājānato vidvāṁś cakre sātvata… He's vidvān. So we have explained many times how to become vidvān. Vidvān does not mean one has to become a big grammarian, logician. No. Vidvān means one who follows the previous ācārya who is representative of Kṛṣṇa. He is vidvān.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.5-6

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Johannesburg, October 15, 1975

Prabhupāda:

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate
[SB 1.7.5]

So our present position is like this, that sammohita, bewildered, puzzled by māyā. We are eternal part and parcel of God, but on account of being enchanted by this material energy, or external energy of God, we have forgotten ourself, and we are now entangled. We have forgotten our goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. The conditioned soul… Conditioned soul means the living being, the spirit soul who is conditioned by these laws of material nature. The laws of material nature is that you have to accept a certain type of body according to your propensity. We create propensity. And Kṛṣṇa is so kind that He gives you the facility: "All right." Just like the tiger. He wants to suck blood. Or any man, if he wants to suck blood, then he will be given the facility of a tiger's body. If a person has no discrimination in eating-whatever available, he can eat-then he will be given facility of become a pig. Up to stool, he can eat.

So this is stated very clearly in the Bhagavad-gītā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is very significant. Yantrārūḍhāni māyayā. We are riding on a machine. This body is a machine, but we are accepting machine as myself. This is called sammohita, bewildered. If you are running on a car, if you think, "I am the car," as it is foolishness, similarly, I have got this yantra, machine, body, and it is running on on account of my presence, or I am driving, or Kṛṣṇa is giving me intelligence how to drive, but if I identify myself with this body, exactly like a foolish man-he is driving the car, and if he identifies himself with the car, he is a foolish man-so this is called sammohita. Yayā sammohito jīva. Therefore the example, as I was citing last night, that we do not see the driver, and when the driver goes away, then we see that the car is not moving, and then I can understand, "Oh, the driver, my father, or my son, has gone away." We sometimes cry, "My father has gone away," or "My son has gone away," but because we are sammohita, we actually never saw the father or the son. We accepted this coat-pant body as father and son. This is called sammoha, bewildered.

Yayā sammohito jīva ātmānam: the spirit soul, ātmānaṁ tri-guṇātmakam… This body is tri-guṇātmakam. The body is made according to the modes of material nature: kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Everything is very clearly explained in the

Bhagavad-gītā. This is further development. Bhagavad-gītā… If you understand Bhagavad-gītā, and if you actually surrender to Kṛṣṇa… The last word of Kṛṣṇa is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you actually understand Bhagavad-gītā, this will be the result. And in the Śrīmad-Bhāgavatam it is said, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. Sva-dharma. Kṛṣṇa says, sarva-dharmān parityajya. So that means every one of us… Dharma means occupational duty. That is dh arma, characteristic. So Kṛṣṇa orders, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we accept it, even by sentiment… That is confirmed in the Śrīmad-Bhāgavatam. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ patet tato yadi, bhajann apakvo 'tha. Nārada Muni says that "If somebody, even by sentiment-'All right, Kṛṣṇa says sarva-dharmān parityajya. Let us stop any other business, become Kṛṣṇa conscious'-even one accepts by sentiment, not thoroughly understanding, he is also fortunate." He also fortunate because he accepts the real thing. Therefore Nārada Muni said that "Even one accepting by sentiment, and later on," bhajann apakvo 'tha, "his execution of devotional service (is) not mature and he falls down, then," Nārada Muni says, yatra kva vābhadram abhūd amuṣya kim, "where is the loss for that person? On the other hand, the other person who has not accepted this-he is very regularly executing his respons…, material responsibility-what does he gain by that?" This is the opinion. "If Kṛṣṇa consciousness is accepted even by sentiment, and after that, even he falls down, there is no loss. And if we are very faithful to our material duties, then," Nārada Muni says, "what do we gain by that?"

So this is very important thing. We do not gain anything. We gain only another body-again begin chapter, the same struggle for existence. And that also, there is no guarantee. According to our karma, we shall have to accept a body. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. As we associate… Just like we develop a certain type of disease as we contaminate the germ. If you contaminate the virus of smallpox, then you have to suffer from smallpox. Nature's law is so strict; you cannot avoid it. If you have been attacked by the mosquito carrying malaria germ, then you have to suffer from malaria. So kāraṇaṁ guṇa-saṅgo 'sya. As you take precaution that "I may not be attacked with malaria or smallpox or this or that"-so many, we take precaution-similarly we have to be very precautious for our next body. If we become precautious, then there is chance of being promoted. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you keep yourself in the sattva-guṇa, the brahminical qualification, śamo damas titikṣā ārjavam, satyaṁ śaucaṁ jñānaṁ vijñānam, āstikyaṁ brahma-karma svabhāva-jam… [Bg. 18.42]. Similarly, there are kṣatriya qualities, there are vaiśya qualities, there are śūdra qualities, and there are śūdrādhama quality, less-than-the-śūdra quality. So in any quality, in any position, even by sentiment, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17], if we take to Kṛṣṇa consciousness, that is the greatest profit from any position. It doesn't matter in which position he is, either he is on the brāhmaṇa position or kṣatriya position or vaiśya position or śūdra position or caṇḍāla position.

That is confirmed in the Bhagavad-gītā. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni, lower class, very, very lower class… Pāpa-yoni, their description in the śāstra, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. So these pāpa-yoni, these black, they are also considered pāpa-yoni, but for everyone Kṛṣṇa consciousness is open. Kirāta-hūṇāndhra-pulinda. Hūṇa, kirāta, andhra, pulinda, pulkaśa, ābhīra, śumbha, yavana, khasādaya… Mongolia, those who do not develop mustaches, khasādaya, ye 'nye ca pāpa, and lower than that, yad-apāśrayāśrayāḥ-if he takes sincerely the shelter of the lotus feet of Kṛṣṇa or His devotee, yad-apāśrayāśrayāḥ śudhyanti, he becomes very purified. There is no, I mean to say, bar for anyone. In the Bhagavad-gītā the same thing is confirmed:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

So Kṛṣṇa consciousness is so nice. If we take to it as our goal of life, then our life is successful. Otherwise-yayā sammohito jīva ātmānaṁ tri-guṇātmakam-we shall continue the life of changing this body. That we have to do. We cannot be independent. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. If we think that we are independent, that is due to our ignorance. We are not independent. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā. He is simply sammohita, by false prestige. He is not independent at all. We should always remember this. We are dependent on the laws of nature. We cannot say, "Now I invented some scientific discovery. We shall not going to die." That is not possible. You must die. That is the law of nature. You must die, you must take birth also, and you must be diseased, and you must suffer from old age. These are the four disadvantages of material existence. So if we want to get out… This is anartha. That will be explained in the next verse. Read it.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

This Śrīmad-Bhāgavatam is sātvata-saṁhitām, spiritual knowledge. It has nothing to do with anything material. Simply spiritual knowledge. So vidvān. Vidvān means the most learned, Vyāsadeva, not ordinary. Śrīmad-bhāgavate mahā-muni-kṛte. He is mahā-muni. Muni means thoughtful philosopher, and he is mahā-muni. He is greater than any thoughtful philosopher, Vyāsadeva, Veda-vyāsa. His name is Veda-vyāsa. Veda-vyāsa means he compiled all this Vedic literature. And, at last, he summarized the whole Vedic knowledge into Vedānta-sūtra, Vedānta-sūtra, a small aphorism: janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā, ānandamayo 'bhyāsāt… (Vedānta-sūtra 1.1.12). In short aphorism. And it has got very deep meaning. That is Vedānta-sūtra. And this Śrīmad-Bhāgavatam is commentary on the Vedānta-sūtra by the author himself under the instruction of his guru, Nārada Muni. Therefore we began this that according to the advice of Nārada Muni, that "You write about the Supreme Personality of Godhead." So he began… We began this.

bhakti-yogena manasi
samyak praṇihite 'male

apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

By bhakti-yoga… The bhakti-yoga is also mentioned in the Bhagavad-gītā. Bhagavad-gītā is bhakti-yoga, but about jñāna-yoga, karma-yoga, haṭha-yoga and other yogas there are description, but at last Kṛṣṇa advises that "The most confidential part of knowledge I am speaking to you, Arjuna, is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]." This is real gain.

So this is bhakti-yoga. To surrender unto the Supreme Lord, that is bhakti-yoga. So here Vyāsadeva began his realization, bhakti-yogena manasi samyak praṇihite amale [SB 1.7.4]. By bhakti-yoga you can cleanse your mind without any contamination, immediately. If you want to be liberated from the contamination of material existence, or material modes of nature, then immediately you take to bhakti-yoga. That is also confirmed in the Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

You want to realize yourself as Brahman. We are Brahman-there is no doubt about it-but we have no realization because sammohita, yayā sammohitaḥ: the māyā has captured us. So immediately if you want to be liberated… Mukti means, mukti… Muktir hitvānyathā rūpam. Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. This is mukti, svarūpa. Our svarūpa is our spiritual life. When we give up other activities, anyathā, which is not spiritual… Material activities, that is not our actual business. Actual business is spiritual activity. Material activity means this body, to keep this body in comfortable position. And the body is changing. Now, today, I am Indian-I am very great Indian leader or very good philanthropist. Now, tomorrow, or the next life, I may not be Indian; I may be Chinese or I may be European. Then my whole business program changed. Again another nationality, another feeling. So in this way… And if I become cats and dogs, then another mentality. This is going on.

So I am forgetting that my identification is spiritual-ahaṁ brahmāsmi-and I am accepting all these unnecessary things, anartha. So anartha… If you want to stop this anartha, if you want to keep yourself in your original position of spiritual identity, then you have to take to bhakti-yoga. This is the conclusion of the śāstra. Anarthopaśamaṁ sākṣāt. Directly, not indirectly. Anartha. These anartha… I am not this body, but I have to change this body after hundred years or ten years or fifty years, according to the size. The dogs and cats, they change, ten years. The cows, twenty years. And human being, utmost, hundred years. And the demigods, many millions of years. But death is there. You have to change that body. When Hiraṇyakaśipu executed very severe austerity, so Lord Brahmā came to him: "So what do you want? You are executing so severe austerities. What is your desire?" "I want to become immortal." So Brahmā said, "That is not possible. Nobody is immortal within this material world. I am not immortal. How can I give you the benediction of immortality? That is not possible." So nobody… Everyone is under the laws of nature. It may be… The duration of time may be little more or less, but everyone must die. This is… And if we want to stop this business of material existence, then here is the recommendation, anarthopaśamam… Anartha. "Why we shall die?" This question does not arise. If I am immortal, as it is said in the Bhagavad-gītā…

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre
[Bg. 2.20]

So this question does not strike us, that "If I am immortal-I have no birth, I have no death…" na jāyate mriyate vā kadācit "…at any time. Not that sometimes I was dying. No, never." Nityaḥ śāśvato yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. This is the position. "Then why I am accepting this birth and death and old age, disease? This is my problem." So we do not think that, neither we are educated how to stop it. But there is process. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Kṛṣṇa says in the Bhagavad-gītā. If you simply try to understand Kṛṣṇa… Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Not Kṛṣṇa ordinarily-factually, kṛṣṇa-tattvataḥ. Janma karma me divyaṁ yo jānāti tattvataḥ, actually, in fact, in truth. Then what is the result? Tyaktvā dehaṁ punar janma naiti: "His, the cycle of birth and death, old age, and dis…, stopped." Tyaktvā deham. We have to give up this body; that is certain. But after giving up this body, no more material body. Then what happens? He is finished? No, he is not finished. Mām eti: "He comes to Me, back to home." And when you go there, then you must possess the same body as Kṛṣṇa has got. Kṛṣṇa has sac-cid-ānanda-vig… Just like if you want to enter into the sun planet. The sun planet is made of fiery elements. Everyone there, their body is made of fire. So if you want to enter into the sun planet, then you must also make your body made of fire. Just like this body is made of earth, so similarly, there are different types of bodies made of air, made of water, made of fire, these five elements, material. Kṣitir āpas tejo marud vyoma. So in different planets… So if you go back to home, back to Godhead, then you have to gain your original, spiritual body.

There is spiritual body. That we do not know. There is no education. We have got spiritual body. That spiritual body is covered by this material layer. Just like your body is covered by shirt and coat, vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Everything explained. We are simply giving up. One dress is now old and rotten; we throw it away and accept another dress. Similarly, this body, when it is not workable-it is old enough; the physiological function is not going on nicely-then there is change of body. Arjuna was advised that "Why you are lamenting for your old grandfather? Better kill him. He will get a new body. He will get a new body." Of course, it was spoken jokingly because grandfather… So, but the fact is that. Fact is that, that the, after the old body… Just like we have got several types of body: babyhood to childhood, child to boyhood, youth-hood, old body. Then after this, he is… Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. When we give up this body as dress, old and rotten, we get another. This is going on. But this is anartha. Anartha means unnecessarily we are undergoing this change of body. Anartha. If you want to stop it anarthopaśamaṁ sākṣāt, directly, immediately, what is that? Bhakti-yogam. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. And Kṛṣṇa also confirms. This is statement of Vyāsadeva, and Kṛṣṇa also says,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So, bhakti-yogam adhokṣaje. This is real purpose of life. This is real purpose of religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. The same thing. That is first-class religion. It doesn't matter what kind of religion you are following, but if the religious system teaches you how to become a devotee to Adhokṣaja-adhokṣaja means beyond our sense perception, the Supreme Lord-then your life is perfect. Then you will be happy.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

You want satisfaction. If you want real life, then you accept this, yato bhaktir adhokṣaje. Here the same thing, anarthopaśa… This business, struggle for existence, "Survival of the fittest," they say. But nobody is fit to survive. Everyone has to die. Nobody, even big, big scientists or big, big philosophers and… They cannot survive. They talk of millions of years, but personally they live only fifty or sixty years. This is their position. They simply cheat people: "Maybe." "Perhaps." "Millions of years." And you are going to live for fifty years. Why talking of millions of years? So this is anartha.

So anarthopaśamaṁ sākṣāt. If we want to stop this unwanted business… If you don't want, go on with your business: bhūtvā bhūtvā pralīyate [Bg. 8.19]. Now take this life, this body, of human being or Indian and then American, then cat, then dog, then hog, then tree-so many, eight million-you go on if you like. But if you are actually intelligent, if you are disgusted, that "This is not very good business. This is anartha, unwanted business. I have been forced, yayā sammohitaḥ… Being bewildered, being illusioned, misdirected by this material energy, I am trying to be happy here in this material…, and it is not my business." If one comes to this sense… That is stated in the Bhagavad…, bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births. After many, many births, jñānavān, one who is actually in knowledge, wise…" Then what does he do? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: He surrenders to Kṛṣṇa. The same thing, as Kṛṣṇa says, "Surrender to Me." If we do not do it… We have to do that, but if you want to wait bahūnāṁ janma, after many, many births, you have to do the same business, why not do it now? This is intelligence. If after bahūnāṁ janmanām ante [Bg. 7.19], when I actually become wise, why not become wise immediately? Kṛṣṇa says; Kṛṣṇa is canvassing. Why not take it up? And if you take it up, you are successful. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. Even by sentiment you take it, you will be successful, it is so nice.

So Vyāsadeva recommends that anartha, this unwanted business of repetition of birth, death, old age, disease… And there is no certainty what kind of body I shall get. So this is our position. If you want to stop it, anarthopaśamam. If you stop this business, bhakti-yogam adhokṣaje… So how to execute bhakti-yogam? So lokasyājānata: "The people in general, they do not know it." There must be… For everything there must be education. Lokasyājānato vidvān. He compiled this Śrīmad-Bhāgavatam. Vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. For your eternal life, here is the saṁhitā, Vedic literature. You take it and study it and follow it and be happy.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.7.6

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Geneva, May 31, 1974

Nitāi: Translation: "The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this. Therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth." [SB 1.7.6]

Prabhupāda: Anarthopaśamaṁ sākṣāt. Anartha means… Artha means which is essential, artha. So anartha means just the opposite. So our present material condition is that we have increased some unwanted things, anartha. Therefore we have been entangled. Just like yesterday I was speaking with that president. He was thinking the problem of economics. And what is the problem? There is no problem. Anywhere, any part of the world, you live, you just have some land, and some animals. Animals means cow. Other animals also, you can keep. There is no harm. But cows must be there, animals. And you cannot destroy the cows. If you want to eat meat… That is the Indian system. Indian system, for meat-eaters, there is concession. Just like for sex life there is concession, similarly, for meat-eater also, there is concession. And for drunkards there is concession. Not impractical. Supposing one is drunkard, meat-eater, if I say all of a sudden, "Stop it," if he is not sober, he will not accept it. Just like in India there was prohibition. Gandhi, by his sentiment… There was no, I mean to say, education. He wanted to make all of a sudden stop. So there was illicit drinking. Illicit manufacture of wine increased so much that government saw that "We are losing the excise duty. These people are distilling illicit liquor." So now government, to save money, now they are manufacturing and inducing people, "All right, you go on drinking."

So unless we are sober, for stopping one kind of unwanted thing, we have to introduce another. This is karma-kāṇḍa-vicāra. If you have to raise, erect, a very high skyscraper building, then for the materials, you have to dig somewhere to make it a lake. You take it from there and put it here. This is karma. You cannot manufacture. Suppose a high skyscraper building you have constructed.

The another place you have taken out something. The stock is the same, conservation of the energy. You cannot increase the stock. That is not possible.

So in this way we have been entangled. This is called anartha. Therefore that gentleman was… ”If we take everyone…” That is not possible. Everyone is not going to take Kṛṣṇa consciousness. That is not possible. But he was thinking that, that ”If we…” Sometimes they put this argument, that ”If everyone becomes Kṛṣṇa conscious, who will look after this business, that business?” That will be looked after. Don’t bother. The śūdra class, they will take care. The brāhmaṇa class, they will take advantage, and the śūdra class, they will work hard. Just like we are taking advantage of this microphone for Kṛṣṇa, but we are not going to manufacture this. That is not our business. Let the śūdras do it. Śūdras will be there. They will do it. This is called ajagara-vṛtti. Ajagara-vṛtti means that the mouse, they make a hole in the field for his living comfortably. You know? You have seen the holes in the field? And the ajagara, the big snake, they take advantage of this holes. They enter into it and eat the mouse, and live comfortably. So the mouse makes the comfortable place for the snake. The snake business is to enter and live comfortably. So our business is like that. You śūdras, you make all the advantages, and we take simply, go there. (laughter) That’s all. That is our business. You construct house, nice house, and we enter. That’s all. That George Harrison paid for that house. We enter, that’s all. We do not care for this fifty-five lakhs, how to earn. No. That is Kṛṣṇa’s policy. Let the less intelligent class of men work hard and the higher intelligent class of men take advantage of it. That’s all.

So… But after all, it is anartha. To increase too much of these necessities of life, that is anartha. That is not required. But we have now increased the so many unwanted things, and we have been entangled. So… But Śukadeva Gosvāmī says that to minimize this anartha, one has to take to bhakti-yoga. Anartha. Anarthopaśamaṁ sākṣāt. Just like the other man came yesterday. They have created the anartha, hippie problem and drugs, intoxication problem. Now they want to subside it. They have come to our center for give some advice. But our advice is the same: anarthopaśamaṁ sākṣād bhakti-yogam [SB 1.7.6]. Begin chanting. What did he say? Did he accept our formula or not?

Yogeśvara: He was reluctant.

Prabhupāda: Just see. He will not accept. He will come to consult you, but if you say something which is already formulated by him, then they will accept. That means you have to say his formula, yes, then he will accept. He has already some formula, and if you say, ”Yes, it is good,” then you are a very good man. And if you say something else, then I reluctant. You see? This is going on. Actually, it is said in the śāstra.

So for all these anarthas, the only means is bhakti-yoga. Śravaṇam. Bhakti-yoga means śravaṇaṁ kīrtanam [SB 7.5.23]. Let everyone, all over the world, give chance to the people of this śravaṇaṁ kīrtanam. All the problems of the world will be solved. That’s a fact. Anarthopaśamaṁ sākṣāt. Directly you’ll have. And you can realize from your own life how many, how much anarthas were accompanying with you. Now they are all subsided. Sākṣāt. What is the means? This chanting. Now you enjoyed chanting, dancing. But people will not take to it. This is the only means. Because you have been attracted by chanting Hare Kṛṣṇa mantra and dancing, you are no more interested. This morning time, in every house, you can go. Either they are sleeping or they are drinking bed tea, without washing mouth, and all the germs are going within the tea, and they are being infected within the intestines, and they are getting so many diseases. But they will not understand. But here, and the bhakti-yogam, everyone rises early in the morning and then washes himself, takes bath, becomes cleansed, and chant Hare Kṛṣṇa mantra, read book. This is bhakti-yoga. Automatically everything will be… Hygienic principle, health question, economic question, and social, political-everything will be solved. It is not joking. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6].

Why the anartha is created? How? That is explained in the previous verse.

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro ’pi manute ’narthaṁ
tat-kṛtaṁ cābhipadyate
[SB 1.7.5]

Vyāsadeva, under the instruction…[break] Everything is possible simply by bhakti-yoga. So bhakti-yogena, by the means of bhakti-yoga, his mind was cleansed. Bhakti-yogena manasi samyak praṇihite ’male [SB 1.7.4]. The mind became completely cleansed. The whole trouble is our mind, our consciousness, unclean. So Śrī Caitanya Mahāprabhu has given us the saṅkīrtana movement for cleansing the heart, the consciousness, the mind.

So Vyāsadeva, under the instruction of his spiritual master Nārada, he meditated in bhakti-yoga, and he saw the Supreme Personality of Godhead. Apaśyat puruṣaṁ pūrṇam. Pūrṇam means complete. So we are also puruṣa, living entities. Puruṣa means enjoyer. So we are trying to enjoy, but we are incomplete, not complete. We have got so much desire to enjoy, but we cannot because we are incomplete. There are… That song sung by Vidyāpati, that tātala saikate vāri-bindu-sama. Tātala saikate. In hot sand beach you require so much water. But if somebody says, ”Yes, I will supply water.” ”Give me some water.” ”No, one drop.” So that will not satisfy me. So we have got so many desires. That cannot be fulfilled by so-called material advancement of life. It is not possible. So Vyāsadeva saw the pūrṇaṁ puruṣam. Pūrṇaṁ puruṣaṁ māyāṁ ca tad-apāśrayam. And he saw māyā also, but māyā is not conquering over him. Because Kṛṣṇa is pūrṇam, māyā cannot conquer. In full light there cannot be darkness. Any amount of darkness, you put before the sunshine, there is no possibility… It cannot stand. Within the sun globe, within the orbit of the sun, any amount of… Because the sun globe is so big and the orbit is so big that the whole universal darkness you bring there, there will be no darkness. Just imagine. It is not imagine; it is fact. The universal darkness, all the darkness of the universe, you bring before the sun, it will not effect. It cannot effect. Because the sun is full light. It is not that imitation light. Here we have got this imitation light. The big amount of cloud is there. Immediately it will be dark. But sunlight is full light. Similarly, Kṛṣṇa is pūrṇa-puruṣam. The Māyāvādī philosophers, they think that when Kṛṣṇa comes, He reduces His energy; therefore He also becomes covered by māyā. This is called Māyāvāda. Māyāvāda means the māyā has covered everything; so māyā has covered Kṛṣṇa also. This is Māyāvāda philosophy. ”Because māyā has covered me, you and everyone, therefore māyā has covered Kṛṣṇa. Unless Kṛṣṇa or the Absolute Truth, Brahman, becomes covered by māyā, he cannot take a form.” This is Māyāvāda philosophy. As we have taken form, because the prakṛti, material nature, has helped us to take this form, similarly, their philosophy is, even the Absolute Truth, Brahman, He incarnates, He accepts a body of this material nature.

But that is not the fact. Kṛṣṇa said, sambhavāmy ātma-māyayā: [Bg. 4.6] ”I am not external energy. I come in My own energy.” And the Māyāvādī philosophers, they do not understand. Avajānanti māṁ mūḍhāḥ. Therefore they have been described as mūḍhāḥ, asses, fools, rascals. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] ”Because I have come here in the form of a human being, they take it for acceptance that ’Kṛṣṇa is another human being.’ ” But that is not fact. Here, if one sees Kṛṣṇa through bhakti-yoga as Vyāsadeva saw, bhakti-yogena manasi… [SB 1.7.4]. Mind must be saturated with bhakti-yoga. Then you can see the Supreme Person pūrṇam, not affected by māyā. Apaśyat puruṣaṁ pūrṇam. And so far māyā is concerned, although māyā is very influential, that’s all right… Apāśrayam: standing at the background, cannot come in front. Just like the same example: the darkness cannot come in front of… You stand before, facing your mouth towards the sun. The darkness will be the background, not in front. Similarly, the darkness, māyā, cannot stand before Kṛṣṇa. She is always behind. Māyāṁ ca tad-apāśrayam.

Now, this māyā, this māyā cannot cover Kṛṣṇa, but we become covered. Therefore in the next verse it is said, yayā sammohito jīvaḥ. That māyā which is so influential that she has extended her influence over all the living entities… Yayā sammohitaḥ, bewildered. We living entities, we are bewildered. So especially those who have not taken to Kṛṣṇa consciousness, they are bewildered. They are thinking this material world is everything. And therefore they have got some problem, simply problem. He was thinking, that gentleman was thinking, ”How this economic problem…?” Because he was in māyā. But had he been in bhakti-yoga, then he could understand there is no problem at all. There is no problem. It is simply māyā. It is simply illusion. There is no problem. All problems are solved. You can practically see. We have got a hundred branches, we have no problem, because Kṛṣṇa is there. So our traveling each time, lakhs of rupees, I am traveling. But one man cannot see once in life London or New York from India. I see four times in a year. So I have no problem-because Kṛṣṇa is there. We are spending lakhs and lakhs of rupees, but wherefrom the money is coming? Kṛṣṇa is sending. We have no problem. Now we have spent in Bombay eighteen, twenty lakhs of rupees. People are surprised. It is fifty lakhs’ worth property. People are surprised; some of them are very envious. And if you come, you will find it is very, very fine place. It is just like a paradise garden. Twenty thousand square yards. And we have got six buildings.

So actually, when we come to Kṛṣṇa consciousness, there is no problem. Problem is created. So long we are bewildered by māyā, there is problem. Otherwise, there is no problem. Therefore it is said, yayā sammohito jīvaḥ. The jīva, or the living entities, are covered by this material encagement. He is called jīva. Jīva-bhūta. Otherwise brahma-bhūta. [SB 4.30.20] Otherwise Brahman. So long he is covered by this māyā, he is called jīva. Sammohito jīvaḥ. But when he is not sammohita, he is not bewildered, he is Brahman. Ahaṁ brahmāsmi. So being bewildered by the māyā, sammohito jīvaḥ, what is his position now? Yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Ātmānam, the soul, spirit soul, on account of his being bewildered, he is thinking that ”I am depending on this material nature.” Tri-guṇātmakam. ”I am depending on these three material qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa.” Therefore, one who is strictly follow the principle, bhakti-yoga principle, he is not touched by the tri-guṇa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Immediately he is in his original position, brahma-bhūta [SB 4.30.20]. Brahma-bhūtaḥ prasannātmā na śocati [Bg. 18.54]. This is the science. And so long one is captured by māyā, covered by māyā, his position is sammohito jīva ātmānaṁ tri-guṇātmakam. He is thinking that ”I am something of this material nature.” Tri-guṇātmakam. Paro ’pi, although he is transcendental, spirit soul, paro ’pi manute anartham, he is thinking so many problems. Anartham. He is thinking of so many problems. Just like the gentleman came to consult, as soon as we proposed that ”This is the medicine,” he will not take. He… Then it can be mitigated otherwise. ”They are simply trying to introduce their philosophy.” He thought like that.

But that is not the fact. That is explained in the next verse. Yes. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. If you want to get out of the problems, then take to Kṛṣṇa consciousness. Everything will be adjusted. This is the fact. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje loka… These rascals they do not know. These rascals, mūḍha. Non-Kṛṣṇa conscious men, they have been described as mūḍhāḥ. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Lowest of the mankind. They will not surrender to Kṛṣṇa on account of their mischievous and sinful life and being fool number one, duṣkṛtino mūḍhāḥ, and being the lowest of the mankind. And mankind means, lowest of the man… In human form of body one can understand what is Kṛṣṇa, what is Kṛṣṇa con…, but he will not take to this. Therefore he is called narādhama, lowest of the mankind. In the human form of body, there is a chance, but they will not take it. Therefore nar… Why they do not take it? There are so many M.A., Ph.D., D.H.C. and doctors and Nobel Prize holder. Why they do not? Māyayāpahṛta-jñānāḥ. That māyā has taken away his knowledge. He will not allow. He will not allow. Māyā will not allow to take.

Therefore Bhāgavata says, naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ [SB 7.5.32]. Apagama. Naiṣāṁ matis tāvad urukramāṅghrim. To get out of this māyā’s problem, one has to surrender to Kṛṣṇa. Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. It is easy process. If you surrender to Kṛṣṇa, immediately you get out of all these problems. So that is not being taken. It is declared, but people have not taken. Therefore Bhāgavata says that why they have not taken? Naiṣāṁ matis tāvad urukramāṅghrim. They are not accepting this proposal of Kṛṣṇa, that ”You surrender.” Anartha. Immediately anartha will be vanquished, but they will not take it. How? Why not? They have to surrender to His devotee. Niṣkiñcanānāṁ pāda-rajo ’bhiṣekam. Mahīyasāṁ pāda-rajo ’bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. They cannot take to Kṛṣṇa consciousness unless they bow down to the dust of His devotee, to the dust of the lotus feet of… Mahīyasāṁ pāda-rajo ’bhiṣekam. Pāda-rajaḥ. Pāda-rajaḥ means the dust at the lotus feet of mahīyasām, the exalted devotee, niṣkiñcanānām, who has nothing to do with the material world. Niṣkiñcanānāṁ na vṛṇīta yāvat. So long one does not take the dust of the lotus feet of Kṛṣṇa’s devotee, he cannot surrender to Kṛṣṇa. That is not possible. Therefore it is the duty of the devotees to go from place to place and just give the chance to the people to take to Kṛṣṇa consciousness. Then their all problems will be solved.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.6

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Vṛndāvana, April 18, 1975

Prabhupāda together with devotees: Oṁ namo bhagavate vāsudevāya.

Nitāi: (recites verse word for word with devotees responding; then line by line twice with devotees responding)

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

[break] "The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth."

Prabhupāda:

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

Vidvān. Vid means vetti veda vido jñāne. Vid means jñāna, knowledge. So one who has knowledge… Knowledge means ultimately to understand the originally source of everything. Janmādy asya yataḥ [SB 1.1.1]. This is knowledge, to… Everyone is… The scientists, the philosophers, everyone is searching out what is the original cause. Just like modern scientists. They are searching out what is the original cause of life. That is good enquiry. But because they are surrounded by anarthas, they cannot know it. That is called māyā. So long one is illusioned by the māyā he cannot have perfect knowledge. This subject matter has been discussed in the previous verse. It is said, yayā sammohito jīvaḥ. Before that, the one verse is that Vyāsadeva, the vidvān… Vyāsadeva is addressed here as vidvān, full knowledge. So he was unhappy even after compiling Vedānta-sūtra. He was not very happy. So under the instruction of his guru, Nārada Muni, he wanted to compile the last contribution to the human society, a commentary on the Vedānta-sūtra. That is Śrīmad-Bhāgavatam. Bhāṣyāyāṁ brahma-sūtrāṇāṁ vedārtha-paribṛṁhitam. This, in every chapter, at the end, it is said, brahma-sūtra-bhāṣye: "The Śrīmad-Bhāgavatam is the commentary on the Brahma-sūtra or Vedānta-sūtra." Vedānta means the ultimate knowledge. Veda means knowledge; anta means the last contribution. So under the instruction of Nārada Muni, Vyāsadeva first of all made his life perfect. Yes. How he made his life perfect? Because if you write books without any perfection, that will not be effective. One has to become perfect before he writes some books. Just like nowadays especially in the western countries they write any rascal ideas under the name of philosophy or science, "Perhaps," "It may be." That is not the system in the Vedic civilization. Vedic civilization, people, those who are advanced in Vedic knowledge, they'll write. Vedic knowledge is called śruti, and if you write following the principles of śruti, then it is smṛti.

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

That is the advice, instruction, given by Rūpa Gosvāmī. "Without reference to the śruti, without reference to the smṛti, Purāṇa and pāñcarātriki-vidhi, if you pose yourself as a great devotee of Kṛṣṇa, that is simply disturbance." This is the instruction of Rūpa Gosvāmī, the, I mean to say, what is called, development, developer of this Vṛndāvana development, under whose instruction. So when Nārada instructed that "You write something which will help people to understand the Supreme," then he engaged himself in bhakti-yoga because you cannot understand the supreme truth without engaging yourself in devotional service. Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. Only through devotion, submission, surrender you can understand Kṛṣṇa, not by your so-called scholarship or research work, no. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa never said, "By cultivating knowledge, speculative knowledge, one can understand Me," no. Bhaktyā mām abhijānāti [Bg. 18.55]. So therefore Vyāsadeva engaged himself in bhakti-yoga to understand the Supreme Truth. That is stated,

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

So he visioned two things, that one, puruṣam… Apaśyat puruṣaṁ pūrṇam. Puruṣa, perfect, pūrṇam, complete. We are trying to become puruṣa or Bhagavān, but we are not perfect. The Bhagavān means pūrṇam. Ṣaḍ-aiśvarya-pūrṇaḥ. Complete. So we cannot accept anyone as Bhagavān unless he is pūrṇam. Ṣaḍ-aiśvarya-pūrṇaḥ. That is Kṛṣṇa. Ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān [Cc. Ādi 1.3]. So by bhakti-yoge, bhakti-yogena, by practicing… That is called meditation. Meditation means to find out the Supreme Complete Person. That is called meditation, not that anything you meditate, any nonsense. No, that is not meditation. Meditation is described, dhyānāvasthita. Dhyānāvasthita, engaged in meditation. Tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogis, they by meditation, tries to find out the Supreme Person who is within everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So by meditation to find out the supreme Paramātmā within yourself, that is called yoga practice. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. This is yogi. So that yoga is perfect when you see Kṛṣṇa. That is also stated in the Bhagavad-gītā.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

One who is trying to find out Kṛṣṇa within himself… Kṛṣṇa is there. So you have to be qualified to see Him. That is required. That is called bhakti-yoga. In Brahma-saṁhitā it is said, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. That is not possible simply by gymnastic. One has to develop transcendental love for Kṛṣṇa. Premāñjana-cchurita. When your eyes are anointed with love of God, then you can see Him within yourself twenty-four hours. Sadaiva hṛdayeṣu vilokayanti. This is not difficult for understanding because anyone you love, you always think of him, you always feel his presence, so why not of Kṛṣṇa? That is not difficult. Therefore Kṛṣṇa is teaching. To develop this love for Kṛṣṇa, he says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Simply you think of Me," man-manāḥ, "you become devotee of Me," mad-bhakta, "worship Me," mad-yājī māṁ namaskuru. So we are expending so much money for installing Kṛṣṇa-Balarāma here. What is this purpose? The purpose is that you will be able to see Him present in this temple, and therefore you can think of Him. That is very natural. If you see the Deity always, then you get His picture impressed within your mind, and if you always think of Him, then you see Him within your mind. Man-manāḥ. That is not difficult. And this Deity is not different from Kṛṣṇa. For devotee, He is Kṛṣṇa Himself, identical. We are spending so much money, lakhs, not for worshiping a statue. That is not very intelligent. But sākṣād-kṛṣṇa. Therefore the temple is sanctified; the process is going on to cleanse our mind. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. In this way, when the mind is cleansed of all dirty things, then you can think of Kṛṣṇa.

So that will be explained, anartha upaśamaṁ sākṣāt. So Vyāsadeva first of all made his life perfect. How? Bhakti-yogena. by practicing bhakti-yoga. And bhakti-yoga means manasā. Manasā vācā karmaṇā. Here it is said, manasā. Manasā, that is very nice bhakti-yoga, always thinking of Kṛṣṇa, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18], as Ambarīṣa Mahārāja did. Always Ambarīṣa Mahārāja fixed up his mind at the lotus feet of Kṛṣṇa. So here also, Vyāsadeva, bhakti-yogena manasi samyak praṇihite amale [SB 1.7.4], when the mind was completely cleansed, then he saw. What he saw? Apaśyat. Apaśyat means "he visioned, he saw," puruṣaṁ pūrṇam, "the complete Supreme Personality of Godhead." And māyā. He saw also māyā, māyāṁ ca tad-apāśrayam, māyā on the back side, back side. So in this way he made his life first of all perfect, then he wrote this Śrīmad-Bhāgavatam after becoming perfect. Therefore you will find in Śrīmad-Bhāgavatam, each word is transcendental. Each word is full of meaning and transcendental knowledge because the writer, the composer of this transcendental book, is Vyāsadeva. He is perfect, Vedavyāsa, perfect in Vedic knowledge.

So there are māyās of different kind. Kṛṣṇa's māyā… Parāsya śaktir vividhaiva… Māyā means potency. So from the Vedic knowledge we can understand that Kṛṣṇa has many types of potencies, parāsya śaktir vividhaiva śrūyate svābhāv… [Cc. Madhya 13.65, purport]. because He has to execute so many affairs, this material world, spiritual world, and just imagine so big universe. There are innumerable universes, and each and every universe there are so many planets, so many different kinds of living entities, and He has to manage everything. Therefore He is called Parameśvara. Parameśvara means the supreme controller. And Kṛṣṇa says in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. "I am living in everyone's heart." Now, imagine. There are innumerable universes, and each and every universe, there are innumerable planets, and in each and every planet, there are innumerable towns and cities, and each and every town, there are innumerable living entities, and Kṛṣṇa has to manage all of them. That is Kṛṣṇa. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa has to act in such a way that whatever we are doing, that is under the direction of Kṛṣṇa. Kṛṣṇa says mattaḥ smṛtiḥ. Just like in the morning you get up and immediately you understand that you were sleeping, "Now I have got to do so many things." So wherefrom this memory comes? Kṛṣṇa says mattaḥ, "from Me." So just imagine how Kṛṣṇa is busy. So this māyā as described here, apaśyat puruṣaṁ pūrṇaṁ māyāṁ tad-apāśrayam. Māyā means his meaning, that will be explained in the next verse-which is controlling this material world, that māyā. Māyāṁ ca tad-apāśrayam.

Śrīmatī Rādhārāṇī is also māyā, yoga-māyā, and Durgā is also māyā, expansion of Rādhārāṇī. But Durgā's business is different than Rādhārāṇī's business. Durgā's business is yayā sammohito jīvaḥ, to keep the living entities covered not to become awakened to Kṛṣṇa consciousness. That is māyā's duty. So Vyāsadeva saw this māyā, this mahā-māyā, who is keeping the living entities under the cover of illusion. So it is said, "This māyā." "He saw the Supreme Person, and back of that Supreme Person he saw this māyā." Which māyā? Yayā sammohito jīva: "that māyā which is keeping the living entities in illusion." What is that illusion? That is also here: yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Tri-guṇa, tri-guṇa means the sattva-guṇa, rajo-guṇa, tamo-guṇa. So, under the influence of māyā, we are identifying with the different guṇas or qualities of this material world. So sattva-guṇa, yes, sattva-guṇa is the brahminical qualification. So one is thinking that "I am brāhmaṇa." One is thinking, who is under the control of rajo-guṇa, "I am kṣatriya." Or in other words, this is, this identification, is all over the world. Now you may not think, "I am brāhmaṇa," but you may think, "I am American." Or I may think, "I am Indian." There is some sort of identification. And therefore the whole world is full of anarthas, unnecessary, unnecessary thing. I am not brāhmaṇa; I am not Indian; you are not American; you are not kṣatriya; or… This is all false identification. So this is the work of māyā, that all the living entities they are under certain impression that "I am this. I am this." And this "I am this. I am that," they cannot make any solution.

They have created the United Nations, but there is no solution because everyone is under the grip of the māyā, material energy, and they are simply creating problems. This is their business. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Ātmānam. I am spirit soul, but I do not belong to these material qualities; still, I am thinking, ātmānaṁ tri-guṇātmakam. One cannot go beyond these three guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa, or mixed. Three into three equal to nine, and again mix, nine into nine equals eighty-one. Therefore there are 8,400,000 species of living entities under the impression that "I am this; I am plant; I am fish; I am mosquito; I am man; I am demigod; I am tiger; I am Indian; I am American." In this way there are 8,400,000's of different types of identification. Therefore we find so many forms of life. Ātmānaṁ tri-guṇātmakaṁ manute. Yayā… This is all the work of māyā, to keep us under certain impression. And we work under certain impression and create another situation, and we get, "tathā dehāntara-prāptiḥ [Bg. 2.13]." Now, this life, if I create a situation like a dog, then I will get the body of a dog. That's all. Or if I create a situation like the demigod, then I can go to the heavenly planets. But if I create a situation that "I am eternal servant of Kṛṣṇa," then you go to Kṛṣṇa. This is wanted. This is Kṛṣṇa consciousness movement. Create a situation. Don't create a situation that "I am this. I am that." Simply create a situation that you completely understand that "I have no other business than to advance in Kṛṣṇa consciousness, and my only duty is to serve Kṛṣṇa." This is wanted. That is called anartha upaśamam.

Because we have created so many problems under the impression of different guṇas… "I am this. I am that." To become sannyāsī, that is also another problem. Therefore Caitanya Mahāprabhu has said that "I am not a brāhmaṇa. I am not a sannyāsī. I am not a brahmacārī I am not a gṛhastha. I am not a kṣatriya." All "not, not." "I am not this, I am not this. My only identification is that I am eternal servant of Kṛṣṇa." Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is required. So how this position you can attain, that is described in the next verse, anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. This is the remedy. Anartha, these are all anarthas. So long I will think, "I am this; I am that," "I am this; I am that," or even if you think that "I am big gosvāmī" or big brāhmaṇa, that is also anartha. That is also anartha.

Actually gosvāmī means who has control over the senses. Svāmī means the control over the senses. That is required. We have to control over the senses and identify ourself that "I do not belong to anything of this material infection, but I am eternally servant of Kṛṣṇa." Jīvera svarūpa haya nitya… [Cc. Madhya 20.108-109]. This is called svarūpa-upalabdhi. This is called self-realization. This is called mukti. In the Śrīmad-Bhāgavatam the definition of mukti has been given that muktir hitvā anyathā rūpam. Anyathā rūpam. I am identifying now myself as this and that. "I am American; I am Indian; I am brāhmaṇa; I am gosvāmī; I am this, that…" No. This is all anarthas, unwanted. So therefore hitvā anyathā rūpam. We are living under the impression of something else. Hitvā means when we give up this wrong impression. And sva-rūpeṇa vyavasthitiḥ, when you are situated in your original position, that is called mukti. Mukti does not mean anything else. This is the definition of mukti.

You keep yourself in your original position. So our original position is part and parcel of Kṛṣṇa. We are part and parcel of the body of Kṛṣṇa. The brāhmaṇa is the mouth of Kṛṣṇa, and the kṣatriyas are the arms of Kṛṣṇa. The vaiśyas are the abdomen of Kṛṣṇa, and the śūdras are the legs of Kṛṣṇa. Mukha-bāhūru-pādebhyaḥ jajñire catvāro varṇā viprādayo guṇair pṛthak. The… Nobody should be hated. Just like in your body your leg is as important as your head, especially of Kṛṣṇa. Kṛṣṇa is advaya-jñāna, absolute. We may make some difference from head to leg. Leg is less important, head is… No. But Kṛṣṇa's any part is as important as other part. So you become the part of… You are already. But if you come to realize that you are part and parcel of Kṛṣṇa, Kṛṣṇa's body, so either you act as Kṛṣṇa's leg or as Kṛṣṇa's head, there is no difference. There is no difference. Here in the material world we have misunderstood that "Because I am head, therefore I shall hate the legs." Why? We first of all offer tulasī and flower to the legs of Kṛṣṇa, not to the head. The bhakti-yoga begins from the lotus feet of Kṛṣṇa. So how you can say the legs of Kṛṣṇa are inferior than the heads of Kṛṣṇa? This is called anartha. So if we enter into the process of bhakti-yogam, these anarthas will go out.

Therefore it is recommended here in the Śrīmad-Bhāgavatam that anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. If you engage yourself in transcendental loving service of the adhokṣaja… Adhokṣaja means the Supreme Person who is beyond your sense perception. That is called adhokṣaja. So you have to engage yourself in the service of Adhokṣaja, bhakti-yoga. Then this anartha, this misunderstanding that "He is such and such. I am such and such," this will be finished, no more. That is called paṇḍita. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Vidyā-vinaya-sampanne brāhmaṇe gavi hastini, śuni caiva śva-pāke [Bg. 5.18]. When your anarthas will be finished and you will see every living entity as part and parcel of Kṛṣṇa, that is called real Brahman realization. Part and parcel of Kṛṣṇa every one of us. So we shall not only engage ourself as part and parcel of Kṛṣṇa in His service, but also we shall try to engage others because they are also part and parcel of Kṛṣṇa. Why should we eliminate them? That is Vaiṣṇavism. That is Kṛṣṇa consciousness. And that is Caitanya Mahāprabhu's mission. So… And that mission is to be started from India, Bhārata.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So the Indians especially, they have got the opportunity to learn these Vedic śāstras and realize his self and introduce this Kṛṣṇa consciousness throughout the whole world. That is Caitanya Mahāprabhu's mission. And all ācāryas, they do like that. That is the business of real ācārya. So bhakti-yogam adhokṣaje. So this is very important thing because it is said, lokasya ajānataḥ: "These foolish men, they do not know that their problems can be solved only by this bhakti-yoga, Kṛṣṇa consciousness." They do not know it. Lokasya ajānataḥ. Therefore vidvān… Vyāsadeva is vidvān. He is the first-class vidvān. Cakre sātvata-saṁhitām. This saṁhitā means Vedic literature for enlightening people. So every Vaiṣṇava's duty is that you make your life first of all perfect by understanding your real position and preach this cult because lokasyājānataḥ: all people throughout the whole world, they are ajānataḥ. Ajānataḥ means they do not know anything. Although very proud… They think that having some material advancement of life, that is perfection. No. Ajānataḥ, mūḍha. That is not perfection. That is not perfection. Perfection is muktiḥ sva-rūpeṇa vyavasthitiḥ, to be situated in his own original position. That can be done anywhere. Bhakti-yoga can be practiced any part of the world, as it is experienced practically. What is bhakti-yoga?

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Śravaṇam. First business is śravaṇam. You can hear. Whom? Viṣṇu, not nonsense talks. Viṣṇu, Kṛṣṇa you hear. So you can hear anywhere. There is no specific mention that it can be heard in such and such place. You can anywhere. But a holy place like Vṛndāvana, the hearing has got a special effect. So here we are establishing this mantra. And you foreigners, you have taken some interest. I am very much pleased. So constantly come here and hear about Kṛṣṇa. This is the pastimious place of Kṛṣṇa, Vṛndāvana. So make your anarthas vanquished. Anartha upaśamaṁ sākṣ… Everything we have done, simply anartha, without any meaning. But if we say, people will criticize us that "Why you are utilizing motor car ? Why you are utilizing aeroplane?" But our tactic is we can utilize any so-called anartha in the service of Kṛṣṇa. That is our tactics. That means you have created some anartha, but we can engage even this anartha in the service of Kṛṣṇa and make it meaningful. That is our business. So it requires time. But at least things unnecessarily encumbered… We are encumbered with so many unnecessary thing. So our so-called necessities of life will decrease. Anartha upaśamam . Although we are riding on motor car, we don't think it is essential. But those who are captured by the civilization, they think it is essential. That is the difference. Anāsaktasya viṣayān.

Our process is that if we have to preach, so we have to go to United States. So if there is aeroplane, why shall I waste my time? Let us accept this thing. So we don't deprecate the material advancement. But we simply warn that "Don't forget Kṛṣṇa simply for the matter of material advancement." This is Kṛṣṇa consciousness. We don't discourage you. We don't discourage you, but when you have invented something material, utilize it for Kṛṣṇa. Anāsaktasya viṣayān. Don't be attached to the motor car. But utilize it for going fast for preaching work, that's all. This is required. This is Rūpa Gosvāmī's advice. Don't die for want of motor car. But if you get the opportunity to go faster then walking, you should utilize it. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. This is required, that everything engaged in Kṛṣṇa's service. That is called yukta-vairāgya. Not phalgu-vairāgya. Rūpa Gosvāmī says, "Motor car is material; therefore we should not touch it"-this is phalgu-vairāgya. That is stated by Rūpa Gosvāmī that

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Prāpañcikatayā buddhyā. "Because it is material advancement, I therefore… Brahma satyaṁ jagan mithyā. This world is mithyā. This, any material thing, is mithyā." No. It has got some relationship with Kṛṣṇa. That is to be seen. What is that? What is this motor car? It is material. But what is this material? Bhūmir āpaḥ analo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā. Where they have got this metal? This iron, wood, metal, everything, they have got from Kṛṣṇa. Therefore it has got relationship with Kṛṣṇa. Now, when it is manufactured, use it for Kṛṣṇa. That is yukta-vairāgya. So we do not hate anything, material advancement. We can utilize everything for Kṛṣṇa's service. Our only preaching is that "Don't forget Kṛṣṇa." That is our business. And if you have got a special talent, utilize it for Kṛṣṇa.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

Now, if somebody criticizes you that "Why you are using this material ener…?" We don't see anything material. As soon as they say… This manufactured instrument, that is also Kṛṣṇa's energy. We have to see to it that it is Kṛṣṇa's energy, it is made from Kṛṣṇa's energy, and it should be utilized for Kṛṣṇa. This sense required. This sense is called Kṛṣṇa consciousness. So if you take to bhakti-yogam adhokṣaje, the anartha, things which are not wanted, anartha, or problems, the problems of the world, will be mitigated. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. People do not know it. Lokasya ajānataḥ. Therefore we have to teach them. That is Kṛṣṇa consciousness movement. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.6

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Vṛndāvana, April 23, 1975

Nitāi: "The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth."

Prabhupāda:

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

Sātvata means eternal, and saṁhitā means Vedic literature. Vedic literature… Veda means knowledge. There are two kinds of knowledge: material knowledge and spiritual knowledge. Material knowledge means regarding these necessities of this body. So our educational system, the university, everything, that is simply imparting material knowledge. But material knowledge is superfluous because this body is also superfluous. Every one of us, we know that this body is nonpermanent. It is temporary. We create a certain type of situation, and we get a particular type of body, and we enjoy or suffer. There is no question of enjoyment; it is suffering. Just like we are running on this fan because the body is suffering. Otherwise, there is no necessity of this fan. And we require this light because without light the eyes will suffer.

So actually our material knowledge, we have discovered this electricity just to counteract these sufferings of this material body. Kaṣṭān kāmān. This body is therefore anartha. Anartha means things which are not required. That is called anartha. Artha means things which we require, positive. And anartha means things which we do not require but unnecessarily imposed upon us. So that is suffering. We are thinking that we are enjoying this electric fan, but actually we are suffering; therefore the electric fan is required. So why this electric fan is required? Because the body is anartha; it has created the situation. The same electric fan will be a trouble, a misery in winter season. The same body, the same electric fan-sometimes it is pleasing, and sometimes it is not pleasing. Therefore the conclusion is this body is anartha, not required. But people do not know that without this material body we can exist. Actually we are existing in spiritual body, and this material body is a covering of the spiritual body. Just like your shirt and coat are covering of your real body, similarly, this material body is covering of the spiritual body. We have got our spiritual body. So when a person comes to the understanding that "This body is anartha, unnecessarily imposed upon me," that is called knowledge. That is called brahma-jñāna. Brahma-bhūtaḥ prasannātmā [Bg. 18.54].

So in order to educate people to this understanding… That is the basic principle of all Vedic knowledge, that ”I am not this body. I am spirit soul, and I must find out the ultimate goal of the spiritual body or the spirit soul.” So some of the transcendentalists, they think that if the spirit soul is merged into the Supreme Soul-that is called brahma-lina(?), to become one with Brahman-that is the solution of this anartha. Anartha means this body. And some of them, they think that with our spiritual body, spiritual vision, if we can observe continuously the Supreme Spirit, Paramātmā, then that is the solution of anartha. That is the yogi. Jñānī, yogi. And the karmīs, those who have no knowledge, ajānataḥ, fools, rascals… Ajānataḥ means one who does not know. That is the karmīs. Karmīs, they think that ”If I can satisfy the senses of this body, that is perfection of life.” So there are three kinds of philosophers to make the solution of this unwanted material body, anartha. But actual solution is to remain in your spiritual body and meet the Supreme Personality of Godhead face to face and live with Him in eternal, blissful life of knowledge. That is Vaiṣṇava philosophy.

The Māyāvādī philosophy or the jñānīs and yogis and karmīs… Try to understand. The karmīs want to enjoy the senses of this body. Because the body is anartha, therefore sense gratification is another anartha. Because in this body you are enjoying certain type or certain grade of material enjoyment, sense gratification, and if you want more than that… Just like there are prescription, menu, of human food: vegetable, rice, wheat, sugar. This is actually the food for the human being. But if one hasn't got restriction within the area of the allotted foodstuff… Because we have to accept allotted foodstuff. Everything is food, but the human being has got an allotted foodstuff by the Supreme Lord. Eko yo bahūnāṁ vidadhāti kāmān. That Supreme Personality of Godhead is supplying everyone foodstuff. But not that the dogs' and hogs' foodstuff is the same for the human kind, no. Tena tyaktena bhuñjīthā [Īśo mantra 1]. You should enjoy as it is allotted by the Supreme Lord. So if we transgress this law… Our constitutional position, anatomical fittings, is to eat fruit, vegetable, rice, wheat, milk or milk product. This is our constitutional position. But if we imitate the cats and dog, without any discrimination, if we eat, then my next body is ready, the hog's body or the dog's body. This is natural law. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. As you associate with different types of material modes of nature, then you get the next body accordingly. Therefore on the whole, the body, either human body or demigod's body or cat's body or dog's body or tree's body or plant's body, it is unnecessary. Unnecessarily we have accepted this material body. Because our position is not this body. Na hanyate hanyamāne śarīre [Bg. 2.20]. We are losing every time a particular type of body. But I am eternal. But people are so foolish, so rascal, they do not understand that ”If I am eternal, why I have to change my body?” This is intelligence.

So that intelligence is there. Here it is said, lokasya ajānataḥ. The rascals, the fools, ajānataḥ, foolish… Ajānataḥ is another meaning of foolish. Ajānataḥ, ajñāna, without any knowledge how we can stop this perpetual… Not perpetual, but at least for the time being, why we are subjected to these anartha? This is the enquiry. This is called brahma-jijñāsā. But they do not know it. Ask anybody of this material world that ”What is the cause of your suffering?” They cannot explain; they do not know it. Therefore it is particularly mentioned, ajānataḥ: ”They do not know how to mitigate this suffering.” Therefore vidvān. Vidvān, one who has got full knowledge, Vyāsadeva, he has made this sātvata-saṁhitām. Saṁhitā means Vedic knowledge, and sātvata means pure, completely pure, or for the Vaiṣṇavas or the perfect spiritualists. Lokasya ajānataḥ vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. How we can utilize this Śrīmad-Bhāgavatam, sātvata-saṁhitā? That is also explained in the next verse,

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
[SB 1.7.7]

Śoka-moha-bhaya, these things are our constant companions. Śoka. Śoka means lamenting, and moha means illusion. And bhaya, bhaya means fearfulness. So we are embarrassed with these things always: śoka, moha and bhaya. Śoka: we are always lamenting, ”This thing I have lost. I have lost this business. I have lost my son. I have lost…,” so many. Because it is, after all, a losing business. To exist in this material world means it is a losing business. There will be no profit. Therefore whatever we are working for, searching after, real happiness, if it is not devotional service, then the Bhāgavata says, śrama eva hi kevalam: [SB 1.2.8] ”Simply working for nothing, and the gain is labor.”

So people are suffering in this way. Although they do not know, they are taking it as enjoying. That is illusion. Moha, that is called moha. So we are in the śoka, always in lamentation. But we are accepting this śoka position as enjoyable. Śoka-moha. And the result is that we are always fearful. Bhayaṁ dvitīyābhiniveśataḥ syāt. This bhayam… That is the material nature: eating, sleeping, sex life and bhayam. Āhāra-nidrā-bhaya-maithunaṁ ca. This is the bodily business: eating, sleeping, sex life and always fearful, ”What will happen next? What will happen next?” These are the anarthas. Actually we are part and parcel of the sac-cid-ānanda-vigrahaḥ: [Bs. 5.1] eternal, sat; full of knowledge, sat-cit; and bliss, ānanda, pleasure. This is our life. But this is not our life-eating, sleeping, mating and bhayam. These things are required only dvitīyābhiniveśataḥ syāt, when we identify with the dvitīya, means the second. Second means I am not this body, but the body is the second feature. So when I identify myself with this body, that is called dvitīyābhiniveśataḥ. And on account of our thoughts being absorbed in the secondary body, we are suffering.

So if we want to get relief from the suffering, then it is recommended, yasyāṁ vai śrūyamāṇāyām. If we regularly hear Śrīmad-Bhāgavatam, this sātvata-saṁhitā,… Yasyāṁ vai śrūyamāṇāyām [SB 1.7.7]. Śrūyamāṇa means simply hearing, śravaṇam. Then, by hearing, what will be the effect? The effect will be kṛṣṇe parama-pūruṣe, kṛṣṇe parama-pūruṣe bhaktir utpadyate: ”The Supreme Person, Kṛṣṇa, unto Him your devotional service will be increased.” Because anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. The remedy has been described that if you be engaged in the devotional service of Adhokṣaja… Adhokṣaja means the Supreme Person who is beyond your material experience. That is called adhokṣaja. Akṣaja means material, and adhah-kṛta, where material knowledge fails, that is called adhokṣaja. So if you be engaged in devotional service upon this Adhokṣaja… And who is that Adhokṣaja? That is Kṛṣṇa. Kṛṣṇa you cannot understand by the material knowledge. They are studying Kṛṣṇa with material knowledge, but it is not possible. That is said by Kṛṣṇa Himself in the Bhagavad-gītā, that yogamāyā-samāvṛtaḥ. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ: [Bg. 7.25] ”I am not exposed to everyone because the yogamāyā is covering their eyes.” In another place Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] ”Because I have come here to favor these people of this world…” These rascals, mūḍha… Mūḍha means rascal. They are deriding. They are thinking Kṛṣṇa as one of us. Therefore Kṛṣṇa is adhokṣaja. If you want to see Kṛṣṇa by your material speculation, you will never be able to see Kṛṣṇa. Yogamāyā-samāvṛtaḥ.

But one may say that "I can see Kṛṣṇa by my pious activities." No, that also not possible. "I can see Kṛṣṇa by my philosophical speculation." No, that is also not possible. "I can see Kṛṣṇa by practicing yoga." That is also not possible. Then how it is possible? Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. This particular process you have to accept, bhaktyā. That is called bhakti-yogam adhokṣaje. Everything is there symmetrically in every Vedic literature. We have to take advantage of it and benefit ourself. So the summary is that Kṛṣṇa is beyond your material experimental knowledge. You cannot understand Kṛṣṇa by these material senses. It is not possible. Then bhakti-yoga. Bhakti-yoga. Bhakti means to engage oneself in the service. The more you engage in the service of the Lord, (the) more you realize what is Kṛṣṇa. Otherwise, it is not possible. If you don't accept bhakti-yoga, if you accept jñāna-yoga, karma-yoga or haṭha-yoga, then you can make some material progress, but there is no possibility of understanding Kṛṣṇa. Therefore it is recommended here the bhakti-yogam particularly. Everywhere it is made, bhakti-yoga. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

So the Śrīmad-Bhāgavatam is further explanation of the knowledge given in the Bhagavad-gītā. So it is recommended also that we have to hear Śrīmad-Bhāgavatam always, twenty-four hours. Not that bhāgavata-saptāha. It is a business. Bhāgavata-saptāha is not recommended in anywhere in authorized scripture. There are many big, big commentators of Śrīmad-Bhāgavatam. Śrīdhara Svāmī, Vīrarāghavācārya, Viśvanātha Cakravartī, Jīva Gosvāmī and many other. There are eight authorized. Nowhere you will find bhāgavata-saptāha is recommended. No. Bhāgavata should be studied every day. Nityaṁ bhāgavata-sevayā. That is recommended. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam. Nityam means always, at least daily. So these temples are meant for hearing Śrīmad-Bhāgavatam daily. That is wanted. Not that I make a ceremony, I hear for one week. Without understanding a word of Bhāgavata, I hear for one week, and the business is finished-no. You have to hear Śrīmad-Bhāgavatam daily, regularly. Then anartha upaśamaṁ sākṣāt. This sātvata-saṁhitā is given by Śrīla Vyāsadeva so that… We are fools, rascal, ajānataḥ, ajānataḥ. Lokasya ajānataḥ. All these fools and rascals, if they hear with great attention from Śrīmad-Bhāgavatam about the activities and glories of Kṛṣṇa… Yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe [SB 1.7.7]. He is the parama-puruṣa. That is the verdict of all Vedic literature. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. He is īśvara, parama-puruṣa, the Supreme Person. Īśvara means the Supreme Person. In the English dictionary also it is said "God means the Supreme Person." God means the Supreme Person. So that Supreme Person is Kṛṣṇa, and Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior authority than Me." But people do not understand, because ajānataḥ. Ajānataḥ means without any knowledge.

So we have to take knowledge from Bhagavad-gītā or Śrīmad-Bhāgavatam about Kṛṣṇa. Kṛṣṇe parama-pūruṣe bhaktir utpadyate. If you hear Śrīmad-Bhāgavatam… Of course, if you do not understand what is the basic principle of Kṛṣṇa or basic principle of perfection… That is stated in the Śrīmad-Bhāgavatam in the beginning. Dharmaḥ projjhita-kaitavaḥ atra paramo nirmatsarāṇām [SB 1.1.2]. Here in the Śrīmad-Bhāgavatam the so-called manufactured religious system is kicked out. It is meant for the paramahaṁsa. Nirmatsarāṇām. Nirmatsara means one who does not become envious. So our enviousness, our envy has begun from Kṛṣṇa. We don't accept Kṛṣṇa. Mostly they will say, "Why Kṛṣṇa should be only the Supreme Person? There are many others." That is envy. So our enviousness has begun from Kṛṣṇa, and therefore it has expanded in so many ways. And in our ordinary life we are envious. We are envious of our friends, envious of our father, our son even, what to speak of others-businessmen, nation, society, community, only enviousness. Matsaratā. "Why he should go ahead?" I become envious. This is material nature.

So when one understands Kṛṣṇa, he is Kṛṣṇa conscious, he becomes nonenvious, no more envious. He wants to become friend. Suhṛdaḥ sarva-bhūtānām. So this Kṛṣṇa consciousness movement means we want to become friends of everyone. Because they are suffering without Kṛṣṇa consciousness, we are going door to door, city to city, village to village, town to town to preach this Kṛṣṇa consciousness. And by the grace of Kṛṣṇa we are attracting the attention of intelligent class of men. So if we continue this process, not to become envious… That is animal nature, dog's nature, hog's nature. Human nature should be para-duḥkha-duḥkhī. One should be very unhappy by seeing others in miserable condition. So everyone is suffering for want of Kṛṣṇa consciousness. Our only business is to awaken his Kṛṣṇa consciousness, and the whole world will be happy. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje, lokasya ajānataḥ. People have no knowledge about it. So we have to push on this movement. Lokasyājān…, vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Śrīmad-Bhāgavatam. So another name of Kṛṣṇa consciousness movement is bhāgavata-dharma. Bhāgavata-dharma. If we accept it, then the whole human society will be happy.

Thank you very much. (end)
760818SB.HYD
Śrīmad-Bhāgavatam 1.7.6

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Hyderabad, August 18, 1976
Śrīla Prabhupāda's Speech at
The Opening of the Hyderabad Temple
Prabhupāda:
anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

This is a description of Vyāsadeva. Vidvān. Even from literary point of view, if you see the contribution of Vyāsadeva, it is not possible in any age. So many books. Four Vedas, Vedānta-sūtra, Upaniṣads, Purāṇas, and the most important contribution is the

Śrīmad-Bhāgavatam. That is his last contribution. Under the instruction of his spiritual master Nārada Muni he contributed Śrīmad-Bhāgavatam, amalaṁ purāṇam. Amalaṁ purāṇam means there is no material contamination. Śrīmad-Bhāgavatam. Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90], there are material contaminations. But above this is the Śrīmad-Bhāgavatam. Therefore in the beginning of Śrīmad-Bhāgavatam, Vyāsadeva introduces dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satāṁ vāstavaṁ vastu vedyam atra [SB 1.1.2]. Śrīmad-Bhāgavatam… Dharma-artha-kāma-mokṣa. There are some contamination, cheating. But all these things are thrown away, projjhita. Prakṛṣṭa-rūpena ujjhita. So Śrīdhara Svāmī has given his comment on this. Atra mokṣa-vāñchā api nirastam. Mokṣa-vāñchā, to become one with the Supreme. That is also another cheating. So Śrīdhara Svāmī has given his comment, very reliable comment.

So dharma-artha-kāma-mokṣa. People are busy, at least those who are human beings. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. Beginning with dharma. Economic development, artha. Dharma-artha-kāma, sense gratification. And at the end, mokṣa. Above mokṣa is bhakti. Mokṣa is described in the Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Without being on the platform mokṣa, nobody can enter into the bhakti. It is a misconception that bhakti helps mokṣa. Somebody says, it is not the opinion of the śāstra. Bhakti begins when one is already liberated. Mokṣa. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Without Brahman, without Brahman realization, ahaṁ brahmāsmi, there cannot be jubilation, prasannātmā. This is the sign. What is prasannātmā? Na śocati na kāṅkṣati. The material disease is everyone is hankering after something which he hasn't got. And when he loses that thing, he's lamenting. These two business. Śocati kāṅkṣati. So brahma-bhūtaḥ prasannātmā [Bg. 18.54], when one is actually self-realized, brahma-bhūtaḥ, na śocati na kāṅkṣati. This is the symptom. Then samaḥ sarveṣu bhūteṣu. Then it is possible to see equally everyone. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18].

So that is liberated stage. So when one has come to the liberated stage, from there he can begin mad-bhaktiṁ labhate parām [Bg. 18.54]. Bhakti means the activities of the liberated stage. That is not material things. So this Kṛṣṇa consciousness movement is little difficult to understand because these activities are for the persons who have already attained mokṣa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. In the Bhagavad-gītā also it is stated,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So do not misunderstand that bhakti is lower than something else. There are karma, jñāna, yoga, bhakti. Bhakti is the ultimate. So if you want to understand the Supreme Absolute Truth, take from His instruction, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa or the Absolute Supreme Personality of Godhead, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is realized from three angles of vision: impersonal Brahman, localized Paramātmā, and ultimately Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. So if you want to understand Bhagavān… Brahman realization is possible. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. This paraṁ padam, Brahman realization… And Paramātmā realization: dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. But if you want to realize the last phase of the Absolute Truth it requires bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

This is the word used by Kṛṣṇa personally. Nobody understands Him, tattvataḥ, what He is actually. We understand superficially, "Kṛṣṇa was born in Mathurā, and He was the son of Vasudeva, and so on, so on." But one has to understand Kṛṣṇa tattvataḥ: in truth. And Kṛṣṇa says janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Tyaktvā dehaṁ punar janma naiti, he immediately becomes lib… If you understand simply Kṛṣṇa, tattvataḥ, then immediately you become liberated. The result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. We are changing our bodies, bhūtvā bhūtvā pralīyate [Bg. 8.19]. We are accepting… People do not know even this. We have talked with many big, big professors in Europe, in Moscow also. And they say, "Swamiji, after the annihilation of this body, everything is finished." But we get instruction from the Bhagavad-gītā, na hanyate hanyamāne śarīre nityaḥ śāśvato 'yam [Bg. 2.20].

So we are missing our own culture that we do not take very much care to understand Bhagavad-gītā As It Is. We make our wrong interpretation and spoil the whole thing. These habits should be stopped. Otherwise our culture is almost already lost. Then this bhāratīya culture… It is very important culture. Caitanya Mahāprabhu has said that

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra. The bhārata-bhūmi is meant for doing good to others. Bhārata-bhūmi is not meant for exploiting others. This is not bhāratīya mission. Para-upakāra. So every Indian…That is Caitanya Mahāprabhu's mission. Because every Indian is born Kṛṣṇa conscious, naturally he has got instinct. Don't destroy it. Don't destroy it. That is our request. You have got already. We have seen practically, whenever we hold some festival in Calcutta, Bombay and other big cities, thousands of people, twenty thousand, fifteen thousand, thirty thousand people come. They are hankering. So if we simply introduce this Kṛṣṇa consciousness movement, you'll very soon see that the face of India is different. Anarthopaśamaṁ sākṣāt. We have captured so many anartha. Anartha means meaningless life. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje lokasyājānataḥ [SB 1.7.6]. The foolish people, they do not know it. Therefore vidvāṁś cakre sātvata-saṁhitām. The sātvata-saṁhitā is Śrīmad-Bhāgavatam. So let us combinedly preach the teachings of Bhagavad-gītā.

Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam. Bhagavad-gītā ends sarva-dharmān parityajya mām ekāṁ śaraṇaṁ vraja [Bg. 18.66]. This is the end of Bhagavad-gītā's instruction, that "Give up all nonsense, just take shelter under My lotus feet." If you hesitate that "If I give up everything…" You haven't got to give up everything, but you have to understand the meaning of life. Arjuna, when he understood Bhagavad-gītā, he did not give up his profession as a military man. But what was the change? The change is Kṛṣṇa inquired from Arjuna: "What is now your decision? I have spoken to you everything about jñāna and guhya-guhyatamam. Now you consider upon it and whatever you like you do." Yathecchasi tathā kuru [Bg. 18.63]. So upon this Arjuna replied naṣṭo mohaḥ. "My illusion is now over." Naṣṭo mohaḥ smṛtir labdhā. "My memory is now returned." Kariṣye vacanaṁ tava [Bg. 18.73], "I shall act according to You." This is Kṛṣṇa consciousness. Try to understand what is the purpose of Bhagavad-gītā. You haven't got to give up everything. You can be engaged in everything but if you utilize everything according to the instruction of Kṛṣṇa then it will be successful. Otherwise it will be failure. So we have tested all these things, how many programs and plans we have made and everything has failed. Why not try to take the instruction of Bhagavad-gītā, the instruction of the Supreme Personality of Godhead, and try to utilize it for practical life. And it will be successful. There is no doubt about it. I am speaking from my practical experience.

Now these foreigners, they are neither Hindus nor Indian nor brāhmaṇas. How they are taking? They are not fools and rascals. They are coming from respectable family, educated. So we have got our centers in Iran also. In Tehran, I am just coming from there. We have got so many Mohammedan students, and they have also taken to it. In Africa they have taken to it. In Australia they have taken to it. All over the world. So that is the Caitanya Mahāprabhu's mission.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

This is the prediction of Lord Caitanya Mahāprabhu. As many towns and villages are there all over the world, this Kṛṣṇa consciousness movement will be spread. So there is no credit for me, but it is only a teeny attempt, and humble attempt. So if one man could do, if you say, some success, why not all of us? Caitanya Mahāprabhu has given power of attorney to all Indians. Bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. He's speaking to the manuṣya, not to the cats and dogs. So manuṣya-janma yāra janma sārthaka kari'. First of all, try to understand what is the purpose of life. That is called janma sārthaka. Janma sārthaka kari' kara para-upakāra. Go. Everywhere there is very good demand for Kṛṣṇa consciousness.

So everyone should be prepared, everyone should understand Bhagavad-gītā. Of course, it is not possible for everyone to go. Still, if one understands… That is also Caitanya Mahāprabhu's order. Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. He says everyone of you become a guru. How can I become guru? I am not very learned scholar, I have no education. So Caitanya Mahāprabhu says no. Even though you are not very much educated or not born of a very high family, you simply, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. That's all. You become a guru. Kṛṣṇa-upadeśa. Don't adulterate it, but as Kṛṣṇa says, you say. You become guru. This is Caitanya Mahāprabhu's… So I have tried that. I have tried to follow the Caitanya Mahāprabhu's instruction, and I am presenting Bhagavad-gītā As It Is. There is no magic, there is no jugglery and people are taking. If you do that everyone will be happy, the world will be happy and India's glory will be spread all over the world.

Thank you very much. (end)

760905SB.VRN
Śrīmad-Bhāgavatam 1.7.6

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Vṛndāvana, September 5, 1976
Devotee:

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth."

Prabhupāda: We were discussing this verse yesterday. Anartha. This anartha means this material civilization. There is no need, and still we have accepted it. That is called anartha, meaningless. So there are hundreds and thousands of anarthas, as it is stated that śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Sahasraśaḥ means thousands and thousands. Because we have created anartha, unnecessary necessities of life, therefore we have to know, we have to learn, we have to teach so many unwanted… Just like there is a problem now, especially in the Western countries, unwanted population. They do not want, but it is increasing. Similarly, unwanted necessities. This is called anartha. Simple thing. Just like we require some food. That is essential. We cannot live without taking food. That is not possible. So Kṛṣṇa is giving very simple formula, that annād bhavanti bhūtāni. If there is sufficient quantity of anna, or eatables, then people become very nice, well-satisfied, either animal or man. If he can eat sufficiently, he's satisfied. So annād bhavanti bhūtāni. Bhavanti means flourish. He becomes healthy, he becomes strong, and he can think nicely, he can work nicely. So anna is required. But simple method is given how anna is produced. That is also given, annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. If there is sufficient rain, then you can easily produce food grain. Just like this year, the rain is sufficient; everywhere we go it is green. Green means sufficient food for the animals. And if the field is very soft, you can till it and you can get easily, very nicely, foodstuff. Therefore parjanya, water, rain, is required. Parjanyād anna-sambhavaḥ. And yajñād bhavati parjanyaḥ [Bg. 3.14]. And by performing yajña there will be cloud and rain.

That was the… Yajña is required. In this age, Kali-yuga, it is very difficult to perform the Vedic ritualistic yajñas. It requires tons of ghee and food grains. And people have nothing to eat even. But śāstra has made it very easy. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. If you perform the saṅkīrtana-yajña, then it is as good any other yajña. Yajña means to satisfy the yajña-puruṣa, Viṣṇu, Lord Viṣṇu. So in the Kali-yuga, simply by performing yajñas you can satisfy the Supreme Lord. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. We have seen in many places by performing yajña, the saṅkīrtana-yajña, where it was very dry, rain has fallen. This is practical. So things are very easy. But instead of producing food grains, we are producing Goodyear tires. So how we can eat? Now when there is scarcity of foodstuff you cannot eat the Goodyear tires. But people's attention has been diverted in the industrial activities. They are given allurement, "Come here. I shall give you twenty rupees per day. You give up your agricultural activities. You come in the factory. Produce tire tube, iron stool," and so on so on. So we are violating the orders of Kṛṣṇa. Kṛṣṇa says that produce foodgrain. But we are producing unnecessary things. And therefore you are suffering. Kṛṣṇa is giving very good advice: annād bhavanti bhūtāni. You produce sufficient foodgrain, all over, not only here. Another anartha is this nationalism. Nationalism: "This is America," "This is India," "This is Africa," "This is Australia." Why? Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Simple thing. Everything belongs to God. Īśāvāsya. There will be no scarcity. I have studied very thoroughly that there are sufficient land still without any cultivation. In Africa I have seen sufficient land. But they are utilizing it for producing coffee and tea. No food grains. So these are the anarthas. Anartha. Unnecessary. People will not die without coffee and tea. But they have made the whole world self-dependent on coffee and tea, mercantile policy. There is anartha.

So anartha, if you want happy life, peaceful life, progressive life, then you have to curtail these anarthas. Anartha-nivṛttiḥ syāt. Without curtailing these anarthas, unwanted things, you cannot become happy. So that is recommended here. Anartha-nivṛttiḥ syāt sākṣād bhaktim adhokṣaje. As soon as you become a devotee, all anarthas become immediately vanquished. Just like here, these Europeans and Americans, they are accustomed to anarthas from the very beginning of their life. And the latest anartha was their intoxication, LSD. But by bhakti-yoga, because they have taken to bhakti-yoga, very easily they have given all these habits. Even government is surprised. In Europe, and especially in America, their government is spending millions of dollars to stop this LSD habit. They cannot do it. They praise our movement in this connection. And as soon as one comes to this movement, he immediately gives up. Immediately, without any hesitation. I make this first condition, that you have to give up all kinds of intoxication. Not only LSD, but even drinking tea, coffee, smoking, everything you have to give up. Chewing pān, everything. And they agree. We do not make any compromise that "You can do any nonsense and still you become initiated. Give me some money." No. We don't make such compromise. You must first of all agree to give up all these sinful activities. Then I can accept you. I can initiate you. This is our process.

So compulsory, the government is trying to make compulsory, but that cannot. You cannot make a person honest simply by legislation. He must be vimarśanam. Prāyaścittaṁ vimarśanam. One must be fully conscious, "Now what I am doing, it is wrong." Then anartha-nivṛttiḥ syāt. Just like a person who is a thief, he knows that "I am stealing, and if I am arrested, I'll be punished." He knows that. And he has seen that one thief is arrested. So we get two kinds of experiences. One kind of experience by hearing: "If you do this, then the result will be this." That is hearing. And one kind of experience by directly seeing. So the thief has both. He has seen that a thief has been punished, and he knows by hearing from the lawbooks or from religious books that stealing is not good. But still he commits repeatedly, again and again stealing. Why? Because he has no knowledge. Therefore knowledge is essential. That knowledge can be revived. This is kṛṣṇa-kīrtana. Caitanya Mahāprabhu has recommended, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam, ānandāmbudhi-vardhanam [Cc. Antya 20.12]. You want ānanda, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Everyone is seeking after ānanda. So pūrṇānanda. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. This is Caitanya Mahāprabhu's recommendation.

So bhakti-yoga means chanting. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This is the beginning. Hear about Viṣṇu, chant about Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. No, not any other. Śāstra says Viṣṇu. But there are many rascals, they say you can chant any name. Why? Why the śāstra says śravaṇaṁ kīrtanaṁ viṣṇoḥ, chanting and hearing about Viṣṇu, not for any other god? That is not recommended. But they make. Because they are impersonalists, they have no God, they have made "God means imagination." But God is not imagination. God-here is Kṛṣṇa. He's not imagination. He says ahaṁ ādir hi devānām [Bg 10.2], "I am the origin of everyone."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

So because you do not know what is God, so our life is void. But here Kṛṣṇa is personally coming, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. What is that glāni? Dharmasya glāniḥ. That you are very dharmika, so-called dharmika, but you have no understanding what is God-that is nonsense. That is not dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the order of God. That if you do not know God, if you manufacture your God, "God has no head, no mouth, no nose, no nothing, no, no, no, ultimately zero…" Ultimately zero. So there are two kinds of dangerous person. One person is atheist, agnostic. And another person is Māyāvādī, impersonalist. Nirviśeṣa-śūnyavādī. Therefore these two things are mentioned: Māyāvādī, "God means has no head, no leg," and śūnyavādī, "There is no God." So the person who says "There is no God," he's gentleman, because he does not believe. But the person who takes the shelter of Vedas and professes that "I am vaidika, I am vedāntī," and refuses the form of God, he's more dangerous.

It is the statement of Caitanya Mahāprabhu.

veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika

The nāstika, the Buddhists, they are called nāstika according to our śāstra, because Lord Buddha denied the existence, the authority of the Vedas.

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

Keśava dhṛta-buddha-śarīra. Keśava, Kṛṣṇa has come, taking the form of Lord Buddha. We Vaiṣṇava, we worship Lord Buddha as the incarnation of Keśava, Kṛṣṇa, but we don't accept his philosophy. So there is a great history. We have mentioned many times. So these Buddhists, they say that "We do not recognize your Vedas." So veda nā māniyā bauddha haya ta' nāstika. Therefore we call them agnostic. They do not… Because why we do not accept them authority? Because if you do not accept the authority of the Vedas, then you become godless immediately. Because Kṛṣṇa said vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you do not understand Vedic knowledge, if you do not understand Vedānta, if you do not understand Upaniṣad-without understanding this Vedic knowledge, understanding of the Supreme Personality of Godhead is vague. It is no clear idea. Therefore Śrīla Rūpa Gosvāmī has said,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

If one is not in awareness of the conclusion of Vedas, conclusion of the smṛti, conclusion of the Purāṇas, and pañcarātra-vidhi. Nārada-pañcarātra, aikāntikī harer bhaktiḥ, without reference to this Vedic literature, Śrīla Rūpa Gosvāmī has said utpāta, simply disturbance. Simply a disturbance. Manufacturing. They'll manufacture some ways. There are so many anarthas. If we come to detail it will take long, long time.

Anyway, if we want to, I mean to say, abolish all kinds of anarthas, unwanted things, then we must take to bhakti-yoga. Then everything will be clear. Everything will be clear, very clear. Śṛṇvatāṁ sva-kathāḥ. This śṛṇvatāṁ sva-kathāḥ, just like you are so kind enough to come here to hear about Kṛṣṇa, Kṛṣṇa consciousness, by this process. This has been recommended by Caitanya Mahāprabhu: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your place. You don't require to become a sannyāsī, mendicant, or brahmacārī, or change your place. No. When Rāmānanda Rāya quoted this verse from Śrīmad-Bhāgavatam to Caitanya Mahāprabhu… He was discussing about the aim of life and the process of reaching the aim of life. He mentioned so many things-karma, jñāna, yoga, etc., so many things. Caitanya Mahāprabhu said, eho bāhya, āge kaha āra: "Yes, this statement is not very important. If you know still further more, you can say." So in this way, step by step… When Rāmānanda Rāya came to this conclusion, that

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

This is the statement, that remain in your place, but hear from the authorities about Kṛṣṇa, then everything will be clear. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Even if you do not understand a word, but if you hear from the realized soul about Kṛṣṇa, then, hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām. Kṛṣṇa is situated in everyone's heart, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. If we become sincere to hear about Kṛṣṇa, then Kṛṣṇa will help us. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogam [Bg. 10.10]. He'll give intelligence. This is the process. Teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ nāśayāmi [Bg. 10.11]. These things are there.

Therefore if we want to abolish all unwanted things of life, simply we come to the spiritual platform. Because that is our aim. Athāto brahma jijñāsā. This human life is meant for spiritual understanding, not for any other purpose. Tasyaiva hetoḥ prayateta kovidaḥ, śāstra recommends. Only for spiritual understanding engage your activities. And what will be other things, about my family life, worldly life? That is said that tal labhyate duḥkhavad anyataḥ sukham. Just like you don't aspire or don't wish for distressed condition. It comes upon you. Similarly, whatever happy condition in your life is expected, that will also come. You don't require… There are many places. So our endeavor, the human energy should be fully engaged in understanding Kṛṣṇa. This is Kṛṣṇa consciousness movement. Nothing else. Other things we should minimize. Yāvad artha-prayojanam. Just to maintain the body and soul together you should live very nicely. You should not become weak by health; otherwise, we cannot execute. But don't eat more, don't eat unnecessary things. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ. Atyāhāra, to eat more or to collect more than is required, that is forbidden by Rūpa Gosvāmī.

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

So anartha-nivṛtti, that is required because we are surrounded by so many anarthas, unwanted things. They are all impediments, stumbling blocks on our progressive journey to Kṛṣṇa realization. Here it is said anartha-nivṛttiḥ syāt bhakti-yogam adhokṣaje lokasyājānataḥ. People do not know it. Therefore vidvān, Vedavyāsa, he has compiled this Śrīmad-Bhāgavatam. Sātvata-saṁhitā. It is Vedic version, and directly to understand the Supreme Personality of Godhead and become free from all contamination of the material nature. Because we are now under the contamination of material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā

kartāham iti manyate
[Bg. 3.27]

We are thinking we are very independent, we can do any nonsense, whatever we like. Who cares for…? But that is not good, because we are not independent. We are completely under the grip of material nature. Simply as a crazy man we declare independence. That is not a very good idea. We must know what are the anarthas and how we shall get out of it.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.7

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Vṛndāvana, April 24, 1975

Nitāi: "…the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."

Prabhupāda:

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
[SB 1.7.7]

In the previous verse we have discussed how to be free from the unwanted association, anartha. Anartha upaśamaṁ sākṣāt. Material life means to be involved with so many unwanted things. That is material life. At the present moment, especially in this Kali-yuga, we are very, very much fallen. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Prāyeṇa alpa āyuṣaḥ kalāv asmin yuge janāḥ. So this human life is especially meant for cultivating Kṛṣṇa consciousness, or spiritual understanding of life. Unfortunately, we are very, very slow, manda. Manda means bad, fallen, abominable. The whole population in this age, they are very, very fallen, manda. Why manda? They have advanced so much in material comforts. That is not required. Real requisition is how to develop our spiritual understanding. That is wanted. But they are not interested, manda. Manda means slow or very, very bad. They do not know.

People say… Just like you go in European and American cities for chanting Hare Kṛṣṇa, and especially the Indian gentlemen, they come. They laugh. They say, "What is this? We have rejected the so-called Hare Kṛṣṇa chanting, and these people have taken and chanting in the street." They think that… Many students in Europe and America, Indian students I mean to say, they put forward that question to me, "Swamiji, how this Hare Kṛṣṇa mantra will help us? At the present moment we require technology." They challenge me. Of course, I reply. This is the position of India. They have given up Hare Kṛṣṇa. They are working very hard for getting some money for bread. It is said in the śāstra that in the Kali-yuga people will have to work so hard, like an ass, to get their morsel of food. We have seen in Calcutta, somebody with sacred thread, he was pulling ṭhelā and perspiring. And somebody known to him, he said, Panditji, palale(?), means "I offer my respect to you," and the ṭhelā-wālā says, jitalau(?). This is the position. A brāhmaṇa is pulling ṭhelā; it is working like an ass. Pulling ṭhelā is not the business of human being, but although he thinks himself to be a brāhmaṇa, he is engaged in pulling ṭhelā. This is Kali's position, manda. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10], unfortunate, unfortunate.

Therefore Ṛṣabhadeva has forbidden, that "This life, human form of life, is not meant for working so hard like hogs and dogs." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is the advice. But we are advancing in civilization-to get our food, we have to work so hard. This is condemnation of life. Human life should be very peaceful, and without any hard work we shall get our food and save time for advancing in Kṛṣṇa consciousness. That is human life, not that for senses gratification we work so hard like an ass. This is called anartha. Anartha means unwanted things. We can see practically. The birds and beasts, they are living very easy and comfortable life without any problem. They rise early in the morning regularly. You have seen. As soon as there is little light, immediately they will rise up and they will talk amongst themselves and go, one tree to another, and he will eat one or two fruits, little fruits, ample fruit. They have no scarcity of food. And live very pleasantly. For eating, sleeping, sex life, they have no problem. These are primary necessities of life. Why there should be problem for these things? But in the human society there is problem. That is called the effect of Kali-yuga. Effect of Kali-yuga means the so-called advancement of material civilization means to become godless, immoral, and they must suffer. That is going on.

So we are increasing our anarthas, anarthas, and we are becoming entangled in the cycle of birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Once we take a certain type of body, we enjoy or suffer for some time; then again we have to give up this body, tathā dehāntara-prāptiḥ [Bg. 2.13], and there is no guarantee what sort of body you are going to get. But it is certain that you are going to get a body. And that may be offered to you by the laws of nature. It may be an important, more important body than what we have got just now, or it may be less important. It may be cats and dog or hog, and it may be the body of demigod. That is according to karma. So in this way we are passing our life eternally. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We get one type of body, and again we give it up. Dehāntara-prāptiḥ. This is called anartha, anartha. Anartha upaśamam. What is that anartha? This is anartha. Why shall I get a new type of body? I am eternal. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Why I am getting this temporary body? This is called brahma-jijñāsā. Unless a man is awakened to this consciousness, "Why?"-Kena Upaniṣad-he is not human being; he is animal. The animal cannot question. The dog cannot question that "Why I have got this dog's body, and my master has got the human body?" No. He has no such knowledge. But if a human being cannot consider that "I am also an animal, and this dog is also animal. I am situated so comfortably, and the dog is loitering in the street for a little food. Why this condition…?" So śāstra says, tathā dehāntara-prāptiḥ [Bg. 2.13]. One should think that "If I get another body, whether I shall get the dog's body or a human body or demigod's body?" That is consideration. That is intelligence. Not that "Because I have got this American comfortable body or Indian comfortable body, I should be very much satisfied and do whatever nonsense I think," no.

We are under the grip of the stringent laws of material nature. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. This is human intelligence. One should not be satisfied with this comfortable or so-called educated human body. We should be prepared what we are going to get next. That is real knowledge. Because it is anartha. Anartha means unwanted. "Why shall I get at all any body? I am eternal; I must live eternally." That is human knowledge. That is called brahma-jijñāsā.

So Vyāsadeva, vidvān. Vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. He is learned; we are all fools. Yasyāṁ vai śrūyamāṇāyām [SB 1.7.7]. If we… He has made for us. He is compassionate. Strī-śūdra-dvija-bandhūnām [SB 1.4.25]. Those who are actually advanced brāhmaṇa, they take care of. But those who are not brāhmaṇas-strī, śūdra, vaiśya and dvija-bandhu… Dvija-bandhu means born in higher family, brāhmaṇa, kṣatriya or vaiśya, but does not take care of the real values of life or does not know what is spiritual life. He is called dvija-bandhu. Dvija-bandhu means "a friend of a dvija." He cannot be called the born of a dvija. This particular name is very significant, dvija-bandhu. Just like a son of a high-court justice. You can call him the son of the justice, but he is not justice. Similarly, a son born in brāhmaṇa family, kṣatriya family, higher circle, if he does not act like that, then he should be called according to his qualification. Tat tenaiva vinirdiśet yady anyatra vinirdiśet [SB 7.11.35]. This is the instruction of Nārada Muni. If the son of a brāhmaṇa has acquired the qualities of a śūdra, then he should be called a śūdra, not a brāhmaṇa. Unfortunately the…, in India especially, where we have got all the śāstras, against the śāstras, without any qualification of a brāhmaṇa one is claiming to be brāhmaṇa. In Mahārāja Pṛthu's time, he was especially supervising whether a brāhmaṇa is engaged in his brahminical activities, whether a kṣatriya is engaged in his kṣatriya activities. Not that a brāhmaṇa is engaged in śūdra activities and he should be called a brāhmaṇa. That was restricted formerly.

So if we want to become free from anartha then we must follow the Vedic way of civilization. Guṇa-karma-vibhāgaśaḥ. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāg… [Bg. 4.13]. According… The other day I was suggesting the governor that "Open varṇāśrama college." As we are training a medical practitioner and an engineer or any particular type of line, similarly, there must be training school and college where a person or a boy may be educated as a brāhmaṇa or as a kṣatriya. It is very simple thing. We should not… I was suggesting, "The secular government does not mean that let people do whatever he likes." No. Yata mata tata patha. No, that is not… A government's duty is, if anyone is proclaiming himself a Hindu, the government must see that he is acting as a Hindu. If a person is claiming to be Mussulman, he must act as a Mussulman. That is secular government. Secular government may be impartial, but it is not the government's duty to let the people to be whimsical: "Whatever he likes, he can do." No. That is not civilization. So we were discussing on this point.

So these anarthas will increase as long as we are godless rascals and demons. Therefore here it is suggested, anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. If you want to be a right gentleman, means according to your position… If you are a brāhmaṇa, you should act as a brāhmaṇa; if you are a kṣatriya, you should act as a kṣatriya; if you are a vaiśya, you act as a vaiśya; and if you are none of them, then you are a śūdra. In this way, if we live like a gentleman, then we can make progress further in spiritual advancement. If we live foolishly, whimsically, as we like, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23], whatever we like, and others engaged, "Yes, whatever you do, it is right," yata mata tata patha, this is rascaldom. No, you must act according to the śāstra. But there may be question that "Whether it is possible now to revive the old cultural position?" Caitanya Mahāprabhu therefore not condemned but rejected. When He was talking with Śrī Rāmānanda Rāya, so Caitanya Mahāprabhu was putting question, and Rāmānanda Rāya was answering. So in the beginning Caitanya Mahāprabhu enquired from Rāmānanda Rāya, "What is the aim of life?" Sādhya-sādhana. "What is the aim of life and how to achieve it?" So Rāmānanda Rāya, he was a learned scholar and devotee, he prescribed the varṇāśrama-dharma. He said, "This is the beginning of human life." And he quoted a verse from the Viṣṇu Purāṇa,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Because our aim of life is to approach Lord Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. The modern civilization, they do not know it, na te viduḥ, that what is the aim of life. The aim of life is to satisfy Lord Viṣṇu. This the aim of life. Just like ordinarily, the common citizen, a good citizen, his duty is to abide by the laws of the state. That is called good citizen. And if you do not become a good citizen, then you are put into the prison house, good citizen and bad citizen. Similarly, the aim of human life is to approach Viṣṇu. But the materialistic persons, they do not care for the Supreme Personality of Godhead, but they manufacture their own plan with materialistic idea. Durāśayā ye bahir-artha… Bahir-artha, the external necessity, that is called bahir-artha. The bahir-artha and anartha is the same thing. Because that is not necessity. We are born under certain laws of the nature. Now instead of trying to improve this… That cannot be improved, because the destiny is there. If you are to enjoy a certain type of happiness, it is there already with your birth. A particular type of body which you have obtained, that is already there. You don't require to improve it. It will never be improved. So our main business is how to improve in spiritual life. That is required. Materially, but if you improve in spiritual life, then if you have got any desire for material improvement, that will be automatically served. You don't require to try for it separately.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

This is the conclusion of the śāstra, that "You have got this human form of life. Your only business is how to advance in spiritual consciousness or Kṛṣṇa consciousness. This is your only business."

But because we are surrounded by so many unwanted things, anartha, we are becoming entangled in the cycle of birth and death and old age and disease in different forms. So we do not know it. Most people, they do not know it. Therefore Vyāsadeva, lokasya ajānataḥ. Because these fools and rascals, they do not know it, therefore he has compiled the sātvata-saṁhitā, Śrīmad-Bhāgavatam.

And the next, it is recommended,

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
[SB 1.7.7]

The bhakti-yoga means to become free from these anarthas, unwanted things we have created. Now, how it will be, how we shall become free from the anarthas, that is recommended, yasyāṁ vai śrū… "That sātvata-saṁhitā, Śrīmad-Bhāgavatam, if we hear regularly…" Yasyāṁ vai śrūyamāṇāyām [SB 1.7.7]. Simply by hearing. You don't require to understand even; the hearing is so powerful. That is stated in other place, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Kṛṣṇa-kathā is puṇya-śravaṇa-kīrtanaḥ. If you simply hear and talk about Kṛṣṇa, you become pious, pious. Even if you don't understand the Sanskrit or English, simply if we become eager to hear about Kṛṣṇa, then you become pious. It is so powerful. Therefore it is recommended, yasyāṁ vai śrūyamāṇāyām. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. This should be our practice. We are giving this Bhāgavata translation all over the world. And you will be surprised that we are selling more than thirty, forty lakhs of rupees per month. This movement is helping the whole human civilization. So yasyāṁ vai… If one purchases… That is our propaganda. Some or other, we are giving one book. This is in the matter of following the footprints of our Guru Mahārāja. Our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Gosvāmī, he was publishing one small paper, Dainika(?) Nadiya Prakash in Bengali. And if a brahmacārī would go and sell a few copies, he would be very, very glad. He would be very, very glad. And similarly, he advised me also that "If you get some money, publish book." And he used to say that "This press propaganda, the publication propaganda, is bṛhad-mṛdaṅga." So just to satisfy him we are trying to publish this Śrīmad-Bhāgavatam, Bhagavad-gītā, Bhakti-rasāmṛta-sindhu, Caitanya-caritāmṛta, very, very authoritative books, in English. And by the grace of Kṛṣṇa, it is unique in the history that religious book can be sold forty lakhs of rupees per month. It is record-breaking. There is no such instance. Because we are trying to give the opportunity, yasyāṁ vai śrūyamāṇāyām [SB 1.7.7]. Simply by hearing he will become pious. People are suffering on account of becoming impious. So one cannot understand what is God, what is Kṛṣṇa, unless he has finished his impious activity.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This is the principle, that you cannot keep men in their impious activities, at the same time he becomes religious or God conscious. That is not possible. That is not possible.

So Caitanya Mahāprabhu has prescribed a very easy method to become pious. That is the chanting of Hare Kṛṣṇa mahā-mantra. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The real disease is within our heart. Hṛd-roga-kāma. Hṛd-roga-kāma. We have got a disease, heart disease. What is that? Kāma, lusty desires. That is called hṛd-roga-kāma. So we have to cure this heart disease, hṛd-roga-kāma. And that will be done simply by chanting and hearing the Hare Kṛṣṇa mantra. Ceto-darpaṇa-mārjanam. The heart is all right, but it is covered by the material dirty things, namely the three guṇas: sattva-raja-tamo-guṇa. But by hearing simply Śrīmad-Bhāgavatam, by hearing chanting of Hare Kṛṣṇa mantra, you will be purified. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityaṁ bhāga… If we take this opportunity… We are opening centers all over the world just to give the people this opportunity, nityaṁ bhāgavata-sevayā. Anartha upaśamaṁ sākṣād bhakti-yogam. Then, as soon as the heart is cleansed by hearing about Kṛṣṇa… Caitanya Mahāprabhu recommends that. Yāre dekha, tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This Śrīmad-Bhāgavatam is also kṛṣṇa-upadeśa because by hearing Śrīmad-Bhāgavatam, you will be interested in kṛṣṇa-upadeśa, about Kṛṣṇa. That is also kṛṣṇa-upadeśa, and the upadeśa, instruction, given by Kṛṣṇa, that is also kṛṣṇa-upadeśa.

So this is the mission of Śrī Caitanya Mahāprabhu, that you go and preach and make propaganda about kṛṣṇa-upadeśa. This is Kṛṣṇa consciousness movement. We are teaching all our men how to spread kṛṣṇa-upadeśa, how to spread Kṛṣṇa consciousness. Then anartha upaśamaṁ sākṣāt. Then all the unwanted things he has contaminated will be finished. Then pure consciousness… Pure consciousness is Kṛṣṇa consciousness. Pure consciousness means to understand that "I am very much intimately connected with Kṛṣṇa as part and parcel." Just like my finger is very intimately connected with my body. Intimate… If there is little pain in the finger, I become so much disturbed because I have got intimate connection with this finger. Similarly, we have got intimate connection with Kṛṣṇa, and we are fallen. Therefore Kṛṣṇa also feels little pain, and therefore He comes down.

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

Kṛṣṇa is feeling pain. So you become Kṛṣṇa conscious. Then Kṛṣṇa will feel pleasure. That is Kṛṣṇa consciousness movement. Thank you very much. (end)

760906SB.VRN
Śrīmad-Bhāgavatam 1.7.7

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Vṛndāvana, September 6, 1976
Devotee:

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe

bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
[SB 1.7.7]

Translation: "Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."

Prabhupāda: Yasyāṁ vai śrūyamāṇāyām. The Sātvata-saṁhitā, we have already discussed yesterday morning. Vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. This is Vaiṣṇava. Vidvān. Vaiṣṇava is always vidvān. Vid means knowledge and vān means one who has knowledge. That is called vidvān. Vidvān. So Vyāsadeva, he's known as Veda-vyāsa. He's the giver of Vedic knowledge. Vedic knowledge is not given by him. The Vedic knowledge is given by Kṛṣṇa Himself. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Kṛṣṇa, Vāsudeva, oṁ namo bhagavate vāsudevāya, He gave the knowledge to Lord Brahmā. Tene brahma hṛdā ādi-kavaye. Ādi-kavi, the original learned person. Just like this modern nonsense theory that there was in the beginning no life. But that is nonsense. In the beginning there was Brahmā, the most learned person.

So this theory, modern scientists, that there was no human being or there was no man, they are all rascal speculation. It has no value. Here we get the knowledge, that originally the Vedic knowledge was given to Lord Brahmā, and from Lord Brahmā, Nārada received the knowledge, and from Nārada Vyāsadeva received the knowledge. And from Vyāsadeva, by paramparā disciplic succession, we have received this knowledge. The knowledge is the same. There is no alteration. Because it is coming through the paramparā system there is no breakage. Just like from a very top height, if you give something, but if it is given hand to hand it does not break. But if you drop anything from very high place it will be spoiled. Therefore it comes through the paramparā. Take for example one fruit, ripened fruit. This Bhāgavatam is accepted as the ripened fruit of the Vedic desire tree. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. It is the ripened fruit of all Vedic knowledge. Because Vedic knowledge means to understand God. That is Vedic knowledge. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is Vedic knowledge. To understand the Supreme Lord, the original person. That is the end of Vedic knowledge. So that Vedic knowledge is presented in the Śrīmad-Bhāgavatam, and therefore in the beginning of Śrīmad-Bhāgavatam Vyāsadeva offers his respectful obeisances, oṁ namo bhagavate vāsudevāya. Vāsudeva is the origin. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. One who has known that vāsudevaḥ sarvam iti, "Vāsudeva is everything," sa mahātmā sudurlabhaḥ. He's not only ordinary mahātmā, he is su-durlabhaḥ. Durlabhaḥ means "very rare," and when you add this word su, it is "very, very difficult." Su-durlabhaḥ. That kind of mahātmā… (aside:) You sit down properly. Who is that man? You sit down properly. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19].

So how one can understand Vāsudeva? Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. After many, many births. Because we are-all living entities in this material world-we are all rascals. We must know it. All rascals. Abodha-jataḥ. Everyone who is born in this material world, either he may be… Even Lord Brahmā, and down to the small insect. Anyone who has come to this material world… Because we are not material. We are spiritual identity. Na jāyate na mriyate vā. Never takes birth, never dies. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the identification given by Lord Kṛṣṇa. But we are so foolish and rascals we never question that "My position is na jāyate na mriyate vā. I never take birth, never I die. Then why I am afraid of death and why I am actually undergoing birth and death? I am born, everyone knows. I come out from my mother. Therefore jāyate. So why I have taken birth? And again everyone knows, 'As sure as death,' mriyate vā. So why this discrepancy?" This is human being. The cats and dog, they cannot question these things.

So this question is called brahma-jijñāsā, that "I am spirit soul, ahaṁ brahmāsmi. So 'ham. I am the same quality as the Supreme Lord. So why I am put into this condition?" This is beginning of human life. This is the beginning of human life. And if one does not inquire this, then he is animal. Plain thing. Just like Sanātana Gosvāmī. He was minister, but he could understand that "What to speak of becoming a minister… Minister can become any rascal. I am the fool number one." Therefore he came to Caitanya Mahāprabhu, and the first question was ke āmi kene āmāya jāre tāpa-traya. He was never proud, that "I am minister, I am so learned scholar. Why shall I go to Caitanya Mahāprabhu and ask Him who am I?" This is humbleness, and this is the qualification of becoming a disciple. When one becomes humble, when actually one understands that he is fool number one, he has to go to guru to understand the value of his life. Then he is intelligent. And so long he keeps himself in the darkness, that "I know everything. Who is richer than me? Who is learned than me? Who is powerful than me? I am this, I am that," that means he is rascal. Abodha-jataḥ. Parābhavas tāvad abodha-jataḥ. So long we keep ourself in this misunderstanding that "I know everything. I am very great person," then whatever he is doing, it is his defeat. Abodha-jataḥ. Parābhavaḥ. That is going on. The so-called leaders, they do not know what is their spiritual identification, and becoming unnecessarily proud, they are doing anything and everything. Abodha-jataḥ. They do not know they'll have to suffer for this ignorance. We have repeatedly said that if you keep yourself in the ignorance and if you do… Because wrong thing is done by rascals and ignorant. No intelligent man will do any wrong thing. That's a fact. Violation of the law is done, either a criminal willfully doing or a person, one who does not know the law, he commits. But you know or not know, if you have violated the law, then you have to be punished.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are not independent.

So Vyāsadeva, he is giving us this knowledge. Vidvān lokasyājānataḥ. The whole population, the total number of the living entities-either he is Brahmā or a small-proportionately, they are all in ignorance. Otherwise why Brahmā required Vedic knowledge? It is said, tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Ādi-kavaye, Brahmā, he is svayambhū. He's so great that he's directly born from Nārāyaṇa, svayambhū, not through any material mother. Just imagine how he is great. And Brahmā is great, everyone knows. So he had to take knowledge also. Otherwise, why it is said tene brahma hṛdā ādi-kavaye? Even though he's the most learned, ādi-kavaye, he had to take knowledge. So you can say "He is the first creature, there was nobody there. How he took knowledge?

Who gave him knowledge?" The answer is there in the Śrīmad-Bhāgavatam, that Vāsudeva gave him. "Where is Vāsudeva? There was nothing." No. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Vāsudeva means who stays everywhere. Vasati sarvatra. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. So Vāsudeva is there. So Brahmā was, although there was nobody else except Brahmā, he was in the darkness. Still, Vāsudeva was there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna [Bg. 18.61]. So He gave the knowledge. Tene brahma. Brahma means Vedic knowledge.

So vāsudevaḥ sarvam iti [Bg. 7.19]. Vāsudeva is everywhere, and He is ready to help us, and if we become sincere to take knowledge from Vāsudeva… Even you are in the wilderness, anywhere you are, you are with Vāsudeva. You are not alone. He is so friendly that He is living with you as your most intimate friend. That is described in the Vedic literature. Two birds are sitting in one tree. This is the tree, and two birds, ātmā and Paramātmā, they are sitting in the same tree. One is acting according to his whims for enjoying senses, and another is simply looking over: "When this rascal will turn his face towards Me?" This is going on. (aside, referring to microphone:) Why it is stopped? Oh. So Vāsudeva is always ready to help us, provided we want to take help from Him. And He, not only internally He is helping, externally also, He's sending His representative to teach us. And there is śāstra, just like this Śrīmad-Bhāgavatam. Sādhu, śāstra, guru. Guru is there, śāstra is there, saintly persons are there. You take advantage. And the Lord is there within yourself. So why don't you take? This is intelligence. If we don't take the advantage… And this is possible in the human form of life. A cat and dog cannot take advantage of the sādhu, śāstra and guru. Only the human being can accept it. Therefore here it is said, yasyāṁ vai śrūyamāṇāyām. Yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe [SB 1.7.7]. The Śrīmad-Bhāgavatam, sātvata-saṁhitām, given by Vyāsadeva… Not given by Vyāsadeva. Vyāsadeva is simply delivering what he has received from his guru, caitya-guru. He is delivering that knowledge. Vedic knowledge he is delivering, and he has written this book. Lokasyājānataḥ. People are all rascals.

So the advantage we must take. What is that advantage? Yasyāṁ vai śrūyamāṇāyām. If you simply hear, that's all. Just like you are hearing. If you kindly come here and listen the instruction of the Śrīmad-Bhāgavatam, you become perfect. Simply by hearing. You haven't got to make any gymnastic or any physical labor. Simply come into the temple. Man-manā bhava mad-bhaktaḥ. Simply see the Deity. Naturally you will think of Deity: "Oh, how nicely the Lord is dressed." That is thinking. Man-manāḥ. Immediately thinking. The temple is constructed after spending so much money. Why? To give you chance of thinking. Because there is the beginning. It is not the money is wasted. Rascals are thinking that "Unnecessarily they have spent so much money." No. Paropakāra, giving chances to the rascal people to come here and see the Deity and think of Kṛṣṇa, this is wanted. If he simply thinks, "Oh, how Kṛṣṇa is nicely dressed," that is thinking. Man-manāḥ. And if you offer little obeisances, māṁ namaskuru, then you still make further progress. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And if you hear about Himself, in this way you become perfect. There is no necessity of very high education, M.A., Ph.D., D.H.C. No. This simple. Yasyāṁ vai śrūyamāṇāyām. Here it is said, "Simply by hearing." Yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe [SB 1.7.7]. The whole idea is how to become Kṛṣṇa conscious. That is the perfection of life, how to become Kṛṣṇa conscious. So if we hear this literature given by Vyāsadeva, sātvata-saṁhitā… Yasyāṁ vai śrūyamāṇāyām Simply by hearing. Kṛṣṇe parama-pūruṣe bhaktir utpadyate. Because we require, man-manā bhava mad-bhaktaḥ. Kṛṣṇa says directly. Bhava mad-bhaktaḥ. So how you can become bhagavad-bhakta, here is the process: bhaktir utpadyate puṁsaḥ.

Now what is the use of bhakti? Just see how Bhāgavata is compiled, how nicely-because it is transcendental literature. You can say, "What is the use of bhakti? Why shall I waste my time, come in the temple and hear about Kṛṣṇa?" Actually they are doing that. Nobody is coming. Such a big temple. Of course, there are many temples they are going, but in other places also people have lost interest, all interest. Either temple or church or mosque, they do not go. Therefore they are surprised. In America the Christian priests are surprised because they are closing their churches. In London I have seen hundreds of churches are now closed. Nobody is going. If there is meeting, only the caretaker and few old ladies go. Because why they will go? That's a fact. And actually churches are being sold. It is not lying propaganda. Anyone, English boy, he'll confirm this statement. Yes. People are losing interest. So here it is said that bhaktir utpadyate. The bhakti can be awakened. It is not an artificial thing. If it was artificial thing, why the English and American boys… They had nothing to do with Kṛṣṇa, they never heard in their life about Kṛṣṇa. How… This is admitted by the Christian priest, that "These boys, they are our boys, and formerly, before this Kṛṣṇa consciousness movement, they never came to church, never inquired about God. Now how it is that these boys are mad after God?" They are surprised. And it is actually surprising. Why? Because the bhakti is there. It was not awakened by the so-called leaders and the priests. It was not awakened. Religion means to awaken that Kṛṣṇa consciousness. That is religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is religion. Religion is not formalities and ritualistic ceremonies. Religion means how to awaken the normal condition, to become lover of God. That is normal condition. Love is there, but because we have no objective, because we have no instruction where to place our love we are loving so many things-up to the dog. Instead of God we are loving dog. Love is there.

So bhakti means yato bhaktir adhokṣaje. That means…, bhakti means love. Unless you have bhakti… Just like you are giving me so many garlands. Why you are giving me? Because you love me. Otherwise there was no necessity. There was no necessity. A third person is not coming. But because you have got some love, therefore you are worshiping your spiritual master. So bhakti means love. Without love there is no question of bhakti. So this bhakti has to be awakened. That is stated in the Caitanya-caritāmṛta: nitya-siddha kṛṣṇa-bhakti. Bhakti is there. Otherwise as I have said many times, how you have become bhakta? There are European, American girls here present. For kṛṣṇa-bhakti they have sacrificed everything. Even they do not dress attractively so that they may be attractive to other boys, and their life may be spoiled. Why? For bhakti. For Kṛṣṇa. This is the bhakti. That is wanted. Kṛṣṇe parama-pūruṣe bhaktir utpadyate. This is success of life. Kṛṣṇe parama-pūruṣe, Kṛṣṇa says, and in the śāstra it is said, and all the sages, all the learned scholars, ācāryas, they accept kṛṣṇa parama-puruṣa. The Supreme Father:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Ahaṁ hi sarvasya prabhavaḥ: "I am the origin of everything." Janmādy asya yataḥ [SB 1.1.1], the Vedānta-sūtra. "Kṛṣṇa, Brahman, Parabrahman-He is the origin of everything." Vāsudevaḥ sarvam iti [Bg. 7.19]. One must know it. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. These things are there.

Therefore kṛṣṇe parama. The life, success of life means how you can awaken your love for Kṛṣṇa. Kṛṣṇe parama-pūruṣe. Parama-pūruṣe, that is explained in the Caitanya-caritāmṛta. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not artificially awakened. There is, already nitya-siddha. As we are nitya-siddha… Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We are nitya; similarly kṛṣṇa-bhakti is also nitya. Kṛṣṇa consciousness is there along with the living entity; it is not an artificial thing. Just like sugar-sweetness is already there. It is the nature of sugar. It is not an artificial thing. Sugar means sweetness. Living entity means kṛṣṇa-bhakta. If he's not kṛṣṇa-bhakta, he's a rascal. Therefore Kṛṣṇa said na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are narādhamas, lowest of the mankind, they do not become kṛṣṇa-bhakta. They become other. Therefore they are duṣkṛtina. Why they are not kṛṣṇa-bhakta? Duṣkṛtina, full of sinful activity.

So you cannot become kṛṣṇa-bhakta and indulge at the same time in sinful activities. Then it will be spoiled. You must be very careful. We have selected, summarized the essence of sinful activities is illicit sex, meat-eating, intoxication, and gambling. This is the essence. If you save yourself from these four principles, then you become sinless. And unless you become sinless, there is no question of kṛṣṇa-bhakta. Rest assured.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One can be strictly engaged in Kṛṣṇa consciousness when he's free from all sinful activity. Otherwise not possible. Of course, Kṛṣṇa is very kind. If you are engaged in kṛṣṇa-bhakti sincerely, if by mistake you commit some sin, that can be excused. But if you purposefully commit sinful activities, you'll never get Kṛṣṇa's approach. That is a great… Nāmno balād yasya hi pāpa-buddhiḥ. That is very great offense, that I am a devotee of Kṛṣṇa, and… Just like the Christian people go to church, that "I am a devotee of Christ. I can do any nonsense, and on Sunday I shall go, I shall admit, 'Yes, my Lord, I have done this.' " "All right. Excused." Then? Then I'll do again tomorrow." This is not wanted. That is pāpa-buddhiḥ, that "Somehow or other let me be atoned today, and from tomorrow I shall begin my business. And again I shall come Sunday." This is pāpa-buddhiḥ. Such persons are never excused, but they do not know. But by mistake or by chance, unknowingly if we commit some mistake, that is excused. Sapada-mūlaṁ bhajatāṁ priyasya. Because he is engaged in the service of the Lord. Not only that, one who is engaged, if you simply admit, "Sir, from today I shall be Your servant," immediately, immediately you become free from all… Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just surrender to Me." And you do it, and immediately ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Immediately. But don't commit again. He can excuse immediately. Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. Not that you take advantage of Him. Don't take advantage of Him, and "Because I have become so-called sādhu I can do all nonsense and Kṛṣṇa will excuse." No. That is nāma-aparādha. If by mistake or by chance you do something wrong, that can be excused. That is natural. Suppose you are servant, you have committed some mistake. The master immediately does not dismiss. He warns you: "Why you have done this thing? Do not do it again." That is natural.

Similarly kṛṣṇa-bhakti is there. If we carefully study, yasyāṁ vai śrūyamāṇāyām… Study means you can say that it requires education. No. It doesn't matter. śrūyamāṇāyām. Kṛṣṇa has given you the ears. Therefore Vedic knowledge is called śruti. You go to a proper person, guru, and hear from him. Therefore this word is used: śrūyamāṇāyām. If you hear from the right person, then kṛṣṇe parama-pūruṣe bhaktir utpadyate. Then you develop your Kṛṣṇa consciousness. And if you say, "What is the use of bhakti? Let me enjoy." No. It is required, if you are serious. What is that required? Śoka-moha-bhayāpahā. Things are going on śoka, moha and bhaya. Bhaya means fearfulness. Even a small bird, he's also fearful. You see the bird is sitting up. It is not coming down. Why? Sometimes it comes down when we are not there. What is that? Fearfulness. Fearfulness. It is a small bird. We have nothing to do with them. Nobody has got… But still it is fearful. So any body, any material body you accept there will be fearfulness. And why you are fearful? There is loss and gain. So when there is loss there is śoka, and the śoka…, and fearfulness is moha, illusion-because I don't belong to this material world. Artificially you have accepted this body. On account of this body I am subjected to these principles: śoka, moha, bhaya. So as you become advanced in Kṛṣṇa consciousness, more and more you advance, then these three things-śoka, moha, bhaya-will be completely eradicated. That is the gain of bhakti-yoga.

Thank you very much. (end)

760907SB.VRN

Śrīmad-Bhāgavatam 1.7.8

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Vṛndāvana, September 7, 1976

Prabhupāda: He's not here? Paṇḍita? Where he is?

Hari-śauri: Oh, he's here.

Prabhupāda: Read it. (hums)

Pradyumna: (chants oṁ namo bhagavate vāsudevāya) Yasyām?

Prabhupāda: No, that is finished. Number three. Number eight.

Pradyumna:

sa saṁhitāṁ bhāgavatīṁ
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ muniḥ

[SB 1.7.8]

”The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.”

Prabhupāda:

sa saṁhitāṁ bhāgavatīṁ
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ muniḥ
[SB 1.7.8]

So this saṁhitā… Saṁhitā means Vedic literature. There are many rascals, they say that ”Bhāgavata was not written by Vyāsadeva, it was written by some Bopadeva.” They say like that. Māyāvādīs, the Nirīśvaravādī. Because although Nirīśvaravādī, or Māyāvādī leader Śaṅkarācārya, he wrote comments on Bhagavad-gītā, but he could not touch Śrīmad-Bhāgavatam, because in the Śrīmad-Bhāgavatam the things are so nicely set up, kṛtvānukramya, that it is not possible by the Māyāvādīs to prove that God is impersonal. They cannot do it. Nowadays they are doing, reading Bhāgavatam in their own way, but that does not appeal to any sane man. Sometimes I have seen a big Māyāvādī is explaining one verse from Śrīmad-Bhāgavatam, that ”Because you are God, therefore if you are pleased, then God is pleased.” This is their philosophy. ”You do not require to please God separately. So if you are pleased by drinking wine, then God is pleased.” This is their explanation. Therefore Caitanya Mahāprabhu has condemned this Māyāvādī commentary. Caitanya Mahāprabhu has said, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. Māyāvādī kṛṣṇe aparādhī. He has plainly said. No compromise. The Māyāvādīs, they’re great offender to Kṛṣṇa. Tān ahaṁ dviṣataḥ krūrān [Bg. 16.19], Kṛṣṇa also says. They’re very, very envious to Kṛṣṇa. Kṛṣṇa is dvi-bhuja-muralīdhara, śyāmasundara, and the Māyāvādī explains that ”Kṛṣṇa has no hand, no leg. This is all imagination.” How much offensive it is they do not know. But to warn people like us, Caitanya Mahāprabhu has plainly warned that ”Don’t go to Māyāvādīs.” Māyāvādi-bhāṣya śunile haya sarva-nāśa. Māyāvādī haya kṛṣṇe aparādhī. This is the statement of Śrī Caitanya Mahāprabhu.

So you should be very, very careful. Don’t go to hear any Māyāvādī. There are many Māyāvādīs in the dress of Vaiṣṇavas. Śrī Bhaktivinoda Ṭhākura has explained about them, that ei ’ta eka kali-celā nāke tilaka gale mālā, that ”Here is a follower of Kali. Although he has got a tilaka on the nose and neck beads, but he’s a kali-celā.” If he’s Māyāvādī, sahaja-bhajana kache mama saṅge laya pare bala. So these things are there. You have come to Vṛndāvana. Be careful, very careful. Māyāvādi-bhāṣya śunile [Cc. Madhya 6.169]. There are many Māyāvādīs here, many so-called tilaka-mālā, but you do not know what is there inside. But great ācāryas, they can find out.

śruti-smṛti-purāṇādi
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

They create disturbance only. Therefore we have to follow the Gosvāmīs, Gosvāmī literature, especially Bhakti-rasāmṛta-sindhu, which we have translated in The Nectar of Devotion, every one of you should very carefully read and make progress. Don’t be victimized by the Māyāvādī so-called Vaiṣṇava. It is very dangerous.

Therefore it is said, sa saṁhitāṁ bhāgavatīṁ kṛtvānukramya cātma-jam. It is very confidential subject matter. He taught it, instructed to Śukadeva Gosvāmī. Ātma-jam. Like father, like son. There is no difference between son and disciple. Cāṇakya Paṇḍita has equalized,

lālane bahavo doṣās
tāḍane bahavo guṇāḥ
tasmāt putraṁ ca śiṣyaṁ ca
tāḍayen na tu lālayet

That is the, I mean to say, Vedic system-to teach the son and teach the disciple. If one cannot teach the son-the son is disobedient-he should give up his family life. Otherwise a father is in obligation to teach the son properly. But if it is not possible… Sometimes it so happens as family members, they do not take care. Otherwise Vyāsadeva’s son is expected to become Śukadeva Gosvāmī. If not, such family connection should be given up. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam. Family life, if it is favorable for advancing Kṛṣṇa consciousness, it should be accepted; otherwise it should be rejected. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam.

So what was the qualification of Śukadeva Gosvāmī which induced Vyāsadeva to teach him this saṁhitām? Śukam adhyāpayām āsa nivṛtti-niratam: he has no more attraction for material world. That is the qualification. Nirvṛtti. There are two kinds of life: nirvṛtti and pravṛtti. Pravṛtti means materialistic, karmīs. Generally karmīs, they have got tendency to enjoy this material world. That is called pravṛtti. Pravṛtti-mārga. Pravṛttes tu… Pravṛtti is natural inclination. Anyone who has come to this material world… Pravṛttir eṣā bhūtānām. Everyone is in the pravṛtti-mārga. What is that pravṛtti-mārga? The pravṛtti-mārga is these things: sex, meat-eating, intoxication, like that. This is pravṛtti-mārga. Pravṛttir eṣā bhūtānāṁ nivṛttes tu mahā-phalām. So the whole Vedic literature is there how to make him stop this pravṛtti-mārga. That is the whole plan. Otherwise there are many instances, loke vyavāyāmiṣa-madya-sevā nityas tu jantuḥ. Nitya. A jantuḥ, he’s called jantuḥ. Jantuḥ means animal or no intelligence. Those who are jantuḥ, they have got this tendency. Pravṛttir eṣā. What is that? Vyavāyāmiṣa-madya-sevā: sex and meat-eating. Āmiṣa, meat, egg, fish; and madya, intoxication. This is pravṛtti. Loke vyavāya. Vyavāya means sex. Āmiṣa-madya-sevā nityā tu jantuḥ. Jantuḥ means living being, conditioned in the material world, they have got this general tendency. Pravṛtti. You will find in animals, in birds, in beasts, and beastly human being, two-legged beast… There are four-legged beasts and two-legged beasts. Four-legged beasts are the animals-cats, dogs, tigers, etc. Cows, asses. They are four-legged beasts. And there are two-legged beasts, dvi-pāda-paśu. It is not manufactured; it is there in the śāstra. Dvi-pāda-paśu. Dvi means two, and pāda means legged. So any human being who is attached to this pravṛtti-mārga-sex, meat-eating, intoxication, gambling-he is dvi-pāda-paśu, two-legged animals. This is pravṛtti-mārga.

Therefore education should be in such a way planned that he should be nirvṛtti-mārga. Pravṛttir eṣā bhūtānāṁ nirvṛttes tu mahā-phalām. These are general tendency for the conditioned soul. But if anyone can control by training by education these things-vyavāyāmiṣa-madya-sevā: sex life, intoxication and meat-eating-then he's called niratam. He becomes qualified. Vyāsadeva preferred to teach Śrīmad-Bhāgavatam to his son Śukadeva Gosvāmī because he was niratam, nivṛtti-niratam. He was engaged. From the very beginning of his life, as soon as he was… It is said for sixteen years within the womb of his mother, he did not come out purposefully so that he may not be materially attached. Because a small child, the baby comes out from the mother's womb. Within the womb, when he's in suffering, he prays to God, "This time kindly release me. Now I shall begin bhagavad-bhajana." One who is little advanced in his previous life… Because it is very, very terrible condition within the womb of the mother. We have forgotten. But we can imagine, if you are packed up in a bag and put hand and legs tightly knotted, just imagine. You cannot live even for three minutes. They say if you are airtight packed-up like that, as we are put into the womb of the mother, we cannot exist more than three minutes. But we existed by the mercy of Kṛṣṇa. Only by the mercy. That is also nowadays very dangerous. In that packed-up condition, he's there, he's already suffering, and the mother is planning to go to the doctor and kill the child. Just imagine how precarious condition in the womb of the mother. And if we do not try in this life that "I shall not again enter into the womb of the mother," then what is the value of this life? We have to learn it from the śāstra. You cannot see actually, but the medical science explains that a child is placed in this way. In Bhāgavata also it is stated how the child grows his body, how it is put into that precarious condition.

So one should be senseful, that "So much suffering awaiting…" Tathā dehāntara-prāptiḥ. And Kṛṣṇa says, "You have to accept another body." Not that death is finish. They have made it a very easy formula, that after death everything is finished-because they are rascals. They do not take lesson from Kṛṣṇa. Kṛṣṇa said, tathā dehāntara-prāptir dhīras tatra na muhyati: [Bg. 2.13] you have to change your body. But these rascals, they do not know. "What kind of body I'm going to get? How the body is going to be changed? No, don't care. Go on." Mūḍhā janmani janmani [Bg. 16.20]. Mūḍhā-yoniṣu. They do not even try to understand wherefrom so many varieties of life are coming-jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. And still they are passing on as scientist. What science? It is only ignorance. If you have to study science, you have to take it from Kṛṣṇa. Kṛṣṇa said, tathā dehāntara-prāptiḥ [Bg. 2.13]. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. According to your guṇa you are creating your next body. Just like according to the infection of a certain disease you are creating your future diseased condition, similarly sattva-guṇa, rajo-guṇa, tamo-guṇa. There are three kinds of the modes of material nature, and as you associate with the three kinds of material nature, you prepare your next body. That is also explained in the Bhagavad-gītā: ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you associate with sattva-guṇa, then you are promoted to the higher planetary system: Janaloka, Maharloka, Tapoloka. But these rascals, they do not know; still they make an estimate. And what is that estimate? Wherever they go they find only rocks and sands. That's all. There are so many lokas. Each loka is full of living entities, and these rascals are simply taking photograph of rocks and sands. Just see their position. And they are passing on as scientist. How misleading these things are, and how people are being misled. You see.

So Kali-yuga is a very precarious condition: no knowledge, ignorance, and no nirvṛtti. Everyone is in pravṛtti. So whatever their condition may be, but if you want actually freedom from this material conditional life, then you should follow ācārya. Ācāryavān puruṣaḥ. Ācāryopāsanam. Kṛṣṇa is personally acting as ācārya. He's coming again as ācārya, Śrī Caitanya Mahāprabhu. He has got so many representatives ācārya: Śrī Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇu Svāmī, so many ācāryas. Evaṁ paramparā-prāptam [Bg. 4.2]. So take lesson from the ācāryas. Śukadeva Gosvāmī is ācārya. Vyāsadeva is ācārya. He's making the next ācārya by teaching him-adhyāpayām āsa, śukam adhyāpayām āsa-so that he is becoming ācārya. So we have to go the ācārya and take lesson. Then, in the previous verse we are advised,

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
[SB 1.7.7]

This is wanted. We are always perplexed with śoka, moha and bhaya. If you want to get out of it, then read Śrīmad-Bhāgavatam. Now if you are… If you say that "I'm uneducated, illiterate. I cannot read," there is no need of reading. Hear. Yasyāṁ vai śrūyamāṇāyām. Simply hear. But hear from the right person, Śukadeva Gosvāmī. Not rascals, professionals. Then it will be useless. Here… Why? Anyone knows some grammar or little literary education. Why…? Śukadeva Gosvāmī had no opportunity to go to a school. Śukadeva Gosvāmī… Śukadeva Gosvāmī, as soon as he took birth, after sixteen years keeping himself within the womb of the mother, immediately left home. So where is the possibility of taking education? And he was given instruction while he was in the womb of his mother.

So these things are sometimes inconceivable. But it is not inconceivable. It is possible to… Our real point is that Śukadeva Gosvāmī was not a grammarian, but he learned everything from his father by hearing. Therefore it is called śrūyamāṇāyām. If you hear from the right person, properly, then you become perfect. There is no need of literary education. Therefore Vedas are called śruti. Śruti means… Formerly the students, they were learning everything. Their memory was so nice and sharp that simply by hearing from guru's mouth they would learn. In the Kali-yuga, because the memory is not so str… [break] …Vyāsadeva recorded this in writing, that "The rascals will come henceforward. They will have not very sharp brain, memory, so let me keep this literature in writing so that in future they may take advantage of it. Or somebody will read and they will hear. In this way their life will be successful."

So Śukadeva Gosvāmī is the next ācārya, but one has to learn from the original ācārya. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So unless we come to the paramparā system, ācārya after ācārya, there is no right education. Therefore Caitanya Mahāprabhu's private secretary, personal secretary, Svarūpa Dāmodara, he advised, bhāgavat para giya bhāgavat sthāne. If you want to learn Śrīmad-Bhāgavatam, you go to a person whose life is Bhāgavatam. Grantha bhāgavata and person bhāgavata-both of them bhāgavatas. So bhāgavat para giya bhāgavat sthane. One whose life is Bhāgavatam and nothing else, you should learn Bhāgavatam from him, not from the professional person who are earning livelihood by reading or reciting Śrīmad-Bhāgavatam. That will not be effective. You have to find out like Śukadeva Gosvāmī. Then this study of Śrīmad-Bhāgavatam will be effective.

Thank you very much. (end)

760908SB.VRN

Śrīmad-Bhāgavatam 1.7.9 Excerpt

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Vṛndāvana, September 8, 1976

Pradyumna: "Śrī Śaunaka asked Suta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?"

Prabhupāda:

śaunaka uvāca
sa vai nivṛtti-nirataḥ
sarvatropekṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat
[SB 1.7.9]

So Śukadeva Gosvāmī, he is ātmārāma, he… This śloka will be explained in the next verse, ātmārāmāś ca munayo. Ātmārāma, there are many varieties of meaning of ātmārāma. Caitanya Mahaprabhu has explained in sixty-four different ways in the Caitanya-caritāmṛta. So how Caitanya Mahāprabhu was a great scholar-He is great in everything-but to make a show at least, He showed His scholarship in explaining this ātmārāma verse. Sa vai nivṛtti-nirataḥ sarvatropekṣako muniḥ. Nivṛtti means one who has ceased all material activities. He has practically nothing to do with this material world and still it is said, kasya vā bṛhatīm etām. And still, he went out and preached Śrīmad-Bhāgavatam when Parikṣit Mahārāja was going to die. So this is the question: how the ātmārāma becomes interested in other activities? He is ātmārāma, he is already satisfied. So these activities are not material activities. Nivṛtti-nirataḥ, we have to stop this material world, material activities.

That does not mean you will have to stop your activities. The other part of the activities, they will begin after stopping these material activities. That is explained in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. One who is ātmārāma, brahma-bhūtaḥ, ahaṁ brahmāsmi, I am not this material body, no more I have to do anything for this material body. Ātmārāma. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. People are anxious, especially the karmīs, how to maintain this body, but when one comes to the conclusion that "I am not this body," naturally his interest for maintaining the body, diminishes. Practically, it becomes nil. Nidrāhāra-vihārakādi-vijitau **, you will find from the behavior of the Gosvāmīs, they practically conquered over the necessities of this body. But that does not mean he has to cease all activities. The Māyāvāda philosophy, they say that when one becomes brahma-bhūtaḥ, ātmārāma, he has nothing to do any more. No. The śāstra does not say that. Śāstra says that when you become ātmārāma, or brahma-bhūtaḥ, your material anxieties, material activities, they become stopped. Brahma-bhūtaḥ prasannātmā [Bg. 18.54], prasannātmā, he has nothing to do.

Suppose if somebody is assured that now, henceforward you haven't go to do anything, everything will come automatically, naturally one becomes prasannātmā, very jolly. I am free from the anxieties. Because this material world means full of anxieties, sadā samudvigna-dhiyām, that is material world. And when you come to the spiritual platform, there is no anxiety, no na śocati na kāṅkṣati. That is anxiety-free. So anxiety-free does not mean you haven't got to do anything. Your material life is purified, sarvopādhi vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170]. When we become free from the designation, "I am this body, therefore I am American, I am Indian, I am the father of this family, so I have got my wife, I have got my children," so many things, this is material relationship, so… (break-end)

760909SB.VRN

Śrīmad-Bhāgavatam 1.7.10

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Vṛndāvana, September 9, 1976

Pradyumna:

sūta uvāca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ
[SB 1.7.10]

"All different varieties of ātmārāmas (those who take pleasure in ātmā, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."

Prabhupāda: Read the purport also. (Pradyumna reads first few paragraphs of purport) So this śloka is still more elaborately explained in the Caitanya-caritāmṛta. This is the summary. Śrī Caitanya Mahāprabhu explained this verse in sixty-four ways, each word explained-and how many ways each word can be explained-and from all angles of vision He has proved that Kṛṣṇa is all-attractive. So Caitanya Mahāprabhu's scholarship… Of course, He is the Supreme Personality of Godhead. There is no comparison to His excellence in every respect. Six opulences. Na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha. That is explained by Kavirāja

Gosvāmī. Ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam [Cc. Ādi 1.3]. He has explained like that. Ṣaḍ-aiśvaryaiḥ pūrṇaḥ-all knowledge, all beauty, all strength-everything in full. Pūrṇam. Pūrṇam idam. Pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. He is pūrṇa, and whatever He does, that is also pūrṇa. You cannot find any defect in the creation of the Lord. In the arrangement of maintenance and in the arrangement of annihilation you cannot find out any flaw. Perfection. Pūrṇa.

So Kṛṣṇa is pūrṇa in every respect, and if we take to Kṛṣṇa consciousness, shelter of the lotus feet of Kṛṣṇa-sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]-if we fix up our mind always at the lotus feet of Kṛṣṇa, then everything will follow very perfectly. That is promised by Kṛṣṇa. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If one is engaged always in love and affection… Not as official love. Ecstatic love, spontaneous, that is wanted. That example is here in Vṛndāvana. At least, as we get information of Vṛndāvana from the śāstras, from Śrīmad-Bhāgavatam, how spontaneously the inhabitants of Vṛndāvana-the gopīs and the cowherds boys and the birds, beasts, the calves, the animals, the trees, everyone, even the flies, the bees, the insect, even the dust, the grass-everyone is…, they are all cinmaya, spiritual. They are not material. But they are attracted to Kṛṣṇa in different varieties. [break]

…varieties are not of matter. Here in this material world the varieties are of material external energy, bahiraṅga. Bahiraṅga-śakti. There are three manifestations of Kṛṣṇa's energy. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That is the Vedic injunction, that the Lord's energy is manifested in varieties-not impersonal. If we study very intelligently, then we can understand how Kṛṣṇa's energy is working in varieties. You study even one flower, you'll see how varieties of color and arrangement of the petals, everything. Don't think as the rascals, they say "nature." What is nature? Nature is an instrument, just like typewriter . You're typewriting… You are typewriting, not that the typewriter typewriting. That is a mistake. Those who have less intelligence, poor fund of knowledge, they see that the typewriter is working. No. The typewriter means the person who is using the machine, he is just like this microphone. Microphone is not talking; I am talking. It is an instrument. Similarly, what we call nature, that is an instrument only, not that nature is working. Nature is dull. What is this microphone? It is made of dull matter. It cannot work. But a human being has arranged these material things in such a way…

The material elements means earth, water, air, fire. A scientist means, or a craftsman means he can utilize the ingredients in such a way. Just like this temple. It is a composition of earth, water, and fire. Tejo-vāri-mṛd vinimayaḥ. Tejo means fire, and vāri means water, and mṛt means earth. So what is this building? It is… You have collected earth, and shaped it into a brick, and then put it with water, and then put into the fire-it becomes brick. Then you smash it, powder it, it becomes mortar. Then you set up. In this way… The, originally, tejo-vāri-mṛt. Fire, water, and earth. So the fire, water, earth, has not made this nice temple. It is the person, the brain, the engineer, the architect-they have made.

So this is a wrong idea, that matter is doing independently. That is not possible. Therefore it is clearly said in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Matter does not work. The Supreme Personality of Godhead, by His different energies, He is working. That is Kṛṣṇa. You have to understand like that. Kṛṣṇa is in the background. In another place in the Bhagavad-gītā it is said, aham ādir hi devānām [Bg 10.2]. If you say that Lord Brahmā has created, because he is the creator of this universe… Deva, there are three principle devas-Brahmā, Viṣṇu, Maheśvara. Kṛṣṇa says aham ādir hi devānām. Actually that is the fact. Even Brahmā is originated from Viṣṇu's navel; therefore Brahmā's name is Padma-yoni. And he, when he was created, he saw everything dark, so he was instructed to undergo tapas-these are explained in the Śrīmad-Bhāgavatam-then he was given the intelligence how to work. So even a person like Brahmā is also instructed by Kṛṣṇa how to create. So any person, any ingredient, any matter, everything is working under the direction of Kṛṣṇa. Therefore His name is Kṛṣṇa.

So Caitanya-caritāmṛta kaj advises, Kavirāja Gosvāmī, that

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

Siddhānta. How Kṛṣṇa is great. Ittham-bhūta-guṇo hariḥ. Therefore it is said how Kṛṣṇa is great. God is great. In the Western world, they say God is great, but one does not know how He is great. That you will find in the Vedic literature. Just like in the Śrīmad-Bhāgavatam, ittham-bhūta-guṇo-hariḥ: He's so great. That you have to learn from Śrīmad-Bhāgavatam. Simply to know God is great, it is good. But how He is great, how He is working, that we have to take lesson from the Vedic literature. You cannot find such information anywhere, in any book throughout the whole world. So there is no question of studying Vedas from a sectarian point of view. For the sake of knowledge, everyone should study this Vedic literature. And it is summarized in Vedānta-sūtra. Therefore it is called Vedānta-sūtra. Sūtra means summarized. Athāto brahma jijñāsā. Now these two words, atha ataḥ brahma-jijñāsā-four words-it contains volumes of knowledge. Therefore it is called sūtra. Janmādy asya yataḥ [SB 1.1.1]. They are Brahma-sūtra. Brahma-sūtra padaiś caiva. Kṛṣṇa says in the Bhagavad-gītā that brahma-sūtra padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. The truth, Absolute Truth, is fixed up by Brahma-sūtra. So Brahma-sūtra is explained in the Śrīmad-Bhāgavatam. Brahma-sūtra is the summary of the whole Vedic literature. Because in future people will misinterpret. Therefore the author of Brahma-sūtra, Vyāsadeva, made natural a comment. And that comment is Brahma-sūtra bhāṣya, the Śrīmad-Bhāgavatam. Don't be misguided by rascals, that "Śrīmad-Bhāgavatam is written by somebody else. It is not written by Vyāsadeva." These are rascals proposition. This is given by Śrī Vyāsadeva, and he is the author of Brahma-sūtra. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. This is sātvata-saṁhitām.

So we have tried to explain this sātvata-saṁhitām in English for study of the whole world, because English can be understood, or it can be translated easily. So these activities are going on. And we are very much thankful to you that you are cooperating. So in India you may find some difficulty. Still, your valuable cooperation is required for the benefit of the whole world. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām.

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

We have to spread the transcendental qualities of Kṛṣṇa. Kṛṣṇe parama-pūruṣe. Yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe, bhaktir utpadyate [SB 1.7.7]. That is the life's mission. So as far as possible, try to understand. As advised by Kṛṣṇadāsa Kavirāja Gosvāmī, siddhānta baliyā citte nā kara alasa, don't be lazy. Always try to understand Kṛṣṇa, siddhānta, by siddhānta, by Vedic conclusion-not by manufacturing ideas. Siddhānta. Don't be lazy. That is the instruction of Kavirāja Gosvāmī.

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa
[Ādi 2.117]

If you study according to the Vedic conclusion, don't manufacture ideas and whims and sentiments. If you go through siddhānta, then you'll be more and more firmly fixed up. Ihā haite kṛṣṇe lāge sudṛḍha mānasa. Then your life is successful.

Thank you very much. (end)

760910SB.VRN

Śrīmad-Bhāgavatam 1.7.11

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Vṛndāvana, September 10, 1976

Pradyumna:

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ
[SB 1.7.11]

"Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration Śrīmad-Bhāgavatam."

Prabhupāda:

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ
[SB 1.7.11]

This Śrīmad-Bhāgavatam, mahā-purāṇam, it is called mahā-purāṇam. Mahad ākhyānam. Ākhyānam, narration, history. It is not fictitious; it is history. The activities of the Kauravas, Pāṇḍavas, many other activities mentioned here. Dhruva Mahārāja, Prahlāda Mahārāja, Ambarīṣa Mahārāja… Many, many devotees and their activities, their history. It is not mythology. The rascals, they say mythology. No. It is history. Mahābhārata. Mahā means greater and bhārata means this planet. So Mahābhārata means the history of this planet. Now it is minimized, "India." India is given the name given by the Britishers or the Europeans. Real name is Bhārata, Bhārata-varṣa, according to the name of Mahārāja Bharata. So this greater India, Mahābhārata, this is also history. Itihāsa. Itihāsa-purāṇa. Purāṇa means old history. Purāṇa means old. It is not mythology. Purāṇa.

So Śrīmad-Bhāgavatam is amalaṁ purāṇam. Amalam. Mala means dirty things and amalam means without any dirty things. What is that dirty things? The dirty things means the material modes of nature-sattva-guṇa, rajo-guṇa, tamo-guṇa. Because it is material it is called mala, dirty. And Śrīmad-Bhāgavatam: amalam, without any material contamination, because simply narration of Bhagavān and Bhagavān's devotees. Bhāgavata, bhakta. Therefore it is named Bhāgavatam: dealings between the Supreme Personality of Godhead and His devotees. Śrīmad-Bhāgavatam.

So who will be interested in Śrīmad-Bhāgavatam? That is mentioned here: harer guṇākṣipta-matiḥ. Kṣipta means madness. Here is a man, kṣipta, means he's mad. So there are two kinds of madness. One madness is for material enjoyment. They are also mad, pramatta. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. The material madness entangles people more and more in the process of birth and death. Bhaktivinoda Ṭhākura has sung, anādi karama-phale paḍi' bhavārṇava-jale taribāre nā dekhi upāya. Anādi karama-phale paḍi' bhavārṇava-jale. Somehow or other, we have fallen in this material world, the ocean of nescience, bhavārṇava. Arṇava means ocean, and bhava means repetition of birth. In this ocean we have fallen. Therefore our prayer should be not for any material opulence, as we generally do. Dhanaṁ dehi rūpaṁ dehi: "Give me money or mitigate my distress." This is very lower stage of devotion, to ask something from the Supreme Lord. Ārto jijñāsur arthārthī . In the beginning, provided one is, background is pious… Because without piety nobody can approach the Supreme Personality of Godhead. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Those who are simply acting piously, such person can approach the Supreme Personality of Godhead. Not impious person can… Therefore we shall be very, very careful about impious activities. Impious activities, we know the four legs of impious activities: illicit sex, intoxication, meat-eating, and gambling. So therefore we should be very, very careful about these impious activities. You cannot make any spiritual progress by simultaneously acting impiously and at the same time… It may… Not it may-it is sure it will go. But it will go very slow. Just like if you have got dry wood, then the fire ignites very easily. And if you bring wet fuel, it takes time. Of course, as soon as there is fire, the wetness of the fuel will dry. But it will require extra energy. And if you put dry fuel, then it ignites very easily. So in order to keep us dry without being wetted by the impious activities, then spiritual progress will be very quick. We should remember that.

Actually, if we want to be advanced in Kṛṣṇa consciousness, it is our duty to keep ourself dry from material wetness. That is our duty. Yeṣāṁ tv anta-gataṁ pāpam. Therefore Caitanya Mahāprabhu said, especially two things: viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca [Cc. Madhya 11.8]. Two things: woman and money. If we become attracted… Woman means for man the woman is woman, and for the woman the man is woman. Not that woman means a particular class. Woman means which are enjoyable. So in this material world, the man is enjoyable by the woman, and the woman is enjoyable by the man. For both of them, viṣayiṇāṁ sandarśanam atha yoṣitām. Yoṣit means enjoyable. This body is superfluous. The bodily structure, it can be changed. Perhaps you know, now in medical science they can change the woman's body into man's body, and the man's body into woman's body. It was formerly being also changed. In Bhāgavata you'll find that in a garden-I forget the name-in a garden where Lord Śiva was engaged with Umā, husband and wife, all of a sudden many saintly persons entered to see Lord Śiva. At that time Umā, Pārvatī, became very much ashamed. She was not very properly dressed. So immediately the saintly persons, they left, that "Lord Śiva is now in his private affairs." So Lord Śiva, to please Pārvatī, he immediately said, "Hence forward, anyone who will enter this forest, he'll become woman." So one king, I forget the name, with his party, without the knowledge he entered the forest, and all of them became women.

So the idea is that the man's body can be transformed into woman's body, and a woman's body can be transformed into man's body. Because we are not this body, dress. Suppose I have got this dress. This man's dress I can transform into woman's dress with a sari; but that does not mean I am woman. So every one of us living entities, we are part and parcel of the Supreme Lord. The outward dress, man and woman, that is dress. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We are changing this dress. So in this material world, because our mentality is to enjoy, therefore he is called puruṣa. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. Puruṣa, here puruṣa, the living entities… It is said puruṣa. Puruṣa means both men and women because everyone has got the spirit, "I shall enjoy." Therefore he is described as puruṣa. Puruṣaḥ prakṛti-stho hi. In this material world, bhuṅkte prakṛti-jān guṇān, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu. We are getting different types of bodies on account of our different desires. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu. According to the desire, Kṛṣṇa is so kind, as we are desiring He is supplying some body. That is also explained: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Supreme Personality of Godhead, Īśvaraḥ, He is situated everyone's heart. So He knows what I want. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. It is pointed out, hṛd-deśe, "in the core of the heart." You haven't got to search throughout the universe. He is within the heart. He's there. Therefore the yogis, they try to find out the Supreme Lord within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. That is yogi who tries to find out the Supreme Personality of Godhead within the heart. That is dhyāna. That is meditation. Meditation does not mean anything nonsense. To see the Supreme Personality of Godhead Viṣṇu, Lord Viṣṇu.

So prakṛti-stho hi. We are in this material world. What is this material world? Material world means three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So according to the association, kāraṇaṁ guṇa-saṅgo 'sya. Either sattva-guṇa, or rajo-guṇa or tamo-guṇa. This is going on, and therefore we are getting different types of body. So this is going on. It is called bhavārṇava. So if we want to get release from this entanglement of being polluted by the three modes of material nature, then we have to come to this platform, nirguṇa. Nirguṇa. Nirguṇa means to associate with the Supreme Personality of Godhead or to be engaged in devotional service. That is nirguṇa.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Immediately. Immediately you can be placed on the transcendental platform as soon as you begin your devotional service. Avyabhicāreṇa, without any deviation. Ananya-bhakti. Bhajate mām ananya-bhāk. That is wanted. What is that ananya-bhāk? Anyābhilāṣitā-śūnyam: [Brs. 1.1.11] without any material desires. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. That is pure devotion.

So Caitanya Mahāprabhu therefore recommends that niṣkiñcanasya bhagavad-bhajanonmukhasya. Anyone who is aspiring to become advanced in Kṛṣṇa consciousness, bhagavad-bhajanonmukhasya… Why bhagavad-bhajana required? Pāraṁ paraṁ jigamiṣor bhava-sāgarasya. For a person who wants to go to the other side of the ocean of nescience, pāraṁ paraṁ jigamiṣoḥ. [break] …means one who is very rich man. No. Rich man and poor man doesn't matter. If one is interested simply with the four principles of the bodily necessities, āhāra-nidrā-bhaya-maithuna-eating, sleeping sex and defense, they are called viṣayīs. Viṣayiṇām… Viṣayaḥ khalu sarvataḥ syāt. If viṣayī means rich man, then why the śāstra says viṣayaḥ khalu sarvataḥ syāt: the enjoyment of these four necessities of body, it is available everywhere? The sparrow, he's also enjoying viṣaya. There is a male and female, and they are jumping from one tree to another, from here to there. And as soon as they require, they are enjoying sex and eating something. So eating, sleeping, mating, this is going on. That viṣaya is available… I have seen at night a small insects, they are also enjoying eating, sleeping, mating. A small, very small ant is captured. Jīvo jīvasya jīvanam. One life is meant for being eaten by another life. You can see, very small. He has got all the same tendencies. So viṣayaḥ khalu sarvataḥ syāt. So one has to become free from this viṣaya. Viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato 'py asādhu [Cc. Madhya 11.8]. That is Caitanya Mahāprabhu's… So we should be very careful. Viṣayiṇām, a devotee, if he thinks, "Oh, here is a nice woman. If I could enjoy her," or "Here is a nice man. If I could enjoy him." This is viṣayī. Viṣayiṇāṁ sandarśanam. To see one woman is not dangerous, but to think of enjoying, that is dangerous. Similarly, to see one man is not dangerous-you cannot avoid that; you are on the street here-but to see with the spirit of enjoyment, that is dangerous.

So we should be very careful. That requires, I mean to say, training, very strong training in Kṛṣṇa consciousness. Unless one is strongly in Kṛṣṇa consciousness, that long habit of enjoying spirit cannot be given up. This is, loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. Jantu, animals. Anyone who is addicted to vyavāya, sex life, āmiṣa, meat-eating, madya-sevā, intoxication… That is the natural tendency of anyone in this material world. Vyavāyāmiṣa-madya-sevā nityāḥ. So spiritual advancement means to give up this āmiṣa-madya-sevā. That is spiritual life. Spiritual life does not mean you have to grow four hands and four legs. No. Simply you have to give up these tendencies of vyavāyāmiṣa-madya-sevā. Therefore śāstra gives you training how to… Therefore here it is said, harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ. (aside:) Don't do that. Don't divert attention. If you cannot understand, you can go play there. Harer guṇākṣipta. So you cannot be mad after harer guṇa unless you give up your madness of material enjoyment. So long we are mad after material happiness, then we do anything wrong, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma means activities which are forbidden. Just like vyavāyāmiṣa-madya-sevā-these are forbidden. But they indulge in these things nowadays all over the world, vyavāyāmiṣa-madya-sevā. This is vikarma, forbidden activities. But they indulge in. Why? Because pramatta.

They have become mad.

So madness there is. So one madness you have to give up-this material madness-and you have to become mad after Kṛṣṇa. Then your life is successful. That madness is exhibited by Caitanya Mahāprabhu:

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

That madness wanted. Yugāyitaṁ nimeṣeṇa: one moment appears to be one yuga. One yuga means twelve years. So yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam. Crying. There is tears in the eyes like the torrents of rain. Yugāyitaṁ nimeṣeṇa cakṣuṣā… Śūnyāyitaṁ jagat sarvam. "I feel the whole world is vacant." Why? Govinda-viraheṇa me. This madness is wanted. Without Govinda, that madness. So that madness (was) fully exhibited in Vṛndāvana by the gopīs. They were mad after Kṛṣṇa. When Kṛṣṇa left Vṛndāvana, went to Mathurā, they became so mad that they had no other business than cakṣuṣā prāvṛṣāyitam, simply crying torrents of rain. That is wanted. That is Vṛndāvana life. Not that seeking after sex in Vṛndāvana. That is… That means such person will have to take birth as monkey next life. Monkey. Because they have taken shelter of Vṛndāvana, and still they're indulging, monkey's business, so they have to… It is Kṛṣṇa's mercy. Tat te 'nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. In Vṛndāvana the land, transcendental land, that will not go in vain. But these persons who are indulging unnecessary sex life in Vṛndāvana, they'll have to take birth as monkeys in Vṛndāvana, and then next life they'll be liberated. So otherwise, why in Vṛndāvana the monkeys? They are also devotees, but they could not proceed nicely. So animal life means stopping sinful activities, and whatever sinful reaction is there in one life finished. We should be very, very careful. Dhāma, dhāma-aparādha. In the dhāma… In other places if you chant Hare Kṛṣṇa, the result of such chanting will be increased thousand times if you chant in Vṛndāvana. Similarly, in other place, the sinful activities, if you commit that sinful activity in Vṛndāvana, then it will be thousand times increased. So we have to be very careful.

So Kṛṣṇa is very kind. Tat te 'nukampāṁ su-samīkṣa…, bhuñjāna evātma-kṛtaṁ vipākam. If we act impiously, we have to suffer. But for a devotee, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Karmāṇi nirdahati. Others, for sinful activities, they will have to continue, but if a devotee is in sinful activities, in one life it is finished. But don't take this concession. We should be very much careful not to commit. So we shall have to increase our madness for harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ. And bādarāyaṇi, Śukadeva Gosvāmī, is also addressed as Bhagavān. If one is mad after Bhagavān, he's as good as Bhagavān. Harer ākṣipta. One who is mad after Bhagavān, he's as good as Bhagavān. Therefore bādarāyaṇi is addressed here as Bhagavān. In the spiritual world, Bhagavān and His paraphernalia, there is no difference. Don't think that the calf or the cows in Vṛndāvana is less than Kṛṣṇa. No. They're as good as Kṛṣṇa. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. They are expansion of Kṛṣṇa's ānanda-cinmaya-rasa. Kṛṣṇa wants to play with the cows and calves. So He's ānanda-cinmaya. His spiritual potency appears as cows and calves. Therefore we see Kṛṣṇa is embracing the calves and cows. He's not embracing a material cow. He has nothing to do with material. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ.

So a pure devotee of Kṛṣṇa is also addressed Bhagavān. Pure devotee. Not that a magician. A pure devotee. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Bhagavān bādarāyaṇiḥ adhyagān mahād ākhyānam. This is mahād ākhyānam. It is not ordinary ākhyānam. Śrīmad-Bhāgavatam. Amalaṁ purāṇam. He was liberated person, but being to hear about Kṛṣṇa more and more, this is not material; this is spiritual. Mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ. Nityam. Bhāgavata is not for a saptāha. Bhāgavata is meant for nityam. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Not that one is completely free from the modes of material nature, but prāyeṣu: almost finished. Naṣṭa-prāyeṣu abhadreṣu. Then he becomes interested. Nityaṁ bhāgavata-sevayā. Or by serving Śrīmad-Bhāgavatam regularly, nityam. As it is said, nityaṁ viṣṇu-jana-priyaḥ. Viṣṇu-jana and hari-jana. Hari-jana does not mean cāmāra and bangi. Hari-jana means… Cāmāras and bangis can be elevated to hari-jana but not by rubber-stamp, "Viṣṇu-jana." Viṣṇu-jana and hari-jana, the same thing. So viṣṇu-jana-priyaḥ. Those who are viṣṇu-jana, their most favorable subject matter of understanding is Śrīmad-Bhāgavatam amalaṁ purāṇam.

Thank you very much. (end)

760911SB.VRN
Śrīmad-Bhāgavatam 1.7.12

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Vṛndāvana, September 11, 1976
Pradyumna:

parīkṣito 'tha rājarṣer
janma-karma-vilāpanam
saṁsthāṁ ca pāṇḍu-putrāṇāṁ
vakṣye kṛṣṇa-kathodayam
[SB 1.7.12]

"Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu."

Prabhupāda: (aside:) The flies are disturbing, how we are…

parīkṣito 'tha rājarṣer
janma-karma-vilāpanam
saṁsthāṁ ca pāṇḍu-putrāṇāṁ
vakṣye kṛṣṇa-kathodayam
[SB 1.7.12]

This Śrīmad-Bhāgavatam is another Purāṇa, history. We have already explained. So sometimes a class of devotees known as sahajiyā, they say that "What we have got to do with the narration of Kurukṣetra battle?" They immediately jump to the kṛṣṇa-līlā, directly with the gopīs. And Kṛṣṇa's activities in other field, they think it is useless. But that is not the fact. Anywhere Kṛṣṇa is acting, that is transcendental-the Battlefield of Kurukṣetra, historical references, description, so superficially it appears that what a devotee has got to do with this battlefield? But battlefield or no battlefield, wherever there is Kṛṣṇa, that is transcendental. This has to be understood. Otherwise, Śukadeva Gosvāmī, why he should indulge in describing how Uttarā's pregnancy was saved by Kṛṣṇa, how the brahmāstra was thrown by Aśvatthāmā? So Śukadeva Gosvāmī is liberated person. Why he should indulge in these material things? No. Those who are advanced, they know that Kṛṣṇa's dancing with the gopīs, that līlā and Kṛṣṇa's playing as the leader of the battlefield of Kurukṣetra is the same. It is all transcendental. One should not make any distinction between the two. Saṁsthāṁ ca pāṇḍu-putrāṇāṁ vakṣye kṛṣṇa-kathodayam. Pāṇḍu-putrāṇām, the pāṇḍu-putras, or the Pāṇḍavas, son of Pāṇḍu, they're all devotees. Even their political affairs, because there is connection with Kṛṣṇa, it is kṛṣṇa-kathā. Those who are with poor fund of knowledge [break]

…directly taking shelter of Kṛṣṇa or to take shelter of a pure devotee who is under the shelter of Kṛṣṇa. Mad-āśrayaḥ. So if one takes shelter of a pure devotee… Just like electricity: the powerhouse is far away, but the power is coming. Suppose your body is electrified, and if I touch, then my body immediately becomes electrified. And if somebody touches me, then other's body. This is electric. Similarly, one who is pure devotee, he's authorized by Kṛṣṇa, he's electrified.

So if one takes shelter of a pure devotee, then he becomes purified. Yad-apāśrayāśrayāḥ śudhyanti. That is the statement given by Śukadeva Gosvāmī. How the caṇḍālas can become purified? The example I have already stated. Then at the end, Śukadeva Gosvāmī says, prabhaviṣṇave namaḥ. This is the supreme transcendental power of Viṣṇu. He can do. Sometimes they say that unless the body is changed, how a caṇḍāla can become purified? Yes, body is changing. Because we do not know how the body is changing… Kṛṣṇa says in the Bhagavad-gītā, tathā dehāntara-prāptiḥ. Dehāntara-prāptiḥ. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā [Bg. 2.13], like that. Tathā means "like that." Dehāntara-prāptiḥ. So these are dehāntara. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā. This is dehāntara. Every moment we are changing our body. This is dehāntara. Kṛṣṇa says, the greatest authority. How you can say that there is no dehāntara? He has dehāntara. Suppose in my childhood I am born in a caṇḍāla family, but if by initiation, by taking shelter of a pure devotee, I become initiated, so dehāntara is there, going on. So if I take initiation seriously, so in the next dehāntara… Suppose yesterday I was a caṇḍāla. Now by this time there is dehāntara, and if I am purified by initiation… So this argument… Dehāntara, is already there. Scientifically, in modern understanding, and on the authority of Kṛṣṇa's statement, dehāntara is going on. Not that somebody was European or… We take Europeans as mlecchas or yavanas. Yes, he was yesterday mleccha and yavanas, but he has changed his body, and after changing if he's initiated, then dehāntara. Śudhyanti, he's purified. Śudhyanti.

So how this is possible, if we cannot understand… Because Lord Viṣṇu's energy is inconceivable. Inconceivable, acintya. Śrīla Jīva Gosvāmī has discussed. Unless you accept acintya-śakti of the Supreme Personality of Godhead, you cannot understand. You have to accept. It is acintya, inconceivable, by us. But it is not inconceivable by the advanced devotees. Or anything being executed by the Supreme Personality of Godhead, it is not inconceivable by Him. Svābhāvikī jñāna-bala-kriyā ca. He's so perfect in knowledge that what we are thinking inconceivable, that is very, very easily done with full knowledge by the Supreme Personality of Godhead. So what is inconceivable by us, it is not inconceivable by Him. Therefore we have to learn it from,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

We cannot understand directly. It is not possible. So we have to approach tattva-darśī. Just like Śukadeva Gosvāmī, tattva-darśī. He says śudhyanti. Yes, he's purified. Although he is born of kirāta-hūṇāndhra-pulinda-pulkaśāḥ, caṇḍāla. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. So it is inconceivable by us how a caṇḍāla can be dvija-śreṣṭha, more than a brāhmaṇa. It is inconceivable by me. But when we get a statement of the authorities like Śukadeva Gosvāmī, and above that, Kṛṣṇa… Because the conclusion of Kṛṣṇa and the conclusion of pure devotee like Śukadeva Gosvāmī, they are the same. Just see here. Kṛṣṇa says māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ te 'pi yānti parāṁ gatim [Bg. 9.32]. So unless one is purified, how he can go to parāṁ gatim? And Śukadeva Gosvāmī also says the same thing. Kirāta-hūṇāndhra. Pāpa-yoni. They are pāpa-yoni. Śudhyanti prabhaviṣṇave namaḥ. Simply we have to go through the process; otherwise everything is possible. That is the omnipotency of Kṛṣṇa.

We use this word "omnipotency," but we do not know actually what is that omnipotency. Omnipotency means He has got diverse energies. That is omnipotency. And we do not know by which energy He's acting in a particular case. But this is a fact, that His energy is working. And He says also in the Bhagavad-gītā directly, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Mayādhyakṣeṇa, "Under My supervision prakṛti is acting." So how prakṛti is directed, how Kṛṣṇa is directing prakṛti to make a nice flower… Just like here, they're painting flower on the wall. It takes so much time, so much arrangement. Still, it is not as good as a natural flower. Here you have painted one rose flower, and here are roses. There is art also, and here is art also. Without art, without artistic sense, how this nice thing, beautiful thing, can come in? You'll find a beautiful flower bloom in a plant, you appreciate it. And don't think, as the rascal says, "By nature it has come automatically." No. The same energy as you are taking, you are applying your energy to paint a flower on the wall with your paints and brushes… But Kṛṣṇa is also doing that, but His energy is so inconceivable that we cannot see how He's working. But He's working. Otherwise why Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ: [Bg. 9.10] "Prakṛti is working under My direction"? Is it a bluff? No. Actually prakṛti is acting under His direction.

It is confirmed in the Brahma-saṁhitā,

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

So prakṛti. Icchānurūpam api yasya. That prakṛti, Durgā, is acting under the direction of Govinda. Icchānurūpam api yasya ca ceṣṭate sā govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. The direction is there. Direction is there actually. But because we cannot conceive how in this plan the direction of the Supreme Lord is there so that a nice flower is coming with so beautiful feature. But direction is there we should know. In ordinarily we say sometimes that "Not a blade of grass moves without the direction of the Supreme Personality of Godhead." So everything is going on under the direction of the Supreme Personality of Godhead. Don't think that it is taking automatically. There is no such thing as automatical. But the direction is so quick, so sufficient and so perfect. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Automatically, immediately. There are so many machines we have. Just like the computer. There is machine working, but it is so minute that simply by pushing one button, so many things immediately done. This is a material machine, manufactured by a human being. And how much perfect the machine of Kṛṣṇa will be, just imagine.

So this material nature is nothing but machine. It is not God. Those who are with poor fund of knowledge, they are taking directly this material nature as working. No. Material nature has no power to act. It is dull. The same example, the computer. It is a very nice machine, but it cannot work automatically unless an expert pushes the button. So material nature cannot do anything. It is Kṛṣṇa's direction. So in everywhere there is Kṛṣṇa's direction. One who has got the eyes to see, for him, kṛṣṇa-kathodayam. Whatever he sees, he remembers Kṛṣṇa.

sthāvara-jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

One has to become advanced devotee to understand how Kṛṣṇa's direction is going on. They can understand. Don't think that things are taking place automatically. Therefore even in reverse condition a devotee does not see that "This thing is happening without direction of Kṛṣṇa." Even if he is in an adverse condition, he does not feel any pain, because he knows that "This adverse condition is also under the direction of Kṛṣṇa. So I am fully surrendered to Kṛṣṇa. Why I shall take this adverse position as not mercy of Kṛṣṇa? It is also mercy of Kṛṣṇa." Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. A devotee is not disturbed by adverse condition. He takes that this is a gift of Kṛṣṇa. Tat te anukampām. "It is Kṛṣṇa's mercy. Although I am put into difficulty, it is Kṛṣṇa's mercy."

So anyone who takes in that way, mukti-pade sa daya-bhāk: his going back to home, back to Godhead, is guaranteed. Because he takes everything as Kṛṣṇa's mercy. Just like Prahlāda Mahārāja. Prahlāda Mahārāja was so much chastised by his father. You know how he was put into difficulty so many ways. But he was taking, "This is Kṛṣṇa's mercy." He did not take otherwise. So in this way wherever… Everywhere there is Kṛṣṇa's hand, so what to speak of this battlefield or any other thing. So we should not take otherwise, that "This the best part and this is the lowest part." No. Wherever there is Kṛṣṇa directly. Kṛṣṇa is everywhere, but we cannot see. But at least in Mahābhārata, in Śrīmad-Bhāgavatam, in Kṛṣṇa's dealing with the Pāṇḍavas, the Kṛṣṇa's hand is there. That is Kṛṣṇa's desire. [break] …it is not like that. One who is advanced, one who is actually in knowledge, they will take kṛṣṇa-kathodayam. Wherever Kṛṣṇa's kathā is there, it is as good as any other. That is the way of… Thank you very much. (end)

760912SB.VRN
Śrīmad-Bhāgavatam 1.7.13-14

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Vṛndāvana, September 12, 1976
Devotee:

yadā mṛdhe kaurava-sṛñjayānāṁ
vīreṣv atho vīra-gatiṁ gateṣu
vṛkodarāviddha-gadābhimarśa-
bhagnoru-daṇḍe dhṛtarāṣṭra-putre
bhartuḥ priyaṁ drauṇir iti sma paśyan
kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi
upāharad vipriyam eva tasya
jugupsitaṁ karma vigarhayanti
[SB 1.7.13-14]

"When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra, and the dead warriors obtained their deserved destinations, and when the son of Dhṛtarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Droṇācārya (Aśvatthāmā) beheaded the five sleeping sons of Draupadī and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however, disapproved of the heinous act, and he was not pleased in the least."

Prabhupāda:

yadā mṛdhe kaurava-sṛñjayānāṁ
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vṛkodarāviddha-gadābhimarśa-
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kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi
upāharad vipriyam eva tasya
jugupsitaṁ karma vigarhayanti

So Drauṇi, Droṇācārya's son, a brāhmaṇa, but he took the profession of a kṣatriya. That is degradation. When a brāhmaṇa takes the occupation of a kṣatriya, it is degradation. So this Drauṇi, although he belonged to the brāhmaṇa family and he accepted the profession of a kṣatriya, he degraded so much that he cut off the heads of five sons of Draupadī while they were sleeping. So much degradation. A kṣatriya never slains anybody who is sleeping. Kṣatriya's business is to challenge, and if the other party has no weapon, he supplies weapon. Then there is fight, then it is decided. One must die. That decision is there. When there is fight between two kṣatriyas, the decision is that one must die. Unless one dies, the business, the fighting, will never stop. That is called vīra-gatim. Vīra-gatim. If a kṣatriya dies in fight, he gets the promotion of vīra-gatim, means he goes to the heavenly planet. This was advised by Kṛṣṇa to Arjuna, that "You fight. If you are victorious, then you will enjoy this kingdom, and if you are killed, then you'll go to the heavenly planets. Then where is your loss? Both ways you shall gain. Why shall you not fight?" This advice was given by Kṛṣṇa.

So here it is said yadā mṛdhe kaurava-sṛñjayānām. In the fight all the parties who died, they all obtained vīra-gatim. And most of them they achieved svarūpa. That is described in a different place. Svarūpa means his original, spiritual form. All the soldiers or the kings who died, and at the time of death who were seeing Kṛṣṇa-Kṛṣṇa was there in the battlefield-all of them achieved their original, spiritual form. Svarūpam. And those who did not see Kṛṣṇa, they got promoted vīra-gatim, in the heavenly planet. So fight is not always bad. If it is dharma-yuddha, according to the prescribed rules, not whimsical fight, dharma-yuddha, then there is gain. This science is lost. There is no such thing. Now fighting means hooliganism, vandalism, guṇḍā-ism. That is not fight. Here is fight: vīra-gatim gate. They are all promoted.

Then at last the fighting was between Dhṛtarāṣṭra and Bhīma. This vṛkodara… Vṛkodarāviddha-gadābhimarśa. Both of them, Duryodhana and Bhīma, they were very expert in fighting with gadā. So when they were fighting, Balarāma… Balarāma… Kṛṣṇa was neutral, but He was taking the side of Arjuna. He was driving the chariot. That means He was on the side of the Pāṇḍavas. But actually He was not fighting. So Balarāma also did not fight, and in order to avoid any parties, He went to holy places at that time. He was traveling all over India from different holy places, one place to another. So when He returned, He had some sympathy with Duryodhana. Because Duryodhana was His disciple to learn how to fight with this gadā, club, naturally He was sympathetic, Balarāma was sympathetic. So when He came, they were…, fighting was going on. So just to show Him respect, they stopped fighting and everyone was silent. Because the Pāṇḍavas knew that Balarāma was sympathetic with Duryodhana, and if He takes the side of Duryodhana, then everything will be spoiled, because He is the Supreme Person. But He did not do so. He advised them, "My dear Duryodhana, I know you are a great fighter. You have got strength. You have learned, you know the art of fighting. But you are not so strong as Bhīma." And He advised Bhīma, "My dear Bhīma, you have got the strength of ten thousand elephants. Naturally you are superiorally stronger. So he knows the art better than you, and you are bodily stronger than him. So there will be no decision. The fighting will go on. Can you not stop? Because there will not be decision. The fighting will go on. Unless one is dead, the fighting will go on. So what is the use? Nobody will be victorious. The fighting will go on. Better stop."

But they remained silent. Silent means they did not like the idea. Because Bhīma had many old grudges against Duryodhana, because when Draupadī was being insulted, they had to sit down silent, no protest. There were so many incidences-rivalry, insult and counterinsult. So they took the opportunity of feeding the old grudge by fighting. Everyone was determined, "I must kill." Duryodhana was determined to kill Bhīma, and Bhīma was determined to kill. So when they did not listen to the instruction of Baladeva, then Baladeva left the place. He went to Dvārakā, back. Of course, Kṛṣṇa was there, because Kṛṣṇa was to give hint to Bhīma how to kill Duryodhana. So Duryodhana, by the blessings of his mother, his whole body became iron-like solid. So by beating by the Bhīma, it was not easy. So the story is that Gāndhārī, the mother of Duryodhana, she was great chaste woman. Because her husband was blind, she used to remain as blind woman covering the eyes. But she had some power. Chaste woman, anyone who sticks to the regulative principles, he gets a power, spiritual or material. He gets power. A brahmacārī gets power if he follows brahmacarya. Everyone, if we follow the prescribed rules and regulations, automatically you become powerful.

So Gāndhārī had some power. So her eldest son, Duryodhana, was advised to see the mother naked. She advised, "My dear son, tomorrow morning when you come to offer your obeisances to me, you come naked. I shall see you and you will be solidified just like iron." So he was going naked and Kṛṣṇa saw. So He asked him, "Where you are going?" "I am going to see my mother." "How is that? You are going naked? At least you have some langota(?). This is not good." So he took the instruction of Kṛṣṇa and covered the private part with a langota. And when Gāndhārī saw, she saw that he was not fully naked, so she regretted, "O my dear son, I asked you to come before me naked. Why you have got this…?" "No, Kṛṣṇa advised." Then she began to smile, that "My attempt is failure." So Kṛṣṇa knew it, that part which was covered, that was not turned iron. The other parts turned into iron on account of seeing by Gāndhārī. So in this fight Kṛṣṇa hinted Bhīma that "You strike here. That part is not ironized." Although it is against the regulative principle to strike the opponent party below this waist, Kṛṣṇa advised that "Unless you transgress this law, you cannot kill him." So he was stroken below the waist, and he was not killed, but his waist was broken. Therefore it is said vṛkodarāviddha-gadābhimarśa. Then he died. This is mentioned here.

So bhagnoru-daṇḍe. Bhagna uru. Uru-daṇḍa was broken. Bhagnoru-daṇḍe dhṛtarāṣṭra-putre. Dhṛtarāṣṭra-putra, Duryodhana was dhṛtarāṣṭra-putra. At that time, Drauṇi, his master was Duryodhana. A brāhmaṇa became a servant of kṣatriya, that is degradation. A brāhmaṇa cannot become servant. Nobody can become servant. Only the śūdras can become servant. Brāhmaṇa never becomes servant. They are instructed, satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is brāhmaṇa's qualification. They will train the brahmacārīs and the gṛhasthas how to become perfect, discipline. First discipline is truthfulness. A brāhmaṇa will never speak lies. That is the first qualification. So who is going to take training in that way? Nobody is interested. This is Kali-yuga. We are trying to train people "No illicit sex, no meat-eating, no gambling, no intoxication." Still, there are some failures. And if we teach in our institution, "Please do not speak lies," people will laugh: "What is this nonsense? Nowadays is it possible to remain in this society without speaking lies?" This is the position. This is called Kali-yuga. Nobody is interested to be trained up as a brāhmaṇa. Nobody is interested to be trained up as a kṣatriya, neither as a vaiśya. They are all śūdras. Therefore it is said, kalau śūdra-sambhavaḥ. There is no training. It is very very difficult to train them to become purified by training. These statuses of life were different status of training so that ultimately one can become brāhmaṇa, and when he's fully trained up as a brāhmaṇa then he transcends the brāhmaṇa's position, and he becomes a Vaiṣṇava.

So to become Vaiṣṇava is not so easy thing. One has to become brāhmaṇa, then when he surpasses the stages of becoming brāhmaṇa then he becomes a Vaiṣṇava. Śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. Then Kṛṣṇa is born. When one comes to the Vaiṣṇava stage, then he can understand what is Kṛṣṇa. Just like Kṛṣṇa was born of Vasudeva. Similarly, when one comes to the stage of Vasudeva... Vasudeva means perfect Vaiṣṇava. Do you think Kṛṣṇa accepts somebody as father, an ordinary man? No. He is perfect Vaiṣṇava. Kṛṣṇa accepts somebody as mother... Who is His mother, father? Nobody can be. He is the ādi-puruṣa. He's original person. Who can become His father, mother? But He accepts, when He descends to exhibit His līlā... Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānam [Bg. 4.7] [break] ...janma karma ca me divyam [Bg. 4.9]. Don't take ordinarily: "Oh, Kṛṣṇa is born of a father, Vasudeva, and of a mother, Devakī. That's all. We know He was born." No. One has to learn who is His father, who is His mother, how He accepts His devotee as father. That is called yo jānāti tattvataḥ. This is tattvataḥ.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa tattvataḥ, in truth, that is not so easy. It is possible for a man out of many millions of men. Manuṣyāṇāṁ sahasreṣu kaścid yatati.

So that tattvataḥ one can understand simply by pure devotional service. If you become a pure devotee, without any contamination-unalloyed devotee-then Kṛṣṇa reveals: "This is I am. I am like this." You cannot speculate upon Kṛṣṇa. That is not possible. Nāyam ātmā pravacanena labhyo na bahunā śrutena na medhayā. You cannot understand Kṛṣṇa simply because you are a learned Sanskrit scholar. You are a rascal. Kṛṣṇa is not so easy to be understood by scholarship or Sanskrit language. Don't commit this mistake. Kṛṣṇa is understood by a person to whom Kṛṣṇa reveals. That is understanding. Nāyam ātmā. This is completely said: Nāyam ātmā, nāyam ātmā pravacanena labhyo na medhayā. Because you have got a fertile brain, therefore you'll be able to understand Kṛṣṇa? No. Na bahunā śrutena. Oh, because you are very good scholar, you have studied so much... No. If Kṛṣṇa reveals to you, then you'll be able. That revelation is possible when you are a devotee. Otherwise, it is not possible. Nāyam ātmā pravacanena labhyaḥ.

So we have to wait for that opportunity when Kṛṣṇa reveals. How that revelation is possible? Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By sense perception or sense speculation you cannot. Nāmādi. Even the chanting of Hare Kṛṣṇa mantra you cannot understand. Ataḥ śrī-kṛṣṇa-nāmādi. Nāma, rūpa, līlā, parikara, vaiśiṣṭya..., everything. You cannot understand with these blunt senses. Then how? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When you engage your senses, purified senses. Sevonmukhe. Purified senses means when the senses are engaged in the service of the Lord-everything-then you can understand Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Kṛṣṇa is not your servant: "Kṛṣṇa, I want to see You." No. That you cannot see. Svayam eva sphuraty adaḥ. When He's pleased, when He sees that "Here is a pure devotee," then He reveals.

So the Pāṇḍavas were pure devotees; therefore Kṛṣṇa took his side and they became victorious in the fight. And Kṛṣṇa is always ready to give protection to His devotees. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. His sudarśana-cakra always protects His devotees. That is the position of devotee.

Thank you very much. (end)

760913SB.VRN

Śrīmad-Bhāgavatam 1.7.15

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Vṛndāvana, September 13, 1976

Pradyumna:

mātā śiśūnāṁ nidhanaṁ sutānāṁ
niśamya ghoraṁ paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tāṁ sāntvayann āha kirīṭamālī
[SB 1.7.15]

"Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus."

Prabhupāda:

mātā śiśūnāṁ nidhanaṁ sutānāṁ
niśamya ghoraṁ paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tāṁ sāntvayann āha kirīṭamālī
[SB 1.7.15]

So Draupadī's five sons were killed-five sons by five husbands. You know the history of Draupadī. She had five husbands, which is forbidden nowadays. Although in some hilly districts still this system is current, that one woman has got five or six husbands-this practice was there even in high circle-that is now forbidden. Devareṇa sutotpattiṁ kalau pañca vivarjayet. Don't try to imitate Draupadī. That is not allowed in this age.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

[Cc. Ādi 17.164]

So when Draupadī was gained by Arjuna, the five Pāṇḍavas were in the forest incognito. So when they came to their mother in jubilation, they exclaimed, "Mother, we have got a very nice jewel." So mother said, "All right, my dear sons, enjoy it, all of you, five." So on the order of mother they accepted Draupadī as a common wife. But that does not mean she had many sons. Only five sons. By the five husbands, one son. That is also another system. Not competition that each husband will produce dozens of children. No.

So when the mother understood that her sons were killed, certainly she was very, very unhappy. Mātā śiśūnāṁ nidhanaṁ sutānāṁ niśamya ghoraṁ paritapyamānā. Lamenting. That is natural. So tadārudad vāṣpa-kalākulākṣī. With tears, she was crying, and tāṁ sāntvayan, pacifying, āha kirīṭamālī. Kirīṭamālī is Arjuna. So they were directly connected with Kṛṣṇa. Draupadī's another name is Kṛṣṇā. And still they had to suffer the material pangs. Not that because one is Kṛṣṇa conscious there will be no material suffering. Actually, those who are Kṛṣṇa conscious, they have no material suffering. Although it appears that they are suffering, they are not suffering. They can accept any so-called suffering and accept it as mercy of Kṛṣṇa. They never take it as suffering. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. A devotee, when he's in suffering, so-called suffering, he accepts it as the mercy of Kṛṣṇa. Tat te 'nukampām. And he rather thanks Kṛṣṇa, that "I had to suffer many more times, but You have minimized it, giving me little suffering. So it is Your mercy." And if anyone lives on that attitude, everything taken as Kṛṣṇa's mercy, then he is guaranteed to go back home, back to Godhead. Mukti-pade sa dāya-bhāk. Dāya-bhāk means his going back to home, back to Godhead, is exactly like the inheritance of property by the son. Mukti-pade sa dāya-bhāk. So we should learn from the Pāṇḍavas that Kṛṣṇa was always present with them, still they had to suffer so much material tribulations. So they were never unhappy, neither they requested Kṛṣṇa that "My dear friend Kṛṣṇa, You were always with us. Still we had to suffer." Never expressed that. That is pure devotion. Never try to take any benefit from Kṛṣṇa. Simply try to give benefit to Kṛṣṇa. Do not take any benefit from Kṛṣṇa. This is pure devotion.

Perhaps you know that once upon a time Rūpa Gosvāmī desired that "If I would get some nice foodstuff, I would have invited Sanātana Gosvāmī and cook some nice food." He desired like that. They were living in Vṛndāvana here and there, under the shade of a tree. They had no stock, nothing. So one very beautiful girl came and offered rice, ḍāl, ghee. She said, "Bābā, we have got some festival." In this country they address saintly person as Bābā. So she offered so many things, and he immediately invited Sanātana Gosvāmī-they were living separately. And Rūpa Gosvāmī was very good cook also. So he prepared very nice preparation and offered to Sanātana Gosvāmī prasādam. So Sanātana Gosvāmī astonishingly inquired that "Where you got all these nice things in this forest?" So he told the whole story, that "In the morning I desired, and in just a few hour, time, little time, one very beautiful girl came and offered this ingredients." So after hearing the description of the beautiful girl, Sanātana Gosvāmī could understand that she was Rādhārāṇī. So immediately he chastised Rūpa Gosvāmī, that "You have taken service from Rādhārāṇī. This is not good. We are trying to give service to Rādhārāṇī, and you have taken service from Rādhārāṇī."

So this is Vaiṣṇava consideration. They are firmly determined not to bother Kṛṣṇa with anything. Simply to serve Him. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Similarly, Kṛṣṇa also finds opportunity when to serve His devotee. This is the reciprocation. The devotee wants to serve Kṛṣṇa without any return, and Kṛṣṇa also wants to serve devotee whenever there is opportunity. This is the transaction of love: not to take anything return.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ
[Cc. Antya 20.47]

This is Caitanya Mahāprabhu's teaching, that "From Kṛṣṇa's side, He may do whatever He likes"-that is full surrender-"still, He is my master. He's nobody else. He is still my worshipable master." Bhaktivinoda Ṭhākura has sung,

mānasa deho geho jo kichu mor
arpiluṅ tuwā pade nanda-kiśor

Nanda-kiśora is Kṛṣṇa. So this is full surrender. "My dear Nanda-kiśora, whatever I have got, now I am offering everything to You." What I have got? Mānasa deho geho: "I have got my body, I have got my mind, and a so-called home or a wife or a few children. What I have got? So everything is offered to You." Mānasa deho geho jo kichu mor. This is full surrender. Now he says, mārobi rākhobi jo icchā tohārā: "I am surrendering to You everything. Now if You like You can save me, or if You like You can kill me." This is full surrender.

So these Pāṇḍavas are the best example, and better than the Pāṇḍavas, there are other devotees. And the topmost surrendered devotees are the gopīs. There is no more higher exalted devotees than the gopīs. Therefore Caitanya Mahāprabhu recommended that the gopīs, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. There is no better type of worshiping Kṛṣṇa than the method by which gopīs worship Kṛṣṇa. They, their love was so intense that they did not care for any family, any honor, or any prestige-nothing. That is the highest, topmost loving stage of Kṛṣṇa. And Kṛṣṇa also loved the gopīs, so much so that Kṛṣṇa asked them that "You cannot expect any return from Me for your ecstatic love. I cannot give you. It is beyond My power." So they purchased Kṛṣṇa. And the topmost gopī is Rādhārāṇī. So we should not consider these gopīs' dealings with Kṛṣṇa as ordinary material dealings. It is not that. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. The gopīs are expansion of Kṛṣṇa's pleasure potency. That is described by Śrīla Jīva Gosvāmī. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāt. Hlādinī-śakti. Kṛṣṇa has got the pleasure potency. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies. In the Viṣṇu Purāṇa it is also said, parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Whatever we see, that is display of the potencies, different potencies of the Supreme Personality of Godhead. Just like the sun is ninety-three millions of miles away from this earthly planet. Still we are getting heat and light energy of the sun. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa's energy. Although He is in the Goloka planet, which is the topmost planet in the spiritual world… You cannot estimate the how far the spiritual world is from this material world. From material calculation they say it takes about some forty thousands of years to go to the limit of this universe. Then beyond that universe there is the spiritual world. Paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20], another nature, avyakto 'vyaktāt sanātanaḥ. Then you pass through the spiritual world, brahmajyoti. There are innumerable, unlimited number of Vaikuṇṭha planets. Then, above all of them, there is the planet Goloka Vṛndāvana, where Kṛṣṇa resides.

It is said in the Brahma-saṁhitā, goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. Goloka-nāmni nija-dhāmni. That is Kṛṣṇa's personal planet, Goloka Vṛndāvana. Goloka-nāmni nija-dhāmni tale ca tasya devī-maheśa-hari-dhāmasu teṣu teṣu [Bs. 5.43]. There are other planetary system, Hari-dhāma, Vaikuṇṭha-dhāma. Then, this is, this material world is called Devī-dhāma, and between the Goloka, between the spiritual world and material world there is…Goloka-nāmni nija-dhāmni tale ca tasya devī-maheśa-hari-dhāmasu [Bs. 5.43]. So there are so many status (?) of planetary system. Each planet is full with living entities. The spiritual planet, they are full of living entities: they are all liberated, nitya-mukta. And those who are within this material world, planets, they are nitya-baddha. Nitya-baddha, nitya-mukta. There are two kinds of living entities. The nitya-baddhas are only few, but the nitya-muktas are many, many. This material world is only one fourth energy of the creation. The three-fourths energy is in the spiritual world. And here in the one-fourth energy there are innumerable universes, and each universe is full with different types of planets, and each planet is full of living entities. But these rascals, they say it is…, there is no living entity; it is sand and rocks. So this is not the fact. You have to understand from the Vedic literature about the planets, where which planet is existing, where is spiritual world, where is material world. All informations are there. Don't speculate and simply think that this planet is full of living entities, all other planets are vacant. This is most unusual argument. There is no meaning. But we are not concerned with that. We have got our own information from the Vedas.

So Kṛṣṇa's pastimes is going on. Somewhere, or elsewhere it is going on. Therefore His pastimes are called nitya-līlā, nitya-līlā-prakāśa. This vṛndāvana-līlā is nitya-līlā: it is going on continuously somewhere or other within this material world. And the spiritual world, it is permanently there. So the Pāṇḍavas, they are associates of the nitya-līlā. They are not ordinary human beings. Wherever there is kṛṣṇa-līlā, they go. Therefore Arjuna asked Kṛṣṇa that "How can I believe that You, first of all, many millions of years ago You spoke this philosophy to the sun-god?" Kṛṣṇa replied, bahūni me janmāni… What is that verse? Ah, bahūni me vyatītāni janmāni tava cārjuna. "Arjuna, both you and Me were together, and we have passed through many different līlās. But you have forgotten; I remember." That is the difference between God and the living entities. They cannot be equal. We forget… The Māyāvādī's philosopher, they put this argument that "Because we have forgotten. Now in māyā we have forgotten that we are God." So what kind of God he is if he forgets? God never says "I have forgotten." Kṛṣṇa says, vedāhaṁ samatītāni: [Bg. 7.26] "I know past, present, future." So where is the question of forgetting? So if somebody forgets, that God is different from the God who does not forget. Therefore we have to accept two. Immediately you have to accept dvaita-vāda: one forgetting-God and one not-forgetting-God. You cannot accept one. That is not possible.

And that is the fact. Just like Kṛṣṇa says that "I remember when I spoke to sun-god. You have forgotten." So there are two. Similarly, Kṛṣṇa's another name is Acyuta. He never falls down from His position. And if we fall down from the position… Therefore we are not on the same level. We may have some power, and we can claim that "I am God"-that you can claim-but not that God, like Kṛṣṇa. Therefore two words are there: īśvara, parameśvara. In the Brahma-saṁhitā therefore it is described that īśvaras, there may be many, but not parameśvara. Parameśvara is one. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So these Māyāvādīs, they forget this, that īśvara, parameśvara, there are two words. Ātmā and paramātmā, there are two words. So they are not equal. And Kṛṣṇa says mattaḥ parataraṁ nānyat [Bg. 7.7]. He is the supermost īśvara. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Although both of us are nitya, eternal, and living entities, still, there is difference. He is supreme living entity, we are subordinate. Prabhu and aṇu. Vibhu and aṇu.

So this philosophy is perfect, and anyone who accepts this Māyāvāda philosophy, that God and living entity are on the same level, they have got poor fund of knowledge.

Thank you very much. (end)

760914SB.VRN

Śrīmad-Bhāgavatam 1.7.16

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Vṛndāvana, September 14, 1976

Pradyumna:

tadā śucas te pramṛjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā
[SB 1.7.16]

"O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head."

Prabhupāda:

tadā śucas te pramṛjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā
[SB 1.7.16]

So yad brahma-bandhoḥ. Brahma-bandhu, or kṣatra-bandhu, a person born in the family of a brāhmaṇa but has no brāhmaṇa qualifications, he is called brahma-bandhu, "friend of a brāhmaṇa." Bandhu means friend. A person, a man, his father is high-court judge. So there is no harm that he belongs to the family of such and such high-court judge-but that does not mean he is high-court judge. This should be noted. That is the difference, brāhmaṇa and brahma-bandhu. Brāhmaṇa means guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. He must have the quality, śamo damaḥ śaucaṁ titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. He must be self-controlled, controlling the mind and the senses. Then very clean, śaucam. Satyaṁ śaucam. Then titikṣā, tolerant; ārjavam, very simple. No duplicity. Simple. Ārjavam. Jñānam, full knowledge; vijñānam, knowledge applied in practical life. This is vijñānam. Just like we call science. Science means to know the thing correctly, and by practical experiment to understand the things correctly, that is vijñānam. Jñānam means theoretical knowledge, and vijñānam means practical application of the knowledge. Simply if I know "This is the qualification of brāhmaṇa," but there is no practical application, that will not do. One must pass the engineering examination and work as engineer; then he's called an engineer. One has passed the law examination and is practicing in the court, then he's lawyer. Two things required. Similarly, all these varṇa-vibhāga, divisions of varṇas… Guṇa-karma-vibhāgaśaḥ. Guṇa means he must have the necessary quality, at the same time he must work with that quality. Then he is… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13].

So here, Aśvatthāmā, he's born of a brāhmaṇa father, but his work has been proved just like a butcher. Therefore he is called brahma-bandhu. He's called not a brāhmaṇa: brahma-bandhu. Brahma-bandhoḥ śira ātatāyinaḥ. Ātatāyinaḥ, aggressor. A brāhmaṇa does not require to kill a person with weapon. No. That is kṣatriya's business. If one is actually a brāhmaṇa-of course, in the Kali-yuga such brāhmaṇa is not to be found-his simply curse is sufficient to kill a man. If a brāhmaṇa curses somebody… Just like Mahārāja Parīkṣit, he was cursed by a brāhmaṇa's son. Means not fully brāhmaṇa, not grown-up. A child, a boy twelve years old, he cursed Parīkṣit Mahārāja that "Within seven days you'll be bitten by a serpent," and it came to be true. So brāhmaṇa does not require any sword or any arrow to kill a man. His very word is sufficient. Therefore when somebody was to be killed, the brāhmaṇa would bring him to the kṣatriya-not killing himself by weapon. Just like Viśvāmitra, he wanted to kill one rākṣasī, so he came to Mahārāja Daśaratha, kṣatriya, to do the business of killing. There are so many… That is shastric evidences.

So here, a brahma-bandhu… Aśvatthāmā was born of a brāhmaṇa, Droṇācārya. But he killed the five sons of Draupadī most abominably, when they were sleeping. So what to speak of brāhmaṇa, he's less than a kṣatriya even. Because a kṣatriya also do not kill anybody while one is sleeping. A kṣatriya challenges, offers him weapon, fights, and then one of them is killed. That is… So here it is brahma-bandhoḥ ātatāyinaḥ. Ātatāyinaḥ, aggressor. Anyone who kidnaps one's wife is called aggressor. One who sets fire in your house, he's aggressor. One who is coming to kill you with weapon, he's aggressor. In this way there is a list of aggression. So aggressor can be killed immediately. If somebody is aggressor, there is no sin in killing aggressor. Enemy who sets fire to the house, administers poison, attacks all of a sudden with deadly weapon, plunders wealth, or usurps agricultural field, or entices one's wife is called an aggressor. Everything… This is Vedic knowledge. Everything has got definition.

So this Aśvatthāmā was an aggressor. Therefore Arjuna decided to kill him. He is, although he's born in a brāhmaṇa family… Naturally a person born in a brāhmaṇa family is expected to become a brāhmaṇa by qualification. That was the training. The brahmacārī… Generally the sons of brāhmaṇa and kṣatriyas especially, these two sects, up to vaiśya, they were trained up as brahmacārīs. And śūdras were not interested. The door is open for everyone, but the lower class, except brāhmaṇa, kṣatriya, they are not interested to become brahmacārī or their parents are not interested. Just like we are going to open this brahmacārī school, or āśrama, but I am doubtful whether we'll get many children. Because in this age people are interested to become śūdras. Nobody is interested to become brāhmaṇa. Technology. Technology means śūdra. Technology is not the business of a brāhmaṇa, kṣatriya, or vaiśya. No. Just like blacksmith, goldsmith, carpenter, craftsman. These are technology. They are meant for the śūdras. Brāhmaṇas, they are to be trained up how to become truthful, how to become controller of the senses, how to become simple, how to become tolerant. In this way. Kṣatriya-how to become strong, stout, brave, no going away when there is challenge, not to go away from fighting, to possess land, to rule over, īśvara-bhāvaś ca, and charity. These are the kṣatriya qualifications. The charity was given by the kṣatriyas. Even there are instances that Muhammadan rulers in this country, they also gave in charity land and temple in Vṛndāvana. There are many instances. Aurangzeb gave some land, Jahangir gave some land. There is still one temple, it was constructed by Jahangir, and the other side of the Yamunā there is a village called Jahangir-pura. That village was given to the brāhmaṇas for maintaining the temple. So charity, that is kṣatriya's business, and perform yajñas, give in charity, to rule, not to go away from fighting, challenge, very strong, stout-these are kṣatriya qualification. And the vaiśya qualification-agriculture. Kṛṣi. Kṛṣi-gorakṣya, and cow protection. Kṛṣi-gorakṣya-vāṇijyam. And if there is excess, then vāṇijya, trade. Otherwise there is no question of trade. And vaiśya… And śūdra, paricaryātmakam [Bg. 18.44]-to work for some payment. That is this blacksmith, goldsmith, weaver. You take some work from him and pay him something, maintain him. That is śūdra. So in the śāstra it is said, kalau śūdra-sambhavaḥ. In the Kali-yuga almost everyone is a śūdra. You'll find they're interested in accepting some service. Even one is born of a brāhmaṇa family, he is looking after some good job. That is śūdra mentality. That is not brāhmaṇa's business. Brāhmaṇa will not accept anyone's service, neither the kṣatriyas, neither the vaiśyas. Only śūdras.

So considering all these points, Aśvatthāmā is accepted here as brahma-bandhu. And at the same time he's aggressor. Brahma-bandhoḥ ātatāyinaḥ. Therefore Arjuna promised, "I shall kill him." Arjuna did not promise to kill a brāhmaṇa. No. That was not his business. Because he's proved to be brahma-bandhu and ātatāyinaḥ, he deserved to be killed. Therefore it is sanctioned (?). So, next verse you can read. This verse is finished.

Pradyumna:
iti priyāṁ valgu-vicitra-jalpaiḥ
sa sāntvayitvācyuta-mitra-sūtaḥ
anvādravad daṁśita ugra-dhanvā
kapi-dhvajo guru-putraṁ rathena

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher."

Prabhupāda: So "Arjuna, who is guided by the infallible Lord as friend and driver." Kṛṣṇa's name is Acyuta. Cyuta means fallen, and acyuta means never fallen. The Māyāvādī philosophers, they foolishly say that when God becomes entangled by māyā, He becomes a living entity-jīva-bhūta. Jīva means when He forgets that He is God, then he becomes a jīva, living entity. This is Māyāvādī philosophy. But how God can degrade to become a man or an animal? He is Acyuta; He never falls. Otherwise how He is God? If God also falls… Just like we fall down… Aśvatthāmā, he is son of a brāhmaṇa, but he is fallen to become a butcher because he's a living being, he's different from God. In another place we find Kṛṣṇa says to Arjuna that both Arjuna and Kṛṣṇa was present when the Bhagavad-gītā instruction was given to sun-god millions of years ago. Kṛṣṇa said that "You have forgotten. I did not." So this is Acyuta. He never falls down from any standard. He is always perfect, complete.

So one who is not complete, he's jīva. Aṇu and vibhu. Vibhu, there are many examples. Just like fire, blazing fire, you have got experience. And there are sparks. The sparks fall down sometimes and become extinguished, without any illumination, without any burning power. When…, so long the spark is within the fire, it has got the same quality, illumination and burning quality. But as soon as falls down-extinguished, no more illumination, no more burning power. So our position is like that. Although we are part and parcel of God, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], because we have cyuta, fallen down from our spiritual atmosphere… Just like spiritual atmosphere, Kṛṣṇa's friends, cowherd boys, they're playing with Kṛṣṇa. That is also playing. And here in this material world the boys they also play football play. But these two plays are different. One is spiritual and another is material. The same example: the spark, when it is with the fire, it is illuminating and burning, but when the sparks fall down, they may fall down on the ground. There are three chances. One chance is the spark falls down on dry grass-then there is fire. As soon as the spark falls down on the dry grass there is fire for some time. And when the spark falls down on the ground, it is extinguished. And when the fire, spark, falls down on the water, then it is not only extinguished; it becomes no more inflammable. Very difficult to inflame. Similarly, when we fall down from the fire, spiritual world, we associate with three qualities. Puruṣaḥ prakṛti 'stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. This is the statement of Bhagavad-gītā. Prakṛti-jān guṇān. In the prakṛti, in this material world, there are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So there is chance… When you fall down, you can fall down anywhere. This example, the same example. A spark falls down from the original fire, so it can fall down on the dry grass, it can fall down on the water, it can fall down on the ground. There are three chances. Similarly, when the living entity, originally part and parcel of God, the same quality… Not the same quantity. Just like spark and fire, they are same quality but not same quantity. Fire is very big; therefore the big fire is acyuta. It is never degraded. But the small fire is degraded.

So when Kṛṣṇa comes, big fire comes, He is not degraded. He's acyuta. He is… Don't think that because Kṛṣṇa has come in this material world, so He is also affected by the material qualities. No. In Bhāgavata it is said, etad īśanam īśasya. This is controlling power. Although He comes in this material world, He's not affected by the material qualities. He's not fallible; He's Acyuta. Therefore Kṛṣṇa is described as acyuta. When Arjuna was asking Kṛṣṇa to move his chariot, so he addressed Him as Acyuta. Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Why Acyuta? Because Kṛṣṇa is the Supreme Lord and Arjuna is living being, entity. Arjuna is servant and Kṛṣṇa is the master. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. How the servant can order the master? It is not the etiquette, neither it is possible. Therefore Arjuna reminded Kṛṣṇa, "Acyuta, my dear friend, You are Acyuta, never fallible. You promised that You shall drive my chariot. So now because You are my driver, I'm asking You to follow my orders. Don't be sorry. Acyuta." This is the purpose. Therefore senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. In this way we find Kṛṣṇa never failed in His promise. He remained always… When He was pierced with the arrows… Sometimes the chariot driver is killed. the horses are killed to make the enemy inactive. Because without horses, without chariot driver, how he can drive?

So Kṛṣṇa is Acyuta. He never falls. So this is a false theory that when God falls down He becomes a jīva, and when He is again revived in His original position, He becomes God. This is nonsense theory. It has no meaning. God never falls down. But rascals, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], because they're rascals, they think Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhāḥ. Therefore Kṛṣṇa's līlā in Vṛndāvana, so many rascals, they think that Kṛṣṇa's dealing with the gopīs is the same as one young man or young boy plays with other young girls. No. They are different. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. This dealing, in this material world, between young boys and girls, they're material. They're simply a reflection of the original dealings. The verse in the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. From Brahman everything is emanating. Without being in Brahman, nothing can be manifest or existing within this world. So these love affairs between young girls and young boy, is there in Brahman. That is the dealing of Kṛṣṇa and the gopīs. So that dealing is pervertedly reflected within this material world. It is not the same thing. It is different. But those who are not in the knowledge, they take it that the dealings… Idam Viṣṇu and the vraja-vadhū… It is so nice that actually if one hears about the dealings of the gopīs and Kṛṣṇa, then he becomes so elevated in devotion that he forgets the lusty dealings between man and woman. That is the result. It is stated in the Bhāgavatam, apahinoti, bhaktiṁ pratilabhya apahinoti kāmam.. If one is eligible to hear the dealings of gopīs and Kṛṣṇa, the result will be he'll forget the lusty desires of this material world. Therefore it is not for all. These dealings of gopīs and Kṛṣṇa is meant for the liberated person. They can hear, not the ordinary persons. Therefore this kṛṣṇa-līlā is given in the Tenth Canto of Śrīmad-Bhāgavatam. So don't jump over. First of all you try to understand Kṛṣṇa, Acyuta. Janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ svarāṭ [SB 1.1.1]. To understand Kṛṣṇa, not only… The Bhagavad-gītā is the ABCD, and Śrīmad-Bhāgavatam begins when one is actually Kṛṣṇa conscious. Sarva-dharmān parityajya mām ekam [Bg. 18.66]. Then Śrīmad-Bhāgavatam begins. So don't jump over the kṛṣṇa-līlā or jump over Rādhā-kuṇḍa unless you are a liberated person. This is the instruction. Acyuta. You must be also acyuta-not falling down from the standard of pure devotional service. Acyuta-gotra.

A Vaiṣṇava, when he's asked about his identification, he gives acyuta-gotra. "Now I belong to the Acyuta, not to my original family." Therefore for a sannyāsī, when he's asked "What is your identification?" it is said, pūrvāśrama. Pūrvāśrama means "Formerly I belonged to such and such family. Now I belong to the family of Kṛṣṇa, acyuta-gotra." This is the etiquette. One should not… Sannyāsī should not be inquired about his identification because he has given up the family relationship. So he should not be bothered. That is not etiquette. Even somebody inquires, he should inquire like that, pūrvāśrama: "What was your pūrvāśrama? Before taking sannyāsa, what was your identification?" So to take sannyāsa means to become in the family of Acyuta. Acyuta-gotra. Gotra means family. In Indian system there are gotras of big, big ṛṣis' name: gautama-gotra, kaśyapa-gotra, vasiṣṭha-gotra. Like that. So they are coming in disciplic succession, or family. All of them were gṛhasthas. Some of them are coming from the family, and some of them are coming from disciplic succession, but both of them are of the same gotra. So therefore it is understood, acyuta-gotra. Those who are renounced order of life, they are called acyuta-gotra.

Thank you very much. (end)

760915SB.VRN

Śrīmad-Bhāgavatam 1.7.18

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Vṛndāvana, September 15, 1976

Pradyumna:

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyāṁ
yāvad-gamaṁ rudra-bhayād yathā kaḥ
[SB 1.7.18]

"Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahmā fled in fear from Śiva."

Prabhupāda:

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyāṁ
yāvad-gamaṁ rudra-bhayād yathā kaḥ
[SB 1.7.18]

So here is one reference that Lord Brahmā was pursued by Lord Śiva when Brahmā was running after his beautiful daughter. So similarly, here, Aśvatthāmā, he knew that Arjuna is coming to kill him, so he was running very swiftly. Āpatantaṁ sa vilakṣya dūrāt. From distant place, when he saw that Arjuna was coming… So dehātma-buddhi. This is the distinction between person in bodily concept of life and person who is liberated from the bodily concept of life. So when Durvāsā Muni cursed or wanted to kill… What is the king? Ambarīṣa Mahārāja. So Ambarīṣa Mahārāja was a devotee. Unnecessarily he was harassed by Durvāsā Muni, but because Ambarīṣa Mahārāja was a pure devotee, advanced, he was not afraid of being killed. He was not afraid. There are many instances. Just like Prahlāda Mahārāja. He was attempted to be killed by his father so many times, but he was never afraid. Although he was five-years-old boy, but he was not afraid.

So that is the distinction between an advanced devotee and ordinary man. Dhīras tatra na muhyati [Bg. 2.13]. Death means changing of the body. So there is nothing to be very much afraid of, but one is afraid of death because at the time of death the tribulation, the miserable condition of the body is very, very severe-so much severe that one cannot remain. He has to give up this body. Just like sometimes out of disappointment, too much suffering, one commits suicide-death. So death means very, very painful, as much as birth is also very, very painful. Therefore Kṛṣṇa presents, janma-mṛtyu-jarā-vyadhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One who is intelligent enough, he should always keep before him the sufferings of birth, death, old age, and disease in front. (aside:) You can, side. Birth, death, old age and…, they are very suffering condition, but if one is advanced devotee, he's not afraid of. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. Nārāyaṇa-parāḥ, he's never afraid of. Death is coming, that's all right. What is the wrong there? Provided he knows that "After giving up this body, I am going to Kṛṣṇa"? Dhīras tatra na muhyati. He's dhīra. One who is dhīra, he's not afraid of.

So we have to become dhīra. Then we shall not be afraid of death. Unless we are dhīra… There are two classes of men: dhīra and adhīra. Dhīra means one who is not disturbed even though there is cause of disturbances. One may not be disturbed when there is no cause of disturbances. Just like we are not, now at the present moment, we are not afraid of death. But as soon as we find there is earthquake, and we are afraid of this building may fall down, the cause of disturbances, then we become very much disturbed-sometimes screaming. So one who is not disturbed, even there is cause of disturbance, he is called dhīra. Dhīras tatra na muhyati. This is the statement of Bhagavad-gītā. We have to become dhīra from adhīra. But this Kṛṣṇa consciousness movement is so nice that adhīra can be dhīra. This is the profit of this movement. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. This Kṛṣṇa consciousness movement is pleasing to both the classes of men, namely the dhīra and the adhīra. It is so nice. Dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. This was introduced by Caitanya Mahāprabhu and followed by the six Gosvāmīs. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

So this is the movement how to make an adhīra dhīra. Everyone is adhīra. Who is not afraid of death? Who is not afraid of…? Of course, they are too much agnostic, they forget. But there is suffering. We can see how one suffering at the time of death. There are some men dying… Nowadays it has become a very common… Coma. One is lying in the bed for weeks, two weeks, crying. The life is not going. Those who are very, very sinful. So there is great pain at the time of death. There is great pain at the time of birth, and there is pain when you are diseased, and there are so many pains when you're old. The body is not strong. We suffer in so many ways, especially rheumatism and indigestion. Then blood pressure, headache, so many things. Therefore one should be trained up how to become dhīra. These things, disturbances, make us adhīra, and we should be trained up to dhīra. That is spiritual education. One has to know it. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. These sufferings, mātrā-sparśāḥ, tan-mātra. On account of the senses, sense perception, we suffer. And the senses are made of material nature. So one has to become above the material nature, then he can become dhīra. Otherwise, one has to remain adhīra. Dhīrādhīra-jana-priyau priya-karau.

So Aśvatthāmā became very much disturbed. Tam āpatantaṁ sa vilakṣya dūrāt kumāra-hā. Hā, from hananam, killing. So he is described here not as Aśvatthāmā, (but) kumāra-hā, one who killed the five boys of Draupadī, kumāras, boys. Boys are called kumāra. Prahlāda Mahārāja has said kaumāra. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. So from the childhood… Because here kumāra-hā. They were innocent boys, they were killed. So we do not know whether I am a kumāra or I'm old man, there is no certainty of death. Any moment death can take place. Not that "I am now kumāra, I can play. When I shall become old man, I shall chant Hare Kṛṣṇa." This is not a very good policy. Prahlāda Mahārāja says, "No. Immediately." Kaumāra ācaret prājño dharmān bhāgavatān iha. Therefore the children, those who are actually dhīra, Vaiṣṇava, they should give education to the children. What education? Not this so-called technical education or smoking education, drinking education and so many rascal education. This is not education. Education means bhāgavata education: to understand God. That is wanted. Athāto brahma jijñāsā. Education should be given in such a way that the student should be very, very inquisitive. Inquisitive what about? Inquisitive about Brahman, not about this body. The body is matter, and the spirit soul is Brahman. Athāto brahma jijñāsā. This is human life. One should be inquisitive to know about spiritual life, what is spirit soul. That is the first education. But where is that education? There is no such education. Prahlāda Mahārāja teaches that immediately, from the beginning of life, as soon as one is four or five years old, he should be educated about Brahman. That is called brahma-jijñāsā. Beginning. That is wanted. And for him there is need of guru. One who is inquisitive or serious about inquiring about Brahman, he requires guru. Guru is not a fashion. Guru is necessity. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Tad-vijñānam. Tad-vijñānam means spiritual education. For material education there is no need of guru. You keep… Guru, of course required, but guru means to inquire about spiritual subject matter. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Uttamam. Uttamam means udgata-tamaṁ yasmāt. Tamam means darkness. This world is darkness. Everyone, we know, as this material world is dark. And because it is dark there is need of the sunshine, there is need of the moonshine, there is need of electricity, there is need of fire. Because it is constitutionally dark. And the Vedic injunction is tamasi mā: "Don't remain in darkness." Jyotir gama: "Go to the light." And our Caitanya-caritāmṛta, Kavirāja Gosvāmī, he gives what is that light:

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra

That light is Kṛṣṇa. And anything which is not Kṛṣṇa… Kṛṣṇa is everything, but to make a general division, māyā, that is andhakāra.

So we should not remain in māyā. We should remain always in Kṛṣṇa consciousness. Then our life is successful. Otherwise we shall continue the life of darkness, uttamam. Udgata. Tama, darkness. You have to pass over this darkness. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Here in the dark… Just like in the darkness if you walk, in every step there is danger. Every step there is danger. Padaṁ padaṁ yad vipadām. If you want to avoid this dangerous life in darkness, then you must take to Kṛṣṇa consciousness. Kṛṣṇa-sūrya-sama; māyā haya andhakāra. Māyā is andhakāra. Yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra. The sūrya, as soon as there is sunshine, the darkness automatically goes away. So if you keep Kṛṣṇa always in view in your brain, within your heart… Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. If you simply keep Kṛṣṇa within the heart… Man-manā bhava mad-bhaktaḥ. Kṛṣṇa says, man-manā bhava mad-bhaktaḥ. Then your life is success. Otherwise, in the darkness, there is always danger in every step. Padaṁ padaṁ yad vipadām.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

This is the version of Śrīmad-Bhāgavatam. Take shelter of Kṛṣṇa. Samāśritā ye pada-pallava-plavam. Pada-pallavam, lotus feet of Kṛṣṇa, yaśo murāreḥ. Murāri is Kṛṣṇa. One who has taken shelter of the lotus feet, which is compared with a boat, plavam, then he has nothing to fear from this material ocean of darkness. And this place, this material world, which is darkness, and where there is danger, step by step… Padaṁ padaṁ yad vipadāṁ na teṣām. Teṣām, for them, it is not for them. It is for the persons who want to remain in the darkness. And one who does not want to remain in darkness, for him, tasmād guruṁ prapadyeta [SB 11.3.21]. He has to take shelter of the bona fide guru.

If you are serious about not remaining in darkness, as it is said in the Vedas, tamasi mā jyotir gama. If you take this instruction of Vedas… Vedic instruction you have to take. Otherwise you'll suffer. That is Vedas. Why Veda is there? To give you intelligence. Caitanya-caritāmṛta it is said, anādi-bahirmukha jīva kṛṣṇa bhuli' gela ataeva kṛṣṇa veda-purāṇa karila [Cc. Madhya 20.117]. These rascals, anādi-bahirmukha jīva, bereft of Kṛṣṇa consciousness, jīva, they do not know when they have forgotten Kṛṣṇa. Anādi. Anādi means even before creation. Before creation. Long, long period. So anādi-bahirmukha jīva kṛṣṇa bhuli' gela ataeva kṛṣṇa veda-purāṇa… What is the meaning of these Vedas and Purāṇas? To remind us about Kṛṣṇa. So how we'll understand Vedas and Purāṇas? Tasmād guruṁ prapadyeta [SB 11.3.21]. You have to go to the guru. Why? Jijñāsuḥ śreya… If you want to know the real life, then you have to go to guru. Jijñāsuḥ śreya uttamam. Then what is the sign, what is the symptom of such guru where I shall get real information? That is also stated. Jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam. One who is fully aware of the transcendental science or words, śabda, śabda-brahma. Śabda-brahma means Vedic literature. One is completely in awareness of Vedic knowledge. Śābde pare ca niṣṇātam. Niṣṇātam means one has taken a dip in the ocean of this Vedic literature. Niṣṇātam. And what is the result? Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. The Supreme Brahman… Brahman, Paramātmā, Bhagavān. Brahmaṇi, either of them. But Bhagavān is the best. Or, if you cannot approach Bhagavān, the Supreme Personality of Godhead, Brahman is also. Because if one is in Brahman, he has a chance to make further progress.

But in Kali-yuga it is very difficult to go very slow. Therefore Kṛṣṇa, Caitanya Mahāprabhu and all the śāstras, they are giving directly in touch with Kṛṣṇa. Step by step, it is very difficult. So that is the special gift in this age. That is said in the Śrīmad-Bhāgavatam, that in this age there is a special gift. What is that special gift? Kīrtanād eva kṛṣṇasya. Kalau… In this age this world is full of faults, but there is one facility: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. One can become liberated and go back to home, back to Godhead. Therefore the Kṛṣṇa consciousness movement is there to take kṛṣṇa-kīrtana very easily. We have got report from Europe, in Yugoslavia people are chanting Hare Kṛṣṇa mantra even there, in Yugoslavia. That is a Communist country, is it not? What is that place, Yugoslavia? They are taking very nice part in chanting Hare Kṛṣṇa mantra. So as Caitanya Mahāprabhu said, that there is no question of language difficulty. Hare Kṛṣṇa mantra is so nice that any part of the world or any part of the universe you can go and chant, and it will be appreciated. There is no need of language difficulty. So take this Hare Kṛṣṇa mantra, chant yourself, preach all over the world. Everyone will be happy and there will be no more fearfulness from death. Dhīras tatra na muhyati [Bg. 2.13]. No more death.

Thank you very much. (end)

760916SB.VRN

Śrīmad-Bhāgavatam 1.7.19

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Vṛndāvana, September 16, 1976

Prabhupāda: Slow, just to drive the flies.

Pradyumna:

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam
astraṁ brahma-śiro mene
ātma-trāṇaṁ dvijātmajaḥ
[SB 1.7.19]

"When the son of the brāhmaṇa (Aśvatthāmā) saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmāstra (nuclear weapon)."

Prabhupāda:

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam
astraṁ brahma-śiro mene
ātma-trāṇaṁ dvijātmajaḥ
[SB 1.7.19]

So this dvijātmaja, son of a brāhmaṇa. He's not addressed as a brāhmaṇa because his actions are different. Unless one acts as a brāhmaṇa, he's not accepted as a brāhmaṇa. This is the Vedic system. Lakṣaṇam.

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

Lakṣaṇam. Brāhmaṇa's lakṣaṇam, kṣatriya's lakṣaṇam. Lakṣaṇam means symptoms. One must act as a brāhmaṇa. So he is accepted as brahmātmaja. Of course, everyone can claim that his father is like that. But that does not mean he has acquired the father's qualifications. That is not meaning. And onward the son may claim that "Such and such big man is my father." Of course, from social point of view, we sometimes give respect, as it will be seen. Aśvatthāmā, because he happened to be a great personality, Droṇācārya, so he was excused from capital punishment. Otherwise, Arjuna decided to kill him. But because he was a very great man's son, guru-putra, considering that "If he dies, then guru's wife will be very much unhappy," Draupadī advised… She was unhappy on account of death of her sons. So they considered that Aśvatthāmā's mother, she's innocent, but on account of the son's death, she would be unhappy. So considering all these points he was excused from the capital punishment.

So yadā aśaraṇam ātmānam aikṣata. He was running on on the back of a horse, but when he saw that Arjuna is coming nearer, so he has no other alternative, protection. Then he thought of the brahmāstra. Brahmāstra is the last weapon. Just like it is similar to modern nuclear weapon, brahmāstra. As by releasing nuclear weapon there is radiation, similarly, we have got description that when Aśvatthāmā released his brahmāstra, there was a big radiation, people were feeling very terrible heat. And then Kṛṣṇa informed that "This heat is due to the Aśvatthāmā's release of brahmāstra," and Arjuna was advised counteract it. Now they do not know how to counteract this nuclear weapon. Formerly they knew. I throw one kind of weapon, and if you are expert, you can counteract it. Now they have discovered the nuclear weapon, but they have not yet discovered the counteraction. Fight means I show some expert fighting craft or experiencing. The opposite party must also show something better than that. That was fighting. And in this way when one party fails, he's killed. And if he's killed then war stops. No more war. This was the system.

So Aśvatthāmā was thinking of this brahmāstra. Astraṁ brahma-śiro mene ātma-trāṇaṁ dvijātmajaḥ. Hopelessly. So far, of course, I know that this nuclear weapon was already discovered by the German people and Hitler, it is said that he did not use it. Because he knew it that "If I throw this nuclear weapon there will be devastation." So from this point it can be considered that he had some human consideration. So he's advertised very adversely, but if it is a true fact, then how he could have this human consideration that he did not throw the nuclear weapon? And this was taken by the Americans and it was thrown in Japan. That is the history so far we know. So anyway, as we have got experience, the nuclear weapon is very, very dangerous. Similarly the brahmāstra is also very, very dangerous. And another weapon, they knew this art, śabda-vedhī. Śabda-vedhī means if I throw some arrow, it will go to my enemy wherever he is. A little sound of the enemy will attract this weapon, and it is sure to kill my enemy. Śabda-vedhī. There are many instances in Rāmāyaṇa, Mahābhārata. Śabda-vedhī-vāk.

So such warfare of mantra, very subtle. This, at the present moment this warfare is carried on gross weapons. But finer than that, there is mantra war. By mantras the warfare can go on. So this warfare is mantra. That is… Just like indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. It is said in the Bhagavad-gītā that the indriyāṇi, so far our body's concerned, the indriyas, the senses are prominent. But more important than the senses, above the senses is the mind. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. So as we have discovered so many weapons… That is gross, to be handled by senses. Even this nuclear weapon, it is handled by the scientists. But it is not by mantra. That science is still to be discovered by the modern scientists, how to… Or just like this mantra. Snake-charming mantra still there are. You are dealing the snake poison with some counter medicine.

This is one kind of treatment. But there is another kind of treatment. That is called mantra, by chanting mantra. Or by herbs you can counteract snake bite. Still, there are in India. Therefore Cāṇakya Paṇḍita said that mantrauṣadhi-vaśaḥ sarpaḥ. Sarpa means snake. It can be brought under control by mantra and herbs. Still, in our Māyāpura some Mohammedans, they know how to use these herbs and mantras for treating snake bites. In Māyāpura there are many snakes, and occasionally snakebite cases are there. But they treat it. And mantra has got power. It has been seen by many medical men in Lucknow. That's a long story.

So mantra is powerful. This is mundane. Now you can imagine how spiritual mantra is powerful. Even in mundane world the mantra acts. This is very subtle thing. Then how much… Because

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

So gross understanding-the senses, the body, directly sense perception-this is gross. I see you, you see me. I touch you, you touch me. I taste something… This is gross. Above this gross there is mental platform. So mantra is also on the mental, little above, intelligence. And above that there is spiritual platform. So if on the material platform, mental platform, the mantra can act so wonderfully, how much spiritually the mantra can benefit you. You have to simply imagine. So this Hare Kṛṣṇa mantra is completely spiritual. If you chant it, spiritually enlightened, then surely it will act. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. It will act. Therefore chanting is so important.

Chanting is not… Narottama dāsa Ṭhākura said this sound vibration is not this material sound. Kṛṣṇa is not material sound. It is Kṛṣṇa, spiritual. Abhinnatvān nāma-nāminoḥ. There is no difference between Kṛṣṇa, the Supreme Personality of Godhead, and His holy name, Kṛṣṇa. There is no difference.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

As Kṛṣṇa is pūrṇa, perfect, complete, śuddha, without any material contamination. Pūrṇaḥ śuddho nitya, eternal. Pūrṇaḥ śuddho nitya-muktaḥ. Mukta means not of this material world. Mukti means anything which does not belong to, in this material world. That is called mukti. So the holy name, chanting of holy name, if we act it properly, without any offense, then we are directly in connection with Kṛṣṇa. There is no doubt. Pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ.

And Narottama dāsa Ṭhākura therefore says that this holy name of Kṛṣṇa is imported from Goloka Vṛndāvana. It is not material sound. Golokera prema-dhana hari-nāma-saṅkīrtana. It is not ordinary sound. Don't take it as ordinary. Śabde-sāmānya buddhir hari-nāmni. That is nārakī-buddhi. Just like to consider the Deity as made of stone. Arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ, to consider guru as ordinary human being. Similarly, to think śabde-sāmānya buddhiḥ, the holy name of the Lord as ordinary sound vibration, that this… That is nārakī. That is not considered by spiritually enlightened persons. But those who are rotting in hellish condition, for them these are the consideration. Patthār pūje hari mile(?). They think that they are worshiping patthār. These rascals say patthār pūje hari mile to me pūju pahāḍa(?). They think, he's such a rascal, he's thinking that the Deity is patthār or stone. But it is not like that. It requires good brain to understand how Kṛṣṇa can appear in a form which can be seen by us. How Kṛṣṇa can appear in a form of sound which we can hear. It is for our benefit. Not that it is material. Therefore Narottama dāsa Ṭhākura says, golokera prema-dhana hari-nāma saṅkīrtana. Hari-nāma-saṅkīrtana is not ordinary sound. Don't treat it as ordinary sound. It is the… Just like we, by radio we can send message from Europe, it may come to India. [break] …such powerful machine and you can talk. That is possible. But that is not this sound. Golokera prema-dhana hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. So don't think that this hari-nāma-saṅkīrtana is ordinary vibration of this material world. Never think so. You should immediately see that the saṅkīrtana, Hare Kṛṣṇa, is Kṛṣṇa and Rādhā. Harā and Kṛṣṇa. Rādhā-Kṛṣṇa or Sītā-Rāma or Lakṣmī-Nārāyaṇa. Any form of the Lord Viṣṇu. Hare Kṛṣṇa means the Supreme Lord and His spiritual potency.

So we address; Hare, "Oh, the energy, spiritual energy of the Lord," and Kṛṣṇa, "O the Supreme Lord," Hare Rāma, the same thing. Paraṁ Brahman. Rāma means Paraṁ Brahman, Kṛṣṇa means Paraṁ Brahman and… So what is the meaning of addressing, "He Kṛṣṇa, He Rādhe, He Rāma." Why? There should be some… Why you are asking? That "Just engage me in your service." That is taught by Śrī Caitanya Mahāprabhu.

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

This is our prayer. It is not our prayer that, "O Kṛṣṇa, O Rāma, give me some money, give me some woman." No. This is not the prayer. Of course, in the neophyte stage they can pray like that, but that is not, I mean to say, śuddha-bhakti, pure devotion.

Pure devotion means to pray to the Lord, begging some service. "My Lord, kindly engage me in Your service." That is the perfection of life, when one is engaged in the service of the Lord in love. You can become a very great saint and live in a secluded place and become puffed-up that you have become very great personality, and people may come to see him, that "He's not to be seen, he's engaged in chanting." My Guru Mahārāja has condemned this. He said, mana tumi kisera vaiṣṇava. "My dear mind, your mental concoction, you are thinking that you have become a very big Vaiṣṇava. You do not do anything and sit down in a secluded place and imitating Haridāsa Ṭhākura, chanting. So you are a nonsense." Mana tumi kisera vaiṣṇava. Why? Nirjanera ghare, pratiṣṭhāra tare. To get some cheap adoration as a great chanter. Because if one is actually chanting, why he should be attracted by woman and biḍi? If he is actually in such position like Haridāsa Ṭhākura then why he should be attracted by material things? That is a false show only. That is not possible for ordinary person.

Therefore ordinary person must be physically engaged. That is not physical, that is also transcendental. Always busy in some business of Kṛṣṇa consciousness. That is wanted. Not that, "Oh, I have become a great scholar and I have now learned how to become a great Vaiṣṇava. I chant sixty-four rounds, and think of my wife somewhere, and then good-bye to Govindajī and leave Vṛndāvana." These rascaldom do not follow. Govindajī drives such rascals away from Vṛndāvana. So Vṛndāvana, one who is living in Vṛndāvana, he must be very anxious how to spread the glories of Vṛndāvana-candra all over the world. That is wanted. Not that Vṛndāvana-candra is my private property and I sit down in a place and lick up. No, that is not wanted. That is not wanted. That is condemned by my Guru Mahārāja.

So mana tumi kisera vaiṣṇava. He says, "What kind of Vaiṣṇava, rascal, you are." Nirjanera ghare pratiṣṭhāra tare. "Simply for cheap adoration you are living in a secluded place." Tava hari-nāma kevala kaitava. Your chanting of so-called Hare Kṛṣṇa mantra is simply cheating. He has said that. One must be ready very vigorously. And that is Caitanya Mahāprabhu's also order. Caitanya Mahāprabhu never said that "You chant." He has given certainly the chanting, but so far His mission is concerned, He said that "Everyone of you become guru." Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. And deliver, preach, that people understand what is Kṛṣṇa.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Pṛthivīte āche yata nagarādi. That is His mission. It is not that "Become a big Vaiṣṇava and sit down and imitate." This is all rascaldom. So don't follow this thing. So at least we cannot advise you in that way. We have learned from our Guru Mahārāja that preaching is very, very important thing, and when one is actually an experienced preacher, then he is able to chant Hare Kṛṣṇa mantra without any offense. Before that, this so-called chanting of Hare Kṛṣṇa mantra, you may practice without any offenses… And giving up all other business to make a show of a big Vaiṣṇava, that is not required. Thank you very much. (end)

760917SB.VRN
Śrīmad-Bhāgavatam 1.7.20-21

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Vṛndāvana, September 17, 1976
Pradyumna:

athopaspṛśya salilaṁ
sandadhe tat samāhitaḥ
ajānann api saṁhāraṁ
prāṇa-kṛcchra upasthite
[SB 1.7.20]

"Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons."

tataḥ prāduṣkṛtaṁ tejaḥ
pracaṇḍaṁ sarvato diśam
prāṇāpadam abhiprekṣya
viṣṇuṁ jiṣṇur uvāca ha
[SB 1.7.21]

"Therefore a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa."

Prabhupāda:

athopaspṛśya salilaṁ
sandadhe tat samāhitaḥ
ajānann api saṁhāraṁ
prāṇa-kṛcchra upasthite
[SB 1.7.20]
tataḥ prāduṣkṛtaṁ tejaḥ
pracaṇḍaṁ sarvato diśam
prāṇāpadam abhiprekṣya
viṣṇuṁ jiṣṇur uvāca ha
[SB 1.7.21]

So necessity has no law. This brahma-bandhu, he knew how to create this brahmāstra. He learned it. But he knew it also that this weapon is not to be used generally. In very, very rare cases this should be used. As I explained, that atomic bomb, the nuclear weapon, is not used when there is fight between two dogs. It is not so insignificant. When the fight is very severe, just like your country used this nuclear bomb. When the Japanese people dared to attack your Pearl Harbor, at that time, your President was Mr. Truman. So it was not to be used, but he took little more precaution. Anyway, such weapon, deadly weapon, should not be used ordinarily. Therefore here it is said that prāṇa-kṛcchra upasthite. He knew that Arjuna was after him, and there is no escape. He would be killed. So whatever last resort he knew, he used that knowledge to throw brahmāstra so that the other party may be killed altogether. But ajānann api saṁhāram. He was not willing, but he did not know how to withdraw that. Formerly they used to know it. They could throw one brahmāstra, and if he likes he can withdraw. Or the other party he, can nullify it. This is warfare. But he did not know that. How to counteract it, he did not know that.

Another point is here. Athopaspṛśya salilam: this mantra weapon is so strong that it can be manufactured simply by touching water with mantra. Just like we take mantra, apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā yaḥ smaret puṇḍarīkākṣaṁ sa bāhya. The same process. Do not think that it is some ritualistic external. No. It has got meaning. If you can chant the mantra properly, if you follow the rules and… You must be expert in chanting mantra. Hare Kṛṣṇa mantra we are chanting, and Haridāsa Ṭhākura is also chanting. So Haridāsa Ṭhākura, how advanced he was just imagine. He was a young man, and a very nice, beautiful prostitute came there at dead of night, wanted to enjoy his company, and he said simply, "Very good idea. Please sit down. Let me finish my Hare Kṛṣṇa mantra." Is it possible for ordinary man? No. It is not possible. That means he was expert, he was advanced. Caitanya Mahāprabhu has advised, ihā haite sarva-siddhi haibe tomāra. Caitanya Mahāprabhu has said, "Simply by chanting you'll get all success of life." Sarva-siddhi. It is Caitanya Mahāprabhu's blessing. Ihā haite sarva-siddhi haibe tomāra. By simply chanting one gets the highest perfection. That is Caitanya Mahāprabhu's blessing and gift. So we should be very careful and follow the regulative principles. Then automatically you'll be perfect. There is no doubt about it. Mantra… Just like sometimes the snake-charming mantra can be purchased in the market. But if you do not make yourself perfect about chanting the mantra, it will not be effective.

I'll give you one practical instance. It is not a story; it is a fact. It was spoken… Perhaps some of you know that my friend who came here, Dr. Ghosh. He told me when they were students, there was a case. In Lucknow University they were students. So there is a big building, and two, three snake-biting case happened. So some snake charmer was invited to find out the snake and take him. So he came. He came and took it away, the snake. Then this Dr. Gosh and his class friends, they were medical students. Naturally, the so-called modern scientist, they do not believe in all these things. So they became very inquisitive. All of them went to that snake charmer-he was a Muhammadan gentleman. So he knew that "These students, medical students, they have come to see the fun how the snakes are charmed." So he (they) inquired, "What is the matter? What is the magic that you can catch up snake and the snake cannot do any harm to you?" So he said it is possible by mantra. By mantra it can be done. So they challenged, "Oh, your snakes, I think they are poisonless and they cannot bite. There is no poison. The poison teeth, the fang, is taken away." "No, no. They have got everything." So he took one and showed that "Here is…" So to make a fun… He had many snakes. He let them all come out from the box. And immediately all over the courtyard, just like courtyard, they began to run over, and all these medical students, they became afraid. They were fleeing this side, that side, that side. So the charmer said, "Don't be afraid. So long I am here they'll not bite you."

So this was spoken by Dr. Ghosh, a personal experience. The mantra has got so much power. But not that you purchase the mantra and chant. That will not. You have to make it perfect. There is process, how to become perfect in chanting the mantra. Similarly… It is an ordinary, material mantra. This spiritual mantra… I have already explained. This Hare Kṛṣṇa mantra is spiritual mantra. It is not material. Therefore I've already explained, golokera prema-dhana hari-nāma-saṅkīrtana. It is not ordinary sound vibration, material sound vibration, radio. No. Spiritual. Golokera prema-dhana. So if we actually chant this Hare Kṛṣṇa mantra properly, without any offense, then once chanting is sufficient to make you free from the reaction of all sinful life. Once chanted. There is no question of chanting thousand times. It is said, eka hari-nāme jato pāpa hare, pāpī haya tato pāpa karibāre nare(?). Once chanting of Hare Kṛṣṇa mantra can vanquish so many, so much accumulated reaction of sinful life that a first-class pāpī or a very expert pāpī, he cannot commit so many pāpa. You see. It is so powerful. So if we chant it properly, this chanting, daśa-vidha, ten offenses, without offenses… Nāma-aparādha-śūnyam. Without any nāma-aparādha, if we chant according to the principle, then the mantra will act. Mantra will act in so nicely that the mantra will keep you always in touch with the Supreme Personality of Godhead. That is the power of mantra. Don't think it is a hobby or it is something superfluous. No. Actually, this mantra, Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Himself.

So if you are allowed to keep yourself constantly in company with Kṛṣṇa, then just imagine what is your position. If you keep yourself always near the fire, certainly you shall remain warm; there will be no attack of cold or anything like that. So if we constantly chant Hare Kṛṣṇa mantra, then we are not in this material world. But if we purposely again come to the material world… That independence we have got. But if we chant Hare Kṛṣṇa mantra according to the instructions… Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. We have to practice. Because Gosvāmīs, they kept a number, a numerical strength. Haridāsa Ṭhākura kept the biggest. Others, they also kept, but not so big. But according… Because, just like Rūpa Gosvāmī, he had to write so many books, so he was not keeping such a big number as three lakhs. But there was some numerical… Similarly, we must have some numerical strength. And we have minimized. I know that you are coming from a different source, so according to time, according to circumstances… Even there, there is no limit. You can chant more than sixteen-sixteen hundred times. There is no… But practically we see that even chanting sixteen rounds becomes difficult. So don't try to imitate, but do it properly, what is advised by your spiritual master, without any offense. That mantra will save you from the dangers of māyā. That's a fact.

You see he manufactured this deadly weapon. It is material. Still, it is so deadly weapon, brahmāstra. He was not working in a laboratory, finding out so many chemicals to make an atomic nuclear weapon. Simply water. You see. Here it is said, atha upaspṛśya salilam. Just like we do, oṁ apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi. Then if we do it properly, then it has got immense potency. Immense potency. Don't think it is childish, it is formality. No. Just see here. Atha upaspṛśya salilaṁ sandadhe tat samāhitaḥ. This is wanted. Samāhita, completely in trance. This is the process. So these things are required, how to become samāhita, samādhi-stha, in trance. If we take it as childish play, formality, then it will act, but it will take long time. But if you do it properly, you'll be quickly successful. In one life you'll be successful. You don't require to wait. My Guru Mahārāja used to say that although this process is guaranteed, but don't wait for another life. Finish this business in this life. It is said in the Bhagavad-gītā even though one falls immaturely, then yoga-bhraṣṭo…, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. One who has not been successful, one is fallen from this bhakti-yoga, for him also there is guarantee nice. That guarantee, Kṛṣṇa says that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Śucīnām. Then he's given the chance of taking birth in a very pious brāhmaṇa's family. Not ordinary: śucīnām. Śuci means brāhmaṇa, and śrīmatā, śrī means fortune, and mat means one possesses fortune-that means very rich man. Śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. Even…

Therefore Nārada Muni has said in the Śrīmad-Bhāgavatam,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer

bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

This verse is very important. He says that if one takes sentimentally this Kṛṣṇa consciousness movement, tyaktvā sva-dharmam… Just like in our Kṛṣṇa consciousness movement, you young men, young boys and girls, are coming. You had some engagement previously, undoubtedly. You may be you were a student, you may be businessman or so on, so on. Everyone has got… At least you had some business for LSD. So you have given up all this. Tyaktvā sva-dharmam. Somehow or other you were all engaged in some business. That is called sva-dharma. Sva-dharma means one has selected some business. That is his sva-dharma. Generally, if it is systematic, then sva-dharma means brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is systematic, sva-dharma. Otherwise, everyone must have some engagement. Suppose a thief, he has taken the occupation or profession of stealing. That is also sva-dharma. But that is not systematic; that is whimsical. So anyone must have some engagement. That engagement is called sva-dharma, his own business occupation. Sva-karma or sva-dharma.

So if by chance somebody becomes attracted by this Kṛṣṇa consciousness movement and gives up his profession, good profession or bad profession… There is no good profession in this material world. Everything is bad. That is… Here we have divided, "This is good, this is bad." This is mental concoction. It has no value, because material world is bad. I have given this example many times. Just like stool, the upside and downside. Downside is moist and upside is dry. If somebody says, "This side is very nice," what is this nonsense? It is stool. Why do you forget that the dry side is good and moist side is bad, but it is stool, this side or that side? Similarly, Caitanya-caritāmṛta kaṛacā, Kṛṣṇadāsa Kavirāja Gosvāmī has said,

'dvaite' bhadrābhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda'-ei saba 'bhrama'

Dvaite… In the material world, dvaite bhadrābhadra, "This is good, this is bad," it is all mental concoction. After all, it is material world. Either you become very expert in handling these material affairs, very big businessman, Mr. Ford, Mr. this and that, or so many things… [break] …successful, what is the meaning of this "Successful, unsuccessful"? You have to die. You have to suffer from disease. Just like nowadays the flu is going on. Does it mean that a big man or a rich man will not suffer? When the disease is there, either you are big man or rich man or poor man or small man, everyone has to suffer. So long you will be in the material world, if you do not rectify yourself, śuddha-sattva… Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. If you don't rectify your existence, then this janma-mṛtyu-jarā-vyādhi will go on [Bg. 13.9]. Then what is the good? Actually, there is no good. 'Ei bhāla, ei manda'-ei saba 'bhrama'.. It is simply mental concoction. So in the material world, even you become very expert to deal with your business very nicely, it is all useless. Ko vārtha āpto 'bhajatāṁ sva-dharmataḥ. If one does not become Kṛṣṇa conscious, his so-called success in this material world or failure, they have no value. Rather, if by sentiment somebody comes to Kṛṣṇa consciousness and if for a few days he chants Hare Kṛṣṇa mantra, their success, in future at least, guaranteed.

So it is so nice thing. If you neglectfully chant, still there is success, but it will take some time. And if you chant very carefully, following the rules and regulations, then your success in this life is guaranteed. So we can make our choice, because always Kṛṣṇa gives us the chance to make our choice. Yathecchasi tathā kuru: [Bg. 18.63] "Whatever you like, you can do." So my request… It is my duty because you have accepted me as your spiritual master. So I am repeating my spiritual master's order that "Don't wait for another life." That is a very risky, another life. Maybe I am given the chance of taking my birth in a good brāhmaṇa family or a rich family, but there is chance of again being spoiled. As we see, there are so many rich men's sons. They have got all the opportunity of chanting Hare Kṛṣṇa. They have no economic problem. Father's property, immense property he has got. So he can, he has no anxiety for economic problems. That is a chance. To take birth in a rich family means he has no economic problem. Because for economic problem we see nowadays people are pulling on ṭhelā, a rickshaw, for two breads.(?) Because he is condemned to take such life, to work like an ass, like an animal. We see, practically. So one who is born in rich family, he should think that Kṛṣṇa… But he has no knowledge, he has no good advisor, he has no guru. So he is, he thinks that "I have got this money for nothing. Let me enjoy wine and women. Let me…" He becomes spoiled. So although he was given the chance, śucīnāṁ śrīmatāṁ gehe [Bg. 6.41], janmaiśvarya-śruta-śrī [SB 1.8.26]. Although he was given the chance by nature's law, he spoils himself. Just like in America-I always say that you are born in a rich nation's family, your country is not poor, there is no scarcity, but you should take advantage of it. Don't spoil your life because you have got so much money for nothing or every enjoyable thing. You should always think, "It is all Kṛṣṇa's mercy that we have got this opportunity. We are honored as Americans." Now because the Americans, they have misused their opportunity, now they are degrading. To save your country, take this Kṛṣṇa consciousness movement and enlighten them. Enlighten them. That is your service, actually service of the country. Push this Kṛṣṇa consciousness movement. They have got good opportunity. And it will be very successful, materially and spiritually.

Thank you very much. (end)

760918SB.VRN
Śrīmad-Bhāgavatam 1.7.22

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Vṛndāvana, September 18, 1976
Pradyumna:
arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara
tvam eko dahyamānānām
apavargo 'si saṁsṛteḥ
[SB 1.7.22]

"Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotee. Everyone in the flames of material miseries can find the path of liberation in You only."

Prabhupāda:
arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara
tvam eko dahyamānānām
apavargo 'si saṁsṛteḥ
[SB 1.7.22]

Saṁsṛteḥ, this material world is called saṁsṛti, continuously suffering. That we cannot understand. This is called ignorance. Continuously suffering. They are thinking, "We are very happy," but this material world means continuously suffering. So one living entity is dying, and his gross body is left and the subtle body, mind, intelligence, ego, carrying him in another body through the semina of the father to the womb of the mother. Then it is placed, and the body again forms, and when the body is formed, then he comes out. And within the womb of the mother there is so much suffering, we know that. Many times we have discussed. And coming, from the very moment the child is crying, there is inconveniences. So many things he cannot express. In this way, within the womb there is suffering, out of the womb there is suffering. Then growing, child or baby or boy, there are so many sufferings. Then young man-suppose he becomes family man-then earn for the family. That is also suffering. Then old man, disease, inability, many, many thoughts, that is also suffering. And again death is suffering. At the time of death nobody knows what will happen. Recently one of our Godbrothers has died. He was suffering that he… Some glucose food was being supplied through the nose, and with that, what is called? Taking out the…? That also another suffering. Forcibly taking out the urine, cannot speak anything. So this is suffering. This is called saṁsṛti. We are so foolish we do not know that this material existence is suffering. They are simply struggle for existence. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Simply a struggle. There is no happiness. But these foolish persons, they do not know that there is suffering and how to stop this suffering. That is real problem. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Intelligent persons should always keep in view that "These are my real sufferings." Not that "Temporary I have got some misunderstanding with some friend, or temporary I do not get some nice food, and therefore suffering." These sufferings are extra, but real suffering is this-janma-mṛtyu-jarā-vyādhi.

So suffering and suff… Therefore material existence is called saṁsṛti. Saṁsāra. So therefore we read every day from the Gurvaṣṭaka, saṁsāra-dāvānala-līḍha-loka **. This saṁsāra, this material existence, is just like dāvānala. Dāvānala means forest fire. Forest, in the forest nobody goes to set fire, but it takes place automatically. Even if you don't want, it will come. This is saṁsāra. In your country, nice city, New York City, but every moment there is fire-dung-dung-dung-dung-dung-dung-dung-dung. Why? Very nice city, big city, big roads, big-but there is suffering. Who wants this fire? But government has to make arrangement for fire brigade, and because it is great nation, very prosperous nation, there is very constantly, very frequently there is fire. Frequently. You won't find such fire in India, at least. We have no such experience that every moment there is fire brigade. Is it not? I am exaggerating? Huh? You see. We have got so many cities in India, but we don't have such arrangement that constantly, twenty-four hours, dung-dung-dung-dung-dung-dung. At least we haven't got. Less suffering, because we are not so advanced. The more materially you become advanced, the more suffering. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14].

These rascals, they do not know. Saṁsṛti. Therefore here we see that tvam eko dahyamānānām apavargo 'si saṁsṛteḥ. This is Kṛṣṇa. Arjuna is mahājana. He is mahājana. He's directly Kṛṣṇa's friend. He knows what is Kṛṣṇa. Therefore he submitted that, "Kṛṣṇa, it is perplexity. I do not like to fight, and You are asking me repeatedly to fight. So it is very awkward position. I cannot understand." Kārpaṇya-doṣopahata-svabhāvaḥ. "I have been infected with kārpaṇya-doṣa, and (I'm) kṣatriya, I am in the battlefield. It is my duty to fight, but I am declining." That is kārpaṇya-doṣopahata-svabhāvaḥ. "My nature, svabhāva, is to fight, but I am avoiding this. So therefore my position is not good, I can understand. Therefore śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. I accept You as my spiritual master. You… I am surrendered, prapannam. You kindly instruct, śādhi mām." This is beginning of Bhagavad-gītā. So Arjuna knows that for this saṁsṛti, for this suffering of the material world, only Kṛṣṇa is the savior. Only Kṛṣṇa. Tvam ekaḥ, "Only You. Not anybody else." Nobody can. And He also, Kṛṣṇa also says, mām ekam. "Rascal, mām ekam." This same eka. Arjuna says tvam ekaḥ and Kṛṣṇa says mām ekam. The same purpose. This is to be learned, that eka, "Only Kṛṣṇa." Kṛṣṇaika-śaraṇam. That is wanted. Simply take shelter of Kṛṣṇa. That will save you from this saṁsṛti.

Apavarga. Pavarga and apavargo. A means "not," and pavarga is the process of suffering here in this material world. Different stages of suffering is called pavarga. The first thing is pa. This is pa pha ba bha ma, pa-varga. This is called pa-varga. There are five vargas in Sanskrit grammar: ka-varga, ca-varga, ṭa-varga, ta-varga, and pa-varga. Those who know, I mean to say, Sanskrit grammar, they will understand. So pa-varga means these five alphabets, pa pha ba bha ma. So our sufferings… First of all, labor, pariśrama. Pa. You cannot get anything in this material world without laboring. That is not possible. Just like we have got this nice temple. How we have got it? Laboring. We have to collect the stone, we have to collect this brick, we have to… If I cannot work personally, then I have to engage laborer. So this temple is not by accident, automatically, by chunk it has come. No. There must be labor. Pariśrama. That is pa. Then pha. Pha, in the English you can say frustration. Or in Sanskrit the phena, and English word is foam. When you work very hard, everyone, you know, there is foam. We have generally seen, in animals there is foam, in horse. The, hard labor, very hard labor, the foam comes. So first of all, pariśrama, hard labor, then foam. Pa pha. And ba. Ba means vyarthatā. Frustration. Despite so much hard labor, still frustration. Now our leaders are advertising that "Work hard. Work hard." "Sir, I am working so hard that I am working like an ass, like an animal, and I am tired. Still I have to work hard?" "Yes." This is saṁsṛti. They are not satisfied that human being, Indians are working just like an ass, pulling ṭhelā, rickshaw, and still they're requesting work hard.

So this is called vyarthatā. You work hard, hard, hard. Still you'll not be successful. You'll have to work hard. That is called pa, pha, ba. And bha, bha means fearfulness. Just like the animal is working so hard and still he's afraid. "The master may whip." "You are not working?" Phut! Phut! He has to work still. Bhaya. So that fearfulness is everywhere. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. The ox and bull, they are afraid of the driver, and we are afraid of our leader, of our government, of our so-called master and so on, so on, so on. That you cannot avoid. That is not possible. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Because we have accepted this material body, we have to be always remain in anxiety. You cannot avoid. So pa, pha, ba, bha, and at last, ma. Ma means mṛtyu. Frustration and die. And again pa, again begin with pa. This is going on. This is called Repeatedly, pa, pha, ba, bha, ma; pa, pha, ba, bha, ma.

So if you take to Kṛṣṇa consciousness, then this pavarga-pa, pha, ba, bha, ma-will be counteracted. Not otherwise. Not otherwise. It is not possible. Therefore he says dahyamānānām. "We are suffering. Not that to this brahmāstra we are suffering, but the world is so made that there is suffering only." Narottama dāsa Ṭhākura sings, viṣaya-viṣānale dibā-niśi hiyā jwale. Jwale means this dahyamānānām. Jwale means ablaze, fire. So this saṁsāra-viṣānale, it is not ordinary fire. Viṣāna: fire from poison. It is more infectious. Poisonous fire. Just like the atomic energy. There is heat, but what is that heat? It is called… Radiation and… So many things. So viṣānale. Saṁsāra-dāvānala. Saṁsāra-dāvānala is dāvānala, and at the same time that anala, the fire is coming out of poison. Saṁsāra-viṣānale dibā-niśi hiyā jwale. We are always anxiety, full of anxiety. Sadā samudvigna-dhiyām. Even big, big Vaiṣṇava kings they also retired. Just like Ambarīṣa Mahārāja, he was always engaged in devotional service. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha [SB 9.4.18]-still, he retired. Still, he retired. After this incidence with Durvāsā, then he divided the property to his sons and he retired. Although he was the most exalted Vaiṣṇava, such a great Vaiṣṇava that because he was put into difficulty by Durvāsā Muni, Kṛṣṇa showed His brilliance and glories in such a way that Durvāsā Muni was attacked by sudarśana-cakra, and for fear of life… Even there is fear, Durvāsā Muni, a great yogi. There is no comparison of his yogic mystic power. Immediately, for the sake of his life, to protect his life, he went all over the universe for protection. And when he could not get the protection, he went to Lord Brahmā, "Kindly give me protection." He refused. "No, it is not possible. The Lord is angry with you, and He has sent the sudarśana-cakra. It is not in my power to give you protection." Then he went to Lord Śiva. He also refused. And at last he went to Viṣṇu. Just see how powerful yogi he was. He could go personally from this planet to the topmost planet, Brahmaloka, and there, from there, Śivaloka. Then from there, Vaikuṇṭhaloka. Just see his power, mystic power. But still, because he committed offense at the lotus feet of a Vaiṣṇava, he could not be given any protection. Vaiṣṇava-aparādha is so severe. A person so powerful that by his will he could go anywhere, by yogic power he can do so. Yogic power, even there are many yogis, they take bathing in four places every morning. They take bathing at Jagannātha Purī, at Rāmeśvaram, at Hardwar, and Jagannātha Purī. Four dhāma, they take bathing. By four o'clock they finish. They can go. There are still such yogis. So similarly by the yogis, by their aṇimā-siddhi, laghimā-siddhi… They are called. They can go within a second. They can catch up the beams of the sun and go to the sun planet. This is yoga. Not that "Give me some dollars, I'll show you some yoga." They do not know what is yoga. Yoga is so powerful, yogic power.

So such a big yogi, Durvāsā Muni. Still, he was in trouble. Jñānīs, yogis, nobody is free from the trouble. Only the bhaktas. Take this, see the example. When Durvāsā Muni created a demon to kill the king, Mahārāja Ambarīṣa, and he was coming to attack, but Ambarīṣa, although he was a devotee, he had no such yogic power to counteract. He thought, "All right, it is Kṛṣṇa's desire if some demon is coming to kill me. All right, let him kill." He stood fixed up in that position, because he's surrendered. Mārobi rākhobi jo icchā tohārā. That is surrender. "I have surrendered to You. If You like to kill me by this demon, that's all right. Welcome. Why not? Because I am culprit, so You want to kill me through this demon, let me kill. Let him kill." So he stood up. He was not afraid of his life. But Durvāsā Muni, when Viṣṇu sent this sudarśana-cakra, immediately the demon was killed and he was after Durvāsā Muni, such a great yogi. But he was afraid. "Oh, now there is no protection." He fled, here from here, here from there, there, there, then to Brahmā, to Lord Śiva. And at last to Viṣṇu. Just see how much he is afraid of his life.

And the Vaiṣṇava is not afraid of his life. There is no fearfulness. Āhāra-nidrā-bhaya-maithunaṁ ca. These things are problems of this material world. A Vaiṣṇava has no problem. He knows that "If Kṛṣṇa can give food to the elephant down to the ant, so Kṛṣṇa will give me food. So why shall I endeavor for? When Kṛṣṇa gives, I shall eat. That's all. If He does not give, I shall starve. What is the wrong there?" This is Vaiṣṇava. He's not afraid. He has no problem of āhāra-nidrā-bhaya-maithunaṁ ca. No. So far maithuna is concerned, it is completely rejected. Bhaktiṁ paraṁ bhagavati pratilabhya apahinoti kāmam. This is Vaiṣṇava. Vaiṣṇava means as he makes progress in devotional service, these material lusty desires become vanquished. No more. Finished. Bhaktiḥ pareśānubhavo viraktir anya… [SB 11.2.42]. This is the sign. Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmani… tad-avadhi bata nārī-saṅgame smaryamāne bhavati mukha-vikāraḥ. This is Vaiṣṇava. When one will spite of sex enjoyment, that means he has attained the Vaiṣṇava stage. Otherwise not yet. That is the test. Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt, tad-avadhi bata nārī-saṅgame. Because nārī-saṅgame, sex with nārī, that is the highest pleasure of this material world. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Very abominable happiness, maithunādi. It is kaṇḍūyanena karayor iva duḥkha-duḥkham. It is entailed with so many sufferings. Either illicit or legal, there is suffering. So this is saṁsāra. This is the key of saṁsāra, to keep one packed up, compact in these material desires. So, so many things are there, apavarga. But Kṛṣṇa is the only means. When one is attracted by Kṛṣṇa, Madana-mohana… Madana means lusty desires. And Kṛṣṇa, Madana-mohana. He is so attractive that one forgets lusty desires. Therefore His name is Madana-mohana. So if you don't contact with Madana-mohana, then you'll be suffering madana-dahana. Dahana means this, dahyamānānām, always suffering the blazing fire of lusty desires. Unless you become Kṛṣṇa conscious, you'll have to suffer. Therefore it is said dahyamānānām apavargo 'si: "You are the apavarga."

So Arjuna is surrendered soul. When he felt that temperature of brahmāstra or radiation of the atomic weapon, nuclear weapon… So devotee has no other… Kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara: "Our only shelter is Your lotus feet." Abhaya-caraṇāravinda re. Bhajahuṅ re mana śrī-nanda-nandana-abhaya-caraṇāravinda re. So if you take shelter of Kṛṣṇa's lotus feet, then abhayaṅkara, no more fear. No more fear. And so long you do not do it, then saṁsṛti. Therefore Arjuna says tvam eko dahyamānānām apavargo 'si abhayaṅkara.

Thank you very much. (end)
760920SB.VRN
Śrīmad-Bhāgavatam 1.7.23

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Vṛndāvana, September 20, 1976

Prabhupāda: What is that difficulty?

Hari-śauri: This was yesterday's verse, Śrīla Prabhupāda.

Prabhupāda: All right, just go on. What is that?

Devotee:

tvam ādyaḥ puruṣaḥ sākṣād
īśvaraḥ prakṛteḥ paraḥ
māyāṁ vyudasya cic-chaktyā
kaivalye sthita ātmani
[SB 1.7.23]

"You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge."

Prabhupāda:

tvam ādyaḥ puruṣaḥ sākṣād
īśvaraḥ prakṛteḥ paraḥ
māyāṁ vyudasya cic-chaktyā
kaivalye sthita ātmani

So, we have to know the Supreme Personality of Godhead through authority, not by speculation. Speculation is no use.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

The Supreme Personality of Godhead can be known by a person who has got a slight favor of the Lord upon him. This is the Vedic version. Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. Ātmā, the Supreme Absolute Truth, cannot be understood… Nāyam ātmā na pravacanena labhyaḥ… By becoming a great debater one can understand the Supreme-that's not possible. Nāyam ātmā pravacanena labhyo na bahunā śrutena. Nor by a person who is very vastly learned or by a great scientist or philosopher, na medhayā-in this way we cannot understand. But one who is surrendered, he can understand. Arjuna is surrendered. In every case he surrendered to Kṛṣṇa. As soon as there is any problem… Problem or no problem, he surrendered. Not that "When there is problem I am surrendered, and when there is no problem I am independent." No. Always surrendered. That is Arjuna's position.

So we have to follow. People are searching after God. They do not know God. They are asking this question, "Can you show me God?" So, so many questions are there about God, but here is God, pointed out by Arjuna, a mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Why should you not accept? That is our Kṛṣṇa consciousness movement. "Why you are searching God. Here is God, as Arjuna says." Tvam ādyaḥ puruṣaḥ: "You are the original person." Tvam ādyaḥ puruṣaḥ. Puruṣa means enjoyer. God is not female. Sometimes they worship a female as God, like Durgā, Kālī, and so many others. But God is puruṣa. Everyone is prakṛti. Prakṛti means female. Everyone knows it. There are two things, prakṛti and puruṣa. The puruṣa is the enjoyer, and prakṛti is the enjoyed. Or, in other words, puruṣa is the predominator and prakṛti is predominated. So we are prakṛti. The Māyāvāda philosophy is that prakṛti wants to become puruṣa. And that is not possible. Suppose a woman, if she dresses like a man, does it mean that she has become a man? No. Or a man dresses like a woman, does it mean that he has become woman? Simply by outward dress? No. Puruṣa, the only puruṣa is Kṛṣṇa. That is very nicely explained in the Caitanya-caritāmṛta: ekale īśvara kṛṣṇa, āra saba bhṛtya [Cc. Ādi 5.142]. Only Kṛṣṇa is puruṣa. He's the enjoyer. All others, they are servants. This is the position. Never try to become the puruṣa or the master. That is very dangerous. Always remain prakṛti. Prakṛti means to be controlled or controlled, and puruṣa means the controller. So here is the supreme controller: tvam ādyaḥ puruṣaḥ sākṣāt. Not that "You were made by some means." Sākṣāt, directly. Sākṣāt. And īśvara. Sākṣād īśvaraḥ. Not artificial īśvara. Sākṣād īśvaraḥ.

So where is the difficulty to understand God, īśvara, or the puruṣa? There is no difficulty. Kṛṣṇa personally says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Aham ādir hi devānām [Bg 10.2]. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So many things. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Everything is explained sākṣāt, directly. Where is the difficulty to find out God? They are searching after God, making research, all nonsense speculation. This is our Kṛṣṇa consciousness movement, that "Why you are searching?" You say, "Can you show me God?" Why don't you see, "Here is God"? Why, just like the owl you have closed your eyes, not to see the sun? Sun is there. See. Open your eyes and see it. The whole world is going on that "There is no God" or "God is dead" or "Can you show me God?" And "I am God by meditation," "This way," "That way." This is going on. Whole world, especially at the present moment, it is a great disastrous condition, godless civilization. They won't accept the real God, and they'll create some artificial God and become God, "Everyone is God," like that. No.

Therefore if you want to be benefited, then you must take the shelter of mahājana, great personalities. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you are perplexed that "Who is mahājana? How can I find him?" that is also explained in the śāstra. Mahājana, dvādaśa-mahājana:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

[SB 6.3.20]

So where is the difficulty? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You follow the path of mahājana-Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma. There are gṛhasthas, there are brahmacārīs, sannyāsī. Brahmā, Lord Brahmā is mahājana; he's gṛhastha. Svayambhū, Nārada, he's brahmacārī. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]-Lord Śiva, he's also gṛhastha. Prahlāda Mahārāja, he's also gṛhastha. It doesn't matter whether you are gṛhastha or sannyāsī or brahmacārī. You must become actual representative of Kṛṣṇa. That is mahājana. And that is also not very difficult. How you can become representative of Kṛṣṇa? That is explained by Caitanya Mahāprabhu:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

If you simply speak what Kṛṣṇa says, then you become His representative. Don't manufacture. Don't be over good at (indistinct) manufacturing. Simply to follow Kṛṣṇa and His representatives, then you become mahājana. Otherwise you are a nonsense. Mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. That is the test. One should be very very careful to follow Caitanya Mahāprabhu's instruction. Caitanya Mahāprabhu never said that "I am directly servant of Kṛṣṇa." No. Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsa-dasānudāsaḥ: "Servant of the servant of the servant of the…" The more you become servant of the servant, you are perfect [Cc. Madhya 13.80]. And as soon as you declare independence, you are rascal. This is the process. We should always remain most obedient servant of my master.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

Then it will reveal. The whole thing is revelation. It is not by experience, by scholarship. No: revelation. Ye yathā māṁ prapadyante. One who has surrendered proportionately, God reveals. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So there is no difficulty to understand what is God. Here is Kṛṣṇa, the Supreme Lord-directly. I do not know why people are searching after God, why they do not know what is God. Just see. That means mūḍha. Although God is here, still, he'll not accept. That is mūḍha, narādhama. And why he's mūḍha? Because narādhama. He does not take the process. He wants to manufacture something. Don't do that. Here Arjuna is mahājana, he's Kṛṣṇa's friend, he's always with Kṛṣṇa, and Kṛṣṇa recognizes him. Not that because one is always with Kṛṣṇa, therefore he knows Kṛṣṇa. No. That is not possible. Just like I have given this example many times, that I am sitting here, and the bug is also sitting here. That does not mean we are very confidential. No. Bug is different visions (business?), and my business different. And bug's business is biting. That kind of association will not help. Association means to develop love for the person. That is association.

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

So we have to become associate of Kṛṣṇa, as Arjuna became. Always with Kṛṣṇa-eating with Kṛṣṇa, sitting with Kṛṣṇa, talking with Kṛṣṇa, joking with Kṛṣṇa, fighting with Kṛṣṇa-everything Kṛṣṇa. That is wanted. Not a single moment. Therefore Kṛṣṇa certifies, bhakto 'si priyo 'si me: [Bg. 4.3] "My dear Arjuna, you are very dear to Me." Naturally if Arjuna is always with Kṛṣṇa, sitting with Kṛṣṇa, talking with Kṛṣṇa, consulting with Kṛṣṇa, joking with Kṛṣṇa, eating with Kṛṣṇa, so why he should not be very dear? Kṛṣṇa, does He remain with anyone unless he is very dear? So bhakto 'si priyo 'si me sakhā ceti. So we have to become, we have to establish some relation with Kṛṣṇa-as servant, as a friend, as a son, as a father, mother, or like the gopīs, mādhurya-rasa, friend. That is also… Conjugal love. Kṛṣṇa is ready to associate with you in any way you like. Somebody likes Kṛṣṇa as friend, somebody likes Kṛṣṇa as husband, somebody likes Kṛṣṇa as paramour. So Kṛṣṇa is ready. Somebody likes Kṛṣṇa as son. So any way, Kṛṣṇa is ready. We have got these five relations in this material world. There is no other relation. And there are other relationship also. Kṛṣṇa also ready to accept… If you want Kṛṣṇa as enemy, yes, Kṛṣṇa is ready. He'll kill you. But that is also good for you. If you want to fight with Kṛṣṇa, yes, Kṛṣṇa is ready-everything. Akhila-rasāmṛta-sindhu. He can associate with you in any rasa, humor, you like. Kṛṣṇa's ready. Ready means that is natural. Because we are part and parcel of Kṛṣṇa, so the part and parcel must remain with Kṛṣṇa.

So you have to remain with Kṛṣṇa in some relationship. Here our relationship is through this external energy, māyā. The relationship is there. Although we have tried to give up our relationship with Kṛṣṇa, but Kṛṣṇa has not given up. Kṛṣṇa is always with you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is within your heart. Why? Just to give you association. Now we are rebelled. You want to do something independently. Kṛṣṇa also has agreed, "All right. You do independently. But it is not possible for you to live independently. That is not possible. So I'll give you sanction for independent living." Just see how Kṛṣṇa is friend. You cannot live independently. That is not possible. Because you are aṁśa. Aṁśa means part and parcel. Just like this finger. Finger is finger so long he's with the body; otherwise who cares his finger? Suppose a finger is cut and thrown in the street. Who cares for it? The finger is important so long it is with the body. Similarly, we are always with Kṛṣṇa indirectly or directly. But here Arjuna sees sākṣāt, directly. But we are forced to accept Kṛṣṇa indirectly, māyā. Arjuna is māyāṁ vyudasya. He has no intervention by māyā. And we have got intervention by māyā. Therefore we cannot see Kṛṣṇa. But Kṛṣṇa is always there. Kṛṣṇa is always there.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā
[Bg. 18.61]

This rascal, he wants to wander within this material world in different capacities. Sometime he's demigod, sometime he's dog, sometime he's tree, sometime he's fish, sometime he is president, sometime he's a nonsense. In this way, in different ways, he is suffering in this material world, and Kṛṣṇa is with him, trying to get him back. And whenever there is opportunity, He's asking, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You rascal, why you are suffering in this way? You give up all this nonsense business. You simply surrender to Me." That is Kṛṣṇa's ambition, that "This rascal is suffering, so better give him good instruction."

Therefore Kṛṣṇa's coming. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. "These rascals have forgotten. All right, let Me go and convince them, try to bring them back." Therefore Kṛṣṇa comes: tadātmānaṁ sṛjāmy aham. Paritrāṇāya sādhūnām [Bg. 4.8]. Those who are sādhu, devotees, they became immediately relieved by getting Kṛṣṇa. And those who are rascals, they had to be killed. But that killing is also good for them. Just like father-to some son he gives directly rasagullā, and to other son, slaps. But father is father, either slapping or giving rasagullā, he's father. Similarly, we should not be sorry when the father gives slaps, and we should not be overjubilant when father gives his rasagullā. Any condition. That is devotion. A devotee is never disturbed when the father gives slap or the master gives slap. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. So any way, Kṛṣṇa is always ready to help me and to give me knowledge and to understand. Where is the difficulty? This is Kṛṣṇa consciousness movement. There is not at all difficulty. Simply because we do not take advice of Kṛṣṇa, we are suffering. This is the difficulty. This is the only difficulty. Where is the difficulty? No difficulty. Simply, if you simply think of Kṛṣṇa, you become advanced. Man-manā bhava mad-bhaktaḥ. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. There is no expenditure, no loss. The gain is great. Simply if you think of Kṛṣṇa: man-manā bhava mad-bhaktaḥ. Where is the difficulty?

But we are so rascal that we do not take advice of Kṛṣṇa, we manufacture our own ways, the suffering goes on. Mām eva ye prapadyante māyām etāṁ taranti. This is māyā. He's thinking that he'll make his own plan and be happy. That will never be possible. The only plan you have to accept-what is that? Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. That is the only plan. You have to get yourself relieved from all other engagements. Simply engage yourself… Not immediately. First of all, you must ready: "Kṛṣṇa, from this day, I am now ready. Whatever You'll say, I'll do." That's… Immediately you become liberated. Liberated. How liberated? Liberation is achieved after so many years tapasya? No. Immediately. As soon as you surrender to Kṛṣṇa. How? Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. If we are sincerely surrendering to Kṛṣṇa, immediately… Our, this material sufferings, why? Due to our sinful activities. Sinful activities mean anything you do without any purpose to serve to Kṛṣṇa, that is sinful. That is sinful. Not that "In the material calculation this is very good work, the opening of hospital or this or that, very good work. And Deity worship and going to the temple is bogus." You may think like that. But that, your opening of hospital is sinful. That is going on nowadays. One becomes very great philanthropist, rejecting… They say, "What is the use of this temple worship?" The daridra-nārāyaṇa-sevā. Nārāyaṇa has now become daridra. Formerly Nārāyaṇa was husband of the goddess of fortune. And now he has become daridra. So serve this Nārāyaṇa. This, they're manufacturing, concoction. This is not… That means sinful activities. Because he has manufactured something, that is sinful. Therefore Kṛṣṇa says plainly that "You rascal, you give up any other engagement, even if you think it is very pious activity, very philanthropic. You give up." Sarva-dharmān. Sarva means whatever you think pious and whatever you think impious, both of them should be given up. Because there are two kinds of activities: pious or impious. And sarva includes pious and impious.

So you have to give up everything. Simply you have to become ready. "My Lord, I am now fully surrendered. Whatever You ask me, I shall do it." Then you are liberated person. Īhā yasya harer dāsye. That is Rūpa Gosvāmī's instruction. Anyone who has determined like this that "I shall simply serve Kṛṣṇa. That's all." Īhā yasya harer dāsye karmaṇā manasā girā: by work, by mind, by body, or by words. One has decided like that, nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate: in any condition of life, he's liberated. Any condition of life. Because that īhā yasya harer dāsye. Simply he's thinking of how to serve Kṛṣṇa, how to serve Kṛṣṇa. He is liberated. So what is there wrong or what is there difficulty? If you simply think of man-manāḥ, always think of Kṛṣṇa: "What shall I do?" "Oh, yes. My representative is there. You take permission from him and do it." Where is the difficulty? There's no difficulty. But because we are mūḍha, narādhamas, we are manufacturing and suffering.

Thank you very much. (end)

760921SB.VRN

Śrīmad-Bhāgavatam 1.7.24

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Vṛndāvana, September 21, 1976

Pradyumna:

sa eva jīva-lokasya
māyā-mohita-cetasaḥ
vidhatse svena vīryeṇa
śreyo dharmādi-lakṣaṇam
[SB 1.7.24]

"And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls."

Prabhupāda:

sa eva jīva-lokasya
māyā-mohita-cetasaḥ
vidhatse svena vīryeṇa
śreyo dharmādi-lakṣaṇam

[SB 1.7.24]

So, saḥ, Kṛṣṇa, who is described in the previous verse, tvam ādyaḥ puruṣaḥ, the original person… Original person, Absolute Truth, that is described in the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. Original person. Just like in our familywise, or guru-paramparā-wise, there is somebody, original person. So similarly, the whole creation, there is original person. In the Śrīmad-Bhāgavatam it is said, aham āsam agre. Aham āsam agre. In the Vedic literature, eko nārāyaṇa āsīt. So eko nārāyaṇa āsīt, that is original person. And Kṛṣṇa says aham agre āsam. So He's the original person, ādyam. In the Bhagavad-gītā also it is said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣam ādyam [Bg. 10.12].

So Kṛṣṇa is the original person. And if somebody questions that "If Kṛṣṇa is the original person, who is the origin of Kṛṣṇa?"… Naturally, we can ask that because our experience is different-that answer is there in the Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādiḥ [Bs. 5.1]. Anādir ādiḥ. He's ādi, ādyaṁ puruṣam. But if you question, "Who is the cause of Kṛṣṇa?" Anādi-He has no cause. That is God. You go on searching after, one after another. I am. My origin is my father, my father's origin is his father, his father's origin, his father, his father… In this way you go on researching. Then come to Brahmā. Brahmā is ādi-kavi. In this material world, in this universe, ādi-kavi. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. So he's the ādi, original, first created being. Then who is his ādi? Wherefrom Brahmā is coming? That is Kṛṣṇa. Tene brahma hṛdā ādi-kavaye. So in this way, when you come to Kṛṣṇa… Brahmā is coming from Viṣṇu, Garbhodakaśāyī Viṣṇu. Svayambhū. He's born of the lotus flower. That Garbhodakaśāyī Viṣṇu is coming from Kāraṇodakaśāyī Viṣṇu. And Kāraṇodakaśāyī Viṣṇu is coming from Saṅkarṣaṇa. Saṅkarṣaṇa is coming from Aniruddha; Aniruddha from Pradyumna, like that. Ultimately-Kṛṣṇa. Therefore Kṛṣṇa is ādyam. And Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. There is no more. So that is God. You go on researching, researching, ādyam, ādyam, ādyam-when you come to a point, there is no more ādyam, that is God.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sa eva, that ādi-puruṣa, that original person, He comes down, descends in this material world. Jīva-lokasya. This is called jīva-loka. This material world is called jīva-loka because here ātmā, the soul, is covered, conditioned. We have given the meaning, jīva-loka means when the ātmā is conditioned. That is called jīva-loka. There is no freedom. Just like there are so many planets. You have got airplane, but because you have got airplane you cannot go there. Conditioned. You cannot go. They're trying, one, two planets, moon planet or Mars planet. No. You cannot go there, what to speak of other planets. If you want to go there then you have to qualify yourself. Not that because you have got a machine, you can go there. No. That is not possible. Therefore conditioned. Conditioned means you have to fulfill the condition. Just like from here if I want to go to America, then I have to fulfill the condition: the visa condition, the passport condition, the health condition, the custom condition-so many conditions. You cannot go immediately. Or nobody can come from there also. In every respect we are conditioned. Every respect. This body is conditioned. You cannot enjoy this body unconditionally. No. That is not possible. You have to change. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. The body has to be changed. A baby has to be changed to become a boy. A boy has to be changed to become a young man. A young man has to be changed to an old man. You cannot stop that. Therefore it is called jīva-loka, conditioned. Every one of us is conditioned. An animal is conditioned. He cannot… There are so many animals in the jungles. They are conditioned. They cannot come in the city or in the town. We are conditioned. We cannot go to the jungle. Conditioned. Every step there is condition.

So that is our bondage. We are mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are part and parcel of Kṛṣṇa. Why you are conditioned? The condition is because māyā-mohita-cetasaḥ. Māyā-mohita. They are bewildered by māyā. Māyā means "what is not." Mā-yā. So because we are under the clutches of māyā, this material world, therefore we have been conditioned. And what is that māyā? That māyā is forgetfulness of our relationship with God. That is māyā. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. This jīva, when we forget Kṛṣṇa, our relationship with Kṛṣṇa… What is that relationship? Caitanya Mahāprabhu says jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our relationship. We are eternal servant of Kṛṣṇa. When we forget this, and we want to be master of all I survey… "I am the monarch of all I survey." I think, "I shall become independent and I shall enjoy. I shall improve my economic condition, and I shall be very happy." This is called māyā-mohita-cetasaḥ. He'll never be. Because he is conditioned. You cannot improve. That is not possible. That is called destiny. So the Western peoples, they say, "Why should we…" [break] …any animal, take. You cannot improve the condition. Suppose the pig, he is conditioned to live in a very filthy place and eat stool, urine. You cannot improve that condition. By philanthropic mentality, if you want to improve his condition, not to live in filthy place, not to eat stool, if you try to give them halavā instead of stool, they cannot. That is not possible. This is called conditioned.

Therefore śāstra says that you are conditioned. You cannot change the condition. So there is no need of endeavoring for changing the condition. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14], Kṛṣṇa says. Māyā, mama māyā duratyayā. It is not that… Suppose if you are in the prisonhouse, you are shackled. You cannot improve your condition. You must be shackled. You are put in a cell, you must live there. Similarly, this is useless effort. The so-called māyā-mohita-cetasaḥ, the whole material world is like that. They're trying to improve the condition. But that is not possible. Therefore they're called māyā-mohita-cetasaḥ. Simply he's thinking that "If I do like this, if I go a step forward, I shall improve my condition." No. That is not possible. Again and again.

That is described in another place:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Gṛha-vratānāṁ matir na kṛṣṇe. Those who have taken it a vow, that "I shall remain in this family life and improve my condition," gṛha-vratānām… Gṛha-vrata. Gṛhastha and gṛha-vrata are different. Gṛhastha means gṛhastha-āśrama. A man is living with husband and wife or children, but the aim is how to improve spiritual life. That is gṛhastha-āśrama. And one who has no such aim, he simply wants to enjoy the senses, and for that purpose he's decorating the house, decorating the wife, children-that is called gṛha-vrata or gṛhamedhī. In Sanskrit there are different terms for different meaning. So those who are gṛha-vrata, they cannot be Kṛṣṇa conscious. Matir na kṛṣṇe parataḥ svato vā. Parataḥ means by the instruction of guru or instruction of authority, parataḥ. And svato vā. Svataḥ means automatically. And automatically is not possible even by instruction. Because his vow is that "I shall remain in this way." Gṛha-vratānām. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta. Mithaḥ, not by conference, by meeting, by passing resolution, "If we want to become Kṛṣṇa conscious," that is not possible. It is all individual. I have to surrender to Kṛṣṇa individually. Just like when you go to the sky on airplane, it is all individual. If one airplane is in danger, other airplane cannot save him. That is not possible. Similarly, it is all individual. It is all parataḥ svato vā. One has to take it seriously, personally, that "Kṛṣṇa wants, so I'll surrender. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], so I'll do it." Not that "When my father will do, then I shall do," or "My husband will do, then I shall do," or "My wife will do." No. It is all individual. It is all individual. And there is no restraint. There is no restraint. Ahaituky apratihatā. If you want to surrender to Kṛṣṇa, nobody can check you. Ahaituky apratihatā yayā ātmā suprasīdati. When you do that individually… If you… Collectively if it is done, it is good, but it has to be done individually.

So… Because every one of us are māyā-mohita-ceta… Māyā-mohita-cetasaḥ. Prahlāda Mahārāja has described, vimukha-cetasaḥ. Māyā-mohita-cetasaḥ means averse to Kṛṣṇa. I want everything except Kṛṣṇa. That is māyā-mohita-cetasaḥ. I want everything, but except Kṛṣṇa. That is my missing point. Because we are rascals, fools, we do not know what we should want. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. He does not know that his actual want is Kṛṣṇa. Just like a small child crying, and we are trying to pacify him, giving this, giving that. But he's crying, crying. Because his actual want is his mother. And as soon the mother comes, takes the child on the lap, immediately he stops. Similarly, we want Kṛṣṇa because we are part and parcel of Kṛṣṇa. That we want. Just like a part and parcel of a machine, if it is taken away from the machine, it has no… One screw. Suppose your typewriter machine, one screw is missing, and the machine is not working nicely. So without the machine that one screw has no value. If it is lying somewhere, one does not know what is the screw, nobody cares for it. It is no worth. But if you want to complete the machine, if you want to go to purchase in a mechanical shop, that very screw which has no value, you have to purchase at ten rupees. Because it is to be fit up. In this way, we are parcel and parcel of Kṛṣṇa, part and parcel of Kṛṣṇa. When we are along with Kṛṣṇa we have got value; otherwise no value. There are so many examples. This finger, when it is attached to the body, if there is any trouble you can spend thousands of rupees to cure the trouble. But if the finger is cut off, amputate, and thrown on the street, it has no value. No value. Similarly, so long we are māyā-mohita-cetasaḥ, out of Kṛṣṇa's touch, we have no value. No value. Valueless. Useless. That is our position. Matir na kṛṣṇe parataḥ svato vā mitho… The position is that adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. When you forget Kṛṣṇa… What is that forgetfulness? When you are interested in sense gratification. That is called forgetfulness.

Everyone is, even an animal, a small insect, everyone is interested in sense enjoyment. This morning I was reading in the Bhāgavatam, one Saubhari Muni, he was a great yogi, and within the water he was executing the yoga, mystic, and he saw that the two fishes are enjoying sex. So he became sexually inclined-old man, yogi. So he went to Māndhātā king, that "You give me one daughter, your daughter." So he was within the water, old man, and old man's bodily feature is not very good. The king knew that "This is a useless person, but he is a yogi. He has come to ask me for a daughter." So he said, "Yes, you are welcome. I have got my fifty daughters. So any one will like you. You can accept. I have no objection." So Saubhari Muni understood that "The king has tactfully avoided to give his daughter." So he was a yogi. So he made himself very beautiful young man. That yogi can do that. They can change. Because we are not this body, so body is old, it can be younger; younger body can be older. Nowadays in medical science, they are also doing. A man is woman, woman is man. So body can be changed. There is no difficulty if you know the process. So he changed to be a very nice, beautiful young man. So all the fifty daughters, they became attracted. They began to fight: "Oh, he is for me. He is not for you." So anyway, he accepted all the fifty daughters. In this way he became very elevated householder. But at some time he began to think, "What is my, this enjoyment? Simply by seeing the sex affairs of the fish… I was a yogi, I was a tapasvī, I've lost everything. Now I am a householder and pet husband of these women." So he came to his senses. Again he went to the forest for tapasya.

So this material life, however opulent it may be, it is māyā-mohita-cetasaḥ. It has no value. It has no value. Why? Because in this life I may be very favorably situated by arrangement by improving my material condition. But after death-dehāntara-prāptiḥ [Bg. 2.13]-you do not know, we do not know what kind of body we are going to get. It may not be as comfortable. So karmīs, they, those who are little advanced than the ordinary foolish persons… There are… First of all, ordinary foolish person means animals. They are just like animals. And little above that, they are karmīs, and little above that, there are jñānīs. And little above that, there is yogis. And above all them is the bhakta. Therefore bhakta life is the summum bonum of life.

So Kṛṣṇa comes here, sa eva jīva-lokasya māyā-mohita-cetasaḥ vidhatse svena vīryeṇa. Kṛṣṇa comes down. It is said in the Bhagavad-gītā also, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. The dharma is, "I am servant of Kṛṣṇa. That is my position." Dharma means characteristic. Just like sugar has to become sweet. That is dharma. A chili has to be hot. Sugar, if it is chili taste-useless. A chili's sweet taste-it is useless. So this taste of a particular thing is called dharma. So this dharma according to the body is developed in this material world. But the original dharma… Original is the spirit soul. That spirit soul is the part and parcel of Kṛṣṇa, and his duty is to serve Kṛṣṇa. That is original dharma. So in order to teach that original dharma, Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Glāni means discrepancies. When the conditioned soul is, by the influence of māyā, is engaged in sense gratification, that is called dharmasya glāniḥ. Yadā yadā hi… Just like nowadays nobody's interested. The so-called educated or advanced man, if we say that "You have to serve Kṛṣṇa. This is not your duty. You are going to the office and earning daily five thousand rupees. That is simply useless. Useless. It is simply a waste of energy," who will believe it? Nobody. "Oh, this is a nonsense proposal."

But śāstra says that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You are doing your duty very nicely. Your dharma means your occupational duty. Suppose you are engineer. You are doing duty very nicely. Or a medical man, or a business man, or anyone-everyone has to do something. You cannot sit down idly and you'll get your livelihood. Even if you are a lion you have to work. Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. This is… The material world is like that. Even if you are as powerful as a lion, you cannot sleep. If you think, "I am lion, I am the king of the forest. Let me sleep, and the animal will come and enter in my mouth." No, that is not possible. Even if you are animal, you have to catch up an animal. Then you'll be able to eat. Otherwise you'll have to starve. Therefore Kṛṣṇa says, niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ. "You must do your duty." Śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ. Don't think… The rascal says that "Kṛṣṇa consciousness movement is teaching people to escape. They've become…" No, that is not Kṛṣṇa's instruction. We do not allow any lazy man. He must be engaged. That is Kṛṣṇa consciousness movement. That is Kṛṣṇa's order. Niyataṁ kuru karma. Arjuna was refusing to fight. He was trying to be nonviolent gentleman. Kṛṣṇa did not allow him. "No, no, you cannot do that. That is your weakness." Kutas tvā kaśmalam idaṁ viṣame samupasthitam: "You are proving yourself rascal. It is anārya-juṣṭam. This kind of proposal is for the anārya, uncivilized man. Don't do that." That is Kṛṣṇa's… So don't think that Kṛṣṇa consciousness movement, those who are Kṛṣṇa conscious, they'll become lazy and imitate Haridāsa Ṭhākura. That is not Kṛṣṇa consciousness. Kṛṣṇa consciousness means, as Kṛṣṇa instructs, you must be very, very busy, twenty-four hours. That is Kṛṣṇa consciousness. Not to become a lazy fellow, eat and sleep. No.

So this is dharmasya glāniḥ. But you have to change your angle of vision. In the material conditioned life your aim is how to satisfy your senses. And Kṛṣṇa consciousness means you have to work in the same spirit, same vigor, but you have to satisfy Kṛṣṇa. That is spiritual life. Not that to become lazy fellow. The difference is, as it is said by author, Kṛṣṇadāsa, ātmendriya-prīti-vāñchā tāre bali 'kāma' [Cc. Ādi 4.165]. What is kāma? Kāma means when one desires to satisfy his own senses. That is kāma. Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma. And what is prema? Prema means when you engage yourself for satisfying Kṛṣṇa's senses. Why gopīs are exalted? Because their only endeavor was to satisfy Kṛṣṇa's senses. Therefore Caitanya Mahāprabhu recommended, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. They had no other business. Vṛndāvana means, those who are in Vṛndāvana… If they actually want to live in Vṛndāvana, their business should be how to satisfy the senses of Kṛṣṇa. That is Vṛndāvana. Not that "I am living in Vṛndāvana and trying to satisfy my senses." That is not vṛndāvana-vāsī. That kind of living is… There are so many monkeys, dogs and hogs also; they are in Vṛndāvana. Do you mean to say that they are living in Vṛndāvana? No. Anyone who wants to satisfy senses in Vṛndāvana, their next life is dogs, hogs, and monkeys. You must know that. So one should not try to sense gratify in Vṛndāvana. That is a great sin. Simply try to satisfy Kṛṣṇa's senses.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

That is bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanam.

So in order to teach this lesson to us, the conditioned souls, jīva-loka, Kṛṣṇa, vidhatse svena vīryeṇa, by His own potency… Own potency means, if you surrender to Kṛṣṇa, He has got such potency He can deliver you from this conditioned life, jīva-loka. He can make you purified, mukti. That is called mukti. When you are free from this conditioned stage, this bodily conception of life, then you become free-simply by understanding Kṛṣṇa.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna
[Bg. 4.9]

After giving up this body, he does not get any more this material body. Then what happens to him? Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Kṛṣṇa comes to call you back. So he comes back. If you take Kṛṣṇa's instruction, you go back to Kṛṣṇa. And again you become happy. Otherwise, māyā-mohita-cetasaḥ. You'll have to suffer life after life.

Thank you very much. (end)

760922SB.VRN
Śrīmad-Bhāgavatam 1.7.25

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Vṛndāvana, September 22, 1976
Pradyumna:

tathāyaṁ cāvatāras te
bhuvo bhāra-jihīrṣayā
svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt
[SB 1.7.25]

"Thus You descend as an avatāra, incarnation, to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."

Prabhupāda:

tathāyaṁ cāvatāras te
bhuvo bhāra-jihīrṣayā
svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt
[SB 1.7.25]

So, Kṛṣṇa, the original Personality of Godhead-sākṣāt, not imagination. Here it is said sa eva jīva-lokasya māyā sākṣād... Here, yes. Tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ. Sākṣāt, directly. Not indirectly. Just like we are meeting face to face. It is not that I am imagining. Face to face, sākṣāt. Sa-akṣa. Akṣa means eyes or senses. With senses. Kṛṣṇa cannot be seen with these material senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. It is not possible to experience Kṛṣṇa by our, these material blunt senses. It is not possible. We have to make purified. How it is purified? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When you engage yourself in the service of the Lord, sevonmukha-"Kṛṣṇa, I want to serve You"-this much wanted, qualification. No educational qualification, no Ph.D. degree, or to take birth in very high family or to become rich. Nothing. Simply a true feeling, desire: "Kṛṣṇa, so long I remained forgetting You. Now, somehow or other, I've come to the sense that You are everything. By hearing from my guru or the spiritual master or from the śāstra..." Sādhu-śāstra. Sat-saṅga-sādhu-śāstra. Lava-mātra sādhu-saṅge sarva-siddhi haya [Cc. Madhya 22.54].

Caitanya Mahāprabhu said,

'sādhu-saṅga', 'sādhu-saṅga'-sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
[Cc. Madhya 22.54]

It is required, sādhu-saṅga. Then if he meets sādhu... By one or two words from him, he can convince you about supremacy of the Supreme Lord. Otherwise, he'll take birth after birth, bahūnāṁ janmanām ante [Bg. 7.19]. Therefore we have to make sādhu-saṅga [Cc. Madhya 22.83]. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Sādhu-saṅga is very essential. Sat-saṅga. Otherwise... There is another verse in the Brahma-saṁhitā, that vedeṣu durlabhaḥ. You cannot understand Kṛṣṇa by studying Vedas, although Vedas means knowledge. And the ultimate knowledge-to understand Kṛṣṇa. So-called Vedanti..., you'll find so many Vedantists loitering on the street, but they do not understand Kṛṣṇa. This is their qualification. They interpret "Kṛṣṇa means this. Kṛṣ means this, ṇa means this," like that. When Vallabha Ācārya said to Caitanya Mahāprabhu, that "I have described Kṛṣṇa's meaning," Caitanya Mahāprabhu immediately refused: "I do not know any meaning of Kṛṣṇa. I know Kṛṣṇa, Gopījana-vallabha, that's all. Gopījana-vallabha." What is the meaning of Kṛṣṇa? No interpretation, no imagination. Kṛṣṇa is Vṛndāvana-candra or Gopījana-vallabha, Giri-vara-dhārī, that's all. So we have to understand by sādhu-saṅga [Cc. Madhya 22.83]. Then we can see sākṣāt Kṛṣṇa.

Kṛṣṇa comes to convince us. There is no question of imagination. "See Me. Here I am." That is Kṛṣṇa. Why you are imagining? Kṛṣṇa therefore comes. Here it is said, tathāyaṁ ca avatāras te bhuvo bhāra-jihīrṣayā. Avatāra does not mean a big beard or big hair. We do not like to see such ugly avatāra. We kick on their face, this avatāra. This is not avatāra. Avatāra must be mentioned in the śāstra. Caitanya Mahāprabhu, when He was talking with Sanātana Gosvāmī, so Caitanya Mahāprabhu described about avatāra. So just to make a little joke, because they are personal devotees... So he knew that Caitanya Mahāprabhu is the avatāra. Still, he inquired from Caitanya Mahāprabhu, "How we shall know one avatāra?" So Caitanya Mahāprabhu said, "Why? It is all mentioned in the śāstra." So avatāra should be understood from the śāstra, not by jugglery or magic. This is rascal. As soon as one wants to establish his avatarship by jugglery and magic, kick him out, immediately on the face, directly. Kick him. Let the avatāra take steps. I don't mind. If he's avatāra, let him kill me, all right. But I shall kick him on his face. Not that avatāra.

Here, bhuvo bhāra-jihīrṣayā. An avatāra comes to do some particular work. Just like Lord Rāmacandra came to punish Rāvaṇa. That is avatāra. And there are many avatāras, they are mentioned in the Śrīmad-Bhāgavatam: Matsya-avatāra, Vāmana-avatāra, Kūrma-avatāra, and Varāha-avatāra, Vāmana-avatāra, Nṛsiṁha-avatāra, and Paraśurāma-avatāra, Balarāma-avatāra, Buddha-avatāra. Buddha is also avatāra. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. We do not agree with Buddha philosophy. Caitanya Mahāprabhu said, veda nā māniyā bauddha haya ta' nāstika. Buddha philosophy is atheism: "There is no God." He says "There is no God." So that is atheism. And especially... That there is no God, there is God-that is not the point. His point was to stop the animal-killing. Sadaya-hṛdaya darśita-paśu-ghātam. Kṛṣṇa became very, very, sympathetic with the poor animals. "Oh, in the name of yajña, these rascals, rogues, are killing so many animals." Therefore He came as Buddha-avatāra. Sadaya-hṛdaya darśita-paśu-ghātam. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. So Vaiṣṇava knows that "Here is Lord Buddha. He's Kṛṣṇa's avatāra," although we don't take his philosophy, because Buddha refused to accept Vedic authority. Nindasi yajña-vidher ahaha śruti-jātam. Śruti means Veda. Śruti-jātam. In the śruti, in the Vedas, there is mention of paśu sacrifice, animal sacrifice, there is. So they began to argue with Lord Buddha that "You are stopping yajña-vidhi, stopping animal-killing in the yajña. This is mentioned in the Vedas." But Lord Buddha knew, "These rascals simply talking of Vedas, he does not know what is Vedas. But what is the use of arguing?" Therefore he has to say, "I don't care for your Vedas. Stop animal killing." So nindasi yajña-vidheḥ. Yajña-vidhi, he wanted to stop. No more animal sacrifice in the yajña. Therefore he is denying the authority of Vedas. Nindasi yajña-vidher ahaha śruti-jātam. We cannot violate which is mentioned in the... Therefore he was taken... But he's avatāra. It was needed at that time.

As it is said here, bhuvo bhāra-jihīrṣayā. When these rascals and fools increase, it becomes a burden to the earth. Just like a practical example: a child or a man, you weigh him. When he's alive you will find one weight, and when he's dead you will find another weight. That is practical. It will be heavier. Why heavier? Because there is no more spirit soul. So the more people will be materialistic, the world will be burdened. Therefore there must be war, pestilence, famine, to clear these rascals, clear out. You'll find these things. In Europe, every ten years, twenty years, there is a fight, war. It is the history. From the Greece history, Roman history and Seven Years War, Hundred Years War-wars. There must be war, because they are sinful. The same sinful, killing animals continually. So there is war, reaction. So what is that war? To lessen the burden. To lessen the burden. It becomes very heavy, unbearable by the earth. And to reduce the weight there is natural... And when there is still more power required, then Kṛṣṇa comes:

”Arrange for a war in the battlefield of Kurukṣetra and bring all the rascals and finish within eighteen days.” Within eighteen days sixty-four crores men died. This is… But why? It is Kṛṣṇa’s arrangement.

When Arjuna wanted to become nonviolent, so He gave him instruction that ”There is no question of nonviolence. You are talking like an anārya, uncivilized man.” Kutas tvā kaśmalam idaṁ viṣame samupasthitam. ”In warfield, and you are talking of nonviolence, rascal. There is no question of nonviolence. You have to fight.” So he was still arguing. Then he finally said, ”My dear Arjuna, you fight or don’t fight. It doesn’t matter. They are not going to return. They’ll be finished here. That is My arrangement.” He says, nimitta-mātraṁ bhava savyasācin: ”They’re not going to return.” It is Kṛṣṇa’s arrangement. He says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

When people become too much sinful, too much godless, the world becomes overburdened, and there must be some machine to kill. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṅkāra [Bg. 3.27]. They are thinking independently. No independence. As soon as you become sinful, there is reaction immediately. Immediately there will be war, pestilence, famine, flu, and so on, so on.

So here it is said, tathā ayaṁ ca avatāras te… Arjuna said that ”You have descended to,” I mean to say, ”lessen the burden of this world.” Bhuvo bhāra-jihīrṣayā. There are many instances like that. When Pṛthu Mahārāja was the king, there was no production food production Because his father was a great sinful king, so on account of that there was no production. And Pṛthu Mahārāja wanted… He was a very good king. He is incarnation also. He asked the earth, ”Why you are not producing? If you do not produce, I shall kill you.” This is mentioned in the Fourth Canto. And mother earth said, ”My dear King, why you are angry upon me? It is my duty. When the people become rākṣasas, I’ll restrict my supply. Let them starve and die. I shall do that. This is my duty. Why you are angry with me?” The more people will be godless, there will be starvation, no supply. You cannot make by machine. Just like last time when I was in Europe, everything is now drying. It is yellow. What scientific method you have got? Bring water. Now they are thinking bringing, importing water. Is it possible to import water? That’s not possible. So this will be punishment. In the Kali-yuga, the more people will be godless, and this punishment will be there: no water, no food supply. And over and above that, government taxation. You’ll be harassed. Three things will go on.

That is mentioned in the Śrīmad-Bhāgavatam. Anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. Now kara-pīḍita, taxation. This is śāstra. Five thousand years ago this Bhāgavata was written, and he has given, Vyāsadeva has given the symptoms of Kali-yuga. One of the symptoms is this, that in the Kali-yuga people will be so much embarrassed by three things. One thing there will be no rain, scarcity of rain. And naturally there will be scarcity of… Durbhikṣa. Durbhikṣa means you will not be able to get anything by begging also. Bhikṣa, bhikṣa means if I have no subsistence, I have no means to eat, I go to… [break] Even if I beg, I become a beggar, there will be no supplies. Especially these things will be no supply: rice, wheat, sugar, and other things, there are mentioned. It is all particularly mentioned. And we are experiencing. You were telling that rice is not available. Where it is? Huh? Poland. I have seen in Moscow, you cannot get any fruit, you cannot get rice, you cannot get wheat. You can get only flesh, meat. And milk is available. These things. So now already it has begun, and ultimately as the Kali-yuga advances and people become very much advanced in denying the existence of God, nirākāra, these things will come. Wait for that punishment. Durbhikṣa, anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. And as soon as there will be scarcity of food, the government men will take advantage of it: ”Now we have to supply food.” ”Where is food?” ”No, you give me money, we shall purchase from importer.” The taxation. One side, I am suffering-no food; another side-whatever money I have got, it will be taken by taxation. Now see what is your position. The position will be people will become mad, so much troubled. Ācchinna-dāra-draviṇā gacchanti giri-kānanam. People will be so much harassed that voluntarily they’ll give up their family, home, and go to the forest, hopeless. This will be done. Don’t think that Kṛṣṇa consciousness is a joke, is a jugglery. It is the only remedy if you want to save yourself. Otherwise, you are doomed. Don’t take it, I mean to say, as a joke. It is a fact.

So best thing is that kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. There is one very nice opportunity. What is that opportunity? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If you chant Hare Kṛṣṇa mantra, kīrtanād eva kṛṣṇasya… You cannot say any other-śivasya, kālīsya(?). No. Kṛṣṇasya. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Not that any name, any, my whimsical name. No. Just like so many fools and rascals say that ”You can chant any name.” No. Śāstra says śravaṇaṁ kīrtanaṁ viṣṇoḥ. Kīrtanād eva kṛṣṇasya. That is wanted. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. If you take this process of chanting Hare Kṛṣṇa mantra, then you’ll be free from all these disturbances. You’ll be free. It is not pride, but it is a fact. Just like in our Kṛṣṇa consciousness movement, we have got so much expenditure. In New York we are spending twelve lakhs of rupees alone per month. Now, we have got… This morning I was calculating. We have got 25 lakhs of rupees expenditure per month all over the world. But we have no anxiety. That is practical. We have no anxiety. One man who has got to spend 25 rupees, he has got anxiety. But we have to spend 25 lakhs of rupees, but we have no anxiety. Because we have taken shelter of Kṛṣṇa. Mā śucaḥ, Kṛṣṇa says. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ mokṣayiṣyāmi sarva-pāpebhyaḥ [Bg. 18.66]. ”Oh, Kṛṣṇa will take care of me in such a way?” ”Yes.” ”Oh, let me consider.” Mā śucaḥ. There is no consideration. You do it immediately. Mā śucaḥ. Why mā śucaḥ? If you… Kṛṣṇa is unable to feed you? Eko yo bahūnāṁ vidadhāti kāmān, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Why you talk of nonsense, population? There is no question of population. But if you are sinful, if you are godless, then however restrictive means you take… What is that? Sterilization? You have to starve. There is no question of diminishing the population. It is a question how to become Kṛṣṇa conscious. Otherwise, everything will be finished.

So don’t take it very lightly. Take it seriously. Take to Kṛṣṇa consciousness. Kṛṣṇa has come, avatāra, and His instruction should be followed. Then we’ll be happy. Everything is there in Kṛṣṇa’s instruction for our benefit. But because we are rascals, mūḍha, duṣkṛtina, narādhama, we have no knowledge, we refuse to accept. This is our qualification.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ

māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Because we have become rākṣasas, asuras, we deny to surrender Kṛṣṇa, to surrender to Kṛṣṇa, and we must suffer the (con)sequence. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.26

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Vṛndāvana, September 2, 1976

Pradyumna:

kim idaṁ svit kuto veti
deva-deva na vedmy aham
sarvato mukham āyāti
tejaḥ parama-dāruṇam
[SB 1.7.26]

"O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it."

Prabhupāda:

kim idaṁ svit kuto veti
deva-deva na vedmy aham
sarvato mukham āyāti
tejaḥ parama-dāruṇam
[SB 1.7.26]

So Aśvatthāmā's brahmāstra… We have discussed about brahmāstra. It is almost similar to the modern nuclear weapon or bomb. But it is made with chemicals, but this brahmāstra is made of mantra. That is the subtle way. Modern science has not reached to that point of subtle existence. Therefore they cannot understand how transmigration of the soul takes place. The modern science has no knowledge. Imperfect knowledge. They see the gross body, but they have no knowledge about the subtle body. But the subtle body is there. Just like we do not see your mind, but I know that you have got mind. You do not see my mind, but you know that I have got mind. Mind, intelligence and ego. My conception, identity, "I am," that conception is there. That is ego. And my intelligence and my mind, you cannot see. Neither I can see. Therefore how the mind, intelligence, and personal identity or egotism carries the soul to other body, they do not see it. They cannot see it. They see the gross body is stopped, everything is stopped. The gross body is burned into ashes. Therefore they think everything is finished. Bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhaved The atheist class, they'll think like that. With poor fund of knowledge, they think that "I see the body is now burnt into ashes. Then where is the soul?" So "There is no soul, there is no God, it is all imagination." But that is not the fact, not that is the fact. The fact is that the gross body is finished, but the subtle body is there. Mano buddhir ahaṅkāraḥ. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Apareyam itas tu viddhi me prakṛtiṁ parām. So the action and reaction of the subtle thing, subtle matter… Mind is also matter, but subtle matter, very fine. Just like sky, ether. Ether is also matter, but it is very subtle, fine. And finer than the ether is the mind, and the-finer than the mind is the intelligence. And finer than the intelligence is my egotism: "I am," this conception.

So they have no knowledge. Therefore they can manufacture weapon or bomb with the gross things. Bhūmir āpo 'nalo-the chemicals, that is gross. But this brahmāstra is not gross. This is also material, but it is made of subtle things: mind, intelligence, and ego. Therefore Arjuna is asking Kṛṣṇa, "I do not know wherefrom it is coming, wherefrom this such high temperature is coming." It is stated here, tejaḥ parama-dāruṇam. The temperature is so high, intolerable. So we should ask the authority. Kṛṣṇa is the best authority. So Arjuna is asking from Him, kim idaṁ svit kuto veti: "My dear Kṛṣṇa, wherefrom this temperature is coming?" Kim idam. Deva-deva. Why he's asking to Kṛṣṇa? Because Kṛṣṇa is the deva-deva. Here we have got many millions of different varieties of life, 8,400,000 varieties of life. Out of them, we human form of life, and above this, the demigods in the higher planetary system, their standard of living, their duration of life is many, many times higher, superior than ours. Just like our standard of life, we are human being, it is better than the uncivilized man. And the uncivilized man's standard of life is better than the animal life. Phalgūni tatra mahatāṁ jīvo jīvasya jīvanam. The uncivilized man, they cannot produce food; therefore they kill animal. In the forest they live, and they kill some animals and eat. They cannot… They have no such knowledge that the forest can be cleared and we can till the ground and we can get very nice foodstuff, foodgrains, vegetables, so many things. Kṛṣi, agriculture. So the land is there, but this uncivilized man does not know how to get the necessities of life from land. They do not know. Otherwise, in the land everything is there. It is stated in the Śrīmad-Bhāgavatam, sarva-dughā mahī. Sarva-dughā. No. Sarva-kāma-dughā mahī. Kāma, kāma means the necessities. We can get all the necessities of our life from the land. The land is so important. But the uncivilized man, they do not know how to utilize the land. Therefore they commit sinful activities for their existence. Instead of utilizing land for the necessities of life, unnecessarily… Although they are civilized-they should not have done so-they are killing animals.

The animal killing is for the uncivilized man, one who cannot get the necessities of life by intelligence. Just like modern civilized man, they are getting, suppose, so many machines, say, motorcar, a very useful vehicle. But wherefrom it is obtained? From the land. What is the motorcar ingredients? It is a combination of matter: earth, water, air, fire. You get iron, put into the fire and melt it, and then get the wheel. Similarly so many things. Tejo-vāri-mṛdāṁ vinimayaḥ. Material civilization means tejo-vāri-mṛdāṁ vinimayaḥ-exchange of fire, water, and earth-that's all. It is just like you see nice doll. What is this nice doll? Tejo-vāri-mṛdāṁ vinimayaḥ. There is earth, water, fire. You mix the earth with water, and make it a nice doll, and put it into the fire and then color it.

It will appear just like a very, very beautiful girl. But it is not the fact. Similarly the whole material world is nothing but an imitation of the spiritual world by intermixture of earth, water, and fire-and nothing else.

But because we are not beyond this material existence, we are in the material…, I am identifying with this body, therefore I am thinking that after the finish of this body everything is finished. This is rascaldom, atheism. No. But Kṛṣṇa gives information, na hanyate hanyamāne śarīre [Bg. 2.20]. This is right information. Kṛṣṇa, the supreme authority, gives you the information that don't think that this body is finished, therefore everything is finished. No. Not everything finished. The soul is being carried by the subtle body." The example is given just like when the air passes through the rose garden and you smell very nice fragrance. You cannot see what is that fragrance, but you experience that there is some fragrance. Wherefrom? Sometimes we inquire "Wherefrom this fragrance coming?" You cannot see. Similarly, the soul is very, very small, a small particle of the same ingredient as Kṛṣṇa. Mamaivāṁśa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Jīva is very small particle of the same ingredient as Kṛṣṇa's body. Sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So we have got our vigraha, very small. That is also stated in the śāstra. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca: [Cc. Madhya 19.140] one ten-thousandth part of the tip of the hair. We cannot even imagine what is the length and breadth of the hair, but the soul is one ten-thousandth part. So how you can see the soul? That small particle is being carried by the subtle body-mind, intelligence, and ego. And it is pushed through the semina of the father into the womb of the mother, and another body is manufactured in due course of time, and it comes out and works. This is called transmigration of the soul-from one body to another. That body is given by superior examination, Yamarāja. Yamarāja fixes up what kind of body this soul will get. Karmaṇā daiva-netreṇa [SB 3.31.1] [SB 3.31.1]. Just like in the court, there is case, and the magistrate decides what kind of punishment this criminal should be awarded. So similarly, here in this material world, we are simply engaged in sinful activities. Here the so-called pious and impious, that is simply imagination. Really, if I am actually pious, I should not get this material body. Just like to remain in the prison house means criminal. You may be a first-class prisoner, it doesn't matter, but you are a prisoner. You are a criminal. Sometimes the big, big politicians, they are put into the jail and they're given all comforts. But that does not mean he's not a criminal. He's a criminal. Either he may be Gandhi or anyone, because he's put into the jail he's a criminal. Similarly, anyone who is enwrapped with this material body, he's a criminal. He's a criminal. Either he may be in the heavenly planet or in this earthly planet or in the cats' and dogs' life or insect or aquatics. There are varieties of life. Every one of us, as long as we are put into this material body, it is to be understood that we are all criminal.

Therefore Kṛṣṇa said,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

The kṛṣṇa-bhajana is not so easy thing. Yeṣāṁ tv anta-gataṁ pāpam. One who is completely free from the reaction of pāpa, he cannot (can) take to Kṛṣṇa consciousness. But in the ordinary way, karma… According to karma… Just like you are working to earn some money, businessman, karma. So ordinary way you have to work very hard day and night to get some money. Suppose if you want one lakh of rupees or one crore of rupees, you have to work for it. But there is another way. Suppose one rich man gives you, that "You haven't got to work. Take this one lakh of rupees or one crore of rupees. You take it." That is another way. Ordinary way to accumulate crores of rupees, it may not be possible in your life. But if some friend or some rich man becomes kind upon you and delivers you, "Take it," you can get it immediately, without any hard labor. Similarly, Kṛṣṇa, the supreme rich man, supreme rich being, is offering you, sarva-dharmān parityajya mām… [Bg. 18.66]. "You haven't got to do anything. Come on. You surrender unto Me, and I give you immediately liberation." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. There is no anxiety.

So that is Kṛṣṇa. He can give you immediately liberation. Simply you have to surrender. Therefore He's deva-deva. Sometimes we go to this demigod, to that demigod for some material perfection or ultimate liberation. But Kṛṣṇa can give you liberation within a second. That is Kṛṣṇa. Within a second. Otherwise, it is not very easy. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. The jñānīs, they are trying for liberation and undergoing very severe type of austerity and penances. Kṛcchreṇa. Kṛcchreṇa means very severe type of austerities they undergo. But still they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. One who does not understand Kṛṣṇa, then his knowledge, his so-called jñāna… Maybe to some extent it is perfect, but it is not completely perfect. Completely perfect will be possible when you understand Kṛṣṇa.

So if you go on the ordinary way, from the karma platform to jñāna platform, from jñāna platform to yoga platform, but ultimately you have to come to the bhakti platform. If you do not come to the bhakti platform, then there is no question of liberation. That is not possible. You can get better position by karma, jñāna, yoga. Suppose a yogi, he can achieve many wonderful things. Suppose we can fly in the sky by airplane. Many hundreds of miles we can. But a yogi, within a second he can reach even the sun planet. That yogic perfection is there. Prāpti-siddhi. It is called prāpti-siddhi. A perfect yogi, simply by catching the beam of sunlight, he can go to the sun planet. He can go to the moon planet. Within a second. That is called yoga-siddhi. But even if you go to the sun planet or moon planet by yoga-siddhi or material science, what is the profit? There is no profit. Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "Even if you approach the topmost planet, Brahmaloka, you have to come back again." Again come back, again become grass and again be eaten by cows, and again somebody drinks milk, and he gets the semina, again gives you birth in the womb of woman. These subtle laws they do not know, how things are happening in the subtle ways.

Therefore Arjuna knows, but for our education he's asking Kṛṣṇa that "Wherefrom this high temperature is coming?" Kim idaṁ svit kuto veti deva-deva na vedmi. We cannot understand. It is not possible. So many things are there even in this material world we cannot understand. We cannot get full information. But if we take Kṛṣṇa's instruction… He's giving personally the instruction in the Bhagavad-gītā. If we take care of them, then we can understand everything very easily. Kṛṣṇa consciousness movement is so nice that simply by understanding Kṛṣṇa, you can understand everything. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. So this is the all-perfect knowledge, perfect culture, perfect advancement of civilization. So everyone should take to it and all questions should be, is answered by Kṛṣṇa. You take it and become a perfect man.

Thank you very much. (end)

760924SB.VRN

Śrīmad-Bhāgavatam 1.7.27

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Vṛndāvana, September 24, 1976

Pradyumna:

śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite
[SB 1.7.27]

"The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy (brahmāstra), and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death."

Prabhupāda:

śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite

So Vyāsadeva… This Śrīmad-Bhāgavatam, mahā-muni-kṛte. It is not written by ordinary person. In the beginning it is said, śrīmad-bhāgavate mahā-muni-kṛte. Not only muni, but mahā-muni. Kim anyaiḥ śāstraiḥ: under the instruction of his spiritual master, Vyāsadeva, revealed the scripture by spiritual experience. Bhakti-yogena, praṇihite amale. Bhakti-yoga, he could realize. Nārada Muni asked him to write simply on the activities of the Supreme Personality of Godhead. He had written so many books-all the Vedas, Upaniṣads, Purāṇas. But he was not feeling satisfied even after writing the Vedānta-sūtra. So at that time Nārada Muni happened to come to him, and he chastised him that "You have written so many books, but they're not very useful." Because people are generally attracted to dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. They're attracted. Those who are civilized men, they are attracted with some sort of religion, system. It doesn't matter whether he's Hindu or Muslim or Christian. They have some sort of religious practice. That is the beginning of human civilization. When there is no religious practice, that is not civilized man. Just like in the jungle, aborigines, or the animals, they have no religious system. In the human society there is some religious system. Therefore when the human society becomes without any religious understanding, dharmeṇa hīnāḥ paśubhiḥ samānāḥ, immediately they're animals. They're not human beings. In civilized world…

Now, at the present moment, especially the famous movement, Communist movement, they are after completely driving out religious system. This is the misfortune of this age. So they are not in fault in one sense, because the guardians of the religious system, they are fallen. Just like immediately our Śubhavilāsa Prabhu was asking me that "We have seen so many temples. Why they are so neglected?" Is it not your question? And why they should not neglect it? The, mostly, the temples, they have become the means of livelihood. That is the defect. Temple is not meant for means of livelihood. Then it will deteriorate. How long you can falsely worship Deity and make show of ārati? You cannot go on very long time. That is not possible. You'll be disgusted. Unless there is feeling, bhāva, that "Here is Kṛṣṇa. Kṛṣṇa has very kindly come here to receive, to take, accept my humble service. He's so great that He cannot be approached by a person like me." Aṇor aṇīyān mahato mahīyān.

Suppose for the impersonalist, virāḍ-rūpa, the sky is the head of the Personality of Godhead. They think like that. And the big, big mountains are the bones, and big, big oceans are the holes of the body, and the trees, they are… In one sense, it is all right. But if you take the virāḍ-rūpa, how you can capture? It is impossible. He has virāḍ-rūpa. He has shown virāḍ-rūpa to Kṛṣṇa (Arjuna), but you cannot capture that virāḍ-rūpa. You are tiny. Therefore He is so kind that He has appeared before you in this temple so that you can touch Him actually, you can serve Him, you can dress Him, you can offer Him eatables. It is… Therefore, if we think like that… Not think. It is a fact. Because God is not only very big. Mahato mahīyān aṇor aṇīyān. He can become smaller than the smallest. That is God. Brahman does not means simply big so that you cannot capture. That is omnipotency. Whatever He likes, He can become. He can put all the universes within His mouth. When Yaśodāmāyi challenged that "Kṛṣṇa, You are eating earth. Your friends are complaining," "No, mother, I did not. They are telling false." "Now Your elder brother, Balarāma, also is saying." "No, He has… This morning He is angry with Me; therefore He has joined with them." "I want to see Your face." So He opened the mouth and the mother saw that millions of Yaśodā and millions of universes are within the mouth. Then she thought, "Maybe something… All right, don't do it." That's all. Finish with this (?). Now Kṛṣṇa, millions of universes within the mouth, He's being punished by Yaśodāmāyi. This is Kṛṣṇa. Aṇor aṇīyān mahato mahīyān. This is Kṛṣṇa.

So when Kṛṣṇa comes, you cannot see Kṛṣṇa. You cannot capture Kṛṣṇa, mahato mahīyān. When He comes before you, arcā-mūrti, arcā-vigraha… This is arcā-vigraha, Deity. Arcye viṣṇau śilā-dhīḥ. Kṛṣṇa has appeared. Just like the same thing: Kṛṣṇa… Yaśodāmāyi wanted the Supreme Personality of Godhead as his (her) son, for which hundreds of years he (she) undergone, or she undergone austerities. And when the Supreme Personality of Godhead appeared before him, before her, both the husband and wife: "What do you want?" "Now we want a son like You." So Kṛṣṇa said, "There is no second one beyond Me, so I shall become your son." So He became son. So He must play perfectly, that Yaśodāmāyi may not understand that "Here is the Supreme Personality of Godhead." Then the feelings of mother and son will disappear. Kṛṣṇa is playing exactly like a little child. So that is Kṛṣṇa's mercy. This is Kṛṣṇa's mercy. Similarly, to us. We are not so elevated like Nanda Mahārāja or Yaśodā Mahārāja (māyi). We're just beginners. So we do not know what is Kṛṣṇa. We cannot see Kṛṣṇa, either His virāḍ-mūrti or this mūrti. So what we can see? We can see stone, wood, or material things. So when Kṛṣṇa appears to be seen by you and He appears like a stone statue, He's not stone statue. Don't think. Therefore we must learn how to see Kṛṣṇa. So we should not think that "Here is a stone statue." As soon as we think of stone statue, then our, this feeling, bhāva, will be lost. So the answer is that if we establish some temple and Deity and take it as a means of livelihood… [break]

So at least we Indians we are trained up like that. Not only trained up, we are born devotees. Anyone who has taken birth in India, that is special facility. In their previous birth, they had performed many austerities, much austerities. Even the demigods, they desire also to take birth in India to get this opportunity. So India… Don't think… India means this planet, Bhāratavarṣa. There is good opportunity. So we should not think. If we think that "Here is a stone statue," then it will not prolong many days. It will not… Galagraha. No more vigraha, but galagraha. Suppose I have established this temple. Now under my direction, my disciples are worshiping vigraha. Vigraha means the form of the Lord, rūpa. But if there is no following of the regulative principles, then after my death it will be galagraha, a burden, that "Our rascal Guru Mahārāja established this temple, and we have to worship, early rise in the morning, all botheration." This will be… That is called galagraha, a burden, "He has left with us a burden." This is the risk. Then this, such a big temple will be mismanaged, and you'll find that "This is breaking" and "This is unclean," and there is no attention. This will be our… That is called galagraha. "The rascal has given us a burden."

So it is very difficult. If we lost, if we have lost that feeling that "Here is Kṛṣṇa. Here is a chance to serve Him…" Sākṣād-dharitvena samasta-śāstraiḥ… Not that. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. As soon as… Therefore we are very much vigilant, "Why you did not this? Why you do not this? Why…?" As soon as the feeling of devotional service will be lost, this temple will be a burden. This is the way. It will be such a big temple. To manage, it will be a great burden. So they are feeling burden. Therefore they don't mind if somewhere is broken sometimes. "All right, let us, whatever money we have got, let us eat first of all." This is the position. Vigraha and galagraha. You should understand. If we forget that "Here is Kṛṣṇa personally present. We have to receive Him very nicely. We have to give Him nice food, nice dress, nice…" Then it is service. And as soon as the feeling comes that "Here is a stone idol…" They say sometimes "idol worship." "And we have been instructed to dress Him, to give Him…, all botheration." Then finished. Finished. That has come everywhere. I have seen in Nasik in many, many big temples there is no pūjārī, and the dogs are passing stool. Not only they're breaking. In Western countries also the churches are being closed-big, big churches. In London I have seen, very big, big churches, but they're closed. When there is meeting on Sunday, the caretaker, two, three men, and some old lady, they come. Nobody comes. And we are purchasing. We have purchased several churches. Because it is now useless. It is useless. In our Los Angeles we have purchased and several others. In Toronto. That recently we have purchased. Big, big churches. But they would not sell us. One church, the priest said that "I shall set fire in this church, still I shall not give to Bhaktivedanta Swami." (laughter) This Toronto church was like that also. And in Melbourne, the condition was, sale condition was, that you have to dismantle this church building. We said, "Why?" He said, "Utilize as temple now, then we shall not give you." They refused. You know that? So they do not like that "This Kṛṣṇa consciousness movement will purchase our churches and install Rādhā-Kṛṣṇa Deity." They do not like that. But it is not(?) going on.

So not only the churches in the Western countries, here also. As soon as you will lose the spirit of service, this temple will become a big go-down, that's all. No more temple. So we have to maintain that service spirit. Therefore we are so much particular-"Why fresh flower is not there?" If you think, "Here is a stone statue. What is the meaning of fresh flower or old flower? We have to give some flower. That's all." But no feeling, that "Here is Kṛṣṇa. We must give fresh flower." Just like I'm a living man, if you give me a fresh flower, and if you bring some garbage, and if you give me, shall I be pleased? Do you think? So this feeling is losing even in the beginning, that "We shall satisfy this statue with some rubbish, garbage flowers. He's not going to protest." Yes, He'll not protest. But your life will be finished. The protest will come like that. As soon as you lost the feeling, bhāva, budhā bhāva-samanvitāḥ [Bg. 10.8]. Who can worship Kṛṣṇa? When there is bhāva. Sthāyi-bhāva. This has been discussed in Bhakti-rasāmṛta-sindhu, what is bhāva. But if you have no bhāva, then you are on the material, kaniṣṭha-adhikārī. Simply show. A show cannot go on many days. Show will be finished very soon.

So if you do not keep the bhāva… Bhāva means… That is on the liberation side. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. First of all, you come to this Kṛṣṇa consciousness movement. Some of you, not all. Śraddhā: "Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement is very good. Let us see how it is," or "Let us join." So first of all śraddhā. Many people come out of śraddhā. Śraddhā means little faith. But according to our Gosvāmī literature, that faith is not little faith. That faith is also very strong. Then the beginning is there. Caitanya-caritāmṛta kaṛacā has described about this faith. He describes… Faith means śraddhā. English word "faith," and Sanskrit word is śraddhā, "respectful." Śraddadhānā. So this śraddhā, ādau śraddhā… The beginning is śraddhā, faith. So this śraddhā is defined by Kṛṣṇadāsa Kavirāja Gosvāmī,

'śraddhā'-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is śraddhā. According to our Gauḍīya Vaiṣṇavas, this is śraddhā. What is that? Kṛṣṇa is asking, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He's asking, demanding. So when we have faith in the words of Kṛṣṇa: "Yes, Kṛṣṇa says sarva-dharmān parityajya māṁ ekam [Bg. 18.66]. Yes, I shall do," then śraddhā begins. Otherwise, there is no śraddhā. That is the beginning of śraddhā. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If you have got faith in these words of Kṛṣṇa, that "Yes, whatever Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇam… [Bg. 18.66], accept it," then śraddhā begins. Otherwise there is no śraddhā. Ordinary śraddhā is…, they are going this temple or another Kālī's temple or Durgā's temple. They say that "Everyone is all right." Yata mata tata patha: "Whatever you like." That is not śraddhā; that is whims. And śraddhā means when you firmly believe on the words of Kṛṣṇa, that Kṛṣṇa said, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī said, śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. Kṛṣṇa said that "Give up everything, I shall give you…" "Yes, it is fact. Why shall I bother with…" That is śraddhā. Viśvāsa kahe sudṛḍha niścaya. Sudṛḍha means very firm faith. Not flickering faith.

When you have got this kind of śraddhā, naturally, the next stage will be "How to keep my śraddhā, firm faith in Kṛṣṇa?" Then you have to mix with devotees who are keeping constantly in Kṛṣṇa's service. Therefore this temple is required, that devotees will always be engaged in Kṛṣṇa's service, and those who have got śraddhā, they will come and see how the devotees are engaged, how they have sacrificed their life only for serving Kṛṣṇa. That is sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Therefore we have constructed this big house. Why? The people, the ignorant, the rascals, they may, if they have little faith, they may come, live here, take whatever prasāda is available, and mix with these devotees. Ādau śraddhā tataḥ sādhu-saṅgaḥ. And if he mixes with the devotees, gradually his bad habits, anartha… No: bhajana-kriyā. Next stage is that, "The devotees are serving Kṛṣṇa, they are also shaven-head, they have got neckbeads, and they're chanting. Why not myself?" This is called bhajana-kriyā.

Then they approach, "Sir, why not initiate me?" "No, we put some regulative principles. If you accept…" This is bhajana-kriyā. Then automatically, anartha-nivṛttiḥ syāt. All nonsense habits, which are not required, anartha… Just like smoking: anartha, unnecessary. Does it mean that if one does not smoke he'll die? But you'll see in the whole world, millions and trillions of dollars' cigarette is selling. Anartha. Unnecessary. Does it mean that if I do not eat meat I shall die? I have seen in the Western countries-I observe everything-they eat meat very little. But because everyone is eating little meat, big, big slaughterhouses are being maintained. They can give up. A little piece of meat very easily he can give up. He can take this panir. But the rascal will not do that, because he's a rascal. He'll eat meat, and for this eating meat you have to maintain thousands and thousands of, what is called, organized slaughterhouse. And you have to kill. Killing means he's being implicated in sinful activities. Anartha, unnecessary. So we restrict this. Sex life is all right, required. Be a gentleman, get yourself married, live husband and wife peacefully. Have two and three children. Now they're making forcefully that you cannot have more than two children-sterilize. This is rascaldom. Teach him that he'll not have sex life more than twice or thrice in life. But no. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ [SB 7.9.45]. The sex life is so strong that one has produced one child and he has suffered… The child has to be taken at night, it is crying, and then you have to give him milk, and so on, so on, so on. He has suffered, but he has no sense, "Why again child?" The answer, tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ. He knows that after this sex life, illegal or legal, there are so much troubles. Therefore a brahmacārī is a very safe life. No trouble. But those who are not trained up, they are suffering. But they do not know how to stop this suffering because he's not trained up as brahmacārī. "All right, make it sterilized." Contraceptive method. Kill the child. More and more and more and more implicated. Bahu-duḥkha-bhājaḥ. He does not know, or she does not know, "By killing the child what a risk I am going to take." Bahu-duḥkha-bhājaḥ. Behind this killing of child so much trouble is there. But he's rascal, he does not know, either the mother or the father.

So in this way, if we do not take to Kṛṣṇa consciousness we'll be more and more implicated. You cannot avoid. That is not possible. The God's nature is working so nicely. I have given you several times the example that if you infect some disease, it must develop and you must have to suffer. There is no excuse. Similarly, if you are associating with the modes of ignorance and you are committing some sins, the effect you must have to suffer. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛteḥ, the nature, God's machine, is working so perfectly that it will act. You cannot avoid. Therefore we should be very careful how anartha-nivṛttiḥ syāt. For our spiritual advancement of life we must have the sense that "Why we should accept unnecessary things which is not at all important?" The four things are restricted. No illicit sex, no meat-eating, no gambling, no intoxication. Nobody dies. But it is a habit. It is a habit.

So in this way we have to mold our life, and the Kṛṣṇa consciousness movement is the best process. Therefore those who are sinful, those who are atheist, they have become a little afraid of this movement. Therefore we have got so many enemies, and now in India especially the papers are criticizing us in so many ways. In other countries also. So we have to face this danger. It is not danger. We don't care for their criticism. But if we remain sincere in our actions, there will be no obstacles. Ahaituky apratihatā. It is ascertained that Kṛṣṇa consciousness movement, apratihatā. It cannot be checked provided if you remain to the principles. What is that principle? Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. If you stick to the principle of bhakti-yogam then ahaituky apratihatā. Nobody can check you. You'll make progress.

Thank you very much. (end)

760925SB.VRN

Śrīmad-Bhāgavatam 1.7.28-29

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Vṛndāvana, September 25, 1976

Pradyumna: "O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.

"Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one."

Prabhupāda:
na hy asyānyatamaṁ kiñcid
astraṁ pratyavakarśanam
jahy astra-teja unnaddham
astra-jño hy astra-tejasā
[SB 1.7.28]
sūta uvāca
śrutvā bhagavatā proktaṁ
phālgunaḥ para-vīra-hā
spṛṣṭvāpas taṁ parikramya
brāhmaṁ brāhmāstraṁ sandadhe

[SB 1.7.29]

So counteraction. This is military science. Sāma Veda, Yajur Veda, Atharva Veda. And military science also, one of the part of the Vedas, Dhanur Veda. It is called Dhanur Veda-how to utilize dhanuḥ. Dhanuḥ means bow and arrows. Similarly Āyur Veda. Āyur Veda means medical science, how to protect the āyuḥ. Because the body is perishable, so in the Vedic knowledge, everything is there to guide the human society. It is stated in the beginning of Śrīmad-Bhāgavatam, nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama means Veda, and that is kalpa-taru. Nigama kalpa-taror galitaṁ phalam idam. It is compared with the tree. What kind of tree? Desire tree. Nigama-kalpa-taroḥ. Kalpa-taru. The kalpa-taru can be found in the spiritual world, not in this material world. The spiritual world is described in the Brahma-saṁhitā. What is that? Kalpa-taru, cintāmaṇi kalpa-taru. Cintāmaṇi-prakara-sadmasu kalpa-taru. In the spiritual world, Goloka Vṛndāvana, it is described that the houses, palaces, in that land, spiritual land, Goloka Vṛndāvana, is made of cintāmaṇi, cintāmaṇi kalpa-taru.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

So kalpa-taru means whatever you want you can get from that tree. Because everything is spiritual. For example, he can give you… Just like you are a spiritual being, I am also a spiritual being. If I say, "Bring me a glass of water." You'll bring. "Give me some fruit." You'll give me. "Bring this." You'll bring. Because you are spirit soul, you can supply me whatever I want. This is the spiritual idea. Not that I wanted a glass of water, you can supply me a glass of water only. If I want other things, you can supply me also. This is an example, crude example.

So when there is no material obstacles, then the spiritual world can be utilized for any purpose. Here, because we are covered with the material body… There are two energies, it is described in the Bhagavad-gītā: material energy and spiritual energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. This is material energy. And Kṛṣṇa says apareyam; this is inferior. Aparā. Itas tu viddhi me prakṛtiṁ parām. There is another, superior energy. What is that superior energy? Living. It is not dead. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Without spiritual energy, this whole universe is useless, anywhere you go. The modern scientists, they are going to-so-called-they are going to this planet, that planet. And they do not find any spiritual energy. They simply see the material energy-sand and rocks. That cannot be. Because… They can bluff because people are not aware of the whole science. They can bluff. In this material world there are two energies working: material and spiritual. There cannot be only material. There must be spiritual energy. So they say that there is no life, that means there is no spiritual energy. It cannot be accepted. It cannot be. It is out of question. Because here we find jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. There must be living entity who is conducting this material energy. This body is very beautiful, very useful. Why? Because the spiritual energy, the soul, is there. Otherwise, it has no value. So when there is a planet, when there are other things, how it has developed? This is a reasoning. This is sense. Because the material energy cannot develop without spiritual energy. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat. There cannot be anything material without spiritual energy. What is this body? How this body came into existence? Because the spiritual energy, the soul, is there. A dead child born, it will not grow because the spiritual energy is not there. So it has to be concluded that as soon as there is material, a manifestation of the material energy, there must be spiritual energy. It cannot…

In the Bhagavad-gītā it is clearly said that this whole cosmic manifestation is combination of material energy and spiritual energy. So therefore in the Vedas… Veda means knowledge, vetti veda vido jñāne. In the Sanskrit verb vid, vid-dhātu. Vid-dhātu means knowledge, "to know." Vetti veda vido jñāne vinte vid vicaraṇa(?). Labhe vindati vindate. So vid-dhātu. From vid-dhātu the Veda has come. Veda means knowledge. So from the Vedas you can have all different types of knowledge, namely material knowledge and spiritual knowledge, both, perfectly. Because we have now forgotten our spiritual energy, we do not cultivate spiritual energy; therefore the Veda is there. In the Caitanya-caritāmṛta, in simple Bengali language, it is said, anādi-bahirmukha jīva kṛṣṇa bhuli' gela, ataeva kṛṣṇa veda-purāṇa karila [Cc. Madhya 20.117]. Because these rascals, anādi-bahirmukha, do not know. (bird chirping in background) Just like this bird chirping, but he does not know what he is, wherefrom he is coming, where to go-nothing. That is low-grade life. So we are now forgetful of our spiritual energy, and because we do not know spiritual energy. Therefore we have no knowledge of God. This is our position, and it is coming since very, very, very, very, long time. Time immemorial. Therefore the Vedas are there. Anādi-bahirmukha jīva kṛṣṇa bhuli' gela, ataeva kṛṣṇa veda-purāṇa karila(?)

So we have to utilize the Veda-purāṇa. The Veda-purāṇa is here in India. It is not for India; it is meant for the whole universe. But still, it is available in India. That is India's special position. Indian civilization is not very much interested with the four-wheel civilization. India is interested in spiritual cultivation, Veda-purāṇa. So this science as it is mentioned here, unnaddham astra-jñaḥ, so Arjuna was expert in military science, and still, he was a devotee. It is not that only a brāhmaṇa with very clean cloth and clean habit, satya-śaucābhyām… Brāhmaṇa's first qualification is truthfulness and cleanliness, satya-śaucābhyām. This is the first qualification. Śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Tyāgena satya-śaucābhyāṁ yamena niyamena vā. So this is brahminical qualification. But there are others also. A kṣatriya, he is expert in the military science, how to kill. So the killing art is there. You cannot make it null and void by advocating nonviolence. No. That is required. Violence is also a part of the society. Just like here is some itching sensation. This is violence. That is required for the comfort. So similarly, Arjuna was kṣatriya. He knew the art of killing, and still, Kṛṣṇa is… Kṛṣṇa also, He appeared as a kṣatriya in the dynasty of kṣatriyas. Vāsudeva, son of Vasudeva. He also knew the art of killing. That is also one of the part of His business. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So vināśa-requires violence.

So we cannot decry violence. That is also required. Kṛṣṇa was speaking Bhagavad-gītā, the science of God, in the battlefield of Kurukṣetra. We cannot condemn violence. That is not possible. But there is no violence in the spiritual world. That is a fact. Violence is only in the material world. Therefore when Kṛṣṇa desired to fight… Because all desires are coming from Him, janmādy asya yataḥ [SB 1.1.1]. Anything that we have got experience, everything is there in God. Therefore He's God. Not that minus something. Nothing minus. Everything. Akhila-rasāmṛta-sindhu. Raso vai saḥ. These are the Vedic injunctions. He is the reservoir of all rasa, humor or mellow. So this is also a mellow. Sometimes cruel men, they take pleasure by killing. I've seen it. One hotel man was cutting the throat of one chicken, half-cut, and it was throbbing, jumping. His child was crying because he could not see such horrible thing. And the man, the hotel man, he was laughing and pacifying the child, ”Why you are crying? Just see how he's throbbing, how he's jumping.” So one subject matter, the rasa is different. Humor is different. He's one, (?) enjoying one rasa, the father, and the child is crying. That is also another rasa. So the whole world is full of rasa. Ādi-rasa. The sex life is called ādi-rasa. There is bībhatsa-rasa, hāsya-rasa, karuṇa-rasa, mādhurya-rasa, vātsalya-rasa, sākhya-rasa, śānta-rasa. There are so many rasas-twelve rasas. Anaya(?) vyatireka, ādi-rasa. So janmādy asya yataḥ [SB 1.1.1]. Viśvanātha Cakravartī Ṭhākura has described this ādi from ādi-rasa. Ādi-rasa means the conjugal love. That is called ādi-rasa. So janmādy asya yataḥ [SB 1.1.1]. Wherefrom the ādi-rasa comes? The attraction between man and woman, that is a fact. The attraction is there in everywhere, either human society or animal society or bird society, bee society, the attraction is there. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. This whole world is existing on mithunī-bhāva, sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. These things are there. So wherefrom it comes, this ādi-rasa? Viśvanātha Cakravartī Ṭhākura has described in his comment on Śrīmad-Bhāgavatam, in the beginning, that Kṛṣṇa is the origin of ādi-rasa, janmādy asya [SB 1.1.1]. From there, this ādi-rasa is generated. That is Rādhā-Kṛṣṇa. So everything is there. Otherwise, imperfectness. So as there is ādi-rasa, Kṛṣṇa is enjoying with the gopīs and Rādhārāṇī. Similarly, He enjoys with bībhatsa-rasa, vīra-rasa, killing. Killing is also vīra-rasa. Because He is the reservoir of all rasas. So janmādy asya yataḥ [SB 1.1.1]. So do not think that this violence or fighting is bad. No. Nothing is bad when it is utilized for Kṛṣṇa. And nothing is good when it is utilized for your sense gratification. Everything is bad.

So here Kṛṣṇa ordered that this is brahmāstra. He could not understand that intolerable temperature, heat, and Arjuna inquired, ”Wherefrom the heat is coming?” So Kṛṣṇa informed him that ”This is due to brahmāstra released by Aśvatthāmā. This rascal does not know how to counteract it.” Naivāsau veda saṁhāram. ”He does not know.” Formerly, in the military science, you have released one kind of arrow. If I am expert, then I can release another arrow which will counteract your arrow. Naivāsau veda saṁhāram. It is called saṁhāram. So Aśvatthāmā released that brahmāstra. Now Kṛṣṇa advised Arjuna that ”You release this saṁhārāstra,” how to counteract. Unnaddham astra-jñaḥ. Unnaddham: ”You know better than him how to counteract.” Hy astra-tejasā: ”By another…” [break] …different astras are released by different expert military men. So that science is not yet discovered. By mantra. Just like here it is said that he took water, āpaḥ. Spṛṣṭvāpas taṁ parikramya. Āpaḥ. Just like we take, oṁ apavitraḥ pavitro vā sarvāsvasthāṁ gato 'pi vā. Similarly, mantra and water can be utilized for very, very important purpose. Simply mantra and water. So this is the science. This is called subtle science, not gross. They have discovered this atomic weapon-they require so many chemicals. But when you come to the higher stage, subtle, then mantra and water will do. Nothing more. No more chemicals. Simply mantra and water. That is yet you have to learn.

But these things are there in the Vedas. If you are a serious student of Veda you can also learn, you can also fight like Arjuna. There is no difficulty. Therefore Kṛṣṇa says astra-jñaḥ. Unnaddham astra-jñaḥ. You can also become learned in the higher science of military art. You can also utilize. But that requires brain, good brain. That is not possible now, because the culture is lost. Now everyone is śūdra. Nobody is kṣatriya, nobody is brāhmaṇa. By the time… Kalau śūdra sambhava. The śūdras cannot learn all these veda. Because śūdras have no right to understand Vedic knowledge. It is meant for the brāhmaṇas, kṣatriyas. Even not for the vaiśyas. Striyo vaiśyās tathā śūdrāḥ. They are rejected, woman and vaiśya and śūdra. Kṛṣṇa says. Striyo vaiśyās tathā śūdrāḥ. But Kṛṣṇa says te 'pi yānti paraṁ gatim: ”Even woman, and śūdra and vaiśyas, low grade, they can also get paraṁ gatim, promotion to the transcendental world.” How? Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. If you take to Kṛṣṇa consciousness, then even these low-grade born persons, beginning from striya śūdra vaiśya, and down, caṇḍālas… Caṇḍālas means less than the caṇḍāla. Kirāta-hūṇāndhra-pulinda-pulkaśāḥ. They are caṇḍālas. Kirāta means the black clan, or the Africans. So they are called kirāta. Hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. Yavanas, khasādaya, Mongolians, without any moustaches. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpāḥ. ”Even there are still more low-grade, sinful society,” ye 'nye ca pāpā yad-apāśrayāśrayāḥ, ”if he takes the shelter of a pure devotee, śudhyanti, becomes purified.” Becomes purified. How? Śudhyanti? Because prabhaviṣṇave namaḥ. Lord Viṣṇu has got so exalted power that through His devotee He can purify anyone. Never mind, even one happens to be caṇḍāla, and what to speak of others. Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. If they can be delivered, then what to speak those who are brāhmaṇas. Brāhmaṇa means puṇya. Without having background of pious activities, nobody can take birth in rich family, in brāhmaṇa family. Nobody can become highly learned person, nobody can become beautiful. Janmaiśvarya-śruta-śrī [SB 1.8.26]. They're the action, reaction of puṇya. And just the opposite is pāpa. So everyone-there is no question of pāpī or puṇya-if anyone takes shelter of Kṛṣṇa, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], it doesn't matter. Everyone can be elevated to the transcendental position of Kṛṣṇa consciousness.

So this movement is there. Take advantage of it and elevate your life and finish the material trouble. Duḥkhālayam aśāśvatam [Bg. 8.15]. It is only simply full of miseries and temporary. This business must be stopped. And yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] simply by going back to home, back to Godhead, your all problems of life will be solved.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.7.30-31

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Vṛndāvana, September 26, 1976

Pradyumna: ”When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets. All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāṁvartaka fire, which takes place at the time of annihilation.”

Prabhupāda:

saṁhatyānyonyam ubhayos
tejasī śara-saṁvṛte
āvṛtya rodasī khaṁ ca
vavṛdhāte 'rka-vahnivat
[SB 1.7.30]
dṛṣṭvāstra-tejas tu tayos
trīl lokān pradahan mahat
dahyamānāḥ prajāḥ sarvāḥ
sāṁvartakam amaṁsata
[SB 1.7.31]

So the heat increased. Radiation heat increased. One weapon was released by Aśvatthāmā, another by Arjuna to counteract, and the heat was so terrible that dahyamānāḥ prajāḥ sarvāḥ, all the inhabitants of different planets, they felt the great heat produced by two brahmāstras. And sāṁvartakam amaṁsata. The sāṁvartaka fire is explained in the śāstra, that in the Kali-yuga… At the last there will be Kali-yuga. In the Kali-yuga there will be no rainfall. So everything will dry. Not this Kali-yuga, but at the end of the universal life there will be great fire all over the universe. That is called sāṁvartaka. And everything will be ablaze. This fire will take place on account of the heat increase of the sun. It is said that the present temperature of the sun will be increased twelve times, so naturally there will be fire. As we know, sometimes there is forest fire. Similarly, the fire will take place, and everything will be burned into ashes. Then there will be rain. After heat… You have got experience when the atmosphere is too hot, then the rain falls. Same process. When everything will be burned into ashes there will be rain, torrents of rain, and it is said just like the trunk of the elephant, the rainfall will be like that. So everything will be covered with water. That is annihilation. Pralaya-payodhi-jale dhṛtavān asi vedam **. Then there will be pralaya, and by the grace of the Lord the Vedas will be saved. Keśava dhṛta-mīna-śarīra jaya jagadīśa hare.

This is the process, going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This material world, in this way, sometimes it is manifested and sometimes it is not manifested. The energy is there, but the material world means the energy sometimes manifested, sometimes not manifested. So we are in this material world. Not only. We are changing our body, one after another after some years… That is also according to our different forms of life. In one small insect, it may live for few minutes; some of them for few hours, some of them for few days, and some of them for few months, some of them for few years. And this yearly, we live, we human being, we live for a hundred years, and the demigods, they live for ten thousands of years. But wherever you live, either as insect or as demigod, there is no rescue from the process of janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That you cannot escape. Either you become a small insect or you become as powerful as Lord Brahmā, you have to die. There is no escape. Brahmā, he has the greatest amount of years to live. His life is… We have calculation in the Bhagavad-gītā, that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga. One yuga means forty-three lakhs of years multiplied by one thousand. That is the one daytime duration of Brahmā. Ahar rātri means morning to evening. Morning to evening, that is sahasra-yuga, one thousand times of forty-three lakhs of years. Similarly night. Then day and night becomes one day. Similarly one month, and then twelve months, a year-such hundred years. So there is difference between our hundred years and his hundred years. Similarly, ant's hundred years and my hundred years different.

The modern science admits that everything is relative. Relative world. According to the body, according to the time. Relative world, not absolute. The absolute world is different. Where there is no relativity. Everyone is as good as the Supreme Personality of Godhead. That is oneness. Not that one has become as powerful as the Supreme Lord. No. Maybe as powerful. Still, they're individual. They're not amalgamation. That is wrong theory. Kṛṣṇa says in the Bhagavad-gītā that in the past we were all individuals. He says that "It is not that in the past we did not exist, and it is not that in the future we shall not exist. We shall exist." Nityaḥ śāśvato yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. So we are eternal. We existed in the past, we are existing now, and we shall continue to exist. And individual. Kṛṣṇa says, "You, Me, and all these soldiers and kings, they are all individual, and they existed as individual in the past, and we are existing now as individuals, and we shall continue to exist as individuals." So there are three phases of time: past, present, and future. So there is no question of being amalgamated at any time. They remain always individuals. And this is in the material…, either material world or spiritual world, the individuality is there. It never ceases. Nitya-yuktā upāsate. Here, we have got temporary life. Therefore we cannot be nitya-yukta. This life will be finished, and the next life we do not know what kind of life we shall have. It may be human form of life or it may be dog's form of life. You have to change this body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa does not say that a man after death becomes a man. No. There is no guarantee. He says tathā dehāntara-prāptiḥ. There will be change of body. And so far the body is concerned, there are 8,400,000 of different bodies. So any one of them you have to accept. There is no guarantee. Tathā dehāntara-prāptiḥ.

So I, as spirit soul, I am individual, existing. I shall continue to exist as individual in this material world either as human being or as an animal or as demigod, or a tree, plants, fish, aquatics-so many. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. So this is going on. This is material world. And if you go to the spiritual world, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. The difference… What is the difference between the spiritual world and the material world? The difference is that if you go to the spiritual world, then you will not return again in this material world. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Spiritual life means punar janma naiti. Punar janma means this material world. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. One janma, then death, again janma, again death. And between the death and birth or birth and death there is disease and old age. Janma-mṛtyu-jarā-vyādhi-duḥkha [Bg. 13.9]. This is our real problem.

So the modern scientists, they do not know what is real problem. They are thinking advancement. Another point is here, that trīl lokān pradahan mahat and dahyamānāḥ prajāḥ sarvāḥ. Prajā. Prajā means living entities. Prajāyate: one who takes his birth. So in the three worlds… Three worlds means these upper, middle, and lower planetary systems in this universe. Trīl loka. Trīl lokān. So everywhere there is prajā, there is living entities. Otherwise, how it is said trīl lokān? It is a foolish theory that there is no life in other planets. A rascal theory. It has no meaning. Trīl lokān. We have got many evidences. I do not know why these rascal scientists say that there is no life in other planet. Why? The other planet is also made of the pañca-bhūta, pṛthvī-ap-tejas-vāyu-ākāśa. They are not different. Maybe something is very prominent. Just like in the sun globe, the fire is prominent. Fire is also one of the five elements: pṛthvī-ap-tejas. That does not mean there is no life. There must be. Otherwise, how Kṛṣṇa talked with the sun-god, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]? And the living entity, nainaṁ dahati pāvakaḥ. The living entity is not burned by the fire. It is not dried up, it is not moistened. This is stated. So why there will be no life in the sun globe? There must be. Because nainaṁ dahati pāvakaḥ, fire cannot burn the living being. So there are germs in the fire also, agni-pa(?).

So we are being misled by the so-called scientists and the math… That is not perfect knowledge. The perfect knowledge is in the Vedas. Therefore it is advised, tad-vijñānārthaṁ sa gurum evābhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. You should go to a guru who has complete knowledge from the śruti. Śruti means Vedas. Ācāryavān puruṣo veda. Veda means you have to approach ācārya. He knows everything. Unless he is not followers of the Vedas, śruti, he's a rascal. What is the use of going there? What is the… What you'll get by approaching a so-called rascal guru, one who does not know śruti? Therefore Śrīla Rūpa Gosvāmī has forbidden. And Sanātana Gosvāmī has forbidden. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Because śravaṇam, śruti… To go to guru means to hear from him, to inquire from him.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

You have to approach such guru. And who is that guru? Vaiṣṇava. Not any ordinary person. Therefore anyone who is not Vaiṣṇava, you should not approach. It is false knowledge. Its knowledge has no value. Sanātana Gosvāmī has strictly forbidden: avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Don't hear. You'll be spoiled. Caitanya Mahāprabhu has said, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If you hear from a Māyāvādī impersonalist, then your spiritual progress is doomed, finished. No more spiritual progress. Māyāvādi-bhāṣya śunile. Māyāvādī haya kṛṣṇe aparādhī. The Māyāvādīs, they are offenders to Kṛṣṇa. Kṛṣṇa is the Supreme Person, and the Māyāvādī wants to make Him imperson; therefore they are offenders.

So what is the use of approaching a guru who is offender to Kṛṣṇa? Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu [Bg. 16.19]-those who are envious… Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], and the Māyāvādīs always trying to make Him handless, legless, headless, earless, and this-less, that-less, less, less, less. Then what is remaining? Say zero. Why don't you say zero? No. They are very careful. These śūnyavādīs, the Buddhists, they clearly say there is no God. Zero. Śūnyavādī. So we can understand their position, and the Māyāvādīs, they're so dangerous that they will not say that God is zero. They will say, "Yes, there is God, but He's handless, legless, eyeless, this-less, that-less, that less." What is the meaning? Say zero. We can understand. But why you say indirectly zero? Therefore Caitanya Mahāprabhu has said that veda nā māniyā bauddha haya ta' nāstika. Nāstika means one who does not believe in the statement of the Vedas. He's nāstika, atheist. Just like here, in the Śrīmad-Bhāgavatam, Kṛṣṇa is person. This is Vedic literature. Bhagavad-gītā, Kṛṣṇa is person, aham. Always He says. Aham ādir hi devānām [Bg 10.2]. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya [Bg. 18.66]. He's person.

So the Māyāvādī will always try to explain in the impersonal way. Therefore they're offender. Kṛṣṇa personally presents. Why Kṛṣṇa comes? So that the misunderstanding whether the Absolute Truth, God, is a person or imperson, to mitigate this trouble, this misunderstanding, He comes as person. He presents Himself, "Here is I am. I am person. Why do you make Me imperson?" He's person. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Why you are taking so much trouble? Avyaktāsakta-cetasām. Kleśaḥ adhikataras teṣām. Simply you are taking unnecessary trouble. Kleśaḥ adhikataraḥ. And if you take to bhakti, directly personal… And you cannot understand God or Kṛṣṇa by any other means except bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Absolute Truth, God, then you have to take to bhakti. And what does it mean bhakti? Bhakti means there must be Bhagavān. Otherwise, what is the meaning of bhakti? If I want… Bhakti means to render service. So if the master is not there, then where is the question of bhakti and service? It is all bogus. Bhakti means three things: bhakta, Bhagavān, and the service. That is bhakti. They're individual. Bhagavān is individual, bhakta is individual, and the reciprocation of dealings between two individuals, it is called bhakti. That is bhakti.

Bhakti, bhakti is described in so many places. Just like Rūpa Gosvāmī defines bhakti:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That is first-class bhakti. And bhakti means there is activity. Ānukūlyena: favorably. Kṛṣṇānuśīlanam: to satisfy Kṛṣṇa. Anuśīlanam means culture. The culture means there is activity. Bhakti does not mean zero. That is another thing. Zero, nirvāṇa, means make these material activities zero. That hint is given by Śaṅkarācārya. Lord Buddha said that everything is zero, and Śaṅkarācārya gave further improvement that "It is not zero. Brahman is fact. Brahma satyam. Not zero. Jagan mithyā. This world is mithyā, zero. Not Brahman." Because those who understood this zero philosophy, they're rascals, atheists. They cannot understand more. Therefore further improvement was given by Śaṅkara because he was preaching. The whole world became Buddhist, and he wanted to establish Vedic principles. So they have already made zero. So how Śrīpāda Śaṅkarācārya can say, "No, it is not zero. It is fact." They'll not understand. He said in a different way, that "Zero is this material world." Brahma satyam. But brahma is fact. This is zero.

Now how the fact is working, that is given by the Vaiṣṇava ācāryas, especially Śrī Caitanya Mahāprabhu, Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90] is all cheating, all cheating. Up to mokṣa. The aspiration to become one with the Supreme, mokṣa, that is kaitava, cheating. That is the beginning of Śrīmad-Bhāgavatam. When you understand that the so-called monism, to become one with the Supreme, it is cheating… That is not fact. Because you cannot remain in the zero. That is not possible. We are part and parcel of God. God is ānandamaya, ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). By nature, God is ānandamaya. So if you are part and parcel of God, how you can be nirānandamaya? You are also ānandamaya. That quality is there. But do you enjoy alone? You sit down in a room alone for three hours, you’ll feel disturbed, immediately. And what to speak of eternally. It is impossible to remain alone. And for want of ānanda you’ll again fall down in this material world. The impersonalists who think that ”I have become one with the Supreme…” One with the Supreme means that is eternity, fact, sat. Sat cit ānanda. Simply by becoming sat, eternal, you don’t get ānanda. That is not possible. Therefore,

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

So you have to go to the ānandamaya. Yad gatvā na nivartante [Bg. 15.6]. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. We have to approach in that way. Otherwise, if we remain in the material world, this will be the result-dahyamānāḥ prajāḥ sarvāḥ. One after another, one after another, dahyamānāḥ. You’ll simply burn into ashes. So therefore the Vedas say, asato mā sad gama. Don’t remain here. Go to Kṛṣṇa and enjoy with Him life.

Thank you very much. (end)

760927SB.VRN

Śrīmad-Bhāgavatam 1.7.32-33

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Vṛndāvana, September 27, 1976

Pradyumna: ”Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired. Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes, like an animal.”

Prabhupāda:

prajopadravam ālakṣya
loka-vyatikaraṁ ca tam
mataṁ ca vāsudevasya
sañjahārārjuno dvayam
[SB 1.7.32]
tata āsādya tarasā
dāruṇaṁ gautamī-sutam
babandhāmarṣa-tāmrākṣaḥ
paśuṁ raśanayā yathā
[SB 1.7.33]

Prajopadravam ālakṣya. This is the duty of the king or the government-to see that the citizens are in peaceful condition. So two brahmāstra weapons released, one by Aśvatthāmā and by Arjuna, it created a havoc, catastrophe. And the people were suffering. So this is the duty of the government, to see that everyone is in peaceful condition. During Mahārāja Yudhiṣṭhira’s time they were so happy that it is stated that there was not even scorching heat and pinching cold also. Neither people were in anxiety for their livelihood. This is government: to see that people are in good atmosphere in everything. That is the first duty of the government. Of course, we have seen at the present moment also, in some of the European government they have got very good arrangement. In England I have seen, although they have lost their empire, still, people get free education, free medical treatment. And England does not produce practically anything except potato. They, the government imports so many eatables so that people may not suffer for want of food. So that is the way of good government from the time immemorial.

So according to Vedic system, the government has to look after about the ultimate goal of life also. The modern government, they are anxious to give material comforts, but formerly the aim was to, how to educate people for spiritual advancement of life. Therefore the society was divided into four higher and lower divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra. You cannot make one class of men. That is not very good arrangement. There must be different departments according to capacity. You cannot engage a śūdra in a brāhmaṇa’s position, neither you can engage a brāhmaṇa in the śūdra’s position. But every one of them should be cooperating. Not that everyone has got the same capacity. Combinedly, they should make progress, and that progress is yajña. Yajña. Yajña means how to satisfy the Supreme Personality of Godhead Viṣṇu, Lord Viṣṇu. Lord Viṣṇu’s another name is Yajña-pati, Yajñeśvara. So in the Bhagavad-gītā it is clearly stated… (coughs strongly) Water. Hmm. Another rascal. While drinking water they have to take. Yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. People have to be trained up to work for Yajña. Yajñārtha. If you do not act for the satisfaction of the Supreme Lord, yajñārthe, yajñārthe karma, otherwise karma-bandhanaḥ: you become bound up or conditioned by your work.

So these things are there, and it is the duty of the government to see how things are going on. But it is simply now dream. People are also not interested what is the aim of life, what is the mission of this human form of life; neither there is guidance. There are so many upadravas. That is Kali-yuga. Kali-yuga means that people will be more and more unhappy. Prāyeṇa alpāyuṣaḥ kalāv asmin yuge janāḥ. The first thing is that the duration of life will decrease, alpa-āyuṣa. And manda, all bad men. Hardly we’ll find any good men. Manda. Manda means bad and slow. Both the meanings can be manda. Manda-gati. They’re not interested in progressive life. That is also manda. Manda matayaḥ. And they have got their own opinions. They do not follow the standard path, and it is confirmed by the so-called leaders, yata mata tata patha, you can manufacture your own way of life. These are the situation of upadrava. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. And this Kali-yuga, everyone is unfortunate, manda-bhāgyāḥ. Even in family… There is no family life. It is now increasing. They cannot live even peacefully in family. Family means husband, wife, children, father, mother. Generally, this is family. So in the family also there are enemies. This is prominent nowadays. The family is…

How in the family one become enemy? Cāṇakya Paṇḍita has analyzed how in the family we can become enemies of one another. Cāṇakya Paṇḍita says, ṛṇa-kartā pitā śatruḥ: "A father in debts to others is enemy." Ṛṇa-kartā pitā śatruḥ. Because according to Manu-saṁhitā, the son inherits the property of the father. That is everywhere. So Manu-saṁhitā also makes responsible the son for the father's debt. Nowadays, if my father is debtor, I am not responsible. But according to the Vedic laws, the son is responsible the father's debt. Because he inherits the property, why he shall not inherit the debts of the father? According to Manu-saṁhitā law he is obliged to pay the debts of the father. We have seen one very practical example. Even fifty years ago, in Calcutta there was a very big barrister. He was a political leader. He was Mr. C.R. Das. So his father died insolvent. His father was also very respectable man, but later on he became so much debtor that he died insolvent. Declared… This Mr. C. R. Das, he did not get any property from the father, but by his practice as a barrister he became very rich man. In those days his monthly income was fifty thousand rupees. So he called all the creditors of his father and paid paisa to paisa, that "My father died in debtor. Now I have got money, you can take." So this is the duty of the son. But if one is poor man, he cannot pay. So he becomes a subject matter of criticism. Under the circumstances the father becomes the enemy. So therefore the Cāṇakya Paṇḍita's enunciation, ṛṇa-kartā pitā śatruḥ. And mātā śatrur vyabhicāriṇī. And if the mother, either she becomes prostitute or marries for the second time in the presence of elderly children, she is enemy. Ṛṇa-kartā pitā śatrur mātā śatrur vyabhicāriṇī. And Cāṇakya Paṇḍita had very bad experience with his wife. So he says, rūpavatī bhāryā śatruḥ: "If the wife is very beautiful, she is enemy." And putraḥ śatrur apaṇḍitaḥ: "And if the son is a rascal, no education, he is enemy." So these are the family enemies.

So everything is there in the Vedic literature, instruction how family should be maintained, how the aim of life should be fulfilled. Everything is, guidance is there. As I have repeatedly said, that veda-purāṇa, the aim of life being forgotten, kṛṣṇa bhuli' anādi-bahirmukha jīva kṛṣṇa bhuli' gela [Cc. Madhya 20.117]. Caitanya-caritāmṛta. Ataeva kṛṣṇa veda-purāṇa karila(?). So the Vedas, Purāṇas are there. The instructions are there. Just like here is instruction: mataṁ ca vāsudevasya. Matam. The opinion should be taken from Vāsudeva, Kṛṣṇa. That opinion is already there in the Bhagavad-gītā, Vāsudeva personally giving instruction, but we neither take moral instruction, neither Vāsudeva's instruction, neither we have got any intelligence. This is Kali-yuga. Mūḍha. Generally, we are mūḍha, especially in the Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Here it is said, prajopadravam. So many upadravas. Actually, we are very much harassed on account of the time, place, circumstances, so on, so on. It is a very hopeless condition. Therefore śāstra has recommended that "You chant Hare Kṛṣṇa." It is very hopeless condition. Harer nāma. Harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Three. Three times. When you speak three times anything, it means I am giving stress, "You do this, you do this, you do this." So it is like that, that in order to stop so many inconveniences of the present day life, Kali-yuga… Kali means quarrel, simply creating quarrel, misunderstanding. This is Kali. So śāstra has given us… Kali-yuga is very dangerous to… One cannot make his life's mission fulfilled. One is not very happy. There are so many obstacles in the peaceful way of life. Even in the family, in the society, politically, nationally, internationally-so many difficulties. Everyone has got the experience. Therefore the recommendation of the śāstra, harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Kevalam. You cannot rectify all these difficulties, because this is the age for all these difficulties. You must know it. They are trying to mitigate all these difficulties in different ways, but śāstra says that it is not possible. Only, it is possible only by chanting the harer nāma, the holy name of the Lord. The holy name of the Lord is Kṛṣṇa, Rāma. Other names are there, but they are subordinate. Not subordinate. There is no question of "superior" or "inferior" in the holy name of the Lord. But we have to pick up the order of the śāstras. Tasmād śāstra-vidhānokta As the śāstra gives regulative, we have to accept that. And if we do not accept that, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23], if we do whimsically, then na siddhiṁ sāvāpnoti, you cannot get any perfection of life, na sukham, neither you'll be happy.

So it is the injunction of the śāstra, and Caitanya Mahāprabhu also inaugurated this Hare Kṛṣṇa movement for the benefit of the whole world. And it is being accepted practically. So this is the only way to save us from all kinds of difficulties, upadrava. Upadrutāḥ. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. There will be upadruta, so many times. So we should accept, mataṁ ca vāsudevasya. We should accept the instruction given by Vāsudeva and the śāstra, sādhu. Sādhu, śāstra, guru, they'll speak the same thing. Guru means who speaks on the basis of śāstra; otherwise he's not guru. And śāstra means the opinion of the great authorities. Just like Vyāsadeva, Parāśara Muni, Nārada Muni, modern ācāryas. We do not neglect. We may differ from the philosophical point of view-just like Buddha, Śaṅkarācārya. Vaiṣṇavas, they do not accept the philosophy of Buddha or Śaṅkarācārya. Buddha's philosophy: zero, śūnyavādī; and Śaṅkara's philosophy: nirviśeṣa-vādi, impersonal. So we defy these, nirviśeṣa-śūnyavādi. But we have got all respect for them. Don't think that we disrespect. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. And the Vaiṣṇavas know Śaṅkarācārya. Śaṅkara, svayaṁ śaṅkara, he is incarnation of Lord Śiva, and Lord Buddha is incarnation of Kṛṣṇa. So they come for particular purpose, to benefit the whole world. But that is for the time being. That is not permanent. The permanent solution is mataṁ ca vāsudevasya. That is permanent. Mataṁ ca vāsudevasya. That is permanent.

So vāsudevasya matam? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is vāsudevasya. "You simply surrender unto Me." That is real mata. Everyone is surrendered. Even Śaṅkarācārya says bhagavad-gītā kiñcid adhita(?). If you read little, a portion of Bhagavad-gītā, your life will be successful. That is the recommendation given by… Sva bhagavān svayaṁ kṛṣṇa vāsudeva devakī-vasudevasya nandana(?). He has admitted. Nārāyaṇaḥ paraḥ avyaktāt. Actually nirviśeṣa-vāda is for this material world because it is mithyā. They say, the Shankarites, they say mithyā. We Vaiṣṇavas, we don't say mithyā, because mithyā it cannot be. If the Absolute Truth is true, how mithyā can come from the paraṁ satyam? Brahma satyam. If Brahman is truth, how… Janmādy asya yataḥ [SB 1.1.1], everything is born from Brahman. How something can be untruth? No. That is not. Truth is there, but when we misunderstand the truth or misuse the truth, then we are in trouble. That is Vaiṣṇava philosophy. We have to find out what is the truth in everything. And that can be understood when you are advanced. Vāsudevaḥ sarvam iti [Bg. 7.19]. Sarvaṁ khalv idaṁ brahma. Here is truth. Nothing can be mithyā; everything is truth. We have to find out the truth.

So what is that truth? The truth is that īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything is God's creation. And Kṛṣṇa, the Supreme Lord, God says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor, but we do not understand that, that truth, that He is the proprietor. We are creating our proprietorship. That is untruth. That is untruth. That is mithyā. Jagan mithyā. Jagat is not mithyā, but our behavior with the jagat, or the world, is mithyā. Jagat is not mithyā. How it can be mithyā? Janmādy asya yataḥ [SB 1.1.1]. It is coming, emanating from the Absolute Truth. It is truth. Therefore we have to find out the truth, what is that truth. That is described by Śrīla Rūpa Gosvāmī:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

If we give up everything as mithyā, prāpañcikatayā, material… Hari-sambandhi-vastunaḥ. Because everything is in connection with Hari, His energy. So do not reject things as jagan mithyā. Do not reject. Prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Do not reject, but utilize it properly. That is wanted.

So if we actually follow mataṁ ca vāsudevasya, and if we want to stop the upadrava, the disturbances of this material world, as Arjuna is following under the instruction of Kṛṣṇa… He's doing everything under the instruction of Kṛṣṇa. But he's doing political, he's counteracting with this brahmāstra another brahmāstra. As a military man, he's doing his duty, but he's doing everything under the instruction of Kṛṣṇa. That is wanted. That is truth. Don't do anything thinking yourself as independent. You cannot be independent. If you don't accept mataṁ ca vāsudevasya, then by the ear you'll be pulled by the māyā to do something. You'll be obliged to do something. You are not independent. As soon as we forget this principle, we become fool enough to consider as independent: "I am as good as… I am God." That is rascaldom. That is rascaldom. So 'ham. So 'ham, that does not mean that "I am as good as. I am God." No. I cannot be God because I am under the obligation of the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You cannot be independent. You are not independent. If you falsely think that you are as good as God or you are independent, that is ahaṅkāra-vimūḍha. Ahaṅkāra-vimūḍhātmā.

So following the mahājanas, the principles, as Arjuna is doing, we must follow the instructions of Kṛṣṇa. That is fully explained in the Bhagavad-gītā. And surrender unto Him. And then our life will be successful. There will be no disturbances. Otherwise, if we declare independence, that is troublesome. It will create simply trouble. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. That is māyā. To think oneself independent is māyā. We are not independent. We are completely under the control. So, so long we declare independence we suffer. And if we remain fully dependent on the will of Kṛṣṇa, Vāsudeva, then we are happy.

Thank you very much. (end)

760928SB.VRN
Śrīmad-Bhāgavatam 1.7.34-35

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Vṛndāvana, September 28, 1976

Pradyumna: "After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to angry Arjuna. Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa (brahma-bandhu), for he has killed innocent boys in their sleep."

Prabhupāda:

śibirāya ninīṣantaṁ
rajjvā baddhvā ripuṁ balāt
prāhārjunaṁ prakupito
bhagavān ambujekṣaṇaḥ
[SB 1.7.34]
mainaṁ pārthārhasi trātuṁ
brahma-bandhum imaṁ jahi
yo 'sāv anāgasaḥ suptān
avadhīn niśi bālakān
[SB 1.7.35]

So bhagavān ambujekṣaṇaḥ. Ambuja means lotus flower. Bhagavān is described in many places as ambujekṣa-lotus-eyed, lotus feet, lotus navel, in so many ways, lotus palms. So ambujekṣaṇa, very beautiful eyes like the petals of a padma, lotus flower. But at the same time, prakupita, He's angry. He's angry. Still, ambujekṣaṇa. Not that as the Māyāvādīs think, that "God is kind. Why He should be angry?" But here it is said, prakupita. Pra means "specifically." Prakṛṣṭa-rūpeṇa kupitaḥ, "very angry." Prakupita. And He was, rather, glad that this Aśvatthāmā, who happens to be the son of a brāhmaṇa… Still, He was angry. He asked him not to excuse this rascal. Not to excuse. It is next verse, it is said, mainaṁ pārthārhasi trātuṁ brahma-bandhum imaṁ jahi. He's brahma-bandhu. He's not a brāhmaṇa. He's brahma-bandhu. Everyone can say, "I am the son of a brāhmaṇa." That is brahma-bandhu. Or a friend of a brāhmaṇa. That does not mean he is a brāhmaṇa. This is the idea. Brāhmaṇa is not the body. Brāhmaṇa is the quality. If the brāhmaṇa is body, then when a brāhmaṇa is dead the sons take the dead body to the crematorium place and burn the body. Then if the body is brāhmaṇa, then the sons are committing sins by brahma-hatyā. No. That is not brahma-hatyā. Brāhmaṇa is the quality. That quality is gone. With the departure of the soul, that quality is gone. Now this body is simply a lump of matter, so there is no shame when the body is burnt into ashes.

The idea is that, as described in the śāstra, who is a brāhmaṇa, who is a śūdra, who is a kṣatriya, who is a vaiśya… It is all described in the Bhagavad-gītā. So satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Karma, guṇa and karma. Here Aśvatthāmā, although he's born of a brāhmaṇa father, he did not possess the quality of a brāhmaṇa, neither the work of a brāhmaṇa. He degraded himself. First of all, he was engaged as a soldier to assist, to flatter Duryodhana. He wanted to please Duryodhana by killing the Pāṇḍavas. But he was such a fool, instead of killing the Pāṇḍavas, he killed the five sleeping sons of the Pāṇḍavas. How much abominable he is, just imagine. Here it is said, suptān avadhīn niśi bālakān. First of all, they were minor aged, and they were sleeping, and they were killed at night. Just see. What kind of brāhmaṇa he is! A brāhmaṇa's business is not to kill. Even brāhmaṇa can kill, he doesn't require even sword or any other weapon. Simply by cursing he can kill-brāhmaṇa was so powerful. But still, it is not the business of a brāhmaṇa. When killing is required, it is done by the kṣatriyas, not by the brāhmaṇas. Just like Viśvāmitra Muni, he was disturbed by the Tāḍakā rākṣasī. He was quite powerful. Even by cursing he could kill this Tāḍakā rākṣasī in the forest, but he did not do so. For killing the rākṣasī he approached Mahārāja Daśaratha. Because he is kṣatriya, he is the king. His business is to give protection to the disturbed citizens. Just like we apply to the magistrate, similarly the king is responsible. So he did not kill. Viśvāmitra formerly was kṣatriya, but since he became brāhmaṇa… By his endeavor in lifetime, he became a brāhmaṇa, a great sage, ṛṣi. So since he became brāhmaṇa, he was not interested in killing anyone. That is not brāhmaṇa's business. Brāhmaṇa's business is śamo damas titikṣā. Even if he is disturbed by somebody, titikṣā, he tolerates. Kāma-rūpa-tapasvin. He does not become… And when it is intolerable, he approaches the kṣatriya.

So in considering all angles of vision, this Aśvatthāmā was not a brāhmaṇa. Therefore Kṛṣṇa personally advised him, mā enaṁ pārtha arhasi trātum: "Don't excuse him. Kill him, this brahma-bandhu. He has done wrong, now he deserves to be killed." It is clearly said. So does it mean that Kṛṣṇa is advising brahma-hatyā? No. Kṛṣṇa cannot do that. He is the teacher, world teacher. How He can advise somebody, especially His friend Arjuna? Bhakto 'si priyo 'si me [Bg. 4.3]. Can you advise anything adversely to your friend? To your son? No. I must give very good advice. So Kṛṣṇa is advising Arjuna, "Don't excuse this rascal brahma-bandhu. Don't excuse." This is Kṛṣṇa's advice. But it does not mean that we can do anything and everything under the pretext of Kṛṣṇa's advice. You must be first of all a confidential friend or servant of Kṛṣṇa. You must receive direct order from Kṛṣṇa. Then you can do it. Otherwise not. Otherwise not. Under the pretext that "Kṛṣṇa said," "My spiritual master has said," "Prabhupāda has said," we manufacture something. Don't do that. Unless you are directly ordered, you cannot do at least such things as to chastise a brahma-bandhu. This should not be done. Here is direct order.

So bhagavān ambujekṣaṇaḥ. Although He's angry, although He's the Supreme Lord, Bhagavān… He's not so-called nonviolent. How nonviolent? Nonviolent or violent. Violence is also one of the qualifications of God. Especially in political matters, when the kṣatriyas are dealing, there is always violence. Without violence, kṣatriya has no meaning. Kṣat, kṣat means injury. Trāyate. Kṣatriya's duty is to save the citizen from being injured by others. That is kṣatriya. Even an animal. Animal…, just like this Kali was trying to kill cow. Mahārāja Parīkṣit was on his tour. He saw that a black man was trying to kill a cow. So immediately he took his sword, "Who are you, rascal? You are trying to kill a cow in my kingdom?" That is kṣatriya's duty. Kṣatriya's duty is to give protection from injury for the safety of the citizen. The citizen must feel safety, that "We have got such a nice king. There is no fear of anything." It is said in the Bhāgavatam there was no anxiety. The citizens should feel so much safe, that "We have such a nice king that we have no danger at all. Not being injured, not our property being stolen or injustice given." That is the real government-when the citizens will feel completely safe. That requires kṣatriya. Not these cāmāra, bhangis, and śūdras voted and become the president and minister. That will not be successful. That is not possible. There must be trained-up kṣatriyas, then there will be good government. Trained.

They should be trained means they should be advised by the brāhmaṇas. Therefore four divisions required. The brāhmaṇas have no interest or they have no time. Even a brāhmaṇa is made king… It is not his business. He may do it for some time, temporarily. Just like Viśvāmitra also did. But it is not his business. The brāhmaṇa should give advice to the ministers or the legislators. They should be all qualified brāhmaṇas, not paid man. Paid man has nothing to do… Even during the time of Mahārāja Candragupta, emperor, he had a brāhmaṇa minister, prime minister, Cāṇakya Paṇḍita. He was not taking a single farthing as salary. When once explanation was called for from Cāṇakya Paṇḍita by Candragupta, immediately he resigned. "You cannot call any explanation. Then I resign." And he was living in a cottage, not that palatial building. He was living in a cottage. That was the system. Brāhmaṇa lived very humbly. He was not poor. Not that they are poor men. They were so rich that when Viśvāmitra approached Mahārāja Daśaratha, immediately he vacated his seat and welcomed, "Sir, sit down here." So respectful. This is Vedic culture. The brāhmaṇas would not accept any comfort, but the kṣatriyas would be very, very glad to give all comforts to the brāhmaṇas. In our śāstra, brāhmaṇa-bhojana, it is recommended that brāhmaṇas should be invited to take prasāda. Now they have manufactured daridra-bhojana or daridra-nārāyaṇa-bhojana. They have made daridra-nārāyaṇa. But that is not Vedic culture. Vedic culture is to find out qualified brāhmaṇa, sages, sannyāsīs. They would refuse, but still they'll fall down, "Please come, take some prasāda." This is Vedic culture. Brāhmaṇa's position is very, very exalted. Now, since after the battle of Kurukṣetra, they have become brahma-bandhus. The example is here, brahma-bandhu.

So we should not become brahma-bandhu. We should become actually brāhmaṇa. And brahma jānāti iti brāhmaṇaḥ. One who knows Brahman, he is brāhmaṇa. And one who knows Parabrahman, he is Vaiṣṇava. Brahman and Parabrahman. So Kṛṣṇa is Parabrahman. In the Bhagavad-gītā it is said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvataṁ divyam [Bg. 10.12]. So to realize Brahman realization… That is also spiritual. That is not material. Ahaṁ brahmāsmi. That is spiritual. But that is the first appreciation of the Absolute Truth. That is not complete appreciation or complete knowledge. Complete knowledge is when one understands the paraṁ brahma. That is complete understanding. Not simply Brahman: Brahman, Paramātmā, and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth, vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattvam means Absolute Truth. What is that Absolute? Advaya-jñānam. One. Brahman, Paramātmā and Bhagavān. They are not different. Advayam, the same Absolute. But it is due to my position, angle of vision, He's realized in three different features-Brahman, Paramātmā and Bhagavān. That one tattva-vastu, Absolute Truth. So to understand even Brahman, one requires to become brāhmaṇa. Brahma jānāti iti brāhmaṇaḥ. Brahman, understands Brahman, that is the first step. Then you have to make further progress. The example we have given many times, that we are in the sunshine. Now there is sunshine, that is also Brahman, or heat and light. But the heat and light here, ninety-three millions miles away from the sun, and the heat and light in the sun-a difference. That temperature is different. So when you go to the sun-god, that position, and to enjoy heat and light from ninety-three millions miles away, that is also difference. Although heat and light is there in the sun globe and heat and light in the sunshine, but still, sunshine is not the sun globe. Sun globe is not the sun-god. Similarly… This is a crude example. Therefore Caitanya Mahāprabhu's philosophy is acintya-bhedābheda-tattva: everything is God, and everything is not God. Bheda-abheda. Bheda means not, different, and abheda means one. Acintya-bhedābheda-tattva. Acintya… For us, how we can adjust, at the same time one and different? Therefore it is acintya. Not cintya, cintanīya. In our present sense it is difficult to adjust things how we are one and different with the Supreme Absolute Truth. Acintya-bhedābheda-tattva.

So in this way we have to understand. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Through paramparā system. Just as Arjuna is in the paramparā system, Arjuna was being taught directly by Kṛṣṇa, so you should learn from Arjuna. That is paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Then you will understand. If you take the words of Arjuna, how he appreciated Bhagavad-gītā and how he appreciated Kṛṣṇa, then your knowledge is perfect. If you manufacture meaning and manufacture idea by your concocted, poor fund of knowledge. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Which is beyond your sense perception… Adhokṣaja. Therefore Kṛṣṇa is called adhokṣaja. Adhah-kṛtaṁ akṣajaṁ indriya-jñānaṁ yena. Adhah-kṛta, subdued. You cannot approach Kṛṣṇa by material sense perception. It is not possible. Therefore His name is adhokṣaja. Still you have to offer your service to the Supreme. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje. This is the idea, that unless we approach the adhokṣaja, Kṛṣṇa… And Kṛṣṇa… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Those who are trying to study Kṛṣṇa by these blunt senses, they'll never understand Kṛṣṇa. They'll never understand.

Therefore Kṛṣṇa is regretting, that "This rascal, they consider Me as human being." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. They have been described as rascals. One who estimates Kṛṣṇa from material point of view, material vision, he is mūḍha. Therefore he cannot surrender to Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Lowest of the mankind, narādhama. Why lowest? Sinful? Duṣkṛtina? These things are there. If we want to understand Kṛṣṇa, then we should take the prescription of Kṛṣṇa. What Kṛṣṇa said? Bhaktyā mām abhijānāti: [Bg. 18.55] "One can understand Me by the process of bhakti." Never said, Kṛṣṇa, that "Yogi can understand Me," or "The jñānīs can understand Me" or "The karmīs can understand." Never. Nāhaṁ tiṣṭhāmi yogināṁ hṛdayeṣu. Although yogis are trying to see Kṛṣṇa always within the heart… Yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ… [SB 12.13.1]. Those who are perfect yogis, they see always Kṛṣṇa within the core of the heart. Man-manā bhava mad-bhaktaḥ. That is perfect yogi. That is… Kṛṣṇa admits,

yogīnām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That is first-class yogi, one who is thinking of Kṛṣṇa always within the core of the heart. So yogis, jñānīs, karmīs, bhaktas… So when you become bhakta, then you are perfect karmī, you are perfect yogi, you are perfect jñānī. Unless you are perfect jñānī, how you can surrender to Kṛṣṇa? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births cultivating knowledge, when he's actually wise-jñānavān. Then what is the symptom? Māṁ prapadyate: he surrenders to Kṛṣṇa. Why? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. He understands that Kṛṣṇa is everything. That is real knowledge. Otherwise, it is not knowledge, it is speculation.

So speculation will not help us. We must have perfect knowledge, and that knowledge is given by Kṛṣṇa. You take it and follow mahājana like Arjuna and other devotees, then you understand Kṛṣṇa. And as soon as you understand Kṛṣṇa, you are immediately liberated. Immediately.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti…
[Bg. 4.9]

That is liberation. So simple thing, man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. Simply think of Kṛṣṇa, chant Kṛṣṇa's name, Hare Kṛṣṇa, and be honest, and liberation is guaranteed.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.7.36-37

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Vṛndāvana, September 29, 1976

Pradyumna: "A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid, or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul. A cruel and wretched person who maintains his existence at the cost of others' lives deserve to be killed for his own well-being; otherwise he will go down by his own actions."

Prabhupāda:
mattaṁ pramattam unmattaṁ
suptaṁ bālaṁ striyaṁ jaḍam

prapannaṁ virathaṁ bhītaṁ
na ripuṁ hanti dharma-vit
[SB 1.7.36]
sva-prāṇān yaḥ para-prāṇaiḥ
prapuṣṇāty aghṛṇaḥ khalaḥ
tad-vadhas tasya hi śreyo
yad-doṣād yāty adhaḥ pumān
[SB 1.7.37]

So kṣatriya's fight, it is not ordinary fight like cats and dogs. The cats and dogs also fight and the kṣatriyas in the battlefield of Kurukṣetra, under the guidance of the Supreme Personality of Godhead, they are not the same. Sometimes in the foreign countries, they do not know. They simply know fight means cats' and dogs' fight. No. Therefore they question that why Kṛṣṇa induced Arjuna to fight? Certainly they do not know there is fight on the principle of religion. That is real fight. Otherwise fight whimsically, that is animals' fight, cats' and dogs' fight.

So when there is fight on religious principle, there are different rules and regulations. One has to observe these rules and regulations. Just like striking the enemy, it should not come down the waist. You can strike the enemy from head to the waist, not below that. That is illegal. Similarly, when the enemy is like this, mattaṁ pramattam unmattam, one after another… Matta means careless, inattentive. So if by chance, by inattentiveness, one does something wrong, he should not be considered as enemy. He's careless. He should be chastised, but not… Even if he's enemy, he's not subjected to being killed. No. Similarly, pramatta. Pramatta means constitutionally he's not mad, but by some external influence one has become madlike. He's called pramatta.

Just like in this material world almost everyone, 99.9 percent, they are all pramattas. For example, pramattaḥ tasya nidhanaṁ paśyann api na paśyati. In the Bhāgavata it is said that we are depending, we are thinking, "I am sure." Why? "Now I have got very good wife. I am sure to live very peacefully or happily," or "I shall not die because I have got very good wife, faithful wife." Similarly, "I have got very good husband or very good friend," or "I am born in a very big nation." So on, so on. Security. Because security is a problem. Everyone in this material world, they have got four problems: how to eat, how to sleep, how to have sex, and how to become secure. Security. The animal is also working very hard for these four principles, and the man is also working very hard. That is common. But that is not security. "Because I have got very good means of living, very good means of sleeping, nice house, and very good wife and very good bank balance and good government, therefore I am secure." That is nonsense. Pramatta. That is called pramatta. Means he does not know that at any moment Yamarāja can come and kick him out from this position. At any moment. Mṛtyuḥ sarva-haraś ca aham. Yamarāja is the representative of Kṛṣṇa, a servant of Kṛṣṇa. He is Vaiṣṇava. Yamarāja, we are very much afraid of Yamarāja, but he Vaiṣṇava. Not only Vaiṣṇava, but he's one of the mahājanas. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. He's mahājana in this sense: All the sinful living entities are brought before him, and according to the gravity of criminality, sinful action, he punishes. Just like magistrate. Magistrate, before the magistrate all criminals are brought in, and he considers the gravity of the case, and according to the case, somebody is hanged, somebody is put into the jail for three years, somebody for six years, somebody for six months. That is Yamarāja's duty. So that is… He's also dharma-vit. His name is Dharmarāja. Not that because he is punishing… Simply his only business is to punish. But still he's Dharmarāja, dharma-vit. He knows how to punish a person on religious principles.

So we are, in this material world, we are pramatta. We are thinking "These material conditions will save me." That is pramatta, half-mad, crazy. Pramatta. We are thinking, dehāpatya-kalatrādiṣu [SB 2.1.4]. I am thinking "I am very strong body…" [break] …cannot achieve self-realization. Now some of our big sannyāsīs, he took it that unless you become very strong and stout by eating meat and exercise, gymnastics, you cannot understand spiritual life. This is their interpretation. But that is not the fact. Bala, bala means Balarāma. Do you think that because you are very strong and stout, a big wrestler with muscles, you'll live? No. For Yamarāja there is no consideration that "Here is a weak person, lean and thin, and here is a very strong person; therefore the strong person should be left over and the lean and thin will be taken to Yamarāja." No. When the time will come, the lean and thin may be spared, but the strong man may be immediately taken. So this rascaldom, that by exercise… People are very much attached to the body. We have seen everywhere, especially in European, they are very much attached to make the body stout and strong. And in the morning you'll find… Here also you'll find. They're running to make the body… As if the strong body will save him from death. This is rascaldom. Therefore pramatta. Crazy. We do not say that you remain very weak and lean and thin. No. You should maintain this body properly, but not that that is my only business, how to maintain this body. That is pramatta. These are some of the examples of pramatta. He does not know. Pramatta. Dehāpatya-kalatrādiṣu [SB 2.1.4]. Deha, body. One is feeling secure, "I have got very strong body. I shall live forever." Rascal. Pramatta. That is not possible. Deha and apatya. Apatya means sons. "Oh, I have got so many nice sons, very earning, very obedient; therefore Yamarāja will not touch me." No, no. That is not possible. There is a very joking story in Bengal, gaye gum akale jam care na(?). Gu means stool. So one intelligent person, he thought, "I shall be free from the touch of Yamarāja by one tactics." What is that? "Stool is very obnoxious. Nobody comes to stool. So let me smear my body, whole body with stool so that Yamarāja will not come and touch me." Gaya muk gum akale jam care na(?). This is another pramatta. That crazy fellow, that he is thinking "By keeping myself dirty and obnoxious, Yamarāja is gentleman, he'll not come and touch me." This is another pramatta.

So deha apatya kalatra. Kalatra means wife. "Oh, I have got such a nice wife, and she'll pray to Yamarāja, 'Please excuse my husband.' " Just like Nala-Damayantī. Not… What is that? Sāvitrī-Satyavān. The Sāvitrī saved her husband from the hands of Yamarāja. That's a long story. It will take much time. So therefore "I have got such a nice chaste wife, she will save me from the Yamarāja hands." Then I can speak shortly that Sāvitrī-Satyavān… Satyavān was to die on the marriage day. But Sāvitrī was attached to Satyavān, so her father, mother said that "You don't marry this boy. He'll die on the very day of his marriage." So love is blind. She said, "Still I shall marry him." So she married, and the husband died. So Yamarāja came. So she pleased the Yamarāja, and Yamarāja, being pleased, said, "My dear girl, you'll have a very good son"-because every girl expects some son. So Yamarāja gave her the benediction that "You will have very nice son." Then the husband was dead… No, she prayed for a good son, yes. And

Yamarāja gave her benediction, ”Yes, you'll have good son.” First of all she pleased Yamarāja by prayers, and then Yamarāja asked, ”What do you want?” ”A very good son.” ”All right, you'll have a good son.” So then the Yamarāja was taking her husband, and she was going behind. Then Yamarāja said, ”Your husband cannot be returned. He is dead. And it is my duty, I am taking. Why you are coming, following me?” ”Now, you said that I will have a son. So if you are taking my husband, how he will have son?” So Yamarāja came to his senses that ”I have done a mistake.” Then ”All right, take your husband.”

So these are rare instances. But don't think that because you are very clever and…, you'll be untouched by Yamarāja. No, no, no. Dehāpatya-kalatrādiṣu asatsu [SB 2.1.4]. Asat. Nobody will stay. Asat. This material world is like that. Asat means temporary, everything. This body is temporary. Your body is temporary, this life is temporary. Tathā dehāntara-prāptiḥ [Bg. 2.13], Kṛṣṇa says you'll have to change this body. It may be for fifty years, sixty years, utmost hundred years. But still, you have to change this body. Therefore asat. Asato mā sad gama. This is Vedic instruction. Don't be attached to this asat, temporary things. That is called vairāgya. Vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. If one wants to learn how to become vairāgī, no attachment for this material world, then he must take to devotional service. Vairāgya-vidyā-nija-bhakti-yogam. That is, bhakti-yoga means vairāgya, no attachment for this material world. One who is actually attached to Kṛṣṇa, he must be no attachment for this material world. That is the sign. Automatically. The jñānīs, the yogis, or the karmīs, they do not want this no attachment. They want more and more attachment. The jñānīs, they want brahma satyaṁ jagan mithyā-detachment. But bhakta, without any endeavor, because he develops attachment for Kṛṣṇa, he automatically gives up attachment for this material world. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the symptom how one has become attached with this material world. If I am trying under the, I mean to say, cover of becoming bhakta and trying to gather some material profit, that is not bhakti. That is very dangerous. So in this way there are so many things in the material world we take it for acceptance that these things will save me. He's a pramatta. Pramatta means crazy, half-mad. And full mad is unmatta, full mad. He becomes naked. That is one of the symptoms of unmatta-he'll remain naked. So these men, mattaṁ pramattam unmattam… Just see how the rules and regulations are there. So this pramatta:

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Pramatta, that word is used. Pramattaḥ tasya nidhanaṁ paśyann api na paśyati. He is seeing every day that ”This gentleman had a very good wife, this gentleman had very nice son, very good family-but they are dying.” So who will protect him? He's thinking that ”My children, my wife, my friends will save me,” but they have died. So how he will be protected?

So nobody can protect anyone. That is not possible. Everyone has to take care of himself. This world is like that. Don't depend. Only Kṛṣṇa can protect you-nobody else. If you know this, then you are not pramatta. And if you do not know this, if you are a rascal, then you are pramatta. Only Kṛṣṇa. Kṛṣṇa therefore said, He gives assurance, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Suhṛdaṁ sarva-bhūtānām: [Bg. 5.29] ”I am the friend of everyone. I can give you protection.” Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So you have to take shelter of Kṛṣṇa, otherwise you are a pramatta, rascal, mūḍha. Kṛṣṇa is giving advice that ”Do this.” But we are rascals, pramatta. We think that ”My son will give me protection, my wife will give protection, my friend will give me protection, my government will give protection.” All these are nonsense, pramatta. This is the meaning of pramatta. Just try to understand. Pramattaḥ tasya nidhanaṁ paśyann api.

Another pramatta is that those who are mad after sense gratification. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. There is another verse, nūnaṁ pramattaḥ. Those who are pramatta, those who have no responsibility of life, sometimes unnecessarily stealing and doing some, so many wrong things… Vikarma. Why? Now pramatta, he is also crazy. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And why he is taking risk of being punished? Suppose one man is stealing. He'll be punished. Either by the law of the state or by the laws of nature or God, he'll be punished. He can escape the laws of the state, but he cannot escape the laws of nature or God. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. It is not possible. Just like the laws of nature. If you infect some disease, so you'll have to be punished. You'll suffer from that disease. That is punishment. You cannot escape. Similarly, anything you do, kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. If you live like a cat and dog, that is infection, guṇa, the modes of ignorance. Then your next life you become a dog. You must be punished. This is law of nature.

So therefore one who does not know all these laws, he commits so many sinful activities. Vikarma. Karma, vikarma, akarma. Karma means what is prescribed. Guṇa-karma. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Karma means, as it is in the śāstra, as you have developed a certain type of modes of nature, your karma is according to that: brāhmaṇa-karma, kṣatriya-karma, vaiśya-karma. So if you follow… That is the duty of the spiritual master and śāstra, to designate when he's brahmacārī, that ”You work like this.” ”You work like a brāhmaṇa,” ”You work like a kṣatriya,” ”You work like a vaiśya,” and others, ”Śūdra.” So this division is made by the spiritual master. How? Yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam. The spiritual master will say that ”You work like this.” So that should be determined. That is karma, guṇa-karma. Spiritual master sees that he has these qualities. That is natural. Just like in the school, college, somebody is being trained up as a scientist, somebody is trained up as an engineer, as a medical man, as a lawyer. According to the tendency, practical psychology of the student, he is advised that ”You take this line.” Similarly, these four divisions of the society, it is very scientific. So by the instruction of the guru, when he's in the gurukula, he will be specified a particular type of duty, and if he does it faithfully… Sva-karmaṇā tam abhyarcya [Bg. 18.46]. The real purpose is Kṛṣṇa consciousness. And according to his guṇa and karma he's engaged in a particular occupational duty.

Nothing is bad provided it is meant for Kṛṣṇa's satisfaction. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. The varṇāśrama-vibhāga must be there. But what is the aim of varṇāśrama? Simply by becoming a brāhmaṇa he's successful? No. Nobody can become successful unless he satisfies Kṛṣṇa. That is real success. Just like Arjuna did. By the military art, he satisfied Kṛṣṇa. Similarly, by your vaiśya-vṛtti, kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44], you can satisfy Kṛṣṇa. By your brāhmaṇa-vṛtti you can satisfy Kṛṣṇa. Even by your śūdra-vṛtti you can satisfy Kṛṣṇa. That possibility is here, that Kṛṣṇa says sva-karmaṇā tam abhyarcya. The aim should be how to satisfy Kṛṣṇa. Doesn't matter whether you are a brāhmaṇa or a kṣatriya. Kṛṣṇa confirms it, api cet su-durācāraḥ…

No. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni means below the vaiśyas, the śūdras, they are pāpa-yonis. Vaiśyas also. Striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. So there is no impediment to approach Kṛṣṇa because you are a śūdra, or caṇḍāla or woman or vaiśya. No. Everyone can… That facility is there. Therefore our duty should be, "Never mind in whichever position I am posted. Let me satisfy Kṛṣṇa." It is not that… Suppose we are worshiping Deity. That is the duty of brāhmaṇa; but somebody is called that "You cleanse this floor." So he should not think that "I am cleansing the floor; therefore I am lower than the person directly worshiping the Deity." No. Kṛṣṇa's pleasure wanted. If Kṛṣṇa sees that by washing the floor you are doing very nicely, Kṛṣṇa is pleased: "Oh, you are nice." Similarly, one man is decorating Kṛṣṇa with garland and… If Kṛṣṇa is pleased, that is the main point. Not that because you are on the Deity room you are very elevated, and the other man who is cleansing the door, he is not elevated. No. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. They are all equal. In whichever position you are, simply your endeavor should be how to please Kṛṣṇa. That is wanted. Sva-karmaṇā tam abhyarcya [Bg. 18.46].

Also it is said, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Because generally we take divisions, varṇa and āśrama. So Sūta Gosvāmī says in the meeting of Naimiṣāraṇya, ataḥ pumbhir dvija-śreṣṭhāḥ. They are all big, big, very learned scholars and brāhmaṇas, so they were addressing, dvija-śreṣṭhāḥ. Dvija means brāhmaṇa, kṣatriya, vaiśya. One who has got the right to take the sacred thread, they are called dvijas. But out of the three, brāhmaṇa, kṣatriya, vaiśya, the brāhmaṇa is called dvija-śreṣṭha. Therefore he addressed,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Saṁsiddhi. Never mind what you are. Either you may be sannyāsī or may be gṛhastha or may be brahmacārī or a brāhmaṇa, a kṣatriya, or vaiśya, śūdra. Never mind. Try to satisfy Kṛṣṇa. Try to please Kṛṣṇa. Then your life is successful. Otherwise, you are pramatta, mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. So long you shall remain a pramatta, you shall act just opposite function, and you'll be entangled. Therefore in the Bhagavad-gītā it is said, yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. If you do not work for pleasing Kṛṣṇa, then that work will entangle you in the cycle of birth and death.

Thank you very much. (end)

760930SB.VRN

Śrīmad-Bhāgavatam 1.7.38-39

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Vṛndāvana, September 30, 1976

Pradyumna: "Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons. This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately."

Prabhupāda:

pratiśrutaṁ ca bhavatā
pāñcālyai śṛṇvato mama
āhariṣye śiras tasya
yas te mānini putra-hā
[SB 1.7.38]
tad asau vadhyatāṁ pāpa
ātatāyy ātma-bandhu-hā
bhartuś ca vipriyaṁ vīra
kṛtavān kula-pāṁsanaḥ
[SB 1.7.39]

So Kṛṣṇa is encouraging Arjuna to kill Aśvatthāmā on so many grounds. First of all, he has killed the boys who were sleeping at night. And another very important point is that ātatāyī. Ātatāyī means the enemy aggressor. Unnecessarily one who attacks, he is called ātatāyī. One who sets fire in your house, one who kidnaps your wife or somebody in the family, and one who gives poison, and they are so many, a list of ascertaining an ātatāyī. So He described, Kṛṣṇa described the Aśvatthāmā as ātatāyī. He's not a brave soldier, so he should be killed. So many faults Kṛṣṇa found in his behavior. And bhartuś ca vipriyaṁ vīra. He could not satisfy his master also. Sometimes the servants do something abominable for pleasing the master. But he could not please even the master. He wanted to please Duryodhana, his master, promising him that he would kill all the five brothers, the Pāṇḍavas. But instead of killing the Pāṇḍavas, he killed their sons. Duryodhana did not like that, because he knew that the whole Kuru family practically was killed. Only the five brothers. And Mahārāja Parīkṣit was in the womb of his mother. They survived. So Duryodhana did not like. Duryodhana, whatever he may be, he was a kṣatriya and he fought bravely. So he did not like the Kuru dynasty should be finished. He did not like it. But when he understood that the five sons of Pāṇḍavas were also killed, he became very much disappointed because the Kuru dynasty is finished. So he could not satisfy his master. Bhartuś ca vipriyam. So whatever he had done, all abominable. Not to the rules and regulations-neither as a brāhmaṇa or as a kṣatriya. Nor even a brave soldier. "He has done things like a śūdra, or less than a śūdra, without any religious principle. So he should be killed. There is no excuse. And it is for his good."

In the śāstra it is said that one who is a criminal, he should be killed. Therefore in every country, up to date, a murderer is killed, is hanged. That is good for him. If a murderer is killed in this life, punished by the state, government, then his sinful activities and the resultant action is also finished. He's giving his own life. Otherwise, if he escapes, in next life he'll suffer so many troubles. That is, I think they have described in the previous verse. Tad-vadhas tasya hi śreyaḥ. In the verse number 37 it is explained by Kṛṣṇa that to kill this person, it is for his good. Because he has done so many criminal activities, so by killing him he'll be saved from serious types of sufferings in the next life. Śreya. Tad-vadhas tasya hi śreyo yad-doṣād yāty adhaḥ pumān. Prāyaścitta, it is called prāyaścitta. Prāyaścitta, in the śāstras prāyaścitta is described. In every religion there is prāyaścitta, atonement. In Christian religion the prāyaścitta is also advised. The sinner has to admit that he has committed sin, then he is excused by Christ or God. But not that "Purposefully I'll go on committing sins, and then I shall admit, and I'll go on with this business and I'll be excused." No. That is not. It is quite natural that if you have done something criminal by mistake, then you can be excused by the authorities. But not that because by your admission you were once excused, and you'll go on committing all kinds of sinful activities, and you'll be excused simply by admission. No. That is not possible. The Christians they do like that. On Sunday they go to the church, and they admit their sinful activities of the week, and pay something fine to the priest, and they become free from the sinful activities, reactions. And from Monday, again he begins. And then again on Sunday, he admits.

There was a movement, Moral Re-armament Movement, MRM. So just like we say that by saṅkīrtana one is freed from all sinful reaction, this moral re-armament movement also preached that by your admission you become free from all sinful reaction. But this should not be… Either hari-nāma or the Christian method of atonement should not be taken as profession. This is once or twice you can be excused, but not that you take it as a profession. That is great sinful. We have got also nāma-aparādha. Daśa-vidha-nāma-aparādha-ten kinds of offenses. If you chant Hare Kṛṣṇa mantra with offenses, then it will not be effective. You must avoid the offenses. You know ten kinds of offenses-guror avajñā śruti-śāstra-nindanam. There are so many offenses, and one of the offenses is nāmno balād yasya hi pāpa-buddhiḥ. He is greatest offender, one who thinks that "By chanting Hare Kṛṣṇa mantra, I become free from reaction of sinful life. So the whole day I shall go on committing all kinds of sinful activities, and at night or sometime I shall chant Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa-everything will be finished," this is the greatest sin. Nāmno balād yasya hi pāpa-buddhiḥ. He's never excused. He is condemned. Caitanya Mahāprabhu accepts a sinful man like Jagāi and Mādhāi on the condition that he does not commit any more any sinful activities. On this condition. Not that "I have become a Vaiṣṇava. I'm chanting Hare Kṛṣṇa, so I can go on committing all kinds of sinful activities. There will be no reaction." This kind of conviction is the greatest offense. You should remember. Not like that, the Christian atonement.

So we should be very careful about this, nāmno balād yasya hi pāpa-buddhiḥ. Factually, we should not take hari-nāma as a matter of atonement or śubha-kriyā. Śubha-kriyā. Just like there are many śubha-kriyā, auspicious activities. We should not take chanting of Hare Kṛṣṇa mantra as some auspicious activity. It is certainly auspicious, but generally people perform some auspicious activities, śubha-kriyā, to counteract their impious activities. This should not be done. This is also another offense. You cannot utilize hari-nāma for any material purposes. Material purpose is… Just like generally, people go to a guru for benefit of some material purpose. "Sir, I have got some cholic pain within my abdomen. Kindly give me your blessing." The materialistic persons, they are after blessing for some material benefit. They are not after Kṛṣṇa. That is another offense. Therefore to go to guru or to accept a guru, there should not be any material purpose. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One should go to a guru for spiritual advancement of life, not as a fashion. People go to a guru as a fashion. My Guru Mahārāja used to say that "Don't make a guru just like you keep a dog, as a fashion." Nowadays it has become a fashion to keep a dog. In the European, American countries it is a compulsory fashion to have a dog. Everyone keeps a dog. And they love dog very much, more than anything. (laughter) So now we are also imitating, because India is imitator. Since the Britishers came here, we have become first-class imitator. When the 1914, the war was going on. So it is understood that in high-court, Calcutta high-court, there is leisure hour, tiffin hour. So all the judges were sitting. So one English judge, he asked Sir Asutosh Mukherji, "Mr. Mukherji, now the Germans are coming, and if so, what you are going to do?" Mr. Mukherji, Sir Asutosh Mukherji, he replied, "Yes, as soon as the Germans will come, we shall offer our respect in this way, 'Come on sir.' " "So you'll not counteract? Why?" "You have taught us to make like this, so we shall do that. Because you have simply taught us this, how to obey your orders. So anyone who will come, we shall do this." The idea is the slave mentality… The Englishmen, in an organized way, they taught the Indians how to become servant of the Englishmen. We have seen. It is Gandhi's movement that he dismantled this idea of white prestige. Otherwise, we were taught like that. So this imitation of Englishmen… Formerly, in our childhood, it was the advancement of civilization if one could imitate the English fashion. That was. So we should not make that a fashion. Guru is not a fashion.

In the Śrīmad-Bhāgavatam, in Bhagavad-gītā, in all Vedic literature… Who requires a guru? That is described. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. He requires a guru. Jijñāsuḥ. Athāto brahma jijñāsā. That is human life. One who is interested in inquiring about Brahman, he requires a guru. One who has no business for understanding Brahman, simply to make a fashion that "I have a guru," this is useless. It has no value. One must be very much inquisitive to understand the spiritual science. He requires a guru. Tasmād guruṁ prapadyeta jijñāsuḥ [SB 11.3.21]. Jijñāsuḥ means inquisitive.

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

Jñānī jijñāsur ārtaḥ arthārthī. The gṛhasthas, they are ārta, distressed. So if he's pious, so in his distressed condition he approaches the Supreme Personality of Godhead, "My Lord, I am very much distressed. Kindly give me Your favor." "Give me." There is "give me." And jijñāsuḥ, jñānī, they do not want anything "Give me," but jijñāsuḥ: "Actually, what is God? What is the Absolute Truth?" That is the difference. One is going to God for asking something, and jijñāsuḥ, jñānī, is eulogized because they do not ask anything. To ask anything from God is not higher standard of bhakti. Just like Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is pure devotion. People generally go to Kṛṣṇa, God, "O God, give us our daily bread." This is not bhakti, but it is piety because he goes to God. Therefore sukṛtina. He's not the sinful man. He's pious man. At least, he has approached God. And those who are sinful, they do not approach even. They do not go even in the temple to ask something. They say, "What is this nonsense? We don't require. We shall work hard." Nowadays it is going on. "Why you go to temple? Why you give credit to God for your success? You work hard…" There is a philosophy, karma-mīmāṁsā. It is like that. "You work hard and you get the profit. Why you should give credit to God?" This is going on. They are duṣkṛtina. They do not know that without God's mercy you cannot get anything. Otherwise, simply by working hard, anyone could become a big man? No. That is not possible. Without Kṛṣṇa's desire, without sanction, it cannot be done. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everyone is under the obligation of nature and karma. One cannot surpass. There are many instances in the śāstras.

So we are discussing the point, "Who requires a guru?" If you are actually serious about understanding the spiritual subject matter, brahma-jijñāsā… Not this market value. If you are interested about brahma-jijñāsā… Just like the merchant association, they inquire, "What is the value of this share? What is the value of this commodity? What is the val…?" No. Not that kind of inquiries. But śreya-uttamam. Jijñāsuḥ śreya-uttamam. There are two kinds of objective: śreya and preya. Preya means immediately sense gratification. Just like a child. Child wants to play because it gives him immediately some sense gratification, satisfaction. He does not like to go to a school or to study or to take lesson. He does not like. That is actually preya (śreya). Preya… That is śreya, future benefit. So the parents, the guardians, engage him for future benefit. "You must take education. Otherwise, in future you'll suffer without education." So this is called śreya. Similarly, our human life is meant for śreya, not for preya. The modern civilization, they are interested in preya: immediate some sense gratification. That is not wanted. Therefore śāstra said śreya, not preya. The modern civilization is that "Eat, drink, be merry and enjoy. Do not care for what is future life." That is condemned civilization. We should know that there is future life, there is birth after death, and we must be prepared. As it is advised in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So you can achieve this success of life, mad-yājino 'pi yānti mam. There are many kinds of future benefit. Yānti deva-vratā devān. You can be elevated to the higher planetary system. In the heavenly planets you get long duration of life, higher standard of life, that you can get. But that also is not śreya. That is preya. The same material happiness in higher standard. Śreya is mad-yājino 'pi yānti mām. If you practice yājinaḥ, worshiping Kṛṣṇa as Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī, mad-yājinaḥ [Bg. 18.65], the same thing. If you practice, that is your śreya. Otherwise, anything you do, considering it is very nice, you are being entangled. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Svalpam apy asya dharmasya trāyate mahato bhayāt. If you try to advance in devotional service even a little bit, it can save you from the greatest danger. And if you do not do that, if you are entangled, if you are enamored by immediate sense satisfaction, you become karma-bandhana.

Therefore guru is required who can save you from the karma-bandhana process. Karma-mukta. Karma-mukta. That is required. Not karma-bandhana. Karma-mukta. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. If you are trained up to devotional service,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

That is sa guṇān samatītyaitān, that is mukti. Baddha, conditioned, means we are under the three modes of material nature. That is conditioned. And mukti means you are not under the obligation of the three modes of material nature. That is karma-mukta. So Kṛṣṇa can make you immediately mukta. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. That is Kṛṣṇa's power. Prabhaviṣṇave namaḥ. He can make the lowest class of men… Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpāḥ [SB 2.4.18]. They are considered as the most sinful, less than the śūdras, caṇḍālas. Kirāta-hūṇāndhra-pulinda-pulkaśā… Or more sinful, śudhyanti. They can be purified by the mercy, by the power, prabhaviṣṇave namaḥ. Viṣṇu has got so much power. So that power you can have the benefit if you surrender to Viṣṇu. Therefore Kṛṣṇa personally comes and requests you,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

So here is Kṛṣṇa's direction. You take always Kṛṣṇa's direction, then that is bhakti, and you remain brahma-bhūyāya kalpate. [Bg. 14.26] You are always immune from the sinful reactions of this material world. It does not mean… You cannot manufacture. Actually you have to follow the orders of Kṛṣṇa. Just like Arjuna is being advised. You simply follow Kṛṣṇa. Not that whimsically he was going to punish Aśvatthāmā. Under direction of Kṛṣṇa. Similarly, in every step of your life, if you take Kṛṣṇa's direction or His representative's direction, then you are safe.

Thank you very much. (end)

761001SB.VRN

Śrīmad-Bhāgavatam 1.7.40

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Vṛndāvana, October 1, 1976

Pradyumna: "Sūta Gosvāmī said: Dispite being instructed in his duty and encouraged to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although he was a heinous murderer of his family members."

Prabhupāda:

sūta uvāca
evaṁ parīkṣatā dharmaṁ

pārthaḥ kṛṣṇena coditaḥ
naicchad dhantuṁ guru-sutaṁ
yadyapy ātma-hanaṁ mahān
[SB 1.7.40]

So Kṛṣṇa, as an impartial observer, He advised Arjuna to kill Aśvatthāmā on the ground of so many offenses. He was also trying to see how Arjuna decides. But Arjuna's decision was very right. Arjuna's decision was right because, naicchad dhantuṁ guru-sutam. He thought that "Although Aśvatthāmā is criminal, he should be killed. But I am going to kill him on account of my sons's or our sons' being killed by him. We are so much aggrieved. So if I kill Aśvatthāmā, then his mother is there. She would be very much unhappy." For the sake of the spiritual master and teacher… Droṇācārya was dead in the fight, but his wife was living. So Arjuna and Draupadī, considering the grief of the wife of Droṇācārya… There were many instances like that. Not that "The person is criminal," but "What will be the effect of killing him?" That is to be considered.

I think I have told you one story about Shah Jahan, the emperor of India. A, one great drama writer, Mr. P.L. Raya, he wrote one book by the name, title, Shah Jahan. But the activities of the whole book was the nefarious actions of Aurangzeb. He was killing his brothers, arresting father and so many. So one friend of Mr. Raya asked him that "Your book Shah Jahan, in the activities, the actual hero is Aurangzeb. Why you have named Shah Jahan?" So he replied that although Shah Jahan is silent, but the effect is going to him. When Aurangzeb killed his elder brother, Dara, then the effect was suffered by Shah Jahan. So all the activities, nefarious activities of Aurangzeb, was suffered by Shah Jahan. Therefore he said, "He's the hero." Similarly, here is the same instance, that "If I kill Aśvatthāmā-it is right, I should kill him-but the effect would go to his mother. His mother, she is innocent, and in the absence of her husband, our guru, it is our duty to look after her comforts. Now, if I kill Aśvatthāmā, then she will suffer in old age." Therefore na aicchad dhantuṁ guru-sutam. He did not… Although Kṛṣṇa advised him "You kill him," he did not like it. Guru-sutam. This is consciousness. Even there is duty, we have to see what will be the effect of the duty. Not everything should be done very blindly. Arjuna… This is devotee. Devotee means he's not blind. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Bhagavad-bhakta means he will act in such a way that all qualified, nobody can criticize him. That is bhagavad-bhakta. Sarvair guṇais tatra samāsate surāḥ.

We have got many instances. That Raghunātha dāsa Gosvāmī, he was very rich zamindar's son, and there was a trouble between the minister of the state and his father and uncle. They were zamindars. They were raising revenues to the extent of twelve lakhs, and the tax was going to the Nawab only four lakhs. So this is the business. So the minister arrested the father and uncle of Raghunātha, and they fled away from home. So the minister arrested Raghunātha dāsa Gosvāmī. At that time he was not Raghunātha dāsa Gosvāmī; he was gṛhastha, young man, Raghunātha. So he handled the matter in such a nice way that the matter was settled between the minister and his father. The idea is although he was a Vaiṣṇava, he was not a fool how to manage a state. It does not mean that a Vaiṣṇava will be fool and rascal because he's Vaiṣṇava. No. Vaiṣṇava, twenty-six qualifications. One of the qualifications is dakṣa: he must be very expert in doing things very nicely. Not that because one is Vaiṣṇava he'll be callous in the worldly things. No. Therefore I repeatedly request the management that you must be very expert in managing these temple affairs. Everything to the right point. Not a single farthing should be wasted. A Vaiṣṇava must be dakṣa, expert in everything. This is no excuse, that "I have become a devotee. Therefore I am callous to all material things." What material things? Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Anything in relationship with Kṛṣṇa, that is not material; that is spiritual. I have several times explained that this temple, don't think it is ordinary building. It is Vaikuṇṭha. Cintāmaṇi-prakara-sadmasu. Kṛṣṇa has His house, prakara-sadmasu. Cintāmaṇi-prakara-sadmasu. Sadma. Sadma means house. So we should take very, very careful attention that this temple is kept very nicely, managed very nicely. Not that "I have become Vaiṣṇava. Let everything be stolen or spoiled or broken. I have become Vaiṣṇava. I cannot take care. That is not my consideration."

Because I have several times pressed on this point that everything in relationship with Kṛṣṇa is Kṛṣṇa. Kṛṣṇa is the advaya-jñāna. Absolute Truth. Kṛṣṇa and His name, His house, His devotees-His everything. Nāma rūpa guṇa līlā parikara vaiśiṣṭa, everything. Caitanya Mahāprabhu says… Caitanya Mahāprabhu's philosophy, it is said by Viśvanātha Cakravartī, ārādhyo bhagavān vrajeśa-tanaya tad-dhāma vṛndāvanam. Vrajeśa-tanaya, Vrajendra-nandana Hari, Kṛṣṇa. Kṛṣṇa is very much pleased when He is addressed as Vrajendra-nandana, Yaśodānandana, Pārtha-sārathi. Added with the, with His devotee's name. Just to establish that He's not nirviśeṣa. He's always saviśeṣa. So this addition… Kṛṣṇa is everyone's father. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Who can be His father? Nobody can become His father. Still, He accepts a father, and He likes that He should be called by His father's name. Who is that father? His devotee. Vrajendra-nandana Hari. Ārādhyo bhagavān vrajeśa… Bhagavān. He is addressed as Bhagavān. Bhagavān means the Supreme Person, Supreme Being. Who can be His father? Still, it is said, ārādhyo bhagavān vrajeśa-tanayaḥ. Vrajeśa-tanaya. He's son of Mahārāja Nanda, ārādhyo bhagavān, Yaśomatī-nandana.

So Kṛṣṇa and His father… Although he's not Kṛṣṇa, he's nitya-mukta. There are different types of living entities: Nitya-mukta, nitya-baddha, sādhana-siddha, kṛpā-siddha. These things are very nicely discussed in the Bhakti-rasāmṛta-sindhu. Nitya-siddha. This father, mother of Kṛṣṇa, they are nitya-siddhas. Although they are living entities, they are not Bhagavān, not viṣṇu-tattva. Jīva-tattva. But nitya-siddha. Those who are in the spiritual world, they are nitya-siddha. Nitya-mukta. Nitya-mukta means they never come in this material world. Just like Kṛṣṇa is nitya-mukta śuddha. Similarly, the associates of Kṛṣṇa who come with Him… Just like the gopīs or the cowherd boys, and so…, the cows, calves, they are all nitya-siddha, nitya-mukta. They come with Kṛṣṇa. Ānanda-cinmaya-rasa. They are in the spiritual form, ānanda-cinmaya-rasa, enjoying always spiritual bliss in the association of Kṛṣṇa. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. Tābhir ya eva nija-rūpatayā kalābhiḥ. That is also expansion of Kṛṣṇa. Just like Brahmā, when he stolen Kṛṣṇa's friends, cowherd boys, and the cows and calves, Brahmā saw that Kṛṣṇa is playing with the same cowherd boys, cows, calves, and he was astonished. He went, came to test that "It is being advertised that one boy is now born, is there in Vṛndāvana, and He's being accepted as Kṛṣṇa, the Supreme Personality, my Lord." So he played some tricks. He stolen away. But the next moment he saw. Next moment means one year. He saw that Kṛṣṇa has expanded Himself in so many living entities. And later on he saw that everyone is Viṣṇu. Everyone is Viṣṇu. Dīpārcir eva hi daśāntaram abhyupetya dīpāyate [Bs. 5.46]. Kṛṣṇa and Kṛṣṇa's aṁśa. He expands just like candle. One candle is lit up by another candle, another candle. In this way, first, second, third, fourth, fifth, in the hundreds of times. But each candle is as powerful as the first one. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ [Bs. 5.39]. He has got extensive, innumerable expansions. In the Bhāgavata it is said that Kṛṣṇa's expansion is so great, just like the waves of the ocean, you cannot count. It is not possible. If you sit down on the sea beach and go on counting how many waves, day and night, there is no limit. So Kṛṣṇa's expansion is unlimited. He's unlimited, His expansions are unlimited. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33].

So everything belonging to Kṛṣṇa is Kṛṣṇa. This is Kṛṣṇa consciousness. Nothing should be neglected. That is Kṛṣṇa consciousness. Everything should be... Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. Every corner of this temple should be considered "Here is Kṛṣṇa." Then Kṛṣṇa conscious. Not that "Only in the temple Kṛṣṇa is there, not in the gate. Let it be open and thief may come and steal." No. Very, very careful. The idea is that devotee must be expert in understanding things very clearly. Just like Arjuna. Kṛṣṇa is requesting him. Therefore it is said, evaṁ parīkṣatā. Kṛṣṇa is trying to see how Arjuna is Kṛṣṇa conscious. "I am requesting you, 'Kill him.' " And what does he decide? Kṛṣṇa knew everything. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa is situated in everyone's heart. So what Arjuna was thinking of, Kṛṣṇa knew it that he was thinking rightly not to kill this man. Still, He was parīkṣatā, He was examining how Arjuna decides. So he passed the examination.

So devotee is expected to pass all kinds of examinations. That is devotee. Not one-sided. Therefore śāstra says yasyāsti bhaktir bhagavaty akiñcanā [SB 5.18.12]. Akiñcana-bhakti. Kiñcana. Kiñcana means "something." So akiñcana means "no something." That is akiñcana. "I have nothing to do except Kṛṣṇa's service." That is called akiñcana. He has no other duty. Only duty is how to please Kṛṣṇa. That is śuddha-bhakti. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. So long you're on the platform of jñāna or karma... There are different stages. Karma is the lowest stage, and jñāna is higher. Koṭi-karma-niṣṭha-madhye eka jñānī śreṣṭha. Caitanya Mahāprabhu has said, out of many millions of karmīs, one jñānī is good, śreṣṭha. And out of millions of jñānīs... Simply jñāna, theoretical knowledge, is not good. It must be practical. Jñāna, the result of jñāna is to become liberated, mukti. Simply I am very jñānī and I am doing all nonsense, this is not jñāna. He must be liberated from material attachment. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. This is the stage of perfection of jñāna. Na śocati na kāṅkṣati. He has nothing to do with the material world. That is jñānī. Therefore the karmīs, they are very much attached to the material activities, and jñānī is not attached-not attached neither interested. That is real jñānī. Therefore Caitanya Mahāprabhu said koṭi-karma-niṣṭha-madhye eka jñānī śreṣṭha. Out of millions of karmīs, one jñānī is śreṣṭha. We sometimes differ with the Māyāvādī philosophers. But they are jñānīs. They are better than the karmīs. There is no doubt. Koṭi-karma-niṣṭha-madhye eka jñānī śreṣṭha.

But it does not mean because one has got some theoretical knowledge, therefore he is mukta. That is another stage. Therefore Caitanya Mahāprabhu said, koṭi-jñānī-madhye haya eka mukta śreṣṭha. And so far bhakta, koṭi-mukta-madhye durlabha eka kṛṣṇa-bhakta. Sa mahātmā sudurlabhaḥ. That is another thing. Koṭi-mukta-madhye. Koṭisyapi mahā-mune(?). So to become Kṛṣṇa conscious, fully devoted, anyābhilāṣitā-śūnyam [Brs. 1.1.11], it is very, very difficult, the highest position. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. The jñāna, after jñāna, there is the stage of bhakti. Without jñāna, bhakti is kaniṣṭha-adhikārī. With jñāna he is uttama-adhikārī. These are described by Caitanya, in the Caitanya-caritāmṛta. So the idea is that if one is advanced devotee, then all the good qualities will be visible in him. Yasyāsti bhaktir bhagavaty akiñcanā [SB 5.18.12]. He has no other desire. Akiñcana-bhakti. If he has got any other desire to fulfill, then it is mixed. It is not śuddha-bhakti; it is vaidhī-bhakti. Karma-miśra-bhakti, jñāna-miśra-bhakti, yoga-miśra-bhakti. Bhakti must be there. Otherwise, karma, jñāna, yoga, nothing is successful. Bhakti must be there. But when karma, jñāna, yoga, everything is without contamination, simply bhakti... Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. That stage is ānukūlyena kṛṣṇānuśīlanam. Simply to satisfy.

Now here Kṛṣṇa is advising. So ānukūlyena kṛṣṇānuśīlanam. There is a... Parīkṣatā, as Kṛṣṇa is examining, similarly, Arjuna also very intelligently acting. He knew that although Kṛṣṇa was encouraging him to kill Aśvatthāmā, "He wanted to see me, how I deal with the matter." This is also... So there is competition between bhaktas. Duye lagye hura huri(?). It is stated in the Caitanya-caritāmṛta, between Rādhā and Kṛṣṇa, Kṛṣṇa is being enlivened by seeing Rādhārāṇī, and Rādhārāṇī is becoming more beautiful by seeing Kṛṣṇa. Duye lagye hura huri. The competition. This is described in the fourth chapter of Caitanya-caritāmṛta. So it is transcendental sporting between the devotee and the Lord. It is not nirviśeṣa-vāda. The Lord wants to see "How he is My pure devotee." And the devotee wants to see that "I'll not accept anything from Kṛṣṇa. I shall sacrifice everything for Kṛṣṇa." That is duye lagye hura huri. That is devotee, and that is Kṛṣṇa.

So here is Arjuna. He's being examined by Kṛṣṇa. Kṛṣṇa wants to examine His devotees, how staunch devotee he is. Just like the Pāṇḍavas. They were put into so many troubles. They lost their kingdom, they lost their wife-insulted. The wife was endeavored to become naked. Never..., the Pāṇḍavas never said that "Kṛṣṇa, You are our friend. Why we are suffering so many troubles?" Never. Never. This is pure devotee. Kṛṣṇa is always with him. Kṛṣṇa could do anything, but still they never requested. Neither Kuntī nor Pāṇḍavas. This is pure devotion. A pure devotee will never try to take anything from Kṛṣṇa. He will try to give everything to Kṛṣṇa. So duye lagye hura huri. So here is a trial between the devotee and Lord Kṛṣṇa, and Arjuna has passed the examination. Therefore it is said, evaṁ parīkṣatā dharmaṁ pārthaḥ kṛṣṇena coditaḥ. He's being examined by kṛṣṇena, not ordinary person. But he passed the examination. Why? Naicchad dhantuṁ guru-sutam. In spite of Kṛṣṇa's, I mean to say, injection, that "Do it," he did not like to. Naicchad dhantuṁ guru-sutaṁ yadyapy ātma-hanaṁ mahān. Although he is the greatest criminal.

Thank you very much. (end)
761002SB.VRN
Śrīmad-Bhāgavatam 1.7.41-42

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Vṛndāvana, October 2, 1976
Devotee: "After reaching his own camp, Arjuna, along with his dear friend and charioteer (Śrī Kṛṣṇa), entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

”Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.”

Prabhupāda: You read the purport also.

Pradyumna: Both verses?

Prabhupāda: Yes.

Pradyumna: (Pradyumna reads purport)

athopetya sva-śibiraṁ
govinda-priya-sārathiḥ
nyavedayat taṁ priyāyai
śocantyā ātma-jān hatān
[SB 1.7.41]
tathāhṛtaṁ paśuvat pāśa-baddham
avāṅ-mukhaṁ karma-jugupsitena
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutaṁ
vāma-svabhāvā kṛpayā nanāma ca
[SB 1.7.42]

Prabhupāda: So this is already explained in the purport that woman’s nature is very mild, and man’s nature very strong. That is the difference. Therefore according to Vedic civilization, the woman must be protected because they are very simple. They can be led to goodness also very easily, and they can be polluted also very easily. By nature, they are very simple. Therefore śāstra says that… Just like child. If you mold the character of a child from the very beginning, then he can become a great man. Similarly, if you train woman from the very beginning how to become chaste and faithful to the husband, they can become a very good mother, very good asset in the family.

So there is sufficient information in the Vedic literatures how a man should be trained up, a boy should be trained up, a girl should be trained up, so that in future they may become happy. The ultimate aim of life is how to become connected with Kṛṣṇa. That is the ultimate. Athāto brahma jijñāsā. If I say to anybody that ”Your ultimate goal of life is to understand Kṛṣṇa or Viṣṇu,” naturally there will be inquiries: ”Who is Kṛṣṇa? What is Kṛṣṇa? What does He do?” So many questions. That question is recommended in the Vedānta-sūtra, athāto brahma jijñāsā. That is life. So the boys and girls should be trained up how to inquire about the ultimate goal of life, Kṛṣṇa or Viṣṇu. That they do not know in the modern civilization. That they do not know. Not merely in the modern civilization. In the past also, those who were entrapped by the modes of material nature, ahaṅkāra-vimūḍhātmā, the material conception of life, false ego… Ahaṅkāra this is called… Ahaṅkāra there is. But when we are in a false ahaṅkāra, that is our cause of all trouble, miseries. Ahaṅkāra, ahaṅ… If we become entrapped in false ahaṅkāra, then we are vimūḍhātmā, entrapped by nature. That is the difficulty.

So what is that false ahaṅkāra? The false ahaṅkāra is that ”I am this body.” This is false ahaṅkāra. ”I am this body.” ”I am Indian.” ”I am American.” ”I am brāhmaṇa.” ”I am kṣatriya.” ”I am sannyāsī.” ”I am brahmacārī.” And so on, so on, so on, so on. All designation of this body. This is false ahaṅkāra. Therefore Caitanya Mahāprabhu has taught us how to become free from the false ahaṅkāra. He said that nāhaṁ vipro na yatir vā: ”I am not a brāhmaṇa. I am not a sannyāsī. I am not a gṛhastha. I am not a vānaprastha. I am not this. I am not that.” All material designations He refused, Caitanya Mahāprabhu. ”I am not this, I am not this, I am not this.” Even if I am very much proud of becoming a brāhmaṇa or I become very much proud of becoming a sannyāsī… That is the highest stage of human status, to become a brāhmaṇa or sannyāsī. Sannyāsī is supposed to be the guru of everyone. There are four varṇas and four āśramas. Brāh… [break] …and kṣatriya. And in the spiritual order, the sannyāsī is guru of all, even of the brāhmaṇa. But Caitanya Mahāprabhu said that ”I am neither brāhmaṇa nor sannyāsī.” He refused. Nāhaṁ vipro na ca nara-patir na yatir vā. Yati means sannyāsī. So He refused.

So this is false. Even if you become very much proud that you are a very learned brāhmaṇa or very advanced sannyāsī, that is not your freedom. You are not yet liberated. You are still in conditional life. Then? When you become liberated? That is stated by Caitanya Mahāprabhu, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is liberation. Gopī-bhartuḥ, the maintainer of the gopīs, Gopījana-vallabha. Kṛṣṇa’s business is how to please the gopīs, the inhabitants of Vṛndāvana. Yaśodā-nandana vraja-jana-rañjana. As the vṛndāvana-vāsīs, they have no other business than to love Kṛṣṇa, similarly, Kṛṣṇa has no other business than to please the gopīs and the inhabitants of Vṛndāvana. Gopījana-vallabha. So how…? Why Kṛṣṇa is so much attached to vṛndāvana-vāsīs? As soon as there was some difficulty-we read it from Bhāgavatam-as soon as there is some fire… The vṛndāvana-vāsīs, they do not know anyone but Kṛṣṇa, and Kṛṣṇa devours the fire. As soon as there is torrents of rain, Vṛndāvana was going to be overflooded, Kṛṣṇa immediately came to their rescue and lifted the Govardhana Hill: ”Come under Me.” That is Gopī-jana-vallabha. They do not know anything. They do not know even that Kṛṣṇa is the Supreme Personality of Godhead. But they do not like to love anybody than Kṛṣṇa. This is their only qualification. They did not love Kṛṣṇa understanding that Kṛṣṇa is the Supreme Personality of Godhead, paraṁ brahma paraṁ dhāma [Bg. 10.12]. They did not know this. But they did not like to love even Viṣṇu than Kṛṣṇa. That is their qualification. Gopī-jana-vallabha.

So when we come to that stage, as Caitanya Mahāprabhu’s teaching, the gopī-bhartuḥ pada-kamalayoḥ. He’s also bringing the reference of the gopīs because Kṛṣṇa is completely under gopīs. He’s so much indebted to the gopīs that He said that ”I cannot repay your debts. It is not possible.” Kṛṣṇa, the all-powerful, all-opulences, but He had no means to repay the debts of the gopīs. This is the position of the gopīs. Caitanya Mahāprabhu recommends, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. There is no other better shape of worshiping Kṛṣṇa than it was planned by the gopīs. Ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. This is the highest. In the same say, He says, gopī-bhartuḥ pada-kamalayor dāsa… Gopī-jana-vallabha. Gopī-jana-vallabha is Kṛṣṇa; pada-kamalayoḥ, one who has taken shelter. Don’t try to become gopīs. No. Rather try to become the dust of the lotus feet of the gopīs. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Just like Uddhava. Uddhava wanted to become one grass in Vṛndāvana because the gopīs will trample over it. This is the highest perfection. So liberation… Liberation means gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ. The more you become servant of the servant, servant of Vaiṣṇava, then your perfection is there [Cc. Madhya 13.80]. That is perfection. Our, the Vedic injunction is just try to understand yourself, ahaṁ brahmāsmi. That is a fact.

But if I simply try to become ahaṁ brahmāsmi without knowing the full philosophy, then I shall be fallen again, that "I am equal to God." Ahaṁ brahmāsmi means "I am the Supreme God," as the Māyāvādīs, they think that liberation means "I become one with God." No. That is not your position. You cannot become… That is another māyā. That is the last dictation of māyā: "Why you shall become the servant of gopī-bhartuḥ? You become God." That is māyā. That is the last snare of māyā. Therefore they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Anādṛta. With great austerity, penances and vairāgya, they can go up to the paraṁ padam. Paraṁ padam means Brahman. Nirviśeṣa-brahman. Not in the material existence, but in the spiritual existence. Āruhya. They can rise up to that. Ahaṁ brahmāsmi: to understand that "I am not this matter, I am Brahman." But unless one takes shelter of the gopī-bhartuḥ pada-kamalayor dāsa, he'll fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Why? Anādṛta-yuṣmad-aṅghrayaḥ. Because one does not know, as Caitanya Mahāprabhu teaches, that gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. He falls down. He has no shelter. Anādṛta-yuṣmad-aṅghrayaḥ.

So we must always remember that if we want to be recognized by Kṛṣṇa, if we want to become inhabitants of Vṛndāvana, then we must take this lesson given by Caitanya Mahāprabhu. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ. So to endeavor to become gopīs, that is also Māyāvādī, that "I shall become gopīs." No. You have to become the servant of the servant of the servant of gopīs. That is… Otherwise, the same ahaṅkāra. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Then again we'll be misled. This is material disease. Everyone is full of some ahaṅkāra: "I am this," "I am this," "I am brāhmaṇa," "I am a sannyāsī," "I am lord," "I am this." So many things. So long this mentality will continue, then that is māyā. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Actually, he is not that position. Therefore Caitanya Mahāprabhu teaches from the very beginning, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Unless you come to that point, that "I am eternal servant of Kṛṣṇa,"… That is real knowledge. This knowledge is achieved bahūnāṁ janmanām ante [Bg. 7.19]. Ante. Ante means at the end of many, many births' endeavor. Jñānavān. Not foolish rascals, but jñānavān. Then bahūnāṁ janmanām ante jñānavān māṁ prapadyate. This gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. After many, many births.

So Caitanya Mahāprabhu teaches from this point, that you are dāsa. Give up this idea that you are independent master, or one with God, or so many rascal ideas. That is not good. It begins with this point. As Caitanya Mahāprabhu teaches that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Caitanya Mahāprabhu teaches from the point when Bhagavad-gītā ends. Bhagavad-gītā says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the relationship. We are trying to become master here, everyone. Kṛṣṇa says, "You give up this idea. You are planning so many things, to become master of the world, 'I am the monarch of all I survey.' Give up this idea. Then you'll be in proper position." Sarva-dharmān parityajya mām ekam [Bg. 18.66]. That means "I am master. If you want to be peaceful, then accept this proposition that I am master; you are servant." Therefore Yāmunācārya said, kadāham aikāntika-nitya-kiṅkaraḥ praharṣayiṣyāmi sanātha-jīvitam: "I have troubled myself in so many lives, therefore," bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa-mano-rathāntaraḥ. He's praying, "My Lord, when I shall be constantly Your servant?" Bhavantam evānucaran nirantaraḥ. Nirantara means "always." Praśānta-niḥśeṣa-mano-rathāntaraḥ. We are being conducted by the mental speculation. So completely śānta, no more mental speculation. Bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa-mano-rathāntaraḥ. Kadāham aikāntika-nitya-kiṅkaraḥ. "When I shall become the most attentive servant," aikāntika, "no other business?" Kadāham aikāntika-nitya… Praharṣayiṣyāmi: "I shall become engladdened," praharṣayiṣyāmi. Sanātha-jīvitam. Sanātha. Those who are not Kṛṣṇa conscious, they are anātha. Anātha, just you know anātha. Anātha means no father, mother, no protection. That is called anātha. And he's aspiring to become sanātha. Sanātha means, "Yes, I have got my protector. Kṛṣṇa will protect me." Prakṣiṣyati iti viśvāsa-pālanam(?). "Yes, I am surrendered to Kṛṣṇa and He'll give me protection." This is surrender. Śaraṇāgati means… This is one of the item of śaraṇāgati, that "I have surrendered to Kṛṣṇa fully. So Kṛṣṇa says ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Then I am fully protected. He'll give me protection." To believe in this word of Kṛṣṇa, that is fully surrender.

So it is not theoretical-practical. Just like in our Kṛṣṇa consciousness movement, even in America they inquire, these, our devotees, "How is that you do not work? You simply dance and you get big, big buildings, and you have got so many cars, and you eat nicely." They are surprised. Why surprising? Sanātha-jīvitam. We are under Kṛṣṇa's protection. Why shall I live poverty poorly? No. Kṛṣṇa's servant must have the whole opulence. Because sanātha-jīvitam. This is Kṛṣṇa consciousness. So don't forget this philosophy. If you surrender fully to Kṛṣṇa… And Kṛṣṇa is always anxious, Gopī-jana-vallabha, Vraja-jana-rañjana. So to love Kṛṣṇa, to be fully under Kṛṣṇa's control, that is gopī-jana-vallabha, that is gopī-jana. And He's always anxious. Sanātha-jīvitam. In all respect, you simply remain under the control of Kṛṣṇa, fully under the shelter of the lotus feet of Kṛṣṇa, then all happiness will be available without any endeavor. That is svarūpeṇa vyavasthitiḥ [SB 2.10.6]. That is called mukti. Mukti means to live in this condition, that "I am Kṛṣṇa's eternal servant. He will give me all protection. My only business is to carry out His order." This is called mukti.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.43

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Vṛndāvana, October 3, 1976

Pradyumna: "She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: 'Release him, for he is a brāhmaṇa, our spiritual master.' "

Prabhupāda:

uvāca cāsahanty asya

bandhanānayanaṁ satī
mucyatāṁ mucyatām eṣa
brāhmaṇo nitarāṁ guruḥ
[SB 1.7.43]

So Draupadī, in the previous verse it has been described, vāma-svabhāvā kṛpayā nanāma ca. Vāma-svabhāvā. Vāma, woman. Women, they are very soft-hearted, vāma-svabhāvā. So although Aśvatthāmā killed her sons very mercilessly, and he was arrested and Kṛṣṇa ordered him to be killed, and Arjuna was just preparing to punish him, but vāma-svabhāvā, woman, being very soft-hearted, without any consideration, she immediately offered her respect, nanāma. Not only she offered her respect to Aśvatthāmā being the son of a brāhmaṇa, especially of Droṇācārya, their teacher… So she immediately ordered Arjuna, mucyatāṁ mucyatām: "Release him immediately. You have arrested a brāhmaṇa." Mucyatāṁ mucyatām eṣa brāhmaṇo nitarāṁ guruḥ. "Brāhmaṇa is always our guru. Although he has killed my sons, still, he stands to be my guru, your guru."

So this is Vedic culture, that they know how to offer respect to the proper persons. But Arjuna, he also decided that although Kṛṣṇa ordered him to kill Aśvatthāmā, he's guru's son, although he's not brāhmaṇa; he's brahma-bandhu. He has been described as brahma-bandhu, not brāhmaṇa. But Draupadī, being woman, vāma-svabhāvā, very soft-hearted, she did not consider whether he's actually a brāhmaṇa. The son of a brāhmaṇa, that much she knew. This is the difference, how to calculate whether one is brāhmaṇa or not brāhmaṇa. Brāhmaṇa and brahma-bandhu, these two words are there. Just like if you are the son of a high-court judge, you can be called, you have got the right, that "son of a high-court judge." That is all right. But you cannot claim to become the high-court judge. That is not possible. Unless you are qualified, unless you are actually acting as high-court judge, you cannot be called a high-court judge. Simply by becoming the son of a high-court judge you cannot become the high-court judge. Similarly, simply by becoming the son of a brāhmaṇa, you cannot become a brāhmaṇa. A woman, vāma-svabhāvā, she can accept that "Because he's the son of a brāhmaṇa, he's brāhmaṇa." Therefore this word is used, vāma-svabhāvā. Because woman are considered less intelligent. In the Bhagavad-gītā… Their heart is very soft. Just like children, their heart is very soft. But their intelligence is not very sharp. That is the difference. Striyaḥ śūdrās tathā vaiśyāḥ. Kṛṣṇa says, striyaḥ śūdrās tathā… They have been put in one group: woman, vaiśya and śūdra. Because they are not very intelligent. They can be molded by another intelligent man to the proper channel. Therefore they require guidance. They require guidance.

This morning I was reading about Sītā-devī's being kidnapped by Rāvaṇa. Now, because there was not Rāmacandra present and Lakṣmaṇa was also not present, she was unguarded and Rāvaṇa took the opportunity to kidnap her. So even Sītā-devī, she is goddess of fortune, she is the spiritual potency of Lord Rāmacandra, she is not ordinary woman, but showing us the example that even Sītā-devī… Sītā-devī is the original potency. Of course, Rāvaṇa could not kidnap Sītā-devī as she is. That is not possible. This is described in another Purāṇa, that when Rāvaṇa came to kidnap Sītā, Sītā-devī disappeared from there and she kept a māyā form, false form, and Rāvaṇa kidnapped her. This is stated in very authoritative scripture. When Śrī Caitanya Mahāprabhu was traveling in South India, a brāhmaṇa invited Him. So Caitanya Mahāprabhu at noontime went there, but He saw the brāhmaṇa has not cooked anything. There was nothing prepared. And he was crying and reading Rāmāyaṇa. So Caitanya Mahāprabhu inquired, "Brāhmaṇa, why you are in such a depressed condition, you are crying?" "Sir, I am so…" He was in the ecstasy of Hanumān. "Sir, I am so unfortunate that Sītā-devī has been taken by Rāvaṇa and I could not rescue her still." In this way he was puzzled. So he did not cook anything. Then Caitanya Mahāprabhu pacified him. Then he cooked. He could understand that "I invited…" It was done. Then, when he was returning, I forget the name of the Purāṇa… Kūrma Purāṇa. He got evidences that Sītā-devī, when she was supposed to be kidnapped by Rāvaṇa, her a false form was kidnapped, and when Sītā-devī was tested, putting her into the fire, she entered into the fire and the māyā Sītā was burned and the original Sītā came out. So it was not possible for Rāvaṇa to touch even the lotus feet of mother Sītā. But apparently it is externally manifested that Sītā was taken away just to teach us that even Sītā-devī…

Sītā-devī is the origin of all potencies of the Supreme Personality of Godhead. Cit-śakti. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Personality of Godhead has got many potencies, multipotencies, and one of the potency is hlādinī-śakti, pleasure potency. That pleasure potency is Sītā, Rādhārāṇī, Lakṣmī-devī. This has been described by Svarūpa-dāmodara Gosvāmī, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau [Cc. Ādi 1.5]. These are described, that the Kṛṣṇa's pleasure potency, Rādhārāṇī, is Kṛṣṇa. But to take pleasure They became two. Ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau. They became divided into two, Rādhā and Kṛṣṇa. Again, Śrī Caitanya, prakaṭam. When Kṛṣṇa came as Śrī Caitanya Mahāprabhu, the Rādhā-Kṛṣṇa combined together. Therefore the devotees of Rādhā-Kṛṣṇa or Caitanya Mahāprabhu, they worship śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. They say. This is a fact. So Lord Rāmacandra is also Kṛṣṇa. Sītā-devī is also expansion of Rādhārāṇī. They are the same tattva.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

So here the example that even Sītā-devī, the direct potency of the Supreme Personality of Godhead, she is showing that without being protected, she can be ravished, she can be kidnapped, she can be misused by the rākṣasas. This is the example. Sītā-devī was quite competent, but this is the example.

Another example is that because Lord Rāmacandra took Sītā in the forest… From moral principle, He should not have taken Sītā. Pathe nārī vivaryaya(?). The moral principle is that when you are going out of home, you should not take your wife with you, pathe nārī vivaryaya, because there may be so many dangers. That actually happened, Sītā-devī, because Lord Rāmacandra was ordered to go to the forest. Not Sītā-devī, neither anyone, neither Lakṣmaṇa. They, out of their own affection for Lord Rāmacandra, they decided to go with Him. But because Sītā-devī went with Rāmacandra, so many catastrophes happened. She was kidnapped, and there was fight, and the whole dynasty of Rāvaṇa was killed, and so many things happened. So this instruction that pathe nārī vivaryaya. And another lesson is, even Lord Rāmacandra, He was attached. Naturally one is attached to his wife. So if we become attached to a woman, then we have to face so many dangers. This is another instruction. Even Lord Rāmacandra is the Supreme Personality of Godhead, and still He had to accept so many troubles. They were loitering in the forest, feeling the separation of Sītā-devī. So many things happened.

So vāma-svabhāvā. They are, women are very simple, soft-hearted. The whole idea is they should be given protection. No freedom. That is injunction of the Manu-saṁhitā. Na strī svātantryam arhati. Women should not be given freedom. They must be protected. Not that if… Sometimes we receive the complaint in foreign countries, they say that "You keep your women like slaves." I replied, "We do not keep our women as slaves. They're very respectful at home. The sons offer their highest respect to the mother. The husband gives the topmost protection to the wife." This is the example. Just like Lord Rāmacandra. Lord Rāmacandra is the Supreme Personality of Godhead, but Rāvaṇa took Sītā from His protection. Rāmacandra could marry many millions of Sītās, or He could create many millions of Sītā, but He's showing the example that it is the husband's duty to give protection to the wife at any cost. And He did it. For one woman He killed the whole Rāvaṇa's dynasty. This is husband's duty. So protection, not slave. It is protection. The husband should give to the wife the topmost protection, and the wife should be so faithful to the husband that… Sītā-devī, she was king's daughter, Videha-rāja. She was the daughter… She was not a poor man's daughter. And Daśaratha Mahārāja did not ask her to go to the forest with her husband. She could easily say, "My dear husband, You are going to the forest. I am king's daughter. I cannot take so much trouble. Better You go. Let me go to my father's house." No. "I shall take all the troubles with my husband." This is faithfulness.

Similarly, Draupadī. Draupadī also went with the Pāṇḍavas in the forest when they were banished, and Kuntī-devī also went with her sons in the forest. This is the system. Kuntī-devī had nothing to do with the gambling of Pāṇḍavas and Duryodhana, but because the sons were to go to the forest, the mother also followed and the wife also followed. This is Vedic system. Vedic system… Caitanya Mahāprabhu also had very nice beautiful wife at home and very affectionate mother. Both personalities are very good asset in family. Cāṇakya Paṇḍita said that if one hasn't got mother at home and the wife is not very agreeable, or not very peaceful… He said,

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

He advises, if one has no mother at home and wife is apriya-vādinī, she talks very roughly, not very nicely, then that person immediately leave that home and go to the forest. Yathāraṇyaṁ tathā gṛham. For him, either at home or in the forest, the same thing. Yathāraṇyaṁ tathā gṛham. This is Vedic culture. Woman should be trained up from the very beginning how to become good wife and good mother. That is the duty. Vāma-svabhāvā. So here is example, Kuntīdevī is one example. Draupadī one example. We have got many examples how to train woman. They are very soft-hearted. They can be molded in any way. And Bhīṣmadeva has advised… When Bhīṣmadeva was in the bed of arrows, śara-śayyā, so the Pāṇḍavas, the Kurus, they took many advices about politics, sociology. Many things-religion, king's duty, so many instruction was taken. In that instruction he also confirmed the Vedic injunction that woman should be always protected very carefully. There is one quality of shyness. If you break that shyness of woman, it will be very dangerous. It will be very dangerous. That is the one verb,(?) (word) to check.

So modern civilization is not strictly following the Vedic injunction. Therefore, especially I have seen in the Western countries, there is no home practically. There is no homely happiness, because women are allowed to mix freely and there is no protection. They are not married, there is no husband. The father also does not take care. As soon as the girl becomes fifteen, sixteen years, she goes away. Therefore I have practically seen there is no home, there is no peace in the Western countries. These are very important things, that soft-hearted woman, vāma-svabhāvā, they should be given protection. They should be trained up how to become faithful wife, affectionate mother. Then the home will be very happy, and without happiness we cannot make any spiritual progress. We must be peaceful. This is the preliminary condition. Therefore, as far as possible, the Vedic injunction is there should be division in the society, varṇāśrama. Varṇāśramācāravatā. Because the whole aim is to reach the Supreme Personality of Godhead, Viṣṇu. Viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate. Our only aim should be how to approach Viṣṇu.

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam
[Cc. Madhya 8.58]

This is the instruction of Lord Śiva to Pārvatī. Pārvatī's question was, "Which ārādhanam is the best?" So he replied, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. He said… [break] …but the knowledge is there. They have not lost the knowledge, but we have neglected. If we take advantage of this knowledge, then the whole world will become happy.

That is Caitanya Mahāprabhu's mission. What is the mission of Caitanya Mahāprabhu? His mission is… He said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Anyone who has taken birth on the land of Bhāratavarṣa… It is puṇya-bhūmi. And not only puṇya-bhūmi, not only Lord Rāmacandra has appeared here, not only Kṛṣṇa has appeared here, not only Lord Buddha has appeared, not only Caitanya Mahāprabhu has appeared… Because it is puṇya-bhūmi. Whenever the Lord appears, He comes on this land. Bhārata-bhūmite manuṣya. Therefore the human being, not the cats and dogs, must take advantage of this birth on Bhāratavarṣa and take advantage of the śāstras and make his life successful. Janma sārthaka kari' kara para-upakāra. Indians are not made for exploiting others. Upakāra: how people will be advanced in spiritual consciousness, how they will understand the Supreme Personality of Godhead Viṣṇu. Because they do not know what is the aim of life. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. We are born all fools and rascals, abodha-jāta, without any sense. So we require education. What is that education? Ātma-tattvam. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. So we require education. What is that education? Ātma-tattvam. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. If we do not culture, cultivate ātma-tattvam, then whatever we are doing, we are being defeated. That's all. We are being defeated. Ātma-tattvam.

That ātma-tattvam is the first instruction in the Bhagavad-gītā.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is ātmā, beginning. Asmin dehe. Within this body there is the soul. Dehino 'smin yathā dehe. Not the body is important. Body's nothing; it is dead matter. When Kṛṣṇa began His instruction and Arjuna was lamenting on the basis of this body... "If we kill our brothers their wives will be widowed and they'll be bhraṣṭācāra(?), the varṇa-saṅkara will be there." Everything he was calculating on the basis of this body. All politics, sociology, they are going on the basis of this body. But Kṛṣṇa, as soon as He was accepted by Arjuna as guru... Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "Now, Kṛṣṇa, I accept You as my guru. Not as friend." Because friendly talking is useless waste of time. He accepted Him as guru. When guru speaks, you cannot argue. That is not the process. You should accept a guru who is infallible. Otherwise it is useless. He accepted guru Kṛṣṇa because Kṛṣṇa is infallible. If we accept guru, a bogus guru, then it is no benefit. Guru means Kṛṣṇa's representative. Not that everyone can be guru.

It is said in the śāstra that ṣaṭ-karma-nipuṇo vipraḥ. Just like here it is accepted, brāhmaṇo nitarāṁ guruḥ. So generally brāhmaṇa is accepted as guru by other orders of society. So, but śāstra says that brāhmaṇa is guru, that's all right, but ṣaṭ-karma-nipuṇo vipraḥ. One brāhmaṇa is very nipuṇa in his karma-kāṇḍīya knowledge, ṣaṭ-karma. Paṭhana-pāṭhana-yajana-yājana-dāna-pratigraha. This ṣaṭ-karma, nipuṇa, very expert. Mantra-tantra-viśāradaḥ. And he's very expert in chanting the Vedic hymns and execution of tantra and so many things. Avaiṣṇavo gurur na syāt. If he's avaiṣṇava, if he's not attached with Viṣṇu, if he does not carry the order of Kṛṣṇa, gurur na sa syāt. Sad-vaiṣṇavaḥ śva-paco guruḥ. But if a person is Vaiṣṇava, even if he's born in the family of a śva-paca... Śva-paca means dog-eater, caṇḍāla. If he's a Vaiṣṇava he can become guru. And if one is a brāhmaṇa, if he's not a Vaiṣṇava... Naturally, brāhmaṇa means Vaiṣṇava. Brāhmaṇa means paṇḍita. Still, in India a brāhmaṇa is addressed as "Paṇḍitajī." Because a brāhmaṇa and mūrkha, rascal, this is contradictory. It cannot be. Unless one is highly learned, unless one has learned what is Brahman, he cannot become brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. So not only one should be brāhmaṇa, but he should become a Vaiṣṇava. Still higher. From brāhmaṇa platform he has to come to the Vaiṣṇava platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

One has to become brahma-bhūta [SB 4.30.20]. That is brāhmaṇa. The sign is na śocati na kāṅkṣati. He does not care for anything material. He's always satisfied. Ahaṁ brahmāsmi. That is brāhmaṇa. But, in spite of this quality, if he does not enter into the bhakti, then he's not a Vaiṣṇava. He may be a brāhmaṇa... This is clearly defined in the Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He's pacified. Samaḥ sarveṣu bhūteṣu. He's equal to everyone. Then he's qualified to become a devotee, Vaiṣṇava. So unless he comes to that stage he cannot become guru. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

So here, the Pāṇḍava family, they are very enlightened family, and still, vāma-svabhāvā, the woman is soft-hearted. He did not... She did not consider about Aśvatthāmā's position. But so far Kṛṣṇa is concerned, Arjuna is concerned, they considered that he is not a brāhmaṇa, but he is a brahma-bandhu. Brahma-bandhu means son of a brāhmaṇa, but behavior is something else. He's called brahma-bandhu.

Thank you very much. (end)

761004SB.VRN
Śrīmad-Bhāgavatam 1.7.44

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Vṛndāvana, October 4, 1976

Pradyumna: "It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons."

Prabhupāda:

sarahasyo dhanur-vedaḥ
savisargopasaṁyamaḥ
astra-grāmaś ca bhavatā
śikṣito yad-anugrahāt
[SB 1.7.44]

This is also another Vedic civilization, that if you are benefited by somebody, you should always remain obliged to him. Śikṣito yad-anugrahāt. There is one Bengali proverb, guru-māra-vidyā. "Guru, you learn from him first of all, then kill him. Don't care for guru." This is demonic. By the grace of guru you learn something. Then when you learn something, then you become greater than him, don't care for guru. This is demonic. Even if you have learned something, you must feel always obliged, ataḥ padarśayat(?).

So this is Vedic civilization. Draupadī advising Arjuna that "You have learned. Feel always obliged," ataḥ padarśayat. So this is Vedic... "This military art, by his grace, by guru's grace, now you are expert in the science of military art. And suppose his son has committed some sinful activity. You cannot punish him, retaliate, so that guru's family will be aggrieved." This is Vedic culture. Not only he is personally, but in his absence, his wife, his family, you should consider them. So there is nothing about… What is the purport? Read.

Pradyumna: "Dhanur-veda or military science, was taught by Droṇācārya with all its confidential secrets of throwing and controlling by Vedic hymns. Gross military science is dependent on material weapons, but finer than that is the art of throwing arrows saturated with Vedic hymns, which act more effectively than gross material weapons like machine guns or atomic bombs. The control is by Vedic mantras, or the transcendental science of sound. It is said in the Rāmāyaṇa that Mahārāja Daśaratha, the father of Lord Śrī Rāma, used to control arrows by sound only. He could pierce his target with his arrow by hearing the sound only, without seeing the object. So this is a finer military science than that of the gross material military weapons…"

Prabhupāda: It is called śabda-vedī. He who… Just like I cannot see where is the bird. He's chirping. But śabda-vedī, I can throw wherever the bird is, it will go and kill. That is called śabda-vedī. Mahārāja Daśaratha used it. Therefore he was cursed that he would die being aggrieved when Rāmacandra will be banished. Go on.

Pradyumna: "So this is a finer military science than that of the gross military military weapons used nowadays. Arjuna was taught all this, and therefore Draupadī wished that Arjuna feel obliged to Ācārya Droṇa for all these benefits. And in the absence of Droṇācārya, his son was the representative. That was the opinion of the good lady Draupadī. It may be argued why Droṇācārya, a rigid brāhmaṇa, should be a teacher in military science. But the reply is that a brāhmaṇa should become a teacher, regardless of what his department of knowledge is. A learned brāhmaṇa should become a teacher, a priest and a recipient of charity. A bona fide brāhmaṇa is authorized to accept such professions."

Prabhupāda: So there is nothing especial to be explained. The only important part of this verse is, that don't learn guru-māra-vidyā. Even if you become more learned that your guru, you should not exhibit it before your guru. You should always remain a fool number one. Just like Caitanya Mahāprabhu showed Himself by His example. Guru more mūrkha dekhi 'karila śāsana [Cc. Ādi 7.71]. Caitanya Mahāprabhu was not mūrkha, but He has taught us that before guru, we shall always remain a mūrkha. That is advancement. Not that "I know more than guru. I don't care for guru. Now give me blessing that I can find out some better guru." This nonsense, if you don't find… If your guru is not perfect, then why you are asking blessing to find out another?

So anyway, this guru-māra-vidyā should be avoided. That is the instruction in this verse we can get, and that is the Vedic way. It is not that Draupadī is speaking, but Caitanya Mahāprabhu is also speaking… Caitanya Mahāprabhu was very strict on this point. As soon Vallabhācārya spoke that "I have written a better comment than Śrīdhara Svāmī," immediately Caitanya Mahāprabhu become offended. He said, "Oh, you have become more than Śrīdhara Svāmī? You don't care for Svāmī?" So he remarked immediately, svāmī yei jana na māne veśyara bhitare. That is the system. You cannot overrule ācārya. Ācārya… Ācāryopāsanam. Ācārya should be always worshiped. Even if you, by ABCD, you have become more learned than the ācārya… That is not possible, but if you foolishly think like that, still, you should not exhibit your foolishness, that you know more than the ācārya. That is Caitanya Mahāprabhu's… By His life example, He has taught us that the more we remain ignorant, foolish before the ācārya, or before the guru, that is more we advance. Real success is how one is faithful to his guru. That is real success. Yasya deve parā bhaktir yathā deve tathā gurau. It is not by education or grammatical knowledge you can learn anything. No. It is by the grace of the Supreme Personality of Godhead. And that grace comes down through the grace of guru. That grace also does not come directly. We should not be neglecting this point.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

Things become revealed by devotion, not by so-called education. No. Ciraṁ vicinvan. Na cānya eko 'pi ciraṁ vicinvan, prasāda-leśānugṛhīta eva hi [SB 10.14.29]. By little prasāda, satisfaction… In many places these things are stated. Yat kāruṇya-katākṣa-vaibhavavatāṁ gauram eva stumaḥ. Kāruṇya-katākṣa. Not complete kāruṇya, but katākṣa, simply little glancing, he becomes so great, kaivalyaṁ narakāyate tridaśa-pūr ākāśa…

Therefore Viśvanātha Cakravartī Ṭhākura says, yasya prasādād bhagavat-prasādaḥ *. **Not that bhagavat-prasāda is achieved by education and grammar. No. Yasya prasādād bhagavat-prasādaḥ ***. By the mercy of guru one can achieve. That is just like a common word, "If you love me, love my dog." So you cannot approach Kṛṣṇa without loving His dog, His servant. Satāṁ prasaṅgāt. A person who is trying to distribute the message of Kṛṣṇa, he is very, very dear dog of Kṛṣṇa. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. He is very… It doesn't matter how far he is advanced in education, how far he has learned grammar. These are not the things. The things is how far he is working to carry out the mission of Kṛṣṇa. Then one has to receive Kṛṣṇa's mercy through the bona fide servant. Kṛṣṇa cannot be bluffed by so-called education and grammar. Kṛṣṇa is not so… Bhaktyā mām abhijānāti [Bg. 18.55]. He never says "By grammar or by education one can understand." Never says. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. We should be educated, we should be very careful, but real thing is bhakti. Anyābhi… Bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet su-durācāraḥ. Many places it is said. Tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api [SB 1.5.11]. Even a bhakta writes something which is not very grammatically, rhetorically correct… Tad-vāg-visargo janatāgha-viplavaḥ, nāmāny anantasya yaśo 'ṅkitāni yat. But because he has tried to broadcast the glories of the Lord, even not in perfect language, that is his qualification.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

The sādhus, they are not interested about rhetorical or grammatical adjustment. The sādhu wants to see who has spoken. If he's a Vaiṣṇava, then his word will be accepted. Caitanya Mahāprabhu strictly prohibits that is one is not a Vaiṣṇava, don't hear from him. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. "But he's such a learned man," or "He's writes so nicely, correctly." But because he's not Vaiṣṇava, one should not hear from him. "Why? It is so nicely written." No. Sarpocchiṣṭaṁ yathā payaḥ. Milk is very good food, everyone knows. But as soon as it is touched by the lips of a serpent, it is poison immediately. Therefore it is forbidden. And one who has no knowledge how to respect guru, how he can become Vaiṣṇava? Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā, Narottama dāsa Ṭhākura says. If you don't become a faithful servant of Vaiṣṇava, there is no possibility of your liberation. Chāḍiyā vaiṣṇava-sevā nistāra pāyecha kebā. Tāṅdera caraṇa-sevi-bhakta-sane vāsa, janame janame haya ei abhilāṣa. This is Narottama dāsa Ṭhākura's… Our determination should be to serve the previous guru and ācārya. Evaṁ paramparā-prāptam [Bg. 4.2]. That is our determination. Tāṅdera caraṇa-sevi. Our service… Not directly Kṛṣṇa. Because to serve Vaiṣṇava is more than serving Kṛṣṇa directly. Mad-bhakta-pūjābhyadhikā [SB 11.19.21]. Kṛṣṇa likes that. He doesn't accept anyone's service directly. That is a gross mistake. Therefore Narottama dāsa Ṭhākura is teaching us… [break] …trying to become one with Kṛṣṇa or one with the gopīs. These are all Māyāvāda philosophy. Tāṅdera caraṇa-sevi. You have to serve the servant of Kṛṣṇa, tad bhṛtya dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. That is the way. Not directly.

So here Draupadī is reminding that, yad-anugrahāt śikṣito bhavatā: "You are neglecting his, satisfying him. Do you think if you kill his son he'll be satisfied? Maybe his son is a criminal from all points of view; still, ultimately, if you kill his son he'll be aggrieved. That is natural. That is natural." There was… In Allahabad, it is our practical experience. Two brothers, all of a sudden, they became angry. They fought one another. One brother was killed. The anger is so dangerous. So naturally, in the court he was ordered to be hanged. Then the father appealed to the court that "My one son is already killed, and the other remaining son, if he is also killed, then what will be my condition?" So court considered this proposal, and the boy was ordered to be killed, he was saved. Yes. So this consideration is there even in ordinary way. And actually, these sons were rogues. They fought, one is killed, another is going to be killed. But this old man will be finished. The court considered it, and he was saved. He was not hanged. He was given some long duration of imprisonment. That we have seen. The same thing, the affection is everywhere. So Draupadī is giving the best instruction, that "By the mercy of Droṇācārya you have learned this art, and now this art you are going to use for killing his son? What is this logic?" Very good argument.

A similar argument was given by Duryodhana to Droṇācārya. Droṇācārya and this Draupadī's father, they became inimical. So he got a son, Uttara. No? Anyway, that son was meant for killing Droṇācārya. And at the same time, that son was a student of Droṇācārya in the art of military science. So Duryodhana reminded Droṇācārya that "This son, Virāṭa, Virāṭa Mahārāja's son, He is meant for killing you, and you have foolishly taught him the military science. Now he's using the military science to kill you." So there are so many instances like that. Sometimes this art, guru-māra-vidyā, is done by rascals and fools. That should not be done. That is instruction from every practical point of view.

Thank you very much. Hare Kṛṣṇa. (end)

761005SB.VRN

Śrīmad-Bhāgavatam 1.7.45-46

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Vṛndāvana, October 5, 1976

Pradyumna: "He (Droṇācārya) is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son. O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful."

Prabhupāda:

sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate
tasyātmano 'rdhaṁ patny āste
nānvagād vīrasūḥ kṛpī
[SB 1.7.45]
tad dharmajña mahā-bhāga
bhavadbhir gauravaṁ kulam
vṛjinaṁ nārhati prāptuṁ
pūjyaṁ vandyam abhīkṣṇaśaḥ
[SB 1.7.46]

So, in continuation of the Pāṇḍavas' position in relationship with Droṇācārya, the guru, so many things are being explained by Draupadī. So she is not ordinary woman. She knows everything of the religious principles, and therefore she is teaching the assembly of respectable, learned persons how the spiritual master should be respected. Droṇa is also, I mean to say, qualified as bhagavān. Bhagavān Droṇa. Anyone who is extraordinarily powerful, he is addressed sometimes as bhagavān. Nārada Muni is also sometimes addressed as bhagavān. Lord Śiva is also sometimes addressed as bhagavān. We have explained the different features of bhagavān many times. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). So the Supreme Bhagavān is Kṛṣṇa. Nānyat paratara… Mattaḥ parataraṁ nānyat [Bg. 7.7]. There may be so many bhagavāns, but the absolute bhagavān is Kṛṣṇa. Aiśvaryasya samagrasya vīryasya. Not samagra, but the Supreme Personality, He is samagra. The others, they have got to certain extent the qualities of bhagavān. In that sense they can be addressed as bhagavān. But they are not samagra. Samagra is, samagra means the complete. That is only attributed to Kṛṣṇa. Nobody else.

Sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate. Prajā means offspring, son, daughter also. Prajāyate. One who is born of the father. Without father, there is no possibility, son or daughter. Therefore prajāyate. One who gives birth. And the prajā… Prajā is the product of the body of the father. A son or daughter, they may be different persons, but they belong to the body of the father.

Yathā yoni yathā bījam. Father is the bījam. Just like bījam, the seed. The seed is the tree later on. Similarly, the bījam, the seed, is put by the father in the womb of the mother, and as the seed implanted in the earth and taken care of with watering, sprinkling, it grows to a big tree, similarly, the seed is sown in the womb of the mother, and the mother takes care of the seed, and it comes to a big body later on and comes out. This is the process of birth. So in one sense, between the seed and the tree there is no difference. Similarly, the seed of the father and the father, there is no difference. Here it is, prajā-rūpeṇa vartate.

So according to Vedic culture, if one woman has got son, she is not considered to be widow. Widow means one who hasn't got husband or husband is dead. So if the husband's representative is there, so, strictly speaking, she is not widow. So prajā-rūpeṇa vartate. Again the wife is considered ardhāṅginī. I think in English also it is said, "better half." Wife is considered half the body. The left hand side half… Perhaps you have seen the picture that Kṛṣṇa and Rādhārāṇī, one body. The left-hand side is Rādhārāṇī, right-hand side is Kṛṣṇa. Śrīla Jīva Gosvāmī has explained this, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api [Cc. Ādi 1.5]. Rādhā and Kṛṣṇa, They are one, but for pastimes they have become two. Ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau. Again Rādhā-Kṛṣṇa united, caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam. So these things are there. So wife is considered better half. Ardhāṅginī. So the ardhāṅginī is there, and the son is there. In so many ways they are convincing that "Do not think that Droṇācārya is dead and gone." He's (She's) convincing this point. "Droṇācārya is still existing. So killing the son of Droṇācārya means killing Droṇācārya. So do not do this." He's (She's) putting so many arguments.

Then, tad dharmajña mahā-bhāga bhavadbhir gauravaṁ kulam. One should act in such a way that it should be glorified in the family. The family consideration is very important in Vedic culture. A family does not mean that only a husband, wife, or a few children. No. Family means the generation. That is Vedic conception. So if something is wrong done by any member of the family, that becomes a scar to the whole family. So she is, from family-wise, she is warning that "Do not do anything which will be a discredit to the whole Pāṇḍava family." Vṛjinaṁ nārhati prāptuṁ pūjyaṁ vandyam abhīkṣṇaśaḥ. So the guru and the guru's family, they do not require to be chastised or punished. It has been misused in so many ways. In Bengal… Just like they say nityānanda-vaṁśa. Coming from Nityānanda. So Nityānanda had one son, Vīrabhadra. But Vīrabhadra did not marry. So there is no dynasty by semina. By nityānanda-vaṁśa means by disciplic succession. So sometimes extra advantage was taken as nityānanda-vaṁśa. But people have got respect for such thing, dynasty. So not only it is now, from time immemorial, guru, guru's dynasty… Even in Mohammedan religion there is such sentiment, Mohammed and his dynasty, Hussain, they are taken very respectfully. So considering all points, the guru's respect must be maintained. This is the sum and substance of the instruction. But there is other opposite instruction also.

If the guru is not in his proper way according to śāstra… Guru means he must be abiding by the rules and regulation of the śāstra. Sādhu-guru-śāstra. Sādhu means one who is obeying the rules and regulation of śāstra. Śāstra must be the medium. Without śāstra nothing is acceptable. That is spoken by Kṛṣṇa. Tasmād śāstra-vidhānoktaḥ. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. So nobody can transgress the rules and regulation of śāstra, and what to speak of a guru. Guru is ācārya. Acinoti yaḥ śāstrāṇi. One who knows the rules and regulation of the śāstra and he teaches his disciple according to the śāstra, he is called ācārya. So ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. Ācārya should be respected, as Kṛṣṇa says, as good as Kṛṣṇa. Viśvanātha Cakravartī Ṭhākura also said, sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. Ācārya, guru, is as good as God. Sākṣād-dharitvena. Ācārya should be respected as Kṛṣṇa. Therefore ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. If somebody foolishly thinks that "They are worshiping a man. He's like me, and he has taken the seat, and he's taking worship, respect, from disciples." Sometimes they question like that. But they do not know that how ācārya should be respected. Ācārya should be respected sākṣād-dharitvena, just like God. It is not exaggeration. It is according to the śāstra. And ācārya also accepts all these respectful obeisances to carry to the Supreme Personality of Godhead. This is the process. As we receive knowledge from the ācārya, similarly, our activities, the result of activities, is carried by the ācārya to the Supreme Personality of Godhead. Ācārya does not accept anything on his own account. Ācārya accepts everything on Kṛṣṇa's account. That is the principle. And because he is representative of Kṛṣṇa, he is dealing on behalf of Kṛṣṇa.

We have got in practical experience. Formerly, in British government, there was viceroy. Vice means in place of and roy means royal king. Viceroy. So this viceroy was respected as the king, as the emperor. That is the process. When he's no longer a viceroy, then he's not respected. But so long he is acting as viceroy… And the rule was that whatever presentation was given to the viceroy he did not accept it personally. It was kept in the state. So these are the process. So guru, ācārya, being representative of the Supreme Personality of Godhead, he should be worshiped. Nāvamanyeta… Na martya-buddhyāsūyeta. Never think of envying. As soon as we become envious of the ācārya, there is falldown, immediately. Yasyāprasādān na gatiḥ kuto 'pi. Yasya prasādād bhagavat-prasādaḥ **. This is the teaching of Viśvanātha Cakravartī Ṭhākura. He's also ācārya. Ācārya-paramparā.

So, nāvamanyeta karhicit martya-buddhyā. Ācārya should not be considered as ordinary human being. Vaiṣṇave jāti-buddhir guruṣu nara-matiḥ, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. These are the injunction. Nārakī. Everyone knows that here is vigraha, Gaura-Nitāi vigraha, Kṛṣṇa-Balarāma vigraha, Rādhā-Kṛṣṇa vigraha. Everyone knows that it was, these vigrahas were ordered from Jaipur and it is now installed. But why people are coming in thousands to see the vigraha? They do not know that it is made of stone? Everyone knows. Maybe one or two may be coming, sentiment. In every temple… Just like Jagannātha Purī everyone knows that Jagannātha is made of wood. Then why lakhs of people are going there to see? Similarly, Bālajī. Everyone knows He's made of stone. But thousands of people are going to see. So this is the system. This is not artificial. This is the system. One… As the vigraha… Vigraha means the form of the Lord. There are eight kinds of the forms of the Lord. They are made of stone, they are made of wood, they are made of jewels, and sometimes they are made of painting, and metal. So many. There are eight. All these vigrahas are to be worshiped. That is mentioned in the śāstras. Painting also. If there is painting or even if you think of the form of the Lord within the mind, that is also vigraha. Just like dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they think of Viṣṇu form within the core of the heart. That is also vigraha. Don't think that is imagination. That is also vigraha. So there are eight kinds of vigrahas, and each and every one of them are as good as the other. Similarly, vigraha of guru is also… Sākṣād-dharitvena samasta-śāstraiḥ. This is the injunction of the śāstra. And… "May be in the śāstra, but it is not carried." No, it is carried. Sākṣād-dharitvena samasta-śāstrair uktaḥ **, it is said, tathā bhāvyata eva sadbhiḥ. Those who are aware of the śāstras…

Just like we have installed the Deity according to śāstra. There is nothing imaginary. It is not idol worship. Idol worship is different. Just like in the Western countries they put an idol on the street, on the park, as the resting place of the crows and passing stool on the head. That is idol worship. The so-called statues are installed and without any protection… No. Our worship is not idol worship. This is Deity worship. We construct temple and spend lakhs of rupees to install the Deity. It is not idol worship. Idol worship is different. Therefore it is warned, arcye viṣṇau śilā-dhīḥ. If somebody thinks that the vigraha is idol worship… There are so many rascals, they think like that. They are… "Why you are worshiping in the temple?" Amongst the Indians also, the Arya-samajis, they protest against temple worship. But who cares for them? Here in Vṛndāvana, there is Arya-samaji temple. Nobody goes there. But this is a new temple recently started, and thousands of people are coming. Why? All of them are fools and rascals? This is exactly according to the śāstra.

And the argument that God is everywhere, why you should go to the temple? And what is this nonsense? If God is everywhere, why not in the temple? But this is their argument, nonsense argument. God is everywhere, but not in the temple. This is their argument. So we do not care. Nobody cares. So many agitators came and gone, but the Vedic process will go on. Let the dogs bark, the caravan will pass. There is no difficulty. So on the whole, this is Vedic civilization, that the vigraha of the Supreme Personality of Godhead accepted as He is present. We should take it that Kṛṣṇa… Actually, this is the fact. As you have read in the Caitanya-caritāmṛta, there was the Sākṣi-Gopāla history, and the two brāhmaṇas, they promised before the Deity, and later on there was misunderstanding, and the Deity from Vṛndāvana went to bear witness in Orissa more than thousands of miles away. And that Sākṣi-Gopāla, witness Gopāla-Sākṣī means witness-is still being worshiped in Jagannātha Purī, near. There is a station, Sākṣi-Gopāla.

So as the Deity of the Lord, vigraha, should not be considered as made of stone, wood, similarly, guru also should not be accepted as ordinary human being. He should be given all respect as we give to the Supreme Personality of Godhead. That is being explained by even one woman. That is Vedic culture. Draupadī is explaining the importance, and she has said, sa eṣa bhagavān droṇaḥ. She's quite right when she's accepting Droṇa as bhagavān. Sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate. And he is present by his prajā. So these things should be taken very seriously instruction. Therefore śrīmad-bhāgavatam amalaṁ purāṇam. This is pramāṇa. Pramāṇi-grantha. Pramāṇi-grantha means śabda-pramāṇa. Śabda-pramāṇa, anumāna pramāṇa, and anumāna… Just like a sound is going on. One who knows, that's all right. But we can… Hypothesis. We can think that some machine is running on. We may not know what is that machine. So this is anumāna. I'm not seeing the machine, what kind of machine is running, but I can think of, imagine that it may be some machine is running on. That is also another pramāṇa. Hypothesis, inductive, deductive. They are also… Analogy. There are so many processes. So here, Kṛṣṇa and guru, they should be accepted on the same level. Therefore Draupadī has addressed Droṇācārya as bhagavān. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. It is accepted. We should also accept. Thank you very much. (end)

761006SB.VRN

Śrīmad-Bhāgavatam 1.7.47-48

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Vṛndāvana, October 6, 1976

Pradyumna: "My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

If the kingly administrative order, being unrestricted in sense control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all."

Prabhupāda:

mā rodīd asya jananī
gautamī pati-devatā
yathāhaṁ mṛta-vatsārtā
rodimy aśru-mukhī muhuḥ
[SB 1.7.47]
yaiḥ kopitaṁ brahma-kulaṁ
rājanyair ajitātmabhiḥ
tat kulaṁ pradahaty āśu
sānubandhaṁ śucārpitam
[SB 1.7.48]

So, in these two verses the important point is that Draupadī is sympathetic. That is Vaiṣṇava. She is Vaiṣṇavī. This is the attitude of the Vaiṣṇava. Para-duḥkha-duḥkhī. Vaiṣṇava is para-duḥkha-duḥkhī. That is Vaiṣṇava's qualification. He doesn't care for his own personal distresses. But he, a Vaiṣṇava becomes aggrieved, distressed, when other is suffering. That is Vaiṣṇava. Prahlāda Mahārāja said,

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
[SB 7.9.43]

Prahlāda Mahārāja was so much harassed by his father, and his father was killed. And still, when he was offered benediction by the Lord, Nṛsiṁhadeva, he did not accept it. He said, sa vai vaṇik. My Lord, we are born in the family of rajo-guṇa, tamo-guṇa. Rajo-guṇa, tamo-guṇa. Asuras, they are influenced by the two lower qualities, rajo-guṇa and tamo-guṇa. And those who are devatās, they are influenced by the sattva-guṇa.

There are three guṇas, qualities, in the material world. Sattva-guṇa. Tri-guṇamayī. Daivī hy eṣā guṇamayī [Bg. 7.14]. Guṇamayī. Triguṇamayī in this material world, sattva-guṇa, rajo-guṇa, tamo-guṇa. So those who are influenced by the sattva-guṇa, they are first class. First-class means first-class in this material world. Not in the spiritual world. Spiritual world is different. That is nirguṇa, no material qualities. There is no first-class, second-class, third-class. Everyone is first-class. That is absolute. Kṛṣṇa is first-class, His devotees are also first-class. The trees are first-class, the birds are first-class, the cows are first-class, the calves are first-class. Therefore it is called absolute. No conception of relative, second-class, third-class, fourth-class. No. Everything is first-class. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. Everything is composition of ānanda-cinmaya-rasa. There is no classification. Either one is situated in dāsya-rasa, one is situated in sākhya-rasa, or in vātsalya-rasa or mādhurya-rasa, they are all one. There is no such distinction. But there is variety. You like this rasa, I like this rasa, that is allowed.

So here, in this material world, they are being influenced by the three rasas, and Prahlāda Mahārāja, being the son of Hiraṇyakaśipu, he considered himself that "I am influenced by the rajo-guṇa and tamo-guṇa." He's a Vaiṣṇava, he's above all guṇas, but a Vaiṣṇava is never proud of his guṇa. Actually, he does not feel like that, that he is very advanced, he is very enlightened. He always thinks, "I am the lowest."

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

This is Vaiṣṇava, that "I am the lowest of the human being." Just like Caitanya-caritāmṛta author, Kṛṣṇadāsa Kavirāja Gosvāmī, he said,

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha
[Cc. Ādi 5.205]

Jagāi-Mādhāi, he was considered to be very sinful. "I am more sinful than Jagāi-Mādhāi." Jagāi mādhāi haite muñi se pāpiṣṭha. And my position? Purīṣera kīṭa haite muñi se laghiṣṭha. "The worm in the stool, he has got some position, but I am lower than that."

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha
[Cc. Ādi 5.205]

Mora nāma yei laya tāra puṇya kṣaya. "Anyone who takes my name, whatever little asset he has got on account of pious activities, he will lose it." In this way… This is not artificial. A Vaiṣṇava thinks like that. A Vaiṣṇava like Kavirāja Gosvāmī and Rūpa Gosvāmī, they always think like that. That is Vaiṣṇava. They never think that he is very advanced. Never. So similarly, Draupadī is thinking her position and what will be the position of Aśvatthāmā's mother? Aśvatthāmā's mother, she is also woman, and she is studying Aśvatthāmā's mother's position from her position. She's very much aggrieved on account of her sons being killed. So she is thinking if Aśvatthāmā's mother is under the distress of her sons's being killed, what will be her position? She is disturbed, thinking of the position of Aśvatthāmā's mother. Personally, she is not at all aggrieved. She's aggrieved, but she is thinking the grief of Aśvatthāmā's mother more than her. This is Vaiṣṇava.

Just like Prahlāda Mahārāja said, śoce tato vimukha-cetasa indriyārtha-māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Because my father has done so much injustice unto me, so Kṛṣṇa wanted to give him benediction. But he refused. "No. I do not require anything. I am quite happy. I don't want anything. And in exchange of my service… Because I have done some work as Vaiṣṇava, it is my duty…" Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. "It is my duty as a servant. I have tolerated all tribulations offered by my father. I was never disturbed. I preached amongst my class friends. Whatever possible I have done. But that does not mean I want some benefit. No. I am not a bāniyā, vaṇik. Sa vai vaṇik. So do not offer my any benediction. I am quite satisfied." So the question may be that "You are satisfied in spite of undergoing so much trouble? Still, you are…?" "Yes, I am satisfied. Yes, I am satisfied." "How?" Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. "Because I have learned by the grace of Nārada Muni how to chant Your holy name." That's it. Tvad-vīrya-gāyana-mahāmṛta. "This chanting of Your glorification is mahāmṛta, a great nectarean." Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. "My cittaḥ, my consciousness, is always absorbed in the thought of Your glorification. Therefore I am not at all unhappy." "You are not unhappy in spite of so much tribulation given by your father?" "Yes. I'm not at all." This is Vaiṣṇava. He cannot be unhappy. We see that Prahlāda Mahārāja was put into so much trouble by his father. Even, even this Draupadī, she was put into so much trouble-immediately, her sons are killed. But she is, actually she is not unhappy. This is Vaiṣṇava. Vaiṣṇava cannot be unhappy in any circumstances.

Ahaituky apratihatā. That is explained. Ahaituky apratihatā yayātmā suprasīdati. If you become situated in Kṛṣṇa consciousness, then you'll be so satisfied that in any circumstances nobody will be able to give you any trouble. This is Vaiṣṇava. Yayātmā suprasīdati. Ātmā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There is no question of lamenting. But still, a Vaiṣṇava laments not for his own purpose. Just like Prahlāda Mahārāja says that na udvije para. Kṛṣṇa is para. Nṛsiṁhadeva is para, the Supreme. "O the Supreme, I am not at all disturbed." Naivodvije para duratyaya-vaitaraṇyāḥ. Why? Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. "Because by the grace of Nārada Muni I have learned this art, how to chant Your holy name. That I have learned." Tvad-vīrya-gāyana. "I learned or not learned, but whenever I chant, then I merge into the ocean of nectarean."

A similar is stated about the Gosvāmīs. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. We have seen it practically. One big politician in Calcutta, C.R. Das. He was earning fifty thousand monthly. In those days. Fifty thousand means… I am speaking… He died in 1925. That means fifty years ago he was earning fifty thousand per month. Now fifty thousand means fifty lakhs nowadays. He was so rich man. But on the Congress resolution that the prominent members of the Congress, they should not cooperate with the government… And one of the item of noncooperation was they should not practice in the British court because there is no justice. That was Gandhi's order, that "In the British court there is no justice. So why should you go there? Don't go." So this C.R. Das, on the resolution of the Congress… He was one of the prominent members. He gave up. So he had no income. So he had no income. The Congress was giving him five hundred rupees, pocket expenses. Because he was such a rich man. What is five hundred rupees for him? He was earning fifty thousand rupees and spending. So he could not bear that inconvenience. He died within a year. He was a rich man. He could not provide. And he was very charitably disposed. If somebody would come to him he would say, "I have lost my all income. Now I have got this five hundred rupees. You can take it." He was such a charitably disposed. So anyway he could not tolerate.

But a devotee… Just like Rūpa Gosvāmī, he also did the same thing. What is that? Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. When he was inspired by Caitanya Mahāprabhu… He was a minister in charge of Nawab Hussain Shah's government, but he decided, "What is this nonsense ministership? Let me join Caitanya Mahāprabhu. Preach this Kṛṣṇa consciousness." So he did it. Therefore about him it is said, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. He was associated with big, big men. Maṇḍala-pati. He was minister. But he gave up. "What is this nonsense? It has no value." So if we compare with C.R. Das, he also gave up his income, but he died. But what happened to Rūpa Gosvāmī? Naturally, such a rich man, minister, he gave up his position, he should have also died because no income? No. He did not die. That is the difference. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. For benefiting the mass of people who are suffering for want of Kṛṣṇa consciousness, to do them good, they became mendicant. Kaupīna-kanthāśritau. You have seen the picture of Rūpa Gosvāmī. A small loincloth, and nothing more. Then? He should have died. No. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ. They were enjoying. Enjoying how the gopīs are engaged in Kṛṣṇa consciousness. They were twenty-four hours thinking. That is Kṛṣṇa consciousness.

So similarly, Prahlāda Mahārāja says that tvad-vīrya-gāyana-mahāmṛta-magna… The same philosophy, everywhere. What was spoken by Prahlāda Mahārāja millions of years ago, the same thing was perceived by Rūpa Gosvāmī five hundred years ago, and same thing can be perceived now also. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. If you once become merged into the nectarean of chanting the holy name of Kṛṣṇa, then you'll always remain happy. There is no doubt about it. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. So either Rūpa Gosvāmī or Prahlāda Mahārāja or anyone, even up to date, they may face many difficulties, so-called difficulties. A Vaiṣṇava has no difficulty. But we see… Just like we see Prahlāda Mahārāja was in difficulty. Rūpa Gosvāmī was in difficulty. He was minister and he became a mendicant. Kaupīna-kanthāśritau. No, he was not difficulty.

Raghunātha dāsa Gosvāmī, his father income was, in those days, twelve lakhs of rupees. And in Rādhā-kuṇḍa he lived taking little butter every alternate day. And saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. And he was offering obeisances also counting. Just like we count chanting, he was counting that "I must offer hundred times obeisances." That he was doing. This is Gosvāmī's behavior. So a Vaiṣṇava has no difficulty. The same thing is exemplified by Draupadī. She is aggrieved on account of her son's being killed by Aśvatthāmā. Now she is feeling more for the mother of Aśvatthāmā, how she will feel if her son is killed. This is Vaiṣṇava. Para-duḥkha-duḥkhī. Kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. A Vaiṣṇava is para-duḥkha-duḥkhī. A Vaiṣṇava has personally no distress. Anywhere he can sit down and chant Hare Kṛṣṇa and read Śrīmad-Bhāgavatam. And where is his difficulty? Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. He has no. But why he takes so much distress? Now, because tato vimukha-cetasaḥ. Śoce tato vimukha-cetasaḥ. Prahlāda Mahārāja says, "I am aggrieved for the rascals who are not devotees." Tato vimukha-cetasaḥ. Vimukha means they are not interested in Kṛṣṇa consciousness.

So a Vaiṣṇava is disturbed, perturbed. How these rascals are suffering so much in material condition. So how to teach them Kṛṣṇa consciousness. How to make them happy. This is Vaiṣṇava's concern. Vaiṣṇava concern, personal, there is no concern. Vaiṣṇava is not satisfied that "Because I have no problem, I can chant anywhere and enjoy." No. Still, Vaiṣṇava takes the risk. As Prahlāda Mahārāja said, that "I do not wish to go alone to Vaikuṇṭha or anywhere, my Lord, unless I can deliver all these rascals." This is Vaiṣṇava. He knew that all the…, Vimukha-cetasaḥ. These materialistic persons, they are engaged in planning for material happiness. They are working so hard, becoming baffled without any benefit. So māyā-sukhāya bharam ud…many, many plans, many, many skyscraper buildings, roads and motor cars. What is the real purpose? The purpose is they want to be happy. But that is not possible. Therefore they are vimūḍhān. Rascals. They are going in the wrong way. How to divert their attention to Kṛṣṇa consciousness. Then they will be happy.

These European, American boys, they are coming from rich family. They have, even nationally, they have got big, big skyscraper buildings, motor car, and why they have come to Kṛṣṇa consciousness? Because they were not happy. It is a fact. They were not happy. So a Vaiṣṇava can understand this, that outwardly, externally, they may have nice dress or nice building or nice motor car, but internally they are so unhappy that they rise up to the top of the skyscraper building and fall down to commit suicide. This is his position. The Vaiṣṇava can understand that bharam udvahato vimūḍhān. They are making skyscraper building, but there is no happiness. It is simply a, what is called? A Gorgeous arrangement only. Otherwise, there is not a drop of happiness. Śoce tato vimukha-cetasaḥ.

So the feeling of Vaiṣṇava is like that. Similarly, Draupadī is Vaiṣṇavī. She is feeling more than herself, the wife of Droṇācārya, mother of Aśvatthāmā, how she will feel. Therefore Vaiṣṇava's qualification is, para-duḥkha-duḥkhī. Personally a Vaiṣṇava is not unhappy, but a Vaiṣṇava becomes unhappy for others" distress. Para-duḥkha-duḥkhī. Kṛpāmbudhir yas tam ahaṁ prapadye. This is Raghunātha dāsa Gosvāmī's prayer to Sanātana Gosvāmī. Vairāgya-vidyā. He was feeling obligation to Sanātana Gosvāmī, how Sanātana Gosvāmī taught him vairāgya-vidyā. So, kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. This is Vaiṣṇava position. So Kuntī… And from ordinary moral point of view, it is said by Cāṇakya Paṇḍita, ātmavat sarva-bhūteṣu yaḥ paśyati sa paṇḍitaḥ. Anyone who can see in others, feeling like himself… If I cut your throat, you'll feel pain. How I know it? Now, because if you cut my throat I'll feel pain. So para-duḥkha-duḥkhī. Here Kuntī is feeling that, that "I am already suffering because my sons are killed. So why I am going to retaliate? I am going to give the same suffering to the mother of Aśvatthāmā by killing her son." This is Vaiṣṇava feeling. This is Vaiṣṇava feeling. So Vaiṣṇava is not aggrieved or distressed for personal interest, and Vaiṣṇava is always feeling how others will be happy.

Therefore Kṛṣṇa is very, very satisfied with the Vaiṣṇava. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. So you have taken to the vow of Kṛṣṇa consciousness. Try to preach Kṛṣṇa consciousness all over the world. And we have got little success. One politician in U.S.A., he has remarked that "This Kṛṣṇa consciousness movement is increasing like an epidemic." He has said that. ”And if we do not check it, one day it may take our government.” He has opined like that. So any intelligent man can know what is the ultimate result. Everyone… Because mass of people, if they take to Kṛṣṇa consciousness, then government is yours. That is a fact. And if the Kṛṣṇa consciousness government is there, no meat-eating, no smoking, no illicit sex, so many no’s, the demons will die. (laughter) That is the position. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.49-50

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Vṛndāvana, October 7, 1976

Pradyumna: ”Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity. Nakula and Sahadeva (the younger brothers of the King) and also Sātyaki and Arjuna, the Personality of Godhead Lord Śrī Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.”

Prabhupāda:
dharmyaṁ nyāyyaṁ sakaruṇaṁ
nirvyalīkaṁ samaṁ mahat
rājā dharma-suto rājñyāḥ
pratyanandad vaco dvijāḥ
[SB 1.7.49]
nakulaḥ sahadevaś ca
yuyudhāno dhanañjayaḥ
bhagavān devakī-putro
ye cānye yāś ca yoṣitaḥ
[SB 1.7.50]

So bhagavān devakī-suta. Bhagavān. People may inquire, ”What kind of Bhagavān He is? He has taken birth as the Devakī-suta. Any ordinary man, he takes birth as the son of such and such gentleman or such and such mother. So what kind of Bhagavān He is?” Therefore we have to understand how Kṛṣṇa… Kṛṣṇa is Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He appears as the son of Devakī or Vasudeva. We have to know this. And if you can know then you become immediately liberated. Our business is liberation. This is our main business. What is the purpose of getting this opportunity of human life? That we must understand. We should not waste our valuable life like the cats and dogs. This is our main business. To understand God. Athāto brahma jijñāsā. This is the life. Brahman, paraṁ brahma. Brahman, paraṁ brahma, or, Brahman’s, I mean to say, potencies. Parasya brahmaṇaḥ śaktiḥ. These things are there. We should understand. That is our business. So if we understand why Bhagavān appears as the son of Devakī, then you become liberated. This is the… Bhagavān says janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You have to learn it tattvataḥ, in truth. Not superficially. Then you’ll understand how the Supreme Personality of Godhead, Bhagavān, appears as the son of Devakī or son of Vasudeva. Ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi san. Although He’s aja… Aja means who never takes birth. Still, He takes birth. Contradictory. This is inconceivable.

Unless God has got inconceivable energy, He’s not God. This has been discussed by Jīva Gosvāmī. If you do not accept inconceivable energy of God, then there is no God. This is inconceivable. Ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi san, sambhavāmy ātma-māyayā [Bg. 4.6]. Paritrāṇāya sādhūnām. This is God. How it happens, how it is possible, if you understand properly, then you become liberated simply by understanding this, that Bhagavān, why He shall not appear as the son? Why you shall restrict? God is not under your restriction. That is God. If He becomes under your rules and regulation, then He’s not God. That is inconceivable. How ajo ’pi, although unborn, how He takes birth. Ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi. Bhūtānām īśvaraḥ. He’s the Supreme Controller, but He likes to be controlled by mother Yaśodā. Bhūtānām īśvaro ’pi san. He controls everyone, but why He accepts one lady, innocent lady, not very educated, not Vedantist, a village lady, interested in churning curd and butter. Not Vedantist. And He has become just like a very affectionate son of this village lady. ”Mother, let me suck your breast.”

So this is God’s pastimes. Ajo ’pi sann avyayātmā. He is eko hi…bahūnāṁ vidadhāti kāmān. He is supplying the necessities of life to all the living entities. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). But He is begging from mother Yaśodā, ”Kindly allow Me to suck your breast.” And when mother refuses, He becomes angry. He breaks the pot of butter and so on, so on. You know this. This is called transcendental pastimes. And at the same time when it is required, He immediately lifts the Govardhana Hill. Immediately. Although He is dependent on mother Yaśodā, Nanda Mahārāja. Nanda Mahārāja is seeing, ”Oh, this little boy has lifted Govardhana Hill? Oh! How it is possible? Let me help.” He’s trying to help Him by sticking the stick on the Govardhana Hill that it may not fall down. You see? He has already lifted. Still, because father, affectionate, he’s thinking, ”The childish boy, he has lifted the Govardhana Hill. It may now fall down. Let me help Him.” This is going on. This is called transcendental pastimes.

And those who are not devotees, they cannot understand that ”How it is possible?” They say it is, what is called? Mythology. It is mythology. It is not mythology, it is fact. Vyāsadeva, such a learned person, vidvān. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. He is vidvān. He has written this sātvata-saṁhitā with some mythology, some fiction, some imagination? It is rascaldom to consider it like that. It is not mythology; it is fact. That is Bhagavān. He has wasted his time to describe some mythology? But they have no common sense. And not only that, Vyāsadeva has written. Later on all big, big commentators like Śrīdhara Svāmī, Vijayadhvaja, Vīrarāghavācārya, Viśvanātha Cakravartī Ṭhākura, Sanātana Gosvāmī, many. They have never said that this is mythology. Never said. Never said. You’ll not find in any of the comments of these big, big stalwart ācārya. Vīrarāghavācārya, he is very learned scholar belonging to the Rāmānujācārya Sampradāya. They have never said it is mythology. Where do you get this idea of mythology? That is possible. God is all-powerful. He can do anything. He can appear. Why should you restrict Him not to become the son of Devakī? Why should you restrict? Is He under your control or you are under His control? He can become the Devakī-suta. He can become a small child to be chastised by mother Yaśodā. He likes it. Everyone offers Him with reverence all respect. Nobody dares to restrict Him and chastise Him. Nobody goes to God, that ”You cannot do this. You are fool, You are rascal.” Nobody says. But still He wants to hear all this. That is a pastime.

Just like a big rich man. He eats so many nice things. But sometimes he says, ”Give me some puffed rice.” Puffed rice is not his food, but he likes sometimes. Similarly, everyone prays to God with reverence and vow and obedience, but He wants to be chastised sometimes. That chastisement, from where this chastisement will come? It will come from His devotee, not ordinary. If ordinary man chastises, imitating Yaśodāmāyi, he will be offender. He will be punished. But where He agrees to be chastised, ”Mother you chastise Me,” that is bhakti. That is devotional service. So there is nothing extraordinary when it is said here, bhagavān devakī-suta. He can become Devakī-suta. It is His mercy.

So we have to understand that, how Bhagavān, ṣaḍ-aiśvarya-pūrṇa. Bhagavān means ṣaḍ-aiśvarya-pūrṇa. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). All powerful. He can appear anywhere, without any restriction. But still, He appears as Devakī-suta. Janma karma ca divyaṁ me yo jānāti. We have to understand through the śāstra. And that tattvataḥ understanding is possible only through bhakti. Not by any other means. Not by jñāna or yoga. That is not possible. It is simply through… Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. The jñānīs, yogis… Karmīs, they are third-class, they cannot. The yogis, jñānīs, yogis, they have got spiritual advancement, but still, until they come to the platform of bhakti, it is not possible to understand. Janma karma ca me divyaṁ tattvataḥ [Bg. 4.9].

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So if we want to understand Kṛṣṇa, Bhagavān, in truth, then we have to take the path of bhakti. No other means will help us. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. How He becomes Devakī-suta, how He… Then the statement of Draupadī was accepted by all the gentlemen, or the kings. Everyone accepted. And they considered dharmyaṁ nyāyyaṁ sakaruṇam. Just like even in judgement… The other day I told you the judgement given to a murderer. There must be some consideration, sakaruṇam. Sakaruṇam means mercy. Not that… Because one has committed murder in a fanatic condition, he is excused sometimes. That is sakaruṇam. The judgement should be given not simply on the superficial causes. Everything should be con… Dharmyaṁ nyāyyaṁ sakaruṇaṁ nirvyalīkam. Suppose a child commits something wrong. He is not punished. A brāhmaṇa. A brāhmaṇa never commits any sinful activity. If he, sometimes in an unnatural condition, if he does something. So he should be excused. This is Vedic law. The woman, the brāhmaṇa, the child, the cow, and…? Old men. Yes. They should be excused. That is

dharmyaṁ nyāyyaṁ sakaruṇaṁ
nirvyalīkaṁ samaṁ mahat
rājā dharma-suto rājñyāḥ
pratyanandad vaco dvijāḥ

He accepted. ”Yes, what Draupadī is saying is all right.” Not only he, but also others. Nakulaḥ sahadevaś ca yuyudhāno dhanañjayaḥ bhagavān. Ultimately, bhagavān devakī-putro cānye yāś ca yoṣitaḥ.

So, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahārāja Yudhiṣṭhira is dharma-suta. He is not ordinary person. He is the son of Dharmarāja, Yamarāja. Mahārāja Yudhiṣṭhira’s mother, Kuntī, had the power to call any demigod. She got this benediction from Durvāsā Muni. So he (she) had his (her) three sons, means Mahārāja Yudhiṣṭhira, Bhīma, and Arjuna. She got Mahārāja Yudhiṣṭhira from Dharmarāja, Arjuna from Indra, and Bhīma from Varuṇa…, Vāyu, yes. Similarly, still she is one of the chaste women. These things are there. But still, they are not polluted. But in the Kali-yuga these things are prohibited. Devareṇa sutotpattiṁ kalau pañca vivarjayet [Cc. Ādi 17.164].

In the Kali-yuga people are very much polluted. They cannot transgress. This is not transgression, this is powerful. Just like you are prohibited to go to the filthy place, prohibited. But the sunshine goes. Sunshine goes. Sunshine is not prohibited, that ”Here is a filthy place, lavatory. Sunshine, you do not come here.” No, sunshine doesn’t require your permission. It can go anywhere. But it is not polluted. Tejīyasāṁ na doṣāya [SB 10.33.29]. One who is tejī… Don’t try to imitate tejī. You must become tejī. Then… Just like for Bhagavān everything is perfect. Apāpa-viddham. Bhagavān is never affected by any so-called sin. For Him there is no sinful activities. Apāpa-viddham. You’ll find in the Īśopaniṣad. There is the mantra, Vedic mantra. And if you think, consider, that ”Kṛṣṇa is doing so many things, this is sinful.” No. Therefore God is always good. God is good. There is a common word. Even if you see that He is doing something wrong, that is not wrong. That is right. Tejīyasāṁ na doṣāya [SB 10.33.29]. He’s so powerful, for Him there is no wrong. He’s never wrongdoer.

Therefore devotees, they do not expect that ”Kṛṣṇa will always be very kind upon me. He may be harsh, but that is also good.” Kṛṣṇa or Kṛṣṇa’s devotee, even he is harsh, he is unkind, so-called unkind, it is also good. Just like Nārada Muni cursed the Yamalārjuna. What is that? Their name? The Kuvera’s sons? They were cursed to become tree, but what was the result? The result was that although they became trees they were fortunate enough to see Kṛṣṇa personally. So God or His devotee, Kṛṣṇa and Kṛṣṇa devotee, you should always take that they’re always good. God is good. And the devotee is good. Either we see that He’s merciful… He’s always merciful. Therefore devotees never take anything as not merciful. Tat te anukampām. They take everything from Kṛṣṇa as sympathy, anukampā. Tat te ’nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. One who can see this anukampā in reverse condition of life, the compassion of the Supreme Personality of Godhead, mukti-pade sa dāya-bhāk. His right to become liberation becomes guaranteed. If anyone accepts the mercy of God in any circumstances, and he does not do anything wrong to anyone, such person is guaranteed to be liberated. That is the injunction of the śāstra. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.7.51-52

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Vṛndāvana, October 8, 1976

Pradyumna: "Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

Caturbhuja (the four-armed one), or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling."

Prabhupāda:

tatrāhāmarṣito bhīmas
tasya śreyān vadhaḥ smṛtaḥ
na bhartur nātmanaś cārthe
yo 'han suptān śiśūn vṛthā
[SB 1.7.51]
niśamya bhīma-gaditaṁ
draupadyāś ca catur-bhujaḥ
ālokya vadanaṁ sakhyur
idam āha hasann iva
[SB 1.7.52]

So in the previous verse it is described, bhagavān devakī-suta. Bhagavān Kṛṣṇa, Devakī-suta. Still, people may doubt that Kṛṣṇa, being Devakī-suta, how He can become the Supreme Personality of Godhead. Because sometimes very powerful person is also called bhagavān. So such persons have very confidence in Viṣṇu. Viṣṇu is Caturbhuja. Therefore here, in this verse, Kṛṣṇa is confirmed to be the Supreme Personality of Godhead by adding this word, Caturbhuja. Don't doubt. Because Kṛṣṇa has appeared with two hands, that does not mean He is not Bhagavān. He is Caturbhuja. To confirm it.

Actually, sometimes it is said that Kṛṣṇa is the incarnation of Viṣṇu, but actually Viṣṇu is incarnation of Kṛṣṇa. Aham ādir hi devānām [Bg 10.2], that is said in the Bhagavad-gītā. Viṣṇu also one of the devas, first, principle devas. Brahmā, Viṣṇu, Maheśvara. Brahmā, Lord Viṣṇu, and Lord Śiva. Guṇāvatāra. Viṣṇu expanding Himself in three avatāras. Sattva-guṇa He takes charge Himself, sattva-guṇa. Rajo-guṇa it is given to Brahmā in charge, and tamo-guṇa is given to the Lord Śiva. Sṛṣṭi-sthiti-pralaya. Sṛṣṭi, creation, is done by Brahmā, rajo-guṇa; and sthiti, maintenance, is done by Viṣṇu; and destruction is done by Lord Śiva, tamo-guṇa. He is not tamo-guṇa. In charge of tamo-guṇa. Just like somebody becomes superintendent of jail. It does not mean that the superintendent is also one of the prisoners. No. He's in charge of the jail department. Similarly, Lord Śiva, He's not in tamo-guṇa. He's transcendental. He is almost Viṣṇu. He's neither ordinary human being. Lord Śiva is in between viṣṇu-tattva and jīva-tattva. So how he can be in the tamo-guṇa? Nobody is… They are all transcendental. Especially Lord Viṣṇu.

Lord Viṣṇu has nothing to do with these material affairs, as a big man, a rich man has nothing to do personally, but he gets things done by his assistant, by his servant. It is like that. In the Vedas also, Upaniṣad, it is said, na tasya kāryaṁ karaṇaṁ ca vidyate. Lord Viṣṇu has nothing to do personally. Na tasya kāryaṁ karaṇaṁ ca vidyate, na tat-samaś cābhyadhikaś ca dṛśyate. Nobody is equal to Him, neither nobody is greater than Him. Everyone is below. Therefore viṣṇu-tattva is asamordhva. Nobody is equal, nobody is higher. To consider equal to viṣṇu-tattva is aparādha, offense. Caitanya Mahāprabhu has warned this offense very strictly.

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

If somebody thinks Viṣṇu as one of the product of this material world, prākṛta…

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

Māyāvādī philosophers, they abuse that Viṣṇu's body is. Viṣṇu comes, appears, He accepts a material body. That is condemned, condemned by Bhagavān in Bhagavad-gītā. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. He does not accept any material body. Tadātmānaṁ sṛjāmy aham. Ātma-māyayā. Sambhavāmy ātma-māyayā [Bg. 4.6]. Not with material help. Ātma-māyayā, cit-śakti. So Kṛṣṇa, there is no difference between Kṛṣṇa's soul and Kṛṣṇa's body. Just like we have got. We are different from this body. And Kṛṣṇa is not different from the body. He does not change His body. Although He assumes several avatāra, but he does not change His body. Advaitam acyutam… Acyuta, not different from the original personification, identification. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Although He assumes so many varieties of viṣṇu-tattva, still, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. Therefore viṣṇu-tattva is, never looks like old man. Nava-yauvanam. Always young. Kṛṣṇa always young. Nava-yauvanaṁ ca.

So in order to confirm Kṛṣṇa's position, here it is not Devakī-suta. Because one may doubt, that "Devakī-suta is ordinary human being or living being." No. Here it is said, catur-bhuja. Here it is said, bhagavān. Here it is said, catur-bhuja. So we should always remember that Kṛṣṇa is the Supreme Being. And Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. Don't think that above Kṛṣṇa there is any other higher authority, either Brahman or Paramātmā or Viṣṇu. So many… Absolute Truth is manifested in so many features. But Kṛṣṇa is the original. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28].

It is summarized in the Śrīmad-Bhāgavatam that there are so many descriptions of the incarnation of Viṣṇu, but at the end, Vyāsadeva concludes that whatever incarnations are described here, they are aṁśa-kalā. Aṁśa means direct expansion, and kalā means expansion of the expansion. Just like Kṛṣṇa, the first expansion is Balarāma, Baladeva. And the next expansion is Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna. The next expansion is Nārāyaṇa. The next expansion again second catur-vyūha. Saṅkarṣaṇa again. Dvitīya-catur-vyūha. Then next expansion, Viṣṇu, Mahā-Viṣṇu. Next expansion, Garbhodakaśāyī Viṣṇu. And next expansion is Kṣīrodakaśāyī Viṣṇu. In this way, there are different expansion, but kṛṣṇas tu bhagavān svayam. Ādyaṁ puruṣaṁ śāśvatam. Kṛṣṇa is the original person. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. "I am not expansion of anybody." Sarva-kāraṇa-kāraṇam. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. They are all īśvaras, controller. Viṣṇu-tattva is controller always. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Everywhere Viṣṇu is the Supreme Controller.

So every viṣṇu-tattva is controller. There is no doubt. And they have got equal power. Not that Lord Rāmacandra is less powerful than Kṛṣṇa. No. They have equal power. The example is described in the Brahma-saṁhitā. Dīpārcir eva hi daśāntaram abhyupetya [Bs. 5.46]. Just like one candle. You ignite another candle, you ignite another, another, another. But all these candles, they are equally powerful. Although you can say, "This is first candle, this is second candle, this is third candle…" Similarly, viṣṇu-tattva, everyone is equally powerful. Although Kṛṣṇa is first, Balarāma is second, Saṅkarṣaṇa is third, like that. But do not think They are less powerful. No. Viṣṇu-tattva means They are equally powerful. Svāṁśa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Kalā. Rāma is expansion of Viṣṇu, but it is not that Rāma is less powerful than Kṛṣṇa. Nobody is less powerful. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu [Bs. 5.39]. There are so many avatāras. Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ. But Kṛṣṇa is the paramaḥ pumān, the Supreme Being, the Supreme Person. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Everywhere. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Mattaḥ parataraṁ nānyat [Bg. 7.7]. This is the conclusion of the śāstras. So don't consider that Kṛṣṇa, because He has come, appeared in Vṛndāvana like a cowherd boy, never think…

Of course, the Vṛndāvana-vāsī, they do not know what is Kṛṣṇa. They are villagers. They do not know. But they do not love anyone more than Kṛṣṇa. That is their qualification. They do not know even Viṣṇu. When the gopīs saw viṣṇu-mūrti… Kṛṣṇa assumed the viṣṇu-mūrti. They were passing. They said, "Oh here is Viṣṇu. All right. Namaskāra." They were not interested even with Viṣṇu. They were interested with Kṛṣṇa, although they do not know that Kṛṣṇa is the Supreme Personality of Godhead. Similarly, if, without knowing what is Kṛṣṇa, if you simply become attached to Kṛṣṇa, then your life is successful. Simply, somehow or other, you become attached to Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ… [break] …yathā jñāsyasi tac chṛṇu. Simply you have to… This is Kṛṣṇa consciousness movement. Somehow or other, you increase your attachment for Kṛṣṇa. Some way or other. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. This is Rūpa Gosvāmī's instruction. Somehow or other, you become attached to Kṛṣṇa. Then your life is successful.

So this Kṛṣṇa consciousness movement is trying to induce people how to become attached to Kṛṣṇa. That is bhakti-yoga. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Then? Vidhi-niṣedhāḥ. There are so many rules and regulations for bhakti-yoga. Yes, there are. And Rūpa Gosvāmī says, sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ. Some way or other, if you become attached to Kṛṣṇa, then all the vidhis and regulative principles and rules and regulations, they will act as your servant. They'll, automatically there will be… Because as soon as you become attached to Kṛṣṇa, Kṛṣṇa said, kṣipraṁ bhavati dharmātmā.

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

Kṣipram, very soon. Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30].

Don't think that these Europeans or Americans, they are mlecchas and yavanas. That is aparādha. Offense. Because they are sādhu. They do not know… They have accepted Kṛṣṇa without any hodgepodge understanding, that "This is also good, this is also good, this is also good." They are strictly following the instruction of their spiritual master. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Even a small child in our association, Śyāmasundara's daughter, she would go to somebody, she was only five years old. She would ask, "Do you know Kṛṣṇa?" So somebody said, "No, I do not know." "Oh, Supreme Personality of Godhead." She would preach like that. So they are convinced, kṛṣṇas tu bhagavān svayam. This conviction is the foremost quality. Then other things will follow. Sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ. So if one is simply convinced on this point, that kṛṣṇas tu bhagavān svayam, and he does like that, follows the principle, kṛṣṇaika-śaraṇam. Varṇāśrama-dharma. Kṛṣṇaika-śaraṇam. That is wanted. Mām ekaṁ śaraṇaṁ vraja. So do that. Stick to this principle, that Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇa is para-tattva, the Absolute Truth, and Kṛṣṇa is all-pervading. Mayā tatam idaṁ sarvam [Bg. 9.4]. Kṛṣṇa is everywhere. Jagad avyakta-mūrtinā. This avyakta. The Kṛṣṇa's potency is everywhere. Therefore those who are advanced devotee, they do not see anything else than Kṛṣṇa. Everywhere he sees Kṛṣṇa. And that is a fact.

Kṛṣṇa also teaches that "I am here." If you cannot conceive that Kṛṣṇa is everywhere present, Kṛṣṇa personally gives you instruction, "Here I am." Raso 'ham apsu kaunteya [Bg. 7.8]. Everyone is drinking water at least four times, five times. So at the time of drinking water, or drinking anything, if you remember Kṛṣṇa then you become purified. Mayy āsakta-manāḥ pārtha. That is yoga, bhakti-yoga. If you practice only this. Whatever you drink, you drink something for some taste. So either you drink soda water, or water, or milk, or even wine. Because the Europeans, Americans, they are accustomed to drink wine. But if they follow this instruction of Kṛṣṇa, that "This taste is Kṛṣṇa," then he remembers Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. As soon as he brings Kṛṣṇa in his mind, he becomes a bhakta. So easy. Anyone can become kṛṣṇa-bhakta if he follows the instruction of Bhagavad-gītā. There is no difficulty. Man-manā bhava mad-bhaktaḥ. This is the simple process. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. This is for ordinary class of men. But if you think that you are very advanced in learning, in Vedic literature, and Vedic mantras, yes, then Kṛṣṇa says, praṇavaḥ sarva-vedeṣu. That praṇava-oṁkāra, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. That praṇava is Kṛṣṇa. Praṇavaḥ sarva-vedeṣu.

So either you become a highly learned scholar in Vedic literature or you are simply an ordinary person, you can think of Kṛṣṇa and you become successful in your life. There is no difficulty. Raso 'ham. If you are ordinary person… Any, every, every person drinks water or drinks something. Let him immediately think of, as soon as he tastes, "Here is Kṛṣṇa." Puṇyo gandhaḥ pṛthivyāṁ ca. A flower, a rose flower, very fragrant. As soon as you smell you can remember Kṛṣṇa. "Oh, this smell is Kṛṣṇa." Actually, that is Kṛṣṇa. You cannot create that smell. It is Kṛṣṇa, Kṛṣṇa's art. That, puṇyo gandhaḥ pṛthivyāṁ ca, that gandha, that smell, flavor, is within the earth. Wherefrom the rose is coming? From this earth. But still the rose is so fragrant. You cannot take out the fragrance from the earth. Everything is there. Sarva-kāma-dughā-mahī. Everything is within the earth. But you cannot take out. It is Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. He has got this power to exact, to extract puṇya-gandha through the rose flower. You haven't. You may be very big chemist, but you cannot do that. So in this way, if we study Kṛṣṇa, if you become Kṛṣṇa conscious, then your life is successful. That we are teaching. This is Kṛṣṇa consciousness movement. And the śāstras will help you.

But even if you do not read śāstra, if you always remember Kṛṣṇa, impression of Kṛṣṇa. The temple is made for layman. Even woman, child, if he sees daily Kṛṣṇa here, then he gets impression. He can think of Kṛṣṇa. Man-manā bhava mad-bhakto [Bg. 18.65]. Therefore the temple is there. Everyone should come every day, every morning, or as many times as possible and take the impression of Kṛṣṇa and keep it within your core of heart and think of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī mām… And offer little You don't require to study Vedānta philosophy or this or that. Because what is the purpose of Vedānta? The purpose of Vedānta is vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. You have to understand Kṛṣṇa. So if you simply think of Kṛṣṇa, then you are greatest Vedantist. Greatest Vedantist. Vedaiś ca sarvair. Vedānta-vid vedānta-kṛt ca aham. He is the compiler of Vedas. So whatever instruction Kṛṣṇa has given in the Bhagavad-gītā, that is all Vedānta. This simple instruction, man-manā bhava mad-bhakto, this is Vedānta. Raso 'ham apsu kaunteya [Bg. 7.8]. This is Vedanta. So to become Vedantist means to understand Kṛṣṇa, follow Kṛṣṇa's instruction, and be successful in your life. Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.8: Lectures
730410SB.NY
Śrīmad-Bhāgavatam 1.8.18

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New York, April 10, 1973
Pradyumna: (leads chanting, etc.)
kunty uvāca
namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam
[SB 1.8.18]

Translation: "Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all."

Prabhupāda: So this is the position of God, that He is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. He is within this universe; He is within the atom also. Aṇḍāntara-stha-paramāṇu-cayā…

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

This is Brahma-saṁhitā. The Lord, by expansion of one of His plenary portions, He is existing within this universe. Not only within the universe, but within the atom also. Aṇor aṇīyān mahato mahīyān. This is God's qualification, that He can become greater than the greatest. Just like we have got conception the greatest-this universe. We cannot even imagine how long, how far it is extended. But such universes are coming out from the breathing of Mahā-Viṣṇu. Yaḥ kāraṇārnava-jale bhajati sma yoga-nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ [Bs. 5.47]. From His breathing, when He exhales, innumerable universes come out, and when He inhales, all those universes again enters. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is generated and again annihilated. This is going on. This is one side, that innumerable universes can be put into the nostril hole of the Mahā-Viṣṇu. And another side, He can enter even within the atom. This is God consciousness. Aṇor aṇīyān mahato mahīyān. He is greater than the greatest. We generally say, "God is great," but we do not know how great He is. People say, "God is great," but we have no conception how great He is. He is so great that He can swallow innumerable universes within His belly.

Just like when Kṛṣṇa was challenged by His mother that "Show me Your face. You say that You have not eaten the earth. Your friends complained, and You say that You have not eaten. So I want to see. Open Your mouth." So when He opened, (s)he saw all the universes within the mouth. All the universes. He proved, "My dear mother, not only a little earth, but the whole universe is within My mouth." (laughter) So when mother Yaśodā was astonished, she thought something illusory, "All right, don't do it again. That's all." (laughter) She does not know that "Here is the Supreme Personality of Godhead. To show me His mercy He has become my child." She does not know. She always thinks, "He is my child. He is under my control."

This is the relationship of the Supreme Personality of Godhead with His devotees. This is wanted. Simply to understand "God is very great," that is not sufficient knowledge. When you deal with the great, exchange your relationship with the great, that is perfect. That is perfect. Suppose your president is very great. That's all right. Everyone knows, "President is very great." But what shall I derive out of that? When I actually deal with him, I become his friend, I become his servant, I become his secretary, I become… Some way or other, if I am related with that great personality, that is my benefit. Otherwise what is the use knowing, "Oh, President Nixon is very great"? There are so many… What I am deriving from that great? This is Kṛṣṇa consciousness. The Māyāvādī philosophers, they simply remain silent, "Oh, God is very great," and they cannot imagine how great He is. But a devotee can understand how great He is. He can see that innumerable universes are within the mouth of God. This is the position of devotee. This is not sufficient knowledge: "God is great." God must be great. That's all right. But unless you come in dealing with that great, you cannot relish actually what is God and how great He is.

So here Kuntī says, alakṣyaṁ sarva-bhūtānām [SB 1.8.18]. Sarva-bhūtānām, "All living entities…" alakṣyam, "You are invisible, invisible, although," antar bahir avasthitam, "You are within and without." God is within yourself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is situated in everyone's heart. The yoga system means to see, find out that God, Paramātmā, or meditate upon Him. Now the yoga system has come down as bodily exercise to keep the health very good, to reduce fat, this is yoga system. This is not yoga system. This is a bodily exercise. Real yoga is that God is within me, but He is invisible, alakṣyam. Antar bahiḥ, although He is within and without, still I cannot see.

So meditation means concentrating the mind to find out God, where He is within my heart. That is real perfection of yoga. So people do not know this science. Here it is nicely explained that antar bahir avasthitam. The virāḍ-rūpa… Just like Arjuna wanted to see the gigantic form of God. He showed him. So we can see the gigantic form in this universe. That is described in the Bhāgavatam. You have read that the big, big mountains, hills, they are the bones of the gigantic form. So they are described. The highest planetary system, Brahmaloka, is the head, or what it is called? Skull? What is this portion? Skull. So the rivers are the veins. The seas are holes like here we have got. In this way it is all described, the gigantic form. So… And gigantic form, at the same time, He is within your heart, very small form.

So He is within and without. Simply we have to purify our eyes to see Him. That's all. You can see God without and within, but you cannot see with these eyes. These materially contaminated eyes or materially contaminated senses, you cannot understand by these senses. But God can be perceived, can be seen, by these senses, by these eyes, when you purify it. That purificatory process is Kṛṣṇa consciousness. The more you purify, the more you can see God within and without. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The indriya, these senses, cannot perceive, cannot see, cannot touch, cannot hear nāmādi. Unless you are purified, you cannot hear also Kṛṣṇa name. Unless you are purified, the name enters this ear and goes out in this ear. You cannot appreciate. Therefore purificatory process is required.

People are affected with three kinds of material qualities: goodness, passion and ignorance. Generally, they are affected by the lower two qualities-ignorance and passion. Rajas-tamaḥ. How do we know that ”This man is in the modes of goodness and this man is in the modes of passion and this man is in the modes of ignorance”? How do we know? By the symptoms. By the symptoms. When one is affected by the lower qualities, rajas-tamaḥ, passion and ignorance, his symptoms are that he is very greedy and lusty. These are the symptoms. As soon as you find a person is very greedy and lusty, he is to be understood under the control of the lower-grade qualities of this material world. And sattva-guṇa means prakāśa, illumination. When one is situated in the goodness, that is brahminical qualification. Satyaṁ śamo damas titikṣā [Bg. 18.42]. He is truthful, he is controlling the mind, controlling the senses, śama, dama; titikṣā, he is tolerant; titikṣā, ārjavam, he is simple, simplicity. Śamo damas titikṣā śuci, he is clean; jñānam, he knows things what it is; vijñānam, he can apply the knowledge in practical life, jñānaṁ vijñānam āstikyam. Āstikyam means to have firm faith in God. He knows that God is there. God is there and he knows that God is within, God is without. These are the symptoms of a person who is in goodness.

So these three classes of men are there. So Kṛṣṇa consciousness movement means to bring persons from the wretched, low qualities, ignorance and passion, to bring him to the platform of goodness. And that goodness also has to be purified. In the material world the goodness is also attacked by the other, lower qualities. Big, big men, very good men, but there are so many defects. Because unless… First of all you have to come to the platform of goodness, brahminical position. Then you have to purify that goodness, sattvaṁ viśuddham, viśuddha-sattva, vasudeva-sattva, vasudeva platform. Then you will be able to understand what is God. It is not so cheap thing that one can understand God so easily while he is in the modes of material nature, especially the lower grade modes.

So at the present moment, most people, they are in the lower grades of the material qualities, ignorance and passion. Therefore you see all over the world, rajas-tamo-bhāvāḥ kāma-lobha [SB 1.2.19]. Every man is greedy and lusty. Every man. So in this position, it is very difficult. Alakṣyaṁ sarva-bhūtānām [SB 1.8.18]. So unless you change this quality… This quality can be changed. It is not that it is stereotyped. How these European, American boys and girls, they are coming to Kṛṣṇa consciousness? How? They have changed their quality. By the process, we have got this process. In this process we can change the quality. That process is explained in the Bhagavad-gītā:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Kṛṣṇa says, ”One who is engaged in My unalloyed service,” avyabhicāreṇa, ”no adulteration, pure devotional service…” Māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate, one who is engaged in the service of the Lord, purified, unalloyed… Unalloyed means no motive, no motive. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Other motives, completely zero. Generally, they go to temple to church, to…, or mosque, generally, they go with a motive. Just like in the Christian world, they go that ”God must be order supplier. We shall pray to God, and He must supply. Then I accept God. This is the condition. And if He does not supply my order, I don't care for this God.” So they are not going to become servant of God. They want to make God his servant: ”God, give us our daily bread.” That's all right. God is giving daily bread. Why you are asking, bothering God? He is supplying food to millions and trillions of living entities, and why not to you? He'll also supply. That is not our problem, that God will supply our bread. He is supplying without asking. Do the animals go to the church and ask for bread? But they are getting sufficient. They are getting sufficient.

Therefore God consciousness does not mean any motive to take from some God, something from God. That is not God consciousness. You give everything to God. That is God consciousness. Just like the conception of accepting God as child. That is better conception (than) to accept God as father, because from father we simply take away: ”Father, give me this, give me that, give me that, give me that.” And if you accept God as child, then you have to give everything. This is Gauḍīya-Vaiṣṇava conception. Yaśodāmāyi. (S)He has accepted, (s)he is worshiping God as child, so that she is always engaged that Kṛṣṇa may not be in any inconvenience, about His body, about His comforts. Always mother Yaśodā is anxious that ”Kṛṣṇa is now very naughty. He may not capture some monkey, He may not fall down on the water, He may not be burnt in the fire.” Always anxious. Because this is Kṛṣṇa consciousness. She is always anxious to give protection to Kṛṣṇa. The best service. Kṛṣṇa does not require anyone's service. He is complete, pūrṇam. But for pleasing His devotee, He becomes dependent. He is bothering mother, ”I am hungry. Why don't you give Me food. I will steal butter, your stock.”

So this philosophy, Gauḍīya-Vaiṣṇava philosophy, is very sublime, to accept God as subordinate. Kṛṣṇa says in Caitanya-caritāmṛta, you will find, that "Everyone worships Me with awe and veneration. But if anyone worships Me without any awe, veneration, and treats Me as insignificant, I like that. (laughter) I like that." So that exchange of Kṛṣṇa's feelings you can find in this Gauḍīya-Vaiṣṇava philosophy, that mother Yaśodā is treating Kṛṣṇa as very insignificant. "He is my child. If I don't give Him protection, He will die." Therefore Kṛṣṇa is very much obliged to mother Yaśodā. Yes. But nobody… Everyone comes to God, "Oh, God is so exalted and…" That He is hearing throughout, but when the mother Yaśodā comes and chastises Him, He likes it very much. Yes, yes, likes it very much.

So Kṛṣṇa, although He happened to be nephew of Kuntī… Kuntī was Kṛṣṇa's father's sister. But because (s)he was devotee, she knew that "Kṛṣṇa also, although He is playing the part of my nephew, He is the Supreme Personality of Godhead." Therefore she said, namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param: [SB 1.8.18] "You are īśvara, You are the controller." What kind of controller? There are so many, food controller and house controller, these… You have got. No. Not that kind of controller. Prakṛteḥ param: "You are controller. Your position is beyond this material world," prakṛteḥ. Prakṛti means this material world. Prakṛteḥ param. That means these controllers within this material world, they are produced at a certain date and they will be finished at a certain date, these controllers. Just like your President Nixon. He is controller of your country, but his controlling power is given at a certain date and it will be finished at a certain date. So Kuntī says, "You are not that kind of controller, that Your controlling power begins at a certain date and finishes at a certain date." Therefore, prakṛteḥ param. In the prakṛti, within the material nature, we have got some controlling power. Everyone. But that has the beginning and ending. As our life begins and ends, everything here in this material world, it has a beginning and end. But Kṛṣṇa's controlling power is not like that. He says, she says, namasye puruṣaṁ tu ādyam: "You are the original person. You have created this cosmos. So before the creation of the cosmos, You were controller, and when the cosmos will end, You will remain controller." Therefore prakṛteḥ param. "Within the prakṛti, within the material nature, everything has got beginning and end, limited. You are not that kind of controller." Prakṛteḥ param, eternal.

Another understanding is that because Kṛṣṇa is controller, beyond this material nature, therefore He is not a product of this material nature. The Māyāvādī philosophers, they cannot understand. Their poor fund of knowledge… If God has created this material world, then He must not be anything of this material world. Because before creation He was existing, and after creation, after annihilation, He will remain, then how He can be anything of this material world? Material world, anything has got a beginning and end. But God is beyond this material world. He was existing… He said, "Let there be creation." Just like in your Bible it is said. So there was creation. So how He can be one of the created beings? By His wish there was creation. And another thing is then His desires, His wish, they are nothing of this material world. They are spiritual. Prakṛteḥ param means "superior to this material world."

In the Bhagavad-gītā, you understand, there are two kinds of nature: parā and aparā. So this material nature is aparā, apareyam itas tu viddhi me prakṛtiṁ parām. Apareyam. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. The land, water, fire, air, sky, these five elements, they are described in the Bhagavad-gītā, bhinnā me prakṛtir aṣṭadhā: "They are separated energy, inferior quality energy. But beyond this inferior quality energy, I have got another superior quality of energy." What is that? Jīva-bhūta. You can understand that jīva-bhūta, the living entities. Yayedaṁ dhāryate jagat [Bg. 7.5]. Because jīva-bhūta, we living entities, we are superior than the matter because we are controlling the matter. Just like we have been in the riverside, so many things, material things, we saw. But who has made it? The living entities. The matter has not come into so many forms without the touch of the living entity. Everyone can understand. The big, big ship, how it has come into existence? Because a living entity planned, engineered how to do it, and he brought material things, and he manufactured it. Therefore this inferior energy, the material things, they are subordinate to the spiritual energy.

Therefore Kṛṣṇa, when He is prakṛteḥ param, He is beyond this material nature. His body, His activities, His pastimes, His name, His form, everything, it is not material. Therefore Kṛṣṇa says in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If everyone simply tries to understand Kṛṣṇa as He is in truth, then he becomes liberated, simply by understanding Kṛṣṇa. This is Kṛṣṇa consciousness movement. You try to understand Kṛṣṇa not by speculation, but as Kṛṣṇa says, as God says, or as a Kṛṣṇa devotee says. Just like Kuntī. Kuntī is a devotee of Kṛṣṇa. She said that "You are prakṛteḥ param." She is authority. She is authority, because devotee, every devotee, pure devotee, they are confidential. Otherwise how Kṛṣṇa has accepted to become her nephew? Just like Kṛṣṇa has accepted to become the son of Yaśodāmāyi or Devakī, similarly, He has accepted to become a nephew of Kuntīdevī. This prayer was offered by Kuntī when Kṛṣṇa was taking leave. After establishing them, after the battle of Kurukṣetra, when everything was settled up and Kṛṣṇa was going back to Dvārakā, so He came to offer His respects to His aunt, Kuntīdevī, and when the farewell was taking place, Kuntī offered this prayer to Kṛṣṇa. Namasye, namasye. He happens to be nephew, but she is offering his obeisances. Because (s)he knows, "He is playing the part of my nephew, but He is the Supreme Personality of Godhead." Therefore although she is superior in position because aunt, she is offering namasye, "I offer my respectful obeisances unto You." This is the position.

So God is invisible, who? For the persons who have no eyes to see Him. Alakṣyam. Although He is everywhere: aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35], idaṁ hi viśvaṁ bhagavān. This viśvam, this universe, is the transformation of the energy of Kṛṣṇa. Therefore… The energy is not different from the energetic. Therefore the whole world is Kṛṣṇa, whole world is Kṛṣṇa. So we have to make our eyes. That eyes can be purified, as it is stated in the Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Santaḥ, those who are saintly persons, those who have developed love for God, prema, that añjana, that ointment, who have smear the ointment of love on the eyes… So then… Just like we apply sometimes ointment and cūrṇa… What is called in English, cūrṇa? Powder, something? Anyway… So when our eyes are cleansed we thinks clearly; similarly, if we apply the ointment of love of God on the eyes, then we can see God. Just like Arjuna, Kṛṣṇa. Kuntī is seeing. Others, they do not understand that Kṛṣṇa is the Supreme Personality of Godhead, but the Pāṇḍavas, and the Pāṇḍavas' mother, they know that "Here is Kṛṣṇa, the Supreme Personality of Godhead." Alakṣyam. Just like Kṛṣṇa was exhibiting His virāḍ-rūpa in the battlefield of Kurukṣetra. Only Arjuna was seeing, nobody else.

So God reveals Himself to the devotee. Although… Just like Prahlāda Mahārāja was seeing that Nṛsiṁhadeva has come, and his father, atheist father, he was challenging, ”Where is your God?” So God is everywhere, but He is not visible to the nondevotee. But one who is devotee, he can see Him. Every… Not only once. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva means always. He is seeing always Kṛṣṇa. That is the position of saintly person. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Hṛdayeṣu, in the heart, vilokayanti, they see.

So if you can see God, you can talk with God, if you can go back to home, back to God, why should you lose this opportunity? This opportunity is in the human being. You can see God, you can talk with God, you can go back home, back to God. Everything is possible. And that is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.18

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Māyāpura, September 28, 1974

Prabhupāda: Now, you editor, I think it has to be correct. Tvā means ”You.” It is not ”although.” Read.

Nitāi: (reads translation responsively with devotees) ”Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of material nature. You are existing both within and without everything, yet You are invisible to all.”

Prabhupāda:

namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam
[SB 1.8.18]

So Kuntī is the aunt, pisimā, aunt of Kṛṣṇa. Vasudeva’s sister, Kuntī. So when Kṛṣṇa was going back to Dvārakā, after finishing the Battle of Kurukṣetra and establishing Mahārāja Yudhiṣṭhira on the throne, His mission… His mission was that Duryodhana should be thrown out, and Yudhiṣṭhira must sit down on the throne. Dharma, Dharmarāja.

That is the desire of Kṛṣṇa, or God, that the state executive head should be as pious as Mahārāja Yudhiṣṭhira. That is the scheme. Unfortunately, people do not want that. They have now discovered this democracy. Democracy… ”Demon-cracy.” Shortcut of ”demon-cracy” is ”democracy.” All the demons and rogues, they gather together, somehow or other votes, and occupy the seat, and the business is plundering. The business is plundering. If we talk very much upon this, it will not be very favorable, but according to śāstra… We, we talk according to śāstra, that the democracy means assembly of rogues and plunderers. That is the statement in the Śrīmad-Bhāgavatam. Dasyu-dharmabhiḥ. The government men will be all dasyu. Dasyu means plunderer. Not pickpocket. Pickpocket, somehow or other, if you do not understand, takes something from your pocket, and the plunderer, or the dasyu, he catches you and by force, ”If you don’t spare your money, I shall kill you.” They are called dasyu.

So the, in the present age of Kali, the government men will be dasyu. This is stated in the Śrīmad-Bhāgavatam. Dasyu-dharmabhiḥ. You can, we can see practically. You cannot keep your money. You earn with hard labor, but you cannot keep gold, you cannot keep jewelry, you cannot keep money. And… They will take it away by laws. So they make law that… Yudhiṣṭhira Mahārāja was just quite opposite. He wanted to see that every citizen is so happy that they are not troubled even by excessive heat and excessive cold. Ati-vyādhi. They are not suffering from any disease, they are not suffering from excessive climatic influence, eating very nicely, and feeling security of person and property. That was Yudhiṣṭhira Mahārāja. Not only Yudhiṣṭhira Mahārāja. Almost all the kings, they were like that.

So Kṛṣṇa is the original king. Because He is stated here, puruṣam ādyam īśvaram. Īśvaram means controller. He’s the original controller. That is stated in the Bhagavad-gītā. Mayādhyakṣeṇa [Bg. 9.10]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Even this material nature, wonderful things are going on, that is being controlled by Kṛṣṇa. This is to be understood. So we are reading Bhagavad-gītā and Śrīmad-Bhāgavatam and other Vedic literature. What is the purpose? The purpose is vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The purpose is to understand Kṛṣṇa. If you don’t understand Kṛṣṇa, then your reading of so-called Vedas and Vedāntas and Upaniṣads, they are useless waste of time. So here Kuntī is directly saying that ”My dear Kṛṣṇa, You are ādyaṁ puruṣam, the original person. And īśvaram. You are not ordinary person. You are the supreme controller.” That is understanding of Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Everyone is controller, but the supreme controller is Kṛṣṇa.

So although this material world is condemned… Duḥkhālayam aśāśvatam [Bg. 8.15], Kṛṣṇa says. It is also Kṛṣṇa’s kingdom. Because everything belongs to God, Kṛṣṇa. So this condemned place is created for suffering of the condemned persons. Who are condemned? Those who have forgotten Kṛṣṇa and wants to become happy independently, they are all condemned demons. And those who are surrendered to Kṛṣṇa, they are not condemned. That is the difference. So although Kṛṣṇa has created this material world for the condemned persons, still, He wants to see that they are having their necessities of life and…, so that they may live prosperously. And let them enjoy for some time this material world according to their inclination. But at last, let them come back home, back to home, back to Godhead. Just like the prisoners: they are condemned, and the government puts them into jail. So for their criminality they are punished within the jail. But the government does not want that these prisoners may remain perpetually within the jail. The same thing. Try to understand. Government does not want. Government wants that ”They have been condemned. So for their criminality, let them suffer for some time. And then they correct themselves and again they are freed.” Not that government does…

Sometimes government arranges nice instruction, classes. Perhaps those who were with me in Ahmedabad… We were invited by the jail authorities to speak. Who were with me? Nobody? In Ahmedabad?

Devotee: I was.

Prabhupāda: Yes. So I was given place just in front of the room where Gandhi was imprisoned. That, that room is considered as sacred. So government makes such arrangement that ”These prisoners may be corrected.” Similarly, in this material world, although we are all condemned… Anyone who is within this material world, he is condemned. Simply there is division. Just like in jail also, there are first-class prisoners, there are second-class prisoners and third-class prisoners. The first-class prisoners, they are given some facilities. Just like political prisoners, they are given separate bungalow and servants, newspaper, book. But they cannot go out of the prison. That is called first class. Similarly, there are second class. And third class, ordinary.

So here also, we are first-class, second-class, third-class prisoners. Therefore we find so many varieties of living condition. But we are all prisoners. And He's the supreme controller. Therefore Kṛṣṇa, as supreme controller, He wants His representative to rule over this material world. That is Kṛṣṇa's mission. In every planet there is a person, representative of Kṛṣṇa, who is ruling over the planet. Just like the sun planet. The sun planet is being ruled by the sun-god. His name is Vivasvān. He was also instructed by Kṛṣṇa, and that is explained in the Fourth Chapter: imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "I spoke this philosophy of Bhagavad-gītā…" Just like He spoke to Arjuna, similarly He spoke also. And who can know? He spoke to all the rulers of different planets-Indra, Candra, Varuṇa, sun-god, moon-god, that… So many. Thirty-three millions of planets and thirty-three millions of rulers. So He wants His representative.

So it is the duty of the representative of Kṛṣṇa to reform these condemned persons to Kṛṣṇa consciousness. This is their duty. Kṛṣṇa wants that "These rascals, these condemned persons, who are suffering in this material world, and they cannot understand that 'We are suffering…' They are making plan. No plan will be successful." Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You can make your plan, but it will never be successful. The only plan will be successful. What is that? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. That is the only plan. There is no other plan. But these rascals, they are being put into severe penalties. Duḥkhālayam aśāśvatam [Bg. 8.15]. More and mo… The more they are forgetting God, they are put in, they are put into more and more miserable condition. Practically we see, with the advancement Kali-yuga, people are forgetting his relationship with Kṛṣṇa, and the price of commodity and the food grains, the price is increasing. They cannot eat sufficiently. So many people are dying of starvation. If they cannot eat, how they will live?

Therefore Kṛṣṇa gives His instruction. He's the supreme ruler. He gives this order: annād bhavanti bhūtāni: [Bg. 3.14] "You require food grains." This is practical. Who will disagree with Kṛṣṇa, that "We don't require food grains; we require bolts and nuts in the factory"? Who will say? This is practical. So they do not… Just like we see here that, that they do not grow food grains. They are growing jute because they will get some money, more money. But the rascal does not know that "I will get more money, and it will be taken away next by the food grain seller." So similarly, we are interested in industry, in plan-making, this, that, so many things. But Kṛṣṇa does not say that "You open slaughterhouse and industries and brothels and cinema." No. Kṛṣṇa does not say. Kṛṣṇa says, "Grow more food, rascal! You'll eat and become strong." And nobody is obeying Kṛṣṇa. Is it not? Practically try to understand Bhagavad-gītā and Śrīmad-Bhāgavata. Not by sentiment. And preach this philosophy all over the world.

What Kṛṣṇa says, that is practical. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. "How we shall get anna? There is no rain." You see nowadays, there is no rain. Why? Because you are, we are all rascals. We do not know how to get rain. Kṛṣṇa says, parjanyād anna-sambhavaḥ: "There will be food grains when there is sufficient rain." And how rain there will be? Yajñād bhavati parjanyaḥ: [Bg. 3.14] "And if you perform yajña, then there will be sufficient rain." So nowadays you, people may say, "How to perform yajña? It requires so much money, so much ghee, so much food grains to offer as oblations." But Kṛṣṇa has made it very easy. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Yajñaiḥ saṅkīrtana-prāyaiḥ. I know, the śāstras know that in the Kali-yuga it will be very difficult to perform the ritualistic yajña ceremony because people will be poor, poverty-stricken. Where they will get ghee, and where they will get grains? No. This is yajña: kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. This is yajña.

So people are so rascal, they will not even chant Hare Kṛṣṇa mantra. Kṛṣṇa, svayaṁ bhagavān… Caitanya Mahāprabhu, He introduced. Saṅkīrtanaika-pitarau. Gaura and Nityānanda is the father of the saṅkīrtana movement. Therefore Vṛndāvana dāsa Ṭhākura has offered his prayer, saṅkīrtanaika-pitarau ajanu-lambita-bhujau kanakavadhatau, saṅkīrtanaika-pitarau kamalayatakṣau vande mahā-puruṣa te caraṇāravindam(?). So Kṛṣṇa is teaching. Kṛṣṇa is so kind. He's personally teaching. That is perform yajña. He's personally chanting, dancing, Caitanya Mahāprabhu. The picture is in our front. Personally He's teaching us, "Perform this yajña, you rascal, and you'll get everything. You'll get everything." Now, where is the proof? The proof is Kṛṣṇa consciousness movement. We are simply chanting Hare Kṛṣṇa mahā-mantra and spending crores of rupees. Simply. What we are doing? We are not doing any business. We have not many professional men. But why we are getting…? We are spending eight lakhs of rupees per month. And we have got food, we have got milk. We are, rather, feeding others also, bringing food. So why don't you see practically how these Kṛṣṇa conscious people… They… They know that we are fabulously rich. This question was raised in Parliament also. So how we became fabulously rich? We do not do anything. I have not taught you anything magic. I simply request you, "Chant Hare Kṛṣṇa mantra sixteen times please!" But you… We are not even following that. This is the only remedy. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32].

So Kṛṣṇa is the Supreme Personality of Godhead, Īśvara. He's teaching us this yajña. He's giving us the hint. Yajñād bhavati parjanyaḥ [Bg. 3.14]. If you do not accept this movement, then you'll go on suffering, suffering, suffering, suffering. If you don't accept this principle, then your future is simply suffering.

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

This is the symptoms of Kali-yuga. Manda-bhāgyāḥ, all unfortunate. All unfortunate. Everyone must suffer. This is the position. But if you chant Hare Kṛṣṇa mahā-mantra, perform the yajña… Because this is the instruction by the Supreme Person. Puruṣaṁ tvā ādyam. Ādyaṁ puruṣam, the original person. The origin of everything. Janmādy asya yataḥ [SB 1.1.1]. The Supreme Person from whom everything has come down. That is the order. So Caitanya Mahāprabhu taught us that harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21],… We are certainly in difficult position, but the only remedy is that we must chant the holy name of the

Lord repeatedly. And that will solve all the problems. You preach this cult all over the world.

So Kṛṣṇa is the original person. He has admitted, and śāstra admits, and here is another authority, Kuntī. Kuntī, the mother of the Pāṇḍavas. Kuntī's not ordinary woman. Kṛṣṇa has gone to offer His respect, to take the dust of her feet. Because materially she happens to be aunt of Kṛṣṇa, elderly lady, superior. So Kṛṣṇa has gone to pay His respect before departing. That is the system, Vedic system, to offer respect to the superior first of all. Before going… "No…" Kṛṣṇa is going. "(S)he knows that 'I am Personality of Godhead.' " No. Kṛṣṇa was touching the feet of Mahārāja Yudhiṣṭhira because he was elder brother. When Kṛṣṇa used to come at the Pāṇḍavas' house, every Pāṇḍavas knew that Kṛṣṇa is the Supreme Personality of Godhead. It was not unknown to them. But Kṛṣṇa was coming down and touching the feet of Mahārāja Yudhiṣṭhira. And Mahārāja Yudhiṣṭhira was not returning. He was embracing Him because He was younger brother. So this is the etiquette.

So the idea is that Kṛṣṇa is the original person. That is admitted by Arjuna also.

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]

They know, knew it. Not only Kuntī knows. But Kṛṣṇa was, when present, how many people knew Him? Only the Pāṇḍavas knew Him perfectly. The Pāṇḍava family. And some of the other, Kuru family. Bhīṣma knew Him. Even Dhṛtarāṣṭra also knew Him. And many other saintly persons, Vyāsadeva, Devala, Nārada Muni. Nārada Muni, of course, does not belong to this planet. So to know Kṛṣṇa is not very easy job. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Still, if Kṛṣṇa is pleased, then He can make Himself known to a devotee. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. Anyone who is in receipt of little favor of Kṛṣṇa, he can understand Kṛṣṇa.

So Kṛṣṇa is the original person. Another significance of this verse: Kṛṣṇa is not woman. Just like there are some so-called speculators, that "Kṛṣṇa is also… Kṛṣṇa, the Absolute Truth, or the Supreme Person, can, is also woman." But He's not woman. He can assume the role of woman if He likes, but does not mean He's woman, woman. He's man. Man means the enjoyer. Man, or puruṣa. Not man. Puruṣa. So They are puruṣāvatāra. The three Viṣṇus, They are called puruṣāvatāra. Kāraṇārṇavaśāyī Viṣṇu and the Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, They are called puruṣāvatāra. So Kṛṣṇa is puruṣa. Kṛṣṇa is the enjoyer. And ādyam, the original enjoyer. Ādyam, puruṣam. But what kind of puruṣa? Like you and me? Just like we are also assuming puruṣa, "I am male." Not like you. Prakṛteḥ param. These puruṣa… I am puruṣa, another man is, another living entity is woman. These are dresses given by this material nature.

Actually, we are not puruṣa. We are all prakṛtis. It is stated in the Bhagavad-gītā,

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

We are all prakṛtis. Don't try to become enjoyer. Prakṛti means enjoyed. Prakṛti is predominated, and puruṣa is the predominator. So because we are, actually our constitutional position is to become predominated and we are trying artificially to become predominator, that is the trouble. Every one of us, we are trying to become predominator. Actually, we should be predominated. So when we agree to become predominated and agree to surrender to Kṛṣṇa, "Yes, Kṛṣṇa, I was so long under misconception that I am predominator. You are predominator. I am predominated. So I surrender unto You." Mānasa deha geha jo kichu mora, arpiluṅ tuwā pade nanda-kiśora. This is Bhaktivinoda Ṭhākura's statement. If we become like that, then we'll be happy, to be predominated.

And don't try to become imitator. But the imitation is so strong that even persons who are very much elevated in knowledge, they are also falsely presenting that "I am God." The māyā's influence is so strong that at the last stage… Therefore they fall down. These people, these Māyāvādīs who are trying to become God… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. To merge into the existence of the Supreme. You can merge, but you cannot be equal. That is not possible. Asamordhva. But the Māyāvādīs, they are thinking, "We are as good as Kṛṣṇa." Therefore they do not go to the temple of Kṛṣṇa. Because they think self, Nārāyaṇa, Kṛṣṇa. But that is a mistake. Therefore śāstra says that ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking that they have become liberated, become Nārāyaṇa, Nārāyaṇa, God, but that is aviśuddha-buddhayaḥ. Because… They are thinking like that because their intelligence is not yet cleansed. Aviśuddha-buddhayaḥ. Therefore āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Āruhya kṛcchreṇa, by performing severe austerities, penances, they come to the stage of merging in the Brahman effulgence, but that (does) not solve the problem. In the Brahman effulgence they fall down again.

So Kṛṣṇa is the only puruṣa. Prakṛteḥ param. So prakṛteḥ param. Therefore Kṛṣṇa is not a puruṣa like us. We are within the prakṛti. We are within the prakṛti. He is beyond the prakṛti. Therefore His body is not material. He's not within the prakṛti. But the rascals, they cannot understand this. They think that "Kṛṣṇa is like us." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. So because they are mūḍhas, they think that "Kṛṣṇa is like us, Kṛṣṇa has a body like us," but that is actually not the fact. Here Kuntī says, authority says, prakṛteḥ param. Prakṛteḥ param, alakṣyam. The prakṛteḥ param. Suppose something beyond our vision. Just like we are sitting down this house. We cannot see what is going on upstairs. Alakṣyam. So if Kṛṣṇa is a person beyond this material creation, how we can see Him? Alakṣyam. Alakṣyaṁ sarva-bhūtānām [SB 1.8.18]. Still, He is in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61].

So alakṣyam, invisible, those who are yogis, they are trying to see. They are trying to… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Dhyānāvasthita. They are trying to see. So there are different processes of seeing, but actually you can see by one process. That is bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So those who have taken the path of devotional service, they'll be able to understand that Kṛṣṇa is everywhere. Sarvaṁ khalv idaṁ brahma. Ahaṁ brahmaṇo hi pratiṣṭhā. Kṛṣṇa is the origin of this Brahman effulgence. You have heard so many times. Kṛṣṇa is Paramātmā, and Kṛṣṇa is the Supreme Personality of Godhead. In this way try to understand Kṛṣṇa, and then you are liberated.

Thank you very much. (end)

Śrīmad-Bhāgavatam 1.8.18

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Chicago, July 4, 1974

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Prabhupāda: Oṁ namo bhagavate vāsudevāya.

Devotees: Oṁ namo bhagavate vāsudevāya.

Prabhupāda: Oṁ namo bhagavate vāsudevāya.

Devotees: Oṁ namo bhagavate vāsudevāya.

Prabhupāda: Oṁ namo bhagavate vāsudevāya.

Devotees: Oṁ namo bhagavate vāsudevāya.

Prabhupāda: (leads Sanskrit word-for-word with devotees responding) This is a prayer offered by Kuntī to Kṛṣṇa. After finishing the battle of Kurukṣetra, when Kṛṣṇa was leaving for His own kingdom, Dvārakā, at that time He went to take blessings from Kuntī. Kuntī happened to be Kṛṣṇa's aunt, father's sister. So He went to take leave from aunt. At that time Kuntī offered this prayer. Kuntī, although she knew that Kṛṣṇa is her nephew, brother's son, but still she knew that Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇa comes here as ordinary human being, but the purpose is to reestablish the principles of religion as it is stated in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām,

yadā yadā hi dharmasya
glānir bhavati bhārata
(abhyutthānam adharmasya)
tadātmānaṁ sṛjāmy aham

The, any, anything, īśāvāsyam idaṁ sarvam, anything, whatever you will see, that is God's property, Kṛṣṇa's property. So as the owner sometimes goes to visit his property or to see things, that management is going on nicely, so everything belongs to God, Kṛṣṇa says in the Bhagavad-gītā, sarva-loka-maheśvaram. (makes comment aside)

Devotee: Take the children out.

Prabhupāda:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

This is the mistake of the modern world. Not only modern, this is the mistake of the material world. They do not know that everything belongs to God. That's a fact. We fight, "This is my land, this is your land," but fighting, we die, and the land is there. The land does not go with the fighters. They fight amongst themselves, "This is my land," "This is my land," but the land remains, and the persons fighting, they go away. This is the position. But still we do not understand that the land does not belong to either you or to me. It belongs to Kṛṣṇa. So anyway, just to establish, to remind us, Kṛṣṇa comes, so that "Any land does not belong to you." Bhoktāram, "I am the enjoyer," sarva-loka-maheśvaram, "I am the proprietor of all the planets." That's a fact.

So Kuntī knew it, that "We are…, we fought the battle of Kurukṣetra, but actually Kṛṣṇa is the supreme proprietor." Therefore he is…, she is offering her prayer, namasye puruṣaṁ tvā, "You are puruṣam." Puruṣam means the enjoyer. Kṛṣṇa is not addressed as a, a female. Just like there are, not in your country, in India there are many devotees of Durgā, that they take Durgā as the supreme. Durgā is supreme, the supreme power and energy within this material world. The supreme energy, that is external energy, that is called Durgā. Durgā means "very difficult to overcome." The, everyone is trying to overcome the difficulties of this material world, but it is very, very difficult. Therefore in the Bhagavad-gītā it is said, daivī hy eṣā guṇa-mayī mama māyā duratyayā: "You cannot surpass the stringent laws of material nature." You cannot. This is our struggle for existence. Material nature is offering some difficulty, and we are trying to overcome them. This is called struggle for existence, and this is going on lfe after life. Any life, either human form of life or animal form of life, the struggle is there. There must be always anxiety, sadā samudvigna-dhiyām asad-grahāt, because we have accepted this material body, or this material world.

To accept this material world means to accept different types of material body, and so long you have got this material body, either you have got the body of a human being or an animal or of demigod, that always there must be fearfulness, anxiety, because we have accepted something foreign. This material world is foreign to the living entities. The living entity is spiritual, so his actual residency is in the spiritual world. But somehow or other he has come in contact with this material world; therefore he is suffering threefold miseries-adhyatmic, adhibautic, adhidaivic. He must suffer. Therefore this Kṛṣṇa consciousness movement is to get the living entity relieved from this material miserable condition of life, and take him back to home, back to Godhead. That is also Kṛṣṇa's mission. Kṛṣṇa also came to impress that "This is not your place." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. "You are creating so many plans to live here very peacefully, but that is not possible. Therefore you give up all this onsense plan, just come to Me, surrender to Me, and I shall give you protection." Because He is the father, father wants that the nonsense sons, they want to live independently, but he has no such means, therefore father comes to invite, "Come back." Sarva-dharmān…, vīta-rāga-bhaya-krodhaḥ. These things are explained in the Bhagavad-gītā.

So Kuntī knew it; therefore, although Kṛṣṇa was present before her as a nephew… Aunt is respectable, that Kṛṣṇa came to offer His respect, obeisances, before going home. But Kuntī is offering respect to Kṛṣṇa. Therefore she is saying namasye, "I offer my obediences unto You, Kṛṣṇa." Why? Puruṣaṁ tvā, "You are the Supreme Person; therefore I must offer my respect unto You." Namasye puruṣaṁ tvā, ādyam. Ādyam means original, original person. That is stated in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādiḥ. Anādiḥ means who has no beginning. But He is the beginning of everything. That is Kṛṣṇa. We have got experience that anything in our experience, it has got a beginning. Beginning. But Kṛṣṇa is without beginning, and all others, they have got beginning. From Kṛṣṇa, within this material world, from Kṛṣṇa, Brahmā. From Brahmā, Nārada or many other demigods. Then from demigods, we human being. In this way we have increased. Brahmā is the first created being within this universe, and h is created by Kṛṣṇa. So they are taking account of this material, this universe, so Brahmā is therefore called grandfather, or a father of the father. But Kṛṣṇa is the great-grandfather, the father of Brahmā's. Therefore it is said ādyam, the original person. Namasye puruṣaṁ tvā, ādyam. What kind of ādyam? Īśvaram. Īśvaram means controller. Ādyam īśvaram, the original controller.

Now, we have got experience about controlling. Suppose I am controlling this institution, Kṛṣṇa consciousness movement. But that does not mean I am the original controller. Similarly, there are many, many big men, business magnates, controlling his factories, office, but he is not original controller. He is controlled by the government, and the government is controlled by somebody, the people. In this way you will see in this world there is one controller. Everyone is controller. If you…, one has nothing to control, he keeps a dog to control. That is very good experience in your country. He has no children to control, no wife to control-keep a dog. So the controlling propensity is there, everywhere, but he is not Supreme Controller. So if you study, that here is a controller, controlling a dog, but he is controlled by his master, he is controlled by somebody, somebody, somebody, in this way you will find that Brahmā is the original controller of this universe, but he is also controlled by Kṛṣṇa. Therefore H is the original controller, and the original controller means God, who is not controlled by anyone. Within our experience we see that one is controller, but he is controlled by somebody else. But in this way, when you, if you can, you approach a person who is controller, but never controlled by others, that is God. Therefore here it is said, namasye puruṣaṁ tvā, ādyam īśvaram.

Then ādyam īśvaram, how it is? Now prakṛteḥ param, beyond this material nature. You will find in the Bhagavad-gītā this verse, paraḥ tasmāt bhāvaḥ anyaḥ: "There is another nature." Just like you have seen within your vision the big, I mean to say, horizon, and there within this there are millions and millions of stars, sun, suns and planets we cannot account for, although you are seeing daily. But we have no such knowledge; we cannot account for them. We are so minute. Still we are thinking, "Where is God? I am God." So, Kṛṣṇa is not that kind of God, imaginative. He is real God. Therefore He is prakṛteḥ param. Prakṛteḥ means this cosmic manifestation, beyond that. He is creator of this. God is creator of this cosmic manifestation. Therefore it is said prakṛteḥ. Prakṛteḥ means this material nature. Param, superior, beyond. Prakṛteḥ param alakṣyam: but not visible. God is not visible to everyone. He is visible-"Here is God"-but those who have not developed the eyes to see God, they think "Here is a doll, and tese foolish people are worshiping a doll." No. He is God, Kṛṣṇa. He is Kṛṣṇa. This is called arcā-vigraha. Kṛṣṇa agrees to accept your service. If you want to serve the universal form of God, that is not possible. Where you will get so big dress to cover Kṛṣṇa, if He appears in His universal form.? (laughter) But He is so kind that He has come in a form. Because He is almighty, all powerful, so whatever you can provide, you can dress Kṛṣṇa, you can feed Kṛṣṇa, you can decorate Kṛṣṇa. It is His mercy, to become handy for your service. This is called arcā-vigraha.

So the devotional service is so nice that-this example I have given many times-just like in front of your house there is small letterbox, a red letterbox, but if you put your letters within that box it will go ten thousand miles away. Therefore it is post office. It is not a box. It is post office. The post office has kindly come before your door for your convenience, so that you can put your letters there and it will go to the destination. Similarly, this arcā-vigraha, He is just like that. Although Kṛṣṇa is universal, still He has agreed to take your service. That will be accepted. Kṛṣṇa says in the Bhagavad-gītā,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ (bhakty-upahṛtam)
aśnāmi…

Kṛṣṇa says, "My devotee, with affection," yo me bhaktyā prayacchati. Kṛṣṇa is not hungry. Kṛṣṇa has not come to you for accepting your offering because He is hungry. No. He is not hungry. He is self-complete, and in the spiritual world He is served, lakṣmī-sahasra-śata-sambhrama-sevyamānam, He is served by hundreds and thousands of goddess of fortune. But Kṛṣṇa is so kind, because if you are seriously lover of Kṛṣṇa, He is here to accept your patraṁ puṣpam. Even you are the poorest of the poor, He will accept whatever you can collect-a little leaf, a little water, a little flower. Any part of the world, anybody can secure and offer to Kṛṣṇa. "Kṛṣṇa, I have nothing to offer You, I am very poor. Please accept this." Kṛṣṇa will accept. Kṛṣṇa says, tad aham aśnāmi, "I eat." So main thing is bhakti, affection, love.

So here it is said alakṣyam. Kṛṣṇa is not visible, God is not visible, but He is so kind that He has come before you, visible to your material eyes. Kṛṣṇa is not visible within this material world, material eyes. Just like Kṛṣṇa's part and parcel. We are Kṛṣṇa's part and parcel, all living entities, but we do not see each other. You cannot see me, I do not see you. "No, I see you." What you see? You see my body. Then, when the soul is gone from the body, why you are crying "My father is gone"? Why father is gone? Father is lying here. Then what you have seen? You have seen the dead body of your father, not your father. So if you cannot see the particle of Kṛṣṇa, the soul, how you can see Kṛṣṇa? Therefore śāstra says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. This blunt material eyes, he cannot see Kṛṣṇa, or cannot hear Kṛṣṇa's name, nāmādi. Nāma means name. Nāma means name, form, quality, pastime. These things cannot be understood by your material blunt eyes or senses. But if they are purified, sevonukhe hi jihvādau, if they are purified by the process of devotional service, you can see Kṛṣṇa at all times and everywhere. But for ordinary person, alakṣyam: not visible. Kṛṣṇa is everywhere, God is everywhere, aṇḍāntara-stha-paramāṇu-cayāntara-stham. So alakṣyam sarva-bhūtānām. Although Kṛṣṇa is outside and inside, both, still we cannot see Kṛṣṇa unless we have got the eyes to see Kṛṣṇa.

So this Kṛṣṇa consciousness movement is to open the eyes how to see Kṛṣṇa, and if you can see Kṛṣṇa, antah bahih, then your life is successful. Therefore śāstra says that, antar bahir.

antar bahir yadi haris tapasā tataḥ kiṁ
nāntar bahir yadi haris tapasā tataḥ kim

Everyone is trying to become perfect, but the perfection means when one can see Kṛṣṇa within and without. That is perfection. Ārādhito yadi haris tapasā tataḥ kiṁ. If you have been able to worship Kṛṣṇa, then there is no need of any more austerities, penances, (indistinct) to self-realize or to know God. There are so many processes, austerities, penances. Sometimes we go to the forest, go to the forest to see where is God, where… There, there are different processes, but the śāstra says that actually if you are worshiping Kṛṣṇa, ārādhito yadi haris tapasā tataḥ kiṁ, that there is no more need of your undergoing severe penances and austerities. And narādhito, narādhito yadi haris tapasā tataḥ kim, and ultimately after going severe…, undergoing severe austerities and penances, if, if you do not know what is Kṛṣṇa, then what is the use? It is useless. Narādhito yadi haris tapasā tataḥ kim, antar bahir yadi haris tapasā tataḥ kiṁ. Similarly, if you can see twenty-four hours Kṛṣṇa, within and without, then the that is the end of all tapasya.

So here Kṛṣṇa say again…, Kuntī says that "Although Kṛṣṇa is within and without, because we haven't got the eyes to see Him," alakṣyam, "not visible." Just like here Kṛṣṇa was present in the battle of Kurukṣetra, only the five Pāṇḍavas, just like, and their mother Kuntī, they could understand that Kṛṣṇa is the Supreme Personality of Godhead. And few others. So even though Kṛṣṇa was present, somebody took Him as ordinary human being. Avajā…, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. Because He was very kind to the human society, He came personally. Still, because they had no eyes to see Him, they could not see. Therefore Kuntī says, alakṣyam, "You are not visible, although You are antaḥ bahiḥ, sarva-bhutanam." Not that antaḥ bahiḥ of the devotee-everyone. Everyone's heart Kṛṣṇa is situated, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe. Pointing out, hṛd-deśe, here in the heart, Kṛṣṇa is there. Now, therefore, meditation, yoga principle, is how to find out Kṛṣṇa within the heart. That is called meditation.

So Kṛṣṇa's position is always transcendental. If we accept this transcendental process, Kṛṣṇa consciousness, regulative principles, and try to become free from sinful life. Because you cannot see Kṛṣṇa or understand Kṛṣṇa while you are practicing all sinful activities. Then it is not possible. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Those who are duṣkṛtinaḥ… Kṛti means merited, meritorious; but duṣkṛti, but merit is applied for sinful activities. So, we therefore request our… We shall not request; this is our, I mean to say, rules and regulation, that one must be free from the sinful activities. The sinful activities, the four pillars of sinful life, are illicit sex life, meat-eating, intoxication and gambling. So our students are advised…, not advised, they must follow; otherwise they will fall down. Because a sinful man cannot understand God. One side we should practice the regulative principles and the devotional process, another side we should avoid sinful activities. Then Kṛṣṇa is present, nd you can talk with Kṛṣṇa, we can be with Kṛṣṇa. Kṛṣṇa is so kind. Just like Kuntī is talking with Kṛṣṇa as her nephew, similarly you can talk with Kṛṣṇa as your son, as your husband, as your lover, as your friend, as your master, as you like.

So I am very glad this, to, to see the Chicago temple. You are doing very nice, and the hall is also very nice. So go on with your service attitude and realize Kṛṣṇa. Then your life will be successful.

Thank you very much.

Devotees: Jaya! Hari bol! (end)

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Last portion of Questions & Answers

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Chicago, July 4, 1974

Prabhupāda: …as well as the difference between cats and dogs and human being. And everything is there. Those who are following, they are happy, practically you can see. And those who are not following, they are unhappy. Yes.

Devotee (1): Śrīla Prabhupāda, what do you consider is Gaurasundara's position presently?

Prabhupāda: That you can, everyone can understand. (slight laugh) There is no explanation required.

Devotee (2): Prabhupāda, you've…, we've been reading your Caitanya-caritāmṛta comments, and in the Seventh Chapter and Eighth Chapter, that you've been emphasizing very much this mantra,

śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda

You've asked your disciples to chant Hare Kṛṣṇa mantra at least sixteen times round on the beads. Can this mantra also be chanted afterwards, in addition, also on the beads?

Prabhupāda: No, no. I have advised that, that śrī-kṛṣṇa-caitanya, this Pañca-tattva, must be chanted, but that is kīrtana, and this is japa. Sixteen rounds, it is called japa. So, kīrtana, when there is chanting, if you chant the Hare…, śrī-kṛṣṇa-caitanya prabhu, then it becomes very clear. There will be no offense. So therefore our process is, first of all chant Hare Kṛṣṇa, er, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvās…, you get some strength, then chanting, very…, it will be easy.

Devotee (3): Śrīla Prabhupāda, if after finishing one's sixteen rounds of the mahā-mantra…

Prabhupāda: Hm?

Devotee (3): … Hare Kṛṣṇa, is it all right to…

Prabhupāda: It is not finished. If you have got time, if, if you haven't got to do anything else, you can continue, (laughter) sixteen hundred. It is not mechanical: "Now I have finished sixteen rounds, that's all." Why sixteen rounds? You chant sixteen hundred rounds. That is minimum, because you cannot concentrate your mind in chanting, you have no attachment for chanting, that is a, a regulative principle. You must. You must finish this. Otherwise, those who are actually attached to the Hare Kṛṣṇa mahā-mantra, that, that Haridāsa Ṭhākura, they are chanting whole day and night. But you cannot imitate that. Your mind is not fixed up. Therefore it is minimum sixteen rounds. Not that "Because minimum sixteen, I cannot chant more." Why not more? You can chant more, more.

Devotee (3): Śrīla Prabhupāda, after, if, if we chant more than sixteen rounds, can we chant bhaja śrī-kṛṣṇa-caitanya in our japa? Is it all right…

Prabhupāda: No, no, śrī-kṛṣṇa-caitanya is for, in the beginning it is done. Now you go on chanting as much as you can. And if you chant śrī-kṛṣṇa-caitanya that is also very good. There is no prohibition.

Devotee (4): How do we become free of envy?

Prabhupāda: Hm?

Devotee (5): How to become free of envy. How do we become free of envy?

Prabhupāda: Envy?

Devotee (5): Mm.

Prabhupāda: You don't become envious to your spiritual master. Then you will become free from envy. As soon as you become envious to your spiritual master, then you will…, then begins envious. Chant Hare Kṛṣṇa.

Devotees: Jaya! (end)

710409SB.BOM

Śrīmad-Bhāgavatam 1.8.18-19

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Bombay, April 9, 1971

Prabhupāda:

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave-namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

(break-Hindi) …nirviśeṣa avyakta, impersonal feature. [break] Impersonal. The manifestation of this material world is the impersonal feature of the Supreme Personality of Godhead. And His personal feature is situated in everyone's heart as Paramātmā. Therefore it is said here, alakṣyaṁ sarva-bhūtānām antar bahir avasthitam [SB 1.8.18]. Although Kṛṣṇa, or God, is outside and inside, still, He is not visible. Still, he is not visible. Alakṣyaṁ sarva-bhūtānām. He is inside and outside, but still, He is not visible.

So not visible to whom? Not visible to the ordinary persons who are not in Kṛṣṇa consciousness. For them He is not visible. Although He is inside and outside, still, He is not visible. Alakṣyaṁ sarva-bhūtānām [SB 1.8.18]. Sarva-bhūtānām means all these ordinary living entities, they cannot see Kṛṣṇa, or God, either within or outside. Why? Kṛṣṇa says also in the Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "I am not visible to everyone because there is a curtain which is covering the eyes of the ordinary persons, yoga-māyā." Just like the cloud covering the eyes to see. One cannot see the sun in complete or in full vision when there is cloud. Similarly, māyā, yoga-māyā, has created a cloud on account of which we cannot see God. But the same eyes can be also, I mean to say, purified. The same eyes. Just like you have got cataract, you cannot see, you become blind. But if the cataract is operated, then your vision is again revived. So you can see. Ordinarily, you cannot see God, either inside or outside. Alakṣyaṁ sarva-bhūtānām antar bahiḥ [SB 1.8.18]. Although we say that God is there within, God is outside, but why you cannot see? Because we are not devotees. But as soon as you become a devotee, you become a lover of God or Kṛṣṇa, then you can see.

Kṛṣṇa is present everywhere. He says, antar bahir avasthitam. The Brahma-saṁhitā says,

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Premāñjana-cchurita. By prema… Prema means love. The ointment of love, when it is smeared over the eyes, then those who are devotees, santaḥ, saintly persons, they can see always Kṛṣṇa within his heart. Premāñjana-cchurita-bhakti. Antaḥ. And bahiḥ, so far experience, that he sees everything. One who is lover of God, he can see Kṛṣṇa in everything. Whatever he sees, he sees Kṛṣṇa there, because he knows that "This thing is produced out of Kṛṣṇa's energy." Take for example a flower. A devotee sees a flower produced by Kṛṣṇa's energy. He sees the beauty of flower, appreciating Kṛṣṇa's artistic sense. When he hears the sweet voice of a bird, he immediately understands that ”Kṛṣṇa is speaking so nicely through this bird.” This is called Kṛṣṇa consciousness. Everywhere he sees. Antar bahiḥ.

So if one comes to this platform to understand Kṛṣṇa or to see Kṛṣṇa within and without… [break] …by Kṛṣṇa consciousness. One who will see Kṛṣṇa within and without always, twenty-four hours. Nothing, he will see nothing. The others, they will simply say, ”Where is God? God is dead. Can you show me God?” Such persons will never be able to understand what is God because they want to see God by challenging. That is not possible. God is not visible by challenging. Simply by love and surrender. Then God can be seen. Alakṣyaṁ sarva-bhūtānām antar bahir avasthitam [SB 1.8.18].

Therefore śāstra says that alakṣya… Ārādhito yadi haris tapasā tataḥ kim: [Nārada-pañcarātra] ”If one has come to the point of worshiping the Supreme Lord, there is no more necessity of undergoing severe austerities and penances.” Because others, karmīs and yogis, for their sense gratification, karmīs, jñānīs, and yogis, they have to undergo severe austerities. But the bhakta, somehow or other, he can, if he simply learns how to love Kṛṣṇa, then he hasn’t got to undergo severe austerities and penance. Immediately he is released. Because that is the perfectional stage. If you live in Kṛṣṇa, always loving… Just like the gopīs. The gopīs, they learned how to love Kṛṣṇa. That’s all. They never underwent any severe austerities like the great saintly persons going to Himalaya and pressing their nose and something like that. No, never did. Their only business was how to love Kṛṣṇa. Automatically. Without any… Of course, that stage is not easily obtained, but the śāstra says if you come to that stage, simply to love Kṛṣṇa, then you are on the highest platform of blissful life. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Santaḥ, those who are devotees, they are twenty-four hours seeing God. That is to be… That is the highest stage of perfection. And by Kṛṣṇa consciousness movement, one can be brought to the platform, how to love Kṛṣṇa twenty-four hours without any cessation.

But others, they cannot see. Why they cannot see? Māyā-javanikācchannam ajñādhokṣajam avyayam. Because their eyes are covered by a curtain created by māyā. Māyā. Māyayāpahṛta-jñānāḥ [Bg. 7.15]. In the Bhagavad-gītā it is said. They are very much proud of their knowledge, advancement of knowledge, scientific knowledge. But Kṛṣṇa says, māyayāpahṛta-jñānāḥ. Their knowledge has been taken away by māyā. Apahṛta means taken away. Here also, the same thing, Kuntī says, māyā-javanikācchannam ajñā. Māyā-javanikācchannam ajñā adhokṣajam avyayam. They cannot see Adhokṣaja. Kṛṣṇa, or the Supreme Personality of Godhead, is also known as Adhokṣaja. Adhokṣaja. Akṣaja. Akṣa means direct perception. Just like we sometimes say, ”Can you show me? Can you show me?” So the answer is, ”Whether you have got eyes to see?” God or Kṛṣṇa cannot be seen by these eyes. So Adhokṣaja. Kṛṣṇa’s another name is Adhokṣaja. Adhaḥ. Adhaḥ means down, made down, or defeated. Your sense perception will be defeated if you want to realize by God by your imperfect sense perception. That is not possible. You will be defeated. Adhaḥ akṣaja. Akṣaja means akṣa. Akṣa means eyes. Just like we say, ”Can you show me?” You cannot see. Because māyā-javanikācchannam, by the māyā there is a curtain. What can you see? Just like we are very much proud of seeing, but we are seeing because there is light. If the light is taken away, you cannot see.

So your seeing power is conditional. Your seeing power is conditional. You cannot see God in that way. Only if you develop love of God, then you will be able to see always, twenty-four hours, Kṛṣṇa. This is the science. Māyā-javanikācchannam ajñā. Because the javanikā, the curtain is there, created by māyā, therefore everyone is ajñā. Ajñā means foolish, without any knowledge.

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā
[SB 1.8.19]

Mūḍha-dṛśā. Mūḍha. Mūḍha means the same ass, those who are seeing like ignorant or ass. What is the example? Just like an actor, theatrical actor playing on the stage. A child, he is seeing somebody acting, but the child has forgotten that his father acting. Because the father has dressed in a different way and he’s a different posture, playing on the stage, although the child is sitting amongst the audience, he cannot understand that ”He’s my father playing.” Because he hasn’t got the understanding. It may be that who is elderly than me, that means one who is advanced his knowledge, he can see. Or the mother can say, ”Oh, don’t you see your father is playing there?” So although the child and the mother is there, one cannot see, other can see. That means one who has got knowledge, he can see. One who hasn’t got knowledge, he cannot see, although God is everywhere. God is everywhere. Everywhere. Na lakṣyase mūḍha-dṛśā naṭo nāṭyadharo yathā [SB 1.8.19]. Naṭo. Naṭo means the theatrical actor. When he is dressed just like an actor, the foolish man cannot see him. Naṭo nāṭyadharo yathā.

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ
[SB 1.8.20]

Others, those who are paramahaṁsa… How… Kṛṣṇa does not become visible, because He is visible only to the paramahaṁsa. Paramahaṁsa means the supreme position of a human being. That is called paramahaṁsa. There are… You know, according to Vedic system, there are brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, sannyāsa. The eight stages. The sannyāsī is to be supposed the first-class stage. So amongst the sannyāsa stage also, there are four stages: kuṭīcaka, bahūdaka, parivrājakācārya, and paramahaṁsa. Not that all sannyāsīs on the equal status. The first status is kuṭīcaka. Sannyāsa means one has to give up the relationship with family. So in the beginning of stage, because he is newly entered in the sannyāsa life, it is not possible for him to give up immediately his village or… Of course, when there was systematic sannyāsa system, then that anyone had to take sannyāsa at a certain stage. Nowadays there is… Sannyāsa, accepting sannyāsa life, is also forbidden because nobody can actually follow strictly the rules and regulations. And neither anybody has got any inclination to accept sannyāsa. Therefore in this age sannyāsa is sometimes forbidden. Kalau pañca vivarjayet [Cc. Ādi 17.164]. But if you ask that ”Why you have taken sannyāsa?” or ”You have got some sannyāsīs,” this sannyāsa is not karma-sannyāsa. This sannyāsa is devotion, Vaiṣṇava sannyāsa. Vaiṣṇava sannyāsī means anyone who gives up everything and devotes simply his time for pushing on Kṛṣṇa consciousness movement, he is also sannyāsa.

It is recommended in the Bhagavad-gītā: sa sannyāsī ca yogī ca. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ [Bg. 6.1]. One who is working, anāśritaḥ karma-phalam, without any desire to enjoy the fruits of his activity. These sannyāsīs, they are working for Kṛṣṇa. They have no desire to make any profit out of it. Other sannyāsīs, they are making any profit. They want mukti, mokṣa. But these sannyāsīs, they do not want even mokṣa. Just like Caitanya Mahāprabhu, the ideal sannyāsī. He says, mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. He never claimed that "I may not have any more birth." Mokṣa means one who hasn't got to take birth of this material body. That is called mokṣa. So a Vaiṣṇava sannyāsī, they do not want even mokṣa. Therefore they have no demand. So that sannyāsī is different from the ordinary sannyāsī. Ordinary sannyāsī, he has demand. He wants mukti. But Vaiṣṇava sannyāsī, either he is in sannyāsī dress or in not sannyāsī dress, simply because his aim and object is to satisfy Kṛṣṇa; therefore he is sannyāsa. Anāśritaḥ karma. He has no shelter of the work that he is doing for Kṛṣṇa. Not that "I shall work in this way, and there will be good result, and I will enjoy it." Other sannyāsīs, they are thinking like that: "I will go austerities and penances severely. I shall go to Himalayas and execute very rigidly all the principles of sannyāsa. But as a result of this, I will get liberated, mukti." Therefore he has got demand.

So that sannyāsī and this sannyāsī is different. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti, sa sannyāsī. So this sannyāsī can be accepted even in gṛhastha life, even in householder life. Because in one sense, all these boys and girls who are working for Kṛṣṇa, they have no other desire. They are all sannyāsīs because they have no desire to achieve any result out of their work. The only thing they want: the kṛṣṇa-bhakti, how Kṛṣṇa will be satisfied. They are engaged in preaching work because they want to satisfy Kṛṣṇa. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. They are teaching all over the world the same principles, the same philosophy, that "Please surrender unto Kṛṣṇa and you will be happy." That is their message. They have no other message. Therefore anāśritaḥ karma-phalaṁ kāryam karoti. They are all sannyāsīs.

So out of... Of course, because Lord Caitanya accepted this sannyāsa, so we are maintaining that system, but actual point of sannyāsa is not mukti, but satisfy Kṛṣṇa. That is sannyāsa, how Kṛṣṇa will be satisfied, how Kṛṣṇa's representative will be satisfied. Because we have to work under Kṛṣṇa's representative. Anything we work, if we want to be expert, then we have to work under some expert. Therefore we accept guru. We do not serve Kṛṣṇa directly. We accept guru. Yasya prasādād bhagavat-prasādaḥ ***. The principle is guru is the representative of Kṛṣṇa, and if we work under guru and if we can satisfy, then Kṛṣṇa is satisfied. That is very easy to understand. Suppose in office you are working under some officer. You have no acquaintance with the proprietor, but your pay, your promotion will be considered by the proprietor on the recommendation of this officer. When the officer will say, "Yes, this man has worked very nicely," then your increment of pay and your promotion immediately will be accepted by the proprietor. Therefore śāstra says, yasya prasādād bhagavat-prasādaḥ ***. If you can satisfy your spiritual master, then you must know that you have satisfied Kṛṣṇa. Because he is representative of Kṛṣṇa, you are working under him, so if he says, "It is all right," Kṛṣṇa says, "It is all right," although you have never seen Kṛṣṇa. And yasyāprasādān na gatiḥ kuto 'pi. And if the spiritual master says, "Oh, you are doing nothing" then your, all spoiled, all labor is spoiled. Na gatiḥ kuto 'pi. You have no other shelter.

So this paramahaṁsa stage is... We have come to explain paramahaṁsānām. Here it is said, tathā paramahaṁsānāṁ munīnām amalātmanām [SB 1.8.20]. Amalātmanām. Amala means without any dirty things. paramahaṁsa means without any... What is that dirty thing? The dirty thing is to have any slight desire for enjoying this material body. That is called dirty thing. Amalam. Everyone is samala. Samala, with dirty things. The karmī, jñānī, yogi, everyone is infected with dirty things. Why? The karmīs, they want that "I shall be elevated in the heavenly planet and I shall enjoy there in the Nandana-kānana, and beautiful wife, beautiful women." That is their ambition, the people are working very hard here. Everyone wants very comfortable life with good bank balance, good house, good wife, good children. That is their ambition. That is karmī. They have no other ambition. Similarly, jñānī. When the jñānī sees that his good wife, good family, good money, and good house is nonsense... "It will not stay, but for some years I can enjoy. Then it will be all vanquished." They are jñānīs. They know how things are happening. Therefore they want mukti. But there is still want, that "Now I have given up all this. I don't want this material happiness. Now I shall merge into the existence of the Supreme Lord. Because Supreme Lord is the supreme enjoyer, so if I become one with Him, then I shall enjoy, supreme." The same enjoyment spirit is there, to merge into the Supreme. In a different way only. The karmīs are directly trying to enjoy sense enjoyment. They are indirectly wanting another kind, another higher status of sense enjoyment.

So similarly, the yogis also, they want to play some jugglery, magic. If they can achieve one of the... There are eight kinds of yoga-siddhis. There are many... You will find they are showing some yoga-siddhi, and people are after that. Foolish people, they are thinking that he is God. If you can create something by jugglery... Suppose I am sitting here. I make like this and immediately I produce something, golden pot. Oh, immediately thousands of people will come: "Oh, here is God. Here is God. Because he has produced a cup, golden cup which is worth, say, two thousand rupees, therefore he has become God." There are many persons, merchants, they are producing two thousand rupees every moment. Then why he is not God? But the foolish people, they have no sense. They are captivated by these juggleries, yoga-siddhi.

So yoga-siddhi, jugglery, yoga-siddhi magic, captivates foolish persons. So they want yoga-siddhi. If some foolish persons gather, then he gets sense enjoyment. That is another type of sense enjoyment. So therefore in the Caitanya-caritāmṛta it is said that bhukti-mukti-siddhi-kāmī sakali aśānta. They are not paramahaṁsas. Paramahaṁsa... Here it is stated that bhakti-yoga-vidhānārtham. Tathā paramahaṁsānāṁ munīnām amalātmanām [SB 1.8.20]. Amalātmanām means when there is no more dirty things. The karmīs, they have got dirty things, sense enjoyment. The jñānīs, they have got also dirty things. One may say that "Mukti is dirty thing?" Yes. According to Vaiṣṇava calculation it is dirty thing, because Prabodhānanda Sarasvatī Ṭhākura, he said, kaivalyaṁ narakāyate. Kaivalyam means to become one with the Supreme, mukti. He said, "It is exactly like hell." Kaivalyaṁ narakāyate tri-daśa-pūrākāśa-puṣpāyate. "And these heavenly planets," the domain or the objective of the karmīs, "that is like flower in the sky." And durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Durdāntendriya-kāla-sarpa-paṭalī. The yogis, their first business is... They get so much yoga-siddhi because first business is indriya-saṁyama. Yoga-siddhi is not obtained easily. One has to practice it. And the first practice is controlling the senses. Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate.

So anyway, our point is that paramahaṁsa means one who has no such dirty things in the heart, bhukti-mukti-siddhi. All, they are dirty things. Bhukti means material enjoyment, mukti means to become, to merge into the existence of the Supreme Lord, and siddhi means yoga-siddhi. So they are all dirty things. So such dirty…, a person with such dirty things, he is not paramahaṁsa. He may be a sannyāsī, but he's not a paramahaṁsa. Paramahaṁsa means who has no dirty things.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So all the bhaktas, those who are pure devotees, he is paramahaṁsa.

So Kṛṣṇa comes to teach this highest science of devotion to make people paramahaṁsas. Not these dirty karmīs, jñānīs, and yogis. Kṛṣṇa's business is… Therefore Kṛṣṇa, first condition, says, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "Just you surrender unto Me and I shall make you a paramahaṁsa." Then you will be able to see always Kṛṣṇa.

Thank you very much. [break]

…pūrṇam, a man is disturbed with all these dirty things, he cannot understand Kṛṣṇa. Paramahaṁsānām. So it is rather difficult to understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

But we are trying to push on Kṛṣṇa consciousness by the direction of Lord Caitanya Mahāprabhu. So it may be possible by the mercy of Caitanya Mahāprabhu to understand Kṛṣṇa consciousness. Otherwise it is a very difficult subject matter. (end)

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Śrīmad-Bhāgavatam 1.8.19

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Chicago, July 5, 1974

Prabhupāda: (chants Sanskrit word-for-word and devotees repeat) So, Kṛṣṇa is covered by a curtain, māyā-javanikā. Javanikā means curtain, and māyā, "deluding." We have explained yesterday that Kṛṣṇa is existing outside and inside. Outside…, inside He is existing, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe, pointing out. Hṛd-deśe means this heart, the Lord within, īśvaraḥ. Not only within the heart, but within the atoms, as it is stated in the Brahma-saṁhitā,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Govinda, because He has entered within this universe, therefore the cosmic manifestation is possible. Otherwise it is not. Just like I am the soul, you are the soul. Because you have entered this body or I am entered this body, therefore the movement of the body is possible. As soon as I or you leave this body, it is dull, no more, no movement. It is very easy to understand. Similarly, how the movement of the cosmic manifestation is going on, the so-called scientist, philosopher, rascals, they do not understand, because Kṛṣṇa has entered. It is very easy to understand. I am part and parcel of Kṛṣṇa, very minute part. Still, because I have entered this body, therefore the body moves, the activities of the body going on. Is it very difficult to understand? So, anyone can understand that this lump of matter, big cosmic manifestation, until a thing like me, soul, is there, how it is going on nicely-how the sun is rising in due time, the moon is rising in due time, the oceans are flowing in due order. Everything i in order. That we have to understand by the symptom. It requires little brain. Just like as soon as in the morning you see no more darkness, it is now…, there is light, immediately you can understand there is sun, sunrise is there. Similarly, as soon as you see the world order is going on very nicely, there must be God. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "Under My direction," Kṛṣṇa said. He personally said, and if you have got intelligence, you should understand also. But if you are dull rascal, then you cannot understand. Therefore, here it is said, "You dull rascal, you do not know that Kṛṣṇa is covered by a curtain given by māyā." That is stated in Bhagavad-gītā also, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25].

So you have to require…, you have to acquire that knowledge how to understand the existence of God, Kṛṣṇa, everywhere-inside and outside. So Kuntī Devī says that "You are within and outside." Kṛṣṇa is within, within your heart, and Kṛṣṇa is outside also. Otherwise how this big cosmic manifestation is going on? Huh? Not only that, He is everywhere, even within the atom, aṇḍāntara-stha-paramāṇu-cayān… Still we can not understand where is Kṛṣṇa. This is our misfortune. Duṣkṛtinaḥ, mūḍhāḥ, they can not understand. Why they cannot understand? That because they are duṣkṛtinaḥ, always engaged in sinful activities. Who can see Kṛṣṇa? Who is not sinful. Yeṣāṁ tv anta-gataṁ pāpam [Bg. 7.28], one who has finished his life of sinful activities, he can understand Kṛṣṇa. Therefore it is our request to everyone: Please do not commit these four kinds of sinful activities-illicit sex, meat-eating, gambling and intoxication. This is the preliminary qualification to understand God. Especially one must not kill animals. The Bible also.Therefore it is said, "Thou shalt not kill. You rascal, if you want to understand what is God, you must stop this killing art. Thou shalt not kill." But these rascals will not understand. This is the mis…, misfortune. And therefore God is always covered to their eyes. Kuntī Devī therefore said, māyā-javanikācchannam. Māyā-javanikācchannam ajñā. Ajñā means rascal, who has no knowledge, dull, dull-headed, mūḍhāḥ, ass. These words are used in the śāstra. Why mūḍhāḥ? The word is used as an, an ass. The ass, amongst the animals, is the most, I mean to say, what is called, foolish, most foolish. The ass works very hard, and bears burden, heavy burden, ton, but he does not know "Why I am carrying so big burden? Why I have taken so much responsibility?" That he does not know. So here you will find so many big, big politicians, leaders, they have accepted big, big burden like an ass, but they do not know why they are doing so. They do not know. Their only solace is a temporary satisfaction that "I have become president," "I have become this master," "I have become this," for few years. But he does not know what is his real business. So therefore the karmīs, they are working hard day and night, but he does not know why he is working so hard day and night.

So actually, they are working so hard simply for sense gratification. Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Śāstra, Ṛṣabhadeva says that this body… This is also material body, but there is distinction between this body and the dog's body or the hog's body. The hog is, with this material body, he is working day and night, "Where is stool? Where is stool?" That is his business. As soon as he gets some stool, he eats and he is satisfied: "Now my labor is satisfied." Similarly, those who are working very hard day and night simply for sense gratification, they are no better than these hogs and dogs. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān. He does not know "Why I have got this first class body, human body, civilized body? What is my business?" Not for eating meat, and gambling, and intoxication. It is for self-realization, to understand what I am, what is God, what is my relationship with God, and what is the aim of my life. It is meant for that. But they donot know, and because they do not know, asses, mūḍhas Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ they will not accept the existence of God, although God is inside and outside. This is the description of the mūḍhāḥ. Here it is said, ajñā. Ajñā means ignorant. And what is Kṛṣṇa? Kṛṣṇa is adhokṣajam. Adhok…, adhokṣaja. Adha, adhakṛta. Adhakṛta means subdued. Akṣaja, our knowledge, direct perception. We are very much proud of our eyes, akṣa. So Kṛṣṇa's another name is Adhokṣaja. Where your eyesight fails to see you, see Kṛṣṇa; therefore he is Adhokṣaja. Akṣaja jñānam. Knowledge received through direct perception of the senses is called akṣaja jñānam, and Kṛṣṇa is adhokṣaja, where knowledge by direct perception cannot reach. And perfection of life is when you become attached to that adhokṣaja. In another place of Śrīmad… (break) Peace will be possible when you develop your loving propensity for the Adhokṣaja, who is beyond your senses. Therefore those who are duṣkṛtinaḥ, mūḍhāḥ-many languages have been used in the Vedas they do not know what is the aim of life, they are simply thinking "I am this body," then this kind of thought is there in the dogs and cats also. He is also thinking "I am this body." So, this modern civilization is big dog civilization, that's all. That is not human civilization. Human civilization means that he must be interested to know Kṛṣṇa and God. That is human civilization.

So, māyā-javanikācchannam ajñādhokṣajam avyayam. Avyayam means imperishable. Avyayam na lakṣyase, they cannot see. Na lakṣyase, observed, cannot be observed by them, na lakṣyase. Mūḍha, again the same word is used, mūḍha. Na māṁ duṣkṛtino mūḍhāḥ, avajānanti māṁ mūḍhā. This word is used. One who does not know what is God, and what is his relationship with God, he is a mūḍha. In so many places, there are so many śāstras you will find this word mūḍha. Here it is said, na lakṣyase mūḍha. Mūḍha-dṛśa, whose sense perception is just like blind man. A blind man is given a elephant, an elephant. Now, "Mr. Blind Man, just understand what is this." So, he is blind, he simply, I mean to say, moves his hand over the leg. "Sir, it is a column. It is a big column." So blind man, he cannot see; he thought that elephant is big column. So anyone who is speculating about God, he is the blind man studying the elephant, like that. Or the frog in the well studying Atlantic Ocean. What he will understand? Suppose a frog is informed "Mr. Frog, Dr. Frog, (laughter) I have seen a big, vast mass of water." "What is that?" "Atlantic Ocean." "How big is it?" "Very, very big." Maybe, he is in the three-feet well. "Four feet?" "No, no, very, very big." "Five feet?" "No, very big." "Six feet?" (laughter) How he will understand the Atlantic Ocean? He can simply imagine, maybe three-feet, four-feet, five-feet well. But beyond all feet, that he cannot understand. Because of mūḍha-dṛśa, the direct perception, and he is a rascal.

So by mental speculation, so-called big, big philosophers, they cannot understand Kṛṣṇa. Kṛṣṇa can be understood by the mercy of Kṛṣṇa. By the mercy of Kṛṣṇa. Kṛṣṇa comes. Kṛṣṇa is visible. Premāñjana-cchurita-bhakti-vilocanena. When you are trained up how to love God, Kṛṣṇa, then Kṛṣṇa will reveal Himself, and you will see Him. Premāñjana-cchurita. Not with these eyes, but another eyes. What is that eyes? Premāñjana, love, the ointment of love, when it is smeared in your eyes, then you can see. Just like there is medicine, eye ointment, or surma, in India it is called surma. Sometimes you apply, your vision becomes very cleansed, and you can see things very nicely. So we have to cleanse our eyes to see Kṛṣṇa, by the ointment of love of Kṛṣṇa. Premāñjana-cchurita-bhakti-vilo…, santaḥ. Then, when you are saintly person, santaḥ sadaiva hṛdayeṣu vilokayanti, He… He is, actually He is already indicated in the śāstra that God is situated within your heart. So then when your eyes are clear, then you can see, hṛayeṣu, always existing. But so long you are mūḍha-dṛśa, you are mental speculator, the curtain is covered, the covering is there, you cannot see Kṛṣṇa. Māyā-javanikācchannam ajñādhokṣajam avyayam na lakṣyase, "You are not visible," mūḍha-dṛśa, "by persons who are rascal and simply believe in direct perception," mūḍha-dṛśa. How it is? In Sanskrit language you will find exact example is given, naṭo nāṭyadharo yathā. Just like you have gone to see a performance, dramatic performance, and some of your relatives, say your brother or father, is playing there, but he is dressed in such a way that you can not recognize he is your father. Although he is in your front, the father or the brother whom you see every day, this man, being, has dressed himself in such a way, he is playing the part of a king or something else, you can not understand. Somebody says, "Did you see your father is playing?" "Where is my father? Where is my father?" This is the position. Because Kṛṣṇa is playing His part in a different way. He has ot so much business because He is directing the whole universal affair. You can understand, if one man becomes busy in so many things, his brain becomes puzzled. But Kṛṣṇa, Kṛṣṇa is situated in everyone's heart-not only the human being; the animals, the trees, plants, everyone. Īśvaraḥ sarva-bhūtānāṁ. And what He is doing? He is giving direction. Sarvasya cāhaṁ hṛdi sanniviṣṭo. Kṛṣṇa says, "I am sitting in everyone's heart," sarvasya ca aham hṛdi sann… Again hṛdi, in the soul, in the heart. Mattaḥ smṛtir jñānam apohanaṁ ca, "I am giving particular direction to everyone." He is forgetting something, he is reminding…, he is reminded something. In this way Kṛṣṇa is doing. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanam. How much busy is that? The thief wants to steal something, somebody's house, so he is also praying God, "Please give me some opportunity so that I can steal." So Kṛṣṇa is giving him direction, "All right, you steal in this way." And the same person in whose house the stealing wil be committed, he is also praying, "My dear Kṛṣṇa, please protect me from thieves." So he is also believing. That just see Kṛṣṇa's business: He is giving direction to the thief, and giving direction to the person in whose house the stealing will be committed. So if…, just try to understand how much Kṛṣṇa is busy. That is God. Although He is performing so many contradictory business, contradictory business, opposing business, still His full brain, His full brain, He does not forget to dance with the gopīs at the same time. This is Kṛṣṇa. This is

Kṛṣṇa. If you are busy with so many transactions, you forget to see your wife and children and forget. But no. Kṛṣṇa, goloka eva nivasaty akhilātma-bhūto. Although He is busy dancing with the gopīs, although He is busy to play with His cowherd friends, goloka eva nivasaty, in this way He is living in the Goloka, and akhilātma-bhūto, still He is in everyone's heart and giving direction, all contradiction. This is Kṛṣṇa. Don't try to imitate Kṛṣṇa, rascal. Kṛṣṇa is not so easy. Kṛṣṇa is Kṛṣṇa. You are you are. That is real philosophy.

Thank you very much.

Devotees: Jaya! Hari bol!

Prabhupāda: Now, who is the priest?

Devotee: Jagadīśa.

Prabhupāda: Now begin mantra. Namaḥ.

Devotees: Namaḥ.

Prabhupāda: Apavitram.

Devotees: Apavitram.

Prabhupāda: Pavitro vā.

Devotees: Pavitro vā.

Prabhupāda: Sarva.

Devotees: Sarva.

Prabhupāda: Vastam.

Devotees: Vastam.

Prabhupāda: Gato.

Devotees: Gato.

Prabhupāda: Api.

Devotees: Api.

Prabhupāda: Vā.

Devotees: Vā.

Prabhupāda: Yaḥ.

Devotees: Yaḥ.

Prabhupāda: Smaret.

Devotees: Smaret.

Prabhupāda: Puṇḍarī.

Devotees: Puṇḍarī.

Prabhupāda: Kākṣam.

Devotees: Kākṣam.

Prabhupāda: Saḥ.

Devotees: Saḥ.

Prabhupāda: Bāhya.

Devotees: Bāhya.

Prabhupāda: Abhyantaraḥ.

Devotees: Abhyantaraḥ.

Prabhupāda: Śuciḥ.

Devotees: Śuciḥ.

Prabhupāda: Śrī viṣṇu.

Devotees: Śrī viṣṇu.

Prabhupāda: Śrī viṣṇu.

Devotees: Śrī viṣṇu.

Prabhupāda: Śrī viṣṇu.

Devotees: Śrī viṣṇu.

Prabhupāda: Now, Jagadīśa Prabhu, do your business. Hm. All chanted?

Devotee: Yes.

Prabhupāda: (starts chanting japa with devotees joining) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare… Jagadīśa … (break) (end)

740929SB.MAY

Śrīmad-Bhāgavatam 1.8.19

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Māyāpura, September 29, 1974

Nitāi: Translation: "Being beyond the range of limited sense perception, the eternally irreproachable factor covered by the curtain of deluding energy, You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized."

Prabhupāda:

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā
[SB 1.8.19]

So one side is māyā-javanikācchannam. Māyā, this illusory energy, is covering with the curtain. Just like we are seeing the Deity, but if there is a curtain, we cannot see. Similarly, there is a curtain which is illusory energy, māyā. Big, big scientists, they cannot see what is behind this material nature. They cannot understand. Because the māyā, this wonderful material energy, is acting in such a big curtain, they cannot understand that beyond this there is something else. They cannot understand. Māyā-javanikā ācchannam. Illusory energy. They are thinking this material energy working, that is everything. Nothing beyond this. The whole world is covered. This is one side. And the other side: ajñā.

Māyā-javanikācchannam ajñā… These materialistic persons, they are ajñā, means they have no sufficient knowledge. Unless one develops the light of knowledge, sattva-guṇa… Sattva-guṇa is the light of knowledge. Rajo-guṇa and tamo-guṇa is darkness. Ignorance and passion. In this stage one cannot understand what is Kṛṣṇa, what is God. Ajñā. Rajas-tamo-bhāvāḥ [SB 1.2.19]. As we have discussed in Bhagavad, Śrīmad-Bhāgavatam, rajas-tamo-bhāvāḥ, those who are infected with the two kinds of material modes, means rajo-guṇa and tamo-guṇa, they are simply busy, kāma and lobha. They are busy only… Those who are passionate, they are simply busy for sense gratification, and those who are in ignorance, in darkness, they have no eyes to see.

So these two classes of men… Mostly people are infected with these two kinds of modes of material nature. Rajas-tamas. The whole world. At the present moment, especially, mostly ignorance, and some of them are passionate. That passionate tendency is engaging them for so many industries and very, very strong work, ugra-karma. Ugra-karma. Ugra-karma means very strong…? What is, should be the English word? Ugra… Ugra, just like chili, pungent. There are many things. They are very strong in taste. So ugra-karma, these… Just like they are building hundred-and-fifty-story building. People can live comfortably in a small cottage or one-storied house or little more. But no, they're increasing. Their passionate activities are increasing. Just like in your country, in New York, now there is hundred-and-four-storied building, or more than that. Some building?

Brahmānanda: Hundred and ten.

Prabhupāda: Hundred and ten.

Brahmānanda: Two of them.

Prabhupāda: Two of them. They're increasing. They are thinking by increasing the stories more and more, that is advancement of civili… But how long you will increase? If you make million stories, still, it is unlimited. That we can see. So many airplanes are running in the sky. What is that? Still, it is vast. So many sputniks are running in the sky. Still, it is vast. So it is simply desire, that "If I make a hundred-and-fifty-storied house, then my life is successful." So in this way, instead of not wasting valuable time of this human life, they are simply wasting time in this way. That is also explained in the Rāmāyaṇa. Just the Rāvaṇa. He wanted to make a staircase up to the heavenly planet. It is like that. Ugra-karma. Why they are doing so? Ajñā, ajñā. Foolish people.

Now, if we say that "You are all foolish, rascal people. You are wasting your time in this way," they will think us crazy. And they think us like that, that we do not recommend these things. So it is very, very difficult to understand Kṛṣṇa in this condition, in this situation. Māyā-javanikācchannam and ajñā, foolish people. Ajñā. And the other, other side, Kṛṣṇa is adhokṣaja. Even one is advanced in knowledge… Knowledge means, our knowledge means we manufacture words or syllables from A to Z. That's all. ABCD. We compose words with these twenty-six, or how many? A to Z?

Devotee: Yes.

Prabhupāda: Yes. That is… And in Sanskrit, as in English it is A to Z, similarly in Sanskrit, a, a, i, u, and the end is kṣa. So a and kṣa, that is called akṣa. Akṣa-ja. And ja means generated. So we also compose words, those who are Sanskrit scholars, they compose words from a to akṣa, just like English they compose words from A to Z.

So our mental speculation and advancement of education is limited between this a and kṣa, akṣa. Akṣa-ja. But Kṛṣṇa is adhokṣaja. Adhokṣaja means where these kinds of speculation, beginning from a to kṣa, will not act. Therefore His name is Adhokṣaja. Adhaḥ kṛta, cut down. (aside:) Why they are going? They are busy in some other work? Eh? Ugra-karma. Without hearing, what he will do, nonsense? Śravaṇaṁ kīrtanam, this is our main business. Śravaṇam. If you don't hear, what you will do? You will do simply sense gratification. That's all.

So this is difficulty, that we are not very much interested in hearing. And that is the main business. Our bhakti begins: śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. We have to hear and we have to speak. But if we are not interested in hearing and speak, then it will be the same ṭhākura-bari(?), simply formula. That's all. And gradually it will be stopped. Unless there is life of śravaṇaṁ kīrtanam, these big, big buildings, temples, will become burden. So if we are, if we want to create burden for future, then we may give up this hearing and chanting and sleep very nicely. It will be burden. Galagraha. Not śrī-vigraha, but galagraha. Galagraha. Śrī-vigraha means worshipable Deity. So if we give up this śravaṇaṁ kīrtanaṁ viṣṇoḥ, then it will be thought that "Our Guru Mahārāja has given a burden in the neck, galagraha." This is the danger. So we must be very much alert in śravaṇaṁ kīrtanam. Otherwise all this labor will be futile. This building will be only the nest, nest for the doves and the pigeons. That is the danger. That is being done. Nobody is interested. Such, such things…

Now, who is, who can understand Kṛṣṇa? There are so many impediments. One side, there is curtain of māyā; another side, everyone is a rascal and fool; and another side, Kṛṣṇa is beyond your sense perception. This is the position. How much one must be alert. Then one can understand. Just like the Gosvāmīs. Is Kṛṣṇa is so easy thing to be understood? But there is process. So if we do not adopt the process, then how we can understand Kṛṣṇa? These are the so many difficult things. One side, one thing is the māyā is checking. Māyā is trying to put stumbling block for your advancement of spiritual life. Māyā-javanikācchannam. And the other side, we are all fools and rascals. And the, again, Kṛṣṇa is adhokṣaja, beyond the range of sense perception. This is the position.

So unless we become very serious to understand Kṛṣṇa, it is very, very difficult to understand Kṛṣṇa. Māyā-javanikācchannam. On the one side, Kuntī says, antar bahir avasthitam: "Kṛṣṇa, You are within…" Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Kṛṣṇa is not far away. Kṛṣṇa is always with you. He, He's so friendly that just like two birds… It is said in the Upaniṣads: the one bird is eating the fruit of the tree; another bird is simply guiding and seeing. Because this material world, living entity wanted to enjoy. Just like you have seen that the dog and the master. The master is so friendly to the dog out of love. It is a dog, but when it is passing stool, he's waiting. Why? Is the duty of the master to wait because the dog is passing stool? No. Out of love. Out of love. We can see from practical example. Similarly… The master may be a great millionaire, but still, he loves the dog so much that on the morning walk he takes his dog and the dog is passing urine… What, what business dog has got? To pass urine and stool and go this way and that way. But the master is attending. Similarly, God, or Kṛṣṇa, is so affectionate that we have come here in this material world simply to pass stool and urine, still He's attending. Still, He's attending. Just imagine what merciful is Kṛṣṇa.

In the Upaniṣads it is said that two birds… The one bird is Paramātmā. Kṛṣṇa has become Paramātmā. It is stated in the Bhagavad-gītā that kṣetra-kṣetrajña. There are two things. One is this kṣetra, this body. Kṣetra, just the field. Just like we are tilling the field. And the tiller, the kṛṣāṇa. Similarly, we are, we have got this field, and we are growing our own, harvesting our own grains. Just like you are doing. So according to our labor, according to our attempt, we are getting food grains. Similarly, we have got this body, and I am, the spirit soul is the tiller. So according to my karma, I am getting the result. So similarly… Not only I am there, but Kṛṣṇa is also there. He's seeing what you are doing, what you are doing, what you want more. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Kṛṣṇa says, "I am sitting in everyone's heart." Why? "Just to give him the facilities. This rascal living being has come to the material world to till the field to get some result. All right. Let him do that." Just like children play on the beach, do all nonsense, and the father sees, "All right, you have finished your business? Come on." So Kṛṣṇa is like that. He is simply seeing. We are acting so nonsensically, and Kṛṣṇa is giving us… The same way, a dog passing stool and urine, the master is attending. Or the father is seeing. The children are playing on the beach. They're making big, big house on the sand, and it has nothing, no value, but Kṛṣ…, the father is giving the opportunity, "All right, do it."

So Kṛṣṇa is giving us all the facilities, but we are so fool that we cannot understand that Kṛṣṇa is so friendly. That is… It is said, na lakṣyase mūḍha-dṛśā [SB 1.8.19]. They cannot see. Because mūḍha-dṛśā. Mūḍha means rascal, and dṛśā… Dṛśā means seeing. They have no power to see. A mūḍha cannot see. Rascals, they cannot see. They are very much proud: "Can you show me God?" But they do not think, "Whether I am qualified to see?" They are very much proud of these eyes. What is the value of this eye? Therefore Kṛṣṇa says, "Yes, you can see Me, but according to My direction. You see Me: raso 'ham apsu kaunteya [Bg. 7.8]. You can see. It is very easy for you. You see Me in the water. While you taste, while you drink water, you see Me. I am the taste." So you are, everyone drinks water, and we get some taste. Otherwise why he's drinking water. So that taste, if you remember that "Here is Kṛṣṇa," simply by tasting water, simply by drinking water, if you follow Kṛṣṇa's instruction, one day you'll be a devotee. Kṛṣṇa is so kind. Simply by drinking water. Simply we have to know how to see Kṛṣṇa.

Therefore Kuntīdevī says, na lakṣyase mūḍha-dṛśā [SB 1.8.19]. The mūḍha, the rascal, is so foolish… Kṛṣṇa says that "You see Me in the taste of water," but these rascals: "Hah! This is humbug. This is humbug. How, in the taste, Kṛṣṇa is there? I want to see in my own eyes." But you haven't got that eyes. Just develop your eyes gradually. Just like one is suffering from some eye disease. So take some medicine, then gradually, your eyesight will be improved. Take the spectacle, some power, then more power, more power. So… But they'll not take the instruction of Kṛṣṇa, the instruction of spiritual master. So they want to remain mūḍha-dṛśā, rascal and fool. And still they want to see Kṛṣṇa. This is the difficulty. Na lakṣyase mūḍha-dṛśā [SB 1.8.19]. If you do not improve your eyes according to the direction of śāstra…, sādhu-śāstra-guru, these three things, then how you'll see Kṛṣṇa? Kṛṣṇa is saying. That is śāstra. Śāstra means what is said by the Supreme Personality of Godhead. That is śāstra. And guru. Guru says the same thing. And sādhu says the same thing.

Sādhu-guru test means they do not change the words of Kṛṣṇa. They do not say, "Now I have manufactured something. Kṛṣṇa says that 'You can see Me in the taste of water.' I can say that you can see in this way: 'You see me and you will see Kṛṣṇa.' " Just (as) the Māyāvādī says, "You think of me." In the Aurobindo Ashram, there they have no other business. The disciples are advised that "Whatever you like, you can do. You should always think of Aurobindo." Just like Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. I inquired from the inmates of the Aurobindo Ashram. So I (inquired,) "What do you do?" "That we think of Aurobindo." They are… Because Aurobindo thinks that he is Kṛṣṇa. As Kṛṣṇa says, man-manā bhava mad-bhaktaḥ, so they advise that "You think of me." So the inmates, they think and smoke biḍi and cigarette. That's all. I have seen it. So these things are going on. Mūḍha-dṛśā. If we want to remain mūḍha-dṛśā, then it will be difficult for us to see Kṛṣṇa. We have dedicated our life to see Kṛṣṇa, to talk with Kṛṣṇa, to play with Kṛṣṇa, to have Kṛṣṇa as our son, to have Kṛṣṇa as our friend, to Kṛṣṇa as our lover. If this is our ambition, then we should not remain a mūḍha-dṛśā, foolishly…

So we have to follow the mahājano yena gataḥ… As Kuntī's advising. Kuntī is, she knows how to see Kṛṣṇa. She knows, "Here is Kṛṣṇa. Although He's playing the part of my brother's son, nephew, but actually, He's the Supreme Personality of Godhead." Just like Arjuna. Arjuna, he was talking like friend, but when he saw that "It is impossible to solve this problem… I am inclined not to fight and kill my relatives, but the duty is to kill them…" It is a very perplexed position. So therefore he accepted Kṛṣṇa as guru. He said that "I do not find anyone else who can solve my, this problem. Therefore Kṛṣṇa, I am surrendering unto You." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "Now we are not talking as friends. I accept You as guru." When one accepts somebody as guru, he cannot argue. That is the condition. Praṇipātena, sampūrṇa, fully surrendered. Otherwise there is no meaning of making a guru. It is not like that, a pet dog, that "Everyone makes guru, and let me guru, let me have a guru." But that is not the… Guru means first of all the condition is praṇipāta, fully surrendered. Not that "If I like, then I shall carry your order. And if I don't like, then I shall not do it." That is not acceptance of guru. Praṇipāta. First of all, we must agree. So because friends and friends talking… A friend may agree with his friend. He may not agree with… That is friendly talk. But Arjuna became śiṣyas te 'ham: "I am now Your śiṣya, disciple. Now there is no question of disagreeing with You. Whatever You'll say, I will accept." So at last Kṛṣṇa said, "Surrender unto Me." And Arjuna did it. That is the whole purpose of Bhagavad-gītā. He changed his decision. He changed. He did not want to fight. That was his decision. But when he accepted Kṛṣṇa as guru and He said that "You must fight. It is my desire. Even you don't find these people are not going back home, they will be killed here, that is my already plan…"

So these things are discussed in the Bhagavad-gītā. So if we remain mūḍha-dṛśā, in spite of opening our eyes in so many ways by Kṛṣṇa, by guru, by śāstra, if still, if we remain mūḍha-dṛśā, then how we can see Kṛṣṇa? That is not possible. Therefore it is said, na lakṣyase mūḍha-dṛśā: [SB 1.8.19] "If we keep our eyes still mūḍha, illusioned, then we cannot see You." How? Naṭo nāṭyadharo yathā. Exactly… Kṛṣṇa… Just like one of my relatives, he is playing before me, but because I am mūḍha-dṛśā, my eyesight or my intelligence is not correct, I am seeing that somebody else… I see that my relative, my brother or father or friend, is dancing on the stage, but he is dressed in such a way that in spite of being present in my front, I cannot recognize. So if we remain mūḍha-dṛśā, then we cannot see Kṛṣṇa. Otherwise Kṛṣṇa is everywhere. Akhilātma-bhūtaḥ. In the Brahma-saṁhitā it said, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He's living in Goloka Vṛndāvana, He's everywhere. Then how can I see? Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed love for Kṛṣṇa, they can see always, twenty-four hours, Kṛṣṇa and nothing but Kṛṣṇa. This is the process.

So we have to increase our attachment, our love for Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. The… This is also explained. Everything is there. Mayy āsakta. We have to increase our attachment for Kṛṣṇa, our love of Kṛṣṇa. Then we shall see Kṛṣṇa always.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

These are the practical experience of mahājana, Brahmā. The Brahma-saṁhitā is written by Brahmā. He's mahājana. Mahājana means the person who knows Kṛṣṇa. The mahājanas are described, you know. Twelve mahājanas. Nāradaḥ svayambhūḥ śambhuḥ. Nārada is mahājana, and Brahmā is mahājana, Svayambhū. And Lord Śiva is mahājana. Kapilaḥ kumāro manuḥ prahlādo bhīṣmaḥ. The mahājanas are there. So we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We should not remain mūḍha-dṛśā. We should follow the mahājanas and the sādhus, śāstra. And they recommend… The most important process is śravaṇam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If we don't hear about Kṛṣṇa, then how we'll make advance? We have to hear. My Guru Mahārāja was very kind upon me because I was very much interested to hear him. That you know. I hear him. I did not understand him, actually. In the beginning I could not understand him. He was speaking in so high philosophical way that it was not… Still, I wanted to hear him. That was my only qualification.

So the… It is the process. During lecture time, if we don't care to hear or we do other things or take rest, that is not very good sign. We should be very much careful. Then we shall remain mūḍha-dṛśā. Naṭo nāṭyadharo yathā. We have taken the vow to see Kṛṣṇa or to understand Kṛṣṇa. We should be very, very serious and do the needful. Then our life will be successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.20

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New York, April 12, 1973

Pradyumna: (leads chanting, etc.)

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ
[SB 1.8.20]

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and material speculators who are purified by being able to discriminate between matter and spirit. How then can we women know You perfectly?"

Prabhupāda: So Kuntīdevī, she is submissively… This is the symptom of Vaiṣṇava. The Lord, Kṛṣṇa, has come to Kuntīdevī to take the dust of her feet. Because Kṛṣṇa considers Kuntīdevī as her aunt, Kṛṣṇa used to touch the feet of Kuntīdevī. But Kuntīdevī, although she is in such exalted position, practically on the level of Yaśodāmāyi, such a great devotee… So she is so submissive that "Kṛṣṇa, You are meant for the paramahaṁsas, and what we can see You? We are women."

So as it is said in the Bhagavad-gītā, striyo vaiśyās tathā śūdrāḥ [Bg. 9.32]. In another place in the Bhāgavata it is said, strī-śūdra-dvijabandhūnām. Śūdra, strī and dvijabandhu. Dvijabandhu means those who are born in brāhmaṇa family or kṣatriya family, high caste… According to Vedic system, there are four divisions: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma… [Bg. 4.13]. According to quality and work, the first-class man is the brāhmaṇa, intelligent. The next, kṣatriya; the next, vaiśyas; and next, śūdra. So according to this classification, women, śūdra and dvijabandhu, dvijabandhu, they are taken in the same category. Dvijabandhu means born in brāhmaṇa family, kṣatriya family, but has no qualifications. The thing is to be considered by qualification. It is very practical. Suppose one man is born the son of a high-court judge. So it does not mean that because he's a son of a high-court judge, he is also high-court judge. This is going on. Because one happens to take birth in a brāhmaṇa family, without any qualification, he claims to become a brāhmaṇa. That is the falldown of Vedic civilization in India. A rascal number one, he's claiming that he's brāhmaṇa-without any qualification. His qualification is less than a śūdra; still he's claiming. And that is being accepted.

So it is clearly stated: guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Without qualification… The brāhmaṇa means the qualification. It is not this body. There are so many arguments, but they won't hear. They are very much against, in my movement, because I am making brāhmaṇas from Europe and America. They are against me. But don't care, we don't care for them. Neither any reasonable man will care for them. But there is a propaganda against me. Even amongst my Godbrothers, they are making… Because they cannot do it, so find out some fault. You see. Śrī Caitanya Mahāprabhu says:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

In every town, city, village of the world, His cult will be preached. What is His cult? Does it mean that the Europeans and Americans will not become brāhmaṇa? Because Vaiṣṇava cult means past brahmanism, past brahmanism.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate

sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

He, bhakti-yoga, one who takes to bhakti-yoga, he immediately comes to the transcendental platform, brahma-bhūta [SB 4.30.20]. What to speak of brāhmaṇa? And this stereotyped, crippled idea has killed Vedic civilization. Now we are again reviving. It is meant for everyone.

Kṛṣṇa says,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Kṛṣṇa says. Although ordinarily we take striya, means women, śūdra and vaiśyas in the lower-class grade, but when one becomes a devotee, the, the, he is or she is no more in the lower grade. Te 'pi yānti parāṁ gatim. The devotional service is so nice that anyone… Ordinarily women is taken less intelligent; śūdra is taken less intelligent; vaiśya is taken less intelligent. But if he takes to Kṛṣṇa consciousness, he is the most intelligent. Kṛṣṇa yei bhaje sei baḍa catura. This is the statement in the Caitanya-caritāmṛta. Anyone who has taken to Kṛṣṇa consciousness, he is the most intelligent. And Caitanya Mahāprabhu says: guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], kona bhāgyavān jīva. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva. The Kṛṣṇa consciousness movement is not for the wretched, unfortunate class of men. No. It is meant for the most fortunate man. Anyone who has taken to Kṛṣṇa consciousness, he is to be considered as the most fortunate man because he has got the line of action how his life will be perfect.

Therefore, anyone who is in Kṛṣṇa consciousness and discharging the duties nicely, he is the most fortunate man, most perfect man. That is, Kuntīdevī is humbly submitting. Although is womanly body, she is a devotee. She is not like ordinary woman, less intelligent. She is the most in… She has recognized Kṛṣṇa, that Kṛṣṇa is the Supreme Personality of Godhead. "Although He has come to me, materially, as my nephew, to offer me respect, but He is the Supreme Personality of Godhead." There in the previous verse she said, alakṣyaṁ sarva-bhūtānām antar bahir avasthitam: [SB 1.8.18] "You are not seen by ordinary men, although You are inside and outside." In another verse also, na lakṣyase mūḍha-dṛśā: [SB 1.8.19] "Fools and rascals cannot see You." That means Kuntī sees Him. Unless she sees Kṛṣṇa as He is, how she can say, mūḍha-dṛśā na lakṣyase? And (s)he says, prakṛteḥ param: "You are transcendental to this material creation."

So here also she continues her humbleness. This humbleness is very good in devotional service. Therefore Caitanya, Śrī Kṛṣṇa Caitanya Mahāprabhu teaches us: tṛṇād api sunīcena taror api sahiṣṇunā. One should be tolerant than the trees and humbler than the grass to make progress in spiritual life. Because there will be so many disturbances. Because māyā… We are living… Just like if we are in the ocean. So you cannot expect very peaceful situation in the ocean. It must be always tilt, what is called, tiltering, tilting. Even, even a big ship, it is also not very fixed up position. At any moment there may be tumultuous waves. So in this material world you should always expect danger. You cannot expect very peaceful life within this material world. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Śāstra says in every step there is danger. But if you become a devotee, then you escape. Māyām etāṁ taranti te [Bg. 7.14]. Otherwise…

So in the beginning, if you take to Kṛṣṇa consciousness, there will be so many disturbances by the māyā. Māyā will test you how far you are fixed up. She will test you. She is also agent of Kṛṣṇa. She does not allow anyone who is meant for disturbing Kṛṣṇa. Therefore she tests very rigidly whether you are…, you have taken Kṛṣṇa consciousness to disturb Kṛṣṇa, or you are actually serious. That is māyā's business. So there will be in the beginning test by māyā, and you will feel so much disturbances in making progress in Kṛṣṇa consciousness. But if you remain steady… Steady means if you follow the rules and regulations and chant sixteen rounds, then you will remain steady. And if you neglect, then māyā will capture you, immediately. Māyā is always ready. We are in the ocean. At any moment, we will be disturbed. So therefore one who is not disturbed at all, he is called paramahaṁsa.

Therefore Kuntīdevī says: tathā paramahaṁsānām [SB 1.8.20]. Parama means ultimate. Haṁsa means swan. So paramahaṁsa means the perfect haṁsa. Haṁsa. It is said that if you… Haṁsa means swan. If you give to swan milk mixed with water, she will take the milk part and leave aside the water part. Similarly, a person who knows what is this material world… Material world is made of two natures-the inferior nature and the superior nature. The superior nature means spiritual life, and inferior nature is material life. So a person who gives up the material part of this world and takes only the spiritual part, he is called paramahaṁsa. Paramahaṁsa. Spiritual part means one who knows that whatever is working in this material… Just like this body-your body, my body. Anyone who knows that this movement, the activities of this body is due to the soul which is within this body… That is the real fact. This is only outward covering. Similarly, one who knows that Kṛṣṇa is the center of these all activities, he's paramahaṁsa. He knows the fact.

So bhakti-yoga is for the paramahaṁsa, one who knows that Kṛṣṇa is the central fact. Aham ādir hi devānām [Bg 10.2]. Mattaḥ sarvaṁ pravartate. So one who knows that Kṛṣṇa is the cause of all causes, not only theoretically, but practically, convinced, he is paramahaṁsa. So Kuntīdevī says that "You are meant for the paramahaṁsas, not for the rascals and fools. You are meant for the paramahaṁsa." Tathā paramahaṁsānāṁ munīnām [SB 1.8.20]. Munīnām means those who are thoughtful. Also mental speculators, they are called also muni. Munīnām amalātmanām. Amala. There is no dirty things in their heart. Materialistic person means full of dirty things within the heart. What is that dirty things? That lust and greediness. That's all. This is the dirty things. All materialistic persons, they are lusty and greedy. Therefore their heart is full of dirty things. And amalātmanām means those who are freed from these two things, lust and

Devotees: Greed, greed.

Prabhupāda: Eh? Greed, greediness. Amalātmanām. For the…, bhakti-yoga. This bhakti-yoga is meant for the cleansed hearted, not the lusty and greedy. That is not… They may try. They'll gradually advanced. But once one is situated in bhakti-yoga, there is no more lust and greediness. Viraktir anyatra syāt. This is the test, whether one has become free from lusty desires and greediness. Then he is situated in bhakti-yoga. He's paramahaṁsa.

So Kuntīdevī, by humble submission, that "You are meant for the paramahaṁsa, for the amalātmanām, for the munīnām and who are engaged in bhakti-yoga. And what we are? We are simply woman. We are in the lower grade. How we can understand You?" This is humbleness. Although she understands everything, but still she's taking the position of an ordinary woman, that "How can I understand You?"

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.20

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Māyāpura, September 30, 1974

Nitāi: (leads chanting, etc.)

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ
[SB 1.8.20]

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"

Prabhupāda: Tathā paramahaṁsānām [SB 1.8.20]. Kṛṣṇa is realized by qualification, and the qualifications are described here. The first qualification is paramahaṁsa. Paramahaṁsa. Parama means the best, and haṁsa means the swans. So there are different types of swans. We have seen. Out of them, the white big swan is accepted the best of them. So this haṁsa, or this swan, has got a qualification special, that you offer them milk mixed with water. So the haṁsa, it will take the milk portion and leave aside the water portion. Every animal has got a special qualification. Just like you'll find the lizard, a very plain wall, polished wall, but they'll go very swiftly. You have no science to do that. You cannot do it. The vulture, it goes very high. They have got very small eyes, but they can see from miles away where is some dead body. That is their business.

So everyone has got some special qualification. That is God's gift. The… Similarly, this is also an animal. It has got the special qualification: they can discriminate what is water and what is milk. So this world is mixed up, spiritual and material things. Just like your body, my body, this is also mixture. Anything is a mixture of spirit and matter. So one who can discern the spirit from the matter, he is called paramahaṁsa. So intelligent man… Paramahaṁsa, what is the paramahaṁsa? Now, munīnām. Paramahaṁsa… Muni means very thoughtful. So if you are thoughtful, then you'll be able to discern between matter and spirit. The body is moving, but those who are not muni, thoughtful, they think the body is moving automatically. But actually, that is not the fact. Because the spirit is there, therefore it is moving. So muni, those who are thoughtful, they can understand. Foolish men, they cannot understand. They cannot understand that beyond this body there is another force, which is helping the movement of the body. They cannot understand the Bhagavad-gītā statement: tathā dehāntara-prāptiḥ [Bg. 2.13]. That moving force is perpetual, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. It is not lost after the destruction of the body, but it is transferred to another body. They cannot understand, because they are not muni. The muni means very thoughtful. And how one can become perfect muni? That is also said here. Amalātmanām. Amala. Mala means dirty things, and amala, amala means just the opposite. No. Amala, "a" means "no." His heart is cleansed of all dirty things. Such men. Amalātmanām. So these are the qualifications. Paramahaṁsa, one must be only spiritually interested like the swan. He is interested only to drink the milk, not the water. Similarly, one must become paramahaṁsa. One must be interested with spiritual advancement of life, not material. Reject. Reject it.

So these are the qualifications to understand Kṛṣṇa. One who is spiritually interested, one who is very thoughtful, and one who is cleansed of all dirty things from consciousness or from the mind, these are the qualifications when one can understand Kṛṣṇa. These things… Why these things, indiscrimination, dirty things, they are accumulated within the heart? It is due to our sinful activities. The more we become sinful, the more dirty things will cover our consciousness, and it will be difficult to understand what is Kṛṣṇa. Therefore Kṛṣṇa says, yeṣām anta-gataṁ pāpam. One who is freed from the reaction of sinful life… Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Persons who are engaged in pious activities, they do not do anything which is vicious. Therefore they remain pure, without any contamination. Therefore pious activities are recommended. For common men it is recommended in the śāstra that "You take your bathing in the Ganges." That will make him pious. If he simply takes his bathing daily, regularly, automatically he'll be pious. Or go and see the temple and offer your obeisances. Everything will be taken.

This small boy, he has nothing, no understanding what is Kṛṣṇa, but because he's dancing, because he's chanting, sometimes he's ringing the bell, these are pious activities. Automatically they'll do. So many people. Therefore temple is required. Temple is required. The innocent persons, those who are neophyte, for them, temple worship is essential. By seeing the Deity, by offering obeisances to the Deity, by taking caraṇāmṛta, by ringing the bell, by dancing, by taking little prasādam, by touching the feet of Vaiṣṇava or touching the body of Vaiṣ…, in this way they're getting piety. This chance is given therefore to the ordinary… There is no question of becoming muni in the beginning. How it, one can be? It is not possible.

Therefore Deity worship, temple worship, essential for the common general people. Simply by their coming, visiting and doing something, they'll be pious. So… And other pious activities-to hear about Kṛṣṇa. The sound vibration. Even one does not understand what is spoken here, but Kṛṣṇa… Just like I am speaking in English. Those who cannot understand English, they do not understand what I am speaking. But in the middle I am talking of Kṛṣṇa. So that Kṛṣṇa hearing is sufficient: "Kṛṣṇa." My Guru Mahārāja, when some article was presented to see whether he approved for publication, he would simply say, or see, how many times he has uttered

”Kṛṣṇa” and ”Caitanya Mahāprabhu.” That’s all. If he has uttered in his writing ”Kṛṣṇa,” ”Caitanya,” like that, so if he hears that many times he has written-”That’s all right. That’s all right.” It is so nice.

And that’s a fact. (sic:)

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo ’ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

Tad-vāg-visargo janatāgha-viplavaḥ. Any composition where there is somewhere or sometimes the glorification of the Supreme Lord, any literature… Tad-vāg-visa…, janatāgha-viplavaḥ. Such kind of literature is revolutionary. Revolutionary. Viplavaḥ. Viplava means revolution. What kind of viplava? Just like in the revolution one political party gains victory over another political party, or one kind of… We understand revolution means political revolution. One kind of political thoughts are overpowered by another kind of political thoughts. That is called revolution. So the English word is revolution, and the Sanskrit word is viplava. So tad-vāg-visargo janatāgha-viplavaḥ. If such literatures are presented… Just like we are presenting. We are not very big scholar. Our… We have no such qualification that we can compose very nice literature. There may be so many mistakes or… Whatever it may be. But it is revolutionary. That is a fact. It is revolutionary. Otherwise, why big, big scholars, professors, university authorities, librarians, they are taking? They are thinking they know that this literature will revolutionize the whole world. Because there is, in the Western world, there is no such thought. They agree. So why it is revolutionary? Because there is an attempt to glorify Kṛṣṇa, the Supreme Personality of Godhead. Nothing more. There is no literary career.

So this is accepted. Tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddha… Śloka [SB 1.5.11]. To write Sanskrit śloka, it requires erudite scholarship. There are many, many rules and regulation. It is not that you compose anything and you become a poet. No. There are sufficient rules and regulations, one has to follow. Then one can compose. Just like you see, there is meter:

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ
[SB 1.8.20]

There is meter. Every śloka, there is meter. So even it is not written to the standard meter, and sometimes there are broken, so still, because there is glorification of the Supreme Lord… Nāmāny anantasya. Ananta is the Supreme, Unlimited. His names are there. Therefore my Guru Mahārāja accepted. If anantasya, of the ananta, the Supreme, the name is there-”Kṛṣṇa,” ”Nārāyaṇa,” ”Caitanya,” like that-so śṛṇvanti gāyanti gṛṇanti sādhavaḥ. Sādhavaḥ means those who are saintly persons. Such kind of literature, although it is written in broken language, they hear it. Hear it. Because there is glorification of the Lord.

So this is the system. Some way or other, we should be attached to Kṛṣṇa. Mayy āsakta-manāḥ pārtha. That is our only business, how we can be… It doesn’t matter, in broken language. Sometimes… There are many Sanskrit…, I mean to say, not properly pronounced. Just like we do. We are not very expert. There are many expert Sanskrit pronouncers, the veda-mantra. And we are not so expert. But we try. We try. But the Kṛṣṇa name is there. Therefore it is sufficient. Therefore it is sufficient.

So Kṛṣṇa comes. What is the mission of Kṛṣṇa? That we were talking in this morning. What is the mission of Kṛṣṇa? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. This is the Kṛṣṇa’s karma. Therefore Kṛṣṇa says, janma karma me divyam [Bg. 4.9]. We come here, and Kṛṣṇa also comes here. So what is the difference? The difference is we are forced to come here by the laws of nature according to our karma. We do some activities, sinful or pious, mostly sinful. So we create another life, and we are forced to enter into such body. It may be now I am in the human form of body. Next life, according to my karma, I may be forced to enter into the dog’s li…, dog’s body. So we are forced. There is no, I mean to say, choice. I cannot say (to) nature that ”Do not put me into the dog’s body. Kindly put me into the king’s body.” No. Karmaṇā daiva-netreṇa [SB 3.31.1]. This decision will be taken by superior authority. You cannot dictate that ”I shall become like that.” No, that is not possible. Karmaṇā daiva-netreṇa.

So we are forced to come here and suffer or enjoy the fruits of our last karma. That is one thing. But Kṛṣṇa is not like that. Kṛṣṇa does not come, being forced by nature or for His karma. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. Kṛṣṇa says that He also works, karma, to show example, but He is not affected by the result of the karma. Therefore Kṛṣṇa says, na māṁ karmāṇi limpanti na me karma… Neither He has got any desire to work for something to gain something. He is full. Why He should try for gaining…? We work something. We work to gain something, to make some profit. But Kṛṣṇa hasn’t got to do any profit. He is self-sufficient. Whatever He wants, immediately present. Omnipotent, omniscient. Kṛṣṇa has nothing to do like that. Therefore why does He come? He has got a different mission. What is that? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. He says, ”I come for this purpose, to rescue the sādhus, the devotees, and to cut down the demons.” Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8].

So vināśāya ca duṣkṛtām, this is not main business. For killing the demons, one cyclone wind is sufficient. If Kṛṣṇa orders Varuṇa that ”You make a heavy cyclone in this quarter,” hundreds and thousands of demons will be killed within a second. So this is not the purpose, for… He does not come for killing. But because killing business is another business, when He comes to protect the devotees, so He automatically, there are some demons: ”Kill them also.” Just like you go somewhere. Now, your not business to purchase something, but when you see, ”Oh, it is nice. It is cheap price. All right, purchase it.” So you did not go to a friend’s place to make some business, but when you see, sometimes you do that. Similarly, it is not Kṛṣṇa’s business. That, Kṛṣṇa has got many, many agents. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44].

This durgā power is there. You have seen the picture of Durgā. She has got ten hands and different types of weapons. Now the Durgā-pūjā will be performed. You can see the Durgā deity. So ten hands, the material nature. Ten hands means ten directions: north, south, east, west, and then the four corners, eight, and up and down. So ten directions. So this material nature, Durgā, is controlling the whole universe, ten directions. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. Ekā. Chāyeva. But how she is working? Not independently. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva. She is working just like shadow. The original body and the shadow body, they are two different. But the shadow body moves if the original moves. So therefore this word is used, chāyeva. This vast power, material nature… It is a very powerful… Sṛṣṭi-sthiti. It can create; it can destroy. At any moment, if there is some earthquake, the whole sea water may come and cover the land portion, and within the sea you can see one island has come out. Everyone has got this experience. So sṛṣṭi-sthiti-pralaya. One side, pralaya; one side, creation. So this can be done by the material nature. But how she is working? She is working under the direction of somebody else. That is Govinda. And Govinda also says in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "She is working under My direction."

So… So far killing or destroying is concerned, that Durgā power, Kṛṣṇa's power, that is sufficient. That is sufficient. He doesn't require to come to kill the demons. She is engaged. You have seen that Durgā is killing the demon, that asura. You have seen the Durgā's picture? The asura is there and the lion is there, and she has taken a bunch of hair of the asura, and the trident is pushed on his chest, and the lion has captured him. So he is overpowered. So the asura is overpowered, but if the asura makes more attempt to save himself, then there are, only two hands are engaged of Durgā to kill the asura, one catching his hair and one the trident. Only two hands are engaged. But if he shows more power, then there are eight hands more, reserved with different types of weapons. So you cannot overcome the ruling, or the control, of the material nature. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So asura, to kill the asuras, however powerful they may be… We have seen. There were so many asuras in this world. There were Lenin, there were Stalin, there were Hitler, there were Hiraṇyakaśipu. So many. But they could not survive. It is not possible. They'll be finished.

So asuras, to kill him… Paritrāṇāya sādhūn…, vināśāya… To kill the duṣkṛtām, these asuras, Kṛṣṇa does not require to come. He comes only to give protection and pleasure to the devotees. That is his aim. Therefore it is said that paramahaṁsānāṁ munīnām amalātmanām. For them, bhakti-yoga-vidhānārtham. For increase their bhakti-yoga. If you are a devotee of Kṛṣṇa, you are in distress by the demons, and if Kṛṣṇa saves you, then you become more: "More I am devotee, more I am devotee." You see. So Kṛṣṇa came so many times. Just like His devotee Prahlāda Mahārāja was in trouble by his father. So He came. Similarly, Vasudeva and Devakī was in trouble by Kaṁsa, therefore He came. So paritrāṇāya sādhūnām [Bg. 4.8]. They are sādhus, they are devotees. For them He comes. Paritrāṇāya sādhūnām. So why He's interested to save him? Now, bhakti-yoga-vidhānārtham, to show to the people that bhakti-yoga is so strong, so nice, that it will protect you from all kinds of dangers. Kṛṣṇa says in the Bhagavad…, svalpam apy asya dharmasya trāyate mahato bhayāt. If you execute a little of bhakti-yoga, you can be saved from the greatest danger. Bhakti yoga is (so) nice. Buddhi-yogam imaṁ śṛṇu. These are discussed.

So bhakti-yoga means that no more interested in the material affairs. Bhakti, that is the bhakti-yoga. But he is only interested in Kṛṣṇa. That is bhakti-yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āś… Nothing except Kṛṣṇa.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So here Kṛṣṇa comes to teach bhakti-yoga. Bhakti-yoga. Sarva-dharmān parityajya mām ekam… [Bg. 18.66]. That is bhakti-yoga. When we do not want anything except Kṛṣṇa, that is bhakti-yoga. Bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ. Kuntī appeared to be as woman. So woman generally, they are not interested in spiritual matter. That is the fact. Therefore, if they are somehow or other interested… That is also accepted. Kṛṣṇa says, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. Striyo vaiśyās…, these three names, why He has taken specifically? So women, they are not very much interested. Generally. Maybe a special woman. But they are… Otherwise, they sometimes become devotee. Devotee… Therefore Kṛṣṇa says, te 'pi yānti parāṁ gatim. As soon as they become devotees, they also promoted. But generally, they are not interested. The vaiśyas, the mercantile men, they are interested after money. The woman is interested after sense gratification. And śūdra means they are ignorant rascals. Therefore He has mentioned these three names: striyo vaiśyās tathā śūdrāḥ [Bg. 9.32]. But even they, although they are not interested, even they become interested, te 'pi yānti parāṁ gatim. Not that even though they become interested, they keep behind. No. On the… With the equal force with men, they also promoted.

So Kuntī, out of her humbleness, meekness, she is presenting herself that "We are woman, striya." But she's not ordinary woman. She's devotee. Similarly, any devotee woman is as good as Kuntī. So out of humbleness, she says, presenting herself as woman, less intelligent, "How we can see You, Kṛṣṇa? You are meant for the paramahaṁsa. You are meant for the bhakti-yogī. You are meant for the great muni. You are so many things… You are meant for persons whose heart is cleansed. How we can see You? We are woman." That is her humbleness. She knows perfectly well what Kṛṣṇa is.

So following her footsteps, any woman can also understand Kṛṣṇa. Kṛṣṇa is ready to be understood by anyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ… [Bg. 9.32]. Simply we have to follow the path how to appreciate Kṛṣṇa, how to understand Kṛṣṇa, how to see Kṛṣṇa, how to talk with Him, how to walk with Him. These things are there. That is called bhakti-yoga. Where you learn this science of bhakti-yoga-that we have mentioned, Nectar of Devotion, the perfect science of bhakti-yoga. So if one is interested in seeing Kṛṣṇa, then there is no hindrance, there is no block. Anyone. Striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim.

Thank you very much. (end)
730413SB.NY
Śrīmad-Bhāgavatam 1.8.21

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New York, April 13, 1973
Devotee:
kṛṣṇāya vāsudevāya

devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ
[SB 1.8.21]

"Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and senses."

Prabhupāda: So in the beginning Kuntīdevī said that namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param: [SB 1.8.18] "I offer my obeisances unto the person, puruṣam, who is prakṛteḥ param, who is beyond this material manifestation." Kṛṣṇa is complete spirit soul, Supersoul. He has no material body. So in the beginning Kuntīdevī gave us this understanding that God, the supreme puruṣa… Puruṣa means person. He's not imperson. Puruṣa. But He's not a puruṣa of this material world, not a personality of this material creation. That is to be understood. The impersonalists cannot accommodate in their poor fund of knowledge how the Supreme Absolute Truth can become a person, because whenever they think of person they think of a person of this material world. That is their defect. So they have poor fund of knowledge. Why God should be a person of this material world? So that was cleared in the beginning. Prakṛteḥ param, beyond this material creation, but He is a person.

So now that personality, although alakṣyam, invisible, now, by the grace of Kuntī, we can understand that although the Supreme Person is invisible, now He has appeared to be visible, Kṛṣṇa. Therefore she says: kṛṣṇāya vāsudevāya [SB 1.8.21]. Vāsudeva conception. Sometimes the impersonalists, they have vāsudeva conception, means all-pervading. So Kuntīdevī is pointing out, "That Vāsudeva is Kṛṣṇa, all-pervading." Kṛṣṇa, by His Vāsudeva feature, He is all-pervading. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. This feature of Kṛṣṇa… Kṛṣṇa, the original person, has got three features: as the Supreme Personality of Godhead; as all-pervading Paramātmā, Supersoul; and impersonal Brahman effulgence. So those who are interested in bhakti-yoga, they have no business with the impersonal Brahman effulgence. That is for common men. Common men. Just like you can try to understand: those who are inhabitants of the sun planet, what they have got to do with the sunshine? That is a most insignificant thing for them, sunshine. Similarly, those who are advanced in spiritual life, they are interested in the person, puruṣam, Vāsudeva. Puruṣam. That realization takes place, as it is stated in the Bhagavad-gītā, after many, many births. Bahūnāṁ janmanām ante: [Bg. 7.19] at the end of many, many births. These impersonalists who are very much attached to the Brahman effulgence, such persons, they are called jñānīs. They are trying to understand the Absolute Truth by dint of their knowledge, but they do not know that their knowledge is very imperfect and limited. And Kṛṣṇa, the Absolute Truth, is unlimited. You cannot approach the unlimited by your limited knowledge. That is not possible. So, by the grace of devotees like Kuntīdevī, we can understand that here is Vasudeva. The all-pervading Absolute Truth, Paramātmā, Vasudeva, is here. Kṛṣṇāya vāsudevāya [SB 1.8.21]. So this vāsudeva realization is possible by the impersonalists after many, many births. Not very easily.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

Sudurlabhaḥ, "very rare," mahātmā, "broad-minded." But one who cannot understand Kṛṣṇa, they are cripple-minded. They are not broad-minded. If one becomes broad-minded, then, by the grace of Kṛṣṇa, he can understand Kṛṣṇa.

Sevonmukhe hi jihvādau [Brs. 1.2.234]. The process is sevonmukha, service. Service, beginning with the tongue, vāsudeva realization is possible. The service, the first service is śravaṇaṁ kīrtanam [SB 7.5.23]. Chant Hare Kṛṣṇa mantra and hear repeatedly and take prasāda. These are two business of the tongue. So you'll realize. Very simple method. Sevonmukhe hi jihvādau svayam… Kṛṣṇa will reveal, not that by your endeavor you can understand Kṛṣṇa, but your endeavor in the loving service, that will make you qualified. Kṛṣṇa will reveal. Svayam eva sphuraty adaḥ. Kṛṣṇa is very much anxious to take you back home, back to Godhead. But we are stubborn. We do not wish. So He's always finding out the opportunity how you can be taken back home, back to Godhead. Just like affectionate father. Rascal son left his father, loitering in the street and have no shelter, no food, suffering so much. The father is more anxious to take the boy home. Similarly, Kṛṣṇa is the supreme father. All these living entities within this material world, they're exactly like the misled child of a big, rich man, loitering in the street. Therefore the greatest benefit to the human society is to give him Kṛṣṇa consciousness. Greatest… You cannot give any benefit; any kind of material profit will not satisfy the living entity. If he's given this Kṛṣṇa consciousness… Just like the same process. A bewildered boy is loitering in the street. If he's reminded, "My dear boy, why you are suffering so much? You are the son of such and such very rich man. Your father has got so much property. Why you are loitering in the street?" And if he comes to his consciousness: "Yes, I am the son of such and such big man. Why shall I loiter in the street?" He goes back home. Yad gatvā na nivartante [Bg. 15.6].

Therefore this is the best service, to inform him that "You are part and parcel of Kṛṣṇa. You are son of Kṛṣṇa. Kṛṣṇa is opulent, six kind of opulence. Why you are traveling, why you are rotting in this material world?" This is the greatest service, Kṛṣṇa consciousness. But māyā is very strong. Still, it is the duty of every kṛṣṇa-bhakta to try to enlighten everyone to Kṛṣṇa consciousness. Just like Kuntīdevī is pointing out. First of all she said, alakṣyaṁ sarva-bhūtānām antar bahir avasthi… [SB 1.8.18]. Although Kṛṣṇa, the Supreme Person, is without and within, still, to the rascals and fools, He is invisible. Therefore she is pointing out: "Here is the Lord, kṛṣṇāya vāsudevāya [SB 1.8.21]." He is the all-pervading Supreme Personality of Godhead, but He's very much pleased to become the son of Devakī. Devakī-nandanāya. Devakī-nandanāya is mentioned in Atharva-Veda also. Kṛṣṇa comes as Devakī-nandana, and His foster father is Nanda-gopa, Nanda Mahārāja.

So Kṛṣṇa likes to be related with His devotee as father and mother. Here, in this material world, we try to make our relationship with the Supreme as father, but Kṛṣṇa wants to become the son. Therefore nanda-gopa-kumārāya [SB 1.8.21]. He takes pleasure to become a devotee's son. Ordinary men, they want God as father, but that is not very pleasing to Kṛṣṇa. Father means… To become father means always botheration: "Give me this, give me this, give me this." You see. Of course, Kṛṣṇa has got immense potencies to supply. Eko yo bahūnāṁ vidadhāti kāmān. He can supply everyone as much he wants. He's supplying food to the elephant. He's supplying food to the ant. Why not to the human being? But these rascals, they do not know. They're working day and night like ass to find out bread. And if he goes to church, there also: "Give me bread." They are only bread problem. That's all. Although the living entity is the son of the richest opulent person, but he has created his bread problem. This is called ignorance. He thinks that "If I do not solve my bread problem, if I do not drive my trucks day and night…"Whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh, whoosh. whoosh. Such a nonsense civilization. You see. Bread problem. Where is bread problem? Kṛṣṇa can supply. If He can supply food to the elephant in Africa… There are millions and millions of African elephants, you know, and they are supplied food.

The Bhāgavata says don't waste your time for this bread problem. Don't waste your time. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Don't waste your time how to solve your economic problems. This is nonsense. Of course, it is very revolutionary. People will hate me. "What Swamiji's speaking?" But actually this is the fact. This is another madness. Suppose you have got your rich father, enough food. Where is your economic problem? This is madness. There is no economic problem. If you are, if you know that "My father is the richest man of the city," then where is my economic problem? Actually, that is the position. We have no economic problem. Everything is there, complete. Pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. Everything is complete there. You want water. Just see: there are oceans of water. You want purified water. You cannot. Although the ocean water's so much, when there is scarcity of water, you have take help of Kṛṣṇa. He'll evaporate the water, He'll make it cloud. Then when it falls down, then it becomes sweet. Otherwise you cannot touch. Everything under control. Everything is full-water, light, heat. Everything is complete. Pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. His stock is never finished. Simply you become obedient and the supply is there. You can understand.

These Kṛṣṇa consciousness persons, they have no problem, economic problem. Everything is sufficiently supplied by Kṛṣṇa. In Los Angeles, the neighbors, they are very envious, that "You do not work. You have no anxiety. You have got four cars. You are eating so nicely. How is that?" They inquire from our devotees. That is the actually the fact. We are spending so much money, we have got so many centers. The calculation is about $70,000 we are spending. Who is supplying? Somehow or other, we are getting. So there is no problem. You simply become sincere servant of Kṛṣṇa. Everything is there. This is the test. They are envious of us that we do not work. Still, we have got so much. "So why don't you come and join us?" That they will not do. "You come with us, chant Hare Kṛṣṇa." "No, no, no. That I cannot do." All right, then work with your trucks: whoosh, whoosh, whoosh, whoosh, whoosh. They have made their own position dangerous and others' position also. They say… At any moment, there may be accident. This is the civilization. Nonsense. This is not civilization. Civilization means calmness, peace, prosperity, śānti. In peace and prosperity one should be Kṛṣṇa conscious always. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. In the animal life, or other than human life, we had worked so much only for morsel of food, day and night, working. But still the food is there. Simply avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. Avidyā. This material world is full of ignorance. So therefore our endeavor should be how to come out of this ignorance. Tasyaiva hetoḥ. For that reason, we should work only. How to come out of this ignorance, that "I am this material body. I have to work day and night, and then I shall get my food, and I shall live." This is ignorance. Tasyaiva hetoḥ pra…

So this ignorance, this life of ignorance we have passed in the, I mean to say, the forms other than the human being. Animal life, bird's life, beast's life. Now this life should be peaceful, calm and quiet. And jīvasya tattva-jijñāsā, simply for inquiring about the Absolute Truth. That should be the business. Simply. Jīvasya tattva-jijñāsā. Athāto brahma jijñāsā. Simply sit down. Just like we are sit down. We are sitting down and inquiring about Kṛṣṇa. This is life. And what is this life? Working day and night like the ass? No. That is not life. Therefore Bhāgavata says your life should be engaged for this purpose: tasyaiva hetoḥ prayateta kovidaḥ. Kovida means intelligent. Then: "How my economic problem will be solved?" The answer is: tal labhyate duḥkhavad anyataḥ sukham. You are after happiness. Are you after distress? "No, sir." Why distress comes upon you? You are not anxious for distress, calamities. Why do they come upon you? Similarly, so far your happiness is also concerned, that will also come upon you. Because your life, according to your karma, is mixed up with some portion of happiness, some portion of distress. If the distress comes without any invitation, the happiness also will come without invitation. Without any invitation. Because you are destined already that so much happiness, so much distress you will have. Destined.

So you cannot change it. Try to change your lord, this material condition of life. That is your only business. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ…Bhramatām upary adhaḥ. You have tried. bhramatām upary adh… Upari means higher planetary systems. Sometimes we get our birth in higher planetary system as demigods, and sometimes, adhaḥ, as animals, as cats and dogs, germ of the stool. This is going on. This is going on according to our karma. Caitanya Mahāprabhu said: ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Only fortunate living entity gets this opportunity of association of Kṛṣṇa and Kṛṣṇa's devotee. Then his life becomes sublime.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

This bhakti-latā-bīja, the seed of devotional service, chanting Hare Kṛṣṇa mantra.

So Kuntīdevī is pointed that "Who is the person, alakṣya, invisible?" Here, Kṛṣṇa. "Kṛṣṇa? There are so many Kṛṣṇas." Vāsudevāya, the son of Vasudeva. "There are many Vāsudevas." No, nanda-gopa-kumārāya [SB 1.8.21], nanda-gopa-kumārāya, the foster son of Mahārāja Nanda. Three times she's pointing: "Here is Kṛṣṇa." Kṛṣṇa who officially takes His birth as son of Devakī and Vasudeva, but He enjoys the company of mother Yaśodā and Nanda Mahārāja-the childhood company. This is Kṛṣṇa's pastime.

So ānanda-līlāmaya-vigraha. Ānanda-līlā, Kṛṣṇa's līlā, pastimes are all jubilant. Ānanda-līlāmaya. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He is by nature ānandamaya. Kṛṣṇa, you'll never find Kṛṣṇa is very unhappy. Kṛṣṇa is never unhappy. Kṛṣṇa is always happy. Therefore nanda-gopa-kumārāya govindāya [SB 1.8.21]. He is happy, and whoever, whoever associates with Him, he's also happy. Govindāya. We are after sense gratification. Go means senses. So if you associate with Kṛṣṇa, you enjoy your senses affluently. Just like the gopīs are dancing with Kṛṣṇa. So there is no scarcity of sense gratification also. But that is not this sense gra…, gross sense gratification. That is spiritual sense. That is spiritual sense. Ānanda-cinmaya-sad-ujjvala-vigrahasya [Bs. 5.32]. We chant every day. That sense, you get, sense gratification is ānanda-cinmaya, cinmaya, in the spiritual world. Not this third-class ānanda with these bodily senses. This is not ānanda. This is an illusion. This is illusion. We are thinking that "I'm enjoying," but that is not ānanda. This ānanda is not fact, because we cannot enjoy this material sense pleasure for long. Everyone has got experience. It is finished. It is finished. But spiritual enjoyment does not finish. It increases. That is the difference. Ānanda-cinmaya-sad-ujjvala-vigrahasya govindam ādi-puruṣam [Bs. 5.32].

So you have to associate with Govinda. Here is, also, it is said, govindāya namo namaḥ: "I offer my respectful obeisances to Govinda." So this Kṛṣṇa consciousness movement is so nice-you become directly in contact with Govinda. This Deity worship is also directly in contact with Govinda. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. This vigraha, the Deity of Kṛṣṇa, that is also Kṛṣṇa's mercy. Because Kṛṣṇa is alakṣya, invisible, He has become visible for your facility, as you can see. Still… It is not that Kṛṣṇa is stone or Kṛṣṇa is wood or Kṛṣṇa is metal. Kṛṣṇa is always Kṛṣṇa. But He appears… Because you cannot see except wood, stone and metal, He appears like that, wood, stone or metal. But He's not wood, stone or metal. You'll get the same facility as Kṛṣṇa personally if you associate, when you associate. You will associate with Kṛṣṇa. But at the present moment, because Kṛṣṇa is invisible, therefore He has very kindly taken a form which is visible by you. This is Kṛṣṇa's mercy. Do not think, "Oh, here is Kṛṣṇa, stone Kṛṣṇa." Kṛṣṇa is everything. Kṛṣṇa is everything. So Kṛṣṇa is stone also, but He's not that stone that cannot act. Kṛṣṇa can act also in the stone form also. Kṛṣṇa act also in metal form also. And you will perceive that. Svayam eva sphuraty adaḥ. The so-called stone also speaks with you. There are many instances like that.

So we should take to this Kṛṣṇa consciousness movement according to the śāstra. Śrī… I am very pleased that you are doing nicely, dressing the Deity very nicely. More and more, in this way offer Kṛṣṇa nice prasādam, nice foodstuff, nice dress. Keep the temple very clean. Śrī-mandira-mārjanādiṣu. Mārjana means cleansing. Either you dress Kṛṣṇa or cleanse the temple, the effect is the same. Don't think that "I am a cleanser and he is a dresser." No. The dresser and the cleanser are the same. Kṛṣṇa is Absolute. In any way, be engaged in Kṛṣṇa's service. Your life will be successful. This is Kṛṣṇa consciousness movement.

So by the grace of Kuntīdevī we can understand that Kṛṣṇa, the Supreme Personality of Godhead, Vāsudeva. Vāsudeva… Another meaning of vasudeva is that when you come to the platform of vasudeva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. Sattvam. Sattva, goodness. First of all, we have to come to the platform of goodness. But here, in the material world, the goodness is also sometimes contaminated by other low qualities, ignorance and passion. So by hearing about Kṛṣṇa, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ.. [SB 1.2.17]. Just like you are hearing about Kṛṣṇa. Similarly, try to hear about Kṛṣṇa always, twenty-four hours chant about Kṛṣṇa. In this way, the dirty things will be cleansed. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam means always. Not that bhāgavata-saptāha, official. No, not like that. That is another exploitation. In the Bhāgavata it is said, nityaṁ bhāgavata-sevayā. Nityam means daily, twenty-four hours. Either you read Śrīmad-Bhāgavatam or carry out the order of your spiritual master. This is also order. Bhāgavata is spiritual master. Vaiṣṇava, he's also bhāgavata. Ācāryas, bhāgavata. Grantha-bhāgavata and person, person bhāgavata. So person bhāgavata or book bhāgavata, you always serve. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. Then you will be fixed up. Naiṣṭhikī. Nobody can move you. Bhagavaty uttama-śloke, unto the Supreme Personality of Godhead.

So in this way, Kṛṣṇa consciousness movement should be realized by you by the process prescribed and try to give to the people. This is the greatest welfare activities in the world, to awaken Kṛṣṇa consciousness, the dormant Kṛṣṇa consciousness. It is, of course, practically, you can see, four or five years ago, none of you were in Kṛṣṇa consciousness, but it has been awakened. Now you are Kṛṣṇa conscious. So others can be awakened also. There is no difficulty. The process is the same. So by following the footprints of devotees like Kuntī, we shall be able to understand as she's pointing out: kṛṣṇāya vāsudevāya devakī-nandanāya ca, nanda-gopa-kumārāya [SB 1.8.21]. This is Kṛṣṇa's identification. Just like we take identification of a person: "What is your father's name?" So here we're giving, presenting God with His father's name, with His mother's name, with His address. We are not impersonalists, vague idea. No. Everything complete. Perfect. The identification. If you take advantage of this propagation of Kṛṣṇa consciousness, then you are certainly benefited.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.21

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Māyāpura, October 1, 1974

Nitāi: Translation: "Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the son of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses." [SB 1.8.21]

Prabhupāda: So in the last verse, it is…, it has been explained by Kuntī that Kṛṣṇa is meant for the paramahaṁsa, muni, very, very exalted persons; they can understand Kṛṣṇa, bhakti-yoga-vidhānārtham, because such learned persons, such exalted persons, they can only understand what is bhakti-yoga. Bhakti-yoga is the topmost yoga. There are different kinds of yogas: karma-yoga, jñāna-yoga, dhyāna-yoga, haṭha-yoga, many others. Yoga means "contact" or "having connection." So bhakti-yoga means directly connection with Kṛṣṇa, or God. That is bhakti-yoga. Other yogas, they are not directly connected.

Karma-yoga… Yoga means connection with Kṛṣṇa, or God, but when there is the word karma-yoga, it is adulterated. It is not pure yoga. Karma-yoga means,

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam
[Bg. 9.27]

That is karma-yoga. Whatever you doing… In the beginning one cannot take to pure bhakti-yoga. Therefore karma-yoga is recommended: "Never mind whatever you doing. In that position you can become a devotee." Karma-yoga, that is. People are interested with different types of work. So therefore Kṛṣṇa says, yat karoṣi. "Never mind whatever you are doing." So how it becomes karma-yoga? Now, kuruṣva tad mad-arpaṇam: "You give it to Me." Suppose you are doing business, and you are earning lots of money. So Kṛṣṇa says, "All right, go on. You are attached to business. You go on doing that. But the money earned out of your business, you give it to Me." This is karma-yoga, not that you earn money and spend for your sense gratification. That is not karma-yoga. The rascals, they are saying this is karma-yoga. For sense gratification they are using, and that is karma-yoga. No. That is not karma-yoga. Here is karma-yoga: "It doesn't matter, whatever you are doing, but the ultimate result, you give it to Me."

In another place, Kṛṣṇa says, karmaṇy evādhikāras te mā phaleṣu kadācana: "You can go on. You can go on with your business, but don't expect the fruit of the business." Mā phaleṣu. He indirectly says, "The fruit should be given to Me." Mā phaleṣu kadācana: "Don't expect the fruit." Suppose you grow a nice mango tree, and there will be fruit, nice fruit. So according to Bhagavad-gītā, it is said, mā phaleṣu kadācana: "You don't take the fruits." "Oh? Such a nice mango tree I have nourished in so many years. Now the fruit is there, and Kṛṣṇa says, mā phaleṣu kadācana: 'Don't take the fruit.' Then who will take the fruit? It is will rot? It will fall down on the ground, and it will rot?" No. The idea is "You don't take, but you give it to Me." This is karma-yoga. It is not that it should be wasted. So that is karma-yoga. So those who are karmīs, very much attached to material activities, for them, this karma-yoga is recommended. Some way or other, be connected with Kṛṣṇa. It is not so meant… It is very great achievement that you work hard earn money and give it to Kṛṣṇa. That is a great sacrifice. So by karma-yoga, also, you can satisfy…

Because the main business is to satisfy Kṛṣṇa. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Varṇāśrama. There are four varṇas and four āśramas: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, and sannyāsī. So these are the scientific divisions of civilized society. Unless there are these divisions, it is a chaotic condition; it is not very satisfactory. That is happening. Nowadays, there is no scientific division of the human society. Therefore there are so many chaotic conditions. So actual human civilization begins when we accept these eight departmental management of the society. That is human society. Otherwise it is animal society. So… So according to Vedic civilization, every department, division, has got a particular duty.

The brāhmaṇa, their duty is how to practice to control the mind, to control the senses, śamo damas titikṣā, to be tolerant, to be very simple, simple living, not very gorgeous living. Whatever is absolutely necessary, a brāhmaṇa will accept, not more than that. That is simplicity, simple living, high thinking. So this is brāhmaṇa's… Śamo damas titikṣā ārjavam. And then jñānam. Jñānam means to understand what is what. People are all in ignorance rascals. The brāhmaṇa should not be rascal. Therefore brāhmaṇa is given the title paṇḍita. Still in India they say, brāhmaṇa-paṇḍita. Brāhmaṇa must be a paṇḍita, a learned. A brāhmaṇa rascal is not brāhmaṇa. You are… "What you are?" "I am brāhmaṇa." "What do you do?" "Now, I pull ṭhelā." So that is not brāhmaṇa. Brāhmaṇa means paṇḍita. He must be a learned man. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. These are the brāhmaṇa's occupational duty. He must be learned scholar himself, and he would try to make others also learned scholar, paṭhana-pāṭhana, not that "I know." If you know something better, means very valuable, you must distribute it. Otherwise, in Sanskrit language they are called jñāna-khala: "miser in knowledge." One who has got knowledge… Just like in the modern world, if one is scientifically advanced, he gives the knowledge to others. He goes from university to university and speaks about the new invention. So similarly, brāhmaṇa means that he must have full knowledge and he must distribute the knowledge, not that keep it for himself, reserved: "Nobody should know it." No. Paṭhana-pāṭhana. So jñānaṁ vijñānam.

Similarly, everyone has got particular type of business. Kṣatriya has got; vaiśya has got. So yat karoṣi, whatever you are doing, you must do it for Kṛṣṇa's satisfaction. Kṛṣṇa's satis… If you have got some knowledge, you distribute the knowledge for Kṛṣṇa's satisfaction. How you can do that? Whatever knowledge you have got, you try to describe Kṛṣṇa. Kavibhir nirūpitaḥ yad uttama-śloka-guṇānuvarṇanam [SB 1.5.22]. This is the first-class distribution of knowledge. Whatever you know, you try to explain Kṛṣṇa by that knowledge. Just like our Dr. Svarūpa Dāmodara. He's a scientist, and now he is trying to explain Kṛṣṇa through his scientific knowledge. Similarly, if you are a medical man, you can explain also Kṛṣṇa through medical science. If you are engineer, you can explain also Kṛṣṇa through engineering. Kṛṣṇa can be explained. But the person who is explaining, he must be intelligent. Because Kṛṣṇa is everything, so simply we must have the intelligence how to explain engineering and come to the conclusion of Kṛṣṇa. Śrī Caitanya Mahāprabhu was doing that. He was teaching grammar. So when there was question of dhātu, He was explaining Kṛṣṇa. So the students, some of the students, they did not like that explanation. So therefore Śrī Caitanya Mahāprabhu had to wind up His school because they did not like.

So Kṛṣṇa can be… Kṛṣṇa is everything. Simply one must have sufficient knowledge how to see Kṛṣṇa through everything. That is mahā-bhāgavata. Sarvatra haya nija iṣṭa-deva-sphūrti. Whatever he sees, Kṛṣṇa, because actually Kṛṣṇa is everything. So there…, bhakti-yoga is so nice that that is the perfect yoga. And Kṛṣṇa confirms it:

yogināṁ api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The first-class yogi is he who is always thinking of Kṛṣṇa. The same way… If you are a medical man, if you think of Kṛṣṇa, how to prove that Kṛṣṇa is the best physician or Kṛṣṇa is the best surgeon through medical science, if one thinks like that, and if he tries to do it, he is first-class yogi even though he is a medical man. Similarly, everyone can become the first-class yogi if he takes to Kṛṣṇa consciousness.

Now, the question is that some of the rascals, they take Kṛṣṇa as a black man. (aside.) Who is talking? Black man. Some, one government officer, I think, some rascal… His name is Mr. Anand. He has described Kṛṣṇa that "He was a black aborigine, and He became very powerful some way or other, and people worship Him as God." It was published in a government magazine. So there are so many rascals. Sometimes Kṛṣṇa… Means those who are demons, to defy Kṛṣṇa, that "This Kṛṣṇa is a crow" or "This Śrī Kṛṣṇa is a black man" or "Kṛṣṇa is śūdra…" Kṛṣṇa means so many things. Kṛṣṇa… Śūdras, they are also kṛṣṇa, called. The brāhmaṇas are called śukla, and the… So in this way, the rascal demons, they want to describe Kṛṣṇa in their own way so that Kṛṣṇa devotees may be unhappy, and that is their pleasure.

Therefore, to teach these rascals, Kuntī is pointing out, kṛṣṇāya vāsudevāya: [SB 1.8.21] ”You rascal, you don't take Kṛṣṇa otherwise. I am speaking of Kṛṣṇa, the son of Vasudeva, Vāsudeva.” Just like to identification in the court, if you give your name, then you must give the father's name, your village, your district, like that. That is identification. So therefore Kuntīdevī is pointing out: ”It is no other Kṛṣṇa. The Kṛṣṇa whose father's name is Vasudeva, whose mother's name is Devakī, whose father's name is Nanda Mahārāja, whose mother's name is Yaśodāmāyi. That's all.” When that Vallabha Ācārya… He wrote some essays and books, The Meaning of Kṛṣṇa. The Meaning of Kṛṣṇa. And he went to Caitanya Mahāprabhu, and he wanted some eulogization that he has so many meanings of Kṛṣṇa. So Caitanya Mahāprabhu said, ”No, no, I know Kṛṣṇa's name, only two or three. That's all.” He said, ”I know Kṛṣṇa is the son of Yaśodāmāyi, Yaśodānandana. Kṛṣṇa means the boy who sucked the breast of mother Yaśodā. I know that.”

So here also, nanda, nanda-nandanāya… He (she) says, nanda-gopa-kumārāya [SB 1.8.21]. Kumāra. Kumāra means ”who is not married.” So Kṛṣṇa remained in Vṛndāvana up to sixteen years. Therefore He remained always kumāra, Nanda-kumāra, Nanda-nandana. Here it is explicitly said, Nanda-gopa. And who was Nanda? That is also explained. Nanda means that leader of the cowherds men or he was king, Nanda Mahārāja. King does not mean always one has to become a king of very big kingdom. No. Anyone who possesses… Still in India, anyone who possesses some land, he is called king, rāja. He is called rāja, the zamindar, one who possesses some land, in…, especially in the up-country. So Nanda Mahārāja, because he possessed some land… He was well-to-do, rich man. Because… (aside:) Where is water? He possessed cows and grains. Formerly, a man… Still now, also… Actually that is rich, riches. Gavayā dhanavān, one who has got many cows, he is to be considered as rich man. Dhānyena dhanavān. One who has got large quantity of food grains, he is dhanavān. Nowadays one who has got a bunch of paper, he is considered… And the paper is nothing. As soon as the government is failure, then the thousand-dollar note and hundred-dollar notes, it will have no value.

So actual, actual value, to keep cows, to have food grains or gold, jewelries, these are the signs of richness. But Kali-yuga is so cruel that if you have got gold, if you have got jewels, then government will take away. Dasyu-dharmabhiḥ. Formerly there were ordinary plunderers, thieves. Now, according to Śrīmad-Bhāgavatam, the government will be composed of organized thieves. That is meant: dasyu-dharmabhiḥ, rājabhiḥ. Government officer means organized thieves in every country. That will be the situation. So you cannot keep now. You have to be satisfied with these papers. That's all.

So Nanda Mahārāja was rich because he possessed nine lakhs of cows, not… And Kṛṣṇa had to take care of. Although Kṛṣṇa was Nanda Mahārāja's son, king's son, still He had to go… When He was young, five, six years old, He had to take care, not only Kṛṣṇa, but all His friends. That was the system. Small boys, they would take care of the calves, and after sixth year, they would take care of the cows. So in this way, fifteen, sixteen years, they would pass. Then they would… They may go to school, but the ordinary vaiśyas… Nanda Mahārāja happened to be vaiśya, not kṣatriya. His father, Kṛṣṇa's father, was Vasudeva. He was kṣatriya. His uncle, Kaṁsa, he was kṣatriya. He belonged to the kṣatriya family because born as the son of Vasudeva, but because He was transferred in His…, just after His birth to Nanda Mahārāja, so in the boyhood, in childhood, he remained a vaiśya.

Actually Kṛṣṇa is neither vaiśya nor śūdra nor kṣatriya nor brāhmaṇa. He is the Supreme Personality of Godhead. Prakṛteḥ param. That has been described by Kuntī. Prakṛteḥ? No. Namasye…? What is the beginning?

Devotee: Namasye puruṣaṁ tvādyam.

Prabhupāda: Ah. Namasye puruṣam… What is that verse?

Devotee: Ādyam.

Prabhupāda: Ādyam.

Devotee: Tvādyam.

Prabhupāda: Tvā. Tvā means ”You.” So īśvaraṁ prakṛteḥ param. He is beyond the jurisdiction of this material world, prakṛteḥ param. So He is neither brāhmaṇa… This brāhmaṇa, kṣatriya, vaiśya, śūdra, brahma…, they are these material designations. They are not actually fact. So, as Kṛṣṇa is not belonging to this material world… He belongs to the spiritual… Prakṛteḥ param. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. As it is stated in the Bhagavad-gītā, para. Para means ”another,” or ”the superior.” Paras tasmāt tu bhāvaḥ anyaḥ. In the Bhagavad-gītā you'll find that… You are seeing this material world up to the sky. Your vision is up to the sky, although you do not know what are these planets, how they are existing. You have no knowledge. But still, at least, you can get experience that this universe is covered by this round sky, and within this universe there are so many planets.

So… So Kṛṣṇa does not belong to these planets or this material sky. He belongs to the paravyoma. Again paravyoma means sky. And para means the superior, or spiritual. Therefore Kṛṣṇa does not… Kṛṣṇa belongs to everything because everything is Kṛṣṇa's, but He has got His special abode. That is Vaikuṇṭha, Goloka Vṛndāvana. That is situated in the spiritual sky, not in this material sky. A… In the material sky, the, that Goloka Vṛndāvana is there, replica, just Vṛndāvana, where we go. When Kṛṣṇa comes… Just like government, the governor or the king, when he is on tour in every city he has got a special house. What is that house called?

Devotee: Embassy.

Prabhupāda: Now… Just like… Similarly when Kṛṣṇa comes in this universe, He comes there, in Vṛndāvana, in Mathurā, in the Dvārakā. So… But the real… But there is no difference between that Vṛndāvana, Goloka Vṛndāvana, and this Vṛndāvana.

So these things are to be understood. Kṛṣṇa is para. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. In the Bhagavad-gītā we get this information. There is another nature exactly like this. But these so-called scientists, they are so ignorant, they cannot estimate that there is another nature, there are spiritual planets… This… They do not know even how many planets are there, how they are situated, how they are inhabited. They think simply this planet is full of living entities; in other planets, there is no living entity. But that is not the fact. Every planet, every planet is full with living entities. Even in the sun planet, moon planet. So this is a subject matter we have discussed many times. So Kuntī has already pointed out that Kṛṣṇa is īśvara and He's beyond the jurisdiction of this material world. That Kṛṣṇa, when He comes here… Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. He comes. Tadātmānaṁ sṛjāmy aham. He comes. Then how He comes? He comes as the son of Vasudeva. Kṛṣṇāya vāsudevāya [SB 1.8.21]. Vāsudeva, vāsudevāya. His name… Because He comes as the son of Vasudeva, therefore He is called Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. If one knows that this Vāsudeva is everything, then he is the most exalted mahātmā.

So these things are to be understood. That is Kṛṣṇa consciousness. And if we remain fool… No. Everything is there. In the Śrīmad-Bhāgavatam, in Bhagavad-gītā, everything is there about Kṛṣṇa. Anyone can understand if he's little intelligent. And as soon as you understand Kṛṣṇa, then you are liberated person.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna
[Bg. 4.9]

So why should you not understand Kṛṣṇa? Everything is given there. Why you should…? At least, the intelligent class, the Americans and Europeans, they are very intelligent materially. They have proved their intelligence. Why not spiritually? If they are materially intelligent, brain is there, you can utilize it either for material purpose or… Now, so far, you have done for material purposes. You have done enough, so many machineries and so many things. But there is no happiness. You take to…, apply your brain and intelligence to understand Kṛṣṇa. Then your life is successful. That I have said many times, that you American boys or American people, you are fortunate, so many ways. How? Now, because you have got the result of pious activities.

What is the result of pious activities? Janmaiśvarya-śruta-śrī [SB 1.8.26]. You have… You were born in very rich nationality, in America. You were born of rich fathers. Nobody is poor; poverty is unknown there. I have studied. If, by voluntarily, one becomes poverty-stricken, that is another… But actually there is no poverty, so far I have studied. That is result of pious activities. To take birth in poor family, low family, is the result of sinful activities. So because you are born in rich nationality, rich family, that is good sign. Janmaiśvarya. And opulence. You don't care for money. Money is nothing for you. This… We, we, we take money so carefully. But you spend money without any… So these are the results… Janmaiśvarya-śruta. Education. And śrī, beauty. These are … So now you utilize this. Because one is fortunate if he gets all this opportunity, so you take this opportunity and utilize it for understanding Kṛṣṇa. Then your life is successful.

And I am hoping also that if you take to Kṛṣṇa consciousness, and… It was the duty of the Indians. As Caitanya Mahāprabhu said, that

bhārata-bhūmite haila manuṣya janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Of course, I am Indian, so I have tried my best to give you this Kṛṣṇa consciousness. It was the duty of the Indians to preach this cult. But even they are not doing, so you can take up, and for the benefit of the human society, you simply preach about Kṛṣṇa. Kṛṣṇāya. We are speaking of this Kṛṣṇa, not that Kṛṣṇa, the "aborigine-Kṛṣṇa" or "the black Kṛṣṇa." "No, kṛṣṇa means black." No, Kṛṣṇa means many things. Kṛṣṇa means also attractive. Does not mean… Kāla-Kṛṣṇa does not mean that He's black. He's… "Your Kṛṣṇa is black." Yes, my Kṛṣṇa is black, but at the same time all-attractive. So many beautiful gopīs all became attracted. So many queens all became attracted. So this blackness of Kṛṣṇa is not this ordinary. Therefore in the Brahma-saṁhitā it is said that kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. Kṛṣṇa's blackness is not ordinary blackness. Asitāmbuda-sundarāṅgam. Although He's blackish like the black cloud, but sundara, very, very beautiful. How much beautiful? Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. He's so beautiful that if you bring millions and millions of Cupids… Cupid is supposed to be very beautiful. Still, He will surpass. So Kṛṣṇa… Śyāmasundaram. Śyāma means black, and still, very, very beautiful. That is the understanding of Kṛṣṇa.

So therefore to understand Kṛṣṇa perfectly, Kuntī is pointing out that Kṛṣṇa who is the son of Vasudeva, that beautiful Kṛṣṇa, that Śyāmasundara Kṛṣṇa… Kṛṣṇāya vāsudevāya [SB 1.8.21]. Then Vāsudeva may be… There may be Vāsudevas. Then mother's name also. Devakī-nandanāya: "That Kṛṣṇa is born of Devakī and Vasudeva, not others." Then there cannot be any mistake. If both the father's and mother's name… And again, he's (she's) pointing out: nanda-gopa-kumārāya: "That Kṛṣṇa who was carried to Vṛndāvana, and He remained as foster son of Mahārāja Nanda." And then he (she) says, govindāya, govindāya, that "He was a cowherd boy, played as a cowherd…" Govinda. Go means cows, and go means indriya, senses. So He was pleasure to the cows. The cows were very much pleased with Kṛṣṇa. As soon as Kṛṣṇa will call them, they will immediately come.

And this govinda word is explained in the Brahma-saṁhitā in so many ways. Govindam. Therefore this reference is given there, govinda. What is that…?

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

Govinda is not ordinary thing. That Govinda… Which Govinda? Now, this material energy, Durgā, who is working so wonderfully… Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ. She has… This material energy has got so much power that it can create, it can destroy, it can maintain, so much power. But don't think that this material energy is working independently. And then how is…? How she is working? Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Just she is working just like shadow. The… Then what is the reality? Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So we are worshiping that person who is the original director of this material… Because we are captivated by the three guṇas of material energy, we think this material energy, material world, is everything, because we are foolish. Nābhijānāti mām ebhyaḥ param avyayam. Tribhir guṇamayair bhāvaiḥ. They have been captivated by the three material… They cannot understand that behind this, there is Kṛṣṇa.

So this govinda word can be explained in so many ways. Kṛṣṇa can be… You can try to explain this verse year after year. Still, it cannot be ended. It is so nice verse. But you… We should try to understand Kṛṣṇa. There are so many ways to understand Kṛṣṇa.

Some way or other, simply if you understand that Kṛṣṇa is īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], that much, that Kṛṣṇa is the Supreme Personality of Godhead-if you are convinced on this subject matter-then your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.22

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Los Angeles, April 14, 1973

Devotee:

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye
[SB 1.8.22]

"My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus, and whose feet are engraved with lotuses."

Prabhupāda: Lord's feet, there are flags, lotus flowers, chariot. These are the symbolic representations. God is person, but His personality is distinct from our personality. So these specific marks are there on His lotus feet. And paṅkaja-nābhāya, another meaning, paṅkaja-nābhāya means originally a lotus stem came out from the navel of Garbhodakaśāyī Viṣṇu, and Brahmā was born in that lotus flower, the origin of creation. So Kṛṣṇa's all parts of the body, as reference to the paṅkaja. Paṅkaja means lotus flower. Paṅka means mud, and ja means generate. Paṅkaja, the lotus flower, is so important. Still, it is generated from mud. So Kṛṣṇa likes paṅkaja very much, lotus flower. So if we see lotus flower, we can immediately remember Kṛṣṇa. If… Just like if you love your child, if you see any garment, a small ship, shoes or any play things, immediately you remember your child: "Oh, this is my child's shoes. This is my child's playing things. This is my garment." So it is the custom of love.

If you actually love God, Kṛṣṇa, then you can remember Him at any time, always, always. There is no difficulty. Here Kuntīdevī describes paṅkaja, with reference to lotus flower. And Kṛṣṇa describes Himself in the Bhagavad-gītā, raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of the liquid." So Kṛṣṇa can be remembered by tasting water. Even those who are drinking… If he thinks that "This taste of drinking is Kṛṣṇa," he will one day come out a great saintly person. Such a nice thing, Kṛṣṇa consciousness, if you have cultivate Kṛṣṇa consciousness, if you follow the description given by the śāstras. So I can request that even the drunkards that "You can become Kṛṣṇa conscious." The drunkard, what to speak of others? Because Kṛṣṇa says, raso 'ham apsu kaunteya: "I am the taste of the liquid." Generally, liquid, water is taken. So liquor is also liquid. Liquor is bad because it creates intoxication. Otherwise, it is made from sugar, molasses, molasses with sulphuric acid fermented, so far I know. We were in the chemical line. Molasses fermented with sulphuric acid and then distilled. That is called spirit, or liquor. So thing is, nothing is bad, but because if a thing creates bad effects, then it is bad. Then it is bad. So I shall request even the drunkards… In your country, there are many drunkards. There is no scarcity. So if you'll kindly remember when drinking wine that this nice taste of drinking is Kṛṣṇa… Just begin with it. You'll come out one day a saintly person, Kṛṣṇa conscious. It's so nice, practical.

So Kṛṣṇa is available, any circumstance, if we want to catch Him. That's all. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. He's… If one is actually very serious to search out Kṛṣṇa, Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35] **. He is within this universe, not only within the… He's within your heart. He's within the atom even. So it is not difficult to find Him out, but you must know the process, how to find Him out. And this process is very simple. And the process we are distributing by the order of Śrī Caitanya Mahāprabhu to everyone, without any charge. The process is chant Hare Kṛṣṇa. As soon as you chant Hare Kṛṣṇa, immediately you understand Kṛṣṇa. As soon as you see the lotus flower, if you hear this verse… This Sanskrit verse is meant for understanding ourself. It is not for simply selling our books. Every one of you… We are repeating this verse again and again so that you are expected to chant these mantras. Not that the book is kept… "I'm very learned scholar." What kind of learned scholar? "If I find the book, then I can speak." That is not scholarship. You must chant.

Therefore we are teaching in our Dallas children simply to learn Sanskrit. We have nothing to do anything else. They are not going to be technologists, or servant of everyone. No. We want some generation who can preach Kṛṣṇa consciousness. So if they learn simply English and Sanskrit, they will be able to read this book, and that is sufficient. We don't want anything. All informations are there. Throughout the whole world, whatever knowledge is there, in the Śrīmad-Bhāgavatam, everything is there. There is literature, there is poetry, there is philosophy, there is religion, there is love of Godhead, there is astronomy. Everything is there. Śrīmad-bhāgavatam amalaṁ purāṇam. Vidyā bhāgavatāvadhiḥ. If one simply reads this Śrīmad-Bhāgavatam, his education is the topmost. Vidyā bhāgavatāvadhiḥ. There is something topmost, ultimate. So for education, vidyā, this Śrīmad-Bhāgavatam. If one studies Śrīmad-Bhāgavatam, he is well versed in every subject matter.

So we want to create a new generation in your country so that in the future there'll be fluent speaker in Śrīmad-Bhāgavatam and preach all over the country, and your country will be saved. This is our program. We have come here not to exploit your country, but to give you something substantial. This is Kṛṣṇa consciousness movement. So read Bhāgavatam, pronounce the verses very nicely. Therefore we're repeating. You hear the records and try to repeat. Simply by chanting the mantra, you'll be purified. Simply by chant… Even you do not understand a single word of it, simply if you chant, this vibration has got such power. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you simply chant and vibrate this verse, these verses, these ślokas, it is puṇya-śravaṇa-kīrtanaḥ. There is, there is no question of understanding. Puṇya-śravaṇa. Puṇya means pious, and śravaṇa means hearing, and kīrtana means chanting. One who is chanting this verse, and one who is hearing this verse, he is becoming pious automatically. Pious. To become pious one has to endeavor so much, do this, do that, but if you simply hear these verses of Śrīmad-Bhāgavatam, Bhagavad-gītā.

Therefore, as a rigid principle, in every temple there should be class for hearing and chanting. Without hearing and chanting, to become leader it is impossible. You can, you can become leader in the material world, but not in the spiritual world. Śravaṇa-kīrtana kare…

mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana
[Cc. Madhya 19.152]

Bhakti-latā-bīja. It is a seed of developing your original consciousness. Just like in the seed there is potency, in a small seed, mustardlike, but if you sow it, in due course of times it comes out a big banyan tree. As much potency in that seed… Where is that scientist? Just prepare a seed in which there is a big, gigantic banyan tree. Where is your science? But that is not possible. Kṛṣṇa says, bījo 'haṁ sarva-bhūtānām: [Bg 7.10] "I am that seed." So anyone can appreciate. Suppose you… The banyan seed, you have seen the fig fruit. There are hundreds and thousands of seeds. And each seed, there is a banyan tree. Each seed. If you simply study a fig of banyan tree, you can study the whole cosmic manifestation. If you simply think over… This is a small seed, insignificant. And there are millions of seeds like that, millions of fruits. And each seed containing the potency of fructifying into big banyan tree. So who has made it? How much His brain is sharp that He has made it? It is, it is, it is done by brain. It has not come out automatically. This is rascaldom. Whatever… What is coming, rascaldom… No. There is brain. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says that everything is coming from Him, coming from His brain. Big brain. Kṛṣṇa has got big brain. We haven't got such brain. Still we rascals, we claim that "I am as good as Kṛṣṇa. I am God." What nonsense. You are God? You cannot create anything.

So this Kṛṣṇa consciousness movement is so nice. Here Kuntīdevī, a great devotee, is giving us opportunity to become Kṛṣṇa conscious: simply concentrating your mind on lotus flower. That's all. Lotus flower. As soon as you see a lotus flower, you will immediately think of namaḥ paṅkaja-nābhāya. "Oh, Kṛṣṇa's navel is just like lotus flower. From the navel of Kṛṣṇa there was a stem of lotus flower, and from that lotus flower, Brahmā came out. And Brahmā created this universe. This universe means so many planets, so many seas, mountains and cities, motorcars, everything. Within that lotus flower, the beginning is…" Namaḥ paṅkaja-nābhāya. And namaḥ paṅkaja-māline [SB 1.8.22]. So such wonderful lotus flower which contains the seedling of the whole universe… That is not only one. Paṅkaja-māline. Just like here is a garland. There are so many flowers. So Kṛṣṇa is not so poor that simply producing one lotus flower, He's finished. No. There is a garland of lotus flowers, big garland. Or as many lotus flowers as you want. This is God. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Unlimited. Everything is unlimited. Kṛṣṇa's creation… We are very much concerned with one planet, this, but Kṛṣṇa's creation is unlimited number of planets. As you see unlimited number of hairs on your head; you cannot count. Can you count how many hairs are there? This is Kṛṣṇa's creation. You cannot count. So what to speak of this hair-anything you take. You take one tree: unlimited number of foliages. You cannot count. Similarly, unlimited number of planets, unlimited number of universes, everything unlimited. Therefore He is unlimited. Namaḥ paṅkaja-nābhāya namaḥ paṅkaja-māline namaḥ paṅkaja-netrāya [SB 1.8.22]. Kṛṣṇa's eyes are compared with the petals of lotus flower. Ālola-candraka-lasad-vanamālya-vaṁśī [Bs. 5.31].

So if you simply think only one verse, as it is explained here, and the paṅkaja, lotus, in reference with Kṛṣṇa's body, you can meditate the whole life how Kṛṣṇa is beautiful, how Kṛṣṇa is wise, how Kṛṣṇa's creation, how… This is meditation. Thinking of Kṛṣṇa. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ means… Yogi means he's always thinking of Kṛṣṇa. Mat-paraḥ. That is yogi. These rascals are not yogi, thinking something impersonal and being harassed. Kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. They are simply, they are simply laboring, adhikataraḥ, more and more. They cannot get anything substantial. Therefore after meditation: "Come on, give me cigarette. Come on. My throat is now dried up. Give me cigarette." That is not meditation. Meditation means, this is: namaḥ paṅkaja-netrāya.

So if you think of Kṛṣṇa always, satataṁ cintayanto mām [Bg. 9.14], "always thinking of Me," yatantaś ca dṛḍha-vratāḥ, and endeavoring to advance in Kṛṣṇa consciousness with vow, then we have to remain purified. Because Kṛṣṇa is purified. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. You cannot approach Kṛṣṇa impurified. But if you think of Kṛṣṇa always, in this way, meditate upon Kṛṣṇa, then you'll be purified. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. That meditation can be possible by hearing and chanting. Then thinking will automatically come. That is the process of Kṛṣṇa consciousness. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Smaraṇa means remember. If you chant and hear, then remembrance will automatically come. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Then you will be engaged in worshiping His lotus feet. Arcanam. Then you'll be engaged in arcanam, the temple worship; vandanam, offering prayers; dāsyam, you'll engage yourself as servant; sakhyam, you'll become friend of Kṛṣṇa; ātma-nivedanam, and surrender everything to Kṛṣṇa. This is the process.

So each and every verse you should chant very perfectly, nicely, meditate upon it. That is the process of progress, advancement in spiritual life. We should get all these verses by heart, and chant, and offer prayer to the Lord, vandanam. Vandanam. These are meant for such purpose.

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye
[SB 1.8.22]

Everything is Kṛṣṇa's, with reference to paṅkaja.

Thank you very much. (end)

730415SB.LA
Śrīmad-Bhāgavatam 1.8.23

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Los Angeles, April 15, 1973

Devotee:
yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt
[SB 1.8.23]

"O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers."

Prabhupāda: So this is the position of devotees, that Devakī who happens to be the mother of Kṛṣṇa... She's not ordinary woman. Who can become the mother of the Supreme Personality of Godhead? The most advanced devotee, so that Kṛṣṇa has agreed to become her son. In his previous life, the husband and wife, they underwent severe austerities, and when Kṛṣṇa appeared before them and wanted to give them benediction, they wanted a son like God. So where can be another person who is equal to God? That is not possible. God means there is no equal, there is no greater. Asamordhva. That is God. God, there cannot be any competition, that "You are God, I am God, he is God, he is God." No. These are dogs. They are not God. God means without competition: one. God is one. Nobody is great... asamordhva. Nobody is greater than Him. Nobody is equal to Him. Everyone is lower. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. The only master is Kṛṣṇa, God; and everyone, servant. Never mind. Even if he's Brahmā, Viṣṇu or Śiva, big, big demigods. And what to speak of others?

Śiva-viriñci-nutam [SB 11.5.33]. In the śāstra it is said that He's offered respect by Lord Śiva and Lord Brahmā. They are the topmost demigods. There are demigods. Above the human beings, there are demigods. As we are humans, being above the lower creatures, lower animals, similarly, above us there are demigods. And the most important demigod is Lord Brahmā, Lord Śiva. Lord Brahmā is the creator of this universe, and Lord Śiva is the destroyer of this universe. And Lord Viṣṇu is the maintainer. Lord Viṣṇu is Kṛṣṇa Himself. So for the maintenance of this material world there are three guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa. So each one of them has taken charge of one department. So Lord Viṣṇu has taken the department of sattva-guṇa, and Lord Brahmā has taken the department of rajo-guṇa, and Lord Śiva has taken the department of tamo-guṇa. They are not under the influence of these guṇas. Just like a, the superintendent of jail. He's not a prisoner; he's controlling officer. Similarly Lord Śiva, Lord Viṣṇu, Lord Brahmā, although they are controlling each department, they are not under the controlling department. We may not commit mistake.

So Hṛṣīkeśa. Kṛṣṇa is the supreme controller. Hṛṣīka. Hṛṣīka means senses. So we are enjoying our senses, but ultimately the controller is Kṛṣṇa. Suppose this is my hand. I'm claiming it is my hand: "I shall give you a good fist on your..." I'm very much proud. But I am not controller. The controller is Kṛṣṇa. If you, if He withdraws the power of the activity of your arm, you become paralyzed. Although you are claiming, "It is my hand. I shall use it," but when it is paralyzed, you cannot do anything. Therefore I may have possessed this hand by the grace of Kṛṣṇa, but I am not the controller. That is Kṛṣṇa consciousness. Therefore a sane man will think that ultimately if this hand is to be controlled by Kṛṣṇa, then it meant for Kṛṣṇa. This is the common sense understanding. I am claiming that "This is my hand, this is my leg, this is my ear." Even children says. You ask the children, "What is this?" "It is my hand." But we may claim, but actually it is not our hand. It is given for... Because I wanted to use my hands in so many ways, Kṛṣṇa has given: "All right, you take this hand. Use it." So it is gift of Kṛṣṇa.

Therefore a sane man is always conscious that "Whatever I have got in my possession, first of all, this body and senses, they are actually not mine. I have given all these possessions for utility. So if ultimately everything belongs to Kṛṣṇa, why it is not utilized for Kṛṣṇa?" That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. That is intelligence. If I am given all these things for my use, for my sense gratification, but ultimately it belongs to Kṛṣṇa... Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Everyone is part and parcel of Kṛṣṇa, so everyone's senses are also Kṛṣṇa's. So when, when the senses are utilized for Kṛṣṇa's service, that is perfection of life. And so long it is utilized for my sense gratification, it is māyā. Therefore bhakti means hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīkeṇa by the senses, this hṛṣīkeśa-sevanam, when you serve Hṛṣīkeśa, really master of the senses, that is called bhakti. Very simple description, definition of bhakti. Hṛṣīkeṇa..., hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Hṛṣīkeśa-sevanam. Not hṛṣīka-sevanam. Hṛṣīka means senses. So when senses are used for sense gratification, that is māyā. And when senses are used for the gratification of the master of the senses, that is called bhakti. A very simple definition. Anyone can understand.

So generally, in this material world, everyone is using the senses for sense gratification. That's all. That is their bondage. That is māyā, illusion. And when he comes to Kṛṣṇa consciousness, purified, when he understands that actually these senses are meant for satisfying Kṛṣṇa, then he's liberated person, mukta. Mukta-puruṣa. Liberated person. Īhā yasya harer dāsye karmaṇā manasā vācā. When one comes to this position, that "My senses are meant for serving the master of the senses, Hṛṣīkeśa..." The master of the senses are, is sitting within your heart. In the Bhagavad-gītā it is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am seated in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me remembrance, knowledge and forgetfulness is coming." So why that? Because Kṛṣṇa is so merciful, if I want to use my senses in a certain way, not my senses... It is Kṛṣṇa's, given. So Kṛṣṇa gives the chance: "All right, utilize it." Suppose I have got tongue. If I want, "Kṛṣṇa, I want to eat stool. I want to taste stool," "Yes," Kṛṣṇa will say. "Yes, you take this body of hog, and eat stool." The master is there, Kṛṣṇa.

Therefore Kṛṣṇa says, mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. He gives you the body, reminds you, "My dear living entity, you wanted to eat stool? Now you have got a proper body. Now utilize. Here is stool also." Similarly, if you want to become demigod, that also Kṛṣṇa gives you chance. Anything... There are 8,400,000 forms of life. If you want to engage your senses in any type of body, Kṛṣṇa is giving you: "Come on. Here is the body. You take." But we become exasperated by using our senses. Ultimately we become senseless. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Don't do like this. Your senses are meant for serving Me. So you are misusing it. By misusing, you are being entrapped in different types of body; therefore to get relief from this tedious business of accepting one body and giving it up, again another body, again another... To continue this material existence, if you give up this process of sense gratification and surrender unto Me, then you are saved." This is Kṛṣṇa consciousness.

So at the present moment, our senses are contaminated. I am thinking, "I am American, so my senses should be utilized for the service of my country, my society, my nation.” Big, big leaders, big, big so many things. So the real concept is that ”I am American, so my senses are American senses. So it must be utilized for America.” Similarly Indians thinking, others are thinking. But none of them do know it that senses belong to Kṛṣṇa. This is ignorance. No intelligence. They are thinking for the time being, that these senses, upādhi, designated… American senses, Indian senses, African senses. No. This is called māyā. It is covered. Therefore bhakti means sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. When your senses will be uncontaminated with all these designations, that is the beginning of bhakti. If I think, ”I am American. Why shall I take Kṛṣṇa consciousness? It is Hindu God,” that is foolishness. If I think ”I am Muhammadan,” ”I am Christian,” then you are gone. But if we purify the senses that ”I am spirit soul. The Supreme Spirit Soul is Kṛṣṇa. I am part and parcel of Kṛṣṇa; therefore it is my duty to serve Kṛṣṇa,” then you become free immediately. Immediately. You are no more American, Indian or African or this or that. You are Kṛṣṇized, Kṛṣṇa conscious. That is wanted.

Therefore Kuntīdevī says, ”Hṛṣīkeśa, my dear Kṛṣṇa, You are the master of the senses, and for the sense gratification, we are fallen in this material condition of life, different varieties of life.” So we are suffering, and suffering to the extent, even one becomes Kṛṣṇa’s mother… Because this is material world, she’s also put into suffering, what to speak of others? Devakī is so advanced that she has become the mother of Kṛṣṇa, but still she’s put into difficulties. And difficulties by whom? By his brother, Kaṁsa. So this world is like that. Try to understand. Even you become Kṛṣṇa’s mother, and even your brother, who is very nearest relative. So you, the world is such jealous, that if one’s personal interest is hampered, everyone will be ready to give you trouble. This is the world. Everyone. Even if he’s brother, even he’s father. What to speak of others? Khalena. Khala means jealous. This material world is jealous, envious. I am envious of you; you are envious of me. This is our business. This is our business.

Therefore this Kṛṣṇa consciousness movement is for such person who is no more jealous, who’s no more envious. Perfect person. Dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra [SB 1.1.2]. Those who are jealous and envious, they are within this material world. And those who are not jealous, they are in the spiritual world. Simple thing. You test yourself, ”Whether I am jealous, envious of my other associates, friends, everything?” Then I am in the material world. And if I am not jealous, then I’m in the spiritual world. Anyone can test. There is no question of whether I’m spiritually advanced or not. You can test yourself. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Just like if you are eating, you’ll understand whether you are satisfied, whether your hunger is satisfied. You haven’t got to take certificate from others. Similarly, if you test yourself whether you are jealous, whether you are envious, then you are in the material world. And if you are not jealous, if you are not envious, then in the spiritual world. Then you can serve Kṛṣṇa very nicely if you are not jealous. Because our jealous, enviousness has begin, began from Kṛṣṇa. Just like the Māyāvādīs: ”Why Kṛṣṇa shall be God? I am, I am also God. I am also.”

So this is the beginning of material life, to become envious of Kṛṣṇa.”Why Kṛṣṇa shall be enjoyer? I shall be enjoyer. Why Kṛṣṇa shall enjoy the gopīs? I shall become Kṛṣṇa and enjoy, make a society of gopīs and enjoy.” This is māyā. Nobody can be enjoyer. Kṛṣṇa therefore says, bhoktāraṁ yajña… Śrī Kṛṣṇa is the only enjoyer. And if we supply ingredients for His enjoyment, that is our perfection of life. And if we want to imitate Kṛṣṇa, that ”I shall becoming God. I shall become an imitator enjoyer,” then you are in the māyā. Simply our business is… Just like the gopīs’ life. Kṛṣṇa is enjoying, and they’re supplying the ingredients of enjoyment. Yes. This is bhakti. We are meant for… Kṛṣṇa is supplying… The servant and master. The servant is being supplied all the necessities by the master, but the servant’s duty is to serve the master. That’s all. Eko bahūnāṁ yo vidadhāti kāmān nityo nityānāṁ cetanaś cetanānām… (Kaṭha Upaniṣad 2.2.13). These are the Vedic inform… Kṛṣṇa is supplying you immense…, all the necessities of life. There is no scarcity. There is no economic problem. You simply try to serve Kṛṣṇa. Then everything is complete. Because He’s Hṛṣīkeśa. And so much… If Kṛṣṇa desires, there may be ample supplies. Just like in your country, there is ample supplies. In other country… I went to Switzerland: everything is imported. No supply. The supply is only, only snow. Take as much snow as you like. You see. Similarly everything is under the control of Kṛṣṇa. If you become devotee, then there is no snow supply-simply food supply. And if you don’t become devotee, be covered with snow. That’s all. Covered with cloud. Everything is under Kṛṣṇa’s control.

So actually there is no scarcity. The scarcity is Kṛṣṇa consciousness. So if you become Kṛṣṇa conscious then everything is ample. There is no scarcity. This is the process. Tvayā hṛṣīkeśa… And here it is said: tvayā hṛṣī… Yathā hṛṣīkeśa khalena devakī. The world is full of dangers. But Devakī, Kuntīdevī says, ”But because Devakī is Your devotee, You saved her from the distresses offered by her envious brother.” As soon as the brother heard that ”My sister’s son, eighth son of my sister will kill me,” oh, he was ready immediately to kill Devakī. So he was pacified by Devakī’s husband. It is the duty of the husband to give protection. ”So my dear brother-in-law, why you are envious to your sister? After all, your sister will not kill you. Her son will kill you. That is the problem. So I shall deliver all the sons to you, then you can do whatever you like. Why you are killing this innocent girl, newly married? She is your younger sister, just like your daughter. You should give her protection. What you are doing this?”

So Kaṁsa became pacified. He believed in the words of Vasudeva, that he’ll deliver all the sons, ”And if you like, can kill.” He thought, ”Let me save the present situation. After all, later on, mean, Kaṁsa gets a nephew; he may forget this enviousness.” But he’s never, never to forget. Yes. He killed all the sons and kept them in prison. śucārpitā ruddhā aticiram. Aticiram means for long time. So he was saved. Devakī was saved after all. Similarly if we take the position of Devakī and Kuntī… Kuntī, just like with her sons, Pañca-Pāṇḍava, five Pāṇḍavas… After she became widow, the whole plan was, Dhṛtarāṣṭra’s, ”How to kill these children of my younger brother? Because, by chance, I was blind, so I could not get the throne of the kingdom. My younger brother got it. Now he’s dead. So at least my sons, they should get the throne.” That was his policy, Dhṛtarāṣṭra’s policy: ”I could not get.” This is material propensities. ”I shall be happy. My sons shall be happy. My community shall be happy. My nation shall be happy.” These are extended selfishness. Nobody’s thinking Kṛṣṇa, how Kṛṣṇa will be happy. Everyone is thinking in his own terms: ”How I shall be happy, how my children shall be happy, my community shall be happy, my society shall be happy, my natio…” This is the struggle for existence. Everywhere you’ll find it. This is material existence. Nobody’s thinking how Kṛṣṇa will be happy.

Therefore this Kṛṣṇa consciousness is very sublime. Try to understand from Bhāgavatam, Bhagavad-gītā. And hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170], and try to engage your senses for the service of the master of the senses. Then you’ll be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.23

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Māyāpura, October 3, 1974

Nitāi: "O Hṛṣīkeśa, the master of the senses and the Lord of lords, You have released Your mother Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and myself and my children from a series of constant dangers."

Prabhupāda:

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt
[SB 1.8.23]

So Kṛṣṇa… Actually, Kuntī is presenting the characteristics of Kṛṣṇa. He is transcendental, puruṣaṁ prakṛteḥ param. Then He is person. In so many ways, he, she has already described. Now… That is identification. Now Kṛṣṇa's activities… Because we have to know Kṛṣṇa… Kṛṣṇa says in the Bhagavad-gītā, janma karma me divyam [Bg. 4.9]. His birth and His activities, both of them are transcendental, not material, because He is puruṣaṁ prakṛteḥ param. He is the person beyond this material nature who is not a created being of this material nature. That we should understand. Puruṣaṁ prakṛteḥ param. The original creator.

That means Kṛṣṇa existed before the creation. Because He existed before the creation, therefore His activities, His form, His qualities, they're not material. Prakṛteḥ param. But He comes upon this earth or in this material world. His activities are to save the devotees and to kill the demons, simultaneous. That we have already explained. His real activity is to give protection to the devotees. Just like Prahlāda Mahārāja, he was very much disturbed by the demon Hiraṇyakaśipu. So to give him protection, He appeared as Nṛsiṁhadeva. Similarly, here Kṛṣṇa appeared. Why? To give relief to Devakī and Vasudeva, the Pāṇḍavas. They were in very great danger by kaṁsena khalena, envious demon Kaṁsa. And similarly, the Pāṇḍavas were also in difficult by the envious Dhṛtarāṣṭra and company, his sons.

So Kṛṣṇa comes-paritrāṇāya sādhūnām [Bg. 4.8]. That is His mission. So how He saved the honest devotees, that is being described by Kuntī. This is studying of Kṛṣṇa, about His transcendental activities. You have to know how He takes birth and how He acts. If you study these two things of Kṛṣṇa's appearance, then you become liberated, these two things only, that why does He come, how does He come, how He acts, what is His position. His position is prakṛteḥ param. He is not a living being like us. We are not prakṛteḥ… Although we are prakṛteḥ param, but at the present moment we are under the clutches of prakṛti. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We… just like a person in the prison. He is also a citizen. He's not meant for living in the prison; he is actually meant for living outside the prison. But some way or other, he has come in contact with the criminal department and is put into the prison. Similarly, usually, the citizens and the king or president, they are not inhabitants of the prison house. Similarly, we, along with Kṛṣṇa, as Kṛṣṇa is prakṛteḥ param, similarly, we are also prakṛteḥ param, but we have got the aptitude to fall down in the prakṛti.

Kṛṣṇa hasn't got that aptitude. He's a master. Just like "King can do no wrong." This is the British Constitution. You cannot accuse the king in any way, neither you can judge. That is British Constitution. Similarly, Kṛṣṇa, as it is stated in the Īśopaniṣad, apāpa-viddham. He cannot be criminal like us. He's above. He cannot be charged with any criminal charges. Apāpa-viddham. Pāpa does not touch Him. Although it appears that He is doing something which is pāpa, but that is not pāpa. We have to understand Kṛṣṇa's position. Prakṛteḥ param. That is… That means prakṛteḥ param. He is not subjected to any sinful life. Therefore His name is Acyuta. Rathaṁ sthāpaya, sthāpaya me acyuta. Acyuta means "one who does not fall."

The… We fall down, we, because we are very small, spiritual sparks, and Kṛṣṇa is the whole fire. And the fire and the spiritual, fire, sparks from the fire, their quality-the same. They can burn. As the big fire can burn, similarly, the small spark, if it falls down on your cloth, that portion, it will immediately burn. It will become back, black. So the quality is the same. But when it falls down, it's burning quality becomes extinguished. We have got practical experience. Burning quality becomes extinguished. So when we fall down from the spiritual world, we come to the material world, our spiritual quality becomes extinguished. That we have to revive. That we have to revive.

That is stated by Kṛṣṇa in Bhagava…,

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ
[Bg. 4.10]

When we become purified, again we revive our spiritual quality, then mad-bhāvam āgatāḥ: "Then he comes back to My nature." That is back to home. This is the process. It is not very difficult because Kṛṣṇa says, bahavaḥ: "many." "Many" means it is not difficult. Not that… Because we, by nature, we are spiritual, simply extinguished… Just like a lamp is extinguished. You can burn it immediately with a real matches, not false. You can burn it. The capacity is there. Similarly, our spiritual qualities are there already. It is permanent. Ahaṁ brahmāsmi. That Brahman quality is already there. It is not to be attained. Simply this non-Brahman covering has to be removed.

That is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. That covering is designation. We are thinking, "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra," "I am this," "I am that." These are coverings. Actually I am ahaṁ brahmāsmi. Kṛṣṇa is also Parabrahman. Brahman… By quality, He is Brahman; we are also Brahman. But He is Parabrahman. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's singular number; we are plural number. That is the Vedic instruction. He is the singular number eternal, and we are plural number eternal. Nityo nityānāṁ cetanaś cetanānām. He is singular number living entity, and we are plural number living entity. Therefore in the dictionary you'll find, this Oxford Dictionary, "the Supreme Being." God means "the Supreme Being." He's a being. He's not a stone. He's a living being. Even the dictionary accepts. He's not a stone, dead stone. That is explained in the Śrīmad-Bhāgavata, janmādy asya yataḥ: [SB 1.1.1] "The Supreme Absolute Truth is the original source of all creation." Janmādy asya yataḥ [SB 1.1.1]. Everything that we see, matter and life, everything comes from Him. But whether He is matter or life? That is explained: yes, He is life. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. He is life because He knows. So who knows? A dead stone cannot know. Unless one is a living being, he cannot know.

Therefore it is said that anvayād itarataś ca abhijñaḥ. How does He know? Now, svarāṭ. Because to know means we require some master, some teacher... But because He is the Supreme Being, He does not require any teacher. Svarāṭ. Svarāṭ means independent. Vedāhaṁ samatītāni [Bg. 7.26]. He knows everything automatically. That is the difference between God and ourself. Just like Kṛṣṇa said that "I spoke this philosophy to the sun-god," and Arjuna became doubtful: "What Kṛṣṇa is saying? He is my contemporary. I do not know how He knows." So he questioned that "Kṛṣṇa, how can I believe You, that you spoke this, this philosophy to the sun-god millions and millions of...?" So Kṛṣṇa explained, "Yes, at that time, you were also there because you are My constant friend. But the difference is you have forgotten; I have not forgotten. That is the difference." Svarāṭ. Abhijñaḥ. We are not fully abhijñaḥ. We do not know.

I claim, "These hairs, my hairs, my head." But I do not know how many hairs are there. So many things. The nail is coming from my body. I do not know how it is coming. I am eating foodstuff. I do not know how it is being turned into blood and other secretions, and it is being transferred through the veins, through the pipes, here and there, and so many mechanical machine. It is machine. It is going on. But this machine is not my creation. This machine is created by this material nature. This machine is manufactured in the womb of mother. According to my karma, I enter into a particular type of mother's womb, and this machine is made by the prakṛti, by the nature. Just like this flower. There is machine. The seed will fructify, and a particular type of flower from the seed will come because the machine is like that. Just like typewriter machine you can type, but typewriter machine, you cannot go. That you have to accept the motorcar machine. This is also machine. That... Similarly, there are different types of machine, and from that machine, this body is coming out. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61].

Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati. It is said in the Bhagavad-gītā, "Kṛṣṇa is situated everyone's heart." And He's studying the inclination of the living entity, that he wants to enjoy this material world like this. So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He hasn't got to do anything personally. He orders the material nature, "This living entity wants to enjoy like this. Give him the, this machine." So you get this machine. We have got this machine. A living entity, he does not discriminate of eating; whatever he gets, he eats. So Kṛṣṇa says that "He wants to eat everything. So give him this machine, hog's body, so that there will be no discrimination." "He wants to remain naked. All right. Give him this body for five thousand years, standing naked as tree." The life was meant for understanding Kṛṣṇa, but he is cultivating the culture of naked civilization, how to become naked. "So all right, next time you'll remain naked for many thousands of years, standing in one place as tree." This is going on. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15].

So we have to understand the activities of Kṛṣṇa. He's not dull-headed, nirākāra. Why nirākāra? He is acting in so many ways, and who acts in different ways unless he's a person? This is the conclusion. Unless He's a person, how He can act in so many different ways, according to circumstances? Just like we are receiving so many letters from different centers. So unless I am a person, how can I give direction? It is not a dull stone. So Kṛṣṇa is not dull stone. Therefore we have to study Kṛṣṇa's activities. And if we can study Kṛṣṇa's activities, if we can understand Kṛṣṇa's birth and activities, janma karma me divyam [Bg. 4.9], immediately we become liberated.

So these books, Śrīmad-Bhāgavatam, Bhagavad-gītā, are there, and many other books, Purāṇas and others... They are simply describing the activities of Kṛṣṇa so that you can understand Kṛṣṇa. That... There is a verse in Caitanya-caritāmṛta: anādi bahirmukha jīva nāhi jñāna, kṛṣṇa... [Cc. Madhya 20.117]. Means "From, since a very, very long time, he has forgotten Kṛṣṇa." Just like anyone you can ask, in this country even, and what to speak of others, that "Do you know Kṛṣṇa?" So you'll find so many, I mean to say, major portion, people, will say, "No, we do not know what is Kṛṣṇa." Just like our Śyāmasundara's daughter, Sarasvatī. She preaches, "Do you know what is Kṛṣṇa?" Even one knows, because he (she) is child: "No, no. I do not know." "Oh, Supreme Personality of Godhead," she will say. She is so intelligent. She will say. So similarly, we can do. We can do Kṛṣṇa's service like this. Even a child can do. You go. As Caitanya Mahāprabhu says, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. That becomes... You becomes spiritual master. If you take this vow, that "I'll preach only Kṛṣṇa," then you are spiritual master. You become spiritual...

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Just like that child, Sarasvatī's, preaching, "Do you know Kṛṣṇa?" He says, "No." "He is the Supreme Personality of Godhead." Simply say like that, "He is the Supreme Personality of Godhead," and "Chant His holy name, Hare Kṛṣṇa." If you do this, then you are preacher; you are spiritual master. It is so nice. You don't require to become very... Caitanya Mahāprabhu says that yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. He does not say that you become a learned Vedic scholar. That is the goal of Vedic scholarship. If you simply know that Kṛṣṇa is the Supreme Personality of Godhead, then your Vedic study finished. You are M.A., doctor of Kṛṣṇa philosophy, simply if you know this. You may not know in details, but if you simply believe, firmly convinced, that "Kṛṣṇa is the Supreme Personality of Godhead. He is my master. He is my savior," in this way, if you accept, then you become perfect, and you become liberated.

So here one thing is specifically mentioned, that muhur vipad-gaṇāt. Muhuḥ means twenty-four hours, or always, almost twenty-four hours. Muhuḥ. Muhuḥ means "again and again, again and again." So vipat. Vipat means "danger." And gaṇa, gaṇa means "multi," not one kind of danger but different kinds of danger. So the muhur vipad-gaṇāt, who is suffering? Now, Kuntī. And who else is suffering? Now, Devakī. Devakī is the mother of Kṛṣṇa, and Kuntī is the aunt of Kṛṣṇa. Both of them, not ordinary women. To become mother of Kṛṣṇa or to become aunt of Kṛṣṇa, it is not ordinary thing. It requires many, many lives' tapasya. Then one can become mother of Kṛṣṇa. So they were also suffering muhur vipad-gaṇāt, always vipat. Although Kṛṣṇa was their very, very easily obtain, obtainable personality, mother, but still… Devakī gave birth to Kṛṣṇa, but the danger was so horrible that she could not keep her son. It has to be immediately transferred. Just see how much vipat, how much vipat. The mother of Kṛṣṇa could not keep her son on the lap. Every mother wants, but because there were Kaṁsa khalena, she could not keep. And to the Pāṇḍavas, Kṛṣṇa was constant companion. Wherever there are Pāṇḍavas, Kṛṣṇa is there. Kṛṣṇa… Draupadī is in danger. She was to be naked by the Kurus, Duryodhana, Duḥśāsana. The Kṛṣṇa supplied cloth. So for a woman in the assembly of so many men, if she is to be naked, it is the greatest danger. It is the greatest danger, and Kṛṣṇa saved. Similarly, Kuntī was saved… The dangers will be described in the later verses. She says, vimocitāhaṁ ca sahātmajā vibho: "I was released from so many dangerous positions, not only myself, but along with my sons."

So fact is that even Kuntī or Devakī, so intimately connected with Kṛṣṇa, but they had to face so many dangers, so what to speak of others? What to speak of others, ourself? So when we are danger, we are in danger, we should not be discouraged. We should take courage that even Kuntī and Vasudeva and Devakī, they were also in danger, although they were very, very intimately connected with Kṛṣṇa. So we should not be disturbed by the dangers of this material world. If we are actually Kṛṣṇa conscious, we should face the danger and depend on Kṛṣṇa. Avaśya rakhibe kṛṣṇa viśvāsa pālana. This is called surrender, that "I may be in danger, but Kṛṣṇa… I have surrendered to Kṛṣṇa. He must save me." Keep this faith. Don't be disturbed when you are in danger, because this world is such… Padaṁ padaṁ vipadām. Every step there is danger. Just like we are walking on the street. Immediately there is some pinprick, thorn. And by pinprick of that thorn, it may become a boil; it may become dangerous. So even by walking on the street, by talking on the street, by eating our food, there… And in English it is said, "There is many dangers between the cup and the lip."

So you should always remember that this material world is simply full of dangers. If you think that "We are very safe; we are very expert; we have made this world very happy," then you are fool number one. Padaṁ padaṁ yad vipadām [SB 10.14.58]. But if you take shelter of Kṛṣṇa, these dangers are nothing. That Kuntī will say, that vimocita. Vimocita means released from the danger. Aham. Sahātmajā: "With my…"

So this is the study of Kṛṣṇa, that if you become Kṛṣṇa conscious, a sincere servant of Kṛṣṇa, don't be agitated by the dangerous condition of this material world. You simply depend on Kṛṣṇa, and He'll save you.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.24

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Los Angeles, April 16, 1973

Pradyumna: (leads chanting of verse)

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ
[SB 1.8.24]

Prabhupāda: Word meanings.

Pradyumna: "Viṣāt-from poison; mahā-agneḥ-from the great fire; puruṣa-ada-the man-eaters; darśanāt-by combating; asat-vicious; sabhāyāḥ-assembly; vana-vāsa-exiled to the forest; kṛcchrataḥ-sufferings; mṛdhe mṛdhe-again and again in battle; aneka-many; mahā-ratha-great generals; astrataḥ-weapons; drauṇi-the son of Droṇācārya; astrataḥ-from the weapon of; ca-and; āsma-indicating past tense; hare-by the Personality of Godhead; abhirakṣitāḥ-protected completely. Translation. My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā."

Prabhupāda: So Kuntī is remembering all the dangers that she had passed before getting the kingdom. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. These Pāṇḍavas, they were great devotees of Lord Kṛṣṇa. And in the material world, because people are interested in material things, so they were put into so many dangerous condition of life. That was the policy of Dhṛtarāṣṭra, how to kill the sons of Pāṇḍu and usurp the kingdom for his own sons. That was his policy from the very beginning. But they were very obedient because Dhṛtarāṣṭra was their guardian.

So Dhṛtarāṣṭra constructed a house of lac. Lac means as soon as you touch one match stick, immediately takes fire. So he asked his nephews and sister-in-law, Kuntī, that "For sometimes you go. I have constructed a very nice house. You can go and live there." Vidura informed that "This is the policy: Dhṛtarāṣṭra wants you to burn into ashes by going that house." Duryodhana could understand that Vidura had already informed. Therefore he was very angry. These are politics. So although they knew that "This is the plan of my uncle to send into that house and set fire," but they agreed, "Yes," not disobedient to the order of the superior. In this way the house was set into fire, but they digged a subway within that house, and they escaped.

So that is one incidence. Another incidence is giving them poison cakes when they were at home. That also they escaped. Then puruṣāda-darśanāt. They met one Hiḍimba Rākṣasa, man-eater demon. So Bhīma fought with him and killed him. Similarly, asat-sabhāyāḥ, in the assembly of asat… Asat means those who are not gentle, not gentlemen. In the sabhā, in the assembly, there was Dhṛtarāṣṭra, there was Bhīṣmadeva, Droṇācārya, all elderly persons, and there was trick of playing chess. So somehow or other, Draupadī was taken as bet: "If we lose, then Draupadī is no longer our wife. It is up to you." So lost the game. So immediately Karṇa and Duḥśāsana captured her: "Now you are not your husbands'. You are our property. We can deal with you as we like."

So Karṇa was insulted during Draupadī's svayaṁvara. In the svayaṁvara… Svayaṁvara means big, big princess, very qualified princess, they used to select her own husband. Just like in your country, the selection of husband is given to the girl, as she likes. This is not very good for common, but those who are uncommon, highly qualified, one who knows how to select, to such girl the facility was given to select her husband and under very strict condition. Just like Draupadī's father made it condition-there was a fish on the ceiling, and one has to pierce the eye of the fish not directly seeing but seeing the shadow in the water down. So there were so many princes. As soon as such declaration is there, all the princes come to combat. That is kṣatriya principle.

So in that assembly of Draupadī's svayaṁvara there was Karṇa also. Draupadī knew... Draupadī's real purpose was to accept Arjuna as her husband. But she knew that Karṇa is there. If Karṇa competes, then Arjuna will not be able to succeed. Therefore she said that "In this competition, except the kṣatriyas, nobody can compete." That means Karṇa at that time was not known that he was a kṣatriya. He was the son of Kuntī before her marriage. So people did not know. It was secret. So Karṇa was maintained by a carpenter. Therefore he was known as a śūdra. So Draupadī took advantage of this and said that "I do not wish that any carpenter shall come here and compete. I don't want that." So Karṇa was not allowed. So Karṇa took it as great insult.

Now, when Draupadī was lost in the game, he was first of all forward. He was Duryodhana's great friend. "Now we want to see naked beauty of Draupadī." So there were elderly persons in the meeting. Dhṛtarāṣṭra was. Bhīṣma was there, Droṇācārya. Still, they did not protest, "Oh, what is this, that you are going to make naked one lady in this assembly?" They did not protest. Therefore asat-sabhāyāḥ, "assembly of uncultured men." Uncultured man wants to see a woman naked. But that has become a fashion nowadays. A woman is not to be, supposed not to be naked in anyone's, before except her husband. This is Vedic culture. But because these rascals wanted to see Draupadī naked in that great assembly, so they were all rascals, asat. Sat means gentle, and asat means rude. So asat sabhāyāḥ, "In that assembly of rudes, You saved"-Kṛṣṇa saved. Draupadī was being naked, her sari was being taken away, and the sari would not be finished. Kṛṣṇa was supplying sari.

So they became tired in trying to make her naked. (laughter) And she never became naked, and heaps of cloth was stacked. They could understand, "It is impossible." And Draupadī was also first of all trying to save her cloth. And what she can do? She is woman, and they were two men. Karṇa and Duḥśāsana was trying to make her naked. So she was crying and praying to Kṛṣṇa, "Save my honor." But she was trying also herself to save. When she thought that "It is impossible to save myself, my honor, in this way," then he (she) left the hands. She simply got up her arms and prayed, "Kṛṣṇa, if You like, You can save."

So this is the position. So long we try to save ourself, then that is not very good. If you simply depend on Kṛṣṇa, "Kṛṣṇa, if You save me, that is all right. Otherwise kill me, as You like." You see? Mārobi rākhobi-jo icchā tohārā. Bhaktivinoda Ṭhākura says, "I surrender unto You." Mānasa, deho, geho, jo kichu mor, "My dear Lord, whatever I have got, my possession... And what I have got? I have got this body. I have got my mind. I have got a little home and my wife, my children. This is my possession." So mānasa, deho, geho, jo kichu mor. "So whatever I have got-this body, this mind, this wife, these children, this home, everything I surrender unto You." Mānasa, deho, geho, jo kichu mor, arpiluṅ tuwā pade, nanda-kiśor. Kṛṣṇa is known as Nanda-kiśora.

So this is surrender, no reservation, fully surrender, akiñcana. Therefore Kṛṣṇa..., a devotee is called akiñcana. Akiñcana. Kiñcana means something, something reserved for me. Of course, actually that should be position, but still... In the material world one should not imitate, but as Rūpa Gosvāmī has shown the path, that whatever possession you have got, 50% for Kṛṣṇa, 25% for the relatives-they also expect something-and 25% for personal emergency. This example is shown by Rūpa Gosvāmī. Before his retirement he did it. But actually that everything was spent. When Sanātana Gosvāmī was arrested, it was spent. So this is full surrender. When Draupadī fully surrendered to Kṛṣṇa without trying herself to save her, then unlimited yards of cloth was supplied, and she could not be made naked. But because the attempt was made in an assembly of crude, rude men, therefore it is said, asat-sabhāyāḥ.

Vana-vāsa-kṛcchrataḥ. And then next game was that if they lose the game, they will go, they would go twelve years in the forest. So that was also happened. For twelve years. And the condition was: after twelve years, one year they should remain incognito. If they are detected that "They are living in such and such place," then again twelve years. So hard condition. And that also performed. In that incognito condition they married Draupadī. Arjuna was at that time in a incognito. He went there as a brāhmaṇa, in the dress of a brāhmaṇa. Because if he went there in the dress of a kṣatriya they would be detected again. "Oh, here is Arjuna." Then again they will have to go again for twelve years.

So these things are there described in the Mahābhārata. Mahābhārata means... Mahā means great, greater, and bhārata means India. It is the history, history of greater India, Mahābhārata. They take it as stories, as mythology. That is nonsense. It is history. Mahābhārata is the history. So we take it as history. All these Purāṇas, Mahābhārata, they are history. But not this chronological history. Chronological history, if you keep, then how many pages you have to keep, so many things? Simply selected incidences, they are described there, select, most important incidences. But that is history. So these very important incidents, they are described in the Mahābhārata.

Then mṛdhe, mṛdhe [SB 1.8.24]. Mṛdha means battlefield. Mṛdhe mṛdhe. Aneka-mahā-ratha astrataḥ. There were great, great fighters, mahā-ratha. These are just like in modern days they are given title, lieutenant, commander, commander-in-chief, like that. Formerly these titles were for the military man: eka-ratha, mahā-ratha, koṭi-ratha. Ratha means chariot. So if one could fight with one charioteer, he is eka-ratha. And if he could fight with one thousand charioteer, then he is called mahā-ratha. So all the commanders there in the battlefield of Kurukṣetra were mahā-rathas. Mahā-ratha. They are described in the Bhagavad-gītā. Especially Bhīṣma and Karṇa, Droṇācārya, they were very, very great commanders. Still, Arjuna could kill them by the grace of Kṛṣṇa. Arjuna was nothing in front of them. They were so great fighter. Arjuna was also mahā-ratha. Still, these commanders were very, very powerful. But by the grace of Kṛṣṇa he could kill Karṇa, he could kill Bhīṣma, he could kill Droṇācārya and came out victorious. And Parīkṣit Mahārāja, when he was talking with Śukadeva Gosvāmī, he also referred this, that "The battlefield of Kurukṣetra was just like ocean, and there were so many ferocious aquatic animals. But by the grace of Kṛṣṇa my grandfather crossed over it very easily."

This is very significant, that you may have many enemies or many fighters, very powerful fighters, but if you remain at the protection of Kṛṣṇa, then nobody can do you anything, harm. Rākhe kṛṣṇa māre ke: "If Kṛṣṇa protects you, nobody can kill you." But if Kṛṣṇa kills you nobody can give you protection. That is this, rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke. This is the... If Kṛṣṇa desires to kill you, nobody can save you. Just like a big man, a rich man, is suffering from disease. All first-class physician, medicine, hospital, available for him, but still, he dies. That means Kṛṣṇa desires that "This man must die." So these things will not help you. The so-called protective methods that we have discovered, they will be useless if Kṛṣṇa does not desire that you should live. They will be useless.

Just like Rāvaṇa. He as very powerful. But when Kṛṣṇa desired, Lord Rāmacandra desired, nobody could give protection. He was a great devotee of Lord Śiva, and he was praying Lord Śiva, "Please come and save me in this danger." So Lord Śiva did not come. And Pārvatī, Lord Śiva's wife, asked that "Why is that? Your devotee, such a great devotee, he has served you so much, and now he is in danger. He is asking your help. You are not going?" And Lord Śiva replied, "My dear Pārvatī, what shall I do? I cannot give him protection. It is not possible. Why shall I go?" So this is the position, that if God wants to kill you, nobody can give you protection. And if God wants to give you protection, nobody can kill you. This is the position. Rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke.

So Kuntīdevī is remembering one after another how Kṛṣṇa saved them. That is thinking of Kṛṣṇa, smaraṇam, that "Kṛṣṇa, You are so kind upon us. You saved us in so many big, big dangerous position. It is for You. Otherwise there was no hope." And the last is drauṇy-astra. Drauṇy-astra. This Aśvatthāmā, he executed very abominable task. He came… Of course, there was fight. Both the parties belonged to the same family. So everyone died. So only five sons of the Pāṇḍavas, they were living. So Aśvatthāmā thought that "If I kill these five sons of Pāṇḍavas and present the head to Duryodhana, he will be very much pleased." So what did he do? When the five sons were sleeping, inhumanly he cut off. He separated the heads of the five sons and presented to Duryodhana. Duryodhana was at that time in a incapable state. His, this waist was broken. He could not move. And he lied that "I have brought the five heads of the Pāṇḍavas, my dear Duryodhana." "Oh, you have brought?" He was very glad. But he knew how to test it. But when he pressed the head, it immediately became collapsed. "Oh," he said, "this is not Pāṇḍavas head. It must be their sons' head." Then he admitted, "Yes." He became fainted that "You have killed all the hopes. I hoped that in our family at least five sons will… You have killed also." So in that lamentment he died.

So he was arrested. He was arrested by Arjuna, and he was to be killed. Kṛṣṇa ordered that "Kill him. He is not a brāhmaṇa. He is less than śūdra." So when he was arrested, then he was let loose by the request of Draupadī that "I am suffering for the death of my sons, and this rascal is the son of our Guru Mahārāja, Droṇācārya, who has done so much for us. If he dies also, then mother guru will be very much unhappy. So let him go away." So, being insulted, he threw atom bomb, brahmāstra. The brahmāstra is something like atomic weapon, nuclear weapon. It can go to the enemy wherever the enemy is. It doesn't matter. It will go and kill him. That is called brahmāstra. So the brahmāstra was… He knew that "The rest of the Kuru family is Parīkṣit, the son of Abhimanyu. He is in the womb of Uttarā. So let me kill him also. Then everything finished."

So drauṇy-astra. So when that weapon was let loose, Parīkṣit Mahārāja mother, Uttarā, felt that she is going to discharge the womb. And she approached Kṛṣṇa, "Save me." And Kṛṣṇa entered the womb of Uttarā and saved the child, the posthumous child. So in this way the Pāṇḍava family was saved. Simply Parīkṣit Mahārāja remained. That also within the womb of his mother. And in mature time, when Parīkṣit Mahārāja came out, the grandfathers only (were) there. Parīkṣit Mahārāja's father was sixteen years old, and he went to fight. Seven big, big commanders killed him, seven. He was so great fighter, Arjuna's son. Subhadrā's son. This Subhadrā is here. The Subhadrā is sister of Kṛṣṇa. She was married to Arjuna, and she got only one child, this Parīkṣit Mahārāja. So as soon as Parīkṣit Mahārāja became grown up, the whole estate was entrusted to him, and all the Pāṇḍavas left home and went to Himalayas. This is the history of Mahābhārata.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.24

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Māyāpura, October 4, 1974

Nitāi: "My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā." [SB 1.8.24]

Prabhupāda: So in the last verse, Kuntī accepted, vimocitā ahaṁ ca sahātmajā vibho: "My Lord, there were so many dangers, and You saved us, along with my sons." Muhur vipad-gaṇāt: "One after another, dangerous position." So some of them are being described.

Viṣāt: "from poison." The Dhṛtarāṣṭra group, Dhṛtarāṣṭra and his sons, they conspired to give them poison. They were transferred to a house. They were so obedient because Dhṛtarāṣṭra happened to be the superior in the house, and he took care of the Pāṇḍavas when they were small children because their father died at an early age. So it was the duty of the elderly members of the family. After all, they were very respectable kṣatriya family. So the elderly members means Dhṛtarāṣṭra and Vidura and Bhīṣmadeva. Bhīṣmadeva was the grandfather of the family, and Dhṛtarāṣṭra was the elder brother of Pāṇḍava, and Vidura was also brother, Vidura, also elder. Pāṇḍu was the youngest, the father of Mahārāja Yudhiṣṭhira and… So it is, after all, a, what is called, varṇāśrama family, Vedic family. So the elderly people had the responsibility to raise the fatherless children. So Dhṛtarāṣṭra took charge as the eldest member. So māyā is very strong. He began to think that "Actually this kingdom belongs to me. I am the eldest son, but because I am born blind, therefore it was given to my younger brother. Now he is dead. Now he's dead, so the property belongs to me. Some way or other, it was transferred to my younger brother. Now the younger brother is dead. Then again I become proprietor. So at least I could not rule over the kingdom, why not my sons?" This was the beginning.

Just like one of our Godbrothers, he's thinking that "This institution was started by me and Bhaktisiddhānta Sarasvatī as partners. Now the senior partner is dead. Therefore I am the sole proprietor. Who are these Godbrothers? Let them go away." So this is māyā, the same māyā Dhṛtarāṣṭra was thinking. And his brother-in-law, Śakuni, was very expert in conspiracy. So he was advising him, "Yes, you are the proprietor. At least your sons should be…" This is natural. Every… Everyone has got some affection for the family. So this is the beginning of the conspiracy. Otherwise, he was taking care of the children very nicely. But māyā was dictating that "You are taking care of the children of your brother. What about your own children?" "Yes, why not my children?"

So attempt was being made how to kill these boys. The first attempt was to administer poison. They… Dhṛtarāṣṭra constructed a house of shellac. So they were transferred: "My dear boys, for some days you can live in that house. That is very nice." So

Vidura gave him hint, so, that "You are being sent there. Be careful for being killed. The house will be set fire." So Vidura was very favorable to the Pāṇḍavas. So they made a subway in that house, and when the house was set fire, they escaped through the subway. In this way, it is said, viṣān mahāgneḥ, set fire in shellac house… Just like nowadays this, what is called, plastic. It gets set fire very soon. Then puruṣāda, they took shelter in a house where there was a rākṣasa, cannibal. He was disturbing the whole village. So the settlement was that every day one family should hand over one man to him for eating, then he will not create disturbance. So the Pāṇḍavas were taking shelter in a house after escaping from the fire, and the… One day the turn came to that family that they would have to hand over one member of the family to that cannibal. So the Pāṇḍavas were present. They thought, "We are guest here, and they are in danger, so we must save them." This is obligation. If you become guest in a house, he's receiving you well, he's supplying you your necessities, so you are considered to be very intimate friend. So when they are danger, you must help. This consideration… Then it was decided that "This man should be hand over. Bhīma shall go." So when Bhīma was handed over to that cannibals, so he was killed. So… But it was a great danger.

So in this way, danger after danger. Then asat-sabhāyāḥ: "The assembly of crooked persons." Draupadī was lost in bet, betting. So Karṇa, he had some attraction for Draupadī from the beginning, when there was svayaṁvara. So Karṇa also went to contest, and he had very much attraction for Draupadī, but Draupadī wanted to get Arjuna as her husband. So she pointed out… Because she knew that "If Karṇa takes the contest, he will be victorious. Karṇa is more expert than Arjuna"; therefore she played a trick that "This svayaṁvara ceremony is meant for the kṣatriyas, not for others. I cannot accept my husband, anyone else except the kṣatriya.

So Karṇa is not a kṣatriya." Karṇa's history is that Karṇa is the pre-marriage son of Kuntī. Before her being married, she was born of Kuntī from the ear. Therefore his name is Karṇa. But still, out of social fear, Kuntī did not kill the child. Nowadays they kill. But he floated the child on a boat, and the boat was let loose, go anywhere. So one carpenter collected Karṇa and raised him. But he was kṣatriya. He was Kuntī's son, born by sun, sun-god, Sūrya. So Kuntī had the power of calling. He got the benediction from Durvāsā. Durvāsā gave her the benediction that "You can call any demigod, and at once he will come by this mantra." So when Kuntī was young, not married, so Durvāsā became the guest of her father, and she served Durvāsā Muni very nicely, attending as maidservant. Although she was king's daughter, but because Durvāsā was guest, he was taken care of very nicely. So Durvāsā became very pleased and gave her this blessing, that "You can call any demigod, as you like." So out of curiosity she chanted the mantra and called the sun-god, Vivasvān. So he came. So he wanted to give her a child, benediction. She said that "I am unmarried. I cannot have child." "No, this child will be born from your ear." Akṣata-yoni. Akṣata-yoni means a girl who has no union with any other man. That is called akṣata-yoni. So in this way Karṇa was born, but he was raised by a carpenter. Therefore he was not considered to be a kṣatriya. So Draupadī knew that Karṇa, if he contests, then he will be victorious, so she played a trick that "I cannot allow anyone else except the kṣatriyas to contest in this svayaṁvara."

So Karṇa had attraction for Draupadī, and he remembered the insult also, that "Draupadī has insulted me, not to allow to take part in the contest." Now that old grudge, he wanted to fulfill. When Draupadī was lost in the gambling, so this Duryodhana and others, they are… They were very friendly to Karṇa. So he advised, "Now this woman is lost. We can use her as we like." So they decided, "Yes, why not? So make her naked in this assembly." So it was decided that they would see this woman naked, naked beauty. Therefore, asat-sabhāyāḥ. This assembly was not of gentlemen. Asat. This word is used. Sat and asat. Sat means gentle, and asat means uncivilized. So they were so much uncivilized that they wanted, "Never mind. That woman was lost. It was a betting." Her husbands were quite competent, but because that they thought that "We are lost," they did not take any part: "You can use her as you like." But that was not the duty of gentlemen, a kṣatriya. Therefore it is mentioned as asat-sabhāyāḥ. A woman is asked to be naked in the assembly-that assembly is not gentlemen's assembly. That is meant for the uncivilized, crude. The woman is respected everywhere.

So in India, especially, women are still respected. Therefore Cāṇakya Paṇḍita says, mātṛvat para-dāreṣu: "Any woman who is not your wife, she should be treated as your mother." This is moral instruction. Mātṛvat. At the present moment, they have invented the word bahinajī, "sister." No. In the Vedic culture, there is no such thing as "sister." "Mother," that is Vedic culture. Because mother is always respected, so any woman, if she is called "Mother…" The brahmacārī would go to the householder's house and address the ladies, "Mother. Mother, give us some alms." So from the childhood, a brahmacārī is trained to address all women as mother. Therefore, when they are young, they cannot see women in any other way. This is Vedic culture. So therefore it is said, asat. The woman, who is respected as mother, and this, in this assembly, Draupadī was to be naked by the order of Karṇa? It is uncivilized, unlawful. So Kṛṣṇa remembered this. When Karṇa was killed, it was not… He was not killed lawfully because he fell down from his chariot, and he was trying to repair the chariot, and Kṛṣṇa advised Arjuna, "This is the opportunity to kill him. Otherwise you cannot kill him. Kill him immediately." So when Karṇa protested, "Arjuna, what you are doing? I am not fighting. I am repairing my chariot and you…" So Kṛṣṇa said, "Yes, you did unlawful action by making Draupadī naked. So you should be unlawfully killed. This is justice. This is justice to you." So everything has got so much history in the episode of Mahābhārata. Therefore it is called Mahābhārata, "Greater India." Mahābhārata.

So asat-sabhāyāḥ. Then again, vana-vāsa. Next betting was vana-vāsa, that "If this time you lose, then twelve years, for twelve years you'll have to go to live in the forest. And one year, incognito. If you are caught up within that one year, then again twelve years." Just see. So vana-vāsa-kṛcchrataḥ. There were so many dangers. So just imagine that the Pāṇḍavas, they had their wife, Draupadī… She is incarnation of goddess of fortune. And friend, Kṛṣṇa, who is always protecting them… But still, there are so many dangers. This is the instruction, that because Kṛṣṇa is protecting you, you cannot expect that you'll be out of danger. Danger you must meet, because…, then you'll know that this material existence is full of dangers. Padaṁ padaṁ yad vipadām [SB 10.14.58]. This we always remember. We should not be so fool that "I am living very now comfortably." No, sir. You are in danger. That is said by Kṛṣṇa. Duḥkhālayam aśāśvatam [Bg. 8.15]. You do not take this material existence as comfortable at any moment. Then you'll not be able to make progress in spiritual life. As soon as you think that "I am very comfortable here," then you are spiritually fall down. That is māyā. As soon as…

So at the present moment, people are becoming implicated with māyā more and more because foolishly they are thinking that "I am now very comfortable. I have got this skyscraper building. I have got so much bank balance. I have got so nice wife. So I am comfortable." They are thinking like that. They do not know that it is not comfortable life. It is dangerous life because you have to change your body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Why don't you remember that? Because as soon as death will take place next moment… You are proprietor of this house; next moment you become dog of this house. If you have got very much attachment for the house, and at the same time your activities have been like dog's, then you get the body of a dog, and you may remain in this quarter and bark, "Gyeow! Gyeow! Gyeow! Gyeow! Gyeow!" That they do not know. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. When there is nice building, nice comfortable life, they do anything sinful without knowing that "I am not going to be escaped by these sinful activities. I will have to suffer for this. As I am enjoying now material comforts due to my some pious activities in the past, similarly, if I commit sinful life, then I'll have to suffer next life." That they do not know.

Therefore it is always dangerous. To enjoy in this material life is dangerous because you are creating next life very, very abominable. That… The only escape is… That will be explained by Kuntīdevī in the next verse, that they were in danger, but they were simply thinking of Kṛṣṇa, "Kṛṣṇa, we have no other shelter." This position should be taken. We are always in danger, and we should always think of the lotus feet of Kṛṣṇa. Then we are safe. Otherwise it is very dangerous. Even Kuntī and others, Pāṇḍavas.

Then mṛdhe mṛdhe aneka-mahāratha astrataḥ [SB 1.8.24]. Then at last, after all these tribulations, at last it was decided… Kṛṣṇa wanted to settle up that "You have given these Pāṇḍavas so much trouble. Never mind. But they are kṣatriyas. They cannot become vaiśya or śūdra or brāhmaṇa. So they must have some place to rule over. So you give these five brothers five villages so they can rule and live." "No, that is not possible. We are not going to leave a spot of land which can contain the upper portion of the needle without fight." So then there was fight. The Battle of Kurukṣetra was forced upon the Pāṇḍavas by the Kurus. Still, Arjuna was not willing to kill them. Just see. He's Vaiṣṇava. He never thought of, that "My, these cousin-brothers, they have given us so much trouble. Why I shall be sympathetic upon them?" No. Still, he was sympathetic. Why? Now, because he was a Vaiṣṇava. That is Vaiṣṇava. Para-duḥkha-duhkhī kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. Vaiṣṇava is so tolerant. They suffer; still, they do not want others' suffering. So this is Vaiṣṇava.

So in that battlefield, mṛdhe mṛdhe, there were Bhīṣmadeva, Droṇācārya, Karṇa, Kṛpācārya. They were so big fighters, mahā-ratha. Mahā-ratha means… Mahā-ratha, ati-ratha, eka-ratha. A fighter who can fight with one man, he is called eka-ratha. And one who can fight with thousands of men, he is called mahā-ratha. And more than that, he is called ati-ratha. So these generals, Bhīṣmadeva, Karṇadeva, Karṇa and others, they were very, very powerful than Arjuna. Therefore Arjuna took the opportunity of killing Karṇa in a precarious position. Similarly, Bhīṣma was… Karṇa was almost dead when Bhīṣma was fighting. So Bhīṣma promised that "Today, either Arjuna will die or his dear friend, Kṛṣṇa, will have to break His promise. Then I'll give up this fight." So Arjuna was almost shattered, his chariot broken, and he was exasperated. So at that time Kṛṣṇa took one wheel and went to kill Bhīṣmadeva. So Bhīṣmadeva saw that "Kṛṣṇa has broken His promise. Therefore I give up this fight." Kṛṣṇa came to threaten him. That means He has broken His promise. "So I wanted to see that Kṛṣṇa breaks." This is also affection, love, between devotee… Just like in sporting, just like you want to see your friend defeated, but that does not mean you are enemy. In sporting, there is fight. That one party is defeated. That does (not) mean they are enemies. Next moment, they shake hands, sit together, dine together. It is like that.

So in this way Kṛṣṇa saved. Therefore mahāratha astrataḥ. And at last, Drauṇi, the son of Droṇācārya, Aśvatthāmā. He was so crooked that he killed the five sons of the five Pāṇḍavas, and at last, Mahārāja Parīkṣit was in the womb of his mother. He wanted to kill him also. Brahmāstra. Brahmāstra, atomic bomb nowadays. It is almost similar, but it is still dangerous because atom bomb, you release-it has no aim. It will kill with…, aimlessly. But the brahmāstra is so accurate that if you want to kill somebody, it will go there, wherever he is, and it will kill. So Parīkṣit Mahārāja was in the womb of the mother. The brahmāstra entered the womb of the mother and was trying to kill this Parīkṣit Mahārāja in the womb, and Kṛṣṇa saved. He entered also within the womb and saved the child. Therefore it is said that drauṇy-astrataś cāsma hare 'bhirakṣitāḥ. Kṛṣṇa saved them in so many ways, so many ways. So that is being admitted. That is the behavior of Kṛṣṇa and His devotees.

So we should not be afraid. Because this place is dangerous, we should expect always danger. But if we are faithful to Kṛṣṇa, if we simply, I mean to say, expect help from Kṛṣṇa, then Kṛṣṇa will save you. These are the examples by the fight of Mahābhārata.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.25

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Los Angeles, April 17, 1973
Devotee:
vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam
[SB 1.8.25]

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."

Prabhupāda: So that is very interesting verse that vipada, calamities, danger, that is very good if such danger and calamities remind me of Kṛṣṇa. That is very good. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. A devotee, how he receives dangerous position? Danger must be there. Danger… Because this place, this material world is full of dangers. These foolish persons, they do not know that. They are trying to avoid the dangers. That is struggle for existence. Everyone is trying to become happy and avoid danger. This is the material business. Ātyantika-sukham. Ātyantika-sukham. Ultimate happiness. A man is working and thinking: "Let me work now very hard, and let me have some bank balance so when I shall get old, I shall enjoy life without any working.” That is the inner intention of everyone. Nobody wants to work. As soon as he gets some money he wants to retire from work, and to become happy. But that is not possible. You cannot be happy in that way.

Here it is said: apunar bhava-darśanam [SB 1.8.25]. The real danger is… She is speaking of apunaḥ. Apunaḥ means… A means not, and punar bhava means repetition of birth and death. The real danger is repetition of birth and death. That has to be stopped. And not this so-called danger. This is all… The material world is full of dangers. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Just like if you are on the ocean. If you are on the ocean, you might have very strong ship, very safe ship, but that is not safety. Because you are on the sea, at any time there can be dangers. Perhaps you remember from your country, there was, what is that, Titanic?

Devotee: Titanic.

Prabhupāda: Everything was safe, but on the first voyage it was drowned, and all important men of your country, they lost their life. So danger there must be because you are in a dangerous position. This material world itself is dangerous position. So our business is… That danger must be there. Now our business should be how to cross over the sea as soon as possible. So long you are on the sea, you are on the dangerous position, however strong your ship may be. That’s a fact. So you should not be disturbed by the sea waves. Just try to cross over the sea. Go to the other side. That is your business. Similarly, so long we are in this material world, there must be dangerous calamities because this is the place of calamity. So our business is, even within these calamities, dangers, how we develop our Kṛṣṇa consciousness and, after giving up this body, we go back to home, back go Kṛṣṇa. That should be our business. We should not be disturbed by the so-called calamities. They are not so-called; they are factual.

So this question was there by Arjuna to Kṛṣṇa that: ”Whatever You are speaking, it is all right. That I am not this body, I am soul. Everyone is not this body. He’s soul. So on the annihilation of this body…” (Aside:) Stop that. ”On the annihilation of the body the soul will exist. But when I see my son is dying, or my grandfather is dying, I am killing, how can I solace me that my grandfather is not dying, my son is not dying, the, simply it is changing? Because I am accustomed to think like that. So there must be grief.” So Kṛṣṇa replied: ”Yes, that’s a fact. So that you must have to tolerate, that’s all. There is no other remedy.” Tāṁs titikṣasva bhārata.

Kṛṣṇa never said that these are not facts, what Arjuna explained that: ”I know that when my son is dying, my son is changing the body, or my grandfather is dying, changing the body, I know this, but still, because I am affectionate on the skin, so I must suffer.” The Kṛṣṇa replied: ”Yes, the suffering is there. Because you are also on the bodily concept of life. So suffering must be there. So there is no other remedy than to tolerate. There is no other remedy.” Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14].

Just like in your country it is very chilly in the morning to take bath, a little difficult task. But does it mean that those who are devotees, they will stop taking bath? No. Even it is chilly, cold, one must take bath. The duty must be done. The duty must be done. Even it is little suffering. That is called tapasya. Tapasya means we must prolong or proceed with, with our Kṛṣṇa consciousness business in spite of all dangerous and calamitous condition of this world. This is called tapasya. Tapasya means voluntarily accepting the difficulties of life. Sometimes tapasya, in the system of tapasya, in hot season, summer, in scorching heat of the sun, still they ignite some fire all around and sit down in the midst and meditate. There are some processes of tapasya like that. In chilly cold one goes into the water up to the neck and meditates. These things are prescribed in tapasya.

But Lord Caitanya Mahāprabhu does not give you such prescription. He gives you very nice program: chant, dance and take prasādam. Still we are unwilling. We cannot accept this tapasya. You see. We are so fallen. Su-sukhaṁ kartum avyayam [Bg. 9.2]. This is a kind of tapasya which is very easy to do and it is very pleasant. Still, we are not agreeable. We shall rot in the street, lie down anywhere and everywhere and still, I shall drink and have sex and lie down. So what can be done? We are giving good facilities. Come here, chant, dance and live very peacefully and take kṛṣṇa-prasādam. Be happy. But people will not accept. That is called misfortune.

Caitanya Mahāprabhu therefore said: etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. Caitanya Mahāprabhu says: nāmnām akāri bahudhā nija-sarva-śaktiḥ. In the transcendental holy name of God, Kṛṣṇa, there is all potencies. As Kṛṣṇa has got unlimited potencies, similarly in the name, holy name of Kṛṣṇa, there is unlimited potency. So nāmnām akāri bahudhā. And there are many names of Kṛṣṇa. Kṛṣṇa has got thousands and thousands of names. Kṛṣṇa name is the chief name. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. And there is no hard and fast rule, that you have to chant in this time or that time. No. Any time. Any time you can take. And the name is identical with Kṛṣṇa. On this logic, the name, the holy name of Kṛṣṇa, is Kṛṣṇa. He’s no other than Kṛṣṇa. Don’t think that Kṛṣṇa is living in Goloka Vṛndāvana and the name is different. Just like in material world we have got this conception. The name is different from the fact. But in the Absolute world there is no such difference. That is called absolute. Name is as potential as Kṛṣṇa is potential.

So you have got this tongue. You can chant Kṛṣṇa, Hare Kṛṣṇa. Immediately you become directly in touch with Kṛṣṇa. Immediately. Because the name Kṛṣṇa and Kṛṣṇa-person is not different. Identical. So even if you think that Kṛṣṇa is far, far away… Kṛṣṇa is not far, far away. Kṛṣṇa is not far, far away. Kṛṣṇa is within you. He’s not far away. He’s far away, at the same time nearest. So even if you think that Kṛṣṇa is far, far, His name is there. You chant Hare Kṛṣṇa, Kṛṣṇa becomes immediately available. Aniyamitaḥ. And for making Kṛṣṇa available in this shortcut way, there is no hard and fast rule. You can chant any time. Immediately you get Kṛṣṇa. Just see the mercy of Kṛṣṇa.

Therefore Caitanya Mahāprabhu says that: etādṛśī tava kṛpā. ”My dear Lord, You have given Me so nice facilities to contact You, but durdaiva, but My, I am so unfortunate, I have no attachment for these things. I have no attachment. I have got so many attachments for other things. But I have got no attachment for chanting Hare Kṛṣṇa. This is My misfortune.” Kṛṣṇa has given so much facilities, that He is present before you by transcendental vibration in His name, and the name has got all the potencies of Kṛṣṇa. So if you remain in contact with the name, you get all the benefit of Kṛṣṇa’s benediction, but still, I am not inclined to chant Hare Kṛṣṇa mantra. this is misfortune.

So a devotee never takes dangerous position as very reverse position or very calamitous position. He welcomes. Because a surrendered soul, he knows either danger or festival, they are all different demonstration of Kṛṣṇa. Kṛṣṇa is absolute. In the śāstra it is said that just like there are two kinds, two sides, religiosity and irreligiosity, just the opposite. But in the śāstra it is said the religiosity is just the front portion of God, and irreligiosity is the back portion of God. So God’s front portion or back portion, is there any difference? God is absolute. Therefore a devotee, either in opulence or in danger, he is not disturbed. He knows both these things are Kṛṣṇa. Either in dangerous position… ”Now Kṛṣṇa has appeared before me as danger.”

Just like Hiraṇyakaśipu and Prahlāda Mahārāja and Nṛsiṁhadeva. Nṛsiṁhadeva is dangerous to Hiraṇyakaśipu, and He is the Supreme Friend to Prahlāda Mahārāja, the same Personality. Similarly God is never dangerous to the devotee. Devotee is never afraid of dangers. He’s confident that the danger, that is another feature of God. ”So why shall I be afraid? I am surrendered to Him.” So Kuntīdevī says that: vipadaḥ santu. Vipadaḥ santu tāḥ śaśvat. Because he, she knows how to remember Kṛṣṇa at times of danger. So he is, she is welcoming danger. ”My dear Lord, I welcome such dangers when I can remember You.” Just like Prahlāda Mahārāja, he was always thinking of Kṛṣṇa when his father was putting him in dangerous position. So if you are put into the dangerous position and if that dangerous position gives an impetus to remember Kṛṣṇa, that is welcome. That is welcome. ”Oh, I am getting this opportunity of remembering Kṛṣṇa.” So how it is welcome? It is welcome because seeing Kṛṣṇa means I am advancing in my spiritual life so that I’ll not have to suffer any more of these dangerous positions.

Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If you become advanced in Kṛṣṇa consciousness, then the result will be, after giving up this body, Kṛṣṇa says, tyaktvā deham, after giving up this body, punar janma naiti, you don’t take birth again in this material world. That is wanted. Suppose I am very comfortable at the present moment. My body is kept in a very comfortable position, but there is death, and there is another birth. So after giving up this body, if I get the body of a cat and dog, then what is the meaning of this comfortable position? Because death is sure, and janmāntaṁ tataḥ dehāntaram. Dehāntaram means you have to accept another body. If you do not know what kind of body you are going to get… You can know it. That is stated in the śāstra, that if you have got such and such mentality, you get such and such body. So in a comfortable position, if I keep myself in the dog’s mentality, then I am going to get my next life as dog. Then what is the value of this comfortable position? I may be in comfortable position for twenty years, thirty years, fifty years, or utmost, one hundred years. And after that comfortable position, when I give up this body, if, due to my mentality, I become a cat and dog and mouse, then what is the benefit of this comfortable position?

These, they, people do not know that. They think, especially in this age that: ”I am now in comfortable position. I have got enough money. I have got enough estate. I have got enough comforts, enough food. So as soon as the body’s finished so I am not going to take birth again. So long I am living, let me enjoy life.” This is the modern philosophy, hedonism. But that is not the fact. Kuntī is therefore anxious: apunar bhava-darśanam [SB 1.8.25]. Apunar bhava, not to repeat. If you see always Kṛṣṇa, that is Kṛṣṇa consciousness. Kṛṣṇa consciousness means always thinking of Kṛṣṇa. Your consciousness should be absorbed in Kṛṣṇa thought.

Therefore we give different varieties of engagement, Kṛṣṇa consciousness. We should not divert our energy. Now when we are selling book, that is Kṛṣṇa consciousness. We are selling book. But if we think that the selling book may be diverted into selling jewelry, that is not very good idea. That is not very good idea. Then we become again jeweler. Punar mūṣika bhava. Again become mouse. We should be very much careful. Our Kṛṣṇa consciousness cannot be diverted. Then you are gone to hell. Even there is danger, even there is suffering in Kṛṣṇa consciousness, we should tolerate. That is the instruction of… We should welcome such danger. And pray to Kṛṣṇa. What is that prayer? Tat te ’nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. ”My dear Lord, it is Your great mercy that I am put into this dangerous position.” That is the viewpoint of devotee. He doesn’t take danger as danger. He takes: ”It is Kṛṣṇa’s mercy.” What kind of mercy? Now bhuñjāna evātma-kṛtaṁ vipākam. ”Due to my past activities, I was to suffer so much. But You are mitigating that suffering, giving me little suffering.”

Just like a token punishment. Sometimes in the courts a big man is culprit. So say, if the judge wants 100,000 dollars, he can pay immediately. But he asks from Him: ”You just give one cent.” Because that is also punishment. But minimizing. Similarly we have to suffer on account of our past deeds. That’s a fact. You cannot avoid. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. But those who are in devotional service, those who are in Kṛṣṇa consciousness, their sufferings are minimized, a token. Just like one was to be killed. So instead of being killed with his knife, he gets some little cut on the finger. In this way, karmāṇi nirdahati kintu ca…

Those who are in devotional service, they are: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Kṛṣṇa assures that: ”I give you protection from the reaction of sinful life.” So when there is very, very grievous criminal activities behind his, sometimes it is like that. Instead of hanging him, there may be little cut by the knife on the finger. This is the position. So why should we be afraid of danger? We should simply depend on Kṛṣṇa consciousness, because if we live Kṛṣṇa conscious, in any circumstances, then my benefit is that I am not coming again in this material world. Apunar bhava-darśanam [SB 1.8.25]. The repeatedly, as you think of Kṛṣṇa, as you see Kṛṣṇa, as you read of Kṛṣṇa, as you work for Kṛṣṇa, some way or other, if you remain in Kṛṣṇa consciousness, that is your benefit. And that benefit will save you from taking birth again in the material world. That is real benefit. And if I am become little comfortable by so-called other engagement, and if I forget Kṛṣṇa, and I have to take birth again, then what is my benefit? We should be very much careful about this.

Kṛṣṇa consciousness cannot be disturbed at any circumstances. Even there is heavy suffering, that is the instruction of Kuntīdevī. Kuntīdevī’s welcome, welcoming: vipadaḥ santu tāḥ śaśvat tatra tatra. Let there… Because, before winning the battle of Kurukṣetra, all these Pāṇḍavas were put into so many dangerous positions. That is already described in the previous verses. Sometimes they were offered poison, sometimes they were put into the house, lac, and it was set fire. Sometimes big, big demons, man-eaters, and big, big fighters. Every time… They lost their kingdom, lost their wife, lost their prestige. They were put into the forest. Full of dangers. But within all those dangers, Kṛṣṇa was there, with all those dangers. When the Draupadī was being naked, Kṛṣṇa was there supplying cloth. Kṛṣṇa is always there.

Therefore Bhīṣmadeva, while he was dying… He was grandfather of the Pāṇḍavas. So when the Pāṇḍavas came to see him on his deathbed, so he cried that: ”These boys, my grandsons, they’re all very pious. Mahārāja Yudhiṣṭhira, the topmost pious person. His name is Dharmarāja, the king of religiosity. He is the eldest brother. And Bhīma and Arjuna, they are devotees and so great hero. They can kill thousands of men. They’re so powerful. So Yudhiṣṭhira, Yudhiṣṭhira is there, and Bhīma is there. Arjuna is there, and Draupadī is directly the Goddess of Fortune. There was this injunction that wherever Draupadī will be there, there will be no scarcity of food. In this way, the combination was so nice and over and above them, Kṛṣṇa is always with them, and still they are suffering.” So he began to cry that: ”I do not know what is the arrangement of Kṛṣṇa that such pious men, such devotees, they are also suffering.”

So don’t think that: ”Because I have become a devotee, there will be no danger, no suffering.” Prahlāda Mahārāja suffered so much. The Pāṇḍavas suffered so much. Haridāsa Ṭhākura suffered so much. But we should not be disturbed by those sufferings. We must have firm faith, firm conviction that: ”Kṛṣṇa is there. He'll give me protection.” Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Don't try to take benefit of other shelter than Kṛṣṇa. Always take to Kṛṣṇa.

Kṛṣṇa says: kaunteya pratijānīhi na me bhaktaḥ praṇaśyati. ”My dear Arjuna, you can declare it to the public that My devotees are never vanquished.” Why declaration was advised to be made by Arjuna? Why He did not declare Himself? There is some point. Because this declaration, if Kṛṣṇa makes, there may be violation because sometimes He violates His promise. But if His devotee promises, it will be never violated. That is Kṛṣṇa's business. ”Oh, My devotee has declared this. I must see that it must be executed.” That is Kṛṣṇa's position. He's so much attached to His devotee. Therefore He said that: ”You declare. If I declare, people may not believe it. But if you declare, they'll believe it. Because you are devotee. Your declaration will never be…”

Yasya prasādād bhagavat-prasādaḥ **. Kṛṣṇa wants to see that: ”My devotee's promise is fulfilled. My promise may not be fulfilled, may be broken.” So this is Kṛṣṇa consciousness. We must take to Kṛṣṇa consciousness in, at all circumstances, even it's the most dangerous position. We must keep our faith in Kṛṣṇa's lotus feet, and there will be no danger.

Thank you very much. (end)

741005SB.MAY

Śrīmad-Bhāgavatam 1.8.25

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Vṛndāvana, October 5, 1974

Nitāi: ”I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

Prabhupāda:

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam
[SB 1.8.25]

So the people do not know this philosophy: apunar bhava-darśanam. Punar bhava… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. The rascals, they cannot understand that what is our real difficulty or suffering. Mūḍha. Therefore the mūḍhas, they do not know it, that what is our actual suffering.

We understand from Bhagavad-gītā, na jāyate na mriyate, that ”This living entity is never born, never dies.” This information we get, very simple information. We are taking information from whom? Kṛṣṇa, jagad-guru, the supreme guru, the original guru. Guru means Kṛṣṇa's representative. A guru cannot be manufactured. Guru means… Kṛṣṇa is jagad-guru, and one who speaks on behalf of Kṛṣṇa or one who speaks as Kṛṣṇa says, he is guru. Caitanya Mahāprabhu says, āmāra ājñāya guru hañā: [Cc. Madhya 7.128] ”You just become guru on My order.” You cannot become guru automatically without following the order of jagad-guru. The government servant… Who is government servant? Who is strictly following the government order, that is government servant. Anyone can say, ”I am government servant.” No. How you can be? Similarly, guru means who is following the principles given by the jagad-guru. The… He's guru.

So the principle… What is that principle? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is principle. ”You give up all these nonsense activities. Simply surrender.” So one who has surrendered to Kṛṣṇa fully, no other business, he is guru. This is the definition of guru. There is no difficult to understand who is guru. One who follows strictly the principles laid down by jagad-guru, he is guru. So the jagad-guru says… Because we have to learn everything, especially spiritual subject matter, from guru. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the injunction of the Vedas. If you want to understand Brahman… Athāto brahma jijñāsā. This life, human life, is meant for inquiring about the Absolute Truth: athāto brahma jijñāsā. This is not meant for any other purpose. This life, any life… There is no question of inquiring about ”Where shall I eat? Where shall I sleep? Where shall I have sex? How shall I be saved from fear?” There is no such question. This is already arranged. These things are already arranged even for the birds and beasts. They are also living. They are also eating. They are also sleeping. They are also having sex life. They also defend them from danger. So by nature the arrangement is already there. So only thing is, difference, that in other life… There are 8,400,000… So eighty-million, 8,000,000 lives, they do not know except these things. And out of the four millions, eight million, four…, 400,000 human species, so mostly they are like animals. So unless one comes to the Vedic civilization, he's not human being. He's not human being.

So when one comes to the Vedic principle, then the question is athāto brahma jijñāsā. Vedānta-sūtra says, ”Now you have come to the real platform. You inquire about Brahman.” Jijñāsuḥ śreya uttamam. Tasmād guruṁ prapadyeta jijñāsuḥ [SB 11.3.21]. When one is inquisitive to inquire about the higher level questions, brahma-jijñāsā, then he requires a guru. Tasmād guruṁ prapadyeta: ”You are now inquisitive about understanding higher level knowledge, so you must go to a guru.” Tasmād guruṁ prapadyeta. Who? Jijñāsuḥ śreya uttamam. Uttamam. Uttamam means this which is above this darkness. This whole world is darkness. So one who wants to go above darkness… Tamasi mā jyotir gama. The Vedic injunction is: ”Don't keep yourself in darkness. Go to the light.” That light is Brahman, brahma-jijñāsā.

So one who is inquisitive… The uttama… Udgata-tama yasmāt. Udgata-tama. Tama means ignorance. So in the spiritual world, there is no ignorance. Jñāna. The Māyāvādī philosophers, they simply say, jñāna, jñānavān. But jñāna is not stereotyped. There is varieties of jñāna. Just like in Vṛndāvana, there is jñāna, but there is varieties. Somebody wants to love Kṛṣṇa as servant. Somebody wants to love Kṛṣṇa as friend. Somebody wants to appreciate Kṛṣṇa's opulence. Somebody wants to love Kṛṣṇa as father and mother. Somebody wants to love Kṛṣṇa as conjugal lover, as paramour-never mind. So somebody wants to love Kṛṣṇa as enemy, just like Kaṁsa. That is also vṛndāvana-līlā. He is always thinking of Kṛṣṇa in a different way, how to kill Kṛṣṇa. Pūtanā, she also apparently came as lover of Kṛṣṇa, to offer her breast for sucking; but the internal desire was how to kill Kṛṣṇa. But that is also taken indirect love, indirect love. Anvayāt.

So Kṛṣṇa is jagad-guru. He is the original teacher. That teacher is teaching personally in the Bhagavad-gītā, and we rascals, we do not take the lesson. Just see. Therefore we are mūḍhas. Anyone who is unfit to take the lessons given by the jagad-guru, he is mūḍha. Therefore our test tube is: if one does not know Kṛṣṇa, if one does not know how to follow Bhagavad-gītā, we immediately take him as a rascal. That's all. Never mind he… He may be prime minister, he may be high-court judge, or… No. "No, he is prime minister. He is high-court judge. Still, mūḍhaḥ?" Yes. "How?" Māyayāpahṛta-jñānāḥ: [Bg. 7.15] "He has no knowledge of Kṛṣṇa. He is covered by māyā." Māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ. Therefore he's mūḍha. So straightly preach. Of course, you may say all these things in soft language just to, not to make any agitation, but anyone who does not accept Kṛṣṇa as the jagad-guru and does not take His lessons, he is a rascal. Just like this mūḍha in Jagannātha Purī. He says that "You take next birth. Then you can…" That mūḍha, take him as rascal. Why? He is jagad-guru; he also says, "I am jagad-guru." But he is not jagad-guru. He has not even seen what is jagat. He is a frog. And he is claiming jagad-guru. So he's mūḍha. Kṛṣṇa says. He is mūḍha because he has not taken the lessons given by Kṛṣṇa.

Kṛṣṇa personally says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni… Those who are born in the family of mlecchas, yavanas, or the śvapacas, they are called pāpa-yoni. But Kṛṣṇa says, "Even they, the born in the pāpa-yoni…" Yathā bījaṁ yathā, yathā bījaṁ yathā yoni. The father is the bījam. He gives the semina, and mother is the source of birth. So combination of father, mother… So pāpa-yoni. Therefore yoni. Yoni means source of birth. So Kṛṣṇa says pāpa-yonayaḥ, plural number, yonayaḥ. Yoni, this word, śabda, so the plural number, yonayaḥ… There are many different types… That is also mentioned in the Śrīmad-Bhāgavatam. What are that? Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpāḥ [SB 2.4.18]. These are mentioned, pāpa-yoni. And less than them, if there are still pāpa-yoni, śudhyanti yad-apāśrayāśrayāḥ, if such persons take shelter of a pure devotee, he's śudhyanti. This is the shastric injunction. He becomes purified because the pure devotee knows how to purify the pāpa-yoni. He knows. That rascal is not a pure devotee. He does not know. Therefore he thinks, "Unless the birth is changed, how one can be purified?" He does not know the process.

Therefore śāstra says that the Māyāvādīs, rascals, they should not become guru because they do not know how to purify the disciple. The Māyāvādī rascals, they do not know. They think after changing this body, one becomes purified. No. Therefore śāstra says that ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A person, vipra, brāhmaṇa, he is expert in six kinds of brahminical business, ṣaṭ-karma. Ṣaṭ means six, and karma means activities. Ṣaṭ-karma-nipuṇo vipraḥ. Nipuṇa. Nipuṇa, very expert. He knows all the brahminical activities. What is that? Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. He knows, he is educated. Brāhmaṇa means paṇḍita. He's personally educated, and he educates others. That is brāhmaṇa. Brāhmaṇa does not keep himself educated. That education, that means he is brāhmaṇa, he makes others also brāhmaṇa. That is brāhmaṇa, not that "I remain brāhmaṇa. I remain Vaiṣṇava, and others may suffer." No. Paṭhana-pāṭhana. He must educate others. That is the business of brāhmaṇa. Para-duḥkha-duhkhī. That is Vaiṣṇava. Vaiṣṇava means who is unhappy by seeing other's unhappy.

Just like Prahlāda Mahārāja, śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "My Lord, so far I am concerned, I have no problem." Naivod…, udvije para duratyaya-vaitaraṇyāḥ. "This vaitaraṇya, this ocean of nescience…" What is explained here as punar bhava, this is nescience ocean, again and again, swimming. If you perpetually remain in the ocean, and if you have to perpetually struggle for swimming, because in the ocean you have no shelter… Land is your place, but if you are placed in the ocean, however expert… You may be very expert swimmer, but that does not mean that you are happy. You can go on struggling, swimming, very expert swimming, but that does not mean happiness. Similarly, here, in the ocean of nescience, all these rascals are swimming. They are making plans to become happy, but they are not happy. That's a fact. They can try to become happy. That is natural. Everyone unhappy, he wants to become happy. That is called struggle for existence. But they do not know except this. The Darwin's theory, because he's a rascal, he thinks that the struggle is the only business. His only observation is that the struggle is the only business: "Survival of the fittest." But he does not know how to become fit. He does not know. That is mentioned here, apunar bhava-darśanam [SB 1.8.25]. That is fitness, no more struggling, struggling stopped. So that process is not known.

So this is the lack of knowledge at the present moment. We do not take instruction from the jagad-guru, Kṛṣṇa, and still, we are M.A., Ph.D., "Doctor Frog." So this will not help. This will not help. He must know that this māyā… Just like a police. Police business is to give trouble to the criminal so that he can understand that "Government is most powerful. I cannot violate the rules and regulations of the government." This is police business. If you follow, if you obey the government's rules and regulations, then police has nothing to do with you. Police may be. Police department may be. Similarly, mām eva ye prapadyante, if you surrender to Kṛṣṇa, māyām etāṁ taranti te [Bg. 7.14], this māyā has nothing to do with you. There may be māyā, hundreds of māyā, thousands of māyā. That doesn't mean that māyā will bother you.

Therefore one who is Kṛṣṇa conscious, advanced in Kṛṣṇa conscious, he is not bothered with sex life. That is the prime factor of disturbing. So,

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

The Yāmunācārya said that "Since I have dedicated my life to Kṛṣṇa and I am getting more and more happiness by serving Him, since then, whenever I think of sex life, oh, I spite." So because māyā cannot touch him. This is the test. Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde. You haven't got to ask anybody, "Whether I am advanced in Kṛṣṇa consciousness? Will you give me certificate?" You can have your certificate by yourself, whether you have no more any desire for sex life. That's all, not that he has become impotent. If required, he can give birth to hundreds of children, but he does not like it. That is. That is the certificate. And so long we'll have any such material desire, then Kṛṣṇa is so kind-He will give you chance to take birth again.

Therefore the aim should be… Real happiness is apunar bhava-darśanam. Apunar bhava. This is going on. The jagad-guru is teaching, na jāyate mriyate vā. It requires little intelligence, that ”Kṛṣṇa, the jagad-guru, is teaching that living entity is never born and never dies. So why I am taking birth and I am dying?” This much intelligence they haven’t got… Because they do not take the instruction of the jagad-guru… He is describing, na jāyate na mriyate vā kadācit. Kadācit, at any time. Not that in the past he was dying. Kṛṣṇa says again in the Second Chapter that ”All these soldiers and kings who have assembled there, so also you and Me, we existed in the past, we are existing now, and we shall continue to exist in the future.” Therefore kadācit. Kadācit means ”at any time.” ”Any time” means past, present and future. Time has got three factors. So at any time. Kadācit means at any time the living entity is never born, never dies. The… If this is the fact, why you do not think, ”Then why I am dying? I must have to die. Death is as sure as anything.”

So they have no even sense. They are so animalistic. Just like animal. He does not know that death can be avoided. So the animal civilization. This very question… In the Bhagavad-gītā, jagad-guru is teaching that try to understand this fact first of all. This is beginning of Bhagavad-gītā, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. So there is no death, but you change your body just like you change your garment, you change your shirt and coat. Similarly, you change your body, but the thing is that this changing of body is not very happy task. Tomorrow… Today I am American, very happy, but tomorrow, if I change my body-I become a dog or even cow in America, I’ll be sent to slaughterhouse. So changing of body is very risky. You Americans, human being, or Indian human being, anyway, you have got protection. But as soon as you change your body, American cow, then you are for slaughterhouse. Is it not a fact?

So change of body is very risky. Therefore Kuntī says, apunar bhava-darśanam: ”Kṛṣṇa, by seeing You I can stop this again and again birth and death. Therefore let all the dangers remain so that we always seek to see You, because we have no other shelter. Whenever we are in danger, we simply ask Your favor. That is our business.” So Kṛṣṇa was taking farewell from Kuntī to go back to Dvārakā. So that was the lamentation of Kuntī, that ”Kṛṣṇa, You did so much for us. You saved us so many, from so many dangers. Now, because we are situated in our position-we have got the throne, we have got the kingdom-but You are going away? No, no, no, I don’t want.” Vipadaḥ santu. ”Let us remain in danger always. Don’t go. Please don’t go. I prefer to remain in vipada.” This is Kuntī’s prayer. ”I prefer because… Let there be all kinds of dangers in this life, but I, if, when I see You again and again, I advance. I advance in what?” Apunar bhava-darśanam: [SB 1.8.25] ”That I’ll not have to take birth again. So let there be dangers always so that I can see You again and again so that this business of taking birth and death again and again be finished.”

Just like you have got a dangerous boil. You are applying so many medicines, but it is not curable. The doctor says, ”You have to go, surgical operation. So that will be very troublesome, vipada. But a intelligent person will say, ”Yes, you do it so that this trouble may be finished.” So Kuntī wants that ”Again and again, all these dangers may be repeated so that we can think of You, we can see You, so that no more this life of repetition…” But these people, they do not know. This is the real unhappiness. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This rascal civilization, they do not know. They are taking risk of again and again taking birth.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

So long you’ll get this material body, you have to suffer. It is meant for suffering. As soon as you get this material body, this body or that body, you have to suffer tri-tāpa. So people do not know… (end)

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Śrīmad-Bhāgavatam 1.8.26

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Los Angeles, April 18, 1973
Devotee:

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram
[SB 1.8.26]

”My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

Prabhupāda: So these are the disqualifications. Material opulence, these things… Janma, to take birth in very aristocratic family or nation. Just like you American boys and girls, you are born of rich father, mother, nation. So this is, in one sense, it is God’s grace. That is also… To take birth in nice family or in nice nation, to become opulent, very rich, to become advanced in knowledge, education, all, everything material. And beauty, these are the gifts of pious activities. Otherwise, why a poor man, he does not attract anyone’s attention. But a rich man attracts. An educated man attracts the attention. A fool, rascal, does not attract attention. So similarly in beauty, in opulence, these things are materially very beneficial. Janmaiśvarya-śruta.

But when a person is materially opulent in this way, he becomes intoxicated. ”Oh, I am rich man. I am educated man. I have got money.” Becomes intoxicated. Therefore we advise… Because they’re already intoxicated by these possessions. And again intoxication? Then, by nature, these people are already intoxicated. Intoxicated in this sense… Just like if you drink wine, you become intoxicated. You are flying in the sky. You are thinking like that. You have gone to the heaven. Yes. So these are the effects of intoxication. But the intoxicated person does not know that this intoxication, intoxication will be finished. It is within the time limit. It is not going to continue. That is called illusion. One is intoxication, that ”I am very rich. I am very educated, I am very beautiful, I am very…, I am born in high family, in high nation.” That’s all right. But this intoxication, how long it will exist?

Suppose you are American. You are rich, you are beautiful. You are advanced in knowledge, and you are, you can be proud of become American. But how long this intoxication will exist? As soon as this body's finished, everything is finished. All, all intoxication. Just like… Same thing. You drink something, become intoxicated. But as soon as that intoxication is over, all your intoxicated dreams are over, finished. So this intoxication, if you remain in intoxication, hover in the sky and mental platform… These are mental platform, egoistic platform. Bodily platform.

But you are not this body, not this gross body and the subtle body. This gross body is made of earth, water, air, fire, sky, and the subtle body is made of mind, intelligence and ego. But you do not belong to these eight elements, apareyam. In the Bhagavad-gītā. This is inferior energy of God. Even one is very mentally advanced, he does not know that he's under the influence of inferior energy. He does not know. That is intoxication. Just like intoxicated person does not know in what condition he is. So this opulent position is intoxication. And if you increase your intoxication… The modern civilization is that we are already intoxicated and increase the intoxication. We have to become out of the intoxication situation, but the modern civilization is increasing, that "You become more intoxicated, more intoxicated, and go to hell." This is the position of the modern civilization.

So Kuntī says that this intoxication position, madaḥ, edhamāna-madaḥ [SB 1.8.26], increasing, pumān, such person, naivārhati, they cannot feelingly address: "Jaya Rādhā-Mādhava." They cannot feelingly. That is not possible. Their feeling, spiritual feeling, is lost. They cannot feelingly address because they do not know. "Oh, this God is for poor man. They cannot have sufficient food. Let them go to the church and ask: 'Oh, God, give us our daily bread.' We have got enough bread. Why shall I go to church?" This is their opinion. Therefore nowadays, in the days of economic development, nobody's interested in going to the church or temple. "What this nonsense? Why shall I go to the church for asking bread? We shall develop economic condition and there will be sufficient supply of bread."

Just like Communist country, they do so. The Communist country, they make propaganda. In the villages. They ask the people to go to the church and ask for bread. They, innocent people, they ask as usual: "Oh God, give us our daily bread." Then when they come out of the church, these Communist people ask: "Have you got bread?" They say: "No sir." "All right, ask us." And then they ask: "Oh Communist friend, give me bread." And the Communist friend has taken a truckload of bread: "Take, as much as you like, take. So who is better? We are better or your God is better?" They say: "No sir, you are better." Because they have no intelligence. They do not inquire that: "You rascal, wherefrom you have brought this bread? Have you manufactured in your factory? Can you manufacture grains, the ingredients of bread, in your factory?" Because they have no intelligence.

Śūdra, they are called śūdra. Śūdra means those who have no intelligence. They take it, as it is. But one who is brāhmaṇa, one who is advanced in intelligence, he'll inquire immediately: "You rascal, wherefrom you brought this bread?" That is the question of the brāhmaṇa. You cannot manufacture bread. You have simply transformed God's grain… The grain, the wheat is given by God, and you have simply transformed. But transforming something from something, that does not become your property.

Just like I give some carpenter some wood, some implement, and salary. And he makes a very nice, beautiful closet. To whom this closet will belong. To the carpenter, or the man who has supplied the ingredients? To whom it will belong? The carpenter cannot say that: "Because I have transformed this wood into such nice closet, it is mine." No. It is not yours. Similarly, who is supplying the ingredients, rascal? That is Kṛṣṇa's. Kṛṣṇa says: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva… prakṛtir me aṣṭadhā [Bg. 7.4]. "This is My property." You have not created this sea, the land, the sky, the fire, the air. It is not your creation. You can transform these material things, tejo-vāri-mṛdāṁ vinimayaḥ, by mixing and transforming. You take earth from the land, you take water from the sea and mix it and put it in the fire. It becomes a brick. And then you pile up all this brick and make a skyscraper building. But wherefrom you got this ingredient, rascal, that you are claiming this skyscraper yours? This is intelligent question. You have stolen the property of God, and you are claiming that it is your property. This is knowledge. This is knowledge.

So those who are intoxicated, they cannot understand. They think: "It is my property. I have stolen, I have stolen this land of America from the Red Indians. Now it is my property." But he does not know that he's a thief. He's a thief. Stena eva sa ucyate [Bg. 3.12]. In the Bhagavad-gītā. One who takes the property of God, and claims his own, he's a thief. Stena eva sa ucyate. Therefore we have got communistic idea, the devotee, Kṛṣṇa conscious person. We have got Kṛṣṇa conscious communistic program. What is that? That everything belongs to God. Just like they are thinking that everything belongs to the state. These communists, these Moscow, Moscowites, or the Russian, or the Chinese, they are thinking state-wise. But we are thinking not state-wise. We are thinking God-wise. Everything belongs to God. The same philosophy. You extend. Simply you require little intelligence, little intelligence. Why do you think that this state belongs to a few number of people? If you think that there are population, American population, this land of America belongs to this population. Why do you think like that? You think this is property of God.

So every living entity is a child of God. God is the Supreme Father. Kṛṣṇa says: ahaṁ bīja-pradaḥ pitā. "I am the seed-giving father of all living entities." Sarva-yoniṣu kaunteya [Bg. 14.4]. "In whichever form they may live, they're all living entities, they're My sons." Actually that is the fact. We all living entities, we are sons of God. But we have forgotten. Therefore we are fighting. Just like in a nice family, if anyone knows: "Father is supplying us food. So we brothers, why should we fight?" Similarly if we become God conscious, if we become Kṛṣṇa conscious, this fighting will be over. "I am American, I am Indian, I am Russian, I am Chinese." These all nonsense things will be over. Kṛṣṇa consciousness movement is so nice. As soon as people become Kṛṣṇa conscious, this fighting, this political fighting, national fighting, will be over immediately. Because they'll come to real consciousness that everything belongs to God. And as the children, a child of the family has got right to take advantages from the father, similarly if everyone is part and parcel of God, if everyone is child of God, then everyone has got the right to use the property of the father. So that right is not that right, the right belongs to the human being. According to Bhagavad-gītā, this right belongs to all living entities. Never mind whether he's living being or animal or trees, or birds or beast or insect. That is Kṛṣṇa consciousness. We do not think in terms of that simply my brother is good, I am good. And all bad. This kind of narrow, crippled consciousness we hate, we kick out. We think: paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. In the Bhagavad-gītā you'll find.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca

paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who is paṇḍita, one who is learned, he sees every living entity on the equal footing. Therefore a Vaiṣṇava is so compassionate. Lokānāṁ hita-kāriṇau. They can actually do the beneficial work to the human being. They are seeing, actually feeling that all these living entities, they are part and parcel of God. Someway or other, they have fallen in the contact of this material world, and, according to different karma, they have assumed different types of bodies. So paṇḍita, those who are learned, they have no discrimination that: "This is animal, they should be sent to the slaughterhouse, and this is man, he'll eat it." No. A actually Kṛṣṇa conscious person, he's kind to everyone. Why the animals should be slaughtered. Therefore our philosophy is no meat-eating. No meat-eating. You cannot. So they'll not hear us. "Oh, what this nonsense? This is our food. Why shall I not eat?" Because edhamāna-madaḥ [SB 1.8.26]. He's intoxicated rascal. He'll not hear the real fact.

Just like in the state, because a man is lying street, poor man, has no help, can I kill him? Will the state excuse me? "No I have killed one poor man. He had no necessity. There was no need for him in the society. So why should he live?" Will the state excuse me that: "You have done very nice work."? No. That poor man is also the subject of the citizen of the state. You cannot kill. Why not expand this philosophy, that the poor animal-the trees, the birds, beasts-they're also sons of God. You cannot kill. You'll be responsible. You'll be hanged. Just like by killing one poor man on the street you'll be hanged. Never mind it is poor. Similarly in God's eyes, there is no such discrimination. What to speak of God, even a learned man's vision, there is no such discrimination, "This is poor, this is rich, this is black, this is white, this is…" No. Everyone is living entity, part and parcel of God.

Therefore Vaiṣṇava is the only benefactor for all the living entities. They try to elevate. A Vaiṣṇava tries to elevate all living entities to the platform of Kṛṣṇa consciousness. Lokānāṁ hita-kāriṇau. Just like Rūpa Gosvāmī, Gosvāmīs. Lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau. A Vaiṣṇava has no such view that this is Indian, this is American, this is… Somebody questioned me somewhere that: "Why you have come to America?" Why not I shall come? I am servant of God, and this is kingdom of God. Why shall I not come? It is artificial to check me. If you check me, then you'll commit sinful activities. Just like government servant, police, has got right to enter any house, anyone's house. There is no trespass. Similarly a God's servant has got the right to go anywhere. Nobody can check. If he checks, then he'll be punished. Because everything belongs to God.

So in this way we have to see things as they are. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness is not a crippled idea. Therefore Kuntī says: janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān [SB 1.8.26]. Those who are increasing intoxication, such persons cannot become Kṛṣṇa conscious. Such persons cannot become Kṛṣṇa conscious. Edhamāna-madaḥ. Because they're intoxicated. Just like a intoxicated person, he is now fully intoxicated and talking nonsense. If somebody says: "My dear brother, you are talking nonsense. Here is father. Here is mother." Who cares for it? He's intoxicated. Similarly all these rascals, intoxicated rascals, if you say: "Here is God," they cannot understand. Because intoxicated. Therefore Kuntī says: tvām akiñcana-gocaram. So it is a good qualification, when one becomes freed from these intoxicants. Janmaiśvarya-śruta-śrī… Good birth, good opulence, good education, good beauty. They can be used. When the same person becomes Kṛṣṇa conscious… Just like you American boys and girls are doing. You were intoxicated. But when the intoxication is over, you are doing better service, Kṛṣṇa consciousness. Just like when you go to India, they're surprised how these American boys and girls have become so mad after God. Because that, that teaches them that: "You rascal. You learn. Because you imitate from the Western countries. Now see here, the Western country boys and girls are dancing in Kṛṣṇa consciousness. Now you imitate." That was my policy.

So it is being fructified now. Yes. So everything can be utilized, Good parentage, if you utilize. If you remain intoxicated, do not utilize it, then it is not very good asset. But you can utilize it for good purpose. If you asset, if you utilize the asset for Kṛṣṇa's purpose, it will be better position. The same example. Just like zero. Zero has no value. But as soon as you put one before zero, it becomes ten immediately. Immediately ten. Another zero, hundred. Another zero, thousand. Similarly these janmaiśvarya-śruta-śrī. So long you remain intoxicated with, it is all zero. But as soon as you put Kṛṣṇa, it becomes ten, hundred, thousand, millions. Yes. That is the opportunity. So you have got this opportunity. You American boys and girls, you have got this opportunity. You have got zeroes. Put Kṛṣṇa. You become ten. Yes.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.26

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Māyāpura, October 6, 1974

Nitāi: Translation: "My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling."

Prabhupāda:

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram
[SB 1.8.26]

Akiñcana. Akiñcana means na kiñcana. Kiñcana means "something." So na kiñcana means "one who has nothing to possess." He is called na kiñcana. Or one who is fully convinced that "Nothing belongs to me," he is akiñcana. Here, in the material world, it is just the opposite. Everyone is thinking that "I have got something." I have seen long, long ago, maybe fifty years ago in Howrah station. I was going somewhere. So one man, his luggage was the half-burned some fuel wood and some rejected things. He was carrying as luggage half-burned fuel wood. He thought that "This is my possession. I have saved this." So he was taking to his home.

That means everyone, even though it is very insignificant, still, everyone thinks that ”I have got something.” This is the material disease.

So this is the illusion. Therefore śāstra says, ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam. Janasya moho ’yam ahaṁ mameti [SB 5.5.8]. How a man becomes entangled in this material world, everything is described in the Śrīmad-Bhāgavatam. Puṁsaḥ striyā mithunī-bhāvam etam. This material world means sex attraction, mithunī-bhāva. The man is searching after woman; woman is searching after man. This is material life, in human life, in bird’s, beast’s… Just these sparrows-they are trying to make some nest on this chandelier to enjoy sex and lay eggs. Therefore they require some place. The basic principle is sex. First of all sex life, then other necessities. First of all, seeing, man and woman. Then, when they unite, puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. When they unite and they get children, then the hard knot of heart-”She, my wife. She’s (He’s) my husband. We cannot separated…” Hard knot. Hṛdaya-granthi. Already there is attraction. Now this attraction becomes more and more tight, after unity. Then we require a place to live together, ”Home, sweet home.” Yes, very sweet. The whole day and night, work. And this is moha. He is working hard day and night. There is not a single moment leisure, and still, he’s: ”Sweet home.” This is illusion.

So ataḥ gṛha. As soon as a man and woman or a male-female, either bird, beast or human being or demigods, everyone… Then he requires home, gṛha, then land to produce food, gṛha-kṣetra, then children. Gṛha-kṣetra. Because when a man is married, the social life, if he has no children, that is means vacant home. Putra-hīnaṁ gṛhaṁ śūnyam. Cāṇakya Paṇḍita has said, avidyaṁ jīvanaṁ śūnyam: ”One who is not educated, his life is zero.” Avidyaṁ jīvanaṁ śūnyam. And diśaḥ śūnyā abāndhavāḥ: ”And if you want to go to some foreign place, if that place is not a holy place…” Because according to Vedic system, they go on touring to see holy places, tīrtha-sthāna, or to a friend’s house. ”So if you are going to some foreign countries, if there is no friend and no devatā, then it is useless.” Diśaḥ śūnyā abāndhavāḥ. Or putra-hīnaṁ gṛhaṁ śūnyam: ”You are married, but you have no children. That is also vacant, zero.” Putra-hīnaṁ gṛhaṁ śūnyam. Sarva-śūnyā daridratā: ”But if you are poor, then everything is zero.” Your vidyā is zero. Your home is zero. And your friend is zero because nobody will care you.

So real point is putram. Ato gṛha-kṣetra-suta. Suta means putra. And according to… (aside about birds?) Drive them. So required, married life requires children. Otherwise, it is vacant. So Bhāgavata says that ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam [SB 5.5.8], that ”I possess…” In another place it is said that we are thinking very secure: ”I have got a nice body, stout and strong. I take daily exercise in the morning and I keep myself fit.” Ataḥ… That verse is…? The…? Deha-kalatrādi. ”I have got good wife…” Sainya means ātma-sainya, su, asatsu, ātmā… We are thinking, ”I am in the family life. I am very happy. I am very secure. I have got my good wife, I have got my good children, and so many things… I have got good bank balance. So I am secure.” So śāstra says, pramattaḥ tasya nidhanaṁ paśyann api na paśyati. Dehāpatya-kalatrādiṣu. I was forgetting.

Deha and apatya. Deha means this body, and apatya means children. Dehāpatya-kalatra. Kalatra means wife. Dehāpatya-kalatrādiṣu ātma-sainyeṣu [SB 2.1.4]. Just like when a king fights, he has got some soldiers, similarly, our life in this material world is simply fighting. There is always some danger. Just like Kuntī says, vipadaḥ santu śaśvat tāḥ. It is simply full of dangers. So when there is danger, we have to fight. That is material life. That is called struggle for existence. So how we are fighting? Dehāpatya-kalatrādiṣv ātma-sainyeṣu [SB 2.1.4]. This is our soldier. ”I have got a good body, strong body, and I have got my children, my grown-up boys. I have got very good wife.” Ādi. This is the ādi. This is the beginning of thinking, ”I have got…” Kiñcana. This is kiñcana, ”I have got something.” Dehāpatya-kalatrādiṣu. They are considered as ātma-sainya: ”They are my soldiers. Whenever I am sick, they will help me. If I go out, then who will help me? If I leave my home, then if I fall sick, who will take care of me? No, no. I am not going out of home.” Dehāpatya-kalatrādiṣv ātma-sainyeṣu. That is my soldier. We are fighting with the soldier, accompanied by soldier.

Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4]. Asat. They will not stay. I have got experience. Everyone has got… My… I was children; you were children. Now, I had father to take protection or other relatives, friends. But now they are gone. Asatsu. Everything is finished. So these soldiers, either as father or son, the father is finished; the son will be, also will be finished. Asatsu api. Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api, teṣāṁ pramatto nidhanam. These soldiers will be killed. Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. He knows; he has got experience. Still, he is blind, that ”These soldiers will not be able to give me protection. When death will come, they’ll not be able. But my real miserable condition is birth, death and old age and disease. So when I fall sick, they can help. They’re eager to help. But real help they cannot give me.” One should understand that. Ātma-sainyeṣv asatsv api. They will be killed. Real protection is Kṛṣṇa. That we do not know.

So, so long we possess all these things… That is explained here, janma, aiśvarya, śruta, śrī. These are good material possessions: to born in high family, aristocratic family, or brāhmaṇa family, kṣatriya family. These were considered high parentage, heritage. Nowadays, everyone is śūdra. That is another thing. Nobody can be proud of his birth. So janma and aiśvarya. If we possess land, home and children, wife, bank balance, that is called aiśvarya. Janmaiśvarya-śruta. And education. ”I am philosopher. I am scientist. I am this, poet.” So education. That is called śruta. Śruta. Especially Vedic knowledge, śruti. So janmaiśvarya-śruta-śrībhiḥ. And śrī, beauty. So unless one is very happy or born in good family, unless one…, he cannot have bodily beauty. Janmaiśvarya-śruta-śrībhir edhamāna, edhamāna-madaḥ [SB 1.8.26]. The more we possess these things, then we become intoxicated. It is already illusion. Gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. So that illusion becomes more and more stronger. And that is called madaḥ.

So they are not interested in Kṛṣṇa consciousness. That is the position at the present moment. Everyone is trying that ”I must have a good position in the society.” People will say, ”Oh, his house is very nice.” Or everyone is trying to be educated to acquire money. In the Western countries, these are very prominent, janmaiśvarya-śruta. They are not very much interested about the janma, but aiśvarya, śruta, they are interested, and śrī. So everywhere, more or less, that is the… So these are disqualification for Kṛṣṇa consciousness. In the material world they are very good qualification, advancement of material civilization. But here Kuntī says, janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān, naivārhati: ”He does not desire.” Na eva, naiva, arhati.

Therefore the Vedic civilization is voluntary giving up, voluntary giving up. Big, big king, Mahārāja Bharata, the emperor of the whole world, Bhāratavarṣa. Therefore it is called Bhāratavarṣa. At the age of twenty-four years, he gave up his kingdom, his young wife. There are many, many instances. So to become voluntarily akiñcana, ”I have nothing. I don’t possess anything.” Here in this material world, everyone is trying to possess more-more wealth, more education, more beauty, more family prestige, aristocracy. This is materialism. And spiritualism means just the opposite. Therefore people are not attracted to spiritualism. I have told you that I was thinking when I was dreaming that "Guru Mahārāja is asking me to come out, and I was going…" Did I say this story? Yes. So I was afraid: "Oh, I have to give up my family. And I become… I have to become sannyāsī? And I have to go behind my Guru Mahārāja? No, no, it is horrible." I was thinking. But he forced me to it. He is so kind that he forced me, somehow or other. That is mercy. I can understand now that how much merciful was my Guru Mahārāja that he forced me to take this life.

So therefore it was enquired by Yudhiṣṭhira Mahārāja… There is a verse in the Śrīmad-Bhāgavatam, that… This question was raised by Parīkṣit Mahārāja to Śukadeva Gosvāmī. So "Your Honor, we see just the opposite thing, that one who is devotee of Lord Viṣṇu, the wife, the husband of the goddess of fortune, they become gradually poorer." Because a Vaiṣṇava, generally, they remain humble and poor, brāhmaṇa also. "Whereas the worshiper of Lord Śiva…" Lord Śiva means…, at least, he voluntarily accepts all poverty. His wife is Durgā devī, so powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. She can make a new universe, she is so powerful. But this couple, Lord Śiva and Pārvatī, they have no house even to live. They live under the tree, so poor, no residential house even. "So when one becomes devotee of Lord Śiva, he gets material opulence. He becomes rich. He gets good wife. He gets all material opulences. And when one becomes the devotee of Viṣṇu, the husband of goddess of fortune, he becomes poor. Why this contradiction? This is contradiction. The worshiper of the Lord of Goddess of Fortune is becoming poorer, and the worshiper of the vagabond, who has no house even, lives underneath a bael tree… That is also not very good. And his devotee becomes so opulent materially. So why this difference?" These are statements. I have stated several times.

So Śukadeva Gosvāmī said to Parīkṣit that "This very question was raised by your grandfather, Mahārāja Yudhiṣṭhira, to Lord Kṛṣṇa, and what He replied I'll say." So in that connection he gave quotation of Kṛṣṇa. Kṛṣṇa said to Mahārāja Yudhiṣṭhira… Mahārāja Yudhiṣṭhira, by hint, asked Kṛṣṇa that "We are Your friend, and why we are put into such tribulations that we have lost our kingdom? We are now living in the forest. Our wife is insulted. Why?" So the reply was that yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8]. Means… Kṛṣṇa said that "When I make one especially favored, then I take away all his riches to make him niṣkiñcana." Niṣkiñcana means one becomes almost poverty-stricken. Nobody cares for him. Then he become fully surrendered to Kṛṣṇa. Just like Narottama dāsa Ṭhākura says, hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta, koruṇā karoho ei-bāro, narottama-dāsa koy…, koruṇā…, nā ṭheliho rāṅgā pāy, tomā bine ke āche āmāra. This position is very nice, niṣkiñcana. "I have lost everything. I am now not cared by my family, my friends. So everything I have lost. Therefore I am forced to come to You, surrender. So don't kick me, kick me out. Please give me shelter because I have no other shelter." Tomā bine ke āche āmāra: "I… There is nobody else to take my care except Your Lordship." This is called niṣkiñcana.

So actually that is the position. So long we shall think that "For my protection, this arrangement is there for my protection. This arrangement is there…," that is not niṣkiñcana. Niṣkiñcana means when I'll think, I'll be actually under the understanding that "I have no other protection except Kṛṣṇa," and then I fully surrender, that is the best qualification for Kṛṣṇa consciousness. Therefore it is said, naivārhaty abhidhātuṁ vai tvām: "Unto You." Who are You? Akiñcana-gocaram: "You can be understood only by a person who has lost everything, who has lost everything." Then the Kuntī's purpose was that "When we lost everything, You were with us. And now we have got kingdom. We have got prestige. We have got so many things. Now You are going away to Dvārakā?" So tvām akiñcana-gocaram.

So this is Kuntī's realization. Janmaiśvarya-śruta-śrībhir edhamāna-madaḥ… [SB 1.8.26]. Therefore for spiritual advancement, if one is interested, they should not be too much attached to material things if you want to advance in spiritual life. Janmaiśvarya… Because this will be entanglement. The more and more we shall think, "This is mine. This is mine." Ahaṁ mameti [SB 5.5.8]. This is illusion. Nothing belongs to him, but by illusion, he will think, "This is mine. This is mine." Just like we have got this nice, grand building in this district. If we think, "This is my building" or "My building," then there will be mishap. My Guru Mahārāja said. Personally he said that "When we were living in a rented house, if we could collect two hundred, three hundred rupees… We were living very nicely at Ultadanga. And since then-Jayavidatta has given us this marble palace, Gauḍīya-Maṭha-there is friction between our men. 'Who will occupy this room? Who will occupy that room? Who will be proprietor of room?' " Tīrtha Mahārāja… Kuñjabābā was giving one tablet, that "This is…" Everyone is planning in different way. So Guru Mahārāja said… He was personally instructing me that "If I could sell this marble of this temple, and secure some money, and if I could print some books, that would have been better. That would have been better."

Therefore I am so much after books. If we forget our position, if we become pound-shilling man, property man, then Kṛṣṇa will be finished, because Kṛṣṇa is akiñcana-gocara. Therefore we should always remember that we possess this nice house not for our comfort, but people will come because they are not accustomed. If we would have invited people, "Come and sit down on this Māyāpura ground," no, there was no possibility. Therefore we must possess Kṛṣṇa's temple very nice so that people will come, and we shall preach. That is philosophy, not that because we have got this nice house, therefore we should be very much attached. Attachment must be there-for Kṛṣṇa's service. The temple must be very cleansed. The establishment must be very nice. What for? For attracting devotees. This is the purpose, not for our personal benefit. That is the way. My Guru Mahārāja introduced these big, big palaces, temple. That is the contribution of Bhaktisiddhānta Sarasvatī Ṭhākura, because the Gosvāmīs, they worshiped Kṛṣṇa in a different method-going to Vṛndāvana, living underneath the tree, and one night underneath one tree, next night, next tree. This vairāgya is not possible for the Western people. Therefore we require this building. That is the contribution. Unless they live comfortably, it is not possible. And we have to preach all over the world.

So nirbandhaḥ kṛṣṇa-sambandhe. For Kṛṣṇa's… Therefore you'll find in India, there are many very big, big, costly temples, not personal house. You'll never find all over India. You go and see. They have spent lots of money for temple. That was the Oriental civilization. Even the Muhammadans, they would construct very costly mosque, but they would live in huts. That was the intention. One… When… Whenever one is a little bit rich, he'll find out how to spend it for Kṛṣṇa, not for his sense gratification. Just like this Madana-mohana temple was constructed by a big merchant. He approached Sanātana Gosvāmī: "Sir, what can I do for you? I want to serve you." So Sanātana Gosvāmī said, "My Madana-mohana… I am living underneath the tree, and my Madana-mohana is hanging. So if you can, you can construct a temple for Madana-mohana." Similarly, Mahārāja Mansingh approached Rūpa Gosvāmī.

They never constructed big, big temple for their own living purpose, but Kṛṣṇa's purpose. That is the way. For Kṛṣṇa, we must have everything very gorgeous and first class, but not for me. That is akiñcana. Personally we should not possess anything, simply for Kṛṣṇa.

So that attitude should be maintained because here it is said, tvām akiñcana-gocaram [SB 1.8.26]. And Caitanya Mahāprabhu also, he said that niṣkiñcanasya. Here it is called akiñcana. And the same thing in different way, niṣkiñcana. Akiñcana."A" means negation, and "na" means negation. Niṣkiñcana. So Caitanya Mahāprabhu said that niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajana, to advance in spiritual life, to be engaged in Kṛṣṇa's devotional service, that is the aim of life. That is the purpose of human form of life. So for him, he should always remain niṣkiñcana. Niṣkiñcanasya bhagavad-bhajanonmukhasya. So therefore Gaura-kiśora dāsa Bābājī, he remained niṣkiñcana. And his disciple, Bhaktisiddhānta Sarasvatī, he also remained niṣkiñcana although he possessed so many temples, because nothing was for his personal…, but for Kṛṣṇa.

So one may question that "Your Guru Mahārāja was sitting on the ground in a municipal lavatory…" Because he did not like that "Anybody should disturb me," he was sitting by the side of municipal lavatory. Because so many people will come for darśana and āśīrvāda, he did not like it. He did not like to be disturbed by these āśīrvāda. You see? They will not take any spiritual instruction. They are thinking that "Here is a saintly person, and he'll bless me. So I have got now one thousand. I'll take ten thousand." That's all. Therefore they come. They do not come to take any spiritual instruction. Therefore it is botheration. It is botheration. So Gaura-kiśora dāsa Bābājī Mahārāja did not like this botheration. He was sitting by the side of a municipal lavatory so that "These rascal will not come out of the bad smell and will not disturb me." You see? So Mahārāja Mahīndrānandī, he was one of the… He had organized one saṅkīrtana festival. So he came to Gaura-kiśora dāsa Bābājī Mahārāja and to invite him. So after many requests, Gaura-kiśora dāsa Bābājī Mahārāja said, "Mahārāja, you have got many tenants. You are Mahārāja. Why you are trying to make me your tenant? Because you are rich man, you also want… As your tenants carries your order, so you also want me. So why you are…?" "No, sir, no. You are my lord. Whatever you say, I shall carry out." "Will you carry out?" "Why not?" So he said that "Don't go home. Sit down here. Chant Hare Kṛṣṇa." He fled away. (laughter) You see. So he was very humorous also, Gaura-kiśora dāsa Bābājī, that "If you are so obedient, then I ask you, 'Don't go home. Better give up your dress and chant Hare Kṛṣṇa here.' "

So he was akiñcana. So similarly… Just like Rāmānanda Rāya. He was gṛhastha, very opulent, governor. He is also akiñcana because nothing was possessed by personal; everything for Jagannātha. This is distinction. On one side, Rūpa Gosvāmī, and one side, Rāmānanda Rāya. And Rāmānanda Rāya is the most confidential devotee of Caitanya Mahāprabhu, although he's a gṛhastha, because he is akiñcana, as akiñcana as Rūpa Gosvāmī. So we have to become akiñcana. Akiñcana. Then we shall realize Kṛṣṇa. Therefore it is said, akiñcana-gocaram: "You are understandable only by a person who does not possess so-called material opulence." So we should always remember that whatever we are trying for material…, it is all for Kṛṣṇa, nothing for us. So that people may… Big, gorgeous temple means people will be attracted to come here, and we'll distribute Kṛṣṇa's prasādam. The aim is some way or other to turn them to convert them into Kṛṣṇa consciousness. Then you remain akiñcana. And if we think that "We have got now very big house. We shall live comfortably and sleep comfortably," then na gocaram, then Kṛṣṇa will not be realized. Then that comfort will be realized only, not Kṛṣṇa. Akiñcana-gocaram. We should always remember this.

This is… Kuntī devī is saying, tvām akiñcana-gocaram [SB 1.8.26]. And Caitanya Mahāprabhu said also, niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajana, devotional service to Kṛṣṇa, if one is interested, he should not desire anything material possession. Material… Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Niṣkiñcanasya bhagavad-bhajano… And Bhagavad-bhajana, why required? Now, pāraṁ paraṁ jigamiṣor bhava-sāgarasya. We are rotting in this material world. We have to cross over the nescience ocean, and go to Vaikuṇṭha. That is bhagavad-bhajana. Bhagavad-bhajana does not mean to increase our material possessions. That is dharmārtha-kāma-mokṣa [SB 4.8.41]. These are material things. People become religious to increase their economic condition better, dharma artha, generally. They want to… Just like there are so many so-called saintly persons. They advertise that "If you give me one, I shall give you ten." Magic, gold manufacturing, or some cloth and they get more… People are after them. But akiñcana. We have nothing to give. So they do not come to us.

So Kṛṣṇa is akiñcana-gocaram. We should always remember that, that if we desire to be materially happy, and if we think, "Some material possession and prestige in the society and becoming a learned scholar… I shall be getting more and more adoration from the society. I'll be a big man," then Kṛṣṇa will be finished. Kṛṣṇa will be finished. Kṛṣṇa is akiñcana-gocara. That is the instruction of this verse. Naivārhaty abhidhātum. These persons, janmaiśvarya-śruta-śrībhir edhamāna [SB 1.8.26], increasing material opulence, they does not, they do not deserve approaching Kṛṣṇa. Kṛṣṇa will be approached by Narottama dāsa Ṭhākura when he says, tomā bine ke āche āmāra: "I have no other alternative than to take shelter at the lotus feet of Your Lordship. Please give me…" We should always remember this. Then we shall be able to make progress in spiritual life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.27

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Los Angeles, April 19, 1973
Devotee:
namo 'kiñcana vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ
[SB 1.8.27]

"My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reaction of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists."

Prabhupāda: So namaḥ akiñcana-vittāya. Materially impoverished. This is the first qualification of a devotee. One who does not possess anything of this material world, he simply possess Kṛṣṇa. That is akiñcana-vitta. Akiñcana means one who has lost everything of material possession. Because if you have got a, a small tinge of idea that ”I want to become happy materially in this way,” so long you have to accept a body.

The nature is so kind that in whichever way you want to enjoy this material world, she will give you a suitable body under the direction of the Lord. Because Lord is situated everyone’s heart. So He knows everything, that you still want something material. He will give you. ”Yes, you take it.” Kṛṣṇa wants that you get full experience that by material gain, you’ll never be happy. This is Kṛṣṇa’s business. It’s full freedom. Although we have got minute quantity of freedom, because we are part and parcel of Kṛṣṇa. Kṛṣṇa has got full freedom, but the freedom quality is there in me because I am part and parcel of Kṛṣṇa. The chemical composition. The drop of sea water has got a drop of salt also. Although it is not comparable with the salt containing in the sea water. But the salt chemical is there. This is our understanding. Janmādy asya yataḥ [SB 1.1.1]. Whatever we have got in minute quantity, the same thing, in fullness is there in Kṛṣṇa. In fullness. Just like Kṛṣṇa says: mṛtyuḥ sarva-haraś ca aham.

Now we have got a propensity to take other’s thing. You can say it is stealing. We have got that propensity. Why? Now Kṛṣṇa has got. Kṛṣṇa is known as the Butter-thief. The beginning, thiefing, stealing. So unless that stealing propensity’s there, how I can get? But Kṛṣṇa’s stealing and my stealing is different. Because I am materially contaminated, therefore my stealing is abominable. Whereas the same stealing in the spiritual absolute platform is so nice that enjoyable. Mother Yaśodā enjoying the activities of stealing by Kṛṣṇa. That is the difference. Material and spiritual. Any activities spiritual, that is all good, and any activity, material, that is all bad. This is the difference. Here, the so-called morality, goodness, they’re all bad. And in the spiritual world, so-called immorality is also good. That you have to understand.

Just like to dance with others’ wives at dead of night, this is immoral. Everyone knows. At least in the Vedic civilization, it is not allowed. A young woman is going to another young man at dead of night to dance with him. This will never be allowed in India. Still it is prohibited. But we find that all the gopīs as soon as they heard the flute immediately they came. So from material conception it is immoral, but from the spiritual conception, it is the greatest morality. Just like Caitanya Mahāprabhu says: ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. ”Oh, there is no better mode of worship than what was conceived by the vraja-vadhūs, the damsels of Vṛndāvana.” Caitanya Mahāprabhu was very strict about women. In His family life also, He never played any joke with women. He was very joking. But all, all with men. He never played any joke with women. No. Perhaps only once He played joke with His wife, Viṣṇu-priya. When Śacīmātā was searching after something, she, He simply played a joking word: ”Maybe your daughter-in-law has taken it.” That is the only joking we find in His whole life. Otherwise, He was very strict. No woman could come, when He was sannyāsī, could come near Him to offer obeisances. They would offer obeisances from a distant place. But He says: ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. He says that there is no conception of worshiping better than what was conceived by the vraja-vadhūs. And what was the vraja-vadhūs’ conception? That they wanted to love Kṛṣṇa, at any risk. So this is not immoral. That we have to understand. Anything in relationship.

Just like Prahlāda Mahārāja. Prahlāda Mahārāja is standing, and his father is being killed. Is it moral? Would you like to see your father being killed in your presence and you stand. You don’t protest. Is that moral? Nobody will approve it, that this is moral. But actually it so happened that Hiraṇyakaśipu was being killed… The picture is here. And Prahlāda Mahārāja is trying to garland-the killer. ”My dear Lord, Killer, You take this garland. You are killing my father. You are very good boy.” You see. This is, this is spiritual understanding. Nobody will sanction that you, if you cannot protect your father, you must protest, you must cry that: ”Here is my father is being killed. Come on, come on, come on. Help…” No. He’s prepared with the garland. And when he was killed, he said to Nṛsiṁhadeva: ”My dear Lord, now my father is killed. So everyone is happy. You now wind up Your angry mood.” Nobody is unhappy. He said this very word. Modeta sādhur api vṛścika-sarpa-hatyā [SB 7.9.14]. Modeta sādhur api. A sādhu, a saintly person never approves that one should be killed. Never. Even an animal. A sādhu does not approve. Why animal should be killed? That is sādhu’s business. But Prahlāda Mahārāja says: modeta sādhur api. A sādhu, a saintly person, is also pleased… When? When a scorpion or a snake is killed. They’re also living entity. A sādhu is never satisfied seeing another living entity being killed, but Prahlāda Mahārāja says ”Even a sādhu is pleased when a snake is killed or a scorpion is killed. So my father is just like snake and scorpion. So he’s killed. Therefore everyone is happy.” Everyone was… Such demon, who simply troubles the devotees, such demon, a very dangerous demon. So when such demon is killed, even saintly persons are satisfied. Although saintly persons, they do not want anyone should be killed. So Kṛṣṇa is akiñcana-vitta. One who has lost everything materially, for him, Kṛṣṇa is the only solace.

So Kṛṣṇa is so kind that if anyone wants material prosperity, and, at the same time, wants to become a devotee… That is stated in the Caitanya-caritāmṛta that: ”Somebody wants Me. At the same time, he wants material prosperity. He’s a fool. He’s a fool.” Therefore people are very much afraid, coming to Kṛṣṇa consciousness. ”Oh, my material prosperity will be finished.” Because they want, don’t, do not want that. They want to stick to… Generally, they go to church, go to temple for material prosperity. ”God give us our daily bread.” This is material prosperity. Or ”Give me this, give me that.” But they’re also considered as pious because they have approached God.

The atheist class, they do not approach. They say: ”Why shall I approach God? I shall create my wealth, by advancement of science, I shall be happy.” They are duṣkṛtinaḥ, most sinful, one who says like that, that: ”For my prosperity, I shall depend on my own strength, my own knowledge.” They are duṣkṛtinaḥ. But one who thinks that ”My prosperity depends on the mercy of God,” they’re pious. They’re pious. Because, after all, without sanction of God, nothing can be achieved. That’s a fact. Tāvad tanur idaṁ tanūpekṣitānām(?). That is also statement of That we have discovered so many counter-acting methods for diminishing our distressed condition, but if it is not sanctioned by God, these counteracting proposition will fail.

The example is… Just like you have discovered nice medicine, very qualified physician. That’s all right. But when a man is sick, ask the physician: ”Can you guarantee the life of this patient?” He’ll never say: ”No, I can do so. I cannot do that. I try my best. That’s all.” That means the sanction is in the hand of God. ”I am simply instrument. If God does not like that you should live, then all my medicines, all my scientific knowledge, medical knowledge, will fail.” The ultimate sanction is Kṛṣṇa’s. They, the foolish persons, they do not know. They are, they are, therefore they are called mūḍha, rascals. That whatever you are doing, that is very good, but, ultimately, if it is not sanctioned by God, by Kṛṣṇa, this will be all failure. They do not know that. Therefore they are mūḍhas. And a devotee knows that: ”Whatever intelligence, I have got, I may try to become happy, if Kṛṣṇa does not sanction, I'll never be happy.” This is the distinction between devotee and nondevotee.

So Kṛṣṇa says that: ”Anyone who is trying to approach Me, to become Kṛṣṇa conscious, at the same time, he wants to become materially happy, he's not very intelligent.” That means he's wasting his time. Our main business is how to become Kṛṣṇa conscious. This is the main business of human life. But if we waste our time for material improvement, and forget chanting, then that is loss, great loss. So such mentality, Kṛṣṇa says: āmi vijña ei mūrkhe viṣaya kene diba. ”So this rascal is asking some material prosperity from Me by discharging devotional service. Why shall I give him material prosperity? Rather, whatever he has got, I shall take it away.” Yes. (laughter) It is not laughing. When it is taken away, we become very morose. But that is the test. That is stated by Kṛṣṇa Himself to Yudhiṣṭhira Mahārāja: yasyāham anugṛhṇāmi hariṣye tad dhanaṁ śanaiḥ [SB 10.88.8].

Yudhiṣṭhira Mahārāja indirectly inquired from Kṛṣṇa that: ”We are completely dependent on you, and still we are suffering materially so much, that our kingdom is taken away, our wife is insulted, we were attempted to be burned in a house.” So Kṛṣṇa said: ”Yes that is My first business.” Yasyāham anugṛhṇāmi hariṣye tad dhanaṁ śanaiḥ. ”If I specially favor anybody, then I take away all his sources of income.” Very dangerous. Yes. I have got my practical experience in this connection. Yes. That is Kṛṣṇa's special favor. I do not wish to narrate, but it is a fact. It is a fact. My Guru Mahārāja ordered me when I was twenty-five years old that: ”You go and preach.” But I thought: ”First of all, I shall become a rich man, and I shall use that money for preaching work.”

So that's a long history. I got good opportunity for becoming very rich man in business. And some astrologer told me that: ”You should have become like Birla.” So there was some chances, very good chances. I was manager in a big chemical factory. I started my own factory, the business was very successful. But everything was dismantled. I was forced to come to this position to carry out my order of my Guru Mahārāja. Akiñcana-vittāya. When everything was finished, then I took Kṛṣṇa, that: ”You are the only…” Therefore Kṛṣṇa is akiñcana-vitta. When one becomes finished of all his material opulences

And now I am realizing that I have not lost. I've gained. I've gained. That's a fact. So to lose material opulences for Kṛṣṇa's sake is not loss. It is the greatest gain. Therefore it is said: akiñcana-vitta. When one becomes akiñcana, nothing to possess, everything finished, then Kṛṣṇa becomes the only riches for such person. Because he's devotee. Just like Narottama dāsa Ṭhākura says:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta
karuṇā karaha ei-bāra
narottama-dāsa koy, nā ṭheliha rāṅgā pāy
tomā bine ke āche āmāra

This position, that: ”Kṛṣṇa, except Yourself, I have nothing to claim. I have nothing, no possession. So don't neglect me because You are my only possession.” This position is very nice. When we do not depend on anything material, simply depend on Kṛṣṇa. That is first-class position of Kṛṣṇa consciousness. Therefore Kṛṣṇa is addressed: akiñcana-vittāya. ”When one becomes impoverished materially, You are the only wealth.” Akiñcana-vittāya. Namaḥ akiñcana-vitta,… nivṛtta-guṇa-vṛttaye. ”The result is that when one takes You as the only possession, immediately he becomes free from the activities of this material nature.” That means immediately he's posted on the transcendental position of the Absolute. Akiñcana-vittāya nivṛtta-guṇa-vṛttaye, ātmārāmāya [SB 1.8.27]. ”At that time, he becomes happy with You, as You are Kṛṣṇa, You are happy with Yourself…”

Because Kṛṣṇa has no difference between body and self. He's simply self, spirit soul. So we have got now this body and self. I am self, but I possess this body. Then when actually we become dependent on Kṛṣṇa, as Kṛṣṇa is self-satisfied, similarly we can be also self-satisfied with Kṛṣṇa. Kaivalya, kaivalya-pataye namaḥ. The Māyāvādī philosophers, they, monists, they want to become one with the Supreme. As Supreme is self-satisfied, they also want to be self-satisfied by becoming one with the Supreme. Our philosophy is also the same, kaivalya. But we depend on Kṛṣṇa. We do not become one with, one with Kṛṣṇa. That is oneness. If we simply agree to abide by the order of Kṛṣṇa, there is no disagreement, that is oneness.

These Māyāvādī philosophers, they think that: ”Why shall I keep my individual, separate existence? I shall become merged into…” That is not possible. Because we are created, not created, from the very beginning… We are separated part and parcel. We are separated parts and parcels. therefore Kṛṣṇa says in the Bhagavad-gītā: ”My dear Arjuna, you, Me, and all these persons who have assembled in this battlefield, we were in the past individuals. We are, at present, individuals, and in the future, we shall continue to remain as individuals. We are all individual.” Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the Supreme nitya, Supreme Living Force amongst many, innumerable living forces. We are jīva, innumerable, ananta. There is no counting how many we are. Sa anantyāya kalpate. So this ananta, innumerable living entities, and Kṛṣṇa is also a living entity, but He's the chief. That is the difference. Nityo nityānā…

Just like there is leader. Leader is one, and followers, there are many. Similarly Kṛṣṇa is the Supreme Living Entity, and we are subordinate, dependent living entities. That is the difference. Dependent, we can understand, if Kṛṣṇa does not supply us food, we starve. That's a fact. We cannot produce anything. Eko yo bahūnāṁ vidadhāti kāmān. So Kṛṣṇa is maintaining, and we are being maintained. Therefore Kṛṣṇa shall be the predominator, and we shall be predominated. That is our natural constitutional position. Therefore if we want to become predominator falsely in this material world, that is illusion, That we must give up. That we must give up. We shall always try to become predominated by Kṛṣṇa. That is successful life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.28

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Los Angeles, April 20, 1973
Devotee:
manye tvāṁ kālam īśānam

anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ
[SB 1.8.28]

"My Lord, I consider Your Lordship to be eternal time, the Supreme Controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse."

Prabhupāda: In the Bhagavad-gītā Kṛṣṇa says exactly the same thing. This is explained by Kuntī, a devotee. The same thing is spoken by the Lord Himself. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ, ye tu bhajanti māṁ bhaktyā teṣu te mayi [Bg. 9.29]. God cannot be partial. That is not possible. Everyone is God's son. So how God can be partial to one son and, better than the other son? That is not possible. That is our mistake. We write: "We trust in God," but we make discrimination. If you trust in God, then you must be equally kind and merciful to all living entities. That is God consciousness. So Kṛṣṇa says: "I have no enemies, neither I have got friends." Na me dveṣyo 'sti na priyaḥ.

Dveṣya means enemy. We, we are envious of our enemy and we are friendly to our friends. So Kṛṣṇa is absolute. Even He appears to be inimical to some demon, actually He's friend. When a demon is killed, that means his demonic activities are killed. He becomes a saint immediately. Otherwise how he's promoted immediately to the brahmajyoti? All these demons who were killed by Kṛṣṇa, they immediately merge into the brahmajyoti-nirviśeṣa. The only difference is, of course, the brahmajyoti, Paramātmā and Bhagavān. They are one. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. That is one truth, Absolute Truth, in different features only. Brahmeti paramātmeti bhagavān iti śabdyate. Originally Bhagavān, His plenary representation is Paramātmā who is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The plenary portion Kṣīrodakaśāyī Viṣṇu, He is in everyone's heart. That is Paramātmā. And Brahman, Paramātmā, and Bhagavān. The ultimate issue is Bhagavān. So ye yathā māṁ prapadyante [Bg. 4.11]. Now He's equal to everyone. It is up to the devotees or persons who are trying to understand the Supreme Absolute Truth. According to their capacity of understanding, the Absolute Truth, God, is revealed, either as impersonal Brahman or localized Paramātmā or Bhagavān. It is up to me.

The same example as I have repeated many times. Just like we see sometimes the hills from our room. Here there are many hills in Los Angeles. But they are not distinct. When you are seeing the hills from a distant place, it looks like something cloudy. But if you go still further towards the hill, you'll distinctly find that there is something, hill. And if you come to the hill, then you'll find so many persons are working there, so many houses are there. There are streets, motorcars, everything, all varieties. So similarly, when one wants to know the Absolute Truth by his teeny brain, "I shall make research to find out the Absolute Truth," then you'll have vague idea, impersonal idea. And if you become a meditator, then you will find that God is situated within your heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, the real yogis, they, by meditation, they see viṣṇu-mūrti within the heart. And those who are devotees, they meet the Supreme Person face to face just like we are meeting face to face, talk face to face, serve directly. The Supreme Personality of Godhead orders that: "You supply me this," and he supplies. That is the difference.

So samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. He's equal to everyone. Now it is up to you to understand Him according to your capacity. So Kuntī also says the same thing in this verse: samaṁ carantaṁ sarvatra [SB 1.8.28]. Samaṁ carantam. Carantam means moving. He is moving everywhere, outside, inside, simply we have to make our eyes clear to see Him. That is devotional service, to make our senses purified to perceive the presence of God. God is present everywhere. Antar bahiḥ. Antaḥ means within and bahiḥ means without. "Those who are less intelligent, they simply try to find out God within, and those who are advanced in intelligence, they can see You within and without." That is the difference.

Meditation is meant for the less intelligent class of men. Meditation means you have to control the senses. Yoga practice means yoga indriya-saṁyama. Our senses are very restless. By yoga practice, by, I mean to say, practicing different āsanas, so mind is controlled, the senses are controlled. Then we can concentrate upon the form of Viṣṇu with our heart. That is yoga system. Or those who are too much in bodily concept of life, for them the yoga system is recommended, practicing the bodily exercise, and find out the Supreme Lord within the heart. But bhaktas, those who are devotees, who are still more advanced, they don't require to control their senses separately, because to be engaged in devotional service means controlling the senses.

Suppose you are engaged in worshiping the Deity, in cleansing the room, in decorating the Deity, in making foodstuff for Deity, everything nicely… So your senses are already engaged. Where is the chance of your senses being diverted? The senses are already controlled. Because my senses, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means simply to engage the senses in the service of the master of the senses. Hṛṣīkeśa means master of the senses, and hṛṣīka means senses. So now our senses are engaged for sense gratification. Sarvopādhi, upādhi yuktaḥ. So I am this body. So I must satisfy my senses. This is the contaminated stage of life. But when one comes to the understanding that I am not this body, I am spirit soul, part and parcel of God, so my senses, spiritual senses, should be engaged in the service of the Supreme Spiritual Being. That is wanted.

That is mukti. Mukti means: hitvā anyathā-rūpam. When we are conditioned, we give up our original constitutional position. Our original constitutional position is, as Caitanya Mahāprabhu says: jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our original constitutional position is that we are eternal servant of Kṛṣṇa. So as soon as we employ ourself in the service of the Lord, immediately we become liberated. Immediately. there is no question of passing through some process. This very process, to engage oneself, engage one's senses in the service of the Lord, means he is liberated.

So this liberation is open for everyone. Samaṁ carantam. Kṛṣṇa does not say that: "You come to Me. You become liberated." No. He's open for everyone. He says: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He speaks to everyone. Not that He's speaking to Arjuna only. He's speaking to everyone. Bhagavad-gītā is spoken not only for Arjuna. Arjuna is the, just like the target. But it is spoken for everyone, for all human beings. So one has to take advantage. Samaṁ carantam. He's not partial that: "You become…" Just like the sunshine. The sunshine is not partial that: "Here is a poor man, here is a low-class man, here is a hog. I shall not distribute my shining there." No. Sun is equal. One has to take advantage of it. The sunshine is there open, but if you close your door, if you want to keep yourself in airtight darkness, that is your business.

Similarly Kṛṣṇa is everywhere. Kṛṣṇa is for everyone. Kṛṣṇa is ready to accept you as soon as you surrender. Samaṁ carantam. There is no restriction. Kṛṣṇa says: māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. They make distinction that this is lower class, this is higher class. So Kṛṣṇa says, "Even lower class, so-called lower class, it doesn't matter, if he takes to Me, then he's also eligible to go, come back to home, back to Godhead." Samaṁ carantam.

And He's the eternal time. Everything is going on within the time. The time… Our time calculation is past present, and future. This is relative. The other day we were discussing. This past, present, future is relative term. The, for a small insect, the past, present and future is different from my past, present and future. Relative term. Similarly Brahmā's past, present and future is different from my past, present and future. But Kṛṣṇa has no past, present and future. Therefore He's eternal. We have got past, present and future because we change this body. Now we have got this body… It has got a date. In such and such date I was born by my father and mother. Now this body will stay for some time. It will grow. It will produce some by-product. Then it will become old. Then dwindle. Then vanish, finish. No more this body. You accept another body. this body's finished. The history of this body, past, present, and future, finished. You accept another body. Again your past, present and future begins. But Kṛṣṇa has no past, present, futures because He does not change His body. That is the difference between ourself and Kṛṣṇa.

Just like Kṛṣṇa spoke to Arjuna that: "In the past, I spoke to the Sun-god about this philosophy, Bhagavad-gītā." So Arjuna could not believe it. Arjuna knew everything, but for our, our education, he put this question that: "Kṛṣṇa, we are contemporary, we are born practically in the same period. How can I believe that You spoke this philosophy to the Sun-god?" And the reply was that: "My dear Arjuna, you were also present there, but you have forgotten. I have not forgotten. That is the difference." Past, present, future, for persons who forget. But who does not forget, who remains eternally, there is no past, present, future.

Therefore, Kuntī is addressing Kṛṣṇa as eternal. Manye tvāṁ kālam. And because He is eternal, īśānam, He is full controller. Kuntī says: manye, "I think…" By the behavior of Kṛṣṇa, she could understand that Kṛṣṇa is eternal, Kṛṣṇa is the Supreme Controller. Anādi-nidhanam. Anādi-nidhana… There is no beginning, there is no end. Therefore vibhum. Vibhu means the Supreme, the greatest. Vibhu. We are aṇu, we are smallest, and Kṛṣṇa is the biggest. Kṛṣṇa is also, because we are part and parcel of Kṛṣṇa. Therefore Kṛṣṇa is both the smallest and the biggest. We are simply smallest. But Kṛṣṇa is both. Kṛṣṇa, vibhu, greatest means all-inclusive. In the great, if you have got a big bag, you can hold so many things. In small bag you cannot do that.

So Kṛṣṇa is vibhu. He includes the time, past, present and future. He includes everything and He's everywhere. That is vibhu. Vibhu, all-pervading. Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. In the Brahma-saṁhitā it is said that Kṛṣṇa… Because without Kṛṣṇa, the matter cannot develop. The scientists, the atheist scientists, they say that life comes out of matter. That is nonsense. No. Matter is one energy of Kṛṣṇa, and spirit is another energy. The spirit is superior energy, and the matter is inferior energy. The matter develops when there is superior energy.

Just like this country, America. The same America was two hundred years ago, three hundred years ago, the land, but it was not developed. But because some superior living entities from Europe came here, now America is so much developed. Therefore the cause of development is the superior energy. The inferior energy, there are so many vacant land lying still. Just like in Africa, Australia. They're called "undeveloped." Why undeveloped? Because the superior energy, living entity, has not touched it. As soon as the superior energy, living entity, will touch it, the same land will develop so many factories, houses, cities, roads, cars, everything, as we can develop.

Therefore the conclusion is that matter cannot develop out of itself. No. That is not possible. The superior energy must touch it. Then it will be, will, active. There are so many machines. That is matter. Inferior energy. Unless a operator comes to touch the machine, it will not act. First-class motor car, very costly motor car machine, but unless a driver comes, it will stand for millions of years there. There is no use. This common sense is lacking. The matter cannot work independently unless the superior energy, living entity, touches it. This is common sense. So how these rascal scientists say that life develops from matter? No. How it can be concluded? There is no such instances. They falsely say that… They do not have sufficient knowledge.

So these universes, they have also developed on account of Kṛṣṇa's presence. Therefore Brahma-saṁhitā says: aṇḍāntara-stha-paramāṇu-cayāntara-s… They are studying now atoms. So many things are going on, electrons, protons, Why? Because the Kṛṣṇa is there. This is really science. So Kṛṣṇa has no past, present and future. He is eternal time. He has no beginning. He has no end. And He is equal to everyone. Samaṁ carantam [SB 1.8.28]. Simply we have to prepare ourself to see Kṛṣṇa, to understand Kṛṣṇa. That is the business of Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.28

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Māyāpura, October 8, 1974

Prabhupāda:

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ
[SB 1.8.28]

The Kuntīdevī is presenting his (her) conception of Kṛṣṇa, or God consciousness. Perfectly he's (she's) presenting that samaṁ carantaṁ sarvatra: "Kṛṣṇa, or the Supreme Personality of Godhead, is present everywhere. And He is equal, equally merciful or… In everything He equal to everyone." Just like the sun. The sun is equally distributing the sunshine. Now, in some country, we find there is cloud; sun is covered. There is no sunshine. The sun is shining, but due to our misfortune or something else, the sun is covered, and we cannot see. It is not that the sunshine is stopped. Sunshine is there. Similarly, Kṛṣṇa's mercy is equally there. Samo 'haṁ sarva-bhūteṣu [Bg. 9.29].

In another verse in the Bhagavad-gītā, Kṛṣṇa says, samo 'haṁ sarva bhūteṣu: "I am equal to everyone." Otherwise, how He can be God? God is not partial, that He is merciful upon me and not merciful upon you. God cannot be like that. Just like a state, government. Government is equal to everyone, all citizens. But why somebody is going to the university to take his M.A. degree, and why one is going to the prison house to be imprisoned and suffering for so many years and…? It is not the government's partiality, that somebody go to the prison house and somebody will go to the university and occupy responsible position. No. It is our fault that we do not take opportunity or the facilities offered by the government or Kṛṣṇa. It is our fault. Why there are so many discrepancies and nonequality? Somebody is very rich; somebody is very poor. Somebody is eating stool, and somebody eating nice prasādam, halavā. It is all due to the living entity's karma. Otherwise, God is equal to everyone. Samaṁ carantaṁ sarvatra [SB 1.8.28]. God is not partial. Just like nowadays, these rascals, they say, "Why God is unkind to the poor man?" No. God is not unkind to the poor man. The poor man, he has become poor by his karma. Karmaṇā daiva-netreṇa [SB 3.31.1].

Daiva-netreṇa. Daiva means superior, or godly. Netreṇa. Netreṇa means by the eyes, or netreṇa, by the leadership, leadership, or superintendence. Whatever we are doing… Because God is everywhere situated… Samaṁ carantaṁ sarvatra. Kṛṣṇa is there, everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Personality of Godhead, is situated in everyone's heart. So we cannot conceal anything from God. In another place it is said, "Just like the sun is the eye of God…" Yac-cakṣur eṣa savitā sakala-grahāṇām. Savitā. Savitā means sun, Sūrya, is the eye of Govinda. So if you are doing something, any part of the world, the sun is seeing. This is a crude example. Similarly, at night the moon is seeing, and Kṛṣṇa says that raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So Kṛṣṇa… The sunshine is also Kṛṣṇa. So if you think that "I am doing something for my sense gratification. Nobody is seeing. I am stealing some sugarcane from the field, and nobody's seeing," but how you can say nobody's seeing? The sun is seeing. How you can conceal? "No, I shall do it at night." Oh, the moon is seeing. So how can you conceal?

So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He is so omnipotent that He can see from anywhere and everywhere what you are doing, what you are willing, what you want to do. You cannot conceal. That is not possible. Therefore it is said, daiva-netreṇa. You can bluff the material police, but you cannot bluff Kṛṣṇa. That is not possible. If you are doing anything wrong, then it is being seen by the Supreme Personality. Samaṁ carantam. He's everywhere. Therefore those who are God conscious, as theists… That is the Indian culture. They think, "I am doing this nonsense. Kṛṣṇa, God, will see it." Even a… Even in ordinary person who has no education, still, he will admit, uparala dekhega(?): "God will see." That's a fact. That's a fact. So if everyone is God conscious, that "God is everywhere," then how he can act sinfully? It is not possible. If he is God conscious, if he knows that "God is everywhere, and He will see if I do something sinful by bluffing others…"

Therefore God consciousness is so important. If Kṛṣṇa consciousness movement is spread and if it is taken by all people, then so many things will be automatically reformed. There will be no need of police. There will be no need of C.I.D. Because if one is God conscious, he'll not do anything wrong. But because people are not God conscious, they are doing so many wrong things that is has been almost impossible to govern the people. Therefore Kṛṣṇa consciousness movement is very essential to understand this fact, that samaṁ carantaṁ sarvatra bhūtānāṁ yan mithaḥ kaliḥ [SB 1.8.28]. We have created so many religious system, so many religious system. And the Hindu is fighting with the Muslim, Muslim is fighting with the Hindu, that "My religion is better than your religion." Or any other, other countries also, the Jews fighting with the Christian; Christian, Jews; and the black fighting with the white; white fighting with the black. This Kali, that is the result of this material existence. Saṁsāra-dāvānala-līḍha-loka **. That is the work of this material nature. Even if you want to live very peacefully, you'll not be allowed to live. Daivī hy eṣā guṇamayī mama māyā durat… [Bg. 7.14]. It is not a place to live very peacefully. But if you think artificially that "We are very happy. We are advanced in material civilization and we have very comfortable life," where is comfort? There cannot be any comfort. Therefore it is the duty of māyā to remind you, always putting you in distressed condition. Duḥkhālayam aśāśvatam [Bg. 8.15]. It is God… You cannot live peacefully, happily, within the prison house. Because you are condemned to this prison life, you cannot expect very comfortable life there.

So samaṁ carantam… This God is equally kind, equally merciful, but we fight. We, I mean to say, disagree in religious principle. That is due to Kali. Not this Kali. Kali means due to our fighting spirit. It is not God. God is equal to everyone. We fight because we have got misconception. So we think that this religion is better than that religion, or that religion is better than… Every religion must be good, provided one is God conscious. We say that. So many people question in the Western countries, "Whether one can attain perfection by following Christian religion?" Why not? You can also attain. But who is following? First of all, let me see who is following Christian religion. The Christian religion says in the beginning, first commandment, "Thou shalt not kill," and you are simply killing. So where is Christian? Christian religion is not bad. No religion is bad. But where is Christian? Where is Hindu? They are all godless rascals. Therefore there is misunderstanding. Otherwise, if everyone is God conscious, if everyone knows that God is present everywhere, "Whatever I do, He will see. He'll see as sunshine. He'll see as moonshine. He'll see as water…" Raso 'ham apsu kaunteya. No… Who can avoid water? Who can avoid sunshine? Who can avoid moonshine? Nobody can. So God says, "These things are I am." Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So how you can avoid God's vigilance? Then how you can commit sinful… They do not believe in-godlessness. They do not believe in existence of God. They have been taught like that, and they do not know what is God.

This is the misfortune of the present civilization. Present godless civilization… Therefore they have created simply chaotic situation all over the world. Therefore the movement, Kṛṣṇa consciousness movement, is very, very important and essential. Those who are sober, they are understanding it. Just like in Australia, the priestly class, they understood that this movement is trying to (?) people to see towards God, back to Godhead. You have advanced in civilization by so-called material advancement, scientific…, but what you have done? You have created simply chaos. Therefore we say… Our magazine is named Back to Godhead. "Now you have finished your business-now see back to Godhead." Just like if you do not see the sun, if you keep the sun backside, then you'll simply see a long shadow of your body, black shadow. That's all. But if you turn towards the sun, you'll not see the black shadow; you'll see all light. Simply you have to turn. So we have named this Back to Godhead very scientifically. You see towards God; then everything is light. "Where there is God, there is no nescience."

This is not manufactured. There is some verse in the Caitanya…

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra

Kṛṣṇa sūrya-sama. Kṛṣṇa is just like sun. There is no darkness. Can you expect any darkness in the sun planet? No. There is no possibility. Sun planet is always bright. So similarly, this is the example of the spiritual world, the sun planet, kṛṣṇa sūrya-sama. So if you go to the spiritual world, then everything is bright. Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. That is the description of the spiritual world. Na tad bhāsayate sūryaḥ. In the spiritual world, there is no need of sun because everyone is brilliant; every planet is brilliant.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Everything is there. So if we become Kṛṣṇa conscious, there cannot be any darkness. There cannot be any ignorance. There cannot be any sinful life. Everything bright, everything peaceful. Therefore we must take to Kṛṣṇa consciousness if we want to save from the clutches of māyā. And that is also confirmed in the Bhagavad-gītā:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This is the process.

So Kṛṣṇa, manye tvāṁ kālam īśānam. Eternal time. We are calculating past, present and future, but actually in the spiritual world, there is no such thing as past, present and future. We therefore sometimes question that "Wherefrom God came?" So many odd questions they say. But God is eternally existing. That is the fact. We cannot understand that. Because we are in the material world, we have no experience of the eternity, what is eternity. We have no experience. We see everything as generated, and then it stays for some time, then it is finished. That is our experience. Janma, mṛtyu, vṛddhi. They have… They have made past, present and future, but it is divided into six development. One takes birth, then it develops, then it stays for some time, then it produces some by-product, then diminishes, and then, I mean to say, finished. Ṣaḍ-vikāra. Ṣaḍ-vikāra. This body, ṣaḍ-vikāra. So eternity, eternity means there is no ṣaḍ-vikāra, the six kinds of changes. There is no birth. There is no death. There is no diminishing. There is no by-product. Everything eternal, eternally existing.

So that kālam, that eternal time, is Kṛṣṇa. Tvām. Manye: "I think that eternal time, You are, Kṛṣṇa." That's the fact. And īśānam. Īśānam means the Supreme Controller. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Controller means īśvara; īśvara means controller. He's the Supreme Controller. He's controlling the whole creation. Īśānam. Kālam īśānam. But who is controlling Him? No, He is not controlled. Anādi-beginningless. Neither endless or beginningless, anādi or nidhanam. And vibhum, the Supreme. This is the understanding of Kṛṣṇa. We have to take lessons from authorities. Here is Kuntī, authority. Therefore his (her) statements are recorded in the śāstra. What is śāstra? Śāstra means, is, the record of the statement of authorities. That is called śāstra. Just like in law court, you put lawbooks. What is that lawbook? Lawbook means the statement of the authorities. Similarly, śāstra… Śāstra means śās-dhātu. Śāstra. Śāstra means weapon, and śāstra means the lawbooks. So what is the lawbook? Lawbook means some authority which has given the law. So the government gives law. So similarly, śāstra means the statement given by the authorities.

So Kuntī is authority. Kuntī is authority. How she has become authority? Because she has followed the authorities, Brahmā, Nārada, Svayambhū… Svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāro manuḥ [SB 6.3.20]. Those who are strictly following the statements of the authorities, they are also authorities. Just like who is a lawyer? Lawyer is he who has studied law very nicely and following the law. That is lawyer, good lawyer. And third-class lawyer means one who does not know how to follow it. Good lawyer in the court-who can give reference from the lawbooks: "My Lord, you refer to such and such section of such and such law book, and you will find what I am stating." And the judge, when he sees: "Yes, it is all…," then his case is owned. So authority. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana. Authority means mahājana. Ordinary, common people is called jana, ordinary man. And those who are authority, they are mahājana. Mahājano yena gataḥ sa panthāḥ.

So the statements of Kuntī is recorded here, Śrīmad-Bhāgavatam, not that he's (she's) ordinary woman. Otherwise her statements should not have been mentioned in the Śrīmad-Bhāgavatam. So we have to accept what Kuntī says,

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ
[SB 1.8.28]

So misunderstanding of God… There is no misunderstanding of the authorities. The misunderstanding, the common man… Just like in Australia, when I spoke, there was no misunderstanding. There was agreement by the priests and myself. There was complete agreement. (aside:) You were with me? Or… No. You were not. They, after hearing my lecture for one hour, they agreed and clapped for ten minutes. So there cannot be any misun… Those who are actually… They questioned, "What is your opinion of Lord Jesus Christ?" and I said, "He preached God consciousness. He's our guru. Anyone who preaches the message of God, he is guru." So they very much appreciated, and actually it is so. Vaiṣṇava who is preaching, it may be in a different way, according to time and place and the party-they have to change something, deśa-kāla-pātra-but we have to see the essence. Wherever there is God consciousness, wherever is there understanding… Just like we sometime consult dictionary, a small dictionary, pocket dictionary, and a big international dictionary. Both of them are dictionaries. But according to time, deśa-kāla-pātra, for small child, that small dictionary is sufficient. Higher mathematics: higher mathematics and lower class ma… But the two plus two is always the same, in higher mathematics or lower mathematics. It is not that in the higher mathematics two plus two equal to five, no.

So the principle is the same. It is the distinction of deśa-kāla-pātra, things are… Just like the statement in the Śrīmad-Bhāgavatam, they are meant for highly developed conscious persons. They are not for ordinary persons. Paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra śrīmad-bhāgavatam, paramo nirmatsarāṇām [SB 1.1.2]. People are envious, envious: "Oh, he's Christian," "He's Muhammadan," "He is this," "He is that." No. A paramo nirmatsara, paramahaṁsa, he does not see, "He is Muhammadan," "He is Christian," "He is Jew." Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. He will see everyone equal, the part and parcel of God, Kṛṣṇa. Mamaivāṁśa. He says this… Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All living entities are My part and parcel." Why he shall take the skin? Because the skin is made by Muhammadan or the skin is made by Christian or skin is made by Hindu… He's not the skin-observer. He is observed the within. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Within this body the spirit soul is there. This is the education of spiritual education in the beginning-just see inside, introspective, not outward seeing. Those who are seeing outwardly, yasyātma-buddhiḥ kuṇape tri-dhātu…, they are asses.

So one should be advanced by hearing the authorities, that God is equal to him. I say why there should be Hindu religion and Muslim religion or Christian religion? There cannot be. Just like gold is gold. And nobody can say, "This is Indian gold, this is American gold, this is Christian gold, and this is Muhammadan gold." Gold is gold. So actually one who is God conscious, for him, there is no such distinction, because he knows, samaṁ carantaṁ sarvatra bhūtānām: [SB 1.8.28] "God is present everywhere." Simply he has forgotten. That forgetfulness is applicable to anyone, either Hindu, Muslim or Christian. It doesn't matter. The, our business is to rectify that forgetfulness. Rectify. To remove that forgetfulness. This is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.29

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Los Angeles, April 21, 1973

Devotee:

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām
[SB 1.8.29]

"O Lord, no one can understand Your transcendental pastimes which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial."

Prabhupāda: So the Lord says in the Bhagavad-gītā: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So two purposes. When God incarnates, He has got two mission. One mission is paritrāṇāya sādhūnām and vināśāya duṣ… One mission is to deliver the faithful devotees, sādhu. Sādhu means saintly persons.

The sādhu… I have explained several times. Sādhu means devotee. Sādhu does not mean the worldly honesty or dishonesty, morality or immorality. It has nothing to do with material activities. It is simply spiritual, sādhu. But sometimes we derive, "sādhu," a person's material goodness, morality. but actually "sādhu" means in the transcendental platform. Those who are engaged in devotional service. Sa guṇān samatītyaitān [Bg. 14.26]. Sādhu is transcendental to the material qualities. So paritrāṇāya sādhūnām. The paritrāṇāya means to deliver.

Now if a sādhu is already delivered, he is on the transcendental platform, then where is the necessity of delivering him? This is the question. Therefore this word is used, viḍambanam. It is bewildering. It is contradictory. It appears to be contradictory. If a sādhu is already delivered… Transcendental position means he's no longer under the control of the three material modes of nature, goodness, passion and ignorance. Because it is clearly stated in the Bhagavad-gītā: sa guṇān samatītyaitān [Bg. 14.26]. He transcends the material qualities. A sādhu, devotee, Then where is the question of deliverance? The deliverance… He does not require deliverance, a sādhu, but because he is very much anxious to see the Supreme Lord eye to eye, that is his inner desire, therefore Kṛṣṇa comes. Not for deliverance. He's already delivered. He's already delivered from the material clutches. But to satisfy him, Kṛṣṇa is always…

Just like a devotee wants to satisfy the Lord in all respects, similarly more than the devotee, the Lord wants to satisfy the devotee. This is the exchange of loving affairs. Just like in your, in our ordinary dealings also, if you love somebody, you want to satisfy him or her. Similarly, she or he also wants to reciprocate. So if that reciprocation of loving affairs is there in this material world, how much it is greatly elevated in the spiritual world? So there is a verse that: "Sādhu is My heart, and I am also the sādhu's heart." The sādhu is always thinking of Kṛṣṇa and Kṛṣṇa is always thinking of His devotee, sādhu.

So the appearance and disappearance of Lord within this material world, that is called cikīrṣitam. What is the word meaning of cikīrṣitam?

Devotee: Pastimes.

Prabhupāda: Pastimes. It is Kṛṣṇa's pastime that He comes. He… When He comes, of course, He works something. The The work is to give protection to the sādhu and to kill the asādhu. But both the activities are His pastimes. He's not envious. He cannot be envious. The killing of the demons, that is also His affection. Just like sometimes we punish our children, we give him a very strong slap. That is not out of love. There is love. So when Kṛṣṇa kills a demon, the, the business is not on the platform of material jealousy or enviousness. No.

Therefore it is mentioned in the śāstras that even the demons, who were killed by Lord, they also get immediate salvation. The result is the same. Just like Pūtanā. Pūtanā was killed. Pūtanā wanted to kill Kṛṣṇa, but who can kill Kṛṣṇa? That is not possible. She was killed. But she was killed, but what was the result? The result was that she got the position of Kṛṣṇa's mother. Kṛṣṇa accepted her as His mother. She came with poison-coated nipple, that: "Kṛṣṇa will suck my nipple, and the child will die immediately." But that is not possible. She was killed. Kṛṣṇa sucked the nipple and the life altogether. But Kṛṣṇa took the bright side, that: "This woman, demon, she came to kill Me, but somehow or other I have sucked her breast milk. So she is My mother. She is My mother." So she got the position of mother.

These are explained in the Bhāgavatam, Uddhava explained to Vidura that Kṛṣṇa is so kind, God is so kind, even the person who wanted to kill Him with poison, she was accepted as mother. Such a kind God, Kṛṣṇa, that "Whom shall I worship others, except Kṛṣṇa?" This example is given. So actually Kṛṣṇa has no enemy. Here it is said: na yasya kaścid dayitaḥ. Dayitaḥ means favor. Nobody is favored. Na yasya kaścid dayito 'sti karhicid dveṣyaś ca. And nobody is His enemy. But who can be His enemy, who can be His friend?

Suppose we create friends. We expect some benediction or some profit from the friend and enemy means we expect some harmful activities by the enemy. But Kṛṣṇa is so perfect that nobody can do any harm to Kṛṣṇa, neither anybody can give anything to Kṛṣṇa. So where is the necessity of friend and enemy? There is no necessity. Therefore it is stated here: na yasya kaścid dayito 'sti. He doesn't require anyone's favor. He's complete. I may be very poor man. I expect some friend's favor, somebody's favor. But that is my expectation because I am perfect. I am not full. I am deficient in so many ways. So I am in needy always. Therefore I want to create some friend, and similarly I hate the enemy. So Kṛṣṇa, His being the Supreme nobody can do any harm to Kṛṣṇa, nobody can give anything to Kṛṣṇa. So why we are offering Kṛṣṇa so much comforts? We are dressing Kṛṣṇa, we are decorating Kṛṣṇa, we are giving nice food to Kṛṣṇa.

So the idea is… Try to understand this fact. Kṛṣṇa does not require your nice dress or nice flower or nice food. Kṛṣṇa does not require. But if you give Him, then you become benefited. It is Kṛṣṇa's favor that He's accepting. The example is given: Just like if you decorate the original person the reflection of the person in the mirror, it also appears decorated. So we are reflections. In the Bible also it is said that man is made after the image of God. So our, as Kṛṣṇa is transcendental, we… He has got two hands, two legs, one head. So man is made after God means we are reflections of the image of God. Not that we manufacture, imagine some form according to our form. That is mistake.

The Māyāvādī philosophy is like that. It is called anthropomorphism. They say that: "Because the… The Absolute Truth is imperson, but because we are persons, we imagine that Absolute Truth also person." Just the opposite. Actually that is not the fact. We have got this personal form as reflection of God. So in the reflection, if the original person is benefited, the reflection is also benefited. That is the philosophy. The reflection is also benefited.

So if you decorate Kṛṣṇa, so you become decorated. If you satisfy Kṛṣṇa, then you become satisfied. If you offer nice foodstuff Kṛṣṇa, then you eat them. Perhaps those who are outside the temple, they have never imagined such nice foodstuff. But because it is being offered to Kṛṣṇa, we have got the opportunity to take it. This is the philosophy. So you try to satisfy Kṛṣṇa in all respects. Then you'll be satisfied in all respects. This is…

Kṛṣṇa does not require your service. But He kindly accepts. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa is asking you that: "You surrender unto Me." It does not mean that Kṛṣṇa is lacking one servant, and if you surrender then He'll be profited. Kṛṣṇa can create millions of servants by His only desires. So that is not the point. But if you surrender to Kṛṣṇa, you becomes saved. You become saved. That is your business.

Kṛṣṇa says: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. You are suffering here. Just like without any shelter. You see so many people loiter in the street, no aim, no life. We go in the beach side. We see so many boys and girls, without an aim, loitering, do not know what to do, all confused. So… But if you take shelter of Kṛṣṇa, then you'll know: Oh, I have got now shelter." There is no more confusions. There is no more hopelessness. You can understand it very well. And I receive so many letters daily, how they are hopeful in Kṛṣṇa consciousness.

So Kṛṣṇa has come here, has descended, to collect some servant, that is not the fact. If we agree… Instead of becoming Kṛṣṇa's servant, we are servant of so many things. We are servant of our senses, and sense activities. Kāma, krodha, lobha, moha. Actually the whole world is serving the senses, servant of the senses. Godāsa. But if we engage the senses in the service of Kṛṣṇa, then we shall no longer remain the servant of the senses. We shall be the master of the senses. Because we, we, we shall not allow our senses to be engaged otherwise. That strength we shall get. Then we shall be safe.

So here Kuntīdevī is describing that: "Your appearance in this material world is not misleading, bewildering." We are thinking that: "Kṛṣṇa has got some mission, some purpose. Therefore He has appeared." No. It is His pastimes. It is pastime. Just like sometimes the governor goes to inspect the prison house. He has no business to go the prison house. He is getting report from the superintendent. He does not… Still sometimes he comes: "let me see how they are doing." It is called pastime. It is his free will. Not that he has become subjected to the prison laws and he has to come to the prison. No, not like that. But if the prisoners think: "Oh, here the governor is also in the prison. So we are equal. We are equal. I am also governor."

The rascal thinks like that. "Because Kṛṣṇa has come, descended, avatāra, so I am also avatāra." This rascaldom is going on. So here it is said: na veda kaścid bhagavaṁś cikīrṣitam. "Nobody knows what is the purpose of Your appearance and disappearance. Nobody knows." So tava, tava īhamānasya nṛṇāṁ viḍambanam. It is bewildering. Nobody can understand what is the real purpose. The real purpose is His free will. "Let Me go and see." He doesn't require to come to kill the demons. There are so many agents that if there is a strong wind, thousands of demons can be killed in a moment. So Kṛṣṇa does not require to come to kill the demons. And He does not require also to come to give protection to the devotee. By His simply will, everything is there. But He takes a pleasure pastime, "Let Me go and see."

Sometimes He wants to fight. Because the fighting spirit is also there in Kṛṣṇa. Otherwise, where we get? Because we are part and parcel of Kṛṣṇa, all the qualities of Kṛṣṇa in minute quantity, they are within us. We are sample of Kṛṣṇa, but the, wherefrom we get this fighting spirit? The fighting spirit is there in Kṛṣṇa. Therefore, just like sometimes a big man or king, they engage some wrestler to fight. They, they pay the wrestler to fight with the king. But he's not enemy. He is giving pleasure to the king by fighting, mock fighting.

Similarly, when Kṛṣṇa wants to fight, who will fight with Him? Some of His devotee, great devotee will fight with Him. Not ordinary. Just like a king, if he wants to practice mock fighting, some very exalted fighter, wrestler will be engaged. Similarly…

That is also service. Because Kṛṣṇa wants to fight, therefore some of His devotees come down to become His enemy. Just like Jaya-Vijaya. This Hiraṇyakaśipu and Hiraṇyākṣa. Do you think they are ordinary living entity? If… That… Nṛsiṁhadeva, God Himself has come to kill him. Do you think they're ordinary? No, they're not ordinary. They're devotees. But Kṛṣṇa wanted to fight. In the Vaikuṇṭha world there is no possibility of fighting because everywhere there, everyone there is engaged in Kṛṣṇa's service. With whom He'll fight? Therefore He sends some devotee in the garb of enemy and Kṛṣṇa comes here to fight with Him.

At the same time, to teach us that becoming enemy, enemy of Kṛṣṇa is not very profitable. Better become friend. That will be profitable. Therefore it is said that: na veda kaścid bhagavaṁś cikīrṣitam. "Nobody knows what is the purpose of Your appearance and disappearance." Tava īhamānasya nṛṇāṁ viḍambanam. "You are in this world just like ordinary human being. This is bewildering." Therefore ordinary man cannot believe. "How God can become ordinary person like…?" Kṛṣṇa is playing. Although He was not playing ordinary person. He was playing as God. Wherever there was necessity…

Just like He married 16,000 wives. When He married He was one, and 16,000 girls offered the surrender to Kṛṣṇa that: "We are now kidnapped. If we go home, nobody will marry us." That is a strict Vedic system. If an unmarried girls goes out of home even for one night, nobody will marry her. Still it is going on. Nobody will marry her. So this is the old system. All the 16,000 girls who were kidnapped by Bhaumāsura… So they prayed to Kṛṣṇa and Kṛṣṇa came, killed the Bhaumāsura, delivered all the girls. So when Kṛṣṇa asked them: "Now you can safely go to your father's house," they replied: "Sir, if we go back to our father's house, what will be our fate? Nobody will marry us. Because this man, this rākṣasa, they kidnapped us." "Then what do you want." " We want that You become our husband." So Kṛṣṇa is so kind. "Yes." Immediately accepted. That is Kṛṣṇa.

Now, when they were brought at home, not that 16,000 wives will have to wait for 16,000 nights to meet Kṛṣṇa. Kṛṣṇa expanded Himself into 16,000 forms, and constructed 16,000 palaces, and establishment, on each palace… The description is there in the… That is Bhagavān. So those rascals, they cannot understand. They criticize Kṛṣṇa, that: "He was very lusty. He married 16,000 wives." Even if He's lusty, He's unlimitedly lusty. Because He's unlimited. Why 16,000? If He would marry 16,000,000s of wives still it is imperfect. That is Kṛṣṇa.

So for Kṛṣṇa there is no such thing that you can accuse Kṛṣṇa as lusty, sensuous. No. He showed favor to all His devotees. There are so many devotees Of Kṛṣṇa. Some devotee's asking Kṛṣṇa to become her husband. Some devotee's asking Kṛṣṇa to become his friend. Some devotee's asking Kṛṣṇa to become His son. And some devotee's asking to become his playmate. In this way, millions and trillions of devotees are there all over the universe. And Kṛṣṇa has to satisfy them all. He does not require any help from the devotees. But, as the devotees want… So these 16,000 devotees wanted Kṛṣṇa as their husband. Kṛṣṇa agreed. And that is… Just like common man. But as God, He expanded Himself into 16,000 forms.

So Nārada came to see. "Kṛṣṇa has married 16,000 wives. How He's dealing with them, let me see." So he, when he came here, he saw in 16,000 palaces, Kṛṣṇa is acting differently. And somewhere He's talking with His wife. Somewhere He's playing with His children. Somewhere He's getting marriage ceremony of His sons and daughters. So many, 16,000 ways He's engaged. That is Kṛṣṇa. Kṛṣṇa, although… Just like He was playing just like ordinary child. But when Mother Yaśodā wanted to see His mouth open, whether He has eaten earth, dirt, He showed within the mouth all the universes. So this is Kṛṣṇa. Although He is playing just like ordinary child, ordinary human being, but when there is need, He shows His Godly nature.

Just like Arjuna. He was driving the chariot, but when Arjuna wanted see His universal form, immediately He showed him. Thousands and millions of heads and weapons. This is Kṛṣṇa. So na yasya kaścit. Otherwise Kṛṣṇa has no enemy. Kṛṣṇa has no friend. He is completely independent. He does not depend on enemy. But He plays like that for the benefit of the so-called friend and so-called enemy. He's Kṛṣṇa… That is Kṛṣṇa's absolute nature. When Kṛṣṇa favors either as enemy or as friend, the result is the same. Therefore Kṛṣṇa is absolute.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.29

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Māyāpura, October 9, 1974

Nitāi: "O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial."

Prabhupāda:

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām
[SB 1.8.29]

So Kuntīdevī is clarifying the matter that people may think that Kṛṣṇa was partial to the Pāṇḍava family and He was envious to the Kurus because He always took part on behalf of the Pāṇḍavas. That has been described. So just like worldly men, we, we make some friends, and we make some enemies. To somebody we are envious, and to somebody we are very friendly. This is material nature. The material nature means to become envious, generally. And if somebody satisfies my sense gratification, then he's friend. That is also temporary. As soon as the sense gratification process is disturbed, then again envious. The real nature is enviousness. So Kuntīdevī says that "Because You are playing the part of human being, and it appears that You are partial to somebody and You are envious to somebody, this is viḍambanam; this is Your misleading. Actually You are not like that. Actual… But because You are playing the part of the ordinary human being, not ordinary, but as human being, so Your dealing like that appears that You are, to some, to somebody You are very partial and somebody You are inimical."

But that is not the fact. People cannot understand Kṛṣṇa because Kṛṣṇa can be understood by the devotee only.

nāhaṁ prakāśaḥ sarvasya

yogamāyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam
[Bg. 7.25]

Those who are mūḍhas, they cannot understand Kṛṣṇa. Kṛṣṇa is playing, although like that, ordinary human being. The mūḍhas cannot understand. Just like Kṛṣṇa killed Pūtanā, but she got elevation to the position of His mother. Superficially it appeared that Kṛṣṇa killed the Pūtanā, but Pūtanā, Kṛṣṇa took her as her (His) mother. Although she came to kill Kṛṣṇa with poison on her breast, but Kṛṣṇa thought that "This woman has come to kill Me, but because I have sucked her breast, she is My mother." So any way, the service side, Kṛṣṇa always accepts, a little service. Therefore in the Bhagavad-gītā it is said, svalpam apy asya dharmasya trāyate mahato bhayāt. Svalpam asya. A little service to Kṛṣṇa is feasible, is helpful to save a man from the greatest danger.

So further she explains, na yasya kaścid dayitaḥ. Dayita means favorable. Na yasya kaścid dayitaḥ asti karhicid dveṣyaś ca yasmin. And nobody is envious. The Bhagavad-gītā also confirms, samo 'haṁ sarva bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa is, as we discussed the other day… Just like the sun is equal to everyone, but we are not able to take the sunshine equally. Somewhere the sun is covered with cloud. Someone is sitting within the dark room. In this way, we are unable to take the sunshine equally. But sun is distributing equally. Na hi harati jyotsnā candraś caṇḍāla-veśmani. There is the… Cāṇakya Paṇḍita says, caṇḍāla-veśmani. Caṇḍāla means untouchable, the dog-eaters. In the Vedic conception, the dog-eaters are untouchable. Actually they should be untouchable. Meat-eaters are untouchable, especially… There are different kinds of meat-eaters. Some eat the goats, some mutton, some cows, some hogs, and some dogs. Just like the Hindus: they eat goats, but they do not eat cows. Some religious conception. And the Muhammadans, they use, eat cows, but they do not eat pigs. Hārāma. The Muhammadans say, "To eat pig is hārāma." So everyone has got some distinction. But the caṇḍālas, they eat everything, up to the dogs. We have seen in Korea. And in China also, they eat dogs. Here, in India, Assam side, there are dog-eaters. So there are different kinds of flesh-eaters. And you'll find in Āyur Vedic dravya-gaṇa, there are so many different types of meats and fleshes described, and the eating such flesh, what benefit or harm is there, that is described. So formerly, how they were analyzed.

So Kṛṣṇa, although He's playing the part of human being, His activities are transcendental. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. That is the distinction between Kṛṣṇa and ourself. He is killing. He has killed so many demons; from the very childhood His one side is killing-Pūtanā killing, Aghāsura, Bakāsura, this asura, that asura, then Keśī, and so many asuras He killed. But His killing and our killing is not the same. Na māṁ karmāṇi limpanti. And in the Īśopaniṣad is…, apāpa-viddham. That is Kṛṣṇa. If we imitate Kṛṣṇa… We cannot imitate. Therefore our business is to follow the words of Kṛṣṇa, not to imitate Him. That is suicidal. We shall follow the instruction of Kṛṣṇa as He is giving in the Bhagavad-gītā, but if we become so rascal to imitate His rāsa-līlā, then we'll go to hell. But the Māyāvādīs, they sometimes do that. That… In the Bhāgavata it is forbidden, that "Imitation of this…" Idaṁ ca viṣṇoḥ. What is that verse, vraja…, that…? That "These pastimes of Lord Kṛṣṇa, who is Viṣṇu, with the gopīs, they should not be…, not only they should be imitated, they should not be thought even within the mind, that 'We can also do like that.' " It is forbidden.

Then the question was… Parīkṣit Mahārāja questioned this: "Kṛṣṇa, He came to establish religious principles." Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Paritrāṇāya sādhū…, vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya. So why Kṛṣṇa did this act, because it is forbidden to mix with others' wife or daughter? Without being married, according to Vedic culture, no man or woman can mix very intimately. That is even in the ordinary dealings. Mātṛvat para-dāreṣu. Cāṇakya Paṇḍita said that "Except your wife, all women are your mother." This is paṇḍita. Who is a paṇḍita, learned? Now,

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

This is the description of paṇḍita. Paṇḍita… And in the Bhagavad-gītā, the paṇḍita is described: paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. This is paṇḍita. Nowadays it has become the custom that unless you have got a university degree, either you may be in knowledge…, māyayā apahṛta-jñānāḥ, you are not recognized as a paṇḍita. But in the Vedic scripture, the paṇḍita is different person. Anyone… This is the moral instruction by Cāṇakya Paṇḍita.

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

He is giving the description of paṇḍita in three ways: "One who sees all women except his wife as mother-he is paṇḍita One who takes others' money as garbage on the street-he is paṇḍita. And one who sees everyone, even to the ant, like himself, that 'If I, if somebody pin, pricks pin on my body, I get, I suffer. I feel pain. So why shall I give pain even to an ant?' " Ātmavat sarva-bhūteṣu. In a higher sense…

Just like Vaiṣṇava. Vaiṣṇava, Prahlāda Mahārāja. He is feeling for… Para-duḥkha-duḥkhī. This is Vaiṣṇava's business, because a Vaiṣṇava, when he comes to become Kṛṣṇa conscious, he can understand that "What I was previously and what I am now." Actually one is… He's happy. He feels that… Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. "So why these people should suffer without Kṛṣṇa consciousness?" That is samaḥ sarveṣu bhūteṣu. Therefore preaching required. He preaches. Kaniṣṭha-adhikārī Vaiṣṇava, he remains compact in temple worship, that's all, to show the Deity and get some money and fill up the belly. My Guru Mahārāja condemned this process. Of course, it is condemned in this sense, that those who are thinking that "I have got this temple. Let people come here out of sentiment and they'll pay, and it will be a source of income for my filling up belly…" This is most condemned. My Guru Mahārāja used to say that ṭhākura dekhiyepayesara ujgarache, rastaya jara diye jivika bharyam kara bhalo(?). One should be honest. He should work for getting some money. Just like Arjuna. Kṛṣṇa never said that "Arjuna, you sit down. I am your friend. I shall do everything for you. You sleep." No. Arjuna was a kṣatriya. He should fight. That was the instruction of…

So kaniṣṭha-adhikārī is different. And madhyama-adhikārī, they feel for others that…

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

And uttama-adhikārī, they have no such distinction. They see: "Everyone is engaged in Kṛṣṇa's service. That is all right." But madhyama-adhikārī has to make distinction. Kṛpā upekṣā. He is very kind to the innocent, but those who are envious, he does not care for them. Those who are envious, he does not care for them. He rejects them: "Let them become envious," these madhyama-adhikārī. And īśvare, unto the Supreme Lord-prema. They learn how to love Kṛṣṇa and how to make friendship with Kṛṣṇa's devotee. So this is madhyama-adhikārī and kaniṣṭha-adhikārī, uttama-adhikārī. There are different types of devotees, not all the same, according to the stages.

So ātmavat sarva-bhūteṣu. A Vaiṣṇava feels for others. A Vaiṣṇava understands that "Those who are not Kṛṣṇa conscious, those who have forgotten Kṛṣṇa, they are rotting under the spell of māyā. Let us do something for them." That is Vaiṣṇava. Just like Prahlāda Mahārāja said, naivodvije para duratyaya, duratyaya-vaitaraṇyāḥ: "I am not afraid of the indefatigable vaitaraṇī." It is said in the śāstra that you have to cross the vaitaraṇī before going to the spiritual world. So Prahlāda Mahārāja said that "I am not afraid of this vaitaraṇī. It is very easy." Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: [SB 7.9.43] "Because I know simply by glorifying Your Lordship, I am…, I can do that." Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. That is quite possible. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. So a pure Vaiṣṇava like Haridāsa Ṭhākura can simply chant. Caitanya Mahāprabhu advised anyone, especially His confidential devotees… Just like Raghunātha dāsa Gosvāmī. He was advised that "You chant and don't eat very palatable food. Don't dress yourself very gorgeously." This instruction… But the chanting. Everyone was advised, whoever went to Caitanya Mahāprabhu, that "You chant."

So Prahlāda Mahārāja said that "I know…" Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. "I can… I have no problem because I have understood what is the value of chanting Your holy name. But I have got another business." What is that? Śoce tato vimukha-cetasaḥ: "I am simply concerned with these rascals who are not Kṛṣṇa conscious." Śoce tato vimukha-cetasaḥ: "They are busy that māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. These rascals, for māyā-sukha, temporary material happiness, they have made very, very gorgeous arrangement," very, very big, big skyscraper building and very, very nice road, very, very nice car, and nice dress, nice this, nice nightclub, this club-simply for māyā-sukhāya. "This happiness is temporary. Still, they have forgotten Kṛṣṇa, which will make their life successful and happy. They do not know." Māyā-sukhāya bharam. Bharam means humbug, humbugism. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. "Those who have arranged like that, these rascals," śoce, "I am lamenting for them." This is Vaiṣṇava. Para-duḥkha-duḥkhī. kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254].

So because you are preacher, you are being trained up to become preacher, especially in the Western countries, so it is your duty. I have several times requested you that "You American people, you are fortunate. Janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. You have got the four things. Now, because these people are misusing these four material gains simply for sense gratification, māyā-sukhāya…" Māyā-sukhāya means sense gratification. Māyā… "They should be delivered from these clutches of māyā, and they should take to Kṛṣṇa consciousness." That is preaching. Preaching is required. That is the mission of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu, certainly He took His birth here, but He did not remain here. He did not remain here. He could have remained here very easily. His influence was very great. He was known as Nimāi Paṇḍita, very learned scholar. Everyone knew. And He was very respectful. Otherwise, how He could gather 100,000 people in one day to go to the Kazi's house? That means He was very influential. But still, He… There was good wife, young wife, most affectionate mother. So Caitanya Mahāprabhu could stay at His birthplace very nicely without any difficulty. And what will be difficulty? He's Kṛṣṇa Himself, Nārāyaṇa Himself. And there was Lakṣmī. But still, to show the example personally, āpani ācari prabhu jīvere śikhāya, He left home, He took sannyāsa, and He preached.

So preaching is so important. And Kṛṣṇa also says that,

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
[Bg 18.68]
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
[Bg. 18.69]

So Kṛṣṇa also, He was playing the part of ordinary human being, but He was, in His own life, He was demonstrating how Kṛṣṇa comes here, what for He comes, why He took part in the Battlefield of Kurukṣetra. These things are to be understood. Unless we understand these things, why Kṛṣṇa came, why He took part in the battlefield-and there are so many other things ordinarily done-then, if we simply take Kṛṣṇa as ordinary human being… Mūḍha, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam.. [Bg. 9.11].. Because He's playing the part of human being, if somebody derides, mūḍha, then it is viḍambanam-he'll be cheated. That is explained here: tavehamānasya nṛṇāṁ viḍambanam. Viḍambana. They cannot understand. The devotees can understand. Kuntī could understand that "Although Kṛṣṇa is playing the part of human being, He is for everyone's good. He simply presents. As enemy or as friend, it is beneficial." Either He is playing the part of enemy or as friend, it is the same thing because He is absolute. In the Absolute world there is no such thing: "This is good; this is bad." Everything good in the absolute world. Kṛṣṇa's killing is as good as Kṛṣṇa's saving. It is the same thing.

So Kuntī could understand. The devotees can understand. So He has no partiality. Nobody should misunderstand that Kṛṣṇa has got partiality, no. This partiality and enmity, friendliness, these are material, duality. Here we cannot understand good unless there is bad. Therefore it is called relative world. We cannot understand father unless there is son. We cannot understand good man unless there is bad man. So these things, duality or relative world, they should exist in this material world. Therefore in order to approach to the spiritual world one should become above this duality, above this duality. This duality means the intermixture of the modes of material nature, traiguṇya. The Sanskrit word is traiguṇya. So Kṛṣṇa advised Arjuna, nistraiguṇyo bhavārjuna. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. So how one can become above these nistraiguṇya, er, traiguṇya? You… Simply by devotional service, unalloyed devotional service. Anyone who is…

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So we should be Kṛṣṇa conscious, always engaged in His… (end)

730422SB.LA
Śrīmad-Bhāgavatam 1.8.30

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Los Angeles, April 22, 1973

Devotee:

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ-nṝṣiṣu yādaḥsu
tad atyanta-viḍambanam
[SB 1.8.30]

"Of course it is bewildering, O Soul of the Universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages, and aquatics. Verily this is bewildering."

Prabhupāda: So Kṛṣṇa is addressed here as Viśvātman, the vital force of the universe. Just like in my body, in your body, that there is a vital force. The vital force is the ātmā, the living being, living entity or soul. So because the vital force, the soul is there, the whole body is working.

So similarly there is the supreme vital force. Supreme vital force is Kṛṣṇa or the Supreme Personality of Godhead. Therefore where is the question of His taking birth, appearance and disappearance? In the Bhagavad-gītā it is said: janma karma ca me divyam [Bg. 4.9]. Divyam means it is spiritual. Ajo 'pi sann avyayātmā. Aja means unborn. Avyayātmā, without any destruction. So Kṛṣṇa is existing as in the beginning of this stotra, Kuntīdevī addressed Kṛṣṇa that: "You are within, You are without, still invisible." Kṛṣṇa is within, without. That we have explained. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Kṛṣṇa is situated in everyone's heart. Therefore He is within everything. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He, He is within the atom even. And without also.

Viśvarūpa, as Kṛṣṇa showed, the Viśvarūpa, external feature. This gigantic cosmic manifestation. That is Kṛṣṇa's external body. These are described in the Śrīmad-Bhāgavatam. The, the hills, the mountains, they are described as the bones. Just like we have got in our body some part raised by the bones, similarly these big, big mountains and hills, they have been described as the bones. And the big, big oceans they have been described as different holes in the body, down and up. Similarly the Brahmaloka is the skull, upper skull.

So one who cannot see God, they have been advised to see God in so many ways. These are the instruction in the Vedic literature. Because you can simply conceive of God, the great… The greatness… You also do not know how great He is. So in your conception of greatness… Just like the very high mountains, the sky, the big, big planet. So the description is there. You can think of. That is also Kṛṣṇa consciousness. If you think that: "This mountain is the bone of Kṛṣṇa," that is also Kṛṣṇa consciousness. Actually that is so. If you think that big Pacific Ocean is the navel of Kṛṣṇa. These big, big trees, plants, they are hairs in the body of Kṛṣṇa. Then the head, the skull of Kṛṣṇa, is the Brahmaloka. The sole is the Pātālaloka. Similarly… This is mahato mahīyān. When you think of Kṛṣṇa as the greater than the greatest, you can think like this. And if you think Kṛṣṇa is both, smaller than the smallest. That is also greatness. That is also greatness. Kṛṣṇa can manufacture this gigantic cosmic manifestation and He can manufacture also a small insect, smaller than the point.

You have seen sometimes in the book you'll find one insect is running. The shape is smaller than the full stop. This is Kṛṣṇa's craftsmanship. Aṇor aṇīyān mahato mahīyān. He can create bigger than the biggest and the smaller than the smallest. Now human being, according to their conception, they have manufactured the 747 airplane, supposed to be very big. All right. According to your consciousness, you have produced something big. But can you produce a small airplane like insect flying? That is not possible. Therefore greatness means that who can become greater than the greatest and smaller than the smallest. That is greatness. If you can act one-sided… That is also not perfectly.

Supposing you can manufacture still more bigger. I don't think that the modern age they have manufactured the biggest. We get information from Bhāgavatam. Kardama Muni, the father of Kapiladeva, he manufactured a plane, a big city. A big city, with lakes, with gardens, with big, big houses, street. And the whole city was flying all over the universe. And Kardama Muni showed to his wife all the planets, all the planets. He was a big yogi, and his wife, Devahūti, was Vaivasvata Manu's daughter, very big king's daughter. So Kardama Muni wanted to marry, desired. So immediately Vaivasvata Manu… His daughter, Devahūti, she also said: "My dear father, I want to marry that sage." So he brought the daughter: "Sir, here is my daughter. You accept her as your wife." So she was king's daughter, very opulent, but coming to her husband, she had to serve so much that she became lean and thin, not sufficient food and working day and night.

So Kardama Muni became little compassionate that: "This woman has come to me. She is king's daughter, and in my protection she is not getting any comfort. So I shall give her some comfort." He asked wife: "How you'll be comfortable?" So woman's nature is a good house, good food, good dress and good children and good husband. This is woman's ambition. So he proved himself that the best husband she has got. So he first of all gave her all opulences, big, big house, maidservants, opulence. And then this airplane was manufactured by him, yogic process. Kardama Muni, he was a human being. If he could perform such wonderful thing by yogic process…

And Kṛṣṇa is the yogeśvara, the master of the all yogic mystic power. Kṛṣṇa. Kṛṣṇa is addressed in the Bhagavad-gītā as Yogeśvara. A little mystic power, when we get, we become so big, important man. And now He's the master of all yogic mystic power. Yatra yogeśvaro hariḥ [Bg. 18.78]. In the Bhagavad-gītā it is said that wherever Yogeśvara-Hari, Kṛṣṇa, the Supreme Personality of Godhead, the master of all mystic power, is there, and where there is Dhanurdhara Arjuna, Pārtha, so everything is there. Everything is there.

So we should remember this. That if you can keep yourself always in company with Kṛṣṇa, then all perfection is there. Yatra yogeśvaro hariḥ. All perfection is there. And Kṛṣṇa has agreed especially in this age. Nāma-rūpe kali-kāle kṛṣṇa-avatāra, Kṛṣṇa has incarnated in this age as the holy name. Therefore Caitanya Mahāprabhu says that: "My dear Lord, You are so kind that You are giving Me Your association by, in the form of Your holy name." Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. "And this holy name can be chanted in any situation. There is no hard and fast rule." You can chant Hare Kṛṣṇa anywhere.

Just like these children. They also chant, they also dance. It is not at all difficult. While walking, just like our students, they take the beads. They're walking on the sea beach, still chanting. Where is the loss? But the gain is so great, that we are associating with Kṛṣṇa personally. The gain is so much. If you feel very much proud… If you are associating personally with President Nixon, how much proud you feel? "Oh, I am with President Nixon." So will you not feel very much proud if you are associating the supreme Nixon? Who can create millions of Nixons?

So this is your opportunity. Therefore Caitanya Mahāprabhu says: etādṛśī tava kṛpā bhagavan mamāpi. "My dear Lord, You are so kind upon Me that You are giving Your association always, constantly. You are prepared. You are giving Durdaivam īdṛśam ihājani nānurāgaḥ. But I am so unfortunate. I am not taking advantage of it." Durdaiva. Misfortune. Our, this Kṛṣṇa consciousness movement is simply requesting people: "Chant Hare Kṛṣṇa."

There was a caricature-picture in some paper. Perhaps you remember. From Montreal or here, I don't remember. One old lady and her husband, sitting, face to face. The lady is requesting the husband: "Chant, chant, chant." And the husband is answering: "Can't, can't, can't." So this is going on. We are requesting everyone: "Please chant, chant, chant." And they are replying: "Can't, can't." This is their misfortune. This is their misfortune.

So still it is our duty to make all these misfortunate, unfortunate creatures fortunate. That is our mission. We therefore go in the street and chant. Although they say: "Can't," we go on chanting. That is our business. And, somehow or other, we push on some literature in his hand. He is becoming fortunate. He would have squandered his hard-earned money in so many nasty, sinful ways, and if he purchases one book, never mind what is the price, his money is properly utilized. The beginning of Kṛṣṇa consciousness is there. Because he is giving some money, hard-earned money, for this Kṛṣṇa consciousness movement, he is getting some spiritual profit. He's not losing. He's getting some spiritual profit. Therefore our business is, somehow or other, bring everyone in this Kṛṣṇa consciousness movement. He will be profited.

So this business is going on not only in the human society. Kṛṣṇa's plan is so great that, that Kṛṣṇa appeared as human being or as Lord Kṛṣṇa, not everyone knew that He is the Supreme Personality of Godhead. He was dealing just like ordinary human being. Not ordinary. When there was need, He proved Himself the Supreme Personality of Godhead. But generally He was known as ordinary human being.

Therefore Śukadeva Gosvāmī is describing Kṛṣṇa in a description when He was playing with the cowherd boys. Kṛṣṇa. So Śukadeva Gosvāmī is pointing out who is this cowherd boy? He said: itthaṁ brahma-sukhānubhūtyā, satām. The impersonalists, they are meditating upon the impersonal Brahman and feeling some transcendental bliss. And Śukadeva Gosvāmī says the source of that transcendental bliss is here, Kṛṣṇa. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa is the source of everything. Therefore the transcendental bliss which the impersonalists try to experience by meditating upon impersonal Brahman, Śukadeva Gosvāmī says: itthaṁ satāṁ brahma-sukhānubhūtyā [SB 10.12.11]. Brahma-sukham, the transcendental bliss of realization of Brahman. Dāsyaṁ gatānāṁ para-daivatena. Here is the person who is the source of brahma-sukha and dāsyaṁ gatānāṁ para-daivatena. Dāsyaṁ gatānām means devotees. A devotee is always prepared to render service to the Lord. Dāsyaṁ gatānāṁ para-daivatena. Supreme Personality of Godhead. And… And māyāśritānāṁ nara-dārakeṇa. And those who are under the spell of illusory energy, for them He is ordinary boy.

So He is, according to the conception, ye yathā māṁ prapadyante [Bg. 4.11]. If Kṛṣṇa is taken as ordinary boy, human being, Kṛṣṇa will deal with him as ordinary human being. If Kṛṣṇa is accepted as the Supreme Personality of Godhead, the devotee will enjoy the association of the Supreme Personality of Godhead. And if the impersonalists are very much fond of Brahmajyoti, He's the source. So therefore He's everything. Brahmeti, paramātmeti, bhagavān iti śabdyate [SB 1.2.11].

So with such exalted Personality of Godhead, these boys are playing. How, why, how they have been so much fortunate, to play with the Supreme Personality of Godhead?

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

These boys, cowherd boys, now who are playing with Kṛṣṇa, they're also not ordinary. They have got now the highest perfection, that they have been able to play with the Supreme Personality of Godhead. How they have achieved this position? Kṛta-puṇya-puñjāḥ. Many, many lives pious activities. Because these boys for many, many lives underwent austerities, penances to achieve the highest perfection of life. Now they have got the opportunity-playing with Kṛṣṇa personally on equal level. They do not know that Kṛṣṇa is the Supreme Personality of Godhead. That is vṛndāvana-līlā. The cowherd boys, they simply love Kṛṣṇa. Their love is unending. Everyone in Vṛndāvana.

Just like Yaśodā-mātā or Nanda Mahārāja. They are in paternal affection with Kṛṣṇa. So the father and mother love Kṛṣṇa, the friends love Kṛṣṇa, the girl friends, they love Kṛṣṇa, the trees love Kṛṣṇa, the water love Kṛṣṇa, the flower, the cows, the calves, everyone loves Kṛṣṇa. That is Vṛndāvana. So if we simply learn how to love Kṛṣṇa, then we can create immediately this world as Vṛndāvana. This is the only central point. How to love Kṛṣṇa. Premā pum-artho mahān.

Therefore Caitanya Mahāprabhu said that the dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. People are after these four things. Dharma-artha-kāma-mokṣa. Caitanya Mahāprabhu disregarded this. "This is not achievement of life." Of course, a human being… Human life does not begin unless there is conception of religion, dharma. But at the present moment, in the Kali-yuga, dharma is practically nil. So according to Vedic calculation, the present human civilization, they are not even human being. Because there is no dharma. There is no religion. No morality. No pious activities. Do not care. Everyone can do anything without caring. Formerly there was morality, immorality, irreligious, religious. But with the progress of Kali-yuga, everything is being vanquished. It is stated in the Kali-yuga about eighty per cent people, they are sinful, all sinful. And we can practically see. The sinful list we have given, the four principles, illicit sex life, intoxication, meat-eating and gambling. These are the four pillars of sinful life.

Therefore we request our students first of all break these four pillars. So the roof of sinful life will collapse. Then chant Hare Kṛṣṇa, you remain fixed up in transcendental position. Simple method. Because one cannot realize God if his life is sinful. That is not possible. Therefore Kṛṣṇa says: yeṣām anta-gataṁ pāpam. Anta-gatam means finished. One who has finished sinful life. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Who can finish sinful life? Who are engaged in pious activities. Because one must have activities, engagement. So if one is engaged in pious activities, naturally his sinful activities will vanish. One side, voluntarily he should try to break the pillars of sinful life. Another side, he must engage himself in pious life. Simply theoretically one cannot, because everyone must have some engagement. If he has no pious engagement, then simply theoretically he will not be able.

For example, practical, your government is spending millions of dollars for stopping this intoxication. Everyone knows. But the government has failed. How simply by law or by lecturing you can make them without LSD or intoxication? That is not possible. You must give them good engagement. Then it will be automatically… And practically you see that our students who come here we instruct: "No intoxication." Immediately given up. And the government has failed. This is practical. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you don't give somebody good engagement, you cannot stop his bad engagements. That is not possible. Therefore we are giving two sides good engagements, at the same time prohibition. We simply don't say that: "No illicit sex, no intoxication, no, no…" Simply negative is no meaning. There must be something positive. Because everyone wants engagement. That is because we are living entities. We are not dead stone.

The other philosophers, they are trying to become dead stones by meditation. "Let me think of void, impersonalism." The, artificially how you can make it void? Your heart, your mind is full of activities. So these are artificial things. This will not help the human society. The so-called yoga, so-called meditation, they are all rascaldom. Because there is no engagement. Here there is engagement. Here everyone is engaged to rise early in the morning for offering ārātrika to the Deities. They are preparing nice food. They are decorating, making garlands, so many engagements. They are going for saṅkīrtana party, they are canvassing for selling books. Twenty-four hours engagement. Therefore they're able to give up this sinful life. Paraṁ dṛṣṭvā nivartate.

Just like… The, everything is described in the Bhagavad-gītā. Just like in hospital. In hospital there are many patients, they are not eating anything on the Ekādaśī day. Does it mean that is observing Ekādaśī? He is simply hankering after, "When I shall eat, when I shall eat, when I shall eat?." But these students, they voluntarily don't eat anything. We, we don't say that you don't eat anything. Some fruits, some flowers. That's all. So paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Just like a child. He has got in his hand something he's eating. and if you give him better thing, he will throw away the inferior thing and will take that better thing. So here is Kṛṣṇa consciousness, this better engagement, better life, better philosophy, better consciousness, everything better. Therefore they can give up the sinful activities of life and that will promote to Kṛṣṇa consciousness.

So these activities are going on not only in the human society. The animal society also. Animal society, aquatic, because everyone is Kṛṣṇa's part and parcel, sons. So they are rotting in this material world. So Kṛṣṇa has a plan, a big plan to deliver them. Personally He comes. Sometimes He sends His very confidential devotee. Sometimes He comes Himself. Sometimes He leaves instructions like Bhagavad-gītā. The whole propaganda is going on. Therefore it is said here: tiryaṅ nṛ, tiryaṅ nṛ ṛṣiṣu. Everywhere Kṛṣṇa's incarnation is there. Yādaḥsu. Aquatics also.

Just like Kṛṣṇa appeared as the Fish Incarnation. Tad atyanta-viḍambanam [SB 1.8.30]. So Kṛṣṇa's disappearance and appearance, His taking birth, these are all bewildering. It is not that… We are forced to take birth. We are, we are , we living entities, conditioned souls, we are transmigrating from one body to another, being forced by the laws of nature. But Kṛṣṇa does not appear by being forced by the laws of nature. That is the difference. Therefore those who are foolish rascals, they think that: "I have taken my birth in this world and Kṛṣṇa has also taken. Therefore I am also God." They, they do not know that you have to take birth by the force of laws of nature. You have been given the chance of very nice body, beautiful body, as American boys and girls, educated, with opulence. If you misuse it, then you are going to get another body according to your mentality.

Just like at the present moment. in spite of so much arrangement by the government, nice school, nice university, colleges, but they are producing hippies. They're so much frustrated. So they are now worshiping hog. Is it not? So what is the next? Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. If you associate with the hog's quality, then you are going to become a hog. Nature will give you full opportunity. "All right sir, you become a hog." Nature's arrangement is like… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. Prakṛti, nature has got three modes of nature, and as soon as you associate with one type of modes, you get the next body according to that.

So therefore Kṛṣṇa's, this plan of appearance and disappearance, they are to be very greatly understood. Not that whimsically Kṛṣṇa has come. He has got a great plan. Otherwise why He should come here? He is very much eager to take you back to home, back to Godhead. That is Kṛṣṇa's business. Therefore He says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

He is giving assurance. "My dear…" Everyone of us, we are children of Kṛṣṇa, God. So He is more unhappy. Because we are unhappy on account of this material body, we are undergoing repetition of birth, death, old age and disease. That is not very comfortable situation. But we are so fool, rascal, that we do not take care of this. We are busy for a temporary comfort of this life. But we are neglecting the real discomforts of life, birth, death, old age and disease. This is our ignorance. This is our foolishness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.30

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Māyāpura, October 10, 1974

Nitāi: "Of course, it is bewildering, O soul of the universe, that You work, though You are inactive, that You take birth, though You are the vital force and the unborn. You Yourself descend amongst the animals, men, sages and aquatics. Verily, this is bewildering."

Prabhupāda:

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ-nṝṣiṣu yādaḥsu
tat atyanta-viḍambanam
[SB 1.8.30]

This viḍambanam word, the English translation is almost similar-"bewildering." Viḍambanam, "bewildering."

So this is to be understood, what is Kṛṣṇa, because He descends out of His causeless mercy as human being for reestablishing the principles of religious system.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

(aside:) That's all right. So this is to be understood. Superficially understanding Kṛṣṇa… Of course, even not understanding. Simply by uttering the word "Kṛṣṇa" in love and affection, one becomes delivered. It is said: eka kṛṣṇa nāme yata pāpa hare, pāpī haya tata pāpa karibare nare(?). Kṛṣṇa-nāma is so powerful… It is said, if you chant thousand times Lord Viṣṇu's name, then the result is equal to once chanting Lord Rāma's name… I forget that, to recite that verse. But the purpose is this that… Viṣṇu-sahasra-nāma is recommended to be chanted by common man. But śāstra says that after chanting one thousand of Lord Viṣṇu's name-there are hundreds and thousands of names-it is equal to if you chant once Lord Rāma's name. Similarly, if you chant three times Lord Rāma's name, then it is equal to once chanting Kṛṣṇa's name. So we understand or not understand, if we chant Hare Kṛṣṇa, the result is there. Without any offense, if we chant, then the result is… Once chanting of Kṛṣṇa's name is so powerful that immediately the chanting makes you free from all kinds of reaction of sinful activities. Eka kṛṣṇa-nāme yata pāpa hare, pāpī haya tata pāpa kari bare nare(?). The pāpīs, they are very much expert in committing sinful activities, but Kṛṣṇa, this holy name, once chanted, is so powerful that this expert sinful man cannot commit so many sinful activities. This is there. So some way or other, if we offenselessly chant Hare Kṛṣṇa name, it is so powerful.

So here Kuntī says, janma karma ca viśvātmann ajasya. Aja means who never takes birth. Ajasya. Aja, the living entities, they are also aja, but sometimes the living entity, being attracted by the material energy, they come to this material world. Then their quality of aja, or not to take birth, becomes vanquished, because in the material world one has to take birth. But actually spirit soul, or the Supreme Spirit, Kṛṣṇa, they are aja. Ajo nityaḥ śāśvato 'yam. In the Bhagavad-gītā it is said clearly that living entity is aja, nitya, śāśvata, ayam. "Then how he is dying?" one may question. That is also replied: na hanyate hanyamāne śarīre [Bg. 2.20]. Don't think… That dying means he's changing body, not dying. Therefore… Because Kṛṣṇa says the living entity is aja, everyone can question that "If he's aja, he does not take birth, then why he's taking birth? Why he's dying?" The answer is immediately there: na hanyate: "Don't think that he's dying." Na hanyate. "No, I see his body's being burned." No, na hanyate hanyamāne śarīre [Bg. 2.20]. That body is being burned. That…

Suppose if your cloth is burned… In my childhood, when I was three, four years old, I was saved. My all cloth burned, and there is a scar. You have seen. I would have died that day, but fortunately I was saved. The cloth was burning. That, what is that called, matches color? So I was trying to burn, and it caught my cloth. So the cloth burned, but I did not burn. Similarly, this body also burns, but the soul… Nainaṁ chindanti śastrāṇi na dahati pāvakaḥ. The soul is never cut into pieces by any weapon, neither it is burned by the fire, soul. That is eternity. Anything material, it will burn, it will be cut into pieces, it can be dried up, it can be moistened. Because we cannot see the soul, so Kṛṣṇa has explained in a negative definition what is the characteristic of the soul. Nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ, na śoṣayati mārutaḥ [Bg. 2.23]. Like that.

So aja… We are also aja because we are part and parcel of Kṛṣṇa. And nitya. Nityaḥ śāśva… Ajo nityaḥ. Nitya… The Māyāvāda philosophy is that we are aja, and Supreme Brahman is aja. So when we are uncovered by this material body, we mix with the aja. That is their theory, monist. We merge into the existence of aja. But that is not fact. You merge. That is like merging a green bird into a green tree. When a green bird enters a green tree it appears that the green bird is now merged and he, it has no more existence. No. That is not… One can understand. The bird enters into the green tree does not mean the bird has lost his existence. His individuality is still there. Similarly, when we merge, even in Brahman effulgence, we do not lose our individuality. Although it appears that we have lost our identity, individuality, but actually that is not the fact. And because it is not fact, therefore our another quality is ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) we want ānanda.

As Kṛṣṇa is ānandamaya… We see Kṛṣṇa is always engaged in pastimes, either with the cowherd boys or with the gopīs or with His father, mother, or in the fight of battlefield, Kurukṣetra, or in killing some demon. But His pastimes are always there. He's never inactive. He's never inactive. There it is said, viśvātmann ajasya akartuḥ. He has nothing to do, but still He is acting. Akartuḥ. Akartuḥ means He has nothing to do. Here, so far we are concerned, we have to do something in the material world. We are destined. Śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ. Kṛṣṇa says in the Bhagavad-gītā that "If you do not work, you cannot maintain even your body. You have to work." You see therefore all living entities… At night, millions and trillions of living entities, they come, fly and work. The work has no meaning. The work is death. Still, they are working. So what to speak of others? The birds, the sparrows, they are working, from here to there, here… And we are also working. So that is the nature of material existence.

But Kṛṣṇa has nothing to do. Akartuḥ. He has nothing to do. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. He has not… But He comes as a human being just to teach us how to work, how to work. That He explains in the Bhagavad-gītā, how to work and be happy. But not to work, Kṛṣṇa has never… And neither this place is like that, that you will not work, and everything will come automatically. Things are coming automatically, but you have to pick up the things by working. That is the nature. Just like you have got gold mine under your feet. So you have to take it by working, by digging. You cannot say, "Now I have got the gold mine. Now sit down tightly." No. That is not material nature. But Kṛṣṇa has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. That is the Vedic instruction. That is akartuḥ. He has nothing to do. Why He has nothing to do? Now, because He has got many energies. Just like nowadays, by electronics, one man is sitting… We have seen the pilot. He's sitting in his place. He's simply pushing on the button, and the whole, big gigantic 747 is flying in the sky. We see the pilot is sitting there. He's doing nothing, but he's doing everything. But the electronic arrangement is so perfect. But sitting in one place he is working the big gigantic machine. As it is possible for a small material man, how much it is possible for Kṛṣṇa. Although He does not do anything, still, He's viśvātman: He is controlling the whole universe, viśvātman. He's the vital force, viśvāt… This is Kṛṣṇa.

So we have to understand Kṛṣṇa. Kuntī is helping us. Every devotee, Vaiṣṇava, they voluntarily takes this business just to satisfy Kṛṣṇa, to explain Kṛṣṇa, just like Kuntī is explaining, because if we understand Kṛṣṇa thoroughly, then we are liberated. Therefore Kṛṣṇa…, Kuntī's trying that "Kṛṣṇa has nothing to do. Don't think that Kṛṣṇa is helping Arjuna in the Battlefield of Kurukṣetra, it is His duty." No, it is not His duty. He's doing it voluntarily, but He has nothing to do with it. That is Kṛṣṇa. Na me karma-phale spṛhā. He has nothing to do. We are forced to do. According to our karma-phala, we are forced to do. Tasyaiva hetoḥ prayateta kovidaḥ. Tal labhyate duḥkhavad anyataḥ sukham. Here we have to, we are forced to accept happiness or distress according to destiny. You cannot deny, that "I'll not take this distressed condition of life. I'll simply take the happiness portion." That you cannot do. You must. Kṛṣṇa is not like that. That is understanding of Kṛṣṇa. (aside:) Why you are standing? You can sit down. Kṛṣṇa is not like that. Kṛṣṇa is akartuḥ. Ātmanaḥ…, although He is the vital force of everything.

So if we simply understand Kṛṣṇa, as explained in the śāstras, sādhu-śāstra, or saintly persons, devotees, if we try to understand, then we become liberated. Janma karma me divyam [Bg. 4.9]. As it is said, janma karma ca viśvātmann ajasya akartur ātmanaḥ, viḍambanam. Viḍambanam. They are all bewildering, bewildering. Therefore, if one understands properly, then the result is that he becomes liberated. That means he gets full knowledge. Bahūnāṁ janmanām ante [Bg. 7.19]. Then he understands that Kṛṣṇa is everything. He's the origin of everything. Viśvātman. This is to be understood. He's the vital force of the whole universe. The whole universe is moving not automatically, but under the guidance and superintendency of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says, "Under My superintendence" So Kṛṣṇa is active, but He has nothing to do. This is acintya, inconceivable. He is very active because He is supervising the whole activities of the universe, but still, He has nothing to do. That is Kṛṣṇa. We have to understand that. Paśyaty acakṣuḥ. "He is seeing, but acakṣuḥ. Acakṣuḥ means… You may say, "Not seeing." Acakṣuḥ. He does not place His eyesight, but still, He's seeing. How it is? Now, He can see from any part of His body. Just like I close my eyes-I cannot see you. My seeing activities stop. But because, although I am, I have closed my eyes, but my hands are there. So Kṛṣṇa can see by hands, by nails. That is Kṛṣṇa. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti… This very word is used, paśyanti. The limbs of the body of Kṛṣṇa, any part, He can see. Although He may close His eyes, but because other parts of the body are open, therefore He can see. Aṅgāni yasya sakalendriya-vṛttimanti.

In this way, Kṛṣṇa is explained in so many śāstras, and He explains Himself. If we simply try to understand the constitution of Kṛṣṇa, then we become liberated. And if we try to understand, Kṛṣṇa will help. Kṛṣṇa says, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. The more we hear about Kṛṣṇa, we become purified. We cannot understand Kṛṣṇa because we are not purified. But the, simply if you hear the Kṛṣṇa name-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare-if you chant and hear, you become purified. So why should we not this, take this simple method and as it is recommended in the śāstra, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21], simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, twenty-four hours? Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. You become perfect. Why we are losing this opportunity? That is our misfortune. That is explained by Śrī Caitanya Mahāprabhu, etādṛśī tava kṛpā bhagavan mamāpi: "My Lord, You have shown Your mercy so liberally that name, chanting of Your name, is sufficient." Nāmnām akāri bahudhā nija-sarva-śaktiḥ. This chanting of the name, abhinnatvān nāma-nāminoḥ… [Cc. Madhya 17.133], there is all potency of Him. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā. There is all potencies. Nāmnām akāri… And there are many names, not only one name. If you don't like to chant Kṛṣṇa's name, then there are other names also, any name. Must be name of harer nāma, nāma, the name of Hari, not others, harer nāma. Then you get all the potencies. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā. And niyamitaḥ smaraṇe na kālaḥ. And there is no, I mean to, consideration whether you shall chant in the morning or in the evening or while you are, mean, purified or not purified. Any circumstances, you can chant. Niyamitaḥ smaraṇe na kālaḥ. There is no such consideration.

So Kṛṣṇa is available so cheaply for the people, especially kalau, in this age of Kali. Still, we are reluctant to chant the holy name. Therefore Caitanya Mahāprabhu regrets, etādṛśī tava kṛpā bhagavan mamāpi: "Although You are so liberal and kind upon this fallen soul, still, unfortunate as I am, I am not inclined to chant this holy name." This is our position, obstinacy, dog's obstinacy. But if we do it, then we become purified. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Therefore Caitanya Mahāprabhu's recommendation is to read Śrīmad-Bhāgavatam either yourself, being purified, or without being purified, you can read, chant. This is our Vaiṣṇava regulation, duty. As much as possible, we should read Bhagavad-gītā and Śrīmad-Bhāgavatam. And any such literature-Caitanya-caritāmṛta, Brahma-saṁhitā. Any one of them or all of them, it doesn't matter. And chant twenty-four hours Hare Kṛṣṇa. This is our business.

So we are giving this chance to everyone. We have constructed this big building, or constructing more and more-why? To give this chance to everyone. Please come here. Chant, join Hare Kṛṣṇa kīrtana, take prasādam and do your best, whatever talent you have got, easily, not very overburdened. If you know something to do, do it for Kṛṣṇa. Everyone knows. Everyone has got some talent. So that talent should be utilized for Kṛṣṇa. And if you think that "No, I shall chant simply," all right, you chant. But don't sleep in the name of chanting. That… Don't cheat. That cheating is not good. If you think that you can chant like Haridāsa Ṭhākura, then you simply chant. We shall supply you food. There is no anxiety. But don't try to cheat. You must be engaged. Yat karoṣi yaj juhoṣi yad aśnāsi, kuruṣva tad mad-arpaṇam [Bg. 9.27]. Of course, if we can chant twenty-four hours, that is very good. But that is not possible. We are not so highly elevated. We must do something for Kṛṣṇa.

So this is… This institution, Kṛṣṇa consciousness movement, is giving chance to everyone. And we are opening centers all over the world for this purpose, that you come, chant Hare Kṛṣṇa mantra, hear about Kṛṣṇa, Bhāgavatam, Bhagavad-gītā, and whatever you can do, just do it for Kṛṣṇa. Then your life is successful.

Thank you very much. (end)

730423SB.LA

Śrīmad-Bhāgavatam 1.8.31

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Los Angeles, April 23, 1973

Devotee:

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti
[SB 1.8.31]

"My, dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."

Prabhupāda: This is also another opulence of Kṛṣṇa. Kṛṣṇa is full with six kinds of opulences. So this opulence is beauty, beauty opulence. Kṛṣṇa has got six opulences: all riches, all strength, all influence, all knowledge, all beauty, all renunciation. So this is the opulence of Kṛṣṇa's beauty. Kṛṣṇa wants everyone…

Just like we are, we are offering obeisances to Kṛṣṇa with awe and veneration. But nobody comes here to Kṛṣṇa with a rope: "Kṛṣṇa, You are offender. I shall bind You." Nobody comes. That is the another prerogative of the most perfect devotee. Yes. Kṛṣṇa wants that. Because He's full of opulence… This is also another opulence. Aṇor aṇīyān mahato mahīyān. The greater than the greatest and the smaller than the smallest. That is opulence.

So Kuntīdevī is thinking of Kṛṣṇa's opulence, but she did not dare to take the part of Yaśodā. That is not possible. Although Kuntīdevī happened to be aunt of Kṛṣṇa, but she had no such privilege… This privilege is especially given to Yaśodāmāyi. Because she's so advanced devotee that she has got the right to chastise the Supreme Personality of Godhead. That is special prerogative. So Kuntīdevī was simply thinking of the privilege of Yaśodāmāyi, that how much fortunate and how much privileged she was that she could threaten the Supreme Personality of Godhead, who is feared even by the fear personified. Bhīr api yad bibheti [SB 1.8.31]. Who is not afraid of Kṛṣṇa? Everyone. But Kṛṣṇa is afraid of Yaśodāmāyi. This is the superexcellence of Kṛṣṇa.

Just like Kṛṣṇa's another name is Madana-mohana. Madana means Cupid. Cupid enchants everyone. Cupid. And Kṛṣṇa enchants Cupid. Therefore His name is Madana-mohana. He's so beautiful that even Cupid is enchanted by Him. But again on the other side, Kṛṣṇa, although He's so beautiful that He enchants the Cupid, still He is enchanted by Śrīmatī Rādhārāṇī. Therefore Śrīmatī Rādhārāṇī's name is Madana-mohana-mohinī. Kṛṣṇa is the enchanter of the Cupid, and Rādhārāṇī is the enchanter of that enchanter. So these are very high-grade spiritual understanding in Kṛṣṇa consciousness. It is not fiction or imagination, concoction. They are facts. They are facts. And every devotee can have such privileges if he is actually advanced. If you…

Don't think that the privilege which was given to Mother Yaśodā… If not exactly like that, everyone can have that privilege. If you love Kṛṣṇa as your child, then you'll have such privilege. Because the mother has got… Because mother loves the most. Nobody… In this material world, there is no comparison of mother's love. Without any exchange. Even in this material world. Mother loves the child without any expectation of return, generally. Although in this material world it is so polluted, still sometimes mother thinks: "The child will be grown up. He will be big man. He will earn money, and I shall get it." There is still some feelings of exchange. But while loving Kṛṣṇa, there is no such feeling of exchange. That is called unalloyed love. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], free from all material gain.

We should not love Kṛṣṇa for some material gain. It is not that: "Kṛṣṇa, give us our daily bread. Then I love You. Kṛṣṇa, give me this. Then I love You." There is no such mercantile exchange. That is wanted. Kṛṣṇa wants that kind of love. So here it is said that position, yā te daśā, daśā… When, as soon as Kṛṣṇa saw Mother Yaśodā is coming with a rope to bind Him, so He immediately became very much afraid so that tears came out. "Oh, Mother is going to bind Me." Yā te daśāśru-kalila añjana. And the ointment is being washed off. And sambhrama. And with great respect looking to the mother, with feeling appeal: "Yes, Mother, I have offended you. Kindly excuse Me." This was the scene of Kṛṣṇa. So that scene is appreciated by Kuntī. And immediately His head became downward.

So this is another Kṛṣṇa's perfection, that although He is the Supreme Personality of Godhead… In Bhagavad-gītā He says: mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "My dear Arjuna, there is no superior being above Me. I am the supermost." Mattaḥ parataraṁ na anyat. There is nobody else." That Supreme Personality of Godhead, above whom there is none, that Supreme

Personality of Godhead is bowing down before Mother Yaśodā. Ninīya, vaktraṁ ninīya. He is accepting: ”My dear Mother, yes, I am offender.” Ninīya vaktraṁ bhaya-bhāvanayā, with a feeling of fearfulness. Sthitasya. Sometimes when Yaśodāmātā, Mother Yaśodā, used to see that the child has become too much afraid, she also became disturbed. Because if the child is disturbed… It is a psychology. There is some mental reaction. So Mother Yaśodā did not want that actually Kṛṣṇa will suffer by my punishment. That was not Kṛṣṇa, Mother Yaśodā's purpose. But as a mother feelingly, when she feels too much disturbance, the child is…

This system is still current in India, when the child too much disturbing, he is bound up in a place. That is very common system. So Yaśodā Mother adopted it. Sā māṁ vimohayati. So that is the scene appreciated by pure devotees, that how much greatness is there in the Supreme Person that He is playing exactly a perfect child. When He's playing like a child, He plays perfectly. When He plays a husband (with) 16,000 wives, He was playing perfectly as husband. When He was playing as lover of the gopīs, He was playing perfectly. When He was friend of the cowherd boys, He was playing perfectly.

The cowherd boys all depend on Kṛṣṇa. They wanted to taste the palm tree fruit, but there was a demon, Gardabhāsura, they would not allow anyone to enter that palm trees. But the boy friends of Kṛṣṇa, cowherds, they requested: ”Kṛṣṇa, we wanted to taste that fruit. If you can arrange…” ”Yes.” Immediately Kṛṣṇa arranged. Kṛṣṇa and Balarāma went to the forest, and the demons, they were living there in the shape of asses, and immediately they came to kick by their hind legs Kṛṣṇa and Balarāma. And Balarāma captured one of them and immediately threw on the top of the tree and the demons died.

So the friends also were very much obliged to Kṛṣṇa. There was fire all around. They do not know anything. ”Kṛṣṇa.” ”Yes.” Kṛṣṇa is ready. Kṛṣṇa immediately swallowed up the whole fire. There were so many demons attacked. Every day, all the boys, they would come back to their home and explain to their mother: ”Mother, Kṛṣṇa is so wonderful. You see. This happened today.” And the mother would say: ”Yes, our Kṛṣṇa is wonderful.” So much. That's all. They do not know Kṛṣṇa is God, Kṛṣṇa is the Supreme Person. Kṛṣṇa is wonderful. That's all. And their love increases. The more they perceive Kṛṣṇa's wonderful activities, they become more lover. ”Perhaps he may be a demigod. Yes.” That is their suggestion. When Nanda Mahārāja will talk amongst his friends and the friends will talk about Kṛṣṇa… ”Oh, Nanda Mahārāja, your child Kṛṣṇa is wonderful. ”Yes, I see that. Maybe some demigod.” That's all. ”Maybe.” That is also not certain. So the inhabitants of Vṛndāvana, they do not care who is God out or who is not God. That is not their business. But they want Kṛṣṇa and love Kṛṣṇa. That's all.

So those who are thinking of first of all analyzing Kṛṣṇa, whether He's God, they are not first-class devotee. Those who have got spontaneous love for Kṛṣṇa, they are first-class devotees. How you will analyze Kṛṣṇa? He's unlimited. It is impossible. So this business… We should not try to analyze, to know Kṛṣṇa. It is impossible. We have got limited perception, limited potency of our senses. How we can study Kṛṣṇa? It is not possible at all. Whatever Kṛṣṇa reveals Himself, that much sufficient. Don't try. That is not…

Neti neti. Just like the Māyāvādīs, they are trying to find out God, where is God, who is God. Neti, not this. They're simply ”Not this.” Their philosophy is based on ”Not this.” And what it is, they do not know. The so-called scientists, also, they are trying to find out the ultimate cause, but their process is ”not this.” So much. As, as much they're advancing, they're finding ”Not this”, and what it is, they will never find. They will never find. They can say ”Not this,” but what it is, that is not possible. That is not possible.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

So what to speak of Kṛṣṇa, even this material object. They're trying to go to the Moon planet. Actually they do not know what it is. Actually. Then why they're coming back? If they knew it perfectly, what it is, then they would have resided there by this time. They are trying for the last twenty years. Simply they are seeing: ”Not this. There is no living entities. There is no possibility of our living there.” So many ”Nos.” And what is yes? No, they do not know. And this is only one planet or one star. The moon planet is taken as star.

The scientists, they say the stars are all suns, but according to our information, in the Bhagavad-gītā: nakṣatrāṇām ahaṁ śaśī. Śaśī means the moon is just like so many stars. So what is the position of the moon? Moon is bright being reflection of the sun. So according to our calculation the sun is one. But the modern scientists say that there are so many suns, the stars. We don't agree. This is only one universe. There are many suns, innumerable, but in each and every sun, every universe, there is one sun, not many. So this universe, what we are experiencing, experiencing by seeing imperfectly… We do not know. We cannot count how many stars are there, how many planets are there. It is impossible. So the material things which is before us, still we are unable to count, to understand, and what to speak of the Supreme Lord who created this universe? That is not possible.

Therefore in the Brahma-saṁhitā it is said: panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34]. Panthās… Koṭi-śata-vatsara. The space is unlimited. Now you take your plane or sputnik or capsule… So many things they have invented. So you go on. Now go on for how many hours or days or years? No. Panthās tu koṭi-śata-vatsara. For millions of years, koṭi-śata-vatsara, go on with your speed. Panthās tu koṭi-śata-vatsara-sampragamyaḥ. And how I shall go? Now on the plane which is running on the velocity of the air. Not this velocity, not this speed, 500 miles or 1000 miles per hour. No. What is the speed of air?

Svarūpa Dāmodara: 126,000 miles per second.

Prabhupāda: 96 miles per second. These are mentioned in the Vedic literature that if you go by this speed, air, 96 miles per second… So just imagine what is the speed of air. So panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi [Bs. 5.34]. On the plane which is running on the speed of air. That speed, and for millions of years. Then again it is suggested not only on the speed of air but also on the speed of mind.

The mind you can, everyone, we know, what is the speed of mind. Even one ten-thousandth part of a second, you can go millions of miles. The speed of mind. It is so speedy. You are sitting here, and suppose you have seen something which is millions of miles, miles away, you can immediately, your mind can go immediately. So these two examples are given. Just see how much scientific they were. These rascals says that there was no advanced mind or advanced scientists. Then wherefrom these words are coming?

The speed of air, the speed of mind. Unless they had some experiment, some knowledge. Why, how these books are written?

So panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manasaḥ [Bs. 5.34]. And how the speed, speedy planes are manufactured? Muni-puṅgavānām. By the greatest scientists and greatest thoughtful men. By, manufactured by them. So is that perfection? No. So 'pyasti yat prapada-sīmny avicintya-tattve. Still you shall remain in inconceivable understanding what is this creation. Still, if you are so advanced that you can run on on this speed and if you are greatest scientist and thoughtful philosopher, still you'll remain in the same condition, unknown. Still.

So how we can study Kṛṣṇa? And Kṛṣṇa has created all these things. So if you cannot understand Kṛṣṇa's created things, how you can understand Kṛṣṇa? This is not possible at all. It is not possible. Therefore this Vṛndāvana status of mind for the devotees is the perfection. They have no business to understand Kṛṣṇa. They want to love Kṛṣṇa, without condition. "Because Kṛṣṇa is God, therefore I love Him." Their mentality is not like that. Kṛṣṇa is not just playing in Vṛndāvana as God. He is playing there as ordinary cowherds boy. But at times, He's proving that He is the Supreme Personality of Godhead. But they do not care to know it. So outside Vṛndāvana…

Just like Kuntīdevī. Kuntīdevī is not inhabitant of Vṛndāvana. She is inhabitant of Hastināpura, outside Vṛndāvana. The outside devotees, the devotees who are outside Vṛndāvana, they are studying the inhabitants of the Vṛndāvana, how great they are. But the inhabitants of Vṛndāvana, they don't care to know how great is Kṛṣṇa. That is the difference. So our business is simply to love Kṛṣṇa. The more you love Kṛṣṇa, the more you become perfect. It is not that it is necessary to understand Kṛṣṇa, how He has created. The things are mentioned there. Kṛṣṇa is explaining Himself in the Bhagavad-gītā so much. Don't bother very much to know Kṛṣṇa. That is not possible. Simply increase your unalloyed love for Kṛṣṇa. That is perfection of life.

Thank you very much. (end)

741011SB.MAY

Śrīmad-Bhāgavatam 1.8.31

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Māyāpura, October 11, 1974

Nitāi: "My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."

Prabhupāda:

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti
[SB 1.8.31]

So this is the description of Kṛṣṇa's becoming Dāmodara. Kṛṣṇa's another name is Dāmodara. The Dāmodara Temple, Rādhā-Dāmodara Temple, is there in Vṛndāvana, and I was staying there. Still I have my two rooms. So this Dāmodara description… The Dāmodara month is coming, and it will begin on the 18th of this October. So from that day, we'll observe Dāmodara-vrata for one month. From 18th to 17th November. The duty will be that in the evening you'll offer candle, a small candle, all of you, just before the Deity, not within the room, outside the room, and chant the Dāmodarāṣṭaka, namāmīśvaram. That is already printed in our song book. So this will be Dāmodara-vrata. That Dāmodara is explained here.

Śrīmatī Kuntī is also motherly. So how Kṛṣṇa was afraid of His mother, Yaśodā, that is described here. Gopyā: "By Your mother, Yaśodā." The Vallabhācārya made a book of Kṛṣṇa's various names. And he came to Caitanya Mahāprabhu to request Him to hear that how he has described Kṛṣṇa's name. At that time, Śrī Caitanya Mahāprabhu said that "I know Kṛṣṇa's two names: Śyāmasundara and Yaśodānandana." Śyāmasundara, "beautiful Śyāma, Kṛṣṇa." Yaṁ śyāmasundaram acintya-guṇa-svarūpam. He's not śyāma-śyāma means blackish-but at the same time, the most beautiful. Here in this material world, if somebody is blackish, he cannot be called beautiful. But Kṛṣṇa, although He is blackish, He is sundaram, very, very beautiful. How much sundaram? Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. Kandarpa-koṭi. If you keep one side millions of Cupids, still, Kṛṣṇa will appear more beautiful. Just like we sing, nitāi-pada-kamala, koṭi-candra-suśītala. Koṭi, millions of moons together, they cannot be so peaceful and cool as the lotus feet of Lord Nityānanda. These examples are given in the śāstra. They are not exaggeration but actual fact. And we have to take it in good faith. Then we'll make advance in spiritual life. Otherwise, if we think these things are exaggeration in the śāstras or by the devotees, that is aparādha, offense.

So here it is said that kṛtāgasi. Kṛtāgasi… So Kṛṣṇa was offender before His mother. The mother, Yaśodā, was taking care of the milk, and Kṛṣṇa wanted to suck his (her) breast. So mother was very busy. So when the milk was overflowing, she immediately left Kṛṣṇa and went to take care of the milk. Kṛṣṇa became very much angry. So He went to the butter stock and broke the butter pot, spoiled it, and when mother Yaśodā saw that the child is breaking the butter pot, he (she) immediately wanted to catch Him, and Kṛṣṇa fled away. And then, after all, He was a small child, and Mother Yaśodā caught Him and wanted to bind Him with a rope. This is the fact. Kṛtāgasi. Then gopy ādade kṛtāgasi tvam: "Because You were offender, therefore he (she) wanted to bind You." Dāma. Dāma means rope. Tāvat. "And what was Your condition at that time? The condition was yā te daśā." Daśā means condition. So He was crying. Lord Kṛṣṇa, out of fear of His mother-"Now Mother will bind Me"-so He was crying. And while crying, the tears washed the, what is called? Kajala? Mascara? So they were dropping, and He was fearful, crying, and He was, His head was down, flapping. This condition. Ninīya. Vaktraṁ ninīya, face. He felt culprit, that "I have done wrong." Bhaya-bhāvanayā. He was so much afraid that "Mother will bind Me. My freedom will be lost." Sthitasya: "In this way, when You were situated…"

So Kuntīdevī is remembering that scene, and she became astonished. Why? Now, bhīr api yad bibheti [SB 1.8.31]. The… There is one thing, bhaya. Everyone is afraid of something. That is called bhaya. So there is the personified bhaya, bhīḥ. So he's also afraid of Kṛṣṇa. Because Kṛṣṇa is the supreme being, controller, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], so He can control… Just like the superintendent of police. So everyone is afraid of the superintendent of police. Especially those criminals, they are very much afraid. But why the governor should be afraid of the police superintendent? As that is not possible, that is unnatural, similarly, if there is any director of the fear department in the kingdom of Kṛṣṇa, so he's afraid of Kṛṣṇa because everyone is servant. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Whoever may be… Just like Goddess Kālī. She is personified fear. Just see, just imagine the bodily feature of Goddess Kālī. She is killing all the asuras. So many asuras has been killed that all their heads have been made into a garland, and she is putting on the shoulder. And one asura killed, and she has taken the head in the left hand. And the other hand is engaged with the, what is called, chopper? Khaṅga. What is the English of khaṅga?

Devotee (1): Chopper.

Prabhupāda: Chopper?

Devotee (2): Sword?

Prabhupāda: Yes. And the, she's standing, bhīḥ, bhīr api. Bhīḥ means personified, personified fearfulness. So those who are criminals, they worship Kālī, Goddess Kālī: "Mother, please excuse me. I, I am criminal. I'll give you one goat."

So these things are going on in the name of worshiping God. But that is not God worship. That is worshiping the fearful personified by the criminals. Just Durgā… Kālī is expansion of Durgā. Just like Viṣṇu is expansion of Kṛṣṇa, similarly, Kṛṣṇa's energy… Energy has also many expansions. Daśā mahā-vidyā. There are many expansions of Durgā because she has to look after… Just like police department. Police department is there, but there are many officers in that police department. Similarly, Durgā is the superintendent of police of this universe. Durgā. Durgā means the fort, durgā. Ga means going, and dur means difficulty.

So where you cannot go unless you accept so many difficulties, that is called durgā, or fort. So this universe, material world, is just like a durgā. You cannot escape. Conditioned souls, you cannot escape. It is very difficult. Daivī hy eṣā guṇamayī duratyayā [Bg. 7.14]. There are rules and regulations. Just like immigration department, security department-same thing. These are simply reflection of the original function of the supreme government. So this is… Just like prison house. You cannot escape so easily. If you try to escape, then you'll be again punished. So the bhīḥ, the superintendent of police… The original superintendent is Durgā. Durgā means the protector of this durgā, where you cannot escape. So she is also servant of Kṛṣṇa. Therefore it is said, bhīr api yad bibheti [SB 1.8.31]. This Durgā is the fearful personified, but still she cannot disobey Kṛṣṇa's order. That is her position, dāsī. Māṁ eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. The bhīḥ, the fearful feature of Kṛṣṇa's potency, can only excuse you when you are surrendered to Kṛṣṇa. Otherwise, you have to suffer these material pangs. We can understand how we are materially inconvenienced. We are… We have got such a nice house, and we are living on the third floor, so nicely decorated with marble. But the Durgā's agent, the flies, they can go there and disturb you, so much so that you would like to go away from this house. This is our position. So the bhīḥ, the fearful personified agent, can punish you anywhere. You may think that "I am very comfortably situated," but that fearful agent can go anywhere.

So that fearful agent, Durgā, is also fearful of Kṛṣṇa. This is Kṛṣṇa's position. Because she is servant. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. She is so powerful, Durgā, that she can create one universe. Just like Kṛṣṇa can create, Kṛṣṇa also creates through her agent. As it is stated, na tasya kāryam karaṇaṁ ca vidyate. He does not do anything directly, but as soon as He desires, "Let there…" Sa aikṣata sa asṛjata. These are the statements of the Vedas. In the Bible also it is said, "God desired: Let there be creation." Is it not like that? "And there was creation." Yes. The modern men, they cannot understand. "Eh! What is this? If somebody says 'Let there be creation,' and immediately that is ready? And He hasn't got to do it? These things are simply exaggeration." But no, that is the fact. God does not do anything by Himself. He's so powerful. Simply by His will… There are so many agents, and they are so powerful that immediately they can do it. The foolish people, they cannot see the hands of God is working everywhere.

So sṛṣṭi-sthiti… Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So prakṛti, this material nature is working, and if one is criminal… Criminal means we are. Just see the flies, the insects, how much they are suffering. Whole night, they struggle to enjoy the lamp. And in the morning all dead. All dead. This is their life. So we are thinking that we are better situated. No, we are not better situated. Our, the principle is the same, that you come here, you accept a certain type of body, and whole night, or whole life… Night means ignorance, darkness. So in ignorance you go on struggling whole life, and then you become dead, finished. The same thing. There is no difference between the life of the insect… Therefore Prabodhānanda Sarasvatī says that, that the, these big, big demigods… Yat kāruṇya-katākṣa-vaibhavavatām. There is a verse. I just now forget it. Kaivalyaṁ narakāyate. Prabodhānanda Sarasvatī says that kaivalya, the impersonalists' theory of becoming one, monist, with the Absolute… That is called kaivalya. So he says: kaivalyaṁ narakāyate: "For a devotee who has got little favor of Caitanya Mahāprabhu, for him, this kaival ya-sukha, happiness of becoming one with the Supreme, is as good as the hell." Kaivalyaṁ narakāyate. And tri-daśa-pūra ākāśa-puṣpāyate. Tri-daśa-pūra means where thirty-three millions of demigods live, heavenly planets. It is something like phantasmagoria, ākāśa-puṣpa, which has… Just like in Bengal they say, jokingly, ghoṛā ḍim. Ghoṛā ḍim means a ghoṛā, a horse, never gives eggs. It is fantastics. It is not possible. Similarly, these heavenly planets, for a Vaiṣṇava, is ghoṛā ḍim. They don't care for it. It is no fact.

So kaivalyaṁ narakāyate tri-daśa-pūra ākāśa-puṣpāyate. Karmīs, they want to go to the heavenly planet. This is the sarcastic remark upon the karmīs. And kaivalyaṁ narakāyate, a sarcastic remark upon the jñānīs. They want to become, want to become one. Kaivalyaṁ narakāyate tri-daśa-pūra ākāśa-puṣpāyate, durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Durdānta indriya. Our senses are very powerful, durdānta. We cannot control. Just like snake. A snakes…, if you get some snakes here, it is very difficult to control. If you go to control, immediately it will bite and your life is finished. But mantrauṣadhi, those who know mantra and oṣadhi, they can control. But common man, they cannot control. But this Prabodhānanda Sarasvatī says that there is no control. There is no question of control. The snake is horrible, very fearful, so long it has got the poison teeth, viṣa-dānta. So sometimes the physicians, according to Āyur Vedic system, they take out the poison from the teeth. They do not kill, but catch and take out the poison. So if the poison teeth is taken away, the snake is no more fearful. So Prabodhānanda Sarasvatī says that durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Daṁṣṭrāyate. Just like the dentists take away the teeth, similarly, if one snake's poison teeth is taken away, so no, it is no more fearful. In Bengal it is said that viṣa nai kula pana cakra.(?) So one who knows that this snake's poison teeth is taken away, he's not afraid. But this snake is fearful to the boys, to the children, not to the elderly men.

So anyone who has become devotee, for them, these senses, which are compared with the snakes, are not fearful. Just like Haridāsa Ṭhākura. He was young man, he has got all the senses, and the young girl, beautiful girl, came before him. But he was not fearful because the poison teeth is taken away of his senses. The senses, being engaged in Kṛṣṇa's service, it is no more controller of the sense proprietor. This is the system. Therefore Prabodhānanda Sarasvatī said that durdānta: "The senses are like the snakes; it is very difficult to control. But it can be controlled because the poison teeth is taken away." This is the position of devotee. Kaivalyaṁ narakāyate tri-daśa-pūrākāśa-puṣpāyate durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate.

And what is the other? Now, vidhi-mahendrādiś ca kīṭāyate. I was going to come to this point. Vidhi-mahendrādiś ca kīṭāyate. Vidhi means Brahmā, and mahendra means the king of heaven, Indradeva. Such, such, big, big men, what to speak of these Churchill or Subhash Bose or… These big, big, they're kīṭāyate. Kīṭāyate means a devotee thinks this Brahmā and Indra exactly like these insect. That is the conception. So that is actually the fact. Everyone… It is the relative world. Relatively, it looks very gorgeous, but the actually… Just like proportionate. You put five upon ten, and five millions upon ten millions. The ratio is the same, half. Similarly, these big, big men, these big, big politicians, they are struggling exactly like the insect. The whole life, they struggle. And in the morning, at a certain time, they're heap, heaps of dead body. That's all. We have seen it in Calcutta. When there was Hindu-Muslim riot, they fought, and in Bhag Bazaar there were heaps of dead bodies. And when it is dead body, nobody could understand who is Hindu and who is Muslim. Simply it was to be cleared from the road. So our position is like that.

So we may be afraid of this fearful agent, but Kṛṣṇa is not fearful, afraid of fearful agent. We do… Because we should not. Therefore Kuntī is astonished, vimohayati, that "This is my astonishment, that how Kṛṣṇa is afraid of His mother? The… Everyone is afraid of Kṛṣṇa." That Kṛṣṇa, Kuntī admits that… Therefore it is called līlā. Everything, whatever Kṛṣṇa does, it is līlā. Līlā means He's enjoying that fearful attitude of Himself. Everyone prays Him as the Supreme Lord. He is adored, He's worshiped. Nobody can be fearful to Him. Nobody goes to Kṛṣṇa: "I have come to chastise You, Kṛṣṇa." That is not possible. Nobody goes to the temple with the attitude, with a stick-"Sir, I have come to chastise You." Everyone is praying. So when Kṛṣṇa thinks that "I want to be chastised," at that time He become subordinate to His devotee to be chastised. This is Kṛṣṇa's līlā. Kṛṣṇa agrees that "Nobody comes to chastise Me, all My devotees. If some devotee comes to chastise Me, I would like it." So Kṛṣṇa accepts such great devotee as His mother and father, and they are able to chastise Kṛṣṇa.

So these people, these Māyāvādī people, they are trying to become one with the God. But a devotee doesn't like to be one with God but better than God or higher than God. That is devotee's position. Devotee's so powerful that Kṛṣṇa, a devotee can claim to become higher than God. They can produce God. Just like Yaśodā-mātā, Devakī. He (she) produced God. And God agrees. These Devakī and Vasudeva, they underwent severe penances, austerities. Without any conjugal union, they undergone tapasya. And Kṛṣṇa came to them, that "What do you want?" "Now I, we want a son like You." So Kṛṣṇa said, "Who can be equal to Me? That is not possible. I shall become your son." This is the reason that Kṛṣṇa took birth as the son of Devakī, because they become… Kṛṣṇa… Vasudeva and Devakī or mother Yaśodā or Nanda, they became the father and mother of Kṛṣṇa, and now they are chastising Kṛṣṇa. It is not so easy thing. They had to undergo thousands of years in penances to take this position of chastising Kṛṣṇa. It is not… (end)

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Śrīmad-Bhāgavatam 1.8.32

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Los Angeles, April 24, 1973
Devotee:
kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam
[SB 1.8.32]

"Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills."

Prabhupāda: So there are two Malayas. One Malaya hill and one, this Malaya… Malaysia, now it is known as. Formerly, in this part of the world, Malaysia, they were growing sandalwood in great, large scale. Because 5,000 years ago, there was good demand for sandalwood. Every person should use the sandal pulp. Because in India, it is tropical country. So this is a good cosmetic. Still, those who can afford during very warm day of summer season, if you apply pulp of sandalwood on your body, you feel no warm. It is cool. Yes.

So it was the system… Still that is going on, but a very small scale. That everyone, after taking bath, he should smear over the body with sandalwood pulp. It will keep the body whole day nice, cool and calm. So that was the cosmetic. Now, in the Kali-yuga, that is called prasādhanam. Just like, every country, the system is, after taking bath, you dress your hair, add something scented. So in India it was the system that after taking bath, having tilaka, going to the Deity room, offering obeisances, then the prasādam, candana-prasādam was taken from the Deity room and it was used. This is called prasādhanam. In Kali-yuga, in the, it is said that: snānam eva hi prasādhanam. If one can take bath nicely, that is prasādhanam. So much. No more this cosmetic or sandalwood oil or rose scent or rose water. These are finished. That snānam eva prasādhanam [SB 12.2.5]. Simply by, taking bath…

While I was in India, in the beginning, so taking bath is very ordinary thing because even the poorest man will take early morning bath. But actually when I came to your country I saw that taking bath is also difficult thing. Taking bath, that is also not in practice. Perhaps once in a week. We are accustomed to see in India thrice in a day. And I have seen in New York that friends are coming to another friend's house because one has no facility for taking shower bath. So coming to a friend's house. Is it not? I have seen it. So the symptoms of Kali-yuga described that it will be very difficult also to take even bath. Snānam eva hi prasādhanam.

And dākṣyaṁ kuṭumba-bharaṇam. Dākṣyam. Dākṣyam meaning, means one who is famous for his pious activities. He's called dākṣyam. Dākṣyam, this word comes from dakṣa. Dakṣa means expert. So dākṣyaṁ kuṭumba-bharaṇam. In Kali-yuga, if a person can maintain a family… Family means wife and a few children, or one or two children. That is called family. But family does not mean in India like that. Family means a joined family. Joined family, the father, the sons, the nephews, the sister, husbands. They join together. That is called family. But in the Kali-yuga, it will be difficult even to maintain family. If one can maintain his family…

In New York, when I was there, one old lady was coming. So he has, she had a grown-up son. So I asked her: "Why don't you get your son married?" "Yes, he can marry if he can maintain the family." I did not know that, that the maintaining of family is a difficult job here. I did not know that. So these are described in the Bhāgavatam. If one can maintain a family, oh, he is very glorious man. "Oh, he's maintaining five (?)." If the girl has got a husband, she is considered to be very fortunate. So actually these things are there.

So it is not our business to criticize, but the symptoms of Kali-yuga is very, very severe, and it will grow more and more. We have simply passed 5,000 years only of the Kali-yuga, but the duration of Kali-yuga is 400,000, 432,000 of years, out of only we have passed 5,000 years. And after passing 5,000 years, we find so many difficulties, and the more we grow in this Kali-yuga, the days will be more and more difficult. So best thing is that you finish your Kṛṣṇa consciousness business and go back to home, back to Godhead. That will save you. Otherwise, if we come back again, the difficulties, the difficult days are ahead. We have to suffer more and more.

So Kṛṣṇa is described here as Aja. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. That is stated in the Bhagavad-gītā. Ajo 'pi. "I am unborn." Yes. Kṛṣṇa is unborn. We are also unborn. But difference is that we have been entangled with this material body. Therefore we cannot keep our position as unborn. We have to take birth, transmigrate from one body to another, and there is no guarantee what kind of body you are going to get next. But you have to accept.

Just like we are accepting in this life one body after another. The child is giving up his childhood body, accepting the boyhood body, The boy is giving up his boyhood body, accepting youthhood body. Similarly, this body of old age, when giving up, natural conclusion is that I will have to accept another body. Again childhood body. Just like there are seasonal changes. After summer, there is spring, or after spring there is summer, after summer, there is fall, there is, after fall, there is winter. Or after day, there is night, after night, there is day. As these, these are cycles one after another, similarly, we are changing body one after another. And natural conclusion is that after changing this body I'll get another body. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

This is very logical and supported by the śāstra and spoken by the greatest authority, by Kṛṣṇa. And why should you not accept it? If you don't accept, that is foolishness. If you don't think that there is no life after death, that is foolishness. There is life after death. So because we are accepting one body after another since time immemorial, we cannot think of that there is life eternal. It is difficult for us.

Just like a diseased man. He's lying down on the bed and eating there, passing stool there, passing urine there, and he cannot move and very bitter medicine. So many inconvenience. He's lying down. So he's thinking of committing suicide. "Oh, this life is very intolerable. Let me commit suicide." So in desperate condition sometimes the philosophy of voidism, impersonalism is followed. To make the things zero. Because this life is so much troublesome, sometimes even one commits suicide to get out of this, I mean to say, troublesome life of material existence. So the philosophy of voidism, impersonalism is like that. Mean they cannot, shudder, to think of another life, again eating, again sleeping, again working. Because he thinks eating, sleeping, means on the bed. That's all. And suffering. He cannot think otherwise. So the negative way, to make it zero. That is void philosophy.

But actually that is not the case. The case is that you are in trouble on material condition. you get out of this material condition. Then there is real life, eternal life. Because we are part and parcel of Kṛṣṇa. Kṛṣṇa is Aja. Aja means who has no birth and death. So we are also aja. How we can be otherwise? If Kṛṣṇa, I am Kṛṣṇa's part and parcel. The same example we can see. If my, if my father is happy, so I am the son of my father. Why I shall not be, I shall be unhappy? This is natural conclusion. Because I will enjoy my father's property as my father is enjoying.

Similarly God is all-powerful. Kṛṣṇa is all-powerful, all beautiful, all-knowledge, everything complete. So I may not be complete, but because I am part and parcel, so I have, I have got all the qualities of God in part and parcel. It is not that… So God does not die. He's aja. So I also will not die. This is my position. And that is explained in the Bhagavad-gītā that: na jāyate na mriyate vā kadācit. When He's describing about the soul, Kṛṣṇa says that the soul is never born, na jāyate, na mriyate. And if one is not born, how he can die? There is no question of death. Death is for a thing which has got a birth. If one has no birth, there is no question of death. Na jāyate na mriyate vā. So we are part and parcel of Kṛṣṇa. As Kṛṣṇa is Aja, we are also aja. That we do not know. This is ignorance. This is ignorance.

They are making scientific researches, but they do not know that every living entity is spirit soul. He has no birth. He has no death. He's eternal. Nityaḥ śāśvato 'yam, everlasting, purāṇaḥ, although oldest, na hanyate. The conclusion: na hanyate hanyamāne śarīre [Bg. 2.20]. So after the annihilation of this body the soul does not die. He accepts another body. This is our disease. This is called bhava-roga. Bhava-roga means material disease. So Kṛṣṇa, being the Supreme Living Entity, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13) Kṛṣṇa is exactly like us. Or we are imitation of Kṛṣṇa. The difference is Kṛṣṇa is vibhu, unlimited, and we are aṇu, we are limited. That is the difference. Otherwise, qualitatively, we are as good as Kṛṣṇa. Therefore whatever propensities Kṛṣṇa has, we have got all these propensities. Kṛṣṇa has the propensity to love the other sex. Therefore we have got this propensity, to love the other sex. The beginning of love is there in Rādhā and Kṛṣṇa, eternal love between Rādhā and Kṛṣṇa. So we are also seeking eternal love, but because we are conditioned by the material laws, it is interrupted. It is interrupted.

So if we be, come out of this interruption, then we get similar love affairs as Kṛṣṇa and Rādhārāṇī. So our business should be how to go back to home, back to Kṛṣṇa. Because going to Kṛṣṇa means, Kṛṣṇa is eternal, we get eternal body. Just like to become a secretary or even a servant of President Nixon, he's also big man. He's also big man. Because unless one has got some special quality, he cannot become personal servant of President Nixon or his secretary. It is not possible. Not ordinary man can become President Nixon's servant or secretary. Similarly to go back to home, back to Godhead means you get the same type of body, as Kṛṣṇa has got. You become aja. Ajo nityaḥ śāśvato 'yam. This is a disease, that we are changing our body. So Kṛṣṇa is Aja.

So Kuntī says: kaścid, kecid āhur ajaṁ jātam [SB 1.8.32]. Ajam, the eternal, the unborn, is now has taken His birth. Then of course we can say that Kṛṣṇa is taking birth. Yes Kṛṣṇa takes birth but His birth is not like ours. That we should know. It is stated in the Bhagavad-gītā: janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Kṛṣṇa is taking birth as the son of Devakī or Mother Yaśodā, but He's not taking birth exactly like us. That is described in the Śrīmad-Bhāgavatam. When Kṛṣṇa appeared, He did not come out or did not come out from the womb of Devakī. He first of all appeared. You have seen the picture. And then He became a small child on the lap.

Therefore Kṛṣṇa's birth is transcendental. Our birth is by force, by the laws of nature. He's not under the laws of nature. The laws of nature works under Him. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti, nature is working under the order of Kṛṣṇa, and we are working under the order of nature. That is the difference. See… Kṛṣṇa is the master of nature, and we are servant of nature. That is the difference. Mayādhyakṣeṇa prakṛtiḥ sūyate. Therefore Kuntīdevī says: kecid āhur. Somebody says like that. Somebody says like that, that the unborn has taken birth. How the unborn can take birth? It appears like that but it is not taking birth. It appears just like He has taken birth like us. No.

Therefore the, it is said, distinctly: kecid āhur. "Some foolish persons say like that." And Kṛṣṇa has also said in the Bhagavad-gītā: avajānanti māṁ mūḍhāḥ. "Those who are rascals. they think that I am also just like ordinary human being." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "Because I have appeared just like a human being, so some of the rascals, they think that I am also one of the human beings." No. Paraṁ bhāvam ajānantaḥ. He does not know what is the mystery behind the God's taking birth like human being. Paraṁ bhāvam ajānantaḥ. So similarly Kṛṣṇa is aja. He takes birth likely, not exactly He takes birth. He is everywhere.

Just like Kṛṣṇa, it is stated: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati, īśvara [Bg. 18.61]. If the Lord is situated in everyone's heart, if that is a fact, so if Kṛṣṇa is within your heart, within yourself, so if he immediately comes in your front, so what is the difficulty for Kṛṣṇa? He's already within, and He's all-powerful. Just like Dhruva Mahārāja. Dhruva Mahārāja, when he was engaged in meditation, the form meditation, four-handed Viṣṇu he was meditating upon. All of a sudden his meditation broke and he saw the same figure before him, immediately. Is it very difficult for Kṛṣṇa? He's already within you, and if He comes out…

Similarly if Kṛṣṇa is within the heart of everyone, Devakī also, so if He comes out before Devakī in the same four-handed form, is it very difficult for Kṛṣṇa? So people do not know. Therefore Kṛṣṇa says that: "You have to understand: janma karma me divyam [Bg. 4.9], transcendental birth. My activities, My birth." Therefore Kuntīdevī knows that Kṛṣṇa is unborn. Kṛṣṇa does not take birth, but it appears like that to some fools. Therefore they say that Kṛṣṇa has taken birth. But why Kṛṣṇa takes birth? The next question will be. That is replied: puṇya-ślokasya kīrtaye [SB 1.8.32], puṇya-ślokasya. Those who are very pious, very advanced in spiritual understanding, to glorify them. Kṛṣṇa comes to become the son of Devakī to glorify Devakī. Kṛṣṇa becomes the son of Yaśodā to glorify His devotee, Yaśodā.

Similarly Kṛṣṇa appeared in the dynasty of Mahārāja Yadu just to glorify. He was a great devotee of Kṛṣṇa, and He is born in the family of Mahārāja Yadu. The whole family is celebrated still: Yādava. Kṛṣṇa's name is Yādava, because He took His birth in the Yadu family. So how is it that, that Kṛṣṇa took…? Now to glorify the family. Exactly, the example is given: Just like malayasyeva candanam [SB 1.8.32]. Candana. This is a tree. A tree can grow anywhere, but the sandalwood tree, because it is very prominent in the Malaysia country, formerly they were growing this candana tree, as I told you, because there was good demand, in India especially, of sandalwood. So they, nowadays they are growing rubber tree because there is good demand for rubber.

So… So even after business… Kuntī is giving this very nice example. This candana tree, it is a particular type of tree. It can grow anywhere. Not necessarily that it has to grow in Malaysia, or Malaya Hill. There is no such rules and regulations. It can grow anywhere. But because this sandalwood is grown in large quantity in such part of the world, the sandalwood is known as malaya-candana. Malaya-candana.

Just like in, in your western countries, the scented water: eau de cologne. Eau de cologne. Cologne is a country in France…? And there it is manufactured, therefore it is called eau de cologne. Similarly eau de cologne can be manufactured anywhere, but originally because it was manufactured in that Cologne city, it is known as eau de cologne. Similarly sandalwood also can grow anywhere but because originally it was very prominent in the Malayas…

Now 5,000 years ago, Kuntī is offering this prayer. That means before 5,000 years, the sandalwood was growing in the Malaysia. So this Malaysia is not a new name. It was known thousands and thousands of years ago. And… All these places, they were Vedic culture. So similarly she's giving the example that Kṛṣṇa has no obligation that He has to take His birth in a particular family or particular country. He has no such obligation. But to glorify a certain family or certain person because he is devotee, therefore He has taken birth.

The reason is He is appearing… Therefore it is called divyam, transcendental. He is not obliged. But we are obliged. That is the distinction between our taking birth and Kṛṣṇa. We are obliged. If by our karma, by our activities, we are fit for taking birth in a good family, then I will get my birth in good family or in the human society or demigod society. But if my activities are lower grade like animals, then I will have to take birth in the animal family. That is force. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. We develop a certain type of body according to our karma.

In this life… This human form of life is meant for athāto brahma jijñāsā, for understanding the Supreme. the Absolute Truth. But if we do not do so, if we simply remain like animal, then again we are going to the animal form of life. Misuse of the opportunity. Then we are… Therefore this Kṛṣṇa consciousness movement is trying to save people from going down to animal life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.32

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Māyāpura, October 12, 1974

Nitāi: "Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya Hills."

Prabhupāda:

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam
[SB 1.8.32]

So Kṛṣṇa has nothing to do. He is the Supreme. Why He shall have some thing to do? Na tasya kāryaṁ karaṇam… This is the definition in the Vedas: ”God has nothing to do. He is self-sufficient. Neither He has got any aspiration.” Just like we are thinking of purchasing this land, that land. Why Kṛṣṇa will think like that? Because every land is belonging to Him. So He has nothing to purchase. Everything is there. So why He comes? That is the same way, as Kṛṣṇa says personally. He comes for paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He wants to give protection to the devotees, to glorify the devotees. That is His business. Otherwise He has no business. He has nothing to do. Just like a devotee has nothing to do except serving Kṛṣṇa, except to see Kṛṣṇa is pleased, similarly, Kṛṣṇa has nothing to do, but He wants to glorify His devotee. This is reciprocation. Ye yathā māṁ prapadyante [Bg. 4.11]. If you… If you dedicate your life for glorifying the Supreme Lord, the Lord is also ready. His business is to glorify you. Otherwise, He has no business.

Therefore here it is said that priyasya, yadoḥ priyasya. King Yadu became very dear to Kṛṣṇa by rendering service. Priyasya. The… As Kṛṣṇa is very dear to the devotee, similarly, devotees are also very, very dear to Kṛṣṇa. There is another verse, sva-pāda-mūlaṁ bhajataḥ priyasya. Sva-pāda-mūlaṁ bhajataḥ priyasya: ”If one is engaged at the lotus feet of Kṛṣṇa, he becomes very, very dear.” Sva-pāda-mūlaṁ bhajataḥ priyasya. Bhajataḥ, one who is simply engaged for rendering service to the lotus feet of Kṛṣṇa-he has no other business-he becomes priya. And as soon as you become priya, or dear to Kṛṣṇa, then your all problems solved. Just like if you become a dear child of a very big, rich man, then where is your problem? Automatically he’s taken care of. Because he has become dear child of a very big man, so what is his problem? No problem. Similarly, we have to become very dear to Kṛṣṇa. Then all our problems solved.

These rascals, karmīs, they do not know. They want to become happy by their own endeavor. That is called karmī. They are working very hard-the same thing-to be very happy, and the devotee is also trying to become happy. Everyone is trying. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Everyone is trying to be, become happy, because to become happy is our natural tendency. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). Everyone is trying to become happy. But the karmīs, the jñānīs, the yogis, they do not know how to become perfectly happy. They’re making their own endeavor. Karmīs are trying to work harder, hard, day and night, to get money. ”Some way or other, never mind black and white. Bring money. I must have nice car, nice house, nice bank balance.” This is karmī. And jñānī, when he is fed up with working, when he understands that ”This working hard and bank balance could not make me anyway happy, so therefore this is false, all these activities, what I am…” The brahma satyaṁ jagan mithyā. So they become disgusted and take to Brahman. Brahma satyam.

But brahma satyam is fact, but because they are trying to understand Brahman by their speculative method, they cannot understand Brahman. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. You can understand the Supreme Brahman… Simply understanding Brahman will not give you satisfaction. Simply understanding ahaṁ brahmāsmi, this will not… Suppose if you have got money, and you are aware that you are very rich man. So simply thinking that you are very rich man and you see your money in the treasury, you’ll be happy? No. When the money is utilized in so many ways for your gratification, then you are happy. Similarly, simple understanding, ahaṁ brahmāsmi, this realization, will not make you happy. You have to utilize his Brahman’s position. That means bhakti. This is called śānta-rasa, simply to understand ahaṁ brahmāsmi. This is called śānta-rasa. You must develop further. That is called dāsya-rasa, to become the servant of the Supreme Brahman. Then further advance. Simply to understand that ”I am Brahman” will not give you…

Just the same example… It is very easy, that, if you simply understand you have got much money… Just like we are trying to purchase land, but purchase land means I must have money. So money is there. So why I am not happy? Why I am trying to purchase land? To utilize the money. That is required. Every businessman has got money, enough money. But why they are active in the business circle? They are going to the market, share market, this market. Utilize the money. The same thing, simply to understand that ahaṁ brahmāsmi… Therefore they fail. All these so-called sannyāsīs, simply understanding ahaṁ brahmāsmi, ”I have become now Nārāyaṇa,” not giving them satisfaction, but because they have no information about rendering service to the Parabrahman, they come to again to this material field to render service, to open hospital, to open school, to feed the daridra-nārāyaṇa, and in this way they imagine because they want activities.

So Brahman realization without activity of Brahman will not allow you to stay in the Brahman position. You’ll fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Patanty adhaḥ. By great austerities and penance, they can rise up to the paraṁ padam, ahaṁ brahmāsmi, brahma-pada. But āruhya kṛcchreṇa paraṁ padaṁ tataḥ, from that place, patanty adhaḥ, again falls down in this material world. Why? Anādṛta-yuṣmad-aṅghrayaḥ: ”Because they did not learn how to honor Your lotus feet.” Because they are impersonalists, they are-”God, or the Brahman, has no leg.” So how they will take shelter of the leg or lotus feet? Impersonal. Therefore the very word is used, anādṛta-yuṣmad-aṅghrayaḥ. Aṅghrayaḥ means this leg, or lotus feet. So because they have no information, or they, even they have got information, they are not inclined to render service, therefore they fall down. This is the position.

So our business is not to realize simply that ”I… ahaṁ brahmāsmi.” That is stated in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When you understand that you are not this body but you are spirit soul, then, actually, if you realize, then, if I understand… Na jāyate na mriyate vā. The soul does not die. Then here the karmīs are working very hard because he’s upset that ”If I do not work hard, if I do not get money, then I shall die out of starvation.” But if you are actually Brahman realized, if you understand that ”I’ll not die,” then where is your activities? You’ll not die. If somebody, some physician, gives you a tablet: ”Now you take this tablet. You’ll not die,” then you’ll stop working immediately, because ”I’ll not die.” So brahma-bhūtaḥ prasannātmā. ”That is all right. Now I am spirit soul. I understand I will never die.” That is prasannātmā. Na śocati na kāṅkṣati [Bg. 18.54]. There is no need of lamentation. Samaḥ sarveṣu bhūteṣu. But mad-bhaktiṁ labhate parām. If you do not take to devotional service, simply by realizing that you are Brahman will not help. And by devotional service, you can become dear.

Just like Arjuna is addressed by Kṛṣṇa, bhakto 'si priyo 'si: [Bg. 4.3] "You are My devotee and very dear friend." So our business is, somehow or other, to become very dear to Kṛṣṇa, as a servant, as a friend, or as father, mother, or as lover. Some way or other, you become… Make Kṛṣṇa your dear as master or as son or as father or… Father, they are taki…, doing, everyone. Even ordinary person, if he is God conscious, he takes Kṛṣṇa as supreme father. Just like the Christians, they take that "O Father, give us our daily…" Father means to ask Him, "Give me, give me, give me, give me." Nobody wants to give father, but wants to take from father. Sometimes our students, when they spend extravagantly and I point out, he says, "My father has sent money." Sometimes. "My father has sent money." Yes. "Why did you stay at Ashoka Hotel?" "My father sent money." "Why not ask your father to send money? Why you are collecting by making life member?" So means idea of father… Father means that "Whenever I want to stay in Ashoka Hotel, he'll send money," not that "I will send money to father. He may stay at Ashoka Hotel." Nobody thinks like that. "Father may send money, and I shall stay in Ashoka Hotel." This is the idea of father. Father means to exploit him, to exploit.

So the father conception of God, mother conception of God, is not bad. Just like in Bengal especially, they have got mother conception. Mother conception means the same thing, to exploit, take from mother, or father. But the Vaiṣṇava conception is not to accept God as father or mother but as son. Son means to give. Father means to take from him, and son means to take from the father. So if you become father of God, then your business will be to give, not to take. That is Vaiṣṇava conception. From the very beginning of the son's life, the mother is giving service to the son, the father is giving service. Therefore the service is there. Even Kṛṣṇa is afraid of mother Yaśodā. Why? Why mother Yaśodā was trying to bind Kṛṣṇa? Because He disrupted the process of service of mother Yaśodā to Kṛṣṇa. That is… Mother Yaśodā tried that "You have broken the butter, and You have distributed to the monkeys, You rascal. Then how You will live? I kept the butter for You so that You will eat and You'll become fatty. And You have broken that, and You have distributed the butter to the monkeys, so You must be punished." So the aim is to serve Kṛṣṇa, not that Yaśodā is thinking, "My butter is spoiled by this child. Therefore He should be punished." He (she) is anxious to see that "Kṛṣṇa may not starve for want of butter. He's child. He does not know. He has distributed the butter to the monkeys." But Kṛṣṇa knows that "These monkeys are not ordinary monkeys." Those monkeys, they have taken birth in Vṛndāvana and come to Kṛṣṇa. Do you think they're ordinary monkeys? They're devotees. They're devotees. They're playing as monkey for Kṛṣṇa's satisfaction. These are the intricate meanings of understanding Kṛṣṇa's līlā. Therefore Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9].

So to understand kṛṣṇa-līlā… So therefore we have to understand Kṛṣṇa-līlā, Kṛṣṇa, from these books, Bhāgavata, Bhagavad-gītā, but not directly. Therefore Caitanya Mahāprabhu recommends, bhāgavata giyā paro bhāgavata sthāne. Just try to understand Bhāgavata or Bhagavān from the realized soul, not from the professional man. So here: kecid āhur ajaṁ jātam [SB 1.8.32]. Āhuḥ ajaṁ jātam. Contradiction. Now Kṛṣṇa says, ajo 'pi: "Although I am birthless, I do not take birth," ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san… He is the Supreme Being, He's the master of everyone, and He never takes birth. Still, He takes birth-contradiction. He never takes birth, aja; at the same time… Ajo 'pi… Here it is said, kecid āhur ajam. God, or Kṛṣṇa, is aja. He never takes birth. But again he (she) says, jātam: "He has taken birth." This contradiction should be understood. The Vedas, there are many such contradictions like that. Paśyaty acakṣuḥ: "Kṛṣṇa, or God, sees, but He has no eyes." Similarly, God, Kṛṣṇa, takes His birth although He never takes birth. These are contradictions. Paśyaty acakṣuḥ. Apāṇi-pādo javano grahītā: "He has no leg, but He goes so fast, nobody can compete Him." These are Vedic statements. You'll find in the Upaniṣads, apāṇi-pāda: "He has no leg, He has no hand," but javano grahītā, "but if you offer Him something, He takes." Kṛṣṇa says… It is not my word.

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Now, if the Supreme Lord, God, has no hand, no leg, then how He can walk? Just like Sākṣi-gopāla. Sākṣi-gopāla, He was Deity, apparently showing as made of stone, and the devotee's asking, "My Lord, Gopāla, You have to come to give witness." So Gopāla was smiling and said, "How you expect a Deity can walk that I shall go to give witness for you?" The bhakta said, "If the Deity can speak and smile, He can walk also." That is the conviction of devotee. And the other party, they agreed that "If Gopāla comes to give witness, my sister will be given to you." He… Because he's atheist, he is thinking that "How the Deity will come? He'll never come. Then I shall not have to fulfill my promise." He is… He was confident like that. That is the difference between a devotee and nondevotee. The nondevotee cannot understand. They will take it that "Once you say that God has no eyes, then how He can see? God has no leg. Then how can He walk? God has no hand. Then how can He accept your offering?" Therefore the conclusion should be that ajo 'pi, although Kṛṣṇa never takes birth, and again He takes birth. He has taken birth. Therefore His birth is not like our birth. This is to be understood. He has no birth, but He has taken birth. Therefore, an intelligent man will conclude that His birth is not like our birth.

Therefore Kṛṣṇa says, janma karma me divyam [Bg. 4.9]. It is all transcendental. It is not this ordinary birth. Ordinary birth means male and female union, then there is pregnancy, then the child comes out of the womb. It is not like that. It is… We can take this example. Just like the sunrise in the morning: udilo aruṇa pūraba-bhāge. Before the sunrise, the sky becomes reddish, and then the sun comes out. So if somebody says that "The eastern side is the birthplace of sun," is it a fact? No. The sun is always there in the sky, but with your limited eyes you are seeing that now sun comes, sunrise. Sun does not rise nor set. Sun is already there. Your imperfect eyes-you see there is sunrise, there is sunset. Is it not a fact? Similarly, Kṛṣṇa is always there, but because we do not know Kṛṣṇa, therefore we understand that Kṛṣṇa is taking birth from Devakī, or Kṛṣṇa has taken birth in the family of the Yadus. Yes, He appears like that, that He has taken birth in the Yadu family. Because why? The purpose is to glorify the family because it belongs to the devotee, Mahārāja Yadu. That is His purpose. His real purpose is that the Yadu dynasty… Mahārāja Yadu was a great devotee. Here the yadoḥ priyasya. He appears to take birth in the family of Mahārāja Yadu. Just like Lord Rāmacandra. He took birth in the family of Mahārāja Raghu. Therefore Lord Rāmacandra is called Raghunātha, Dāśarathi, as Kṛṣṇa is called Vāsudeva because He accepted Vasudeva as His father.

So actually, Kṛṣṇa has no birth. Kṛṣṇa doesn't require. He can appear in any family. He… Just like Kṛṣṇa appeared, matsya-avatāra, in the family of fish. Keśava dhṛta-mīna-śarīra, jaya jagadīśa hare. Kṛṣṇa took birth as a pig. Keśava dhṛta-varāha-śarīra, jaya jagadīśa hare. Kṛṣṇa is free. He can appear anywhere, everywhere. That is… Just like īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. He's situated in everyone's heart. So He is with everyone's… Every living being has got Kṛṣṇa. So Kṛṣṇa is already there in the heart. From the heart, if He appears in front… Just like Dhruva Mahārāja. He was meditating that Viṣṇu form of Kṛṣṇa, and all of a sudden he saw that Viṣṇu is not there. Then he opened his eyes. He saw Viṣṇu is in his front. So what is the difficulty for Kṛṣṇa? If He is within the heart and if He comes in your front, is it very difficult task for Him?

But the rascals, atheists, they cannot understand. Kṛṣṇa everywhere. That is explained here, yadoḥ priyasya anvavāye. He can appear… How it is? Malayasyeva candanam. The sandalwood is famous as produced in Malaysia, or Malaya. I think formerly they used to grow sandalwood in Malaysia. What…? What is that capital?

Devotee: Kuala Lumpur.

Prabhupāda: Kuala Lumpur. Yes. We had been in Kuala Lumpur. Now, instead of sandalwood, they are growing rubber, rubberwood. Yes. So formerly malaya-candana, Malaysia, Malayasian candana, sandalwood was very famous. Still it is famous. So this candana tree can grow anywhere, but it is famous as Malayan candana. Similarly, Kṛṣṇa can appear from anywhere. He is independent. But He appeared as this descendant of the Yadu dynasty. Why? Yadoḥ priyasya, puṇya-ślokasya kīrtaye [SB 1.8.32]. Those who are devotee, they are puṇya-śloka. Or Kṛṣṇa is also puṇya-śloka, uttama-śloka, Kṛṣṇa's another name… As Kṛṣṇa is known as Uttama-śloka, similarly, the devotees are called puṇya-śloka. How they become puṇya-śloka? Simply by hearing about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śloka-kīrtanaḥ [SB 1.2.17]. Anyone who is always in contact with Kṛṣṇa, he's puṇya-śloka, and Kṛṣṇa is Uttama-śloka. Uttama-śloke bhagavati bhaktir bhavati naiṣṭhikī.

So these are the terms used in the śāstras. As Kṛṣṇa is Uttama-śloka, similarly, a devotee is puṇya-śloka. As the devotee worships Kṛṣṇa with selected poems, uttama-śloka… They are not ordinary poems. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayan… [Bs. 5.29]. These are not ordinary verse. These are transcendental verses: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So Kṛṣṇa is worshiped by transcendental verses, transcendental language, Vedic language. That is transcendental language. Therefore it is called uttama-śloka. So puṇya-śloka, when he's advanced, he can worship the Uttama-śloka. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam, daily, regular. So as you are daily hearing Śrīmad-Bhāgavatam, so if you go on, then naṣṭa-prāya, everything, all dirty things within your heart, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], it will be all cleansed. Then you become puṇya-śloka. Puṇya-śloka. Nityaṁ bhāgavata-sevayā. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ nityam…, puṇya-śloka-kīrtanaḥ [SB 1.2.17]. Simply by hearing…

So we are inviting everyone to become puṇya-śloka simply by hearing Śrīmad-Bhāgavata. There is no… Come here. Take prasādam. Chant Hare Kṛṣṇa. Dance in jubilation. Become puṇya-śloka, and Kṛṣṇa…, you become very dear to Kṛṣṇa. This is perfection of life.

Thank you very much. (end)

730425SB.LA

Śrīmad-Bhāgavatam 1.8.33

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Los Angeles, April 25, 1972

Devotee:

apare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām
[SB 1.8.33]

"Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods."

Prabhupāda: So there are two purposes of incarnation. That is stated in the Bhagavad-gītā.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

The Lord says that whenever there is irregularities, dharmasya, of religion, irregularities… Glāniḥ. Glāniḥ means irregularities. Just like you are executing some service. There may be irregularities. Then it becomes polluted. So yadā yadā hi dharmasya glānir bhavati… Dharmasya glānir bhavati means development of irreligiosity. That means if your wealth is diminished, then your poverty is increased, balanced. If you increase this side, the other side will go up and if you increase that side, the other side… But you have to keep balance. That is required.

So in the human society, they are meant for keeping balance. What is that balance? They do not know that… It is just like balance. One side spirit, another side matter. We are now, actually, we are spirit soul. Somehow or other we have been encaged within this body, material body. For that purpose, so long we have got this body, we have got necessities of the body, eating, sleeping, mating, defending. These are the necessities of the body. Soul does not require all these things. Soul has nothing to eat. That we do not know. Whatever we are eating, that is, that is for keeping of this body. So the bodily necessities are there, but if you simply look after the bodily necessities and do not care to look after the necessity of the soul, that is foolish civilization. No balance. They do not know.

Just like a rascal. He's simply washing the coat, but does not take care of the body. Or a bird is in the cage and if you take care of the cage and don't take care of the bird within the cage… The bird is crying: "Ka Ka. Give me food, give me food." But you are taking care of the cage. This is foolishness. So why we are unhappy? Why, in your country especially… You are supposed to be the richest country in the world. You have no scarcity. No scarcity of food, no scarcity of motor car, no scarcity of bank balance, no scarcity of sex. Everything is there, complete, in full abundance. And still why a section of people are frustrated and confused like the hippies? They are not satisfied. Why? That is the defect. Because there is no balance. You are taking care of the bodily necessities of life, but you have no information of the soul. And there is necessity of the soul also. Because soul is the real subject matter. Body is the covering only.

So it is said that… No I'm explaining that verse. Dharmasya glānir bhavati. This is dharmasya glāniḥ, pollution of duty. Dharma means duty. Dharma is not a kind of faith. In English dictionary it is said: "religion means a faith." No, no. It is not. Dharma means the actual constitutional duty. That is dharma. So if you have no information of the soul, if you do not know what is the need of the soul, simply you are busy on the bodily necessities of life, bodily comfort… So bodily comfort will not save you.

Suppose a man is very comfortably situated. Does it mean that he will not die? He'll die. So simply by bodily comforts you cannot exist. Survival of the fittest. Struggle for existence. So when we simply take care of the body, that is called dharmasya glāniḥ, polluted. One must know what is the necessity of the body and what is the necessity of the soul. The real necessity of life is to supply the comforts of the soul. And the soul can be comforted not by material adjustment. Because soul is a different identity, the soul must be given spiritual food. That spiritual food is this Kṛṣṇa consciousness. If you give the soul the spiritual food…

Food, there are, when one is diseased, you have to give him diet and medicine. Two things required. If you simply give medicine, no diet, that will be not very successful. Both. So this Kṛṣṇa consciousness movement is meant for giving food, means diet and medicine, to the soul. The medicine is the Hare Kṛṣṇa mahā-mantra. Bhavauṣadhāc chrotra-mano-'bhirāmāt ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt [SB 10.1.4]. The Parīkṣit Mahārāja said to Śukadeva Gosvāmī that: "This Bhāgavata discussion which you are prepared to give me, it is not ordinary thing." Nivṛtta-tarṣair upagīyamānāt. This Bhāgavata discussion is relishable by persons who are nivṛtta-tṛṣṇā. Tṛṣṇā, tṛṣṇā means hankering. Everyone in this material world is hankering, hankering. So one who is freed from this hankering, he can taste the Bhāgavata, how palatable it is. It is such a thing. Nivṛtta-tarṣaiḥ… Similarly bhāgavata means also, the Hare Kṛṣṇa mantra is also bhāgavata. Bhāgavata means anything in relationship with the Supreme Lord. That is called bhāgavata. The Supreme Lord is called Bhagavān. Bhāgavata-śabda, and in relationship with Him, anything, that bhāgavata-śabda turns into bhāgavata-śabda.

So Parīkṣit Mahārāja said that the taste of Bhāgavata can be relished by a person who has finished his hankering of material desires. Nivṛtta-tarṣair upagīyamānāt. And what is, why such thing should be tasted? Bhavauṣadhi. Bhavauṣadhi, medicine for our disease of birth and death. Bhava means "become". Our… At the present moment, we are in diseased condition. They do not know what is the diseased condition, what is the healthy condition, these rascals. they do not know anything. Still they are passing on as great scientists, philosophers… They do not inquire that: "I do not want to die. Why death is enforced upon me?" There is no such inquiry. Neither is there any solution. And still they are scientists. What kind of scientists? If you can…

Science means that you advance in knowledge so that your miserable condition of life can be reduced, minimized. That is science. Otherwise, what is this science? They are simply promising; "In future." "But what you are delivering just now, sir?" "Now just now you suffer as you are suffering, go on suffering. In future we shall find out some chemicals." No. Actually ātyantika-duḥkha-nivṛtti. Ātyantika, ultimate. Ātyantika means ultimate. Duḥkha means sufferings. That should be the aim of human life. So they do not know what is ātyantika-duḥkha. Duḥkha means suffering. So ātyantika-duḥkha is pointed out in the Bhagavad-gītā. "Here is the ātyantika-duḥkha, sir." What is this? Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Birth, death, old age and disease.

So what you have done for vanishing or making, or nullifying this duḥkha, these sufferings? So there is no such thing in the material world. Ātyantika-duḥkha-nivṛtti. Ultimate relinquishment from all kinds of suffering is stated in the Bhagavad-gītā. What is that?

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

So you should read all this. You have got: Bhāgavata, everything explanation. This is ātyantika-duḥkha-nivṛtti, ultimate relinquishment from all sufferings. What is that? Mām upetya. "One who approaches Me or one who comes to Me, back to home, back to Godhead." So they have no knowledge what is God and whether one can go back to home, back to Godhead. It is a practical thing or not. No knowledge. Simply like animals. That's all. No knowledge. They pray: "O, God, give us our daily bread." Now ask him: "What is God?" Can he explain? No. Then whom we are asking? In the air? If I ask, if I submit some petition, there must be some person. So I do not know what is that person, where to submit this petition. Simply… They say that He's in the sky. The sky, there are so many birds also, but that is not God. You see. No knowledge, no knowledge. Imperfect knowledge, all. And they're passing on scientists, philosophers, great thinkers, writers, and… All rubbish, all rubbish. The only book is Śrīmad-Bhāgavatam, Bhagavad-gītā. All rubbish. In the Bhāgavata it is said:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

And on the other side: na yad vacaś citra-padaṁ harer yaśo jagat-pavitraṁ pragṛṇīta karhicit tad vāyasaṁ tīrtham… [SB 1.5.10]. Tad vāyasaṁ tīrtham. Any literature which has no connection with the knowledge of God, tad, tad vāyasaṁ tīrtham, that is just like the place where the crows take enjoyment. Where the crows take enjoyment? In the filthy place. And the swans, the white swans, they take pleasure in a nice, clear water where there is garden. where is birds.

So there are, even in the animals, there are divisions. Swan class and crow class. Natural division. The crow will not go to the swan. The swan will not go to the crow. Similarly in the human society, there are crow class men and swan class men. The swan class men will come here because here everything is clear, nice, good philosophy, good food, good education, good dress, good mind, everything good. And crow class men will go to such and such club, such and such party, naked dance, so many things. You see.

So this Kṛṣṇa consciousness movement is meant for the swan class of men. Not for the crow class of men. No. But we can convert the crows into swans. That is our philosophy. One who was crow is now swimming like swan. That we can do. That is the benefit of Kṛṣṇa consciousness. So when the swans become crows, that is material world. That is Kṛṣṇa says: yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. The living entity is encaged in this material body and he's trying to gratify the senses, one body after another, one body after another, one body, after another. This is the position. And dharma means to gradually turn the crows into swans. That is dharma.

Just like one man may be, may remain, may be very illiterate, uncultured, but he can be converted into educated, cultured man. By education, by training. So that possibility is there in the human form of life. I cannot train a dog to become a devotee. That is difficult. It can be done also. But I may not be so powerful. Just like Caitanya Mahāprabhu did. When He was passing through the jungle, Jharikhaṇḍa, the tigers, the snakes, the deers, all the animals, they became devotee. They became devotee. So what was possible for me, uh, Caitanya Mahāprabhu… Because He's God Himself. He can do anything. We cannot do that. But we can work in the human society. It doesn't matter, however fallen a man is. If he follows our instruction then he can be turned.

That is called dharma. Dharma means to bring one to his original position. That is dharma. So there may be degrees. But the original position is that we are part and parcel of God, and, when we understand that we are part and parcel of God, that is our real position of life. That is called brahma-bhūta [SB 4.30.20] stage, understanding his Brahman realization, identification. So Kṛṣṇa comes… This explanation…

Just like Kuntī says that: apare vasudevasya devakyāṁ yācito 'bhyagāt [SB 1.8.33]. Vasudeva and Devakī prayed to the Supreme Personality of Godhead that: "We want a son like You. That is our desires." Although they were married, they were, they did not beget any child. They engaged themselves in tapasya, severe tapasya. So Kṛṣṇa came before them: "What do you want?" "Now we want a child like You." Therefore here it is said: vasudevasya devakyāṁ yācitaḥ. Yācitaḥ. "Sir, we want a son like You." Now what, where there is possibility of another God? Kṛṣṇa is God. God cannot be two. God is one. So how there can be another God to become the son of Vasudeva and Devakī? Therefore God agreed that: "It is not possible to find out another God. Then I shall become your son."

So people say that because Vasudeva and Devakī wanted Kṛṣṇa as their son, He appeared. Kecit. Somebody says. Vasudevasya devakyāṁ yācitaḥ. Being requested, being prayed for, abhyagāt, He appeared. Ajas tvam asya kṣemāya vadhāya ca sura-dviṣām. Others says the same thing, as I was explaining. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Actually Kṛṣṇa comes to pacify His devotee. Just like He appeared to pacify, to satisfy His devotee, Vasudeva and Devakī. But when He comes, He does the other business. What is that? Vadhāya ca sura-dviṣām. Vadhāya means killing. Sura-dviṣām.

There is a class of men, they are called asuras. They are sura-dviṣām. They are always envious of the devotees. They are called demons. Just like Prahlāda Mahārāja and his father Hiraṇyakaśipu. Hiraṇyakaśipu is the father of Prahlāda Mahārāja, but because Prahlāda Mahārāja was a devotee, he became envious. That is the nature of the demons. So much so envious, that he was prepared to kill his own son. The only fault is that little boy, he was chanting Hare Kṛṣṇa. That is his fault. The father could not. Therefore they are called sura-dviṣām, always envious of the devotees. Demon means always envious of the devotees. This material world is so nuisance place that…

Just you have got a very nice example. Just like Jesus Christ, Lord Christ. So what was his fault? But the sura-dviṣām, the envious persons killed him. And if we find, if we analyze, what is the fault of Jesus Christ, there is no fault. The only fault he was preaching about God. And still he'd find so many enemies. He was cruelly crucified. So you'll always find this, sura-dviṣām. So Kṛṣṇa comes to kill these sura-dviṣām. Therefore vadhāya ca sura-dviṣām. These envious persons are killed.

But this killing business can be done without the presence of Kṛṣṇa. Because there are so many natural forces, war, pestilence, famine. Anything. Just set on working. Millions of people can be killed. So Kṛṣṇa does not require to come here to kill these rascals. They can be killed simply by Kṛṣṇa's direction, nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. The nature has got so much power that it can create, it can maintain, it can annihilate, dissolute, everything. Nature is so powerful.

Sṛṣṭi-sthiti-pralaya. Sṛṣṭi means creation and sthiti means maintenance and pralaya means destruction. These three things nature can do. Just like this creation, material creation is natural, nature, cosmic manifestation. It is being maintained. By nature's mercy, we are getting sunlight, we are getting air, we are getting rains and thereby we are growing our food, eating nicely, growing nicely. This maintenance also being done by nature, But at any time everything can be finished simply by one strong wind. Nature is so powerful. So for killing these demons, nature is already there. Of course, nature is working under the direction of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So if Kṛṣṇa says that these demons may be killed, then nature's one blast, one strong wind will, can kill millions of them.

So for that purpose Kṛṣṇa does not require to come. But Kṛṣṇa comes as it is stated here, that: yācita. Kṛṣṇa comes when He is requested by devotee like Vasudeva and Devakī. That is His coming. That is the cause of His coming. And simultaneously when He comes He also shows that, that "Anyone who is envious of My devotees, I kill them. I kill them." Of course, His killing and maintaining, the same thing. He's absolute. Those who are killed by Kṛṣṇa, they immediately get salvation, which requires millions of years to get. So people say like that, that Kṛṣṇa came for this purpose or that purpose, but actually Kṛṣṇa comes for the benefit of the devotees, kṣemāya. What is the meaning of kṣemāya? For maintenance?

Devotee: "For the good."

Prabhupāda: For the good. For the good of the devotees. He's always after seeing good of the devotees. Therefore from this instruction of Kuntī, our business should be always how to become devotee. Then all good qualities will come upon us. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. If you simply develop your devotion, dormant devotion, natural devotion… We have got natural devotion.

Just like father and son, there is natural affection. And the son has got natural devotion to the father, for father, for mother. Similarly, we have got our natural devotion. When we are actually in danger, even the scientists, they also pray to God. But when they are not in danger, they defy God. So therefore danger is required in order to teach these rascals that there is God. So that is natural. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our natural… Artificially we are trying to banish God. "God is dead, there is no God, I am God, this God, that God." This rascaldom we shall give up. Then we shall be given all protection by Kṛṣṇa.

Thank you very much. (end)

741013SB.MAY

Śrīmad-Bhāgavatam 1.8.33

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Māyāpura, October 13, 1974

Nitāi: "Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods."

Prabhupāda:

apare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām
[SB 1.8.33]

There are… Actually Kṛṣṇa is unborn, aja, but Aja is taking birth. That is already explained. This is the bewilderment, viḍambanam. It is already explained. So this viḍambanam, speculation or bewilderment, how many types of speculation are there, that is being described by Kuntīdevī. Somebody says that Kṛṣṇa is Yādava. Yādava. Yādavāya mādhavāya keśavāya namaḥ. Yādava means born in the Yadu dynasty. And somebody says Kṛṣṇa is Vāsudeva, son of Vasudeva, Devakī. And Kṛṣṇa… And some of them, they say, nanda-kumārāya, now, son of Nanda Mahārāja. So Kṛṣṇa has many speculations, but actually He is aja. Ajas tvam asya kṣemāya.

Kṛṣṇa… This is to be understood, that everyone thinking that He is born in the Yadu family, He is born of Vasudeva, or He is the son of mother Yaśodā and Nanda Mahārāja. This is Kṛṣṇa's pastime. When the impersonalist says, or there are many philosophers, that "God has no name," actually that is a fact. God has no name. But He has name according to His activities. Just like when He acts as the chariot driver of Arjuna, His name is Pārtha-sārathi. When He plays as the child of mother Yaśodā, He is called Yaśodā-nandana. When people say that He is born of Nanda Mahārāja, He is called Nanda-nandana. When people say that He came to protect Vasudeva and Devakī, He is called Vāsudeva, or Devakī-nandana. Or when He is in the Yadu dynasty, He's said as Yādava. In this way, Kṛṣṇa has unlimited pastimes and unlimited names. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta. Ananta means unlimited. He has got unlimited because so many devotees, not one devotees, and He has to satisfy everyone, as Nanda-kumāra, as Yaśodā-nandana, as Vāsudeva, as Yādava, as Pārtha-sārathi. So in this way, when one becomes bewildered that how many names He has got, so one should understand He has unlimited names or no name, but because He has to act unlimitedly, therefore He has got unlimited names.

So whole thing is summarized in one word: "Kṛṣṇa," means all-attractive. He draws the attraction of Vasudeva. He draws the attraction of Yadu-kula. He draws the attraction of Arjuna. He draws attraction of everyone, all devotees. Mama vartmānuvartante pārtha sarvaśaḥ. The whole world, civilized world, they have got some religion-Christian religion, Muhammadan religion, Hindu religion, Buddhist religion, and many other subordinate religions. Under the groups of Christian, there are so many churches-Protestant, Catholic. In the Muhammadans, they have got Shiya, Suni, Sek,(?) so many. In Hindus also, Vaiṣṇavas and Śāktas and Sauras, Gāṇapatyas, so many. But Kṛṣṇa says that "All of them, seeking after Me." Mama vartmānuvartante pārtha sarvaśaḥ: "Everyone, they may go on under different religious systems, but the aim is how to approach Me." Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

If you take… Veda means knowledge, scripture. Veda does not mean any particular scripture. Any scripture which gives knowledge of God, you can call it as Veda. Vedaiś ca sarvaiḥ. If any book or any scripture or any book of knowledge does not give the information of God, that is not scripture because it cannot be called scripture, or Veda, because it does not search after the Supreme Being. Therefore Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate, vāsudevaḥ sarvam iti [Bg. 7.19]. This is the ultimate goal of knowledge.

So you can call the Supreme Lord Kṛṣṇa or something else. Just like Muhammadans, they say "Allah." Allah means "the Supreme Being." Allah akbar. And the Christian says "God is great." And we say paraṁ brahma paraṁ dhāma [Bg. 10.12], or Kṛṣṇa, all-attractive. But the aim is to understand Kṛṣṇa, that Kṛṣṇa personally appears so that your misgivings, misunderstandings may be mitigated immediately-"Here I am." The Kṛṣṇa consciousness movement is for this purpose, that "You religionists, you philosophers, you scientists, you speculators, you are all… theosophists, so many, you are searching after God, and here is God, Kṛṣṇa." But they are so unfortunate, they'll not accept it. "No, why shall I accept Kṛṣṇa as God?" Then why you shall not? That is our question. If you do not accept Kṛṣṇa as God, then you must know what is God. That, if I ask him, "Do you know what is God?" "That I do not know."

The same… Just like the scientist. He would propose that life is made by combination of chemicals, but when another scientist says, "Suppose I give you the chemicals. Can you produce life?" he will, the rascal will say, "That I cannot say." Similarly, they are rascals. We are presenting herewith, "Here is Kṛṣṇa. Take His address. Take His name. Take His father's name, mother's name, all identification, His activities, His glories, everything." Kṛṣṇa proves that He's the Supreme Personality of Godhead:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itiṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān. Bhagavān means the proprietor of all wealth, aiśvarya, samagrasya. Not any limited amount, but samagra, everything. Kṛṣṇa says that. Bhoktāraṁ yajña…, sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of all the planets." Kṛṣṇa says that. So you check Him, that "How He is the proprietor of all the planets?" Therefore He showed Viśvarūpa, the universal form, how everything is within Him.

Everything is there. Arjuna wanted, requested Kṛṣṇa, that "How I can understand that You are the proprietor, You are the everything in the universe?" So He showed His universal form. Kṛṣṇa showed in every way to fulfill the proper definition of God, aiśvaryasya samagrasya, proprietor of everything, and vīryasya, the powerful. Nobody could kill Kṛṣṇa, but He killed so many demons, big, big demons. Therefore He's powerful. And His reputation? Still continuing, Kṛṣṇa. We are selling Kṛṣṇa book like anything. Why people are interested with Kṛṣṇa? Because He is reputed. People are seeing. The Kṛṣṇa consciousness movement is going on all over the world. This is yaśaḥ.

So when Kṛṣṇa was present, who could compete Him with His opulence? He had 16,108 wives, not loitering in the street, but each and every wife had big, big marble palaces, all marble palaces. Furniture with ivory, ivory and silk, and frames, all golden, garden with pārijāta, so many things. The… And not one palace, two palace. Sixteen thousand palaces. And Nārada was surprised: "What Kṛṣṇa is doing with sixteen thousand wives?" In each and every palace he entered, and he saw Kṛṣṇa is engaged in different way. Somebody is taking care of the children; somebody… Somewhere He is arranging for the marriage of His son and daughter. Somewhere He is engaged in other sixteen thousand…, in the sixteen thousand palaces, in sixteen thousand engagements, and queens. So this is called opulence, aiśvarya. Who can show this? And Kṛṣṇa showed it personally.

So in every way Kṛṣṇa proved the Supreme Personality of Godhead. Still, these rascals, they are searching after God. What is this nonsense? Here is God. You see that He is God in every respect according to the definition, and still, you say that "Where is God?" How much rascal they are, just imagine. Here is God, and still, they are enquiring, "What is God? Can you show me God?" What is this? Is it not rascaldom? What is this? If everything, proof is there, why they are searching after God? What is the answer? Where is the question of searching after God? Just answer this question. God is present here, and still, you are wasting your time. Therefore Kṛṣṇa says, mūḍha. Mūḍha. Na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. Simply rascal. They cannot be given any other title except this one title, mūḍhāḥ. Why they remain mūḍhāḥ? Why are they are not intelligent? They are being educated in the universities, getting so many degrees. Still, they remain mūḍhāḥ. Why? Duṣkṛtinaḥ, sinful, engaged in sinful activities, these sinful activities. Yatra pāpaś catur-vidhā. Every one of them, all these rascals, are… They're engaged in four kinds of sinful activities. They'll search after illicit sex, they will eat meat, and they will drink and they will play gambling. Just one after a… You just study. They cannot understand God because they are mūḍhāḥ.

Why they are mūḍhāḥ? Because they are sinful. Why they are sinful? Because narādhamāḥ, lowest of the mankind. Human form of life was given to him to become purified, but they are engaged in sinful activities so that next life they'll be cats and dogs and hogs and trees. Why trees? Trees stands naked. And now this nudie movement is there, how to remain naked. That means next life they are preparing for becoming tree: "Thousand years, stand up here, naked. Nobody will object." Yes, this is the law of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. These rascals… Because the rascals, they do not know. And even the information is there, still, they'll not accept. This is their position.

So don't remain mūḍhāḥ. This is Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement is to educate people not to remain mūḍhāḥ. Be intelligent. It is a very nice cultural movement that it is trying to awaken people to their God consciousness. "Here is God." This is the sum and substance of Kṛṣṇa consciousness. And the process is also bona fide because Kṛṣṇa Himself is teaching the process. Kṛṣṇa, first of all, generally He told, sarva-dharmān parityajya [Bg. 18.66], because this is the process. But because they are mūḍhas, rascals and sinful, they could not understand. They could not understand. Therefore Kṛṣṇa came personally to teach people how to surrender. That is Caitanya Mahāprabhu. Āpani ācari prabhu jīvere śikhāya.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

Rūpa Gosvāmī could understand that "Here is Kṛṣṇa, Śrī Caitanya Mahāprabhu." Kṛṣṇāya. Now He is acting as Kṛṣṇa-caitanya. Kṛṣṇāya kṛṣṇa-caitanya-nāmne: "He has assumed the name of Kṛṣṇa-caitanya, but He is Kṛṣṇa Himself." And what He is doing? Because previously, as Kṛṣṇa, He simply ordered that "You surrender. Then you'll be purified and you'll be promoted." Now here, as Kṛṣṇa-caitanya, He is giving kṛṣṇa-prema. Kṛṣṇa-prema. Unless I understand you very thoroughly, how there can be love for you? Love is not so easy that simply by meeting, or one day's transaction, one becomes lover of other. No. It takes time. So in the Kṛṣṇa form, Kṛṣṇa, the Supreme Lord, He simply wanted that "You surrender; then you'll understand Me." But in the Caitanya Mahāprabhu, not only understanding Him, but one gets love of Kṛṣṇa, the highest stage. Therefore He is addressed as namo mahā-vadānyāya, the topmost charitable personality. He is giving kṛṣṇa-prema.

So the process is there. And actually it is so happening all over the world. How the Christian priests are surprised that "These boys, these Christian boys or these Jewish boys, they never came to the church. They did not inquire even what is God. Now they have left everything and they are mad after God. How it is po… How it is?" Because we have adopted the process enunciated by Śrī Caitanya Mahāprabhu; therefore it has become easier. Otherwise, to understand Kṛṣṇa only, it will take millions of years, simply to understand Kṛṣṇa. And what to speak of becoming lover of Kṛṣṇa? If I do not understand you, I cannot become your lover. You… We cannot love an unknown person. Is it possible? You must know him. You must behave with him. You must study him. He will study you. Then there is question of love. But Kṛṣṇa-caitanya Mahāprabhu has given us such a nice process: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By chanting Hare Kṛṣṇa mantra, immediately…

Because we do not love Kṛṣṇa… We have got intimate relationship with Kṛṣṇa as part and parcel. It cannot be separated. It cannot be separated. But any way, some way or other, we have lost or forgotten that intimate relationship with Kṛṣṇa. Nitya-siddha kṛṣṇa-bhakti. That is nitya-siddha, eternally fact, that Kṛṣṇa loves us and we love. Kṛṣṇa loves. Therefore He comes personally. He comes as devotee to deliver us back to home, back to Godhead. Unless He loves, how it is possible? Kṛṣṇa is coming in so many ways. He is sending His devotee. He is leaving Bhagavad-gītā for study to understand Kṛṣṇa. That is… Kṛṣṇa loves. Simply teaches that… Therefore Caitanya-caritāmṛta says that nitya-siddha kṛṣṇa-bhakti. This kṛṣṇa-bhakti, love of Kṛṣṇa, it is not something that artificially trained up. Artificial things…

Now these American and the European boys, they are after me. They are after this for the last six, seven years. Had it been an artificial thing, they could not stay. That is not possible. It is not artificial. It is already there, Kṛṣṇa. Kṛṣṇa-bhakti nitya-siddha. It is already there. By the process of Caitanya Mahāprabhu, I am simply trying to awaken that kṛṣṇa-bhakti. That's all. That is the duty of guru. Cakṣur unmīlitaṁ yena. He opens the eyes, that "Why you have forgotten Kṛṣṇa? Here is Kṛṣṇa. You love Him. You'll be happy." This is guru's business. Not that he is giving artificially something which is known as kṛṣṇa-bhakti. Kṛṣṇa-bhakti's already there. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya, śravaṇādi-śuddha-citte. Simply by this process, hear about Kṛṣṇa. That we have introduced. In our so many centers this process is going on: hear about Kṛṣṇa, chant about Kṛṣṇa. Simply "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Then Kṛṣṇa will help you.

So this is Kṛṣṇa. So the highest devotees, they…, Kṛṣṇa, they, Kṛṣṇa accepts because He is playing the part of human being. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Those who are mūḍhas, they cannot understand, but those who are intelligent, they know that Kṛṣṇa is perfectly playing as a human being. As a human being takes birth in the womb of his father and mother by the father and mother, similarly, Kṛṣṇa also appeared, accepting Vasudeva as His father, Devakī as mother. But actually Kṛṣṇa is not born. That is being repeatedly explained by Kuntīdevī, that apare, apare vasudevasya devakyām: "They say like that." What is that? Devakī-nandana… There is a verse, that "It is a saying only. Nobody can become Kṛṣṇa's father or mother, but they get the reputation as father and mother. That is a concession to the devotee." Therefore, Kuntīdevī says, apare: "Others say like that." Somebody says like this; somebody says like that; somebody says like this. This is going on. But actually, Kṛṣṇa remains aja always. Because if we do not understand that Kṛṣṇa, what is Kṛṣṇa, then we'll misunderstand Him, that "He is also born. He is also born, so how He can become?" The Māyāvādīs say that "Kṛṣṇa is also having a body of the material body, māyā. Therefore real spiritual identity (is) impersonal. As soon as He assumes the body, it is material." That is called Māyāvāda. "Māyā. The Kṛṣṇa's body is māyā. The ultimate Absolute is no body, impersonal." That is their theory. Therefore we call them Māyāvādī.

But they do not actually know that ultimately the Absolute Truth is a person, the Supreme Person, Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. Vadanti tat tattva-vidas, tattva-vidaḥ [SB 1.2.11]. Tattva means one who knows tattva. They know that ultimately the Absolute Truth is person, not imperson. Therefore Bhāgavata says, vadanti tat tattva-vidas tattvam [SB 1.2.11]. What is the Absolute Truth? Absolute Truth means tattvam. So Bhāgavata says, vadanti tat tattva-vidaḥ: "Those who are aware of the Absolute Truth, they say like this." What is that? Brahmeti… Yad, yaj jñānam advayam. Advayam: "He is without any duality, but the Absolute Truth is known as in three features: by somebody as Brahman, by somebody as Paramātmā, and somebody as Bhagavān."

Actually He is Bhagavān. Paramātmā is His universal feature.

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Eko 'py asau, only one portion. That is also confirmed in the Bhagavad-gītā, athavā bahunaitena kiṁ jñātena tavārjuna, viṣṭabhyāham… [break] …this universe is only one only. That also, we cannot estimate what is the length and breadth, how many planets are there, and still, we are proud of becoming God. But God creates such millions of universes. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim. Koṭi, million. Yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ. He is creating, and everywhere He is present. How He is present? Aṇḍāntara-stha. He's present within the universe and within the heart of all living entities, even within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara… That is Kṛṣṇa. That is only by His one part. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So such Govinda has become the son of Vasudeva and Devakī. So how it is possible? And therefore the devotee is so great that although Kṛṣṇa, or God, is so great that by His one portion He can create the innumerable universes, He enters into the womb of Devakī and comes out as her son. This is Kṛṣṇa's grace. You see. He can make His devotee so great that the greater than the greatest is coming out of the womb of Devakī. So apare vasudevasya devakyām. And why He agreed? Yācitaḥ, yācitaḥ: "requested." Requested as Sutapā and Pṛśni. Vasudeva was Pṛśni in his former life, and Devakī was Sutapā. Sutapā. Sutapā means one who can perform austerities and penance very nicely. Su means nicely, and tapaḥ. So they underwent austerities and penance to get a son like Kṛṣṇa.

So when Kṛṣṇa was pleased with their tapasya, they wanted: "My Lord, we want a, a son like You." "So where is like Me?" Kṛṣṇa is asamordhva. There is nobody equal to Kṛṣṇa; nobody is greater than… Otherwise, how He can be great? If somebody is greater than Him, then how He can be great? Nobody can be greater than Him. That is greatness, either you say in English language or Muhammadan language. Allah akbar: "Allah, the Supreme Being, is the great." We also say, paraṁ brahma. So nobody can be greater than Him or equal. Asamordhva. So they wanted "a son like You." That means somebody must be equal to Him. "Like You" means equal to Him. So who can be equal to Kṛṣṇa? But He can expand Himself with many equals. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa can expand Himself in millions' and millions' forms. Goloka eva nivasaty akhilātma-bhūtaḥ

[Bs. 5.37]. Everything is there. Although He is living in Goloka, still, by His omnipotency, omnipresence, He can be everywhere. Aṇḍāntara-stha-paramāṇu-ca… So that Paramātmā, or the Supersoul, is equal with Kṛṣṇa. Not anything else equal with Kṛṣṇa, but the Paramātmā is equal with Kṛṣṇa. Therefore by His expansion, He agreed to become son of Devakī, and there may be hundreds and thousands of Devakī, devotees. He is unlimited. His devotees are unlimited. Their demands are unlimited.

So everything is Kṛṣṇa's unlimited. So therefore all-unlimited means Kṛṣṇa, all-attractive. That is the real name of God, if God can be given one name. Because God has no name, but His names are given according to His activities. Then how to concentrate in one name? That one name is Kṛṣṇa, all-attractive. That is the real name of Kṛṣṇa.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.34

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Los Angeles, April 26, 1973

Devotee:

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ
[SB 1.8.34]

"Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble."

Prabhupāda: So Kuntīdevī is describing different statements of different persons why Kṛṣṇa appeared. Somebody says that He appeared on the request of Devakī and Vasudeva. Somebody says He appeared on the request of Brahmā.

So there is bhūri-bhara, bhūri-bhara. It is said: bhārāvatāraṇāyānye bhuvo nāva ivodadhau. Bhuva, this world becomes overburdened. Overburdened. As soon it becomes overburdened, there must be a war, pestilence, famine, epidemic and finish. This is natural. Overburdened. Nature's law. This is called… In economics there is some law. So why the world becomes overburdened? The earth planet… Not only earth planet. There are many millions of other planets also. They are bearing big, big mountains, big, big oceans. Why it becomes overburdened?

Yes. First of all, you have to consider how this planet is floating in the air. It is floating in the air as it is stated in the Bhagavad-gītā, gām āviśya [Bg. 15.13]. Because Kṛṣṇa enters within this… Kṛṣṇa. Just like He enters within the atom. So He's the spirit, Supreme Spirit. So because the Supreme Spirit is within, therefore it is floating. Not that weightlessness. Weight is there, very heavy weight. Just like you can test. This body will float in the water so long you are living. And as soon as the spirit soul goes, then immediately the body goes down. The law of gravity acts. The so-called law of gravity. This is an example. A child, so long it is living you can take in one hand. But as soon as the child is dead, it becomes heavier. That is natural.

So everything is lighter as soon as it is spiritually advanced or there is spirit. Similarly when we'll be spiritually advanced, then there will be no impediment. Now we cannot fly in the air, but when you are free from this body, your spirit soul, within a second you can go to the Vaikuṇṭhaloka. It is so light. Within a second. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

So the conclusion is when the world becomes overloaded with the demons, nondevotees, it becomes disturbed, becomes… The mother earth feels load, very much load. So at that time, Kṛṣṇa comes. Therefore it is said: bhāra-avatāraṇāya, just to unload. And bhārāvatāraṇāyānye. Somebody says: bhuvo nāva ivodadhau. Just like if a ship or boat is overloaded, it is very dangerous. It can be drowned at any moment. So sīdantyā bhūri-bhāreṇa.

So mother earth was overloaded and she approached Brahmā on account of overloading of these demons. She was feeling too much uncomfortable. And Brahmā is the chief living being within this universe. So when there is need, others approaches Brahmā, and Brahmā approaches Viṣṇu to reduce the overburden. Then He takes His incarnation, and that is stated in the Bhagavad-gītā: yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya [Bg. 4.7]. Abhyutthānam adharmasya. "When the principles of religiosity becomes increased, at that time, I appear," Kṛṣṇa says.

Just like take for example, when there are too much criminals in the state, unlawful, lawlessness, the state becomes overburdened, disturbed, overburdened. At that time the administrators are puzzled what to do. Similarly when the world is overburdened by atheists, demons, nonbelievers, the world becomes overburdened. Otherwise things will go on nicely. Just like in the state, if people abide by the laws nicely, then it is very easy to administer. Things are going on very nicely. But if people become criminals, it becomes a overburden to the state administrators.

So such thing happens because this is material world. And the demons and the demigods, they are always there, existing. But when the demonic power becomes increased, then the world becomes overburdened. Sīdantyā bhūri-bhāreṇa jāto hy ātma-bhuvārthitaḥ [SB 1.8.34], ātma-bhū. Ātmabhū is Brahmā's name. He's directly born of the Supreme Soul, Viṣṇu. He's not born as usually we do from the womb of mother. So Brahmā was born from the navel of Garbhodakaśāyī Viṣṇu. Therefore his another name is Ātmabhū. Svayambhū, Svayambhū. These are different names of Brahmā. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. These are the… Brahmā is one, one of the authorities. He's also mentioned in the list of authorities, dvādaśa-mahājana. Twelve authorities.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

We have to follow the mahājana, great authorities.

If we want to be in knowledge of everything, then the Vedic instruction is that: tad-vijñānārthaṁ sa gurum evābhigaccet [MU 1.2.12]. One has to approach guru. So guru means authority. So there are, originally… Original guru is Kṛṣṇa. As Kṛṣṇa is teaching to Arjuna. Similarly He also taught Brahmā. Tene brahma hṛdā ādi-kavaye. That is the statement in the Śrīmad-Bhāgavatam. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. That should be the subject matter of research work. Where is the original source of creation? Janmādy asya yataḥ [SB 1.1.1]. From where janma, sthiti and pralaya is taking place. That we have got experience. Janma, we have taken our birth at a certain date. This body is born. The sthiti. We stay. This body will run on for some years, ten years, twenty years, fifty years, according to the body. Then it will be finished.

So wherefrom this body came and where, after finishing, where it goes? There are so many scientific laws, conservation of energy. So who is that conservation or the source of energy? That is stated in the Śrīmad-Bhāgavatam: janmādy asya yataḥ [SB 1.1.1]. There is source. It is not blind. Just like these rascals think it has come out of nothing. How something can come out of nothing? There is no proof, but they claim like that. Therefore they are blind. No. Bhāgavata says: janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ [SB 1.1.1]. The original source from whom everything has come and in whom everything is existing and within whom everything will enter. Yato vā imāni bhūtāni jāyante. These are the Vedic instructions.

So what is the nature of that thing wherefrom things are coming, emanating, things are existing, and again, after being finished, it is entering? Prakṛtiṁ yānti māmikām. In the Bhagavad-gītā Kṛṣṇa says: "The prakṛti enters into Me." So they do not know. So what is that source? Therefore Bhāgavata says that that supreme source is: janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ [SB 1.1.1]. Abhijña means completely conscious. Jña, jña means knowledge. So abhijña. Abhi means specifically jña. Not like our knowledge. We do not know. We have no sufficient knowledge wherefrom I have come, where I shall go after death. That we do not know. Therefore we are not abhijña. But the supreme source is abhijña. He's not a stone, void. No, how He can be?

Such a nice creation. Everyone can appreciate this created cosmic manifestation, how it is nicely working. The sun is rising exactly in time. Without any division even 1/10,000 part of a second. The moon is rising, the seasons are changing. In the season, the fruits and flowers coming. So in this way the whole cosmic manifestation is going on, very orderly, systematically. Everyone can understand that. So unless there is some abhijña, very clever brain who knows everything, how it is created? But they say that it has come out of nothing. What is this nonsense? Can such thing come out of nothing? Is that very good reasoning? No. Bhāgavata says no. It is coming from the person who is abhijña, very experienced. And that abhijñaḥ tene… Janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñaḥ tene [SB 1.1.1]. Tene means He broadcasted knowledge. To whom? Ādi-kavaye. Ādi-kavaye, the original creature.

So Brahmā is the original creature. Therefore he has got contact with the original source. He has got the original source. How he receives knowledge? Because we have got understanding that we get knowledge from another person when we are face to face. But Brahmā was alone. How he got the knowledge? That is explained in the Bhāgavatam: tene brahma hṛdā. Hṛdā means through the heart. Because the Supreme Person, Paramātmā, is also within the heart. So although Brahmā was alone, he was getting the knowledge, dictation from the Supreme. Tene brahma. Brahma means knowledge. Brahma means Veda. The Vedic knowledge was given to him first. Tene brahma hṛdā.

The Vedic knowledge is given to everyone because Kṛṣṇa is in everyone's heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. He's sitting in everyone's heart. But one must be qualified to receive the knowledge. Kṛṣṇa is helping us from within. He is giving us knowledge from within. Without also. So without, He's spiritual master. And within He's Supersoul, caitya-guru. In this way, we are getting knowledge.

So Brahmā is getting knowledge from Kṛṣṇa and Brahmā is distributing Vedic knowledge. Therefore he's authority. We, we belong to the Brahma-sampradāya. Our, this Caitanya Mahāprabhu's sampradāya… There are four sampradāyas. One from Brahmā, one from Śrī, Lakṣmī, one from Śambhu, Lord Śiva, and one from Kumāra. Kumāraḥ kapilo manuḥ. So there are four Vaiṣṇava sampradāyas. So we have to approach the authoritative representative of Brahmā, Kṛṣṇa. Then we can get the real knowledge.

Therefore this earth personified approached Brahmā. Bhuvārthitaḥ jātaḥ. So Brahmā prayed to the Supreme Personality of Godhead that: "This is the position of the world. So it is now overburdened with demons." So Kṛṣṇa comes:

yadā yadā hi dharmasya
glānir bhavati (bhārata)
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He appears. This is the process. So somebody says Kṛṣṇa appeared on the request of Brahmā when he prayed for His appearance on account of overburden, weight of the world.

So Kṛṣṇa came. And you have seen our Kṛṣṇa Book, how much He's engaged in killing the demons. In killing the demons. So Kṛṣṇa says that: "I come down, paritrāṇāya sādhūnāṁ vināśāya [Bg. 4.8], to kill the demons." So killing business is there. Kṛṣṇa. Although His killing and protecting the same thing. Because He's absolute. But the killing business is there. Therefore Kṛṣṇa has, the Nārāyaṇa has got two hands, club and disc. That is for killing the demons. And two hands, conchshell and lotus flower. That is for the devotees. The devotees are protected. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa is bugling with His conchshell that: "My devotees will not be vanquished." And the lotus flower is the symbol of blessing. It is in the hands of Lakṣmījī also sometimes, blessing.

So somebody says that Kṛṣṇa appeared for this purpose, somebody says Kṛṣṇa appeared for this purpose, but the real conclusion is that Kṛṣṇa appeared for His own pleasure. Not, not being bound by any cause. Kṛṣṇa is fully independent. Just like we take our birth being bound by the cause of our karma. Kṛṣṇa does not come being bound up by somebody's request or by His karma. He comes out of His free will. Ātma-māyayā. It is said ātma-māyayā. He's not compelled by another's māyā. Just like we are compelled by the energy of Kṛṣṇa, external energy, this material energy. We are compelled to take birth. Kṛṣṇa does not take birth in such condition. Ātma-māyayā. Not by the… Because māyā is under the control of Kṛṣṇa. So how māyā can control Kṛṣṇa? One who thinks that Kṛṣṇa is also like us, controlled by māyā, they are called mūḍhas. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam

[Bg. 9.11]. Read the purport little.

Pradyumna: "Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa. Nārāyaṇa, as Garbhodakaśāyī Viṣṇu, first of all entered the material universe. Without spiritual contact matter cannot create."

Prabhupāda: This is the beginning of creation. Those who are finding out the original cause of material creation, they should know this fact, that creation takes place when there is spirit soul. That means living. The matter is not created. Matter is created by the spirit soul. Not the soul is created by matter. This is rascal theory, that this living condition, living force, living energy which we have got, it is created by material condition. This is Buddhist theory. At the present moment, the whole world is going on on this Buddhist theory. That under certain condition the matter develops living force. No, that is not. Actually the fact is: upon the living force, matter increases.

That we can understand very easily. Apart from our knowledge within the womb of the mother, how the body develops, we can see if a child is born, he grows, his body develops. But if the child is born dead, no spirit soul, it will not develop. Everyone knows that. Therefore the spirit is the basis of development of matter. Not that by development of matter spirit grows. No. That's not a fact. This is… Everyone knows. Why a dead child does not grow? Because the spirit is not there. A tree grows so long there is life in it. A small seed of banyan tree, you sow in the soil and pour water favorably, then it grows. Because the spirit soul is there. But if somehow or other… Take for example you take one grain and fry it in the fire. If you sow it, it will not grow. Because the spirit soul is not there. Therefore they are searching after what is the original cause of creation. The original cause of creation is the spirit soul as everything is growing. Matter is growing, developing on account of the spirit soul. Similarly the whole universe is growing on account of presence of Garbhodakaśāyī Viṣṇu. Creation. Go on.

Pradyumna: "This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahmā was born on a lotus flower grown out of the transcendental abdomen of Viṣṇu."

Prabhupāda: Now… Just like sometimes we see. Take for example Brahmā. He grew from the lotus flower. So one can say this lotus flower is matter. No. The lotus flower has grown from the navel of Viṣṇu, the original cause is Viṣṇu. If you take the lotus flower as matter, then it has also grown from the spirit. This is the beginning. The spirit soul is the basis of creation. What is the difficulty to understand? We can see practically. Unless there is spirit soul, there cannot be…

Just like this body, your body, my body, even elephant's body… It has grown. It has grown because the spirit soul is there. As soon as the spirit soul is not there, there will be no more growth, no more growth and the body will be heavy. Due to the spirit soul within the body, the body is light. You can make an experiment. You just have a weight of a dead body and of a living body. You will find difference. What is the difference. Where is our scientist?

Svarūpa Dāmodara: Well, the difference is, in the living body, there is a spirit soul. And in the dead body, has no spirit soul.

Prabhupāda: No, you, it, find the difference that the dead body is more weight. Why? Why? Because the spirit soul is not there. These are experimented even by the scientists. So the, the, this world is floating in the air because the spirit soul is within it. Therefore it is floating. That is explained in the Bhagavad-gītā. Gām āviśya [Bg. 15.13]. "I enter" and dhārayāmy aham ojasā. So as soon as the spirit soul will be off, everything will be destroyed. The destruction of this cosmic manifestation is like that. Go on.

Pradyumna: "Viṣṇu is therefore known as Padmanābha. Brahmā is known as Ātmabhū because he was begotten directly from the father without the contact of Mother Lakṣmījī. Lakṣmījī was present just before Nārāyaṇa engaged in the service of the Lord, and still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā."

Prabhupāda: This is all-powerful. Kṛṣṇa is omnipotent. When we want to beget a child, we require the help of a wife. I cannot beget a child alone. Of course, there are some instances, but generally this is not possible. But Kṛṣṇa, Lord Viṣṇu, produced Brahmā without taking the help of His wife, Lakṣmī. She was present there. That is called omnipotency. He's not dependent on anything. That is all-powerful. Try to understand. We say God is omnipotent. Here is the instance of omnipotency. That if I want to beget a child I must marry a wife, but Kṛṣṇa, Viṣṇu, even in the presence of wife, without taking her help, He produced Brahmā. This is omnipotency. Go on.

Pradyumna: "That is the omnipotency of the Lord. One who foolishly considers Nārāyaṇa like other living beings should take a lesson from this."

Prabhupāda: Yes. Therefore in the śāstra it is forbidden, that don't compare with Nārāyaṇa. Don't be on equal footing with Nārāyaṇa. It is not possible. But the rascals, big, big swamis, they are exclaiming that: daridra-nārāyaṇa. Nārāyaṇa has become daridra. Manufactured word. Where is this word daridra-nārāyaṇa in the śāstras? But they have manufactured. That Nārāyaṇa has become daridra and He has come to my door to beg. Nārāyaṇa is the master of Lakṣmī, sahasra-śata-lakṣmī, and He has now become daridra, poverty-stricken. These foolish things are going on.

Therefore śāstra says:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

These rascals says that Nārāyaṇa, Brahmā, Śiva, and all other, so many demigods, I, you, everything is equal, all, all the same, on the level. This is rascaldom. Nārāyaṇa is asamordhva. Nobody can be equal or greater than Him. Just like Kṛṣṇa says in the Bhagavad-gītā: mattaḥ parataraṁ nānyat [Bg. 7.7]. "There is no more superior thing above Me." Neither equal to Him, asamordhva. Asama, asama means no equal, and na ūrdhva. Everyone is down. That is the position. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8].

So these are all foolish theories that with Nārāyaṇa everyone can be equal. The lack of knowledge, poor fund of knowledge. That is not… Therefore śāstra has forbidden: "Don't do this. Don't equalize anyone, even Brahmā and Rudra." Brahmā, Viṣṇu, Rudra, Lord Śiva, they are actually sitting on the same platform. Still Viṣṇu is the Supreme. Nobody should equalize Brahmā, Rudra even. What to speak of others? So if one does so… Yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta [Cc. Madhya

18.116], equalize, sa pāṣaṇḍī. This is the meaning of pāṣaṇḍī. Pāṣaṇḍī means nonbeliever, atheist, demon. That is called pāṣaṇḍī. Go on.

Pradyumna: "Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by the intercourse of sex, and he has no other means to beget a child other than the one designed for him."

Prabhupāda: Yes. Generally take birth from the vagina. But Nārāyaṇa is all-powerful. He begets a child from the navel. This is all-powerful, omnipotency. Why? Why it is so happened? That is Nārāyaṇa. Every part of the body has got every potency. That is explained in the Brahma-saṁhitā: aṅgāni yasya sakalendriya-vṛttimanti. Aṅgāni, the different parts of the… That is spiritual body. The different parts of the body of Kṛṣṇa or Nārāyaṇa has got all the potencies. Just like I can see with my eyes, but Kṛṣṇa can eat also with His eyes. So the foolish rascal people will say that: "You are offering Kṛṣṇa foodstuff, but where He has eaten? It is lying there. He has not eaten." He does not know, the rascal, that Kṛṣṇa by seeing can eat also. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti. Just like the washerman who refused to supply cloth in Mathurā, Kṛṣṇa immediately cut his head with his hand. You know the story. So how it is possible to cut one's head with the hand? That is called omnipotency. Read little more.

Pradyumna: "But Nārāyaṇa, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies."

Prabhupāda: That is explained in the beginning of Bhāgavata, Śrīmad-Bhāgavatam: abhijñaḥ svarāṭ. Svarāṭ means He's not dependent to anyone. He is self-sufficient. Everything. That is God. Nowadays there is so many incarnation of God, but as soon as there is some toothache immediately: "Ooooonh, doctor, give me… Save me, save me. Save me, save me, save me, save me." You are God. You save yourself. Why you have come to doctor? So these rascals are going on. So it is very difficult to preach Kṛṣṇa consciousness. The whole world is overburdened by these rascals and demons. So atom, atom bomb is waiting for them. Yes. It will be finished. All the demons will be finished.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.34

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Mayapur, October 14, 1974

Nitāi: "Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble."

Prabhupāda:

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ
[SB 1.8.34]

So Brahmā's another name is Ātma-bhū. He is born from Garbhodakaśāyī Viṣṇu without the help of Lakṣmī. Lakṣmī was there; she was massaging on the lotus feet of the Lord, but the Lord did not take help of Lakṣmī, and He gave birth to Brahmā. Therefore Brahmā's another name is Ātma-bhū, "born from the father directly, without taking the help of the mother." So another name is Svayambhū. Brahmā's another name is Svayambhū.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Out of the twelve authorities of śāstra, Brahmā is the origin, and he has been explained as Svayambhū. Ātma-bhū, like that.

So this is the Supreme Personality's omnipotency. He does not require the help of another woman to beget child. Even Brahmā, he has given birth to so many children not through woman but from his different parts of the body. So this we cannot conceive, because we are materially impeded. We cannot understand this is possible. So possibility and impossibility does not depend on our understanding. We have to take knowledge from the authority. Here, in the Vedic literature, we understand that Brahmā was born directly from the father. So we have to accept it. That is called Vedic knowledge. You cannot argue. That is possible. That is omnipotency. All potencies are there.

So Brahmā was approached by the earth, mother earth. She felt overburdened by the sinful activities of the demons. So Brahmā approaches Nārāyaṇa, er, Viṣṇu-not directly he can see, but he can stand on the bank of the ocean of milk, and from there he can submit his petition. And Garbhodakaśāyī Viṣṇu gives His order. So once upon a time, when the whole world was overburdened-this is the history of Kṛṣṇa's birth-so the earthly planet approached Brahmā to appeal to Garbhodakaśāyī Viṣṇu to have His incarnation to diminish the burden of the world. The world is, of course, it is very heavy. We can understand there are so many oceans and so many big, big hills, besides your skyscraper building, and certainly the whole lump of matter is very heavy. But not only this planet, but many other planets, even the sun planet. It is heavier by fourteen hundred thousand times. Still, they are floating in the air by… Why? Because Kṛṣṇa enters in each of them.

In each of them… Gām āviśya [Bg. 15.13]. Dhārayāmy aham ojasā. Kṛṣṇa says in the Bhagavad-gītā that "I enter into each planetary system, each universe, and by My power I hold it. It is floating." Why it is floating? Because Kṛṣṇa is there. The atheist may not believe it, but it is a fact. It is a fact. How? Just like an animal or a man, while he is living, he can float in the air or in the water. That everyone has seen. But if the man is dead, it will not float. It will fall down. Is it not a fact? So why it is floating? Because a very small particle of Kṛṣṇa's spiritual potency is there. That is living entity. Big, big… An elephant, he can also float in the water, and the horses, elephant, and what to speak of man? This is practical. Because a small particle of the Supreme is there within this body… Dehino ’smin yathā dehe [Bg. 2.13]. Very small particle. How much small? One ten-thousandth part of the top of the hair, so small. It has got so power that it can hold the whole body floating in the air. Air… There are very, very big, big birds. They are floating in the air, very, very big eagle. They fly from one planet to another. Their resting place is… They start from one planet, and they go and rest in other planet. And they lay their eggs while flying. That eggs also become a bird simply by air cohesion. That’s all.

Devotee: Friction.

Prabhupāda: Friction, yes. So there are so, so big, big arrangement in the kingdom of God. So it is not very difficult for Him to give birth to Brahmā or to float this whole universe or the planets in the air. We shall have to apply our intelligence by comparative study. So if it is possible to float a big body… There are many big bodies. The whale fish, it is as big as a ship. Still, it is floating. Why? That small particle of spiritual entity is there. Therefore it is floating. Then, if the Supreme Person enters into a big lump of matter, why it will not float? What is the reason? At least I try to understand in this way. Am I wrong or right? What is your opinion? Eh? No, it is…

So this is called faith. This is called faith. Unless you have got faith, you cannot understand what is Kṛṣṇa. Ādau śraddhā. Śraddhā: ”Yes, Kṛṣṇa can make anything possible.” That faith we must maintain. That is the basic… That has been explained by Kṛṣṇadāsa Kavirāja Gosvāmī, what is faith. ”Faith means complete conviction.” Śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. That is faith. Viśvāsa. If I say something and if you believe cent percent, that is called faith. That is called faith. Not that ”It may be,” or… No. So śraddhā-śabde viśvāsa. Viśvāsa means faith. How? What kind of faith? Sudṛḍha niścaya, firm faith, without any doubt. Niścaya. And what is that faith? Kṛṣṇe bhakti kaile sarva-karma kṛta haya. If one is surrendered to Kṛṣṇa, then his all duty is done, finished. He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. As Kṛṣṇa has nothing to do-He has got so much potency that things are done very automatically-similarly, if you faith, have faith in Kṛṣṇa-kṛṣṇe bhakti kaile sarva-karma-then everything will be done automatically. Kṛṣṇa will do for him. What is the difficulty there?

So this big, big lump of matter, earthly planet, they are actually not heavy, but it becomes heavier when there are demons. Demons means material activities. If there is spiritual activity, it remains very light. And if there is too much material activity and materialistic persons, it become heavier and troublesome. So such time became possible, and therefore the earthly planet went to Brahmā to appeal to Viṣṇu to take His incarnation. So somebody says that bhārāvatāra…, tāraṇāya, avatāraṇāya, to diminish the burden, burden… Just like a bad son is a burden of the father. This has been explained by Cāṇakya Paṇḍita that a stupid son… Ko ’rthaḥ putreṇa jātena yo na vidvān na bhaktimān: ”What is the use of getting a son who is neither learned nor a devotee? Useless.” Ko ’rthaḥ putreṇa jātena: ”Such kind of son, what is the use?” The son who is not a devotee… Two things are required: the son should be a devotee or a learned. Without being learned, nobody can become devotee. If one becomes devotee, he’s learned also. But sometimes materially learned, not devotee, it happens. So if one is neither learned nor devotee, what is the use of such son? The example is given: kāṇena cakṣuṣā kiṁvā cakṣuḥ pīḍaiva kevalam: ”If you have got one eye, cataract, you cannot see, but it is always troublesome.” Unless you get it operated, it is simply troublesome. In many places it is said, Cāṇakya Paṇḍita… Ko ’rthaḥ putreṇa jātena. Varam eko guṇī putro na ca mūrkha-śatair api: ”If you get one son, very qualified, that is preferred. What is the use of having many sons and all of them are rascals and fools?” Na ca mūrkha-śatair api.

So as a father becomes perplexed when there are rascal sons, similarly, when there are increase of rascal population the world becomes overburdened. Therefore it is called… It is said in the Bhagavad-gītā, varṇa-saṅkara. Varṇa-saṅkara. Now the whole world is practically full of varṇa-saṅkara. First of all, there is no division of varṇas. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to quality, it can be done. But people are not interested. They want hodge-podge. Therefore they are suffering. They cannot systematically do anything. So when the system of varṇa and āśrama is destroyed… Just like in Western countries there is no such thing as varṇa and āśrama. Therefore the varṇa-saṅkara, the hippies… That is varṇa-saṅkara. So varṇa-saṅkara… In the Bhagavad-gītā… If the varṇa-saṅkara increases, strīṣu duṣṭāsu varṇa-saṅkaro jāyate. When women become polluted, no fixed-up husband-that is pollution for woman, no chaste, no chastity-then this varṇa-saṅkara will come out. And when the world is overpopulated by varṇa-saṅkara, it will become a burden. Therefore it so became, atheist, varṇa-saṅkara, demons. So it was unbearable by the earthly planet. And it is said, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Therefore mother earth went to appeal, ”Please come and save me. I am very much overburdened.” Therefore it is said, bhārāvatāraṇāya: ”diminish.”

So five thousand years ago Kṛṣṇa came to kill some of the demons. Not all of them were demons. But next time, when Kṛṣṇa will come, it will be only demons. Only demons. Kalki avatāra. What is that stotra? Keśava dhṛta-kalki-śarīra jaya jagadīśa hare. So at that time Kṛṣṇa will not preach Bhagavad-gītā. Kalki avatāra will simply come to cut the throat only. That will be the preaching. That will be preaching. Mleccha-nivaha-nidhane kalayasi karavālam, karālam. Karālam means death personified. Mleccha-nidhane. Mleccha means meat-eaters. Those who are meat-eaters, fish-eaters, they are mlecchas. Mleccha-yavana, they are called, according to Vedic… So people are becoming meat-eaters nowadays. I have… There is no secrecy. Formerly, at least in India, the meat-eaters used to eat meat very secretly. We had seen in our childhood. If somebody will meat-eat, it was not allowed within the house. They, formerly, rich men, they used to keep Muslim servants as the caretaker of the horse or the carriage driver. So in the (horse)(?) stable(?) they would secretly cook some meat, and the so-called Babu, Zamindar, will eat. It was not allowed. And those who are not rich men-poor men, śūdra class-they would go to Kālī-ghāṭa, and get one goat, sacrifice there, and cook there and eat, then come back. Meat-eating was not at all allowed. The higher caste, especially the brāhmaṇas, they would never touch. Still in some provinces, in Maharastra provinces, in Madras… Of course, they are now taking.

So meat-eaters means mleccha. So now that is increasing, meat-eaters. So when wholesale population will be meat-eaters, mleccha, they’ll not understand anything about spiritual matter-”Why it is forbidden?” because the meat-eaters, they cannot understand anything about spiritual matter. It is very difficult. Vinā paśughnāt. Parīkṣit Mahārāja said,

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-’bhirāmāt

ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt
[SB 10.1.4]

This chanting of Hare Kṛṣṇa mahā-mantra is possible by a person who is nivṛtta-tarṣa. Nivṛtta-tarṣa. Nivṛtta means finished. Brahmaṇy upaśamāśrayam. We have to finish this material business before we can understand spiritual thing. If one has got still inclination for material things, it is useless waste of time for him to understand, try to understand what is spiritual thing. So nivṛtta-tarṣair upagīyamānāt. Actually the holy name of Lord can be chanted by a person like Haridāsa Ṭhākura, who has no other desire, material desire. But those are not like Haridāsa Ṭhākura, they may take… Bhavauṣadhi. If he chants, then gradually he'll be released from this material disease. For them, this is the chance. Actually it is meant for liberated person like Haridāsa Ṭhākura. Then why we are chanting? We are chanting-ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-to cleanse our heart, to cure the material disease.

So it is actually relished by the liberated persons, but those who are diseased like us, they can chant and gradually cure the material disease. This is the basic principle of chanting the holy name of Kṛṣṇa. Nivṛtta-tarṣair upagīyamānāt. Upagīyamāna, it is chanting. Why? Bhavauṣadhi. It is medicine of this bhava-roga. What is that bhava-roga? Bhava-roga… Bhava means you become, means take your birth and again die. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is our disease. This is called saṁsāra. All these rascals in the material world, they are simply getting one body and again… Vāsāṁsi jīrṇāni yathā vihā… When it is useless, no more can be used, then you get another body according to the price you pay. Just like when your garment is old, you purchase another garment. So you can purchase very good garment, or not very good garment, as you pay price. Similarly, to get a different type of garment or this body, you'll have to pay price. Price. If you are in higher status of consciousness, then ūrdhvaṁ gacchanti sattva-sthāḥ: [Bg. 14.18] you get your body in the higher planetary system where the comforts are thousands and thousand times better than this.

We can understand that, that the material comforts in the Western countries are better than in this country. Similarly, ūrdhvaṁ gacchanti sattva-sthāḥ. We can go to the higher planetary systems; we get more duration of life. Just like Brahmā has got very, very long, millions and millions of years to our calculation. Just like the insect who comes, attacks us at night. Their duration of life? That night only. Within the night, they are born, they have sex life, and they beget children and increase the population, and as soon as the night finished, all finished. They have got also duration of life. And if you say to them that "There is another animal called man. This night is only twelve hours. And he has got day, another twelve hours. In this way, one month. In… Thirty days. And then…" He becomes surprised: "How it is possible?" Similarly, when we calculate the age of Brahmā, we become astonished, "How such millions and millions of years…?" Because we, in comparison to Brahmā, we are like insect.

So this is scientific. This world is relative. This is relative world. According to your position, you get. The time is also relative. What is present, past, present, future for you, that is not past, present, future for others. So what is past, present for Brahmā, that is not past, present, future for us. Everything is relative. And in the creation of Kṛṣṇa there are so many relativities. Therefore it is called relative world. Time is eternal, but on account of our relative birth and death, we make our own past and present. Otherwise, time is eternal. Therefore, for Kṛṣṇa, there is no such thing as past, present and future. Because He is He, He's time eternal. Therefore He knows everything. Vedāham. Just like you know, present, everything-there is no past; there is no future-similarly, for Kṛṣṇa there is no such, past and future. Therefore He could say that "Formerly, millions and trillions of years ago," according to Arjuna's calculation, "I spoke this Bhagavad-gītā to sun-god." He did not believe it because he is relatively calculating past and present. But Kṛṣṇa is not within that past and present. Therefore Kṛṣṇa said that "Both I and you, you and Me, we appear many times." Bahūni me vyatītāni. "And you were also… But you forget because you have got past, present, future. I have no such thing. Therefore I remember."

So in this way, if people become irreligious or not spiritual, the burden of the world becomes heavier, unbearable. That you can understand. I have already explained. This body, this body, you weigh it. Say, it is one man, fifty seras or something like… But as soon as it will be dead, the burden will… The weight will increase. Is it not? What do you think? The weight will increase. Not the same weight. So, so long people are materialistic, the burden will increase. And so long people are spiritualistic, there will be no burden. So bhārāvatāraṇāya anye bhuvo nāva ivodadhau. Just like if there is a boat, then you can cross over the sea or the river with the help, so when you are Kṛṣṇa conscious, then you can cross over the sea of nescience very easily. Bhuvo nāva iva udadhau, sīdantyā bhūri-bhāreṇa [SB 1.8.34]. Bhūri-bhāreṇa, very heavily burdened. So she was lamenting, "My Lord, save me." So the conclusion is that if people become simply atheistic or materialistic… Materialistic means atheistic. And then the weight of the earth, or any planet, will increase and the situation will degrade, and everyone will be unhappy and there will be restlessness. And at that time, Kṛṣṇa comes. He says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7].

So at the present moment, the actually it is overburdened by the material activities. So Kṛṣṇa has descended already. Kṛṣṇa has descended already. Nāma-rūpe kali-kāle kṛṣṇa avatāra. Kṛṣṇa has taken His incarnation in the form of Hare Kṛṣṇa mahā-mantra. So if people take to it, chanting Hare Kṛṣṇa mahā-mantra, the present situation of the world can be favorable for our living, and atmosphere will change. Therefore the Kṛṣṇa consciousness movement is meant for this purpose, to give people relief from all these burdens so that they can peacefully live, understand the value of life, and become spiritualized so they live peacefully in this life and go back to home, back to Godhead. That is the mission of the Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.35

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Māyāpura, October 15, 1974

Nitāi: "And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on, in order that the conditioned souls suffering from material pangs might take advantage and gain liberation."

Prabhupāda:

bhave 'smin kliśyamānānām

avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārhāṇi
kariṣyann iti kecana
[SB 1.8.35]

This is a very important verse. Bhave asmin. Asmin means "this," and bhave, "the material world." Bhava means to grow, means… Grow means which has taken birth. That requires grow. In the material world, there are six kinds of changes: first of all birth, then grow, then stay for some time, then producing some by-product, then diminishing, dwindling, and then vanish. These are the six kinds of changes. Just like this body. It has taken birth at a certain date, and it has grown, that the child is growing. And growing, it will stay, not immediately vanish. It will stay. And while staying, it will create some by-product. From this body, so many sons and daughters will come, by-product. Even tree, they produce also, everyone. Then it becomes old, no more strength, and when it is very old, finish. These are called ṣaḍ-vikāra. That is on account of this body.

So after finishing this body, then I am not finished; I am there. I am, this gross body, finished, but I am within this subtle body-mind, intelligence and ego. The subtle body carries me to another gross body. These so-called scientists, medical men, they cannot see the subtle body, although one has to accept. Just like I have got mind, you have got mind-but I cannot see your mind; you cannot see my mind. I have got intelligence; you have got intelligence. Everyone knows. But you cannot see my intelligence; I cannot see your intelligence. They are very subtle. So, and beyond that, the spirit soul is still subtle, so minute quantity. So what these material scientists will see? They cannot see the mind, intelligence, ego, and what to speak of the soul? Therefore they say, "This body is everything, and there is nothing more." But actually that is not the fact. The fact is that the spirit soul is very, very small. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. Keśāgra, the tip of the hair, agra-bhāga, front portion, front portion, śata-bhāgasya, you divide into… Can you do it? Take one hair and divide into hundred parts? No, that is not possible. But if… The direction is there. If you can, you can do it. Śata-bhāgasya. Then again take one part of that śata-bhāga, one hundredth part, again make it hundred parts.

So it is not possible, impossible by the so-called scientists. But how to learn? Then you have to learn from the authority, "It is like this," that much. It is not under your experimental knowledge. That is not possible. Because your knowledge is so imperfect, you cannot deal with these things. But these rascals, they think… Because they cannot deal with these things, they think that the matter is the cause of life. That's all-matter, material. But that is… They have not been able to do so. Take matter in the laboratory, chemicals, and produce a small with hands and legs and eyes. We see every night, a small, very, very small, but still, it has got hands, legs and everything, eyes. Otherwise how they are coming to the light? Very small.

So… So we are getting bhava, bhava from that small insect up to the Brahmā. Ābrahma-bhuvana-stambha,(?) ābrahma stambha. Everyone. That is called bhava. There are 8,400,000 different forms of life, and we are finishing one body, entering another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa says. Either you have to reject Kṛṣṇa's word or you have to reject all this so-called scientific research. But we have… We are pledged to Kṛṣṇa consciousness. We cannot reject Kṛṣṇa's word. So it is accepted that tathā dehāntara-prāptiḥ. Now, Kṛṣṇa says that you have to accept another body. Everyone has to accept. Now, He does not say that "After this body, the next change will be this body." He does not say. He does not say. So… Because that will depend, as it is said here, avidyā-kāma-karmabhiḥ. Avidyā. The… Every living entity is within this material world under avidyā. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate.

There are many potencies of God, Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Many millions. So they have been summarized into three. What is that? The external potency, internal potency, two, and third, marginal potency. The marginal potency and internal potency, they are of the same quality. There are same quality. And there is another potency. That is called external potency. What is that external potency? Now, avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. Viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā parā [Cc. Madhya 6.154]. Viṣṇu-śakti, the Lord's potency, is parā. That is spiritual. Viṣṇu-śaktiḥ parā. And… Viṣṇu-śaktiḥ parā… Viṣṇu-śakti. And kṣetrajñākhyā tathā parā. And kṣetrajñāḥ, the living entities… The kṣetrajña is stated in the Bhagavad-gītā, idaṁ śarīraṁ kṣetram ity abhidhīyate. And one who knows this kṣetra… Kṣetrajña ity abhidhīyate. These are stated in the Bhagavad-gītā. So the living entity is kṣetrajña. So kṣetrajña is also parā. But besides these two śakti, there is another, tṛtīyā śakti, which is avidyā, everything in ignorance.

Here in this material world everyone is in ignorance-everyone, even Brahmā. Brahmā, he was ignorant, but he was given knowledge by Kṛṣṇa. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Ādi-kavi means Brahmā. So the Vedic knowledge, tene brahma… Brahma means this Vedic knowledge, śabda-brahman. So there was one creature, Brahmā only, but he was educated. How he was educated? Hṛdā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Because, at that time, there was no other way but to transfer the knowledge from within. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. That is caitya-guru, Kṛṣṇa, Paramātmā. So Brahmā was also educated. That means beginning from Brahmā down to the small insect, they are all in ignorance, all fools and rascals. That is the constitutional position. Nobody should be proud of his knowledge. Everyone is a rascal, everyone. Here it is said, kliśyamānānām avidyā-kāma-karmabhiḥ. So Brahmā is desiring that "If I can get the opportunity, the post of Brahmā, and I can create a big universe…" He was also thinking like that. And the small insects, it is also thinking like that-"If I can create a small hole within the room, then I can live very peacefully and eat." The same propensity. As Brahmā is thinking to create an universe, you are thinking to create an skyscraper building, the ant is thinking to create a hole within the room-the quality of the work is the same.

But because we are fools, that these things are material… It will not stay. On account of ignorance, we are thinking that "This will be very nice. This will be very nice. This will be very nice. This will be…" Kāma-karmabhiḥ, creating some kāma, desire, and working in that way. Therefore kliśyanti. To become Brahmā, that is not very easy thing. Brahmā is such a big post, very qualified, highly advanced in austerities, penance. He is given… He's also a living entity. Just like in your America, you are also a citizen, and President Nixon or Ford, he's also citizen. But by dint of his ardent labor and diplomacy, this way, tha…, he has captured that post. But he's an ordinary citizen. Just like President Nixon. Now he's dragged down. He's no more president. Ordinary citizen. Similarly, if you like you can also become Brahmā. Kāma-karmabhiḥ.

Therefore Bhaktivinoda Ṭhākura says, brahma-janme nāhi mora āśa, kīṭa-janma hao yathā tuwā dāsa. This is Bhaktivinoda Ṭhākura's song, that "Let me become one insect where there is Your devotee, because if I fall down on the dust of the devotee, my life will be successful." Therefore Bhaktivinoda Ṭhākura says, kīṭa-janma hao yathā tuwā dāsa, bahir-mukha brahma… Brahma-janma is not easy. It is very difficult. But if Brahmā is bahir-mukha-bahir-mukha means not devotee of Kṛṣṇa-it is possible. Because we are in ignorance, māyā, at any time we can forget Kṛṣṇa. Therefore we have to always be engaged in Kṛṣṇa consciousness so that we may not forget Kṛṣṇa. And that is stated here, śravaṇa-smaraṇa-arhaṇa. Śravaṇa means hearing, And smaraṇa means memorizing, and arhaṇa means worshiping the Deity. If you engage yourself always in this business… Our, all these centers are being opened only for this business-chanting, dancing, worshiping-so that we may not forget Kṛṣṇa. So sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. If we are always engaged in thinking of Kṛṣṇa, then there is chance at the end of life-ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Then there is chance. Everything has to be practiced. Just like if you want to dance in the stage, so you have to perform many rehearsal, how to dance, how to dance, how to dance. Then, if you become expert dancer, then when you dance on the stage, you get acclaim: "Ah." (makes sound of applause:) "Phut, phut, phut, phut." "Very good dancer." But that "very good dancer," you cannot say, "I go immediately to the stage, and I become a good dancer." That is not possible. If one says, "No, no, no, I don't… I shall not attend the rehearsal. You give me the stage. I shall…" No, no. No director will allow him. He's a rascal. He's a rascal. You cannot become all of a…, a nice dancer without practicing it.

So real purpose of life is ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante… [Bg. 8.6]. If at the time of death you can remember, you can memorize Kṛṣṇa, then your life is successful. Smaraṇa. So it has to be practiced. (aside:) Where…? You have got that? You could not? Kirāta-hūṇāndhra-pulinda-pulkaśā [SB 2.4.18]. Kirāta…

Devotee: It's in the Second Canto, Fourth Chapter.

Prabhupāda: Ah, he knows. Second Canto, Fourth Chapter. So asmin bhave. This is the problem. These rascals, they do not care to understand. They are so absorbed in ignorance. Just like some of the, what is called, smugglers. Smugglers, they go on with their work. They do not know… Some of them know also that "We'll be punished. We'll be arrested." Still, they go on. That is the difficulty. A thief knows that "If I am arrested for these criminal acts, I'll be punished." He knows it. And perhaps he has been punished several times. But still, he commits the same thing. Still, he steals. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30].

So why? Ignorance. Ignorance. So therefore this very word is used, avidyā. He never thinks… He is so much absorbed in ignorance that he has no time to think that "Repeatedly I am stealing, and repeatedly I am arrested, and I am punished. I sent to jail. Why I am doing this?" Result is not very good. Just like a person too much sexually inclined. He suffers in so many venereal diseases, undergoes operation, and still, he goes to prostitute, again does the same thing. This is avaidha-strī-saṅga, illegitimate. And legitimate also. After sex, the woman is pregnant, and she has to suffer for ten months. And at the time of delivery it is very dangerous sometimes. And the man also, after he gets the child, he has to take care of the child. He has to work hard to give education. This is proper, proper sex. The proper sex there are so many difficulties. And what is the…, what to speak of the improper sex? You kill the child. You take contraceptive. You make this; you make that. Therefore śāstra says, bahu-duḥkha-bhājaḥ. After sex life, oh, there are so many troubles, bahu-duḥkha-bhājaḥ, simply trouble, either legitimate or illegitimate, simply trouble. Tṛpyanti neha kṛpaṇā. But because he is a rascal, ignorant, he's not satisfied, again does the same thing. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Again. This is called bhava-roga. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham, kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. Iva duḥkha-duḥkham. Simply trouble. Therefore Vedic civilization is to train these small boys to remain brahmacārī, not to take trouble. But if one is unable, he's allowed. So on being trained up in the beginning as brahmacārī, he does not stay for many years in the family life. He retires very soon and becomes vānaprastha, then sannyāsa. That is the training.

So here it is said, kliśyamānānām. They are… Everyone is suffering-birds, beasts, animals and trees, plants, and even Brahmā, even Indra. Indra is also not safe. He is always anxious: "Nobody, competitor, may come." So here in this material world everyone is kliśyamāna, suffering, at least with anxiety. Sadā samudvigna, asad-grahāt. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Everyone in this material world-always anxiety. Kliśyamānānām. Therefore it is called… Asmin bhave kliśyamānānām. Why kliśyamānānām? Why they are always suffering in anxiety? Avidyā-kāma-karmabhiḥ. Because they are rascals. Therefore Kṛṣṇa is giving so much stress: "You rascal, give up all this business. You surrender unto Me," because everyone is rascal. That is Kṛṣṇa's very good mercy. He's the supreme father. Therefore directly He says that sarva-guhyatama: "This is the most confidential knowledge I am giving you: rascal, you give up everything and simply surrender unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Yes. That is required.

So Kuntī says that "You have come to teach rascals like this and engage them in this business: śravaṇa, smaraṇa, arhaṇa." Śravaṇa. Because this is bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. But they are so rascals, as soon as they, the Vaiṣṇavas begin, śravaṇaṁ kīrtanaṁ viṣṇoḥ, the rascal swami will say, "No, any name, śravaṇa, will do. Any name. Why Viṣṇu? Oh, Kālī." You know. In Bengal there is a party, kālī-kīrtana. What is this nonsense, kālī-kīrtana? In the śāstra there is no such thing as kālī-kīrtana. Kīrtana means śravaṇaṁ kīrtanaṁ viṣṇoḥ, Viṣṇu-kīrtana. But these rascals have discovered because they are very fertile brain and they can discover so many things. Yata mata tata patha: "I have discovered this." What is this? Kālī-kīrtana, durgā-kīrtana. So… But śāstra does not say. Caitanya Mahāprabhu does not say. Śāstra says, harer nāma: the holy name of Hari, Kṛṣṇa, not any other name. Not any other name.

So śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. When there is question of śravaṇam, arhaṇam and…, these things are of Viṣṇu. Where is that verse? Yat śravaṇaṁ yat kīrtanam…? So this… Yes. So this śravaṇaṁ kīrtanam has been described by Śukadeva Gosvāmī in Canto, Second, Chapter Four, very nicely. He says,

yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ

Very nicely explained. Śukadeva Gosvāmī, before speaking Śrīmad-Bhāgavatam, he's offering his obeisances to Kṛṣṇa. What is that? "I offer my obeisances," tasmai, "unto Him." Subhadra-śravase: "Simply hearing of Him is subhadra." Not abhadra; subhadra.

Subhadra-śravase namo namaḥ. So Śukadeva Gosvāmī-yat-kīrtanaṁ yat-smaraṇam. Either you glorify Kṛṣṇa There are so many glorifications. The whole Bhāgavata is glorification. So you have got… This is… This is the glorification by Śukadeva Gosvāmī: yat-kīrtanaṁ yat-smaraṇam. Either you glorify or simply you meditate upon Him… Yat-smaraṇam. Yad-īkṣaṇam. Simply if you sit down in front of the Deity and go on seeing, bas, do nothing, simply see: "How nicely dressed is Kṛṣṇa. How nicely dressed is Rādhārāṇī," simply if you see, it is said, yad-īkṣaṇam, yad-īkṣaṇam. Śravaṇaṁ kīrtanam [SB 7.5.23]. If you have no capacity to chant or if you have no such fixed-up mind-your mind is so disturbing that you cannot fix up your mind in Kṛṣṇa-then the chance is given: "Here is Deity. You simply see. Simply see." And if you are engaged in the service, there is good chance of seeing always, twenty-four hours. While you are cleansing the floor of the temple or the room, you are seeing. You are dressing-you are seeing. You are bathing-you are seeing. You are offering food-you are seeing. This is the process.

So people are so rascal, they do not come even to see. They are so fallen down. They do not come. "Oh, what is this, Deity worship? Idol worship. Idol worship." They will worship Gandhi's statue and this statue, that statue, but when they are asked that "Come here and see the Deity worship nicely," "No, this is idol worship." We… I have seen in Calcutta that Sir Asutosh Mukherjee's statue there is in the Chowrangi square. So in the morning, these ordinary sweepers, they'll cleanse the statue with their brush, because the whole year, the crows have passed stool on the face. So it has become a very solid stool, fixed up. So… I have seen it, brushing like this. This is their arcanam. This is allowed. And if you worship the Deity, bathe the Deity, this is idol worship. And that municipal brush, sweeping brush, and on the face of Sir Asutosh Mukharjee, brushing, that is very good. Just see how much rascal they are! In the morning this business is done. And in the evening all big, big men will come and flower him, garland him, full of garlands. And after evening, they'll go away, and again, next morning, the crows will pass stool. That kind of worship is accepted. And if we install Deity of Kṛṣṇa and worship Him nicely-"These are for the fools and rascals, less intelligent." And he's very intelligent. This is going on all over the world. They are worshiping Napoleon. They are worshiping… I have seen in Paris, Napoleon's statue. "France and Napoleon, one." I asked them, "Where is your Napoleon? France is there, but where is your Napoleon?"

So these things are going on all over the world. Why? Now, avidyā. The disease is avidyā-kāma-karmabhiḥ. So people are so much embarrassed with this avidyā-kāma-karmabhiḥ. And to educate them, to rescue them from these clutches of avidyā-kāma-karmabhiḥ, is this śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. That is the sum and substance. So that is explained in this verse also by Śukadeva Gosvāmī, yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇam. Kīrtanaṁ smaraṇam, and if you are unable to do that… Just like these children. They cannot meditate, but simply they sit down and see Kṛṣṇa: "Here is Kṛṣṇa. Here is Rādhārāṇī." That is also… A small child, he also gets the benefit. An animal gets the benefit-simply by seeing. Yad-vandanam. And if you are still more intelligent, then offer prayer. Either of these: yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam. The similar parallels(?), the arhaṇam. If you are expert, trained by your spiritual master how to worship, that is arhaṇam. And śravaṇam, the same thing. Yad-vandanam, offering prayers. Some way or other…

Therefore I say that the Christians, they're also Vaiṣṇavas; the Muslims, they're also Vaiṣṇava, very, mean, lower stage, because they're offering prayer. Yad-vandanam. They offer prayer: "O God, give us our daily bread." They do not know very much, but the beginning is there. Beginning is there because they have approached… Catur-vidhā bhajanti māṁ sukṛtino 'rjuna. That going to the church or going to the mosque, that is also pious activities. One day they'll come out pure Vaiṣṇava, one day. But that beginning is good. But atheism-"Don't go to church. Don't go to temple. Don't go to mosque"-this propaganda is very, very dangerous to the human society. Something do… Try to understand. That education, that a child is sent to school. Let him learn simply A,B,C,D. It doesn't matter. So one day, if he's interested, he may become very good scholar. But to give up religion altogether, secular, simply open factory, bolts and nuts, and work hard and drink and take meat… What is this civilization? What is this civilization? Therefore we are suffering. Again bhava.

Here it is said that avidyā-kāma-karmabhiḥ. By ignorance, they are thinking by opening factories they will be happy. That is avidyā. He does not know that this is ignorance. Why you should open factory? That is… This is called ugra-karma. There is no need of opening factory. You have got land. Here are so many lands. You produce your food grains. Annād bhavanti bhūtāni [Bg. 3.14]. You eat sumptuously food grain, milk, and that will be available without any factory. The factory cannot produce milk or food grain. The present scarcity of foodstuff means everybody is engaged in the city, producing bolts and nuts. Who is producing food grain? This is the solution of economic problem. Annād bhavanti bhūtāni. Therefore we are trying to engage our men to produce their own food. Be self-sufficient so that these rascals may see that how one can live very peacefully, eating the food grains and milk, and chant Hare Kṛṣṇa. This is our mission. We don't deny this food. They are after daridra-nārāyaṇa-sevā, but why daridra-nārāyaṇa? Why not chief Nārāyaṇa, or the rich Nārāyaṇa? Everyone should be engaged-Bhagavat-prasādam. We don't make any distinction, daridra-nārāyaṇa or rich Nārāyaṇa, dhanī-nārāyaṇa. Everyone, you come on. Take prasādam.

So this process of Kṛṣṇa consciousness should be very vigorously propagated all over the world. Simply by seeing the Deity, simply by joining Hare Kṛṣṇa mantra chanting, śravaṇaṁ kīrtanam… Here it is said, yat-kīrtanam. The kīrtana word is first used. Simply by kīrtanam. Yat-kīrtanaṁ yat-smaraṇam. If you perform kīrtana, then you'll be able to think of Kṛṣṇa, that "I have danced two hours, Hare Kṛṣṇa, Hare Kṛṣṇa. What is the meaning?" That is smaraṇa, again smaraṇa, "Kṛṣṇa." He may think that "Foolishly, I have chanted for two hours, 'Kṛṣṇa, Kṛṣṇa.' " That means again smaraṇam, Kṛṣṇa caught up. Then yad-īkṣaṇam. So just like people are purchasing our Kṛṣṇa book. Because Kṛṣṇa movement is going on, so they are purchasing out of curiosity: "What is this Kṛṣṇa? Let us see." Yad-īkṣaṇam. "Let us see the book." And immediately he will see the picture, Rādhā-Kṛṣṇa. Yad-īkṣaṇam. And if they open the book, they'll see more. Yad-īkṣaṇam. Then there is vandanam. There are so many prayers, glorifying Kṛṣṇa. Then śravaṇam. Others will hear. Somebody will read. Then if he's fortunate enough, he'll become Kṛṣṇa conscious. Yad-arhaṇam: he'll be engaged in the worshiping of Deity.

So lokasya sadyo vidhunoti kalmaṣam. These processes, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ van… [SB 7.5.23], so perfect that as soon as you take them…, not all of them, either all of them or some of them or at least one of them, then what happens? Lokasya sadyo vidhunoti kalmaṣaṁ tasmai subhadra-śravase namo namaḥ: "I am offering worship to that Supreme Personality of Godhead. Simply by remembering Him, simply by glorifying Him, simply by seeing You, so many things happen." So Śukadeva

Gosvāmī, the authority… He is one of the authorities, Vaiyāsaki. Balir vaiyāsakiḥ. Out of twelve authorities, Śukadeva Gosvāmī is authority. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the authority. So he says by…, simply by performing these processes, śravaṇaṁ kīrtanaṁ viṣṇoḥ, then what you are? Lokasya sadyo vidhunoti kalmaṣam: "This material contamination will be washed off." Lokasya sadyaḥ. When washed off? Immediately, sir, immediately, no waiting, sadya. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

Śrīmad-Bhāgavatam 1.8.35

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Los Angeles, April 27, 1973

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Devotee: "…say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation."

Prabhupāda: So, asmin bhave. Asmin means "this." Creation, bhave means creation. Bhava, bhava means "you become". "You become" means you vanish also. As soon as there is question of you become, you vanish also. Anything which is born must die. This is the law of nature. The so-called scientists are trying that they will stop death by their scientific research work, but they do not know that anything born must die. Janma-mṛtyu. This is relative. And anything which is not born, that will not die. The matter is born. Anything material, that is born. But spirit is not born. Therefore in the Bhagavad-gītā it is said, na jāyate na mriyate vā kadācin. The soul is never born, and therefore never dies.

Now, bhave 'smin. Bhava, this bhava means this material world, cosmic manifestation. Bhave 'smin kliśyamānānām. Anyone who is within this material world must work. This is material world. Just like in the prison house, it is not possible that he will sit down and he will be honored just like son-in-law. No. In the, in our country son-in-law is very much worshiped. Worshiped means flattered. Never divorce the daughter. Therefore, nobody should expect that we may speak something humorous about son-in-law in India. Formerly… It is still the system that the daughter must get married. That is the responsibility of the father. It is called kanyā-dāna. A father may not get his son married. That is not very great responsibility. But if there is a daughter, the father must see that she is married. Formerly it was ten years, twelve years, thirteen years. Not more than that. That is the system. That was the Vedic system. Kanyā. Kanyā means before attaining puberty. Kanyā. So kanyā-dāna. She must be given in charity tosomebody. So, in the pulina brāhmaṇa, brāhmaṇa, very respectable community, so it was very difficult to find out a suitable son-in-law. Therefore, formerly one gentleman may become a businessman simply by marrying. In my boyhood, when I was a student, a school student, so I had one class friend, he took me to his home. So I saw one gentleman was smoking, and he told me, "Do you know this gentleman?" So I asked, "Oh, how can I know?" That "He is my aunt's husband, and my aunt is the sixty-fourth wife of this gentleman." Sixty-fourth. So, these pulina brāhmaṇas, they, their business was like that. Marry somewhere, stay there some days, again go to another wife, again go to another wife, again go to another. Simply going to the wife, that is business. This was a social system we have seen. Now these things are now gone. Nobody will marry the husband who has married sixty-four times. (laughter) But (laughing) it was there. So, son-in-law, in that case, is very much honored. There are many stories. We should not wste our time in that way. (laughter)

So here in this material world, who is born, he should not think himself that "I am honored guest or honored son-in-law." No. Everyone has to work. That you see the whole world. In your country there is president, everywhere, that he is also working hard day and night. Otherwise he cannot keep his presidency. It is not possible. The whole brain is congested with political affairs. So many problems, solutions. He has to work. Similarly, a man on the street, he has to work also. This is the nature, material nature. You have to work. It is not the spiritual world. Spiritual world means there is no work. There is simply ānanda, joyfulness. That you see from reading Kṛṣṇa book. They are not working. Kṛṣṇa is going with he calves and the cows. That is not working. That is amusement. That is amusement. They are dancing, they are going to the forest, they are sitting down on the bank of the Ganges. Sometimes the demons are attacking, Kṛṣṇa is killing. This is all pleasure, amusement. Ānanda-mayo 'bhyāsāt. That is spiritual world. Just like, take a sample of spiritual activity. We are… We have got so many branches, so many members, but you are not working. Simple, a sample of spiritual life. Our neighbors are envious: "How these people dancing and chanting and eating?" (laughter) Because they are working hard like cats and dogs, and we have no such responsibility. We haven't got to go to office or factory. Just see, practical example. This is only a little tinge of spiritual life. Simply you are trying to come to the spiritual life, a sample. (break) …so much enjoyment in the sample, just imagine what is reality. Anyone can realize. This is practical. You take to spiritual life, we are inviting! "Please come, join us. Chant, dance with us. Take prasādam, be happy." "No, no, we shall work." (laughter) Just see. What is our business? We are canvassing simply, "Please come." "No." "Why?" "I shall work like cats and dogs," that's all. So, just try to understand. This is the difference between spiritual life and material lie. Material life means you have to work. You will be forced. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. When analyzing the energy of Kṛṣṇa in the Viṣṇu Purāṇa it is said, viṣṇu-śaktiḥ parā proktā. Viṣṇu, Viṣṇu's energy is parā, superior energy or spiritual energy. Parā. Parā and aparā, you have read in the Bhagavad-gītā. Apareyam itas tu vidhi me prakṛtiṁ parā. When Kṛṣṇa is analyzing, two kinds of nature, parā and aparā, inferior and superior. This is also nature, bhūmih, āpaḥ, analo, vāyuḥ, land, water, fire, air. This is also Kṛṣṇa's nature. Kṛṣṇa says vidhi me prakṛtiḥ aṣṭadhā. "These eight kinds of material nature, they are My nature, they are My energy. But they apareyam. But this is inferior energy. And there is another, superior nature." "What is that, Sir?" Jīva-bhūta, this living energy. And these rascals, they do not know that there are two natures working-material nature and spiritual nature. The spiritual nature is within the material nature; therefore it is working. Otherwise material nature hs no power to work independently. This simple thing the so-called scientists cannot understand.

So, here in this material world, asmin bhave, bhave 'smin, saptame adhikāra. Asmin, in this material world. Bhave 'smin kliśyamānānām. Everyone! Everyone, every living entity is working hard. Hard or soft, it doesn't matter; one has to work. It doesn't matter. Just like we are also working. It may be soft, but it is also work. But it is practicing; therefore it is work. We should not take this work, bhakti, is not actually the fruitive activities. It appears like that. It is also working. But the difference is when you are engaged in devotional service you will not feel tired. And the material work, you will feel tired. That is the difference, practical. Materially, you take one cinema song and chant, and so after half an hour you will be tired. And Hare Kṛṣṇa, go on chanting twenty-five hours, (laughter) you will never be tired. Is it not? Just see practically. You take one's material name, "Mr. John, Mr. John, Mr. John," how many times you will chant? (laughter) Ten times, twenty times, finished. But Kṛṣṇa,"Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa," go on chanting you will get more energy. That is the difference. But the foolish persons they think they are also working like us, they are also doing like us. No, that is not.

So if they… Try to understand, material nature means anyone who has come here in this material world. It is not our business to come here, but we have desired to come here. That is also mentioned here. Kliśyamānānām avidyā-kāma-karmabhiḥ. Why they have come here? No vidyā. Avidyā means nescience, ignorance. What is that ignorance? Kāma. Kāma means desire. They are meant for serving Kṛṣṇa, but they desire that "Why shall I serve Kṛṣṇa? I shall become Kṛṣṇa." This is avidyā. This is avidyā. Instead of serving… That, that is natural. Sometimes it comes, just like a servant he is serving the master. He is thinking, "If I could get such money, then I could have become a master." That is not unnatural. So, when the living entity thinks… He is coming from Kṛṣṇa, Kṛṣṇa bhuli' jīva bhoga-vāñchā kare. When he forgets Kṛṣṇa, that is, I mean to say, material life. That is material life. As soon as one forgets Kṛṣṇa. That we see, so many of…, not many, some of our students, they think that "Why should I work in ths mission? Oh, let me go away." He goes away, but what does he do? He becomes a motor driver, that's all. Instead of getting honor as brahmacārī, sannyāsī, he has, he, he has to work just like ordinary worker.

So, avidyā-kāma-karmabhiḥ. Kāma. Kāma means desire. Just like so many scientists they are researching for new food, just like our scientist friend was talking this morning. Then what is new food? Food is already there, allotted by Kṛṣṇa, that "You are this animal, your food is this. You are this animal, your food is this." So, so far human being is concerned, their food is also designated, that you take prasādam. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. It is the duty of the human being to accept prasādam. Prasādam means foodstuffs which is offered to Kṛṣṇa first. This is civilization. If you say, "Why should I offer?" that is uncivilized. It is gratefulness. If you offer to Kṛṣṇa, then you are conscious that these foodstuffs, these grains, these fruits, these flowers, this milk, it is given by Kṛṣṇa. I cannot produce it. In my factory I cannot produce all these things. Anything one uses, nobody can produce, it is given by Kṛṣṇa. Eko bahūnāṁ yo vidadhāti kāmān. This kāmān. We are desiring and Kṛṣṇa is supplying. Without His supply you cannot get it. Just like in our India, after independence the leaders thought, "Now we have got independence we shall increase the tractors and other agricultural implements and we will get enough food." Now at the present moment, since two years, there is scarcity of water. There is no rainfall. So these tractors are now crying. You see? It is useless. Simply by so-called tractors, implements, you cannot produce, unless there is favor by Kṛṣṇa. He must supply water, that for want of… Recently the news is that people are so exasperated that they went to the secretary, they demanded food, and the result was they were shoot, shot down. Yes, so many people died. So actually, although we have got this arrangement that one has to work, but that work is simple. If you remain Kṛṣṇa conscious… That, after all, Kṛṣṇa is supplying the foodstuffs. That's a fact. Every religion accepts that. Just like in Bible it is said, "God give us our daily bread." That's a fact. God is giving. That you are…, you cannot manufacture bread. You can, you can manufacture bread in the bakery house, but the…, who will supply you the wheat? That is supplied by Kṛṣṇa. Eko bahūnāṁ yo vidadhāti kāmān.

So we have created unnecessary problems simply by forgetting Kṛṣṇa. This is the material nature. Bhave 'smin kliśyamānānām. Therefore you have to work so hard. Kliśyanti. There is another verse in the Bhagavad-gītā, manaḥ-ṣaṣṭhānī prakṛti-sthāni karṣati. Karṣati, you will be struggling very hard, but ultimately sense gratification. Ultimately. In this material world means sense gratification, because kāma, kāma means sense gratification. Kāma, the just opposite word is love. Kāma and…, kāma means lust, and love means loving Kṛṣṇa. So that is wanted. But here in this material world they are engaged in very, very hard work. They have invented so many factories, iron factories, melting the iron, these machinery, and it is called ugra karma, asuric karma. After all, you will eat some bread and some fruit or some flower. Why you have invented so big, big factories? That is avidyā, nescience, avidyā. Suppose hundred years ago there was no factory. So all the people of the world were starving? Eh? Nobody was staring. In, in, in our Vedic literature we don't find any mention anywhere about the factory. No. There is no mention. And how opulent they were. Even in Vṛndāvana. In Vṛndāvana, as soon as Kaṁsa invited Nanda Mahārāja, immediately they took wagons of milk preparation to distribute. And you will find in the literature they are all well dressed, well fed. They have got enough food, enough milk, enough cows. But they are village, village men. Vṛndāvana is a village. There is no scarcity. No moroseness, always jolly, dancing, chanting and eating. So we have created these problems. Simply you have created. Now, you have created so many horseless carriages, now the problem is where to get petrol. In your country it has become a problem. Brahmānanda was speaking to me yesterday. There are so many problems. Simply unnecessarily we have created so many artificial wants. Kāma-karmabhiḥ. This is called kāma.

So everyone, because of that unlimited desire, one after another… This desire, when this desire fulfilled, another desire, another desire, another desire. In this way you are simply creating problems. And when the desires are not fulfilled, then we become frustrated, confused. The frustration is there. One kind of frustration, just like in your country the hippies, that is also frustration. Another kind of frustration is just like in our country, that is very old frustration, to become sannyāsī. So to become sannyāsī, brahma satyaṁ jagan mithyā, this world is false. How it is false? He could not utilize it properly; therefore it is false. It is not false. Vaiṣṇava philosophy is, this world is not false; it is fact. But false when you think that "I am the enjoyer of this world." That is false. If we accept it, that it is Kṛṣṇa's, and you should be utilized for Kṛṣṇa's service, then it is not false. We have given it, this example, that these flowers, these flowers they are in the florist shop, there are so may flowers that people are purchasing, we are purchasing, others are purchasing. They are purchasing for sense gratification, and we are purchasing for Kṛṣṇa. The flower is the same. So one may ask that "You are offering to Kṛṣṇa. Kṛṣṇa is the supreme spirit, how you are offering material things, these flowers?" But they do not know that actually there is nothing as material. When you forget Kṛṣṇa, that is material. That is material. This flower is meant for Kṛṣṇa. This is spiritual. And when we take it, this flower, for my sense enjoyment, this is material. This is avidyā. Avidyā means ignorance. Nothing belongs to me. Īśāvāsyam idaṁ sarvam, everything belongs to Kṛṣṇa. Therefore our movement is for awakening this Kṛṣṇa consciousness. We should know that everything belongs to Kṛṣṇa. Kṛṣṇa is fact. The world is fact. This world is created by Kṛṣṇa, therefore it is also fact. So everything is fact when it is done in Kṛṣṇa consciousness. Otherwise it is māyā, avidyā.

So by avidyā, by ignorance, we want to enjoy sense gratification, and we create problems. We create so many artificial work, ugra-karma. Although we are in avidyā, by the grace of Kṛṣṇa everything is very simplified. Just like anywhere, any part of the world, there is food. Everything is there, complete, pūrṇam idam, pūrṇam idam. Just like somebody is living in the Greenland, Alaska, that the atmosphere is not very favorable to our constitution, but they are living, the inhabitants there. There is some arrangement. Similarly, if you study minutely everywhere. Just like there are millions and millions of fishes in the water. If you are put on a boat, and you have to live for say one month, then you will die. You will have no food for you. But then in the…, within the water, there are millions and millions of fishes, they have got enough food. Enough food. Not a single fish will die for want of food. But if you are put into the water, you will die. So similarly, by God's creation there are 8,400,000 species, forms, of life. So God has given everyone's food. Just like even if you are in the prison house, the government provides your food. Similarly, although this material world is to be considered as prison house for the living entity, still there is no scarcity of anything. Our necessity, so far our bodily necessities are concerned, in eating, sleeping and mating and defending, that is arranged for everyone according to his life. That is arranged. So in the lower species of life they cannot understand that everything is there, arranged, although they know, just like a bird, a bird rises in the early morning, he knows there is some food. He knows. But still he is busy to find out the food. So little business, little flying from one tree to another, he…, he sees in all, most, fruits, all the small or big, there are so many fruits they can eat. Similarly, for all the living entities, there is arrangement for food, food grains. Eating, sleeping, mating and defending, there is arrangement. Even in Africa there are some trees which produces fruits, those fruits are harder than the iron bullet. But these fruits are used by the gorillas. They collect those fruits, just like we chew some nuts, so they also enjoy chewing that nut. But it is so hard. I read in some book, so perhaps you also know, that the quarter of the jungle where gorillas live, God gives them fruit: "Yes, here is your food."

So there is everything arranged. There is no scarcity. We have created scarcity, avidyā, due to ignorance. Otherwise, there is no scarcity. Pūrṇam idam. Therefore Īśopaniṣad says pūrṇam, everything is complete. Just like we want water, we want water very much. Just see how God has created these oceans. You can take the, whatever water we are using, that is from the ocean. The stock is there. It is simply distributed from that stock. By nature's arrangement, God, God's arrangement, it is evaporated by sunshine. It is evaporated, and it becomes gases, cloud. The water is there. By other arrangement this water is distributed all over the surface, and it is thrown on the top of the hill to supply you constantly. The river is coming down. The whole, throughout the whole year the water supply is there. In this way, if you study the whole situation, creation of the Lord, you will find everything is complete, perfect. That is philosophy. Everything is complete. There is no necessity. Our only necessity is… (end)

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Śrīmad-Bhāgavatam 1.8.36

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Los Angeles, April 28, 1973

Devotee:

śṛnvanti gāyanti gṛṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitaṁ janaḥ
ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam
[SB 1.8.36]

"O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in other's doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death."

Prabhupāda: So in the previous verse it is explained

that: bhave 'smin kliśyamānānām. Anyone who has come to this material word, bhave, in this material world, asmin, in this, kliśyamānānām, they are all working very hard or taking trouble very much like ass, work, kliśyamānānām. He cannot bear the so much burden. Still he's loaded with so much burden. That is kliśyamānānām. If you, if you can bear some load, that's all right. But if you cannot, if it is overloaded, then it is very difficult to go on. So in the previous verse it was suggested that śravaṇaṁ smaraṇam arhāṇam. To get out of this troublesome life, kliśyamānānām avidyā-kāma-karmabhiḥ… They have created kāma-karmabhiḥ, kāma, lusty desires, desireful. They have created work, heavy work. Therefore kliśyamānānām, always in trouble. So to mitigate that trouble, the recommendation is: smaraṇa smaraṇam arhāṇam.

So Kṛṣṇa comes to introduce the system by which one can get relief from this continuous, troublesome life. Therefore Kṛṣṇa says: yadā yadā hi dharmasya glānir, glānir bhavati [Bg. 4.7]. Just like you suffer when you create some disturbance in the law. Then you suffer. We haye got experience. If we violate the state laws, then you have to suffer. Similarly, religious, religion means God's laws. They do not know. "Religion means faith." Faith, you may have faith something. I may have faith something. I may believe you or you may not believe me. That is not religion. Religion "I do not believe in God." Just like this big mission, they say; "You can manufacture your own way." Yata mata tata patha. "Whatever you think right, that is right." This is their philosophy. But that is not science. I am a madman. Whatever I am thinking, that is all right? How it is? Two plus two equal to four, it is science. If I believe, no, two plus two equal to five, or two plus two equal to three No. So dharmasya glānir bhavati means there is codes, laws of God. When you violate that laws of God, that is called dharmasya glānir, dharmasya glānir. Glānir means deviation, discrepancy. So we are suffering by violating the laws of God. Just like we suffer by violating the laws of the state, similarly as soon as we violate the laws of God, we're subjected to so many tribulations. Now how to get out of it? That is bhakti-yogam. So Kṛṣṇa comes to take you out from this position, dharmasya glānir, and that is … The process is, Kṛṣṇa recommends that: "You do this," and if you take it, then you'll be delivered, you'll get relief. And that is śravaṇaṁ kīrtanaṁ viṣṇoḥ, bhakti-yoga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Tan manye adhītam uttamam. Prahlada Mahārāja said one who is engaged in these activities, śravaṇaṁ kīrtanaṁ viṣṇoḥ, hearing and chanting. Hearing means to hear about somebody else, his activities, his form, his quality, his entourage, so many things. If I want to hear about you, you must have some activities, just like history. We hear about history. What is the history? History means the record of activities of different persons in different ages. That is history. So as soon as there is the question, hearing, then the next question will be to hear what? Or what about? What is the subject matter? So that is said: Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. The activities of Lord Viṣṇu or Lord Kṛṣṇa. That is hearing. Not that hearing the news in the newspaper, not that sort of hearing. Brahma-jijñāsā. These things are statement in the Vedas. Inquiry about Brahman. Hearing about Brahman. Just like here, we are also hearing and chanting. What is the subject matter? The subject matter is Kṛṣṇa. We are not hearing here any market report. What is the price of this, what is the price of this share or that share. No. We are hearing about Kṛṣṇa. And when there is question of hearing, there must be speaking or chanting. So we are speaking and chanting about Kṛṣṇa. That is bhakti. Simply always be engaged in hearing and chanting about Krsna. Śravaṇaṁ kīrtanaṁ viṣṇoḥ.

Then further. As soon as you become expert in hearing and chanting, then the next stage is smaraṇam. Smaraṇam, thinking of. Anything you speak or hear, later on you contemplate, you meditate, smaraṇam. So smaraṇam is the third stage. First of all, one must begin with hearing, śravaṇam. Otherwise, what about, meditation? Therefore we must first of all hear about the subject matter of meditation. If you do not know the subject matter of meditation, where is the question of meditation? And that is chanting. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. About Lord Viṣṇu. Actually yoga meditation means to see the form of the Lord, four-handed viṣṇu-mūrti within the heart. That is real meditation. Now these rascals, they have manufactured so-called meditation. That is not meditation. Meditation means to see the form of the Lord within your heart. Because in, in the heart there is the Lord. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. So by controlling all the senses. The senses are very restless. They are going this way and that way, this way and that way. Mind is going this way, that way. So by this aṣṭāṅga-yoga system, by sitting posture, by controlling the breathing, by modes of different posture of seeing, so many things there are. The real thing is to control the mind and concentrate it on the form of Viṣṇu. That is the real thing. That is called samādhi. Pratyāhāra samādhi. So aṣṭāṅga-yoga means to come to this point of smaraṇam, smaraṇam, arcanam. This is arcanam.

Just like we are worshiping the Deity. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau ***. Śrī vigraha, the Deity worship. Ārādhanam, ārādhanam, worshiping. Śrī-vigraha ārādhanam. Śrī-vigrahārādhanam. Śrī-vigrahārādhana-nitya. Nitya, daily. Not that ārādhana after one week or one month. No. Nitya, twenty-four hours. So you should have such program for worshiping the Deity that you may be engaged twenty-four hours, twenty-four hours. Śrī-vigrahārādhana-nitya, nitya-nānā, nitya-nānā-śṛṅgāra, dressing, decorating. Daily, new dress, or twice new dress, or four times new dress. As much as you can. Śṛṅgāra. This is called śṛṅgāra. Kṛṣṇa is opulent, the most opulent enjoyer. And we should supply. We should supply by which He can enjoy. Just like if somebody gives me a new dress, so I say: ”Oh, it is a new dress. Very nice.” So that is my enjoyment. Similarly if you satisfy Kṛṣṇa daily a very gorgeous dress. Just like today I see it is very nice. This kind of dress should be supplied to Kṛṣṇa. First-class clothing, first-class. Everything first-class. No third-class thing for Kṛṣṇa. All first-class. The gopīs must be first class, the dress must be first-class, the eating foodstuff must be first-class, the sitting place must be first-class, more than first-class. That is called: śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau** *. Cleansing the temple as clean as glass, always. Everyone remarks this that our temples are very clean. Yes. Temple means must be very clean. The more you cleanse the temple, the more your heart becomes cleansed. This is the process. The more you dress Kṛṣṇa, you become satisfied. At the present moment, we are accustomed to see my dress. ”How costly dress I have got, I become satisfied…” No. When by dressing Kṛṣṇa you’ll feel satisfied, that is spiritual satisfaction. That is spiritual satisfaction.

Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau, yuktasya bhaktāṁś ca niyuñjato ’pi **. So this is the business of the spiritual master, yuktasya, to engage them always. Vande guroḥ śrī-caraṇāravindam. Such guru, spiritual master, I am offering. This is Gurv-aṣṭaka. So here it is said: śṛṇvanti. Kuntī-devī … The first business is śṛṇvanti. One must be eager to hear. Lesson, everything is hearing. You go to school, college. What purpose you pay the school fee, college fee? For hearing. You hear from the learned professor, teacher, you sit down and you get knowledge. The first thing is śṛṇvanti. Therefore a devotee is always engaged in hearing about Kṛṣṇa, śṛṇvanti. That is devotee’s business. Tavehitam. Those who are cultivating Kṛṣṇa consciousness, their first business is hearing. So śṛṇvanti gāyanti. And if you actually, you have heard about Kṛṣṇa, then next business will be to chant, gāyanti.

Just like our preachers are going from here to interior parts of the village. Why? What is the purpose? For gāyanti., for preaching, for chanting. So that they may get the opportunity of hearing. Giving the opportunity to the people for hearing. That is gāyanti. And gṛṇanti, and takes seriously. Abhīkṣṇaśaḥ. Abhīkṣṇaśaḥ means twenty-four hours, without any stop, always. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahaprabhu therefore recommends: kīrtanīyaḥ sadā hariḥ. One should be engaged twenty-four hours in chanting. That is the business of Kṛṣṇa conscious men. Hearing, chanting, śravaṇam kīrtanam. Either all the items or take to one item. Simply hearing. Just like Parikṣit Mahārāja did. Parikṣit Mahārāja did not do any other things. He sat down tight before Śukadeva Gosvāmī and went on hearing, hearing, hearing for seven days. And then his life is finished. So anyone or all of them. If you simply hear, without doing anything. Simply sit down in the temple and whenever there is talk of Bhagavad-gītā, Bhaga…, you go on hearing. Bas. Even if you do not understand, please hear. That’s all. That vibration, that mantra vibration will help you. Understanding is not very important thing. There may be so many fools and rascals, they do not know grammar, do not know Sanskrit. No, there is no need of…

Apratihatā. Bhakti is apratiha… Nothing can check the progress of bhakti. So simply you have to adopt the process. The process is hearing. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu was criticized by Sārvabhauma Bhaṭṭācārya in the beginning. He was, Caitanya Mahāprabhu was son of Jagannātha Miśra, and Jagannātha Miśra … Jagannātha Miśra and Jagannātha Miśra’s father-in-law, that means Caitanya Mahāprabhu’s grandfather, grandfather, Nīlāmbara Cakravartī, he happened to be class friend of

Sārvabhauma's father. That means Sārvabhauma Bhaṭṭācārya comes on the level of His father. So he asked that: "You are a boy, twenty-four years old only. You have taken sannyāsa. It is very difficult to keep sannyāsa because there are so many attractions for the young man. So you hear Vedānta-sūtra." This, the hearing. So hearing. So hearing's so important. Even amongst the Māyāvādī school, they hear Vedānta-sūtra. We also hear, but we hear, hear real Vedānta-sūtra. Because they falsely interpret, their hearing is spoiled, but we don't interpret. We hear actually. Kṛṣṇa says that "I am the Supreme." We accept it. That is hearing. And if you interpret, "Oh, Kṛṣṇa means this, Kurukṣetra means this," that mean you're spoiling your time. Why this, that? As it is, hear as it is. Then the…

So Caitanya Mahāprabhu asked to hear Vedānta. You know. And He was hearing. And Sārvabhauma Bhaṭṭācārya was going on speaking, reciting Vedānta-sūtra. But He was simply hearing and then He was not asking any questions. So Sārvabhauma Bhaṭṭācārya asked that: "My dear boy, You are hearing, but You are not asking anything. What is this? You cannot understand? Or what is the reason that You are silent?" He said: "Yes, I'm understanding. But I am silent because you are explaining in a different way. Therefore I am simply hearing the verses of Vedānta-sūtra. I am not hearing you." Indirectly … Of course, He was offering respect. Indirectly, he said that: "You are explaining the meaning foolishly." He said later on that: "I see, I hear the verses just like sunshine. But you are explaining just like covering cloud. This is your explanation." Sun is … Nobody requires any lamp to see the sun. Everyone can see. But if it is covered by the cloud, it is very difficult to see. So this Māyāvāda interpretation is, explanation, means covering the real meaning. That's all. They do so like that. They'll never accept the direct meaning. Kurukṣetra dharmakṣetra… Even big, big political leaders. They will cover: "Kurukṣetra means this, dharmakṣetra means this." No. Hearing should be … Our policy is hearing the original, as it is. Then it will be effective.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Viṣṇu should be heard as He is. Gṛṇanty abhīkṣṇaśaḥ smaranti. The same, meditation, remembering, smaranti nandanti. Nandanti means he becomes jubilant, pleasure, reservoir of pleasure, nandati. Nandana means pleasing. Nandanti… Who? Tava īhitaṁ janaḥ. Those who are cultivating Kṛṣṇa consciousness, their business is śṛṇvanti, śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ. This is the program, everywhere. We have to hear about Kṛṣṇa, we have to speak about Kṛṣṇa, we have to deal about Kṛṣṇa. Simply There are so many activities in relationship with Kṛṣṇa. We have to adopt everything. Then such persons, sa eva paśyanty, ta eva paśyanty. "By this process one day will come that he will see You." Ta eva paśyanty. And what is that vision? When you see God, Kṛṣṇa, then what is the effect? The effect is: bhava pravāha uparamam. Bhava pravāha. Pravāha means current. Now we are going on. Caitanya, Bhaktivinoda Ṭhākura says that: māyāra vaśe yāccho bhese.

Just like there is very, mean, forcible currents in the river, and if some animal is thrown in that, he'll be washed away. So we are being washed away by the currents one after another, of this material nature. Just like you have seen the big, big waves in the Pacific Ocean. Similarly, because we are under the grips of the material nature, prakṛteḥ kriyamāṇāni gunaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], so we become under the influence of the three modes of material nature, and the, by the current of such material nature, we are being washed away, washed away. Therefore Bhaktivinoda Ṭhākura says: māyāra vaśe yāccho bhese. "You are being washed away, carried away, by the currents." The currents also described. The first current is hunger. The second current is thirst. Similarly another current, janma mṛtyu, birth, death, old age. These are all currents. These are different currents of the material nature. We become hungry, we become thirsty. We become overwhelmed with regret, śoka moha, illusion, then birth, death, so many currents. We are being carried away. I am spirit soul. I am put into the material ocean, and the currents, currents are carried away. So here, if you be engaged, śṛṇvanti gāyanti abhīkṣṇaśaḥ, twenty-four hours, then the current, upāsanam, uparamam, the current will stop. No more you'll be carried away by these material current. Bhava pravāha uparamam. Where? Padāmbujam. "Your lotus feet. Your lotus feet." One how has learned how to see Kṛṣṇa's lotus feet and offer a little tulasī and sandalwood pulp, his, this current will stop. This current of material life will stop.

There is another nice verse in the Śrīmad-Bhāgavatam: samāśritā ye pada-pallavam-plavam. Just like in the current… The currents are in the ocean. So if you get a nice boat. then you can cross over the currents very nicely. So it is recommended: samāśritā ye pada-pallava-plavam. You have seen the lotus petal. That is also just like boat. Is it not? Like small boat, imitation. So if you get the help of the pada-pallavam, the lotus feet of Kṛṣṇa, bhavam, then by that petal boat, bhavāmbudhir, this great ocean of birth and death, vatsa-padam, it becomes just like the water contained in the hole created by the hoof of a calf. Vatsa-padam. You have no experience, but in India, during rainy season, the roads become muddy and the cows and the calves go. They have got holes created, and there is some water. So such vatsa-padam water, you can jump over, at a time, one dozen. So similarly, this great ocean of bhavāmbudhir, birth and death, although it is very great for others, for a devotee, it becomes like that hole. He can jump over one dozen at a time. Bhavāmbudhir vatsa-padaṁ paraṁ padam. Then, by that way, he attains the paraṁ padam, the supreme abode. Then what about this world? Now this world is padaṁ padaṁ yad vipadām [SB 10.14.58]. It is simply full of dangers at every step. Na teṣām, not for the devotees. This is not a, this not the place for the devotees. This is for the persons who are suffering, kliśyamānānām. Therefore Kuntī-devī is suggesting "This is the medicine for your suffering." Take it and be happy. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.36

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Māyāpura, October 16, 1974

Nitāi: "O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death."

Prabhupāda: Where is that boy who said that some Nepalese boy has come? You told me some new boy has come?

Bhavānanda: This young boy.

Prabhupāda: Eh? Oh.

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitaṁ janāḥ

ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam
[SB 1.8.36]

So in the previous verse it has been explained, bhave 'smin kliśyanti. This is the problem, kliśyanti, simply laboring and… Kliśyanti means suffering, suffering the hard work. Everyone. Kliśyanti. Everyone is working very hard for maintenance, struggle for existence. Tṛtīyā śaktir iṣyate. Karma-saṁjñānyā tṛtīyā śaktir iṣyate. Here, in this material world, you have to work very, very hard. Just even for maintenance, and what to speak of sense gratification? This is the position. Bhave 'smin kliśyanti. Bhave 'smin kliśyamānānām avidyā-kāma-karmabhiḥ. If you work hard, at least there is some expectation… Just like ordinarily a man, a boy, takes education, works very hard so that he may be very successful in examination. And then he passes. Then he works hard to get a good job. Then, in the job, in the service, he works very hard so that he get, he may get promotion. So the hard working is going on. You cannot stop it. Kliśyanti. But unfortunately they do not know the aim of life, "Why we are working so hard." That is the difficulty. But generally they want-"We are working hard for sense gratification. That's all, enjoy the senses." That is the whole civilization.

So intelligent persons, they should be aware that "Simply for sense gratification if we are working so hard, then this is being done by the animals also. Then what is the difference between us and the animal?" But they are so mad after sense gratification… Nūnaṁ pramattaḥ kurute vi… They are prepared to work for something which one should… Just like stealing or black-marketing and… There are so many things. They are working hard. Even a, a thief, he is risking his life not to work hard, but he's risking his life. Especially in the Western countries, the burglars, they risk their life because there the law is that anyone trespassing within your house, even ordinarily, you can kill him. Is it not? The law is so hard that even if you, if you enter anyone's gate, anyone's property, without permission, he can kill you. Is it not I am right? Yes. Here in India we don't take it so seriously. So many people are passing here and there. But in your country… I know that one of our boy went to pick up some flowers in Los Angeles, and he was fired. Of course he did not like to kill him, but the firing was there. So just see. For sense gratification the thief taking the risk of his life… The working… Not only working hard. Those who are not thief, they are working very hard to get some money, honestly or dishonestly, and those who are not very honest, to steal they make so many plans, so many devices to steal at the risk of life.

So the life in this material world is not very easy-going. Therefore this very word is used, bhave 'smin, bhave 'smin kliśyamānānām. Everyone is working very, very hard. But they do not know what is the aim. Why they are working so hard, that they do not know. Generally, as I have already explained, that a man works very hard to get some money, some good bank balance, so that in old age he can live very peacefully, without any disturbance. Of course, that is not possible because at that time he may have money, but he is full of anxieties. A family man, old man, is always cintā-magna, cintā-magna, as "This boy is not well-situated. That boy has not educated… His education is not yet finished. And that girl has lost his husband. Husbands are rejected." Where is the peace? There cannot be peace. Kliśyanti. Again he tries to adjust that boy, that girl, that grandchildren, that…, going on. Therefore Śaṅkarācārya, he has said, bālas tāvat kriyāsaktaḥ.(?) The children, they are very working hard for playing. They're also getting perspiration, but they are taking pleasure in jumping and this way and that way.

So bālas tāvat kriyāsaktaḥ. And yuva… What is another name of yuvaka?

Devotee: Youth.

Prabhupāda: Yes. What is the Sanskrit name? Yuvakas tāvad yuvatī-raktaḥ,(?) that "Young men, they are busy working very hard: 'Where is woman? Where is woman? Where is that girl? Where is that girl?' " He's also busy. The boy is busy, and the young man, he is also busy, love affairs, to find out a suitable mate. Similarly… Yuvakas tāvad yuvatī-raktaḥ. And after young life, when one becomes old, vṛddhas tāvad cintā-magnaḥ: "The old man is full of anxiety, absorbed in thought, 'How to do it, how to do that? It is not…' " In this way everyone is busy. Parame brahmaṇe ko 'pi na lagnaḥ: "Nobody's interested in Kṛṣṇa consciousness." This is the difficulty. That they do not know. They… That the… "This human life, we are working so hard…" Just like we have taken this Kṛṣṇa consciousness movement. We are also working very, very hard to collect money and to construct temple and to educate people. This is also working hard. But we have got an aim. It is not without aim. Theoretically or practically, we have accepted it that if we can please Kṛṣṇa, then our future is hopeful. We have got some hope. But what these people have got hope, these karmīs? They have no hope. Simply wild goat chasing, that's all. They do not know what is the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know the real aim of life is to satisfy Viṣṇu, svārtha-gatim. Yajña.

The varṇāśrama-dharma… When Rāmānanda Rāya was asked by Śrī Caitanya Mahāprabhu, "What is the actual aim of life for which one should work?" so immediately Rāmānanda Rāya quoted one verse from Viṣṇu Purāṇa that,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The aim is to satisfy Viṣṇu. We should always remember this fact, that we are eternally servant, part and parcel of Kṛṣṇa, or Viṣṇu. As I have given many times the example, there are so many parts of the body, but what are they meant for? To satisfy the belly. You are walking, you are catching, you are thinking, you are doing so many things-what is the aim? The aim is satisfy the stomach. You cook, you earn hard money, and then you purchase goods and cook nicely and put it into the stomach. Is it not? So that…

There is a story in the Hitopadeśa: Udarendriyāṇām. Udara. Udara means this belly, abdomen, and indriya means senses. Udarendriyāṇām. What is that? All the different parts of the body, hands, legs, fingers and everyone, they held a meeting, that "We are working day and night, and this rascal abdomen is sitting down and eating only. (laughter) He is doing nothing. We are collecting everything, and putting into the stomach, and he is eating, very…, sitting nice. So strike: 'We shall not work.' So strike." Udara… Udara said, "All right, you strike. What can I do? I cannot work. You can strike." So they did not work. Did not work means there was no food, no food given to the stomach. They…, gradually they became weak. The indriyas, the different parts of the body, they became weak, because if there is…, if you cannot eat, naturally you shall be… Then again, next meeting they held that "What is this? Why we are becoming weak?" Then they decided that "The stomach must be given, sir. We have to work."

This is our position. Kṛṣṇa is bhoktā, and we are parts and parcel of Kṛṣṇa. That means we have to work for Kṛṣṇa. This is a fact. If you don't work for Kṛṣṇa, then you'll starve. That is the position. But these rascals, they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Exactly in the same way as these rascals, different parts of the body, limbs, they did not know that "Without satisfying the stomach, we shall die," similarly these rascals, these karmīs, these, those who have come to this material world, they do not know that without conscious, Kṛṣṇa consciousness, without satisfying Kṛṣṇa, they'll simply starve. Struggle for existence. Kliśyanti. Simply their labor will be frustrated. That is the philosophy.

Therefore bhave 'smin kliśyanti. Kliśyamānānām. Simply wasting time. Without knowing what is the aim of… The aim of life is you have to satisfy Kṛṣṇa. We have repeatedly that… Therefore Kṛṣṇa says nothing, that "The most confidential knowledge, Arjuna, I am giving you. I have spoken to you Bhagavad-gītā in so many detail, but because you are My intimate, dear friend, I give you the most confidential knowledge." Guhyatamam. This word is used. What is that? "Surrender, that's all." Sarva-dharmān parityajya mām… [Bg. 18.66]. "This is the most confidential… Simply surrender and do what I say." That is the fact. If we act as Kṛṣṇa says, then we shall be very, very happy. There is no doubt about it. And if we do not act, then we shall suffer. This is fact. There is no question about it. Just like… Just like I have several times told you that Kṛṣṇa says, parjanyād anna-sambhavaḥ. No. Annād bhavanti bhūtāni [Bg. 3.14]. Bhavanti means you flourish, you become healthy. Your mind becomes sound. Your brain becomes sound. If you eat properly, naturally… Just like the stomach must be satisfied. If the stomach is satisfied, you get the energy immediately. Different energy is produced, different secretion is produced, and one secretion is sent to the heart, one secretion… That is medical science. And then it is turned into blood, and there are different veins, they are distributed all over the… This big machine is going on, big factory; simply you have to give the raw materials to the factory, and things will come out.

So similarly, you have to satisfy Kṛṣṇa. But we do not know that. Durāśayā ye bahir-artha-māninaḥ. These rascals, they are thinking that "Without Kṛṣṇa, without Kṛṣṇa consciousness, without satisfying Kṛṣṇa, we shall adjust by this material advancement." That is durāśayā. Everything has been discussed. It will never be possible, sir. If you don't take to Kṛṣṇa consciousness… This is your wrong idea, that you will be able… Durāśayā. Therefore this very word is used, durāśayā. Āśā. Āśā means hope. So this is a wrong hope. You cannot. The exact, the same example: If the combined together, all the senses, they pass resolution-"Not to give any food to the stomach, and we shall be easier, not to work so hard"-but that is durāśayā. That is not possible. You are hoping wrongly. That is not possible.

So durāśayā ye… Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Then why people are leading in that way, the so many political leaders, social leaders? Nobody speaks of Kṛṣṇa. They are simply making plan… This party, the Communist Party, is making one plan. The other party is making plan; another party… But the world is suffering. So therefore they have been described in the śāstra: andha. Andha means blind, rascal They do not know. Actually they have no knowledge that without Kṛṣṇa consciousness the human society can be happy. That is not possible. They do not know this. But by Kṛṣṇa's grace, by our guru-paramparā's grace, we understand, we people who are conducting this Kṛṣṇa consciousness movement, that without being Kṛṣṇa conscious, nobody will be happy. Therefore our struggle is different. We are trying to make the people actually happy. Sarve sukhino bhavantu: "Everyone become happy." Otherwise, what is the use of collecting so much money and constructing such big building and inviting them, "Please come here. We have got nice room, and you shall get food without any hard work"? Why we are…? Still, they will not come. Still, they will not come. Now, in this village, we have got such a nice building. We invite, "You come here and…" But still, how many are coming? So therefore it has been used: kliśyamānānām. These rascals and fools must suffer, must suffer. There is no other way. Kliśyamānānām.

The next step, it is said that, that bhava-pravāha uparamam, in the next verse. What is that? Śṛṇvanti gāyanti. This is the process. Śṛṇvanti. Simply sit down. You haven't got to work very hard. Śṛṇvanti. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ: "You, you don't require to change your position. You simply hear." Therefore this very word is used in the beginning. What is that? Śṛṇvanti. Śṛṇvanti means "hears." Simply hear. And gāyanti. So… Just like we say "Hare Kṛṣṇa," and all repeat, "Hare Kṛṣṇa." Gāyanti. Śṛṇvanti. First of all hear: Hare Kṛṣṇa. The leading, I mean to, singer, he says, "Hare Kṛṣṇa," and we repeat, "Hare Kṛṣṇa." So śṛṇvanti gāyanti. Very simple method. Śṛṇvanti gāyanti gṛṇanti. And takes it very seriously, accept: "Yes, this principle will alleviate all my sufferings." Seriously. Śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ. Abhīkṣṇaśaḥ means continuously, not that "For some days I do, and then again I go to my own habits." No. Abhīkṣṇaśaḥ, continually. And smaranti. And if you take it, then naturally you will think of Kṛṣṇa. Smaranti nandanti. And then gradually you'll be pleased. You'll feel pleasure. Otherwise, hackneyed, how you can continue? From early in the morning you are chanting. Unless you feel some pleasure, how you can do it? Artificially, it is not possible. Nandanti. And what is the subject matter? Tava īhitam. Simply glorifying the activities of the, of Kṛṣṇa. Just like we sing, udilo aruṇa pūraba-bhāge, dvija-maṇi gorā amani jāge. This is our subject matter of singing. What is this? Now, activities of Śrī Caitanya Mahāprabhu, that as soon as there is early rise of the sun, Śrī Caitanya Mahāprabhu immediately started His nagara-saṅkīrtana. Not of any other. Śrī Caitanya… Tavehitam. Simply… The subject matter must be there. If I hear, the subject matter must be there. The subject matter is Kṛṣṇa's activities. Caitanya and Kṛṣṇa is not different.

So tavehitaṁ janāḥ. Janāḥ, public, if they do it, then sa eva paśyanti. Such person… What will be the result? By this śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ, by this process, what will be result? The result will be sa eva, ta eva paśyanti: "They will be able to see You-simply by this process." Has anybody seen Kṛṣṇa? Kṛṣṇa cannot be seen. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. They are… So many people, they ask, "Where is God? Can you show me God?" That… That means people in general, they cannot see God. That is not possible, because with these eyes, these senses, we cannot understand. We cannot understand even that why they are chan… Just like yesterday this man was asking, "Why this chanting?" Because blunt senses, they cannot understand what is the meaning of chanting and why chanting. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. It is not possible. But sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When we take to the service spirit… Here we are training people how to render service. Then, gradually, he will be able to understand what is this name of Kṛṣṇa, what is the form of Kṛṣṇa, what is the activities of Kṛṣṇa. And that is explained here.

So if you follow this process, śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ smaranti nandanti, then ta eva paśyanti. When? Acireṇa: ”Very soon.” Not that after millions of years, no. Acireṇa: ”Immediately.” If he is actually serious, if he has no offense, then acireṇa. Śṛṇvan… Acireṇa, ta eva paśyanty acireṇa tāvakam. ”Your…” What is that? ”Your…” Padāmbujam: ”He can see Your lotus feet.” Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. Padāmbuja-dvaya-prasāda-leśā… If one can see… Nāhaṁ prakāśaḥ sarvasya yogamāyā sa… [Bg. 7.25]. Nobody can see. But if one is fortunate, if he can see… That is possible by this process. Śṛṇvanti gāyanti. That is possible. Then what will be the result? The result is bhava-pravāha uparamam, finish this business. What is that business? Working hard, day and night, without any aim of life. This will be finished. As soon as one is able to see the padāmbujam, lotus feet of Kṛṣṇa, then immediately bhava-pravāha.

So who can see unless he is advanced spiritually? First of all, everyone is under the impression there is no God. And another way of denying God: ”Yes, there is God, but He has no form. He has no head, He has no tail, He has no leg, He has no… He has no, no, no…” It is another way of denying God, definition by negation. I… One says directly, ”There is no God,” and another man says, ”Yes, there is God, but He has no leg. He has no hand. He has no mouth. He has no this. He has no that.” Then where is God? It is another way of denying God. This Māyāvādī philosophy… (aside:) What is that? Crows? No.

So here the devotees, they are not impersonalists. They first of all see the lotus feet of Kṛṣṇa, not that ”No hand, no leg, no head.” They means… Just like Upaniṣad, the Brahma Samaj, Rabindranath Tagore. So he addresses, ”Ohe, tumi…” No, ”Ohe tumi…” Who is that ”Ohe,” they do not know. Ohe. Impersonalist. Ohe tumi. In the Brahma Samaj, they pray, ”Ohe.” ”Ohe.” Why ”Ohe”? If you know God, then you address Him by His name. Just like we say, he kṛṣṇa karuṇā-sindho… We know what is God. We don’t say, ”Ohe.” Ohe. Why…? No. We know, ”He Kṛṣṇa,” directly address Kṛṣṇa, he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate. So that is the benefit of the devotee. By this process, śṛṇvanti gāyanti gṛṇanti, you immediately, acireṇa, very soon, the more you are sincere, you’ll be able to see first of all the lotus feet of the Lord. Padāmbujam, the lotus feet of the Lord, you’ll be able to see.

And that is the way of seeing. First of all, you have to see the lotus feet. Then, gradually, the thighs. And then, then… At last, the beautiful face. Therefore the Śrīmad-Bhāgavatam, the First Canto, Second Canto, are two lotus feet of the Lord. We have to read very carefully, because we have to see, first of all, padāmbujam. Don’t go all of a sudden to see the face of the Lord, just like the sahajiyās did. Their reading of Bhāgavata means rāsa-līlā. Rāsa-līlā is the smiling of Kṛṣṇa, where Kṛṣṇa is personally enjoying very sweet smiling. So you don’t try to see the smiling of Kṛṣṇa immediately. First of all see, try to see, the lotus feet of Kṛṣṇa, padāmbujam. Then gradually rise. When you are accustomed to see, as soon as you close your eyes, immediately see Kṛṣṇa’s…, then you go further. Go further. Go further. Go further. And that is Śrīmad-Bhāgavatam, First Canto, Second Canto, Third Canto, Fourth Canto. In this way, you have to go to the Tenth Canto. Then Tenth Canto means the head. And then, in the Tenth Canto, the chapters, Twenty-nine through Thirty-five chapter, that is smiling. Don’t try to see Kṛṣṇa smiling immediately. Then you will be baffled. It requires qualification, and it requires time, but if Kṛṣṇa is pleased, He can show His plea…, I mean, smiling immediately. That is a special favor. But the general way is to see, first of all, the lotus feet of Kṛṣṇa and make your endeavor perfectly done by this śravaṇaṁ kīrtanaṁ viṣṇoḥ, śṛṇvanti gāyanti [SB 7.5.23]. This is the process.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.37

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Los Angeles, April 29, 1973

Devotee:

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo ’nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁhasām
[SB 1.8.37]

”O my Lord, You have executed all duties Yourself. Are You leaving us today, though we are completely dependent on Your mercy and have no one else to protect us now, when all kings are at enmity with us?”

Prabhupāda: So this conversation was going on between Kuntī and Kṛṣṇa when Kṛṣṇa was going home after establishing the Pāṇḍavas in their kingdom and finishing the battle of Kurukṣetra. Kṛṣṇa is going back home, Dvārakā, and was taking leave, farewell, from the aunt. At that time, Kuntī offered this prayer. Now she’s asking directly that ”After finishing Your duty, is it a fact that You are going away, leaving us alone?”

This is the devotee’s position. Here it is said, yeṣāṁ na ca anyad bhavataḥ padāmbujāt: ”We have no other means of protection than Your lotus feet. This is our position.” Anyat. Anyat means ”anything else.” This is full surrender. Just like Narottama dāsa Ṭhākura sings, hā hā prabhu nanda-suta vṛṣabhānu-sutā-juta. ”Nanda-suta, Kṛṣṇa, You are present here with the daughter of King Vṛṣabhānu. Both of You are here.” Hā hā prabhu nanda-suta vṛṣabhānu-sutā-juta. We don’t want to see Kṛṣṇa alone. (aside:) Why everyone is coughing? What is the difficulty? Yesterday also I heard. What is the difficulty?

Devotee: I think there’s a cold going around.

Prabhupāda: Eh?

Devotee: I think there’s a cold going around, a lot of people.

Prabhupāda: But you have no sufficient warm cloth, so you are affected? That you must arrange. You must take care of your health. Yuktāhāra-vihārasya yogo bhavati duḥkha-hā. In the Bhagavad-gītā it is said, yuktāhāra. You should take food just to maintain your health nicely. Similarly, other necessities of body must be taken care of. If you become diseased, then how you can execute Kṛṣṇa consciousness? Just like Brahmānanda could not go today. So we must be careful. We should not eat more or less. Better eat less than eat more. You’ll not die by eating less. But you may die eating more. People die for overeating, not for undereating. This should be the principle. Here… Medical science always forbids not to eat more than you require. Voracious eating is the cause of diabetes, and undernourishment is the cause of tuberculosis. This is the medical science. So we should not take under, neither more. In children case, they can commit the mistake of taking more, but adults, they cannot commit. This mistake, taking more. Children, they can digest. All day they are playing.

So anyway, we should take care of our health also. Sanātana Gosvāmī, he was suffering from itches, very much, and Caitanya Mahāprabhu was embracing him. So the, the itches were wet itches. There are two kinds of itches, wet and dry. Sometimes itching spot is dry, and sometimes it is wet. After itching, it becomes wet. So Sanātana Gosvāmī's body was all covered with wet itches, and Caitanya Mahāprabhu was embracing him. So the wetness, the moisture, was sticking to the body of Caitanya Mahāprabhu. So he felt it very much ashamed, that "I am suffering from itches, and Caitanya Mahāprabhu's embracing, and the wet thing is smearing over the body. How much unfortunate." So he decided that "Tomorrow I shall commit suicide instead of allowing me to be embraced by Caitanya Mahāprabhu." So next day Caitanya Mahāprabhu inquired that "You have decided to commit suicide. So do you think this body is yours?" So he was silent. Caitanya Mahāprabhu said that "You have already dedicated this body to Me. How you can kill it?" Similarly… Of course, from that day, his itches were all cured and… But this is the decision, that our body, those who are Kṛṣṇa conscious, those who are working for Kṛṣṇa, they should not think that the body belongs to him. It is already dedicated to Kṛṣṇa. So it must be kept very carefully, without any neglect. Just like you are taking care of the temple because it is Kṛṣṇa's place. Similarly… We should not take overcare, but some care we should take so that we may not fall diseased.

Anyway… So Kuntīdevī says, yeṣāṁ na ca anyad bhavataḥ padāmbujāt. This is called full dependence. In the śaraṇāgati, in the surrender process, there are six things. The six things is that completely, one of the…, completely dependent upon Kṛṣṇa. Ānukūlyasya saṅkalpaḥ. The first śaraṇāgati is to accept everything favorable for Kṛṣṇa's service. Ānukūlyam. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. Devotional, first-class bhakti means accepting everything which is favorable for devotional service. And prātikūlyasya varjanam. And reject everything which is unfavorable to the procedure of Kṛṣṇa consciousness. So we forbid that "You don't do this," because they are unfavorable. And we say something, "You do this, chant Hare Kṛṣṇa sixteen rounds," that is favorable. Śaraṇāgati means to give up the unfavorable things and to accept the favorable. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam. And believe that "Kṛṣṇa will give me protection." Full faith. And to count oneself as one of the servants of Kṛṣṇa. In this way, śaraṇāgati.

So here Kuntī says that "If You think, My dear Kṛṣṇa, now we are well established, we have got our kingdom back, so everything is nicely done, so You want to leave us, that is not a very good proposal. Because we are not free as yet. Because we have killed so many kings, all their relatives and friends, they're also planning to come and again fight with us. This is our position. Parāyaṇaṁ rājasu yojitāṁhasām. They are still engaged. So You don't think that we are already all free from all dangerous conditions. We are not. And we have no other protection except Your lotus feet. This is our position." So indirectly she was asking Kṛṣṇa, "Do not leave us. Don't think that we are safe now. We are not safe. Without Your protection, we are always unsafe." This should be the position of the devotees. We are actually in a dangerous position, this material world. At any time, māyā will catch, at any time. As soon as we are a little inattentive… "Now I have done my duty. Now let me take rest little." No, there is no rest. We must be always alert.

There is a verse from Śrīla Rūpa Gosvāmī. What is that? Avyartha-kālatvam. Avyartha-kālatvam. A devotee should be so much careful that he should see, "Whether my time is unnecessarily being spent? Whether I am now engaged in māyā's service or Kṛṣṇa's service?" That one should be very much alert. Avyartha-kālatvam nāma-gāne sadā ruciḥ, prītis tat vasatis tale(?). These are the symptoms of advanced devotees. What is that? Nāma-gāne sadā ruciḥ. He's, he's never tired of chanting, or singing or dancing. No tiresome feeling. Nāma-gāne sadā. Sadā means always; ruci, taste. "Oh, very nice. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Rāma, Hare Rāma, Rāma…" This is the taste. This taste, to awaken this taste, it takes time. To become… Just like Rūpa Gosvāmī. When he was chanting, he was thinking, "I have got only one tongue and two ears. What I shall chant?" He was thinking, "If I could get millions of tongues and trillions and ears, then I could relish something by chanting and hearing." This was the…

So we should not imitate, but at least we must be very careful to complete the sixteen rounds, the minimum. Nāma-gāne sadā ruciḥ. We have to increase our taste for singing and chanting. Nāma-gāne sadā ruciḥ prītis tat vasati tale(?). And we should increase our inclination to live in the place where Kṛṣṇa is living. Kṛṣṇa is living everywhere-that is, that is the vision of the higher devotees. Actually He's living, but still, because we are in the lower condition, we should know that here is Kṛṣṇa in the temple. Kṛṣṇa is everywhere, but for us, because we have no such vision to see Kṛṣṇa anywhere and everywhere, therefore we should come here in the temple and see Kṛṣṇa, "Here is Kṛṣṇa. Kṛṣṇa has kindly appeared here in a manner in which I can see Him. That is Kṛṣṇa's mercy." That is temple. We cannot see… Kṛṣṇa has completely spiritual body, but we have no eyes to see what is that spiritual body. Sac-cid-ānanda-vigraha [Bs. 5.1]. We are accustomed to see this material, jaḍa, gross things. We can see stone, we can see metal, we can see wood. We can see all these material elements. But Kṛṣṇa is everything. Therefore to be visible to our imperfect eyes, Kṛṣṇa has appeared in the stone form, but Kṛṣṇa is not stone. It is not that we are worshiping stone; we are worshiping Kṛṣṇa. But because we cannot see except stone, therefore Kṛṣṇa has kindly appeared in the form carved from the stone. This is the conclusion.

So prītis tad-vasati-sthale. So one should be very much inclined to live within the circle of temple environment. Nāma-gāne sadā ruciḥ. And increase our inclination to chant more and more. Nāma-gāne sadā ruciḥ prītis tad-vasati-sthale… And one thing, always thinking dependent on Kṛṣṇa. To… This is Kṛṣṇa consciousness, always thinking that "Without Kṛṣṇa, my life is useless. I am in danger." Actually you are in dangerous position without Kṛṣṇa. So Kṛṣṇa…, Kuntī is offering that prayer that "Kṛṣṇa, You are thinking that now we are safe, but I don't think we are safe. We are always in danger. So if You think that we are safe, then who will give us protection? Because we have no other protection except Your lotus feet." Yeṣāṁ na cānyad bhavataḥ padāmbujāt, padāmbujāt. Pada means "feet." Ambuja means "lotus." "So except Your lotus feet, we have no other shelter. We have no other shelter. And so far our safetiness is concerned, we are already encircled by so many enemies, because in the fight one's father has died. So his son is preparing to fight with us. So we are not at all free now."

So apy adya nas tvaṁ sva-kṛtehita prabho. Now Kṛṣṇa is addressed as prabhu. Although Kṛṣṇa has come to Kuntīdevī to take the dust of his feet, of her feet-she's superior aunt-but Kuntīdevī is addressing Him the prabhu, the Lord. Kuntīdevī is not addressing Him… She's asking her beloved nephew… But He, she knows that "Kṛṣṇa, although playing the part of my nephew, my brother's son, still He's Prabhu, He's the supreme master." Therefore she's addressing Him, "Prabhu." Jihāsasi. Jihāsasi means, "Are You actually leaving us?" Jihāsasi svit suhṛdaḥ. Suhṛdaḥ means those who are well-wishers. Anujīvinaḥ. Anujīvinaḥ means, "They are living under Your mercy only. Our life is always under Your mercy."

So these things, these are the symptoms of really Kṛṣṇa conscious person, that one should think always in danger without Kṛṣṇa. This is the first step. And by taking shelter of Kṛṣṇa's lotus feet, one should always feel safe. Now I am under the protection. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. It is a fact. If you become a pure devotee of Kṛṣṇa, there is no question of danger. Praṇaśyati. Kṛṣṇa gives protection to everyone. Without His protection, nobody can live even for a single moment. That's a fact. So if you think that "Kṛṣṇa is giving protection to everyone; then what is the use of becoming a special devotee?" No, there is use. Just like the king gives protection to everyone, every one of the citizens. That is his duty. But he has got special protection for his own men. This is the distinction. This is not unnatural. One is directly engaged in the governor's or the president's service, so when he is in some difficulty, he has got special protection. Although President Nixon is giving protection as president to every citizens, but those who are personally associated with him, giving him the service, they are a special consideration. That is not unnatural. That is natural. That is not partiality. Kṛṣṇa says in the Bhagavad-gītā that samo 'haṁ sarva-bhūteṣu: [Bg. 9.29] "I am equal to everyone." He's God. How He can be partial to somebody and partial to some…? No. Samo 'ham. That is samatā. That is natural. When a gentleman loves all children but he has special love for his own children, that is natural. That is not partiality. Nobody will…, you will say, "Oh, why you are loving your own children more than others?" No, that is natural. This is not partiality. Similarly, Kṛṣṇa loves everyone because everyone is part and parcel of Kṛṣṇa. But He takes special care of the devotee. Therefore He says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. His bhakta, His devotee, will never be… He's always allowed to see the comforts of the devotees. And the devotees are always busy to see how Kṛṣṇa is satisfied. By dressing Him, by supplying Him food, by serving Him-always engaged. Similarly Kṛṣṇa is also always engaged to see "How My devotees will be happy?" This is the process going on.

So this is intimate relationship with Kṛṣṇa. The ordinary living entity, they have got relationship; but when one becomes devotee, it is intimate relation, intimate friend. Therefore Kuntī is requesting Kṛṣṇa that "How You can leave us? We are Your intimate friends." And anujīvinaḥ. Anujīvinaḥ means, "We are simply living by Your care, by Your mercy. So don't think that we are safe and You are leaving us. We have no other shelter than Your lotus feet. Kindly don't leave us." This is the Kuntī's prayer. Similarly Narottama dāsa Ṭhākura says, hā hā prabhu nanda-suta vṛṣabhānu-sutā-juta koruṇā karoho ei-bāro: "Now I am fully surrendered. You can show Your mercy." Because without Kṛṣṇa consciousness, when one thinks that "I shall protect myself, my society will protect me, my community will protect me, my state will give me protection. What do I care for God…?" This is the general tendency. So, "I have got so many protections. Why shall I go to Kṛṣṇa? These rascals, those who have no protection, they can go to Kṛṣṇa." That is their view. But that is not the fact. Unless Kṛṣṇa gives you protection, there is no protection.

This is stated in the Śrīmad-Bhāgavatam: bālasya neha śaraṇaṁ pitarau nṛsiṁha. When Prahlāda Mahārāja offering prayer to Kṛṣṇa, Nṛsiṁhadeva, he said, "My dear Lord, bālasya, for the children, it is not to be thought that because one child has got father and mother, he has got full protection. No. That is not." If Kṛṣṇa does not give protection to a child, in spite of having thousands of father and mother, he'll not be protected. This is the fact. Similarly he says, nārtasya cāgadam udanvati majjato nauḥ. It is not that good physician or good medicine can give one protection. No. Suppose one is suffering from some disease and one is very rich man. He engages first-class physician, first-class medicine is being… Does it mean that his life is guaranteed? No. If Kṛṣṇa does not give him protection, despite all supply of good medical treatment and medicine, he'll die. This is a fact. Similarly, if you have got good, nice boat, it is not guarantee that you'll not drown in the ocean. No. At any moment, if Kṛṣṇa does not give you protection… This is our position.

So we may have invented so many counteract, counteractions for our protection. That is scientific advancement, struggle for existence. Nature is offering difficulties, and the human beings, so-called scientists, they are trying to invent something to check this difficulty. This is called struggle for existence. But it is not possible. Unless Kṛṣṇa gives you protection, your invention has no use. So Kuntī knows it. Although Kuntī happens to be the mother of big, big warriors-Arjuna, Bhīma-still she thinks that "They are not sufficient to give us protection. My sons are so big, big warriors, but that is not protection. Except Yourself…" Therefore she says, yeṣāṁ na ca anyat: "It is not that anyone can give us protection except Your lotus feet."

So this is a very nice verse for the surrendered soul seeking the protection of Kṛṣṇa. And if we remain in that position, that our only protector is Kṛṣṇa and our only duty is to serve Kṛṣṇa, then our life is successful.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.38

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Los Angeles, April 30, 1973
Devotee:
ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ
[SB 1.8.38]

"As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly, if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once."

Prabhupāda: So this is the case not only with the Pāṇḍavas but every one of us. When somebody dies, big man, big scientist, big politician, big philosopher, when he's dead, the big name, "Here is Mr. Nixon, here is Mr, Sir Isaac Newton, or…," this is name. Nāma-rūpābhyām. Nāma means name and rūpa means form. So, so long we are living, our name, our fame, our form, our activities, are glorious, very good. And as soon as the life is gone, nobody cares. It is a lump of matter. That's all. Now at the… When one is living, a big man, nobody can go before him or touch him-there are so many guards. But the same man, when he's dead, if he's lying on the floor, if somebody kicks on his face, nobody cares, finished.

So we should understand this. That after the disappearance of the body, soul, this so-called big name, big fame, important body, has no value. And what is that soul? That soul is part and parcel of Kṛṣṇa. Therefore we are energy of Kṛṣṇa. So when the energy is withdrawn or Kṛṣṇa is not there, the energy… Kṛṣṇa's energy and Kṛṣṇa is no difference. Śakti-śaktimator abhedaḥ. Just like the sun. The sun is the śaktimān, energetic, and the sunshine is the energy. So, so long the sunshine is there, the sun is there. There is no difficulty. When the sun is not there, the sun's energy's also not there. Similarly Kṛṣṇa, so long Kṛṣṇa is within us, within this body… Kṛṣṇa's energy… There are… Two things are always. The Māyāvādī philosophers, they do not accept the energy. Simply they accept the energetic impersonal. No. We must accept the energy and the energetic, both. Śakti-pariṇāma. Śakti, śakti means energy. By the energy everything is going on. The energetic is aloof. Just like the sun, we can very easily understand. The example is just before us. The sun is there, the sunshine is there, and within the sun-globe there is the sun-god. But we, so-called scientists, we are studying the sun from ninety-three millions of miles away, and we are taking very pride that we are studying the sun. If you have studied sun, why don't you go there? Go there, and enter into the sun planet. This is a material thing. And what to speak of the spiritual thing?

So the sunshine is working because the sun globe is there, the sun-god is there. Similarly, the material energy is working. This cosmic manifestation made of earth, water, fire, air, ether, mind, intelligence and ego, these are the eight ingredients of this material manifestation. So these eight material elements, they are energies, separated energies. Bhinnā me prakṛtir aṣṭadhā. And, because the energetic is there behind this energy… Just like electric power. We are using electric power, but behind this electric power there is the powerhouse and there is the engineer who is producing the power. The rascals, they do not understand this. They simply see the power. But behind the power there is the power-maker, the source of power. They do not understand it. Therefore Kṛṣṇa comes and says that "I am the power-maker. I am behind this power." Kṛṣṇa personally comes, because we have no eyes to see Kṛṣṇa, neither we can understand Kṛṣṇa. He therefore comes. What kind…? God, we are simply contemplating God. What is the form of God? God must be very old man. Because He has created millions and millions of years ago, therefore He must be very old man. This is our contemplation. We are going on. Therefore God comes before you: "Here, see what is God." He's so kind. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7].

So God comes here in His person. He leaves behind Him His instruction, just like Bhagavad-gītā. He leaves behind Him His devotees who can explain. But still we are so stubborn, we shall not accept God. This is the foolishness, mūḍha. They have been called mūḍhāḥ, rascals, fools. God is there; God's energy is there. If you cannot see God, you see God's energy. Just like if you cannot see the electric powerhouse and the engineer who is within the powerhouse generating the power, but you should understand you are using electricity in so many ways. You are using in kitchen, you are using floor cleansing, using your, I mean to say, cleansing and so many things you are using. Your tape recorder, everything. In your country, especially, everything electric, every… So one should inquire-that is intelligence-that wherefrom this electricity's coming?

So if you make research, that is intelligent research. Then you'll find, "Here is the electric powerhouse." Similarly, if you further study, that who is running on this powerhouse, you'll find a human being. He's not impersonal; he's person. The electricity is impersonal. Even the powerhouse is also imperson. But the man behind the everything, that is a person. Therefore God is person. Logical conclusion. How He can be imperson? Imperson has no brain. The… Just like so many machines now we have invented, very wonderful machines. But the machine is not the brain. The operator is the brain. Why do they not understand? Therefore Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "You are seeing the energy or the wonderful action and reaction of this material cosmic manifestation. But don't think that they are working independently. No. I am behind there." So what is the difficulty to understand? Or from example you can understand how things can go on nicely without a nice brain behind these things? It is conclusion. Mayādhyakṣeṇa. And Kṛṣṇa says further, mayā tatam idaṁ sarvam avyakta-mūrtinā [Bg. 9.4]. Avyakta, avyakta is also mūrti, a form. Just like the sky. The sky is avyakta, not manifest, but it has also a form, a round form, the universe. Without form there is nothing. Everything has form. The so-called impersonal, that is also form. Just like you go to the ocean, you will find a form, a big circle. That is also form. How you can say there is no form?

So this formless, nirviśeṣa… You offer your prayers: nirviśeṣa-śūnyavādi. This is all foolishness. "Zero, impersonal" is all foolishness. Behind this impersonal feature and so-called zero, there is the supreme form. That is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Īśvara means controller. That nature is not controlling. The real controller is Kṛṣṇa. Icchānurūpam api yasya ca ceṣṭate sā. Brahma-saṁhitā says prakṛti. Prakṛti is…, the Deity is Durgā. So it is said that she is working under the direction of Govinda. How she's working? Just like shadow. You have got your hand, and the shadow is the down. Your hand moves, the shadow moves. Similarly the motion is set. This is scientific truth. Behind all this manifestation, the…, there is a motion. And who set up that motion? The last, yesterday I was giving this example, just like shunting of big, big wagons in the railway line. One engine gives the motion, pushes one wagon, and it pushes other one, kat-kat-kat-kat, like that. You might have seen it.

So motion-giver is Kṛṣṇa. Otherwise you can give very big, big name or very big, big form and dress, they are all useless. Useless. That is being explained by Kuntī, that "We are very big. People says we are Pāṇḍavas. Similarly we have become famous. How? Because You are our friend." Kṛṣṇa is the friend of the Pāṇḍavas. Kṛṣṇa is the friend of Arjuna specifically. Therefore Arjuna is so great warrior. He has got gigantic vigor. So Kṛṣṇa, Kuntī is… Kuntī knows that "What is the value of my sons, Pāṇḍava. They are saying, 'Oh, Pāṇḍavas are so big warriors and heroes.' " Similarly yadubhiḥ. Yadubhiḥ. Kṛṣṇa took birth in the Yadu dynasty. That is already explained. So Kṛṣṇa has made famous the Yadu dynasty because He took His birth in that family. Therefore two words are used here, yadubhiḥ saha pāṇḍavāḥ. The Pāṇḍavas are famous and the Yadu dynasty is also famous. Ke vayam. "What we are? What is our value?" Ke vayaṁ nāma-rūpābhyām: [SB 1.8.38] "Simply a so-called name and so-called form. Otherwise without You, it is all useless. It has no value." Ke vayam.

So people do not understand this. He's very proud of having a nice body and nice name. "I am American," "I am Indian," "I am this," "I am German." So what is this, German, American, Indian? A bogus name and bogus form, that's all. It has no value. Just make Kṛṣṇa minus, everything is zero, finished. This is fact. But people are so rascal, they do not understand this fact. Who can deny it? If the body, the American body or Indian body, or good name and big name, it has no consciousness, then what is the value? No value. Therefore it is said that,

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

So Kṛṣṇa consciousness means… Consciousness is there. But this consciousness, what is this Kṛṣṇa consciousness? This is Kṛṣṇa consciousness. We have forgotten Kṛṣṇa; therefore we simply say ”consciousness.” Really consciousness means Kṛṣṇa consciousness, because without Kṛṣṇa, you cannot have consciousness. Therefore the right name is Kṛṣṇa consciousness, not ”consciousness.” Right name is Kṛṣṇa consciousness. Just like without sun how there can be sunshine? Therefore we say ”sunshine,” not ”shine.” Sunshine. Therefore as soon as there is consciousness, it must be Kṛṣṇa consciousness. If one makes Kṛṣṇa minus, he's a rascal. He's a rascal. Consciousness means Kṛṣṇa consciousness. Shining means sunshine. The sunshine means without sun, how there can be sunshine? Similarly consciousness means Kṛṣṇa consciousness. Without Kṛṣṇa how there can be consciousness? How it can be Kṛṣṇa consciousness? This requires a little brain to understand.

So the devotees, they have got brain. They understand. Just like Kuntī: ”What is the value of our… We are so big, big men, Pāṇḍavas, Yadus. What is the value?” Therefore she admits, ke vayaṁ nāma-rūpābhyām: [SB 1.8.38] ”Simply big name and big form, it has no value.” Bhavataḥ adarśanam. Because Kṛṣṇa was taking farewell, parting. So regretting, Kuntī regretted that ”You'll go. So we cannot see You. Then if we cannot see You, then what is the value of our name, fame?” This is… She's lamenting. Bhavataḥ a… yarhi hṛṣīkāṇām iva īśituḥ. It is exactly like the senses. Now we are after sense enjoyment. This material world means sense enjoyment. But without Kṛṣṇa or without Kṛṣṇa consciousness, there is no possibility of sense enjoyment. The senses are there. You have got big hands, big legs, and everything big, big. But when there is no Kṛṣṇa consciousness, even you cannot utilize these. Hṛṣīkāṇām. Hṛṣīka means senses. Therefore intelligent person, he knows that ”My senses without Kṛṣṇa has no value.” That is devotee. ”Therefore so long my senses are active, it may be used for Kṛṣṇa.” That is bhakti. Right conclusion. Because without Kṛṣṇa, these senses have no value. Therefore there is some intimate relationship with my senses and Kṛṣṇa. That's a fact. Because without Kṛṣṇa, what is the value of your senses?

Therefore it is the duty of everyone to use the senses for Kṛṣṇa. Just like the property of somebody should be used for him, not for others. I have given this example many times. Perhaps you may remember. Suppose here is the assembly and there is one hundred dollar note is there, fallen from somebody's pocket. So if I take or you take the hundred dollar note and put your in the pocket: ”Here is a hundred dollar note,” then you are a thief, because that hundred dollar note does not belong to you. You are taking it without his information. That means you are a thief. This is called bhoga, enjoyment. And another is tyāga. One thinks, ”Oh, why shall I touch it? Somebody's… Let it remain there. I have no, nothing to do.” This is called tyāga, giving up. So the hundred dollar note is the same. One is trying to enjoy it, and one is trying to give it up: ”I don't care for it.” So both of them are fools, bhogī and tyāgī. Bhogī means the karmīs. The karmīs, those who are working very hard, utilizing… The scientists are utilizing the resources, material resources. That means all are making policy how to steal that note. That is their policy, the karmīs. And another, while he was unable to steal, he says, ”Oh, grapes are sour. There is no need of…” That is tyāgī.

So both the bhogīs and tyāgīs, two classes of men, you'll find. Mostly they're bhogīs. They're trying to enjoy anything for his sense gratification utility. And another, when he's baffled, he says, ”No, no, we don't require it.” Similarly the same example: If one takes that note and says, ”Somebody has lost his hundred dollar note, sir.” So one who has really hundred doll…, he says, ”Yes, yes. I had…” And if you deliver to him, that is real service. To give up that note or to take that note, both is useless. So similarly karmī and tyāgī, bhogī and tyāgī, they're all useless. And bhakta, devotees, they know that everything belongs to Kṛṣṇa; now it should be offered to Kṛṣṇa. That is real service. The same example. You take the hundred note and you ask, ”To whom this hundred dollar note belongs?” If you give him, that's a great service. That man becomes very much pleased upon you: ”Oh, you are so nice.”

So similarly this everything belongs to Kṛṣṇa. What is this body? This body, material elements, earth, water, fire, air, and then within the body, subtle psychological, mind, intelligence, ego. So Kṛṣṇa claims, ”All these eight elements are My separated energy.” Then where is your body, your mind? You cannot, you do not know even how this body is working. Although I am claiming, ”This is my body…” Take, for example, just you are a tenant in an apartment. You are getting all supplies. But you do not know that how these, I mean to say, tap water is working, fire is working. You do not know. But you pay rent, or somehow or other, you have occupied the apartment. You are utilizing. Similarly, we are utilizing this body. But this body does not belong to me; it belongs to Kṛṣṇa. This is real fact. So this body means senses. Therefore senses also belong to Kṛṣṇa, mind also belong to Kṛṣṇa. Everything I have got. I am a spirit soul. I have given the opportunity to utilize a certain type of body because I wanted it. Kṛṣṇa has given me. Kṛṣṇa is so kind. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want a body of a king, Kṛṣṇa will give you. You do the prescribed method; you, you get a body of a king. And if you want the body of a hog, to eat stool, Kṛṣṇa will give you.

So Kṛṣṇa is giving you the body. So now in the human form of life, one should understand that ”Everything belongs to Kṛṣṇa. So why I am hankering after satisfying my so-called bod?. Rather, I have got now the senses and the body. Let me serve Kṛṣṇa.” That is intelligence. That is bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Here is the hṛṣīka, hṛṣīka word is… Hṛṣīkāṇām iva īśituḥ. Hṛṣīkāṇām Hṛṣīka, hṛṣīka means the senses. The senses actually belong to Kṛṣṇa. Therefore Kṛṣṇa's name is Hṛṣīkeśa. Another name is Kṛṣṇa, you know, Hṛṣīkeśa. Tvayā hṛṣīkeṣeṇa hṛdi sthitasya yathā karomi. So hṛṣīka, hṛṣīka means senses. These senses have no value without Kṛṣṇa. Therefore natural conclusion is the senses belongs to Kṛṣṇa. But I wanted some sense gratification; therefore Kṛṣṇa has given us some facility. But everything belongs to Kṛṣṇa. That when I forget that actually everything belongs to Kṛṣṇa, I have been given some facility… That's all. So much. So when I have got this facility, why not utilize all these facilities for Kṛṣṇa's satisfaction? That is called bhakti.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.39

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Los Angeles, May 1, 1973
Devotee:
neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ
[SB 1.8.39]

”O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.”

Prabhupāda: So in the Cāṇakya śloka there is a very nice verse:
śarvarī-bhūṣaṇaṁ candro
nārīṇāṁ bhūṣaṇaṁ patiḥ
pṛthivī-bhūṣaṇaṁ rājā
vidyā sarvasya bhūṣaṇam

Everything looks beautiful when one is related with something in very intimate relation. Just like at night the sky becomes beautiful when there is moon. Everyone can understand. The sky becomes… The sky is there. Vast sky, at night. But on the full-moon night, when the moon is there and the stars are there brilliantly, it looks very nice. Similarly, the state looks very nice if there is good government, good king, good president. Then everyone is happy, everything going on nicely. Similarly, nārīṇāṁ bhūṣaṇaṁ patiḥ. A girl looks very beautiful… Girls are naturally beautiful. But she looks very beautiful when she has got a husband. Nārīṇāṁ bhūṣaṇaṁ patiḥ. And vidyā sarvasya bhūṣaṇam. But if a person, however ugly he may be, if he’s a learned scholar, that is his beauty. Similarly there are kokilānāṁ svaro rūpaṁ strīṇāṁ rūpaṁ pati-vratam. These are there. Similarly everything will look very beautiful when Kṛṣṇa is there, when Kṛṣṇa is there. So Kuntīdevī is thinking that ”When Kṛṣṇa will be absent, our, this kingdom will not be beautiful. So long Kṛṣṇa is with us, we Pāṇḍavas, our kingdom, Hastināpura, everything beautiful.” It is said, tvat-padair aṅkitā bhāti. ”Kṛṣṇa, You are now in our kingdom. You are walking. So by the impression of Your footprints, everything is beautiful. There is sufficient supply of food, fruits, water. Everything looks beautiful. But when You leave us, then it will not look beautiful.” That is being described. Neyaṁ śobhiṣyate. Śobhiṣyate. ”It will not look beautiful.”

So it is not only applicable when Kṛṣṇa was present and Kuntī was speaking. It is not that the truth was there. It is always. With the advancement of our civilization, if we don’t bring…, we cannot…, if we cannot bring Kṛṣṇa in the center, Kṛṣṇa consciousness, then it will never become beautiful. This is the philosophy. You bring Kṛṣṇa consciousness. Practically anyone can appreciate that this… You are all boys and girls. When you were outside this Kṛṣṇa consciousness, just think over, your beauty was there, but, at the present moment, because you are in Kṛṣṇa consciousness, you look very, very beautiful. That’s a fact. Nobody can deny. You compare with other boys and girls and the boys and girls here. Anyone… In your country, they have given you the name ”bright-faced.” Do you know? The newspapers… Yes. In Philadelphia, one lady was inquiring that ”Are you Americans?” Perhaps you know all these things. So actually your countrymen, those who are sober, they are seeing that ”How these boys and girls are becoming so nice and jolly, beautiful.” Because at the present moment in your country all young generation mostly they are confused, hopeless. We see every day-morose, black-faced. Why? Because they’re missing the point. There is no aim of life. But these devotees, Krsnized, they look so beautiful. Why? Because Kṛṣṇa is there. That’s all. It is a fact. Any sane man will admit.

So what is fact now, what is, what was fact before, during five thousand years ago when Pāṇḍavas were there, that Kṛṣṇa in the center, everything becomes beautiful-that can be done at any time. Kṛṣṇa is always there. Simply you have to invite Him, ”My Lord, please come and be in the center.” That’s all. Everything will be beautiful. The same example, sometimes as I give you, that there are zero… Zero has no value. But you bring one by the side of zero, it becomes ten times beautiful, immediately. So our point is that you do whatever you are doing. We don’t stop you. We never say that ”Stop everything of material…” But we have to stop anything which is against Kṛṣṇa consciousness. Because we do not stop, it doesn’t mean that we shall not stop meat-eating. We must stop. This is against advancement in Kṛṣṇa consciousness. You cannot commit sinful activities. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Kṛṣṇa says that ”You surrender unto Me and I shall rescue you, make you liberated from all kinds of sinful reactions.”

Every one of us, life after life, we are committing simple sinful activities, knowingly or unknowingly. Knowingly, I may kill one animal. That is sinful certainly. Even we do it unknowingly, that is also sinful. Just like while we are walking on the street, we are killing so many ants, unknowingly. So in our ordinary dealings, while cooking, while taking water, while using pestle and mortar for smashing spices, we are killing so many animals. So unless we remain Kṛṣṇa conscious, we are liable to be punished for all these unknowingly committing sinful activities. Knowingly, of course, you’ll be… That’s a fact. Unknowingly. Knowingly or unknowingly. Just like fire. A child unknowingly touches the fire. Does it mean that the fire will excuse the child? No. The nature’s law is so strict, so stringent, that there is no question of excuse. In the ordinary law also, ignorance is no excuse for legal obligation. If you go to the court, and if you say, ”My lord, I did not know that the result of this action is this, criminal,” that is not pleading that you’ll be excused. So therefore Kṛṣṇa consciousness must be there. If we actually want to be free from the reaction of sinful life, that we are doing, knowingly or unknowingly, then Kṛṣṇa consciousness must be there. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Therefore it is recommended, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Always we have to be engaged in chanting: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma…, so that Kṛṣṇa will save us. Knowingly we cannot commit any sinful activities. That is one thing. Unknowingly also we cannot do it. Then we’ll be liable.

Therefore if you remain in Kṛṣṇa consciousness, if you always keep Kṛṣṇa within your mind, then… Just like when the sun is there, there cannot be any darkness. Similarly, if you keep kṛṣṇa sūrya, the Kṛṣṇa sun… That is our motto in the Back to Godhead:

kṛṣṇa sūrya sama māyā andhakāra. Kṛṣṇa is just like brilliant sunshine, and the māyā, ignorance, is just like darkness. But when or while or where the sun is there, there cannot be any darkness. Similarly, you keep Kṛṣṇa in consciousness always, there cannot be any ignorance; there cannot be any darkness. You'll be walking very freely in bright sunshine of Kṛṣṇa. Don't try to make Kṛṣṇa absent. That is Kuntī's prayer. "My dear Kṛṣṇa, You are going to Dvārakā…" This is an example. They are not going. Kṛṣṇa is not going from the Pāṇḍavas. Just like in Vṛndāvana. In Vṛndāvana, when Kṛṣṇa left Vṛndāvana for Mathurā… So in the śāstra it is said: vṛndāvanaṁ parityajya padam ekaṁ na gacchati, Kṛṣṇa goes not go even one step from Vṛndāvana. He doesn't go. He's so much attached to Vṛndāvana. Then we see that Kṛṣṇa left Vṛndāvana, went to Mathurā. So how is that, He went so far away? And did not return for many years? No. Kṛṣṇa actually did not leave Vṛndāvana. Because since Kṛṣṇa left Vṛndāvana, all the inhabitants of gopī, they were simply thinking of Kṛṣṇa and crying. That was their business. Mother Yaśodā, Nanda Mahārāja, Rādhārāṇī, all the gopīs, all the cows, all the calves, all the cowherd boys, their only business was to think of Kṛṣṇa and cry. Absence, separation.

So Kṛṣṇa can be felt, Kṛṣṇa can be present more acutely in separation. That is Caitanya Mahāprabhu's teaching: to love Kṛṣṇa in separation. Just like Caitanya Mahāprabhu in separation: govinda-viraheṇa me. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. He was thinking that "Everything is vacant without Govinda, without Kṛṣṇa." So everything is vacant, but Kṛṣṇa consciousness is there. Kṛṣṇa consciousness is there. That is the highest perfectional… When we'll see everything is nothing, simply Kṛṣṇa consciousness is there, that is the highest. That is the gopīs. Therefore gopīs are so exalted. Not for a single moment they could forget Kṛṣṇa. Not for a single moment. Kṛṣṇa was going in the forest with His cows and calves, and gopīs at home, they were disturbed in the mind, "Oh, Kṛṣṇa is walking bare-footed. There are so many stones and nails. There is pricking Kṛṣṇa's lotus feet, which is so soft that we think our breast as hard when Kṛṣṇa puts His lotus feet. Still He's walking." They are absorbed in this thought. And they are crying. So they are so anxious to see Kṛṣṇa back home in the evening that they are standing on the way, on the roof, "Now Kṛṣṇa is coming back with His…" This is Kṛṣṇa consciousness. This is… Kṛṣṇa cannot be absent from a devotee when he's too much absorbed in Kṛṣṇa thought. This is the process of Kṛṣṇa consciousness.

So here Kuntīdevī is very much anxious that Kṛṣṇa will be absent. But the effect will be, when Kṛṣṇa will be absent physically, He will be more, I mean to say, accurately present within the mind of the devotee. So Caitanya Mahāprabhu's teaching is that vipralambha-sevā. By His practical life. He's finding out Kṛṣṇa. Govinda-viraheṇa me. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. What is that verse? Cakṣuṣā prāvṛṣāyitam, cakṣuṣā prāvṛṣāyitam, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. He's crying like torrents of rain coming out of the eyes, and He's feeling everything vacant for want of Kṛṣṇa, separation. Vipralambha. So sambhoga and vipralambha. There are two stages of meeting Kṛṣṇa. Sambhoga means when He's personally present. That is called sambhoga. Personally talking, personally meeting, personally embracing, that is called sambhoga. And there is another, vipralambha. The two ways a devotee can be benefited.

At the present moment, when we are in this material world, we do not see directly Kṛṣṇa. We see Kṛṣṇa… Just like I was explaining in the sea beach. We see Kṛṣṇa indirectly. Just like if you see the Pacific Ocean, you can remember Kṛṣṇa immediately if you are advanced. How you can remember Kṛṣṇa? You can think of… That is called meditation. Not some rascaldom. This is meditation. Now you can think of the Pacific Ocean, that "Such a vast mass of water, and so many big, big waves. I am standing a few yards from it, but I am safe. I am safe. Because I am confident that this ocean, however powerful it may be, however its waves are very fearful, I am sure it will not come up to this." How it is happening? Now yasyājñayā. By the order of Kṛṣṇa. Kṛṣṇa has ordered: "My dear Pacific Ocean, you may be very big and powerful, but you cannot come beyond this line." You can remember immediately Kṛṣṇa, God. God is so powerful that even this Pacific Ocean is abiding the order, obeying the order of Kṛṣṇa. In this way you can think of Kṛṣṇa.

That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. You see the sunrise, immediately you can remember Kṛṣṇa. If you have read Bhagavad-gītā, it is stated there, prabhāsmi śaśi-sūryayoḥ: "I am the shining of the sun. I am the shining of the moon." So if you have learned how to see Kṛṣṇa, you can see in the sunshine Kṛṣṇa. You have not created the sunshine. You have not created the sun, you so-called scientists. You can talk all jugglery of words only. But it is beyond your capacity to know what is the sun. It is beyond your capacity. You cannot know. But you can know śāstra-yonitvāt. The Vedānta-sūtra says, through the śāstra. Just like in the Brahma-saṁhitā, about the sun it is stated,

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Now you study this Vedic literature, what is this sun. The sun is described as the eyes of all the planets. Now you think over, meditate. Yes, it is a fact. Because unless there is sunrise, then you cannot see at night. That is not possible. And what is the sun? Sun is the eyes of the Lord. This is one… Moon is one eye, and the sun is one eye. And in Veda, in the Upaniṣad, it is said when Kṛṣṇa sees, then you can see. When Kṛṣṇa sees.

So Kṛṣṇa is seeing with His eyes the sun. Then you can see. This is fact. You cannot see anything if Kṛṣṇa does not see. So you think over of the sun. Then what is the sun? Now it is the king of all planets, rāja. Rāja means king. Samasta-sura-mūrtiḥ. And what is the nature? Aśeṣa-tejāḥ. Unlimitedly hot. Unlimitedly. Aśeṣa-tejāḥ. Then what is his function? Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Sun has got his orbit. So God has ordered that "You just travel within this orbit. Not here, not there." The scientists says that if the sun is moved a little this side the whole universe will be ablaze, and if it moves this side the whole universe will be frozen. But by the order of the Supreme, it is neither going even, even one ten-thousandth part of an inch, this side or this side. Exactly in the line. Exactly during, in the time, fixed time, at 5:30 it must rise. So there must be some discipline. There must be some obedience. There is some order. In this way the śāstra says: yasyājñayā bhramati sambhṛta-kāla-cakraḥ. By whose order the sun is moving in the orbit? Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **: "I worship that original person who is giving direction even to the sun, even to the ocean, even to the moon. Everything is going on under His order."

So where is the difficulty to understand God? There is no difficulty. If actually one is sane man, if he has got some brain substance, not stool substance, then he can understand God in every step, every step. Every step. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ śabdaḥ khe… [Bg. 7.8]. Everything is explained there. Why they speak lies, that "I have not seen God." Why don't you see God as God directs you to see? Why do you manufacture your own way? You cannot see God by your own way. That is not possible. Then you will remain always blind. That is happening at the present moment. The so-called philosophers and scientists, they are trying to see God in their own way. And it is being supported by rascals that "You can find out in your own way to see God." That is not possible. You cannot see God in your own way. You have to see God by God's way. Then you can see Him. It is not possible to see God in you… What you are? Just like if I want to see President Nixon, can I see him in my own way? So how you can expect to see God in your own way? Is it not rascaldom? I cannot see even an ordinary man in big position in my own way. I have to apply, I have to take the sanction of the secretary, appoint some time, and so on, so on, and I am expecting to see God in my own way. And these rascals are supporting this view that "You can see God in your own way. As many ways you invent, they're all bona fide." This is rascaldom.

So the world is full of rascals and fools. Therefore God consciousness, Kṛṣṇa consciousness, has become a vague idea. Otherwise, if one wants to see God as Kuntīdevī is requesting, that "You remain always…," one can keep God always within his heart. He's always there. Therefore we have to apply as it was done by Mahārāja Ambarīṣa: sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. We can use our senses in Kṛṣṇa consciousness. First thing is that we have to fix up our mind on the lotus feet of Kṛṣṇa. Then… Mind is the center of all sensual activities. If your mind is absent, in spite of having your eyes, you cannot see; in spite of having your ears, you cannot hear. Therefore mind is considered the eleventh sense. There are ten senses-five working and five knowledge-acquiring-and the mind is the center. So indriyāṇi parāṇy āhuḥ. Everything is there in the Bhagavad-gītā. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Kṛṣṇa is explaining that we take the senses are very prominent. But beyond the senses there is another, superior thing. That is mind. Beyond this mind, there is intelligence. And beyond this intelligence, there is soul. So how they can appreciate existence of soul if they cannot understand the psychological movement of the mind? Behind that mind there is intelligence. They… Ultimate, utmost, they can approach to the intellectual platform. But one has to go beyond the intellectual platform to understand what is soul, or what is God. Otherwise, it is not possible.

So everything is there, but we have to understand through the right channel. Therefore Vedic information is tad-vijñānārthaṁ sa gurum eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This is Vedic injunction, that if you are actually serious about understanding that supernatural transcendental subject matter, you must approach a bona fide spiritual master.

Thank you very much. (end)

741019SB.MAY

Śrīmad-Bhāgavatam 1.8.39

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Māyāpura, October 19, 1974

Pradyumna: "O Gadādhara, Kṛṣṇa, our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so."

Prabhupāda: Those who have got books, there should be one correction. It is written "how." It should be "now," n-o-w, not "how."

neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ
[SB 1.8.39]

So Kuntī… Kṛṣṇa was in Hastināpura, the capital of the Kurus. So wherever He was walking, that impression of His lotus feet was there, and on account of this, everywhere-full of opulence. Full of opulence. So Kṛṣṇa was leaving Hastināpura. Therefore Kuntīdevī was regretting that "If You go away, then it will be not so beautiful as it is now on account of Your presence."

So, taking this instruction from Kuntīdevī, if we try to keep Kṛṣṇa, so everything will be opulent. There will be no scarcity. On account of Kṛṣṇa's presence… But how Kṛṣṇa will be present? Kṛṣṇa is already present. But His presence will be more and more appreciated by this kīrtana. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. This is the statement by Kṛṣṇa. Kṛṣṇa says that "I do not live generally in Vaikuṇṭha." Kṛṣṇa lives everywhere. Goloka eva nivasaty akhilātma-bhūtaḥ.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Kṛṣṇa lives in Goloka Vṛndāvana. That is His… Goloka-nāmni nija-dhāmni. That is His own abode, nija-dhāma. But still, Kṛṣṇa is akhilātma-bhūtaḥ. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ. Expanding Himself in many, many forms… Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta: There is no limitation. So Kṛṣṇa is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Just like government is everywhere. Here we are sitting in this open field. Here is also government, but when the governor comes, it becomes a special feature. Similarly, Kṛṣṇa is present everywhere. He's everywhere. But still, He personally comes. He personally comes. So not only that Kṛṣṇa personally was present five thousand years ago, but if we are sincere devotee of Kṛṣṇa, then Kṛṣṇa is present as soon as we glorify Him. Tatra tiṣṭhāmi yatra gāyanti mad-bhaktāḥ. Those who are pure devotees… Caitanya Mahāprabhu also becomes present when there is real, offenseless kīrtana.

So Kuntī wants to keep Kṛṣṇa in her kingdom because on account of His presence, everything is victorious. Yatra… In the Bhagavad-gītā it is said, yatra kṛṣṇo yogeśvaraḥ. Yatra… "Wherever Kṛṣṇa is there, and wherever His devotee, Arjuna, is there," Sañjaya said, "all victory, all opulence, everything is there." He assured, he informed Dhṛtarāṣṭra, that "This combination of Pārtha and Kṛṣṇa means all opulence, all victory." In other words, he assured Dhṛtarāṣṭra that "You are expecting victory by the superior strength of your sons, Duryodhana and others, but don't hope like that. It is not possible, because victory will be there where there is Kṛṣṇa and where there is His pure devotee."

So if we remain pure devotee What is that pure devotee?

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttama
[Brs. 1.1.11]

This is pure devotion: no other desire. Other desire means material desire. Because we are spirit soul, our desires should be spiritual. Just like human being should desire like a human being, not like a dog. The… To desire like the dog, that is other desire, and to desire like a human being, that is real desire. Our philosophy does not teach to become desireless. That is not possible. Desire must be there. But it should not be other desire. "Other desire" means… Then what is the real desire? Real desire is how to become a sincere servant of Kṛṣṇa. That is real desire. Except this desire, anything-all "other desire." Or how to become servant of Kṛṣṇa, the means and the way, the process-that is also pure, devotional desire.

So wherever Kṛṣṇa's pure devotees are there and when the pure devotees chant, Kṛṣṇa is there. This is the secret. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. So we, if we keep ourself pure devotee, without any other desire, material desire, then you should know that Kṛṣṇa is present there. And as soon as Kṛṣṇa is present there, then, on account of His presence, all opulences are there. Kṛṣṇa is Mādhava. Mādhava means the husband of the goddess of fortune, Rādhā-Mādhava. So try to keep Kṛṣṇa always. Then all opulence is automatically there. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you can gain Kṛṣṇa… This is intelligence. The devotees, they don't want to become very powerful yogi, mystic yogi by practicing gymnastic. No, they don't require it. Simply peacefully, if we chant Hare Kṛṣṇa mantra, then everything is there.

Just like Haridāsa Ṭhākura. He did not visit Jagannātha Temple. He considered himself… Or there was some agitation that "This man belonged to the Muhammadan family, and now he is trying to enter the Jagannātha Temple. There will be some roar." So he did not like to agitate things. Vaiṣṇava is peaceful. Even Sanātana Gosvāmī, because he almost turned to become a Muhammadan… His name was changed-Sākara Mallika-because he was servant of the Muhammadan government. So he was also rejected by the brāhmaṇa community. Actually he belonged to a very respectable brāhmaṇa family, Sārasvata brāhmaṇa. So he also did not go even near the temple. This is humbleness. Actually they are better than thousand times to become brāhmaṇa. But every Vaiṣṇava thinks himself tṛṇād api sunīcena, that he is very, very lower, down. That is Vaiṣṇava humbleness.

Just like Yadu (?) Ṭhākura. We are discussing this in Caitanya-caritāmṛta. He belonged to the caste bhuṅi-mālī. Bhuṅi-mālī means the sweeper, baṅgi. He became a great Vaiṣṇava. And Kālidāsa, one of the relative, uncle, of Raghunātha dāsa Gosvāmī, he was also very great Vaiṣṇava, mahā-bhāgavata. His business was to eat the remnants of foodstuff left by Vaiṣṇava. He did not care whether he's a brāhmaṇa-vaiṣṇava or śūdra-vaiṣṇava. Vaiṣṇava is not śūdra. But a Vaiṣṇava coming from śūdra family, sometimes they are called śūdra-vaiṣṇava. Just like Haridāsa Ṭhākura. He's sometimes called, Yavana-Haridāsa. He's not yavana. He is hundred times, thousand, million times better than brāhmaṇa. But because he is born in a Muhammadan family, he was, another name… The Vaiṣṇava never says, "Yavana-Haridāsa." He is "Nāmācārya Haridāsa." Vaiṣṇava… Why he should be yavana? Vaiṣṇave jāti-buddhiḥ. Nobody should consider a Vaiṣṇava belonging to this caste, that caste, no. Just like here. The Deity is there. Everyone knows that Deity is made of brass metal. But that is not metal. Because we cannot see Kṛṣṇa in any other way at present, therefore Kṛṣṇa has appeared as made of metal. But He is not metal. Or even if He is metal, still He's Kṛṣṇa because everything is Kṛṣṇa. So arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. We should not consider like that.

So that Yadu (?) Ṭhākura declined to give his remnants. So when Kālidāsa wanted, "Sir, give me little your prasāda." "No, no," he said. "No, no, I… You are respectable gentleman, very rich. I am coming from low, low grade family, and how can I…? No, no, no. This is not possible." Then Kālidāsa Ṭhākura, Kālidāsa recited some shastric pramāṇa that "Why you are thinking that you are low caste?" Śva-paco 'to garīyān yaj-jivāghre nāma tubhyam. "You are better than…" Viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha. So even a caṇḍāla, he is better than a brāhmaṇa who is a devotee. When he quoted all these verses to prove… There are many other verses-in Mahābhārata, in Padma Purāṇa, in Bhāgavatam. A Vaiṣṇava is never to be considered as lower caste, no. But he was thinking… So what was his reply? His reply was "Yes, this is correct. The quotation you have given from the śāstra, it is quite correct. But it is meant for a person who has become devotee. But I am not a devotee. So it is not applicable to me. I am the lower caste." That was his reply. That is his humbleness.

So Vaiṣṇava… Just like Caitanya-caritāmṛta kaṛacā, Kṛṣṇadāsa Kavirāja Gosvāmī, he says that,

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha
[Cc. Ādi 5.205]

Caitanya-caritāmṛta author, such an exalted person, practically the most exalted personality in Gauḍīya-Vaiṣṇava… His Caitanya-caritāmṛta, there is no comparison. It is postgraduate study. So the author of the book, he's presenting himself, that "My position is lower than the worm in the stool." Purīṣera kīṭa haite muñi se laghiṣṭha. And jagāi mādhāi haite muñi se pāpiṣṭha. Jagāi-Mādhāi was the example of pāpī, sinful. Caitanya Mahāprabhu… Narottama dāsa Ṭhākura sings, pāpī-tāpī jata chilo hari-nāme uddhārilo, brajendra-nandana jei śacī-suta hailo sei balarāma hailo nitāi. "Two brothers who were formerly the sons of…, Vrajendra-nandana, the Mahārāja Nanda, his son, Kṛṣṇa, and Balarāma, so Balarāma has become Nitāi, and Kṛṣṇa has become Śrī Caitanya Mahāprabhu." But… Why they have become Nitāi, and Caitanya Mahā…? Now, pāpī-tāpī jata chilo: "Just to deliver all the sinful persons." So "Did He? Did They do actually so?" "Yes." "Then where is the evidence?" Tāra sākṣī jagāi and mādhāi: "Here is evidence. They delivered Jagāi and Mādhāi."

So Cai… Jagāi-Mādhāi in those days were taken as very, very sinful, although they were born of brāhmaṇa family. But by bad association, they became thieves, rogues, guṇḍā and drunkards, meat-eaters, woman-hunters. These are all good qualification now, very good qualification. If one is woman-hunter and drunkard and meat-eater, oh, his social position is very nice, up-to-date. Up-to-date. This is modern civilization. But formerly, especially a gentleman-gentleman means born of high caste: brāhmaṇa, kṣatriya, vaiśya-if they would be woman-hunter, drunkards, meat-eaters, immediately they'll be rejected from the position. Immediately. That was Hindu society. No gentleman could… Still now, in some provinces, the high caste men, brāhmaṇa, kṣatriyas, they'll never take, touch these things. This is sinful. So Jagāi-Mādhāi, they were zamindars, very rich men, and brāhmaṇa. But because they were addicted to these habits, they were taken as the most sinful. But Caitanya Mahāprabhu and Nityānanda Prabhu delivered them: pāpī-tāpī jata chilo, hari-nāme uddhārilo.

So the same principle is being followed at the present moment. And by the grace of Kṛṣṇa and Caitanya Mahāprabhu, the result is also same, because Jagāi-Mādhāi was delivered by Them. By the same Hare Kṛṣṇa mahā-mantra, thousands of Jagāi-Mādhāi are coming to be purified. The process is the same. This is called paramparā system. If we follow the paramparā system strictly, then the effect will be the same. As it was five thousand years ago, five hundred years ago, the same effect will be now also.

So here, as Kuntīdevī says, that during the time of the Pāṇḍavas, five thousand years ago, when Kṛṣṇa was present, so everything was very nice in Hastināpura… Śobhi. Śobhiṣyate. Śobhiṣyate. Everything was very beautiful. Śobhā. Śobhā means beautiful. So Kuntī is requesting Kṛṣṇa that "Don't go. Please don't go." It is, of course, Kṛṣṇa's duty. He was going to Dvārakā. But Kṛṣṇa, Kuntīdevī was desiring like that, that "If You go away, then the beautiful Hastināpura will…" Na śobhiṣyate. Na ayaṁ śobhiṣyate tatra yathā idānīm: "As it is now beautiful, it will not be so beautiful." Yathā idānīṁ gadādhara. Kṛṣṇa's another name is Gadādhara. Tvat-padair aṅkitā bhāti. Why it is beautiful? "Because You are walking, and the impression…" Kṛṣṇa has got special impression under the feet, in the sole, and that is being impressed. Simply by impression. Because Kṛṣṇa is absolute, by Kṛṣṇa's lotus feet impression by vibration of His name, by glorifying Him-everything is Kṛṣṇa. Everything is Kṛṣṇa. Kṛṣṇa is absolute. Either Kṛṣṇa's impression of the lotus feet, or chanting of His name, or His personal presence, or glorifying Him-it is the same; there is no difference. Therefore it will be our duty to keep…, keep Kṛṣṇa always present by chanting His holy name:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So if we keep this principle in this temple, as it is now being appreciated… This is the most opulent temple in this district. That is being admitted. People are coming here to see this temple. It is being advertised. The other day, one gentleman, that Gopāla, he said that "In Navadvīpa, they simply inquire, 'Where is that American temple?' " They inquire. It is already nicely advertised, and it will be more and more advertised provided you keep Kṛṣṇa here by chanting Hare Kṛṣṇa mantra.

Thank you very much. [break] …taste only Kṛṣṇa prasādam. This advantage we want to give to the whole world. Therefore we are opening so many centers all over the world, giving them chance: "Come here. Chant Hare Kṛṣṇa and take prasādam. Go home."

Thank you very much. Hare Kṛṣṇa. That's all right. (end)

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Śrīmad-Bhāgavatam 1.8.40

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Los Angeles, May 2, 1973
Devotee:

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ
[SB 1.8.40]

"All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them."

Prabhupāda: This is Vedic civilization. There is mention of so many things, that "The grains are in abundance and the trees are full of fruits. The rivers are flowing nicely. The hills are full of minerals and the ocean full of wealth." So where is the scarcity? There is no mention that slaughterhouse is flourishing, industry is flourishing. No such mention. There are all nonsense things they have created. Therefore problems are there. If you depend on God's creation, then there is no scarcity, simply ānanda. If the trees are full of fruits, if you have got sufficient grains and… Because there is sufficient grains, there is sufficient grass also. The animals, the cows, they will eat the grass. You'll eat the grains, the fruits. And the animal will help you, the bulls will help you to produce grains. And he will partake little, what you throw away. The animal will be satisfied. You take the fruits, inside of the fruits; you throw away the skin, the animal will be satisfied. You take the grains and throw away the grass. The animals will be satisfied. From the trees, you take the fruits. They are satisfied with the vegetables.

So there is full cooperation between trees, animals, human beings when there is Kṛṣṇa is in the center. This is civilization. Kṛṣṇa, Kṛṣṇa consciousness, if it is there, tava vīkṣitaiḥ… Tava vīkṣitaiḥ means "This is due to Your glancing over them." Just like we are sitting here. Kṛṣṇa is glancing over us. Everything is nice, first-class. Kṛṣṇa has come very kindly. Because you are trying to become Kṛṣṇa's devotee, He has come before you in His full opulence, and He's glancing over you, and you become happy and beautiful. Therefore we want… This whole material creation is due to Kṛṣṇa's glancing. Sa aikṣata. In the Vedas, he glanced over this matter and the matter become agitated. Just like there is man and woman. When the woman is agitated, there is fruit, there is fruit. Similarly, the whole creation is in the same process. The nature, matter, has to be agitated. That agitation comes from the life, not from the matter.

So this is the Vedic information. Sa aikṣata sa asṛjata. Kṛṣṇa also says ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Simply by Kṛṣṇa's glancing, seeing, the matter becomes agitated and becomes pregnant, and the living entities come out. The trees, the fruits and everything comes out. Simply by His glancing. How it is possible? We have no experience that "Simply by glancing over my wife, I can make her pregnant." No. That is for you, not for Kṛṣṇa. Not for Kṛṣṇa. Kṛṣṇa is described in the Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti. Each and every part, limb of Kṛṣṇa, has got the capacity of other parts. We, by our eyes part of our body, we can simply see. But Kṛṣṇa, by seeing, can make others pregnant. That is Kṛṣṇa. There is no need, use of sex life. There is no… Simply by Kṛṣṇa's glancing… Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Adhyakṣeṇa, adhi-akṣeṇa. Akṣa means eyes. "By My glancing," mayādhyakṣeṇa prakṛtiḥ, "the material nature…" These things are there in the Bhagavad-gītā. You study. Mayādhyakṣeṇa prakṛtiḥ sūyate: "gives birth." What kind of birth? Carācaram: "moving and nonmoving."

There are two living entities: moving and nonmoving. The nonmoving are the trees and the plants. They cannot move. They stand in one place. And we, human beings, animals, insects, flies, we move. So there are two kinds of living entities. Stāvara-jaṅgama. In Sanskrit it is called sthāvara-jaṅgama. So the sthāvara-jaṅgama, they're coming out of this material nature. Not the life is coming, but the body. When we say coming, coming means birth. So if you say, now, matter, from matter-no. The living entities, they are accepting a type of body from material nature. Not that actually coming. Just like a child is coming… A child is coming, taking the body from the mother. It takes ten months to prepare the body from the blood and secretion of the mother. But the child is not matter. The child is a living entity. That living entity takes shelter into the womb of the mother, and the mother supplies from the body. By nature's way, it is going on. The mother does not know how she's supplying, but from her body, another body is created, and when it is fit, it comes out to work. This is birth. Not that the living entity is taking birth. Because that is stated in the Bhagavad-gītā: na jāyate na mriyate vā. The living entity does not take birth, neither he dies. Anything which does not take birth does not die also. Death is for such thing which is created. Which is not created, it has no death. Na jāyate na mriyate vā kadācit. Kadācit, at any time. Kṛṣṇa says kadācit. It is not that now it is not taking birth; formerly it took birth. No. Na kadācit. "Oh, I see this is, this is child is now born." No, it is not born. Nityaḥ śāśvato 'yaṁ purāṇaḥ: that living entity is eternal; śāśvataḥ, always existing; purāṇaḥ, very, very old. Very, very old. Then? Na hanyate hanyamāne śarīre [Bg. 2.20]. Don't think that when this body will be destroyed that living entity will be destroyed. No, it will continue.

So our scientist friend was asking that "What is the proof of eternity?" The proof is there. Kṛṣṇa says, na hanyate hanyamāne śarīre [Bg. 2.20]. That is the proof. Śruti. This is hearing, disciplic succession hearing from the Supreme. This is one proof. One proof is by logic, nyāya-pramāṇa. You can get your knowledge by logic, argument, philosophical research. This is all right also. But another, śruti, by hearing from the authorities. That is also knowledge. And smṛti. Smṛti means statement derived from śruti. Just like Bhagavad-gītā is called smṛti, the Purāṇas are called smṛti. But Upaniṣad is called śruti, and Vedānta is called nyāya. So three ways, nyāya-pramāṇa, śruti-pramāṇa and smṛti-pramāṇa. So of all these, the śruti-pramāṇa, or the evidence by the śruti, is very important. Pratyakṣa, anumāna and śruti. Pratyakṣa: direct perception. Direct perception has no value because our senses are all imperfect. So what is the value of direct perception? Just like we are seeing every day the sun just like a disc, say, about twelve inches or eleven inches. But it is fourteen hundred thousand times bigger than this earth. So therefore our direct perception with the experience of these eyes has no value. Similarly all the senses, either eyes or nose, by smelling, by touching, by tasting, by hearing… There are so many senses we can experience knowledge. But because the senses are imperfect, whatever knowledge you are getting by exercising your senses, they're all imperfect. Just like the so-called scientists. Because they're trying to understand by exercising their, this imperfect senses, they always remain imperfect. Just like our Svarūpa Dāmodara inquired, that "If I give you the ingredients to produce life, will you be able to produce life?" He questioned one scientist. He said, "That I do not know." Imperfect knowledge. If you do not know, then your knowledge is imperfect. Why you have become teacher? That is cheating. When you have got imperfect knowledge, why you take the position of the teacher? That should, you should not have done that. Therefore our position, to become perfect, is to take lesson from the perfect. Kṛṣṇa is the perfect. Kṛṣṇa says, na hanyate hanyamāne śarīre [Bg. 2.20]. So we take the knowledge from the perfect. Therefore this understanding, that soul is eternal, that is perfect.

So ultimately Kṛṣṇa, without Kṛṣṇa… Caitanya Mahāprabhu explained when He was explaining dhātu… Dhātu, the forms of verb, "activity." So He used to explain ultimately Kṛṣṇa is the dhātu. So Kuntīdevī says, ime jana-padāḥ svṛddhāḥ supakvauṣadhi-vīrudhaḥ. Everything is sufficient. Now whatever mentioned here, that "The grains are in abundance, the trees are in full of fruits, the rivers are flowing, the hills are full of minerals, and the ocean full of wealth…" What do you want more? You can take from the ocean that, what is called, that…? Oyster? Boyster? What is called?

Devotee: Crab? Oyster?

Prabhupāda: Oyster. Oyster. The oyster produces pearls, very valuable. If you can collect the oysters you'll get valuable pearls. One pearl, ten thousand dollars. The wealth is there. So formerly people used these pearls, the valuable stones, silk, gold, silver, and decorated the body with nice manufactured ornaments. The beautiful for body.(?) But where are those things gone? Those things are now gone. Now plastic bangles. Advancement of civilization. All these beautiful girls without any ornament of gold, pearls and nice jewels, they have got plastic bangles. Just see the fun!

So what is the use of this industry, slaughterhouse? You get these, all these things. Have enough food grains, enough milk, enough fruits, enough vegetables, clear, nice river water. There is, there is no need of constructing water works. Why? I have traveled in Europe. Each and every river has become nasty. In Russia I saw the river, in Germany I saw the river, in France, also, I saw the river-nasty. And also in your country I have seen that… What is that river in New York?

Devotees: East Side, Hudson.

Prabhupāda: Hudson and another?

Devotees: East Side.

Prabhupāda: They have created nasty. By nature's way such… Just like you see in the ocean, how the water is clear and crystal. By nature's way, it is kept very nice clear and crystal, and from the ocean the water is diverted by the process to come into the river, the same water, but it is crystalized without any salt. By nature's way. By nature's way means Kṛṣṇa's way. So you take nice water from the river. What is the use of constructing huge waterworks supplying water? Nature has already given you. You take fruits, nice fruits. You take grains. You take milk products. You take silk. You take pearls. You take jewels. Everything is… You want richness, you collect the pearls-you become rich. There is no question of to become rich by starting some huge factory, producing these motor bodies. You see.

So we have created troubles. Otherwise, if we depend on Kṛṣṇa and Kṛṣṇa's mercy… Because by Kṛṣṇa's glancing, everything is all right. Here it is said,

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ
[SB 1.8.40]

So simply by Kṛṣṇa's glancing, Kuntī is expressing that so many beautiful things are there. "Simply by Your glance." So if you simply plead for Kṛṣṇa's glancing, so there is no question of scarcity, there is no question of need. Everything will be complete. This is Kṛṣṇa consciousness movement. You depend on nature's gift. By the grace of Kṛṣṇa… They are… Our opinion, that the population has increased. Everywhere they say the population has increased, and they're checking the population by artificial means, by rascal method. Why? The birds and bees, they have no checking. They are increasing their population without any contraceptive. But are they in need of food? Have you seen any bird that is dying for want of food? Never. Any animal? It may be, animal in the city, they may be dying for want of food. That is also not very seen. But in the jungle you go, you see all the animals, big, big animals like elephant, they are very stout and strong. Who is supplying them food? The tiger, the lions, everyone-everyone is living. Some of them are vegetarians, some of them are nonvegetarian, but nobody is in want of food. The tiger… By nature's way, the tiger do not get every day food. Naturally, because he is nonvegetarian. So he gets his food with a little difficulty. Because who is going to face the tiger to become its food? Nobody's going, "Sir, I am very philanthropist, I have come to you to give you food. Take my body." Nobody's going. Therefore he has got difficulty to find out its food. Because in the jungle the… There is jungle's laws also, nature's law. As soon as the tiger is out, there is one animal that is called fayo(?). I do not know what is the name in English. It will follow the tiger and it will sound "fayo, fayo," so the other animals will know: "Now the tiger is out."

So it has got difficulty. It has got difficulty, by nature's way. But still Kṛṣṇa supplies him food. Say after one week he gets the chance of catching one animal. Therefore he doesn't get fresh food daily. He stocks the animal in some bush and takes little, little. So he has become very powerful. People wants, "I want to become like tiger" or "I want to become like lion." But that is not very good position, because you won't get food daily. That's a fact. And you have to search out food with great labor. But if you become a vegetarian, you get daily. Anywhere there are grass, you can eat. The animals are eating. Now, in every city, there are slaughterhouses. Does it mean the slaughterhouse can supply all the meat? Suppose you don't take any other food, grains or vegetables. Can you live simply by eating meat? There is no supply, sufficient supply. Here… You have to eat the grains and the fruits and the vegetables along with a slice of meat, you take. Still, for that slice of meat, you are killing so many poor animals. How much sinful it is.

So it is not to be done. It is not to be done. Therefore people are not happy. They are committing simply sinful activities. How they can become happy? But if you become Kṛṣṇa conscious, simply depend on Kṛṣṇa's glancing, tava vīkṣitaiḥ, if you depend on Kṛṣṇa, Kṛṣṇa will supply you everything. There is no question of scarcity. It is a question of production. And sometimes we find that the grains and fruits are produced in huge quantity. One cannot finish. So it is a question of Kṛṣṇa's glance. If Kṛṣṇa likes, He can produce huge quantity of grains and fruits and vegetables. And if He, Kṛṣṇa controls, then what your meat will do? You can eat me, I shall eat you. That will go on, but that will not solve the problem. Therefore for real peace of life, tranquillity and everything, sufficient supply of foodstuffs, sufficient supply of milk and water, everything, arrangement is there. Simply we have to depend on Kṛṣṇa.

Just like Bhaktivinoda Ṭhākura is teaching us: so, "I depend on You." Mārobi rākhobi jo icchā tohārā. "My dear Lord, I simply surrender unto You, depend on You. Now, if You like, You can kill me or You can give me protection." This is wanted. And Kṛṣṇa says in reply, "Yes." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Ekam. He does not say, "Yes, you depend on Me and depend on your slaughterhouse and factory also." No. He says, "Simply depend on Me, one." Mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So "I will rescue you from the resultant action of your sinful activities." Because you have lived so many years without being Kṛṣṇa conscious, you have lived sinful life only. So Kṛṣṇa gives, gives assurance that, as soon as one surrenders to Kṛṣṇa, He immediately squares up all account. All your sinful activities finished now. Finished. Now you begin new life. That is called initiation. But don't commit anymore.

Therefore we take promise from our disciples that "Now the account is squared up. Whatever sinful life you led, that is closed now. Without any payment, I close. Now don't commit any more." That is nāma-aparādha. If you, if we think that kṛṣṇa-nāma, the holy name of Kṛṣṇa, can, I mean to say nullify so many sinful activities, so if I commit little sinful activity and chant Hare Kṛṣṇa, it will be nullified. No, don't think like that. That is the greatest sin. Nāmno balād yasya hi pāpa-buddhiḥ. Anyone who is thinking like that, that "Let me commit some sinful activities, and in the evening I shall chant Hare Kṛṣṇa. It will be all right," no. No. no, that is the greatest offense. Out of ten kinds of offenses, that is the greatest offense. Nāmno balād yasya hi. Don't take to that process, confession. Just like the Christians do. They go to the church and confess. Suppose one confesses-"That's all right"-and again does the same sinful activities. Then what is the value? Accept… Why accept? It is fact. If you confess before the Lord, just as, "My Lord, out of my ignorance…" The sinful activities are done out of ignorance. Not that by planning that "I shall commit sinful activities, go to the church and confess. Then everything is nullified. Again begin, new chapter, sinful activities." That is not ignorance. That is by knowingly, knowingly taking advantage of chanting Hare Kṛṣṇa mantra.

So we should be very careful. We promise before taking initiation no illicit sex, no intoxicants, no gambling, no meat eating. We should strictly follow. We should strictly follow. Then we are clean. No more. And keeping oneself clean and keeping oneself always engaged in devotional service, his life is success and there is no need, there is no scarcity of anything he wants.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.40

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Māyāpura, October 20, 1974

Pradyumna: Translation: "All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them."

Prabhupāda:

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ
[SB 1.8.40]

So here is very nice description how we can materially become happy. These are all description of material happiness, svṛddhāḥ, very flourished cities and towns. So how it is flourished? Now, supakvauṣadhi-vīrudhaḥ. The herbs and plants and trees and creepers, they are all luxuriously grown and sufficiently supply the needs of the human being. Every plant and creeper is useful for human being. We do not know how to use them. Experienced men, they collect so many auṣadhi. Vanauṣadhi, latā loke jāyate paramaṁ hitam. We are neglecting these herbs and vegetables, but because we do not know how to use them, we have to meet so much bill of the doctors. But there are everything complete.

Kṛṣṇa's arrangement is very complete. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. Kṛṣṇa has given us everything in complete. There is no question… Although we have come to this material world for undergoing some tribulation on account of our rebellious attitude towards Kṛṣṇa… Kṛṣṇa, we are meant for serving Kṛṣṇa, but we have rebelled: "Why shall I serve Kṛṣṇa? I shall serve my senses. I shall remain independent without Kṛṣṇa." This is our folly. That is not possible. We have discussed already that without Kṛṣṇa there is no question of happiness. There is no question of happiness. It is our… This is called ignorance.

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
[Cc. Madhya 20.117]

There is something like… Our only fault is that we have forgotten Kṛṣṇa and we have come to enjoy this material world. Material enjoyment means sense gratification. That's all. That is the material world. And spiritual world means there is no sense gratification, only activities for Kṛṣṇa's satisfaction. That is spiritual world. The so-called material world can be converted into spiritual world when this Kṛṣṇa consciousness is there, that everything should be used for Kṛṣṇa's pleasure. That is spiritual world. Otherwise, it is material world.

In the higher sense there is no material world at all. Sarvaṁ khalv idaṁ brahma. Everything-Kṛṣṇa and Kṛṣṇa's energy. So Kṛṣṇa's energy is not different from Kṛṣṇa. Just like the sunshine is not different from the sun. Although sun is millions and millions of miles away, still, we can feel what is the sun by feeling the energy of the sun, the sunshine. We can understand that sun is complete heat and light. Although we cannot go to sun, but by the sunshine, we can understand. Similarly, we can understand Kṛṣṇa by His different energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies. So these plants and creepers, they are also produced out of Kṛṣṇa's energy, and we take advantage of them.

So if we want to be happy, these things are required. What is that? Ime jana-padāḥ svṛddhāḥ. Jana-padāḥ, cities and towns, we require. Because we are human beings, we cannot live in the forest. There are certain uncivilized human beings, they are meant for living in the forest because they are not civilized. But civilized men, they require nice towns, cities, full of gardens, parks, and nice roads and paths, nice building. They're all described in the Śrīmad-Bhāgavatam about the Dvārakā City, Mathurā City, in the, those days. Still there are some samples. In Mathurā you'll find that outside the city there are many gardens. The gardens… Formerly the guests, kings and big, big men, when they became guests, these garden houses were meant for them. We get this information from many literatures, Vedic literatures.

So anyway, we should be eager to become happy even in the cities and towns with the help of these things: auṣadhi-vīrudhaḥ, then forests, adri, nadī. Nadī means not dirty nadī. Very clear water and waves are flowing. By the modern civilization I have seen so many rivers in Europe, in Paris, in Moscow and in Germany. All rivers are very, very dirty. Very, very dirty. You cannot take bath, what to speak of drinking water. So dirty due to this rascal industry. Even in our New York, the bays and the seas they're also polluted. All dirty things are there. How long the water will be clear? No. The rivers, at least the rivers, in the city, they should be kept very clean. But they cannot keep clean because they have got so many dirty activities, enterprises, mills and factories. So in Calcutta also, the… There are so many jute mills and factories on the riverside. All the night soil, they are thrown into the Ganges. So still the Ganges is so powerful that it keeps clear. Hundreds and thousands people, still they take bath in the Ganges, and they keep very good health, those who are taking bath regularly in the Ganges. And cities and towns, there must be a river. In India, you'll find, all the important cities in India, they are on the bank of the Ganges, on the bank of the Yamunā, on the bank of the Narmadā, Kṛṣṇā, Kāverī, like that, all the important cities. And Cāṇakya Paṇḍita says that "Don't go to a town and city where there is no river and where there is no friend and there is no temple. Don't go to that city. If there is no river, no friend and no temple, then that is… A great city is a great forest." So that is forbidden.

So we should be happy with these things. Cities and towns does not mean big, big slaughterhouse, cinema, brothel, and factories and all dirty things. Here it is not mentioned. Here Kuntīdevī says, ime jana-padāḥ svṛddhāḥ supakvauṣadhi-vīrudhaḥ [SB 1.8.40]. He never… She never said that "These towns and cities are flourishing on account of having so many industries, slaughterhouse, brothels, cinema, clubs, nightclubs." Not like that. There was no such thing in those days. These are modern inventions to make the whole world hellish. Otherwise people would be… If you want to be rich, then you can get riches… Wherefrom? Vanādri-nady-udanvantaḥ. From seas, from river, from hills. You can get valuable jewels, gems, pearls, from these natural sources. So India's wealth, formerly, it was depending on these things: gold, silver, jewels, pearls, silk-not industry. And from the forest, from the herbs, from food grains-all natural products. So from the river… The saintly persons, they depended mostly on the riverside. Anywhere they will put a cottage on the river… Still that is going on. A saintly person, if he wants to remain in a secluded place, so they select any place on the riverside, have a small cottage. Still you'll find in many places, especially on the bank of the Ganges, Narmadā, Godāvarī, Kāverī. There are many saintly persons, especially on the bank of Yamunā and Ganges. If you go to Allahabad, you'll find they are living very peacefully, a small cottage on the bank of the Ganges.

When Nārada Muni made the hunter a disciple, so he dragged him to the riverside, Ganges, and gave him a tulasī plant, that: "You sit down here and chant Hare Kṛṣṇa mantra. And the tulasī plant is here. You offer obeisances." Then he was very much anxious because he was hunter. He has been stopped, his main business, killing business. So he was thinking that "My Guru Mahārāja may not cheat me. He has stopped my business. He has broken my bows and arrows. And now he has dragged me here to sit down and chant Hare Kṛṣṇa." Then he asked, "What about my food, sir? I'll sit down here or…" Nārada Muni assured him that "Don't bother. I'll send you your food. You sit down here. You chant, and I will send your food." So he was little doubtful. Anyway, this news, as soon as the news spread in the neighboring places that "A hunter has become a Vaiṣṇava," so out of curiosity, people used to come to see the hunter-Vaiṣṇava. The hunter… When one is Vaiṣṇava, he's no longer a hunter or belonging to the any caste. But people used to say "the hunter-Vaiṣṇava."

So it is the custom of gṛhasthas that when a gṛhastha goes to see a saintly person, he should bring some gifts. Never mind however insignificant is. At least one palmful of rice or ḍāl or ātara, put there. Give something. If one comes to the temple… Here are many temples in India still. People come there with… One who hasn't got many things, but he brings one palmful of ātara or rice or ḍāl. This is useful. And in the temple there are three pots. They put ḍāl in the ḍāl, ātara in the ātara, and rice in the rice. So in this way the inmates of the temple, they can live without going outside. But people have lost such habit. They come empty-handed-"darśana"-that "I'll not give you anything, but you are a saintly person. Give me darśana, and give me your āśirvāda, and then I enjoy my senses. That's all. Nothing to give you, but you give me your āśirvāda. You give me the dust of your feet. I become benefited. You starve." But (chuckling) that is not the process. So the hunter, he was following the instruction of his Guru Mahārāja, Nārada Muni, chanting Hare Kṛṣṇa and sitting very peacefully. So people would come, and they were surprised. So, so many people came-heaps of ātara, heaps of rice, heaps of vegetables. So he became little agitated: "What shall I do with so many, so much quantity? Why he's sending so much? We are simply two, husband and wife. So why he's sending this?"

So actually, for Vaiṣṇava, who is dependent on Kṛṣṇa, there is no want. There cannot be. Yoga-kṣemaṁ vahāmy aham, teṣāṁ nityābhiyuktānām [Bg. 9.22]. If one is actually dependent on Kṛṣṇa, there is no question of scarcity. That is the Śukadeva Gosvāmī's instruction, kasmād bhajanti kavayo dhana-durmadāndhān [SB 2.2.5]. He says to the saintly persons to become independent. So he advises that "Why you are anxious for bedding? There is very nice grass. And you have got pillows, this hand, arms. You can lie down here. And where is… What is the necessity of keeping a waterpot?" Because a sannyāsī, even giving up everything, he keeps one waterpot. So Śukadeva Gosvāmī criticizes, "What is the use of keeping waterpot? You have your palms. You can take water from the river and drink." Cirāṇi kiṁ san…, pathi na santi. And old cloth, thrown away… Formerly, gṛhasthas, in different ceremonies, after taking bath, they would throw away their garments, their…, so that poor people, they can take it and use it. And new. Every religious function… In our childhood also we have seen. As soon as there was a new function or pūjā, there was new cloth. Even household pūjā… That takes place practically every month. Lakṣmī-pūjā, Kārttika-pūjā… Bara mase tara upara bhan.(?) The… Actually there are twelve months, but the festivals are thirteen. It was very difficult to adjust where the another festival, in which month it should be observed. So we have got experience-in Lakṣmī-pūjā, all new cloth. The children, at least, at least the children and the housewife will have new cloth for every function. And what was the price of cloth? Very cheap. One rupee, four annas; one rupee, six annas, per pair. So we have seen it.

So festival. So there was no scarcity. Why? People were religiously inclined. Even for a beggar, there was sufficient. The temple, sufficient, everything. That is called ime jana-padāḥ svṛddhāḥ. Svṛddha, svṛddha means opulent. All the cities and towns were opulent; villages, opulent, no want. And they depended on the trees, plants, this river, the mountain, the sea. Those who were… They're expert, they would go underneath the sea and pick up the pearls. That is very valuable. And still there are. So for rich men, the jewelries, the silk, nice food, nice building. And poor man, also, even they do not require jewelries, but they were not hungry. Everything was complete.

So (reading) "Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises." This is the purport. This gigantic enterprise, industrial, they are called ugra-karma. Ugra-karma. Just like now, New Delhi, there is industry. Every town has got industrial area, and big, big industries are flourishing. Especially when you go from Vṛndāvana side to New Delhi, the first big industry we see-that Goodyear Tire, very big factory. So people are being dragged there that "Come here. You'll get good salary. Why you are working in the field so hard? Come here. You'll get good salary, and…" So they go. But the result is that they are not happy. And when they are not happy, they are, I mean, induced to take wine and meat. In this way, whole world… India, it was not there. Gandhi's movement was to stop this wine, flesh, and as we are prohibiting. But at the present moment, the government is encouraging. It is very regrettable.

(reading:) "The gigantic industrial enterprises are products of a godless civilization." Godless civilization, they no more can depend on the natural gifts. They think by industrial enterprises, they will get more money and they'll be happy. And to remain satisfied with the food grains, vegetables and natural gifts, that is primitive idea. They say, "It is primitive." When men were not civilized, they would depend on nature, but when they are advanced in civilization, they must discover industrial enterprises. So instead of eating on metal dishes, the civilized men should eat on, what is that called, plastic. That's all. Now plastic utensils, not even metal. Still, according to Vedic civilization, these Hindus, they would not touch this china, clay utensils, or this plastic utensils. Never they'll… Or glass utensils, they'll never touch. Especially in South India they are very strict. A poor man would prefer to eat on the plantain leaf. And the rich men, they eat on silver utensils. They do not even like to, I mean to say, brass or other base metals.

So this is very good economy also. If you… If you have got metal utensils, if you are in need of money, you can get immediately in exchange some money. There are pawn shops. So they will keep anything, a gold Banarsi sari, or metal utensils or ornaments, if you are need of… Village bankers. Immediately. Poor man… Suppose if you require five rupees, ten rupees. You haven't got, but what…, how to get the money? You take something from your household paraphernalia and go to the pawn-maker. You get money. You are now relieved from the present anxiety. Then again you get back. But what is this china, clay, the china pots and this plastic pot will bring? No, nothing. From economic point of view, this is also very good. So depend on nature.

So (reading:) "The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction…"-that is practical-"…of the people in general, although a few only can live lavishly by exploitation." So our Kṛṣṇa consciousness movement is all-round. If people understand that this is a religious movement… No. Religious movement is different thing. Kṛṣṇa consciousness movement… Kṛṣṇa. It is not our manufactured ideas. Kṛṣṇa speaks in the Bhagavad-gītā to make people Kṛṣṇa conscious in every way. He's suggesting how to live, annād bhavanti bhūtāni; [Bg. 3.14] how the division of the society should be made, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ; [Bg. 4.13] everything, social, political and… Political also. He is enthusing Arjuna, "You must fight. They are… They have committed so much injustice upon you. So you must fight. Don't consider that he is your brother, he is your…" Even when Arjuna said, "Yes. This is all right. I'll fight with my enemies, but how can I kill Bhīṣmadeva? He is not my enemy. He's my maintainer, my grandfather. We lost our father at early age. He took care. How can I kill? How can I kill my teacher, Droṇācārya?" But Kṛṣṇa supported that "You must kill them." "Why?" "Because they have taken the wrong side. Because Bhīṣmadeva, in spite of his becoming so learned, still, he has gone to the side of the Duryodhana, and simply for matter of getting some money, maintenance."

And actually Bhīṣmadeva went to the side of Duryodhana, considering that "These people are maintaining me. How can I give up their company at times of danger?" That is also another consideration. So similarly, Droṇācārya, although he's guru, teacher of military art, he also went to Duryodhana's side for money. So therefore… Karṇa… Nobody came to this side. So Kṛṣṇa was doing justice, that He was… This is politics, "Tit for tat." This is politics. Śaṭhe śāṭhyamācaret.(?) Cāṇakya Paṇḍita says. "If somebody is śaṭha"-śaṭha means very cunning-"so you should be also cunning." This is politics. You should not be, at that time, a brāhmaṇa, liberal. No. So the idea is that in the Bhagavad-gītā Kṛṣṇa teaches everything very rightly, properly. The whole Vedic literature is meant for that, not one-sided.

Now here, he's (she's) speaking. Kuntī's speaking to Kṛṣṇa how to live, how, by the association of Kṛṣṇa, people will be happy, how they shall live happily in the towns and cities. These things are described. So we should always remember that this Kṛṣṇa consciousness movement is for all-around development of the human society, not a sentimental religious movement. If people take to this… And it is based on the teachings of Kṛṣṇa, on the teachings of Bhāgavatam. Everything is described there. So the more we grow, or grow strength, rather… Because we are now weak, very… People are not understanding the seriousness of this movement. But the more we grow in strength and volume, we should take part in all-round activities of the human society to make them happy. Sarve sukhino bhavantu. This is the Vedic culture, that Vedic culture wants to see everyone is happy. And especially the Vaiṣṇava… Vaiṣṇavaḥ para-duḥkha-duḥkhī. Vaiṣṇava has no unhappiness because he has got Kṛṣṇa. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. One who has got Kṛṣṇa, where is unhappiness? And where is want? But he has nothing, such thing as unhappiness. But he's unhappy seeing others, these so-called rascals who have forgotten Kṛṣṇa, they are unhappy. Vaiṣṇava is unhappy seeing these peoples' unhappiness, Prahlāda Mahārāja like. Śoce tato vimukha-cetasaḥ: "I am thinking… I am lamenting only for these rascals who have forgotten You. And forgetting You, they are trying to become happy by so many rubbish activities." Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They want to be happy by inventing machine for shaving also. You see? The attention is diverted that for shaving they want machine, for brushing the teeth they want a machine…

So that means the intelligence is being misused. Intelligence is being misused. Therefore a Vaiṣṇava's duty is that even whatever they have discovered, that can be used for Kṛṣṇa's service and to teach them how to engage everything in Kṛṣṇa … Nirbandhaḥ kṛṣṇa-sam… Anāsaktasya viṣayān yathārham upayuñ… Anāsaktasya viṣayān yathārham upayuñjataḥ. Our policy is that we are using this microphone… It is not that if there is no microphone, we shall stop our speaking or preaching work. No. We have no attraction for this microphone. But when there is microphone, we take advantage for spreading Kṛṣṇa consciousness. Anāsakta… That is the formula given by Rūpa Gosvāmī.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

One may say that "If you are condemning material civilization, why you are using?" It does not mean that we are attached to it. But if there is some advantage for spreading Kṛṣṇa consciousness, we can use it. We can use the modern invention, but we are not attached to that. It is not that without it we become collapsed. No, that is not our policy. We can do with it and without it. When we use it, it is for the advantage of the person. His energy is being… Who has invented this microphone, his energy is being utilized for Kṛṣṇa's purpose.

So dovetail everything dovetailed in Kṛṣṇa's service. So without Kṛṣṇa, we cannot be happy. That is the right conclusion. And that is stated here, that "Everything is flourished on account of Your presence." And as we have repeatedly said, we can keep Kṛṣṇa always present by Kṛṣṇa consciousness. Then everything will be nice; we shall be happy, either in the town or in the forest, everywhere.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.41

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Los Angeles, May 3, 1973
Devotee:
atha viśveśa viśvātman

viśva-mūrte sva-keṣu me
sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu
[SB 1.8.41]

”O Lord of the universe, soul of the universe, O Personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.”

Prabhupāda: So, Pāṇḍava and Vṛṣṇi dynasty, Kuntī belongs to both families. She is the daughter of the Vṛṣṇi family and the wife and mother of the Pāṇḍava family. So generally a woman has got affection both for the father's family and husband's family. So he is, she is asking Kṛṣṇa that ”I am woman. Generally, I am attached to my family. So kindly cut off my, this attachment so that thoroughly I can be attached unto You. This is the purpose. Because without You, either my this family or that family, opulence, everything, that is all zero. So falsely I am attached to these families. My business is to be attached unto You.”

This is bhakti. Bhakti means to be free from the attachment of this material world and to become attached to Kṛṣṇa. Because you have to attach to something. You cannot become unattached. That is not possible. So, in order to become attached to Kṛṣṇa or to enter into the devotional service of the Lord, one has to become detached from this material affection. That is wanted. Ordinarily, they go to Kṛṣṇa for maintaining the attachment with this material world. Just like, ”O God, give us our daily bread.” That means I have got attachment of this material world, and to live in this material world, I must have supplies of material things so that I can maintain my status quo. This is called material attachment. People go to God for securing the material position. That is, one sense, it is good; but that is not wanted. To become free from material attachment, that is required. Not that I worship God to increase my opulence in the material world. That is not wanted.

So bhakti means detachment. Vairāgya-vidyā-nija-bhakti-yoga [Cc. Madhya 6.254]. Bhakti-yoga means detachment. Our suffering is due to our attachment. Because we are materially attached, I am desiring so many things materially. Therefore, Kṛṣṇa is giving me opportunity to enjoy that material facility. Whatever I want, whatever I desire… Of course, I must deserve. First deserve, then desire. Suppose if I want to become king. So I must have pious activities behind me so that I can become king. But Kṛṣṇa can fulfill. Whatever you want, Kṛṣṇa can give you. Kṛṣṇa can give you even mukti, liberation, the Māyāvādīs' mukti. But He does not give very easily bhakti. That He does not give. Kṛṣṇa can give you all material gifts, even up to mukti if you want. But when He gives bhakti, oh, that is special consideration. Because when He gives somebody bhakti, He becomes purchased by the bhakta. So therefore He considers, considers. Become… Kṛṣṇa becomes a tool in the hands of bhakta. Although He's so…, the supreme powerful. Just like Rādhārāṇī, the symbol of the topmost bhakti, Rādhārāṇī. So She has purchased Kṛṣṇa. She has purchased Kṛṣṇa, She's so powerful. Therefore Vaiṣṇavas, they take shelter of the lotus feet of Rādhārāṇī so that if She recommends, ”Oh, here is a nice devotee,” Kṛṣṇa has to accept.

So to become a devotee of the Lord, we have to be completely cleansed of all material attachment. That is the qualification. Vairāgya. That is… Sarvabhauma Bhaṭṭācārya wrote one hundred verses praising Śrī Caitanya Mahāprabhu when he became a student of Śrī Caitanya Mahāprabhu. So out of that, one or two verses are mentioned in the Caitanya-caritāmṛta. One of them is, this is the statement:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

Sarvabhauma Bhaṭṭācārya is offering his prayer to the Supreme Personality of Godhead, who has now assumed the form of Caitanya Mahāprabhu, vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham [Cc. Madhya 6.254], just to teach people how to become a pure devotee of Kṛṣṇa. A pure devotee of Kṛṣṇa. So vairāgya-vidyā. Just like Caitanya Mahāprabhu. He was only twenty-five, twenty-four years old. His lovable wife, beautiful wife, very serving; mother, so affectionate mother; but He gave up everything, took sannyāsa. So much honor… Caitanya Mahāprabhu, when He was gṛhastha, He was so much honored that by His only direction of His finger, lakhs of people would immediately join Him as He started the civil disobedience movement against Kazi. So His position was very respectable in Nadia. Young man, beautiful, His body. Nobody can compare with His beautiful body. Young wife, faithful wife, beautiful wife; mother, affectionate;, position; everything. But He gave up everything. Vairāgya. This is called vairāgya, renouncement. If somebody has nothing to possess, if he says, ”I have renounced everything,” what is the meaning of renouncement? If you have something then you renounce, then there is meaning.

So Caitanya Mahāprabhu's renouncement is unique. Nobody can give up such happy home, his honor, his position, his affection from mother, wife, friends, students, everywhere. Advaita Prabhu, although He was His father's age, He was honoring Caitanya Mahāprabhu. So still He gave up everything. Why? Just to teach us. Āpani ācari prabhu jīvere śikṣāya. He is teaching the whole world how one has to become detached. That is His personal teaching. How, how one can become devotee of Kṛṣṇa, He's personally teaching. That, that was detected by Rūpa Gosvāmī. Therefore when he first saw Caitanya Mahāprabhu… Not first, second time. After resigning his post as minister, when he met Caitanya Mahāprabhu at Prayāga, so he offered his obeisances, falling flat: namo mahā-vadānyāya. He first addressed, ”Most magnanimous,” most magnanimous. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. ”Oh, You are distributing love of Kṛṣṇa.” Kṛṣṇa-prema-pradāya te. Love of Kṛṣṇa is not very easy thing. By love, you can purchase Kṛṣṇa. So love of Kṛṣṇa is not an easy thing obtainable, but Caitanya Mahāprabhu distributed this love of Kṛṣṇa to anyone, to everyone, even to Jagāi and Mādhāi. So Narottama dāsa Ṭhākura therefore has sung in his song, pāpī tāpī jata chilo, hari-nāme uddhārilo, tāra sākṣī jagāi mādhāi. Caitanya Mahāprabhu is so magnanimous that He delivered all kinds of sinful men. Jata chilo. And simply allowing them to chant Hare Kṛṣṇa mantra, delivered. Tāra sākṣī jagāi mādhāi.

Now, at that time, there was two Jagāis and Mādhāis. But at the present moment, by the grace of Caitanya Mahāprabhu and His process of teaching, how many Jagāi and Mādhāis are being delivered. You see. So it is possible. If Caitanya Mahāprabhu is pleased, then He can give kṛṣṇa-prema, love of Kṛṣṇa, to anyone, doesn't matter what is his qualification. He gives. If a person who is giving in charity, he can select any man: "You take." That is power of Śrī Caitanya Mahā… Otherwise, kṛṣṇa-prema, to understand Kṛṣṇa is very, very difficult job. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of people, they are trying to make life successful… Nobody knows. They are simply working like animals. They do not know how to make the human life successful. The human life is successful when he understands Kṛṣṇa. Otherwise he remains an animal. That's all. Anyone who is not Kṛṣṇa conscious, one who does not know what is Kṛṣṇa, he's no better than animal. He's animal. So this is going on.

So Caitanya Mahāprabhu gave this concession to the fallen souls of this age, that "You simply chant Hare Kṛṣṇa mahā-mantra, you'll be delivered." Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. That is Caitanya Mahāprabhu's special concession. Otherwise, a devotee… Kuntī is not ordinary devotee. She has become one of the relatives of Kṛṣṇa, and Kṛṣṇa has come to offer her respects. So Kuntī's not an ordinary devotee. Still, she says that "Kṛṣṇa, kindly help me to become detached from my, this family attachment. I am attached to two families, my father's family and my husband's family, vṛṣṇiṣu and pāṇḍuṣu." So the purpose is that one has to become detached from this so-called society, friendship, love. This will entangle us. One has to become free from this attachment. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. So long I shall think that "I belong to this family, I belong to this nation, I belong to this religion, I belong to this color, I belong to…" So many things we have created, there is no possibility of become Kṛṣṇa conscious. No. So long I shall think, "I am American," "I am Indian," "I am African," then we are attached. So long I am thinking that "I belong to this family, that family," then I'm attached. So long I'm thinking, "I'm father of this, mother of this, husband of this, wife of this," that is attachment.

So we have… These are designations. Because I am spirit soul. All these attachments, they belong to the body. But I am not this body. That is the essence of understanding. If I am not this body, then I am whose father? If I am not this body, then I am whose mother? The supreme father, mother is Kṛṣṇa. We are simply playing the part of father, mother, sister, this, that. They're on the stage. The māyā, the material nature, is causing to dance like this, that "You are father of this, you are mother of this, you are member of this family, member of this nation." This is our dancing, monkey's dancing. Yes.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

In the Bhagavad-gītā it is said prakṛti, the nature, because that living entity has associated with this certain quality of nature, the nature is making him dance in that quality. I am thinking I am this, I am that, I am that, I am that. This is the basic principle of understanding. One should know… That is freedom, that "I do not belong to anything of this bodily connection." Because to conceive in the bodily concept of life, sa eva go-kharaḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. I am not this.

This is most essential education. Unfortunately, the so-called scientists are making more and more attached to this body, How much misleading they are. Therefore I am speaking to our scientist friend that "Now it is the time for making propaganda amongst the so-called scientists, philosophers, leaders, politicians." Because they are misleading the whole people of the world under the bodily concept of life. They are fighting. So the opportunity of becoming Kṛṣṇa conscious, this is the human life, they are checking that, stopping that. Greatest enemy of the human civilization, these rascals. These rascals who is checking Kṛṣṇa consciousness or God consciousness, and alluring them in different concept of life by designation, they're the greatest enemy of the human society. They are checking the progress of human life. If we accept evolutionary theory, by evolution we have come to… Actually, we have come from aquatics to plants and trees and then insects. Then beasts, birds. In this way we have come to this human form of life. Now what is next evolution? That they do not know.

Next evolution is explained in the Bhagavad-gītā. You read carefully. What is that evolution? Yānti deva-vratā devān [Bg. 9.25]. Now the next evolution is, if you want to go to the higher planetary system, you can go. But they cannot know, they do not know what are these higher planetary systems. They, we see, every night, there are so many planets, stars, but from the śāstra we can understand that the higher planetary system means the material comforts available there, many, many times more than in this planet. You live in this planet, at most, for one hundred years. But in the higher planetary system you can live which you cannot calculate. Just like Brahmā's life, as stated in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmā's twelve hours even you cannot calculate with your mathematical figures. But one has to die. Nobody can live permanently within this…, even if you have got a long duration of life.

So these facilities you can get in higher planetary systems, if you prepare yourself. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. Similarly, you can go to the Pitṛlokas. You can meet there your forefathers if they are, of course, eligible. And bhūtejyā… If you want, you can remain here. And mad-yājino 'pi mām: "And if you become a devotee of Me, then you can come to Me." This is the position. If you like, you can go to hell, you can go to the heaven, you can go to, back to home, back to Godhead. This is your position. Therefore intelligent person should think over that "If I am, I have to prepare for my life, why not prepare for going back to home, back to Godhead? This is intelligence. If I have to work to go to the higher planetary systems or lower planetary system… Because this body will be finished; next body I'll have to accept."

So what kind of body I shall accept, that is stated in the śāstras. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Read Bhagavad-gītā. These things are there. Those who are in the modes of goodness… Goodness means avoiding these four principles of sinful life. Even if you do not become a pure devotee of the Lord, if you follow the principles, the regulative principles, then you remain in goodness. And if you remain in goodness, then your next life is in the higher planetary systems, even not going back to home, back to… You'll get that opportunity. So everything is there. We have to utilize our intelligence. Then… This life is meant for that. But if we waste our life, misuse this opportunity of human life just to live like the cats and dogs, āhāra-nidrā, eating, sleeping, mating and defending, then we are spoiling.

But these rascals, they do not know, they do not believe that there is next life. As I have told you many times, that Professor Kotovsky in Russia, he said, "Swamiji, after this body's finished, everything's finished." Just see. He's a big professor. He's saying like that. Our scientists also… They have no knowledge. Still they're passing as scientists, philosophers, and misleading persons.

This is our greatest grief. Therefore I am requesting you all: just make a plan to face these rascals and defeat them. They are misleading the whole human society. Now the Kṛṣṇa consciousness movement should take this turn. They may not think that these boys and girls, so-called Kṛṣṇas, they are sentimentalists, chanting and dancing. That is, of course, the ultimate goal. But they do not understand. They think that we are simply sentimental. We are the greatest scientist. We are the greatest philosopher. We are the greatest humanitarian. They should know that. (aside:) Who is standing there? Hmmm.

So Kṛṣṇa, as Kṛṣṇa has got two businesses, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Two business. He is giving protection to the sādhus, to the devotees. Just like Kṛṣṇa is giving protection to the Pāṇḍavas, to the Vṛṣṇis, because they are devotees. And similarly He's killing Kaṁsa, Aghāsura, Bakāsura. I think His killing business was a major business than protection. From the life of Kṛṣṇa we see in the Kṛṣṇa book… So if you take statistics how much time He devoted for killing and how much time He devoted for protecting, we shall see He devoted more time for killing. You see. So that is also Kṛṣṇa's business. So those who are Kṛṣṇa conscious… Killing, we don't mean that you take weapon. That is not possible in this age. Neither you have got the strength. If you kill, then you will be killed also. Not that. But there are two kinds of victory. By logic, by reason, by education you can kill their demonic propensities. That is also killing. If one is demon, and if you can turn into a devotee by your logic, by your arguments, then that is also, he's killed, his demonic principle is killed-now he's a saintly person. That is also killing. Not that… Kali-yuga, they're already very poverty-stricken, poor. So this physical killing is too much for them. They should be killed by argument, reason, scientific proposition.

This should be one of the propaganda of Kṛṣṇa consciousness movement. Because these people, the so-called scientists and philosophers, is misleading-misleading in this sense that they have no information that everything is coming out from life. They are proposing that everything is coming from matter. Their basic principle, the original cause, original cause, they are find out some material adjustment. The other day our, in the California University, one big man came. He's proposing same thing. So our Svarūpa Dāmodara proposed that "If we supply you all the ingredients, can you produce life?" He said, "I do not know." You see. He's in the category of "I do not know," and he's still a professor, he's a scientist. How he can be scientist if he do not know? If he's in the list of "I do not know," how he can be teacher. This is cheating. A teacher can be in the list of teacher if he does know: "Yes, I know." That is teacher. If he says, "I do not know," then what kind of teacher he is? He's a rascal, cheater. One must teach on the seat of a teacher if he knows things as they are. So that is going… One does not know things as they are; still, they have become teacher. That is the defect of the modern civilization.

So by … Here, Kuntī's addressing Kṛṣṇa: Viśveśa. Viśva means the universe. Īśa, īśa means the Lord, the controller. So viśveśa, He is controlling. He's controlling. So nicely the universal affairs are going on. The sun is rising just in due time. Everything is going on nicely. There is no mismanagement. Everyone can understand. The seasons are changing; the seasonal fruits and flowers, they are coming out. Everything is going nicely. But how things are going nicely if there is no controller? But they have no common sense. If we see any establishment very nicely going on, we immediately understand the manager or the director or the controller of this institution is very nice. Similarly, if we see things of these universal affairs are going on very nicely, then we must know that there is a good controller. Who is that controller? That controller is Kṛṣṇa. That is stated in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Therefore He is addressed, "Viśveśa, O the controller of the universe."

So a devotee should know what is Kṛṣṇa. They picture simply Kṛṣṇa as if simply embracing Rādhārāṇī. That's all. That is also very, in a obnoxious way. These rascals, they take it, the dealings of Rādhā and Kṛṣṇa as ordinary boys and girls dealing. They don't understand. Such pictures should be avoided. Kṛṣṇa is the controller. Let there be one picture how Kṛṣṇa is controlling the whole universe. That picture wanted, not these cheap pictures, imitating our rubbish behavior with boys and girls. These pictures we do not want. We want picture how Kṛṣṇa is controller, how He is controlling the universal affairs. Viśveśa. Viśveśa viśvātman. Ātman, the living force. The living force must be there. Unless there is living force within this body, as this body cannot move, cannot work nicely, similarly, within this universe, cosmic manifestation, there is the living force, Viṣṇu, Kṣīrodakaśāyī Viṣṇu, or Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Therefore He's viśvātman. We should know that, how this world is moving, how this universe is acting. But these rascals do not know. They should learn from this Bhāgavata. Viśvātman viśveśa, viśva-mūrte. And His manifestation, universal form. Just like Kṛṣṇa exhibited before Arjuna. Arjuna wanted to see His universal form, and Kṛṣṇa immediately showed him.

So this viśvātman, viśveśa, these are Kṛṣṇa's opulences, vibhūti. But in His original form, He is Kṛṣṇa, two hands, playing on the flute. That is His original form. The universal form is causal, because Arjuna wanted to see. Arjuna was a devotee, so He showed him. That is not actual form. Just like a person, he, he may dress himself as a king or something, but that is not his real appearance, his appearance at home. So Kṛṣṇa's real form is Vṛndāvana, at home. That is real form. And all other forms are expansion of His plenary portions. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33], in the Brahma-saṁhitā. Ananta-rūpam. He can expand Himself in millions and millions of forms, ananta-rūpam. But advaita, but He's one. Advaita, acyuta. Acyuta means who never falls. Infallible. So Kṛṣṇa's infallible, not infallible, Kṛṣṇa's real form… In any form, He's not fallible. He's acyuta. But His real form is the dvi-bhuja-muralīdhara. Dvi-bhuja, two hands, having a flute in the hand. That is real form. Therefore, Kuntīdevī's addressing that "You are, You have got universal form. But the form in which You are standing before me, that is Your real form."

So atha viśveśa viśvātman viśva-mūrte sva-keṣu me. Sva-ka. Sva-ka means kinsmen, own. We are thinking, "This is my own, this is my own." Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This is moha, illusion. How this illusion come into existence? The illusion comes… First of all, there is natural affinity, attraction, for man and woman. A man is seeking after woman, woman is seeking after man. That is in human society, in bird society, beast society, everywhere. Even flies, insects, you'll see that one female is attached to the male, male is attached. So this is beginning of material attachment. Then by attachment, when one male finds out another woman, or one finds out another man, they unite. So this attachment becomes fixed up again. Already there is attachment, and as soon as they are united, that attachment becomes more firm. Tayor mitho hṛdaya-granthim āhuḥ. I have already got attachment, but when I am again united actually, that attachment increases. Now, after the attachment increases to some degree, then next degree is find out nice apartment to live together. That is another increase of attachment. Then we have got an apartment. Find out some means of earning money. Formerly, they were earning…, there were no factories. Everyone has to earn his livelihood by agriculture, kṣetra. Ato gṛha-kṣetra. First of all, apartment must be maintained by working, by earning something, gṛha-kṣetra. Then when we, everything is settled up, now we must have a son, children. Yes. Ato gṛha-kṣetra-sutāpta. Then we shall, we must have some friends, who will come and eulogize me: "Oh, you have such nice apartment, nice wife." Ato gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. Then to maintain all this, we must have money. Money, money, money, money, sweeter than honey. In this way, our attachment increases, attachment increases.

Therefore the first education is, the students, to teach them brahmacarya. Brahmacārī means don't be attached. If you can, you avoid all this nonsense. That is brahmacārī. Try to avoid, better. If not, enter. Then after sometimes, vānaprastha: "Now I have enjoyed so much the…, to this attachment. Now leave the home." That is called vānaprastha. At that time, the wife goes as assistant, and the man travels all over the pilgrimages to become detached. Then after two months, three months, he again comes home, sees the children are doing nice, again go away. This is called beginning of detachment. When the detachment is complete, then the man asks his wife, "Now you go, live with your children. I am, I am taking sannyāsa." This is final detachment.

So the whole thing is for detachment. Therefore, Kuntī is asking, "Kindly help me to detach from this family attraction." This is the instruction of Kuntīdevī.

Thank you very much. (end)

741021SB.MAY

Śrīmad-Bhāgavatam 1.8.41

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Māyāpura, October 21, 1974

Nitāi: "O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis."

Prabhupāda:

atha viśveśa viśvātman
viśva-mūrte svakeṣu me
sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu
[SB 1.8.41]

Kuntīdevī is woman. So as a man has got one family, the woman has got two families. Affection… A man has got affection for one family, but a woman has got affection for two families: father's family and husband's family. Therefore he (she) specifically mentions, pāṇḍuṣu. Pāṇḍuṣu means husband's family, and vṛṣṇiṣu, that is father's family. Kṛṣṇa's father, Vasudeva… And Vasudeva's sister is Kuntīdevi. Therefore she belonged to the Vṛṣṇi family, Yadu family, from the father's side. And from the husband's side she belongs to the Kuru family. Actually the pāṇḍuṣu, later on, they became Pāṇḍus because Dhṛtarāṣṭra wanted to separate them from the Kuru family. Both of them, the Dhṛtarāṣṭra's family and Pāṇḍu's family, both of them belonged to the Kuru's family. But because Dhṛtarāṣṭra was very much anxious to separate the Pāṇḍavas, or the sons of his younger brother, Pāṇḍu, from the family, so they were known as Pāṇḍavas, and his own sons were known as Kurus.

So Kuntī is praying. The prayer is very peculiar. What is that peculiar prayer? The prayer is sneha-pāśam imam. Pāśam means "rope." We are bound up by the ropes of affection to the family. This family or that family, everyone is bound up. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This family combination is māyā because we all, living entities, we are being washed away by the waves of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. So just like the waves of the river carry so many straws scattered here and there, and sometimes by whirlwind, all the straws meet together in the water, so our meeting-"I am the father. You are the son. She is the wife. He is the grandson," or "He is father," or "She is…"-in this way, our mixing up in a group of family is exactly like the assembly of some straws in the waves of the river. It has no meaning. Just like the straws, they gather together by the movement of the waves, and again, by the movements of waves, the straws are scattered here and there, here and there, here and… Nowadays it is very practical. Just like I am an Indian. I have my family. You are European, you are American. You have got family. But now where we are from, the family, we scattered. This is practical. We have no more any connection with our father, mother or children. No. We are now gathered in another group, Kṛṣṇa conscious society.

So this is māyā. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. We gather exactly like the straws, and on account of māyā's influence, we become very much attached: "Oh, here is my son. Here is my wife. Here is my family. Here is my…" And this is the, what is called, entanglement. Our main business is in the human form of life how to get out of this material world. They do not know. They not only create family but also society, community, nation, In this way we are embarrassed. The so-called nationalism, socialism and communism-simply moha, moha, exactly the same way as the small, that insects, under some illusion, moha, they come to the light and sacrifice their life. I have told you many times. We have seen in 1947, partition days, Hindu-Muslim fighting. One party was Hindu, other party was Muslim. They fought and so many died. And after death, there was no distinction who is Hindu or who is Muslim. The municipal men, they gathered together in piles and to throw them somewhere. Exactly the same way, the same insects, they come to the light and die in the morning, and we gather them together and throw in the street.

So long the life is there, everyone is thinking, "I have got this responsibility. I have got this responsibility. I have got this responsibility," and they are working very, very hard and doing all nonsense. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Now, somebody's stealing for the sake of family maintenance, doing so many sinful activities, but when they are scattered again by the laws of nature, nobody will be sympathetic to me if I suffer for my own sinful activities. But they do by the so-…, for the so-called family. They get money, and they… Due to affection… First of all, whatever he earns, by hook or by crook, first of all he wants to see that his wife, children, are fed up very nicely. And, at last, if there is some remnants, he can eat, out of affection. You see?

So therefore this affection is the very hard knot for being bound up in this material world, this affection. Therefore the Vedic civilization is that the affection is to be cut off compulsory at a certain age, not that the affection should continue. If the affection continues, then there is no chance of my becoming free from this material world. There is no chance. Therefore vānaprastha. Because the wife's…, affection with the wife, is very, very strong. So vānaprastha means the husband and wife, they give up the affection. Not give up, go away from home, and they travel in the holy places just to purify, and again, when the affection draws, they come to the family. Again remain for one or two months, then again go away. So the wife, there is no sex connection, but wife remains as assistant to the man to be accustomed how to remain aloof from the family. And then, when he is practiced to remain aloof from the…, then wife is also sent back to the family, to the care of elderly children, and the man takes sannyāsa, compulsory. It is called ”civil suicide.” My Guru Mahārāja used to say, ”Commit civil suicide.” Mean… If you commit suicide it is criminal. It is also suicide, no more connection with family. This is also suicide, but it is civil. There is no criminal action against… But it is also voluntarily committing suicide-no more connection with anyone.

Ata saba hari āra varṇāśrama-dharma, niṣkiñcana haya laya kṛṣṇaika śaraṇa.(?) This is the… Varṇāśrama-dharma, that is material. Varṇāśrama is planned for material life in a systematic way so that, in due course of time, one may give up the family relationship and take sannyāsa and completely devote for Kṛṣṇa's service. This is the plan of varṇāśrama-dharma. Varṇāśrama-dharma is not meant for planning something, and you remain in the family. No. The Varṇāśrama… Varṇa means brāhmaṇa, kṣatriya, vaiśya, śūdra. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa, not everyone is qualified in the same way. Therefore you… The ācārya will pick up that ”They are meant for becoming brāhmaṇas. They are meant for kṣatriyas.” Or for coming from kṣatriya family, or the brāhmaṇa family… So first of all, these varṇas, then āśrama. The brāhmaṇa, one who is qualified as a brāhmaṇa, he has to observe the four āśramas, a brāhmaṇa: the brahmacārī-āśrama, the gṛhastha-āśrama, the vānaprastha-āśrama and sannyāsa-āśrama. The kṣatriya, they'll have to observe three āśramas: brahmacārī, gṛhastha and vānaprastha. And the vaiśyas, two āśramas: brahmacārī and gṛhastha. And śūdra, only one āśrama, only gṛhastha. A śūdra is never offered sannyāsa. A… Only the brāhmaṇa is offered.

So in Śaṅkara-sampradāya, strictly, unless one is born in brāhmaṇa family, he's not offered sannyāsa. He's not given sannyāsa. So far we are concerned, we also offer sannyāsa to the brāhmaṇa, not to the śūdras. But according to quality we create brāhmaṇa, not that we are offering sannyāsa to the śūdras, No. The principle is: sannyāsa can be offered only to the brāhmaṇas. So one may not mistake that we are offering to the…, offering sannyāsa to the mlecchas, yavanas, as they complain. Some of my Godbrothers, they criticize like that, that I am offering sannyāsa to the mlecchas, yavanas. This is wrong idea. This is nārakī-buddhi. Actually, a Vaiṣṇava is above this varṇāśrama-dharma. But we don't claim that we have become perfect Vaiṣṇava. We are not so impudent. We want to remain under the Vaiṣṇava. Under the Vaiṣṇava. Otherwise Vaiṣṇava means… In Caitanya-caritāmṛta you'll find the Vaiṣṇava is paramahaṁsa. Vaiṣṇava has no saffron cloth. Vaiṣṇava is white cloth because Vaiṣṇava is paramahaṁsa, above. But we don't claim the position of Vaiṣṇava. We want to remain servant of Vaiṣṇava. Therefore sannyāsa order is below the position of Vaiṣṇava. Sannyāsa order means still in the material classification. But this Vaiṣṇava is paramo nirmatsarāṇāṁ satām. Dharmaḥ projjhita-kaitavo 'tra paramo nirmat… [SB 1.1.2]. This Vaiṣṇavism is meant for paramo nirmatsarāṇām, paramahaṁsa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

So Vaiṣṇava position is not very easy thing, above all qualities. Therefore Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced not to become an imitation of Rūpa Gosvāmī. Rūpa Gosvāmī, Sanātana, the Gosvāmīs of Vṛndāvana, they are paramahaṁsas. And in Vṛndāvana you'll find so-called bābājīs, they have imitated the dress of Rūpa Gosvāmī-half loincloth-but a biḍi in the mouth. What is this nonsense? Rūpa Gosvāmī used to smoke biḍi? (laughter) Not only that. You'll find in Vṛndāvana so many Rūpa Gosvāmīs are making biḍi. Have you seen in the Gopīnātha Bazaar? They're making trade, biḍis, and shameless. Therefore my Guru Mahārāja introduced this. Of course, sannyāsa is there in the Vaiṣṇava… All the ācāryas, they were sannyāsa, but later on, it so degraded that these biḍi-smoker, gāñjā-smoker, they imitated Rūpa Gosvāmī. Therefore to purify, Guru Mahārāja introduced this sannyāsa system, below the paramahaṁsas, not that artificial means I become a paramahaṁsa, No. When one is…

The sannyāsa stage has got four stages: kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa. Kuṭīcaka. When one takes sannyāsa… These are the processes. He is not practiced to beg from door to door. Therefore in the beginning he makes a cottage outside the village, and the foodstuff comes from his home. But he has no connection because by vānaprastha he has already left home, and by sannyāsa, completely… But takes prasādam from home. That is called kuṭīcaka. Then when he's practiced, he goes from door to door, and that is called bahūdaka. And then, when he's still more practiced, he becomes a preacher, parivrājakācārya, goes from country to country, state to state, for preaching. And after preaching, when the preaching is advanced to some extent, then he sits down in a place as paramahaṁsa. That is called paramahaṁsa. Different stages. Not that all of a sudden one becomes paramahaṁsa and biḍi also, not like that. Paramahaṁsa stage is not to be imitation. So to stop this imitation, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced this system, sannyāsa. He personally became sannyāsa, and to many of his disciples, he gave sannyāsa.

So the whole process is how to get out of the affection of this family, community, nationalism. This is the process. This is illusion. But at the present moment, this illusion is being increased. They criticize the…, that ”What is this nonsense? So many people, they have been entrapped by this Kṛṣṇa consciousness movement, and they are nothing, they are doing nothing for the society, nothing for the nation, nothing for the family. So they are useless parasite.” They are thinking like that. Even Subhash Chandra Bose, he was a politician. He came to my Guru Mahārāja that ”So many people, you have captured them. They are doing nothing for nationalism.” So Guru Mahārāja said, ”Well, for your national propaganda you require very strong men, but these people are very weak. You can see. They are very skinny. So don't put your glance upon them. Let them eat something and chant Hare Kṛṣṇa.” He avoided like that.

And then there were many others. That was a philanthropy, to give food to the daridra-nārāyaṇa. These things are going on. Nobody is interested that…, or they know it, that human life is only meant for God realization; there is no other business. Otherwise Caitanya Mahāprabhu is not so fool that at the age of twenty-four years He took sannyāsa and preached this cult:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

He was not such a fool because that is the only business. That is the only business, how one should develop Kṛṣṇa consciousness. That is the verdict of all Vedic śāstras. What is the meaning of Vedic…, studying Vedas? Vedaiś ca sarvair aham eva vedyaḥ [Bg.

15.15]. That is the only necessity. To become educated, learned scholar and learned in Vedas, catur-vedi, tri-vedi, dvi-vedi, four-vedi… The brāhmaṇas were divided according to education. Ordinarily they must study, vedi, Vedas. Veda-pāṭhād bhaved vipraḥ. Without Vedic knowledge, nobody can become a brāhmaṇa. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. And by Vedic knowledge, when one understands Brahman, the Absolute Truth, he becomes brāhmaṇa.

So there are four Vedas: Sāma, Yajur, Ṛk, Atharva. Generally they read one Veda, Sāma-vedi, Ṛg-vedi, Yajur-vedi, vedi. But one who studies two Vedas, he is called dvi-vedi, and the apabhraṁśa is du-veda. And one who studies three Vedas, he's called tri-vedi. In… And I mean to say up-country, these titles are still there: vedis, dvi-vedis, tri-vedis, and catur-vedis or co-veda.(?) In Mathurā you'll find the co-vedas. But they have no connection with Vedas now; simply with the name, and begging in the name of dvi, dvi-vedi or tri-vedi, catur-vedi. That…

The purpose is how to become disentangled with this family relationship. Family or society, that is the increase or expansion of the same affection. So the so-called nationalism is also materialism. There is the simply expansion. Just like you have got a party of rogues. And a big party or small party, the business is plundering. That's all. Because you have got a very big party of thieves, it does not mean that you are immune from criminal activities. Therefore these things are not required. People have become accustomed, but we discourage them. We do not approve this so-called nationalism. Therefore we have named "Internationalism." "International," no distinction between this nation or that nation, this religion or that religion. Religion is one. There cannot be two religions. If God is one… And what is religion? Religion means the law given by God. That is religion. This is a simple definition. "What is religion?" If somebody says… They will say, "Religion means this; religion means that." No. The simple definition of religion is "the law of God." Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law. Law means the order given by the state. That is law. Your order is not law, or my order is not law. But when the state orders, state orders, "Keep to the right," you must keep your car to the right side. Or the state orders that "Keep your car to the left side." In Europe, and some, somewhere, it right side coming to left side. So, so, the, according to the state… You cannot say, "Why sometimes it is left side, sometimes right side?" No. It may be whatever it is, but because it is the state order, you have to abide by it. You cannot say that "I was driving my car in India to the left side. Why shall I drive on the right side?" Sometimes they feel inconvenienced. But no, you have to because that is the state order.

So similarly, as the law means state order, similarly, religion means God's order. That's all, simple definition. Dharmaṁ tu… It is not that we have manufactured… It is stated, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Nobody knows what is dharma, neither the human being, nor the demigods, nor big, big sages, saintly person, and whatever you say, philosopher. No, nobody knows what is religion. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana means those who are authorized person by God, one who knows what is the law of God, he's mahājana. He mahājana. So a guru is mahājana because he knows what is religion and what is the law given by God. Therefore he's mahājana. How he has become mahājana? Because he is following the previous mahājana. That's all. It is not difficult. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So mahājana… So therefore sampradāya. Just like we are Mādhva-Gauḍīya-sampradāya. Madhvācārya. Or Brahma-sampradāya. We are following… Brahmā is mahājana. Or there are twelve, twelve mahājanas stated in the śāstras, and Brahmā is one of them. Svayambhū. Brahmā's name is Svayambhū. The other day we were discussing Svayambhū. Or Ātmabhū. Ātmabhū. Because he is born out of the abdomen of the father, not of the mother. Not… The other… Father is the seed-giving, life-giving agent. So this life was not transferred to anyone else to take the body. The life-giver, father, gave him the body. Therefore Brahmā is called Svayambhū. Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. They are all mahājanas.

So dharma means the codes or the law given by God. That is dharma. And our life is meant for dharma. Dharma. But unfortunately we have created so many dharmas. But there cannot be so many dharmas. There cannot be. Suppose if gold… Gold is gold, pure gold. There cannot be… Just like they have made twenty-carat gold, fourteen-carat gold, sixteen-carat gold. That is mixture. That is not pure gold. We are preaching, "If you say it is religion, it is pure religion, not carat." "Fourteen-carat religions" or "Twenty-carat religion," no. Real, pure religion. What is that pure religion? Sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66]. We are teaching, "Just surrender to Kṛṣṇa," Kṛṣṇa consciousness. That is pure religion, original gold, no carat gold. Therefore our Vṛndāvana dāsa Ṭhākura has said very clearly, pṛthivīte yāhā kichu dharma nāme cale: "Whatever is going on, all over the world, in the name of dharma," bhāgavata kahe tāhā paripūrṇa cale,(?) "according to the opinion of Śrīmad-Bhāgavatam, all this rascaldom is simply cheating." Now, if you say that, everyone will be rebellious. But that is the fact, because if dharma means the order of God, then what is God's order? That "You become My devotee." Man-manā bhava mad-bhakto mad-yājī māṁ namas… [Bg. 18.65]. Four things: "You always think of Me, and you become My devotee, you offer your obeisances," man-manā bhava mad-bhaktaḥ, "and worship Me."

So we are teaching this real religion. Here is Deity, Kṛṣṇa. So we are thinking of Kṛṣṇa, "Hare Kṛṣṇa." We are worshiping Deity, Kṛṣṇa. There is no difference between Lord Kṛṣṇa and Deity. He's Kṛṣṇa. And we are offering obeisances. So the same… This… Therefore it is real religion because we are strictly following the laws of God. Anyābhilāṣitā… We have no other business. So therefore this is real religion, if you take, or real culture, real society-everything real. Because God is real, anything in connection with God, according to His instruction, that is real. All other things are imitation. So always remember that if somebody takes us as religionists, yes, we are religionists, but pure religionists. If somebody says socialist, we are pure socialist. If somebody says we are diplomats, poli…, yes, we are pure politicians. What is pure politicians? Politics requires violence. So annihilate the demons and give protection. The politics means two things. The state, government, what is that? Government gives protection to the good citizen, and those who are rogues, punish them. Law and order. Two things are there: maintenance and law and order. So similarly, our Kṛṣṇa consciousness is also the same thing. But so far we are concerned, because we are not in political power… Otherwise we have, would have followed the principles of Kṛṣṇa.

But Caitanya Mahāprabhu has shown us the way, that we kill the demons in a different way. We kill the demons in this way: By chanting Hare Kṛṣṇa mantra, we purify him so that his demonic activities are stopped. That is also another way of killing. He stops his demonic activities. That is Caitanya Mahāprabhu's mercy, that He did not kill Jagāi-Mādhāi. Although He wanted to kill them because they insulted Vaiṣṇava, but still, Nityānanda Prabhu reminded Him that "In this incarnation, You promised that You'll not kill. So have mercy upon them." So their demonic activities were killed. That is also killing. Caitanya Mahāprabhu accepted Jagāi-Mādhāi on this condition, that "You have to stop your sinful activities. Whatever you have done, that is done." So we make this condition. The demonic activities, we say, you have to stop. Whatever is done is done. Strictly following Caitanya Mahāprabhu, there is no consideration. Because one, you were previously a demon; therefore you cannot become a Vaiṣṇava-no. Anyone can become Vaiṣṇava provided he stops his demonic activities. Anyone. Anyone is welcome provided he accepts this philosophy, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So this is the way that Kuntī is praying, that sneha-pāśam imaṁ chindhi dṛḍham . So in this way we can get rid of the so-called affection for society, friendship, love, country, nationalism… No. Our sneha, affection, is completely transferred to Kṛṣṇa. That is Kṛṣṇa consciousness.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.42

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Los Angeles, May 4, 1973
Devotee:
tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati
[SB 1.8.42]

"O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else."

Prabhupāda: In the previous verse, Kuntī prayed that sneha-pāśam imaṁ chindhi dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu. She prayed, "My dear Lord, kindly cut off my attraction for the Pāṇḍu, Pāṇḍava family and Vṛṣṇi family." So by cutting off or giving up the attraction for material things, that is not sufficient. The Māyāvādī philosophers, they say, brahma satyaṁ jagan mithyā: "This world is false and Brahman is truth." We also say the same thing. But what is the difference? The difference is that you are living entity. You want enjoyment. Enjoyment means varieties. Without varieties you cannot enjoy. Just like here is a flower vase. There are so many flowers. Why has God created so many colors, so many forms? They create enjoyment, variety. Variety is the mother of enjoyment. That's a common saying. The Māyāvādī philosophers, they spoil the varieties, impersonalists. So what the result is? The result is āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Bhāgavata says. They labor hard. They undergo severe penances. Just like our sannyāsīs, they can sit down here although there are many women. So Māyāvādī sannyāsī will not sit down. Where there are women, they will not sit down. They are very strict. And if some, some of the Māyāvādī sannyāsīs, if, by chance, they touch one woman someway or other, then he has to undergo some penances. Of course, a sannyāsī should be very cautious about intermingling with woman. For a sannyāsī… Not for a sannyāsī; even for a person who is desiring to go back to home, back to Godhead…

This is our ultimate goal of life. Human form of life is meant for that purpose, that in this life we have to understand our relationship with God, sambandha, and, according to that relationship, we have to chalk our plan of working. Because we must fulfill that relationship. This is called in Sanskrit sambandha, abhidheya and prayojana. Sambandha, abhidheya, prayojana. Just like in ordinary dealings, one businessman is going to do business with another man. So, first of all, the relationship is established by some agreement. Then the transaction takes place. One is supplier, one is purchaser. Then the result is profit. Three things are there. In husband and wife, the same thing. First of all sambandha, the relationship, who will I marry, which girl, which boy. First of all plan… In the beginning… Formerly it was settled up by the parents. Still in India it is settled up by the parents. That is called sambandha. Then the marriage takes place. Then husband and wife relationship, they live together. Then there is the profit, a child. Similarly the human life is meant for reestablishing our relationship with God. In this material world… Material world means forgetfulness, forgetting our relationship with God. That is called material world. No Kṛṣṇa consciousness-that is material world. As soon as there is Kṛṣṇa consciousness and acting on the basis of Kṛṣṇa consciousness, it is no more material world; it is spiritual world.

So here Kuntīdevī first of all desired, "Let my so much affection, love for my two families, my father's families and my father-in-law's family…" In India it is called Bāper bāṛi śvaśura-bāṛi. Bāper bāṛi means father's house, and śvaśura-bāṛi means father-in-law's house. So Kuntī is woman, she has got relationship with two families. A man may have so many relationship, but woman, she has not, she has no facility for making more relations. That is not allowed. But at least she has got two relationships with two families. And that is her attachment. So she prays to Kṛṣṇa, "Please cut off this relationship. Let me be free." Now after becoming free, then what are you going to do? That is the question. Suppose one is employed in a firm. He feels inconvenience: "This service is not very good. Let me resign it." You resign. But if you get a better service, then that resignation is all right. And if by resigning you become unemployed, no engagement, then what is the value of such resignation? What is the value of such resignation? Similarly, those who are frustrated, confused, they don't want this material world. Just like in your country, the hippies, they are frustrated, confused. You don't want… This is don't, but what you want? That is, that they do not know. That point is missing. You say, "I don't want this." But what you want? That you do not know. That want, what you want actually, that is explained by Kuntī. Tvayi me ananya-viṣayā matir madhu-pate asakṛt: "Unto You… Let my, this family relationship affection be nil, but my relationship with You become conformed, be confirmed." Tvayi me ananya-viṣayā. "No more attraction for anything else. Only attraction for You, Kṛṣṇa."

So this is wanted. This is perfection. Tvayi me ananya-viṣayā. Ananya-viṣayā. No more attraction for anything else. Only attraction for You, Kṛṣṇa. So this is wanted. This is perfection. Tvayi me ananya-viṣayā. Ananya-viṣayā means ananya-bhakti, without any deviation. Twenty-four hours simply attachment for Kṛṣṇa. That is wanted. Then your renouncement is perfect. If you think that this attachment and that attachment both may be made-no. That cannot go. That will be nice, not nice. Just like you ignite fire, at the same time pour water on it. Then what will be the result? The fire will not act. Similarly, if you want to renounce… Just like the Māyāvādī sannyāsī says that brahma satyaṁ jagan mithyā: "Renounce this world." They take a luṅgi,(?) a loincloth, and preach, "Who is your wife? Who is your children? Who is your country?" So many things, negative way. Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍhā mate. This is very good, to preach renouncement of this world. But side by side we must have attachment for something. Otherwise, it will be…, it will not stay. Therefore we see so many sannyāsīs, they say brahma satyaṁ jagan mithyā. They give up, take sannyāsa, but after taking sannyāsa, after a few days or few years, they come back again to this material world to open hospital, philanthropic work, school. Why? If you have left this world as mithyā, as false, why you are again coming to politics, to philanthropy, sociology and so on? Why you are coming again? That is bound to be. Because we are living entity, we are active. If we simply become inactive out of frustration, then it will be failure. We must engage with activities. That activity is devotional service. This is Brahman activity. The Māyāvādīs, they do not know.

Just like we were discussing in this beach morning about the spiritual world. Spiritual world is exactly like the material world, varieties. There is also house. There is also tree. There is also road. There is also chariot. There is… Everything is there-but without inebriety, without inebriety. There, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. For example, just like there is tree also. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa. But they, those trees are not like this tree. Suppose you, here, you want some fruit, say mango. You go to the mango tree, you taking mango, at the same time desire, "Why not little grapes?" But this mango tree cannot supply you grapes. But in the spiritual world you are eating mango, at the same time, if you desire grapes, the same tree will supply you. This is called desire tree. And… Some ideas of the spiritual world are there in the… Just like here, for light, you require sunlight, moonlight. But in the spiritual world, there is no need of sunlight, moonlight, because everyone is effulgent. By his own light he can see everything.

Just like in kṛṣṇa-līlā, Kṛṣṇa was stealing butter. So the neighboring friends of Yaśodā-mātā, was complaining… It is not complain; it was just to see the fun of Kṛṣṇa. Kṛṣṇa was sitting, and they were complaining. They were seeing the bodily feature, how Kṛṣṇa is feeling. So other ladies complaining, "Mother Yaśodā, your son comes to our house and steals butter. You see. We try to conceal them in a darkness so that this boy cannot see. But still He finds out. So better you take away all His ornaments because the jewel, light of the jewel, helps Him to find out the butter pot." So Yaśodā said, "Yes, I'll do that. I'll take away all these ornaments. Yes." Then they say, "No, no, it is useless. Oh, this boy has got some effulgence of Himself. Without ornaments He can, He can also find out."

So this is the position. The transcendental body is effulgent. On account of effulgence of the transcendental body of Kṛṣṇa, the whole light is there. Whatever light you are seeing, it is all borrowing light from Kṛṣṇa's effulgence. That is stated in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In the light, bodily effulgence light of Kṛṣṇa, generating millions of universes. Yasya prabhā… [Bs. 5.40]. Just like this sunshine. Everything is there. You have to study. The sunshine is producing these planets, other planets. That is scientifically true. And due to sunshine, the planets becoming warm. Then the seasons are changing and there are trees, there are green foliage, there are fruits, flowers. It is all due to sunshine. Similarly, whatever creation we see, it is due to Kṛṣṇa's bodily effulgence. Kṛṣṇa's bodily effulgence.

So the Māyāvādīs, they simply see the effulgence, something impersonal, effulgence. They cannot see anything more. Just like the sunshine. In the sunshine, there are so many things. Suppose in bright sunshine, you saw one airplane is gone up, but after some time you cannot see. You cannot see. You cannot see because due to the dazzling sunshine, although the airplane is there you cannot see. Similarly, simply if we try to see the effulgence, brahmajyoti, we are unable to see inside. The Īśopaniṣad, there is this statement that a devotee is praying to the Lord that "You wind up Your, this effulgence so that I can see You properly." So the Māyāvādī philosophers, they cannot see the personal activities or the planets where Kṛṣṇa is personally active. That they cannot see. Therefore Bhāgavata says anādṛta-yuṣmad-aṅghrayaḥ. Because they neglected to see the lotus feet of Kṛṣṇa, therefore, despite their severe penances and austerities, on account of not seeing the lotus feet of Kṛṣṇa, they come back again to this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32].

So if we simply become renouncer, that will not help us. Then again we shall become enjoyer, so-called enjoyer. That is like pendulum, balancing, tak, tak, this way, this way. If you simply become this side, renouncer, then again we go to that side, enjoyer… So here is the remedy. If you want really detachment from this material world, you must increase your attachment for Kṛṣṇa consciousness. Otherwise this kind of so-called renouncement will not help you. That is a fact. Therefore Kuntīdevī is praying, tvayi me ananya-viṣayā, "without any diversion." That is the definition given by Rūpa Gosvāmī of bhakti. Anyābhilāṣitā-śūnyam: [Brs. 1.1.11] no other desire. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Anyābhilāṣitā-śūnyam. Here in this material world, some of them are jñānīs, and some of them are karmīs. Karmīs means fools, unnecessarily working very, very hard-they are karmīs. And jñānīs, when he's little elevated, he thinks, "So what for I am working so hard? I don't require so many things. Still why am I accumulating so much money, so much food, so much prestige?" when he becomes jñānī. That is jñānī.

So therefore bhakti is beyond karma and jñāna. Anyābhilāṣitā. The karma, jñāna, if there is another, other desires also, that should be also nil, no desire. That is called desirelessness. But desirelessness can be possible when you desire to serve Kṛṣṇa. Otherwise, that is not possible. Therefore, bhakti means we should be desireless in the matter of jñāna, karma, or any other thing. Attach… Without any attachment. But we must have attachment for Kṛṣṇa. Then it will stay. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. That attachment, anuśīlanam, cultivation of Kṛṣṇa consciousness, ānukūlyena… Ānukūlyena means favorably: "How Kṛṣṇa will be satisfied?" That is favorable Kṛṣṇa consciousness. Simply always thinking of Kṛṣṇa… Just like the gopīs. Their Kṛṣṇa consciousness is perfect because they had no other desire except trying to please Kṛṣṇa. That is perfection. Therefore Caitanya Mahāprabhu recommended: ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. There is no better process of worship of the Supreme Personality of Godhead than the method adopted by the gopīs.

The gopīs had no other desire. Simply their desire was how to satisfy Kṛṣṇa, all the gopīs. The elderly gopīs, Yaśodā-mātā and her friends, elderly gopas, Nanda Mahārāja, his brother, his friends, and of the same age, the boys and girls of Vṛndāvana who were of the same age-everyone, even the cows, even the flowers even the fruits, even the water in Vṛndāvana… Because everything is spiritual there. Nothing is material. That we should understand, spiritual and material. Material means they have no living symptoms, and spiritual means have all the living symptoms. So here, although a tree is also a living entity, and there also the tree is living entity, but here the living symptoms are absent. Or why the tree? Even a human being. A human being is also a living entity, and they're also devotees, they're also living entities. But here, the real symptoms of life-means Kṛṣṇa consciousness-is absent. And there, the real symptoms of living condition-Kṛṣṇa consciousness-is very, very much. There is no other consciousness except Kṛṣṇa consciousness. And that is spiritual.

So similarly, even in this material world, if you simply increase your Kṛṣṇa consciousness, then you are also in the spiritual world. Just like in this temple. In this temple we are living, we are living in the spiritual world. Because here there is no other business than Kṛṣṇa consciousness. There is no other engagement. Although it is practiced just like apprentice… This Deity worship, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam [SB 7.5.23], so many engagements. But it is on account of Kṛṣṇa. Therefore those who are strictly following the regulations of Kṛṣṇa consciousness, he's living in the spiritual world. He's not in the material world. Just like we are not living in Los Angeles; we are living in Vaikuṇṭha. Yes. That's a fact. It is consciousness. The consciousness… I can give you another example. Just like in this seat there is a bug. But the bug and myself sitting on the same place, but because the bug has no consciousness, therefore he is bug, and I have got consciousness, I am your spiritual master. But we are sitting in the same place. Sitting in the same place. Because the bug has not developed his consciousness, he remains a bug, and one who has developed the consciousness, therefore he becomes spiritual master. But the position is the… Similarly either you remain in the material world or, spiritual, there is no question, if your Kṛṣṇa consciousness is very strong, then you are not in the material world. You are not in the material world.

Therefore simply renunciation, that "I give up attachment for worldly things," that is not sufficient. Simply renouncement will not help you. It may be a helping process, but that will not help you absolutely. When you increase attachment for Kṛṣṇa, then this renouncement will be perfect. So make renouncement perfect, or, if you increase attachment for Kṛṣṇa, automatically your attachment for this world will diminish. Two things cannot go. Our attachment… Just like a woman, if she is attached to two men, one husband, another paramour-so two things cannot go. The attachment increases for the paramour; otherwise why she accepts a paramour? These are examples there. Although she's working at the husband's place very nicely, but the mind is there to the paramour. Because "When I shall meet him at night, this and that," you see.

So if we increase our attachment for Kṛṣṇa, then the detachment or renouncement of this material world will automatically come. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If we increase our attachment, then that… Kuntīdevī is praying… That is also Kṛṣṇa's mercy. You cannot increase your attachment for Kṛṣṇa without Kṛṣṇa's mercy. You cannot become devotee… Therefore we have to simply serve Kṛṣṇa, sevonmukhe. By service Kṛṣṇa is very satisfied. Kṛṣṇa does not require anyone's service; He's perfect Himself. But if you give Him service wholeheartedly, sincerely, then by the mercy of Kṛṣṇa, you'll make advancement. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. God will reveal. You cannot see God by your these blunt eyes. That is not possible. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. You have to smear your eyes with the ointment of love. Then Kṛṣṇa will reveal. Kṛṣṇa will come in front of you. Just like Dhruva Mahārāja. Dhruva Mahārāja was undergoing tapasya and he was meditating upon Viṣṇumūrti within his heart. All of a sudden the Viṣṇumūrti disappeared. So his meditation broke, and immediately opened his eyes. He saw the Viṣṇumūrti in his front. He's there. So similarly, you think of Kṛṣṇa always, always think of, when you will be perfect, you'll see Kṛṣṇa in your front, talking with you. This is the process. You'll see one day. But you should not be very much hasty. Oh…, of course, that is good: "Why I am not seeing Kṛṣṇa? Why I am not Kṛṣṇa, seeing, seeing…?"

So we should not be very much hasty. We must wait for the mature time. The example is given that generally a woman wants a child. Now she's married, and if she thinks, "Let me have immediately a child," that is not possible. You wait. Now you are married, you have got husband, you must get a child. That's a fact. Similarly, because you have engaged yourself in Kṛṣṇa consciousness, avyarthe kalatvaṁ nāma-gāne sadā ruciḥ. This is called firm faith, that "Now, because I am engaged in Kṛṣṇa consciousness business, so I must be able to face Kṛṣṇa, face to face, see Kṛṣṇa, face to face." That I must have. So don't be disappointed. Go on with your Kṛṣṇa consciousness activities. Time will come when you'll see Kṛṣṇa, just like Kuntī is seeing, face to face. There is no doubt about it.

So here it is said, tvayi me ananya-viṣayā matir madhu-pate. Kṛṣṇa's another name is Madhu-pati. He has got thousands name. Madhu-pati means He killed the demon Madhu. From that, Madhu-pate. What is it there here? Madhu-pate?

Devotee: "O Lord of Madhu."

Prabhupāda: Madhu-pate. "O Lord of Madhu." So madhu-pate ratim, ratim udvahatād addhā. The example is given very nicely. Just like river. Especially… The Kṛṣṇa consciousness is not ordinary river, but it is just like Ganges. Ganges is very pure, directly connected with Kṛṣṇa. So "As the river flows down towards the seas, similarly my attraction will go down incessantly to touch Your lotus feet like the Ganges." This is the prayer of our Kuntīdevī. So incessantly, without any deviation, ananya-bhakti… This is called ananya-bhakti. Ananya, in the ananya-bhakti… In the Bhagavad-gītā it is stated ananya-bhāva, "without any deviation." Even such person is found to be little misbehaved, still he's to be considered as sādhu. That is stated by Kṛṣṇa in the Bhagavad…

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

Just like sometimes our Indian friends criticize our European, American, "Oh, they are not very," I mean, what is called, "acute in the service of the Deity. There is so much mistakes, so many…" So Kṛṣṇa says, "Never mind. But because his attention is to serve Me, even there is some discrepancies, he's sādhu." Sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ [Bg. 9.30].

So Kṛṣṇa consciousness is so nice. You try to execute it to your best capacity, that's all. Even there is some mistake… Don't commit mistake intentionally. But due to my habit, past habit, I may commit some mistake. That is excused. If we fix up our mind in serving Kṛṣṇa severely and seriously, then even there is some mistake… Rūpa Gosvāmī also says that yena tena prakāreṇa manaḥ kṛṣṇe… First of all fix up your mind to Kṛṣṇa. And the other rules and regulation… Of course, they are to be followed, but in the beginning we shall try our best how to fix up our mind to the lotus feet of Kṛṣṇa. Other things will automatically come corrected.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.42

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Māyāpura, October 22, 1974

Pradyumna: "O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You, without being diverted to anyone else."

Prabhupāda:

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati
[SB 1.8.42]

So in the previous verse, Kuntīdevī prayed to Kṛṣṇa, sneha-pāśam imaṁ chindhi: "Please cut off my attraction, the rope…" Just like rope is cut. If your hands and legs are tied up with rope, and if you want to be free, then the knot is cut into pieces.

So our affection for this material world has to be cut into pieces. That is the aim of human life. The living being, nobody knows when he dropped into this ocean of material existence. Bhaktivinoda Ṭhākura has sung, anādi karama-phale, paḍi' bhavārṇava-jale. Anādi. Ādi means the beginning of creation, and anādi means before that. This creation, this material world, it is created and annihilated, as is the nature of anything material. We have got experience from our body, or any body. Everything here is created and annihilated. Even big, big empires like the Roman Empire, the Carthagian Empire, the Moghul Empire, and so many empires-they came, and they were annihilated. This is the nature. Therefore Vidyāpati has sung, kata caturānanam, mari mari yavat, na tuyā ādi avasana. Caturānana means the Brahmā. Brahmā, his life, duration of life, is very, very long. We know from Bhagavad-gītā that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. He's not also immortal. He's mortal. Although his one day is equal to our forty-three lakhs of years multiplied by one thousand, but still, he's not immortal. When Hiraṇyakaśipu pleased Brahmā and he wanted to give him the benediction, so Hiraṇyakaśipu wanted that "Please make me immortal." So Brahmā said, "That is not possible because I am, myself, is not immortal."

So nobody is immortal within this material world. And still, we are attached. We want to be immortal. That is the psychology. Just like last night, when the snake… We became disturbed. Why this psychology? Because we don't want to be dead, because we are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Neither we wish to take the trouble of being changed of the body. Otherwise why we became disturbed? We know… Others may not know that we shall not be killed, even bitten by the snake. Na hanyate hanyamāne śarīre [Bg. 2.20]. So why we became disturbed? What is the psychology? The basic principle is that we don't want to be killed. We don't want to change the body even. We have got attraction for the body. Even an animal or insect, living very wretched condition of life, still, if you want to kill it, it will protest. It will protest, "No, no. I don't want to be killed." This is the psychology.

So the, our real business is how to attain that eternal life. That is real business. Other business, they are not important. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18]. This is the instruction, that we should try how to become again immortal. We are immortal by nature, but we have covered by another nature, external nature, bahiraṅga-śakti And because we have been entangled with this material body, we have to die. Otherwise there is no death. Na jāyate na mriyate vā. The living entity does not take birth, neither it dies. Then why we are taking birth and dying? The…, this question does not arise to the fools and rascals of this materialist world. I was talking with one very big man in London, Lord Fenner-Brockway. He came to see me. So I asked him this question. He was old man. He was a, I think, older than me. He was eighty-four. So he said, "Yes, I'll die peacefully." You see? This question does not bother even any man. And I talked with that Professor Kotovsky in Moscow. He also said, "Swamiji, after death, everything is finished." You see? Big, big men in Europe, very exalted position, they do not know even that there is life after death. They do not know. And in India, I think, when I spoke in Calcutta, the American Consulate… There is a club, Indo-American Cultural. They invited. So they gave me the subject matter for speaking: "East and West." So in that meeting I said that "We don't make any such distinction, 'East' and 'West.' Because everything belongs to Kṛṣṇa. But there is little difference between East and West. What is that difference? Here even an ordinary man, a cultivator, uneducated villager, he believes in the next birth. He believes. He's afraid of committing sin-'Oh, I'll have to suffer in my next life." And in the Western world, the big, big men like Lord Fenner-Brockway and Professor Kotovsky, they do not know that there is life after death."

Therefore to take birth in India is a privilege. It is a privilege because it is not ordinary thing. Therefore Caitanya Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This para-upakāra, doing welfare activities to others, that is meant for India. But the Indian should first of all make his life perfect. Bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari [Cc. Ādi 9.41]'. First of all the Indians are requested to make his life perfect, because how to make life perfect, the process and everything is in India, because here there is varṇāśrama-dharma, the division of the human society: brāhmaṇa, kṣatriya, vaiśya, śūdra, and āśrama. Now these things are rejected by the Indians, but this is the most scientific method for making life perfect. This is the most scientific method. This was the answer of Rāmānanda Rāya when he was questioned by Śrī Caitanya Mahāprabhu, "What is the aim of perfection of life, and how to accomplish it?" This is the question was given by Caitanya Mahāprabhu. So the answer was, immediately,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]
"The aim of human life, the goal of human life, is to satisfy the Supreme Lord, Viṣṇu." Viṣṇur ārādhyate.

Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know that human life is meant for pleasing the Supreme Personality of Godhead. The Kuntīdevī therefore requested Kṛṣṇa, sneha-pāśam imaṁ chindhi. We are, I mean to say, bounded here by the material energy in so-called sneha-pāśa, society, friendship and love. People do not want to leave this material world. Even at the time of death… I have seen so many persons. That is natural. The old man is dying, and he is thinking that "So many of my business remained unfinished." So he calls his dear son, "My dear son, if, if you… You take charge of the family, and so many things I could not finish, you do it." You see? He does not know where he is going. I have seen in Allahabad one big man. He was dying at the age of fifty-four. He was of my age. And he was requesting the physician, "My dear doctor, can you not give me four years more to live so that I could finish my business?" This so much attraction, so much attraction. They sometimes cry, that "What will happen to my this boy, that children, that…"

So therefore the family attraction especially, the family attraction is so strong that life after life one is bound up again in this material world, and he gets one body. To get body means to suffer. To get material body… Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. We are suffering the śītoṣṇa… Sometimes we feel some pleasure, sense pleasure. But actually we are suffering. Just see. We thought on the fourth floor, or third floor, such marble, I mean to say, level… And still, there is a snake. How it gone to such a high floor, and…? That is also surprising. But it has managed to go there. That's a fact. And a snake means death. Sa-sarpe ca gṛhe vāso mṛtyur eva na saṁśayaḥ.(?) So you cannot avoid danger in any condition of life. This is material world. But still, they want to remain here. Death is in every step. Padaṁ padaṁ yad vipadām [SB 10.14.58]. This material world means in every step vipadām, danger. Such is the condition of material world. Still, they are trying to adjust. Mūḍha. Bahir-artha-māninaḥ.

Bahir-artha-māninaḥ means they are thinking, "By utilizing this external energy, material world, we shall be happy." Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that, especially for the human being, the destination is to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. All these Vedic literatures, all these philosophy, science and everything… That is the verdict of Śrīmad-Bhāgavatam, yad uttama-śloka-guṇānuvarṇanam [SB 1.5.22]. You may be talented in so many ways. You may be very big man, politician or philosopher or chemist or physicist. So many we are; we are occupied. So why you should become big man? What is the purpose? The purpose is to understand Kṛṣṇa. Intelligent. So whatever talent you have got, it doesn't matter. Whatever you may be. You may be engineer. But if you are intelligent actually, through engineering, you'll describe Kṛṣṇa, how Kṛṣṇa is the greatest engineer so that He's keeping all the planets floating in the air. That is engineer. You cannot do it. He is keeping… Gām āviśya [Bg. 15.13]. He has said. Aham ojasā dhārayāmi, Kṛṣṇa says. So we have to understand Kṛṣṇa like that. Kṛṣṇa says like that, "I am keeping all these planets floating." Now, if you are a physicist, then you try to understand how Kṛṣṇa is keeping them floating. That is your perfection. That is your perfection. If you remain a physicist or chemist and don't understand Kṛṣṇa, it is a waste of time. It is waste of time.
ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

We are divisioned. Either you take it varṇa, āśrama, or by occupation, anything, there must be some division, not that everyone is the same. Somebody is engineer. Somebody is medical man. Somebody is chemist. Somebody is philosopher. Somebody is brāhmaṇa. Somebody is śūdra. You take. Division must be there. It is not possible to make everyone all the same. That is rascaldom. That is, means, they have no knowledge. Just like the communists. They tried to make one. They failed. That is not possible. Still, they are going on: "Laborer class and the manager class." Why you make two? So if instead of two, if we make four, what is the difference in philosophy? They could not do it. That is not possible. There must be, because Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam: [Bg. 4.13] "The four divisions is created by Me." How you can nullify Kṛṣṇa's creation? That is not possible. So division may be there. It doesn't matter. That is created by Kṛṣṇa. But still, there can be oneness. What is that? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Everyone try to satisfy Kṛṣṇa. Then it is oneness.

The same story, udarendriyāṇām, that all our parts of limbs, parts of the body, limbs, and senses, they are working hard, very hard. What is the aim? To fill up the stomach. There is no other aim. Everyone is working so hard only for filling up the stomach. Udarendriyāṇām. Similarly, we, being… Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are part and parcel of Kṛṣṇa. So our only business is to satisfy Kṛṣṇa. Then it is perfect life. That we have forgotten. Therefore Kṛṣṇa comes and says, "You rascal, you fool, you just surrender unto Me. You'll be happy. Why you are planning so many things, rascal planning? That will not make you happy." Sarva-dharmān pari… "You have planned so many rascaldom. You give up all this. Simply make, take this planning: surrender unto Me." Śaraṇāgati. Śaraṇāgati. That is the beginning of Vaiṣṇava philosophy. Ānukūlyasya saṅkalpa.
anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]
This is wanted. Simply try to understand what Kṛṣṇa desires and try to satisfy Him. This is perfection of life.
ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

If you want perfection, Caitanya Mahāprabhu said this perfection. Bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari [Cc. Ādi 9.41]'. What is that janma sārthaka? This is janma sārthaka. What is that? When you learn how to satisfy Kṛṣṇa. That's all. If you learn this simple art, how to satisfy Kṛṣṇa, then your life is perfect. Bas.

Is it very difficult task? No, it is not at all. Kṛṣṇa gives the formula how He'll be satisfied. He says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four things: "Always think of Me…" Everyone can think of Kṛṣṇa. He is thinking of so many nonsense things. Why not Kṛṣṇa? Here is Kṛṣṇa. If you simply think of Kṛṣṇa and Rādhā-Mādhava, then where… Is very difficult thing? Therefore temple is there so that you see Kṛṣṇa always or at some interval, during ārātrika, during maṅgala-ārātrika, during bhoga. So the impression is always within your heart, and you think of. Where is the difficulty? Where is the difficulty? No difficulty. So Kṛṣṇa says, man-manāḥ. And if you have no time to come to the temple, all right, chant Hare Kṛṣṇa. You hear the name of Kṛṣṇa. That is not different from Kṛṣṇa. The… After all, impression, either you hear or see, the experience is there. So you can think of Kṛṣṇa very easily. It doesn't require any university qualification. Anyone, any rascal, can do it. It is so easy. It doesn't require high education to think of Kṛṣṇa. Woman, children, anyone…

So satisfy Kṛṣṇa… Kṛṣṇa directly says… If you want to satisfy me, then you ask me, "Prabhupāda, what can I do for you?" If I say, "Do this," then I am satisfied. This is the way of satisfaction, making one… So you ask Kṛṣṇa, "Sir, my business is hari-toṣaṇam. So how can I satisfy You?" Kṛṣṇa directly-"Yes, you can satisfy Me. Think of Me." Where is the difficulty? Why so much philosophy, humbug, to understand God? The rascals, they are thinking, "What is God? Can you show me God?" God is here canvassing. The rascals will avoid this by so-called erudite scholarship and this way, "There is no God…" God is there. Why not God? We are giving you the God's name. God, Himself, giving, giving, presenting Himself. And big, big ācāryas, they are accepting. Especially Caitanya Mahāprabhu, He is simply attached to Kṛṣṇa. So we have to learn from Caitanya Mahāprabhu how to serve Kṛṣṇa, how to become attached. How Caitanya Mahāprabhu is attached to Kṛṣṇa is described so nicely. It will puzzle even the biggest brain of philosopher, how Caitanya Mahāprabhu is attached to Kṛṣṇa. We are now trying to explain in the Antya-līlā.

So, of course, we cannot expect that one day we shall be so much attached as Caitanya Mahāprabhu, but this preliminary attachment, to think of Kṛṣṇa, there is no difficulty, to think of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. He'll be satisfied. He'll be sati… Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. And those who are so attached with Kṛṣṇa, Kṛṣṇa says, "I'll supply whatever he wants. Yes." So a devotee's opulence does not mean it is due to his karma. It is supplied by Kṛṣṇa. It is never to be diminished because it is supplied by Kṛṣṇa. The karmīs, they get opulence on account of his past karma. But a devotee gets opulence-it is gift of Kṛṣṇa; it cannot be destroyed. It cannot be destroyed. It is gift of Kṛṣṇa. We should always think of like that. And we shall try more and more to please Kṛṣṇa. Dui lage hura huri.(?) Kṛṣṇa is trying to make His devotee more and more opulent and comfortable, and the devotee is trying to please Kṛṣṇa more and more. That is the business between devotee and Kṛṣṇa. It is called, Caitanya-cari…: dui lage hura huri.(?) Just like if I want to please you or if you want to please me, so there is competition. So that competition should be there. But that competition, that realization, is impossible so long you are attached to this rascal material world. Therefore Kṛṣṇa say…, Kuntī's first request is that sneha-pāśam imaṁ chindhi, "Please destroy this attraction, affection for this material friendship, society, family. Please destroy it."

So the Māyāvādī philosopher, they simply want to destroy. Negative side. They have no information of the positive side, that after destruction… Suppose you are not satisfied with some business or some service. So you want to: "Oh, I want to leave this business. I want…" But you leave… Suppose you are getting, say, five hundred rupees. Then, if you leave, then you'll be zero, no income. If you get another service which will fetch you six hundred rupees, then you are profited. But if you simply give it up, this service, and become zero, then you become unemployed, the miseries will increase. The Māyāvādī, being disgusted with this material world… Brahma…, jagan mithyā. Jagan mithyā. That's, that's all right. Then Brahma satyam. That is theoretical. If you do not engage yourself as Brahman, then again you'll fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. That you give up disgusting-"This is mithyā"-that's all right. But that is zero. And what is your positive engagement? That they do not know. Therefore, after some time they again come to be positively engaged in opening hospital and daridra-nārāyaṇa-sevā and this and that and so many things. Because they could not get any engagement in the positive world.

That positive world, here it is said, tvayi me ananya-viṣayā matiḥ. This is positive. The negative side is to give up. To give up… Because we are living beings… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), part and parcel of Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1]. So we want ānanda. So whatever I possess, now I give up. Then, if I don't get better engagement, then where is my ānanda? There is no ānanda. So as we do not get ānanda, so then I come back again. There is a Bengali hearsay, napad jimane na, na jamai batta.(?) When a widow, old woman, her husband is dead… We have got experience. And she talks very loosely with the grandson-in-law. I have got experience. When we were young, young married, so my grandmother-in-law, my father-in-law's mother, she was talking very loosely, just like husband and wife. So that's a practical… Because she… She is hopeless of getting another husband because she is old enough. So where is the husband? She accepts or talks like husband to the grandson-in-law. So similarly, the Māyāvādī philosophers, they do not accept Kṛṣṇa or Kṛṣṇa's līlā. They think it is māyā. They do not accept it. So there is no ānanda. Therefore they come down again. Punar mūṣiko bhava. Again open hospital because there is no engagement. And he has to raise fund. So this is very easy thing: "Sir I am going to open a hospital. Give me some fund." Nowadays, especially, it is very difficult to collect fund. If you say, "I am going to open a temple," nobody will give you. But if you say, "I am going to open a hospital," he'll give you.

So therefore we must have positive engagement. Simply negation, jagan mithyā… Why jagan mithyā? We don't say jagan mithyā. This building, this nice building, is it mithyā? It is not mithyā. It is perfectly true because here Kṛṣṇa is being worshiped, the devotees are chanting… This is life, this, truth. So why shall I say "jagan mithyā"? You have to utilize jagat in such a way that it will become truth. That process is saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Here only business is how Kṛṣṇa will be satisfied. That is the only business. That is perfection. To become perfect means to learn how to satisfy Kṛṣṇa. That is perfection. It doesn't require education and doesn’t require big, big titles or… Nothing. You try to satisfy Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13].

Therefore here Kuntīdevī… Tvayi me ananya-viṣayā. Viṣaya means sense gratification. This is viṣaya: āhāra-nidrā-bhaya-maithunaṁ ca. These are called viṣaya. Viṣaya means material subject matter for sense gratification. So one cannot be attached to Kṛṣṇa as long as he is attached to viṣaya. Therefore Narottama dāsa Ṭhākura or Locana dāsa Ṭhākura, he says, viṣaya chāṛiyā, se rase majiyā, mukhe bolo hari hari. Viṣaya chāṛiyā. So long you are attached to sense gratification, there is no question of chanting ”Hari Hari.” That is not possible. Viṣaya chāṛiyā. So it is not possible to do it immediately, but if we practice the system given by the ācāryas, as we have introduced, the Kṛṣṇa consciousness movement, then one day we’ll be able. Viṣaya chāṛiyā. Then paraṁ dṛṣṭvā nivartate [Bg. 9.59]. When you gradually relish the transcendental mellow of devotional service… That Yāmunācārya said,

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

So this is the process. The more you become attached to Kṛṣṇa… That is very psychological. If you become attached to something, you become detached to something else. Attachment, detachment cannot be. So more you become attached to Kṛṣṇa, then more you become detached to this material world. Just like… You, you, you cannot by artificial means, all of a sudden, brahma satyaṁ jagan mithyā: ”I take sannyāsa.” No, that will not be. First of all, you have to increase your attachment for Kṛṣṇa. Then the sannyāsa order will be durable. Otherwise you’ll fall down. Again you’ll be attached. Punar mūṣiko bhava. There are so many instances.

So both things should be performed simultaneously, parallel line that you should take up the process how to increase your attachment for Kṛṣṇa, and then automatically detachment will be there. The same example, as given by Rūpa Gosvāmī, that you are hungry. When you take food, that, gradually you become satisfied and your hunger is also satisfied. So when you are fully satisfied… Just like Dhruva Mahārāja said, svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”My dear Lord, my dear Sir, I am not hankering after any benediction. I am completely benedicted. No more benediction. I have got everything. I have got You, Kṛṣṇa. So what do I want more?” Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If one gets Kṛṣṇa’s favor, if one gets Kṛṣṇa, what does he want more? He has got everything, because Kṛṣṇa is everything.

So try to possess Kṛṣṇa like Kuntīdevī’s… Tvayi me ananya-viṣayā matir madhu-pate asakṛt. Asakṛt means… Sakṛt means once, and asakṛt means continuously. Not that perform Kṛṣṇa consciousness fifteen minutes’ meditation, and then do all nonsense things, twenty-four hours. No, no, no, no. Not that kind of… Twenty-four hours engaged in Kṛṣṇa consciousness, that is wanted. That is called asakṛt. Twenty-four. So you have to make your formula of life in such a way that not a single moment is gone without Kṛṣṇa consciousness. Avyartha-kālatvam [Cc. Madhya 23.18-19]. This is Rūpa Gosvāmī’s… A devotee, a pure devotee of Kṛṣṇa, he always sees: ”Whether my time is wasted unnecessarily?” He should be very much alert: ”Why I’m sleeping so much, wasted so much time?” That is devotees, Kṛṣṇa conscious. ”Oh, I am wasting so much time without any engagement of Kṛṣṇa consciousness?” That is called asakṛt. Matir madhu-pate asakṛt. And directly, addhā. It is said, ratim udvahatād addhā. Addhā means directly, not indirectly.

Indirectly, the so-called demigod worshipers, they say… Because they misuse that verse,

ye ’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te ’pi mām eva kaunteya
yajanty avidhi-pūrvakam

They neglect this word, avidhi-pūrvakam. They simply say that to worship other demigods is also the same. No. It is not the… It is avidhi-pūrvaka. And if you… Suppose you are in trouble. You have to satisfy the police commissioner. But you are trying to satisfy the police commissioner by bribing the constable. That is avidhi-pūrvaka. If it is known, then you’ll be punished. So don’t try to satisfy Kṛṣṇa-avidhi-pūrvakam. Vidhi-pūrvakam. That vidhi-pūrvakam is direct. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is wanted. That is vidhi-pūrvakam. Otherwise avidhi-pūrvakam. And how? The avidhi… The vidhi-pūrvaka, how? Just as the Ganges water is flowing automatically toward the sea, similarly, your devotional service like that, automatically, without any check… Then your life is perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.43

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Los Angeles, May 5, 1973

Pradyumna:

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavān namas te
[SB 1.8.43]

”O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas, and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the Almighty God, and I offer You my respectful obeisances.”

Prabhupāda: So Lord Kṛṣṇa is addressed here as kṛṣṇa-sakha. Although Arjuna is Kuntī’s son, subordinate, but she knows that Kṛṣṇa is more intimately related with Arjuna than herself. She knows that. Another kṛṣṇa-sakha means Kṛṣṇā. Kṛṣṇā is the name of Draupadī. So Kṛṣṇa saved Draupadī from insult. She was attempted to be naked by Duryodhana and Karṇa, but Kṛṣṇa saved her.

So in that sense also Kṛṣṇa, kṛṣṇa-sakha. Vṛṣṇy-ṛṣabha. Ṛṣabha, the chief. The best man is called ṛṣabha. So in the Vṛṣṇi dynasty, Kṛṣṇa is the chief. Because Kṛṣṇa appeared in the Vṛṣṇi dynasty, therefore the dynasty became famous. That is already discussed previously. Malaya-candana. Just like sandalwood. Because sandal is produced in the Malaya, Malaysia now, the name, therefore it is called malaya-candana. Or sometimes it is produced in the Malaya Hills. There is hill, another.

So ṛṣabhāvani-dhrug rājanya. Avani-dhruk. Dhruk means rebellious. Actually a, a king should be representative of God. Representative of… The king's honor, in every country, kings, king is honored very gorgeously. Why? He's also human being, and the citizens are also human beings. Why the king is so honored? Just like spiritual master. A spiritual master is honored. Not only honored-in the śāstra it is said, nāvamanyeta karhicit. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. The spiritual master should not be, I mean to say, taken as ordinary human being. And the king also, practically we see, that we do not treat a king or a president like ordinary human being. What is the reason? What is the reason? The reason is that the king… King's another name is naradeva, "God in human form." Naradeva. So king is honored because a king is supposed to be representative of God. Therefore he's honored. His business is… Kṛṣṇa, Kṛṣṇa is maintainer, eko yo bahūnāṁ vidadhāti kāmān. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). God means the supreme living being. Nityo nityānām. We are also living beings. We all living beings in different forms, 8,400,000 forms. We are all living beings. And Kṛṣṇa is also a living being. Kṛṣṇa is not impersonal. God is not impersonal. Just like we are persons, you are person, every one of us sitting here, we have got person, personality. We have got individuality. So the impersonalists, they cannot adjust that we are individual persons and how the Supreme, the original cause of everything, He also can be person. Because we have our experience that my knowledge or any individual persons knowledge, opulence, they're limited. But how the unlimited can be person? Because we are limited and God is unlimited, therefore these Māyāvādīs, with poor fund of knowledge, that, because we being persons, we are limited, therefore God, being unlimited, He must be imperson. He must be. They compare the material things. Just like the sky. We think it unlimited. The sky is impersonal. So their philosophy is because God is unlimited, therefore he must be impersonal.

But that is not the Vedic instruction. Vedic instruction is He is also a person. God is also a person. Just like we see Kṛṣṇa. Kṛṣṇa is person; we are also person. The difference is this person is worshiped, and we are worshiper. That is the difference. Otherwise, He's person, we are person. But the one person… Just like king. King is also person, and the citizens are also person. The president is also person, and the citizens are also person. But what is the difference? The difference is the president or the king or the spiritual master, they, such persons are, exalted persons, are worshiped. That is the difference. Now why one person should be worshiped by so many persons? Because the one person provides so many persons. Eko yo bahūnāṁ vidadhāti kāmān. God is also person. He's one; we are many. God is worshiped because He provides everyone. He gives food, maintenance…, all the necessities of life, God is supplying. Therefore, He should be worshiped. We require water; God has given the oceans of water, stocked. Utilize it. How nicely arranged: clear water, mixed with salt so that it will not decompose. Such arrangement. And when you require drinking water, the same water is distilled. By God's arrangement, the sunshine evaporates the water, took it on the high sky, and then distributes clear, distilled water.

So how God is providing everyone with everything. We require light, we require heat. Just like in ordinary life also, in the state there is heating department, lighting department, plumbing department. Why? These are the amenities we require. So why don't you see that these arrangements are already there. Unless… These arrangements are subordinate. The first arrangement is God's arrangement. God supply you water by rain. You catch up and then you supply in the water-works. Without rain you cannot have any water. Therefore original supplier is God. Eko yo bahūnāṁ vidadhāti kāmān. He's person. He has got brain. He knows that all of them will require everything, such and such thing-heat, light, water. Without water you cannot produce foodstuff. Even the animal eaters, without God's arrangement, how he can eat animal? The animal also must be provided with food, with grass; then you can take it to the slaughterhouse by your expert intelligence. God is supplying food. Still you are creating a rebellious condition. That's an avani-dhruk. These rascals who are going against the law of God, they're rebellious. So they're rebellious. The king's duty is to see as representative of Kṛṣṇa, as representative of God. Otherwise he, what right he has got to take so much honor from the citizens? He has no right. And because the kings, formerly every country there were kings, monarchy, they violated, they rebelled against God, they became themselves God, that "I have got so much property, kingdom. I am God. I am the Lord of all I survey." So when they usurped the power of God, the all monarchies in the world is now finished. Because they did not act as representative of God. They thought their personal property, the kingdom. No. That is not actually fact. Fact is everything belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1].

So the representative must be very obedient. Then his position will go on. And… Just like so-called spiritual masters. They proclaim, "I am God." So they have no position. They have no position. Because they are rebellious. A spiritual master is supposed to spread God consciousness, Kṛṣṇa consciousness, make everyone Kṛṣṇa conscious, as the most confidential servant of God-not as God. Just like Viśvanātha Cakravartī Ṭhākura says: sākṣād-dharitvena samasta-śāstrair uktaḥ ***. A spiritual master is honored as the Supreme Personality of Godhead. Honored. Sākṣād-dharitvena. Haritva means "as God." Sākṣād-dharitvena samasta-śāstrair uktaḥ: *** "It is stated in all śāstras." It is not bogus that spiritual master is as good as God. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. Uktas tathā… Because it is stated in the śāstras, tathā, therefore, those who are advanced, uktas tathā bhāvyata eva sadbhiḥ. Sadbhiḥ means those who are actually advanced in spiritual life, they obey the spiritual injunction. Then is spiritual master as good as God? The next line is, kintu prabhor yaḥ priya eva tasya. A spiritual master is not God. He is… The distinction is sevya-bhagavān, sevaka-bhagavān. Sevya means one who is worshiped, and sevaka means one who is worshiper. The spiritual master is God and Kṛṣṇa is God, but Kṛṣṇa is worshipable God and spiritual master is worshiper God. He's God, but he's worshiper God. That is explained. The Māyāvādīs, they cannot understand it, that "Because a spiritual master has to be accepted as God, therefore I have become a spiritual master-I have become God." This is rebellious. This is rebellious. God gives you a position, and if you want to usurp His power unnecessarily, which you cannot, then you are fool, rascal, you are rebellious. He requires punishment. Punishment. Therefore it is said that avani-dhrug rājanya-vaṁśa-dahana. "Therefore You descend to kill all these rascals who claim Your position, rebellious." That is natural. Just like all subordinate kings. There is one emperor, and there are subordinate kings. Sometimes the subordinate kings claim, "Now we shall not give tax." In India it so happened. Everywhere it so happens. The subordinate kings, zamindars, landholders, sometimes they think, ”Oh, why shall I give tax?” Then it is rebellious.

So Kṛṣṇa’s one business is to kill these rebellious persons who deny the supremacy of God, who declare himself as God. Therefore it is said: avani-dhruk. In the, on the surface of the globe, those who are rebellious, rājanya-vaṁśa-dahana, so He kills. He burns them. Apavarga-vīrya, anapa, anapavarga-vīrya. Anapa. Apavarga means… It is said anapavarga?

Devotee: ”Without deterioration.”(?)

Prabhupāda: No, the word is apavarga. Apavarga… Anapavarga. Yes, that’s all right. Pavarga and apavarga. So anapavarga means again pavarga. Anapavarga. Pavarga and anapavarga. Pavarga means the path of tribulation, pavarga. Those who are Sanskrit scholars, they know the alphabets: ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha, ba, bha, ma. So this is the fifth line, pa, pha, ba, bha, ma. So pa means pariśrama, labor. This world, you have to work very hard to maintain yourself. In the Bhagavad-gītā, it is said, śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ. Kṛṣṇa never advised Arjuna that ”You sit down. I am your friend. I shall do everything. You sit down and smoke gāñjā.” Kṛṣṇa never said that. Kṛṣṇa was doing everything; still he was to fight. He was inducing, ”You must fight.” Neither Arjuna said, ”Kṛṣṇa, You are so, my friend, great friend. Better You do it. I sit down. Let me smoke gāñjā.” No. Arjuna also did not say. This is not Kṛṣṇa consciousness, that ”God, You please do everything for me and let me smoke gāñjā.” This is not God consciousness. God consciousness means you must work, work for God. That is God consciousness. That is Kṛṣṇa consciousness.

So apav…, this word is meant for this purpose, that without working, you cannot live even. You cannot maintain your body. Therefore it is called pariśrama, pa. Pa means pariśrama, to labor hard. You cannot get your subs… Even if you are a lion, a king, a very powerful, still you have to find out your bread. In the jungle, not that… It is said,

na hi suptasya siṁhasya
praviśanti mukhe mṛgāḥ

Suptasya siṁhasya. Supta means sleeping. Sleeping. A lion, if he thinks that ”I am the king of the forest, so let me sleep, and in my mouth, all the animals will come.” No, sir, it is not possible. You must find out your food, although you are lion. So everyone has to find out-with great difficulty. The lion, although so powerful, he has to find out his food-another animal to eat-with great difficulty. Not so easily. So ap… Pavarga means labor, and pha means foam, the foam. When you work very hard, from your mouth a kind of foam comes out. Pha. Pa, pha, ba. And in spite of so much hard labor, it is ba. Ba means birth, futile, useless. Pa, pha, ba. And bha, bha means fear. Bhaya, bhaya, fear. Although you are working so hard, there is always some fearfulness: ”Now things will be done like this, or not like this,” fearful. That is the nature. Āhāra-nidrā-bhaya-maithuna, bhaya. This life, this material body means eating, sleeping and fearing. This is one of the symptom. Although I am eating very nicely, I am thinking whether I am overeating so that I may not feel sick. So bhaya is always there. A bird, you’ll see eating, and looking this way, that way. Why? If some enemy is not coming. So, this is bha. Pa, pha, ba, bha, and ma. At last maraṇa, mṛtyu, death. This is called pavarga. Pavarga means pa, pha, ba, bha, ma. Pa means hard labor. Pha means so hard that foam comes out of mouth. And ba means he’s still frustrated. And bha means fearfulness. And ma means mṛtyu. This is the call, apavarga.

So pavarga, and just the opposite is apavarga. Just the opposite. There is no labor, there is no foam, there is no frustration, there is no fear, and there is no death. That is spiritual world.

Devotees: Jaya! Haribol!

Prabhupāda: That is spiritual world. Pavarga means accompanied by all these things, and apavarga means just the opposite. Just the opposite. Therefore Kṛṣṇa’s name is anapavarga-vīrya. He shows you the path how you become anapavarga. Nāpavarga, anapavarga. Kṛṣṇa says here, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Why this pavarga, why these five kinds of tribulation? Because you have got this material body. As soon as you accept a material body-it doesn’t matter whether President Nixon’s body or a common man’s body-you have to pass through these pavargas: pa, pha, ba, bha, ma. Either you are demigod or a human being or an animal or an insect or Brahmā-whatever you may be-as soon as you have got this material body, you have to go through these tribulations. This is called material existence. And apavarga means just the opposite. That… For that purpose Kṛṣṇa comes, to give you the path of anapavarga. Nāpavarga… Anapavarga is the path.

So you have to accept. Kṛṣṇa says, very frankly says, ”Surrender unto Me, I give you anapavarga.” Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], ”I shall give you protection.” So He is the power for this purpose, and govindam… Govinda means He is the giver of pleasure to the cows and to the senses. Govinda. Govinda, go-dvija-sura-arti-hara-avatāra. Avatāra means incarnation. Govinda, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***, He’s the ādi-puruṣa. Aham ādir hi devānām [Bg 10.2], He is the original person, even of the demigods, Brahmā, Viṣṇu. People may not misunderstand that Brahmā, Viṣṇu, Maheśvara, they are original. No. Kṛṣṇa says, ”They are not original, Brahmā, Viṣṇu, Maheśvara.” Aham ādir hi devānām, ”I am the original person, above the…, of these demigods also.” Therefore, we repeatedly say that we worship that ādi-puruṣaṁ, the original person, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***. Not secondary; the first, the first, original person.

So Govinda…, so what is the business of Govinda? Now, go-dvija-surārti-harāvatāra [SB 1.8.43]. Surārti, go. This demonic world is the greatest enemy of cows. Just see how they are maintaining hundreds and thousands of slaughterhouse. Hundreds and thousands of slaughterhouse. Innocent animals, giving you milk, the most important foodstuff. Even after death, it is giving you its skin for your shoes, and you are so rascal that you are killing. And you want to be happy in this world. You see? How sinful they are! They have no consideration that this animal… Why cow protection is so much advocated? Because it is very, very important. Therefore… There is no such injunction that ”You don’t eat the flesh of the tiger.” You can eat. Because those who are meat eaters, those who are meat eaters, they have been recommended to eat the flesh of goats or other lower animals-sometimes dogs also, they eat, or the hogs-you can eat. But never the flesh of cows. So, innocent animal, the most important animal, giving service even after death… While living, giving service, so important service, giving you milk, even after death she is giving service by supplying the skin, the hoof, the horn. You utilize in so many ways. But still, the present human society is so ungrateful and rascal that they are killing cows. So Kṛṣṇa comes to punish them, these rascals. Therefore it is said that go-dvija-surārti-hara. Kṛṣṇa comes to… Therefore we worship Kṛṣṇa, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Brāhmaṇa.

So to make a perfect human society, there must be protection of the go-dvija. Dvija means brāhmaṇa. Brāhmaṇa means one who knows Brahman, God. These two classes must be given first protection. Therefore Kṛṣṇa is worshiped with this word,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

See, the same thing is there. Govindāya, go-dvija arti-hara, dvija. Dvija, when the brāhmaṇa class, when the cows, they are too much troubled by this rascal, demon, and Kṛṣṇa comes, yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya [Bg. 4.7]. These are all adharmas.

So in this age, Kali-yuga, the people are so sinful, so suffering also, therefore Kṛṣṇa has incarnated in the form of His name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

That's all. (end)

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Śrīmad-Bhāgavatam 1.8.43

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Māyāpura, October 23, 1974

Pradyumna: Translation: "O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances."

Prabhupāda:

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te
[SB 1.8.43]

So Kuntīdevī, first of all she prayed that "My attraction for my family..." Two different families, Pāṇḍu and Vṛṣṇi, Pāṇḍu family, the husband's family, and Vṛṣṇi family, the father's family... So woman has got attachment for both the families. She wanted to get relief from this attachment. This is called anyābhilāṣitā-śūnyam [Brs. 1.1.11]. So long we have got family attachment, we shall be disturbed by so many material desires. But bhakti begins when all material desires are finished. Therefore a guru's definition is given in the Śrīmad-Bhāgavatam:

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

Upaśamāśrayam. Upaśama means fully satiated, no more any desire. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42].

Now the Durgā Pūjā is going on. This is also recommended in the Vedic śāstra, that those who want material opulence... Material opulence means riches and good wife. For this purpose, śāstra recommends that you can worship Durgā. There are different purposes, and different demigod worships are recommended. But at the conclusion it is said that,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

There are three kinds of men: akāma... Akāma means one who has no desire. Desire there is-not material desire. Desire you cannot kill. Desire must be there. We have to simply transfer the quality of the desire. Instead of desiring material opulence, we have to desire the favor of Kṛṣṇa. That is spiritual.

So akāma means devotees. They do not want anything from Kṛṣṇa. That is bhakta. Bhaktas, they are simply satisfied by serving Kṛṣṇa. They are therefore called akāma, no desires, no material desires. A bhakta feels ashamed to ask from Kṛṣṇa for his material comforts. Just like Prahlāda Mahārāja. Prahlāda Mahārāja, when he was offered by Nṛsiṁhadeva, "Now you ask from Me whatever you want," so Prahlāda Mahārāja became surprised. He said, "My dear Sir, I am not a mercantile man. We are in the modes of passion, and You are offering me all kinds of benediction. I can ask You. But do You mean to say that I served You in expectation of some return? No, no. Don't induce me in this way." This is śuddha-bhakta. Śuddha-bhakta never gives trouble to Kṛṣṇa for his personal benefit. They are called akāma. And sarva-kāma means karmīs, ordinary. They are working hard to get some result, good result for sense gratification. They are called sarva-kāma. And there is no limit of their desires. Just like this Durgā Pūjā, they'll want dhanaṁ dehi rūpaṁ dehi rūpavatī-bhāryāṁ dehi yaśo dehi, this dehi, that dehi, dehi, dehi... There is no limit how much they are asking. Therefore they are called sarva-kāma. You go on supplying a karmī; he'll never be satisfied. "More, more, more." You go to so many businessmen-they have got crores and lakhs-but if you want to talk something about Kṛṣṇa, they have no time: "Please take your money, contribution. Let us do business." Because their kāma is never satisfied. Therefore sarva-kāma. And another is mokṣa-kāma. Mokṣa-kāma means when they could not fulfill all the desires in this material world, they, at that time, want to become one with God, that "If I become God, then my all desires will be fulfilled." That is called mokṣa-kāma.

So śāstra recommends that either you belong to the group of akāma or to the group of sarva-kāma or to the group of mokṣa-kāma, tīvreṇa bhakti-yogena yajeta puruṣaṁ param [SB 2.3.10], you worship very seriously Paramaṁ puruṣam. Paramaṁ puruṣam means

Kṛṣṇa. Bhakti-yogena. Kṛṣṇa cannot be worshiped by any other yoga system except bhakti-yoga. Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. If you want to know Kṛṣṇa, it is not possible to any other means. There are many other means-karma, yoga, jñāna and bhakti-but if you want to know Kṛṣṇa, then you have to take the bhakti-yoga, no other. Neither… Kṛṣṇa never said that "By jñāna, by cultivation of knowledge, one can understand Me." They can do so. That is also stated in the Bhagavad-gītā. By cultivation of knowledge, after many, many births, if that person, searching out the Absolute Truth, by cultivation of knowledge, if he comes in contact with a devotee, then he gets the chance of understanding what is Kṛṣṇa.

Kṛṣṇa, understanding Kṛṣṇa, is not so easy job. Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

It is not so easy. But any person, either in karma-yoga or jñāna-yoga or dhyāna-yoga or haṭha-yoga, if he comes in contact with a devotee, bhakti-yogī, then he can understand Kṛṣṇa. Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Bhakti-latā-bīja, that is not very easily available. But it is available-guru-kṛṣṇa-kṛpāya. Because Kṛṣṇa is situated in everyone's heart, if you are actually eager to understand Kṛṣṇa, then Kṛṣṇa can understand that "This living entity is trying to understand." So He gives a guru. He gives… Caitya… He's caitya-guru. He is guru Himself within one's heart, and He gives intelligence. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. To a sincere person, He gives the intelligence that "You accept this guru."

Guru is therefore external manifestation of Kṛṣṇa because he acts as representative of Kṛṣṇa. So what is the qualification of that guru? Tasmād guruṁ prapadyeta [SB 11.3.21]. You must go and surrender to guru. In the Vedas also it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. For whom guru is required? Not for all. But tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. One should go to guru to understand tad-vijñāna. Tad-vijñāna means transcendental science. They require guru. Similarly, in the Śrīmad-Bhāgavatam it is said, tasmād guruṁ prapadyeta: [SB 11.3.21] "You should go and search out a guru and surrender unto him." Why? Jijñāsuḥ śreya uttamam. If you are jijñāsuḥ…, athāto brahma jijñāsā-Vedānta-sūtra-if you are actually searching after the Absolute Truth.

So the next question will be, "Then whom shall I select, guru?" Now, śābde pare ca niṣṇātam. A guru means one who is fully conversant in Vedic knowledge. Śābde pare. Śabda-brahman. Veda is known as śabda-brahman. In the material world all these books are material sound vibration, but Vedic knowledge is transcendental sound vibration. Hare Kṛṣṇa is transcendental sound vibration. Narottama dāsa Ṭhākura says, golokera prema-dhana, hari-nāma-saṅkīrtana. This hari-nāma-saṅkīrtana is not a cinema song. No. It is golokera prema-dhana. This sound is coming… Just like we catch sound in the radios and television, similarly, you can catch sound also which is transmitted from Goloka Vṛndāvana. But you must have the particular machine to catch it. Then you can get message from Goloka Vṛndāvana.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

There are different planetary systems, spiritual world and material world. The… In the spiritual world, the topmost planet is called Goloka Vṛndāvana. So goloka-nāmni nija-dhāmni. That is Kṛṣṇa's own abode. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. It is said in the Bhagavad-gītā-there is information-"If you go to My dhāma, My planet, then you don't come back again." Māṁ hi pārtha vyapāśritya [Bg. 9.32]. So these things are all mentioned.

So here Kuntīdevī says that "Please help me in cutting my affection with my family." Sneha-pāśam imaṁ chindhi: "Please cut off. Please help me cutting this family connection." Then Kuntī says that tvayi me ananya-viṣayā matir madhu-pate asakṛt. So this Kṛṣṇa consciousness movement means to cut off family connection and enter into Kṛṣṇa's family, not void. We are not impersonalists or voidists. The Māyāvādī philosophers, they are impersonalists. They think, "Kṛṣṇa is person. Kṛṣṇa's activities are all personal. So this is also māyā." Because they are Nirviśeṣavādī, their ultimate goal is nirviśeṣa-brahman. So anything personal, they cannot accept it. And the Buddhist philosophy is to zero, śūnyavādi. Nirviśeṣa-śūnyavādi. The whole world is now corrupted with these two kinds of philosophies: nirviśeṣa-śūnyavāda, impersonalism and voidism. But Vaiṣṇava philosophy is not voidism, not impersonalism. Vaiṣṇava philosophy means to know the Absolute Truth as person. Impersonal realization of the Absolute Truth is partial knowledge. It is not complete, because the Absolute Truth is sac-cid-ānanda-vigraha [Bs. 5.1]. Vigraha means form. Brahmeti paramātmeti bhagavān iti śabdyate.

In the Śrīmad-Bhāgavatam, the Absolute Truth is described, tattva:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So Brahman realization is only the sat part realization, because the Absolute Truth is sac-cid-ānanda. And Paramātmā realization is the cit part realization. And Bhagavān… Here it is said, bhagavān, yogeśvara akhila-guro bhagavan namas te. Bhagavān is the personal. So that is the ultimate, ultimate realization. So the ultimate realization is made possible by the jñānīs. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "If one is actually searching after knowledge, and if he is actually a wise man, the symptom is that he'll surrender unto Me," Kṛṣṇa says. Bahūnāṁ janmanām ante: "That is possible after many, many births," searching out, searching out, searching out, not for the karmīs. Karmīs have been described as mūḍha because they do not know anything more than working hard like an ass and get some return. That's all. They have no other ambition. Therefore Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So we should not remain mūḍha. At least, we must come to the stage of jñānī. Karmī, jñānī, yogi, then bhakta. Step by step. So this mūḍha person… Kuntīdevī said, "Kindly help me in cutting this mūḍha relationship. And then give me attachment for You." Tvayi ananya-manasaḥ. Tvayi me ananya-viṣayā matir madhu-pate. So this is bhakti, that we have to give up the illusory attachment. Here the attachment is illusory. It will not stay. We want to live in family-husband, wife, children, father, mother-but it is not possible to live here permanently. That is not possible. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says that "You may think that you are very happy in family relationship, but I'll not allow you to stay here. I will take everything from you as death." Mṛtyuḥ sarva-haraś ca aham. So we should understand that.

Therefore intelligent men, they should inquire, "Where we shall enter in family life and we can eternally enjoy?" That is Kṛṣṇa's family. You enter into Kṛṣṇa's family, Vṛndāvana family, where Kṛṣṇa has got His father, mother, His friends, His lover, His beloved, His cows, His garden, His Yamunā. You enter that, that family. Then yad gatvā na nivartante [Bg. 15.6]. Then you will not have to return back again to this temporary family, which will not stay. But if you enter Kṛṣṇa's family… Therefore Kṛṣṇa comes. Kṛṣṇa is so kind that-you are so much family, fond of family life-"Just here see. I have got My family. I am not impersonal. I have got My family. I have got My father. I have got My mother. I have got My friend. I have got My beloved, Rādhārāṇī, and the gopīs. Everything I have got. You can enter also. Come. Why you are rotting here?" That is Kṛṣṇa's mission.

So the Kṛṣṇa consciousness movement means to practice in this life how to enter Kṛṣṇa's family. You enter Kṛṣṇa's family as you like. There are five rasas: śānta-rasa, dāsya-rasa, sākhya-rasa, vātsalya-rasa, and mādhurya-rasa. That is reflected in this world also, the same. Tejo-vāri-mṛdāṁ vinimayaḥ. This…, this material world is reflection of the spiritual world. Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Here there are rasas, śānta-rasa, dāsya-rasa. Here also there is master and servant; there is friend and friend; there is father and mother and the son; there is beloved. Everything is there, but they are imitation, chāya. They are not reality. So if you want real friendship, then make friendship with Kṛṣṇa.

Therefore Kṛṣṇa's name is Kṛṣṇa-sakha here. Here it is said that śrī-kṛṣṇa kṛṣṇa-sakha: "My dear Kṛṣṇa, You are…" Kuntīdevī did not say that "You are my nephew." No. That is not spiritual relationship. But Kṛṣṇa-sakha, Arjuna, is related with Kṛṣṇa eternally. Eternally as friend. How eternally? What is the proof? There is in the Bhagavad-gītā. When Arjuna inquired… When Kṛṣṇa said that "This system of yoga I explained to the sun-god millions of years ago," imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], at that time, to clear the idea, Arjuna, for our sake, he inquired, "My dear Kṛṣṇa, we are contemporaries. You are born the other day along with me. How can I believe that millions of years ago You spoke this philosophy to the sun-god? So what is the answer?" The answer is, "My dear Arjuna, both you and Me, we take so many incarnations, but you forget. But I do not forget. I do not forget." Therefore Arjuna is always with Kṛṣṇa. It is not that in this age, this millennium, Arjuna is friend of Kṛṣṇa. No. He is eternal friend. He has made friendship with Kṛṣṇa. It is never to be broken. It is never to be broken. So if you want to relish the rasa, the mellow, the taste of friendship, make friendship with Kṛṣṇa. Kṛṣṇa is prepared to make you friend. Therefore He comes: "Please come. Become My friend." But we are denying. Make Kṛṣṇa your friend. Make Kṛṣṇa your son. Then you'll never lament, "Oh, my son is lost" or "My son has gone bad." No.

So this is Kṛṣṇa consciousness, the same thing. We are making temporary relationship in this material world, and that is being broken, so many families. Who knows what family I belonged to in my last birth? Might have been something else, not this family. We are changing our family because family means this body. I consider, "I belong to this family," because my body is produced from that family. The next life, the body is produced from another family. Then where is our family relationship? This is called māyā. In the material world, there cannot be anything fact. They are all illusion. The so-called family, the so-called friendship, the so-called lover, beloved, so-called paternal affection, sons, they are all simply… Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. This was detected by Prahlāda Mahārāja. Prahlāda Mahārāja said to Nṛsiṁhadeva, "My Lord, I am not anxious at all for my welfare because I know that anywhere, if I simply remember Your transcendental pastimes, oh, I…" Śoce… Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. Tvad-vīrya-gāyana-mahā. This chanting of Hare Kṛṣṇa mantra, or chanting Kṛṣṇa's pastime, it is just like ocean. So Prahlāda Mahārāja said that "I have learned this art. Therefore, for me, there is no problem. But my one problem is śoce tato vimukha-cetasaḥ. I am thinking, 'These persons, who have no attraction for You, and they are simply engaged māyā-sukhāya bharam udvahataḥ, making gigantic arrangement for happiness which will not stay… After death everything will be finished.' I am simply thinking of them." Māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "And they are vimūḍhān. They do not consider it that they are eternal," nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This is the Vedic mantra. The Kṛṣṇa, or the Supreme Personality of Godhead, is nityo nityānām, and we living entities, we are also nitya. We are plural number; Kṛṣṇa is one, singular number. Cetanaś cetanānām. Eternal and living, not dead. We are not dead. Kṛṣṇa is also not dead. We do not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. So why you have accepted this death? This is inquiry. Athāto brahma jijñāsā. Unless this inquiry comes into the mind of a human being, he's an ass. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

So this inquiry should be there. So our Kṛṣṇa consciousness movement is to enthuse people to make this inquiry. Just like political leaders: they were sleeping, and Gandhi and other political leaders, they made agitation that "Why you shall remain dependent on this British ruling?" Just like, similar… It is not like that. It is an example. Our movement is that, that "You are eternal. Why you should rot in this material world where there is no question of eternity? Everything is temporary." Everything is temporary. So how we can attain that eternity? Kṛṣṇa says,

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"If you come to Me…" Kṛṣṇa is saying to us, indicating Arjuna, that "If you come to, come back to home, back to Godhead… Why you are rotting in this material world, temporary world?" "No, I have got so many responsibilities, Sir. How can I join You?" So Kṛṣṇa says, sarva-dharmān pari…: "Give it up." "Then, I'll be in trouble?" "No, you'll not be troubled." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. Kṛṣṇa is giving assurance.

Therefore Kṛṣṇa is not an ordinary living being. Kṛṣṇa is the Supreme Personality. That is described here. What is Kṛṣṇa? Kṛṣṇa is Yogeśvara. Yogeśvara means… Yoga, mystic power… There are so many yogis, they can exhibit yogic power-aṇimā, laghimā, prāpti-siddhi. So, so many-aṣṭa-siddhi-yoga-not these ordinary yogis, simply practicing some āsana, but real yoga means to get this perfection, aṇimā, aṇu, to become very, very… We are very small. So the yogic power… They can give up this material body, and in their spiritual body they can enter anywhere, through a hole. That is called aṇimā-siddhi. Similarly, laghimā-siddhi: they can become very light, walking on the water. That is called laghimā-siddhi. Mahimā-siddhi: to becoming, become very big also. There are so many siddhis. So we are not very much interested with these siddhis. Kṛṣṇa-bhakta… Because… Just like a rich man's son, He does not bother about earning money because he knows that "My father is very rich. So if I need money, my father will supply." Similarly, we take shelter of the Yogeśvara, the master of all mystic power. So if you want to see some aṣṭa-siddhi-yoga, we take shelter of Kṛṣṇa and He'll show. Why shall I take so much trouble? Why? So people say that in the Western world, I have played wonderful things. But I did not know any siddhi. It is Kṛṣṇa's desire. He has shown. Kṛṣṇa is pleased that "For Me, this person has come to serve Me. Now see how wonderful it is." Therefore Yogeśvara. Instead of becoming a yogi, you take shelter of Yogeśvara. Then all yogic power will be within your control. Just like a rich man's son, if he is in trouble, the whole father estate is behind him. So why should he hanker after earning money?

So this is Kṛṣṇa consciousness. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you simply… Therefore Kṛṣṇa, er, Kuntīdevī says, tvayi ananya-viṣayā, tvayi ananya-viṣayā matir madhu-pate: "Without any other desires…" She is praying. Why? She is not praying to a loafer. So qualifications are given, mentioned here, that rājanya-vaṁśa-dahana anapavarga-vīrya. Apavarga. So Kṛṣṇa's power is unlimited, anapavarga-vīrya. If we take Kṛṣṇa's shelter, if we become actually surrendered to Kṛṣṇa, then all power of Kṛṣṇa is behind you. And in this age Kṛṣṇa is so kind. Even though we cannot worship Kṛṣṇa properly, still, anywhere we can chant the holy name Hare Kṛṣṇa, and the Kṛṣṇa is there with His all power.

Therefore Caitanya Mahāprabhu says, nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. The name of Kṛṣṇa is identical with Kṛṣṇa, and all mystic power of Kṛṣṇa is there. Nāmnām akāri bahudhā nija-sarva, nija-sarva, nija-sarva-śaktis tatrārpitā. In the name, all the potencies… Kṛṣṇa is Yogeśvara, so all the potencies of Kṛṣṇa is there because the name is not different from Kṛṣṇa. So therefore, Caitanya Mahāprabhu says, regrets, etādṛśī tava kṛpā bhagavan mamāpi: "My dear Lord, You are so kind, so merciful, that simply by chanting Your holy name, I get the full benefit of Your personal association. Still, I am so unfortunate. I have no taste for chanting Hare Kṛṣṇa." Etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. So you are so unfortunate that this, in Kṛṣṇa consciousness movement, this Hare Kṛṣṇa movement, you are not taking part.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.44

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Los Angeles, May 6, 1973

Devotee: (leads chanting, etc.)

sūta uvāca
pṛthayetthaṁ kala-padaiḥ
pariṇūtākhilodayaḥ
mandaṁ jahāsa vaikuṇṭho
mohayann iva māyayā
[SB 1.8.44]

Translation: "Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power."

Prabhupāda: Pṛthayā itthaṁ kala-padaiḥ pariṇūtākhilodayaḥ. Akhilodayaḥ, akhilodayaḥ, enlightening or enthusing the whole universe. How? Mandaṁ jahāsa. Little smile. If Kṛṣṇa is pleased and smiles little, then the whole universe will be pleased. Akhilodayaḥ. Tasmin tuṣṭe jagat tuṣṭaḥ. If Kṛṣṇa is pleased, satisfied, then the whole universe will be satisfied, because the whole universe means part and parcel of Kṛṣṇa. (aside:) What is that sound? Kat kat.

Devotee: Preparing for the feast. They're preparing for the feast.

Prabhupāda: This should be stopped. Prāṇopahārāc ca yathendriyāṇām. Just like the parts of my body, they are indriya, senses. The senses are satisfied, the different parts of my body is satisfied when there is food satisfaction in the stomach. If your stomach is hungry, then how you can be satisfied? You cannot be satisfied. Even there is various arrangement for your sense gratification, but if you are hungry, then you'll not be satisfied.

So the whole world is dissatisfied because the spiritual hunger is not satisfied. Kṛṣṇa is the central point. So spiritual hunger means… We are, our general propensity is to satisfy our hunger. So Kṛṣṇa is the center, Kṛṣṇa is the root, mūla. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like watering to the root, you can satisfy the whole tree-the trunk, branches, twigs, leaves, flowers, fruits, everything-if there is water in the root. Similarly, Kṛṣṇa is the root of all creation. Ahaṁ sarvasya prabhavaḥ. "Everything is emanating from Me," Kṛṣṇa says. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Whatever you see, that is coming from Kṛṣṇa. There are so many other words.

What is this world? This world is made of two energies, material and spiritual. Actually it is spiritual, but some portion is material. The same example, that this, my body is full of consciousness, sensation, but some parts, just like the nail, there is no consciousness, there is no sensation. If you cut the nail, you won't feel any pain. But just a, a small, I mean to say, one tenth part of an inch, if you come down on the skin portion, immediately there will be sensation and painful. As they're side by side. Therefore, similarly, the material creation and spiritual creation is side by side. The material creation is another part of spiritual creation. Just like the cloud. The cloud is creation of the sunshine. Not that the sunshine is creation of cloud. This is the mistake, modern science. By the sunshine, the cloud is created. But when the cloud is created, the sunshine becomes covered. You cannot see the sun. Similarly, this māyā…

Māyā means absence of Kṛṣṇa consciousness. This is māyā, absence of Kṛṣṇa consciousness. When you forget Kṛṣṇa, this is māyā. When we remember Kṛṣṇa, know Kṛṣṇa, there is no māyā. Just like you have experience that you go through the cloud and then come to the sunshine, there is no more cloud. So below the cloud there is darkness, there is… We cannot see the sun. So the sunshine is profuse sunshine. Not that cloud can cover the sunshine. Similarly, Kṛṣṇa is all-pervading. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa is within the universe, within the atoms, everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Every heart, there is Kṛṣṇa. But we cannot see Kṛṣṇa. Simply, somehow or other, we have been covered by the illusion of māyā. That's it. So as soon as we come to the Kṛṣṇa consciousness atmosphere, shining atmosphere, then there is no māyā. Māyā is illusion.

So here Kuntīdevī says, Sūta Gosvāmī says, that pṛthayā itthaṁ kala-padaiḥ. Pṛthayā, Kuntī's another name is Pṛthā. His, her father's name is Mahārāja Pṛthu; therefore she is called Pṛthā, daughter of Pṛthu. So when Kuntī offered prayers to Kṛṣṇa in very chosen nice words, all the words… Therefore Kṛṣṇa is known, His another name is Uttama-śloka. Uttama-śloka. Because Kṛṣṇa is the Supreme, He should be offered prayer with supreme words and feelings. Supreme words and feelings. The language should not be cheap, or the idea should not be cheap. Just like when we offer prayer to Kṛṣṇa, we follow the path by Lord Brahmā. Brahmā offered this prayer in the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Each word is full of meaning. Cintāmaṇi, prakara, sadmasu, kalpa-vṛkṣa. So Kṛṣṇa should be offered by chosen words. Uttama-śloka, very nicely arranged.

So such prayers, we can have many. Because many devotees of Kṛṣṇa… Just like Kuntī is offering her prayer. So we can practice how to offer prayer to Kṛṣṇa. Instead of writing ourself, if we, in the beginning, follow the footprints of the great devotees of Kṛṣṇa and follow their principles, taken to heart, how they have spoken, that will be advantageous, because Kṛṣṇa will be pleased. Kṛṣṇa… The Māyāvādī prayers… What is that prayer? Now call Kṛṣṇa by ill names. That is their prayer. They offer prayer to the Supreme that "You have no eyes, You have no hand, You have no leg, You cannot speak, You cannot…" So many things, all negation. So is that prayer? If I say, "You have no eyes," so in an indirect way it is to call you, "You are blind." If you have no legs, that means you are lame. You cannot hear: you are deaf. You cannot speak: you are dumb. So is that prayer? If I say, "My dear sir, you are blind, you are lame, you have no eyes…"

So these rascals' prayer is like that. He does not know what is the name of the Supreme. "O my dear, You have no legs, You have no hands, You have…" This is not prayer. This is not prayer. Prayer must be description of the Lord about His activities. Just like Brahmā is offering prayer, surabhīr abhipālayantam [Bs. 5.29]. "Kṛṣṇa, Govinda, You are so fond of Your surabhi cows, surabhi, that You are always engaged in taking them to the forest and enjoy with Your cowherd boys." The Māyāvādī will think, "What is this? The God has become a cowherd boy? How it is? He must be very exalted. How it is that He is cowherd boy?" But he does not know the nature of the Lord. He's free. He loves everyone. He loves His great devotee, He loves the cows, He loves the calves, He loves the trees, fruits, flowers, water, everything, because everything is manifestation of His energy. Just like you love any part of your body. Not that if there is some pain on your head, you take very much care, and when there is pain on your toe, you do not take care. No. You spend as much money for the pain of headache. Similarly, you can spend as much money when there is some pain on the toe. So Kṛṣṇa, being Absolute, there is no such distinction that, "Here is head, important, and here is leg, nonimportant." No.

So this caste distinction… Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Just like we have got division of my body. Guṇa-karma-vibhāgaśaḥ. The head is working nicely because without brain, there is no work. So the working of the head certainly is very important. Similarly, the walking of the leg is also important. So Kṛṣṇa's thinking, taxing the brain or walking there is no such difference. In our body also there is no such difference. But because we are in the materialistic world, dual world, we make distinction: this is superior, inferior. But for Kṛṣṇa there is no such thing, "superior," "inferior." Everything is Kṛṣṇa. The Māyāvādī philosopher says that when Kṛṣṇa comes, He accepts a material body. But these foolish people, they do not know that Kṛṣṇa has no material body. For Kṛṣṇa, everything is spiritual. Kṛṣṇa has no material body. It is for us to distinguish between matter and spirit. But Kṛṣṇa, being the original source of everything, He is absolutely spirit. That's all. The Supreme Spirit. He has no such distinction.

The same example, as I have given many times: Just like for an electrical engineer, there is no such distinction that "This is heater" and "This is cooler." Heat and cool, opposite. But the, for the engineer, electrical engineer, he takes as much importance for the heater, as much for the cooler. So, for Him, there is no such distinction, material or spiritual. It is for us. Because we are now in the dual stage, the world of duality, relativity. This world is relativity. We cannot work so nicely with material consciousness. But Kṛṣṇa has no such thing. Kṛṣṇa is absolute. There is no distinction, material and spiritual.

So even we offer Kṛṣṇa prayer with broken languages, because Kṛṣṇa is Absolute, Kṛṣṇa will accept it. Bhāva-grāhī, bhāva-grāhī-janārdana. Janārdana, Kṛṣṇa, sees how much your heart is pure for serving Kṛṣṇa. Kṛṣṇa does not see the wording, the grammatical composition of your prayer. Therefore Prahlāda Mahārāja said… When other demigods were afraid of approaching Nṛsiṁhadeva, so Brahmā requested Prahlāda that "You offer prayer." So Brahmā's prayer is very…, Prahlāda Mahārāja's prayer… So Prahlāda Mahārāja says that "What prayer I shall offer to the Supreme Lord? Such big, big demigods like Brahmā and others, they are present here. Even goddess of fortune, Lakṣmī, is present here. They are afraid or they could not offer proper prayers to Kṛṣṇa, Nṛsiṁhadeva, to pacify Him. He's very angry. So everyone is afraid." So Prahlāda Mahārāja said that "I am born in a low family. My father is Hiraṇyakaśipu. So how I can offer prayer? If big, big demigods could not offer prayer and satisfy the Lord, so what I can do?"

This is humbleness of Vaiṣṇava. Vaiṣṇava is so humble. He is induced, he's ordered by Brahmā, that "You offer prayer. Your prayer will be accepted." So then Prahlāda Mahārāja considering that viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-pādāravinda-vimukhāt: "I can understand this, that Kṛṣṇa is not satisfied by the prayers of a brāhmaṇa who is qualified with twelve nice qualities. Kṛṣṇa is satisfied simply by devotion. I can understand. Because all these big, big demigods headed by Brahmā, they could not… They are asking me. That means Kṛṣṇa will be satisfied simply by bhakti."

That's the fact. That is the fact. Kṛṣṇa says in the Bhagavad-gītā: yo me bhaktyā prayacchati. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa says that "A little flower, little water, little fruit, that's all, if somebody offers Me with devotion and love, then I eat." Kṛṣṇa is not hungry. Kṛṣṇa is not hungry. He is self-satisfied, pūrṇa. But if His devotee offers Him something with love and affection, then He accepts. So do not think that "We have made such nice, sumptuous plate for Kṛṣṇa. Kṛṣṇa must eat." No. There is no such thing, "must." You cannot make Kṛṣṇa must. That is not possible. So Kṛṣṇa will see how much you have love for Him. Then He will accept. Otherwise He'll reject. Therefore, it is forbidden, those who are nondevotee, those who are not initiated, those who are not chanting regularly, their offering to Kṛṣṇa will not be accepted. We must be very careful. We must know our position, whether I am sincerely following the principles of devotional service. Then Kṛṣṇa will accept. Yo me bhaktyā prayacchati. The real thing is bhakti. So either you offer Kṛṣṇa prayers or you offer foodstuff, everything must be along with bhakti, devotion, love. Then Kṛṣṇa will accept.

As Kuntī, Kṛṣṇa, Kuntī offered prayers… She's a woman. She has not much very learning. But still, whatever she has offered, kala-padaiḥ, according to her, as much, as many nice words could be collected, she has offered… Kala-padaiḥ pariṇūta, worshiped. So worship, for what purpose? Akhilodaya. For the enlightenment of the whole universe. For akhilodaya. By offering prayer to Kṛṣṇa, everything becomes auspicious, akhilodaya. Then Kṛṣṇa, whatever you speak for Kṛṣṇa, it is applicable. Whatever you speak. Because Kṛṣṇa is everything. If you say, "Kṛṣṇa is the noblest man," that is applicable. And if you say, "Kṛṣṇa is the greatest thief," that is also applicable. This is absolute. Because He has stolen so, so much butter, well-known butter thief. So not only that; so many things. If you say, "Kṛṣṇa is the greatest cheater," that is also applicable. And if you say, "Kṛṣṇa is the most benevolent, beneficent," that is also applicable. They're absolute. That is absolute. That is described in the Bhagavad-gītā, Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1], wherefrom everything is coming.

So these words, what we think "This is good word; this is bad word," so for Kṛṣṇa there is nothing like that. Kṛṣṇa is absolute. Rather, what you think bad, that becomes good when it is applied to Kṛṣṇa. This is Kṛṣṇa consciousness. Just like Kṛṣṇa advised Yudhiṣṭhira Mahārāja that "You go to Droṇācārya and speak him, to tell him that 'Your son is dead.' " Because Droṇācārya will not die unless he hears, he gets a shock of his son's death. So his son was living. So unless he gets this shock… So he would not believe anybody. Yudhiṣṭhira Mahārāja was the truthful Dharmarāja, Yudhiṣṭhira. So Kṛṣṇa asked him that "You go on and tell this lie, that 'He is, your son is dead.' " But Yudhiṣṭhira Mahārāja hesitated: "Oh, I never spoken lies. How can I say it?" You see?

So this was a mistake by Yudhiṣṭhira Mahārāja, because the so-called truthfulness or untruthfulness of this relative world is not applicable to Kṛṣṇa. Kṛṣṇa has got a plan. If we execute the plan of Kṛṣṇa, that is the highest truth. But we should not imitate unless we are actually ordered to do such thing. Just like Kṛṣṇa was personally asking. So unless we are ordered by Kṛṣṇa or Kṛṣṇa's representative, we cannot violate the morality of this world. That is not possible. It is a great philosophy. It requires little brain to understand. So man nimitte kṛtaṁ pāpaṁ puṇya eva kalpate(?). So if sometimes we have to do something which is sinful for the sake of Kṛṣṇa, not for others, not for me… For me, even if we do so-called pious activities, that is also impious. And if we do something for Kṛṣṇa which is in the estimation of the world impious, that becomes pious. That is Kṛṣṇa philosophy.

So therefore it is said that vaikuṇṭho mandaṁ jahāsa vaikuṇṭhaḥ. Kṛṣṇa is Vaikuṇṭha. Kuṇṭha means anxiety, doubt, kuṇṭha. If you are doubtful, if you are in anxiety, that is called kuṇṭha. And Vaikuṇṭha means without that thing, doubtfulness or anxiety. So in other words, whatever you do for Kṛṣṇa, there is no more doubt or anxiety. Vaikuṇṭha. Therefore His name is Vaikuṇṭha. Vaikuṇṭha-guṇānuvarṇane. There is a verse, sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. Ambarīṣa Mahārāja, he engaged his mind to the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. We have different senses. The mind is the center of all senses. Therefore our first business should be always engaging the mind on the lotus feet of Kṛṣṇa, always thinking of the lotus. Smartavyaḥ satataṁ viṣṇuḥ. Always. Then everything is all right. Then when you have to talk, vaikuṇṭha-guṇānuvarṇane, simply talk of Kṛṣṇa, this Vaikuṇṭha. You can talk of Kṛṣṇa, about His pastimes with the gopīs. You can talk of Kṛṣṇa about His pastimes when He's killing the Pūtanā, Aghāsura, Bakāsura. Both are the same. Some of the rascals, they decide that to talk of Kṛṣṇa about His embracing the gopīs is very good, and the talk of Kṛṣṇa killing Pūtanā or other demons, that is not good. That is rascaldom. Anything about Kṛṣṇa, you talk, vaikuṇṭha-guṇānuvarṇane. Just like in the Śrīmad-Bhāgavatam there are so many descriptions, so many other things, but because it is in relationship with Kṛṣṇa, so each word of Bhāgavatam is valued. Each word of Bhagavad-gītā is valued. Because there is relation. Similarly, if you dovetail everything in Kṛṣṇa's service, everything is good. Everything Vaikuṇṭha. That is Vaikuṇṭha. Vaikuṇṭha-guṇānuvarṇane.

So that is our Kṛṣṇa consciousness movement. We are trying to dovetail everything in connection with Kṛṣṇa. Make Kṛṣṇa center, and all your activities will be spiritual. That is distinction. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. As soon as anything is done for Kṛṣṇa, the bhakti… So the beginning you cannot do so, that anything you can dovetail. No. In the beginning you have to learn first of all how to become Kṛṣṇa conscious. You are, we are in the training period. We are in the training period. We should not imitate: "Oh, Yudhiṣṭhira Mahārāja was ordered to speak lies, so let us go on speaking all lies." No, not that. You cannot do so. First of all, be trained up. For being trained up, you have to follow the regulative principles, the orders of spiritual master.

In this way, sevonmukhe hi jihvādau [Brs. 1.2.234]. When your all parts of your limbs will be engaged in Kṛṣṇa's service, hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170], in this way when you are actually advanced, then whatever you do in Kṛṣṇa consciousness, that is good.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.44

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Māyāpura, October 24, 1974

Pradyumna: Translation. "Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power."

Prabhupāda:

pṛthayetthaṁ kala-padaiḥ
pariṇūtākhilodayaḥ
mandaṁ jahāsa vaikuṇṭho
mohayann iva māyayā
[SB 1.8.44]

So whatever Kuntī said, that was accepted by Kṛṣṇa. So He remained silent and simply smiled, that "A devotee is glorifying the Lord in chosen words." Here it is said that kala-padaiḥ. Means God is to be worshiped… He is to be offered the best selected words, not that like the atheist fools, they worship, or rather, insult. That very word… It gives us very much pain when God is called "daridra-nārāyaṇa." Why? Why Nārāyaṇa should be daridra? That means no conception of Nārāyaṇa. Therefore they add these insulting words.

But that is not the way of worship. Uttama-śloka. Kṛṣṇa's or God's another name is Uttama-śloka, "who is worshiped by the best, selected words." Uttama-śloka-guṇānuvarṇanam. Yad uttama-śloka-guṇānuvarṇanam [SB 1.5.22].

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttama-śloka-guṇānuvarṇanam
[SB 1.5.22]

This is the injunction of the śāstra. Idaṁ hi puṁsas tapasaḥ śrutasya vā. In the material world, everyone, at least the higher class, higher section of the society, they are engaged in so many research work. That is called tapasya, how to find out the best thing for the human, benefit of the human society, scientific research. That is also tapasya. When a scientist invents something, that is result of tapasya. It is not very easily obtained. Therefore tapa… So many people are engaged in tapasya. Idaṁ hi puṁsas tapasaḥ śrutasya. So many people are engaged in education. Śrutasya. Śrutasya means "of education." The Vedic process of getting education is by hearing. Therefore it is called śruti. The Vedas are called Śruti. Formerly… Just like we are reading books. The books were not needed because the memory was so sharp-simply by hearing from the teacher, they'll remember. That is… That is called tradition by hearing. Therefore education means śruti. Śrutibhir pratipannam. Anything, if you want to prove, then you have to give evidence from the śruti. Then it is…

So anyone who is being educated, anyone who is engaged in research work for the benefit of the whole human society… Idaṁ hi puṁsas tapasaḥ śrutasya vā ca buddhi-dattayoḥ [SB 1.5.22]. Or somebody is giving in charity, opening hospital, schools, or other good, good purposes. Ca buddhi-dattayoḥ. So why they are doing that? What is the purpose? The purpose is avicyutaḥ arthaḥ. Avicyuta means infallible, and artha means purpose. Avicyutaḥ arthaḥ kavibhir nirūpitaḥ. It is ascertained, the purpose. Why one should be engaged in research work? Why one should be engaged in getting good education? Why one should perform charity, or why one should be intelligent? This is higher-class activities. So what is the purpose? The purpose, it is said, kavibhir nirūpitaḥ: "By high-class scholars, they have ascertained." What is it? Yad uttama-śloka-guṇānuvarṇanam: [SB 1.5.22] "God is to be worshiped simply by glorifying Him by the best words, uttama-śloka." Not that "My dear God, You have no eyes. You have no leg. You have no hand. You have no mouth." What is this? It is the indirect way of insulting God. If one man has no eyes, then what he is called? He is called blind. So if one man has no legs, he is called lame. So similarly, if we worship God that "You are blind. You are lame. You are headless. You are brainless," what is this worship? Similarly, this kind of worship-daridra-nārāyaṇa, "Nārāyaṇa is daridra"-is just like that. No. Here Kuntī says that kala-padaiḥ, Kala-padaiḥ, "by chosen words." Just like if you worship some superior, when you give foodstuff to your spiritual master, superior, you find out the best, selected foodstuff, not that anything, worst: "You eat it. If you don't like, don't eat. I don't mind." No. This is the way of worship. When you worship superior, and who can be more superior than Kṛṣṇa, the Supreme Personality of Godhead? He's the Supreme, Absolute Truth. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13).

So Kuntī has all along… Very selected words she used. That we should learn. That is the injunction of the śāstras, uttama-śloka. Therefore Kṛṣṇa's another name is bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī [SB 1.2.18]. The best words. Actually, if you love somebody, out of love you cannot use anything, means any word, which is not very much appreciated. So… And they are all applicable. It is not like the logic, kāṇa-chelera nāma padma-locana(?): one man has got a child who is blind, but he has given the name Padma-locana, "lotus-eyed." Not like that. The selected words which Kuntī has used, it is not improper. They are properly used. Just like here is one word used, Vaikuṇṭha. Kṛṣṇa's another name is Vaikuṇṭha, or God's another name is Vaikuṇṭha. Vaikuṇṭha means vigata-kuṇṭha hy asmāt. Therefore spiritual world is called Vaikuṇṭha. And the material world is duḥkhālayam aśāśvatam [Bg. 8.15]. It is not Vaikuṇṭha. You cannot even walk without anxiety. Just like we were walking on the street, and the leg slipped. So we should be very much careful even in walking. Beginning from your morning walk, you are full of anxiety. But Vaikuṇṭha means no anxiety, no anxiety. That is spiritual world. We must understand what is Vaikuṇṭhaloka, and what is Jaḍaloka.

So here, everywhere, simply danger. But if we take shelter of the Vaikuṇṭha, Kṛṣṇa… Samāśritā ye pada-pallava-plavam. It is just like the boat for crossing over a furious, dangerous ocean. Kṛṣṇa's lotus feet is compared with very sound, secure boat. And boarding it, you can cross over the ocean of nescience. Bhavāmbudhir vatsa-padam. Bhavāmbudhiḥ. Ambudhi means sea, and bhava means repetition of birth and death, birth and death. Just like in the ocean you are struggling. Sometimes you are drowning, and somebody helps you, saves you from being drowned, and again he throws you in the ocean. Then again struggle. So our life in this material world is like that. We are struggling from the beginning, very beginning of our life. We are simply struggling. We learn from Śrīmad-Bhāgavatam that after the sex between the man and the woman, the man injects the semina within the womb of the mother, of the woman, and it is emulsified first night, and immediately forms a pealike form. That pealike form develops. So as soon as it is developed… Of course, in the process of development, there is no consciousness, just like deep sleeping. It is like that. But as soon as the body is little developed, the… There are nine holes: two nostrils, two ears, two eyes, one navel, one genital, one rectum. These nine holes develop. Then the consciousness comes back. And when the consciousness comes back, then he feels pains and pleasure, because when the body is developed… The body is very delicate. So he is forced to live within urine and stool and so many secretions, and there are always worms in the stool, in the urine, and they take advantage of the delicate body and they bite.

So the baby, packed up, cannot move, cannot say anything but feels pain, therefore moves. And the pregnant woman therefore feels that the child is moving at the age of seven months in the womb. So therefore the struggle begins from the womb. And when the child comes out, again struggle. And he is lying on the bed; some bug is biting. He cannot express. He is crying, and the mother thinks that he's hungry. In this way, wrongly understands, cannot give relief him. And he is going on, crying, crying, crying. We have seen it. We have… Everyone has got experience. Then as soon as he is grown up, he is given responsibility for learning ABCD, or going to school. He doesn't like. No child likes. At least I did not like to go to school. So this is also another struggle. Then, when he is grown up, he is given more and more responsibility, examination, and then married life, then family maintenance. In this way, struggling, struggling, struggling-again death. Again enter into the womb of mother. Again the same struggle. So where is happiness? Therefore when Kṛṣṇa says, duḥkhālayam aśāśvatam: [Bg. 8.15] "This whole material world is a place for suffering only," that is a fact. But mūḍho 'yam, being enamored by māyā, he does not know. He forgets. This life is of forgetfulness, ignorance.

So struggle is going on. So therefore this word is used, that you are struggling in this material world so much, even beginning from your life. Prahlāda Mahārāja says, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Asat. The spiritual world is called sat. Oṁ tat sat. So we should transfer ourself to the spiritual world. Asato mā gama, sad gama. Asato mā sad gama. This is the Vedic injunction. "Don't keep yourself in this asat." Asat means bad. Asat means which will not exist. That is called asat. Asad-grahāt. So because we have accepted this asat, grahāt, with very great eagerness, that "We shall become very happy; we shall live here very happily," therefore there is all… Actually there is no happiness. Suppose if you get some money all of a sudden, actually this is also asat, because when you did not get money, you were anxious to get it, and as soon as you get it, how to preserve it? "Shall I keep it in the bank? Because it is black market. Then there will be income tax. Then what I shall I do?" Another anxiety. Another anxiety.

So asad-vastu, in any way you want to enjoy, it will give you always anxiety. And if you go to the sad-vastu… Asato mā sad gama. If you go to sat, then that is Vaikuṇṭha. That is called Vaikuṇṭha, no more anxiety. This is… Therefore this very word is used, Vaikuṇṭha. Mandaṁ jahāsa vaikuṇṭho mohayann iva māyayā. This māyā is not illusion; this māyā is affection. When a mother laughs, smiles, the child feels very pleasure, very much. The mother… The child on the lap of the mother… Mother is seeing the face of the child, and child is seeing the face of the mother. Both of them are very pleased. They smile. So māyā, that māyā, means affection. When Kṛṣṇa smiles, He smiles with affection, and the devotee becomes enamored, becomes captivated simply by seeing Kṛṣṇa smiling. This is the process, the express, exchange of devotional service.

So Vaikuṇṭha, Kṛṣṇa's name, and Kṛṣṇa's place… Therefore, as Kṛṣṇa is Vaikuṇṭha, without any anxiety-Kṛṣṇa has no anxiety-similarly, Kṛṣṇa's place is also without any anxiety. Kṛṣṇa's activities, hearing Kṛṣṇa, that is also without anxiety. If we want to be anxietyless, then we should hear about Kṛṣṇa.

sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

Kṛṣṇa, if you simply hear about Kṛṣṇa… Sthāne sthitāḥ. It doesn't require to change your place. You may be in, in your place, position. You may be a medical practitioner. You may be engineer. You may be any other man, mercantile man. Whatever you may be, it doesn't… You may be a learned man. You may be a foolish man. It doesn't matter. But you hear. That is… If you want to get the position of Vaikuṇṭha, then you simply hear. It doesn't matter what is your position. Kṛṣṇa never said, "Only this kind of man…" Of course, there is classification. The classification is sinless and sinful. Only the persons who are sinless, they can understand about God. That sinlessness can be achieved very easily, as I was explaining last night. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravana-kīrtanaḥ [SB 1.2.17]. Simply if you hear about Kṛṣṇa, then the sinless automatically, sinlessness automatically comes in, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], simply by hearing. So by hearing, hearing, it is both the process and the medicine, both, everything. Because one has to become sinless, so one has to adopt some means by which one can become sinless. So simply by hearing, you become sinless. And after being sinless, you become more and more interested.

Just like in jaundice disease that, if you… Because the doctors, the medical practitioners, they give sugar candy. The physician gives sugar candy. The sugar candy, to the person suffering from jaundice, tastes bitter: "Oh, it is bitter." But actually sugar candy is not bitter. Similarly, to the sinful man the kṛṣṇa-kathā, discussion about Kṛṣṇa, does not appear to be very palatable. They do not like to hear. They think it is waste of time. But that, as the sugar candy is the only medicine for jaundice disease, similarly, the hari-kathā, or kṛṣṇa-kathā, is the only medicine for our material disease. If we take it… Just like the jaundiced patient. If he takes sugar candy, then gradually he becomes free from the diseased condition, and at that time, the same sugar candy which he tasted in the beginning as bitter, it appears to be very, very sweet. Then he cannot live without. This is the process.

So we are in material disease at the present moment. We have forgotten Kṛṣṇa, and struggling for existence, we are trying to be happy by manufacturing so many plans. But this will not help us. Therefore Caitanya Mahāprabhu approved this process. What is that?

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

There was discussion between Rāmānanda Rāya and Caitanya Mahāprabhu. So Rāmānanda Rāya began from varṇāśrama-dharma. But Caitanya Mahāprabhu rejected-rejected not wholly. Eho bāhya āge kaha āra: "Yes, this is not bad, but it is not so important." Eho bāhya āge kaha āra: "If you know something more…" In this way, gradually, step by step, Rāmānanda Rāya said, "The ultimate goal of life is this," "is that," "is that." So Caitanya Mahāprabhu said all of them as external, at least in this age. It is very difficult. Just like in the beginning Rāmānanda Rāya said that varṇāśramācāravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. He gave stress on the institution of varṇa and āśrama, to observe the rules and regulation of varṇas, four varṇas-to become brāhmaṇa, kṣatriya, vaiśya, śūdra-and four āśramas: brahmacārī, gṛhastha, vānaprastha… But Caitanya Mahāprabhu said, eho bāhya, bāhya: "Yes, it is good, but it is not so, mean, important, not so important."

Because He knew, in this age, Kali Yuga, who is going to observe this varṇāśrama-dharma? Everyone is śūdra. A śūdra cannot understand this, neither it is possible to bring them back again. Although we are trying, but it is very difficult. Once one has become debauch, to reform him is very difficult. But still there is way. And that way is suggested when… Rāmānanda Rāya suggested that… It is the words of Lord Brahmā that jñāne prayāsam udapāsya: "One should not very much endeavor to speculate, speculating process." Just like these theosophists, the philosophers, the scientists. They, instead of having direct knowledge from the superior, they, more or less, speculate. So one has to give up this speculating habit. If one thinks that "I know. I am very educated. I am very advanced. I can discover what is God," that is not possible. That is not possible. Athāpi te deva-padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam [SB 10.14.29]. You cannot understand God by your speculative method. Big, big scholars, they have speculated about Kṛṣṇa in the Bhagavad-gītā. Misled, they could not understand.

Just like a big politician, Gandhi, he also has Bhagavad-gītā in his hand, but he never spoke throughout his whole life that Kṛṣṇa is worshipable. He never spoke. Have you seen that he has advised that Kṛṣṇa is worshipable? Never. Dr. Radhakrishnan, he is also so big scholar. He has commented on Bhagavad-gītā. Rather, he says, "It is not to Kṛṣṇa." When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], Dr. Radhakrishnan says, "It is not to Kṛṣṇa." That is the difficulty. Because they have no mercy of Kṛṣṇa upon them, they cannot understand Kṛṣṇa. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. This is stated in the Bhagavad-gītā. But they are not bhaktas. Tilak, he has described Bhagavad-gītā as a karmī, never said that Kṛṣṇa is the Supreme Personality of Godhead. You'll find like that, so many, what to speak of others? There are about six hundred commentaries on Bhagavad-gītā, all misleading. Therefore we have presented Bhagavad-gītā As It Is, without any misinterpretation. And it is acting. These six hundred editions of Bhagavad-gītā was being advertised in the Western countries, and so many scholars and swamis went there-not a single person became a devotee of Kṛṣṇa, not a single for the last two hundred, three hundred years. Before that, there was no such attempt, but for the last at least hundred years, or more than that, many Indians went to the Western countries to preach our philosophy, and they referred to Bhagavad-gītā and so on, but unfortunately not a single person became a devotee of Kṛṣṇa, not a single person. But as we presented Bhagavad-gītā as it is, within five years, thousands and thousands have become devotee of Kṛṣṇa. One can compare this.

So this is the way, that "Don't speculate nonsensically." That is the injunction of Lord Brahmā, jñāne prayāsam, that "You are very much learned scholar. You are a great politician-'So I can speculate some religious system by misinterpreting this Bhagavad-gītā'-no, you should stop this." That is the recommendation. Jñāne prayāsam udapāsya namanta eva: "Just become submissive, submissive." That is the only way, to become submissive first of all. Then you can understand what is God. Therefore Kṛṣṇa demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So jñāne prayāsam udapā…, namanta eva. And what is the next business? San-mukharitāṁ bhavadīya-vārtām. One should hear bhavadīya-vārtām, the message of Kṛṣṇa, from a realized soul, not a professional man. A realized soul. San-mukharitām. Sat. Oṁ tat sat. That same, again. That is the way. Therefore Caitanya Mahāprabhu recommended, bhāgavata paro giya bhāgavata sthāne.(?) Don't go and hear Bhāgavata-saptāha by a professional man. That is useless waste of time. If you want to learn about Bhāgavata, then bhāgavata paro giya bhāgavata sthāne-realized soul. Grantha-bhāgavata and… That is the recommendation of Brahmā, and Caitanya Mahāprabhu accepted it. When this verse was recited by Rāmānanda Rāya,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

Immediately Caitanya Mahāprabhu said, eho haya: "Yes, this is the system." Eho haya, āge kaha āra. Then further development. Then further development: śānta-rasa, dāsya-rasa, sakhya-rasa, and vātsalya-rasa… That is rasa-vicāra. That is… When one has stepped into this Vaikuṇṭha platform, then the rasa-vicāra, not before that.

So here also, Kṛṣṇa is described as Vaikuṇṭha. If one takes shelter of Kṛṣṇa, then he also become Vaikuṇṭha. Samāśritā ye pada-pallava-plavam. He becomes assured of his safety. Kṛṣṇa is Vaikuṇṭha. So pṛthayā itthaṁ kala-padaiḥ. And we should not try to insult God. We should try to glorify God in glorified language. That I already explained. Uttama-śloka-guṇānuvādāt. Don't try to speak nonsense and describe God. No. God is never daridra. How He can be daridra? If you describe daridra-nārāyaṇa, it is a blasphemy. No. Uttama-śloka. Just like Kuntī has described, kṛṣṇa-sakha: "You are the friend of Arjuna." That is the proper explanation. Gopī, gopī-vallabha: "Kṛṣṇa, You are always prepared to please the gopīs." Yaśodā-nandana. Yaśodā-nandana vraja-jana-rañjana. These are the description. "Kṛṣṇa, You are the son of Yaśo…" Kṛṣṇa takes pride. Kṛṣṇa, when His name is attached with the activities of a devotee, He becomes very much pleased. But sometimes Kṛṣṇa is called Kaṁsa-nisūdana, Madhusūdana, Kaṁsāri. That is also Kṛṣṇa's pleasure. He appears to be enemy, Kaṁsāri, to the demons.

So these are the description of Kṛṣṇa. We have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Don't manufacture something which will not be compatible. You just hear, sthāne sthitāḥ śruti-gatā…, from the realized soul, how Kṛṣṇa should be described. Here… Just like Kuntī is describing Kṛṣṇa, kṛṣṇa-sakha. He's Kṛṣṇa, and Draupadī is also called Kṛṣṇa, and Arjuna is also called Kṛṣṇa. So Kṛṣṇa is both, friends for both of them. Kṛṣṇa supplied unlimited measurement of cloth to Draupadī because Draupadī was crying to Kṛṣṇa, "Save my honor." Similarly, Arjuna also, he accepted Kṛṣṇa as the supreme guide. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "There is perplexity, my dear Kṛṣṇa. I cannot decide whether I shall fight or I shall not fight." Kārpaṇya-doṣopahata-svabhāvaḥ: "I am kṣatriya, but due to my weakness, I am crying to avoid fight. So therefore please instruct me. Because You can, I understand that You can give me the right instruction; therefore I become Your śiṣya." Śiṣyas te 'haṁ śādhi māṁ prapannam. Therefore Kṛṣṇa is known as Pārtha-sārathi. Pārtha-sārathi, Kṛṣṇa-sakha, Yaśodā-nandana, Nanda-nandana, Vāsudeva, Devakī-nandana. So God has no name, but He has got thousands and millions of names on account of His different varieties of activities with His devotees. This is the science of understanding Kṛṣṇa's name. Kṛṣṇa-sakha and Vṛṣṇi-ṛṣabha, "The best of the Vṛṣṇi dynasty." Because Kṛṣṇa took birth in the Vṛṣṇi dynasty, so He's the best, Ṛṣabha. Ṛṣabha means the best. And because Kṛṣṇa took birth in the Vṛṣṇi dynasty, therefore the whole family became very famous. And His business was avani-dhrug-rājanya-vaṁśa, vaṁśa-dahana. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8].

So in this way Kṛṣṇa should be described in connection with different activities. But those who are impersonalists, they cannot understand Kṛṣṇa, and being impersonalists, they do not believe in the activities of the Supreme. They think that when the Supreme Absolute Truth comes in the material world, in the material form, then "There is activity?" They cannot understand. Athāpi te deva padām… Therefore nobody can understand Kṛṣṇa without being trained up by a self-realized devotee. If a… If one takes the shelter of Kṛṣṇa's representative, devotee, then it doesn't matter what he is. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā yad-apāśrayāśrayāḥ [SB 2.4.18]. If he has taken shelter of a pure devotee-never mind he's a kirāta, hūṇa, āndhra, pulinda, pulkaśā-he is śudhyanti. He becomes purified, and gradually he understands Kṛṣṇa.

So from the example of Kuntīdevī, if we want to understand Kṛṣṇa, and if we want to be transferred to the Vaikuṇṭha atmosphere, then we should follow the Kṛṣṇa's… So Kṛṣṇa was very much pleased. If you worship Kṛṣṇa in the proper way, mahājano yena ga…, then he accepts. Bhaktyā mām abhijānāti [Bg. 18.55]. And Kṛṣṇa also says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. That bhakti is the most important thing. Kṛṣṇa is not interested with your foodstuff. Kṛṣṇa is interested with your bhakti. Therefore this word is used, yo me bhaktyā prayacchati. Not that "I am very rich man. I can offer Kṛṣṇa luci, puri, halavā. He must take it." Just like we get some palatable foodstuff-we eat up to the neck. No. Kṛṣṇa is ātmārāma. Kṛṣṇa has no hunger. Even if He is hungry, He can fulfill it Himself. He doesn't require your help. But He accepts your foodstuff because you offer Him with bhakti. That is the main thing. Just like you relish foodstuff when you are hungry. If you have got sufficient appetite, any kind of foodstuff, you'll find it is very nice. But if you are offered very palatable foodstuff and you are not hungry-you have no appetite-useless. Similarly, you can Kṛṣṇa offer very nice foodstuff, luci, puri, halavā and other things, but if you have no bhakti, then Kṛṣṇa will not touch. Therefore it is essential; those who are initiated, they should prepare Kṛṣṇa's foodstuff, and the professional man, noninitiated person, cannot prepare. Because a bhakta prepares the foodstuff with some desire that "Let me do it very nicely. Kṛṣṇa will eat."That… That is different thing from the professional man cooking.

So yo me bhaktyā… The main thing is bhakti. And all the prayers offered by Kuntīdevī-full of bhakti. So we should learn from Kuntīdevī how to offer, and then Kṛṣṇa will be very much pleased, and He will smile. Jahāsa.

Indian: Who has told this "daridra-nārāyaṇa"?

Prabhupāda: Eh?

Indian: "Daridra-nārāyaṇa" was told by who? Is it śāstra or it is…?

Prabhupāda: It is not in the śāstra. But somebody, some swami has told it.

Indian: Ramakrishnan…?

Prabhupāda: Yes. Not Ramakrishnan. Vivekananda. (pause) All right. [break] (Bengali) [break]

Indian: …all the time wanted miseries and so now?(?)

Prabhupāda: Hm?

Indian: Kuntī?

Prabhupāda: Kuntī had no miseries.

Indian: No, she wanted all the time.

Prabhupāda: Yes. Kun… Yes. Because she wanted Kṛṣṇa. That is the subject matter of this prayer, that Kṛṣṇa was going to Dvārakā, taking leave from Kuntī, so she thought that "Kṛṣṇa, when we were always in danger, You were always with us. And now we are situated in good position, we are out of danger, and You are going away? The better we be again in danger so that I can see You." That was Kuntī's prayer. That's all. Now we can… (end)

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Śrīmad-Bhāgavatam 1.8.45

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Los Angeles, May 7, 1973
Devotee: (leads chanting, etc.)

tāṁ bāḍham ity upāmantrya
praviśya gajasāhvayam
striyaś ca sva-puraṁ yāsyan
premṇā rājñā nivāritaḥ
[SB 1.8.45]

Translation: "Thus accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly."

Prabhupāda: So the capital of the world empire is called Hastināpura or Gajasāhvaya. Gaja and hasti means elephant. Maybe there were many elephants, because formerly the kings, they used to keep many, many horses, elephants. Still, in New Delhi they have taken, kept some token elephants in the rājyapal bhavan(?), or the President's house. So formerly there was one king, and the capital was Hastināpura. The king of Hastināpura was ruling all over the world. There was one flag. These are mentioned in the Śrīmad-Bhāgavatam. There were not many states, and the world was under one culture, Vedic culture.

So people, the advanced people, they were Aryans, ārya. Aryans means advanced. So the Indo-European stock, they are also Aryans. They came from Central India, Central Asia, and some of them went to Indian side. That is the history. The Caspian, Caspian Sea, that was the place of Kaśyapa Muni. Kaśyapa. From Kaśyapa the Caspian has come. Just like formerly the capital of Afghanistan was known as Gandhar. Now it has become Kandahar. So by historical references, it will be ascertained that the whole, this planet was known as Bhāratavarṣa. What is now India is now known Bhāratavarṣa, but formerly the whole planet was known as Bhāratavarṣa. Formerly, this planet was known as Ilāvṛtavarṣa, but since the time of King Bharata, who also, the forefathers of the Pāṇḍavas, the planet is called Bhāratavarṣa. So everywhere there was Vedic culture. The treasures are still available, and the history of the whole world is called Mahābhārata. The same point, Bhārata. And Mahābhārata means "greater Bhārata," greater. Just like nowadays we say "greater India," greater some city, "greater New York," so this Mahābhārata means is history of the greater Bhāratavarṣa.

So Hastināpura was capital, and the king of Hastināpura was the emperor of the world. There were, the other, there were states, but they were paying tax to the emperor. So Kṛṣṇa, after receiving the fine prayer, nicely composed by Kuntīdevī, He accepted, bāḍham. Bāḍham means, "Yes, that's all right." He smiled because whatever Kuntī has said, they are true. That is not exaggeration. And therefore Kṛṣṇa smiled that Kuntī was so pleased to enunciate the glories of the Lord. She knows what Kṛṣṇa is. So He said bāḍham, "Yes, it is all right." In this way, He was prepared to go, to return to Dvārakā, and the ladies also, when they were returning, so Yudhiṣṭhira Mahārāja requested, "My dear Kṛṣṇa, my dear brother, if You kindly stay a few days more."

So Kṛṣṇa is fully independent. He could have refused: "No, I cannot stay more." But here it is said, premṇā. Premṇā means out of love. Rājñā nivāritaḥ. Mahārāja Yudhiṣṭhira cannot order the Supreme Personality of Godhead to stay or to undo His decisions. But premṇā, everything is possible. Premṇā. Premṇā means by love. Therefore, if we increase our love for Kṛṣṇa, then Kṛṣṇa becomes purchased by us. Kṛṣṇa agrees. Kṛṣṇa is the order-giver for everyone, but He accepts the order of the devotee. Just like Kṛṣṇa, while driving the chariot, Arjuna said senayor ubhayor madhye rathaṁ sthāpaya me acyuta: [Bg. 1.21] "My dear Kṛṣṇa, You are Acyuta." Acyuta means who never falls, falls back. So "You have accepted my charioteer post…" So charioteer post means He has to carry the order of the king who is on the chariot. Chariot driver is a driver, and the master is the man who is sitting on the chariot. That is the position. So Arjuna knew that "Kṛṣṇa is the Supreme Personality of Godhead. Out of friendship, He has become my charioteer, order-carrier." So when he requested Him, rathaṁ sthāpaya me acyuta… "Just place my chariot between the two soldiers," senayor ubhayor madhye, so he was little hesitating that "I am ordering Kṛṣṇa." Therefore he reminded: "Acyuta." Acyuta means who never falls back. Therefore, he reminded that "Kṛṣṇa, although You are my master, but because You have voluntarily accepted to become my charioteer, therefore I am asking You. It is not disrespect. So you have to carry it as a charioteer." Kṛṣṇa also said, "Yes, I am willing. Yes." This is the position.

So if we can purchase Kṛṣṇa by love… That is stated in the Brahma-saṁhitā: durlabha, vedeṣu durlabham, vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. God is adurlabha, vedeṣu durlabha, not adurlabha. I am sorry. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Durlabha means very difficult to obtain. Dur. Dur means with difficulty. And labha means getting. So Brahmā says that officially if you study Vedic literature to find out God, to know about God, it is very difficult. It is very difficult. Therefore those who are depending on personal studies, speculation, personal knowledge to understand God, for them, Kṛṣṇa is durlabha, very difficult to find out. It is not possible. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. In the Bhagavad-gītā also it is said that "I do not expose Myself." Kṛṣṇa reserves the right of being exposed to anyone and everyone. No. That is not possible. Although the Vedic literature is meant for to find out Kṛṣṇa, vedaiś ca sarvair aham eva vedyaḥ… [Bg. 15.15]. All knowledge… Vedic, veda means knowledge. So any department of knowledge, you may pursue, the business is how to find out Kṛṣṇa. That is real business. Either you take chemistry or physics or politics or sociology, anything, medicine, everything-all departmental knowledge-the aim is to find out Kṛṣṇa.

That was being done by Caitanya Mahāprabhu when He was teaching grammar to His students. So He was explaining dhātu. Dhātu means verb. So He was explaining Kṛṣṇa. Later on, the students, they became little dissatisfied that "Nimāi Paṇḍita simply explains Kṛṣṇa in everything." So the small school was closed by Caitanya Mahāprabhu. They are described as adhama-paḍuyā. That is in the Caitanya-caritāmṛta. Adhama, adhama-paḍuyā means, adhama, adhama means very low grade, adhama. And uttama means high grade. Uttama and adhama. And madhyama. Madhyama means via-media. There are three grades in everything, first class, second class, third class. So this class of students, adhama, who are not interested to understand God or Kṛṣṇa, they are third-class student. Adhama-paḍuyā. Caitanya Mahāprabhu was explaining during His instruction, Kṛṣṇa. But the adhama-paḍuyā did not like it.

So the purpose of education means to know God, to know Kṛṣṇa. That is the ultimate purpose. But they do not know. These rascals, they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know the ultimate goal of life is Viṣṇu. They are trying to be learned scholar simply by material acquisition. Therefore it is called durāśayā. What is the purpose of education? Purpose of education to know the supreme cause, sarva-kāraṇa-kāraṇam [Bs. 5.1], and become happy. Everyone is inquisitive, jijñāsu. Everyone is jijñāsu. So that jijñāsu, that propensity, for the lower animals, they are anxious to inquire "Where is food? Where is food?" Āhāra-nidrā. "Where is shelter, where is sex, and where is defense?" The jijñāsu. Everyone is inquiring. The whole world is inquiring. Those businessmen going into the market, they immediately inquires. The answers are, nowadays there is what is called telex…?

Devotee: Yes.

Prabhupāda: The paper comes automatically…

Devotees: Telex.

Prabhupāda: Telex. So they are getting… In Zurich, we saw that every bank is by television giving the quotation, of price quotation. That city is very speculative. They are speculating on the price of gold and they purchase and sell, so they must know the price of the gold, every moment, how the market is changing. Their brain is always in that way.

So everyone is inquisitive, every one of us, even the animals, birds, beasts, everyone, inquisitive. But when one becomes inquisitive to understand God, then his human life is fulfilled. Then he is actually in human life. Otherwise, to simply inquisitive what is the price of gold, that means selling and purchasing, make some profit, and when there is profit, then there is sense gratification. That's, this is their aim. When they get some money, immediately how to spend it for sense gratification, not only for personal self but also family. Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3].

Our life is being spoiled. How? Nidrayā hriyate naktam. At night we are sleeping or enjoying sex. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. Vyavāya means sex. So at night we have got two business, sleeping and sex. And daytime, divā cārthehayā rājan. At daytime, simply ”Where is money? Where is money?” Artha, or self-interest. Divā cārthehayā rājan. Īhayā means searching after, desiring. Then, as soon as he gets money, then what business? Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. Kuṭumba means family. So as soon as we get money, we spend it, go to the store, purchase so many things. So this is our business. The materialistic life means to spoil the night by sleeping and sex life, and to spoil the day: ”Where is money? Where is money?” and spend it. That's all. Is it not? This is the clear analysis of materialistic life. Cārthehayā. ”Where is money? Where is money?” This is also inquisitiveness, ”Where is money? Where is food? Where is shelter? Where is this, where is that?” So this inquisitiveness is there in the animals. Then what is the use of this human form of life, the, if the same inquisitiveness is there-where is money or where is shelter, where is food, where is sex? No. This inquisitiveness is already there in the animal life. Now you have got better life, human form of life, intelligent life, advanced life. Still you'll be engaged in these inquiries. This is Vedic civilization. These things are not to be inquired. They are already there. Supply is there.

So what should be the inquisitiveness in this human form of life? Therefore the Vedānta-sūtra says: athāto brahma jijñāsā. Now this life is meant for inquiring about the Supreme Absolute Truth, or Kṛṣṇa. Kṛṣṇa is the Absolute Truth, ultimate goal. So that is human life, when we inquire about. Therefore those who are inquisitive about God, they are not ordinary persons. They have been described in the Bhagavad-gītā as sukṛtina. Sukṛtina means background is pious. Just like you are all. You have come to Kṛṣṇa consciousness movement on account of their, of your very nice background. In your past life you must have cultivated Kṛṣṇa consciousness, advanced, but it was not complete. Therefore, Kṛṣṇa has given the chance again: ”Now come to this platform and make your life successful.” Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭa. Those who could not fulfill or finish the Kṛṣṇa consciousness business completely, they're given another chance, another chance. What is that chance? Śucīnāṁ śrīmatāṁ gehe. Śucīnām means very pure family, brāhmaṇa family, Vaiṣṇava family. Just like these children. They have taken birth now in the Vaiṣṇava family. Father is Vaiṣṇava, mother is Vaiṣṇava. And they are taken care of. So very exalted life. From the very beginning of life, they are chanting Hare Kṛṣṇa mantra, they are dancing, they are taking prasādam. The atmosphere is so congenial for spiritual life. They are getting chance. So this is a chance. These children are not ordinary children. Because they could not complete Kṛṣṇa consciousness in their previous life, they have been given chance to take birth in a family, the father and mother, they're Kṛṣṇa conscious. This is… Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. These are there.

So to become Kṛṣṇa conscious, even if you fail in this life, in one life, there is no loss. There is no loss in this way that you get another chance. But if you are not Kṛṣṇa conscious, there is no certainty whether you are getting next life human form of life or cat's or dog's. There is no… That will be decided according to your karma. Therefore we should take to Kṛṣṇa consciousness seriously and try our best to complete it in this life. Not waiting for another life. Although there is chance. The next life, even if we fail… But we should not be indolent: ”O, if I fail in this life, I shall have another chance.” No. We must decide to finish this Kṛṣṇa consciousness business in this life and immediately go back to home, back to Godhead. That should be our determination.

Because Kṛṣṇa consciousness means to understand Kṛṣṇa. That's all. Kṛṣṇa is everything. Kṛṣṇa is the origin of everything. If this much we can understand, that Kṛṣṇa is the Supreme Personality of Godhead, He is the cause of all causes, He is the source of everything, these three, four things if we can understand, if we can understand… If we can understand one thing, we understand everything. If you simply understand Kṛṣṇa. That is the Vedic injunction. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. Simply by understanding Kṛṣṇa, everything becomes understood. The scientists, they are making research, so many things, but a Kṛṣṇa conscious person can understand very easily all the problems of the world.

Just like we were discussing this morning, that Kṛṣṇa, we have to accept Kṛṣṇa with mystic power, acintya-śakti. Acintya-śakti means beyond our conception. Because the mystic power is there in us also. Although we are teeny living entities, so many mystic power we have got within. We do not know. We cannot understand. Take, for example, just like your hair. You cut, it is again growing. You do not know how it is growing, but it is growing. That is a fact. That's a fact. How it is growing, that you do not know. That is mystic power. That is mystic power. So many things, there are. So if there is any cut on your body, an injury, even if you don't apply medicine, automatically it becomes cured. How it is being cured? Even if you don't go to the doctor, physician, automatically it will be cured. We are experiencing daily. That is mystic power. We are creating so much chemicals, even by passing stool, what to speak of other things. The stool is analyzed by scientists. It contains the greatest amount of… What is…? Hypo…?

Svarūpa Dāmodara: Hydrophosphates.

Prabhupāda: Hydrophosphate. Hydrophosphate is the very nice medicine for weak health. But that… Just try to understand that such important medicinal value, we are producing in our stool, what to speak of other things. So that is mystic power.

So we have got this mystic power, but we do not know. The example is given like that. The, the deer who has got musk in the navel and the flavor is very nice, so he is jumping here and there, here and there, here and there. Where is this flavor? He does not know the flavor is in his navel. You see. The flavor is there in him, but he is finding out, ”Where it is? Where it is?” Similarly we have got so many dormant mystic power within us. We are unaware. But if you practice the mystic yoga system, some of them you can evolve very nicely. Just like the birds are flying, but we cannot fly. Sometimes we desire, ”Had I the wings of a dove…” There are poetry: ”I could immediately go.” But that mystic power is also within you. If you develop by yogic practice, you can also fly in the air. That is possible. There is a planet which is called Siddhaloka. In the Siddhaloka, the inhabitants, they are called… Siddhaloka means they have got so many mystic powers. We are trying to go to the moon planet by so many machines. They can fly. As soon as they desire, they can go.

So mystic power there is in everyone. It has to be developed. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. We have got so many dormant powers. It has to be cultivated. Just like Kṛṣṇa. Say, four or five years ago, you did not know what is Kṛṣṇa. By cultivation you are coming to know Kṛṣṇa, what is God, what is our relationship. So the human life is meant for such cultivation, not for seeking where is food, where is shelter, where is sex. These are already there. Tasyaiva hetoḥ prayateta kovido na labhyate… [SB 1.5.18]. These things are not our subject matter of inquiry. These are already there. It is enough there even for the birds and beasts. And what to speak of human being? But they have become so rascal. They are simply absorbed in the thought of the where is food, where is shelter, where is sex, where is defense. This is the misguided civilization, misguided. There is no question of these things for… There is no problem at all. They do not see that the animal has no problem, the bird has no problem. Why the human society will have such problem? That is not at all problem. Real problem is how to stop this repetition of birth, death, old age and disease. That is real problem. That problem is being solved by Kṛṣṇa consciousness movement. If you simply understand what is Kṛṣṇa, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], there are no more material birth.

So Kṛṣṇa consciousness movement is so nice, if you make friendship with Kṛṣṇa, then you can talk with Kṛṣṇa as Yudhiṣṭhira Mahārāja requested: ”Kṛṣṇa, kindly stay a few days more.” So Kṛṣṇa, not few days more, Kṛṣṇa will remain perpetually with you if you love Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.45

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Māyāpura, October 25, 1974

Pradyumna: ”…accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.”

Prabhupāda:

tāṁ bāḍham ity upāmantrya
praviśya gajasāhvayam
striyaś ca sva-puraṁ yāsyan
premṇā rājñā nivāritaḥ
[SB 1.8.45]

So this verse… All the ladies of the palace… It is natural for ladies. When there is separation, they cry. So they were shedding tears, but Mahārāja Yudhiṣṭhira asked them to stop, not to cry, because it may be inauspicious. Kṛṣṇa was going home, and everyone should give Him farewell, a smiling face. But they could not do so. That was not possible. They were feeling so much of Kṛṣṇa’s separation that they were crying, and Mahārāja Yudhiṣṭhira asked them not to cry.

(reading:) ”No one could make Lord Kṛṣṇa stay at Hastināpura when He decided to start for Dvārakā, but the simple request of King Yudhiṣṭhira that the Lord remain there for a few days more was immediately effective. This signifies that the power of the King was loving affection, which the Lord could not deny. The almighty God (is) thus conquered only by loving service…” Kṛṣṇa, although ready for going, still, Yudhiṣṭhira Mahārāja stopped. And because Yudhiṣṭhira Mahārāja is the elder cousin of Kṛṣṇa and very exalted, pious king, could not…, Kṛṣṇa could not refuse the order. (reading:) ”The almighty God is thus conquered only by loving service, and nothing else.” Prāyaśa, prāyaśo ’jita jito ’py asi. Kṛṣṇa is Ajita. Nobody can conquer Kṛṣṇa. Nobody can order Kṛṣṇa. Nobody can supersede Kṛṣṇa. Nobody is greater than Kṛṣṇa. Nobody is equal to Kṛṣṇa. Nobody is (more) powerful than Kṛṣṇa. Nobody is richer. Everything… Kṛṣṇa is the Supreme Being. Therefore His another name is Ajita. Ajita means… Jita means conquered. Ajita means who is never conquered. Kṛṣṇa had so many fights with the demons. Even in His childhood, the demons could not conquer over Kṛṣṇa. Beginning from Pūtanā, when He was only three months old, and up to the killing of so many other demons, Kṛṣṇa was never defeated. That is the history. He was never defeated. Ajita. Therefore His name is Ajita. But Ajita becomes conquered. Ajita jito ’py asi. Although Kṛṣṇa is never conquered, still, you can conquer Him. How? Simply by becoming His beloved devotee.

Just like Bhīṣmadeva. Bhīṣmadeva is one of the recognized stalwart devotee of Kṛṣṇa, mahājana, authority. Whatever Bhīṣma will speak on devotional service, that is authoritative. All the twelve mahājanas… Svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāro manuḥ prahlādo janako bhīṣmaḥ [SB 6.3.20]. So Bhīṣma wanted to conquer over Kṛṣṇa. He promised. How he conquered, that you know, the story, that when Duryodhana showed some reluctance, that ”My dear grandfather, you are not fighting with the Pāṇḍavas wholeheartedly because you have got affection for them. So you are on my side. You should fight wholeheartedly.” A little criticizing. So to, in order to please Duryodhana, Bhīṣma promised that ”Tomorrow I shall kill all the five brothers. Is that all right?” ’Yes, sir. Do that.” ”So they cannot be saved unless Kṛṣṇa breaks His promise.” Kṛṣṇa said that… Both the parties were informed that ”It is family fight. I cannot take part in the family. But I can divide Myself into two: My soldiers one side, and I am one side. But even if I am in one side, I’ll not fight.” So this was His promise, that He would not fight in the Battle of Kurukṣetra. But Bhīṣma obliged Him to fight, to break His promise in order to save Arjuna. Therefore Bhīṣma conquered over Kṛṣṇa, because He had to break His promise. Arjuna was in such a precarious condition that unless Kṛṣṇa would take up the weapon to stop Bhīṣma, Bhīṣma was determined: ”All right, let, let me kill my grandson.” So in battlefield, it was a great ocean of fighting, and Bhīṣma, Droṇa, Karṇa, they were compared with big, big sharks, crocodiles in the ocean. That was described by Parīkṣit Mahārāja, that ”Only for Kṛṣṇa, my grandfather Arjuna was saved. Otherwise, it was impossible for my grandfather to conquer over the fight, to come out victorious. It is simply due to Kṛṣṇa.”

So Bhīṣma conquered over Kṛṣṇa. Instead of conquering over Arjuna, he conquered over Kṛṣṇa. So similarly, here also, Mahārāja Yudhiṣṭhira, he conquered over Kṛṣṇa’s decision. If we become devotee of Kṛṣṇa, then ajita jito ’py asi. This is the statement of Lord Brahmā, that Kṛṣṇa can be conquered. Just like Yaśodā-mā conquered over Kṛṣṇa. That Dāmodara-stotra, you are reading, how Kṛṣṇa was afraid of His mother. So any devotee can attain that stage, controlling Kṛṣṇa by love and affection. There is no question…

A devotee never likes to control over… They want to serve Kṛṣṇa. This is also service. When a devotee conquers over Kṛṣṇa or controls over Kṛṣṇa, that is also service. That is not actually controlling, because Kṛṣṇa wants to be controlled, just like a father sometimes says to his children, small children, to rise over the body, and they kick the father. And they… The father feels some relief. It is a kind of massaging. So similarly, everyone worships Kṛṣṇa as the Supreme Being, and therefore Kṛṣṇa wants sometimes to be, I mean to say, thought as insignificant subordinate. That is stated in the Caitanya-caritāmṛta, that "Everyone worships Me, but without worshiping, if somebody, I mean, controls over Me, I am very much happy."

So to control over Kṛṣṇa is not a very easy job; unless one is a great devotee, he cannot… Just like the cowherd boys. They used to rise on the shoulder of Kṛṣṇa. Kṛṣṇa was defeated in play. So the bet was that one who is defeated, he would take the other party on His shoulder. So Kṛṣṇa became defeated.

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

When Kṛṣṇa was playing like that, taking His friend on the shoulder, so Śukadeva Gosvāmī made a statement, "Who is this person, taking His friend on His shoulder?" Now, itthaṁ satāṁ brahma-sukhānubhūtyā. The great, great sages, impersonalists, they merge into the brahma-sukha. So brahma-sukha… Brahman is the effulgence of the body of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Brahman, impersonal Brahman, is the rays of the body of Kṛṣṇa. Therefore Śukadeva Gosvāmī's pointing out that "Here is the source of brahma-sukha. The impersonalists, they take pleasure to merge into brahma-sukha, but here the Personality, Kṛṣṇa, who is taking His friend on His shoulder, He is the source of brahma-sukha." In other words, the impersonalists enjoy brahma-sukha, and the devotee enjoys that Supreme Brahman by rising up on His shoulder. That is the position of the devotee.

Itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena: "And He's the Supreme Person for the devotees." Dāsyaṁ gatānām, those who have accepted to become the servant, eternal servant of Kṛṣṇa. So for them, here is the Supreme Person. And māyāśritānāṁ nara-dārakeṇa: "Those who are under the influence of māyā, they are seeing Kṛṣṇa as ordinary human child, māyāśrita." And who are playing? Now, sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ [SB 10.12.11]. They have come to this position so much so that they are rising on the shoulder of Kṛṣṇa. How? Kṛta-puṇya-puñjāḥ. Puṇya-puñjāḥ, heaps of pious activities, many, many lives'. First of all, one has to understand Kṛṣṇa after becoming very, very perfect.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many millions of persons, somebody is interested in making this life perfect. Generally, the karmīs, they do not know what is the perfection of life. Therefore it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. They are being carried away by the waves of material nature.

Therefore Bhaktivinoda Ṭhākura is warning, "My dear friends, why you are being carried away by the waves of this material ocean?" Māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi. This is Vaiṣṇava's desire. Vaiṣṇavaḥ para-duḥkha-duḥkhī. Para-duḥkha-duḥkhī kṛpāmbudhiḥ. So Vaiṣṇava vision is different. Vaiṣṇava vision is… He can see what is the position of these māyāśritānām, those who have taken shelter of this māyā, what is their position. Position is miserable. Duḥkhālayam aśāśvatam [Bg. 8.15]. And they are being carried away by the waves. Today, one kind of body; tomorrow, another body; tomorrow or next life… So in this way the karmīs are being carried away. So therefore, out of such millions of karmīs, one becomes jñānī. Jñānī. Koṭi karmī madhye eka jñānī śreṣṭha.

Caitanya Mahāprabhu has said that "Out of many, many karmīs, one who is jñānī…" Jñānī means one who knows that "I am not this body. I am spirit." But still, there is some mistake. They think that "I am the Supreme Spirit." So 'ham. Māyā is so strong. Even after so much austerities, coming practically on the verge of perfection, they are misled by māyā. This so 'ham. So 'ham means "I am the same." But "I am the same" does not mean "I am the same Supreme." "I am the same in quality." So 'ham does not mean that "I am as good as the Supreme Brahman." It does not mean. Part is never equal to the whole. We are part of the Supreme Brahman. Mamaivāṁśaḥ. So in quality, just like a small particle of gold is also gold-quality is the same. A small drop of sea water is the same quality, salty. But that does not mean the drop of sea water becomes the sea. The māyā is so strong. Therefore Bhāgavata says, "The impersonalists, Māyāvādīs, although they think that they have become one with the Supreme, but their intelligence is not yet complete." Ye 'nye, ye 'nye 'ravindākṣa vimukta-māninaḥ. They think like that: "Now we have become perfect, Nārāyaṇa." But Bhāgavata says, "Sir, you may think like that, that you have become liberated, but you are not liberated because you are still in ignorance, because you are thinking one with the Supreme." Aviśuddha-buddhayaḥ: "Your intelligence is not yet perfect."

Therefore Kṛṣṇa says, yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3]. Siddha… Jñānīs are siddhas. Yogis are siddhas. Although they are trying their best to become perfect, but still, they are missing Kṛṣṇa on account of aviśuddha-buddhi. And therefore āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Although, by austerities, they come to that platform of brahma-anubhāva, Brahman realization, still, they fall down, anādṛta-yuṣmad-aṅghrayaḥ, on account of neglecting to worship the Supreme Personality of Godhead. So they cannot understand Him. Kaścit. Kṛṣṇa says, kaścin māṁ vetti tattvataḥ, not that everyone, jñānī, will understand. Even one is jñānī, then he'll take many births to understand Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19].

So to understand God, the Supreme Being, who is controlling the whole universe, it is very, very difficult to understand Him. But if we become devotee, then Kṛṣṇa reveals Himself. That is the… Then not only the devotee understands what is Kṛṣṇa, but he attains the position that he can order over Kṛṣṇa, he can control Kṛṣṇa. This is devotee's position. So why a devotee should aspire for merging into the effulgence of Kṛṣṇa's rays? They have got a different position. So we should try to become a devotee simply by service. You can become a perfect devotee simply by service. There is no other method. Bhaktyā mām abhijānāti [Bg. 18.55]. Bhakti means service, simply. That is bhakti. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Simply the spirit, bhakti… Bhaktir uttamā. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. Ānukūlyena. Whatever Kṛṣṇa orders, if you discharge that, that is bhakti, simply favorable to Kṛṣṇa. Whatever Kṛṣṇa says…

So Kṛṣṇa says very simple thing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we become intelligent enough, then we fully surrender to Kṛṣṇa. And Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We take up the principle, to think of Kṛṣṇa always, twenty-four hours. Satataṁ cintayanto, kīrtayanto mām. If you chant Kṛṣṇa's name, then satatam, twenty-four hours… That is possible. Just like Haridāsa Ṭhākura used to do. Then you think of Kṛṣṇa without fail, and other things automatically come. Man-manā bhava mad… Who can devote so much time for thinking of…, unless he has become a devotee? So man-manā bhava mad-bhakto mad-yājī. And a devotee is always ready to worship Kṛṣṇa, offer Him obeisances, however big he may be. In this way, we can attain this position of Mahārāja Yudhiṣṭhira or Yaśodāmāyi when Kṛṣṇa, the Ajita, could be controlled, even by the devotee.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.46

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Los Angeles, May 8, 1973

Pradyumna: (leads chanting, etc.)

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā
prabodhito 'pītihāsair
nābudhyata śucārpitaḥ
[SB 1.8.46]

Translation: "King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence."

Prabhupāda: So Mahārāja Yudhiṣṭhira was very much aggrieved. He was thinking, Vaiṣṇava, that "I am a petty king, and for giving me the throne, so many people have been killed." That is the greatest war within the recollection of five thousand years, Kurukṣetra, battle of Kurukṣetra. What is this figures? Six million, four hundred thousand people died in that battle. What is the statistics of the last war? How many people died? Is there any statistics?

Devotee: Two million.

Prabhupāda: Two million. And here it is six million.

Devotee: 640,000,000.

Prabhupāda: Eh? Last war?

Devotee: No, Kurukṣetra, 640,000,000.

Prabhupāda: Oh. Six hundred forty?

Devotee: Bhagavad-gītā, 640,000,000.

Prabhupāda: Oh. So which is greater? (laughter) Hare Kṛṣṇa. It is zero. It is a business of zero, add or subtract. So anyway, a very large number of people died, and Yudhiṣṭhira Mahārāja, because he is Vaiṣṇava, although he was kṣatriya… Kṣatriya's business is to keep himself in power even by killing his own son. That is kṣatriya's business. Kṣatriya, when there is question of fight…

Just like Bhīṣmadeva, Bhīṣmadeva, grandfather of Arjuna, very affectionate grandfather… Because the Pāṇḍavas, Yudhiṣṭhira Mahārāja, Bhīma, Arjuna, Nakula, Sahadeva, when their father died they were small children. Naturally Bhīṣma is the grandfather of the family and he had to take care to raise the children. In one side he is grandfather, and he actually raised the children. So very affectionate, especially fatherless… And the daughter-in-law Kuntī was so helpless because this Dhṛtarāṣṭra and his family, they were trying always to kill these Pāṇḍavas. And Vidura and Bhīṣmadeva, they were giving protection some way or other. So still, although so much affectionate, when the war was declared, Bhīṣmadeva took the side of Duryodhana. He did not take the side of Pāṇḍavas, although they were very affectionate, beloved. He replied that "This side, Duryodhana, they are maintaining me. I am maintained by them. So I cannot go against them. That is not possible." Naturally, Bhīṣmadeva would have come to the side of Pāṇḍavas because very affectionate. But he said that "That is not possible, because I am maintained by them." This is the duty. If somebody maintains you, you must be very much grateful to him. These are the examples, Vedic culture. He is not maintained by anyone, but because he had no claim on the kingdom, he was thinking himself that "I am dependent on this family."

Actually, the kingdom belonged to Bhīṣmadeva, the kingdom. But he promised… His father wanted to marry Satyavatī. At that time his father was old enough. Bhīṣmadeva was grown-up boy, twenty, twenty-two years. But nature, his father wanted to marry again. Bhīṣmadeva is the son of mother Ganges. Bhīṣmadeva's father married the predominating deity mother Ganges, of the Ganges water. So she was very beautiful. So she agreed to marry Bhīṣmadeva's father on one condition. What is that condition? That all the children that will be begotten, they will be thrown in the Ganges water. This was the condition. If the king agreed, then she would marry. So when a man becomes mad after woman… So he agreed, "Yes, I shall throw all the children. Never mind. (laughter) Come on." Māyā-mohita. Māyā-sukhāyā bharam udvahato vimūḍhān [SB 7.9.43]. This whole world, rascal world, they are captivated by this woman. Woman is captivated by man, man is captivated by woman. This is the tie here in this material world. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. I have explained several times. The whole material existence means this attraction. [break] Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. There are so many instructory verses. Here sex enjoyment is the most prominent, and people are captivated by this. This is life. So anyway even the father of Bhīṣma, he was captivated. so this was the condition. So in this way every child was being thrown in the Ganges water. So after all… Bhīṣmadeva's father became very mortified. So Bhīṣma, when Bhīṣma was going to be thrown in the water, he objected, ”No, I cannot allow. I cannot allow.” ”Then I am going.” ”Now you can go. I shall keep this child.”

So Ganges, Mother Ganges, left Bhīṣma’s father. And Bhīṣma was raised by his father. He became grown-up. Again this father became captivated with Satyavatī. Satyavatī. Satyavatī, before her marriage… Satyavatī is the daughter of a fisherman. The fishermen… In your country there is no such distinction. But in our country there are classification. A fishermen, there is a class. So their girls and women, very well-figured, very enchanting figure. So Satyavatī was the daughter of a fisherman, and Bhīṣma’s father become enchanted. So he went to the fisherman. He was king. So ”Give me your daughter. I shall marry.” ”Oh, you are already married. You have got son. Why shall I give my daughter to you?” ”No, I am king. I shall maintain her.” ”No, no, No. I don’t want to give.” In India still, if a man wants to marry, and if he has got children by his former wife, people will hesitate to give him daughter, because there are stepsons. So nobody wants that ”My daughter will be troubled by the stepson,-daughter. No.” Still they are practiced. To marry for the second time becomes a problem. But nowadays these things are gone.

So the grown-up son, Bhīṣmadeva, he understood that ”My father is inclined to marry that girl.” So he went to plead, canvass: ”So why don’t you give your daughter to my father?” ”No, no, I cannot give my daughter to your father. You are his son. You will inherit the kingdom, and my daughter’s son will not inherit. So how can I give my daughter?” So he said that ”I’ll not accept the kingdom. I promise that your daughter’s son will inherit the kingdom.” ”No, no, no. Still I cannot.” ”Why?” ”You’ll marry. Then your son will be inheritor. My grandson will not be inheritor.” He was calculating in that way, pākā businessman. (laughter) So he promised that ”You give your daughter to my father, and I promise that I shall not marry. So there will be no son. So naturally my stepmother’s son will inherit the kingdom.” Then he agreed.

So Bhīṣmadeva’s father, although it was little shameful that the son is canvassing for the marriage of father, still, he could understand that ”My son is so sensible that I wanted to marry, and he has managed.” So he gave him one benediction: ”My dear son, you’ll remain brahmacārī, I can understand. But I give you one benediction, that unless you desire to die, you will never die.” Icchā-mṛtyu. ”This benediction you will have. Unless you desire that ’Now I shall die,’ nobody can kill you, and you’ll never die.” So this was, the… Therefore… And because he promised so seriously that ”I shall not marry,” he gave up his kingdom, therefore his name is Bhīṣma. Bhīṣma means ”very serious.” So this Bhīṣmadeva actually maintained the whole Pāṇḍava family. That means Pāṇḍava, the Pāṇḍava and Yudhiṣṭhira and Pāṇḍu, they are the sons of the stepmother. And because Bhīṣmadeva was elderly son, practically he maintained even Yudhiṣṭhira, here, Dhṛtarāṣṭra and Pāṇḍava. And then again, Pāṇḍu, he died, his sons, these Pāṇḍavas, Yudhiṣṭhira, they were also raised by Bhīṣmadeva. So much affection.

But when there was question of fight, so Bhīṣmadeva fought so severely that Arjuna had to be protected by Kṛṣṇa. Bhīṣmadeva, you know… In Mahābhārata these stories are there. Bhīṣmadeva actually had some affection. So Duryodhana thought that ”My grandfather is not fighting properly because the other side, his beloved grandsons. I am also grandson, but I am not so beloved. But the other side, Pāṇḍavas, because they are fatherless, he has more affection for them. So he is officially fighting. He is not fighting with his real vigor.” He complained that. But actually, that wasn’t a fact, that ”My dear grandfather, you are not fighting with Arjuna with your full vigor. I can understand that.” ”Oh, I am not fighting? So what do you think?” ”Now, I want that you decide to kill them all tomorrow. You can do that.” ”All right. I shall do that. If you are doubting about my fighting, then I shall…” So he made special five arrows to kill the five brothers next. So Duryodhana asked his grandfather that ”Let me keep these five arrows with me. I shall deliver you tomorrow morning. Otherwise it may be missing.”

So all these things-Kṛṣṇa is Paramātmā; He knows everything. So He saw that ”There is danger tomorrow. Now Bhīṣma has decided to kill all these Pāṇḍavas.” So He asked Arjuna, ”Arjuna, you just go, approach Duryodhana this evening.” Formerly the practice was, daytime there is fight, but in the after evening they are all friends. After evening they are friends. One can go this camp, that camp, and talk together, sit together, just like friends. There is no enemy. So Duryodhana sometimes promised Arjuna that ”I want to give you some benediction. You can ask.” So Arjuna said-Duryodhana was elder than Arjuna-that ”I will ask you in proper time.” So Kṛṣṇa reminded that ”Today, tonight you go to Duryodhana and ask him to deliver those five arrows kept in secret. Otherwise tomorrow you will be finished.”

So Duryodhana went to, er, Arjuna went to Duryodhana in the camp. Duryodhana received him well: ”Come on, brother. What do you want?” He thought that ”We are fighting. Arjuna has come to beg the kingdom without fighting.” So they were so liberal. He said, ”Yes, come in. If you want the kingdom without fighting, I am prepared.” But a kṣatriya will never beg, ”Give me, sir, without…” No. If they can own by fighting, then they will claim. This is kṣatriya spirit. So he said that ”No, I have not come to beg the kingdom. We shall fight, go on fighting. But I want those five arrows you have kept.” Oh, immediately he delivered. Although he was very cautious that these five arrows may not be missing, but promise is promise. Immediately he delivered. So Bhīṣma understood later on that the five arrows were taken by Arjuna by trick. So still, he promised that ”Even without those five weapons, today I shall kill Arjuna. Unless Kṛṣṇa gives His special protection to Arjuna, there is no escape. Either Kṛṣṇa has to break His promise, otherwise His friend will be killed.”

So Kṛṣṇa, when He joined Arjuna, He said that He would not fight: ”I can help you simply by becoming your charioteer, but I cannot fight.” Because the purpose was that Arjuna was to gain the fight. But if Kṛṣṇa would fight, people would say that Kṛṣṇa won the fight, not Arjuna; that He avoided fighting. It was sure. Kṛṣṇa fights or not fights, because He was on the side of Arjuna, it was sure that He would gain the battle. That is explained in the Bhagavad-gītā. Yatra yogeśvaro hariḥ [Bg. 18.78]. Where there is Kṛṣṇa, the victory is assured. So in this way there was fierce fighting between Arjuna and Bhīṣma. And Arjuna’s chariot became broken into pieces, and he fell down, and when Kṛṣṇa saw that ”Now Arjuna is going to be killed,” He broke His own promise. He broke His own promise and took one wheel of the chariot and reached before Bhīṣma that ”Now I shall kill you.” Bhīṣma immediately gave up his weapon. So ”That was my promise, that I wanted that either You have to break Your promise or Your friend will be killed. So now You have broken Your promise. So I am giving up. Because it is not expected that I shall fight with You.” (laughter) So Kṛṣṇa said that ”Yes, I have kept your promise, but I have broken My promise. You decided, you promised…”

So this is Kṛṣṇa’s business, to… Bhīṣma was a devotee, great devotee of Kṛṣṇa. So he promised that either Kṛṣṇa would break His promise, otherwise His friend will be dead. So he broke His promise. So sometimes Kṛṣṇa breaks His promise, own promise, for the sake of a devotee. Nobody is expected to break his promise, but Kṛṣṇa is so kind, for protection of His devotee He can do anything. He can break His promise also. This is Kṛṣṇa's position. So such Bhīṣma was so affectionate to the Pāṇḍavas. So Kṛṣṇa wanted… Bhīṣma was lying on the bed of arrows, preparing for his death. So Kṛṣṇa wanted that these Pāṇḍavas should go to Bhīṣma and hear his instruction. Therefore, despite His advice to Mahārāja Yudhiṣṭhira, that "There was no wrong on your part. You are thinking that you have killed, or for your sake so many men have been killed. That is not… You are not responsible for that. You are not sinful…" For a kṣatriya, killing is not sinful. For a brāhmaṇa, sacrificing an animal in the arena, that is not sinful. So it is all explained in the Bhagavad-gītā, sa doṣam api na tyajet [Bg. 18.48]. Killing is bad, but a kṣatriya's business is to kill. Without killing, one cannot become perfect kṣatriya. Because he has to give protection, and there are so many demons, rascals. So if the king becomes nonviolent, how other citizens will be given protection? No.

So the king's business is as soon as he sees one undesirable element, immediately he would kill him. That is real protection. Just like when Parīkṣit Mahārāja was going on tour, he saw one black man was trying to kill a cow. Immediately saw, "Who are you? You are trying to kill cow in my kingdom? I shall kill you." He immediately took out his sword. This is king, that… Not that animals should not be given protection, only man should be given protection. No. Prajā. Prajā means one who taken birth in the kingdom. That is called prajā. So animal is also American, man is also American, but there is no protection for the animal by the government. So that kind of government, rascal government, was not there. Equal right. Your country says equality given. Why not equality to the animals? That is defect. It is due to, I mean to say, absence of Kṛṣṇa consciousness. A Kṛṣṇa conscious person will not distinguish like that. For eating animal, they will philosophize that animal has no soul; therefore it can be killed. No. This is nonsense. Everyone has got soul. Even a small ant has got soul. But they have to kill. They have to eat. They are philosophizing different way. Lord Jesus Christ said, "Thou shalt not kill," and now they are interpreting, "Killing means murdering human being." But that is not in the Bible.

So they are manufacturing their own ways of understanding Bible and ethical principles. Therefore it is becoming valueless. It is becoming valueless. No value. One cannot change the words of the authority. If you believe in Lord Jesus Christ, you cannot make any change to your convenience. This is rascaldom. You cannot be a Christian if you violate the orders of Lord Jesus Christ. But they are doing so. Now the Christian priests… We had a meeting in Sydney. One priest asked me, "What we have done that they are not anymore caring for us?" I told him that "You are always violating the ten commandments, and you say what you have done? Lord Jesus Christ says, 'Thou shalt not kill,' and you are killing, expert in killing. And you are still Christian? So you cannot understand what you have done? You have always misguided people." I told him. So he was not very happy to hear this straight answer. (laughter) But he admitted…

Anyway… So for kṣatriya, just like Mahārāja Parīkṣit… If kṣatriya becomes nonviolent… Just like our Mahatma Gandhi started nonviolence in politics. So that was a political policy, but in politics there is no question of nonviolence, in politics. That is foolishness. Actually, India gained independence not by nonviolence. That is a great history. India gained independence… Gandhi was fighting with nonviolence for thirty, thirty-five years; there was no result. But one of the leaders, when he, I mean to say, ensued fighting, then within, I think, within one year the Britishers left. So in politics there is no question of nonviolence. So a king, a protector, kṣatriya… Kṣatriya means kṣat… Kṣat means injury, injury. And tra, tra means deliver. So a kṣatriya's business is to deliver a person who is going to be injured. That is kṣatriya. Just like this cow was going to be injured, and as soon as Mahārāja Parīkṣit saw it, he immediately took his sword to kill him. So this is kṣatriya.

Therefore kṣatriyas are allowed to go in the forest and kill some animal. Because he has to practice. So what kind of animal? Not the cows or simple animal. He must kill one tiger, one lion, one jungle boar. Ferocious, very ferocious animals, That was the kṣatriya's business. Not that a rabbit (laughter) or an innocent bird, sports. This kind of sporting was not allowed. If you want to kill, you must kill one rhinoceros. Then one can understand that you have power of killing. That kṣatriya used to do. Even, say, twenty-five years ago, Mahārāja of Jaipur, he used to go into the forest every year and he would fight with a tiger, simply with a sword, simply with a sword. He would fight with a tiger in the jungle, and he was so expert, he would kill. And then the tiger would be brought in procession, in royal procession. Because the king used to say, "This tiger is the king of forest, or the lion is the king of the forest. I am also king. So after his death, there must be a royal reception." So this was, the function was going on. So kṣatriya means they used to kill, practice. Unless they practice, how they can kill? And now our president, they practice only smoking, (laughter) that's all. That's all. And when there is fight, he is in the chamber, safety chamber, and others are, the poor boys, they are called by the draft board, and go and fight. This is not kṣatriya, These are śūdras. Kṣatriya, when there is fight, the king must come forward first. The other party's king also. The king will fight with king, and the soldiers will fight soldiers according to position. And when the king is killed, then victory is owned. It doesn't require that all the soldiers were killed. No.

So there are many… This is actually Vedic culture. You will find all this from Mahābhārata. Bhāgavata also, we are trying to explain as far as possible. The brāhmaṇa, kṣatriya, vaiśya, śūdra, this is natural division. So for fighting, kṣatriya. In India, because still there are some kṣatriyas, there is no such draft board. The kṣatriya class, they would come forward to be recruited by the military department. They will not go away. They will be very glad to accept military service, because in their blood the kṣatriya spirit is there. In India there is no scarcity to find out a fighter. But when people are trained as śūdra, how he can fight? Therefore it is very scientific. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The society must be divided. There is division already, natural. We have to simply pick out, that "This boy is brāhmaṇa, this boy is kṣatriya, this boy is vaiśya, and this boy is śūdra." So they should be given separate employment. Then there will be peace. If a person is employed according to his natural tendency, he becomes successful, he becomes successful. But if you give some employment, just like to put a cart before a horse, like that, no, that will not be successful.

Therefore Kṛṣṇa says that… You can say that "There is no need of kṣatriya; let there be all śūdras." No, then there will be social scandal. Everything must be there. The brāhmaṇa must be there, the kṣatriya must be there, the vaiśyas must be there and the śūdras must be there, and the state should look that these things are observed scientifically and they are being educated in that way. That is king's business. He must see that the kṣatriyas, those who are kṣatriya spirited, they are being trained up as kṣatriya. The brāhmaṇas are being trained up as brāhmaṇa. Everything is required. Just like in your body, all the four divisions… Just like head, that is brāhmaṇa; the arms, that is kṣatriya; the belly, that is vaiśya; and the legs, they are śūdra. So as much as the head is required, so much the legs are also required. You cannot say, ”One class will do.” No. But the modern tendency is one class of men. And therefore therefore there is confusion. There must be four classes. That is scientific.

So our Kṛṣṇa consciousness movement is trying to educate some brāhmaṇas. If the society take our help and conduct the business of the society-kṣatriya, vaiśya, śūdra-then there will be peace and prosperity. Otherwise there will be chaos and confusion.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.8.46

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Māyāpura, October 26, 1974

Pradyumna: ”King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.”

Prabhupāda:

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā
prabodhito ’pītihāsair
nābudhyata śucārpitaḥ
[SB 1.8.46]

After the Battle of Kurukṣetra, when everything was settled, Mahārāja Yudhiṣṭhira, who is well known as Dharmarāja, very pious king, he was very much aggrieved. It is said that sixty-four crores of men were dead within eighteen days in the Battlefield of Kurukṣetra. So Mahārāja Yudhiṣṭhira is very much pious, he did not like the idea of so many persons being killed simply for the sake of enthroning him on the throne of the kingdom. He was very much aggrieved that ”For me so many men have died. How much sinful I have become, although I am going to be the king.”

But he had no cause to become aggrieved. Even great learned sages like Vyāsa… Therefore it is said, vyāsādyaiḥ. Not only Vyāsa, vyāsādyair īśvara. And Kṛṣṇa was there. He’s īśvara, īśvaraḥ paramaḥ, not only ordinary īśvara but the supreme īśvara. Īśvara means controller. So there are many different types of controller, but the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So he also tried to convince Mahārāja Yudhiṣṭhira that it was duty. For a kṣatriya, in dutiful war, dharma-yuddha… Dharma-yuddha… Therefore the battlefield of Kurukṣetra is called dharma-kṣetra. Although there was fighting, but the fighting arena was not ordinary land. It is dharma-kṣetra because the fighting was being performed under the superintendence of Kṛṣṇa, Dharma-setu, the leader of all religiosity. Under His superintendence, under His care, the fighting was going on. Therefore this fighting was not ordinary fighting. People cannot understand that how fighting can be religious principle. Yes, the fighting can be also religious principle-but not the present fighting. Present fighting, the politicians, out of their whims, they declare war, that is not religious fighting; that is abominable. That is to serve their political ends. When the politicians cannot control the mass of people being dissatisfied, they make a clique to declare some war so that all their attention may be diverted. This is politics.

But the Battle of Kurukṣetra was not that type of battle. One should be aware of the Battle of Kurukṣetra very nicely. It was dharma-yuddha. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Why they settled up that the fighting should take place in the dharma-kṣetra? They are to fight, yuyutsavaḥ. It was settled they will fight, but why they selected the dharma-kṣetra? This is Vedic system. Even up to date, in villages, not in the cities… In the cities, as soon as there is some misunderstanding between you and me, we go to the court, either criminal court or civil court, to settle up, and it takes years to settle up the business. It goes on. I have seen for generation. One generation passed another generation; the fighting is going on in the court. But if people are Kṛṣṇa conscious, it could be settled within few minutes. Still among the villagers the system is current in India: when there is some fighting, they go to a saintly person or in a temple to settle up. Just like when Sanātana Gosvāmī was there in Vṛndāvana, so in that area, whenever there was some fighting between two parties, they would come to Sanātana Gosvāmī: bābā, ap isko phars lakharji.(?) Bābā means saintly person. So they would come to Sanātana Gosvāmī, and they would ask him to become mediator, arbitrator, to settle up. And whatever verdict or judgment he will give, they will accept that ”Bābā has said. That’s all right.” Therefore Śrīnivāsa Ācārya has prayed the Gosvāmīs, dhīrādhīra. Kṛṣṇotkīrtana-gāna-nartana-parau, dhīradhīra-priyau.

Dhīrādhīra-priyau. There are two kinds of men. One is dhīra-very learned, sober, everything in knowledge, wise. They are called dhīra. Therefore Kṛṣṇa says dhīras tatra na muhyati.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

He has specifically mentioned the word dhīra. Dhīra means the sober, learned… Generally we call in English language ”gentleman.” Gentleman means he must be sober, learned, and thoughtful. That is gentleman. But nowadays, gentleman is different-simply by dress. Dhīra and adhīra. So there are two classes of men, and the Gosvāmīs were very dear to both classes of men, dhīrādhīra. That is the sign of a saintly person, samatītya. Samatītya: they have no enemy. Ajāta-śatravaḥ. Even the adhīra, the saintly person considers as friend, and even a dhīra, he considers friend. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. This is the dhīra.

So these saintly persons were also advising, Vyāsadeva, and vyāsādyaiḥ, not only Vyāsadeva. There were other big, big saintly persons. The monarchy, as it is conceived in the Vedic civilization, that is not this monarchy. Just like we have got experience in the history, a monarch means get money and spend it for wine and woman. Not that kind of monarch. Monarchy means the king… The ideal monarchy-Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit-they were very much advanced in spiritual knowledge, in administrative knowledge, in economic development. Everything, perfectly they were educated, and they were being guided by saintly persons like vyāsādyaiḥ. Vyāsādyaiḥ. Mahārāja Rāmacandra was being guided by Vasiṣṭha. So the kings were guided by a committee of saintly persons. Big, big learned, saintly persons, brāhmaṇas, they would give advice to the king. He is already learned. There was a case, Veṇa Mahārāja, the father of Pṛthu Mahārāja. He was very much upstart. Therefore the committee of the learned brāhmaṇas and saintly persons killed him. Because he was not hearing to the committee of the saintly persons, brāhmaṇas, he was killed, and his son, Mahārāja Pṛthu, was enthroned. There were many cases. If the king was an upstart, the brāhmaṇas, they were so powerful, they did not require any weapon; simply by their words they will kill him.

So this monarchy is different. People now, they have taken to democracy. Democracy is also mentioned in the Śrīmad-Bhāgavatam, that in the Kali-yuga there will be no more monarchy or the kingdom ruled by the kṣatriyas, but amongst the people who will be tricky, some way or other get the votes of the people, he will be seated on the throne. That is stated. Some way or other. So therefore, people are in trouble because so many rascals, they somehow or other manage to get some vote and become the president and minister and… So what they know? They do not know how to govern, how to bring peace in the country. But this monarchy, Mahārāja Yudhiṣṭhira, just see. Because for the sake of his personal interest so many have been killed, he was sorry. Just see. Not that some way or other, you divide India: ”Let me become Prime Minister, that’s all.” We have got political information that in India when it was…, the proposal was for partition, Gandhi was completely against this partition. He said, ”Better I will have no independence; still, I shall not allow the country to be divided.” He was stubborn on this point. But he was absent, and in the meantime our, the big Prime Minister signed it, agreed, partition because he wanted to be prime minister anyway, some way or other. ”Let the country go to hell.” This is politician, going on. Not…

Yudhiṣṭhira is not like that: ”Let… Somehow or other, let me become King. Let so many people were killed. Never mind.” No. He was so sorry, so sorry that he could not be solaced even by the instruction of Kṛṣṇa and saintly person like Vyāsadeva. He was so sorry. Of course, he accepted, but personally he was so very, very sorry, that ”So many people have been killed for me.” But what could be done? It was Kṛṣṇa’s desire. Kṛṣṇa comes-paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], His two business. So He wanted to establish the kingdom of His representative. He wanted that ”Mahārāja Yudhiṣṭhira is right representative. He should be enthroned on the kingdom of whole world.” Formerly Bhāratavarṣa meant this whole planet, not this small tract of land. Now it is called India. But the Bhāratavarṣa means the whole planet, this planet. There was one flag. Up to Mahārāja Parīkṣit there was one flag, not like at present there are hundreds and thousands of flags. You Americans, you know. In New York, when we pass through that United Nation building, we see so many flags are there. They are united, but everywhere the flag is increasing, disunited. Not like that. Actually, by monarchy, the pious king, there was unity all over the world. All over the world. And in the Battlefield of Kurukṣetra it was a family fight, so all the kings of different parts of the world, they joined this side or that side. That is mentioned in the Bhagavad-gītā. So… But still, Mahārāja Yudhiṣṭhira did not like that so many people would be killed for the sake of enthroning him, but Kṛṣṇa desired. Kṛṣṇa desired. Kṛṣṇa wanted it, that… Duryodhana, they were demonlike, simply making politics and diplomacy. Their only business was… Dhṛtarāṣṭra along with his sons, they were simply making diplomacy how to kill the Pāṇḍavas and catch over the kingdom. That was their policy.

So the political head, executive head, of course, he should be intelligent to understand diplomacy and politics, but his only business is to see how people in general are in happiness. That is his business. Nowadays political parties, they are simply engaged how to keep up their position. All the political parties-I have seen personally-simply they are making plan how to keep their position in the government so they may not be dethroned, other party may not come. The whole time is wasted. When they will think of ”No, the people are suffering for want of food. The people are suffering for unnecessary increase of price, although things are available in the black market. How to manage this?” That is the duty of the government first. But nobody is caring. Hundreds and thousands of people are starving, unemployment, but they are getting their fat salary, and they are satisfied. Bring income tax and divide amongst themselves, that’s all.

So Mahārāja Yudhiṣṭhira was not that type of king. Therefore he is known as Dharmarāja Yudhiṣṭhira, most pious king. So he was now sorry, and prabodhito ’pi, prabodhito ’pi. He was trying to pacify Mahārāja Yudhiṣṭhira, ”Don’t be sorry. It is done for the sake of good cause for establishing dharma-saṁsthāpanārthāya, so don’t be sorry,” but still, he could not be pacified. Śucārpitaḥ. Śucā means distress. He was so much distressed within his mind that he could not be satisfied.

So, next verse? Or you can speak… (end)

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Śrīmad-Bhāgavatam 1.8.47

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Los Angeles, May 9, 1973

Pradyumna: (leads chanting, etc.)

āha rājā dharma-sutaś
cintayan suhṛdāṁ vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśaṁ gataḥ
[SB 1.8.47]

Translation: ”King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.”

Prabhupāda: So when friends die, family members die, we talk of that we are not this body. Theo… Not theory; this is actually the fact. I say, you say, everyone says. At least, we have understood from Bhagavad-gītā, dehino ’smin yathā dehe [Bg. 2.13], the body is different from the soul. And it is also clearly said, na hanyate hanyamāne śarīre [Bg. 2.20]. After the destruction of the body, the soul is not destroyed. He remains. He gets another body. Arjuna was also consoled by Kṛṣṇa that ”Why you are so much anxious about your grandfather? He will get another body, new body. What is the use of this old body?” So actually that is the fact. But still, why a man becomes aggrieved when the body is lost? That is explained here, that sneha-moha, illusion of affection. Actually, there is nothing to be aggrieved. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīra, those who are sober, they are not bewildered. Sober man knows that "My, this relative, my father or my brother, my grandfather, his death means he is changing this body. He is going to another body. He is not dead."

So dhīra… Dhīra means one who is not disturbed. That requires training. In great dangerous position, one is not disturbed, that is not ordinary thing. Therefore the word has been used: dhīra. Dhīra and adhīra. There are two classes of men. Dhīra means, acts very conscientiously, without being disturbed by the external factors. I have explained several times the dhīra. The example of dhīra is given in the Kumāra-sambhava poetry, by Kālidāsa. We had our syllabus studying Kumāra-sambhava in our I.A. class in college. So there the example, Kālidāsa is giving example: the dhīra is Lord Śiva. Just see. The story is when Lord Śiva lost his wife in the dakṣa-yajña… Dākṣāyaṇī, daughter of Mahārāja Dakṣa, became the wife of Lord Śiva. And because Lord Śiva sometimes by chance did not show any good respect to Dakṣa, so there was misunderstanding between the son-in-law and father-in-law, and the episode ended that Dākṣāyaṇī, the wife of Lord Śiva, gave her life. His (her) father was very much angry upon the son-in-law. So she wanted to mitigate the misunderstanding, but her father was very stubborn. So at last she said, "My dear father, you are thinking of Lord Śiva, my husband, as ordinary man, and you have become so angry. So this is due… You are thinking that I am your daughter. So all right, I have got this body from you. I am returning you." So she immediately died.

So dakṣa-yajña, the Lord Śiva's devotees, they massacred all the yajña arena. You know dakṣa-yajña. Mahārāja Dakṣa was also cut off by his head, and he was put in a goat's head, in this way. So after the death of his wife, Lord Śiva was very much aggrieved. He went to the forest and engaged himself in meditation. So there was a need of one soldier commander, and the calculation was that such soldier must be there, by the demigods… Because there was always fighting between the demigods and the demons, so to kill the demons, there was need of a very great soldier who must be born by Lord Śiva, by the semina of Lord Śiva. So at that time Pārvatī, Dākṣāyaṇī, after death she has taken another body as daughter of King of Himalaya, Pārvatī. Therefore her name was at that time Pārvatī. Pārvatī means "the daughter of Parvata." Parvata means mountain. So the plan was that within the womb of Pārvatī and by the semina of Lord Śiva, one son must take birth, and later on he took and his name was Kārttikeya. Kārttikeya was born. So, but they were… Lord Śiva was in meditation, and Pārvatī was not married at that time with Lord Śiva, although she was destined to marry Lord Śiva, because in the transcendental world, the husband and wife, they are also eternal. Even the wife or husband changes body, again they become husband and wife. This is in the higher sense. They do not separate. So but Lord Śiva was in meditation. And it is very difficult to break his meditation. So he was naked, and Pārvatī was engaged to worship śiva-liṅga, the genital of Lord Śiva. Still in the Vedic culture, there is worshiping of śiva-liṅga, the genital of Lord Śiva. So Pārvatī was engaged to worship the genital of Lord Śiva. Certainly there was touching by young girl, but he was not agitated. So Kālidāsa said, "Here is a dhīra. Here is dhīra." We become excited by seeing one beautiful girl. But the most beautiful girl, young, she was touching the genital of Lord Śiva, still there was no disturbance.

So here is the example of dhīra. Dhīra means who are not sexually disturbed, even there is cause, even there is cause of disturbance. A young woman… Therefore the woman's name is kāminī. Kāminī…Kāma means lust. So they invoke one's lust. Therefore by nature, women are beautiful, they dress themselves beautifully. This is nature, to invoke the lusty desire of man. So according to Vedic civilization, woman, when she is dressed nicely and she is beautiful, she must invoke lusty desires. Therefore Vedic civilization does not allow a woman to be nicely dressed unless she is before her husband, unless she is before her husband. Because if she, I mean to say, agitates the lusty desires of all others, that is not very good. So woman is allowed to dress herself very nicely when her husband is present. Otherwise she will not dress. There are some restrictions. Proṣita-bhartṛkā. By the woman's dress, one will understand who is she-whether she is living with her husband, whether she is widow, whether she is unmarried, or whether her husband is out of home, or whether she is prostitute. The culture is so nice, simply by the dress one will understand that "Here is a woman; her husband is not at home. Here is a woman; she is widow. Here is a woman; she is prostitute." In this way, there are. "Here is a woman, she is not married." By dress, one will understand. That vermillion sign means she is married. When she is nicely dressed, oh, she has her husband at home. When she is in white cloth without any ornament, she is widow. When the sīmanta… What is called in English, sīmanta? This? Parting. If it is not in the middle, it is in side, she is a prostitute. So woman should dress in such a way that man will understand. And not married, she will not have this veil. It must be open. So anyway, these are social customs in the Vedic civilization.

So a girl is advised to worship śiva-liṅga. Just like we will find in Caitanya-caritāmṛta, the neighboring girls of Caitanya Mahāprabhu, they were going to the Ganges. In our childhood we have seen, our sisters; they were also worshiping. Mother taught them. Now these things are gone. Nobody is worshiping śiva-liṅga because there are so many liṅgas. So this custom (laughs) is now gone. Anyway, this girl, Pārvatī, was engaged to worship the liṅga, or the genital, of Lord Śiva, but Lord Śiva was not disturbed. So that is called example of dhīra. Dhīra means very sober, not disturbed. That soberness can be had… That is explained in the Bhagavad-gītā. Dhīras tatra na muhyati [Bg. 2.13], and how one can become dhīra? Now,

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
[Bg. 6.20-23]

There is a stage of highest perfection of Kṛṣṇa consciousness when one is fully in Kṛṣṇa consciousness, he doesn't want anything, what to speak of the sense gratification. He is no more in need of anything. If one gets Kṛṣṇa, if he is confident about Kṛṣṇa, and if he is confident that "Now I have got the shelter of the lotus feet of Kṛṣṇa, I don't want anything…"

Just like Dhruva Mahārāja. There are so many examples. Dhruva Mahārāja so severely underwent austerities, penances, meditation, to see the Supreme Personality of Godhead. The purpose was that "When I will see Lord Viṣṇu, I will ask some benediction so that I can get better kingdom than my father." He was insulted by his stepmother. So ambition was how to get a better kingdom than his father or his grandfather, Lord Brahmā. That was his ambition. But when he actually saw Lord Viṣṇu, and He was ready to give him any benediction, he said, "Oh, my dear Lord, I am quite satisfied. I don't want any benediction." Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "My dear Lord, I am so satisfied that I have no more need of asking any benediction." This is perfection of Kṛṣṇa consciousness. When he is fully Kṛṣṇa conscious, he has achieved all success; so why he will ask for anything more? He is so full in power and satisfaction that even great calamity, dangerous position, he doesn't care. He doesn't care. He knows that "These things are coming and going. Why I shall be agitated? Let me depend on Kṛṣṇa." Just like Prahlāda Mahārāja. So many times he was tortured by his father. He never became agitated. His father's only request was that "You give up this Hare Kṛṣṇa mantra." He would not give up. So this is determination. This is called gravity, and this is called soberness, that you go on talking like this. Just like in pushing our Kṛṣṇa consciousness movement, so many dangers we have to meet. But we don't care for it. If I am, I mean to say, real servant of Kṛṣṇa, then this movement will go on, in spite of so many obstacles. So that is called soberness. Dhīras tatra na muhyati.

So Mahārāja Yudhiṣṭhira was that kind of dhīra. He is the son of Dharmarāja, dharma-putra, highly elevated. So everyone was astonished that "How he is aggrieved for the death of his relatives!" Because the other side, Duryodhana was his cousin-brother. All the sons of Dhṛtarāṣṭra, they played together, they ate together, they were family members, friends, and… But there was misunderstanding. [break] …life is coming out of matter. Now, you, daily you are slaughtering animals. Now, what do you see? The bones and the blood and the flesh and urine and the stool, after cutting this body. So these are the ingredients out of which this man has come or this animal has come. Take these ingredients and create another living entity. There is no answer. What do you think, scientist? These are the ingredients we will see. But can anyone manufacture a life? No, that is not possible. Therefore who are thinking, anyone who is thinking that "I am this combination of bones and blood or chemicals…" They will say some jugglery of words, combination of chemical. Take this chemical. No, that is not possible. Therefore it is my mistake to think that "I am a product of this material thing." That is nonsense. Sa eva go-kharaḥ [SB 10.84.13]. Such person who is thinking like that, that "I am the combination of this matter," he is no better than the cows and the asses. Sa eva go-kharaḥ. Everything is detailed in there.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Anyone who is thinking this bag of bones and flesh as the "I am," "I am this body," and out of this misconception, yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ, "Out of this body or in relationship with this body, the persons, men and woman, they are my kinsmen. They are my nationality, they are my society…" Sva-dhīḥ kalatrādiṣu. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. "And where this body is produced, that land is my land, motherland." "I am American," "I am Indian," "I am German," "I am this." And we are mad after this, this, these nationalists. In this way, yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile na karhicit. They go to the place, holy places of pilgrimage, and they take their bath. In India you will see, so many people are going to Haridwar, Vṛndāvana, and take their bath and shave their head, and then come back: "I went to tīrtha, holy place." That is not tīrtha. Tīrtha means to meet a high-grade saintly person. Tīrtha. Tīrthī-kurvanti tīrthāni. They make tīrtha holy place. Anywhere a saintly person is there, that is tīrtha. That is holy place. Not that I have to go Haridwar, five thousand miles from here. Wherever there is experienced holy persons, that is tīrtha. But they do not know. They go five hundred, five thousand miles away. Sometimes from your country they go to find out a guru in India. (laughs) And the guru who is canvassing here, he is useless. He is useless. So these things. Anyone who is of such conception of life, they have been described as asses and cows, means an animal.

So this sneha-moha, this so-called material affection, it is due to prākṛtena ātmanā. When we consider this body, "I am this body," then this sneha-moha, this illusion of affection, comes. Ātmanā. This ātma-śabda can be used in terms of this body, in terms of the mind, and in terms of the spirit soul. Therefore, distinctly it has been differentiated: prākṛtena ātmanā. Prākṛta means this body is prākṛta. This is not aprākṛta. But the soul is aprākṛta. Aprākṛta means not material, and prākṛta means material. So those who are absorbed in this material concept of life, they become in this way delusioned or illusioned. Yasyātma-buddhiḥ. So the others, they considered that "The Mahārāja Yudhiṣṭhira's this illusion is due to his conception of this body." This we have to avoid.

This question was raised by Arjuna also, that "I understand that I am not this body and my grandfather is not this body. Still, I am affected when my body or my grandfather is in danger." So what Kṛṣṇa advised? Kṛṣṇa advised, "Yes, that affection is possible." I know that I am not this body. Theoretically or… But if somebody comes to cut my body, I will be very much protective. Although I know… I cannot feel that "I am not this body; let the body be cut off. I don't mind." No. Then Kṛṣṇa said that this position… Āgamāpāyinaḥ anityās tāṁs titikṣasva bhārata. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. "These temporary happiness and distress which come and go like seasonal changes…" Seasonal changes. Just like there is summer season, there is winter season. So sometimes it is very cold, sometimes it is very warm. And how these feelings are appreciated? Due to this body. The water is the same, but in summer season water is very pleasing to take bath. The same water is very troublesome to take bath in winter season. So according to the changes of the season and according to the affection of this material body, we are feeling pains and pleasure. Otherwise there is no pains and pleasure. Asaṅgo 'yaṁ puruṣaḥ. Ātmā, real spirit soul… Just like our scientist was asking whether soul is dependent on the matter. No. Soul is independent. Asaṅgo 'yaṁ puruṣaḥ. That is the Vedic instruction. It is never affected. Although therefore it requires knowledge. It requires knowledge. Mātrā-sparśās tu kaunteya [Bg. 2.14]. Our pains and pleasure we feel on account of this skin, mātrā-sparśāḥ. So we should not deviate from the duty. Even there are pains and pleasure due to this body, we should not deviate from our duty. That is the instruction of the śāstra. It is not that because it is very, I am feeling very much cold, I shall not take my bath. No. That's my duty. I must take. And because I am feeling very hot, therefore I shall not go to the kitchen. There shall be no cooking today. No, that is not possible. Cooking must go on. Similarly, despite all difficulties, all inconveniences on account of this false body, one must do his duty. And that was the instruction to be given to Mahārāja Yudhiṣṭhira.

So that is applicable in every field of life, that we must chalk out what is our duty. And it must go on in any condition. It doesn't matter I am feeling pain or pleasure. That is the instruction.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.47

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Māyāpura, October 27, 1974

Pradyumna: Translation: "King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak."

Prabhupāda:

āha rājā dharma-sutaś
cintayan suhṛdāṁ vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśaṁ gataḥ
[SB 1.8.47]

Sneha, love, affection, and moha, illusion. So, prākṛtena. Prākṛtena means on the bodily conception of life. Actually, sneha is different. There are affection in different stages. This morning I was reading the statement of a fisherman who caught Caitanya Mahāprabhu in His trance, and by touching Caitanya Mahāprabhu he became spiritually ecstatic, but he thought that he has become ghostly haunted: "Here is a ghost." And he was thinking, "I am ghostly haunted, so if I become mad, who will take care of my wife and children?" This is the position. The fisherman was actually, spiritually, by the grace of Śrī Caitanya Mahāprabhu, simply by touching Him, he was so much spiritually advanced that he was chanting, dancing, crying-means all the symptoms of spiritual ecstatic transformation was visible in his body-but he thought that he had gone mad on account of touching the body, ghost. He was thinking like that. And the man thinking was that "If I become mad like this, then who will take care of my wife and children?"

This is sneha. Everyone is thinking. Even the lower animals, they are also thinking of giving protection to the children. I have got personal experience in Kanpur, I was sitting in my room, and one monkey was outside the door with his (her) kitty to take something out of my eating. But by chance the small kitty entered through the bars of the window within the room, and I saw the mother became almost mad immediately: "Oh, my son has gone inside, and it will not be allowed to come again." Anyway, I managed to push the small kitty to go away; then she was relieved. So this affection for children, for wife, for family members, increase, then to society, to country, even to the whole human society. There are so many persons. They have given their state (estate) for benefit of the whole human society. There are many, many philanthropists, charitably disposed men. They do that.

But all these activities are simply moha, illusion, only moha. It has no value. If you say that "So many things, it has no value?" it has value-temporary, puṇya. Puṇya… There is also pāpa also. Suppose if you give charity… Charity is pious activities, but if you give charity to a brāhmaṇa, then it is-proper brāhmaṇa, qualified brāhmaṇa, Vaiṣṇava-then your charity is properly utilized. And if you give the same charity to a drunkard, then you commit sinful activity. If you do not know what kind of charities we shall perform, if you blindly give charity, then sometimes you may be doing pious activities, but sometimes you are clearing the way for going to hell. Therefore in the Bhagavad-gītā it is stated there are three kinds of charities: sāttvika, rājasika, tāmasika. If you perform sāttvika charity, then you get good result; rājasika charity, you get some profit; and tāmasika charity, you go to hell. So one must be very careful even for this sneha, or charity, or philanthropy.

There is another story-it may be fact-that a boy was raised by his aunt very liberally. Then, gradually, the boy became, in bad association, a thief. And the aunt was encouraging, "Oh, it is a very good business. You are bringing so many things without any labor." So… Or out of affection he (she) did not chastise the boy when he was stealing. Then he, at the end, became a murderer. So he committed a murder. Then when he was to be hanged, so the government men inquired, "What is your last wish?" "Now, I want to speak with my aunt through the ear." Then he was allowed. And the aunt was generally crying that "My nephew is going to be hanged." She was… So he caught up her ear with the teeth and cut it. So he said, "My dear aunt, if you would have chastised me in the beginning, then today, this position, that you are crying and I am going to be hanged, this would not have happened. But you did not do that. Therefore you are uselessly crying now, and this is your punishment: I cut off your ear with the teeth." A very good instruction.

So the so-called sneha, if it is not properly done… Nature's regulation is so strict that you cannot avoid the consequence. That is not possible. These are practical. I have seen another practical… In front of our residence there was another neighbor. So the old man had his daughter-in-law. So she was beating her one child. So I inquired through my servant, "Why this young woman is beating her child?" Now, then the servant brought me the news that this boy gave paraṭā to his elder brother who is suffering from typhoid. The typhoid… In typhoid fever, solid food is forbidden strictly, but the boy did not know. He asked his younger brother that "If you steal one paraṭā and if you give me, I am very much hungry." So he became very sympathetic to his brother, and he gave the paraṭā. And the boy was ill; he aggravated the illness. So as soon as the mother heard that he gave a paraṭā to him, he (she) began to beat: "Why did you give?" Now, it was charity, it was affection and sympathetic, but the result was beating with shoes. So if we do not know where charity should be given, then, where affection should be there, then we are under the laws of nature; we shall be punished if it is not properly done. There is punishment.

Therefore it is said, prākṛtena ātmanā. Prākṛtena, by worldly relationship, prākṛtena ātmanā viprāḥ sneha-moha-vaśaṁ gataḥ. Sneha, affection; moha, illusion. Just like Arjuna, the same thing: out of affection he was denying. He was denying, "No, no, Kṛṣṇa, I shall not fight. There, on the other side, there are my brothers, my nephews, my grandfather, and my teacher, Droṇācārya, all my object of affection and obeisances, and I will have to kill them. You are inducing me. No, no, don't do it." That is prākṛtena. He did not know the spiritual necessities. Sometimes we take sannyāsa. I have seen. One of our Godbrother, big Godbrother, he took sannyāsa. So his son was crying, and he was also crying. Then, if you have got affection for your family, society, then why you are taking sannyāsa? That is prākṛtena. We should not be carried away by this material affection, no. That is not good. You must do your duty. That is the instruction of Bhagavad-gītā, that "Arjuna, you are being carried away by your material affection, and you are hesitating to execute your duty. This is not good." Anārya-juṣṭam: "This is befitting for the anārya, non-Āryan." Non-Āryan means not civilized, and Āryan means civilized. This is the distinction. Now people are very much fond of calling themselves as civilized, Āryan, belonging to the Āryan family. Where is the Āryan civilization? Āryan civilization means this Vedic civilization. Just like Arjuna, a kṣatriya, belonged to the Āryan civilization, and because he was denying to fight, Kṛṣṇa accused him, "Oh, this is just like non-Āryans." Anārya-juṣṭam, non-Āryans.

So this is Āryan civilization. Āryan civilization means giving importance to the spiritual life. That is Āryan civilization. And those who are giving importance to the material life, prākṛta, that is called prākṛta. Sa bhaktaḥ prākṛtaḥ smṛtaḥ. In devotional life also, there are prākṛta-bhaktas. Prākṛta-bhaktas are described,

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A devotee"-of course, that is the beginning-"who is carrying the arca, Deity worship very nicely," arcāyām eva haraye pūjāṁ yaḥ śraddhayā, "with great affection, regulative principle, but he does not know," arcāyām eva haraye pūjāṁ yaḥ śraddhayehate, na tad-bhakteṣu, "but he does not know how to respect a devotee," na tad-bhakteṣu cānyeṣu, "he does not know how to do good to others-simply he is attached to the Deity worship-"sa bhaktaḥ prākṛtaḥ smṛtaḥ, "he's still on the material platform."

So one has to make advance. What is that advance? That advance is… What is that verse? The four kinds of… Prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ. Īśvare tad-adhīneṣu. The further advancement… One has to make advance, stage by stage, from the kaniṣṭha-adhikārī, from the lower stage, to the middle stage to the higher stage. So the next stage, from prākṛta, from material position… Of course, any devotion is, any devotee is not on the material platform. He is… But if we remain more on the material platform, not on the spiritual platform, then we'll fall down. We'll fall down. Therefore one should try to make forward march. The forward march is to become a preacher. Bhakteṣu cānyeṣu. Preaching means to obey the order of the spiritual master or superior authorities and to do good to others, do good to others. They are suffering for want of Kṛṣṇa consciousness. Try to preach them. This is the second stage. If we simply become blocked up for Deity worship and do not preach, then we remain in the lowest stage. But when we take up this work, preaching…

Preaching means he must be conscious, Kṛṣṇa conscious, advanced. Kṛṣṇa conscious means that he's a lover of Kṛṣṇa. Iśvare tad… He'll see four things: first Kṛṣṇa, īśvara; and tad-adhīna, the devotees… Iśvare tad-adhīneṣu and bāliśeṣu. Bāliśa means people, ignorant men, who do not know what is Kṛṣṇa consciousness. They are called bāliśa, just like child. Child is called bāliśa. Ignorant men, bāliśeṣu, dviṣatsu ca, and other class. He'll see four things: īśvara, the Supreme Personality of Godhead; he'll see the devotees of Kṛṣṇa; he'll see some ignorant person; and he'll see some envious person. That you will have to meet. If you become preacher, then you'll create so many enemies also. Just like Prahlāda Mahārāja. His father became enemy, not outside. Outside he might have many enemies, but the five-years-old boy, because he was taking opportunity in the school and as soon as the teachers are out, in the tiffin hour, he would immediately stand up on the bench and preach… You have seen the picture. He was preaching amongst his small class friends. That preaching work is there in the Śrīmad-Bhāgavatam, how he was intelligently preaching.

His first was… Kaumāram… Bhakta? I forget now. My memory is becoming old. (laughs) So, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. That, he was preaching: "My dear friends, we are now unmarried boys, so this is the opportunity. Now we are unmarried. We are not very much attached to family life. This is the opportunity." Kaumāra ācaret prājñaḥ. Because as soon as one becomes materially affectionate… Here it is said, prākṛtena ātmanā viprāḥ sneha-moha-vaśam. The more we increase… When the child, when we are children, we have got little affection for playing or for father, mother, that's all, limited. But the more we grow, and especially when you are married, then this material affection increases, more entangled. That is also stated in the Śrīmad-Bhāgavatam, puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. This material life means sex life. So a man is searching after woman, and woman is searching after man. This is material bondage. This is natural not only human society-in dog society. Just see. The dog is crying, is crying at night because he has lost that woman. Is it not? Just see, even in the dog, what to speak of human being. So this is material life, to be affectionate unnecessarily. Therefore devotional service means vairāgya-vidyā. Caitanya Mahāprabhu showed by His example how He gave up the affection of young, beautiful wife, very nice home, most affectionate mother, most influential position in the society-gave up.

So this is the…, people do not know what is devotional service. Devotional service means… Just like Kuntī was praying, "My dear Kṛṣṇa, kindly help me how can I give up this affection of my family, the Pāṇḍavas and the Vṛṣṇis." This is required. This is the first sacrifice, not prākṛtena vaśaṁ gataḥ. Then it is… Actually, the perfection of life is no more affection for anything material: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. That is the beginning, when we have lost complete affection for… We are not cruel; that is not another… But we know, we should know, that this is not required. This is simply moha. This is simply moha. This is illusion. It has no meaning. It is simply entanglement. That one must know. That is called vairāgya. Vairāgya-vidyā. Sarvabhauma Bhaṭṭācārya wrote hundred verses appreciating Śrī Caitanya Mahāprabhu, of which two verses are available, because when he sent the hundred verses glorifying Śrī Caitanya Mahāprabhu, He immediately torn the papers, but the devotees collected the torn papers and saved one or two ślokas. So one of the most important śloka is,

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

Who is this Śrī Kṛṣṇa Caitanya Mahāprabhu? He immediately recognized, "He is Kṛṣṇa. He is Kṛṣṇa." Kṛṣṇa, as the Supreme Person, He ordered this vairāgya-vidyā, "Just give up, nonsense, all these things. Just surrender to Me." This is vairāgya-vidyā. The so-called affection and duty and so on, so on, sarva-dharmān parityajya: [Bg. 18.66] "Give up." This is vairāgya-vidyā. So Sarvabhauma Bhaṭṭācārya could understand that "He is the same Kṛṣṇa, same Kṛṣṇa. Kṛṣṇa as the Supreme Personality of Godhead ordered, but He did not personally teach how to become elevated in vairāgya-vidyā. Here is the same person, He has come again to teach practically how to attain this vairāgya-vidyā stage." Therefore he said, vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. Vairāgya-vidyā means you become detestful to the material thing-paraṁ dṛṣṭvā nivartate [Bg. 9.59]-but, as Kuntī said that "My affection may increase for you," vairāgya-vidyā means not only simply give up affection of this material, but you increase your affection for Kṛṣṇa. That is vairāgya, not that giving up all affection for the material world, you become zero. The zero stage is brahma-bhūta [SB 4.30.20] stage: "I have no more any affection for material things." But zero stage, you cannot stay. That is not our nature. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). We want ānanda.

So we give up this association. Unless we take Kṛṣṇa's association there will be no ānanda; it is simply zero. In the zero platform you cannot remain for many years or many days. Then you'll fall down. If you don't get, if you don't increase your affection for Kṛṣṇa-simply you give up the affection of this material world-then you cannot stay for many days. You'll fall down. You'll fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Simply negative process will not help you. You must take the positive position. So that is required. Otherwise, devotional service means vairāgya-vidyā. It is the transcendental education to become unattached to this material world. This is called vairāgya.

In another place it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Vairāgya or jñāna, these two things required in human life, to become unattached to this material world and, based on jñāna, knowledge. Just like a so-called sannyāsī, they give up as a sentiment and take sannyāsa, but unless he has knowledge, he cannot stay; he'll fall down. He'll fall down. Therefore vairāgya and jñāna, two things must be there. Jñāna means full knowledge that "I am spirit soul; my only necessity is spiritual advancement of life." This is jñāna. And then, naturally, he has no more any affection for material things.

So Yudhiṣṭhira Mahārāja was thinking-it is natural-that on account of his position, to become the emperor of the world, suhṛdāṁ vadham, so many friends have been killed. Āha rājā dharma-sutaś cintayan suhṛdāṁ vadham. This is natural. But duty is duty. When Kṛṣṇa says that, as He did to Arjuna, that "You must fight. You must kill them," that is duty. That is Kṛṣṇa consciousness-no consideration of my affection. That is duty, and Arjuna did it. This is the duty of the devotee. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. First-class devotion is to serve Kṛṣṇa just to please Him. If He is pleased, if He says that "You kill your son," then we should be prepared to do that. That is called vairāgya-vidyā. Of course, never Kṛṣṇa says like that, but actually, in the Battlefield of Kurukṣetra, Arjuna was ordered, if not the son but the nephew. But his sons were also killed. So this is duty. So many people inquire, "Kṛṣṇa was inducing people to fight." But this fight by the order of Kṛṣṇa and the fight or war declared for the satisfaction of the politicians, they are not the same. We must always remember. They are not the same.

Just like Prahlāda Mahārāja. Prahlāda Mahārāja was standing, and his father was being killed. Is it a very good thing? Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that "So many disciples are there, and this man is being killed, and nobody do anything?" So from material point of view, Prahlāda Mahārāja could have asked Nṛsiṁhadeva, "My Lord, do not kill my father." He could have asked, and immediately his request would have been granted. But he did not do that. He was standing and seeing. But he knows that "This killing of the body of my father is not killing. I shall save him. I shall save him." That he did. When he was offered benediction, he did not take anything. He said, "My Lord, what shall I do, all this material benediction? I have seen in the case of my father. He was so strong that even the demigods were frightened for his presence. His position was so strong, and You finished it within a minute. So what is the benefit of taking? No, no. Please do not request me." But although he did not ask anything for his personal self, but he asked the Lord, prayed, that "One thing I request." "What is that?" "My father was a great demon, and he was against You. He has committed so many sinful life. So I know he'll have to suffer for these things. I request You to excuse him." This is Vaiṣṇava son. "Oh, yes, immediately." Immediately.

So he knew that "What is this of asking for this material…? My father is not this body, but he has to suffer so many things for his sinful activities. I shall save him in due course of time." Therefore that is called putra. Putra means

pun-nāmno narakād yasmāt
trāyate pitaraṁ sutaḥ
tasmāt putra iti proktaḥ
svayam eva svayambhuvā

This is represented by the alphabet pu, and trāyate, tra. Combined together, putra. The putra's duty is to save the father from hellish condition of life. Therefore there is śrāddha ceremony. So here is a putra. Real putra, Prahlāda Mahārāja, that he saved his father from the hellish condition of life. Similarly, a father should be the protector of his child not only simply by feeding him, making him very fat in this life, but from death. Na mocayed yaḥ samupeta-mṛtyum, pitā na sa syāt. One should not become father, one should not become mother, one should not become guru, one should not become relative, husband, and so many. The list is there. Why? If he cannot save his subordinate from imminent death. That is father; that is mother; that is guru. And how one can be saved from imminent death or repeated death? Simply by Kṛṣṇa consciousness.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti…
[Bg. 4.9]

You can save your son, your disciple, your relative or anyone whom you love, real affection. Then give him Kṛṣṇa consciousness, and he'll be saved from death. That is the purport of this.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.48

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Los Angeles, May 10, 1973
Pradyumna: (leads chanting, etc.)
aho me paśyatājñānaṁ
hṛdi rūḍhaṁ durātmanaḥ
pārakyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ
[SB 1.8.48]

Translation: "King Yudhiṣṭhira said: O my Lord, I am the most sinful man. Just see my heart, which is full of ignorance. This body, which is ultimately meant for others, has killed many, many phalanxes of men."

Prabhupāda: So anyone explaining. You can explain.

Pradyumna: This King Yudhiṣṭhira is lamenting that the body, this material body, does not actually belong to us. We can even see relatively that the material body belongs, while we are inside this material body, it belongs to the family. We have debts to pay to so many living entities-to our forefathers, our family. It belongs to our country. Our country takes it and says, "You take your body and you fight in Vietnam," or "You do this kind of work" or "You don't do this." It is subject to the religion we are born in. It is subject to so many rules and regulations beyond ourselves. This body, even while we are in it, does not belong to us, and before we came into this body, it was matter, belonging to someone else, and after we leave this body, as it says in the purport, "While there is life in the body it is meant for the service of others, and when it is dead it is meant to be eaten by dogs and jackals or maggots." So after death the body is disposed of in different ways. Some people bury the body; in that case the worms take the body. Some people burn the body; in that case it is consumed by fire and becomes ashes.

Prabhupāda: This one word, pārakyasya is very important. If you work… Somebody is working very hard, nobody is interested to work very hard for others. That is not the material philosophy. Everyone wants his own satisfaction, means sense gratification. So those who are in the bodily concept of life, they are working for their bodily sense gratification. But if we consider philosophically, we'll see that even this body does not belong to me. Therefore it is a very important word, pārakyasya. From the very beginning. The body was given by father and mother. So if anyone creates something, so that thing belongs to the creator. If the father and mother has created this body, then from the very beginning the body belongs to the father and mother. And actually, in the childhood, as the father and mother says, "Sit down here, eat this, don't go there," everything is controlled by the father and mother, and originally given by the father and mother. So how we can claim, "This is my body"? From the very beginning. Then somebody maintains you. Suppose you are working in office, in a factory. So actually that body belongs to him, the maintainer. Just like a dog. The master maintains it, and the dog's body is meant for the service of that master. As soon as the master indicates, "You do this," immediately he does it. A dog has no independence, practical. So in this way the body belongs to the master. In the beginning, body belongs to the father and mother. Then, if you grow up, then body belongs to your country. In this way, go up to the death point, and after death also, the body belongs to others.

There are three stages, three different kinds of transformation of this body after death: stool, ashes and worms, uh, earth or dirt. According to the Vedic civilization, the body is burnt into ashes. So the body becomes ashes. And somebody throws the body to be eaten up by some animal. The Parsee community in India, they throw the body to be eaten by the vultures. That is their system. So after eating, the vultures, they pass stool; so body becomes stool. Is there any scientist to take the stool of vulture and make again a body? The body has turned to be stool, the body has turned to be ashes. Why not take little ashes and turn it to again body? Scientific method. Is it possible?

So this is called ajñānam. If you work for your own thing, there is some sense. But if you are working for others only, you have no claim, and day and night, hard work, then what is that intelligence? That is ass's intelligence. Ass. Ass just like works very hard, not for himself. He works for the washerman, for carrying tons of cloth on his back and for a morsel of grass. So in the actual sense also, if you go to see a gentleman, busy gentleman, businessman, ask him that "We want to talk with you something about Kṛṣṇa consciousness." "Oh, I have no time. I have no time, sir." "Why?" "I am very busy." "Why you are busy?" "For business." "What is this business for?" "For maintaining my family." So in this way, ultimately, he is thinking he is working for himself, but he is working for others.

So our intelligence is, if we have to work for others and sacrifice this body for others, why not for Kṛṣṇa? That is our philosophy. If I am whole time, whole duration of life, I am working for others… Others means, ultimately, my senses. The senses are others. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. My senses dictating, "You stick to this woman and go to hell." "Yes, I am ready. Yes." Kāma, lust. So I am servant of the lust. Neither I am servant of the woman or servant of this man or that man. I am servant of my lust. And the lust is dictating that "You do this nonsense." "Yes, I'll do. Yes, I'll do." So in this way, we are actually servant of our senses and the dictation of the senses. This is our position. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Durnideśa means… Nirdeśa means direction, and durnideśa means bad direction. Just like people, they are doing so many sinful activities for maintaining this body. But at the ultimate analysis the body belongs to somebody else. So we are fool, that I am doing so much sinful activities for others. This is sense. But one… Everyone is under this ignorance. Although he is working for others, he is thinking "I am working for myself, for my interest." Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know what is actually his self-interest. He is working for other's interest, but he is thinking that "I am working for my interest." This is ajñāna.

So therefore Yudhiṣṭhira Mahārāja says, aho me paśyata ajñānam: "Just see how much foolish I am. I am foolish, I am." This body… I may be king, but this body, although I am king, if I do not discharge my duties nicely, president or king or very big man, immediately votes will be against me. So I am working for others. I have to keep… Just like recently in your country, the democratic party and… What is the other party? Republic party. So many things are going on, ajñāna. This is ajñāna. Philosophy means to see intelligently, darśana. The translation of philosophy means darśana. Darśana means seeing. Philosophy means to see the actual fact. That is called philosophy. So if we philosophically take all these things, we are working for others out of ignorance, and I am thinking that "It is my interest. It is my self-interest…" Actually, you have to work for others. That is your business. And that other is Kṛṣṇa, not this material world. I have to work for others. Because I am servant originally. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is the constitutional position of every living entity, a servant. He cannot be master. If you don't become servant of Kṛṣṇa, then you have to become a servant of māyā. You cannot be master of māyā. That is not possible. Master of māyā is Kṛṣṇa. Mama māyā. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. A master can control māyā, but we are not master. We are servant. How we can control māyā? It is impossible. But if you become servant of Kṛṣṇa, māyā will not touch you. That's all. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. You cannot control māyā. That is not possible, because you are servant. If you don't become servant of Kṛṣṇa, you must become servant of māyā.

So we are falsely trying to enjoy māyā. Enjoy means master. That is not possible. Tribhir guṇamayair bhāvaiḥ. This is the influence of the three modes of material nature. We are falsely thinking that… The so-called scientific advancement, they are also trying to control over māyā, nature. That cannot be. It is not possible. But they will go on trying for it. The māyā, there is a nice example I have seen in somewhere, in India. There was a mirror and a bird, a sparrow, was coming. And as soon as he comes before the mirror, there is another sparrow on the other side. So he'll strike the mirror, that "There is another bird." And he would also strike. In this way he was struggling. That shadow sparrow was striking and he was trying. He was trying. He thought that "I shall defeat the other sparrow." But that is not possible. That is not possible. I have seen it practically. This is foolishness. The bird is thinking that "There is another sparrow. Strike it." And he is also striking. That perpetual striking is going on. That is called struggle for existence. He has no sense.

So, so long we are nonsense, we have to go, struggle for existence. Struggle for existence in this life. Suppose I am struggling, I am thinking, "If I could have possessed the strength of an elephant or a tiger, I would have been successful." Then next life he gets the body of lion, tiger, or elephant. Nature will give. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa is very kind. Whatever you want, He will give you, up to mukti. The Māyāvādī philosophers… Mukti means to merge into the existence of Brahman. Kṛṣṇa will give you very easily. But He is very strict to give you bhakti. That is His special… Because to the bhaktas, Kṛṣṇa, although the Supreme, He becomes within the grip of the bhaktas. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Adurlabha. For bhakta He becomes, He becomes controlled by the bhakta. The topmost bhakta is Rādhārāṇī. So although Kṛṣṇa is the īśvaraḥ paramaḥ, the supreme controller, He is controlled by Rādhārāṇī, because She is bhakta. Nobody can excel Her devotion, Her service. In sixty-four ways… These are described in the Bhakti-rasa…, Nectar of Devotion, how Śrīmatī Rādhārāṇī excels in Her devotional service, everyone, everyone. There are stages, different. Just like the Pāṇḍavas, they are also bhaktas. But the gopīs excel them. And the gopīs are also bhaktas, but Rādhārāṇī excels all of them. So there are stages of bhaktas. Therefore Kṛṣṇa is very cautious to endow one with this devotional service. He can give mukti very easily. Mukti, to achieve mukti, liberation, that is not very difficult job. But if one becomes a bhakta, devotee, mukti will stand before him with folded hands. Muktiḥ mukulitāñjali sevate asmān.

For a devotee, mukti is not very important. Kaivalyaṁ narakāyate. Prabodhānanda Sarasvatī says that mukti, kaivalyam, one with the supreme, kaivalyam, kevalam, narakāyate: "What is this? It is as good as the hell." That is the opinion of the bhakta. They don't want mukti. Caitanya Mahāprabhu said, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Caitanya Mahāprabhu said that "I don't want any material wealth," dhanam. Na janam. "I don't want to be leader of hundreds and thousand of people, president or this or that. No." These are material desires. But Caitanya Mahāprabhu is nullifying everything: "No, I don't want this." Na dhanaṁ na janaṁ na sundarīṁ kavitām. "I don't want any beautiful wife also." These are material desires. Everyone wants. But Caitanya Mahāprabhu rejects. Then you want mukti? Because after all, mukti… Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Mokṣa means mukti. People are addicted to these four principles. So ultimately, You want mukti? "No. That is also not." Why? Mama janmani janmani. Janma, if one takes birth again, then there is no mukti. Mukti means no more taking birth in this material world. But Caitanya Mahāprabhu says, "I don't want this, don't want this, don't want this." And janmani janmani means "I don't want mukti also." Janmani… If one is mukta, he is liberated, he cannot take birth again. So He says, mama janmani janmani: "Let there be birth after birth, birth after birth. It doesn't matter." Then what You want actually? No. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "Simply I want to serve You. That's all. It doesn't matter. What shall I do with mukti? I may go to hell; it doesn't matter. But I want to serve You there also."

So for a devotee there is no such distinction: "Here is hell" or "Here is heaven," "Here is Vṛndāvana" or "Here is Los Angeles," "Here is…" No. Because Kṛṣṇa is everywhere. Wherever He gets the opportunity of serving Kṛṣṇa, that he wants. That's all. Nothing more. Mama janmani janmanīśvare [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Janmani janmani, it doesn't matter. What kind of janma will be… Of course, from the śāstras we can understand that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. To take birth by a devotee is different little than another's. Because one who has dedicated to Kṛṣṇa, He is under Kṛṣṇa's control, direct. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So that bhakti means he is sinless, spotless. So therefore there is no possibility of his taking birth in lower animal group. That is not. He will get birth; that is assured-śucīnāṁ śrīmatāṁ gehe-either in a very rich family or in a pure brāhmaṇa's family. Because he will get another chance of developing his devotional service in a pure brāhmaṇa family or pure Vaiṣṇava family. Vaiṣṇava is greater than a brāhmaṇa. That is a great opportunity. Because the father, mother, they are engaged in devotional service. Just like these children who were born amongst our devotees, they are not ordinary children. Because from the very beginning they are getting chance of devotional service: dancing, chanting, seeing the Deity, offering a flower, offering obeisances to the spiritual master. These things will not go in vain. Don't think. Every account is kept. Every account. Therefore the Deity worship is recommended-why? If somebody comes, consciously or unconsciously, and offers obeisances, he gets immediately credit certi…, credit note, yes. Immediately. In this way, when the credit notes are so much, oh, it is a big amount. It is a big amount. Then he can purchase Kṛṣṇa. This is bhakti. Even… Svalpam apy asya dharmasya trāyate mahato bhayāt. Even little of it can save you from the greatest danger. Bhakti is so nice. Svalpam api. Just like Ajāmila. Ajāmila, he was the greatest sinful person. But at the time of death, he uttered "Nārāyaṇa," and he was protected by Kṛṣṇa. Immediately Nārāyaṇa's soldiers came and protected him from the Yamarāja's soldiers. Ajāmila uddhāra.

So Yudhiṣṭhira Mahārāja is very advanced devotee. He says that paśyata ajñānam: "Just see my ignorance. I have killed so many soldiers simply for this body." Paśyata ajñānaṁ me hṛdi rūḍhaṁ durātmanaḥ: "And this ignorance is deeply rooted in my heart." People are… Every step, they are being baffled; still, they will do the same thing. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. No sense is coming. No sense is coming. Durātmanaḥ. Not mahātmanaḥ. Mahātmanaḥ means he is no more interested in this kind of business. That is called mahātmanaḥ. Those who are repeatedly engaged in this kind of business, they are called durātmanaḥ. Only for the body's sake working very hard. So if you analyze, the whole world is doing that. Durātmanaḥ.

Pārakyasyaiva dehasya bahvyo me akṣauhiṇīḥ. Now the akṣauhiṇī is mentioned here. One, what is the exact word, one group of soldiers?

Devotees: Phalanx.

Prabhupāda: Phalanx, another name?

Devotees: Regiment?

Prabhupāda: Regiment or something like…, composing. Just like in your country you have got. The Seventh Fleet or something like that was sent to India. They have got a group, so many ships, so many soldiers, so many… But formerly there was no ship, no aeroplane. They used to fight with horses, soldiers, elephants. So the estimation is there. You read the estimation.

Pradyumna: "A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,000 cavalry is called an akṣauhiṇī. And many akṣauhiṇīs were killed on the Battlefield of Kurukṣetra."

Prabhupāda: So that's all right. Let us have kīrtana. (end)

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Śrīmad-Bhāgavatam 1.8.48

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Māyāpura, October 28, 1974

Pradyumna: Translation: "King Yudhiṣṭhira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men."

Prabhupāda:

aho me paśyatājñānaṁ
hṛdi rūḍhaṁ durātmanaḥ
pārakyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ
[SB 1.8.48]

So Yudhiṣṭhira Mahārāja says that this body is meant for others. It is others' body. Everyone should be interested for his own body. Who is interested for other's body? I eat for maintenance of my body, not that your body. It is the very good argument given by Yudhiṣṭhira Mahārāja that "First of all ascertain whether it is your body. If for the bodily sense gratification, satisfaction, you are committing so many sinful life, but first of all consider whether this body is yours."

Now, first of all, consideration is: this body is given by the father and mother. So actually the body belongs to the father and mother. Or just like the slaves-they sell their body to the master. So somebody, if maintains your body, then it becomes… The body belongs to him. Suppose you are working somewhere and he is giving you money for maintaining your body; then actually the body is maintained for the person who gives me payment. You see. So many people are going to the other side of the river, running very quickly to go there because the body is sold to that master who is paying for eating. Otherwise why he's taking the body there? So actually the body belongs to others. And spiritually the body belongs to Kṛṣṇa. But when we forget our relationship with Kṛṣṇa-the body belongs to somebody else; that's a fact-then we think that "The body belongs to my father and mother" or this and that… Sometimes we do not think that. So why, from material point of view, if the body does not belong to me, why shall I commit so many sinful activities for others?

So Yudhiṣṭhira Mahārāja is repentant that pārakyasyaiva dehasya bahvyo me 'kṣauhiṇīr hatāḥ: "Many hundreds and thousands of soldiers, horses, elephants, men we have killed." Akṣauhiṇī, there is a calculation 64,000 elephants, 64,000 horses and 64,000, like that. Exactly I cannot, but some of the items are 64,000. Chariots. One… Nowadays it is called exactly? A group of soldiers? What is called?

Devotee: Phalanx.

Prabhupāda: Phalanx, and another name is there.

Brahmānanda: Division.

Prabhupāda: Division. One division. One division of army consisting of so many horses, so many elephants and chariot… There are different types of fighter. Somebody would fight from the back, riding on the back of the elephant, somebody on horses. That is also nowadays current, cavalry. And somebody on chariot, somebody standing, infantry… So, one akṣauhiṇī means 64,000 elephants, horses, chariots and so many thousand infantry. That makes one division. So Kṛṣṇa Himself gave so many divisions to Duryodhana. Altogether there were eighteen divisions or more than that. They were all killed.

So actually, a sane man is thinking that "After all, the idea was that I should be enthroned on this chair, on this throne of the kingdom, and for me so many animals and men were killed." Here it is mentioned, yes (reading), "A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,600 calvary is called an akṣauhiṇī." Such eighteen divisions of soldiers were there on one side. "And many akṣauhiṇīs were killed on the Battlefield of Kurukṣetra. Mahārāja Yudhiṣṭhira, as the most pious king of the world, takes for himself the responsibility of killing such a huge number of living beings because the battle was fought to reinstate him on the throne. This body is, after all, meant for others. While there is life in the body, it is meant for the service of the others, and (when) it is dead it is meant to be eaten up by the dogs and jackals." Even it is dead body, that is also meant for others. If you throw it on the street, then it will be eaten by the animals and the vultures. So body is meant for others. Or if you don't throw, if you burn it, then-it is right of the sons to burn it-then it belongs to them. So either living or dead, logically the body belongs to others. And another logic is: Who is interested to maintain a body which belongs to others? This is logic. And other point is that everyone is maintaining this body with so many sinful activities, although the body does not belong to him.

So real sanity is to understand that this body belongs to Kṛṣṇa. We are misunderstanding that this body belongs to my father, mother, or my master or to the cats and dogs or the vultures, in so many ways. That is material. Materially, we can understand that. But spiritually, this body belongs to Kṛṣṇa because the body is made of, I mean to say, prepared by the eight elements. We have got the five elements, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. There is earth, water, air, fire, and the mind and the intelligence and the false ego. This is the eight combination of the matter. Then, the matter being agitated, there are ten senses and then sense objects. In this way this body is composition of twenty-four elements. But all these elements, Kṛṣṇa says, bhinnā me prakṛtir aṣṭadhā: [Bg. 7.4] "That is My energy." This body is made by Kṛṣṇa's property. Earth, water, air, fire-this is all Kṛṣṇa's property. You cannot create earth, or you cannot create water. You cannot create sky, nothing of the material elements. It is created by Kṛṣṇa, and this body is…, this external body is made of these eight elements. Similarly, I am also Kṛṣṇa's. Apareyam itas tu viddhi me prakṛtiṁ parāṁ jīva-bhūtām. Me parāṁ prakṛtiṁ jīva-bhūtām. Jīva, the living entities, they are parā-prakṛti, superior energy, but that is also me: "Mine." So I, as ahaṁ brahmāsmi, because Kṛṣṇa is absolute, in that sense, I, the energy of Kṛṣṇa, and Kṛṣṇa, we are one. Ahaṁ brahmāsmi means that, or "I belong to Kṛṣṇa." The Māyāvādī thinks that "I have become Kṛṣṇa." No. The Vaiṣṇava philosophy is that "I am Kṛṣṇa's property, not that I become Kṛṣṇa." Just like the part and parcel of my body, this finger. The finger can claim that "I am part and parcel of the body," but the finger cannot claim that "I am the whole body." That is not possible.

So actually our body belongs to Kṛṣṇa, and I also belong to Kṛṣṇa. Pārakya. In both senses it belongs to other. Other means Kṛṣṇa. So, logically both the body, mind, intelligence, and myself-everything should be engaged for Kṛṣṇa's interest. That is real knowledge. That is real knowledge. Kṛṣṇa says that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. He is also kṣetra-jña. I am kṣetra-jña because I possess this body, and the body is kṣetra, the field of activities. Just like here the cultivators, they have got… Each one of them have got some land, and they are producing food grains or any other products according to his ability and capacity, and he's enjoying this property. Therefore he's called kṣetra-jña or kṣetrī. The field is called kṣetra and the owner is called kṣetrī, or kṣetra-jña. Kṣetra-jña means that cultivator knows that "This earmarked land is mine." Kṣetra-jña. "It belongs to me." So actually this field does not belong to him; it belongs to the government, because he has to pay, collect, tax to the collector. So actually land does not belong to him; it belongs to the government. Similarly, where is the difficulty to understand that although I am cultivating this body, karma…? Taking this body as my field of activities, we are doing work. Everyone can understand it. But finally this body belongs to Kṛṣṇa, as this land belongs to the government.

Therefore Kṛṣṇa claims, kṣetra-jñaṁ cāpi māṁ viddhi. Just as there are in cities, two taxes: occupier tax and owner's tax… Rented house, actually the house belongs to the landlord, but the tenant also claims, "This is my house." But finally the house belongs to the landlord. So Kṛṣṇa claims, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. The same example: As a piece of land, some bighās of land, belongs to a certain person-he can claim, "This is my land"-similarly, other man can claim, "It is my land," other can claim, "My land," but all these lands belongs to the government. Similarly, I claim this is my body, you claim it is your body, he claims it is his body, but ultimately all bodies, becomes (belongs) to Kṛṣṇa. This is clear understanding. Where is the difficulty to understand that everything belongs to Kṛṣṇa? Īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to Kṛṣṇa."

So this is knowledge. This is knowledge. And when you come to the right knowledge, after many, many births… Even Mahārāja Yudhiṣṭhira… Of course, he is playing the part of ordinary man, pious man. Pious man is also not perfect. Yudhiṣṭhira Mahārāja should have thought like this, that "Yes, this body does not belong to me, but it belongs to Kṛṣṇa, and Kṛṣṇa desired that with this body there must be fighting for His satisfaction." So Arjuna thought like that. Arjuna thought like that. Therefore Arjuna is higher grade devotee than Yudhiṣṭhira Mahārāja. Yudhiṣṭhira Mahārāja has got personal consideration. When Kṛṣṇa advised him that "You go to Droṇācārya and speak this lie, that his son Aśvatthāmā is dead, otherwise he'll not die. You go and speak," so he hesitated. He said, "How is that? I never spoke lie. How can I go and say him the lie?" So this personal consideration is there, that "If I speak lies, then I will be sinful, and I'll be punished and so on, so on." But a devotee does not think like that. "Maybe it is sinful, but it will satisfy Kṛṣṇa; I must do it." This is devotee's decision.

Just like Kṛṣṇa sometimes became sick. So, in Dvārakā… You have seen that play in Bombay. And so many physicians came; nobody could cure Him. Then Kṛṣṇa suggested His own medicine, that "If some of my devotees will give the dust of his feet on My head, then I'll be cured." So the first devotee, Nārada and others, everywhere, it was approached that "Give your dust of feet. Kṛṣṇa is suffering." "No, no, no. How can I give my dust of feet? Kṛṣṇa is Supreme Personality of Godhead." But when the gopīs were approached, when they heard that Kṛṣṇa is sick, and He's in urgently necessity of the dust of His devotees' feet, so immediately they began to give: "Take it, take it immediately. Immediately." They did not consider that "Giving the dust of my feet to Kṛṣṇa, I shall go to hell." "Never mind, I shall go to hell; it doesn't matter, but let Kṛṣṇa be cured." That is first consideration.

So this is the topmost devotee, prepared to do anything without any consideration. That is pure devotee. Anyābhilāṣitā-śūnyam ānukūlyena kṛṣṇānuśīlanam [Brs. 1.1.11]. There should be no personal desire. That should be zero. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anā… Simply one should try to please Kṛṣṇa. There is no other consideration. Only to satisfy Kṛṣṇa. That is pure bhakti. That is explained by Viśvanātha Cakravartī Ṭhākura,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

This is perfect conclusion, that "I shall execute the desire of Kṛṣṇa." "But Kṛṣṇa is not physically present before me. Then how I shall know what Kṛṣṇa desires?" That is not very difficult. Kṛṣṇa's representative is there, the spiritual master. If you fulfill the desire of the spiritual master, then you fulfill the desire of Kṛṣṇa. Yasya prasādād bhagavat-prasādaḥ ***. That is stated by Viśvanātha Cakravartī Ṭhākura. If you please your spiritual master, then you know that ”I have pleased Kṛṣṇa.” Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto ’pi: *** ”If you displease your spiritual master, then you are nowhere. Your position is lost.”

Therefore, yesterday we were explaining the ten kinds of offenses. Out of ten kinds of offenses, the serious offense is guror avajñā, disobedience of the order of guru. This is the verdict of the śāstra. Kṛṣṇa is helping us in so many ways. He comes personally to help us, to deliver us from these clutches of māyā, and He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And when He’s not physically present, He keeps Bhagavad-gītā left by Him so that others may read and take advantage of this sublime instruction of Kṛṣṇa. So He is helping us from within-buddhi-yogaṁ dadāmi tam-from within. Tene brahma hṛdā. These statements are there in the śāstras. ”He expounded the Vedic knowledge,” hṛdā, ”from the heart,”-brahma means Vedic knowledge, śabda-brahman-”to Brahmā.” Because at that time there was nobody to instruct him. So how he got the instruction of Vedas? Because Kṛṣṇa instructed. Kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha. Bhaktivinoda Ṭhākura has sung. Catur-mukha means Brahmā. So being instructed by Kṛṣṇa, Brahmā became inclined to serve Kṛṣṇa. Therefore he has written Brahma-saṁhitā. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He understands, ”Here is ādi-puruṣa. I am the only creature now within the universe, so I am getting instruction from Kṛṣṇa, hṛdā, from my heart.”

So Kṛṣṇa, when instructs from within the heart, He is called caitya-guru. And that caitya-guru is expanded by the process, personal presentation of spiritual master. So both ways He is helping us. Kṛṣṇa is so kind. Guru-kṛṣṇa-kṛpā. Kṛṣṇa is helping from within, but sometimes we are so dull, naturally, that we cannot understand. Therefore He sends His representative to instruct externally. So He is helping internally and externally. There is no difference between the internal and external instructor. We should take advantage of this instruction. That is called vyavasāyātmikā buddhiḥ, fixed-up resolution. Fixed-up resolution. If we become fixed up in this resolution, that ”Whatever we have heard from my guru, the representative of Kṛṣṇa, I must execute. I do not care for my personal convenience or inconvenience. This is my life and soul,” then your life is perfect. Then your life is… If I make some amendment, addition, alteration, in the name of Kṛṣṇa, guru, then it is spoiled. No. We should receive the instruction as it is, especially…

Kṛṣṇa says… Just like Kṛṣṇa says to Yudhiṣṭhira, ”Go and speak the lie,” and He speaks to Arjuna that yudhyasva mām anusmara: [Bg. 8.7] ”You fight,” so not the instruction the same to everyone. Kṛṣṇa knows who is capable to do something particular, and similarly, guru also knows. So it is not that the same instruction is given to all. There may be, because variety. It is not impersonalism, one kind of… No. Variety. Kṛṣṇa is ānandamaya. Ānanda means variety is the mother of enjoyment. Unless there are varieties, how there can be ānanda? Kṛṣṇa is sac-cid-ānanda. So Kṛṣṇa’s business is variety. The Māyāvādīs, they cannot understand. They simply understand that we are one. No. Varieties. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Kṛṣṇa is enjoying varieties. He is living in the cintāmaṇi-dhāma. There are surabhī. He’s tending, tending the cows, and He’s playing with the cowherd boys. He’s making jokes with the gopīs. He is enjoying the company… Varieties. He’s becoming the son, dependent son of mother Yaśodā. So Kṛṣṇa is variety. Without variety, there cannot be enjoyment. So therefore variety of instruction also.

So that is given by the spiritual master. ”You do this,” ”You do that,” ”You do this,” ”You do that,” because Kṛṣṇa is not one-sided. So as confidential representative of Kṛṣṇa, we have to follow the instruction of the spiritual master. As it is given particular to me, I should execute without any personal consideration. That is the perfection of life. Because after all, this body is meant for Kṛṣṇa. The mind is meant for Kṛṣṇa. I am also Kṛṣṇa’s part and parcel, so pārakyasyaiva. Everything belongs to somebody else. Finally, that somebody else is Kṛṣṇa. So if we fix up our mind on the lotus feet of Kṛṣṇa and serve Him, then our life is perfect.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.8.49

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Māyāpura, October 29, 1974

Pradyumna: ”I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.”

Prabhupāda:
bāla-dvija-suhṛn-mitra-
pitṛ-bhrātṛ-guru-druhaḥ
na me syān nirayān mokṣo
hy api varṣāyutāyutaiḥ
[SB 1.8.49]

So according to Vedic civilization, special protection for children, brāhmaṇas, women, and saintly persons, brāhmaṇa comes (under) saintly person, special… And cow. Special protection. Bāla-dvija-suhṛn-mitra. Others, next, just like we chant the mantra: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The first reference is given to the cows and the brāhmaṇas. Why not others? There are so many animals, so many human beings. Why? Go-brāhmaṇa-hitāya ca. This is to be noted. Unless in the society these two creatures are taken care of, that is not human society.

Dvija, dvija, especially meant the brāhmaṇas, although dvija means brāhmaṇa, kṣatriya, vaiśya, because all of them are twice-born-once born by father and mother, and the next birth is by the spiritual master and spiritual knowledge. So therefore to specify especially the brāhmaṇas, they are called dvija-śreṣṭha. Amongst the dvija, the most important dvija, the brāhmaṇa. Of course, others, they are as good, provided they take instruction from the dvija-śreṣṭha. Dvija-śreṣṭha. Śreṣṭha means the best. Best of the dvijas.

ataḥ pumbhir dvija-śreṣṭhā

varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

So their welfare is first considered. Go-brāhmaṇa-hitāya ca. Before that, go, cows, cows' protection. In the modern society they do not know even the preliminary knowledge of worshiping the Supreme Being by giving protection to the cows and the brāhmaṇas.

Besides that, as soon as one is born, he becomes debtor to so many things.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We become debtor to the demigods as soon as we are born on this earth. As a human being, not as cats and dogs. Cats and dogs, they are not debtor to anyone because they have no sense, nonsense. So first of all we become debtor to the demigods-the sun, moon, the Indra, Candra and many others. So how we become debtor? Because the sun is giving sunshine. We are taking advantage of the sunshine. Unless there was sunshine, you could not live even. Sunshine is so important. It is said that little this side or that side of the orbit of the sun makes the whole world frozen or blazing. Sun is so important thing. It has got an orbit. Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Sun is very powerful planet, very important planet, of all the other planets. Rājā, it is the king of planets. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā: the sun is the king of all planets. Because without sun all planets will be frozen, or if the sun becomes too much bright, then everything will be ablaze. At the last stage of annihilation the whole universe will be ablaze by the scorching heat of the sun, and then there will be torrents of rain. For one hundred years the whole universe will remain ablaze. And then for one hundred years there will be heavy rain. In this way the creation will be annihilated.

So we are so much indebted to the sun, to the moon, to the heavenly king, because they are supplying our necessities. The Indra sends the cloud. By the electrical action… We have got experience. And the cloud gives you sufficient rain. Ghanavad vatarhit(?). Most munificent. The cloud gives you rain even where you do not require. On the hill you do not require, on the ocean you do not require, but when there is cloud, there is no miserly behavior. "Take even samudra, you take." Therefore one who is very charitable and munificent, he's compared with the cloud. If you want to sprinkle water even a few yards, you have to take so much trouble. But you see the cloud distributes rain like anything. More than sufficient. Even on the hill, even on the sea. So we are indebted to the demigods. Just like water department. You have to pay tax. Or the light department, you have to pay tax. If you don't pay the bill of the electrical department, it will be cut off, will be discontinued. But we are not paying any bill to the sun-god. Just see. We are taking advantage of the sunshine, but what payment we are paying? Nothing. Therefore this yajña is recommended. Saha-yajñāḥ prajāḥ sṛṣṭvā, in the Bhagavad-gītā it is said. Saha-yajñāḥ prajāḥ sṛṣṭvā. You are born with the responsibility of performing yajña. If you perform yajña or if you perform sacrifice in the name of Sūrya, in the name of Candra, in the name of Indra, Vāyu, then they will be pleased and will give you regular sunshine, regular moonshine, regular rain. Then you'll be happy. Therefore in the Vedas this deva-yajña is recommended.

But this yajña is performed not for satisfying the particular demigod. Even if you perform any yajña for satisfying the demigod, the Nārāyaṇa is situated there. The nārāyaṇa-śilā, śālagrāma-śilā is there whenever there is some yajña. Because He is the yajña-puruṣa. Actually, when you pay tax to the light department or water department, it is not that the director or the in-charge of the light department and water department takes that money. He does not take money. It goes to the government treasury. Similarly… Therefore it is said in the Bhagavad-gītā,

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

Avidhi-pūrvakam. The tax department… There are different tax department, but if you pay the whole amount, government treasure making a bill for this department, this, this department, this, then automatically it will be distributed. Similarly the deva-yajña, to perform yajña in the name of the demigods, can all be performed in one yajña when you become Kṛṣṇa conscious. When you become… How? That is also stated in the śāstra, that devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ na kiṅkaro nāyam ṛṇī ca rājan [SB 11.5.41]. Nārada Muni says to Mahārāja Yudhiṣṭhira that we have got so many due taxes to be paid to the devatās, demigods, because we are utilizing so many material elements controlled by different devatās. And then we are debtor to the ṛṣis. Ṛṣis means saintly person. Just like we are reading this Śrīmad-Bhāgavatam. And who has given this Śrīmad-Bhāgavatam? By Vyāsadeva. So we are debtor. Vyāsadeva has given us Śrīmad-Bhāgavatam, mahāmuni-kṛte kiṁ vā parair īśvaraḥ. Śrīmad-Bhāgavatam, it is made by Vyāsadeva. So we are taking advantage of the knowledge, so we are so much indebted to Vyāsadeva. We are indebted to the demigods, we are indebted to Vyāsadeva or other ṛṣis. Manu-saṁhitā, we are indebted to the great Manu. Viṁśati,(?) we are indebted to Parāśara Muni. He has given dharma-śāstra. In this way, there are so many Vedic literatures, and we take advantage of it. Therefore we must be indebted. Deva, ṛṣi, and bhūta. We are taking milk from the cows. Bhūta, āpta. Āpta, friends, relatives. We are taking advantage in the family from the father, from the mother, from the elderly brother, from the servant.

So in this way, you are all indebted. You cannot take any service from anyone without being indebted. You cannot take. You must be… So we are becoming entangled, complicated with indebtedness. That is called karma. If you don't pay bill, then you have to suffer. Then you have to suffer because you are taking simply. These rascals, they do not know. They are so much ungrateful. They are taking milk from the cows, and when the milk is no more supplied, "All right, send it to the slaughterhouse." Once he has taken milk, he's indebted; again, it is being killed by him. So how much he has become entangled in his karma he does not know. Mūḍha. Duṣkṛtino mūḍhāḥ.

Those who are addicted to commit sins, they are all mūḍhas. They do not know. So therefore, because they are mūḍhas and because they are duṣkṛtina, they cannot understand Kṛṣṇa. The mūḍhas and the duṣkṛtinas, sinful men, they cannot understand. Therefore you'll find generally those who are too much lowborn, without any knowledge, without any pious activities, they are all atheist, godless. They cannot understand. How they will understand? Because they are mūḍhas, narādhama. Narādhama means this life, human life, is an opportunity to understand how things are going on. But they do not take advantage. Narādhama, lowest of the mankind. Then you go to the learned, learned, māyayāpahṛta-jñānāḥ, the so-called learned B.A.C., D.H.C., P.H.C., what is their learning? Simply the same thing. Āhāra-nidrā-bhaya-maithuna: How to eat, how to sleep. Their learning, their education, is meant for how to eat, how to sleep. That's all. So that is also dog's business. Māyayāpahṛta-jñānāḥ [Bg. 7.15]. Real knowledge is, education is, how things are going on within this nature. Janmādy asya yataḥ [SB 1.1.1]. So they are not interested in these things. Education means "How to get one service so that I can get salary and I may live very comfortably and my wife, my children…" The same thing, dog's business. Dog is also interested only for eating, for having sex with another female dog, and get every six months half a dozen kitties(?). Like that. This is not… Therefore, māyayāpahṛta-jñānāḥ. Even they are so-called educated, their real knowledge is taken away. Real knowledge is to inquire about the Absolute Truth, athāto brahma jijñāsā. So in this way we are going on.

So Yudhiṣṭhira Mahārāja said, bāla-dvija. He says bāla-dvija-suhṛn-mitra. We should not go against them. Bāla, yena bāla na partita(?). Cāṇakya Paṇḍita says that, mātā śatru pitā vairī yena bāla na partita.(?) The mother is enemy and the father is enemy who does not take care of the children, how to educate them how to become God conscious, how to become Kṛṣṇa conscious. He's enemy. So any father and mother who has not given education for spiritual advancement of life, he's enemy, he's not father and mother. Just like Prahlāda Mahārāja. Prahlāda Mahārāja saw, himself, the father being killed. Why? Because he was against Kṛṣṇa consciousness. He was against Kṛṣṇa consciousness. Father being killed. Similarly, suhṛt mitra. Just like Vibhīṣaṇa. Vibhīṣaṇa is Rāvaṇa's brother. But he complicated himself in the plan how Rāvaṇa should be killed with Rāmacandra. Rāmacandra… He made a…, that "This, my brother, should be killed." Suhṛt mitra.

So there are many instances. Bali Mahārāja. Bali Mahārāja he rejected his spiritual master: "Oh, you are nonsense. You cannot become my spiritual master." Because why? That Śukrācārya, when Bali Mahārāja was going to promise, so Śukrācārya advised, "Don't promise anything. He is Viṣṇu. He has come as dwarf to take everything from you." Then Bali Mahārāja found that "This is a foolish man." This Śukrācārya, Śukrācārya means jāta-gosāi, by semina they become ācārya. The semina. That is the, in India, guru-vaṁśa. Guru-vaṁśa, guru means spiritual master. The spiritual master, vaṁśa. That is disciplic succession. Evaṁ paramparā, that is guru-vaṁśa, not by semina. That is going on. The Śukrācārya: "This is my guru's family." Guru's family… "He has begotten a child, so something must be given. His credit is he's begotten child. Therefore something must be given." So this is going on, Śukrācārya. So Śukrācārya was rejected by Bali Mahārāja, Śukrācārya. "No, this family guru or the jāta-gosāi, no." Real guru. So why rejected? When Śukrācārya was thinking that "This man Bali is going to give everything to Viṣṇu. Here is Vāmana. Then how I shall live? Because I get something from this man, and I live. So if he's going to give everything to Viṣṇu, then what is our position? We shall starve." That is their business only, how to exploit the disciple and take money from him and fill up the belly. That is Śukrācārya's business. Therefore Bali Mahārāja rejected, "No, no, I don't want you." So there are many instances. Svajana-tyāga. The gopīs, when they were going to Kṛṣṇa, they, all the svajana, their brother, the husband, their sons and everyone forbade, "Oh, where you are going, where you are going?" Or the yājñika brāhmaṇas' patnī, they also did not care for Kṛṣṇa.

Therefore the conclusion is that you can be freed from the debts of devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ nāyam ṛṇī na kiṅkaraḥ [SB 11.5.41]. Who? Sarvātmanā ye śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam. One who has taken full shelter of Kṛṣṇa, sarvātmanā, without any reservation, he's no more ṛṇī. He's no more. He's fully liquidated. How? Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

"If you think that without liquidating the debts of so many persons, devatā, ṛṣi, bhūta, āpta, general people, if you think by simply surrendering to Me you will be liable to punishment for not paying bills to so many persons," Kṛṣṇa assures, mā śucaḥ: "don't bother, I'll give you protection."

So from the material point of view, everyone must be prepared to pay, to take protection. But does it mean that if one becomes devotee he becomes irresponsible? No. These things automatically come. Just like we are giving protection to the children. So many children are here. Why? What is the aim? The aim is that we want to see that everyone becomes Kṛṣṇa conscious. That automatically comes, to take care of the children, to give them education, to give them food, to give them shelter. That is real protection. And simply to give them… Just like in Western countries they feed the children with powdered flesh, mixed with water, boiled, and push with the spoon, and… They become fatty, of course. But that is not really maintaining the children, that is not really. Śāstra says that unless you save him from the imminent danger of death, then there is no protection. What is this protection? Suppose if you make your child very fatty. Does it mean because he's fat, he is very strong, therefore he'll not die? He'll die. Where is your protection from the death? Therefore śāstra says, pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. One should not become father or mother… That is real contraceptive method. If one is Kṛṣṇa conscious, then he knows that "What is the use of producing some children like cats and dogs? What is the use? If I produce any children, then they must be Kṛṣṇa conscious so that this will be their last birth." Because if you become Kṛṣṇa conscious then there is no more birth. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. You send to Kṛṣṇa, back to home-that is required. Father, mother, guardian's duty is to educate the wards, subordinates, in such a way that he becomes fully Kṛṣṇa conscious and so that he can be saved from this repetition of birth and death.

So this is… First duty is to give protection to the bāla-dvija. But Yudhiṣṭhira Mahārāja is thinking that he has killed so many boys. The other party, there were grandson of Mahārāja Yudhiṣṭhira, sons… Brother's son or own son, the same thing. The big family. So he has killed so many bālas. And dvija, Droṇācārya was a brāhmaṇa. He also killed him in the battle. Bāla-dvija, and suhṛt, Karṇa was friend, or there were many other friends who joined. So he has killed suhṛt mitra, friend. And pitṛn, just like grandfather or Droṇācārya, Kṛpācārya, they were killed. They were just like father's age, grandfather's age, pitṛn. Gurūn: Droṇācārya was guru, spiritual master, teacher in military science. Druhaḥ. So he was thinking like that. But the real point he was missing, that whatever he has done, it has been done under the instruction of Kṛṣṇa. Therefore, for ordinary men this is a great sin. For sense gratification, if we kill so many persons, we are liable. But so far the Pāṇḍavas are concerned, they did not do it for their sense gratification. They did it for Kṛṣṇa. Therefore whatever they had done, that was right. Otherwise, ordinarily, one becomes responsible both ways.

Just like this bali-dāna. Bali-dāna, before the goddess Kālī, if it is done properly, then the goat which is sacrificed before the goddess Kālī, it gets immediately a human body which would have taken so many years, millions of years to come to the, but because it is being sacrificed, that is the Vedic mantra. Therefore, but this man who is killing, he has to become goat to be sacrificed by this goat having taken birth as human being. Therefore it is called karma-bandha. Yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. So there are rules and regulations. So his only aim is to eat some meat. So he can take this risk. You eat meat, but give the, what is called, facility (to) the animals to become human being immediately after death. That facility is given to (indistinct), so that he can also take advantage of… Māṁsa. Sa māṁ khadati iti māṁsaḥ. So these things are there. Na me syān nirayān mokṣaḥ. There was a king who killed so many animals for sacrifice. So when he was entering heaven… I forgot the name, famous king. So many souls were ready for killing him, because he killed so many animals. So therefore it is said, ordinarily, nirayān mokṣaḥ. We have to take responsibility for all this, nirayān mokṣaḥ. Why? Hy api varṣāyutāyutaiḥ. Ayuta, ten hundred thousand million.

So this is karma-cakra. We are getting some opportunity and making our next life. In this way it is called karma-cakra. Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti [Bs. 5.54]. Everyone is enjoying the result of his past karma. Who? Now, from, beginning from that King Indra, the heavenly king, very powerful, exalted position. That Indra, and there is an insect which is called indra-gopa. Yas tv indra… Indra-gopam mahā-indra. Beginning from this insect known as indra and up to that Indra, everyone is bound up by his karma-phala. That is called destiny. Everyone is bound up.

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.54]

Those who have taken, fully surrendered to Kṛṣṇa, bhakti-bhājām, karmāṇi nirdahati, their karma, nirdahati, means as far as possible the result is diminished or practically made nil. Even it is there, karma-phala, very slight. Just like the example is just like one is condemned to be murdered by somebody by cutting his head, but by Kṛṣṇa's grace he may be saved from cutting the head. Suppose there is some accident by knife in the hand. They are calculated like that. And generally, a devotee is completely relieved from all karma-phala. So ordinarily, we are indebted to so many persons, not only bāla, dvija, gopa, but ṛṣi, and the devatās. We have to take care of it. But if we become fully surrendered to Kṛṣṇa, sarvātmanā ye śaraṇaṁ śaraṇyaṁ gato mukundam. Not any other demigods. Mukundam. Mukundam means… Muk means liberation. So one who gives liberation. Gato mukundaṁ parihṛtya kartam. So one who takes full shelter of Mukunda, Kṛṣṇa, then He's freed from all this indebtedness to so many persons.

So this is our duty, to surrender fully to Kṛṣṇa and be saved from the reaction of so many sinful activities in our past life.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.8.50

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Los Angeles, May 12, 1973

Pradyumna: (leads chanting, etc.)

naino rājñaḥ prajā-bhartur
dharma-yuddhe vadho dviṣām
iti me na tu bodhāya
kalpate śāsanaṁ vacaḥ
[SB 1.8.50]

Translation: "There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me."

Prabhupāda: Explain.

Pradyumna: Nama om… (recites praṇāma mantras) The first part of this verse, the first half of this verse, naino rājñaḥ prajā-bhartur dharma-yuddhe vadho dviṣām iti, this is a statement or an injunction of śāstra, that for the killing, or the vadha, dviṣām, of the enemies, dharma-yuddhe, in religious fight, rājñaḥ prajā-bhartur, of a king who is maintaining his citizens He has to maintain his citizens. So if there is some danger, then he has to eliminate the enemy.

Prabhupāda: What is religious fight? Religious fight means you have got right to kill your aggressor. If somebody takes your property, if somebody sets fire in your house, if somebody kidnaps your wife, or somebody is trying to kill you, they are called aggressor. So aggressor should be killed immediately. It is not that somebody has become an aggressor, and if I say, "Now I have become a Vaiṣṇava, I'll not be violent. I shall tolerate. Caitanya Mahāprabhu has taught us to be tolerant like the tree or the grass. So I shall become tolerant. Let him do." Just like Gandhi used to say. Somebody questioned him that "If somebody comes and violates the chastity of your daughter in your presence, what will you do?" He said, "I shall remain nonviolent." But that is not śāstric injunction. This is foolishness.

If somebody is aggressor, he must be killed immediately. Dharma-yuddha. Yudhiṣṭhira Mahārāja is thinking that "Although there was fight, the fight was between our own men, my brother, my nephews, my grandfather. So they are family members. I have killed them for my kingdom." He is thinking in that way. He is a pious man. Violence is required. We don't say nonviolence. Just as Caitanya Mahāprabhu, He gave us the instruction, tṛṇād api sunīcena taror api sahiṣṇunā: "One should be tolerant, forbearing like the tree, like the grass." Amāninā mānadena: "One should give respect to others. In this way one should chant Hare Kṛṣṇa mantra." Because in chanting Hare Kṛṣṇa mantra, there will be so many aggressors. The nature is so cruel. Just like Prahlāda Mahārāja, a five-years-old boy. His only fault was that he was chanting Hare Kṛṣṇa, and the father was aggressor, giving him trouble so many ways. So we must be prepared.

Therefore as there is danger… Suppose Caitanya Mahāprabhu has taught us that "Be tolerant," but not that where violence is required we should be tolerant. No. Just like while Nityānanda Prabhu was injured by Jagāi and Mādhāi, He wanted to immediately kill him. Similarly, nonviolence does not mean that in right causes also you will remain nonviolent. No. You do not attack anybody unnecessarily. You do not kill unnecessarily animal even, not even an ant. You should be nonviolent by your nature. But when there is aggression, there are enemies, the śāstra says, dharma-yuddha. That is dharma-yuddha.

So prajā-bhartur dharma-yuddhe vadho dviṣām. Dviṣām, envious. So they must be killed. But Yudhiṣṭhira Mahārāja was thinking in terms of fight between the family: their friends, their nephews, their grandfather. So he was thinking himself as culprit. But in dharma-yuddha… The Pāṇḍavas, they tried to settle the issue. Actually, the kingdom belonged to Mahārāja Yudhiṣṭhira. It was inheritance from his father, Pāṇḍu. But some way or other, they were cheated by the Kurus. They were sent to the forest. In the meantime they grabbed everything. And when they came back, so asked, "Give us some…, our ruling power,"so they would not give. "No. Without fight, we shall not give." So the Pāṇḍavas, even Kṛṣṇa tried their best to settle up the issue, but there was no settlement. So at that time, war was declared. That is dharma-yuddha. They tried to settle up the fight, but it was not possible. When it is not possible, then the last resort is to take to fighting. That is dharma-yuddha.

The battlefield… It is therefore called dharma-kṣetra. Dharma-kṣetre kuru-kṣetre [Bg. 1.1]. That fight was right. And especially when Kṛṣṇa was present, it is already dharma-kṣetra. Wherever… Just like this is temple. Similar houses are there, many. Why it is temple? Because Kṛṣṇa is there. Therefore it is called dharma-kṣetra, temple. What is the difference between temple? In other houses there may be big hall like this. There may be many men eating, sleeping. That is not temple. Where actually God is there, that is called temple. Similarly, although battle of Kurukṣetra was a fighting place, because Kṛṣṇa was there, therefore it is dharma-kṣetra. Wherever Kṛṣṇa is there, that is dharma-kṣetra. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. So those who are bhaktas, they can make every place a pilgrimage, because they can sing the glories of the Lord and they can bring the Lord in that place. So it doesn't matter whether if he is here or there, in America or India. Wherever Kṛṣṇa is there, that is dharma-kṣetra. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1].

So that fight was quite sanctioned by the śāstra. It is not the Pāṇḍavas did wrong, no. They did right thing. But Yudhiṣṭhira Mahārāja, being too cautious, too religious, he is thinking that "I did not carry out the injunction of the śāstra that fighting is meant for the enemies, not for the friends. So I have fought with my friends, with my relatives, with my brothers. Therefore I am most abominable." That is the nature of the Vaiṣṇava. They always think of themselves as very humble, meek. That is the tṛṇād api… Personally, one should remain very humble and meek, but that does not mean that when there is… For a kṣatriya, to kill the enemies, that is dharma-yuddha. That is religious. Therefore there was section-kṣatriya section, the brāhmaṇa section, the vaiśya section-that everyone is engaged in his own occupational duty. So other section, brāhmaṇa, vaiśya, śūdras, if they are in difficulty, they should lodge complaint to the king. Just like in these days also, suppose one is wrong-doer. He has done wrong to me. I cannot take directly to punish him. No. That you cannot do. You have to lodge the complaint to the government agent, and if required, government can kill him, sanction, "Kill this man. He is a murderer." So the sanction should come from there. Similarly, these divisions, very scientific. Killing business is for the kṣatriya, not for the brāhmaṇas. Kṣatriya, he can kill; there is no sin for him. The brāhmaṇas are not going to kill.

So this system-brāhmaṇa, kṣatriya, vaiśya, śūdra-very scientific system. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. But now everything is lost. But to make people happy, the Vedic culture is the most perfect. The kṣatriyas are meant for fighting. Kṣatriyas are meant for ruling, punishing. These are meant for the kṣatriyas. They are exacting taxes. That is their means of livelihood. The government can levy tax for expenditure. You cannot levy tax. So there are living means of everyone. For brāhmaṇa, the living means: paṭhana pāṭhana yajana yājana dāna pratigraha. Brāhmaṇa is meant for teaching others and become himself a learned scholar. That is brāhmaṇa business. Paṭhana pāṭhana yajana yājana. He should be a great worshiper of Viṣṇu, and he should teach others also. Just like we are not only worshiping Kṛṣṇa in our temple, but we are making propaganda. This is brāhmaṇa's business. But if the government calls all our students to the draft board, "Come on, fight," that is nonsense. Of course, they have got clauses not to disturb the ministerial class. That exception is there. Many of our students was excused from being called by the draft board on the ground that they have adopted the religious, ministerial order. That rule is prevalent everywhere, at all times.

So at the present moment the society is chaos because there is no proper training for the particular class of man. A brāhmaṇa should be trained up, a kṣatriya should be trained up, a vaiśya should be trained up, a śūdra should be trained up, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], according to quality. Why Vedic culture has failed in India, it is simply remaining in name? Because everyone claims to become brāhmaṇa, kṣatriya, vaiśya, by birth only, no qualification. The brāhmaṇa has no qualification of a brāhmaṇa, and because he is born of a brāhmaṇa father or brāhmaṇa family he is claiming, "I am brāhmaṇa." This is not śāstra's sanction.

So just see, here is a kṣatriya, ideal kṣatriya, Mahārāja Yudhiṣṭhira. How he is lamenting. He has done right thing; still, he is conscious that he has killed his family members, bandhu. Bandhu bandhaya, relatives. Then? Go on. Hm? Yes. What is the time? Chant Hare Kṛṣṇa. All right, chant more. Hare Kṛṣṇa. (end)

730513SB.LA

Śrīmad-Bhāgavatam 1.8.51

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Los Angeles, May 13, 1973

Jagadīśa: (translation) "I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work." [SB 1.8.51]

Prabhupāda: So here is a special reference to the woman, strīṇām. Previously there was reference bāla-dvija. Eh? Previous verse? Bāla-dvija-suhṛn-mitra-pitṛ-bhrātṛ-guru-druhaḥ. Bāla. Bāla means children. Dvija. Dvija means brāhmaṇa or Vaiṣṇava, who are fully engaged in the matter of cultivating spiritual knowledge. Brahma jānātīti brāhmaṇaḥ. One who knows what is Absolute Truth, Brahman.

So children, brāhmaṇa, and here it is said strī, woman. According to Vedic politics, the children and brāhmaṇa, old men and woman, they have no fault. They are out of all laws of the state. Their fault will never be taken as seriously. They are innocent. They require protection. Now the agitation is that woman should have equal rights with man. So that is not Vedic idea. Vedic idea is that woman should be always protected. She is not independent. Just like child. All these children, their mother is always attentive. Child is going here; she is taking care. So that dependence is required. If the child says, "I am independent," that is not for his profit. The child must be taken care of. That is good. Similarly, woman also. Just like old man like us, I am always taken care of. Similarly, a brāhmaṇa also should be taken care of, first consideration. First protection, brāhmaṇa, saintly person. That is civilization. That is human society. Not that the children, women and the brāhmaṇas should be treated like cats and dogs. No, that is not civilization.

So Mahārāja Yudhiṣṭhira is very much repentant: "I have killed so many men, and they are, some of them are father, some of them are brother, some of them are sons, some of them are husbands of the women. And because I have killed them, now this woman class, they have become friendless." So he is… Just see how much he is aggrieved, thinking of the condition of the woman. And people accuse that India, woman are considered just like slaves. Just see. The king is thinking of woman so seriously, and is it a fact that in India woman is taken as slaves? Who cares for the slaves? So much anxiety. And that is king. Yes. A king shall give protection to everyone, especially those who are helpless.

So woman is protected in childhood by the father, and when she is grown-up girl, youth, although the father is ready to give her protection in every respect, but she has developed by that time sex desires. Under the circumstances, it is the duty of the father to hand over the girl to a nice young boy to take her protection. This is marriage. Kanyā-dāna. According to Vedic system, kanyā, means daughter, is given in charity. To find out a suitable… Practically, I'll say, in our childhood age, my sisters were married between nine to twelve years. My eldest sister was married when she was nine years old, before my birth. She is the eldest. And my second sister was married at the age of twelve, twelve years. And my third sister was married at the age of 11 years. So by the (indistinct) 12 years, the marriage must be finished. That was the duty of the father. I remember, because my second sister was going twelve years, my mother said to my father that "I shall go to the river and commit suicide. The daughter is not married." (laughter) You see. The father was very sorry, "Yes, I am trying. What can I do?" (laughter) And then next generation, when my… I was also married man, you know. I was married when my wife was only eleven years old. And at the age of fourteen years she gave birth to first child. And next generation, when my eldest daughter was married at the age of sixteen years-it is little increased-but I was also very much upset that the daughter is sixteen years old.

But now things have changed. Nobody cares whether the daughter is married or not. But that is not good. Another difficulty is that everywhere, all over the world, the female population is greater than, on the average, than male population. So if each and every woman has to be married, then there is no sufficient number of male population. Therefore, according to Vedic rituals, those who are higher caste, just like the kṣatriyas or the brāhmaṇas, especially, others also, polygamy is allowed. Polygamy is allowed. Just like our most exalted personality, Kṛṣṇa, He has married sixteen thousand wives. He is God. (laughter) Unless you have got so many wives, how you can be God? Not that sixteen thousand wives, one wife is to be seen one day, so that the turn will come after sixteen thousand days. No. That is God. He expanded Himself into sixteen thousand forms also, so that every wife was happy to live with the husband. And for Kṛṣṇa, why sixteen thousand? If He marries sixteen millions, still, it is not sufficient. Because in the Bhagavad-gītā it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "The Supreme Lord is situated in the heart of all living entities." So all living entities, if Kṛṣṇa can expand Himself to live in the heart of all living entities, and from the heart He comes out to become some woman's husband, is it very difficult for Kṛṣṇa? That is not difficult.

Anyway, the point is that Mahārāja Yudhiṣṭhira, he, how responsible king, just think over. Arjuna was also thinking before fighting. He was arguing with Kṛṣṇa that "If I kill my brothers, all the my sister-in-laws, they'll be widow." And there was no such thing as widow-marriage in India. No. No widow can marry. Why? Because the woman population is greater than the man. If widow again marries, then the unmarried girl does not get chance to have another husband. Therefore there was no widow-marriage. Widow-marriage was especially allowed only when the girl did not see her husband at any time or she had no children. Formerly, in our days, younger days, although the girl was married at an early age, she was not allowed to see her husband unless she is grown-up fully. Unless she has attained puberty, she is not… She lives with her parents. But she knows that "I have got my husband." This consciousness is a great pleasure for a women psychologically, that "I have got husband." A very nice system. And when the girl grows up, puberty, then again another ceremony is taken. That is almost like second marriage. The girl goes to her husband, to live with her husband. This was the system.

So women were taken so much care by the Vedic civilization. Still they are taken. It is the duty of the father… Until she is married, it is the duty of the father to give her all protection. Therefore the father wants to get her married, to get relief from the responsibility. He has a great responsibility. It is called kanyā-dāya. Actually the word is called kanyā-dāya. Putra-ṛṇa. Ṛṇa means debt. If you are debtor to somebody you may not pay it, saying, "Sir, I have no money. Whatever you like, you can do." But dāya means a great burden. It must be get relieved of. Dāya means a great responsibility. Dāya. Dāya-bhāk. Just like a son inherits the property of the father… It is called dāya-bhāk, law. Similarly, this is the, I mean to say, most obligatory duty of the father, to get the daughter married. And then it is the duty of the husband next. Just like we get… When we perform marriage ceremony in our society, we get the husband promise that he takes charge of the girl for life. And the girl agrees to serve the boy for life. There is no question of divorce.

So the father hands over the charge to a nice boy. Never mind he is rich or no. That doesn't matter. He must be a responsible boy, who knows his responsibility. Not that "Today I marry, and tomorrow I go away. That's all." Not like that. Still you will find in

India, even the poorest man, living with husband and wife very happily. Still you will find. I have seen (in) Ahmedabad. One day I saw in the street one husband and wife pulling on a ṭhelā, hand-cart, with great load, and the small child is on the load. That means their child. They are laborer class. But ordinary laborer class, poor man, but they are living husband and wife and children happily. Still.

So marriage is very compulsory in Vedic system because who is to take charge of the woman? They require protection. The father must take charge naturally, or the husband. And when she is old… Just like Caitanya Mahāprabhu was taking charge of His widow mother. So when He took sannyāsa, so mother became very much upset: "Oh, that I have no husband, and this boy is going to take sannyāsa." Naturally. But that is a different case. For Kṛṣṇa's sake, we can forsake our obligatory duties. For Kṛṣṇa's sake. In the śāstra it is said that one who has fully surrendered to Kṛṣṇa, he has no more any material duty. Neither he has got any obligation that he must perform. But so long he is not fully surrendered to Kṛṣṇa, he has to execute each and every duty as obligatory.

So the point is that Yudhiṣṭhira Mahārāja, how much responsible king he was, that for ordinary woman, the soldiers… Take for… Soldiers or officers, commander-in-chief, they all died. Now he is thinking of their welfare activities, how to give protection to these woman. Just imagine how much responsible king. And he is thinking in this way, that "The sinful activity which I have done in this connection by killing their husbands or sons or father, even if I give some donation as welfare…" Just like in your country there is welfare department. All these helpless girls are given some donation. He says, "That is not sufficient. That… By that way, I cannot compensate what harm I have done to them." That is… That is his con… "Even if I give some money, donation, they'll not be happy, because they have lost their protection." This is called responsible king. How much they are thinking. And similarly he was thinking for the children.

Naturally… I have sometimes told you that we have got one Godbrother, German. He said that in the last war, in the first war, which started in 1914, so all the men were killed everywhere. And the women, they went to the church, either as wife or as sister or as daughter or as mother. Naturally, they prayed for their relatives to come back. But who is coming back? They were all dead. So they became atheist, that "There is no God." Because they prayed for their relatives to come back… So that is our position. We want to worship God if He becomes my order-supplier. "I will order and He will supply. Otherwise there is no God. I don't care for this nonsense God. He must satisfy my senses. I want this, and You must satisfy." Just like the Communists, they ask people in general to go to the church, and they say, "Now pray." So the Christian prayer, "O God, give us our daily bread." So when they come out, the Communist leaders, they ask, "Have you got bread?" "No, sir." "You ask us." They ask, "O my Communist friend, give me the bread." "Take bread, as many as you like."

So common men, they think that bread is coming from these rascals. But actually, bread is coming from God. So because God could not supply the bread in the church, they become Communists. This is the position. They take God as some solace, what is called, opium? Opiate. Yes. When there is no other source… And the whole over the world, they do not know, actually, what is God, what is our relationship with, what is God's function. That you will find only in Kṛṣṇa consciousness movement. That we can say very proudly. What is God, what is the philosophy, what He is doing, what is His name, what is His address, what is His father's name-we know everything. (laughter) That is our position.

So a king must be very responsible for the citizens how they are happy. So Yudhiṣṭhira Mahārāja was that type of king. Every king was like that. It was the duty of the king to see. You have read already that during Yudhiṣṭhira Mahārāja's time there was no excessive heat or excessive cold, neither there was disease in the country. Because the king was so perfect, so pious, so God-conscious, that these things would not disturb. And the citizens, also, would abide by the orders of the king. So everything was very peaceful. Very peaceful. So without king, not like the present government officers, all rogues and simply take taxes and let the citizens go to hell. There is no protection for anyone, either for the children, either for the brāhmaṇas or for the women. No protection. "You go to hell. If you like, we can give you some contribution. That's all." No. The king must be so responsible that he should see to the comfort of the citizens, especially the brāhmaṇas, the children and the women. This was the duty of the king.

Go on reading. Gṛhamedhī, the purport, gṛhamedhī.

Pradyumna: "The gṛhamedhīs are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is sometimes hampered by sinful activities, and the materialist is sure to commit sins even unintentionally in the course of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices. It is said in the Vedas that by performing the aśvamedha-yajña, or horse sacrifice, one can get relief from even brahma-hatyā, the killing of a brāhmaṇa. Yudhiṣṭhira Mahārāja performed this aśvamedha-yajña, but he thinks that even by performing such yajñas it is not possible to get relief from the great sins committed."

Prabhupāda: Yes. Suppose you have done something wrong. So the court fines you, "Oh, you have done this wrong." Just like one man knocked some of our student, and he died, and then he was fined twenty thousand dollars, like that. So everyone knows that "If I knock somebody or kill somebody, there is motor accident, there will be so much trouble." And when there is trouble, actually, they go and give some fine. But the accident is going on. Nobody is careful. So that is the position. Unless one is careful to his sense that "Why should I drive so fiercely or without any care that others may be injured, my car will be injured? Why shall I created this trouble? Let me drive the car very conscientiously…" So that is required. Simply atonement, or giving fine for some misdeed, that is not sufficient. One should be awakened to his knowledge about his responsibility.

So this gṛhamedhī… There are two words: gṛhamedhī and gṛhastha. I have explained many times. Gṛhamedhī has no philosophy. He is like cats and dog. Every animal has also family, wife, children. So those who have no responsibility in life, no Kṛṣṇa consciousness, they are called gṛhamedhīs, and those who live with family, wife and children, but have got this sense of responsibility, that "I am meant for developing my dormant Kṛṣṇa consciousness," they are called gṛhasthas. So there is two words. So don't become gṛhamedhīs, simply having a wife and few children. That, cats and dogs they have also got. That is not required. You find inconvenience to live alone as brahmacārī-all right, you take to a wife. Live with wife. Live responsibly. Develop Kṛṣṇa consciousness. That is gṛhastha. Not that gṛhastha like cats and dogs.

Thank you very much. (end)

730514SB.LA

Śrīmad-Bhāgavatam 1.8.52

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Los Angeles, May 14, 1973
Pradyumna: (leads chanting, etc.)
yathā paṅkena paṅkāmbhaḥ
surayā vā surākṛtam
bhūta-hatyāṁ tathaivaikāṁ
na yajñair mārṣṭum arhati
[SB 1.8.52]

Translation: "As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals."

Prabhupāda: So here one of the most important points is surākṛtaṁ bhūta-hatyām. Surākṛtam means things becoming impure simply by touching liquor. Liquor is so impure. Just like you have got a very big pot of milk, but if you put one drop of wine in it, it becomes immediately impure. You can analyze chemically-immediately impure. That surā, liquor, has become our daily affair. We are so impure. And bhūta-hatyā, and killing of animals. The modern civilization means large-scale arrangement for killing animals and large-scale arrangement for distilling liquor, especially in the Western countries. And India is also now following. So this is the position of the world. What is being condemned by Mahārāja Yudhiṣṭhira, that, those items at the present moment are being encouraged by the government. This is the difference between this government and Mahārāja Yudhiṣṭhira's government. You can just imagine.

So the example is very nice. Yathā paṅkena paṅkāmbhaḥ. Muddy water, if you bring muddy water, if you want to cleanse it, precipitate, then you cannot add another lump of mud in it. No. You have to add something chemical. Just like alum. In muddy water if you put little alum chemical… Am I right, chemist?

Svarūpa Dāmodara: Yes.

Prabhupāda: So immediately there will be precipitation and all the muddy things will be collected, and the water will be clear, original. So we are discussing about the muddy atmosphere. Things are there, sinful, muddy. But there is process also, how to counteract it. The process is also prescribed there. So at the present moment the whole world is muddy, but you cannot clear this muddy situation by adding more mud. They are trying to do that. They are not trying. The, there is Vedic method also, like that, that if you have done something wrong, you do another wrong thing. That is called prāyaścitta. Prāyaścitta. But Bhāgavata does not accept this kind of prāyaścitta. Prāyaścittaṁ vimarśanam. By this kind of reformation… Suppose you have committed theft. This is sinful activities. And you are put into the jail for six months. That does not mean that you become an honest man. That does not mean. So it is something like that. To clear the muddy water, put another lump of mud on it. This will not help. Something effective must be brought in.

That effective thing is kalau nāsty eva nāsty eva gatir anyathā, only this chanting of Hare Kṛṣṇa mantra. The whole world is muddy. It is impure, full of sinful activities. So if you want to clear the situation of the modern world, then this is the only remedy:
harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There is no other way. And actually, we are seeing practically how by chanting this holy name of the Lord, Hare Kṛṣṇa mantra, how nasty people are becoming purified, Vaiṣṇava, brāhmaṇa. Actually nasty. Now, here it is said that surākṛtam, a drop of wine makes the whole thing impure. And liquor drinking is our daily business. So the example is given that suppose here is one drop of wine, and the place has become impure. So if you bring another gallon of wine and just sweep over it, mop it with wine, that is not the process. You have to bring pure water and wash with it. Then it will purify. You cannot say that "Wine is also liquid. Why not cleanse it here by wine?" No.

So the Vedic conception is completely different. The… According to modern science, they put things into alcohol to sterilize. Is it not?

Svarūpa Dāmodara: Put alcohol in things.

Prabhupāda: Yes. But it becomes more impure. Anything you put into alcohol, that becomes more impure, according to this. So there are so many things. Our position jīva, is living entity, is pure by nature because it is part and parcel of God, Kṛṣṇa. So we have accumulated so much, so many material things by which we have become impure. And yajñaiḥ. This bhūta-hatyā. Bhūta-hatyā is also recognized here as sinful activities. As wine is sinful or impure-if not sinful, it is impure-bhūta-hatyā, killing of animal, is also sinful activities. So you cannot counteract by performing yajña, because in the yajña there is also another bhūta-hatyā.

So even there is no bhūta-hatyā… That is called pañca-sūnā-yajña, five kinds of imperceptible sinful activities. Just like when we are walking on the street, there are many ants and germs, they are being killed. I do not know, I do not wish to kill, but they are being killed. When you are igniting fire, in the fireplace, there are so many small ants. So as soon as you ignite, all those small ants-you cannot see-they die. Similarly, when you keep water, there are so many microbes and other living entities. So as you press on it, they die. Similarly, pestle and mortar. In India the system, they don't purchase…Those who are rigid family, they do not purchase these powdered spices. No. They bring whole spices and they smash it with mortar and pestle. That is very nice. So doing that smashing work, you kill so many animals. In breathing, you kill so many animals. In drinking water, you kill so many animals. This is bhūta-hatyā. You are killing. This is not intentional. You do not know. Therefore in a Vedic system there is prescription, pañca-sūnā-yajña. Pañca means five, and sūnā means bhūta-hatyā, or killing animals, sūnā. Striya-sūnā-pāna-dyūta [SB 1.17.38]. Sūnā. Sūnā means violence. So we prohibit these four kinds of sinful life: killing of animals and illicit sex… Striya, sūnā, and… Pañca-sūnā. Yes… Striya-sūnā-pāna. Pāna means intoxicants, and dyūta means gambling. So these are four kinds of sinful activities. So out of that, sūnā is one. That is also divided in many divisions, at least five. Willingly, we are not going to kill anybody, but unwillingly… Therefore there is pañca-sūnā-yajña. You have to perform yajña every day to counteract the sinful reaction of your imperceptible killings of animals. That's it. This is Vedic life.

So Yudhiṣṭhira Mahārāja says that "It is not possible to counteract." But indirectly, Yudhiṣṭhira Mahārāja says, that if you… He says simply the negative side, but the positive side is, in this age, simply by chanting Hare Kṛṣṇa mahā-mantra, you become purified. That is the recommendation by Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. There are two kinds of, what is called, atonement. One atonement, by the prescribed method. You have done… Just like I'll give you common example. Just like you have committed theft. One atonement is that you go to the jail and live there for some time. This is atonement. If you have committed a murder, then you also be hanged. These are the laws. When the king orders somebody to be hanged on account of his committing murder, the king is not sinful. King is helpful. King is helping that rascal to atone his murdering activities. Otherwise, if he is not hanged, then next life, next time, he will be put into difficulty. Next time he will have to become animal. He will be slaughtered. These laws they do not know. Why these animals are being slaughtered? There is some nature's law. They were murderer or slaughterer in their past life as human being. Now they have assumed, they have accepted a body to be slaughtered by the laws of nature. When an animal is slaughtered in sacrifice, there is mantra. The mantra is that… The animal slaughter in sacrifice is recommended for the animal-eaters, not for all. Those who are… To restrict.

In the Vedas there is recommendation that animals can be sacrificed in yajña. So that is also another meaning. The verse is loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. In this material world every living entity has got natural propensity for sex life, meat-eating and intoxication. There is already propensities. You haven't got to teach. Nobody teaches in the school how to enjoy sex life. Everyone knows. So these things are natural. Then why it has been taken by the Vedas? This should be the question, that "Without marriage, sex life is going on. Why this show of marriage?" People may question this. But there is need. Because Vedas have taken this marriage. Marriage is Vedic. So why Vedas have taken this marriage? No, to restrict it. Without marriage, sex life (is) unrestricted. And as soon as it comes to the Vedic principles, it becomes restricted. So the idea is to restrict. People are accustomed to this habit, and on account of this habit, they gradually become implicated with the laws of material nature. Therefore there is some restriction. Just like anyone can distill liquor at home. It is not very difficult thing. Anyone can do it. In India they do it. It is called dheno-mada. Dheno-mada means… Mada means liquor, and dheno means from rice. Just like we cook rice, so you cook rice and keep it in water for a few days or for a month, it becomes liquor. It becomes liquor. So why government has restricted, "No, you cannot manufacture liquor; you have to purchase from the licensed shop." Why? That is restriction. If the government would have allowed that "You can distill liquor and drink it," then there was no limit. Everyone would have. There is no restriction.

So restriction is required. Why? It is because it is bad. Nobody restricts that "You don't manufacture cāpāṭi." No. Because it is not bad thing. There is no such law, that "You don't manufacture nice foodstuff." No. That is very good. But when it is bad, then there is restriction. Therefore there is restriction of sex life, there is restriction of drinking wine, there is restriction of meat-eating, and there is restriction of gambling. Because these things are bad. You cannot become good by indulging in bad things. That is not possible. The same thing. Just like you cannot clear muddy water by putting another mud. That is not possible.

So the human life is meant for purification. Sattva-śuddhi. In the Bhagavad-gītā there is, abhayam… What is that? Can anyone… Abhayaṁ sattva-saṁśuddhiḥ. Sattva-saṁśuddhi, it is very important thing. Sattva means my existence. I am eternal. So I am existing, but I am suffering. I am suffering. Just like I have got now cold affection (infection). This is not my natural state, but I have been affected by chilly cold or something like that. Therefore I am suffering. So it is my duty to cure it, to take some medicine, to go to the physician. That is called sattva-saṁśuddhi, purifying your existence. By nature, by constitutional position, every living entity is as pure as God. But God does not become impure. We become impure. Therefore we are suffering. That is the… So this impurity can be rectified in this life, this human form of life. Therefore human form of life is meant for purification. Therefore so many scriptures are there, so many teachers are there, so many rules and regulations are there. They are not meant for the animals, because they cannot be purified. They must have to come to this position by evolution of human being. Then there is chance of purification.

Therefore in this human life, if we do not purify our existence, then we go on with this impure existence. Impure existence means transmigration of the soul from one body to another, and become subjected to birth, death, old age and disease. This is impurification. So they do not know that "Death is not my obligation. Because I am impure, therefore I am dying. Birth is not my obligation. Because I am impure, therefore I am taking birth." Janma-mṛtyu… Four things: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Janma, birth, is due to my impure consciousness. Therefore if we purify our consciousness by advancing, by developing Kṛṣṇa consciousness, then we become pure. This is the process of Kṛṣṇa consciousness movement. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], Caitanya Mahāprabhu says, cleansing the heart. And all these purificatory methods, they are based on cleansing the heart. If I think myself that "I am something of this material product…" The scientists, they say that "I am these material things." They do not understand what is spiritual identity. And I do, I act, according to that material conception, that is impurity of my consciousness. First thing is to understand that "I am not this material body."

Therefore, spiritual education begins from this body. As Kṛṣṇa says in the Bhagavad-gītā, dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe, in this body there is the spiritual spark who is the proprietor of the body. This is the beginning of spiritual education. What is, the scientists cannot imagine, or they have no idea, from there we begin our education in spiritual life, beyond their jurisdiction, beyond the jurisdiction of the scientists. And how they can understand this movement? It is beyond their jurisdiction. When they will receive one hundred or one thousands of Nobel Prize, at that time they may be able to understand that where Kṛṣṇa consciousness movement begins. They do not know even where the Kṛṣṇa consciousness movement begins. Therefore, generally people cannot understand what is this Kṛṣṇa consciousness movement. They think it is some religious sentiment. Like so many other religions, it is like that. No. It is most the scientific movement, purifying the existence of the living being so that he can eternally, blissfully live, with complete knowledge. That is Kṛṣṇa consciousness movement. To purify. Yena śuddhyet sattvam. And for such… Just like for being cured from your attack of cold and cough, you take so many medicine, go to so many physician, you spend some money. Why? You want to be cured. Similarly, if you understand that "This is my disease, repetition of birth, death, old age and disease," so you'll have to sacrifice. Just like you are sacrificing money for being cured from the diseased condition, similarly, śāstra says that this human life is meant for tapasya, tapasya. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. This human life is meant for tapasya, not for indulging in sensual gratification like the animals. Tapasya. So in the tapasya method these things are prescribed. So Yudhiṣṭhira Mahārāja is mentioning them.

So this Kṛṣṇa consciousness movement means training people how to become tapasvī, tapasvī, who is undergoing tapasya, regulative, so that he may be cured from this permanent disease, birth, death, old age and disease. The Kṛṣṇa consciousness movement. The whole Vedic process is meant for that purpose, to purify the existence of the living being so that he can be saved from the repetition of birth, death, old age and disease. You read some of the purport.

Pradyumna: Aśvamedha-yajñas or gomedha-yajñas, or the sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of yajña were rejuvenated and a new life was given to them. It was just to prove the efficacy of the hymns of the Vedas. By recitation of the hymns of the Vedas in the proper way, certainly the performer gets relief from the reactions of sins. But in case of such sacrifices not properly done under expert management, certainly one has to become responsible for animal sacrifice."

Prabhupāda: This is a long subject matter. But the sacrifice in yajña, recommended, that is not for killing the animal, but it is a testing, how the Vedic mantras are being properly chanted. Because an old animal put into the fire, by Vedic mantras he would come out again with young life. That is sacrifice of animals in the yajña. Therefore in this age there is no such expert brāhmaṇa who can chant the mantras properly or he can behave because the life is very abominable. Therefore, because there is no expert brāhmaṇa, so these sacrifices are forbidden in this age. Kalau pañca vivarjayet aśvamedhaṁ gavālambhaṁ devareṇa sutotpattiṁ sannyāsam [Cc. Ādi 17.164]. These things are forbidden in this age, because there is no proper men to conduct.

So in the Kali-yuga this sacrifice is recommended: yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Saṅkīrtana-yajña. This yajña will help you. Real thing is the heart, the mind. If this yajña, saṅkīrtana-yajña, cleanses your mind and heart, then you come to the platform of knowledge. Then automatically other things become effective. So in this age it is recommended that other yajñas will not be effective, neither it is recommended. But the saṅkīrtana-yajña-yajñaiḥ saṅkīrtanaiḥ-that is recommended. Everyone can join it, and he can become purified, he can become situated on spiritual platform, and his life becomes successful.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.9: Lectures

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Śrīmad-Bhāgavatam 1.9.1

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Los Angeles, May 15, 1973

Pradyumna: (leads chanting, etc.)

sūta uvāca
iti bhītaḥ prajā-drohāt
sarva-dharma-vivitsayā
tato vinaśanaṁ prāgād
yatra deva-vrato 'patat
[SB 1.9.1]

"Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows, about to pass away."

Prabhupāda: So the most important point is that the king was, he so responsible, he became afraid, that "I have killed so many prajā." Prajā. It is not said there, "human being." No. Prajā. Prajā means... Pra means prakṛṣṭa-rūpeṇa, and jā means jāyate. Just like every living entity takes somewhere birth. So considering nationalism... Just like American nation. What is the meaning of these people, American nation or Indian nation? The human being is the same-two hands, two legs, and they also eat. Everything is the same. Why this nationality? Nationality is only for the sake that that particular human being has taken birth in that particular land. That is called prajā. Prajā.

Jāyate. Now jāyate, one who takes birth... Just like the other day I was speaking... One Indian girl, she has given birth to a child in America. So because that child is born in America, she becomes naturally American national. So if this fact is to be accepted, that anyone who takes birth on the land of America, he becomes immediately American, and the American government takes charge for his protection, so why this is restricted only for the human child? If this is definition, prajā, "one who takes birth," so the animals also take birth. The trees also take birth. So many other animals, other living entities, they also take birth. So yes, therefore, they are all prajās. Not only... Miserly, you limit your prajā conception, national conception, within the human society only, you expand it. Even it is taken nationally, anyone who takes birth in this land, he is national. Either human being or animal or tree or plant. That is the definition of prajā. Prakṛṣṭa-rūpeṇa jāyate. Any living entity who has taken birth. Just like in America, there are so many jungles and trees. If outsider like me comes and begins to cut the trees, so will the American government tolerate? Immediately I shall be prosecuted. I can say, "What is the harm? It is a tree. I am cutting." "No, you cannot cut this tree because they are on the American land." So this conception should be prayed.

So Yudhiṣṭhira Mahārāja is not only thinking of the human being who were killed in the battlefield of Kurukṣetra. He is thinking of all the horses, elephants, because they are also living entities. They are also prajā, national. "National," this word, we don't find in the Vedic literature, "national." It is modern invention. So if we feel nationally, then we feel for every living entity (who) is born in that land. That is real Kṛṣṇa consciousness, not sectarian, that "I feel for this living entities, not for that." So iti bhītaḥ, he was very much afraid, that "I have killed so many animals and men. So what to do?" Prajā-drohāt. Droha, droha means to become enemy. Unless you become my enemy, you cannot kill me, neither I can kill you. So droha means if you become enemy. So when the prajās were killed, the king became enemy. He is thinking, "Otherwise, how I could induce them to be killed?" He was thinking like that. Prajā-drohāt. As you, if you rebel against the king, it is also a great fault, similarly, if you rebel, revolt against the prajās, that is also great fault. Therefore he is afraid. Bhītaḥ prajā-drohāt. "Now what to do?" Sarva-dharma-vivitsayā. This is the position to approach a guru, when you are bewildered. When things are not in order, brain is puzzled… Just like Arjuna accepted Kṛṣṇa as guru when he could not ascertain whether he shall fight or not, bewilderment, so similarly, Yudhiṣṭhira Mahārāja also became bewildered, that "I have killed so many prajās. What is my position? I have become so much sinful. How can I rule over the empire?"

So when all these questions puzzled him, he decided to go to Bhīṣmadeva, who was lying on the arrows' bed before his death. As I told you that Bhīṣmadeva could not be dead without…, so long he does not wish. That was the benediction given by his father, that "My dear boy, you have taken such a strong vow. So I give you one benediction." Formerly everyone was so powerful. Of course, father's benediction always there, but they were actual benedictions. Everyone was so powerful. For example, the brāhmaṇa's son who cursed Parīkṣit Mahārāja, he was only twelve years old, a boy, and because he cursed Parīkṣit Mahārāja, that "Within seven days he will have to die," so he had to die. Just a small brāhmaṇa boy, how he was powerful. And it could not be changed. Although Parīkṣit Mahārāja was competent to change it, but he did not change. He showed honor to the brahminical curse. That is discussed by his father. So those who were powerful, actually they could benedict. Yasya prasādād bhagavat-prasādaḥ **. As we read in the Gurvaṣṭaka, "By the benediction of the spiritual master, one becomes benedicted by the Supreme Lord."

So this Bhīṣmadeva… When he became puzzled, he went to Bhīṣmadeva, Yudhiṣṭhira Mahārāja, went to Bhīṣmadeva. So this is the process. One must approach a superior person who is called guru. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. We, in this material world, we are confused, step by step. This is our position. Step by step. Every step. Padaṁ padaṁ vipadām. Padaṁ padam means every step; vipadām, danger. It is such a nice place, this material world, that every step there is danger. And as soon as there is danger, we are confused. So… And as soon as we are confused: "How to solve?" Tad-vijñānārthaṁ sa gurum eva abhigacchet. Therefore the Vedic instruction is "Because you are confused, because you do not know which path to follow, therefore you must approach a guru." Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This word abhigacchet is used when there is compulsory, "You must." You cannot say that "Without going to guru, I shall chalk out my own path." No, that is not possible. Therefore this very word is used, gacchet. In Sanskrit all words are meaningful. Gacchet means it is a question of must, not that "I may and may not." Nowadays it is going on, and there is many rascals who come here in your country to preach that "There is no need of guru. You can become your own guru yourself." That is not Vedic injunction. Vedic injunction is you must go to a guru, tad-vijñānārtham, in order to understand the transcendental science. And that is natural.

When we are confused in our ordinary life, we also go to a friend, senior friend, or experienced friend, and ask him, "My dear friend, I am in this condition. I am very much confused what to do." That is natural. Similarly, when Yudhiṣṭhira Mahārāja was so much afraid that he had killed so many prajās, he knew that "Now, still, there is a superior person, my grandfather, who is lying on the bed of arrows. Let me go there." Tato vinaśanaṁ prāgāt. Then he decided, "Let me go to Bhīṣmadeva. He can give me instruction." What is that instruction? Sarva-dharma. Sarva-dharma. Instruction on all kinds of different varieties of religious system. Sarva-dharma. We will find. Dharma… Dharma means occupational duty. Dharma means not a religious sentiment, that, as it is translated in English, "a sentiment." Just like "Animal has no soul." This is not dharma. Without any scientific knowledge, if somebody says in some religion, for eating meat, that "Animal has no soul. You can kill as many as you like," so that is not dharma. Dharma, real meaning is occupational duty, not a sentiment. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. It is just like state laws. The state laws are given by the state. You cannot manufacture laws. Similarly, dharma, which we call religion generally, you cannot manufacture by your concoction. It is stated by the Supreme Lord. That is dharma.

Just like Kṛṣṇa says that "I am the father of all living entities." Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. And He is accepting not only human society. Sarva-yoniṣu. Sarva-yoniṣu means in all species of life. Kṛṣṇa claims that "Fish, beginning from fish, aquatic life, these living entities, they are also My sons. The birds, they are also My sons. The beasts, they are also My sons. The trees, they are also My sons. The human beings, they are also My sons. The demigods, they are also My sons." Sarva-yoniṣu, "in every species of life." This is the conception of Kṛṣṇa consciousness. We do not say that simply human being has soul No. Every living entity. Even a small ant, a small plant, it is living entity. By its different work, he has got a different dress only. Just like we are sitting so many persons, and we have got our different dresses according to our different choice, similarly, we get these bodies. We are all sons of God. There is no doubt about it. We (are) all spirit soul, either in the human form of body or animal form of body or tree form of body, anything. Sarva-yoniṣu. We are all living entities. But we have got different dresses. That's all. According to karma. This is the philosophy. So we cannot make that "These dressed living entities are important than the other dressed living entities." No. Everyone. The paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Those who are actually learned, paṇḍita, sama-darśinaḥ, they are equal, equipoised: "Never mind, here is a dog, he is also living entity; and here is a brāhmaṇa, he is also living entity. By his work he has got the body of a brāhmaṇa, and here he has got the body of a dog. But as living entity, they are all equal.

So without Kṛṣṇa consciousness, the philosophy of equality, fraternity, as in your country they profess, it is not possible. Artificial. Without coming to the Kṛṣṇa consciousness, that every living entity is part and parcel of Kṛṣṇa, or God, this equality, fraternity, big, big words, universal brotherhood, it is impossible. That is not possible. Therefore one has to become learned scholar, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Then he will be able to see equally. Just like Mahārāja Yudhiṣṭhira is thinking of all prajās, not only… Otherwise, the language would have been "human being." No. Prajā, "All, all kinds of prajā." This is universal understanding.

So deva-vrata. Deva-vrata is Bhīṣmadeva. Vrata means vow, and deva means God. So he took brahmacārī-vrata: "I'll, I remain ever-celibate. I'll never marry." It is called deva-vrata. Naiṣṭhika-brahmacārī. This is possible in high-class society, that "I shall remain celibate all the life, naiṣṭhika-brahmacārī." They do not marry. Naiṣṭhika-brahmacārī. So Bhīṣmadeva was naiṣṭhika-brahmacārī. Therefore his name is deva-vrata.

All right. Let us begin. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.9.2

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Los Angeles, May 16, 1973

Pradyumna: Translation: "At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya, the learned priest of the Pāṇḍavas, and others." [SB 1.9.2]

Prabhupāda: So one very important word is here: sadaśvaiḥ svarṇa-bhūṣitaiḥ. Formerly the horses were used in military division. Horses, chariot, elephants and then infantry. So not one or two, but one division of military phalanx required sixty thousand horses. Akṣauhiṇī. So many horses, so many elephants, so many chariot, and so many infantry soldiers-that will compose one division of soldiers. So "so many" means the, I exactly remember now, sixty thousand horses. So all the horses, when they are required for procession or for going to the fight, were well-decorated with golden ornaments, svarṇa-bhūṣitaiḥ. So just imagine the, all the saddles of the horse, if they are golden ornamented, how many ounces you will require to decorate the horse. And what is the price of gold now?

Dānavīr: One hundred and twenty-eight dollars an ounce.

Prabhupāda: Just see, at least fifty ounce will be required to decorate one horse. And one ounce is $120. So what is the price of fifty ounce?

Devotees: Five thousand dollars.

Prabhupāda: Such sixty-thousand horses, how much it comes? (laughter) Where is that gold? They are very much proud, advancement of material civilization, but instead of gold, we find plastic. (laughter) And the nonsense, they are very much proud of their wealth. Just see. Even they cannot decorate their wives. And woman, they require also ornament. It is psychology. Manu-saṁhitā, it has been recommended that "If you want to keep satisfied your wife, then you must give her good food, good sari and good ornament." This is the system. Therefore during marriage time, the girl is given by the father according to his means, as many saris, nice saris, beautiful costly saris, and as much as possible, golden ornaments. And those who are very rich, they, still in India, they give jewelries, means diamonds, pearls, sapphire, according to means. Those who are richer class, they don't touch gold. They must give jewelry. This is the system.

So this is the opulence. So much gold. When the Kurukṣetra Battle was finished, so the treasury was also finished. The treasury of the Pāṇḍavas, that was also finished. Because war means expenditure. So many hundred thousands of pounds and dollars required daily to finance the running on of the war. So Yudhiṣṭhira Mahārāja wanted to… (aside:) You have got that handkerchief?

Pradyumna: No.

Prabhupāda: Never mind. …wanted to perform sacrifice. So sacrifice means he requires money, so much grains, so many ornaments, so much gold and ghee, everything required. To perform sacrifice is not ordinary thing. Millions and millions of dollars required. In the Kali-yuga, because people cannot collect such costly things… Suppose ghee. Tons of ghee was being offered to the fire. Where is that tons of ghee? Not available. Then all utensils made of gold. The altar made of gold. Where is that gold? Therefore the, not many days before, five thousand years, the Indian history, or this world history… Now it is called India, but this whole world is Bhārata-varṣa.

So Yudhiṣṭhira Mahārāja asked his brother Dhanañjaya, Arjuna, "So bring some money from somewhere. Otherwise how we can perform the sacrifices? We have finished all our treasury." So Arjuna was little perplexed. The elder brother was king, and the younger brothers, they were commanders. So Kṛṣṇa saw that His friend was little perturbed. So He immediately gave information. This is God, sarva-jña. He knows where to find out. He gave him information that formerly, one king, by the grace of Lord Śiva, he got information of a big gold mine, or gold mine mountain. So that king used to manufacture so many things of gold. Especially in sacrifice he used to give immense dishes made of gold to the brāhmaṇas. So at that time, the brāhmaṇas were also not very greedy. So the king, during the sacrifice, gave them unlimited number of dishes of gold, made of gold. So they accepted it, but when they came out of the sacrificial arena, they thought, "Who is going to carry so much load? Throw it." Just see. This is opulence. As nowadays it is our system that the plate on which you eat, that should be thrown away… Formerly, people used to eat on golden plate, at least, the royal family, and after eating they used to throw away. Not for the second use. Just like India still, it is observed, earthen plate used, as here in your country, paper plate, in India, earthen plate-once used, then it is thrown away. It cannot be used second time. Therefore in rigid Hindu family, they don't use these china clay plates. They don't use. Because it is made of earth. So when it is earthen pot, as soon as you eat, it becomes contaminated. It must be thrown away. You cannot use for the second time. That was…

So this system was formerly even for golden plates. Once used, then it cannot be used second time. It is thrown away. And "thrown away" means some poor man will collect. So there was no question of poverty. The rich men, they eat once and throw away. Their servants or other poor man… Just like these brāhmaṇas, they threw away all these golden plates. Brāhmaṇas were not required golden plate, but they were given in charity: "Brāhmaṇas, you take." They accepted, but they thought it that "It is a load. Why should I carry? Throw it." So there were heaps of golden plate lying near Himalayan mountain. So Kṛṣṇa was given information, er, Arjuna was given information by Kṛṣṇa that "You go there and collect those golden plates. Then your purpose will be served." So Arjuna went there and collected and brought it to his brother, Mahārāja Yudhiṣṭhira, for converting them into money for spending in the sacrifice. So this was the system. Therefore Arjuna's another name is Dhanañjaya. Dhanañjaya means "one who can conquer over riches." His brother was in need of money, and he brought money. Therefore, from that day, his name was Dhanañjaya, "one can conquer over riches."

So actually, human opulence means not these tin cars. Once it is dashed with another car, it is finished, no value. Human opulence means the society must have enough gold, enough jewelry, enough silk, enough grains, enough milk, enough vegetables, like that. That is opulent. That is opulence. Formerly a person was considered rich by two things: dhānyena dhanavān. How much grain stock he has got at his home. A big, big barn, filled with grains. Still in India, if I am going to give my daughter to some family, to see the family's opulence, I go to see the house, and if I see there are many, many barns' stock of grains and many cows, then it is very good. It is opulent. Dhānyena dhanavān, gavyaṁ dhanavān. A man is considered to be rich when he has got enough quantity of grains, enough quantity of, I mean to say, number, enough number of cows. Just like Mahārāja, Nanda Mahārāja, the foster father of Kṛṣṇa. He was keeping 900,000 cows. And He was rich man. He was mahārāja, king. But see the behavior. His beloved son, Kṛṣṇa and Balarāma, he has entrusted to take care of the calves or cows: ”Go in the forest.” He is well dressed with ornament, and nice dress, everything. All the cowherds boys, they are very rich. They have got enough grains and enough milk. Naturally they will be rich. But not that the cows and the calves will be taken care of by some hired servant. No. They would take care himself.

That was children’s sport, to go to the forest, take the calves and cows and carry some tiffin. Eat there, dance there, play there, and again come in the evening. Then they will take bath and change their dress and take their meals and immediately go to sleep. This was the boy’s, children’s, engagement. So how they would grow healthy because they go outside and play and work and very happily, they enjoy the company. So there is no question of becoming contaminated. Yāmuna-tīra-vana-cārī. Yāmuna-tīra, on the bank of the Yamunā… Just like we go to the seaside, the beach, similarly, there is bank of Yamunā, very nice river, and there are trees. So these boys, Kṛṣṇa and His friends, with their cows they will go and loiter on the bank of the Yamunā and sport and frivolities, everything, so nicely. So there was no question of education at that time. After the child is grown up, healthy, nice, then he goes to school. Otherwise first of all eat sumptuously milk, butter and yogurt, and play sufficiently in open air with friends, take care of the cows. This is labor. But it is sporting, very nice. So these things were taught by Kṛṣṇa Himself, although He was the son of king. Then when He was also grown-up, His real father took Him charge, Vasudeva. Then He was… As kṣatriya… He belonged to the kṣatriya family. All other education was given, how to fight, how to rule, everything.

So this kṣatriya, this Mahārāja Yudhiṣṭhira, they also kṣatriyas. So when they were going to see Bhīṣmadeva, they were going there in royal style, with chariots, with horse, and decorated with golden ornaments and the brāhmaṇas, Vyāsadeva and other. All the kṣatriyas, kings, would be always accompanied by hoards of brāhmaṇas. As soon as they required any instruction, immediately consult the brāhmaṇas, and they gave good advice: ”Do like this.” This is the business of the brāhmaṇa. And the kings, they would not do anything without consulting. Don’t think that because there was monarchy, they were all autocrat. No. If the brāhmaṇas would not agree, then they won’t do. The brāhmaṇa’s community, all saintly persons and learned scholars, brāhmaṇas… There was a committee, and the king would take their advice how to manipulate the political affairs or administration, and they would consult standard books. Just like nowadays the rascals, every day they are changing some law. Somebody told me, where? In Africa, every week there is change of the cabinet, every week. Means so full of rascals. So one rascal will fight with another rascal. So there is no stability of government. All these rascals, politicians, they are trying to occupy the post: ”I shall become president, I shall become secretary, and then I shall exploit the state like anything.” This is the motive. Their manifestation, that ”I am going to give you heaven. If you select me president, then I shall give you heaven within three minutes.” (laughter)

So these promises, they simply promise. Actually, there is nothing. But king was very responsible, as we are discussing. Now, Mahārāja Yudhiṣṭhira was thinking of the woman: ”Now their husbands and their sons or their fathers, so many have died. Now how to take care of them?” He was perplexed. So responsible, for children, for the brāhmaṇas, those who are helpless. Women, children, brāhmaṇa and old men and cows, they must be taken first care. That was the king’s duty. Children. And who is taking care of the children? Who is taking care of the women? And who is taking care of the brāhmaṇas? There is no brāhmaṇa. Even there are some brāhmaṇas, we are creating now, who is taking care of us? It was the duty of the government to see to this Kṛṣṇa consciousness movement, ”Oh, such an important movement is going on? Our first attention should be how this movement can go on.” So nice character, so nice behavior, so nice knowledge, so nice consciousness of God, so pure, and the government has no attention. They are thinking it is something sentimental. And all the politicians, going to the brothel and drinking and dancing naked, they are all first-class men. This is the position of the society. No care for the living entities who are very important. Just like in this verse, vipra. Mahārāja Yudhiṣṭhira is always accompanied by brāhmaṇas. Without brahminical culture, what is the value of the society? There is no value. It is animal society.

Therefore Bhagavad-gītā recommends, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Here you cannot find all one class of men. That is not possible. There is those rascals who are trying to have a classless society, no class, all one. That is rascaldom. That is not possible. There must be classes. That is scientific. Why? Because this material nature is being conducted under three modes: first class, second class, third class. Goodness, passion and ignorance. So how you can make classless society? There must be divisions. There must be classes, color, colorful. So it has to be scientifically arranged, how all classes can cooperate for one purpose and they develop very nicely in Kṛṣṇa consciousness. Therefore Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Mayā sṛṣṭam means anything created by God, you cannot nullify it, you cannot reject it. That is not possible. You have to accept it and possibly utilize it. Therefore devotees, they take it for granted, even there is distressed condition of life, they take it that ”It is created by God. I am now in distress. It is creation of God. So why shall I hate it? Let me tolerate. Let me undergo this distressed condition of life.”

Just like some of you are suffering from cough. Now there has been some hygienic law disregarded. So I have caught cold and cough. So why shall I deride upon it? It must be created either you say by bodily nature or by God. So so long it is there, let me suffer patiently. It has come, it will go. That is the instruction in the Bhagavad-gītā: āgamāpāyinaḥ anityāḥ. Distressed condition, or happiness also, so-called happiness… Here there is no happiness. Everything is distressed condition. But we are so fool that we consider distressed condition as happiness. This is called māyā, distressed condition as happiness. For example, suppose you have to go to see a friend, and nowadays, friend or anything, not less than ten miles. So you have to go ten miles, and then see your friend, and then do your work. So I am taking the trouble of going ten miles to see a friend or thirty miles to see a medical practitioner, but I am very much proud of my car, that I have got a car. I don’t consider that although I have got car, still, I have to waste so much time. I have to take so much trouble. And there is every possibility of accidents. So many calamities are awaiting me. But we think that ”Now we have discovered this horseless carriage, we are advanced.” Similarly, if you study every item, you will find that although you have created by the modern scientific advancement a little comfort of life, side by side, we have created many discomforts. That we do not find.

That is the ways of this material nature. The ways of material nature is that you cannot remain in comfort. That is not possible. By laws of nature… Tri-tāpa-yatana, three kinds of miseries, adhyātmika, adhibhautika, adhidaivika, they must be there always. Just like I am your spiritual master. You have kept me very nicely, to your best capacity, but I am coughing. I am coughing. So even if we are situated in one kind of comfortable position, then another uncomfort will come and attack. That is called tri division.

Adhyātmika, adhibhautika, adhidaivika. Or there is no cough, or there is no trouble, but you receive on very unsatisfactory letter from a friend; you become very sorry. This is called adhyātmika, pertaining to the mind, pertaining to the body. Adhyātmika. Adhibhautika: troubles offered by other living entities; and adhidaivika, trouble offered by the higher authorities. Just like excessive heat. You cannot control. Excessive cold.

So in this material world we have to work very hard under these three kinds of miserable conditions of life, and we are actually doing that. Still, we are thinking that we are happy. And after all, after doing this, we have to change this body. That means death. We cannot avoid it. But still, we are thinking that we are happy, and we have no sense to try to understand actually what is the standard of happiness, where that happiness can be had, if it is possible. These things are understood and answered by this Kṛṣṇa consciousness movement. That is the importance of the Kṛṣṇa consciousness. All-round. It is not one-sided, that we are thinking of Kṛṣṇa. Thinking of Kṛṣṇa means thinking of everything, because Kṛṣṇa is everything. Without Kṛṣṇa, there is no other thing. Ahaṁ kṛtsnasya, what is that…? There is that verse? In the Seventh Chapter? Prabhavaḥ pralayas tathā.

Pradyumna: Ahaṁ kṛtsnasya jagataḥ…

Prabhupāda: Ah, prabhavaḥ pralayas tathā. In this world there two things, prabhava and pralaya. Prabhava means generation, generating, and pralaya means annihilation. Two things. Everything, whatever you take, it is generated at a certain point and it will end at a certain point. So Kṛṣṇa says, ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā. That is the ultimate cause. Janmādy asya yataḥ [SB 1.1.1]. We don't take simply generation. Generation, maintenance and annihilation, three things. Just this body is born at a certain date, it remains for a certain period, and then it is annihilated. So everything material means it has a beginning, it is born or it is manufactured at a certain point, it keeps for some time, then it will be destroyed. Therefore the Vedānta-sūtra says, janmādy asya yataḥ. Janma-sthiti-pralaya [SB 1.1.1].

So to understand Kṛṣṇa means to understand everything, how it is generated, how it is maintained, and how it is annihilated. That is full Kṛṣṇa consciousness.

Thank you very much. (end)

730517SB.LA

Śrīmad-Bhāgavatam 1.9.3

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Los Angeles, May 17, 1973

Pradyumna: Translation: "O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions, the Guhyakas." [SB 1.9.3]

Prabhupāda: So Sūta Gosvāmī, he is explaining in the assembly of learned brāhmaṇas. The Naimiṣāraṇya meeting took place some five thousand or more than that, at least five thousand years ago. But the, all the members who assembled there, they were all very learned scholar and brāhmaṇas. Therefore they are addressed as viprarṣe. Not only brāhmaṇa, but they were ṛṣi. Ṛṣi means saintly person. They were rājarṣi, rājarṣi. Saintly person can become, anyone, provided he lives like a saintly person. It doesn't matter whether he is a brāhmaṇa or kṣatriya. Generally, brāhmaṇa and kṣatriya, the first and second status of the human society, they can live as good as the saintly persons within the forest or Himalaya. At home they can live. So another place these brāhmaṇas were addressed as dvija-śreṣṭhāḥ, "best of the brāhmaṇas." A brāhmaṇa is already the best man, but if he becomes a saintly person, then it becomes still more magnified.

So in another place these brāhmaṇas were addressed, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ: "You are all brāhmaṇa, the topmost of the human society." There are divisions of the human society. First-class men, second-class men, third-class men, fourth-class men, that, in the Vedic civilization. Not that all, all one class. No. Why? There must be a division. That I have already explained. So the qualified brāhmaṇas, they are first-class men. The topmost class. And the second-class men, the kṣatriyas. And the third-class men, vaiśyas, mercantile, simply "Where to get money?" And they are, according to Vedic civilization, third-class men. But at the present moment those who are acquiring money somehow or other, they are first-class men. It doesn't matter what is his qualification. If he has acquired some money some way or other, then he is a first-class man. This is Kali-yuga. In the Kali-yuga there is no honor for qualification. There is honor for money only. That's all.

So it is stated that without money, you cannot get justice even. In the court of justice, everyone is expected to get proper behavior, but in the Kali-yuga it is stated (that) even in the court of justice, you cannot get justice without money. That's a fact. If you have no money, then you cannot appoint a good lawyer. And sometimes you have to bribe the judge also. This is the position now. Now in your country so many big, big men have been arrested or something like that for their dishonesty. So Kali-yuga is so polluted that the minister is dishonest, the judge is dishonest, and what to speak of ordinary men. So only thing is that you get money some way or other. Then you can pass on as a nice gentleman, polished. You keep yourself always polished, and within you may be full with all dirty things, but if you have got your pockets filled up with coins and notes, then you are nice. Formerly it was not like that. One must be qualified. Varṇāśrama-vibhāgaśaḥ.

Vibhāgaśaḥ. There must be division. But people are very much anxious to make classless society, no division. And that is Kṛṣṇa consciousness society. We have no such division. Division means under the jurisdiction of the three modes of material nature. That is division. Otherwise, brāhmaṇa, kṣatriya, vaiśya, śūdra, these divisions are calculated when one is under the control of the material nature. But if you become devotee, the material nature has no more any control over you. That is the difference between a perfect Kṛṣṇa conscious person and a perfect, I mean to say, mundane person. The difference is that a Kṛṣṇa conscious, a devotee, is no more under the influence of the three modes of material nature. But ordinarily, everyone should be…, is-"he should be" not.(?) He is under the control. Therefore they are called dvija-śreṣṭhāḥ, the best of the brāhmaṇas. Even a brāhmaṇa is also under the control of material nature. But the same brāhmaṇa, when he becomes a Vaiṣṇava, a devotee, he becomes the best of the brāhmaṇas. Ataḥ pumbhir dvija-śreṣṭhāḥ. Or he becomes ṛṣi. Viprarṣe. Rathena. Rathena. They were not walking, all these respectable personalities, brāhmaṇas and bhagavān.

Bhagavān api. Here Kṛṣṇa … The author could have mentioned the name, kṛṣṇa api. No. He's especial: bhagavān api. All others' name is mentioned. Yudhiṣṭhira's name is mentioned. Dhanañjaya, Arjuna's name is mentioned. Other's name is mentioned. But when it comes to the terms of Kṛṣṇa, He is mentioned as Bhagavān, the Supreme Personality of Godhead. Bhagavān. This word I have explained many times. Bhaga means opulence, all fortune. That is called, from the bhaga, the word bhāgya has come. One who is very fortunate person, he is called bhāgyavān. Not this bhaga. So bhaga means opulence, and vān means one who possesses opulences. So Kṛṣṇa possesses all the opulences, six opulences: all strength, all influence, all beauty, all knowledge, all-everything complete. So Bhagavān means one who has complete opulence, six opulences in complete, pūrṇam. Pūrṇam idaṁ pūrṇam adaḥ [Īśopaniṣad, Invocation]. That is Bhagavān. That is Bhagavān. There are so many rascal come as incarnation of God, Bhagavān, but you have to taste whether all the opulences are complete there. Aiśvaryasya samagrasya. First thing is riches. So whether one has got all the riches. Then he will be Bhagavān. And nobody can say that "I have got all the riches." I may have something more than your riches, but I cannot say that "All the riches…" So if you find out somebody, somebody like you or me, and if he possesses all the riches, all strength, all influence, all knowledge, all beauty-then He is Bhagavān. That Kṛṣṇa possesses.

There is no comparison of Kṛṣṇa's opulences. I have several times given the example. Say, in the human society there is marriage. So Kṛṣṇa married 16,800 wives. And for each wife a palace, marble palace, bedecked with jewels, and the furniture made of ivory and gold, and bed and curtains, they're all made of silk. So… And the… Not only palace, but also garden attached to the palace. And the flower trees, pārijāta flower. The pārijāta flower was brought from the heaven. This pārijāta flower is not visible in this world. From heavenly planet Kṛṣṇa brought it. His wife Satyabhāmā, He requested… He… Both of them, Satyabhāmā and Kṛṣṇa, went to the heavenly planet. So generally woman, they are after something. So (laughs) (she) requested the husband, "Kṛṣṇa, I want this flower." "All right." So He gave her one flower. So He also told, "Why the flower? I shall take the tree so that you'll get flower daily." So when He was doing so, Indra came. Indra is the king of heavenly planet. "No, Sir, you cannot do that. (laughter) You cannot take this tree to the lower planet. No, I cannot allow."

And so Kṛṣṇa said, "No, My wife wants it. I must." That is Kṛṣṇa. (laughter) How He is complete, just like a hen-pecked husband (laughter) to satisfy the wife in every respect. When He plays the part of a child before mother Yaśodā, He plays everything perfectly. When He plays the husband… He doesn't require any wife or mother. He is Supreme. But when He plays the part of a husband, He plays it perfectly. The wife may think that "How much my husband is attached to me!" So she remains very much satisfied. Kṛṣṇa is not attached to anyone, but that is Kṛṣṇa's superexcellence, that although He had to satisfy 16,800…, 108 wives, everyone was satisfied and everyone is thinking that "Kṛṣṇa is very much attached to me than His others wife, other wives." This is Kṛṣṇa's play.

Therefore Bhagavān, full, in every respect, any field of work: fighting, opulence, household life, renounced life also. If you study the life of Kṛṣṇa, you will find everything in complete. Beauty, knowledge. Now Kṛṣṇa gave us a little knowledge, which is known as Bhagavad-gītā, and five thousand years ago this knowledge was given, but is still going on, all over the world. In our movement we sell Bhagavad-gītā the most. Is it not? We sell our Bhagavad-gītā As It Is everywhere and in large number. Because it is full knowledge, not partial. Everything is complete. Can you show any book in the world which has so much sale and which is so much perfect? There is no book. And I am not…, because we are Kṛṣṇa devotees we are eulogizing like that, but any scholar, any philosopher, any scientist will say like that: "Oh, there is no comparison of this book." I do not know exactly, but one gentleman told me that Professor Einstein, he was also reading Bhagavad-gītā daily. Hitler was reading. Such, such big, big men. But I know many scholars, even Muhammadans, they also read Bhagavad-gītā.

So that is the test of knowledge, Kṛṣṇa's knowledge. Therefore Bhagavān. Just try to understand Bhagavān. Bhagavān is not so cheap that any rascal comes and he says that "I am Bhagavān. You worship me," and another rascal comes and… Not like that. Don't take it cheaply. Bhagavān is not ordinary thing. He must be complete in everything. Aiśvaryasya samagrasya. Therefore Kṛṣṇa, the Supreme Personality of Godhead, is mentioned here, bhagavān api. Api. Why api? In Sanskrit composition each word has meaning. Api means "Although He is Bhagavān, the Supreme Personality of Godhead, still, He was going to see Bhīṣmadeva." So just consider the position of Bhīṣmadeva. He was lying on deathbed with all these… Of course, the Pāṇḍavas, they were their grandson. It is their duty. But why Kṛṣṇa should go there? Therefore it is said bhagavān api: "In spite of His being the Bhagavān, the Supreme Personality of God…" He was also going to show respect. How much great He was, just imagine. And all the brāhmaṇas, all the sages. That will be mentioned. There will be list of great personalities who were present.

So Bhīṣma was such a great personality. He is not ordinary man. Just like when a big person dies, all the selected person of the city, they come to offer their homage… So here he is not dead, but he is going to die. Because Bhīṣma would not die unless he desires, "Now let me die." Then he would die; otherwise not. So he was lying down on the deathbed, but was expecting to see Kṛṣṇa at the last stage. So therefore he was so great. And Kṛṣṇa was also going.

Now you can chant Hare Kṛṣṇa. (end)

730522SB.NY

Śrīmad-Bhāgavatam 1.9.40

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New York, May 22, 1973

Pradyumna: "Translation: Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma (the gopīs). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rāsa dance)." [SB 1.9.40]

Prabhupāda: Purport.

Pradyumna: By intense ecstasy in loving service, the damsels of Vrajabhūmi attained qualitative oneness with the Lord by dancing with Him on an equal level, embracing Him in nuptial love, smiling at Him in joke, and looking at Him with a loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy for devotees like Bhīṣmadeva, but the relation of the gopīs with the Lord is still more praiseworthy because of their still more purified loving service. By the grace of the Lord, Arjuna was fortunate enough to have the fraternal service of the Lord as chariot driver, but the Lord did not award Arjuna with equal strength. The gopīs, however, practically became one with the Lord by attainment of equal footing with the Lord. Bhīṣma's aspiration to remember the gopīs is a prayer to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified, and therefore Bhīṣmadeva has not only glorified the acts of Arjuna, his immediate object of attraction, but has also remembered the gopīs, who were endowed with unrivalled opportunities by rendering loving service to the Lord. The gopīs' equality with the Lord should never be misunderstood to be like the sāyujya liberation of the impersonalist. The equality is one of perfect ecstasy where the differential conception is completely eradicated, for the interests of the lover and the beloved become identical.

Prabhupāda: So Lord Caitanya Mahaprabhu said ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā, and there is no better method of worship than the system invented by the gopīs. So gopīs invention of worshiping Kṛṣṇa was to remain always Kṛṣṇa conscious without any material profit. That is the super excellence of (the) gopīs. They never expected any return from Kṛṣṇa. That was not their business. "Kṛṣṇa, we have done so much for You, You cannot give me this benediction?" No, they never asked like that. That is the first-class worship. "Kṛṣṇa, You take whatever you like from us, but we do not ask anything, neither we have any need." This is gopīs' worship. We have got everything to give You and we have no need to ask You. This is gopīs' worship.

Generally, they worship God, needy ārtaḥ arthārthī. Ārtaḥ means diseased, arthārthī means in need of money. People generally go to church (or) temple when they are suffering from some ailments or need of money, these two classes. Another two classes, jijñāsuḥ jñānī. Jñānī means who is after pure knowledge and jijñāsuḥ means inquisitive-what is the nature of God. These are, they are higher section but they are not bhaktas. Just like there are many philosophers, they also talk of God, but they are not bhaktas. But because they are talking of God, they are getting some benefit. Just like if you handle with fire, you perceive some warmth automatically. So these four classes of man they are not bhaktas, devotees, ārtaḥ, arthārthī, jñānī, and jijñāsuḥ. But because they come to Kṛṣṇa for some benefit, somehow or other they offer their service, because praying is also another service. There are nine kinds of services: śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanam [SB 7.5.23]. Vandanam, this is also service. But because this service is rendered for some motive to mitigate the sufferings, ārtaḥ arthārthi, or to satisfy some inquires, they are not pure devotion.

So the gopīs' activities, they are the supreme platform of pure devotion. There is no other business, there is no other business. Gopīs, they are not interested to know philosophically whether Kṛṣṇa is God. Although they are seeing every step, Kṛṣṇa is God. Mother Yaśodā is that Kṛṣṇa is God. Gopīs also gopī-jana-vallabha giri-vara-dhārī. Kṛṣṇa is lifting the Govardhana Hill, who can do it except God? They are seeing it, still they do not know that Kṛṣṇa is God. Kṛṣṇa is wonderful, that's all. They do not like to know whether Kṛṣṇa is God or not. They want to love Kṛṣṇa. Kṛṣṇa may be God or not God, it doesn't matter. Just like if you love somebody, what he is, is he rich man, poor man, educated or non-educated? There is no consideration. Love has no such thing, consideration. Similarly, gopīs' love for Kṛṣṇa was pure. There was no consideration that Kṛṣṇa was God, therefore they wanted to dance with Him. No, Kṛṣṇa wanted to dance with them, therefore they came to Kṛṣṇa. Kṛṣṇa is now calling by the vibration of His flute at this dead of night. So, all these young girls, they are all married-some of them are mothers-so immediately (they) left their home. That is described in the Śrīmad-Bhāgavatam. Some of them were cooking, some of them were feeding, breast-feeding the children, some of them were feeding the husband or the father. In this way everyone was engaged, but as soon as Kṛṣṇa's flute was heard at dead of night, they left home immediately. All the guardians. Generally in India for young girls, the guardians are the father, the husband, the brother, all male members they forbid, "Where you are going? Where you are…?" Nobody cares. No love for so-called children, no love for home, no love for brother, father or no respect. Kṛṣṇa. That is gopīs' super-excellence. So that is being explained, and Bhīṣmadeva, at the point of his death, he is relishing. These are to be learned. Unless we are practiced to think of Kṛṣṇa always, how at the time of death we can think of Him? Therefore Kulaśekhara says:

kṛṣṇa tvādiya-padapaṅkaja-pañjarāntam
adyaiva me viśsatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

Mahārāja Kulaśekhara king, a great devotee, is praying to Kṛṣṇa, "Kṛṣṇa, this is the opportune time. Now I am healthy. I am quite in good health so let me die immediately, thinking of You, because my whole purpose is to think of You, of Your pastimes, at the time of death. So generally, at the time of death, kapha-vāta-pittaiḥ, the whole system becomes disarranged. There are coughing, there are headache, there is some pain, this is general system. Sometimes they are so intolerable that the man who is going to die, he cries. The system within the body is so complicated that at any time it can be disarranged, and it becomes a great source of pain. So, at the time of death means, the arrangement becomes so dangerously painful, that one leaves this body, "No more." This is death. This bodily arrangement becomes so painful. Just like one commits suicide. When the situation is too much painful he wants a rescue by committing suicide. Similarly, when the bodily pains are too severe, then the living entity can not live in this body. Tyaktvā deham, he gives up this body. So we have to give up this body, that we forget.

People have become so misguided, they are memorizing. In our country some astrologer has said that one big politician, he has become one of the two dogs in Scandinavia! Now here for this material body, they have erected museum, and statues, and being worshiped by so many methods, but the spirit soul-which was the politician actually, not this body-he has taken birth as a dog. This is the understanding. Where the politician has gone and how what he is doing, they do not know. But they are concerned with the body. My Guru Mahārāja used to say, (aside:) yes? "That one man is drowned, and another brave man comes-I'll save him." As he jumps over the water and brings the coat and shirt, "Now this man is saved." So what people will say, what a nonsense he is, he has brought his coat and shirt and the man is saved? Similarly, these rascals, they are dealing with the coat and shirt of the living entity but they have no knowledge in the university or anywhere where the soul has gone.

These rascals have no knowledge. They are simply concerned with this external body. Those who are interested only with this external body, not those who are, ninety-nine percent population, they are interested in this bodily concept of life. Perhaps we are the only institution in the world which is teaching that you are not this body. This is the wonder of Kṛṣṇa Consciousness movement. We are the only institution throughout the whole world that we are teaching people that "My dear sir, you are not this body. You are different from the body, and after death you get another body." Tathā dehantara-prāptir. Simple education in the Bhagavad-gītā. They do not understand. There are big, big scholars, rascals, all rascals. Our difficulty is these rascals are going on as scholar, dehātma-buddhiḥ. Their life is bodily concept of life and they are passing as scientists, scholars, leaders, politicians and they are leading us andhā yathāndhair. They are blind and they are leading us, so we have, we are also put into difficulty. So only this Kṛṣṇa Consciousness movement can save the human civilization and get him raised to the platform of the gopīs. We have got such nice thing, these gopīs' unalloyed Kṛṣṇa love. That is wanted.

Thank you very much. (end)

730614SB.MAY

Śrīmad-Bhāgavatam 1.9.48

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Māyāpura, June 14, 1973

(Translation and first part of lecture missing from recording.) [SB 1.9.48]

Prabhupāda: …this class, when it is held in Los Angeles, this full hall would have been compact. This is the difference between India and foreign countries. They are receiving this message of Kṛṣṇa consciousness very seriously. Here they are rejecting. Indians, they're rejecting. There is a proverb: āpanār dhana bilāye diye bhikṣā māge parer dvāre(?). They have lost their own culture, and they are now beggars. They are going to beg from door to door in the foreign countries. When I was speaking in Berkeley University sometimes in the year 1966, one Indian student stood up and he said, "Swamiji, what this Kṛṣṇa consciousness movement will do? We require now technology." So I replied, "Yes. You are after technology. So you are a beggar. I am not a beggar. I have come here to give something. That is the difference. I have come here to give some culture, and you have come to imitate the Western civilization by technology. That is the difference. You'll remain a beggar, I shall remain a giver. That is the difference." So still I am maintaining that position of giving, not taking. Before me, so many swamijis went there. They did not give, but they took something and came here and advertised themselves as foreign-returned sannyāsī and exploited the people. They lost even their original dress. Everyone knows, I have never changed my dress. Rather, I have given the dress to the foreigners, and they have taken it. The Ramakrishna mission people came to request me that I dress myself in coat, pant, hat. Because they are doing. Their so-called swamis, they are dressed in coat, pant, hat.

So this is a culture. This culture is meant for the human society. Fortunately this culture developed on this land of Bhāratavarṣa. Unfortunately, people are so much bewildered that they are giving up this culture. That is the most regrettable portion of, of our movement. Anyway, my mission was that I shall go to America, and if some of the American boys and girls, younger section, would accept it, then I'll bring them here to show these rascals that how great this culture is. So portion of the population, they are realizing now.

Now here is a word: Gāndhārīṁ ca tapasvinīm. Gāndhārī, the wife of Dhṛtarāṣṭra… He (She) is qualified herewith as tapasvinīm. Tapasvinīm. She was a householder, wife, having children. Not only children; she had one hundred sons. But still she is addressed here as tapasvinī. Tapasvinī means one who undergoes austerity. Because this human life is meant for practicing austerity. Human life is not meant for extravagancy. Tapasya. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. This is the principle of human civilization. Śuddhyet sattvam, existence. Our existence… We are eternal. Every living entity is eternal, but we are subjected to birth and death. Why? Because we are not pure. Just like when you are impure, some disease infects. If you are pure, follow the hygienic principle, you'll not be infected. Similarly, this existence, material existence, we, every one of us, part and parcel of Kṛṣṇa originally, the same purity qualitatively…

So Kṛṣṇa is the supreme pure. We are also pure, because we are part and parcel of Kṛṣṇa. Just like a small particle of gold is also gold. The value is gold. It is not iron or something low-grade metal. The same. Similarly, as Kṛṣṇa… Ajo 'pi sann avyayātmā. In the Bhagavad-gītā it is said Kṛṣṇa is aja. He never takes birth. Bhūtānām īśvaro 'pi san. Although He is the Lord of all living entities, still, by His desire, He appears. Our appearance in this material world is also the same desire, but that is not independent. Our desire… (aside:) Who is talking there? He must stop. That portion is simply talking-camp. Just like these frogs or toads, they're talking whole day and night, ca-ca ca, ca-ca ca. Actually we have got tongue, and these frogs, they have got also tongue. So they are using their tongue, ca-ca ca, inviting snakes: "Please come here and eat me." That is their business. Nature's way. So if we simply talk like the frogs without any kṛṣṇa-kathā, then we are inviting death very soon. So don't waste your time, ca-ca ca. That is my request. It is our habit because we are no better than frogs also. We are also living entity. But we have got the chance to stop this ca-ca ca and chant Hare Kṛṣṇa. This chance we have got. The frogs, they haven't got that chance. They cannot chant Hare Kṛṣṇa. That is the difference between the frog and myself. So similarly, if we waste our time in that ca-ca ca, then we are no better than the frogs. We are no better than the frogs.

So don't make ca-ca ca when you assemble together. That is my request. If you have got time, spare time, simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… That should be your business. This is tapasya. Tendency is to crow, to make vibration like these frogs. That is our tendency. Because we are also conditioned souls, and the frogs, or any animal, they are also conditioned souls, conditioned by the material nature. Therefore tapasya, austerity, is required to nullify, to counteract this conditional state of living. Now we are conditioned. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are conditioned by these four principles: birth, death, old age and disease. This is our condition. The scientist rascals, they are trying to improve the condition of living, but what is the improvement? There is death, there is birth, there is old age, and there is disease. No improvement. If you want to improve your condition, if you want to come back to original constitutional position, then tapasya, then you require to undergo austerity.

Tapo divyaṁ yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1]. If you undergo tapasya… Therefore we prescribe this tapasya: no illicit sex. Our tendency is to have illicit sex. That is the condition of this material nature. But we have to deny it. That is tapasya. Tendency's there. Tapasya means I have got some tendency, but voluntarily I have to check it. That is called control, tapasya. My tongue is dictating: "Oh, let us go to some place and eat such-and-such thing." But if you can control the tongue… ”No,” that is tapasya. ”No, you cannot eat this. You cannot be allowed to eat anything and there’s no and except Kṛṣṇa prasādam.” That is tapasya. Not that ”My tongue has dried up. I must drink a cup of tea,” and I take it. ”No. It is intoxication, prohibited. So I shall not take it.” That is tapasya. And that tapasya, what for? Tapasya divyam, tapo divyam [SB 5.5.1]. Otherwise, there are many men, they’re also undergoing austerities for some material purpose. There are many men who wants to accumulate some money, begins business from low standard, works very hard day and night. In your country, there are many examples. Just like Mr. Henry Ford. So that is also tapasya. They underwent severe conditions of life to accumulate some money. After death or at the end of life, they’ll be called: ”Oh, here is a millionaire. He started his business with a farthing. Now he’s millionaire.” He wants that credit. No. Not that kind of tapasya. Because that accumulation of wealth, millions of dollars, will be finished after this body is finished. After death, he cannot take away the millions of dollars with him next life.

But they do not know that there is next life. Next life he may become a dog, and what this millions of dollars will help him? That he does not know. Therefore tapo divyam [SB 5.5.1]. Take austerity, penances, for reviving your original consciousness, Kṛṣṇa consciousness. For that purpose, you undergo austerity. Otherwise, if you simply undergo austerities, penances, hardship, for some material gain, then it is waste of time, defeat, parābhava. Parābhavas tāvad abodha-jātaḥ. Because he’s a fool, rascal, he does not know what for hardship should be taken. Just like Hiraṇyakaśipu. He also underwent tapasya. The whole universe became trembled. Brahmā came: ”Why you are undergoing such severe tapasya?” On one finger he stood up, and undergoing tapasya. Brahmā came: ”What is your purpose of this tapasya?” ”Sir, I want to be immortal.” ”So that is not possible. You cannot become immortal.” Then in so many ways he wanted to become immortal. What is the purpose of becoming immortal? There are many trees standing for ten thousands of years. That is very successful life, to stand in a place for ten thousands of years without any movement? Or prolonging life for many thousands of years? Brahmā lives also for many millions of years.

So people are misled in this way. They undergo hardship for some temporary gain, which is condemned. Śāstra says that if you take hardship, if go under, undergo tapasya, it must be for realization of God. Tapo divyam [SB 5.5.1]. That will give you permanent happiness. And if you accept hardship for anything material, it may give you temporary so-called happiness, but with the end of your body, everything will be finished. Therefore this tapasvinī, this Gāndhārī… Tapasvinī. She has been described as tapasvinī. She wanted to be a faithful, chaste wife. What is the result? If a woman becomes faithful, chaste wife, then the next life there is chance of her becoming a male. Because according to Vedic literature, to take a birth as woman is low-grade. Striyaḥ śūdrās tathā vaiśyā ye ’pi syuḥ pāpa-yonayaḥ. In the Bhagavad-gītā the… As there are higher grade and lower grade births, so according to Vedic understanding, the women, the body of woman is lower grade birth. Therefore if she’s fortunate to have a good husband, devotee, and if she becomes faithful to that husband, then her life is successful. That is called tapasya.

So Gāndhārī did it. Gāndhārī… In India still, marriage does not take by canvassing all of a sudden. The father and mother, especially in aristocratic family, royal family, even in Western countries, the father, mother select the husband or wife. Even in England, the Kind Edward VIII, he was intimately in friendship with a common girl. So the state would not allow him that ”You can marry a common girl.” So at that time the prime minister, one Mr. Baldwin, he said to him that ”Either you have to give up the company of that common girl or you have to give up this empire.” So out of sentiment, he gave up the empire. Later on he was very sorry. And his second brother, George VI, he… George VI means the father of the present Queen, Elizabeth. So still this is current in aristocratic family, that the husband and wife should be selected by the parents.

So Gāndhārī, she was the daughter of Afghanistan, Ghandahar. Still, the name is there Gandahar. Gandhar. Formerly the name was Gandhar. So Gāndhārī means the daughter of Gandhar country. So when she was informed that her would-be husband is a blind man-Dhṛtarāṣṭra was blind from birth-so immediately she practiced austerity. Voluntarily she closed her eyes with cloth that she would also live as blind. ”My husband would be blind. So, although I’m not blind, I must live also as blind.” This is the beginning of austerity, Gāndhārī. So Gāndhārī was so faithful, one of the most exalted chaste wife mentioned in the śāstras, Gāndhārī, that in all conditions she followed the husband. At last, when everything was finished in the Battle of Kurukṣetra, no Kaurava, none of the sons or grandsons of Dhṛtarāṣṭra was living, neither of the Pāṇḍavas, still, Gāndhārī was faithfully serving her husband. And Dhṛtarāṣṭra was living with the nephews, Yudhiṣṭhira and his brothers. They were keeping the uncle very comfortably as elder uncle, all respect. But Vidura came there, and he criticized him, that ”You have no shame. You all along remained enemy to your nephews. Now your nephews have killed all your descendants, and you are living here just like a dog. They are giving you some morsel of bread and you are eating and living here. You have no shame. You have become old.” So he became very sorry: ”My dear brother, what shall I do?” ”Please come immediately along with me, and come to the forest.” So Dhṛtarāṣṭra went according to the instruction of Vidura. Gāndhārī followed. Gāndhārī never said that ”I am now old. I have lost my children. These nephews, they’re taking care of me. Why shall I go with my husband?” No. She also went.

So there are many good qualities in Mahābhārata about Gāndhārī. Therefore she is described here as tapasvinī. Tapasvinī. Very chaste faithful wife. Ideal wife. Gāndhārī. Tapasvinī. So what is the purport? Read it.

Pradyumna: ”Dhṛtarāṣṭra and Gāndhārī, the father and mother of Duryodhana and his brothers, were the elder uncle and aunt of Mahārāja Yudhiṣṭhira. After the Battle of Kurukṣetra, the celebrated couple, having lost all their sons and grandsons, were under the care of Mahārāja Yudhiṣṭhira. They were passing their days in great agony over such heavy loss of life and were practically living the life of ascetics. The death…”

Prabhupāda: Yes. The… Because he was elder uncle, Yudhiṣṭhira Mahārāja was coming in the morning to offer obeisances, and one morning, when he came, he saw there is no Dhṛtarāṣṭra and aunt. So became very much disappointed, because he was conscious that they were living in very aggrieved condition. ”So might be I have offended them. So therefore they have left my home.” That is also, you’ll find. Then Nārada came, that ”Don’t bother. They have gone to the forest to live as ascetic. Don’t try to bring them back.” Go on.

Pradyumna: ”The death news of Bhīṣmadeva, uncle of Dhṛtarāṣṭra, was another great shock for the king and the queen, and therefore they required solace from Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was conscious of his duty, and he at once hurried to the spot with Lord Kṛṣṇa and satisfied the begrieved Dhṛtarāṣṭra with kinds words both from himself and the Lord also. Gāndhārī was a powerful ascetic, although she was living the life of a faithful wife and kind mother. It is said that Gāndhārī also voluntarily closed her eyes because of the blindness of her husband. A wife's duty is to follow the husband cent percent, and Gāndhārī was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that, the shock which she suffered because of the wholesale killing of her one hundred sons and her grandsons also was certainly too much for a woman. But she suffered all this just like an ascetic. Gāndhārī, although a woman…"

Prabhupāda: Ascetic means who voluntarily suffers all kinds of suffering. Titikṣavaḥ, the exact word.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

Sādhu means that he must be tolerant. Just like Haridāsa Ṭhākura. You know how much tolerant he was. So titikṣavaḥ. So titikṣavaḥ, titikṣavaḥ is the qualification of a brāhmaṇa. Śamo damas titikṣā. Tolerant. You cannot expect any peaceful life in this material world. That is not possible. Therefore in all conditions, in order to execute Kṛṣṇa consciousness, you must be tolerant. Tāṁs titikṣasva bhārata. Kṛṣṇa advised Arjuna that there will be some material pleasures and… Not pleasure, displeasures. So pleasure is also here, displeasure. They do not know. So Kṛṣṇa advised: tāṁs titikṣasva bhārata. Āgamāpāyino 'nityās tāṁs titikṣasva bhārata. "These, such things come and go. Don't bother much. Try to become tolerant and execute your own business." Similarly we live together. There may be some inconvenience. You are brought up in a different standard in Europe and America, and in India it may be difficult because you haven't got all the facilities. But you learn tolerance. Execute Kṛṣṇa consciousness. That should be our business. Tāṁs titikṣasva bhārata.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

So for life of austerity… Kṛṣṇa consciousness life means the life of austerity, tapasya. It is not extravagancy. So we have to learn titikṣā. That is one of the qualifications of the brāhmaṇa. Then?

Pradyumna: "Gāndhārī, although a woman, is no less than Bhīṣmadeva in character. They are both remarkable personalities in the Mahābhārata."

Prabhupāda: That's all. Hare Kṛṣṇa. (end)

730615SB.MAY

Śrīmad-Bhāgavatam 1.9.49

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Māyāpura, June 15, 1973

Pradyumna: (leads chanting, etc.)

pitrā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmeṇa
pitṛ-paitāmahaṁ vibhuḥ
[SB 1.9.49]

Translation: "After this, the great religious king, Mahārāja Yudhiṣṭhira, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord Śrī Kṛṣṇa."

Prabhupāda: This is very important verse: the king's duty and how a king is recognized. The first recognition was made by Dhṛtarāṣṭra, his uncle. Why? Because there was fight between two section of cousin-brothers, the Pāṇḍavas and the Kauravas. So the Kauravas were all killed. The Pāṇḍavas also, except the five brothers, their sons were all killed. So it is not that by force… There was force, but it was dharma-yuddha. Kṣatriyas, they would claim by strength, by fight, not by high-court judgment. By strength, by bodily strength.

So the Pāṇḍavas proved their bodily strength, and Dhṛtarāṣṭra was under the impression that because actually the kingdom belonged to him, but on account of his becoming blind, he could not inherit on the throne. Defective in the body. A king should be all complete. So not a blind man can be king. That is not possible. So after the death of his younger brother Pāṇḍu, he thought, actually the kingdom belonged to him. Now, after the death of his brother, his sons should inherit. That was the political conspiracy of the battle of Kurukṣetra. Now everything finished, decided by the battle. Dhṛtarāṣṭra accepted, "Yes, my dear nephews, you can become king now. We have tried our strength, and you have come out victorious. Therefore I also confirm that you become king." It is said, pitrā cānumataḥ. Not that against the will of Dhṛtarāṣṭra, Mahārāja Yudhiṣṭhira accepted the throne. No. He took permission: "My dear uncle, now you decide whether we shall become king or you shall remain king." So he said, "No, you become king. Now your right is confirmed."

Then again, it was confirmed by Kṛṣṇa, Vāsudeva. Because a king is representative of God. King is not ordinary person. Just like spiritual master is representative of God, similarly, king is also representative of God. The father is also representative of God. These are the statements of the śāstras. Because they will guide. The king will guide. The spiritual master will guide. The father will guide. What is that guidance? That guidance is how one can become Kṛṣṇa conscious by education, by culture. This is guidance, not that to guide them how to become hippies. This is not guidance. This is misguidance. Guidance means… The whole system of human civilization is guide the people to become God conscious. This is the Vedic civilization, not to make them dog conscious, cat conscious, animal conscious. No. (aside:) Sleeping. You are feeling sleepy? Why not sleep? But don't make like that.

So people… Animals, they do not know that the goal of life is to understand God, Viṣṇu. Animals cannot know, cannot… Even they are instructed, they cannot know it. That is not possible. But the human beings, however fallen he may be, if he is properly guided, if he is properly instructed, he can become God conscious. This is the special privilege of the human life. Animal cannot do. You can train one animal how to dance. That also you can do. So many things. Just like in circus, the animals are trained up to do so many things. But an animal cannot be trained to be God conscious. Sometimes also, by proper guidance, the animal also becomes, but that is very rare case. So it is the king's duty to see that his citizens are becoming God conscious. That is king's duty. First of all father's duty, spiritual master's duty, ultimately, king's duty. King's, king's duty.

Therefore it is said, dharmeṇa, cakāra rājyaṁ dharmeṇa. Dharmeṇa means "by religious principles." What is that religious principle? Religious principle means to guide everyone to become God conscious. This is religious principle. Dharmeṇa. Therefore varṇāśrama-dharma. In the Vedic culture the varṇas and āśrama, they are accepted as dharma. Dharma means duty which you must execute. That is called dharma. Compulsory. If you don't do it, then you will suffer. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. And wherefrom this dharma comes? It comes from Bhagavān, God. He gives these dharmas. And the king, the spiritual master, being representative of God, it is their duty how to guide people to develop that God consciousness. This is called human civilization, dharmeṇa. So it is the king's duty to observe his dharma, kṣatriya. Kṣatriya's duty is to give protection to the citizens, security of life and property, and guide them gradually to develop Kṛṣṇa consciousness. This is kṣatriya's duty. Brāhmaṇa's duty is to guide the kṣatriyas, whether he is actually executing his duty according to śāstra. That is brāhmaṇa's duty. Brāhmaṇa, kṣatriya, vaiśya, śūdra. Similarly, vaiśya's duty is to see economic development of the state, and the śūdra's duty-because śūdra means fourth-class men; they have no intelligence-therefore their duty is to serve the three higher classes, brāhmaṇa, kṣatriya, vaiśya. This is the system. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to quality and work-brāhmaṇa's quality and brāhmaṇa's work; kṣatriya's quality and kṣatriya's work; vaiśya's quality and vaiśya's work.

Quality means education, culture. Just like a medical practitioner. When he passes his examination in the medical college, that is his quality. Or a lawyer. When he passes his examination in the university, that is his quality. But simply by passing the examination, if he sits down at home, then he cannot be called a medical practitioner. He must work as a medical man. Not only… (aside:) You sit down properly, not like that. Not simply acquiring the quality, but he must work as a brāhmaṇa. Then he will be accepted as a brāhmaṇa. Now everything is thrown away. If somebody happens to take birth in a brāhmaṇa family, he becomes a brāhmaṇa. All others, śūdra. And he may do all nonsense, and still he is brāhmaṇa. That is not… It is the duty of the state to see whether you are qualified as a brāhmaṇa. "You are claiming as brāhmaṇa. Whether you are actually qualified as a brāhmaṇa? Whether you are working as a brāhmaṇa?" It is the state's duty to see. It is the king's duty. He may not misguide others.

Just like nowadays a so-called brāhmaṇa is working as a cobbler, and he is claiming to become brāhmaṇa. Not like that. It is the… Just like a medical man. A medical man, if he wants to practice, then he must get certificate from the medical board, registration. The medical board will see whether he is qualified as a medical man, whether he has passed medical examination. Then he will be allowed to practice as a medical man. So whenever a medical practitioner gives you a prescription along with his name, he gives his title, M.D., B.S. and registered number. That means he is approved. Then he can practice. This is common sense affairs in the every state, a lawyer is given certificate by the government. Then he is allowed. Similarly, it is the duty of the state or of the monarch to see that one who is claiming as a brāhmaṇa, whether he is qualified, whether he is acting as a brāhmaṇa. Similarly, a man claiming kṣatriya, whether he is qualified as a kṣatriya and he is acting as a kṣatriya. Similarly, the vaiśya. And śūdra is general. Śūdra means one who has no education, no culture. That is called śūdra. So that is the remnants. First of all, brāhmaṇa, kṣatriya, vaiśyas, and others, those who have no sufficient brain, they are counted as śūdra. Still, śūdras have also prescribed duties. If there are others, those who are less than śūdras, or even the śūdra qualities are wanting, they are doing anything and everything without any control, they are called mleccha-yavana. Mleccha-yavana. This is the pañcama, fifth-grade. First grade, brāhmaṇa; second grade, kṣatriya; third grade, vaiśyas; fourth grade, śūdras; and all others, rejected, fifth grade, they are called caṇḍālas, caṇḍāla.

But this Kṛṣṇa consciousness movement is so nice that even caṇḍālas can be also raised to the platform of brāhmaṇa. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. Even if a caṇḍāla is trained up as a devotee, he can be better than a qualified brāhmaṇa. These are the shastric injunctions. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. The yavanas' names are there also. Yavana-mleccha means generally they are meat-eaters, especially cow meat, cow flesh eaters. They are called yavana-mlecchas. So the higher caste, they cannot become meat-eaters. Meat-eating is there. That is for the lower class, not for the higher class. If anyone gives up meat-eating or the bad habits of lower class, illicit sex, meat-eating, intoxication, gambling, and if he's trained how to become a qualified brāhmaṇa, then he can be accepted. That is sanctioned in the Bhagavad-gītā. These rascals, they say that these mlecchas and yavanas cannot become brāhmaṇa. Because we are making brāhmaṇas from the mlecchas' and yavanas' section, they are protesting. Some of them are protesting that "Swami Bhaktivedanta is ruining Hindu religion." The rascals, they do not know that I am acting strictly according to śāstra. The śāstras says… Kṛṣṇa says Himself, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ: [Bg. 9.32] "Anyone born in low-grade family.' Pāpa-yoni, māṁ hi pārtha vyapāśritya, "if he takes to Me according to regulative principles," vyapāśritya, "according to the principle," te 'pi yānti paraṁ gatim, "he is immediately becomes eligible to be promoted," paraṁ gatim, "the highest perfection of life." One thing is pāpa-yoni. So there is no restriction that pāpa-yoni shall remain always pāpa-yoni. Why? They should be given enlightenment. That is brāhmaṇa-ism. Brāhmaṇa means liberal, and just the opposite word of brāhmaṇa is kṛpaṇa, miser. A brāhmaṇa should give chance to everyone, even to the pāpa-yoni, how to become brāhmaṇa. That is real brāhmaṇa. And the rascal who thinks that "I shall remain simply brāhmaṇa; others shall remain mlecchas and yavanas," he is not brāhmaṇa; he is śūdra, because his mind is so crippled. He does not want to see others to become brāhmaṇa. He is miser, kṛpaṇa. Kṛpaṇaḥ phala-hetavaḥ.

So our this movement is not for the kṛpaṇas. It is meant for the brāhmaṇas. We want to become ourself brāhmaṇa, and we want to make others also brāhmaṇa. Because there is need of brāhmaṇa at the present moment. The whole human society is now running by the śūdras, all śūdras. Kalau śūdra-sambhavaḥ. In this Kali-yuga, everyone is a śūdra. Maybe born of a brāhmaṇa family, but because he has no culture… The first culture is garbhādhāna-saṁskāra. If garbhādhāna-saṁskāra is not observed even in a brāhmaṇa family, he becomes immediately śūdra. This is the statement of the śāstra. So nobody is observing garbhādhāna-saṁskāra. Therefore, according to śāstra, everyone is a śūdra. Now because everyone is śūdra, therefore he cannot be trained up as brāhmaṇa? No. He can be trained up. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. If that śūdra or caṇḍāla can be turned into a devotee of Kṛṣṇa, hari-bhakti-parāyaṇaḥ, then under training he can become better than brāhmaṇa.

So these are the principles of the state, to see. Therefore it is called cakāra rājyaṁ dharmeṇa. Dharmeṇa, to establish dharma. Cakāra rājyaṁ dharmeṇa. How? Pitṛ-paitāmaham. The king, Yudhiṣṭhira, Mahārāja Yudhiṣṭhira, his father Pāṇḍu, his father, his father… This is the descendance. When Mahārāja Parīkṣit was born and the name-giving ceremony was going on, and all the learned brāhmaṇas, they predicted that this boy would be such, such-and-such powerful like such-and-such king, such-and-such munificent like such-and-such great… That description is there in the Śrīmad-Bhāgavatam. So Mahārāja Yudhiṣṭhira inquired whether this boy will be loving his prajā like his forefathers. That is the first inquiry. Therefore to follow the tradition of the pitṛ-paitāmaham, forefathers… The kings… Formerly all the kings, they were following the footsteps of their forefathers. Just like Mahārāja Parīkṣit, grandson of Mahārāja Yudhiṣṭhira, when he saw that one black man was trying to kill one cow, he immediately took his sword, and he said, "Do you think that because there is no Arjuna, no Yudhiṣṭhira, you shall do anything you like?" Forefathers, remembering forefathers. "Still I am there. I am his representative. You cannot do it." So forefathers.

So the monarchy, as soon as it becomes a personal property… The kings thought that "This kingdom is mine. I can do whatever I like, and still, the kingdom is mine." Then the monarchy was failure. Then from the whole world, the monarchy is now wiped out. But the so-called democracy is no good. Because democracy means by votes. So the votes are given by the rascal śūdras. So what is the meaning of electing somebody if the vote givers are also rascal and fool, and the vote-taker is a big food, big rascal, that's all? He manages something, somehow or other to take the votes. Therefore, you see, dacoit is going on. The government is there, and at night you are not secure. You have to take care of yourself, whether dacoits are coming or not. And they are coming. So what is the meaning of this government? If the dacoits are there, rogues are there, thieves are there, miscreants are there, so what is the meaning of government? No. At the present moment the government means that the same rogues and rascals come to become minister and take fat salary and sleep, and you take care of yourself. That is going on.

So it is not that kind of kingdom. Here it is said, cakāra rājyaṁ dharmeṇa. Cakāra rājyaṁ dharmeṇa pitṛ-paitāmahaṁ vibhuḥ. He was so great, powerful. According to the tradition of the pitṛ-paitāmaham, Mahārāja Yudhiṣṭhira, recognized by his uncle, recognized by Kṛṣṇa, took up the reigns of the government, and dharmeṇa, according to the…, strictly to the shastric principle, he ruled over. This is king. So in the Bhāgavata you will find everything, politics, sociology, religion, culture, philosophy, science, everything you will find. It is not that simply dogmatic, something saying, some miracles. No, it is not like that. It is a great science, scientific. Therefore in the beginning it is said, nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama. Nigama means the Vedic literature. Nigama. So the essence, the quintessence of Vedic literature, Śrīmad-Bhāgavatam… Veda means knowledge, I have several times explained. So Veda contains all kinds of knowledge. Āyur-veda, the knowledge about medical science. Dhanur-veda, the military science. Āyur-veda, Dhanur-veda, Yajur-veda. Veda means knowledge.

So it is kalpa-taru, nigama-kalpa-taru; the Vedic knowledge is just like kalpa-taru. Kalpa-taru means desire tree. Anything you want from that tree… Just like here in this material world we can get mangoes from the mango tree, pineapple from the pineapple tree. If we ask the pineapple tree, "Give me mango," that is not possible. But in the spiritual world there are trees. That is described in the Brahma-saṁhitā. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. That is kalpa-vṛkṣa. You can get from any tree whatever you like. That is spiritual. So nigama-kalpa-taru. The kalpa-taru, the Vedas. The very word, referred, kalpa-taru, means it is not material. It is coming from the spiritual world, Veda. Vedaiś ca sarvair aham eva vedyo vedānta-kṛd vedānta-vid ca aham.

So Veda is coming from the spiritual world. Therefore you cannot find any history of the beginning of Vedas, because it is beyond the story of creation. Therefore Vedic knowledge is perfect. Any knowledge within this material world, that is defective, with four kinds of defects: mistake, illusion, imperfectness and cheating. But Vedic knowledge is not like that. Vedic knowledge is perfect. Therefore, amongst the learned society, if you give evidence from the Vedas, it is accepted. Immediately accepted. Just like in the law court, if you give reference from the lawbooks section, it is accepted. Similarly, Vedic knowledge is so perfect that if you refer to some verse in the Vedas, in the Upaniṣads… Just like raso vai saḥ. "Saḥ, that Kṛṣṇa, is reservoir of all pleasure." Raso vai saḥ. So yato vā imāni bhūtāni jāyante. These things are… There are so many statements.

So dharmeṇa rājyaṁ cakāra. Not whimsically, not by the high-court decision, no. No. There was no need of high-court decision if it is confirmed by the superiors. Just like Mahārāja Dhṛtarāṣṭra confirmed, "Yes, my dear boy, you can become king." Kṛṣṇa confirmed, "You can become king." So he became king. Fighting was also there. The fighting also, they came out victorious. But still, it was confirmed by Yudhiṣṭhira and Kṛṣṇa. Then he took over the charge of the government and he ruled the citizens, dharmeṇa, as it was done by his predecessor forefathers.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.10: Lectures
730616SB.MAY
Śrīmad-Bhāgavatam 1.10.1

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Māyāpura, June 16, 1973
Pradyumna: (leads chanting, etc.)
śaunaka uvāca
hatvā svariktha-spṛdha ātatāyino
yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ
sahānujaiḥ pratyavaruddha-bhojanaḥ
kathaṁ pravṛttaḥ kim akāraṣīt tataḥ
[SB 1.10.1]

Translation: ”Śaunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhira, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.”

Prabhupāda: So here the most important word is yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ. Mahārāja Yudhiṣṭhira was known as Dharmarāja, very strictly following religious principles. So he killed… For his sake, sixty-four crores of men were killed in the battlefield of Kurukṣetra. So he was not happy although the battle, the fight, was religious fight. It is not whimsical. Just like in the modern days the politicians, they fight unnecessarily to fulfill their desire… Just like in our country, unnecessarily they divided Pakistan, and to fulfill the whims of the leaders, they are fighting with nobody's gain, neither there is any religious principles.

So fighting whimsically by the politicians, that is not sanctioned. There must be dharma-yuddha. Dharma-yuddha means religious fight, fight on religious principles. So what was the religious principle? (aside:) Hm, where is that mat? (Bengali) Saccidānanda. Here it is said, hatvā ātatāyinaḥ. Ātatāyī means aggressor. If somebody comes to your home to kidnap your wife, to take by force your property or to set fire in your house, he is called ātatāyī. He should immediately be killed. It is not that nonviolence nonsense. If somebody is coming to attack you unnecessarily, you must kill him first. It is not Vaiṣṇavism… ”Oh, this man is coming to kill me. Right. All right, let me embrace him.” No. That is not the rule. When there is ātatāyī, aggressor, you must fight, you must kill. That is religious.

So Yudhiṣṭhira Mahārāja, dharma-bhṛtāṁ variṣṭhaḥ, he was so strictly followers of religious principles that when even Kṛṣṇa advised him that ”You go and say some lies to Droṇācārya. Because Droṇācārya will not believe anyone, you say and go there that 'Your son Aśvatthāmā is dead.' ” And Yudhiṣṭhira Mahārāja hesitated, that ”How can I say this lie?” Of course, this is too much following religious principles. This is also another instruction. When Kṛṣṇa said that ”You go and speak the lies,” he should have done immediately. That is dharma. Because dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means which is given by the Supreme Personality of Godhead. That is dharma. You cannot manufacture dharma. Just like nowadays so many dharmas have been manufactured. They are not dharma. Dharma means the order which is given by the Lord. That is dharma. Just like Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have manufactured so many dharmas: Hindu dharma, Muslim dharma, Christian dharma, Parsee dharma, Buddha dharma, this dharma, that dharma. They are not dharma. They are mental concoction, mental concoction. Otherwise, there will be contradiction. Take for example, the Hindus think cow-killing is adharma, and the Muslims think that cow-killing is their dharma. So which is correct? Whether cow killing is adharma or dharma?

So these are mental concoction. Caitanya-caritāmṛta karacā says, ei bhāla ei manda saba manodharma, ”Mental concocted.” Real dharma is what is ordered by the Supreme Personality of Godhead. That is dharma. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up your all manufactured dharma. Here is the real dharma.” Śaraṇaṁ vraja. ”Just become surrendered unto Me, and that is real dharma.” Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law. Laws can be manufactured or can be given by the government. You cannot make any law at your home. That is not law. Law means the order given by the government. The supreme government is the Supreme Personality of Godhead. Ahaṁ sarvasya prabhavo mattaḥ parataraṁ nānyat [Bg. 10.8]. There is nobody better than Kṛṣṇa. Therefore the order given by Kṛṣṇa is dharma. Our this Kṛṣṇa consciousness movement is that dharma. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You give up all other so-called dharmas, this dharma, that dharma, so many dharmas. Simply just surrender unto Me.”

So we are preaching the same principle, and that is confirmed by Caitanya Mahāprabhu, Śrī Caitanya Mahā… Āmāra ājñāya guru hañā tāra' ei deśa, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is dharma. Caitanya Mahāprabhu did not manufacture any new system of dharma. No. Caitanya Mahāprabhu is Kṛṣṇa Himself. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne [Cc. Madhya 19.53]. So the only difference is He is Kṛṣṇa Himself. The only difference is that Kṛṣṇa as the Supreme Personality of Godhead directly orders that ”You give up all nonsense; simply surrender unto Me.” This is Kṛṣṇa. Because He is Supreme Personality of Godhead, He is giving directly order. The same Kṛṣṇa, because people misunderstood Him… Even big, big scholars, they say, ”It is too much that Kṛṣṇa is ordering like that.” But they are rascals. They do not know. They cannot understand what is Kṛṣṇa. Therefore because people misunderstood Him, Kṛṣṇa came as a devotee to teach how to surrender to Kṛṣṇa perfectly. Kṛṣṇa came. Just like sometimes my servant gives me massage. I say by giving his head massage, ”Do like this.” So I am not his servant, but I am teaching him. Similarly, Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, but He is teaching perfectly how to approach Kṛṣṇa, how to serve Kṛṣṇa, The same principle. Kṛṣṇa said, ”You surrender unto Me,” and Caitanya Mahāprabhu says, ”You surrender to Kṛṣṇa.” So on principle there is no change. On principle there is no change.

So here Yudhiṣṭhira Mahārāja, dharma-bhṛtāṁ variṣṭhaḥ, of all the followers of religious principle, he is the foremost, variṣṭhaḥ. So he was very sorry that ”For my sake, for enthroning me, oh, so many people have given their lives.” Not only his cousin-brothers, the soldiers… And, because at that time, five thousand years ago, these kings or the emperors of Hastināpura were ruling all over the world… This planet was called Bhārata-varṣa, the whole planet. Not this now, a small tract of land. The whole world was called Bhārata-varṣa. Formerly it was called Ilāvṛta-varṣa. Since the reign of Mahārāja Bharata, this planet is called Bhārata-varṣa. So the Pāṇḍavas or the Kurus, they were the rulers of the world. As such, when there was fight between the two section of cousin-brothers, from all parts of the world, somebody joined this side, somebody joined that side. So I think in the Mahābhārata it is stated that sixty-four crores of men were killed, and many disappeared. Nobody knows about their whereabouts. So actually, Yudhiṣṭhira Mahārāja, dharma-bhṛtāṁ variṣṭhaḥ, he was so great, stalwart, foremost followers of religious principle. He was very, very sorry that ”For my sake so many people let down their life.” So he was not happy.

Therefore in our śāstra, when you commit some necessary sinful activities, to counteract it, a fasting, fasting is recommended. Therefore Yudhiṣṭhira Mahārāja was observing fasting, taking little necessities. Therefore śaunaka Muni is inquiring that sahānujaiḥ pratyavaruddha-bhojanaḥ kathaṁ pravṛttaḥ kim akārāṣīt tataḥ: [SB 1.10.1] ”Then he was undergoing some prāyaścitta system; then how did he take the reigns of ruling over the kingdom?” That was his inquiry, Śaunaka Ṛṣi. Actually, the Śrīmad-Bhāgavatam was first of all, in the beginning… The first beginning of Śrīmad-Bhāgavatam was in front of Mahārāja Parīkṣit. Śukadeva Gosvāmī explained, and Sūta Gosvāmī was in that meeting also. So he learned explanation of Bhāgavatam from Śukadeva Gosvāmī. This is called paramparā system. Now, generally the professional reciters of Bhāgavatam, they do not follow the paramparā system. They make business. Just like we are reading Śrīmad-Bhāgavatam, we are discussing about the warfares, the professionals, they will go immediately to rāsa-līlā, as if these things are not necessary. Anyone who hears Bhāgavatam from these professionals, they do not know what are the other subject matter in Śrīmad-Bhāgavatam. Because they haven't got the chance to hear. They do not discuss. Whenever there is recitation of Bhāgavatam, it means they are discussing some rāsa-līlā. Because the rāsa-līlā is very palatable to the rascals. They think that Kṛṣṇa is ordinary young boy, and the gopīs are young girls, and as they read novel and dramas, one man, one woman, their activities, they think Bhāgavata is like that. They think… Arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. They think like that. The gopīs, the Śrīmad-Bhāgavatam, the pastimes of Kṛṣṇa with the gopīs, it is most confidential part of Śrīmad-Bhāgavatam. It is to be relished by the liberated soul, not these ordinary persons who have got sex attraction. They are unfit for hearing Śrīmad-Bhāgavatam, rāsa-līlā. Unfit.

So unfortunately, these professional reciters, they do not begin Śrīmad-Bhāgavatam from the very beginning, where Vedānta-sūtra is discussed. Athāto brahma jijñāsā. Janmādy asya yataḥ [SB 1.1.1]. So Bhāgavata begins with this word of Vedānta-sūtra, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ. So it is the, in the beginning, Śrīmad-Bhāgavatam is the explanation of the Vedānta-sūtra. Śrīla Jīva Gosvāmī has recommended, therefore, one should learn Bhāgavatam from a person who knows Vedānta-sūtra. Śruti-gṛhītayā, bhaktyā śruti-gṛhītayā. Bhakti should be generated, śruti-gṛhītayā, by studying Vedānta-sūtra. Bhakti is not sentiment. Bhakti is the transcendental science. Therefore in the Bhagavad-gītā it is said, jñānī viśiṣyate(?). You should be in full knowledge what is Kṛṣṇa, not that accepting Kṛṣṇa as something fictitious. Even big, big scholars-Dr. Radhakrishnan, Gandhi-they cannot understand Kṛṣṇa. How they can understand? It is not understandable by the fools and rascals.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So to understand Kṛṣṇa is not so easy thing. Manuṣyāṇāṁ sahasreṣu. Out of many millions of persons, all rascals and fools, animals, what they will understand Kṛṣṇa? Therefore Kṛṣṇa personally says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Siddhi. Siddhi means perfection. All over the world we are touring, all full of rascals and fools. Nobody is trying to make his life perfect. What is that perfection? Paramāṁ siddhim. That perfection is,

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

To go back to home, back to Godhead, that is the highest perfection of life. Nobody knows what is Godhead. Nobody knows how to go back to Him. So to understand Kṛṣṇa and to become a devotee of Kṛṣṇa, it is not very easy thing. Very, very difficult. But Śrī Caitanya Mahāprabhu, mahā-vadānyāvatāra, He has distributed this Kṛṣṇa science and love of Kṛṣṇa in such an easy way that by His mercy even a most rude person can also understand, if He takes the mercy of Śrī Caitanya Mahāprabhu.

So Yudhiṣṭhira Mahārāja was a kṛṣṇa-bhakta, and therefore, he is explained, is dharma-bhṛtāṁ variṣṭhaḥ, the most foremost personality, because he knows… He agreed to fight with his cousin-brothers because Kṛṣṇa wanted. Kṛṣṇa, when Arjuna said, "My dear Kṛṣṇa, there is no need of fighting. Because the other side, they are my brothers, nephews, I better prefer to give them the kingdom. I shall beg and live, but I don't want to fight with my brother," so immediately Kṛṣṇa condemned it: kutas tvā kaśmalam idaṁ viṣame samupasthitam: "What nonsense you are speaking? You must fight." Then still he was unwilling to fight. Therefore the whole Bhagavad-gītā was spoken to him. And after explaining Bhagavad-gītā, He inquired from Arjuna, "Whether you are now determined to fight?" Yathecchasi tathā kuru [Bg. 18.63]. This liberty was given to Arjuna: "I have explained to you everything. Now whatever you like, you can do."

So Kṛṣṇa does not force anyone to become kṛṣṇa-bhakta, but He gives the chance. He explains everything, that "If you become kṛṣṇa-bhakta, or surrendered soul, then you will be happy. Otherwise you will not be happy." This is Kṛṣṇa. Kuru. He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He does not force. Now it is our choice, whether we shall surrender to Kṛṣṇa or not. These are the instruction of Bhagavad-gītā and Śrīmad-Bhāgavatam, that one's ultimate goal of life is to surrender to Kṛṣṇa. That is the ultimate goal of life. But they do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. They think for some worldly happiness and go to some demigods… That is condemned in the Bhagavad-gītā, kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. They have lost their intelligence, those who go to worship other demigods for some paltry benefit, temporary benefit. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Those who are, brain substance is not very much in good quantity… Brain substance, instead of brain substance, there is cow-dung. Such people go to worship the other demigods. There is no necessity. There is no necessity. Of course, we do not show any disrespect to any demigods. We offer all respect. But we do not accept that Kṛṣṇa and all other demigods are on the same level, as the Māyāvādī says, that "Either you chant Hare Kṛṣṇa mantra or chant 'Durgā Durgā,' 'Kālī Kālī,' it is the same." This is rascaldom. This is rascaldom. Harer nāma. Śāstra says, harer nāma harer nāma harer nāmaiva kevalam. Śāstra does not say that "You chant this name, that name, any dog's name, cat's name, and it is all right." Śāstra does not say. Śāstra says,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti: [Bg. 16.23] "Anyone who avoids or disregards the injunction of the śāstras and acts whimsically, he will never get perfection." Na sukhaṁ na parāṁ gatim. Therefore our principle is, this Kṛṣṇa consciousness movement means we strictly follow Kṛṣṇa. Our leader is Kṛṣṇa. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So everyone requires a leader. I have talked many times that "Leader must be followed." When I was talking with Professor Kotovsky in Moscow, I asked him, ”Where is the difference between your philosophy and our philosophy? You are following Lenin. We are following Kṛṣṇa. So we have to follow one leader. You cannot avoid it.” So he was silent. He could not reply. So to become perfect, to achieve perfection, one has to follow a leader. So why should we follow the misleaders, the rascal leaders? Let us follow the perfect leader, Kṛṣṇa, and become perfect.

Thank you very much. Hare Kṛṣṇa. (end)

730617SB.MAY

Śrīmad-Bhāgavatam 1.10.2

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Māyāpura, June 17, 1973

Pradyumna: (leads chanting, etc.)

vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtaṁ
saṁrohayitvā bhava-bhāvano hariḥ
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiraṁ prīta-manā babhūva ha
[SB 1.10.2]

Translation: ”Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing Mahārāja Yudhiṣṭhira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.”

Prabhupāda: The two words, vaṁśaṁ kuroḥ… Vaṁśa means dynasty of the Kurus. Another word, vaṁśa-davāgni. Vaṁśa means bamboo. So this dynasty is like bamboo. One bamboo, automatically, many bamboos grow side by side. So this dynasty also grows like that. One man, one woman, united, they beget children. They beget children. In this way, dynasty expands. So the expansion of dynasty and the bamboo growing, practically the same thing. Bamboo, they are also living entities, and another thing is davāgni, forest fire, davāgni. The bamboos, when they collide by air, there is heat. Electricity is generated, and the fire takes place. That is the cause of forest fire. Nobody goes to set fire in the forest. Nowadays, of course, in your country they are doing like that. But generally the forest fire takes place by this collision of the bamboos. So this world is like that. Therefore we sing, saṁsāra-dāvāgni. Saṁsāra-dāvā… What is that?

Devotees: Saṁsāra-dāvānala-līḍha-loka **.

Prabhupāda: Ah. Saṁsāra-dāvānala-līḍha-loka **. So this world, you may try to keep yourself very peaceful, silent, but there will be set fire automatically, the nature. Because the natural law is that it will not allow you to live peacefully. That is not possible. Just like in prison house, it is not that you will go to the prison house and live very peacefully. No. Because prison house is meant for the criminals.

So anyone who is in this material world, they are criminals. They are all criminals. Why?

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as… Our business is to serve Kṛṣṇa. We are constitutionally made like that. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. So these rascals, nitya-kṛṣṇa-dāsa, eternal servant of Kṛṣṇa, when he forgets Kṛṣṇa, ”Why shall I serve Kṛṣṇa? I shall become Kṛṣṇa,” that is māyā. As soon as you forget the service of the Lord… That is your business, because we are part and parcel of Kṛṣṇa. Just like this finger is part and parcel of my body. The finger’s business is to carry out my order. I say, ”Finger, come here.” It comes immediately. I say, ”Finger come here,” it comes immediately. That is the business of the part and parcel of the body. I desire the leg now should go upstairs: the leg immediately goes. Similarly, we being part and parcel of Kṛṣṇa, our only duty is to carry out the order of Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So as soon as we forget our duty or we want to imitate… Just like these Māyāvādīs, they want to imitate Kṛṣṇa. They want to become Kṛṣṇa. Nobody can become Kṛṣṇa. These rascals, they think that by mystic yoga process one can become God. Simply rascaldom. Nobody can become God. God is never made. God does not become. God is always God, not that one is not God, and he becomes God by some mystic yogic power. This theory is going on amongst the Māyāvādīs, that by the mystic yoga practice, one can become God. So we don’t want such cheap God. They may become God, so-called God, but we are concerned with the real God, Kṛṣṇa. Kṛṣṇa, when He was three months old, He was God. He did not practice any mystic yoga to kill Pūtanā. Svābhāvikī jñāna-bala-kriyā ca. God’s intelligence, power, is natural. Although Kṛṣṇa was on the lap of mother Yaśodā like a little baby, but the full potency of God was there. Svābhāvikī jñāna-bala-kriyā. How to kill Pūtanā, how to kill Aghāsura, Bakāsura, Kṛṣṇa knows perfectly. All the Kṛṣṇa’s friends, they were entering within the mouth of Aghāsura. Kṛṣṇa is observing, ”Now My all friends have entered the mouth of the Aghāsura, and how to kill this demon?” The last, He entered. And at the end of the throat, He began to expand Himself. Just see how He knows to do His business. Svābhāvikī.

Kṛṣṇa was a boy also, little boy. Nobody taught Him how to kill this Aghāsura, Bakāsura. But He knows. Svābhāvikī jñāna-bala-kriyā ca. He expanded Himself within the throat, and the demon was choked up, and he died. Similarly, the Keśī demon came as a horse and Kṛṣṇa pushed His hand within the mouth of the horse. If you want to control horse, you have to control his mouth. Horse is controlled by the mouth. Therefore you have seen the harnesses are fit, fixed in the mouth, and the driver controls the mouth, and the horse goes. So Kṛṣṇa was a boy. How He knew it that ”This demon has come in the shape of a horse. So if I have to control him, I will have to control his mouth.” So He pushed His hand within the mouth of the horse, and the horse felt just like an iron bar and hot iron. So he died. Similarly, when Kṛṣṇa fought with that bull, what is that asura?

Devotees: Ariṣṭāsura.

Prabhupāda: He knew that to control the bull you have to control the horns. So He took up the horns and killed him. This is svābhāvikī, natural. He knows everything.

So here it is said that prīta-manā īśvaraḥ. Īśvaro prīta-manā babhūva, ”Īśvara became pleased.” Īśvara is always pleased. He is never displeased. But when He sees that people are devotees, people are acting as part and parcel of Him, He is more pleased. That is bhakti. Bhaktyā mām abhijānāti [Bg. 18.55]. How God is pleased, that you can understand by discharging devotional service. Whether God is pleased or not pleased, how you can understand? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. You cannot understand what is God, what is Kṛṣṇa. Generally, all people, they do not know what is God. And what to speak of understanding whether God is pleased or not pleased. They do not know what is God. This is the position of the world. They do not know what is God, neither there is any education to understand, although the human life is meant for understanding God. That is human life. Athāto brahma jijñāsā. The animal life, their inquiries are… In the morning… Just like birds, they chirp, ”Where we have to go now to find out our food? Where we shall eat today? Where we shall go?” That is their questions and answers. Similarly, we also, human beings, we go to the share market, ”What is the value? What is the price of this commodity? What is the price of that commodity? ” For eating purpose. Not these questions. Athāto brahma jijñāsā. The human life should be engaged in inquiring about Brahman. ”What is the Absolute Truth? What is my position in relationship with the Absolute Truth? What is my duty towards the Absolute Truth? What is my ultimate aim of life?” These questions must be discussed. Perhaps these questions are being discussed by the Kṛṣṇa consciousness movement and no other movement. They do not know. The Māyāvādīs, they deny the existence of God. They become themselves God.

So the fact is that we have to see that īśvara, the Supreme Lord, the Supreme Personality of Godhead, is prīta-manā. That is gopīs’… The gopīs’ life is like that. They want to see Kṛṣṇa always, prīta-manā, satisfied. That is our Gauḍīya Vaiṣṇava philosophy, how to see Kṛṣṇa prīta-manā. That is our business. Here in the material world, everyone is trying to see himself, ”How much satisfied I am?” Prīta-manā. He is… Everyone is trying to become happy himself. Just… Bhakti-mārga, or the path of devotional service, is just the opposite, to see how much Kṛṣṇa is prīta-manā, satisfied.

So here it is stated that vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtam. When everything was finished… Kṛṣṇa knows how to kill the demons, setting fire. Just like you… Some way or other, if there is fire in the forest, automatically, so many trees, so many animals, so many other things, they become devastated, burned into ashes. So Kṛṣṇa, by the policy of Kṛṣṇa, all the demons were brought together in the Battlefield of Kurukṣetra, and set them… The fire was set, fighting, and they died. When Arjuna was hesitating to fight, Arjuna was at last informed that ”Why you are hesitating? It is all My plan. You fight or don’t fight, it doesn’t matter. These people are not going back home. They will die here.” Nimitta-mātraṁ bhava savyasācin: ”You just become only a nimitta, an immediate cause. Everything is arranged. But if you fight, you get the credit. I want to see My devotee gets the credit. Everything I am doing.” Everything actually. Just like this Kṛṣṇa consciousness movement is quickly spreading all over the world within four, five years. Is it my credit? No. It is credit of Kṛṣṇa. But because I tried to do this business, people automatically giving me the credit. They say, ”Swamiji, you have done wonderful.” I have done nothing wonderful. It is Kṛṣṇa’s business. Kṛṣṇa-śakti vinā nahe nāma-pravartana. Without Kṛṣṇa’s strength, nobody can spread. That is stated in the Caitanya-caritāmṛta.

Similarly, Kṛṣṇa is always ready to help us, provided we are also ready to cooperate with Him. If we cooperate with Him, what Kṛṣṇa desires, if we want to do little, immediately Kṛṣṇa will help you. If you work one percent, Kṛṣṇa will help you ten percent. Again, if you work one percent, Kṛṣṇa will help you another ten percent. But the cent percent credit you get, by the help of Kṛṣṇa. Kṛṣṇa gives you intelligence. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. If you are engaged satatam, twenty-four hours, without any other engagement… Sarva-dharmān parityajya [Bg. 18.66], giving up all other nonsense business… Sarva-dharmān. Simply if you are engaged in Kṛṣṇa’s business… Prīti-pūrvakam, with love. Not as hackneyed: ”Oh here is the duty, chanting of Hare Kṛṣṇa. All right, Harekṛṣṇaharekṛṣṇaharekṛṣṇa…” (Prabhupāda chants very quickly and indistinctly) Not like that. With prīti, with love. Chant every name, ”Hare Kṛṣṇa,” and hear. Here is Kṛṣṇa; here is Rādhārāṇī. That kind of chanting, quality. Not ”Harekṛṣṇaharekṛṣṇakṛṣṇakṛṣṇaharehare…” Not like that. Not like that. Prīti.

Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti [Bg. 10.10]. That prīti is required. That is the essential quality. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Real thing is bhakti. Kṛṣṇa is not hungry that you will give Him some good food and He will eat it, never mind in which you can give. ”Oh, here is puri, halavā. Kṛṣṇa must eat.” Kṛṣṇa is not hungry for your puri, halavā. But if there is bhakti, if there is love, then He eats. Tad aham aśnāmi: ”Then I eat if there is bhakti, love.” ”Kṛṣṇa, what can I do for You? I am so teeny, You are so great. Still, I have tried to do something. If You kindly eat.” This is mantra. Real mantra is that not so many formalities of mantra. Kṛṣṇa does not say, ”One who offers Me with the Vedic mantras…” Never says. Kṛṣṇa says bhaktyā, ”with devotion.”

So others may criticize you, that ”These American Vaiṣṇavas, they do not know how to do this, how to do that.” Let them criticize. But Kṛṣṇa says bhaktyā. ”You remain perfect devotee.” Then your life is perfect. Kṛṣṇa does not say that the Indian devotee who discriminates between touchable and untouchable and big, big paṇḍitas or deva-gosvāmī, not dāsa-gosvāmī… Kṛṣṇa does not discriminate like that. Kṛṣṇa says bhaktyā, yo me bhaktyā prayacchati. Kṛṣṇa wants to see how much sincere devotee you have become. That is His business. Kṛṣṇa does not see, ”Oh, whether you are coming from brāhmaṇa family or śūdra family, this family or…?” No. Therefore in the śāstras it is forbidden: vaiṣṇave jāti-buddhiḥ. Vaiṣṇava does not belong to the material caste. He is transcendental, because He is rendering service to Kṛṣṇa on the transcendental platform. He is not in the material platform. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is guṇa. These brāhmaṇa, kṣatriya, vaiśya, śūdra, they belong to the category of the three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. But those who are pure devotees, they are transcendental to these three guṇas. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. They transcend. They do not belong to these guṇas. No. Māṁ ca yo ’vyabhicāreṇa bhakti-yogena se… [Bg. 14.26]. Anyone who is engaged in devotional service, avyabhicāreṇa, without any deviation, just to the rules and regulations, just to the standard, then immediately, sa guṇān samatītya etān, the plural number… All these guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa… He is above brāhmaṇa. Vaiṣṇava is above brāhmaṇa.

So this world is creation of Kṛṣṇa. Mattaḥ sarvaṁ pravartate. Aham ādir hi devānām [Bg 10.2]. So we may think that Brahmā created this universe, but not…, that is not the fact. Kṛṣṇa said, aham ādir hi devānām: ”I am prior to all the demigods.” He is the origin of the demigods. Aham ādir hi devānām. Mattaḥ sarvaṁ pravartate. Everything emanates from Him. So therefore Kṛṣṇa’s name is bhava-bhāvana. Bhava-bhāvana. This world is called bhava-saṁsāra, bhava-saṁsāra. Bhava means become. There is another nature, spiritual world, that is not bhava, that does not become. It is always existing, nitya. Nitya-loka. Vaikuṇṭha-loka. But this material world is called bhava. Bhava-saṁsāra. Bhava means it appears and again disappears. Everything here-just like your body, my body-it has appeared at a certain date and it will disappear at a certain date. Similarly, the whole universal body also, it has appeared at a certain date and it will disappear at a certain date. So bhūtvā bhūtvā pralīyate [Bg. 8.19]. It becomes manifested, again it becomes disappeared. Therefore it is called bhava-saṁsāra. But still, although it is temporary, the arrangement is so nice, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate.. [Īśopaniṣad, Invocation]. Everything is complete. It is not false.

The Māyāvādīs, they say this world is false. We don't say that. Why it is false? It is perfectly created by Kṛṣṇa. Why I discredit Kṛṣṇa, "Oh, it is false"? No. It is not false. It is reality, provided you know how to utilize it. When you think that you are the enjoyer of this world, that is false. You are not the enjoyer. Enjoyer is Kṛṣṇa. That is reality. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Then it is reality. As soon as you think, "This is mine. This is my ahaṁ mameti… [SB 5.5.8]." Ahaṁ mameti, "I am this body, and anything in relationship with this body is mine," that is moha. But as soon as you come to the understanding… (creaking sound in background) What is that?

Brahmānanda: Bullock cart.

Prabhupāda: All right. So bhava-bhāvana. Kṛṣṇa… This world is created by Kṛṣṇa, and He wants to see it is properly maintained. And who will maintain? His own representative. Not the demons. Therefore king is supposed to be a representative of Kṛṣṇa. He will maintain this world properly. A Vaiṣṇava, he knows how to utilize everything for Kṛṣṇa. The aim of this creation is giving these conditioned souls another chance for liberation. That is the purpose. When the whole world is annihilated, then all the living entities again enter into the body of Mahā-Viṣṇu. Then, when there is again creation, then the living entities again come out, according to their past position. We do not accept this rascal theory, Darwin's, that from lower-grade life they… There is a promotion like that, but in the creation everything is there. All the 8,400,000 species, they are all there. Although the gradations are there. So according to the past karma, karmaṇā daiva-netreṇa [SB 3.31.1], everyone comes out again, gets a different type of body, and begins his work. Again another chance. "Yes. You come to the point of human understanding. Try to understand your relationship with Kṛṣṇa and get yourself liberated. Go home, back to home, back to…" If you lose this opportunity-this creation is made for that purpose-then again you remain. Again, when everything is annihilated, you remain in dormant stage, millions of years. Again you become created.

So there is a great science. Everyone should try to understand what is the responsibility of human life. And to teach this responsibility, to keep men, the human society, in their responsibility, a good king is required like Mahārāja Yudhiṣṭhira. Therefore king is supposed to be the representative of God. So after killing these demons, Kuru, kuror vaṁśa-davāgni-nirhṛtaṁ saṁrohayitvā bhava-bhāvano hariḥ niveśayitvā nija-rājya īśvaro yudhiṣṭhiram…

When He saw, "Now Mahārāja Yudhiṣṭhira is situated on the throne for the control of the world," He…, prīta-manā babhūva ha, He became satisfied: "There is My real representative, and he will work nicely."

So these two things are going on. Those who are trying to capture the governmental power for his personal ambition, they will be killed. They will be killed. This way or that way, they will be killed. And persons who are taking responsibility for maintenance of the government as representative of Kṛṣṇa, they will be blessed by Kṛṣṇa, and Kṛṣṇa will be pleased. So at the present moment, the so-called democracy,… Nobody is representative of Kṛṣṇa. Everyone is demons. Everyone is a demon. So how you can expect peace and prosperity under this government? This is not possible. If you want… We have got to think politically also, because after all, all living entities are part and parcel of Kṛṣṇa, and Kṛṣṇa wants their welfare so that they may come back to home, back to Godhead.

So it is the duty of the Vaiṣṇava to see that people are gradually educated to Kṛṣṇa consciousness. So perhaps it would be better if we can…, we also capture political power. As there are many parties, Communist party, Congress party, this party, that party, so there must be one Kṛṣṇa's party. Why not? Then people will be happy, if Kṛṣṇa's party comes to the governmental post. Immediately there will be peace. In India, in India there are so many slaughterhouses. There are… It is said that ten thousand cows are being killed everyday, in the land were one cow was being attempted to be killed, immediately Mahārāja Parīkṣit took his sword, "Who are you?" In that land, now ten thousand cows are being killed every day. So you expect peace? You expect prosperity This is not possible. Therefore if some day Kṛṣṇa's representative takes the governmental power, then he will immediately stop all these slaughterhouses, all these brothels, all these liquor houses. Then there will be peace and prosperity. Bhūta-bhāvana, Kṛṣṇa will be pleased, "Here is My representative."

So there are so many things to understand from Śrīmad-Bhāgavatam, full knowledge, all knowledge, as it is required by the human society. So we have to study from all angles of vision, not simply by sentiment. This is Śrīmad-Bhāgavatam.

Thank you very much. (end)

730618SB.MAY

Śrīmad-Bhāgavatam 1.10.3

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Māyāpura, June 18, 1973

Pradyumna: (leads chanting, etc.)

niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ
[SB 1.10.3]

Translation: "Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers."

Prabhupāda: So here is a responsible monarch, Mahārāja Yudhiṣṭhira. It is not that some rascal gets some votes and some way or other he sits on the president's chair and secretly doing all nonsense. Just like your President Nixon is now detected, so many things. The monarchy was not like that. Here it is clearly said, pravṛtta-vijñāna-vidhūta-vibhramaḥ. Vijñāna-vidhūta. Mahārāja Yudhiṣṭhira was thinking that "For me, so many people have been killed. So I have become very, very much sinful. I am not fit for sitting on the throne, such responsible throne." But his misgivings were dissipated by the words of Bhīṣma.

Bhīṣma, he is authority. Next to Kṛṣṇa, Bhīṣma is one of the authorities. There are twelve authorities. Svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāro manuḥ, prahlādo bhīṣmo janakaḥ [SB 6.3.20]. They are the authorities of piety, religion. They are… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot decide what is actually piety, religion. But if we follow mahājana, great authorities, then certainly we are unmistaken. So Yudhiṣṭhira Mahārāja, now all the Pāṇḍavas along with Kṛṣṇa, they have come to Bhīṣmadeva for taking his last instruction. He was lying on the bed of arrows for death. So his father's benediction was that Bhīṣmadeva would not die unless he desires to die. He was a very avowed brahmacārī, truthful. And Bhīṣmadeva recommended in the rājasūya-yajña that "Kṛṣṇa is greater brahmacārī than me. Although I am brahmacārī, but Kṛṣṇa is greater brahmacārī." Why? "I am brahmacārī. I have avoided association of woman, but Kṛṣṇa, He was young boy and He had so many young girlfriends, still, He was not sexually agitated. He is the greatest brahmacārī." That is the recommendation given by Bhīṣmadeva. When Śiśupāla was criticizing Kṛṣṇa, Bhīṣmadeva supported Kṛṣṇa, that "What kind of brahmacārī I am? He is greater brahmacārī than me. I think I could not save myself, keeping myself amongst the young girls. No. But Kṛṣṇa can do so. He is real brahmacārī." So therefore His another name is Acyuta, "never falls down," "infallible."

Every living entity is fallible. Only Kṛṣṇa, the Supreme Personality of Godhead… Brahmā is fallible, what to speak of others, demigods. Brahmā was attracted by seeing the beauty of his daughter. Lord Śiva was fallible when he saw the beauty of Mohinī-mūrti. So what to speak of others. And Indra, Candra, they are all fallible. Only Kṛṣṇa is infallible. All others fallible. Therefore pravṛtta-vijñāna, bhīṣmoktam atha acyutoktam. Acyuta. Kṛṣṇa was addressed by Arjuna in the battlefield, "Acyuta." Senayor ubhayor madhye rathaṁ sthāpaya me acyuta [Bg. 1.21]. Acyuta. Acyuta means… He was addressing Kṛṣṇa as Acyuta because he was feeling rather little hesitation that "Kṛṣṇa, the Supreme Personality of Godhead, has voluntarily accepted the position of my driver, and I have to ask Him, 'Mr. driver, please take me there.' I have to order Him, and He has to carry." Kṛṣṇa, the Supreme Personality of Godhead, has taken the subordinate position of carrying order of Arjuna. Therefore he purposely addressed Him, "Acyuta, my dear friend Kṛṣṇa, don't mind I am ordering You, but You have promised to carry out my order. You are infallible; so kindly do not take into mind, I am ordering You."

This… Every word used in śāstra has got so deep meaning. Senayor ubhayor madhye rathaṁ sthāpaya… He could address Him, "Kṛṣṇa." No, "Acyuta. You are correct to Your promise always." And again, another place, Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa asked Arjuna that "You declare to the world that My devotees will never be vanquished." Why Kṛṣṇa asking Arjuna to declare? He could declare. He could declare, but the meaning is that sometimes, for the sake of His devotee, He breaks His promise. For the sake of His devotee. Just like Bhīṣma. Bhīṣma promised, "Kṛṣṇa, tomorrow either Your friend Arjuna will die, I am determined now, or You have to break Your promise." Because Kṛṣṇa said, "I will not fight." But when Arjuna was practically devastated by the arrows of Bhīṣma, he fell down, his chariot broke, everything shattered. Now Kṛṣṇa saw, "Now Arjuna is going to die." So immediately Kṛṣṇa took the wheel of the chariot and went to the front of Bhīṣma: "Now you stop; otherwise I will kill you." So this is fighting. So Bhīṣma saw, "Now Kṛṣṇa has broken His promise. I stop." So to keep the promise of Bhīṣma, that Bhīṣma promised, "Either Arjuna will die, or Kṛṣṇa, You will have to break Your promise," two things, so Kṛṣṇa said, "Yes, I am breaking My promise. Don't kill Arjuna." Therefore, for the sake of devotee, He sometimes break His promise.

But if His devotee promises, "I shall do it," Kṛṣṇa will give him all protection: "Yes, it must be done. In all circumstances it must be done." This is Kṛṣṇa. If His devotee promises something, that "This must be done," Kṛṣṇa gives all protection. Therefore here it is stated, ajitāśrayaḥ. You cannot be successful without being ajitāśrayaḥ. Ajita. Ajita means Kṛṣṇa. Nobody can conquer Him. Ajita. Jita means conquered. Nobody is there who can conquer Kṛṣṇa. But Kṛṣṇa also can be conquered by His devotees. Just like the gopīs, they conquered Kṛṣṇa. Kṛṣṇa, I mean to say, accepted that "My dear gopīs, the service which you have rendered, I cannot repay. You have conquered Me. There is no possibility of My repaying you your service. You better be satisfied with your service. That's all." So Kṛṣṇa's name is Ajita, Acyuta. These are Kṛṣṇa's different names.

So Mahārāja Yudhiṣṭhira, not that "Here I am getting the opportunity of becoming a prime minister or president. Let me jump over," like monkey. Not like that. Not like that. He… He was convinced by the instruction of Bhīṣmadeva, by the instruction of Acyuta, when he saw that "If I sit down on the throne to rule over the world, I will be right in my position." And that is Mahārāja Yudhiṣṭhira. Not only Mahārāja Yudhiṣṭhira, all the kings who was emperor of the world, they were of the same nature, same nature. Therefore they were called rājarṣi. Imaṁ rājarṣayo viduḥ. Evaṁ paramparā-prāptam, rājarṣayaḥ [Bg. 4.2]. The Bhagavad-gītā, it meant for the rājarṣis. King, but they are saintly person. Therefore they are called rājarṣi. Rāja and ṛṣi, both, combined together, rājarṣi. So all the kings in those days, they were all rājarṣis. Not this rascal president.

So Mahārāja Yudhiṣṭhira ruled over the earth. Now, it is clearly stated, paridhyupāntām, "up to the limit of the seas." That means all the seas-the Atlantic Ocean and the Pacific Ocean, the biggest oceans, the Indian Ocean. That means the whole world. Here is the proof, that formerly the emperors in Hastināpura, Mahārāja Yudhiṣṭhira, he ruled over the whole world. There was only one flag. That is also stated. Up to the time of Mahārāja Parīkṣit, there was no division. The whole world was Bhārata-varṣa, and the emperor of Hastināpura, they ruled over, paridhyupāntām. Anujānuvartitaḥ. He was not alone. His brothers, Arjuna, Bhīma, Nakula, Sahadeva, great fighters, great commander-in-chiefs, generals, they were at his command. Anujānuvartitaḥ. Whatever Mahārāja Yudhiṣṭhira will order… Otherwise, how could he manage such great empire? He had generals and commander-in-chiefs like Arjuna and Bhīma, indefatigable. Nobody could conquer Arjuna or Bhīma also. Mahārāja Yudhiṣṭhira, personally he did not fight. His brothers were sufficient to fight for himself, as in the Battlefield of Kurukṣetra. He was not fighting, but his brother, Arjuna and Bhīma, was fighting. So well-equipped, Mahārāja Yudhiṣṭhira, completely, scientifically. Vijñāna-vidhūta. Vijñāna means scientifically. Jñāna and vijñāna. Jñāna means ordinary knowledge, and vijñāna means practical knowledge. Just like in science, B.A.C., one has to pass the theoretical examination and practical examination. Without passing practical examination, theoretical you may know: hydrogen and oxygen makes water. No. In the laboratory you have to pass the examination, how to transform into water, two gases, hydrogen and oxygen. This is vijñāna.

So he eradicated his ideas. He was thinking that he was wrong. So when everything was clearly explained by Bhīṣmadeva, vijñāna-vidhūta-vibhramaḥ, scientifically. Sentiment… In the śāstras there is no question of sentiment. In the Vedic knowledge, everything is vijñāna-vidhūta-vibhramaḥ. Education means to purify the knowledge, because we are all born animals. Abodha-jāta. Abodha. Abodha means one who has no knowledge. The animals, children, they have no knowledge. Just like we see the behavior of small children and household cats and dogs, their behavior is almost the same, no distinction. Because in that stage everyone is abodha-jāta, born fools and rascals. But the animals, there is no chance of educating them. Whereas human children, there is chance of educating them. Therefore, in the human society, there are educational institution. Children are sent there for education, and they become learned scholars later on. And if they are fortunate, by good education, they become vijñāna-vidhūta-vibhramaḥ. Vijñāna-vidhūta-vibhramaḥ. By instruction of high personalities, mahājana… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Bhīṣma is also one of the mahājanas, a great authority.

So this is the position of Mahārāja Yudhiṣṭhira, that completely being confident, completely being freed from all ignorance, then he sat on the throne. Just imagine what is the position of this monarch and these rascal so-called presidents. Sanātana Gosvāmī presented himself… Sanātana Gosvāmī and Rūpa Gosvāmī, he presented, both of them presented themself by Caitanya Mahāprabhu as nīca-jāti. Nīca. Nīca means lowest, lowest grade; jāti, born. But actually they were born of very high-grade brāhmaṇa family of Karnatak. But why they presented themselves as nīca-jāti? Because that is explained in Bhakti-ratnākara, that because their behavior on account of mixing with the Muhammadan kings degraded, therefore they considered themself as nīca. That is confirmed by the śāstras. You may take birth in high brāhmaṇa family, but by association and culture, if you become degraded, then you have to be designated as such degraded person. Not that you become degraded, at the same time, you keep yourself as brāhmaṇa. That is not possible. Yasya yal lakṣaṇaṁ syāt varṇābhivyañjakam. In the śāstra it is said that there are symptoms of varṇa. Just like in the Bhagavad-gītā you will find the symptoms, who is a brāhmaṇa. So these are the symptoms. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So if you don't find these symptoms, then how one can become brāhmaṇa? That is not possible.

Therefore in our Kṛṣṇa consciousness movement, we are trying to develop the symptoms of brāhmaṇa. Not by birth; to educate them, how to become śamo damas titikṣā ārjavam. So therefore you all, you should know that… You are not born in the brāhmaṇa family. It may not be very hard word, but actually it is mleccha-yavanas. Mleccha-yavanas means the cow flesh eaters, meat-eaters. They are called mleccha-yavanas. Especially mleccha means cow-eaters. So you are coming from the mleccha-yavanas' family, but you are being accepted as brāhmaṇa. Why? For the symptoms. You are being trained up to acquire the symptoms, śamo damas titikṣā. If you think that "Now I have got the sacred thread, I have become victorious," no. You must always examine yourself, "Whether I am possessing all the symptoms?" Otherwise, you are no good. Simply by a thread, you do not become… Sūtram eva hi dvijatvam. Just like Kali-yuga, it is said a sūtram… Sūtram means this thread. If some way or other one gets this thread, he thinks himself he has become brāhmaṇa, no. To become brāhmaṇa is not so easy thing. One must acquire all these qualities. Śamo damas titikṣā ārjavam āstikyaṁ jñānaṁ vijñānaṁ brahma-karma svabhāva-jam. Unless you…

So you must be always alert whether you are fixed up in the symptoms. Then you are qualified brāhmaṇa. Otherwise you are again the same category as in India. Some of them, they are simply claiming to become brāhmaṇa on account of being born in a brāhmaṇa family, No. That is not the sa… Just like Rūpa Gosvāmī, Sanātana Gosvāmī. Actually, they were born in brāhmaṇa family, but they knew that "We have lost our culture, due to association with the Muhammadans always." Therefore he presented himself, nīca-jāti. Nīca-jāti, nīca-karma, nīca-saṅgī. So if we deteriorate in our symptoms of brāhmaṇa, then that is not brāhmaṇa, that is not qualified brāhmaṇa. Therefore… It is a vijñāna. Vijñ\ ana-vidhūta-vibhramaḥ. Everyone is uneducated. Everyone is born rascal and fool. He should be enlightened, elevated, by vijñāna-vidhūta. Vijñāna-vidhūta-vibhramaḥ. This can be achieved when one is interested in the matter of self-realization, if one is interested. Ātma-tattvam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. If one is not interested in understanding his identification, what he is, ke āmi kene āmāya jāre tāpa-traya. As Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu and his question was, "Ke āmi?" Tad-vijñānārthaṁ gurum eva abhigacchet. Strictly according to Vedic principles. Sanātana Gosvāmī approached the spiritual master, Caitanya Mahāprabhu, tad-vijñānārtham. What is that? "What I am?" To understand this, tad-vijñānārtham, the ātma-tattvam, self-realization.

So to become a disciple of spiritual master, unless there is awakening of this knowledge, to know "What I am?" there is no need of making a show, accepting a spiritual master. There is no need. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. For whom guru is needed? Guru, spiritual master, is not a farce, that "Let me have a guru, nice guru. Then I become perfect." And if you do not follow the instruction of guru… First of all, you must have a bona fide guru. And if you follow, then your life is perfect. So two things must be correct: the guru must be correct and the disciple must be correct. Then the business will be correct. And either of them, if guru is incorrect or the disciple is incorrect, there will be no action. So therefore Bhāgavata says, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Who shall approach? Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. According to Vedic instruction, everyone should approach a guru. But who is that everyone? One who is jijñāsu. Athāto brahma jijñāsā. One who is inquisitive to understand "What I am? Am I this body or something else?" That is beginning of spiritual instruction.

Therefore, in the Bhagavad-gītā the first instruction to Arjuna was to know that beyond this body, there is the soul.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The first instruction. The so-called spiritual institution, spiritual system, but they do not know that what he is, what they are. The bodily identification. Anyone who is bodily identified, there is no question of spiritual instruction. He is an ass. Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. The first spiritual instruction is, one must be convinced thoroughly, vijñāna-vidhūta-vibhramaḥ, that he is not this body. "I am not this body. Ahaṁ brahmāsmi." This realization, "I am spirit soul. I am part and parcel of the Supreme Brahman." Kṛṣṇa is the Supreme Brahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says, "All the living entities, they are My part and parcels." So when the living entity understands that "I am part and parcel of Kṛṣṇa. Kṛṣṇa is Parabrahman. So I am not Parabrahman. I am the of the Supreme Brahman..." The Māyāvāda philosophy, they mistake this: "Because I am Brahman, therefore I am Supreme Brahman." No. Supreme Brahman is Kṛṣṇa. I am Brahman, because I am part and parcel of the Supreme Brahman. Just like in your country, in America, you are American and the president Nixon is also American. Because you are American, therefore you are not President Nixon. That is rascaldom. President Nixon is different. Similarly, because you are Brahman, that does not mean you are Parabrahman. Parabrahman, is Kṛṣṇa. There must be distinction between the Parabrahman and the individual Brahman. This is dvaita-vāda philosophy. And the Māyāvāda philosophy, they say, "Because Parabrahman is Brahman, I am also Brahman; therefore we are one." No. You are one qualitatively, Brahman. As Brahman you are one. But as Parabrahman and Brahman, you are different. This is acintya-bhedābheda, Caitanya Mahāprabhu's philosophy, simultaneously one and different. As Brahman we are one, but as Parabrahman... Vibhu and aṇu. The Supreme is vibhu, all powerful. I am aṇu, infinitesimal. Infinite and infinitesimal.

So Mahārāja Yudhiṣṭhira, when he was firmly convinced of his position, then he took charge, took charge of ruling over the whole world. Not... Just like at the present moment, India is a small tract of land, and that is also being divided now. Bangladesh has gone out. Pakistan has gone out. Some day some other province will... Not that. The whole world. He took charge of ruling over the whole world. śaśāsa gām indra iva. Indra. Indra is the king of heaven, heavenly planets. So as Indra is powerful... Nobody can even... Indra is never defeated. Sometimes there is fight between the devāsura, asura and deva. But when there is fight between the deva and asura... Deva means the demigod, and asura means the atheist class. They are always existing, the atheist class, two classes of men, atheist class and theist class. Viṣṇu-bhakto bhaved daiva āsuras tad viparyayaḥ. Those who are devotees of Lord Viṣṇu, Vaiṣṇava, they are demigods, and anyone else-all demons. Except Vaiṣṇava, everyone is a demon. You can say, "Now I am devotee of Lord Śiva. How can I be demon?" Yes, you are demon. Because Rāvaṇa was a great devotee of Lord Śiva, but he is described as a demon, rākṣasa. Rākṣasa. Hiraṇyakaśipu was a great devotee of Lord Brahmā. Still, he is described as rākṣasa, demon.

So if you are devotee of the demigods, you can become powerful for some time. Just like Hiraṇyakaśipu became. He took benediction from Lord Brahmā that "I shall not die at daytime, at nighttime, on land, on sea, on the sky. I shall not be killed by any animal, by any demigod, by any man, by any..." So many ways, definition by negation. "Not this, not this, not this." First of all he wanted, "Make me immortal." Brahmā said, "I am not immortal. How can I make you immortal? That is not possible." Then he thought, "I am intelligent enough. I shall indirectly become mortal. I shall not be killed in this way, I shall not be killed in this way. No animal can kill me, no man can kill me, no demigod can kill me. I shall not die at night, I shall not die in daytime, not on the land, not on the sea, not in the sky." In this way, whatever imagination he could manufacture, he settled up, "Now I am immortal." But Kṛṣṇa is so cunning and intelligent that He kept all the promises of Brahmā; still, he was killed, Hiraṇyakaśipu. He was not killed at daytime. He was not killed at night. He was not killed in the sky, not on the land, not on the sea-on the lap. Hiraṇyakaśipu, he did not think that "I will have to die on the lap of the Supreme Personality of Godhead." That was his fortune. Anyway...

So this is the way. And here it is said, śaśāsa gām indra iva. Indra. Indra, the demigods, they are always protected by Viṣṇu, always protected. Whenever there is fight between the demigods and demons, Lord Viṣṇu takes the side of the demigods. Therefore Indra is ajita-āśraya. He is confident that "I am protected by Lord Viṣṇu, Ajita." Similarly, Mahārāja Yudhiṣṭhira also, when he was assured that "I am also protected by Kṛṣṇa, I am also enlightened by the instruction of Bhīṣma; my brothers, such big brothers, Bhīma, Arjuna, they will follow my instruction," in this way, when everything was in complete, vijñāna-vidhūta-vibhramaḥ, then he accepted the throne. This is monarchy. This is king.

Thank you very much. (end)
750313SB.TEH
Śrīmad-Bhāgavatam 1.10.3-4

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Tehran, March 13, 1975
Prabhupāda:
kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā
[SB 1.10.4]
niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ
[SB 1.10.3]

That how Yudhiṣṭhira Mahārāja, he was unwilling to accept the kingdom because he thought that "For me so many men have been killed in the battlefield of Kurukṣetra. So I am so sinful, I am not fit for the throne." But all the great personalities like Bhīṣmadeva, Lord Kṛṣṇa, and Vyāsadeva, and all of them requested, "No, there is no fault of you. It was fight. It was right. So you can reign over." There it is said, niśamya bhīṣmoktam athācyutoktaṁ pravṛtta-vijñāna-vidhūta-vibhramaḥ. He understood that "When such great personalities are giving their opinion, that it was no wrong on my part," then he agreed. Śaśāsa gām indra ivājitāśrayaḥ. Gām indra iva ajitāśrayaḥ. Indra, the king of heaven, he ruled over this planet as perfectly as the heavenly king Indra does. How? Ajitāśrayaḥ, completely being devotee. So the king can rule over the country… Why country? The world, world over. If he takes shelter of Kṛṣṇa, Ajitā means Kṛṣṇa conscious, God conscious, such person, as they are advised in the śāstra, then they can rule over the any part of the world or the whole world exactly like Indra, the king of heaven. He is ruling over perfectly. Paridhyupāntām anujānuvartitaḥ. So in this way Mahārāja Yudhiṣṭhira… (reading:) "Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers."

So an ideal king like Yudhiṣṭhira, he can rule over not only over the land, over the seas, all over the planet. This is the ideal. (reading:) "The modern English law of primogeniture, or the law of inheritance by the firstborn, was also prevalent in those days when Mahārāja Yudhiṣṭhira ruled the earth and the seas." That means whole planet, including the seas. (reading:) "In those days the king of Hastināpura, now part of New Delhi, was the emperor of the world, including the seas, up to the time of Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira. His younger brothers were acting as his minister and commanders of state, and there was full cooperation between the perfectly religious brothers of the King. Mahārāja Yudhiṣṭhira was the ideal king or representative of Lord Śrī Kṛṣṇa…" The king should be the representative of Kṛṣṇa. (reading:) "…to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planet. The demigods like Indra, Candra, Sūrya, Varuṇa, Vāyu, etc., are representative kings of different planets of the universe. And similarly Mahārāja Yudhiṣṭhira was also one of them, ruling over the kingdom of the earth.

Mahārāja Yudhiṣṭhira was not a typically unenlightened political leader of modern democracy. Mahārāja Yudhiṣṭhira was instructed by Bhīṣmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection. The modern elected executive head of the state is just like a puppet because he has no kingly power. Even if he is enlightened like Mahārāja Yudhiṣṭhira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Mahārāja Yudhiṣṭhira had no ideology of his own. He had but to follow the instruction of the infallible Lord and the Lord's representative, and the authorized agent, Bhīṣmadeva. It is instructed in the śāstras the one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Mahārāja Yudhiṣṭhira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone.

The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool's paradise. That is the law of nature. There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a trained person like Mahārāja Yudhiṣṭhira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Mahārāja Yudhiṣṭhira. The world was happy in those days because there were kings like Mahārāja Yudhiṣṭhira to rule over the world." Let this king follow Mahārāja Yudhiṣṭhira and show an example of how monarchy can make a perfect state. There is instruction in the śāstras, and if he follows, he can do that. He has got the power.

Then because he was so perfect king, then, a representative of Kṛṣṇa, therefore, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Parjanyaḥ means rainfall. So rainfall is the basic principle of supply of all necessities of life, rainfall. Therefore Kṛṣṇa says in the Bhagavad-gītā, annād bhavanti bhūtāni parjanyād anna-sambhavaḥ [Bg. 3.14]. If you want to make people happy, both man and animal… There are animals also. They are… These rascal state executive, sometimes they make a show of benefit for the men but no benefit for the animal. Why? Why this injustice? They are also born in this land. They are also living entity. They may be animals. They have no intelligence. They have intelligence, not as good as of man, but does it mean that regular slaughterhouse should be constructed for killing them? Is that justice? And not only that, but anyone, if he comes to the state, the king should give him shelter. Why distinction? Anyone takes shelter, "Sir, I want to live in your state," so he must be given all facilities. Why this, "No, no, you cannot come. You are American. You are Indian. You are this"? No. There are so many thing. If actually they follow the principle, the Vedic principles, then the ideal king will be a good leader. These are… And nature will help. Therefore it is said that during the reign of Mahārāja Yudhiṣṭhira, kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dughā mahī [SB 1.10.4]. Mahī, the earth. You get all your necessities from the earth. It does not fall from the sky. Yes, it falls from the sky in the form of rain. But they do not know the science, that how things are coming from earth by the different arrangement. Under certain conditions the rain falls and astral influence. Then so many things are produced, the valuable stones, the pearls. They do not know how these things are coming. So therefore, if the king is pious, to help him the nature also cooperates. And the king, if the government is impious, then nature will not cooperate. That we have also information in the Fourth Canto, I think. King? What is that? Pṛthu, Pṛthu Mahārāja, yes.

Nitāi: Pṛthu Mahārāja. When the earth was not supplying…

Prabhupāda: Yes. He was going to punish the earth. And he (she) said, "This is my duty. All the demons there are. I must restrict supply." So these people, they do not know. They think that simply by resolution in the Parliament they will make all, everything. And they may become all rascals. This will not make the world happy. They will simply deteriorate more and more. They do not know. Here it is said, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Bhagavān Kṛṣṇa also said, annād bhavanti bhūtāni [Bg. 3.14]. Kṛṣṇa never says, "The factory will make the people healthy and strong," never says. And these rascals are after factories. Then how the people will be happy? Ugra-karma. Everyone will be unhappy, dissatisfied, rogue, bachelor growth. Where Kṛṣṇa has said that "Open factories for economic development"? Nowhere you will find, neither in the śāstra… Here it is said that all economic development will be complete simply by regular rainfall. Kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Kāmam means all necessities of life. They do not know. The modern people, scientists, philosophers, politicians, they do not know this. Kāmam. Kāmam means necessities of life. We have got so many things. But how it will be supplied? It is clearly said, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. And how parjanyaḥ will be regular? Yajñād bhavati parjanyaḥ [Bg. 3.14]. Where is that program? Where is yajña? In the Kali-yuga other yajñas are very difficult to perform. There is no money. There is no qualified brāhmaṇa. Therefore this yajña… Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those who have got brain substance, not cow dung, they will take this process, yajñaiḥ. Let everyone chant Hare Kṛṣṇa home to home. Whatever they have got, all right. Just begin chanting. Just see what happens. We are trying to introduce this chanting. But the rascals will not take it. What can be done? There is no loss if they chant Hare Kṛṣṇa worldwide. Where is the loss? But still, they will not. And everything can be had. Sarva-kāma-dughā mahī. Mahī. Kṛṣṇa, He is… The mother… Kṛṣṇa, how He has arranged this mahī? Everything is coming. Actually you will find that the rose flower is coming, the mine is coming, the gold is coming, the coal is coming, the petrol is coming. Everything is there in the mahī. And who has arranged it? Just see. Sarva-kāma-dughā mahī. And if there is regular waterfall, then you get everything supply. And by performing yajña, you get regular waterfall, rainfall. And in this age all other types of yajña is not possible. Kalau…

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So introduce this. What is their loss? If everyone, home to home or work to work, factory to factory… Let them… Let there be factory, but chant Hare Kṛṣṇa. Let all the factory members be engaged in chanting and the… supply them prasādam. Just see. There will be no more strike. There will be no more Communistic movement. Everything is there, provided they take it. Everything will be all right. So this is not a sentimental fanaticism, religious movement. This is scientific movement for the good of the whole world. That we have to convince by our character, by our behavior. Then people will accept it. They think it is another type of religious… So religious means fanaticism. It is not that. Just like they fought, the Mohammedans and the Christians. There was fighting? What is that?

Nitāi: The Holy Wars?

Parivrājakācārya: Crusades.

Prabhupāda: Crusades. These Britishers created this religious fight between Hindus and Muslims. Before that, there was no in the history, religious fight, in the history of the whole India. The Mahābhārata, Kurukṣetra fight was… That was political fight. That was not a religious fight on the basis of that ”You are Hindu. I am Muslim. Therefore we must fight.” There was no such fight. In the material platform your interest, my interest, sometimes clash. There may be fight. But why fight on religious, mean God consciousness? If everyone is God conscious, where is the question of fight? So that’s all right. You can take it. (end)

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Śrīmad-Bhāgavatam 1.10.4

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Māyāpura, June 19, 1973

Devotee: (leads chanting, etc.)

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā
[SB 1.10.4]

”During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.”

Prabhupāda: So due to good king, in… There is a maxim in Bengali: rājera doṣe rāja naṣṭa, rājya naṣṭa, gṛhiṇī doṣe gṛhastha naṣṭa(?). This is very important instruction. If the king of the state is an impious man, sinful man, that kingdom will never be happy. Naṣṭa. Everything is spoiled. As much as in a family, if the housewife is not good, contaminated, then there is no good life in the family. In Western countries especially, and in this country also, nowadays, there is no peace between husband and wife, and there is no, practically, no family life. In Western countries there is divorce. Here also the divorce law is introduced. And no family is happy. Gṛhiṇī doṣe gṛhastha naṣṭa. So king must be very pious.

So Mahārāja Yudhiṣṭhira… We have studied a few verses about Mahārāja… So the beginning is dharmeṇa. Here it is:

pitrā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmeṇa
pitṛ-paitāmahaṁ vibhuḥ

So he was Dharmarāja Yudhiṣṭhira. He was ruling dharmeṇa. Dharmeṇa means just according to the desire of the Supreme Lord. This is dharma. Dharmam. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharmeṇa means, religious principle means to act according to the order of the Supreme Personality of Godhead. This is religious principle. It is not that you manufacture some dharma: ”We are Hindus,” ”We are Muslims,” ”We are Christians.” These are not dharmas. Nobody cares for God. Nobody carries out the order of God. Nobody knows what is God. Nobody knows what is relationship with God. So where is dharma? The, all bogus. Therefore Bhāgavata says: dharmaḥ projjhita-kaitavo ’tra [SB 1.1.2]. This so-called cheating type of religious system is kicked out in Bhāgavatam. Real dharma. What is that real dharma? Paraṁ satyaṁ dhīmahi. Namo bhagavate vāsudevāya. This is dharma. Namo bhagavate vāsu… Beginning. Oṁ namo bhagavate vāsudevāya. Vāsudeva, Kṛṣṇa, Vyāsadeva is offering respect. Why? Now satyaṁ paraṁ dhīmahi. He is the Supreme Truth. What is that Supreme Truth? Janmādy asya yataḥ [SB 1.1.1]. That Supreme Truth from whom everything emanates. And this is confirmed in the Bhāgavatam, uh, Bhagavad-gītā: mattaḥ sarvaṁ pravartate. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. This is confirmed. The Vedānta-sūtra gives hint that the Absolute Truth, Brahman, is that which is the original source of all emanations. That is Absolute Truth. Athāto brahma jijñāsā. What is Brahman? Brahman means the original source of everything. So this is the Vedānta-sūtra. And Kṛṣṇa says:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate

iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

So when one becomes budha… Budha means well aware of everything. Then he understands Kṛṣṇa is the source of everything. He's the Supreme. So… And dharma, as it is stated in the Śrīmad-Bhāgavatam, in reference with the Ajāmila-mokṣaṇa, that Yamarāja said: dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Nobody can manufacture dharma.

So here Yudhiṣṭhira Mahārāja ruled over this planet, Bhāratavarṣa, dharmeṇa. Here it is said, cakāra rājyaṁ dharmeṇa. Exactly… And here also it is confirmed, that bhīṣmoktam acyutoktam. Niśamya bhīṣmoktam atha acyutoktam. So if such kind of king is there, then everything is all right. Everything. And establishing such pious king… Here it is stated, yudhiṣṭhiraṁ prīta-manā babhūva, īśvara, īśvara, niveśayitvā nija-rājya īśvaro yudhiṣṭhiraṁ prīta-manā babhūva. And Kṛṣṇa, why He took part in the Battlefield of Kurukṣetra? He wanted that these rascals should be removed, the Duryodhana and company. And Yudhiṣṭhira must be there. Therefore He personally supervised the warfare. He took the reigns of Arjuna's chariot to give him direction: "Kill all these demons. Even Bhīṣma. Even Droṇācārya. Kill all of them, because they have taken side of the wrong side. Kill them." That is Kṛṣṇa's order. "Although Bhīṣma is respectful, respectable, Droṇācārya's respectable, your guru, your grandfather, and such great personality, certainly they are respectable. But because they have taken side of the wrong side, they must be killed. They must be." This is the instruction.

So dharma is so strong. Dharma means to abide by the order of Kṛṣṇa. That is dharma. If we remain faithful to Kṛṣṇa, and what Kṛṣṇa says, if we do that, that is perfect dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religious system. We do not decry any system of religion. We do not say that Hindu religion is better than Christian religion. In what way Hindu religion is better than Christian religion? The followers of so-called Christian religion, they're also set of nonsense, and so are the Hindus. Why we should give preference to one class of rascals and fools than the other class of rascals and fools? We have no such idea, "The Hindus are greater than the Muslims or the Christians," or "The Muslims or the Christians…" We do not con… We want to see, test how much he's devotee of God, how much he has developed his God consciousness. Then we accept that he is, here is dharma. That is the test. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6].

I told you sometimes, I think, in New York Airport. So seeing us, the sādhus, one young man came to me. So he introduced himself, "Sir, I am Christian. I faithfully discharge my religious principles." So I, I told him, "No, no. You do not faithfully discharge your religion." So he was surprised that without talking with him, immediately I charged that "You don't follow your Christian religion." "No, why do you say like that?" "Do you eat meat?" "Yes, sir." "Then you are not a Christian. You are not a Christian. Because in the Christian religion the first commandment is 'Thou shalt not kill.' So you are encouraging killing. How you are a Christian? You are not a Christian." The actually everyone is very proud of becoming Christian, Hindu, Muslim, but nobody is following. Nobody's following. All bogus.

Because if they would have followed… We don't say follow this religion, that religion. If actually they would have followed, then the symptom would have been they had become devotee of God, lover of God. And as soon as he becomes lover of God, he becomes fully qualified with all good qualifications. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. This is the test. He hasn't got to be trained up how to become honest, how to become clean, how to become this, how to become that. If he becomes a lover of God, Kṛṣṇa, then all the good qualities automatically reveal. Just like when you are out of diseased condition, all your healthy symptoms are revealed, manifest. It doesn't require to bring them separately, to bring them separately. It is already there. Because every living entity is part and parcel of God, Kṛṣṇa, he has got all the good qualities of Kṛṣṇa, very minute quantity. The Gosvāmīs have analyzed: seventy-eight percent. Not in full, but in minute quantity. It is not joke. Seventy-eight percent of the qualities of Kṛṣṇa is there in living entity. And Kṛṣṇa means all-good; they're all good qualities.

So actually when one becomes a devotee, he is qualitatively one with Kṛṣṇa. Because one cannot become devotee without acquiring the Kṛṣṇa qualities. You cannot go into the fire without being fire. Without being Brahman, you cannot approach Brahman. Just like if you want to be secretary of a very big man, so you must have necessary qualification. Not that any, any man can become secretary of a big man. So when one becomes devotee, it is the statement of śāstra: yasyāsti bhaktir bhagavaty akiñcanā… Akiñcanā-bhakti [SB 5.18.12]. Akiñcanā-bhakti means without any motive. That is akiñcanā-bhakti. "I'll become devotee because I'll get this opportunity to exploit Kṛṣṇa." That is not devotion. When one shall be ready to be exploited by Kṛṣṇa, then he's a devotee. Not that with a motive, that "I shall become a devotee and exploit Kṛṣṇa and Kṛṣṇa consciousness movement and aggravate my position as sense gratifier." No, that is not devotion.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That is uttamā-bhakti. And that, when one attains that uttamā-bhakti, then he's first-class follower of religion. Sa vai puṁsāṁ paro dharmo yato bhaktir a… [SB 1.2.6]. It doesn't matter whether you are Christian or Muhammadan or Hindu; we want to see whether you are lover of God, you are a devotee of God, you can sacrifice everything for God. Then you are religious. Otherwise, I…, there is no question of religion.

So Yudhiṣṭhira Mahārāja was that type of religious man, dharmeṇa. And as soon as you become, then ajitāśraya. Your shelter becomes under the lotus feet of Kṛṣṇa. It is not story. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. It is not story. Kṛṣṇa says, confirms: "You just become My devotee, and I'll give you all protection." Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So many assurances. "Immediately I give you protection." Ahaṁ tvāṁ sarva-pāpebhyo mo… If I am released from all reaction of my sinful activities, then where is my difficulty? Difficulty's there so mo…, so long one is sinful. We suffer the reaction of sinful activities. But if there is no sin, I become purified, then where is suffering? There is no question of suffering.

So the king, being the head, naradeva… Therefore king's another name is naradeva. He's God. King is considered as God, representative of God. Caitanya Mahāprabhu, yes, Sanātana Gosvāmī. Sanātana Gosvāmī gave certificate to Nawab Hussain Shah that "You are representative of Kṛṣṇa." When Nawab Hussain Shah was inquiring about Caitanya Mahāprabhu, that "This person is not ordinary person. We are kings. Sometimes when we give in charity so many men flock around us. But here is a person, wherever He's going, thousands of men are following Him. So He's not ordinary person." After all, he's a king. He has got intelligence. Even from diplomatic point of view, he can understand. So he inquired from his minister, Sanātana Gosvāmī, "So who is this person?" So Sanātana Gosvāmī replied that "Whom you accept as (indistinct), the profit is His. It is your fortune that during your reign, He has taken birth in Bengal. You are governor, you are the king of Bengal. And why you are asking me? You are king. You are representative of Kṛṣṇa. You ask your mind and you'll understand what He is." He gave the certificate immediately. Not that "Oh, you are Muhammadan. What you can know?" No. Muhammadan, Hindu, doesn't matter. If one is king he must be blessed by Kṛṣṇa. He has been given the opportunity to become… And if the king also remembers that "I am representative of God. God has given me this post to rule over this country, to make them dharmic, to follow, to understand Kṛṣṇa consciousness, then that is my duty, first duty," then everything is all right.

The rascal, so-called kings, they think that "It is my property. Let me tax the people to the extreme and take the money and enjoy in drinking and enjoying women." Therefore the monarchy's finished. But what is the benefit by finishing this monarchy? The democracy, that is another set of rascals. There was one rascal. Now hundreds of rascals. That is the benefit. Hundreds of rascals, they go and form the democratic government, minister. There is dacoitry. There is rising of the rogues and thieves, and they're enjoying fat salary. So at the present moment we are in a very precarious condition so far the government is concerned. People may say that I am speaking against government, but I am just comparing the government of Mahārāja Yudhiṣṭhira and the present. If, if… I am not doing anything in my imagination… These are the things. Actually that is the thing. And if the king is right, if the king is dharmic, proper representative of God, then supply, there is no limit of supply. Take.

We have got experience. In sometimes we find in this mango season profuse mango. People cannot end it by eating. And sometimes there is no mango. Why? The supply is in the hand of Kṛṣṇa through His agent, the material nature, this earth. The earth can produce profusely if people are honest, God conscious. There cannot be any scarcity. Therefore it is said that kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. God gives. Eko yo bahūnāṁ vidadhāti kāmān. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So God, Kṛṣṇa, fulfills all our desires. Now in Bengal we are seeing some rains. In other parts of India, there is no rain. Last time I had been Hyderabad, Ahmedabad, all dry. People are… In Bombay also. People are very much unhappy. There is famine, declaration of famine. So if there is no parjanya, rains, then everything finished. Your so much, so many schemes, ten-years plan, five-years plan and so many plans, they will all dry up. The rascals, they do not know. And how parjanya becomes possible? Yajñād bhavati parjanyo parjanyād anna-sambhavaḥ. You perform yajña. There will be parjanya. The rain falling is not in your hand. You may be great scientist and calculate so much hydrogen and so much oxygen, mixed up, there is water. Now mix up and bring water where there is no rain.

So these so-called scientists, philoso…, all of them are rascals. We should take instruction from śāstra. Kṛṣṇa says: parjanyād anna-sambhavaḥ. Yajñād bhavati parjanyaḥ [Bg. 3.14]. If you perform yajña… Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. We have to perform yajña. Yajña means to satisfy Viṣṇu. That is yajña. Viṣṇu, the Supreme Lord's another name is Yajña-pati. So yajñārthe karmaṇaḥ anyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Therefore everything should be done for yajñārthe, for satisfying Viṣṇu. But na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know that their real interest is to satisfy Viṣṇu, not his sense. These rascals, they do not know it. They think, "Some way or other, if I can satisfy my senses, then my life is perfect." But you cannot satisfy your senses without satisfying the Lord's sense. If there is no water, no grain, no food, how you can satisfy your senses, rascal? So if you satisfy the senses of the Lord, then your senses will be satisfied automatically. Tasmin tuṣṭe jagat tuṣṭa. But if you neglect to satisfy the senses of the Lord, and if you want to satisfy your senses, that will not be done.

So Mahārāja Yudhiṣṭhira was always prepared to satisfy Kṛṣṇa. He was sorry that so many people were killed in the battle, but he was happy: "Kṛṣṇa wanted. Kṛṣṇa is satisfied, that's all right. That's all right. Never mind, so many people have been killed." But personally he was not happy, but Kṛṣṇa was satisfied. Kṛṣṇa wanted. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So He has finished all the duṣkṛtām. But finishing duṣkṛtām, everyone got svarūpa. They were all liberated. Therefore, Kṛṣṇa is all-good. Either He delivers the devotees and kills the nondevotees, the action, resultant action is the same-both of them become liberated. Svarūpa. That is also stated. Everyone… Because died seeing Kṛṣṇa in presence in the battlefield. Either this party or that party, it doesn't matter. Everyone died seeing Kṛṣṇa. so they were all liberated. It is not an ordinary thing, that in the presence of… We have to remember Kṛṣṇa at the time of death. But Kṛṣṇa is so kind, in the Battlefield of Kurukṣetra, He's personally present. Anyone is dying, he's seeing Kṛṣṇa. So what is the question of liberation? Everyone is liberated.

So kāmaṁ parjanyaḥ, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Whatever you get, all the necessities of your life will be available if there is sufficient rain. Because after all, the earth produces… This is the system. There is rainfall, proper rainfall, and the earth produces. Not only food grains. Also jewels also, produced. Those who are astronomers, they know. Under certain constellation of the star, if the rain falls on the head of a snake, there is jewel. If the rain falls on the head of an elephant, there is jewel. Then in the sea also, the pearls, they are produced. It is all due to rains. So kāmaṁ vavarṣa. Kāmaṁ vavarṣa. We require so many things. Kṛṣṇa is prepared also to supply. Nature is there. But even Kṛṣṇa wants to supply, if you do not become devotee, nature will restrict, "No." That is the proof. When there was less supply… The Mahārāja Pṛthu wanted to kill Pṛthivī. She explained that "Why you are after me? It is my duty. Now there are only demons. I don't want to give food to the demons. I want to give foodstuff to the devotees." She said. So nature's restriction of supply will be there when people become demons, nondevotees. When people become demons, then nature will stop supply. There will be famine, pestilence. This is the way.

So during the time of Mahārāja Yudhiṣṭhira, they were not demons. Mahārāja Yudhiṣṭhira…, Mahārāja Parīkṣit… Mahārāja Parīkṣit, when he wanted to kill Kali, he gave him two chances, that "Either you get out of my kingdom, or I shall kill you." So Kali said, "My lord, I am also your subject. My activities are very heinous. That is my nature. I am meant for that purpose. But I am also your subject. So why you want to drive me away? You give me some place where I shall go if you don't like me." Then he gave him place: yatra pāpaś catur-vidhā, striyaḥ sūnāḥ pāna dyūta yatra pāpaś… ”Where there are four principles of sinful activities, namely, illicit sex, intoxication, meat-eating and gambling, you can go there.” So Kali could not find a single place where these things are going on. That is the during the reign of Mahārāja Parīkṣit. So he became very much distressed. Therefore, under his plan, he also wanted to drive away Mahārāja Parīkṣit so that he can advance his activities, Kali's activities.

So one brāhmaṇa boy cursed him, influenced. The boy was influenced by Kali. His father repented, ”Oh, you rascal boy, what you have done?” One side, that a boy, born of a brāhmaṇa, only twelve years old, he could curse even a big king like Mahārāja Parīkṣit, and that is invocable. It cannot be nullified. Of course, Mahārāja Parīkṣit could nullify, but he accepted. So even a brāhmaṇa boy could curse. But this was wrong. His father repented later on, ”What you have done, childish? Such a king.” So as soon as Mahārāja Parīkṣit was moved from the scene, the Kali-yuga began in full force. Therefore sometimes it is said that the brāhmaṇas are responsible for introducing Kali-yuga. So that is not actually fact. In due course of time, everything will happen.

So Mahārāja Yudhiṣṭhira was so pious that during his reign time, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. There was regular rainfall and everything was produced nicely. Sarva-kāma-dughā mahī. Sarva-kāma. The, another side is that you don't require industries, trade. You don't require. If you have got land and cow, then everything is complete. This is basic principle of Vedic civilization. Have some land. Have some cows. Dhānyena dhanavān gavayaḥ dhanavān. Not industry. There is no need of industry. Because you want some food, nice food, nice milk, nice fruit, that will be produced by nature. You cannot manufacture all these things in the factory. So therefore the…, at the present moment, the big, big factories, they are the activities of the asuras, ugra-karma. All the people are dragged in the city, industrial area, to engage them in the produce of iron bars, big, big iron bars, Tartiron(?) iron industry, and so many other industry. Capitalists, they have drawn all the innocent people from the village. And they think that ”We are getting fat salary.” But what is the use of fat salary? One side you get fat salary; another side you have to purchase three rupees a kilo rice. Finish your salary. This is going on. Let them produce their own food. Let him have some land. Let him produce his own food. Let there be cows. Let cows become happy.

Now here is very important word, that payasodhasvatīr mudā, udhasvatīr mudā. They were very jolly because they can understand whether they are going to be killed or not. Because they have got, they're animal, they have got sense. I have seen in your country, almost all cows are crying, crying. Because in the beginning, all the calves are taken away and slaughtered in their presence. Perhaps you know. So what is the position of the cow? I have seen when we purchase cows, the calves are already taken away. The cow was crying, regular tears were gliding down. So they can understand that… Who cannot understand? Suppose if you are taken in the concentrated camp? Just like the Germans did. What is the meaning of concentrated…? That he'll be killed after some days. So how you can be happy? If you are already informed, condemned to death, and kept in a concentration camp, will you be happy? Similarly, when these people take these cows to the slaughterhouse, animal stock room, go down, they understand. Very recently, about few years ago, some…, that animal stock store was some way or other broken and all the cows began to… Perhaps you know. It was published in the… And they were shot down. Shot to death. They were fleeing like anything, that ”We shall save ourselves.”

So if the cows are not happy, if they are always afraid, that ”This rascal will kill us at any moment,” then how they can be happy? There was no such thing. Therefore it is said: mudā. Mudā. Happy. And as soon as the cows are happy, you not only get sufficient milk, but the pasturing ground, I mean to say, ground, becomes moist with milk. So much milk supplied. Here it is stated, payasā udhasvatīr mudā. Yes. There is another description. Formerly, Kṛṣṇa's cows, when they were passing on, the whole road will be moistened with milk. Milk supply was so sufficient. Simply manufacture butter, milk products, dahi… Distribute. Kṛṣṇa was distributing amongst the monkeys even: ”Take,” the monkey, ”come on.”

So by Kṛṣṇa's grace if we actually become dharmic, follow Kṛṣṇa, the milk supply will be so profuse that everyone, even the animals can take the butter and yogurt. That is wanted. That is civilization. Produce sufficient quantity of grains, let the milk, cows, supply sufficient quantity of milk. All economic question solved. There is no use of industry. No use of man's going fifty miles to work. No, there is no need. Simply land and cows. Here is the statement. Kāmaṁ parjanyaḥ, vavarṣa parjanyaḥ sarva-kāma-dughā. Everything you'll get from the land. Even luxury articles. What can be more luxurious article than the jewels? The jewels are also produced. The medicine is produced, the minerals are produced, gold is produced, diamond is produced from the earth. Sarva-kāma-dughā. You get everything. Make your civilization very perfect, very luxurious simply by satisfying Kṛṣṇa. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.10.4

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London, November 25, 1973

Pradyumna: (leads chanting, etc.)

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā
[SB 1.10.4]

Translation: ”During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.”

Prabhupāda: Kāmam. Dharmārtha-kāma-mokṣa [SB 4.8.41]. In the human society, to make everything very regulated, the prescription is dharma, artha, kāma and mokṣa. Dharma means to be situated in one's position. That is called dharma. Dharma is not a kind of faith. Faith is sometimes blind. That is not dharma. Just like we say, varṇāśrama-dharma. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Varṇa. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsī. This combination of eight makes dharma, constitutional position. Everyone is animal. So if one is not trained up in these eight principles of human society, so that is not dharma; it is sentiment. But that does not stand very long. It will vanquish. But if dharma is accepted on the principles of this varṇāśrama-dharma, that is… For material purpose. That is not for spiritual purpose. Although there is hint of spiritual life, still, they are prākṛta.

So dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Dharma means to stay in one's constitutional position. That is dharma. Artha means keeping oneself in one's constitutional position to get livelihood, artha. Without artha, livelihood, kāma, the sense gratification, or fulfilling the needs of life…That is kāma. Just like devotees, they have also got kāma. We are trying to become devotee. This is also one kind of kāma, but this is spiritual kāma. It is not material. Narottama dāsa Ṭhākura has described, kāma kṛṣṇa-karmārpaṇe. Because there is kāma, and when the kāma is not fulfilled… Generally, materially, kāma means lust, desire. So if our kāma, lust or desire, is not fulfilled, the next position is krodha. Kāma krodha lobha moha mada mātsarya bhaya. These are different associates, one after another. If your desire is not fulfilled, then you become angry. Then after becoming angry, you become very greedy. Then you become bewildered, then become illusioned, then you become fearful.

Therefore there must be some regulative principle to fulfill our desire. And how the regulative principles come to be fulfilled? Here it is said, kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Vavarṣa means showering, showering. And parjanyaḥ means rain. Parjanyaḥ, rain. So our all needs are showered from up. Therefore we pray. Eko yo bahūnāṁ vidadhāti kāmān. God. Rain is not under you control. Rain, it comes from sky, through the clouds. It is not under you control. When there is scarcity of rain, it is not your so-called science can produce rain. No. That is not possible. Drought. Drought, so many places, last two-three years. So kāmān, our necessities of life, from material point of view, it is fulfilled by rainfall from the sky. If there is no rainfall, you cannot produce anything. Kāmaṁ vavarṣa…

This is the description during the reign of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was the king of this earth, and he was so pious that on account of his piety, Kṛṣṇa supplied everything sumptuously, sumptuously. Now, have you ever experienced…? Now, here it is stated, siṣicuḥ sma vrajān gāvaḥ [SB 1.10.4]. Now, we are hankering after milk, but in those days, during Mahārāja Yudhiṣṭhira's time, milk was so sufficiently produced that before milking the cow, it supplied milk so sufficiently that the… What is called? Grazing ground? Pasturing ground, they become muddy. They become muddy with milk. Now, with the scarcity of grain, the earth also does not become muddy. It becomes dry earth. But in those days, with milk it was muddy. Just imagine how much milk was… And how it is possible? Siṣicuḥ sma vrajān gāvaḥ payasodhasvatīr mudā [SB 1.10.4]. The milk bag was so fatty and full with milk. Why? mudā, they were so happy. They were so happy. So if you keep the cows happy, then cow will supply large quantity of milk. If the cow knows that you are going to kill it, she is always afraid, always fearful: "Oh, this man will kill." They can understand. I have seen in New Vrindaban. One cow, she was crying because her calf was taken away. So she was feeling so sorry. Now in our New Vrindaban, we see how the cows are happy, how they are dealing. They are not afraid. This is our duty, to keep the cows happy. Just like I want to see my wife and children happy, similarly, it is the duty of the human society to see that the cows feeling very happy. This is human civilization. Otherwise it is tiger civilization, meat-eaters. Meat is not eaten by human being. It is eaten by the dogs, by the tigers, by the animals.

So we have created a society for killing cows and eating the meat and maintaining slaughterhouse in the name of religion. This is going on. So how we can be happy? There cannot be happiness. It is not a sentiment. Therefore this is most sinful activity, meat-eating, cow killing. Most sinful activity. And you have to suffer for that. Unfortunately, these rascals, they do not know that what is the result of this sinful activity. They think the life will go on, and there is no more life. "After finishing of this body, everything will be finished." Atheistic theory. Bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet. Kutaḥ. "Oh, who is coming?" But that they do not know, rascals. We get information from Kṛṣṇa, tathā dehāntara-prāptiḥ: [Bg. 2.13] "Oh, you have to accept another body after finishing this body." But they are not responsible. They are so irresponsible, they do not care for the next life, the result of pious and sinful activities.

So it appears that how much strictly the cow protection was there so that the gāvaḥ, payasodhasvatīr mudā. They were… You'll see Kṛṣṇa. He is always with cows, and how the cows look very happy with Kṛṣṇa. And Kṛṣṇa is personally teaching how to protect cows. He became a cowherd boy. He was king's son, Mahārāja Nanda; but His business was to take the cows and the calves daily to the pasturing ground. And it was very sportive engagement with the cowherd boys. The cows were grazing, and the boys, they took their meals in a pot, tiffin carrier. Not tiffin carrier in those days. Some way or other. And they used to eat them, distribute amongst the friends. Sometimes a tiffin carrier was stolen by one boy, and he was searching, and then it was… So just like the boys do. This was the children's life, to take protection, to give protection to the cows, to the calves. The small children, up to six years, seven years old, they used to take care of the calves, and the elderly men, the used to take care of the… Or elderly boys, they used to take care of the grown-up cows. So the cows were fed very nicely. Vrajān. Therefore Vṛndāvana is called Vrajabhūmi, "where there are many cows." It is called Gokula. Gokula. Go means cows, and kula means group. Gokula. Govardhana. Govardhana Hill. Because the cows were grazing on the hill, and profuse grass was being grown, and they are enjoying. So there should be arrangement. Just like here we see, there are so many open fields and the cows are grazing. But they cannot be happy because they know that they are simply raised for being killed. They cannot be happy.

So our Kṛṣṇa consciousness movement is not a sentimental movement. It takes care of all-found social organization. It is not something like religious sentiment. Everything should be take care of. Therefore we say cow protection, cow protection. Here it is said, kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dughā mahī [SB 1.10.4]. Mahī means land, bhūmi. Agnir mahī gaganam ambu marud-diśaḥ… Mahī. This is mahī. In another, Brahma-saṁhitā, it is said, mahī.

agnir mahī gaganam ambu marud-diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This mahī word is used there is Vedas, Brahma-saṁhitā. What is that mahī? Agnir mahī. You require fire. You require land. You require sky. Agnir mahī gaganam ambu. You require water. Agnir mahī gaganam ambu marut. You require air. You require space. These are requirements. Agnir mahī gaganam ambu marud-diśaś ca kālas tathātmā. Ātmā, ātmā means this body, ātmā means the mind, and ātmā means the soul. So in the Brahma-saṁhitā you see, agnir mahī gaganam ambu marud-diśaś ca kālas tathātma-manasīti jagat-trayāṇi yasmād bhavanti. Yasmād bhavanti. All these things, wherefrom they are coming? They do not know. Can the scientist say wherefrom so much water has come, so vast ocean, seas? But it has come from Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Bhinnā me prakṛtiḥ. It is Kṛṣṇa's energy, Kṛṣṇa's energy.

So the mahī, the land, the land is there. Just like in America or in Australia there are so much land. In Africa, so much land lying vacant. But they do not know that this land can produce all the needs of life. Sarva-kāma-dughā mahī. Sarva-kāma, whatever you want. Actually we are getting… Just like this Western civilization has created so may slaughterhouse for eating purposes. But wherefrom they are getting? From mahī, from the land. If there is no pasturing ground, grazing ground, wherefrom they will get the cows and the bulls? That is also… Because there is grass on the land and the cows and bulls eat them, therefore they grow. Then you cut their throat, civilized man, and eat, you rascal civilized man. But you are getting from the mahī, from the land. Without land, you cannot. Similarly, instead of cutting the throat of the cows, you can grow your food. Why you are cutting the throat of the cows? After all, you have to get from the mahī, from the land. So as they are, the animal which you are eating, they are getting their eatables from the land. Why don't you get your eatables from the land? Therefore it is said, sarva-kāma-dughā mahī. You can get all the necessities of your life from land. So dughā means produce. You can produce your food. Some land should be producing the foodstuff for the animals, and some land should be used for the production of your foodstuffs, grains, fruits, flowers, and take milk. Why should you kill these innocent animals? You take. You keep them mudā, happy, and you get so much milk that it will moist, it will make wet the ground. This is civilization. This is civilization.

That was being maintained during the time of Mahārāja Yudhiṣṭhira. That is being described. Mahārāja Yudhiṣṭhira maintained this standard of civilization. Just see how the economic problems will be solved simply by one movement, this Kṛṣṇa consciousness movement. Try to understand. Mahī. Because mahī will produce everything. Just like here in this Letchmore Heath there are so many, so much land lying vacant. You produce you own food. Why you are going to London, to the factories? There is no need. This is wrong civilization. Here is land. You produce your food. If you produce your food, there is no need of going hundred miles, fifty miles on your motorcycle or motor to earn your livelihood. Why? There is no need. Then you require petrol. And petrol there is scarcity. Then you require so many parts, so many That means you are making the whole thing complicated unnecessarily. Unnecessarily. There is no need. Simply you keep to the land and produce your food, and the cows are there. They will supply you milk. Then where is your economic problems. If you have sufficient grains, sufficient vegetables, sufficient milk from the land where you are living, where your economic problem? Why you should go to other place? That is Vedic civilization. Everyone should remain in the spot and produce everything as he requires, and God will help you. Because you can produce from the land anywhere. The rainfall is there. If you have got land and the rainfall is regular, then you can produce anything. Kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. And how the rainfall will be possible? How regular rainfall? That is described in the Bhāgavata. Yajñād bhavati parjanyaḥ parjanyād anna-sambhavaḥ [Bg. 3.14]. Is there a Bhagavad-gītā here? Yajñād bhavati parjanyaḥ.

We are trying to give as much possible happiness to our students. Otherwise unless he is, one feels happy, how… It is little difficult. Unless one is very advanced in Kṛṣṇa consciousness, one cannot adjust things. Therefore our policy is that… What is called? Yogo bhavati siddhi. Yuktāhāra-vihārasya. Yuktāhāra-vihārasya yogo bhavati siddhi. We are yogis, but we are not that kind of yogi, unnecessarily giving trouble to the body. No. Yuktāhāra. you eat. You require to eat. You eat. Don't starve. Don't unnecessarily fast. But don't eat voraciously. That is bad. That is not yukta. You eat, but don't eat voraciously: "Because there is something very palatable, let me eat voraciously," and then again fall sick. An if you cannot digest, then you will sleep. You will sleep only. Therefore don't eat more, but eat whatever is necessary. Yuktāhāra. Yuktāhāra-vihārasya yogo bhavati siddhi. Eat whatever necessity, whatever you can… "One man's food, another man's poison." One man eats, say, so much voraciously. Another man cannot digest. If he imitates, "Oh, he is eating so much? I will also eat so much." No. He can digest it, let him eat. But if you cannot digest, don't eat more. That is required. Then what is that verse?

Pradyumna:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ
[Bg. 3.14]

Prabhupāda: That's it. Everything is cycle. If you execute your prescribed duties as a brāhmaṇa, as a kṣatriya, as a vaiśya, or as a śūdra, as a brahmacārī, as a gṛhastha, as a vānaprastha, or as a sannyāsī… Divisions are there. Division must be there. Just like government. For executing nicely the governmental business, there are so many departments. Not that one department, only king, queen. Then government… Why the government is spending so much money, maintaining so many building? Simply queen's palace, that Buckingham, that is sufficient? No. There must be departments. So these are departments, this brāhmaṇa, this kṣatriya, the vaiśyas, the śūdras. Just like in your body there are departments. This department, brain, head. Therefore it is called head, head office, head office. Why do you refer to the head office? It has come from this head. Why Godhead? The Supreme Godhead, the Supreme. Therefore we say, "Godhead. That is described in the Bhagavad-gītā. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior person than Me." So the divisions required. The divisions required.

So for these divisions, brāhmaṇa, kṣatriya, vaiśya, śūdra… Without the divisions… So what is… Read the verse again.

Pradyumna: Annād bhavanti

Prabhupāda: Annād bhavanti, huh?

Pradyumna: …bhūtāni.

Prabhupāda: Ah, bhavanti bhūtāni. Annād. Anna means food grains. Either animal or man, they must eat sufficiently. Either you eat grass or you eat rice or wheat or oats, or…, something must be… So they are are called anna. In Sanskrit language it is called anna. Anna means foodgrains. So annād bhavanti bhūtāni [Bg. 3.14]. Every living entity lives. Nowadays there are scarcity of foodgrains. Even the human being cannot eat sufficiently. But formerly the kings, they used to maintain elephants. They were supplied very nice cāpāṭis. Do you know that? Still there are kings, they have elephants. Therefore elephant can be maintained by very rich man. If suppose, if somebody comes, he says, ”Take this elephant, I give you free,” will you take? Will you accept? You know that elephant will devour you, your all your means or income and all family income, because you cannot maintain elephant. (laughs)

Therefore in India sometimes, when, a hundred years ago, some students would come in England, especially London, and make a European, English wife… In old days they are doing that. So people would say that ”This man is maintaining one white elephant.” Because a European wife means very much expenditure. So one Mr. P. R. Das, he was high-court judge. So he was taking bribe on account of maintaining white elephant. He married one European wife. The expenditure very high. In those days for Indian it was a fashion to get a European wife. So this man married one European wife, and his expenditures was very, very heavy. So high-court judge, he was getting only four thousand rupees, and his expenditure was ten thousand rupees, and therefore he was taking bribe. He admitted. So when he was detected by the chief justice, he was dismissed from the post. But this is the position. You should not expend more than your income.

So kāmam, yes, what is that? Annād, annād bhavanti bhūtāni. Bhūtāni means embodied, those who have taken, accepted, the living entities. They live by eating anna, either animal or human being. You require anna. Produce foodgrains. Foodgrains or grass or anything, as the animals eat and man eat, you must produce. And that production is there on the ground, not you factory. Not in the Birmingham factories. There are many factories in Birmingham? You cannot produce foodgrains there. Therefore it is said, annād bhavanti bhūtāni.

Then, next?

Pradyumna: Parjanyād anna-sambhavaḥ.

Prabhupāda: And parjanyād anna-sambhavaḥ. Parjanya means if there is waterfall, rainfall, then you can produce anna. Parjanyād anna-sambhavaḥ. One after another. You require foodgrains, and for producing foodgrains, you require sufficient rainfall. Parjanyād anna-sambhavaḥ. Then?

Pradyumna: Yajñād bhavati parjanyaḥ.

Prabhupāda: Yajñād bhavati parjanyaḥ [Bg. 3.14]. And the the rain supply be regular if you perform sacrifice. Therefore, what is that next?

Pradyumna: Yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ [Bg. 3.14].

Prabhupāda: Ah, yajñaḥ karma-samudbhavaḥ. Yajña, karma. Karma means, according to the varṇāśrama, brāhmaṇa should work according to his own position. They will chant Vedic mantra. That is also one karma, activity. They must understand what is Vedas; they must explain. That is brāhmaṇa's business. And kṣatriya's business, karma… This is called kṣātraṁ karma svabhāva-jam. Brahma-karma svabhāva-jam. Vaiśya-karma svabhāva-jam. Śūdra-karma svabhāva-jam. By nature, one has got a particular type of work. So yajñaḥ karma-samudbhavaḥ, what is that?

Pradyumna: Yajñaḥ karma-samudbhavaḥ.

Prabhupāda: Ah, karma-samudbhavaḥ. If everyone is doing his duty nicely as a brāhmaṇa, as a kṣatriya, as a vaiśya or as a śūdra, then no…, there is no question of that you are do… Everyone has to do his work according to his capacity. Just like in ordinary life also, we do not see that everyone is able to do everything. No. There are certain class of men. If you want some help for repairing your electric wiring, you must call for an electrician, not a carpenter. But when you want to repair a door, you require a carpenter. That is Vedic division. Therefore there was caste system. Everyone… I have seen in India still. In you country also you'll find. The potters, during Diwali system, they make small dolls. So I have seen the potter's house. The children, five or ten years old, they are also making small dolls, small dolls. Because by tradition, by family, the father is making doll, the mother is making doll, and the children also learning. Similarly, the weaver, you will find. You supply the… Still there are this system. You supply. Gandhi wanted to introduce this system. You produce your thread and give to the weaver, and waver will give you cloth. Why you are looking after this Manchester cloth? By this movement… (end)

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Śrīmad-Bhāgavatam 1.10.5

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Māyāpura, June 20, 1973

Devotee: (leads chanting, etc.

nadyaḥ samudrā girayaḥ
savanaspati-vīrudhaḥ
phalanty oṣadhayaḥ sarvāḥ
kāmam anvṛtu tasya vai
[SB 1.10.5]

”The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.”

Prabhupāda: So everything in nature has to give something. That is the order. Everything that we see, nadyaḥ, the river… Why God has created the river? It has got a function. Similarly samudrāḥ, the oceans, similarly the hills, mountains, girayaḥ, savanaspati, vegetables. All these vegetables which are growing, each and every vegetable, creeper, has some service, we do not know. Because we do not know the use of these vegetables, creepers, we go to the doctor, physician. Otherwise, if somebody is ill, the medicine is there. We do not know how to utilize it. Still in remote villages, in forest, they do not come to the physician, doctors. The bils, the aborigines, they know so many drugs. For toothache, we go to the dentist and they extract the teeth, but I have read in Ayurvedic medicine, there is a drug, a root. Only if you touch this side of the mouth, all the germs collected within the teeth will come out. I have seen it. Sometimes in the year 1931 or '32 I had a very severe tooth pain. So I was taken by my servant in the jungle to some, this vaidya. They cured me, and the dentist could not. I attended so many times to the dentist. I have got my practical experience. And in the Ayurvedic literature there is mention some drug, the root only if you touch here, the germs collected in the teeth, they will come out in the corner of the teeth some germs-sometimes it is itching; there is all germs-so they will come out. Sometimes pains in the toe. All they are germs. The germ theory is all right, but they want to cure these germs in different way. But by nature's way there are so many drugs and roots and creepers that can cure all the diseases.

Similarly the river, the river has its function to supply water all the year. During rainy season the water is collected on the top of the hill. It is stocked there by God's arrangement, and they come down. Just like we, by power pump, we get water down to the top of the roof and stock there. Similarly, on high level of hills and mountains water is stocked. Sometimes they are stocked in ice form, not in liquid form. So according to the seasonal changes the ice becomes melted and the water is supplied. It comes through the river. The same thing is there, but because we have now turned to become demons, the river sometimes overfloods, killing so many men and animals, at the loss. Actually everything is meant for kāmam, for supplying our necessities. And as soon as you are disobedient to God, demons, nature will give you punishment. Instead of supplying you water, water is there, it will overflood. You will be in trouble.

So these rascals, they cannot see how nature is strong and it is controlling everything.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everything is perfectly being done by nature. Nature is appointed by Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My control." So prakṛti will work very nicely provided you are also nice, Kṛṣṇa conscious. If you are not nice, then daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. "My māyā, My prakṛti, My energy, is very strong, duratyayā." These rascals, they are trying to control this flood, government. So much money they have wasted, but still in this quarter there are havoc. Therefore daivī hy eṣā guṇamayī mama māyā duratyayā. You cannot control the nature's way. That is not possible.

How nature can be controlled? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. This is the law of nature. If you become disobedient to God, then prakṛti or nature will give you trouble in so many ways. And as soon as you become submissive, surrender to Kṛṣṇa, the Supreme Personality of Godhead, there will be no more natural disturbances. I have heard in 1900, 1898-I was born in 1896-so I have heard, I have seen also, I remember, in Calcutta there was a very virulent type of plague epidemic in 1898. So Calcutta became devastated. All people practically left Calcutta. Daily hundreds and hundreds of people were dying. I was one year old or one and a half year old. I have seen what was happening, but there was plague epidemic. That I did not know. I, later on, I heard from my parents. So one bābājī, he organized saṅkīrtana, Hare Kṛṣṇa saṅkīrtana. When there was no other way, so he organized saṅkīrtana all over Calcutta. And in the, in saṅkīrtana, all people, Hindu, Muslim, Christian, Parsi, everyone joined. And they were coming, they were going road to road, street to street, entering in every house. So that Mahatma Gandhi Road, 151, you have seen. The saṅkīrtana party we received very nicely. There was light, and I was very small, I was also dancing, I can remember. Just like our small children sometimes dances. I remember. I could see only up to the knees of the persons who were joined. So the plague subsided. This is a fact. Everyone who knows history of Calcutta, the plague was subsided by saṅkīrtana movement.

Of course, we do not recommend that saṅkīrtana should be used for some material purpose, that is nāma-aparādha, nāma-aparādha. Shama sa bhakti kriya (?) pramāṇa. Saṅkīrtana, you can utilize saṅkīrtana for some material purpose, but that is not allowed. That is nāma-aparādha, because nāma, the holy name of Kṛṣṇa, and Kṛṣṇa, they are identical. You cannot utilize Kṛṣṇa for your personal, material benefit. That is aparādha. Kṛṣṇa is the Lord. You cannot engage the Lord for your service. Similarly you cannot utilize the holy name of the Lord for some material purpose. That is not allowed. So anyway, because ye yathā māṁ prapadyante [Bg. 4.11]. If you wanted some material benefit by chanting Hare Kṛṣṇa mantra, you'll get it, but that is nāma-aparādha. You won't get the ecstasy of loving God. That is the aim of chanting Hare Kṛṣṇa mantra: how you shall elevate yourself to the platform of loving God. That is required. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Not for utilizing the holy name for some material purpose. But this happened, we have got experience, I have heard, I have seen.

So, everything-the rivers, the seas, oceans, the mountains, the hills, the forest, the creepers, the vegetables-sarvāḥ kāmam anvṛtu, according to seasonal changes everything has got meaning. So if we are honest, if we are, because the, just like in prison house, jail, although the prisoners are criminals, condemned, still there is arrangement for your comfort also, by the government. There is arrangement of supplying food and all other necessities of life. Recently in Ahmedabad when I was visiting, the prison authorities also invited us for kīrtana. So I saw the criminals, prisoners. Savarmati. Savarmati jail, yes, where Gandhi was also imprisoned during the political movement. So Gandhi's room, where Gandhi was staying they showed me, and I sat down there. So, there is very good arrangement for the comforts of the prisoners, if they abide by the laws. Similarly, although this material world is just like prison house, prison house, we living entities, we have come here as punishment.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Now we are under the control of this external energy, material energy. We have become controlled, just like we become controlled by the prison authorities when we are criminals, not ordinarily. Ordinarily we are free. Those who are not within the walls of prison house, they are free. They are acting wherever they like they are going, but within the law. Similarly we have got freedom. There are living entities, their number is greater. Nitya-mukta, ever liberated. They live in the spiritual world, Vaikuṇṭha planets. Nitya-mukta. Nitya-mukta means eternally liberated. They never come down in this material world. And we are nitya-baddha-ever conditioned, eternally conditioned.

Eternally conditioned means… We cannot be eternally conditioned, because we are part and parcel of Kṛṣṇa. Our natural position is ever liberated, eternally liberated. But because we wanted to imitate Kṛṣṇa, we wanted to become Kṛṣṇa, as the Māyāvādīs want to do, therefore in the spiritual world, Kṛṣṇa is the only enjoyer. Ekam eva aditiyam(?). Aham, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Sarva-loka, not only of the Vaikuṇṭhalokas, planets, but these planets also. Everywhere, Kṛṣṇa is the supreme proprietor. Therefore he is the supreme enjoyer. We cannot be enjoyer. We each can simply be servitor; that is our natural position. Just like a dog, when it serves a nice master, he's happy. Otherwise, it is street dog. Nobody cares for it. Street dog. A street dog has no position. Sometimes they are killed. Similarly, when we live under the full protection of the Supreme Lord, that is our healthy condition, that is our real life. And as soon as we give up this position to be subordinate, to be predominated by the Supreme Lord, then we are bewildered. We are thrown into this, under the control of this material nature, and according to our work we get different bodies. There are 8,400,000 forms of bodies and we get one body after another. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. This is called ever conditioned. Caitanya Mahāprabhu says ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. In this way, we are wandering from one species of life to another, one planet to another. In this way the brahmāṇḍa, this universe is very very big and there is immense opportunity. You become sometimes demigod, sometimes dog, sometimes cat, sometimes tree. In this way, we are wandering.

But this human form of life, especially those who are born in India… Now it is not limited within India. By the grace of Śrī Caitanya Mahāprabhu… His prediction, pṛthivīte āche yata nagarādi grāma. Now the Kṛṣṇa's, Śrī Caitanya Mahāprabhu's mercy is being distributed all over the world, all parts of the world. That is the prediction of Caitanya Mahāprabhu. So this is the opportunity of getting out from the control of the material nature, by accepting bhakti-latā-bīja, accepting this very principle, that we are not masters, we are subordinate. We are jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109], eternally servant of Kṛṣṇa. So as soon as we accept it and engage ourself in the service of the Lord, that is our liberated position. Then we, again, we become nitya-mukta. We revive our original condition of life. Original condition means ever liberated. We can go anywhere. When we are actually liberated, when we are not conditioned by this material body, that spiritual spark, as I explained several times, revives all godly qualities. Sarva-ga, we can go anywhere.

Just like Nārada Muni. Nārada Muni is sarva-ga. He's ideal living entity. He's going everywhere, in the spiritual world, material world. Similarly, every one of us, we can travel. Even within this material world, there are different grades of planets. There is one planet which is called Siddhaloka. There the inhabitants, they can fly in the sky without any instrument. Aṇimā-siddhi, yoga-siddhi. Therefore it is called Siddhaloka. All kinds of yogic, aṣṭa-siddhi, eight kinds of perfection they possess. They haven't got to practice the mystic yoga system. By nature, they are perfect. As the yogis can travel from one place to another without any instrument, they will sit down here and perform the yogic practice. Within a moment or within a minute, wherever he wants to go, he'll be there. This is yogic perfection. This is called aṇimā-siddhi. Laghimā-siddhi, prāpti-siddhi, vaśitā-siddhi, īśitā-siddhi.

So these are simply samples of our perfection. By yogic practice we can regain some of our sample liberty, but actually when we are in our spiritual form, identity, we have got such liberty, we can go anywhere, we can do whatever we like, as Kṛṣṇa can do. Of course, Kṛṣṇa is the supreme person. His power, his liberty is unlimited. Our power and liberty is limited. So when we use our power and liberty within that limit, we are called nitya-mukta, ever liberated. If we want, artificially, more power to imitate Kṛṣṇa, then we are gone. Then (indistinct) kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. Then you are conditioned in this material world. Because in the spiritual world the enjoyer is only Kṛṣṇa. Nobody can be enjoyer; everyone is servitor. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Still, although we are put into this prison house, all these rebelled souls, this prison house, this material world, is only one fourth of Kṛṣṇa's creation. Ekāṁśena sthito jagat [Bg. 10.42]. Ekāṁśena. The three-fourths part of His creation is the spiritual world. Just imagine, this ekāṁśa. Ekāṁśa means not only this one universe. There are many hundreds and thousands of universes like this. This is one of them. Caitanya Mahāprabhu said that this universe is just like a mustard seed in the bag of mustard seeds. You just imagine in a bag how many mustard seeds you can pack. Unlimited. You cannot count. Mustard seed within a bag, two and a half mounds weight. Can you count? No, it is not possible. Similarly all these universes, material universes, each of them is compared with a mustard seed, and this universe which we experience is one of the mustard seeds within the bag of mustard seeds. And all these material universes combined together, aggregate, is one fourth creation of Kṛṣṇa. And the three-fourths part is the spiritual world. So just imagine how many liberated living entities are there. They are also living entities. They are ever liberated. Just like in the jail, the population in the jail is very small in comparison to the population of the city.

Similarly, within this material world, all the living entities, they are all conditioned, very limited number. The unlimited number are there in the spiritual world. But still Kṛṣṇa has made arrangement. Kṛṣṇa is giving us chance, this human form of life, that "I give you all facilities, all the supplies, necessities of your life. The river will serve you, the hills will serve, the mountains will serve you, the ocean will serve you, the forest will serve you, the vegetables will serve, the animals will serve you, everyone will serve you. Now you have got human form of life. You take service from them, live peacefully, and chant Hare Kṛṣṇa." This is the arrangement. But these rascals, they'll not chant Hare Kṛṣṇa. They want to predominate over these hills, mountains, rivers, animals. In the Bible, it is said the animals are given under the control of human beings, man. Is it not? They have taken it. And because the animals are given under the control of man, therefore man should open slaughterhouse and eat them? Suppose if somebody gives his son, "Sir, will you take my son? Keep him under your control." Does it mean I shall eat him? These rascals interpret in that way. Because the animals are given under the control of man, therefore there should be slaughterhouse, the animals will be killed, and they will eat. This is their interpretation of the Bible, is it not? Who knows Bible? Anyone? Nobody knows Bible? Have you forgotten? Anyway…

Devotee: In the Koran it is also said.

Prabhupāda: Huh? In the Koran also it is said, yes, that animals are under the control of man. That is naturally. Just like…

Devotee: They say it is for the purpose of eating, fish(?) are created for the purpose of eating.

Prabhupāda: That is also in the Śrīmad-Bhāgavatam also, that jīvo jīvasya jīvanam. That we also accept. But just like jīvo jīvasya jīvanam, then why don't you eat your own son? He is also jīva. Why do you discriminate? Therefore discrimination is the better part valor. We should know, we are also eating the vegetables. What kind of jīva, living entity we shall eat, that is to be discriminated. Not that because one living entity is food for another living entity, it does not mean I shall eat my own son. I am father. We do not do that. Because we use our discrimination.

Similarly, in the human form of life there should be discrimination. We have to eat. We have to eat. Discrimination means (indistinct), that what kind of food I shall eat. Suppose the hogs, they eat stool. Does it mean because the stool is also food, I shall eat that? That is discrimination. If you say that everything is food, then why don't you eat stool? One man's food, another man's poison. That is... What is to be eaten, what is not to be eaten, that is discrimination. Now our discrimination is, because human life is meant for becoming God conscious, Kṛṣṇa conscious, we have to act in God consciousness. We have taken vow that we shall eat the remnants of foodstuff, prasāda, from Kṛṣṇa. Now, what Kṛṣṇa wants? Kṛṣṇa says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa says "Give Me vegetable, water." "Anyone who offers Me in devotion." So we have to eat Kṛṣṇa prasādam. Although animals are meant for eating by the man. That is stated in the (indistinct). Ahastāni sahastānām apadāni catuṣ-padām. Ahastāni, they haven't got hands(?). Ahastāni. (indistinct) sahastānām, they are food of the human being. So ahastāni sahastānām apadāni catuṣ-padām. Just like the creepers, grass, and vegetables. Catuṣ-padām. They're food for the four-legged. Phalgūni jīvo jīvasya jīvanam.

So, in this way, there is order that one life is meant eaten by another. That is nature's law. But we should use discrimination what kind of foodstuff, what kind of living entities we shall eat. That Kṛṣṇa... (?). We have taken vow to eat only Kṛṣṇa's prasādam. There is something. Whatever Kṛṣṇa orders. So that is a fact that each and every living entity is meant for another living entity for eating. When we get human form of life, the animals, they, just like, another eat vegetables. Similarly, the cows. Nature's law is there. Although one animal is meant for by another these animals, they use their discrimination by nature's law. Tigers will never come to your garden to eat fruits and vegetables. No. By nature, they have got teeth and jaws to kill another animal. They want to eat, drink blood, fresh blood. Nature has given them all the provisions for that. Similarly, we human beings, this is scientific. Our teeth are meant for eating fruits. That is one Dr. Cooney, in your Germany. He said that... And actually, if you eat fruits and milk, you will have never any kind of sickness. That's a fact. So they're also life.

So we should use our discrimination. We... We, our only business is to become Kṛṣṇa conscious. So under Kṛṣṇa consciousness, we cannot eat anything which is not offered to Kṛṣṇa. So Kṛṣṇa says: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not say that "You give me meat, eggs and fish." Kṛṣṇa does not say. When you have got Kṛṣṇa as your guest... Kṛṣṇa has come very kindly to be handled by you. He's unlimited. But He has agreed to become limited by your limited hands. This is Kṛṣṇa, this arcā-vigraha. Arcā-vigraha. If Kṛṣṇa, if you want to handle Kṛṣṇa is His gigantic universal form, you have no capacity. Therefore, Kṛṣṇa has become very small, and He's giving you chance to serve Him, to dress Him, to wash Him, to offer Him foodstuff, to offer ārātrika. Kṛṣṇa is giving these chances. So whatever Kṛṣṇa says. He's your guest. He has come very kindly. He says, "Give Me such kind of food." It is your duty to give such food. Patraṁ puṣpaṁ phalam... You cannot say, "Kṛṣṇa, this is also nice food, eggs and fish." No. That you cannot do.

Indian: (indistinct)

Prabhupāda: Eh?

Indian: Tri-vidhā āhāra tri dvitiya...(?)

Prabhupāda: So sāttvika-āhāra... Because Kṛṣṇa consciousness is on the, above sāttvika platform, above goodness... Śuddha-sattva. Here in the material platform, sattva-guṇa is sometimes contaminated by rajo-guṇa and tamo-guṇa. But in the spiritual world there is simply pure sattva-guṇa. Sattvaṁ viśuddhaṁ vasudeva-śabditam. So vasudeva platform. There Kṛṣṇa takes birth; there Kṛṣṇa is seen. When you come to the śuddha-sattva... Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. At that platform, you can deal with Kṛṣṇa.

So this devotional service is śuddha-sattva platform. There, you cannot bring in something contaminated which is material. Here, everything should a be spiritual. Therefore, because we have taken the vow of accepting Kṛṣṇa consciousness, we cannot eat anything, although they are meant for eating. But we cannot eat anything. That is discrimination.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.10.5

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London, August 28, 1973

Pradyumna: (leads synonyms, etc.) Translation: "The rivers, oceans, hills, mountains, forest, creepers and active drugs in every season paid their tax quota to the king in profusion." [SB 1.10.5]

Prabhupāda: Yesterday we discussed, sarva-kāma-dughā mahī. Sarva-dughā mahī. Sarva-kāma-dughā mahī. This land, mahī, can give you everything. Actually it is giving. We cannot manufacture anything. The land is there. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. These are the gifts of Kṛṣṇa. These are the ingredients. In this material world, whatever you see, they are preparation of these five gross ingredients. Nothing more. Bhūmir āpo 'nalo vāyuḥ kham. Land, water, bhūmir āpaḥ anala, fire, vāyuḥ, air, and kham means the sky, ether. This is the ingredients of all material civilization, grossly. And subtle: mano buddhir ahaṅkāra, mind, intelligence, and egotism. These are the eight gross and subtle elements. Now, by the mixture of these things, we find so many things.

Now, how the bhūmi or the land, gives us sufficient supply? Therefore there is arrangement of the river, nadī, nadyaḥ. And the stock of water is there in the ocean. It is practical. Just like you keep some stock of water according to your measurement. The stock of water is the ocean, because we require so much water. In India it is said that "You are spending like water." India is tropical country. They use profusely water. There are many rivers also. They take bath in the river, especially Ganges River. There are five very sacred rivers: the Ganges, Yamunā, Narmadā, Godāvarī, Kṛṣṇā. Big, big rivers there are. So tropical country there is sufficient supply of water, and you use it for cleanliness. Natural antiseptic water. Any septic, you simply wash with water, it will be antiseptic, natural. In India even the poorest man who has no sufficient cloth, but he will daily wash the cloth twice. And it is tropical country, there is no difficulty. You wash and within five minutes it is dry. So antiseptic. So arrangement is so nicely made. Pūrṇam adaḥ pūrṇam idam [Īśopaniṣad, Invocation]. Kṛṣṇa's arrangement is very nice.

So yesterday we discussed about the profuse supply of milk. That is required. Luxury… Actually, luxury means nature's supply. You can have profuse supply of milk, grains. For dressing you can have profuse supply of silk, cotton. And for eating, profuse supply of grains, fruits, flowers. And for this profuse supply these are the means. The first thing is nadyaḥ, rivers. The stock of water is the ocean, and by evaporation, cloud is formed. Just like you pump water to the topmost floor. So Kṛṣṇa's pumping process is this cloud. Pumping process. He is, I mean to say, evaporating water throughout the whole summer season. And they are on the head, on the sky, and then the water is distributed all over the land. Parjanyaḥ. Kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Because water is required. Just see how nice arrangement. And the water, whatever for the time being in the rainy season, is distributed. And for future supply it is stocked on the head of the hills and mountains. And from that hills and mountains the rivers-they are supposed to be water supply source-throughout the year will supply water. It is stocked on the head. The same principle. We simply imitate. We also keep a very big tank on the head of the house, and through pipe we get water supply. So here nature's pipe water supply is the big, big rivers, and the water is being supplied from the stock on the head. There are big, big lakes and it is supplied. The same process.

So nadyaḥ, samudrāḥ, and girayaḥ. Full cooperation. The stock is the samudrāḥ and the… Just see that such huge stock of water is salty. Why it is salty? It will never decompose. It will never decompose. But you cannot take the salty water. Therefore it is distilled by the sunshine, distilled. You take the distilled clear water. If you directly collect water from the rain, it is distilled water, without any contamination, without any dirty things, clear, very nice. Those who have, I mean to say, traveled by ship, you'll see the ocean and sea is so clear water that up to twenty feet you can see clear water. Clear water. The stock, the ocean water, it is very clear. So everything is nicely arranged. Simply they'll work nicely when you are obedient to God. Just like if you are a good citizen the government cooperation is full with you. But if you are outlaw, if you are rascal, if you are criminal, no supply, you go to jail. That's all. Try to understand. This is the arrangement.

So whose properties are this, the rivers, mountains, oceans, and the forest? Whose property it is? It is Kṛṣṇa's property. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Kṛṣṇa says, "I am the proprietor." Sarva-loka-maheśvaram. Not only this planet, but sarva-loka, all the planets, all the universes, He is the proprietor. And we are maybe that… Maintained. Actually, we are maintained. And the supply method is there. Nadī, the river is there, the mountain is there. Mountain, it does not stock water only, but from mountain you get so many minerals, huge quantity of minerals, jewels, gems. And from the samudra, or the ocean, and the seas you get large quantity of pearls and… What is called? Muktā. Pearls is muktā. Yes. And corals. Huge quantity. Simply because this material world, the supply is immediate. Just like in our Kṛṣṇa consciousness you can get one example. Just like in 7 Bury Place we were congested. So we were feeling. Kṛṣṇa immediately supplied you this, Bhaktivedanta Manor, "Take it." Huh? You cannot construct this house even in your own life. That is not possible. So we have to depend fully on Kṛṣṇa. That is called full surrender. Sarva-dharmān parityajya [Bg. 18.66]. And serve him. All supplies are there. There is no botheration. It will come automatically. It will come automatically. Because after all, the supplier is Kṛṣṇa. Eko bahūnāṁ yo vidadhāti kāmān.

What is the difference between us and God, or Kṛṣṇa? He is also living entity. Just like we see Kṛṣṇa is playing on flute and He is enjoying the company of Rādhārāṇī. So you can do also. You can also create one Rādhārāṇī and get a flute and imitate Kṛṣṇa. But that does not mean you are Kṛṣṇa. If you play rascaldom, simply if you imitate Kṛṣṇa, and you think that you have become Kṛṣṇa, that is rascaldom. Because there is another business of Kṛṣṇa. What is that? Eko yo bahūnāṁ vidadhāti kāmān. Kṛṣṇa can supply the necessities of life to every one of you. You cannot. You cannot provide even your wife. That is the difference. Those who are less intelligent, they cannot understand what is the difference. Kṛṣṇa can lift the Govardhana mountain on His finger. So you cannot do it. So how you can imitate Kṛṣṇa? The rascals, they say that "Kṛṣṇa enjoyed the company of the gopīs; so let us create some gopīs and enjoy. Then we become Kṛṣṇa." There are many rascals, do that. They imitate rāsa-līlā. In Karachi, there was a rascal. He declared himself that "I am Viṣṇu. I am Lord Viṣṇu. So I'll play rāsa-līlā. Send your wives and daughters." So rascals, they sent their wives and daughters to dance with him. You see? And there was another rascal during Bhaktivinoda Ṭhākura's time. Perhaps you know the story. So he was also imitating this rāsa-līlā. Māyāvādī rascals, they do that, imitate Kṛṣṇa. How you can imitate Kṛṣṇa? You are not Kṛṣṇa. But by imitating His rāsa-līlā they become Kṛṣṇa. No. If you imitate Kṛṣṇa of His rāsa-līlā, then you have to imitate to lifting the mountain. You have to kill demons like Kaṁsa. But you'll find the so-called artists, they will paint pictures of Kṛṣṇa only with gopīs dancing and the… Not other things, how He's killing Kaṁsa, how He's killing Aghāsura, Bakāsura. That they'll not paint. That side is completely blind. But in our Kṛṣṇa book you'll find both the pictures.

So here you have to understand that the rivers, the ocean, the mountains, and the trees, and the creepers, they will all serve you very, I mean to say, regularly, provided you are obedient to Kṛṣṇa. This is the process. Phalanty oṣadhayaḥ. Nowadays we do not know. As soon as we become sick we go to the doctor or to the drug shop. But in the forest all the medicines are there. All the medicines are there. Simply you have to know which plant is the medicine for what kind of disease. Phalanty oṣadhayaḥ sarvāḥ, and kāmam anvṛtu tasya vai. And according to seasonal changes you'll get fruits, flowers and drugs and everything. During Mahārāja Yudhiṣṭhira's time all these things were being supplied by nature because Mahārāja Yudhiṣṭhira was Kṛṣṇa conscious, and he maintained his kingdom, all the citizens, Kṛṣṇa conscious. Even at the time of Mahārāja Parīkṣit, grandson of Mahārāja Yudhiṣṭhira, so he condemned Kali. He was going to kill Kali because he was trying to kill a cow in the kingdom of Mahārāja Parīkṣit. So he surrendered, "Sir, I am also your subject. This is my business, to act sinfully. So you give me protection. Because you are king, you have to give protection to everyone." So, of course king has to give. So King Parīkṣit Mahārāja said that "You have to go out." But he said that "Where is your kingdom? Where is that place where there is no kingdom, where is no supremacy of your majesty? Where shall I go?" So he gave him these four places: illicit sex and intoxication and meat-eating and gambling.

”Where these four things are going on, you go there.” That is the place of Kali.

So the Kali had to face so many difficulties to find out such place, because there was no place where illicit sex was going on, there was no place where unnecessarily animals are killed, there was no place where wines and intoxication used. So Kali found it difficult where to go. At the present moment we say the Kali-yuga is strong because everywhere you'll find these four sinful activities. Everywhere. That has become part and parcel of modern civilization. But up to the time of Mahārāja Parīkṣit, these sinful activities, nobody could trace out where it is. Therefore every nature's resources were supplied. Because after all, supply is being made by Kṛṣṇa through the agency of material nature. Material nature is not independent. Independent. Therefore we find… In your country there is no mango. Mango is supposed to be the king of all fruits. So in India there is sufficient supply. But in some year there is so much supply, enormous, and some year there is no supply. Similarly, grains also; in some year there is sufficient supply, and some year there is no… There is scarcity, famine. Then after all, you will have to depend on nature. You cannot produce in your factory these things which are received through these phalanty oṣadhayaḥ sarvāḥ. That depends on nature's gift. And the nature is working not independently. Nature is working by the order of Kṛṣṇa.

That is stated in the Bhagavad-gītā. The rascals, fools, they think that nature is working automatically. If nature is working automatically, why sometimes there is profuse supply and sometimes no supply. Why? What is the reason? Nature would work automatically in the same way. But why, in some year, in some season, the supply is profuse, and in some year there is no supply? There must be some control. And the controller is Kṛṣṇa. That is stated in the Bhagavad… Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. ”The prakṛti, material nature, is working under My direction.” So nature is working… (aside:) Again the (coughing) same trouble. So do not think that nature is working, producing things, blindly. No. There is no such thing as blind. There is, arrangement. Just like we see the aeroplane is flying in the sky. It is not that the aeroplane is automatically flying. No. There is a pilot. This is intelligence. Similarly, the whole material nature is working, and these are the venues of nature's work, rivers, ocean, and the mountains, and the vegetables or the plants and creepers, and trees, drugs. Everything will give you sufficient supply if you become Kṛṣṇa conscious, if you act according to Kṛṣṇa's direction.

Where you get the direction? Sādhu-śāstra-guru-vākya. You get Kṛṣṇa's direction from saintly persons, from authorized scriptures, Vedic literature… Sādhu, śāstra, and guru. Guru means who knows how to follow previous saintly persons, who knows what is written there in the book of knowledge, he is guru. Sādhu-śāstra-guru. And śāstra means that the direction of Kṛṣṇa; that is called śāstra. Therefore Kṛṣṇa said, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na sa siddhim avāpnoti [Bg. 16.23]. Therefore you cannot manufacture scripture. That is not possible. Therefore it is said, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Śāstra, scripture, means the words and the laws given by God. So what is the law? How can I know? Bhagavad-gītā is there. Why don't you take it? Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the law. ”You simply think of Me,” man-manā bhava mad-bhaktaḥ, ”become My devotee,” mad-yājī, ”worship Me.” Just like you are doing in the temple. We are worshiping Kṛṣṇa, we are chanting Hare Kṛṣṇa mantra, simply remembering Kṛṣṇa, man-manāḥ. And this Deity worship, temple worship, is done by the bhaktas. So one who is engaged in this service, he's a devotee. Man-manā bhava mad…, mad-yājī, worship. What is the business of the temple? Simply to worship. Bring flowers for Kṛṣṇa, bring nice foodstuff for Kṛṣṇa, cook for Kṛṣṇa, offer it to Kṛṣṇa. Then whatever remnants is there you eat, take kṛṣṇa-prasādam, glorify Kṛṣṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Śravaṇaṁ kīrtanam. This devotional service only for Kṛṣṇa. Not that you bring some rascal and make your Kṛṣṇa. No. Real Kṛṣṇa, not imitation Kṛṣṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam. This temple worship is called arcanam.

So if you take to these principles of devotional service you gradually understand what is Kṛṣṇa, and Kṛṣṇa will provide everything. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22], Kṛṣṇa says. Teṣāṁ satataṁ yuktānām. If you are actually engaged in the service of Kṛṣṇa, all your necessities will be supplied by Kṛṣṇa. How it will be supplied? Kṛṣṇa says, ahaṁ vahāmi. ”I personally carry all the necessities to the house of the devotee. I personally carry.” There is a big history how He personally carries. But He hasn't got to do personally. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energy is so, I mean to say, acute, that Kṛṣṇa, if He wants to supply you… It does not appear that Kṛṣṇa has personally come, but you will understand that supply is so, I mean to say, surprisingly supplied that you will understand how Kṛṣṇa supplied. You'll be surprised. When you are in need of something… In London it was so happened. When we established the Bury Place Deity, on the three days before, the Deity which I ordered from India, it did not arrive. Three days before. And I was so much full of anxiety, that ”Where to get…? We are arranging, we are issuing invitation card, and there is no Deity. Where is the installation?” But you'll be surprised to know that some Indian gentleman came just on the three days before: ”Sir, we have got a Deity. You can take.” So Mukunda and myself went, immediately brought the Deity. And nobody knew this afterwards, but we got surprisingly.

So Kṛṣṇa is so kind. If you are actually sincere to the service of Kṛṣṇa, then He has got agents everywhere. Sarvataḥ pāṇi-pādaṁ tat. He has got hands and legs everywhere. Wherever He will order, the things will come. Simply we have to become sincere; then everything is there. Read the purport.

Pradyumna: ”Since Mahārāja Yudhiṣṭhira was under the protection of the ajita, the infallible Lord, as above mentioned, the property of the Lord, namely the rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxation to the king.”

Prabhupāda: Yes. So Kṛṣṇa's another name is Ajita. Ajita means ”one who cannot be conquered.” His name is Ajita. Everyone can be conquered, everyone can be vanquished, but not Kṛṣṇa. Therefore His another name is Ajita. This Ajita, who is never conquered, He can be conquered by the devotee. That is Kṛṣṇa's name. Another name of Kṛṣṇa is Ajita. Ajita means nobody can conquer.

That is Caitanya Mahāprabhu's mission. This is stated in the Śrīmad-Bhāgavatam.

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

This was quoted from Śrīmad-Bhāgavatam by Rāmānanda Rāya about the process of approaching Kṛṣṇa. So he suggested so many things. Caitanya Mahāprabhu said, "Yes, but better process is there. If you know, just describe." So he described, varṇāśrama-dharma, sannyāsa, jñāna-miśra-bhakti, karma-miśra-bhakti, in this way, everything Kṛṣṇa. Caitanya Mahāprabhu rejected. Eho bāhya āge kaha āra. "This is external. This is not very good. If you know something more better, you speak." So when at last he said this verse, jñāne prayāsam udapāsya namanta eva… If one becomes submissive and does not endeavor to understand Kṛṣṇa by his so-called limited knowledge, jñāne prayāsam udapāsya namanta, one has to become sub… The whole devotional department is submissiveness. Because under the influence of māyā, everyone is falsely proud. "Oḥ, I am so intelligent. I can do everything." This is the disease, material. Everyone is falsely proud.

So if you want to enter into the spiritual kingdom, as Lord Jesus Christ also said, "The kingdom of God is for the meek and the…" Huh? Meek and mild, yes. So that is the qualification. You have to become humble. Therefore the Bhāgavata also says the same thing. Jñāne prayāsam. Don't be very much proud of your so-called knowledge, that "I can understand everything." You should become namra, meek and mild. And then how to be…? Jñāne prayāsam udapāsya namanta eva san-mukharitāṁ bhavadīya-vārtām. You should engage yourself to receive spiritual knowledge from the authority, reliable source. Spiritual knowledge is understood through the ear. Therefore the Vedas are called śruti. San-mukharitāṁ bhavadīya-vārtām. This is recommended, that Kṛṣṇa's kathā should be heard from the realized source. San-mukharitām. Sat means devotee. Sat. Oṁ tat sat. San-mukharitāṁ bhavadīya-vārtām. Then sthāne sthitāḥ, you can remain in your place. It doesn't matter whether you are a brāhmaṇa or a śūdra or American or Indian or… It doesn't matter. You keep yourself in your position. Simply go there. Where these things are discussed authoritatively, you hear. Śruti-gatām. Śruti-gatām. Śruti means the ear. You just give the aural reception of the words of realized soul. San-mukharitāṁ bhavadīya-vārtāṁ sthāne sthitāḥ śruti-gatām. You can keep yourself… It doesn't require that you have to change your position. Simply you have to hear from the right source.

Then what will be the result? The result is by hearing, hearing, hearing, one day you'll be able to conquer over the unconquerable, Kṛṣṇa. Kṛṣṇa is unconquerable. Nobody can conquer Him. But you hear, you'll be able to conquer Him, simply by hearing about Him. Therefore this hearing process is so important from the right source. Read.

Pradyumna: "The secret of success is to take refuge under the protection of the Supreme Lord. Without His sanction nothing can be possible. To make economic development by our own endeavors on the strength of tools and machinery is not all."

Prabhupāda: Yes. Tools and machinery are already there. But why there is scarcity? Now there is no petrol, whole world. You have got the drilling machine, tools and machinery, everything. Then why you are in scarcity? Because now Kṛṣṇa is against you. Therefore in spite of the oil underground, in spite of tools and machine, you'll starve. This is nature's process. You have created such a situation. Now, in spite of having everything… Just like it is said by Vaiṣṇava kavi, nire kari vas namre kila peyas (?) Just like you are on the ocean and you are thirsty. You are in the ocean, profuse water, but you cannot touch a drop. Nire kari vas namre kila peyas. Thirsty, you want water, but you are in the water, in the ocean. Now drink it. Similarly, if Kṛṣṇa does not desire, you may have ample things, everything there, but still the key is in the hand of Kṛṣṇa. Unless He opens it, you cannot get. Go on.

Pradyumna: "The sanction of the Supreme Lord must be there, otherwise…"

Prabhupāda: Yes. Now the sanction is not there; therefore there is scarcity. Nature can supply you anything, as we have already described. But if Kṛṣṇa says, "Don't supply," bas, finished. Then?

Pradyumna: "Otherwise, despite all instrumental arrangements, everything will be unsuccessful. The ultimate cause of success is the daiva, or the Supreme. Kings like Mahārāja Yudhiṣṭhira…"

Prabhupāda: Daiva, daiva means godly. So you may have everything complete, but if the daiva sanction is not there… Just like one may have father and mother. Generally, it is supposed that a child under the protection of father and mother will be happy. But that is not the case. If Kṛṣṇa does not sanction, in spite of very rich parents, the child is suffering. Why? Because there is no sanction. Similarly, if one is diseased, you can engage first-class physician and you can use first-class medicine; still he dies. Why he dies? You have got so advanced medicine, advanced physician. Why the man dies? Because Kṛṣṇa wanted. That's it. Similarly, we have created so many countereffects for all our miserable condition. That is called struggle for existence. But if there is no sanction from Kṛṣṇa, these counteractions will not be useful. You'll have to starve. You'll have to die. All these methods cannot help you. Mayādhyakṣeṇa [Bg. 9.10]. Therefore Kṛṣṇa says mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. So everything, without Kṛṣṇa's sanction… They say, "Not a blade of grass moves without the sanction of God." This is the position. Go on.

Pradyumna: "Kings like Mahārāja Yudhiṣṭhira knew perfectly well that the king is the agent of the Supreme Lord to look after the welfare of the mass of people."

Prabhupāda: Yes. That is king. King means he is representative of God. Therefore king is addressed as nara-devatā, the god amongst the human beings. Because as agent of God, Kṛṣṇa, his business is to see that all the citizens, they are happy in their daily necessities of life and they are engaged in Kṛṣṇa consciousness. This is the duty of the government. Not that "You go to hell; give me tax." This is not government. Therefore, the king being pious, how nature was supplying everything, and the citizens were very happy, there was no scarcity. And how they were executing Kṛṣṇa consciousness. It is true, as people say, that if one is hungry, needy, how he can execute? Therefore it is the duty of the government to see that everyone is happy for the material necessities of life and is engaged in Kṛṣṇa consciousness.

So that is not being done. Everyone is trying to become happy without Kṛṣṇa consciousness. Just like in your country I heard in a… The Archbishop of Canterbury… There was some meeting. So he said that "You want kingdom of God without God. That is your philosophy." The modern, so-called politicians, they want to make everything very nicely going on. They have discovered this United Nations so that there may not be any war or any strife or any scarcity. They have medical department, W.H.O. Do you know the W.H.O.? W.H.O. department. W.H.O. means World Health Organization. W means World and H means Health and O means Organization, of the United Nations. So there is a W.H.O. organization but there is no health. (laughter) The W.H.O. organization is there, worldwide, but there is no health. This is their business. Because there is no Kṛṣṇa.

So this Archbishop of Canterbury said rightly that "You want kingdom of God without God." That is the disease. Everything we want. Therefore our propaganda is just the opposite. We want everything with center Kṛṣṇa. Therefore we will have never scarcity.

Others will suffer. Go on.

Pradyumna: "Actually, the state belongs to the Supreme Lord. The rivers, the oceans, the forests, the hills, drugs, etc., are not creations of man. They are all creations of the Supreme Lord, and a living being is allowed to make use of the property of the Lord for the service of the Lord."

Prabhupāda: Yes. Yes. You must use… Just like we are using this hall, this hall, very nice hall. What purpose? For satisfying Kṛṣṇa. We are dancing, we are chanting, we are eating nicely, you are understanding philosophy. What is the purpose? To satisfy Kṛṣṇa. Then you can use. The whole world you can use very nicely, provided you know how to satisfy Kṛṣṇa. But if you do not know, then this thing will be fire. In spite of having nice house, nice arrangement, you'll think that you are in the fire. Go on.

Pradyumna: "Today's slogan is that 'Everything is for the people,' and therefore the government is for the people and by the people. But to produce a new species of humanity at the present moment on the basis of philosophy and religion on the basis of justice and peace, on the basis of God consciousness and perfection of human life, the ideology of godly communism, the world has again to follow in the footsteps of kings like Mahārāja Yudhiṣṭhira or Parīkṣit. There is enough of everything by the will of the Lord, and we can make proper use of things to live comfortably without any enmity between men or animal and man and nature. Everywhere, the control of the Lord is there, and if the Lord is pleased, every part of nature will be pleased. The river will flow profusely to fertilize the land, the oceans will supply sufficient quantity of minerals, pearls and jewels, the forest will supply sufficient wood, drugs and vegetables, and the seasonal changes will effectively help produce fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness only to a limited number at the cost of millions. Since the energy of the mass of people is engaged in factory production, the natural products are being hampered, and for this the mass is unhappy. Without being educated properly, the mass of people are following in the footsteps of the vested interest by exploiting natural reserve, and therefore there is acute competition between individual and individual, and nation and nation. There is no control by the trained agent of the Lord. We must look into the defects of modern civilization by comparison here and should follow in the footsteps of Mahārāja Yudhiṣṭhira to cleanse men and wipe out anachronisms."

Prabhupāda: That's all. Thank you. (end)

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Śrīmad-Bhāgavatam 1.10.6

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Māyāpura, June 21, 1973

Pradyumna: (leads chanting, etc.)

nādhayo vyādhayaḥ kleśā
daiva-bhūtātma-hetavaḥ
ajāta-śatrāv abhavan
jantūnāṁ rājñi karhicit
[SB 1.10.6]

Translation: "Due to the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold."

Prabhupāda: So in the previous verse it has been described that nature was favorable. The river, the hills, the mountains, forests, vegetables, creepers, these are our natural surroundings. Animals… Everyone was complete. It is a cooperation. So many living entities, according to karma, we have got different bodies. Some has got the human form of body, some has got the body of an animal, some has got the body of a tree, creeper. Sometimes hills, mountains, also. Everyone. Their business is cooperation. We can study from our own body. There are different parts of the body, but it is a business of cooperation. Hand, legs, eyes, ears, nose, they are all cooperating for the upkeep of the body. Similarly, all living entities-may be in different types of bodies-they are meant for cooperating in the matter of serving the Supreme Lord, central point. (aside:) Just see the…

So if the government or the chief of the executive power, the king, is just to the point, dharmeṇa, as it was said, "Abiding by the religious principles, ruling over the country," then everything, even natural elements, they become cooperative. They must become cooperative. What is nature? Nature is also another energy of the Supreme Personality of Godhead. So the nature is also working under the direction of the Supreme Personality of Godhead.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So Mahārāja Yudhiṣṭhira's time, the cooperation was so complete that everyone was free from anxiety, disease, calamities, natural disturbance.

In this material nature, or material world, we have got three kinds of sufferings, tri-tāpa-yantana. Śrī Sanātana Gosvāmī inquired, "Why these three kinds of miseries inflict pains upon me?" Ke āmi kene āmāya jāre tāpa-traya. Tāpa-traya. Tāpa means painful condition, tāpa. Just like if you touch fire, it creates a painful condition by burning the part, similarly, this world is also a blazing fire, saṁsāra-dāvānala. The rascals, they do not know. They are always out of the three kinds of miserable condition. Everyone is in some way or other under these conditions. These conditions means it is… These kleśāḥ, painful conditions, they are created by three causes. What are those causes? Daiva-bhūtātma-hetavaḥ. Daiva means created by the demigods. Daiva. Devatā. Just like this rain department, water department, is under the control of Indra. So Indra can supply water just to your requirement, or sometimes he does not supply, or sometimes he supplies over, over requirement. Ativṛṣṭi, anāvṛṣṭi. Anāvṛṣṭi means no rain, and ativṛṣṭi means excessive. So we don't want excessive or less. We want just proper. So this is under the control of the devatā. You cannot say…

You may be very great scientist. You cannot say that "It is under my control." When there is no rainfall, you cannot say, "All right, we are scientists. We are creating rain." You can theoretically say, "Now we are making progress. In future."

All these rascals say, "In future." And we also believe, that "In future these rascals will give us all happiness." Not now. Now you die. Just like a clever lawyer, his client was condemned to death, to be hanged. I have seen it in Allahabad high-court. And still, he is patting him, "Don't worry. I shall get you released by appeal. Now you can go to be hanged, and I shall get you released." Like that. I have seen it. One big European barrister… In those days European barristers were very valuable. Mr. Armstrong. I had also one case in high-court. So one man, one medical practitioner, he killed his servant in the operation room very mercilessly. The servant was implicated with his wife. To revenge, he called the servant in the operation room. The servant did not know that he was to be killed. And immediately he was captured, chloroform, and mercilessly killed with knife and then packed up in a box. He was taking the corpse in a different place to throw away. In the meantime a police officer was passing. He saw that drops of blood is coming out of the box. He immediately arrested. So this case was. Then the doctor was condemned to death. So Mr. Armstrong was appointed his lawyer. So he was solacing, "Don't worry, I shall get you released by appeal." So our so-called scientists, they also say like that: "In future we shall do this. In future. Now you go to hell. That's all." But in future they cannot do anything. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Nature's law is so strong. The so-called childish scientists, they cannot give any relief. That is not possible. That is not possible. It is simply false promise. And those who are fools and rascals, they believe that in future… Future, but what they have done in the past? They cannot do anything.

Therefore it is said, there are three kinds of miserable conditions: daiva, bhūta, ātmā. Daiva means adhidaivika, and bhūta means adhibhautika, and ātmā means adhyātmika. Three kinds of miseries. Adhyātmika, pertaining to your body and mind. Body, we have got, we have got experience, so many bodily troubles, anxieties. If not body, mental. These are called adhyātmika. Then adhibhautika. I am peaceful, but another neighbor, or another animal, will give me some trouble. I am peacefully sitting here, but these flies are giving me trouble unnecessarily. I have to take precaution. So there are flies, mosquitoes, at night so many other animals, they come. Besides that, my brother, my friend, they are also prepared to give me trouble. Some way or other, other living entities causing some painful condition. This is called adhibhautika. And adhidaivika. Daivika, painful condition created by the demigods. Just like there is hurricane all of a sudden. So many trees falls down, sometimes cottages devastated, overflood, excessive rain, overflood, famine, pestilence. You have no control. You cannot control. You can simply say, "In future." That's all. But there is no control.

So we are always in this painful condition. That is material life. But those who have got eyes, sense, they can see. Just like Sanātana Gosvāmī, he could see. He was prime minister, well situated materially. Learned scholar, very intelligent. Otherwise how they could become Caitanya Mahāprabhu's personal associates? Very qualified. Caitanya Mahāprabhu… When Sanātana Gosvāmī consulted Jagadānanda, that "I want to do this. What is your advice?"… Sanātana Gosvāmī became infected with itches all over the body. And it was, what is called, bleeding itches. Itches are two kinds: dry and sometimes oozing water. What is called?

Devotee: Pus. Pus.

Prabhupāda: Not pus. Weeping.

Devotee: Weeping.

Prabhupāda: Yes. The technical name is weeping. Dry and weeping. So it was weeping itches. And whenever he would go to Śrī Caitanya Mahāprabhu, immediately Caitanya Mahāprabhu embrace him, and the weeping secretion will touch the body of Caitanya Mahāprabhu. So he thought that "I am suffering from this disease. Caitanya Mahāprabhu (is) embracing me. I shall kill myself. I shall commit suicide." So he consulted, not for suicide, but leaving the place. So when he was advised, "Yes, you can leave the place," so Caitanya Mahāprabhu, when He heard this news that Jagadānanda has advised Sanātana Gosvāmī to leave the place, He became very angry, that "You have the audacity to advise Sanātana Gosvāmī? Nonsense." He was so respectful to Sanātana Gosvāmī. The same Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu, asking Him the question: "What I am? Why I am put into these threefold miserable condition of life?"

So this is our position. We may be very great man in the estimation of our friends and countrymen, but everyone is subjected to the miserable condition of life. They cannot make any solution. That is not possible. They have made a solution, big, big learned scholars, just that Mr. Kotovsky said, "Swamiji, after death, there is no life. Everything is finished." Unless they think like that, then life becomes more horrible, full of anxieties. If they think of that there is another life and there is punishment and reward, according to our karma, then their life is very horrible. So just like the animals, poor animal, sometimes facing enemy, close the eyes, as if there is no enemy, so they do like that, close the eyes. Children, when there is danger, they close the eyes. They have no other means to escape. So these people, they close the eyes. "There is no life after death." Otherwise they cannot accommodate.

But there is life after death. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Tathā dehāntara-prāptiḥ. There is life after death, simply change of body. Now, there are so many bodies, 8,400,000's of bodies. I can become next life a fly, according to my karma. Or I can become next life Brahmā. That is also according to karma. But there are varieties of life. So the so-called scientists, they do not know what is life after death, how it happens, how it is going on. This is a great science. That you can understand from the Vedic literature, not from your so-called scientific research. That is not possible.

So how these people, during the time of Mahārāja Yudhiṣṭhira, were free from all kinds of anxieties and diseases? Nādhayo vyādhayaḥ kleśāḥ. If you are in anxiety, then that will create a disease. Our this psychological condition, physiological condition, is working in so subtle way-little shocking, little disturbance will create another disturbance. The Ayurvedic medicine, they treat patients on this principle, how things are disturbed. They have got their calculation: kapha, pitta, vāyu. Tri-dhātu. This body is a composition of these three dhātus. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Kuṇape. This is a bag created by the interaction of the three elements, namely, kapha, pitta, vāyu, bile, mucus and air. This is kavirāja treatment. They can understand the position of these three elements by feeling the pulse. This is Ayurvedic science. If one kavirāja can learn to feel the pulse, he can say everything. He can say when this man will die, today or tomorrow or… Accurately he will say. The pulse beating is so scientifically described in Ayurvedic science. As soon as he fixes up the pulse beating, immediately the formulas are there: "Such kind of pulse beating will create such and such symptoms." So you feel the pulse and inquire the patient, "Are you feeling like this?" If he says,

”Yes,” then it is confirmed. The disease is confirmed. Then the medicine is there. Very simple thing. Now in allopathic treatment, first of all you have to sacrifice one chaṭāka of blood, immediately. As soon as you go to the medical man, in your country, he will take so much blood. First of all you have to give your blood. Then fees. Then you have to purchase nonsense medicine. So here also there are nonsense kavirājas also. So unless one is expert in feeling the pulse, he is not kavirāja. That is the criterion.

Indian: It will take two years.

Prabhupāda: Just see.

Indian: To pass education, takes two years' time.

Prabhupāda: Yes. Two years' time. So this is the… This body is made of three dhātu, and misadjustment of these three things… If the mucus is increased, the other two decrease. In this way disturbance is created, and that is the cause of disease. Ādhayo vyādhayaḥ. So if people remain completely in hygienic principle, as they are prescribed in the śāstras, just like rise early in the morning, take bath, evacuate and chant Hare Kṛṣṇa mantra… If you follow the rules and regulation, then there will be no anxiety, no disease. People become crazy when he is full of anxieties or disease. If he is happy in every respect, then he does not become crazy, he does not become enemy. If everyone is satisfied, then where is the chance of becoming your enemy or my enemy? Everyone is satisfied.

So in Mahārāja Yudhiṣṭhira's time, the government, the government was responsible also to keep people peaceful, without any anxiety. That is government. Without any anxiety. And now the government means full of anxieties. You do not know how to sleep peacefully at night. You have to keep watchmen, just see, enemies are coming or not, with torchlight. You see. This is our position, full of anxieties. Even we cannot sleep at night peacefully. This is government. And here you see, compare the government-no anxiety, no anxiety. Just compare. So what is the use of this rascal government? The rascal government must be there because we are rascals. You cannot complain against the government. Because we select. It is the days of democracy. We elect our representative. So why you should, I mean to say, blame the government? You have created the government. You have sent your representative, a rascal, another big rascal. You are rascal, and another big rascal, you have voted; so how you can expect good government? You send only big rascals. That's all.

So there cannot be. That is stated in the Śrīmad-Bhāgavatam, that in the Kali-yuga, all the people will be rascals, śūdras. Simply by manipulation, if one gets vote, he captures the governmental power. Śūdra. He's a śūdra. He is not a kṣatriya like Mahārāja Yudhiṣṭhira, trained up kṣatriya. He is a rascal, third-class man, fourth-class man. He gets the vote and we give vote. So how we can be happy? How we can be carefree or anxiety-free or disease-free? It is not possible. Therefore if the people in general, they become Kṛṣṇa conscious, they become trained up in Kṛṣṇa consciousness, they understand the value of life, how to live, then they can send good representative. Kṛṣṇa conscious man. Then the government will be nice. Without becoming… Harāv abhaktasya kuto mahad-guṇāḥ. If people are not Kṛṣṇa conscious, their so-called qualification has no value. Kuto mahad-guṇāḥ. There cannot be value. There cannot be any good qualification of a person who is not Kṛṣṇa conscious, who is not a devotee. This is our conclusion. We have got some test tubes. We can study man. He may become a very good scholar, very good politician, very big minister, but we test whether he has got any sense of Kṛṣṇa consciousness. If he's not, immediately I understand that ”Here is a rascal number one.” That's all. We have got test tube, how much he is advanced in Kṛṣṇa consciousness. If he's not, then he is grouped immediately in four groups: duṣkṛtina, means constantly committing sinful activities; mūḍha, rascal; narādhama, lowest of the mankind; māyayā apahṛta-jñāna, although educated with high degrees, his knowledge has been taken away; āsuraṁ bhāvam āśritaḥ, and demon.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Immediately we classify, ”Here is a rascal number one, lowest of the mankind,” or ”always engaged in sinful activities,” or ”whatever education he has got, that is useless, because his real knowledge…”

Just like Professor Kotovsky, such a big professor, he says, ”There is no life after death.” He's a rascal number one. What is the meaning of this education? He does not know that the soul is eternal, and therefore Bhagavad-gītā teaches first, dehino 'smin yathā dehe kaumāraṁ yauvanam… [Bg. 2.13]. Na hanyate hanyamāne śarīre [Bg. 2.20]. ”First of all understand this: soul is eternal; you are eternal; you do not die, after the annihilation…” This is the first education. And these rascals, they say there is no life after death. So how much educated they are you can understand. They are all rascals. And you may open big, big colleges, institution, providing some rascal professor, rascal student, and beg the whole life, and sacrifice everything. It is useless. Śrama eva hi kevalam, simply wasting time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Śrama eva hi kevalam. You can do your duties very nicely, very good, dharmaḥ svanuṣṭhitaḥ, but if you do not develop your, I mean to say, attachment for Kṛṣṇa… Vāsudeva-kathā ruciḥ [SB 1.2.16]. ”Oh, here kṛṣṇa-kathā is going on. Topics on Kṛṣṇa is going on. Let me hear it.” Just like here. We are talking of Kṛṣṇa; nobody is coming. Nobody is coming. Only few selected. Vāsudeva-kathā ruciḥ. There is no taste for hearing kṛṣṇa-kathā. So such kind of education, advancement of civilization, is śrama eva hi kevalam, simply wasting time. And if you waste your time in such foolish activity, then there will be anxiety, there will be disease, there will be enemies, there will be disturbance-everything, one after another, one after another. Natural disturbance, disturbance by other living creatures, disturbance by your body. So this world will become hell. This is the position.

So just compare the present governmental situation and the time… A king is supposed to be responsible for the citizen's peaceful life, no anxiety, no disease. Ādhayo vyādhayaḥ. That is king. Just like one brāhmaṇa approached Lord Rāmacandra that ”In the presence of father the son has died. You are responsible. There must be something wrong in Your kingdom." His son died. That is natural, that son lives, father dies. This is natural death. "And what is this? The father is living and son is dying?" So king was so much responsible, even the death must be systematic. There should be no anxiety. There should be no disease. There should be no scarcity, no famine, no natural disturbance. This is government. This is government. Just try to understand the ideal government during Mahārāja Yudhiṣṭhira's time. Not only Mahārāja Yudhiṣṭhira, all the kings. Rājarṣayaḥ. Imaṁ rājarṣayo viduḥ. They were all great ṛṣis, although they were kṣatriyas. Brāhmaṇa and kṣatriya, they used to guide the general people. The high caste means who would guide the people nicely. The brāhmaṇa by their Vedic knowledge, perfect knowledge, paṭhana-pāṭhana yajana-yājana dāna-pratigraha. By high learning, they would… They were not interested for capturing the government. No. They had no time. But there was consulting body. Even Yudhiṣṭhira Mahārāja's time, there was consulting body, all the kings. The brāhmaṇas and the ṛṣis, they would form a consulting body and give advice to the king: "My dear king, do like this.' And they will abide. Just like head. Head. Head gives the instruction to the arms. Not the arm gives instruction to the head. Head. Brain. Mukha-bāhūru-pādebhyaḥ.

So brāhmaṇa means this portion, head, brain. And kṣatriya means this portion, arm. And vaiśya means this portion, belly. And śūdra means this, leg. So no part is unimportant. Every part is important for upkeep of the body. But comparative study, this part is more important. If my head is cut off, then all other parts may remain. It will not act. Similarly, at the present moment there is no brāhmaṇa. All śūdras, simply legs. If you keep the legs of the body, what is the value of this body? There must be head. Everything must be there. Everything must be there. The head must be there, arms must be there, the abdomen must be there, the legs must be there. Then it is complete body. Similarly, this scientific division, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], the division of the human society according to quality, the brāhmaṇa, kṣatriya, vaiśya, śūdra. Kṛṣṇa says, mayā sṛṣṭam: "This is My creation for upkeep of the social system."

So there is necessity of the śūdras and there is necessity of the brāhmaṇa. There is necessity of the kṣatriya. Everyone is required to do, to function, in his particular position. Then the society will be nādhayo vyādhayaḥ kleśāḥ. No more anxiety and no more disease. Everyone is peaceful, cool-minded, cool-brained. Then chant Hare Kṛṣṇa without any disturbance and go back to home back, to Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.10.7

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Māyāpura, June 22, 1973

Pradyumna: (leads chanting, etc.):

uṣitvā hāstinapure
māsān katipayān hariḥ
suhṛdāṁ ca viśokāya
svasuś ca priya-kāmyayā
[SB 1.10.7]

Translation: "Śrī Hari, Lord Śrī Kṛṣṇa, resided at Hastināpura for a few months to pacify His relatives and please His own sister, Subhadrā"

Prabhupāda: So read the purport also.

Pradyumna: Purport: "Kṛṣṇa was to start for Dvārakā, His own kingdom, after the Battle of Kurukṣetra and Yudhiṣṭhira's being enthroned, but to oblige the request of Mahārāja Yudhiṣṭhira and to show special mercy to Bhīṣmadeva, Lord Kṛṣṇa stopped at Hastināpura, the capital of the Pāṇḍavas. The Lord decided to stay especially to pacify the aggrieved King as well as to please Subhadrā, sister of Lord Śrī Kṛṣṇa. Subhadrā was especially pacified because she lost her only son, Abhimanyu, who was just married. The boy left his wife, Uttarā, mother of Mahārāja Parīkṣit. The Lord is always pleased to satisfy His devotees in any capacity. Only His devotees can play the part of His relatives. The Lord is absolute."

Prabhupāda: So we are personalists. We believe… Not believe, not the question of believe, but actually the ultimate truth of Absolute is a person. That is the statement of Vyāsadeva.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Tattva-vit, those who are in knowledge of the tattva or the Absolute Truth, they know that ultimately the Absolute Truth is manifested as a person like you, like me. Not exactly like you, like me, but so far personality is concerned, individuality is concerned, He is like us. In the Bible it is said, "Man is made after God." Because God is person, therefore we are person. Otherwise, where from our personality comes? God is the origin of everything. Therefore He is the origin of personality, individuality, otherwise how we are persons? How we are individuals? Wherefrom we get this personality, individuality?

So the foremost feature of the Absolute Truth is a person. And as a person, He has got the same feelings as we have got. As we have got feelings for our relatives, for our brothers, for our sisters, for our friends, for our enemies, the same thing there is also. If you study your personality or your friend's personality, you can get a rough idea of the Supreme Personality because our personality is dependent on the Supreme Personality. Mamaivāṁśaḥ. We are simply fragmental personalities just like the sparks and the fire, or the drop of ocean water and the ocean. The difference is in quantity. A drop of ocean water or a fragmental spark of the fire is of the same quality like the fire or the ocean. But in magnitude it is very, very small. God is vibhu, the greatest, and we are the smallest. God is infinite, we are finite, infinitesimal. That is the difference. Otherwise everything is there, as we have got.

Just like the son inherits the quality of the father, similarly… We are supposed to be sons of the Supreme Person. Therefore, in minute quantity we have got all the qualities of God. Not all. Seventy-eight percent. In very minute quantity. That is our perfection. If we revive godly qualities seventy-eight percent, in minute quantity, that is our perfection. That is there, already there. Simply it is covered by this material energy. Otherwise everything is there. So the feelings of affection, there is also in Kṛṣṇa.

So Kṛṣṇa expands. Ekaṁ bahu syām. Expands. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. Kṛṣṇa expands His energy, ānanda-cinmaya-rasa. Rasa, humor, mellows, to enjoy, He expands Himself. Just like Śrī Svarūpa Dāmodara Gosvāmī has given us the definition, Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
[Cc. Ādi 1.5]

Rādhā and Kṛṣṇa, the same Absolute, but Rādhārāṇī is the expansion of the pleasure potency of Kṛṣṇa. We have got potency as Kṛṣṇa has got. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. This is the Vedic injunction. Parā, they say. Absolute Truth has many potencies, innumerable, vividhaiva śrūyate. One of the potencies is the pleasure potency. Just like we want some pleasure. Pleasure is the constitutional position of spirit soul, or the Absolute Truth. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). God and we, being of the same quality, we are by nature always joyful. So our joyfulness is checked when we are in material condition. Therefore there is struggle. We are hankering after, to revive that joyfulness, but this contamination of material energy, sattva-guṇa, rajo-guṇa, tamo-guṇa, they are checking, obstacles.

Therefore we have to get free from obstacles. Sattva-guṇa, we have to go above the sattva-guṇa, śuddha-sattva. Then again we revive our original position of joyfulness. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is the joyfulness: no lamentation, no hankering. We hanker after something which we want, and we lament for something which we lose. Here there are two business: something gaining and something losing. Just like businessmen. They have got two businesses: either to make profit or to lose. At the end of the year they calculate, "Whether we are loser or gainer?" But in the spiritual world there is no such thing as to gain or as to lose. There is nothing… Absolute. That is Absolute. That idea we haven't got just now. But that is the nature of the spiritual world. There is no question of loss, nor there is any question of gain. Simply ānanda, ānanda, pleasure. Pleasure means because there is no loss. Ānandāmbudhi-vardhanam. There is ānanda, and ānanda ambudhi. Ambudhi means the ocean. Here the ocean does not increase. If the ocean increases, then whatever small land we have got, it would have been finished. No. Ocean does not increase. We have seen that Los Angeles on the beach, the big Pacific Ocean, but just about three yards or four yards off from the ocean we are walking. We are confident that "Although the Pacific Ocean is so big, powerful, it cannot come here." Only a few yards off we are walking, confident.

So everyone is working under the direction of the Supreme Lord. Ocean, although very powerful, very big, still, by the order of Kṛṣṇa, it cannot go beyond the limit. It cannot go. So the… Everything… Yasyājñayā bhramati kāla-cakraḥ. Yac cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Now, this sun, the sun, unlimited heat, aśeṣa-tejāḥ, heat. But it is also limited. It cannot expand so much heat so that we may burn into ashes. The sun can do that. As the big ocean can overpower all your cities and towns in a second, similarly, the sun also can burn the whole universe within a second. It has got so much potency, temperature. But yasyājñayā bhramati sambhṛta-kāla-cakraḥ. No. The kāla-cakra… I think the scientists also say that the sun from the orbit, if it comes this side one inch or that side one inch, one side coming this side, the whole universe will be frozen, and the other side, whole universe will be burned. I do not know whether there is any scientists who say. But it cannot go this side or that side. Sambhṛta-kāla-cakraḥ. The orbit which is given by Kṛṣṇa, that "You shall travel within this orbit…" Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So everything… And what to speak of ourselves, we want to become independent. What is the meaning of independence? Even the sun, moon, or the sea, ocean, nobody is independent. And how we can be independent? We are teeny, very small. There is no question of independence. The so-called independence, as we fight for independence, that is māyā. There is no question of independence. When I first met my Guru Mahārāja, on the first meeting, he said that "You go to preach in the Western countries." I was surprised. There was no acquaintance. So "Caitanya Mahāprabhu's message, you are all educated young men, you should go and preach." I replied that "We are dependent nation, Indians. Who will hear us? Nobody will hear." So at that time he explained dependence and independence-temporary, it has no meaning. Actually, at that time I could not realize the independence. We were waiting for independence. What independence we have got? Independence means you go for one kilo of rice and stand there for two hours. (laughter) This is our independence. Everything is controlled. You cannot get. And the price… Before independence the price of rice was two annas or five rupees, six rupees per mound, two annas per kilo. Now it is more than two rupees. Everything. Practically we have increased our dependence. Not independence. In the name of independence, we have increased our dependence. So actually there is no independence. But we manufacture so-called independence. Nobody is independent. I thought, "We are so much dependent on the state rules and regulation. America is independent." When I went to America I saw they are so dependent, that any young man could be called for military service without any objection. So the whole nation is dependent on the whims of the military board. So dependent.

So we are dependent. So long we are under the control of māyā, we are dependent. We are depend… Our constitutional position is dependence, servitude. So by false declaration we think that "We are now going to be independent. We shall not service Kṛṣṇa. We shall become independent. I shall become Kṛṣṇa." As the Māyāvādī thinks that he shall become Kṛṣṇa, "I shall become God," that is another dependence. You cannot be independent. That is not possible. And to remain dependent, that is our happiness. That we do not know. Instead of declaring independence, if we remain dependent, that is our happiness. Just like children, women, śūdras, dogs. Their happiness is when they are dependent. Artificially… Now in India also, the women are imitating independence. But I have seen in the Western countries, in your country, the independence, declaration of independence by the woman class, is not their happiness. They are unhappy. Better to become dependent upon father, upon husband and upon elderly children. That is their happiness.

Just like Kuntī. Kuntī, so much qualified lady, she can call any demigod. She got one benediction from Durvāsā Muni. When she was young girl, she served Durvāsā Muni. Mahārāja Kuntibhoja used to invite so many saintly persons. That is the system in India still. So once Durvāsā Muni became a guest of Mahārāja Kuntibhoja, and Kuntī served the Durvāsā Muni. He was very pleased, and he gave her one benediction, that "You can call any demigod by your sweet will. As soon as you desire, the demigod will…" So Kuntī, she was a girl; she made an experiment, immediately called the Sūrya, the sun-god, and he came. So Sūrya asked him (her) that "You have called me. You take some benediction. Take a son from me." She refused. "No, I am unmarried. I cannot." "No, there is no harm. Your son will be born from the ear." Generally, the son is born from the vagina, but Kuntī's son was born from the ear. Therefore Karṇa. The first son was Karṇa. Unmarried. Therefore Karṇa was, I mean to say, given away, because she could not show, and when Karṇa was floating on the water, that one carpenter picked up and he raised him. So Karṇa was known as the carpenter's son, śūdra's son. Actually, he is Kuntī's son. So when Karṇa was killed, Kuntī began to cry. And Yudhiṣṭhira Mahārāja inquired, "Mother, why you are crying?" At that time she admitted, "Karṇa was my son." "Oh? Such a secret you did not disclose? We treated Karṇa as our enemy. We could have taken…" There are so many incidences like that.

So there are so many things in the Mahābhārata, in the Śrīmad-Bhāgavatam. You can learn social, political, economical, philosophical, religious, anything. Veda, veda means knowledge. So these are Vedic literatures. Pañcama-veda. Mahābhārata is pañcama-veda. And Śrīmad-Bhāgavatam is the essence of Vedic knowledge. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama. Nigama means Vedic literature. And it is kalpa-taru. Kalpa-taru means desire tree. Whatever knowledge you want, you will get it. Veda means knowledge. Vetti veda vida jñāna(?). So Veda means jñāna, knowledge. Any type of knowledge you want, there is in the Vedic literature. So it is meant, Veda, jñāne, knowledge is meant for the human society. It is not meant for the animals. Animals cannot study Veda. And what is the purpose of Veda? The purpose of Veda is to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. This is Veda. If you try to understand, or if you understand very little… You cannot understand Kṛṣṇa fully. Kṛṣṇa Himself cannot understand Himself. So it is not possible. But whatever Kṛṣṇa is speaking about Himself in the Bhagavad-gītā, if one hundredth part, one percent you can understand, then your life is successful. Vedic knowledge. That is Vedic knowledge. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

So all these relatives of Kṛṣṇa, the Pāṇḍavas, His sister Subhadrā-Kṛṣṇa, Balarāma, Subhadrā. Subhadrā was sister of Kṛṣṇa. So Baladeva wanted to hand over the sister to Duryodhana, and Kṛṣṇa wanted to hand over the sister to Arjuna. Two brothers, difference of opinion. But elder brother's order cannot be disregarded. Therefore Kṛṣṇa planned that Arjuna may kidnap His sister. So Subhadrā was kidnapped by Arjuna in the dress of a sannyāsī. Don't learn this business, sannyāsīs. (laughing) But Kṛṣṇa planned it, that "You come…" Because he was known, if he comes as ordinary Arjuna, then he will be recognized because he is the cousin-brother. Therefore he covered himself as a sannyāsī just like Rāvaṇa. Rāvaṇa also kidnapped Sītādevī as a sannyāsī.

So in former days also, the sannyāsīs were very expert in kidnapping. Yes. Therefore in the Kali-yuga sannyāsa is forbidden, because they'll not be able to follow the rules and regulations. But Caitanya Mahāprabhu inaugurated. He Himself became sannyāsa. Therefore we are trying to follow His footsteps, to accept sannyāsa. But we should not become a sannyāsī like Rāvaṇa. No. We should try to follow the footsteps of Caitanya Mahāprabhu. He was very strict. No woman could approach Him. They were allowed to offer obeisances from distant place. Śrī Caitanya Mahāprabhu was very strict about asso… Even in His gṛhastha life He was very strict. He would not play any joke with any woman except His wife. And that also, once He joked with His wife, not with any other woman. So He was so strict. Śrī Caitanya Mahāprabhu's opinion is that sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato 'py asādhu [Cc. Madhya 11.8]. Viṣayiṇāṁ sandarśanam, to mix very intimately with the viṣayīs. Viṣayī means those who are very much fond of eating, sleeping, mating and defending. They are called viṣayī. They have no other business.

So practically, at the present moment, the whole world is viṣayī. But this line, Kṛṣṇa consciousness line, is so transcendental that one has to give up this viṣayī idea. Viṣaya chāṛiyā se rase majiyā mukhe bolo hari hari. We chant "Hari, Hari," but actually, "Hari, Hari," we can chant "Hari, Hari" only when we give up viṣaya. Viṣaya chāṛiyā se rase majiyā. Otherwise "Hari, Hari" is not purely chanted. Therefore there are ten kinds of offenses we have to give up. Śuddha-nāma. When we chant pure Hare Kṛṣṇa mahā-mantra, then we are elevated to the platform of transcendental love. Otherwise we can attain up to liberation. Not on the platform of loving. So Caitanya Mahāprabhu was very strict about viṣayī and strī-saṅgī. Caitanya Mahāprabhu was asked how to, what is the business of a Vaiṣṇava. He summarized in two lines: asat-saṅga tyāga, ei vaiṣṇava ācāra [Cc. Madhya 22.87]. Asat-saṅga tyāga, to give up the association of asat. Asat means materialistic. So who is asat? Now, asat eka strī-saṅgī and kṛṣṇa-abhakta. Those who are too much attached for material enjoyment, they are asat. And one who is not devotee of Kṛṣṇa, he is also asat. So we have to give up the company of these kind of people, who are too much materially attached and is not devotee of Kṛṣṇa. If we can avoid these two persons, then we can be fixed up in devotional service.

So,

uṣitvā hāstinapure
māsān katipayān hariḥ
suhṛdāṁ ca viśokāya
svasuś ca priya-kāmyayā

Svasu means sister, and the relative… So although Kṛṣṇa is unattached, still He observed the social obligation. There was great fight. All of them lost their relatives. Not only the Kauravas lost everything, but the Pāṇḍavas also. Just like Subhadrā's son Abhimanyu. He was only sixteen years old. His wife, Uttarā, she was once taught by Arjuna. She was disciple, student. Arjuna was teaching her dancing. Virāṭarāja, King Virāṭa's daughter, Uttarā. So they were in disguise. Ajñāta-vāsa. So the Virāṭarāja did not know that Arjuna was living in his house. So this daughter of Virāṭa, Uttarā, when Arjuna was known that he is Arjuna, he requested that "You marry my daughter." So Arjuna said, "No, how can I marry? She is my disciple. She is my student. She is just like my daughter. How can I marry?" Then he promised that "I shall get her married with my son, although he is not very grown up."

So Abhimanyu was Kṛṣṇa's (Arjuna's) son from the womb of Subhadrā. So he was married. Only sixteen years. Almost the same age. Fortunately Uttarā became pregnant. So Abhimanyu went to fight in the Battlefield of Kurukṣetra and never returned.

So Parīkṣit Mahārāja was posthumous child. He took his birth after the death of his father. He did not see. Not only father, many. Because it was after the battle. He was the only survivor of the whole Kuru dynasty. So he was also attempted to be killed by Aśvatthāmā by brahmāstra. Kṛṣṇa saved. So Parīkṣit Mahārāja was born after the death of his father. The grandfathers took care of him, and as soon as the child was grown up, all the grandfathers, Pāṇḍavas, entrusted the kingdom to Parīkṣit Mahārāja, and they left home.

Thank you very much. Hare Kṛṣṇa. (end)
730625SB.MAY
Śrīmad-Bhāgavatam 1.10.11-12

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Māyāpura, June 25, 1973
Devotee: (leads chanting, etc.)
sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam
tasmin nyasta-dhiyaḥ pārthāḥ
saheran virahaṁ katham
darśana-sparśa-saṁlāpa-
śayanāsana-bhojanaiḥ
[SB 1.10.11]

”The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad, materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?”

Prabhupāda:
satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

Satāṁ prasaṅgāt. Sat-saṅga. Sat-saṅga. Sat means devotees, and asat means nondevotees. Even in moral instruction of Cāṇakya Paṇḍita, he advises: tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. Cāṇakya Paṇḍita ad… Although he was a politician, a great politician, still, a learned brāhmaṇa and knowing all moral instruction, he gives this advice: tyaja durjana-saṁsargam.

This is the crucial point of advancement in human life. Tyaja durjana-saṁsargam. Try to avoid. Not try; must. You must avoid the association of the materialistic persons. Materialistic person means those who are after money and woman. That’s all. They are materialistic. Those persons, simply hankering after money and woman, they are materialistic. Śrī Caitanya Mahāprabhu has advised to associate with this class of men, hankering after money and women, it is better…, death is better, preferred, than to associate. When He was requested to see King Pratāparudra… Because he was king, he’s supposed to be always in association with money and women. He refused to see him: ”No, I cannot see the King.” When He refused to see, He quoted one verse: bhava-sāgarasya, niṣkiñcanasya bhava-sāgarasya. Niṣkiñcanasya jigamiṣor bhava-sāgarasya.

People do not know what is bhava-sāgara. They do not know even. But in Vedic literature, this is the first instruction, how to get out of this bhava-sindhu, bhava-sāgara, material ocean. The whole universe is also a ocean. And all these planets, they are called dvīpa. Just like this planet is called Jambudvīpa, Bhāratavarṣa. Actually it is like dvīpa. Nowadays, those who are flying in the sky, they’re going from one island to another island, one planet to another planet. So when that is called dvīpa, there must be relative term, the ocean, or the sea. So whole, this universe, this planets, they are called dvīpa. Therefore they are floating in the ocean of air. Just like you have got experience. You have got experience of this also, ocean of water. And above water, there is air, ocean of air. Then there is sky. So bhava-sāgarasya. The whole universe is bhava-sāgara. Sāgara means ocean, or sea. And bhava means repetition of birth and death. Bhava. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. In the Bhagavad-gītā, once we take birth, we remain here for some time, then we give up this body; we accept another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. We have to… So long we are in this material ocean, we have to accept these laws of nature, repetition of birth and death. This is called bhava-sāgara. So we are eternal, nityaḥ śāśvato ’yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. It requires little intelligence, that ”I am eternal. Why I am in this business, accepting one body, and again giving up, giving it up? And there is no guarantee what kind of body I’m going to accept next.” There is no guarantee. It will be according to your work. We can become an insect, or we can become the demigod. We can become tree; we can become animal-anything, according to our karma. Karmaṇā daiva-netreṇa [SB 3.31.1].

So this rascal civilization, they do not understand what is bhava-sāgara, what is bhava. Nothing. They are so rascal. And they’re passing on as civilized men. No knowledge. So when one is intelligent, actually, then he considers that ”If I am eternal, why should I accept repetition of birth and death?” That is intelligence. But they have given (in) to birth and death-”Never mind.” Even university students, they say, ”If next life, if I become animal, what is the wrong?” Just see. How much degraded. In Hawaii University, one student said that ”Even if I become an animal, what is the wrong there?” Just see how much degraded the human society has become. They are prepared to become animal, cats and dogs, trees, anything.

So when one comes out of this gross ignorance, how to get out of this bhava-sāgara… Just like if you are thrown into the water of sea, you may be very expert swimmer, but you don’t like to remain there. You want to come out. Similarly, although we may be very expert in changing our body, but still, at the time of death, we don't like it. Nobody likes to die. But he… Nobody thinks how to stop this death. In the Bhagavad-gītā it is said, na hanyate hanyamāne śarīre [Bg. 2.20]. By the destruction of this body, the soul is not dead. It is living. So this is called self-realization. One must be sober to think over that "If I am eternal, if I do not die after the destruction of this body, and I do not like to die, how to stop it?" This is intelligence, how to stop the repetition of birth and death. But the human civilization, the so-called human being has become so much degraded, they have no brain even to think over these matters, that how to stop this repetition or if there is any means to stop this repetition of birth and death. They do not…, they have no knowledge. Still they are going on as human being. They're like animals. Even big, big professors in Europe, they say, "Swamiji, after death, everything is finished." You see. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Even these plain words, the first instruction of Bhagavad-gītā, they do not understand. Not only they. Here, also. So many politicians, so many rascals, they take Bhagavad-gītā, but they do not understand. They're busy with politics.

But the first instruction of Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20],

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir…
[Bg. 2.13]

No. No. Political leaders teach the people that there is birth after death. Have you heard, any politician? But take the Bhagavad-gītā and stands with photograph: "Oh, he's a very great reader of Bhagavad-gītā." But one who understands Bha… "He's a rascal." If he understands Bhagavad-gītā, why he's in politics? And even if he's politics… These, all these kings, Mahārāja Yudhiṣṭhira, Kṛṣṇa, they were also in politics. But they know things as they are. That is the difference. Who can be greater politician than Kṛṣṇa? He's giving this instruction: dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. So in human life, if they do not know what is the process of living condition, how we are changing, how we are accepting birth and death, how to stop it, then what is the meaning of this human being?

So this knowledge can be attained by sat-saṅga. Sat-saṅga. Sat-saṅga means… This is sat-saṅga, associating with devotees of the Lord. So sat-saṅga. Sat-saṅgān mukta-duḥsaṅgaḥ. You cannot make association with two parties. If you want to associate with the devotees, then you have to give up the association of the nondevotees. That will be natural. Just like our, these students, although they are very young… They are not only young, but coming of very luxurious families in America, Europe. Here, the boys, they cannot even imagine how much luxury they enjoyed. Here, they have no employment, our young men. Mostly unemployed. And in Europe, America, especially in America, there is no question of unemployment. Anyone can go and earn immediately ten dollars. Ten dollars means hundred rupees. He's prepared. One of my students, Trayādhīśa, he was, morning, he was absent. So I asked him, "Why you are absent?" "Now I required some money, so I went to get some money." "How you got money?" "Now I went to the shoe brushing shop. So I brushed some gentleman's shoes. I got some money, five dollars." So they know how to earn money. There's no scarcity of money. Even in a hotel, one goes, he washes the dishes-immediately gets ten dollars. So money and woman. So there enough they enjoy, but now they have given up everything. Why:. Due to this sat-saṅga. Due to this sat-saṅga. Sat-saṅgān mukta-duḥsaṅgaḥ. No more. No more association with money and woman. This is so powerful, sat-saṅga. Sat-saṅga is so powerful.

Sat-saṅga means satāṁ prasaṅgān mama vīrya-saṁvidaḥ. When actually there is sat-saṅga… Not professional Bhāgavata readers or Bhāgavata reader… No. Really realized souls of Bhāgavata, Śrīmad Bhagavad-gītā, they are called sat. Not for earning livelihood. They are not sat. Those who are, those who are reading Bhagavad-gītā and Bhāgavata for some worldly material gain, they are not sat. They are asat. Those who are actually reading Bhagavad-gītā and Śrīmad-Bhāgavatam for the satisfaction of Bhagavān, bhāgavata, they are sat. So once associating with these sat people, he cannot make anymore association asat. Here is a vivid examples: Hṛṣīkeśa. He left our company. He associated with some asat. Asat means nondevotees. Asat, generally, we understand rogues and thieves. But those who are devotees, they're less than rogues and thieves. Those who are not devotees, they're less than rogues and thieves. So he could not associate. It was struggle. At last, he had to leave.

So sat-saṅgān mukta-duḥsaṅgaḥ. Once you are associated sincerely with devotees, he cannot mix with nondevotees. This is the test. This is the test. Svalpam apy asya dharmasya trāyate mahato bhayāt. If once only… Sakṛt. Here it is said, kīrtyamānaṁ yaśo yasya sakṛd ākarṇya rocanam. If once… Satāṁ prasaṅgāt, sat-saṅga is so powerful. If one submissively hears from sat-saṅga about the name and fame of the Supreme Lord, immediately it becomes palatable. Sakṛd ākarṇya rocanam. The same thing is repeated in another place: satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If one hears from real devotee, immediately he becomes pregnant. Vīryamāna. Just like if one boy is vīryamāna, as soon as he has sex, the girl must be pregnant. Similarly, those who are vīryamāna, really devotee, by hearing him, one becomes pregnant. Pregnant means he becomes interested in Kṛṣṇa consciousness. This is called satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Hṛt. We like from the heart. We like from the ear. Very nice to hear. Hṛt-karṇa-rasāyanāḥ. Rasāyana means pleasing. As soon as one will hear from satām, then his ear and heart will be pleased: "Oh, it is very nice." Hṛt-karṇa-rasāyanāḥ kathāḥ. Taj-joṣaṇāt. And if he again cultivates, if he thinks over, taj-joṣaṇāt, āśu… Āśu means immediately. Apavarga-vartmani, on the path of liberation. Śraddhā bhaktir ratir anukramiṣyati. This is the process. Therefore, sat-saṅga is required.

Now we have opened such a big hall, inviting people to come to take part in the sat-saṅga, but nobody's interested. So therefore if anyone becomes interested, he's very intelligent. He's intelligent because he wants to stop this repetition of birth and death. This is the problem. This problem, the so-called scientists, philosophers, educationists, politician, they have set aside this question. The real problem is to solve the question of birth and death. They do not touch it. They are making plan for economic development and other things. Economic development… Suppose you become rich man for twenty years or fifty years, utmost, at the present moment. Then you become a cat and dog in next life. Then what is your economic development? But they do not know that there is life after death. We have to prepare for the next life. Karmaṇā daiva-netreṇa [SB 3.31.1]. Then according to my karma, by superior inspection, I'll get next birth. And in the Bhagavad-gītā it is plainly spoken: janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Kṛṣṇa says, "Simply try to understand My janma. I take birth." Ajo 'pi sann avyayātmā. He's aja. Every one of us aja. Na jāyate na mriyate. We don't take birth, don't die, because we are part and parcel of Kṛṣṇa. So Kṛṣṇa must be aja.

So Kṛṣṇa takes birth. That is Janmāṣṭamī. So if anyone tries to understand why the Aja, the Unborn, takes birth, janma karma… And God, Kṛṣṇa, who has nothing to do… That is the Vedic information. Na tasya kāryaṁ karaṇaṁ ca vidyate. Why He has to do? Actually He hasn't got to do anything. He has to enjoy only. Just like we see the Deity Kṛṣṇa is not working in the factory as a factory manager. He's enjoying the company of Rādhārāṇī. We have to work. If we enjoy with our so-called Rādhārāṇī, then we'll starve to death. We have to work. But God is not like that. Na tasya kāryaṁ karaṇaṁ ca vidyate. Na tat-samaś cābhyadhikaś ca dṛśyate. These are the informations from Vedas, Upaniṣads, that He has nothing to do. Yes. That is real God. If God has to work, God has to do something, then what kind of God He is? Here, the so-called imitation Gods, even a rich man, he does not do anything. And why God will work? Therefore God comes… He's aja, unborn. He comes, janma, karma, He works also. Just like Kṛṣṇa. He worked ordinary cowherd's boy. He worked as ordinary politician. He worked as ordinary philosopher, left the instruction of Bhagavad-gītā and so many other instructions, sublime instructions.

So one has to understand that why the unborn takes birth. One who hasn't got to do anything, why He comes as a human being and works? Janma karma me divyam. These are all transcendental subject matter. These are not ordinary things. Kṛṣṇa's coming, Kṛṣṇa's working, Kṛṣṇa's fighting, Kṛṣṇa's loving, they're all transcendental subject matter. Aprākṛta. So janma karma me divyaṁ yo jānāti tattvataḥ. If anyone simply understands this subject matter, why Kṛṣṇa takes birth, why Kṛṣṇa works as ordinary man-these are all transcendental subject matter-then he becomes free. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by understanding Kṛṣṇa, about His work, about His birth. Simply if we can understand. The Bhagavad-gītā is there. You can read and try to understand Bhagavad-gītā as it is. The result will be, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then after giving up this body, he never takes birth in this material world. Punar janma. Punar janma means within this material world. In the spiritual world there is no janma, there is no death. Punar janma naiti. Then where…? He's finished? No. Mām eti: "He comes to Me, back to home, back to Godhead." This is perfection.

So anyone who is interested in this highest perfection of life, punar janma naiti mām eti, not to take birth again in this material world, but to go back home, back to Godhead, such person… Caitanya Mahāprabhu speaks for such person: niṣkiñcanasya jigamiṣor bhava-sāgarasya, pāraṁ paraṁ jigamiṣor bhava-sāgarasya. Pāraṁ paraṁ jigamiṣoḥ. Just like we are on this side of the sea. We want to go the other side of the sea. Similarly this bhava-samudra, we are on this part of the sea, material world. If we want to go to the other side, spiritual world, so we have to become niṣkiñcana. Niṣkiñcana means no more possessing anything material. That is called niṣkiñcana. If we hanker after possessing material… Therefore sannyāsa. Sannyāsa means simply possess Kṛṣṇa and no other possessions. That is niṣkiñcana. You have to possess something. Suppose you have got something, one copper coin or silver coin. So if you dispossess, if you throw it away, then what is the gain. Whatever you had, gone. But if you throw the copper coin, or the silver coin, and if you accept a gold coin, then you are profited. Then it is profit. So niṣkiñcana, to simply become niṣkiñcana, renounced of everything… Just like Māyāvādī sannyāsīs. They do… Brahma satyaṁ jagan mithyā. Yes. But brahma satyam, they do not understand what is the actual satya-vastu. That satya-vastu is Bhagavān. They do not search after Bhagavān; simply the light, effulgence of Bhagavān, brahmajyoti. They are satisfied. (yelling in background) (aside:) What is that, trouble? Stop them.

So there are so many versions about sat-saṅga and asat-saṅga. Caitanya Mahāprabhu advises niṣkiñcanasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya sandarśanam atha yoṣitām. (yelling continues in background, louder) They're fighting? Or what…?

Devotee: Sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca.

Prabhupāda: Ah. Sandarśanam atha yoṣitāṁ viṣayiṇām atha yoṣitāṁ ca [Cc. Madhya 11.8]. So niṣkiñcana means do not hanker after any more money and women. So Caitanya Mahāprabhu refused to see persons who are after money and woman, because by their association we may be infected. We may be again hankering after. Suppose I have taken sannyāsa, and if I see one gṛhastha having a very faithful and beautiful wife, if I think, "Oh, I left my wife. If I would have possessed, I would have been happy," he's immediately fallen. Because within the mind, he's associating with yoṣit. Suppose we go to see some rich man. I see that he has got money, nice motor car, nice building. If I think, "Oh, I have taken sannyāsa. If I would have possessed all these things, I would have been…," then immediately fall down. Therefore Caitanya Mahāprabhu strictly prohibits that if you have become niṣkiñcana, renounced order, with a idea of going forward, bhava-sāgarasya, on the other side of the ocean, then aspiring after money and women is lower than dying, committing suicide. Hā hanta hanta viṣa-bhakṣaṇato 'py asādhu. If you take poison, that is criminal. Similarly, He says, "A man in renounced order of life, if he's thinking of woman and money, then he's committing suicide more than ordinary suicide." Viṣa-bhakṣaṇato 'py asādhu. Viṣa-bhakṣaṇa. If you drink poison, then you are criminal. If you survive, by law you'll be punished. Perhaps you know it. Anyone attempting to commit suicide, if he survives, by law he'll be punished: "Why you attempted suicide? This is criminal." Similarly, to see, to aspire after women and money, by the renounced order people, is lower than committing suicide. This is Caitanya Mahāprabhu's version.

So actually who has associated with sādhu, he cannot make any more association with asādhu. Therefore it is said that sat-saṅgān mukta-duḥsaṅgaḥ. Mukta-duḥsaṅga. Mukta means completely liberated. Such person, hātuṁ notsahate budhaḥ, such person cannot give up the chanting of the holy name of the Lord. Kīrtyamānam. He may try to go away, but he'll not be happy. He'll not be happy. We have seen practically. Some of our boys who have left, they come occasionally. Even he protests externally, internally he understands that he has committed a mistake by associating. Kīrtyamānam. Kīrtyamānaṁ yaśo yasya sakṛd ākarṇya rocanam. The saṅkīrtana, chanting of this holy name, is so pleasing that one cannot avoid it if once he has associated with devotees. This is the position.

Therefore for the Pāṇḍavas… Of course, the holy name of the Lord and the Lord, they're identical. There is no difference. But still we are chanting the holy name of the Lord, and if the Lord comes personally, how much we shall be engladdened. So we are chanting Hare Kṛṣṇa, Kṛṣṇa's name, but the Pāṇḍavas, they were practically associating with Kṛṣṇa. So if a person associating with devotees, becomes interested in chanting the holy name of the Lord, how much it is impossible, how much it is impossible for the Pāṇḍavas to give up His association. Because they are so fortunate that darśana-sparśa-saṁlāpa-śayanāsana-bhojanaiḥ. They're in intimately friendly terms with Kṛṣṇa, that they're lying together, they're sitting together, they're eating together, always seeing Kṛṣṇa. How they can tolerate His separation? It is impossible. If a…, satāṁ prasaṅgāt, if a devotee cannot give up this chanting of His holy name, how the persons who are actually seeing Kṛṣṇa, associating with Kṛṣṇa, can tolerate separation from Him? This is the purport.

Thank you very much. (end)

730626SB.MAY

Śrīmad-Bhāgavatam 1.10.13

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Māyāpura, June 26, 1973

Pradyumna: (leads chanting, etc.)

sarve te 'nimiṣair akṣais
tam anu druta-cetasaḥ
vīkṣantaḥ sneha-sambaddhā
vicelus tatra tatra ha
[SB 1.10.13]

"All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity."

Prabhupāda: Read the purport also.

Pradyumna: Purport: "Kṛṣṇa is naturally attractive for all living beings because He is the chief eternal amongst all eternals."

Prabhupāda: Yes. Kṛṣṇa, the very name, suggests attractive. Kṛṣṇa means all-attractive. He has got, because He's complete, pūrṇa, so He has got all the attractive features, from material point of view, spiritual point of view. Therefore His name is Kṛṣṇa. And He delivers the fallen souls from the miserable condition. He attracts and He delivers. Kṛṣṇa. Therefore kṛṣṇa means Paraṁ Brahman. Paraṁ brahman iti śabdyate. Rāma also, the same thing, Paraṁ Brahman.

So Kṛṣṇa is all-attractive, by opulence, by His power. Our definition of God is very simple. We do not define God as avyakta. Avyakta means "cannot be explained." If you cannot explain, then what you will understand? The Māyāvādīs, they say that God cannot be explained. In the Vedānta-sūtra there is a sūtra: na śabdyāt. I, I forget the... "God is explainable." Because in the Vedas there are mantras. Sa aikṣata, sa asṛjata. He glanced over the material nature. He created. Sa aikṣata. So these things are explainable. So we don't see that the Absolute Truth is not explicable. It is explicable. We have got our explanation. Pūrṇa. Pūrṇa means complete. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's also a living entity like us. (yelling in background) (aside:) Ask the rascals to stop talking. But He's pūrṇa. That is the difference. We are not pūrṇa. We are defective. Especially when we come in the material world, we are defective in so many respects. By nature, we are defective. Or not pūrṇa, incomplete, subordinate. He's therefore called the nityo nityānāṁ cetanaś cetanānām. He's complete, the chief all living entities.

So how do we explain it? It is very simple thing. Suppose I am here, and you are here. So you may be better than me. Nobody is equal. You don't find. We don't find. In every respect, two bodies equal, you won't find. In bodily features, in qualities, in action, in thinking, in feeling. All you'll find varieties. Var... That is... Variety is enjoyment. If I agree with you in every respect, then where is varieties? Just like if you are given a nice dish of foodstuff. Somebody says, "Give me this one." Another says, "Give me this one." So variety of taste. Although all sweetmeats are made of the same ingredients, sugar and yogurt or curd, but somebody says, "Give me this rasagullā," somebody, "The sandeśa..." Somebody says, "Give me panthva(?)." They're made of the same ingredient, but it is different taste.

So you cannot neglect these varieties of taste. That is enjoyment. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). We are all ānandamaya, joyful. Therefore there must be varieties. Without varieties, there is no joy. Simply hackneyed, one thing, "Brahman, Brahman, Brahman," nobody likes it. They keep with "Brahman, Brahman," they fall down or they again come to the explanation of this Bhāgavatam. I have seen so many Māyāvādī sannyāsīs. By "Brahman, Brahman," they could not attract audience. Then come to Bhāgavata reading and explains in nonsense way all the Bhāgavata, Māyāvādī. But they come to... Because Bhāgavata is full of varieties. But they explain in their own way. I have seen one big Māyāvādī sannyāsī, explaining Bhāgavata that "God became pleased..." in some stanza. "So if you become pleased, then God becomes pleased." This was his explanation. If I am pleased by drinking wine, then God is also pleased? This is his explanation. Yes. I'm a grand debauch. By debauchery I am pleased. So God is also pleased by my debauchery. Because God and I, the same. This is their explanation.

So it is very difficult. Therefore Caitanya Mahāprabhu has given one line of Vaiṣṇava behavior: asat-saṅga tyāga ei vaiṣṇava ācāra [Cc. Madhya 22.87]. Simply to give up these rascals' association. The rascal means the Māyāvādī, karmī, jñānī, yogi, all they are rascals. It is our open declaration. So we have to give up the company of these rascals. If we actually serious about advancing in Kṛṣṇa consciousness, we should not mix with them. We should not even invite them. Neither we shall take their foodstuff, accept their foodstuff. Dadāti pratigṛhṇāti bhuṅkte bhojayate ca... Guhyam ākhyāti pṛcchati ca. Bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam. Prīti. If you want to make one friends, then these six kinds of dealings must be there. Dadāti. Dadāti means there must be... One must give something to the other, a friend. Just like I am friend. You are friend. I give you something. In return you give me something. Dadāti pratigṛhṇāti. Guhyam ākhyāti pṛcchati ca. I open my mind to you, you also inquire confidential things from me. Or I inquire. Guhyam ākhyāti pṛcchati ca. And then bhuṅkte bhojayate. Whatever you give me, I eat. And I give you, you eat. By these six kinds of dealing, prīti, love increases.

So in our Kṛṣṇa consciousness movement, we practice this. As far as possible, we are giving and taking. We are... We have made this program, life membership. We are giving our books, knowledge. Whatever we have got, little knowledge, we have written in our books, we are giving them: "Take it." And they are also giving: "Take this eleven hundred rupees." So this is dadāti pratigṛhṇāti. And they also come here to inquire: "Swamiji, your movement is very nice. What is the meaning of this? What is the meaning of that?" Guhyam ākhyāti, expresses their mind. Pṛcchati. They explain, "This is my position. I cannot do it. How can I do it?" And the Vaiṣṇavas reply them. Then we invite them in our love feast. In all our centers, we have got this arrangement. We invite everyone: "Come on, take prasādam." And if somebody gives us something to eat, we also eat, provided he's not a Māyāvādī, karmī, jñānī. Otherwise, we should not take. We can..., we cannot accept anything from these classes of men, atheist class. Then we'll be… Saṅgāt. Saṅgāt sañjāyate kāmaḥ. If we associate with these Māyāvādī, atheist class, karmī, jñānī, yogi, then we'll infect their quality. So if we infect the Māyāvādī quality, karmī quality, jñānī quality, yogi quality… I see some of the students, still they practice some yoga āsana. That quality is not yet… He's not yet free. But this is nonsense. This is nonsense. We should, by promise, we should not associate with any of their qualities. That is…

asat-saṅga-tyāga-ei vaiṣṇava-ācāra
strī-saṅgī-eka asādhu kṛṣṇābhakta āra
[Cc. Madhya 22.87]

Asat. Asat means bad element, bad association. So asat-saṅga. We have to give up asat.

"So who is asat, Sir?" Caitanya Mahāprabhu's speaking: asat-saṅga-tyāga ei vaiṣṇava-ācāra. Vaiṣṇava's behavior, Vaiṣṇava's character should be simply to give up the company of the asat. Now there are so many nice people, gentlemen. So if we give up, if we say everyone is asat… So we must know. The Caitanya Mahāprabhu next line gives: "Yes, asat eka strī-saṅgī." Eka strī-saṅgī. One asat is strī-saṅgī. Strī-saṅgī means too much attached to women. Or attached to women. Or attached to women. Too much or little-it doesn't matter. Attached to women. He's asat. And kṛṣṇa-abhakta-and who is not a devotee of Kṛṣṇa. So these Māyāvādīs, karmī, jñānī, yogi, they are not kṛṣṇa-bhaktas. They'll say, "Kṛṣṇa is not God. I am God. I am also God. Kṛṣṇa is not God. I am God. But Kṛṣṇa is not God." This is their version. Therefore they're rascals. "I am God." They'll declare, "I am God. You are God." But Kṛṣṇa is not God. Except Kṛṣṇa, everyone is God." This is their version.

So how much rascal they are we must know. So therefore we should give up their company. Asat-saṅga-tyāga vaiṣṇava-ācāra. Otherwise, asat… Asat eka strī-saṅgī kṛṣṇa… There are strī-saṅga, vaidha-avaidha. Vaidha means regular, according to śāstra. According to śāstra means restricted. Śāstra restricts. Śāstra means śās-dhātu. Śās-dhātu means śāsana, ruling. From śās-dhātu, śāstra has come, śastra, weapon, has come. And śās-dhātu, from śās-dhātu, śiṣya also comes. These words are derived from śās-dhātu. Śāstra, śastra, śāsana. Śāsana means ruling. Sanskrit is very nice language. From one verbal root, you can manufacture so many words; therefore it is very difficult to make Sanskrit dictionary. It is very difficult. The so-called Sanskrit dictionaries available in the market, you won't find all the words. It is not possible. Because so many words are manufactured by one dhātu. How many they will add? But there is one book, what is the name of that book? Meaning, this word means this, this, this, that…?

Devotee: Thesaurus.

Prabhupāda: Eh?

Devotee: Thesaurus.

Devotee: Synonyms and antonyms.

Prabhupāda: What is that? Name?

Devotee: It's a…?

Devotee: Thesaurus.

Devotee: Thesaurus.

Prabhupāda: Disorder?

Bhavānanda: Thesaurus. Thesaurus.

Prabhupāda: Oh. The Sanskrit name or Persian name?

Bhavānanda: No, that is the name for the book. Any book which gives so many different words, word meanings for one word, is called thesaurus.

Prabhupāda: So this śāstra, śāstra-vidhi. Śāstra-vidhi. Loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ. Nityā hi. Na hi tatra codanā. One does not require encouragement. One is not taught in the school how to learn sexual intercourse. No. These things are already there. Nitya, nityā hi jantoḥ. Every living entity has got these propensities: intoxication, sex intercourse. Vyavāya āmiṣa. Āmiṣa: meat-eating, fish eating. They're there already. One does not require to be educated, how to eat meat, how to drink, how to use sexual intercourse. No. It is already there. Nityā hi… Na hi tatra codanā. There is no need of encouragement. Then why the śāstra's ordering that "You eat meat in this way. You drink in this way. You have sexual intercourse in this way"? What is the purpose? The purpose is to restrict him. Because by natural propensity he'll have… Just like in Western countries there is no marriage practically. But they have sexual intercourse. They think, "Sex is there, available. Why we should bound ourselves by marriage tie?" They think like that. So why the marriage is there? Just to restrict. Without marriage, the man and woman will be open to so many other men and women. Therefore it is to restrict. One man, one woman. Otherwise, if you associate with so many men and so many women, this is animalism. So in order to check him from the animal life, sex intercourse, the marriage is there. This is the purpose. Therefore śāstra. Śāstra means simply restrict. One who is accustomed to restriction, he's perfect. Not indulgence. The animals are not restricted. But nowadays, better animal is restricted. They have got a time for sexual intercourse. But these, these animals, the four-, two-legged, two-hands animal, they have no restriction. Any time. Less than animal. Therefore śāstra is there.

So vaidha. Vaidha means what is sanctioned by the śāstra. That is vaidha strī-saṅga. Yes. One may have association with the women… There must be association with women. By God's creation, there is man, woman. They're meant for being united. So therefore in the Bhagavad-gītā it is said that dharmāviruddho kāmaḥ aham. "When sex intercourse is there according to the śāstra, that is I am. That is I am." Dharmāviruddhaḥ. So there are rules and regulations, how to have sex life. So… There are two kinds of association with women, vaidha and avaidha. Vaidha means according to śāstra, and avaidha means without any restriction, without any restriction of the śāstra. So asat, eka strī-saṅgī. Caitanya Mahāprabhu has said. And the sahajiyās, rascals, they interpret: asat eka strī-saṅgī. One who has got only one wife, he's asat. One must have many wives. The sahajiyās, you know. They keep so many women, like monkeys, in their company. You see, they have interpreted in this way. Asat eka strī-saṅgī.

So we, we, śāstra restricts, but rascals, they interpret in a different way, and they enjoy. The real purpose comes… Just like what is that sannyāsī in Australia who wrote against… What is the name?

Devotee: (indistinct)

Prabhupāda: Where is Pradyumna? What is the name of that rascal sannyāsī? In Australia?

Devotee: Aghananda. Aghananda.

Prabhupāda: Oh, Austria, Austria.

Devotee: Aghananda. Aghananda.

Devotee (2): No. Aghananda Bharata.

Prabhupāda: Eh?

Pradyumna: Aghehananda Bharata.

Prabhupāda: Agyanananda? No?

Pradyumna: Aghehananda

Prabhupāda: Aghehananda. That rascal says that ”This, this is our ultimate goal: unrestricted, eating meat and sex.” Is it not? Did he not say like that?

Devotee (3): No, I think that's Rajneesh Acarya.

Prabhupāda: Eh?

Devotee (3): Rajneesh Acarya says that one should have unrestricted sex life.

Prabhupāda: So there are so many rascals. Therefore…

Indian: Shakespeare writes in his books that marriage is nothing but legal prostitution.

Prabhupāda: Yes. So that is their interpretation. Marriage, Vedic śāstra enjoins marriage, and it is for prostitution. Just see the interpretation. All the great ṛṣis, they recommended: ”Yes, you can go on, prostitution, with your prostitution, under the sanction of the śāstra.” No, it is not that. The real purpose is to restrict. Just like meat-eating. Meat-eating is recommended in Vedic literature. There is kālī-pūjā. Kālī-pūjā. By sacrificing one goat before Goddess Kālī. Goddess Kālī's worshiped on the amāvasyā. Amāvasyā takes place once in a month. Therefore these rascals who are meat-eaters, they'll be restricted. If they accept the śāstra, ”No, no, if we eat meat from the butcher's place, then we shall be sinful. Let us eat meat…” Just like in Calcutta you'll find so many butchers, they have kept one Goddess Kālī deity so that people will think now it is not sinful. Here the māṁsa, the meat is not…, it is sanctified. Hindu-brāhmaṇa-kati(?). So these things are going on. Actually, it is restriction. And even when there is bali, the sacrifice is given, the mantra means, the mantra says that ”This man is killing you. You'll get next life a human being. But you have the opportunity, option, to kill him.” This is the mantra. Now, if somebody's responsible, he'll certainly think that ”I am going to be killed by this goat again?” Māṁsa khadati. Mām: ”He will eat me.” That is māṁsa. So no responsible man will take that responsibility, that ”I will kill this animal. Again he'll become a man and he'll kill me. No, no. Stop this business.”

So this is the process of restriction. Similarly those who are drunkards, for them is recommended by offering liquor to Caṇḍī, they can drink. Similarly, marriage is also like that. It is restriction. It is not prostitution. It is restriction. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. This is natural tendency. If you want, if one can stop it, that is called tapasya. And human life becomes perfect by tapasya.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

This is human life. Not like animals, unrestricted. Animals are also restricted. So vaidha-avaidha. So Caitanya Mahāprabhu has strongly restricted that: ”Don't associate with these rascals. Asat.” Asat means those who are interested in material affairs. Asato mā sad gama. The Vedic injunction. That is Vedic injunction: sad gama. Just try to make progress towards sat. Oṁ tat sat. Don't be interested in asat. Asato mā sad gama. Jyotir gama. So these are the Vedic injunctions.

So because these Pāṇḍavas and their families were all sat by association of Kṛṣṇa, therefore they were all perplexed within their mind, that ”Kṛṣṇa is going back to His home. How we shall live? How we can give up Kṛṣṇa?” Those who are actually devotee of Kṛṣṇa, they cannot give up Kṛṣṇa at any risk. Just like Prahlāda Mahārāja, and the Haridāsa Ṭhākura in this Navadvīpa area. He was a Muhammadan. He took to kṛṣṇa-nāma. The kazi called him, ”You are Muhammadan. Why you are taking this kṛṣṇa-nāma?” ”What is the fault, sir? There are many Hindus. They also become Muslim. So I like this.” So he was punished. But he did not give up. He did not give up. One cannot give up. Prahlāda Mahārāja could not give up.

So that is explained, that sat-saṅgān mukta-duḥsaṅgaḥ. As soon as one associates with Kṛṣṇa's name, he associates with Kṛṣṇa. Therefore asat, māyā, cannot touch him. If he's purely chanting without any offense, māyā cannot touch him. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nir… [Cc. Antya 20.12]. And as soon as māyā cannot touch him, then bhava-mahā-dāvāgni-nirvāpaṇam. The blazing fire of material existence extinguished immediately. This is the first gain by chanting Hare Kṛṣṇa mahā-mantra offenselessly, the first gain is mukti. Bhava-mahā-dāvāgni-nirvāpaṇam means mukti. By chanting Hare Kṛṣṇa mantra, nāmābhāsa, not pure name. As soon as one comes to the platform of chanting pure Hare Kṛṣṇa mantra, without any offense, he becomes immediately enhanced in love with Kṛṣṇa, prema, kṛṣṇa-prema. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu was chanting as ācārya. He was crying. Tava nāma-grahaṇe bhaviṣyati. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. So what is that verse? Cakṣ…, cakṣuṣā prāvṛṣāyitam. Cakṣuṣā prāvṛṣāyitam. Tava nāma, kadā tava nāma-grahaṇe bhaviṣyati. This is the ultimate, ultimate realization of chanting Hare Kṛṣṇa mahā-mantra, that one should cry. Caitanya Mahāprabhu has said like that. So Kṛṣṇa and Kṛṣṇa's name, identical.

These Pāṇḍavas were so purified by association of Kṛṣṇa. So they were thinking, ”How we shall live? If Kṛṣṇa goes away to Dvārakā, then how we can live?” In this way, they could not make any solution. They were loitering here and there. Just like when you are disturbed in mind, you loiter, ”What to do, what to do, what to do?” So they were doing that.

Thank you very much. Hare Kṛṣṇa. Now begin. (end)

730627SB.MAY

Śrīmad-Bhāgavatam 1.10.14

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Māyāpura, June 27, 1973

Pradyumna: (leads chanting, etc.)

nyarundhann udgalad bāṣpam
autkaṇṭhyād devakī-sute
5niryāty agārān no ’bhadram
iti syād bāndhava-striyaḥ
[SB 1.10.14]

Translation: ”The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could only stop their tears with great difficulty. They feared that tears would cause misfortune at the time of departure.”

Prabhupāda:

nyarundhann udgalad bāṣpam
autkaṇṭhyād devakī-sute
niryāty agārān no ’bhadram
iti syād bāndhava-striyaḥ
[SB 1.10.14]

You can practice this diacritic mark. English transliteration is there. It is not very difficult. Simply if you practice twice, thrice, four times, it will come exactly, the pronunciation. You have to learn the diacritic marks. Then it will be all right. Word meaning. (Pradyumna leads chanting)

Ladies generally, they are very much apt to shed tears in ecstatic moment. So Kṛṣṇa was going from Hastināpura, and all of them, all the Pāṇḍavas, not only ladies, the men also, they were very, very much affected. We have already discussed in the previous verses. Especially the ladies, they could not check their tears forcibly coming out. But at the same time, they were thinking that ”Kṛṣṇa is going. Everything must be auspicious. There may not be something inauspicious.” So they were in a very perplexed position. Tears were coming by force, and they wanted to check it so that there may not be any inauspicity in the matter of Kṛṣṇa’s departure. This is the picture.

So these are all symptoms of love for Kṛṣṇa. That is the highest perfection of life, to shed tears for Kṛṣṇa. Yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam. Śrī Caitanya Mahāprabhu taught us this method of worship in separation, vipralambha-sevā. Not that ”Oh, I have seen yesterday. Last night, I have seen Kṛṣṇa. He was snatching my cloth.” These are sahajiyās. Actually, our worship should be in separation. The Gosvāmīs also taught us like that. He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ. They in the Vṛndāvana remained authorized persons. They were also searching after Kṛṣṇa. They never said that ”We have got Kṛṣṇa,” never said. He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ, ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. Simply khedair mahā-vihvalau. They were lamenting in separation. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

So this is the process of Caitanya Mahāprabhu’s worship. Caitanya Mahāprabhu was falling down on the water, ”Oh, I could not see Kṛṣṇa.” When He was gṛhastha, He was simply consulting with mother, ”Mother, I could not realize Kṛṣṇa. What shall I do? Where shall I go?” Mother said, ”My dear son, why You are impatient? Everything will be all right in due course.” Caitanya Mahāprabhu was giving indication that ”I must leave home.” Mother was also understanding that ”This boy wants to leave us.” That was another perplexed position. So that is Caitanya Mahāprabhu’s teaching:

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

Govinda-viraheṇa: ”In separation from Govinda I am thinking one moment as twelve years.” Some of you or all of us have got this experience. If we want something very, very eagerly, then every moment becomes a long time. ”Oh, it is not yet received. It is not yet received. It is not yet done.” Yugāyitaṁ nimeṣeṇa. Nimeṣa, a moment, a twinkling of an eye, that is called nimeṣa. That appears to be twelve years. The gopīs could not tolerate even twinkling of eyes. They were condemning the creator, ”The creator does not know the art of creating. Why he has created this twinkling of eyes so that it is disturbing us from seeing Kṛṣṇa.” Seeing Kṛṣṇa, and the twinkling of eyes, that is natural. So the gopīs did not like it, that ”Why he has created this? He does not know the art of creation.” This is love. Yugāyi… Śrī Caitanya Mahāprabhu tasted the gopīs’ feelings. Śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ. Kṛṣṇa, when He wants to enjoy… He is the Absolute Supreme Person, spirit, Absolute, the Supreme Spirit. So for spiritual enjoyment in this material world great saintly persons, sages, they give up all material enjoyment just to taste what is spiritual enjoyment, spiritual life.

Brahmānubhūti. They give up everything. Tapasā brahmacaryeṇa [SB 6.1.13]. By austerity, brahmacarya, yamena, niyamena, tyāgena, satya-śaucābhyām-so many processes they adopt for tasting a little brahmānubhūti. Itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena [SB 10.12.11]. So Śukadeva Gosvāmī said that ”Here, the Kṛṣṇa, here is, playing with the cowherds boys. Who is He?” Itthaṁ satāṁ brahma-sukhānubhūtyā. ”The great sages, saintly persons, who are trying to taste the spiritual realization, that is here. He is playing as cowherd boy.” Dāsyaṁ gatānāṁ para-daivatena: ”And those who are devotees, for them He is the Supreme Personality of Godhead.” Māyāśritānāṁ nara-dārakeṇa: ”And those who are māyāśrita, they are thinking, ’This Kṛṣṇa is ordinary human child.’ ” Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ: [SB 10.12.11] ”So with this boy, transcendental Kṛṣṇa, cowherd boy, the other boys who are playing, they are not ordinary men.” Kṛta-puṇya-puñjāḥ. ”They accumulated pious activities life after life for many, many thousands and millions of lives. Now they have got the opportunity to play with Kṛṣṇa.”

So this Kṛṣṇa consciousness movement is very serious and important. Here are the sign, how they love Kṛṣṇa. One side, they are…, they cannot check the tears coming out, ”Kṛṣṇa is going away.” Another side, ”Oh, if I shed tears, then there may be inauspicity.” How much perplexity, this two sides. Dilemma. Between the horns of Scylla and Charybdis. That is the position. The lover, intense love creates such situation, as Caitanya Mahāprabhu exhibited.

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

”Without seeing Govinda, the whole world is vacant.” This is love. ”Let me try to become Kṛṣṇa conscious. If it is done, all right. If it is not done, I shall remain in my position. What is the loss?” Not like that. One must be so eager that without Kṛṣṇa consciousness, one should become mad. One should become mad. That is Śrī Caitanya Mahāprabhu’s teaching, separation, not direct contact.

Direct contact is not possible. Neither that is the way of worshiping by the method of Śrī Caitanya Mahāprabhu. That is sahajiyā-vāda. ”I am talking with Kṛṣṇa. Kṛṣṇa is snatching my cloth.” There is a book, one lady has written, his (her) experience, that Kṛṣṇa comes, He talks with her and snatches her cloth. She has written openly. But this is not Caitanya Mahāprabhu’s way. There is one gentleman, Mr. Raya, in Poona, and he has got also woman. Everyone must have a woman, parakīyā. This is sahajiyā-vāda. This is sahajiyā-vāda. Śrī Caitanya Mahāprabhu never said, ”This is the parakīyā-rasa: one should have one woman.” No. He observed complete sannyāsa life. Rather there was very, very severe, rigid restriction about women. But now, these sahajiyās, they are going on in the name of Śrī Caitanya Mahāprabhu: āula, bāula, karttā-bhajā, neḍā, daraveśa, sāṅi sahajiyā, sakhībhekī, like that, so many. They are apa-sampradāya. Real Caitanya Mahāprabhu sampradāya is that he should be feeling like Caitanya Mahāprabhu, separation.

Not sambhoga. Vipralambha. Vipralambha-sevā: ”Oh, I am so wretched, I could not serve Kṛṣṇa. How I can see Kṛṣṇa? It is not possible.” In this way. That is the teaching of Śrī Caitanya Mahāprabhu. ”But even though I do not see Him, neither it is possible for me to see Him…” Means: ”What I am? I am insignificant person. Why Kṛṣṇa come and see me?” This is right. ”Why shall I aspire after seeing Kṛṣṇa? What qualification I have got?” This is bhajana. This is bhajana. Why should I be proud that ”Now I shall see Kṛṣṇa”? What I am? That is the teaching of Caitanya Mahāprabhu. Āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanāt [Cc. Antya 20.47]. Adarśana. ”Without giving me audience, You kill me, You break my heart; still, You are my Lord, You are my worshipable Lord, nobody else.” This is love. This is love. (Bengali:) Asan kṛṣṇa galai diba naiva beja tata(?). Not like that. ”Kṛṣṇa may not come. I may not see Kṛṣṇa for thousands and thousands of lives. I may rot in the hellish condition of life for many, many births. That doesn’t matter. Still, I cannot give up Kṛṣṇa consciousness.” This is required. I may be sent to hell, heaven; it doesn’t matter. What qualification I have got that I want to see back to home, back to Godhead? It is not so easy thing. So why should I be sorry for that? I should be happy even in the hell simply by thinking of Kṛṣṇa. That is wanted. That is wanted. That is Kṛṣṇa consciousness. So here is the example. Tears by force are coming out: ”Oh, Kṛṣṇa is going away.” At the same time, they want to check: ”There may not be any inauspicity for Kṛṣṇa.” They’re thinking Kṛṣṇa, for Kṛṣṇa, not for personal self. ”Oh, I am now crying. I have become very much fortunate. I am crying for Kṛṣṇa.” No. ”My crying will create inauspicity for Kṛṣṇa, I must check it.” This is Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

730524SB.LON

Śrīmad-Bhāgavatam 1.10.20

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London, May 24, 1973

Devotee:

anyonyam āsīt sañjalpa
uttama-śloka-cetasām
kauravendra-pura-strīṇāṁ
sarva-śruti-mano-haraḥ
[SB 1.10.20]

”Absorbed in the thought of the transcendental qualities of the Lord, who is sung in select poetry, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.”

Prabhupāda: [break] …Caitanya Mahāprabhu, while He was chanting and dancing in Benares. So he criticized Him, that ”What kind of sannyāsī He is? He does not take to the studies of Vedānta. He simply indulges in chanting and dancing with some sentimental people.” He was criticizing. So one devotee of Lord Caitanya informed Him that ”You are being criticized, Sir. We cannot tolerate it. Neither we can reply. He’s a great Vedantist. So better we shall give up our life.” Then the meeting was arranged between the Vedantist…

Actually Vedānta, Veda means the knowledge. Vetti veda-vidaḥ jñānī. The vid-dhātu. Those who know Sanskrit dhātu, verbal form… So, so there are different forms of one root. Just like the real root is vid-dhātu. Now it, it is sometimes spoken as vetti. Sometimes it is called vida. Sometimes it is called vinte(?). Sometimes it is called vindati, vindate. There are different forms of the same root, vid-dhātu. So when which forms should be used, the grammarians, they know it. Sanskrit language is very difficult language. One has to learn the grammar portion of it only for twelve years. Then he becomes expert grammarian. And when one becomes nice grammarian, he can read any literature, different department of knowledge, Āyur Veda, Dhanur Veda, Yajur Veda, Jyotir Veda. So many Vedas. So real Vedas means knowledge. I’ve already explained when I was in 1968 in London, in the Conway Hall… That is published in Īśopaniṣad. So Veda means knowledge. Vetti veda vidaḥ jñāna(?). Jñāna, jñāna means knowledge. So veda-anta. Anta means end. There is everything of our material life, as for the beginning and at the end.

So here in this material world, every one of us, we come here ignorant, like animals, no knowledge. There are so many varieties of living entities. Gradually, by evolution, we come to the human form of life, when our consciousness is developed. We can understand higher knowledge. And that is called Veda. So Veda does not mean it is meant for the cats and dogs. Vedas means knowledge, this knowledge, is meant for the human beings. Vedic… Therefore Indian civilization, based on Vedic knowledge, is estimated so high, perfect. Perfect scheme system for human society, based on Vedic civilization. Everything is correctly visioned, and the ideas are given by persons who are above material contamination. Mukta-puruṣa. Mukta-puruṣa means one who is not affected by the material incompetency. There are material incompetencies. We commit mistakes. We are illusioned. Our senses are imperfect. And sometimes… Sometimes not. Always. We want to cheat. These are the defects of material knowledge. And one who is above these material incompetencies, he's called mukta-puruṣa. So one has to become mukta-puruṣa. That is called Vedic knowledge. That is called Vedānta. Vedānta-sūtra. Athāto brahma jijñāsā.

So Vedānta means the, the ultimate platform of acquiring knowledge, up to this. So that "up to this" is Kṛṣṇa. That if you talk of Kṛṣṇa, Kṛṣṇa consciousness, then you talk of all the Vedas. Sarva-śruti-mano-haraḥ. You talk of Vedic knowledge, but if you simply talk of Vedic knowledge, it becomes dry, speculative. But if you talk of Kṛṣṇa and Kṛṣṇa's līlā, Kṛṣṇa's pastimes, then it becomes simultaneously discussion of Vedic knowledge, at the same time, very beautiful. Therefore Kṛṣṇa is described here: uttama-śloka. Kṛṣṇa is never described by ordinary verses. Uttama-śloka. Uttama-śloka means… Uttama means also liberated. Ut. Ut means transcendental, one who has crossed, ud gata. Ut. Ut means one who has gone to the other side. Tama. Tama means this darkness. This world, this material world… Just like it is dark now. Therefore the country on the part of the world which is always covered by darkness… Already there is darkness, and if again that country does not get the facility of sunshine, it is considered that that country is condemned. It is shastric injunction. Any country which does not get the full facility of sunshine, it is to be considered condemned. I think I remarked this long ago, when I first came in the television. They asked me in London that "What is your conception of hell?" And "This is hell, London." Not conception. Practically… Always dark, moist, drizzly. No sunshine. Cloudy, misty. Simply big, big buildings. That's all. So there must be clear sunshine.

So why this material world (aside:) (indistinct)

Devotee: (indistinct)

Prabhupāda: Why this material world is called tama? Because everyone is in ignorance. He does not know what is the value of life. Everyone. In other words, all fools and rascals. Just like big, big scientists. They are theorizing that life is made out of matter. How much ignorance it is. All these Darwin's theory, chemical evolution. Simply they are basing that from matter life has come. But where is the… One gentleman in California University, he's Noble Prize holder. He came to lecture. So our disciple, Svarūpa Dāmodara, he's also Doctor of Chemistry. So when the professor explained that from such and such chemicals combination life starts, he said: "If I give you the chemicals, can you make life?" In that big assembly. So he has to reply: "That I cannot say." So what is the use of such knowledge? You are taking Nobel Prize, holding Nobel Prize on the basis of certain theorizing knowledge, and when you are challenged: "Now you produce with these chemicals," you say: "That I cannot say." So this is going on.

Anyway, human life is meant for knowledge. That's a fact. Therefore athāto brahma jijñāsā. And what knowledge? Knowledge does not mean how to eat, how to sleep, how to have sex life, and how to defend. That is not knowledge. These things are there in the animals. The animals also know very well how to eat, how to sleep, how to have sex life and how to defend. No. That is not… Human life is meant for different business, and that is brahma-jijñāsā. So brahma-jijñāsā, if one begins the life of brahma-jijñāsā, brahma-jñāna, and when it ends in understanding Kṛṣṇa, that is perfection of life. That is confirmed in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. The, the one who is actually jñānavān, in knowledge, such person… Not so-called. There are two classes of men. One class of men is called jñānavān, and another class of men is called māyayā apahṛta-jñāna. All these words you'll find in the Bhagavad-gītā. This is not my manufacture. So māyayā apahṛta-jñāna means he's rascal number one, but he's thinking that he's vastly learned. He has advanced his knowledge so much. Simply he is puffed up falsely. That is called māyayā apahṛta-jñāna. Or jñānavān means one who has actually knowledge. So what is the difference between the two, one how has got actually the knowledge, and one who's simply falsely puffed up that he has got knowledge? What is the…? How you'll find difference, that here is a man who has got real knowledge, and here is a man, rascal, but he's very much puffed up?

So it is very easy to find out. At least for us. That is a fact. This is our criterion. Just like you can find out the currency note, which one is genuine and which one is not genuine. There are some signs. This is an example. Similarly our criterion is, from the Bhagavad-gītā, from śāstra, that we find these two verses in the Bhagavad-gītā. What is this? One thing is:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

The rākṣasa, āsuraṁ bhāvam āśritaḥ… Āsuraṁ bhāvam āśritaḥ means one who does not accept the supremacy of God. "What is God? I am God. I am God." Such… These rascals are called māyayā apahṛta-jñānāḥ. Na māṁ prapadyante. They do not surrender to God, or Kṛṣṇa. They pose themselves as God. So as soon as we find anyone does not surrender to Kṛṣṇa, does not understand Kṛṣṇa, he is rascal. Anyone. It doesn't matter. That is the first test. Then you come to the details. As soon as you find someone, somebody, that he does not understand what is God, or his relationship with God, or, and what is the ultimate object of life, he's a rascal. And as soon as you find somebody, that he has surrendered to Kṛṣṇa… Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. How he has surrendered? Vāsudevaḥ sarvam iti [Bg. 7.19]. "Vāsudeva, Kṛṣṇa, is everything." Actually, He's everything. The whole world is combination of two energies, material energy and spiritual energy. And Kṛṣṇa is the source of two energies. Therefore ultimate Kṛṣṇa is the cause of all causes. This is the summary study. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So if you go… Just like we are presenting so many books about Kṛṣṇa. Simply we have tried to explain Kṛṣṇa with all these translations, nothing but Kṛṣṇa, how to understand Kṛṣṇa. So here it is called: sarva-śruti-mano-haraḥ. Kṛṣṇa is very pleasing to hear. Kṛṣṇa is the reservoir of all pleasure. When we get our attachment for hearing about Kṛṣṇa, then at least we can consider that we have become free from material contamination. When we get attachment simply for hearing Kṛṣṇa, nothing else, all nonsense, then you should understand that you have become liberated. These are the test. Everyone can get this position. Because there is process. If you follow the process, then you come to the real stage.

So ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. The beginning of this process is śraddhā. Just like you have come here with a conception of faith, that "Here is Kṛṣṇa consciousness movement. Let us hear something about this movement." This is śraddhā. Ādau śraddhā. This is the beginning. Unless one has faith, or attach… Not attachment, faith only. So ādau śraddhā. Then you mix with the devotees. So we are opening so many branches just to give opportunity to the people to mix with us. Come with us. Rādhā-kṛṣṇa bolo saṅge calo ei-mātra bhikhā cāi. We, we don't want anything from anyone. We don't want any political independence, social reformation, or humanitarian benefit. Nothing. We simply request people, "Please chant Hare Kṛṣṇa and come with us." That's all. We don't expect anything from anybody else. This is our position. Rādhā-kṛṣṇa bolo saṅge calo. You chant… Also we are chanting on the street, Hare Kṛṣṇa. You also join with us. Rādhā-kṛṣṇa bolo. And so long we go, you come with us. Ei mātra bhikhā cāi. We don't want anything more. This is, this is not a business, that you have come on the street to chant and to make some business. No. That is for your benefit.

So Kṛṣṇa consciousness movement is very important movement at the present moment. Not only at the present moment. For all the time, past, present and future. But at the present moment, the members of the International Society, they have taken it very seriously to propagate this Kṛṣṇa consciousness movement all over the world, and we are getting very good result. At least to our labor we are getting good result, all over the world. There is no question of discouragement. So go on. This is our… Yad uttama-śloka-cetasām. The heart must be always filled up with Kṛṣṇa consciousness. That is called uttama-śloka-cetasām. So in this way, go on with Kṛṣṇa consciousness movement. Everyone will be happy.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.13: Lectures
740601SB.GEN
Śrīmad-Bhāgavatam 1.13.10

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Geneva, June 1, 1974

Nitāi: (leads chanting, etc.) Translation: "My Lord, devotees like your good self are verily holy places personified. Because you carry the Supreme Personality of Godhead within your heart, you turn all places into places of pilgrimage."

Prabhupāda:

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā
[SB 1.13.10]

So tīrthī, tīrtha. Tīrtha means holy place of pilgrimage. In every religion there is the system that the followers, they go to the holy place of pilgrimage. Just like in India, there are many holy places: Gayā, Prayāga, Mathurā, Vṛndāvana, Haridvar, Rāmeśvaram, Jagannātha Purī, Navadvīpa. Many. Some of them are very prominent, and still there are many nonprominent. Similarly, the Muhammadans they go to Mecca, Medina. The Christians they go Jordan. What is that?

Bhagavān: Jerusalem.

Prabhupāda: Jerusalem. So human society, there must be some religious process; otherwise, it is animal society. And in every religion there is recommendation to go to the place, holy places of pilgrimage. This is one set up. Another set up is that bhāgavatās tīrtha-bhūtāḥ. Those who are devotees, they are themselves mahā-bhāgavata. They are first-class devotee. They themselves are the holy place. Not only they are themselves holy place, but wherever they go, they make that place holy place, pilgrimage. This is the idea.

It was spoken by Mahārāja Yudhiṣṭhira when Vidura came back home… Vidura left home. Although he belonged to the royal family, his nephew Duryodhana behaved with him not very nicely, so he left home. Before the beginning of the Battle of Kurukṣetra, he was very fond of his eldest brother Dhṛtarāṣṭra. So he was always giving him good counsel, "My dear elder brother, why you are intriguing against the Pāṇḍavas?" But he would not hear the younger brother's advice. So his son, Dhṛtarāṣṭra's son, Duryodhana, he understood it that "This, my uncle, is always instigating my father not to take part in the matter of the vanquishing of the Pāṇḍavas." So he used very harsh word, because Vidura, although he was the son of king, but he was not born of the queen. He was born of a maidservant. Formerly, the queens had many maidservants, and they also sometimes begot children by the king. So they were called dāsī-putra. By legal significance, they were not inheritor. So Vidura was born like that. He was not born of the queen, but of the maidservant. But his elder brother Dhṛtarāṣṭra liked him very much. He got him raised-he was younger-very nicely. He got him married and gave him sufficient property. He was very kind upon him. And therefore Vidura was also very much obliged to his eldest brother, and he was always giving him good advice, and a great devotee.

So on this account of family dissension, he left home. And after the battle of Kurukṣetra, when everything was finished, so still, he had affection for his eldest brother, "My dear brother, now everything is finished, your all sons, for whom you intrigued so much. And you are still living, I mean, shamelessly. Because you treated Pāṇḍavas, your nephews, very badly-you wanted to kill them in so many ways-you fell. Then there was battle. So your sons and grandsons all finished. And still, you are shamelessly living in the house of your nephew, with whom you treated so badly. You have no shame." So in this way he very strongly criticized his brother, and then he surrendered, "My dear brother, what do you want me to do?" So he said that "You immediately come with me. Don't remain here." So immediately he left home, and then he underwent tapasya, and then he got salvation.

So here when Vidura came, returned back, so Yudhiṣṭhira is receiving the uncle. He was also… He knew that "Our uncle Vidura was always in our side and tried to protect us." So he was very pleased. So Vidura, during the time of war between the two section, he was traveling in the holy places of pilgrimage and talking with his spiritual master, Maitreya. So therefore because he was traveling in holy place, Yudhiṣṭhira Mahārāja wanted to inform him that "My dear uncle, you are so exalted devotee, you do not require even to travel in the holy places of pilgrimage, because wherever you stay, that will turn into pilgrimage." Therefore Narottama dāsa Ṭhākura says in his song, tīrtha-yātrā pariśrama, kevala manera bhrama. He says, "To go to the holy places of pilgrimage, it is also a mental satisfaction." Actually, if one is fully surrendered to the lotus feet of Kṛṣṇa, he is so exalted that wherever he lives, that is a holy place of pilgrimage. That was Narottama dāsa Ṭhākura's… And actually, that is the fact. The pure devotee of Kṛṣṇa, he is always thinking of Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. They cannot forget Kṛṣṇa even for a second, carrying Kṛṣṇa. Therefore, because Kṛṣṇa is with the devotee, such devotee, wherever he goes, that becomes a place of pilgrimage.

It is also said that ordinary persons, they go to the holy places of pilgrimage, and they leave their sinful activities there in the holy place. That is the purpose of going to the holy place, that "During the whole life, whatever sinful activities I have done, now I leave it here, and I become purified." That's a fact. One becomes purified. But the ordinary man, he does not know how to keep purified life. Therefore again comes back home and again commits the sinful activities. And sometimes again he may go. Just like in your, the Christian church, they go to the church weekly, and they, what is called, atone, atonement. So this kind of business is not very good. Once purified, you remain purified. So when the holy places of pilgrimage become piled up with all the sinful reaction of common man, a saintly person when he goes there, he makes the holy place clean. The holy place becomes unclean due to the common men's coming there and leaving their sinful reaction. So holy place becomes overburdened with the sinful results of other people. But in that holy place, when a devotee goes, then again the holy place becomes cleansed. This is the idea. Bhavad-vidhā bhāgavatāḥ.

So bhāgavatāḥ. Bhāgavata means one who has his relation with Bhagavān. From Bhagavān… Bhagavān comes from the word bhāgavata, and anything in relationship with Bhagavān, the Personality of Godhead, is called bhāgavata. Just like this book is called bhāgavata because it has nothing to do with any other thing except the activities of the Supreme Personality of… So Bhāgavata. So there are two kinds of bhāgavata: the book Bhāgavata and the person bhāgavata. So both of them are so pure that wherever Bhāgavata reading is going on… And Bhāgavata reading should be performed by the bhāgavata, person bhāgavata. Then it is very nice. Bhāgavatās tīrtha-bhūtaḥ. They are already purified, holy place of pilgrimage. Mahad-vicalanaṁ nṝṇāṁ gṛhiṇāṁ dīna-cetasām. Therefore, the bhāgavatas, they travel all over the world to purify the ordinary human being because they are dīna-cetasa. Dīna-cetasa. Dīna means poor. They are thinking… Materialistic persons, they think, "It is my duty to live comfortably, to give all facilities to the family or to the society or to the nation, earn your livelihood and spend for sense gratification." This is their philosophy. They do not know anything more than that. Especially in the Western countries, they are very expert how to adjust materially for sense gratification. Just like we had been immediately to the park, very nice park. They know how to live comfortably in the material world, but there is no spiritual information. Missing point. That is the defect of the Western civilization. They have got some vague idea of God, practically no idea. But human life is not meant for that purpose, simply living very comfortably in material life. The other necessity is that they should know Bhagavān, become bhāgavata. That is another necessity.

So this Kṛṣṇa consciousness movement, it is the desire of Kṛṣṇa that these people who have no information practically about Bhagavān, so they should learn something from this Kṛṣṇa consciousness movement. And therefore we have published so many nice books. It is the desire of Kṛṣṇa they should read these books and try to understand the Kṛṣṇa philosophy, the science of Kṛṣṇa, the science of God. Then their life will be perfect. Otherwise, this one-sided civilization, material comforts, that will not help them. Because however you may create your city, home, very nice, clean, materially comfortable, you will not be allowed to stay. That defect, they do not understand. And after you leave this body, there is no certainty what kind of body you are going to have. There is certainty according to the material laws. There is certainty, but they do not know it. That body will be manufactured according to the association of the material modes of nature.

There are three material modes of nature. If you keep yourself in touch with the material modes of nature of goodness, then you will be promoted to the higher standard of life. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Therefore at least, you may enjoy material life, but you should keep yourself to the standard of brahminical culture. Then there is guarantee that you don't degrade yourself; you get higher status of life in the higher planetary system: Janaloka, Maharloka, Tapoloka, Satyaloka. Then you will get… But if you keep yourself as it is, then you will remain in this planetary system. This is called bhūr-loka. Bhūr-loka. Oṁ bhūr bhuvaḥ svaḥ tat-savituḥ. You have gāyatrī-mantra. This is called bhū-loka. Bhuvar-loka. Then, above this, there is bhuvar-loka; then, above this, the heavenly planets. There is system. And if you keep yourself in the association of the modes of ignorance, or foolishness, then you go down. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. Jaghanya-guṇa. Tāmasika means abominable character. The abominable character means these four things: illicit sex, intoxication, meat-eating and gambling. This is tamo-guṇa, exhibition of tamo-guṇa. So, if you continue to keep yourself in the association of the modes of ignorance, then you are going to become adhaḥ. Adhaḥ means down. Down means there are many other planetary system. Just like upper there are bhūr bhuvaḥ svaḥ, Jana, Mahar, like that, and down also: Tala, Atala, Vitala, Talātala, Pātāla, like that. There is system.

So our only request is that… We don't criticize you because you try to live comfortably in the material… Do that. But don't associate with the modes of ignorance. That is very risky. That is very risky. So at least, either you remain in the householder life or brahmacārī life or, I mean to…, sannyāsa life, you keep yourself always in goodness. Then your position is all right. Otherwise, it is very risky. But these people, the Western people, they do not do that. They keep themselves in the modes of ignorance. That is very risky civilization. So at least you Europeans and Americans, you should know it, and you distribute this knowledge. It is your duty to save them. But these… They do not know it. As soon as there is talk of this goodness and sinful activity, immediately they go away. Immediately. Yesterday that gentleman came, and just when I began to talk about pious activities and impious activities, he immediately left, "I have got another meeting."

So this is the position. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. If one is a foolish person, if you give him good instruction, he will be angry. He will not take it. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. A snake, if you kindly give him foodstuff, there is no… Snake is very fond of drinking milk. They are very much fond.

So sometimes a snake charmer, they mix milk with banana and give them to eat for their satisfaction. But the result? What is the result? Result is as soon as he becomes strong by eating, the poison teeth becomes filled with poison. Just like with our healthy body, our different nerves and parts of the body become healthy, similarly, the snake's most important part of the body… They have got a teeth. They keep… Within the pocket of the teeth there is venomous poison. So when they bite, from the hole of that teeth, the poison is emitted, and the man dies or the animal dies. But this is a fact. If you infect some disease, you will have to suffer from that disease. This is a fact. It is scientific. Similarly, if you are infected with the particular type of the modes of nature, then you will have to suffer like that. If you remain in ignorance, then you will get the body of animal. This is the…

Therefore every one of you should become pure devotee, first-class devotee. First-class devotee is that… In this age it has been made very easy. Simply keep yourself cleansed, not to indulge in the four principles, prohibition, and chant Hare Kṛṣṇa. Then you will be all first-class devotees. And wherever you will go, you will be able to purify there. Wherever you go. Wherever you speak, wherever you'll sit. So keep this spiritual strength intact. Tīrtha-bhūtāḥ. Tīrthī-kurvanti tīrthāni sva antaḥ-sthena. The Hare Kṛṣṇa mantra chanting means keeping Kṛṣṇa always within your heart. This is not… It is not expensive at all. You haven't got to make a very exalted throne for Kṛṣṇa. You can imagine that "In my heart I have placed now a very diamond throne, and Kṛṣṇa is sitting." That is accepted. It is… Actually it becomes. Even within the mind you think that "I have kept one diamond throne, very costly throne, because Kṛṣṇa is coming. He will sit down here," that is not false. That is a fact. So you create such situation within your heart. "Now Kṛṣṇa has seated. Let me wash His feet with the Ganges water, Yamunā water. Now I change His dress to a first-class costly garments. Then I decorate with ornaments. Then I give Him for eating." You can simply think of this. This is meditation. Svāntaḥ-sthena gadābhṛtā. It is so nice thing. Anywhere you can sit down and think that Kṛṣṇa is sitting in your heart and you are receiving in so nice way. They are not false. They are also fact. It is so easy.

So here is the… If you simply carry Kṛṣṇa within your heart always in a very devotional service, exalted devotional service, and chant Hare Kṛṣṇa, and think of Kṛṣṇa, wherever you will go, you will purify the whole place. Svāntaḥ-sthena gadābhṛtā. It is fact. It is confirmed in the Śrīmad-Bhāgavatam. Try to remain in your position as devotee, and as far as possible teach these rascals who are simply attracted by the glaring material stones and woods, and let them have some knowledge and do benefit to your countrymen, to your society, to your family.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.13.11

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Geneva, June 2, 1974

Nitāi: Translation: "My uncle, you must have visited Dvārakā. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?"

Prabhupāda:

api naḥ suhṛdas tāta
bāndhavāḥ kṛṣṇa-devatāḥ
dṛṣṭāḥ śrutā vā yadavaḥ
sva-puryāṁ sukham āsate
[SB 1.13.11]

So Yudhiṣṭhira Mahārāja, after meeting Vidura, the first inquiry was about the family of Kṛṣṇa. That is Kṛṣṇa consciousness. He was always thinking of Kṛṣṇa. Now, because he has come back home by touring different places of pilgrimage… Dvārakā is also one of the celebrated place of pilgrimage. So he expected that "Vidura must have gone to Dvārakā. And when he had gone to Dvārakā, he must have some news from Kṛṣṇa's place."

So Kṛṣṇa is the friend, most intimate friend of the Pāṇḍavas. Therefore he says, naḥ. Naḥ means "our." Suhṛdaḥ. Suhṛdaḥ, this word, "always thinking of others' good." That is called suhṛdaḥ. The heart is not contaminated. Hṛdaḥ means "heart," and su means "very good." So Kṛṣṇa says also that suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. And here Yudhiṣṭhira Mahārāja confirms, naḥ suhṛdaḥ. Actually, Kṛṣṇa is suhṛt. Suhṛt means well-wisher. As the father is the well-wisher of the sons or intimate friend, well-wisher… Here in the material world, although I may be your well-wisher, you may be well-wisher, but there is some interest. Unless there is some interest for my personal benefit, I cannot become your suhṛt. This is material suhṛt. But spiritual suhṛt is different. Spiritual suhṛt means everyone is suffering for want of spiritual consciousness, Kṛṣṇa consciousness. Therefore attempt should be made so that everyone becomes Kṛṣṇa conscious. That is spiritual suhṛt.

We are now entangled. Actually, our position in this material existence is not very good. Everyone sees it practically. Still, they want to adjust, "Let us make it good. Let us make it good." That is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], again and again chewing the chewed. Just like generally a father, especially here in India, he wants that his son may be well-situated. Therefore we don't get Indian youth very much, because the father and mother settles them. What is that? Get them married and give them some earning capacity, either by service or business. So he becomes satisfied, "This is the end of life." Gṛhamedhi. Just "Now I am married. It is my duty to stick to the gṛha and enjoy senses, that's all." Gṛhamedhi. Sacrifice for Kṛṣṇa, brahmacārī, sannyāsī… Sannyāsīs have become rogues. And there is no brahmacārī nor vānaprastha. Therefore it is very difficult to get Indian workers. They have no… Your qualification is-I told in the beginning-that you have got a renouncing spirit. That is a great qualification. Tyāga. Renunciation is opulence also. Kṛṣṇa, six opulences. One of the opulence is renunciation. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), jñāna-vairāgya. Vairāgya means renunciation. You have enough of this material enjoyment. You have enjoyed. Or you have seen that there is no actually profit. Therefore you are in a spirit… That is natural. That is natural. If one has enjoyed very much, the next stage will be renunciation. This is natural. So because you have got a renouncing spirit, you are understanding or taking Kṛṣṇa consciousness very nicely, at least, very eagerly. Jñāna-vairāgya. That is required. This vairāgya then… I therefore sometimes like these hippies because they have a spirit of renunciation. That is very good position. Simply they require jñāna, or knowledge. Then their life will be successful. To bring one to the platform of renunciation, that is a very difficult job. Especially when one has got nice wife, nice home, nice bank balance, it is very, very difficult.

So there is a version by Kṛṣṇa that one who is anxious to take Kṛṣṇa consciousness, but he is entrapped by this binding-nice wife, nice children, nice home, nice bank balance-so Kṛṣṇa, in order to give them, give such devotee, facility, He takes away. Hariṣye tad-dhanaṁ śanaiḥ. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8]. Just like he did with the Pāṇḍavas. The Pāṇḍavas were devotees, but at the same time, they were king. There was attachment. So therefore Kṛṣṇa took away their everything-their kingdom, their wife, their position, their honor-test him, and still, they did not give up Kṛṣṇa. Therefore they came out victorious. So Kṛṣṇa sometimes tests His…, that how much one devotee is. He forcibly makes him renounced in order. That is Kṛṣṇa's special favor.

So this vairāgya-jñāna, it is required. We were discussing last night also, vīta-rāga-bhaya-krodha [Bg. 4.10], these things are required. Unless one becomes completely, what is called? Averse?

Yogeśvara: Detached.

Prabhupāda: Detached: "So what is this nonsense material life?" That's a very good qualification. If one understands this perfectly-"This is all rubbish, this material enjoyment"-it is a great qualification. Akiñcana. Akiñcana. Akiñcana means do not possess anything material. Akiñcana-gocara. Kuntī, Kuntī, Queen Kuntī, when she was receiving Kṛṣṇa, she said, "My dear Kṛṣṇa, You are akiñcana-gocara. You are realized by a person who has no material possession. And You have given us now so much material possession. How we can understand You?" That was… Kuntī was regretting that "When we are in distress, You are always with us. Now You have given us kingdom and everything. Now You are going away to Dvārakā. What is this, Kṛṣṇa? Better let us go again to that distressed condition so that You remain with us." Akiñcana-gocara. Kṛṣṇa is akiñcana-gocara. Anyone who wants to enjoy material life, it is not possible to become fully Kṛṣṇa conscious. This is very secret.

Therefore Caitanya Mahāprabhu said, niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajana, to become devotee, Kṛṣṇa conscious, is meant for niṣkiñcanasya, one who does not possess anything in the material world. That does not mean he should be poverty-stricken. No. He should know it fully that "Nothing belongs to me; everything belongs to Kṛṣṇa. I am simply His servant, that's all." This is called akiñcana. If I think that "Keeping Kṛṣṇa in front, let me possess some material things," that is another cheating. That is not… Akiñcana. You should be fully conscious, that "Everything belongs to Kṛṣṇa and nothing to us." Then Kṛṣṇa becomes your suhṛt. He takes charge, how your benefit will be there, ultimate. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakaṁ dadāmi [Bg. 10.10]. Prīti-pūrvakam. This is very great determination, that "Kṛṣṇa, I simply want You, nothing, anything else. Nothing."

Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is Caitanya Mahāprabhu's teaching. Caitanya Mahāprabhu has taught this philosophy repeatedly. Niṣkiñcanasya bhagavad-bhajana. Bhagavad-bhajana means He Himself become niṣkiñcana. He was Kṛṣṇa Himself, most opulent. Tyaktvā surepsitaḥ, sudustyaja-surepsita-rājya-lakṣmīm [SB 11.5.34]. Caitanya Mahāprabhu had the most beautiful wife, goddess of fortune, Viṣṇu-priyā, Lakṣmī-priyā. But for the benefit of the whole world, although He is Kṛṣṇa, He showed us the example. At the age of twenty-four years, He took sannyāsa. He was not unhappy in His home. He had His very affectionate mother and… (aside:) Some fly… Affectionate mother and most affectionate wife, beloved wife. But still, it is very difficult to renounce the affection of mother and love of wife. But Caitanya Mahāprabhu did it. (aside:) The fly is still disturbing. So tyaktvā sudustyaja. Therefore in the Bhāgavata it is said, sudustyaja, very difficult to give up. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm [SB 11.5.34]. And rājya-lakṣmīm, such nice beautiful wife, desired even by the demigods. Such a nice wife, He gave up.

Tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam [SB 11.5.34]. Agād araṇyam. Araṇyam means, going to the forest means, to take sannyāsa. Going to the Himalaya does not mean or going to the forest does not mean that he should actually go there. One should give up this family affection, and dedicate the whole life for Kṛṣṇa's service. That is really going to the forest. Not that unnecessarily. It may be beneficial for person, for his personal self. But real renunciation is to have no more interest in so-called limited jurisdiction of family, social, international, national, but the whole interest is for Kṛṣṇa. That is real renunciation. That is described in the Bhagavad-gītā. Renunciation does not mean give up this world. That I was explaining. Our philosophy is not the jagat is mithyā. Why jagan mithyā? We don't say that. Jagat is fact. It may be temporary, but it is a fact. Now, so long we have got this jagat, let us utilize it for Kṛṣṇa. That is renunciation. We cannot say this microphone is mithyā. So long the microphone is in my possession, let it be used for Kṛṣṇa's service. This is renunciation. Everyone using this microphone, these modern machines, for his personal gain. But we are not using for personal gain. We are traveling all over the world, spending so much money, jet plane, and this plane, just to push Kṛṣṇa consciousness as much as possible. This is renunciation, not that sitting one place doing nothing and become Kṛṣṇa conscious. Then there will be fall down. Don't imitate Haridāsa Ṭhākura. That is not possible. You must work.

So to such person, Kṛṣṇa is suhṛt. Suhṛt. Here it is said, api naḥ suhṛdas tāta, uncle, bāndhavāḥ kṛṣṇa-devatāḥ. Kṛṣṇa-devatāḥ means one who has accepted Kṛṣṇa as the worshipable Deity. He is called kṛṣṇa-devatāḥ. There are so many demigods. They have taken to worship. The Roman were worshiping demigods. The India, in India they also worship demigods. That will not make you happy. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. To take some benediction from the demigods, although people go there, kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. People are very much attached to enjoy this material world. So they worship Durgā, Kālī, or Lord Śiva. Kāṅkṣantaḥ karmaṇāṁ siddhim. They get immediately some material benefit. But tad bhavaty alpa-medhasām. What you will do with some temporary material benefit? That is the instruction of Kṛṣṇa. Don't be attracted by the temporary material benefits. Just try for permanent eternal benefit. Go back to home, back to Godhead. That is the… That is the… What you will do? Suppose you become king. How long you will remain king? Or there are so many dangers. Sometimes the kings are beheaded. King Johann(?) was beheaded. So material position is always tiltering, tilting. Yes. There is no fixed position. It will end. Therefore Kṛṣṇa says, antavat tu phalaṁ teṣām [Bg. 7.23]. Antavat means it will end, today or tomorrow or hundred years after. It will end. So why should you… You are eternal. Why should you hanker after these things which will exist for some few years? You are eternal. Accept the eternal position. That is Kṛṣṇa consciousness movement. Eternal position.

So for that eternal position, you have to make kṛṣṇa-devatāḥ, Kṛṣṇa as the worshipable Deity. Kṛṣṇa is eternal, and if you fix up your service to Kṛṣṇa, then Kṛṣṇa will accept you as servant. Naturally, you become eternal. There is a very nice story. Nice story not, a fact. Sāvitrī-Satyavān. Sāvitrī-Satyavān. This, I mean to say, incidences are mentioned in the śāstras to give us lesson. Sāvitrī was a very chaste devoted woman. Sāvitrī. In India, to the woman, in order to become very chaste and devoted to husband, they observe the ritualistic ceremony to worship Sāvitrī Satyavān. So Sāvitrī was in love with a boy who was destined to die on the marriage date, but still, she married. She knew that "As soon as I will be married, on the same day, my husband will die." So she pleased the Yamarāja. After the death… The husband died, but she pleased the Yamarāja so much so that Yamarāja was ready to give her some benediction. So Yamarāja said, "What benediction you want?" "Now, as woman, I wish that may be a son of mine, from me." "All right, you will get a son." Then again she said that "If you are taking away my husband, how I will get my son?" So her husband was made alive. So indirectly… So kṛṣṇa-devatāḥ. If you actually want to be eternally blissful, take to kṛṣṇa-devatāḥ. Or there is no need of praying for "Make me immortal." No. If you accept kṛṣṇa-devatāḥ, then automatically… Just like the benediction was that "You… Yes, you will get a son." Automatically her husband was made alive. So kṛṣṇa-devatāḥ.

So Yudhiṣṭhira Mahārāja asking that "Did you see them, the Yadu families, who have Kṛṣṇa as their worshipable Deity?" Dṛṣṭāḥ śrutā vā yadavaḥ. Yadu. Yadavaḥ is plural number. Sva-puryāṁ sukham āsate: "Whether they are happy in their home,"sva-puryām, sva-purī, "Dvārakā?" So in this way Kṛṣṇa consciousness means always thinking of Kṛṣṇa. And make Kṛṣṇa the friend. Kṛṣṇa says that suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Actually, Kṛṣṇa is the only friend, and He is sitting in everyone's heart. He is so nice friend that He is simply trying to induce us to turn our faith towards Kṛṣṇa. He is coming as avatāra, incarnation. He is giving us advice from within. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He's such a nice friend. Although we have left Kṛṣṇa, Kṛṣṇa has not left us. Here He is living with Me within my heart to give me advice, "Please come back." Sarva-dharmān parityajya mām ekam [Bg. 18.66].

So Kṛṣṇa is so nice friend. He is such a nice friend that even to the enemy He gives the greatest benediction. Just like Pūtanā. Pūtanā came to kill Kṛṣṇa, smearing poison on her breast. But Kṛṣṇa gave her promotion on the motherly platform. Kṛṣṇa is so grateful that "This demon might have come to Me to poison Me, but I have sucked her breast. She has become My mother. Therefore she must get the position of My mother." Kṛṣṇa is so grateful. If you give little service to Kṛṣṇa sincerely, Kṛṣṇa will never forget you. And He's so powerful. If Kṛṣṇa becomes your friend and Kṛṣṇa remembers you, then what you want more? Just imagine. So Kṛṣṇa… Here it is said, kṛṣṇa-devatāḥ. fix up your mind in Kṛṣṇa and be happy.

Thank you very much. (end)

740603SB.GEN

Śrīmad-Bhāgavatam 1.13.12

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Geneva, June 3, 1974

Nitāi: Translation: "Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything he had personally experienced, except the news of the annihilation of the Yadu dynasty."

Prabhupāda:

ity ukto dharma-rājena
sarvaṁ tat samavarṇayat
yathānubhūtaṁ kramaśo
vinā yadu-kula-kṣayam
[SB 1.13.12]

Yadu-kula-kṣayam. The Yadu dynasty… When Kṛṣṇa was present, the family members were about ten millions. This is Kṛṣṇa. Everything is wonderful. He married 16,108 wives, and each wife had ten children, and each child begot another ten children. In this way, the Yadu-kula was a very big family. So they were destroyed.

There are two comments on this point, why Yadu-kula was destroyed by Kṛṣṇa's plan. One comment is that if they would continue to live, then the same misconception, that a brāhmaṇa is born in the brāhmaṇa family-they would continue to speak that "We are also gods, because we are born of God's family, Kṛṣṇa's family." Just like in India there is a class, they call themselves Nityānanda-vaṁśa, descendants of Lord Nityānanda. But that does not actually happen. And another comment is that all these members of Yadu-kula, they appeared in the Yadu-kula just to enhance the opulence of Kṛṣṇa. But they came from different heavenly planets to help Kṛṣṇa in His incarnation. Just like a big man, wherever he goes there are many others also go there to help him. When a king goes somewhere, the king does not go alone. He goes with his secretaries, his military commanders, and so many other companions. So these Yadu-kulas were like that. They came to help Kṛṣṇa's līlā, pastimes, within this material world. So some of them were born as sons of Kṛṣṇa, some of them as grandson, as great-grandson, and Kṛṣṇa did not want to leave them behind. Kṛṣṇa was planning to go back to His Vaikuṇṭha, Vṛndāvana planet. So He did not like that they should remain. They should also go back. Now, to go back means they must meet death after…, because otherwise it is unnatural. So… And who can kill them? Nobody can kill them. That is also another point. The family of Kṛṣṇa, there is no power in the whole world that anybody could kill them. So Kṛṣṇa planned that they should be killed amongst themselves by fighting. So another lesson is that if we fight amongst ourselves, even we belong to the family of Kṛṣṇa, we are ruined. This is the instance of Yadu-kula. Although they belonged to Kṛṣṇa's family directly, still, because they fought amongst themselves, they were all banished, vanquished.

So this was not a very palatable incident. So Vidura, when he was asked by Mahārāja Yudhiṣṭhira about the family members of Yadu-kula, he did not describe it, because they were very thickly related as family members, so it would be a great shock to the Pāṇḍavas that Yadu-kula, descendants of the Yadu-kula, had been annihilated in such an unpalatable way. So he did not describe. Yathānubhūtaṁ kramaśaḥ. Ity ukto dharma-rājena sarvaṁ tat samavarṇayat. He described everything. Vinā yadu-kula-kṣayam. Vinā. Vinā means "without." Without the incidence, how the Yadu-kula was destroyed by fighting amongst themselves.

nanv apriyaṁ durviṣahaṁ
nṛṇāṁ svayam upasthitam
nāvedayat sakaruṇo
duḥkhitān draṣṭum akṣamaḥ

He did not describe because he did not like also to see that Pāṇḍavas would be sorry. He went back to his home after so many years, and they were receiving them, and at that time Vidura did not like to see them aggrieved on account of this incidence.

kañcit kālam athāvātsīt
sat-kṛto devavat sukham
bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṁ sukham āvahan

Vidura left his home for good. It is not that he has again come back to live with his family members. No. His only purpose was that his elder brother Dhṛtarāṣṭra was rotting there. He lost everything. He lost his kingdom, lost his sons, grandsons and everything. Still, he could not give up the so-called material happiness. He was… Of course, these Pāṇḍavas, they were treating Mahārāja Dhṛtarāṣṭra and his wife Gāndhārī very gorgeously as head of the family, but he was not ashamed that he intrigued so much difficulties and plot against the Pāṇḍavas. There was big fight, Kurukṣetra, in which he lost everything. Still, he was living under their care for some material comforts. So this was very shameful affair. So Vidura was very much attracted, attached to Mahārāja Dhṛtarāṣṭra. Therefore, bhrātur jyeṣṭhasya śreyas-kṛt. Bhrātuḥ means brother, and jyeṣṭha means elder. So actually, Vidura went there for the benefit of Dhṛtarāṣṭra. Therefore, kañcit kālam atha avātsīt. He decided to live at home along with the family members for some time.

Avātsīt. Sat-kṛto devavat sukham. He was living just like in the opulence of demigods. Because they were all nephews. Pāṇḍavas were so well-behaved, cultured devotees, and Vidura was devotee. So he was treated just like devavat, godly. That is required. Just like whenever I go anywhere, they treat me very nicely, I live very comfortably, similarly, Vidura was treated by the Pāṇḍavas to live very comfortably, devavat, just like godly standard. But he did not live there for getting some material comforts. His aim was that "This poor man, Dhṛtarāṣṭra, my elder brother, he has not yet been lessoned, that what is the value of these material comforts." He was living shamelessly. So he wanted to instruct him, and thus he lived there for some time.

kañcit kālam athāvātsīt
sat-kṛto devavat sukham
bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṁ sukham āvahan

So although he especially lived in the palace for the benefit of his elder brother, still, so long he lived, it was a very pleasing time for all of them. Because he was living not as a dull or dumb man. He was speaking about Kṛṣṇa. Therefore everyone was feeling very happy. (reads purport:) "Saintly persons like Vidura must be treated as well as a denizen from heaven." "As well as a denizen from heaven." Yes. If any saintly person comes at home, formerly this was the system. In our childhood we have seen. Many saintly persons used to come, and my father used to receive them very nicely, some of them. Still, the system is if you go to any Indian village and… I mean to say, those who are sannyāsīs, saintly person, they are received very well. Just like Caitanya Mahāprabhu, when He was touring in South India, so many brāhmaṇas were coming to invite him. That is the system. He hasn't got to bother for his food or shelter any place. That is the system.

So Vidura, he was a saintly person. He was received by the Pāṇḍavas and treated just like denizens. (reads:) "In those days denizens of heavenly planets used to visit homes like that of Mahārāja Yudhiṣṭhira, and sometimes persons like Arjuna and others used to visit higher planets." We get information. Arjuna also went to the heavenly planets, and persons from heaven, when there was big yajñas, sacrifice, they used to come and visit Indra, Candra. And sometimes person like… (reads:) "Nārada is a spaceman who can travel unrestrictedly not only within the material universes but also in the spiritual universes." Wherever he wanted, he could go. He can go. He's still living. Not that… (reads:) "Even Nārada used to visit the palace of Mahārāja Yudhiṣṭhira, and what to speak of other celestial demigods." It is only the spiritual culture of the people concerned that makes interplanetary travel possible, even in the present body. Mahārāja Yudhiṣṭhira therefore received Vidura in the manner of reception offered to the demigods. This example means demigods were visiting.

(reads:) "Mahātmā Vidura had already adopted the renounced order of life, and therefore he did not return to his paternal palace to enjoy some material comforts. He accepted out of his own mercy what was offered to him by the Mahārāja Yudhiṣṭhira, but the purpose of living in the palace was to deliver his too much materially attached elder brother, Dhṛtarāṣṭra. Dhṛtarāṣṭra lost all his state and descendants in the fight with Mahārāja Yudhiṣṭhira, and still, due to his sense of helplessness, he did not feel ashamed to accept the charity and hospitality of Mahārāja Yudhiṣṭhira." Suppose you create some enemy, always fought with your enemy. So if you accept his hospitality and live there, thinking that "I am living very comfortably," it is not very good sense.

(reads:) "On the part of Mahārāja Yudhiṣṭhira, it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhṛtarāṣṭra was not at all desirable. He accepted it because he thought that there was no other alternative. Vidura particularly came to enlighten Dhṛtarāṣṭra and to give him a lift to the higher status of spiritual cognition. It is the duty of the enlightened souls to deliver the fallen ones, and Vidura came to that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhṛtarāṣṭra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization."

Therefore śravaṇam is very essential. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. So in all our centers, this process should be followed. We have got now so many books. Simply if we read books… Our Yogeśvara Prabhu is very enthusiastic to read books. So everyone should read books and others should hear. That is very essential, śravaṇam. The more you hear… We have got so many books. Whatever is already published… Just like we are describing one verse daily. So at least… There are so many verses already in stock, you can go on speaking for fifty years. These books already published, you can go on. There will be no want of stock.

So this practice should be adopted. Don't waste time. As much as possible, try to hear about this transcendental subject matter, Bhāgavatam. Yad vaiṣṇavānāṁ priyam. It is stated that "The Śrīmad-Bhāgavatam is very, very dear to the Vaiṣṇavas, to the devotees." In Vṛndāvana, you will find, they are always reading Śrīmad-Bhāgavatam. That is their life and soul. So now we have got already six volumes, and further... How many? Eight volumes are coming? So you will have enough stock. So you should read. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. That is the main business. That is pure devotional service. Because we cannot devote twenty-four hours in hearing and chanting; therefore we have extended our activities, program activities, in so many ways. Otherwise, Śrīmad-Bhāgavatam is so nice, if you practice anywhere, any condition, simply by reading Śrīmad-Bhāgavatam, you will be happy. So adopt this practice and make your spiritual life perfect more and more.

Thank you very much. (end)

740604SB.GEN

Śrīmad-Bhāgavatam 1.13.15

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Geneva, June 4, 1974

Nitāi: "As long as Vidura played the part of a śūdra, being cursed by Maṇḍūka Muni, Aryamā officiated at the post of Yamarāja to punish those who committed sinful acts."

Prabhupāda:

abibhrad aryamā daṇḍaṁ
yathāvad agha-kāriṣu
yāvad dadhāra śūdratvaṁ
śāpād varṣa-śataṁ yamaḥ
[SB 1.13.15]

So Vidura is Yamarāja, the superintendent of death. After our death, we are brought before the justice Yamarāja, what kind of next birth I may have. So Yamarāja is not śūdra. He is devotee of Lord Kṛṣṇa, although he has the duty to punish the criminals. Just like a magistrate is always punishing the criminals. That is his business, but he is not criminal. He is giving judgment to the criminals. Similarly, Yamarāja is the appointed magistrate, superintendent. After death, one has to go before him and take the judgment of his next life. This is the process.

So Vidura was cursed by Maṇḍūka Muni, Maṇḍūka Muni. He was a great sage, but sometimes in his āśrama, some thieves were caught, so police arrested both the Maṇḍūka Muni and the thieves, and later on Maṇḍūka Muni was chastised to be punished by śūla. There was a system of punishment. I do not whether (it is) still existing. The śūla means one lance, lancer. Lancer, it is called?

Devotee: Yes.

Prabhupāda: It was to be pierced through the rectum and it will go through the head and the man will die. The pierce was standing, and he was to sit down. What is this punishment? Is there any mention?

Puṣṭa-kṛṣṇa: I never heard of anything.

Guru-gaurāṅga: Arabians have this. It is called pala(?).

Prabhupāda: Śūla punishment. So when he was condemned to the śūla punishment, then the king heard that "Maṇḍūka Muni, the great sage, he is punished like that?" Immediately he stopped. "What is this nonsense that Maṇḍūka Muni has been punished? He is a great sage." So the king stopped the punishment and immediately came to see what has happened. Then he was immediately released. But he was very sorry, that "Why the judge Yamarāja punished him like that?" So he asked Yamarāja, "Why you have punished me like this?" "Now, in your childhood you pierced the rectum of an ant with a...," what is called?

Devotees: Pin, straw.

Prabhupāda: No, not straw. Prick, pricking?

Devotee: Pin.

Prabhupāda: Kāṇṭā, kāṇṭā. We say kāṇṭā, that pricks. What is called?

Devotees: Thorn.

Prabhupāda: Ah, thorn, yes. So therefore he was punished. Now just see. In his childhood he was playing with an ant, piercing the rectum with a thorn. That is also taken account, "All right. You will be punished." Just see how finer laws are there in nature. So the Maṇḍūka Muni did that. Therefore it was recorded he should be punished like that.

This is our position. Anything... If you are walking on the street, if you kill an ant by walking, you will be punished. This is nature's law. We are in such a dangerous position. In every movement there is punishment. Now, if you believe the śāstras, that is different thing. If you don't believe, then do anything you like. But from śāstra we can understand the laws of nature, or God, is very, very strict, very, very strict. So Maṇḍūka Muni also chastised Yamarāja, that "In my childhood, without any knowledge I did something and for which you have given me so great punishment. So you are not fit for becoming a brāhmaṇa or kṣatriya. You become śūdra." So he was cursed to become śūdra. Therefore Yamarāja took his birth as Vidura and was born in the womb of a śūdra mother. This is the history of Vidura's birth.

So in his absence, Aryamā, one of the demigods, he officiated Yamarāja. Therefore it is said, abibhrad aryamā daṇḍam. The office must go on, the magistrate post cannot be vacant. Somebody must come and act. So Aryamā was acting. Yathāvad agha-kāriṣu. Agha-kāriṣu. Agha-kāri means... Agha means sinful activities, and kāriṣu. Kāriṣu means those who commit sinful acts. And yathāvat. Yathāvat means exactly to the point, how he should be punished. Yathāvad agha-kāriṣu. Yāvad dadhāra śūdratvam. So long Yamarāja continued as a śūdra, Aryamā was officiating in his place as Yamarāja. This is the purport. (reads purport:) "Vidura, born in the womb of a śūdra mother, was forbidden even to be a party of royal heritage along with his brothers Dhṛtarāṣṭra and Pāṇḍu. Then how could he occupy the post of a preacher to instruct such learned...? Answer is that even though it is accepted that he was a śūdra by birth, because he renounced the world for spiritual enlightenment by the authority of Ṛṣi Maitreya and was thoroughly educated by him in transcendental knowledge, he was quite competent to occupy the post of an ācārya or spiritual preceptor." Vidura was a śūdra, born śūdra. Then how he became a preacher?

So the reason is… "According to Śrī Caitanya Mahāprabhu, anyone who is conversant in the transcendental knowledge or the science of Godhead, be he a brāhmaṇa or śūdra, a householder or a sannyāsī, is eligible to become a spiritual master." Not that because he was born a śūdra, he cannot preach, he cannot take the post of ācārya or spiritual master. That is not Caitanya philosophy. Caitanya philosophy has nothing to do with this body, external body. Caitanya philosophy is concerned with the soul. This movement is the movement of elevating the soul, saving the soul from degradation. Therefore people sometimes are surprised. The bodily concept of life, the same activities will be karma. And on the platform of spiritual life, the same karma will be bhakti. Same karma will be bhakti. So bhakti is not inactivity. Bhakti is all active. Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. This is bhakti, bhakti-yoga. Kṛṣṇa says to everyone, "If you cannot give up your karma, then that's all right. But the result of your karma, give to Me. Then it will be bhakti."

So Vidura was Yamarāja. Not only he was Yamarāja, ordinary, but he is one of the great authorities. There are twelve authorities mentioned in the śāstra. One of them is Yamarāja. Balir vaiyāsakir vayam. This is stated in the Śrīmad-Bhāgavatam. Yamarāja is one of the GBC of Kṛṣṇa. Yes. As we have got twelve GBC's, similarly Kṛṣṇa has got GBC's. Now,

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

That twelve men are authorized to preach Kṛṣṇa consciousness. So we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become a śūdra. Although Yamarāja is a GBC, but he made a little mistake. He was punished to become a śūdra. So those who are GBC's, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly, the punishment is also very great. That is the difficulty. You can see from this example, Vidura. He was immediately punished. He did little mistake at Maṇḍūka… Because the ṛṣis, the munis, they will curse. Dealing is very… Even Yamarāja is not taking.

(reads:) "He was to play the part of so-called śūdra for years, being cursed by Maṇḍūka Muni. He was the incarnation of Yamarāja, one of the twelve mahājanas, on the level with such exalted personalities as Bhīṣma, Nārada, Brahmā, Nārada, Śiva, Kapila, Bhīṣma, Prahlāda, etc. Being a mahājana, it is the duty of Yamarāja to preach the cult of devotion to the people of the world as Nārada, Brahmā and other mahājanas do. But Yamarāja is always busy in his plutonic kingdom, punishing the doers of sinful acts. Yamarāja is deputed by the Lord to a particular planet some hundreds of thousands of miles away from this planet." That is mentioned. He has got a different planet, where the criminals are taken away after death, and he gives the judgment, what kind of body he will have. And not like the theosophists' thinking, "Now I have got human body. It is permanent settlement." No, that is not permanent settlement. According to one's work… Work means all sinful acts. Without Kṛṣṇa consciousness, anyone who acts, he acts sinfully. There is no doubt of it. Because he is acting for sense gratification, and sense gratification means almost 99.9% all sinful activities. Duṣkṛtinaḥ. It is very risky job. Unless you act in Kṛṣṇa consciousness… Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. This is the stringent law of the nature, that you have to act only for Yajña, for satisfaction of Kṛṣṇa or Viṣṇu. Otherwise, you will be entangled. And who is serving Kṛṣṇa? Nobody is serving Kṛṣṇa. So everyone is being entangled. This is the material world.

(reads:) "Yamarāja is deputed by the Lord to a particular planet, some hundreds of thousands of miles away from the planet of earth, to take away the corrupt souls after death and convict them in accordance with their respective sinful activities. Thus, Yamarāja has very little time to take leave from his responsible office of punishing the wrongdoers. There are more wrongdoers than righteous men. Therefore Yamarāja has to do (more) work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and therefore, by the will of the Lord, he was cursed by Maṇḍūka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee."

The punishment was also reward. Those who are servants of Kṛṣṇa, even they are so-called punished, there is some motive behind this. Just like Jaya and Vijaya. They were also punished to come down and…, just to become enemy of Kṛṣṇa. Kṛṣṇa, when they were very much perturbed that "We are going to the material world from Vaikuṇṭha. So what will be our fate, Sir? There is some little mistake on our part. What we shall do?" So Kṛṣṇa gave him that "If you become My enemy, then you will be relieved in three births, and if you become My friend, then seven births." So the Jaya and Vijaya agreed, "Sir, we shall become Your enemy." So what is the purport? Kṛṣṇa wanted some enemy to fight. Just like we sometimes want to fight. So this desire is there, Kṛṣṇa. Otherwise, where we get this desire? So actually, it was Kṛṣṇa's service, this Jaya and Vijaya. Kṛṣṇa wanted to have some fight. In the spiritual world there cannot be fight. There is no fight. There is only service. Therefore some of His devotees, this Jaya and Vijaya, agreed to become His enemy, come to this material world and to…, Kṛṣṇa fought with the Jaya and Vijaya. As Rāmacandra, He fought with Rāvaṇa, and as Nṛsiṁhadeva, He fought with Hiraṇyakaśipu, and as Kṛṣṇa, He fought with Yamarā…, er, Kaṁsa.

So similarly, Vidura also, he thought that "I am always busy in this magisterial work, simply to punish. I have no chance to preach." So Kṛṣṇa is very kind to His devotee. So He gave the chance to preach. So this was the arrangement, that he was cursed by Maṇḍūka Muni, came down to this material world. That is also material. Yamarāja's planet is also in the material world. Therefore he was given the chance of preaching. (reads:) "He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is not hog." If somebody thinks that He has come as a hog, playing the part of a hog, that is not the fact. Even though assumes the… (reads:) "The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position." Etad īśanam īśasya. That is the authority of God, that even though He accepts some lower position, He is never in the lower position. He is always in the transcendental position. I have given the example yesterday. Just like the sun is sometimes evaporating the urine. This is not very good business. But still, sun is sun. He is never polluted. Similarly, Kṛṣṇa or His devotee, if sometimes apparently does something which is not befitting their position, still, they are in their position. This is the conclusion. Kṛṣṇa has given this concession to His devotee.

It is stated in the Bhagavad-gītā,

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

Even sometimes, not by willing, sometimes accidentally, a devotee… Just like the other day in the meeting, somebody was giving the example, "Lord Christ, he ate fish." So he can do that. There was some necessity. But you cannot do that. So even though it is sometimes done, abominable, but still they are in exalted position. This is to be understood. Tejīyasāṁ na doṣāya [SB 10.33.29]. Tejīyasām, those who are very, very powerful, anything abominable done by them, it does not contaminate. This is to be understood. But you cannot do that. You cannot imitate.

(reads:) "When Yamarāja thus incarnated himself as Vidura, his post was officiated by Aryamā, one of the many sons of Kaśyapa and Aditi, the Ādityas, or sons of Aditi, and there are twelve Ādityas. Aryamā is one of the twelve Ādityas, and therefore it was quite possible for him to take charge of the office of Yamarāja during his one hundred years' absence in the form of Vidura. The conclusion is that Vidura was never a śūdra, but was greater than the purest type of brāhmaṇa."

Now, have kīrtana. (end)

Śrīmad-Bhāgavatam Canto 1.14: Lectures

Śrīmad-Bhāgavatam 1.14.43

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New York, April 7, 1973

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Prabhupāda:

api svit parya-bhuṅkthās tvaṁ
sambhojyān vṛddha-bālakān
jugupsitaṁ karma kiñcit
kṛtavān na yad akṣamam
[SB. 1.14.43]

Translation: "Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?"

So, "Have you not taken care of old men and boys who deserve to dine with you?" So, this is Vedic culture. When there is foodstuff to be distributed, the first preference is given to the children. We remember, even now we are seventy-eight, when we were children, we were four, five years old, we remember. Some of you have seen that (indistinct), and if you, anyone here? You have seen. So, the first feasting is for children. So sometimes I was little obstinate, I'll not, sit down, "No, I'll take with you, (indistinct)." But that was system. First of all children should be sumptuously fed, then the brāhmaṇas, and children and old men. In the family, children and old men… Just see Mahārāja Yudhiṣṭhira, how much he was anxious to take care of Dhṛtarāṣṭra. Although he played, played the part of an enemy throughout, still it is the duty of the family member to take care of the old men. When Dhṛtarāṣṭra left home after being accused by his younger brother Vidura, so, "My dear brother, you are still attached to family life, you have no shame. You are taking food whom you…, from whom you considered your enemies. You wanted to kill them from the very beginning. You set fire to their home. You banished them in the forest. You intrigued against their lives, and now everything is finished, all your sons, grandsons and son-in-laws and brothers, fathers, uncles…," I mean to say Bhīṣma was his uncle. So all the family. In the battlefield of Kurukṣetra everyone was killed except these five brothers: Yudhiṣṭhira, Bhīma, Arjuna, Nakula, Sahadeva. All male members were killed. So, only the remaining descendant was Mahārāja Parīkṣit. He was within the womb of his mother. And his father died, Arjuna's son, Abhimanyu. He was sixteen years old. Fortunately his wife was pregnant. Otherwise the Kuru dynasty was finished. So, he rebuked ,that "Still you are sitting here just for a morsel of food like dog. You have no shame, my dear brother."

So he took it very seriously, "Yes, yes my dear brother, you are saying all right. So what, what do you want me to do?"

"Be…, immediately come out. Immediately come out. And go to the forest." So he agreed, he went there.

So Mahārāja Yudhiṣṭhira used to come first of all in the morning, after taking bath, after worshiping, because first duty was to go and see the old men: "My dear uncle, you are all comfortable? Everything is all right?" And talk for some time just to please him. This is the duty for family member-take care of the children, take care of old men, take care of even a lizard in the house, a serpent in the house. This is the injunction we find in the Śrīmad-Bhāgavatam, gṛhasta, how much responsible he is. There it is said, even there is a serpent… Nobody wants to take care of serpent. Everyone wants to kill, and nobody is sorry to kill a serpent. Prahlāda Mahārāja said that, modeta sādhur api vṛścika-sarpa-hatyā [SB 7.9.14]. He said that "My father was just like a serpent, vṛścika, scorpion. So killing of a serpent or scorpion nobody is unhappy. So my Lord, You don't be angry. Now everything is finished, my father is finished." So, that was. But still the śāstra says that even in your house there is a serpent, see that he is not fasting without food. This is the spiritual communism. They are now after communism, but they do not know what is communism. Everyone will be taken care of. That is communism, real communism. Nobody should starve. Nobody should have any want in the state. That is communism. So when we went to communist country, Moscow, I think everyone was in want, and they could not get even foodstuff to their own choice. Whatever government rules and all these thing will supply, they will have to accept. And actually there was no good foodstuff, for us. We were staying in that National Hotel, and Śyāmasundara had to spend at least two hours for getting things. That also not very nice thing. Rice could not be obtained. One Madrasi gentleman, he supplied us some rice, nice; otherwise only milk and butter is available, and meat, that's all. No fruit, no vegetables, no nice rice, and these things are not available. This is Kali-yuga. Things will be…, supply will be reduced. Actually the supply is made by Kṛṣṇa.

nityo nityānāṁ cetanaś cetanānām
eko yo bahūnāṁ vidadhāti kāmān

That is the difference between God and ourself. We are also person, God is also person. Nityo nityānāṁ cetanaś cetanānām. He is also living entity, we are also living entity. So what is the difference between God and ourself? That ekaḥ, that one living entity, nityaḥ, singular number. So, bahūnāṁ vidadhāti kāmān. He supplies the necessities of life to all these plural number, bahūnām. Nityo nityānāṁ cetanaś cetanānām. Those who know Sanskrit, this nityaḥ means singular number person, and the nityānām, that is plural number. Both of them are persons, both of them are living entities, but why that singular number is considered to the supreme? Because He supplies foodstuff to all the plural. So actually Kṛṣṇa has everything ready for supplying to all the living entities. Nobody is meant for starving. No. That is not. Just like in the prison house, although the prisoners they are condemned, still government takes care of their food, of their hospitalization, not that they should starve. No. Similarly, although in this material world we are all condemned, we are prisoners, prisoners. We cannot move, we cannot go from one planet to another. They are trying so much. Now they have failed. They do not talk now. (laughter) It is not possible, because we are prisoners. Conditioned. You will have to remain in this planet. One has to remain in their planet. There is no question that out of your own will and freedom, because you have no freedom.

But Nārada Muni has freedom. Nārada Muni is going from one planet to another. He is coming from the spiritual sky through the material sky, because he is perfect bhakta. So that is the ideal living entity. As Kṛṣṇa has got full freedom, similarly when we become perfect, Kṛṣṇa conscious, we also become free. This is our position. But not in the conditioned state that we can move. Cannot. Baddha. Brahmāṇḍa bhramite kona bhāgyavān, we are conditioned. But in the conditioned state also, if we follow the Vedic principles we can be happy. Happy, and this human form of life especially, it is meant for that purpose, that you live happily, save time for developing Kṛṣṇa consciousness so that next life you are no more in this material world. You are transferred to the spiritual world. This is the purpose of human life. But these rascals they do not know. They think that we are advancing civilization , because the cats and dogs they are lying on…, on the floor and sleep, we have got 104-stories building and we lie dow there. This is their advancement. But they do not understand that the sleeping, the enjoyment by sleeping, it is the same to the dog and to the man who is lying on the 104th planet, story. Similarly, sex life to the dog and to the man or to the demigod, the pleasure is the same. There is no difference. If you drink milk on a golden pot or an iron pot, the taste is the same. You cannot change the taste of the milk, or anything, putting into the golden pot.

But these foolish persons they are thinking that, that "Our material pleasure will be very much enjoyable when it is put into the golden pot instead of iron pot." Mūḍhāḥ. They are called mūḍhāḥ. (laughter) They do not know the…, our real business is how to get out of this material body. That is, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is real knowledge. One should keep in his thought that "My real distress of life are these four things, janma-mṛtyu-jarā-vyādhi to take birth, to die, to become old and to become diseased. This is my problem." But they do not know this. They are now busy in the petroleum problem. Yes. Yes. They have created this petroleum problem, this horseless tin carriage. (laughter) Yes. They are thinking, "Better than horse. Now I have got this tin carriage." As soon as it is old it has no value. You throw into the street, especially in your country. Nobody takes care of it. And…, but one must have this carriage. And it must run on petrol, and take labor, so hard labor, goes wihin the desert, drill it, and then take out the oil, then bring it in tanks. And it is called ugra-karma. That is stated in the Bhagavad-gītā, that these rascals, demons, they have created ugra-karma simply for trouble to the whole people. That's all. Kṣayāya jagato 'hitāḥ, and bringing destruction nearer, nearer. Now they are going on, and that may be big work that means destruction and simply for creating a little comfort. Formerly also they were moving. Transport was there. But they do not like to remain in the former ways, because they have no other engagement. Better engagement that they do not know. Here is the better engagement: to come before Rādhā Kṛṣṇa and glorify the Lord. Try to understand our relationship. This is our real, real business, but nobody is interested in the real business. They are interested in superfluous engagement whole day work in the office, then come here, go to the club, go to the football club, tennis club. In this way they have invented simply how to waste valuable life of tis human form. They have invented. They have no sense that how this life should be utilized for stopping this, I mean to say, prime problem, janma-mṛtyu-jarā. They do not know.

So, this Śrīmad Bhāgavatam is giving to the whole world real life, real, what is meant by life. So this…, these are the etiquette. To take care, especially, of brāhmaṇa, old men, children, women and cows. This is civilization. These living entities should be taken care of. Now these rascals they are killing cows and making women prostitutes, and killing the children even in the womb. And there is no question of brāhmaṇa respect, and neither there is the brāhmaṇa culture. Then how you can be happy? Huh? And if there is no brahminical culture in the society, then that society is less than animal society. Therefore we offer our prayers,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

First deference is given, go-brāhmaṇa-hitāya ca, jagad-dhitāya. If you actually want to do some welfare activity for the benefit of the whole world, then these two things must be taken care of, go-brāhmaṇa-hitāya ca, cows and brāhmaṇas. They should be given first protection. Then jagad-dhitāya, then there will be actual welfare of the whole world. They do not know. Kṛṣi-go-rakṣya-vāṇijyaṁ, go-rakṣya, vāṇijyam, vaiśya-karma svabhāva-jam. This is the duty of the mercantile class of men: to improve agriculture, to give protection to the cows, kṛṣi-go-rakṣya. And vāṇijyam. And if you have got excess food, you can trade, vāṇijyam. This is the business. The brāhmaṇa is meant for doing the brain work. He will give advice. Just like we, Kṛṣṇa consciousness movement, we, we are not meant for the ksatriya's business or vaisya's business, the devotees, but if required they can take. Real business is, brāhmaṇa's business is to know the Vedas, the Brahman, the Supreme Brahman, the Absolute Truth. He, he must know, and he must distribute the knowledge. This is brāhmaṇa. Kīrtayanto. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ. This is brāhmaṇa's business.

So, we have taken this business that preach that there is God. We have got an intimate relationship with God. So if you act, act accordingly, then they will be happy. This is our Kṛṣṇa consciousness movement. These rascals, they have forgotten, or they do not care to know, God, and that is the cause of their suffering. Yesterday that press reporter asked… What was the question?

Devotee: "Will this help to solve the oil crisis?"

Prabhupāda: Yes. So what I answered?

Devotee: "Yes. Why not?"

Prabhupāda: Huh?

Devotee: "Why not?"

Prabhupāda: You do not remember?

Devotee: Yes. You said the solution is already there, Kṛṣṇa consciousness.

Prabhupāda: Yes. Actually! That is the fact! But they will not take to it. They will not take it. Now, what is the problem? It is not at all difficult. There is petrol, and it is used, it is meant for our use, but it is their ignorance they are thinking it is… (end)

Śrīmad-Bhāgavatam Canto 1.15: Lectures

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Śrīmad-Bhāgavatam 1.15.1

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New York, November 29, 1973

Pradyumna: "Translation. Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was grief stricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries." [SB 1.15.1]

Prabhupāda: So evaṁ kṛṣṇa sakhaḥ kṛṣṇo. Arjuna's name is Kṛṣṇa Sakha, and he is also called sometimes Kṛṣṇa, because Arjuna's bodily feature was almost similar to Kṛṣṇa's bodily feature. So, he was morose, being separated from Kṛṣṇa, and his elder brother was suggesting whether he was morose for this reason or that reason or this reason. Actually, he was unhappy on account of being separated from Kṛṣṇa. Similarly, not only Arjuna, all of us, we are also, as Kṛṣṇa, Arjuna, he is also a living entity, we are also living entity. So we are also unhappy, because we are separated from Kṛṣṇa. These modern philosophers or scientists, they may suggest that they may go on thinking otherwise that they can improve the world situation in their own way, but that is not possible. We are unhappy on account of being separated from Kṛṣṇa. They do not know that. Just like a child, a child is crying, nobody can say why he is crying, but actually a child is generally in crying condition being separated from the mother.

So the, not only it is the question of Arjuna or Kṛṣṇa, everyone of us. In the Upaniṣad it is said that Paramātmā, Kṛṣṇa, and the living entity they are sitting on the same tree, samāni vṛkṣe. One living entity is eating the fruit of the tree, and the other living entity is simply witnessing, anumantā. So Kṛṣṇa, He's situated in everyone's heart, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Because without His sanction, the living entity cannot do anything. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15], Kṛṣṇa says that "I am seated in everyone's heart." So, the living entity wants to do something out of his own whims, Kṛṣṇa says, or Kṛṣṇa gives good consultation that "This will not make you happy, don't do this." But he is persistent, he will do it. Then Kṛṣṇa sanctions, Paramātmā, "All right, you do it, at your risk." This is going on. Everyone of us (is) very intimately connected with Kṛṣṇa, and Kṛṣṇa is sitting in everyone's heart. Kṛṣṇa is so kind, that He is simply waiting, "When this rascal will turn his face towards Me." He simply is, he is so kind. But we living entities, we are so rascal, we shall turn our face to everything except Kṛṣṇa. This is our position.

We want to be happy, with so many ideas. Everyone is making his own idea, "Now this is the…" But the rascals, they do not know that, what is the actual process for getting happiness, that is Kṛṣṇa. That they do not know. na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. You, you can see in your country, they are trying so many things, so many skyscraper buildings, so many motor cars, so many big, big cities, but there is no happiness. Because they do not know what is missing. That missing point we are giving. Here is, "You take Kṛṣṇa and you will be happy." This is our Kṛṣṇa consciousness. Kṛṣṇa and the living entity, they are very intimately connected. Like father and son, or friend and friend, or master and servant, like that. We are very much intimately connected. But because we have forgotten our intimate relationship with Kṛṣṇa, and trying to become happy in this material world, therefore we have to undergo so much tribulations. This is the position. Kṛṣṇa bhuliya jīva bhoga vañcha kare.

We living entities, we are trying to become happy within this material world, "Why you are in the material world, why not in the spiritual world?" The spiritual world, nobody can become the enjoyer, bhokta. That is only Supreme, bhoktāraṁ yajña-tapasāṁ sarva… [Bg. 5.29]. There is no mistake. There are also living entities, but they know perfectly well that real enjoyer, proprietor, is Kṛṣṇa. That is spiritual kingdom. Similarly, even in this material world, if we understand perfectly well that we are not enjoyer, Kṛṣṇa is enjoyer, then that is spiritual world. This Kṛṣṇa consciousness movement is trying to convince everyone that we, we are not enjoyer, enjoyer is Kṛṣṇa. Just like, this whole body, the enjoyer is the stomach, and the hands and legs and eyes and ears and brains and everything, these should be engaged to find out the enjoyable things and put it in the stomach. This is natural. Similarly, we are part and parcel of God, or Kṛṣṇa, we are not enjoyer.

In every religion, it is accepted. Just like in Christian religion also it is said: "Oh God, give us our daily bread." Bread, we cannot manufacture. It must come from God. That is Vedic version also nityo nityānāṁ cetanaṣ cetanānām eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God, or Kṛṣṇa, He gives everything, necessities of life, as you like, but if you accept your enjoyable things as you like, then you'll become entangled. But if you accept things to be enjoyed by you, tena tyaktena bhuñjīthā [Īśo mantra 1], as Kṛṣṇa offers you, then you'll become happy. If you make, just like a diseased patient, if he wants to enjoy life in his own whimsical way, he'll continue his disease. But if he accepts the modes of life according to the directions of the physician, then he becomes free from So there are two methods, pravṛtti and nivṛtti. Pravṛtti means "I have got inclination to eat this or to enjoy this. Why not? I shall do it. I have got my freedom." "But you have no freedom sir, you are simply…" That is māyā. You have no freedom. We get experience, suppose there is very nice palatable food. If I think, let me eat as much as possible, then next day I'll have to starve. Immediately dysentery or indigestion.

So you cannot violate the laws of Kṛṣṇa, or laws of nature, that is not possible. You are not at all independent. Because these rascals, they'll not understand this. They are always thinking, we are independent. That is the cause of all unhappiness. Nobody is independent. How you can be independent? Nobody is independent, neither you can be independent, neither nobody is independent. That factual, who is independent? Here you are sitting, so many boys and girls, who can say "I am independent of everything"? No, nobody can say. So this is our mistake, and by misusing our independence we are suffering in this material world in so many ways. That has to be reformed. That has to be checked. That is Kṛṣṇa consciousness movement. Caitanya Mahāprabhu has preached, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We living entities, we are eternally servant of Kṛṣṇa. That is our position. But if we deny this position, "Now why shall I become servant of Kṛṣṇa? I am independent," then suffering begins, immediate. Kṛṣṇa bhuliya jīva bhoga vañcha kare, as soon as you desire to enjoy independently, immediately-that means immediately he is captured by māyā.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

It is very easy to understand. Just like if you don't care for the government laws, if you want to live independently, that means immediately you are in the clutches of the police force. You haven't got to create, it is already there. So our position is always dependent on God. We should understand this. This is Kṛṣṇa consciousness. Therefore, Bhaktivinoda Ṭhākura has a song,

mānaso deho geho, yo kichu mora,
arpilun tuyā pade nanda-kiśora

This mistake is going on, that I am independent, king, and my soldiers or my society, community, family or-so many we have manufactured-but

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ nidhanaṁ pramattaḥ
paśyann api na paśyati
[SB 2.1.4]

Just like a man fights, just like Hitler declared war, or so many wars are declared. This man is declaring, everyone is thinking, "I am independent." So, and we are thinking that we have got so many soldiers, so many atomic bombs, and so many aeroplanes, we shall come out victorious. Similarly, each and everyone of us, we are thinking, "I am independent, and my wife, my children, my society, they are my soldiers. If I am in danger, they will help me." This is going on. This is called māyā. Pramattaḥ teṣāṁ nidhanaṁ paśyann api na paśyati, because we have become mad after this so-called independence, independence of God, we are thinking these things will help us, will protect us, but that is māyā. Teṣāṁ nidhanam, everyone will be destroyed. Nobody will be able to give us protection. If real protection is wanted, he will have to take protection of Kṛṣṇa. That is the instruction of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You rascal, you are thinking that so many things will give you protection. That will not be possible. You will be finished, and your so-called protector, and friends, and soldiers, they will be finished. You don't depend on them. Sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66], you just surrender unto Me, I'll give you protection, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. This is real protection.

Everyone is falsely thinking independent, but he is dependent. But he is depending on false platform. That is the mistake of this material civilization. They are thinking of protection from a (sic:) tiltering platform, material world. So we have to take shelter of Kṛṣṇa. Kṛṣṇa is very friendly to all of us. Therefore he comes down from Vaikuṇṭha to inform this, that is Bhagavad-gītā. And that is elaborately explained in the Śrīmad-Bhāgavatam. This is the only thing. So the crisis, people are faced with so many crises, problems. That I told in the airport. The reporter asked me "What is the solution of this crisis?" The solution is Kṛṣṇa consciousness, it is already there, but you rascal, you will not take it. Solution is already there. If the Arabians think that this oil is Kṛṣṇa's property and the others, purchasers, they also think, Kṛṣṇa's property, then they must agree also. America also must agree that this land of America is also Kṛṣṇa's property. If you think that the Arabian oil is Kṛṣṇa's property, God's property, we shall take it, by force. Then why the Arabians should not be allowed to come from the desert and live in America? But they (are) foolish, they will not come, they have got United Nations. But United Nations means simply committing mistake, mistake, mistake, mistake. That's all. That is their business. Why don't you united? Yes, this Arabian oil is Kṛṣṇa's property. Similarly the Australian land, or the African land, or this American land, so vast tract of land But "No, you can not come here, yow yow." They say, the immigration department. You see. Yow yow department.

So this nonsense, these rascals, all these politicians, they're spoiling the situation, but they are so big rascal, they'll not accept the solution. Take Kṛṣṇa consciousness, and everything will be solved. That's a fact. Mūḍhā, but they're so rascal, duṣkṛtina, and full of sinful activities, na māṁ duṣkṛtina mūḍhāḥ prapadyante narādhamāḥ, and lowest of the mankind. So always remember that our preaching work is dealing with these kind of men. Duṣkṛtina means full of sinful activities. Mūḍhā, rascals, narādhamāḥ, lowest of the mankind and māyayāpahṛta-jñānā, and they're thinking very much advanced in education, but fool number one māyā has taken their away, real knowledge, māyayāpahṛta-jñānā. Āsuri bhāvam āśritāḥ. Why all these things? Because they are Godless, only fault is Godless. Āsuri bhāvam āśritāḥ. Because they have taken the position (that) there is no God. These big, big scientists, they are trying to prove there is no God, "This creation is due from matter from chemical, the water has come from chemical combination, hydrogen, oxygen. These are the…" All foolish theories, and they are getting Nobel prize. They are getting Nobel prize. This is the position.

Therefore, from this verse, you should know evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ, nānā-śaṅkā… These rascals, our Say our elder brother, advance, they're suggesting, "This the cause of," "this is the cause of," "this is the cause of," "this is the cause of." But the only cause is Kṛṣṇa, forgetfulness of Kṛṣṇa, that they do not know. The only cause.

kṛṣṇa bhuliya jīva bhoga vāñchā kare,
pāśate māyā tāre jāpaṭiyā (dhare)

This is the cause. So try to preach this cult. But not that everyone will accept, but even a few percent, one percent of the whole population accept. Just like in the sky, there is one moon only and there are millions of stars. They're useless. What is the value of the millions of stars? But one moon, oh, dissipate the whole darkness of night. Similarly, at least those who have taken to Kṛṣṇa consciousness, you become, each of you become a moon and enlighten the world. These so-called glow-worms, they'll not be able to do anything. That's a fact. Don't remain a glow-worm. Just become a sun and moon. Then you will…, people will be happy, you will be happy.

Thank you very much. (end)

731130SB.LA

Śrīmad-Bhāgavatam 1.15.20

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Los Angeles, November 30, 1973

Pradyumna: (leads chanting, etc.)

so 'haṁ nṛpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito 'smi
[SB 1.15.20]

Translation: "O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Kṛṣṇa."

Prabhupāda: So after departure of Kṛṣṇa, Kṛṣṇa's all the wives, 16,108, they were being taken care of by Arjuna. But some cowherdsmen, they plundered all the queens, and Arjuna could not protect them.

So this is the instance, that we may be very powerful so long Kṛṣṇa keeps us powerful. We are not independently powerful, even in the case of Arjuna. We are very much proud of our janmaiśvarya-śruta-śrīḥ [SB 1.8.26]. The material world, everyone is very much proud of his birth, riches, education and beauty. Beauty. These four things are obtained as result of pious activities. And as a result of impious activities, the opposite number. Not birth in a very nice family or nation, no wealth, poverty, no education and no beauty. But one should know that these assets, material assets… Just like you American people. You have got nice assets. You are born of a very respectful nation-American nations are still honored all over the world. So that's a good opportunity for you, janma. You are born in… Every American is… In comparison to India, every American is rich man, because any ordinary man earns here at least four thousand, five thousand rupees. And in India, even the high-court judge, he cannot earn so. Utmost four thousand. So you should be conscious that by the grace of Kṛṣṇa, you have got all these things. There is no poverty, there is no scarcity, there is good chance of education, and you are wealthy, beautiful, everything. Janmaiśvarya-śruta-śrīḥ. But if you do not become Kṛṣṇa conscious, if you misuse these assets, then again punar mūṣiko bhava.

You know the story, punar mūṣiko bhava? Anyone knows? Punar mūṣiko bhava means "Again you become a mouse." (laughter) A mouse came to a saintly person: "Sir, I am very much troubled." "What is that?" People generally go to saintly persons for some material profit. That is the nature, animalistic nature. Why you should go to a saintly person for some material benefit? No. You go there to learn what is God. That is real business. Anyway, saintly persons sometimes receive. "So what do you want?" Just like Lord Śiva, his devotees are all like that mouse, want something. "Sir, this cat troubles me very much." "So what you want?" "Let me become a cat." "All right, you become a cat." So he became a cat. Then after few days, he came back. "Sir, still I am in trouble." "What is that?" "The dogs, (laughter) they trouble us very much." "So what you want?" "Now I want to become a dog." "All right, you become." Then after few days… One after…, there is nature's arrangement. One is weak, one is strong. That is nature's arrangement. So after all, he wanted to become a tiger. So by the grace of the saintly person, he became a tiger. And when he became a tiger, he was staring on the saintly person like, oh. (Prabhupāda makes a face-devotees laugh) So the saintly person asked him, "You want to eat me?" "Yes." "Oh, then you may again become a mouse. (laughter) If by my grace, by my favor, you have become tiger, so I will again condemn you to become a mouse."

So you American people, you have become tiger now, Nixon tiger. But if you don't behave obligely, if you don't feel obliged, if the tiger feels obliged that "By the grace of the saintly person, I have come to the stage of becoming a tiger, I must be very much obliged to him…" But instead of becoming obliged, if you want to eat, then again become a mouse. If the saintly person has got the power to make you from mouse to tiger, then he can convert you again from tiger to mouse. You must always remember this. So by the grace of God, Kṛṣṇa, you have become so powerful nation, rich, beautiful, educated. By grace of Kṛṣṇa you have become, but if you forget Kṛṣṇa, then you are again going to be mouse. Remember that. Nobody will care for you. Just like Englishmen. Englishmen, they established the British Empire, great, powerful, most powerful nation in the world. Now they are not so. Because they misused their power. So you get power, opulence, by the grace of Lord, Kṛṣṇa. And if you misuse it, then you become again… That is happening. That is the nature's law. Nature's law.

So here, Arjuna, by his personal behavior, he is showing that "Without Kṛṣṇa… I was so great fighter that I took charge of the sixteen thousand wives of Kṛṣṇa to take them safely. Because Kṛṣṇa passed away, so they must be given protection." He was Kṛṣṇa's friend, but he could not do so. All the queens were plundered by cowherdsmen. Therefore he says that gopair asadbhiḥ. Cowherdsmen, they are not very powerful. They are ordinary men, cowherdsmen. But Arjuna was kṣatriya, so powerful. So he was defeated by them. Therefore he is regretting that asadbhiḥ: "If I would have been defeated by another powerful person, that would have been glory, but I have been defeated by the cowherdsmen." Just see. Asadbhiḥ. They are not counted amongst gentlemen. Asadbhir abaleva.

Abaleva. Abalā, another name of the woman. Just like if somebody attacks woman… Any young man, when he has got sixteen years old, he can attack any woman. But a woman, even though she is sixteen years or eighteen years or twenty years, she becomes immediately victim. So abaleva. Even the woman is higher in age, still, she cannot protect. Therefore woman requires protection. Woman requires protection. According to Vedic culture, woman has no independence, because they cannot keep their independence. It is not possible. A sixteen-year-old boy can go safely all over the world, but a sixteen-year girl cannot. That is not possible. By nature, they are weak. So they require protection. And until she reaches youthhood, she is protected by the father. As soon as she reaches youthhood, she is given to a young man, her husband, to give protection. And in old age, she is protected by the elderly sons. This is the Vedic culture. They have three phases of life: childhood, youthhood, and old age. So… Because they are weak. In the Western countries, the women are given freedom like man, but that is unnatural. Unnatural. Therefore these poor souls are being exploited by the other section. It is a great deficiency of the Western sociology.

But the Vedic culture is different from this. Woman is not given independence. And generally one man marries more than one wife. That is Vedic culture. Just like see Kṛṣṇa. Kṛṣṇa has 16,108. That is allowed. Kṛṣṇa was Personality of Godhead. He could maintain… Why sixteen? Sixteen millions wife. That is not difficult for Him. But even ordinary man, kṣatriyas especially, they used to marry more than one wife. Still. Not only wife, but one wife, one princess is married, and along with her, hundred, two hundred maidservants, they will go with the king. Just like when Vasudeva was married to Devakī, some hundreds of maidservant was given with. So women… The conclusion is that women are weak. They should be given protection. They should not be ill-treated. Just like a father gives protection to the children. It does not mean it is ill-treatment. There is no question of. But protection. Otherwise, abaleva, they can be victimized by any man, powerful, because man is powerful.

So so 'haṁ nṛpendra rahitaḥ puruṣottamena. We also require. Don't be proud, "Because I am man, I don't require protection." Here it is said, Kṛṣṇa said, er Arjuna said, puruṣottamena so 'haṁ rahitaḥ: "Now I have no protection." Arjuna was so great hero. Still, he required protection. Puruṣottamena. Puruṣa, puruṣa means enjoyer. The supreme enjoyer is Kṛṣṇa. If He does not give protection, you cannot enjoy your life. That is not possible. Therefore Kṛṣṇa says… Kṛṣṇa is giving protection, but not as much as He wants to give you protection, because you deny to accept it. Because you deny to accept His protection, therefore He is giving protection to you as much as you want. And if you want full protection, then the condition is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up your own manufactured, concocted means of protection. You just surrender unto Me, and I will give you protection." Protection for what? "Protection from sinful activities." We are victimized by our sinful activities due to ignorance. We do not know what to do, what not to do. Out of ignorance we do something, and we become victimized by the laws of nature. But if you surrender to Kṛṣṇa, He will give you protection. You will never be victimized. You will never be victimized. Because Kṛṣṇa says,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa will guide you. Kṛṣṇa is within yourself, and He can speak to you. You can hear Him also, provided you are fully surrendered.

So it does not mean that Arjuna was not fully surrendered. Arjuna was fully surrendered, and Arjuna was fully protected by Kṛṣṇa. Neither these queens, sixteen thousand queens could be plundered away by some cowherdsmen. But the… It is an instance, that even a person like Arjuna, he will be helpless without Kṛṣṇa. He will be helpless, what to speak of ourselves? He will be helpless. That is his… He is showing that example. Kṛṣṇa was… So so 'haṁ nṛpendra rahitaḥ puruṣottamena: "Now I am bereft of the association of my dearest friend, Kṛṣṇa." Sakhyā, sakha means friend. Sakhyā priyeṇa. Not only friend, very dear friend, priyeṇa. Suhṛdā. Suhṛdā means… Suhṛt. There are different kinds of friends. But suhṛt is a friend who always thinks of his friend, how he will be happy. That is called suhṛt. That is… This description is given about the devotees also. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. A devotee is always thinking how whole world will be happy. Suhṛdaṁ sarva… Not only human being, but animals, birds, trees, beasts, everyone. A devotee does not like to see even a grass is unreasonably cut. That is devotee vision. That is the…

Therefore Vaiṣṇava… What is that? Vaiṣṇavānām? Vaiṣṇava is happy. Just like, take Prahlāda Mahārāja. Prahlāda Mahārāja said… Prahlāda Mahārāja was praying Lord Nṛsiṁhadeva to pacify Him. So the commentator says that Prahlāda Mahārāja might have been very much afraid of this ferocious feature of the Lord, Nṛsiṁhadeva. So he assured Nṛsiṁhadeva, "My dear Lord, don't think that I am afraid of Your this feature. No, no." Naivodvije. "Neither I am afraid of this materialistic existence." Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. "I am quite confident that I have no fear." And he has practically seen that his father teased him in so many ways, but at last he was protected. So why he should not believe? He knows that "I am (have) dedicated my life to Kṛṣṇa, and Kṛṣṇa is not so ungrateful that He will not give me protection. How it is possible?" But one who does not believe in Kṛṣṇa, he thinks that he will protect himself. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Those who are not God-realized, they think that they will be protected by their society, friendship, love, country, nation, like that. But that is not possible. Just like you are flying in the sky, so many aeroplanes at a time. Sometimes in a bunch, a group they fly. But if one of the aeroplane is in danger, no other aeroplane can help him. He'll finish. So similarly, we are also flying as aeroplane in the open sky. The protection… You don't expect protection from your so-called society, friendship and love, materially. When there is question of danger, you have to protect with your own strength.

Therefore if we want actually protection, we should take protection of the Supreme, Kṛṣṇa, or His devotee. Kṛṣṇa is suhṛdaṁ sarva-bhūtānām. Kṛṣṇa says in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām: [Bg. 5.29] "I am the friend of everyone." He can become friend. He is living within our heart as friend. But we refuse the guidance of such a nice friend. That is our misfortune. Kṛṣṇa is so kind, so friendly, that you are… Just like one bird is flying from one tree to another, and another bird is following him. So similarly we are flying from one body to another. Tathā dehāntara-prāptiḥ [Bg. 2.13]. But Kṛṣṇa does not leave us. He's also going with you just to give you guidance. But we won't give Him. Just like father…

It is very natural. Father naturally wants to guide the son without any motive. That is father's nature. Similarly, Kṛṣṇa, or God, the supreme father, is naturally inclined to give us protection, naturally. Therefore He comes, Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Kṛṣṇa's two business. First of all, preaching, these rascals who have forgotten Kṛṣṇa, that "We are very intimately related. I am the father of all living entities. So you come to Me, come to home. You will be happy. I am not poor. I can provide you with all necessities." Eko yo bahūnāṁ vidadhāti kāmān. That one can provide everyone with necessities of life, actually He is doing. What government is doing for the cats and dogs and the ants and the trees? They are not doing anything. Rather, they are cutting. When there is jungle, for their paper mill, they are cutting all the trees. No protection for the trees. They are all cutting all the throats of the cows and animals for eating. So the government cannot give protection. Nobody can give protection. Only Kṛṣṇa can give you protection. Therefore we should always seek the protection of Kṛṣṇa. That is our security, not any other thing.

So suhṛt means… Kṛṣṇa is suhṛt, suhṛt means who always, I mean to say, trying for our welfare. He comes Himself. And even though we do not accept… Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He gives plain advice that "You always think of Me, become My devotee, offer your respectful obeisances unto Me. That will make your life perfect." But we shall not do that. We shall not do that. We shall think of so many other things, but we will never accept thinking of Kṛṣṇa. We shall become devotees of so many rascals, even of a dog also, but we shall never become devotee of Kṛṣṇa. This is the position. We are devotee or master to our wife, to our children, to our country, to our society, but as soon as you say that "You become devotee of Kṛṣṇa," oh, he is enraged immediately: "What nonsense you are speaking? I have got so many work to do. Why shall I become devotee of Kṛṣṇa?" This is the disease. This is the disease. Therefore Kṛṣṇa ultimately says that "You give up all this nonsense, and if you surrender unto Me, then I shall give you protection."

Naturally… Just like we are preaching Kṛṣṇa consciousness. We are not devotee to the people in general. Then why we are preaching? We are devotee. We are actually devotee, without any motive. Any so-called political leader, he has got some motive. When he becomes devotee of the nation, he has got some motive. But we have no such motive. We simply say plainly that "You become happy by becoming devotee of Kṛṣṇa. You are now devotee of your lust, anger, and illusion. You have become devotee of so many things, rascaldom. You simply become devotee of Kṛṣṇa. Then your problems will be solved." Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. We are devotee, somebody. But we are not devotee of somebody. We are… We have got some motive. Just like now it is coming to exposure. So many leaders, they got election, pretending themselves devotee of the nation. In everywhere, not only in your country. But actually, they were not devotee of the nation. They were devotee of their own lusty desires. That's all. That "If I occupy this post, then I shall be able to fulfill my lusty desires." Nobody is devotee. Devotion is only applicable to Kṛṣṇa. If somebody is proclaiming himself that "I am devotee, servant of my nation, of my society, of my wife, of my children"-all false. Here nobody is devotee. Everyone has got some motive. Even the intimate relationship between husband and wife, there is some motive. The husband has got some motive and the wife has got… As soon as the motive is not fulfilled, divorce: "Ah, no more now. Take another chapter."

So this is going on. You see? This is going on, and therefore in the name of devotion, in the name of love, in the name of faith, they are trying to satisfy their own senses. This is called illusion. And he will never be happy so long he will try to satisfy his senses. And that is the truth. They will never be happy. Because… I have given this example. The parts and parcel of your body. If separately the part and parcel of the body wants to satisfy itself, it will never be satisfied. The only means of satisfaction is that the part and parcel conjointly work and satisfy the stomach, and then it will be satisfied. Similarly, we are part and parcel of Kṛṣṇa. If we want to satisfy ourself, our senses, independently, we shall never be satisfied. This is the fact. You have to satisfy Kṛṣṇa. Then you will be satisfied. This is the process. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

Because actually the owner is Kṛṣṇa. I am claiming, "This is my hand." It is not my hand. It is Kṛṣṇa's hand. He has given us to use it. So if I don't use it for Kṛṣṇa, then it will be criminal. It will be criminal. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Simply for Kṛṣṇa you have to work. And if you work for your sense gratification, then you will be entangled. This is called karma-bandhana. You will be entangled more and more. Yāvan mano vai karmaṇe saktaṁ tāvat na muñcante deha-bandhāt(?). So long we will be, I mean to say, sense-gratifying minded… Because everyone's mind is absorbed in the thought of gratifying his own senses. So so long we shall be absorbed in this type of thoughts, then we have to accept a body, either human body or other body. There are 8,400,000 different types of forms and body. So we have got different types of desires also, because we are prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We are under the modes of material nature, and the material nature has got the modes, different modes: goodness, passion and ignorance. You mix up these three; three into three, it becomes nine. Nine into nine, it becomes eighty-one. Eighty-one into eight…, it increases. It increases. Therefore we see so many varieties of life, according to the mentality.

So if we work on our, according to the dictation of the mind, then we become entangled. And if we work under the dictation of Kṛṣṇa, then we become free. This is the process of Kṛṣṇa consciousness.

Thank you very much. (end)

731201SB.LA

Śrīmad-Bhāgavatam 1.15.21

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Los Angeles, December 1, 1973

Pradyumna: Translation: "I have the very same Gāṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land." [SB 1.15.21]

Prabhupāda: Very important verse, hm? Tad abhūd asad īśa-riktam. Everything will be null and void when there is no God. That's all. The modern civilization has got everything, but without God consciousness, any moment it will be finished. And there are symptoms… Any moment. At the present moment, this godless civilization, as soon as there is declaration of war, the America is prepared to drop atom bomb, Russia is… The first nation who will drop the atom bomb, he will be victorious. Nobody will be victorious, because both of them are ready to drop. The America will be finished and Russia will be finished. That is the position. So you may make advancement of civilization, scientific improvement, economic development, but if it is godless, at any moment it will be finished. At any moment.

Just like Rāvaṇa. Rāvaṇa, Hiraṇyakaśipu, they were demons, godless demons. Rāvaṇa was very learned scholar in Vedic knowledge and very powerful materially. He converted his capital with gold, all the buildings and everything. It is supposed that Rāvaṇa's brother was a king of…, on the other side of the globe. So it is my suggestion… I do not say it is very scientific proof. So other side of the globe… Rāvaṇa was in Ceylon, and the other side of the globe, if you go by subway, it comes to Brazil. And Brazil is supposed to have gold mines. And it is said in the Rāmāyaṇa that Rāvaṇa's brother was living on the other side of the globe, and Rāmacandra was taken through the subway. So taking this into consideration, we can suppose that Rāvaṇa imported large quantity of gold from Brazil, and he converted them into big, big houses. So Rāvaṇa was so powerful that he made his capital Svarṇa-laṅkā, "capital made of gold." Just like if a man comes from undeveloped country to your country, New York or any city, when they see the big, big skyscraper, they become astonished. Although skyscraper buildings are everywhere nowadays, formerly it was very wonderful.

So we can create everything very wonderful, but we can take the example of Rāvaṇa. Rāvaṇa was very advanced materially, and he had Vedic knowledge sufficiently. He was son of a brāhmaṇa. Everything was there. But the only fault was that he did not care for Rāma. That is the only fault. "Oh, what is Rāma? I don't care for Him. There is no need of performing yajñas and ritualistic ceremony to be promoted to the heavenly kingdom." Rāvaṇa said, "I shall construct a staircase to go to the moon planet. Why you are trying in this way or that way? I will do that." Svargesari.(?) So these people are trying like Rāvaṇa, but they should take lesson from Rāvaṇa that his godlessness made him doomed. Everything he lost.

So this instruction by Arjuna… He said that so 'haṁ dhanus ta iṣavaḥ. He was defeated by the cowherdsmen. He could not protect the queens of Kṛṣṇa, and they were taken away by these cowherdsmen. So he is lamenting that "I have got this bow and arrow with which I fought in the Battlefield of Kurukṣetra, and I became victorious because Kṛṣṇa was sitting on my chariot. That is the only reason. Now I have got these bows and arrows, the same bows and arrows with which I fought in the Battle of Kurukṣetra, but at the present moment there is no Kṛṣṇa. Therefore it is useless." Īśa-rikta, asad abhūt. Asat means which does not act; it does not exist. "So my bows and arrows are the same, but it is now useless."

So we should take this lesson that without God, without spirit, this material, I mean to say, gorgeousness has no value. Just like we were talking with the scientist in our walking. I was giving this example. Now, there was big, big scientist, just like Professor Einstein was a well-known scientist, but when that small spark of soul was gone from the body, the scientist was lying down, but useless. Nothing coming. Nothing coming. Now, the scientist himself also could not discover any implement or medicine or something like that and teach his disciples, "My dear disciples, when I will be on the death point, please give, inject this medicine in my body and then again I shall come out a scientist." No. That is not… He could not discover that. At least, as a big scientist, it was expected that "Do something wonderful." They might have discovered so many wonderful. The real problem-birth, death, old age and disease-there is no discovery. That I was talking, that discover something by which there will be no disease. You are discovering very nice medicine. The drug shop is full with various types of up-to-date medicine, but none of the medicine is sufficient to make a man not to die. That is not possible. Or not to become diseased. That is not possible.

So this advancement of civilization, material civilization, without God, is like that. That is stated in the Vedic literature, that,

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

Jāti, big nation, big achievement, japas tapaḥ kriyā, big activities… Just like you American people, you are big nation. Your activities are very big, considered in other parts of the world. And your tapasya is there. You have earned this, you have made this America so nice by tapasya, by austerity. It has not come out automatically. You have labored hard. That is called tapasya. So this big nationality, jāti, japas, tapaḥ, these hard work, scientific discoveries, they are very nice, but what kind of popularity it is? Bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ. All these are simply decoration of the dead body. I do not know whether in your country it is a fashion. In India there is a custom that low-class men… Just like cobbler. Cobbler is taken as the low…, those who prepare, expert in skin. So they are generally very poor man. Now they have advanced, because now the Kali-yuga is the age of the śūdras. So they decorate the dead body. If a cobbler's father dies, he brings, he spends money. He brings nice covering cloth, and with flower and everything… So śāstra says that,

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

If you decorate a dead body, it may be very fanciful to the people, that "This dead body is decorated with costly garments and flowers and all things." So, but the dead body is dead. It is not enjoying. You can be complacent that "My father, the body of my father or my relative, is decorated so nicely." But factually, if you study scrutinizingly, what is the benefit out of this? What is the benefit? Dead body decoration? But people do that. They are accustomed to do that.

So similarly, this body is dead. That's a fact. It is dead from the very beginning. Because it is matter. Matter is always dead. So this body made of matter, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]-earth, water, fire, air. This external body is dead, but it is living on account of that small spark of spirit. That is the real meant. That we understand from Bhagavad…, dehino 'smin yathā dehe [Bg. 2.13]. Dehinaḥ, the small spark, spiritual spark, he is within this body. This is the first understanding of spiritual knowledge. You must know. This is the beginning of Bhagavad-gītā. When Bhagavad-gītā was taught to Arjuna, Arjuna was lamenting for this body.

So Kṛṣṇa, when He was accepted Arjuna's spiritual master, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7], then He advised him that "You are talking like a very learned scholar." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "You are talking just like you know…" Just like our so-called scientists, they speak as if they know everything, but real thing they do not know. That is zero. What is spirit, they do not know. They are thinking this body. And according to Vedic knowledge, if one is misguided on the bodily identification of ourself, he is animal. He is animal. He may be Ph.D., D.H.C. or something, but he is animal. Sa eva go-kharaḥ [SB 10.84.13]. Because he does not know how the body is moving. And neither they can discover anything. When the body is dead… It is dead from the very beginning, but it was moving. Just like so long petrol is there, the motorcar moves. But as soon as there is… Now there is crisis. So how their motorcars will move? They are concerned. So why their crisis? Because the petrol is the life of the movement of the motorcar. Similarly, that spiritual spark, or spirit soul, is the petrol of this body.

So without knowledge of this, sa eva go-kharaḥ [SB 10.84.13], just like cats and dogs, they cannot understand how he is moving. That he does not know. If a human being also does not understand that how this body is moving, neither they can discover what it is, then what is this? It may be very so-called decoration of the body. A decoration of the dead body, what is the profit thereof? If you do not know what is the real living force within this body, then if you simply decorate the body, dead body, loka-rañjanam, you may get some applause from ordinary men, but it has no value. It has no value.

So you can expand in so many ways. Īśa-rikta. Īśa-rikta means without God, without God, īśa-rikta. So we living entities, we are also part and parcel of God, and because we living entity, part and parcel of God, is within this body, therefore the body is so beautiful, so big scientist, so philosophers or politician and… You can say anything. But without that soul, this body is useless, dead body, and you can give all titles, Ph.D, D.H.C., they are all useless. Suppose a man is dead and from Oxford University somebody comes, "Now I give you Ph.D. title," what is the use? Suppose a beautiful woman attracted so many people. Now, when she is dead, if she is offered, "Now you can take this body. You can use it as you…," nobody will like. Why? The same beautiful lying on the… Why don't you take it now? You were after her so many… "No. It is no, (laughing) no more useful. No more useful." Everyone knows it.

There is a story that one beautiful woman was hunted by another man. So he was wooing, canvassing, but she was chaste lady. But… She did not agree. But that man was after her. So one day she said, "All right, you come to me three days after. I will accept you." So on the third day he (she) took purgative, a very strong purgative, and passed stools whole day and night, and he (she) kept those all those stools, stools and vomit and everything, kept in a very good preserver. Then third day, when the man came, she was sitting, and he was asking, "Where is that woman?" "No, I am the same woman. You don't recognize me?" "No, no, you are… She… She was so beautiful, and you, you are ugly." (laughter) "No, no, I am the same. You do not know." "Then how you look so ugly?" "Because I have separated my beauty." "You have separated your beauty?" "Yes, I will show you. Come here. Come here. The stool and the vomit are all stocked for you to show you." But actually, it is very knowledge, very good knowledge. Śaṅkarācārya says, etāṁ raktaṁ māṁsa-vikāram. (?) He is teaching renouncement, that "Why you are attracted with this beautiful? What is this beauty? It is a combination of stool, urine and flesh and bone. That's all." So he saw, "Here is my beauty. Now you add it with me. Then again I shall be beautiful."

So these are actually knowledge. People are after something false. That is called māyā. Māyā means which is not actually fact, but we are after that. Similarly, this so-called advancement of civilization is māyā. It will be finished at any second, but they do not know. They do not know. It will be finished at any second. Even though we accept it, all right, Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham: [Bg. 10.34] "I am the death, and I take away everything at the time of death." Either you take as a philosopher, scientist or rich man, capitalist, as soon as there is death… Just like you see, Hiraṇyakaśipu, he was very powerful, and as soon as Nṛsiṁhadeva appeared, everything finished. Now he is dying. You see? So people do not understand it, that without Kṛṣṇa, without God, without Kṛṣṇa consciousness, simply we are wasting our time, that's all, after false things. Everything will be useless. Today or tomorrow or day after. It will be useless, all useless. Real spirit soul-na hanyate hanyamāne śarīre [Bg. 2.20]-that we do not take care. After finishing this false body, which will exist, the spirit soul, na hanyate hanyamāne śarīre [Bg. 2.20], which is never vanquished even after the annihilation of this body, we are not taking care of that, wherefrom it has come. People are ignorant, so foolish. They do not know. This is the ignorant, civilization of ignorance. Na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. They do not know therefore. In ignorance they are committing so many sinful life. For the satisfaction of the tongue, they are killing so many animals. Why? There are so many nice foodstuffs. Why you are committing these sinful activities? They do not know what is sinful activities or pious activities. They do not know.

That is stated in the Bhagavad-gītā, na vidur āsurā janāḥ, pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ [Bg. 16.7]. Pravṛtti means we have got some inclination to accept something and we have disinclination to reject something. Everyone knows it. But the asuric jana, those who are asuras, demons, they do not know in which way we shall accept and in which way we shall reject. That they do not know. That is called āsura-jana. Just like we are advising our students, "Reject this: no illicit sex, no intoxication, no gambling, no meat-eating. Reject. And accept; chant Hare Kṛṣṇa." The demons, they do not know. They do not know it. They do not know why they are rejecting this and why they are accepting this, janā na vidur āsurāḥ. Because they are asuras. If we accept this path, then we are going to be liberated. What is that liberation? Liberation means to get out of this material bondage of body, dehino 'smin. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. This knowledge is wanting. There are so many universities, educational institution, big, big professors, scientists, all rascals. All rascals, we declare. Let them come and argue with us. All rascals. So therefore it is said, harāv abhaktasya kuto mahad-guṇāḥ.

Here is practical example, Arjuna is giving, that "I have got the same arrow, I have got the same bow. I have got the same chariot, my same horses, but everything is… I am the same Arjuna who was being honored by so many kings, 'Oh, Arjuna is such a great warrior!' Now nobody cares for me." This is example. Here is said, so 'haṁ rathī nṛpatayo yata ānamanti: "I am the same Arjuna, great fighter. People were offering their obeisances to me, 'O Arjuna, you are great friend of Kṛṣṇa. You are great warrior.' Now nobody cares." How it has vanquished? The example is here, "Just like to pour butter in the ashes." This example is… Because in sacrifice the butter is poured into the fire. If it is poured into the fire, then the butter increases the strength of the fire. But if it is put into the ashes, where there is no fire, it is useless waste. And similarly, if you sow the seed in the Arabian desert to get some nice rose flower… The seed is all right, rose seed, but you have to sow it in the proper place, not in the Arabian desert.

Therefore your knowledge, university advancement of civilization, will be perfect when it is properly carried with God consciousness. Otherwise it is all useless. It is all useless, no use. You try to understand it and spread this knowledge. That is Kṛṣṇa consciousness movement. Don't be misled by the so-called leaders.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

The modern civilization, they are so rascals, they are expecting something utopian, that by material advancement of civilization they will be happy. Now, one gentleman, that doctor, what is his name, Ifrenzia,(?) yes, he said that in Sweden they are the richest men, but the largest number of suicide cases are there. So this kind of material richness will not help you. That will not help. Actually, practically, we are experiencing. Why their every nation is dissatisfied? Although they have materially advanced so much, but dissatis… In your country also, why this section of people have become hippies? From university student, they have become hippies. Why? Frustration. They know that "What is this life? If I am become educated, then what is my future?" There is no future. Frustrated.

So this kind of civilization will not help. Harāv abhaktasya kuto mahad… So therefore they do not know what is the actual aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know what should be the aim of life. The aim of life is God realization, God realization, that "There is God, His name is Kṛṣṇa, His address is Vaikuṇṭha, His number is this, He has got so many friends, He has got so many lovers." Everything we are giving. But still, the rascal will not take. We are giving the name, address, activities, everything. "You come, go there." But no, they will not do that. This is called misfortune. He is coming Himself, canvassing, sarva-dharmān parityajya mām [Bg. 18.66], but still they are researching God. God is canvassing, and they are researching God. Somebody's failure, "There is no God." Somebody says, "God is dead. He is finished. Now we are God." These things are going on.

So why? Because na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. Their real fault is that they are trying to become happy in this material existence. That is their fault. In Delhi, when I presented in some library my book Easy Journey to Other Planets, so one gentleman met, "You have got, written some book, Easy Journey to Other Planets?" "Yes." "Then we shall go and come back?" "No, why you shall come back?" "No, no, then I don't want." (laughter) The rascal wants to go to other planet and come back. They are doing actually. They are going to the so-called moon planet and coming back. The first aeronautics from Russia, when he was far, far away, he was just looking after, "Where is my Moscow? Where is my Moscow?" You see. This is our intelligence. You may go far away. There is an example. Just like the vulture, they have got a very good eyesight, very good eyesight. You… Seven miles away from the surface, they can see where there is a dead corpse. So they have got good eyesight, but they are searching after dead corpse only. That is their business. These so-called scientists, philosophers, they are very much advanced, but their only business is how to become happy in this planet. That's all. That is their… Not mahātmā. Durātmā. Their mind is not very broad. What is called? Ah? What is the English word? Crippled. Mind is very crippled. Durāśayā. Therefore they are hoping against hope. They will not live here. Still, they are decorating, decorating the dead body. "This is my apartment, this is my house, this is my country, this is my skyscraper building." Painting. And one day, mṛtyuḥ sarva… Just like Hiraṇyakaśipu. He's challenging, challenging, "Where is your God?" "Ah, here is God! Come on! Finished. Finished. Here is God."

So God will appear. Don't forget that you will be godless. You will see God, and death, at that time, after seeing, you will be finished, no more understanding. That is… Kṛṣṇa says, mṛtyuḥ sarva-haraḥ… When you will be taken away, everything, all your possession, all your scientific knowledge, bank balance, skyscraper, everything will be taken away, then you will understand what is God, like Hiraṇyakaśipu. So why don't you try to understand before that moment comes? Live so very nicely, chant Hare Kṛṣṇa and see Rādhā-Kṛṣṇa Deity, and eat nicely, live nicely. "No, that is not possible. We shall see at the time of death when everything will be finished. All intelligence, all good food, everything will be finished." So therefore in the Caitanya-caritāmṛta it is said, kṛṣṇa yei bhaje se baḍa catura. Unless one is first-class intelligent, he cannot take to Kṛṣṇa consciousness. The last class fools and rogues, they cannot take to Kṛṣṇa consciousness.

So by the grace of Kṛṣṇa, you have first-class intelligence, those who have taken to Kṛṣṇa consciousness. Now try to continue it. Don't give it up. Don't be foolish, mūḍha. Continue. Then you will be happy, and all problems of life will be solved.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.22-23

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Los Angeles, December 2, 1973

Pradyumna: Translation: "O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of purified rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone." [SB 1.15.22-23]

Prabhupāda: I think this editing was wrong, "purified." What is called, fermented, petrified? Putrefied. So instead of "putrefied," it has been "purified." Editing. Yes, rice… They, in India still… Because in India still, no gentleman, brāhmaṇa, at least brāhmaṇas, those who are strictly following brāhmaṇa principles, they do not drink. Neither the kṣatriyas. Kṣatriyas, they are allowed to drink in some particular function. That is also very rarely. And vaiśyas, they do not drink. Śūdras, some of them. Those who are less than śūdras, they drink, and they make their own liquor at home. They boil the rice, and with water, they keep it for few days, it becomes fermented, putrefied, and it becomes intoxicating, home-made liquor. And if you distill it, then it becomes first-class, brandy. So it is not that liquor drinking was not existing. There was. But who drunk, that is stated here, that vipra-śāpa-vimūḍhānām, those who were cursed, vimūḍhānām. And being cursed, they were bewildered. Vipra-śāpa.

The story is that Yadu-vaṁśa, the dynasty of Kṛṣṇa… Kṛṣṇa had 16,108 wives, and each wife had ten sons, and each son had another ten sons. In this way the whole family was composed of hundreds and thousands of men, Yadu dynasty. And when Kṛṣṇa came, so to assist Him, all these demigods, they came to help Him, līlā. Just like if you play something dramatic, you require so many assistants, so when Kṛṣṇa comes, those who are devotees of Kṛṣṇa, they also come to assist Him. Somebody becomes His father, somebody His mother, somebody His friend, somebody His wife, somebody His son, some grandson, like that. So when Kṛṣṇa wanted to depart from this planet, He wanted to take away all others also along with Him. So these are simply material, external causes. Actual fact is Kṛṣṇa, as He went away, He wanted to take all the associates under different pleas.

So it is explained in the Bhāgavatam that queens, the were they not actually… Nobody can touch them. Just like Sītā. Sītā was kidnapped by Rāvaṇa. How it is possible that Sītā can be kidnapped by a demon? No. That is stated in the Caitanya-caritāmṛta, that Lord Caitanya, He was a guest of a brāhmaṇa in South India. So He took His bath and came to the house of that brāhmaṇa, but the brāhmaṇa did not arrange for any cooking even. There was no food. He was very sorry. So Caitanya Mahāprabhu inquired, "Brāhmaṇa, you invited Me, but I don't see even you have cooked. What is the reason?" "Oh, yes, I am going to cook immediately. The thing is, I am very sorry that Rāvaṇa, the demon, has taken away Sītā, and I could not rescue her still. So why shall I eat? I shall die." He was in the ecstasy of Hanumān, a devotee. He was thinking like Hanumān. So Caitanya Mahāprabhu very much liked that he is, in devotion and in ecstasy of Hanumān, he is thinking like that. So at that time Caitanya Mahāprabhu said, "So don't be sorry. Sītā, Lakṣmījī, she cannot be touched by Rāvaṇa. It was māyā Sītā, māyā Sītā. I will tell you. I will give you evidence from the śāstra." So brāhmaṇa believed Him because Caitanya… "Oh, she is there? Sītā was not taken? A māyā Sītā was taken?" "Yes." Then he become encouraged. He cooked and sufficiently gave Him food.

So by chance, when Caitanya Mahāprabhu was touring in South India… The Purāṇas, Śiva Purāṇa or something like that, it is stated there. And He brought the evidence again, that "Here you see, in the Purāṇa it is said that when Rāvaṇa came to kidnap Sītā, immediately a false Sītā was given to him, and the real Sītā disappeared. Then again, when Lord Rāmacandra, after killing Rāvaṇa, He was accepting Sītā back to home, He tested with fire, that 'Sītā, you should enter the fire, and if you are not burned, then you are chaste. Otherwise you are not chaste.' Yes. So the false Sītā which was taken by Rāvaṇa, she entered the fire, and the real Sītā came out." This is the statement in the śāstra.

So things take place like that. The queens of Kṛṣṇa, they could not be touched. But it is a play only. Similarly, Yadu dynasty, the descendants of Kṛṣṇa, they also could not be killed. But… Just like Kṛṣṇa was killed by the arrow of a hunter. How Kṛṣṇa can be killed? But it is for the persons, for the demons, to demonstrate like that, who thinks Kṛṣṇa as ordinary human being. So for them it is a jugglery. They will still know that "Here your Kṛṣṇa is killed." Yes. They will say like that. So tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram asura-yoniṣu [Bg. 16.19]. The demons, as they want to forget Kṛṣṇa, or they do not like to understand Kṛṣṇa as the Supreme Personality of Godhead, Kṛṣṇa plays something like that so that they will be more convinced that Kṛṣṇa is not God, Kṛṣṇa is ordinary human being. Tān ahaṁ dviṣataḥ krūrān. They will remain in darkness forever. Kṛṣṇa gives chance to everyone. If you want to forget Kṛṣṇa, Kṛṣṇa will give you such intelligence, you will talk so intelligently that "Kṛṣṇa is not God." Ye yathā māṁ prapadyante [Bg. 4.11]. And if you want to know Kṛṣṇa, then He will give you such intelligence, you will know that "Here is Supreme Personality of Godhead." This is Kṛṣṇa's busin… If you want to forget Kṛṣṇa, Kṛṣṇa will give you chance to forget Him forever. And you suffer. Because forgetting Kṛṣṇa, one is not benefited. By knowing Kṛṣṇa is one benefited. But the demons, rākṣasas, they suffer, and still they want to forget Kṛṣṇa. This is their business.

So now the most important thing is that Kṛṣṇa made this plan to kill His descendants. He did not like that they should, but who will kill them? That is the problem. They are descendants of Kṛṣṇa. Who will kill them? Therefore it was Kṛṣṇa's plan that they will kill themselves. If others come to kill Kṛṣṇa's descendants, then what is the value of Kṛṣṇa's descendants? Nobody could kill, because in Kṛṣṇa's presence, whenever there was fight, all the descendants they came out… And who will conquer them? Nobody. That is not possible. But Kṛṣṇa wanted that before His going away, all these demigods, they must also return. "Return" means this body must be killed. But who will kill them? That was the plan of Kṛṣṇa. Therefore Kṛṣṇa is… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is planning. He made this plan.

So what is that? One of them made a false pregnancy with a stone on the belly wrapped with cloth, and another boy or another man, he went to a ṛṣi that "Sir, can you tell what is child in the womb of this woman?" She is not woman, she is man. So the saintly person could understand that "These people have come to joke me." So he immediately cursed-vipra-that "Yes, what is there in the womb, that will be the cause of destroying your whole family." So when they were cursed, the came to their senses: "What you have done?" So actually, it was a stone. So they began to rub the stone so that there will be no existence of the stone. Rubbing, rubbing, rubbing, rubbing-that pulp and water, that was distributed, and all of them became sticks. So then, after that, they became intoxicated, and they could not understand amongst themselves who is friend, who is enemy, and took those sticks and began to beat one another. In this way they died. This is the story. You know It is stated in the Kṛṣṇa book.

So our point is to know this is a play only, background. Actually, Kṛṣṇa wanted to take them away. And nobody could kill them. Therefore He planned a killing plan amongst themselves. This is the fact. But we should know that vipra-śāpa-vimūḍhānām: if any person is cursed by vipra, brāhmaṇa, Vaiṣṇava, then they are finished. Therefore according to the Vedic civilization, brāhmaṇas and Vaiṣṇavas are always honored so that they may not be dissatisfied. This is the rule. Brāhmaṇa and Vaiṣṇava. The devotees and the brāhmaṇas. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. Those who are spiritually advanced, such persons should not be offended. Then you are finished in according to our philosophy, vaiṣṇava-aparādha… Just we were talking in our walking that a great yogi… What is the name?

Devotee: Durvāsā.

Prabhupāda: Durvāsā. Durvāsā Muni offended Vaiṣṇava, and immediately sudarśana-cakra came to kill Durvāsā. Vaiṣṇava-aparādha is never tolerated by Kṛṣṇa. Just like the Pāṇḍavas, they were Vaiṣṇavas, and the Duryodhana and company, they were so-called Vaiṣṇava. Actually they were not Vaiṣṇava. So they insulted. They put to trouble so many ways. They banished them in the jungle. They insulted their wife and so many ways by clique. So Kṛṣṇa could not tolerate that. So therefore the Battle of Kurukṣetra.

So Vaiṣṇava is kind. Arjuna, he said, "My dear Kṛṣṇa, whatever they have done, that doesn't matter. I cannot kill my family men. Please excuse." So just see. Arjuna is kind because he is Vaiṣṇava. But Kṛṣṇa cannot tolerate. Kṛṣṇa said, "You must kill them. That is My order. You must kill them." Then he argued with Kṛṣṇa in so many ways: "There will be so much sin. There will be this, there will be that." Then He preached Bhagavad-gītā, and at last He said that "Arjuna, you are thinking that you shall, by not fighting, you shall be able to save your family men, kinsmen. That is not possible. That is not possible. They are already killed. It is all My plan. They will never return home. If you kill them, then you take the credit. But otherwise, they are already killed. And if you think that you will not kill them, they will be saved, that is not possible. That is not possible." Then Arjuna understood that "It is the determination of Kṛṣṇa that they must be killed. Then why shall I disobey His order? It is my business to serve Him. Yes, then I shall kill, if You have so decided."

So this is the fact, that Kṛṣṇa will never tolerate insult on a devotee. He will never tolerate. The devotee may excuse, tṛṇād api sunīcena taror api sahiṣṇunā. He may suffer. Just like Prahlāda Mahārāja, he was suffering. His father was torturing him. He was suffering, "All right." But Kṛṣṇa never tolerated. "Oh, you have done so much. Now it is the time to kill him." This is the process. Kṛṣṇa will tolerate. Even you insult Kṛṣṇa, He will tolerate. But if you insult His devotee, He will never tolerate. Then you are finished. Then you are finished. Just like a big man. If you insult him, he may think "All right, let him." But if you insult or do something harm to his child, he will never tolerate. He will never tolerate. Similarly, a devotee who is dependent on Kṛṣṇa in everything, and if somebody does harm to him, insults him, Kṛṣṇa will never tolerate. That is explained in the Caitanya-caritāmṛta, vaiṣṇava-aparādha. Tāra madhye vaiṣṇava-aparādha hāti matta. So we should be very careful not to offend Vaiṣṇava devotees. Not to offend. This is greatest offense. Therefore it is said vipra-śāpa-vimūḍhānām. Vimūḍhānām. Those who are rascal, fools, they will want to try to insult real brāhmaṇa, Vaiṣṇava. Then they are finished. Of course, a Vaiṣṇava never curses. Tolerates. Tṛṇād api sunīcena taror… Vaiṣṇava tolerates, but Viṣṇu never tolerates.

So vipra-śāpa-vimūḍhānāṁ nighnatāṁ muṣṭibhir mithaḥ. Being intoxicated. Another point is intoxication. We are already intoxicated. Being under the influence of māyā, the material energy, we are already forgotten of ourself. Everybody. Nobody knows that he's not this body. This is another intoxication. He is not this body, this is a fact, but go to the outside of this temple, ask anybody, "What you are?" "Yes, I am this body." They are already intoxicated. So again if you drink, then how much intoxicated you become, just try to understand. Vāruṇīṁ madirāṁ pītvā madonmathita-cetasām. Everyone who is in this material world, forgotten God or Kṛṣṇa, he is already intoxicated. Just like intoxicated man, he cannot recognize even his father, mother, or even his sister or mother. It has been practical. One father intoxicated-there are so many instances-raped the daughter. Daughter is crying, "My dear father, I am, I am…" Who cares for that? Intoxicated. This is going on. So intoxication is so sinful. Intoxication is so sinful that… Just like the hog is intoxicated by this material world, eating stool. Is stool a food? But he is tasting very nice. And he's deriving benefit, sexually very strong, never cares whether mother, sister or daughter. Every example is there in front.

So by intoxication… We are already… We have to get out of this intoxicated condition of life, which is called māyā. Instead of getting out of this intoxicated life, if we more increase our intoxication, big, big signboard, "Beefeaters" and this, "Whiskey," then how much we are degrading the whole population, we have to imagine. You see? People are already in forgetfulness. And the government, the society, they are still giving impetus: "You forget more, you forget more…" And he doesn't know. Viśatāṁ tamisram. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. And they do not know that "I will have to take next birth, and according to my mentality, because I am infecting a certain type of material qualities, in that way I am creating my next body." That he does not know. This is due to intoxication. He is thinking that "My enjoyment life, in this way forever…" But he does not know that he is creating the mentality, and according to the mentality, hog's mentality, he will become next life a pig, and he will eat… He has to by force. Not by force; he will relish it. Māyā… This is called āvaraṇātmika-śakti, covering influence. The pig is eating stool, but he is very much satisfied: "Such a nice food." He is having intercourse with his daughter or sister or mother, he is enjoying.

So the hellish condition. So we create our hellish condition. Wherefrom the hog comes? The hog comes also… He is also living entity. By process of transmigration of the soul, one is accepting sometimes as a hog, sometimes a dog, sometimes a demigod, sometimes rich man, sometimes poor man, sometimes tree. That they do not know. Therefore Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. We are spoiling our time in this way, transmigrating from one type of body to another, and there are 8,400,000 types of body. So in the human form of life, if one is actually fortunate, then guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the mercy of guru and by the mercy of Kṛṣṇa one gets the opportunity of understanding Kṛṣṇa consciousness. Otherwise they are entrapped by māyā, intoxication, and wandering through out the whole universe in different types of body.

So this is called vāruṇīṁ madirāṁ pītvā madonmathita-cetasām, ajānatām. Ajānatām, without any knowledge. We are fighting one another without any knowledge. Why the Americans were fighting with Arabians and the Arabians are fighting? The fighting is going on. The United Nations means fighting settlement arena. That's all. But the fighting is going on. So unless we are self-realized, unless we know that "We are all sons of God; this outward dress is māyā. I am not American, I am not Indian." Just like Caitanya Mahāprabhu said, nāhaṁ vipro na ca nara-patir na yatir vā. He said like that, that… He is taking the varṇāśrama-dharma: brāhmaṇa kṣatriya vaiśya śūdra brahmacārī gṛhastha vānaprastha… So Caitanya Mahāprabhu denied all these: "No, I am a not brāhmaṇa, nor I am a śūdra, nor am I gṛhastha, nor I am kṣatriya." "Then what You are?" Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am the servant of the servant of the servant of Kṛṣṇa, who provides the gopīs." This is our real identities.

So without understanding our real identification, if we remain intoxicated and wander within this wonderful universe… You cannot live. It is not that because you have settled up, "Now I am in America or India. Let me live here comfortably. I have got very good arrangement." But you will not be allowed to live, sir. You must have to change. You may make very good arrangement, but who is allowing to stay here. You will not be allowed to stay here. But they do not know. Intoxicated, because intoxicated. Everyone is thinking that "I shall stay forever. Let there be very big iron skyscraper building. I will be able to stay." But because intoxicated, he cannot understand that he will not be allowed to stay. You may simply spoil your energy. That's all. The energy which was given to you to understand God, you are spoiling that energy in skyscraper building, but you will not be allowed to stay. This is nature's law.

But the rascals, they do not know because they are intoxicated already by the nature's law, māyā, and they are still being intoxicated, more drink liquor, more drink liquor, and go to hell.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.24

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Los Angeles, December 3, 1973

Pradyumna: Translation: "Factually, this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another."

Prabhupāda: Now read the purport also. [SB 1.15.24]

Pradyumna: "According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature, there is the supreme direction of the Supreme Lord Personality of Godhead. In the Bhagavad-gītā it is confirmed that the law of nature is executed under the direction of the Lord. Whenever therefore there is peace in the world, it must be known that it is due to the good will of the Lord, and whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace is, therefore, dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice, whatever we give in charity, must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything, or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims. We must always be guided by the pleasure of the Lord. Such action is called yoga-karmasu kauśalam, or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly."

Prabhupāda: (aside:) That child… So the Fifteenth Chapter of the Bhagavad-gītā, the statement is there by Kṛṣṇa,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

Actually, everyone is suffering or enjoying. There is no enjoyment, only suffering. But the struggle for existence, to counteract the suffering, we take it as enjoying. Actually there is no enjoying.

In the Bhagavad-gītā you know… (aside:) It is disturbing, the child. In the Bhagavad-gītā that… What I was speaking? Enjoying and suffering. Bhagavad-gītā, Kṛṣṇa says that "This place…" The supreme authority says, "This place, this material world, is duḥkhālayam aśāśvatam: [Bg. 8.15] it is the place for suffering." That is a fact. One person is trying to accept suffering as enjoying, and another person is trying to end actually suffering. This is the difference between sane and insane person. I'll give you a practical example, that in the prison, government prison house, there are some prisoners who are called first-class prisoners. They are given special favor by the government. So… And there are third-class prisoners also. But both of them are prisoners. And prison is not meant for comfortable life. It is meant for suffering. The Bhaktivinoda Ṭhākura therefore sings, anādi karama-phale paṛi' bhavārṇava-jale taribāre nā dekhi upāya. One who is sane person, he knows that "I may be first-class prisoner, that does not mean I am not prisoner. I am prisoner." The suffering of the prison house, that I have no independence to do anything, that is prison life.

We are, everyone is thinking that we are independent, but that is not the fact.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Actually, everybody is being carried by the laws of material nature, but a foolish person is thinking that he is doing himself. So here it is said that prāyeṇa etad bhagavata īśvarasya viceṣṭitam. We cannot do anything without the will of the Supreme Personality of Godhead. Just like in state you cannot do anything without the sanction of the government, similarly the supreme state, the supreme order-giver, Kṛṣṇa or God, without His sanction we cannot do anything. But here it is said that mitho nighnanti bhūtāni bhāvayanti ca yan mithaḥ. Sometimes by His will we kill one another, and sometimes we give protection one another. So does it mean that in different time Kṛṣṇa is giving different intelligence? No. Kṛṣṇa's action is daiva, superior. Just like the high-court, the judge is… Somebody condemning somebody that "This man should be hanged," and other man, "Yes, he must get the degree. He will get the millions of dollars from that person." Now, is he partial? He is giving somebody millions of dollars and somebody is ordered to be hanged. Is he partial? No. He is not partial. He is simply administering the law. That's all. This man has created such a situation that he should be condemned to death, and this man has created such situation that he will be rewarded by ten thousand and millions of dollars. It is his action.

Karmaṇā daiva-netreṇa [SB 3.31.1]. We are acting, and daiva-netreṇa, by superior administration, daiva-netreṇa, we are getting different types of body, and suffering or enjoying the consequence. This is our position. Kṛṣṇa is… God is… It is said in the Bhagavad-gītā, samo 'haṁ sarva-bhūteṣu: [Bg. 9.29] "I am equal to everyone." Otherwise how He is God? God is not partial, that somebody should be killed and somebody should be rewarded with ten thousand dollars. No. It is our own work, we create such situation. That you should know. We forget. Now, somebody I kill in my last life. Just like here, if I kill somebody, then I shall be killed also, by the law, nature or law of God. Similarly, I forget that because I kill somebody, now that somebody is killing me. So forget. But Kṛṣṇa reminds, ”Now this person killed you,” or ”This child killed you last life. Now you can kill in the womb. Now you kill.” Viceṣṭitam. He reminds. Because Kṛṣṇa is described: anumantā. Anumantā upadraṣṭā. He is witness. Now this man has killed this man. Now he gets the opportunity to kill him again. And Kṛṣṇa reminds you, ”Kill him. Here is opportunity.” This is the position. Don't think when it is said that īśvarasya viceṣṭitam, it is by the will, that will, because He is equal to everyone, so everyone should get chance to retaliate. That is going on.

So God is not partial, He is impartial. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Nobody in the material world… Just like jail superintendent or the government. The government is not partial. Government is equal to everyone, but everyone is enjoying or suffering according to his own work. So that is reminded. That is reminded and sanction given that ”This body, this being, killed you in your last life. Now I give you sanction, you can kill him.” This is called nighnanti. Mitho nighnanti. And ”This man gave you protection, so you give him protection.” So what is the wrong there? There is nothing wrong. It is equal justice. Because… Don't think that because God or Kṛṣṇa gives sanction, viceṣṭitam, therefore He is partial. No. He is always impartial. We are suffering our own activities. Karmaṇā daiva-netreṇa [SB 3.31.1]. We are getting different types of bodies, suffering.

Now… Therefore we should always try to understand the will of God. That is our duty. That will of God we can understand in the human form of life. That is an opportunity. Will of God is expressed very clearly. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is said already. Nobody can say ”What is the will of God? I do not know.” No, you know. He says, God says, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. ”You give up all other business. You just become surrendered to Me.” ”And then how shall I pull on? Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: ”I shall give you protection. I will give you protection and I shall release you from the effects of all sinful activity.”

Because we suffer on account of sinful activities. And we enjoy by pious activity. That is the law. If you become nicely educated, cultured, then you get good position in the society. But if you are a rascal, then you suffer. Similarly, we are creating our position. But that… That is called karma-bandhana. Karma-bandhana means so long we do not know what is our duty, we create our position differently and therefore sometimes we suffer, sometimes we enjoy. Therefore we must know what is our duty. That we have forgotten. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. In this material condition of life we have forgotten what is our actually aim of life. Therefore Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Our duty, when we forget our dharma, that is called dharmasya glāniḥ. Dharma is not a religious sentiment. Dharma means our occupational duty, real meaning. I think I have given in Śrīmad-Bhāgavatam. So when we forget our duty, that is called dharmasya glāniḥ. Glāniḥ means deterioration of our real occupational duty.

So our real occupational duty is to serve the Supreme. That is our real occupational duty. We are meant for serving. But when we forget serving Kṛṣṇa and we try to serve so many other things… That means… ”So many other things” means our lust, our greediness, our illusion, our so many problems we serve. We have to serve. That is our position. Nobody can be free from service. That is not possible. But we do not know where to give our service. That is forgetfulness. Kāmādīnāṁ kati na katidhā na pālitā durnideśāḥ. Here, the human being in ignorance, they are serving the kāma, lust, greediness, moha, anger-so many things they are serving. They are serving. A man is killing another body by lust, lusty desires. Or by illusion. So many other reasons. So we are serving. There is no doubt about it. We are serving. But we are serving our kāma, krodha, lobha, moha, mātsarya. Lust, desire, avarice, like that.

Now we have to learn that we have been frustrated by serving so many things. Now we have to turn that service attitude to Kṛṣṇa. That is Kṛṣṇa's mission. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You are serving already. You cannot be free from service. But your service is misplaced. Therefore you just turn your service unto Me. Then you become happy.” That is Kṛṣṇa consciousness movement. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Because we are greedy… Just like a greedy man, he is suffering by eating more. There are so many diseases, just like diabetes or dysentery. There are so many things. These are the diseases for eating more. That's all. So we are suffering; at the same time, we are eating more. Because we are greedy, we are lusty. This is the cause. So therefore kāmād… We are serving. We are serving our lust, our greediness, and suffering. This is practical. If you have no hunger, if you eat… If you have no appetite, if you eat, then you suffer. If you infect some disease, you'll suffer. That is practical. So we are associating in, being infected by lust, greediness, illusion, fearfulness, so many things. Sadā samudvigna-dhiyam asad-grahat [SB 7.5.5]. If you steal, then you will be under fearfulness: ”Oh, I may not be arrested; I may be arrested.” Because you have done that, asad-grahat, you have done something wrong, therefore you are under the influence of fearfulness. It is very easy to understand.

So we are creating our situation and serving a different type of desire. That's all. Kāmādīnāṁ katidhā na… And sometimes we are doing something which we should not do. Still, we are doing. But doing so, teṣāṁ karuṇa jāta. Although we have done so much for to serve the lust, greediness, but they are not merciful. They are still dictating, ”Go on doing this, go on doing this, go on doing.” He is suffering; still, he is following the dictation of lust and desire. We are creating our own karma. Therefore any sane man will see that ”I have served so long, so much, our desires, but I am not happy. I am not happy, neither the desire is happy.” The desire is never satiated that ”You have killed so many animals. Now you don't…” No, he will go on, go on killing, killing, killing, killing, killing, killing. He is never satisfied, ”Now I have killed so many. No more, stop.” No, there is no stoppage. That will go on. Kāmādīnāṁ kati na katidhā. The injunction is ”Thou shalt not kill,” but he will kill and kill and kill and kill, and still, he want to be satisfied. Just see. The Bible says, ”Thou shalt not kill,” and they are simply engaged in killing business, and still they want to be happy. Just see the fun. Therefore Kṛṣṇa says, ”Yes, you be killed by occasional world war. You must be killed. You have created this situation. You must be killed. You may be American or Englishman or German or this or that. You may be very proud of your nationality. But you must be killed.” This is the position. Īśvarasya viceṣṭitam. ”You have killed so many animals. Now wholesale killing, one bomb. One atom bomb. Be killed.”

So these rascals they do not know how things are going on. Īśvarasya viceṣṭitam. ”Tit for tat.” There must be. If in ordinary laws, in the state laws, that if you have killed somebody you must be hanged, so do you think you can simply bluff the Supreme Authority, Kṛṣṇa, that you are going, killing, killing, killing, and you will be saved? No. You will be killed in pestilence, in famine. Even within your mother's womb, you will be killed, where it is supposed to be good protection, there also you will be killed. The human nation being degenerated in such a way, the killing business is increasing daily, daily, daily. Īśvarasya viceṣṭitam.

So we therefore must submit to Kṛṣṇa. Sarva-dharmān parityajya… [Bg. 18.66]. Because we cannot become free. We cannot go out of the laws of God. That is not possible. Therefore we must surrender that "Kṛṣṇa, God, I have acted freely so many births. I did not become happy. Neither I am happy at the present moment. So now I surrender unto You. You say that 'I give you protection.' So kindly give me protection." This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.25-26

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Los Angeles, December 4, 1973

Pradyumna: "Translation: O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller." [SB 1.15.25-26]

Prabhupāda: This is the theory of struggle for existence and survival of the fittest. The law of nature is like that, that the stronger overpowers the weaker. The stronger overpowers the weaker. In another place it is stated,

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

A living entity, they live by eating another living entity. What is that? Ahastāni sahastānām. Sahastānām means those who are endowed with hands. That means man, man form, human form, they have got hands. So those who have no hands…, just like the animals, they have got legs, they have no hands. So ahastāni, those who have no hands, they are food for the animal with hands: bite that animal. Those animal with hands… They are animal, those who are eating another animal; they are not human being. Although they have got the form of human being, they are not considered human being. Human being means when he's civilized, cultured, then he's human being. If he's not civilized, if he's not cultured, simply having two hands-he's animal.

So that culture begins, civilized, in the Aryan families. Therefore they are called Aryans, "advanced." Aryan means advanced. People want to group themselves in the Aryan family. Just like Hitler, he declared himself only, "The Germans are only Aryans, and Jews are not Aryans," like that. You can manufacture. But real Aryan means one who is advanced in spiritual consciousness. He is Aryan. Not a class of men. Aryan means he's advanced in spiritual consciousness. The Aryan civilization is so eulogized because they…, in the Aryan civilization there was Vedic culture. That is Aryan. Otherwise ahastāni sahastānām, and that is apadāni catuṣ-padām. This is going on, struggle for existence. In the primitive age that human being, so-called human being, naked, in the jungle, they eating animals. The animals have no leg… The Darwin's theory is that there was no civilized man, but gradually it has developed. It is not very clearly explained; he does not know what is the evolution. Evolution means to become civilized. That is evolution. Or to advance in Kṛṣṇa consciousness. That is evolution.

So this is the law of nature, that the weaker section is devoured by the stronger section. So here it is said, jalaukasāṁ jale yadvat. In the water, there are so many aquatic animals, the struggle is going on. The stronger fish eating the weaker fish. This is going on. That is the law of nature. Therefore meat-eaters, so long they are like animals, they can go on with this nature's law. You are man, you are stronger; therefore weaker animal-cows and goats-you slaughter them. They are stronger bodily, but they have no intelligence. So man has got intelligence. So if you misuse your intelligence in that way, you can do that. That is nature's law. But human being means culture, advance, in spiritual consciousness. That is human. So this consciousness is developing gradually.

So unless you come to this platform, as Kṛṣṇa says in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], then you must divide the society. Amongst the animals, there is no division. Everyone is on the same status. No. Because the aim is how to develop Kṛṣṇa consciousness. Therefore there must be some system. So that system, unless one comes to the platform of this varṇāśrama-dharma, four divisions, social divisions, and four spiritual divisions, and those divisions are made by Kṛṣṇa Himself, mayā sṛṣṭam, He says. That is natural. But by such institution we can gradually understand what is the aim of life.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Our… What is the aim of life? The aim of life is that we are now detached from God. This is our position. Material life means detached from God, detached from Kṛṣṇa. So this detachment is the cause of suffering.

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

We are different parts and parcels of Kṛṣṇa, God, so we must act accordingly. Just like my hand. Hand is there. If the hand is in proper place, he can act nicely. But if I cut the leg and make hand or hand make the leg, then it is all lost. All lost. One must act according to his qualification. That, according to that qualification, the brāhmaṇa, kṣatriya, vaiśya, śūdra, they are described in the Bhagavad-gītā. This brāhmaṇa means, these are the symptoms, satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is human civilization. We must train people in such a way that we must see there what is his quality. According to quality. Just like a physician gives medicine according to the symptom of the disease, then it is cured. Not that any medicine. In the drug house, there are so many medicines. You cannot say "Any medicine will do." No. It is the physician who will pick up the real medicine and he'll administer to the patient. Then he'll be cured.

So this varṇāśrama-dharma means cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], from the animal position of the human being, to bring him to the human position. That is varṇāśrama-dharma. Just (as in) school (or) college, to become graduate means to become distinguished from the fools and rascals. Similarly, human being does not mean the struggle for existence as the one big fish is eating another small fish, another is… No, no, that is not human. That is natural, but you have to rectify the natural position for the…, for realization of the utmost aim of life. That is human life. Not to treat like animals. Sa eva go-kharaḥ [SB 10.84.13]. So that spiritual consciousness begins when one understands that he is soul; he is not this body, he is spirit soul, ahaṁ brahmāsmi. Brahman means the spirit soul. And there human civilization begins. Otherwise, anārya, anārya-juṣṭam. Kṛṣṇa, when Arjuna was declining to fight, He chastised him that "This denial is anārya-juṣṭam. It is befitting for the anārya, those who are not advanced. One must do his duty. You are a kṣatriya, your duty is to fight to give protection to the citizen, so why you are denying this?"

So here the example is given, jalaukasāṁ jale yadvan mahāntaḥ adanti. Adanti means swallows up. Similarly, when the Yadus became very powerful… Because they are descendants of Kṛṣṇa, who can be…? So they were fighting anywhere, conquering anywhere, and everywhere they were victorious. So that was bhū-bhārān. Bhū-bhārān means burden of the world. When one becomes extravagant and misuses his power, that is burden of the world. You cannot misuse your… You get power by the grace of God, by grace of Kṛṣṇa. If you misuse it, then you become a burden, a burden. As soon as there is burden, then it is dharmasya glāniḥ. Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. As soon as there is a misuse of power, tadātmānaṁ sṛjāmy aham, He comes. So Yadu-vaṁśa, Kṛṣṇa's dynasty, when Kṛṣṇa saw that they are becoming so powerful, that unnecessarily they are fighting, therefore to kill them, that fighting spirit was engaged for fighting amongst themselves, one another. Therefore they were all… Fighting, there is necessity; but if you misuse that fighting spirit…

Just like at the present moment the politicians, as soon as they see that they cannot manage things, in the country there is confusion, they declare some war so that the whole attention may be turned that side, and there will be no agitation of the internal dissatisfaction. This is diplomacy. This is diplomacy. We have seen it in Pakistan. As soon as they cannot rule over, they cannot, but they (indistinct), "Oh, the Hindus are our enemy. Kashmir, he has taken." Attention is diverted and they declare war, and again become defeated. So this kind of war is not required. This kind of war is not required. But war is there already, struggle for existence. Just like here, when Kṛṣṇa saw that the Yadu dynasty is becoming… On the strength of Kṛṣṇa, they have become so powerful that they (are) unnecessarily fighting, so Kṛṣṇa wanted that His family, may be…, it may not be degraded farther, so He wanted to kill them. And who can kill them? No outsider can kill them, they are Kṛṣṇa's descendants, that is not possible. Therefore yadūn yadubhir anyonyaṁ bhū-bhārān sañjahāra ha, they fighting amongst themselves, they reduced the burden of the world.

So it is… Kṛṣṇa is exhibiting how things are going on. As soon as there will be burdensome, there will be some war, pestilence, famine-and finished. And finished. You don't require to reduce population by contraceptive method. By nature's way, the wholesale it will be reduced, bhū-bhārān sañjahāra. By nature's way. Why should you commit sinful activities? You don't beget children unnecessarily and don't kill them. That is religion. That is civilization. Why should you unnecessarily produce children like cats and dog? Their śāstra says that don't become father, don't become mother if you cannot save your sons from death. This is the responsibility. This is father's, mother's, responsibility. Na mocayed yaḥ samupeta-mṛtyum, pitā na sa syāj jananī na sa syāt. One should not become, try to become father, one should not try to become mother if the parents cannot save the child from imminent death. That is the responsibility. And who is that father? Who is that mother? This is Vedic civilization. My Guru Mahārāja used to say that "I am a sannyāsī. I am not married, neither I am meant for marrying. But if I can produce Kṛṣṇa conscious children, I can marry hundred times." That is the responsibility. Don't produce cats and dogs; produce Kṛṣṇa devotees. Then you'll marry. Otherwise don't marry. This is Vedic injunction. Marriage is not meant for sense gratification. Marriage is meant for producing nice children, Kṛṣṇa devotees.

So that is our aim. Our aim is not to produce cats and dogs. There are so many cats and dogs, the world is not happy. Now there is need of producing nice children, sober, gentle, devotee of Kṛṣṇa, good brain, good character. These things are required. So they were not unwanted children, these Yadus. This is a make-show (indistinct) other. They came, they are all demigods, they descended just to fulfill Kṛṣṇa's mission. Kṛṣṇa's mission, Kṛṣṇa came down so all the confidential servants of Kṛṣṇa, they also appeared to help Him in different… So when Kṛṣṇa wanted to go, He wanted to go with the descendants also, who came to help Him. So this is a make-show that the Yadus fought amongst themselves. The real purpose is, Kṛṣṇa wanted to take them away. Otherwise, superficially, when one becomes unnecessarily powerful, disturbs the world situation, he's a burden. He's a burden. That kind of burden is vanquished by Kṛṣṇa's desire, will. There must be some catastrophe like war, pestilence, famine, and everything will be finished.

So our duty is, the human form of life, duty is that we should know that we are eternal servant of Kṛṣṇa and, forgetting our relationship, we have come to this material world, and there is struggle for existence, beginning aquatics, jalajā nava… There are nine hundred thousand species of aquatics. Who is that physiologist who can know nine hundred thousand species of aquatics? But in the śāstra you will find, exactly. It doesn't say nine hundred one, Or eight hundred ninety-nine. No. Nine hundred. Nine hundred thousand species, there are. So because we are in the material contact, and according to our desire, we are having different types of body-aquatics, trees, birds, like that. This is our botheration. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9], in this way you are… This is our problem. Therefore human civilization means when people are interested to solve the problems. That is human civilization. Otherwise animal. Struggle for existence. They… There is no human side, that is on the animal side, struggle for existence. Human life is not for struggle. To become sober, not like animals. The animals are engaged whole day and night for searching out food and sense gratification, sex. That is not human civilization.

Human civilization is meant for tapasya, tapasya. You should know what is my responsibility. Tapasā brahmacaryeṇa śamena ca damena ca [SB 6.1.13]. One should learn how to practice tapasya. Tapasya. This is tapasya, little tapasya. No illicit sex, no gambling, no meat-eating, and no intoxication, this is tapasya, little tapasya. Who is dying without meat-eating? We have got so many students. There are so many Vaiṣṇavas, they do not eat meat. Are they dying? This is only bad habit. But if you practice little… In the beginning it may be little troublesome. It is not troublesome. I am thinking… Just like one gentleman came, "We cannot give up meat-eating. I want, but I cannot." Practice. Abhyāsa-yoga-yuktena cetasā [Bg. 8.8]. Anything you practice, habit is the second nature. So in association of the devotee, if you try to practice this tapasya… Tapasā brahmacaryeṇa [SB 6.1.13], not to have sex life without any purpose, that is called brahmacārī. Brahmacārī does not mean celibacy. Brahmacārī means who does not use sex life for any other purpose than begetting nice children. He is brahmacārī.

So this is… Everything should be systematic otherwise there will be chaos. There will be chaos. Nobody will be happy and… That is described in the Bhagavad-gītā, naraka eva kalpate: the whole world will be hell. That has become now. The whole world has now become hell. So the Kṛṣṇa consciousness movement is very important movement. It is overhauling the whole human, social, political, religious… So those who are engaged in Kṛṣṇa consciousness movement, they should be very, very responsible, sober, try to understand the situation and take the shelter of Kṛṣṇa, and everything will come very successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.27

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Los Angeles, December 5, 1973

Pradyumna: Translation: "Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space." [SB 1.15.27]

Prabhupāda: Go on reading the purport.

Pradyumna: "Herein Arjuna refers to the instruction of the Bhagavad-gītā, which was imparted to him by the Lord in the Battlefield of Kurukṣetra. The Lord left behind Him the instructions of the Bhagavad-gītā not only for the benefit of Arjuna alone, but also for all times in all lands. The Bhagavad-gītā, being spoken by the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures, like the Upaniṣads, Purāṇas and Vedānta-sūtras. It is put within the study of the great historical epic Mahābhārata, which was especially prepared for the less intelligent class, namely the women, the laborers, and those who are worthless descendants of the brāhmaṇas, kṣatriyas and the higher sections of the vaiśyas. The problem which arose in the heart of Arjuna on the Battlefield of Kurukṣetra was solved by the teachings of the Bhagavad-gītā. Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face-to-face with being vanquished in his great acquired power and prominence, he wanted again to remember the great teachings of the Bhagavad-gītā just to teach all concerned that the Bhagavad-gītā could be consulted in all critical times, not only for solace from all kinds of mental agonies, but also for the way out of the great entanglements which may embarrass one in some critical hour. The merciful Lord left behind Him the great teachings of the Bhagavad-gītā so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power, the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy."

Prabhupāda: Just like we have no knowledge of Kṛṣṇa, conditioned soul. Therefore for our understanding, He is so merciful, He descends as arcā-mūrti. This Deity which we are worshiping, that is called arcāvatāra, incarnation of arcā. He's accepting our worship, our prayer, our everything. He has descended just suitable for our handling. That is His mercy. Therefore we should not consider that this arcā Kṛṣṇa is made of stone, as atheists will say, that "These foolish persons are worshiping… Heathens, they are worshiping." No, we are not worshiping stone. We are worshiping Kṛṣṇa. But that they do not know. Kṛṣṇa has appeared before us. Because at the present moment, we cannot see except stone and wood, therefore, suitable for our vision, He has appear in such a way. Otherwise how we can appreciate? Here… They are searching after what is God, but here is God. Here is God. Therefore in the śāstra it is forbidden, arcā, arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. It is forbidden that when you worship Deity, you should not think that it is made of wood or stone or something else material. No. What is this material? Material is… Matter means energy of Kṛṣṇa. Just like the sunshine, or like the illumination of this light. It is the energy of this lamp. So it is not different. Similarly, as Kṛṣṇa says in the Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], this earth, water, air, fire, anything material, that is expansion of His energy.

So He can accept your service through His energy. That is His omnipotency. That is called omnipotent. You cannot do anything of your personal affairs with your energy, but… You can sometimes do. Suppose if you have got money. Even being present on the spot, by spending money you can get the things done. The money will act for you. Similarly, Kṛṣṇa being omnipotent, He can take your service through His agency, through His potency. And potency means śakti. Śakti-śaktimator abhedaḥ. Kṛṣṇa and His potency is not different. So Kṛṣṇa by His causeless mercy, He has appeared before you in a manner by which you can touch Him, you can handle Him, you can dress Him, you can give Him. This is Kṛṣṇa's mercy. It is not idol worship. Therefore it is forbidden. Don't think it is idol. Go on.

Pradyumna: "Thus the Bhagavad-gītā or any authentic scriptural sound representation of the Lord is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the Bhagavad-gītā as Arjuna did in the personal presence of the Lord."

Prabhupāda: You can derive the same benefit as Arjuna by reading Bhagavad-gītā. People say that Arjuna was enlightened because Kṛṣṇa was present before Him. But Kṛṣṇa is present before you also, by His words, by His sound representation. Just like Hare Kṛṣṇa mantra, Kṛṣṇa's name, it is not different from Kṛṣṇa. Nāma, abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Nāmi… Here in the material world the name and the person whose name, that is different because it is material. If you want water, this water substance or water is different from the name water. You cannot quench your thirst simply by chanting ”Water, water.” That is not possible. Because it is material. But you can realize the Supreme Personality of Godhead by chanting Hare Kṛṣṇa mantra. That is the significance of spiritual and material. Otherwise, how people are satisfied simply by chanting Hare Kṛṣṇa mantra? Let him chant some other name, material. No. You cannot chant more than three times. Then you will feel tired. But you can go on chanting Hare Kṛṣṇa mahā-mantra for hundreds and millions of years. It will, still you will not feel tired. That is the difference. Therefore His name and He is not different. Abhinnatva.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
’bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

This is the shastric injunction, Nāma, the holy name of Kṛṣṇa, is abhinna, nondifferent from Kṛṣṇa. Nāma cintāma… Pūrṇaḥ śuddhaḥ, full, complete. Not that little less, no. Full. Pūrṇaḥ śuddhaḥ. And uncontaminated. Just like Kṛṣṇa is uncontaminated, similarly, His name is also uncontaminated. Pūrṇaḥ śuddho nitya. Eternal. As Kṛṣṇa is eternal, name is also eternal. Pūrṇaḥ śuddho nitya-mukto ’bhinnatvāt. Because they are not different one with another, so the most important word is deśa-kālārtha-yuktāni. Deśa, time and space. Bhagavad-gītā is… Because nondifferent from Kṛṣṇa. As Kṛṣṇa is everywhere, similarly, Bhagavad-gītā can be appreciated in every country, every season, every circumstances. That is deśa-kālārtha-yuktāni. Then hṛt-tāpa upaśamāni ca. Hṛt-tāpa. There is a hṛt-tāpa. Hṛt means heart, and tāpa means… Real meaning is temperature, or temperature rooted. Just like agni-tāpa. Agni. Agni means fire, and tāpa, it has got temperature. So to a certain degree you can tolerate. But when the degree… Just like in India we have got temperature in summer season 120 degrees. Here, just like in your country, the temperature is less. In other country… The temperature in, I mean, the Middle East, the temperature is 135 degrees, Arabian countries.

So there are three tāpas, three kinds of miserable condition, this material world. That also can be taken, tāpa. Tāpa means suffering, excessive heat and cold. That is called tāpa. So hṛt-tāpopaśamāni ca. The teachings of Bhagavad-gītā… We are suffering always within the heart. As Narottama dāsa Ṭhākura says, that viṣaya viṣānale, divā-niśi hiyā jvale. Viṣaya. Viṣaya means this material enjoyment. So it is just like poison. The more we are entangled in material enjoyment… There is no enjoyment. It is suffering. But we are taking suffering as enjoyment. Just like in this winter season, we cover ourself very nicely with gloves, with overcoat. It is simply counteracting the suffering. But a man who has got a nice overcoat and gloves, he is thinking he is enjoying. This is māyā. He forgets that he is simply trying to counteract the suffering. Actually, he is suffering. But having a nice coat or nice place, he is thinking that he is enjoying. That is foolishness. That is called māyā. There is no enjoyment in this material world. Simply we are trying to counteract the suffering. This counteraction of suffering, we are accepting as enjoyment. So this material world means you must suffer. That is the position of the material world. Otherwise why you have come to material world? Just like in the prison life, how you can expect enjoyment there? But a man… Suppose a big politician is put into the jail and he is given a very nice, comfortable bungalow and everything, but he is in the jail. But he is thinking that ”I am enjoying.” He forgets that he is in the jail. He is in the jail. That is called ignorance, māyā. He is suffering and he is accepting. Just like the pig. He is eating stool, but he is thinking he is enjoying. This is going on.

So hṛt-tāpa. In this, I mean to say, ocean of suffering, viṣaya viṣānale, divā-niśi, the more we want to enjoy, the more sufferings enter. More suffering. You can understand. Just now we got this car, horseless car. But now there is a problem. They are thinking, ”If there is no petrol available, then what will happen?” So this is material existence. Viṣaya viṣānale, divā-niśi… Anxiety. That anxiety is suffering, ”What will happen? What will happen?” That is material existence. Sadā samudvigna-dhiyā. Always full of anxiety. This is material life. So Narottama dāsa Ṭhākura says that viṣaya viṣānale, divā-niśi hiyā jvale: ”The heart is burning on account of this material existence.” Juṛāite nā kainu upāya. ”But I did not try to find out the means by which I can get out of this.” Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmila kena tāya. The medicine is this Hari, Kṛṣṇa, Kṛṣṇa’s teachings, Kṛṣṇa’s name, Kṛṣṇa’s glorification. That is the real medicine. But we have no attraction for these things. We are simply trying to counteract the suffering, and we are accepting this counteraction as enjoying. Bhagavad-gītā: haranti smarataś cittam.

So actually, if we want to enjoy life, then we should take the instruction of Bhagavad-gītā, Kṛṣṇa. We shall chant Hare Kṛṣṇa mantra. That will give us relief from the blazing fire. Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam **. This is the only way. Otherwise…

So when Arjuna was too much perturbed by absence of Kṛṣṇa, he was simply remembering the instruction of Kṛṣṇa which he received in the Battle of Kurukṣetra.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.27

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New York, March 6, 1975

Nitāi: ”Now I am attracted to those instructions imparted to me by the Personality of Godhead, Govinda, because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.”

Prabhupāda:

deśa-kālārtha-yuktāni
hṛt-tāpopaśamāni ca
haranti smarataś cittaṁ
govindābhihitāni me
[SB 1.15.27]

So this word hṛt-tāpa upaśamāni… Hṛt means heart, and tāpa means miseries or burning, heat. Tāpa means burning heat. If there is fire and there is heat, sometimes it is intolerable. So hṛt-tāpa means the burning fire blazing within the heart. So that is always. Anyone who is in this material world, he has got this disease, burning fire within the heart, anyone. That means severe anxiety, everyone. Even a small bird, he is also full of anxiety. You give him some grains. It will come. It will eat. At the same time, it will look this way, that way, this way, full of anxiety. Although there is food, he is eating, still, there is anxiety, "Somebody may come, kill me." So everyone is full of anxiety. That is the material nature. Nobody can say "I have no anxiety." That is not possible. If he says like that, he is a liar. That is not possible. Is anyone here who can say that he or she has no anxiety? Of course, when you take to Kṛṣṇa consciousness, there is no anxiety. That is the distinction. Anxiety there is, but to relieve this anxiety one has to take to Kṛṣṇa consciousness. Otherwise not. You cannot get relief. (child says, "Prabhupāda") Yes. (laughter) So you may say that "Sometimes we have got anxiety, and sometimes we are very nice." So even accepting that, Arjuna says, deśa-kāla-artha-yuktāni. Deśa, kāla, the time and space within this material world, and artha means purpose, everything, any time… Arjuna does not say that "sometimes." At any time, if we are materially attached, then this hṛt-tāpa must be. Hṛt-tāpa means burning fire, blazing fire within the heart. It will continue.

Therefore Narottama dāsa Ṭhākura says that viṣaya-biṣānale, dibā-niśi hiyā jwale. This means anyone who is engaged in these material affairs, Viṣaya… Viṣaya means material necessities. Everyone has got material necessities: āhāra-nidrā-bhaya-maithuna, how to eat, how to sleep, where to sleep, where to get apartment, where to secure money to get food, and how to secure sex pleasure, where it is available, man or woman, and how to defend. "I have got so much bank balance. It may not be taken away. I have got this property." In this way everyone is suffering. That's a fact. Therefore Narottama dāsa Ṭhākura says, viṣaya-biṣānale, dibā-niśi hiyā jwale: "The heart is burning." The same word. It is in simple Bengali, and this is in Sanskrit. Viṣaya-biṣānale, dibā-niśi hiyā jwale, juṛāite nā koinu upāy. So if a man simply goes on suffering like this, then he is not a human being. Human being means if there is suffering, he must try to alleviate it, to mitigate the suffering. That is human being.

That is… Nature gives us this human form of body, intelligence, that if there is danger, if there is anxiety, he tries to get out of it. The animals also do, but they cannot do very nicely. Just like animals are slaughtered. So they know when they are put into one, what is called, pound and they know that they will be slaughtered, but they have no means to get out of it. So the human being can do that. If I foresee, "There is some danger, I can make some way to get out of it." That is human intelligence. Therefore Narottama dāsa Ṭhākura says that "Although I had the intelligence to get out of these material anxieties, the blazing fire within the heart, but I did not take it." And what is that? Now, hari-nāma prema-dhana…

Devotees: Golokera…

Prabhupāda: Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. This is the remedy. Golokera prema-dhana, this hari-nāma-saṅkīrtana, chanting of Hare Kṛṣṇa mantra, this sound vibration, it is not material. Suppose if I would have advised my disciples that "You chant 'Mr. John, Mr. John, Mr. John,' " this movement would not have spread. (laughter) How long one can chant this "Mr. John, Mr. John"? Therefore it is the proof, that all over the world, we have got about hundred centers. Everywhere, hundred, two hundred, three hundred disciples are there. They're chanting, dancing, with Hare Kṛṣṇa mantra. Why? Because it is not material sound vibration. This is the proof. Don't think that Hare Kṛṣṇa chanting and chanting the name of Mr. John is the same, no. This is the proof. You can go on chanting twenty-four hours, Still, you will not feel tired. This is the golokera… This is the proof, that this hari-nāma-saṅkīrtana, golokera prema-dhana, it is the property for loving. It is the thing which will lead you how to love God, prema-dhana. You will gradually develop your propensity to love Kṛṣṇa. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Caitanya Mahāprabhu has said that paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the chanting of Hare Kṛṣṇa mantra." Why? Now, bhava-mahā-dāvāgni-nirvāpaṇam.

In this material life there is a fire always. Bhava-mahā-dāvāgni. Dāvāgni means the forest fire, the fire in the forest. Nobody goes to set fire in the forest, nobody has got any business to do that. But still, there is fire. It takes place. Everyone knows. Automatically, by the collision of dry branches of bamboo and others there is electricity and dry leaves that set fire, in this way, a big fire. So similarly, in this material world nobody wants that there may be fire and we all burn. No, nobody wants. But it happens. There is another Bengali song like that. Sukhera lāgiyā ei ghare bandhinu agune puriya gelun(?): "I constructed this house to live very happily. Unfortunately, there was set fire. Fire was set and everything finished." So this is material world. We should always know.

So Arjuna says that "When I remember the teachings of Kṛṣṇa in the Bhagavad-gītā, then it relieves me. Then it relieves me." Hṛt-tāpa upaśamāni. Hṛt-tāpa, that blazing fire within the heart, immediately becomes relieved. So that is also fact. Bhagavad-gītā… Whenever you are perplexed, you read Bhagavad-gītā you will immediately get relief. That's a fact. Gandhi also said that. Gandhi was a politician. Although he could not understand Bhagavad-gītā neither he could understand Kṛṣṇa, still, he said that "When I read, I get great relief." He was always very busy, so many political problems always coming. So there was no spiritual understanding of these politicians. Sometimes they take the spiritual shelter, so-called, for getting some benefit out of it so that his political movement may be increased or enhanced. So we do not wish to discuss, but Bhagavad-gītā, even if you read without any actual knowledge of the Bhagavad-gītā, still, you will feel relief. Still you will feel relief. Just like if you go to the fire, you will feel some warmth. That's a fact. Even you do not know how to enjoy fire, still, because you are near the fire, you will get some warmth. So Bhagavad-gītā is like that. Even if you do not understand, by simply hearing the words of Kṛṣṇa… Simply we chant this, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and gradually you do that…

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

If we discuss Bhagavad-gītā amongst the societies of the devotee… That is stated in the Bhagavad-gītā, mad-bhakteṣu abhidhāsyati. Bhagavad-gītā should be discussed amongst the devotees. Sometimes we discuss Bhagavad-gītā amongst the non-devotees. That is due to higher order, higher order-Guru Mahārāja asked that "You go and speak." So we are doing that. Actually, Bhagavad-gītā is to be discussed amongst the devotees. So our hard task is that first of all we have to make one devotee and then let him understand Bhagavad-gītā, our double task. Because nobody wants to become devotee. So we are canvassing door to door, country to country, village to village, "Sir, please come in our temple. We shall give you nice prasādam. You simply chant Hare Kṛṣṇa and hear something about Kṛṣṇa." So still, people will not come. Still, they will not come. We have to canvass. We have to do so many things. That is the influence of māyā. Māyā is so strong that unless one is very much determined, māyā will be very strong for him.

So still, if we understand that this life is meant for understanding Kṛṣṇa or to advance in Kṛṣṇa consciousness, if this much we understand, then also, our life is successful. But we do not take it seriously. We do not take it seriously. That is the difficulty. Actually, as Narottama dāsa Ṭhākura says, that viṣaya-biṣānale, dibā-niśi hiyā jwale, juṛāite nā koinu upāy, "My heart is always burning on account of this material condition of life, and I did not make any means to get out of this entanglement"… So everyone should be intelligent. Intelligent person will admit that his heart is always burning. That's a fact. Now, if we want to get out of it, then, as Caitanya Mahāprabhu advises, all the ācāryas advises, and here Arjuna also… Arjuna directly listened to Kṛṣṇa, and he says, "This is my practical experience, that when I…" He was a politician, a fighter. He had so many anxieties. So he used to remember the instruction given by Kṛṣṇa directly to him.

So that instruction and when we read Bhagavad-gītā, that instruction, these two instructions, they are not different. Don't think that "Kṛṣṇa was present before Arjuna, but in my presence there is no Kṛṣṇa. Simply I have got this book." But you should know that the book and the instruction there in the Bhagavad-gītā and Kṛṣṇa, they are absolute, one. There is no difference. We can take advantage of Kṛṣṇa's presence by reading Bhagavad-gītā.

I have narrated several times the story of a brāhmaṇa in South India. He was illiterate, and he was reading Bhagavad-gītā. So his friends, village friends, they knew that "This man is illiterate. How he can read Bhagavad-gītā?" So they were criticizing. "Hello, brāhmaṇa. How you are reading Bhagavad-gītā?" So he did not say anything because he knew that "These friends are criticizing me because I am illiterate. He knows." So when Caitanya Mahāprabhu came there, Caitanya Mahāprabhu was attracted. He was illiterate, and he was reading Bhagavad-gītā, and Caitanya Mahāprabhu was attracted. Just see. So Caitanya Mahāprabhu inquired, "My dear brāhmaṇa, what you are reading?" So he also could understand that "Here is a person who has not come to criticize me. He is serious." "Yes, sir, I am reading Bhagavad-gītā, but I am illiterate. I am illiterate." "Then what you are reading?" "No, I am simply turning the pages. I cannot read anything." "Then why you are reading if you cannot?" "No, my Guru Mahārāja ordered me. My Guru Mahārāja asked me that 'You shall read Bhagavad-gītā daily, eighteen chapters.' " Guru mahārāja knew that he is illiterate, but still ordered. This is called guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā *. **This is called firm faith in guru. Guru ordered him that "You read." Guru must know him, that he is illiterate. So what he will read? Why guru is ordering him? But because he had firm faith in guru and he was trying to read, Caitanya Mahāprabhu came to see him. Just see. How this line is important: guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā ***. Ār means anything more, you don't try to understand. Whatever your guru says, you just try to carry it out. So what is the next line? Guru-mukha-padma-vākya, cittete…

Puṣṭa-kṛṣṇa: Śrī-guru-caraṇe rati…

Prabhupāda: Śrī-guru-caraṇe rati, ei se uttama-gati **. Don't try to make very good advance by manufacturing your own way. Simply, śrī-guru-caraṇe rati, ei se uttama-gati. That is first-class. That is Vedic instruction. Vede gāy jāṅhāra carito. The Vedas says,

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

To understand Vedic literature means one must have firm faith in Kṛṣṇa and firm faith in guru, not that "My guru is not so learned, so let me capture Kṛṣṇa directly." That is useless. That is useless. Caitanya Mahāprabhu says, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. One can get the seed of the plant or creeper of bhakti, how? Guru-kṛṣṇa-kṛpā. By the mercy of guru and by the mercy of Kṛṣṇa, not that kṛṣṇa-kṛpā. First guru-kṛpā, then kṛṣṇa-kṛpā. So this brāhmaṇa attracted the attention of Caitanya Mahāprabhu. He was illiterate, and he could not read even one word. What is the truth in it? The same thing. Guru-mukha-padma-vākya, cittete koriyā aikya **. He took guru's order very seriously, that "My Guru Mahārāja has ordered me, and I must carry out. Never mind I cannot read. Let me open the pages and see. That's all." So he was doing that. So others criticized him that "This man is illiterate. What he is reading?" But Caitanya Mahāprabhu did not criticize. Caitanya Mahāprabhu inquired, "Oh, what you are reading, My dear brāhmaṇa?" So he explained, that "This gentleman has not come to criticize me." So Caitanya Mahāprabhu knew that "He is a perfect knower of Bhagavad-gītā." Still, He inquired, "Well, if you are not reading, then how you are crying? I see there are tears in your eyes. What is the meaning?" Then he admitted, "Yes, sir. Yes. That is." "Why you are crying?" "No, as soon as I take this Bhagavad-gītā in my hand a picture comes before me that Arjuna is sitting on the chariot ordering Kṛṣṇa, and Kṛṣṇa, the Supreme Personality of Godhead, is carrying out his order and driving the chariot. So that makes me amazed. Therefore I am crying, that 'How Kṛṣṇa is merciful, that He accepted a menial service for His devotee. He is so kind.' " Caitanya Mahāprabhu immediately embraced him: "Yes, brāhmaṇa, your reading of Bhagavad-gītā is perfect." So it doesn't matter whether one is illiterate or literate. Everyone has got these ears. So we should hear from the realized person, guru Vaiṣṇava, not professional, no. That will not help us.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśinaḥ. Tattva-darśinaḥ means one has seen the truth, not superficially knowing. One who understood that this is the truth, so go there and submit there. Praṇipātena. Prakṛṣṭa-rūpeṇa nipātena. Fully surrender there and then question, then try to inquire if you cannot understand. First of all, first business is praṇipāta: "Sir, I surrender unto you." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Arjuna also did so. ”My dear Kṛṣṇa, we are talking like friends. This will not solve the problem. Therefore I am submitting unto You as Your disciple.” Śiṣyas te ’haṁ śādhi māṁ prapannam. ”I surrender unto You. Now You can teach me.” Because as soon as you accept guru, you have to hear him, surrender, full surrender. You cannot unnecessarily argue. Of course, if there is any doubt, you can question submissively. But not that, ”I shall test my guru, how he is learned.” That will not help. One must surrender. So tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Arjuna did that. Therefore Arjuna learned the Bhagavad-gītā, and it was always relief for him when he was perplexity. Haranti smarataś cittam. Haranti. What is that haranti? Hṛt-tāpa. Hṛt-tāpa, the blazing fire within the heart, within the core of the heart, immediately becomes minimized, haranti. Smarataś cittam. As soon as I remember, my consciousness, my heart, core of heart, becomes immediately relieved. How it is relieved? Why it is relieved? Govinda abhihitāni me: ”Govinda instructed.” Govinda means Kṛṣṇa. Govinda means Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Govinda.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Govinda is sarva-kāraṇa-kāraṇam. So that Govinda is instructing to Arjuna personally. How fortunate is Arjuna. But Kṛṣṇa is so kind that if you actually serious to understand… So just like this brāhmaṇa took instruction from his spiritual master and began to read Bhagavad-gītā, and he realized what is Kṛṣṇa, what is Govinda, similarly, if we take seriously the instruction of our spiritual master and try to read Bhagavad-gītā according to his instruction, then gradually we shall realize Kṛṣṇa. And if you simply realize Kṛṣṇa, what is Kṛṣṇa… That is not difficult. Kṛṣṇa is personally speaking about Himself. You haven’t got to speculate like nonsense. Just like Gandhi speculated, ”I do not believe that ever any person like Kṛṣṇa lived.” Do you know that? This is Gandhi’s statement, and he is mahātmā. The mahātmā’s definition is there in the Bhagavad-gītā: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. That is mahātmā, not to take advantage of Bhagavad-gītā. Of course, there are… So we do not want to criticize anyone, but sometimes it so happens. Big, big scholars, big, big politicians, they misguide people. That is the position of India. So many big, big leaders and politician and so-called swamis and yogis, they have exploited people by bluffing, and now India’s position is: it is neither spiritual nor material. (laughter) That’s all. Dhuno ke pap.(?)

Just like it is, the example is, if there are two boats and if you place your leg this boat and that boat, the position is very precarious. (laughter) Neither in this boat, neither that boat. Fully. So our position is that. We are learning technology, and the western countries, they are advanced in technology always hundred years more. Some years ago there was a big exhibition in Delhi. The show was that India had manufactured cycle and sewing machine. That is their proud. The cycle, I think, two hundred years ago (laughs) was manufactured in the western countries and so also sewing machine. So India was very much proud, that ”Now we have got cycle.” When they are manufacturing big, big 747 airplane, we are manufacturing cycle. (laughter) Just see. Medicine also. Technology, that is also technology. They are advanced in… They were meant for this… They have got brain. They can advance in material civilization because fully… So we cannot compete. We cannot compete, although it is, this technology is the business of the śūdras. Technology is not the occupation for the brāhmaṇas, kṣatriyas, or vaiśyas, no. In our country still, there are blacksmith, weaver, oil crusher. Still they are in the village. But they are śūdras. So this technology means craftsmanship. That is not knowledge. That is not knowledge. Just like I do not know how this microphone is working. If it is wrong, some man who knows the art, he repairs it immediately. That does not mean he has got knowledge. That particular department, he has got knowledge, that’s all. Knowledge means that one who knows God. That is knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This is knowledge. So the western countries, they have taken-advancement of knowledge means manufacturing a big motor car. That’s all. That is also good. But simply for manufacturing motor car, simply for driving motor car, if we forget our real business, God realization, then it is ruinous. Mūḍha. Mūḍha, then we become mūḍha.

This life, human life, it is not cats’ and dogs’ life. It is human life. Athāto brahma jijñāsā. One can realize the Absolute Truth if he is inquisitive. Brahma-jijñāsā. Just like you are advancing by inquiring. Jijñāsā. Jijñāsuḥ śreya uttamam. Jijñāsuḥ. This is human life. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Uttama means which is not material, which is beyond material… Ut-tama . Ud-gata-tama yasmāt. Tama means darkness. Here they are so-called scholars, big big professor, scientist, and… but they are in the darkness, tama. Tama means darkness. They do not know what they are. Ask any scientist, any philosopher, ”What you are?” He will say, ”I am this body. I am Indian. I am American. I am white. I am black. I am this. I am that. I am Christian. I am Hindu.” He will say. But all these designation is outward, external. Eho bāhya, āge kaha āra. But everyone is going on, big, big man, identifying himself with this body. So they are all fools, tama, in darkness.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

So according to Vedic civilization, any person, he may be very big man, but if he does not know beyond his body, then he is no better than animal. This is Vedic version. So we should not remain animal, this human life. As Arjuna said… There are so many problems. In the Bhagavad-gītā Arjuna was taught by Kṛṣṇa, yudhyasva: ”Fight!” He never said, ”Sit down, my dear Arjuna. You are My friend. Please sit down and sleep on this chariot, (laughter) and I will do everything. I am God.” This is going on. ”God will do everything for me, and I will sleep. That’s all.” This is going on. ”If God does not do anything for me, then I don’t want God. He must be my order-supplier.” This is going on. This is going on in the name of religion. ”God, give us our daily bread. If you don’t supply, I don’t want You.” That’s all. Everyone. So something is better than nothing. If one goes to God for asking bread, at least he is better than the rascals who at all do not go to God, atheist class. That is… They are admitted.

catur-vidhā bhajante māṁ

janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

So we should take this instruction of Arjuna that govinda abhihitāni me: "Govinda has narrated the mystery of Bhagavad-gītā unto me, and when I remember, not read, the instruction, immediately there is minimizing the…" Smarataś cittam, hṛt-tāpa upaśamāni. Upaśamāni means relief immediately. So read Bhagavad-gītā. Our this Kṛṣṇa consciousness movement is based on this Bhagavad-gītā. We do not manufacture anything. Yata mata tata patha. This is rascaldom. This is rascaldom, that if you manufacture some way for relief, that is not possible. Because you are imperfect, how you can manufacture? Your senses are imperfect. You cannot manufacture. If you manufacture, then you will simply waste your time. Then real religious life means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19], to abide by the orders of Bhagavān, the Supreme Person. Śrī Bhagavān says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "You simply always think of Me, man-manāḥ, you become My devotee, worship Me, and offer your obeisances. Then you are sure that you are coming back to Me." Very simple method. If you chant Hare Kṛṣṇa… and here is Kṛṣṇa present. Just offer Him obeisances and worship Him, decorate Him, give Him nice food. In this way you become devotee of Kṛṣṇa. Then your life is successful. Where is the difficulty? Anyone… We are opening so many temples. Why? This rascal will come, offer obeisances, hear something about Kṛṣṇa, offer something for worshiping Kṛṣṇa, and chant Hare Kṛṣṇa, So do that. Your life is successful. Thank you very much.

Devotees: Jaya! Haribol!

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Śrīmad-Bhāgavatam Excerpt

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New York, March 7, 1975

Prabhupāda: …all these so-called material duties. Nirvṛta. Nirvṛto niyatārthaḥ. Niyata artha means that is your permanent duty. Artha. Artha means the aim of life or the achievement. Niyata. That is your real purpose of life. "Real purpose of" means that you are part and parcel of God, and He is waiting when you give up service, your manufactured service, and come to this service of Kṛṣṇa consciousness devotional service. Then what will be the result? Saṁsāra-hetūparamaś ca. Your this material life begun because you did not like to serve Kṛṣṇa. Saṁsāra. Saṁsāra means this material life. Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam **. So it is… The spiritual master's duty is, Śukadeva Gosvāmī, that inform this, that "You are suffering in this material world. So because you wanted to be relieved from the suffering, so here is the message. Here is the message." Satataṁ kīrtayanto mām [Bg. 9.14]. Caitanya Mahāprabhu says that enechi auṣadhi māyā nāśibāro lāgi': "This māyā, this illusion, you want to get relief from this illusion. So I have brought medicine for you." Enechi auṣadhi. Auṣadhi means medicine. "Enechi I have brought," Enechi auṣadhi māyā nāśibāro, "to, just to drive away this māyā." What is that? Hari-nāma mahā-mantra lao tumi māgi'. Māgi': "You voluntarily take it." He doesn't force. That is not good. It is not force. So this Kṛṣṇa consciousness movement means on behalf of Śrī Caitanya Mahāprabhu, we are canvassing from door to door, "My dear sir, you are very intelligent, but you are suffering always. Take this medicine. Chant Hare Kṛṣṇa." Thank you very much.

Devotees: Jaya! Haribol! [break]

Prabhupāda: …is not so complete, then he is given the chance of being born in a very rich family. Rich family means there is no question of economic problem. He is full, born with silver spoon. So without any worrying for his livelihood-he has already everything-he can simply chant Hare Kṛṣṇa. But there is no guidance. He thinks "I have got this money for nothing. Let me enjoy for sense gratification." That is the difficulty. He is in bad association. Otherwise he has got the best opportunity. Just like you. You are Americans. You have no scarcity. You have got this opportunity. So you chant this Kṛṣṇa consciousness movement very seriously, and your life will be successful. Because you have no problem. Naturally you have got everything. So take this Kṛṣṇa consciousness movement and be happy in this life and next life. Thank you very much.

Indian woman: May I ask one question, please? In the Tenth Canto of Śrīmad-Bhāgavata, chapter starting twenty-ninth to thirty-five, there is a beautiful description of this rāsa-līlā, and some scholars think that there is some work(?), imagination, in that. So will you please comment upon this?

Prabhupāda: Because they are rascals. We are not commenting on rascals. (laughter) Why do you jump to rāsa-līlā? That is another rascaldom. Bhāgavata, there is twelve cantos. And this rāsa-līlā is described in the thirty-fifth chapter of Tenth Canto. Why you jump there?

Indian woman: Because I got all the stages of bhakti in Bengal Vaiṣṇavism.

Prabhupāda: No. Bengal Vaiṣṇava is not foolishism. You have… First of all you have to understand Kṛṣṇa. Then go to understand what is Kṛṣṇa's rāsa-līlā. You do not understand Kṛṣṇa. Why you jump over His activities?

Indian woman: Well, I was given that work to do for research.

Prabhupāda: So some foolish man has given you like that. (laughter) Yes. You should ask him that "You, Mr. Rascal, (laughter) why you have given, 'jump over to here?' Why not other?" That Kṛṣṇa, to understand Kṛṣṇa, the Bhāgavata begins, athāto brahma jijñāsā, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ… [SB 1.1.1]. You know Sanskrit, I think.

Indian woman: Yes, I know.

Prabhupāda: So, do you understand this verse?

Indian woman: But this is from first verse from Brahma-sūtra, right?

Prabhupāda: No, no, Brahma-sūtra and first verse of Śrīmad-Bhāgavatam. Do you understand this Bhāgavatam, this śloka?

Indian woman: Not actually.

Prabhupāda: Then why do you jump over there? Education means from the beginning. Therefore a small child, he wants to be educated. He immediately goes to the M.A. class? Or he learns ABCD? So therefore those who have given you this task, they are not realized souls. All fools and rascals.

Indian woman: (giggles) Thank you very much.

Prabhupāda: Yes. Yes. First of all you understand two plus two equal to four. Then you go to higher mathematics. And all of a sudden higher mathematics? What is this? Is that very good intelligence? You have questioned already. Any other? What is that?

Devotee (1): In Bhagavad-gītā when it states that "Supersoul," in American terms is this known as your astral body?

Prabhupāda: Astral body means mind, intelligence, ego. This is astral body. And Supersoul is soul, Supreme Soul. Hmm?

Devotee (2): Would you say something about the mercy of Lord Caitanya's saṅkīrtana movement?

Prabhupāda: Yes, He says, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. So you follow His advice and you will get, become victorious. So I will advise you not to make research in that way. (laughter)

Indian woman: Well, I got my degree doing that research.

Prabhupāda: Yes, that degree is there. (laughter)

Indian woman: Well, but Lord Kṛṣṇa still helped me, you know, whether I was right or wrong.

Prabhupāda: Huh?

Indian woman: I still got His grace and help.

Prabhupāda: Well, when you go to the fire, the heat is there. (laughter) But the temperature may be different. Anyway, some way or other, if you go to the heat, fire, you'll get some heat. But that temperature may be different. Hmm?

Devotee (3): How can one rid oneself of sex desire if one continues to chant, continuously chant Hare Kṛṣṇa, and is still being plagued by desire for sex?

Prabhupāda: Chant Hare Kṛṣṇa seriously. The examples are there. Therefore Haridāsa Ṭhākura, he was chanting Hare Kṛṣṇa, and some envious person engaged some very beautiful prostitute to drag him. But she failed. Chanting of Hare Kṛṣṇa is so strong. At mid of night beautiful prostitute, young, she went to entice him. But Haridāsa Ṭhākura said, "That's all right. Your proposal is very nice. Please sit down. Let me finish my rounds." (laughter) So she sat down, and morning, there was morning. So Haridāsa Ṭhākura said, "My dear girl, I am very sorry. I could not finish. So this night we shall finish." In this way, after three nights, the prostitute fell down on his feets, "Sir, I came with this purpose. I was induced by such and such person. So I am offender. Please excuse me and give me your favor." So Haridāsa said, "Yes, I knew that. But because you came to me, I wanted to do something good for you. And therefore I stayed here for three nights just to convert you. Now you are so lucky. So whatever you have got, you distribute it to the brāhmaṇas, and you take one cloth and sit down here before the Tulasī tree and chant Hare Kṛṣṇa." Hmm?

Mahāmāyā: Śrīla Prabhupāda, is Kṛṣṇa in our heart, in the heart of the body and in the heart of the spirit soul?

Prabhupāda: Yes.

Mahāmāyā: In His two-handed form and in His four-handed form, is He in our heart?

Prabhupāda: In the heart you are also there. In the medical science the every energy is coming from the heart. Heart fails; then that means the spirit is not there. Heart fails means the spirit soul and the Supersoul goes away. That is heart fail.

Devotee (4): Prabhupāda, what does it mean to chant seriously?

Prabhupāda: Without offense. You know there are ten kinds of offense? That's all right. (end)

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Śrīmad-Bhāgavatam 1.15.28

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Los Angeles, December 6, 1973

Pradyumna: Translation: "Sūta Gosvāmī said, Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and freed from all material contamination."

Prabhupāda:

sūta uvāca
evaṁ cintayato jiṣṇoḥ
kṛṣṇa-pāda-saroruham
sauhārdenātigāḍhena
śāntāsīd vimalā matiḥ
[SB 1.15.28]

This is our Kṛṣṇa consciousness movement, that if constantly our mind is engaged in thinking of the lotus feet of Kṛṣṇa… Thinking begins from the lotus feet, not all of a sudden… (child makes sounds) (aside:) Stop this child. You cannot think of Kṛṣṇa all of a sudden on the top. This is the process. In the Second Canto you'll find we have to think of Kṛṣṇa's lotus feet. Śrīmad-Bhāgavatam, First Canto and Second Canto are the lotus feet of Kṛṣṇa. Then you gradually rise. When you are accustomed to think of Kṛṣṇa, that is called transcendental meditation. At any time, at any moment, if you immediately meditate, you'll see the lotus feet of Kṛṣṇa. That is transcendental meditation. Then gradually rise to think of this portion, this portion, this portion and, at last, the smiling face. That smiling face is compared with the Tenth Canto, Tenth Canto of Śrīmad-Bhāgavatam. This is explained.

So Arjuna was disturbed in so many ways, but as soon as he began to think of Kṛṣṇa's lotus feet, (Sanskrit), immediately everything became pacified. This is the process. This transcendental consciousness or transcendental meditation, immediately, without any delay, for a moment you'll feel completely pacified. Therefore Kṛṣṇa advises (Sanskrit). "Always…" Man-manāḥ, "Always engage your mind upon Me." This Deity worship means to train the neophytes devotees how to concentrate upon the form of Kṛṣṇa, especially His lotus feet. That will make our life pacified always, śānta, śānta, pacified, peaceful. Another point is, sauhārdenātigāḍhena, very deep intimacy. We have got already our relationship with Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati [Bg. 5.29]. We are seeking after friends who can give me some benefit, who can give me some peace of mind. You are reading so many books, so many…, consulting so many philosophers, scientists, searching out peace of mind. But we are forgetting that our real suhṛt, friend, is Kṛṣṇa. Suhṛdaṁ sarva-bhūtānām.

Actually that is a fact, because we are part and parcel of Kṛṣṇa. The example I have given many times. Just like this finger is part and parcel of my body. So the finger is always happy when it is attached to this body. It is very practical. Try to understand. If the finger is cut and separated from this body, then it will be called somebody's finger. Everyone will see the finger falling on the ground. Somebody will say, "Yes…" Somebody, if he knows that it is that man's finger. But this finger is useless. It is simply name "finger." That you have to understand. The finger's value is so long it is attached with the body. As soon as it is separated from the body, it is useless. You can call it finger. Similarly, our societies, human society is divided into so many departments. Generally, it is divided into four classes-intelligent class, administrative class, productive class and worker class, the whole human society. There are certain men who are very intelligent. They are scientists, philosopher, writers, thinker. There are so many department. So similarly, there are politicians, diplomats. Similarly, there are industrialists, agriculturalists and general worker. They are neither intelligent nor administrator, nor producer, but simply worker. You give them some money and they are satisfied. So that is natural division of a society. And you call it by different names. But scientifically the division is already there.

So in human society the central point is Kṛṣṇa, central point is Kṛṣṇa. If we forget Kṛṣṇa, this intelligent class of men, this administrative class of men, these productive class of men, the worker class of men, they're all useless. They're all useless. If by your intelligence you cannot find out with whom you are intimately related, then what is the value of your intelligence? That kind of intelligence a dog has also got. "Where is something to eat? Where is something to mate?" The dog has that, eating, sleeping, mating and defending. This intelligence the dog has got. And if you have got the same intelligence without utilizing your intelligence to find out the Supreme, with whom you are so intimately related, then what is the value of your intelligence?

So this is Kṛṣṇa consciousness movement. We are trying to utilize intelligence to find out the supreme cause, the Supreme, with whom we are very intimately related. Because we are part and parcel, the same example. Just like this finger is very intimately related with this body. But if it is separated it has no value. But again if there is possibility to join this finger with this body, then again it begins its value. That is Kṛṣṇa consciousness movement. We are now separated from Kṛṣṇa. We have forgotten Kṛṣṇa. This is our position. Although I'm intelligent, very intelligent, so-called intelligent for eating or sleeping or for having sex life intelligence. Just like there the scientists are applying intelligence for abortion. What is this intelligence? To give facility for sex life, that's all. What is this intelligence? Killing the poor child within the womb. Is that very good intelligence? No. But that intelligence is for giving facility to sex life. That's all. They are so-called scientists, intelligence. What is that intelligence? Discover atomic bomb. What is the effect? To kill. But they are dying, what is the credit for you? They're already dying, naturally dying, dying out of want for food, dying in famine, in pestilence. Then what you have discovered? This is called intelligence. This intelligence is described in the Bhagavad-gītā, māyayāpahṛta-jñānāḥ [Bg. 7.15]. They are advertising themselves as intelligent, but real intelligence is taken away. Real intelligence is that we are advancing in science, in education, in motorcars and motorcars everything. But where is our peace? Where is śānti? That is intelligence.

That intelligence must be utilized to find out where is really śānti, peace. That is intelligence. That is described, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, yayātmā suprasīdati [SB 1.2.6]. If you want actually peace, then your intelligence should be utilized for searching out the Supreme and your relation with Him. As soon as you find out… Just like you have lost your father, if you find out your father, immediately your relationship with father is revived. There is no question. "Here's my father." And father says, "Here is my son." Because the relationship is very intimate. Son may go out for years together, but as soon as he comes back home he sees his father, mother, and that original intimacy immediately revived.

So we have got that intimate relation. So when we come to that position to understand our intimate relationship with God, or Kṛṣṇa, that is called svarūpa-siddhi, svarūpa-siddhi. Svarūpa-siddhi means realization of perfection, svarūpa-siddhi. So here Sūta Gosvāmī says sauhārdena gāḍhena, śānta. If an old friend meets another old friend, they become very much delighted. Similarly, if the father meets the lost child, he becomes very delighted and the child also becomes delighted. The husband, wife separated, again they meet. So they become very delighted. It is quite natural. The master and servant after many, many years, if they again meet, they become very delighted. So we have got our relationship with Kṛṣṇa in so many ways, śānta, dāsya, sākhya, vātsalya, mādhurya. Śānta, śānta means neutral, simply to understand the Supreme. Dāsya means a step forward. Just like we say "God is great." That is śānta, to appreciate the greatness of God. But there is no activity. But when you go step forward, that "God is great, so I am serving so many society, friendship, loves, cats, dogs and so many I'm loving. Why not let me love the greatest?" that is called dāsya. Simply to realize God is great that is also very good. But when you voluntarily go forward, "Now why not serve the great?" Just like from ordinary service, those who are engaged in service, they want to try to change from the inferior service to the superior service. Service is there. But superior service is somebody gets government service. He thinks it is very nice. So similarly, as we serve, when we desire to serve the great, that will give us peaceful life. That is śānta, dāsya.

Then service with friendship. Service, master and servant giving service, but when the servant becomes very intimate there is friendship. I've seen it practically in Calcutta. The Dr. Bose, his driver was his best friend. When he would sit on the car, he would talk all his mind with the driver. So this driver, he became his intimate friend. All confidential talks with driver. It happens so. If the servant becomes very confidential, the master discloses his mind. He talks with him what to do. So this is called platform of friendship. And again farther advancement… Just like relationship with father and son, mother and son. This is called vātsalya, and at last conjugal love. So in this way we are related with Kṛṣṇa somehow or other. In veneration, in servitude, as friend, as paternal affection, or as conjugal lover You see. So we have to revive that. And as soon as you revive any one of them, intimacy, then we become happy, because that is eternal. The same example… The finger, so long is separated, it is not happy. As soon as it is joined it is happy. Similarly, we have got our eternal relationship with Kṛṣṇa. Now we are separated, but as soon as we join with him again we become yenātmā suprasīdati.

Therefore Kṛṣṇa consciousness movement is beneficial for everyone just to try to revive your original consciousness. That is already there, nitya-siddha kṛṣṇa-bhakti. Our Kṛṣṇa consciousness is eternally a fact. Otherwise you European, American boys and girls, you, three or four years ago, you did not know what is Kṛṣṇa. Why you are so much attached to Kṛṣṇa? Why you are attached? Unless you are attached to Kṛṣṇa, you cannot sacrifice your valuable time in this temple or for preaching Kṛṣṇa's glory. You have developed a love for Kṛṣṇa. Otherwise nobody is so fool that he's wasting time. No. How it is possible? One may say that Kṛṣṇa is Indian, Kṛṣṇa is Hindu. So why the Christians are interested? Are they Hindu? No. Kṛṣṇa is neither Hindu nor Muslim nor Christian. Kṛṣṇa is Kṛṣṇa. And you are part and parcel of Kṛṣṇa. This understanding-"I'm Hindu," "I'm Muslim," "I'm Christian," "I'm American," "I'm Indian"-these are all designations. Actually I am spirit soul, ahaṁ brahmāsmi. And Kṛṣṇa is the Supreme Brahman, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So we have got intimate relationship with Kṛṣṇa. That is eternally fact. Simply we have to revive. Śravaṇādi-śuddha-citte karaye udaya. We have to create. Just like the young man likes to love a young woman and the young woman likes to love a young man. That is natural. That is natural. But when they meet together, it is revived. It is not that something new imposition. It is there. But by chance or anyway, when they are in contact, the loving propensity increases. The love increases. So our relationship with Kṛṣṇa, that is natural. That is not unnatural. Nitya-siddha. Nitya-siddha means it is eternally fact. Simply it is covered. It is covered. That covering has to be taken away. Then we are immediately in relationship with Kṛṣṇa, in natural way. That is perfection of Kṛṣṇa consciousness.

So here it is said that sauhārdena ati-gāḍhena. Very deep. There are different types of sauhārga, friendship, but there is very intimate, deep friendship. So as soon we revive our Kṛṣṇa consciousness, our deep relationship with Kṛṣṇa as servant, as friend, as paternal relationship or conjugal love… That is already there. Just like this finger. Finger has got already it's place. It is separated. But if there is any physician or surgeon, he can simply put exactly in the place, then it works, immediately. Immediately work. So similarly, we have to place ourself exactly in the position in which we are related with Kṛṣṇa. Then our life is successful, immediately. Immediately successful. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya, śravaṇādi… And that can be accomplished beginning with hearing, hearing. This is the beginning. We are inviting persons to come to hear about Kṛṣṇa from Śrīmad-Bhāgavatam, from Bhagavad-gītā. These are called kṛṣṇa-kathā, kṛṣṇa-kathā, the message of Kṛṣṇa or the words of Kṛṣṇa. That is Caitanya Mahāprabhu's cult, that…

What is His cult? Cult is, He says
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Kṛṣṇa-upadeśa. You become a spiritual master under my order, under His order. Don't manufacture yourself. Under the order of Caitanya Mahāprabhu. That is called paramparā system, one who is following in disciplic succession the order of Caitanya Mahāprabhu. And what is the order of Caitanya Mahāprabhu? Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Don't (be) advising your rascaldom. Kṛṣṇa-upadeśa, what Kṛṣṇa has said, you just tell him. You become spiritual master. That's all. It does not become very difficult to become spiritual master. The rascals, they fail, because they do not say anything which Kṛṣṇa says. He manufactures something. He wants to take the place of Kṛṣṇa. This rascaldom will never make you happy. You have to follow as Caitanya Mahāprabhu says, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Then you become guru. To become guru is not at all difficult, provided you follow the right instruction of Caitanya Mahāprabhu. Then everyone can become, expand, expand. You have learned something about Kṛṣṇa consciousness, now you rightly distribute them, then you will increase your group. But if you want to manufacture something of your own concoction, that will not act. That will not… That will be gramophone. No. [break]

…actually penetrating, āpani ācari prabhu jīvere śikhāya. Caitanya Mahāprabhu says that you have to act accordingly as it is instructed, āpani ācari, then you can teach others. If you do not act yourself, your words will have no value. [break] …cut. Evaṁ paramparā prāptam [Bg. 4.2], if you have got connection with the original powerhouse, then there is electricity. Otherwise it is simply wire. What is the value? Simply wiring will not help you. The connection must be there. And if you lose the connection, then it is of no value. Therefore Kṛṣṇa consciousness movement means you have to keep yourself always connected with the original powerhouse. Then wherever you'll go, there will be light. There'll be light. If you're disconnected, there will be no light. The bulb is there; the wiring is there; the switch is there. Everything is there. That's how Arjuna is feeling, that "I am the same Arjuna. I am the same Arjuna who fought in the Battlefield of Kurukṣetra. I was known as so great a warrior, and my bow is the same bow and my arrow is the same arrow. But now it is useless. I could not defend myself because disconnected with Kṛṣṇa. Kṛṣṇa is no longer." Therefore he began to remember the words of Kṛṣṇa which was taught to him in the Battle of Kurukṣetra.

Kṛṣṇa is not different from His words. That is absolute. What Kṛṣṇa said five thousand years ago, if you catch up those words again you're immediately connected with Kṛṣṇa, immediately. This is the process. Just see Arjuna. He says, evaṁ cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham. When he began to think of Kṛṣṇa and His instruction as…, in the battlefield, immediately he become śānta, peaceful. Immediately pacified. This is the process. We have got intimate relationship with Kṛṣṇa, eternally. It is not artificial. Therefore if you keep ourself always connected with Kṛṣṇa, there will be no more disturbance. Peaceful. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you get that position, then that is the highest benefit, highest gain, yaṁ labdhvā ca, then you will not desire for any other gain. You'll perceive that I have got the highest gain. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ, yasmin sthitaḥ… And if you keep yourself fixed up in that position, then guruṇāpi duḥkhena na [Bg. 6.20-23], even the heaviest type of calamities, you'll not be disturbed. That is peace. That is peace. Not that little pinching, you're disturbed. If you're actually fixed up in Kṛṣṇa consciousness, you'll not be disturbed in the greatest form of dangerous condition. That is the perfection of Kṛṣṇa consciousness.

Thank you very much. (end)
731207SB.LA
Śrīmad-Bhāgavatam 1.15.29

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Los Angeles, December 7, 1973

Pradyumna: Translation: "Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided." [SB 1.15.29]

Prabhupāda: So material existence means full of anxieties. This is the sum and substance of material existence. Everyone is full of anxieties. Not only humans. Just like Karandhara was speaking, there are so many bad news. What is that? Where is Karandhara?

Karandhara: Energy crisis, food shortage.

Prabhupāda: Yes, energy crisis, food shortage, and what else?

Karandhara: Economic turmoil.

Prabhupāda: Hm. And even Mr. Nixon is in such exalted post, he's also full of anxiety, when he'll be kicked out. You see. So find out any man who is not in anxiety. Not only human being but also animals, birds, beasts-everyone. That is the symptom of material existence, anxieties.

So spiritual life means anxiety-less. This is the difference between material life and spiritual life. Brahma-bhūtaḥ prasannātmā [Bg. 18.54], in the Bhagavad-gītā it is described what is spiritual life. As soon as you are identified with the Absolute Truth, Brahman, then symptoms will be prasannātmā, jubilation: "Oh, I do not belong to this material world. I belong to the spiritual world. I am part and parcel of Kṛṣṇa. Why should I suffer so many things?" That is jubilation. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. The prasannātmā means na śocati na kāṅkṣati. He has no lamentation, no hankering. Here people are always full of anxieties because they have got hankering, "I want this. I want that." And there is lamentation. What they possess, if it is lost, they cry, "Oh, my things are lost." And what they do not possess, they hanker. So their anxiety is there, either he possesses or not possesses. This is material anxiety. If you have no money, then you will hanker after money, "How to get money, how to get money, how to get money?" And when you get money, then how to utilize it, how to, where to keep it, in the bank, or in the house, or who will take away? Somebody will take away. So where is anxiety-less? You possess or not possess, the real disease is anxiety. So when one becomes brahma-bhūta [SB 4.30.20], self-realized, identified with the Absolute Truth, then he has no more anxiety. This is the best education, when you become anxiety-less. That is perfection of education.

So when Prahlāda Mahārāja was enquired by his father that "What nice thing you have studied, my dear boy, in your school?" so he replied, "My dear father, the best education I have received, how to become anxiety-less." That's all. Tat sādhu manye 'sura-varya dehinām. "Not only for me, but for everyone. But you will not understand, my dear father, because you are demon number one." (laughter) He is addressing his father, asura-varya, asura-varya. Asura means demon, and varya, varya means the first-class. (laughter) He is not addressing his father as "My dear father," "My dear best of the atheists." Therefore his father was very angry, "This child, he talks with me on equal level and does not fear me. Kill him!" Asura. He is prepared to kill his son even, if he does not agree with him. You see. We are also prepared. If one is not devotee, if he is son, we can kill him. The same. But our is for Kṛṣṇa, and the asuras is for himself. That is the difference. He wants to do everything for his personal satisfaction, and we want to do everything for Kṛṣṇa's satisfaction. That is the difference. The same propensities are there, but when it is applied for Kṛṣṇa, then it is purified, and when it is applied for personal self, it is impure. This is the difference.

So Prahlāda Mahārāja said, "The best education is that which makes one anxiety-free." That is best education. Now where is that education? Is there any education throughout the whole world, in so many universities, especially in your country there are nice, very, very… Rather, they have created so much anxieties that the boys, they are frustrated. They are giving up everything, becoming hippies. Where is anxiety-less? They increase anxiety. Increase anxiety. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām. "My dear father, the best of the asuras, I think that anyone who has accepted this material body is full of anxieties." Asad-grahāt. Asad-grahāt means…, asat means temporary. Because he has accepted a body which is temporary, he is full of anxieties. That is the real problem. We, if we want to be anxiety-less, no anxiety, then we have to refuse to accept this material body. Otherwise there is no possibility. All anxieties are due to this material body. Therefore Prahlāda Mahārāja said, tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5].

This is the problem. Now somehow or other, we have come in contact with this material body. We, "I am not this material body, you are not this material… We are soul." That realization required, that "I am not this material body. Therefore I am not American, I am not Indian, I am not white, I am not black. I am pure soul." Ahaṁ brahmāsmi. This is the real business of human society. Athāto brahma jijñāsā. The swine is enquiring, "Where is stool? Where is stool? Where is stool?" But a human being is also engaged for that purpose, "Where is stool?" or "Where is food?" Stool is his food, and we are also, whole day and night with motorcar going this or, "Where is food? Where is food?" Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. The whole day is spent, so many motorcars going this way and that way. What is the business? "Where is money? Where is food? Where is shelter?" And as soon as you get shelter, money, and food, kuṭumba-bharaṇena vā. Then "How to feed my children, how to feed my wife, how to feed my country, how to…, society?" That's all. This is anxiety. This is anxiety. They… Nidrayā hriyate naktam. At night they want to become anxiety-less by sleeping or by sex life. They want to forget anxiety. This is their business. Nidrayā hriyate naktam. They think that "If I sleep, then I shall be… Let me drink so at night there will be very deep sleep." That is not possible. You dream very ferocious dream, you are dreaming. So… And sex life, that is also temporary free.

So these are not the methods. Method is, here it is recommended by Arjuna, vāsudeva-anudhyānam. Anudhyānam. Anu means constantly, and dhyānam means meditation. They have manufactured so many meditation-without Vāsudeva. That so-called transcendental meditation club and yogāsana, but go there, what you meditate upon? Zero. That is there. They cannot say, "What is that meditation? And where is that transcendental meditation?" No rascal will be able to explain. But they'll call big, big words, "Transcendental meditation." And what is that transcendental meditation? Please explain. "Oh, that cannot be explained." You see. Is it not? But we have got (indistinct), vāsudeva-anudhyānam. You just say. Vāsudevāṅghry-anudhyāna-paribṛṁhita-raṁhasā. Here is Vāsudeva, Kṛṣṇa. You come here and see, very minutely, how Vāsudeva is dressed nicely, how He is playing on His flute, how He is situated with His eternal consort, Śrīmatī Rādhārāṇī, how He is enjoying her company. So nice thing for meditation. But why you are after zero? (laughter) Just see the rascaldom. Here is such nice object for meditation, and they are trying to meditate upon zero. Therefore Bhagavad-gītā says, kleśaḥ adhikataras teṣām avyaktāsakta-cetasām. Kleśa, that "Trouble is more." We can meditate upon Kṛṣṇa, immediately. We are constantly seeing Kṛṣṇa here. So as soon as I close my eyes, I see Kṛṣṇa. That is not very difficult. Anything you see, you'll be able to immediately have the form within your heart, immediately. So there is no difficulty, but they will create some difficult task. Therefore Bhagavad-gītā (says), kleśaḥ adhikataras teṣām. To fix up the mind on Vāsudeva, or Viṣṇu, that is also difficult. But those who are trying to fix up their mind on zero, their position is more difficult, adhikataram. Adhikataram means more.

So people are voluntarily accepting some nonsense method, and they are not happy. That is their misfortune. Misfortune. Narādhama. The, everything is there, but because they do not know… Duṣkṛtina, narādhama. Duṣkṛtina, duṣkṛtina means misfortunate, or always engaged in sinful activities. They'll not meditate upon Vāsudeva; they'll meditate on something, some color, some zero, or something like that. We do not know what kind of meditation there is. But real meditation, recommended in the Vedas, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi. Yogis see the Supreme Personality of Godhead by meditation. Meditation, dhyānāvasthita-tad-gatena manasā, mind is absorbed in the Supreme Personality. That is the real process of yoga system and meditation-to see the form of Viṣṇu. Dhyānāvasthita-tad-gatena manasā, this is the recommended process, standard recommended process.

So here, if you simply think of Kṛṣṇa-Kṛṣṇa recommends also that, man-manā bhava mad-bhaktaḥ. This Kṛṣṇa consciousness movement is nothing, just to train people how to think of Kṛṣṇa and how to become devotee of Kṛṣṇa. That's all. So you may become devotee… But you will become devotee. If you think of Kṛṣṇa, naturally you will become devotee. So… But think of Kṛṣṇa, is it very difficult task? Very simple, very easy, even a child can do it. Here is Kṛṣṇa. You can think of. So you go on thinking, thinking, thinking, thinking, you will be attached. You will be attached. You will be attached. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. And thinking of Kṛṣṇa in association of the devotees. Not alone, then you will go to hell. Alone will not do. Association is so strong that anyone who is coming to our association, we…, not that we are everyone teaching, but by association, he wants to become devotee. By association, automatically. So the association is so powerful. Therefore Narottama dāsa Ṭhākura says,

tāṅdera caraṇa-sevi-bhakta-sane vāsa
janame janame haya ei abhilāṣa

He is praying, "My dear Lord, this is my ambition, birth after birth." What is that? "That to be engaged in the service of the ācārya guru, and in the association of devotees. This is perfection." Janame janame haya ei: "This is my desire. I don't want to stop my birth, but simply I want that I may take birth-it doesn't matter-but bhakta-sane vāsa, let me live with the devotees." That is the…

Bhaktivinoda Ṭhākura says,

kīṭa-janma hau yathā tuwā dāsa
bahir-mukha brahma-janme nāhi āśa

He says that "If I forget You and take by birth as Lord Brahmā, I don't want it. I don't want it." What is the use of taking a birth like Brahmā? "But I shall like to take my birth as even a small insignificant insect, where a devotee is there." This is the ambition of devotee. "I shall prefer to become an insect." Because there are different varieties of living entities, beginning from Brahmā down to the insect, insignificant. In the middle, there are so many varieties-aquatics, trees, plants, demigods, and men, human being. So many thing. So this is the end and one end to another. Ābrahma-bhuvanāl… Kīṭa-janma, insignificant ant, nobody cares for, and Brahmā is very important, supreme person within the… So Bhaktivinoda Ṭhākura says that "I will not prefer a birth like Brahmā if I forget You. But I will prefer to become an insect if I remain with Your devotee." Because if one remains with a devotee, he will not forget Kṛṣṇa. That is the advantage. Just like when you go, people address you, "Hare Kṛṣṇa." Oh, it is very great benefit. Automatically they chant Hare Kṛṣṇa. We have seen it all over the world. And when I was going from London to Nairobi, we stopped at Athens, the dead of night. We are in the…, what is called? That transit room.

Devotee: Transit lounge.

Prabhupāda: Yes, lounge. So as soon as they saw us, "Hare Kṛṣṇa!" You see. So this is advantage. Aho bata śva-paco 'to garīyān yaj-jihvāgre vartate nāma tubhyam. Even a dog-eater chants Hare Kṛṣṇa, he becomes glorified.

So this chance should be given. Let them chant Hare Kṛṣṇa, either willfully, or jokingly, or any way, let him chant Hare Kṛṣṇa. This is the movement. Let him chant once, let his tongue utter this transcendental vibration, Hare Kṛṣṇa, his life will be successful. It is such nice movement. You haven't got to do anything. Simply you come here and see Rādhā-Kṛṣṇa, you will be benefited. It is very easy. Su-sukhaṁ kartum avyayam [Bg. 9.2]. And once you get the impression of Rādhā-Kṛṣṇa for meditation, and if you increase, then life, you are success. Life is successful. Because as soon as you become little inclined to see Rādhā-Kṛṣṇa, Kṛṣṇa within your heart, that means you have developed His love. Just like if you love somebody, you want to close your eyes and see his face, his…, your child, or your lover. Similarly, as soon as you practice this, how to see, meditate upon Kṛṣṇa, that means you develop. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Then gradually it will increase, and you will be perfect. It is very easy. This process, Kṛṣṇa consciousness is so easy, and so pleasant, anyone can take. There is no difficulty. And if you become Kṛṣṇa consciousness, completely, always thinking of Kṛṣṇa, bahu anudhyānam, always, anudhyānam, thinking of Kṛṣṇa, thinking of Kṛṣṇa-anyone can do it-then you become perfect. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. That is the problem. Our, what is that problem? Problem is that we are full of anxiety. Why you are full of anxiety? Because you have accepted this material body. So if you stop accepting material body, there is no anxiety. That can be done by vāsudeva-anudhyānam, constantly thinking of Kṛṣṇa.

So you haven't got to pay any price. You are not losing anything. But you are becoming a great, perfect man. Why do you, don't you accept this process, Kṛṣṇa consciousness? Why you are after something, false thing? Just see how unfortunate people are in this Kali-yuga. They will not accept the real thing without any payment, without any loss. Everything is gain. They will accept something nonsense and go to hell. Just see. This is Kali-yuga. The Kali-yuga is so powerful that it will not allow you to accept the real thing. You will be after non-real thing and waste your time and valuable life. This life is meant for Kṛṣṇa realization. It is not meant for anything, any other business. Therefore Narottama dāsa Ṭhākura sings, hari hari biphale janama goṅāinu: "My dear Lord, I have simply wasted my time." Why? Manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā. "I got this valuable human form of life but I did not worship Rādhā-Kṛṣṇa. This is my fault." Jāniyā śuniyā viṣa khāinu, "It is just like knowingly, I have taken poison."

So anyone who is not taking to Kṛṣṇa, Kṛṣṇa consciousness, as Kṛṣṇa advised, sarva-dharmān parityajya mām ekam [Bg. 18.66], he is simply drinking poison. Drinking poison. That's all. And what is the effect of poison? You will die. Not only this life, life after life, bhūtvā bhūtvā pralīyate [Bg. 8.19]. He will accept this life, again he'll give up, again another body, again another. And that you do not know. There is no guarantee what kind of body you are going to get. But they are so rascals, they do not understand that "I am going to get another body." And there are so many varieties of body. If I get the body of a tree, now standed up for seven thousand years… How much risk we are taking. But all this risk can be avoided in this human form of life simply by thinking of Vāsudeva, simply by thinking of Kṛṣṇa. Why people are reluctant? This is their misfortune. Therefore Caitanya-caritāmṛta kaṛacā says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. This Kṛṣṇa consciousness can be accepted only by the most fortunate person. Not less fortunate, alpa-medhasa. Those who have got little brain, or little fortunate, they cannot. They cannot. Sukṛtina. Sukṛtina. Sukṛtina means very fortunate, very pious. And duṣkṛtina cannot take it. Vāsudeva…, thinking of Vāsudeva, Kṛṣṇa, is very easy, but those who are sinful, they cannot take to it. That is the difficulty.

Therefore we say, "Stop these four pillars of sinful life: illicit sex, intoxication, meat-eating and gambling." These are the four pillars of sinful life. If you accept these four pillars, then your route, sinful life is very strong. Break this, from the very beginning. There will be no more sinful life. If you simply stop, where is the difficulty? If you do not smoke or do not drink, will you die? We have got so many devotees, they do not smoke, they do not drink. Are they dying? They do not play any gambling. Are they dying? They do not take meat. Are they dying? They do not illicit sex. Are they dying? It is artificial. Māyā's… Artificial. Just like so many cigarette package are advertised, although there is written on the, what is that? It is dangerous…

Devotee: "Smoking is hazardous to your health."

Prabhupāda: Yes. Still the rascal will take. Still… The things will be advertised. The government is writing on the packet, "It is dangerous," but they are not closing the factory of the cigarette. That will… Because they want income. (laughter) You see. This is going on. Cheating. And if you don't like it, why don't you stop this? But that they will not do. Simply a show-bottle. So this Kṛṣṇa consciousness movement is that we want to stop this show-bottle business. Everyone must be a real leader, then people will be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.30

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Los Angeles, December 8, 1973

Pradyumna: Translation: "Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses." [SB 1.15.30]

Prabhupāda: Hmm. So here it is explained what is Bhagavad-gītā. Gītaṁ bhagavatā. Bhagavatā means "by the Supreme Personality of Godhead," and gīta means "spoken." They say "sung," you can say. But gīta means "spoken by." Therefore it is called Bhagavad-gītā, "the instruction given by the Supreme Personality of Godhead personally." Therefore it is called Bhagavad-gītā.

Now Arjuna said that science was spoken by the Supreme Personality of Godhead. If we read Bhagavad-gītā, then we must follow the person of Arjuna, because Arjuna directly heard Bhagavad-gītā from the Supreme Personality of Godhead. And he says that this science, gītaṁ bhagavatā. So why there should be interpretation? Because the person who heard directly from Bhagavān, the Supreme Per…, he said that this is spoken by the Supreme Personality of Godhead. So one who is hearing directly, he's saying something, but you are saying something. You have no right. This is called paramparā system. The person who heard Bhagavad-gītā directly from Kṛṣṇa, whatever he says, that is to be accepted. You cannot interpret. This is the paramparā system.

So if you want to understand Bhagavad-gītā, then we must understand in the same way as the person who directly heard from. This is called paramparā system. Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is paramparā system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called paramparā system. You cannot jump over to the superior guru, neglecting the next ācārya, immediate next ācārya. Just like our, this Gau…, Caitanya Mahāprabhu's cult; we cannot understand Caitanya Mahāprabhu directly. It is not possible. We have to understand through the Gosvāmīs. Therefore you'll find in the Caitanya-caritāmṛta and at the end of every chapter, the writer says,

śrī-rūpa-ragunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇa-dāsa

This is the process. He does not say that "I've understood Lord Caitanya Mahāprabhu directly." No. That is not understanding. That is foolishness. You cannot understand what is Caitanya Mahāprabhu. Therefore repeatedly he says, rūpa-ragunātha-pade… "I am that Kṛṣṇa dāsa, Kavirāja, who is always under the subordination of the Gosvāmīs." This is paramparā system. Similarly, Narottama dāsa Ṭhākura also says, ei chay gosāi jār mui tār dās, "I am servant of that person who has accepted this six Gosvāmīs as his master. I am not going to be servant of any other person who does not accept the way and means of…" Therefore we say or we offer our prayer to our spiritual master, rūpānuga-varāya te, rūpānuga-varāya te, because he follows Rūpa Gosvāmī, therefore we accept, spiritual master. Not that one has become more than Rūpa Gosvāmī or more than… No. Tāṅdera caraṇa-sebi-bhakta-sane vās. This is the paramparā system.

Now here, the same thing is repeated: Arjuna, who directly heard from Kṛṣṇa. Sometimes some people say that "Arjuna heard directly from Kṛṣṇa, but we don't find Kṛṣṇa in our presence, so how can I accept?" It is not a question of direct presence, because you have no idea of the absolute knowledge. Kṛṣṇa's words, Bhagavad-gītā, is not different from Kṛṣṇa. It's not different from Kṛṣṇa. When you hear Bhagavad-gītā, you are directly hearing from Kṛṣṇa because Kṛṣṇa is not different. Kṛṣṇa is absolute. Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's instruction, everything Kṛṣṇa's, they're all Kṛṣṇa. They're all Kṛṣṇa. This has to be understood. They're not different from Kṛṣṇa. Therefore Kṛṣṇa's form here, He's Kṛṣṇa. He's not a statue. "He's a marble statue." No. He's Kṛṣṇa. He has appeared before you because you cannot see Kṛṣṇa. You can see stone, wood; therefore He has appeared in that form. You think that it is stone and wood, but He's not stone and wood; He's Kṛṣṇa. This is called Absolute Truth. Similarly, Kṛṣṇa's words are also not different from Kṛṣṇa. When Kṛṣṇa's words are there in the Bhagavad-gītā, it's Kṛṣṇa.

Just like the South Indian brāhmaṇa. As soon as he opened his… He was illiterate, he could not read Bhagavad-gītā. But his Guru Mahārāja said that "You shall read every day eighteen chapters of Bhagavad-gītā." So he was puzzled, that "I'm illiterate, I cannot… All right, take me the…, the Bhagavad-gītā." So he was in a Rāmaṇatha temple. He took the Bhagavad-gītā and went like this. He could not read. So his friends who knew him, they were joking, "Well, brāhmaṇa, how you are reading Bhagavad-gītā?" He did not answer because he knew that his friends are "Joking me because I do not know… I'm illiterate." But when Caitanya Mahāprabhu came, he was also puzzled, "Brāhmaṇa, you are reading Bhagavad-gītā?" He said, "Sir, I am illiterate. I cannot read. It is not possible. But my Guru Mahārāja ordered me to read. What can I do? I've taken this book." This is trying follow guru's word. He's illiterate. He cannot read. There is no possibility. But his Guru Mahārāja ordered, "You must read Bhagavad-gītā daily, eighteen chapters." Now what is this? This is called vyavasāyātmikā buddhiḥ. I may be quite incomplete. It doesn't matter. But if I try to follow the words of my Guru Mahārāja, then I become complete.

This is the secret. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. If one has strong faith in the Supreme Personality of Godhead and as much faith in the guru, yathā deve tathā gurau, then the revealed scriptures become manifest. It is not the education. It is not the scholarship. It is faith in Kṛṣṇa and guru. Therefore Caitanya-caritāmṛta says guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Not by education, not by scholarship, never says. Caitanya Mahāprabhu says, guru-kṛṣṇa-kṛpāya, by the mercy of guru, by the mercy of Kṛṣṇa. It is a question of mercy. It is not a question of scholarship or opulence or richness. No. The whole bhakti-mārga depends on the mercy of the Lord. So we have to seek the mercy. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam… [SB 10.14.29]. Prasāda-leśa, leśa means fraction. One who has received a little fraction of mercy of the Supreme, he can understand. Others, na cānya eko 'pi ciraṁ vicinvan. Others, they may go on speculating for millions of years. It is not possible to understand. So Bhagavad-gītā As It Is. Therefore we are presenting because we are presenting Bhagavad-gītā as it was understood by Arjuna. We do not go to Dr. Radhakrishnan, this scholar, that scholar, this rascal, that ra… No. We do not go. That is not our business. That is paramparā.

So Arjuna here says, bhagavatā, "What I heard from that personality, Supreme Personality of Godhead, Bhagavān." Bhagavān means full of six opulences. I've described it many times. So here is the direct hearer, listener. He says bhagavatā. How you can say that Kṛṣṇa is not Bhagavān-ordinary person? How you can say? One who heard the message, he says directly. This is called paramparā system. This is called paramparā. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So if we understand Bhagavad-gītā, as Kṛṣṇa…, as Arjuna understood. that is perfect. That is Bhagavad-gītā As It Is. And if you try to understand Bhagavad-gītā as some rascal commentator says, then you are reading somebody else; rubbish. There's no meaning. You're simply wasting your time. He may be such scholar, such big politician, like this. In our country, big politician, they have commented; big, big yogis, they have commented; big, big scholars they have… They're all useless. Take it: useless. If you read such commentary of Bhagavad-gītā, it is simply waste of time. If you actually want to study Bhagavad-gītā, then as Arjuna understands. Arjuna directly listened from Kṛṣṇa.

So in Bhagavad-gītā Arjuna says, after understanding Bhagavad-gītā from Kṛṣṇa, he said, "You are Parabrahma." Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Bhavān. Bhavān means "Your Lordship." "You are Parabrahma, the Supreme Brahma." He's the Supreme Brahma. Brahma means spirit and brahma means the greatest. So he has explicitly explained that spirit soul, we are all spirit soul, every one of us. But He is the supreme spirit soul, param. Param means the supreme. He's not ordinary. So He comes as ordinary, not ordinary, as human being, but He is the supreme human being. That is the difference. Supreme human being. But one who cannot understand, one who thinks, "Oh, Kṛṣṇa is like us. He has got also two hands, two legs, one head. We have got also. He is like me," he is a mūḍha, rascal. Therefore it is said in the Bhagavad-gītā, avajānanti māṁ mūḍhāḥ: [Bg. 9.11] "These rascal fools, they deride." Mānuṣīṁ tanum āś… Paraṁ bhāvam ajānantaḥ, "They have no knowledge of the paraṁ bhāvam." So the paraṁ bhāvam, that is understood by the devotees. That is the difference. Budhā bhāva-samanvitāḥ, Kṛṣṇa has said. Budhā bhāva-samanvitāḥ [Bg. 10.8]. Paraṁ bhāvam, this bhāva… Bhāva means assimilation-"Oh, Kṛṣṇa is so great." This is called bhāva. That is real understanding, when you understand really this bhāva stage. Bhāva-bhakti. Bhāva-bhakti. Simply engaged in Kṛṣṇa's service. Paraṁ bhāvam. Person who has not come to this stage of bhāva, he cannot understand Kṛṣṇa. Paraṁ bhāvam ajānantaḥ. The bhāva stage comes.

Everyone can attain that bhāva stage. There is process. This process is described by Rūpa Gosvāmī how to come to the bhāva stage. Bhāva stage means just prior to perfection. One must come to the bhāva stage, next stage is perfection. Next stage is full perfection. So how to come to this bhāva stage, that is Rūpa Gosvāmī has described, ādau śraddhā. First of all little faith. Just like many outsider also come here, "What these people are doing, these Kṛṣṇa consciousness men? So let us see." So śraddhā. That is called śraddhā. Śraddhā, real śraddhā means complete faith. That is described by Caitanya-caritāmṛta. Śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. One who has got this much faith, strong faith, that Kṛṣṇa is the Supreme Personality of Godhead, this faith, not flickering, firm faith, "Yes, Kṛṣṇa is the Supreme Personality…" That is called śraddhā. That is beginning of śraddhā. If you have got still doubt, then you have not come to the stage of śraddhā even. Superfluous. You may come, but when you actually believe that "Kṛṣṇa is the Supreme Personality of Godhead, and if I engage myself in Kṛṣṇa's service, I am perfect"-two things-that is śraddhā. And the more you increase this śraddhā you become advanced. The beginning is this śraddhā. Ādau śraddhā.

So how this śraddhā, this faith can be increased? Sādhu-saṅga [Cc. Madhya 22.83]. If you keep yourself associated with the devotees, then this śraddhā can be increased. If you simply believe, "Yes, Kṛṣṇa is Supreme Personality," but you do not live with the sādhus or devotee, then it will drop. It will finish. So just to keep the standard, the temperature right, you must keep always yourself warm. If you go away, then your (indistinct) is gone. Again you become cold. You see. This is the process. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Everything is perfect. The first thing is that you must believe that Kṛṣṇa is the Supreme Personality of Godhead. Yes. And to keep this faith strong and going on, you must keep association with devotees. Otherwise whatever little faith you got, it will be lost. It become again under the clutches of māyā. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. And if you actually associate with sādhu, then the next stage is bhajana-kriyā, initiation, how to worship Kṛṣṇa.

Then anartha-nivṛttiḥ syāt. If you are actually engaged in devotional service, anartha, which are not required, things will vanish. Just like we ask our students, "No illicit sex, no intoxication, no gambling, no meat-eating." Simply by hearing it you cannot follow it. It is not possible. If you make bhajana-kriyā, if you're actually following-chanting sixteen rounds-then you can follow the others. Otherwise, if you are spiritually weak, you cannot. The government is spending so much money to stop this intoxication, LSD, in your country. They're all failure. But here, with our pure association, a person can give up immediately. Just see how much the association is strong. Ādau śraddhā tataḥ sādhu…, bhajana-kriyā [Cc. Madhya 23.14-15]. Anartha.

Then after one is free from these sinful activities, then he comes to the understanding stage. So long one is sinful, he has no possibility of understanding. Yeṣāṁ tv anta-gataṁ pāpam. One who is completely free from all sinful activities, anta-gatam, finished, yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. And how you can become free from sinful activities unless you act piously? Because we must have some engagement. If you have no pious engagement, then you cannot become free from sinful activities. You must act. If you do not act piously, then you must act viciously. This is the way. The Māyāvādī philosopher, they simply wants to stop impious activities. But they do not engage themselves in pious activities. Therefore they fail. They fail. You must have side by side. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you get something better, then you can give up inferior. But if you do not get better, you cannot give up the inferior. That is not possible.

So you can give up this impious activities provided you are engaged fully in devotional service. Otherwise it is not possible. Simply by moral instruction, that "Stealing is very bad. Don't steal," nobody likes it. Nobody likes it. It is practical. One man has stolen, and he's arrested and he's going to the police custody. So everyone has seen, and he has heard also that the government says that if you steal, you'll be punished. In the Bible or in any other religious scripture it is said that stealing is not good. So he has heard it, and he has seen it that a man who has stolen, he is going to jail. So these two things are experienced: hearing and seeing. In spite of all his experience, why does he steal? Because he has no good association. He knows that stealing is bad; otherwise why he steals at night? Nobody can see. He knows he is doing some bad thing. But why he cannot give up that bad thing? Because he's not associating with good person. That is it.

So association is so… Therefore we have named this Kṛṣṇa Consciousness Society. Not Kṛṣṇa consciousness only. Kṛṣṇa Consciousness Society. A society's so beneficial we should understand. So, in this way, atha bhajana-kriyā anartha-nivṛttiḥ syāt. If we prosecute our devotional activities and keep our association with the devotees, then we can be free from sinful activities. And when you are completely free from sinful activities, then we get niṣṭhā. Yes, it is full faith. Niṣṭhā means full faith. Tato niṣṭhā. Tato ruciḥ. Ruci means taste. Why you are hearing about Kṛṣṇa daily, the same thing? We are speaking nothing new. "Kṛṣṇa is the Supreme Personality of Godhead, and you have to surrender." This is our daily business. But why you are coming to see…, hear the same hackneyed words? Because it is very pleasing. This is called ruci, taste, "Yes, I want to hear this repeatedly. Yes. Kṛṣṇa is the Supreme Lord, I am the eternal servant." You have got a taste. Unless one gets the taste, then you'll say, "What is this hackneyed word?" Hare Kṛṣṇa, Hare Kṛṣṇa, twenty-four hours you can chant because you have got the taste. Others cannot do. This is called ruci. And ruci means āsakti, attraction: "I must go. I must chant. I must do." Tato niṣṭhā, tato ruciḥ, atha āsaktiḥ. Tato bhāvaḥ. Then bhāva: "Ah, Kṛṣṇa. I will associate with Kṛṣṇa. Then Kṛṣṇa's love, that is perfection."

So those who are not attained to this stage, first stage is how to become free from sinful ac…, anartha. Anartha you don't require, but you are habituated. And māyā is so strong, you don't require to smoke, but the māyā is advertising, "Here is one cool cigarette, or this hot cigarette, or this…" This is called māyā. You don't require it. It has no existence. There is no pleasure, but still you are attached to it. That is called māyā, illusion. That is called illusion. So we have got so friend, so nice friends all over the world, that we… You do not require… They are simply illurimous(?), "Here is whisky, here is this wine, here is that wine, here is this woman, here is this illicit sex, here is this cigarette, here is meat-eating, here is…" This is going on.

So therefore this Kṛṣṇa consciousness movement is the only humanitarian work who can save the human society. All are helping them to go to hell. This is a fact. All are helping simply… So many innocent human beings are being slaughtered by education, by culture, by so-called society, friendship… It is very vicious cycle. Therefore here it is said, Kṛṣṇa sai… Arjuna said, yathā…, saṅgrāma-mūrdhani, kāla-karma-tamo-ruddham. This nice instruction of Bhagavad-gītā becomes choked up by the time, kāla. The time, you know, everyone, time's business is to destroy. You construct very nice house-ten years or, say, five years after, you have to again replace it because the time has destroyed it, so many things. The time…, time destroys. This is the business of time, kāla. And karma, our karma, because we are always engaged in sinful activities, karma. Kāla, karma, and tamas, ignorance. Ignorance. Tamas means darkness, and the symptom of tamo-guṇa is laziness and sleep. Those who are lazy and sleeping, you must know he's under the influence of tamo-guṇa. And rajo-guṇa, always acting foolishly. Just like these people are running. They're rajo-guṇa. But actually in this world there are two guṇas-rajas and tamas, ignorance and foolishly active. Foolish active is very dangerous. There are four classes: lazy intelligent, busy intelligent, lazy foolish, and active foolish. The active foolish is a fourth-class man. So at the present moment they're very active, but they're all foolish. Therefore the world is in danger. Active foolishness. Foolish, if he stops, he does not work, it is better. But as soon as he becomes active he becomes more dangerous.

So this rajas-tamo-bhāva is prominent. There is no sattva-guṇa, goodness. It is very rare. The symptom of goodness is that he can see everything right. That is goodness. Prakāśa. Just like in sunshine you can see everything clearly. Similarly, one who sees clearly things as they are, they are in the goodness, mode of goodness. There are three modes of the material nature. One who's acting foolishly, he's in rajo-guṇa, and one who does not know what is the meaning of life, simply laziness and darkness, that is tamo-guṇa. So those who are in the tamo-guṇa, jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. So they will go to the again to the animal kingdom. They'll go again animal kingdom. Rajo-guṇa may have their human birth again, but that is also very difficult. But if you stay in the sattva-guṇa, then your life is successful even if you do not get Kṛṣṇa in this life; you'll get next life if you keep yourself sattva-guṇa. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18], they will gradually be promoted to the higher planetary system or in the spiritual world.

Therefore we are trying to keep ourselves, our students always in the sattva-guṇa. Cleanliness, sattva…, to remain a brāhmaṇa. If you remain a brāhmaṇa then you'll not fall down. You'll not fall down. Otherwise, if you remain in tamo-guṇa, then you are going to be next animal. This is the process of nature. You cannot check. You may be very great scientist, but you cannot check the process of nature. That is not… Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. That is not possible. That is natural. I've given the instance that if you contaminate some poisonous disease you must suffer. That is natural way. Not that why you shall suffer. No, you must suffer because you are already contaminated. Therefore the contamination of the material world is going on, sattva-guṇa, rajo-guṇa, tamo-guṇa. If you contaminate with the tamo-guṇa, then you must suffer. If you contaminate rajo-guṇa, you must get disease. That is not in your hand. You cannot say. But people are so foolish they do not know how nature is working. They're puffed up with little knowledge and thinking they're master of the thing. That is not possible.

Thank you very much.

Devotees: Jaya! Hari bol! (end)

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Śrīmad-Bhāgavatam 1.15.31

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Los Angeles, December 9, 1973

Pradyumna: Translation: "Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form." [SB 1.15.31]

Prabhupāda: Viśokaḥ, without any bereavement. Brahma-sampattyā, by achieving spiritual assets. This is the sign how one is advanced in spiritual life. That will be tested by this word viśokaḥ, without any bereavement. That is explained in Bhagavad-gītā the same thing: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Prasannātmā means there is no more lamentation and no more hankering. That is prasannātmā. We are subjected to two things. Aḥ… If our possessed… If our possession is lost, then we lament, and if we don't possess, then we hanker. So here, viśokaḥ sampattyā. When one is fully identified with Brahman… Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So when you fully surrender and you become freed from other desires: only surrender to Kṛṣṇa. That is our only business. No more any other business. That is brahma-sampattyā. Sanātha-jīvitam.

Just like the child is sitting on the lap of the father. So the child is confident that "I'm secure." So it has no more any second desire. In the material world, because we have not surrendered to Kṛṣṇa we are always wandering helpless. Everyone here feeling helpless. Even though one is millionaire, even though one is president, but he's feeling helpless. This is the position, material conditional life.

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

This is a prayer by Yāmunācārya. He's aspiring, bhavantam evānucaran nirantaraḥ: "I shall always live in Kṛṣṇa consciousness." Bhavantam. He's addressing the Supreme Lord, Kṛṣṇa, bhavantam. Bhavantam evānucaran nirantaraḥ. Nirantara means without any stop, continually. "When I shall live in Kṛṣṇa consciousness without any stop?" Bhavantam evānucaran nirantaraḥ. Praśānta-niḥśeṣa-mano-rathāntaraḥ. Manas means mind here on the chariot, and the mind is the driver and the senses are the horses. So we are being driven here and there by the… This chariot is this body. The mind is the coat-man or the chariot driver, and the senses are the horses. So, in this way, we are being forced to wander in so many planets, in so many species of life. This is our material condition. Bhrāmayan yantrārūḍhāni māyayā. Bhrāmayan yantrārūḍhāni māyayā.

This is stated in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

So īśvara, the Supreme Lord, is there. Now He's giving chance, "You living entity, you did not surrender to Me. You wanted to enjoy this material world. So you take this chariot and take this driver and go on." This is going on. Kṛṣṇa is very kind. Ye yathā māṁ prapadyante [Bg. 4.11]. "Whatever you want, you do it. But you'll never be happy." That is the point. "You can do whatever. I will give you chance. I'll give you." Just like you want a Rolls Royce car. "All right, it is." If you want this car, "All right." So you are changing this car. Sometimes you are carried by the doggish cars, sometimes goddish car. These are all cars, but we are different from the car. We wanted to sit down in a certain car, so Kṛṣṇa is giving us the chance. Bhrāmayan sarva-bhūtāni yantrārūḍhāni [Bg. 18.61]. Yantra means car or machine. It is very easy to understand. So this is going on because we are identifying with the car. Just like foolish man, if he rides on a Rolls Royce car, he's thinking "Now I am very rich man. I have bought a Rolls Royce." Similarly, if one body has got inferior car, he thinks that "I am poor"; identifying with the car.

But he's not car. He's different from car. This knowledge is required. This is called viśoko brahma-sampattyā. When we understand our spiritual identity, then we are no more lamenting or jubilation, equilibrium. Read the purport. It is very important verse.

Pradyumna: "Doubts of duality begin from the misconception of the material body, which is accepted as the self by less intelligent persons. The most foolish part of our ignorance…"

Prabhupāda: That we were discussing in our walking, that the basic principle of this modern civilization is wrong. Everyone, the so-called advanced scientists, so-called advanced philosopher or politician, everyone is thinking that "I am this body." So on the basic principle they're wrong. Therefore the so-called advancement of civilization is wrong. It's… At one point mathematical calculation, if you have done mistake in one point… Two plus two equal two. Why if you have made up three, the mistake, then the whole calculation will be mistaken. The balance, it will never tally. Similarly, our present civilization… Not present; it is always there. Now it is very strong bodily conception of life, so the basic principle is wrong. Therefore what…, whatever we are advancing, that is wrong. Parābhava That is stated in the Śrīmad-Bhāgavatam. Parābhavas Basic principle is wrong, abodha, in ignorance. In ignorance. Abodha means without any perfect knowledge.

So we are born without any perfect knowledge. That is natural. We have to sent…, we have to be sent to school for learning. Therefore these books are there. Why for these books are being written? Just for the learning of the human society. So they can learn it. Cats and dogs cannot read these Bhāgavata or Bhagavad-gītā. It is meant for human society. So they should take advantage of this knowledge. But if they remain in the darkness of ignorance, then what is the meaning of their advancement? It has no meaning. So that is going on. They too do not accept knowledge from the authority. They manufacture. How you can manufacture? You are a fool, so whatever you manufacture, so-called knowledge, that is also foolish. How can we depend on your foolish knowledge? Abodha-jāta. Everyone is fool. He cannot manufacture. He has to learn to take knowledge from a person who knows. The he's perfect. That is our system. We are taking knowledge from Kṛṣṇa. We are taking knowledge is perfect. We are taking authority. As we are, we are defective. Our position is sometimes we do mistake-"two plus two equals five." But it is not fact. So two plus two must be four. But if we make "five" or "three," that means the whole background becomes wrong. That is… we are liable to do that mistake. And illusion. Illusion means two plus two equal to four; I have written "five," but I am seeing it is all right. I'm seeing it is all right: "two." Therefore one should not correct himself. Another person should take the editorial correction work, because the man who has written he sees that it is right. This is called illusion.

So to commit mistake, to get into illusion, overpowered by illusion, and cheating. Cheating means you have made mistake, "two plus two equal to five." "Yes," you're persisting, "Yes, it is right." That is cheating. Everyone in this material world, they're born foolish and still they're manufacturing knowledge. That is cheating. That is going on. The so-called scientists, so-called philosophers, their basic principle is wrong, and they're presenting some theories and that is being accepted by people. That is cheating. For example, just like the insistence of the scientists that "Life is production of matter." They have no experience, neither they can make any experiment in the laboratory that from matter one can produce life. But every child knows that "My father is life and my mother is life, so I am produced from that combination. I am also life." So life comes from life. The dead body of father, the dead body of mother cannot produce. Any man can understand. Very simple. But these rascals, so-called scientists, they're insisting that life is produced from matter. Insisting, simply. Their only idea is to prove that there is no God. Imitation.

That Dr. (indistinct) said that imitation barking is very much appreciated. People go to see imitation bark. If you give a sign board that "Here is an expert imitator who can imitate the sounds of all animals," you will purchase tickets ten dollars and go and see how this man is imitating. But you don't care for the real dog who is barking. This is the position. The scientific advance means the imitation barking. That's all. The dog is already there. Everyone can see. The barking is there. But if a scientist can imitate how dog barks, then he's advanced. The already life is being produced millions and millions of lives. Now they are going to check life production. Or we see if a rascal scientist says that "Now I produced one life in laboratory." "Oh, wonderful!" The… Real life they are going to check, and some imitation life he has produced, he gets Nobel Prize. This is going on. This is going on. Simply wasting public money. That's all. The so-called sci…

And now they have failed to go to the moon planet. Now they are trying to go to the Venus planet. People are not asking that "You have spent so much money, forty million dollars for one coat(?), going to the moon planet, so what you have done? Ha?" Now suppose when Columbus discovered this American… Not discovered… Anyway, the people are interested to come here to colonize. Similarly, if you've actually discovered moon planet-not discovered; it is already there-if you have gone there, now go and live there, colonize there, then it is successful. "No, we have gone there. We have seen there is a big crack and we are studying that." That is our advancement. In this way foolish people are exploiting innocent public. Yes.

This is our charge against this so-called advancement of life. And they are forgetting real thing. They do not understand what is soul. They do not understand. They do not understand that the soul is transmigrating from one body to another. Soul is immortal. Soul is eternal. These things are described in the Bhagavad-gītā. In the beginning, this is the beginning lesson: dehino 'smin yathā dehe kaumāram [Bg. 2.13]. This is the beginning of spiritual understanding. But they do not understand this beginning lesson, and still they are advanced. This is going on. Simply cheating. So this cheating process is going on under the misconception that "I am this body." The basic principle is cheating. Wrong. And on the wrong platform they are building phantasmagoria, big, big ideas.

Go on.

Pradyumna: "The most part of our ignorance is our identifying this material body with the self. Everything in relation with the body is ignorantly accepted as our own. Doubts due to misconceptions of 'myself' and 'mine,' in other words, 'my body,' 'my relatives,' 'my property,' 'my wife,' 'my wealth,' 'my country,' 'my community' and hundreds of thousands of similar illusory contemplations, cause bewilderment for the conditioned soul."

Prabhupāda: Yes. This is our ignorance. Just like this example is given in the śāstra that the river waves are flowing, water is flowing, and by the combination of the waves many straws come together at one time, and, after some time, again they are distributed, thrown here and there. We have got everyone experience. Similarly, in this material world everyone of us we have gathered together like the straws. Actually we are under the waves of the material nature. So, when we gather together, we make a community that "We are Americans," that "We are Indians," that "We are this," "We are that," "We are family…" That is exactly like that. By chance we meet together; again, by the waves of the nature, we are separated. No more son, no more country, no more… Everything's finished. This is going on. But so long we've gathered together, we take it very seriously. We forget that at any moment we'll be kicked out of this gathering. That is ignorance. They do not try to understand what is our real position.

Real position is that we are being carried by the waves. We have no independence. That is… Bhaktivinoda Ṭhākura sings, māyār bo…, Khāccho hābuḍubu bhāi: "You are being carried away by the waves of material nature. You are sometimes becoming drowned, sometimes you're floating. In this way your life is going on." You have no fixity. The fixity is when you are Kṛṣṇa conscious. Jīva kṛṣṇa-dāsa e viśvāsa… When he takes to Kṛṣṇa consciousness and develops this cult, then he becomes perfect one day. Then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], he comes back. Kṛṣṇa gives guarantee, "After giving up this body, he comes to Me." That is perfection. Otherwise now I am in this family. Suppose now I am American or Indian. Is there guarantee that next life I should be able to become American or Indian? No. There's not. Kṛṣṇa does not say that. Kṛṣṇa says, dehāntaram, tathā dehā… You have to change your body. You have to change your body. Tathā dehā… As you are changing constantly our body, this fact. Similarly, if when this body is no more useful, then you're transferred to another body. That's very simple to understand. Suppose you are living in a room, if it is not good then we change another body. But that does not mean "I'm finished." But these foolish people, the so-called scientists, so-called advanced philosopher, they do not understand this simple. And still they are very much proud of their education. This simple thing they do not understand and they are very proud of edu…

Go on.

Pradyumna: "By assimilating the instructions of the Bhagavad-gītā one is sure to become released from such bewilderment."

Prabhupāda: Yes. Therefore you have to understand Bhagavad-gītā is left for you. Kṛṣṇa has left before going away from this planet. He gave the instruction: "This is the position. You are like this. Your position is like this. You are now in trouble. You are in material existence. Why you are struggling for existence simply making your mind as the guide?" Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. Kṛṣṇa says in the Bhagavad-gītā that "These living entities, they are My part and parcel. They're as good as I am, but…" Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣa… "They have made the mind, given the power of attorney to the mind, and therefore they are forced to the struggle for existence." This is the statement of Bhagavad-gītā.

So sane man should take lesson from Bhagavad-gītā that "If I am as good as Kṛṣṇa, Kṛṣṇa is eternal, I am eternal; Kṛṣṇa is spiritual, I am spiritual; Kṛṣṇa never dies or never takes birth, I do not take birth; I never die," in this way actually we understand that I'm identical in quality with Kṛṣṇa. Then that is called brahma-sampattyā, this knowledge, brahma-sampattyā viśokaḥ. This is it. Then you become free from all lamentation.

Go on.

Pradyumna: "One is sure to become released from such bewilderment because real knowledge is to know that the Supreme Personality of Godhead, Vāsudeva, Lord Kṛṣṇa, is everything, including oneself."

Prabhupāda: Yes. Vāsudevaḥ sarvam iti sa mahātmā sudur… [Bg. 7.19]. But Kṛṣṇa says, "The living entities, My part and parcel." So just like father and son-the son is part and parcel of the father's body. So when the son is under the protection of father, that is his natural life. But if the son foolishly wants to live separately, although the father is the most opulent, (Sanskrit verse), full wealth, full opulence, full power, full wisdom, everything. Kṛṣṇa, the father, is full, and everyone can share the father's property. That is the lawful inheritance of the father. Then why you should suffer here? This intelligence is not coming. They are so fool. They are so… The father is coming, canvassing, "My dear sons, why you are struggling? You give up this nonsense engagement. Your so-called leadership of the family, so-called leadership of community, nation, these are all false. This is creation of māyā, illusion. Don't be bewildered with all these things. Just come back to Me. I've come to call you." Oh, but they'll not accept. This is their dog's obstinancy. So what can be done? They… Everyone can share the father's property. Here is also… the material is also God's property. But they'll not understand. They'll make the division, "This portion United States of America." Then why you've got this United States of America? It is Kṛṣṇa's property. Why you are saying, "No, this is Chinese, this is Russian," and they're fighting unnecessarily, unnecessarily?

So it is a factual thing that if people are saved, this Kṛṣṇa consciousness movement, all these false identification will stop. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. The United Nation, if you simply understand that "Why you are talking of unity? You're already unity, in unity, because this property belongs to Kṛṣṇa. So why you are claiming that this is mine?" We have created disunity. This is a fact. Otherwise, if the whole… They have now created United Nation. They can govern the whole world under United Nation; let it be accepted that the whole property belongs to the human society. Then what is the trouble? But that thing they will not accept. This is foolishness. This is māyā. Actually it is the property of God. We come here as guests, fifty years or sixty years or hundred years, then we are kicked out: "Get out!" That we do not understand. Because we are allowed to live here for a certain number of years we think it is my property. This is ignorance.

So brahma-sampattyā. So actually if you want to be happy, then you have to acquire this brahma-sampattyā viśokaḥ, then there will be no more lamentation. Everyone is… Know that it is our Father's property, Kṛṣṇa's property. So there is (indistinct) supply. Why you are fighting? There is no cause of fighting. Actually this is a fact. There's so much space still vacant-especially I've seen in Africa and Australia-ten times population can be accommodated and ten times foodstuff can be produced. But that they will not do. They will not allow. "No, this is my property. You cannot come here. Bow! Bow! Bow!" This is the immigration department, the "Bow! Bow! department." They say, "Why you have come here? Why you have come here?" We say, "It is God's property. Why you are making barking? Is it not your father's property?" But this ignorance is prevailing.

So this Kṛṣṇa consciousness movement is a challenge to all the rascals and fools, that's all. So those who have taken this movement very seriously, they should be very sober and understand at least you must expose all these rascals. That will be very much appreciated by Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.32

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Los Angeles, December 10, 1973

Pradyumna: "Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead." [SB 1.15.32]

Prabhupāda: So hearing all the details how Kṛṣṇa has gone back to His abode and how the Yadu dynasty was destroyed by fighting amongst themselves, so naturally… Yudhiṣṭhira Mahārāja was very sober and very advanced. He thought what to do next. Everyone should think that… The Yadu dynasty, they belonged directly to the Supreme Personality of Godhead. Nobody could conquer them, but still, they were also finished by… Others could not conquer them, but they fought amongst themselves, and then vanquished.

So everyone should take care that after all, we have to give up this body, estate, and whatever we possess, we have to give up. So after giving up, what is next? We have to give up. That is a fact. If you don't give it up now, at the time of death you must give it up, everything. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. You may try to keep in possession whatever you have got, but at the time of death you have to give it up. By force it will be taken away. Everyone should think like that. That is soberness. One who is thinking that "My family, my nation, my society, my bank balance, my skyscraper building, my motorcars-these will save me," that is not possible. That is not possible. That is the conclusion of the foolish person. Pramatto nidhanaṁ paśyann api na paśyati. Those who are mad, they do not see that everything they possess will be vanished. It will not stay. He'll be vanished, his body will be vanished, everything. Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4]. Asatsu api. All these things are temporary, but I am eternal. They do not think very seriously that "I am eternal, and I am engaged with temporary things. Now, what is my eternal business?" They do not know. That they do not know. This is called foolishness, mūḍha.

But you are eternal. About you, you have heard from the śāstra, and you are experiencing that "I was a child, I was a boy, I was a young man. So my body, childhood body, boyhood body, youthhood body is gone. This body is not that body." Nobody can say, "I have got a different body." But I know that I had a childhood body, I had a boyhood body, youthhood body. That I know. So I am eternal, and this body is not eternal. It is changing. It is very simple thing. Why people cannot understand it? Very simple. Avināśi tu tad viddhi yena sarvam idaṁ tatam, antavanta ime dehāḥ. This is the instruction in the Bhagavad-gītā. This body is antavat. It will be finished. But that thing which is spreading all over the body, avināśi, that will not be annihilated. Avināśi tu tad viddhi yena sarvam idaṁ tatam. That consciousness, the consciousness is spread all over the body, and Kṛṣṇa says that that thing which is spread all over the body, consciousness, that is immortal.

So now our consciousness is immortal consciousness or mortal consciousness, that is to be seen. I am absorbed in thought of this mortal consciousness, "This is my country, this is my body, this is my family, this is my community, this is my nation…" They are all mortal. But immortal consciousness is that "I am Kṛṣṇa's." That is immortal consciousness. "Kṛṣṇa is mine, and I am Kṛṣṇa's." This is immortal consciousness. When you come to this consciousness-that is called Kṛṣṇa consciousness-then you are saved. Immortal consciousness. So long you have got temporary consciousness, then… Just like our mind changes. I accept something now; I reject something again. So this body is being manufactured according to the acceptance and rejection of my mind. The body is formed. Otherwise why we have different body? We are sitting here, so many boys and girls, ladies and gentlemen. Nobody's body will exactly tally with others' body. No. Because the face is the index of mind. You have got different types of mind; therefore you have got different types of body, not every one.

So this is to be understood. Therefore Yudhiṣṭhira Mahārāja, svaḥ-pathāya matiṁ cakre. This is meditation actually. "What I am? Wherefrom I have come? I am eternal. Why my body is not eternal? I would have been very happy if my body would have been eternal, but that is not being possible." Everyone knows. "But I desire that I may not die, my body may not be vanquished. That is my desire." But nobody is meditating upon this subject matter. They have learned some meditation-I do not know what kind of medi… This is meditation, matiṁ cakre. Svaḥ-pathāya matiṁ cakre nibhṛtātmā yudhiṣṭhiraḥ. So these things are to be solved. So Yudhiṣṭhira Mahārāja, now he will retire after this. So he will give up the kingdom. Not that… This is the Vedic system. However rich you may be, however prosperous you may be at your home or in your nation or in anyway as you think, but you have to think that "Actually these things are temporary. I am eternal. So what is my eternal function?" That is meditation. "What is my eternal function? What is my eternal duty? Where is my eternal home?" That is Kṛṣṇa consciousness.

So Kṛṣṇa consciousness movement is not ordinary movement, manufacture something for recreation. No. It is very serious science. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. We are searching after some permanent place, permanent settlement on the world. Nobody wants to die, but that is not possible. But if there is possibility of going somewhere where no more death, why don't you search after that? That is intelligence. That information (is) there in the Bhagavad-gītā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "If you go to the topmost planet which is known as Brahma-loka…" Now, the Brahma-loka, the duration of life, you cannot calculate even their one day's time. That we were discussing this morning. That is stated in the Bhagavad-gītā.. Their twelve hours, our twelve hours and their twelve hours, different. Their twelve hours you cannot calculate: forty-three hundred thousands of years multiplied by one thousand. Now see how many years. That is their twelve hours. So live hundred years, they also. So even if you go there, ābrahma-bhuvanāl lokāḥ, or any planet, or any place, there must be death. Death you must have. But I am eternal. Why shall I accept death? That is intelligence. That information is given in Bhagavad-gītā, mad-dhāma gatvā punar janma na vidyate: "If you come to My place, My planet, then you will have no more to come back again to this mortal world." Mad-dhāma gatvā. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Where going, nobody returns. That is, actually, we want.

In another place Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "My dear Kaunteya, Arjuna," tyaktvā deham, "after giving up this body," punar janma naiti, "no more coming into the womb of material mother." Then where does he go? Mām eti. In his Bṛhad-bhāgavatāmṛta Sanātana Gosvāmī has stated that if you become perfect in Kṛṣṇa consciousness, then immediately after death you will be sent where Kṛṣṇa is having His pastimes within this material world. In the material world, just like the sun rotates, similarly, Kṛṣṇa's pastimes is going on. That is another feature of His activities. Because He wants to reclaim the fallen souls, and there are millions and trillions, unlimited fallen souls within this material world, so He goes everywhere. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. As soon as there is discrepancies in the understanding of eternal life, He appears. He teaches. So Kṛṣṇa is teaching somewhere. There are so many innumerable universes. Just like Kṛṣṇa takes, appears, as janma, janmāṣṭamī in this universe, immediately in another universe there is janmāṣṭamī; immediately in another universe there is janmāṣṭamī. So therefore it is called nitya-līlā. Nitya-līlā means the janmāṣṭamī is going on. His govardhana-līlā is going on. Everything. Everything, what He displayed when He was present, that is going on. Just like the sun. Now it is half past seven. Now, half past six, there is sun somewhere. The half past six, it is not that because the sun has passed half past six, in this country, therefore there is no more half past six. Half past six is somewhere. Is it not? Half past six is there. Similarly, it is not that because Kṛṣṇa has now finished His janmāṣṭamī, therefore no more janmāṣṭamī. Janmāṣṭamī is going on. This is kṛṣṇa-līlā.

So Kṛṣṇa is present. There are innumerable universes. In one of them He is always present. These is rotation. Just like sun rotates, morning to evening, similarly, Kṛṣṇa's līlā is going on. Just like something, a horse, is passing before your eyes. You see the horse is passing through your windows, and then you do not see the horse. Does that mean the horse is finished? No. The horse is running. But when it comes before your window, you see. Similarly, Kṛṣṇa's līlā, pastime, is going on. And when He appears here… Exactly like the sun. The sun is always present, but the planet is rotating. So when it comes before your eyes, you see the sun. But if you do not see the sun, it does not mean sun is finished, as formerly they used to think like that "The sun is dead."

So if you become perfect in Kṛṣṇa consciousness… Perfect in Kṛṣṇa consciousness means no more material desire. That's all. Only Kṛṣṇa. That is perfection. So long you will have a pinch of material desire, you will have to take birth. According to your desire, Kṛṣṇa will give you facility. Why there are so many types of body, eight million? Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. We are making our next body by thinking of something. We have got so many thoughts, material thoughts. So at the time of death, when that thought is prominent, then I get the next moment a body like that. So if you simply think of Kṛṣṇa only, then you get a body where by which you can go to Kṛṣṇa. You can go to Kṛṣṇa. Tyaktvā dehaṁ punar janma [Bg. 4.9]. It is very scientific and very practical. So by going to Kṛṣṇa, you can talk with Kṛṣṇa personally. You can play with Kṛṣṇa personally. You can dance with Kṛṣṇa. That is Kṛṣṇa-loka. Just like we have got a picture, rāsa dancing. Here is picture, Kṛṣṇa's. Everyone can get this opportunity. Therefore Kṛṣṇa comes to show practically how enjoyable life with Kṛṣṇa in Vṛndāvana. Kṛṣṇa is simply jolly, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In Vṛndāvana life you will see, everyone is jolly. The birds, trees and the water, the land, the cows, the calves, the inhabitants, the cowherd boys-everyone is happy simply by loving Kṛṣṇa. Simply by loving Kṛṣṇa. So Kṛṣṇa therefore manifests His līlā that "Why you are rotting in this material world? Come to Me and enjoy life eternally." That is Kṛṣṇa business. He is so kind. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. People, when they become debauch to enjoy life in this material world… What is the enjoyment? The last enjoyment is sex life. Is that very good enjoyment? But they have accepted. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Maithuna means sex intercourse. That is their life and soul. They do not know. They have no information. There is better pleasure, eternal pleasure. That they do not know.

Therefore there is need of Kṛṣṇa consciousness movement to understand that… What is that? Niśamya bhagavan-mārgam, The way of God. The rascals do not understand what is God, they do not know what is the feature of God, and still, they will not accept this Kṛṣṇa consciousness movement. We are giving, "Here is God. Here is the form of God. He is so nice. He is so beautiful. His address is this. You can go there by this process." "No. We don't want." "Then what you want?" "I want to become a pig. (laughter) That's all." "All right, you become pig. What can be done? And what shall you eat?" "I will eat stool. That's all." "All right. Not prasādam?" "No."

So what can we do? We are distributing you prasādam, and he will go to eat some rascal thing in the restaurant. Just see. This is misfortune. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Because unfortunate in this age, they will accept something wrong. Therefore our task is very responsible. We have to canvass. We have to plead, solicit, "Please come here. Please come here in this temple and learn something."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.33

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Los Angeles, December 11, 1973

Pradyumna: Translation: "Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence." [SB 1.15.33]

Prabhupāda: So Kṛṣṇa has got two kinds of existence: prakaṭa and aprakaṭa. Prakaṭa means when you see Kṛṣṇa personally. When Kṛṣṇa is present on this planet, everyone can see Kṛṣṇa. And actually, everyone saw. But only the devotees could understand that "Here is the Supreme Personality of Godhead." So that is called prakaṭa, "physically present." And there is another phase, which is called aprakaṭa, "not physically present." But that does not mean Kṛṣṇa is dead or God is dead. That does not mean. Prakaṭa or aprakaṭa, physically present or not present, it doesn't matter.

So after all, He is adhokṣaja. This word is used, adhaḥ. Adhaḥ means subdued. And Akṣa, akṣa means eyes or senses. Akṣaja. Ja means generated. So our senses are there-eyes, ears, hands, legs, nose, so many. Ten senses are there. So we are acquiring knowledge, generated. Knowledge is generated from the senses. But so long our senses are materially contaminated, we do not get real knowledge. We have to acquire knowledge through the senses, but unless our senses are purified, we do not have real knowledge. So we cannot appreciate or understand God, His form, His name, His quality, His pastime, His entourage, nothing of them we can understand by our these present material senses. That is not possible. Therefore His name is Adhokṣaja. Adhaḥ. Adhaḥ means cut (curbed) down. You cannot approach the Supreme by your these blunt material senses. That is not possible. Therefore His name is Adhokṣaja. Adhah-kṛta akṣaja-jñānaṁ yatra. The adhokṣaja means… Jñāna means experimental knowledge. Just like these modern scientists, they believe in experimental knowledge. But they are so rascal, in their own case, they will say, "Yes, we are trying. In future it will be successful." Why not experimental knowledge now? If you say that life is generated from matter… You are writing so many books and getting Nobel Prize. Why not by experimental knowledge prove that "Here are some matters and chemicals and here is life"? That they say, "We are trying." This is their escape. But actually, science means two things: observation and experiment. If you do not experiment practically in the laboratory, simply observation is not sufficient. That is not science. That is theory.

Anyway, this experimental knowledge is not very helpful in the matter of understanding the Supreme. Experimental knowledge there is, but not by these blunt senses. When the senses are purified, then that experimental knowledge, that means spiritual experimental knowledge, that is perfect. Therefore it is said adhokṣaja. And our Kṛṣṇa consciousness movement is to understand that Adhokṣaja. Adhokṣaja means who is beyond the perception of these material senses. This is our subject matter. Our subject matter is not anything material. Material is within the purview of my material senses. But our subject matter is beyond the senses. Adhokṣaja, therefore it is said. Adhokṣaja. Just like Kuntī and others. Kṛṣṇa was not present before their eyes. Kṛṣṇa has already gone to His abode. But still, it is said that ekānta-bhaktyā bhagavaty adhokṣaje. Adhokṣaje. The same word is used. But if you cannot see God now, how there can be ekānta-bhakti?

Ekānta-bhakti means unalloyed devotion. This is the secret of devotional life. Even God is not physically present, a devotee can be very much exalted by devotional service. That is the teaching of Lord Caitanya Mahāprabhu. Because the sahajiyās… Sahajiyā means persons who take things very easily, according to his sense perception, manufactured. They are called sahajiyās. But these Gauḍīya Vaiṣṇava, the devotees following the footprints of Śrī Caitanya Mahāprabhu, they are not sahajiyās; they are devotee of the Adhokṣaja. Beyond the sense perception, still, they are devotee. This is the secret of Gauḍīya Vaiṣṇava. Beyond the sense perception. Just like Gosvāmīs. They were living at Vṛndāvana. And what sort of living? Simply in separation and search. Caitanya Mahāprabhu also taught us like that. He was searching, "Where is Kṛṣṇa? Where is Kṛṣṇa?" and feeling separation. Just like you feel sometimes with your lover separation and you search, this is our process. Always feel separation from Kṛṣṇa and try to search out. This is ekānta. This is explained here, ekānta-bhaktyā bhagavaty adhokṣaje. Adhokṣaje, "He is beyond my perception. Still, my devotion is unalloyed." Not that "I cannot see where is God. Oh, what is devotion?" Just try to understand. It appears to be contradictory. Because foolish people say that "If you cannot see God, where is the question of devotion? You want to serve God, but if you cannot see God, then how you can serve?" Therefore, particularly this word is used, ekānta-bhaktyā bhagavaty adhokṣaje niveśitātmopararāma saṁsṛteḥ. That is the process.

So even though we cannot see God with our present eyes, but God is so merciful that He becomes present before us in a manner by which we can see Him. That is this vigraha, arcā-vigraha. God is beyond our sensual perception, adhokṣaja. But those who are neophyte, they may become atheist that "We cannot see God, that… How can I serve Him?" But those who are advanced, they can see God every moment, although physically others cannot see. The example is that Hiraṇyakaśipu and Prahlāda. Prahlāda is seeing God, but his father, he is asking, "Where is your God? Where is your God?" He was saying to the column, pillar: "Is your God there?" But he is seeing God there; he says, "Yes." So he became angry. He broke the column, and actually God came out.

So it is the question of advancement. So Caitanya Mahāprabhu and His followers taught us that if you feel separation… How you will feel separation unless you love? And you simply worship the Supreme in a feeling of separation, then that is perfection. Then that is perfection. Therefore the Gosvāmīs, their prayer, their method of worshiping the Lord at Vṛndāvana… They left their ministerial post and went to Vṛndāvana by the order of Śrī Caitanya Mahāprabhu. So what was their process? The process was tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. They gave up their materialistic way of life as very insignificant. They were ministers. They were ministers. Their associates were very big, big men. But tyaktvā tūrṇam aśeṣa-maṇḍala-pati. Maṇḍala-pati means leaders, leaders of the society, poli…, big, big politician, businessmen, important men. Because they were minister, everyone used to come to see, and they were associated with. But they gave up. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. How it was given up? Sadā tuccha-vat: "Oh, it insignificant. What is this? There is no need of…" And bhūtvā dīna-gaṇeśakau karu… Why? Why they gave it up? Because they thought… Under the instruction of Śrī Caitanya Mahāprabhu, they understood that "So many mass of people are suffering without Kṛṣṇa consciousness. So we have to do something for them." Therefore they gave up. Not a fancy, "I become naked, that's all." What is the use of your becoming naked? You must do something. That is Kṛṣṇa consciousness. Not that "I have become mendicant. I have given up all material things." You cannot give material things. Instead of coat, pant, you may have a shabby cloth. That's all. You cannot give up. That is not possible. You have to accept something. But they are thinking that "Because I have given up this coat, pant, and I am now a shabby dress, I have become advanced." Not that. You must some positive engagement. And that is…

We find in the life of Gosvāmīs,

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

Kaupīna-kanthāśritau, loincloth only, minimizing the bodily necessities of life. Bhūtvā. Because they were prepared, dīna-gaṇeśakau karuṇayā, to give mercy to the mass of people. Mass of people. If you become so much dependent on the bodily necessities of life, then you cannot become fully and wholly for the benefit of the mass of people. Our Gandhi, he imitated this. For the mass of people… But that was to extent, to a certain extent successful. But it was political purpose. It was political purpose. These things are not for any material purpose. Then it will be failure. If you imitate spiritual life for material benefit, then it will be failure. So the Gosvāmīs did not do so. They gave up this material opulence for spiritual advancement, positive. If you don't get something positive, simply by negative process you will never be happy. Then again you will fall down.

Just like big, big swamis in India… Sometimes they come to your country also. They say that "This world is false," jagan mithyā, mithyā. But we don't say that it is false. We say it is reality, but temporary. That is right philosophy. How it can be false? Because everything is produced by the truth, by the Absolute Truth. Janmādy asya yataḥ [SB 1.1.1]. Nothing can come out except from the Absolute Truth. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything." If Kṛṣṇa is truth, He is the origin of everything, so how everything can be false? Is that very logical? No. If something has come from gold… Just like we have got so many preparations of gold: gold bangles, gold earring, gold necklace. But it has come from the gold; therefore it is gold. How it can be false? Gold is never false. Gold is gold. So this philosophy that brahma satyaṁ jagan mithyā, that "Gold mine is right, but the gold earring is wrong…" No. That you cannot say. If gold mine is right, then gold earring is also right because it has come from the gold mine. Similarly, Kṛṣṇa says that ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything." And the Vedānta-sūtra also says, janmādy asya yataḥ: [SB 1.1.1] "Absolute Truth is that from whom everything emanates." So everything has emanated from Kṛṣṇa. So how this material world can be false? It is true. Then what is that false? It is not false. It is temporary. But the idea that "This material world is for my enjoyment," that is false. That is false. As soon as you take things that "It is for my enjoyment," then it is false. Because you cannot enjoy. You are not the proprietor. God is the pro… Why the trouble? Why the problems of the world? Because people are taking things for their enjoyment. Why this petrol problem? Actually, that petrol, stock of petrol, in any part of the world, that is God's property. But these rascals, they are claiming that "My property." That is false. Neither the petrol is false, neither God is false. Everything is right. But this conception, that "This petrol belongs to me," this is false. And as soon as this false conception is moved, that is Kṛṣṇa consciousness. Very simple thing.

So we are trying to remove these rascals' false conception. That is Kṛṣṇa consciousness movement. We don't say that this world is false. Why this world is false? It is not false. It is fact. It may be temporary, but it is fact. Just like this winter season. It will not stay. It will be for three months. Again summer season will come. So we cannot say that this winter season is false. No. It is not false; it is fact. But it is temporary. So temporary things, although it is real, so if we can utilize that reality, sense of reality, for the supreme reality, then our life is successful. That is called ekānta-bhaktyā. That is stated here: ekānta-bhaktyā bhagavaty adhokṣaje. Ekānta-bhaktyā. Ekānta means without any diversion. Everything. Īśāvāsyam idam… Thinking that "Everything belongs to Kṛṣṇa. Why shall I use it for my personal sense gratification?" This is called ekānta-bhaktyā. Ekānta. Eka. Ekaṁ evādvitīyam. Eka, Kṛṣṇa is one. There cannot be any competition of Kṛṣṇa. So eka anta, that one end bhakti, serving that Supreme. Ekānta-bhakti. Bhajate ananya-bhāk. Bhajate māṁ ananya-bhāk, sādhur eva samantavyaḥ. Api cet su-durācāro bhajate māṁ ananya-bhāk. That ananya-bhāk means simply concentrated to Kṛṣṇa. That is required. That devotion in any circumstances. It doesn't matter whether Kṛṣṇa is personally… Kṛṣṇa is present, but because we want to see with our material eyes, therefore we claim this, that "I want to see Kṛṣṇa." He does not accept that he has no eyes to see Kṛṣṇa. But with his blunt eyes, he wants to see Kṛṣṇa. Therefore His name is Adhokṣaja. Kṛṣṇa is there. The sun is there in the sky, but the person who is in darkness at night, he wants to see sun. He is in darkness. Otherwise one who can fly from this country to other country, he can see immediately the sun is there. Sun is everywhere. But my eyes are, being covered by māyā, I cannot see. Therefore He is called Adhokṣaja, Adhokṣaja.

So Kṛṣṇa consciousness movement is to understand that Adhokṣaja, and that is the bhāgavata-dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Not to become a rascal, that "Here is the avatāra of Kṛṣṇa. Let us go and see." One who can see Kṛṣṇa, he can see Kṛṣṇa everywhere, he can see Kṛṣṇa here. Why one should go to a rascal, another rascal? No, that is not. Therefore Kṛṣṇa is Adhokṣaja. There are so many things to be learned. Everything is there in the authoritative scripture. If we take advantage of these books-we are taking so much labor to present-you can understand this science of Kṛṣṇa very perfectly, and your life becomes successful. It is not the question of seeing Kṛṣṇa personally or not. Kṛṣṇa is personally present everywhere. Simply you have to purify your eyes to see Kṛṣṇa. That is wanted. That is the process of Kṛṣṇa consciousness. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. This is the process. You have to be above the designation. Sarva upādhi-vinirmuktam. In this way you have to become purified, nirmalam. Malam means dirt, and nir means no dirt.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

In this way, when your senses will be purified, then you will be eligible to serve Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanam. Because Kṛṣṇa is the proprietor of the sen… He is the proprietor of everything. So our senses, as we claim, "This is my hand," actually this is not my hand. It is Kṛṣṇa's hand. Kṛṣṇa has given me to use it. Therefore this hand. Just like my hand is utilized for my benefit. I am not using this hand for your benefit. This is natural. My hands, my legs, my eyes, are used for my purpose. So if it is actually Kṛṣṇa's hand, how it can be used for your purpose? So when you learn this science, that "This hand, I am claiming… It is not my hand; it is Kṛṣṇa's hand. It should be utilized for Kṛṣṇa," that is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness.

So that we have to learn by the process ekānta-bhaktyā bhagavaty adhokṣaje. Then what is the benefit? Niveśita-ātmā-upararāma saṁsṛteḥ. If you can utilize your senses for the service of Adhokṣaja, beyond your sense perception, if you adopt that method, then the benefit will be niveśita-ātmā, fully absorbed in Kṛṣṇa consciousness always. That is very easy. But those who are not doing, for them it is very difficult. Kṛṣṇa says… He gives the prescription that satataṁ cintayanto mām: [Bg. 9.14] "Always thinking of Me." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Here is the chance. You come to the temple, engage in the temple service. Naturally your mind will be absorbed in Kṛṣṇa. This temple is open not for making a force; just to make this process, niveśita-ātmā, always absorbed in Kṛṣṇa though. That is the process. Always, twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. This is the process. Twenty-four hours we shall be engaged. Not that five minutes' meditation and then twenty-three hours, forty minutes engaged in other business. No. Twenty-four hours engaged in Kṛṣṇa's business. That is called niveśita-ātmā.

Then what will be the result? Now, upararāma saṁsṛteḥ. Upararāma means then you become, you cease from this repetition of birth and death. This will be the result. This is the actual aim of human life. Animal life and human life, this is the difference, we repeatedly say. The animal cannot understand, neither they can perform how to check birth, death, old age. That is not possible for the animals. But human being can do that. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. What is that process? Niveśitātmā: always be absorbed in Kṛṣṇa thought and you are saved from the repetition of birth, death and old age.

Thank you very much. (end)
731212SB.LA
Śrīmad-Bhāgavatam 1.15.34

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Los Angeles, December 12, 1973

Pradyumna: Translation: "The Supreme Unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller." [SB 1.15.34]

Prabhupāda: So Kṛṣṇa's two business is going on in this material world. One is paritrāṇāya sādhūnām [Bg. 4.8], and the other is vināśāya ca duṣkṛtām. One business is to give protection to the law-abiding devotees. Devotee means who accepts the Supreme Lord as the supreme controller and accepts himself as subordinate. This is devotee. Devotee is not very… Actually, we are subordinate to the laws of nature, and the nature is being manipulated by the Lord. Therefore, ultimately we are subordinate to the Supreme

Lord. God is great; everyone knows it. But I am not great; I am subordinate. Acceptance of this philosophy means, I mean to say, godly conscious or Kṛṣṇa conscious. Very simple thing. There is no difficulty. But the demons are so rascal, they will not admit it. They are already under control-prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]-under the control of the stringent laws of material nature. Still, foolishly that rascal demon is thinking that he is free. This is rascaldom. Just like a outlaw, an outlaw is thinking that he doesn't care for the government. Although he is put into jail, he is punished there, still, he is declaring, "No, I don't care for the government." Madness.

So as Caitanya Mahāprabhu has given us to understand, that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. A living entity is eternally servant of Kṛṣṇa. That is his position. He can never become master. Just like there are four classes: the śūdra class… Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. By nature, one who is śūdra, he cannot work very freely. That is not… Better…, his better life is to remain subordinate. Just like women, children. It is better for them to remain subordinate, to remain subordinate. It is practical. I have seen in our country and the Western countries, the woman are given freedom. By such freedom they are not happy. It is a fact. It is a fact. Therefore Vedic system is that it is the father's duty when a girl is mature, before attaining puberty, she is handed over to a suitable boy, "Please take charge of her. This girl…" Our marriage system is that "So long she was under my charge. Now I…" This is the process.

So women, by nature they should remain subordinate. It does not mean, "Because somebody is my subordinate, therefore I shall cut his throat or her throat." No. Just like sometimes the Christian philosophers say, "The animals are given under the control of man. Therefore they should be slaughtered." This is their philosophy. Control of man does not mean they should be slau… They should be taken care of. That is the law. That is stated in the Bhagavad-gītā: kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. The productive class, they should give protection to the cows. The cows are given under their protection, not that "Because the cows are given under my protection, therefore I must open a slaughterhouse and kill them." Similarly… So children under the protection of father and mother… Just like this child is sitting on the lap of… He is comfortable. But if the father thinks, "He is under my protection; therefore I shall cut throat…" Now it is going on. The abortion means that. The child is taken shelter of the mother's womb for protection, but now she is being killed. The time is so bad. You see?

So the idea is that subordinate does not mean he is in difficulty. No. Similarly, we are subordinate to God. That is a fact. Nobody can deny. So remain under the protection of God. That is our natural state. That is our natural state. Eko yo bahūnāṁ vidadhāti kāmān. What is God? God… Just like here is God, Kṛṣṇa. What is the difference? No difference. He has got two hands, you have got two hands. He has got two legs, you have got two legs. He has got head, you have got head. So from the bodily feature, "Man is made after God." There is no difference. But the difference is that He gives you protection, and you are protected. Therefore we are worshiping God. This is the difference Eko yo bahūnāṁ vidadhāti kāmān, nityo nityānām. This is the Vedic injunction. God is also nitya, eternal; we are also eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die. This is our conditioned life. We are changing our body because we have forgotten Kṛṣṇa; there is no Kṛṣṇa consciousness. But we are manufacturing different consciousness. And as we are manufacturing different consciousness, we are being contaminated by the particular quality of nature. They do not know that.

How are we becoming contaminated? There are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa; goodness, passion and ignorance. And we are, according to the association… Just like here we can see, somebody cannot live without smoking. It is practical. But none of our devotees smoke. So it is possible. Because a devotee is associating with the devotees, therefore he is acquiring the quality by association, contamination. This is a fact. If you go to a contaminated, diseased person, you are infected. We should be very careful.

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

Intimate relation with somebody, so there is bhuṅkte bhojayate. When you become intimate with certain friend, he gives to eat you, something you eat, and you also give him something to eat, he eats. But if there are different quality, then by eating, you contaminate, you are contaminated by his infection, and he is contaminated by infection. That is practical, medical science. If you eat the remnants of foodstuff of a tuberculosis patient, then you are attacked with tuberculosis. Or cholera patient.

So there are so many diseases. Therefore eating is so important thing. And the germs, they come out from the mouth very easily. Very easily. Formerly there was politics. They were called viṣa-kanyā, "poison girl." The politicians used to keep. I do not know whether nowadays the politicians keep. But we find from Vedic literature, viṣa-kanyā. Viṣa-kanyā means a girl, from the childhood, is injected poison, little by little, little, little, little, little. So when she is grown up, she, whole body is poisonous. So the politician used to engage such girl to kill his opponent politician. Very nice, beautiful girl, and (s)he will go, and as soon as the kissing will be there, he will die. Just like poisonous. Yes, it is fact. It is not story. I read in medical journal. There was one… Not medical journal. In logic class. It is called some "Typhoid Mary." "Typhoid Mary." A girl whose name was Mary, wherever she would go, all the people associating with her will be attacked with typhoid. Then the medical board examined her blood, that she is full of typhoid germs. So therefore wherever she goes, people become infected. These are medical facts.

So therefore association is so important. Saṅgāt sañjāyate kāmaḥ. According to association we infect different qualities. That they do not know. But nature's law is so particular, as soon as you infect by association a particular type of quality, you have to suffer for that. Therefore Caitanya Mahāprabhu, He was asked by one devotee, gṛhastha devotee, householder, "Sir, what is the duty of a gṛhastha devotee, Vaiṣṇava?" Devotee means Vaiṣṇava. So He immediately informed him, asat-saṅga-tyāga ei vaiṣṇava-ācāra: [Cc. Madhya 22.87] "A Vaiṣṇava's behavior should be that he should give up the company of asat, nondevotee." That is his first business. He should give up the company of nondevotee. This is first business. Because he will be infected. Therefore we insist our students that "Don't go out." Even you are discomfortable, you should tolerate, but you should not go out of the society. Then you will surely fall down, surely fall down. So if there is inconvenience, little… That is advised in Bhagavad-gītā, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. These, just like extreme cold or extreme heat, they are troublesome to the body, mātrā-sparśāḥ. On account of this material body, we feel extreme cold, extreme heat. But Kṛṣṇa says, ”They come and go.” It is not that winter season will remain forever or the summer season also remain. They will come and go. If it is intolerable, please tolerate, please tolerate. Then it will be all right. I have repeatedly said… Narottama dāsa Ṭhākura, tāṅdera caraṇa-sevi-bhakta-sane vāsa. Why we have opened this society? I could have initiated, and let him remain at his home. No. The society required. So by association we become good or bad. If you associate with goodness, then you acquire goodness quality, and if you associate with bad, passionate, ignorant, then you get that quality. So according to that quality…

This Yadu-vaṁśa, they were Kṛṣṇa's descendants. Just like when a king comes, he comes with his associates. So when Kṛṣṇa appeared, He had to marry so many wives because it was a stage to show Kṛṣṇa's supreme authority, supremacy. So the demigods came down also from different planets to help Kṛṣṇa. So these demigods became Kṛṣṇa's family. Some of the woman denizens, they became Kṛṣṇa's wife, and some of them became their sons. In this way, a huge family of Kṛṣṇa, Yadu dynasty. One crore, very big family, 16,108 wives. Each wife had sons, ten sons, and each son had ten sons. In this way children, grandchildren, and the whole family, big dynasty, Yadu family. It is estimated 100,000 hundred times. So many. Now, Kṛṣṇa wanted to leave this planet. So what will happen there? If they remain… Although Kṛṣṇa knew that they have come from different planets, but they knew that ”We are sons and grandsons and grandchildren of Kṛṣṇa.” They were very much puffed up. So what is the difference between a demon and devotee? A demon is puffed up. That's all. Falsely. That is demon. And a devotee is submissive, meek and mild. This is the difference. The demons will… We go, ”My dear sir, we have got these books to understand Kṛṣṇa, the Supreme Lord. So you kindly read this book. You will be benefited.” ”Ah, what is God? Who is God? I am God.” This is demonism. And demigod or a devotee means ”Oh, here is a book, something about God, Kṛṣṇa. All right, let me read it.” That is the difference. Āsuraṁ bhāvam āśritāḥ. Āsuraṁ bhāvam āśritāḥ means they don't care for God. That is the disease. Although they are under the stringent laws of God, still, they don't care for God.

So this Yadu dynasty, Kṛṣṇa thought that ”In My absence they are powerful… Because they, to assist Me…” ”To assist Me” means… He had two missions: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. They have killed so many demons. Everywhere they came out victorious because Kṛṣṇa was there. Now, in the absence of Kṛṣṇa, they would be puffed up. Therefore they would be turned again into demons: ”Oh, I belong to Kṛṣṇa's family.” Just like in our country, Nityānanda-vaṁśa: ”I belong to the Nityānanda Prabhu,” exploiting people. The Muhammadans also: ”I belong to the family of Muhammad, Hazrat Muhammad.” Christ has no family; he did not marry. Otherwise some would have been very much puffed up, ”I am family of Christ.” So this material nature is such thing that as soon as you get little power, you become puffed up. That is demonic nature. That is demonic nature. So Kṛṣṇa wanted to take them with Him, because they came to help Kṛṣṇa, and after His departure, these demigods would turn into demons. That He did not like to see.

Therefore this Yadu dynasty was placed amongst themselves. Because there was no other person to kill the Yadu…, and any one of the Yadu dynasty. Therefore this fratricidal war was manufactured and they died. Yayāharad bhuvo bhāraṁ tāṁ tanuṁ vijahāv ajaḥ, kaṇṭakaṁ kaṇṭakena. Kaṇṭakaṁ kaṇṭakena. Just like if you have got some thorn pricked in your leg, you take another thorn and get it out. This is the law of nature. One demon is killed by another demon. That is the keeping balance. There is war. We have experience. One demonic nation has grown up very strong, so immediately another demonic nation declares war, or he declares war-both of them are finished. This is going on.

So read the purport.

Pradyumna: ”Śrīla Viśvanātha Cakravartī Ṭhākura suggests that the ṛṣis like Śaunaka and others who were hearing Śrīmad-Bhāgavatam from Sūta Gosvāmī at Naimiṣāraṇya were not happy to hear about the Yadus' dying in the madness of intoxication.”

Prabhupāda: (aside:) Don't move the leg, not… Ah.

Pradyumna: ”To give them relief from this mental agony, Sūta Gosvāmī assured them that the Lord caused the members of the Yadu dynasty to relinquish their bodies.”

Prabhupāda: Yes, everyone will be sorry, that ”How Kṛṣṇa's descendants could fight amongst themselves and die like this?” It was not very happy to think by other devotees. Therefore the explanation is given. Go on.

Pradyumna: ”…by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world.”

Prabhupāda: Yes. Yadā yadā hi dharma… The beginning of Kṛṣṇa's appearance… You know that in the Kṛṣṇa book, how Kṛṣṇa appeared. There was an appeal by the earth, mother earth, that she is overburdened with demons, and it was unbearable for her what to do. So this petition was submitted to Viṣṇu by Brahmā, and Viṣṇu replied that ”Kṛṣṇa is coming and He will do the needful.” This was the beginning. So as soon as there is yadā yadā hi dharmasya glāniḥ [Bg. 4.7], the planet becomes overburdened by the sinful demons, so they require to be moved and the burden lessened. That was the function of Kṛṣṇa's coming. Whenever Kṛṣṇa comes in different incarnation, there is need. Glānir bhavati bhārata. Yadā yadā hi dharmasya glāniḥ [Bg. 4.7]. Dharmasya glāniḥ means… We have explained several times. You have read in the Bhagavad-gītā. Glāniḥ means discrepancy, discrepancy. And dharma means obedience to God. That is dharma. Religion means…, religion does not mean anything else. You can manufacture so many formulas and theses. The real meaning is obedience to God. That is religion. Simple definition. If a man is obedient to God, it doesn't matter to which religion he belongs. He may be a Christian, he may be Hindu, he may be Mussulman. It doesn't matter. Religion means… This is the… I have given.

Religion means the laws of God. There must be laws. God is the Supreme. As the state laws are there, now the so many affairs in the cosmic manifestation is going on, how they can think of that there is no law? There is law. The sun is rising exactly in time. The Pacific Ocean is exactly in its position. It is not coming even a few yards beyond the area. Such a huge water, it can overflood immediately the whole Los Angeles city in a second. But why it is not coming? You are sure. We are walking by the beach. We are sure that ”The water cannot come here.” By whose order? By whose law? But these rascals they cannot understand. They are saying, ”Nature.” They give the explanation, ”Nature.” But nature is dull. Nature, material nature is dull. We do not find anything… Material nature… Just like this is a material thing. But it is being manipulated by a living being. This has… This iron or other metallic preparation, they have been turned into microphone by a living entity, not that the matter has come automatically and combined together and it has become microphone. Where is that instance? Nature, material nature, does not combine together. Therefore in the Bhagavad-gītā it is said, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. He is defining very nice. You read book. Kṛṣṇa says, "There are two kinds of nature: inferior nature and spiritual nature. The inferior nature is matter." Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], and superior nature is the living entity. So why superior, living entity? Because the living entity can manipulate the material nature.

So matter, matter is manipulated by a living entity and it has become useful. A microphone. It is common sense affair. So a living entity is not matter. He is superior nature. We should understand that. So everything… Now this superior nature, living entity. He has got mind, intelligence. That is also material. But under the direction of Kṛṣṇa, the mind, intelligence, ego is working. And how it is working? As you wanted. He is giving simply permission. I want to… Just like I want to manufacture something in chemical laboratory. My intense desire is how to make it successful. Then when Kṛṣṇa sees that you are so much, mean, burst to do this, so Kṛṣṇa gives you intelligence that "You do like this." Then He becomes a scientist, discoverer. He cannot do it independently. That is stated in the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. One man is committing mistake and one man is doing right. Why? Because within the heart, there is Kṛṣṇa, and Kṛṣṇa is giving direction as he wanted.

Actually, Kṛṣṇa does not want you to do anything else except to become Kṛṣṇa conscious. That is Kṛṣṇa's desire. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is His desire. People say foolishly, "What is the desire of God?" And here is the the desire of God. Openly it is said that "You give up all other occupations. Simply take to this occupation, how to become a devotee." Man-manā bhava mad-bhaktaḥ. That is Kṛṣṇa's desire. But we shall not do that thing. We shall do everything except that thing. That is our problem. And therefore we are suffering. That is demoniac. That is demoniac. Āsuraṁ bhāvam āśritāḥ. Āsuraṁ bhāvam āśritāḥ, disobedient to Kṛṣṇa.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Āsuraṁ bhāvam is there. So in order to save sometimes, āsuraṁ bhāvam, that is increasing the āsuraṁ bhāvam, so immediately there is death.

So this law is going on, nature's law. Nature is not independent. Nature is working under the direction of the Lord. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So everything is under the law, under the order of God, but He is not under anyone's order, anyone's guidance or anyone's order. That is God. That is the difference. This morning we were discussing that if everything has got cause, then God has got also cause. Some of our… Yes. But that is the difference, that if God also has got cause, then how He becomes God? He is one of us. God has no cause. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam. He is cause of all causes. Because He is anādi, means He has no cause. Ādi, He is the original cause. This is to be understood.

That is the difference between God and ourself. Eko bahūnām. God is also two hand. But the mūḍhas: "Because God has got two hands, therefore He is also like me." That is mūḍha. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "Because God comes as human being with two hands, two legs, one head, therefore He is one of the, one of…" No. It is miscalculation. Just like in the hospital, there are so many patients lying down on the bed, and when the doctor comes, if the patient thinks, "Now he is also patient," how is that? He is not patient. He has come to treat patient. Similarly, God may come like us. Because otherwise he will not accept. If He something… God never incarnates with four-handed viṣṇu-mūrti. This will be something extraordinary. So He comes like exactly like us, but He is not one of us. That is God consciousness, Kṛṣṇa consciousness.

Go on reading.

Pradyumna: "He therefore called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled, the demigods, by the will of the Lord, relinquished their corporeal bodies by fighting amongst themselves in the madness of intoxication. The demigods are accustomed to drinking soma-rasa beverage, and therefore the drinking of wine…"

Prabhupāda: Now, we can take one lesson that intoxication is so bad that it had a bad effect in the family of God, Yadu dynasty. And what to speak of others? Intoxication is so bad. Go on.

Pradyumna: "Therefore the drinking of wine and intoxication are not unknown to them. Sometimes they were put into trouble for indulging in intoxication. Once the sons of Kuvera fell in the wrath of Nārada for being intoxicated, but afterwards they regained their original forms by the grace of the Lord Śrī Kṛṣṇa."

Prabhupāda: Yes. This is goodness. One may be intoxicated. When he comes to his senses that "This is not good," then he is godly. That is the difference. But the demon cannot understand that. They continue. Just like our devotees. They are all godly. Because they had some bad habits, it doesn't matter. But they have given up. That is difference between the demons and the devotees. A devotee understands what is what and he does according to the direction of God. Therefore he is demigod. And the demons, they will never agree. That is the difference. Yes?

Pradyumna: "…for the Supreme Lord, both the asuras and the demigods are equal."

Prabhupāda: Yes. All of them are sons. They, whether one is demon or demigod, both of them are sons of God. But what is the difference between them? Just like a father has got two sons or more sons. One son is very obedient to the father, and the other son is not. That is the difference here. God has not made anyone demon or demigod. For God, everyone is equal. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa says in the Bhagavad-gītā, "I am equal to everyone." Otherwise, how He is God? He is equal to everyone. But they are creating their own situation and becoming god or demon. So in the human form of life, advanced consciousness, instead of becoming demon, we should become demigod. That is the fulfillment of human life. And if we remain demon, then this opportunity is missed. This human form of life is missed.

All right. Thank you. (end)

731213SB.LA

Śrīmad-Bhāgavatam 1.15.35

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Los Angeles, December 13, 1973

Pradyumna: Translation: "The Supreme Lord relinquished the body which He manifested to diminish the burden of the world. Just like a magician, He relinquishes one body to accept different ones like the fish incarnation, etc." [SB 1.15.35]

Prabhupāda:

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Govindam, Govinda is ādi-puruṣa. So ādi-puruṣa means the original person. In the Bhagavad-gītā it is said by Kṛṣṇa Himself, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], "I am the Supreme Person." Now there are different forms of God, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. There are different incarnations. Just like īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. That Kṛṣṇa, He is staying in everyone's heart. This is also another incarnation, antaryāmī, Supersoul incarnation. Just imagine how many. Anantyāya kalpate, these living entities are unlimited, so this incarnation, īśvaraḥ sarva-bhūtānām [Bg. 18.61], the Lord in everyone's heart is staying. So how many you cannot count, there is no question. Not only that; it is said that aṇḍāntara-stham, He is staying as Garbhodakaśāyī Viṣṇu within this universe.

We should always remember that without spirit soul there cannot be any material development. That is practical. Just like the seed, the living soul, for changing his body, he is put into the semina of a male. Karmaṇā daiva-netreṇa [SB 3.31.1]. This is the process of changing body. Daiva-netreṇa. This is being how you have to change your body. That is not under your control. After your death you are unconscious. Just like when you are on a surgical operational table you are completely under the surgeon. He puts you on the table, you unconscious, and he is operating as he likes. You don't protest. Similarly, we have got three condition. This is awakened stage we are talking, but at night we dream. That is called svapna stage, dreaming stage. And there is another stage, when you don't dream, you are simply unconsciousness. If somebody has gone surgical operation he might have experienced that completely unconscious. So then dream comes. When you come to consciousness from unconsciousness, you come to dreaming condition. From dreaming condition you come to this awakened stage. Similarly, you go from this awakened stage to dreaming condition and from dreaming condition to unconsciousness.

So as in the unconscious stage surgical operation takes place, you have no hand in it, you simply do not know what is happening, similarly, you are creating a condition of next life by your karma. Just like a clerk in a big establishment, he is creating situation by his work whether he will be promoted to a higher official position or he'll be degraded or he'll be (indistinct). He is creating. Similarly, we are creating our next life. This life is a chance for creating next life. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body. But that depends on your work. It is not the, na kaśca(?) (indistinct) karma. This karma is not created by Kṛṣṇa, or God. You create your karma. You like this. Somebody wants to come here and somebody does not want to come. That independence is there. That independence is; otherwise there are millions of people here in Los Angeles. Who is coming here? Nobody. Because they are not interested in Kṛṣṇa consciousness.

So this is the position. You create a situation of your own. Just like when the surgical operation, you have got a boil, then you… You have created by contamination, and the surgeon is simply operating. He has not created that situation. Similarly your transference to another body is not God's creation, it is your creation. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Those who have read Bhagavad-gītā, you have seen. Why one is born in low-grade family, one is born high-grade family, one is born animal, one is born human being, one is born as demigod? Why? What is the cause? Kāraṇaṁ guṇa-saṅgo 'sya. Kāraṇam. The cause is as he has infected the modes of material nature. The material nature is going on in three modes, sattva-guṇa, rajo-guṇa, tamo-guṇa. It is up to you if you associate with tamo-guṇa, then you become next life animal or tree or fish. There are so many degraded condition. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. Those who are in the darkness modes of material nature, they go down, adhaḥ. Adho gacchanti, degraded.

So we create that situation, and after death we become unconscious. And the superior agent, prakṛti, he takes you. Just like the air carries the flavor. You do not see how the air is passing and where the air is there, but it is there. You are smelling, "Oh, very good flavor," because the air is carrying. But you do not see. So these rascal scientists they think that because you cannot see, there is no soul. Subtle laws he doesn't know how the soul… Soul is so minute particle: ten-thousand, one ten-thousandth part of the top of the hair. How can your material science can see or understand? Therefore they say "No soul," but the soul is there, and he is being carried. He is being carried by nature's subtle intelligence, mind and ego. These are subtle material things. He is covered. As long he is in the material world, his subtle body…, the subtle body is being carried to another gross body. This is the, I mean to, science of transmigration of the soul.

So you are also changing body. We, everyone we have to change body. Similarly, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa has got also ananta-rūpam. Our rūpam, our this form, is imitation of one of the forms of Kṛṣṇa. This is imitation. So but His forms are not like our form. His forms are spiritual. He is existing in different spiritual forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta means unlimited. But every form is spiritual. So He is changing. He is changing, yathā naṭaḥ. He is changing like naṭaḥ. Naṭaḥ means actor, dramatic actor. Just like in the stage the dramatic actor is sometimes coming as a king and next time by changing the dress he is coming as (indistinct). This is an example. Similarly, Kṛṣṇa is the same but He has got different manifestations. That different manifestation He takes. Why? Bhū-bhāraḥ kṣapitaḥ. Bhū-bhāraḥ. He comes in different forms just to liquidate the burden of the earth, bhū-bhāraḥ. Bhū-bhāraḥ kṣapitaḥ, just to reduce the burden of this earth.

When demons are, demonic civilization is there, then the whole planet becomes overburdened with their sinful activity. It is very easy to understand. Where in the state everyone is rogue and rascal, then the state becomes overburdened. Overburdened means the duty of the state for arranging police, military and other things becomes very much confused. Similarly, if the people are all law-abiding citizens then the government has no burden. Let things go on nicely, everything is going nicely. Similarly, this is also great state, the universal state. So when people become rascals, rogues and demons, it becomes very much overburdened. Therefore Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Dharmasya glānir bhavati. Dharma means not a sentiment. Dharma does not mean. Dharma generally is translated as ”religion.” So everyone can say, ”I have got my own religion, you have got your own religion. Why you trouble to convert me or convert…?” They say like that. But actually dharma does not mean that, that you make your own sentiment, I make my own sentiment. No. That is not dharma. Your sentiment, your creation of dharma… Just like the, our Gandhi in India. He was preaching nonviolence. Nonviolence. So some Hindus approached him, ”Sir, you are preaching nonviolence. These Muhammadans, they are killing cows, so why don’t you ask them to stop, nonviolence?” So he replied, ”Oh, this is their religion. How can I stop?” What is this nonsense? If you believe in philosophy of nonviolence, one may say that ”This is my religion,” that you cannot indulge in that? If somebody says, just like state is neutral to religion, if somebody says, ”My religion is to cut throat,” the state will allow, ”Go on with your religion. Yes, it is your religion”? Will the state allow? No.

Similarly, we cannot create religion. We cannot create religion, ”This is my religion.” Then everyone will escape(?) in the name of religion. Because you have created so many rascaldom as religion, therefore Kṛṣṇa says, sarva-dharmān parityajya: [Bg. 18.66] ”You rascal, you give up all these religion. Real religion is surrender to Me.” This is religion. Otherwise why Kṛṣṇa says, ”Give up all religion”? Sarva-dharmān parityajya [Bg. 18.66], He says in the beginning. Dharma-saṁsthāpanārthāya. ”I come, I descend just to reestablish the principle of religion.” Does it mean that He came to support Hindu religion, Muslim religion, Christian religion? No. He came to reestablish religion. People do not know what is that religion. They have created their own religion. And some rascal swami is supporting, yata mata tata patha. How you can create? Religion is personal? ”You can create your own religion and be satisfied”? This is going on. In the name of religion, every rascal is creating his own religion and he is satisfied. He is satisfied, ”I have got my own religion.” But they do not know. These rascals, they do not know what is the meaning of religion. Religion means to abide by the laws of God, simple definition. Religion. That is religion, to abide by the laws. Now if you are religionist, you cannot deny God. Without God there is no question of religion. If somebody says, ”I don’t care for God. But my religion is simply to cut throat.” Is that religion? So therefore one must know what is religion. That religion, very simple definition. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion is the law given by God. This is religion.

So what God is giving as law? The law is that ”You give up all nonsense religion, simply surrender unto Me.” This is religion. So a religious person, it does not mean whether he is Hindu or Muslim or Christian or Buddhist. He must accept God and surrender unto Him. This is religion. This is religion. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7], that means when religion becomes polluted, at that time Kṛṣṇa comes as bhū-bhāraḥ. Because as soon as… Religion means to abide by the laws of, to abide by the laws of God. So dharmasya glānir bhavati means when people do not abide by the laws of God. That is dharmasya glāniḥ, discrepancy in the matter of discharging religion. Just like when you begin to break laws, everyone, then government becomes very furious, arrest, punish, hang-these things are going on. But if you are abiding by the laws of government, there is no such question to harass you. There is no… You live peacefully. This is the process going on. And bhū-bhāraḥ, when people become irreligious, not abiding by the laws of God, then it becomes burdensome. How one can say that ”To cut throat is my religion”? Nobody can say like that. That is not religion. That means he has no sense of God consciousness. He’s a rascal.

God consciousness person, God conscious person, what is the symptom of God conscious person? That is also explained in the Bhagavad-gītā. What is that?

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]
brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is sign of a perfect God conscious or Kṛṣṇa conscious. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who has understood God, he is paṇḍita, learned. Without being learned, a fool, rascal, cannot understand what is God. One who understands God means he is paṇḍita, he is learned because he has got the knowledge. Veda, Veda means knowledge. What is the purpose of knowledge? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is Veda, that is knowledge. Any kind of knowledge, it doesn’t matter whether it is political or scientific or philosophical or mathematical-there are different-but the ultimate aim should be to understand what is God. That is knowledge. Because you, human being, you are advancing in knowledge, but what is the goal of knowledge? The goal of knowledge is to understand God. That is the difference between dog and me. He has no goal of knowledge. He is simply eating, simply jumping and barking, that’s all. That is a dog’s business. If you go on like that, eating, sleeping and begetting children and barking in political conference, then you are dog. You are not God or godly. Nobody can become God, that is… But you can become godly. Similarly, people have become just like cats and dogs. This is dharmasya glāniḥ.

Therefore the incarnation is already there, Kṛṣṇa is there, Kṛṣṇa's instruction is there, but people are not taking advantage of it. Not taking advantage of it. Everything is there. Therefore our Kṛṣṇa consciousness movement is to rescue these rascals from this ignorance and give Kṛṣṇa consciousness. Most philanthropic work. They will become dog next life; we are trying to save them, "Don't become dog. Just become god or godly." This is our movement. But they are persistent to become dog. Even they are coming here, again falling. Persistent to become dog. So that is nature's law, what can be done?

So this is the bhū-bhāraḥ. Bhū-bhāraḥ, this Kṛṣṇa consciousness movement is also incarnation of Kṛṣṇa. Kṛṣṇa is absolute. Kṛṣṇa and Kṛṣṇa consciousness is the same. That is absolute. In relative world consciousness is different from the person, but in the absolute world consciousness and the subject matter of consciousness is the same. Kṛṣṇa and Kṛṣṇa's name is the same; Kṛṣṇa and Kṛṣṇa's form the same. Therefore when you worship Kṛṣṇa's form it is not waste of time; it is worshiping Kṛṣṇa. Kṛṣṇa is omnipotent, He can accept your service by presenting Himself in His form. But Kṛṣṇa can do that, that is His omnipotency. Otherwise why Kṛṣṇa will say patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aśnāmi: [Bg. 9.26] "If somebody gives me something to eat, it doesn't matter very valuable, very palatable dishes. It doesn't matter. Even patraṁ puṣpam, little flower, little fruits which any poor man can collect"? Just like if you are very, very poor man, you have nothing to offer to Kṛṣṇa, but you want to offer something. So Kṛṣṇa says, "All right. Offer Me a little fruit, little flower." So if you have no money to purchase, if you go to a friend, "Sir, I want to take little flower to offer to Kṛṣṇa," at least if he is human being he will never deny. "Yes, take it." If he's a dog, that is a different thing. If he's a human being you can collect this little flower and fruit anywhere, any part of the world.

So Kṛṣṇa worship is so easy, universal. Other worshiping method you have to collect so many things, then you can worship. Or you must have temple, you must have church, you must have worshiping place. But Kṛṣṇa is everywhere. And you can collect this patraṁ puṣpaṁ phalam anywhere. You can worship Kṛṣṇa anywhere, but you have to learn how to worship. What is that learning? Bhaktyā, that is the method. Therefore Kṛṣṇa says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. This patraṁ puṣpam is not important thing. The important thing is bhakti, devotion. That is wanted. Without bhakti, if you offer Kṛṣṇa very big plate, Kṛṣṇa is not hungry to take your food. He'll not accept it. He'll not accept anything if you do not offer with your love, bhaktyā, love and serving spirit: "My dear Kṛṣṇa, You are so opulent. I have nothing to offer You because You have got everything. But I have tried to collect the things to my best power, so I am offering You. Kindly take it." This is mantra. This is mantra. Don't require much mantra. That meekness, that humbleness, "Kṛṣṇa, I am most insignificant. I have nothing to give You, neither You are very much hungry or You… You have got many, many…" Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Kṛṣṇa is served by the goddess of fortune, not one, many millions. Here we are praying to goddess of fortune, "My dear goddess of fortune, kindly give me little fortune. I am very poor." That is our position. We are praying. But Kṛṣṇa's position is that lakṣmī-sahasra-śata-sambhrama-sevyamānam. The goddess of fortune is praying Kṛṣṇa. Just like the gopīs, they are all goddess of fortune. "Kṛṣṇa, kindly take little service…" This is the position.

So why Kṛṣṇa will come to you, take your foodstuff? Because Kṛṣṇa wants that you surrender. That is required. That is required. Therefore we should serve Kṛṣṇa, because without bhakti, many times Kṛṣṇa has said, bhaktyā mām abhijānāti: [Bg. 18.55] "simply through bhakti." You cannot understand Kṛṣṇa by your so-called scholarship, scientific knowledge and speculation. These are all useless, nonsense things. You cannot understand what is Kṛṣṇa. Kṛṣṇa clearly said, bhaktyā mām abhijānāti [Bg. 18.55]. Bhaktyā. Simply by devotional service one can understand. Bhakti means serving, service. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When you become in service attitude, just to serve Kṛṣṇa with humble attitude, with devotion, then Kṛṣṇa will reveal. Otherwise you cannot understand Kṛṣṇa. It is not possible. If you think that "I am very rich man, I can offer Kṛṣṇa so many things, nice dress, nice foodstuff. Kṛṣṇa now is within my grip." No. Kṛṣṇa is not so cheap. There also it is said that vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. You cannot understand Kṛṣṇa because you are very learned scholar in Vedic knowledge. No. Vedeṣu durlabham, it is very difficult. But adurlabham, He is very cheap unto His devotees. He is very cheap. Like Vidura. Vidura invited Him, and Kṛṣṇa did not to go Arjuna's house…, I mean to say, Duryodhana's house, very palatial building. Vidura, a cottage, so He went there. And Vidura being in ecstasy was offering Him some banana. So he was so overpowered by ecstasy that instead of giving the fruit banana, he was giving the skin, and Kṛṣṇa was eating. So when he came to his senses he saw that "I have given only the skin, and Kṛṣṇa is eating." So this is bhakti. This is bhakti. Kṛṣṇa wants that. Kṛṣṇa can eat anything, either you give the pulp or skin, He can eat anything because He is all powerful and everything is equal to Him.

So real thing is bhakti. So when people become rascals and nonsense and do not care for God consciousness, devotion to God, that is become bhū-bhāraḥ, burdened. That has now become. Now Kṛṣṇa has, because at the present moment in the Kali-yuga… Kṛṣṇa formerly came to kill big, big giant demons like Rāvaṇa and Kaṁsa, Hiraṇyakaśipu, very, very big giant. But that the present moment where is that big giant? They are all poor. There is no… Although by mentality they are all rogues and rascals and demons, but in material condition they are very very poor. That is stated. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. People are so unfortunate that even the bird and beast, they can get their two meals, eating, sleeping, mating; they have got their arrangement. At the present moment a human being has no arrangement what he is going to eat in the morning or in the evening, whether he has got any chance of sex life. These things are preliminary requirement, but nobody is guarantee of these things, they are so unfortunate. They are not getting the preliminary necessities of life, what to speak of Kṛṣṇa consciousness. They are so unfortunate. So why should come Kṛṣṇa to kill them? They are already killed by the laws of nature. They are already killed, half-killed. Therefore Kṛṣṇa has come in the form of His name. Please chant Hare Kṛṣṇa.

Thank you very much.

Devotees: Jaya Prabhupāda. (end)

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Śrīmad-Bhāgavatam 1.15.36

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Los Angeles, December 14, 1973

Pradyumna: Translation: ”When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His self-same form, from that very day Kali, who had appeared partially before, become fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.” [SB 1.15.36]

Prabhupāda: Here is one word, jahau. Jahau sva-tanvā śravaṇīya-sat-kathaḥ. So when Kṛṣṇa left, He left with His, the self-same body. In the Bhagavad-gītā Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. In another place Kṛṣṇa says, ātma-māyayā. Ātma-māyayā. Māyā means potency, energy. So there are three potencies… There are many potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. God has unlimited potencies, but learned scholars, saintly persons, they have not rejected potencies, because they cannot be. There are certain philosophers, they are of opinion that God has no potency. But that is not fact. From Vedic information we see potency. What is that? How to understand the potency? The potency, you can understand. Just like from the fire you have got two potencies: heat and light. Nobody can deny it. Similarly, as fire is placed in one place but it expands its potencies heat and light… That is within our experience. It is not very difficult. Similarly, the sun also… Everyone can see that the sun planet is a big planet, the biggest planet. Or star, as somebody says. Whatever it may be, it is lying in one corner of the sky. But it expands its potency throughout the universe. The sunshine is distributed all over the sky, all over the planetary system. And similarly, heat also. We are feeling 99,000,000 miles away… Is that ninety-nine miles? What is that? Scientists say?

Devotees: Ninety-three.

Prabhupāda: Ninety-three million miles away from us; still, we are feeling scorching heat, 120 degree, 135 degree. In Middle East the temperature the temperature is 135 degrees. It is impossible to stay on the surface of the globe. One goes down to the earth. So potency is there. If in material thing like the sun-sun is a material thing; it has got so much potency-so how much potencies the Supreme Personality of Godhead got? That is called inconceivable potency. Acintya, beyond your perception. He has got that potency.

So that is the statement of Vedas.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

The is description of the Absolute Truth, the Supreme Person. Because it is said, tasya. Tasya means He’s a person. So what kind of person? Like me? Whole day working, for money? No. Na tasya kāryaṁ karaṇaṁ ca vid… He has nothing to do. See here. Kṛṣṇa has nothing to do. Simply He is enjoying, playing on flute and enjoying with Rādhārāṇī. That’s all. He hasn’t got to go to office, to the factory. (laughter) He hasn’t got. He is simply to enjoy. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). And we also take, imitate that enjoyment. We also want to mix, young boys and girls, dance together. Because we imitate Kṛṣṇa. The same thing is there. With gopīs Kṛṣṇa is dancing. Here also we are dancing, in nightclub, and this club, that club. But that will not give you satisfaction, because it is imitation. If you want real dancing, come to Kṛṣṇa. That is wanted.

That is Kṛṣṇa conscious movement, that we are trying to take the misled people from illusion to the reality. The Māyāvādī philosophers, they see that there is no more any pleasure in this dancing. ”Make it zero. Forget it.” No. We don’t say that. We say that this dancing is there in the original conception in the Absolute Truth. That is… The Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. Whatever you are experiencing, wherefrom it has come? It has come from the Absolute. That is the Absolute idea. But here, in the relative world, it is pervertedly reflected, and because it is not reality, therefore you are confused, baffled. So our proposition is come to the reality. That is Kṛṣṇa consciousness. The same dancing… Just like here is a picture, Kṛṣṇa is dancing with the gopīs. We also like, anybody of us here. Even in old age they are dancing with young girls. In Paris there is club. All going to die, such old men, they are coming in the club, paying fifty dollars as entrance fee; then they have to pay for young girls and wine. But still, they come. They cannot actually enjoy. Vayasi gate kim yuvati nārī:(?) ”When one is old man, what is the use of mixing with young girls?” Yes. But they like it. They like it. They pay for it. But they do not enjoy, Because if they have enjoyed, they would have been satisfied, but they are not satisfied. Frustrated.

So this is the position. This is the position. Just like the heat and light. If… You are feeling the heat in the sunshine, but that does not mean the sun is there. You cannot say that. Sun is there and not there. This is called simultaneously inconceivable presence of God everywhere. He is present everywhere. That is explained in the Bhagavad-gītā.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Mayā tatam idaṁ sarvam. Kṛṣṇa says, ”By My impersonal feature, I am spread everywhere, everywhere.” Everywhere is Kṛṣṇa. Mat-sthāni sarva-bhūtāni: ”Everything is resting on Me.” This is the fact. Just like in this material world everything resting on the sunshine. That is scientific. Is is not scientist, the sunshine? The planets, they are rotating on account of this heat and sunshine. It is not a theory?

Svarūpa Dāmodara: Yes.

Prabhupāda: Yes. So now what do we mean by ”everything”? Just like this planet. Everything with this planet-the trees, the rivers, the mountains, the cities, the cars-everything within this planet, that is an unit. So this is one planet. And there are millions and millions, trillions of planets. But how they are existing? Existing on the sunshine. So wherefrom the sunshine comes? The sunshine comes from God, or the sun comes from God. Janmādy asya yataḥ [SB 1.1.1]. Everything is born, everything is emanating form the Absolute. Therefore, indirectly, everything is depending on Kṛṣṇa’s potency. Mat-sthāni sarva-bhūtāni: [Bg. 9.4] ”Everything is resting on My potency." Na cāhaṁ teṣv avasthitaḥ: "But I am not there." This is the acintya-bhedābheda-tattva, simultaneously one and different. This is our philosophy.

So our point is that Kṛṣṇa, or God, is there, and He is working through His potencies. Just like a big man, he is sitting on his parlor. He hasn't got to go. Just like we have seen Mr. Birla in… Those who are with me, they have seen. He is sitting in his home, but he has got many potencies. He has got secretaries, clerks, and this and that, so many things. So they are doing all work. He hasn't got to work. A big man means he hasn't got to work personally. He has got so many assistants. Similarly, Kṛṣṇa, He is the Supreme. He hasn't got to work Himself. He hasn't got to work. Vṛndāvanaṁ parityajya padam ekaṁ na gacchati. He is always engaged in His playing flute and dancing with the gopīs. That's all. Pleasure. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is pleasure. So His potencies are working. What kind of potency? That is described. I have given the example. Just like the sun is there and the sunshine is there, and the sunshine is working everything. By the sunshine, the trees are coming out, the leaves are coming out. They are dropping when there is no sunshine. Everything is depending on sunshine. That is explained in the Vedic literatures:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Parasya brahmaṇaḥ śaktiḥ. Whatever you are seeing in this cosmic manifestation, they are simply demonstration of the potency of the Lord. Parasya brahmaṇaḥ śaktiḥ.

So we are… We take our birth and we accept our death not independently. We are under the another potency. We are also one potency. The potency… There are… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Those potencies have been divided into three. Multi, but roughly, they have been divided into three. One is called internal potency, one is called the external potency, and one is called the marginal potency. So the external potency means this material world. The whole material universe-so many universes, so many planets, stars, skies, and everything-these are the demonstration of the external potency. And similarly, there is the spiritual world. Spiritual world. That we cannot see. That is not within our experience. But we get it from the śāstra. In the Bhagavad-gītā it is said, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. Kṛṣṇa says, "There is another nature." Paras tasmāt. "This material nature, beyond that there is another nature." Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That is eternal. This material nature is not eternal. Just like your body, my body, it is not eternal, similarly, this gigantic body of universe, that is also not eternal. It has a date of creation, and it has a date for dissolution. That is the nature. Therefore it is said that "That material nature is sanātana. That is never created; neither it is annihilated."

So we, marginal… Marginal means actually we belong to the spiritual nature. Because we are spirit soul, but we have come in contact with this material nature, some way or other. So therefore we are seeing our position incompatible. We cannot adjust here. Therefore we are getting one type of body and enjoying or suffering another type of body, another type of body, another type of body. This is going on. Therefore we are called marginal. If we like, we can transfer ourself to the spiritual world and remain eternally, because we are of the spiritual nature. That is described in the Bhagavad-gītā: na jāyate na mriyate vā kadācin nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. This is the description of the soul. The soul is never born, na jāyate. Na mriyate, neither he dies. Na jāyate na mriyate vā. Kadācit, at any time. Not that sometimes we wish to live or sometimes we wish to die. No. Everlastingly, eternally, we never take our birth, never we die. Then what is this death? This death is of the material body, not of the soul. Therefore it is said, na hanyate hanyamāne śarīre [Bg. 2.20], more distinctly, that "We don't think that the soul is dead after the annihilation of this body."

So now the conclusion is that because we are marginal, in between the spiritual nature and the material nature, although we are spiritual, although our real nature is na jāyate na mriyate, we never take birth, never die, but on account of our contact with this material nature, we are getting this material body and the body is changing. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Body is changing. And that we have taken as our nature, birth and death. That is not our nature. We are spirit soul. We are put into marginal because… Just like the margin is explained: taṭastha. That is… We have translated into "marginal." Just like we go on the Pacific beach. Some day we find the water is covering the beach, and some day we see it is open. There is no water. So that is called marginal. Marginal. Sometimes it is covered by water; sometimes there is no water. Similarly, we, being marginal potency, we are sometimes influenced by this material nature, not always. Because at the present moment for sometimes we are under the material nature, now, if we try, then we can get out of this covering of material nature and come to the spiritual nature. That is Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement means don't remain in the marginal position. Come in the land so there will be no disturbance by the water. This is the position. If you remain on the marginal position, then sometimes you will be covered by the water and sometimes it will be dry. But if you little come forward this side, land side, the ocean has no power to touch you.

But Kṛṣṇa is not like that, and that is described here. Although Kṛṣṇa left this world, that does not mean that He left this world as we leave. Our leaving this world means we are leaving this material world and accepting another body. Therefore, at the present moment we are not in our own body. Our body is changing. Now this American body, and next birth may be Russian body. This is going on. You are fighting against the Russians, Americans, but he may get the Russian body next life. Therefore as American, he fought the whole life with the Russian, and he is going to become a Russian. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. This is the law of nature. This is the law of nature. Then again fights with American as soon as he gets the Russian body. Then he becomes again American. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Sometime Russian, sometime American, go on fighting. That's all. So this is called māyā. (laughter) This is māyā. Everyone is doing that. Everyone is doing that. Therefore Lord Caitanya said, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. The living entities are loitering like this, sometimes that body, sometimes this way, sometimes that way. He is simply loitering. He is not getting where to take shelter. Where permanent life, permanent happiness, he does not know. He does not know. He does not know. Simply changing. In the material world also, they are simply changing some form of government, electing one rascal, again rejecting, another rascal, another rascal. Because they are all rascals, they have no other alternative than to elect more rascal. But they are thinking that "By rejecting this rascal, we shall be happy." He does not know how to elect. He does not know how to elect. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. They are themselves blind, and they are accepting a leader who is also blind. So what will be the profit? If you are led by… You are blind, and if you are led by another blind man, then what will be the profit? Both of you will fall down in the ditch. That is going on.

Therefore, if you want real happiness, you must take the leadership of a man who has got eyes to see. Then it will be all right. So whose eyes are open? And that is in the Vedic literature said,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

It is the business of the guru… Because everyone is blind or in darkness, cannot see, so it is the guru's business to open his eyes, or to help him to see things as they are. That is guru's business. Ajñāna-timirāndhasya. Everyone is covered by the darkness of ignorance. So how darkness can be moved? If there is light. Immediately, if you make the switch off of electricity, this room will be dark. And again you make the switch on, there will be light. Just like at night, we cannot see. Everything is dark because the light, sun, is not there. In the morning, as soon as the sun is there, again everything you can see. So things are there. Because we are in the darkness of ignorance, we cannot see them properly. I am there, you are there, God is there, everything is there. Simply we have to get the light or the proper situation to see things as they are. That is wanted.

So Vedic literature therefore advises that if you want… First of all Vedas advises, "Don't keep yourself in the darkness." Tamasi mā jyotir gama: "Don't keep yourself in the darkness." This is human life. In the human life… In the animal life you kept yourself in darkness because there was no possibility of come to the light. If I invite all the dogs and animals of Los Angeles city to come here to hear about Bhagavad-gītā, it is not possible, because they are animals. But if I appeal to the human being, because he is human being, he may be interested. He should be interested, but the time is so bad that nobody is interested, but still, he may be interested. But that is not possible for the animals, cats and dogs. So in the human form of life, there is necessity of coming to the light and make a solution of the problems of life. Therefore Kṛṣṇa comes. That is the statement of Kṛṣṇa in the Bhagavad-gītā: yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham, ātma-māyayā [Bg. 4.7].

So Kṛṣṇa comes… He does not come like us. We are under the control of the material nature, but Kṛṣṇa is not under the control of material nature. That is to be understood. Therefore here it is said that jahau sva-tanvā. Sva means "own," and tanvā, tanu, tanu means "this body." We have got distinction, "I am the soul, but my this body is material." This distinction we have got because we are conditioned soul. Actually, I am not this body. I am soul. But I have become conditioned by this material body. And in case of Kṛṣṇa, He is not conditioned by this material body. Therefore it is said, sva-tanvā: "by His own original, spiritual body." This is the distinction you must understand. One scholar has described… Because he does not know Kṛṣṇa and still writing comments on Bhagavad-gītā, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just think of Myself, just become my devotee, offer Your obeisances unto Me, worship Me," this rascal says, "It is not to Kṛṣṇa the person, but to the soul." Now he says… Just see how much ignorant he is. He does not know that Kṛṣṇa has no such division as His self or soul and the body, and he is writing comment. And this is very scholarly. It is… He is a rascal number one, and he is accepted as scholar. This is going on. This is going on, all over the world.

Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Mūḍhas, the rascals, they think, because I appear as a human being, they think as ordinary human being." Paraṁ bhāvam ajānantaḥ: "They do not know the great potentiality of Myself." Paraṁ bhāvam ajānantaḥ. Still, they will go on explaining Bhagavad-gītā, writing Bhāgavata, comments on. These rascals, mūḍhas, one who does not know that Kṛṣṇa has no distinction, as we have got distinction body and soul, Kṛṣṇa has no such distinction. Kṛṣṇa has no distinction between this Kṛṣṇa's form of stone and Kṛṣṇa Himself. Because the stone is also Kṛṣṇa's energy. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. The earth, water, air, fire, everything is Kṛṣṇa energy. That we have already explained. Parasya brahmaṇaḥ śaktiḥ. Everything Kṛṣṇa's energy. So He can appear in any form from anywhere from anything. That is Kṛṣṇa. That is Kṛṣṇa.

So we have to understand what is Kṛṣṇa. And as soon as you understand Kṛṣṇa, janma karma me divyaṁ yo jānāti tattvataḥ, in truth, if you understand Kṛṣṇa, then you become liberated. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So we have to understand Kṛṣṇa like that. Sva-tanvā: He left this body not as we leave our body. No. We are leaving and accepting our body by the force of nature, material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Our business is going on being forced, enforced by the laws of nature. Kṛṣṇa is not under the laws of nature; neither He has got distinction between His self and body. This is to be understood. Sva-tanvā. If somebody thinks that "Kṛṣṇa left His body and died like us…" There are a party, they think like that, "Kṛṣṇa also died like us." But that is not the fact. Kṛṣṇa left His so-called body just to befool the rascals. Because the rascals are thinking, "Kṛṣṇa is like us," therefore to bewilder them, Kṛṣṇa leaves a māyā body so that they may think that "Kṛṣṇa is like us." But actually here is the secret, that jahau sva-tanvā. He left this world in His original body. He has no such distinction. Śravaṇīya-sat-kathaḥ. If His body is like our body, material body, then what is the use of hearing about His activity? We are interested in the words of Kṛṣṇa. If Kṛṣṇa is like us, He has got the same material body, then why we should be interested to read Bhagavad-gītā, He is also a man like us?

Therefore here it is said, śravaṇīya-sat-kathaḥ. By hearing about Kṛṣṇa, you become liberated. So if He is equally as good as you are, then what is the use of reading His book, reading His instruction? But here it is said, śravaṇīya-sat-kathaḥ, tadāhar apratibuddha-cetasām. These things are spoken by less intelligent class of men, apratibuddha-cetasām. They say, cetasām abhadra-hetuḥ kalir anvavartata: "Because Kṛṣṇa passed away, therefore Kali got the opportunity to enter." That is, to some extent it is fact. But Kṛṣṇa, although left this planet, and if He is everything, how Kṛṣṇa can go away? Kṛṣṇa can remain with you eternally. And even if you say that "Because Kṛṣṇa went away, therefore Kali got the chance of entering," but if you keep yourself with Kṛṣṇa, where is the chance of Kali to enter? Where is the chance? So you keep yourself in Kṛṣṇa consciousness. Kali will not be able to touch you.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.37

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Los Angeles, December 15, 1973

Pradyumna: Translation: "Mahārāja Yudhiṣṭhira was intelligent enough to understand the influence of the age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed himself accordingly." [SB 1.15.37]

Prabhupāda: So Yudhiṣṭhira, anyone, any experienced man can see how things are going on. One has to possess such perfect eyes. When these things are in progressive way… What is this? Lobha, greediness; anṛta, falsehood; jihma, means diplomacy; and hiṁsa, violence or jealousy. When these things will increase, one should know that the influence of Kali-yuga is increasing. Anyone can understand. This world… This material world is so made that these things are very prominent: greediness, kāma-lobhādayaś ca, lusty desires and greediness, kāma and lobha. Generally, people are attached to these things. Then diplomacy, "How to satisfy my lusty desires, my greediness?"

But the king was so responsible that now he wanted to retire. There is no other way. As far as possible, he controlled. That is king's business. The government's business is to control these things, and citizen must be happy in every way. Even Mahārāja Yudhiṣṭhira's time, there was no excessive heat or cold; neither there was prominence of disease or pestilence, famine. These things were absent. Because Yudhiṣṭhira Mahārāja himself was very pious, and he conducted his government in such a way that people were also pious. Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate [Bg. 3.21]. If the leaders are perfect, then the citizens will be perfect. If the leaders are rascals… Just like in your country, now your president is caught up. Just see. Such an exalted post is occupied by a person who is subjected to so many criticisms. Why? "The Caesar's wife must be above suspicion." There is a… The king or the president, why he should be under suspicion? And if he is under suspicion, then immediately he should resign, "Oh, people are now suspecting." But this these rascals will not resign. You see? Just see how much our leaders are polluted. He has been charged with so many things. Why he? Everyone is. He is weak; therefore he has been caught up. That's all. He is not so perfect diplomat. Otherwise he would have not been caught up.

So the leaders must be perfect. Therefore, according to Vedic civilization, at least three persons in the society… The first: the priest or the spiritual master, who are engaged in teaching people about religiosity, he must be perfect, above suspicion. Similarly, public leader, he must be also above suspicion. A brāhmaṇa… Brāhmaṇa means priest also. He must be above suspicion. And the king must be above suspicion. Then things will go on. But there is no such restriction. Nowadays it is the days of vote. Any rascal, if he gets vote somehow or other, then he acquires the exalted post. That is also written in the Śrīmad-Bhāgavatam, that in the Kali-yuga there will be no consideration who is fit to occupy the exalted post of presidentship or royal throne. Simply somehow or other, by hook and crook, he'll occupy the seat. Therefore people are suffering. It is not… Nowadays, in democratic days, the government by the people, government for the people. So if the government is by the people, yes, you select your representative. If you are a fool, then you will select another fool. So Bhāgavata says, śva-viḍ-varāha uṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. Anyone who is not a devotee, Kṛṣṇa conscious devotee of God, then he may be in a exalted post, but he is praised by some people who are exactly like śva. Śva means dog, and viḍ-varāha means pigs who eat stool. Śva-viḍ-varāha. Viḍ-varāha. And uṣṭra, uṣṭra means camel. And uṣṭra-kharaiḥ. Khara means ass. Śva-viḍ-varāhoṣṭra-kharaiḥ [SB 2.3.19]. If a person who is not a devotee, he is praised or he is exalted, then the praisers, the persons who is praising him, he must be among these animals: dog, camel, pig and ass.

So the whole population is like that, like dog, like camel, like ass and like viḍ-varāha, pig, the stool-eater, the whole population, at the present moment. So he must elect another big animal who is also in this category. Because he has no knowledge. If you takes votes from the camels, to whom he will vote? Another big camel, that's all. If you take votes from the dog, then whom he will elect? Another big dog. Therefore, anyone who is not a devotee of God, Kṛṣṇa, he is either of these animals. And if he is praised, it is to be understood that he is being praised by the similar type of animals. So if we remain śva-viḍ-varāhoṣṭra-khara, then we must elect another big śva-viḍ-varāhoṣṭra-khara. So how there can be good situation of the state? It is not possible. Therefore the public must be educated so that they may not elect another big dog or big camel or big ass to the exalted post. It is the public's fault. Nowadays it is democratic days. So why should you complain against such-and-such person or president? You have elected him, and now you find fault with him. So it was your fault that you selected such a rascal, śva-viḍ-varāhoṣṭra. It is very right conclusion.

So why they have been described as dog? Dog means he is very faithful to his master. But if you pass through him without any fault, he will bark, "Gow! Gow! Gow! Gow!" That is dog's fault. One qualification is that he is very faithful to the master, but to the others, he is inimical always. In your country we have got experience. They have written, "Beware of dog." And if you pass, you are not entering the house, still, unnecessarily, the dog will bark. Even if he is on the top of veranda corridor, by seeing another unknown person, he will bark. That is offensive. So that is dog's business. And at the present moment the dog is happy only when he has got a good master. Otherwise dog is not happy. A street dog, he cannot eat. He has no eating. He has no place. He is lean and thin. You have seen. But he has got a good master, he is very stout, fatty, and very expert in barking. (laughter) So this is dog's qualification. He is very faithful.

So at the present moment people are like that. They are being educated, but technologist or computer expert or this, that, so many… The father spends so much money. He becomes an expert. But if he does not get a good master to employ him, he is useless. He is useless. His technological knowledge will be useless if he does not get a master. So therefore the modern education system is to create dogs. He will never be happy unless he gets a good master. Actually, we are constitutionally all dogs. But we do not know whom to serve. That is our misunderstanding. Actually, every one of us, servant. That's a fact. But we are missing the point, where to engage ourself in good service. That is Kṛṣṇa. We have to serve. You cannot avoid this. If you do not serve Kṛṣṇa, then you will have to serve māyā. That's all. But you have to serve. So in that respect, if we do not know who is the best master, then we will have to serve our senses, our lusty desires. If I do not become servant of Kṛṣṇa, then I shall become full of desire, to my lusty desires for sex life. I have to become servant. That is a fact. You cannot become master. Therefore the most intelligent person is he who knows that "Why shall I serve my lusty desires? Why not serve Kṛṣṇa?" Because I have to serve. This is intelligence.

So then again, śva-viḍ-varāha. Viḍ-varāha means the stool-eater. It has no discrimination. Anyone who is eating anything available, he is like viḍ-varāha. He has no discrimination. A human being should have discrimination. Eatable, everything is eatable. Stool is also eatable. Does it mean a human being should eat eatable stool? No. It is eatable for the pigs, for the hogs, not for you. Similarly, a human being who does not know what is eatable for him, he is just like this viḍ-varāha, viḍ-varāha, hog, who has no discrimination, "Oh, everything is all right. Eat. Everything is all right." That is viḍ-varāha. And uṣṭra. Uṣṭra means camel. Camel enjoys his own blood. The camel eats thorny twigs. So the tongue is cut, and the blood comes out, and the blood is mixed up with the thorns, and he finds it very tasteful. He is tasting his own blood, and he is finding very tasteful. Similarly, everyone in this material world, he is enjoying sex life. He is enjoying his own blood, but he is thinking, "It is very good enjoyment." That is camel's enjoyment. One drop of semina is manufactured by so much blood. So unnecessarily we discharge semina means we are enjoying, spending your own blood. But the camel does not know. Similarly, camel-like man does not know. Therefore he falls diseased. It is to be used only for purpose of having good children, not for enjoyment. That is false enjoyment. So therefore it has been described as the camel. And ass. Ass means fool number one, because he works very hard. He carried the washerman's load of cloth, two tons of, but not a single cloth belongs to him. Not a single cloth. And he will agree to carry so big burden. What is the profit? The profit is that the washerman will give a little morsel of grass, and he is satisfied. This rascal does not know, "I can get grass anywhere. Why shall I be employed by this washerman?" And another ass's qualification is that when he goes for sexual intercourse, the lady ass kicks on his face. Fut! Fut! Fut! Fut! You have seen it? (lots of laughter) So these karmīs, they are like ass. They will eat two breads, pieces of bread, and the lady karmī will kick on his face at the time of sex intercourse, and he is very happy. And for this purpose he has no time: "Sir, I have no time." He is very busy. You go into a karmī office, he will say, "Oh, I cannot see you. I cannot talk. I am very busy." So what is the result of your business? "Now I will eat two pieces of bread at night, and my wife will kick on my face." (laughter) Just see the ass.

Therefore how Bhāgavata has selected the specific animals, how they are suffering, very instructive. Śva-viḍ-varāhoṣṭra-kharaiḥ [SB 2.3.19]. He forgets his own business, that he has got this human form of life to understand "What I am, why I am suffering, what is the remedy, how to relieve, how to become relieved this problem." He has forgotten that. Simply he is busy earning money. Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. These karmīs, they are thinking that…

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

For want of real knowledge, ātma-jñāna… First of all one has to learn actually what he is. Is he this body or something else? That is the beginning. But they do not know. He thinks that "I am body," deha. And because from this body, I have got relationship with my wife, "Oh, she is my great friend," and the children, "They are my soldiers. They will protect me." Dehāpatya-kalatrādiṣu ātma-sainyeṣu. He is very safe. "I have got good wife. I have got children. They will save me." Nobody will save you, sir. When death will come, you have to give your own account. If you are going to be next life a dog, not your wife, children, or nation or community or anyone will save you. No. Nobody can save you.

The same example, as I have given many times. When the aeroplane, they are going on, but if one aeroplane is in danger, no other aeroplane can save him. But he's finished. Similarly, every one of us is responsible for my own work. Nobody. Even in material world, suppose you have done something wrong. Now you are condemned. You are criminal; you are condemned to death. Will your wife, will your children, will your family, will your community, will save you? No. Nobody can save you. So therefore those who are thinking that "This material atmosphere, relatives, will save me," they are mistaken. They are ass. They do not know that every individual being is responsible for his own work. Therefore we must be very careful that "Why should I waste my time in working hard? What is my problem?" These things have to be known. Therefore Vedic injunction is that how you will be saved? Then tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12], that "You must approach to a bona fide spiritual master." He will let you know how you will be saved. Otherwise, your so-called society, friendship and love will not save you.

So Yudhiṣṭhira Mahārāja, such a exalted king,… And the Battle of Kurukṣetra was fought for Yudhiṣṭhira Mahārāja. Kṛṣṇa wanted that Duryodhana is not a fit person. Kṛṣṇa had no business to take part in the battle. Because He is God, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29], He has no enemy. Nobody can become His enemy. If he becomes enemy of Kṛṣṇa, he will be vanquished. Therefore He has no enemy. So why He took part in the battlefield? Because He wanted this Yudhiṣṭhira Mahārāja, the pious king, he should occupy the throne. So that is the mission of Kṛṣṇa. Yadā yadā hi dharmasya glānir bhavati… [Bg. 4.7].

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So Yudhiṣṭhira Mahārāja's another name was Dharmarāja. Dharmarāja. Dharma-saṁsthāpanārthāya… So to enthrone Mahārāja Yudhiṣṭhira… Because king is representative of God. That is Vedic conception. King or president, the chief of the executive… He should be exactly the representative of God. As guru is representative of God, similarly, the king or president is also representative of God. In every planet… Because every planet… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the supreme owner of every planet." So every planet is the property of Kṛṣṇa. Therefore to govern that planet, there must be a king who is actually representative of Kṛṣṇa. The king's business or the president's business is to see that the citizens, they mistakenly have come to this material world to enjoy sense gratification. They should be trained up in such a way that they can go back to home, back to Godhead. That is king's responsibility. Similarly, that is father's responsibility. Similarly, that is guru's, spiritual master's, responsibility. Similarly, the relative's responsibility. Suppose one has no father, mother; then it is the responsibility of the relative. It is the responsibility of the king.

The whole target is how to train the citizens, go back to home, back to Godhead. Because they have come from God. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. He has come to this material world to enjoy false gratification, and he is loitering throughout the whole universe, simply ”Where is better sense gratification, better sense gratification?” But he will never be happy by sense gratification. That is not possible. He has forgotten what is actually happiness. Actual happiness is not sense gratification. That is… They are described in the Bhagavad-gītā. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam: [Bg. 6.21] ”What is real happiness, that is to be understood beyond sense gratification.” Not sense gratification. Therefore you will find nobody is happy, even he has got facility for sense gratification. Ask anybody, ”If you are satisfied fully?” No, that is not possible. Because that is not happiness. That is illusion. That is illusion. We are accepting false thing as happiness. That is not happiness.

Happiness beyond sense gratification. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam. Atīndriya means the senses, when they are purified, with that senses, when you try to enjoy, then that is real happiness. That is real happiness. Just like if your tongue is diseased, or if you are diseased, then you cannot taste what is actually rasagullā taste. Because the tongue is distasteful, you cannot enjoy it. Similarly, so long your senses are diseased in condition, you cannot enjoy senses. You shall… It has to be purified. That purification method is this Kṛṣṇa consciousness. You purify your senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purified. So how these things can be purified? Sarvopādhi-vinirmuktam. You have to be free from all designation. Designation. So at the present moment I am thinking, ”This is my hand. I am American. Therefore this is my American hand.” ”I am Indian; therefore it is my Indian hand.” So you have to forget this, or you have to purify: ”This hand is neither American nor African nor Indian. This hand belongs to Kṛṣṇa.” This is purification.

So, so long you will engage this hand under illusion for American service or Indian service, you will never get happiness. You purify this hand, that ”This hand belongs to Kṛṣṇa. Therefore it should be engaged in cleansing the temple with my hand,” then you will be satisfied. Then you will be satisfied. Similarly, your tongue. Similarly, your legs. Similarly, everything, all senses. When you are purified of all these designations, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], when with that purified senses you will engage the senses, hṛṣīkeṇa hṛṣīkeśa-sevanam, in the service of the master of the senses, then you will be happy. This is Kṛṣṇa consciousness movement. Otherwise you'll never be happy.

So the representative of God, the king, he is very responsible for his… The king or president. So as soon as they take the post for his own sense gratification, he will be charged with so many fault things. So when he is also purified… Therefore Kṛṣṇa wanted that such purified soul is Mahārāja Yudhiṣṭhira; he should be posted. He should be enthroned. That is the Battle of Kurukṣetra, to make the people happy. Kṛṣṇa is worshiped, jagad-

dhitāya: He comes for everyone's benefit.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

Jagad-dhitāya. He comes for the welfare of the whole world. So sometimes it is necessary to take part in the politics. But unless one is perfectly free from all designation, he will be implicated in politics. If I become an American politician or Indian politician, then I will be implicated. But if I become a politician on behalf of Kṛṣṇa, then I will not be implicated. If my aim is to satisfy Kṛṣṇa… Kṛṣṇa's mission is that He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if we teach people this philosophy, that ”You surrender to God, either by politics or by philosophy or by culture or by anything,” that is perfection. If you teach people that ”You feel like American,” ”You feel like Indian,” ”You feel like Hindu,” ”You feel like Christian, ” this will never give you happiness, because it is polluted. Sarvopādhi-vinirmuktaṁ tat-paratvena… [Cc. Madhya 19.170]. Therefore Mahārāja Yudhiṣṭhira was exalted.

So now he concludes that things have deteriorated. It is not for Mahārāja Yudhiṣṭhira's fault, but the time. Just like when there is winter season, however clever you may be, you cannot check the process of nature's work. So Kali-yuga is also another phase of this material world. So he saw that things have deteriorated… Pure ca rāṣṭre ca gṛhe tathātmani. ”Things have deteriorated. They are now full of these sinful activities.” What is that? Lobha anṛta jihma and hiṁsa. ”People are becoming too much,” I mean to say, ”jealous, too much diplomatic, too much untruthfulness, and so things are deteriorated, not only state-wise, family-wise, personal-wise. Everything is deteriorating.” So after all, one has to retire. One has to re… So he concluded that now he should retire.

Now question may be: ”Such a king, why he should retire?” That question was raised by the Naimiṣāraṇya ṛṣis about Parīkṣit Mahārāja. But the answer is that you have to do your duty. So long you are, you must try your best to do things according to the prescription, according to the injunction. But it is also your duty to retire from family life. Therefore Yudhiṣṭhira Mahārāja… It is not that he has to work up the end point of his life. No. The life is divided… That is Vedic civilization: brahmacārī, gṛhastha, vānaprastha, sannyāsa. So at the end of life, one must retire from family life. Therefore Yudhiṣṭhira Mahārāja decided, ”Now things are deteriorating.” But that was taken care of, Parīkṣit Mahārāja, his next descendant. That is king's duty. But so far Yudhiṣṭhira Mahārāja is concerned, he did not like to bother any more, because he has his personal duty also. That is retirement, completely engage himself to the service of the Lord.

So everyone should retire at a certain age. Pañcāśordhvaṁ vanaṁ vrajet. As soon as one is fifty years old, he must retire. He must retire. Not that he will say, ”I have got this duty, that duty, that duty.” No. Within this age, whatever duty you can perform, that's all right. Next, to retire. That is Vedic civilization. So Yudhiṣṭhira Mahārāja concluded to retire from the service.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.38

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Los Angeles, December 16, 1973

Nitāi: Translation: "Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas." [SB 1.15.38]

Prabhupāda: So it appear that five thousand years ago, all the lands of this globe were known. It is a mistake that "America was discovered." (laughter) It was known. Otherwise how it is said that "the land encircled by water" unless it is known? So our so-called Hindus, they say that if somebody goes on the other side of the sea, he becomes fallen. Does it mean that the emperor did not go outside? The capital was Hastināpura, which is now near New Delhi. They say… The Pāṇḍava fort is there. Anyway, so the whole world was being governed by the emperor situated in Hastināpura. One state. There are many evidences. Therefore the history of the whole world is called Mahābhārata. Mahā means greater. Mahābhārata. The history. Mahābhārata is history. They call it epic. No. It is history.

So formerly, the whole planet, Bhāratavarṣa… It was named Bhāratavarṣa. And it was being governed by one emperor. Therefore it is said here, sva-rāṭ. Sva-rāṭ means completely independent. Mahārāja Yudhiṣṭhira was not dependent on any other king or any other state. He was fully independent. Whatever he liked, he could do. That is king. That is emperor. If the so-called king or the president is dependent on the votes of some rascal voters, then what kind of sva-rāṭ he is? At the present moment, the so-called president is dependent on the votes of some rascals. That's all. The rascals, they do not know whom to vote, and therefore another rascal is elected, and when he is not doing well, they cry. You have elected. Why you are crying now? Because they are rascals. They do not know. So this is going on. But actually, the head of the state should be sva-rāṭ, fully independent. Not on the votes of the prajā. He is only dependent on Kṛṣṇa, just like Mahārāja Yudhiṣṭhira. All the Pāṇḍavas, they were under the order of Kṛṣṇa.

So the king or the emperor, is representative of Kṛṣṇa. Therefore he is so honored, naradeva. The king's another name is naradeva, "God in, as a human being." "God as human being," the king is so respected. Because he is representative of Kṛṣṇa. Any representative of Kṛṣṇa… Just (as) king… Not the present king or president, but this is the ideal. So he should be so perfect representative that… It is said by Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ **. If the king is real representative of God, then simply by pleasing the king, you please the almighty father, God. This was the… So why Kṛṣṇa wanted this Battle of Kurukṣetra to install Mahārāja Yudhiṣṭhira on the throne? Because he knew that "He is My right representative, not Duryodhana. Therefore there must be fight, and this Duryodhana and company should be finished, and Yudhiṣṭhira should be installed."

So selection… This is paramparā. So Yudhiṣṭhira's responsibility is that next king… Because he is going to retire. "So next emperor, he should be also equally qualified like me." Therefore it is said, susamaṁ guṇaiḥ. Susamam, "Exactly my representative. He has got… My grandson, Parīkṣit, he has got the equal qualification. Therefore he should be installed," not a vagabond. No. That cannot. When Mahārāja Parīkṣit was born, he was the only child in the whole Kuru family. All others were killed in the battle. No. He was also posthumous child. He was within the womb of his mother. His mother was simply pregnant. His father, sixteen years old only, Abhimanyu, Arjuna's son, he went to fight in the battle. He was so great warrior. So seven big men required to kill him: Bhīṣma, Droṇa, Karṇa, Duryodhana, like that, all combined together. So there is no mercy. This Abhimanyu was grandson, great-grandson of all the heroes who encircled him to kill. Very beloved grandson or great-grandson… Bhīṣma's great-grandson, Duryodhana's grandson. But it is fight, kṣatriya. When you have come to fight, you must kill the opposite party. It doesn't matter whether he is my beloved son or grandson or great-grandson. This is duty.

So this Abhimanyu, father of Mahārāja Parīkṣit, only sixteen years old… His mother Uttarā… So king of…, Mahārāja Virāṭa… So when he was born… There is Vedic ceremony, jāta-karma ceremony. After a child is born… Oh, what a horrible age we are now! We are killing before the birth of the child. This is Kali-yuga. Such… It is so welcome, auspicious, a child is born in the family. There is ceremony, jāta-karma ceremony. Before the child is born there is ceremony, garbhādhāna ceremony, sarva-bhaksana(?) ceremony. Such a nice culture. Where it has gone now? Now child is killed within the womb of the mother by the mother. This is called Kali-yuga. And it is scientific advancement. The scientists, the priests, they give order. The doctor gives out, "Yes, do it." Just try to understand what is Kali-yuga. So anyway, this is the Vedic system, that when a child is born, immediately his horoscope is made. Astrological science is so perfect. The moment the child is born, immediately calculated, "What is the position of this moment?" Then they derive calculation, "This child will be like this, this will be this, will be this, this." I had also horoscope-the other day I was talking-and it was clearly written, that horoscope, that "This child, after seventy years, he will be great religious propagator and establish so many temples."

Devotees: Jaya!

Prabhupāda: Yes. This is astrology. Those of my students who have seen my horoscope in India, it is clearly written there. So that is horoscope.

So while the brāhmaṇas were writing horoscope, so Mahārāja Yudhiṣṭhira's anxiety was… They were describing, "This child will be so, such a great hero, he will do this…" And it was mentioned that "He will die also, being cursed by a brāhmaṇa." That was… So Yudhiṣṭhira Mahārāja did not take care of that, how he will die. He simply took care how he will live. He inquired from the learned brāhmaṇas, "Whether this child will be exactly prototype of our dynasty? Because this is a… Kuru dynasty is the paramparā system of emperors, all-perfect. So whether this child will be like that?" That was his inquiry, first. So all the brāhmaṇas replied, "Yes, sir, this is just quite fit, your family." Therefore it is said here that susamaṁ guṇaiḥ: "By quality, exactly like Mahārāja Yudhiṣṭhira."

So unless one is qualified, highly qualified, how he can be installed as the head of the executive of the state or the world? And this has been given charge to a third-class voters who have no character. So how you can expect the elected persons to be perfect? That is not possible. This is not the system. This is the system. The head of the state should be perfect and the next head should be selected by this perfect head of the state, not by the rascal voters. This is perfection. If the head of the state is perfect, then naturally the citizens will be perfect. Because all the laws are there. If the head of the state says, "No more meat-eating," all slaughterhouses will be closed. If the head of the state says, "No more intoxication," then all the cigarette factories and liquor factories will be closed. Is it not? Because… So therefore the head must be perfect. Then yad yad ācarati śreṣṭhas tat tad evetaro janaḥ [Bg. 3.21]. In the Bhagavad-gītā it is said that "What the chief man beḥaves, others will follow." Therefore it is called leader, leader.

So you have read in Bhāgavatam about the reign of Mahārāja Yudhiṣṭhira, how perfect it was. That at that time the cows were supplying so much milk, the bag was packed with milk, that where the cows were moving milk was dropping, and the pasture ground became muddy with milk, so much milk was being supplied. And it is said, sarva-kāma-dughā mahī. And exactly in right time, the right quantity of rainfall was there. Not like nowadays, sometimes there is no rain and there is sometimes excessive rain, flood. What the scientist can do? They cannot check. These regulative principles depend on nature. And nature is being conducted by the Supreme Personality of Godhead.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

This cosmic manifestation is going regularly. The sun is rising exactly at the time, it is setting exactly…, the seasons are coming exactly, under the order of the Supreme Personality of Godhead. So when the king is a debauch or the president is a debauch, and the citizens are also debauch, there is restriction of supply by nature, under the order of the Supreme. Just like there is now petroleum problem. Now, by the order of the Supreme, the restriction is there. Now they are howling, cowling. You see? So everything will rest, tasmin tuṣṭe jagat tuṣṭa. If you keep Kṛṣṇa satisfied, if you all become devotees, Kṛṣṇa consciousness, there is no question of scarcity. There is no question of scarcity. There is immense supply. Eko yo bahūnāṁ vidadhāti kāmān.

We have seen it. You have also seen. Sometimes in season, there is so much mango supply that they rot on the ground. Nobody cares to take it. So supply is not in your hands. You cannot supply by factory. You can manufacture bolts and nuts, not rice or ḍāl or ghee or mango or fruits. So supply is… Eko yo bahūnāṁ vidadhāti kāmān. What is the difference between God and ourself? We are also living entities, God is also living entity. Nityo nityānām. I have several times explained this. Just like Kṛṣṇa, what is the difference of Kṛṣṇa? You have got two hands; He has got two hands. He has got two legs; you have got two legs. So the appearance, Kṛṣṇa is equal or in quality. But the difference is that He maintains everyone, and you are maintained. You are now maintainer. You cannot maintain even your family, what to speak of maintain everyone. But God maintains everyone. Eko yo bahūnām, bahūnām. Bahūnām means many, unlimited. Unlimited number of living entities are there. There are millions of elephants in Africa; He is maintaining. At a time the elephant eats about forty kilograms. And who is supplying food? He is eating. The small fish in the ocean, he is also eating. A small ant within the hole of your room, you are not supplying any food, but they are… They have got their family, their friends and everything. Sometimes they come out in hundreds. (laughter) Who is maintaining? Therefore eko yo bahūnāṁ vidadhāti: Kṛṣṇa is maintaining, God maintaining.

So the king is required because the human being has got developed consciousness. So the chance is given. Just like this your president’s post is a very exalted post, but he has… Some way or other, people say that he has misused, ”Therefore you should go away.” Similarly, amongst all living entities, human being is the eldest or the chief or the supermost. So they should use their intelligence properly. But because every human being has got little independence, because he is part and parcel of God… God has got full independence, so he has also little independence. Just like big fire and small fire, a spark. The spark is also fire. When the sparks fall on your body, it immediately burns your clothes, because it is fire. Similarly, in quality, we are as good as God. We are spirit soul, and Kṛṣṇa is the supreme spirit soul, Paramātmā. So qualitatively, there is no difference. But quantitatively, there is difference. His intelligence, His power, and my power, my intelligence, is not the same.

You can manufacture a toy sputnik to fly in the sky, to float in the sky, by so many mechanical arrangements. As soon as the machine is gone out, immediately falls down. But just see what machine is there, millions and trillions of airplanes, big, big planet with big, big mountains, oceans, they are floating. So that is His intelligence. Your intelligence may be that you can also float a big airplane. But what is that big airplane in comparison to this big, big planet? It is nothing. There is also petrol stock, and in the airplane there is also petrol stock. Perhaps it is floating by petrol, and you are taking out all the petrols. One day it will fall down. Yes. You are disturbing God’s arrangement. Just like we had the history of Lord Varāha’s lifting this planet, earth planet, from the Garbhodaka Ocean. So any time it can fall down. But it is being floated by the supreme power. Otherwise by calculation how such a big planet can float just like a cotton swab? Yes, it is floating. Not only one, millions. So that is explained in the Bhagavad-gītā, gām āviśya ojasā dhārayāmi [Bg. 15.13]. He enters. He enters in each and every planet, in each and every universe, each and every atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. And maintaining them, maintaining them.

So the emperor should be representative of God. He should be qualified, fully qualified. That was the Vedic system. Monarchy, but fully qualified. Therefore he could maintain the kingdom. The citizens were fully qualified, so qualified that they did not suffer even from disease, excessive heat, excessive coldness, no. Very peaceful. Supply was properly… Sarva-kāma-dughā mahī. Everything was being supplied. Whatever you want, that is supplied through the earth, throughout the earth. Even if you take meat, that is also coming from the earth. The grass is there, the animal is eating, the cow or the goat. Then you are able to eat the animal. So sarva-kāma-dughā mahī. But a human being is not meant for eating animals. Although the nature is that one animal eats another animal, that is the nature, but you have got discrimination. God has given you… When you are in the jungle, you are a tiger, you can eat animals. But when you are civilized, when you can produce nice foodstuff, so many nice grains, fruits, and milk, why should you eat meat? That means you are misusing your advanced intelligence improperly. Therefore you must suffer. You are using your intelligence… Your intelligence was given to understand what is God, what is your relationship with God, why you are rotting in this material world under shadow illusion of so-called happiness. These things are to be known in human form of body. Not like working very hard like cats and dogs and asses and eat little food and do all sinful activities. This is not human intelligence.

So who will control? If the king, the head of the government is perfect, then he will control. So that is all gone. Therefore we are suffering. Therefore Yudhiṣṭhira Mahārāja, first business is, before appointing his grandson, he was very eager to know, ”Whether he is competent, exactly my representative?” This is the business of the king. And toya-nīvyāḥ patim. Toya-nīvyāḥ patim means the whole world, not the modern India, a few yards of land, no. The India was governing. India, the king or the emperor of Hastināpura, he was the emperor. Now, seven seas, seven islands, they are mentioned in the Vedic literature. Seven islands. So the emperor would be emperor of the whole earth and there was everywhere the Vedic culture. Everywhere the Vedic culture was, more or less, principally in that part which is known as India. But in other parts also, the Vedic culture was there. And the Europeans, they belonged to the kṣatriya family, and the Americans also coming from them. Now, in due course of time, five thousand years, there is no history. The modern history can give detail up to three thousand years. They do not know what is beyond three thousand years. But you can get history of the human society for millions of years from Vedic literature, not poor fund of knowledge, only two thousand years or three thousand years. Just like this Yudhiṣṭhira Mahārāja was emperor five thousand years ago. So this is the history. That is Mahābhārata. This is their characteristic. It is stated in Śrīmad-Bhāgavatam. Everything is there. These rascal scholars, they say that these literatures within 1,500 years or like that. No. That is not accepted by us or our ācāryas. That is not accepted. There are many evidences, archaeological evidences also.

So five thousand years ago the king was so perfect, and there was one king who was ruling all over the… In the Battlefield of Kurukṣetra, from all parts of the world, the subordinate kings they joined to cooperate with either of the parties, Pāṇḍavas and the Kurus. So bhūmer abhyaṣiñcat. Abhiṣeka. Abhyaṣiñcat. Just like we install Deity. We bathe the Deity with so many waters. Similarly, during installation of the king, the same ceremony takes place. Before the prince or the emperor sits on the throne, the same ceremony, abhiṣeka ceremony, is performed. Therefore it is said, abhyaṣiñcat, Gajāhvaye. Gajāhvaye means Hastināpura. Hasti means elephant. So because it is Hastināpura, therefore the name… And gaja means also elephant. It is named after elephant. There were many elephants. Just like Gokula. Kṛṣṇa's planet is known as Gokula. There are many cows, surabhī cows. Go means cow. Similarly, this capital of Mahārāja Yudhiṣṭhira, Hastināpura, may be taken that there were many elephants. Formerly the kings used to maintain. Otherwise who will maintain elephants? Suppose I bring one elephant, I present to you, will you accept? You will be finished. (laughs) You can keep one dog, "Gow! Gow! Gow!" but if I say, I present you one elephant, "Please keep it," "No, sir. No, sir, it is not possible." So who will maintain?

There… In India, there is a place near Patna where up to ten years before, it was a market, yearly market, for selling cows, horses, elephants, camels, like that. Now there is no customer. At the present moment, that fair of selling big, big horses and… Nobody can purchase horse. They have got this tin car. That also not everyone. So people have become poor. Nobody can maintain now horses or elephants or number of cows. No. That is not possible. So they are condemned now. Formerly they were maintaining. Instead of keeping a big car, they used to keep two, three elephants, number of horses, number of cows. This is domestic animals. They are domestic animals. They used to be maintained. But nowadays they cannot. But during Mahārāja Yudhiṣṭhira's time or before that, the city was so full of elephants that it is named after elephant, Hastināpura: "Many elephants." Still in India, in big procession, marriage ceremony, they bring some elephants. But that is in procession, elephants, horses, are demonstrated. And especially royal family. But those things have now gone. Now, instead of Hastināpura, it is now "Motorcarpura." (laughter) Just see.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.39

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Los Angeles, December 17, 1973

Nitāi: "Then he posted Vajra, the son of Aniruddha, grandson of Lord Kṛṣṇa, at Mathurā as the king of Śūrasena. Afterwards Mahārāja Yudhiṣṭhira performed a Prājāpatya sacrifice and placed in himself the fire for quitting household life." [SB 1.15.39]

Prabhupāda: So Mahārāja Yudhiṣṭhira first of all appointed his grandson, Parīkṣit Mahārāja, the emperor of the whole world. Then he distributed… [break] …or only intimate families, because Kṛṣṇa's family, Yadu dynasty, and this Mahārāja Yudhiṣṭhira's family, Kuru dynasty, they were related in so many ways by marriage. Mahārāja Yudhiṣṭhira's mother, Kuntī, belonged to the Yadu dynasty-means Kṛṣṇa's aunt, Kṛṣṇa's father's sister. Similarly, Arjuna's wife Subhadrā…, here is Subhadrā, she became the wife of Arjuna, sister of Kṛṣṇa. So there were so many family relationships, Kṛṣṇa's family and the Kuru family. Kṛṣṇa was not present. Therefore Mahārāja Yudhiṣṭhira was taking care of the children, grandsons. As his grandson was posted as emperor, similarly, Kṛṣṇa's grandson was also situated as the king of Śūrasena, in which province the Mathurā is there: mathurāyām.

So you can read the purport.

Nitāi: "Mahārāja Yudhiṣṭhira, after placing Mahārāja Parīkṣit on the imperial throne of Hastināpura, and after posting Vajra, the grandson of Lord Kṛṣṇa, as the king of Mathurā, accepted the renounced order of life."

Prabhupāda: Yes. This was the system, that one must retire. Just like at the present moment, although people are asking the president that "You retire, you resign," he is not resigning, obstinate. Because he knows, "This is the first and last chance. I am not going to be elected again. So stick to the post and take as much money as possible." That's all. But formerly, they voluntarily retired, the kings. In India also, we have seen. So many big, big politicians, they could not give up their political job. Even Gandhi. I wrote a personal letter to Gandhi that "Mahatma Gandhi, you are recognized all over the world as a very pious man, and you are supposed to be very devotee of Bhagavad-gītā. Now you have got your independence. You fought for independence. Now you have got your independence. So I request you to take the teachings of Bhagavad-gītā to preach all over the world." That was my request. Because I was thinking of preaching this Bhagavad-gītā. So I thought that "Gandhi's position is better. If he takes up this job, preaching of Bhagavad-gītā, many people will give attention. Yad yad ācarati śreṣṭhaḥ [Bg. 3.21]. He is a recognized good man, so people will follow." But he did not do so. He stuck up to the politics. And unless he was killed by another opponent party, he did not give it up. Similarly, I have seen other politicians also, Jawaharlal Nehru, Panth,(?) they would not give up. Panth(?) was so weak, I have seen. He could not stand even. He was doing like this, always. Still he would not give up. Similarly, Jawaharlal Nehru, he was paralyzed. Unless he was dead, he could not give up.

So this is not Vedic civilization. Vedic civilization is that at a certain age, you must retire. Never mind. The age is divided into four parts: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Brāhmaṇa, kṣatriya, vaiśya, śūdra. So Vedic civilization means varṇāśrama-dharma, accepting the institution of four varṇas and four āśramas. Social and spiritual order. For social order there must be brāhmaṇa, kṣatriya, vaiśya, śūdra, and for spiritual order, there must be brahmacārī, gṛhastha, vānaprastha, and sannyāsa. This is the system. So unless you accept this institution of varṇāśrama-dharma, you are not considered as civilized man, Ārya, Āryan.

Āryan means who are making progress under the institution of varṇāśrama-dharma. That progress means to approach the Supreme Personality of Godhead. That is the goal. But people do not know that. Not only now; formerly also. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know what is their ultimate goal of self-interest. Why Mahārāja Yudhiṣṭhira is taking, retiring, from the…? That is not… To become king is not the ultimate goal of life. No. He has got another ultimate goal of life. He remained as a king as a matter of duty. Just like you work in some office or as a professional man. You work as a lawyer. You work as an engineer. You work as a medical man. That you can do, because you have to do something to live, livelihood. It doesn't matter. But to become an engineer or to become a scientist or become a medical man or a lawyer, that is not my ultimate goal of life. That is needed to maintain the body and soul together, but that is not ultimate goal of life. For that purpose, you may be what you are, but you must retire.

At the present moment, people retire by force or by some way or… But they do not know what is the ultimate goal of life. There are many retired men's house in your country, but they do not know what is the ultimate goal of life. Ultimate goal of life is to understand the Supreme Personality of Godhead. Because in your busy life, you have got very little time; therefore after gṛhastha life, fifty years, up to, not more than that, pañcāśordhvaṁ vanaṁ vrajet, then you must retire. It doesn't matter whether you have finished your duty or not. It doesn't matter. You must retire. And then, after being trained for sometimes, being retired from the family life, living secluded life-not exactly secluded, but detached from family life-let the elderly sons, daughters, they can take care of the family, and the husband, wife, they travel in different places of pilgrimage. Again they come for some time, but without any attachment, as guest in the house of his son. In this way, when he is trained up, then he says to the wife, "Now you live with your sons. They will take care of you. I am taking sannyāsa."

So everyone has to take sannyāsa. It is not that a particular man, simply Caitanya Mahāprabhu has to take sannyāsa. No. That is obligation. You must. In Buddha philosophy, everyone has to take sannyāsa and live as a sannyāsī for some years. That is their duty. So Mahārāja Yudhiṣṭhira prepared himself for becoming sannyāsī. Sannyāsī means renounced. No more family responsibility or any responsibility. Simply to become pure devotee of the Lord. That is sannyāsa. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī [Bg. 6.1]. What is the sannyāsī definition? Sannyāsī means he works, but not as the enjoyer of the fruit of the work. That is sannyāsī. Everyone, karmī… Karmī means he is working hard, day and night, but he wants the fruit of the work to enjoy himself. That is karmī. Sannyāsī also will work hard, day and night, but he will not take the fruit. It is for Kṛṣṇa. That is sannyāsī. Sannyāsī means sat-nyāsī. Nyāsī means renounced, and sat means the supreme truth. One who renounces everything for the sake of supreme truth, he is called sannyāsī. That sannyāsī formality is to change the dress. But anyone… Just like this Mahārāja Yudhiṣṭhira, Arjuna and his brothers, they were all sannyāsīs. But still, formality, they accepted sannyāsa, gave up attachment for the house. In this way, because he is king, if he does not set example, then others will not accept sannyāsa.

Go on.

Nitāi: "The system of four orders of life and four castes in terms of quality and work known as the varṇāśrama-dharma is the beginning of real human life. And Mahārāja Yudhiṣṭhira, as the protector of the system of human activities, timely retired from the active life as a sannyāsī handing over the charge of the administration to a trained prince, Mahārāja Parīkṣit. The scientific system of varṇāśrama-dharma divides the human life in four divisions of occupation and four orders of life. The four orders of life as brahmacārī, gṛhastha, vānaprastha and sannyāsa, are to be followed by all, irrespective of the occupational division. Modern politicians do not wish to retire from active life even if they are old enough, but Yudhiṣṭhira Mahārāja, as an ideal king, voluntarily retired from active administrative life…"

Prabhupāda: Yes. We have referred to the politicians, because king means he is also politician. As soon as we speak of king, he is in politics. So these are the example. Although he was also great politician, he had to fight in the Battle of Kurukṣetra, he had to adopt diplomacy, everything, but not that he would forget his real duty. This is perfect civilization, that one should not forget the real duty. The real duty is to fulfill the mission of the human life. The mission of human life is to understand God. And God is there, you cannot deny, God is there. But we do not know what is God, what is our relationship with Him. That we do not know. Just like in your country, the currency notes are advertised, "In God We Trust." But if we ask anybody that "This is the slogan of your state. What do you know about God?" nobody can reply. They will say, "It is something like this, something like that." But no… Everything vague idea. Nobody knows what is God, neither he knows how to trust in God. That is instructed in the Bhagavad-gītā: what is God and how to trust in Him. This is the subject matter of Bhagavad-gītā. But the people do not know. They simply have the slogan, "In God We Trust." Nobody knows what is God.

But we are trying to give the contribution, what is God. Not only God-His form, His name, His address, everything we are giving. Here is the form of God, Kṛṣṇa. If you do not believe, that He is not God, then you must say what is your idea of God. If you do not know what is the idea of God, then you must accept from me. And how can you deny that Kṛṣṇa is not God? First of all you have to know what is God. God means the Supreme. That is the dictionary word, "Supreme Being." So Kṛṣṇa is the Supreme Being. Kṛṣṇa is the Supreme Being. Here we see a rich man, he enjoys, and his assistants, his managers, his secretaries, they work. They bring money from business, from factory, and the proprietor enjoys. This is a crude example. Similarly, here is God. He is in the enjoying spirit. He is not going to the office to manage his factory. No. He doesn't go. He simply enjoys. That is the injunction of the Vedas: na tasya kāryaṁ karaṇaṁ ca… Definition of God, what is God.

What is God, the idea is given in the Vedas, Upaniṣad, na tasya kāryam. First thing is that He has nothing to do personally. That is first qualification of God. If He has to do something personally, then He is not God. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate: "Nobody can be equal to Him or greater than Him." This is definition of God. Any subject matter… Suppose opulence, riches. So nobody can be richer than God or nobody can be equal with God. This is greatness. "God is great." How He is great? That is defined every…, particularly. He is great because nobody equally rich with Him. Nobody is richer than Him. That is God. Everybody is poorer than Him. Therefore na tat-samaḥ. Sama means equal, and adhika means greater. How God can be great? If somebody is greater than Him, how God is great? If somebody is equal to Him, then how He is great? Just see how the definition is given perfectly. Na tasya kāryaṁ karaṇaṁ ca vidyate: "He has nothing to do." Because He is great, why He should work? All the subordinates will work. We are all subordinate. Therefore we shall work for God. But we have made our formula, that "God shall work for me." "God, give us our daily bread. We have nothing to do. Simply give us our bread." What is this? But the Vaiṣṇava idea is that "Without giving bread to God, God will die." Yaśodā-māyi is thinking, "If I do not give Kṛṣṇa to eat something nice, Kṛṣṇa will become lean and thin." That is love of Godhead, how to serve Kṛṣṇa, how to serve God. Sevonmukhe. That is real religion. When we are not to take service from God, but we are ready to give service to God, that is real religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje. God is beyond our senses. Therefore He is Adhokṣaja.

So that type of religion which teaches the followers how to serve God, how to love God, that is perfect religion. It doesn't matter whether it is Christian religion or Hindu religion, no. If the followers are trained up how to love God, how to serve God, that is perfect. That is being taught here. In this Kṛṣṇa consciousness movement, there is no such teaching to ask from God. No. To give everything to God. That is Kṛṣṇa consciousness movement. That is required. So Yudhiṣṭhira Mahārāja is a devotee. Therefore, although he was the powerful emperor, still, he is now sacrificing his life for the service of the Lord. This is human civilization. At least, at a certain point of your life, you must sacrifice. If you haven't got anything, money, then you can sacrifice your life.

Prāṇair arthair dhiyā vācā etāvaj janma-sāphalyaṁ dehinām iha dehiṣu. This human form of life can be perfected. How? How it can be perfected? Prāṇair arthair dhiyā vācā. Prāṇa means life. Artha means riches. Prāṇair arthair dhiyā. Dhiyā means intelligence. And vācā, vācā means words. So we have got four things. We have got our life, and everybody has got some riches, either one pound or one million pounds. Everybody has got something. That is called artha. Prāṇa, artha, and everyone has got intelligence, and everyone has got the power to speak. So we have to engage all these four things. Either four or three or two, at least one, we must engage. Prāṇair arthair dhiyā, śreya-ācaraṇaṁ sadā. This is the principle of religion or perfection of life. Etāvaj janma. Then our life will be… There are many other ślokas in Bhāgavatam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This varṇāśrama-dharma we have already explained. So any civilized man must be within this category of varṇāśrama-dharma. Otherwise he is animal. Unless you accept some institution of making progress in spiritual life, you are animal. That is the difference between animal and man. Man has got some institution, some social structure, religious structure, political structure. Otherwise what is the difference between animals? The animals, they haven't got any president or senate house or parliament or church. That is the difference.

So this varṇāśrama-dharma means one has to accept these principles of varṇāśrama-dharma and act accordingly. A brāhmaṇa should act accordingly to brāhmaṇa principles. Satyaṁ śamo damas titikṣā. The kṣatriya should act accordingly. The vaiśya should act according. The same example, as we have given many times, that I have got my head department, arms department, belly department, and leg department. To keep the body fit, everyone should act very nicely. Brain should work nicely, arms must be strong, belly must be fit to digest foodstuff, and legs must work. Similarly, these things… The varṇāśrama-dharma is necessary. It is not a convention. It is not a convention, that "The Hindus or the Indians, they are our only brāhmaṇas." No. Here are also brāhmaṇas. Because it is creation of God. God's creation must be there.

So now this Kṛṣṇa consciousness movement is picking up who are the brāhmaṇas. They mixed up. They are mixed up. So long there was no picking up of the brāhmaṇas. Now, by this movement, Kṛṣṇa consciousness movement, we are picking up the brāhmaṇas. Because there is need of brāhmaṇas at this time. Because brain is not there. The brain… Brāhmaṇa means the brain. They must have knowledge. That is brāhmaṇa. In India, the brāhmaṇas are called paṇḍita, although nowadays he is fool number one. But it is a title of the brāhmaṇa to become paṇḍita. Paṇḍita. He must know everything. Satyaṁ śamaḥ, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. He must be very wise man. Jñānaṁ vijñānam, and practical application, vijñānam. Jñānaṁ vijñānam āstikyam. And not nāstika, not atheist. Jñānaṁ vijñānam means one must know what is God. That is jñāna. And brahma jānātīti brāhmaṇaḥ. Brāhmaṇa means one who has already known God, or brahma-vastu. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. That is brāhmaṇa. Therefore people should go to brāhmaṇa. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Without becoming a brāhmaṇa, one cannot become guru. Because if he does not know Brahman, Paramātmā, Bhagavān, what kind of brāhmaṇa he is, and what kind of guru he is? So therefore one must know the ultimate truth, Bhagavān. Brahmeti paramātmeti bhagavān iti. Not silent, simply by understanding Brahman or Paramātmā, but he must know what is Bhagavān. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān is Kṛṣṇa. That is the verdict of the Vedas. Kṛṣṇas tu bhagavān svayam.

So a brāhmaṇa, even with good qualification, but if he does not now Kṛṣṇa, then he cannot become guru. That is the injunction. Ṣaṭ-karma-nipuṇo vipraḥ. Vipra means brāhmaṇa. Nipuṇa means very expert. One… Now, ṣaṭ-karma. Brāhmaṇa's business is six. Paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha. A brāhmaṇa must be learned, and he must make others learned. That "I am learned man. I don't care for others…" No. He must teach others to become brāhmaṇa. Paṭhana pāṭhana. Yajana yājana. He must worship God, and he must teach others also how to worship God. Yajana yājana. Dāna pratigraha. Brāhmaṇa's business is not to do any trade or professional… He takes charity, pratigraha. But dāna. Therefore in India it is said if a brāhmaṇa gets one lakh of rupees, still he is a beggar. Why? Because he does not keep it. If he gets one lakh of rupees now, next moment he will spend it for Kṛṣṇa. Dāna pratigraha.

So even though one is expert, paṭhana pāṭhana yajana yājana dāna pratigraha, avaiṣṇavo gurur na sa syāt. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ, he is expert in reciting all the mantras, Vedic mantras, he knows everything-but he is not a Vaiṣṇava. You find nowadays, impersonalists, voidists, so many brāhmaṇas, they have no idea what is God, who is God. That is called avaiṣṇava. Vaiṣṇava knows what is Viṣṇu, what is God. But avaiṣṇava, non-Vaiṣṇava, they do not know. So this is the formula, that even one brāhmaṇa is expert in all knowledge, but he does not know who is God, gurur na sa syāt, he cannot become guru. This is the stricture. Sad-vaiṣṇavaḥ śva-paco guruḥ. That is śva-paca. Śva-paca means dog-eaters. They are considered to be lowest of the mankind, dog-eaters. There are different types of eaters, cow-eaters, goat-eaters and camel-eaters, this eaters, that eaters. There are so many. Out of that eaters, one who eats the dog, he is considered the lowest. So even a person coming from the family of dog-eaters, if he knows who is God, he can be guru. This is the injunction of the śāstra. One who knows God, he cannot remain dog-eaters. But sometimes he comes from there. So… But śāstra says, "Yes. When he has learned the science of God, then he can be accepted as guru."

That is the confirmation of Caitanya Mahāprabhu,

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

Who can become guru? Anyone who knows the science of Kṛṣṇa, he can become guru. That is the injunction. Yei… It doesn't matter. Kibā vipra kibā śūdra, nyāsī kene naya. He may be a brāhmaṇa, he may be a śūdra, he may be a sannyāsī, he may be a gṛhastha. It doesn't matter. He may be a European, he may be American, he may be Indian. It doesn't matter. If he knows the science, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128].

So it is not limited under certain country, certain atmosphere or certain population. Kṛṣṇa consciousness is open for everyone. So therefore our request is that these Europeans and Americans who have taken to Kṛṣṇa consciousness, just become perfect in the understanding of this science and become guru and deliver the whole world.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.40

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Los Angeles, December 18, 1973

Pradyumna: Translation: "Mahārāja Yudhiṣṭhira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything." [SB 1.15.40]

Prabhupāda: This is required. If you want to go back to home, back to Godhead, then you will have to completely become detached to any material things. Even if you have got little attachment for material things, then you will not be allowed. Prakṛti will say, "You just satisfy yourself. You want this. Do it."

So this is renouncement. If you… God has given us freedom, little freedom. Just like a child is given freedom. Naturally, out of affection, mother, father, gives freedom. But not complete freedom. Because child's freedom is nonsense. It must be protected. Therefore all the living entities who have come to this material world for enjoying, it is also exactly like the child. A small child, you let him be free-he will catch up sometimes this, catch up sometimes that. He does not know what is his real interest. But because he is child, he is catching this, catching that, catching that. Sometimes he catches fire and burns his hand. Sometimes he falls down in the water. Sometimes he catches snake. These are all dangerous things, but he does not know.

So similarly, we are in the modes of material nature. There are three modes of material nature: sattva-rajas-tamaḥ. Those who are in darkness, tamaḥ, completely in darkness, do not know anything. Exactly like the child does not know what is his actual interest. Know to…, not. Generally, everyone who is in this material world, he does not know what is actually, what thing he should capture. He does not know. That is the difficulty. Mūḍha. They are therefore mūḍha. Real interest is to capture Kṛṣṇa. That is real interest. But he does not know. The capturing power and capacity is there. Even a child… In the beginning, the children, there are so many other things. But the child will capture that biscuit, because he knows it is eatable something. But he does not whether it is poison I am giving. He does not know that. That discrimination he hasn't got. But because it appears something to be eatable… The example, as I was giving in walking, that the fish, he has got enough food within the ocean. God has provided. But still, he will capture that tackle, fish-catching tackle, a little something. For taste, he will capture it, and that means lost life. Similarly, the bees, the enter the flower, a big flower like lotus flower, enjoying the smell, but in the evening, with the set of sunset, the petals close and they remain and suffocated, loses their life.

For… We have got different senses. So this bee is losing his life on account of this nostril, very powerful, wants to smell. Similarly, the fish is losing its life on account of this tongue. Similarly, the elephant. Elephant loses… Such a big powerful animal. But he loses his independence for sex life. You know how the elephant is captured? A female elephant is induced to attract the male elephant, and for sex, the male follows the female elephant, and the female elephant is trained up. He puts him in a ditch. He falls down. Then he cannot move. You see. That means in spite of his becoming such a giant animal, powerful animal, simply for sex life he becomes captivated. You see? So someone is becoming victim for this sense. Someone is becoming victim of the sense. This is the world, whoever wants to study. Similarly, the deer, when the hunter wants to kill them, he plays very nice flute, and… They are very fond of hearing musical sound. They stand, and the hunter kills. So one is losing for ear, one is losing for smelling, another for sight seeing, sight seeing. We have seen the insects. When there is fire, thousands of insects will fall and die. What is that? Sight-seeing. "Oh, very beautiful fire." Fall down.

So we have got all these senses, and each of us, each, every one of us living entities, we are being victim of these material laws, being captivated by one sense or other. But an animal or an insect, they have got one sense very powerful, but we the human being, we have got all senses very powerful. So in the Bhāgavata it has been explained. Just like a man has got six wives, and when he comes from office, his six wives are waiting. One wife has captured his one hand, another wife has captured another hand. One wife has captured one leg, another one leg. In this way, some, hair… So in this way he is incapable. Everyone is asking, "You come to my room." But how he can go? He is captured. So this is the position. A materialistic person is captivated by so many objects of sense gratification. That is his prison house. The state laws, if you are criminal, they put him into the jail. But nature's law is such that you don't require… Your senses will keep you intact in jail. You don't require to be handcuffed. The senses are so strong that it will keep you in this material world, incapable. You cannot move. Therefore in the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Guṇamayī. Guṇa means qualities. Everyone is compact, bound up by different qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. And guṇamayī means… Guṇa means rope also. In this way he was bound up by the ropes. Just like if I tie your hands and legs with rope, you are helpless, similarly, the guṇamayī, the mother nature, has tied up, and we are bound up by the laws, stringent laws of material nature. So daivī hy eṣā guṇamayī mama māyā duratyayā. You cannot get out of it. It is not possible. How to get out of it? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If one is fully Kṛṣṇa conscious, he can get out of it. That is the only way.

So the one process is voluntarily giving up. Just like Yudhiṣṭhira Mahārāja. He is the king. He is giving up a royal dress. Valayādi. A king is decorated with fine jewelries, bangles and many other, here, here, here. You have seen. Nowadays nobody has seen also how many different types of ornaments there is. They do not know it. Simply plastic plate or a paper plate, and he thinks something. That's all. They do not know what is golden plate, what is silver plate, what is jewelry. All forgotten. All forgotten. And still, they are proud of advancement of material civilization. What you have got? Plastic and paper plates only. That's all. No more ornament, no jewel, no house, no garment, no life-everything is gone. And still, they are proud: "We are advancing in this material civilization." Money. "We have got money." What is that money? Paper, that's all. (laughter) And everyone is cheated. "Take hundred dollars." What is this? A paper. That's all. So it is the society now at the present moment, the cheater and the cheated. Similarly religion. Similarly science. Similarly philosophy. Everything is cheating. Because all of them are rascals, and people are rascals, they cannot protest. They cannot protest.

Just like this morning there was talking. Some boy suggested that "Creation is… There was something." Who was speaking?

Devotee: Big bang.

Prabhupāda: Big bang. "Big bang" means what is that?

Devotee: Noise or explosion.

Prabhupāda: Explosion. So people have no brain to ask that "How this explosion took place?" When there is some bomb explosion, immediately there is inquiry by the police, that "Who has put this bomb? How it took place?" But these rascals… One scientist says, "First of all there was explosion." But nobody will question, "How the explosion took place?" Because they are śūdras. They have no brain. The rascal scientist says. "There was explosion," and he accepts. That's all. This is going on.

So at the present moment, Kali-yuga, it is very difficult to become perfectly realized soul, or Kṛṣṇa conscious. There are two methods. One method is voluntarily giving up all unwanted things. That is one method. Just like Mahārāja Yudhiṣṭhira is doing. He is the emperor, most opulent. His position is most exalted. There was nothing, material unhappiness, but still, voluntarily he is giving up. This is civilization. Not sticking to this, "Oh, I have got this emperor. I have got my good brothers, good wife, good children, good influence, good dress, good food, everything good. Why should I give up?" Nowadays even an ordinary post, just like elected post, say, for five years or three years, still, he will stick to that. The president, your president, he knows that "After three years it will be finished. So people are protesting. Why shall I…? Let me give it up." No. He is so much attached to the post that he cannot give it, even for two years or three years or for one day. And here you see in comparison, Mahārāja Yudhiṣṭhira, the emperor of the whole world, and so much opulence… I think any executive officer of any state has bangles or ornaments or jewels? No. There is no possibility. But he is giving up, everything. He divided the kingdom to his grandsons, to the grandson of Kṛṣṇa and others. And now he is becoming completely nir, no possessions. No possessions. Why? Nirmama nirahaṅkāraḥ. Nirmama. Nirmama means… Mama means "my." Mama means "my." And nir means negation. This is called nirmama. And nirahaṅkāra. Ahaṅkāra, "egotism," and nir means "not."

So in order to become nirmama… Because here, material world, we are simply fighting, "It is mine, mine." The Arabians, they are, "This oil tank, this oil deposit is mine." Or "our." The same thing, individually or collectively. You just make up a gang, and you steal something, and then you say, "It is our." Your possession is by stealing, but still, you are claiming, "It is our." So the petrol tank belongs to God, but some way or other, they are in possession. They fighting it, "It is our." So this is called mama. So one has to become nirmama. "It is not mine. It is Kṛṣṇa's." Immediately you become nirmama. Everything is bondage so long you claim, "It is mine." And as soon as you understand, "It is not mine; it is Kṛṣṇa's," then you are free. This is the difference of bondage and freedom. Actually, everything belongs to Kṛṣṇa. Everything. Īśāvāsyam idaṁ sarvam [Īśo mantra 1].

So this consciousness required. So somebody is trying to be nirmama, to become free from false idea, "It is mine," by renouncing. And if one knows perfectly well that "It is not mine; it is Kṛṣṇa's," then he hasn't got to do anything artificially. If you know that "Everything belongs to Kṛṣṇa. I am not the owner. I am given the chance to use it," tena tyaktena bhuñjīthāḥ, whatever allotment is given to you, you can use. Prasādam. Kṛṣṇa… Actually, eatable belongs to Kṛṣṇa. So after eating, whatever He gives you, you also eat this. That is required. So one is trying to renounce this world by practice. Because unless you become fully conscious that anything you are possessing, that does not belong to you, that belongs to Kṛṣṇa, so long you will be allowed to enjoy it under the false impression, egotism, that "It is mine." Because you have come here to possess something as your property, so Kṛṣṇa will give you. Just like father gives children… They are fighting. So father gives some toy, "Now it is yours. So that's all right, play. Don't fight." So similarly… The toy does not belong to the child. It is purchased by the father. It belongs to the father. But the father give you, "No, it is yours. Don't fight with the other child," so they are satisfied. Similarly, we have been given by the supreme father, "Now this is your America. This is your India." But nothing belongs to the American or to the Indian. It belongs to the father, supreme father. So unless they come to the consciousness, that "The father has given me to enjoy that this is mine, but actually it belongs to father…" This is called Kṛṣṇa consciousness. This is called Kṛṣṇa consciousness.

Therefore those who are Kṛṣṇa conscious, fully conscious that "Nothing belongs to me. Everything belongs to…" Īśāvāsyam idaṁ sarvaṁ yat kiñca [Īśo mantra 1]. "Even the minute thing, even atom, that belongs to God. I am not proprietor." If this sense comes to you, then you are free. That is stated in the Bhagavad-gītā,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

The bondage is guṇamayī māyā, being wrapped up by the qualitative modes of nature. That is bondage. But if one is engaged in devotional service, he is not under this bondage because he knows things as they are. So… Just like I am foreigner and I am…

So I have come to your country. So if I claim that "This country is mine," then there is trouble. But if I know that I have come as a visitor or as a foreigner I have come here, so there is not trouble. I can freely move. I can get all the facilities of the United States government. There is no trouble. Similarly, we come here as traveler, as visitor, within this material world, and if we claim that "This material world belongs to me," or a group of men, or group of nation, that is called ignorance.

So Kṛṣṇa consciousness movement means to move this ignorance, to make people intelligent, that "Nothing belongs to you. Everything belongs to God." So here is the general process, renouncement, that Mahārāja Yudhiṣṭhira, he's saying… Because as I have already explained, that because we are too much absorbed in the conception of ahaṅkāra, "I am this body, and anything in relationship with this body that is mine," this is illusion, moha. This is called moha, illusion. Janasya moho 'yam. Moha means illusion. This is illusion. What is this illusion? Ahaṁ mameti: [SB 5.5.8] "I am this body, and anything in relationship with this, it is mine." This is called moha, illusion. The body even does not belong to him, because the body is awarded by God according to your karma. Just like according to your payment, the landlord gives you an apartment. The apartment does not belong to you. That's a fact. If you pay $500 per week, you get very nice, good apartment. And if you pay $25, then you get another. Similarly, these different types of bodies we have got… Everyone we have got, different type. This is apartment. Actually, it is apartment because I am living within this body. I am not this body. That is the instruction of the Bhagavad-gītā. Dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe, there is the dehī, the occupier, not proprietor. Occupier. Just like in any apartment, the occupier is somebody and the owner is somebody. Similarly, this is apartment, this body. I am the spirit soul, occupier. I have rented it according to the payment or according to karma.

They say… Darwin's theory is a failure because he cannot explain that why there are different types of… Even in human society, every man is different from the other man. Why? If it is nature's process, then all the bodies should have been equally the same. But why different? Just like in an apple tree the formation of apple is the same. So if it is nature's evolution, then why there are white men, black men, colored men, deformed men and…? No one's face will be equal to anyone. That he cannot explain. This is the explanation, that… Just the same example, just a man, as he pays for it, he gets a different apartment. So we have got different bodies, different apartments, according to our karma. And whose karma? The soul's karma. But he has no information of the soul or how the soul is working, how he is getting a different body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. This science is unknown to him, but still, he is known as the master of evolution, and people are following him. This is ignorance. Andhā yathāndhaiḥ. One blind rascal gives some theory, and the followers are also blind rascals; they follow. They do not take instruction from the perfect.

Therefore our position is perfect, because we are not following rascals and fools. We are following Kṛṣṇa, the supreme perfect. I may be imperfect. That's a fact. I am imperfect. Just like a child is imperfect. That's a fact. But so long he follows the father, catching his hand, he is perfect. He is perfect. He has no danger. He has no danger. Similarly, anyone who is not Kṛṣṇa conscious, and following blindly some rascal, he is imperfect and he will suffer. And because we have taken Kṛṣṇa's shelter, Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. He will give guidance. If you follow perfectly, you surrender unto Him, He will guide you. He is within you, everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is there. He is not far away, although He lives in His own abode, Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa. Although He is in His abode, but He is everywhere. Here is Kṛṣṇa. Although He is living in Goloka Vṛndāvana, He is in this temple, He is within our heart. Simply we have to take advantage, how He is present, how He is advising. That is the technique. That is Kṛṣṇa consciousness movement. God is everywhere. He is prepared to guide you. He is prepared to help you. Because He is father, He is always prepared. But we do not take His guidance. We do not take His shelter. That is the difficulty.

So why you do not take? Because ahaṁ mameti [SB 5.5.8], we have attachment, "This country is mine. This family is mine. This wife is mine. The children is mine. Mine, mine, mine, mine, mine, mine, mine." So you have to become nirmama, without "mine." And why we are accepting this "mine," ahaṅkāra? Ahaṅkāra. Ahaṅkāra means false ahaṅkāra, false identification. So everyone is fighting because the false identification, "I am this body." He does not know. In this way we are so much in ignorance. Therefore the word used, mūḍha, is the appropriate word. Mūḍha, "rascal." We call everyone rascal. That is a harsh word. But actually that is the fact. They do now know what is what.

So if you actually are serious about stopping this rascaldom and wish to go back to home, back to Godhead, then you have to take this Kṛṣṇa consciousness. Because by becoming Kṛṣṇa conscious, you become fully qualified. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra… [SB 5.18.12]. Because this surrendering to Kṛṣṇa, that is the perfection of intelligence. Therefore Kṛṣṇa says in the Bhagavad-gītā,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

Because everyone is struggling… Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. Prakṛti-sthāni, in this material nature, everyone is struggling, prakṛti-sthāni karṣati, with the mind and the senses, that's all. Compact, in the direction of the mind. Mano-dharma. Mano-dharma. So long we are directed by the flickering mind, then we are in danger. We have to go Above mind there is intelligence. The intelligence is where to consider, "Whether I am this body or I am something else?" So on this way, from the mental platform, you have to elevate yourself to the intellectual platform, and from the intellectual platform, you have to raise yourself to the spiritual platform. Then you will be able to give up so-called material possession, completely freed and surrender to Kṛṣṇa and become wise.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.41

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Los Angeles, December 19, 1973

Pradyumna: ”Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.” [SB 1.15.41]

Prabhupāda: Read the purport also.

Pradyumna: ”Mahārāja Yudhiṣṭhira, like his brother Arjuna, began to concentrate and gradually became freed from all material bondage. First of all he concentrated all the actions of the senses amalgamated in the mind. Or in other words, he turned his mind towards transcendental service of the Lord. He prayed that since all material activities were performed by the mind in terms of actions and reactions of the material senses, and since he was going back to Godhead, the mind would wind up its material activities and return towards the transcendental service of the Lord. There was no longer need for material activities. Actually, the activities of the mind cannot be stopped because they are the reflection of the eternal soul. But the quality of the activities can be changed from matter to the transcendental service of the Lord. The material color of the mind is changed by washing it from contaminations of life breathing and therefore getting it freed from the contamination of repeated birth and death and getting it situated in pure spiritual life. All was manifested by the temporary embodiment of the material body, which is a production of mind at the time of death. And if the mind is purified by practice of transcendental loving service of the Lord and the same is constantly engaged in the service of the lotus feet of the Lord, there is no more chance of the mind’s producing another material body after death. It will be freed from the absorption of material contamination. The pure soul will be able to return back home, back to Godhead.”

Prabhupāda: So this verse describes in the manner of yogic practice. The yogic practice means controlling five kinds of air within the body: prāṇa, apāna, vyāna, like that. That is breathing exercise, yoga practice.

So it appears that Mahārāja Yudhiṣṭhira knew how to practice the yoga. Not only Mahārāja Yudhiṣṭhira, practically any high-class man, especially the brāhmaṇas and the kṣatriyas, every one of them knew this practice, yoga practice. So at the time of death they could utilize, how to give up this body. That is perfection of yoga. The yogis, they can give up the life or give this, relinquish this body, according to his own desire, not compelled by the material condition. That is yoga system. Generally, a man dies under the obligation of material laws. But a yogi, he controls in such a way that he leaves the body…

Just like Bhīṣmadeva. Bhīṣmadeva especially, his father gave him the benediction that so long he would not himself like to die, he’ll never die, Bhīṣmadeva. He got this benediction from his father because his promise was very stern, severe. You know the story, that Bhīṣmadeva’s father was captivated by the young girl, Satyavatī, and he wanted to marry her. A kṣatriya could do that. But Satyavatī’s father disagreed. Although he was king, he could marry anyone he likes. But his (her) father… Still, with the permission of the parents. So the father denied, ”No, no, I cannot give you my daughter to you.” ”Why?” ”Because you have got grown-up son, and he will be the king. Why my daughter shall be married with you just like a maid-servant? No.” So Bhīṣmadeva could understand that ”My father desires to marry this young girl, Satyavatī, and there is some hindrances.” So he approached, that ”Why don’t you give my father your daughter?” So he said, ”Because you are his eldest son. You will become king.” So he immediately promised that ”No, your daughter’s son will become king. I will not become king. Give my father, sir.” So he said, ”No, no, still it is not possible.” ”Why?” ”Because you may not become king. Then your son will become king. I don’t want that.” So in this way Bhīṣmadeva said, ”No, then I shall not marry. Is that all right? Still…” Then he gave his daughter, ”Yes.” Satyavatī.

So his father, Śantanu Mahārāja, saw that Bhīṣma is so affectionate to his father that for the father’s sense gratification he has sacrificed his own. So he gave him this benediction, ”My dear son, you are so stern in keeping your promise. So I give you this benediction, that you will never die unless you desire.” Therefore Bhīṣmadeva was lying on the bed of arrows, and he left this material world when he desired. So the yogis can do that. The yogis they control the soul. The soul is floating in different airs. So they can control. That is called ṣaṭ-cakraḥ. From the rectum to the abdomen, abdomen to the heart, heart to the collarbone, then collarbone to the palate, and then here. So one who can bring the soul here, they can get out from this hole, it is called brahma-randhra.

So they can go, the yogis, as they desire. Either he can go directly to the spiritual world, or if he likes, he can transfer himself to the higher planetary system. This is yoga practice. Anywhere he likes, he can go. It appears that Yudhiṣṭhira Mahārāja knew perfectly well. Similarly, we see from many other kings’ life. Or this yoga practice was done by any gentleman. Therefore they were so sober, steady and determined. Everyone was a yogi. Therefore in the Bhagavad-gītā it is described, rājarṣi. Imaṁ rājarṣayo viduḥ. Ṛṣi. Ṛṣi, saintly persons, they know how to practice yoga. So formerly the kings were as good as ṛṣis. They were simply sitting on the throne as a matter of responsibility to the citizens. They were not political opportunists. No. Nowadays people are political opportunists. As soon as they get some opportunity, they capture the power. Formerly… Just like Bhīṣmadeva. Actually, he would have been the king. But he was not opportunist. To serve his father he gave up everything. This is called rājarṣi.

So vacāṁsi. If you can control your mind, then you can control your words. There are kāya, mana, vākya. Three things are… We have got this body, and we have got our mind, and we have got to talk. Talking is very important. You can talk nonsense all day and night, and you can talk about Kṛṣṇa and chant Hare Kṛṣṇa mantra, and the same thing, vibration. So if you talk nonsense, then you can go to hell. And if you talk about Kṛṣṇa and the Hare Kṛṣṇa mantra, chant, then you go back to home, back to Godhead. Just see how much this talking is important. Simply by talking. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. So it is a matter of control. This is con… Yoga means indriya-saṁyama, controlling the senses. That is called yoga, real purpose of yoga. Because our senses are just like venomous serpents. So many people, they fall down on account of these senses. They become victims of the senses.

So yoga practice means the controlling the senses. This is the real purpose of yoga. There is certain mechanical process, that is called yoga practice. Therefore yoga practice is meant for a person who is too much in bodily concept of life. Otherwise, one who is convinced that ”I am not this body,” then where is the necessity of exercising the body? But it is meant for a person who is too much absorbed in bodily concept of life. For him, this yogic practice is recommended, that by mechanical practice of the different parts of the body, the air within the body, one can control the senses. And unless the senses are controlled… The whole thing is sense. Therefore consciousness, it depends on the senses, purifying the senses. Spirit soul is eternal, so his senses are eternal. You cannot stop the activities of his senses. That is not possible. Just like others. They think that ”If we stop… ” Just like Viśvāmitra Muni. He was a great yogi. He stopped the senses. He wanted to stop. He closed the eyes, ”I’ll not see a beautiful woman.” But he failed as soon as he heard the tinkling sound of the bangles of the apsarā, Menakā.

So our senses are so strong. If you stop this sense, the other sense is prepared to kill you. Because they are called enemies, they are manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. We are struggling for existence with the mind and the senses. Otherwise it is explained in the Bhagavad-gītā, "These living entities, they are My part and parcel." That means "They are as good as I am." Why they are rotting in this material world? Because on account of the mind and the senses. So yoga practice you have to control first of all the mind, and then you have to control the senses. That is perfection of yoga. So Ambarīṣa Mahārāja, a great devotee, he controlled his mind, senses, in this way. The first thing is to… Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. This yoga practice… Bhakti-yoga means this, not to try artificially to control the mind the senses. That will be failure. In most cases they are failure. In some cases they are perfect or successful, but in most cases they are failure, especially in this age, when people have no training, no…, simply extravagant, doing everywhere what he likes, no brahmacārī system. Nothing is taught. Formerly (in) the Vedic civilization, the boys should be sent to Gurukula for practicing brahmacarya. There is no such question now. So the so-called practice of yoga is simply useless waste of time. They cannot do anything. It is not possible.

Therefore bhakti-yoga system is to engage the senses and the mind in Kṛṣṇa's service. If your mind is engaged in Kṛṣṇa's service, then there is very little scope for the mind being diverted from it. It diverts, but if you practice, then Kṛṣṇa will help you.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is within yourself, and if you are sincerely trying to purify yourself, your mind, body, words, these three…

So the beginning is to hear about Kṛṣṇa. Anything about Kṛṣṇa. But first thing we want to hear… If we want to know Kṛṣṇa, naturally we are inclined, "What is Kṛṣṇa? What is Kṛṣṇa?" Just like our Kṛṣṇa book is now selling. Because the Kṛṣṇa consciousness movement is there, so people are, I mean to say, eager to know, "What this Kṛṣṇa is?" Naturally they want to purchase some Kṛṣṇa books. Actually, that is the first business. Just like we are speaking about, "In God We Trust," this slogan of the American people or American government. So naturally, people should be inquisitive to know actually what is God, scientifically. We say, "In God We Trust," but we do not know what is God. Then where is the question of trust? Suppose if you, if somebody, friends, say that "You can trust the Bank of America." But if he does not know what is Bank of America, then how he can trust? How he can deposit his money? So that is the difficulty. This is simply slogan. Otherwise, everyone should have been inquisitive, "What this government has made this slogan, 'In God We Trust'?" What is God? Nobody knows. Then where is the question of trust? Therefore it has become everything humbug.

But if you are serious to know about God, there is science, there is teacher, everything is there. God Himself is there within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So actually, if you are serious to know God, so God is within himself. He can understand, "Now this living entity is serious to know about Me." So He will help you, immediately. That is stated in Bhagavad-gītā,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Teṣām, "such persons," satata-yuktānām, "always very much anxious to know about God…" So God can understand. God is omnipotent. He can understand that "This living entity is now serious. He wants to hear about God." So this inquisitiveness is very good. My Guru Mahārāja accepted me as a disciple because he saw in the beginning I was very inquisitive to hear him. So in the beginning, when many gentleman… I was one of them, was introduced to my Guru Mahārāja, that "They are to be initiated. They want to be initiated, to become your disciple." So when my turn came, he immediately said, "Yes, I will accept this boy as disciple because he is very inquisitive to hear." That was my recommendation. And actually, I was very inquisitive. I could not follow what Guru Mahārāja was speaking, but still, I was asking others, that "When Guru Mahārāja will speak? I will hear." I could not follow. He was speaking in a very high philosophical term. So at that time I had no capacity to under… Still, I wanted to hear him, I understand or not understand.

So this is very good qualification. So those who are coming here to listen about God, they are very fortunate. Kṛṣṇa will help them. Śravaṇam. The beginning of bhakti-yoga is started from the practice of śravaṇam, aural reception, ear. Therefore the mantra is given through the ear, initiation mantra. Then kīrtanam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

There are nine different processes. The most important process is hearing. And as soon as you want to hear, that means you have to concentrate your mind. So naturally, the mind becomes, I mean to say, locked. Śravaṇaṁ kīrtanam. But if we sleep, that is another thing, that "Let the lectures go on. Let me have some rest." That is another thing. But if you hear, if you are anxious to hear, then mind has to be engaged. Without attention, you cannot hear. If your mind is something doing, you are thinking of marketing something, or sometimes…, so you can hear, make a show of hearing, but you are not hearing. Therefore mind is the first thing. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. If you engage your mind in hearing, then you can describe the things in the Vaikuṇṭha, in the spiritual world. Vacāṁsi vaikuṇṭha-guṇānu…

So we have to practice. This is bhakti-yoga. First of all we have to engage the mind. Mind. And as soon as you engage the mind in hearing about Kṛṣṇa, Kṛṣṇa will help you in cleansing the mind. That is the opinion given by Śrī Caitanya Mahāprabhu.

Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Because everything… We cannot understand about God, or we cannot see God, or we do not know what is God, because there are so many dirty things on the mind. Otherwise, as soon as the mind is clear, devoid of all dirty things, you can see. You can understand what is God; you can see God every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilo… [Bs. 5.38]. So there is no difficulty. God is here, Kṛṣṇa. But one's mind is not clear. He cannot see God. He sees a statue of stone. He sees a statue of stone. And whose mind is clear, like Caitanya Mahāprabhu, as soon as He sees Jagannātha, immediately fainted. Here is Kṛṣṇa. Actually, that is the fact. Here is Kṛṣṇa. Kṛṣṇa is omnipresent. That is God's qualification: omnipresent, He is present everywhere. So why not present in the temple? He is present here. But we have no eyes to see. Because our mind is not clean.

So we cannot use the senses to see God. That is the defect. Therefore premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. By the bhakti process, by devotional service, you cleanse your mind, you cleanse your senses. As soon as your mind is cleansed, then senses are also clean. That is helped by Kṛṣṇa Himself, as He says in the Śrīmad-Bhāgavatam, śṛṇvatāṁ sva-kathāḥ. As soon as Kṛṣṇa sees that you are eager to hear about Him… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. By the first hearing you may not understand about Kṛṣṇa, but if you simply hear with little attention, although you do not understand, still, you will be pious. Because the dirty things means covered with impious activities. So if you hear about Kṛṣṇa, then gradually you will become pious, simply by hearing. Simply… Just like if there is injection, anti-some disease, vaccine. You understand or not understand, it will act. Suppose if you take poison, if you do not understand what is poison, it will act. Similarly, kṛṣṇa-kathā is so powerful that if you simply hear, even if you do not understand, then you will become pious. And by becoming pious… Because without becoming pious, nobody can understand Kṛṣṇa. It is said in the Bhagavad-gītā, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām: "Those who are twenty-four hours engaged in pious activities…"

Therefore we engage our students in the bhakti-yoga practice, twenty-four hours routine work, because it is pious activities. So he will be purified. He will be purified. We have got so many times offering ārati, offering prasādam, cleansing the temple, dressing the Deity, talking about him, twenty-four hours must be. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Kīrtanīyaḥ or sevanīyaḥ sadā hariḥ, twenty-four hours. In this way we become purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā… [Cc. Antya 20.12]. As soon as your mind is cleansed of all dirty things, then you become fit for going back to home, back to Godhead.

So any yoga practice… But other yoga practice-haṭha-yoga practice, dhyāna-yoga practice, karma-yoga practice, jñāna-yoga practice-these are very difficult in this age. But if you take to bhakti-yoga practice… It is recommended, śravaṇaṁ kīrtanam. Kalau tad dhari-kīrtanāt. In this age, Kali-yuga, this hari-kīrtana is bhakti-yoga. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. In different ages, because the people are different, so different methods are prescribed in the śāstra. In the Satya-yuga the meditation method was possible. In other yuga it is not possible. In Tretā-yuga, by sacrificing big, big yajña, performing yajña; in Dvāpara-yuga by temple worship; and kalau tad dhari-kīrtanāt, and in this Kali-yuga, simply by hari-kīrtana, by chanting the holy name of the Lord, you can get the same result. Therefore our process is kīrtana always. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31].

So by bhakti-yoga practice you become perfect in all yogic practices and ultimately you realize God very easily and directly, and that will help you to go back to home, back to Godhead. That is confirmed in the Bhagavad-gītā,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Anyone who understands Kṛṣṇa in truth… Janma karma me divyaṁ yo jānāti tattvataḥ. Tattvataḥ means in truth, not superficially. If you understand Kṛṣṇa in truth, as He is… And He is speaking Himself about Himself. There is no difficulty. If you simply accept Kṛṣṇa, what He says, if you follow, then you become perfect and you become fit for going back to home, back to Godhead.

Thank you very much. (end)

731220SB.LA

Śrīmad-Bhāgavatam 1.15.42

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Los Angeles, December 20, 1973

Pradyumna: Translation: "Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances." [SB 1.15.42]

Prabhupāda: Tritve hutvā ca pañcatvaṁ tac caikatve ajuhon muniḥ. Everything is coming from that one. The theory of conservation of energy, that is imperfection. All energy are conserved in that Supreme Personality of Godhead. They have got little idea of this, wherefrom the energies are coming, but not perfectly. The modern scientists, they can simply think of "conservation of energy." But where is that conservation? That they do not know. That is the missing point.

Here it is explained how from that original reservoir of all energy, things are coming. That is the lesson in Vedānta-sūtra, janmādy asya yataḥ: [SB 1.1.1] "Everything is coming from one source." Yato vā imāni bhūtāni jāyante. These are Vedic mantras. That is Brahman. Brahman means inexhaustible, avyaya. There is no exhaustion. Pūrṇam. As we learn, pūrṇam adaḥ pūrṇam idam [Īśopaniṣad, Invocation], everything complete. Complete, we have no idea of complete. We think complete also limited. Complete satisfaction. Suppose you have got a bank balance, a million dollars. You think, "It is now complete. I am fully satisfied." But he hasn't got the complete idea. The bank balance may be one million dollar today, but if I spend it, it will be gradually reduced, and one day it will be zero. So that is not complete. Complete means you go on spending as much as you like; still, it remains complete. That is complete.

There is a small story. Perhaps I have narrated this story sometimes ago, that in a school… Formerly there was no charge for school. Now everything has become business. Formerly a brāhmaṇa, he'll start a school. Brāhmaṇa is paṭhana pāṭhana. His business is to become learned himself and to distribute his knowledge, education, to everyone free. This is brāhmaṇa. The brāhmaṇa, and the opposite word is kṛpaṇa. Kṛpaṇa means miser. A miser, he has got money, but he does not spend. He keeps it only. And brāhmaṇa means he has got knowledge and he distributes for others' benefit. That is brāhmaṇa. Therefore we are making every one of our disciples brāhmaṇa, not that he should simply know himself what is God. No. He must distribute the knowledge also. Go from town to town, village to village, and try to convince these rascals what is God. They simply write, "In God We Trust," but they do not know what is God or how to trust, nothing. Now let them know it scientifically. Here is the movement, Kṛṣṇa consciousness movement. What is this movement? To know God. Of course, we cannot know God perfectly. God is so unlimited. Still, as far as possible, we can know, as God speaks Himself in the Bhagavad-gītā.

So this is meant for the brāhmaṇa. Therefore we offer second initiation, sacred thread, that one should become brāhmaṇa, not a kṛpaṇa, miser, no. One should be thoroughly learned what is God and teach others how to trust Him. That is brāhmaṇa. Simply slogan, "We Trust In God," and all rascals and fools, that is not good. Now we should take up this point, that "You write, 'In God We trust.' What is God? Do you know what is God?" Ask the President Nixon rascal. He will not be able to. Then who will know? If the president does not know, how the people will know? Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate [Bg. 3.21]. Śreṣṭha, the chief man, the leader Just like I am leading this society, so what I shall do, naturally it will be followed: "Prabhupāda does it." So that is applicable everywhere. So if the president knows what is God, how to trust Him… Why shall I trust unless I know you properly? It is natural. If somebody says, "Trust this man," so my next question, "I must first of all know this man; then I shall trust." Similarly, if you do not know what is God, what is the meaning of your trust? It is all childish, slogan. Therefore the condition is so deteriorated. Everywhere, not only here, they have no knowledge of God. We can challenge anyone, any so-called scientist, philosopher, politician, big, big men. They know only wine, women, meat-eating. That's all. This much their knowledge. But who knows God? Nobody. Ultimately, the rascal says, "I am God." Failing to know God, he become himself God.

So here is very nicely explained, how from that one… Prakṛtiṁ yānti māmikām. In the Bhagavad-gītā it is said that "This prakṛti," means nature, "will be wound up, again come to Me within." Just like the spider. The spider makes a cobweb. From the saliva from him, he can work-he knows how to work on it-and again he can wound it up. That is practical example. Similarly, the material nature… Here is the point of creation. The energy is conserved. Energy is never lost, avyaya. But this prakṛti, this material nature, is not eternal. It is temporary. The same example, the spider. The spider, suppose it is eternal, but the cobweb made by the spider, that is not eternal. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is created and again wound up. Similarly, the point of creation comes from God. God is not created. They ask this question generally, that "Everything is created. Then God must be created." That idea comes because we have no other idea than the creation, maintenance and again annihilation. We have no other idea. In this material world, we have no other idea. We see this body is created by father and mother. Then it remains for a time, it grows, and then it become old. Then it vanishes. Ṣaḍ-vikāra, six kinds of changes. Janma-sthiti-pariṇāma…

In this way everything in this material world, nothing is permanent. But the soul within the body, that permanent. That is the conservation of energy. That they do not know. Where the energy is reserved and wherefrom the energy is manifested, again wound up… A living entity… As God and we living entities, we have got the same quality… As God is the reservation, conversation of all energy, material energy, similarly, I, you, we being small particle of God's fraction… Just like spark, spark of fire, big fire, and the small spark. That small spark has all the qualities of fire. All the chemicals composition of fire is there in the small spark, but in very, very small quantity. A drop of seawater has got the all chemical composition of the ocean. That is equality. Qualitatively. And quantitatively, where is the comparison between the drop of ocean water and the ocean? There is no comparison. That is difference. Therefore Caitanya Mahāprabhu's philosophy is perfect. Acintya-bhedābheda, inconceivably, simultaneously one and different. We are one with one, but these rascals who have no thorough knowledge, they simply take this oneness, "I am one with God." That is rascaldom. There are two things: one and different simultaneously. Qualitatively one, quantitatively different.

So as this body is created by my energy, my subtle energy and my gross energy… It is also… The whole energy… I am also emanation from God. The total energy is God. I am fragment, fragment energy, but still, I have got the same function. Just like I am put into the womb of the mother through the semina of the father. Now, according to my energy, I have placed into a suitable condition. If I have worked for becoming dog, then through the semina of the dog I am put into the womb of a dog mother. And if I have worked as a god, then through the semina of the father, I am put into the womb of a mother. So in this way, my conservation of energy worked there, the supply is there, and I form the body. This body is formed… This is creation. So as my body is formed, similarly, this whole universal body is formed. That is creation. They do not understand. They are so rascal that they do not understand that creation is a fact, and the original creator is God. So in the scriptures, "God created this world," that is fact, but unfortunately, they do not know how it is created. Lack of knowledge. So that is explained here, tritve hutvā ca pañcatvam, how things are developing. From the spirit soul there is total material energy. Energy is coming. The conservation of energy is the spirit soul. Where is the difficulty to understand? That is permanent, avyaya.

So therefore there are two kinds of energy from the Supreme Soul, God. That is explained in the Bhagavad-gītā,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Aṣṭadhā. Aṣṭadhā means eight. So tritve, three, and pañcatvam, five, that means eight, the eight kinds of material energy. Earth, water, fire, air, sky-these are gross. The gross, amongst the gross also, the finer material energy, the sky, we cannot see. This is also gross. Then mind. Everyone knows I am thinking, I have got mind. You know, I know. But where is the mind? Have you seen? Somebody suggests mind is in the brain, somebody suggests in the stomach, somebody… Suggesting. But there is mind. Everyone knows. Then next finer, the sky. We can perceive the sky is there by sound. As soon as… (makes tapping sound) This is due to sky, this sound. That is the symptom there is sky. But similarly, although the sky you cannot see, you can understand that… Similarly, mind is there. You can understand by thinking, feeling, willing, mind is there. But you do not see the mind. Oh, why you are so much proud, ”Can you show me”? You cannot see your mind, you cannot see the sky, and you want to see God with your these eyes. Just see how foolish they are! You cannot see even a gross thing and subtle things, and the finer, finer, finer than all subtle things… Mind, then intelligence. Simply not mind. When we think, feel or will, there is intelligence behind that, and if the intelligence is not good, simply you will think of nonsense.

So behind the mind, there is intelligence. And behind the intelligence, there is soul. So if you cannot see the mind and the finer gross material sky, you cannot see intelligence, how you will see the soul? Therefore you cannot understand your this gross situation. You cannot. Acintya. Acintya. It is beyond your… Anything which is beyond your conception, you don’t try to speculate. That is simply waste of time. ”Then how shall I know?” You know from the authority. The same example: you cannot speculate who is your father. Know from your mother who is your father. Very simple thing. But if you speculate, ”Who is my father? Who is my father? Who is my father?” that is not possible. Ciraṁ vicinvan. If you go on speculating, without taking care of the mother, without asking from your mother, if you simply want to know by your research scholarship, ”Who is my father?” you will never know it. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet.

Therefore things which are beyond your speculation, don’t try to argue. Don’t be foolish. Don’t be rascal. How you can? Because it is beyond your conception. There is no question of it. By argument, by speculation, by logic, you cannot understand what is soul, what is God. That is not possible. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Don’t waste your time. So similarly, you do not know what is God by speculation. That is not possible. And religion means the science of God. Religion means the science of God. So how religion, you can understand that this is proper religion? Because you do not know God, neither it is possible to speculate on God, then how I shall accept religion? Just try to understand. Religion means the science of God. It is not a sentiment; it is science. So if you want to know that science… Therefore Vedic injunction is, tad-vijñānārthaṁ sa gurum eva abhigacchet: [MU 1.2.12] ”In order to know that science knowledge, you must approach guru.” That is practical. Even for material science, you go to school, college, to learn from the authority. How you can learn about God, about soul, without approaching a proper person who knows it?

So that is the way. That is the way. You cannot speculate. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam [SB 10.14.29]. Tattvam, that truth, one can understand, how has received the mercy of God. Therefore we sing ”Guru, guru is the mercy of God.” God is so merciful that He is within yourself. He is trying to teach you, and, internally, and externally he appears as guru, to teach you. Mercy. So therefore guru is considered as good as Kṛṣṇa. Sākṣād-dharitvena samasta-śāstraiḥ. In all the śāstras, the guru is respected as Kṛṣṇa is respected. Sākṣād-dharitvena. Haritva. Hari means Lord. Samasta, in all the scriptures, guru is accepted as Kṛṣṇa. But he never says that I, he is Kṛṣṇa; neither he is Kṛṣṇa. Then what is his position? Kintu prabhor yaḥ priya eva tasya: he is the most confidential servant of Kṛṣṇa. He never says that ”I am Kṛṣṇa, I am God.” That is not guru. Guru must place… He knows perfectly well that he is serving Kṛṣṇa. His business is to serve Kṛṣṇa. Kṛṣṇa wants all these fallen souls to be delivered because they are Kṛṣṇa’s part and parcel. Just like a rich man, if his son goes out of home, he is suffering. His father knows that rascal boy is suffering. He is very anxious to get him back. ”Bring this rascal at home.” That is father’s concern, naturally. Similarly, Kṛṣṇa is more eager to take you back. Therefore He comes. He comes. He has got his agent, the guru. He has got His instruction, the Bhagavad-gītā. The whole concern is that God is so anxious, Kṛṣṇa is anxious, to call back these rascals, back to home, back to Godhead. So sometimes He is so eager that He comes Himself. Just like I have sent some my agent to do something. I am seeing that it is being delayed, so I go there: ”What you are doing? Why it is so delayed?” Like that. Therefore Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Dharmasya glāniḥ, discrepancy in the execution of religion principles.

So religion means, we have already explained, religion means the science of God. So the chance is there in the human form of body to understand the science of God. In the body of cats and dogs, it is not possible. Therefore this life should be fully utilized for understanding the science of God, and understanding… As Yudhiṣṭhira Mahārāja… Now he is closing the business. The business is that ”I am creating this body.” Just like a businessman opens a business house. Sometimes when the business is simply troublesome, he liquidates. Similarly, we should come into the understanding that our material business is always troublesome. Is it not troublesome? Practical, material business. Suppose in this life you have got all good facilities. You have got a skyscraper building, nice… Suppose you are Mr. Ford. He was a very rich man in your country. So where is Mr. Ford now? That they do not see. That they have no eyes. In Paris I saw some statue of Napoleon. There is written, ”Napoleon is France; France is Napoleon.” But I inquired that ”Where is Mr. Napoleon? The France is there, but where is Napoleon?” Just see. This is called ignorance, māyā. When Napoleon was very victorious, he might think that ”I am making my France very strong, very powerful,” but that’s all right. But you are not powerful. You have to go away. By one kick of nature, go away. That they do not see. This is called ignorance. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So what is the meaning of this business? Suppose you have got… That Mr. Ford, Henry Ford, he did a very… Now everything is left. He could not take even a single cent with him when he was dying. Everything was left. Now, tathā dehāntara-prāptiḥ [Bg. 2.13], he has got another body. Nobody cares, nobody cares. Suppose Mr. Henry’s children. They do not know. Not only they, everyone. Politicians, their statue is worshiped, but nobody knows where that Mr. Napoleon, Mr. Washington, Mr. Gandhi has gone. They do not know. They are worshiping the material statue. That’s all. Ignorance. Bhūtejyā. It is called bhūtejyā. One of our big politician, Indian politician, some astrologer said that ”He has become a dog in Scandinavia.” But you cannot deny. You cannot deny. If you believe… First of all you have to believe that the soul transmigrates. That’s a fact. That we are doing every day, every minute… Simply it requires little brain. Dhīra. Dhīras tatra na muhyati. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīra means sober. What is the difficulty to understand? I was a child, you were a child. Just like these children, talking without any meaning. But they are children, they are excused. But the same child will become a young man, old man. The body has changed.

Just like I was also child, you were also child. In childhood we have done so many nonsense things. But in this body I am not doing anything. I have to consider.

So that means the body is different. According to the body… The rascal says that the animals have no soul. Why? Then the child has no soul? What is the difference between the child's behavior and an animal's behavior? Anyone who has got a dog in the family, the dog is also one of the children. He also behaves… The children also behave like the dog. And the children do not find any difference, that a dog is different, he is different. Simple. So if the dog has no soul and if the behavior are the same, as of the dog of the child, so does it mean the child has no soul? How foolish they are. Just see. And they say the animal has no soul. Why? You can say, "The intelligence is not developed." As the child's intelligence is not developed, it will develop with the chance of the body, similarly, the dog also will have developed sense when he will change his dog's body to human body. That is called evolution. He will get the chance. Nature will give the chance.

So after getting the chance, if we do not utilize the chance as human being, then I remain a dog. This is the philosophy. Therefore these books are meant for sober human being, not for the so-called human being: he is a dog, but he has got two hands and two legs. That's all. Not like that. Puruṣaḥ paśuḥ. Śva-viḍ-varāha-uṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. Now you are fighting against your president that he must resign because he is just like animal. The charge is. But he is animal undoubtedly. But who has selected the animal? Other animals. You are also animal. Otherwise how you can select one animal? Therefore in the Bhāgavata it is said, śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Paśu. Anyone who is not in Kṛṣṇa consciousness, is he is praised, those who are praising, they are also animals. Not to become Kṛṣṇa conscious is animalism. That is animalism.

So anyone who has not developed his consciousness to understand God… Kṛṣṇa consciousness means to understand God and then trust Him. This is Kṛṣṇa consciousness. Actually, your currency notes advertising our movement. But they do not know scientifically. Now this movement is scientifically started. The Americans should take advantage of it and try to understand the simple slogan, "In God We Trust."

Thank you very much. (end)
731222SB.LA
Śrīmad-Bhāgavatam 1.15.44

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Los Angeles, December 22, 1973
Pradyumna: (leads chanting, etc.)
udīcīṁ praviveśāśāṁ
gata-pūrvāṁ mahātmabhiḥ
hṛdi brahma paraṁ dhyāyan
nāvarteta yato gataḥ
[SB 1.15.44]

Translation: "He then started towards the north, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went."

Prabhupāda: Udīcīṁ praviveśa. So one who goes to the northern side, it is to be understood he never comes back. Northern side means the Arctic zone, covered with snow. So this was known in Bhāgavata days. Not only in Bhāgavata days, some, about a thousand years ago also, there is Kālidāsa's book Kumāra-sambhava. Kumāra-sambhava, "The Birth of Kārttikeya." So in the book the beginning is asty uttarasyaṁ diśi himālayo nāma nagadhirājaḥ. Uttarasyaṁ diśi, in the northern side, there is mountain which is covered with snow, Himalaya. Hima means ice, hima. Asty uttarasyaṁ diśi himālayo nāma nagadhirājaḥ: "In the northern side, there is a hill or a mountain which is always covered by snow." Although at the present moment, Himalaya, there is one mountain that is also called Himalaya, Mount Everest, but I think this Arctic zone was referred. Because it is said that "touching both sides, water." Asty uttarasyaṁ diśi himālayo nāma nagadhirājaḥ, toya-nidhi avagāhya. Toya-nidhi. Toya-nidhi means oceans, both sides ocean, the Pacific Ocean and the Atlantic Ocean. Avagāhya, touching. So the Arctic zone was referred in many books, Vedic literature. It is not that it was unknown. Everything was known. The modern historians, they say like that. They say the Bhāgavata was written about 1,500 years ago. No. Five thousand years ago. They bring everything within the Christian era. And before that, there was no history, according to them. But that is not the fact.

Anyway, Mahārāja Yudhiṣṭhira went to the northern side. Gata-pūrvāṁ mahātmabhiḥ. His forefathers, they were also mahātmās. Formerly the kings were not, I mean to say, licentious drunkards. They were all ṛṣi, as good as great saintly persons, rājarṣi. Therefore Bhagavad-gītā was taught to the saintly kings. The modern people, they say that "Why not this movement amongst the poorer-class men?" They do not know who is poor. Anyone who is poor in spiritual understanding, he is poor. By material opulence, one does not become rich. He is animal. By material opulence, one may be polished animal, but he is animal. One who is spiritually advanced, he is actually in knowledge. Because basic principle is spirit. Without spiritual knowledge, anything, any so-called knowledge, advancement of knowledge, is simply mistake, mistake. Just like if you, in calculating one mathematical sum, if you commit mistake anywhere, the whole thing is spoiled. Whole thing is spoiled. You go on. You are making progress. But real mistake was there. It will never carry. The balance, it will not come into being.

So the real mistake they are committing: dehātma-buddhi, this body as self. That is the basic mistake of all education. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who has accepted this body as self, yasya ātma-buddhiḥ kuṇape tri-dhātuke… This is a bag of three elements: kapha, pitta, vāyu. And on this basis, sva-dhīḥ kalatrādiṣu… Sva-dhīḥ. Sva-dhīḥ means thinking, "my own men." Kalatrādiṣu. Kalatra means wife, and through wife, children, then other relationship. Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. And the land in which one is born, that is worshipable. Nowadays nationalism. Nationalism means the land. In so many ways the whole basic principle of education is wrong. Therefore such persons who are making so-called progress on the basic principle of mistake, so parābhavas tāvat, they are simply being defeated, because the basic principle is wrong. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Ātma-tattvam, spirit, spiritual knowledge, one who hasn't got, so whatever they are doing in the name of progress, they are all being defeated. That's all. It will never be successful. They will never be happy. There will be no peace and prosperity in the world, because the basic principle is wrong.

So here it is said, mahātmā, gata-pūrvāṁ mahātmabhiḥ. We have to follow great personalities for advancement of knowledge. Actually we do. We accept authority, go to school, college, to learn something from the teacher, professor. But unfortunately, the teachers, professors, they are all rascals. Therefore we do not get proper education. Wrongly directed. They are changing. Changing is not knowledge. That is not knowledge. Just yesterday we were talking some theosophist. He is changing his view. Formerly it was right; now it is wrong. That is not knowledge. Knowledge means what you accept as right, it must be accepted perpetually right. That is knowledge. That is knowledge. Just like our principle. Kṛṣṇa says that "I am the Supreme," five thousand years ago. So Arjuna who heard from Kṛṣṇa, he also said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He accepted. I am speaking of five thousand years. Otherwise perpetually. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Long, long ago, before speaking to Arjuna, this Bhagavad-gītā was spoken to the sun-god, forty millions of years ago. The same principle. In the Bhagavad-gītā: "I am speaking to you the same principle." Not that "Forty millions of years have passed, so things have changed." No. Nothing has changed. The sun forty millions of years ago used to rise from the eastern side. Forty or trillions of years. Still it is rising from the east. Can you make any new thing, "Let the sun rise from the west?" No. That is not possible.

So knowledge means without any mistake. Anything without any mistake, that is perpetually right. And anything based on mistaken idea, that will change. You have to correct the mistake. The so-called modern scientists, they are simply correcting their mistake. Therefore they have no real knowledge. Nobody can have real knowledge, because we are imperfect. Our senses are imperfect. That is our defect in the conditioned life. We have got four defects: we commit mistake, we become illusioned, our senses are imperfect, and we cheat. Because our knowledge is imperfect, still, we take the position of teacher; therefore we are cheater-not teacher, but cheater. So the teacher society nowadays is the cheater society. And this modern world is a society of the cheater and the cheated. That's all. Somebody is cheating and somebody is being cheated. This is going on.

So how can we not be cheated? That is mahātmabhiḥ. You have to follow the previous great ācāryas, mahātmabhiḥ. Just like Kṛṣṇa is accepted. Kṛṣṇa said He is the Supreme Personality of Godhead. Arjuna accepted, "Yes, paraṁ brahma paraṁ dhāma [Bg. 10.12]," after hearing from Him. Paraṁ brahma. And then, after Arjuna, disciplic succession. Lord Caitanya accepted. All the ācāryas, Rāmānujācārya, Madhvācārya, accepted Kṛṣṇa, the Supreme Personality. Śāstra says, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So we have to follow these mahājana. Otherwise we cannot get the right knowledge. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow great authorities. So who are authorities? They are mentioned in the śāstras:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Everything is there, śāstra. So Yudhiṣṭhira Mahārāja followed the principles as it was done by the previous mahātmabhiḥ, great personalities, not only in his family but also otherwise. Because knowledge is… Right knowledge is not different. "Two plus two equal four," it is right in Europe, in America, in Asia, in white, in black, everywhere. It is truth, "Two plus two…" You cannot make "Two plus two equal to five." That is not possible. That is truth.

So hṛdi brahma paraṁ dhyāyan. This is the principle. If you want to stop repetition of birth and death… This is our real problem, but people are so poor in knowledge, they do not know what is the problem. They are tackling some temporary problem: "There is no petrol, there is no this, there is no that." Well, even petrol is there, but what of yourself? Are you going to live here forever? That is not problem. I am making arrangement for my sense gratification very nicely-skyscraper building, and very nice car, very nice bank balance, everything. That's all right. But you are going to live permanently? What is the answer, my dear scientist? No answer. Just see. You construct a house with a hope that you shall live here, but if you are informed, "Oh, you are going to die tomorrow," will you take that responsibility, constructing, spending millions of dollars? "Oh, I am going to die?" That is natural. That is natural. So before making nice arrangement for our living condition, first of all make this condition sure that you are going to live actually, you will live comfortably. Is that guaranteed? No, that is not guaranteed. At any moment you will be kicked out. Any moment. So that is real problem. First of all make yourself assured that you will not be kicked out. Just like even we enter an apartment, we make so many agreement with the landlord, this condition, that condition. What is the idea? That I may not be kicked out, I may not be kicked out tomorrow. The landlord may say, "Get out." This is the agreement you make. So what is the agreement for your living condition?

Therefore real problem is that, that we are coming, we are accepting one type of body, either in the human society or animal society or tree society or dog society, accepting some body, karmaṇā daiva, according to our karma. There (are) so many varieties of life. Why so many varieties of…? What is the explanation? Just like there are so many varieties of apartment. So what does this mean? You enter some apartment according to the payment you can provide. Therefore there are so many varieties of apartment. It is a commonsense affair. Otherwise all apartments would have been the same, of the same size, same quality, same… No. There are different tenants, they pay differently; therefore there are different kinds of apartment. Similarly, this is also apartment. Dehino 'smin yathā dehe [Bg. 2.13]. The spirit soul is within this apartment body. So according to karma, according to payment, one has got American body, one has got African body, one has got Indian body, one has got this body, that body, dog's body, cat's body, tree's body. This is karma. This is karma. This is our real problem. And this human life is especially meant for solving this problem, not the problem of petrol. But they have forgotten this. They are so rascals, the real problem they have forgotten.

Therefore here it is said, dhyāyan na āvarteta yato gataḥ. We are trying to go to the moon planet. But is it sure that you will not die there? "No, no, before going there I shall die. That is happy. Still we shall go." This is their proposal. Either you go to the moon planet or sun planet or any Venus planet, this planet, anywhere within this material world… Ābrahma-bhuvanāl lokāḥ. That is stated in the Bhagavad-gītā. There are so many planets. The topmost planet is Brahmaloka, Brahma planet, where Lord Brahmā lives. And you know the duration of life of Brahmā. You cannot calculate his one twelve-hours day. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. This is the Brahmā's twelve hours. That is Brahmaloka. You cannot calculate what is the duration of life there. But even if you go there, the problem, death will be there. The problem death will go. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. The problem which is here… Just like the birth-death problem is within the ant society, birth-death problem is there within the animal society, birth-death problem is there in the human society, similarly, birth-death problem is in the moon society or sun society or Brahmaloka society, anywhere in this material world. That is real problem.

But what is my position? My position is that there is no death, no birth. Na jāyate na mriyate vā kadācit. In the Bhagavad-gītā, teaching, Kṛṣṇa is teaching that "Soul never takes birth, neither dies." Then what is this death? This is not death. This is changing of body. Na hanyate hanyamāne śarīre [Bg. 2.20]. Even if you take it is annihilation, yes, but the soul remains. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. People have no brain that "What is my problem? I am eternal. I have no business to accept so-called birth and death and disease and old age, but I am put under this condition. I have to die. I have to take birth. I have to become old. I have to accept disease." This is our real problem. But they have no information. They neglect this, because they cannot make any solution. They think, "It is usual. We have to suffer." Just like an animal. An animal is going, is taken to the slaughterhouse. He knows that "I have no means. I have to suffer," I mean to say, "be slaughtered." He has no means.

But for human society, this kind of ignorance is not good, to submit to the laws of nature against my principles. I do not die. The laws of nature is forcing me to die. I do not wish to be old man. The laws of nature forcing me to become old man. So this can be avoided. And for avoiding this problem, this human form of life is there. But they do not care. They are thinking, "advancing." What advancing? Advancing means this body… Now you have got nice, beautiful American body, but by your work, if you are going to accept next life dog's life, then what is the benefit of your activities? Because there is no guarantee that you will again get the American body. Even if you get the American body again, but there is no guarantee that you will be allowed to live. If you get the American body of a cow, you will be slaughtered, even though you are American. So this is ignorance. Therefore Yudhiṣṭhira Mahārāja has accepted mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], to follow the footprints of great personality. That is advancement. Otherwise degradation, degradation.

Now the real solution is… Here it is stated, dhyāyan na āvarteta yato gataḥ. That is explained in the Bhagavad-gītā also, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Tad dhāma paramaṁ mama. Dhāma means place. Kṛṣṇa is the proprietor. Sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of all planets. So every place belongs to Him. Sarva-loka-maheśvaram. But He has a supreme place, tad dhāma paramaṁ mama, where, if you go, you will never return. Yad gatvā na nivartante [Bg. 15.6]. That is Kṛṣṇa-loka, Goloka Vṛndāvana. If you go there, then you do not come back again. There are many confirmation in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "My dear Kaunteya, Arjuna," janma karma me divyaṁ yo jānāti tattvataḥ, "if anyone knows what I am, what I am, Kṛṣṇa, My birth, or janma…" Kṛṣṇa's janma, ajo 'pi sann avyayātmā. He has no birth, but still, He appears like taken birth. You can understand very easily. Just like every morning the sun is rising. It is not that a new sun is coming. The same sun of yesterday. It is not that it was finished yesterday. The sun was existing there in the sky, but on different position of this planet, I saw the sun is now set. Similarly, we are part and parcel of Kṛṣṇa. If we have no birth and death, how Kṛṣṇa has birth and death? That is not the…

Therefore it is said, ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. Although He has no birth and death, still, He appears just like He has taken birth from Devakī's womb. It is just like the sun is rising from the eastern side. It does not mean that the eastern side has given birth to the sun. No. Sun is very big than the eastern side. But it appears like that. Therefore Kṛṣṇa says, janma karma me divyam [Bg. 4.9]. Because there are many theologists. They say, "Why God shall take birth?" That is their argument. So our answer is, "Why God shall not take birth? If He is omnipotent, so why you are minimizing His power that He cannot take birth? He must take birth if He likes." And īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Personality of Godhead, is staying within the heart of everyone. So within the heart for everyone, if He can come out, so what is the difficulty for Him, from within the womb of somebody He can come? What is the difference between heart and womb? And Kṛṣṇa entered within the womb of Mahārāja Parīkṣit's mother to save Mahārāja Parīkṣit. So Kṛṣṇa can do anything. Therefore Kuntī said that antar bahiḥ: "Kṛṣṇa is within and without. Still, we cannot see." Kṛṣṇa is within and without, both ways, but we cannot see either within or without. This is called māyā. This is called māyā.

So this is the problem. But that is not the problem for Kṛṣṇa. But that is problem for us. Because we are very minute spark of Kṛṣṇa, as the spark has the chance of being extinguished out of the fire, similarly, being separated from Kṛṣṇa, being entangled in this material energy, we have forgotten. Our spiritual quality, burning quality, just like fire, that is now extinguished. It is not exactly extinguished: almost extinguished. We have forgotten. But it can be again brought into the original position by fanning. Just like there is small fire in the charcoal. You fan it, and it will gradually become a big fire. So this Kṛṣṇa consciousness movement is fanning that spiritual spark to come into full consciousness. Go on fanning like that. That is the rules and regulation, attending this class, hearing this Śrīmad-Bhāgavatam, Bhagavad-gītā. Twenty-four hours be engaged. That is real business. Dhyāyan, always, constantly, hṛdi brahma paraṁ dhyāyan. Dhyāyan means medi… This is meditation. And who is Parabrahman? Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So this is the process. You simply think of Kṛṣṇa twenty-four hours, dhyāyan. That is the process. We are engaged in the Deity worship of Kṛṣṇa. We are engaged in chanting Kṛṣṇa's name. We are engaged in Kṛṣṇa's business or Kṛṣṇa's propaganda. In this way, if you simply think of Kṛṣṇa twenty-four…, if you, I mean to say, make your life with that spirit, Kṛṣṇa… This is Kṛṣṇa consciousness, twenty-four hours. Satataṁ smartavyo viṣṇuḥ. The process if only thinking of Kṛṣṇa in different engagements. The process, real process, is to think of Kṛṣṇa. Then hṛdi, "within the heart," hṛdi brahma paraṁ dhyāyan nāvarteta yato gataḥ, then you will be transferred to the Kṛṣṇa-loka. Because you are thinking of Kṛṣṇa always. So tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, you will not have any more material body. Yad gatvā na nivartante [Bg. 15.6]. You will reach immediately. Tyaktvā dehaṁ punaḥ, mām eti, immediately. As there are different forces, material forces, then subtler than the matter, mind, mind's force, similarly, there is spiritual force. Mind force, you know. You are sitting here. Immediately, within a second, you can go thousands of miles away, immediately. That is mind's force. And the spiritual force is still more greater than the mind's force. So tyaktvā deham, as soon as you give up this body, immediately, within a second, you reach Kṛṣṇa-loka. That is perfection. That perfection is suggested here. Paraṁ brahma dhyāyan, paraṁ brahma dhyāyan nāvarteta. The real… You don't come back again to accept material body. You are spiritual spark. Again you are with the supreme spirit, sac-cid-ānanda-vigraha.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Kṛṣṇa is sac-cid-ānanda-vigraha. Eternal, sat, cit. Cit means full of knowledge, and ānanda, bliss. That is required.

So why should we waste our time otherwise for solving these so-called problems? So-called problem, they will come. Just like now it is winter season. This is also problem. Just little cover it. Then it will… Again there will be summer season; this covering will not be required, not be required. So manage somehow if there is little problem, but don't forget your real problem. That is life. That is life. "Because now it is very chilly, so I shall not take bath." No. You have to do your duty, even it is very cold, severe cold, you have to do duty. "Because it is very hot, warm, we shall not cook, we shall not go to the kitchen." No. You have to go. Similarly, real problem is how to solve this birth, death, old age and disease. And that can be done by Kṛṣṇa consciousness. In all circumstances, we have to pull on our Kṛṣṇa consciousness. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. That business do not forget. Then you are missing the point. Satatam, always, yudhyasva mām anusmara [Bg. 8.7]. That is the instruction. This world is full of struggle. That's a fact, everyone knows. But just like Arjuna was advised that yudhyasva, "You fight; at the same time, remember Me." Yudhyasva mām anusmara [Bg. 8.7]. Similarly, in different fields of activities you have to fight. This is a world of fighting. But do not forget Kṛṣṇa. Hare Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.45

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Los Angeles, December 23, 1973

Pradyumna: Translation: "The younger brothers of Mahārāja Yudhiṣṭhira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother." [SB 1.15.45]

Prabhupāda: This kalinā… We are reading kalinādharmeṇa. Kalinā adharma. The two are mixed together becomes one, a sandhi. Kalinādharmeṇa. So kali. Kali means quarrel, unnecessarily quarrel. Kali… Kalinā, "by the age of Kali." This is the age of Kali. There are four ages-Satya, Tretā, Dvāpara, Kali-degrading, gradual degrading. This nature's way is to degrade. That is the nature's way, time factor. Just like you construct a very nice house today, good looking, fresh, but by ages it will become old. Your body, my body, in youthhood it is very beautiful, and in due course of time it will be ugly like me. So this is the work of the time. Similarly, nature's way, there are four ages: Satya-yuga, Tretā-yuga, Dvāpara-yuga, Kali-yuga. Seasonal changes.

So in Satya-yuga, the religious principles are followed strictly, cent percent. That is called Satya-yuga. And Tretā-yuga, twenty-five percent reduced. That means seventy-five percent religious principles and twenty-five percent irreligious. And the Dvāpara-yuga, fifty-fifty: fifty percent religious and fifty percent irreligious. And the Kali-yuga, seventy-five percent irreligious and twenty-five percent religious, gradually reducing to nil-no more religion. Then finished. Then there will be devastation. Again Satya-yuga will begin. This is the way of change of Satya-yuga-Satya, Tretā, Dvāpara, Kali. The duration of Satya-yuga is about eighteen hundred thousand of years. Eighteen hundred thousands of years. Hundred thousand. Eighteen hundred. Similarly, Tretā-yuga, about twelve hundred thousands of years. Similarly, Dvāpara-yuga, eight hundred thousands of years. And Kali-yuga four hundred thousands of years. This is the beginning of Kali-yuga. Out of four hundred thousands of years, we have passed only 5,000 years. Not only 400,000, 432,000's of years. There is regular calculation in the Vedic śāstra. So out of that, we have passed 5,000 years. That Kali-yuga has begun just after the Battle of Kurukṣetra. So we have passed only 5,000 years of this Kali-yuga. There are still balance, 427,000's of years, still balance.

So the Kali's friends… Just like a man is known by his company. So Kali-yuga is the age of irreligion. Therefore, quarrel and fighting. Quarrel and fighting, communal fighting. Unnecessarily they will form a community, a group, all rascals, another group, another group of rascals, and they will fight unnecessarily. Just like this nationalism. This is simply group of rascals. That's all. Why rascal? Because irreligious, therefore rascal. So "Big, big, men, big, big scientist, big, big… Still, they are rascal?' Yes. Still, they are rascal. Why? Because irreligious. They do not know what is God. Therefore they are rascal. This is the only test. "Whether you know God?" "No, sir." "Then you are rascal." That's all. No more test. One test is sufficient: "Whether you know God?" Because this human life is meant for knowing God. This temple is meant for human being, not for the cats and dogs. So if you (do not) know God, then you are a rascal. You are exactly like the cats and dogs. That's all. This is the verdict. Now you can fight. "Why you are calling me cats and dogs?" But this is the… We are talking, following Kṛṣṇa, the great authority. But what Kṛṣṇa says, that is right. If you scrutinize by your logic, argument, philosophy, science, you will find that Kṛṣṇa is perfectly right. Therefore we accept Kṛṣṇa.

Unless Kṛṣṇa is perfectly right, why should we accept Kṛṣṇa? If He is ordinary rascal, then why, what is the use of reading His book, Bhagavad-gītā? No. All the ācāryas, all the saintly scholars, they have accepted. Therefore we have accepted. Because He is beyond all, I mean to say, faults. What is the difference between ordinary man and a liberated man? Liberated means not under the conditions of material nature. He is called liberated. Liberated means who is not conditioned by the laws of nature. He is called liberated. So Kṛṣṇa is the liberated Supreme Personality of Godhead. Therefore He has no defects. And those who are… Just like we are…, we are not liberated. Therefore we have got four defects. The four defects are that we commit mistake. Anyone, big, big man, he must commit mistake, because he is not liberated. He is under the laws of material nature. Who is here in this meeting who can say that "I have never committed any mistake"? Is there anybody? However learned scholar you may be, commit mistake is inherent. Similarly, to become illusioned. Illusioned means to accept something which you are not or which is not fact. That is called illusion. Just like sometimes we see that the sun is on the western side, but reflection is on the glass, and the glass is reflecting some light. So we are thinking that sun has come to the other side. We have got this experience. Sun is this side, reflecting the sun shining, and on the glass or on mirror, and the same reflection is this side. So we are thinking that "Sun is this side. The sunlight is coming…" That is called illusion. This is example of illusion, which is not fact. But it is appearing. False thing appearing as truth, that is called māyā. This is the explanation of māyā. Māyā. Mā means "not," yā means "this." Māyā, what you are experiencing, that is not. That is called māyā. So a conditioned soul… A child will think that… Although the fact is sun is this side, by seeing the reflection a child may say, "The sun is this side." So that is called illusion.

So we are all illusioned because we accept this body as self. "What you are?" "Oh, I am American." "Why American?" "Because this is American body." But I am not this body. So… But we accept. It is going on. This illusion is going on. Mistake is going on. And in spite of becoming illusioned and mistaken, I am posing myself as great scholar, philosopher, scientist. Therefore cheater. But I do not know the things because I am already illusioned and I commit mistake. And still, I am proving that "I am theologician," "I am scientist," "I am philosopher." Then change again. I say today something and tomorrow something else, because I am mistaken, illusioned. I must go on speaking like that, nonsense, today something, tomorrow something. And this is going on (as) advancement. What is this advancement? If you do not know something as real, you say something today, and tomorrow you say something, the same mistake, again, day after tomorrow, you say something, where is your knowledge? There is no knowledge, but still, he is posing to be man of knowledge. He is getting Nobel Prize. This is called cheating. And people are, those who are cheated, they are accepting this cheating knowledge. Therefore the whole human society is full of cheaters and cheated. Full of.

So bhrama, pramāda, vipralipsā(?) and karaṇāpāṭava. Then if somebody says that "Why you are speaking that these men are cheaters and cheated and illusioned and in māyā?" Now, because the senses are imperfect. Because you are gathering knowledge by the senses. There are five senses, acquire knowledge, and the five senses act according to that knowledge. And these sense objects. There are sense objects. Just like you have got eyes, you have to see something objective, rūpa, form. The knowledge acquired by the eyes is to understand the form. Similarly, the knowledge acquired by the ears is to acquire knowledge from the sound. Because physical means the sound, light, form. These things are physical things. So we have got senses to acquire knowledge. So five knowledge-acquiring senses, five working senses, and five sense objects, and I am there. This is called sixteen elements. And then five material elements, earth, water, fire, air, and three subtle elements, eight. So in this way the whole world, this universe, cosmic manifestation, is a composition of these eight elements, er, twenty-four elements. And beyond these twenty-four elements, I am the soul, and beyond myself, there is the Supersoul. This is knowledge. This is knowledge.

So without this knowledge, nobody is perfect, and without being perfect, if we hear from somebody who is not perfect, it is simply waste of time. And that is the symptoms of Kali-yuga. Therefore it is said, kalinā adharma-mitreṇa. And the adharma-mitra, this is the composition of ignorance. Now, the friends… Which friend helps me to keep me in this perpetual ignorance? These are illicit sex, intoxication, meat-eating and gambling, these four friends. You associate with these four friends, you will be very easily advancing under the influence of Kali-yuga. This is the fact. Kalinādharmeṇa. So formerly the kings, the government men… King means the supreme executive head of government. They could understand that "These things are now coming." Dṛṣṭvā, "seeing practically." Because as soon as people are addicted to these four principles-illicit sex, meat-eating, intoxication and gambling-when everyone can see, that means Kali-yuga. Dṛṣṭvā.

So how they saw? They saw the practical. They know how to see. Just like in the chemical laboratory, they see the characteristic of a certain thing analyzed, and they say, "Yes, it is perfect. It is not perfect. Because these things are wanting, so it is not pure. It is adulterated." Chemical examina… And if these characteristics are there… In every chemical book, every chemical has got some characteristic. Just like potassium cyanide. The chemical examiners have not experienced what is the taste. Because as soon as you taste, you finish. Potassium cyanide. You know this. So therefore in the chemical there is not mention, "the taste of the potassium cyanide." Nobody has still tasted. So there is a Hindi word in India, delhika lāḍu yakaya abhipataya ya lakaya abhipataya…(?) There is a delhika lāḍu. You make lāḍu. So delhika lāḍu. It is very slang language. Delhika lāḍu yakaya abhipastya. Delhika lāḍu is so made that one who has tasted it, he laments, and who has not tasted, he laments. Both of them. So this potassium cyanide is like that, a chemical. The chemists, because they do not know what is the taste, so they say that "We do not know. Analysis is imperfect." And those who have tasted, they cannot say. They are finished. (laughter) So this is the position.

So this delhika lāḍu is referred to, Delhi prostitute. Delhika lāḍu. So we do not wish to discuss these things, but so many things. Not only prostitute, even sex life, it is like that. Anyone who has tasted, he also laments, and who has not tasted, he also laments. This is the position. This is the position. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Maithunādi. Maithunādi means sexual intercourse. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham. It is a pleasure just like itching sensation. It is all described. Yan maithunādi… A gṛhamedhi… Gṛhamedhi means a so-called householder. There are two words: gṛhamedhi and gṛhastha. Gṛhastha means… That is called āśrama, gṛhastha-āśrama, to live with wife and children, but the business is how to developed Kṛṣṇa consciousness. That is gṛhastha-āśrama, as we recommend. And where there is no such attempt how to develop Kṛṣṇa consciousness, simply living like cats and dogs… They have also sex life. They also produce children. They also eat. They also work. Such kind of life, household life, working day and night simply for sense pleasure, and at night they have got sense pleasure… That is also described in the Bhāgavata: divā cārthehayā rājan. At night either sleep or enjoy sex life, and in daytime, simply work hard, "Where to get money?" And as you get money, spend it for maintaining your family. Nidrayā hriyate naktam. Nidrā means sleeping. Hriyate, that night is passed. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. Or one who has got facility to enjoy sex, so night is passed. One who has no… Everyone has practically, but… Two things: sleep or sex. And then, at daytime, cārthehayā. Artha. Artha means money. Īhayā means trying for to get it. Divā cārthehayā rājan. All right, they are getting money. Then? Then kuṭumba-bharaṇena vā, spending for kuṭumba, for the dependents. That's all. So finished. Then where is the time for Kṛṣṇa consciousness? That is called gṛhamedhi. But gṛhastha means they will see whether every moment is utilized for Kṛṣṇa. That is gṛha…

So human civilization means gṛhastha, not gṛhamedhi. If you become gṛhastha, then you are nice. Then you are advancing towards self-realization. That is required. Because the cats and dogs cannot become gṛhastha. That is not possible. If you say… If you have got a dog, you get another female dog, "My dear dog, you get your wife, live peacefully, chant Hare Kṛṣṇa." "No, sir, it is not possible because I am dog. Because I am dog, therefore I cannot be satisfied. I must find out another illicit sex and create trouble," then phat! He engages. Then fight. That is Kali-yuga. Unnecessarily create, by illicit sex life, enemy, and then become killed and finish your life. That is called gṛhamedhi. You require wife. That's all right. Take wife. There is no scarcity of wife. Live peacefully. Chant Hare Kṛṣṇa. "No, I have got my wife; I want another. I want another." Like dogs. Yes. So the dog civilization cannot help us. This will not help us. Human life is meant for something else. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujām [SB 5.5.1]. Everything is discussed in Bhāgavata. Therefore we request the whole human society to read these valuable books, valuable. Oh, they are missing the opportunity. Let them read these books. Then life will be successful.

So this human life is not meant for like dogs and cats and hogs. That is said in the Bhāgavatam. You will find in the Fifth Canto, Fifth Chapter, Ṛṣabhadeva. Every word is so valuable. Just like here in these verses, sarve tam anunirjagmur bhrātaraḥ. How ideal brothers they were. "My elder brother is going, retiring, going to the Himalayan side," all the brothers followed. When the elder brother was king, they acted. They did not fight, that "We are five brothers. Why you shall become king? I shall become king." No, there was a fight. One of them, the elder brother, Mahārāja Yudhiṣṭhira, was enthroned, and the other brothers, they acted as commanders of the soldiers. One brother is going one side of the earth to fight, to subdue the rascals. There was fight to subdue the rascals, not for ambition. Because he was emperor, so anyone who is doing wrong irreligiously, go there and fight. That was fight. That is called dharma-yuddha. Just like you can maintain police force, military force. What for? Whenever there is outlaws, go and punish them. That should be the system. That should be… Military force is required, violence is required, when there is irreligion. Then must be, they must be made religious. And because such government was there… That we have discussed. During Mahārāja Yudhiṣṭhira's time, everything was peaceful, adayovyadha(?)… Even people did not suffer from excessive heat, excessive cold. This is also another punishment. Just like disease is punishment, similarly, excessive heat and excessive cold is also punishment. That is not very good. But Yudhiṣṭhira Mahārāja's time was such, they did not feel. People did not feel. It is nature's punishment. Just like I was proposing to go to, what is that place? Florida, Florida,

Devotee: Miami.

Prabhupāda: Miami. So Karandhara said that there also the temperature has reduced. It has come to 50 or something like that, 40. The temperature is high there.

So nature can change at any time, at any time. You are not controller of nature. You are under the control of nature. That we forget. This is our illusion. We are under the control of material nature fully, cent percent, and still, we are declaring independence. What kind of independence you have got? Any kind of independence can be finished by one kick of nature. And still, you declare independent. You cannot be independent. When you go above the control of the material nature, then you can say independent. But they do not know that. And nature is controlled by God. That also they do not know. Nature… Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like police force. Police force is under the control of the government, and you are under the control of police force. Everyone knows it. So how you can get out of the police force? When you are not criminal. That's all. Similarly, nature is like police force, this material nature. As soon as you become irreligious, making friendship with Kali and his friends, then you will be punished. Nature will… There will be severe cold, there will be this blast, that blast, and no production, and famine, pestilence, so many things. Nature can disturb you, natural. That is called adhidaivika, which is beyond your control. Adhidaivika. If the Pacific Ocean within a second overflows your Los Angeles town, what you can do? What your scientists can do? "Nothing, sir." But it can be done, at any moment. What is the difficulty? One big wave. Skyscraper building, all skyscrapers will be finished. So that is called nature's disturbance.

So there are other disturbances also. This is called natural disturbance. Then other disturbance is… Your body is the source of so many disturbances. Even you don't feel nature's disturbances, then your body friend, which you have taken so friendly, that "My body is everything. Exercise, keep this body very perfect to eat, eat meat and drink." But this body will give you trouble. The mind will give you trouble. This is called adhyātmika. Everything is analyzed. Adhyātmika and adhibhautika. You do not create any enemy, but your neighbor will be enemy, unnecessarily. Your friend will be enemy. Your brother will be enemy. Your son will be enemy. There are so many instance. This is called adhibhautika. Just like your, somebody's dog. Unnecessarily… We have seen. You are passing the road, and this dog is so faithful, he become your enemy. "Gow! Gow! Gow! Why you are passing here? Why you are passing?" You see? The mosquito will be enemy. The bugs will be enemy. The insects will be enemy. You go on killing. Go on killing with spray.

So, so many enemies, so much troubles is being created. Who has created? The nature. You haven't go to create, but nature will create to give you disturbances. This is your position. And you are thinking, "We are very happy. We are very happy in this material life." Just…How mūḍha, nonsense rascals. So in the beginning I said, "All these rascals." So are they not rascals? They are harassed in so many ways; still, they are thinking, "We are making advance and we are happy." Just see. So are the whole situation is not full of rascals? They do not know. They are accepting unhappiness as happiness. This is called māyā. This is called māyā. Māyā-mohita-jīva. And you cannot get out of this illusion and mistakes unless you surrender to Kṛṣṇa.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This is the medicine. This is the only counteraction. You cannot…

Suppose you are being harassed by the police. You are put into the prisonhouse. And in so many ways you are being harassed by the criminal department. How you can get out? You simply file a petition, "Sir I am now experienced. I will never commit this criminal act. Kindly excuse me and get me released." That is the only way. Similarly, you can be very proud that "I don't care for God. There is no God. I am God. You are God." You can go on talking nonsense like that, but the māyā will give you so much trouble. But if you are sane man, then you will admit that "This was a wrong thing. Please excuse me." And then it will be possible. But that is not possible. Especially in this age, in Kali-yuga, the age is very strong and deteriorated that in spite of our daily class, daily instruction, the Kali is so strong that capturing, "Please come under my control and be killed. Please come under my… Be killed." "Yes, I will go." This is going on.

So Yudhiṣṭhira Mahārāja and his brothers, they say, "Now the Kali yuga has begun." Dṛṣṭvā and spṛṣṭāḥ prajāḥ, "All the citizens and all the land. Now… We have done our duty. Now let us retire. The next king, Mahārāja…" He's their grandchild, Mahārāja Parīkṣit. "He will do his duty." So it is the duty of the king to see, to give protection from this onslaught of nature, to make the life successful. That is the duty of the king. That is the duty of the father. That is the duty of the spiritual master. That is the duty of friends and relatives. Then one should cooperate, one should give protection. Just like these children are there. If the father, mother and the teacher, they do not give these children protection, then what is their future hope?

So unnecessarily, so-called education will not help. Let them become Kṛṣṇa conscious. That is the duty of the government. Just like we are not speaking on the slogan, "In God We Trust." Is that that slogan, "In God We Trust"? So this is a slogan, but it is the duty of the government, that "We are using this slogan, but actually what we are doing about people's education that they may know what is God and then trust?" But everyone is godless. And still, as a matter of fashion, we are writing, "In God We Trust." This is another cheating. Nobody trusts in God, and they write, "In God We Trust." And unless I write… Of course I do not wish to say very harsh word, that unless I cheat you that way, how a man will accept one piece of paper as one thousand dollars? (laughter) You see? It is a grand cheating, that "I am giving one thousand dollars to you." But if I value, it is not even one farthing. This is called māyā. It is not, but I accept. I accept. If people become enlightened, "No, we are not going to accept this piece of paper as one thousand dollars. We must have gold," so many things will be solved immediately. So many things. But because we agree to be cheated, the cheaters are cheating and things are going on wrong. This is called Kali-yuga.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.46

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Los Angeles, December 24, 1973

Pradyumna:

te sādhu-kṛta-sarvārthā
jñātvātyantikam ātmanaḥ
manasā dhārayām āsur
vaikuṇṭha-caraṇāmbujam
[SB 1.15.46]

Translation: "They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption."

Prabhupāda: Te sādhu-kṛta-sarvārthā. Artha means interest. Everyone has some interest. The animals have got also interest. The man has got some interest. The big politician, he has also interest. Everyone has got interest. But nobody knows what is real interest. That is missing. Everyone has created his interest and he is working in that way. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Real interest is, for the human being, to know what is God, what is my relationship with Him, and how I shall achieve the highest perfection of life. That is real interest.

Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Svārtha. Svārtha or artha. Svārtha means own interest, and artha means general interest. The general interest is, for the human being, dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Because human life is not dog's life, cat's life, so there must be dharma, religion. And religion means no dog. That is first interest. This is first interest. Otherwise how shall I distinguish my life with the cats and dogs life? They are also eating, sleeping, mating and dying. And if I also, like the cats and dogs, eat, sleep and have sex life and die, then where is the difference? The difference is religion. The dog society, cat society, there cannot be any religion, but in the human society, there is necessity of religion. Otherwise it is cats' and dogs' society. So they do not understand it. They are avoiding religion. Nowadays the so-called advanced civilization, they are avoiding religion. That means they are coming to the platform of cats and dogs. And actually, they have come. Especially in this age, Kali-yuga…

Yesterday we were discussing about this Kali-yuga. The most fallen age. People are most degraded. So there is, by calculation, that seventy-five percent irreligion and twenty-five percent religion in comparison to other ages. But this twenty-five percent religious life also will reduce. Before explaining this verse, I shall give you reference to some of the symptoms of this age. This is also explained in the Śrīmad-Bhāgavatam, Twelfth Canto, Third Chapter. (aside:) Where is that? Give me that book. We have not yet published, so I am reading reference. Anyonyato rājabhiś ca kṣayaṁ yāsyanti pīḍitāḥ. It is described in the Second Chapter, Twelfth Canto, Śrīmad-Bhāgavatam. So,

tataś cānu-dinaṁ dharmaḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ

This description of the Kali-yuga is given in the Śrīmad-Bhāgavatam. This is called śāstra. This Śrīmad-Bhāgavatam was written five thousand years ago when the Kali-yuga was to begin. Now, what will happen in future, everything is given there. Śāstra means… That is…Therefore we accept śāstra. Tri-kāla-jña. The śāstrakāra, or the compiler of the śāstra, must be liberated person so that he can describe past, present and future. In the Śrīmad-Bhāgavatam you will find so many things which was told to be happening in future. Just like in the Śrīmad-Bhāgavatam there is mention of Lord Buddha's appearance. Similarly, there is mention of Lord

Kalki's appearance. There is mention of Lord Caitanya's appearance, although it was written five thousand years ago. Tri-kāla-jña. Know, they know what is past, present and future.

So about the Kali-yuga, discussing, the Śukadeva Gosvāmī is describing the chief symptoms of this age. The first symptom he says, tataś ca anu-dinam. With the process of this age, Kali-yuga, dharma, religious principles; satyam, truthfulness; śaucam, cleanliness; kṣamā, forgiveness; dayā, mercifulness; āyuḥ, duration of life; balam, bodily strength; smṛtiḥ, memory… Just count how many. Dharmaḥ, satyam, śaucam, kṣamā, dayā, āyuḥ, balam, smṛti-eight. These things will gradually reduce to nil, almost nil. Now as I told you, the Kali-yuga… In other yugas… Just like Satya-yuga, the duration of Satya-yuga was eighteen hundred thousands of years. And the human being was living in that age for one hundred thousands of years. One hundred thousands of years. The next age, the duration of that age, twelve hundred thousands of years, and the people used to live for one thousand years, not over ten thousand years. Ten times reduced. The next age, Dvāpara-yuga, again ten times reduced. Still, they used to live for one thousand years, and the duration of the age was eight hundred thousands of years. Now, the next age, this Kali-yuga, the limit is one hundred years. We can live utmost up to one hundred years. We are not living one hundred years, but still, the limit is one hundred years. So just see. Now, from one hundred years… Now in India the average age is about thirty-five years. In your country they say seventy years? So it is reducing. And it will so reduce that if a man lives for twenty to thirty years, he will be considered grand old man, in this age, Kali-yuga. So āyuḥ, duration of life, will reduce.

Memory, smṛti, that will also reduce. We see nowadays, people are not very…, of sharp memory. They forget. Daily work they forget. Doing something daily; still, he is forgetting. The loss of memory. Similarly, āyuḥ, bodily strength. Everyone can understand. Your forefathers, your father or grandfather, as they were bodily strong, you are not so, I am not so. So bodily strength will reduce. Memory will reduce. Duration of life will reduce. Then dharma… There is no question. It is almost reduced. Nobody is interested in religion. The churches, temples are being closed, locked up. This was a church. Where we are sitting, this was a church, and it was sold, because nobody was coming. Similarly, we are purchasing in Australia a very big church. They are selling. In London I have seen many hundred of churches. Nobody is going there. Not only churches. In India also, except a few important temples, ordinary, small temples they are being closed. They have become habitation of the dogs. So dharma, religiosity, is reduced. And truthfulness. And kṣamā, forgiveness. That is also reduced. We are very sorry that one thing has happened. He was excused, but again he was shot dead. Just see. No forgiveness. Vengeance. Formerly, if somebody has done something wrong, the other party… Just like Arjuna, you see. Even in the battlefield, he was so much tortured by the other party. Still, he was, "Kṛṣṇa let them go. I don't want to kill them." Forgiveness. So even for a small interest, they will kill. This is going on. So satyam, śaucam, kṣamā, dayā, mercifulness. Even if you see in your front somebody is being killed, you will not take interest. No mercifulness. It is happening already.

So satyam, śaucam, kṣamā, dayā, āyuḥ, duration of life, bodily strength and memory. These eight kinds of things will reduce, reduce, reduce. When you will see these symptoms, you will find, "Now the age of Kali is making his progress very nicely." This is progress. Then another symptom is vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ. Formerly, according to spiritual understanding, one man's position was calculated. Just like brāhmaṇa. Brāhmaṇa was honored because he knew Brahman. He was aware of the supreme spirit. So now in Kali-yuga, actually there is no brāhmaṇa. That will be also described, how a brāhmaṇa is. So janma ācāra, birthright. Birthright was there, but according to the behavior. If a man is born in a brāhmaṇa family or kṣatriya family or vai…, he must behave like that. That was the king's duty, to see that "This man is not falsely representing himself." Just like in England there is lord family. So to maintain their aristocracy, the family had to deposit some money with the government so that they may not deteriorate in their aristocratic behavior. Still, it is going on. But now things are finished.

So aristocracy and respectability, these things were according to culture, according to education. But nowadays, what is that? Vittam eva kalau nṛṇām. If you get money somehow or other, then everything is there. You may be a third-class, fourth-class, tenth-class man, but if you get money some way or other, then you are very respectable. There is no question of your culture or aristocracy or education or knowledge. There is no, nothing. This is Kali-yuga. And then, dharma-nyāya-vyavasthāyāṁ kāraṇaṁ balam eva hi. And if you have got some influence, strength, then in your favor everything will be decided. You are the most irreligious person, but if you can bribe the priestly order, he will certify, "Yes, you are religious." So money, not actual qualification.

So if you discuss these things… Long affairs, shortly. Then again it says, dāmpatye abhirucir hetur māyaiva vyāvahārike. Dāmpatye. Dāmpatye, husband and wife relation, will depend on abhiruciḥ. Abhiruciḥ means liking. A girl likes boy, and a boy likes girl. "That's all right. Now let the marriage take place." They do not see what will be future of this girl and the boy. Never. Therefore everyone is unhappy. Six months after marriage, divorce. Because the marriage took place on superficial liking, no deep understanding… So things are taking place like that. Formerly marriage, at least in India, at least up to our time, the marriage was taking place not on the liking of the boy and the girl. No. It was decided by the parents. So… Just like I was also married man. I was married when I was a student, and I did not know what will be the… But the parents arranged. What to speak of me, I will give you another very brilliant example, that you have heard the name of Dr. Rajendra Prasad. He was the first president of Indian… He has written his biography. He was married at the age of eight years. Formerly, in India the marriage was taking place like that. I know. My father-in-law was married when he was eleven years. And my mother-in-law was seven years. You see? So actually, the point is that the marriage was taking by the calculation, "Whether this couple will be happy in their life?" In this way marriage was taking place. Not that a grown-up girl, grown-up boy, mixes together, and he likes, she likes. Then again he leaves or she… This kind of marriage was not sanctioned.

But in this Kali-yuga it is said that dāmpatye abhiruciḥ. That's all. Abhiruciḥ. Boys and girls are intermingling freely, and if she likes, that's all right. But no future calculation. This is Kali-yuga. No future calculation, whether in future marriage is sanctified life, the man and the woman live peacefully, make spiritual culture, each one will help the other so that they will live very happily and become advancement in spiritual life and then go back to… That is the system. But nowadays, in Kali-yuga, it will be simply liking. Liking means next moment disliking. That is a fact. You see. Liking has no value. As soon as you based on liking, then you expect next moment disliking. That's all.

And strītve puṁstve ca hi ratir vipratve sūtram eva hi. You know, the brāhmaṇas, they are offered sacred thread. So people will consider, ”Now I have got sacred thread. I have become brāhmaṇa. I may act like the caṇḍāla. It doesn’t matter.” That is going on. We introduced this brahminical culture, but things are deteriorated. I am very sorry, that taking brahminical initiation, he is acting as a caṇḍāla, angry caṇḍāla. You see? So this is Kali-yuga. He does not understand that as brāhmaṇa he has got so responsibility. But because he has got the two-cent-worth sacred thread, he thinks now he has become brāhmaṇa. Vipratve. And strītve puṁstve ca hi ratir eva hi. And husband and wife, they will remain together because it was liking. And as soon as there will be sex difficulty, there will be disliking immediately.

Liṅgam eva āśrama-khyātau. Liṅgam eva. A dress simply. Taking white dress, a gṛhastha, he may do like anything. He is gṛhastha. No. There are so many duties. Taking a saffron cloth, he is sannyāsī. These are the… If we explain, it will take more, but these are the symptoms. Avṛttyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ. If you have no money, then you will never get justice in the court. This is Kali-yuga. Nowadays the high-court judges, they are taking bribe, to give you a favorable judgment. You can purchase judgment. So if you have no money, then don’t go to court. To push good money after bad money. No. No. Avṛttyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ. If a man talks expertly, it doesn’t matter what he talks. Nobody requires to understand him. Then he is paṇḍita. He is (speaks gibberish:) ”Haperkulasvena bagavad dagvendikali gundulas, by the lacticism of wife…,” like, if you go on speaking, nobody will understand. (laughter) Nobody will understand, and people, ”Oh, see how learned he is.” (laughter) Actually it is happening. There are so many rascals. They are writing book, and ”Oh, such and such, oh…” ”What you have understand?” ”Oh, it is inexplicable. Inexplicable.” That is going on.

Anāḍhyataivāsādhutve sādhutve dambha eva tu, svīkāra eva codvāhe snānam eva prasādhanam [SB 12.2.5]. Anāḍhyatā. If you are poor man, then you are dishonest. People will understand that ”This man is actually not honest because he does not know how to earn money by hook or crook.” Svīkāra eva codvāhe. ”And marriage will take place by agreement.” And that is very much experienced in your country. In our country also. Now government has appointed marriage magistrate. So any boy and girl like, simply go to him. Maybe there is some fee: ”Yes, we agree to marry,” and certifies, ”They are married.” No. Not like that. Formerly as the father and mother used to select and see the future. Svīkāra eva codvāhe. Svīkāra. Svīkāra means agreement.

Snānam eva prasādhanam. Snānam eva prasādhanam. Cosmetic. Simply if one can take little shower bath, then everything is finished. Actually, snāna means sandhyā. You have to take bath nicely. Then you have to put tilaka and candana. Then perform your gāyatrī-mantra. This is called snāna. Tri-sandhyā-snāna. Now they are simply taking somehow or other bath, and finished. No more. But Kali-yuga, this will be snānam eva. And then dūre vāry-ayanaṁ tīrthaṁ lāvaṇyaṁ keśa-dhāraṇam. Just see how future tell. At the present moment, Kali-yuga, a man will think himself, he has become very beautiful by keeping long hair. You have got very good experience in your country, long hairs. Just see how future. Who knew that people would be interested for keeping long hair? But that is stated in the Bhāgavata. Keśa-dhāraṇam. Keśa means hair, and dhāraṇam means keeping. Dūre vāry-ayanaṁ tīrtham. And pilgrimage, it must be far away. Just like in Calcutta there is Ganges. So nobody cares for Calcutta Ganges. But they go to Hardwar. The same Ganges. The Ganges is coming from Hardwar down to the Bay of Bengal, but people will like to go to Hardwar, taking so much hardship, to take bath there, because that becomes tīrtha. In every religion they have got tīrtha. The Muslims, they have got mosque. What is that? Mecca, Medina. The Christians, they have got, where? Jerusalem. Similarly, the Hindus. Then they must travel very long. That will be tīrtha. But actually tīrtha means tīrthī-kurvanti tīrthāni. Where there is saintly person, that is tīrtha. Not to go ten thousand miles and simply take a dip in the water and come back.

Then udaraṁ-bharatā svārthaḥ satyatve dhārṣṭyam eva hi, dākṣyaṁ kuṭumba-bharaṇaṁ yaśo ’rthe dharma-sevanam. Udaraṁ-bharatā. The interest. I was speaking of interest. Now, in Kali-yuga, the interest will be if you can eat some day very sumptuously, then your all interest is fulfilled. That’s all. Means people will be so hungry, so nothing to eat; therefore if they can eat some day very sumptuously, that will be fulfillment of all interests. And satyatve dhārṣṭyam eva hi. And one who will simply play jugglery of words, he will be considered as very truthful. Another, dākṣyaṁ kuṭumba-bharaṇam. One shall be considered very expert if he can maintain his family-wife and children. That means this will be difficult. It has already become difficult. To maintain wife and a few children, that is also a great burden at the present moment. Therefore nobody wants to marry. Evaṁ prajābhir duṣṭābhir ākīrṇe kṣiti-maṇḍale. In this way, when all the people will be infected by the poison of Kali-yuga, brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ.

So it doesn’t matter whether he is a brāhmaṇa or a kṣatriya or vaiśya or śūdra or caṇḍāla. One who is powerful in getting votes, he will occupy the presidential post or the royal post. Just see. Formerly the system was that not the brāhmaṇa, er, vaiśya, or śūdra can occupy the royal throne. Only the kṣatriyas. Now, in the Kali-yuga, there is no such thing, who is a kṣatriya, who is a brāhmaṇa, who is a… Anyone, hook and crook you get your votes, democracy, and occupy… And whatever you may be… You may be rascal number one, but you will be posted on the supreme exalted presidential post. Then

prajā hi lubdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā
yāsyanti giri-kānanam

Now, these classes of men, who goes to the government post by votes, mostly they are, their qualification is lubdhai rājanya, greedy government men. Nirghṛṇair dasyu-dhar… Their business is plundering. Their business is plundering you. We actually see that they are, every year they are exacting heavy tax, and whatever money is received, they divide amongst themselves, and the citizens’ condition remain the same. In every government we can see like that. Prajā dasyu-dharmabhiḥ. In this way, gradually, all people will be so much harassed, ācchinna-dāra-draviṇā, that they will like to give up their family. Ācchinna. Dāra. Dāra means wife, and draviṇā means money. Ācchinna-dāra-draviṇā yāsyanti giri-kānanam. They will in the forest. Then these symptoms are also there.

So in this way there are so many symptoms. It will take long time to describe. This is Kali-yuga. But there is remedy. There is remedy. Kaler doṣa-nidhe rājan. The faults of this age, just like ocean. Just like in the ocean, you cannot… Pacific Ocean… If you are put into the Pacific Ocean, you do not know how your life will be saved. It is very difficult. Even if you are very expert swimmer, so it is not possible that you can cross the Pacific Ocean. That is not possible. Similarly, the Kali-yuga, as it is stated in the Bhāgavata, that infected with so many anomalies that there is no way out. But there is one medicine only: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. That is also described, that "If you chant Hare Kṛṣṇa mantra," kīrtanād eva kṛṣṇasya, "especially the name kṛṣṇasya, mukta-saṅgaḥ, you will be relieved from the infection of this Kali yuga."

The five Pāṇḍavas, te sādhu, they have been described as sādhu, very honest, saintly, sādhu. Kṛta-sarvārthāḥ. They have executed all their duties. The human being has got duty. There are so many duties. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. Devarṣi. We have got duties. We are ṛṇī. Ṛṇī means indebted. Whom we are indebted? As soon as you take your birth on this planet, you are indebted to so many persons. What are they? Now, first, deva. Deva means the demigods or God. Actually God. God has got many assistant demigods. So you are indebted. Just like you are getting the sunshine. Just like we are getting this electricity. Now, the bill will be presented. If you don't pay, then next day your electricity will be cut off. So by nature's or God's arrangement, there is sunshine. Therefore you have to perform yajña. If you don't perform yajña, then there will be no sunshine. Therefore, in the Western countries, there is very difficult to get sunshine. This is the natural sequence.

So we are indebted to the sun god. We are indebted to the Indra, who is supplying water. Just like you have got electricity department, water department, this department, so many departments, similarly, so big kingdom of God is going on. There are also different departments. But rascals, they do not know, "Why I am getting?" Just like a child does not know how this electricity is coming. He thinks it is coming automatically. Why automatically? Is it coming automatically? You have to pay for it. There is powerhouse. There is connection. So many things. But he does not know. Similarly, all the rascals, they will say, "Oh, sunshine is by nature, automatically. Moonshine, automatically. This is automatically." What do you mean by "automatically"? What thing happens automatically unless there is arrangement? And because there is so nice, good arrangement, it is to be understood there is good government. And as soon as you accept this, you must have to accept necessity of God, without which, arrangement cannot be done.

So we are debted to God. So just like, if you don't pay taxes to the government, the government does not become poor, but your supply will be stopped. You will suffer. Similarly, if you don't accept there is supreme government, the supreme governor… The governor is quite sufficient. God is completely munificent or rich. He will not suffer, but you will suffer. Therefore it is said, te sādhu kṛta-sarvārthāḥ. Just like if you remain cleansed, paying all your taxes, then you are very honest citizen. Similarly, if you become obedient to God and His government, then you are sādhu. Otherwise you are dishonest. That is explained in the Bhagavad-gītā. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet su-durācāro bhajate mām ananya-bhāk. One who is very much obedient to the laws of God, he is sādhu. Not that by changing dress one become sādhu.

So te sādhu kṛta-sarvārthāḥ. They have executed all duties. Kṛta-sarvārthāḥ. Jñātvā ātyantikam ātmanaḥ. We are hankering after happiness, temporary, but we do not know what is ultimate happiness. So they knew what is the ultimate happiness. Ātyantikam. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Bhagavad-gītā. Ātyantikam. The ultimate happiness is not perceived by these gross material senses. The ultimate happiness is appreciated, understood, by transcendental senses. The same senses… Means now the senses are covered by material infection. So when you purify this material infection, then your senses become pure. And in that pure senses, you can enjoy real happiness. Therefore here it is said, ātyantikam ātmanaḥ manasā dhārayām āsuḥ. So they knew what is the ātyantikaṁ dhār…, Vaikuṇṭha. Vaikuṇṭha-caraṇāmbujam. Vaikuṇṭha. Vaikuṇṭha means vigata-kuṇṭha. Kuṇṭha means anxiety. And God's another name is Vaikuṇṭha. If you take shelter of the lotus feet of God, Kṛṣṇa, then you become without anxieties. This is the only. Everyone is full of anxiety. Even a bird, even a beast, even a small ant, what to speak of our position. The material world is such, we must be full of anxieties. That is explained also. Asad-grahāt. Because we have accepted something flickering as shelter. If you accept something which is not permanent, which is tiltering… In a boat suppose which is tiltering, at any moment you will be drowned.

So you cannot be free from anxiety. But if you accept a strong, very big ship, you are assured that "I will not be drowned." Similarly, we are accepting this shelter, that shelter, that shelter, that shelter, avoiding the shelter of God. Therefore we are full of anxiety. If you want to become free from anxiety, then here is the prescription, vaikuṇṭha-caraṇāmbujam, take shelter of the lotus feet of Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.47-48

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Los Angeles, December 25, 1973

Pradyumna: "Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled by the Supreme Nārāyaṇa, Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies." [SB 1.15.47-48]

Prabhupāda: Tad-dhyāna udriktayā. Dhyāna means meditation. So the Pāṇḍavas, always they were thinking of Kṛṣṇa. While they were eating, they were sitting, they were sleeping, they were talking, they were fighting-Kṛṣṇa. This is Kṛṣṇa consciousness. When Arjuna was fighting, so there was also Kṛṣṇa. When they were dealing in politics with Duryodhana, there was Kṛṣṇa. Kṛṣṇa is his friend, always talking with him, staying with him, sleeping with him, eating with him.

So anyone can do that. Kṛṣṇa consciousness is so nice. If in our ordinary life we deal with Kṛṣṇa as Arjuna did and the Pāṇḍavas did, so where is the difficulty for us? There is no difficulty. Simply we have to practice it. And that practice is bhaktyā. This is only possible through devotional service. Kṛṣṇa was so near to the Pāṇḍavas on account of their devotion. Nārada Muni eulogized the Pāṇḍavas that "Jñānīs and yogis, they cannot reach even, but by your devotion, He is living with you as friend. Not only as friend, but sometimes as your order-carrier." Pāṇḍavas sometimes, during their negotiation with Duryodhana, sometimes asked

Kṛṣṇa, "Kṛṣṇa, You take this letter and deliver to Duryodhana." Agreed, "Yes, I will go." So ordinary peon. Then ordinary chariot driver, Pārtha-sārathi.

So this is possible. If you become devotee of Kṛṣṇa, then you can live with Kṛṣṇa, even in this life. Even in this life. Because Kṛṣṇa is omnipotent, if you are really devotee of Kṛṣṇa, He will talk with you, He will dance with you, He will eat with you, everything. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Again this bhakti. By bhakti, prema, love. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Santaḥ, saintly persons. This word, Sanskrit word, santaḥ, is also I think Latin. "Saint," santaḥ. Santaḥ means saintly persons. So santaḥ, those who are saintly persons, those who have developed love of Kṛṣṇa, they can see Kṛṣṇa every moment. Santaḥ sadaiva. Sadaiva means "every moment." They do not see anything except Kṛṣṇa. That is saintly person. Rascals inquire, "Have you seen God?" "Not seen God, sir. He is seeing every moment." There is no question of seeing God once. No. Sadaiva. Santaḥ sadaiva.

How one can see sadaiva? Kṛṣṇa is already there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The location is given here in the Bhagavad-gītā, that you can see God, not you have to go far away from your place. Wherever you are, you can see, because God is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Sarva-bhūtānām. Not only for human being, but also animals, beasts, trees, plants, aquatics, insects-everyone, beginning from Brahmā down to the ant. God is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. God is within this universe, within your heart, even within your atom. So where is the difficulty? Simply you have to make your eyes to see Him. That's all. That is premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Love. It is not very difficult to understand. If you love somebody, then you can see him always. When you are in office, you are seeing. When you are eating, you are seeing. You are seeing… If you are actually love. So if it is possible materially, how much greatly it is possible spiritually and perfectly? It is possible. Simply by this method, bhaktyā viśuddha-dhiṣaṇāḥ pare.

Viśuddha. Viśuddha means purified. Our consciousness is not purified at the present moment, but if we purify it… That purification also is possible by becoming in touch with Kṛṣṇa always. And this touch is very easily made possible. Śṛṇvatām. This is the chance, śṛṇvatām. Śṛṇvatām means by hearing, by aural reception. Simply those who are coming here, even they do not know anything about it, but God has given this ear, and let him hear about Kṛṣṇa. We are therefore discussing so many… We have written so many books simply about Kṛṣṇa. Not all books published-we have published about twenty books-but we have to finish it. It cannot be finished, but at least, to some extent it will be finished by sixty books. And what is that subject matter? Kṛṣṇa. That's all. People cannot imagine that about God, sixty books can be written. There is no, I mean to say, system of religion where you can find… Not only… Sixty is the minimum. Sixty books of four hundred pages can be written simply on God. So there is possible… If we divert our attention to Kṛṣṇa consciousness, we can chant Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Kīrtanād eva kṛṣṇasya [SB 12.3.51]. We can read about Kṛṣṇa whole life, such big literature. Whole life. If you read twenty-four hours daily-that you cannot-still, you have to devote your whole life to finish this literature.

So we have got enough material to become Kṛṣṇa conscious. My Guru Mahārāja was questioned by one big politician. He came to see him. So my Guru Mahārāja… He was asking, "What are your activities?" So at that time he was publishing one paper. I think it is still published in Māyāpura. It is called… What is called, Dainik? Daily news, it was a daily newspaper, small. Navadvīpa Prakash, like that. Nadiya Prakash. Nadiya Prakash. So daily. So this politician inquired from Guru Mahārāja, "You are publishing a daily paper about God consciousness?" "Yes." "No, what you are writing?" He was surprised. The politicians think that newspaper can be filled up with rubbish political news only. That's all. They cannot think that newspaper can be filled up by news from spiritual world. Yes. They have no idea. They have no idea there is spiritual world. So my Guru Mahārāja explained that "Why you are thinking of only one small newspaper? You do not know what is spiritual world. This material world is one-fourth portion of the whole creation of the Lord. And the three-fourths' portion is the spiritual world. And in this one fourth portion there are innumerable universes. And in one of the universes… This is one of the universe. And in each universe there are millions of planets. And this planet, earthly planets, is only a small planet in that universe. And on this earthly planet, there are so many cities. And in each city, there are so many newspapers. And each newspaper has got so many editions. This is the position of the material world. Now, think over the spiritual world. It is… The spiritual world is three fourths, three times bigger than this material… And there are so many planets, so many universes, and so many activities. So we can produce not one newspaper daily, but every minute a newspaper. We can produce. Unfortunately, there is no customer. You see? This is the difficulty. For material news, there are so many customers, but when we put something, spiritual news, no customer. This is the difficulty. Otherwise… You are thinking of one newspaper daily. We could issue every second a newspaper about spiritual news." So this sixty books is not sufficient. It is simply an introduction to the spiritual activities of the spiritual world. People have no interest. They do not know. We are simply trying to introduce it.

So this can be understood by viśuddha-dhiṣaṇāḥ, purified meditation. That requires practice, how to purify. Viśuddha-dhiṣaṇāḥ tasmin nārāyaṇa-pade. And it can be achieved by persons, ekānta-matayo gatim. A person who has decided, "Now, in this life, I must go back to home, back to Godhead," for him, it is possible. This decision. So that is called… In Bhagavad-gītā it is described,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

One how has decided that "This life, it is not ordinary life like the cats and dogs. It is human life. I have got advanced intelligence. And it is possible in this life to back to home, back to Godhead, athāto brahma jijñāsā, simply by cultivating spiritual knowledge. So why shall I waste my time like cats and dogs?" This determination required. "The cats and dogs are busy in eating, sleeping, sex life, and one day it dies. So why shall I waste my time in that way? I have got good intelligence. Kṛṣṇa has provided me better standard of life. I can lie in nice room, not like the cats and dogs on the street. Kṛṣṇa has provided for me so nice foodstuff which I can offer to Kṛṣṇa, patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26], so nice fruits, grains, milk. So let us utilize these things given by Kṛṣṇa."

Kṛṣṇa has given different foodstuff for different animals and human beings. Kṛṣṇa has given stool for the pigs and so nice foodstuff, fruits and grains and milk, for the human being. Not that every food is for everyone. No. What is called? "One man's food, another man's poison." So the stool is also a kind of food. Everything is a kind of food. Even the stone is also food. You know? The pigeons, they eat the stones particles. They can digest. For them, the hardest peas are supplied. So they can digest. Pāyarā-maṭara. It is called in India, pāyarā-maṭara. Pāyarā means pigeon. Pigeon's peas. They require such thing. Just like the gorilla. The gorilla animal, where they live in the African jungles… We have read book. There are trees, the fruits of that tree are so hard, harder than the iron bullet. You can hammer on the bullet; it may bend. But that fruit will not bend. So those fruits are taken by the gorillas, and they chew it just like you chew peanuts or something like that, yes. (laughter)

So Kṛṣṇa has given different foodstuff for different animals. So for human being who is determined to go back to home, back to Godhead, they have got their food. For them, no meat-eating. For them, fine kacuri, rasagullā, puri, for them. As you are… I think Dr. Benard Shaw, he wrote one book, You Are What You Eat. If you eat stool, then you are stool. Because after all, this body will be stool. Because after death, the result is either the body becomes stool or ash or earth. Those who are burying on the ground, in due course the body will turn into earth. That's all. And those who are burning, like in India, Hindus do, this will turn into ash. And those who are throwing for being eaten by the animals and birds… Just like Parsees do in India… They throw, and vultures come, and they eat it, within a second. So after eating, it will be stool of the vulture. That's all. So this beautiful body will be resulted in three things: either stool, earth or ash. And we are taking so much care-for stool, earth, and ashes. And the occupier of the body? Forgotten. And we are advanced scientists. This is our position.

Therefore it is said, viśuddha-dhiṣaṇāḥ pare. Those who are purified in their thinking process… Those who are thinking, "I am this body," they are third-class rascals. The present world is simply full with third-class rascals. Because everyone is thinking, "I am American," "I am American," "I am Indian," "I am white," "I am black," "I am Hindu," "I am Muslim," "I am Christian." So "I am this body." That's all. But they cannot. They cannot. Therefore it is said, virajena ātmanaiva. Virajena. Virajena means one who has become completely washed, cleansed, viraja. Raja. Raja means this material world, and vi means vigata, without. Virajenaiva. And it is very difficult to come to this position. Therefore it is said, avāpur duravāpām. It is very difficult to come to this stage of life, but the Pāṇḍavas, avāpuḥ, they got it. And for whom it is very difficult? That is also: asadbhiḥ. Asadbhir viṣayātmabhiḥ.

Who is asat? Asat means that does not exist, or that will not exist. There are two things: one thing will exist permanently, and one thing will not exist. It may exist for few minutes, or few hours or years. So this material world is asat, because it will not exist. Just like your this material body, it will not exist. Everyone knows. Everyone knows that it is born at a certain date, it will continue for certain years, it will produce some by-products, it will change into different forms, and then it will become old and then dwindle and one day finish. This is called ṣaḍ-vikāra, six kinds of changes. It is not progress. If one is progressing in his age, it is not progress. It means he is going to death. Suppose I am seventy-eight years old. So I have… Seventy-eight years I have already died. Only, say two or five years, or something like remaining balance. So people say "advanced age." No. Advanced in death, not advanced in age. So this is asat. It will not stay. It has begun to die from the very moment of his birth. If you ask a newly born child how old it is, the mother says, "It is one month old." So one month means he has already died one month. And balance months and years he has to die. Simply he has to wait for that death. So this kind of duration of life is called asat. And this kind of existence, the material existence, it also asat. Narottama dāsa Ṭhākura therefore sings, sat-saṅga chāḍi' kainu asate vilāsa, te-kāraṇe lāgila ye karma-bandha-phāṅsa. "I gave up sat-saṅga, oṁ tat sat, spiritual society. I associated myself with the material society. Therefore I am now entangled by karma by karma, one after another, one after another."

So spiritual realization is difficult for persons, asadbhiḥ. Why it is difficult? Viṣayātmabhiḥ. Because they are simply attracted by the four principles of material life: eating, sleeping, sex life and, one day, death. They cannot. One must be above this interest. One must be very sane man, that "These kinds of interests are there in the animals. So if I am also interested in only these things, then where is the difference between this dog and me?" Something more.

That information is given in the Bhagavad-gītā. Avināśi tu tad viddhi yena sarvam idaṁ tatam. Yena sarvam idam. This body is perishable, asat. But there is another sat, means permanent thing. What is that? Avināśi tu tad viddhi. You try to understand that thing, which is eternal. What is that? Yena sarvam idaṁ tatam, that which is spreading all over your body. You pinch your body. You feel pain. Why? Because there is consciousness. The consciousness is permanent. And as soon as the consciousness is gone, you chopped up your hand, no response. So take… It is a very nice statement. Tat, that consciousness, is avināśi, is eternal. Where is the difficulty?

So those who are not interested to understand this consciousness and the origin of consciousness, they are asat. They cannot understand what is spiritual life. Therefore the beginning of spiritual life… In the Bhagavad-gītā, it is said that dehino 'smin yathā dehe [Bg. 2.13]. In this body, in this asat, this temporary body, there is the proprietor of the body. Dehino 'smin yathā dehe. The proprietor of the body. So that is to be understood. So how it can be understood? Vidhūta-kalmaṣāḥ. Those who are washed off of the sinful act… Therefore we prescribe that "Don't be associated with sinful activities." What is that? Illicit sex, meat-eating, intoxication and gambling. One who is washed off of these, vidhūta-kalmaṣā sthānam, that sthānam, that place, is virajena ātmanaiva vidhūta-kalmaṣāḥ… Those who are washed of… Otherwise it is not possible. If you think that "I shall do this and do that," then do this, not that. That is finished. You go on doing this life after life, and remain in this material world. That is the point.

Thank you very much. (end)

731226SB.LA

Śrīmad-Bhāgavatam 1.15.49

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Los Angeles, December 26, 1973

Pradyumna: Translation: "Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Lord Kṛṣṇa, he was received by the denizens of Pitṛloka, where he returned to his original post." [SB 1.15.49]

Prabhupāda: This Vidura was Yamarāja. So he was cursed by one muni to go down and take birth in śūdra family. Yamarāja was very exalted post, but still… Yamarāja means the superintendent of death. There is Pitṛloka, Yamaloka, different planets. And where each planet is situated, how many miles, yojana… The Sanskrit is called yojana. Yojana means eight miles. So how many yojana is one planet situated from another planet, that is all described in the Bhāgavata, Fifth Canto.

So there is a Pitṛloka, Yamaloka. Just like the moon planet, we are trying to go there, but there are different lokas, planets, and you can go, not by the sputnik, by force. No. You'll have to qualify yourself. Just like to come to your country, to take the permanent visa, I had to qualify in so many ways, the immigration department, not by force. Even in this planet, you cannot enter any country without being permitted. How you can enter other planets? Simply by force? No, that is not possible. You have to qualify yourself. That is stated in the Bhagavad-gītā. Yānti deva-vratā devān [Bg. 9.25]. A person can go to the planets of the demigods, devān. There are many demigods: Indra, Candra, Varuṇa, Vāyu. Brahmaloka, Prajāpatiloka, Siddhaloka-they are in the higher planetary systems. This is… We are now situated in the middle, Bhūrloka. It is called Bhūrloka. Above this, there is Bhuvarloka. Above that, Svarloka, Janaloka, Maharloka, Satyaloka, like that, ūrdhvaloka. They are higher planetary… Then middle. And then lower planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ. If you develop sattva-guṇa, the quality of goodness, then according to your degree of goodness, you get promoted to the higher planets. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. If you are in the passion modes, then you stay here in this middle planetary system. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Those who are in the most abominable condition of life, adho gacchanti, they go down. Not only the down planetary system, but even to the animal kingdom, the beasts, birds, trees, plants, aquatics. You have to go.

After all, you have to change this body. Change… This is… Bhagavad-gītā says, tathā dehāntara-prāptiḥ [Bg. 2.13]. As we are changing this body from childhood, from babyhood to childhood, childhood to boyhood, boyhood to youthhood… This is practical. You are not the same body as you had your body in the womb of your mother. That body is gone. Now daily changing; every moment we are changing body. Advancing age means I am changing body, you are changing body. So it is very easy to understood that we are changing our body. But I know, you know, every one of us, that "I had such and such body." You remember that you had a child's body. You were playing like that. When you see another child, you say, "Oh, I was also a child like him, and I was doing like this." But where is that body? That is gone. Now you have got another body. This example is given in the Bhagavad-gītā. So as you are changing body, tathā dehāntara-prāptiḥ [Bg. 2.13], similarly, after giving up this body, you have to accept another body. This is the logic, and any sane man can understand.

So we have become so rascal that we do not believe in the transmigration of the soul. Actually, I am…Presently I can understand that "I had such and such body; now I have transmigrated to this body." How I have done, that is not known to you or me. That is called acintya. Perceptive. Just like the child is changing body, and you saw one child on the lap of his mother. So after few years, you come. You cannot recognize the same child who has grown up: "Oh." The mother says that "This is such and such." "Oh, you have become so grown up." So things are taken imperceptibly. That is going on by the subtle laws of nature. It is a great science, but there is no discussion of this science in any university of the whole world. And they are advancement of knowledge. They are claiming advancement of knowledge. What knowledge you have got? You do not know what you are, and you are advancement in knowledge.

Therefore Sanātana Gosvāmī, who was prime minister of Nawab Hussein Shah, when he approached Caitanya Mahāprabhu, his first proposition was that, grāmya-vyavahāre paṇḍita, tāi satya māni: "My dear Sir, Caitanya Mahāprabhu, some neighboring people, they call me, I am a very learned scholar." Grāmya-vyavahāre. "In ordinary behavior, they call me, I am very learned scholar. But I do not know what I am, I am such a scholar." This is the submission. This is called submission. Everyone is puffed up, that "I know. I know everything. So there is no need of going to a guru." This is the method to approach a guru, spiritual master: surrender, that "I know so many rubbish things which are useless. Now kindly teach me." This is called submission. Just like Arjuna said, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. When there was argument between Arjuna and Kṛṣṇa, and when the matter was not solved, then Arjuna submitted to Kṛṣṇa, "My dear Kṛṣṇa, now we are talking as friends. No more friendly talking. I accept You as my spiritual master. Kindly teach me what is my duty." That is Bhagavad-gītā.

So one has to learn. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the Vedic injunction, that what is the value of life? How it is changing? How we are transmigrating from one body to another? What I am? I am this body or beyond, something? These things are to be inquired. That is human life. Athāto brahma jijñāsā. This inquiry should be made. So in this Kali-yuga, without any knowledge, without any inquiry, without any guru, without any book, everyone is God. That's all. This is going on, fool's paradise. So this will not help. Here, about the Vidura… He also…

viduro 'pi parityajya
prabhāse deham ātmanaḥ
kṛṣṇāveśena tac-cittaḥ
pitṛbhiḥ sva-kṣayaṁ yayau

He… I was talking about Vidura. Vidura was Yamarāja. So a saintly person was brought before Yamarāja for punishment. So when the saintly person inquired from Yamarāja, that "I am… I don't remember that I have committed in my life any sin. Why I have been brought here for judgment?" So Yamarāja said that "You do not remember. In your childhood you pricked one ant with a needle through the rectum, and she died. Therefore you have to be punished." Just see. In childhood, in ignorance, because he committed some sin, he has to be punished. And we are willingly, against the principle of religion that "Thou shalt not kill," we have opened so many thousands of slaughterhouse, giving a nonsense theory the the animal has no soul. Just see the fun. And this is going on. And we want to be in peace. Therefore your Senate house has issued some injunction order, that on the 30th of April, 1974, there will be a mass prayer. Who will explain it? Just explain. What is that?

Karandhara: Well, one senator made a resolution that on April 30th there would be a national observance of prayer because of the state of the nation's moral decay.

Prabhupāda: Oh. So you might have seen that. It is good that at least the managers of the state, they are coming to their sense, but this sentiment will not help. One must be serious. The sinful activities, as we have forwarded or manifested, that no illicit sex, no meat-eating, no intoxication, no gambling. But I think they will not agree to this the state. And what prayer will do? No. God is not so foolish that you go on doing all nonsense, and simply by prayer you become out of it, punishment. No. That is not possible.

Therefore I am speaking of the Viduras.

So that saintly person accepted to be punished by Yamarāja, but he also cursed him, that "Because in my innocence I committed some sin, you are punishing me in this way, so I also curse you that next life you will have to become a śūdra. Because you have no intelligence of a brāhmaṇa or kṣatriya." So Vidura became a śūdra. Śūdra means he was born by a king, he was begotten by king, but his mother was śūdra, maidservant. That was the system, that when a king is married, the father of the princess also gives so many girls to go with the princess, as maidservant. And sometimes the maidservants also gave birth. So they are called dāsī-putra. Such son could not claim to the throne, but were provided, dāsī-putra. So Vidura's history was like that. He was a dāsī-putra, brother, a step-brother, not exactly step-brother, but brother, of Mahārāja Dhṛtarāṣṭra. But he was a very saintly person, because formerly, in the previous life, he was Yamarāja. So he was not ordinary man. So he cultivated spiritual consciousness. Now, after leaving this body, he returned again, pitṛbhiḥ sva-kṣayaṁ yayau. He again returned to his original post. Temporary, he got the life of a śūdra; again he returned back by his pious activities. Similarly, there are many narrations in the Purāṇas. Sometimes Indra, the king of heaven, he was also cursed by Bṛhaspati to become a hog in this planet.

So there are many incidences by cursing, by accident. Even by accident, you have to accept a body which you do not desire. So that is, just like Bharata Mahārāja. Bharata Mahārāja, he was the king of this planet, and at the age of twenty-four years, very young age, young wife, young children, kingdom of the whole planet, he left everything. He went to the forest for cultivating spiritual advancement. But one day he saw that a deer was drinking water in front. In the meantime there was a roaring of a lion, and the deer was pregnant. She gave birth to a calf and she fled away. So Bharata Mahārāja saw the little calf is dying. He picked up and kept and it became…, it began to growing. So he had some little affection, just like we have got affection for cubs of dog and others. So one day, that little calf did not return in the evening, and he went to search out on the hill, and accidentally he fell down, and next life he became a deer. Yes.

This is the science. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. In the Bhagavad-gītā you will find. "At the time of death, as you are thinking, you will be carried to such body." This is the example. Just like this Bharata Mahārāja, such an exalted person, he had to become a deer. But because he was spiritually advanced, although he became a deer, he was living with the saintly persons. Where saintly persons were sitting, he was sitting down there. He was eating the flowers and leaves which the saintly persons left after worship. In this way, he had to wait for one life, and the next life, he became a son of a nice brāhmaṇa. So because he was remembering this different birth, he became very grave and silent. He was not talking with anyone. So it is very dangerous to contaminate. So he was known as Jaḍa Bharata. This story you will find the the Śrīmad-Bhāgavatam.

So just try to understand that death is there. You have to die. You may declare yourself, "I am very dependent. I don't care for God or anyone," but God will not excuse you. You have to die. You will see God in the form of death. Just like Hiraṇyakaśipu, he is seeing. Prahlāda says, "My dear father, why don't you accept God?" "Who is God? I don't care for your God. You rascal boy, you are chanting Hare Kṛṣṇa." So God… The atheist may declare like that, "There is no God," but he will see God as death. That is compulsory. There is no excuse. So at the time of death, the mentality which you have created by practice, sadā tad-bhāva-bhāvitāḥ [Bg. 8.6], will act. This Hare Kṛṣṇa movement, this Kṛṣṇa consciousness movement, is simply educating people so that at the time of death one can remember Kṛṣṇa. That's all. This simple… And if he is fortunate enough to do this, immediately he is transferred to the Kṛṣṇaloka. Immediately, within a second. That is stated in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

So why we should waste our time thinking so many nonsense things? Why not think of Kṛṣṇa, how beautiful He is, standing here with Rādhārāṇī? If we come here and take this impression, and simply think of Him, our life is perfect. This is Kṛṣṇa consciousness. What is the difficulty and what is the loss? If you gain such big profit simply by thinking of Kṛṣṇa, why should you lose this opportunity, this human form of life? A cat cannot be educated. A dog cannot be educated. If I teach a dog, "My dear dog, please think of Kṛṣṇa," he is animal; it is not possible. But a human being, although at the present moment he is like a dog, but he can be trained to become a human being and think of Kṛṣṇa. That is possible. So we should take the opportunity. Bahūnāṁ janmanām ante [Bg. 7.19]. This life is gotten after many, many births. We do not know. We have forgotten. This is the opportunity. And here is the proof, śāstra, that kṛṣṇāveśena tac-cittaḥ.

How Yamarāja, Vidura, returned to his place? Now, kṛṣṇāveśena tac-cittaḥ. He was fully absorbed in Kṛṣṇa thought. Not only Kṛṣṇa, you can go to Kṛṣṇaloka or any loka you desire. The yogis, they also can do that. Yoga practice. But that is not possible in this age. The so-called yoga practice going on are simply bluff. Real yoga practice means one becomes so perfect that he will not die natural death. He will die when he likes. He will not be forced to die. When he thinks, "Now I am fully prepared. Now I shall leave this planet. I shall go to such and such planet, such and such loka," he will be immediately transferred. That is yoga practice. So that practice is not possible. Therefore still in India you will find many yogis are there. They come to Kumbha-melā-that will be held in the month of February-from distant places. And you will see, just like young men, but some of them are three hundred years old, four hundred years old. Still. How they are preparing themself? They think, a yogi thinks that "Now I am not prepared. There may be mistake. I am not prepared to enter such and such planet." So that concession is given there by the yogic practice. Just like you appear for an examination. Unless you are fully prepared, you are certain that "I must pass," you do not appear. Similarly, the yogis, unless one thinks that "I am fully competent to enter such and such planet," he does not give up this body.

But that practice may be successful for one or two persons. Generally, it is not successful. But this Kṛṣṇa consciousness, bhakti-yoga system, is so easy and perfect that if you simply think of Kṛṣṇa, and if you become perfect as to think of Kṛṣṇa at the time of death, then immediately you are transferred to the Kṛṣṇaloka. Or any loka you like. Not only Kṛṣṇaloka, any loka. If you desire to go to heavenly planet, to Brahmā planet, to Satyaloka, Maharloka, Janaloka… Many thousands and millions of planets are there. Or even if you want to go beyond this material world, to the Vaikuṇṭha planet, Kṛṣṇa planet, Goloka planet, you can go there. This is the science. That is stated in the Bhagavad-gītā, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. People… Just like they are very much anxious to go to the moon planet. And what is this nonsense moon planet? It is also a material planet. Actually if you go moon planet, you can live for ten thousands of years. That is the statement in the śāstra. But after ten thousand of years you have to die. So if you go to any planet, within this material world, the four material, I mean to say, problems, namely birth, death, old age, and disease, will follow you. You may live in one planet. Just like we are allowed to live on this planet utmost hundred years, not more than that. Or the ant is allowed to live for six hours. Or another fly is allowed one moment. There are different varieties of… Or Brahmā is allowed to live for millions of years. So according to the different types of body, we are allowed to live under certain duration of life. But nobody can be immortal here. That is not possible. That is possible when you transfer yourself to the spiritual world, Vaikuṇṭhaloka. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That is possible. So this Kṛṣṇa consciousness movement is teaching, educating people in such a way not only he goes to the spiritual world, but he goes to the highest planet of the spiritual world, Goloka Vṛndāvana, where Kṛṣṇa is there. Where Kṛṣṇa is there.

So viduro 'pi parityajya prabhāse deham ātmanaḥ. Deha, parityajya deham. So we give up this body. I am not lost; I am transferred to another body. We give up this body. Just like I give up one kind of dress; I take another kind of dress. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. These are all stated in the Bhagavad-gītā. As we change our dress, similarly, we change our body. And this way, transmigration is going on. So this human life should be engaged in such knowledge and cultivation of knowledge, that after leaving this body, we are not going to accept another material body, but we be transferred directly to the spiritual world, and we are situated in one the spiritual planets, as I desire. There are many millions of spiritual planets also. So far we are concerned, we are concentrating our mind to be transferred to the spiritual world, in the highest topmost planet there, Kṛṣṇa-loka, Goloka.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

This is the description of the Goloka Vṛndāvana planet in the Brahma-saṁhitā. The first description is, "That planet is made of cintāmaṇi gems." Cintāmaṇi gem means… If you get by chance imitation cintāmaṇi gem, you can turn iron into gold. That is cintāmaṇi gem. So these things are there. One may believe or not believe, but we believe because we believe in the śāstra. So we have no botheration.

So there is Goloka Vṛndāvana planet, Kṛṣṇaloka, and Vaikuṇṭhaloka. There are… As there are different grades of lokas, planets… Here also, in this material world, there is one planet which is called Siddhaloka. Siddhaloka means there the inhabitants (are) automatically perfect in all yogic practice. Yogic practice means… If you become perfect in yogic practice, you can fly in the air without any instrument. Aṇimā laghimā prāpti īśitā vaśitā. There are eight kinds of siddhi. You are sitting here. If you want such and such thing from London, you can get immediately. This is called siddhi, prāpti. You can become the smaller than the smallest. You can be packed up in a box. We have seen it. And you'll come out. In Bose's circus, Calcutta, in our childhood, we saw this yogic practice. A man was tied up, hands and legs, put into a bag. The bag was sealed up, again put into a box. The box was locked and sealed. And the man again came out. We have seen. So yogic practice is such… Yes. Prāpti siddhi aṇimā. You can become the smaller… There was a saintly person in Benares, Trailanga Baba. So he was practiced to sit naked in the public road. So government objected that "You cannot sit naked here." So he did not speak. So he was arrested and taken to the custody and put into the jail. He again came out. He again came out.

So these are yogic, I mean to say, perfection. Anything you like… The most perfect yogi can create even one planet. They become so powerful. But still, that is all material power. That is not spiritual power. The real spiritual power is that you give up this body, you give up this material world, go to the spiritual world, go back to home, back to Godhead. That is your perfection, and that is very easily obtained by this Kṛṣṇa consciousness attitude.

Thank you very much. (end)

731227SB.LA

Śrīmad-Bhāgavatam 1.15.50

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Los Angeles, December 27, 1973

Pradyumna: Translation: "Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands." [SB 1.15.50]

Prabhupāda: So draupadī-patīnām. Patīnām is plural number. So she had five husbands, all the brothers. We should not imitate that. This is possible by Draupadī, not by others. So although she had five husbands, the Pāṇḍavas-Mahārāja Yudhiṣṭhira, Bhīma, Arjuna, Nakula, Sahadeva-but at the time of retirement, they did not care what will happen to their wife. The same husbands, when they saw that their wife was insulted in the assembly of the Kurus… Draupadī was insulted because they lost Draupadī in gambling. Just see. Gambling is so dangerous. The bet was the wife. The Pāṇḍavas and the Kurus were playing on chess. And they lost their kingdom, they lost their wife, then they were ordered to be banished for twelve years and one year incognito. The condition was, "Now the betting is that if you lose the game, then you will be banished for twelve years in the forest. And one year you have to remain incognito. Nobody will know where you are. If you are," I mean to say, "picked up, if somebody knows you, recognizes you, 'Here are the Pāṇḍavas,' then again twelve year." This is the previous condition of the Battle of Kurukṣetra. The whole idea was to reject the five Pāṇḍavas and enthrone Duryodhana and his brothers. That was the diplomacy.

So when they were living incognito… Nobody could know where the Pāṇḍavas were at, they attempted to gain Draupadī in the dress of brāhmaṇas. Draupadī's father made a bet, that "This is the condition of my daughter being given to a boy." The condition was that on a ceiling a fish was hanging, and the boy who will be victorious in piercing the eyes of the fish by arrow… Not directly looking, but there was a waterpot, the reflection. He has to fix up his point by seeing the reflection down, and then he has to pierce the eye. Then Draupadī will accept. All the noted princes in those times, they kept such bet. Even Kṛṣṇa had to marry Satyabhāmā… Satyabhāmā's father also made a bet the, he kept five very strong bulls. So condition was that "Any boy who will be able to control these bulls, then I will offer my daughter to him." So all the princes who came to control the bulls, they got their hands and legs fractured by the pushing of the bull. Nobody could… Then Kṛṣṇa came. And Kṛṣṇa controlled the five bulls, expanding Himself into five strong boy, and He was offered Satyabhāmā.

So in kṣatriya marriage it was not so easy. The boy had to show how much powerful he is. Then the girl would be offered. Not only that; there will be killing. The opposite party may be killed. When there is fight, there is killing. And by killing, the blood is smeared over here. That is the red sign. That is the red sign, now used with vermillion. Not by killing. Yes, it has become… It is made easier. (laughter) Formerly the red sign was not so easy. There must be blood. That is kṣatriya. Kṣatriya means the fighting race, fighting caste, king, royal. They must be very chivalrous fighting, not timid. A kṣatriya cannot be timid. Brāhmaṇas kṣatriyas, vaiśyas, śūdra, they are trained differently. Brāhmaṇa-for understanding Vedic knowledge and guide the other three subdivisions, namely kṣatriyas, vaiśyas, not śūdras. Śūdras were not supposed to understand Vedic knowledge. Especially brāhmaṇas and kṣatriyas.

So the kṣatriyas were very chivalrous. In every action there is fight. And this gambling was allowed for the kṣatriyas. If the opposite party challenges, "I want to play with you gambling," "Yes." The kṣatriya cannot deny. If somebody, opposite party comes, "I want to fight with you," "Yes, come on." Just like Jarāsandha. Jarāsandha was requested by Kṛṣṇa and Arjuna and Bhīma that "We have come to you to fight with you. Any one of us, you can select, and that is our request." Jarāsandha, he immediately accepted, "Yes." So he rejected Kṛṣṇa and Arjuna. He said, "Kṛṣṇa is a coward. I do not wish to fight. And Arjuna, Arjuna is less strong then me, so I don't wish to fight with him. Now, the only combatant is Bhīma. So I shall fight with him." So during daytime they would fight, all day. And after daytime they are friends. All these three gentlemen, Kṛṣṇa, Arjuna and Bhīma, were guests of Jarāsandha. From evening, they will eat together, talk together, laugh together, and then in the morning they will fight. This is kṣatriya spirit.

So this Draupadī was achieved by Arjuna by piercing the eye of the fish. So when they came home in great jubilation, Arjuna said, "Mother…" No, Yudhiṣṭhira said, "Mother, we have got a great boon today." So mother was affectionate. She said, "All right, my dear boys. Just equally share amongst your brothers." So she was only woman. So by the order of Kuntī, although Arjuna achieved the hand of Draupadī, by the order of mother, she was divided amongst the five brothers. Therefore patīnām. Patīnām. And when she was insulted, because she was lost in the gambling… Bet was that "This time if you lose, then your Draupadī should be lost." So she was lost in that way.

So Karṇa was refused to take part in the sporting, piercing the eyes of the fish, because Draupadī actually knew that "Arjuna is my real husband. So if Karṇa takes part in this sporting…" Karṇa was powerful. He would gain. But she did not like Karṇa. Therefore at that time she said that "This sporting is meant for the kṣatriyas, not for the śūdras." Karṇa was known at that time as śūdra. You will find all these stories in the Mahābhārata. Karṇa was also Yudhiṣṭhira's brother, born of Kuntī before her marriage. So Kuntī did not disclose that Karṇa was her son, but he was raised by a śūdra. People knew that he was a śūdra. So Karṇa had a grudge against Draupadī. Therefore he planned to place her in the gambling game. And when the Pāṇḍavas were lost, now he wanted to retaliate the insult given by Draupadī during her svayaṁvara. So he advised… He was friendly to Duryodhana and brothers. "Now this lady is lost. Now we can deal with her as we like. She is our property." So she was lost. "So I want to see her naked in this assembly." So vastra-haraṇa. You know. But Kṛṣṇa saved her. So Draupadī knows very well Kṛṣṇa. Therefore it is said tadājñāya draupadī ca.

And another side is that when… At the time of retirement, there is no more responsibility. Here is it said, patīnām anapekṣatām. They are retiring from home without any consideration, "What will happen to our wife Draupadī?" No. "Now everyone should take care of himself. We are also going alone." This is retirement. Anapekṣatām, without waiting for anyone, alone, simply depending on Kṛṣṇa. This is called renounced order of life. So this is the process of retirement, not that to make arrangement in the family that "I am now retiring. You send me some money, and I shall maintain myself." No. No dependence. Simply dependent on Kṛṣṇa. Therefore it is said, ekānta-matir āpa. Ekānta. Actually, Kṛṣṇa saves us. Why we should depend on others? Kṛṣṇa saves. Kṛṣṇa says that "Anyone who is completely dependent upon Me," yoga-kṣemaṁ vahāmy aham [Bg. 9.22], "I personally bring whatever his necessity is." That is the promise of Kṛṣṇa in the Bhagavad-gītā. So renounced order means no more dependence on father, mother, husband, daughter. No. Completely dependent on Kṛṣṇa. Ekānta. That is perfection. One who is fully convinced that "Kṛṣṇa is with me…" Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]-"I will not have to search out Kṛṣṇa anywhere. He is within me, within my heart." There are so many instances.

So cirāṇi kiṁ pathi na santi diśanti bhikṣām. Śukadeva Gosvāmī, he was wandering all over the world alone, naked, even no cloth. Simply while walking on the street early in the morning, he would stand anywhere, because in those days, every house, they had cows, and the time for milking is early in the morning. We are also milking cows in London, in our Letchmore Heath, early in the morning. That is the time. Here also the same system?

Devotee: Oh, yes.

Prabhupāda: So any house he would stand before, and those who were milking, they would give him a glass of milk. That's all, finished, for the whole day. That was Śukadeva Gosvāmī's practice. So in this way one has to depend… In the renounced order of life, one has to depend completely on God. That's all. That is renounced order.

So here all the five husbands, how much responsible they were. Because their one wife was insulted, they declared the war, Battle of Kurukṣetra, and killed the whole family. Similarly, Lord Rāmacandra, His wife was kidnapped, Sītā, by Rāvaṇa. So Lord Rāmacandra is God. He would create many millions of Sītās. But no. For that one Sītā, war was declared against Rāvaṇa, and the whole family dynasty, with kingdom, everything was finished. So this is the duty of the husband, that… Not like the modern days' husband: marries for three months. One, the sixth month, they were no more husband. Separate. Not like that. Husband means who takes charge of the girl for life, and wife means the girl who has the resolution to serve the husband throughout life. That is husband and wife. And when the wife is in danger, the husband's duty is to give protection, at any cost. That is husband-wife relationship.

But when one is going to retire, that is another thing. Because life is divided into four parts: brahmacārī, gṛhastha, vānaprastha and sannyāsa. So woman has got three positions. They require protection. Women is never allowed to become renounced order of life. No. They are supposed to be under the care of somebody. So early age under the care of father, young age under the care of husband, and old age under the care of grown-up children, sons. This is woman's position. They remain always under the care of. So Draupadī was being taken care of their husband, but when the husbands were going for renounced order of life, anapekṣatām, without caring, she could understand, "Now I will be uncared for. No more… My husbands are no more in duty bound to give me protection." She could understand. Tadājñāya. She could understand. And there is no such obligation. That is the sanction of the śāstra.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We have got so many duties. So long we are not fully surrendered to Kṛṣṇa… It is not that this Kṛṣṇa consciousness movement is to give shelter to some irresponsible man who does not carry the responsibilities of family life or brahmacārī life. But that is now forgotten. Everything is topsy-turvied. So Śrī Caitanya Mahāprabhu says that kṛṣṇa-bhakti, Kṛṣṇa consciousness movement, may be offered even to the caṇḍāla. Caṇḍāla means the lowest of the human society, the dog-eaters. Caṇḍāla. This is the, mean, the benefit of Kṛṣṇa consciousness, that this Kṛṣṇa consciousness movement can be accepted by anyone, and it can be bestowed to anyone, without any discrimination, without any discrimination. And that is happening. We have no discrimination that "This movement is meant for such-and-such class of men or such-and-such nation or such-and-such country." No. It is meant for everyone. And anyone who takes to the shelter of Kṛṣṇa consciousness, he is happy.

This Kṛṣṇa consciousness movement means… That is also explained here. Ekānta-matir āpa: simply to concentrate one's mind on Kṛṣṇa. Vāsudeve bhagavati hy ekānta-matir āpa tam.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

This is the benefit of becoming Kṛṣṇa conscious. Vāsudeve bhagavati. Vāsudeva, Kṛṣṇa, is the Supreme Personality of Godhead. So vāsudeve bhagavati bhakti-yogaḥ. One who takes shelter of the lotus feet of Kṛṣṇa by bhakti-yoga process… Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ… [SB 1.2.7]. When applied… Janayaty āśu vairāgyam. Because in the human form of life, two things are required. That is perfection: jñānaṁ vairāgyam. Jñānam means knowledge, and vairāgyam means detachment. When one has full knowledge, then he becomes detached from this material world. We are suffering in this material world because we have got attachment. And the attachment is by nature's law, man's attachment for woman, woman's attachment for man. This is attachment. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. The central point is sex, and that is the attachment. Puṁsaḥ striyā mithunī-bhāvam. The whole world, this material world, is moving. What is the central point? Sex attachment. So one has to become free from this attachment. That is called vairāgya. Vairāgya.

So if one can give up this attachment from very beginning of life, that is brahmacārī. A brahmacārī is trained that "Don't be attached. You will save so much time and save your life." That is brahmacārī life. Because this attachment is the continuation of our material life. We have got different attachment, different varieties of attachment. The central point is sex. Therefore school, college means that to train the students how to become detached. That is the school, college. That is brahmacārī system. A brahmacārī should live under the guidance of the spiritual master as menial servant, and whatever he collects, he would give to the spiritual master. If the spiritual master says, "Now you can eat," then he will eat; otherwise he will starve. He will not take the things of spiritual master by his own hand. First of all… No. This is the austerity of brahmacārī. And no meeting with young girls. Even the wife of the spiritual master is young, the brahmacārī is not allowed to go there. There are so many. These are described in the Śrīmad-Bhāgavatam: brahmacārī, gṛhastha, vānaprastha, sannyāsa.

But these things are not now possible. Everything is topsy-turvied. There is no regular training of the human being. They are being trained up like cats' and dogs' life. Cats and dogs, they don't require training. Because what is the modern civilization? Eating, sleeping, sex life, and dying. It does not require any education. Just like these children. When I distribute these cookies, it does not require… Immediately spreads the hand and immediately in the mouth. (laughter) So for eating, there is no necessity of training. Everyone knows. Similarly, sleeping also, everyone knows. And similarly sex intercourse everyone knows. And dying there is no question. (laughter) So where is the education? Where is the necessity of education for these things? Rascals. You are enhancing advancement of knowledge how to eat, how to sleep, how to have sex life, and how to die. Where is the necessity of education for these things? There is no necessity. Anyone-animals, man, birds, beasts, insects-they know all these thing. Āhāra-nidrā-bhaya-maithunaṁ ca. It does not require any education. If there is education for this purpose, that is for restraining. Just like in human society. There is education for sex life, marriage. What is that marriage? Marriage means restricting sex life to one. That is education. If you are not restricted in that way, then you are animal. That is education. But… Because sex life does not require any college education, but if there is education in sex life, not to increase the propensity of sex life, but to reduce it… To reduce it.

So these four things, primary necessities of the living entity, eating, sleeping, mating, it does not require any education. If there is education… People may say, "Why there is description how to eat, how to sleep, how to have sex life?" It is for decreasing. Just like… In your country it is different. At least in our country it was… Just like drinking. Drinking, you can manufacture wine, liquor at home. Anyone can do it. It is not very difficult. In India, the lower class of men, the sāṅotālas, so they make… They simply moist some rice overnight and boil it, and then ferment it for few days. Then it becomes nice wine. So it is not very difficult. Everyone can manufacture. But why the government restricts, "You cannot manufacture at home. You must purchase from the licensed shop"? The meaning is to restrict. Otherwise everyone will do that.

So when there is śāstra sanctioning for this eating, sleeping, mating, that means to restrict. Pravṛttir eṣā bhūtānāṁ nivṛttes tu mahā-phalā. This inclination is natural, but when there is regulative principle, that means to restrict. Because the whole human society is supposed to be advanced in the art of detachment, jñāna-vairāgyam. That is perfection. First of all knowledge, perfect knowledge, that "I am not this body. I am simply wasting my time taking care of this body, but I am different from the body." That is natural. Suppose you are sitting in some place. If you know that place does not belong to you, then why should you take so much care? You are sitting there for some business. Finish, and go. Similarly, if one is in knowledge, full knowledge, that "I am not this body," that is called jñāna. Then why he should be bothering so much for this body which is going to be, as I explained yesterday, either ash, or stool or earth? This is the last stage of this body.

So the real thing is the soul. Dehino 'smin yathā dehe [Bg. 2.13]. So we should take care. Just like we can take care of this hat and coat by soaping it, but we must take care of myself, the body which is putting on this hat and coat. Similarly, this material body is hat and coat. Real is the spirit soul. So what is the necessity of the spirit soul? The necessity of spirit soul, because it is part and parcel of Kṛṣṇa, he is hankering to unite with Kṛṣṇa. That is Kṛṣṇa consciousness movement. That is Kṛṣṇa conscious… The soul is hankering after uniting with the supreme soul. That is natural. You study your body. Why do you love your body? Or why do you love your son's body? So long the spirit soul is there. As soon as the spirit soul is off, you do not care for the son's body or daughter's body or your wife's body. Then who is the lovable object? The soul. It is very natural to understand. Why don't you love a dead body? Because the soul is not there. The soul is the object of your love, not this body. And why you take care of the soul? Because it is part and parcel of Kṛṣṇa. Therefore Kṛṣṇa is the ultimate object of love. That is Kṛṣṇa consciousness. But they do not know.

So these Pāṇḍavas were trained up very nicely. Therefore vāsudeve bhagavati hy ekānta-matir āpa tam. They knew that "Ultimately, Kṛṣṇa is everything." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] "Anyone who understands that ultimately Kṛṣṇa, Vāsudeva, is everything," sa mahātmā sudurlabhaḥ, "such person is very rare, mahātmā, great soul." So all these Pāṇḍavas were great soul, and they ultimately… Retirement means no more material affairs. We are active on the platform of this bodily consciousness. That is also required for some time, not for all the time. The aim is to work for the soul. But because now we are covered by this material body, so we have to utilize the best use of a bad bargain. It is a bargain, that we have got this material body. But because… Just like you take care of your car because you, the spirit soul, will utilize it for going here and there. Without a man being interested going by car, nobody takes care. Similarly, this is also a car given by nature.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is a yantra, machine.

So in this way we have to understand the Kṛṣṇa consciousness movement. Then everyone will be happy, not only in this life, next life also. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.15.51

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Los Angeles, December 28, 1973

Pradyumna: Translation: "The subject of the departure of the sons of Paṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life." [SB 1.15.51]

Prabhupāda: Yaḥ śraddhayaitad bhagavat-priyāṇām. Bhagavat-priyāṇām. There is a common word in English, "If you love me, love my dog." That is very important. So bhagavat-priyāṇām, one who is very dear to Kṛṣṇa, if you love such person, then Kṛṣṇa is more pleased. Kṛṣṇa is more pleased. Bhagavat-priyāṇām.

There is a version in the Purāṇas, Devī Purāṇa. Pārvatī was asking questions to Lord Śiva, and Lord Śiva was replying. This is the process at home. The wife is supposed to inquire from the husband about spiritual advancement of life, and the husband must be competent to reply all the questions of wife. That will keep relation very nice. Śravaṇaṁ kīrtanam [SB 7.5.23]. That is bhakti. So Pārvatī was asking… Because according to Vedas, there are so many demigods. Viṣṇu is sometimes taken, but Viṣṇu is not… Brahmā, Viṣṇu, Maheśvara. They are the principal deities. So the inquiry was "Which worship is the best? Viṣṇu, or Lord Śiva, or Brahmā or Candra?" There are so many demigods. Sometimes they are misunderstood that all of them are Gods. No. They are called demigods. God is one. That is… Originally, God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

So the inquiry was, "There are so many gods. So which worship is the best?" So Lord Śiva replied,

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

Means "My dear wife, Devi…" Wife is addressed "Devi," not by name. The husband should address the wife, "Devi." They must be like devī. Devī means goddess. And the wife must address the husband as "lord." This is the system. So he replied, "Devi, ārādhanānāṁ sarveṣām. There are many kinds of recommendation. 'If you want this, you worship this God. If you want this, you worship…' " These are described in the Bhāgavatam. "So of all different types of worship, the worshiping of Lord Viṣṇu is the best," he said. Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. And again he said, tasmāt parataraṁ devi: "There is still better worship." What is called? What is that? Tadīyānāṁ samarcanam: "To worship the devotee of Viṣṇu, Vaiṣṇava." Tadīyānāṁ samarcanam. That is the best. First of all he said, viṣṇor ārādhanaṁ param: "That is the supreme." Then again he said, tasmāt, "From that," tasmāt parataram, "still better," tadīyānāṁ samarcanam, "to worship the devotee of God." So this is very simple method. You cannot approach God. It is not very easy thing. But God's representative, God's devotee, on behalf of God, who is canvassing, tadīyānām-that worship is better. Tadīyānāṁ samarcanam.

Therefore here it is said that bhagavat-priyāṇām. These Pāṇḍavas… Why one should be interested in the Pāṇḍavas' activities, Arjuna's fight with his brothers? There are so many other people, they are fighting with their brother, with their enemies. Why we are not recommended to hear about that thing? Why the Battle of Kurukṣetra? Because Arjuna is there, tadīyānām. We are not interested in any battlefield stories. Why we should be interested? There are so many cats and dogs fighting. So we are not interested. But why we are interested in the Bhagavad-gītā, Battlefield of Kurukṣetra? Tadīyānāṁ samarcanam. Because there is Arjuna. He is fighting. So to worship God is very good, but to worship the devotee of God is still very good. This is the… That is also admitted in the Bhagavad-gītā, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Kṛṣṇa says, yo māṁ mad-bhakteṣu. "Now, this Bhagavad-gītā… Anyone who is preaching this Bhagavad-gītā…" Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. Bhagavat-priyāṇām. Priya-kṛt. Priya means dear, very dear. So Kṛṣṇa said that na ca tasmān manuṣyeṣu: [Bg. 18.69] "Anyone who is preaching the message of Bhagavad-gītā to the suffering people of the world," Kṛṣṇa says, na ca tasmāt priya-kṛt "nobody is dearer to Me than him."

So how to become very dear to God? Don't try to see God. Even if you see… You can find God everywhere if you have got eyes to see. But the real business is not to see. God wants to see you, what you are working for God. That He wants to see. To see God is not very difficult business. Anyone with eyes to see, he can see God. But to be seen by God, do something by which you can draw the attention of God and He can see you, "Oh, here is My devotee," that is wanted. Let God see you! Don't try to see God. That is foolishness. Let God see you. This is our philosophy. My Guru Mahārāja used to say that, that "Don't try to see God, but try to do something so that God can see you." This is the philosophy. And whom God will see? As soon as… Just like any business firm, any man who is working very sincerely, it comes to the notice of the master, "Oh, this man is doing very nice." That is wanted. That is wanted. So a devotee is not very much anxious to see God. God is there. Simply… And one who has become devotee, he always sees God. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva, twenty-four hours he sees. That is not very difficult job. But do something so that God will see you, "Oh, here is… Here is My devotee."

So He… Therefore here it is called, yaḥ śraddhayaitad bhagavat-priyāṇām. The Pāṇḍavas were so dear to Kṛṣṇa. So it is better to hear about the Pāṇḍavas than to hear about Kṛṣṇa. To hear about Kṛṣṇa, people may be very much inclined, but the śāstra says, "To hear about the devotees of Kṛṣṇa is still better." Therefore in the…You chant daily, yasya prasādāt. Sākṣād-dharitvena samasta-śāstrair uktaḥ ***. The spiritual master, it is said that "He is directly the Supreme Personality of Godhead." Sākṣād-dharitvena samasta-śāstraiḥ. Ukta, "said." Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ: *** "It is not only said, but it is accepted by sadbhiḥ, those who are actually advanced in spiritual life, sadbhiḥ." Why? Why the spiritual master should be accepted as directly as the Supreme God? Kintu prabhor yaḥ priya eva tasya. This priya, again, priyāṇām: "Because he is very, very dear to Kṛṣṇa." Not that because he is worshiped as Kṛṣṇa, therefore he thinks himself Kṛṣṇa and declares, "Now I am Kṛṣṇa." No. Kintu prabhor yaḥ priya eva tasya. This priya. Priya is word. So therefore try to become priya of Kṛṣṇa. Do, act in such a way that Kṛṣṇa can understand that you are very dear to Him.

And the very simple thing is that ya idaṁ guhyaṁ mad-bhakteṣv abhidhāsyati. This confidential service, preaching of Bhagavad-gītā… What is that? Bhagavad-gītā preaching essence: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Simply go and preach. This very thing. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa's desire. Preach to the world, "Just be Kṛṣṇa conscious." Man-manāḥ. "Just become Kṛṣṇa's devotee." Man-manā bhava mad-bhakto mad-yājī. "Just worship Kṛṣṇa." Mad-yājī mām… "Just offer your obeisances to Kṛṣṇa." Four words. Then you become a preacher. It is not very difficult to become a preacher and to become a spiritual master. How? Very simple thing. Go and speak what Kṛṣṇa says. That's all. You have nothing to manufacture, Dr. Frog. There is no need of manufacturing. We are very safe because we don't manufacture. We simply repeat, parrotlike, what Kṛṣṇa has said. That's all, finished. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Let aside everything. Just become My devotee, surrendered soul." So we are preaching that. We don't make compromise. Therefore all people are against me. Because "This man simply says, 'Kṛṣṇa.' " But I cannot say anything more. That's all.

So to become priya, very dear to Kṛṣṇa, is very easy. That is siddhi, perfection. Labdhvā harau bhaktim upaiti siddhim. Perfection, highest perfection: to become dear to Kṛṣṇa. That's all. You become dear to Kṛṣṇa. That is your perfection, highest perfection, supreme perfection. So such easy thing, and such highest perfection. Why people should not accept this? And it is practical. It is… Just last night I was talking with Śrutakīrti that this church, nobody was coming. Therefore they were obliged to sell it off, and we purchased. So the church is the same, building is the same, and you are all Americans. But you did not come before, so that it was to be sold. Now everywhere it is packed up. Why? Because Kṛṣṇa is there. This is practical. This is practical. There is no question of enviousness. It is practical. In Boston one Christian priest said frankly that "These boys, girls, they are our boys, our girls. Either coming from Christian group or Jew's group, they are, after all, Americans. So they did not care for anything about God. Now they are mad after God. What is this?" This is practical. There is no question of competition. It is practical. Because they are trying. They are trying. Our only business is, "Just become dear to Kṛṣṇa." That's all. Kṛṣṇa consciousness movement means "You are trying to be dear to so many things." Somebody is trying to be dear to his father, to his mother, or to his family, children, or country, community, society, nation. Everyone is trying to be dear. "I will do such and such thing for you. Please give me vote. Please make me president." They are trying. And after all, the president also is not dear, neither people is not dear. The real fact becomes disclosed after a few days when the, what is called, face covering, aḥ, mask, is over. That's all.

So this kind of trying to become dear is no use. It is simply waste of time. So if you try to become dear to Kṛṣṇa, that is siddhi. That is perfection. You are trying to become dear to so many objectives. At last, to become dear to a dog, ferocious dog. He does not say anything to the master. That means the master has become dear to him. So we are trying to become dear to somebody. That is our desire, dormant desire. But that is being misplaced. We do not know where to become dear. That we do not know. That is Kṛṣṇa. If you become dear to Kṛṣṇa, that is the highest perfection. That is explained in the Bhagavad-gītā. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi, this siddhi, perfection. Out of millions and millions of persons, one is interested to become perfect. Because this world is imperfect. So everyone is imperfect, all of us. So neither they do know what is perfection.

But here is described, here is perfection. What is that perfection? Yaḥ śraddhayā etad bhagavat-priyāṇāṁ pāṇḍoḥ sutānām iti samprayāṇaṁ śṛṇoti. Śṛṇoti. You simply hear about the Pāṇḍavas. Practically the whole Vedic literature, the Purāṇas, the Mahābhārata especially, those were narrations… The Vedic knowledge… Vedic knowledge, directly, it is very difficult to understand. Just like in the Vedānta-sūtra. The sūtra, the code words are there. Athāto brahma jijñāsā: "Now it is the time for inquiring about the Absolute Truth." This is sūtra, code word. But that is described in the Śrīmad-Bhāgavatam: in narration. This is brahma-jijñāsā. The whole Śrīmad-Bhāgavatam is brahma-jijñāsā. Athāto brahma jijñāsā. Only this code is being… Therefore Bhāgavata begins, janmādy asya yataḥ anvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ [SB 1.1.1]. Because Vedānta-sūtra says, "The Absolute Truth is that supreme source of everything." So Bhāgavata begins from that word, janmādy asya yataḥ [SB 1.1.1], explaining, explaining.

So Purāṇa means supplementary to the Vedas, to explain the knowledge. That is Purāṇa. Mahābhārata. Mahābhārata is also explanation of the Vedic knowledge, but through history. Because Vyāsadeva found it that directly to understand Vedic knowledge will be difficult for three classes of men. Trayī na śruti-gocarā. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Trayī. Trayī means Vedas, dealing with the three guṇas. Traiguṇya-viṣayā vedāḥ. In the Bhagavad-gītā, traiguṇya-viṣayā vedāḥ. Trayī. There are three subject matters in the Vedas. The first subject matter is to know God and what is my relationship with God. This is the first subject matter. Then second subject matter is that what is the ultimate goal of life, and the third subject matter is how to attain it. To know God, my relationship with God, and what is my ultimate goal of life, and how to attain it-these three subject matters are Vedic knowledge. That is everywhere. Another subject matter is… Trayī, means Veda is dealing with this material world. There is spiritual knowledge in glance.

Therefore Vyāsadeva, after compiling all Vedic literatures, so many Purāṇas, so many Upaniṣads, Vedānta philosophy and four Vedas, but he was not satisfied. He was not satisfied. So when Nārada Muni, his spiritual master, came, he inquired that "Why you are not satisfied?" So Vyāsadeva said, "My dear sir, yes, as you say, I have done so many activities. I have written so many books. But still, I don't feel any satisfaction. So I do not know why it is. You can direct me. You are my spiritual master." So he said that "You have done, you have labored so hard in writing so many books, but you have not glorified the Supreme Personality of Godhead. Simply ordinary dealings with man to man, how to deal, dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90], how to make people religious, how to develop economic position, how to satisfy senses, how to go to heavenly planet to enjoy more-these things you have described. But you have not described about yena ātmā samprasīdati, by which your ātmā, your soul will be satisfied. That you have done nothing." You have read in the First Canto, jugupsita-dharma. "You are diverting the attention of the people to the dharma, artha, kāma, mokṣa, never to the bhakti. Then in future, if people are advised, 'Come to the bhakti platform, not on the platform of this dharma, artha, kāma, mokṣa, cātur-varṇyam-they will not take it. So whatever you have done, it is not very good. Better simply try to explain about Bhagavān." That is Bhāgavata. That is Bhāgavatam.

Bhāgavatam means… Bhāgavata. Bhāgavata means the Supreme Lord, and Bhāgavatam means about Him, or about His devotees. That is bhāgavata. Because a devotee is called bhāgavata. This is book bhāgavata, and a devotee is person bhāgavata. So according (to) our Caitanya Mahāprabhu's cult, the Bhāgavata should be studied from the person bhāgavata, not from the professional reciters. No. Therefore Svarūpa Gosvāmī… One… Because when Caitanya Mahāprabhu was present at Jagannātha Purī, many people used to come, present so many literatures, so many commentaries, but Caitanya Mahāprabhu will not hear them unless it is passed by His secretary Svarūpa Dāmodara. First of all Svarūpa Dāmodara Gosvāmī will see whether it is written properly, according to siddhānta. Then he will allow. That was the business. So one brāhmaṇa came. So there was many discrepancies in his writing. So Svarūpa Dāmodara chastised him that "You do not know how to write. Why you have attempted this?" So he said, bhāgavata paḍā giyā bhāgavata sthāne(?): "If you want to know about Bhāgavata, Śrīmad-Bhāgavatam, then you study Śrīmad-Bhāgavatam from a person bhāgavatam, whose life is Bhāgavatam. From such person, if you read, if you understand Bhāgavata, then you will benefit." It is not a scholarship. Because you know, "ungwang,"(?) that is not the qualification. Bhāgavata should be studied from the person whose life is Bhāgavata. This is the instruction of Śrī Caitanya Mahāprabhu's personal secretary.

So here it is said, yaḥ śraddhayā. And what is that śraddhā?

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
[SB 1.2.12]

Bhaktyā śruta-gṛhītayā. You can realize. God realization is possible by a person who is faithful. Tac chraddadhānāḥ. And what is that faith? That faith is explained in the Caitanya-caritāmṛta: śraddhā-śabde viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. One who has been firmly convinced… What is that conviction? Kṛṣṇa says,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

One who has got firm faith in declaration, that "If I become devotee of Kṛṣṇa, if I fully surrender to Kṛṣṇa, then all perfection is there," this is called faith. This is called faith. Not flickering faith: "Let me adopt this Kṛṣṇa consciousness movement, and when there is opportunity, let me go to some rascal who has appeared as Bhagavān." That kind of faith will not help. That will not help. Śraddhā-śabde viśvāsa kahe sudṛḍha niścaya. That is śraddhā [Cc. Madhya 22.62], firm faith. It cannot be changed at any cost, at any circumstance. That is called firm faith. If that firm faith is not obtained, then we are still on the imperfection platform. But when there is firm faith, śraddhā, śraddhayā…

Now, if anyone accepts that Pāṇḍava… These Pāṇḍavas, five brothers, son of Mahārāja Paṇḍu, they are very, very dear to Kṛṣṇa. And they are as good, or sometimes better than Kṛṣṇa. Because Lord Śiva, authority… There are twelve authorities. Lord Śiva is one of the authorities. Svayambhūr nāradaḥ śambhuḥ. Śambhu [SB 6.3.20]. Śambhu is authority. He says that tasmāt parataraṁ devi tadīyānāṁ samarcanam: "Better worship… Kṛṣṇa worship, Viṣṇu worship is good, but still better worship is to worship the kṛṣṇa-bhaktas." Because he is very dear to Kṛṣṇa. Kintu prabhor yaḥ priya eva tasya. Why spiritual master is very dear to Kṛṣṇa? Because his only anxiety is how Kṛṣṇa will be known all over the world. That's all. He has no ambition, pounds, shilling, pence. He only wants to know, only wants to see that everyone is devotee of Kṛṣṇa and they are happy.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 1.16: Lectures

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Śrīmad-Bhāgavatam 1.16.1

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Los Angeles, December 29, 1973

Pradyumna: Translation: "Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth." [SB 1.16.1]

Prabhupāda: So there are many important words in this verse. The first is dvija-varya-śikṣayā, "trained by the best of the brāhmaṇas." Dvija. Dvija means twice-born: first birth by the father and mother, and second birth by the spiritual master. That is Vedic civilization, dvija-varya. One must take twice birth. Once birth, father and mother, that is done by the cats and dogs. Any birth, either you take birth as a cat or dog or human being or anything, there requires father and mother. So that birth is not sufficient. Therefore a Vaiṣṇava kavi says, janame janame saba pitā-mātā pāya, kṛṣṇa guru nahe mile bhaja hari ei.(?) In any birth you will get father and mother. It is natural. Without father, mother, how can you get a body? So therefore it is said, janame janame, in any birth. Either human being, or cats, dog, snake, or tree or insect, you will get father and mother. But in every birth you cannot get Kṛṣṇa and guru. That is not possible.

So this birth you can get. This human form of birth you can get. That is the special significance. Father, mother, you can get anywhere. It doesn't matter. But you cannot get Kṛṣṇa and guru. That you can get in this birth. Therefore twice-born. You must get another birth, through the initiation of the spiritual master, dīkṣā. Dīkṣā means initiation. Di means divya jñānam, and kṣa means kṣapayati. From the day of initiation, you simply get spiritual knowledge, transcendental knowledge. That is the special significance of human form of body. Therefore in the Vedic civilization, the classification is made: first-class, second-class, third-class, four-class men.

There are three guṇas. The material world is conducted by three guṇas, means the quality of goodness, the quality of passion, the quality of ignorance, and mixed. So first, second, third, and the mixed is called fourth. That is called varṇāśrama. Cātur-varṇyam. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to quality and karma. So the first, second, and third-class division, they are all dvijas, twice-born. Brāhmaṇa, kṣatriya and vaiśya. Dvija means saṁskāra, reformation, to mold the character. That is called saṁskāra. Just like you can train even a tiger, even an animal, to dance according to your desire. That is practical. So you cannot train a human being to become a brāhmaṇa? With such intelligence? But there is no such training. They are simply training all cats and dogs. But the Vedic civilization takes this opportunity of human being, to make him perfect in his life. What is that perfection? That perfection is to understand God and become His devotee. That is perfection, not that to become very stout and strong, as strong as the tiger, or as cunning as the jackal. Not that. That is not training.

So according to division, the training was there. The first-class training is brāhmaṇa. Brāhmaṇa means they must be truthful first. Satyaṁ śamo damas titikṣā. They must be able to control the senses, control the mind. Satyaṁ śamo damas titikṣā. Must be tolerant, titikṣā; ārjava, very simple; jñānam, full knowledge; vijñānam, practical application in life. Satyaṁ śamo damas titikṣā. Śuciḥ, cleanliness. Brahma-karma svabhāva-jam. So they should be trained. A class of men should be trained for these qualities. They are called brāhmaṇa. Similarly, another class, second class, they should be trained up as kṣatriya, very powerful, never goes away from the challenge of fighting. Yuddhe cāpy apalāyanam. Not that the fighting is going on, and the so-called president is sitting in his parlor and smoking cigarette. No. Yuddhe cāpy apalāyanam: "Oh, everyone is fighting there? I must go in the front." He will fight. Otherwise how people will be encouraged? The chief man is in the background, and poor men, they are fighting? No. Yuddhe cāpy apalāyanam. That is kṣatriya.

So similarly, vaiśya. Vaiśya, they should be trained in three things, productive-kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]-kṛṣi, agriculture; go-rakṣya, cow protection. Go-rakṣya. That is essential, agricultural and cow protection. And vāṇijyam. Vāṇijyam means trade. If there is excess milk product, if there is excess grain product, then you can sell to others. Nowadays the trade is that you take as much milk as you can, and then kill the animal and sell the flesh to other countries. That is going on. No. Go-rakṣya. Go-rakṣya. Cow protection is very, very essential in human society because it gives the milk, the miracle food. You can prepare hundreds and thousands of preparation, all not only delicious, but brain-maintaining. You can get good brain. Therefore go-rakṣya, cow protection is especially recommended, not that animal protection. If you want to eat meat, you can eat many other animals. There are. But don't eat the cows. This is Vedic civilization. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam. And those who are neither brāhmaṇa... They have no brain to become brāhmaṇa or to become kṣatriya or vaiśya, they are called śūdras. And śūdra's business is to serve the other upper three classes, laborer, worker classes, and satisfied with some service.

So here it is said that tataḥ parīkṣid dvija-varya-śikṣayā: "He was educated and trained up by the best class of the brāhmaṇas," not by the śūdras. Śūdra's training, what he can become? He can become a rascal, that's all. The training was entrusted to the first-class brāhmaṇa, who is himself trained up to speak truth, satyaṁ śamo damaḥ, to remain clean, to become very simple in habit, to become master of knowledge, and practical application. Such person should be the trainer, should be the teacher. Not a third-class rascal becomes a teacher and professor. He has no idea how to speak truth. He is speaking all lies, theories, and getting Nobel Prize. Such a śūdra is honored at the present moment. You see? Who has no knowledge. So many so-called philosophers and scientists, simply speaking lies and untruth. They have no knowledge. As soon as you challenge them, they will say, "Yes, we are trying. In future we shall do it." But if you are trying, then where is your knowledge? Why you are taking the post of a teacher? You are a cheater. You have no full knowledge, and still, you are putting some theory to mislead the people.

For example… Just like they are putting on this theory that matter, from matter, life has come. "All right, matter, life has come from matter. Just prove it. Take matter, whatever materials you want, take, and produce life." "That we shall see in future." Then why you are talking this nonsense? Science means observation and experiment. There must be experiment also. But without experiment, they are putting on this theory and getting Nobel Prize. Although it is not a fact. We know. We. We are followers of Vedic principles. We know that matter or life, everything comes from life, not from matter. We know it certain. How do you know? Kṛṣṇa says. Mattaḥ sarvaṁ pravartate: "Everything comes from Me." And Kṛṣṇa is the supreme life. So we have no difficulty, because we know, mattaḥ sarvaṁ prava… Sarvam means matter and life both, everything. There are two things: matter and life. There is no third thing. So Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the original source of everything." "Everything" means matter and… There are two things: matter and life. That is not very difficult to understand. So sarvam…

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Iti matvā. When one understands this, that Kṛṣṇa is the source of both matter and life… So the devotees are not rascals. They are in full knowledge. Iti matvā. "When they are confident that Kṛṣṇa is the source of everything," iti matvā bhajante mām, "oḥ, they become My devotee." Iti matvā bhajante māṁ budhāḥ. Budha means highly elevated in knowledge, budha. Just like Lord Buddha, elevated knowledge. So budhāḥ.

So how this knowledge can be gotten unless one is trained by dvija-varya-śikṣayā, first-class learned brāhmaṇas? One has to learn from him, not from the rascals, fools, cats and dogs, No. That is not learning. Dvija-varya-śikṣayā. So Parīkṣit Mahārāja, his first qualification is… Not only Parīkṣit Mahārāja, but all the kings during the monarchy. Monarchy does not mean because he is the son of king, therefore he should be king. No. He should be fully trained up by the dvija-varya, by the best class of brāhmaṇas. That is monarchy. So Parīkṣit Mahārāja… Tataḥ… Tataḥ means "thereafter." After his fathers-means pañca-pāṇḍava, his father and uncles-retired and left kingdom, entrusting everything to the grandchild… Because their sons all died in the Battle of Kurukṣetra. Parīkṣit Mahārāja, only he was saved because he was a posthumous child. After the death of his father in the Battlefield of Kurukṣetra, he was in the womb of his mother. He took birth. And these grandfathers took care of him. This is Parīkṣit Mahārāja's life. He did not see his father from birth. So these grandfathers… So grandfathers, they retired and entrusted the whole kingdom, was entrusted to the grand-child, Mahārāja Parīkṣit. So he was trained up by the first-class brāhmaṇas. Tataḥ parīkṣid dvija-varya-śikṣayā mahīṁ mahā-bhāgavataḥ śaśāsa ha.

Mahīm. Mahīm means this earthly planet. Up to Mahārāja Parīkṣit, five thousand years ago, the whole world was being ruled over by one king, one emperor. There were no so many nations or no so many presidents or… No. Simply one king. Mahīm, this world. Mahīm means the earthly planet. This is the history. From Mahā-bhāgavata, er, Mahābhārata we understand that, that the whole world was under one flag, these Pāṇḍavas. Now United Nations means three thousand flags, three thousand nations. So that is not democracy, or that is not good ruling. The best ruling is monarchy, and monarch means he must be a perfectly trained-up person by the best brāhmaṇas. That is perfect government. Not that this democracy, some rascals and fools they are voting another rascal and fool, and by hook and crook he comes to the post. He does not like to give it up, and makes things very miserable. This kind of government… Now your Senate is proposing, "Let us pray to God how we can get good government." They are coming down to again. But why not train? Now you are going to pray to God, "Please give us good government." Why don't you elect a person mahā-bhāgavata?

Mahā-bhāgavata. That is Kṛṣṇa consciousness movement, that "People, you become devotees, bhāgavata, and you select one mahā-bhāgavata to be your ruler. Then you will be happy. Not only bhāgavata. Not of your caliber, but still further." There are bhāgavata… There are three kinds of devotees. Three kinds of devotees means neophyte, middle class and mahā-bhāgavata. Mahā-bhāgavata. Mahā-bhāgavata means one who can see God in everything and everything in God. That is mahā-bhāgavata. That is explained in Bhagavad-gītā, sarva-bhūteṣu yaḥ paśyed ātmā: "He does not see anything except God, everything in God and God in everything." That is the qualification of mahā-bhāgavata. So just see how elevated Mahārāja Parīkṣit, that he was mahā-bhāgavata. In another place, he has written… I forget that word. That is also mahā-bhāgavata.

So Parīkṣit Mahārāja was not an ordinary person. He was mahā-bhāgavata. Mahīṁ mahā-bhāgavataḥ śaśāsa, ruled over, a great devotee. It does not mean a great devotee is simply engaged in chanting Hare Kṛṣṇa mantra. No. A great devotee may be the chief of the executive function of the state. He can become. That is required. Not that only mahā-bhāgavata required in church or temples. No. Mahā-bhāgavata required also as the head of the chief executive function. That is also required. Otherwise how people will be happy? Every field, there must be mahā-bhāgavata. So my Guru Mahārāja used to say that when we shall see that the high-court judges are devotees of Kṛṣṇa, then our preaching will be somewhat forward. So that is the aim of Kṛṣṇa consciousness movement, that everyone, at least those who are ruling, those who are on the executive function, they must be all mahā-bhāgavata. Under them everything should be ruled. Then people will be happy. Because they will never do anything unjustly. Their only desire is… Mahā-bhāgavata is how to give relief to the suffering humanity. That is mahā-bhāgavata. So Parīkṣit Mahārāja was mahā-bhāgavata, and therefore he was entrusted to rule over, not an ordinary man.

Yathā hi sūtyām abhijāta-kovidāḥ. Here is another important word. So yathā, as he was foretold, sūtyā. Sūtyā means in the maternity condition, maternity home or maternity room, sūtyā. Still, the system is current in India that when a lady is going to give birth to a child, she is offered a separate room where the child will take birth and all taken care. Nowadays they are sending in the hospital. That is another thing. But the system is when the delivery is imminent, then one room is selected. That is called sūtikā-ghara, or sūtikā room. That is referred here, sūtyā, means, sūtyā, as soon as the child is born, sūtyā, in that maternity room, immediately, abhijāta-kovidāḥ… Abhijāta-kovidāḥ means… Kovidāḥ means expert learned scholars, and abhijāta, they will immediately make horoscope and tell about this newly born child, what is going to happen in his life in future. That is called astrologer. It is called jāta-karma, reformation.

There are ten kinds of reformation. The first reformation is garbhādhāna-saṁskāra. Garbhādhāna-saṁskāra means when the father is going to give birth to a child, it is not a secret affair. It is open affair. "Now this is the good, auspicious day, and today the father will implant the seed of the son in the womb of the mother." There is great function. That is called garbhādhāna-saṁskāra. And there are witnesses, all the brāhmaṇas, that "This day, such and such time, this king or this person has begotten this child." Just like when the child is born, it is recorded in the government book, similarly, when one is going to give birth to a child, that is also recorded. That is called garbhādhāna-saṁskāra. Not that like cats and dogs in secrecy we have sexual intercourse, and if there is pregnancy, give some contraceptive pill or kill the child. Oh, how rascal and animals have been introduced in the human society. Just see. Here the garbhādhāna-saṁskāra, a child has to be born. How it will be nice? When the mentality of the father and mother is completely Kṛṣṇa consciousness, so that when there will be sexual intercourse, the mentality of the child will be Kṛṣṇa conscious. This is the garbhādhāna-saṁskāra.

So as before giving birth there is a reformation ceremony, similarly, immediately child is born, there is another reformation ceremony that is called jāta-karma. Jāta-karma means immediately learned scholar, brāhmaṇas, astrologer, will come and they will make the horoscope of the child. So here it is said, yathā hi sūtyām abhijāta-kovidāḥ samādiśan. As they foretold, that "This child will be hero like this, he will be like this, like this…" That are described in the Bhāgavatam. And it was also said at that time that "This child will die, being cursed by a brāhmaṇa." That was also foretold. It is still, such kind of astrology there in India. They will speak what you were in your last birth and what you are now, and what you will be in your next birth. That is astrology. So still there are Bhṛgu-saṁhitā. Anyone go, and you simply give them your exact time of birth, then they will make immediately horoscope, immediately. Still there is. As I told you that in my horoscope it was declared that after seventieth year, I shall go to foreign countries and I shall establish many temples. In my horoscope that is. Now I see it is coming practically. You see? So that is horoscope.

So these abhijāta-kovidāḥ, expert astrologers, whatever they predicted, everything was performed by Mahārāja Parīkṣit. Samādiśan vipra mahad-guṇas tathā. So all the high qualities… Mahārāja Parīkṣit was in his childhood play, he was worshiping Rādhā-Kṛṣṇa Deity. Childhood play. Just like our children, some of them they are worshiping Jagannātha. This is required. From the very childhood. Our Prahlāda Mahārāja therefore says, kaumāra ācaret prājño dharmān bhāgavatān iha, durlabhaṁ mānuṣaṁ janma [SB 7.6.1]. Just like I began that this human form of life is the only opportunity to become free from this material entanglement, to become perfect. So it is the duty of the father, it is the duty of the guru, it is the duty of the king, government, to give all opportunities, that "No more birth. This is the last birth. Now you go back to home, back to Godhead." That is government. No more again coming as cats and dogs and trees. And if we do not do that, then again we enter into the cycle of birth and death. This is the risk.

So this civilization is so risky that people are not being given the real right that human being has the right to understand God and to make his relationship reestablished and go to home, back to Godhead, back to home. That is the real facility to the people. The program should be made like that, that the human life may not be missed. That is government. Therefore a mahā-bhāgavata, a great devotee, advanced devotee, should be on the head of the executive function. That is the idea of Vedic civilization.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.2

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Los Angeles, December 30, 1973

Prabhupāda: Utpādayat, "married"? This is wrong.

Pradyumna: Should be "produced."

Prabhupāda: "Begotten." It should be "begotten." Who has corrected?

Pradyumna: Translation: "King Parīkṣit married the daughter of King Uttara and begot four sons, headed by Mahārāja Janamejaya." [SB 1.16.2]

Prabhupāda: Sa uttarasya tanayām. Mahārāja Parīkṣit, his mother's name was Uttarā, Uttarā. Means King Virāṭa, he had two issues, one son, one daughter. The son's name was Uttara and the daughter's name was Uttarā. This Uttarā was taught dancing by Arjuna. When Arjuna was staying at Mahārāja Virāṭa's house as an ordinary dancing master, they did not know that he is Arjuna. Because the promise was for one year, they should remain incognito. If they are detected, then again for twelve years they will be banished.

So Arjuna, Bhīma and others, they took different types of services in the house, palace, of Mahārāja Virāṭa. So he was appointed as a dancing master, teacher, to the daughter Uttarā. Just see. Arjuna was a great warrior, and he was expert dancing master also. So when it was disclosed that "These servants, they are the Pāṇḍavas. They remained here as ordinary servant," so Mahārāja Virāṭa was very much pleased, that "Such exalted persons are living in my house incognito." So he offered Uttarā to Arjuna, that "You marry my daughter. You have taught her dancing." So Arjuna said, "How can I marry her? I am teacher, and she is my disciple. She is my daughter. How can I marry her?" Then Arjuna said that "If you want to keep this daughter in our family, I have got a grown-up son, sixteen years old." That means Abhimanyu, the son of Subhadrā, this Subhadrā, Kṛṣṇa, Balarāma, Subhadrā. So Subhadrā was married to Arjuna, and the son was Abhimanyu. So Uttarā was married to Abhimanyu. And the son was Mahārāja Parīkṣit. Abhimanyu was just married and the war was declared.

So Abhimanyu had to go to fight, so he went in fight in the Battlefield of Kurukṣetra on behalf of his father. But he never returned. He died there. So Uttarā was pregnant and Mahārāja Parīkṣit was within the womb. But the opposite party, they killed. Last killing was five sons of Pāṇḍavas. They were sleeping, and Aśvatthāmā, just to satisfy Duryodhana, he killed these sons while they were sleeping, most abominable, and brought the heads to Duryodhana: "Now I have finished the Kuru…" So Duryodhana could understand that "They are not the heads of the Pāṇḍavas, but their sons." So out of disappointment that "Our whole family is now finished," he died.

So only Mahārāja Parīkṣit was in the womb of his mother, and that was also attempted to be killed by brahmāstra. Brahmāstra is almost similar to the atomic weapon. And the brahmāstra, the specific function of brahmāstra is that when this weapon is released, it will kill the particular men wherever he is; it will go there and kill him. It doesn't matter whether he is in front or in somewhere. The weapon is so powerful that simply by mantra, you release it, and it will kill your enemy, wherever he is. So one brahmāstra was released to kill this child, baby within the womb, embryo, to kill. And at that time Uttarā felt that her pregnancy is going to be, what is called, discharged. So immediately she approached Kṛṣṇa, that "I am feeling like that, miscarrying. Please save me." So at that time Kṛṣṇa entered the womb of Uttarā and saved the child from the brahmāstra. So Mahārāja Parīkṣit is such a devotee that he was protected from the embryo by Kṛṣṇa. Therefore Śukadeva Gosvāmī addressed, mahā-paurika(?): "You are great personality." So this Mahārāja Parīkṣit was again cursed by a brāhmaṇa. He could retaliate that, but he did not do so, just to offer respect to the brāhmaṇas. He considered himself offender. That is last stage. And because he was cursed by a brāhmaṇa at the last stage of his life, seven days, he heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. Therefore we have got this book. This is the story.

So here Mahārāja Parīkṣit, son of Uttarā, but he married his maternal uncle's daughter. That was permissible. Still it is permissible. This kind of marriage is considered very aristocratic, to marry the daughter of maternal uncle. So Arjuna also married the daughter of maternal uncle. Kuntī is the sister of Vasudeva, Kṛṣṇa's father, and Subhadrā is the daughter of Vasudeva. So he also married. Except in Southern India, this process is now no longer existing. In Bengal and other provinces of India, they do not marry the first cousin. So that is the marriage system. But in southern India, still, to marry the daughter of maternal uncle is considered as very aristocratic. So this system was current five thousand years ago also. So Mahārāja Parīkṣit married his uncle's daughter, uttarasya tanayām. Tanayā means daughter. Uttarasya tanayām upayema. And her name was Irāvatī, Irāvatī.

So in that, in the womb of Irāvatī, Mahārāja Parīkṣit begotten four sons. The first one's name is Janamejaya. Ādi. Ādi means "beginning with." He begotten four sons, beginning with Janamejaya. The history of Janamejaya is also very nice. (aside:) You can read the Janamejaya paragraph.

Pradyumna: "Janamejaya: One of the rājarṣi kings and the famous son of Mahārāja Parīkṣit. His mother's name is Irāvatī, or according to some, Mādravatī. Mahārāja Janamejaya begot two sons of the names Jñātānīka and Śaṅkukarṇa. He celebrated several sacrifices in the Kurukṣetra pilgrimage. And he had three younger brothers, named Śrutasena, Ugrasena, and Bhīmasena II. He invaded Takṣalā, or Ajanta, and he decided to avenge the unlawful curse upon his great father, Mahārāja Parīkṣit."

Prabhupāda: Yes. Mahārāja Parīkṣit was cursed by a brāhmaṇa boy, not even twelve years old. When he heard that his father was insulted… One muni, he was in meditation, and Mahārāja Parīkṣit was in the forest, hunting. So he was very much thirsty. So in those days in the forest there were many hermitage. Saintly persons, sages used to live. So he entered one of them and asked for water. But the muni was great meditation. He could not hear him, receive the king. So he felt insulted, that "I asked water. This man is silent." So there was a dead snake; so out of anger he took the dead snakes and round, round wrapped him and went away.

So this news was spread, and his son was playing, and as soon as he heard that "My father has been insulted in this way," he became very angry and cursed him immediately, that "This snake or a snake would bite this king and he will die out of snake bite." So… And then again he came to his father. He was crying. The father… At that time the meditation of the father was broken. "Why, my son, you are crying?" "You have been insulted by Mahārāja Parīkṣit. I have cursed him like this." "Oh," he became aston… "Oh, what you have done, wrong thing? You have cursed Mahārāja Parīkṣit? Oh. The greatest blame will be on the brāhmaṇa society. The Kali-yuga will begin, begins deterioration of the brāhmaṇa community. You are the first." So one thing is that even a child born of a brāhmaṇa was so powerful that because he cursed Mahārāja Parīkṣit to die out of snake bite, it could not be withdrawn. He died. Just see how much brahminical power was that time. Even a child. What to speak of grown-up.

So in those days, as in the first verse we learn, dvija-varya-śikṣayā. The… Actually, the brāhmaṇas, they were controlling the state, but not directly, not sitting on the throne, but giving the kings good advice according to śāstra, that "You rule over like this. This is the process." And the kings would abide by… Although the monarchy was there, but they were not irresponsible. First of all, the king was trained and educated perfectly. Therefore it is called dvija-varya-śikṣayā. Yesterday I explained, dvija, the twice-born brāhmaṇa. And again it is added with another word, varya. Varya means the first class, not third class. First-class man, dvija-varya-śikṣayā, they used to teach. They used to advise. And if the king was worthless, sometimes they would kill the king. And next son, his son would take possession.

That was done in the case of Mahārāja Veṇa. Mahārāja Veṇa, he was upstart. He was born of a low-class mother, so he become so upstart that in his boyhood he was playing with friends, and if there was some quarrel, he would kill such friend. So his father became so disgusted, tried to reform him in so many ways, but he could not be reformed. The father, Mahārāja Aṅga, he left the kingdom all of a sudden, being disgusted. Then the brāhmaṇas asked the king that "You are not ruling very nicely. You have stopped all religious functions. This is not good for the people, neither for you." They first of all tried to pacify him by nice instruction. But the king said, "You brāhmaṇas, you do not know me very well. I am God" and this and that. Then he was killed by the brāhmaṇas. You know that Jāmadagnya, Paraśurāma, when he saw that the kings were not responsible, he killed the whole kṣatriya family for twenty-one times. So that was the government. If the brāhmaṇas would see that the kṣatriyas, the kings were not ruling properly according to the Vedic principle, sometimes they would kill the king.

So Mahārāja Parīkṣit was also killed, but not for his fault. There was, of course, little fault, that he took a… That is Kṛṣṇa's arrangement. He was to go, leave this world, so that Bhāgavata may be spoken, and people would derive benefit out of it. Otherwise Mahārāja Parīkṣit could retaliate. He was so powerful devotee. But he did not. So go on reading.

Pradyumna: "He performed a great sacrifice called sarpa-yajña…"

Prabhupāda: This sarpa-yajña… Because his father, Mahārāja Parīkṣit, died of a snakebite, so he performed a yajña, that "All the snakes within this universe must die now." That was his determination. So he was performing such yajña that all the snakes, they were coming and falling on the fire. On the fire. So there was such powerful mantras that one could do that. These things are now forgotten. Nobody knows. Nobody can believe. But it was possible by the brāhmaṇas, by chanting the Vedic mantra, they could do anything they like. That was the yajña performance. Go on.

Pradyumna: "…to kill the race of serpents including the takṣaka, which had bitten his father to death. On request from many influential demigods and sages, he had to change his decision to kill the race of snakes."

Prabhupāda: Yes. Although he was determined to kill, so he was requested by many demigods, saintly persons, "Just for one snake's fault… That was also destination, destined. You cannot kill all the species of snake." Then it was stopped. Then?

Pradyumna: "But despite stopping the sacrifice, he satisfied everyone concerned in the sacrifice by rewarding them properly, and stopping further procedure of the sacrifice. In the ceremony, Mahāmuni Vyāsadeva also was present, and he personally narrated the history of the Battle of Kurukṣetra before the king. Later on, by the order of Vyāsadeva, his disciple Vaiśampāyana narrated before the king the subject matter of Mahābhārata. He was much affected by his great father's untimely death and was very anxious to see him again, and he expressed his desire before the great sage Vyāsadeva. And Vyāsadeva also fulfilled his desire. His father was present before him and he worshiped both his father and Vyāsadeva with great respect and pomp. Being fully satisfied, he made charities most munificently to the brāhmaṇas present in the sacrifice."

Prabhupāda: You can read another verse.

Pradyumna: (leads chanting)
ājahārāśva-medhāṁs trīn
gaṅgāyāṁ bhūri-dakṣiṇān
śāradvataṁ guruṁ kṛtvā
devā yatrākṣi-gocarāḥ

Prabhupāda: That's all right. Now chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.16.3

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Los Angeles, December 31, 1973

Pradyumna: Translation: "Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods." [SB 1.16.3]

Prabhupāda: Now, people say that "Why we do not see the demigods?" So the answer should be, "Where is your sacrifice, horse sacrifice?" The demigods, they are not so cheap. Just like the king or the president. Does he come anywhere, who is a cheap common man? No. Where the kings or the demigods or a great sage like Nārada Muni will come, that place also must be worth coming there.

So there were interplanetary system. Just like Arjuna went to the heavenly planet, similarly, in such sacrifices, if it was arranged by great kings like Mahārāja Parīkṣit and others, Mahārāja Yudhiṣṭhira, then the demigods, invited, they would come. Not only they would come, but all common men could see. Therefore it is said here, yatrākṣi-gocarāḥ, devā yatrākṣi-gocarāḥ. We are much proud of seeing everything, but we should wait for being qualified to see. Not that whimsically I want to see, "O God, please come before me. I want to see." God… God is there just suitable for your seeing power. God is very kind. Here He is present in the temple. And you go on seeing. Then you will realize that He is God.

So God or demigod, everyone can be akṣi-gocarāḥ, within the purview of your vision, provided you are qualified. This is the process. These rascals say, "Can you show me God?" But what power you have got to see? First of all gain that qualification. Then you will see. God is everywhere. Aṇḍāntara-stha-paramāṇu-cayān… Even He is within the atom. Therefore one who is not competent to see God, he is advised to see God in different way in the Bhagavad-gītā. Just like Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ: [Bg. 7.8] "My dear Kaunteya, Arjuna, I am the taste of the water." So you try to see God there in the taste of water. At the present moment, we have got many senses. You want to see God with the eyes. So begin with your tongue. This is also another sense. Just like if there is nice foodstuff, if I say, "Let me see how it is," "Let me see" means… You are already seeing. What do you want? "No, I want to touch in the tongue." That is "Let me see." Not by the eyes. If there is good sweetmeat, halavā, then "Let me see" means "Let me taste." So first of all taste God. It is within your reach of the sensual perception, but try to practice. Then sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Then you will realize. God will reveal to…, Himself. When you become submitted, devoted to God, by tasting the prasādam, you will see God personally. He will talk with you. That is possible.

So at the present moment, we want to see God, but we do not acknowledge that we are not qualified. How we can see? If I cannot see even an ordinary president… By my whims I want to see the president or the such and such big officer. You cannot see unless you are qualified. So how you can see God? That is not possible. You have to qualify yourself. Then you will see God. Akṣi-gocaraḥ. Akṣi-gocaraḥ means, just we are seeing-you are seeing me, I am seeing you-similarly, you will see the demigods or God, provided you are qualified.

So Mahārāja Parīkṣit was so exalted king that by his invitation, the demigods would come and public could see. That was possible. That is stated here. He was so, I mean to say, exalted king, he could invite. And the kings also were invited. Just like Mahārāja Yudhiṣṭhira went. That was interplanetary exchange. That is now not… You cannot go by the sputniks to the heavenly planet. The moon planet is also one of the heavenly planet. Or the other planets. They are all heavenly planets. Ūrdhvam. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. When you are competent, fit, for going there, then you can go there. That is stated in the Bhagavad-gītā. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ, bhūtejyā yānti.. [Bg. 9.25]. You can go, but you must be qualified, pitṛ-vratāḥ, deva-vratāḥ. Similarly, you can go to Kṛṣṇa also if you are kṛṣṇa-vratāḥ. Mad-yājino 'pi yānti mām. What to speak of going to other planets, if one is qualified, if one is pure devotee, Kṛṣṇa says, "He also comes to Me." So this exchange of going and coming is not difficult, provided a person is qualified. Not a cat and dog can go. That is not possible.

So another important point is… Ājahārāśva-medhāṁs trīn, three times. The aśvamedha-yajña is so expensive that the king of heaven, Indra, he executed the aśvamedha-yajña seven times. So Mahārāja Pṛthu was also going to complete seven times. So there was some, I mean to say, competition. The Indra would not allow him to complete seven times. Otherwise he would become equal with him. So amongst the kings, not only in this planet, but in other planets also, the aśvamedha-yajña was performed by very, very powerful rich kings, not ordinary kings. It is very expensive job. Because it is stated, bhūri-dakṣiṇān, and vast amount of money required for distribution in charity. Then you can perform aśvamedha-yajña. Similarly, there is gomedha-yajña. Aśvamedha-yajña was to send the horse with flag, that "Such and such king is the emperor of the whole world." So if some king in some state, he does not agree that "He is emperor," he will capture the horse, "I don't agree, I don't accept." Then there will be fight, "You have to accept." In this way there will be sacrifice.

So Mahārāja Parīkṣit was the emperor of the whole world, whole this planet. So he performed three times. Now, that means three times he challenged, "If there is any dispute, any objection of my becoming emperor?" This is aśvamedha-yajña. "If you have got any objection, then I will make you obliged to accept me. Otherwise, if you accept, that's all right. You remain in your state. Give me tax." This is the… So this is very expensive job. Formerly one king performed this aśvamedha-yajña, and bhūri-dakṣiṇān. He gave in dakṣiṇa… Dakṣiṇa means in charity. Just like you give dakṣiṇa to your spiritual master for initiation, similarly, here also, it is said, śāradvataṁ guruṁ kṛtvā. Everything must be executed under the guidance of a guru, not whimsically, "Oh, I have got my own idea, I have got my own God. I can do whatever I like." This is simply waste of time. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. In the Bhagavad-gītā it is said that "Anyone who does not follow the instruction of the śāstra, how things should be done," śāstra-vidhim utsṛjya vartate kāma-kārataḥ, "does things whimsically," na sukhaṁ sāvāpnoti, "he will never get happiness." Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na sukhaṁ sa…

So everything should be done according to śāstra. And the śāstra should be guided by ācārya, guru. Ācārya means one who knows what is there in the śāstra. He practices in his life and teaches the disciple. He is called ācārya. Ācārya is not a whimsical thing. He must know. Therefore Parīkṣit Mahārāja appointed ācārya, śāradvatam. He is the brother of Droṇācārya. Droṇācārya was also ācārya, but he was military ācārya. And here he was ācārya for Vedic rituals, ācārya. Tad-vijñānārthaṁ sa gurum eva [MU 1.2.12]. Guruṁ kṛtvā. In order to do things very rightly, you must appoint… Just like if you are going to the court to file some suit, do it very nicely. You have to appoint a very good lawyer. Similarly, these Vedic principles, the Vedic rituals, they should be performed under the direction of ācārya, guru, not whimsically. So therefore this kind of sacrifices are forbidden in this age, in this age.

That was discussed between Śrī Caitanya Mahāprabhu and Chand Kazi, the Muhammadan magistrate of Nadia. He, Śrī Kṛṣṇa Caitanya Mahāprabhu, challenged the Kazi, Muhammadan, that "What is your religion, that you eat your father and mother?" This was the challenge by Śrī Caitanya Mahāprabhu. What is that, father, mother? Now, mother, your cow is your mother. You drink milk of cow. And the bull is your father. Because without bull, without the cow and bull being united, there is no milk. So how is that you are eating your father and mother? It is a great challenge. Actually those who are meat-eater, beef-eater, they are killing their father and mother and become implicated in sinful life. Therefore we say no meat-eating. No meat-eating. If you become implicated in sinful life, how you can be happy? There must be nature's punishment. Just like if you infect some disease, nature must punish you. You must suffer from the disease. You cannot get out. It is not possible. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Why there are so many varieties of life? Why not one class of men, all President Nixon? (laughter) Why not? Why there is bum in the Bowery Street? In your country I am saying. Why there are arrangement of first-class, second-class, third-class, fourth-class, fifth-class men? Or animals, or trees? Everything is there. Why?

That is explained in the Bhagavad-gītā. Kāraṇaṁ guṇa-saṅgo 'sya. As you have infected yourself with a particular type of modes of nature, you will get a body. That's all. If you have infected to get the body of a dog, you must be infected. People who are keeping dog, that means he is being infected by the germs of dog. Next life he will become a dog. He is infected. What he will think at the time of death? If he has got a beloved dog, he will think of… Somebody… In your country, they bequeath great, I mean to say, wealth, for the dog. That means at the time of death, at the time of death he is thinking of his beloved dog. So he must be a dog. So all his wealth goes to the dog and he goes to become a dog. This science is unknown to the rascals. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death, your position of the mind will create the next body. This is the science. So if you create your the position of the mind, Kṛṣṇa conscious, then you will get a body like Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1]. This is Kṛṣṇa consciousness movement, that "Why you shall love dog and cats? Love God, Kṛṣṇa, and you get the next body like Kṛṣṇa." Sac-cid-ānanda-vigraha. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1]. This is Kṛṣṇa consciousness movement, how to think of Kṛṣṇa at the time of death. Then your life is successful.

So that has to be practiced. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. If you always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that means you remember Kṛṣṇa always. So there is chance, ninety-nine percent chance, that at the time of your death you will think of Kṛṣṇa and your life is successful. Very simple method. Make always your mind absorbed in Kṛṣṇa. Naturally at the time of death you will think of Kṛṣṇa. Mad-yājino 'pi yānti mām [Bg. 9.25]. That is confirmed in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti mām iti kaunteya [Bg. 4.9]. Such person, Kṛṣṇa conscious person, who knows Kṛṣṇa… If you think of Kṛṣṇa, naturally you know of Kṛṣṇa. You know of Kṛṣṇa. Kṛṣṇa is within your heart. So if you think of Kṛṣṇa, then gradually you become Kṛṣṇized. Just like you put the iron rod in the fire. Gradually it becomes fire. Warm, warmer, warmer, then red-hot. When it is red-hot it is fire. Whenever you touch, it will burn immediately. Similarly, if you think of Kṛṣṇa, the same example… Touching fire. So Kṛṣṇa will purify you. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Just like you are being purified by hearing about Kṛṣṇa daily. Otherwise why you are coming here? We have no money to bribe you to come here. You are feeling, becoming Kṛṣṇized; therefore you are coming.

So this is the process, simple process. You simply be engaged in Kṛṣṇa consciousness. Then you become Kṛṣṇized, purified. And as soon as you become purified, you understand Kṛṣṇa. Sevonmukhe hi jihvādau svayam [Brs. 1.2.234]. "You understand Kṛṣṇa" means Kṛṣṇa becomes revealed. Just like something is covered, you try to move the covering. You see the goal. Similarly, by your constant endeavor to become Kṛṣṇa conscious, Kṛṣṇa will reveal to you, "Yes. You are so anxious to see Me? Here I am. Here I am. Yes." You will see Kṛṣṇa. So how this is possible? Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. By thinking of Kṛṣṇa, naturally you become attached. Just like materialists. They are always thinking of woman and money. So they become attached to woman and money, the materialists. So similarly, if you think of Kṛṣṇa, you become attached to Kṛṣṇa. It is not a difficult job.

So the aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam [Cc. Ādi 17.164]. This was explained by…, why aśvamedha-yajña is forbidden in this age. In this age no sacrifice is possible. There is no money. There is no guru. Guru means who can conduct the sacrifices. First of all there is no means. Even one can conduct, there is no means. It requires huge amount of money. Here it is said that bhūri-dakṣiṇān. Bhūri means an unlimited amount. Bhūri means very great. So there is no money. Neither there is expert brāhmaṇa also who can conduct such sacrifices, because they must chant the Vedic mantra so perfectly that even a horse or a cow is put into the fire, he will come out with a new life. That is the test. This Chand Kazi, Muslim magistrate, he also challenged Caitanya Mahāprabhu. When Caitanya Mahāprabhu said, ”What is your this religion? You are eating your father and mother?” Directly. Not that He was talking with a magistrate, He should be a little respectful. No. In spiritual matter, everything spoken frankly, no compromise. Just like we say, ”You are not a Kṛṣṇa conscious person. Then you are a rascal. That’s all.” You may be the president. That doesn’t matter. But because you are not Kṛṣṇa conscious, you are rascal. There is no compromise, ”Oh, here is a big man. How he is speaking.” We see everywhere. So many scientists come. I say, ”You are rascal. You are demon.” (laughter) I say it. And they tolerate. I prove that he is a rascal. I prove that he is a rascal, he is a demon. Then he tolerates, ”Yes.” We have got sufficient strength to prove, any materialistic man, to prove that he is a rascal. That is possible. Vidhi-mahendrādiś ca kīṭāyate: ”If one is practically a devotee of Lord, he doesn’t care even personalities like Vidhi.” Vidhi means Lord Brahmā. Vidhi-mahendrādiś ca kīṭāyate. Kīṭāyate means such great personalities are taken by perfect devotee as ordinary insect. As ordinary insect has no value, similarly, anyone, however great he may be in this material world, if he is not God conscious, he is no better than the insect. Because it has no value. Because he does not know that he is going to become a dog next life. He loved a dog very much, and he bequeathed his all property to the dog, but he is going to become himself a dog. Therefore he’s a rascal. What is his intelligence? He got some money. There are many instances in (your) country. They bequeath the whole wealth to the dog. Is it not?

Devotees: Yes.

Prabhupāda: So how much rascal he is, that? And if you go that ”Give us some money for advancing Kṛṣṇa consciousness,” ”No, no, we are not interested in religion. I am interested in dog.” So how much rascal he is, that. Just imagine.

So everyone is a rascal. Everyone is rascal. How we so boldly say that everyone is? Because Kṛṣṇa says. We are Kṛṣṇa-ite. We have to follow. Just like a small child follows the talkings of his father and mother, so similarly, we learn from Kṛṣṇa. Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Kṛṣṇa says. So we have learned from Kṛṣṇa. So we test. What is the test? Na māṁ prapadyante. He does not surrender to Kṛṣṇa. So such person, what he is? Now, duṣkṛtina, sinful. Meritorious sinful, that when merit is applied for sinful activities, you can do it very nicely than the ordinary man. A scientist discovers some method of stealing, how to break the treasury of the bank. So that does not mean… Because he is doing scientifically, stealing, that does not mean he is not a thief. He is a thief. How you can say, ”Oh, he has done it very scientifically”? (laughing) The law will say, ”You are rascal. You are thief. You must be punished.” So these so-called educated scientists, philosophers, what they are doing? They are simply doing mischief. Therefore they are duṣkṛtina. Duṣkṛtina. Mūḍha. Mūḍha means rascal. Ass. Because nobody knows what is the aim of life. They’re exactly like the ass. He does not know what is his interest. Unnecessarily he is carrying three tons of cloth of the washerman. Therefore he is called ass. His gain is a little morsel of grass. He can get grass anywhere. Still, he is thinking, ”I am obliged to this washerman. Because he is supplying me grass, therefore I must have three tons of cloth on my back.” This is ass. This is ass. He has no interest. Not a single cloth belongs to him, and he is carrying, oh, three tons of cloth. Therefore the ass. Ass means one who does not do know his interest, and he works unnecessarily and wastes his time.

So everyone in this material world, he does not know what is the aim of life. Unnecessarily he is making plan, this plan, that plan, this plan, that plan. And all plan is being frustrated by the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Every plan will fail. And those who are plan-making persons, they are all rascals. They do not know that what kind of plan should be made. The plan should be made that everyone should be God conscious. Then every plan will be successful. Otherwise all, everything will fail.

So these sacrifices are forbidden in this age, Kali-yuga, because there is no expert brāhmaṇa who can conduct the sacrifices, neither people have got any means. Now, so far bhūri-dakṣiṇān, so there was one king. He performed this sacrifice, and by the grace of Lord Śiva, he got the information of a golden mountain. So golden mountain, he collected enough gold from that mountain, and in the sacrifice he made everything made of gold, everything. So he distributed utensils. That is the system, that to the brāhmaṇa who attends the sacrifice, they are given money, utensils, cloth, bedding. Because brāhmaṇas, they do not care for material possessions. They are simply engaged in Brahman consciousness, God consciousness. Therefore it is the duty of the kṣatriyas and the vaiśyas to give them in charity so many things, so that they may not feel any want of material necessities. They do not beg. So this king, he arranged for distributing to the brāhmaṇas so many golden utensils that when they were given to the brāhmaṇa, each and every brāhmaṇa, some of them thought, ”What is the use of such load?” This is brāhmaṇa. So after coming out from the sacrificial arena, they threw away. ”Throw! Who will carry such a load?” Just see. This is brāhmaṇa. A big load of gold they neglected. They threw it away. ”I don’t want it. This king has given. All right, take. But I will throw away.” (laughing) This is brāhmaṇa, yes. He doesn’t care for all these things. Brāhmaṇa’s another par…, is yajana yājana dāna pratigraha. He accept charity, huge quantity, and next moment he spends or throw it away. That’s all. Again poor man. That is brāhmaṇa. Again collect money. Spend it for Kṛṣṇa consciousness. That is brāhmaṇa. That is brāhmaṇa. So bhūri-dakṣiṇān. Those… In very long, long years ago this was done.

So when Mahārāja Yudhiṣṭhira was in need of money for performing this aśvamedha sacrifice, so he asked his brothers, assistants, ”Now we have spent all our money in this Battle of Kurukṣetra. You know the expenditure of battle. So I require money. So where is the money?” So when Kṛṣṇa saw that Arjuna and Mahārāja Yudhiṣṭhira is is very much perplexed to secure money, so he asked his friend Arjuna, ”You can go there, near Himalaya. There is huge stock of gold utensils, and formerly they threw it away. You can go and collect. Bring it." So immediately he went, and he collected all the thrown utensils of gold, and enough money was collected. Therefore Arjuna's another name is Dhanañjaya. Dhanañjaya means "who has conquered, securing wealth." Dhana means wealth. Dhanañjaya.

So this is sacrifice. This is sacrifice. But it is not possible. Aśvamedhaṁ gavālambham [Cc. Ādi 17.164]. This is forbidden. Here, at the present moment, the yajña is saṅkīrtana. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. Here at the present moment this yajña is recommended. This is recommended in the śāstra, not manufactured.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is the process of yajña in this age. What is that? Now, kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. The God's incarnation, that is incarnation, not a manufactured incarnation. There must be reference to the śāstra. So what is the incarnation? Pracchanna-avatāra. In this Kali-yuga the incarnation is Lord Caitanya Mahāprabhu. It is stated in the śāstra, kṛṣṇa-varṇam, kṛṣṇa

varṇayati: "He is simply chanting 'Kṛṣṇa,' although He is Kṛṣṇa Himself." Kṛṣṇam-varṇaṁ tviṣākṛṣṇam. Therefore He has hidden Himself. His bodily color is more Kṛṣṇa, but golden. That is also stated. Kṛṣṇa has got four colors. Śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. When Gargamuni made the horoscope of Kṛṣṇa, that "This child has three other colors, śuklo raktas tathā pītaḥ. He had His color. Red color and white color and now…, and yellow color. Now He has assumed black color." Śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. So therefore His name was Kṛṣṇa. So Kṛṣṇa has another color. Pīta. Pīta-varṇa-gauraḥ. That is Lord Caitanya. Therefore tviṣā akṛṣṇa: "Bodily complexion, not kṛṣṇa." Such Kṛṣṇa, chanting Kṛṣṇa… Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. Followed by many devotees, Caitanya Mahāprabhu. At least followed by Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, like that. So this is the description of the incarnation of God in Kali-yuga. Pracchanna-avatāra. There is another avatāra, Kalki.

So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. To such God the method is to sacrifice. The sacrificing method is yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. Su-medhasaḥ. Medhā means brain substance. Those who have got good brain substance, such persons worship this Lord by the yajñaiḥ saṅkīrtanaiḥ. So that we are doing here. Here is kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32], Śrī Caitanya Mahāprabhu, Nityānanda Prabhu. Therefore our first obeisance is to Him, then Kṛṣṇa. This is the process of Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.4

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Los Angeles, January 1, 1974

Pradyumna: Translation: "Once when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra, disguised as a king and hurting a cow and a bull by his leg. The King at once caught hold of him to deal sufficient punishment." [SB 1.16.4]

Prabhupāda: So it was the duty of the king to go on tour and see persons who are actually not abiding by the laws of Vedic principles. This is the duty of the king. Just like in the Bhagavad-gītā it is said that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "In the human society I have divided four classes of men." Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Kṛṣṇa says, "I have done it."

So by nature, there are four classes of men. Anywhere you go you'll find four classes of men. First-class, intelligent men. In whichever you take, you'll find not all of them of the same category. First class, second class, third class and fourth class. First class means the most intelligent class, scientists, philosophers, like that; mathematicians, great religionists. They're first-class men. The second class, administrator, to see that the government is going nicely, people are not unhappy, people are not suffering from thieves and rogues. This is the first business. Good government means that people will think that they're secure, their property and person is secure. There will be no harm. Not very many years ago, say about hundred years ago, in India the native states, the rule was that if something is lying on the streets, valuable or invaluable, so nobody should touch it. The person who has lost or who has left that thing there, he would come and pick it up. You cannot touch. That was the law. And if one was caught, a thief, his hands will be cut off. In Kashmir state this was the rule. As soon as a thief is arrested and if he's proved that he has stolen, the only punishment is cut his throat, aḥ, cut his hands. Bas. Exemplary punishment so that nobody will dare to steal. So this is second class, administrators. And the third class are to produce money-businessmen, mercantile. Money is also required. So without money nothing can be done, so that is not… But that is the occupation of…, the third class take. And the fourth class, śūdra. They cannot take any post as intelligent class or administrator class or money-producing class. They are simply servant, help others, śūdra. The śūdra was not meant for taking the political part.

Therefore it is said here nṛpa-liṅga-dharaṁ śūdram. Nṛpa-liṅga-dharam. Liṅga means, real meaning is gender. Just the masculine gender, feminine gender. And the other meaning is sign. Just like there are signs, certain signs, we can understand here is a male, here is a female. By the signs. So liṅgam means "signs," "symptom." So nṛpa-liṅga-dharam. Śūdra, actually he was a śūdra, but he dressed like a king. Just like if a woman dresses like a man, that is artificial. Or a man dresses like woman, that is also artificial. So everyone has his original dress and position. There, because a śūdra took the dress of a king, therefore it is called nṛpa-liṅga-dharam. Artificially, he was dressed like a king. That is the position of Kali-yuga. Now the government men, they are elected by votes. People do not consider whether he's a brāhmaṇa or kṣatriya or vaiśya or śūdra. As he likes… People are śūdras. Kalau śūdra-sambhavaḥ. In the Kali-yuga everyone is a śūdra. Therefore naturally he will elect one śūdra. The śūdra is not fit for government management. As such we find so many difficulties in the government because the head or the head man, they are all śūdras. They have dressed like administrator, but they are śūdras. This is the symptom of Kali-yuga. There is no brāhmaṇa, there is no kṣatriya, there is no vaiśyas. Maybe a few vaiśyas, and all śūdras. A brāhmaṇa means the good quality, first-class quality. That is very, very rare to be found.

So it was the business of the king to see that things are going on. First of all, there is classification: intelligent class or brāhmaṇa; and the administrator class or kṣatriya; and the mercantile class, money-producing class. So everyone is engaged, and he's doing his own business. But this division must be there. Without division the society will be in chaos. The example is given… I have several times mentioned that, that just like in this body, there is division: the head division, the arms division, the belly division, and the leg division. They are all required. You cannot say that simply legs will do. What about the head and arms? "I don't require." That is not… That is dead body. That is dead body. Any part of the body, you cannot miss. They must be all in order; then your body is fit. Similarly, in the human society, the social body, there must be these classes: the head class, the arm class, the belly class and the leg class. Very scientific. You cannot simply… If you have got intelligent class of men, but nobody is helping him, then what, what will be the use of intelligence? The intelligent class must be there, but to help him the less intelligent class men also required. Just like if there are only intelligent class, that will be chaos. Nobody will care for anyone. Sometimes we'll find in our society, all intelligent class, and they fight each other. That's all. Everyone is thinking, "I am intelligent. I am boss. I must order you." And the other is thinking, "Why you shall be boss? I am also boss." So (laughs) fighting will go on. So this is going on. At the present moment there is no intelligent class of men. But kalau śūdra-sambhavaḥ. Therefore things are all in chaos. Everywhere you go, any part of the world, nobody is happy, either in family or community and society, nationwide, you take. Everyone is distrust, unhappiness, godlessness. Because the intelligent class of men is finished.

So the king, his duty was that if you are professing yourself as a brāhmaṇa, then it is the king's duty to see that you are acting as a brāhmaṇa. Brāhmaṇa is not by birth but guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa means quality. And karma, and work also. Simply "I have got now sacred thread, I have become brāhmaṇa, doubly initiated; now my business is finished. I can work, I can do whatever we like, like less than śūdra, caṇḍāla." No, sir. If you are initiated as a brāhmaṇa, you must act as a brāhmaṇa. Truthfulness-satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma [Bg. 18.42]-everything is there. A brāhmaṇa must be truthful. That is the first business of a brāhmaṇa-truthful. He'll speak truth even before an enemy. Nobody speaks truth before an enemy because he wants to hide something. But brāhmaṇa's business is to become truthful even before an enemy. That is stated.

There are many instances. Just like Satyakāma-jābāla, a boy, Satyakāma, he went to Gautama Muni: "Sir, I want to become your disciple." "Oh, very good. Are you brāhmaṇa or brāhmaṇa's son?" Formerly, in Vedic ways, nobody could be accepted as a disciple unless he's born in high class family, brāhmaṇa, kṣatriya, vaiśya-especially brāhmaṇa. So this question was asked, "Which family you belong to?" So he said, "I do not know what is my classification." "Now, who is your father?" "That I do not know." "Ask your mother." Then he went to his mother, "Who is my father?" "My dear boy, I do not know." So actually his mother was maidservant. So maidservants have so many men, and by whom she was pregnant she cannot remember. She also told the truth. And this Satyakāma, he also came to Gautama Muni, he said, "Sir, my father, my mother also do not know who is my father." "Oh, that's all right. You are a brāhmaṇa, because you are truthful. You do not hide yourself, that 'I am a prostitute's son.' You say this is the position. 'I am plainly speaking that my mother does not know who is my father. I do not know!' " So because he was truthful… That is the symptom of brāhmaṇa. He accepted, "Yes, I'll accept you as my disciple."

Indian: Prabhupāda, how did Kāma…?

Prabhupāda: You do… Don't disturb. So this is the process, that the four castes-brāhmaṇa, kṣatriya, vaiśya… They were caste system when they actually things were going on. Just like a carpenter. His son naturally becomes a carpenter by seeing the father's work. So he can be very easily classified as a carpenter. Similarly, formerly, the brāhmaṇa family, kṣatriya family, vaiśya family, they were following the rules and regulations in such a way that naturally a brāhmaṇa's son became a brāhmaṇa. Because he has learned already the brāhmaṇa principle from the parent. So naturally little touch will make him… That is initiation. Even though one is born in a brāhmaṇa family, why does he required initiation and sacred thread ceremony? Because simply by taking birth in a brāhmaṇa family one does not become a brāhmaṇa. He has to be raised to the brāhmaṇa standard. Otherwise, there was no initiation, there was no necessity of initiation or offering the sacred thread. That is called saṁskāra. Otherwise, by birth everyone is śūdra. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. So it is very good that one has taken his birth in a brāhmaṇa family, but provided he has learned the brāhmaṇa's activities nicely from the parent, he is brāhmaṇa. Kiṁ punar brāhmaṇaḥ puṇyaḥ(?).

But if he deviates from the family principle… Just like in the śāstra it is said that in a higher class family, brāhmaṇa, kṣatriya, especially brāhmaṇa, if the garbhādhāna-saṁskāra is not accepted, the whole family becomes śūdra. Garbhādhāna-saṁskāra. That means begetting the child, there is a ceremony which is called garbhādhāna-saṁskāra. So in the Kali-yuga practically no saṁskāra is performed. Therefore in the śāstra it is said kalau śūdra-sambhavaḥ. So Vedic process, Vedic principles of accepting. It is not possible in this Kali-yuga. Because the garbhādhāna-saṁskāra is not there. In nobody's family there the garbhādhāna-saṁskāra is taken. Sex life is also regulated by garbhādhāna-saṁskāra. Therefore in the Bhagavad-gītā it is said, dharmāviruddhaḥ kāmo 'smi. Aviruddha, "Sex life which is not against the religious principles, that I am. That sex life I am," Kṛṣṇa says. "I am that sex life." That is godly. But sex life for sense gratification or for prostitution, that is not Kṛṣṇa. That is Kali. So this is the process.

So it was the duty of the king to see that if a man is professing himself as a brāhmaṇa, he must act as a brāhmaṇa. That was the duty. Otherwise, he should be punished. Just like here. This śūdra, he was presenting himself as a kṣatriya, nṛpa-liṅga-dharam. Therefore he was punished. Not that the king is callous: "Let him do whatever he likes." Just like now our, everywhere, the government, it doesn't care whether you are acting as a brāhmaṇa, śūdra, or whatever nonsense you are doing. Doesn't care. "You pay me tax, that's all." Bring your tax, income tax, and everything, then you are free, whatever you are doing. That was not the duty of the king. The king's duty is to see that actually one who is presenting himself as brāhmaṇa, he's acting as a brāhmaṇa, he has acquired the qualities of a brāhmaṇa. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. He has got the quality and acting. Similarly, a kṣatriya also, he must act as a kṣatriya. Similarly, vaiśyas. These are all, statements are there in the Bhagavad-gītā, you know. Kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg 18.44]. Śauryaṁ tejo yuddhe cāpy apalāyanam īśvara-bhāvaś ca kṣātraṁ karma svabhāva-jam. Everything is given. Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam. Everything is given there. So it is the duty of the government, that this man is professing as a brāhmaṇa, as a kṣatriya or a vaiśya, whether he is acting, or whether he's cheating others. No cheating will be allowed. That is government's duty.

So here, this man was cheating. Because here it is said: nṛpa-liṅga-dharam. He was dressed like a king. Just like king is very gorgeously dressed. But his bodily feature, he was a black man. The black man means śūdra. The brāhmaṇa, kṣatriya, vaiśya, they were not black. But the śūdras were black. From external point of view, these things are there. Śūdras, another name is kṛṣṇa. Kṛṣṇa means black. So this black man was dressed like a king, and what was he, was he going to do? Ghnantaṁ go-mithunaṁ padā. He was trying to kill a pair of cow and bull. So naturally he could understand. Parīkṣit Mahārāja was going on tour, and on his way he saw that this rascal is dressed like a king and he's trying to kill cows and bulls. Oh, he immediately chastised him. Nṛpa-he has dressed like a king, but his business is like śūdra or less than śūdra. Butchers, butchers cannot be intelligent class of men, brāhmaṇa. A brāhmaṇa is not butcher. Neither a kṣatriya. Kṣatriya fights, kills, but in regular religious fight. Not that by whimsically he'll fight and kill men. No. So, here it is said, nijagrāhaujasā vīraḥ. A kṣatriya must be vīra, hero. Whenever there is injustice, he must immediately come forward. "Why injustice? These poor animals, they are also my subject. How you can kill them? He's also born in this land." "National" means one is born in that particular land. So they are also born in this land. Why he should be treated differently? Just like in your country, even one Indian gets his child here, the child is counted as USA-born, US citizen, eh? Immediately. So if that is the law, that anyone born in this land should be treated as national, what is this law that the cows and the bulls born in that land, they are to be slaughtered? What is this law?

So it is the duty of the king, emperor… Immediately detected that "Why these poor animals are being killed? They are also subject to the laws of the state. As the human being requires protection, similarly, the cows… Not only cows, everyone requires protection by the government. Why they should be not protected? Therefore because the protection was not given to the cows and the bulls, he immediately took him, that "This rascal is not a kṣatriya; he's a śūdra. In the dress of a king, he's doing mischievous activities." Immediately punished him. This is government's duty. If anyone… Just like, anyone is breaking law, it is the duty of the government to chastise him, similarly, the law should be… Exact good government law means that anyone who kills an animal without sanction… Of course, they now give sanction, that "Yes, you can kill as many animals in the slaughterhouse as you like." Because the government is śūdra. Government is not kṣatriya. So therefore is no protection. Why animal? Even a human being, if he's being killed on the street, on the Broadway, nobody cares for him. So this is the position. But Parīkṣit Mahārāja was not such a king or such a head of the executive… He immediately punished. Therefore it is mentioned specially: ojasā vīraḥ kalim. Kali is to be punished.

The Kali begins with this animal killing. That is Kali-yuga. Meat-eating. Therefore, to avoid the influence of Kali we have to give up this habit. The four things are Kali's disciple, friends. We have already discussed this. So one friend is this meat-eating problem, the butchers, Kali's friends. And the liquor distiller, he's also Kali's friend. And the gamblers or the gambling house maintainer. And prostitute house maintainer. These are friends of Kali. Now you will find all over the world these things are very prominent-clubs and butcherhouse and liquor house and gambling house. Therefore the whole atmosphere is Kali.

So because it is now Kali age, just like winter season, everywhere is cold, chillest, so similarly because this is the age of Kali therefore even in India… This king, Mahārāja Parīkṣit, was in India. He wanted to chastise this rascal in the dress of a king and attempting (to) kill cows. So this was in India. Maybe in other place also, because the king was touring. So not only in India, all over the world the Vedic civilization was there. Five thousand years ago, everywhere the… All people used to follow the Vedic principles. That is the proof. Because the king was following the Vedic principles. So this cow-killing by the Kali, it is said it was done on the border of India, somewhere near Sindhu Pradesh, Afghanistan, like that. So anyway, it was on this planet and he wanted to prohibit. But India is the center. This king, Mahārāja Parīkṣit, his headquarters also was Hastināpura, near New Delhi at the present moment. Hastināpura. There is a place still, Hastināpura. There is one broken fort also. They say this fort belonged to the Pāṇḍavas. People go there to see. Anyway, now the king was so strict that even outside India some cow was being attempted to be killed, he immediately took his sword to punish him. Now in India they are killing ten thousand cows daily. This is Kali-yuga. That… Still, they have got some sentiment about cow-killing. There was about say five or six years ago, there was good agitation. But who cares for that? Because the government is śūdra: nṛpa-liṅga. They have taken the position of government, but they are all full of śūdras. Now in India not only killing cows… We had never seen… In Bombay this time I saw in our Juhu-big, big signboards: Beef shop. Beef shop. So Hindus are there also now taking. I asked one lady, she was meat-eater. So I asked her, "Do you eat cow's meat, cow's flesh?" "Yes, sometimes." So this is Kali-yuga. Now government is encouraging drinking and meat-eating. And illicit sex, that is, that has become now a common affair, anywhere you go. Why should you should have to go to brothel? Even big, big, other places. I don't wish to mention. You see.

So this is the age of Kali. So simply full of sinful activities, that's all. That is Kali-yuga. But sinful activities will not help us. That they have no brain to understand. You have to purify yourself. Sinful activities will involve you more and more in the cycle of birth and death. You will take sometimes birth as a king or as a demigod, and sometimes as the worm of the stool. Because according to your karma, you will get next body. Karmaṇā daiva-netreṇa [SB 3.31.1]. Therefore the process is at least don't act sinfully. Then you will get higher-class birth. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. You will get chance of taking your birth in higher planetary system where the standard of living is many, many thousands better than this planet. Just like Svargaloka, Janaloka. From our śāstra we understand that the inhabitants of Candraloka, moon planet, they live for ten thousands of years, but these rascals are going there. They do not find any living entity. So that is the contradiction. But we believe that in the moon planet… And why we shall not believe? If the living entities are found everywhere, so why, what moon planet has done that there should be no living entity? From our experience we can see living entity is there on the land, in the air, in the water, even in the fire. So every planet is made of these five elements: earth, water, fire, air, sky. So we find by practical experience that in the water there is living entity, on the land there is living entity, within the land there is living entity. So why in the moon planet or other planet there should be no living entities? That's a wrong theory.

Long, long ago, sometimes in 1930, I had a talk in Allahabad with a great scientist Dr. Shah. He said that there is no reason to disbelieve that in other planets there is no living entity. And recently one Russian scientist also said that there are many planets where very, very intelligent class of men are there. So that is our theory, that the… if you go to the higher planetary system, you will find more comfortable standard of life, the duration of life is very long, and the people are very, very intelligent. They are called demigods. So whatever it may be, we have to follow our own principles, and there is no reason to disbelieve that in other planets there are no living entities. We cannot accept it.

So anyway, in every planet there is kingdom or there is government. Because in the Bhagavad-gītā we understand, Kṛṣṇa says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Kṛṣṇa said that ”This philosophy, this Bhagavad-gītā yoga system, I first of all explained to the sun-god, whose name is Vivasvān.” He spoke the same principle to his son Manu, and Manu also spoke the same principle to his son, Ikṣvāku. So Ikṣvāku came from the sun planet. He happens to be the grandson of Vivasvān. So how you can say that in the sun planet there is no possibility of life? We get the history. And if you say that ”In fire how one can live?” No. As we see that in water some other living entities can live, similarly, I may not be able to live in the fire, but there are other living entities who can live there. That should be the right conclusion. Because fire is as good another material element as the water is. As water is also one of the material elements, fire is also one of the eight material elements. So if we can see by our practical experience, there are living entities in the water, so why not living entities in the fire? And in the Bhagavad-gītā it is said that living entity, this spiritual spark, is not affected by material influence. In the Vedas also it is…, asaṅgo ’yaṁ puruṣaḥ. It has nothing to do with this material condition. Adāhya. This special word is used that it cannot burned by the fire. Aśoṣya, it cannot be dried up by air. Acchedya, it cannot be cut into pieces. These things are there. So we are firmly convinced that in the sun planet there is also living entity, and the king or the president there is called Vivasvān, his name is Vivasvān. And our gāyatrī-mantra is worshiping the sun planet. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. So this is the Vedic conception. Every planet there is king, and the king’s duty is to see that everyone is executing his professional occupational duty.

So Mahārāja Parīkṣit also, he used to go for examining. Therefore it is said, digvijaye kvacit. Not that at a particular time he went out to, for touring. But he was going, say, yearly, or six-monthly. And one of his tour he found that a person dressed like a king was attempting to kill cows, and he punished him. So this is the statement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.5

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Los Angeles, January 2, 1974

Pradyumna: ”Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and having struck a cow with his leg? Please describe all these incidences as they relate to the topics of Lord Kṛṣṇa.” [SB 1.16.5]

Prabhupāda: So here is…, the basic principle is yadi kṛṣṇa-kathāśrayam. Devotees are interested to discuss something if it is helping us how we can become more and more attached to Kṛṣṇa. That is the… Otherwise, we are not interested in the matter of general principles of morality, social culture, ethics. They are required, but because this material world means it is a contaminated world, infected world. So, here in this material world so-called morality or immorality is the same because it is infected. Just try to understand. If there is an epidemic, infection, so in that condition, first of all what is the necessity? First thing is to disinfect the epidemic. In the infected area you cannot derive any benefit by discussing morality or immorality. The man is dying out of infection. So to a immediately dying person, who is sure to die due to infection, what is the use of giving him instruction of morality or immorality? He’s going to die.

Similarly, in this world they have invented so many things-philanthropism, altruism, nationalism, this ”ism,” that ”ism,” but without Kṛṣṇa. It is the same position. Without Kṛṣṇa consciousness he’s going to hell, however moral he may be, however pious he may be, so-called. If he does not know Kṛṣṇa, it has no meaning. Therefore, the first condition was that we are interested to hear about Mahārāja Parīkṣit’s punishing the Kali provided it helps us to advance in Kṛṣṇa consciousness. Otherwise we have no interest. This should be the principle of devotees. We can take part in everything-politics, sociology or philanthropism, altruism, there are so many things they have discovered-provided by taking part in that department of activities we advance our Kṛṣṇa consciousness. Otherwise reject. Don’t take part. You’ll be implicated. There, that, that philosophy, technique: dhari’ mācha nā choṅya (?) pāni, that we should fish, but don’t touch the water. If on the plea of fishing, you become fall down in the water and you are gone, washed away, then what is this?

So sometimes we say that you take part in politics. Our business is not to take part in politics for acquiring big post like president or secretary or attorney general. What you will do that? We have no meaning for this post. Because for a devotee what are these posts? Even the post of Lord Brahmā or Indra, the heavenly king, it has no meaning. Vidhi-mahendrādiś ca kīṭāyate. That is stated by Prabodhānanda Sarasvatī. He says that kaivalyaṁ narakāyate. Kaivalyam, the monism, to merge into the effulgence, the Absolute Truth, to become one, that is called kaivalyam, only spirit, that’s all. So for a devotee this kaivalya perfection, monism, is as good as hellish condition of life. Kaivalyaṁ narakāyate. And tridaśa-pūr ākāśa-puṣpāyate. Tri-daśa-pūr means the higher heavenly planets where big, big demigods live. Just like people are trying to go to this planet, that planet. So tri-daśa-pūr. Tri-daśa means thirty, three daśa, ten times…aḥ, three times ten. So there are thirty millions of demigods. And they have got different planets also. So they are promised, ”If you come to this demigod’s planet, yānti deva-vratā devān [Bg. 9.25], you will get so much happiness, you will live for so many years, you will have better standard of life, thousand times more than in the… These are… They are described in the Vedas. But a devotee says that this tri-daśa-pūr, this heavenly planet, is as good as phantasmagoria. They have no value for these things.

So the…, this is the aspiration of the karmīs, to elevate life to higher standard of life. As the world is going on… The struggle is going on for having a higher standard of life. But they are becoming implicated. Now, there was bull-drawn cart or horse-drawn carriages. Now they have got nice cars also, but the problem is petrol. So the karmī world is like that. You create one kind of happiness, but side by side you create another kind of unhappiness. This is called karmī-yoga. Just like if you want to raise one big skyscraper building, then you have to dig somewhere to get the earth to make the bricks and the iron. You cannot manufacture without taking help of the nature. So if you raise here, you must dig here. This is karmī-yoga. If you want to enjoy something extraordinarily, you must create another unhappiness extraordinarily. This is called karmī. Therefore they are mūḍhas. Mūḍhas means rascals, asses. They do not know that "By increasing every year new motorcars, I am creating another problem. If there is no petrol, then the whole business will be spoiled." That they do not know. And because they do not know, they are called asses, mūḍha. The effect they do not know. So the tri-daśa-pūr, going to the heavenly planet… Just like they are going to the moon planet, but problems after problem, contemplating how to make a platform in the sky to get petrol. The problem is there, not that very easily going. The problematic… Things are problematic.

So these kinds of plans… Just like Rāvaṇa. He said, "What is the use of becoming devotee? Oh, if you want to go to the heavenly planet, I shall make a solid staircase, reinforced concrete, and you can go there. There is no need of endeavoring for austerities, penances, no." So these people are trying like Rāvaṇa, that "We shall take you to the moon planet, Venus planet, this planet, and give us money. Now we spend. You go on spending… In future, in future." So these karmīs are just like phantasmagoria, will o' the wisp. And jñānī, they are also merging into the effulgence of Brahman. That is also another foolishness, because actually nobody can remain in that. Just like we are feeling happy here because we have got so many friends here, ladies and gentleman, and you are talking. Now, if it was vacant, nobody is here. Sometimes in our temple, That's not very good. Nobody likes to sit. Is it a fact? Every day, because we are so many, it is very pleasing to sit down.

So by nature a living entity wants society. "Society, friendship and love, divinely bestowed upon man." That is required. And if you live in a forlorn place, nobody's there, no society, no friends, then how long can stay there? You cannot stay. Just like if you go on the sky by airplane, after four, five, six hours you, you become disturbed: "When the plane will get down? When the plane will get down?" This is natural. Why…? Why the plane…? You are flying very nicely, huh? There is no turmoil, no noise in the sky. Go nicely. No. Similarly, in the ship also, you travel for many days. So it will be disturbing. People are searching after when we shall land in some place. So living entity by nature, he wants association. Artificially he wants to… Just like some of, some of the devotees, they like that "Now we shall go in a solitary place and chant Hare Kṛṣṇa." That is a different position. It is not possible for the ordinary man. So going to the Brahman effulgence, simply realizing that "I am a spirit soul, I have nothing to do," that will not be beneficial. You will again come down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. If you do not get shelter, simply to remain in the impersonal Brahman effulgence will not make you happy. Artificially, you can stay there for some time; otherwise, you will again fall down in this material world for varieties of enjoyment.

Because that impersonalist, impersonal person, those who are attached to impersonal philosophy, they do not care to worship the Supreme Personality of Godhead. They say, "It is māyā. To become impersonal is perfection." So they cannot remain imper…, in the impersonal feature for very long time because nature… We are part and parcel of Kṛṣṇa. The only fault is that we have tried to imitate Kṛṣṇa here in this material world. Otherwise, that instinct is there. Just like Kṛṣṇa is enjoying with gopīs and Rādhārāṇī. Now, because I am part and parcel of Kṛṣṇa, that instinct must be in me also, in minute quantity. But that must be in me. Therefore we also want to enjoy with so-called lover or beloved or girls or boys, but we are trying to enjoy in a false platform-this material world. Therefore we are becoming baffled. The same enjoyment is, Kṛṣṇa is offering, by His descendance, that "If you want to enjoy like this in the society of beautiful young boys and girls, come to Me. Here it is, reality." But that they will not. That they will make impersonal. Being frustrated in this material platform, they want to make it zero, śūnyavādi, śūnyavādi, being disgusted… Because you cannot be happy in this material enjoyment. So at time it will be disgusting. That is jñāna-bhumika.(?) "So we have tried our best. What is the use of this enjoyment? Brahma satyaṁ jagan mithyā. This is all false. Now let us become Brahman, become one with Brahman." But that is also false. That idea, to become one with the Brahman, that is also false.

So real reality is Kṛṣṇa consciousness. Therefore these sages, big, big great sages, they are hearing Sūta Gosvāmī. So they ask the reason "Why the king Mahārāja Parīkṣit punished that Kali in the dress of a king? 'So if you…, if possible, kindly describe the reason. And provided it will help our Kṛṣṇa consciousness." This is the condition. Yadi kṛṣṇa-kathāśrayam: "If there is connection with Kṛṣṇa." Just like the Bhagavad-gītā. It is a topics on the battlefield. Senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta [Bg. 1.21]. Arjuna is asking Kṛṣṇa, "Please keep my chariot between the two phalanxes of armies." This is completely military proposal. But why we are interested to hear about Bhagavad-gītā? Because kṛṣṇa-kathāśrayam, because there is kṛṣṇa-kathā, there is instruction of Kṛṣṇa. Therefore we are interested. Otherwise, what is the use of hearing, "Somebody is fighting with somebody, and he's asking his chariot driver, 'Place my chariot in this position. Let me see who, whom I shall have to fight'?" So what is the use of? There is no use. People are interested in reading, but they are reading all so-called literature, poetry. But we are not interested in such, such kind of literature, because there is no kṛṣṇa-kathā. We are interested in Śrīmad-Bhāgavatam and Bhagavad-gītā. Why? Because it is kṛṣṇa-kathā. The same propensity. Everyone wants to read something. So we also want to read something. But we read Bhagavad-gītā, Bhāgavatam, Caitanya-caritāmṛta, because there is kṛṣṇa-kathā. We are not interested with any other rubbish literature, however nicely it is prepared.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

That kind of literature, where nāmāny anantasya, the holy name of the ananta, the Supreme Unlimited, nāmāny anantasya yaśo 'ṅkitāni, His glories are described, such kind of literature, śṛṇvanti gāyanti gṛṇanti sādhavaḥ, that is interested, interesting to the sādhavaḥ. They hear, they chant, śṛṇvanti gāyanti gṛṇanti, and accept the philosophy. Tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam… [SB 1.5.11]. Even those verses are not very nicely composed from literary point of view, still, a sādhu, who is saintly person, he'll take interest of that kind of literature. And other literatures: tad vāyasaṁ tīrtham. Other literature, because there is no description of the Supreme Absolute, that is the pleasure place for the crows. Tad vāyasaṁ tīrtham.

So we are not interested with such kind of literature; however from literary point of view, from poetic point of view, they are very nicely written. If there is no kṛṣṇa-kathā, there is no description of the Supreme Personality of Godhead, no devotee should be interested. Even though… Even we do not touch the daily newspaper. Why? Because there no is kṛṣṇa-kathā. One and the same thing, punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Repeating the same… "This man was stolen of his property. This politician has said like this. That politician has replied like this. There was disaster. There was fire. There was this…" These news are full with newspaper, so many bunch of papers. So who cares for it? Tad vāyasaṁ tīrtham, crowlike men. Not the swans, white swans. White swans, they go to the very clear water where there is nice garden, nice birds are chirping, nice fruits are there. You will find the white swans will go there, in the park. And the crows will go… Where everything garbage, nasty things are thrown away, they'll enjoy there. Even in the animals, the birds, you'll find this distinction. Why the crow does not go to the nice garden? And why the swan does not go to the crow society?

So there are different classes of men, crow society and swan society. The swan society is different from the crow society. How you can make equal? The people are making, try to make classless society. It is not possible to make classless society because every living entity is being controlled by a different quality. So the qualitative distinction must be there. You cannot make them classless. It is all imagination. The crow class, the swan class, the pigeon class, the dog class, even in the animals, even in the birds, even in the plants… There is a plant, rose tree, and there are other plants, useless, no fruit, no flower. It is simply meant for becoming fuel. So by nature there are so many distinctions. You cannot make equal everything. This is called variety. But everything is required, provided one knows how to utilize it, and that is possible by Kṛṣṇa conscious person, not by ordinary person. To accept all varieties of creation and engage them in Kṛṣṇa's service, that is Kṛṣṇa consciousness.

So the first condition is yadi, "if," kṛṣṇa-kathāśrayam. That should be the principle of devotees. Anything which has no connection with Kṛṣṇa, we have no interest. Let it go. We are simply interested if it is related with Kṛṣṇa. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Our principle is to follow the Gosvāmīs. They have given two formulas, Rūpa Gosvāmī.

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Where there is connection of Kṛṣṇa, if you can utilize it for Kṛṣṇa… Just like we are utilizing everything. This building we are utilizing, the chandelier(?) we are utilizing. We are using this microphone and using paper and press. We are using everything. But why? For Kṛṣṇa. We are not engaged here for singing cinema songs or like that. No. We can utilize these instruments for singing the glory of Kṛṣṇa. Therefore we have taken advantage. Otherwise… But people…, there are so-called tyāgīs: "Oh, these people are using material things. This man is taking material advantage; at the same time, he's condemning material advancement." We don't condemn. We simply teach people that utilize for Kṛṣṇa. Nirbandhaḥ kṛṣṇa-sambandhe. We don't condemn. We don't say that don't manufacture this microphone. Yes. Microphone-use. But use it for declaring glories of the Lord. Then it is fully utilized. That is our process, Kṛṣṇa consciousness.

So we are not these so-called Māyāvādī sannyāsīs, brahma satyaṁ jagan mithyā. Why jagan mithyā? Mithyā means false. They say that jagan mithyā, this whole material world is false. We don't say false. We say it is temporary, and so long it is in use, you utilize it for Kṛṣṇa. That even this material world will be utilized for Kṛṣṇa consciousness, this is our proposal. We don't reject anything. Therefore Rūpa Gosvāmī: prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. A thing which can be used for the service of Hari, Kṛṣṇa, if it is given up as material, that vairāgya, that renunciation, is not very good. That renunciation… "I have renounced everything…" Just like amongst the Jains, they will not ride on car, they'll walk. So our principle is not like that. "No, we shall not take advantage of the motorcar or the airplanes. These are all material. I shall walk." Why shall I walk? If I would not have taken the advantage of the airplanes, how I could preach Kṛṣṇa consciousness all over the world so swiftly? We must take all advantage, but for Kṛṣṇa. That is Kṛṣṇa consciousness. We shall encourage people, but the thing is that we may not forget. If by material opulence we forget Kṛṣṇa, then that is suicidal. That is sui… Therefore we have to be little careful. We may drive the Rolls Royce car, but may not identify with the car: "Oh, now I've become Rolls Royce. You are Chevrolet. I'm Rolls Royce." (laughter) Don't become nonsense like that. Rolls Royce car is different from you, and Chevrolet car is also different from you. You can take advantage of them. Don't identify. They are identifying with the matter. That is the defect. That is called māyā. He's not identifying with Kṛṣṇa, that "I am part and parcel of Kṛṣṇa. I am not part and parcel of these Rolls Royce cars." If one keeps himself, I mean to say, awakened in this way, so in any condition of life, he is liberated, any condition.

That is also given by Rūpa Gosvāmī, that,

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

Īhā. Īhā means "desire." Yasya, anybody's desire. He's always thinking how to serve Kṛṣṇa. How to serve Kṛṣṇa with whole world paraphernalia, he's planning, such person. Īhā yasya harer dāsye. His main aim is how to serve Kṛṣṇa. Karmaṇā manasā girā. One can serve Kṛṣṇa by his activities, karmaṇā, by mind, by thinking, by planning how to do it nicely. Mind is also required. Karmaṇā manasā vācā. And by words. How? Preaching. Such person, nikhilasv apy avasthāsu, in any condition of life he may be… He may be in Vṛndāvana or he may be in hell. He has nothing to do with, with anything else, except with Kṛṣṇa. Jīvan-muktaḥ sa ucyate: He's always liberated. That is required. Therefore it is said, yadi kṛṣṇa-kathāśrayam. "If this description which (we) are asking you, what is the reason that Parīkṣit Mahārāja was going on his tour, royal tour, what business he had to punish one man who dressed like a king and trying to kill cows… So why he was interested? Is it for Kṛṣṇa or for his personal interest? If it is for Kṛṣṇa, then please…” Kathyatāṁ mahā-bhāga. ”You are most fortunate. Please describe this.”

And another point is nṛdeva-cihna-dhṛk. Nṛdeva. Nṛ means ”human being,” and deva means ”God.” So the king is considered as God in the human society. Just see what should be the position of the king. And how much qualified he must be. Because a king is supposed to be the representative of God to develop Kṛṣṇa consciousness of the people. That is king’s duty. Therefore he’s called nṛdeva. Anyone who is trying for Kṛṣṇa, to make people Kṛṣṇa conscious, he is a representative of Kṛṣṇa, real representative. Therefore guru is offered the respect exactly like Kṛṣṇa. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata **. Because he is kintu prabhor yaḥ priya eva tasya, he’s the…, doing the most confidential service, Kṛṣṇa. Kṛṣṇa wants everyone to surrender to Him, and the spiritual master is doing the same: ”Please surrender to Kṛṣṇa.” Therefore he’s the most confidential servant of Kṛṣṇa. He should be honored as Kṛṣṇa. That is the duty of the king also. Everyone should come forward. The father, the mother, the king, the spiritual master. Upon whom the instruction of the disciples, of the subordinate wards, is depending, they should be all Kṛṣṇa conscious. Therefore it is said nṛdeva…, nṛdeva-cihna-dhṛk. And he was punished because, although he dressed himself like a king, but he had no responsibility. Therefore nṛdeva-cihna-dhṛk śūdrakaḥ. He was actually śūdra, and he was taking the place of a king. Therefore he should be punished. This is the duty of the government. Nobody can cheat. If you dress like such and such person, you must deal also honestly. Otherwise you will be punished.

Thank you very much. Take this. Chant. (end)

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Śrīmad-Bhāgavatam 1.16.6

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Los Angeles, January 3, 1974

Pradyumna: Translation: ”The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one’s valuable life?” [SB 1.16.6]

Prabhupāda: The same last paragraph. The… Yadi kṛṣṇa-kathāśrayam. So the proposal was that ”We are interested to hear about Kali’s being punished by Mahārāja Parīkṣit if there is some connection of Kṛṣṇa consciousness.” That is the principle of Kṛṣṇa consciousness, that we shall not do anything which has no connection with Kṛṣṇa. This is Kṛṣṇa consciousness. One should be very alert: ”I am going to do this. Whether it has got any connection with Kṛṣṇa? I am going to eat this. Whether there is any connection with Kṛṣṇa?” In this way, we have got always some activities, some action of the senses, but if we test every moment, ”Whether this has got any connection with Kṛṣṇa?” then you will remain safe. I am going to talk with you or somebody else. Whether that talk has got any connection with Kṛṣṇa? If it has no, then I am not going to talk. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. That is really renunciation.

Renunciation does not mean I change this cloth to another shape of cloth and another color of cloth. Renunciation means I will not associate with anything which has no connection with Kṛṣṇa. This is renunciation. Because for a Kṛṣṇa conscious person, to waste even a moment of life without Kṛṣṇa consciousness is a great dangerous action. Not only… anyone who is interested for higher level of position. He should be very careful of using every moment of life. Cāṇakya Paṇḍita’s advice, moral instruction of Cāṇakya Paṇḍita, he says, practical proposition,

āyuṣaḥ kṣaṇa eko ’pi
na labhyaḥ svarṇa-koṭibhiḥ
sa cen nirarthakaṁ nītaḥ
kā nu hānis tato ’dhikaḥ

He is advising that our duration of life, that is limited. It is, by destiny, limited. Therefore in the horoscope it is said that ”So many years this man will live.” That’s fact.

So any big scientist, big philosopher, they may be very, very big, big men, but the so-called scientist cannot increase even one day’s life. That is not possible. You have to die. The moment you are destined to die, you must die. So not only day, even a moment you cannot increase. A moment you cannot increase. Therefore Cāṇakya Paṇḍita says, āyuṣaḥ kṣaṇa eko ’pi. We have got a certain duration of life. Now, what is gone in this life… Suppose yesterday was 2nd January, 1974. This morning it is finished. Now it is 3rd January, 1974. Can you bring 1973, 1974, 2nd January, again? No, that is not possible. It is gone forever. It is gone forever. Similarly, every moment of our life is going, forever, never to come back. Cāṇakya Paṇḍita says na labhyaḥ svarṇa-koṭibhiḥ. If you request that ”Now my age is, say, seventy-eight years.” If I request somebody that ”I will give you millions of dollars, make my life seventy-seven years,” that is not possible. Not seventy-seven years, even a moment. Therefore Cāṇakya Paṇḍita says that every moment of life is so valuable that you cannot get back it even offering hundreds and thousands and millions of dollars. That is not possible.

So if that moment is wasted for nothing, just imagine what is your loss. A thing which you cannot get back by paying millions of dollars, if that is lost unnecessarily, so how much loss you are suffering just imagine. This is material calculation. Why we keep some valuable things, some jewel, very carefully? Because we know, ”If I lose this jewel, I will lose so much money.” Similarly, we should always consider that. The modern civilization, rascal civilization, they do not know how to utilize life. So many days, so many hours, they are simply wasting, simply wasting. It is said that the sunrise and sunset, during this period, the sun’s business is to take away the duration of our life, sunrise and sunset. That means twelve hours or thirteen hours which is gone between the sunrise and sunset…This sun’s business is to take away the portion, the fixed up duration of life which I have been given. That is, some of it, is taken away. The same example. Just like you have got a fixed balance in the bank. If you draw even ten pence, ten shillings, that means it is taken away. You have to replace it. But replacing is not possible. Bank balance you can replace. But the balance… Suppose you have passed… I have passed… Suppose if I live for eighty years or ninety years or hundred years. So this seventy-eight years is already taken away. It cannot be replaced. You cannot make the bank balance or the duration of…, again complete. That is not possible. This is plain fact.

Therefore here it is said that those who are Kṛṣṇa conscious, they must weigh, measure every moment, "Whether this moment has been spent without Kṛṣṇa consciousness?" That is the criterion. Avyartha-kālatvam [Cc. Madhya 23.18-19], nāma-gāne sadā ruciḥ. This is the test of advanced Kṛṣṇa consciousness. Rūpa Gosvāmī gives, avyartha-kālatvam. Avyartha-kālatvam means "Whether my time has been spent uselessly?" One should be alert. "Whether my time has been used, has been uselessly spent by talking nonsense?" In another place Rūpa Gosvāmī says,

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

By six kinds of activities, you will lose your holding in Kṛṣṇa consciousness. What is that? Atyāhāraḥ, too much eating. Āhāra means collection or eating. So either too much collection. Our society, international society, we must collect thousands and thousands of dollars, but for spending it for Kṛṣṇa, not for keeping in the bank. That is not our business. We must collect as much. Suppose for doing some business... We are constructing our temple in Vṛndāvana. We require fifty lakhs. That is required. But I shall not collect more than fifty lakhs even one cent. This is atyāhāra. Similarly, if your body can consume foodstuff one kilo or half kilo, you can eat. But not even an ounce or even a, what is called, grain more than that. That is atyāhāra. You eat. It is not forbidden to eating. But you must eat as much as you can digest very nicely, not more than that. This is against bhakti principle. Eating too much or collecting too much. Atyāhāra. And prayāsa. Prayāsa means do something with extraordinary endeavor. So, of course, we have to do sometime, but it is the general principle. We shall accept... Suppose you are constructing a temple. If it is..., suppose two millions of dollars required, or, say, five millions of dollars. If we cannot do that, we shall not attempt. That is prayāsa, unnecessarily endeavor. Which is within your control, you should act. Atyāhāraḥ prayāsaḥ. And prajalpa. Prajalpa means talking all nonsense. Suppose politics. "What Mr. Nixon did yesterday, or what did he say?" So what interest we have got in Mr. Nixon? We shall not waste our time talking this politics, that politics, this sociology, this cinema, this affair, no. We have nothing to do with that. That is called prajalpa, unnecessary talking. Talking means decreasing your duration of life. Talking. So why should you decrease your life unnecessarily? Every moment you have to utilize, "Whether it is used for Kṛṣṇa?" This is sādhana. This is sādhana, practice. Unnecessary talking, unnecessary making enemies. Unnecessarily, "You are my subordinate; I am your master." Who is master? Everyone is subordinate to Kṛṣṇa. Nobody is master. Why you talk unnecessarily?

So therefore it is said that kim anyair asad-ālāpaiḥ. Asat. Asat means that will not exist, and sat means which will exist. That we do not know, which will exist. But we know that this body will not exist. That everyone, we know. And what is that thing which will exist? That we do not know. The soul. That we do not know. We know what will not exist. That everyone knows. And in Bhagavad-gītā it is said,

avināśi tu tad viddhi
yena sarvam idaṁ tatam
antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
[Bg. 2.18]

Everything is there. We know that this body is asat, antavanta. Antavanta means "which has got an end." Antavanta ime dehāḥ. This body has got an end at a certain date. Everyone knows. But the, the other is... Nityasyoktāḥ śarīriṇaḥ. But within the body, which is the living force of this body, which is moving this body, that is nitya. Two things are there: my body and the force within the body. Everyone knows as soon as the force is withdrawn or gone away that this body has no more movement, it has no value. That everyone knows. But they will explain in different way. But according to our Vedic knowledge, that which is moving this body, that is eternal. That is not finished. "After the end of this body, the body is burnt into ashes or into, buried into the earth, and still?" Yes. Na hanyate hanyamāne śarīre [Bg. 2.20].

In this way, every step, Svayaṁ Bhagavān is personally..., Kṛṣṇa is instructing us, and we are so fool, we cannot understand. We cannot understand. Big, big politicians, they read Bhagavad-gītā, in our country. But by their action it is seen they did not understand even a word of Bhagavad-gītā. Even a word of Bhagavad-gītā. Big, big politician. They became very big, big mahātmās or great men, but they tried for this body, which is to be finished. Antavanta ime dehāḥ. Nobody tried for that thing which will never be finished, that is eternal. You find from their life, they never instructed about the soul. They dealt with politics very nicely, to give bluff that "Within one year I shall give you liberation and this and that," about the... What is the value of this liberation? Because they did not know the thing which is not perishable, they are after this body, which is, liberated or not liberated, will perish. They are busy. They are busy with the activities of this body, which is surely perishable.

What is the value of your independence? Can you avoid death? Suppose you are independent. What is the meaning of this independence? When death will come, will catch you by your neck and throw you away, your independence, nonsense independence... What is the value of this independence? Be independent from the clutches of māyā. No more death-that is independence. That is independence. No more birth-oh, that is independence. No more death. Otherwise what is the meaning of independence? You are not independent. You are under the clutches of māyā. You are struggling. You are struggling to get out of the clutches of māyā or the material nature, external energy of God. You are trying to make nice medicine to get out of the attack of disease. But you can manufacture a better medicine, but you cannot get out of disease. That is not possible. This is struggle. Now we have manufactured such a nice medicine that cancer or any other disease will not attack us. That is very nice. But find out some medicine that death will not attack you. "Oh, that is not possible." Then where is the meaning of your advancement?

So this Kṛṣṇa consciousness movement is that medicine by which you can conquer over death. Therefore this is the best medicine. Bhavauṣadhi. It is said in the Śrīmad-Bhāgavatam, bhavauṣadhi. Nivṛtta-tarṣair upagīyamānāt... (aside:) You can stand on the wall, not in the middle. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāt [SB 10.1.4]. This word bhavauṣadhi means the panacea for all material diseases. Bhavauṣadhāc chrotra-mano-'bhirāmāt. Parīkṣit Mahārāja says that this chanting of Hare Kṛṣṇa mantra, it is chanted by whom? Nivṛtta-tarṣaiḥ, one who has finished his hankering after material pleasure. Nivṛtti. Nivṛtti means finished, no more. There are two ways: pravṛtti and nivṛtti. I want to smoke-that is called pravṛtti. And when I give up, that is called nivṛtti. Pravṛtti and nivṛtti.

So there are two things: pravṛtti and nivṛtti. But asuras, demons, they do not know "In which way I shall guide my pravṛtti and which way I shall guide my nivṛtti." This is the paśu. "In which way I will…" Pravṛtti and nivṛtti, these two things are there, but the difference between a demon and demigod is that a demon does not know how to direct these two propensities, pravṛtti and nivṛtti. And a demigod knows how to guide these two things, pravṛtti and nivṛtti. These two…One who does not know… Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. Śāstra says that these things… Just like, loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. This eating, sleeping, mating and defending, every animal, every small animal, knows it very well, how to eat, how to sleep, how to have sex intercourse and how to defend. These four things, everyone knows by nature. So this is called pravṛtti. Pravṛtti. But it has to be made nivṛtti, stop. They do not know what is the perfection. The perfection is… The pravṛtti, propensity is eating, sleeping, mating, defending. And when you make it just the opposite-no more eating, no more sleeping, no more mating, no more defending-oh, that is perfection of life. Who knows this? Ask any scientist, philosopher, of this world, that "Can you show me any way, no more eating, no more sleeping, no more mating and no more defending?" That is spiritual life. Therefore we have to reduce it. It is not possible, but there is possibility. Just like Raghunātha dāsa Gosvāmī. Raghunātha dāsa Gosvāmī, he made it in his life, during Caitanya Mahāprabhu's… Even after departure of Caitanya Mahāprabhu, about four hundred years ago. He was a very rich man's son. Very good wife, very good state. He left everything, and ultimately, he made these things, even eating, nil. He was eating every third day a small quantity of butter, nominal, little. Otherwise he gave up eating. So it is possible. It is not that "How one can give up eating and live at the same time?" That is possible. By the life of Raghunātha dāsa Gosvāmī we see.

So actual civilization means to deny material conveniences. That is actual civilization. That is perfection of civilization. Otherwise the cats and dogs, they are also after food, after sleeping, after sexual intercourse, after defense. Then what is the difference? The difference is the animals after it and the human beings should be not after it. Negation. That is perfection of life. So how we can negate? The Māyāvādī philosophers, they want to negate. Or the Buddhist philosopher. "Make it zero. Make it zero." Śūnyavādī. Śūnyavādi. Nirviśeṣavādi. Nirviśeṣavādi and śūnyavādi, almost the same. So they are after negation. But that is not possible. Artificially, if you negate, "I shall not eat," you cannot continue it for very many days. That is not possible. That is not possible. Similarly, eating, sleeping, mating-everything-artificially you cannot do. But you can do it as perfectly, as much possible, simply by Kṛṣṇa consciousness. Therefore it is said here that kim anyair asad-ālāpaiḥ. If we stop hear Kṛṣṇa talking, then that is negation. If we stop artificially these mundane talks, that will be artificial. You cannot sit down. If I say that the so-called meditation… So meditation is artificially stopping mundane activities. That is meditation. But how long you will do that? He is becoming suffocated, "When I shall talk? When I shall talk? I am meditating, meditating, meditating." But how will it stop? That is not possible. Just like these Māyāvādī philosophers, they say, "Become desireless, no more desire." That is not possible. I am a living entity. How can I be desireless? It is not possible.

So this negative process will not help us, śūnyavādi. Śūnyavādi. Nirviśeṣavādi. It will not be helpful. Therefore in the śāstra it is said that āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. The same example I have given several times, that these rascals, they are going to the moon planet and sun planet, but they do not get any shelter, and they come down again. Their advancement means go to some extent and again come back again, earthly planet. When the Russian aeronauts was flying, he was seeing, "Where is my Moscow? Where is my Moscow?" The anchor is there. The attraction is there in the national, in the country, in the city, in the home, in the wife, in the cats, in the dogs. And he is trying to go up. So that is not possible. Just like a vulture. He goes three miles up or more than that, but his aim of life is to find out a dead body. That's all. He is finding. He has gone so up. You can see that advancement of going up, but the business is to see where is a dead body so that he can eat.

So this kind of artificial going up and making things negation will not help us. That is not possible. Therefore they are failure. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. These Māyāvādī philosophers, they may go very high by knowledge, by speculation, but they will again fall down. Why? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they could not get the shelter of Your lotus feet, therefore they will fall down." That is not secure. Because a man cannot remain without any activity, without any desire. That is not possible. A man, animal, any, even insect, he must be doing something. I have got practical experience. One of my sons in child…, when I was young man, he was very naughty. So sometimes we used to put him on the rack. He could not get down. So he was feeling so uncomfortable because his activities stopped on the rack. So you cannot stop activity. That is not possible. You must give better activity. Then you will stop. Paraṁ dṛṣṭvā nivartate [Bg. 9.59].

So this Kṛṣṇa consciousness movement is that you get better activity. Therefore you can give up the inferior activities. Otherwise, simply by negation, it is not possible. We must work. We must work for Kṛṣṇa's sake. We shall go to the Kṛṣṇa's temple, or we shall go for selling Kṛṣṇa's books, or meeting some Kṛṣṇa devotee. That is nice. But you cannot stop working. That is not possible. Then your idle brain will be devil's workshop. Yes. Then you will fall down, "How to go to that woman? How to go to that man?" If you stop working, then you have to work again to sense gratification. That's all. Similarly, you take any sense; you cannot stop it, but you have to engage it. That is Kṛṣṇa consciousness. You engage your hand and engage your legs, you engage your eyes, you engage your ears, engage your tongue-simply in Kṛṣṇa. You can engage everything. For eyes, instead of hankering after some beautiful man or beautiful woman, just see Kṛṣṇa, how nicely dressed. Then you will forget these other seeing. For tongue, you engage your tongue simply for chanting. Then your nonsense talking will automatically stop. You engage your tongue eating very nice prasādam of Kṛṣṇa, offered to Kṛṣṇa. Then you forget to go to restaurant. In this way our time should be utilized. As it is said that kim anyair asad-ālāpaiḥ. We should not allow our senses to be engaged in such thing which will never exist. That is the criterion. Simply engage yourself in such things which will continue, will exist forever.

Just like we are learning here Kṛṣṇa's service. So Kṛṣṇa's service is here, and if you are perfect, then Kṛṣṇa's service is there after death also, the same thing. Therefore it is said, māra vā jīva vā. One saintly person said to a royal prince, rāja-putra cirañ jīva, cirañ jīva: "Oh, you are the son of a king. You live forever." Muni-putra muni-putra mā jīva mā jīva: "Oh, you are the disciple of a saintly person, brahmacārī, you please die immediately." Just see. Rāja-putra cirañ jīva, blessing rāja-putra, "You live forever." And muni-putra, the son of a muni, or the disciple of a muni, he says, mā jīva, mā jīva: "You don't live, you die. You die." And that thing… That, what is called? This butcher. Butcher, he is advising the butcher, jīva vā māra vā: "Either you…" No. He is advising butcher, mā jīva mā māra: "Don't die, don't live." And to a sādhu, saintly person, he is advising, jīva vā māra vā, two things. So what is the purport? The purport is that this prince, he is enjoying material enjoyment, but next life he will have to become a dog. "So better you live with your enjoyment. Cirañ jīva. Because as soon as you die, you are going to be a dog. So better you live. So long you will live it is good for you." And muni-putra, a brahmacārī, his business is fasting and go to collect for Guru Mahārāja, and then whatever he takes, he offers to the guru. Then the guru says that "You can eat," he can eat. It is hardship, but by this hardship he is now prepared to go back to home, Godhead. So he says, "You immediately die so you can go to Vaikuṇṭha immediately." And the cruel butcher, he is advised, mā jīva mā māra: "You don't live and don't die. Because your living condition is so horrible that every day, morning, you have to kill so many animals and see bloodshed and this. It is a horrible life. Your occupation is very, very horrible. Therefore you should not live. But at the same time, if you die, then you are going to suffer all this suffering yourself. Then you don't die also." So this is the position. And sādhu, those who are saintly person, devotees, he is advised, jīva vā māra vā: "Either you live or either you die, your business is to serve Kṛṣṇa. You are serving Kṛṣṇa now, and after death, you will serve Kṛṣṇa. So there is no question of your death, neither there is no question of your birth." So these are some moral instructions.

So here it is said that kim anyair asad-ālāpair yad. What is this? Avyayaḥ, asad-vyayaḥ. What is the meaning of vyayaḥ? Asat, "unnecessary waste of life." So unnecessary waste of life, we should be very careful. That is Kṛṣṇa consciousness. That is the criterion of Kṛṣṇa conscious life. We should not waste our time. That is advised by Rūpa Gosvāmī also. Avyartha-kālatvam [Cc. Madhya 23.18-19]. We should be very cautious not to waste a single moment without Kṛṣṇa consciousness. So we have got so many activities. If we have no activities, then we can polish the floor of the Temple. That is not very difficult. If I am illiterate, I have no interest in reading books, I have no interest in chanting or I cannot do it constantly, then take something and mop over the temple and cleanse the temple. That is also service. It is not that one who is engaged in the Deity worship, he is better engaged, and one who is polishing the floor, he is less engaged. No. Both of them will get equal benefit. Kṛṣṇa consciousness is so nice. So find out some business for Kṛṣṇa. Don't waste time. That is the perfection of Kṛṣṇa consciousness.

Thank you very much. (end)

740104SB.LA

Śrīmad-Bhāgavatam 1.16.7

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Los Angeles, January 4, 1974

Pradyumna: Translation: "O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja." [SB 1.16.7]

Prabhupāda: Kṣudrāyuṣāṁ nṛṇām. Kṣudra, means very small, āyuṣām, duration of life. As we can compare that an ant's life or a germ's life… They are also living entities. Their duration of life is very small. There are many flies, they take their birth at night, in the evening, and the whole night they are busy, the same way: eating, sleeping, begetting children and being afraid of. All the qualities are there. In India we have got experience. They are called diwali germs or insects. In the evening before the light-one, two, three-in this way, by midnight, it increases to thousands and millions. And in the morning, at the end of the night, you will find heaps of insects or dead body. Heaps. Millions.

So there are different grades of life. It is called mṛtyu-loka. This material world is called mṛtyu-loka: "where everyone dies." But there are grades of duration of life. One living entity has got four minutes life, another, ten minutes, another, hundred minutes. Then days. One day, hundred days. Then year. One year, or four year, or five year, or utmost, hundred years, on this planet. So the human being can live up to utmost hundred years, but in other planets there are other living entities, demigods. And the highest, the topmost planet is Brahmaloka. And you have learned from Bhagavad-gītā, in the Brahmaloka, the duration of life, to our calculation, is very, very long. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. In the Brahmaloka, the duration of twelve hours, our twelve hours, morning to evening, that is many millions of years to our calculation. So even if you go to that planet Brahmaloka, as you are trying to go to the moon planet… From śāstra we understand in the moon planet, they live up to ten thousands of years according to heavenly calculation. In each planet, in each society, the calculation is different. So it is calculated that in the moon planet you can live for ten thousands of years, and that calculation is compared: our six months equal to one day in that planet. So just imagine how many years of our calculation they can live.

But Bhagavān Śrī Kṛṣṇa informs us that wherever you may go, the Yamarāja is ready, the representative of Kṛṣṇa as Yamarāja. Just like the magistrate is also the representative of the government. So he is ready to come exactly as you finish your terms of duration of life. That is the way. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. So at the end of life, everyone becomes disgusted. Therefore there is some release interval. At the end of life, mostly, people, those who are…, especially ordinary human being, they do not wish to live anymore. Even from the point of view, this bodily, old body, always diseased, rheumatic pains, so… And there is no life. For old man there is no enjoyment, material enjoyment. He wants to enjoy, but he cannot enjoy. Therefore generally, they become disgusted.

There was a question, very nice question, by Akbar Vasar, the Muhammadan emperor, Mogul emperor of India, Akbar Vasar. He was in the fifteenth century, five hundred years ago. So he kept very intelligent ministers. They would reply. Whatever inquiries are made by the emperor, the particular minister will inform, "This is this, sir." So he inquired one minister. His name was… I forget now. So "How long the lusty desires continue, sex desire?" So he replied, "Up to the point of death." So the emperor said, "No, no, how it can be?" "No, he has got the desire, but he cannot use it. His instruments become dull or useless. Therefore… But the desire is there." And, "I don't believe. I cannot…I am not satisfied with this answer." "All right, sir, I will satisfy you."

So one day, all of a sudden the minister came to Akbar Vasar, "Sir, you will have to come with me immediately, and take your young daughter with you." So Akbar Vasar could understand there is some meaning, so immediately he prepared and took his young daughter with him. So he asked, ”Where you are going?” ”You will come to know.” So he entered a house where an old man was on the death bed, a very old man. So the minister requested the emperor that ”While entering the room, you kindly try to see the face of the lying man who is going to die.” So Akbar was very intelligent. So he was seeing the face. So he marked it that the man was looking towards the young girl, not to the emperor. So he said, ”Yes, I have got your answer.”

So these desires… This is the root cause of our coming to this material world, to enjoy. Enjoyment is there in the spiritual world, but there, in the spiritual world, the enjoyer is Kṛṣṇa, and everyone is enjoyed. That is the position. Just like in the Western countries, the women declare that ”Why we should not have equal rights with the man?” But by nature it is different. The man is the enjoyer, and the woman is the enjoyed. That is the position. Bhoktā and bhogya. There are many social problems in your country-I do not wish to discuss-but it is very grave problems. But they do not know how to systematize the human form of life because they do not know what is the aim of life. That they do not know. So aim of life is to stop this repetition of birth and death. That is the aim of life. The so-called scientists, they do not know it, and neither they work for it. They do not know it.

So here it is said, kṣudrāyuṣām: ”those who have got small duration of life.” Although this small duration of life, human life, in comparison to the duration of life of other planets, it is very, very small, so but they do not know how to fulfill the mission of living condition during this life. In the animal life, the consciousness is not developed, but in the human form of life, although it is perishable, adhruvam… Prahlāda Mahārāja said, adhruvam. Dhruva. Dhruva means certain. So he advised,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

That is his advice, Prahlāda Mahārāja. He was talking with his classfriend, five years old. So he was teaching them that ”Just become Kṛṣṇa conscious. Chant Hare Kṛṣṇa.” Nārada taught him. He listened from Nārada. So he was convinced that this is the only business, how to make advancement in Kṛṣṇa consciousness by chanting Hare Kṛṣṇa mantra.

So he was Hiraṇyakaśipu’s son. He did not appoint any teacher to teach him about Kṛṣṇa consciousness. But when he was in the womb of his mother, Nārada Muni advised the mother about Kṛṣṇa consciousness. She had to live for some time at the care of Nārada Muni when her husband was out being defeated by the demigods, the Hiraṇyakaśipu. So the woman’s anxiety was when her husband will come back. And at that time the child was within the womb, and she begged a benediction from Nārada, ”Sir, kindly arrange in that way, that as long as my husband does not come back, I may not give birth to this child.” Nārada Muni said, ”All right, it will be.” So Nārada Muni was giving her advice about Kṛṣṇa consciousness. But her mind was absent, but the child within the womb, he was hearing. He was hearing. This is stated in the Bhāgavatam. You will find that when Prahlāda Mahārāja was asked this question by his friend, ”My dear Prahlāda, we are also being taught by the same teacher. You are also being taught by the same teacher. You are a prince. You cannot go out. Wherefrom you have learned all this nice instruction?” So he replied that ”This instruction was given by Nārada. So it was given to my mother, but as woman she has forgotten, and I remember.”

So that is the difference between a child in the womb and a grown-up woman. You see? That is by nature. They forget. Strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Therefore Mahābhārata was created by Vyāsadeva, Vedic instruction through history, to battle of Kurukṣetra. Because strī, śūdra, woman, śūdra and dvija-bandhu… Men born in high-class family, but behavior is different, they are called dvija-bandhu. So they cannot understand the Vedic lessons directly. It is not possible. They have no such intelligence. Strī, śūdra and dvija-bandhu. So Vedānta-sūtra says, janmādy asya yataḥ anvayād itarataś cārtheṣu [SB 1.1.1]. They cannot understand. Therefore through Mahābhārata they are instructed. History. History they can hear. So Prahlāda Mahārāja says, ”It is the duty of a human being, even from childhood, kaumāra…” Kaumāra means from the age of fifth year up to tenth year. This is called kaumāra. So people should be educated about this, that the problem is how to stop janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. This education. This is called Bhāgavata instruction. You are noting. We are talking on the Śrīmad-Bhāgavatam. The subject matter is how one shall transfer himself from this material world to the spiritual world and thereby stop birth, death, old age and disease. This is the whole subject matter.

So martyānām ṛtam icchatām. Martyānām. They should be conscious that ”I do not wish to die. Why death is forced upon me?” This is intelligent question. This is the most intelligent man’s question. ”I do not want death.” Just like if there is immediately some natural disturbance… I have got experience. Sometimes there was little trembling in the front house. People were crying, especially ladies, screaming. And that I have seen many times. As soon as there is a big trembling, everyone becomes afraid, ”Now we are going to die. We have to die.” So everyone is afraid of death, but nobody thinks how to make a solution of this problem. But there is solution. Therefore here it is said, martyānām. Martyānām means those who are destined to die. Ṛtam icchatām. If they are willing to live, if they want to stop calling the Yamarāja… Yamarāja means he will take you or take me, every one of us, after this body is finished, according to our karma. Yamarāja is there when we are sinful. Yamarāja is not for the devotees.

That is stated in the Śrīmad-Bhāgavatam. The Ajāmila upākhyāna, Ajāmila. Ajāmila was a great sinful man. So at the time of death, somehow or other, he remembered Nārāyaṇa, Nārāyaṇa. So he was very fond of his youngest child, and the Yamarāja, not directly, by sending his men, Yamadūta… So they are very fierceful. So at the time of death this Ajāmila saw fierceful creatures, very odd-looking. So he was very much afraid, ”Who are they?” So he thought, because he was very much affectionate to his youngest child… So his name was Nārāyaṇa. He called him, ”Nārāyaṇa, please come here. I am very much afraid.” But just see the power of chanting the name of Nārāyaṇa. He immediately become eligible to go to Vaikuṇṭha. He did not mean Nārāyaṇa also isn’t said. But Viśvanātha Cakravartī Ṭhākura, he gives his commentation that he remembered real Nārāyaṇa after reference to the context. When he called for his child Nārāyaṇa, he remembered real Nārāyaṇa. Because in his boyhood, when he was… Up to his youthhood, he was very sincere devotee of Nārāyaṇa, a son of a brāhmaṇa. But he fell under the clutches of a prostitute. Therefore, after mixing with the prostitute, his all spiritual activities stopped. That is natural. So he became too much inclined to the prostitute, and he became a drunkard, he became a thief, he became a gambler, meat-eater, and debauch. All these qualifications he acquired, by the association of one prostitute. And in this age our only business is to mix with prostitute. Just see our position. How much fallen they should be. There is open market for prostitution. This is modern civilization. By the association of one prostitute… Ajāmila was a brāhmaṇa's son, very regulated, following all the rules and regulation. But as soon as he associated with a prostitute, he became fallen down. So this man remembered Nārāyaṇa. According to Viśvanātha Cakravartī Ṭhākura, he supports that simply calling the name of his son was not sufficient. He remembered Nārāyaṇa. But according to śāstra, that Nārāyaṇa, the holy name of the Lord, if one chants even neglectfully, he also gets the chance of being liberated. That's a fact.

There is one statement in the Nṛsiṁha-Purāṇa that a Muhammadan was attacked by a white boar. They kill by the tusk of the nose. So while the boar was killing that Muhammadan, he uttered, "Hārāma, hārāma." Hārāma is an Urdu word, but this word is found in Purāṇas also, hā rāma. Hārāma means condemned, condemned. So the Muhammadans, they do not eat, I mean, the flesh of pig. Just like the Hindus, they do not eat the flesh of cow, similarly, this flesh of pig is hārāma. So he did not mean Rāma. He wanted to say, "Condemned. This boar is condemned, hārāma." But he got the result of chanting hā rāma, hā rāma, "O my Lord Rāmacandra." He got the result.

So the holy name of Kṛṣṇa, Nārāyaṇa… There are hundreds and thousands of names of Kṛṣṇa, the Supreme Personality of Godhead. So any name, if you chant, you get the result. That is the instruction of Śrī Caitanya Mahāprabhu. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. The person, Supreme Personality of Godhead, and His name, they are identical. Caitanya Mahāprabhu's, this is instruction. If we chant the holy name of Kṛṣṇa, Kṛṣṇa, the Supreme Person, that is not different. That is Kṛṣṇa absolutism. Kṛṣṇa and Kṛṣṇa's form here, they are not different. Kṛṣṇa's form can give you the same result as He can do being personally present. That is Kṛṣṇa's absolutism. So nāmnām akāri bahudhā nija-sarva-śaktiḥ. So in the name of Kṛṣṇa, there is complete potency, as it is in Kṛṣṇa personally. Therefore it is so important. In this age, we are so fallen. It is not possible to understand Kṛṣṇa as He is. But if we associate with Kṛṣṇa's name, then that is also association with Kṛṣṇa. This is the advantage. Nāmnām akāri. So as you associate with Kṛṣṇa in His sound form, so you become purified. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. This is the advantage.

So everyone's duty is to stop this birth and death problem by chanting Hare Kṛṣṇa mantra. That is the only duty. And this should be taught from the very beginning of life. Just like these pious children, those who are dancing here, taking part in this meeting. You see? And one side you can see that this is the only path of Kṛṣṇa realization that even a child can take part in it. He has no education, he has no knowledge, but the method is so nice that they can also take part. They can enjoy with their father and mother. There is no other yoga system… There are many yoga system, but this bhakti-yoga system is so perfect that the great-grandfather of the child and the child himself-anyone can take part in it. That is practical. They are dancing here. Sometimes they are chanting. These things are going to their credit of spiritual advancement. The Deity worship is introduced for the general public, that anyone who will come, who will see the Deity, who will chant the Hare Kṛṣṇa mantra, dance little or play the karatāla, some way or other, if somebody is engaged in Kṛṣṇa's service, that will be credited to his account. "Yes. This living entity has advanced so much." Therefore in the Bhagavad-gītā it is said, svalpam apy asya dharmasya trāyate mahato bhayāt. Even you do very little of this process of bhakti-yoga, it can save you from the greatest danger of life. Svalpam apy asya dharmasya trāyate mahato bhayāt.

The example is this Ajāmila. This Ajāmila, in the beginning of his life, he executed some service to the Lord under the instruction of his father. That was in his credit. So when he became first-class sinful man and was dying, so somehow or other, he chanted the name of Nārāyaṇa, and he became saved. He became saved. Even though it is taken as a chance, but the chance also gives him the benefit. So as soon as he uttered the name of Nārāyaṇa, he became eligible to be transported to Vaikuṇṭha, and immediately Nārāyaṇa sent his men, Nārāyaṇa-dūta, "Just go and save this man. He is being harassed by the Yamadūta." So Yamadūta, they were taking away him. In the meantime the messenger from Vaikuṇṭha, Nārāyaṇa-dūta came, stopped, "No, you cannot take this." So they were surprised. "Oh, who are these, so good-looking?" Because they were very odd-looking, and they did not see any good-looking men, especially from Vaikuṇṭha. They were coming with four hands, very nice. In the Vaikuṇṭha, the people are also exactly looking like Nārāyaṇa. Just like in this planet, the president is there. So far bodily features are concerned, there is no difference. The president has also two hands; we have also got two hands. Similarly, in the Vaikuṇṭhaloka, the president is the Supreme Personality of Godhead. So He has got four hands, so the devotees or the inhabitants there, they have also the similar feature of the body, four hands. So these Yamadūta were surprised, that "You are looking so gentle, so nice. Why you are stopping in our duty? This man is sinful. It is our duty to take to Yamarāja, Mṛtyu."

So there was argument, and their attempt was foiled by these Nārāyaṇa-dūta. So when they came to their master Yamarāja, that "This is our first experience, that somebody else took away from our hand the person who was to be brought here. So is there any greater personality like you, er, more than you?" So he explained, "Yes, I am servant of Nārāyaṇa." So in that time Yamarāja advised that "To a devotee, you shall never go. It is not your jurisdiction." Just like the police jurisdiction is for the criminals, not for the gentlemen, similarly, Yamarāja's duty and his servant's duty, to take away to the Yamarāja only these sinful men. And those who are devotees, they are supposed to be not sinful. Naturally, they should be sinless. That is confirmed in the Bhagavad-gītā. Without becoming sinless, one cannot completely devote himself in Kṛṣṇa consciousness.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

A person can be completely engaged in Kṛṣṇa consciousness business if he is completely sinless. Of course, by becoming Kṛṣṇa conscious, even there is little tinge of sin, it is evaded gradually. But one should be very alert. It is not that "Because I am Kṛṣṇa conscious, and by becoming Kṛṣṇa conscious or chanting Hare Kṛṣṇa mantra, I am getting out of the jurisdiction of sinful activities…" This should never be thought of. We should be very much alert, because māyā is very strong. As soon as she gets the opportunity, immediately captures. So we should be… Therefore it is said, ṛtam icchatām. Ṛtam icchatām. So they should try to avoid sinful activities if they actually want relief from this cycle of birth and death. This is the program.

So Kṛṣṇa consciousness movement is in support of this desire. One must be serious and execute Kṛṣṇa consciousness. Follow the rules and regulation, very simple, and chant Hare Kṛṣṇa mantra, and they will be saved from Mṛtyu, Yamarāja.

Thank you very much. (end)

740105SB.LA

Śrīmad-Bhāgavatam 1.16.8

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Los Angeles, January 5, 1974

Pradyumna: (leads chanting, etc.)

na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ
etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛ-loke pīyeta
hari-līlāmṛtaṁ vacaḥ
[SB 1.16.8]

"As long as Yamarāja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord."

Prabhupāda: So Yamarāja, Yamarāja is the representative of the Lord. Just like the police chief. The... What is called, the police chief? The superintendent or what? Commissioner. Commissioner of police. He is representative of government. So the police department is fearful department for the criminals, not for the law-abiding persons. Similarly, Yamarāja, who is the superintendent of death... Death is certainly cruel. At any moment death can stop all our activities. Nobody can protest. That is not possible. So... And nobody wants death also. That is also fact. But nobody can stop death also. The so-called scientific advancement, they cannot stop death. You can talk all kinds of nonsense of advancement of life, but after all, you have to die. Big, big scientists, professors, they talk so many things, but when death came, it could not save him by his scientific process. Because death is the Supreme Personality of Godhead. Who can check? Therefore the Lord's name is Ajita, Ajita. Ajita means one who is never conquered by any other means. Sva-rāṭ, self-independent. These are the words used. Sva-rāṭ. Sva-rāṭ means fully independent. Nobody can make him dependent. That is Kṛṣṇa. That is God. Every one is dependent, but Kṛṣṇa is not dependent. Therefore He is called sva-rāṭ.

So Mahārāja, the Yamarāja... Yamarāja is representative. There are twelve recognized representative of God. We have many times cited this verse. Svayambhū, Brahmā. Lord Brahmā is representative. And Nārada, great sage Nārada, he is representative. Śambhu, Lord Śiva, he is representative. Kapila, Kapiladeva, he is also representative. Kumāra, the four Kumāras, Sanaka, Sanat-kumāra. And Manu, Manu, Vaivasvata Manu. This is the age of Vaivasvata Manu. Manu received the transcendental knowledge from his father, Vivasvān, the sun-god. So... And Prahlāda. Prahlāda Mahārāja is also representative of God. Prahlāda, Janaka. King Janaka, father of Sītādevī or father-in-law of Lord Rāmacandra. He is also representative. Gṛhastha. This Janaka-rāja is gṛhastha, householder, and Nārada is brahmacārī. Lord Brahmā is also gṛhastha. Lord Śiva is also gṛhastha; Kumāra, brahmacārī; Kapila, brahmacārī. So there are many. Yamarāja is also gṛhastha. Śukadeva Gosvāmī is brahmacārī. So it doesn't matter whether one is brahmacārī or householder or a sannyāsī. He must try to become confidential servant of the Lord. Then he becomes the representative, representative of God, Kṛṣṇa.

So Yamarāja is a great devotee Vaiṣṇava. We should not be afraid of Yamarāja. Those who are devotees, they are... Yamarāja says that "I offer them respect, my obeisances." He advised his messengers that "Don't go to my devotees. They are to be offered respect by me. You go to persons who are reluctant to chant Hare Kṛṣṇa mantra. You go there and bring them here for judgment." The Christian also believe, "the day of judgment." The judgment is given by Yamarāja. But who goes to his court for judgment? The criminals, those who are not devotees, those who are not Kṛṣṇa conscious, they go to the court of Yamarāja.

So in other words, it is the duty of the Yamarāja to see that everyone is becoming Kṛṣṇa conscious. That is his duty, just as the police department's duty is to see that everyone is law-abiding, acting according to the law of the state. Police is not anyone's enemy. He is enemy to the criminals, not to the law-abiding citizens. I have seen it, personal experience. In one of my friend's house there was burglary. The police inquiry was there. So we were going in another's house, the policemen and we also. So we saw in distant place a few men were fleeing. They were going away, hastily running away. So I inquired the police, "Why these people are running away?" So he answered, "You do not know Bābājī, that they are criminals. Because we are passing, they are thinking, 'Now the police is coming to arrest us,' although there is no purpose. How one can arrest? But they are..." What is called, this? Culprit mind is always suspicious. Because they are culprit, criminals, as soon as they saw, "The policeman is coming," they began to go away, run away.

So Yamarāja is not to be afraid by the devotees. This is the purpose. And it is the Yamarāja's duty to see that these rascals who have forgotten Kṛṣṇa, or God, and come here to enjoy material sense gratification, they must be punished. Because material sense gratification is always sinful. We may create so many artificial laws, "This is good, and this is bad." Just like in your country, drinking is good. And in some other country, drinking is bad. In your country, meat-eating is no offense. But in the Vedic civilization, meat-eating is one of the foremost sinful activities. So here the so-called "good" and "bad," they are all mental creation. Otherwise, everything is bad, nothing good. Here, only goodness is to become Kṛṣṇa conscious. Otherwise, everything is bad. So-called ethics, morality and law, good and bad, they are all rascaldom. It has no meaning. Because they are punishable. They can avoid the punishment of the law of the state. Just like in the government in every state, there is some punishment if one kills another living entity. Another man, not living entity. There is punishment. The law punishes. If you kill someone, if you commit murder, then you will be punished. This is punishable. But because it is man-made law, therefore it is defective. A man is a living entity, and a cow is also a living entity. Why this discrimination, that if a man is murdered or killed, that murderer must be punished? But that law is not permissible in God's law. In God's law, either you kill a man or you kill an ant, you are punishable. You are punishable. You cannot avoid this. Because in the eyes of God, the Brahmā, Lord Brahmā, and a small ant, they are all sons of God.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa says like this, "I am their father." To whom? Sarva-yoniṣu: "In all species of life, beginning from Brahmā down to the ant." So if you kill your brother, say, who is not important, will your father approve, "Oh, you have done nice. You are very nice son. You are earning millions of dollars, and this man is useless, this, this boy. So you have killed. It is very nice"? No, father will never tolerate. To the father, the useless son and the earning son, both are equal in affection.

So therefore it is the duty of the elderly son, those who are advanced, not to kill the insufficient son, but to give them education of Kṛṣṇa consciousness. This is the duty. It is not that "Because this living entity is useless, then kill him." So you can kill, but you will be implicated. Therefore Yamarāja is there. Yamarāja's business is to see how much sinful this living entity is, and he is offered a similar body. Karmaṇā daiva-netreṇa [SB 3.31.1]. You will be judged after your death, every one of us. Of course, if he takes Kṛṣṇa consciousness seriously, then the path is automatic. Automatically you go back to home, back to Godhead. There is no question of judgment. Judgment is for the criminals, the rascals who are not Kṛṣṇa conscious. But if you become Kṛṣṇa conscious, even if you cannot finish the job in this life, even if you fall, still, you will be given another chance of human body, to begin where you ended, to begin from the point where you fell down. That is…

Therefore svalpam apy asya dharmasya trāyate mahato bhayāt. If you have taken to Kṛṣṇa consciousness, try to execute it very seriously, means to follow the rules and regulation and chant Hare Kṛṣṇa. That's all. Five things. No illicit sex, no gambling, no meat-eating… We don't prohibit sex, but illicit sex is most sinful. Most sinful. Unfortunately, they are so rascals, one sex to another, another sex to another, another sex… That is māyā's illusion, influence. But if you stick to Kṛṣṇa… Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you catch up Kṛṣṇa's lotus feet very tightly, then you will not fall down. But if you make a show of so-called brahmacārī, so-called gṛhastha, or so-called sannyāsī, then you will fall down. We are experiencing that. Then you must fall down. Kṛṣṇa will not tolerate a defaulter, a pseudo devotee. Māyā is very strong. Immediately capture him: "Come on. Why you are here? Why you are in this society? Get out." That is Yamarāja's duty. But if you remain in Kṛṣṇa consciousness, Yamarāja will not touch you. Your death is stopped from the point where you begin Kṛṣṇa consciousness. Your death is stopped. Nobody is prepared to die. That is a fact. You may say, I may say, "No, I am not afraid of death." That is another rascaldom. Everyone is afraid of death, and nobody wants to die. That is a fact. But if you are serious about that thing, that "I shall stop my process of death, dying process," then it is Kṛṣṇa consciousness.

Therefore it is advised, aho nṛ-loke pīyeta hari-līlāmṛtaṁ vacaḥ. "O the human society, you have got this body. Just go on drinking the nectarine of kṛṣṇa-kathā." It is advised here. Aho nṛ-loke. Especially it has been advised in the nṛ-loke, the human society. It is not addressed to the dog-loke or cat-loke. They cannot. They have no capacity. Therefore it has been: nṛ-loke. Nāyaṁ deho deha-bhājāṁ nṛ-loke. Another verse in the Fifth Canto: nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. These are the Bhāgavata. There is no comparison. There is no literature throughout the universe like Śrīmad-Bhāgavatam. There is no comparison. There is no competition. Every word is for the good of the human society. Every word, each and every word. Therefore we stress so much in the book distribution. Somehow or other, if the book goes in one hand, he will be benefited. At least he will see, "Oh, they have taken so much price. Let me see what is there." If he reads one śloka, his life will be successful. If one śloka, one word. This is such nice things. Therefore we are stressing so much, "Please distribute book, distribute book, distribute book." A greater mṛdaṅga. We are chanting, playing our mṛdaṅga. It is heard within this room or little more. But this mṛdaṅga will go home to home, country to country, community to community, this mṛdaṅga.

So it is advised that nṛ-loke. Nṛ-loke means the human form of body, in the human society. We don't discard that "This is American society" or "This is European society," "This is Indian society…" No, all human being. All human being. It doesn't matter what he is. All human being. What to speak of civilized men, even uncivilized, anārya. They are also described in the Bhāgavatam. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. These names are there. Kirāta. Kirāta means the black, the Africans. They are called kirāta. Kirāta-hūṇa āndhra. Hūṇa, the nation or the community on the North Pole, above Russian, German, they are called hūṇa. There are so many we do not know. Khasādayaḥ, the Mongolians. Khasādayaḥ means who does not grow sufficiently mustaches and beard, this Mongolian group. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. Yavana, the mlecchas, yavanas, means those who are Muhammadans and others. So they are also included. Nṛ-loke. Because it is nṛ-loka. Every human being. Superficially, externally, there may be, this nation is better than that nation. That is fact. The Aryans and non-Aryans. There are divisions: civilized, noncivilized; educated, noneducated; cultured, noncultured; black, white; this and that. There are… Externally these divisions… But that distinction is of the body.

But spirit soul is not this body. He is spirit. That quality is one. There is no such distinction, "This is better," "This is lower," "This is black," "This is white," "This is civilized." In the spirit soul platform, everyone is one, one. Samaḥ sarveṣu bhūteṣu. Samaḥ. Samatā. Samatā means equality. Where? Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one is self-realized, ahaṁ brahmāsmi… "I am not this body. I am not Christian, I am not Hindu, I am not black, I am not white, I am not fat, I am not thin. I am Brahman." Brahmāsmi. That is called Brahman. "I am spirit soul, part and parcel of God. My only business is to serve God, because I am part and parcel of God." Just like I have given several times: the part and parcel of my body is this finger. What is the duty? To serve the whole body. I ask the finger, "Come here immediately. Do this." "Yes." Natural. If I am part and parcel of God, then my only duty is to serve God. That's all. I have no other duty.

So that is brahma-bhūtaḥ. It is very simple thing. Not that by becoming brahma-bhūtaḥ, one gets four legs and one dozen hands. No. The hand is there, the leg is there, the mouth is there, everything is there. When it is purified, that "These hands, legs, are meant for serving Kṛṣṇa," that is called brahma-bhūtaḥ. That is brahma-bhūtaḥ. Not that brahma-bhūtaḥ means I become nirākāra, no form. The Māyāvādī philosophers, they think like that, something different. Because this is not Brahman. This is asat. Brahma satyaṁ jagan mithyā. "This world is false. Therefore Brahman realization means that something opposite must be there. In the māyā, everything is variety. So Brahman must be without variety." This is also material conception, because he is thinking like that. But my thinking, if I am in māyā, so whatever I am thinking, that is also māyā. But these rascals they do not understand that. They do not understand that. I am thinking that "Brahman must be opposite of this variety. Therefore Brahman must be impersonal." But what is their conclusion? The conclusion… He is thinking. He is thinking like that. But real Brahman, Parabrahman, Kṛṣṇa, is not impersonal. He does not say that "I am impersonal." But these rascals say that "God is impersonal." So this kind of thinking by the person who is in māyā, that is also māyā. Therefore they are called Māyāvādī. Māyāvādī means all their philosophy is also māyā. It has no meaning. Therefore they are Māyāvādī. They are handling something in the māyā. Therefore they are called Māyāvādī.

So here it is said that nṛ-loke. Nṛ-loke, in this human form of body… Here advising, aho nṛ-loke pīyeta hari-līlāmṛtaṁ vacaḥ. This is advised. Those who are born in the human society, they should join this Kṛṣṇa consciousness movement where simply hari-līlāmṛtaṁ vacaḥ, there is no other business. What is our business here? Constantly, twenty-four hours, we are engaged in hari-līlāmṛtaṁ vacaḥ. That's all. And so long you are engaged in hari-līlāmṛtaṁ vacaḥ, there is no question of death. There is no question of death. Then if you say, "We are seeing that devotees are dying," "Yes, but death has been stopped. "Then still, why he is dying?" "He is not dying. He is going back to home, back to Godhead." Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Tyaktvā deham. He has given up this body, but he is not going to accept anymore a body like this. Then? Mām eva: "He is coming to Me." What is that mām eva? Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. If you go somehow or other to Kṛṣṇa, you will never come back.

So mṛtyu, death, is stopped as soon as you take Kṛṣṇa consciousness very seriously, immediately, from that moment, as soon as you are initiated. You promise before the spiritual master, "Yes, I am initiated, I shall act like this," and if you follow, then your death is stopped from that point. No more death. No more death. Simply an official business, just like you sleep and again you awake, similarly, a devotee's death is like that. It is like sleeping, and next moment in the spiritual kingdom, immediately. Immediately. When he will rise, he will see that "I am with Kṛṣṇa."

Devotees: Jaya! Prabhupāda!

Prabhupāda: This is the fact. So don't fall down. Don't be childish, that "Yes, I have promised before spiritual master, before Kṛṣṇa, before fire. All right, that's all right. Let me break." No, don't do that. Don't do that. Don't lose this opportunity. You are now on the point of deathlessness, but if you again commit… Bhajann apakvo 'tha patet tato yadi. There is chance. If your execution of devotional service is not going perfectly, so there is chance of falldown.

So devotional service so nice, that even if you fall down, there is not very great loss. Great loss means you get human body, not an animal body. That is stated in the Bhag… Yoga-bhraṣṭo 'bhijāyate. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ [Bg. 6.41]. One who has fallen down from the bhakti-yoga, where does he go? Śucīnāṁ śrīmatāṁ gehe: in the house of very rich man and in the house of nice, Vaiṣṇava brāhmaṇa. This is the opportunity. This is first-class opportunity. If you take your birth in the house of Vaiṣṇava brāhmaṇa, just like these children are taking birth, father and mother Vaiṣṇava… They are very fortunate. They are not ordinary children. Otherwise they would not have gotten this chance of chanting and dancing before Deity and Vaiṣṇava. They are not ordinary children. The parent must take care, very good care, that they may not fall down. They have got the chance. Now train them to complete this Kṛṣṇa consciousness. That is the duty of father and mother. "Now this child has come under my care." If both the father and mother think like that… Not contraceptive. Oh, rascaldom. "Oh, here is a child who has taken shelter of me as mother, who has taken shelter of me as father. Oh, it is my duty to train him in such a way that no more birth, no more death." Therefore Bhāgavata says, pitā na sa syāt…na mocayed yaḥ samupeta-mṛtyum: "One should not become mother, one should not become father, if he cannot release his children from the clutches of death." And how one can be saved from the clutches of death? This is the process, hari-līlāmṛtaṁ vacaḥ. If he is trained up… Therefore we have got this school from the Dallas. From the beginning, hari-līlāmṛtaṁ vacaḥ. They are being trained up in hari-līlāmṛtaṁ vacaḥ.

So once one becomes situated in hari-līlāmṛtaṁ vacaḥ, that means he has stopped his process of death. So this dying again of this body… Of course, this body is material. It must make a show that this material body… But he is a spiritual body. He is going back to home, back to Godhead. There is no doubt about it. Therefore Yamarāja's duty… Yamarāja is Vaiṣṇava. He wants to see that you do not die again. He wants to see that you continue your deathlessness. Now you are engaged in kṛṣṇa-kathāmṛtaṁ vacaḥ. So that is the point of… Just like a diseased man. A diseased man, as soon as goes to the physician and he gives the right medicine, and he takes it, that means his diseaselessness condition has already begun. It will take little time. So in the meantime, in that treatment time, diseaselessness condition, if you make another infection, that is your fault. Otherwise, deathlessness begins from the day of initiation. Ādau gurvāśrayam. As soon as you take shelter of a bona fide spiritual master, your point of deathlessness begins immediately. Immediately. And if you continue the advice and instruction of the spiritual master, or the śāstra, then you become deathless. No more death. And Yamarāja wants to see that actually you are continuing your deathlessness process. This is… Kṛṣṇa consciousness is so nice. Therefore it is advised.

Now if somebody argues that "Here is… A devotee is also dying." A devotee is also dying. How can I say that it is deathlessness? No, he does not know. Devotee is not dying. There is very good example. Just like a cat. He catches the rat and he catches his cub also. But these two kinds of catching is different. When the cat catches a rat, that rat means his, "Chi chi chi," means dying, actually dying. And the cab (cub), he is feeling very comfortable: "Meow, meow, meow." Because the same cat, catching, process is the same, but the feeling is different. So a devotee seemingly dying, he is not dying. He is going back to Kṛṣṇa. He is very pleased, "Now my labor is finished. I am going to Kṛṣṇa." That is his feeling. And others, they are crying, "Oh, this is my estate. This is my family. This is my, this is my, this is my… I am leaving. I do not want to leave it. What will happen to that?" He is crying. That is death. And this is not death.

So it appears like death, but it is actually not death. Just like the electric fan, if you make the switch off, it has stopped running, but if you say, "Still running," that is not running. That is a show of running. Actually, the running is stopped. Similarly, as soon as you surrender to God, through His representative, your death is stopped unless you make it nullified by accepting anything which is against the bhakti principle. Otherwise your deathlessness is guaranteed. That is stated here. Na kaścin mriyate tāvad yāvad āsta ihāntakaḥ. If you simply know that ”Yamarāja is there; he is supervising that I may not fall down,” then you will not die. You will not die. It is not impractical. It is practical. Try to perceive the truth that since you have begun Kṛṣṇa consciousness, to become Kṛṣṇa conscious, your death has been stopped. But don’t fall down and again capture death. That is the instruction.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.10

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Los Angeles, January 7, 1974

Pradyumna: (leads chanting, etc.)

sūta uvāca
yadā parīkṣit kuru-jāṅgale ’vasat
kaliṁ praviṣṭaṁ nija-cakravartite
niśamya vārtām anatipriyāṁ tataḥ
śarāsanaṁ saṁyuga-śauṇḍir ādade
[SB 1.16.10]

Translation: ”Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.”

Prabhupāda: So Mahārāja Parīkṣit, the ideal monarch. Yadā parīkṣit kuru-jāṅgale ’vasat. He was so powerful king that there was no possibility of anyone rising against him. He was so powerful. Therefore he was peacefully living in his capital, kuru-jāṅgale. So he was not getting any opportunity to fight because there was no enemy with whom to fight. But as soon as he got the news that Kali has entered in the jurisdiction of his kingdom, he got the chance of fighting.

Those who are sportsmen, they want to play. Naturally, one who is expert in some art… Just like there was one Bhasmāsura. So… Bhasmāsura? Bhaumāsura? What is the name? Bhaumāsura. So Bhaumāsura, by the grace of Lord Śiva, he got one thousand hands. And he wanted to fight, but he was so powerful that nobody would dare to come before him to fight. Therefore he was practicing to fight with the hills and mountains and cracking them and smashing them. So one day he complained to Lord Śiva, ”My Lord, you have so kindly given me the hands to fight, but I don’t find any opponent to fight. So what is the use of these hands, so many?” So Lord Śiva could understand that ”He is a demon.” So he said, ”You rascal, one day you will find some enemy when your desire will be fulfilled for good.” So he had to fight with Kṛṣṇa, and Kṛṣṇa finished him. So it is a natural desire.

So Parīkṣit Mahārāja had no desire to fight, but he got the news that the Kali has entered. His grandfathers, the Pāṇḍavas, left the kingdom, that ”Now the Kali is coming. Let us retire timely. So the next king, our grandson, will look after it.” Not that everyone should remain at home until he is forced by death to get out of home. That is not very nice principle. One should retire timely. That is the system, Vedic system. Brahmacārī… Suppose one lives for hundred years. Twenty-five years remain brahmacārī at the shelter of guru, twenty-five years. So guru teaches him to remain brahmacārī, naiṣṭhika-brahmacārī. Just like my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. He was brahmacārī. He was brahmacārī, strict brahmacārī, ideal personality. So that is recommended for everyone. Up to twenty-five years’ age, nobody should have any connection with woman. That is brahmacārī. Strictly. That brahmacārī rules and regulation are there in the Śrīmad-Bhāgavatam, that he would go door to door for collecting alms for his spiritual master, and address every woman as mother, from the very beginning. From five years old, if a child is trained to call all woman as ”Mother,” naturally his culture is different. Because he has learned to call all woman as ”Mother.” He has no other idea. A small child, any woman comes before him, he knows ”(S)He is my mother.” So this was the practice. That is not only religiously, but morally, it is so good, to look upon all woman as mother. That is the system still in India, any unknown woman who has no introduction with you, (s)he is addressed ”Mātājī.” Address her. She may be just like daughter or granddaughter, but one would address, as a respect to the woman, as ”Mother, Mātājī.” This is Indian system. Now some rascals have introduced ”Bhaginījī, sister.” But that is not shastric. In the śāstra, all the woman, except one’s wife, should be addressed as ”Mother.”

That is the instruction by Cāṇakya Paṇḍita, a great politician moralist. He said that ”Who is learned scholar?” He was himself very learned scholar, but he is giving definition of learned scholar. What is that? Mātṛvat para-dāreṣu: ”Anyone who sees all woman…” Para-dāreṣu. Para-dāra means other’s wife. Para-dāreṣu. Mātṛvat. Not his own wife, but other’s wife. So except one has got one wife, and all others, other’s wife. So mātṛvat para-dāreṣu, to treat and see other’s wife as mother. Mātṛvat para-dāreṣu. Para-dravyeṣu loṣṭravat: ”And other’s property as garbage in the street.” As nobody is interested in the garbage on the street, similarly, if one is not interested in anyone’s property… It may be insignificant thing, but one cannot touch it. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. This is the Upaniṣad. Īśopaniṣad, Vedic injunction. Mā gṛdhaḥ kasya svid dhanam: ”Don’t touch any other property.” Tena tyaktena bhuñjīthāḥ: ”Whatever is given by Kṛṣṇa, God, as His prasādam, you accept it. That you can enjoy. Don’t touch anything.” So similarly, a person should be so nicely trained up that the one wife with religious, by performing religious ceremony, is given to him, he should be satisfied with her, not to see other women, adulteration. This is Kali-yuga. This is Kali-yuga. Now this adulteration, prostitution, is common affair, common affair. Nobody sees other’s wife as his mother, nobody. And neither the woman sees other’s husband as father. No.

So Mahārāja Parīkṣit, when he saw that the principles of Kali-yuga, meaning adulteration, prostitution, animal-killing, drinking, intoxication, gambling, these things are coming gradually… Because the age Kali-yuga, this is Kali-yuga. Just like before winter there is some wind, very cold. One can understand, ”Now winter is approaching.” So of course, you cannot stop winter, but you be careful so that you may not catch cold, coughing. You dress yourself nicely, have warm cloth. It is no use fighting with the seasonal changes. That is not possible. Just like it is raining. It is no use to fight with the cloud and rain, stop it. That is not possible. But you can take raincoat, umbrella, so that you may not be affected. That is your business. So Kali-yuga has entered. Kali-yuga has entered all over the world. Not now. Five thousand years ago, during the time of Mahārāja Parīkṣit. Gradually, people are degrading, only on these principles: illicit sex, animal slaughter, intoxication and gambling. These are the four pillars of the platform of Kali.

So Mahārāja Parīkṣit when… That means five thousand years ago, all over the world these things were unknown. You won't find in history these things. So as king, he has to punish the debauchers, the rogues, the thieves. So immediately he become alert. It says, niśamya vārtām anatipriyām. When he got news, so although no enemy is there attacking, but Kali is attacking. Kali's attacking. Kaliṁ praviṣṭaṁ nija-cakravartite. Praviṣṭam. Kali has already entered in his own jurisdiction, cakravartī. The cakra, cakra means circle, and vartī means remaining in the center. So a king is supposed… A king or a spiritual master or the head is supposed to be the center of a circle. So his kingdom is supposed to be the circle. He is the center. Nija-cakravartite, within his jurisdiction, within the circle. Kaliṁ praviṣṭam, niśamya. As soon as he heard, he became alert to punish.

That is responsible king. Not that "They want to drink, and we can levy tax for drinking." Because by, I mean to say, encouraging people drinking… That we see in India now. Gandhi's started his movement on this basis. Nobody could drink even tea. At least amongst his associates, nobody could drink even tea. No cigarette. Gandhi was very strict. And of course, he could not prohibit, but he was also against illicit sex, drinking, gambling. But he prohibited. He introduced prohibition in so many states. But now government is encouraging. Government is giving license, "Yes, openly you can drink." Kali's influence. Meat-eating. In India, at least, we never saw big signboard in a beef shop. In upper country, even there was… Always there are meat-eaters. So the meat shop is kept out of the vision of public. I mean to say, privately one could purchase, and if one was accustomed to eat meat, he could not get the chance daily. Because in the family, no Hindu family will allow meat-eating or fish-eating. No. In our childhood we have seen, our family also. If one wanted to eat meat, then he would do it hundred miles away secretly. Nobody will know. Or he will go to some rascal hotel. That was the system. Now they are keeping chickens, everyone's roof. This is the advancement, Kali's advancement. And government is giving license, "Yes, you manufacture liquor." Because it is a great profit for government. I know. I had also license to keep in my medical business, this rectified spirit. Rectified spirit means pure alcohol, from which whiskey is made. Absolute alcohol. So I know that the cost of rectified spirit, distilled by the government, was one rupee per gallon. One rupee per gallon. But the same rectified spirit, when turned into liquor by some process, not any very difficult process, just making it coloring or flavoring… The real thing is the rectified spirit. The government would charge sixty rupees per gallon. The cost, it is one rupee. And they would sixty charge rupees. Because government knew it or know it that when a man becomes drunkard, he will drink at any cost. At any cost. Pramatta. Pramatta. Matta means mad, and pramatta means prakṛṣṭa-rūpeṇa matta. So people are already mad under the influence of this material nature, and our government, all over the world, encouraging that "You become more mad, more mad." This is their welfare activities.

So Mahārāja Parīkṣit was not that kind of government. It is the duty of the government or the king to see that the citizens are properly raised to the spiritual platform, Kṛṣṇa consciousness. That is the duty of the government. Therefore the social division is brāhmaṇa, kṣatriya, vaiśya, śūdra. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The brāhmaṇas should be ideal teachers of Vedic understanding. The kṣatriyas should follow, even by force… Just like Parīkṣit Mahārāja. As soon as he heard that Kali, these four principles of Kali has already entered, he immediately took his bows and arrows and… "Who is that rascal, he is drinking? Kill him." That was king. "Kill him, that rascal." So if one is killed because he was drinking, then others will be very careful. That was king's duty. "Anyone who has got illicit sex, kill him. Anyone who is drunkard, kill him. Anyone who is eating meat, kill him. No other consideration. Directly kill him." Then you see within a few years all these things will stop. Within a few years. But the government must be strong. But the government wants that "You go to hell by drinking, but we are making profit. One rupee cost, we are getting sixty rupees. Go on with this business." This is Kali-yuga. Everyone is doing his own personal interest.

The Kṛṣṇa consciousness movement is quite opposite. Only interest of Kṛṣṇa. That is Kṛṣṇa consciousness. No more personal interest. They are thinking of personal interest. But they do not know what is personal interest, these rascals. Just like the same example I have given many times that the part and parcel of my body… Suppose this hand gets one nice sweetmeat, and if the fingers think that "It is our personal interest to enjoy the sweetmeat," that is mistaken idea. The finger's catching a sweetmeat cannot enjoy it. The real interest, personal interest is, give it to the stomach. Don't smash it. Give it immediately to the stomach, and your interest is fulfilled. Immediately your fingers will be fed. This is personal interest, to enjoy through Kṛṣṇa, not directly. But these rascals, they do not know. They defy Kṛṣṇa, "Why Kṛṣṇa? I am Kṛṣṇa. I am God. I am everything." Therefore they are suffering. They do not know actually how to fulfill the personal interest.

That we are teaching: "Fulfill your personal interest through Kṛṣṇa."

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

The rascals, they do not know that his personal interest is Kṛṣṇa. That he does not know. Therefore he is rascal. And Kṛṣṇa says. It is not that we have manufactured this word. Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Kṛṣṇa is asking everyone, "Please surrender unto Me. Give up all this nonsense engagement." That is his interest, the living entity's interest. You surrender or not surrender to Kṛṣṇa, what Kṛṣṇa gains or loses? He has got many servants. He can create His servants. He doesn't require your service. But if you surrender to Kṛṣṇa and render service unto Him, that is your interest. That is your interest. They do not know this.

So na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. And people, the blind leaders, are teaching everyone that "This is your interest: You eat whatever you like, you drink as much as you like, you go on gambling." If such leader is there, there is no restriction of eating. If such swamiji comes, that "No, no, you can eat everything," "Oh, a good swami." And "This swamiji is very conservative." Just like Allen Ginsberg told me, "Swamiji, you are very conservative." Because I restrict. But he does not know that actual benefit will be derived when you are actually conservative. Otherwise you are going by the waves of māyā. Bhaktivinoda Ṭhākura therefore said, miche māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi: "You are being washed away by the waves of māyā, material energy, illusion. Why you are putting yourself in such dangerous condition, sometimes being drowned, sometimes up, trying to…?" This is struggle for existence. The only remedy, Bhaktivinoda Ṭhākura says, jīva kṛṣṇa-dās, e biśvās, korle to' ār duḥkho nāi: "If you accept this principle, that 'I am eternal servant of Kṛṣṇa,' then you become immediately saved from this washing away by the waves of māyā."

So already, anyone who is in this material world, he is being carried away by the waves, the three guṇa, the three modes of material nature. Somebody is carried away in goodness, sometimes we see passion, sometimes in ignorance, but everyone is being carried away. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. So everyone is being carried by the material modes of nature. One has to become above this, nistraiguṇya. How it can be? That is also said in the Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Immediately.

So it is the duty of the king, it is the duty of the government, it is the duty of the father, it is the duty of the guru, it is the duty of the husband to see that his subordinate is being trained up in Kṛṣṇa consciousness in this life, so that there will be no more death. Na mocayed yaḥ samupeta-mṛtyum. People do not know that he is being carried away. One is being carried away by the clutches of māyā in the cycle of birth and death. They do not know it, neither they want any solution. Although everyone does not want to die, but no scientist, no philosopher can give you any information that death can be checked.

There is way. Here is the Kṛṣṇa consciousness movement, whereby you can stop your process of birth and death. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. He comes back. These things are there, information is there, the process is there. Everything is there in Vedic knowledge, Vedic cultivation. Simply people have to take it. Then they will be happy. That is Kṛṣṇa consciousness movement.

Thank you very much. Vāsudeva, you can sing. (end)

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Śrīmad-Bhāgavatam 1.16.11

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Los Angeles, January 8, 1974

Pradyumna: Translation: "Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions." [SB 1.16.11]

Prabhupāda: So each king had different colored horses and differently marked flag on the top of the chariot. Just like Arjuna's chariot was drawn by white horses. Śveta. Śveta means white. And his grandson, his horses are of blackish. Not… Śyāma is not black. Blackish. Swarthy. No, blackish. Turaṅga, jeweled. They have four horses in chariot, and there is a charioteer and flag marked with lion. This lion is not to be considered an ordinary lion. This lion is Mṛgendra or Narahari, Nṛsiṁhadeva. Arjuna's chariot was with flag marked with Vajrāṅga, Hanumānjī, Hanumānjī. Kṛṣṇa's chariot flag is marked with Garuḍa. So these are the distinctive marks. One will understand immediately, "This is such and such king's chariot." That mark is there.

So Arjuna kept upon him Vajrāṅgajī, Hanumān, because he considered Hanumān his guru. Hanumān was servant of Lord Rāmacandra. He fought the battlefield of Laṅkā between Rāma and Rāvaṇa. He could not use any weapon, but he was very strong. He knew how to throw stones. In this way, he fought in the battle and won over the Rāvaṇa. Rāvaṇa was killed by Lord Rāmacandra. So Vaiṣṇava does not mean he cannot do anything else except chanting. That is, of course, the supreme objective, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], to hear about Viṣṇu and chant about Kṛṣṇa. That is very experienced life, experienced Vaiṣṇava. He can concentrate chanting. Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura was chanting. But Śrī Caitanya Mahāprabhu Himself, Nityānanda Prabhu, they were preaching.

Śrī Caitanya Mahāprabhu, a very young age, twenty-four years only, He took sannyāsa. Why? Tyaktvā, rāja-lakṣmī. There is that verse? Vande mahā-puruṣa te caraṇāravindam. That is predicted. "The Lord will give up His Lakṣmī and will take sannyāsa and preach." These are stated in the Vedic literature. So this is Śrī Caitanya Mahāprabhu. There are many evidences in the śāstras about Śrī Caitanya, the Lord, Supreme Lord's taking of sannyāsa and preaching. So we accept Śrī Caitanya Mahāprabhu not only by His uncommon action, but also on the evidence of the śāstra. You can accept. Not that any rascal comes, that "I am incarnation of God." No, no. We cannot accept that. We must first of all see that He is mentioned in the śāstra, and He is actually acting uncommonly, which is not possible by any human being. These two things, features, must be… Just like Śrī Caitanya Mahāprabhu, we accept, the Supreme Personality of Godhead. There are many instances, He is playing like ordinary man, but at times showing, the Supreme Personality of Godhead. Just like in Jagannātha Purī, Ratha-yātrā festival, sometimes the ratha, chariot, will be stuck up, will not move. People draw it, but does not move. Even King Pratāparudra engaged some elephants, and the ratha is not moving. And Śrī Caitanya Mahāprabhu would say, "All right, let Me try." So He would go back side of the car and with His head push it, and very easily it will go. This is extraordinary. Even the elephants, big, big elephants, could not draw. But by Śrī Caitanya Mahāprabhu's pushing by head, even there was no need of drawing it or catching the rope… Similarly, Śrī Caitanya Mahāprabhu, when He was performing kīrtana, He used to form four parties. And each party will see that Śrī Caitanya Mahāprabhu is present there.

So there are many other things, which is not possible by ordinary human being. These things are to the test. Not very small, insignificant. Just like in India, there are so many so-called incarnation of God or God. They declare themselves God. But that God is for the fools and rascals, not for any intelligent man. Intelligent will test it by the description of the śāstra. Sādhu-śāstra-guru-vākya, tinete koriyā aikya. Anything we shall accept through sādhu, devotees. A devotee accepts something. That we shall accept. And śāstra, not only devotee accepts, but it is confirmed in the śāstra, in the revealed scripture. Sādhu-śāstra. And guru. And guru also will say, "Yes, it is all right." So Śrī Caitanya Mahāprabhu is accepted by sādhus like Advaita Ācārya, Gadādhara, Śrīvāsa, Haridāsa Ṭhākura, in His own… They are sādhus, accepted. And śāstra also says. In Mahābhārata, in Śrīmad-Bhāgavata, in the Upaniṣads, Purāṇas, Śrī Caitanya Mahāprabhu's name and activities are mentioned. Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-doham. This verse. It is mentioned in the Śrīmad-Bhāgavatam, also in the Rāmāyaṇa. And

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

It is mentioned in Bhāgavata, Eleventh Canto, that the Supreme Personality of Godhead, in this age, Kali-yuga, will be kṛṣṇa-varṇam, always describing Kṛṣṇa. He is Kṛṣṇa, but kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. Varṇa means also category. Just brāhmaṇa-varṇa, kṣatriya-varṇa, vaiśya-varṇa, śūdra-varṇa. In the horoscope, as we discussed the other day, jāta-karma, after the birth of the child, everything, characteristic, what will be his future, everything is mentioned in the horoscope. So in the horoscope it is stated, brāhmaṇa-varṇa, kṣatriya-varṇa, śūdra-varṇa, like that, in which category this child belongs. Even if he is born in a non-brāhmaṇa family, but what will be his characteristic, that is stated. That is called brāhmaṇa-varṇa. Similarly, kṣatriya-varṇa, vaiśya-varṇa. So everything is predicted by astrological calculation.

So Śrī Caitanya Mahāprabhu is predicted in the Śrīmad-Bhāgavatam and other scriptures as the Supreme Personality of Godhead. We do not accept Śrī Caitanya Mahāprabhu simply because He was a saintly person. There is controversy about Śrī Caitanya Mahāprabhu amongst the Vaiṣṇava community. Just like the Nimbārka Sampradāya. They say that "We accept Śrī Caitanya Mahāprabhu as a great devotee," but we, Gauḍīya Sampradāya, we say that Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, because it is stated in the śāstra. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. He is Kṛṣṇa, in the category of Kṛṣṇa, kṛṣṇa-varṇa… Just like brāhmaṇa-varṇa. Kṛṣṇa-varṇa, same category. But He is, by complexion, yellowish, not kṛṣṇa. Tviṣā akṛṣṇa. Tviṣā means "by the bodily skin." Just like we have different color, different skin, different color, similarly, tviṣā, by His skin, He is not kṛṣṇa, He is not black. Tviṣā akṛṣṇa. Akṛṣṇa means not black. So "not black" means you can accept any other color which is not black. So that there is proof in the śāstra that Lord, Kṛṣṇa, has also many colors. Śuklo raktas tathā pītaḥ. When, similarly, when Kṛṣṇa's horoscope was made by Gargamuni, he said that "This child formerly had śuklo raktas tathā pītaḥ. He was white color, He was yellow color, and He was red color." So this pītaḥ, yellow color, is also Kṛṣṇa's another color. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. So here, tviṣākṛṣṇa. Akṛṣṇa means not black. So "not black" means you must take the other three, namely white, red, and pīta. So other two colors in the Satya-yuga and Dvāpara-yuga, was manifested, red color and white color. Hayagrīva, white color. So the pīta…, kṛṣṇa color is also finished. Therefore pīta, yellowish color. Śrīla Jīva Gosvāmī has very nicely

So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. And another feature is sāṅgopāṅgāstra-pārṣadam. Astra-pārṣadam. Astra means weapon. So in the Kali-yuga, Kṛṣṇa does not come with weapon. In other yugas, the Lord comes with weapon. Just like Lord Rāmacandra. He came with bows and arrows to fight with Rāvaṇa. Similarly, Kṛṣṇa also appeared with His sudarśana-cakra. Because in those days, the demons were killed by weapons. Kṛṣṇa killed many demons, because Kṛṣṇa has got two kinds of activities, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] for sādhu, simply to deliver them, and for the demons, to kill them. But the result is the same. That is called Absolute. Whether Kṛṣṇa pats somebody and kills somebody, the result is the same. Therefore Kṛṣṇa is Absolute. It is not ordinary fortune to be killed by God. It is a great fortune. Just like Rāvaṇa and Hiraṇyakaśipu. They were Kṛṣṇa's personal guards, Jaya-Vijaya. Some way or other, they became offender to the Kumāras. So they cursed him that "You are not well-behaved." They stopped him going in the house of Kṛṣṇa, Nārāyaṇa. So they became very angry. They cursed him that "You do not deserve this place. You must go to the material world. In the material world there is enviousness, jealousy. In the spiritual world you have become envious. So you are not fit. You must go down to the material world." So they became very much disturbed. Lord Nārāyaṇa personally came out to settle up. "So this you have been cursed; it cannot be withdrawn. You have to go. But after going in the material world, if you treat Me as your enemy, then in three births you will be liberated and you will come back. But if you treat Me as my friend, then it will take seven, seven births." So decided, "We shall become Your enemy, Sir." So therefore this Rāvaṇa, Hiraṇyakaśipu, they are Jaya-Vijaya, and they appeared to be very strong enemy. To become enemy of Kṛṣṇa, that is not also joke. He has to fight with Kṛṣṇa. It is not ordinary thing. No ordinary man can fight. So Vaiṣṇava commentation is that when Kṛṣṇa wants to fight, the fighting is not possible in the spiritual world. And whom with fight? Everyone is engaged in His service. So therefore, to fight, He has to come here to execute His mission. Vināśāya ca duṣkṛtām, to kill the duṣkṛtām, miscreants. So when He personally fights… The duṣkṛtām can be finished simply by indication of Kṛṣṇa. The material energy is so powerful. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Even the sun, the most powerful, aśeṣa-tejāḥ, high temperature. Aśeṣa-tejāḥ, unlimited temperature, that sun is also moving within it's orbit, yasyājñayā, under the order of Kṛṣṇa. Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So to kill a demon in this material world, the Lord does not require to come Himself. But He comes in special case. Just like Kṛṣṇa came to kill Kaṁsa, to kill Rāvaṇa, to kill Hiraṇyakaśipu, like that. So that is also His pastime.

So His devotees are also like that. They have to execute the mission of Kṛṣṇa. Just like here, Parīkṣit Mahārāja, he is a great devotee of Kṛṣṇa. So he is going out with soldier to fight. Similarly, Dhruva Mahārāja also, he fought. Prahlāda Mahārāja fought. Because they were kings, so their duty is to subdue, to conquer over the demons. Not that because one is Kṛṣṇa's devotee, he should not do any other thing. If required, a devotee can do anything, as ordered by Kṛṣṇa. As Kṛṣṇa ordered Arjuna to fight. Arjuna personally was not inclined to fight. He is Vaiṣṇava. He, rather, wanted to forgive. "Let them enjoy, Kṛṣṇa. I do not wish to fight with my cousin-brothers. I cannot tolerate their death, my grandfather. So better I will not fight. Let them enjoy the kingdom." So Kṛṣṇa said, "No, that cannot be. It is My plan that they should be killed. So you must fight." So therefore a devotee's duty is to carry out the order of Kṛṣṇa. Therefore he fought. Personally he did not want to fight. But he cannot disobey the order of Kṛṣṇa. That is not possible. Kariṣye vacanaṁ tava [Bg. 18.73]. When Kṛṣṇa inquired, "What is your decision?" he said, "Yes, even though I do not like to fight, still, because it is Your order, I must fight." Kariṣye vacanaṁ tava [Bg. 18.73].

So devotee hasn't got any personal decision. That is the process of Kṛṣṇa consciousness. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We should decide by the order of Kṛṣṇa through the disciplic succession, via media, the spiritual master. That is required. A devotee cannot decide personally. If Kṛṣṇa desires… If somebody says that "We cannot see Kṛṣṇa personally," then you have to decide by Kṛṣṇa's representative. If your spiritual master, guru, says that "You do this," that is Kṛṣṇa's order. That is Kṛṣṇa's order. Therefore it is said, yasya prasādād bhagavat-prasādaḥ *. **By satisfying the spiritual master, you satisfy the Supreme Personality of Godhead. That is very natural. Just like when you go to your work, the immediate person who is in charge of your work, he must be satisfied. You don't jump up to the proprietor. The proprietor will be automatically satisfied. If something is done and the proprietor sees that the immediate office superintendent is satisfied, then he accepts, "Yes, that's all right." He hasn't got to inspect personally. If the superintendent of the office says that "Yes, this clerk or this man works nice," then proprietor accepts. Similarly, yasya prasādād bhagavat-prasādaḥ ***. We have to satisfy our spiritual master, sevayā.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So Parīkṣit Mahārāja is going to conquer over the world. He was appointed by his grandfathers to become the emperor of the world. But he was not a coward. Not that because his grandfathers appointed, he will sit down in the, comfortably in his capital and let things go on as it is. He doesn't care. No. Personally he wanted to prove himself that he is not a nominated president only. He is actually president. He is not nominated. "Because his grandfather nominated, therefore he has become. He may be a rascal number one." No. The nomination was there, but also on full strength… But if the people are given for nomination, as it is the practice now, by vote, then ordinary people, they are all rascals What is the value of their vote? Therefore another rascal is selected. Because one who is voting, he is a rascal. He does not know whom to give vote. He is not trained up. Simply by number, "Yes, I vote." And that vote you can purchase by bribing, by propaganda. So this kind of democracy is no value. It has no value. If somebody is voted by a number of asses, so what is the value of such vote? Those who elect, they must be very sober. So formerly a king was nominated not only by his father or grandfather, but confirmed by the society of learned brāhmaṇas and saintly persons. So… And he must personally prove that he is actually king.

So here Parīkṣit Mahārāja, digvijayāya. Digvijaya. Vijaya means to own victory, conquering. Just like Śrī Caitanya Mahāprabhu argued with a digvijaya-paṇḍita. There were several kinds of digvijaya. A learned scholar also would travel all over the world and challenge the other scholars about philosophical discussion, literary credit, so many other fields of activities. So one digvijaya-paṇḍita came from Kashmir. He got victory all over India and then came to Navadvīpa, Nadia. Because Nadia, still there are many, many learned scholars, and in those days, it was simply full of learned scholars. Some of the Indian cities were famous for learned scholars, like Navadvīpa, Nadia, Vārāṇasī, and there were several places, in Garabanga,(?) in the southern India also, there is a place. So there were several places where different schools, Māyāvādīs… Chiefly there are two schools of transcendental subject matter, namely the Māyāvādī school and the Vaiṣṇavas. So Māyāvādīs, were there in Vārāṇasī, mostly. And Vaiṣṇavas also they have their place, especially in Navadvīpa, Vṛndāvana, like that. So one digvijaya-paṇḍita, Keśava Kāśmīrī, he also came to Navadvīpa. He got victory in all other cities, but when he came to Navadvīpa, he became defeated, because Caitanya Mahāprabhu was there.

At that time Caitanya Mahāprabhu was only sixteen years old. So the learned scholars there first of all decided that "Let now Nimāi Paṇḍita…" Caitanya Mahāprabhu's student life was known as Nimāi Paṇḍita. His mother gave a very beloved name, Nimāi, because He took His birth underneath a tree, nim tree. So His name was Nimāi Paṇḍita. As a student He was known as Nimāi Paṇḍita. So the scholars there first of all decided that "Let this Keśava Kāśmīrī talk with Nimāi Paṇḍita. So if Nimāi Paṇḍita fails to conquer over him, then we should challenge that 'He is a boy. Now let us talk. You come to us.' " But even the boy, Nimāi Paṇḍita, He defeated that Keśava Kāśmīrī. That is mentioned in the Caitanya-caritāmṛta, how He was digvijaya, Śrī Caitanya Mahāprabhu. This Keśava Kāśmīrī was a very learned scholar, and he was requested by Śrī Caitanya Mahāprabhu, that "You are sitting on the bank of the Ganges. You can compose some prayers for the mother Ganges." So he was learned scholar. Immediately he composed one hundred ślokas. So out of that one hundred ślokas, He found some fault in the sixty-fourth verse. So Caitanya Mahāprabhu said that "You are such a learned scholar, but We are simply student, grammarian. We cannot understand your poetic and literary magnitude of knowledge. So will you kindly explain the sixty-fourth verse which We cannot understand very nicely."

So immediately he was astonished. He thought that, "I have composed these hundred ślokas like wind, immediately. And He catch up, He catches up, with sixty-four, one particular śloka. What kind of boy this is?" Then in that śloka, there were so many literary fault. Literary fault. Formerly, amongst the learned scholar, any nonsense you write will not be accepted as poetry. It must be according to the rules and regulation of literary perfection. So there were some literary imperfection, and Śrī Caitanya Mahāprabhu pointed out, and He was also learned scholar. He admitted that "He is a wonderful boy." So therefore it is said that "You make your enemy a learned man, but don't make your friend a fool and rascal." Because an enemy, even though he is enemy, if he is learned, he will not make injustice. That he cannot. Any learned scholar cannot make any injustice. So he admitted his defeat, because he is learned scholar. That is scholarship. Not that… Just like Sarvabhauma Bhaṭṭācārya. He argued with Śrī Caitanya Mahāprabhu as a scholar. But when he became defeated, he accepted His discipleship. This was the method, that two persons may argue, but one who is defeated, he must become his disciple. Not that simply waste time arguing and no conclusion. Formerly this was the system, to come to a conclusion. If two parties are arguing on a subject matter, the one party will be defeated, he must become his disciple, under control.

So here the same digvijaya. Digvijaya, for learned scholar, by arguing on śāstra, that is another kind of digvijaya. And digvijaya for kṣatriya, by subduing others who do not accept the authority. So here Parīkṣit Mahārāja went for digvijaya just to challenge all over the world, "Now I have been selected by my grandfather as the emperor of the world. If you do not accept my authority, then here is fight. Come on. Here is fight. Let us fight." So if by fight he becomes victorious… Just like in modern sporting also, there are rival parties, and ultimately, the party which defeats all other sportsmen, they get some reward, seal, or some cup. Similarly, this is also another type of digvijaya. Parīkṣit Mahārāja went out of home not king, simply drinking and enjoying the dancing of the young girls just like the Muhammadan kings when they deteriorated. Still there are so many fools. No. King's duty is to subdue the miscreants who will create disturbance. So Parīkṣit Mahārāja was such a nice, what is called, hero, that he got out of his home. Sva-senayā digvijayāya nirgataḥ. Nirgataḥ means went out of home, not simply enjoying comfortably at home. Similarly, for a preacher also, that is digvijaya. Go from country and country, from village to village, town to town, and make digvijaya: "Here is our philosophy. There is God. We can prove there is God. Who are you, you deny God? Come on." That is digvijaya.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.12

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Pradyumna: "Mahārāja Parīkṣit then conquered all parts of the earthly planet-Bhadrāśva, Ketumāla, Bhārata, the northern portion of Kuru-jāṅgala, Kimpuruṣa, etc.-and exacted tributes from their respective rulers." [SB 1.16.12]

Prabhupāda: So in this verse it is descriptive, different parts of the world. So the important word is here, vijitya jagṛhe balim. Balim, I do not know how it is said, "strength." Tax, tributes. The king, the emperor, would conquer a country and levy tax. Must give at least token. Doesn't matter even one pound or one dollar per year, but he must pay something, token. That means he agrees to become subordinate. Just like according to rent act, a poor man must pay something. It may be… In our country it is so… So that the landlord has the claim. Without rent, after some years it becomes his property.

So this conquering of other countries was not like the Napoleon conqueror or Hitler conqueror. No. As it will be evident from the character of Mahārāja Parīkṣit, the idea was to keep the whole world Kṛṣṇa conscious. If certain countries, certain portion of the world, would not be Kṛṣṇa conscious, then this king would go and chastise them. Just like Kṛṣṇa used to kill the demons. There was one Pauṇḍraka. Even during Kṛṣṇa's time, he placed himself as Viṣṇu. He artificially made four hands. So he challenged Kṛṣṇa that "I am Viṣṇu." So Kṛṣṇa immediately cut his head. So any imposter, pretender, representing as the incarnation of God or something like that, in those days, the king would not tolerate; immediately would cut his head, what to speak of thieves and rogues. So king's going to other country, conquering, it did not mean that to acquire some possession, land possession. No, that was not the aim.

The aim was… All the fights in Mahābhārata or in Rāmāyaṇa, it was meant for chastising the godless, godless. Just like Rāmacandra. Rāmacandra, Lord Rāmacandra, chastised Rāvaṇa. So he went to Laṅkā-they call Ceylon-and crossed the sea by making bridge. But what was the idea? The idea was that "This rascal demon is a godless person; so therefore he must be punished." He was punished not alone. Anyone who joined with him, everyone was punished. But Lord Rāmacandra did not occupy the land for His kingdom. He installed his brother Vibhīṣaṇa, who was a devotee in the place of Rāvaṇa. Just like Kṛṣṇa. Kṛṣṇa was taking part in the Battlefield of Kurukṣetra and inducing Arjuna that "You fight." Arjuna was not willing to fight, but He was inducing to fight.

So what is the purpose? Because the other party represented thieves, rogues, and demons. So Kṛṣṇa wants therefore that somebody must be king who is His representative, devotee. That is the whole plan.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya…
[Bg. 4.8]

This is the purpose, dharma-saṁsthāpanārthāya, to establish religious principles. If people become irreligious, then the whole world becomes a hell. Just like at the present moment, anywhere you go, it is hellish condition. Nobody is peaceful, nobody is happy, although materially very much advanced. Political entanglement, social entanglement, religious entanglement, economic entanglement. Simply entanglement. No peaceful living, anywhere. Just like at the present moment, the whole world there is… What is that crisis? Power crisis? Energy crisis. So crisis must be there. Otherwise, if you live peacefully, even within so many crisis, war, and fighting, we are thinking this world is very nice. In spite of all these difficulties. Especially in the Western countries, every ten years there is a war. First World War, Second World War. Before that, Hundred Years War, Seven Years War, Trafalgar's war, Waterloo war. War, war, war. There cannot be any peaceful life, because everyone is rogue and rascal, so there must be war. There must be punishment by nature. As soon as there is overpopulation…

That is Malthus's theory also, that as soon as there is overpopulation, there must be something disturbance, war, pestilence, epidemic, and finished, finished. The extra population, unnecessary. Varṇa-saṅkara. They are called varṇa-saṅkara. Varṇa-saṅkara… Because by nature there must be brāhmaṇa, kṣatriya, vaiśya, śūdra, by nature. That should be organized. Head is head, tail is tail, not that head, tail, everything is one. That is called varṇa-saṅkara. Kṛṣṇa, Arjuna has argued that if the family members… If the woman becomes widow, then there will be varṇa-saṅkara population. Varṇa-saṅkara population means a population who cannot say who is his father. That is varṇa-saṅkara. Or which caste does he belong, what is his father, what is his family. No, nothing, no information. That is called varṇa-saṅkara. So when the varṇa-saṅkara population increases, then the whole world becomes hell.

So in order to save the world to become hellish, the king was so alert. That is also bhakti. Because the whole natural plan is to come back to home, back to Godhead. This is nature's plan. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like the police department. What is the meaning of police department? Why government spends so much money for police department? Just to keep law and order. There must be. As soon as there is disobedience of law and order, immediately police department must go and punish and arrest. We can experience these things. Similarly, by God's side, there is such department, police department. That is māyā, Durgādevī. Durgādevī, you have seen. Most of you might not have seen Durgādevī's picture, with trident, trident in the hand. The asura is being attacked by the trident. So this trident means threefold miseries. You have seen the picture, mother, goddess Durgā is piercing the trident just here on the heart. This trident means threefold miseries: adhyātmika, adhibhautika, adhidaivika. I have several times explained: pertaining to the body and mind, pertaining to the other living entities, adhibhautika, adhidaivika, pertaining to the nature's disturbance.

So always we must be disturbed. If everything is all right… Just like in your country, supposing everything is all right. But what is that severe disease? Cancer. Cancer. People are afraid of cancer. Or something else. Must be. You cannot be peaceful here. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. But the foolish rascals, they cannot understand that "I want to live peacefully, happily. Why these things are enforced upon me?" That is consciousness, real consciousness. Nobody wants to die, nobody wants to suffer from disease. Nobody wants to be suffering from any calamity, or nobody wants that there should be fire. Now just see. Especially in America we see, dun-dun-dun-dun-dun-dun, going down, fire brigade. But nobody wanted fire, but the fire brigade is alert because there must be fire somewhere. That is expected. That is expected. And if there is fire, there will be havoc. So nobody wants the havoc, but it takes place. It takes place. This is the nature's law. Because as soon as dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham. There may not be discrepancies in the process of religious life. That is nature's law.

So what is that religion? That is also explained in the Bhagavad-gītā. Sarva-dharmān parityajya mām ekam [Bg. 18.66]. This is religion, to surrender to God. It doesn't matter what religion you profess. It doesn't matter. But you must learn how to obey the Supreme Lord. That is religion. Religion does not mean that you stamp some stereotype religion, "I am Christian," "I am Hindu," "I am Muslim," "I am Buddhist," and then fight. That is not religion. That is fanaticism. Religion means how one has become devoted to God. That is religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You claim to be religious, or you claim to be Hindu or Christian or Buddhist. That's all right. But do you know what is God? Oh, everyone silent. Everyone, all nonsense rascals, silent. He does not know what is God. And what is his religion? If you do not know what is God, a vague idea, that is not religion. You must know what is God. Just like to become American citizen, it requires to know something of the history of America. So if American citizen, if you ask him, "What you are?" "Now I am American." "Who is your president?" "I do not know." What is this nonsense, American? Would you like to hear from him that "I do not know who is president"? Similarly, a human being professing some certain type of religion, but you ask him, "What is God?" Religion must be in relationship with God, any religion. But ask him, "What is God?" No answer. But religion means,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

This is religion, first-class religion. What is that first-class religion? Yato bhaktir adhokṣaje, by practicing which one becomes a devotee of the Lord. That is religion. That is religion. So instead of becoming devotee of the Lord, we are devotee of dog. This is our position.

So in order to save the human society from this dangerous condition, without any knowledge of God, without any knowledge of religious principle, there must be some strong king, strong government, to save the people. Because this human life is a chance. Other inferior type of life, animals, birds, beasts, trees, it is not possible. They are also living entities, but human life is developed consciousness. So this is nature's gift, that "Now you try to understand what is God. Now you try to understand what is your relationship with God. Now you practice yourself, how to go back home, back to home, back to…" This is the business of the human society. So unless the king or government looks after it, how people will be advanced? The government is advocating that "You drink, you eat meat, you have prostitution and gambling, and give me tax. Finished. My business is finished." So Parīkṣit Mahārāja was not like that. Parīkṣit Mahārāja is conquered all these places to serve Kṛṣṇa, to teach Kṛṣṇa consciousness. Therefore he conquered. Otherwise… That is the business of all devotees.

Yesterday we were speaking of digvijaya. So every devotee should be so sincere to Kṛṣṇa, or God, that he must execute Kṛṣṇa's mission. Kṛṣṇa Himself comes. Kṛṣṇa comes as devotee. When He came personally, He established His position as God, with all opulences, six opulences. And He asked, through Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is Kṛṣṇa's demand, "You rascal…" Because we are all parts and parcel of Kṛṣṇa. We are suffering. Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. A great struggle for existence within this material world, simply by mental speculation. Manaḥ ṣaṣṭhāni indriyāṇi. And then the indriyas are misguided, simply sense gratification, not for controlling the senses. Human life means to control the senses, not to open the senses, naked. This is not human life. So control… That is the distinction between animal and human life. Animal cannot control. The human civilized man must be, must have the capacity to control. That is human civilization. That is called tapasya. Tapasā brahmacaryeṇa yamena damena vā [SB 6.1.13]. This is human life. So Parīkṣit Mahārāja, in so many ways… He was king, emperor, not for exploiting the citizen, but to give them real sense, real consciousness, so that they may become happy. And you can read some of the description of the places, we have selected from Mahābhārata. Read it, purport.

Pradyumna: "Bhadrāśva: It is an island near Meru Parvata. There is a description of this island in Mahābhārata, Bhīṣma-parva, 7.16-18. The description was narrated by Sañjaya to Dhṛtarāṣtra. Mahārāja Yudhiṣṭhira also conquered this island, and thus the province was included within the jurisdiction of his empire. Mahārāja Parīkṣit was formerly declared to be emperor of all the lands ruled by his grandfather, but still he had to establish his supremacy…"

Prabhupāda: This island might have changed, the name. Because there are so many islands. Just like the Java(?) island and Laksadvipa island, very small islands. Similarly, this Meru is also another island. Not only these small island, but according to Vedic culture, each planet is called island. Each planet. Just like this planet, earthly planet, is called Jambūdvīpa. Why it is called dvīpa? Dvīpa means island. Because actually it is island of the air. Just like there are so many islands in the sea, similarly, this vast air, outer space, and all these planets, are floating like island. Therefore they are called island, dvīpa, Jambūdvīpa. Here in this earthly planet, long, long ago, it is said in the Vedic literatures, sapta-dvīpa. Sapta means seven. So this earthly planet is of seven dvīpa, seven islands. These two Americas, north and south, they are islands. Africa, one island. And combined Asia and Europe, another island. The two poles, two islands. Australia, another island. You see? Sapta-dvīpa. So they say they discovered America. But this discovery was long, long, many, many millions of years, it was known. Where is the discovery? Their poor fund of knowledge. Because they have no knowledge in the Vedic literature, they think, "Now I discovered." Just like a child born, he thinks, "Now I've discovered the world. Before my birth, there was no world." This kind of knowledge called poor fund of knowledge.

Therefore knowledge must be taken from the Vedic literature. Veda means full knowledge. And that full knowledge, when it is properly utilized, then you can understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. First of all you have to take to take to the Vedic literature for real knowledge. And when you come to the platform of real knowledge, then you can understand Kṛṣṇa. Before knowing Kṛṣṇa, you are in darkness. You are in darkness. Because it is said, vedaiś ca sarvaiḥ. Veda means knowledge. The ultimate goal of knowledge is to understand Kṛṣṇa. And therefore it is called Vedānta. Vedānta. Veda means knowledge, and anta means the ultimate. Vedānta. Vedānta philosophy. So Vedānta philosophy gives you direction that what is the object of knowledge. Athāto brahma jijñāsā: "Now object of knowledge is to understand the Supreme, the origin of everything." That is object of knowledge, philosophy. Philosophy means science, anything. Science also trying, "What is the original cause of this creation? What is the original cause of life?" But because andhā yathāndhair upanīyamānāḥ [SB 7.5.31], the so-called philosophers, scientists, they have been taught by another unscientist, not scientist, so he is also not scientist, not philosopher, because he has been taught by another andha. Just like one blind man leads other blind man. So what he will get, knowledge? So therefore, according to Vedic civilization, it is enjoined, it is ordered, that "If you want to take knowledge," tad-vijñānārtham, "to understand the complete science," tad-vijñānārtham, "the spirit," sa gurum eva abhigacchet, "oḥ, you must approach a bona fide guru." Otherwise there is no knowledge. That is not knowledge.

So Vedic knowledge is so perfect that this Bhārata-varṣa, seven islands. Now the seven islands still there. You cannot make eight or nine, or six. The seven islands are still there. So seven islands means, within seven islands, the two Americas, North and South America, are there. So why it is called Columbus, Columbus discovered? No. It was already in the Vedic literature. You will find in Śaṅkarācārya's… When Columbus discovered America, how many years ago? Two hundred years?

Devotee: Five hundred.

Prabhupāda: Five hundred years. And Śaṅkarācārya has described about the seven islands 1,500 years ago. So why the credit should go to Columbus? (laughter) It should go to Śaṅkarācārya. But andhā yathāndhair upanīyamānāḥ. He says that "I have discovered." So he was talking, perhaps you know this story. He was talking among his friends. So the friends ridiculed another friend. So they were criticizing, "Oh, for nothing you got some credit, that you have discovered America. What you have done? It was already there." So he said, "Yes, that is knowledge. Things are already there, but one who puts it into the forefront of the public, that is credit."

So actually, everything is existing. We have to simply take the knowledge. The modern method is ascending process. The knowledge is there, but still, they are trying to understand it by āroha-panthā, ascending process. It is called inductive knowledge. Inductive knowledge means that… Suppose a man is mortal. So the so-called scientists, they are trying to discover the law, why man is mortal. They are studying, "This man is mortal, this man is mortal, this man is mortal. Therefore it is concluded that all men are mortal. Nobody is immortal." But another man will argue that "You have not studied all the human society. How you can conclude? Therefore we must study." So this study will go on for life after life. They will never come to a person who is immortal. But they will protest that "We cannot accept." But our process is deductive. We say that man is mortal, first of all. Therefore John is a man. He is also mortal. This is deductive process. First of all we accept, man is mortal. The inductive process is that "Why shall I accept man is mortal? I may not have seen a person who is immortal." So that argument can be given.

But we accept this Vedic knowledge, the first premises, accept, accepted. Just like we accept that God is the source of everything. God says, Kṛṣṇa says, that,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Kṛṣṇa says, "I am the origin of everything. Everything emanates from Me." Mattaḥ sarvaṁ prava… Sarvam means everything. There are two things: animate and…, what is opposite? Inanimate. There are two things. So Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: "I am the source of both animate and inanimate." So Kṛṣṇa. What is Kṛṣṇa? Kṛṣṇa is life, supreme life. Kṛṣṇa is not dead. We are getting Kṛṣṇa's description. He is not a dead body. These are things very, I mean to say, elaborately described in the Vedic literature. Just like in Vedānta it is said, "The origin of everything is Brahman." Janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. Now this origin of everything, what is the formation, animate or inanimate? This is accepted, that Brahman means, the Absolute Truth means, the origin of everything. Now the next question would be that "What is that origin?" The modern scientists, they think the origin is chemicals. But we say, "No. It cannot be chemicals." Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. The origin of everything must be cognizant. He knows everything. Otherwise how He can be origin? It is very logical. Janmādy asya yataḥ anvayāt [SB 1.1.1], origin. Just like I have established this institution. I know how it was established perfectly, and how it is going on. And somebody may not know how it was established in New York with so great difficulty. But because I am the origin founder, I know. So similarly, so many things are going on in the nature's way. So the origin, He must know everything. And if He knows, then He cannot be inanimate. Where is the possibility of the origin becoming inanimate? No. Because the argument is, if one is origin of everything, or something he is origin of, he must have sense how things are going on.

So that is explained in the Śrīmad-Bhāgavatam: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Abhijñaḥ. This word is used. Abhijñaḥ means cognizant. Then if He is the origin of everything, how He got all knowledge perfectly? Therefore the next word is sva-rāṭ: He is fully independent. He doesn't require to take knowledge from anyone else. Otherwise how He can be origin? Sva-rāṭ. Muhyanti yat sūrayaḥ. That origin is so perfect, and still, sūrayaḥ, many scholars, many scientists, philosophers, they are also bewildered, that ”How He can be a person?” Muhyanti yat sūrayaḥ. Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ. These things are described.

So actually, if we want to have knowledge of everything, the source of knowledge is Vedas. And the essence of Veda is called Vedānta. And the descriptive explanation of Vedānta is Śrīmad-Bhāgavatam: bhāṣyaṁ brahma-sūtrāṇām ***. Brahma-sūtra. Brahma-sūtra is the Vedānta philosophy. Kṛṣṇa has also referred to Brahma-sūtra: brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. He recommends that hetumadbhir prasthāna. There are three prasthānas, and Brahma-sūtra is also prasthāna, the way of understanding. So Kṛṣṇa has recommended that ”If you want to know things with reason and argument, then try to understand Vedānta-sūtra.” Those who want to know the Absolute Truth through reasoning and argument, then one should study Vedānta-sūtra. But Vedānta-sūtra… Sūtra means codes. Just like they have got code book. One word, it is meaning so many other things. Businessmen, they have got codes. When they send cable to their customer or to their principle, they use some codes. It saves so many words. So Brahma-sūtra. Sūtra means codes. So in that code also, required explanation. That explanation is Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām ***. Brahma-sūtrāṇām, the codes explained in the Brahma-sūtra, that is explained in the Śrīmad-Bhāgavatam.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.13-15

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Los Angeles, January 10, 1974

Pradyumna: ”Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and Pṛthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.” [SB 1.16.13-15]

Prabhupāda: So Mahārāja Parīkṣit is on his tour, and what did he meet in every place? Tatra tatra upaśṛṇvānaḥ. Everyone was speaking very highly, Sva-pūrveṣām, about his forefathers, especially the grandfathers, Pañca-Pāṇḍava, mahātmanām. They are not ordinary persons. Mahātmanām. Mahātmā and durātmā, two words. Mahātmā, a great mind or great personalities. And durātmā means mischievous person. There are two kinds: mischievous and magnanimous. Everywhere.

So the forefathers of Mahārāja Parīkṣit, sva-pūrveṣām, they were not ordinary person. They were mahātmās. So how one can become mahātmā? It is not very difficult, provided one wants to become mahātmā. Nothing is difficult in this world, provided one wants to have it, or to become. So how to become mahātmā? That is stated in the Bhagavad-gītā. What is that? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. This is mahātmā. Sa mahātmā sudurlabhaḥ. First of all Kṛṣṇa says, sa mahātmā sudurlabhaḥ: ”To get a mahātmā, broadly-minded great personality, it is very difficult to find out.” But still, one may try to find out what are the symptoms of mahātmā. That is discussed in Bhagavad-gītā. When one understands, ”Kṛṣṇa is the origin or original source of everything,” janmādy asya yataḥ [SB 1.1.1], as it is indicated in the Vedānta-sūtra that ”The Absolute Truth is that from whom everything emanates.” That is Absolute Truth.

So what is the nature of that Absolute Truth, animate or inanimate? That is also discussed: abhijña, animate. The origin, source of everything, must be animate. In this way, when one comes to the conclusion, as it is stated by Kṛṣṇa Himself personally, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”My dear Dhanañjaya, there is no more superior,” I mean to say, ”objective than Myself.” So people will not accept this. If I say that ”There is no more superior person than me,” so people will laugh. It may be true or not true, that is also… But if anyone is very much proud of his personality and he says that ”There is no more superior person than me,” then at least in the beginning people will laugh. That is nature. But when Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”There is no more superior person than Me anywhere,” so who will accept it? One who knows. He will accept, ”Yes, Kṛṣṇa is the Supreme Personality of Godhead.”

So how this knowledge is achieved? Because to accept Kṛṣṇa… Just like we accept, by authority. We belong to the Caitanya Mahāprabhu's cult. He preached. His cult means, Caitanya cult means Kṛṣṇa cult. Kṛṣṇa-varṇam, simply describing Kṛṣṇa. That was His business. So in this way, when one understands Kṛṣṇa, not perfectly… One cannot understand Kṛṣṇa perfectly. It is not possible. Even Kṛṣṇa Himself cannot understand Himself, He is so great. That is greatness, ”God is great,” that the God who is great, He cannot also understand how great He is. That is God. Nobody can understand. But as far as possible, we can understand from the śāstras-sādhu, śāstra, guru, three sources-we can understand and make our conclusion that Kṛṣṇa is the Supreme.

So that is stated in the Bhagavad-gītā, that

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

People are searching after knowledge, philosophers, scientists, politicians, and others, so many. Everyone is after knowledge. Brahma-jijñāsā. Jijñāsā, everyone is inquiring what is the Supreme Absolute Truth. That is possible in this human form of life, not in the cat's and dog's life. So those who are cats and dogs in the form of human being, they cannot inquire. They cannot inquire. Because they may be in the form of a human being, but actually they are no better than cats and dogs. Who are they? So āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. Then the eating, material necessities of life… Eating. We want to eat something. We must eat, to keep this body fit. Then we must sleep also after eating. Not always. Not in this assembly, but after eating, you can sleep. (laughter) There is sleeping place, but not here. That is not good. So eating, sleeping. Then, after eating, after sleeping, everyone knows-the sex becomes agitated. Then mating. Eating, sleeping, mating, and defending, "How to protect myself?" Because the whole world is full of enemies. This is material world. So everyone is struggling hard, "How to protect myself?" So these four principles are animal principles. So that is the difference, that such animal propensities are there amongst the cats and dog, and in the human being also, these necessities are there. But if we remain captivated only by these four principles, then we remain cats and dog. It doesn't matter, however nicely we are dressed, but we remain as cats and dog, in the category of cats and dog. The modern civilization is that he is actually a dog, a cat, but he dresses himself very nicely, to become gentleman. So śāstra says, no. We have to test whether he is human being or a cat and dog, what he is. So if we see that people are engaged only in these four business-eating, sleeping, mating and defending-he is cat and dog. Above them, they are inquiring. Athāto brahma jijñāsā. They are inquiring about the Absolute Truth. They are above these cats and dogs. This is the test, what subject matter he is inquiring. Just like there are big, big scientists. They are making research, "If petrol can be substituted?" So in the eyes of the common man he may become a very great scientist, but those who are advanced in spiritual consciousness, they will take him no better than cat and dog-because his subject matter is how to eat, sleep or mate or defend. The subject matter… We have to understand what is the subject matter of this person. In the English proverb it is said, "A man is known by his company." So similarly, if the subject matter is animalistic, āhāra-nidrā-bhaya-maithuna, then, however he may be big man, we will take him amongst the categories of cats and dogs.

Then who is above? That above-who is inquiring about the Absolute. Jijñāsuḥ śreya-uttamam. He is human being, jijñāsu. He may not know in the beginning, but if he is inquisitive about knowing the Absolute Truth, he is human being. Just try to understand what is the distinction between a human being and cat and dog. So a human being means he is inquiring about the spirit soul or the spiritual world, the supreme spirit, God, Kṛṣṇa. He is human being. Otherwise cats and dogs. It is very simple to distinguish who is a cat and dog and who is a human being. There is no difficulty. What is the subject matter of his inquiry and what he is after? What he wants in life? Everyone wants to eat very nicely in table, chair and nice plate, nicely cooked food, and palatable. Never mind whatever nonsense it is; it must be palatable. So that is eating, eating problem. So in this way, if we analyze, it is not difficult to find out who is a human being and who is a cat and dog. That is… Everything can be understood.

So when one is inquisitive, jijñāsu… And jijñāsu means, what kind of jijñāsu, inquisitive? Śreya uttamam. Jijñāsuḥ śreya uttamam. There are fields, different fields of activities. So when becomes inquisitive to know the ultimate necessity, ātyantika-duḥkha-nivṛtti, ultimate necessity. Śreya uttamam. There are two things: śreya and preya. I have discussed all these thing many times. Preya means immediately very palatable. That is called preya. And śreya means ultimately good. Suppose if you take some palatable foodstuff, it may be very palatable to you… There are many examples. Just like smoking. Smoking. Everyone knows, the scientists, the doctor, they declare, "This is a nonsense thing. It should be avoided." They advertise even in the packet also. But people still smoke. But that is called preya. That is called preya. Preya means immediately very nice. And śreya means when one gives it up, "No, it will keep my health nice." That is śreya. Try to understand what is śreya and preya. Another example: just like a child he wants to play whole day. Even Kṛṣṇa was playing with His friends. Mother Yaśodā had to call Him thrice, four times, then He would come back. So that is the nature of children-they want to play whole day and night. But that is not preya, er, that is not śreya. The mother, the parents, take care, "My dear boy, come here, take your bath, change your dress, take your food. It is already late." So he does not know that these things are śreya. He wants to play. Just try to understand śreya and preya. Preya means according to one's position, there are different subject matter of sense gratification. That is called preya. And śreya means for future goodness. Ultimate good. That is called preya, er, śreya. Therefore a human being is he who is inquisitive about his ultimate goal of life, to know "How, what is my ultimate goal of life?" That is human being. So jijñāsu.

So when a human becomes jijñāsu, inquisitive, śreya uttamam… Śreya means ultimate goal of life, and uttamam… Uttamam. Tama means darkness. Tama means darkness. Not in the darkness, but uttamam. Udgata-tamaṁ yasmāt. When he transcends this darkness field of activities… Tamasi mā jyotir gama: "Don't remain in the darkness activities. Come to the light activities." So when one becomes inquisitive for the light activity, he is human being. He's called jñānī. The karmīs, they are in darkness. Their activity has no meaning. The other day we have discussed, vyartha-karmabhiḥ. Vyartha-karmabhiḥ. Vyartha means futile, useless. The karmīs, they are thinking very busy. If you go to see a karmī, he will say, "Oh, I have no time." "What you are doing, sir?" "No, I am very busy. I am earning money." So… But śāstra says, "You are simply wasting your time." Vyartha-karmabhiḥ. Vyartha-karmabhiḥ. The karmīs, they are working simply for useless result. How useless result? Because you have to change your body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That is a fact. You believe or not believe, you are changing your body every moment. So simply you have no eyes to see, you have no brain to understand. You may be… Because you are cat and dog, you cannot understand. Because the cats and dogs, they cannot understand that there is another life after this dog's body and cat's body. They cannot understand. So anyone who cannot understand the simple truth of the transmigration of the soul, he is no better than this cat and dog.

So these karmīs are like that. Some of them understand. They at least believe in future life. But they do not know how to stop this transmigration of the soul. That they do not know, karmīs. They know, "It is unavoidable to change the bodies. So there is no need of endeavoring…" Therefore they do not know, they cannot know, neither they can do. They simply, "Yes, there is life, but let me become in more comfortable situation." Just like in this life, they are trying just to become in comfortable situation of this body, similarly, when they understand that, accepting at least that there is next life, they want to go to the heavenly planet, svarga. But they do not know that that is also not ultimate happiness. That is stated in the Bhagavad-gītā. You read nicely. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Because even if you go to the Brahmaloka, the highest planet, either by good work or by your airplane sputnik… It is not possible to go there by sputnik (laughter), but you can go there by your pious activities. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. Yānti [Bg. 9.25], you can go, but you have to adopt a means. But these are for the karmīs, those (who) simply want comfortable life of this body. They cannot understand that "However comfortably I may live, I have to give up this body. Then what is my next position?" They do not know. They are called karmī.

So when one comes to this point to understand that "This is simply futile, to work for this body," he is jñānī. He is jñānī. Jñānī means he is inquisitive to know the ultimate goal of life, "How I am eternal, how I can get eternal life." In this way, he tries for it. That is called jñānī. Karmī, jñānī, yogi, and bhakta. There are four kinds of men. So jñānī and yogi… Jñānī simply speculates, and yogi tries to practice. That is the difference. Their aim is the same. But yogi means he practically endeavors, and jñānī means he is simply theoretical. Just like everything, in science also, there is theoretical and practical. So karmī is in the darkness. Actually, nicely dressed cats and dogs. That is karmī. And jñānī, who understands the futility of simply being engaged for the bodily comfort… He understands, "After all, the body will not stay. So why I am wasting by this way, if there is another business?" That is jñānī. And yogi means who practically endeavors.

So out of the yogis, the bhakti-yogī is the best. That is recommended in the Bhagavad-gītā, yoginām api sarveṣām. Yoginām api sarveṣām [Bg. 6.47]. There are many classes of yogis. Out of all these yogis, the one yogi who is always thinking of Kṛṣṇa, he is first class. He is first class. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Mad-gata, "thinking of Kṛṣṇa only." He may not know very much about Kṛṣṇa, but simply he is thinking of Kṛṣṇa. That is sufficient. That is sufficient. Here we have got the Deity of Kṛṣṇa, and if we twenty-four hours see the Deity only, seeing here, you will be perfect. You will be perfect, simply by seeing. And then hear, then chant. There are so many. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], nine kinds of methods. You adopt them all, or some of them, or at least one. Then you become perfect. That is bhakti-yogī. Some way or other, think of… Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. That is the instruction of Rūpa Gosvāmī, "Some way or other, just engage your mind in Kṛṣṇa." Some way or other. Teṣāṁ satata-yuktānām [Bg. 10.10].

Kṛṣṇa also says, satata-yuktānām, "continuously attached to Me." Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Prīti-pūrvakam. Here it is prīti, it is said. Prīty-ujjṛmbhita. So with love. With love or no love. Without love, you cannot think of Kṛṣṇa. That is not possible. So as soon as you think of Kṛṣṇa, there is a tinge of love, must be there. So as you increase your thinking of Kṛṣṇa, then you increase your love of Kṛṣṇa. That is recommended by Śrī Caitanya Mahāprabhu. That is our ultimate goal of life. Premā pum-artho mahān. Premā pum-artho mahān. Everyone is attached to… Those who are human beings… Dharmārtha-kāma-mokṣa [SB 4.8.41]. The karmīs, they want to be religious. They go to temple, church, for some material benefit, "O God, give us our daily bread." That is their purpose. But still, that is accepted. So in this way, we have discussed many times. The jñānī… Who is mahātmā. That is the subject matter here discussed. So jñānī, the mahātmās are to be found not amongst the karmīs, but of the jñānīs, jñānī field. Just like in India, we manufacture some mahātmā. But according to śāstra, he is not mahātmā because he was-Mahatma Gandhi, I mean to say-he was not on the platform of knowledge. He was on the platform of karma, karmī. He wanted to deliver his countrymen from the clutches of the British, Britishers. That was his aim. But because he was not jñānī, he could not understand that "Why I am trying to drive away some people for the benefit of another?" That is a great subject matter.

So anyone who is on the karmī field, he is not jñānī. He is not jñānī or mahātmā. Then who is mahātmā? That is explained in the Bhagavad-gītā. Bahūnāṁ janmanām ante [Bg. 7.19]. After working uselessly for many, many lives like cats and dogs, trees and plants and like that, evolution, when one works for understanding the ultimate goal of life, jñānī… So jñānīs also cannot understand immediately that Kṛṣṇa is the ultimate goal of life. They cannot understand, although it is stated that vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Through the studies of Vedas, what knowledge one should achieve? When one achieves the knowledge that Kṛṣṇa is the Supreme Lord, that is, I mean to say, perfection of Vedic study. But these so-called jñānīs, they are simply bookworms, simply reading Vedas, four Vedas. And they say, "We are concerned with Vedas. We are not concerned with Kṛṣṇa." So… Just like the yājñika-brāhmaṇa. Yājñika-brāhmaṇa, they were interested in the Vedas, but their wives were interested with Kṛṣṇa. So they got perfection. So in this way, jñānīs… Karmīs are rejected. Karmīs are useless. And jñānīs, when they cultivate knowledge, not in one life… Because immediately they will not accept that Kṛṣṇa is the ultimate goal. They are surprised, "How Kṛṣṇa? He was a cowherd boy, playing with the cows and calves. He can be…? This is māyā." Therefore they are called Māyāvādī. They cannot understand. They cannot understand what is the position of Kṛṣṇa, although they are studying Vedas.

So the jñānīs, who actually… No, I mean to say, jñānīs, they also immediately come. Therefore they have to try to come to this position of understanding Kṛṣṇa, many, many, births, bahūnāṁ janmanām ante [Bg. 7.19], not in one birth. They will have to take birth. Their so-called liberation is not possible, because if you have to take birth, then where is your liberation? There is no liberation. Liberation means no more accepting birth in this material world. That is called liberation. So Bhagavad-gītā says, bahūnāṁ janmanām ante jñānavān. Those who are cultivating knowledge, so there is no mukti. Because they have to take birth again. So in this way, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19], when he actually comes to the knowledge point, he surrenders to Kṛṣṇa. Then vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. This is mahātmā, when he understands that Kṛṣṇa is the… Because the perfection of knowledge means to know the ultimate source, athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1], from where everything is emanating. But they do not know. The scientists, philosophers, they do not know. They are simply speculating. That's all. Actually, they do not know. But when one knows, then he is perfect. And what is that knowledge? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That is mahātmā. Again, it is further explained.

Then what is the business of mahātmā? He… Suppose he understands, surrenders to Kṛṣṇa. Then what is his business? Simply knowing and surrendering will do? No. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manasaḥ [Bg. 9.13]. Engaged in service. Not that "I have understood Kṛṣṇa. Let me sit down and sleep now." He is not mahātmā. But vāsudevaḥ sarvam iti sa ma… [Bg. 7.19]. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Daivī. Daivī means spiritual, spiritual energy. He is in the spiritual energy, not this material energy. Āhāra-nidrā-bhaya-maithuna. Spiritual energy. And what is the symptom of being in the spiritual energy? Bhajanti: always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So they are mahātmā.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.16

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Pradyumna: Translation: "Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa, or Viṣṇu, who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord." [SB 1.16.16]

Prabhupāda: So this is the exchange of love between the Lord and the devotee. It is not Kṛṣṇa, the Supreme Personality of Godhead… He's master, the Supreme, but we may not calculate the master and the Supreme by our material experience. Just like in our material experience we see the master is always master and the servant is always servant. But in the spiritual world, sometimes the master is the servant also. This is called Absolute, Absolute world. Here there is distinction between master and the servant, but in the spiritual world there is no such distinction. Sometimes the servant is rendering service to the Lord, and sometimes the Lord is serving to the master. Just like Kṛṣṇa, when He was playing with His friends, so they were sporting, and in the sporting there is defeat and victory. So if some of the friends would become victorious, then the challenge was that one who will be defeated, the victorious person will ride on his shoulder. That was the challenge. So when Kṛṣṇa became defeated, the other boys, they rose up and got up on the shoulder of Kṛṣṇa, and Kṛṣṇa had to carry them.

So although Kṛṣṇa is master, but He became a servant. Just like Kṛṣṇa, when He was playing as a child of mother Yaśodā, so He was taken with stick, "Kṛṣṇa, if you become again very naughty, then see the stick." So Kṛṣṇa used to cry. There are very nice verses in the Kuntī's prayer, that "The whole universe is afraid of Kṛṣṇa, and Kṛṣṇa is afraid by the stick of mother Yaśodā." (laughter) Just see. This is Kṛṣṇa. This is spiritual world. When Kṛṣṇa was a little boy playing, Nanda Mahārāja, father of Kṛṣṇa… Yaśodā and Nanda Mahārāja, they are foster father and mother. Real mother, father, is Vasudeva and Devakī. So Nanda Mahārāja came within the house and saw little Kṛṣṇa, "Yes." He was playing. So Nanda Mahārāja challenged Yaśodāmāyi, "Your Kṛṣṇa can do something work." "Oh, yes, why not? He can do anything." Immediately Yaśodā-mātā, mother Yaśodā, ordered Kṛṣṇa, "Just carry the wooden slipper of Your father and go there." So Kṛṣṇa immediately took the slipper on His head and brought it to Mahārāja Nanda. Then Nanda Mahārāja said, "Oh, your Kṛṣṇa is very good. Come on, come on, come on." These were, that, the childhood pastimes of Kṛṣṇa was enjoyed by the foster father and mother.

Therefore all the sages were surprised that "What pious activities this mother Yaśodā did that Kṛṣṇa is completely under her control? Completely." The supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa is the supreme controller. There is no controller of Kṛṣṇa. Kṛṣṇa, the Supreme Lord, govindam ādi-puruṣam, He is the original person. So who can be His father and mother? He is the father of everyone, the supreme father. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Kṛṣṇa says, "In all species of life, as many forms as there, I am the seed-giving father of all of them." So nobody can be Kṛṣṇa's father. Nobody can be controller of Kṛṣṇa. Nobody can be master of Kṛṣṇa. Kṛṣṇa is the Supreme. Mattaḥ parataraṁ nānyat: [Bg. 7.7] "Nobody is superior than Me." But He accepts inferior position out of love. If you love Kṛṣṇa… The Māyāvādī philosophers, they are very much eager to become one with Kṛṣṇa, merge into the existence of Kṛṣṇa. That is their perfection. And Vaiṣṇava philosophy is: "What is there becoming one with Kṛṣṇa? We want to become father of Kṛṣṇa." This is Kṛṣṇa philosophy. "Why I shall be one with my son? We want to become master of Kṛṣṇa." Just like gopīs. Gopīs were addressing Kṛṣṇa with very slanting language, but Kṛṣṇa enjoyed that. That is service to Kṛṣṇa. Kṛṣṇa… Everyone worships Kṛṣṇa as the Supreme. So sometime Kṛṣṇa becomes disgusted, that "Everyone is coming, simply offering Me respectful obeisances. Nobody comes to chastise Me." So who can chastise Kṛṣṇa? His devotee. Therefore a devotee who comes to the position of chastising Kṛṣṇa, he is more liked by Kṛṣṇa. That is Kṛṣṇa's position.

So here, about the Pāṇḍavas it is described that Kṛṣṇa accepted sārathyam. Kṛṣṇa's another name is Pārtha-sārathi. Pārtha. Arjuna's name is Pārtha. Pārtha means "the son of Pṛthā." Kuntī's another name is Pṛthā. Kuntī's father's name was Pṛthu, so Kuntī's name was Pṛthā. Therefore Arjuna's name was Pārtha. And because Kṛṣṇa served as the chariot driver of Kṛṣṇa, His another name is Pārtha-sārathi. So it is a fact that God has no name. Sometimes some philosopher says that "God has no name." That is fact. But why God has so many names? These names are calculated according to His pastimes. Just like Kṛṣṇa is known as Devakī-nandana. Because He appeared as the son of Devakī, therefore His name is Devakī-nandana. By the action. Kṛṣṇa is known as Yaśodā-nandana. Because Kṛṣṇa acted as the son of mother Yaśodā, His name is Yaśodā-nandana. Kṛṣṇa's name is Rādhā-ramaṇa. Because Kṛṣṇa enjoyed with Rādhārāṇī, therefore His name is Rādhā-ramaṇa. Kṛṣṇa's name is Govinda. Because He gave pleasure even to the cows, therefore His name is Govinda. Or Kṛṣṇa gives pleasure to every sense; therefore His name is Govinda. There are so many thousands and millions of names of Kṛṣṇa. Actually, His name is calculated in relationship with devotee. That is Kṛṣṇa's name. And there are devotees in all fields of life, amongst human beings, among demigods, among plants, amongst trees, among animals, among insects. Everywhere, Kṛṣṇa has got His relationship. So therefore the supreme name of the Lord is Kṛṣṇa. Kṛṣṇa means all-attractive. That is the meaning. (aside:) Please sit down properly. Kṛṣṇa's name is… This is the supreme name, Kṛṣṇa, "All-attractive." He can attract everyone.

So this statement, that "God has no name," that is fact, but He has got His name in relationship with His activities with devotees. So Kṛṣṇa worked as sārathi, as it is stated here, sārathyam. He acted as the chariot driver of Arjuna. Therefore Kṛṣṇa's name is Pārtha-sārathi. So Kṛṣṇa did all these things. He acted as a chariot driver. He acted as the president of the assembly. Not that He is eternally chariot driver. Eternally servant is the human being or the living entities. Eternally master, that is. In Vaikuṇṭha, in the spiritual world, there is equality with God and the living entities. They enjoy on equal level. But everyone knows that "Here is the Supreme." That is spiritual world. When Kṛṣṇa drives the chariot, Arjuna does not forget, that "He is my chariot driver." He knows that "Kṛṣṇa is the Supreme. But He is so kind, He has accepted the post of my chariot driver." This is spiritual sense. And sometimes, by the influence of yoga-māyā, Kṛṣṇa also forgets that He is the Supreme Personality of Godhead, and the devotee also forgets that he is eternal servant of Kṛṣṇa. That is the action of yoga-māyā.

So this Kṛṣṇa consciousness movement, there are so many things to learn. And when practically one learns everything-not everything; as far as possible, perfection-then his position is janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Anyone who learns about Kṛṣṇa, His janma… He has no father, but He is accepting a father. Therefore janma. Janma means birth. When there is birth, there must be father and mother. So when Kṛṣṇa takes His birth, appears, as a son, so there must be father and mother. But who can be His father and mother? His devotee. Because His business is with the devotees; with no other else. When He wants father and mother, the devotee must be father… Even when He wants some enemy, the devotee will become His enemy, what to speak of father and mother. Therefore He is all-attractive. He is as much attractive to His father and mother, similarly, He is attractive to the small calf. You have seen the picture. Kṛṣṇa is embracing. Kṛṣṇa is not simply embracing Rādhārāṇī or the gopīs. He is embracing the insignificant animal, calf. Therefore He is all-attractive. And when the calf goes to Kṛṣṇa… This is described in the Kṛṣṇa book, how all the cows and calves were so much, I mean to say, attached to Kṛṣṇa. That is Vṛndāvana. Everyone is attached to Kṛṣṇa. It doesn't matter whether he is human being or plant or trees or water or animal or the land or the flowers or the fruits. Whatever there is, they are all attracted to Kṛṣṇa.

So similarly, if we become attracted to Kṛṣṇa… We are attracted to… Actually we love Kṛṣṇa. That is the fact. But we have forgotten it. We are under illusion. Just you analyze yourself. Why we love this body? It is very easy to understand. Because the soul is there. Does anybody love a dead body? Is there any instance, a dead body is loved and embraced and taken into the room and kept it? Nobody cares. Throw it. Or burn it. So the body is not a lovable object. But because the soul is there within the body, therefore we love this body. This house, if it is vacant, nobody will come. But because there is Kṛṣṇa or because there are devotees of Kṛṣṇa, so many people come. Not that this house is lovable. Similarly, you analyze. You love this body. You work so hard day and night to keep this body fit. Why? Because the proprietor of the body, soul, is there. Then the love transfers from body to the soul. Then why do you love the soul? Because it is part and parcel of Kṛṣṇa. Therefore we love the soul. So ultimately, the love goes to Kṛṣṇa. This is natural feeling of love between Kṛṣṇa, or God, and between living entities, but the māyā is interrupting the relation. It is called illusion. The process of interruption is called illusion. Otherwise, we, every one of us, we love Kṛṣṇa. Everyone of us. You analyze. You see that ultimately goes to Kṛṣṇa.

Therefore in the Caitanya-caritāmṛta it is said that nitya-siddha kṛṣṇa-bhakti: "The loving attitude of the living entity towards Kṛṣṇa is nitya-siddha." That is eternally fact. Not that we are preaching this Kṛṣṇa consciousness movement, artificially we are creating some situation that a person may love Kṛṣṇa. No. That is not. That is not fact. We are cleansing the process which has covered our Kṛṣṇa-bhakti. Śravaṇādi-śuddha-citte karaye udaya. The love for Kṛṣṇa is there automatically. Everyone loves. But it is now covered by māyā. So śravaṇādi-śuddha-citte. Just like when you become diseased… Actually your position is, normal position is, that you can eat nicely, you can sleep nicely, you can talk nicely. That is healthy life. But when you cannot eat nicely, when you cannot sleep nicely, you cannot have sex life nicely, you take the help of a physician. The physician helps you, not that artificially he is creating some machine in you so that you can eat. The eating process is already there. You (are) competent to eat. But it has been disrupted by another influence. That is called māyā. Similarly kṛṣṇa-bhakti, or our love for Kṛṣṇa, is eternally fact. Some way or other, it has been interrupted by the influence of māyā, and we have to cleanse this. Or, as the physician cures the disease, so this māyā, māyā, means an illusion, means it is not a fact. Just like you cannot eat-this is not a fact. You can eat, but something has come between you and your healthy life. That is disease. So not to become Kṛṣṇa conscious is disease. To become Kṛṣṇa conscious is healthy. That is real health. Not to become Kṛṣṇa conscious, to become a demon, that is disease.

So our process is to cure the disease, not that we are enforcing something by some artificial means. That is not possible. That is not possible. Otherwise, in the foreign countries… Now, for Kṛṣṇa there is no foreign country, because He is the proprietor everywhere. But people think that "Kṛṣṇa is a foreign name, and He is Indian, Indian God," like that. But actually that is not for… Just like you cannot say the sun, "This is American sun and this is Indian sun or this is African sun." Sun is one. Similarly, God is one. There cannot be two Gods, American God or Indian God or African God. God is one. But when God consciousness comes into, I mean, awakening, then we can understand what is God. Therefore in the Bhāgavata there it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By our these diseased senses, blunt senses… Diseased means blunt condition. So ataḥ śrī-kṛṣṇa-nāmādi. Simply I speak, "Kṛṣṇa is God," and you hear, it will not be appreciated. It will not be appreciated. "Eh, why Kṛṣṇa God?" You will make so many protests. So… But actually, Kṛṣṇa is God.

So Kṛṣṇa… Ataḥ śrī-kṛṣṇa-nāmādi. Not only Kṛṣṇa, to accept Kṛṣṇa as God, to hear about His name also. Just like we are chanting Hare Kṛṣṇa, Kṛṣṇa's name. So this name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, Kṛṣṇa's entourage, ataḥ śrī-kṛṣṇa-nāmādi… Nāmādi means "beginning from name." Nāma ādi. Ādi means beginning. So we can understand Kṛṣṇa from the name. When name is perfectly chanted, then the form, the pastimes, the quality and all other things in relation to Kṛṣṇa becomes revealed. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. But these blunt senses cannot appreciate what is Kṛṣṇa. Then how it will be appreciated? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When we engage our tongue… Kṛṣṇa consciousness begins from the tongue, not from the eyes. Some rascals want to see Kṛṣṇa. They will see that Guru Maharaj(-ji). You see? Such rascals will see that so-called Kṛṣṇa. But to see real Kṛṣṇa, one has to purify the eyes, purify the senses. Not that anyone comes, "I am Kṛṣṇa," and I can see and become perfect. No. Sevonmukhe. And how the senses will be purified? By sevonmukha, by rendering service. For many, many thousands of years, if one is engaged in the service of Kṛṣṇa, then one day there is chance of understanding what is Kṛṣṇa. Kṛṣṇa is not so easy thing. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ, sevonmukhe hi jihvādau [Cc. Madhya 17.136]. Kṛṣṇa also says in the Bhagavad-gītā: manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Kṛṣṇa seeing is not so easy. Manuṣyāṇāṁ sahasreṣu. Out of many millions of people. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. To siddha, to become siddha, is not that "I go on doing all nonsense work, I become perfect man." No, no. Tapasā brahmacaryeṇa śamena ca damena ca, tyāgena satya-śaucābhyām [SB 6.1.13]. This is a process, how to become perfect. The rascals cannot become perfect. These are the process. One has to undergo austerity, penance, brahmacaryeṇa, completely cessation from sex life, brahmacaryeṇa. Not that any rascal doing everything and he has realized Kṛṣṇa, he has seen Kṛṣṇa. These are all rascaldom.

Kṛṣṇa is paraṁ pavitram. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So to go to Kṛṣṇa, one requires to be perfectly purified. Just like without becoming fire, you cannot enter into fire. If your body is not fire, as soon as you enter fire, you will be burned. But you take another fire and push into the fire, there is no reaction. There is no reaction. Just like to live within the water, you must have a particular type of body so that living within the water, you will not be infected. Just like a human being, if he artificially enters into the water, for few hours he can remain. That is also with great difficulty. He will feel bodily pain. But the fishes within the water, they are living very peacefully, happily, for hundreds of years. So this is real fact. You cannot enter into an atmosphere without being fit for living in that atmosphere. Is it very difficult to understand? Because they are going to the moon planet, why they are coming back? Because they have no arrangement to make the body fit to live there.

So God's creation is like that. You cannot by force enter into any atmosphere unless you become fit to live there. That is God's creation. By force you cannot live within water. By force the fish cannot live on the land. You'll die. Similarly, by force you cannot enter into the moon planet. Therefore they are frustrated. It is not possible. Similarly, without being Kṛṣṇized, you cannot understand what is Kṛṣṇa, you cannot associate with Him. That is the process of Kṛṣṇa consciousness, to become perfectly Kṛṣṇa-ite, as good as Kṛṣṇa. That is purification process. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam. Nirmalam means purification. Now we are sa-malam. We have got so many dirty things with us. So one has to become nirmalam. Sarvopādhi-vinirmuktam. First business is to become free from the designation. If you think yourself that "I am American," "I am Christian," "I am Hindu," "I am Indian," "I am black," "I am white," these are all designation. So sarvopādhi-vinirmuktam, when you become transcendental to all designation, when you come to the platform to understand that "I am not this body; I am spirit soul," brahma-bhūtaḥ prasannātmā [Bg. 18.54], then you become happy.

So long we are with designations, we are not happy. To become designationless means feeling complete happiness. That is the test. If you simply artificially say that "I am not identifying with this body," that is fact. But real identification with…, identification with the body will be realized when you don't feel pains and pleasure. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam, hṛṣīkeṇa. When your senses will be purified in that way, without any designation, then you can begin devotional service.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīka. Hṛṣīka means the senses. Hṛṣīkeśa. Hṛṣīkeṇa hṛṣīkeśa. Hṛṣīka means the senses, and hṛṣīkeśa. Hṛṣīka īśa. One who knows Sanskrit, the sandhi, hṛṣīkeśa. Because Kṛṣṇa is the master of the senses, so when our senses will be… Kṛṣṇa is purified, the most purified, paraṁ brahma paraṁ dhāma pavitraṁ paramam [Bg. 10.12], transcendental, completely purified. So unless you are also completely purified, how you can touch Kṛṣṇa? This is common sense reasoning. Therefore Kṛṣṇa realization is not so easy. (aside:) You just train them how. This is not the process. Then you shall sit down backside. And before the Deity it should not be done. From the childhood it should be trained up.

So this is called purification, to learn how to sit down before the Deity, how to talk before the Deity. So everything should be learned. There are sevā-aparādha, sixty-four kinds of offenses in the service. So we have to become offenseless. Then Kṛṣṇa will accept your service. Not by making a show. Kṛṣṇa will accept your service when you are sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Automatically there will be. As soon as you're purified, automatically Kṛṣṇa will appear, immediately. Kṛṣṇa will ap… Kṛṣṇa is there. Therefore premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti: [Bs. 5.38] "Those who are purified, santaḥ, saintly persons, they can see Kṛṣṇa in every second, every moment." Because they have been purified. After purification, there will be prema, love. The symptoms of purification is that when you do not love anything except Kṛṣṇa, that is purification. We have got our love. So instead of loving Kṛṣṇa, we are loving dog, cats and this and that-my country, community, family, nation, so many ways distributed.

So when you love Kṛṣṇa, automatically you love other thing. But at the present moment, we do not love Kṛṣṇa, only the other things. But love is there. Just like to keep the tree quite fitness, you have to pour water in the root. But if you simply you give up the watering to the root, if you simply water the leaves, twigs, and the branches, then what you will get? Naturally there will be declination of the tree, automatically. If you do not give food to the stomach and if you supply food to the eyes, to the ears, to the… Then what will be your health? Similarly, so long we do not love Kṛṣṇa, then whatever those so-called love we are showing to the society, friendship and love and country and community, they are all futile. Therefore, in spite of so much advancement of so-called civilization, there is no love between one another. You try to love Kṛṣṇa. Then everything will be perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.17

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Los Angeles, January 12, 1974

Pradyumna: Translation: "Now you may hear from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them." [SB 1.16.17]

Prabhupāda: So the question was, "How Mahārāja Parīkṣit punished this Kali-yuga?" The chapter name is "How Parīkṣit Received the Age of Kali." So why he punished the Kali? Because… Here it is said, pūrveṣāṁ vṛttim anvaham, tasya vartamānasya. He was situated always on the platform where his forefathers remained. This is called aristocratic. Every family or every caste… Family… First of all, there must be division. Then family. Community, society, then family. So Parīkṣit Mahārāja belonged to the royal family. His forefathers, own-Bhārata-vaṁśa, the Bhārata dynasty. Therefore you will find the members of the Bhārata dynasty is called Bhārata, Bhārata. Arjuna was addressed by Kṛṣṇa as Bhārata. Mahārāja Dhṛtarāṣṭra was also addressed as Bhārata. Vidura was addressed as Bhārata. Many times you have seen it.

So these descendants of the Bhārata dynasty, especially… Not especially. All of them. When Parīkṣit Mahārāja was born, so… I have told you already. Learned scholars in astrology, they were calculating the horoscope of the newly born child. So he was being described that "This child, this baby now born, he will be hero like this. He will be devotee like this. He'll be…" This horoscope made, in future what he will be. So Mahārāja Yudhiṣṭhira was anxious and he informed the learned brāhmaṇas that "This is all right. I thank you for your calculation. First of all, I want to know whether he will follow his forefathers. I want to know." That was the question. Because that Bhārata dynasty, they were rulers of the world, emperors and great devotees at the same time. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. They were not emperors and kings, simply tax collector. No. They were rājarṣayaḥ, rājarṣi. Rājarṣi means royal majesty. But in their behavior, they exactly like great saintly persons. Rāja and ṛṣi. That is called rājarṣi. Rāja means royal king and ṛṣi means saintly person.

There are many examples of rājarṣi. Just like Rājarṣi Janaka, Janaka Mahārāja, Rājarṣi Prahlāda Mahārāja, Rājarṣi Dhruva Mahārāja, Rājarṣi Yudhiṣṭhira Mahārāja, Rājarṣi Parīkṣit Mahārāja. All the kings almost, when monarchy was accepted… And that is the only thing. Monarchy must be accepted. But at the present moment democracy means abolish monarchy and elect a rascal as monarch. This is called democracy. But after all, you have to accept a man… (aside:) These legs should not be spread before the Deity. Monarchy, that is required, monarchy. Because a monarch is rājarṣi. He should be rājarṣi, a saintly person. Without being saintly person, how he can become representative of God? A king is supposed to be representative of God. So unless he has got godly character, saintly character, great devotee, how he can become the head of a state? Just like the demigods in the heavenly planets… The king of heaven is Indra. So Indra is materially very opulent, although they are after material enjoyment. You cannot compare their material enjoyment with this material enjoyment on this earthly planet. There are thousand, thousand times better standard, the duration of life, paraphernalia for enjoyment, facilities, so many things. They are higher and higher. As you go to the higher planets, they are higher and higher, thousand times. Just like in this planet also we see that some nation's standard of living is higher than other nation. Take for example you Americans. Your standard of living, from material point of view, you have got greater facilities, or you have created your own good facilities. Similarly the more the intelligent persons are, they create their own facilities by the grace of God. Just like in this America, the Red Indians were there, but they could not develop the country. But when the Europeans came and settled in this country, now this country has become the first-class country in comparison to other countries. So it is the intelligence.

So the standard of living, intelligence, increases, as you go higher, higher, higher, higher. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Ūrdhvam. Ūrdhvam means higher. And adho gacchanti tāmasāḥ. There are three qualities. The whole material world is being operated under the influence of three qualities. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. So according to the quality, there are different grades of people, and that is called cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. [Bg. 4.13] So everyone is not on the same platform. Everyone is under the influence of some quality of nature-goodness, passion, ignorance. So there is division. So the kṣatriyas, they are supposed to be in the mode of passion, a desire for controlling, ruling. That is kṣatriya's spirit, ruling. Therefore one kṣatriya king used to attack another kṣatriya king. The idea is not to take possession of other's property. The idea was that "This king is not ruling nicely." Just like in your country, you want to change the president, but forcibly he is sitting in his position, so as you want good government or good man as president, similarly, formerly, although there was fight between the two kings, the objective was different, not to occupy one's property, not to become a big thief.

You know the story of Alexander the Great and the thief. Alexander the Great arrested one thief, and he was going to punish him. The thief pleaded, "Sir, you are going to punish me, but what is the difference between you and me? I am a small thief, you are a great thief. That's all. [laughter] You are by force occupying other's kingdom, and you have no right. But because you are strong, or some way or other, you have got the opportunity, and you are conquering country after country, country after… So I am also doing the same thing. So what is the difference between you and me?" So Alexander considered that "Yes, I am nothing but a big thief, that's all." So he released him, "Yes, I am no better than you." Just like dacoits. Nowadays there are many thieves who steal scientifically, legally. There are many lawyers, many scientists. They do harm, but legally. Legal murderer, legal cheaters, so many things. We have got experience, every one of us. If you can protect yourself under the cover of law and you cheat others, then it is nice. But you cannot cheat the supervision of the Supreme. That you cannot do. A thief may steal secretly, but there is no secret. There is no secrecy for God. It is said in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] "I am sitting in everyone's heart." So suppose you are planning to do something, mischievous activity. You can cheat the man-made law or the man-made police, but how you can cheat Kṛṣṇa? He is sitting within your heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." So whatever you're thinking, feeling, and willing, it is immediately being observed and noted, "This rascal wants to do this." Besides that… This is inside. Then outside, there is sun, there is moon, there is day, there is night. Everyone, there are eight kinds of witnesses, whatever you are doing. And karmaṇā daiva-netreṇa [SB 3.31.1]. Just like a man is punished according to his gravity of criminality, similarly, whatever you are doing… Here everything is criminal, in this material world. Everything is criminal.

Therefore Caitanya-caritāmṛta kaṛacā says,

dvaite bhadrābhadra-jñāna, saba-manodharma
ei bhāla ei manda-ei saba bhrama

Dvaite. Dvaite means things which is not directly Kṛṣṇa, dvaita. Bhayaṁ dvitīyābhiniveśataḥ syāt, dvitīya. This dvitīya, this is called māyā. Dvitīya means second. The one is Kṛṣṇa, and māyā is secondary. Just like light. Light and darkness. Darkness is not first; light is first. And darkness means where there is no light. Where there is no light, that is darkness. Similarly, darkness has no separate existence. It is simply absence of light. That's all. Real existence is light. The whole creation is… Just like real existence is the sun. Try to understand, very easy. Sun, but when it is covered by the cloud, it is called darkness. Or it is covered by another planet, then we find darkness. Actually, there is always light. If you go through the cloud, you come to the sunshine. Everyone has got the experience. Down, when you start your plane, it may be very dark, and then, when you go beyond the sky, seven miles above, then you see there is sunlight. And again, if you start your plane in sunlight, in the morning, in daylight, so in the morning, and go to the western side, you will find never night. You will find never night, always light, always light. Sometimes we have got experience. We start from a place, say, at ten o'clock, and going western side. Then, after few hours, we see it is still ten o'clock, and the light is there. This is our practical experience.

So actually, there is nothing material. Everything is spiritual. Spiritual means īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything belonging to God. But when we think that "There is no God, I am God," or "It is mine," that is darkness. This consciousness is darkness. So Kṛṣṇa consciousness movement means to be situated above this material conception. Ahaṁ mameti [SB 5.5.8]. Janasya moho' yam ahaṁ mameti. This conception, that "I am the proprietor, and everything belongs to me," this conception is called illusion. And this illusion increases by mental speculation. Ultimately, that mental speculator remains in darkness, but he thinks that he has become liberated. This is another darkness. Another darkness. That is described in the Śrīmad-Bhāgavatam: ye ’nye ’ravindākṣa vimukta-māninaḥ. He Aravindākṣa. Kṛṣṇa’s name is… (baby starts crying) (aside:) You take him out. (long pause in lecture and everyone starts chanting while baby is crying and being taken out)

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

Prahlāda Mahārāja says, ”My Lord,” Aravinda-akṣa. Kṛṣṇa’s another name… As I explained yesterday, God has no name, but He has got thousands and millions of names according to His relationship with the devotee or the world, like that. As I explained yesterday, Kṛṣṇa is called Devakī-nandana because He has got relationship with Devakī. Therefore He has become Devakī-nandana. Kṛṣṇa is called Yaśodā-nandana. So similarly, Kṛṣṇa’s another name is Aravindākṣa, Aravinda, because His eyes are just like petals of the lotus flower. Aravinda-nābhi. Aravinda-nābhi means Viṣṇu, Lord Viṣṇu, Garbhodakaśāyī Viṣṇu, from His navel, one lotus flower is grown. Therefore He is called Aravinda-nābhi.

So here Kṛṣṇa is addressed, he aravindākṣa. Ye ’nye ’ravindākṣa. Ye anye. Anye means neglectfully, others. Prominent men are especially mentioned, ”Here is Mr. such and such and such,” and there are others. So these others, he aravindākṣa, ye ’nye. Who are that others? Ye ’nye ’ravindākṣa vimukta-māninaḥ. The others means less intelligent class of men who are thinking that ”I am now liberated. I have now become God by mystic yoga, by meditation.” So therefore it is called māninaḥ. Māninaḥ means they are thinking wrongly like that. Actually, they are not liberated, not liberated. They are in darkness. Because he is foolishly thinking that he has become God. How you can become God? What is your power? What you have shown like God? We accept God, Kṛṣṇa, Lord Rāmacandra, and others, by seeing His activities. Kṛṣṇa, at the age of seven years old, He lifted Govardhana mountain. Govardhana-dhārī, Giridhārī. So what you are? You cannot raise even five kilos of load, and you are becoming God?

So these so-called gods are accepted by so-called devotees. These are all rascaldom. Therefore it is called māninaḥ. They are thinking, by mental speculation, that ”I have become God.” What you have got, power? What you have done that you have become God? But they are foolish. They do not calculate the value of his, strength of his becoming God. But they are thinking of… Therefore it is called māninaḥ. Now, you can think at your home that ”I am the proprietor of the Bank of America.” So you may become a crazy fellow like that. But to become proprietor of the Bank of America is different thing. But these foolish men will think like that. ”I am God, I am moving the sun, I am moving…” This is their meditation. Perhaps you know. These rascals, these dogs, not gods, they think like that: ”I am moving the sun, I am moving the earth…” Therefore it is called vimukta-māninaḥ. Mānina, thinking, foolishly thinking. Ye ’nye ’ravindākṣa vimukta-māninaḥ.

Why they are thinking foolishly? We see they are advanced in knowledge. They can put forward so many words about becoming God. That has been described by Śrīdhara Svāmī, vāk-cāturya. Their so-called explanation that they have become God, that has been described by vāk-cāturya, jugglery of words, to be fool another fool. That’s all. Therefore in Bhāgavata, in another place, it is said that śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Puruṣaḥ paśuḥ. If one person who is not devotee, if he is praised as very exalted, so wherefrom these praising words are coming? Śva-viḍ-varāhoṣṭra-kharaiḥ. Such praising comes from the persons who are like dogs. Śva-viḍ-varāha, the stool-eater pigs. Śva-viḍ-varāha uṣṭra, camels, and khara means ass. These classes of men, they praise such another big, big animal, śva-viḍ-varāha uṣṭra. Because anyone who is not a devotee of the Lord, he is not rājarṣi, devarṣi. He is not praiseworthy at all. He is a fool. He is a rascal. That is our conclusion. No, it is real conclusion. Because Kṛṣṇa says, mūḍha. Mūḍha means rascal. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15].

So our simple test is whether a man is devotee or not. If we find that He is a devotee, then we respect, ”Yes, here is nice Vaiṣṇava.” Even Yamarāja says, ”Offer my respect to the Vaiṣṇava.” But if we see that he is not a devotee, he is claiming himself as God, as the supreme, then immediately, according to the formula of Bhagavad-gītā, we accept-mūḍha. Because a mūḍha does not surrender. Mūḍha. That is the test. Anyone who has not surrendered to the principle of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja… [Bg. 18.66]. That is the test. If he has not surrendered to God, or Kṛṣṇa, then he is mūḍha. That is also explained in the Bhāgavata that ye ’nye ’ravindākṣa vimukta-māninaḥ. Why they are so mūḍhas? Just like cause and effect. If a man has no money, he is called poor, poor man. Similarly, if a man has no such sense to surrender unto God, he is mūḍha. He is mūḍha. So ye ’nye… But thinking that he has become liberated, he has become one with God, and he is God Himself, everyone is God. Therefore they are mūḍha. Ye ’nye ’ravindākṣa vimukta-māninaḥ.

So it is in good words, vimukta-māninaḥ. Because it is said by Vyāsadeva or a devotee, little respectful, vimukta-māninaḥ, falsely thinking that he has become liberated. But when Kṛṣṇa says, because He is the Supreme Lord, He says that ”He is a mūḍha. He is a rascal.” Just like father can immediately call his son rascal or spiritual master can say, because superior position, a rascal. Others, the rascal may be addressed in an ornamented language. He is to be proved a rascal. But some, for friendly sake… Just like Kṛṣṇa, when He was talking with Arjuna, He directly did not say, ”My dear Arjuna, you are rascal number one. You are rascal number one.” Because friend. But He did not say that. But He said,

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

”My dear Arjuna, you are simply lamenting on this body. So, this is not the subject matter of lamentation.” Actually, that is the fact. He was thinking that ”My grandfather, my brothers, they will be killed,” and he was putting forward great philosophy, this, that. ”Humbug. And after all, this body will be finished. Either your grandfather’s body or your brother’s body, we do not kill them, in due course of time everything will be finished. That’s a fact. Therefore aśocyān, why you are anxious, pertaining to their body?” Aśocyān anvaśocas tvam [Bg. 2.11]. ”And at the same time, you are talking great philosophy.” Prajñā-vādāṁś ca bhāṣase. Prajñā, philosophy means prajñā-vādān. So aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. But nānuśocanti paṇḍitāḥ: "One who is actually learned, he does not take very much care of these things." That means "You are a fool." That means "You are a fool." It is called parenthesis, or… That "A paṇḍita, a learned man, does not do like this." It is called… What is the English? I do not remember now. That if I speak that "Sometimes, from my home, this thing was stolen, and the man who stole, he looked like you." But not directly, "You are the man who had stolen my property," but you can say in a gentlemanly way, "He looked like you." You see?

So similarly, Kṛṣṇa says, "Anyone who is not surrendering unto Me, who is not a surrendered soul, and thinking that he has become God, he is very learned scholar, Vedantist… These things are vimukta-māninaḥ." "Now I have no business to go to temple." In our country, there is a class. They have developed a system not to go to the temple. That is their propaganda, not to go to the temple. "Why you should go to the temple for finding out God? God is everywhere." If God is everywhere, now why not in the temple? What the temple has done? If God is everywhere, then in the temple there is God. You may call Deity worship as idol worship, but this situation created by Deity worship, Kṛṣṇa consciousness, practical… This was a church. This was a church. How many years ago? Since when we have occupied? Four years ago. And because nobody was coming, so this church was sold, and we purchased. Now why people are coming? The church or temple, if there is no God, so why people are coming? The same church. Because you could not convince them about the science of God. Therefore it was vacant. You cannot bluff all people for all the time. That is not possible. You must give them substantial. Then they will agree, "Yes, there is God."

So Parīkṣit Mahārāja special qualification… Sva-pūrveṣāṁ mahātmanām. This mahātmā I have already described. Mahātmā means devotee. Mahātmā does not mean a politician. Mahātmā means simply…

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manasaḥ
[Bg. 9.13]

He is mahātmā. Ananya-manasaḥ, without any deviation, twenty-four hours, he is engaged in Kṛṣṇa's service. That is mahātmā. That is mahātmā. So Mahārāja Parīkṣit's situation is described. Here it is said, tasyaivaṁ vartamānasya. How he kept himself always, na pūrveṣām. Pūrveṣām, the very word again, as it was used previously in the thirteenth and fifteenth verse. Sva-pūrveṣāṁ mahātmanām. He was so responsible that always thinking, "Whether I am deviating from the path of my grandfathers, Yudhiṣṭhira, Arjuna?" That was his… In this way he was always thinking. That was his first business. Because his grandfathers were devotees, rājarṣi. Rājarṣi Yudhiṣṭhira.

So he wanted to keep himself on the position of rājarṣi. And because he kept himself on the position of rājarṣi, therefore he was able to punish the Kali. Because at the present moment there is no rājarṣi, all rascals and fools and animals are on the top of government, they cannot see what is Kali. They cannot see. Because he is also one of the members of the Kali. How he can see? Therefore the whole world is now being led by the Kali's agent. So they cannot check. Here it is said that nātidūre kilāścaryaṁ yad āsīt tan nibodha me. Suppose if you are not yourself in healthy condition, you cannot understand what is unhealthy condition. If you are not a scientist, you cannot see how the other thing is not scientific. If you are not yourself a medical man, you cannot understand what is the disease. So Mahārāja Parīkṣit, because he was addressed, rājarṣi, pūrveṣāṁ vṛttim anvaham… He was following strictly the occupational duty of his forefathers. Anu, ahani, day to date, not forgetting even for a single moment. Therefore he could see that what is that Kali. The Kali, we have, I mean, avoiding Kali: no illicit sex, no gambling, no intoxication, and no meat-eating. These are Kali. You will understand from this chapter gradually. These four things are representative of Kali. Now at the present moment, all over the world, Kali's influence is going on. Everyone, almost everyone, 99.9 percent. You cannot say cent percent because there are some saintly persons. So take it, 99.9 percent, all under the influence of Kali. Illicit sex life, gambling, intoxication and meat-eating. So how these people can see what is Kali? He is himself under the influence of Kali.

Therefore, Parīkṣit Mahārāja's situation, vartamānasya, tasyaivaṁ vartamānasya, how he was being situated, in what position he was. Just like not to go so far as to go to Parīkṣit Mahārāja. Even those who are neophytes, trying to be beyond the range of Kali-yuga, our members of the Kṛṣṇa society, because they have given up these four sinful activities, they can see how one is influenced by Kali. So this is the position. Therefore he could see. Now because the so-called leaders, so-called presidents, they are themself agent of Kali, how they can stop this illicit sex, meat-eating, gambling, and intoxication? They cannot do. So you have to take shelter of the śāstra, and then you will be able to avoid it. Otherwise, it is not possible.

Thank you very much. (end)

740115SB.HAW
Śrīmad-Bhāgavatam 1.16.19

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Hawaii, January 15, 1974
Pradyumna: (leads chanting, etc.)
dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena
ālakṣaye bhavatīm antar-ādhiṁ
dūre bandhuṁ śocasi kañcanāmba
[SB 1.16.19]

Translation: "Dharma, in the form of a bull, asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?"

Prabhupāda: You can read the purport; it's small.

Pradyumna: "The people of the world in this age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband and so on. There are sufferings from internal diseases, separation from those near and dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy."

Prabhupāda: So this age of Kali, we have discussed in the previous verses, is very degraded age. In the beginning, there is Satya-yuga; and next, Tretā-yuga; next, Dvāpara-yuga; and this is the Kali-yuga. The aggregate of all these four yugas is called yuga: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. The duration of Satya-yuga is 1,800,000's of years; and the next, Tretā-yuga, roughly 1,200,000's of years; and Dvāpara-yuga, 800,000's of years; and this Kali-yuga, 432,000's of years. So we are in this Kali-yuga. In this Kali-yuga we have passed only five thousand years. Out of 432,000's of years we have passed only five thousand. Since the Battle of Kurukṣetra, which took place five thousand years ago, the Kali-yuga has begun.

So this chapter is on the subject matter, "How Parīkṣit Received the Age of Kali." We are studying this chapter at the present moment. In Los Angeles we were studying, and again, after that, we are presenting. So Kali-yuga is not very good age, simply faults. We have several times discussed that in this age, people's duration of life, mercifulness, bodily strength and so many things, eight kinds of things, will be reduced. The age is reducing; the bodily strength is also reducing. Now you American generation, you are not as strong as your father or grandfather. You can understand that. You are not so luxuriantly grown up, bodily growth. There are so many reasons, but this is the symptom of age of Kali. And they're described in the Śrīmad-Bhāgavatam, foretold, five thousand years ago, what will happen in this Kali-yuga. That is all explained in the Twelfth Canto of Śrīmad-Bhāgavatam, third, fourth chapter. So simply full of faults. Social life, political life, religious life-everything has been described there. And one thing I can see very practical, that in this age, lāvaṇyaṁ keśa-dhāraṇam. It is stated there that people will think that by keeping long hairs they will become very beautiful. That is stated there. Dāmpatye ratim eva hi. Husband and wife's relation will depend on the strength of sex. These are described there. Svīkāra eva codvāhe. Marriage will be performed simply by agreement.

Now, this is śāstra. Five thousand years ago, what was written, that is now becoming true. Now there is no marriage as it was taking formerly, Vedic marriage. The father (and) mother will select the bride, bridegroom, and there will be gorgeous ceremony and marriage. The father will spend... Both parties, the girl's father and the boy's father, will spend. Still in India, there are cases like that. They'll spend their hard-earned money during the marriage ceremony of their son and daughter. But in this age, gradually, it is said, svīkāra eva codvāhe. Udvāha means marriage, taking the charge of the girl. The boy takes charge of the young girl from the custody of her father. This is marriage. Woman, according to Vedic civilization, they are not recommended freedom. They should be taken care just like children are taken care of. You cannot give independence to the children. That is not possible. Then it is not good for them. Similarly, woman also should be taken care of. They should not be given freedom. That is not good for them. They should be protected by the father in childhood, by the husband in youthhood, and by the grown-up children in old age. Three stages. But in this age, women are trying to take independence of father, husband or children. That is not good. That is described in the śāstra.

So so many symptoms are described, but at the end the remedy is suggested because śāstra means it will guide you for the ultimate goal of life, for the perfection of life. So if the world condition is so bad, then how people will be saved? That is also suggested in the śāstra: kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Parīkṣit Mahārāja was advised by Śukadeva Gosvāmī, "My dear King, I've described so many faults. It is like the ocean of faults. But there is one boon also. That is special prerogative, special advantage of this age." Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Kalau, kalau means "In this age of Kali, it is full of faulty things. But there is one boon." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Kīrtanād eva kṛṣṇasya: Simply by chanting the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-simply by chanting the holy name...," kīrtanād eva kṛṣṇasya, kṛṣṇasya, so, mukta-saṅgaḥ, "he becomes free from all these contaminations, by one thing, simply chanting Hare Kṛṣṇa." Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ. There are so many contaminations, so many faults of this age, but simply by chanting Hare Kṛṣṇa mahā-mantra, one becomes kīrtanād eva kṛṣṇasya mukta-saṅgaḥ, he becomes free from the contaminated association.

Just like if there is some epidemic, disease, and if you take vaccine, it is supposed that you are free from the contamination. So this vaccine of chanting Hare Kṛṣṇa mahā-mantra will keep you fit without any contamination of this age of Kali. And that is happening. All over the world people are chanting Hare Kṛṣṇa mahā-mantra. And practically we see, those who are chanting, they're becoming free from the contamination. If you follow the rules and regulations, very simple thing, and chant Hare Kṛṣṇa mahā-mantra... That is our only request. Then, in spite of this contaminated age of Kali, you'll be saved. You'll be saved. That we are... That is our... Kṛṣṇa consciousness movement means that we are preaching this cult.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Without this, there is no other way of saving you from the contamination of Kali.

So here another question is... The dharma uvāca. Personified dharma, he's inquiring from the cow. He's addressing cow, amba. Amba means mother. So cow is our mother. Why mother? Because from practical point of view, we drink milk. So how mother... How cow is not mother? She's mother. We are taking her milk. There are seven mothers according to Vedic civilization:

ātma-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ smṛtāḥ

Real mother, from whose womb we have come to this world, real mother, ātma-mātā. Then guroḥ patnī, wife of the teacher or spiritual master, guroḥ patnī. Brāhmaṇī, the wife of a brāhmaṇa. Ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā, and the wife of the king, or the queen. She's also mother. Dhenu, the cow. Cow is also mother. And dhātrī means nurse. Nurse is also mother. Tathā pṛthvī, and the earth, the earth is also our mother. That we say in country, in the country which we take birth, we say deśa-mātṛkā. In Sanskrit it is called deśa-mātṛkā. That is also mother. Mother land, mother language. So this… So many mothers we have got, out of which, cow is also mother. Therefore she's addressed as amba. Amba means mother. Still in Gujarat province, they call amba. And in U.P., United States, er, United Province, in India, they also call amba, or in a broken language they call amma. Still… That is from very long time, mother is… Amba-devī. There is a… From Amba-devī, there is a big temple of Mother Durgā, Kālī, in Bombay. So this Amba-devī was pronounced by the Englishmens as Bamba-devī, and from Bamba-devī it has come to "Bombay." Actually, there is a big temple of Amba in Bombay. From that name, instead of Amba, they have become Bamba. Just like from Sindhu, they have called, they have designated the inhabitants of Sindhu-deśa as "Hindu." The Muhammadans, they pronounce s as h. So from "Sindhu," it has come to "Hindu." Otherwise, this "Hindu" name is not mentioned in any Vedic literature. It is given by the… This name is given by the other foreigners. Especially the Arabian countries, they used to call this nation, Bhārata-varṣa…

Actually, Hindu is not a religion. Hindu is a name given by the foreigners. The religion is, of India, varṇāśrama-dharma, following the institution of four varṇas and four āśramas. That is varṇ… Or sanātana-dharma. Sanātana-dharma means eternal, eternal religion. Religion of human being is one. That is called sanātana. A living entity is described as sanātana. Mamaivāṁśo jīva-bhūto jīva-loke sanātanaḥ [Bg. 15.7]. In the Bhagavad-gītā you'll find sanātanaḥ, and Kṛṣṇa is also addressed in the Eleventh Chapter as sanātanas tvam. And there is another place, or spiritual world, which is also called sanātana. In the Bhagavad-gītā you'll find, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. So this sanātana term is very important. The living entity is sanātana and God is sanātana and the spiritual world is sanātana, and the process by which your lost relationship with God established and you go back to home back to Godhead, that is called sanātana-dharma. Sanātana-dharma. That is our eternal relationship with God. And there is a place. So the system which makes these two sanātana, God and the living entity, meet again and they go back to enjoy life in the spiritual world, that system is called sanātana-dharma. Therefore sanātana-dharma is not meant for any particular class or particular country or particular nation or community. No. It is meant for the whole human being, especially human being; otherwise, all living entities.

Living entities, they are in this material world in different forms. That is accepted by Kṛṣṇa, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. There are as many forms of life amongst the living entities. Tāsāṁ mahad yonir brahma ahaṁ bīja-pradaḥ pitā. The mahad yoniḥ, mahat, this material world, material elements, or the sum total of material elements… Mother Durgā, she is the mother. And God is the father. Just like father and mother gives birth to a child, similarly, we spirit soul, the part and parcel of the supreme father, and the material elements, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], they're the recipient. Tasmin garbhaṁ dadāmy aham. Just like father gives the seed in the womb of the mother, then the child gets a body and it grows and come out, similarly this body is given by mother, material, material energy, but the father is the Supreme Lord Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. This is the factual position. We are not this material body.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So we have got all information in the Vedic literature beginning from Bhagavad-gītā and then described further in the Śrīmad-Bhāgavatam, four Vedas. The four Vedas-Sāma, Yajur, Ṛk, Atharva-they are concentrated in the Vedānta-sūtra, and the Vedānta-sūtra is explained in the Śrīmad-Bhāgavatam. Therefore, our propagation, this Kṛṣṇa consciousness movement, is that we are trying to get our students well conversed in Bhagavad-gītā and Śrīmad-Bhāgavatam. So those who are our students, we have got our books now ready published so nicely. People are accepting it. I was very glad to hear from our Mahārāja that we are selling about hundred…

Sudāmā: Close to, yes.

Prabhupāda: Eh?

Sudāmā: Close to. They're doing many…, close to a hundred Kṛṣṇa books a day sometimes.

Prabhupāda: Yes. So it is very good news that people are reading our books. They have already got about more than one dozen such books, four hundred pages each. And besides the smaller books, now we are immediately going to add six more books. And what are those? Three Bhāgavatams?

Bali-mardana: Three Bhāgavatam, Caitanya-caritāmṛta.

Prabhupāda: One, all four hundred pages, like this. We don't publish a book less than this volume. So just imagine how much we have to learn about our spiritual life. In no other system-religious system you may call, or cultural system-can give you so many books to read. There is no comparison. The Christians, they can present only one small Bible, and the Muslims they can present one little Koran. But here, the Vedic culture is so great that we can simply give you sixty volumes like this only for Śrīmad-Bhāgavatam. And Bhāgavata is the eighteenth Purāṇa. So there are seventeen Purāṇas, still more, not yet touched. Beside that, there are 108 Upaniṣads. Then there is big Mahābhārata, the great history of India. Then Rāmāyaṇa. There are so many books. So we are trying to present all these books into English translation.

So it is a culture, Vedic culture, which, if it is spread all over the world, people will be benefited because at the present moment people do not know what is the treasure house of spiritual culture. They do not know. They have got some vague idea. Neither they are offered such volumes of books. So those who are present here, our disciple or not disciple, should understand that this Kṛṣṇa consciousness movement is a great scientific movement; it is not a bogus bluffing movement. Very scientific movement. So in this movement, our one program is to respect the cows. We chant this mantra, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The brahminical culture and the cows… Why they have selected the cows? There are so many animals. Why cow protection is so important in Kṛṣṇa consciousness? Why Kṛṣṇa personally Himself became a cowherd boy and was taking the care of the cows and the calves? Oh, that is very essential.

And here also, we see that the Dharmarāja is inquiring about the comforts of the cow. Amba, kaccid bhadre, what is, anāmayam ātmanas te. Āmayam means disease. So "Whether you are quite comfortable by your health?" This is very essential to keep cows very comfortably. If they feel comfortable, then you get the most nourishing food, milk. We are practically seeing in our New Vrindaban center, because the cow are feeling secure in our custody, they're delivering milk up to the eighty pounds daily. You'll be surprised. So if you get milk products, milk, then you can prepare so many preparations full of vitamins, which will nourish your brain. Dull brain cannot understand what is spiritual knowledge. Therefore, that Mr. Bernard Shaw, he wrote a book. Perhaps you know it. You Are What You Eat. If you keep your brain dull, then how you can understand? Because without becoming very intelligent man, one cannot understand Kṛṣṇa consciousness. That is stated in the Caitanya-caritāmṛta, kṛṣṇa yei bhaje sei baḍa catura: "One who takes to Kṛṣṇa consciousness seriously and perfectly, he must be very, very intelligent." Dull brain cannot accept it. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So we have to make our brain very clean. And for that purpose you require to drink not very much, at least, one pound or half-pound milk daily. That is essential. But no meat-eating. This is intelligence. The milk is also conversion of the blood, everyone knows. Just like we drink the milk of our mother. The color of the milk is white, but everyone knows that milk is produced from the red blood, red corpuscle. So this is the process, that people are very much anxious to drink the blood of cows from the slaughterhouse. They sometimes drink fresh blood, is it not?

Bali-mardana: Yes.

Prabhupāda: That is not very good intelligence. You drink the blood of the cow by natural process, which turns into white milk. You'll get better brain, better strength. Therefore cow protection is very essential in Vedic civilization. Therefore we offer respect Kṛṣṇa: "Kṛṣṇa is the benefactor of cows and the brāhmaṇas." Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Go-brāhmaṇa-hitāya ca. Kṛṣṇa is well-wisher first-go, cow. You'll find Kṛṣṇa always with cows. Here is Kṛṣṇa's picture, you see how He's loving the cow and the calf. He's personally teaching from His childhood, from His boyhood. So we should follow. If we want to become Kṛṣṇa conscious, we must give… The calf is also seeing to the face of Kṛṣṇa for protection, and Kṛṣṇa is giving protection, "Yes, I'll give you protection."

So this is the position. And here is also dharma. Religious life must begin very clean. That is also stated in the Bhagavad-gītā,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Sinful life will not… [break] …that is practical, everyone knows. And we see so many varieties of people, men, in the society, and what is the difference of variety? One has got good brain, another has got dull brain. That is dis… That is the variety. So if you want good brain… Good brain means how to get relief from all the troubles of material existence. That is good brain. And bad brain means to become implicated more and more. They do not know… Because they have got bad brain, they do not know how spirit soul is transmigrating from one body to another, how he is becoming entangled. Today I have got very nice body, American body, but what is the guarantee next life? But they do not believe in the next life because they have no good brain. So in order to understand things as they are, you require good brain, and for good brain, you require milk preparation. In this way, as they've suggested a routine in the śāstra also, and guided by sādhu-guru-śāstra, if we accept, then we shall become very happy in this life and next life also. That is Kṛṣṇa consciousness movement.

Thank you very much.

Sudāmā: Questions, Prabhupāda? [break]

Devotee: …one is sufficient to ask is that are Siddha-svarūpānanda Gosvāmī and Tuṣṭa-kṛṣṇa Mahārāja and their followers more advanced in their understanding of Kṛṣṇa and the spiritual master than the other devotees in ISKCON; and secondly, are they, have they advanced beyond following the rules and regulations of ISKCON?

Prabhupāda: That is up to you to judge-by the result. If they are actually advanced, why they should leave this company of ISKCON? Therefore, I know they're very good souls. They might have done some mistake out of misunderstanding, but you invite them to come back again and take their position. It is not very good sign that they have left. They'll never be happy. That's a fact. (pause)

Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.16.19

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Los Angeles, July 9, 1974
Prabhupāda:

dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena
ālakṣaye bhavatīm antar-ādhiṁ
dūre bandhuṁ śocasi kañcanāmba
[SB 1.16.19]

"Dharma [in the form of bull] asked: Madam, are you not hail and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?"

Actually the cows… When I was in New Vrindaban, our Kīrtanānanda Mahārāja purchased one cow without calf. (someone says, "Children have to go out") Yes. So that cow was actually crying because the calf was taken away for slaughtering. It is not that they have no soul, they cannot understand, they have no feeling. But they are helpless. Everything is there. The butchers, the cow slaughterers, or their supporters, they say wrongly that the animal has no soul. This is a rascal philosophy. Why animal has no soul? The question should be…

Here Yamarāja is addressing the cow as amba, mother. ”Why you are so unhappy? From your face it appears.” So Yamarāja was foolish man, that he is addressing a cow as mother? This is civilization. It doesn’t matter one is appearing as a cow or a man or a dog or a demigod or a civilized man, uncivilized man. One who knows that the soul is there… Unless there is soul, how Yamarāja is asking the cow, ”It appears that you are very much bereaved, so what is the cause, mother, of your bereavement?”

So this culture, that Yamarāja, is asking an animal, mother… Without any soul? No. Everyone has soul. The rascals, they do not know it. One has to become paṇḍita. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18], in the Bhagavad-gītā it is said. So those who are actually learned, they know. They know that one may be a living entity, one may be a tree, one may be an animal, one may be a cow, one may be an elephant, one may be a learned brāhmaṇa scholar, one may be a caṇḍāla, untouchable. Everyone is a soul. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita, one who is learned, he knows that all of them, animals, trees, plants or human being or demigods, everyone is the spirit soul. Now they are simply encaged in different bodies according to different karma. The soul, part and parcel of God, wanted to imitate God’s supremacy, and they wanted to enjoy. But in the spiritual world there cannot be second enjoyer. The only enjoyer is Kṛṣṇa. Bhoktāraṁ sarva-loka, bhoktāraṁ sarva-yajñānāṁ sarva-loka… He is the supreme proprietor, supreme being. In the dictionary you will find, ”the supreme being.” ”Supreme being” means nobody can be equal to Him, nobody can be greater than Him. That is, means supreme. So how one can become an imitator of Kṛṣṇa? That is not possible. That imitation is possible here in this material world, because they are all rascals. So one rascal may claim that ”I am God,” imitation, but as soon as he claims like that, any intelligent man knows that he is a rascal. That’s all. That very assertion will establish that he is a rascal.

Nobody can be God. God is one. And religion is also one. If God is one, then how religion can be different? Just like state laws. If the state is one, the law is also, everyone. Now the ordinary law, just like ”Keep to the right,” if somebody says, ”No, this is Christian law. Hindu law, ’Keep to the left,’ ” will it be accepted? If I say, ”I am Hindu, I am coming from India. My law is ’Keep to the left.’ ” In India, the same thing, ”Keep to the left.” And many other countries also. So here, because all these laws are made by rascals, in some country you keep to the left, some country you keep to the right. And which is correct, that is unknown. That is unknown. Therefore for the foolish person, ”This is Hindu religion,’ ” ”This is Christian religion,” and ”This is Muhammadan religion.” Religion is one. How it can be Hindu religion, Christian religion? No. Religion is one. God is one. Therefore religion is one. Because religion means the law or the order given by God. That is religion. Simple definition.

Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That mām ekaṁ śaraṇaṁ vraja, ”Surrender unto Me,” that is religion. So one has to surrender. Either he is a Hindu or a Christian or Muhammadan, he has to surrender. That is religion. One cannot say that because we are professing Christian religion, we haven’t got to surrender to God. Will anybody say? Will any Christian will say like that? Or any Hindu will say like that? Or any Muhammadan will say like that? No. Everyone has to surrender to God. That is religion. Therefore in the Bhāgavata you will find the verse: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religion which is teaching the followers to understand the Supreme.

Now, ”Supreme I cannot see.” You cannot see. Therefore Supreme’s name, another name is Adhokṣaja, ”beyond the perception of your experimental knowledge.” That is called adhokṣaja. Adhah-kṛta akṣaja jñānaṁ yatra. By your experimental knowledge you cannot understand. The same thing, that if you say, ”I do not see the President of the United States. Therefore I do not believe this law, ’Keep to the left.’ ” No, no. If you don’t believe, that is your business. But as soon as you violate this law, immediately you are under prison. You have seen the President or not seen, it doesn’t matter. The law will act. Similarly, you believe in God or do not believe in God. It doesn’t matter. The God’s order, the God’s law, will work on. And for this purpose the material energy is there.

So here it is said… Yamarāja is inquiring the cow because she is very much threatened by the butcher. The butcher was ready to kill, and she was trembling. So Yamarāja is asking, kaccid bhadre anāmayam ātmanas te. Just like we would ask some friend or relative that ”I think you are all right?” The same thing is being inquired. ”Why you are appearing so much bereaved? What is the cause?” Ālakṣaye. ”It appears that you are within very sorry.” Ālakṣaye bhavatīm antar-ādhim. ”Some distress within yourself.” Dūre bandhuṁ śocasi. Because in this material world we are always distressed. It is not that we are happy. That is an illusion. That is not fact. We are always distressed. So there are three kinds of distresses: Adhyātmika, adhibhautika, and adhidaivika. Here it is inquired that bhavatīm antarādhim. Adhi. And antara means within the body or within the mind.

So, ”Are you suffering some pains on account of your body or mind?” This is called adhyātmika. Adhyātmika means the body. The body and the mind. That’s called adhyātmika. Adhibhautika, sufferings offered by other living entities. And adhidaivika. Adhidaivika means sufferings offered by the demigods. Just like famine, pestilence, earthquake. You have no hand. You may be a very big, big scientist, but when this trembling of the earth, ”Oh, God save us, God save us, God save us.” (laughter) Yes. Even that sputnik… Our scientist… Where is scientist? What is that, sputnik? They were asking, ”God shall…?”

Svarūpa Dāmodara: Just as they were trying to go to the moon.

Prabhupāda: What is the story? You can little explain.

Svarūpa Dāmodara: That there was an explosion in the (indistinct), and they could not go to the moon. So they were in danger in outer space. So they were requesting all the people so to ”Pray to God so that I can come back safe and sound to this planet.” (laughter)

Prabhupāda: When they are in danger they pray to God for safe and sound, but when they go to the moon planet: ”We are scientist.” (laughter) Just see how much foolish they are! When they go to the moon planet, at that time, ”God give us permission, we may go”? No. ”We are scientists. (laughter) We don’t care for God.” But when they are in danger, ”God save us.” (laughter) Just see what kind of scientists they are. This is practical. I am very glad that our Doctor Svarūpa Dāmodara has mentioned this in his book, Scientific Basis of Kṛṣṇa Consciousness.

So that is the fact. And there is a version of Tulasī Dāsa in Hindi. It is said sukse sabe hari bhaje, duhkhse saha hari bhaje, sukse bhaje khoya.(?) Or sukhase ara hari bhaje, tu duḥkha hase hoya(?). It is very nice instruction. The instruction is that when one is distressed, everyone remembers God. Yes. Duhkhse saba hari bhaje. Saba means "all." At that time… Just like in the last war, Second…, last war, when everything was in danger, Mr. Churchill started this movement B(?), and they were all going to churches-when the situation was very grave. And in Germany especially, because war was very, going on very seriously, so there was no men, so all the women, they went to the church and pray God, somebody… Woman means husband, son or father… Prayed, "Let my father come back" or "Let my husband come back" or "my son." But nobody came back. So they became atheist. This is the version of my one German Godbrother friend. So he said that all of them became atheists. Why? They prayed so much to get back their husband or son or father: nobody came back. "Then there is no God." This is their conclusion. That means, "God is our order supplier. God is our servant." Just like I ask my servant or my disciple, "You do this," and he must do it. We cannot accept God like that. God is neither going to be your servant.

So those who are going to religious life, making God as their servant, they will be failure. You must approach God as master. You should become servant. The so-called religionist, they accept God as their order-supplier servant: "I must pray to God." Whenever there is some inconvenience, "I must pray," or "I must… " Not "must." "At that time I shall pray, and then I shall finish that prayer, and God must supply. If God does not supply, then there is no God." This is the general attitude. But that should not be done. The real religion is, as Kṛṣṇa says in the Bhagavad-gītā, is sarva-dharmān parityajya mām ekam [Bg. 18.66]. First of all surrender. Then talk of mercy and this or that. Also, although God is very merciful, even those who are simply asking from God, not prepared to give anything, God is merciful, even though he…

Therefore He has given this field. "All right, you want to become another God or competitor of Me? You live in this material world and begin your life as Brahmā. I give you first-class chance. And then gradually, you become the worm of the stool." (laughter) This is called karma-kāṇḍīya-vicāra. First of all we get our very opportunity. Just like you Americans, you have got good opportunity. I have several time mentioned that you have wealth, you have got education, you have got beauty, janmaiśvarya, and heritage also. People outside your country, they know, "Oh, he is American. He is very advanced." You have got respect. So this is, this is due to pious life. If one is pious, he gets all those opportunities. Janmaiśvarya-śruta-śrī [SB 1.8.26]. This is… Janma means to get birth in high family, aristocratic family, or to become the members of a big nation. This is called janma. Janma means birth. And aiśvarya, opulence, money. Janma aiśvarya śruta, aiśvarya, and śruta. Śruta means education. And śrī means beauty. These four things are outcome of previous pious life. So you have got this opportunity. You have got. Now you utilize these assets of life-nice birth, opulence, beauty, education-for Kṛṣṇa consciousness. Otherwise, you take the chance of Brahmā, and then go to become the worm of the stool. The law of karma is like that.

So one who is opulent in this life, they should be very much careful that "By the grace of God, I have got this opportunity. Now the opportunity should be utilized to advance in Kṛṣṇa consciousness," means to understand Kṛṣṇa. That is advancement. If anyone understands Kṛṣṇa, that "Kṛṣṇa, You are the greatest…" God is great, we have heard so many times from so many people. But what is God? We did not know. Now we understand that Kṛṣṇa. So if you engage yourself simply to Kṛṣṇa consciousness, simply by thinking of Kṛṣṇa, then your life is successful. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.16.20

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Hawaii, January 16, 1974
Pradyumna: (leads chanting, etc.)
pādair nyūnaṁ śocasi maika-pādam
ātmānaṁ vā vṛṣalair bhokṣyamāṇam
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati
[SB 1.16.20]

Translation: "I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?"

Prabhupāda: Read the purport. Read. Long purport.

Pradyumna: "With the progress of the age of Kali, four things particularly, namely the duration of life, mercy, the power of recollection, and moral or religious principles will gradually diminish. Since dharma, or the principles of religion, would be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three-fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali, godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of men will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of proportionate faith in the Supreme Personality of Godhead. The first-class…"

Prabhupāda: Yes. Go on.

Pradyumna: "The first-class faithful men are the Vaiṣṇavas and the brāhmaṇas, then the kṣatriyas, then the vaiśyas, then the śūdras, then the mlecchas, the yavanas, and at last the caṇḍālas. The degradation of the human instinct begins from the mlecchas…"

Prabhupāda: Caṇḍālas means the dog-eaters. In the human society, the division of higher class and lower class is determined by the standard of eating. So first-class men, just like brāhmaṇa, Vaiṣṇava, they eat very purified prasādam. Their responsibility practically does not depend on them. Because Vaiṣṇava… Brāhmaṇa also. Without becoming a brāhmaṇa, nobody can become Vaiṣṇava. So when you speak of Vaiṣṇava, it is to be supposed that he's already brāhmaṇa. Therefore, to bring the neophyte devotees to the perfectional stage, we offer the brāhmaṇa's sacred thread. But if people, after promising everything, and break their promise, that is very abominable. When they're initiated before the Deity, before the Lord, before the fire, they should not break it. That is most sinful if you break your promise. Otherwise, you should not be coming forward for initiation if you cannot keep your promise.

So the first-class, second-class, third-class, fourth-class men are considered according to the guṇa and karma, quality and work. That is described in the Śrīmad-SB.., er, Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is the system, not by force one can become first-class. According to the śāstra, who is first-class, who is second-class, who is third-class, who is fourth-class, who is fifth-class, that is to be understood. Guṇa-karma-vibhāgaśaḥ. So when one becomes above the guṇas by devotional service… Guṇa means quality. A devotee is on the position of first-class human society because a devotee is engaged in devotional service. That is stated in the Bhagavad-gītā,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"Anyone who is engaged cent percent without any motive in the devotional service of the Lord," māṁ ca yo 'vyabhicāreṇa bhakti-yogena [Bg. 14.26], bhakti-yogena, avyabhicāreṇa, "without any adulteration, such person," māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate, sa guṇān… Guṇān means these material qualities: goodness, passion and ignorance. These are guṇas. Sa guṇān samatītya, samatītya, "fully transcendental, fully surpassing." Brahma-bhūyāya kalpate: "Then that is the stage of self-realization."

So if one is not even on the stage of self-realization, how he can teach others? That is cheating. That is cheating. If one is not a graduate, if he becomes a teacher, he is not a teacher; he is a cheater. One must be first of all qualified. That qualification means one must be above the three qualities of material nature. Goodness… Even you have to go beyond the quality of goodness. In the material world we have made, concocted, "This is good, this is bad." So even taking it… Actually, everything in the material world is bad. Anything. It is simply mental concoction. We are creating, "This is good, this is bad." The… So long one is in the material world, everything is bad. Even the so-called religious practice, that is also bad, in the material world. So therefore, Bhagavad-gītā says, sa guṇān samatītya etān: "One has to transcend even the quality of goodness, the so-called goodness."

Actually there is no goodness, because here people dress like in the platform of goodness, but thinking just like animals. That kind of goodness has no value. Actually goodness, that goodness is sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], when one transcends the qualities of material nature, above the brāhmaṇa quality. Brāhmaṇa quality is… Suppose… Suppose actually, in comparison to other qualities, that is the first-class quality. Satyaṁ śamo damas titikṣā ārjavam, eh? Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. When one is situated in these qualities-truthfulness, satyam; śamaḥ, controlling the senses; damaḥ, controlling the mind; śamo damas titikṣā, tolerant-in spite of all tribulation, tolerant-śamo damas titikṣā śaucam, cleanliness. Then jñānam, full knowledge. Full knowledge means "What I am, what is God, what is this material world, what is our relationship." That is called knowledge. And that knowledge, when practically applied in life, that is called vijñānam. Jñānaṁ vijñānam āstikyam, āstikyam, full faith in the śāstras and in God. That is called āstikyam. If you have full faith in the revealed scriptures, then you are āstikya. Because you cannot manufacture your God, so-called incarnation God. No. You must have full knowledge of God through the authority of revealed scriptures. That is God consciousness. If you give up the injunction of the scripture, revealed scriptures, you consider something as God, that is not God. Or you consider something as religion, that is not religion. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na sa siddhim avāpnoti [Bg. 16.23]. If you become aberrant to the injunction of the śāstras, then na sukhaṁ sāvāpnoti, you'll never get happiness. Na sukham, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na, na sa siddhim avāpnoti. There is no question of siddhi, perfection, neither there is question of happiness, na sukhaṁ na parāṁ gatim, and what to speak of going back home, back to Godhead. It is useless.

Therefore we must abide by the sādhu-śāstra-guru. (aside:) Ah, what is this sound, is going on now? You can ask somebody to stop. Sādhu means saintly person. Śāstra means revealed scriptures. Sādhu, śāstra and guru, spiritual master. So we must follow the footprints of saintly persons, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That is the way. We have to follow great superior personalities, just like ṣaḍ-gosvāmī. Narottama dāsa Ṭhākura says, ei chay gosāñi jāṅr mui tāṅr dāsa: "I become servant, servant or disciple, of such a person who follows the footprints of the six Gosvāmīs." Otherwise one becomes guru, anyone, just like nowadays they become. They are manufacturing guru. Guru is not manufactured. Guru is in the disciplic succession, one who is strictly follows the footsteps of the ṣaḍ-gosvāmīs. Ei chay gosāñi jāṅr. Anyone who is following the footsteps of the gosvāmīs, Rūpa Gosvāmī… Rūpa Gosvāmī gives his Upadeśāmṛta instruction:

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt
[NoI 1]

This is the injunction given by Rūpa Gosvāmī. Vāco vegam. Vāco vegam means the force of talking, vegam. What is the meaning, vegam?

Nitāi: Urge.

Prabhupāda: Urge, yes. Just like I am talking some nonsense. That the vāco vegam; it has no value. We should fix something which has value. One who can control, it is better not to talk than to talk foolish. So that is the world. All foolish talking or foolish literature, it has no value. So it has to be controlled. That is called controlling the vāco vegam. Krodha-vegam. Krodha means anger. So it is also urge. Suppose I am insulted by somebody. Naturally, I'll be angry, but if I can control, "All right, let me… He's a foolish. He has done. Why shall I lose my temper?" That is called controlling krodha-vegam. Vāco vegaṁ krodha-vegam, manasa-vegam, mind. It has got so many urges. Mind is driving practically, "Let us go there, let us go there, let us do this, let us…" Never mind sinful or pious, mind is always dictating and rejecting.

So vāco vegaṁ manasaḥ krodha-vegam, krodha-vegam, udara-vegam. Udara-vegam is the urge of the belly. "I shall eat this, I shall eat that, I shall eat that." Why? Simply you shall eat bhagavat-prasādam. Prasāde sarva-duḥkhānam. Then udara-vegam, and upastha-vegam, the urge of the genital. That is the most important. The jihvā-vegam, jihvā-vegam, udara-vegam, then genital, the straight line. So if one can control the urge of these three things… Tā'ra madhye jihvā ati, lobhamoy sudurmati. Bhaktivinoda Ṭhākura says that out of the urges of the tongue and other senses, down to the genital, up… There are many urges: urge of the mind, urge of the anger, urge of the talking, urge of the tongue, then belly, then genital. In this way, we are driven by so many urges. So out of that, the strongest enemy is our tongue, is our tongue. Jihvā-vegam. If one can control the urges of the tongue then he will be naturally able to stop the urges of the belly and the urges of the genital, three straight line.

So these are to be practiced. Etān vegān yo viṣaheta dhīraḥ: [NoI 1] "One who has become successful in controlling the urges of all these things," pṛthivīṁ sa śiṣyāt, "now he's free to make disciples all over the world." And they're not, that… I cannot control even my tongue and control my genital, and I become spiritual master? This is nonsense. This is nonsense. You learn first of all. Try to control. Become first-class controller, dhīraḥ. That is called dhīraḥ, not disturbed by any urges. Etān vegān yo viṣaheta dhīraḥ. Dhīras tatra na muhyati. This word is used, dhīraḥ. Dhīraḥ means very sober, fully controlled. That is called dhīraḥ. Dhīras tatra na muhyati. Unless you become dhīraḥ, you cannot understand what is spiritual life. That is not possible. Therefore Kṛṣṇa says in the Bhagavad-gītā, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīras tatra na muhyati.

So you cannot understand even. Unless you become a dhīraḥ, you cannot understand what is spiritual life, what is spirit. It is not a bogus thing that I manufacture something, concoct something, and do something, and I become a leader, I become a spiritual master. This is all nonsense. Dhīras tatra na muhyati. The word is dhīraḥ, and dhīraḥ is explained in the Kumāra-sambhava, that dhīraḥ, just like Lord Śiva… Lord Śiva lost his wife; she committed suicide before her father. That's in Dakṣa-yajña, was learned about Dakṣa-yajña. So Lord Śiva was performing yoga practice meditation, and in the meantime, his wife Devī, she took birth as daughter of Himalaya, King of Himalaya, Pārvatī. So the…, there was fight between the demigods and the demons. So there was a plan that "If by the semina of Lord Śiva, one son is born, Kārttikeya, then he'll be able to kill these demons; otherwise, it is very difficult." So Lord Śiva was engaged in meditation after the death of his wife. In the meantime, his wife took birth in the Himalaya. So now he, he has to be induced to unite with this Pārvatī. So there was plan made. The plan made that Pārvatī, young age, beautiful girl, and Lord Śiva is meditating naked, and she was offering worshipable flowers on the genital. Still, he was not disturbed. Young girl touching the genital of a person, but he is not disturbed. That is dhīraḥ, that is the example of perfection of dhīraḥ. Even in the presence of being agitated, one who is not agitated, that is called dhīraḥ. Otherwise, everyone becomes agitated. That is natural. A young boy sees another young man or a young man sees another young girl. Natural sex appetite, natural. But one who can control that, that is dhīraḥ. That is dhīraḥ. Dhīras tatra na muhyati. That is yoga practice. That is yoga practice, controlling. "When there will be need, I shall use it."

Just like Kardama Muni. Kardama Muni was given the best, beautiful daughter of King Manu. So she was simply serving, not that immediately coming and sexually inclined. She was… So Kardama Muni saw that "This girl came to me, and I have accepted her as my wife, but she is engaged fully, although she is the prince, the daughter of king, very great king. But I'm not giving her any comfort. She has become lean and thin, skinny, but engaged." So he promised that "I am accepting your daughter, but as soon as she will have some children, then I'll leave her. On this condition, I can accept your daughter." The father came with the daughter, that "My daughter has selected you as the proper husband, please accept her." So he accepted, but he made this condition that "As soon as your daughter will have some children, then I'll leave home. Then I'll accept."

So these are the examples, how to become dhīraḥ. It is not spiritual consciousness, it is not so easy thing that you can go. But by the grace of Caitanya Mahāprabhu, it is being easily distributed. That is the grace of Śrī Caitanya Mahāprabhu. But if we misuse it, even this facility, we do not know what is the aim of life, then we are missing the opportunity. So go on reading.

Pradyumna: "The degradation of the human instinct begins from the mlecchas, and the caṇḍāla state of life is the last word in human degradation. All the above terms mentioned in the Vedic literatures…"

Prabhupāda: This is first-class life, satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. And the lowest class of life… Practically, nowadays all lowest class of life, the life of a caṇḍāla, dog-eaters. So this is the description in the śāstra. Go on.

Pradyumna: "All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth…"

Prabhupāda: It is not that because one has taken birth in the lowest class family-suppose caṇḍāla, dog-eaters-it does not mean that he'll have to remain in that position. Just like uneducated persons. It is not that he'll have to remain in that uneducated standard, but he can become educated. He can become educated. That is Kṛṣṇa consciousness movement, that there is no check on any particular person, community, to become God conscious. Became God Himself says, Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Pāpa-yoni, to take birth in lower class of human society, is called pāpa-yoni. But Kṛṣṇa says, "Never mind, pāpa-yoni.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Formerly, in the Vedic civilization, even women and śūdra, and vaiśya, they were also considered amongst the pāpa-yoni, what to speak of others. But Kṛṣṇa says, "Never mind whatever pāpa-yoni one may be." Māṁ hi pārtha vyapāśritya: "If one takes shelter of

My devotee," vyapāśritya, "and works under his direction, then…" Vyapa. That is called vyapāśritya. Viśeṣa rūpeṇa āśritya. "Then he also…," te 'pi yānti paràṁ gatim, "he can also go back to home, back to Godhead." There is no bar.

But one has to purify himself by the purificatory process. That is called saṁskāra. Saṁskārād bhaved dvijaḥ. By purificatory process, one becomes purified, and purified means no more sinful life. That is purification. Yeṣāṁ tv anta-gataṁ pāpam. One who is fully freed from sinful activities:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So kṛṣṇa-bhajana is not very difficult. Simply we have to follow the four principles of sinful life: no illicit sex, no gambling, no intoxication, no meat-eating. And chant Hare Kṛṣṇa. And be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.20

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Los Angeles, July 10, 1974

Nitāi: (leads chanting, etc.)

pādair nyūnaṁ śocasi maika-pādam
ātmānaṁ vā vṛṣalair bhokṣyamāṇam
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati
[SB 1.16.20]

"I have lost my three legs and am now standing on one leg only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?"

Prabhupāda: These are the symptoms of this Kali-yuga. The first thing is that "I have lost my three legs, now standing on one leg only." At the present moment in the Kali-yuga practically there is no religion. So the bull is the representative of religious ceremony, so he is saying that "Now I have lost my three legs. I am standing, only one leg."

So in the Satya-yuga people were very religious, full, four parts full. In the Dvāpara-yuga, then one part was missing, only three parts. Then Tretā-yuga. Satya, Tretā, then Dvāpara. But in the Kali-yuga the one part of religiosity, that is also diminishing. This is one of the symptoms. And another symptom: "Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you?" The unlawful meat-eaters, they will eat cows and bulls. This is predicted in this verse. The Śrīmad-Bhāgavatam was written five thousand years ago. So at that time the prediction is there that in the Kali-yuga the meat-eaters will be unlawful and they will especially eat cows and bulls.

So what is the unlawful and lawful? Lawful means so those who eat meat under the religious regulation. Just like lawful sex. In the Bhagavad-gītā it is said dharma aviruddhaḥ kāmo 'smi. Sex life, which is not illicit, according to the regulative principle of Vedic literature, that kind of sex life, Kṛṣṇa says, "I am that." That means that is pious, that is not sinful. Illicit sex life is sinful, but, I mean to say, marriage, that is also one of the function of religiosity. Just like we perform marriage ceremony under fire sacrifice, mantra. So that is legalized. Similarly, meat-eating also… First of all, the first-class men, second-class men and third-class men, means the brāhmaṇa, kṣatriya and vaiśya, they were not interested in meat-eating. Only the fourth-class men and fifth-class men, they were allowed or they were eating meat. Nobody is allowed. But the first-class, second-class men, they have got sense. They voluntarily give up. But the third-class fourth-class, fifth-class men, they do not. Up to fourth-class, they also abide. From the fifth-class men-they are called pañcama-they are very irregular. They don't care for any rules and regulation or any śāstra, scripture. They do whatever they like, fifth class. So what is legal meat-eating? Legal meat-eating is that you sacrifice one animal before the goddess, deity Kālī, Goddess Kālī, and there are so many rules and regulation. Under regulative principle one was allowed to eat meat. Not that maintain big, big slaughterhouse and purchase from the butcher shop and eat meat. This is illegal.

Now, sometimes, in…, the Christians, they say the Lord Jesus Christ sometimes ate fish. Is not that? But… Might have done so. One thing is Christ is powerful. Under certain circumstances, even if he had eaten some fish, that is not fault for him. Tejīyasāṁ na doṣāya [SB 10.33.29]. In the śāstra (it) says, those who are very powerful, if they sometimes do something which is prohibited for common man, that is special case. But even if you accept that Christ ate fish, "Therefore we shall eat meat and maintain big, big slaughterhouse, although in the Bible it is clearly said 'Thou shalt not kill,' " this is not Christianity. This is against, violating the rules and regulation of Christianity. Factually, one should not kill. But under some pressure or under certain condition, if it is needed, that is another thing. But generally, one should not kill.

So here it is mentioned that "Or are you in great anxiety because henceforward…" Henceforward means from that time the Kali-yuga has begun. Since these four principles of unlawful activities-illicit sex, meat-eating, gambling and intoxication-is freely allowed, that is Kali-yuga. So in this age, in this Kali-yuga, it is very, very difficult for persons who are interested in self-realization to remain free from sinful activities. It is very, very difficult. Māyā, or the influence of nature, in this age especially, it is very, very strong, and majority of people are therefore addicted to this sinful life: illicit sex, meat-eating, gambling and intoxication. But those who are interested in the matter of self-realization, they should voluntarily give up these sinful activities. Then, "Their sacrifices will be stopped. Demigods, they will not get their share."

This is another… Formerly, people used to offer big, big sacrifices. Tons of grains, tons of ghee was being offered in the fire sacrifice, and there was no want. There was no want. If you perform rituals according to the Vedic system, there will be no want. Just like taxpayer, if they avoid tax-paying, then the… This is a crude example. Then the government will have no money to manage the state very nicely. One should not avoid tax-paying. Similarly, as it is enjoined in the Vedic literature, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Everyone is working very hard. That is called karma-jīvana. Karmīs. Karmīs, jñānīs, yogis and bhaktas. There are four classes of men. Karmīs means those who are working day and night very hard for getting some material benefit so that he can enjoy sense pleasure. These are called karmīs. The karmīs also, not only they want to enjoy in this life… Next life also they want to go to the heavenly planet.

Just like this morning we were talking, that dead body in Egypt and some other places. They keep the body so their body will go to the heavenly planet and he will enjoy. But clearly it is the bodily concept of life. The sane man will see that "The body is lying there. When he has gone to the heavenly planet?" If he accepts that the body is there, then something has gone to the heavenly planet. Then you will have to accept soul. Otherwise, how you can say that he has gone to heaven or some…? No. If you mean "he" means this body, the body is in the coffin, so how it has gone to heaven? Then you have to accept that the living entity who was within the body, he has gone to heaven. That is reasonable. So that means you have to accept next birth. So if you think that he has gone to heaven, then he may go to hell also. Because if the soul is departed from the body, now according to his karma… That is right philosophy. That is Vedic philosophy. Kṛṣṇa says, dehāntara-prāptiḥ. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change this body. As you have changed already several times, similarly, after death you will also get another body. So this is a fact, that soul is there, and soul is changing the body, and therefore the question of hell and heaven or something else may come. This is sane. Not that the body is going to the heaven. No, no. This is foolishness. Anyone can, any man with common sense can understand, "Where the body has gone? It is rotting here."

So yajña is required. Human life is meant for performing yajña. Karma, yajñaḥ karma-samudbhavaḥ. In the Bhagavad-gītā it is clearly said. Karma… Karma means activity. There must be activity. It is not that because we are interested in self-realization, in the elevation of the soul to the spiritual world, that does not mean we shall be idle and lazy. No. You cannot be idle and lazy because if you become idle and lazy, you cannot even maintain your body. That is advised in Bhagavad-gītā. You have to become busy and active. That is required. Even if you want to go to heaven, then also you have to become busy and active. If you want to go back to home, back to Godhead, that also will require your business and activity. And if you want to remain here in this material world, that also required. Activity you cannot stop, but we have to consider the quality of activity. Quality of activity is bhakti. You have to work. You cannot remain inactive or lazy. You have to work. So Kṛṣṇa advises in the Bhagavad-gītā that "Work for Me." That is intelligence. Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. This is life. Yat karoṣi, whatever you do. Everyone has to do something. Kṛṣṇa says, "Yes, you have to work. But work for Me." Just like Arjuna was advised. He is a military man. He used to fight. His occupation is, when there there is danger he must fight. A kṣatriya, kṣatriya's business is that. So Arjuna was advised that "You fight for Me, not for your sense gratification." That kind of fight and war is not allowed. Only for the satisfaction of the Supreme Lord you can fight.

So any field of activities, if we act for Kṛṣṇa, that is called yajña. Yajña means to act for the satisfaction of the Supreme Personality of Godhead or the supreme authority. Just like a good citizen. A good citizen means who is acting exactly to the regulative laws. He is good citizen. Even in ordinary driving car, if you exactly follow the rules and regulation of traffic transaction, if you stop when there is red light, if you start when there is green light, you don't go to the left, if you follow these rules and regulation, then there is no question of your being a criminal. But as soon as you do not follow, immediately you are criminal. You will get a ticket. Therefore the regulative life means… That is religious life, when you execute your occupational duty just according to the law. There are state laws and there are laws also. So actually, we should perform the divine laws. State law is subordinate. That is legal. Otherwise illegal. But unfortunately, the whole state at the present moment, they are also illegal. Therefore what about the citizens? They are also illegal. And because both of them illegal, these illegal, illegitimate acts are being done, so many slaughterhouses are maintained, and people are eating meat illegally and becoming subjected to the sinful life. That is warned here. So read the purport.

Nitāi: "With the progress of the age of Kali, four things particularly, namely, the duration of life, mercy, the power of recollection, and moral or religious principles will gradually diminish."

Prabhupāda: This is the symptom of Kali-yuga. We have got our practical experience. When I first came in New York, one boy, Nelson, he told me that "Here, even in your front, somebody is being killed. Nobody will take care." I was surprised, how is that? Is that a fact? You say yes?

Devotees: Yes.

Prabhupāda: Ah, just see. So that is predicted, that the moral or religious principle will gradually diminish. With the progress of this age Kali, four things particularly, namely duration of life, duration of life. Everyone knows. The actually standard of duration of life in this age is hundred years. But no. Who is living hundred years? Gradually decreasing. And it will decrease so much, as I have several times said, that when at the end of Kali-yuga or in the middle of Kali-yuga, the duration of life will be twenty to thirty years. Now it is sixty, seventy or fifty or… It is going on. But gradually, it will diminish. That is stated here.

And the memory, memory also reduced. Formerly, people were so sharp in memory that once heard from the spiritual master, he will remember. He will not forget. There was no need of books. Book is required because our memory is now, the power of recollection, is very poor. Just like one who cannot memorize, he has to take note down. Formerly, five thousand years ago, there was no need of books. The students will go to the spiritual master or teacher and… Therefore it is called śruti. The Vedic language is called śruti. Śruti means hearing. It is not reading. Simply, pious students will hear from the right source. Evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Simply by hearing, they will understand everything. They will never forget. But in the Kali-yuga it is not possible. Therefore Vyāsadeva, the whole Vedic understanding, knowledge, he recorded into books. Otherwise before that there was no need of books. The power of recollection will diminish. And mercy. Mercy will reduce. Even in your, in somebody's, in our front, somebody is killed. Nobody will try to help him. What to speak of others, when there is difficulty. Or there are so many. People should cooperate.

There was a very good example of our Kṛṣṇa conscious men in Melbourne. That was published. There was a fire in one building, and they were, I mean to say, stranded. They were crying. So our girls went there and saved them. Nobody came. Therefore it is said, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. If one is God conscious, Kṛṣṇa conscious, then other material good qualities will automatically develop. These girls in our Melbourne temple, they were not asked by me or their president, "You go and save them," but out of their good will they went and saved them, and some of the girls jumped from three story and they captured in this, what is called, canopy. So it was published and very much appreciated by the public. So the idea is that one cannot be merciful unless he is a devotee. The so-called mercifulness showed by the philanthropists, humanitarians, that is all false. They are humanitarian, but they maintain slaughterhouse. What is this humanitarian? It does not appeal to you that animals are being killed? So the real fact is that without becoming a devotee of Kṛṣṇa or God, nobody can be qualified with good attributes. It is not possible. Therefore śāstra says that "Make people devotee." Then automatically, all the good qualities will come in. Next.

Nitāi: "Since dharma, or the principles of religion, will be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three-fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of man will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of the proportionate faith in the Supreme Personality of Godhead. The first-class faithful men are the Vaiṣṇavas and the brāhmaṇas, then the kṣatriyas, then the vaiśyas, then the śūdras, then the mlecchas, the yavanas and at last the caṇḍālas. The gradation of human instincts begins from the mlecchas, and the caṇḍāla state of life is the last word in the human degradation. All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth. They are different qualifications of human beings in general. There is no question of birthright or community. One can acquire the respective qualifications by one's own efforts, and thus the son of a Vaiṣṇava can become a mleccha or the son of a caṇḍāla can become more than a brāhmaṇa, all in terms of their association and intimate relation with the Supreme Lord."

Prabhupāda: Yes. So if we qualify ourself as Vaiṣṇava and devotee, then all other good qualities will automatically manifest in the body. That is the purpose of the Kṛṣṇa consciousness movement, that you accept this movement... For example... There are many examples. This is also one practical example. In your state the government has spent millions and millions of dollars to stop the intoxication habit, but it was failure. But as soon as the same person comes to Kṛṣṇa consciousness camp, he immediately gives up. This is practical. And there cannot be any comparison of the qualities of our students with any religious institution or any school, college. You cannot have. Because they are devotee. As soon as you become devotee, all good qualities... Therefore if the government takes this movement seriously, they make everyone a devotee, then everything will be solved. There will be no need of criminal court or jail or... Everything will be finished. Or, what is called, liquor house and slaughterhouse and manufacturing cigarette and advertising them two sides of the road. Although (chuckles) it is written there it is dangerous, still it is highly advertised and people smoke. These contradiction things are going on on account of godlessness.

Thank you very much. (end)

740117SB.HAW

Śrīmad-Bhāgavatam 1.16.21

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Hawaii, January 17, 1974

Pradyumna: (leads chanting, etc.)

arakṣyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān
vācaṁ devīṁ brahma-kule kukarmaṇy
abrahmaṇye rāja-kule kulāgryān
[SB 1.16.21]

Prabhupāda: (interrupts the synonyms) Hm? Puruṣādaiḥ-by men? Puruṣādaiḥ, puruṣādaiḥ means rākṣasa, the cannibals. So there has been... "Cannibals," it should be. You can have a notebook... Whenever there is some discrepancy, you note in the next. Puruṣādaiḥ means "by the cannibals, rākṣasas." (synonyms continue)

Pradyumna: Translation: "Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?"

Prabhupāda: In the last verse, the another question was vṛṣalaiḥ. Vṛṣalair bhokṣyamāṇam. All these questions are being asked by Dharmarāja to the unprotected cows. Cow is the representative of earth, so if there was one question, ātmānaṁ vā vṛṣalair bhokṣyamāṇam. The cow is being questioned, "Whether you are afraid of the meat-eaters who want to eat you?" Vṛṣalaiḥ. What is the meaning of vṛṣalaiḥ? Unlawful meat-eaters. Unlawful meat-eaters. Just like at the modern age everyone is unlawful meat-eaters. There is a certain class of men always who are meat-eaters; not the higher class. The society is divided into four classes: the first class, namely the brahminical class; second class, the kṣatriya, less important; the third class, the mercantile, less important; and the fourth class, less important. And below the fourth class, they are not counted amongst human beings. This is the Vedic division. So, the first class means the brāhmaṇas; kṣatriyas second class; and third class, vaiśyas. They did not eat meat. Among the fourth class, fifth class men, they used to eat meat. Fifth class means caṇḍāla, pañcama, fifth class. Caṇḍāla, they eat pigs and dogs, dog-eaters, pig-eaters. Just like even at the present moment, there are different classes of men, and pig-eaters or dog-eaters, at least dog-eaters, that is not very much common. But more or less, everyone is meat-eater. And when they begin to eat meat, they do not care whether it is pig's flesh or dog's flesh or cow's flesh.

So generally, the higher class, Aryans, they did not eat meat; and the lower class, those who were eating meat, they were also checked by regulation. So one who was eating meat without any check, they are mentioned here as unlawful meat-eaters. What is that, unlawful meat-eaters? Yes.

Pradyumna: Vṛṣalaiḥ.

Prabhupāda: Vṛṣalaiḥ. Vṛṣalaiḥ, unlawful meat-eaters. Then what kind of lawful meat-eaters? the question will be. The lawful meat-eaters mean as enjoined by the śāstra, because meat eating is not required, not at all required. In the śāstra it is said, loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. In the śāstras, there is recommendation that "You can eat meat under certain certain condition. You can drink under certain conditions. You can marry, sex life, under certain conditions." Loke vyavāyāmiṣa-madya-sevā. Vyavāya means sex; and āmiṣa means meat eating; and madya-sevā, drinking, intoxication.

So śāstra says that "Everyone, every living entity, has got a general tendency for these things: sex life, meat-eating and drinking." Then where is the need of shastric injunction? That shastric injunction is there not to encourage them, but to restrict them. In the human life, pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. You have got a tendency for sex life, take for example. This is your tendency. But if you can check it, that is your success. Not that because you have got tendency, you have to increase it. That is not human civilization. Human civilization means we have got so many animal propensities, and if we can control them, that is advancement of human civilization. Just try to understand. Not that "Because I have got this tendency, let me increase it without any restriction." That is not human civilization. Human civilization… That is the distinction between animal and human being. Tapasā brahmacaryeṇa jñānena [SB 6.1.13].

Therefore first beginning of human life… (aside:) That child… The first beginning of human life is brahmacārī. Brahmacārī. Brahmacārī means to learn how to restrict himself from sense gratification. That is brahmacārī life-the student, student life. Nowadays, in every college, university, the students are allowed to mix, intermingle, both sex. What is called? Co-education?

Sudāmā: Co-ed. Yes.

Prabhupāda: But this is not the process of human civilization. Therefore, at the present moment, the population is so much degraded. There is no restriction. That is the difference between animal life and human life. Human life is meant for restriction. The more you restrict your material sense gratification, the more you are advanced. This is the standard. Not that "Because I have got the tendency to act like this, let me do it unrestrictedly." That is not human civilization; that is cats' and dogs' civilization. Human civilization means tapasya, austerity. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Sattva. We have to purify our existence. That is the aim of human life. We have to purify our existence.

What is the impurification of existence? The impurification of existence is this birth, death, old age and disease. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Everyone is inclined to live, but nature will not allow you to live. Nobody likes to die, but nature will force you to become dead. Nobody wants to become old man, but nature will force you to become old man. Janma… And nobody wants to suffer from diseases, but nature will force you to suffer from diseases. These are the problems. But the rascal civilization, they do not know what is the real problem. They're dealing with petrol problem. Just see. Petrol problem, you have created another problem. Already there is problem. You have created, by so-called civilization, petrol problem. Before these motorcars, the people were living very happily. They were transporting. But there was no such civilization that for your earning livelihood you have to go hundred miles away from your home to work there. Therefore you require vehicle. Then you require petrol. Then you require so many nice road. So many things will be. But formerly, it was village. They will take it, "This is primitive." But remaining primitive, you were more happy than becoming so-called civilized, creating so many problems. You have already problems, but people are so rascal, so blind, they do not see to the real problem. They artificially create problem and try to solve it. Instead of touching the real problem, that is set aside.

The Bhagavad-gītā says that problem, one should be very vigilant to the problem. And what is that problem? He says, Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. They do not know what is the real problem. Real problem is repetition of birth, death, old age and disease. This is real problem. Whole Vedic civilization is meant for stopping these problems, janma-mṛtyu-jarā-vyādhi. The whole Bhagavad-gītā is taught… You are reading Bhagavad-gītā. You just try to understand what is the real problem. The real problem is birth, death, old age and disease. Therefore, Kṛṣṇa says that,

janma karma ca me divyaṁ
(evaṁ) yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This is solution, Kṛṣṇa consciousness. Kṛṣṇa says, janma karma me divyam: "This is My appearance on this material world, how God appears." Ajo 'pi sann avyayātmā. Nobody takes birth. Even we do not take birth; we simply change body. So what to speak of God? God and we, we are qualitatively one. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). But He is the chief living entity. Just like you have got your chief American, means the president of your country, similarly, everywhere must be there, one chief man. Just like in the society, our Kṛṣṇa consciousness society, you accept me as the chief. So you have to accept one chief. Either you are a political party or social party or religious party or Communist party… Just like Communist party, they have got their chief men. Lenin, Stalin.

This question I asked… (aside:) Don't be sleeping. Professor Kotovsky. I asked him that "Where is the difference of philosophy between your Communist philosophy and our Kṛṣṇa consciousness philosophy? You have to accept one chief man, that Lenin or Stalin, and we have also selected one chief man, or God, Kṛṣṇa. So you are following the dictates of Lenin or Stalin or Molotov or this or that. We are following the philosophy or the instruction of Kṛṣṇa. So on principle, where is the difference? There is no difference." So the professor could not answer that. You cannot conduct your daily affairs without being dictated by somebody else. That is to be accepted.

So that is the law of nature. So nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Then why don't you accept the supreme authority? This subordinate authority… We have to accept somebody as our leader. It is not possible that we can live without leadership. That is not possible. Is there any party, is there any school, or is there any institution that they're conducting without any chief leader or director? Can you show me any instance throughout the whole world? Is there any instance? No. Just like from our camp somebody has left, but he has accepted Gaurasundara or Siddha-svarūpa Mahārāja as chief. The principle is there, that you have to accept one chief. But intelligent is that which, what kind of leadership we shall accept. That is knowledge. We have to accept the servitorship or underhand, to become underhand of some person. So the intelligence is that "Whom we have to accept?" That, there lies intelligence: "What kind of leader we shall accept?"

So our principle is that Kṛṣṇa should be accepted as the leader because Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Kṛṣṇa is the supreme leader. Eko bahū…, nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti (Kaṭha Upaniṣad 2.2.13). Leader means he must… Just like father. Father is the leader of the family. And why father is the leader? Because he earns, he maintains the children, wife, servant, and establishment; therefore naturally, he's accepted the leader of the family. Similarly, you accept the President Nixon as the leader of your country because in dangerous time he gives direction, in peace time he gives direction. He's always busy how to make you happy, how to make without any cares, anxiety. This is duty of the President. Otherwise, why you select one President? Any man can live without any President, but no, it is required.

So similarly, the Veda says, nityo nityānāṁ cetanaś cetanānām. There are two sets of living entities. One… Both of them are nitya. Nitya means eternal. And cetana means living entity. So nityo nityānāṁ cetanaś cetanānām. This is the description of God, that God is also a living entity like you and me. He's also living entity. Just like you see Kṛṣṇa. What is the difference between Kṛṣṇa? He has got two hands; you have got two hands. He has got one head; you have got one head. You have got… He has got two legs; you have got two legs. You can also keep some cows and play with them; Kṛṣṇa also. But the difference is there. What is that difference? Eko yo bahūnāṁ vidadhāti kāmān. That one Kṛṣṇa, although He's similar in so many ways with you, similarity, but one difference is there-He is maintaining every one of us, and we are being maintained. He's the leader. If Kṛṣṇa does not supply you foodstuff, you cannot have any foodstuff. If Kṛṣṇa does not supply you petrol, then you cannot drive your car. So eko bahūnāṁ yo vidadhāti. Whatever necessities of life we have got-we require so many things-that is supplied by eka, that one living entity. That is the difference. We cannot maintain even a small family, our capacity is so limited. At the present moment especially, in this age, a man does not like to marry because he's unable to maintain even a family, wife and children. He cannot maintain them, even a family consisting of four or five living entities.

But God is the whole family. Eko yo bahūnāṁ vidadhāti. He's supplying food to the elephants. We are, we are so much advanced in civilization that because we cannot take care of a child, therefore we are killing child even within the womb of mother, abortion. We are so unfit. But God, you see, He's feeding millions of elephants in the Africa. Not only elephants, there are so many. Out of 8,400,000 species of life, there are 8,000,000 species of life nonhuman being, the majority-the birds, beasts, reptiles, trees, so many other living entities. But they have no business. They have no occupation, profession, to maintain themselves. So who is maintaining them? Who is there? Eko yo bahūnāṁ vidadhāti kāmān. Even if within your room, there is a little hole, sometimes you'll find thousands of ants coming out. Have you got this experience? And who is feeding them? Who is supplying them food? They are living within that hole, millions, and hundreds and thousands of ants, but they're also eating, they're also sleeping, they have got their wife, they have got their children. But who is supplying food? So in this way, if you analyze that everything is being maintained by the Supreme Personality of Godhead, that is real understanding of Kṛṣṇa consciousness, how Kṛṣṇa is great, or God is great. So that is a real civilization of life, to understand, to appreciate, to appreciate the greatness of God. That is real civilization.

So, there is a process how to appreciate, how to become qualified to appreciate, and that system is called varṇāśrama-dharma, to divide the whole human society into four classes of men: the brāhmaṇa, kṣatriya, vaiśya and śūdra. And those who are not regulated, they are pañcamas, below the śūdras. So the, our subject matter was unlawful meat-eaters. So even the śūdras, who are meat-eaters, they're lawful meat-eaters. What is that lawful meat-eating? Lawful meat-eating is… In any religion, formerly, even the Muhammadans or Hindus or the Jews, they used to kill one animal as sacrifice. They used to kill. Not in the slaughterhouse. Even up to date, those who are strictly religious followers… Suppose the Muhammadans. There in the Koran, the injunction is that "You should sacrifice one animal in the mosque." The Jews also, they sacrifice animal in the synagogue. I have read one book, Lord Jesus Christ, when he was a young boy he was very much shocked when he saw that animal-killing is going on in the synagogue. Therefore he differentiated from the Jews and he started his own religion, Christian religion. Is it not a fact? Am I right? Why… He was also a Jew. Why he deviated? Why he deviated from the Jews? Because when he saw in his young age that animals are being killed in the synagogue, he differed, "No, no, this is horrible. This should be stopped." Therefore, his first commandment is "Thou shall not kill." Am I wrong or right? Eh? That was his first impression, that people should stop killing. So who is Christian? Everyone is violating this first commandment, what to speak of other commandments. Everyone. So it is very difficult to find a real Christian. But if you violate the commandments of Christ, then what kind of Christian you are? This is our question. Who will answer this?

So this is the problem. Animal-killing is not within the category of human civilization. When a man becomes civilized, he knows how to produce food. He can till the ground. He can produce food grains. He can produce fruits and flowers and so many things. Even in the animal kingdom, there are different kinds of animals. They do not touch meat-eating even. They do not touch. Every, every animal has to live by destroying or killing another animal. That is nature's law. Jīvo jīvasya jīvanam. Either you eat vegetable or you eat meat, it doesn't matter. Vegetable has also got life. But there is allotment. Just like the cows or other animals, they do not eat meat, they live on grass. Grass has got (also) life, but because they eat grass life, therefore they will eat meat? No. The allotment. Similarly, human being should be also… There is allotment. For human being, God has given us the foodgrains, the fruits and… Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. In the Bhagavad-gītā you'll find. Kṛṣṇa is saying that "Anyone who is supplying Me this patraṁ puṣpam…" Patram means leaves, vegetables, and puṣpam means flowers. Patraṁ puṣpaṁ phalam, fruits. Toyam, and milk. So why? He is speaking in the human society. He's not speaking in the animal society. Therefore it is already described what kind of foodstuff we shall take. So patraṁ puṣpaṁ phalam. This is our Kṛṣṇa consciousness movement. We offer to Kṛṣṇa the patraṁ puṣpam-flower, vegetables, grains, milk products-and we take prasādam. This is our movement.

So here it is said that puruṣādair ivārtān. So not only eating meat, but there are cannibals also. I've heard that in Africa still, there are cannibals. Not only Africa, in other parts of the world, they also sacrifice a human being. I think in America also formerly, the Red Indians used to kill a human being? Eh?

Devotees: In Mexico.

Prabhupāda: Mexico. So anyway… So they are called cannibals, and in Sanskrit it is called puruṣādaiḥ, puruṣādaiḥ. Puruṣādaiḥ means the cannibals and the man-eaters. Still there are. So here it is said, arakṣyamāṇāḥ striya urvi bālān śocasy atho puruṣādair ivārtān. So puruṣādaiḥ means… "Unscrupulous men" also can be drawn. But puruṣādaiḥ means the man-eaters. So suppose in this Hawaii city, in Honolulu city, you understand that some cannibals have come. They are taking away human being for eating. Then what is your concern immediately? Immediately concern will be, if you are at all actually responsible, then the immediate concern will be striya urvi bālān: to give protection to the weaker section of the population, namely the women and the children. So in other words, it is our first duty to give protection to the women, the weaker section, the woman and children.

So Dharmarāja is asking, "Mother Earth, whether you are concerned because you are not at the present moment very much strong or very much able to give protection to the women and the children?" This is Vedic civilization. You give protection to the women, to the children, to the brāhmaṇa, to the cow, and to the old man. First duty. First duty is to give protection to the old men, women, children, cow, and brāhmaṇa. That is questioned in the next part, brahma-kule kukarma, kukarmaṇy abrahmaṇye rāja-kule. Brahma-kule. The brāhmaṇas should be protected, but if there are, even in the brāhmaṇa family, who are addicted to these sinful activities, that is also becomes a concern. Similarly, if the royal family, or the ruling class of men, they do not respect the brahminical culture, that is also a subject matter of concern.

So in the Vedic civilization there was no such problem as petrol problem and food problem or… No. The problem was whether the civilization was going nicely, whether the human civilization is making progress toward the ultimate goal of life, not to bother with the temporary problems. Temporary problems has been described in the Bhagavad-gītā, tāṁs titikṣasva bhārata. Mātrā-sparśās tu kaunteya.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

Anything except this problem… There are problems always. This is a world of problems. So… Just like this summer season, that is also problem. The winter season, that is also problem. So many people come here in Hawaii because they cannot tolerate too much severe cold in the mainland. They come here. Again, when you come here, when it is too much hot, warm, then we require fan, we require refrigerator, we require so many. So problem is there. So Kṛṣṇa is saying, "My dear Arjuna, problems there will be." This is material world. You cannot avoid problems. But you should tackle with the main problem, not the insignificant or temporary problem. That is the instruction of Bhagavad-gītā.

The main problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That is main problem. So our cultivation of knowledge, advancement of civilization, should be on the basis of solving the main problems, janma-mṛtyu-jarā-vyādhi, not the temporary problem. For the temporary problems, it is advised that the temporary problems, they come and go. Just like nowadays there is the petrol problem. Petrol is there, but because the Arabians are restricting supply, it has become a problem. So there are, as soon as there will be some peace agreement between the Arabians and others, this problem will be solved. Take for example. Best example is given in the Bhagavad-gītā, śītoṣṇa-sukha-duḥkha-dāḥ. You can solve your petrol problem, but you can never solve the problem of winter and summer. That will come and go. So it is not that winter will remain for good, or the summer will remain for good. Āgamāpāyino 'nityāḥ. They will come and go away. So don't be bothered about them. If you feel botheration, just try to suffer or tolerate. That is not your real problem. Real problem is how to stop the birth, death, old age and disease, and that is Vedic civilization, and that is depending on the brahminical culture.

So the king's duty is to see that everyone is following the brahminical culture. The brāhmaṇa is executing his occupational duties nicely, the kṣatriyas are doing nicely in their occupational duties; similarly, vaiśyas, śūdras. That is the duty of the government, that everything is going on nicely. Otherwise, it will be a great concern and people will be always filled up with anxieties. There will be so many troubles and problems. We cannot solve them. And it is very difficult to solve in this age of Kali. Therefore śāstra has given us injunction that

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Because we are so weak in this age and there are so many problems, it is very, very difficult to make a solution. Therefore śāstra says that "You simply take to the chanting of the holy name of God."

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age there is no other way. That you'll feel when you take to chanting without any offense, very simple thing, which has… You haven't got to spend any money for this chanting, neither we are charging. We are simply distributing this knowledge, that "Chant Hare Kṛṣṇa mantra; all problems will be solved."

Thank you very much.

Sudāmā: Any questions, Prabhupāda?

Prabhupāda: Hm hm.

Sudāmā: Any questions?

Devotee (1): Prabhupāda, I just… When Lord Jesus Christ was talking to his disciple John, he mentioned… John said, "Well, what should I do?" He says, "Well, the first great commandment is to love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and to love your neighbor as yourself, as thyself." When he's talking about the neighbor, isn't that true that all living entities is man's neighbor?

Prabhupāda: Yes, certainly.

Devotee (1): I mean, even the bugs and everything?

Prabhupāda: There are beings who lives with animals, who live with trees, who live with human being. So many. All of them are neighbors. Just like in the modern sense, national. What is the definition of nationality? A living entity who is born in that country, he's called national. Is it not? So why you are killing cows? Are they not national? So the human law is imperfect always. They… There is partiality always. But in God's law there is no such thing, partiality. Therefore, Christ says that you shall love your neighbor.

Devotee (1): So all living entities…

Prabhupāda: Yes, all living entities. We are taking, according to Vedic civilization, devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We are indebted, we are obliged to the devas, the demigods. Just like we are indebted to the sun. Sun… You require so much heat and light, and the sun is supplying you profuse heat and light. Are you not indebted? Do you think, or not, that we are indebted to the sun?

Devotee (2): Yes.

Prabhupāda: Are you agreeing or not?

Devotee (1): Well, I guess I think.

Prabhupāda: Yes, you must. If you cannot pay your electric bill one month, your electricity will be immediately cut off. And you are getting so much light from the sun, and you do not pay the bill. Then you are becoming indebted, indebted, indebted. You see? (laughter) You have to pay it. If you don't pay, then you'll be punished. So we do not know that. Devarṣi-bhūtāpta. We are taking so much milk from the cows, and we are killing instead of giving them protection. So in this way, we are simply committing sinful life. How you can expect to become happy? So the only means is to take to Kṛṣṇa consciousness. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyaḥ [Bg. 18.66]. Because you are habituated to commit sinful life only, so if you want to be saved, then you take to Kṛṣṇa consciousness. Otherwise, you have to be punished, in this life or next life. And you do not know what is your next life because you are all ignorant. But there is next life. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. But if you are most sinful, then you are going to become abominable living creatures. Adho gacchanti tāmasāḥ [Bg. 14.18]. You go down. And if you become pious, then you are promoted. But our program is not to become pious, not to become sinful: to become Kṛṣṇa conscious. That will save us.

Devotee (3): Prabhupāda, Jesus had a relationship with Kṛṣṇa, or God, as his father…

Prabhupāda: Yes. Jesus said, "I'm son of God," and Kṛṣṇa is God, that's all.

Devotee (3): Is there a spiritual planet where Kṛṣṇa plays the part of one's father?

Prabhupāda: Eh?

Devotee (3): Is there a spiritual planet where Kṛṣṇa. . .

Prabhupāda: Kṛṣṇa is already father for everyone, either in spiritual or material. Father is father. Does it mean, if your father goes somewhere and the relationship changes, you become father and he becomes son? He's always father, either in this apartment or that apartment. So spiritual, material world means different atmosphere only. So father is always father, and son is always son.

Devotee (4): I have a question about the living entity, the spirit soul. Is the living entity in the area of the heart, in the heart, or in the lotus of the heart?

Prabhupāda: What is that? I could not follow.

Sudāmā: Would you say it again?

Devotee (4): If the living entity, the spirit soul, is in the heart, in the area of the heart, or in the lotus of the heart?

Sudāmā: How is the living entity, or the spirit soul, situated…

Prabhupāda: So why you are anxious to know so particular? He's in the heart. That's all right. Are you medical man?

Devotee (4): No, I…

Prabhupāda: Then why you are anxious about these details? Eh? What do you gain by that? It is said… In the śāstra it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "The heart, in the heart, the, the Supreme Person is also there, and the living entity is also there." So much knowledge is sufficient. Still, you cannot find out. So we are not so much anxious to know whether in western side of the heart or eastern side of the heart. We do not waste time in that way. He is in the heart. That's all.

Sudāmā: Any more question?

Devotee (5): What will happen to the souls who have not become Kṛṣṇa consciousness at the end of Kali-yuga? What does Kṛṣṇa do with them?

Prabhupāda: He'll suffer. He'll suffer. Anyone who does not… Kṛṣṇa conscious means God conscious. The human life is meant for realizing God. So every religious system is meant for giving education about God. That is the system. Either you take Christian religion or Hindu religion or Muslim religion, the idea is to understand God. So therefore, any religion you take, it doesn't matter. If you understand what is God and if you know what is your relationship with God, then you are perfect. (end)

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Śrīmad-Bhāgavatam 1.16.21

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Los Angeles, July 11, 1974

Nitāi: (leads chanting, etc.)

arakṣyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān
vācaṁ devīṁ brahma-kule kukarmaṇy

abrahmaṇye rāja-kule kulāgryān
[SB 1.16.21]

"Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?"

Prabhupāda: Arakṣyamāṇāḥ striya urvi bālān. According to Vedic culture, first protection-to the cows, to the women, to the brāhmaṇas, to the children, and to the old man. This is the first business of the government, to give protection. Practically, there is no criminal charge against them-against a brāhmaṇa, against a woman, a child. Suppose a child steals something. Who is going to prosecute him? It is not taken very seriously. So they require protection. They should not be given freedom. Like a child, he is not given freedom, similarly freedom… Of course, there is. Protection means to some extent no freedom. If I want to protect the child, then I sometimes say, "Don't do this." That is one of the items of the protection.

So here description of cow-killing is already done. Now in this age, Kali, these things will be lacking. First thing is that no protection for woman. Woman requires protection by the father, by the husband and by the elderly children. But that is now finished. Practically no protection. They are, under the name of so-called freedom, loitering in the street. It is a very abominable condition of life. Now these things are very prominent in the Western countries especially. In India they are still dragging the Vedic culture. So woman are given protection. The father gives protection to the woman, child, and up to sixteen years, utmost. Then she must be married. The father's duty will be finished when the daughter is given to a suitable boy to take charge. That is marriage system. Marriage system is that it is necessary, necessary for social equilibrium. And it is the duty of the father to get the daughter married to a suitable boy. And when she is married, then the father's duty is finished. Unless she is married, the father's duty is not finished. This is Vedic culture. It is called kanyā-dāya. Kanyā means daughter, and dāya means obligation. Kanyā-dāya.

There are so many debts. Putra-ṛṇa, pitṛ-ṛṇa, deva-ṛṇa, bhūtāpta.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We have got debts to so many people. First debt is to the demigods. Just like the sun-god, moon-god. They are supplying heat, light. The Varuṇa. In this material world. We have got so many debts. But people do not care for it. Just like we are receiving light from sun, but what we are paying to the sun? Therefore we remain debtor. This is the Vedic idea. You are getting this electricity. If you don't pay the bill, how long you will be able to use it? After some days the connection will be cut off. But although we do not pay any bill to the sunlight, because it is the order of Kṛṣṇa, it is giving us light. But how long it will go on? This is sinful. If you take something from a person and if you do not repay, that is sinful. Ṛṇa, it is called ṛṇa.

So there are so many debts. First to the demigods, then to the ṛṣis, saintly persons. Because we get knowledge, Vedic knowledge from the ṛṣi, we must be debtor. Guru-ṛṇa. Debtor to the spiritual master, to the sages, to the saintly persons, because we are getting knowledge from them. Therefore the Vyāsa-pūjā is there. Once in a year the disciples are worshiping the spiritual master and trying to repay what he has received from the spiritual master. Devarṣi-bhūta. Similarly, in our ordinary dealings also, you are my friend, I am your friend, you are getting some help from me, I am getting some from you. So we are debtors, obligation. Devarṣi-bhūta, āpta. Āpta means relatives or family. We are indebted to the father, mother, elderly family members. In this way we are implicated with so many debts. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41].

So you can liquidate the debts simply… It is practically impossible. Therefore, if you take shelter of Mukunda, śaraṇaṁ śaraṇyam, the worthy of taking shelter… If you take shelter of anyone else, he cannot give you protection. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. If you cannot liquidate your debts, you become sinful. But if you surrender to Kṛṣṇa, Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

"I shall get you released." This is one side. And… From spiritual angle of vision. But from material angle of vision ṛṇa, debts, you can become insolvent. "I cannot pay." If you apply to the court… I do not know whether this act is there in your country. In India there is insolvency act. If one is debtor, then his assets, then he submits to the court that "I have got so much asset and I have got so much debt. So people may not harass me, the court may divide amongst my creditors whatever I have got." This is called insolvency. So court decides that he has got thousand dollars' debt, but he has got only hundred dollars, so that hundred dollars is divided: "You take this and be satisfied." He is not… That is called insolvency. That is in terms of debts.

But so far the debts of the daughter, it is not debt, it is called dāya, kanyā-dāya. Debt you can take insolvency, but dāya means it is so obligatory, there is no such question that you can get relief from it. It must be… Therefore the word is used, kanyā-dāya. Still in India, the process is as soon as the girl is grown up the father is very anxious to find out a suitable boy and hand her over. Then… So that protection will be finished. It is already finished, at least in the western countries. There is no obligation of the father how to get the daughter married. Therefore the question is, "Whether you are lamenting that in this age of Kali these things will happen: cow slaughter, no obligation for the daughter…" And bālān, children. They are also not taken care of. Not only that, they are taken care of, but now child or baby is being killed. This is Kali-yuga. This is conclusion(?)

And how one can be happy? So many sinful activities are going on. How they expect to become happy? It is not possible. Therefore it is being asked that "Whether you are thinking of all these things and therefore you are unhappy?" Sober man becomes unhappy. Para-duḥkha… Especially Vaiṣṇava. A Vaiṣṇava has no problem for himself, but he has many problems for others.

Because a Vaiṣṇava… That is Vaiṣṇava, unhappy by seeing others unhappy. That is Vaiṣṇava. That is a first-class Vaiṣṇava, para-duḥkha-duḥkhī. Just like Caitanya Mahāprabhu. By His practical example… He was a very learned scholar, many students, very respectable. He was so respectable in Navadvīpa that in one night He collected a hundred thousand of people to challenge against the Kazi's judgment, civil disobedience. Kazi acted against saṅkīrtana, so Caitanya Mahāprabhu challenged, "Now, tonight, we shall perform saṅkīrtana with 100,000 of people." And 100,000 of people gathered together and chanting and went to the house of Kazi.

So the example is… He was at that time hardly twenty years old, but how much influence He had that simply by His order 100,000 people collected and chanted Hare Kṛṣṇa mantra and challenged the Kazi, that "You are forbidding. We shall continue. Do whatever you like." So this is His popularity. And Lakṣmī-devī, the, directly the goddess of fortune, wife, most beautiful young wife. And seventy-years-old mother. So He has got obligation. But still, Caitanya Mahāprabhu, Vaiṣṇava, para-duḥkha-duḥkhī… That is stated in the Śrīmad-Bhāgavatam. Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam [SB 11.5.34]. He had no business to take sannyāsa at very young age, only twenty-four years old, such nice family, good wife, mother. In a family where there is good mother and good wife, that is happy family. And one who has no good mother and good wife, then it is hell. This is Vedic culture. So Cāṇakya Paṇḍita said, mātā yasya gṛhe nāsti. If somebody has no mother at home, bhāryā cāpriya-vādinī, and the wife is very harsh, dealing with the husband not very properly, araṇyaṁ tena gantavyam, he immediately give up that house and go to the forest. This is Cāṇakya Paṇḍita. That what is the use of such nonsense house?

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

For him the home is as good as forest. Therefore there is no family system. Everything finished.

So it is only Kṛṣṇa consciousness movement trying to bring back Vedic culture so that people may be very happy. It is not a business; it is not a religious sentiment. It is a program to make everyone happy. Sarve sukhino bhavantu. This is Vedic culture. Not that "I exploit you, you exploit me, I cut your throat, you cut my throat." This is not human society. And this has begun already. Because you cut throat of the animals-you are very expert, cutting throat-now you will cut throat each other. This is the… So a sober man, thinking all this downfall of the human civilization, he becomes very unhappy. He becomes, very unhappy. Oh. This human civilization, human being, human form of life, was given by God or the nature for cultivating Kṛṣṇa consciousness, spiritual. That is not possible in the lower form of life, animals, the cats and dogs. And this is an opportunity given by nature's law. Now we get this body. Now you understand your position, what you are, to understand that you are not this body. So long in the lower grade of life you were under the impression that you are a body, the cats and dogs. They do not know that the body and soul is different. But it is the human form of life to understand that "I am not this body."

That education begins in the Bhagavad-gītā in the beginning: dehino 'smin yathā dehe [Bg. 2.13]. Dehī means the possessor of the deha is within the body, not the body is the person. But no education. Throughout the whole scientific world, university education, there is no concern that "I am not this body; I am soul." Such a foolish, rascal civilization is going on in the name of advancement. No protection for woman, no protection of children, no respect for brahminical culture. So it is the animal civilization. Polished animal, that's all. Otherwise it is not civili… That is Vedic culture. Therefore…

And another: brahma-kule kukarmaṇi, kukarmaṇi. Ku means bad, and karma means work. So they are very much proud. Here, you have no such thing here because there is no question of brāhmaṇa, kṣatriya, vaiśya, śūdra. Everyone is the same. So, but India still, there are four classes of men-brāhmaṇa, kṣatriya, vaiśya, śūdra. Here it is in Kali-yuga. Therefore kukarmaṇy abrahmaṇye rāja-kule kulāgryān. Brāhmaṇa and kṣatriya… Brāhmaṇa means the persons learned, very intelligent, the Vedic culture, knowledge in Vedas. Śamo damas titikṣā ārjavam. These are the brahminical qualification. Control the senses, control the mind, very clean. Śamo damas titikṣā, tolerant, ārjava, simplicity. These are the brahminical qual… Then jñānam, full knowledge. Not that I am talking of becoming a brāhmaṇa, but I have no knowledge. That is not brāhmaṇa, allowed. A brāhmaṇa must be very much learned. Brāhmaṇa's another title is paṇḍita. Paṇḍita means very learned, paṇḍitajī. Where is our paṇḍita? He is not here?

Devotee: He's not here.

Prabhupāda: He is not well? (hears response) Hm. So this is civilization, this is culture. So at the present moment there is no respect for brahminical culture. Just like we are trying to make our disciples perfectly men of character. No illicit sex, no intoxication, no gambling, no meat-eating. And people will take it very lightly. They laugh. Because they do not know what is brahminical culture, what is the perfection of human life. So all these are happening and will continue to happen till the end of this age, very, very dangerous. We must always consider. Don't be allured by big, big highways and skyscraper building with full advertisement of wine and cigarette. This is not life. This is not life. Life, here is life. Let anyone come and compare this life in this temple and outside. This is life.

So be careful that this material world is itself dangerous. Especially in this age of Kali, it is dangerous. It is stated in the śāstra, padaṁ padaṁ yad vipadām [SB 10.14.58], every step there is danger. This is the position. Māyā is so strong that you should always expect simply danger. But if you become Kṛṣṇa conscious, you can overcome these dangers… Padaṁ padaṁ yad vipadāṁ na teṣām. It is not… This dangerous position is not for them. Who? Samāśritā ye pada-pallava-plavam, one who has taken shelter of the lotus feet. It is a great ocean, just like the Pacific Ocean. It is just like a great ocean, big ocean of ignorance. As in the ocean, if you go, even on a boat, it is always dangerous, similarly, we are in the ocean of material civilization. There is always danger. But if you take shelter of the lotus feet of Kṛṣṇa, paraṁ padam, then you overcome the danger and you go back to home, back to Godhead.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 1.16.22

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Hawaii, January 18, 1974

Pradyumna: (leads chanting, etc.)
kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam
[SB 1.16.22]

Translation: "The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?"

Prabhupāda: So śrīmad-bhāgavatam amalaṁ purāṇam. The study of Bhāgavatam means complete knowledge. This is the mature contribution of Vyāsadeva to the human society. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Before writing, by the instruction of his spiritual master, Vyāsadeva meditated in bhakti-yoga. Bhakti-yogena manasi samyak praṇihite amale. Samyak praṇihite 'male, apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam [SB 1.7.4].

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate
[SB 1.7.5]

It is said… Vyāsadeva, before writing… Writing book is not a whimsical, whatever I like. No. You must be empowered by superior authority; then you can deliver the right things. So Vyāsadeva was empowered by his guru, Nārada.

Vyāsadeva, after writing so many books, he could not find any peace of mind. So he was sitting, morose, and his spiritual master Nārada came there, asked him, "My dear Vyāsa, you have done so much in writing for the welfare of the society. Why you are not happy?" Vyāsadeva replied, "Yes, my lord, I think I have done so much things, but I am not happy." So he was instructed that "You have written so many books, but not about the Supreme Personality of Godhead. I admit that you have written so many books. So because you have not described about the superiority or glories of the Lord, therefore you are unhappy." So after that instruction… That means after his writing of the Vedānta philosophy, he was also not happy. But when he wrote Śrīmad-Bhāgavatam under the instruction of Nārada, he became happy.

So the purpose of writing Śrīmad-Bhāgavatam is lokasyājānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. All the people of the world, they're fools and rascals, lokasyājānataḥ. Why they are fools and rascals? There are two things. Vyāsadeva, by his bhakti-yoga meditation, he found out that there is God and there is māyā. Two things are there. Bhakti-yogena manasi samyak praṇihite 'male, apaśyat puruṣaṁ pūrṇam [SB 1.7.4]. There is the Supreme Person, the supreme controller-apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam-and there is also māyā, which is on the back side. Just like if you stand before the sun or light, your shadow will be on the back side. You have got, all, experience. You stand up; you'll see a long shadow on your back side. So that is māyā. The māyā is the back side. That means if you stand before the sun, in the front, you can see in the sunlight very nicely. But if somebody stands on your back side, he cannot see you. This is the position. Apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam.

What is this māyā? Why this māyā? That is also explained. What is that? Yayā sammohito jīva: "These conditioned souls, they're bewildered by māyā, illusion." That is māyā. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam: [SB 1.7.5] "Being bewildered by this māyā, this soul, who is part and parcel of Kṛṣṇa, or God, he's thinking that 'I am a material product. I am made of these material things.' " Just like the so-called rascal scientists, they'll never accept that within this body there is the soul because they're always thinking there is no such thing as soul. Only the material, that's all. This is illusion. They cannot explain how this body is moving, why the dead body does not move, what is the difference, what is the thing that is missing. These rascals will not understand. Even there is instruction by higher authorities that within this body there is the soul… Dehino 'smin yathā dehe kaumāraṁ yauvanam [Bg. 2.13]. Dehino 'smin dehe, in this body, dehī. The dehī… Dehī means the possessor, the owner of the body. It is said clearly, and we can understand that when I meditate upon my body, actually what I am. So if one is deep thinker, he'll immediately understand that "I am not this body." Take, for example, study on this finger; and if you think, "I am this finger"? No, you'll come to the conclusion, "It is my finger." Any part of your body, you study; you'll never agree that "I am this." It is "I am in possession of this." We say also, "My body, my finger, my head, my hand." And where is that "I"? You are simply thinking, "My, my, my, my," but where is that "I"? But they have no brain. And still, they're passing on as great philosopher, great scientist, and getting Nobel Prize.

But they are illusioned. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Ātmānam means the soul. Soul, they're thinking that it is a product of this matter, by evolution, or so on. So many nonsense theories they have, all rascaldom. There is no evolution. Evolution is there in the matter of consciousness. Just like a child. His consciousness is not developed. A child goes to capture a fire because his consciousness is not developed. But that does not mean the child has no consciousness or the child has no soul. Just like some rascal says, "The animals, they have no soul." So why the animals have no soul? Their consciousness is not developed, but soul is there. If the animal has no soul, then the child has also no soul because the child behaves like an animal. In the family, a small child and a dog, they're behaving similarly, and therefore dog is also considered as one of the family members, children, because his consciousness is not developed.

So the evolution means developed consciousness, and according to the developed consciousness, one gets a particular type of body. This is nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā kartāham… [Bg. 3.27]. The evolution means evolution of consciousness. The same child, when he's… He'll get a different body. Just like a female child. By evolution, means when she gets another body, youthful body, her consciousness is different. If you get the body of a pig, your consciousness is different from the consciousness of a man. A pig will very easily eat stool, but a human being will not eat. Similarly, in every behavior… Just like we, Kṛṣṇa conscious people, we have given up intoxication. Now, if somebody comes and bribes and offers some money that "You take this one thousand dollars and drink," you'll not agree. Because your consciousness is developed.

So evolution is not of the body. Evolution of consciousness. And as your consciousness develops, you get a particular type of body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Therefore, the evolution should be of the consciousness. And this is Kṛṣṇa consciousness. When you come to Kṛṣṇa consciousness, then your life is perfect. And fully Kṛṣṇa conscious, then you, after giving up this body-tyaktvā dehaṁ punar janma naiti [Bg. 4.9], no more material body.

So this is Kṛṣṇa consciousness movement. And it is the duty of the guardians like guru, like father, like the state, they should look to the interest of the wards, subordinate, that he is developing his Kṛṣṇa consciousness nicely. That is the duty. So when that duty is not done… Just like… We have no business to come so far. In Vṛndāvana I could live very peacefully, there is two room still, in Rādhā-Dāmodara Temple. But because there is Kṛṣṇa consciousness… Kṛṣṇa consciousness means serving the Lord. That is Kṛṣṇa consciousness. So Kṛṣṇa dictated that "You are sitting here very peacefully without any botheration. No, you go to the Western countries. Teach them." So that is also Kṛṣṇa consciousness, developed Kṛṣṇa consciousness, to render service to the ignorant of Kṛṣṇa consciousness. That is better, because Vyāsadeva saw that māyā, illusory energy, or the shadow, darkness… Yayā sammohito jīva. The whole world, living entity, conditioned soul, they're bewildered by this māyā. Yayā sammohito jīva ātmānaṁ tri-guṇātmakam [SB 1.7.5]. Thinking this body as self, foolish, rascal. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who thinks that "I am this body," he's no better than dog and cat. However nicely dressed he may be, he's a dog, he's a cat. That's all. No more than animal. Because he has no knowledge of his self. (aside:) Don't do that. Yasyātma-buddhiḥ kuṇape tri-dhātuke… (aside:) You cannot sit like this? Yes. Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. This is going on. People are bewildered, thinking "I am this body," just like cats and dogs. "And the issues from the body or connection with the body, that is mine." Sva-dhīḥ kalatrādiṣu. "I have got some connection, bodily connection, with woman. Therefore she's my wife or my protected," something like that. Children, also-the same thing, bodily. They have no idea of the spirit soul, simply body. "So the body is born in a particular land. Therefore I am national." Bhauma ijya-dhīḥ. They're sacrificing so much their energy for the particular land because by accident, he's born in this life in that land. Everything is described in the Bhāgavata. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma means land.

So this is going on. This is called illusion. He has no connection with all these things. When one realizes that "I have no connection with this body, this country, this wife, these children, this soc… They're all illusory," that is called liberation. That is called brahma-bhūtaḥ prasannātmā [Bg. 18.54]. People are suffering, identifying himself with these false things, which is not. Ātmānaṁ tri-guṇātmakam. Tri-guṇa, these, all these materials, they are manufactured by the three modes of material nature, and he's, he has no connection with the material nature. But somehow or other, he is now fallen in the ocean of the… Just like you have no connection with ocean. Your place of living is land. But some way or other, if you are thrown in the Pacific Ocean, that is a very troublesome business. You have to swim always. You have to protect… But still, you are unsafe. It doesn't matter you are a very great swimmer, doesn't matter. When you are in the Pacific Ocean, you are in danger. So similarly, when that very man is taken away from the Pacific Ocean and put into the land, then he becomes prasannātmā, "Oh, I am saved." Brahma-bhūtaḥ prasannātmā. "Now I am on the saved…" Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], that when one is in full knowledge that "I have nothing to do with this material world, that everything made by the material nature, that is illusion, I have nothing to do with anything of them, I am spirit, ahaṁ brahmāsmi. I am spirit soul. Now I have my business with the spiritual world," that is liberation. That is liberation. And the means which help you to come to that position, that is called spiritual life, sanātana-dharma.

So here it is said, the enquiry, that kiṁ kṣatra-bandhūn kalinā upasṛṣṭān rāṣṭrāṇi vā tair avaropitāni: "Are you very much anxious that, on account of this Kali-yuga, that kṣatra-bandhūn, the rulers, they have occupied the rāṣṭra position, the government position?" So what is the symptom of such a rascal government? That is also stated. Itas tato vāśana-pāna-vāsaḥ-snāna-vyavāyonmukha-jīva-lokam. There will be no fixed position of these things. Just see. What are these? Aśana, eating. Aśana, pāna, drinking; vāsaḥ, residence; snāna, taking bath; and vyavāya, sexual intercourse. There is no rules and regulation. Irresponsible government means, the Kali's government means, that these things will be irregular, not regularized. Just see. This is Vedic civilization. Aśana, eating-there must be regulative principle, not that like hogs and pigs you can eat everything, no. There must be control. Control is there already. Just like in government, when you open a restaurant, immediately there is control. You have to take license, that "You have to supply food like this or like that. You cannot supply anything rubbish." Is it not? Control is there, but because it is controlled by another rascal, group of rascals, so they allow everything to eat. Everything eat. Control is there, but they do not know what kind of control should be there. The control should be, as we are prescribing, Kṛṣṇa consciousness move…, "You cannot take anything without Kṛṣṇa's prasāda." That is real control. Then you'll be happy. Control is already there, but they do not know because they are being governed by kṣatra-bandhūn. Kṣatra-bandhūn means kṣatriya. Kṣatriya means the ruling class. Kṣat, kṣat means injure, and trāyate, one who gives you protection from being injured. He's kṣatriya. It is the duty of the government that every citizen, never mind whether human being or animal, he may not be injured by anyone. That is responsible government. It is not responsible government that one poor animal, because he does not know how to give him protection, although there is government, he is taken away to the slaughterhouse. This is not government.

Here we see Mahārāja Parīkṣit, as soon as he saw that a cow was being attempted to be killed, immediately he took his sword…, "What are you, nonsense? You are killing my citizen." This is good government. This is good government. Why the cow is not national? He's also, she's also born in the land; so she's as important a national as you are. Kṛṣṇa has given her the grass to eat. She's not interfere, interfering with your food. Why? What right you have got to kill? You have got your own food. The cow has got the grass for her food. You have got food grains. You have got… Cow is giving you milk, just to give her protection, that "You take my blood, turn into milk. Please do not kill me." So why these things are happening? Because there is rascal government. Kalinā upasṛṣṭān. Rascal government. So one should lament that this, "We are under this rascal government, under the rascal guru, rascal father. But who are meant for giving protection, they are all rascals. This is our position." This is called Kali-yuga. This is Kali-yuga.

So if you study Śrīmad-Bhāgavatam, you'll be able to understand the whole material position and how you are situated in that material position, how to get out of it. Everything you'll understand, provided you have got the brain. If you have got a dull brain, filled up with cow dung, that is another thing. If there is brain substance, then you'll be able. Tad bhavaty alpa-medhasām.

Alpa-medhasām and su-medhasām, they are two words in the Vedic language. Medhā means brain substance. So one who has got su-medhā, nice brain substance, they will understand something. And one who has got no brain substance but cow dung, they will understand something else. So we are selecting, or even if he is filled up with cow dung, by this Kṛṣṇa consciousness education, we can make him su-medhā, fine brain. That is the Kṛṣṇa consciousness movement. Even one is filled up with cow dung, su-medhā.

Therefore, Bhāgavata says,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Su-medhasaḥ. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. Lord Kṛṣṇa, or Lord Caitanya Mahāprabhu, He's Kṛṣṇa. Tviṣākṛṣṇam: by complexion golden. Therefore, by complexion, is not kṛṣṇa or blackish. But He's Kṛṣṇa. Kṛṣṇa has four colors. That is in the śāstra, śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. So when the colors of Kṛṣṇa is yellow, golden, that is Caitanya Mahāprabhu. So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. That Lord Kṛṣṇa now, in the form of Lord Caitanya, Śrī Kṛṣṇa Caitanya, and sāṅgopāṅgāstra-pārṣadam, associated with His personal expansions, Śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda… This is described. Sāṅgopāṅgāstra-pārṣadam, with these… In the former incarnation, He was killing the demons directly with sword or the sudarśana-cakra, some way or other. Now, in this age, they're already dead. So if Kṛṣṇa comes to kill them with sudarśana-cakra and sword, they will not be profited. Therefore, these are the astras, these are the swords: the devotees of Lord Kṛṣṇa who are preaching Kṛṣṇa consciousness. They are the Lord's weapon. And they're getting victory. Sāṅgopāṅgāstra-pārṣadam. So those who are intelligent, su-medhasaḥ, they will worship this form of God in this Kali-yuga. And what is the process of worshiping? Yajñaiḥ saṅkīrtana-prāyaiḥ.

So these rascals, position, the rascal guardians, you have to fight with them, but not with sword or any other weapon; the saṅkīrtana movement, yajñaiḥ saṅkīrtana-prāyaiḥ. If you stick to this principle of chanting Hare Kṛṣṇa mantra, yajñaiḥ, if you have got good brain, su-medhasaḥ, then you will take this means, and by the help of Śrī Kṛṣṇa Caitanya Mahāprabhu, you'll conquer all over the world. All over the world. You cannot take up any other means. That will not be successful because the śāstra says, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. So at the present moment, our position is very precarious. We are in the darkness, ignorance, and so many other things, corollaries to these things. Rāṣṭrāṇi vā tair avaropitāni itas tataḥ. Just see. Five thousand years ago this Śrīmad-Bhāgavatam was written, the symptoms of Kali-yuga. Now you see that, itas tato vāśana-pāna-vāsaḥ-snāna. Now everywhere, all over the world, the young boys and girls, they have no fixture where they'll live, where they'll take their bath, where they'll eat or how, or how they'll have sex. No. These are preliminary necessities of life. One must have a good place to live. One must have sufficient nice foodstuff to eat. Sleep. Eating, sleeping, mating-this is physical necessities. So in the Vedic civilization, these necessities are prescribed in a regulated way so that he can satisfy his physical necessities, at the same time, become Kṛṣṇa conscious and go back to home, back to Godhead.

So at the present moment there is no fixture even for the physical necessities. Physical necessities. No home. When I first came to America, when I saw in the Bowery Street, they're lying on the street, "And how is that?" I understood, "The Americans are very rich. Why they are lying on the street?" I was surprised. But see, even in such rich country like America, they're lying on the street, no fixture of sleeping, no fixture of sex life. Nobody knows with whom one has to satisfy his sex life. Nobody knows. In New York City I was, I saw, that one friend asking another friend, "Can I take my showers in your room?" Then I understand, "Oh, there is no fixity of even taking bath." There is no fixity of where to sleep. There is no fixity of where to satisfy sex. Everything, although such a rich country. Why? Because the leaders are rascals. The leaders are rascals. These are the first duty of the government to see that everyone is nicely situated, so far his physical necessities are concerned. But a sane man, when he sees this disturbance, or everything mismanaged, he becomes very unhappy and tries to set up by Kṛṣṇa consciousness movement.

Thank you very much.

Sudāmā: Any questions?

Devotee: Śrīla Prabhupāda, sometimes it is seen that even materialistic political power is successful in overthrowing government. So is it not possible in this age for devotees to overthrow government?

Prabhupāda: Yes, if you become all devotee, it is very easy. Because nowadays, the "government of the people, by the people." So if the people are Kṛṣṇa conscious, naturally the government will be Kṛṣṇa conscious. And if you are fools and rascals, the government will be fools and rascals. Because government is the representative of the people. You have got the opportunity because nowadays, democracy, that "government for the people, by the people." Is not that? So if you are Kṛṣṇa conscious, naturally the government will be, because government is by the people, for the people. So not that kind of revolution. So if you make a revolution of this saṅkīrtana movement, everyone chanting and dancing, the government will be changed immediately. So push this movement.

Bali-mardana: Prabhupāda, there are certain groups saying that there's a comet in the sky and there's going to be some very inauspicious effects because of that. Do you know anything about that?

Prabhupāda: What is that?

Satsvarūpa: The comet.

Bali-mardana: There's a comet in the sky and they're saying that some very inauspicious…

Prabhupāda: And what is auspicity now? Eh? What is auspicity now? We are describing all inauspicity, even without the comet. (laughter) Where do you find the auspicity? One man said that "He has kicked me, he has beaten me with shoes, and again he has said that 'I shall insult you.' " Where is the scarcity of insult? If he is beaten by shoes and kicked by his leg, and still he's expecting some more insult? You are already in inauspicity. Why you are expecting more inauspicity by the presence of comet? We are already in inauspicity. And therefore these descriptions are there. You have no fixture anything-where to live, where to take bath, where to eat, where to have sex life-nothing fixed up. Everything catastrophe, chaos. What more inauspicity you want? Everywhere. Here even one problem, another, in another country, another problem, another problem, another problem. He must be problematic. Daivī hy eṣā… Because anyone who is not Kṛṣṇa conscious, he must be punished by the laws of nature. He must be punished. Therefore it is said, daivī hy eṣā guṇamayī mama māyā duratyayā, mām eva ye prapadyante māyām etāṁ… [Bg. 7.14]. They're already, in inauspicity. The whole atmosphere is inauspicious. So if there is little more inauspicity, what is the wrong there? There is nothing… The more inauspicity will come. Now, still, in your country you are not poverty-stricken. You have got enough food. These things also will be stopped. Now you have got food in chaos, but there will be no food also. Then the mother and father will eat his own children. This is world, this Kali-yuga, everything. No food will be produced. Now by your talent, you are producing nice food, but producing food, the, tilling the ground some way or other, by machine or by this way… There must be rain, so many conditions. But time will come when there will be no rain. Then what you will do with your tractor and machine? You'll have to eat the tractor. (laughter) That's all. What you will do? There will be no rain. It is said that "There will be cloud, there will be lightning, but there will be no rainfall." These are stated in the Śrīmad-Bhāgavatam. This is the result of our sinful life, restriction. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. These rascals are thinking, "We are master." What master you are? You are under the control of nature fully. And they are, these rascals are thinking, "I am free. There is no God. I am free." So, gradually… [break] …don't you appreciate how, the difference between them and ordinary people? Don't you feel it? You are already known as "the bright-faced." Is it not?

Devotees: Yes, Prabhupāda.

Prabhupāda: Before coming to Kṛṣṇa consciousness, see the photograph of your face and now see. Practical. But if you deviate, if you fall down again, that is your business. But if you strictly follow the rules and regulations and chant Hare Kṛṣṇa, you'll go forward, nobody can check it. Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.22

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Los Angeles, July 12, 1974

Nitāi: (leads chanting, etc.) "The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?" [SB 1.16.22]

Prabhupāda:

kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam

In this Kali-yuga everything is topsy-turvied. The Vedic way of life… For living condition, we require to eat, we require to take bath, we require to sleep, we require to have sex also. Everything must be in regulative principle. Because human life means regulative principles. Unfortunately, the human life has become irregulated than the animals. This aśana, pāna, vāsaḥ, and snāna, and sexual intercourse, there is, at the present moment, there is no regulative principle. The Vedic principle is early in the morning one must take bathing, then worship the Deity, read Vedic literature, mantra, then offer foodstuff to the Deity, then take prasādam. Everything is regulative principle. And it is the duty of the government to see that these regulative principles are being observed by the citizens. This is government. The Vedic system, these brāhmaṇa, the topmost class of the human society, their business is to study the Vedas, paṭhana pāṭhana, yajana yājana, dāna pratigraha. Ideal character, very learned. Still in India… Now it is formality. A brāhmaṇa is called paṇḍitajī. Paṇḍita means very learned. Without being very learned scholar, one cannot become brāhmaṇa or Vaiṣṇava. Vaiṣṇava is farther above the brāhmaṇa. Brāhmaṇa is the preliminary qualification for becoming a Vaiṣṇava later on.

So how this principle should be observed? Just like government, still they regulate. In your country there are so many regulative principles. Just in the shop, foodstuff or fruits, they should not be too old, or rotten. The inspector is there. If there is not to the standard, they are thrown away. Similarly, not only, only these stores and shopkeepers, but even in household affairs, there should be government inspection. That is stated in the śāstra. Whether a man who is professing to become a brāhmaṇa, whether he is following strictly the brahminical rules and regulations. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Similarly, kṣatriyas, whether he is powerful, he is brave, he has got forwardness to fight. When there is fight he does not go back, and whether he is making charity. The kṣatriya qualifications also there. And similarly, the vaiśya qualification. Kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]. Whether one who is professing to become vaiśya, whether he is making agricultural attempt, giving protection to the cows and making trade. And śūdra-karma, paricaryātmakam. Śūdra's business is to serve these higher class, brāhmaṇa, kṣatriya, vaiśya, śūdra. Śūdra cannot live independently. That is śūdra. Nowadays the education is that nobody can live independently. Higher education means if he does not get a suitable service, then it is useless. Nobody. The education means nobody can live independently. So one takes titles in education degrees, "agriculturist." But he does not go to the field actually to act as agriculturist, kṛṣāṇa, no. He is finding some job in some school, college, how to teach agriculture. Nobody goes to the land practical, how to plow the land, how to produce foodgrains. Simply theoretical knowledge. "I am teaching you; you are teaching," that's all. This is going on. No independence.

So why this has happened? Because here it is said, kiṁ kṣatra-bandhūn. Kṣatriya, the administrator class, the government. So in Kali-yuga they will take charge of the administration or government, but they are not real kṣatriya. They are less than śūdra. So how the government will be nice? Therefore it is lamentable, that those who are not kṣatriyas, they are taking the position of government officers. And further it is explained in the Śrīmad-Bhāgavatam, Twelfth Canto: kriyā hīnā… They are not following the rules and regulation of kṣatriya or brāhmaṇa. Still they are claiming to become brāhmaṇa, kṣatriya or vaiśya. And there is a mercantile class nowadays, interested in business, but business is one of the items of the vaiśya. The first business is to become agriculturist. Vaiśya. Vaiśya class, they are meant for making arrangement for our eating. That is also required. Kṣatriya is meant for give us protection.

And the brāhmaṇa means to give us the ideal life, what is the goal of life, and śūdras, they cannot do anything of these… Therefore they are śūdra.

So in the Kali-yuga the śūdras… Śūdra means the last. Less than śūdra, the caṇḍāla, they are taking the part of kṣatriya or brāhmaṇa or vaiśya. That is the effect of this Kali-yuga. Therefore it is very lamentable. One must be trained up. This very word kṣatra-bandhu means even though one is in the royal family, but he cannot administer. Just like in England, now the royal monarchy is finished all over the world… Even there is monarchy in some countries… Just like in England there is monarchy. The queen is there. But the queen is also uneducated. She does not know how to rule. It is an official post only. The parliamentary sanction, simply she signs, that's all. She has no power to rule over. So power or no power, in Kali-yuga, the administration will be done by less qualified, no qualification. Kim kṣatra-bandhūn kalinā upasṛṣṭān. The system will be disturbed on account of this Kali-yuga. Kalinā upasṛṣṭān rāṣṭrāṇi. Rāṣṭrāṇi means states. Tair avaropitāni, put into disorder.

So in the Śrīmad-Bhāgavatam you will find everything, whatever is necessity, for the advancement of human civilization, everything is there described. And knowledge also, all departmental knowledge. Even astronomy, astrology, politics, sociology, atomic theory, everything is there. Vidyā-bhāgavatāvadhi. Therefore if we study Śrīmad-Bhāgavatam very carefully, then you get all knowledge completely. Because Bhāgavata begins from the point of creation. Janmādy asya yataḥ [SB 1.1.1]. Vedānta. It is the explanation of Vedānta-sūtra. Vedānta means the essence of cream of Vedic knowledge. That is Vedānta. That cream of Vedānta knowledge is further explained in the Śrīmad-Bhāgavatam. So we are publishing Śrīmad-Bhāgavatam. Our students specifically, they should take care of reading Śrīmad-Bhāgavatam. We have therefore prescribed in our school, Dallas, that let them simply learn Sanskrit and English, because English translation they will be able to read, and the Sanskrit verses are there. And from the very beginning, if they begin education with Bhagavad-gītā and then comes to Śrīmad-Bhāgavatam and reads the whole literature, then they will be more than M.A., Ph.D. More than. The knowledge will be so advanced.

These ordinary university degrees, M.A., Ph.D… Because the essence of knowledge is there. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. It is stated that what is the Śrīmad-Bhāgavatam? Nigama-kalpa-taru. Nigama means Vedas. It is just like kalpa-taru, desire tree. We have no idea of desire tree, what is desire tree. It is in the Vaikuṇṭha-loka. The trees are desire tree. Desire tree means from any tree you can get any fruit or anything you want. That is called desire tree. Here it is fixed up: you can get mango from the mango tree. But in the desire tree, whatever you want, you can get. So kalpa-taru. Kalpa-taru means any departmental knowledge that you require to execute your human form of life, so that you will find in the Śrīmad-Bhāgavatam. Nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. Galitaṁ phalam means the fruit matured in the tree. Here we artificially mature. We take the fruit unripe, and by artificial method, we get it ripened. But that is not acceptable. But the fruit which is ripened fully in the tree, that is very palatable, sweet. Nigama galitam. Galitaṁ phalam, fully matured fruit, this Śrīmad-Bhāgavatam. Fully matured fruit of the desire tree known as Vedas.

So in this verse we find that due to mismanagement of the government, people will have no regular principle even for taking bath or eating or sleeping or sexual intercourse. And another point is here, that vyavāya unmukha-jīva-lokam. They can give up eating, they can give up sleeping, they can give up everything, but cannot give up sex life. And the Vedic civilization is to avoid sex life. Just like these hippies. Hippy means they have given up bathing, given up eating, given up sleeping, but they cannot give up sex life. And everyone, not only the hippies… Vyavāyonmukha. Ultimately, so many yogis, incarnation and others, others, are coming in your country, but they cannot give up the sex life. You have seen advertisement, so many yogis, they are having sex life. So many incarnation of God. (laughter) Having sex life. You see? Big, big sannyāsīs, swamis. Long, long ago some swami came here. He returned with three woman, and we do not wish to discuss. Many more. You see. The sex life is very strong in this material, in this age. But sex life should be regulated. Not that anywhere and everywhere, or any time. Therefore the population is unwanted population. One irregular sex life produced the Hiraṇyakaśipu. Hiraṇyakaśipu's mother became very sexually agitated, and she wanted to sex, with her husband (have) intercourse. And just in the evening. Kaśyapa Muni, he said, "No, no, this is not the time, proper time." But she was insistent. So the result was two demons were born.

So everything should be regulated. But in this age there is no regulation, there is no knowledge. Less than animals also. They have sex life at a certain period of the year, not always. But human being has become so low-graded that… And that is due to Kali-yuga. Therefore it is very lamentable. Everything is topsy-turvied. It's no regular. It is the Caitanya Mahāprabhu's mercy that we are reforming the whole society very simple way-chant Hare Kṛṣṇa. You see. It is so nice. You see? The examples are here. It is no story. Simply by chanting. Therefore Caitanya Mahāprabhu recommended,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There is no other alternative. Simply chant Hare Kṛṣṇa mantra. Everything will be reformed. Life will be polished and everything will be successful. This is ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Human life, he is also a soul. Animal is also a soul. Everyone. But the human form of life is meant for God realization, athāto brahma jijñāsā. This is Vedānta-sūtra. Jīvasya tattva-jijñāsā. Not only human being, everyone. But everyone less than human being, they cannot inquire about the Absolute Truth: "What is the aim of life? What is the Absolute Truth? What I am? What is my relationship?" These things are the subject matter for discussion in the human form of life.

But unfortunately, on account of Kali-yuga, the heart being full of dirty things, they cannot think of the aim of life, how to achieve it. That is called Kali-yuga. Therefore so much fallen socially, politically, economically, culturally, everything, religiously, we are so fallen and down-trodden that the only method, as recommended in the Vāyu Purāṇa and other Purāṇas: kalau nāsty eva… Kalau means "in this age of Kali," nāsty eva, "there is no other alternative." And factually by spreading this Kṛṣṇa consciousness movement, we are seeing practical result. The most wretched, most rotten, they are coming to life, they are understanding the value of life, the aim of life, and they are trying to be elevated more and more. Of course, it is an attempt. Not that anyone will be successful. But if everyone follows the simple rules and regulation, he will be successful. There is no doubt about it. There is no doubt about it. The four simple regulative principle: no illicit sex, no meat-eating, no gambling, no intoxication, and chant sixteen rounds. Very simple method.

Because the difficulty is they do not know what is the aim of life. The aim of life, that we are conditioned by this material nature, embodied by the material elements, and that is the cause of our all miserable condition of life. Therefore Ṛṣabhadeva says, nūnaṁ pramattaḥ kurute vikarma. Pramattaḥ [SB 5.5.4]. We are so mad under the bodily… Everyone is under the… Big, big scientists also, they are also. They don't believe there is soul. Big, big scientists, politicians, philosophers. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. They remain animals. If anyone has taken this body as the self… Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. So the modern Kali-yuga is very, very dangerous for the human being. They are given chance by the laws of nature, "Now take your birth as human being." Because to get a body as a human being or as a demigod or as a king or as a lower class man or as an animal, as an…, that is not in our hands. That is in the nature's hands.

Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. I have several times explained. As you are infecting yourself with the quality of material nature, you get a different type of body. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. The lower and higher grade of life, different types of body, how we get? That is explained in the Bhāgavata. Kāraṇam. Kāraṇam means reason, cause. What is that cause? Kāraṇaṁ guṇa-saṅgaḥ asya. The living entity, the soul, is associating with certain quality of the material nature, and therefore he is getting different types of body. We are all living entities, even the trees and plants and cats and dogs. But why there are so many different species of life, 8,400,000 species of life? Why? The reason is given in the Bhagavad-gītā. Kāraṇaṁ guṇa-saṅgaḥ asya. The guṇa-saṅgaḥ. As we are infecting the quality of this material nature, we are getting. This is completely in the hands of the material nature. So therefore it is the duty of the human being how to get out of the control of the material nature. That is the greatest science. But they do not know it. That is explained in the Śrīmad-Bhāgavatam. Nūnaṁ pramattaḥ. The rascals have become mad. Pramattaḥ means mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Simply acting sinfully. If they are advised that "Don't do this. This is very dangerous. You will be involved again in the birth and death cycle…" They have no knowledge what is birth, what is death, what is this body, what is the aim of… No. Simply blind animals. Simply blind animals. And still, they are going under the name of scientist, philosopher, politician. This is the misfortune of the present age. So nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. The same thing is explained here: vyavāyonmukha-jīva. Indriya-prītaye. Simply for sense gratification they are doing anything nonsense, as madman. Nūnaṁ pramattaḥ kurute yad indriya-prītaye. What is the aim? Aim is not self-realization. Aim is how to satisfy. "Never mind. Risk everything. Satisfy your senses." Therefore real civilization is to teach the children from the very beginning of life how to control senses. That is called brahmacārī. That is called brahmacārī life. To learn how to control the senses.

So everything is topsy-turvy and five thousand years ago or more than that, these things were being discussed, and people were very sorry that very bad days were to come. And still we can predict. There is no… It does not require very much advanced knowledge. In the śāstra it is stated what will be the later ages of Kali-yuga. That is also in the Śrīmad-Bhāgavatam. The beginning is already there. Anāvṛṣṭyā kara-pīḍitāḥ. One side there will be no rainfall. Now yesterday somebody was telling that in this California, the rainfall is now not so much. I think Jayatīrtha. So rainfall will be practically very, very little. Anāvṛṣṭi. And another difficulty will be kara-pīḍitāḥ. One side there will be famine, scarcity of food, no rainfall, and another side, there will be excessive taxation by the government. So people will be so much disturbed. Because you (indistinct) no food. You are… There is scarcity of rain, you cannot produce food. And at the same time, government will give some morsel of food and levy taxes. So durbhikṣa-kara-pīḍitāḥ [SB 12.2.9], disturbed, yāsyanti giri-kānanam, ācchinna-dāra-draviṇā yāsyanti giri-kānanam. Being disgusted, they will give up their family and children, separated, and they will go to the forest or the hills. This is another. And another will be, there will be no more available these foodgrains, especially wheat, rice and milk. These will be finished.

So very, very bad days are awaiting in this Kali-yuga. Therefore it is our duty to finish this business of material life and go to home, back to home, back to Godhead. That is business. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.16.23

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Hawaii, January 19, 1974

Pradyumna: (leads chanting, etc.)

yadvāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni
[SB 1.16.23]

Translation: "O mother earth, the Supreme Personality of Godhead Hari incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence."

Prabhupāda: So Dharmarāja is suggesting so many things why mother earth in the shape of a cow was morose. He was suggesting so many. So one of the suggestion is that "Kṛṣṇa was present. Now He's not present. Therefore you are so morose." So Kṛṣṇa says in the Bhagavad-gītā,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Kṛṣṇa incarnates when there is discrepancies in the matter of discharging religious principles. Just like, when there is discrepancy in the discharge of law and order, the government takes special measure, what is called, that? A special law?

Devotees: Martial law.

Prabhupāda: Not martial. There is another word. Martial law is also one of the emergency law. So anyway, the nature's arrangement is like that. Just like children, they're allowed to play, but under certain condition. So we all, we are all children of God, Kṛṣṇa. So we have come hear to enjoy, to lord it over the material nature. That is the tendency. So Kṛṣṇa has given us the facility. Just like in the beach, there are many young men who are playing in the sea with surf, but still, the government has watch over it. Government's duty is that they may not be drowned.

So here it is risky. We have come here to enjoy. Actually, we are not meant for enjoying. We are meant for serving. Kṛṣṇa Caitanya Mahāprabhu says, jīvera svarūpa haya-nitya-kṛṣṇa-dāsa: [Cc. Madhya 20.108-109] "Our real identity is to serve, to remain under the protection…" We are always under the protection, this way or that way, but we are thinking falsely that we are free. We are not free. Kṛṣṇa is taking care of us. He has allowed us, "All right, you have come here. Try to satisfy yourself, but there are certain rules and regulations." If you break those rules and regulations, for your interest Kṛṣṇa takes measures.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

So here Kṛṣṇa came, and this incident took place after disappearance of Kṛṣṇa. Kali-yuga entered after disappearance of Kṛṣṇa. Parīkṣit Mahārāja was also very vigilant. The Pāṇḍavas, they left their kingdom because they could understand that Kali-yuga has already entered. So bhūri-bharāvatāra-kṛtāvatārasya. Bhūri-bhara, when people become too much sinful, the earth becomes overburdened by the sinful activities of the people. Therefore it is called bhūri-bharavatāra. And Kṛṣṇa comes to mitigate. Dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham. Kṛtāvatārasya harer dharitri. This is the purpose of avatāra. Avatāra, this word is very significant. The tara, tara means movement; and ava, ava means down. Just like avanati. So avatāra. Kṛṣṇa lives in the spiritual sky, beyond this material sky, very high, and Kṛṣṇa-loka, the planet of Kṛṣṇa, is the topmost planet in the spiritual world. That is stated in the Brahma-saṁhitā, goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. The topmost planet is Goloka, Goloka Vṛndāvana planet. You have seen the picture. It is lotuslike. So goloka-nāmni nija-dhāmni: "That is His personal abode." Tale ca tasya, "below that," goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43], "below that planet," goloka-nāmni nija-dhāmni tale ca tasya devī-maheśa-hari-dhāmasu. Devī. This universe, this material universe, is called devī-dhāma. Devī-dhāma means under the protection, or supervision, of mother nature. That is called devī-dhāma, material nature. So goloka-dhāmni nija-dhāmni tale ca tasya devī, devī-dhāma.

This material world is devī-dhāma, under the… You have seen the picture of Durgā. So material nature is also devī, devī-dhāma. And maheśa-dhāma. Above this, there is maheśa-dhāma, the region of Lord Śiva. Devī-maheśa-hari-dhāmasu. Then the Vaikuṇṭhas. And the topmost is kṛṣṇa-dhāma. That dhāma, or that universal system, that is very, very big, many times. This material universe is considered one fourth creation. It is one… Ekāṁśena sthito jagat [Bg. 10.42]. In the Bhagavad-gītā it is said, "This material world is one fourth creation of God." And the three-fourth creation is the spiritual world. Just imagine. This material world, this universe, which you are seeing, the big sky, dome, this is one universe. That is also stated. We get all this information from Vedic literature. This universe is only one single universe, and there are so many planets, stars. These are all stated in the Brahma-saṁhitā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa-koṭi. Jagad-aṇḍa means universe, and koṭi means millions, 100,000 one hundred times.

So yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa means this one universe, and aṇḍa… Aṇḍa means egg. Therefore it is called jagad-aṇḍa, "egglike, round." We are within the egg. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. There are millions of eggslike clustered together. This is material world. Millions, not one. And each universe… Koṭiṣu vasudhādi-vibhūti-bhinnam. In each universe there are millions and trillions of stars and planets. Koṭiṣu vibhūti-bhinnam. And each one of them is different from the other. Just like you are going to, trying to go to the moon planet, but you cannot stay there because the atmosphere is different. Everything is there. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu vasudhādi [Bs. 5.40]. Vasudhā means planets. This is also called vasudhā, this planet. So just imagine what insignificant this vasudhā in comparison to the whole material world. There are millions of universes, and in each and every universe there are millions and trillions of the stars and planets. This is the whole creation of material world. And taking them together, this is one-fourth creation of God. The three-fourths creation is the spiritual world, and in that spiritual world, the topmost planet is called Goloka Vṛndāvana. That is the place of Kṛṣṇa.

So Kṛṣṇa comes down from there; therefore, avatāra: "comes down." Therefore He's called avatāra. Or any Viṣṇu incarnation who comes down, they come down from the higher planetary system. Therefore it is called avatāra. Incarnation means avatāra who comes down from higher position. Therefore, here it is said, kṛtāvatārasya hareḥ. Hareḥ, "of the Supreme Personality of Godhead." Hari, hari means "who takes away all your miserable conditions." Hari, haran, harati. Harati means take away. He comes here just to give you benediction, to save you from all kinds of miseries. Therefore His name is Hari. Yasyāham anugṛhṇāmi, er, yasya aham anugṛhṇāmi, anugṛhṇāmi… I forget now. Kṛṣṇa says that "When I shows to somebody special favor, I take away all his possessions." That is special favor.

This question was asked by Yudhiṣṭhira Mahārāja, no, Parīkṣit Mahārāja to Śukadeva Gosvāmī. Yasyāham anugṛhṇāmi, hariṣye dhanam. Because here in this material world, the more we possess material wealth, it is our bondage. Ahaṁ mameti [SB 5.5.8]. Because our bondage is we are entrapped here by material opulences. Material opulences are not very good for spiritual advancement. Just the Western people, they are materially advanced. They possess… They do not possess, but their energy is utilized for converting things from one shape to another, that much, the energy being wasted. It is good credit for you, materially, that you have so nice cars, nice skyscraper buildings, and so many nice things you have created. That is good credit-good credit materially. Spiritually, it is not good credit. Spiritually, it is waste of energy, waste of energy. Because however nicely you have made all these material facilities, amenities, you cannot stay here. You cannot… You have got a certain amount of energy. So that energy is meant for some other purpose. So your energy not being utilized for the real purpose of life, if you utilize it for increasing your so-called material happiness… Actually, they have not become happy. Otherwise, why so many young boys and girls, they are disappointed? Because this kind of advancement will not make us happy. That is a fact. Therefore, if you waste your energy for things which are not wanted, then you are not advancing, you are being defeated. That they do not know.

That is stated in the Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Parābhava. Parābhava means defeat. Tāvat, "so long." All activities of the materialistic person are simply defeat. Parābhavas tāvad abodha-jātaḥ. Abodha. Abodha means fools, rascals, ignorant, born foolish rascals, ignorant. We are all born foolish. So if we are not properly educated, then we remain fools and rascals, and the activities of fools and rascals, this is simply waste of time. Because… What is called? Busy rascals, busy rascal. If a rascal is busy, that means he's simply spoiling the energy. Just like monkey. Monkey is very busy. Of course, according to Mr. Darwin, they are coming from monkey. So monkey's business is simply waste of time. He's very busy. You'll find always busy. So the busy fool is dangerous. There are four classes of men: lazy intelligent, busy intelligent, lazy fool and busy fool. (laughter) So first-class man is lazy intelligent. Just like you'll see the high-court judges. They're very lazy and most intelligent. That is first-class man. They are doing everything very soberly. And the next class: busy intelligent. Intelligence should be used very soberly. And the third class: lazy fool-lazy, at the same time, fool. And the fourth class: busy fool. Busy fool is very dangerous. So all these people, they're busy. Even in this country, everywhere, all over the world, not this country or that country. They have discovered this horseless carriage-very busy. "Ons, ons," (imitates cars' noise) this way this way, this way. But actually, they are not intelligent. Busy fool. Therefore they are creating problems after problems. That's a fact. They are so busy, but because they are fools, therefore they are creating problems. This is fact. Even the animals, lower than the human beings, they have no problem.

What is the problem? First of all, we have got some physical necessities. So āhāra-nidrā-bhaya-maithuna. Our physical necessity is that we want to eat. That is necessary to maintain this body, āhāra. Nidrā, rest. We must have some rest also. So āhāra-nidrā-bhaya. Bhaya means being, to become afraid of. That is material nature. We are always afraid of. Therefore we have military strength. Your country is very busy in that way, how to protect. Everyone should be, protection. We also sleep at night, closing the door because we are afraid of burglars and others, so many dangers. So that is also required, to take protection from enemies. Āhāra-nidrā-bhaya, and maithuna, and sexual intercourse. These are physical necessities. So these physical necessities, if you study, they, amongst the animals, they have no problem. But as yesterday we were talking, in the human society, they have created problem. Nobody knows where to eat. These hotels means, increase of number of hotels means that people have no place to live. They have no fixed place to live. Today in this hotel, the next day, another hotel. The so many restaurants means people have no fixed place where to eat. The solution… In India still, because they are not so materially advanced, even the poorest man has got some certain fixed up place, his cottage, he has got his wife, he has got his child, and he works, whatever he can do. He lives peacefully still, in the village, although he hasn't got very gorgeous dress and motorcar. But he's peaceful. You'll find still. And sometimes, say, about ten years ago, I was in Ahmedabad. I saw one poor man, he was pulling cart, hand cart. What is called?

Devotees: Rickshaw.

Prabhupāda: No, not rickshwa. For carrying loads…?

Devotees: Wheelbarrow.

Prabhupāda: Anyway, we call ṭhelā, in India. So the ṭhelā, in that cart there was sufficient load. So one side of the ṭhelā there was the wife, and the other side was the husband, and they had a little child, and that child was put up on the load. You see? And they were pulling. That means the husband and wife, working as God has given them to work. So they're working, taking care of the child. So after earning money, they'll go home. They have got a little cottage, and the wife will cook, the husband will eat, and they're peaceful. They're peaceful. It doesn't matter whether first-class eating, second-class… It doesn't matter. But still, they have got a home, and there they live peacefully. The wife cooks for the husband, and the husband eats, and the child is also taken care. It is not killed. There is peaceful. Peacefulness there is.

But here, the advanced civilization, the mother is killing the child, abortion. You see? Still, it is called advancement. Mother's duty is to take care of the child, motherly affection. Woman is meant for that. And now the problem is the mother doesn't want children. You see? And to avoid children, they are killing. Regularly they are killing. So what is the use of this civilization? Because you are becoming implicated in sinful activities, and therefore you'll have to be punished. You cannot escape the punishment of God as you can escape the punishment of the state. No. You have no right to kill even an ant without any purpose, without any sanction. So they do not know.

Therefore Prahlāda Mahārāja says, bharam udvahato vimūḍhān. Prahlāda Mahārāja, great devotee, so he was offered by Nṛsiṁhadeva benediction, "My dear Prahlāda, you have suffered so much for Me from your father's side. He has chastised you in so many ways because you are My devotee. Now your father is killed. That is finished. Now you take whatever benediction you want from Me." Prahlāda Mahārāja said, "My Lord, I have no problem, so why shall I ask You for anything? I have no problem." Naivodvije para duratyaya-vaitaraṇyāḥ: "Everyone has got problem in this material world. They're trying to overcome the problem. But I have no problem." Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. "I have no problem because my mind is always absorbed in glorifying Your Lordship. Therefore, I have no problem." Kīrtana. You'll feel immediately refreshed. However burden you may feel, as soon as you perform kṛṣṇa-kīrtana, you'll find immediately refreshed. So one who has got taste for this kīrtana, he has no problem. That is… Prahlāda Mahārāja says. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: "Because my heart is always merged into the ocean of Your glorification, I have no problem." This is the devotee. Everyone goes to God to mitigate some problem, that "God, give us our daily bread." That means bread is a problem, and… That is the general tendency. They go to temple, church, to mitigate some problem. And as soon as the problem is finished, they forget God. No more church, no more temple. You see? That is not devotion. Devotion is that "No problem. I am ready to serve You, my Lord." That is life. No problem. We should not take to Kṛṣṇa consciousness or saṅkīrtana to solve some problem. No. That is not pure devotion. When you will feel that "There is no problem. I am chanting, glorifying. So I am becoming merged into the ocean of bliss," that is life. That is the symptom.

So that Prahlāda Mahārāja said, that "I have no problem." That is pure devotee. "Then… But you seem to be very unhappy.

Why?" "Yes, still, I am unhappy." What is that? Śoce tato vimukha-cetasa indriyārtha-māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "I am unhappy for these rascals, these rascals. These rascals, they have created a huge mode of civilization for temporary happiness, temporary happiness." That is not happiness. Māyā-sukhāya. Māyā, illusion. Just like you have created these skyscraper buildings. That's nice, very nice. Very good boy. Now, is there any guarantee that you shall be able to live here? Have you made any arrangement? Eh? Where is that arrangement? Just like, if you earn millions of dollars, but to keep that money, you keep in a safe custody, in a bank, so that you're assured that your money is safe and you'll be able to use it. Similarly, you have created this material civilization, very advancement. That is all right. But whether you have made any security arrangement that you'll be able to enjoy them? Is there any arrangement? Eh? This requires little brain. Because at any moment we may be kicked out of the situation. There is no guarantee. At any moment. Suppose with hard labor you create something for living. Everyone wants at old age to live very peacefully, comfortably. There must be some good bank balance, a very nice house. But where is that guarantee? That they do not understand. Therefore they are called abodha-jātaḥ. If after creating so many things for material enjoyment, if you are kicked out… But therefore they do not accept the next birth. Because it is very horrible. Because if they understand that "I have done all these things by sinful activities, these material…, and I'll have to suffer in my next life…," they'll, they'll not do.

But therefore they do not believe next birth or soul. They try to forget it. This kind of forgetfulness means… I have already given several times. The rabbit, when they find some hunter, they close their eyes, yes, as if the hunter has gone away. But that is not the fact. That is his foolishness. Simply by closing the eyes, he's thinking, "Now I am safe." So these materialistic persons, denying the next birth, denying sinful activities, denying God, they're closing their eyes, that "There is no danger. Let us go on doing all this nonsense." But that will not save. That will not save. [break] He's seeing everything. He's seeing everything, not as a policeman but as a friend, that He is recording that "You want to do it? All right, I'll give you this facility. I'll give you facility." Because within the mind you are creating so many ideas for enjoyment, Kṛṣṇa is noting, "Yes, you'll have it. You'll have it. Just wait. Next life, next life, next life." In this way we are going. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. We are placing our program… Because His name is anumantā. Without His sanction, you cannot have anything. Just like I am moving this hand. It is by His sanction. As soon as He stops His sanction, immediately paralyzed. And still, we are proud, "I have got my hand. I have got my eyes." What is the use of your eyes? Unless God helps you to see, what is the value of your eyes? Practically you see. Unless there is sunshine, what is the value of your eyes? So but still, are so fool, we are thinking, "Can you show me God?" And what power you have got to see. First of all consider. Then you'll see God. You cannot see even what, ordinary things, what to question of seeing God.

So this is called foolishness. He does not consider that "I am seeing under certain conditions, and if still…, I am so much proud of possessing my eyes." This is called foolishness, abodha-jātaḥ. And In the Upaniṣads it is said that "When God sees, you can see." So your seeing is subordinate to the seeing power of God. Just like yac cakṣur eṣa savitā sakala-grahāṇām. When the God sees by His eyes, the sun, then you can see. As soon as the sun is not there, then where is your power of seeing? So why you are so much proud of seeing? No. That is not possible. In every respect, we are simply dependent on the mercy of God. So why not become directly dependent? That is intelligence. That is intelligence.

Therefore it is said, abodha-jāta. These rascals, who have no sense what is what, to understand, the atheist class of men, abodha-jāta, whatever they are doing, their so-called scientific advancement, material advancement, that is all their defeat, defeat, simply being defeated, simply creating problems. Even those problems are not existing in the society of birds and bees. You'll see. There may be big fire, but the birds are dancing in the street. They have no problem. Because they are living under condition as they have been offered by God. Similarly, if we also live God conscious… Ātma-tattvam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Your only business is to inquire about the soul, about the spirit soul. Athāto brahma jijñāsā. This is the Vedānta-sūtra. This human life is meant for only inquiring about the soul. That is the only business. And besides this, whatever you are doing, you are simply being defeated, abodha-jāta, because you are all fools and rascals. And so long we'll make program how to become happy materially, your mind being absorbed in material things, not in the spiritual matter, you'll have to accept another body. This is your problem.

So Kṛṣṇa comes, His avatāra comes, His incarnation, to… Because we are very thickly, intimately, related, we are sons, we are part and parcel of Kṛṣṇa, therefore He… Just like your father is always anxious to see you happy. If you are doing something wrong, he's more anxious than yourself. He knows that you are… A child is going to capture fire. The father, parents says, "No, my dear child, don't touch it. It is harmful." That is the duty, natural. So this, in this material world, we have come here, we are sons of God, part and parcel of God, and doing all nonsense. So Kṛṣṇa is not happy; therefore He comes, avatāra, avatāra. He comes, "My dear child, why you are doing this?" And He advises, sarva-dharmān parityajya: [Bg. 18.66] "Give up all this nonsense business. Come to Me. I shall give you protection." But we are so foolish rascal that we are prepared to become servant of the most abominable activities of our senses, but we are not prepared to surrender to Kṛṣṇa and become His servant.

Thank you very much. Hare Kṛṣṇa.

Sudāmā: Any questions?

Devotee (1): Prabhupāda, when we're chanting on the street and the people walk by and hear us chant or we give them prasādam or they give a small donation, to what extent is the benefit they receive? They can go on walking by and hearing us chant.

Prabhupāda: The benefit is… Just like the bank sometimes gives you a box, "Whatever little money you save, put it in this." And when it is filled up, it becomes a big amount. Similarly, these people, abodha-jāta, rascals, if they little appreciate, "Oh, these people are nice," that is one asset. This is called ajñāta-sukṛti, accumulation of the result of pious activities. And when one is fully pious, at that time, he can understand what is God. So we are helping them, by and by, to advance in the matter of understanding God. This is our propaganda.

Bali-mardana: I believe I've heard you said in other lectures that a person who takes prasādam, even a plant or a…, any kind of living entity who takes prasādam or hears the name, that it will come back at least to human form of life. Is that correct?

Prabhupāda: No, if he's devotee, then he'll come. But this taking of prasādam, or hearing Hare Kṛṣṇa mantra is advancement for becoming a devotee. But if he takes prasādam not as ordinary prasādam, foodstuff, he believes that "This is remnants of foodstuffs given to God," if he understands this philosophy, then guaranteed. If he takes the prasādam as ordinary food, "All right, these people are distributing, prasā… Let me take it. It is very tasteful," that will give him chance to accept prasādam next, next, next… In this way, one day he'll come to the point that "This prasādam is not ordinary foodstuff." Then he'll… There is guarantee. Because only the devotee can appreciate that "This prasādam is not ordinary foodstuff. It is Kṛṣṇa's remnant of…" Therefore, he understands Kṛṣṇa. That is said in the Bhagavad-gītā, janma-karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. In truth, when he understands, then his life is guaranteed. Why guaranteed? He goes back to home next life. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you simply can understand what is Kṛṣṇa and what is your relationship with Kṛṣṇa, that is sufficient to take you back to home, back to Godhead. That is sufficient. It is so nice.

Sudāmā: Any more questions? Śrīla Prabhupāda, you spoke about having a taste for hearing the kīrtana or being engaged in the kīrtana. Now, what is my position if I am chanting Hare Kṛṣṇa mantra and I'm living in the association of the devotees, or I'm taking prasāda, but I have no…, I lose a taste or I have no desire, but for lack of having anything else to do, I remain. So what is my position? How…?

Prabhupāda: That is Kṛṣṇa's grace, that you have no anything to do. You have to do it. (Laughter) That's a grace of Kṛṣṇa. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8]. Kṛṣṇa has taken away everything. You have no other alternative than to remain here. (laughter) That is Kṛṣṇa's special grace. And those who are thinking that "We can do something else besides Kṛṣṇa," they are foolish. They are lost. Yes. But Kṛṣṇa is so kind upon you that He has placed in a certain circumstances that you cannot go out. That is very good fortune. Yes.

Devotee (2): Prabhupāda, how can one know whether he'll be going back home to Godhead in this life?

Prabhupāda: Yes, believe in Kṛṣṇa. He gives His word. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Kṛṣṇa says, "Anyone who understands Me in truth," tyaktvā dehaṁ punar janma naiti [Bg. 4.9], "he doesn't accept any more material body; he comes to Me." That's it. The guarantee is there. So you try to understand Kṛṣṇa. If you do not understand anything more, if you simply accept it without any hypocrisy, that "Kṛṣṇa is the Supreme Personality of Godhead. He'll protect me. Let me serve His lotus feet as far as possible," this much qualification is sufficient. But if you have got still doubt about Kṛṣṇa, then you try to understand Kṛṣṇa. Be without any doubt that Kṛṣṇa is the Supreme Personality of Godhead. Then your everything is guaranteed. Tattvataḥ. Therefore Kṛṣṇa says, yo jānāti tattvataḥ. Where is Bhagavad-gītā? Here? Eh? You should keep all these books ready for reference.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This very fact. So we are spreading this Kṛṣṇa consciousness movement just to make people… Yes? Janma karma me divyaṁ yo jānāti tattvataḥ.

Pradyumna: (reads Sanskrit) "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

Prabhupāda: Purport?

Pradyumna: "The Lord's descent from His transcendental abode is already explained in the sixth verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage…"

Prabhupāda: He's already liberated. If one understands this fact, that why God comes, if he is fully aware of the fact, he's already liberated, immediately. Go on.

Pradyumna: "… and therefore he returns to the…"

Prabhupāda: Because without being liberated, one cannot understand God as He is. It is not possible. Because he has no perfect vision. Liberated means perfect knowledge, perfect vision. That is liberation. Yes?

Pradyumna: "Therefore he returns to the kingdom of God immediately after quitting this present material body…"

Prabhupāda: Yes, immediately after giving up this body. The example is given in the śāstras that if, when you walk… Just like the steps, like this. So this step is secure, the another step, when you feel it is secure, then you get up, get up this step. This is our practical experience. Similarly, unless our next birth is fixed up, we do not leave this body. At the time of death, by superior authority, what body I'm going to take next, that has to be decided. Then, when it is decided, if he takes little… Because that is for the most sinful person. And for the devotee, it is already decided. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]- immediately transferred to the spiritual world. Immediately. There is no question of decision; it is already decided. Kṛṣṇa's decision. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Therefore it is said, "A devotee…" Jīvo vā māro vā: "A devotee, either you live or die, the same thing." Why? "You are living, you are serving Kṛṣṇa. When you die, you go to serve Kṛṣṇa. That's all." Jīvo vā māro vā. Therefore they are called jīvan-mukta. The same thing which he will do after death, he's doing the same thing here. Therefore he is jīvan-mukta, liberated even in this material existence. Jīvan-muktaḥ sa ucyate. Īhā yasya harer dāsye: "One who is always thinking how to serve Kṛṣṇa," jīvan-muktaḥ sa ucyate, "he's jīvan-mukta." He's already mukta, liberated. Just like in government service there is civil service or administrative service. As soon as you are, you have passed your examination of the civil service, the civil post is ready, immediately. There is no delay; it is already there. Simply you go and take your seat. So what is that examination? Just try to understand what is Kṛṣṇa. That's all. If you can understand this very fact… So you understand or not understand, if you have firm faith, if you take Kṛṣṇa, "Yes, Kṛṣṇa is the Supreme Personality," then your examination is passed. Just like fire. You understand what is fire or not understand, but if you catch fire, it will act. When you take fire, you do not try to understand what is the chemical composition of fire. Anyone who understands the chemical composition of fire, then takes to fire, that man, and a child who does not know what is the chemical composition, catches the action is the same. If you want to understand Kṛṣṇa through philosophy, science and everything that we have got, that is also the same thing, and if anyone blindly accepts Kṛṣṇa, the same thing. It doesn't matter. Because Kṛṣṇa is Kṛṣṇa. Yes?

Devotee (3): Prabhupāda, you said that devotees, after becoming fully pious, have to take another birth in the material world and in somewhere where Kṛṣṇa is performing His pastimes, before going back to Vaikuṇṭha?

Prabhupāda: There is no difference, because you approach Kṛṣṇa. Tyaktvā dehaṁ punar…, mām eti. ”He comes to Me.” Kṛṣṇa, when He's there… Just like Kṛṣṇa was on this planet. To live with Kṛṣṇa and to go to Goloka Vṛndāvana and to live with Kṛṣṇa, there is no difference.

Devotee (3): Is this birth we have now considered in Kṛṣṇa's pastimes? This saṅkīrtana movement is part of Lord Caitanya's pastimes?

Prabhupāda: I do not follow.

Satsvarūpa: Is this life, this present life, is this also being within Kṛṣṇa's pastimes, because Lord Caitanya's saṅkīrtana movement is Kṛṣṇa's pastimes.

Prabhupāda: Yes. Yes. If you actually remain with saṅkīrtana, that means you are with Kṛṣṇa. Therefore He's called jīvan-muktaḥ sa ucyate. He's liberated even in this body. He's liberated. Because Kṛṣṇa and Kṛṣṇa's name is not different. Absolute. Abhinnatvān nāma-nāminoḥ. Nāma cintāmaṇiḥ kṛṣṇaś caitanya… [Cc. Madhya 17.133]. If you have understood that Kṛṣṇa's name and Kṛṣṇa are the same thing, that, you are always living with Kṛṣṇa, if you have understood this… Abhinnatvān nāma-nāminoḥ. Kṛṣṇa is not different. Kṛṣṇa's book, Kṛṣṇa's words, Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's glory, Kṛṣṇa's entourage-everything in relationship with Kṛṣṇa-that is Kṛṣṇa. But if you have got that perfect knowledge, then you are living with Kṛṣṇa, always. You are already in the Vaikuṇṭha.

Sudāmā: Śrīla Prabhupāda, then if I have Kṛṣṇa's name and I understand that it is Kṛṣṇa, then can I take it and go to the forest?

Prabhupāda: Eh?

Sudāmā: Can I take Kṛṣṇa's name and go to the forest and be…

Prabhupāda: No, you can go to the forest. That is your interest. But if you try to distribute Kṛṣṇa's name, that is more, I mean, valuable work. Because if you go to the forest, you take interest of yourself. But Kṛṣṇa wants that you take interest for others also. That is greater service. Just like a soldier, he's also patriot, and another man is patriot. But the soldier who goes to fight forward for the state, his service is greater than this man. Because he has to face so many dangers for the country. Therefore during time of war, the government takes care of the soldiers first and the civilians, their eating, their supply is controlled. But the soldier's supply is never controlled because he is giving good, better service to the state. So you can go to the forest for your own interest. That is also good. But better work is to push forward Kṛṣṇa's name. That is better service.

Kṛṣṇa-caitanya: Śrīla Prabhupāda, does that please you more?

Prabhupāda: Eh?

Kṛṣṇa-caitanya: Does that please you more?

Prabhupāda: Yes, that will please Kṛṣṇa. I have already… Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Those who are in the preaching work, they are very much recognized by Kṛṣṇa. He says, ”Nobody is dearer than him, one who is preaching, engaged in the preaching.” You see in the Bhagavad-gītā. So those who have stopped preaching work and easy-going imitation, that is not very good. Because how far he's advanced? Because he goes to the forest and he'll think of woman and money, what is the use? By his action, it will be proved. The same way, taking rest, sleeping, and doing everything whimsically. So Kṛṣṇa knows everything. How can you cheat Kṛṣṇa, by so-called forest-going? Because your enemy, your senses have gone with you. So how you can get out by going to the forest? Because your real enemies are your senses. So the enemies, you cannot escape. They'll force you again to these material activities. So what is the use of going to the forest? It is simply show, make show. It has no value. Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.16.23

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Los Angeles, July 13, 1974

Prabhupāda: …Here mother earth, Dharitrī, ”O Earth.” Earth is being addressed. The whole world is perturbed because the Kali-yuga has begun. Five thousand years ago, when the Kali-yuga began, so all persons were alarmed: ”Now the Kali-yuga is begun. So many catastrophes will come in.” [SB 1.16.23]

So one instruction is that the earth is addressed, ”amba.” Amba means mother. So the earth is also our mother. There are seven kinds of mother: ātma-mātā guroḥ patnī. Real mother, from whose womb we have taken birth, she is called ātma-mātā, first mother. Then second mother, the guroḥ patnī. Guru means teacher or spiritual master. His wife, she's also… Actually, according to strict moral instruction… Why strict? Ordinary. Any woman except his own wife is mother. Any woman. It doesn't matter whether she is elderly or young. No. That is the way. Still in India, any woman by unknown person, he can address any woman ”Mother.” The first relationship is mother. Now they have introduced ”Sister,” ”Bahinajī.” No, that is not Vedic etiquette. No bahinajī. Bahinajī means sister. Mother. Everyone should be addressed. We should learn this. Except one's one wife, all women should be addressed as ”Mother.” This is civilization. Then there will be no corrupt relation. If you, from the very beginning, you establish your relationship with other women as mother, then there is no question of other relationship.

So here it is instructed. Even the earth is addressed as mother. According to śāstra, Dharitrī is one of the mothers, seven mothers.

ātma-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ smṛtāḥ

There are seven kinds of mother. Real mother, then a spiritual master or teacher's wife, guroḥ patnī. Brāhmaṇī, the wife of a brāhmaṇa. Ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā. And the queen, the wife of the king. Dhenu, cow; dhenur dhātrī, maidservant, nurse. Because it was also formerly the practice, rich man, or mother is not unable to suck breast milk. So they used to employ young girls who has also children. Otherwise there is no milk supplied. So that is also mother. As Kṛṣṇa took Pūtanā as mother… Pūtanā came to kill Kṛṣṇa, smearing poison over her breast. And Kṛṣṇa sucked the milk and her life also. But Kṛṣṇa took her as (His) her mother. This is Kṛṣṇa. Kṛṣṇa did not take the black side. The intention was to kill Kṛṣṇa, Pūtanā came. But who can kill Kṛṣṇa? That is not possible. But Kṛṣṇa thought Himself as obligation, that "I have sucked her breast. So she is My mother. She must be given the position of mother." So Pūtanā, after being killed, she was given the same opportunity as Mother Yaśodā. This is Kṛṣṇa. Bhāva-grāhī-janārdanaḥ. Any way you serve Kṛṣṇa, it will be accepted. Not any way. I mean to say, we should serve Kṛṣṇa according to regulative principle. Still, some way or other, unknowing or knowingly, if you render some service, that is called ajñāta-sukṛti.

Ajñāta means without your knowledge you are advancing in spiritual life. That is called ajñāta-sukṛti. You do not know. But the system is so nice… Just like our this class is going on. These children, they are dancing, they are offering obeisances, they are offering a flower. They do not know what they are doing, but it will not go in vain. This is Kṛṣṇa consciousness. These things are becoming assets, one after another. Just like if you keep money in the bank, daily you save, it is increasing your bank balance, similarly, these children, although they do not know what is this class, what is Prabhupāda speaking, why we are offering… They are imitating. They are imitating, offering obeisances. We used to do so. Every children, every child does so. So if the mother is a devotee, the child automatically becomes a devotee, without any effort. If the father, mother is devotee… Therefore śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Kṛṣṇa says that those who are yoga-bhraṣṭaḥ, could not fulfill the whole program of devotional service, some way or other fallen down, so they are given chance, another chance. What is that chance? The chance is he is given a human form of life and born in a devotee's house, so that from the very beginning of life he will again be in connection with devotional service. So these children, they are not ordinary children. Formerly, they were also devotees. Somehow or other, could not fulfill the whole program. Now Kṛṣṇa has given the chance to take birth in the womb of a devotee mother so that from the very beginning of life they're learning devotional service. So the mother, father also should be careful, that "They are Vaiṣṇavas, they have come under my care. So that he may not be spoiled. Let him become a perfect Vaiṣṇava, and his life become perfect." This is… This is very nice program.

So mother Dharitrī, Dharitrī is mother. So he's asking whether mother is lamenting because Kṛṣṇa… Bhūri-bharāvatāra-kṛtāvatārasya hareḥ. After the Battle of Kurukṣetra, Kṛṣṇa disappeared from this earth. Kṛṣṇa went back to His abode. So Kṛṣṇa comes here, as it is stated in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So Kṛṣṇa appeared to kill so many demons. At that time… Whenever there will be demons, Kṛṣṇa will come. At the present moment, now, the world is full of demons. Therefore Kṛṣṇa has come in the form of Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Prabhupāda: That is Kṛṣṇa avatāra. Kali-yuge nāma-rūpe avatāra. So don't think that Kṛṣṇa, this vibration Kṛṣṇa, is different from that Kṛṣṇa. The same Kṛṣṇa. The same Kṛṣṇa. If you say that "Why has not come to kill the demons?" that is His great sympathy, mercy, that you are already killed. You see? What another killing? So we are already dead. Therefore we are so fallen that it does not require any more killing. Mercifulness. You see? The demons… Therefore Caitanya Mahāprabhu is Kṛṣṇa, merciful. Pāpī tāpī jata chilo hari-nāme uddhārilo. All the demons, full of sinful activities, they are to be delivered by this weapon, Hare Kṛṣṇa. Otherwise, killing is going on.

So it is now sympathy. Therefore when Jagāi-Mādhāi insulted Nityānanda, immediately Caitanya Mahāprabhu came and wanted to kill them. Nityānanda Prabhu reminded, "Sir, You have promised in this, Your incarnation, will not kill." So then He was satisfied and delivered the demons. Delivered the demons. Nityānanda Prabhu is therefore so kind. Nityānanda Prabhu is guru. He's so kind that in spite of being injured by Jagāi-Mādhāi, He delivered them. He requested Caitanya Mahāprabhu. So paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. There was two sections. One section, sādhu, and one section, demon. That was the idea. Even when Kṛṣṇa appeared, there were two sections. Now everyone is demon. Then if the killing program is taken, then (Hindi) thagavate gham oja.(?) then everything will be finished. Therefore there is no killing program by Caitanya Mahāprabhu. It is killing program-it is killing the sinful activities. Pāpī tāpī jata chilo hari-nāme uddhārilo. Simply by chanting. He'll not be killed, but his activities, sinful activities, will be killed. This is the program.

So the mother earth was lamenting, "Now Kṛṣṇa has gone. Who will give us protection?" But Kṛṣṇa gives protection. Paritrāṇāya sādhūnāṁ vināśāya ca… [Bg. 4.8]. Two, two different duties. To give protection to the sādhus, to the devotees, and to kill the demons. So… Another word is used. Antarhitasya smaratī visṛṣṭā karmāṇi nirvāṇa-vilambitāni. Nirvāṇa-karma. This is Śrīmad-Bhāgavatam. Try to understand seriously. We are here in this life, human form of life. We should not be lazy. Laziness is not required. Karmāṇi. We should be active. What for? Now, nirvāṇa. Nirvāṇa means finishing this material life. That is called nirvāṇa. The Buddha philosophy, they take it nirvāṇa. Their philosophy is nirvāṇa, means to stop the feelings of pains and pleasure. So their philosophy is that the pains and pleasure… Not only their philosophy. We also know. Bhagavad-gītā also says. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. The, the worldly pains and pleasure-what is due to? It is due to this material body. Mātrā-sparśāḥ. Mātrā means the skin. Because we have got this skin, in winter, the water is there, we feel pain, pinching. And because it is summer, the same water-pleasing. So the condition of the skin, according to the season, is changing. Therefore we are feeling pains and pleasure. Otherwise there is no pain, pleasure. Just try to understand. Because we are covered by the skin, therefore we are feeling pains and pleasure. If you become uncovered, free from the skinly covering, then there is no pains and pleasure.

So that is our main business, how to get out of this material body of skins and bones. That is real business. But these rascals, they do not know what is real business. They want to maintain the skin and bone by another skin and bone. That is their program. So it is foolish civilization. They do not what is civilization, what is the aim of life, what we should do. Nothing, no program. Simply just like animals, and kill animals and eat and be merry. And to digest meat, you drink also. One after another. As soon as there is drinking, then there is illicit sex. And so many things complicated. Therefore Bhagavad-gītā warns, yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. You must work. You should not be idle. But yajñārthe, for Kṛṣṇa. Then you'll not be implicated. Otherwise, you'll be implicated. By the grace of māyā, you'll be so implicated that you have got this human form of life, and after giving up this body, you'll have to accept, according to your karma, one of the 8,400,000 species of life; maybe it may be a tree, it may be a cat, it may be a dog, or it may be something lower grade.

Because in this age our activities are all sinful, lower grade. Therefore you cannot expect higher-grade life. That is not possible. Higher grade life you can get. You can go in the higher planetary systems. You can get long duration of life, better comforts, better nice body. There are arrangement. Svargaloka. Bhūr bhuva… Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi… This is gāyatrī. There are three lokas: bhūr bhuvaḥ svaḥ. So svaḥ, heavenly, they've no some information, there is heavenly planet. Actually there is. There are… Svargaloka is not so very comfortable. Above the Svargaloka there is Janaloka, Maharloka, Tapoloka, Satyaloka, Brahmaloka, like that, seven lokas. So who will go there? Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you are situated in the modes of goodness, then you can be promoted to the higher planetary systems. And madhye tiṣṭhanti rājasāḥ, and if you are in the modes of passion, then you'll remain within this bhūr bhuvaḥ svaḥ, three worlds. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ, and if you are simply in darkness, you do not know how to enjoy spiritual life or material life, just like cats and dogs, then you are degraded. You take the body of trees, plants, lower animals, insects, worms of the stool, and so many things. So one should know that.

So nirvāṇa. Actually, there is no benefit. Even if I go to the highest planetary system, with very, very long duration of life and material comforts, that is not actual benefit. Therefore Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, even if you are promoted to the Brahmaloka, the highest planetary system, still, it is not safe, because the death is there. And if you come to My place, no, there is no more…" That is called nirvāṇa. Our business is to finish this material existence and go back to home, back to… That is real business.

So here the Dharmarāja is lamenting, "On account of absence of Kṛṣṇa, our real business, nirvāṇa, is being delayed. Therefore, are you lamenting, mother?" So Kṛṣṇa is so kind that although He's not present at the present moment, still, in the form of His holy name, He's present. You can take still advantage of Kṛṣṇa's name by chanting this Hare Kṛṣṇa mantra. You can take. Don't think that when you chant "Kṛṣṇa," this name Kṛṣṇa is different from the Kṛṣṇa person. No. They are the same. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ, pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. This is the shastric injunction. Abhinnatvān nāma-nāminoḥ. Nāma, the holy name of Kṛṣṇa, and Kṛṣṇa, they're not different. Abhinna. Abhinna means not separate. The same. So take advantage of this life, and take advantage of this Hare Kṛṣṇa mantra, and make your life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.24

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Hawaii, January 20, 1974

Pradyumna: (leads chanting, etc.)

idaṁ mamācakṣva tavādhimūlaṁ
vasundhare yena vikarśitāsi
kālena vā te balināṁ balīyasā
surārcitaṁ kiṁ hṛtam amba saubhagam
[SB 1.16.24]

Translation: "Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations, by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods."

Prabhupāda: Kālena vā te balināṁ balīyasā. Time is very powerful. Another place in the Śrīmad-Bhāgavatam it is said, kālena sarvatra gabhīra-raṁhasā.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

So in due course of time, everything happens. That is the nature's law. When I was also a child, I was looking very beautiful, but kālena, in due course of time, I'm now old man, a ugly man. Nobody likes. (laughter) So this is the influence of time, influence of time. So influence of time will act. You cannot check it. Influence of time, that is nature's law. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. That is māyā's strength. How you can check? It is not in your power.

So this is another question by Dharmarāja to mother earth, "Whether you are now in tribulation by the influence of time?" Surārcitaṁ kiṁ hṛtam amba saubhagam. So we should remember saubhagam, opulence, can be taken away, in due course of time. You cannot check it. Suppose in America you are all fortunate. You have got very nice roads, very nice cars, very nice skyscraper building, government, food, everything very nice. But in due course of time everything can be taken away. You cannot check it. Śāstra says therefore, tasyaiva hetoḥ prayateta kovidaḥ. Everything will be taken away, or ultimately, destruction. That is also stated in the Bhagavad-gītā. You can find out, somebody, the verse. Mṛtyuḥ sarva-haraś cāham, mṛtyuḥ sarva-haraś ca aham. In due course of time, death will come, and it will take everything, what you possess. Mṛtyuḥ sarva-haraś cāham. That death is Kṛṣṇa.

Pradyumna:

mṛtyuḥ sarva-haraś cāham
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇāṁ
smṛtir medhā dhṛtiḥ kṣamā
[Bg. 10.34]

”I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.”

Prabhupāda: So Kṛṣṇa is acting everywhere by His energy. This kāla, this time, is another form of Kṛṣṇa. Just like Kṛṣṇa has got various forms, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Advaita, one, without a second. Acyuta, does not fall. That is the difference between Kṛṣṇa and ourself. We are part and parcel of God, Kṛṣṇa, but Kṛṣṇa is acyuta, He does not fall down. We fall down. This is the difference. The example is… Just like the fire, big fire, and the sparks, they are also fire. The quality of big fire and the small sparks of fire, they're the same. Therefore qualitatively, we are one with Kṛṣṇa. As Kṛṣṇa has got propensities, we have got also propensities. Kṛṣṇa has got creative power, we have also got creative power. In this way, compare anything. In minute quantity… Kṛṣṇa has got independence, full independence; we have got independence, but not full independence. But we have got independence. So that is the difference. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa has got various forms, but His real form is Kṛṣṇa. God has got many forms, but the original form is that, playing on flute, curved in three places with barhāvataṁsam asitāmbuda-sundarāṅgam, with a feather on the head. These are Vedic description of Kṛṣṇa. It is not an artistic paint, but it is taken from the Vedic literature, what is the original form of Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. That is original form. Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam, ananta, unlimited, unlimited. It is described in the śāstras. How unlimited? Just like in a big river you sit down, or on the ocean, if you count the waves, is it possible? There is no possibility. But there are waves always, twenty-four hours going on, going on. But if you want to count them, it is not possible. That is described. Just like the waves of river or… Not satiated. You'll find in the Pacific Ocean in your front, the waves are constantly coming. It is never satiated. So Kṛṣṇa's incarnations are also like that, incessantly coming, one after another, one… Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. So ananta-rūpa, how many rūpa, how many forms we have seen Kṛṣṇa's? No. That is not possible.

So the conclusion is all these forms, ete, all these, ca aṁśa-kalāḥ… Aṁśa means plenary portion, not personally. Aṁśa… And kalā means portion of the portion. Just like first of all, Kṛṣṇa. Then His next expansion is Balarāma. His next expansion is Saṅkarṣaṇa. Next, Aniruddha, Pradyumna. Saṅkarṣaṇa, Aniruddha, Pradyumna. In this way, next expansion Nārāyaṇa. Then, from Nārāyaṇa, another quadruple expansion: Pradyumna, Aniruddha, Saṅkarṣaṇa… Then Mahā-Viṣṇu, the origin of this material creation. Yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ [Bs. 5.47]. Yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām anantam. That is Mahā-Viṣṇu. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. So from His breathing nostril, ananta, unlimited number of potential universes, are coming, and-exhaling, inhaling-and unlimited going within. This is Mahā-Viṣṇu. This Mahā-Viṣṇu is also plenary portion of Kṛṣṇa. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. So many things are described in the Brahma-saṁhitā. But still, He is acyuta, anādi, He has no cause. He is causeless. Sarva-kāraṇa-kāraṇam: [Bs. 5.1] He is the cause of everyone, but He has no cause. Anādi, anantam. Advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam [Bs. 5.33]. He's the origin person, original person. Purāṇa, very old, must be very old because everything… Janmādy asya yataḥ [SB 1.1.1]. From Him, everything has come. Therefore Purāṇa, Purāṇa means old. Nūtana and Purāṇa. Nūtana means ”just very recently,” and Purāṇa means very old.

So we are also old. In the Bhagavad-gītā you find this verse, nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre [Bg. 2.20]. Do you remember, any one of you, this verse from the Bhagavad-gītā? Eh? But you don't read. So I am writing all these books simply for selling, not for reading. This is not good. And if somebody asks you, ”You are so much eager to sell your books. Do you read your books?” Then what you will say? ”No, sir, we don't read. We sell only. Our Guru Mahārāja writes, and we sell.” That is not good business. You must read. Why I am writing so many books? Not a single moment waste. If you want to become successful in Kṛṣṇa consciousness, don't lose even a single moment. That should be the first determination. Avyartha-kālatvam [Cc. Madhya 23.18-19], Rūpa Gosvāmī says. Forget sleeping, eating, mating. This is all material necessities. If you increase these things, then you cannot make any progress in spiritual life.

Therefore we say, ”No illicit sex, no intoxication.” You are already intoxicated. Why you are increasing intoxication? This māyā means intoxication. Piśācī pāile yena mati-cchanna… Just like a person, when he's ghostly haunted, he calls his father by ill names, but he cannot recognize even his father. So all of us, we are already under the clutches of māyā. That is the position of intoxication. And again intoxication? So what will be our condition? Therefore it is prohibited. First of all, whatever intoxication you have already got, just try to cure it. Don't increase it. So everything… The physical necessities means we have already got it, but it is meant for decreasing, not increasing. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. We have got general tendency, loke vyavāyāmiṣa-madya-sevā. Everything is there in the śāstra. Nityā hi jantoḥ. Jantu means living entities. So, it is eternally existing, loke vyavāya, sex intercourse, āmiṣa, eating non-fruital things. Āmiṣa means ”which is not fruits and vegetables.” Meat, fish, eggs, they are called āmiṣa. And they are called nirāmiṣa. Nirāmiṣa means fruits, vegetables, milks, food grains, sugar. These are nirāmiṣa. And eggs, fish, meat and so many other things, they are called āmiṣa. So āmiṣa. Āmiṣa means these things. Sevā, eating. And vyavāya. Vyavāya means sex life. Loke vyavāyāmiṣa-madya, intoxication. It is not that Vedic civilization did not know how to eat meat and how to drink liquor. It is all known. But they are prohibited, ”Don't eat.” It is not that then they were unknown, now it is discovered by scientific advancement. Loke vyavāyāmiṣa-madya-sevā nityā hi, nityāsti, asti, it is there. It is not that because one is not educated now to use sex life… Nobody requires education. It is automatical. But people are now very much advanced in understanding sex life. So many books, Freud philosophy, this philosophy. And after all, this is already there. What is the need of philosophy? Without your rascal philosophy, everyone knows how to use sex life. But they are thinking this is advancement. Nityā hi. It is already there. Who was speaking yesterday? Jayatīrtha. That his niece, seven years old, she is also dating. So this is already there.

So to increase it no credit. To decrease it is credit. That is credit. Nityā hi jantoḥ. It is already there. Pravṛttir eṣā bhūtānām. Bhūtānām means ”of all living entities.” Amongst the ants, they are very intoxicant. Therefore they find out sugar. The all kinds of liquor preparation is made from sugar. You know that? Sugar is fermented with acid and then distilled. It becomes liquor. And the ants are very much fond of sugar. You keep up one piece of sugar candy. Then the news will be immediately spread, and all the ant class will go there: ”Here it is, sugar, yes. Gold rush.” (laughter) You see? So every living entity has got a tendency for certain class of thing, especially sex and eating nonvegetarian things. If you eat vegetarian fruits and flowers and grains, you'll not eat more than you require. That is nature. You'll eat only what is needed by yourself. You cannot eat any more. It is very good. If you don't eat… Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Atyāhāra, eating more than needed, is against spiritual life. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ. Everything is there. Rūpa Gosvāmī has said. Atyāhāra means eating more than you require, or eating, enjoying more than. We require, āhāra-nidrā-bhaya-maithuna. We require little, little everything… [break] …for spiritually advancing. They remain without dress. Even in the severest type of cold, they remain without dress, sitting, only smearing the body with some ashes. They'll take bath in the morning and cover the body with ashes, not very thick. But he'll sit down whole day and night and chant Hare Kṛṣṇa. No business. No endeavor for food. If food comes, by God's grace, they will eat; otherwise no, they'll not go anywhere. Completely dependent: "If God gives, then I shall eat. Otherwise we shall not endeavor." This is our first endeavor, what to eat, where to live, where to sleep, where to have sex life. This is our all endeavor. They stop all this endeavor. That is spiritual life. Stop everything. That is called… And I am going in a secluded place and thinking, "How many women I have hunted." What is this nonsense? Eh? And showing, "I have become very much advanced. I am leader." And my leading is I'm thinking of woman. That's all. And money.

This is not spiritual life. This is all cheating. Dhohka-bhaje(?) they are called, dhohka-bhaje,(?) cheaters. Don't be cheaters. Kṛṣṇa knows whether you are cheater or you are sincere. If you are sincere, then He will give you intelligence how you will make progress. Teṣāṁ satata-yuktānām… Find out this verse.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

To whom, He gives direct instruction? Satata-yuktānām: one who is twenty-four hours busy in His service. Twenty-four hours, satata. Satata means, read it.

Pradyumna:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Prabhupāda:. Yes. So Kṛṣṇa is within you. He knows whether you are cheater and whether you are sincere. So therefore He says, "Those who are sincere and twenty-four hours engaged in My service, I give them intelligence." What kind of intelligence? "To… As he may come back to Me, that kind of intelligence." Because that is our aim, back to home, back to Godhead.

So Kṛṣṇa is prepared to help you. Paramātmā. Sarvas… In another place it is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Read Bhagavad-gītā thoroughly and be sincere and make your life successful. Don't be cheater. Read, and follow, and Kṛṣṇa will help you, this life. Don't expect another life to prepare. "It is guaranteed human life?" somebody's asking. Even if it guaranteed, why should you take the chance of another life? Finish this business within this life. Take help from Kṛṣṇa, take help from books, take from your spiritual master. Why another life? Another life… Suppose you get another human life. Is it guaranteed? You may fall down again. So my Guru Mahārāja used to say that "Finish all business in this life." Na mocayed yaḥ samupeta-mṛtyum. Finish this business of birth, death, old age and disease in this life. You can do that. This is our main business, not to make arrangement for eating, sleeping, mating and defending under different garb, under different pretext. That is not our business. Our main business is…

Therefore… Kālena sarvatra gabhīra-raṁhasā. There it is said, kālena vā te balināṁ balīyasā. Kāla, time, is very powerful. Time… In time everything can be done. In time you can become very happy, and in time you can become very distressed, very much distressed, unhappy. Time can give you. And time is also Kṛṣṇa, kāla-rūpeṇa. When… You'll find in the Bhagavad-gītā that, in the Eleventh Chapter… I've just now forget that…, that "Who are you?" Kāla. The virāḍ-rūpa, the universal form seeing, Arjuna said, "Who are You, Sir?" So He said that "I am in the kāla-rūpa, in the form of time, now. I have come to kill the all, all of you." So therefore our business should be that this life should be utilized only for complete Kṛṣṇa consciousness. No other business. That is Caitanya Mahāprabhu's cult. And it is not very difficult. Not at all difficult. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. But it is difficult. It is very difficult. It is to chant Hare Kṛṣṇa mantra twenty-four hours. Those who are not accustomed, they'll become mad simply by chanting. It's difficult. You cannot imitate Haridāsa Ṭhākura, that "Now I shall go in a secluded place and chant Hare Kṛṣṇa." It is not possible, sir. It requires great advancement of spiritual life when one can concentrate in chanting Hare Kṛṣṇa. It is not so easy.

Therefore, for neophytes, we must have many engagements. In the neophyte stage, if you try to imitate the advanced stage, then it will be simply ludicrous. In the neophyte stage we must be always engaged. Kṛṣṇa has got different venues of rendering service. You can serve Kṛṣṇa in so many ways. Karmaṇā manasā vācā etāvaj janma-sāphalyaṁ dehinām iha dehiṣu. Karmaṇā manasā vācā śreya-ācaraṇaṁ sadā. Karmaṇā manasā, we have got three venues: by working, karmaṇā; by thinking, manasā; karmaṇā manasā vācā, and by speaking. We can do things. Karmaṇā manasā vācā. So this tridaṇḍa-sannyāsa means… There are four daṇḍas. One daṇḍa is the, what is called, symbol of his person. And the other three daṇḍas, they are symbol of his body, mind, and speeches. This daṇḍa means, perhaps you know, do not know. You try to under… So karmaṇā, this daṇḍa, means "I have taken now vow to engage myself, even whatever assets I have got." So I have got my assets. I can work with my body, I can work with my mind, and I can work by speaking. So tridaṇḍa-sannyāsa means one who has devoted his life, means his activities, his body and his speeches. That is tridaṇḍa-sannyāsa. Anyone who has devoted his mind, his body and his speeches for the service of the Lord, he is sannyāsī. Sannyāsī does not mean simply changing the dress and thinking otherwise. No. Sannyāsī, anyone, it does not matter whether the dress is changed or not, if one is fully engaged by his body, mind and words, sa sannyāsī.

Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1], Kṛṣṇa says. Who is sannyāsī? Anāśritaḥ karma-phalam. "I shall speak for Kṛṣṇa." Then what profit you'll get? "No matter what is profit, I shall speak for Kṛṣṇa. That's all." Sa sannyāsī, Kṛṣṇa says. "This is my duty, kāryam." Kāryam means duty. "It is my duty to speak for Kṛṣṇa only. That's all. I am not going to speak anything." He's a sannyāsī. Anāśritaḥ karma… Now, if you engage some lawyer to speak for you in the court, "Immediately bring me two thousand dollars." He'll charge. But a sannyāsī, he'll speak twenty-four hours for Kṛṣṇa, no expectation of profit. That is sannyāsī. Twenty-four hours engaging the body for Kṛṣṇa's work-he's a sannyāsī. Twenty-four hours thinking of Kṛṣṇa-he's a sannyāsī. This is sannyāsī. No other business. Anāśritaḥ karma-phalaṁ kāryaṁ karma… Everyone is working for his personal benefit, "How much money I shall get? How much name and fame and reputation I shall get?" For his personal profit. And that is material. That is material. As soon as you work for your personal benefit, that is material. And as soon as you work for Kṛṣṇa's benefit, that is spiritual. That's all. This is the distinction between material and spiritual. Everything in relationship with Kṛṣṇa.

So the Kṛṣṇa consciousness movement is very scientific, authorized. Try to understand Kṛṣṇa. We have got so many literature. Don't waste a single moment. Kālena. And Cāṇakya Paṇḍita, the moral instructor… He's not spiritual instructor, but moral instructor. But he has said that āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. One moment of your life, if it is wasted without any profit, just imagine how much loss you have suffered. Because you cannot get back one moment of your life again even if you are prepared to pay millions of dollars. That you cannot get back. Nineteen seventy-four, 19th January, passed-you cannot get it back again. If you, any rich man comes forward, "Please get me back again 1974, 19th January," "No, sir, that is not possible." Any price you offer, it is not possible.

So just imagine, if we waste our time, how much loss we are suffering. We calculate loss and gain. So don't waste time. Kāla, kāla is very… Yoga system means to save time. The whole process, mechanical process, of yoga, mystic power, means to save time. We have got a limited duration of life. Suppose one is destined to live for… Utmost they will live, anyone, but nobody goes to live for hundred years-say, seventy, eighty, sixty or something like that. Gradually it is reducing, and it will reduce twenty to thirty years. That will be duration of life. Because people are becoming more and more sinful. So that is fixed up. A body is given to us by the superior power, and the duration of life is also fixed up. Even the greatest scientist, he cannot increase a moment's time for his life. That is not possible. A moment's life. Professor Einstein was a great scientist, but he could not find out any means that instead of living for, say, eighty years, he could live eighty years, one day. No, that is not possible. That is not possible. Your destiny, duration of life-fixed up. And how it is fixed up? The machine is breathing. Machine is breathing. Just like the clock goes on, tick-tick, tick-tick, tick-tick. As soon as the tick-tick stops, then whole things is lost. Similarly, our breathing is going on, tick-tick, tick-tick, tick-tick, a fixed time. Just like you wind your clock, so that winding will help, tick-tick, for a certain duration of time, say, twenty-four hours. Similarly, there is winding in our life, a spring. That "tick-tick" means this breathing. So if you… Breathing exercise means if you can stop breathing, then you increase your life. That is called samādhi. No more breathing. That is Vedic, I mean to say, yogic success. Stop breathing. There are yogis, perfect… not these gymnastic-wala, no. Real yogis. They can remain without breathing for days together. That means the days he does not breathe, so much time saved: he increases his life. Suppose daily if he stops breathing for three hours, that means daily he saves three hours time. So in hundred years about…, so many, so much time. So in this way, the yogi can live for three hundred years, four hundred years, six hundred years. Still there are yogis. This is called yogic success.

So kāla, to control… You cannot control time. Just like if you have got one hundred dollars, if you deposit in a bank, you will get some interest, but you cannot make without any endeavor two hundred dollars. No, that is not possible. But if you don't spend it, then the hundred dollars remains. Similarly, your duration of life is there, and it is being wasted by breathing. If you can control the breathing process, then your life can be increased. This is yogic… But after all, we are under the full control of time. Kālena sarvatra gabhīra-raṁhasā. That is explained here. Kālena vā te balināṁ balīyasā. Very, very strong-there is no power. Your so-called scientific power… You cannot struggle against the influence of time. So save time. Save time.

Another process is, save time, if you chant Hare Kṛṣṇa mantra, then the time is not lost. Time is not lost. Hare Kṛṣṇa mantra, read book, Kṛṣṇa book. Any moment, any time you spend for thinking of Kṛṣṇa, working for Kṛṣṇa, chanting for Kṛṣṇa, eating for Kṛṣṇa, dancing for Kṛṣṇa, that time is saved. That time is saved. Therefore it is recommended, harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva… [Cc. Ādi 17.21]. Otherwise, by yoga process, it is not… How many men can actually practice yoga? It is all farce. This is possible. Even a child can take part, Hare Kṛṣṇa mantra.

Thank you very much. Hare Kṛṣṇa. [break]

Sudāmā: … questions. (microphone makes noises)

Prabhupāda: (commenting on mike) Purchase something better. Instead of diverting your attention always, pay little more. In Bengali it is said, sastarthin abastra:(?) "If you purchase something cheap, it will always give you trouble." Better spend once, costly things, nice things. That is…

Sudāmā: Any questions?

Prabhupāda: Yes?

Devotee (1): Was Lord Jesus in pure Kṛṣṇa consciousness?

Prabhupāda: These are old questions, always asked. What is that, huh? What is that question?

Satsvarūpa: Was Lord Jesus in pure Kṛṣṇa consciousness?

Prabhupāda: Yes. He also taught about God. Kṛṣṇa consciousness means God consciousness. So why Jesus? Anyone speaks… But one must know. There are degrees. Just like a person… Somebody knows to some extent, other knows to some extent, other knows to some extent, other knows to some extent. Or somebody understands to some extent. So Kṛṣṇa consciousness means complete understanding of Kṛṣṇa. Just like there are steps; if you want to go to the 104th floor, there are so many steps. So everyone is going, aiming, to that 104th, but one has covered ten steps, one has covered twenty, another hundred, like that. The aim is the same, but you cannot say that one who has already covered one hundred steps, he is as good as one who has covered two steps. There is that difference. Here is a person who has covered only two steps; here is another person who has covered fifty steps; here is another person who has covered hundred steps. Suppose you have to fulfill five hundred steps. So proportionately, that is the position. But the steps are already there. So any religious system-it doesn't matter Hindu religion or Christian religion or Muhammadan religion-it is the question of how the followers are covering the steps. They are going on the same staircase, but it is the question of…

So ultimate success is… That is described in the Śrīmad-Bhāgavatam, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "The highest perfection is that when you understand God and you are in love with God." That is success. You are in love in God. It doesn't matter how we have learned to love God, either Christian religion or Hindu religion or Muhammadan, but if you have got that success, that you have learned how to love God, then your life is successful. Then there are different stages of loving platform, and when you love Kṛṣṇa as Rādhārāṇī did… That is not possible, but that is the aim, and that is the highest perfection. But the beginning is love, how you are in love with God. Śānta, dāsya, sākhya, vātsalya, mādhurya. So unless you come to that… If you love these material things, then you should know that you are not in love with God. If you are in love with God, then you'll forget material love. That is the test. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti, love of Godhead, the symptom is that he's no more in love with material things. That is the test. You cannot… Just like you cannot love two persons. That is divided. One love concentrated, that is perfect love. Similarly, another example is given that we are all hankering after love. Because we do not find whom to love, therefore we place our love even cats and dogs. We love a dog. Anyone who has no other object to love, no children, no family, no wife-all right, keep a cat, keep a dog. But love is there.

So that love is deserved for Kṛṣṇa, or the Supreme Personality of Godhead. So the more we learn how to love the Supreme Lord, that is perfection of life. Sa vai puṁsāṁ paro dharmaḥ. And what kind of love? Ahaituky apratihatā: that love is not motivated, that "I want this thing; therefore I shall love." Here in this material world the so-called love, lust, is motivated. "I'll get so much sense gratification; therefore I love a boy or a girl." That is not love; that is lust. Love means without any motive. Without any motive. Ahaitukī. And that, that love cannot be checked by any material impediments. Ahaituky apratihatā yayātmā suprasīdati. If you can reach that love of Godhead, then you'll feel, "Oh, I am so fortunate." Otherwise we remain unfortunate. So love is there everywhere. Even in cats' and dogs' love there is love. But the perfection is when you actually find the person to love and you actually do it, that is perfection.

Bali-mardana: Prabhupāda, you stated that on the Battlefield of Kurukṣetra all the warriors who were dying in the presence of Kṛṣṇa, they all gained liberation. So I'm wondering… Each one of us has within our heart also the representative of Kṛṣṇa. So when we die, why is not everyone liberated?

Prabhupāda: But you have no sense of Kṛṣṇa. You have no sense of Kṛṣṇa. Or actually you do not die. That is another thing. This death means in the… That is described in the Bhāgavatam. Those who die before Kṛṣṇa, they attain their original position, svarūpa. So that is real success. Otherwise, there is no death. Na hanyate hanyamāne śarīre [Bg. 2.20]. It is not death; when our body is destroyed, that does not mean we are dead. You are spirit soul, I am spirit soul, every one of us, but we have no death. That is another illusion. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. This so-called death, it is not death. Dhīra, one who knows, one who is sober, he knows that "This man or this boy or this father is dying… He's not dying. Dehāntara-prāptiḥ: he is just changing another body. He's changing an…" So actually we have no death. The change of body. So we are accepting this change of body as death. That is another illusion. Dhīras tatra na muhyati. One who is sober, he is not bewildered. He knows that… Suppose we are sitting here. We are sitting here, and after a few minutes we shall go away. That does not mean we are dead. We are in this apartment; we go to another apartment. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Similarly, nobody dies. It is change of body, from this body to another body. So we have no death. This is illusion. So what is your question?

Bali-mardana: Simply that we have Kṛṣṇa within our heart. So why…

Prabhupāda: Kṛṣṇa why within heart? Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is within the atom. Antar bahiḥ. Kuntī prayed… You have… I do not remember, but Kuntī's prayer, that "Kṛṣṇa, You are within and without present, but nobody can see You." This is Kṛṣṇa's position. Kṛṣṇa is within yourself, and Kṛṣṇa is without. But we do not see Kṛṣṇa. The example is, naṭo nāṭyadharo yathā. Naṭa, a dramatic player, is dancing on the stage, and his son or relative seeing, he cannot understand that who is dancing. He's dancing before him, but because he's dressed in such a way that he cannot understand, "Oh, he's my brother" or "father" or…, "dancing." No. Therefore this example has been given, naṭo nāṭyadharo yathā. Kṛṣṇa is everywhere, but because naṭo nāṭyadharo yathā, we cannot understand. This is our position. That requires knowledge. That requires knowledge. Kṛṣṇa is everywhere, not only within. He's everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So Kṛṣṇa can be seen only by person who has developed love for Kṛṣṇa; otherwise, Kṛṣṇa is everywhere, everyone is seeing, but he cannot see. That is the difficulty.

Bali-mardana: So all these warriors on the battlefield, they were all Kṛṣṇa conscious?

Prabhupāda: Huh?

Bali-mardana: So all these warriors on the battlefield, they were all Kṛṣṇa conscious? Is that correct?

Prabhupāda: Yes. At least for the time being, they knew that Kṛṣṇa has come. Suppose a prominent man comes in a big meeting. Is not everyone conscious of that person?

Bali-mardana: Jaya.

Devotee (2): Śrīla Prabhupāda, you state that spirit soul has form.

Prabhupāda: Yes.

Devotee (2): Otherwise, how is the material body grown to accommodate the spirit soul? Just like a shirt has no form, but when it's put on the body, it takes the shapes of the body. Does that mean that the spirit soul has the shape of the body that is accommodating it?

Prabhupāda: Yes. You have got body, shape, very minute shape. That we cannot see, we cannot measure. Therefore in the Bhagavad-gītā it is said, anumeyam, or… What is that? You cannot measure. What is that word used? Aprameyam. Aprameyam. You cannot measure. But it has a form. How, what is the length and breadth of that form, that is not in your power. In your power, but not materially. That is… If you have got spiritual power, then you can measure it. And that measurement is also given in the śāstra. What is that? One ten-thousandth part of the tip of the hair. Hair is a very small point. And divide it into ten thousand parts.

That one part is the measure, magnitude of the soul.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīva-bhāgaḥ sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

Everything is there. But you have no eyes to see, how to see one ten-thousandth portion of the top of the hair. You cannot see even the original top of the hair. Everything is there. We must have eyes. So Kṛṣṇa is also there. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. You were saying that Kṛṣṇa is within the heart, but who is seeing? Is it seen by the yogis, bhakti-yogīs? Because he has got love for Kṛṣṇa. A bhakta is always seeing, "Kṛṣṇa is with me."

Devotee (2): Does that mean that the spirit soul in my body is shaped like this body?

Prabhupāda: Yes. Spirit soul, he has got hands and legs and everything. That is body. Form means hands and legs, not without form. The same example. Because I have got my form, therefore my dress… This body is described as dress. The dress has got two hands, just like your coat has got two hands; actually, coat, the cloth has no hands, legs. That is impossible. But because you have got your hands, your coat has assumed the hands. So this material dress… These hands and legs are there because originally we are spirit soul, we have got hands and legs. This is the proof that we are not formless. With form. Because this body has been described as dress, outward dress, different dress. Just like we are, somebody white, somebody yellow, somebody black, somebody… This is dress. But actually, we spirit soul, we are one. It is by dress we are fighting. "You are Englishman," "I am German," "I am this," "I am Indian," "I am that," "I am man," "I am woman." So many fighting on account of this dress. So when you become dressless, that is the spiritual platform. When you become dressless. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When we are free from all this designation dress. We are now covered by this designation dress. "I am Indian," "I am American," "I am Englishman," "I am Hindu," "I am Muslim," "I am…" So many, we have created dress. Just like innumerable quantity or quality of dresses, similarly, these are all dresses. So the spiritual platform means sarvopādhi-vinir…, when we become free from all this designation and fixed up in the understanding that "I am eternal servant of Kṛṣṇa," that is our real position. Yes?

Devotee (3): If Kṛṣṇa's name, fame, form and paraphernalia, everything is equal, then is it not true that the devotee who worships the Lord in the temple, or sings, you know, authorized songs in the Vaiṣṇava songbook, is not that the same, equal level as chanting the mahā-mantra?

Prabhupāda: Hm?

Devotee (3): Is chanting Vaiṣṇava songs on an equal level with mahā-mantra?

Prabhupāda: Yes. Yes, that is also… But first of all understand what is the mahā-mantra. He Kṛṣṇa, Hare Kṛṣṇa, "O the energy of Kṛṣṇa, please accept me." This is the prayer. This is addressing, He Kṛṣṇa, Hare Kṛṣṇa, "Harā, please, now I am engaged in this material service; kindly accept me in Your service." This is meaning of Hare Kṛṣṇa. So a relationship, requesting something. So all these songs are like that, requesting relationship. Therefore they are the same. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. All right. Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 1.16.24

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Los Angeles, July 14, 1974

Nitāi: "Mother, are you the reservoir of all… Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods."

Prabhupāda:

idaṁ hi mamācakṣva tavādhi-mūlaṁ
vasundhare yena vikarśitāsi
kālena vā te balināṁ balīyasā
surārcitaṁ kiṁ hṛtam amba saubhagam
[SB 1.16.24]

So kālena, kālena means "by the time." In the Bhagavad-gītā there is, sa kāleneha yogo naṣṭaḥ parantapa. So time is very powerful. Time is eternal, and it is very powerful. So the inquiry is, "Vasundhare, the reservoir of all riches, whether you have been plundered or taken away of all your fortunes in due course of time?" Vasundharā, this planet… There are innumerable planets. This is one of them. And it is referred here that surārcitam. Surārcitam. Sura means the demigods, and arcitam means worshiped. So the demigods, they live in higher planetary system. Their standard of life is far, far better, thousands and thousands times better. Therefore when this planet is more opulent, even the demigods, they eulogize, surārcitaṁ saubhagam. That kind of opulence is certainly very great fortune. So all these inquiries are being made because Kṛṣṇa left this planet. "When Kṛṣṇa was present, so the opulence of this planet was so great that even the demigods in higher planetary systems, they were also envious. So that is now… Because Kṛṣṇa is not there, so that opulence is now taken away. So whether you are so much sorry for this purpose?"

So this planet or any planet, they are all full with opulence. Pūrṇam idaṁ pūrṇam adaḥ [Īśopaniṣad, Invocation]. By… Anything created by God is complete. Several times I have explained. Just like in this planet we require water. Water is required for cleansing, for cultivating… So many things water is, profuse water is required. So Kṛṣṇa has provided this planet-three-fourths part of the planet is full with water. But you cannot utilize it unless Kṛṣṇa touches. There is scarcity of water. You require so much water. Suppose in the desert you can pump water from the sea, but that will not be effective. It must be managed by Kṛṣṇa. The water must be evaporated by the machine, sunshine, and they'll be turned into clouds. And when that water is poured, then it will benefit.

So you are always dependent on Kṛṣṇa and His mercy. You are thinking that "We shall adjust these material things and become happy." That is foolishness. That is not possible. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The prakṛti is there. All the riches are there. Everything is there on the ground. Just like we are getting so many things from this ground. The trees, the plants, the foodstuffs, the minerals, so many things. There is everything, complete. You'll see in your garden there are different types of flowers, color, scent, flavor. But wherefrom it is coming? It is coming from the earth. Can you make any scent from the earth? But the scent is coming from the earth. The rose flavor, wherefrom it is coming? It is there. Anyone can understand. But you cannot extract that. Kṛṣṇa requires His hand. When Kṛṣṇa is there in the form of seed… Kṛṣṇa says, bījo 'haṁ sarva-bhūtānām: [Bg 7.10] "I am the seed of all living beings." The seed. That… Just like there is sex. Unless the seed is there, there is no child. Similarly, unless the seed is there, there is no plantation. The banyan tree is there because the seed is there. And the rose tree is there because the seed is there. And Kṛṣṇa claims, bījo 'haṁ sarva-bhūtānām. And Kṛṣṇa's potencies are there in the seed so that different types of seeds producing different types of flowers, fruits, colors, flavor. This is Kṛṣṇa's supervision. Mayādhyakṣeṇa [Bg. 9.10].

So ultimately, time and earth and everyone is abiding by the Lord, by the orders of the Lord.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budhāḥ, those who are not rascals. Budha means intelligent. Budha. Budha means intelligent. So those who are intelligent, they know that everything is supplied by Kṛṣṇa. So why not depend on Kṛṣṇa only? Why so many other attempts? Therefore Kṛṣṇa says,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

Vyavasāyī means one who knows business particularly. Vyavasāya. Or one who knows confidently, "It is… This is the cause, this is the effect." So those who know that Kṛṣṇa is the origin of everything, so they are fixed up in Kṛṣṇa. Vyavasāyātmikā buddhir ekeha. One. Just depend on Kṛṣṇa. One who does not this, they depend on so many things. Buddhayo 'vyavasāyinām.

So if we want to be Kṛṣṇa conscious, we shall fix up our mind on Kṛṣṇa, and… How to become fixed up, that art will be given to you by the spiritual master. Therefore Viśvanātha Cakravartī Ṭhākura says in connection with the explanation of this verse, vyavasāyātmikā buddhiḥ, so he says vyavasāyātmikā buddhiḥ means to take the words of the spiritual master as life and soul. That is vyavasāya… That is called vyavasāyātmikā buddhiḥ. And Viśvanātha Cakravartī says that "Whatever I am ordered by the spiritual master, that is my life and soul. I don't care for liberation. My only business is to serve my spiritual master." And in the song you have just sung, ye prasāde… What is that? Ye prasāde…?

Rāmeśvara: Pūre sarva…

Prabhupāda: Pūre sarva āśā. You do not know the meaning. Ye prasāde means "By his mercy, all our desires are fulfilled." Ye prasāde pūre sarva āśā…

So, so this is our process, to depend on Kṛṣṇa. Depend does not mean I shall remain idle. Depend means to work according to the direction of the śāstra. Sādhu-śāstra-guru-vākya, tinete kariyā aikya. Depend does not mean, "Now let me sleep, and Kṛṣṇa will do everything. Depend on Kṛṣṇa." No, not like that. Kṛṣṇa never advised Arjuna that "You sleep on this chariot. (laughter) I'll…" Hare Kṛṣṇa. He never said that. He said, "You must have to fight." Yudhyasva mām anusmara [Bg. 8.7]. "Fighting you have to do. But you always think of Me." This is the success. Not that depend on Kṛṣṇa means, "I have not to, nothing to do."

So everything is there. Here it is said that surārcitaṁ kiṁ hṛtam amba saubhagam. All opulences are there. I have already explained. Anything fortune… There are mines. There are petrol. There are water. Everything is there. But as soon as we forget Kṛṣṇa, then the time will take away everything. Yes. It will not allow. Time will not allow to enjoy. Then there will be strife, there will be misunderstanding. Just like the petrol is there in, within this earth, but because we do not know how to use them, therefore there is scarcity of petrol. Petrol is there. We do not know how to use Kṛṣṇa's property. We are trying to use everything as my own. But factually it is not. Factually it is everything Kṛṣṇa's. So if we are Kṛṣṇa conscious, every one of us, there is no scarcity, no want. Because the things are there already. There is no question of scarcity. But because we have forgotten Kṛṣṇa, there is scarcity. It is very clear. We have forgotten that this petrol belongs to Kṛṣṇa. Then it is all right. This land belongs to Kṛṣṇa. But the Arabians are thinking, "This land belongs to us." Therefore there is difficulty.

So the Kṛṣṇa consciousness movement is so important. If people simply learn this, that everything belongs to Kṛṣṇa… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Sarvam means "everything." Not that "This much is mine, this much is Kṛṣṇa's." No. Sarvam. Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat, tena tyaktena bhuñjīthāḥ… Simply we shall use as much He has allotted for us. Then there is peace and prosperity, without any difficulty. Otherwise, you go on adjusting your material possessions; the time will take away everything. When you die by the…, in due course of time, then whatever possession we have got, all finished. That is stated in the Bhagavad-gītā, mṛtyuḥ sarva-haraś ca aham: "I am death." Kṛṣṇa is everything. So death is also Kṛṣṇa. Just like here is a picture of Hiraṇyakaśipu. Such a great demon, so proud. He was thinking that "I am the proprietor of everything." He was chastising his son, doing everything, whatever he liked. But when Nṛsiṁhadeva came, within a second, everything finished. Everything finished. But Prahlāda remained the same. Prahlāda is not finished. Hiraṇyakaśipu is finished. So those who are trying to be very, very big by material possessions, they'll be all finished. But if you remain in the position of Prahlāda, you'll never be finished.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 1.16.25

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Hawaii, January 21, 1974
Pradyumna: (leads chanting, etc.)
bhavān hi veda tat sarvaṁ
yan māṁ dharmānupṛcchasi
caturbhir vartase yena
pādair loka-sukhāvahaiḥ
[SB 1.16.25]

Translation: "The earthly deity in the form of a cow thus replied to the personality of religious principles in the form of a bull: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs and increased happiness all over the universe by the mercy of the Lord."

Prabhupāda: Bhavān hi veda tat sarvaṁ yan māṁ dharmānupṛcchasi. So, Dharmarāja, or Yamarāja, he is one of the twelve authorized persons for maintaining properly the human civilization. The principle is dharma. Dharma means not a religious sentiment. Dharma means occupational duty. Everyone has got some occupational duty. So dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That occupational duty is assigned by the Supreme Personality of Godhead. Tena tyaktena bhuñjīthāḥ [Īśo mantra 1]. Actually, the dharma principle, as we learn from Bhagavad-gītā… Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Don't create, manufacture, your principle of religion, concocted. That is the difficulty. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. We have several times explained this, that dharma means-dharma, as it is translated in English, "religion"-religion means to obey the laws of God. That is religion, not a sentimental system of religious system we manufacture. That kind of dharma will not help us. Therefore, in the Śrīmad-Bhāgavatam, in the beginning it is said, dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] "Cheating type of religious system is kicked out." That is Bhāgavata-dharma. No cheating. In the name of cheating and dharma, religious principle, that will not help the human civilization.

The real dharma… The real dharma is stated by God Himself. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You haven't got to learn from anywhere else but from God Himself. So that is explained very nicely in the Bhagavad-gītā, sarva-dharmān parityajya mām… [Bg. 18.66]. To surrender to the Supreme Personality of Godhead, that is religion. Not only surrender, but to act as He desires, or you become a lover of God. This is first-class religion. We have several times explained. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That type of religion is first-class which teaches you how to become a lover of God. If you become lover, then your life is successful. Then you'll do everything for God. Otherwise, you'll simply question, "Why shall I do that? Why shall I do that? Why shall I…?" That means there is no love. That is training. Just like a novice is being trained up, and he has no love, so he'll question that "Why shall I do it? Why shall I do it? Why shall I do? What benefit I shall get?" So many questions will be there. But when there is love, there is no question. So therefore in the Bhagavad-gītā, after teaching so many things, yoga, jñāna, karma and so many other things, at last, Kṛṣṇa says, sarva-guhyatamam: "Now I am speaking to you the most confidential instruction." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja… [Bg. 18.66]. This is the most confidential.

So generally, a human being accepts four principles, namely dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Dharma means religious principle; artha means economic principle, how to develop economic principle; dharma, kāma, how to satisfy our senses; and mokṣa, and ultimately, salvation. But this is material principles. We have to surpass this material principle, then come to the spiritual platform. That is sarva-dharmān parityajya mām ekaṁ śaraṇam… Sarva-dharmān [Bg. 18.66]. This is also dharma. So just like people are engaged formally. Their temple, church, is sometimes, simply formality. Real, their real business is how to satisfy their senses. "If for satisfying my senses I'll have to pose myself as a religious person, so let me do that." That is their religion. But that is not religion. Real religion is no sense satisfaction, simply to satisfy the Supreme Lord. That is real religion. Therefore (s)he says, bhavān hi veda tat sarvam.

So as somebody, anything, they require four legs… Just like this platform, it has got four legs. Animal stands on four legs. Anything, it requires four pillars. So to remain steadily on the platform of dharma, these four legs required: dharma, artha, kāma… If I simply remain engaged in religious principles and nobody is engaged where to get food… Because food also is required. So therefore not only religious principle, there must be economic development attempt also. But not one-man show. We should divide our society in such a way that somebody, some group of men is engaged in studying the dharma principle and spreading it. Just like we have taken the principle, generally, to spread what is meant by real dharma. That is the business of the brāhmaṇa. And similarly, some group of men should be kṣatriya for ruling over. Unless there is discipline, ruling, everything will be chaos. The government must be there. The principle of directors must be there. So dharma, artha, kāma. And we must live peacefully. Our senses should not disturb us. Because we have got senses, they want satisfaction. So we must give food them also, senses. Dharma, artha, kāma, and mokṣa. But ultimate goal is how to get out of this material existence. This is four principles: dharma, artha, kāma, mokṣa. And mokṣa, by the impersonalists, their mokṣa and real mokṣa… Real mokṣa… Mokṣa means liberation. Liberation means to get out of this material existence.

People do not understand what is mokṣa, what is economic development, what is religious principle. There is no education. So unless there is sufficient education on these principles-dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]-you cannot have peaceful life in human society. That is not… That is animal society. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If there is no principles of life, that is animal society. Unfortunately, at the present moment, the education is simply for sense gratification. That is animalistic education. Therefore, in spite of advancement of so many things, people are not happy. People are not happy. So here it is said, caturbhir vartase yena pādair loka-sukhāvahaiḥ. Sukhāvahaiḥ. Sukha means happiness. If you want to increase happiness… Everyone wants to become happy. That is the highest principle. Ātyantika-duḥkha-nivṛtti. The whole struggle is going on to minimize our miseries and to increase our happiness. That is our attempt. Everyone is working for that. Ātyantika-duḥkha, nivṛtti. Duḥkha means unhappiness, and ātyantika means ultimate. So people do not understand that what is that ultimate happiness. Ultimate happiness is there. No, there is no duḥkha, there is no unhappiness. That is ultimate happiness. If you study whatever happiness we are trying to establish, there is unhappiness also. It is not unmixed. It is mixed. The economic development… Just like modern age, if you, if any man wants to become rich man, he has to first of all accept unhappiness, to work very hard, day and night. Then he can get some money. Then, engaging that money for increasing further money, increasing further money… Then one day he may be millionaire. So that millionaire, to become, that is also not undisturbed happiness. ”How to keep the money?” ”How to invest it?”

So here, in the material world, as we are engaged, unalloyed happiness is not possible. But if you actually want unalloyed happiness, then you have to be advanced in spiritual consciousness, unalloyed. Ātyantika-duḥkha-nivṛtti. Ātyantika means ultimate, and duḥkha means unhappiness. Ātyantika-duḥkha-nivṛtti. Nivṛtti means finish. So people do not see what is that ātyantika-duḥkha-nivṛtti, what is that ultimate disappearance of unhappiness. That they do not know. So many things they do not know. Therefore it requires education. Education means knowledge, to get knowledge. And the Vedic direction is that if you want really knowledge, then tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] ”One has to go to the guru, or the spiritual master.” Gurum eva abhigacchet. One must go. There is no alternative. Nobody can say that ”Without going to the guru we can become happy.” That is not possible, according to Vedic principle. Even Caitanya Mahāprabhu, although He is the Supreme Personality of Godhead, He accepted guru. Kṛṣṇa, the Supreme Personality, He accepted guru. So that is our Vedic principle. The beginning of Bhagavad-gītā it is said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Imaṁ rājarṣi. Rājarṣi means great saintly kings. They also accepted a predecessor guru.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

Everything is there.

So if we actually want to be happy, then we should not live like animals, without any restriction, without any… Even in your state, just to keep proper management of the state, there are so many laws. Even you… As soon as you go on the street, you see there is state law immediately, ”Keep to the right.” Discipline must be there. That is dharma, discipline, to abide by the state laws. There must be some discipline. Similarly, to make yourself advanced in spiritual life, you must have to observe the discipline. Without discipline, it is not possible. Ādau gurvāśrayam. Therefore Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu that discipline means, one who observes discipline, he is called disciple. Everyone knows it. Disciple means one who observes discipline. If one does not observe discipline, then he is not a disciple. And one who is not a disciple, his life is chaotic. He cannot be happy. Therefore Vedas say that ”You must accept a bona fide guru and become disciplined under his instruction.” Then you’ll know the higher system of knowledge, the necessity of life, and thus you become happy.

So here it is said that caturbhir yena pādair loka-sukhāvahaiḥ. Without discipline, without proper understanding of the four principles of life, dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90], nobody can become happy. Therefore, it is said there that ”You know…”

bhavān hi veda tat sarvaṁ
yan māṁ dharmānupṛcchasi
caturbhir vartase yena
pādair loka-sukhāvahaiḥ

Then next? [break]

Devotees: (chanting synonyms to texts 26-30)

Prabhupāda: These things are all mentioned, how the human society can be peaceful and progressive. These are the qualifications. Not like animallike jumping all day and night. Here in Hawaii we see that children, children and elderly persons also, the whole day and night, simply jumping in the sea. Someone is swimming, somebody is doing something else, somebody is swimming. How they’re wasting time. But they have taken, ”This is civilization. This is civilization.” Human life is so important. So many things are to be learned, neither in the school, college, educational institution, society, nothing of the sort. Just like a dog is also jumping, a man is also jumping. This is going on. But that is not civilization. Real civilization means these things are to be acquired in real life, personal life, then that is civilization. Now, these are mentioned one after another. Read.

Pradyumna: (chants synonyms)

Prabhupāda: Now, truthfulness is a, nowadays, is a matter of dream only. There is no truthfulness. Everyone is… Beginning from the president and down to the ordinary man in the street, nobody is truthful. Now the president in your country is being questioned so many ways because he has proved himself not truthful. So this is a forgotten story, truthfulness. That is brahminical qualification. All these qualifications are mentioned. It is not possible to acquire all the qualities by one man. That is not possible. Just like we divide some… If there is something to be done, we divide the task, ”Mr. You, you do this. And you, you do this. You do this.” Similarly, all these qualities must be divided amongst the whole population. Therefore, in the Bhagavad-gītā we have got the direction from the Supreme Lord, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. One man cannot be… Suppose a businessman. A businessman, he cannot become strictly truthful. That is not possible. A politician, he cannot become actually truthful. Then the whole business will be spoiled. Everyone… Suppose you go to a store. The storekeeper says, ”Oh, you are my dear friend. I will not take any profit from you. I will give you at cost price. You take.” So you believe, But actually, how it is possible to give at cost price? How he’ll maintain the business establishment? I know that he’s speaking untruth, still, I accept, ”Oh, he is very truthful.” So there are so many things.

So first thing is truth. Therefore… Then truthfulness has to be rejected? No. Another class, the brāhmaṇa class, he must be truthful. The idea must be there. Just like in the university, educational department, there is law department. It is not that the whole population of the state becomes lawyers. No. A section of the people may be lawyers. Another section may be other, engineer, medical man. So all these qualifications must remain there. Just like educational system: ”Here is law class. Here is botany class.

Here is chemist class." Whatever you are prepared to accept, you can accept. But these qualities must be there. The… Not that because it is impossible to become truthful, therefore truthfulness should be rejected altogether. No. One section must be there. That is the qualification of a brāhmaṇa, satyaṁ śamo damas titikṣā ārjavam. But these qualities must be there in the society, some way or other. And they should cooperate. That is the perfection of society. Go on.

Pradyumna: (chants synonyms)

Prabhupāda: Dayā. One must be merciful. Dayā means… When a man is suffering a fellow man, another fellow man must feel for it. That is called dayā. There are two things: dayā and sevā. Sevā means to give service to the superior, and dayā means to give service to the inferior. Both of them are service. Dayā, I mean to say… A man is suffering. He is in helpless condition. Just like in hospital, those who are patients, who are diseased, they go to the hospital There is also sevā. The nurse is serving. The doctor is serving. But that is not sevā. That is called dayā. He is not obliged, but out of his compassion, he's giving service to the patient. That is called dayā. And sevā means superior. Just like spiritual master. Sevayā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Because the Vedic injunction is that "You must go to a spiritual master." Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Abhigacchet means "must." There is no alternative. If you're actually interested in transcendental knowledge, tad-vijñānam… Tad-vijñānam means transcendental knowledge. Athāto brahma jijñāsā. And the human life is meant for tad-vijñānam, to understand.

So tad-vijñānārthaṁ sa gurum evābhigacchet. So there, how to learn from guru, that is also stated. Tad viddhi: try to learn from him… Tad viddhi praṇipātena. First of all surrender yourself. You cannot go to any person for learning anything where there is no sense of surrender. I accept a guru, but in my mind I remain independent, "Oh, why shall I abide by the orders of guru?" That means there is no surrender. There is no surrender. It is false. It is just to satisfy some motive, but that will not help. If you have got any duplicity in your mind, then you'll never be successful in any field of activities. So the process is… Tad viddhi praṇipātena [Bg. 4.34]. Must be surrendered. Praṇipāta means prakṛṣṭa-rūpeṇa nipāta. And therefore, unless you find somebody where you can fully surrender, don't accept guru. That is cheating. Unless you are fully confident that "I am surrendering to this person. He is… Actually he is superior to me. He can give proper knowledge…"

So therefore the process is before accepting a guru, one must hear him at least for one year. And when he's convinced that "Here is actually a guru who can teach me," then you accept him, guru. Don't accept whimsically. This system now should stop that somebody's coming for three days-"Prabhupāda, initiate him." Why? First of all see whether he's fit for becoming a disciple; then recommend. Otherwise, don't recommend. Because the chief recommendation is creating havoc. One is not fit for becoming a student, disciple, and he's accepting discipleship, and after three days he's going away. This should not be allowed. Therefore, in the Bhakti-rasāmṛta…, er, Hari-bhakti-vilāsa by Sanātana Gosvāmī it is directed that the spiritual master and the disciple must meet together at least for one year so that the disciple may also understand that "Here is a person whom I can accept as my guru," and the guru also can see that "Here is a person who is fit for becoming my disciple." Then the business is nice. Because the business is tad viddhi praṇipātena [Bg. 4.34], one must be prepared to surrender. So unless that character is there, surrendering, how he can become a disciple? It is not possible.

So these are very difficult things, but because it is the age of Kali, kālena balīyasā, as we studied yesterday, that kālena vā te balināṁ balīyasā: time is very hard time. Therefore Śrī Caitanya Mahāprabhu has said that it is very difficult time, kalau. It is not Śrī Caitanya Mahāprabhu's version; it is the Vedic version. Kalau nāsty eva nāsty eva nāsty eva. Simply chant Hare Kṛṣṇa mantra. This will clarify your heart. Then you can understand who is guru, where to surrender, where to take lesson. In this way we can make… Haphazardly, if we accept, then there will be failure.

So satyaṁ śaucaṁ dayā. To accept guru, there is also service. And to give service to an inferior person who is suffering, that is also service. The one service is called dayā, and the other service is called sevā. So if you want to realize God, then the other service, sevā, not dayā. You cannot show your mercy to God. God is full. There is no need of your showing mercy. That sevā. Two kinds of service. One is called dayā, and another is called sevā. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you want to know what is God, then the other service, sevā. Sevonmukhe hi jihvādau. And that service begins from the tongue. Now, generally, when we think of service, we think of our hand and legs, that "By…, I can render service with my hands, with my legs." No. The science of understanding God-the service begins with the tongue. Just see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. You cannot understand what is God, what is Kṛṣṇa, His name, His activities, nāmādi… Nāmādi means name, form, qualities, activities, pastimes, entourage, so many things, ādi. Therefore… Just like we are chanting Hare Kṛṣṇa, but we cannot understand what is the meaning of Hare Kṛṣṇa. We cannot understand. Nāmādi. Na bhaved grāhyam indriyaiḥ. Indriyaiḥ means the senses. There are so many people are hearing this sound vibration, but why they're not becoming Kṛṣṇa conscious? Because there is no sevā, there is no service. Therefore it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. But how it will be perceived by the indriyas? Sevonmukhe hi jihvādau. By service. And wherefrom the service begins? It begins jihvādau, beginning with the tongue, beginning with the tongue. This is the service.

So it is a great science, how by tongue… Actually, our, this Kṛṣṇa consciousness movement is to teach people how to engage the tongue in the service of the Lord. This is Kṛṣṇa consciousness. We are requesting everyone, "Chant Hare Kṛṣṇa." That is beginning with tongue. "And take prasādam and go home." That's all. Philosophy later on. Philosophy later on. Because, unless one has got clear brain, unless has actually the senses, purified, one cannot take the lesson of the Kṛṣṇa consciousness movement. Just like this is philosophy. One cannot understand the lessons which are given in the Śrīmad-Bhāgavatam, Bhagavad-gītā… Therefore in the beginning we do not ask anybody, outsider, that "Read Bhagavad-gītā or…" No. "Please come, chant with us Hare Kṛṣṇa." That is required. Chant Hare Kṛṣṇa and you will feel. You'll feel. Because this method will cleanse your heart. The more you chant Hare Kṛṣṇa mahā-mantra, the more you become fit to understand the philosophy of Kṛṣṇa consciousness. That is the process. Sevonmukhe hi jihvādau [Brs. 1.2.234].

So anyone who will stop chanting, he will be a victim of māyā. Always remember it. Therefore we insist, "Please do not forget to chant at least sixteen rounds." That is minimum. The maximum is 300,000. (laughter) As Haridāsa Ṭhākura used to do, three hundred…, not impractical. But you, we cannot do that. Even we cannot complete sixteen rounds. We are so unfortunate. But that does not mean because we are unfortunate, we shall give it up. Try, try, try your best. Then life will become perfect.

So satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam. These are the qualities. Now, these qualities, we have to explain one after another, it will take time. So three qualities: satyam, to become truthful… They say, ”This truthful is a qualification of ass.” Some big politician some years ago, he visited India. You know. He is Mr. Lloyd George, British politician. So he was asked by somebody that ”Why you are not truthful?” So he answered that ”Truthfulness is the qualification of an ass.” He replied like this. Truthfulness, especially in politics, he said, that ”In politics, truthfulness is the qualification of an ass.” So here the first thing is recommended, satyam, truthfulness. Satyaṁ paraṁ dhīmahi [SB 1.1.1]. And the biggest politician says, ”This is the qualification of an ass.” Just see how much opportunity we have got to make spiritual progress. The first beginning is satyam, and our leaders says, ”This is the qualification of an ass.” So just see our position.

Thank you very much. (devotees offer obeisances) Questions? We are dealing with satyam, the qualification of an ass. This is difficulty. Anyway…

Pradyumna: There's a question here.

Prabhupāda: Yes?

Bali-mardana: Prabhupāda, you were speaking of the quality dayā, mercifulness, and you were saying that actually we could not apply this to the Supreme Lord. But I'm thinking perhaps that the cowherd boys, sometimes were they merciful to Kṛṣṇa by not being too rough with Him?

Prabhupāda: They were equal with Kṛṣṇa, therefore they could show mercy. You are not equal with…

Bali-mardana: Yes.

Prabhupāda: Cowherds boy, they were equally on the same level. Although not same level, but they were given the opportunity to speak, to stand, to talk, to eat on the same level with Kṛṣṇa. Now our position is different. Any other questions?

Devotee (1): Prabhupāda? I was wondering about… You were saying before, I heard, that before you start to learn, you must realize that you're not this body and you're spirit soul. Is realization different from knowing that you're spirit soul?

Prabhupāda: Eh?

Bali-mardana: He said what is realization of the spirit soul?

Prabhupāda: The spirit soul?

Bali-mardana: How does one realize, how does one know that…

Devotee (1): That, that you are…

Satsvarūpa: Between theoretically knowing that you are not this body and realizing.

Prabhupāda: Aḥ. Realizing means you can… It is very simple thing, that a living man and a dead man. So you can realize. There was soul so he was living. Now the soul is not there, he's dead. Is there any difficulty? What is the difficulty? Why this man is dead? They may explain, these rascals, in so many ways, but actual, any simple man can understand that there was something, either you call it soul or something else, that is now missing. That soul has now gone. So one minute before, the body was so important, and now, after one minute, the passing of the soul, it is useless. Throw it away. Is it very difficult to understand? That is realization. If you don't realize… Just like a man, sleeping, but he is not sleeping. He's awakened. But a man is calling, ”Mr. such-and-such, wake up, wake up.” But he's as if sleeping. So people who do not want to realize, there is no realization. Otherwise, it is very simple, very simple. One minute, one can understand, there was something. And then you come to the guru, and guru teaches śāstra. From śāstra, immediately you can confirm. If you are puzzled that what is that thing that is missing so that this living body is now dead body… This is the general impression. Now, just to get it confirmed, you come to guru. Guru will say, ”Yes, it is a fact. The soul was there, and now it has gone.” So how guru says? Not guru is manufacturing. Guru says on the strength of śāstra. Therefore sādhu-guru-śāstra, three things must be there. Guru must be speaking on the strength of Vedic knowledge, not manufacturing. He's a rascal. Guru cannot become by manufacturing nonsense ideas. He's not guru. He's a rascal. Whatever guru will speak must be evidenced by the śāstra. That is guru. So you go to guru. So guru will say that ”Yes, you're right. The soul was there.” How it is right? ”No, in śāstra.” ”What is that śāstra?” ”In Bhagavad-gītā it is said, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā: [Bg. 2.13] asmin dehe, this body, there is the proprietor of this body.” That is soul. I love this body because I live in this body. I do not love your body or another's body, but I love my body. Why? Because I live in this body. This is proprietorship. I take care of my apartment because I live in that apartment. I'm not going to take care of your apartment. (laughter) These are common sense. And śāstra confirms it, asmin dehe, dehī. Dehī means the proprietor. So in this way you can understand what is the soul. This is realization of the existence of soul. Is it very difficult?

Devotee (1): No.

Prabhupāda: Everything is given. Is that clear to everyone?

Devotees: Jaya. Yes.

Prabhupāda: That's all? Any other questions? Hm. Thank you. Go on. Chant. (end)

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Śrīmad-Bhāgavatam 1.16.26-30

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Hawaii, January 23, 1974

Pradyumna: (leads chanting, etc.)

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam
jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ

svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca
prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṅkṛtiḥ
ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit
tenāhaṁ guṇa-pātreṇa
śrī-nivāsena sāmpratam
śocāmi rahitaṁ lokaṁ
pāpmanā kalinekṣitam
[SB 1.16.26]

Prabhupāda: So Dharitrī, the earthly planet, was lamenting that "Due to the contamination done by the Kali, I am thinking I am lost of all these good qualities." So śaucam, satyam, truthfulness. We must remember always that we are part and parcel of God. So we have all the good qualities of God; that is our nature. Just like the drop of the ocean water, it has got all the qualities of the ocean. There is no doubt about it. Therefore, even if we take a little drop of ocean water, because the ocean water is salty, we taste the water salty. The salt is there also, but in minute quantity. The ocean has got millions and trillions of tons of salt, and here, in the drop of the water, there is a grain of salt. But salt is there. Another example: just like a little portion of gold. So that is also gold; it is not iron. So naturally, in our original position we have got all the good qualities of God. Now, due to the material contamination, the godly qualities are now covered. The godly qualities are there, but it is covered. That covering is possible due to our very minuteness, very small quantity. Therefore we are fallible, but Kṛṣṇa is not fallible.

Another example: big fire and the spark. The spark is also fire, but it has got the potency to become extinguished. Suppose a spark falls down from the original fire, down. It is extinguished. But the big fire does not extinguish. Therefore the big fire, or Kṛṣṇa, is infallible. His name is Acyuta, infallible. The Māyāvāda philosopher says that "We are in māyā, and as soon as the māyā is taken away, we are God." So we are not God, but we manifest our godly qualities when māyā is taken away. So long we are covered by māyā, our godly qualities are not manifest, but we are not God. Or you are God, but not that God, that big God, but you are a particle of. You can say, "I am God," but you are not that original, chief God. That you are not. This is our philosophy. And that is very genuine. How can I be God? If I am God, then why I have lost my godly qualities? Or why my godly qualities are now covered? This is very common sense. The godly qualities are there. Just like a small particle of the spark, it is carbon. When it comes out of the fire, then it is extinguished. But if you put again to the fire, it is carbon, again bright, brightened. Similarly, we are part and parcel of God, but if we fall down from the association of God, then we become…, appearing like material. But we are not material. It appears that extinguished. This is simultaneously… Acintya-bhedābheda-tattva. We are simultaneously one and different. As part and parcel in quality, we are one; but in quantity God is great, we are small particle.

So originally, we have got all these qualities:

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam

Everything is there. But due to material contamination, especially in this age, Kali-yuga… The Kali-yuga is very strong. Time is very strong, that even in contact, coming in contact with Kṛṣṇa consciousness, they are falling. They are falling. That is due to Kali-yuga. Therefore Mother Dharitrī is… Śocāmi rahitaṁ lokaṁ pāpmanā kalinekṣitam: "Now the Kali-yuga has come. I'm thinking that… I'm very much disturbed that people are losing their original qualities." These qualities are not to be acquired. These qualities are there, but it is covered. Just like a sharpened knife. The cutting power is there, but when it is covered by dirt, it does not cut.

So this is due to our material contamination. Therefore we have to revive it. That sharpness, we have to revive. That is Kṛṣṇa consciousness movement. If one is actually Kṛṣṇa conscious, then these qualities will be visible in his person. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. That is the test. If one is actually advanced in Kṛṣṇa consciousness, you'll not find any fault in him. That is Kṛṣṇa consciousness. Yasyāsti bhaktir bhagavaty akiñcanā. If one has got unflinching faith and devotion to the Supreme Personality of Godhead… Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇaiḥ, all the good qualities. These are the good qualities, mentioned here: satyaṁ śaucam, śamo damaḥ santoṣa ārjavam, sāmyam, so many, twenty-six good qualities of Vaiṣṇava. These good qualities will be manifest. Then we understand, "Oh, here is actually a pure devotee." A pure devotee cannot be contaminated, just like God cannot be contaminated. But we are part and parcel, a small God. We can say, "God, I am God," but if you have got sense, you will say that "I am not the great God, but I am small God." That is sense. Because you have got the God qualities, you are not the Supreme. That is not possible. Supreme is Supreme. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is the Vedic injunction, that He is the chief of the eternals. We are all eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We are not lost or dead on account of our annihilation of this body. That is not possible. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. As God is eternal, we are also eternal. As God is śāśvata, we are also śāśvata, but small, acintya-bhedābheda. This is our philosophy.

So Kṛṣṇa consciousness movement means to revive the original consciousness. If one is actually in Kṛṣṇa, he'll be truthful. Truthfulness. These are the qualities. Cleanliness, always clean, taking thrice bath. Cloth clean, mind clean, body clean, activities clean, desire clean, thinking clean-everything clean. No contamination. This is the test. "I am doing all nasty things, and I am advertising 'I am advanced devotee.' " What rascal you are? You are doing all nonsense and you are advanced? But they have no shame even, to call themselves… Shameless. Shameless, even not gentlemen. Cheating, and still, he is advertising, "I am advanced." But a person who is actually in Kṛṣṇa consciousness or actual… Sādhu-śāstra-guru-vākya, tinete koriyā aikya. We have to…

Just like if you go to the chemical laboratory, you are testing the characteristic. In the book there is characteristic, even an ordinary chemical. Now, they say… Take, for example, salt. It is called? Chemical name is sodium chloride. Eh? Sodium chloride. So in the book you'll find sodium chloride, and the characteristics, "It is like this. It is like this. It is like this." The color, the taste, the composition, so many things are there. Similarly… How we are testing the purity of sodium chloride? From the books. Similarly, here is the characteristic of pure devotee. Characteristics. You test whether he's truthful. "He's not truthful, sir." Then he's not pure devotee. He's doing something… He promised before his spiritual master, before the Deity, before the fire, "No illicit sex," but he's having illicit sex. So how he is advanced? How he's advanced? He's not even truthful, the first qualification. He's unclean. Truthfulness. Śaucam, means very clean. Very clean means… Just… We utter this mantra,

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantara-śuciḥ

Śuci, śaucam, śuci.

So the devotee must be clean, inside and outside, both. Outside cleaning by taking bath, washing the body with oil or soap or soda, and inside, inside, materially, there will be no unclean things, stool, unnecessary stool. That means one must evacuate every morning and evening. If we eat more, then we have to evacuate twice. But if we eat less, then once evacuation is sufficient. It is said, yogi, bhogī, and rogī. Yogi means spiritually advanced, and bhogī means materialist, and rogī means diseased. It is a common saying. A yogi evacuates only once. That is yogi. And bhogī, because he eats more, so he evacuates twice. And one who evacuates more than twice, he's rogī, diseased. Yogi, bhogī, rogī. So everything has got routine work. śaucam. So you'll feel healthy. If you have evacuated nicely, you have washed inside and outside, taken your bath, then you'll feel always refreshed. And unless you feel refreshed, you cannot very nicely chant Hare Kṛṣṇa mahā-mantra or serve Kṛṣṇa. Therefore cleanliness is required. Apavitraḥ pavitro vā. But… Apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā. If one takes to Kṛṣṇa consciousness and follows the rules and regulations, then automatically he becomes clean, inside and outside. Automatically. Apavitraḥ pavitro vā. What for we are accepting initiation? In any condition, in any condition we shall be purified by chanting Hare Kṛṣṇa, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], if we chant really.

There are three stages of chanting. One chanting is with offense, beginning. There are ten kinds of offenses. We have described many times. If we chant with offense, that is the, that is one stage. If we chant offenseless, that is one stage. And if we chant pure… Offenseless is not yet pure. You're trying to make offenseless, but not yet offenseless. But when there is pure chanting, that is success. Nāma, nāmābhāsa, and śuddha-nāma. So our aim is… This was discussed. You'll find in Caitanya-caritāmṛta, discussion between Haridāsa Ṭhākura and a brāhmaṇa. So by chanting, we can come to the highest stage of perfection. In the beginning there may be offenses, but if we try to avoid the offenses, then it is nāmābhāsa. Nāmābhāsa means not actually pure name, but almost pure. Nāmābhāsa, and śuddha-nāma. When one chants śuddha-nāma, name, holy name of God, then he is on the platform of loving platform with Kṛṣṇa. That is the perfectional stage. And in nāmābhāsa stage, not in pure, marginal, between pure and offensive, that is mukti. You become mukta, liberated from material bondage. And if we chant offensively, then we remain in the material world. Bhaktivinoda Ṭhākura has said, nāmākāra bahira haya nāma nāhi haya(?). It is mechanical, "Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa," but still it is not Hare Kṛṣṇa. Nāmākāra, nāma bahira haya, nāmākāra, nāma nāhi haya.

So we must be purely chanting. But we should not be disappointed. Even impure… Therefore we must have fixed chanting process. Because we are not in the pure stage. Therefore, by force… Just like a boy in the school. We had this training in our childhood school. Our teacher would ask me, "You write ten pages, handwriting." So that means practicing ten pages, my handwriting will be set up. So even if we do not follow sixteen rounds, where is the question of chanting Hare Kṛṣṇa? So don't be artificial; don't be, I mean to say, a showbottle. Be real thing. And that is wanted. If you want real benefit of spiritual life, don't be showbottle. Do you know showbottle? The medical shop, a big bottle. It is full of water only. And color is red or blue or something like. But the real medicine does not require… (aside:) No, not now. Real medicine does not require a showbottle. A small… If one can chant purified offenseless, once kṛṣṇa-nāma, he is free from all material bondage. Once only. Eka kṛṣṇa nāme yata pāpa haya, pāpī haya tata pāpa kari baro nāhi(?).

So śaucam. śaucam means inward cleanliness and outward cleanliness. śaucam. Inside, we should be pure, purely thinking, no contamination. We should not think anyone as my enemy. "Everyone is friend. I am… I am not pure; therefore I am thinking somebody as my enemy." There are so many symptoms. So śaucam: one should be clean, inside and outside. Satyaṁ śaucaṁ dayā. That dayā I already explained. Dayā means to become compassionate to the fallen, one who has fallen, one who is in distress. So actually, the whole population at the present moment, they're fallen. Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So at the present moment in the Kali, Kali-yuga, they are, practically they're all demons. All demons. So if Kṛṣṇa… Of course, sometimes it will come that Kṛṣṇa has to come here simply to kill the demons. That is Kalki avatāra. That is described by Jayadeva Gosvāmī. What is that? Keśava dhṛta-kalki-śarīra jaya jagadīśa hare. Kalau, dhūmaketum iva kim api karālam, mleccha-nivaha-nidhane kalayasi karavālam. Mleccha, the mleccha, this word, yavana, these… There are words in Vedic language, mleccha, yavana. Yavana means meat-eaters. Yavana. It does not mean only Europeans are yavana, and Americans, not, Indians are not yavana. No. Anyone who eats meat, he's a yavana. Yavana means meat-eater. And mleccha means unclean. One who does not follow Vedic principles, he's called mleccha. Just like… As the Muhammadans say, kafir. One who does not follow Muslim religion, they are called kafir. That is religious point of view. And the Christians say "heathens." One who does not follow Christian religion, they are called heathens. Is it not? Similarly, anyone who does not follow Vedic principle, he's called mleccha. So time will come when nobody will follow Vedic principles of life. Therefore, mleccha.

So mleccha-nivaha, when all the people will become mlecchas, nobody following the Vedic principles, mleccha-nivaha-nidhane, at that time there is no more preaching, simply killing. Nivaha-nidhane kalayasi karavālam. In this age a very fearful, not feature, but action is very fearful. Mleccha-nivaha-nidhane kalayasi karavālaṁ dhūmaketum iva. Just like now they are apprehending the appearance of a comet. So Kṛṣṇa will appear just like a comet. Dhūmaketum iva, dhūmaketum iva, dhūmaketum iva. Kalayasi karavālam. So that is the end of Kali-yuga, that people will be so mlecchācāra, unclean habits, they, dull… Now they have already become, already become. They have no brain. Even big, big, so-called… [break]

…mahā-vadānya, very munificent incarnation. Or magnanimous. Mahā-vadānyāvatāra. Namo mahā-vadānyāya kṛṣṇa-prema… He is giving kṛṣṇa-prema, love of Kṛṣṇa. You… One cannot understand Kṛṣṇa. It is so difficult.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not easy job. But Kṛṣṇa in the form of Caitanya Mahāprabhu is so compassionate, not only He's giving Himself, Kṛṣṇa, but He's giving kṛṣṇa-prema, love of Kṛṣṇa. That is Caitanya Mahāprabhu's avatāra. Dayā. Mahā-vadānyāvatāra. So whatever Kṛṣṇa consciousness movement is going forward, it is due to Śrī Caitanya Mahāprabhu's magnanimous compassion for the poor people suffering in this Kali-yuga. Otherwise, to become Kṛṣṇa conscious is not very easy job, is not easy job. So those who are getting the chance of becoming Kṛṣṇa conscious by the mercy of Śrī Caitanya Mahāprabhu, they should not lose the opportunity. It will be suicidal. Don't fall down. It is very easy. Simply chanting by Hare Kṛṣṇa mantra, not always, twenty-four hours, although Caitanya Mahāprabhu recommends, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31], always chant. That is the principle. But we cannot do that because we are so much overwhelmed by the influence of Kali. So at least sixteen rounds. Don't miss this. Don't miss this. What is the difficulty, sixteen rounds? At most it will take two hours. You have got twenty-four hours. You want to sleep; all right, sleep, ten hours sleep. That is not recommended. Don't sleep more than six hours. But they want to sleep. They want to sleep twenty-four hours. That is their desire in Kali-yuga. But, no. Then you'll be wasting time. Minimize eating, sleeping, mating and defending. When it is nil, that is perfection.

Because these are bodily necessities. Eating, sleeping, mating, defending that is bodily necessities. But I am not this body. Dehino 'smin yathā dehe kaumāram… [Bg. 2.13]. So that realization takes time. But when we are actually advancing in Kṛṣṇa consciousness, we must know our duty. Sleeping not more than six hours. Utmost eight hours. Utmost, those who cannot control. But not ten hours, twelve hours, fifteen hours, no. Then what is the use of…? Somebody went to see one advanced devotee, and at nine o'clock he was sleeping. And he's advanced devotee. Eh? Is not that? So what is…? What kind of devotee he is? Devotee must rise early in the morning, by four o'clock. By five o'clock, he must finish his bathing and other things. Then he takes to chanting and so many… Twenty-four hours' business must be there. So sleeping is not good. The Gosvāmīs used to sleep only two hours. I also write at night book, and I also sleep, not more then three hours. But I take sometimes little, sleep more. Not like… I don't imitate the Gosvāmīs. That try to avoid. And avoid sleeping means if we eat less, then we'll avoid. Eating, sleeping. After eating, there is sleeping. So if we eat more, then more sleeping. If we eat less, then less sleeping. Eating, sleeping, mating. And mating should be avoided. That is a great stricture. Sex life should be minimized as far as possible. Therefore we have got this restriction, "No illicit sex." Sex life, we don't say… That you cannot do, nobody can do. Therefore sex life means married life, a little concession. A license, "All right, you take this license." But not illicit sex. Then you'll never be able.

So eating, sleeping, mating and defending. And defending, we are defending in so many ways, but still, war is there, and the onslaught of material nature… Your country is defending so nicely, but now the petrol is taken away. You cannot defend. Similarly, everything can be taken away at any moment. So depend on Kṛṣṇa for defending, defenses. Avaśya rakṣibe kṛṣṇa. This is called surrender. Surrender, means… Kṛṣṇa says that "You surrender unto Me," sarva-dharmān parityajya [Bg. 18.66]. Let us believe this, that "Kṛṣṇa is asking to surrender. Let me surrender. He must protect me in danger." That is called surrender. "Now, I am surrendering to Kṛṣṇa, but for my defense I'm making another arrangement." Then I have no faith in Kṛṣṇa. If I believe in Kṛṣṇa, then we must believe that Kṛṣṇa will… Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Believe. Satyaṁ śaucaṁ dayā kṣāntiḥ. Kṣānti means toleration? What is that? Hm? See kṣānti.

Pradyumna: (reads) "Self-control even if there is cause of anger."

Prabhupāda: Yes, tolerate, yes. Kṣānti. We should not be intolerant. Even somebody has done some wrong unto me, tapasvī. Kṣamā-rūpa-tapasvinām. Tapasvī, those who are advancing in Kṛṣṇa consciousness, undergoing tapasya, austerities, their first qualification is to forgive the offender. This is the qualification. Tapasvinām. Kṣamā-rūpa-tapasvinām. Then tyāga. Tyāga means to give your energy for Kṛṣṇa. Everyone is giving energy for his sense gratification. When we give our energy, Kṛṣṇa… Parārthe prajñā utsṛjet(?). This is Cāṇakya Paṇḍita. Sannimitte varaṁ tyāgo vinas emiyate sati. Sannmivitte varamṁ tyāgaḥ(?). Tyāga means to give in charity for others' benefit. That is called tyāga. So what is the best tyāga? When you give up everything… [break]

…such thing. You do your best, but depend, the result, on Kṛṣṇa. That is wanted. If somebody comes to attack you, you must also attack. You first attack. But you should not think that ”I am so powerful. I can gain victory over you.” Depend on Kṛṣṇa, do your best. Yudhyasva mām anusmara [Bg. 8.7]. This is our policy. When there is question of fight, we have to fight. Just like in Bombay, we fought, but the result, we depended on Kṛṣṇa. We have come out victorious. There was no hope of getting that land. It was regular fight. The whole Bombay city became agitated. Yes, in Bombay. But we are victorious, because we depended on Kṛṣṇa. I thought… Simply I prayed to Kṛṣṇa, ”My dear Lord, You are seated there on that place. If You are removed, then it will be suicidal. You must remain there.” My only prayer was that ”I don’t care for this land, but You are seated there, I cannot tolerate this insult that You will be removed from there.” So Kṛṣṇa saved our face. He’s still remaining there.

So we should be like that. We should fight to our best, but depend the result on Kṛṣṇa. Don’t try to take the credit for yourself. That is wanted.

Devotee (1): So, Śrīla Prabhupāda, should devotees in ISKCON, should a certain section of devotees in ISKCON be trained as kṣatriyas? Should they be specially trained?

Prabhupāda: Well, a devotee is neither kṣatriya, neither brāhmaṇa; he’s servant of Kṛṣṇa. That’s all. These brāhmaṇa, kṣatriya, vaiśya, śūdra, they are on the material platform. On the spiritual platform, there is no such distinction. Spiritual platform, the master and the servant. You remain a servant. If you have to act as kṣatriya, act like that. If you act as a brāhmaṇa, act like that. If you… That is our superficial… A devotee’s always servant of God. Whatever service is required, as a brāhmaṇa, as a kṣatriya, as a vaiśya, it doesn’t matter. We are ready. It does not mean that because we are fighting, we become kṣatriya. No. Sa guṇān… These are the divisions of the three qualities. But a devotee’s above… [break] …all these things. Kṛṣṇa’s devotees are above all these things. You have to become a pure devotee, not a kṣatriya, not a brāhmaṇa, not an all… That is not required. All right.

Devotee (2): You said that one mistake of the neophyte devotee is to think that he is suffering under some condition, some distress, and that it is due to the circumstances under which the distress occurred. And my question is, Can the change of one’s service, can changing the type of service one’s performing, can that help him to achieve the desired perfection in relationship with the spiritual master and Kṛṣṇa?

Prabhupāda: So what is the real proposal? I do not follow. Why don’t you say frankly? This is… Why in a (laughs) jugglery way? State what is the fact?

Devotee (2): Well, like, if one is in a big temple, he’s a cook in a big temple.

Prabhupāda: Yes. In a big temple, the cooker and the man who is worshiping the Deity, and the man who is sweeping over, they’re all one. There is no distinction. There is no such material dis… In the material world, if somebody’s doing nice job, he is greater, and if somebody’s not nice job, he’s smaller. In spiritual world, there is no such distinction.

Devotee (2): So one is like that, in a comfortable situation…

Prabhupāda: Comfortable situation is also sense gratification. Any situation, we shall have to serve Kṛṣṇa. That is Kṛṣṇa consciousness. Not that ”If it is comfortable to me, I shall do it.” That is sense gratification. That is sense gratification. That is not spiritual; that is material. ”Comfortable or uncomfortable, it doesn’t matter. If Kṛṣṇa wants it, I must do it.” That is wanted. That is wanted. As soon as I discriminate ”This is comfortable, this is uncomfortable,” that is material.

Devotee (3): Prabhupāda, how can we know what type of service Kṛṣṇa…

Prabhupāda: Therefore you have got spiritual master. Why he is there? Therefore you have to accept spiritual master who will give you direction. You cannot do it. If you manufacture your own…, then go to hell. Yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ [ŚU 6.23]. Kṛṣṇa is there; guru is there. Why should you manufacture your own way? If you are sincere, Kṛṣṇa will dictate from within. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Find out this verse. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam.

Pradyumna: 10.10

Prabhupāda: Kṛṣṇa is ready to give you instruction. The spiritual master is ready. Why should you do at your whims, and do something wrong and go to hell? Yes?

Bali-mardana:
teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.”

Prabhupāda: That’s all. Kṛṣṇa is within you. He’ll give you. As soon as you become a pure devotee, all dictation will come from within. And besides that, Kṛṣṇa is helping, inside and outside. Outside is spiritual master; inside Kṛṣṇa Himself. Where is the difficulty? Simply you have to become sincere. That’s all. Everything is there. But if we become cheaters, we do, say something before Kṛṣṇa, before the spiritual master, before fire, and do something else, then there is no question of dictation from Kṛṣṇa. You do your sat-san(?). Sva-karmaṇā, by your own work, you suffer or enjoy. There is no enjoyment, simply suffering. That’s all. Material world, there is no question of enjoyment. Simply we concoct, ”This is enjoyment.” This is not enjoyment. It is suffering.

Devotee (4): Śrīla Prabhupāda, you spoke about the three stages of chanting? And you were speaking about the middle stage, the clearing stage? Is that… I didn’t quite understand how that was explained. Is that like we’re trying not to be offensive. It’s offensive, but we’re trying…

Prabhupāda: No, you do not try to be offensive, but because your past habit, you become offensive. Therefore ten kinds of offenses should be avoided. That we speak and give in list when initiation. There should be… Ten kinds of offenses should be avoided. Guror avajñā śruti-śāstra-nindanam, sāmyaṁ śubha-kriyā api pramādaḥ, nāmno balād yasya hi pāpa-buddhiḥ. These are things. The most offensive is that ”Kṛṣṇa… By chanting Hare Kṛṣṇa mantra, I become sinless. So in the morning let me do, or in the, at night, let me do all sinful activities; in the morning I shall chant Hare Kṛṣṇa, and it will, everything will be nullified.” This is the greatest offense. Nāmno balād yasya hi pāpa-buddhiḥ. ”Because I am chanting, therefore I can do anything sinful. It will be counteracted." This is the greatest rascaldom, sinful activities. Yes. Nāmno balād yasya hi pāpa-buddhiḥ. Pāpa-buddhiḥ. Nāma… By chanting Hare Kṛṣṇa mantra we become immediately sinless. That's a fact. But why shall we commit again? Just like the Christian people, they go to the church, confession: "Sir, I did this, all these sinful activities last week." "All right, pay me something." Again, from Monday, beginning sinful activities; come on Sunday. These are not allowed. You can be excused, but don't do again. If you continue to do it, that is not very… Then you have to suffer. Once or twice, you may be excused. But if you continue to do that, you must be punished. Nāmno balād yasya hi pāpa-buddhiḥ. (indistinct question by devotee) Yes, everything under the direction of the spiritual master. Why you are asking? (indistinct) You do not know these things? Why do you ask this question? It must be, according to the direction of the spiritual master. Why do you ask that question? Therefore, ādau gurvāśrayam. Whatever… [break] (end)

740128SB.HAW
Śrīmad-Bhāgavatam 1.16.35

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Hawaii, January 28, 1974
Devotee: (leads chanting, etc.)

kā vā saheta virahaṁ puruṣottamasya
premāvaloka-rucira-smita-valgu-jalpaiḥ
sthairyaṁ samānam aharan madhu-māninīnāṁ
romotsavo mama yad-aṅghri-viṭaṅkitāyāḥ
[SB 1.16.35]

Translation: "Who can, therefore, tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā and others by His sweet smile of love, pleasing glance and hearty appeals. When he traversed my (the earth's) surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass, which appeared like hairs standing on me out of pleasure."

Prabhupāda: Kā vā saheta virahaṁ puruṣottamasya. Puruṣottama. Puruṣa and prakṛti, there are two words. Prakṛti means "enjoyed" or "the energy," and puruṣa means "the enjoyer" and, or "the powerful." So we are prakṛti, we living entities, we are prakṛti. That is stated in the Bhagavad-gītā: prakṛteḥ hi me parām vidhi, apareyam itas tu prakṛti me…

Devotee: Prakṛtiṁ vidhi me parām.

Prabhupāda: Prakṛtiṁ vidhi me parām. So, puruṣāṁ śāśvatam, Kṛṣṇa is the Supreme Person enjoyer, puruṣa. Puruṣa has got different features: personal expansion, personal feature, the Supreme Personality of Godhead. Expansion feature also two kinds: svāṁśa, vibhinnāṁśa, His personal expansion and separated expansion. We are all separated expansion, vibhinnāṁśa, a small particle. Just like the sun, we are. The sunshine means combination of, what is called, sparking, sparking molecules, very small. The sunshine means they are not homogenous; they are small particles of shining, part and parcel of the sun. Similarly, we living entities, we are like that-a small particle, part and parcel of God. So we are also brightening, shining. We are not dull. But on account of our combination with the material nature, we have been covered. Therefore our shining quality is now stopped. Shining quality is now stopped. That is our forgetfulness about our relationship with the Supreme puruṣa, puruṣottama, uttama puruṣa. Uttama, madhyama, and adhyama. There are three grades of puruṣa. We are the lowest grade, adhyama. So, because we are adhyama puruṣa, therefore there is chance of our brightness being sometimes covered. But we can again revive our brightness and shine with the Supreme Person. As the sun and the sunshine, they are together shining, there is light, similarly, when we are again posted in our own constitutional position, and Kṛṣṇa is like the sun and we are shining particles, then our life is successful. That is wanted.

Therefore Kṛṣṇa comes, the puruṣottama, to take us back. "Why you are now covered, your shining is stopped? You are morose. You are suffering threefold miserable condition of material existence. Why you are rotting here?" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa comes Himself. He is within everyone's heart. He's instructing. He is ready to instruct, but He'll only instruct to such persons who have engaged themselves in devotional service. Kṛṣṇa is there, just like the master is there and many workers are there also. The master speaks to the important persons, not to the ordinary person. Similarly, the master is there in everyone's heart.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
brahmāyan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Whatever we are getting for our sense enjoyment, that is with the sanction, sanction of the puruṣa, the Supreme Person. The paramātmā feature is madhyama puruṣa. He is purusottama. Puruṣottama is the Supreme Person, and the Supreme Person by His expansion as the Supersoul is present in everyone's heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. He's guiding, as friend. He's guiding as friend, but He speaks directly with the living entity as soon as we are purified by devotional service. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. That if…, that qualification we have to attain, then Kṛṣṇa, puruṣottama, will speak from within, just like He spoke from within of Brahma: tene brahma hṛdā ādi-kavaye [SB 1.1.1].

We have to become qualified to talk with the Supreme Person, and He will give us advice. He's giving us advice. He's ready to give us advice from within and from without-from within as Supersoul and from without as the spiritual master. Therefore it is said, guru-kṛṣṇa-kṛpāya bhakti-latā-bīja [Cc. Madhya 19.151]. Both things are required-guru and Kṛṣṇa. If we are sincere, if we actually want Kṛṣṇa, Kṛṣṇa is within your heart. He will help you in meeting the spiritual master, His representative. And by the instruction of the spiritual master, you will develop more and more your Kṛṣṇa consciousness, your original position. This is called devotional service, or bhakti-latā. Bhakti-latā-bīja. Just like one small creeper, first of all to sow the seed and water it, then gradually it spouts and gradually, I mean to say, grows. Similarly, by the mercy of Kṛṣṇa and His representative, guru, spiritual master, you get the seed of bhakti-latā, devotional service, and if you sow it in the heart, mālī haya sei bīja kare āropaṇa. Just like if you take a seed, nice seed, and if you sow it, and pour water little, little, then it will grow and it will become a big tree or big creeper and give you the fruits. You'll enjoy it. Similarly, the bhakti-latā-bīja is given by the spiritual master in cooperation with Kṛṣṇa. That is initiation. This initiation arrangement means sowing the seed of devotional service. Now, if you get, if you think that after getting initiation, "I have become perfect. Now again, whatever nonsense I was doing, I shall go on doing it," then it will be useless. It will be useless. Suppose if you get a seed. If you don't take proper care, water it nicely, then it will not grow; it will be stunned there. You have to take, mālī haya sei bīja kar āropaṇa śravaṇa-kīrtana-jale karaye secana [Cc. Madhya 19.152].

So this initiation means by the mercy of Kṛṣṇa though His agent, the spiritual master, you are getting the seed of bhakti-latā. So you have to take care of yourself by the instruction. Not that, "Now I have got a spiritual master and I have got the initiation, my business is finished. Let me do all nonsense." No. This initiation process, we take promise from you that no illicit sex, no meat eating, no gambling, no intoxication-before the fire. The fire ceremony means, fire is also representation of yajña-puruṣa, and through fire, the yajña-puruṣa eats, puruṣottama. So there is fire, there is spiritual master, there is śāstra, there is Kṛṣṇa, before-they are all witness. Just like before the high-court judge you promise, "Yes I'll speak… Whatever I'll speak in this court, it is all truth." So this promise the judge knows, and he gives his judgment on that. Similarly, these promises must be kept; otherwise it will be useless. That is your business, the same thing, guru-kṛṣṇa…, that by the mercy of guru, by the mercy of Kṛṣṇa, you get the thing. Now to use the thing properly, that will depend on you. Guru-kṛṣṇa-kṛpāya bhakti-latā-bīja [Cc. Madhya 19.151]. I can give you very nice thing, but you keep it locked up in your treasury and never use it, then what will you do? Mālī haya sei bīja kare āropaṇa. You have to sow it and pour water and see that it is nicely growing. This…, that is very nicely described in rupa-śikṣā, mālī hay sei bīja kare āropaṇa. So don't think that after the official ceremony of initiation your business and my business is finished. No. The business begins. It is not the finishing; it is the beginning. So if you don't go farther, ādau guru-āśrayaḥ… The beginning is to take shelter of guru. That is the beginning. And, adau guru-āśrayaḥ, then the student must be very inquisitive, sad-dharma-pṛcchā. Sādhu-mārga-anugamanam. You'll find all these things, instruction, in The Nectar of Devotion. They are there.

So today some of you are going to be initiated. This is the beginning of your spiritual life. But if you don't take care for farther development, then that is up to you. You may fall down. Because māyā is very strong. Māyā will place so many impediments. She does not like that so easily you go back to home, back to Godhead. That is māyā's business. Daivī hy eṣā guṇamayī [Bg. 7.14]. Just like police. Police business is to see the criminal that is actually, he is in his original consciousness to become law-abiding citizen. Otherwise police will go on punishing him. That is police affair. Similarly, this māyā is the police agent. Her business is to chastise you. Every moment this is going on. Ei rūpe brahmāṇḍa brahmite kona bhāgyavān jīva.

So this material life means within the jurisdiction of māyā, and she's always punishing us. Anādi-bahirmukha jīva kṛṣṇa bhuli gela ataeva māyā tare (indistinct). Because we have tried to forget Kṛṣṇa, that is not good for us. That is also explained in the Śrīmad-Bhāgavatam,

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
avajānanti na bhajanty
sthānād bhraṣṭāḥ patanty adhaḥ

I'll give you practical example. Just like this finger is part and parcel of my body, your body, but if it becomes diseased, then it cannot act as my finger. It becomes a source of pains only. Then sometime doctor advises, physician, or the surgeon, that "Unless you cut off this finger, the whole hand will be faulty," and you have to cut off to save the other fingers. Similarly, we are all part and parcel of the Supreme Lord. When we become disobedient or diseased… To become disobedient to God means that is diseased condition, because we have to become obedient to somebody, even if our so-called disobedient state, don't care for God. All right don't care for God, but care for somebody else. That is obligatory. You cannot say that "I am…, I don't care for anybody." That is not possible. If you don't care God, then you have to care for somebody else. If you don't care for the state law, then you have to take care of the police department. You cannot say that "I am independent." That is not possible. So, our position is forgetting God. We have been kicked out constantly by māyā. The māyā has given us the senses, and the senses are dictating us, "Do this, do that, do this, do that," and we become servant of our senses.

So two things are there. You are servant by constitution. Don't think that you are master. But when you forget or give up the service of the Lord, then you become servant of your senses, or māyā. This is your position. So when you voluntarily again give up this service of the senses and surrender to the master of the senses, Hṛṣīkeśa… Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīka-īśa. Hṛṣīka means senses. Senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta [Bg. 1.21]. Acyuta and hṛṣīkeśa, (indistinct), that is one word, hṛṣīkeśa. So Hṛṣīkeśa is the master of senses, Kṛṣṇa. So when in our present condition we have forgotten our master of senses but we have taken senses as our master, this is our position. We have forgotten the master of the senses, but we have accepted the senses as our master. So this is, this has to be purified: not to become the servant of the senses, but to become servant of the master of the senses. Then you also become master of the senses. That purificatory process is called devotional service, or bhakti. That is described in Nārada Pañcarātra: sarvopādhi vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170].

Now, how we have become the servant of our senses? On account of so many designation: "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am Christian," "I am this," "I am that"-so many designation. So if you… Designation means to become servant of the senses. Designation means to become the servant. So we have to forget our designation. From this initiation point of view, everyone should consider that "I am no more American," "I am no more Indian," "I am no more this or that"-"No, I am Hindu; he is Christian"-"I am servant of Kṛṣṇa." Then you become designationless-"I am servant of Kṛṣṇa, jīvera svarūpa haya nitya Kṛṣṇa dāsa [Cc. Madhya 20.108-109]." Then you become designationless, and immediately purified. Sarvopādhi vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means spotless. When the spotless, you become spotless, then hṛṣīkena… You have got your senses, then your senses are engaged in the servant of the master of the senses. That is called bhakti. Hṛṣīkena hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

So these things are all very elaborately, nicely explained in our books. So those who are going to be initiated, they should take it as a vow, not to fall down again. Catch Kṛṣṇa's lotus feet very tightly and you'll not fall down. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. So be determined. Don't make it a farce, that "Today I am initiated and tomorrow I again I give up everything and again grow my hair and then go to hell." No. Don't do that. If you want to be serious, then the path is clear for going back to home.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

As soon as you engage yourself in devotional service you become purified of all material contamination. Sa guṇan samatītyaitān. We are being troubled by the three modes of material nature, but if we stick to our devotional service… It is not very difficult to follow the four regulative principles. No illicit sex. There is no question of stopping sex, but no illicit sex. Unfortunately, they're so unfortunate that although they have got their wife, they go to another girl, and although the girl has one husband, he goes, she goes to another man. So unfortunate. These things should be stopped if you'll want to be serious; otherwise make a farce and do whatever you like. I cannot give you protection. That is not possible.

So you must have to follow these rules and regulation if you are serious. Then take initiation. Otherwise don't make farce, don't make farce. That is my request. One has to be very determined, bhajante māṁ dṛḍha-vratāḥ. This word is used in the Bhāgavata: dṛḍha-vratāḥ, strong determination: "Yes, in this life I shall go back to home, back to Godhead." This is determination. And what is the difficulty? No difficulty. Chants Hare Kṛṣṇa mantra. You are taking the beads, sixteen rounds. You can be finished, utmost two hours or three hours. So you have got twenty-four hours. If you want to sleep, of course, twenty-tlree lours, that is another thing. You have to minimize your sleeping. If you cannot finish sixteen rounds, then you must not sleep on that day, you must not eat. Why don't you forget to eat, forget? Why do you forget chanting Hare Kṛṣṇa? This is negligence, aparādha, offense. Rather, you should forget your sleeping and eating, and must finish sixteen rounds. This is called determination. This is called determined. So you are welcome to take initiation, but if you are neglectful, if you want to make it a farce, that is your business. I cannot give you any protection.

Thank you very much.
Devotee: Questions, Prabhupāda?
Prabhupāda: Hm?
Devotee: Any questions?
Prabhupāda: No questions now. (end)
740130SB.TOK
Śrīmad-Bhāgavatam 1.16.36

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Tokyo, January 30, 1974
Prabhupāda: So there are others coming? Eh? Where is Sañjaya? Class, not always everyone attends?
Devotee (1): It's usually everyone.
Prabhupāda: Eh?
Devotee (1): Everyone.
Devotee (2): Gopāla Swami is the only one.
Prabhupāda: Eh?
Devotee (2): Just Gopāla Swami is not here.
Prabhupāda: Not here? Why? Where he is?
Devotee (2): He's straightening your room.
Prabhupāda: Eh?
Devotee (2): He's cleaning your room.
Prabhupāda: And our paṇḍitajī swami? Where is he?
Devotee (3): Probably with him.
Prabhupāda: Eh?
Devotee (3): I don't know where he is.
Prabhupāda: Call him.
Devotee (3): You were on verse 36, Chapter Sixteen.
Pradyumna: (leads chanting, etc.)

tayor evaṁ kathayatoḥ
pṛthivī-dharmayos tadā
parīkṣin nāma rājarṣiḥ
prāptaḥ prācīṁ sarasvatīm
[SB 1.16.36]

Translation: "While the earth and the personality of religion were thus engaged in conversation, the saintly king Mahārāja Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the east."

Prabhupāda: So we are discussing the conversation between mother earth and Dharmarāja. The subject matter was that the earthly planet was very much morose on account of arrival of Kali-yuga. (baby fussing) (aside:) It will be disturbing.

Devotee (4): Disturbance? (mother and baby leave)

Prabhupāda: So we have discussed the symptoms of Kali-yuga, this age called Kali-yuga. As there are seasonal changes, similarly, in the duration of this material existence, there are seasonal changes. That everyone has got experience. There is summer, there is winter, there is fall, there is spring. So generally the seasonal changes are accepted as Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. Just like in each year we have got different seasons, changes, similarly, each millennium there are so many changes of Kali-yuga, Dvāpara-yuga, Satya-yuga.

So Satya-yuga means the age of truthfulness. Satya means truthfulness. And Kali-yuga means the age of disagreement, the age of disagreement. So at the present moment we are in the Kali-yuga. Everyone disagrees with the other. Even the so-called disciple also disagrees with the spiritual master. This is the influence of Kali-yuga. One becomes disciple of a spiritual master, then he whimsically disagrees. So why, if you disagree, why should you accept somebody as spiritual master? That is not very good. That is the way of not being successful. We are chanting every day that yasya prasādād bhagavat-prasādaḥ *. **By satisfying the spiritual master, one can satisfy the Supreme Personality of Godhead. Yasya prasādāt, "by the satisfaction of the spiritual master." Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam ***. One of the symptom is this, that spiritual master is so bona fide. Before accepting somebody as spiritual master you must know about his bona fides. That time is allowed. It is said in the śāstra that if you like to accept somebody as spiritual master, you should associate with him at least for one year, see how things are going. If you follow of course others, that is also good. But personally, it is advised that you just remain with the proposed spiritual master for at least one year, so that the spiritual master is also given chance to study you, whether you are acceptable. This is the process.

But when one leaves a spiritual master, the spiritual master, there may be some reason. That reason is also given in the śāstra, gurur api avaliptasya kāryākāryam ajānataḥ(?). Kārya akārya. If the spiritual master does not know what is actually to be done, what is actually not to be done, and he acts against the rules and regulations of the śāstra, then such spiritual master may be given up. But so long you do not find the spiritual master is doing against the principles of śāstra or guru, then if you give up the company of spiritual master, that is not good for you. That is your downfall. First of all, you must take sufficient time to study the movements of a spiritual master. Spiritual master is one-the spiritual master. Because there may be many spiritual master, but if their business is one-to satisfy Kṛṣṇa-although they're many, they're one. Although they're many, they are still one. The principle is one: to satisfy Kṛṣṇa. Such is the position of spiritual master, that yasya prasādād bhagavat-prasādaḥ: ** if you try to please your spiritual master, then God, Kṛṣṇa, becomes pleased. That is natural.

So in the Kali-yuga why there should be… In Kali-yuga even with the spiritual master there is disagreement. That is due to influence of Kali. That is my point. So this influence of Kali-yuga has been discussed in so many pages in the Śrīmad-Bhāgavatam. Last it was discussed that the good qualification of Kali, of human being… Human being, I am speaking, because amongst the living entities, human being is considered to be the highest. So the mother earth was lamenting that people have lost their good qualification. They cannot be lost, but it is, by the influence of Kali-yuga, it is now covered. Satyam, śaucam, dayā, that twenty-six nice qualifications. We have discussed all these things. Here (reads):

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam
jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca

So, on account of this Kali-yuga, the good qualification of human society will be lost. Thinking this future of the present age, Mother Earth was lamenting and talking with Dharmarāja. At that time Mahārāja Yudhiṣṭhira, er, Mahārāja Parīkṣit arrived on that spot. This is the verse.

Tayor evaṁ kathayatoḥ: while the Dharmarāja and the earthly planet was talking between themselves, pṛthivī… Pṛthivī. Tayor evaṁ kathayatoḥ, pṛthivī, the earthly planet and dharmayos tadā. Tadā: "that time," parīkṣin nāma rājarṣiḥ. Parīkṣin nāma rājarṣiḥ. There were many rājarṣis. Rājarṣi means although they're occupying the royal position… Rāja. Rāja and prajā. Rāja means king or the ruler. Here is also regulative principle. Why a king is accepted? Why a governor is accepted? Why a president is…? Even in this day of democracy-we have abolished the system of monarchy-but still, they select somebody to become a monarch, a king, or to occupy the post of the king. That is called president. Why? Because unless there is one head, or on the head of the government, who can actually control… Control means whether citizens are following, executing the rules and regulation, the law of the state. Therefore a certain man, qualified man, who is, who enjoys the confidence of the people, he is accepted as the king. This is the position. So such president, king, or the executive head, must be a saintly person. Therefore here it is said, parīkṣin nāma rājarṣiḥ. Rājarṣi means those who are on the top of the government, he must be ṛṣi, saintly person. Just like this, our Kṛṣṇa consciousness movement, the head of the institution must be a saintly person. Otherwise how he can become a controller? Controller there must be. That what is the qualification of the controller? He must be a saintly person. He must know what is the principle of life, what is the value of life, why one should be controlled by somebody else. These things are required to become qualified.

So Mahārāja Parīkṣit, parīkṣin nāma rājarṣiḥ. In those days all the kings were like saintly person. They are not ordinary person. Why saintly person required? Because saintly person means he knows what is actually good and what is not good. The actually good of human life is that he's engaged in developing devotional service. That is actually good. In another place of this Śrīmad-Bhāgavatam it is stated, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Paro dharmaḥ. Para means superior, transcendental, or which is para and apara. Para and apara. These words are used. Para means greater and apara means lower, and para means superior and apara means inferior. Here it is spoken, "There are many types of religious systems, but they are apara, not very good, inferior, inferior type." Religion cannot be inferior, but it is sometimes made into inferiority because without such kind inferior type of religion, the inferior class of men will not accept it, will not accept it.

Just like in religious system, in any religious system, the killing of animal there is. In every religious system, there is. But why there is this killing of a living entity? It is not good. But why in the religious system there is permission for killing animal? So that is explained. The explanation is, that a person who is a staunch meat-eater, he cannot give up meat-eating, so… At the same time he wants to be religious. This is the position. For such person it is enjoined, just like in Vedic system, "All right, if you want to eat meat, at the same time you want to become religious, then you worship Goddess Kālī. You cannot worship Viṣṇu." Because he's a meat-eater he cannot approach pavitraṁ paramaṁ bhavān. The Supreme Personality is the supreme pure. So this meat-eater is impure. He cannot approach the pure. That is not possible. Therefore he is advised to approach some agent of the pure, some śakti, or just like Goddess Kālī. Goddess Kālī is the śakti or the agent, potency. She has got also business: to cut the heads of the demons. You have seen the Goddess Kālī's picture, muṇḍa-mālā. She's garlanded with the heads of the demons. Have you seen? Any one of you?

Devotee (3): I have seen kālī-pūjā.

Prabhupāda: Yes. But her business is to cut off the heads of the demons. She is carrying one head in this hand, and in this hand she's carrying a chopper, and her business is to cut the heads of the demons. But she's also the agent of the Supreme Personality of Godhead. How she's agent? Because God has got two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Duṣkṛtino mūḍhāḥ, narādhamāḥ, māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. For them the goddess Kālī is engaged to cut their heads, kill them. That is also Kṛṣṇa's agent. Vināśāya ca duṣkṛtām, they have to be finished. But, by finishing them, they are also elevated. Finishing means finishing their sinful activities, finishing their sinful activ… Just like… It is very easy to understand. Just like a person who has committed murder, the state law is, "Finish him, otherwise he will commit another murder." If he's encouraged… Therefore, by finishing him, there are two purposes. One purpose is served that because he has done something very grievous sinful activity, by sacrificing his own life, he becomes relieved from the sinful reaction. That is the law in the Manu-saṁhitā. I have not manufactured. The murderer is condemned to death just to save him from many following resultant actions of sinful activities. If in this life, he gives his life, "Life for life," then he's safe. In the next life, he takes his birth clean, not suffering any more on account of the sinful activities. This is the statement in Manu-saṁhitā. Another instruction is that if this murderer is killed, then he will be saved from committing again murder.

So the vināśāya ca duṣkṛtām, when a demon is killed then he's saved, the people are saved, and everything is good. But people cannot understand that "Why God is killing the demons and giving protection to the devotees?" God is equal to everyone. Kṛṣṇa says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa says that "I am equal to everyone." If God is not equal to everyone, then how He can be God? He is God who is equal. Na me dveṣyo 'sti na priyaḥ. So when God is killing somebody, and God is patting something, somebody, that does not mean He has got two equal behavior for two persons. No. His behavior is the same: affection. But to kill this demon means to stop him from further sinful activities and get him…, give him release from the sinful activities he has done. Therefore it is His mercy. But one has to study very carefully. Because God is absolute, there is no difference between His activities with the demon and giving protection to a devotee. He is giving protection to the demon also, by killing him. But one cannot understand.

So in this Kali-yuga, rājarṣi, this rājarṣi… Rājarṣi, he's saintly person. Now, we'll find this Parīkṣit Mahārāja, as soon as he'll find this one demon is trying to kill another cow, he immediately took his sword. If he's a ṛṣi, one may inquire that "If he's a saintly person, how is that he's going to kill another person?" So killing is not always bad. But it is not to be judged by you. It is to be judged by the same saintly person: when killing is required, when not killing is required. So that is the qualification of the kṣatriya. Kṣatriya means one who gives protection. Just like when there is attack in a country, the king or the president gives protection to the citizens by killing the enemies. So his business is to give protection to the citizens. So it may be sometimes by killing others, he gives protection. We have discussed many times the violence and nonviolence. Non… These are contradictory terms, but when these two contradictory things are found in saintly persons, we must know they are all the same, absolute. And what to speak of when these actions are found in Kṛṣṇa, the Supreme Personality of Godhead. That is the absolute nature. Absolute, to understand the absolute nature means two plus two equal two, one plus one equal to one, and one minus one equal to one. This is absolute understanding. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Pūrṇasya pūrṇam ādāya. One is complete number, pūrṇam. Pūrṇasya pūrṇam ādāya. And if you take away complete one, still it is one. This is absolute understanding. It is not that one has been taken away from one; therefore it has become zero. No. That is material. That is relative.

So parīkṣin nāma rājarṣiḥ prāptaḥ prācīṁ sarasvatīm. In India, all the rivers, they're coming from the Himalaya, western side, and flowing toward the eastern side, going to the Bay of Bengal. So prācīm, flowing to the eastern side, Sarasvatī… This is also one of the famous rivers. There are many rivers in India. Especially there is sacred rivers-Ganges, Yamunā, Sarasvatī, Godāvarī, Kāverī, Kṛṣṇā, Narmadā, like that. Each river is considered very sacred. So it is understood that Parīkṣit Mahārāja met the Dharmarāja and the earthly planet, talking together on the bank of the river Sarasvatī.

That's all right. Thank you very much. (devotees pay obeisances) Any questions?

Devotee (1): Is Dharmarāja King Yudhiṣṭhira?

Prabhupāda: That King Yudhiṣṭhira is the son of Dharmarāja. He is the son. Mahārāja Yudhiṣṭhira was begotten by Dharmarāja.

Devotee (1): Vidura was also the…

Prabhupāda: No, Vidura was begotten by Vyāsadeva.

Devotee (1): He was also Dharmarāja?

Prabhupāda: No, he was not Dharmarāja. Oh, yes, yes, you are right. He was Dharmarāja.

Devotee (1): Yamarāja.

Prabhupāda: Yamarāja, yes. By the cursing of some great ṛṣi, he became a śūdra. Yes. I thought that you were asking whether Vidura was begotten by Dharmarāja. No. He's Dharmarāja. Any question? What is the name of that boy?

Devotee (1): Sañjaya.

Prabhupāda: Dhanañjaya?

Devotee (1): Sañjaya.

Prabhupāda: Sañjaya?

Devotee (1): Yes.

Prabhupāda: Who has given you this name?

Sañjaya: You have, Śrīla Prabhupāda.

Prabhupāda: Sañjaya uvāca. (laughter) Sañjaya…

Sañjaya: Having heard your wondrous dialogue, Śrīla Prabhupāda, my hair is standing on end.

Prabhupāda: What is that?

Sañjaya: Having heard your holy dialogue, Śrīla Prabhupāda, my hair is standing on end, like Sañjaya says in the Gītā.

Prabhupāda: What is that special…? Which portion?

Sañjaya: This is the last ślokas of Bhagavad-gītā, when the…

Devotee (1): He's relating the conversation to Dhṛtarāṣṭra, the final conclusion of Bhagavad-gītā, saying, "After hearing this holy dialogue, my hair is standing on end."

Prabhupāda: Oh.

Devotee (1): In Bhagavad-gītā.

Prabhupāda: Ha, ha. You want to know about something, about that verse?

Sañjaya: No, I just stated that…

Prabhupāda: Oh.

Sañjaya: …after hearing your lecture, Śrīla Prabhupāda.

Prabhupāda: Every instruction is like that. We should follow the instruction, and if you cannot understand, then consult the spiritual master. Not to give up this association of the spiritual master and interpret in your own way. That is rascaldom. Don't do that. It is said in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

If there is any doubt in understanding the Vedic literature, then you try to understand from the person who knows it, tattva-darśī, who has seen actually the truth. Upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ. One who has actually seen the truth. And, how to approach him? Tad viddhi praṇipātena paripraśnena. By surrendering, by giving service, and questioning. Question must be preceded and followed by…, preceded by surrender, and followed by service. In the middle, there may be question. Therefore, yasya prasādād bhagavat-prasādaḥ **, we have to please the spiritual master by service and surrender, and then it will be very nice position. If the spiritual master sees that the disciple is a surrendered soul, and he's rendering service to his best capacity, then the answer will be very liberal and convincing, and he will be very glad to answer the question, if it is supported by these two things: surrender, and paripraśnena, and sevayā. Tad viddhi praṇipātena [Bg. 4.34]. The first beginning is praṇipāta. And what is this, that I give up the company of my spiritual master and I invent my own ways of life and own interpretation? That will not help. That will not…

Devotee (3): The war on the battlefield of Kurukṣetra, that lasted for a period of eighteen days?

Prabhupāda: Yes.

Devotee (3): And that happened five thousand years ago when Kṛṣṇa was on earth. Is that happening now in some other material universe, the same battle?

Prabhupāda: Yes.

Devotee (3): Can we enter into that, or see that?

Prabhupāda: Yes, if you go there.

Devotee (3): We have to… We leave the universe. But then we are associating directly with Kṛṣṇa and Arjuna?

Prabhupāda: Yes. You can associate with Kṛṣṇa and Arjuna every twenty-four hours, by reading Bhagavad-gītā. Why you require to go there? It is already here. You see. You read the Bhagavad-gītā, and you are immediately in the battlefield of Kurukṣetra. His is instructing. That was the instruction. Caitanya Mahāprabhu accepted. You know that story? Illiterate brāhmaṇa was reading Bhagavad-gītā. So he did not know; he was not literary. But because his spiritual master…, he has so staunch faith in the spiritual master… Just see. His spiritual master said that "You read, daily, eighteen chapters of Bhagavad-gītā." Spiritual master knew that he was illiterate, but still he asked him, "You read, eighteen chapters, there will be…" So what can he do? The spiritual master has ordered. So he was simply making a show of reading, "uh-uh-uḥ," like this. So this other friends were criticizing, "Oh, Mr. Such-and-such, how you are reading Bhagavad-gītā?" He knows that this man… His friend is criticizing him, so he did not answer. But when Caitanya Mahāprabhu asked him, "My dear brāhmaṇa, what you are reading?" He knew that this gentleman, Caitanya Mahāprabhu, was really inquisitive, so he explained the whole thing, that "I am trying to read Bhagavad-gītā, but I am illiterate. My Guru Mahārāja ordered me to read; therefore I am reading. But actually I cannot read." So frankly he admits. This is staunch faith in spiritual master. He knew, his spiritual master knew that he is illiterate, and he knew also that "I cannot read Bhagavad-gītā." But still he was trying to read because his spiritual master has said. This is called staunch. Yasya prasādāt. "He has said. I have to satisfy him. I am incompetent-I cannot read-but he has said, therefore I must do it." This is called yasya prasādād bhagavat-prasādaḥ **.

So practical example… Just like this Kṛṣṇa consciousness movement, and I have simply be (indistinct) human being, "What can I do?" But I tried my best, because my spiritual master said that "You go and try to preach in English." So I tried my best, that's all. I have no qualification. So this is very nice point, yasya prasādāt. We have to try our best to… I may not be able to do that, but that endeavor will be appreciated by Kṛṣṇa and the spiritual master. That is required. I may be most incompetent. Everyone is incompetent. Who can satisfy Kṛṣṇa, this unlimited? But simply what Kṛṣṇa says, if we do, that will satisfy Him. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The guidance is, the spiritual master, he orders that man-manāḥ, "Always think of Me," bhava mad-bhaktaḥ, "just become My devotee, worship Me, and offer your obeisances unto Me." And here is the Deity. So that is our business. Think of always, "Here is Rādhā and Kṛṣṇa, here is Jagannātha, here is Lord Caitanya." What is the difficulty? In the temple we get direct contact, and if I go out from the temple and lie down on the station, is that very good, do you think? (laughter) Kṛṣṇa says, man-manā bhava mad-bhaktaḥ. So will it help me to think of Him twenty-four hours by going to the railway station or in the temple? This is common sense. Any sensible man can understand that "Here is Kṛṣṇa, here is Rādhārāṇī, worship is going on, the devotees are offering prasādam, always they are constantly engaged-that is man-manā bhaktaḥ." Or "I give up the association of the devotees and temple and go to hell, that will help me?" This is common sense thing. I manufacture my own way by the advice of some, another rascal. This will not be good. This, this is very good, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always think of Me." Here is the chance. As soon as I see… As I advance in my spiritual life, I'll see, "Here is Kṛṣṇa." It is not the doll Kṛṣṇa. Doll Kṛṣṇa is for the kaniṣṭha-adhikārī. But one who is advanced, he sees Kṛṣṇa. Just like you have read the story of, in Caitanya-caritāmṛta, two brāhmaṇas went to Vṛndāvana. So the devotee is seeing, "Here is Kṛṣṇa." When the older brāhmaṇa said that "I promise," the younger said, "Sir, you are talking before Kṛṣṇa. If you regret from this promise, it will be great offense." Because he was seeing Kṛṣṇa. And when he was asked, "Who was your witness?" he said, "Kṛṣṇa is witness." And his eldest son took the opportunity, "All right, if your Kṛṣṇa comes and gives witness, then my sister will be married with you." Because he is atheist. He was thinking, "Kṛṣṇa is not coming. Kṛṣṇa is not coming. It is made of marble statue, how Kṛṣṇa will come?" So he thought that "I have given him some chance which he will never be fulfilled." But to fulfill the words of the devotee, Kṛṣṇa came. Therefore He is called Sākṣi-Gopāla, witness Gopāla. So we must have faith. We must have faith and discharge duties according to the śāstra, guru, sādhu, then our spiritual life is guaranteed. If we manufacture something out of whims, that will not help us. This is the point.

Devotee (3): Śrīla Prabhupāda, in Śrīmad-Bhāgavatam it's stated that the Supersoul is measured from the end of the thumb to the end of the ring finger, how does this change take place in the different sizes of species of living entities in this material creation?

Prabhupāda: He can become the smaller than the smallest, the higher than…, the bigger than the biggest. That is Kṛṣṇa's power. (devotees pay obeisances) So, you can go? (end)

Śrīmad-Bhāgavatam Canto 2.1: Lectures
Śrīmad-Bhāgavatam 2.1.1
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Śrīmad-Bhāgavatam 2.1.1

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New York, April 10, 1969

Prabhupāda: Feeling all right?

Devotees: Jaya!

Prabhupāda: Hare Kṛṣṇa. Mantra?

Pradyumna: Oṁ namo bhaga…

Prabhupāda: Not this. First of all Īśopaniṣad. Yes. Īśopaniṣad. (devotees and Prabhupāda chant together Invocation and first two mantras of Īśopaniṣad [Īśo mantra 1, Īśo mantra 2] That's all. That's all. Hare Kṛṣṇa. Now oṁ namo bhagavate, chant.

Devotees: Oṁ namo bhagavate vāsudevāya.

Prabhupāda: Yes? (Prabhupāda leads devotees in chanting SB 2.1.1-5)

Prabhupāda: Again from the beginning, oṁ namo bhagavate vāsudevāya. (devotees chant ślokas in unison. Prabhupāda corrects them in third verse) So Gargamuni, you can read where you left yesterday.

Gargamuni: Page one. "Similarly, in the Second Canto, the post-creation cosmic manifestation is described. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto can be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of Śrīmad-Bhāgavatam and the different symptoms of this purpose are narrated. In the first chapter the glories of chanting are described and the process of meditation on the universal form of the Lord by the neophyte devotees is hinted. In the first verse Śukadeva Gosvāmī replies to the questions of Mahārāja Parīkṣit, who asked him about one's duty at the point of his death. Mahārāja Parīkṣit was glad to receive Śukadeva Gosvāmī and he was proud of being a descendant of Arjuna, the intimate friend of Kṛṣṇa. Personally, he was very humble and meek, but he expressed his gladness that Lord Kṛṣṇa was very kind to the sons of Pāṇḍu, or his grandfathers, especially his own grandfather Arjuna. And because Lord Kṛṣṇa is always pleased with His family, therefore at the verge of Mahārāja Parīkṣit's death, Śukadeva Gosvāmī was sent to help him in the process of self-realization."

Prabhupāda: This is confirming the statement of Caitanya-caritāmṛta, that guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Two things required, Guru and Kṛṣṇa, to advance in the spiritual realization or Kṛṣṇa consciousness. So here it is, Kṛṣṇa is pleased in the family of the Pāṇḍavas. So Parīkṣit Mahārāja was going to die. Parīkṣit Mahārāja was grandson of Arjuna, and he was also a devotee. So therefore by the mercy of Kṛṣṇa, a bona fide spiritual master is sent to Parīkṣit Mahārāja. Guru-Kṛṣṇa. When one is sincere, then Kṛṣṇa is sitting within everyone. As soon as He sees that "Here is a sincere soul. He's seeking after Me," so He manifests Himself out externally as spiritual master. The spiritual master is therefore representative of Kṛṣṇa. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Two things. Without being representative of Kṛṣṇa, nobody can become spiritual master. Kṛṣṇa-śakti vinā nahe tāra pravartana. Without being empowered by Kṛṣṇa, nobody can preach, nobody can become a spiritual master.

So here Śukadeva Gosvāmī sent by Kṛṣṇa on the verge of his death. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. This opportunity is obtained by a very fortunate person. Because the living entities are wandering within this universe, packed up, from one planet to another, from one species life to another species of life. In this way, he is wandering. He is not fixed up. Today I am American or Indian, tomorrow or next birth, I do not know what is going to happen to me. But this body for good will be finished. I'll never get this body. I'll get another body. Maybe a demigod's body or a tree's body or a plant's body or animal's body-I must get another body. So the living entity is wandering in this way, vāsāṁsi jīrṇāni. Just like we change our dress from one dress to another, similarly we are changing different positions by the influence of māyā. Māyā is forcing me. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. As soon as I am desiring something, immediately my body is formed. Immediately a particular type of body begins to form, and as soon as I am mature to change, my next body I get according to my desire. Therefore we should always desire Kṛṣṇa. Then from this life, the Kṛṣṇa-approaching body or the spiritual body will be formed. The more you become sincere servant of Kṛṣṇa, the more your body becomes Kṛṣṇized, electrified. Therefore advanced Kṛṣṇa conscious person is considered to have a spiritual body. The same example, as I have given several times: just like iron rod. You put into the fire, it becomes warmer, warmer. The more it is connected with fire, it becomes warm, warm, warm. And at last it becomes red hot, so that at that time, if that iron is touched to any other thing, it burns. It does not act as iron; it acts as fire. Similarly, by this Kṛṣṇa consciousness, continuous chanting, you will make your body spiritualized. At that time, wherever you go, wherever you touch, he'll be spiritualized. Similarly, the iron… Without being spiritualized, without being red hot, if you touch, it will not act.

So every one of us, those who have come to this Kṛṣṇa consciousness movement, expected to preach in the future and to become a spiritual master also in the future. But first of all you must spiritualize yourself; otherwise it is useless. So kṛṣṇa-śakti vinā nahe. Without… Just like without being red hot, you cannot burn any other thing. Similarly, without being fully spiritualized, you cannot make others spiritualized. Therefore we have to follow the paramparā system. The disciplic succession, as we get the knowledge, as we get the power, as we get the instruction, so we have to follow. That will help me to spiritualize myself. And when you are spiritualized… You'll have to wait for that time. Then, wherever you will preach, the result will be there.

So by the grace of Lord Kṛṣṇa, Śukadeva Gosvāmī has reached Parīkṣit Mahārāja. Therefore at the verge of Mahārāja Parīkṣit's death, Śukadeva Gosvāmī was sent to help him in the process of self-realization. Without spiritual master's help, nobody can become self-realized. Our Vaiṣṇava philosophy does not allow that you shall become self-realized by your own endeavor. Just like other schools, they think, Buddha school, that by meditation… I do not know whether in Buddha school the spiritual master is accepted. But our Vaiṣṇava school, without acceptance of spiritual master, there is no possibility of self-realization. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Then, (reading) "Mahārāja Parīkṣit was a devotee of Lord Kṛṣṇa from his childhood, so he had natural affection for Kṛṣṇa, and Śukadeva Gosvāmī could understand his devotion to Lord Kṛṣṇa. Therefore he welcomed the question about his duty because the king hinted that worship of Lord Kṛṣṇa is the ultimate function of every living entity. Śukadeva Gosvāmī welcomed this suggestion and said, 'Because you have raised the question about Kṛṣṇa, your question is most glorious.' " The next śloka is varīyān eṣa te praśnaḥ [SB 2.1.1]. Śukadeva Gosvāmī welcomed the praśna, the question about Kṛṣṇa, and that we shall discuss next day.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.1

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Los Angeles, July 1, 1970

Prabhupāda: Hare Kṛṣṇa. So we have got new book, The First Step in God-Realization. Yes. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Prabhupāda: First, Invocation. (devotees repeating each word) Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya. Oṁ namo vāsudeva. Text one. (devotees repeating)

śrī-śuka uvāca
varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

Now you recite independently. Oṁ namo bhagavate.

Devotees: (recite oṁ namo bhagavate vāsudevāya and the verse.)

Prabhupāda: Very good. All right. Again.

(devotees repeat)

Prabhupāda: This last line, it is śrotavyādiṣu yaḥ paraḥ.

Devotees: Śrotavyādiṣu…

Prabhupāda: Diṣu, short. Śrotavyādiṣu yaḥ paraḥ.

Devotees: Śrotavyādiṣu yaḥ paraḥ.

Prabhupāda: So these Bhāgavata verses, if it is chanted with little tune, then it is very nice. The tune should be like this: (repeats verse with tune) Like that.

Devotees: Jaya. (laughing)

Prabhupāda: Yes. Try to hear and… (chanting with tune:) varīyān eṣa te praśnaḥ [SB 2.1.1].

Devotees: Varīyān eṣa te praśnaḥ.

Prabhupāda: Kṛto loka-hitaṁ nṛpa.

Devotees: Kṛto loka-hitaṁ nṛpa.

Prabhupāda: Ātmavit-sammataḥ puṁsām.

Devotees: Ātmavit-sammataḥ puṁsām.

Prabhupāda: Śrotavyādiṣu yaḥ paraḥ.

Devotees: Śrotavyādiṣu yaḥ paraḥ.

(verse is repeated three more times)

Prabhupāda: Now chant independently.

Devotees: (recite oṁ namo bhagavate vāsudevāya and the verse.)

Prabhupāda: Again. (devotees repeat) Very good. So read the translation. Yes.

Gargamuni: First with the Invocation?

Prabhupāda: Yes.

Gargamuni: Translation: "O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You."

Prabhupāda: Purport. Go on.

Gargamuni: Purport. "Vāsudevāya means to Kṛṣṇa, the son of Vasudeva. As by chanting the name of Kṛṣṇa, Vāsudeva, one can achieve all the good results of charity, austerity, and penances, so by the chanting of this mantra, oṁ namo bhagavate vāsudevāya, it is to be understood that the author or the speaker or any one of the readers of Śrīmad-Bhāgavatam offer respectful obeisances unto the Supreme Lord Kṛṣṇa, the reservoir of all pleasure. In the First Canto of Śrīmad-Bhāgavatam, the principles of creation are described, and as such the First Canto can be called 'Creation.' "

Prabhupāda: So this om means addressing the Lord. In the all the Vedic mantras they are addressing. Our this Hare Kṛṣṇa mantra, mahā-mantra, that is also addressing. Hare, Hare, addressing the energy of the Lord, Harā. The energy is Harā, Rādhā, Sītā. So when a female is addressed, it is like that: Hare, Late, Sīte, Rādhe. So Hare means addressing first, first of all the energy. The impersonalists, they do not know this, this addressing first of all Kṛṣṇa's energy. We Gauḍīya Vaiṣṇavas, we don't worship Kṛṣṇa alone, ekala-vāsudeva. No. We must worship Kṛṣṇa along with His energy. Just like Kṛṣṇārjuna, Kṛṣṇa and Arjuna. Arjuna is also energy, living entity, and Kṛṣṇa, Rādhā-Kṛṣṇa, His internal energy, and marginal energy. So Kṛṣṇa means with His energy. Oṁ namo bhagavate vāsudevāya. This bhagavate means full of energies. I have several times explained bhagavān. Bhaga means opulence, and vān means one who possesses. Bhagavān. That is the meaning of word bhagavān. So when this bhagavān word is addressed, it is addressed as bhagavate. The word is bhagavat, bhagavat-śabda. Of course, these are grammatical arrangement. Vat, this affix, is there when it is meant… Sanskrit, every word, every syllable, has got meaning. That is Sanskrit language. It is not like that "beauty but, (?) beauty put." No. If you say "beauty but," then you must say "peauty put." But in English, "beauty but, peauty put." So in Sanskrit language, you cannot do like that. If you have to follow the rules, then the same rule will go on. So bhagavate address, oṁ namo bhagavate vāsudevāya. Vāsudevāya. This is the form of, fourth form of, śabda, sound vibration, fourth form. Just like kṛṣṇāya. When I offer something, kṛṣṇāya, viṣṇave. Similarly, bhagavate, vāsudevāya.

So the beginning is Śrīmad-Bhāgavatam means Kṛṣṇa. It cannot be otherwise. This is kṛṣṇa-kathā. The Bhagavad-gītā is also kṛṣṇa-kathā. Kathā means words. So Kṛṣṇa words spoken by Kṛṣṇa, that is Bhagavad-gītā. And words spoken about Kṛṣṇa, that is Śrīmad-Bhāgavatam. Or about Kṛṣṇa's devotees, that is bhāgavata. So bhāgavata, there are two kinds of bhāgavata. One, this book Bhāgavata and another, the person bhāgavata, the devotee. He is also bhāgavata. Caitanya Mahāprabhu recommends that bhāgavata para giya bhāgavata sthāne(?): "You should go and read Śrīmad-Bhāgavatam from the bhāgavata, person bhāgavata." Otherwise you will misunderstand. Bhāgavata para giya bhāgavata sthāne. One big poet, he composed some songs when Caitanya Mahāprabhu was at Purī. And many people used to come and see Him. Because in those days there were many scholars and Caitanya Mahāprabhu was also a very great scholar, so they used to compose and come to see Him, and they would get some applause. But before seeing Him, the rule was that it must be passed through his secretary, Svarūpa Dāmodara. Svarūpa Dāmodara was Lord Caitanya's personal secretary, so unless something is passed through Svarūpa Dāmodara, nobody can directly approach Caitanya Mahāprabhu. So one learned scholar, he composed some poetries and he wanted the poetries to be heard by Caitanya Mahāprabhu. But Svarūpa Dāmodara, he knew that "This man is mundane. What he will write?" So he was avoiding him: "All right, we shall see later on." But when he insisted… And one of his uncle, he was amongst the associates of Lord Caitanya, so he also requested Svarūpa Dāmodara that "This boy has come so long. If you kindly hear…" So because he requested, a Vaiṣṇava, so Svarūpa Dāmodara agreed to hear, but he pointed out his all faults, and he chastised him that "You don't write poetry in this way. You first of all read Bhāgavata from the bhāgavata. Then try to write." So that you will find in the Caitanya-caritāmṛta. He advised that "Go and read Bhāgavatam from bhāgavatam. Then try to write."

Recently one gentleman from India… He is a man of very good position, ICS, the old ICS, British ICS, Indian Civil Service. They are the topmost service. So he sent me one translation of Śrīmad-Bhāgavatam. So perhaps you know. Gargamuni knows. So I rejected it, that "No, this cannot be published. There are so many anomalies." And so his daughter is here in Los Angeles. So she came with her husband and took back. So we do not publish anything which is not approved by the ācāryas. We are not like ordinary press, that anything and anything will come and we shall publish. No. That is not our business. It must be approved, as we are presenting Bhagavad-gītā as it is, no mental concoction. We don't allow any mental concoction. It must be approved by the ācārya, disciplic succession. Then it is nice.

So the next verse… All right. This much today. We shall discuss tomorrow. Again. Thank you. Hare Kṛṣṇa. Chant. (end)

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Śrīmad-Bhāgavatam 2.1.1

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Delhi, November 4, 1973

Pradyumna: (leads chanting, etc.)

śrī-śuka uvāca
varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

[SB 2.1.1]

Translation: ”Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. To hear the answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.”

Prabhupāda: So Śukadeva Gosvāmī arrived at the point of death of Mahārāja Parīkṣit. Mahārāja Parīkṣit was cursed by a brāhmaṇa boy that he would die within seven days, bitten by a snake. Just imagine how the brahminical culture was so powerful that even a boy born in a brāhmaṇa family… He was only ten or twelve years old… When he heard that his father was insulted by Mahārāja Parīkṣit by garlanding him with a dead snake… His playmates informed him that ”Your father has been insulted in this way.” So he retaliated that ”Within seven days this snake will bite the king and he will die.”

So when it was fixed up… Mahārāja Parīkṣit was also very powerful. He could retaliate the brāhmaṇa’s cursing, but he did not do it. He accepted, ”Yes.” Therefore Lord Śiva said, nārāyaṇa-parāḥ sarve na kutaścana bibhyati: [SB 6.17.28] ”When one is devotee of Nārāyaṇa, he is not afraid of anything.” Nārāyaṇa-parāḥ sarve na kutaścana bibhyati. He was cursed that ”Within the seven days you’ll die.” So he was not afraid. ”That’s all right.” So he prepared himself, and many learned scholar, saintly person, kings, even demigods, all approached because he was the emperor of the world, and he was going to die. So many big, big stalwart people… Even Vyāsadeva, he was present there. And Parīkṣit Mahārāja said, ”Now what is my duty? You are all big men, present here. I am going to die. Now what is my duty?”

This is very important question, that… We are working very hard in this material world, but we are not preparing ourself for death, which is a ”must” fact. Everyone must die. The modern civilization, they are afraid of death, but they do not know how to counteract death. This is the modern civilization. But there is process. In the Bhagavad-gītā Kṛṣṇa informs us that our real problem of life is death-birth, death, old age and disease. Birth is the beginning and then, one who has taken birth, he must die. Yāvat, yāvaj jananaṁ tāvan maraṇam. But if one does not take birth, then he does not die. This is the actual problem. Why we have to take birth? People do not know even that there is again life after death. And Bhagavad-gītā’s first instruction is tathā dehāntara-prāptiḥ.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ…
[Bg. 2.13]

As we are changing our body in this life from childhood to boyhood, boyhood to youthhood, then old man, then we give up this body, Kṛṣṇa says that similarly, as I was a child, now I have got a different body, similarly, when I give up this body, I’ll get another body. Tathā dehāntara-prāptiḥ.

The people do not even know that there is dehāntara-prāptiḥ, again we have to accept another body. They do not care for it. And there are so many varieties of body. Just like if we are sitting here, so many ladies and gentlemen, each one of us has got a different type of body. Nobody’s body is similar exactly to the other body. This is a fact. We can see. So why we have got different types of body? That we do not try to understand. Not only human body, but there are other bodies also. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. We have got bodies in the water, we have got bodies on the land, the tree life, the plant life, the insect life, the birds’ life, the beast life, the human form of life… Amongst the human beings there are different varieties-some American, some Indians, some others. So why they are different bodies? What is that science? Why there are different types of bodies?

The different type of body is due to our different karma and different mentality. That we do not know. But Parīkṣit Mahārāja, although he is king… Nowadays the king and president, they are sure that ”I am Prime Minister” and ”I am President. My position is secure,” because he is prime minister. This is the difficulty. The big, big men, they think that ”My position is secure,” ”I am prime minister,” ”I am Rahis,” ”I am Birla,” ”I am big man, so my position is secure.” But Parīkṣit Mahārāja did not think like that. Although he was the emperor, most powerful king, Parīkṣit Mahārāja, he did not think that ”I am secure. Because I am emperor of the world, I am secure.” No. He immediately become alert: ”Oh, I will have to die within seven days. So I must prepare.” This is the problem. We do not know whether we are going to die within seven seconds, because there is no guarantee, whereas Parīkṣit Mahārāja had at least seven days’ guarantee that he will die after seven days. But so far we are concerned, we can go on the street. There may be any accident. I can die immediately. There are, so many deaths are taking place. The death is sure, and when it will take place, that nobody knows.

Therefore we should take lesson from Mahārāja Parīkṣit that what we are going to prepare for our next life. That is human life. Otherwise it is animal life. The cats and dog, they do not know ”What is my next life.” They think that… They do not know anything. So if a human being does not know, ”What I am preparing for the next life?” he is no better than cats and dogs. That is the statement of the śāstra. It is not my statement.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cows and khara means ass. So anyone who has got this concept that ”I am this body,” ”I am Indian,” ”I am American,” ”I am brāhmaṇa,” ”I am kṣatriya,” ”I am black,” ”I am white,” ”I am fat,” ”I am thin,” ”I am this,” ”I am that,” this is ātma-buddhi, dehātma-buddhi. Yasyātma-buddhi… One should know that ”I am not this body.” That is real knowledge. That is real knowledge. But nobody knows that. Everyone thinking. The fighting is going on all over the world. Just like Israel and the, what other the party?

Devotee: Arabs.

Prabhupāda: (laughs) They are thinking that they are this body, and they are fighting. And everywhere it is going on: ”I am this body.” Cats and dogs are fighting. So actually, we are not this body. That is knowledge. Therefore Bhagavad-gītā begins when Arjuna was thinking in terms of his body that he was declining to fight in terms of body. ”Kṛṣṇa, they are my family members, my brothers, my grandfather, my nephews. How can I kill them?” So therefore Kṛṣṇa, when Arjuna accepted Kṛṣṇa as his spiritual master… Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "Kṛṣṇa, now we are talking like friends, but that will not make a solution, because friendly talking useless waste of time. Let us talk seriously. So I accept You as my spiritual master." Śiṣyas te 'haṁ śādhi māṁ prapannam. "Now you teach me."

So this is the process of taking lessons. Just like Mahārāja Parīkṣit also trying to take lesson from the learned saintly persons there. At last it was settled that "Whatever Śukadeva Gosvāmī will say, that will be accepted. That will be accepted." So therefore Śukadeva, after being questioned by Mahārāja Parīkṣit, Śukadeva Gosvāmī is answering, varīyān eṣa te praśnaḥ [SB 2.1.1]. He inquired. Parīkṣit Mahārāja inquired. He was a devotee of Lord Kṛṣṇa from the very beginning. Because Pāṇḍava family, they were all Kṛṣṇa's devotee, so Parīkṣit Mahārāja also was a devotee from his childhood. He was worshiping the Deity of Kṛṣṇa. That was his plaything. Just like Mirabai had kṛṣṇa-mūrti. So those who are born devotees, their inclination is to… That is mentioned in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Devotees, from the childhood, they get chance of worshiping Kṛṣṇa or to become Kṛṣṇa conscious. So Parīkṣit Mahārāja was a devotee of Kṛṣṇa. So he inquired from Śukadeva Gosvāmī, "Whether I shall now fully devote myself in Kṛṣṇa consciousness?" And therefore the answer was from Śukadeva Gosvāmī, varīyān eṣa te praśnaḥ [SB 2.1.1]. "Yes, it is very nice, glorious. You are thinking of Kṛṣṇa." Varīyān eṣa te praśnaḥ. Then?

Pradyumna: Kṛto loka-hitaṁ nṛpa.

Prabhupāda: And loka-hitam: "My dear king, this praśna, this question, is not only good for you, but it is good for the whole world." Loka-hitam. Loka-hitam. So the Kṛṣṇa consciousness movement is like that. It is not a whim that "I went to the Western countries because I love Kṛṣṇa, so I wanted to preach it." No. Loka-hitam. As soon as Kṛṣṇa consciousness movement was started in the Western countries, immediately they took it. Took it. Because it is loka-hitam. It is actually beneficial. All these young boys and girls from America and Europe, why they are seriously taken? I have not bribed them, neither I have any money to pay them. But they have taken because it is loka-hitam. because it is loka-hitam. And what is the next word?

Pradyumna: Sammataḥ, ātmavit-sammataḥ.

Prabhupāda: Ātmavit-sammataḥ. Ātmavit means self-realized souls. Tattvavit or ātmavit.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Ātmavit, self-realized person, transcendentalist, they are not interested with these material affairs. Ātmavit.

So there are three kinds of ātmavit or tattvavit. Some of them are brahmavit, some of them are paramātmavit, and some of them are bhagavadvit. Those who are trying to understand the Absolute Truth through knowledge, by dint of their own knowledge, that is called brahmavit. They can approach up to the impersonal Brahman. And those who are yogis, trying to understand the Absolute Truth by meditation-dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]-they are paramātmavit. And those who are devotees, they are bhagavadvit, or bhāgavata. They are called bhāgavata. So there are three classes of transcen…, vit, but everyone accepts this. ātmavit-sammataḥ. We should accept something which is agreed by the ātmavit, not ordinary person. Now it has become a fashion that you manufacture any way of thinking of self-realization, that is accepted. No. Whether it is accepted by ātmavit? Whether it is accepted by the Vedic culture? Then it is true. Otherwise you cannot manufacture. Therefore all over the world there are so many religious principles because they have been manufactured by some men. Actually, religion cannot be manufactured. Religion is, according to Vedic culture, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, it should be given by the Supreme Personality of Godhead. Just like law is given by the state, government. You cannot manufacture law. That is not possible. If you manufacture some law that "I have manufactured this law," that "I will follow this law, my law," that will not help you. You must follow the law given by the government. Similarly, religion means the religion which is given by the Supreme Personality of Godhead. And the ātmavit, those who are actually self-realized, they accept that religion, not any manufactured religion.

Therefore from the Bhāgavata we can understand that dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] cheating type of religious system is kicked out from Śrīmad-Bhāgavatam. Projjhita, swept off. We don't find that… Paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra. This Bhāgavata system is meant for the paramo nirmatsarāṇām. Matsaratā. Matsaratā. It is explained by Śrīdhara Svāmī. Para utkarṣa asahanam.(?) When a man cannot tolerate his friend or other man is rising more than him, he becomes envious. This is the material world. Even my brother becomes greater than me, I becomes envious. Either in richness or any way, competition. So… But this Bhāgavata-dharma is different thing. Paramo nirmatsarāṇām. A devotee is never envious of another devotee. If one friend or Godbrother or brother increases in devotion, the other devotee, he is not envious. He simply thanks him, "Oh, my brother," "my sister," or "my father," like that, "he has advanced in so much devotion. I could not do. So how I can follow him?" This is Vaikuṇṭha conclusion. Just like in the material world, everyone is envious. If I become richer than you, then you become envious, that "Oh, how this man has become richer? We are in the same business." So this is material. There is no appreciation.

But in the Vaikuṇṭha world there is comparative devotional service. Just like Rādhārāṇī and the gopīs. They are on the same status, but the gopīs know that "Rādhārāṇī is the better worshiper than us." Therefore their only business is how to take Rādhārāṇī and join with Kṛṣṇa. This is Vaikuṇṭha understanding. They are not envious that "Kṛṣṇa loves Rādhārāṇī so much," and they are envious. No, no, not at all. They want it that "Kṛṣṇa loves Rādhārāṇī so much, and Rādhārāṇī loves…" They simply try to join Them. And they are happy, "Oh, Kṛṣṇa and Rādhārāṇī is now joined together." That is their happiness. This is Vaikuṇṭha appreciation. Here in the material world, suppose there are competition. "Oh, this girl has got such a nice lover. Then let us break it." This is material. But Vaikuṇṭha, there is everything. Everything, varieties. But that variety is concentrated on Kṛṣṇa. That is called ātma-sammataḥ. Ātmavit-sammataḥ. Ātmavit, self-realized, those who are actually on the transcendental spiritual platform. That must be approved.

So the Kṛṣṇa consciousness movement is approved. It is not a manufactured thing, whimsical thing. It is approved. Just like Arjuna said to Kṛṣṇa that,

paraṁ brahma paraṁ dhāma

pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]

Kṛṣṇa, You are the Parabrahman, Parabrahman. Not that Kṛṣṇa may say… Or anyone can say, "Oh, Kṛṣṇa and Arjuna are friends. Therefore Arjuna has eulogized his friend, 'Parabrahman.' " No. Kṛṣṇa…, Arjuna said, "It is not that simply because I am appreciating you… You are appreciated, you are approved by Devala, Asita, Vyāsa and Nārada." That is called ātmavit-sammataḥ. Ātmavit. Vyāsadeva, Nārada, Devala, Asita, all the great sages, they accept. Similarly, at the present moment we have got four ācāryas-even take five ācārya-Śaṅkarācārya, Rāmānujācārya, Madhvācārya, they all approve, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Even Śaṅkarācārya, he is this impersonalist, still, he has commented on his Bhagavad-gītā, sa bhagavān svayaṁ kṛṣṇaḥ: "Kṛṣṇa is the Supreme Personality of Godhead." So Kṛṣṇa is approved. And because Parīkṣit Mahārāja wanted to talk about Kṛṣṇa, the whole Bhāgavata is full of kṛṣṇa-kathā. That is the beginning. Therefore Śukadeva Gosvāmī said, ātmavit-sammataḥ. And what is the next one?

Pradyumna: Śrotavyādiṣu yaḥ paraḥ.

Prabhupāda: Śrotavyādiṣu yaḥ paraḥ. Now we have got to hear so many things. Now what we are doing in this world, in big Delhi city? In the morning we get a bunch of paper to hear about so many advertisements, so many political struggle, and so many things, all useless waste of time. But in our country it is how many pages newspaper nowadays? But in the Western countries, oh, such huge, a big bag. You see? So many, you see? So there are so many things to hear. They are nonsense. Therefore we say śrotavyādiṣu yaḥ paraḥ. This is the… Now, if there had been some political meeting, oh, many hundreds of people would have come to hear. But because we are talking of Kṛṣṇa, nobody is here. Although it is the śrotavyādiṣu yaḥ paraḥ, it is the supreme subject matter to hear. This is the position. This is the position of the material world. They have lost interest even to hear about the transcendental life, what is this life, what is next life, how we can improve, how, where we are going. Nothing. Simply like cats and dogs they are working hard. Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām. Viḍ-bhujāṁ ye. Viḍ-bhujām. Viḍ-bhujām means the hogs, the pigs who are eating stool. They are also working very hard for finding out the stool, "Where there is stool? Where there is stool? Where there is stool?"

So Ṛṣabhadeva warned, "My dear sons, this life, this human form of life, is not meant for working so hard simply for eating, sleeping, mating and defending." Then what it is meant for? Tapo divyaṁ putrakā yena śuddhyet [SB 5.5.1]. "My dear boys, just try to become austere. Just tapasya." Tapasya means voluntarily accepting some difficulties. Not difficulties. Just like in our Society we say, "No illicit sex life, no intoxication, no meat-eating, no gambling." But in the Western countries, these things are daily affair. But they have given up. But they have not…, have died. All these boys and girls who have taken up Kṛṣṇa consciousness movement, they have given up. No illicit sex life, no meat-eating, no intoxication. They do not drink even tea, coffee. They do not smoke even cigarette. This is tapasya, little tapasya. [break]

Everything is there. But we have become so unfortunate, led by rascal and fools leaders, that we are missing the opportunity of this human form of life where we can solve all the problems of life, and the indications are there, here in Śrīmad-Bhāgavatam, Bhagavad-gītā. Therefore Caitanya Mahāprabhu's mission is yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is Caitanya Mahāprabhu's mission, that āmāra ājñāya guru hañā tāra' ei deśa, yāre dekha tāre kaha kṛṣṇa-upadeśa. This is Caitanya Mahāprabhu's mission, that "I give you order. You, every one of you become a spiritual master." "Oh, I have no qualification. How can I become spiritual master? It requires high knowledge, Sanskrit understanding." "No, you don't require anything. Simply you speak kṛṣṇa-upadeśa." What is kṛṣṇa-upadeśa? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You simply go door to door and say, "Please surrender to Kṛṣṇa." Then you are spiritual master. I have done this. What I have done? I have gone to your country to say this thing, that "Here is Kṛṣṇa, the Supreme Personality of Godhead. You surrender; you become perfect." That is being done.

So it is not very difficult to become spiritual master. Simply you have to become very serious and sincere to the service of Kṛṣṇa. Therefore Śukadeva Gosvāmī, varīyān eṣa te praśnaḥ: [SB 2.1.1] "Oh, it is very nice." Loka-hitam: "It will be beneficial to the whole human society."

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.1.1

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Vṛndāvana, March 16, 1974

Pradyumna: (leads chanting, etc.) Translation: "Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. To hear the answer to this question is the prime subject matter of hearing, and it is approved by all transcendentalists."

Prabhupāda:

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

Śrotavyādiṣu yaḥ paraḥ. The… Here in this material world we are busy in questioning and answering, or hearing. Question, hearing, and answering. This is the whole world. Even in the material field. You go to the market, you inquire, "What is the price of this thing?" and you hear the description of the thing and the price of the thing. So the praśnaḥ, the question was made by Mahārāja

Parīkṣit just at the point of his death, "What I have to do now?" This is very intelligent. Only intelligent man can understand what is the value of this question, "What I have to do now?" Because intelligent person knows that "I am going to leave this body."

I am speaking… Parīkṣit Mahārāja is talking with Śukadeva Gosvāmī at the point of death. He was given notice that "Within seven days you'll be bitten by a snake and you'll die." This was a curse by a brāhmaṇa boy. So he was ready. He was not afraid. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. He could retaliate. He was a great devotee. He could counteract the cursing of the brāhmaṇa boy, but he did not do so. Because he was cursed, the Śrīmad-Bhāgavatam came. He was perplexed what to do, and Śukadeva Gosvāmī appeared there, and everyone accepted the verdict of Śukadeva Gosvāmī, "Mahārāja, you are a great devotee. So I shall quote from Śrīmad-Bhāgavatam, and you hear only. That's all. You have nothing to do. Simply you hear."

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the nine different processes of devotional service. So generally, we are expected to execute all the nine different processes. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Śravaṇaṁ kīrtanam about Viṣṇu, not for any other demigods. No, Viṣṇu. The Māyāvādīs, they take it that "We can hear of any demigod, of anyone," because they are Nirākāravādī. So "You can imagine anyone and hear about him." But śāstra does not say. Śāstra does not say that you can hear about anybody. No. Śāstra says, śravaṇaṁ kīrtanaṁ viṣṇoḥ, about Viṣṇu.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This is the śāstra's injunction, that if you have to chant, if you have not to chant, means you must chant. Kalau nāsty eva gatir anyathā. You cannot avoid it. If you actually want relief from this conditional life, duḥkhālayam aśāśvatam [Bg. 8.15], then you must… This is the only means. Kalau nāsty eva nāsty eva gatir anyathā. Karma-jñāna-yoga, there are different processes of self-realization, karma-jñāna-yoga, but it is stressed, nāsty eva nāsty eva nāsty eva, not karma, not jñāna, not yoga. Simply chanting Hare Kṛṣṇa. That is required. That is the preaching of Śrī Caitanya Mahāprabhu, this, this verse of Agni Purāṇa:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So this is the bhakti process, chanting and hearing. So chanting, hearing, or questioning and answering, the same thing. So when Parīkṣit Mahārāja was perplexed what to do at the time of death, so many great sages and saintly persons, brāhmaṇas, they came there. Because the king is going to die. So not only of this planet, from other planets also, many, many exalted persons came. Somebody prescribed something, somebody prescribed something. So he was perplexed. Fortunately, Śrī Śukadeva Gosvāmī arrived there, and he advised, "Mahārāja, you simply hear harer nāma, the name, the form, the quality, the pastimes. About Kṛṣṇa, you simply hear." That was the… Therefore… And Parīkṣit Mahārāja was a devotee from the very beginning of his life. He's a grandson of Arjuna and Mahārāja Yudhiṣṭhira. Naturally, he was kṛṣṇa-bhakta. He, Kṛṣṇa was his grandmother's brother also. There was family relation. And he studied thoroughly… Although, when he was born, he did not see Kṛṣṇa, but still, he knew that Kṛṣṇa saved the whole Pāṇḍava family.

Kṛṣṇa, when brahmāstra was released by Aśvatthāmā to kill the Mahārāja Parīkṣit while he was within the womb of his mother, Kṛṣṇa personally saved him. Because… He wanted because in the Battlefield of Kurukṣetra, everyone died, of the Kuru dynasty. Only the son, this Abhimanyu's son, Kṛṣṇa, uh, Arjuna's grandson, was within the womb of his mother. Therefore he was not killed in the battlefield. Still, Aśvatthāmā, the son of Droṇācārya wanted to kill him, and he released brahmāstra, and it was going to kill the child. At that time his mother, Uttarā, approached Kṛṣṇa, that "I am feeling that my womb will be…, abortion there may be." So Kṛṣṇa saved. This is the history. So after his birth, because he saw Kṛṣṇa within the womb, so after his birth, as soon as he came out of the womb of his mother, he was looking here and there, "Where is that personality?" Therefore his name is Parīkṣit. Parīkṣit means he was examining, "Who is that? Who is that man?"

So Parīkṣit Mahārāja was so fortunate, so fortunate. From the very beginning of his life, he saw Kṛṣṇa. Just like this child. These are fortunate children. Yoginām… That… Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. This child who was dancing before me, he's not ordinary child. Otherwise how he could dance symmetrically? He had his practice in his previous life, and he has got the chance to get Vaiṣṇava father and mother, and from the very beginning of his life, he is chanting, dancing. So Parīkṣit Mahārāja was like that. So to get the chance of having good father, śucīnāṁ… Śucīnām means brāhmaṇa-vaiṣṇava, especially brāhmaṇa. And śrīmatām. Śrīmatām means very rich. Bhaktivinoda Ṭhākura has given his comment: śucīnām means highly cultured brāhmaṇa, and śrīmatām means highly rich vaiśya. So to take birth in this family, cultured family, rich family, is not ordinary thing. It is not ordinary thing. It is the result of pious activities, pious activities. The pious activities means you get your birth in a very good, aristocratic family, rich family or brāhmaṇa family. That is the result of pious activities. You become very beautiful. You become very learned. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Four things. Janma means birth. Aiśvarya means riches, wealth. Aiśvarya. Janma aiśvarya and śruta. Śruta means education. To become learned man, to become very educated, that is also a result of pious activities. To take birth in rich family, that is also result of pious activities. To become very beautiful, that is also result of pious activities. Janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān. Unfortunately… When we get these opportunities, very nice family or nice nation, beautiful body, education, we should consider that it is due to our past pious activities. Therefore they should be utilized for Kṛṣṇa. Because pious activities means to approach Kṛṣṇa. Those who are impious, sinful, they cannot approach Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are narādhamāḥ, lowest of the mankind, always engaged in sinful activities, and rascals, may be very educated-māyayā apahṛta-jñānāḥ, their educational value has been taken away by māyā… As, just like nowadays it has become. The more one is educated, the more one is atheist. We have received one report just now, Bombay. They are… That singing, Hare Kṛṣṇa singing, nuisance, they say. You see. How degraded human being has become: "Hare Kṛṣṇa singing is nuisance. And cinema singing is very good." Just see. They have become simply rascals, dogs and hogs. Simply.

So we should be very much careful of our next birth. Because… Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. This is the verdict of Kṛṣṇa. At the time of death, whatever thought is there, you get next birth a similar body. The mind, mind creates the body, gross body. As we have got this gross body, so within this gross body there is the subtle body: mind, intelligence and ego. These rascals, they do not know that when the gross body is annihilated, it does not mean that the soul is finished. No. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the verdict. Don't think because the gross body is now finished, therefore the person is finished. No. The person is there within the subtle body. And the subtle body will carry him. Just like the fragrance is carried by the air. You cannot see what is this fragrance, but you can smell. A very good smell, wherefrom it came? That is subtle carrying. Similarly, the soul is carried after annihilation of this body, gross body, material… Mind, intelligence, ego-that is also material, but subtle. You cannot see. Everyone knows that I have got mind. I have got soul, but you cannot see. Neither I can see. But there is. But one who does not know what is soul, what is subtle body, they become perplexed. Therefore Kṛṣṇa says, dhīras tatra na muhyati. Dhīra, those who are sober, one who knows how things are going on, dhīras tatra na muhyati.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So one has to become dhīra. These, nowadays, the modern civilization is a rascaldom. Everyone is adhīra. He does not know… In the Western countries, big, big, professors, they do not know how the soul is existing, how the transmigration of the soul is taking place, how the body is changed, what is the purpose of life, what is the perfection of… Nothing they… Simply like cats and dogs. Work very hard like an ass and enjoy like cats and dogs, āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. This life is most degraded life, that at the present moment we see that people are suffering because they have simply become animals, all over the world. Simply taking care of this body. But here Parīkṣit Mahārāja, now he knows that "Taking part of the body is now finished; I have to take care of the soul." Therefore he wanted to ask from Śukadeva Gosvāmī, "Now what I have to do? Shall I fully think of Kṛṣṇa?" Because he was a Kṛṣṇa devotee. Naturally, he was thinking of Kṛṣṇa. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. A devotee, he always thinks of Kṛṣṇa. That is devotee.

So we have to practice: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the chance, this is the chance for remembering Kṛṣṇa. Satataṁ smartavyaṁ viṣṇum. Viṣṇu, Lord Kṛṣṇa or Lord Viṣṇu, has to be remembered always. Here… The śloka is there: tasmād bhārata sarvātmā.

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

Icchatā abhayam. Abhayam means fearlessness. One should be… Abhayaṁ sattva-saṁśuddhiḥ. There are three necessities, four necessities of conditioned life: eating, sleeping, mating and fearing. So one has to become abhayam, no more fear. How? When you take shelter of Kṛṣṇa's lotus feet. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. If you take shelter of the lotus feet of Kṛṣṇa, then… Therefore Parīkṣit Mahā…, er, Śukadeva Gosvāmī: icchatā abhayam. Those who are actually willing to become fearless, hero, they must always… Satataṁ kīrtayanto mām [Bg. 9.14]. Always chanting and hearing about Kṛṣṇa. That is wanted. This Kṛṣṇa consciousness movement is meant for that purpose, to become abhayam, no more fear. Why one should fear? Kṛṣṇa assures, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31].

So if we take shelter of the supreme abhayam, Kṛṣṇa… Therefore one Vaiṣṇava kavi has sung, bhaja huṅ re mana śrī-nanda-nandana, abhaya-caraṇāravinda re. Abhaya-caraṇa. Kṛṣṇa's lotus feet is to become free from fearfulness. Bhaja huṅ re mana śrī-nanda-nandana. Particularly śrī-nanda-nandana. Nanda-nandana means that Kṛṣṇa has got many forms: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, then Viṣṇu, Mahā-Viṣṇu. Ananta, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. But His real form is in Vṛndāvana, the son of Nanda Mahārāja. Therefore he is advising, bhaja huṅ re mana śrī-nanda-nandana. Kṛṣṇa… There are Māyāvādī philosophers, they say that the Absolute Truth, the Supreme, has no name. Yes. For the persons with poor fund of knowledge, they may not find out Kṛṣṇa's name. But in the śāstra we have got thousands of name. Viṣṇu-sahasra-nāma. But what are those names? Name means His behavior with His devotees. Just like "Nanda-nandana." Kṛṣṇa is the father of everyone-ahaṁ bīja-pradaḥ pitā [Bg. 14.4]-everyone. So how He has got a father? Oh, that is His mercy. He accepts one devotee as His father. And when He's addressed in relationship with His devotee… Nanda Mahārāja wanted Kṛṣṇa as his son. Kṛṣṇa agreed, "Yes, I shall become your son." So everyone, if you want Kṛṣṇa as your son… Not to become God, but to become the father of God. The Māyāvādī philosophers, they want to become God. But we Vaiṣṇavas, we want to become the father of God. This is Vaiṣṇava philosophy. Father of God means he controls God. He's not controlled by God. So a devotee can get such position. Everyone is being controlled by God, but a devotee is so exalted that Kṛṣṇa says that "I wish to be controlled by you." This is Kṛṣṇa's position. Therefore the Vaiṣṇava kavi advises, bhaja huṅ re mana śrī-nanda-nandana, abhaya-caraṇāravinda re. Durlabha mānava, durlabha mānava-janama sat-saṅge taraha e.

Now we have got this human form of body, durlabha, very, very rare. This human form of body is obtained after many millions of years. Not very easily. Because we had to come through the evolutionary process, 8,400,0000 species of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Therefore this human form of life should not be wasted. Here is the solution of all the problems of life. Don't neglect it. Therefore it is advised, durlabha mānava-janama sat-saṅge taraha e bhava-sindhu re. E bhava-sindhu. This is the ocean, this is the ocean of nescience, ignorance. What is that? Bhava. Bhava-sindhu means take birth again and again. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is very botheration. And there is no guarantee what kind of… Therefore Parīkṣit Mahārāja… He's also devotee. He's going to Vaikuṇṭha. There was no doubt about it. Still, for our lesson, he inquired from Śukadeva Gosvāmī that "What is my duty now, now I am going to die?" This is intelligence.

So Parīkṣit Mahārāja had a notice of death for seven days, but we do not know what is the notice. We can die immediately. So how much for us it is necessary to chant Hare Kṛṣṇa mantra. Parīkṣit Mahārāja had some time. This Bhāgavata-saptāha is imitated under Parīkṣit Mahārāja's… Parīkṣit Mahārāja had only seven days' time, so he might have listened to the Bhāgavata lesson for seven days. But for us, it is not that we observe a Bhāgavata-saptāha and finish our business. No. Our business is nityaṁ bhāgavata-sevayā.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
[SB 1.2.18]

Nityam. Not that for seven days. Seven days is meant for Parīkṣit Mahārāja because he had no more time. His seven days was sufficient nityam. So we should not imitate that, that "I'll hear seven days." That is also a formality. Actually to understand one verse of Śrīmad-Bhāgavatam it requires at least seven months. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ [SB 1.1.1]. My Guru Mahārāja explained this verse in Dacca for three months. Janmādy asya. Actually, it is so important. The beginning.

So we must be very serious to understand Bhāgavatam. If we can understand even one line, one verse, our life becomes sublime. It is so nice. There is no comparison of this literature, Śrīmad-Bhāgavatam. That we are actually finding in the Western countries, how nicely they are receiving these granthas. We have translated into English, and they're enjoying. Actually that is the fact. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Now, our problem, what is this problem? Problem is that we have got so many dirty things within the heart. The first dirty thing is that "I am this body." "I am Indian," "I am Englishman," "I am American," "I am brāhmaṇa," "I am kṣatriya," "I am śūdra," "I am fat," "I am thin," "I am black and white…" These conceptions, these are all dirty things. "I am not this body," that is real knowledge. Therefore Śrī Kṛṣṇa Caitanya Mahāprabhu said, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], to cleanse the dirty things from the heart, that is my first business. And what is that dirty things? To identity myself with this body. That is the dirty things. The whole world is in distressed condition on account of this dirty thing, that "I am this body." This is the conception of the ass.

It is said in the…

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go-kharaḥ means… Go means cow, and kharaḥ means ass. Yat-tīrtha-buddhiḥ salile. Now many persons come here in Vṛndāvana, tīrtha, but what do they think? They think, "Let me take bathing in the Yamunā River. Then my business is finished." But no. Śāstra says that you should approach to a bhāgavata, a devotee who is living in Vṛndāvana, pure devotee, and surrender unto him. That is tīrtha-yātrā. Not that coming here and taking bathing in the Ganges or… They are going to dūre vāry-ayanaṁ tīrtham. General people think, in this Kali-yuga, at least, that if you go thousand miles away from your home, then your tīrtha is finished. Just like in Calcutta there is Ganges, but people come to Hardwar to take bathing in the Ganges. Now, what is the difference between the Hardwar Ganges and Calcutta Ganges? But he thinks, "If I go three thousand miles and take bathing there, that is real Ganges." So dūre vāry-ayanaṁ tīrtham. These are the symptoms of the Kali-yuga. Yat-tīrtha-buddhiḥ salile na karhicit. Many thousands of people come to Vṛndāvana, but they think by taking bathing in the Yamunā, his tīrtha is finished. Or going to Prayāga, taking… Christian also, they go. They take bathing in the…? Water of…? Jordan?

Devotee: Jordan River.

Prabhupāda: Yes. So… No. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. If you have to cleanse your heart from all misgivings, then you have to do this: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. You hear about Kṛṣṇa. Where? Kṛṣṇa is speaking about Himself in the Bhagavad-gītā. "I am this. I am that." You hear. Or you hear about Kṛṣṇa from Śrīmad-Bhāgavatam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. So if you hear… Kṛṣṇa is within your heart. He can understand. If you are seriously hearing, then Kṛṣṇa can understand. Not that karma-kāṇḍīya-vicāra. "Let me hear on Śrīmad-Bhāgavatam for seven days, and I'll get… I have got now one lakh of rupees. I'll get three lakhs." That is karma-kāṇḍīya-vicāra. That is not wanted. The hearing of Bhāgavatam means to cleanse your heart, that you are not this body, you are spirit soul, eternal servant of Kṛṣṇa. That is purification. When you come to this understanding, that "I am not this body, I am spirit… Ahaṁ brahmāsmi," then… Brahmāsmi, finished? The Māyāvādī says as soon as you come to this conclusion, brahma-bhūtaḥ, then your business is finished. No. Your business begins there. That is the verdict of Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After being liberated, brahma-bhūtaḥ, then bhakti begins. People misunderstand that by bhakti one gets mukti. No. One who is engaged in bhakti, he is always… He has already got mukti. Muktir mukulitāñjali sevate 'smān. Bilvamaṅgala Ṭhākura says that if one has attained to the platform of bhakti, then mukti is hankering after his feet: "What can I do for you?" Muktiḥ svayaṁ mukulitāñjali sevate 'smān dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ.

So bhakti is above mukti. Therefore a pure devotee does not aspire for mukti. Śrī Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye, mama janmani janmani. He says, janmani janmani. Janmani, when He says janmani, it is not mukti. Because mukti means you stop your material transmigration from one body to another. That is mukti. So Caitanya Mahāprabhu: mama janmani janmani. A devotee doesn't require mukti. Janmani janmani tvayi bhaktiḥ. If you are situated in the devotional service of the Lord, then you are already mukta. Avyabhicāriṇī.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Brahma-bhūtaḥ prasannātmā... [Bg. 18.54]. This is the verdict. So for a devotee mukti is not very big thing. Mukti's already there if he's actually a pure devotee. A pure devotee means just like Caitanya Mahāprabhu says. He has no other desire. Na dhanaṁ na janaṁ na sundarīm [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Everyone is desiring in this material world for riches, wealth, dhanam, and janam, good family, high aristocratic family, or good followers, leader, minister. Janam. They are aspiring popular votes. Na dhanaṁ na janaṁ na sundarīṁ kavitām. And next is to have a very beautiful, obedient wife. These are the aspirations of material life. But Caitanya Mahāprabhu said, "I do not want all these things." Na dhanaṁ na janaṁ na sundarīm. This is bhakti life. When one is free from all such material desires, he's fit for executing devotional service. That is mukti.

Therefore we have to cleanse our heart. Our heart is always aspiring how to get money, how to get women, how to get prestige, how to become leader, how to become minister, how to become guru. These are the things, always hankering in our heart. Therefore Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. First of all cleanse your heart. And that is also said in the Śrīmad-Bhāgavatam, that naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam. Not seven days. Nityam. Read every day. Especially those who are in Vṛndāvana. Every day, as much as possible, read Śrīmad-Bhāgavatam, Bhagavad-gītā. Nityam. Then our heart will be cleansed, and we shall know what is our constitutional position, what is our relationship with Kṛṣṇa, and then if we serve in that relationship, our life is perfect.

So here Parīkṣit Mahārāja asked that "Shall I think of Kṛṣṇa, or I shall hear about Kṛṣṇa?" And Śukadeva Gosvāmī's congratulating him, varīyān eṣa te praśnaḥ: [SB 2.1.1] "Yes, it is very nice." Varīyān, first class, glorious. Varīyān eṣa te praśnaḥ kṛto loka-hitam. "Now, your question is so nice that when I shall answer, it will be beneficial for the whole universe, loka-hitam." Loka-hitam. Because this Bhāgavata is so nice, transcendental subject matter discussed about Kṛṣṇa, it is loka-hitam. It should be spread all over the world. Loka does not mean your country or your society, brāhmaṇa society, gosvāmī society. No. Loka-hitam, for the benefit of the whole world. That is loka-hitam. Not only of this world, but other worlds also. Of the whole universe. Loka-hitaṁ nṛpa. "My dear King, your praśna..." So this message of Śrīmad-Bhāgavatam should be spread all over the world.

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
[Bg 18.68]
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
[Bg. 18.69]

Don't make it stagnant, that "This Bhāgavata is meant for a certain class of men, and it is to be recited by certain professional men, and make some money, and provide your family, and you become... Bas. Very good, religious." No. Loka-hitam. Bhāgavata should be spread.

That is Caitanya Mahāprabhu's mission. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Whole world, whomever you meet, you speak of Kṛṣṇa. That is guru. That is gosvāmī. Not that gosvāmī profession means that I make a means of my livelihood, and I bring money from outside and engage in my son's marriage and daughter's marriage. That is not gosvāmī. One who is engaged in loka-hitam, spreading Śrīmad-Bhāgavatam all over the world, that is gosvāmī. Gosvāmī means... Go means indriya. Svāmī means... Indriya means senses, and svāmī means the master. One has to control. If one is busy only family matters... What is this family? It is simply sense gratification, sexual intercourse. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So if one is engaged in these family affairs only, sexual affairs, he's not a gosvāmī. Gosvāmī means who has, one who has... Wherefrom this gosvāmī comes? Rūpa Gosvāmī. Vande rūpa-sanātanau raghu-yugau śrī-jīva... They, they were not family men. They were not in sense gratification. They were in the service of Śrī Caitanya Mahāprabhu and Kṛṣṇa. That is gosvāmī. We must know what is gosvāmī. Loka-hitaṁ ratam. Everyone who is on behalf of Kṛṣṇa, Śrī Caitanya Mahāprabhu, is engaged to preach Śrīmad-Bhāgavatam, Bhagavad-gītā, throughout the whole world... Pṛthivīṁ sa śiṣyāt. A gosvāmī means he must have disciples all over the world. That is gosvāmī. Not that within some area. These are the things.

We should scrutinizingly study what is Śrīmad-Bhāgavatam, what is Bhagavad-gītā, what is a preacher, what is gosvāmī. These things we must study. Loka-hi... These will be discussed by Śukadeva Gosvāmī, that what is what. You'll find in the Śrīmad-Bhāgavatam. Therefore it is our duty: nityaṁ bhāgavata-sevayā. Nityam. Not that seven days. Nityam. Naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. First of all we have to hear. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. We acquire pious result of hearing. And the result will be manifested... Hṛdy antaḥ-stho hy abhadrāṇi...

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

[SB 1.2.17]

Then he must be free from the material bondage. That is called hṛdy antaḥ-stho hy abhadrāṇi vidhunoti, washed off. If it is not completely washed off, if it is partially washed off, naṣta-prāyeṣu… Naṣṭa-prāya means we have got all these filthy things within the heart. It is not yet cleansed fully, but even some percentage is cleansed, then… Nityaṁ bhāgavata… But how it can be cleansed? The process is to hear Śrīmad-Bhāgavatam. That will be explained:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

These verse are very nice, I mean to say, instructive verses, and you try to read them regularly, every morning. Or whenever you find time. Then you will understand Śrīmad-Bhāgavatam. Everything is explained there. Then the dirty things in our heart will be cleansed, and then we will understand what is our constitutional position, and what is our duty, and how to execute it.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.1

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Paris, June 9, 1974

Nitāi: "Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. To hear the answer to this question is the prime subject matter of hearing, and it is approved by all transcendentalists."

Prabhupāda:

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

So this Śrīmad-Bhāgavatam is a question and answer. The beginning, the… This Śrīmad-Bhāgavatam, first of all it was narrated by Vyāsadeva, and it was heard by his son, Śukadeva Gosvāmī. Then Śukadeva Gosvāmī narrated this Bhāgavatam to Parīkṣit Mahārāja at the time of his death. And from Śukadeva Gosvāmī, the Sūta Gosvāmī heard. This is the paramparā. (aside:) Not yet. This is the paramparā. Kṛṣṇa says in the Fourth Chapter of Bhagavad-gītā, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Bhagavad-gītā was spoken by Kṛṣṇa millions of years ago to the sun-god. Imaṁ vivasvate, proktavān avyayam. Imaṁ vivasvate proktam, vivasvān manave prāha manur ikṣvākave 'bravīt. This is the paramparā system.

Our, this Bhāgavata system, or Vedic system, is not research work. It is not research work. Nowadays it is a fashion that… Just like the Theosophists. They're searching out God. Since the beginning, they're searching out. And so many leaders came and gone, but they are searching out. And they will go on searching out for lives together. But it is not a thing to be searched out. It is not ordinary thing, not material thing. You know…

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Ciraṁ vicinvan. For forever, millions of years, if you speculate, to understand what is God, it is not possible. It is not a subject matter of speculative knowledge. No. It is to be received through the right source, deductive process, not inductive process. Because our senses are limited. We cannot have any perfect idea on account of our senses being limited. We cannot see.

So there are so many examples. We have talked. This knowledge is not… The exact word used in Sanskrit… There are two ways: āroha-panthā, avaroha-panthā. Āroha-panthā means to know something by your dint of knowledge, ascending process, ascending process. Just like these people are trying to know the moon planet, the Venus planet, or other planets. They're going, ascending by airplane. And to know it. But they're doing it for the last twenty years. They do not know what is the actual position of the moon planet. That is not known. They're coming, going. Or whether they have gone, that they know. But from the situation it is understood they're not going. Maybe some other planet they are going. That is my opinion. Because the description of the moon planet does not tally. We have got in the Śrīmad-Bhāgavatam… The, this moon planet is one of the heavenly planets. There, high class of demigods, they live. Or one who is elevated to the moon planet, he is living there for ten thousands of years. Ten… What kind of ten thousands of years? In the moon planet, one day equal to our six months. Such months' year, and ten thousands of years. That is the duration of life in the moon planet. Those who are karma-kāṇḍīya, perform ritualistic ceremonies very nicely, they are promoted to the moon planet. And there are other planets also. This is Svargaloka. There are seven planetary systems upwards, and seven planetary systems downwards. Now we are living in the Bhūrloka, middle. Then above this, there is Bhuvarloka. Above this, there is Svarloka. Above this is Janaloka, Maharloka, Tapoloka, Brahmaloka. So this āroha… You cannot go to the Brahmaloka, although there is śāstra… Or you cannot go to the sun planet also. You are seeing every day, but go there. But you have no right. You cannot go.

So therefore this process, that "I shall go by my strength. I shall know by dint of my own knowledge, research work," these are all rascaldom. It is not possible. So what to speak of understanding God? You cannot understand even what is in your presence, the material world, and spiritual is beyond the sky. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. That is another sky. You have no estimation of this sky. Not only this, this sky; even in the material world, this is one universe. What sky we see, that is of one universe. But there are innumerable universes. That is material world. And beyond that, there is spiritual sky. Then the spiritual world begins. There are also planets, Vaikuṇṭha planets. And above these Vaikuṇṭha planets, there is Kṛṣṇaloka. That is Kṛṣṇa's abode. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29].

So you cannot understand Kṛṣṇa, or God, or His abode by the speculative, ascending process. That is not possible. You have to inquire from. Therefore Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, "What is my duty now I am going to die?" He was cursed by a brāhmaṇa boy to die within seven days. Parīkṣit Mahārāja was quite competent to counteract the curse of the brāhmaṇa boy, but he decided that "I shall die." Because he thought that "I offended the boy's father by encircling a dead snake on the neck of the ṛṣi. So his son became angry that 'You have insulted my father. You die with this snake.' " So he accepted. So this, on the death point, he immediately left his kingdom, family, and everything, and went down to the river, bank of the river Ganges, and many… Because he was king, so many big, big men, even demigods, great saintly persons, they came to see Mahārāja Parīkṣit at his last stage of life, seven days. And so he asked, "What is my duty?" So he was a devotee, Parīkṣit Mahārāja. From his childhood, he was a devotee of Kṛṣṇa. So he inquired, "What is my duty to know about Kṛṣṇa?" And that is being welcomed by Śukadeva Gosvāmī, that "Your, to inquire about Kṛṣṇa, this question is very much welcome." Varīyān eṣa te praśnaḥ [SB 2.1.1]. Praśna means question. "You have asked a question about Kṛṣṇa. It is very, very good." Why? Kṛto loka-hitaṁ nṛpa: "It is good for the all human society. Because you have inquired about Kṛṣṇa, you have inquired about Kṛṣṇa, and I'll have to reply. People will hear. It will be recorded. And people will be benefitted." Loka-hitam.

In another place, that Sūta Gosvāmī says… When the ṛṣis inquired… Now, here it is being inquired by King Parīkṣit, being answered by Śukadeva Gosvāmī. In another place, the ṛṣis, great saintly persons, they also inquired, and Sūta Gosvāmī replied. So this kind of question and answer is ātmavit-sammataḥ. Ātmavit. Ātmavit means one who knows, self-realized. Ātmavit means self-realized. Not these rascals, one who does not know what is self, what I am. He's an animal, one who does not know what he is. If I do not inquire, "What I am? I am this body? Or I am something extra than this body?" if this inquiry is not there, he's not human being. He's animal. Animal cannot inquire. Cats and dog cannot inquire, "What I am?" He's suffering. Everyone is suffering who has got this material body. That is the condition. If you have got material body, you must suffer. It is not the question of European, American or white, black. There is no such question. If you are animal or man, as soon as you have got this material body, you must suffer. This is condition. This is material condition. Therefore our Kṛṣṇa consciousness movement is not meant for, I mean to say, mitigating the so-called sufferings of the body. When there is body, there must be suffering. So we should not be very much disturbed by the sufferings of the body. Because you'll have to suffer. Even though you make very nice arrangement. Just like in comparison to Europe and America. In European cities we see so many nice arrangements, living condition, big, big house, big, big road, nice cars. In comparison to India, if some Indian comes from Indian village, he'll see, "It is heaven, so nice house, so nice building, so nice motorcars." But do you think you are not suffering? He may think, the rascal may think that "Here is heaven." But those who are residing in this heaven, they know what kind of heaven it is. (laughter)

So suffering must be there. Suffering must be there as soon as you get this material body. "Why suffering? We are enjoying." What you are enjoying? Is there any guarantee that you'll enjoy? You have got nice building, nice road, nice car. That's all right. You are enjoying. You are thinking enjoying. But is there any guarantee that you will enjoy? Any moment, you'll be finished. Any moment. So there is no guarantee. That is not enjoyment. Real enjoyment is permanent enjoyment. Just like we construct some house, making the, what is called, foundation very strong. In your country, they make very strong foundation. But what is your foundation, sir? Is it very strong? You can be taken away at any moment. So before making the foundation strong, why don't you make your foundation strong that you shall be able to live here permanently? But that intelligence they haven't got. They'll waste time, making the house foundation very strong, not for himself. His foundation tiltering at any moment, any second. This is called yasyātma-buddhiḥ kuṇape tri-dhātu…, sa eva go-kharaḥ [SB 10.84.13].

So this kind of intelligence, they are called animals. The animal does not know. The dog does not know. The dog will live for six years to ten years, but he is very proud: "I have got a very nice master. Gow! Gow!" You see? So this kind of intelligence is no good. Therefore it is said here, ātmavit-sammataḥ. This kind of question, approved by persons who are self-realized. Ātmavit, one who knows what he is. Sammataḥ. Sammataḥ means approved. Ātmavit sammataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ. Yaḥ paraḥ. Paraḥ means superior. We are accustomed to hear so many things, radio and dictaphone and so many things. We are hankering after hearing tape record or this gramophone album, and news from in the newspaper. We are always anxious, very anxious. Big, big news… In your country especially, millions of papers, newspaper, such big, just to hear what is going on in the world. But after seeing one or two pages, you throw it away. Because you are hackneyed. You know that there was political strife, there was fire, there was burglary, there was this, there was this… The same story. Carvita-carvaṇānām, chewing the chewed. No, actually, no pleasure. By… We have seen in your country, and nowadays in our country so many nice news magazines, but they see one or two pages and they throw away. Because there is no pleasure, although I have got hankering to hear so many things.

But this kind of hearing will not give me pleasure. Therefore here it is said, śrotavyādiṣu yaḥ paraḥ. This, it is not ordinary hearing. This kṛṣṇa-praśna, question about Kṛṣṇa and answer about Kṛṣṇa, this is not ordinary question and answer. It is ātmavit-sammataḥ. Those who are self-realized, they will understand, they will approve of it. Because it is transcendental. śrotavyādiṣu yaḥ paraḥ. So one can say that "There are many subject matter for hearing. It may be one of them." No. It says, he says, Śukadeva Gosvāmī says, "No, it is paraḥ, transcendental, the most superior kind of question and answer hearing." So one may think, "There are different types of subject matter for hearing. It may be one of them."

Therefore in the next verse Śukadeva Gosvāmī says, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. "My dear King, Rājendra…" Rājendra means "the best of the kings." He's, Śukadeva, er, yes, Parīkṣit Mahārāja, the best of the kings. He has selected, he's preparing. He does not think that "I am now king. And I'll die, I shall again become king." He does not think like that, foolishly. He knows that "I may be king in this life, and the next life, I may be dog." Because he's ātmavit, he knows ātmā, the soul. That is under the control of nature. You cannot say that "This time I am very nice, good-looking French boy and girl. Then next life I shall become also the same." Some poet in India, he sung, ei deśete janma āmāra, ei deśete mari: "I have taken birth in this country." Everyone has got love for his country. That is the modern civilization. Now, the Napoleon, in your country, he loved his country so much. Now where he is, you do not know. You have simply a stone, photograph, statue. You are thinking that ”Napoleon, I am worshiping…” You do not worship actually. Worship is here. If you worship, you must keep Napoleon in this way. But no. You keep on the street for passing stool by the crows. (laughter) That is not worship. That is insult. Suppose if you think this statue belongs to Napoleon, and you have exposed this statue for passing stool by the crows, is that very good worship? If I ask you, ”Please stand on the street and the crows will pass stool on your head…” (laughter) This is intelligence. This is modern civilization. They have no even common sense intelligence. If you are worshiping Napoleon, why don't you keep like that? We are worshiping Kṛṣṇa. We are keeping in a nice place. That they will say, ”It is idol worship.” These rascals will say, ”These foolish people are worshiping an idol.” And they are worshiping Napoleon very nicely. (laughter) Just see their intelligence. So therefore, because they do not know, because they are not ātmavit, therefore their opinion has no value. No value. We don't care for their opinion. Here it is ātmavit-sammataḥ. One should be taken… Approval should be from persons who is self-realized. Their, his opinion has value. Otherwise, a rascal says, ”In my opinion…” What is the opinion of your…, value? We don't accept your opinion. We take the opinion of Kṛṣṇa and Kṛṣṇa's devotee. One who is pure devotee of Kṛṣṇa or Kṛṣṇa directly, or His representative, we take their opinion. That is called ātmavit-sammataḥ.

So one may think this question and answer may be, as we do ordinarily, it may be like that. Now Śukadeva Gosvāmī mentions, says, śrotavyādīni rājendra: [SB 2.1.2] ”My dear King,” śrotavyādīni, ”the subject matter for hearing,” nṛṇāṁ santi sahasraśaḥ, ”of ordinary, common men, there are many thousands of questions and answers.” That is life. Any businessman, as soon as he'll go to the association of business, there the only, the hearing, ”What is the rate of this commodity?” And another man says, ”This is the price.” ”So, if it is favorable, purchase.” So this is going on. But this is not that kind of question and answer, what is the price of this commodity and that commodity. No. Therefore it is said, śrotavyādīni rājendra [SB 2.1.2]. Neither it is radio message or football club or so many things. No. It is meant for the common class of men. Śrotavyādīni rājendra nṛṇām [SB 2.1.2]. Nṛṇām means common people. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. That kind of questions and answers are many, many thousands. Why they have got so many thousands, and you have got only one question, one answer about Kṛṣṇa?

That is answered in the next line, that apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. General people, people in general, they are gṛheṣu, in the…, at home. But they are gṛhamedhi. There are two words, gṛhamedhi and gṛhastha in Vedic language. Gṛhastha means those who are householder, living for convenience, wife, children. Because everyone cannot… Especially in this age. Especially in your country, to take sannyāsa is very difficult job. It should not be given; neither it should be taken. Actually, in this age, sannyāsa is forbidden. But if one is very strong, he can accept sannyāsa. So better to remain a gṛhastha and cultivate Kṛṣṇa consciousness. That is better. Don't accept whimsically sannyāsa and then do all nonsense. No. So it is better to remain gṛhastha. But not gṛhamedhi. Gṛhamedhi means that he does not know anything else than to support the wife and children and live very comfortably, well-dressed, and… That is called gṛhamedhi. His center is only that apartment. He does not know anything more than that apartment. That is called gṛhamedhi. And gṛhastha means that he knows many things, Kṛṣṇa, beyond this apartment. He's called… [break] …in this way and that way. They have got thousands, thousands of questions and answers. But one who is gṛhastha, his question and answer is one: Kṛṣṇa. That is the only subject matter.

Just like in our Kṛṣṇa consciousness movement, we don't talk of anything. We simply talk of Kṛṣṇa. And if we talk of Kṛṣṇa, at least, for hundred years, in the present position, still, our present stock will not be finished. We have got so many books. If for one hundred years, whatever stock we have already got, if we read for one hundred years continually and try to understand one word of Śrīmad-Bhāgavatam, then it will take hundred years. That one word janmādy asya yataḥ [SB 1.1.1], if you try to understand, you can understand it for one hundred years. So it is so nice, Śrīmad-Bhāgavatam. Go on reading every day. You'll find… Both Śrīmad-Bhāgavatam, Bhagavad-gītā. Every day, the more you become realized, ātmavit, you see new meaning, new light. Śrīmad-Bhāgavatam is so nice. Simply if you read Śrīmad-Bhāgavatam… Vidyā bhāgavatāvadhiḥ. One is learned… What is the limit of learning? The limit, learning, is when you understand Śrīmad-Bhāgavatam. That is the limit. Finished. There is no knowledge required anymore. Therefore it is called śrotavyādiṣu yaḥ paraḥ. The ultimate, first class.

But the apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Gṛhamedhi, they do not know that there is soul, and the soul is permanent. And we, actually, we are hankering after happiness. For whose happiness? It is soul's happiness. It is Kṛṣṇa's happiness. We, we try to protect this body. We are very much fond of this body. Why? Because the soul is there. Everyone knows it. As soon as this body, there is no soul, it is kicked out, throw it away in the street. Nobody cares for it. Suppose a beautiful man and beautiful girl, dead bodies lying on the street-who cares for it? But as, so long the soul is there, ”Oh, such a nice, beautiful, such a nice, beautiful boy, girl.” The soul is important.

So actually, we do not love this body because the same beautiful body's there. Why do you not care? Because soul is not… Therefore I love the soul. This is the fact. This is ātmavit, ātma-tattva-vit. And why I love soul? Because I love Kṛṣṇa. Soul is part and parcel of Kṛṣṇa. So why I am so much fond of soul? Because it is part and parcel of Kṛṣṇa. Therefore, ultimately, I love Kṛṣṇa. This is the conclusion. And if I do not love Kṛṣṇa, that is my abnormal stage. And the normal stage is I love Kṛṣṇa. Therefore we are trying to awaken Kṛṣṇa consciousness. As soon as one is fixed up in Kṛṣṇa consciousness and begins to love Kṛṣṇa, then he doesn't want to love anything more. Svāmin kṛtārtho 'smi: ”Now I am fully satisfied.” So otherwise, we'll have many questions, many answers so long we are not self-realized, and our time will be spoiled.

So this kṛṣṇa-praśna, inquiry about Kṛṣṇa, that should continually go on. And all the answers you'll find in the Bhagavad-gītā and Śrīmad-Bhāgavatam. And simply by questions and answer, your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.1-2

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New York, April 19, 1973

Prabhupāda: (leads chanting, etc.)

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]
śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

So Parīkṣit Mahārāja questioned. So Śukadeva Gosvāmī… "What is my duty? Now I am going to die within seven days, what is my duty?" So he enquired about Kṛṣṇa because Parīkṣit Mahārāja, born in a Vaiṣṇava family, Arjuna's grandson… Pāṇḍavas, they are Vaiṣṇavas and devotee of Kṛṣṇa, so from the childhood he had the opportunity to worship Kṛṣṇa. He was playing with Kṛṣṇa Deity, so naturally he was inclined to hear about Kṛṣṇa. So he enquired, "What is my duty? Shall I simply hear about Kṛṣṇa, or something else?" So on hearing this question, Śukadeva Gosvāmī is congratulating, varīyān eṣa te praśnaḥ: [SB 2.1.1] "Oh, your question is very wonderful, very welcome, varīyān." Varīyān means "very welcome," what I have given, varīyān. "Glorious, yes. Glorious praśnaḥ, because you have enquired about Kṛṣṇa."

So varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa: [SB 2.1.1] "My dear king, this question is all-auspicious for all the people of the world." If you simply enquire about Kṛṣṇa or hear about Kṛṣṇa, even though we do not understand, but that vibration of Kṛṣṇa… Just like we are chanting "Hare Kṛṣṇa," we may not understand what is meaning of Hare Kṛṣṇa, but still, because it is transcendental sound, it is auspicious. Wherever you chant Hare Kṛṣṇa, they may hear or they may not hear, it is auspicious for them. So we are sending our men for street saṅkīrtana. It doesn't matter whether people are eager to hear it or not, but it is auspicious. It will create an atmosphere which is very, very congenial to the human society. That should be our principle. Not that because we are chanting, nobody is taking care, we shall not be disappointed. Our, this saṅkīrtana movement is so nice that simply by chanting, the vibration will create an auspicious atmosphere, varīyān eṣa te praśnaḥ [SB 2.1.1]. Now you can practically see, those who are old members… So I began in this New York in that storefront simply by chanting. So I did not bribe you American boys and girls to come after me. This is the only asset was chanting. That in Tompkinson square park, this Brahmānanda Swami he first came to dance in my chant. (laughter) He and Acyutānanda, that was the first dancing of our Kṛṣṇa conscious movement. (laughter) Yes. And I had no mṛdaṅgas. That was a, what is that?

Devotee: (indistinct) drum.

Prabhupāda: Drum, little drum. So I was chanting Hare Kṛṣṇa for from two to five, three hours, and so many boys and girls were coming and joining, and there was first photograph in the Times, New York Times, they appreciated, and people also appreciated. So this chanting, the beginning was only chanting. There was no, nothing more. At that time there was no program of prasāda distribution. That, later on it came. So we should always be confident that this chanting is not a vibration of this material world. This is not vibration of material world. Narottama dāsa Ṭhākura says, golokera prema-dhana hari-nāma-saṅkīrtana. It is imported from the spiritual world. It is completely spiritual. Otherwise how it is possible? Sometimes the so-called yogis, they say that chanting… In Bombay there is a so-called rascal, he says, "The chanting of Hare Kṛṣṇa mantra and chanting of Coca-cola is the same." He is such a rascal. He does not know that this is not a vibration of this material world. But one who has no knowledge, they think that "What is the meaning of this chant, 'Hare Kṛṣṇa, Hare Kṛṣṇa'?" But they can practically see that we can go on chanting day and night, still we shall not become tired, but any other material name you take, after chanting three times you will feel tired. That is the proof. You can go on chanting day and night, you will never feel tired. So these people, poor people, they have (no) brain to understand.

Anyway, the chanting is so auspicious, Caitanya Mahāprabhu has given His benediction, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. We are suffering in this material world because we are not cleansed of our understanding or of our heart. The heart is not cleansed. So this chanting will help us to cleanse the heart.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa kīrtanaḥ
hṛdy antaḥ stho abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Chanting is so nice that as soon as you take to chanting, or hear about Kṛṣṇa-the chanting is also hearing about Kṛṣṇa-so immediately the cleansing process begins, ceto-darpaṇa-mārjanaṁ [Cc. Antya 20.12]. And as soon as our heart is cleansed, bhava-mahā-davāgni-nirvāpaṇam, then we become free from the blazing fire of this material existence. So chanting is so auspicious, therefore Parīkṣit Mahārāja here, Śukadeva Gosvāmī says, varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa [SB 2.1.1]. In another place also, Śukadeva Gosvā…, Sūta, Sūta Gosvāmī says, yat kṛtaḥ kṛṣṇa-sampraśno yayātmā suprasīdati. When the great saintly persons in the Naimiṣāraṇya enquired about Kṛṣṇa, he replied like that. Yat kṛtaḥ kṛṣṇa-sampraśnaḥ: "Because you have enquired about Kṛṣṇa, it will cleanse your heart, yenātmā suprasīdati. You will feel a very transcendental bliss, comfort, within your heart."

So varīyān eṣa te praśnaḥ kṛto loka-hitam [SB 2.1.1]. Loka-hitam. Actually our, this movement is the prime welfare activities to the human society, loka-hitam. It is not a business. Business means my hitam, my benefit only. It is not. It is Kṛṣṇa's business. Kṛṣṇa's business means Kṛṣṇa is for everyone; therefore Kṛṣṇa's business is meant for everyone. We therefore welcome everyone. There is no distinction. "Come here and chant," loka-hitam. And a sādhu, a saintly person should always think of loka-hitam. That is the difference between sādhu and ordinary man. Ordinary man, he thinks only of himself, or expanded himself, for family, for community, for society, for nation. These are all expanded selfishness. Expanded. When I am alone, I am thinking of my benefit only. When I am little grown up, I think of my brothers and sisters, and when I am little advanced, I think of my family. Little advanced, I think of my community. Little advanced, I think of my country, my nation. Or I can think of the whole human society, internationally. But Kṛṣṇa is so big that Kṛṣṇa includes everyone. Not only human society, animal society, bird society, beast society, tree society-everything. Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father of all these forms." There are 8,400,000 different kinds of forms. Kṛṣṇa claims "They, all of them, are My part and parcel living entities, but they are now covered by different dress only. But they are living entities." This is Kṛṣṇa consciousness vision.

Therefore one who is actual Kṛṣṇa conscious, paṇḍita, paṇḍitāḥ sama-darśinaḥ… [Bg. 5.18]. Paṇḍitāḥ, he does not see the outward dress; he sees the living entity encased in this particular type of body. So he has no concern with the body. Therefore a sādhu always thinks of everyone's benefit. Just like Rūpa Gosvāmī, Sanātana Gosvāmī. Of the Gosvāmīs it is said, lokānāṁ hita-kāriṇau tri-bhuvane mānyau. Because they were benefactor for all kinds of living entity, therefore they were honored tri-bhuvane, in three worlds. Tri-bhuvane. Lokānāṁ hita-kāriṇau. Nānā-śāstra-vicāraṇaika-nipuṇau. A sādhu's business is for the benefit of all living entities. A sādhu does not like to cut even a tree, because he knows, "Here is a living entity. He is standing here for many years by his karma, and he has to continue this for many years more. So he cannot avoid this because it is nature's law." Just like if you are put into prison for six months, nobody can save you, nobody can make you less, one day less than six months. So we get our particular type of body, we have to remain in that body for a certain period by the laws of nature. So by cutting the body-the living entity does not die-but because we check the continuation of his period, therefore we become sinful. You cannot cut even a tree without Kṛṣṇa's purpose. Without Kṛṣṇa's purpose we cannot kill even an ant, we cannot cut even a tree, then we shall be liable to punishment. So a sādhu sees that "Here is also a living entity." Paṇḍitāḥ sama…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita does not make any discrimination that "Here is an animal, here is a man." No, he sees, "The animal is also part and parcel of Kṛṣṇa. He has got a different body, and the man also, he is also a part and parcel of Kṛṣṇa, he has got a different body. Karmaṇā, according to one's karma, he is put into different type." So loka-hitam.

Now, this kṛṣṇa-sampraśnaḥ, the question and answer about Kṛṣṇa, if we simply hear, that is recommendation of Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. You remain (in) your position, but you try to hear about Kṛṣṇa. That is recommended. Simply you come in this temple and try to hear about Kṛṣṇa, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ. That will purify. Kṛṣṇa-kīrtana, Kṛṣṇa's name is so powerful, simply if you hear "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa," you become purified. You become purified. Therefore it is said, varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa, ātmavit-sammataḥ [SB 2.1.1]. Ātmavit. It is not that I am only eulogizing. Ātmavit-sammataḥ. All great personalities who is self-realized, ātmavit. Ātmavit means one who knows ātmā. General people, they do not know ātmā. But ātmavit means one who knows ātmā, ahaṁ brahmāsmi, "I am spirit soul, I am not this body," and one who is well-acquainted about this ātma-tattva. So unless one becomes aware of this ātma-tattva, whatever he is doing, he is being defeated. They are seeing… Generally people, they are thinking that "I am now constructing this big skyscraper building. I am successful. I have become Rothschild, I have become Paul(?)." That is not ātma-vit. Ātma-vit… Because he is materially opulent, that does not mean ātma-vit. That's a subject matter that will be discussed in the next verse, apaśyatām ātma-tattvam [SB 2.1.2]. One who cannot see his ātmā: gṛheṣu gṛha-medhinām. They are compact in this materialistic way of life, gṛheṣu gṛha-medhinām. Their condition is very… Actually this is the position of the whole world. They are not ātma-vit. They do not enquire ātma-tattvam; therefore they are less intelligent. Therefore I say that we, our propaganda is to make people more intelligent. They might not have taken it very nicely. They thought that "This poor swami has come to make us intelligent." But actually that is the fact. That is the fact. This is not intelligence, that, bodily concept of life, "I spoil my whole life for bodily comforts, and then after giving up this body, I become a cat and dog." Then what is that intelligence? Is that very good intelligence? Actually it has happened. I do not wish to discuss. Our Godbrother, Śrīdhara Mahārāja, says… He was speaking from a paper that one of our great politician, very, in India, he has now become a dog in Sweden. It is published. There were enquiries about some prominent men in India, and he has answered, and one of the answer is, "Such-and-such politician, he is now one of the two dogs of a gentleman in Sweden." You see. So this time, in this life I may become very big man, or big politician, big diplomat, big businessman, but next life, after your death, it is your big, your greatness of this material will not help you. That will depend on your work, and nature will offer you a certain type of body, you'll have to accept. Of course you will forget. That is the concession given by nature. Just like we do not remember what we had been in our past life. If I remember that suppose I was a king in my past life, now I have become a dog, then how much suffering it will be. Therefore by nature's law one forgets. And death means this forgetfulness. Death means this forgetfulness.

So this is a great science. People do not know it. Our Kṛṣṇa consciousness movement is very scientific, authorized, so our business is to enlighten people as far as possible, and at the same time we must remain enlightened. We may not be again covered by the darkness of māyā. That we should be… That you can keep yourself very fit not to be covered by the māyā. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you very strictly adhere to the principle of Kṛṣṇa consciousness, then māyā will not be able to touch you. That is the only remedy. Otherwise māyā is always looking after the opportunity, loophole, how she can capture you again. But if you remain strictly in Kṛṣṇa consciousness, māyā will not be able to do anything. Mām eva ye prapadyante. Daivī hy eṣa guṇa-mayī mama māyā duratyayā. It is very difficult to get out of the clutches of māyā. It is very difficult. But Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] if one is strictly adhering to the lotus feet of Kṛṣṇa, always… Therefore our, this program is twenty-four hours thinking of Kṛṣṇa. Satatam. Satataṁ cintayo kṛṣṇa. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. These are the recommended. So if we simply think of Kṛṣṇa… If you cannot do anything, simply think of Him. That is the highest meditational perfection. So always chant Hare Kṛṣṇa mantra, be in touch with Kṛṣṇa in so many ways, then you are secure. Māyā will not be able to touch you. And if we can somehow or other pass our days and at the time of death we remember Kṛṣṇa, then the whole life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.1-5

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Boston, December 22, 1969

Prabhupāda: …Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So I am so pleased that you are doing things just to my satisfaction. And stick to this principle and Kṛṣṇa will bless you, sure. Our line of action is not difficult: chanting sixteen rounds regularly, following the four regulative principles, take prasādam, read books, we have got so many books, speak, discuss about the subject matter amongst yourself, and this is the process.

So Parīkṣit Mahārāja, you know, I have several times spoken, he had only seven days to meet his death. He was young man, but some way or other, he was cursed by a brāhmaṇa boy, not a brāhmaṇa, that he would meet death within seven days, and… This is Vedic culture, that before death one should prepare very nicely to go back to Godhead. This is Vedic culture. The modern civilization, they do not know what is going to happen after death. But our Vedic culture is not so blind. Vedic culture has got an aim, what is the aim of human life, not aimless life. Aimless life is animal life. They have no aim. By the laws of nature they are going on, transforming from one body to another, and ultimately they are coming by evolutionary process to the human form of life. And especially this civilized human form of life, it is very responsible life. One has to make his choice whether he wants to continue his materialistic way of life and change the body, one after another. That is very risky job. You should always remember that if in my next body I am given a body like a tree, just see, in this part of the world, how condemned life. They are standing in the snowfall. You have got house. You are protecting yourself. They cannot even move. So there is possibility of getting such life.

So we should be so much responsible, how to avoid such laws of nature. We can have any form of life out of 8,400,000 species that are before you. You should always remember that ”If by chance I slip to one of them, then how I have wasted my time.” This is responsible life. Labdhvā su-durlabham idaṁ bahu-sambhavānte. Bahu-sambhavānte means after many, many appearances. This is appearance. This body, present body, is one of the appearances. It will never appear again. He'll… I will have to or you will have to appear in a different body. But this human form of life is a great opportunity. Bahu-sambhavānte. Bahu means many, and sambhava means appearance. After many, many appearances, we have got this. Labdhvā su-durlabham. Su-durlabham. Su means very costly. Durlabham means to gain with great difficulty. This responsibility must be there in the human form of life. Labdhvā su-durlabham idaṁ bahu-sambhavānte. After many, many appearances. And what is this? Mānuṣya, man, human form of body. Artha-dam: and you can achieve a great success in this life. This is the hint given. Therefore for that great success everyone should try his best. And one may think that ”Now we are young men, young boys and girls. Let us enjoy life.” And that facility is very much easy to obtain in your country. In the school, college or society, the young boys and young girls, they have got ample facility for enjoying material life. Enjoying material life means sex life. So Bhāgavata says, ”No. You should immediately try for the ultimate success of your life. Don't spoil your life.” If we become absorbed in the thoughts of materialistic way of enjoyment, then naturally we have to take birth again in any other form of body, may be human body or may not be human body. But unless we purify our mind and consciousness, we must have to accept the material body.

And if we accept a material body, then all the miserable conditions that we are undergoing with this body, we have to accept it. This is not pessimistic view of life, but this is a fact. Only responsible persons, they can understand. Sanātana Gosvāmī was minister of government. His society was very aristocratic. Very rich men they were. So rich society, aristocratic society, could not satisfy him. He… They resigned the post and joined Lord Caitanya Mahāprabhu for ultimate solution of life. These examples are many. Śrī Caitanya Mahāprabhu's disciples, direct disciples, they were all very important men, just like Six Gosvāmīs. Even Svarūpa Dāmodara, His private secretary, he was very learned man, Vedantist. And next to his secretary, the six Gosvāmīs, Sanātana Gosvāmī, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, they were very, very important rich men of that time. Raghunātha dāsa Gosvāmī happened to be the son of a very big landlord, zamindar. That father's income was twelve hundred thousands of rupees in those days, five hundred years ago. And he was the only son of his father and uncle. So he did not like to enjoy the father's property, but he joined Caitanya Mahāprabhu. He is known as Raghunātha dāsa Gosvāmī. Similarly, Rūpa-Sanātana Gosvāmī also joined. They were also very rich men, important men. And Gopāla Bhaṭṭa Gosvāmī… Jīva Gosvāmī, very learned scholar and philosopher. He was the nephew of Rūpa Gosvāmī. So they were all very important men of the society. They joined Caitanya Mahāprabhu to make life successful. So these examples we should take and make our life successful.

The successful life means to make our consciousness changed into Kṛṣṇa consciousness. That is success. Labdhvā su-durlabham idaṁ bahu-sambhavānte. We have got this after many, many births, mānuṣyam, this human form of life. Therefore the śāstra says, tūrṇaṁ yateta. I am very glad. You all young boys and girls, you are fortunate. I am not bluffing you. Actually you are fortunate. You have come to the right place, where you can learn Kṛṣṇa consciousness. This is the greatest boon of life. Tūrṇaṁ yateta. The śāstra says that ”Very quickly you should try to finish this business.” Because Parīkṣit Mahārāja, he was aware that he was going to live for seven days. But we do not know whether our life is still for seven days or seven minutes. Any moment. There is no guarantee. Don't think that ”In old age we shall take up this business of Kṛṣṇa consciousness.” By the example of Parīkṣit Mahārāja, we can take the lesson that we do not know when we shall die, but before death we have to become competent in Kṛṣṇa consciousness. What is that competency? Always, twenty-four hours, thinking of Kṛṣṇa. That's all. This is competence.

So Parīkṣit Mahārāja, at the last of his life, got the association of a big Kṛṣṇa conscious personality, Śukadeva Gosvāmī. So he asked him, ”My dear sir, I am now going to die. So what is my duty? Please tell me.” Parīkṣit Mahārāja was born in a family of the Pāṇḍus. He is the grandson of Arjuna. Arjuna's son, Abhimanyu, he died in the Battlefield of Kurukṣetra. Everyone joined, so he also joined. He was sixteen years old boy at that time, but he was married. Fortunately he was married. And when he was in the battlefield, fortunately his wife was pregnant, and this Parīkṣit Mahārāja was the posthumous child. He was born after the death of his father. He could not see his father. His grandfathers raised him. All the boys died, of the whole family, in the battlefield. Only these five brothers remained alive, and this child was in the womb of his mother. Otherwise, the members of the whole Kuru family died in the battle. It was such a big fight. So this child was also hit by atomic energy, brahmāstra, but Kṛṣṇa saved him. Kṛṣṇa wanted that "The descendant of My devotees, they must prolong." They were very good family, Kṛṣṇa conscious family. Kṛṣṇa wants to give protection to the Kṛṣṇa conscious men, family. That you know from the Bhagavad-gītā. So this child was saved even in the womb of his mother by Kṛṣṇa. So Kṛṣṇa also could save him when the king was cursed by a brāhmaṇa boy, but Parīkṣit Mahārāja did not like the idea. He took it very seriously that "I have offended the brāhmaṇa, and he has cursed me. That's nice." You see? How much liberal he was. So he accepted. Immediately he prepared for death.

So after all, he was a great devotee. In his childhood he was playing with Rādhā-Kṛṣṇa Deity. Just like our child, devotee, Mr. DDD. (laughter) Yes. He is playing with Jagannātha. That is very nice. Yes. This is the opportunity. My father also gave me Deities in my childhood, and I had the opportunity to serve Rādhā-Kṛṣṇa from childhood. So as such, he asked Śukadeva Gosvāmī to hear about Kṛṣṇa. Although he was very much anxious to know about his duty, but he was thinking that "My only duty is to think of Kṛṣṇa at this stage." Therefore he asked his spiritual master, "Whether I shall hear about Kṛṣṇa in this last point of my death?" So Śukadeva Gosvāmī was very glad that "This king is already anxious. I was just going to advise him to think of Kṛṣṇa, but I see that he is already anxious to think of Kṛṣṇa." He is always thinking because from the childhood he was playing. From the womb of his mother he saw Kṛṣṇa. So after his birth he was searching after "that figure who saved me." Therefore his name was Parīkṣit. He was examiner. So many… He was royal family child. So, so many people were present after his birth. So he was looking after, "Where is that form, Kṛṣṇa?" Therefore his name is Parīkṣit.

So when he inquired from Śukadeva Gosvāmī, "If I can hear about Kṛṣṇa?" so Śukadeva Gosvāmī replied,

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

"O my dear king, you are very fortunate. Your question about Kṛṣṇa is welcome." Varīyān. Varīyān eṣa te praśnaḥ: "You are inquiring about Kṛṣṇa. So this very question is very important." Varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa: [SB 2.1.1] "And this is not good for you only; it is good for all the human society because you have questioned and I shall reply." So Kṛṣṇa questions and answers are so important that in future these questions and answers will be discussed in the human society. Actually it is being done so now. We are discussing the same incidents. And he said, ātmavit-sammataḥ puṁsām: "And this question is so authorized that ātmavit, those who are interested in self-realization, they have got their approval, 'Yes. This is nice question.' " Ātmavit-sammataḥ. Sammata means approved. It is not bogus question. It is approved. This sort of question should be inquired, Kṛṣṇa, about Kṛṣṇa. And if you speak about Kṛṣṇa… The whole world is full with questions and answers, so these questions and answers are approved by ātmavit, those who are self-realized, not bodily realized, ātmavit. There are two classes of men. Ninety-nine point nine percent, they are bodily realized men, always thinking of the body. And just there is another class; they are called ātmavit, self-realized, Kṛṣṇa conscious persons. Ātmavit-sammataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ. Śrotavya means worth hearing. There are many kinds of subject matter for hearing, but this is the sublime subject matter of hearing, kṛṣṇa-praśna.

So questions and answer about Kṛṣṇa, śrotavyādiṣu yaḥ paraḥ… Para means sublime; śrotavya means worth by hearing. So why it is para, sublime? He said,

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

This Bhāgavata is so, I mean to say, exalted transcendental knowledge that there are eighteen thousand verses, and if you analyze each verse, each word, you will get a great transcendental information. There is no comparison with this Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam amalaṁ purāṇam. Amalam, spotless. This purāṇam, this old history of the world… This is also history. Just like this incidence, Parīkṣit Mahārāja was cursed by a brāhmaṇa, he was the king, emperor of the world, and how he met his death, these things are described in this history. Is it not? So this is also history. But it is not ordinary history, not history, chronological history, as we generally mean, but it is a history of the most important men in the world. Just like Parīkṣit Mahārāja. He is the most important, at least one of the most important kings in the world. His history of death and life is historical fact.

So Śukadeva Gosvāmī said that "My dear king," śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ: [SB 2.1.2] "for ordinary men there are many, many subject matters for hearing." Just like you see the newspaper, there are many varieties of news, but they are meant for whom? For ordinary men. They are not meant for us. We don't care for what is happening in the newspaper. At least our boys and girls, they do not care for these things, although everyone is anxious to read early in the morning the newspaper. You see? This very fact is stated here: śrotavyādīni. What is this newspaper? Newspaper, the Sanskrit word is śrotavyādīni. Śrotavya means "the things which is to be heard." So what is this newspaper? Unless there is some news, what you will hear? So this word, very word, śrotavyādīni. Pradyumna, you understand śrotavyādīni? No? Śrotavyādīni means subject of news. So he said, "There are many subject of news, or newspaper." Śrotavyādīni rājendra [SB 2.1.2]. He is addressing the king, rājendra. He was the emperor. Therefore, "the king of the kings," rājendra. "My dear rājendra, emperor, there are many varieties of subject matter for hearing." For whom? Nṛṇām: "for the human society." Nṛṇām means human beings. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. But what class of human being? Apaśyatām ātma-tattvam: "Those who are fools and rascals without any self-realization knowledge. For them." Apaśyatām. Apaśyatām means blind, cannot see. They have got their eyes, but they have no introspection, what is the value of life. Therefore he says, apaśyatām. Simply they have eyes like the peacock feather. (laughter) They have no introspection. Eyes means introspection. Therefore Vedic culture says, eyes… Śāstra-cakṣus: "You should see through śāstra. Don't try to see by these eyes." These are, what is the value of this eye? They are conditioned in so many ways. You don't believe the eyes. See through the śāstra, through the spiritual master, through the śāstra. Try to see through this. That is perfect seeing.

So the subject matter for hearing for the ordinary person, those who are engaged in family matters, gṛheṣu gṛha-medhinām… So does it mean to become a family man is bad? No. It does not mean. But if you become gṛhamedhī, that is particularly said, gṛheṣu gṛhamedhī. Gṛheṣu, living in family life, but in family life there are also two classes of men: gṛhastha and these gṛhamedhī. Therefore I say that each and every word of Śrīmad-Bhāgavatam, you will have new enlightening, new. Difference, there is difference between gṛhastha and gṛhamedhī. Gṛhamedhī, just like ordinary persons, their household life means they have made the home as the center of their existence. Just like I was seeing just now the rooms of our gṛhastha, householder, boys and girls. Things are scattered. (laughter) But if you go to another person's, gṛhastha (gṛhamedhī), you will find their apartment nicely decorated, chairs, cushions, and sitting place, but they have no vision about self. And here, although we see that household affairs, their resting place, is not so nicely decorated, but their aim is Kṛṣṇa. So that is the difference between gṛhamedhī and gṛhastha. Gṛhamedhī means they simply want to decorate their apartment and children and wife. That is their end of life. That is all. They have no other business. Apaśyatām, blind of the value of life. Whereas the gṛhastha, he is not blind about the value of his life. He is simply looking forward, how to become successful, Kṛṣṇa conscious. So those who are blind of the point of self-realization, such householders, they have got many subject matter of hearing in the newspapers. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Sahasraśaḥ means thousands of subject matters. For whom? Gṛheṣu gṛha-medhinām. Such householders who made their aim of life to decorate the apartment. That's all. Work whole day and night, and have good dress, good apartment. That's all. They think this is success. These things are, were before also.

So these are being pointed out, gṛheṣu gṛha-medhinām. For them there are many thousands of news items. Why they have got thousands? Now, what is their mode of life? That is explained. Their mode of life, Śukadeva Gosvāmī explained to Parīkṣit Mahārāja. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ: [SB 2.1.3] "At night they are wasting their duration of life either by sleeping or by sex life." That's all. This is their business at night. Then, at daytime, what is their business? At daytime, divā cārthehayā rājan kuṭumba-bharaṇena vā: [SB 2.1.3] "And daytime, they are always busy: 'Where is money? Where is money? Where is money? (laughter) Where is money?' " Divā cārthe. Arthe means money. Īhayā, hankering after money. Then? They are getting money. Why they should waste their time? No. Nidrayā… Divā cārthehayā rājan kuṭumba-bharaṇena vā: [SB 2.1.3] As soon as there is money, there is immediately program how to spend it for family. Kuṭumba-bharaṇena vā. Kuṭumba means family, relatives. You see? They will spend thousands of dollars for family and relatives. But if you ask some dollars for Kṛṣṇa consciousness, they are not interested (inclined?). You see? So for these persons there are varieties of material news. Nidrayā hriyate naktam. At night… So their life means day and night. So this is the program of their life. At night those, either sleeping or going to the night club or dancing club, sex life. That's all. Not that these things are new. These are old things. People were accustomed to all these things only… The human nature is always… They are thinking, "modern days." What do you mean by "modern days"? Nothing has changed. "Putting the old wine in new bottle." That's all. (laughter) The practice is going on. Divā cārthehayā.

So the question is why they are wasting their life in this way? So that is answered also. He says,

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Dehāpatya. Dehāpatya. Deha means this body, and apatya means change of. Dehāpatya-kalatra. Kalatra means wife. Dehāpatya-kalatrādiṣu ātma-sainyeṣu. Just like a nation feels himself well-protected when the nation has got good defense measure, similarly, an ordinary man, he thinks that "If I have got strong built body and very faithful wife and nice children," dehāpatya-kalatrādiṣu, "and after this," means, "some good bank balance, some landed property, security, these things," one person accepts, "they will give me protection. Yes. They will give. I am now well-protected. I have got nice children. I have got nice wife. I have got good bank balance. I have got so many properties. So why shall I go to Kṛṣṇa conscious? I am well-protected. These boys and girls, they have no bank balance. They have no home. Therefore they should go." But they are blind. How they are blind? They are thinking that these things will give him protection. Pramatta. Pramatta means crazy. (laughter) Crazy. By craziness he is thinking that "These things will give me protection." No. Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. Because he is crazy, he does not see to the destruction of these things although he is seeing others, that they are being destroyed every moment. "My father has died. Naturally I shall die. Naturally my sons also will die. So why I am so much anxious of protecting this family? Everyone will die." Paśyann api na paśyati. They see, but still do not see. They see daily that "I am working so hard for these things, but these things will be destroyed, as it has been destroyed previously in the history." So many empires were destroyed. The British empire destroyed, the Roman empire destroyed, the Egyptian empire destroyed, the, I mean to say, the Indian empire… Formerly…, just like Parīkṣit Mahārāja. He was the emperor of the world. So these things, paśyann api na paśyati, they see that "They cannot give me protection. When I shall be called for death…" Just like Parīkṣit Mahārāja is preparing. "At that time, all these, my soldiers, my bank balance, my good wife, my good children, my good countrymen-no. Nobody can give me any protection." Just like when you have to fly in the sky, you have to protect yourself. No other can… Take it for the birds or for the airplanes. If you are being crushed in the airplane, no other airplane can protect you. You'll have to come down from the sky. (laughter) Similarly, when death will come, none of you will be able to give me protection. Either my good state or good family or good bank balance or good this, that. No. That's all, finished. You see?

So Śukadeva Gosvāmī giving right instructions to Parīkṣit Mahārāja. Then what should be the subject matter? This so-called rascaldom news, they are not meant for hearing. Therefore he concludes,

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

Icchatā abhayam. Abhayam. Bhaya means fear, and abhayam means fearlessness. If one is actually expecting that he should be protected, abhayam, there should be no more anything of fearfulness. Then Śukadeva Gosvāmī is instructing that tasmāt… Because these things, if you simply divert your attention to the varieties of newspaper or any other information of this world which is full of this gṛhamedhī, whose business is to sleep at night and work hard at daytime, that will not give you protection. Then? What I have to do? "You have to hear about Bhagavān, Hari, Īśvara." Tasmād bhārata sarvātmā. "Bhārata" because Parīkṣit Mahārāja happened to be a descendant of the Kuru dynasty. The Kuru dynasty was begun from King Bharata, Bharata. There are two, three Bharatas in the history of Vedic literature. One Bharata is Lord Rāmacandra's brother, younger brother. His mother, Bharata's mother, wanted to make Bharata king. Therefore, by palace diplomacy, Rāmacandra was sent to the forest. But His brother Bharata declined, "No." His mother wanted that "My son should be king." There were three wives of Mahārāja Daśaratha. So this is one Bharata. He was faithful to His brother, but by His mother's diplomacy Lord Rāmacandra was sent to the forest. So this is one celebrated Bharata. Another Bharata is the forefather of the Kuru dynasty. His name is also Bharata. And another Bharata was the son of King Ṛṣabhadeva, by whose name this planet is called Bhāratavarṣa. This whole planet is called Bhāratavarṣa. So he is addressing Parīkṣit Mahārāja as the descendant of King Bharata, Bhārata." He bhārata. You have to talk and hear about sarvātmā, the Supersoul who is sitting in everyone's heart, Bhagavān, the Personality of Godhead, full with all opulences." Bhagavān, this word, every word, suggests volumes of meaning. And Hari: "who can take away all your sufferings." Īśvara: "and He is the controller, supreme controller."

So instead of diverting your attention to the varieties of news of this world, you just try to… No, not try. You must. You must. Sarvātmā harir īśvaraḥ. What is that? Śrotavya: "Always hear about Him." Śrotavyaḥ kīrtitavyaś ca. Kīrtana. Hearing, then preaching. Therefore we have got our Kīrtanānanda Mahārāja, kīrtitavya, who will now preach. Kīrtitavya. Hearing, then kīrt… After hearing, the next stage is spreading, pushing on, the news of Kṛṣṇa. First of all hearing, then kīrtitavyaś ca, spreading. And smartavya. Smartavya means thinking always. Otherwise what you will preach? You hear, you think of it, you preach-this is the business. Smartavyaḥ kīrtitavyaś ca, śrotavyaḥ. For whom? Icchatā akuto bhayam. Icchatābhayam, those who are actually seeking protection. Not this protection, that your bank balance, your good wife, this and… No. They will not give you protection. So Parīkṣit Mahārāja was advised by Śukadeva Gosvāmī, his spiritual master, "This is your business at the point of death." So not only at the point of death. You cannot take to this business all of a sudden, even it is advised. You have to practice. Just like you cannot become a good soldier on the battlefield. You have to be trained yourself before going to the battle, military training. So this Kṛṣṇa consciousness movement is training before you ultimately meet death, fight with. So this is the advice given by Śukadeva Gosvāmī, and we shall read later on.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.1-5

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Melbourne, June 26, 1974

Prabhupāda: (leads chanting of oṁ namo bhagavate vāsudevāya and Sanskrit verses:)

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]
śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]
nidrayā hṛiyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]
dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]
tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

Thank you.

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

[SB 2.1.1]

(aside:) Give me water. Śukadeva Gosvāmī, śrī-śuka uvāca. Śukadeva Gosvāmī, the accepted spiritual master of King Parīkṣit, is replying to his inquiry, "What is the duty of a person who is going to die?" Parīkṣit Mahārāja was going to die within seven days. He was cursed by a brāhmaṇa boy to die within seven days. The reason is that the king was in the forest, engaged in hunting, and when he became tired he went to the cottage of a sage and asked him for water. But the sage was absorbed in meditation, could not hear him, so Parīkṣit Mahārāja, being thirsty, became angry, and there was a dead snake. So he, out of negligence, he took the dead snake and wrapped over the neck of the meditating sage. This news was spread and his son, twelve years old only, he heard that his father was insulted. So immediately he cursed that this snake would bit him within seven days. So this news was brought, although the father, after his meditation was over, he was very…, he was sorry that such a great king has been cursed. So he was very, very sorry, but what can be done? The brāhmaṇa boy's curse must be effective. That because in those days brāhmaṇas, even by caste, was very, very strong in spiritual strength. So when Parīkṣit Mahārāja was informed that he was to die within seven days, he accepted the curse: "Yes, I was wrong to insult the sage." Otherwise, he could counteract. He was also very powerful. But he did not. So this is the history.

So immediately he left his kingdom, family, children, and went to the bank of the Ganges and sat down there, being prepared for the coming imminent death, within seven days. So because he was emperor of the world… So he was going to die. This news was spread, and all big, big men, great saintly persons, even demigods, they also come to see him. And he was asking everyone, "What is my duty?" So at that time Śukadeva Gosvāmī also arrived there. Śukadeva Gosvāmī was young boy, but paramahaṁsa. So he was received in that big assembly as the great personality of knowledge. Even his father Vyāsadeva was present. So everyone stood up. His father also stood up to receive him, he was such a great personality. And then he was given nice seat, as is the custom, to give advice to Mahārāja Parīkṣit: "What was my duty?" But Parīkṣit Mahārāja was, from the beginning of his life, was a devotee himself, a devotee of Lord Kṛṣṇa. And he inquired, "Whether I shall devote or I shall absorb my mind with Kṛṣṇa consciousness?" Because he was a devotee of Kṛṣṇa. Many people gathered. They gave different advices: "Mahārāja, you do this at the time of death," and "Do that," "Do this." So there were many big, big persons. He was perplexed. But he was a devotee of Kṛṣṇa from the very beginning of his life, and thus he inquired, "Whether it is better to absorb the mind in Kṛṣṇa consciousness?" This was his question.

So in answer to this question, Śukadeva Gosvāmī replied, varīyān eṣa te praśnaḥ: [SB 2.1.1] "My dear King…" Varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa. Nṛpa, "the king," address. "My dear king, your inquiry is very glorified," varīyān eṣa te praśnaḥ kṛto loka-hitam [SB 2.1.1], "because on account of this question, whatever I shall reply…" Means he knew. The reply is this Śrīmad-Bhāgavatam. Question was about Kṛṣṇa, and the reply is Śrīmad-Bhāgavatam, eighteen thousand verses. And each and every verse is so important that if a serious student studies each and every verse, each verse will take at least one month to understand. And there are eighteen thousand verses. So for serious study of Śrīmad-Bhāgavatam, it will take eighteen thousand months. So eighteen thousand months meaning how many years? One thousand five hundred years. (laughter) It is such an important book, Śrīmad-Bhāgavatam. Each verse is a new verse, not repetition of the same subject. And it is deeply thoughtful. And every verse is, as it is stated here, ātmavit-sammataḥ, approved by persons who are self-realized. Ātmavit. Ātmavit. Ātmā means self, and vit means one who knows, well aware of self-realization. They are called ātmavit.

Generally people are ātmavit, bodily conscious, mass of people or class of people also. Hardly you will find a person at the present moment ātmavit, self-realized. Everyone is: "I am this body." "I am Indian," "I am American," "I am Canadian," "I am Australian," "I am white," "I am black," "I am brāhmaṇa," "I am śūdra," this way-"I am this body." Ātmavit means "I am the self; I am the soul." Bhāgavata… This is the Vedic word. If one understands that "I am not this body; I am spirit soul," he is called ātmavit, or he is liberated. He is not bodily conscious platform. There are three platforms of identification with self. Those who are grossly in ignorance, exactly like animals… Just like a dog. A dog thinks that he is the body. He cannot think that he is not the body, he is the soul. That is not possible. Because he is born in such a body, he is entrapped in such a body, animal body, they cannot think that the animal, the cat and dog, is different from the body. But at the present moment, so many big, big scholars and professors and educationists, they are also the same category as the dog. As the dog is thinking, "I am this body," he is also thinking, "I am this body." And on this bodily concept there are so many nations, big, big nation, they are on the bodily concept of life. Not ātmavit. Ātmavit is different, that "I am not this body; I am soul," Bhāgavata,.

So kṛṣṇa-praśna, inquiry about Kṛṣṇa, and to understand Kṛṣṇa means on the spiritual platform, ātmavit. That is not material body, material platform. Material platform means "I am this body; you are this body. So Kṛṣṇa is also like us. Kṛṣṇa has a material body, and He is like me." Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Kṛṣṇa should not be considered as ordinary being. We are worshiping Kṛṣṇa in this temple, not an ordinary being. But Kṛṣṇa is so kind. He is the Supreme Personality of Godhead. Aṇor aṇīyān mahato mahīyān. He is greater than the greatest and still, He can become smaller than the smallest. That is his greatness. He can become… He can show Arjuna the virāḍ-rūpa, the universal form; at the same time, He can talk with Arjuna as ordinary friend. This is Kṛṣṇa. You have read Bhagavad-gītā. He was talking on the chariot as his friend, but when there was need, He… Arjuna wanted to see the universal friend, and Kṛṣṇa showed him that universal form, gigantic form, everything including. So that Kṛṣṇa is ātmā, Paramātmā, and Bhagavān and Brahman. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11].

So kṛṣṇa-praśna means all-including, everything-past, present, future, moving, not moving, and big and small. This is Kṛṣṇa understanding. Kṛṣṇa understanding means past, present, future, small, large, moving, not moving. This is Kṛṣṇa understanding. But everything is in either of these categories. Everything must be either in the past or at present or in future. So this is past, present and future. And there are moving and… Just like we. We are, animals or man or birds and beasts and insect or aquatics, we are moving. And there are not moving, just like the hill, stones, the trees, plants, the grass. They do not move. But we are moving. So moving, unmoving. And we exist past, present, future. And there is biggest, bigger than the biggest, the whole universe. Although you have got airships, you cannot go, neither others. So many machines have been discovered, but go and see the… They cannot go even to the moon planet, what to speak of others. Therefore it is very big for us. When we speak of universe we cannot think of. They simply calculate, the scientists, by light year, and this year, that year, the speed. But we cannot approach even in this material world, and what to speak of Kṛṣṇa? Kṛṣṇa is in the spiritual world. We cannot calculate the length and breadth of this material world.

Our knowledge is so imperfect and meager, and what we can understand of the spiritual world? The material world is a manifestation of Kṛṣṇa's one-fourth energy. And the three-fourths' energy is manifested in the spiritual world. This is the understanding of Kṛṣṇa.

Therefore when one inquires about Kṛṣṇa, he is very glorified. Therefore he says, varīyān eṣa te praśnaḥ. Varīyān eṣa te praśnaḥ kṛto loka-hitam [SB 2.1.1]. Because answer to this question will include everything, and people will profit, loka-hitam. The saintly person's duty is to do welfare to the people in general. That is saintly person. Lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau. About the Gosvāmīs, ṣaḍ-gosvāmī, it is stated that nānā-śāstra-vicāraṇaika-nipuṇau. The six Gosvāmīs, they were very, very learned scholars, nānā-śāstra, various different scriptures, vicāraṇaika-nipuṇau, very expert in studying all the scriptures scrutinizingly, nipuṇau, expert. This is the, I mean to say, calculation of the Gosvāmīs. So why they are concerned about studying so many scriptures? Sad-dharma-saṁsthāpakau. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Sad-dharma. Dharma means… The exact meaning of dharma is "occupational duty." People are… In English they translate dharma as "faith." Faith can be changed. I like this faith today. Tomorrow I may like another faith. So actually the translation of dharma is not "faith." It is "occupational duty."

So what should be our occupational duty? Sad-dharma. Sad-dharma means… Sat means eternal. Real occupational duty… Now I am working as American or others working as Indian or German or Englishmen, or this family men. Everyone has got some occupational duty. But this occupational duty… Suppose I am working as American or European or Australian. This is temporary, because this body is temporary. And I am in bodily concept of life. Therefore my duty, so-called duty, is also temporary. As soon as the body is finished, I begin another chapter of duty. Suppose this life I am human being; next life I may not be human being. This statement was not liked by the newspaper man. (laughing) He was told that next life you can become animal, so he has published in my name, "The swami can become animal." Also the swami can become also animal. The so-called swami, they will become animal. (laughter) So that is not wrong. But we devotees, we are not afraid of becoming animal. Our only ambition is that we become Kṛṣṇa conscious.

So the animals, the cows and calves, who are Kṛṣṇa conscious… You have seen the picture of Kṛṣṇa? Yes. So better that we shall become animal of Kṛṣṇa. So there is nothing wrong. Even if we become an animal of Kṛṣṇa, that is also very worthy. That is not ordinary thing. Kṛṣṇa is embracing. Kṛṣṇa… You see the picture. Kṛṣṇa is embracing. Surabhīr abhipālayantam. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Kṛṣṇa always tends the cows. His name is cowherd boy. To become animal of Kṛṣṇa is a great, great fortune. It is not ordinary thing. Any associate of Kṛṣṇa, either His cowherd boyfriends or calf or cows, or the Vṛndāvana trees, plants, flowers or water, they are all devotees of Kṛṣṇa. They like to serve Kṛṣṇa in different capacities. Somebody is serving Kṛṣṇa as animal. Somebody is serving Kṛṣṇa as fruits and flowers, as tree, as Yamunā water, or the beautiful cowherds men and damsels or Kṛṣṇa's father and mother, so many with Kṛṣṇa. Kṛṣṇa is not imperson. So He has got so many lovers. Kṛṣṇa also loves them. So Kṛṣṇa's another name is paśu-pāla, paśu-pāla-paṅkaja. He is, mean, tender of the animals. Surabhīr abhipālayantam [Bs. 5.29]. He takes pleasure in tending the cows, surabhī. These are surabhī cows, not these ordinary cows, surabhī cows. Surabhī cows means you can milk the cow as many times as you like and as much milk as you like. That is surabhī.

So therefore Śukadeva Gosvāmī says "It is glorified question you have inquired about Kṛṣṇa." So about Kṛṣṇa, it is called kṛṣṇa-kathā, topics about Kṛṣṇa. The topics or the instruction given by Kṛṣṇa is the Bhagavad-gītā, and the topics about the activities of Kṛṣṇa is Śrīmad-Bhāgavatam. So some way or other, let us always discuss about Kṛṣṇa. That should be the life of Kṛṣṇa conscious people. So this is life of Kṛṣṇa, worshiping Kṛṣṇa in the temple, to sell Kṛṣṇa's books, Śrīmad-Bhāgavatam, Bhagavad-gītā, to think of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa-to eat kṛṣṇa-prasādam, to take all risk for Kṛṣṇa, to do work for Kṛṣṇa, as Arjuna, to fight for Kṛṣṇa. He did not like to fight, but for Kṛṣṇa's sake he fought. So fight for Kṛṣṇa, work for Kṛṣṇa, think of Kṛṣṇa, eat kṛṣṇa-prasādam, talk of Kṛṣṇa, read for Kṛṣṇa. So Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. This is life. This is Kṛṣṇa consciousness.

So this is very glorified life. Here it is said that varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa [SB 2.1.1]. So ātmavit-sammataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ. Paraḥ means the supreme perfect. You are hearing the Śrīmad-Bhāgavatam about Kṛṣṇa. There are many subject matter of hearing. Just like in newspaper you hear so many news. But if you hear something about Kṛṣṇa, that is the only perfect thing. That news has been published in this morning, many papers, "Kṛṣṇa…, the leader of the Kṛṣṇa movement," or "This Hare Kṛṣṇa movement." There is some vibration of the word "Kṛṣṇa." That makes the atmosphere purified, surcharged. So many thousands and millions of people will read "Kṛṣṇa." Willing or unwillingly, they'll read "Kṛṣṇa." That is their profit. Varīyān eṣa te praśnaḥ, loka-hitam [SB 2.1.1]. Immediately, they once utter the word "Kṛṣṇa," they become benefited. Never mind what is the news. Oh, we don't care for that. (laughter) But because they will utter the word "Kṛṣṇa," that is our profit. That is our profit for Kṛṣṇa consciousness movement.

Thank you very much. (aside:) There is water? So chant Hare Kṛṣṇa. [break]

Madhudviṣa: More water? Pertaining to the lecture? Yes, Gopī-kanta?

Gopī-kanta: Śrīla Prabhupāda, what is the exact benefit if a person just takes a Śrīmad-Bhāgavatam on the street and gives some donation to help out the printing costs or whatever?

Prabhupāda: That is already explained. They will read. They will see the picture of Kṛṣṇa. Immediate profit is: they will ask "What is this picture?" And you will say, "Kṛṣṇa." "Oh," they say, "it is Kṛṣṇa?" Then… (laughter) From the beginning of the, what is called, cover, the benefit begins, because the uttering the word "Kṛṣṇa" is benefit. Then, if he reads… Of course, if he pays for the book, he will read. So you give a chance to the person to know about Kṛṣṇa. Their life becomes sublime.

Hari-śauri: Śrīla Prabhupāda, earlier you were speaking that Kṛṣṇa means everything past, present and future and…

Prabhupāda: Everything, whatever you can think of. Kṛṣṇa includes everything. Without Kṛṣṇa, there is nothing. Because… Take anything. Take this table. This is stone. But the stone is also Kṛṣṇa. You have read in the Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Kṛṣṇa says that "These five gross material elements-earth, water, air, fire, ether-mind, intelligence and ego, they are My separated energies." Just like I am speaking. Now, this speaking recorded, when it will be replaced, the same sound will come. So that is my energy, but separated. I am on there, but still, the vibration is exactly what I am speaking because these words are emanated from me. Similarly, Kṛṣṇa says that "This earth is emanation of My energy. So therefore this earth… The stone is also earth, another form of earth. Therefore it is manifestation of Kṛṣṇa's energy. Therefore it is Kṛṣṇa. Energy and the energetic-no different. Just like the sun is situated 93,000,000's of miles away from you, but the sunshine, as soon as it reaches your body, you understand what is sun-heat and light-immediately. That is Kṛṣṇa consciousness. When one is learned about Kṛṣṇa, whatever He sees… When he sees the stone, he also sees Kṛṣṇa, immediately remembers the stone is manifestation of the energy of Kṛṣṇa. That is Kṛṣṇa consciousness. Nothing is different from Kṛṣṇa. This is Kṛṣṇa consciousness. When one understands that everything is manifestation of Kṛṣṇa, Kṛṣṇa's energy, the… Exactly the same: just like the fire is situated in somewhere, but the fire exhibits or demonstrates its energy, the light and heat, although fire is far away, just like the sun is far, far away, but still, by sun's light and heat, he is spread all over the universe, similarly, Kṛṣṇa, by His two energies, material energy and spiritual energy… That is stated in the Bhagavad-gītā.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So there are two energies, exactly like heat and light. One, the spiritual energy, and the other is material energy. The material energy is inferior energy and the spiritual energy is the superior energy. What is the spiritual energy? Jīva-bhūta, these living entities. The living entity is superior because it is controlling the inferior energy, matter. These are very scientific. It is not sentiment. Everything Kṛṣṇa consciousness is scientific. Simply one requires the brain to understand. Then, when he understands, he will see Kṛṣṇa in everything. That is stated in the Caitanya-caritāmṛta: sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. When a devotee, advanced devotee, sees something, he does not see the formation of that thing. He sees the energy. A highly advanced devotee will not see the stone. He immediately will think of Kṛṣṇa, "Oh, Kṛṣṇa is so powerful that His energy is exhibited in stone." Therefore he does not see stone. He sees only Kṛṣṇa. That is Kṛṣṇa consciousness, perfection of.

sthāvara-jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

Everywhere he sees Kṛṣṇa, nothing but Kṛṣṇa. That is Kṛṣṇa consciousness.

Madhudviṣa: Śrīla Prabhupāda, you spoke of inferior energy and superior energy. Those are two general categories. Are there other categories of energies besides that, and specifically how could we understand Śrīmatī Rādhārāṇī? Is She…

Prabhupāda: She is spiritual energy.

Madhudviṣa: But is She jīva-bhūta or…

Prabhupāda: No, no, no. She is Kṛṣṇa. If everything is Kṛṣṇa and Rādhārāṇī is not Kṛṣṇa, what is that? Kṛṣṇa. He (She) is Kṛṣṇa. She is the Kṛṣṇa's pleasure potency.

Madhudviṣa: She is not jīva?

Prabhupāda: No, no, no. She is Kṛṣṇa. Kṛṣṇa divided Himself into His energy and Himself. That energy, original spiritual energy, is Rādhārāṇī. That is stated by Jīva Gosvāmī. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt. When Kṛṣṇa wants pleasure, He cannot accept the inferior energy. The same superior energy, Kṛṣṇa, is divided into two. That is Rādhā and Kṛṣṇa. And again, when they unite, that is Caitanya Mahāprabhu. Divided, they are Rādhā and Kṛṣṇa, and united, Caitanya Mahāprabhu. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Anya means another. So Śrī Kṛṣṇa Caitanya is combination of Rādhā and Kṛṣṇa. And when they are divided into two, that is Rādhā and Kṛṣṇa. This is the purport. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau, śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam [Cc. Ādi 1.5]. These are the conclusion. Śrī Caitanya Mahāprabhu is Rādhā-Kṛṣṇa combination. But He is playing the part of Rādhārāṇī to understand Kṛṣṇa. This is Caitanya Mahāprabhu.

Madhudviṣa: One more question.

Devotee (1): Śrīla Prabhupāda, if Kṛṣṇa is everywhere, why do we stress the importance of living a very strict life in the temple atmosphere?

Prabhupāda: But have you got the eyes to see Kṛṣṇa everywhere?

Devotee (1): No, Śrīla Prabhupāda.

Prabhupāda: Then you must attention give to temple. When you have got the eyes to see Kṛṣṇa everywhere, you may not require temple worship. But why do you try to imitate that? You have no eyes to see that. Yes.

Devotee (2): Śrīla Prabhupāda, you mentioned three states of identification. One was like the animals. What was the other two?

Prabhupāda: What is that?

Devotee (2): One was to identify with the body as the self like the animals. And then you mentioned… You said there were three altogether.

Prabhupāda: Oh, yes. Bodily conception, mental conception and spiritual conception. When one is ignorant, he is like animal. When he is farther advanced, he is a philosopher. And when he is farther advanced, he is a devotee. These are three different stages: like animal, like philosopher and like devotee. So when you think like devotee, that is perfection. And you think that "I am American," "I am Indian"-that is animal. So it is according to the advancement of one's life. There are three stages: animal conception, mental conception and spiritual conception. So spiritual conception is perfect, all perfect. Chant Hare Kṛṣṇa. (end)

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Los Angeles, July 2, 1970

(Prabhupāda and devotees recite verses)

Prabhupāda: Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2].

"My dear king…" Śukadeva Gosvāmī is speaking to King Parīkṣit that "There are many subject matters for the persons who are materialistic." What sort of… Why they are engaged in so many topics? Ātma-tattvam apaśyatām. They do not see what is self-realization. Apaśyatām ātma-tattvam [SB 2.1.2]. Apaśyatām… Generally, we do not know, we cannot see what is ātmā in these material eyes. Therefore the material scientists, they say that there is no soul, because they cannot see. With their instruments or with their knowledge it is not possible. Apaśyatām. They do not see it. Therefore we cannot believe our eyes. These eyes are not fit to see anything. It is under certain condition it gives us some impression. Otherwise… Therefore my Guru Mahārāja used to say that saintly persons should be seen not through the eyes, but through the ears. There are different processes of seeing. Don't believe that eyes are sufficient to see everything. No.

So ātma-tattvam. Those who are not interested what is self, for them there are different thousands and millions of topics. Śrotavyādīni rājendra [SB 2.1.2]. Everyone is hearing. Somebody is talking, somebody is hearing… Even there is politics, conspiracy, there is also hearing and talking. But these talkings, thousands and thousands of talkings of different subject matter, for whom? For them who are unable to see what is soul. For them. Apaśyatām ātma-tattvam [SB 2.1.2]. Why they have become so? Gṛheṣu gṛha-medhinām. They want to be packed up within this material package and they have made their life in that way. Gṛheṣu. Just like ordinary man, he is interested with his apartment, family. Dehāpatya-kalatrādiṣu [SB 2.1.4]. That śloka is next explained. He's interested with these things: how his nice apartment is maintained, how his wife is nicely dressed, how his children are nicely educated. So much. That's all. They are called gṛhamedhī. These words. Gṛhamedhī. So those who are married disciples, I will request them specifically that because you are married, you don't become gṛhamedhī. Then you lose this chance. I am getting reports from outside that some of our family disciples, they are not very much attending temples regularly. So if they do not attend temples, do not take to the service, then gradually they'll become gṛhamedhī, just like ordinary karmīs.

So as soon as one becomes gṛhamedhī, he becomes blind to see what is self-realization. So Śukadeva Gosvāmī says that those who are blind, those who have been encaged in the materialistic way of life, for them, there are thousands and thousands of topics to hear and to chant. But those who are seeing to the self… Self is one. Ekaṁ brahma dvitīyaṁ nāsti. For them, one talk only about Kṛṣṇa. So I'll request you, all my beloved disciples present here, that don't turn to that point, gṛheṣu gṛha-medhinām. Stick to this point, Kṛṣṇa. Then you'll be happy. Don't talk, create. Thousand… As soon as we go out of the scope of this Kṛṣṇa consciousness, there will be so many talks. And that will mislead you. That is māyā. And if you stick to the Kṛṣṇa consciousness, there is no secrecy, there is no duplicity, there is no diplomacy. One talk, Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… That will make you satisfied. Yayātmā suprasīdati. If you want actually happiness then you stick to these Kṛṣṇa consciousness topics. Don't bring in anything other, else. Then that will become gṛheṣu gṛha-medhinām, apaśyatām ātma-tattvam [SB 2.1.2].

So I am especially talking to my sannyāsī disciples, who are going out today on a great mission. Please stick to this principle-one-Kṛṣṇa. You will be benefited, and the persons to whom you'll talk, they will be benefited, the world will be benefited. So you have got a very great responsibility. Don't turn into the talks of the gṛhamedhī and break it. That is my request.

Thank you very much. Hare Kṛṣṇa. Yes. Chant. (devotees offer obeisances) So you will start just at half past seven? So we have got little time. Better perform… That's all. (kīrtana) [break] Car is ready? Car? We'll go to the car or you have got…

Gargamuni: Yes, there will be a truck?

Prabhupāda: Truck? Where is that truck?

Brahmānanda: It will be out front.

Prabhupāda: So they'll go there? No.

Gargamuni: We have to take our bags.

Prabhupāda: Oh. So I want to see you in the car. [break] (Prabhupāda and devotees recite together SB 2.1.1-6) Again this verse.

etāvān sāṅkhya-yogābhyāṁ
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ
[SB 2.1.6]

Again this verse (repeats again with devotees). So we discussed which verse? Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. This verse we discussed yesterday, that "Those who are materialistic persons, they have got hundreds and thousands of topics," and, although we are in Kṛṣṇa consciousness, because we are in the material world, sometimes we have to deal with many unnecessary talks. But mind that our unnecessary talks and others' unnecessary talks are not the same, because we sometimes talk unnecessarily, but the aim is Kṛṣṇa. Just like Battlefield of Kurukṣetra. The Bhagavad-gītā begins,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

The topics began from the warfield, dharma-kṣetre kuru-kṣetre. But it is dharma-kṣetra. "Why dharma-kṣetra? It is battlefield." Because Kṛṣṇa is there. Kṛṣṇa is conducting the battle, therefore it is dharma-kṣetra. Dharma-kṣetra means religious… (end)

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Śrīmad-Bhāgavatam 2.1.2

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Mombassa, September 13, 1971
Prabhupāda:
…apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Now here is one significant factor. The Suta Gosvāmī, Śukadeva Gosvāmī, he is addressing a king, rājendra. Formerly, that was the system. The saintly persons, learned brāhmaṇas and sages, they would give instruction to the kings because the king was in charge of the public affairs. So they would take instruction from the learned and by their direction, they would rule over the citizens. This is the division of four orders of life: brāhmaṇa, kṣatriya, vaiśya, śūdra. The brāhmaṇa means the most intelligent class of men in the society. Kṣatriya means the administrators, the politicians, the rulers of the society. Vaiśya means the productive class, traders, industrialists, those who are producing money or food, vaiśya. And śūdra means ordinary workers. That is the Vedic social system. And in the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13], ”The social order, the brāhmaṇa, the kṣatriya, the vaiśya, and the śūdra, they are created by Me.” So anything created by God is present everywhere within the universe. So point is that don’t think that the brāhmaṇa, kṣatriya, vaiśya, śūdra, these divisions of society are in India only, no. Everywhere. Everywhere there are men who are very intelligent. They are supposed to be brāhmaṇa class. Then less, the politicians, the rulers, kṣatriya class. Then less, the traders, industrialists, they are vaiśyas. And the ordinary workers, they are śūdras.

So formerly, instructions were given to the administrators so that their brain may be adjusted how to rule over the people. Rājendra Mahārāja Parīkṣit-rājendra means the emperor of the world-he was taking instruction at the point of his death. This subject matter we discussed in the last meeting last night that Mahārāja Parīkṣit, King Parīkṣit, was just awaiting his death within seven days. Therefore, he was consulting learned sages what to do. So the Śukadeva Gosvāmī advised that ”You hear about Kṛṣṇa. This is the most important subject matter.” Therefore, he is discussing, śrotavyādīni rājendra [SB 2.1.2], ”My dear King, rājendra,” śrotavyādīni, subject matter for hearing. Nṛṇāṁ santi sahasraśaḥ, the human society has got many thousands varieties of subject matter to hear. Just like newspapers in every country, they are being published not only once, twice, thrice, four times in a day and they are giving news of the city and the subject matters are very important, say, for two minutes or five minutes, then the newspaper is thrown away, nobody cares for it. But people have got the tendency to hear. That is a fact.

Now, what subject matter you are interested to hear, that depends on your quality. Because the whole world is running on under three qualitative divisions. And under these three qualitative divisions, some of them are very intelligent class of men, some of them are administrator class of men, some of them are trader class of men, some of them simply worker. So this subject matter is also divided into three groups according to the quality of the readers or hearers. Here Śukadeva Gosvāmī says, ”For ordinary general people, there are many thousands varieties of subject matter for hearing.” Just like you have got, especially in your country, so many varieties of magazines. So some time ago I was seeing that there is a society, Diabetic Society. All the diabetic persons are members of the society and they have got magazine, and that is also distributed very widely. So that is nice division, different division. So that is the point not now, it was also in the past days.

So Śukadeva Gosvāmī says the subject matter for hearing for the people in general, there are varieties, varieties. Why varieties? Why not one? Why people are not interested in one subject matter? That is replied in the next line that ātmā… Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvam [SB 2.1.2]. Apaśyatām means those who are blind. Paśya means to see, a means negation. Those who are blind, those who cannot see, what is that? Ātma-tattvam. Apaśyatām ātma-tattvam [SB 2.1.2], those who are blind to the subject matter of self-realization. There is a subject matter of self-realization that just like we are body, mind, and soul. The soul is covered by the underwear, mind, intelligence, and ego, and the underwear is covered by the gross coat, this body. This is our position. So those who are blind to the subject matter of the soul, those who are thinking ”I am this body,” they are very less intelligent class. They are almost animal. The animal cannot think beyond his body. A dog is thinking, ”I am this body.” The cat is thinking, ”I am this body.” Beyond this he has no power. He is so low-grade. Therefore, he is called animal. But a human being can understand that ”I am not this body.” A human being can meditate, he can see his hands. Am I this hand? Am I this finger? No. The answer will come, ”No, it is my hand. It is my finger.”

Similarly, you study-this is called meditation-you study yourself. So many things, so many subject matter. Take, for example, miseries of life. You can meditate upon that ”I don’t want these kind of miseries, but they are enforced upon me.” This is subject matter for meditation. So a man dies. A man dies means his body is finished. But a person who is in different sense of knowledge, he wants to think over subject matter, what is that thing which is no longer existing so that the man is dead? These are the subject matters for one who is interested in self-realization, ātma-tattvam. This is called ātma-tattvam, to understand oneself, what I am. This is very important part of knowledge in human form of life. In the human form of life, if he does not come to this stage of inquiring what I am, am I this body, am I this mind, am I this intelligence, or I am something else? So apaśyatām ātma-tattvam [SB 2.1.2], those who are blind to see the self, for them there are so many subject matters. The newspaper will supply, the magazine will supply.

Just like, for example, our students in the Kṛṣṇa consciousness movement, they never read newspaper nor any other magazine. They simply read these Kṛṣṇa consciousness books. We have got so many books. Kṛṣṇa, Nectar of Devotion, Teachings of Lord…, big, big books, one of the Bhāgavatam in twelve parts. So we have got about twenty books already published, and our program is to publish at least sixty books like this. So our subject matter is very vast. We have no time to read newspapers, neither any magazines. Vyavasāyātmikā buddhiḥ. Just like a big scientist or a big medical practitioner, he reads scientific magazines, a scientist. A medical man, a doctor, physician, he reads medical journals. He does not waste his time in big, big capture(?) in the newspaper. He has no time. So those who are interested in self-realization, that is the only business for the human form of life. Human form of life means to make solution of all the problems of material life. Sukham ātyantikam. Every one of us, we are searching after happiness, that’s a fact. But we are misguided. Andhā yathāndhair upanīyamāna. I am asking somebody, ”Will you give me any information how I can become happy?” He is also rascal. He gives you something wrong information. And you try it and you will fall down, there is no happiness. This is going on. The inquiry is there, where is happiness? What I can do? But unless one is fortunate to come in contact with a person who can give you information of Kṛṣṇa, you cannot have happiness. This is a fact.

So Vedic instruction is there that if you want happiness, if you want solution of the problems of life, then tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. In order to learn that science where I can get happiness, one must approach a guru, a spiritual master. This is Vedic instruction. Not only Vedas, in all the śāstras. In the Śrīmad-Bhāgavatam it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Guru, who is to seek out that guru? Not ordinary person. Ordinary persons who are trying to know the news of the world, they do not require any guru. There is no necessity. Their subject matter is supplied by the newspaper, magazines, and so many other things. But guru is needed for whom? Jijñāsuḥ śreya uttamam. One who is inquisitive to learn about the transcendental subject matter, uttama. Uttama means… Ut means transcendental, and tama means the darkness. This world is dark. Just like at night now because there is no more sunshine, it is dark. Actually it is dark. Simply by sunshine, moonshine, electricity, fire, in this way we keep it glittering. Otherwise, it is dark. This whole universe is dark. By God’s arrangement, there is sun, moon, like that, illumining. But there is another world where there is no need of sun and moon, and that is spiritual world. That is spiritual world, this information is there. So, therefore, uttamam, one who is inquisitive to learn about that spiritual world, not of this dark world… The world is dark, I have already explained. Against this there is another world who is full of light. Because unless there is light, there cannot be darkness. We cannot understand what is darkness unless there is light. Or we cannot understand light unless there is darkness. So because this world is dark, therefore, you can conclude by logical argument there must be another world which is full of light. That is not very difficult to understand. Just like here is light, the other wall is darkness. So because this world is dark, tama, there must be another world which is full of light. Not only your logical conclusion, but it is confirmed by the Vedic literature. In the Bhagavad-gītā it is said,

paras tasmāt tu bhavo ’nyo
’vyakto ’vyaktāt sanātanaḥ
(yaḥ sa) sarveṣu(bhūteṣu)
naśyatsu na tad vinaśyati
[Bg. 8.20]

It is information is there that there is another nature which is sanātana, eternal. This nature, this material nature, darkness, is not eternal, temporary. Just like your body, my body, everyone’s body is temporary. Similarly, this universe, this gigantic body, this is also temporary. It has got a date of creation, and it will be annihilated at a certain date, everything. Therefore, this dark world or nature is subject to birth, death, old age, and disease, whereas that nature which is full of light, that is eternal and even after annihilation of this material world, it remains. That is called sanātana, eternal.

So one who is not interested to know about the other nature of light, how that nature is, how there are planets, how living entities are living there, who is predominating, so many things we have to learn, that is called ātma-tattvam. But people are blind, they do not know. In the university, there is no such education. They are simply satisfied with the knowledge that they are going to moon planet, that’s all. (Sanskrit) What is this moon planet? There are living(?) within this material world, there are millions and trillions of other planets, how you can go there? Just try to understand how much limited we are, how much our freedom is (indistinct) in this material world. You are trying to go the nearest planet, Candra, moon planet, still you are unsuccessful. What to speak of other. There is sun planet. I think they cannot dream of going to the sun planet. It is not possible. But there is a planet in your front. If you are scientist, if you are advanced, go. But you can go actually. Actually you go. People formerly, they used to go. Just like in Bhagavad-gītā you will see this is described. Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], ”I first of all instructed this system of bhakti-yoga, Bhagavad-gītā, to the sun-god.” That means Kṛṣṇa went there. Otherwise, how He could instruct the sun-god? Not only that, He says, vivasvān manave prāha manur ikṣvākave ’bravīt. So the sun-god said to his son, Manu, and Manu is the original person of the man, human being, manuṣya, man. Man, the word comes from the Manu. So Manu is the son of sun-god, so he came from the sun planet. And he begot sons here in this planet, Ikṣvāku. These are all stated by the Vedic śāstras., imaṁ vivasvate… So there was connection. In India, there are two kinds of kṣatriya family, administrator, royal family. The one royal family is coming from the sun-god, and the other royal family is coming from the moon-god. So it was not difficult to go to the sun planet if you can. Just like you are trying to go to the moon planet.

Similarly, you can go to the sun planet, you can go to other planet, there is different process. There is one planet which is called Siddhaloka. In that planet, the residents are so expert, more expert. Therefore, without any airplane or sputnik, they can travel interplanetary system, they can travel. These are wonderful things there are. So these are the material information. And this material informations, they are only one-fourth of the whole creation. That is also stated in the Bhagavad-gītā.

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Sthito jagat. Jagat means this material world. This material world means this universe which you can simply see a big sky, and within that sky there are millions and trillions of planets. This is one universe. Similarly, there are millions and trillions of universes. And all together, that is called material world. All together. Ekāṁśena sthito jagat. And that is God’s one-fourth creation. And three-fourth creation is the spiritual world.

So just imagine what is the value of our so-called knowledge. We cannot understand even things within this planet or within this universe, so many planets. So how to understand the other nature where there is spiritual planets, where there are spiritual living entities, they are also working, their center is God. So there are so many information, these are called ātma-tattvam. So apaśyatām ātma-tattvam [SB 2.1.2], those who are blind or rascals, have no complete knowledge, their subject matter of understanding is this newspaper, that's all. Their subject matter is newspaper. Because they have no other information.

So when it was proposed that I am going to translate this sixty volumes of Śrīmad-Bhāgavatam for describing God, so some of the friends, they inquired, "What is the description sixty volumes of books of God?" So our reply was that this universe is a fragment of the whole material creation, and within this universe there are millions and trillions of planets. Out of those millions and trillions of planet, this planet is most insignificant. And within this planet, there are so many cities. London, New York, Calcutta, Bombay, so many. And from each city there are hundreds of newspapers. And each newspaper they are publishing four times. So if for this teeny place there are so many information, just imagine how much information you can have from the spiritual world. Just imagine. So sixty volumes of description of the spiritual world is nothing, it is simply sample. If sixty millions of volumes would have been written, it still was insufficient. There are so many information.

So here it is said apaśyatām ātma-tattvam [SB 2.1.2]. One who has no information of the spiritual world, they are interested in these newspaper and magazines. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. Gṛheṣu means they have an impact of understanding. This is my body. Or this is my society. Or this is my community. Or this is my nation. Or this is my humanitarian. They can expand. But what is the… Even if you take the whole human society, what is the value? If you take all living entities, there are so many other living entities. Not only human beings, there are animals, thirty thousand species of animals. Not thirty thousand, thirty hundred thousand. Similarly, twenty hundred thousand species of living entities who are called the trees, plants. So where is the knowledge of all this? Suppose if one is naturalist, what knowledge he has got? He can study a thousand species of plants and trees, but there are two millions of plants and trees. Just try to understand how much meager a small quantity of knowledge you have got. It is practically not possible. But at least one must know that this material world, this material body is not myself. At least this self-realization should be there. Otherwise, we remain animals.

Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Gṛheṣu means within the bound up impact of life. This bodily concept of life, the social concept of life, the national concept of life. No, there is unlimited field of activities, and you should try to know. But because we are not interested, we are not educated to become interested to understand the light(?) and field(?) of spiritual life, we are compact, gṛheṣu. Gṛheṣu means at home. Gṛheṣu, at home. Just like I remember when the Russians put sputnik for flying in the sky, the man, he was trying to see from that sputnik where is Russia, Moscow. So this is called gṛheṣu gṛha-medhinām. Our attachment is in this body or in the society or in this country. This is called gṛha-medhī. Gṛha-medhī means one who has made his center of activities only home or nation or community. He has no other aim. Gṛheṣu gṛha-medhinām. They are called gṛheṣu. A cultured man, he is also remaining in the house, but his field of activities is different. That is spiritual knowledge. But here, those who are gṛha-medhī, those who are compact within this body, society, and nation, their field of activities is very limited, gṛha-medhinām. Just like a cow. In your country, I do not know, I think you have, in Hawaii I have seen a cow is stuck up with a rope and it is roaming around that rope, and he is thinking this is the world, that's all. This is the world.

So our knowledge is so poor, a little bound up rope and I am going round about it and we are thinking that we know everything. So therefore, Suta Gosvāmī says that these people have many subject matter or so-called subject matter of understanding but a person who is advanced in spiritual knowledge, his subject matter-that will be explained later on-his subject matter is God, Kṛṣṇa, that's all. Try to understand Kṛṣṇa. Don't think Kṛṣṇa is an ordinary person. He has got most extensive activities, and you cannot finish in one life what are the activities of Kṛṣṇa. Therefore, in the next verse it is said,

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
diva cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

Now these materialistic men, their activities are described here. Those who have no knowledge of the spiritual world or the spiritual self, simply bodily concept of life like animal, they are gṛha-medhī, compact in this idea. If one can decorate his apartment and decorate his children and wife, he thinks he is the most successful man. Or similarly, national, nation, if you can have nice road, nice car, nice skyscraper, and all facilities for material happiness, then we think that we are perfect nation. But the thing is, unless you know ātma-tattva, self-realization, you do not know what is your next life. The next life is there. The next life will depend on your work in this life. You may become very rich nation's son, you may have very good asset, but you are not allowed to stay here. Suppose in America, you have got so many nice cities. But we sometimes come to see your cities and opulence but the fact is that in spite of your development of this national asset, you will not be allowed to stay here. That we forget. And after I leave this place, leave this body, I do not know what is going to happen to me, we are in ignorance. Apaśyatām ātma-tattvaṁ [SB 2.1.2], because we are blind.

Life is not finished by this body. It is a chance, it is a chance only. Just like you are going somewhere and you, on the way you find so many stations, some of them not very good and some of them very nice. Similarly, this human form of life is a station of our journey. We have begun our journey since we separated from the Supreme Personality of Godhead to become happy without God's connection. Therefore, our journey has begun, we do not know when it has begun, but it is going on through different(?) species of life. Dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara means one body after, one body after, one body after it is going. So here in this human form of body is a chance. Lower than this human form of life you cannot understand self, ātma-tattva, it is not possible. But you can understand in this human form of life what is ātma-tattva. If you miss this chance, if you do not work to understand what is ātma-tattva, what is self, what is Superself, what is the spiritual world, how things are going, so many things you have to know, if you don't know, if you don't try to know, then you are missing the point. And missing the point, we are busy. So how we are busy? That is described in the next verse. How? Nidrayā hriyate naktam. We are spoiling our life by sleeping. Nidrayā hryate naktaṁ vyavāyena ca vā vayaḥ, or by sex. At night we have got two business. One who has no facility for sex, he takes some pill and sleeps very soundly. (indistinct) Or one who has got sex facility, he enjoys sex. So that is stated here. Nidrayā hryate naktaṁ vyavāyena ca vā vayaḥ. Then at daytime, what is the business at day? Diva cārthehayā rājan. And during daytime, there is business, where is money, where is money, where is money? divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. And as soon as one gets money, then go to the storehouse, purchase things for my wife, for my children, for me, for this, that. So this is the activity of the materialistic person.

Just five thousand years ago these two lines are there in the Śrīmad-Bhāgavatam, and just see how it is happening, developing. This is called śastra. So what is the opportunity of understanding the self? The whole night is engaged either in sleeping or in sex life, and the whole day every day you have to get money in order to purchase things, that's all. Finished, day and night. But after all, this human form of life, so important, I have to know myself but I do not get my time. They do not get time. If this meeting would have been a political leader's meeting giving all kinds of false hope, millions of billions of people would have come. But because it is a meeting for understanding ātma-tattva, self-realization, nobody is here, interested. This is our position. So our this Kṛṣṇa consciousness movement is being pushed in unfavorable circumstance. Nobody is (indistinct) unless he is very, very intelligent man. We cannot get immediately members of the society like the political parties get or the (indistinct) parties they get. We have to canvass from door to door, "My dear sir, why you are forgetting yourself? Kindly try to understand. Here is a book, Bhagavad-gītā, try to understand. Here is book, Teachings of Lord Caitanya." So our task is very strenuous. Sometimes they become angry, dissatisfied, "Why you are bothering me?" But we have to do it because we have dedicated our life to Kṛṣṇa. Therefore, we have to do it. Kṛṣṇa comes to do this business Himself.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Because we are sons of Kṛṣṇa, God, we are misled, bewildered, the father is more anxious to see us go back to home, back to Godhead. Therefore, He comes personally. People misunderstand, "This Kṛṣṇa is a human being." Therefore, He comes as a devotee, as Lord Caitanya. He leaves behind Him all books of knowledge, Bhagavad-gītā. So we are canvasser. So our request is that don't take this movement as very sentimental or insignificant, it is the greatest science, greatest philosophy. Try to cooperate with us and you will be happy. Thank you very much. (applause, devotees pay obeisances)

Devotee (1): Are there any questions?

Devotee (2): What time is it? Do you have the time?

Devotee (1): 8:45.

Prabhupāda: Chant. (end)

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Śrīmad-Bhāgavatam 2.1.2

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Vṛndāvana, March 17, 1974

Prabhupāda:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Material world means apaśyatām ātma-tattvam, one who has no enquiry or vision of the ātmā. Ātmā, paramātmā. Ātma-tattvam. Tattvam means "in truth." Ātmā means this body also. Ātmā means the mind also. Ātmā means the soul also. So in the present material world they are interested in understanding ātmā-the body. The medical science, physiology, biology, they are studying the science of the body. And some of them are studying the science of mind, psychology-thinking, feeling and willing. But nobody is studying the deepest meaning of ātmā: soul. There is no such… Throughout the whole world there are schools and colleges and universities to study the physiology, psychology, biology, sociology, so many things. But there is no university, school, college throughout the whole world to understand the soul. Is there any? Eh? You have come from all parts of the world. Is there any school, college or institute to study what is the soul? They have no information even. Even Russia is so proud of scientific advancement falsely, but they have also no… They are thinking that the body finished, everything is finished. That's all. This is going on. Yasyātma-buddhiḥ kuṇape. Ātmā I have already explained. Ātmā means body, mind. But one who is thinking ātmā only this body, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], in this bag of three elements, kapha-pitta-vāyu, he's go-kharaḥ, he's ass. He's rascal.

So therefore it is said, apaśyatām ātma-tattvam: [SB 2.1.2] one who cannot see ātma-tattva, the science of soul, they are busy only in this material body. Gṛheṣu gṛha-medhinām. So gṛhamedhi and gṛhastha. Gṛhastha is good. Gṛhastha is interested in ātma-tattva. Just like our students. Although they are gṛhastha, they are interested in ātma-tattva. They are not gṛhamedhi. But those who are not interested in the science of soul, ātma-tattva, but they are interested only in the science of body and mind, they are gṛhamedhi. Gṛhamedhi. They are not gṛhastha. So my point is that our philosophy, Kṛṣṇa consciousness philosophy, is meant for understanding ātma-tattva.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

We are interested in that tattva, that ātma-tattva, soul, ideal. So to understand this ātma-tattva one has to become just the opposite number of these materialistic persons. The materialistic persons, they are interested only in sense gratification, materialistic persons.

Or mental speculation. They are materialistic. There are so many big, big so-called sādhus, saintly persons, simply busy on mental speculation. They are not perfect. And those who are busy in understanding the bodily concept of life, they are also materialistic. The difficulty is that these, these materialistic persons, in different forms, they are accepted as the leaders. They are accepted as leader, as politician, as sociologist, as philosopher, mental speculator, or so-called incarnation of God, and magician, yogis, so many things. They are leading the whole society at the present moment. Therefore people are in chaotic condition.

So for them Śukadeva Gosvāmī says that they have many subject matter to hear. Śrotavyādīni… Nṛṇām, śrotavyādīni rājendra [SB 2.1.2]. The Parīkṣit Mahārāja is addressed here as rājendra, the best of the kings. Rājendra, rāja, he was king, rāja. But indra means the best. Best of the… Because he was listening Śrīmad-Bhāgavatam at the point of his death, therefore he's addressed especially, rājendra, "Because you are best of the kings." Generally, people are not interested. Or course, in those days, everyone was interested. But he was the most interested-rājendra. Śrotavyādīni rājendra nṛṇām [SB 2.1.2]. Nṛṇām means ordinary human beings, mostly engaged in the bodily concept of life or mental speculation, nṛṇām. Nṛṇāṁ santi sahasraśaḥ, they have got hundreds and thousands of subject matters because they are not conversant with the ātma-tattva. But those who are interested in real ātma-tattva, they are busy in understanding… Not understanding. Busy in Kṛṣṇa consciousness.

So that, our aim is how to become fully Kṛṣṇa conscious. And to become fully Kṛṣṇa conscious, the examples are the Gosvāmīs. Just like śrī-rūpa sanātana bhaṭṭa-raghunātha, śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha gosvāmīs. We are followers of the Gosvāmīs. But these Gosvāmīs are not these titular gosvāmīs. You should understand. The titular gosvāmīs are different. They are making a profession of gosvāmī. Real gosvāmī means the six Gosvāmīs. How one can become interested in ātma-tattva, that example is given by the six Gosvāmīs, śrī-rūpa sanātana bhaṭṭa-raghunātha, śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha. When we speak that these gosvāmīs, who are indulging in all sinful activities, that does not mean the Gosvāmīs… Gosvāmīs cannot take in sinful activities, take part in sin… That is not possible. But still, there are so many so-called gosvāmīs who are taking in sinful activities; still, they are being passed as gosvāmī. So we do not mean… When we speak of gosvāmī, we mean the six Gosvāmīs and their followers.

So Vṛndāvana, in Vṛndāvana, those who will remain here to…, especially to guide this temple, they must be followers of the six Gosvāmīs. So where is our Gurudāsa? He is not present? Why? He is busy? Very busy? Where?

Puṣṭa Kṛṣṇa: He told me that Yamunā's feeling a little sick…

Prabhupāda: Eh?

Puṣṭa Kṛṣṇa: Yamunā's feeling sick tonight. Went to see…

Prabhupāda: Oh. Anyway, so these six Gosvāmīs, we have to follow. Now, this is… Not śrotavyādīni rājendra… [SB 2.1.2]. We are not interested with this bodily concept of life and… Although we have got this body, but we, we do not think that body is all in all, mind is the…, mental speculative… No. The Gosvāmīs, they are described, how the Gosvāmīs, six Gosvāmīs. First gosvāmī, the first qualification is sense control. Vāco vegaṁ krodha-vegam udara-vegam upastha-vegam manasa-vegam. In this way, six kinds of vega, urge. Urge for talking, vāco vegam; krodha, or anger; mind, and that belly, stomach, and then genital. They are forcing. They are forcing. Material life means these six senses are forcing us to remain in the material… But a gosvāmī means one who has control over these six urges of the senses. Etān vegān yo viṣaheta dhīraḥ [NoI 1]. As soon as one is practiced to control the urges of the senses, then he becomes a gosvāmī. That is the first definition of gosvāmī. Etān vegān yo viṣaheta dhīraḥ. Being forced by the urges of these six senses… And there are so many people. They are being criminally charged, police inquiries, and still, they are gosvāmīs. So this is not good. Gosvāmī should be very ideal. We have given title "Gosvāmī." So you must be very ideal. Ideal is there-six Gosvāmīs.

So we should be distinct from the so-called gosvāmīs. Those who will remain in Vṛndāvana, esp… Everywhere. Everywhere is Vṛndāvana. Wherever there is Kṛṣṇa's temple, Kṛṣṇa's saṅkīrtana, that is Vṛndāvana. Caitanya Mahāprabhu said that "My mind is always Vṛndāvana." Because He's always thinking of Kṛṣṇa. Kṛṣṇa is there-He's Kṛṣṇa Himself-just to teach us. So similarly, anywhere you live, if you are actually follower of the instruction of Kṛṣṇa, as Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], then that is Vṛndāvana. Wherever you live. Do not think that "Because in Melbourne we have got a temple, the Melbourne Deities are here, so that is not Vṛndāvana." That is also Vṛndāvana. If you worship the Deity very rigidly, follow the rules and regulations, so wherever you do, that is Vṛndāvana. Especially this Vṛndāvana dhāma, where Kṛṣṇa actually appeared. So this is Vṛndāvana, Goloka Vṛndāvana. Here, those who will manage this institution, they must be first-class gosvāmīs. This is my proposition. Not gṛhamedhi. Not gṛhamedhi. Gosvāmī. As…

Because this place was excavated by the gosvāmīs, ṣaḍ-gosvāmī. Sanātana Gosvāmī came here, Rūpa Gosvāmī came here. And then other Gosvāmīs, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, all joined together for executing the order of Śrī Caitanya Mahāprabhu-to write books about Kṛṣṇa, His pastimes, His līlā; very, I mean to say, highly spiritual understanding books they wrote. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. This is the business of the Gosvāmīs, the symptoms. The first symptom is, kṛṣṇotkīrtana-gāna-nartana-parau. They were always busy-Kṛṣṇa-kīrtana. Kṛṣṇa-kīrtana means… Just like we perform kīrtana with khol, karatāla, this is also kṛṣṇa-kīrtana. And to write books, that is also kṛṣṇa-kīrtana. And to read books, that is also kṛṣṇa-kīrtana. Not that simply this kīrtana is kīrtana. If you write books about Kṛṣṇa, if you read books about Kṛṣṇa, if you talk about Kṛṣṇa, you think of Kṛṣṇa, you worship Kṛṣṇa, you cook for Kṛṣṇa, you eat for Kṛṣṇa-so that is kṛṣṇa-kīrtana.

Therefore gosvāmī means twenty-four hours engaged in kṛṣṇa-kīrtana, in this way or that way. Kṛṣṇotkīrtana-gāna-nartana-parau. How? Premāmṛtāmbho-nidhī. Because they were merged into the ocean of kṛṣṇa-prema. Unless we have got kṛṣṇa-prema, love for Kṛṣṇa, how we can remain satisfied simply in the business of Kṛṣṇa? That is not possible. Those who have not developed love for Kṛṣṇa, they cannot be engaged twenty-four hours in the business of Kṛṣṇa. We should consider that… We should save time always to be absorbed in Kṛṣṇa business. The period we sleep, that is wasted. That is wasted. So we shall try to save time. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Hari is another name of Kṛṣṇa. Sadā, twenty-four hours. Actually, the Gosvāmīs used to do. They are our examples. They were sleeping not more that two hours or utmost, three hours. So nidrāhāra-vihārakādi-vijitau **. They conquered over. This is gosvāmī. They conquered over these things. What is that? Nidrāhāra, nidrā, āhāra, vihāra. Vihāra means sense enjoyment, and āhāra means eating or collecting. Generally, eating. And nidrā. Nidrāhāra-vihārakādi-vijitau. Conquered. That is Vaiṣṇava. Not that out of twenty-four hours, thirty-six hours sleeping. (laughter) And at the same time, passing on as gosvāmī. What is this go…? Go-dāsa. They are go-dāsa. Go means senses, and dāsa means servant.

So our policy should be, instead of becoming servant of the senses, we have to become servant of Kṛṣṇa. This is gosvāmī. Because unless you conquer over, senses will always ask you, ”Please eat, please sleep, please have sexual intercourse. Please have this, please have this.” This is material life. This is material life, subjected to the dictation of the senses. That is material life. And one has to become… (sic:) Go-dāsa means the mind is dictating, ”Please eat more, please sleep more, please have sexual more, please have defense fund more…” So this is materialism. Defense fund means to keep money. That is defense fund. So… So this is materialism. The spiritualism means, ”No, that is no.” Nidrāhāra. The senses dictating, ”Do this, do that, do that,” and you have to become so strong that you’ll rightly reply, ”No, this is not.” Then gosvāmī. This is gosvāmī. And that gṛhamedhi, gṛhastha-appearing like the same. But gṛhastha means no dictation of the sense. Then you become gosvāmī. Then, as Narottama dāsa Ṭhākura says, gṛhe vā banete thāke hā gaurāṅga bole ḍāke. Hā gaurāṅga, ”Always chanting Nitāi-Gaura, and thinking of Nitāi-Gaura,” such person, Narottama dāsa Ṭhākura says… Gṛhe vā… ”He may be a sannyāsī, or he may be a gṛhastha. It doesn’t matter. Because he is absorbed in the thought of Nitāi-Gaura.” So narottama māge tāṅra saṅga: ”Narottama is always desiring to associate with such person.” Gṛhe vā banete thāke, hā gaurāṅga bole ḍāke, narottama māge tāṅra saṅga. Narottama is always desiring the society of such person. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau.

And gosvāmī has to become very dear to all classes of men. There are two classes of men: dhīra and adhīra. Dhīra means one who has controlled the senses, and adhīra means one who could not. Gosvāmīs are very kind to all classes of men. Dhīradhīra-jana-priyau. So how you can…? How the gosvāmī can be…? When six Gosvāmīs were here in Vṛndāvana, they were so popular to the whole people. Even in this Vṛndāvana dhāma, the village people, if they had some quarrel with husband and wife, they would to go Sanātana Gosvāmī, ”Sir, there is some disagreement between us. You settle up.” And Sanātana Gosvāmī will give his judgment, ”You are wrong.” That’s all. They will admit. Just see how the popular they were. Sanātana Gosvāmī would give decision among their family quarrel also. So dhīrādhīra-jana-priyau. These ordinary men, they were not saintly persons, but they were devoted to Sanātana Gosvāmī. Therefore their life was successful. Because they would abide by the orders of Sanātana Gosvāmī, therefore they were also liberated. They may be personally wrong, but they abided by the Sanātana Gosvāmī. And Sanātana Gosvāmī was kind to them. This is the Gosvāmī. Dhīrādhīra-jana-priyau.

So you can become dhīrādhīra-jana-priyau. Adhīra, those who are ordinary men, you can also call them, give them prasādam, treat them very nicely: ”Just hear Hare Kṛṣṇa. You come here. Chant Hare Kṛṣṇa. Take prasāda.” They’ll be your…, under your control. They’ll be under your control. And as soon as they become under your control, they make advance. Immediately. Because under the Vaiṣṇava, if he agrees to abide by, he becomes… That is called ajñāta-sukṛti. Because he offers you… Just like when we walk, they say, ”Hare Kṛṣṇa. Jaya Rādhe.” That is the method of offering respect. So if these ordinary people offer respect to the Vaiṣṇava, they become advanced. So you must be Vaiṣṇava. Otherwise why they will offer you respect? Respect cannot be demanded. It must be commanded. By seeing you, they will give you respect. Then dhīrādhīra-jana-priyau. This is gosvāmī. Automatically they’ll offer respect. So unless you become perfectly clean and Vaiṣṇava, pure Vaiṣṇava… Automatically they’ll give you respect. You haven’t got to… Just like sometimes we see a person, by seeing us, they chant Hare Kṛṣṇa. It is not that at the spot we are asking them to chant Hare Kṛṣṇa, but automatically they are chanting. So that means we have to keep ourself so clean, nice Vaiṣṇava, gosvāmī, that people will offer you respect. Dhīrādhīra-jana-priyau tri-bhuvane mānyau śaraṇyākarau. Dhīrādhīra-jana-priyau priya-karau nirmatsarau.

Nirmatsarau. Nirmatsarau means they were not en… Vaiṣṇava is not envious. Vaiṣṇava’s only business is to see people, how they will… [break] …let them go to hell. This is Prahlāda Mahārāja’s philosophy. Śoce tato vimukha-cetasa indriyārtha-māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. The whole world is suffering from the material disease, and they are always unhappy. So let us preach this Kṛṣṇa consciousness. They should try to save at least one man. That was the version of my Guru Mahārāja, that ”I have got so many temples and buildings. If by selling all these buildings, if I can save one man from this material disease, then my mission will be successful.” He used to say like that. So that is gosvāmī. They are trying, always trying, how to save. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Just like Bhakti-rasāmṛta-sindhu. Śrīla Rūpa Gosvāmī, writing Bhakti-rasāmṛta-sindhu, quoting from so many Vedic literatures, giving evidence. Because formerly people would take it as truth when it is proved by the version of the Vedic literature. Nowadays, they have become more and more rascal. They would not take any evidence. They will take evidence of their only senses. If they like, they will accept. If they do not like, they will…

Formerly, the society was not so much degraded. They, as soon s you give evidence from the Vedic literature, they would accept. So these Gosvāmīs therefore were making research from the Vedic literature, from the Purāṇas, from the Vedas, from the Vedānta-sūtra, and Upaniṣads, like that, Mahābhārata, Śrīmad-Bhāgavatam, and Sāma Veda, Ṛg Veda. You’ll find in the Bhakti-rasāmṛta-sindhu evidences… Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. What is the, what was the purpose? The purpose was to establish real religious principles. If actually Gosvāmī principles were followed strictly and real gosvāmīs would preach, then there would not have continued the so-called religious systems, or increase the so-called… Because any religious system which… That is the verdict of Bhāgavata. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, ahaituky apratihatā [SB 1.2.6]. Religion means by following the system one will become a great lover of God, or Kṛṣṇa. That is religion. Then why this system of religion is going on, maintaining slaughterhouse? That means the…, there was no attempt to preach sad-dharma, real dharma. Therefore, in the name of religion, they are maintaining thousands of slaughterhouse. You see? It is asad-dharma. Asad-dharma. But the…, they studied. Bhakti-rasāmṛta-sindhu… They wrote so many books just to establish what is real religion. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Why? Lokānāṁ hita-kāriṇau. They were simply doing welfare activities for the people in general, lokānām. For everything. They…

Without following the principles, religious principles… The human life is given a chance by the nature, that ”In this life you make a solution of this birth and death,” janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So these rascals do not know that janma-mṛtyu-jarā-vyādhi is actually problem. They are simply trying to solve so many temporary problems. They do not know the real problem is janma-mṛtyu-jarā-vyādhi. Therefore, following the real religious principle means sad-dharma. That is lokānāṁ hita-kāriṇau, the greatest benefit to the human society-to stop their repetition of birth and death. That is the greatest… That is the business of the Gosvāmīs. Not this, this party or that party, capitalism and communism, this "ism," that… What they will derive? You may follow capitalism or communism or this "ism," that "ism"; after death, you'll be immediately under the grip of material nature, karmaṇā daiva-netreṇa [SB 3.31.1]. "Now all your so-called rascal nationalism go to hell. You become a dog. Finish." That is nature's course. You have treated your life like cats and dogs. You did not take advantage of your human life. Now nature will give you, "All right, again you become cats and dogs." Punar mūṣiko bhava. They do not know. They do not know the secret science of nature. You may be a very great leader, prime minister now. Next life you are going to be a dog in Scandinavia. (laughter) You see?

But how can you check it? What is your power? Suppose by nature… There are so many lives. Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. So you have to accept another body. Now, that is not in your hand, how to accept. That is, that will depend on your nature, karmaṇā daiva-netreṇa, and nature will give you the suitable body. So if you waste your time in this human form of life like cats and dogs, then you are going to get… Otherwise, wherefrom the cats and dogs are coming? They are coming… Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. We are changing this body. So why you deny that in your next time you cannot become? No. That is your theory, but nature's law is different from your theory. You rascal, what do you know? You learn from the authorities. So the Gosvāmī's business is to do, how to save these people, these rascals, from this repetition of birth and death.

So there are so many description of the Gosvāmīs. These eight ślokas of Śrīni… Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. Because they were nirmatsarau pūjitau, they were worshiped by everyone. Pūjitau. Śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantāra… And because they received the mercy of Śrī Caitanya Mahāprabhu, they were able to lessen the burden of this material world. Bhārāvahant…vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So if you simply study these eight verses of the Gosvāmīs… Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. In Vṛndāvana, they lived, and they set the examples. And if you follow their footsteps, then your life will be successful. So, so many others, the so-called gosvāmīs, have become envious about us, but if you become one of them, then your life is not very… You just try to follow the real Gosvāmīs and make your life as gosvāmī. Then people will adore you. Śrī-caitanya-guṇānuvarṇana-vidhau. The verses, you have translated? This kṛṣṇotkīrtana-gāna-nartana-parau…?

Puṣṭa Kṛṣṇa: Śrī-caitanya-kṛpā-bharau bhuvi…

Prabhupāda: Bhuvo bhārāvahantāra… No.

Puṣṭa Kṛṣṇa: Śraddhā-samṛddhy-anvitau.

Prabhupāda: Śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau. Eh?

Puṣṭa Kṛṣṇa: Pāpottāpa-nikṛntanau tanu-bhṛtām…

Prabhupāda: Pāpottāpa-nikṛntanau tanu-bhṛtām…

Puṣṭa Kṛṣṇa: Govinda-gānāmṛtaiḥ.

Prabhupāda: Govinda-gānāmṛtaiḥ. These were the symptoms of gosvāmī. You study this. I want at least twenty-five men to live here, to become ideal follower of these Gosvāmīs. They'll see how you'll be adored, how you'll be respected, how you'll be ideal. That I want.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.2

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Paris, June 11, 1974

Nitāi: "Those persons who are materially engrossed, being blind to the knowledge of the Ultimate Truth, have many things as subject matter for hearing in the human society, O Emperor."

Prabhupāda:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Now, subject matter of hearing long, long, very… Not long, long, say, about sixty, seventy years ago, one big politician of India, Madanmohan Mayabhya,(?) he came to see my Guru Mahārāja. So he was inquiring about our activities. So he was informed, amongst other activities, my Guru Mahārāja was publishing papers monthly in English, in Bengali, in Hindi, in Oriya, in Assamese, and one Bengali daily, Nadiya Prakash. So this politician was surprised that "Oh, you are publishing daily a Bengali paper?" "Yes. Why you are surprised?" He was surprised. He was politician. He was thinking that "What one may speak of God, or Kṛṣṇa, daily in a paper?" He was surprised. Because they think that "Sometimes we go to the temple, 'O God, give us our daily bread,' " finished God's business. And my Guru Mahārāja replied that "Why you are surprised? This Calcutta city is most insignificant part of this universe."

Now, Kṛṣṇa says in the Bhagavad-gītā that "The whole material world is situated in one part of My energy." Ekāṁśena sthito jagat. When Arjuna asked about the opulence of Kṛṣṇa, He was describing. And He summarized,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

”How much I shall go on speaking to you? Just try to understand about My potency, that this whole material world is sustained in one part of My energy.” The spiritual world is the three-fourths part. Suppose Kṛṣṇa’s energy is acting, one unit. So out of that, one-fourth unit is exhibited, this material world. And the material world is… What is that material world? Now,

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudādhi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

The, the Brahman effulgence being spread, in some corner of this Brahman effulgence, there is mahat-tattva, material energy. And that material energy means… That is described in another place:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The material world means innumerable universes are coming out through the breathing of Mahā-Viṣṇu. Innumerable universes. We cannot account for one universe in which we are. There are innumerable planets. Everyone has experience in stars and planets. This is one universe. And such universes are coming out, millions, through the breathing period of Mahā-Viṣṇu. When He exhales, they come out. When He inhales, they go within. That is the creation and not creation. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā… [Bs. 5.48]

So the purpose was that this material world is only a manifestation, exhibition, of one-fourth energy of Kṛṣṇa. And within this material world, there are so many universes. And each and every universe, there are so many planets. So this is one of the planets, in which we are living. And in this planet, there are so many cities-Calcutta, Bombay, Madras, Delhi, Paris, London, and so many, hundreds and thousands. And each and every city, there are newspapers. And each newspaper is publishing three, four editions daily. So this is the most insignificant planet. Still, there are so many news to hear. Therefore it is said here, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ: [SB 2.1.2] ”Millions and millions, subject matter for hearing.” This is a fact. Every paper is publishing three, four editions daily, especially in the Western countries. So if they have got so much news in the material world in this insignificant planet, just imagine how much news are there in the three-fourths’ manifestation of His energy. So my Guru Mahārāja said that ”You are surprised, Mr. Mayabhya, that we are publishing a paper daily. So we can publish every minute a paper. Unfortunately, there is no customer.” They have customer for using this newspaper, but our news, we have to canvass, ”Will you kindly take this? Will you kindly take this.” They are not interested. They’re interested in this material news-Radio, paper, magazine, edition after edition. Therefore it is said…

This is the meaning of śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. So they have no time to read a little news we are giving about God in the Back to Godhead. They have no… Why? Now apaśyatām ātma-tattvam [SB 2.1.2]. They do not know what is ātmā, what is the active principle of all these activities. They do not know. The superficially… Bahir-art… Na te viduḥ svārtha-gatiṁ durāśayā ye, durāśayā… What is that? Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśayā, they have got so many news to hear with a hope-means useless hope-that they will be able to exist here and be happy. Just like your arch, this Napoleon Arch. Napoleon was conquering all over Europe, and he thought that he would be able to enjoy this. But where is Napoleon? The arch is there. That’s all. This is the position. But he worked so hard. Not only he. Everyone is working. The arch will remain, because a stone, but he’s finished. He’s finished. This is called apaśyatām ātma-tattvam [SB 2.1.2]. Because these people, they do not know what is really reality. Real reality. They are simply after so-called reality. It is very important point. Try to understand. Ātma-tattvam, one who does not know what is ātmā, what is soul, the nature of soul…

Therefore, in the Bhagavad-gītā, Kṛṣṇa first of all begins the constitution of the ātmā, or spirit soul. He begins. When He began to teach Arjuna Bhagavad-gītā, the A-B-C-D lesson was to make him convinced about the soul within the body. That is called ātma-tattvam. And nobody knows. Therefore, bahir-artha-māninaḥ: they are accepting this external feature. Just like we have got external feature. We can understand very easily that this body, this body is external feature. Real ”I” am within. As soon as I go away from this body, this external feature, as good as the garbage in the street. That they do not understand. They are busy piling garbage. ”Bring more garbage, more garbage.” And this is the working capacity. Bahir-artha-māninaḥ. They think, ”This garbage will save me.” Very important question. Apaśyatām ātma-tattvam [SB 2.1.2]. The ātma-tattvam means ”I am now within this garbage for the present. And after leaving this, in this garbage, I pile up so many other garbages. And in this way, working uselessly the whole life, then I transmigrate from this body to another garbage body.” That I do not know. This is called apaśyatām ātma-tattvam [SB 2.1.2]. Apaśyatām means ”not seeing.” A means ”not,” and paśyatām means ”seeing, one who sees.” He’s seeing, ”This garbage is everything.” He does not see ātma-tattvam.

Apaśyatām ātma-tattvaṁ gṛheṣu [SB 2.1.2]. Gṛheṣu means gṛha means home. So you can take this body as home. Because I am, you are all living within this body. So this is also home. And then again, expanded, I am living in this planet. So this is also home. And again living within this universe. That is also home. Or I have got a little home, apartment, ten feet square. That’s all. That is also home. So we have got attachment for this home, ten feet by ten feet or millions of feet on millions… This is home, within the compact. We living entities, we are within this home. Take this whole universe, apart from other universe, this universe. This is also home because we’re living here. And we are changing, from this place to that place. Suppose I have come from India. From Bombay, I have come to Paris. This is all within the home, within the universe, or within this planet. So we see people are very busy. Seventy miles speed, they’re driving car. But within the Paris, within the Paris, they may go seventy miles, eighty miles, but they cannot go beyond. That, our one countryman, Rabindranath Tagore… So perhaps you heard his name. He was a big poet. So when he was in London, so he saw that people are very, walking very fast. So he remarked that ”These people are walking very fast. But there is a very small country. They’ll fall down on the sea.” You see?

So this is going on. (laughs) A dog in the park is jumping very fast, walking. But as soon as the master, "Come one. Come one," immediately, "Yes, sir." "Give me your neck." "Yes, sir." Chain. Chain. He's thinking that he's very free, but as soon as the master calls, immediately he has to submit. This is our position. We are very busy, but the master is the material nature. Daivī hy eṣā guṇamayī mama māyā duraty… [Bg. 7.14]. The fact is that we are under the stringent laws of material nature. We have no freedom. That we do not know. We are struggling so much. War has been waged in, all over the world, especially in Europe, for freedom. You have got that freedom statue. And in America also, there is freedom. But where is freedom, sir? That they do not know. Why? Apaśyatām ātma-tattvam [SB 2.1.2]. They do not know what is freedom and whose freedom. That they do not know. Therefore they have created so many newspapers for freedom. The so-called freedom. But there is no freedom. Even big, big leaders, they have no freedom. What we are?

Therefore Kṛṣṇa points out in the Bhagavad-gītā that real freedom is when you get freedom from four different problems. What is that? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If you get freedom from these four things-no more death, no more birth, no more old age, old age, and no more disease-that is freedom. But where is that freedom? The so-called scientists, big, big scientists, they have very scientifically advanced, but they had no freedom from death. They had to die on a fixed-up date. Professor Einstein or any other big, big scientist, they could not manufacture any scientific instrument and keep it in the custody of his student, that "As soon as I die, you just apply this machine. I shall come alive again." Where is that freedom? So this so-called scientific improvement, advancement in civilization, it is just like jumping like the dog. That's all. It has no value. Real value is to understand ātma-tattvam, "What I am? Why death is imposed upon me? I do not wish to die. Why old age is imposed upon me? I do not wish to become old man or old woman. I wish to remain a beautiful young…" "No, sir, that is not possible." Then where is your freedom? What for you are jumping so much? As soon as the master will call "Yes, sir. Bind me…"

So you are completely under the nature's control. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛteḥ, prakṛti, nature, is pulling by the ear, "Come here." "Yes, sir." "Come here." "Yes, sir." And he's freedom. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. He is completely under the control of the modes of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi, ahaṅkāra-vimūḍhātmā. This is called false egotism: "I am something." "I am Napoleon Bonaparte," "I am Mussolini," "I am Hitler." This is ahaṅkāra-vimūḍhātmā. Fool, rascal. They are thinking like that. "No freedom, sir. No freedom."

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Being puffed-up with false prestige, he's thinking, "I am something. I can do something, I am…" This is the disease.

So for them, these newspapers are very useful. But one who is fixed up in ātma-tattvam, Bhāgavata,, "I am Brahman. I am not anything of this material world," for them, there is no need of this so-called news of newspaper. There is no… Simply, they should try to understand Kṛṣṇa. That is the only business. There is no other business. And as soon as you understand Kṛṣṇa, Kṛṣṇa assures, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If you simply try to under… Here is Kṛṣṇa. If you simply try to understand Kṛṣṇa… And how you'll understand? By service. By service. Kṛṣṇa has agreed that "I'll accept your service." Therefore He has come. You cannot serve Kṛṣṇa in His universal form. Now Kṛṣṇa has agreed, as you have got limited potency, you can touch Kṛṣṇa. You can touch His lotus feet. You can make dress for Kṛṣṇa with devotion. You can put the dress on Kṛṣṇa. You can prepare, according to your capacity, foodstuffs. You can offer to Kṛṣṇa, so Kṛṣṇa will eat. He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26].

So Kṛṣṇa is so kind that He, although He is all-pervading, universal, He has agreed to accept your service just to give you liberation from this misunderstanding, no ātma-tattvam. This is Kṛṣṇa consciousness movement, that Kṛṣṇa, God, is great. How great He is, you cannot imagine. But still, He has agreed to accept your service, becoming small. That is greatness. In the material world, if something is big, very big, he cannot become, or it cannot become small. Just like, say, for… Elephant is very big animal. You ask the elephant, "Please become like an ant." "Oh, that is not possible, sir. That is not possible." But God is so great that although He's universal, He can enter into the atom. That is… Aṇor aṇīyān mahato mahīyān: "Greater than the greatest, smaller than the smallest." That is God. Aṇor aṇīyān mahato… Aṇḍāntara-stha-paramāṇu… In the Brahma-saṁhitā it is said, eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ, aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Eko 'py asau. One portion of Kṛṣṇa, Paramātmā, just to create this material world, He has entered in the mahat-tattva as Mahā-Viṣṇu, and He entered within the universe as Garbhodakaśāyī-Viṣṇu, He has entered everyone's heart as Supersoul, Kṣīrodakaśāyī-Viṣṇu, and He has entered into the atom-although He is so great. So it is Kṛṣṇa's mercy that He can become smaller than the smallest and the greater than the greatest.

So we cannot capture the greater than the greatest. That is not possible. Therefore it is His kindness that He has become just to be handled by you. This is called arcā-mūrti. Arcā-vigraha. The Deity worship means arcā-vigraha. Because the devotional service, one of the items of devotional service: arcanam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So you hear about Kṛṣṇa, you chant about Kṛṣṇa, you memorize or remember about Kṛṣṇa. You worship Kṛṣṇa, the Deity, arcanam. You offer prayers to Kṛṣṇa. There are nine different ways. So you just try to understand Kṛṣṇa in nine processes or either of, some of the processes, or one process only, Kṛṣṇa will agree. Kṛṣṇa is so kind. And as soon as you understand Kṛṣṇa, His nature, then, actually, you become liberated. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the process. Real problem is how to get out of this material existence. If we remain attached to this material existence, either in this body or in the society or in the nationalism or in the greater, greater, greater-you make greater-but that is your bondage.

So one should be careful to understand the position of the soul, and how he can go back to home, back to Godhead, again meet the Supersoul, Kṛṣṇa, and live there permanently with blissful life and full of knowledge. This is wanted.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.2-5

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Montreal, October 23, 1968

Prabhupāda: They have come here to become technologist. They have lost all interest of this, in original Vedic culture. (pause)

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

The same subject matter, that those who are too much attached in the family affairs, gṛheṣu gṛha-medhinām. Gṛhamedhī means one who has made his center of activity home. He is called gṛhamedhī. There are two words. One word is gṛhastha, and one word is gṛhamedhī. What is the significance of these two words? Gṛhastha means one… Not only gṛhastha. It is called gṛhastha-āśrama. Whenever we speak of āśrama, it has got spiritual relationship. So all these four divisions of social orders-brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama, sannyāsa-āśrama… Āśrama. Āśrama means… Whenever… Āśrama, this word, has become little popular in your country also. Āśrama means situation for spiritual cultivation. Generally, we mean that. And here also, there are so many yoga-āśrama. I have seen in New York so many āśramas. "New York Yoga Āśrama," "Yoga Society," like that. Āśrama means it has got a spiritual connection. It doesn't matter whether a man… Gṛhastha means living with family, wife and children.

So to remain with family and children is no disqualification for spiritual advancement of life. That is not a disqualification because after all, one has to take his birth from the father and mother. So all great ācāryas, great spiritual leaders, after all, they have come from father and mother. So without combination of father and mother, even there is no possibility of begetting a great soul. There are many instances of great souls like Śaṅkarācārya, Lord Jesus Christ, Rāmānujācārya. Even they had no very high hereditary title, still, they came out from the gṛhasthas, father and mother. So gṛhastha, or the householder life, is not disqualification. We should not think it, that only the brahmacārīs or the sannyāsīs, they can elevate to the spiritual platform, whereas those who are living with wife and children, they cannot. No. Caitanya Mahāprabhu has clearly stated in Caitanya-caritāmṛta that

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

Caitanya Mahāprabhu said, "It doesn't matter whether a person is gṛhastha or a sannyāsī or a brāhmaṇa or not brāhmaṇa. It doesn't matter. Simply if one is Kṛṣṇa conscious, if he is elevated in Kṛṣṇa consciousness, then he is just, I mean to say, eligible to become the spiritual master." Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. Tattva-vettā means one who knows about the science of Kṛṣṇa. That means fully Kṛṣṇa conscious. Sei guru haya. Sei means "he." Guru means "spiritual master." He doesn't say that "One has to become a sannyāsī or a brahmacārī. Then he can…" No. But here the word is used, gṛhamedhī, not gṛhastha. Gṛhastha is not condemned. If one lives in regulative principle with wife and children, so that is not disqualification. But gṛhamedhī, gṛhamedhī means he has no higher ideas or higher understanding of spiritual life. Simply living with wife and children like cats and dogs, he is called gṛhamedhī. That is the difference between these two words, gṛhamedhī and gṛhastha.

So Śukadeva Gosvāmī said that gṛheṣu gṛha-medhinām. "One who does not know anything about this family life or sex life"-family life, they have taken it as sex life, that's all-"so they have many things to hear." Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. Actually, you see. People are reading so many newspapers. In big country, big cities, there are big, big volumes of newspaper, magazines. They are very much eager to learn or to hear about the current news. So hearing means śrotavyādi. There are volumes of volumes literature, magazines, newspaper. They are hearing. But when you say, "Please come here. We are reciting Bhagavad-gītā and Śrīmad-Bhāgavatam. Please hear," they will not come. They will not come. This minus. When you speak of God, then they are not ready to hear. But if you speak of dog, that "Here is a dog's medicine. You can maintain a dog like this, and a dog can become fatty like this," oh, it is very scientific matter. You see? So they are called gṛhamedhīs. So they have got many subject matter to hear, but they are not agreeable to hear only one thing-about God.

Why? Now, apaśyatām ātma-tattvam: [SB 2.1.2] "They do not know what is self-realization." Apaśyatām, cannot see. Their vision is very poor. Why? They are thinking this body as self; therefore they are very poorly thoughtful. In the Śrīmad-Bhāgavatam, in another place, it is stated, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Every day we are experiencing that "I am not this body. The body is growing. I am still there." There are so many instances. But we cannot understand that we are not this body. Apaśyatām ātma-tattvam [SB 2.1.2]. Ātmā means, the ātmā… There are various meanings of ātmā. Ātmā sometimes is meant, indicating this body, ātmā is sometimes indicating this mind, ātmā is soul, and ātmā, Paramātmā, the Supreme Lord. Ātma-tattvam. Tattvam means truth, philosophy, or science. So they do not know the science of ātmā, either take it body or mind. Generally, they take it as this body. So so far body is concerned, there are so many departments: medical department and health department and… I do not remember. There are so many departments. All these departments of knowledge, they are practically on the basis of this body. Then higher than this, ātmā, if you take it, "mind," there are psychological department, speculation department, philosophical department, so many departments, mind. Then intellectual department. But there is no department of the ātmā, of the soul. That is the defect of the modern civilization. Therefore Bhāgavata says, apaśyatām ātma-tattvam: [SB 2.1.2] "They have no information of the real ātmā, of the real position, real background of all these activities. They do not see it." Therefore they have got many subject matter to hear about this body, about this mind, about intellectual activities, and so many things. But because they do not know that ātmā means the self, they do not know, therefore they have got many subject matter except this one-the soul, the subject matter of soul. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2].

And why they are so much ignorant? "Because they have made home as the center of activities. They do not know; neither they are educated. It is not their fault. The system of education is faulty. They do not give any education about the ātma-tattvam. They give education that, about economic development, about technological understanding, about scientific understanding of the laws of nature, and so many other things, but there is no department of knowledge to understand what is soul. Apaśyatām. Because they do not see, they do not know, therefore they are too much attached to this body, and this body means home. And home means wife. Wife means children. Children means money. Money means society, so many things. Yes.

Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. First thing is that this material world is existing on sex attraction. And as soon as there is combination of sex, then the next attraction is for home, for land, for children, for society, for wealth, for bank balance, and so many things. Then extend it more, society to nationality, nationality, humanity, and go on increasing, but they are not ātma-tattvam. They are all gṛheṣu gṛha-medhinām, extended selfishness. Selfishness… Just like a dog. He knows simply about his body. He won't allow another dog to come in his boundary. That is very poor selfishness. You extend it little more, human society. There is family, wife, children. That is also extended selfishness. Then you further extend it. You have got society or nationality, consciousness of nationality. That is also still further extended selfishness. Similarly, you extend the same propensity humanity-wise. Because we are…

There is a class of men. They are very much anxious to serve the human society. But they are not anxious to serve the animal society. The animal society may be killed for the satisfaction of the human society. Therefore, unless you come to the point of ātmā, whatever extended selfishness there is, it is selfishness. There is no, I mean to say, broadmindedness. And broadmindedness, when you come to the platform of ātmā. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. When you come to the point of God, then you see, "Oh, everything belongs to God. Everything belongs to God. Here is an animal. Here is an animal. He also as good as I am because he is also soul.” So ātma-tattvam to be discussed, but they are not prepared. Therefore gṛheṣu gṛha-medhinām. So what is their business, those who are blind to the ātma-tattvam? So that business is described in the next verse.

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

So their business is very nicely explained. What is that? Nidrayā, sleeping. Sleeping. Hriyate. They waste their life by sleeping. When? At night. Nidrayā hriyate naktam. Or they waste their time in sex life. At night there are two things. One who has no advantage of sex life, he sleeps alone. And if he has got advantage of sex life, he enjoys. So at night they waste their life in this way. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. In this way their life is being wasted. And at daytime? Now, divā cārthehayā rājan. At the daytime, simply ”Where is money? Where is money?” Artha. Artha means… Because to maintain this body we require money. Divā cārthehayā rājan. All right, if one gets money, then next? Kuṭumba-bharaṇena vā. Then shopping. As soon as you get money then shopping, the wife’s bill. Yes. So in this way, day and night, they are simply under the impression of this bodily conception of life. Why they are doing that?

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

They are attached because they are attached to this body, therefore attached to the children. Dehāpatya. Apatya means children. And kalatra. Kalatra means wife. Dehāpatya-kalatrādiṣu ātma-sainyeṣu. This very word sainya… Sainya means soldier. Here in the material world, every one of us is struggling very hard. That is a fact. Everyone knows. So when we struggle, when we fight, then we must have soldiers. Without soldiers, nobody fights. So they are our soldiers: this body… Everyone wants to keep this body fit. And maintaining the children and the wife… Dehāpatya-kalatrādiṣu. We are thinking that ”My, this body and wife and children and home and country and society will save me.” I am struggling against… What is that struggling? I do not wish to die. I do not wish to be diseased. I do not wish to become old man. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. I don’t wish to get birth again, or I want to stop birth. Janma-mṛtyu. I want to stop death. I want to stop disease. And I want to stop old age. These are the activities, material activities, struggling against. And I am thinking that ”These soldiers, or this, my body, or my wife, my children, will protect me,” dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4], although I am experiencing every day that they are asat, they will not exist. How do I know they will not exist? My father has died. My elderly, my mother has died, my grandfather has died. Therefore I will also die. And my next generation, he will also die. My wife also will die. So everybody will die. Asatsv api. They know by experience that they will not exist, but still, their business has become to struggle for existence. Dehāpatya-kalatrādiṣu. These are very important subject matter. Try to understand. We know that nobody will exist. I want to exist. That is my intention. I do not wish to die. I want to exist, but I know also that all these, my soldiers, including my, this stout and strong body, it will also not exist. Dehāpatya-kalatrādiṣu, teṣāṁ pramattaḥ.

Pramatta means crazy, mad. Pramatto nidhanam, distraction. Nidhanam paśyan. Paśyan means although he is seeing every day, every moment. Just like Mahārāja Yudhiṣṭhira was quested by Yamarāja, ”What is the most wonderful thing in this world? Can you say?” Mahārāja Yudhiṣṭhira immediately replied. What is that? Ahany ahani bhūtāni gacchantīha yamālayam: ”Every moment, every second, every day, every night, there are so many hundreds and thousands of living entities, they are going to the temple of death, or dying.” Ahany ahani bhūtāni gacchantīha yamālayaṁ śeṣāḥ sthāvaram icchanti. ”But one who is living, he is thinking that ’I will not die. I will live for good.’ That is the most wonderful thing in this world.” Nobody is taking experience that ”I will have to meet death. And what is next after death? What I was before my birth? Why I am here? Why I am struggling so hard? I want to be happy. I want to be peaceful. Why there is no peace? Why there is no happiness? Why these things? Why I am put into this…?” These are called ātma-tattvam. These are called brahma-jijñāsā. If a man is not enlightened to this point of inquiring of this, ”What? What I am? Wherefore I am come? What is this world? What is this body? Why I am getting old? Why I am getting diseased?” So many ”whys” there are. This is called brahma-jijñāsā. But they are pramatta, they are mad after the struggle for existence, although they know nothing will exist, it has come just like a flash, and it will end like a flash. Then what is the actual platform of my life, my living condition? They do not inquire. They do not inquire.

So gṛheṣu gṛha-medhinām. Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api, teṣāṁ pramatto nidhanam [SB 2.1.4]. Everyone is seeing that it will destroy. Suppose if you know… Suppose you are constructing a very nice skyscraper building, but if you know… Somebody says that tomorrow the whole city will merge into the Atlantic Ocean. Would you like to construct such building? No. I am giving that one example, but it is a fact that the struggle for existence for living, but living condition will not be allowed. Then the next question should be that ”Why this is happening? We are, everyone is struggling for existing, but existence, there is no… I will not exist. Nobody will exist.” This question, unless there is in the human mind, then, Bhāgavata says, parābhavas tāvat: ”His all activities are simply defeat.” Yāvan na jijñāsata ātma-tattvam. So ātma-tattvam. One should be inquisitive to understand, ”What is my constitutional position?” Then it is perfect life. Otherwise it is crazy life. We may try to live by so much hard struggle of life, but we cannot exist. We can exist only when we understand ”What I am.” This is diagnosis. If I know that what is my actual need, if I know what is my actual position, if I know that wherefrom I have come and where I have to go, all these informations, if we are fully informed, that is perfection of life. Otherwise it is simply defeat, whatever we may do here. Apaśyatām. Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati.

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca

smartavyaś cecchatābhayam
[SB 2.1.5]

Now he is concluding that "Don't be misled by so many subject matter of hearing. Just concentrate upon hearing Kṛṣṇa consciousness." Tasmāt. Tasmāt, "Therefore," tasmād bhārata, "O descendant of Bhārata…" Sarvātmā. Sarvātmā means the all-pervading Supersoul; bhagavān, the Supreme Personality of Godhead; īśvara, the supreme controller; hariḥ, who can, I mean to say, protect, who can take away all your miseries, who can protect you from all miseries. Tasmād bhārata sarvātmā bhagavān hariḥ, īśvaro hariḥ, śrotavyaḥ: "You have to hear about Him." Instead of hearing so many other news, which will not exist, you just try to hear about Hari, the Supreme Personality of Godhead. Because Parīkṣit Mahārāja's question was that "Now I am going to die. What shall I hear about?" Because hearing is our main business. You are hearing. If you go out from this temple you will also hear. Or the sound is always going on. If we do not want to hear, the hearing is going on. So here it is recommended that "That Bhagavān, the Supreme Personality of Godhead, who is the supreme controller, who is Hari, or who protects us from all difficulty, Hari, and sarvātmā-He is situated in everyone's heart-that Supreme Personality of Godhead, Supersoul, should be heard." Śrotavya, should be heard. We should be prepared to hear about Him. Śrotavyaḥ kīrtitavyaś ca. And we should discuss about Him, kīrtitavyaś ca. Smartavya. And if we hear and discuss, then, if we are really serious, then we shall remember also. Smartavya, and smartavyaś cecchatābhayam. Those who are actually desiring abhayam…

Abhayam means fearlessness. So long we are not connected in Kṛṣṇa consciousness or not connected with the Supreme Lord, we shall always be fearful. Fearful is one of the qualification of the conditioned soul. Āhāra-nidrā-bhaya-maithunaṁ ca: four necessities. Why we are defending? Because on account of fearfulness. The animal, a small animal, ant, it has got also fear, and the biggest nation, Russia or America, they are also fearful because this is the qualification of conditioned life: āhāra, eating, nidrā, sleeping, and fearing, and mating. So if you want to get yourself free from fearfulness, then Śukadeva Gosvāmī recommends that you have to chant and you have to hear and you have to remember about the Supreme Personality of Godhead. That is the conclusion. Don't try to hear so many nonsense things. Vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]. Just concentrate. If you want to hear about God, there are volumes of literature.

One political leader… Perhaps you have heard his name. His name was Madan Mohan Mallabhya.(?) In India. He came to see our Guru Mahārāja, and he inquired that "What are your activities?" So then some of our Godbrothers presented that "We have got six periodicals in six languages: one in English, one in Bengali, one in Hindu, one in Oriya, one is Assami. And we have got one paper, Bengali, daily." So this Madan Mohan Mallabhya was astonished that "You are issuing a paper daily, simply discussing about God?" So my Guru Mahārāja said, "Yes. Why not?" Then he gave him a nice example, that in the Bhagavad-gītā it is stated that ekāṁśena sthito jagat: [Bg. 10.42] This material world is only one-fourth part manifestation of God's energy. Now, apart from material… There are innumerable universes and innumerable planets in each universe. Out of that, this earthly planet is very tiny. And in this planet there are so many countries and so many cities. And each and every city there are so many periodicals, so many newspapers, and each paper having so many editions daily. So in comparison to the whole universe or whole material creation, this planet is nothing and this city is nothing. If you can produce so many news, then what about the three-fourth energy, Vaikuṇṭha?

So we can give you a minute edition of the transcendental news of the spiritual world. But unfortunately, there is no customer. There is no customer. The same thing, the śrotavyādīni… If you put magazines about this material world, you will get many customers. But as soon as we put forward Back to Godhead, we have no customer. The unfortunate thing is that nobody is interested about ātma-tattvam. So actually we should be interested to understand. We should be interested to understand ātma-tattva if we actually want to be free from fearfulness. Icchatā abhayam. Abhayam means fearless. If we are actually… Now, icchatābhayam, who are those? Transcendentalists.

So there are four classes of persons who are trying to get transcendental perfection or spiritual life. They are called jñānī, who are trying to understand the Absolute Truth by philosophical speculation, and yogi… Those who are trying to visualize the Supreme Soul within the heart, they are called yogi. And jñānī, yogi, and bhaktas, and the devotees. Those who are trying to leave this material world and go back to Godhead and associate with the Supreme Person. There are three classes of men. They are trying to get out of this fearful world. Icchatābhayam. Therefore here, sarvātmā, the yogis are trying to find out the Supersoul. Therefore sarvātmā. So tasmād bhārata sarvātmā, and īśvara. Īśvara. The jñānīs are trying to merge into the effulgence of īśvara, or the yogis are trying to find out the Supersoul. Therefore sarvātmā. So tasmād bhārata sarvātmā, and īśvara. Īśvara. The jñānīs are trying to merge into the effulgence of īśvara, or the yogis are trying to find out the īśvara, the supreme controller. And the jñānīs are trying to find out the impersonal Brahman. And Hari, and Bhagavān, the Personality of Godhead, Hari, or Kṛṣṇa, or Viṣṇu, the devotees, persons who are in Kṛṣṇa consciousness, they are trying to find out.

So either of them, their aim is how to get out of this fearful material existence. So Śukadeva Gosvāmī says, concludes, that icchatā abhayam. Abhayam means fearful. If you actually want to be free from fear, then you should concentrate your mind, discussing, hearing, remembering, either of the impersonal Brahman… Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. Either you think of Brahman or Paramātmā or the Supreme Personality of Godhead, but your subject matter should be this: hearing, chanting, discussing, talking, knowing. Don't divert your attention to this flimsy, I mean to say, so-called subject matter which will end. Because everything, whatever we are discussing in the material world, everything will end, nothing will exist, we should concentrate our mind on the subject matter which will exist. Because I am soul, I am ever-existing, eternal, my business is, therefore, "What is my eternal engagement?" This subject matter is proposed by Śukadeva Gosvāmī, and we shall discuss later on, in the next meeting. Thank you very much. Any question?

Guest: What were your activities after your initiation? What were your activities after initiation?

Prabhupāda: Initiation means beginning or spiritual activities. Initiation means just to begin.

Guest: What were your activities after that?

Prabhupāda: Don't you see what are our activities? Is it very secret? You can see what are our activities. We are discussing about Kṛṣṇa. We are talking about Kṛṣṇa. We are chanting about Kṛṣṇa. We are eating about Kṛṣṇa. We are typewriting about Kṛṣṇa. We are dictaphoning about Kṛṣṇa. Don't you see it? Then? Everything engaged in Kṛṣṇa consciousness-that is our activity. The same thing will be there; nothing will be changed. Here we are staying in also big apartment and the down, they are also staying in the similar apartment. But this is called temple, and that is called factory. Why? Here the consciousness is different from the consciousness down. That's all. Nothing has to be changed. Simply the rubberstamp has to be changed. Somebody is signing, "for, on behalf of such and such," and the rubberstamp is changed. We have to change our rubberstamp on behalf of Kṛṣṇa. That's all. [break]

…sign it. That's all. The business is the same, but little difference, little difference in this way, that we are eating and others are also eating. So so far eating is concerned there is no difference. But we are eating Kṛṣṇa prasādam, and they are eating sense gratification. That is the difference. We are sleeping; they are also sleeping. But we are sleeping to get energy to work more diligently and nicely for Kṛṣṇa, and they are working, taking rest for working for sense gratification. So eating, sleeping, fearing. We are also fearful in this way, that "Māyā may not catch me." We are always cautious. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Because māyā is very strong, so we should be always fearful that "Māyā may not catch me." Always stick to Kṛṣṇa's lotus feet so māyā may not be able to touch you. Just like in a contaminated, diseased area, the doctor is also fearful, but he has got prophylactic administration. He is quite fit. He can go even in the contaminated state. Similarly, if we are in Kṛṣṇa consciousness, even if we are in the midst of mayic activities, it will not affect. So everything is there, but if you change your consciousness, then you are safe. Icchatā abhayam, no more fearfulness. That is the process of Kṛṣṇa consciousness.

Pradyumna: Swamiji, is there such thing as mind, intelligence, and ego on the spiritual realm?

Prabhupāda: Yes. Why not? Ego… I am thinking at the present moment ego falsely. "I am somebody belonging to this material world," either I may think that "I am American," either I think "I am Indian," something of this material world. But similarly, when you think ahaṁ brahmāsmi, "I am spirit soul," that is also aham, ahaṅkāra. Ego means ahaṅkāra, identification, self-identification, ahaṅkāra, "I am." Everyone has got the sense, "I am." Now, that "I am" thinking, at the present moment I am thinking in my material concept. So when I will think in spiritual concept, that is my pure ego, pure identification. So ego will remain. Ego will not vanish. This "I" consciousness will remain, but here, at the present moment, I am misidentifying myself, and when I actually know myself, that identification is pure ego.

Haṁsadūta: You say the chanting cleans the dust from the mirror of the mind. What does mirror mean? How does it mean mirror? What is it reflecting?

Prabhupāda: Mirror means you see so many things within your mind. Is it not a mirror, reflection? Don't you see? As you see mirror reflection of your face, but you see this body. When you will see in the mirror that you are not this body, you are something within this body, that is dustless mirror. Yes?

Devotee (1): What is Balarāma's relationship with Rādhā?

Prabhupāda: That is not our discussion here. What you got this Balarāma's relation… [break]

Devotee (1): I mean, what is Their relationship? I understand that all the expansions come through Balarāma, but…?

Prabhupāda: That's all right, but Balarāma has no relationship with Rādhā.

Devotee (1): I mean not a friend or anything?

Prabhupāda: No. Who said it?

Devotee (1): I was wondering.

Prabhupāda: Why do you think like that? No. Balarāma is… Rādhā… As Kṛṣṇa has expansion, similarly, Rādhā has also expansion. So as Rādhārāṇī is directly connected with Kṛṣṇa, similarly, Rādhā's another expansion is connected with Balarāma. All Lakṣmī are connected with the…, not exactly Rādhā directly. As Kṛṣṇa expands Himself in multi-forms, similarly, Rādhā also expands Herself. That is stated in the Caitanya-caritāmṛta you will find. Yes?

Pradyumna: So in terms of spiritual potency of Kṛṣṇa, and… Rādhā was…

Prabhupāda: You put an unnecessary question. When I shall ask you to question the subject matter which I have discussed, you should put questions on this matter. If you bring so many other subject matter, there will be no end. Try to understand what we have spoken in this meeting. We have not spoken anything about Rādhā-Kṛṣṇa. Why you are bringing this question? Question means the subject matter which we have discussed, if you have got any question about that thing, you should put question. Otherwise, if you make me a dictionary, that go on questioning, there will be no end. That should not be done. Now, we have not discussed here about Rādhā and Kṛṣṇa. Of course, this is also relevant question, but the public will not understand. We are discussing on general subject matter. Rādhā-Kṛṣṇa discussion is very confidential. You have to go to the platform first of all by understanding Kṛṣṇa. You see? Rādhā-kṛṣṇa-tattva is discussed in the Śrīmad-Bhāgavatam in the Tenth Canto. So first of all you have to go through the nine cantos very carefully. Then you will understand. In the Caitanya-caritāmṛta you'll find, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api bhuvi [Cc. Ādi 1.5]. If you want to discuss about Rādhā-Kṛṣṇa, that is not in the public meeting. They are very confidential subject matter. People may misunderstand what is Rādhā-Kṛṣṇa. Generally, questions should be put on the subject matter discussed in the meeting. That should be the point. Rādhā-kṛṣṇa-tattva is very confidential, for higher status of understanding. Yes?

Himavatī: Vyāsadeva, you say, lived with his wife and children in a cottage, and people would come and bring them foodstuff from the village. Now, the four divisions of brahma cārī, gṛhastha, vānaprastha and so on, I thought that the gṛhasthas' duties in the āśrama, varṇāśrama-dharma, was to supply the other three.

Prabhupāda: Yes.

Himavatī: How is this…? How is this connected with Vyāsadeva and his situation?

Prabhupāda: Vāsudeva?

Devotees: Vyāsadeva.

Prabhupāda: Vyāsadeva? Vyāsadeva was a gṛhastha. He was a householder man. He was brāhmaṇa.

Himavatī: But he had no luxuries.

Prabhupāda: No. Those who will depend on the charities and alms of the society, they are not allowed to make any luxury at the cost of others. They can simply ask help for the bare necessities of life.

Himavatī: And that's permitted to the gṛhasthas?

Prabhupāda: No. Gṛhastha, when a brāhmaṇa is gṛhastha, he shall be a teacher. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. Generally, the brāhmaṇas, those who are gṛhasthas… There are four varṇas, or division of castes. The brāhmaṇas, they are generally teachers, priests, and writers, philosophers. So society requires all these things, so they take up this charge. And the kṣatriyas, they are administrators, so they rule over the country. They exact taxes from the citizens. They live on the tax, and the brāhmaṇas, on the contribution of the public. Just like we are teaching, we are living on the contribution of the public. The public knows that there is an important institution. They are giving good lessons. So public contributes. So we can accept contribution. But a king is not allowed to take contribution. Because he is administrator, he can tax, so his source of income is tax. And the brāhmaṇas' source of income is contribution because they are rendering transcendental service. Similarly, the vaiśyas or the mercantile class, their means of living-trade, cow protection, and agriculture. And those who are śūdras, laborer class, they will serve these three higher classes, brāhmaṇas, kṣatriyas, and the vaiśyas, because they have no independent means. They cannot do anything, neither they are educated, nor they are king, princely order, nor they have money to do business. Therefore they have to serve.

Paricaryātmakaṁ karma śūdra-karma svabhāva-jam [Bg. 18.44]. Śūdra means they earn their livelihood by serving others. And in the Kali-yuga, in this age, ninety-nine percent or at least ninety percent, they live by serving others. Therefore it is said, kalau śūdra-sambhavaḥ: "In the Kali, in this age, almost everyone is śūdra." There is no brāhmaṇa, no kṣatriya, no vaiśya. Of course, there are vaiśyas. Factually, at the present moment the population are the vaiśyas and the śūdras. And there is fight, that your American nation, they are vaiśyas, and the Russians, they are śūdras. So there is always fight between the vaiśyas and śūdras. Actually, there is no brāhmaṇa or kṣatriyas. They are extinct. And because the brāhmaṇas and kṣatriyas are extinct, therefore social orders are in chaos. There is no brain; there is no good administration. That's all. Without kṣatriya, there cannot be any good administration, and without brāhmaṇa, there is no good brain. Therefore we pray to Kṛṣṇa, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca, kṛṣṇāya govindāya…

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

So this is very important. We are worshiping, offering our respect to Kṛṣṇa, as brahmaṇya-deva. Brahmaṇya-deva means "the Lord who is worshiped by the brāhmaṇas." So Kṛṣṇa consciousness is not for the śūdras. Kṛṣṇa conscious… One who is elevated to the standard of becoming brāhmaṇa, they can become Kṛṣṇa conscious. But by the mercy of Lord Caitanya, every one comes to the stage of brahminical standard. Only to observe these four principles and chant Hare Kṛṣṇa, you are at once more than brāhmaṇa, Vaiṣṇava. Vaiṣṇava position is more than brāhmaṇa. So in this age the pāñcarātriki-vidhi is introduced because it is very difficult to find out whether a person is actually son of brāhmaṇa or higher caste. It is to be accepted that everyone is śūdra. It doesn't matter whether and what he is. But he should be given chance to become the Vaiṣṇava, whose position is more than a brāhmaṇa. That is the highest gift of Caitanya Mahāprabhu. He is claiming everyone to the highest stage of Vaiṣṇava. So your question is answered?

Himavatī: Yes.

Prabhupāda: All right.

Haṁsadūta: Swamiji, did you say that householders should not associate with brahmacārīs?

Prabhupāda: Who said?

Haṁsadūta: Did you say that? Did you ever say that?

Prabhupāda: No. No.

Haṁsadūta: A brahmacārī should not associate with brahmacāriṇīs. But you did say that brahmacārīs should not associate with brahmacāriṇīs.

Prabhupāda: Actually, there is no… Brahmacāriṇī is not allowed in the śāstra. Where is the question of brahmacāriṇī? Because according to Vedic system, as soon as a girl is fourteen years old or sixteen years old, she is at once married. According to Vedic system, no girl should be allowed remaining unmarried. So there is no question of brahmacāriṇī. Every girl is supposed to be married. That is the Vedic system. A father's duty is that as soon as the girl is grown up, she must be married. She must be given in charge of a suitable boy. That is Vedic system.

Striyaḥ śūdrās tathā vaiśyāḥ. A woman is meant for being protected. So long she is not young, she is under the protection of the father. And as soon as she is young, she is given in charge, in charity. Kanyā-dāna. Dāna means charity. He should find out some suitable boys and give in charity: "My dear boy, take charge of this girl. So long she was under my charge. Now it is under your charge." So where is the brahmacāriṇī? There is no question of brahmacāriṇī. And when he is old enough, then the husband leaves the home and gives charge to the elderly son: "My dear boys, take charge of your mother." So she is always in charge of somebody. So according to Vedic system, there is no independent life of woman. Na strī svātantryam arhati. Manu-saṁhitā, that "Strī"-strī means woman-"should not be allowed independence." They should be given all protection. That's a very nice system. Not… Independence does not mean their position is very lower, no. Just like children. Children has no independence. No independence means they are well-protected. No independence does not meant that he has no independence to act. No. She has got. But under the protection. Just like there are some nation still now, protectorate. America is protecting. America is a big nation, and protecting another small nation. That does not mean they have no independence. They are also independent. They are acting like that. But because weaker, they should be given protection. Similarly, woman, children, brāhmaṇa, cow, old men, diseased men, they are to be protected. That is the social order.

Haṁsadūta: Now, if someone is married, gṛhastha, under the varṇāśrama-dharma, is it the duty of gṛhasthas to have children? Are there some qualifications of gṛhasthas, that gṛhasthas, they're required, like they are required to support the brāhmaṇas, like that?

Prabhupāda: Gṛhastha? Gṛhastha means to live with wife. This is the meaning of gṛhastha. And a gṛhastha is supposed to support others who are not gṛhasthas just like brahmacārī. Brahmacārī means student life. So gṛhasthas support them. [break] …sannyāsīs, other three classes. Because they are engaged in a different subject matter, they have no time to earn their livelihood, and therefore, those who are gṛhasthas, they take charge of him. This is the Vedic system. But they should live also on the bare necessities of life. They should not be luxurious. A brahmacārī cannot be luxurious. A sannyāsī cannot be luxurious. A vānaprastha cannot be luxurious. Luxury is allowed only to the householder because they are earning their own money. Others are dependent. So one cannot be luxurious at the expense of others. That is not allowed.

Devotee (2): Pertaining to the varṇāśrama-dharma system, a mother is… the wife of a husband is usually put in charge of the oldest son. If the oldest… If, say, the husband is not present, then the oldest son is supposed to be in charge and he is a brahmacārī, in what way is the mother cared for?

Prabhupāda: Well, brahmacārī means he has gone out of home. Brahmacārī does not remain at home. He goes to the spiritual master's home. So there is no question of giving wife's charge to a brahmacārī. He is not at home. Do you follow? Yes. The elderly children mean those who are married also, those who are in gṛhastha life, for him, not for the brahmacārī or sannyāsī. Just try to understand. A brahmacārī and sannyāsī does not remain at home. The brahmacārī goes to the spiritual master's home and the sannyāsī, he is a traveler from one country to another, preaching. So they are not at home. So if they are not at home, who is taking charge? To give charge means the elderly son who is a married man, who is living at home, the charge is given of the mother to him. Is that all right?

Devotee (2): Yes, but I'm still wondering. Is it the nature of the Kali-yuga that mother and father always separate? Is it the nature of the Kali-yuga that this family separation is always happening?

Prabhupāda: (chuckles) Therefore I say, kalau śūdra-sambhavaḥ: "In the Kali-yuga there are only śūdras." There is no brahmacārī system, no… Now we are introducing it, even collecting from the śūdras. But actually, these four divisions, scientific division of social order for spiritual uplift…, that is already gone. It is not existing. Do you follow? Kalau śūdra-sambhavaḥ. In the Kali-yuga, amongst the śūdras, there is no āśrama, simply earn, earn, get some money and eat. That's all. That is śūdras life. There is no question of Vedic culture, there is no question of knowledge. Simply labor, get some money, and eat. Almost like animal. So at the present moment, as you say, in the Kali-yuga, it is accepted that everyone, almost everyone is a śūdra. But in the pāñcarātrika system, not Vedic system, Nārada-pañcarātra, they are… Otherwise, do you mean to say because everyone has become śūdra, the science of Kṛṣṇa, or Kṛṣṇa consciousness, should be stopped? No. Even they are śūdras, they should be given that opportunity. And that opportunity is given by Lord Caitanya very liberally: "Whatever you may be, come on, sit down, chant Hare Kṛṣṇa, and you become more than a brāhmaṇa." This is the highest gift of Lord Caitanya Mahāprabhu. But if you take otherwise from the social conventional life, oh, there is no brāhmaṇa, there is no gṛhastha, there is no brahmacārī. There is all gone, all finished. So those rules and regulation are not now applicable because amongst the śūdras there is no such rules and regulation. It is meant for the brāhmaṇas, kṣatriyas, and those are gone. They are finished. Now, even though the people are in the status of śūdra, they should be given opportunity for spiritual advancement, and that is Caitanya Mahāprabhu's special gift, and very easy, that "Whatever you may be, you may be a brāhmaṇa, you may be a kṣatriya, vaiśya, that doesn't matter. Chant Hare Kṛṣṇa and gradually realize."

So at the present moment we cannot strictly follow; neither we are strictly following; neither it is possible to strictly follow. As far as possible, that's all. Our conception of brahmacāriṇī is in the Kṛṣṇa society, because… Especially in India, there is no brahmacāriṇī. But here, in your country, the boys and girls mix very freely, but just to restrict such free mixing, we think that the unmarried girls should remain separately. That is the contemplation. Actually, in the Vedic system there is no brahmacāriṇī system. Or get yourself married. That is our proposal, that we do not allow illicit sex life. That is impediment. That will not enhance your spiritual interests. Yes?

Devotee (2): Swamiji, so the government, the present government in the world…

Prabhupāda: We are not concerned with government. We say there is no kṣatriya, there is no government. At the present moment, anyone who has got some artificial power, he is government. That's all. You get some way or other a little vote, and you become government. So government does not mean that. Government is another. Because there is no kṣatriya, and where is government? They are thinking… Government means they should be always thinking how the citizens should be peaceful and happy and spiritually advanced. That is government. And who is caring for the citizens? They are simply exacting tax. That's all. So actually, in the Kali-yuga, because there is no kṣatriya, where is the government? Śūdra government is no government. Śūdra has no right to govern, but by force they are governing. That's all. "Might is right."

Devotee (3): Swamiji, Indian literature and movies, they're… The subject is quite often romantic love. But in the literature of Indian religion, it seems to me that there's no place for romantic love. It's either divine love or it's, as you say, "cats and dogs." Do you find a place for romantic love within…?

Prabhupāda: Yes.

Devotee (3): What is it?

Prabhupāda: That is in spiritual world, not in this material… In the material world there is no love. It is lust. We are making business under the name of love. In the material world there cannot be love because… Suppose a girl loves a boy or a boy loves a girl. Both of them are actuated by sense gratification. So that is not love. That is not love. When there is question of sense gratification, that is not love. Just like there is little example. Just like mother loves the child. There is no question of sense gratification. Simply for the sake of love, the mother loves the child. It is simply a little example. Similarly, love means if I love you, I don't want any return. Still, I love you. You may ill treat me. You may badly treat me. You neglect me. Still, I love you. There is no question of return from you. That is real love. That you cannot find in this material world. Because it is based on sense gratification, therefore there is love between a boy and girl, and as soon as there is little discrepancy, there is divorce. They are separated. Because the whole principle was on the basis of lust. So there is no love. Or we do not know what is meant by love. Love does not mean just a boy is attracted by a girl or a girl is attracted by a… That is not love. That is sense attraction. So in the material world there is no love. It is impossible. There is little, little example, just like I cited the example of mother and son or similar. That is also temporary. But real love is in the spiritual… That is Rādhā-Kṛṣṇa. That is real love. There is no separation. There is no cheating. There is no divorce. There is no sex attraction. Simply for love's sake, loving, that is real love.

Devotee (3): But in the great literature, lust is not defined as love. It's more defined as something that has to do with spiritual affinity or communication or… In other words, there is a place for romantic love as distinct from lust because lust is rather elementary.

Prabhupāda: Romantic love is in the spiritual world, Rādhā-Kṛṣṇa. That is the origin of romantic love. And here we are trying to imitate, although we are on the platform of lust. It is imitation, shadow, perverted reflection. So actually, Kṛṣṇa consciousness means we are trying to reach that platform of real love, exchange of love. The example… One example can be given: just like in diseased conditioned, actually there is no enjoyment, but still, the doctor gives some diet: "You eat this." But he does not enjoy. Eating enjoyment is in healthy life, not in diseased condition.

So our present condition is diseased. Why you are dying? Because you are diseased. Why you are becoming old? Because you are diseased. That is due to this body. But actually I am spirit soul. I am neither old nor diseased, but I have fallen into the condition of material contamination. Therefore I am thinking that I am diseased. This is called māyā. Just like in the dream I am feeling that a tiger is eating me, and I am crying, "Here is a tiger eating me, eating me. Save me." But there is no tiger. This is called illusion, or māyā. But so long we'll have this body just like so long we shall dream, we shall have to suffer the effect, even it is illusion. A man is crying, "There is a tiger." Actually, there is no tiger; neither tiger is eating. But because he is in hallucination, he is feeling the pain. That is actual fact. So the whole process is to stop this illusion, bodily contamination. Then we are in real life. And then we can understand what is love, what is reciprocation of love, everything. That is real, healthy life. So this human form of life is meant for getting out of this illusion to the spiritual life. That we have been discussing. But instead of taking advantage of this human life, if we simply treat ourself just like animals and be engaged with eating, sleeping, fearing, and mating, then we are missing the chance. So long we have got this human intelligence, we should utilize it for the highest perfectional stage of life. That is Kṛṣṇa consciousness.

Haṁsadūta: What happens to the Vaiṣṇava if he is following the spiritual master and he's not successful in spiritual life? Does he also take birth on higher planets like it says in the Bhagavad-gītā?

Prabhupāda: If he is not successful, he is guaranteed to get another human form of life in rich family or a pious family.

Haṁsadūta: Like Bhagavad-gītā says.

Prabhupāda: Yes. In rich family, to take birth in rich family, means he has no economic problem, so he can engage fully in developing Kṛṣṇa consciousness. And pious family means automatically he gets chance to become Kṛṣṇa conscious.

Haṁsadūta: So can it be understand that if a person, for instance, some Americans are very wealthy, that they…

Prabhupāda: Yes. They must have done pious activities in their previous life, all Americans. But they should know that this is their advantage to become Kṛṣṇa conscious: "We have no economic problem, but we are employing our facilities in sense gratification." That is a mistake.

Haṁsadūta: Suppose a person is born in a very poor family. What does that mean? Suppose someone is born in a very poor, low, very low, and he becomes Kṛṣṇa conscious.

Prabhupāda: Yes. Kṛṣṇa consciousness is open to all. Just like we are calling everyone, "Come and chant Hare Kṛṣṇa." It is open to all. There is no question of becoming poor or rich. But if he takes the advantage, that is up to him. We are not restricting here that only the rich persons or brāhmaṇas or pious family or rich family can come here, no. Everyone. Everyone is welcome. That is stated in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Poor family or uneducated family, uncultured family, they are called pāpa-yoni, sinful family. But Kṛṣṇa says, "Never mind. Even if he is in sinful family, whatever he may be, if he comes to Me, he also can enter into the spiritual kingdom." So there is no such restriction.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Parāṁ gatim means the highest perfectional life. And that is practical. Here, when people come here, we don't inquire whether he is poor or rich or this or that. "Come on. Sit down. Chant Hare Kṛṣṇa." The opportunity is equal for everyone.

Haṁsadūta: How is it that people who have done some pious activity, they get a nice birth in this statement, but usually people who are not wealthy or not so educated, sometimes they more or less take to worshiping Kṛṣṇa or God.

Prabhupāda: That is the grace of the devotees. The devotees offer their service, and they get the opportunity. Never mind what he is. It is the grace. Therefore, when Bhāgavata says, yad-apāśrayāśrayam… Apāśrayāśrayam means a devotee is already under the protection of God, and if one takes protection of a devotee, he also becomes a devotee and becomes purified. Therefore a devotee is more merciful than God. Even in God there is consideration-pious, impious. For a devotee there is no such consideration. "Everyone come." What is the purpose of opening so many centers? Just to give people opportunity to take advantage, without any consideration of his position. But if one does not take the advantage, it is up to him. That independence has everyone. We are inviting everyone to understand Kṛṣṇa consciousness, but nobody is coming. What can we do? Those who are fortunate, they are taking advantage. That's all.

Now you take the mṛdaṅga, and you chant Hare Kṛṣṇa. Two mṛdaṅgas must be sounded equal, equally, on the same level. And how many cymbals? (end)

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Śrīmad-Bhāgavatam 2.1.3

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Delhi, November 6, 1973

Pradyumna: (leads chanting, etc.) Translation: "The lifetime of such envious householders is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members."

Prabhupāda:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

This is the description of the persons who are blind. Apaśyatām ātma-tattvam [SB 2.1.2]. Yesterday we have discussed this verse. Apaśyatām means one who does not see. Apaśyatām, paśyati. Paśyati means "one who sees," and apaśyati, "one who does not see," "blind." So there are two kinds of men within the world: paśyati, apaśyati. Simply having the eyes, one cannot see. This is not… Because our senses are imperfect. We see every day the sun just like a small disc. But it is not a small disc. It is fourteen hundred thousand times bigger than this planet. Therefore our sensual perception is not all. That is not perfect. We are deficient: we commit mistake, we are illusioned, we cheat, and our senses are imperfect. As such, there is no possibility of having perfect knowledge by a conditioned soul. That is not possible.

We have to receive knowledge, therefore, from the supreme perfect. That is real knowledge. Just like we have got experience that nobody knows that there is soul. Nobody knows. But we have to receive the knowledge from the perfect person, Kṛṣṇa. Kṛṣṇa says there is soul. Dehino 'smin yathā dehe kaumāraṁ yauvanam, tathā dehāntara-prāptiḥ [Bg. 2.13]. Asmin dehe, in this body, there is the proprietor of the body, the soul. But if we want to see… Some rascal said, "Show me where is soul." He cannot see because he has no eyes to see. These modern materialistic persons, they want to see everything, but he does not understand that his seeing power is very limited. If the light is off, immediately he cannot see. So what is the value of your eyes? Why you are so much proud to see everything? "Can you show me God? Can you show me the soul?" You cannot see. You have no eyes to see. And what you cannot see, you can hear. Just like a blind man, he is sitting. He cannot see. Somebody comes. He inquires, "Who has come here?" Now, if somebody says, "It is such and such person," by hearing only he can understand, "Oh, such and such person has come." So seeing is not extremely perfect experience. There are other senses.

So which is beyond the sense perception you have to hear. Therefore Vedic knowledge is called śruti. You have to hear. Not by seeing. Simply by hearing. Śravaṇam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

If you want to know the Supreme, then you have to hear from Him. Just like about Kṛṣṇa, we have to hear from Him. Kṛṣṇa is speaking Bhagavad-gītā. Kṛṣṇa is speaking everything. All Vedic knowledge is Kṛṣṇa. Kṛṣṇa is speaking. How Kṛṣṇa is speaking? That is mentioned in the Śrīmad-Bhāgavatam. Tene brahma hṛdā ādi-kavaye [SB 1.1.1]. Kṛṣṇa spoke to Brahmā. Ādi-kavi means Brahmā. He spoke to him. But if somebody says, "Brahmā…, when Brahmā was born from the lotus flower, there was nobody there. So how he could hear from anybody?" Therefore Bhāgavata says, tene brahma hṛdā. Hṛdā means "through the heart." Through the heart he was educated. Therefore Kṛṣṇa's another name is caitya-guru. Caitya-guru means "the guru who is sitting within your heart." Caitya-guru. But He does not speak to anyone. He speaks to everyone, but only the devotee can hear. That is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Unless you are a devotee, unless you are constantly engaged in the transcendental loving service of the Lord, He will not speak to you. He speaks, but you cannot hear. You have no ears to hear Him. That is not possible. Kṛṣṇa is speaking. Just like Kṛṣṇa is speaking in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. It is open speaking, but who is hearing? Nobody is hearing. Nobody is hearing. They have got their own conception of life.

Therefore, unless there is mercy of Kṛṣṇa, there is no possibility of understanding Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By your these blunt material senses you cannot understand what is the name of Kṛṣṇa, nāmādi.

Guest: (Hindi)

Prabhupāda: That's all right. Ataḥ śrī-kṛṣṇa-nāmādi. (aside:) That's all right. Why you are bothering? Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. In these blunt material senses you cannot understand what is this Hare Kṛṣṇa mantra. It requires purification of the senses, when you will understand what is Kṛṣṇa's name, nāmādi, what is Kṛṣṇa's form, what is Kṛṣṇa's quality, what is Kṛṣṇa's entourage, what is Kṛṣṇa's pastime. You cannot understand. How you will be understanding? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When you are engaged in the loving service of the Lord, beginning with your tongue, sevonmukhe hi jihvādau, by chanting this Hare Kṛṣṇa mantra and taking prasādam, in this way, gradually, when you will be purified, you will understand what is Kṛṣṇa. He will reveal. Kṛṣṇa reveals. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. For others, He is covered with yogamāyā's curtain, but for the devotees, He is open.

This is the secret. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. If you simply study Veda, you will never be able to understand Kṛṣṇa. Therefore so many so-called Vedantists, they do not know what is Kṛṣṇa. They consider Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. So the mūḍhas, the rascals, they cannot understand Kṛṣṇa. Only the devotees. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to understand Kṛṣṇa in truth, then you will have to accept this process, bhakti. Kṛṣṇa never says that "By jñāna, by yoga, by karma, you can understand." No.

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]
These things are…

So the gṛhamedhis, as I have described last night, they are not interested, gṛhamedhis. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Gṛheṣu gṛha-medhinām. Those who are simply attached to this bodily conception of life, they are unable to see the truth. Apaśyatām ātma-tattvam. They cannot see. Their only business is… That is described here: nidrayā hriyate naktam. (aside:) Yes, come if you like. Their business is, these apaśyatām ātma-tattvam [SB 2.1.2], those who are blind, those who cannot see, the ātma-tattvam, ”What I am,” such persons, what is their business occupation? That is the distinction between devotee and nondevotee. A nondevotee, he is very much happy by sleeping. We have seen it practically in Western countries. You know very well, if they can sleep twenty-four,-five hours instead of twenty-four hours, they are very happy. They think that they are getting some profit. Not only Western countries. I have seen long, long ago, about fifty years ago in Calcutta, the office peons, they took letters for distributing to other men, but what do they do? They will sleep at Delhousie Square with the peon book. I have seen. They thought that ”This sleeping is our gain. We are getting salary. That is another gain. But because without working I am sleeping now for three hours in Delhousie Square, it is also another gain.”

So this is the conception of the (someone coughs loudly) Disturb… (Hindi) So sleeping is also pleasure, but for the devotees, for advanced devotees, just like Gosvāmīs in Vṛndāvana, śrī-rūpa-sanātana-bhaṭṭa-raghunātha, they conquered over sleeping. Nidrāhāra-vihārakādi-vijitau **. Vijitau, they conquered over sleeping. That is required. Just like Arjuna is addressed, ”Guḍākeśa.” He conquered over sleeping. To conquer over sleeping is the success of life, not to be servant of sleeping. That is not required. That is for the conditioned soul. Nidrayā hriyate naktam. For conditioned soul. Therefore we have to practice. Nidrāhāra-vihārakādi-vijitau. Śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau, nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau. This is the description of the gosvāmīs. Rūpa Gosvāmī used to sleep generally one and half hour only. And that is also sometimes not sleeping. That is the description in the Caitanya-caritāmṛta.

So to increase sleeping is no qualification. To decrease sleeping. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. Eating, sleeping, sex life and defending, these business is meant for the animals. So we have got the animal portion of our life, because we are animals. Unless we come to the Kṛṣṇa consciousness point, we are simply animals. Those who are working on the bodily concept of life whole day and night, they are simply animals. Their business is to sleep as much as possible at night. Nidrayā hriyate naktam. Otherwise, vyavāyena ca vā vayaḥ. Vyavāya. Vyavāya means sex. Two business at night, either sex indulgence or sleep. This is ātma-tattvam apaśyatām, apaśyatām. Those who are awakened to the ātma-tattva, they will simply think, ”How much time I have wasted!” That is… Avyartha-kālatvam [Cc. Madhya 23.18-19]. Avyartha kā… A devotee should be always alert whether he is wasting time or utilizing time. That is devotee’s business.

So this nidrayā hriyate naktam or vyavāyena ca vā vayaḥ this is wasting life, wasting time. It should be minimized as far as possible. This is not required. This is the bodily necessities of life. And we have to come to the spiritual platform. We have to be engaged only in spiritual activities. But those who are not interested in self-realization, there must be some engagement. There are two things, Kṛṣṇa or māyā. Just like darkness and light. Where there is Kṛṣṇa there is no darkness. Kṛṣṇa sūrya-sama, māyā haya andhakāra: ”Māyā is just like darkness, and Kṛṣṇa is just like sunlight.” So as soon as there is sunlight, there is no darkness. Just like this is night. What does it mean, night? Means there is no sunlight. Sunlight is there in other part of this globe, but here there is no sunlight; therefore it is darkness. Similarly, as soon as we are not Kṛṣṇa conscious, there is māyā, immediately. Either māyā or Kṛṣṇa consciousness. If you are not in Kṛṣṇa consciousness, then you should understand that you are in māyā. And if you are in Kṛṣṇa consciousness, then there is no māyā. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. These are the open description. Anyone who is fully surrendered to Kṛṣṇa, he has no māyā.

Now, this does not mean that we shall completely exclude sleeping. That does not… Just like gosvāmīs. They were liberated persons, but they were also sleeping. Because we have got this body, sleeping, rest, is necessary. We cannot neglect this body. But not that that we shall increase the necessities of life, increase the necessities of the body. That is… Rūpa Gosvāmī has given: nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. We have to, I mean to say, mold our life in such a way. What is that? Anāsaktasya viṣayān yathārham upayuñjataḥ. This is viṣaya. Viṣaya means this āhāra-nidrā-bhaya-maithuna. This is called viṣaya. Viṣaya does not mean one who is very rich man, he is viṣayī. No. Anyone, he may be very poor man, if he is attached to this eating, sleeping, mating and defending only, he is a viṣayī. The Locana dāsa Ṭhākura says, viṣaya chāṛiyā, se rase majiyā. One has to gradually give up, minimize this viṣaya. Viṣaya means āhāra-nidrā-bhaya-maithuna. Viṣaya.

So Rūpa Gosvāmī gives the instruction, anāsaktasya viṣayān. Anāsakta. Anā…, means no attachment. Sleeping required, but not for attachment. Somebody is living for sleeping, and somebody is sleeping just to give rest to the body. Similarly, eating also. Eating is not prohibited. You have to eat, because you have got this body. But not that simply for eating I am living. This is called yukta-vairāgya. Rūpa Gosvāmī says anāsaktasya viṣa… Don’t be attached to the viṣaya, eating, sleeping, mating, that ”I have to eat so much. I have to satisfy my palate. I have to eat this thing in the restaurant.” No. You eat simply just to keep your body fit, not extra. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Don’t eat more than it is required for maintaining your body. Similarly, don’t sleep more; as much as you require for maintaining your… Don’t have sex life more than it is required. They are allowed. Just like Kṛṣṇa says that ”Sex life which is not against religious principle, that is I am.” Sex life against religion, what is that? Avaidha-strī-saṅga. Avaidha, illicit sex life, that is against religious principles. Otherwise, to get married and to beget nice children, Kṛṣṇa conscious children, according to śāstra, that sex life is not forbidden. Kṛṣṇa says. So dharmāviruddhaḥ kāmo ’smi, ”Which is not against religious principle, that kāma, that kind of lust, I am.” But not for other purposes.

In this way we have to mold our life if we are actually interested to become free from this janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], if we actually want to get free from the repetition of birth, death, old age and disease. That is our real problem. People do not understand that this is our real problem. They are simply engaged in some temporary problem. The real problem is that "Why I am dying? In the Bhagavad-gītā it is said, na hanyate hanyamāne śarīre: [Bg. 2.20] 'The soul does not die even after the destruction of this body.' So why my body should be destroyed?" This is real inquiry. "Why… Can I not get a permanent body which will never be destroyed?" Yes. You'll get. You will get. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Kṛṣṇa says, "You will get a permanent body. After giving up this body," tyaktvā dehaṁ punar janma naiti [Bg. 4.9], "you do not get again material body." "Then where shall I go?" Mām eti: "You come to Me." If you go back to home, back to Kṛṣṇa, then, as Kṛṣṇa has got eternal body never to be destroyed, similarly Kṛṣṇa has got eternal body. Don't think that Kṛṣṇa has got a body like us. Just like Kṛṣṇa, when it was inquired by Arjuna, Kṛṣṇa said that "This Bhagavad-gītā philosophy I spoke first of all to the sun-god." That (I) have calculated. It is about 400,000,000's of years ago He said. How does He remember? That means He does not change His body. We, we forget because just like in our last, past birth… Now I can remember not all, but some of my incidences of my life I remember. But I do not remember anything of my past life. Death means forgetting about the past life. So because I have changed my body, I have forgotten. But anyone who does not change his body, he does not forget. And that is the proof that Kṛṣṇa, Kṛṣṇa's body is not ordinary body. Anyone who thinks Kṛṣṇa as one of us, He is a mūḍha. Avajānanti māṁ mūḍhāḥ. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He comes just like a human being, we consider that He is also a human being.

So it is a great science. Therefore Parīkṣit Mahārāja inquired about Kṛṣṇa, and Śukadeva Gosvāmī is describing, and he immediately said, varīyān eṣa te praśnaḥ: [SB 2.1.1] "Your question is very glorified." Yad loka-hitam: "It will be…" Varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa.

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

Kṛṣṇa praśna, and Kṛṣṇa answer. So answer is śrotavya. So śrotavyādi, we are hearing so many answers. Just like you go to the market. We question and answer. There are so many questions, so many answers. But this Kṛṣṇa question and Kṛṣṇa answer, śrotavyādiṣu yaḥ paraḥ. Paraḥ means superior or transcendental. This is not material things. Nārāyaṇaḥ paraḥ avyaktāt. Anything about Nārāyaṇa, that is not of this material world. That is of the spiritual world. Therefore, Kṛṣṇa question and Kṛṣṇa answer, they are not material things. Therefore, if we always engage ourself in Kṛṣṇa question and Kṛṣṇa answer… śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Therefore it is called Viṣṇu. Not that any other śravaṇaṁ kīrtanam. Only Viṣṇu. Viṣṇu means viṣṇu-tattva. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. Viṣṇu-tattva means rāmādi-mūrti. Rāma, Nṛsiṁha, Varāha, Kṛṣṇa… There are so many. They are described. They are viṣṇu-tattva. Viṣṇu-tattva, jīva-tattva, śakti-tattva. There are different tattvas. So śravaṇaṁ kīrtanam. If you engage yourself in śravaṇaṁ kīrtanam, that should be for Viṣṇu, not for any other, anyone else. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. Smaraṇam, meditation. That is also Viṣṇu. The yogis, those who are actually yogis, they meditate upon the viṣṇu-mūrti within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogis, their meditation, Viṣṇu.

So this kṛṣṇa-praśna, Kṛṣṇa question and Kṛṣṇa answer, this is loka-hitam. Anyone hears… In another place Śrī Bhāgavata says, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. "About Kṛṣṇa, if you hear and speak, it is automatically puṇya-śravaṇa-kīrtanaḥ." As it is said, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. So this śravaṇam Kṛṣṇa, Viṣṇu, means puṇya, puṇya-śravaṇa-kīrtanaḥ. Even if you do not understand anything, if you simply sit down silently and give aural reception to the sound vibration of Hare Kṛṣṇa mahā-mantra, you become purified. Puṇya-śravaṇa-kīrtanaḥ. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply by hearing, you become pious. Because we are all impious. Unless we are impious, we don't accept this material body. There may be difference of degrees. That does not make… Anyone who has come to this material world, he is to be considered as impious.

Therefore Kṛṣṇa said, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Because all of us are now in this material body means there is pāpa. Otherwise why there is… Just like in the prison house, anyone, he may be Gandhi or he may be a small pickpocket, anyone who is in the prison house, it is to be considered that he is criminal. He is a criminal in the eyes of the government. We may worship Gandhi, that's all right, or any political leader, but government think that he is a criminal. Similarly, we have to accept the government's decision. Similarly, Kṛṣṇa's decision. Kṛṣṇa's decision is that anyone who is in this material world, beginning from Brahmā down to the small ant, some way or other, they are criminal.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

The māyā's business is to capture. Just like criminal is arrested by the police, similarly, māyā is also engaged for this purpose. Anyone who forgets Kṛṣṇa, anyone who wants to enjoy life, imitate like Kṛṣṇa… Kṛṣṇa is the supreme enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the enjoyer. But we are imitating. Sometimes we say, "I am Kṛṣṇa, I am God." This is our disease. We want to imitate Kṛṣṇa. We want to become Kṛṣṇa. We want to enjoy like Kṛṣṇa. This is going on. So so long we have got this propensity, we are sinful. This is the substance.

Therefore Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyaḥ: "If you surrender to Me… Because you have rebelled against Me. Rebelling against Me, you have come to this material world to enjoy. So I have given you all chances. I have given you chance to become Brahmā, to become Indra or become Candra, to become Nixon, to become Gandhi, to become Jawaharlal Nehru, to become ant, to become cat, to become dog. I have given you all chances, and you have enjoyed. But you are not satisfied. Now, if you have got sense, just surrender to Me."

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

[Bg. 18.66]

”If you actually want real happiness, then you surrender to Me. I will give you protection from this sinful reaction of life.”

So those who are very grossly sinful, their business is in sleeping. Nidrayā hriyate naktam. To sleep at night or to indulge sex life.

Pradyumna: Vyavāyena.

Prabhupāda: Vyavāyena ca vā vayaḥ. Vyavāya means sex life. So vyavāyena ca vā vayaḥ. The vayaḥ… Vayaḥ means duration of life. The more you indulge in sex life, your duration of life is reduced. That is the scientific method. Therefore the yogis, they give up sex life. It is a very great science, the breathing. During sex life there is more breathing. So the more you misuse your breathing, your duration of life is reduced. And if you can preserve this breathing, then you can increase your duration of life. Why people are dying nowadays, fifty years, sixty years, seventy years? No. One should live for at least hundred years. But because they unduly indulge in sex life, they die early. Their duration of life is reduced.

So these people, apaśyatām ātma-tattvam [SB 2.1.2], those who are ignorant of the ātma-tattvam, they indulge in nidrayā hriyate naktaṁ vyavāyena ca vā [SB 2.1.3]. This is their night’s business. And day’s business. What is the day’s business? Divā cārthehayā rājan. During daytime, ”Where is money? Where is money? Where is money? Where is money? Where is money? Go here, go there, go there, go… All right, take money. Then how to utilize it?” Now, kuṭumba-bharaṇena vā. ’Then go to the shop. Purchase this thing for my wife, for my children, for this, for that.” So money earned and spent, and night, sleeping and mating. Then where is your time for cultivating Kṛṣṇa consciousness? This is the position. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Those who are blind, who do not know what is the value of this life, this human form of life, they are busy in these things. Apaśyatām ātma-tattvam [SB 2.1.2].

But actually, this life is meant for understanding ātma-tattvam. Athāto brahma jijñāsā. This life is not meant for like cats and dogs-eating, sleeping, mating and defending. This is all cats’ and dogs’ business. Therefore those who are engaged only in these business:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go-khara means… Go means cow, and khara means ass. Those who are acting on this bodily concept of life, they are no better than cows and asses. Therefore one who is inquisitive about ātma-tattva, one who is inquisitive about Kṛṣṇa and such praśna, such inquiries as Parīkṣit Mahārāja did before Śukadeva Gosvāmī… He welcomed it immediately. Varīyān eṣa te praśnaḥ: [SB 2.1.1] ”Oh, you have questioned very nicely about Kṛṣṇa.” Loka-hitaṁ nṛpa: ”Oh it is not only good for you; it is good for all the people of the world.”

So this Kṛṣṇa consciousness movement is not a sectarian movement. It is good for all human being because as soon as there is question of Kṛṣṇa, people will hear. Actually, it is happening all over the world. Especially the younger generation, why they are taking interest? Because loka-hitam. They are understanding that it is beneficial. Every student, every disciple, they write me letter how much they are feeling grateful, that ”We have got something. Prabhupāda, you have given us something.” Of course, I have not given. It is not my property. I have simply informed them, ”Here is Kṛṣṇa, and the life’s business is to become a devotee.” Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is your business. So anyone who becomes engaged in this loka-hitam, beneficial to the human society, he will be happy. But he has to control over these things: āhāra-nidrā-bhaya-maithunaṁ ca. These animals propensities should be controlled. Then it will be impetus. It will give acceleration to advance in Kṛṣṇa consciousness. Therefore we have got the restriction: no illicit sex life, no gambling, no meat-eating, no intoxication. If we can control, if you follow these regulative principles and regularly chant Hare Kṛṣṇa mahā-mantra, gradually you’ll realize everything. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.

So this is the actually understanding of Bhāgavata. We are speaking on the Second Canto. So Bhāgavata should not be finished… Now they have become, made a business, finish within seven days, Bhāgavata-saptāha. So what they will understand Bhāgavata. One śloka, you cannot understand in seven months, one śloka. Janmādy asya yataḥ [SB 1.1.1]. What you will understand? This has become a business. The Bhāgavata never says that ”You hear for seven days.” Never says it. We have read. There is no mention in the Bhāgavata that Bhāgavata should be heard for seven days. No commentator. There are many, many big commentators. Śrīdhara Svāmī, Jīva Gosvāmī and Viśvanātha Cakravartī, Vīrarāghavācārya, Madhvācārya, so many big, big. There are… Nobody has mentioned about Bhāgavata-saptāha. And in the Śrīmad-Bhāgavatam it is said, nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam: ”daily.” What you will understand? What is your merit that you will understand?

So everything has become professional. So therefore people are in darkness. One should be very serious, serious to understand the teachings of Bhāgavatam. Then he will actually make profit and make a successful life. Nityaṁ bhāgavata-sevayā. This… Nityābhiyuktānām. Nityābhiyuktānām. This Kṛṣṇa consciousness movement is meant for engaging the people twenty-four hours in Kṛṣṇa consciousness, twenty-four hours. Not that partial: ”Twenty-three hours and sixty minutes I spoil myself in this nidrayā hriyate naktam, and for fifteen minutes I make some Kṛṣṇa consciousness.” No, not like that. Caitanya Mahāprabhu said, kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Sadā means twenty-four hours. You should have to mold your life in such a way that twenty-four hours you will be thinking of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. That will make your life perfect.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.1.3

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Vṛndāvana, March 18, 1974

Pradyumna: (leads chanting, etc.) Translation: "The lifetime of such envious householders is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or in maintaining the family members."

Prabhupāda: So somebody of you can lecture on this verse. Who will do that? Anyone?

Puṣṭa Kṛṣṇa:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

Prabhupāda: So somebody's there? The door is closed? Somebody?

Satsvarūpa: They're sweeping.

Prabhupāda: Oh, that's all…

Puṣṭa Kṛṣṇa: So it's described that such is the life of such envious householders. So in previous verses householders were described: gṛheṣu gṛha-medhinām. So these gṛhamedhis, they're described as being envious. And so this enviousness means that they do not accept that Kṛṣṇa is the Supreme Enjoyer. And because they do not accept this, they falsely think themselves to be the enjoyer. But this is not actually the position of the tiny living entities. The tiny living entities are described in Bhagavad-gītā as being parā-prakṛti.

Prabhupāda: Anyone else? Hm? You can speak.

Devotee: This verse indicates that… [break]

Prabhupāda: Hm. Anyone else who will speak? Pradyumna Mahārāja?

Pradyumna: Nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya…

Prabhupāda: Hm. You have to speak. Try to speak.

Pradyumna: This is a continuation of the previous verse. It said that…

Prabhupāda: I have a question now. You are maintaining your institution by the grace of the householders. You are begging. So how you can condemn householders? If the householders do not become your life members, your institution will be stopped. So how do you condemn the householders?

Puṣṭa Kṛṣṇa: Isn't it the original Vedic process that the householders would willfully give their charity to the brāhmaṇas?

Prabhupāda: So therefore, for charity householders required. You cannot condemn householders.

Akṣayānanda: We do not condemn the householders, though. All of Lord Caitanya's, many of His followers were householders, and He encouraged them to progress in devotional life. Kṛṣṇa says, dharmāviruddho bhūteṣu, "I am householder life within the religious principles." In that way, Kṛṣṇa consciousness is for everyone. It is not restricted to sannyāsīs or brahmacārīs or persons who are celibate, but to all persons who follow the principles that are set down in Bhagavad-gītā and the śāstras.

Prabhupāda: My point is that śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvam [SB 2.1.2]. Householder is not bad. That is not condemned. Real thing condemned: apaśyatām ātma-tattvam [SB 2.1.2]. That is condemned. Because they do not know what is the aim of life. That is missing. All these people… Ask anybody, that "What is the aim of your life?" Nobody… Nobody will be able to say. Any householder, any businessman, ask. They will simply say that "It is my duty to earn money. It is my duty to maintain my children, to give them education, to give them good opportunity for prospective life. And if I have got little more money, then I can give in charity to the poor man, daridra-nārāyaṇa. And…" These are their program. But nobody knows the necessity of, I mean to say, liberating the soul which is conditioned by this material covering. Nobody knows. That you will find. Nobody knows. Big, big professors, big, big… They simply say that "Yes …" If you ask, "Why you are constructing some big, big scheme?" "Oh, for the future generations. That's all." They will reply. Nobody will reply, nobody knows about the necessity of the soul. That is the important point. Apaśyatām ātma-tattvam [SB 2.1.2]. Nobody knows. Nobody has any vision of the ātma-tattva. Simply they are talking superfluously. This is the defect.

So "I am not this body," that is the whole scheme of Vedic knowledge. Apaśya… This is the important point. Apaśyatām ātma-tattvam [SB 2.1.2]. Because they do not know what is the necessity of life, therefore they have created so many news. Just like big, big newspaper, bunch of papers, full of rubbish news only, advertisement, cinema. But you won't find anything talking about the necessity of the… [break] So to become a gṛhastha is not bad. But to become unaware of the necessity of the soul, oh, that is bad. The Māyāvādī sannyāsīs, they are sannyāsīs. They have also renounced gṛhastha life. But they have no idea what is the goal of life. They are simply thinking in negative way: "This life is very troublesome." That they have realized, that even in highest stage of life of the material relation, your country, President Nixon, he's the president of the most rich country, but there is no happiness. He is now embarrassed, so many attacks are upon him. And he does not know how to defend him, how to keep his position. He's embarrassed. So in this way, everyone is missing the point. Nobody sees that "Why I am embarrassed? I have become now President of USA, and still I am embarrassed. And when I was a, a nonsignificant man, ordinary man or ordinary lawyer, nobody cared for me. That time I was also embarrassed. I was trying to improve my position. And now I have come to the highest point of success in the material world. Still I am embarrassed." Is it not a question?

These rascals, they cannot see. Apaśyatām ātma-tattvam [SB 2.1.2]. That is the defect. Nobody thinks that, that "I was embarrassed from the very beginning of my life. I was embarrassed even within the womb of my mother. I was packed-up. And when I came out from the womb of my mother, there also I was embarrassed. I could not express my pains and pleasure. I was crying. Some ant was biting me, but I was crying and my mother gave me more milk, (laughter) although I was fully fed." This is embarrassment. I wanted something; my mother gave me something else. Because mother cannot understand that what is the pain and…, neither he can express what is the pains and pleasure. So the embarrassment was at the beginning. Otherwise why the child cries? He's feeling some pain, but mother does not know how to relieve. But he's crying. This is going on. Then childhood. I do not like to go to school. My parents force me to go to school. So embarrassment. Then all right. I became married, or I enjoyed sex life. Then children. Then embarrassment. Contraceptive. That is also embarrassment. So this embarrassment is going on. And then again death. Then again go to the womb of the mother, and be killed within the womb of the mother, abortion. So the whole life is full of embarrassment. Why? That "why" question does not arise, that "Why I am embarrassed?"

So therefore the Māyāvādīs, they think that "Make me zero, void. Then there will be no pains and pleasure, no embarrassment." Their philosophy is like that. Impersonal, that is also the same thing. Or void. Voidism, the same thing. "Make it zero." Just like the foolish man, when one is embarrassed, he commits suicide. He commits suicide. He thinks, "If I end this body, then my embarrassment will be finished." So these are the circumstances. Why? Now, apaśyatām ātma-tattvam [SB 2.1.2]. He does not know "What is the necessity of me, soul, how to get me relieved from that." That he does not know. So therefore this word is used: apaśyatām ātma-tattvam [SB 2.1.2]. He does not see that "I am spirit soul. My necessity is different from the bodily necessity." [break] "Then I'll become comfortable." Even one knows that "I am not this body," but the body is home… Or I know that "I am not this room," but I am engaged always how to keep this room very neat and clean. That is my business. I do not know that there is another business. Apaśyatām ātma-tattvam [SB 2.1.2]. That is the defect.

Therefore it is the duty of every human being-animals cannot do-to understand about the ātma-tattvam. Ātma-tattvam, necessity of the soul. That was presented by Sanātana Gosvāmī when he went to Caitanya Mahāprabhu, that "I was minister, quite comfortable. People called me learned scholar. That is also, some way or other, it is right. But I did not know why I am suffering in spite of becoming the minister or king or this or that. And people say that I am a learned man, but I do not know how to get out of the suffering." This should be the question. They are trying to get out of the suffering, but they do not know the ways, how to get out of it. That is ātma-tattvam. He does not know what is the nature of ātmā, what the ātmā wants, and how the ātmā will be comfortable. That he does not know. That information is given by Kṛṣṇa, by Caitanya Mahāprabhu: jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The, every living entity is eternal servant of Kṛṣṇa. Therefore unless he comes to the platform of serving Kṛṣṇa, there is no question of happiness. There is no question of happiness. And Kṛṣṇa also says the same thing: duḥkhālayam aśāśvatam [Bg. 8.15]. "This place is simply full of miseries, and if you come to Me…" Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

So whole world is missing the point that he is not this body, the body is his encagement, and we are accepting sometimes golden encagement and sometimes iron encagement, and sometimes silver encagement and wooden encagement. He's thinking by changing the encagement, he will be happy. But he does not know this is encagement, or cages. So either you are put in the golden cage or iron cage or wooden cage or any cage-cage is cage. And so… So long you are not free… Just like the bird is kept into the cage. He's unhappy. He's unhappy. It may be golden cage. It doesn't matter. Similarly, we cannot be happy with this encagement. We must be free from the encagement. Freedom. That is called liberty, mukti. That is required. So the Māyāvādī philosophers, they do no know that "Suppose, even I get free, so where shall I go?" He thinks, "I shall be free in the sky." Just like impersonalism. Sky is impersonal. So if suppose a bird is given freedom, but he flies in the sky, will he be happy? No. That also he'll not be happy. Then he'll again think of that "It was better to remain in the cage. Now what is the value of my, this freedom? I'm not happy." And again go back to the cage. You will see in India. There is a bird, fiftil.(?) Fiftil. The man who keeps that bird in the cage, sometimes he takes it to the open field, and he opens the door, opens the door, and the bird walks, sometimes flies. He is given freedom. Then again the man: (makes coaxing sound:) ts-ts-ts-ts. He says like that, and the bird comes again within the cage. You'll see. If you have seen, those who are Indian. But he thinks that "I have been given freedom now. But where shall I go? Where shall I go? I have to eat." So he again comes back: "Better to live within this cage. Better to live within this cage."

So Māyāvādī's position is like that. Māyāvādīs, they have got a… Because we are sure that we are going to Kṛṣṇa. But they have no Kṛṣṇa. Aiye. They have no Kṛṣṇa. Therefore they again come to this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Patanty adhaḥ anādṛta-yuṣmad-aṅ… Because they have no shelter, therefore they'll come back again within this material world. Because in the impersonal feature they cannot remain many days. You get freedom from the cage, but if you do not get to eat something, how long you'll live? Therefore they prefer again to come to the cage. That fiftil… Because they have no other way. Therefore this Māyāvāda philosophy, voidism, impersonal philosophy, is not very good. You cannot remain impersonal or in void because your position is…, because you are living entity, because you are part and parcel of the supreme living entity, Kṛṣṇa. Kṛṣṇa is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He is always full of jubilation. So you also, being part and parcel of Kṛṣṇa, you also want jubilation. But how you can get jubilation, how you can be jubilant in the sky, in the zero? This is the difference between Māyāvāda philosophy. Therefore you cannot be happy even by getting free from this encagement, material world, and if you place yourself in impersonalism and voidism, that will not help you. Try to understand it. That will not help you.

So therefore you have to go back to home, back to Kṛṣṇa, where there is everything variety, spiritual varieties. You can play with Kṛṣṇa. You can dance with Kṛṣṇa. You can talk with Kṛṣṇa. You can fight with Kṛṣṇa. That is also… Cowherd boys, they fight. They enjoy. That is also enjoyment. Everything enjoyment. So this Kṛṣṇa consciousness movement is trying to give information to the rascals who are mentioned as apaśyatām ātma-tattvam [SB 2.1.2], one who does not know what is the nature of ātmā, what does he want, how he'll be happy. That is… They are called apaśyatām ātma-tattvam [SB 2.1.2]. They have no information. Therefore gṛheṣu gṛha-medhinām. They are trying to be happy here within the cage. That's all. That is not possible. So without knowing this Kṛṣṇa conscious philosophy, within the cage and without the cage, they are unhappy. Is it clear? Their imagination of liberty without the cage, that is also unhappiness. Because he does not know where to go. Therefore after remaining for some time in that impersonal stage, again he comes back to the cage. So this kind of going and coming will not help him. Tyāga and bhoga.

So ātma-tattvam means to know what is the nature of ātmā and how he reveals… That is all explained by Kṛṣṇa in the Bhagavad-gītā. If we take advantage of this lesson and instruction, that is our success of life.

That’s all. (end)
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Śrīmad-Bhāgavatam 2.1.3

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Paris, June 12, 1974

Nitāi: ”The lifetime of such envious householders is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or in maintaining family members.” [SB 2.1.3]

Prabhupāda: So this is our civilization. At night also, we waste our time, and in daytime also, we waste our time. How? Now nidrayā hriyate naktam. At night, we sleep. Everyone sleeps. The dogs sleeps, the cat sleeps. We may sleep in a very nice apartment, skyscraper building, and the dog may sleep on the street, but the pleasure of sleeping is the same. It does not mean that because you are sleeping in a very nice apartment, a skyscraper building, your sleep is better than the dog’s sleeping? How it is sleep… Sometimes you may dream something very ferocious, and the dog may sleep without any agitation, sound sleep. Sometimes you have to take tranquilizer pill for sleeping. So impartially studying, your sleep is not as nice as dog’s sleep. Is it not? The dogs sleep without any anxiety. And I go to sleep with so many anxieties that the sleeping is disturbing unless I take one pill. At least, in America we have seen. In your country, in Paris, you do not? You sleep without pill? Is it? That’s a good credit. Anyway, every one of us, we sleep at night. And another, our, means, advantage is that at night we enjoy sex life. Sleep or sex life. Nidrayā hriyate naktaṁ vyavāyena. Vyavāyena means sex. Vyavāya.

In this way, this human form of life is very valuable. The more we are engaged in these animal propensities, more we waste our valuable life. That we should know. The more we decrease these animal propensities… The animal propensities means eating, sleeping, sex life and defense. So just see. The whole human civilization, how they are wasting their time in animal civilization. It is very serious thing, to be thought of by serious, thoughtful men, that ”What we are doing as human being? Eating, sleeping and sex life and defending, that is done by cats and dogs. What extra things we are doing?” That is thoughtfulness. The extra thing is here, worshiping Rādhā-Kṛṣṇa. This is wanted. This is extra thing. Therefore, those who are intelligent and fed up with this eating, sleeping, sex life and defense, they take Kṛṣṇa consciousness very seriously. They get something. ”Yes, there is some…”

So this is our night’s business. And day’s business is to earn money. Without earning money, the night’s business will not go very nicely. Therefore money we must have. Divā cārthehayā rājan. And as soon as we get money, kuṭumba-bharaṇena vā, then those who are responsible, householders… But at the present moment, the civilization has so advanced that even though, even they have no responsibility for maintaining family. This is advancement. Even formerly, although they were engaged in eating, sleeping, mating, still, they had some responsibility to maintain family. Family means to get one’s self married and take charge of the wife and children and… That is gṛhastha life. All gṛha… Even the gṛhamedhis, they used to do that. But at the present moment, because it is Kali-yuga, that if he can maintain a family, namely, wife and some children, he’ll be considered as great hero. He’s a big hero: ”Oh, he’s maintaining a family.”

In America, when I was first there in New York, so one lady, she had a son. So according to our Indian method, I asked that her, that lady, elderly, that ”Why don’t you get your son married?” She said, ”I have no objection. If he can maintain his family, let him marry.” Then I could understand that he, although America is so rich, that they are not even main…, able to maintain the family. This is civilization. Although they are advertised so much, becoming very, very rich, but they’re unable to maintain the family. I was surprised. I thought that in India, although, still, although they are very much advertised as poverty-stricken, still, they maintain their family. Even a worker, ordinary worker… I have seen in Ahmedabad one, what is, ṭhelā man. What is called? Who pushes that hand cart.

Puṣṭa Kṛṣṇa: Ṭhelā walla.

Prabhupāda: Ṭhelā walla? You call also here? No. Here? You have no such thing here. You have got your motor truck. There is no question of ṭhelā walla. But in India, there are ṭhelā wallas-means a human being takes a cart and loads it to the best capacity, and he pushes like an ass. You see. This is Kali-yuga. A man has to work like an ass simply for bread. Simply for bread. This is Kali-yuga. So I saw that one side, there is the wife, and the other side, there is the husband, pulling on that ṭhelā, and they have got a child. On the top of the loaded articles the child is sat down. So he’s sitting very comfortably. And the father and mother, they are pulling on ṭhelā. My point is that even a man, very poor, who has to work just like an ass, still, he has got family and he’s maintaining him. That is my point. Still. You’ll find the poorest man-he has got his wife, he has got his children. He has got… Anyway, some home. Although it is not very nice apartment, but he has got home. That means even in material life, if one has got peaceful home, then he…, there is something. But even that is now not possible in the modern, artificial civilization. Nobody has family. Nobody has got home. So how they are happy? So anyway, it is going on. Divā ca artha īhayā. Artha means money. So… Rājan kuṭumba-bharaṇena vā. So in this way, everyone is going on.

Then the next verse says,

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

So these family men, may be a big man or a ṭhelā walla, it doesn’t matter-everyone has got family. Even the dog has got family. Dog has got also wife, and some cubs also. What is called?

Devotees: Pups.

Prabhupāda: Puppies. And the mother is helping the puppies by giving breast milk. So family you’ll find everywhere. Even the birds, they have family, two birds, always together, the husband and wife. They have got a nest, and some eggs also. And they are also trying to, I mean to say, manufacture some nest. As soon as the lady bird is pregnant, they, immediately their attempt will be to find out some straw and make a nest. You have seen it perhaps, studied it. You see? So long the lady bird is not pregnant, there is no question of nest. This is natural. You'll find everywhere. Even the ants and the birds, beasts, everywhere. So this kuṭumba-bharaṇam is a duty of living entity. It doesn't matter whether he's a human being or a dog or a bird or a cat. That is natural. That is not very great credit. But the present yuga, Kali-yuga, if one can maintain his family and maintain an apartment, he's to be understood as a very great, successful man. He does not see that this success is there even in the ants and the birds and the beasts. What is this success? And he's happy. And he's happy.

How he's happy? Now deha. Deha means this body. He thinks, "I have got this strong body, very stout and strong body; by exercising, by yogic practice, I have become very strong." So what is that strength? Will you not die? "Yes, I'll die, but after few years." So he is very much fond of his deha, śarīra, deha. And apatya… (aside:) Why don't you…? It is working or not? Why this big humbug? (laughter) If it is not working…

Nitāi: It's working, Śrīla Prabhupāda.

Prabhupāda: Deha means body, and apatya means children. Apatya. So those who are family men… Those who are not family men, their question is different. They are not even human beings. Ordinarily, the Vedic process is that first of all you try to remain without family, alone. Be independent, no cares, no anxieties. You can lie down here, or whatever you can eat, that's all. But be spiritually advanced. That is called brahmacārī life. Brahmacārī means… Brahma means Absolute Truth. And cārī means who is, whose business is only with Brahman, ahaṁ brahmāsmi, with spiritual advancement of life. That is called brahmacārī. And he has no interest with anything material. He's, at least, educated in that way, that "Actually, you have no interest with these material things. You are, you should be interested only for your spiritual advancement. This is the opportunity."

There(fore) Prahlāda Mahārāja said to his class friends… Prahlāda Mahārāja was a great devotee. He learned spiritual knowledge from Nārada from the womb of his mother. So he decided that "I shall live a spiritual life." So although he was king's son, a very powerful king's son, he was not interested anything with spiritual, er, material. He decided. So from the childhood, he was trying to preach Kṛṣṇa consciousness. Where he should get opportunity? He was a child of five years old, and king's son, locked up within the palace. So he was taking opportunity in the school. As soon as he go to the school, and the teachers are out, he'll stand up on the bench and speak of Kṛṣṇa consciousness. A five-year-… You have seen the picture. So he was advising, "My dear friends"-they were all five years, four years old-"now take to Kṛṣṇa consciousness." Kaumāra ācaret prājño dharmān bhāgavatān iha: [SB 7.6.1] "This kaumāra, this age, from the very beginning of life, you take to Kṛṣṇa consciousness." He was advising. They, they were all asuras. They were asking, "Why Kṛṣṇa consciousness? Let us play now, jump like monkey." So he was not… "No, no. Let us take to Kṛṣṇa consciousness." "Now, why we should take Kṛṣṇa consciousness?" Now, durlabhaṁ mānuṣaṁ janma: "Oh, it is very valuable. This human form of life is very valuable." Because in this life only you can become Kṛṣṇa conscious, not in the body of cats and dogs. That is not possible. Or trees.

Therefore Prahlāda Mahārāja advising, kaumāra ācaret prājño dharmān bhāgavatān iha. Dharma… "So we are, we are pursuing some kind of dharma, Hindu, Muslim or Christian." No, dharmān bhāgavatān. That dharma which teaches you how to love God. That dharma. That is first-class dharma. Otherwise, you stamp over "I am Christian," and do all nonsense; "I am Hindu," and do all nonsense. This will not help, simply by stamping. So many Christian gentlemen I meet. They cannot understand even Christianity that Lord Jesus Christ said, "Thou shalt not kill," and they are very busy simply in killing business. And still, they're Christians. First of all, let us see who is a Christian. Similarly, every religion, simply by rubber stamp, "I am Hindu," "I am Muslim," "I am Christian," but they do not know what is religion. They do not know. Therefore (in) the Bhāgavatam you'll find religion, religious person, who is a religious person first-class religion? Religious person means who has learned to love God. That is religious person. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, ahaituky aprati… [SB 1.2.6]. And this religion is universal. To love God, you don't require any education, don't require any rubber stamp. God is one, and you are part and parcel of God. You try to love. You have got the loving propensity. You love God, and you'll be satisfied, you'll be happy. Everyone is trying to love God, somebody else. Love is not alone. Love must be two. So that two, Kṛṣṇa and myself, that is called love. Not that…

Impersonalists, they do not know what is love. Because he's one. Their philosophy is oneness. So how there can be love, one? Is it possible? Have you got any such experience? Love means one? No. Love means two. There must be two, the lover and the beloved. So lover… Kṛṣṇa is already lover. He's so lover of you that He's trying to get you back. That is Kṛṣṇa's attempt. "Please, My dear boy, or My dear friend, My dear servant…" Any way, as we are related, He's after us.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He's situated within your heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. Just see how much He loves you. He's trying always to get you back to home. And He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You rascal, why you are engaged in such nasty things, material life? You come to Me. You'll be happy. I shall give you all protection." "No, Sir, I am not going. I shall become a hog, and I shall eat stool. That, that is my advancement of material civilization." You see. Hog means he has no discrimination of food. That is hog. You have seen, a hog can eat up to the stool. So anyone who has no human brain, has no discrimination of food, anything he can eat, he's a hog. "Anything, anyone, never mind, mother, sister or anyone, let us have sex life"-that is hog's life. You'll find the hog's life is practical like that, to eat anything and have sex life with anyone. That is hog's life. Is it not? What is the hog? You have seen hog? They have no discrimination of sex and no discrimination of food. That is hog's life.

So therefore śāstra says that "This human life is not meant for becoming a hog." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. You are working so hard, day and night, very busy, going this side, that side, this side, that side, and getting money, and leading a life like hog. What is this civilization? This is not civilization. Then what is civilization? That is also said, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. This is Ṛṣabhadeva's instruction to His sons. "My dear boys, this life, this human form of life, is not meant for wasting like hogs and dogs, but tapasya, just have little restraint. Don't become hogs and dogs." What is that restraint? Just like we are prescribing, no illicit sex. No illicit sex. Sex is not stopped. Sex is there. But no illicit sex. Illicit sex-unnecessary sex life. Sex life is meant for human beings. There is regulation. Sex life is meant for producing nice children, that's all, not for sense enjoyment. Therefore one is trained as brahmacārī from the very beginning.

The brahmacārī means no sex life. No sex life. Even the guru… Sometimes guru… Mostly in a school, the teachers, they were householders. It is restricted, "If the guru has a young wife, you should not go to carry out her order." It is restricted. This is brahmacārī life, voluntarily accepting hardship for making life successful. That is brahmacārī life. And then married life. Married life. When the… Brahmacārī is meant for the boys, not for the girls. Girls, they are to be married. A brahmacārī may remain unmarried for life, but according to Vedic civilization, a girl must be married. As soon as… Before the age of attaining puberty, it is the duty of the father, or if she has no father, it is the duty of the elder brother to get her married somehow or other. (laughter) Give her in responsibility to another young man. This is the duty. Yes. This is the duty. So therefore… Female population is always bigger than the male population. Then you can ask, "Where so many husbands?" Therefore polygamy was allowed. And the kings, the kṣatriyas who had money and who had very nice strength also, they used to marry more than one wife. You'll find all the kṣatriyas… Even Kṛṣṇa, the best kṣatriya, He married 16,108 wives. Wholesale. (laughter) Yes.

So Kṛṣṇa, as kṣatriya, proved how much strong He was, how much able He was, that He married sixteen thousand wives, and for each wife, separate establishment, separate servants, separate house, separate palace. Everything separate. Not that "I marry only. Therefore I have no responsibility." Not like that. That is Kṛṣṇa, ideal. He married 16,108, but He had 16,108 palaces, big big palace. And palace all made of nice, what is called, marble, and decorated with jewels. The… Kṛṣṇa's house, there was no need of this light. The jewels were glittering. These are description in the Bhāgavata. And the furnitures were married of ivory. That is Kṛṣṇa's house. And the garden, compound, pārijāta flower. Then is that sufficient? A woman will be satisfied simply with this palace, nice palace, and…? No. He expanded Himself into 16,108 Kṛṣṇas. Each and every wife is able to receive her husband individually. So anyway, you cannot imitate Kṛṣṇa, neither you can do like that, neither you can marry sixteen thousand, but you can marry-that is Vedic civilization-more than one wife. Because every female must be married, so where are so many husbands? So therefore polygamy was allowed, but the man who marries, he must be able to maintain the wife very nicely. That is Hindu, or Vedic civilization. That is kuṭumba, kuṭumba-bharaṇa, maintaining the family.

Anyway, even though we are able to maintain a very nice group of family members, then I may be puffed up that "I am maintaining such a nice family," but that is also not very good situation. Dehāpatya-kalatrādiṣu. I am thinking, "Now I have got good home, good wife, nice children, nice bank balance. So I am safe now." No, sir, you are not safe. Dehāpatya-kalatrādiṣv ātma-sainyeṣu [SB 2.1.4]. This world is struggle for existence. You should not think that because you have got nice wife, children, and nice nationality, or everything nice… Still, you are not safe. This is to be understood. Yes. Just like Napoleon in your country, he had many soldiers. He was fighting. He was conquering all over. And because he had very, very good military strength, he was thinking he was safe. But he was also defeated, and he had to die also, leaving all the opulences he created. So nobody's safe. You must always remember that. So here it is said, dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4]. Although I know that this national strength, or this material strength, the bank balance strength and good wife and everything is there, but they'll not be able to save me. This is the intelligence. They'll not be able to save me because when death will come, nobody will be helpful to me. I'll have to go. I cannot say, "Now I have got my children, I have got so much duty, I have got this to do, this to do, this to do." No. Now your time is over. Your so-called arrangement for material happiness is now over. Now you must get out. Is it not?

So the fools, the rascals, they cannot see it. Therefore teṣāṁ pramatto nidhanam. A intelligent man will see that "What they'll do me? I will be also annihilated, and they will be also annihilated. I cannot save them, neither they cannot save me." But this is intelligence. But those who are not intelligent, for them it is said, teṣāṁ pramatto nidhanam. Pramatta, because we are mad, we are thinking that these things will save me… Pramatta. Therefore mad. So because we are… Madman cannot see. Just like a madman lies down on the street. He does not see, "Immediately, I may be killed by the motorcar, driving." But he's thinking he's safe. He is thinking, "I have ordered. Nobody can come here." A madman. We have seen in India, a madman lies down on the street. That is not in your country? But he thinks that he's safe. He's not safe. Similarly, we are, because we are mad, by the influence of māyā, we are not safe. We are unsafe because at any moment, we have to die, and we have to accept a body. That also we do not understand, the modern civilization. That is the first beginning of spiritual understanding, that "I am not this body, I am the soul. Within the body, I am living, and after giving up this body, I'll have to accept another body." This is the beginning of knowledge. One who does not understand these plain, primary principles of knowledge, he's animal. He's animal. It is not my manufactured word. It is stated in the śāstra that yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

Kuṇape. Kuṇape means a bag. This body is a bag. What is is made of? Now, it is made of flesh, bone, marrow, and nerves, and stool, urine, and so many things, blood. So I am not this blood. I am not this urine, I am not this stool. This is the composition of the body. But one is thinking, "I am this body. I am stool. I am urine. I am blood. I am flesh. I am this and that." So there are so many big, big scientists. Take these ingredients and make an intelligent man like Napoleon or Professor Einstein. The ingredients are there. But thinking that "I am this blood, I am this flesh, I am…" Where is the scientist? If I am combination of these material things, blood, flesh, bone, and urine, stool… You, you just dissect your body. What you'll find? You'll find there is blood, there is flesh, there is nerves, there is intestines, there is stool, there is… Is that the ingredient of your so much intelligence? Who was telling that they're trying to make intelligent man in the scientific laboratory? Who was saying in the morning? Yes. So take these ingredients, and make an intelligent man. Is it possible? Then how they will do it? They are thinking like that, that this blood, this flesh, this bone, and this urine, and the stool can be, by careful combination, they can produce a very intelligent man. That is their intelligence. So therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke. If one is thinking this body is the man or the living entity…

This body's nothing but combination of these things. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu [SB 10.84.13]. Here, just like dehāpatya-kalatrādi. Kalatra means wife, and thinking this body, "I am…, I am this body." And thinking also that "These, my soldiers, these, my wife, children, and friends and nationals, they will save me." Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. And the land where he has taken birth… Just like everyone is thinking, "I am

Frenchman," "I am Englishman," "I am Indian," "I am this," "I am that." So, so "This is my land. I must decorate this land, this Paris City, very nicely. I shall bring something from Egypt and put it here. Then…" (laughter) These nonsense things are going on. Even big, big men like Napoleon and others. And what to speak of others. So… But śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ. A little advanced than, than these fools and rascals, they are religious. What is that religion? "Let us go to the holy place." The Christians are going to the Jordan, and the Hindus are going to the Ganges or Yamunā. They think, "If I take my bath in this river, Jordan, or in this Ganges or in this Yamunā, then I become immediately perfect religious." Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma… [SB 10.84.13], yat-tīrtha-buddhiḥ salile. Salila means water. So they go to take bath in the water. Yat-tīrtha-buddhiḥ salile. Tīrtha means place of sanctuary. So tīrtha-buddhiḥ, yat-tīrtha-buddhiḥ. Real tīrtha is to find out a Kṛṣṇa conscious person. That is the business. Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu. Janeṣu. Tīrtha means in the holy places many saintly persons live. So if one goes to the holy place, they must find out a holy man who is living there, and take lesson from him. And that is purification. Not that I go and take bath in the water, and I become purified.

So these classes of men, who are doing like this, that "I am this body, and this birthplace is my worshipable land, yat-tīrtha, and my, this wife and children, they are my protectors," in this way, everyone is thinking. "And whatever sinful activities I am doing, I shall take one bath in the Ganges or Yamunā or Jordan. Then I'll be purified." In this way, the people who are thinking, the śāstra says, "You are no better than the ass and the cow." This is the certificate. Sa eva go-kharaḥ [SB 10.84.13]. This class of thinking is simply for the animals.

So we should not think like animals. We should think like human beings. That is required. That thinking is "How to awaken my dormant love for God." That is required. That is human activity. That is there already. It is not artificial. Now, in this temple, you are all citizens of Paris city. Four or five years ago, you had no idea what is Kṛṣṇa. But now you are dancing, chanting in Kṛṣṇa. Why? Have I, have I given you some bribe? I brought Kṛṣṇa from India, and I am making you to dance, giving you some bribe? Is it a fact? What do you think? And what is my money? I came to Western country with seven dollars. Also I have got now money, enough money. That is your money, of course, (laughs) (laughter) But why you are dancing in Kṛṣṇa's name? What bribe I have given you? Can you answer, anyone of you?

French devotee: Yes.

Prabhupāda: What is that?

French devotee: Because in reality we are conscious of Kṛṣṇa without know.

Prabhupāda: What is…?

French devotee: And in your presence, and…, we take conscience.

Prabhupāda: Therefore, it is to be understood that Kṛṣṇa was within you. I have simply tried to awaken that consciousness. That's all.

French girl: (French) (asks for French translation)

French devotee: (French)

Prabhupāda: After. (Laughter) So therefore it is to be taken that Kṛṣṇa consciousness is there in everyone. That is stated in the Caitanya-caritāmṛta, nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not by artificial means one awakens his Kṛṣṇa consciousness. No. Kṛṣṇa is God, and God consciousness, or Kṛṣṇa consciousness, is there, dormant in everyone. Just like you, you love a man or woman. That is not artificial thing. That is already there. It is a gift of God. That is already there. So when the time comes when you become young, you try to love a boy or you try to love a girl. But the love is there. The propensity is there. Similarly, the love for Kṛṣṇa is there. That love for boy and girl, that is Kṛṣṇa's love. Kṛṣṇa is a boy. Rādhārāṇī is a girl. You see. But it is now covered. On account of our material association, it is covered. So Kṛṣṇa consciousness can be awakened as soon as you are purified. Immediately, you have Kṛṣṇa consciousness as soon as you are purified.

So our, this Kṛṣṇa consciousness movement is to purify the covering, the material covering. That… What is that purification? Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. First of all, you have to purified with the sense that you are neither American nor a Frenchman nor Englishman nor Indian nor brāhmaṇa nor kṣatriya-nothing of the sort. You have to… These are all designations, outward dress. You have to become free from it. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You'll have to forget. Actually, that is happening in Kṛṣṇa consciousness movement. Those who have joined, they never think that "I am American," "I am Frenchman," "I am Englishman." They are always thinking that they are servant of Kṛṣṇa. This is called purification. As soon as you learn that you are neither American, nor Indian, nor this or not that… You are eternally servant of Kṛṣṇa. This is purification. The more you are fixed up on this knowledge, the more you are purified. That's all.

So how this can be done? This is the process: śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]-to hear about Kṛṣṇa, to chant about Kṛṣṇa, to think about Kṛṣṇa, to worship Kṛṣṇa, to give everything to Kṛṣṇa, like that. If you practice, then you become purified. Sarvopādhi-vinirmuktaṁ tat… [Cc. Madhya 19.170]. Then you become nirmala, without any dirty things. Then when there is no dirt, then your senses… We are not going to kill your senses. It is not possible. You have got senses. Because you are living being, you must have senses. But our process is not to stop the sense actions, but to purify the sense action. So when you are purified, then, with your senses, you can engage yourself in serving Kṛṣṇa instead of serving this māyā. Dehāpatya-kalatrādiṣu [SB 2.1.4]. Just like here is also family. Here the Kṛṣṇa conscious family means they are not families like cats and dogs. They are family, making Kṛṣṇa center. They're also family. They have got husband, wife, children, but the whole attention is to Kṛṣṇa. Even a child, he is also dancing, he's also chanting. He's offering obeisances. This is Kṛṣṇa consciousness.

So this movement, we should understand very clearly that there is no question (of) artificial negation. The question is purification. As soon as you become purified, and you become fully Kṛṣṇa conscious, then your life is successful. That is wanted.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.4

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Delhi, November 7, 1973

Pradyumna: (leads chanting, etc.)

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Translation: "Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife, etc. Although sufficiently experienced, still, they do not see their inevitable destruction."

Prabhupāda: Yes. The same word is being continued, apaśyatām ātma-tattvam [SB 2.1.2], "Those who are blind about ātma-tattva, the spiritual science, the knowledge of spirit soul." So these persons, those who are blind, those who are accepting this body as the self like cats and dogs, their description is given here again that deha… They are bodily, beginning from bodily cons… "I am this body." "I am American," "I am Indian," "I am this," "I am that." Deha and then apatya, children, and kalatra, wife. First of all, one deha, one body. Just like this child. His only one conception, "Yes, I am everything, this body." Gradually, when one grows, becomes youthful, there is sex desire. Therefore finding out the opposite sex, kalatra, wife, or girlfriend or boyfriend. So kalatra ādi, making the center kalatra, then ātma-sainyeṣu, we increase our attraction to this material world.

This whole material world is based on sex desire. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. Everywhere, either in cat society, dog society, human society, bird society, beast society, anywhere you go, even aquatics, fish, insects, flies, ants-everywhere you will find this attraction, sex attraction. This is the ādi-rasa. Everyone is trying to get some taste. So this is the beginning of taste. So we have got attraction, natural attraction. Puṁsaḥ striyā mithunī-bhāvam. This material world is simply attraction of this sex life. So when they are actually unite(d) in different ways… But they must unite. Either in a legal way or illegal way, they must unite. Because attraction is there. But human civilization, they have given some law, not like cats and dogs. Just like in the morning, in the street we saw, the dogs were enjoying sex life. So in the human society, that kind of sex enjoyment, although it is now actually being done in the Western countries… I have seen it. You see? In some public parks or in beach. They don't care, becoming just like cats and dogs, no human civilization. So for human civilization, there is some restriction: the allowance, marriage. That is a civilized way. And the fact is the same, but in a civilized way there is.

But civilized or uncivilized, as soon as there is sex life, then the attraction for material world immediately increase hundred times. When one remains single, the attraction is not so strong, but when they unite, the attraction becomes very strong, because to maintain a wife, you require room, apartment, gṛha, which is called gṛha. So therefore they are called gṛhastha, "one who lives in a gṛha, in a house." Everyone lives in a house. We are also living in a house, this temple. But gṛhastha means to living with wife in the house. Na gṛhaṁ gṛham ity āhur gṛhiṇī gṛham ucyate. Simply gṛhastha does not mean to live in a room or in a house, but to live with a wife. Gṛhiṇī. So then we require apartment or room or house, according to our position. Then we require some land for producing food. Now they don't require land for producing. They require something else-some slavery or some work in the factory. But formerly, everyone used to have a, possess a piece of land for producing food. Kṣetra. Gṛha-kṣetra. Then, when there is marriage, there will be children, suta. Then there will be friends also, relatives, suta āpta. Gṛha-kṣetra-sutāpta. Then vitta, the central point money. So as soon as they are united, immediately these things will be required. Gṛha-kṣetra-sutāpta-vitta. In this way the attachment for this material world increases.

Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. Moha means illusion. What is that illusion? "I am this body, and I belong to this material world. This is my society. This is my country. This is my wife. This my children." This is illusion. Why illusion? Because these are false things. Nobody is your wife, nobody is your children. They have simply assembled together by the waves of time. Just like we have seen in the waves of the river, so many straws assembled together. And again, on the waves, they are separated. One straw goes this way, another straw goes… Finished. You see? So this is position. We, by our karma-phala, by the action, reaction of our karma, we artificially assemble here in a family, in a society, in a country, in a community, in a nation, like that. And after few years, by the waves of time, everything is separated. You go somewhere, you go, you go somewhere, you go somewhere, this way… Therefore here it is said that dehāpatya-kalatra, those who are blind to understand the self, those who are not realized, self-realized, such person, apaśyatām ātma-tattvam [SB 2.1.2], those who are… Because human being, human life is meant for understanding ātma-tattva. Athāto brahma jijñāsā. This life is meant for understanding "What I am." But they have lost their all intelligence. They are thinking like cats and dogs: "I am this body," "I am American," "I am Indian," "I am brāhmaṇa," "I am śūdra." And they are busy with that business. Just like cats and dogs, they are busy: "I am dog," "I am cat," "I am tiger," "I am bull," "I am this," "I am that," so human society has also become like cats and dogs, the same conception, bodily conception of life. Because apaśyatām ātma-tattvam [SB 2.1.2]. They…, he has no knowledge of self.

The Bhagavad-gītā begins, therefore, this self-realization. Dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe, this body, contains the dehī, really the proprietor. So such person, apaśyatām ātma-tattvam [SB 2.1.2], they are simply busy with all these things: body and children and wife and relationships. Dehāpatya-kalatrādiṣu [SB 2.1.4]. Because, through kalatra we increase. Strī means "which expands," strī. Strī, one accepts strī, wife, means to expand his relationship. As soon as I get one strī, one family becomes my father-in-law, and in relation to, I have got my family, and she has got her family. We combine together. Then boys, children. Then get them married. Increase. Increase relationship: "He is my brother-in-law, he is my father-in-law, he is my father, he is my brother, he is brother's brother-in-law, father's father-in-law…" Just like Arjuna was seeing. Oh, Arjuna was seeing like that: "How can I kill them? They are all my… " The same. As ordinary man has got, so Arjuna was playing the ordinary man, just like. He was thinking, "Here is my brother-in-law, here is my brother, here's my nephew, here's my father-in-law, here's my grandfather. How can I kill them?" So… But they will be killed. Nobody can protect. But we are paśyann api na paśyati, that "I have my father; he was killed. He is gone, dead and gone. So I will be also dead and gone, and my son will be also dead and gone." So why we are depending on these things which will be dead and gone? Nobody will live. Nobody will live. Take big big leaders in our country or any country. They are absorbed in nationalism, cannot give up the post of prime ministership, presidentship or leadership. Even great leader like

Gandhi. He was always… He got sva-rājya. I wrote him letter: ”Mahatma Gandhi, you have got respect as a religious personality. If you…” (aside:) Don’t bother, don’t… ”If you take preaching these things, what I am doing, preach Bhagavad-gītā… You are also lover of Bhagavad-gītā.” No. Even after getting sva-rājya, he was implicated. Unless he was killed he would not leave it. Everyone has to leave it, voluntarily or by force, but they will not leave it voluntarily.

This is the disease, material disease. Everyone will be forced. You cannot live here forever. They are making very nice arrangement, nice house, nice kingdom, nice city, nice bank balance, nice society, nice community, nice nation. But they are missing one point, that ”Any moment I shall be kicked out. Any moment.” There is no guarantee. Parīkṣit Mahārāja got seven days’ time, that ”You shall die within seven days.” We have no even one second’s guarantee. This is our position. But still, we are so much attached. Dehāpatya-kalatrādiṣu ātma-sainyeṣu [SB 2.1.4]. Everyone is thinking, ”I am very comfortable at home. I have got my wife. I have got my children. I have got my bank balance. I have got so many things. I have got my nation, community. I am secure. I am secure.” Why he is thinking like that? Pramatta, mad, madman. That is described.

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

Ghostly haunted, every one of us. This māyā-grasta, one who is under the influence of this material energy, just like, exactly like a man who is ghostly haunted. Ghostly haunted. Perhaps some of you have seen a man ghostly haunted. He talks all nonsense. Similarly, the māyā-grasta jīva, those who are in this material-too much absorbed in the bodily concept of life, without any self-realization… Everyone is thinking like madman, that ”These things will give me protection.” Because he has become mad, pramatta. Pramatta. Teṣāṁ pramatto nidhanam. You are fighting with soldiers. That’s all right. But if you know, ”All my soldiers will die,” then what is the use of your fighting? Or you take some means that your fighting will be victorious. No. They do not know. Teṣāṁ nidhanaṁ pramattaḥ, teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. Seeing every moment,

ahany ahani bhūtāni gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param

Yudhiṣṭhira Mahārāja was inquired, ”What is the most astonishing thing in this world?” Yudhiṣṭhira Mahārāja, he was very advanced, spiritually realized king. He immediately replied, ”This is the most wonderful thing, that everyone is thinking that ’I shall live.’ ” Ahany ahani bhūtāni gacchanti. He is seeing. He is seeing every moment that somebody has died and he is going to the crematorium or to the somewhere else. But he is thinking that ”I am sure. I am secure. I am in safety position.” This is the most wonderful thing. And the same thing is repeated here: teṣāṁ pramatto nidhanaṁ paśyann api na paśyati, the closing the eyes. They cannot give you any protection. Suppose you are now very happily situated, say, for some years, utmost hundred years. Not that, more than that. Because your this body in this material world, especially in this age, cannot live more than hundred years or (all?) within. And people are dying nowadays sixty, seventy. Oh, eighty years old? Very old. But time will come in this age… That is stated in the Śrīmad-SB.. If one lives from twenty to thirty years, he will be considered as a very grand old man. Yes. That time is coming very soon. Of course, it will take time. Because as the Kali-yuga is increasing, people are becoming more and more pramatta, more and more animal-like. So their duration of life naturally will reduce. They are not human being. They will be mlecchas and yavanas.

So Kṛṣṇa will come at the end,

mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare

At that time Kṛṣṇa will not preach, because who will understand? All mlecchas and… Just like nowadays even also. Such a nice quarter, nobody is interested. Nobody is interested. If you ask them, ”Please come here. We are discussing Bhagavad-gītā, Śrīmad-Bhāgavatam. Just try to understand the self-realization, ”Oh, these nonsense, what is this? We are… I shall die and everything is finished. That’s all.” This is the modern civilization. Even up to this time… The Kali-yuga has passed only five thousand years, and when… If the duration of the whole Kali-yuga is four lakhs, thirty-two thousands of years… Out of that, we have only passed five thousand years, since the Battle of Kurukṣetra. Now, still the balance is four lakhs and twenty-seven thousands of years. So just imagine, after five thousand years we have become so much deteriorated, and what will happen even four lakhs of years? The people will reduce to such small stature because they will not be properly fed. Just like at the present moment the stature of the body is reducing. It is reducing. One, my German Godbrother, in 1934, when he came, he was very… That Sadānanda. So he was very lean and thin. So I asked him that ”You German people, I understand they are very robust. Why you are lean and thin?” So he told me that ”In my childhood, in the First World War, the ration was controlled. Only children, we could get fat, butter.” He showed his wristwatch: ”This quantity only, once in a week.” So unless people can get sufficient food, how the stature will remain? It is reducing. Now there is no rice, there is no ghee, there is no this, there is no… In this way rice will (be) completely finished. No more rice, no more wheat, no more sugar, no more milk. These are stated in the Śrīmad-Bhāgavatam. So if you don’t get all these thing, then how your body will be developed? It will reduce just like… At that time, eranḍopi drumāyate, the castor seed trees will be considered as very big tree. Eranḍopi drumāyate.

So these things are coming gradually. But still pramatta, people are mad after that. The same thing. What is that? Dehāpatya-kalatrādiṣu [SB 2.1.4]. They are mad. ”We have to maintain the society, friendship, family, country, community.” And there is fighting. There is rivalryism. Because when there will be shortage of food, shortage of everything, then there will be naturally fighting like cats and dogs, killing. People are indulging in killing even his own son, abortion. Because people are degrading, they are killing live thing. So that will be reacted. In the womb the man, the person, will be killed. Reaction. Why so many abortions are taking place nowadays? Because the child which has come into the womb of the mother, he is sinful. He has done previous life so many killings. Now he has to be killed so many times. He has to be killed so many times. As many times he has killed other poor animals. This is the law of nature. Just like in the state laws, if you kill somebody, the state law will kill him. Life for life. Similarly, God’s law, how even if you kill one ant even, you will be responsible for this, and it will have to be punished. They do not know this. They do not know this. They think that ”I am very well situated. I have got very good balance. I am born in a nice nation or community or society. I have got wife, my children. They will give me protection." They will not give you protection. Nobody will give you protection. You have to protect yourself. Everyone is responsible for his own work. Nobody will be responsible for your work.

Therefore in the next verse, Kṛṣṇa here, or Śukadeva Gosvāmī is asking Parīkṣit Mahārāja that "These things will not give you protection."

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

Abhayam. This world is bhayam, always fearfulness... Everyone. Āhāra-nidrā-bhaya-maithuna. These four things are bodily requisition: we need to eat, we need to sleep, therefore we require house or apartment or room, and we require food, and there are senses, of which the sex sense is very strong. Āhāra-nidrā, and bhaya, and we are always afraid. Therefore police is there, the government is here. These things are bodily adjustment. And if we depend on this so-called nation, community, friends, husband, wife, children, that will not give you, us, protection. The protection is here. Because Parīkṣit Mahārāja at the point of his death, his question was, "What is my duty? What is my duty? Now I am going to die." People do not know that "What is my duty. Now I was prime minister. I was this and that. That's all right. Now death is coming. It will take away all my possession immediately, whatever I have required." That the rascals, they do not know. Neither they consider. Bhagavān says that mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. The rascal atheists, they do not believe in God. That's all right. "But I will appear as death. Who cannot believe it?" Who is that bold man here who can say, "I don't believe in death"? How can you say? Is there any bold man? You can say now like madman that "I don't believe in God." That's all right. But God will appear as death. You will have to believe at that time. That you cannot avoid. Therefore they are pramatta. If I say, "I don't believe in government," then "What is the government, sir? You will do something wrong and it will be caught up, you will be arrested, and you will be punished. You believe or not believe. It doesn't matter." Similarly, if these rascals say, "I don't believe in God," so you can say like madman, but God says, "Yes, you don't believe..." Just like Hiraṇyakaśipu. He did not believe in God. So when Nṛsiṁhadeva appeared to kill him, he had to believe: "Here is something. Here is something."

So therefore we have to take shelter not of this family, not of this nation, not of this community or children or friends. No. They cannot give us. Therefore Kṛṣṇa says in the Bhagavad-gītā, suhṛdaṁ sarva-bhūtānām: "I am the only friend." Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. These rascals, they come as my friend. these blind leaders, who cannot give protection himself. He becomes friend. He gives me advice about nationalism and this "ism" and that "ism." But he cannot give even himself any protection. How he can give me protection? This is intelligence. This is intelligence. Therefore Śukadeva Gosvāmī, tasmād bhārata: "You cannot depend all these foolish things. That is not possible. Now you prepare for death. It is very nice." Varīyān eṣa te praśnaḥ: [SB 2.1.1] "Your question is very nice, that 'Whom shall I take shelter of? Shall I take shelter of Kṛṣṇa?' Yes." Tasmād bhārata sarvātmā. Kṛṣṇa is sarvātmā. He is situated in everyone's heart as friend. He is the real friend. He is giving me advice. He is within, conscience, which we..., or good instruction, counsel. He says that "Don't be materially attached." Sarva-dharmān parityajya mām ekam: [Bg. 18.66] "Come to Me. Just become surrendered to Me. I will give you protection. I will give you intelligence." No. I reject Him: "I don't want You. I have got my friend, I have got my nation, I have got my community, I have got my wife, I have got my children, I have got my bank balance. Why shall I take protection of You?" This is the... Paśyann api na paśyati. The rascal does not see that these things will not give you protection.

Therefore the advice is: tasmād bhārata sarvātmā harir īśvaraḥ. They do not know that sarvātmā... Although Kṛṣṇa says that "I am sarvātmā..." Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. In the chapter, kṣetra-kṣetra-jña. Kṣetra. Idaṁ śarīraṁ kṣetram. This body is kṣetra, field of activities, and one who knows... I know, you know, everyone know that "This is my body. I am not this body." If we think deeply, if we see our finger, "my finger," "my head." It is not "I head." But they are thinking that "I head," "I body." Not "I body," "my body." This is not. So everything is clearly said, and the preliminary knowledge of spiritual life, Bhagavad-gītā... Kṣetra-jñaṁ cāpi māṁ viddhi. There are two kṣetra-jña. Kṣetra-jña means the proprietor who knows about this. Idaṁ śarīraṁ kṣetram. And one who knows this, he is kṣetra-jña. So kṣetra-jña means I, you, individual soul. But another kṣetra-jña. Kṣetra-jña means I know about the pains and pleasure of my body. You know the pains and pleasure of your body, but I do not know the pains and pleasure of your body, neither you know the pains and pleasure of my body. This is individual soul. But another, Supersoul, is... That is Kṛṣṇa. Sarva-kṣetreṣu bhārata. He knows your pains and pleasure, my pains and pleasure, his pains and pleasure, everyone's. Sarva-jña. Therefore, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He is actually, because He is present with you as friend...

This is confirmed in the Upaniṣad. Two birds are sitting on the same tree as friends. One is eating the fruit, one is simply observing. Anumantā. That is stated in the Bhag... Upadraṣṭā anumantā. Anumantā. Anumantā means you cannot touch any fruit of this world without the sanction of the Supersoul. Therefore He is anumantā. If you say, "Then if He is giving me sanction for any action, then how I am responsible?" No. He is not giving. Because you are insisting, therefore He says, "All right, do it, at your risk." He is insisting, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Simply surrender." He is insisting that. But you are insisting in a different way: "I want to steal, I want to this, I want to this." But Kṛṣṇa knows everything, that "This rascal will do. All right, do it at your risk." Anumantā upadraṣṭā. And He remains witness: "Because you have done this, now you suffer. Now you suffer."

The Christian parties, they do not believe in karma. So in our childhood, when we were student in Scottish Churches College, Calcutta, we had to attend the Bible class. So one professor, Dr. Urquhart, he said that "If I am suffering the result of my past karma, where is the witness that I have done this bad or good?" But he had no knowledge of Bhagavad-gītā. We also at that time did not know. We were not very interested. But later on, when I read Bhagavad-gītā, "Here is witness, upadraṣṭā anumantā. Here is witness." Perpetual witness. Not only of this life, but many, many lives past, He knows everything. Vedāhaṁ samatītāni vartamānāni [Bg.

7.26]. He knows everything. That is Kṛṣṇa. He knows everything, what you have done or what you want to do. Everything knows He. But in spite of all this, because Kṛṣṇa is your friend, most intimate friend, naturally… Just like father becomes friend. There is no better friend like father or mother. Naturally. They will never advise the son anything for his, I mean to say, suffering. No father will give… Even the father is a debauch, he will never advise his son that "You do this." No, no. Similarly, Kṛṣṇa is the father of everyone. Everyone. How He can give wrong advice? He does not give. He is the only friend. Suhṛdaṁ sarva-bhū… So if you take shelter of the only friend, the just friend, that will give us protection. Not anyone else. Everyone has got some self-interest.

So therefore here is the advice is, tasmād bhārata sarvātmā bhagavān harir īśvaraḥ [SB 2.1.5]. All these things are given. Sarvātmā. He is situated in everyone's heart. You haven't got to go somewhere to search Him. He is within you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Simply you have to become sober to hear from Him. He talks with devotee. Nondevotee, He gives sanction indirectly, through the nature. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna… [Bg. 18.61]. He is sitting, but He is giving sanction through māyā. Because directly, He is not giving sanction. He doesn't want. What you are doing, He doesn't want. Just like a son is insisting father, "Father, give me two hundred rupees, ten rupees." And the father knows as soon as he gets two hundred rupees, he will go to wine shop and spoil his life. He doesn't want to give. But when he is insisting, he says his mother, "Give him two hundred rupees. Let him go to hell." This is like (that). It is like that. "Let this rascal go to hell. What can I do?"

So all these rascals, some, forgetting Kṛṣṇa, are suffering in this material world, and he is thinking that this dehāpatya-kalatrādiṣu [SB 2.1.4] will give him protection. This is rascaldom. Nobody can give you protection. Only Kṛṣṇa. Therefore Śukadeva Gosvāmī says, tasmād bhārata. Bhārata. Bhārata means he is the descendant of King Bharata Mahārāja, under whose name this whole planet is called Bhāratavarṣa. This is Bhāratavarṣa. This planet is called Bhāratavarṣa because formerly it was ruled by Mahārāja Bharata, the son of Ṛṣabhadeva. Therefore it is called Bhārata-varṣa. So this Mahārāja Parīkṣit belonged to that dynasty, Bhārata dynasty, and he is addressed as Bhārata. Sometimes you will find Arjuna is also addressed as Bhārata, Vidura is addressed as Bhārata, because they belongs to the same family, Bhārata family. So tasmād bhārata: "My dear king, Parīkṣit Mahārāja…" Tasmād bhārata sarvātmā, sarvātmā. Kṛṣṇa is everywhere. Don't think that Kṛṣṇa is only in Goloka Vṛndāvana. No. Goloka eva nivasaty akhilātma-bhutaḥ [Bs. 5.37]. That is God. As you are sitting here, you are not sitting at home. That is finished. Means you are limited. But Kṛṣṇa, He is sitting everyone's heart; still, He is in Goloka. The Māyāvādī philosophers, they, another kind of fools, they think Kṛṣṇa like us. They consider that "If I am sitting here, how can I sit everywhere?" They think that "Kṛṣṇa is like me." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. These rascals, they think Kṛṣṇa like himself. Because he is sitting one place, he cannot be anywhere else, similarly, Kṛṣṇa also, if He is in India, He is not in Europe. That is their idea. Therefore Europe and America, they say sometimes that "Kṛṣṇa is Hindus' God." Why Hindus' God? He says, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4], ahaṁ bīja-pradaḥ pitā: "I am the seed-giving father of all different forms of life." Kṛṣṇa claims that He is… Therefore, because He is the father of all living beings, therefore there is response from Europe and America. Otherwise what connection they have got? They have got their Jesus Christ or something else. But why they are attracted to Kṛṣṇa?

Because actually the father is the… Kṛṣṇa is the father not only of the human society-of the bird society, the beast society, dog society, cat society, everyone's father, sarva-yoniṣu. That is Kṛṣṇa. Try to understand Kṛṣṇa. And if you simply try to understand and little understand, then your life is successful. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply by understanding even little, your life is successful. Svalpam apy asya dharmasya trāyate mahato bhayāt. Mahato bhayāt. This is bhaya. They do not know what is bhaya, fearfulness. They are very proud of becoming this and that, but they are not afraid of death, how much painful it is. And if you are sinful, then you will be allowed to enter in the womb of your mother and your mother will kill you. They are not afraid. They are so rascal. These risks are there. So make your life in such a way, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]- don't enter into the mother's womb. Punar janma naiti. Then? Go directly to Kṛṣṇa. That is success of life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 2.1.4

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Vṛndāvana, March 19, 1974
Prabhupāda:
dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Ātma-tattva, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. This verse we have discussed. People are blind about the interest of the soul, actually, his own person. The soul is the chief within this body. Neither the mind, nor the body-they are simply covering. Just like we are covered by dress. Dress is not important. But I, the man who is putting on the dress, I am important. That we cannot see.

Everyone is busy to see the body. And the body, expansion of the body, is described here. Body, deha, then from the body there are children, apatya. And then, through the wife, body expands, strī. Strī means "which expands." In this material world the point of attraction is strī and puruṣa, man and woman, male and female. There is an attraction, natural. So the man wants woman, woman wants man, because there is attraction. And when, by that attraction, the man and woman is united, then the result is the children. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. Then the attraction for this material world increases. When one is alone, he's not so much attached with the material world. But as soon as he unites with the other party, then he gets children, and the attraction increases.

The real business is that we have to withdraw our attraction for this material… That they do not know. I am a spirit soul. Being attracted by this material nature, I am now encaged within this body, and I am changing this body. Just like I am changing this body from boyhood to childhood, childhood to, from childhood to boyhood, from youthhood. In this way, I have been entangled in this transmigration of the soul. This is my problem. Bhagavān, Kṛṣṇa, says, ”Real problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9].” This is not problem. Nowadays they have discovered so many problems. But actual problem-janma-mṛtyu-jarā-vyādhi-they are not very much serious. Therefore they have been described here as pramattaḥ, madmen. He does not know what is the real problem, but he is very busy with the superficial problems. Therefore śāstra says that these people, blind, they do not know what is the problem. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. My real self-interest is to go back to home, back to Godhead. That is my real self-interest. They do not know. They want to live here, which is described as duḥkhālayam aśāśvatam [Bg. 8.15], simply a place of miserable conditions and repetition of birth, death, old age and disease.

So apaśyatām ātma-tattvam [SB 2.1.2], those who are not very intelligent to see about the truth of ātmā, they are entangled. How it is entangle…? Now, deha-apatya. This body and the offspring, children, born out of this body through the wife, dehāpatya-kalatrādiṣu ātma-sainyeṣu. Everyone is thinking that ”I have got my good wife. I have got very nice children. I have got my nice society, nation,” and so on, so many. Dehāpatya-kalatrādiṣu. And he's thinking that ”They are my soldiers.” Here is this fight, struggle for existence. Everyone is struggling to exist, and everyone is thinking, ”They are my soldiers. These, my wife, children, society, friendship, nation, they'll give me protection.” But nobody can give protection. Therefore he's explained here as pramattaḥ, pāgala. Nobody can give you protection. Not only will he not be able to give protection, but they will be also finished. Dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api, teṣāṁ pramatto nidhanam [SB 2.1.4]. At any moment, you can be finished. Paśyann api na pa… He's seeing that ”My father died. My father's father died. The uncle died. So they'll also die. I'll also die.” So how, all we are dead bodies, how we can help one another? But because he's mad, he does not see. He's trying to maintain the status quo. That will not give him protection.

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. Therefore it is called durāśayā. He's thinking that ”These things will give me protection.” No, that is not possible. You cannot get rid of the four principles of material life, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], by these soldiers. That is not possible. They will die, you will die. Your… Formerly, your father died. Your father's father died. Everyone will die. This is called martya-loka. Everyone will die. But we are actually hankering after existing. We do not wish to die. That is our natural propensity, because we are eternal. ”Oh, why shall I wish to die?” So the solution is not depending on these so-called soldiers, but the solution is different. That is stated in the Bhagavad-gītā:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

If you some way or other can reach Kṛṣṇa, Viṣṇu, then you'll be saved. Otherwise, mām upetya kaunteya. Then you'll not have to come to this material world again simply to suffer.

This is Kṛṣṇa consciousness philosophy. This material world is called world of death. Every living being, beginning from the Brahmā… It is not that… Brahmā has got very long duration of life. We cannot even calculate Brahmā's one daytime. Forty-three lakhs of years, multiplied by one thousand, that is twelve hours of Brahmā. So he will also die. Beginning from Brahmā, whose duration of life is some thousands of millions of years, down to the microbial germs, who live for a few seconds only, he's struggling for existence. Therefore this life is a sort of fight with material nature, which imposes death upon all. This is struggle. Everyone wants to live, but… He may live for some time-for few seconds, for few minutes, or for few years, or for few millions of years. But death will come. And our struggle is how to overcome death. In the human form of life a living being is competent enough to come to an understanding of this great struggle for existence, but being too attracted to the family members, society, country, etc., he wants to win over the invincible material nature by the aid of bodily strength, children, wife, relatives, etc. Although he is sufficiently experienced in the matter by dint of past experience and previous examples of the diseased predecessors, he does not see that the countrymen are all fallible in the great struggle. One should examine the fact that the father or father's father has already died, and therefore he himself is also sure to die. And similarly his children, who are the would-be fathers of their children, will also die in due course. No one will survive in the struggle with material nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

So our real problem is how to revive our original, eternal life. That is struggle. The modern people, scientists, philosophers, they even do not know what is our original constitutional position, and… Na hanyate hanyamāne śarīre [Bg. 2.20]. I do not die, even after the destruction of this body. These things are unknown. And still, they are posing themselves as leader of the society. Therefore the śāstra says, andhā yathāndhair upanīyamānāḥ: [SB 7.5.31] ”One blind man is leading several other blind men.” Te 'pīśa-tantryām uru-dāmni baddhāḥ: ”They do not know that they are bound up by the laws of nature very tight, hands and legs.” There is no question of freedom.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

So real life is to know what is the value of my life, how I have to attain the original position. Na hanyate hanyamāne śarīre [Bg. 2.20]. And now I am getting this śarīra, or body, and I am being annihilated one after another. And I am getting one body annihilated, again getting another, next body. This great science is unknown to the modern civilization, and therefore they are considered as pramattaḥ, all madmen, hankering after some temporary happiness. Pramattaḥ. They are called pramattaḥ.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.5

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Los Angeles, August 13, 1972
Prabhupāda:
tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś ca icchatābhayam
[SB 2.1.5]

This verse we have been discussing last week, the answer of Śukadeva Gosvāmī to Parīkṣit Mahārāja, who inquired from him: "What is my duty at the verge of my death?" This is very important point, that we have to prepare ourself for the next moment of our death. People forget it. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Janma, the pangs of birth, the pangs of death, the pangs of disease and the pangs of old age. Anyone who is progressing in self realization, he should keep always these four things before him. He should not forget.

So Śukadeva Gosvāmī, after discussing that there are many subject matter for the materialistic persons who are unaware of self-realization… The very word used: apaśyatām ātma-tattvam [SB 2.1.2], those who are looking forward for self-realization. That is the only business for human life, but our education system is so defective that there is no program for self-realization. So Śukadeva Gosvāmī recommended that we should not be bewildered by the occupation of our materialistic life. He has very clearly discussed that all of these things, they cannot give us protection. There is nice example. Just like when a fly…, a bird flies in the sky, he has to depend on his own strength. In that flying method, neither his father, neither his mother nor his children can help. If he has got sufficient strength to fly, then he is fly very smoothly. Otherwise… Take the, for example, for an aeroplane also. If it has got sufficient strength, arrangement, to fly, it will nicely fly. Otherwise, there is crash. Similarly each of us individually should be preparing for our next death. Not that we should not think that "My family, my community, my nation, my friends can help me." No. Everyone is responsible for his own activities.

So Śukadeva Gosvāmī recommended, tasmād bhārata. Parīkṣit, the King Parīkṣit, he's addressed as Bhārata. You know India is called Bhāratavarṣa. Why it is called Bhāratavarṣa? Because it is named after the King Bhārata. There was a big emperor of the world whose name was Bhārata. From that Bhārata, his descendants have come also Bhārata, and the country is also called Bhārata. So Parīkṣit Mahārāja happens to be a descendant in that family of Bhārata Mahārāja; therefore he's addressed as Bhārata. Sometimes you'll find in the Bhagavad-gītā Arjuna is also addressed as Bhārata, because Arjuna was also grandfather of this Parīkṣit Mahārāja. Similarly you'll find in the Śrīmad-Bhāgavatam Vidura is also addressed as Bhārata. Sometimes Dhṛtarāṣṭra is addressed as Bhārata. So this common family designation is very prominent still in India. Gotra, the family designation. So the old custom, he's also following, addressing him Bhārata. Tasmād bhārata sarvātmā bhagavān īśvaro hariḥ [SB 2.1.5]. He bhārata sarvātmā iti bhagavān iti sundarya. This very… Each word of Śrīmad-Bhāgavatam is important. This bhagavān word means all-attractive. Bhagavān… I've explained several times, bhaga means opulences, and van means one who possesses. So there are six kinds of opulences: richness, reputation, strength, beauty, wisdom and renunciation. Six kind of opulences. So anyone who possesses these six kinds of opulences in full, not partially, He's Bhagavān, or the Supreme Personality of Godhead. Take, for example, we are attracted. Suppose some rich man comes in this meeting, very rich man, very famous. We shall immediately be prepared to receive him, because he's attractive. If some reputed philosopher or scientist comes, we shall immediately be prepared to receive him nicely, because he's attractive. So these things are attractions: richness, beauty, education, knowledge, reputation, strength-either bodily strength or political strength or monetary strength; there are so many divisions of strength. So if one is strong, powerful, if one is beautiful, if one is wise, reputed, these things are attraction. Therefore the very word is used "Bhagavān," because God is all-attractive, Kṛṣṇa is all attractive. So he recommends that Bhagavān, that beautiful Kṛṣṇa, all-attractive, all-powerful, He should always be remembered. Smartavyaḥ śrotavyaḥ. And He should always be heard about His activities.

Kṛṣṇa descends, and He leaves behind Him so many activities. In the Bhagavad-gītā it is said: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Sādhūnām. Paritrāṇāya means to give protection; sādhu, those who are devotees. To give protection to the devotees. And vināśāya ca duṣkṛtām: and to annihilate the demons. Paritrāṇāya sādhūnāṁ vināśāya [Bg. 4.8]. Yuge yuge sambhavām. So God comes. So far destruction or annihilation of the demons is concerned, God is not required to come down, because His agents Take, for example, this material energy. It is sufficient. If God wants, this whole city of Los Angeles can be, within a second, overpowered by this water of the Pacific Ocean. Within a second. It does not take much time. Therefore for annihilating purpose God does not require to come down. But He comes down for His devotee. Just like Hiraṇyakaśipu. Nṛsiṁhadeva appeared not He, He There was no necessity of His coming for killing Hiraṇyakaśipu; there were many agencies or implements to kill him. But He came to solace Prahlāda Mahārāja. He was so much harassed by his father that He came down just to put His hands, lotus hands, palms on the head of Prahlāda Mahārāja. So He comes. But the benefit, for both the demons and the devotees, are the same. That is God's mercy. Because He's absolute, if He kills somebody, he also gets the same result and as His devotee. This is absolute. Just like Pūtanā. Pūtanā was killed by Kṛṣṇa. Pūtanā planned to smear some poison on the nipples of her breast with a plan to kill Kṛṣṇa. But Kṛṣṇa took it otherwise, that "She acted as My mother; therefore she should be elevated to the position, as Mother Yaśodā is also be elevated." This is God's mercy.

So God is all-good, always. Even if He kills one or even if He protects one, the ultimate result is the same. Therefore Parīkṣit Mahārāja is advised that tasmād bhārata sarvātmā [SB 2.1.5]. Sarvātmā means He is all-pervasive. He is living in everyone's heart. He knows everyone in particular details, and, at the same time, He is personally present also, personally present. How He is personally present? Just like in this temple, He's personally present. This arcā-mūrti, it is not idol worship. You practically try to understand. If it was idol worship, idol worship, then these boys and girls, they are American boys and girls, intelligent, educated, they should not have spared so much time for worshiping one idol. No. It is God's mercy that He incarnates Himself as we can handle Him. If we want to worship His gigantic universal form, we cannot approach Him. It is not possible. But He's so kind. He comes just suitable for our, for our being handled by us. That is God's mercy. He, He's in this temple, but He, if you like to worship Him, He can live within your closet. Everyone can take advantage of God, Supreme God. There is no difficulty. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. There is no expenditure. He is agreeable to accept a little fruit, a little flower, a little water. Simply He wants your devotional love. That's all. He's not hungry. Of course, this Society is, according to our capacity, offering Kṛṣṇa the best foodstuff. Not that because He says patraṁ puṣpaṁ phalaṁ toyaṁ, therefore we offer Him patraṁ puṣpaṁ phalaṁ toyaṁ. No. We offer Him to our best capacity-the best, the best foodstuff. That should be the motto.

So here it is recommended that the Supreme Personality of Godhead, who is beautiful, full of all opulences, and all-pervading, He should be śrotyavyaḥ. Śrotavyaḥ means He should always be heard. Therefore we are presenting so many books so that one may read. Just like I'm reading Śrīmad-Bhāgavatam; you are hearing. This is śrotavyaḥ. The beginning of devotional service is hearing. Śrotavyaḥ. Hearing means somebody must be chanting. Therefore it is called śrotavyaḥ kīrtitavyaś ca. Kīrtitavya means chanting or reciting. Just like Parīkṣit Mahārāja. Parīkṣit Mahārāja is simply hearing. And Śukadeva Gosvāmī is simply chanting. There are nine methods of devotional services:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Śravaṇam means hearing. Kīrtanam means chanting. Smaraṇam, memorizing. Vandanam, prayers, offering prayers. So there are different methods. Whichever method is possible by you, you can adopt and you can become perfect. Not that you have to execute all the methods. Even one method, if you perfectly do, you'll become perfect. You'll be transferred to the spiritual kingdom. So we do not say that "This religion is good," "This religion is bad." In every religion there is some form of worship out of these nine. Just like in Christian church there is offering of prayers. We also offer prayer, and that is also recommended in the list: vandanam. Vandanam means offering prayers. Muslim also, they offer prayers in the mosque.

So generally prayers offered in every religious institution. But so far we are concerned, we not only offer prayers, but also hear about Him. And what we shall hear about Him unless He has got activities? Just like you hear in the newspaper the activities of the general people. Similarly, if we have to hear something, there must some activities. That activities we find in the Vedic literatures-immense, unlimited activities. There are eighteen Purāṇas, you'll find activities of the Lord. There is Mahābhārata, you'll find activities of the Lord. There is Śrīmad-Bhāgavatam. We have published. It will come very soon. Kṛṣṇa… The… Full of activities of the Lord, in two volumes of four hundred pages. So simply if you read and hear the activities, either read or hear, both of them are śravaṇam. Activities of the Lord, you get liberation, simply by reading. You have got a tendency for reading book or hearing about somebody, but, generally, for our sense gratification we hear some man and woman making love affairs, and that is the subject matter of a drama or a fiction or a story. The same tendency, if you transfer for hearing about Kṛṣṇa, you get liberation. It is so nice thing. And you'll find so attractive to read about the activities of the Lord that they will… Cannot leave the book. The Nectar of Devotion and Kṛṣṇa. It is practically. If you go on reading, you'll find at times some philosophical topics, but the story is so attractive. Because God, Kṛṣṇa is so attractive, His activities are also attractive.

That is recommended here: śrotavyaḥ bhagavān hariḥ. Bhagavān hariḥ. Śrotavyaḥ and kīrtitavyaś ca. And He should be glorified, smartavyaś ca, and memorized. If you read, if you are serious, then… Actually, these are our… Of course, a Kṛṣṇa conscious person has no leisure. He's twenty-four hours engaged. So other people, they might have some leisure hours, but here, we are engaged, these devotees, in such a way that they want, instead of twenty-four hours, another three-four hours more. But that is not possible. Kīrtanīyaḥ sadā hariḥ. Caitanya Mahāprabhu has recommended that this śravaṇaṁ kīrtanam is so nice that if you engage yourself twenty-four hours you'll find it nice. Kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api suhiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]
etāvān sāṅkhya-yogābhyāṁ
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ (sic) pumān
ante nārāyaṇa-smṛtiḥ
[SB 2.1.6]

This is very important. Ante nārāyaṇa. Ante means at the end of your life. The ante nārāyaṇa. Etad, etad, etāvān sāṅkhya-yogābhyām. Sāṅkhya-yogābhyām. Sāṅkhya means those who are inclined to discuss about self-realization through philosophical or speculative way. They are called sāṅkhya. And yogi… You know, in your countries, yoga practice is very popular. But this yoga practice is also difficult also. Anyway, those who are interested in yoga practice, for them also. Not that only for the devotees.

It is recommended by Śukadeva Gosvāmī that those who are inclined to make progress in the matter of self-realization by philosophical speculation, for them… Philoso… Even for the scientist. Not only for the philosopher-even for the scientist. They are also called sāṅkhya-yogī. Scientists, they are also, in one way, they are yogis because they are concentrating their attention to certain type of scientific method. Therefore they are also called yogis. The karmīs, they are also called yogi. A karmī, a business man, is improving his business. Just like in your country there are…, there were many great business brain-Mr. Henry Ford, Rockefeller. So they concentrated their attention how to earn money. They are also called yogi in that way.

So here it is stated, sāṅkhya-yogābhyām sva-dharma-pariniṣṭhayā. It is clear, in next word is clear… Sva-dharma. Sva-dharma means a particular type of engagement for a particular type of man. Everyone has got a particular type of engagement. Suppose you are lawyer. Your particular engagement is study of law or executing legal business. So that is sva-dharma. Similarly a businessman, an engineer, a medical man. So these are particular type of occupation of a particular type of man. So here it is recommended, sva-dharma-pariniṣṭhayā. One who is faithfully engaged in his own business, particular type of business, janma-lābhaḥ paraḥ pumān, his human birth, his human life is successful, janma-lābhaḥ paraḥ pumān, if he's successful man, then by successfully, properly executing his particular type of business, if he can, at the end of his life, remember Nārāyaṇa, the Supreme Lord, that is the success of life. It doesn't matter that you have got to chant or dance, but here it is recommended somehow or other, if you can manage to remember or memorize the Supreme Personality of Godhead, Nārāyaṇa, at the end of your life, that is your success. Etāvān sāṅkhya-yogābhyāṁ sva-dharma-pariniṣṭhayā. Otherwise, your life is failure. If after Suppose you have earned millions of dollars and you have become a very successful businessman or lawyer or politician Just like in your country President Kennedy. He was killed, but we do not know, after his death, what he has become. That information there is no. But if you somehow or other you can remember about the Supreme Personality of Godhead, about His activities, about His form, about His name, anything, form, name, quality, paraphernalia, anything, if you can remember, then that is success of your life.

Because there are various examples. Just like Ajāmila. He was very sinful man in his life, but at the time of death, he called for his son, whose name was Nārāyaṇa. So as soon as he called his son, Nārāyaṇa, immediately he remembered the Supreme Personality of Godhead and he was liberated. Even from his sinful life. There are many examples. And Bhagavad-gītā also confirms. We have to accept this Vedic literature; otherwise we cannot make progress. Our process, this Kṛṣṇa consciousness movement, our process is to accept the Vedic version. Therefore we are presenting Bhagavad-gītā as it is. We don't make any adulteration or alteration or addition. No. We accept, as it is. That is our process. And if you accept, then our time is saved and we can make progress very quickly.

So that we should do. That is our system. Ācārya upāsanam. We receive the knowledge throughout the disciplic succession of ācāryas, and we accept it and we follow it, and practically you see the result. That is our request. Ante nārāyaṇa smṛtiḥ [SB 2.1.6]. Bhagavad-gītā also confirms this version: yaṁ yaṁ vāpi smaran bhāvam tyajaty ante kalevaram [Bg. 8.6]. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante, at the end of life, kalevaram Kalevaram means this body, within this body. This is another problem. Generally people, they do not understand that after giving up this body we enter another body. But this is the first instruction of self-realization in the Bhagavad-gītā. And that is actually we are experiencing. We are changing our body every moment. So similarly, at the ultimate end of this body, when this body is no more useful Because, after all, it is machine. Just like your car, your car or any other machine, if it goes for long time it becomes useless. That is the nature of anything material. In the beginning it is very nice. It is new. Just like this body, my body. When I was a baby I might have been very nice, beautiful, a child. Now it is becoming old and ugly. So this is the nature of…, this is the nature of material thing, that anything material, that will deteriorate, one after another, one after So when this body is completely deteriorated, there is no, there is no more chance of prolonging it, then we accept another body. And the example is vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like we change our dress when the dress is old enough or dirty, we give it up and accept another dress. So this is going on.

Now, if at the ultimate end of this body, if we can remember Kṛṣṇa, then our life is successful. What? How is that? Now as soon as we remember Kṛṣṇa, immediately we are transferred to the spiritual world, the abode of Kṛṣṇa or Goloka Vṛndāvana. It does not take even a second's time. Spirit soul is so forceful that anywhere… The yogic success is like that. Yogic, those who are successful yogis, they, at the…, they do not die by nature's law. They control even their death. How is that? They make yoga practice, and when they think that one is perfect now, so he leaves this body and he transfers himself to any planet he likes. There is no need of sputnik. Similarly, the bhakta-yogī, he does not like to stay in any one of the planets within the material world, because he knows from the authoritative description of Bhagavad-gītā and Vedic literature. Just like you'll find in the Bhagavad-gītā, Kṛṣṇa says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, beginning from the Brahmaloka, the highest planetary system within this universe, down to any other, I mean to say, downwards planet, you can travel anywhere, wherever you like…" Ā-brahma-bhuvanāl lokāḥ. There are fourteen status of planetary system within this universe. So we are in the middle. So ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] even if you are transferred to the Brahmaloka, you have to come down. Punaḥ. Martya-lokaṁ viśanti. Kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. Just like in modern days, especially your American scientists, they are going to the moon planet. But when their stock of, that machine, is finished, immediately they come down. Similarly, you may go to the heavenly planet or to the Brahmaloka… There are very large span of life and opulence you can enjoy. But as soon as like your bank balance is finished, you have to come down. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16].

Therefore a devotee is not allured by any of the opulences of this material world. They are not interested. They are interested to transfer themselves in the spiritual world where, it is stated in the Bhagavad-gītā, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That sphere, that sky, where going, nobody comes back to this sky… This is material sky, and there is spiritual sky. These informations are there. If you accept it, then it is all right. But if you…, even if you don't accept it, that is also all right, because we take Vedic version as absolute truth. So these informations are there and they have been accepted by great ācāryas. Not that we are simply accepting. Great ācāryas. Just like Vyāsadeva, Nārada, Asita, and modern age Śrī Rāmānuja, Śrī Madhvācārya, Śrī Caitanya. They are great scholars. They're great, expert in the spiritual science. They have accepted. And we accept Kṛṣṇa, the Supreme Personality of Godhead, by His activities, by the definition of possessing all the six opulences. We don't accept anybody, an ordinary man… Just like now it is a fashion. Everybody comes and says, "I am God." No. We don't accept in that way. Arjuna was talking with Kṛṣṇa. He knew that Kṛṣṇa is the Supreme Personality of Godhead, but, in order to convince us that in future there may not be any misunderstanding about the Supreme Personality of Godhead, he requested Kṛṣṇa to show His universal form. So He showed him. So there is no doubt about, about Kṛṣṇa, the Supreme Personality of Godhead.

So here it is recommended, ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Somehow or other, if you can remember the Supreme Personality of Godhead in any way, by His name, by His form, by His quality, by His activities, by His paraphernalia, anything, then your life is successful. Now Śukadeva Gosvāmī is speaking about his own self. Śukadeva Gosvāmī's supposed to be liberated from his birth. So he says,

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

Even those who are liberated persons, they are also attracted by the pastimes of the Lord. Not that only the conditioned souls should execute this order, but even one who is liberated. He's giving his personal experience. He says,

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
adhītavān dvāparādau
pitur dvaipāyanād aham

Śukadeva Gosvāmī is supposed to be liberated soul from the beginning of his life. That is a long story. He was sixteen years within his mother's womb. Anyway, he's accepted as a liberated soul. But still, he's attracted by the activities of the narration of the activities of the Lord, and he says that, idaṁ bhāgavataṁ nāma purāṇam, nairguṇya-sthā ramante sma guṇānukathane hareḥ. Idaṁ bhāgavataṁ nāma. This Bhāgavata, this Śrīmad-Bhāgavatam, brahma-sammitam… Brahma-sammitam. So "I heard it from my father, Dvaipāyana." Vyāsadeva, he composed this Śrīmad-Bhāgavatam, and he found his son, Śukadeva Gosvāmī… He had many other sons, but this son, Śukadeva Gosvāmī, because he thought that "This body is liberated," so he taught him about the lessons of the Śrīmad-Bhāgavatam, and this is the first time… Because śravaṇaṁ kīrtanam. He heard it from his father, Dvaipayana, and he is now narrating, kīrtanam. He got the chance of narrating Śrīmad-Bhāgavatam at the time of death of Parīkṣit Mahārāja.

So here he admits that idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam. Brahma-sammitam means it is actually transcendental knowledge. Brahma-sammitam, adhītavān dvāparādau. So "By the end of Dvāpara Yuga I studied it from my great father, Kṛṣṇa Dvaipayana Vyāsa." So

pariniṣṭhito 'pi nairguṇya
uttama-śloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhī…

Now the question may be that "You are liberated person. Why you are attracted with the narration of Śrīmad-Bhāgavatam?" So he says that pariniṣṭhito 'pi nairguṇya. "Yes, although I'm situated in the transcendental position, uttama-śloka-līlā, the narration of Kṛṣṇa…" Kṛṣṇa is called uttama-śloka. Uttama-śloka means when Kṛṣṇa is described, He's described by chosen language, not ordinary language. You'll find, those who are students of Śrīmad-Bhāgavatam, you'll find each and every word so nice and so sublime, even from literary point of view. Therefore He's called Uttama-śloka. And His līlā, His pastimes So Śukadeva Gosvāmī admits that "Although I was situated in the liberated stage of life, still I was attracted by the activities or pastimes of Lord Kṛṣṇa." Pariniṣṭhito' pi nairguṇya uttama-śloka-līlayā, gṛhīta-ceta rājarṣe. "My dear King, I, I heard it wholeheartedly. It was, it is so nice, it is so sublime that it was attractive to me."

So the question is that a liberated person is never attracted with anything which is material. That is the sign of liberated person. But he was attracted by the pastimes of Lord Kṛṣṇa. That means the pastimes of Lord Kṛṣṇa are not material activities. Otherwise how a liberated person can be attracted? For example, Lord Caitanya. Lord Caitanya, He took sannyāsa. He was very… Sannyāsī. For a sannyāsī to talk with women, to mix with women, is very restricted. So he was very much careful about Him, about this matter. Even some of the women who were wives of His disciples and devotees, they could not come near Caitanya Mahāprabhu. They would offer their obeisances from a distant place. They were not forbidden, but that was the system. But this Caitanya Mahāprabhu, He took pleasure in hearing about the gopīs. Just try to understand. So therefore gopīs' pastime with Kṛṣṇa, they are not material. They are spiritual. Otherwise, how Caitanya Mahāprabhu was attracted?

So Kṛṣṇa and His pastimes, His name, quality, paraphernalia, entourage, everything is spiritual. That is accepted by great scholars like Śaṅkarācārya. He says: nārāyaṇa parā. "Nārāyaṇa, or the Supreme Personality of Godhead, is beyond this material world." There are many examples. In your Bible also, those who are Christians, God said, "Let there be creation." So there was creation. Now this world, this word is not vibration of this material world. In the material world, if I say, "Let there be some mango," so no. That is not possible. But in the spiritual vibration, that is possible. That is possible. So the study is that God said, "Let there be creation." So there was creation. Now this word existed before the creation, because "Let there be creation" means when God is speaking there was no creation. And the creation means this material world. Therefore this vibration is not material. So when God is saying, "Let there be creation," then He's a person. Therefore His personality is also transcendental, spiritual. Otherwise how He speaks? These things are there in the Vedic literature. Sa aikṣata: "He glanced over, and there was creation." And Bhagavad-gītā also it is said that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So Kṛṣṇa's or God's position is always transcendental. Therefore those who are impersonalists, they are not attracted with the variegatedness of this material life. They want to make it void, because they have no information of the spiritual variegatedness. But this Śukadeva Gosvāmī, he became attracted with the pastimes of Kṛṣṇa because Kṛṣṇa's pastimes are not variegatedness of this material world. It completely spiritual. And to discuss about Kṛṣṇa, to hear about Kṛṣṇa, to chant about Kṛṣṇa, to glorify about Kṛṣṇa, everything is spiritual. So if you are engaged twenty-four hours in this business you are not in this material world. You are in the spiritual world.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.5

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Delhi, November 8, 1973

Pradyumna: Translation: "O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries."

Prabhupāda:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

Icchatā abhayam. So Śukadeva Gosvāmī is giving instruction to Mahārāja Parīkṣit what is to be done at the point of death. We have already discussed this point, that we must know the responsibility of our next life. Just like a child is given education for the next life, to become youthful, to get into higher education, admission. Then a youth is given higher education for better life in future. That is natural. Every one is expecting future prospect. Similarly, we, every one of us, we are changing our body exactly the same way as the child is changing his body to boyhood, the boy is changing his body to youthhood, the youth is changing his body to old body. Similarly, after old age, there is next stage is death.

So after death, what is the proposal? That they do not know. And practically we are experiencing that although I am changing body, I was a child, I was a boy, I was a young man, now I am old man, so there was past and future in every stage. Similarly, in this stage as I am remembering my past life… I can remember, you can remember… I was a child, I was a boy, I was a young man. I was doing like this. Everything I remember. Even if I forget, I had my past life and again I expect my future life. Past, present and future. Why the future should be zero? We have experienced so long, both past, present and future. Why in this old age I shall be future-less, void? There is no life after death? That is the foolishness. That we are not preparing.

Those who are not preparing, they are engaged in various topics.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

They have created a life of material enjoyment, and therefore they have many things to hear, śrotavyādīni. So many newspaper, magazines, books, fictions, simply for wasting time. There is no discussion in those literatures about future life. None of these literatures. Take any literature of the modern world. There is no discussion about the future life. But the future life is there. You cannot deny it. The future life is there. But there is no discussion. Therefore these rascals have been described as apaśyatām ātma-tattvam [SB 2.1.2]. These rascal, they do not see what is the future. They do not believe in future. Big, big professors, big, big politicians, they do not believe even that there is life after death. And why there is no life after death? We are experiencing that life after life… Just like this child's activities at the present moment will not be the same when she will get another body as young woman. That will be different activity. So according to our change of body we have got different engagements. A child talks all foolish things; nobody cares for it. But the same child, when he gets another body, if he talks foolish, then he will be called, "Oh, you are so fool. You are talking like this." Because the body has changed. So body is changing. That's a fact. But apaśyatām ātma-tattvam [SB 2.1.2], one who does not know that the spirit soul is eternal and changing body, they are blind, apaśyatām ātma-tattvam [SB 2.1.2]. They are simply engrossed in this bodily concept of life. Gṛheṣu gṛha-medhinām. Compact, encaged in this body, encaged in society, encaged in nationalism, encaged in religion, encaged in ideas, philosophy. But there is no question of discussing about the soul. Apaśyatām ātma-tattvam [SB 2.1.2].

So for them, these foolish persons, those who are not seeing the actual position, constitutional position of the soul and the future of the soul, for them there are many topics, unlimited. Śrotavya, sahasrāni, hundreds and thousands. Nṛṇāṁ santi sahasraśaḥ. Apaśyatām ātma-tattvam [SB 2.1.2]. This śloka we have discussed. And what is their subject matter of discussion? The subject matter is that nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. At night they sleep or indulge in sex life, and in daytime, divā cārthehayā rājan kuṭumba-bharaṇena vā, and the daytime is wasted, "Where is money? Where is money." And if he gets money, "How to purchase this thing for that boy? How to purchase for my wife and for my brother?" Kuṭumba-bharaṇena vā. "Purchase this. Where is milk? Where is rice? Where is…?" In this way we are wasting time, although this human form of life is meant for Brahman realization. Athāto brahma jijñāsā. They have forgotten that. They have forgotten that.

Therefore Śukadeva Gosvāmī is reminding that… And they… Of course at the end of life, at the time of death, one must do it, but not only at the end of life. One must practice from the beginning of life. Just like Prahlāda Mahārāja said, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. This prescription given by Śukadeva Gosvāmī:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

This is bhāgavata-dharma. This is bhāgavata-dharma, everything in relationship with the Supreme Personality of Godhead. Dharma means bhāgavata-dharma. Otherwise that is not dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means to understand God, our relationship with God, and how to work in that relation. That is dharma. Sambandha, prayojana. Sambandha, abhidheya, prayojana. Caitanya Mahāprabhu prescribes this. The whole Vedic civilization is based on this, that you must know what is your relationship with God. It doesn't matter whether you are Hindu, Muslim, Christian or Buddhist. A civilized man must have some religious process. That is all over the world. Now we are giving up. We are giving up. Everyone is giving up. Therefore dharmeṇa hīnāḥ paśubhiḥ samānāḥ. Dharmeṇa hīnāḥ paśubhiḥ… When we give up the religious principle… Religious principle means to abide by the law of God. That is religion. But we do not know what is God and what is His order. We forget it.

So at the present moment, dharmeṇa hīnāḥ paśubhiḥ samānāḥ, it is a civilization of cats and dogs, not human beings, because they have given up dharma.

But the śāstra says that this human life is meant for understanding God, nothing else. Other things are already arranged. You are harassed by the problems of eating, sleeping, mating, but there is no such question. Eating arrangement is there. Even the birds and bees, they are confident. They have no office-going, they are not lawyers, engineers, politicians, to earn their bread, but the bread is ready for them. Even for the beast, birds, so they are confident. So this is not problem. Real problem is to understand God. And what will the benefit by understanding God? Then the problem of your birth, death, old age and disease will be solved. That is the real problem. We are undergoing repetition of birth, death, old age and disease. These problems can be solved simply by understanding what is God. This is the solution.

That is mentioned in the Bhagavad-gītā: janma karma me divyaṁ yo jānāti tattvataḥ tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. Tyaktvā dehaṁ punar janma naiti. This is the solution. Janma karma me divyam. Kṛṣṇa says, God says, that "If you try to understand Me, what is My position, why I descend, what is My activities, what is…" That is described here, śrotavya. You have to understand. How you will understand? By hearing. God has given you the ear. If you simply hear, if you simply hear… There is no question of education. It is not that one who is not educated, he will not understand what is God. He will understand, because the ear is there. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] Viṣṇu, of Lord, the Supreme Personality of Godhead, you hear. Therefore we are opening so many branches, just to give people the chance of hearing. And as soon as you perfectly hear, the next position will be to glorify. Just like these European, American boys. First of all they heard. Now they are preaching. Śravaṇaṁ kīrtanam. Because they have perfectly heard, therefore they are very enthusiastic. They are going all over the world. They are preaching. And so śrotavyaḥ kīrtitavyaś ca. If one has actually heard, known about God, then next stage will be he will be very much enthusiastic to speak to others. That is preaching. Śrotavyaḥ kīrtitavyaś ca smartavyaḥ. Smartavya means remembering. Unless you remember what is God, what is His form, what is His quality, what is His pastimes, what are His activities, what are His entourage, everything about God, if you hear… Just like if you hear Bhagavad-gītā, you understand everything, what is God. And that is our only duty.

I have seen in this Delhi near Jawarmal Street the small Muhammadan boys, they are reading Koran. That is very good. From childhood they should learn, learn about God. And that is recommendation in Bhāgavata. Prahlāda Mahārāja said that kaumāra ācaret prājño dharmān bhāgavatān [SB 7.6.1]. Kaumāra, from the beginning of life, children should be engaged. Therefore we have opened the Gurukula, Dallas. The small children, four years, five years old, they are hearing about Kṛṣṇa, about God. They are chanting about Kṛṣṇa, they are rising early in the morning, attending maṅgala-ārātrika. Anyone goes there… Even the education superintendent came to visit our temple. He was astonished that "How these children are happy. How children, they are being educated." So this is to be introduced. Kaumāra ācaret prājño dharmān bhāgavat…, durlabhaṁ mānuṣaṁ janma. This human form of life is durlabham. Durlabham, very rare to achieve. It is not so easily obtained. We have to pass through evolutionary process, 8,400,000 species of life, aquatics… Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. We have to pass through aquatics, animals in the water, then trees, plants, then insects, birds, beasts. After all, we get this human form of life, especially civilized form of life, with some idea of religion. If we do not utilize it… Religion means to understand God. That is religion. In religion, a godless religion, where there is no conception of God, that is not religion. That is called cheating religion. In the name of religion, but there is no conception of God. That is not religion.

Then here it is said that śrotavyaḥ bhagavān hariḥ. If you do not know who is Bhagavān, if you do not know who is Hari, if you do not know who is Īśvara, then what you will hear about Him? That is the problem. Those who are after God, they make God nirākāra. "There is no ākāra. There is no form." God is the origin of all forms, but the poor God has no form. Just see. This is the conclusion. He is the origin of all forms, yato vā imāni bhūtāni jāyante, from whom everything is coming out. Janmādy asya yataḥ [SB 1.1.1]. Everything… We have also come from God. We are also claimed as sons of God. Kṛṣṇa says in the Bhagavad-gītā, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. There are 8,400,000 species of life, and they have got forms. They are sons of God. So where is our experience that a son who has got a form, his father is impersonal, no form? Where you have got this experience? If the son has got form and the father is formless, how it can be? What is the reason? Where is the argument? But they are concluding like that. I am the son of my father, so my father has got a form. I have got a form. His father has got form. His father has got form. Even if we do not see the tenth generation, up to, whether it was form or formless, but it is supposed that he must have a form. So similarly, if you ultimately go to the supreme father, then how it is formless? No. Formless is not the actual realization of God. That is the beginning. That may be beginning. To realize the energy of God, that is formless. Just like the sun. The sunshine is formless, but the sun globe is not formless, or the person, the predominating Deity within the sunglobe, he is not formless. The sunshine is formless. So this formless realization… Just like the sun. Sun is also light. Sun is also heat. The sunshine is also light, sunshine is also heat. But this heat and light, energy of the sun, they are not actually the sun. It is only the energy.

This is described in the Viṣṇu Purāṇa, that,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Just like a fire is there in one place, in a particular localized place, but it expands in heat and light, similarly, the Supreme Personality of Godhead is there. He is person. That is described in the Brahma-saṁhitā. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is God. Although He is everywhere present by His energy, it does not mean that He is lost, He has lost His personality. No. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. He is so perfect and complete. Just like you take the example of the sun. For millions and millions of years, unlimited temperature, light and heat is coming out, but still, it is the same. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. Similarly, God is so perfect, so complete, that unlimited number of suns and energies… We are also energy. We sons of God, we are also energy. That is described in the Bhagavad-gītā:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

Prakṛtiṁ parām. This material world is aparā-prakṛti, and prakṛti, nature or energy, this is inferior energy, the matter, dull matter. But apareyam. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], earth, water, air, fire, they are inferior energy of the Lord. But there is another, superior nature. That is described. Apareyam. These energies, bhūmir āpo 'nalo vāyuḥ, earth, water, air, they are inferior. There is another superior. What is that? Jīva-bhūtām, these living entities, mahā-bāho, yayedaṁ dhāryate jagat, who are controlling now.

This Delhi city is important. Why important? Because the jīva-bhūta, the living entities, they are handling this material, cement and stone and wood and so many other material things. And they are constructing buildings. And therefore the importance of this Delhi city is there. If all the people, all the living entities, leave this Delhi city, it is not even one-farthing worth. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. In Calcutta, in 1942, when there was bombing and all the Calcutta was vacated, a house at that time which was rented at two hundred rupees, they were asking, "Give me twenty-five rupees," because the living entities vacated. Similarly, the importance of this material world is there because we living entities are there. And we have come here. Kṛṣṇa-bahirmukha hañā bhoga vāñchā. All the living entities, they have come into this material world to enjoy material enjoyment. Therefore this material world has value. Otherwise, if all the living entities go back again, back to home, back to Godhead, this matter has no value.

So we are also prakṛti. We are also energy of God. And because we are trying to utilize the resources of matter, therefore material things have got value. Otherwise, it has no value, zero. But our business is… That is stated here, that because we are now entangled with this matter… The matter is not our business. Our only business is how to get out of the matter. That is our real business. If you want that business, then the prescription is here. What is that? Śrotavyaḥ kīrtitavyaś ca. Unless you hear, how you can understand your position? When you understand God, Kṛṣṇa, and you understand that you are part and parcel of God, or Kṛṣṇa, then you can understand your position: "Oh, we are part and parcel of God." Kṛṣṇa is the Supreme Person, ṣaḍ-aiśvarya-pūrṇam, full of all opulences. Just like a mad son loitering in the street, when he understands with good brain that "My father is so rich, so powerful, and why I am loitering in the street like a madman? I have no food, no shelter. I am going from this door to door and begging," then he comes to his consciousness. That is called brahma-bhūta [SB 4.30.20] stage. "Oh, I am, I am not this matter. I am spirit soul, part and parcel of God. Oh." That is consciousness.

This consciousness we are trying to arouse. This is the best welfare service to the people, to awaken his lost consciousness. He is foolishly thinking that "I am of the material product, and I have to adjust my things in this material world." This is the foolishness. Actual intelligence is that is Brahma-bhūta, ahaṁ brahmāsmi. Bhāgavata.: "I am part and parcel of God. God is supreme Brahman. I am, being part and parcel…" Just like part and parcel of the gold, gold mine, it may be small earring, it is also gold. Similarly, the small particle of sea water is also the same quality, salty. Similarly, we, being part and parcel of God, we have got the same qualities. Qualitatively, we are one. Why we are hankering after loving? Because there is love in Kṛṣṇa. We are worshiping here Rādhā-Kṛṣṇa. Originally there is love. Therefore we, being part and parcel of God, we are also trying to love. A man is trying to love another woman, woman is trying to love another man. This is natural. This is not artificial. But it is perverted in the material covering. That is the defect. When we are free from this material covering, then we are qualitatively ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), as jolly… As Kṛṣṇa is dancing always… Kṛṣṇa you will never find… You have seen the picture of Kṛṣṇa. He is fighting with the Kāliya serpent. He is dancing. He is not afraid of the serpent. He is dancing. As He is dancing with the gopīs in rāsa-līlā, similarly, He is dancing with the snake. Because He is ānandamayo 'bhyāsāt. He is ānandamaya, always jolly. Always. You will see Kṛṣṇa… Kṛṣṇa… Just like in Kurukṣetra the fighting is going on. Kṛṣṇa is jolly. Arjuna is morose because he is living entity, but He is not morose. He is jolly. That is the nature of God. Ānandamayo 'bhyāsāt. This is the sūtra, in the Brahma-sūtra, that "God is ānandamaya, always jolly, always cheerful." So you can become also cheerful when you go back to home, back to Godhead. That is our problem.

Therefore how we can go there? The first thing is we must hear. Śrotavyaḥ. Just try to hear what is God, what is His kingdom, how He acts, how He is cheerful. These things are to be heard. Śravaṇam. Then as soon as you are convinced, "Oh, God is so nice," then you will be eager to demonstrate or to broadcast this news to the whole world. This is kīrtanam. This is kīrtanam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is life. This is life. Otherwise, talking nonsense, taking a newspaper in the morning, and "This party has done like this, this man has declared war, that man has defeated this," these are simply waste of time, simply waste of time. If we waste our time, then we are not preparing for the next life.

Actually, human form of life is meant for preparing for the next body. Sadā tad-bhāva-bhāvitaḥ. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. If we actually serious about our life, to get free from all the problems of life, then this is the only medicine. What is that? Tasmād bhārata sarvātmā bhagavān īśvaro hariḥ, śrotavyaḥ [SB 2.1.5]. One has to hear. It is not very difficult. But people have become so rascal, so foolish, they will not hear. They will not hear. We are requesting. We have not manufactured anything. It is all authorized, authorized books. Bhagavad-gītā, Śrīmad-Bhāgavata, Vedic literature. We are simply inviting them. Now where is there, I mean to say, sectarianism? If we say to you, either you are Hindu or Muslim or Christian, if we say that "Please hear about God," where is sectarianism? Where is sectarianism, "Your life is meant for…," if we preach that "Your life is meant for hearing"?

Now, we are presenting Kṛṣṇa as the Supreme Personality of Godhead. If you don't accept Supreme Personality of God, Kṛṣṇa, then what is your Supreme Personality of Godhead you present? Then you compare who is actually Supreme Personality of Godhead. What is the meaning of Supreme Personality of Godhead? Why you are taking? Why you are taking sectarian? Kṛṣṇa claims, sarva-yoniṣu kaunteya [Bg. 14.4]. All forms of life. Not only human forms of life, even animal forms of life, vegetable forms of life, aquatics. They are all… Actually that is the fact. We are not this form. We are not this body. But according to our mentality, by nature's law we are getting a particular type of body. Actually, I am spirit soul. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Just like I am developing my ideas, youthful ideas. I am getting youthful body. I am developing childish ideas, getting childhood body. So as you develop, Kṛṣṇa, or God, has given you full freedom. You have come to this material world to enjoy. Now you make your plan of your enjoyment. God will give you a particular type of body and you enjoy. Just like the hog, he is enjoying. He is enjoying. What he is enjoying? Enjoying stool. It is very good for him enjoyment. But it is not for enjoyment for you. You'll…, that, "Oh, what a nasty animal it is. It is eating stool." But he is enjoying.

So this is the business of God, thankless task. Everyone wants to enjoy life in a different way, and he has to find out a particular type of body. In the human form of body you cannot eat stool. Your mouth, your hands, your legs are differently made. So for eating stool, you must have a particular type of body, mouth, taste, tongue, everything different. Then you will enjoy stool. A tiger, his body is different because he wants to enjoy fresh blood from another animal. So he has got a different type of body. Therefore Narottama dāsa Ṭhākura says, nānā joni sadā phire kadarya bhakṣaṇa kare, kadarya bhakṣaṇa kare. We get different types of body and we eat different types of all nasty things. Nasty things. Because we have got a particular type of body. But actual human body is that, Kṛṣṇa conscious body. As Kṛṣṇa says,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Kṛṣṇa says, "Give me patraṁ puṣpam, vegetables, flowers, grains, milk." So you can prepare hundreds and thousands of preparations from these article, and you take the remnants of foodstuffs of Kṛṣṇa, that is human life. Not to eat kadarya, kadarya, nasty things. That is not human life. So if you continue to eat all the kadaryas, then you get ultimately the body of a hog, no discrimination even for stool. That is the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti, nature, will give you chance, "All right, you want this?" Mind… You are creating… Mind is the creating force.

So if you create a certain type of body, next life you get a body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. So similarly, if we are going to create another body by thinking and feeling and willing in this life, why not get a body like Kṛṣṇa? That is Kṛṣṇa consciousness movement. Think of Kṛṣṇa. Think of Kṛṣṇa. That is Kṛṣṇa's advice. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa wants that you come back home, but you have to get the body. How you can get the body? Man-manā bhava mad-bhaktaḥ. You simply think of Kṛṣṇa. Don't think of the hog or hoglike animals. You think of Kṛṣṇa. You have to think something. Why not think Kṛṣṇa, so nice figure, no, so attractive figure? So śrotavyaḥ, and thinking. Sadā tad-bhāva-bhāvitaḥ. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The… Hear also. Unless you hear about Kṛṣṇa, how you can become…? How your mind can be absorbed if you do not know what is Kṛṣṇa?

So Kṛṣṇa is describing Himself. Kṛṣṇa-kathā. Śrī Caitanya Mahāprabhu's mission is therefore kṛṣṇa-kathā. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa-upadeśa. Kṛṣṇa-upadeśa. This is the mission. What Kṛṣṇa says, you just preach. You become spiritual master. That is not very difficult. Everyone can become spiritual master. Kṛṣṇa's speaking is there in the Bhagavad-gītā. You simply repeat what Kṛṣṇa says. You become spiritual master. It is not very difficult. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām. You simply say that "You become devotee of Kṛṣṇa." Where is the difficulty? No difficulty. Kṛṣṇa says, man-manā bhaktaḥ. You say, "You become Kṛṣṇa's bhakta." Actually, we are doing that. We are not doing any miraculous thing. People say that "Swamiji, you have done miracles." But what miracles I have done? I am simply repeating Kṛṣṇa's words. That's all. So everyone can do that. Everyone can take this matter very seriously. His life will be successful. He will make others successful. It is so nice thing.

Therefore Śukadeva Gosvāmī says, tasmād sarvātmā bhagavān. You must speak about Bhagavān. You must know what is Bhagavān, that Bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. There are many Bhagavāns. That's all right. Or incarnation of Bhagavān. But Bhāgavata says, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Particularly says that "All the incarnations are described, but at the end, the Bhāgavata points out that 'There are so many Bhagavāns.' " That's all right. Not so many. I mean not everyone. Not pantheism, not like that. Bhagavān has got innumerable incarnations. They have been described, but particularly pointing out that "Bhagavān is Kṛṣṇa." Kṛṣṇas tu bhagavān svayam. And Kṛṣṇa also says in Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, I am the Supreme. There is nobody superior to Me." Aham ādir hi devānām: [Bg 10.2] "I am the origin of all the devas." Devas means, principle devas, Brahmā, Viṣṇu, Maheśvara. So Kṛṣṇa is the origin of Brahmā, Viṣṇu, Maheśvara. And what to speak of others. Aham ādir hi devānām. And so many things there are.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

One who understands that "Here is Supreme Personality of Godhead," He is budha, he is in knowledge. Budhā bhāva-samanvitāḥ.

So that bhāva required. Unless we understand what is God, what is His nature, how He acts, what is our duty, what is our relationship, then we are nothing better than cats and dogs, simply… śrotavyādīni rājendra nṛṇāṁ santi [SB 2.1.2], simply talking, talking, talking, and reading and reading, but no understanding of God. This is useless life, cats' and dogs' life. So this Kṛṣṇa consciousness movement is saving people from becoming cats and dogs just to make them human being.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.5

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Paris, June 13, 1974

Nitāi: (leads chanting, etc.) Translation: "O descendant of Bharata, one who desires to be free from all desires must hear, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries."

Prabhupāda:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

So who does not want abhayam? Abhayam means fearlessness. Everyone wants. Because by material nature, we have got four positions. One position is always fearful, "What will happen next?" Even the big man, President Nixon, he is also fearful, "What will happen next?" Because so many charges are being brought against him, although he is on the very exalted position, President of USA, but he has, he is also always fearful. This is the nature, material nature. Can anyone say that he is not fearful? Is it possible? Then what to speak of us. As we require to eat something… This is material existence, eating. Then after eating, rest, sleeping. Then after rest, sex indulgence. Similarly, fearfulness.

So here it is recommended, icchatām akuto 'bhayam: "One who desires to this fearfulness and they do not make any arrangement how to get out of this fearfulness, they are not human beings." Human being is always takes precaution how to save oneself. Although it is natural, everyone is fearful, but at the same time, it is the effort of the human being to see that he may be saved from the cause of fearfulness. Therefore it is said, icchatā abhayam. Abhayam means no fear. If anyone wants no more to be fearful, then for him the prescribed duty is here that tasmāt, "Therefore," bhārata, "O descendant of Mahārāja Bharata…" Parīkṣit Mahārāja belonged to the dynasty of King Bharata. King Bharata, from whose name the Bhāratavarṣa, the word Bhāratavarṣa has come. This planet is called Bhāratavarṣa. This planet, earthly planet, is called Bhāratavarṣa because it was ruled over by the King Bharata. Gradually, the original Vedic culture lost, Aryan, Aryan family… You French people, you are also Aryan family, but the culture is lost now. So this Kṛṣṇa consciousness movement is actually reviving the original Aryan culture. Bhārata. We are all inhabitants of Bhāratavarṣa, but as we lost our culture, it became divided. Now it is divided into so many countries: "This is India," "This is France," "This is Germany," "This is this," "This is this." But formerly, the whole planet was known as Bhāratavarṣa. One culture, Vedic culture, one flag. Now they have increased hundreds and thousands of flags. So actually, if you want United Nations, unity, then you must take this culture, Kṛṣṇa consciousness, again to become Bhārata. That will save the situation.

This one culture means politically, one flag; religiously, one God, Kṛṣṇa; and to understand Kṛṣṇa, one scripture, Bhagavad-gītā; and one work, one work: simply to satisfy Kṛṣṇa. So this is oneness. And if you want at least to become free from all fearful condition, then you should always memorize or remember: Whom? Sarvātmā. Sarvātmā means one who is the living force of everyone. He is called sarvātmā. There is living force. I have got living force, you have got living force, everyone. But wherefrom the living force is coming? From Kṛṣṇa. Bījo 'haṁ sarva-bhūtānām [Bg 7.10]. Sarvātmā. Kṛṣṇa is the origin of the living force. He is the supreme living force. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. This is all stated in the Bhagavad-gītā: "All these living entities, they are My part and parcel." Just like a man having many sons, he can claim that "They are all my sons," similarly, Kṛṣṇa can claim that "All living entities, they are My sons." That is stated in the Bhagavad-gītā:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Aham, Kṛṣṇa says, that "I am the seed-giving father of all living entities." "Of all" means sarva-yoniṣu, in different forms, in different species of life.

This outward dress is different. Somebody has become ant and somebody has become elephant or bigger than that, whole fish. Another fish there is timiṅgila. That perhaps we have not seen. Whale fish, some of them have seen. It is just like as big as a big house. And still, whale fish, just like you swallow up some small nut, they are called timiṅgila. So there are so many varieties of life. We do not know. But we know from the śāstras. In the śāstra we can know. Therefore we should consult Vedic literature to have full knowledge. Jalajā nava-lakṣāṇi: "In the water there are 900,000 species of life." Now, who can deny it? If you deny, then I shall tell you that "Go and count." (laughs) But we can get the full knowledge from the śāstra. This is called Vedic knowledge. Everything is complete.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

So you learn from the Vedic literature. Every information is there. And all the Vedic literature is summarized in this Śrīmad-Bhāgavatam. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Nigama. Nigama, the Vedic literature… Vedic literature, it is compared with desire tree. Every word used in the Vedic literature is peculiar to the ordinary man. But desire tree, they have no experience. But there is a tree which is called desire tree, kalpa-taru. What is the business of the desire tree? Now, desire tree means whatever you desire, you get from that tree. There is tree. That desire tree is there in Kṛṣṇa's loka. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. There is also, in the spiritual world, there are trees, but each tree is a desire tree. And we have no experience what is desire tree. You can get anything from that tree. That is called desire. So these Vedas is considered as the desire tree, means any kind of knowledge you want, it is complete there perfectly, any kind, either spiritual or material, any department of knowledge. And that is called desire tree. All kinds of knowledge, you can achieve from the Vedic language. There is Dhanur-veda, Āyur-veda, Jyotir-veda and all kinds. Veda means knowledge. So for military art, if you want to consult Vedic literature, you will get complete information, perfect. Similarly, Jyotir-veda. Jyoti means the luminaries in the sky, the stars. You can get. We are trying to go to the moon planet and wasting our time and energy, but if you consult Vedas, you get full information of the moon planet, sun planet or any other planet. There are millions and millions of trillions of planets. You can get all, Brahmaloka, up to the topmost planet. Jyotir-veda. That is called Jyotir-veda. And the Dhanur-veda. Āyur-veda. Āyuḥ means duration of life. And nobody wants to be diseased. So that means medical science. That is also fully there.

So this is the prescription given by Śrīmad-Bhāgavatam, "If you want to become without any fear..." Because the material life means we are all full of fearfulness. And therefore Kṛṣṇa, the supreme father of everyone, of all living entities, in all forms, sarvātmā, He says in the Bhagavad-gītā that "I am the seed-giving father of all these living entities." Just like father impregnates the mother by giving the seed, similarly, this material world, material nature, is our... This body is also material. Similarly, this huge material cosmic manifestation is supposed to be the mother, and the father is God, or Kṛṣṇa, who impregnates this seed of the living entities, and therefore, when there is creation, they come out as children of this material world. Just like a woman is pregnant and the child comes out, similarly, this material world is impregnated by the seed-giving father. So that is a different article from this matter. Otherwise, why a woman does not become pregnant automatically? Why? Can anyone answer? Why the seed-giving father is necessary? Let women produce children automatically. No, that is not possible. Therefore, for producing all these living entities in different forms of life, the seed-giving father is required, and that is God, Kṛṣṇa. Is there any bad logic? There is confirmation in the śāstra. Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father." And is it possible to produce life without the father? Is it possible? Then why these rascal scientists say that "Now we shall produce life"? How you can do it? It is not possible. This is rascaldom. Because we are living entities, therefore even in the Christian world the Supreme Lord God is accepted as the supreme father. "O father, give us our daily bread." It is very good, accepting the Supreme Lord, the supreme father. Everyone must accept. That is human life. That is human knowledge. That is common sense knowledge, that "If I am produced by my father, so, so many living entities, wherefrom they have come? They have come from the supreme father." Sarvātmā. He is called sarvātmā. Śrotavyaḥ kīrtitavyaś ca.

So if you want freedom from this fearfulness or this material existence... Material existence means struggle for existence. This is material. Everyone has struggle: "I want to stay. I want to..." In your country there has been so much fight, the French Revolution and so many fighting, fighting between the Protestant and the Catholic. And your Napoleon Bonaparte, he also fought. So fighting, this is called struggle for existence. Everyone wants to exist, and he has to fight. At least, we have to fight with the winter season. If there is no fighting, so at least there must be fighting with the winter season or summer season. Without fighting, you cannot stay. Without fighting, you cannot stay. That is called struggle for existence and survival of the fittest. You must be fit. This is called material world. And spiritual world means there is no fight; simply friendship, that's all. This is spiritual world. Vaikuṇṭha. Vaikuṇṭha. Kuṇṭha means "anxiety," and vaikuṇṭha means "without anxiety."

So we have been put into this place of anxiety on account of our rebellious condition against God. That is the cause of all material existence. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. We should know this, that "Why we are put into this condition of struggle for existence, always fearfulness anxiety? Why we are put into this condition? We don't want it." This is human life. When this inquiry will come to a human being, then he is human being. Why? So long this "Why?" question does not come, he is animal. The animal does not question that "Why I am put into the slaughterhouse? Why I have brought, I have been brought here to be slaughtered?" Animal. Similarly, if a human being does not understand that "I have been put into this material world for being slaughtered by the laws of material nature. Never mind I am Napoleon or an ordinary man, I will be slaughtered..." Therefore it is called martya-loka, "the universe of being slaughtered." Nobody wants. Just like the animal does not want to be slaughtered, but he is, by force, it is slaughtered. Similarly, nobody wants death, but we are forced. Even such a big man like Napoleon, he wanted to complete that arch, but he was slaughtered before his desire was fulfilled. This is material nature. You must be slaughtered before his desire was fulfilled. This is material nature. You must be slaughtered as soon as required.

Therefore it is said here that icchatā abhayam: "Anyone, if he wants fearlessness, saved from being slaughtered, then he must do this." What is that? Sarvātmā bhagavān īśvaraḥ: "The Supreme Lord who is the origin of all living entities, sarvātmā, and He is Bhagavān." Bhagavān means all-powerful, all-opulences. He can do anything and everything. That is Bhagavān. Not that imitation rascals who claim that "I am God," but he cannot do anything-not that kind of Bhagavān. Bhagavān means all-powerful. Whatever He likes, He can do. Ṣaḍ-aiśvarya-pūrṇa, full of six opulences. That is called Bhagavān.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān definition. Everything has definition. Nothing to be accepted blindly. Aiśvaryasya, richness. So Bhagavān means who has got the complete riches. He is called Bhagavān. Now, I have got some money, you have got some money, he has got some money, but nobody can claim that "I have got all the money." No, that is not possible. So one who possesses all the money, that is Bhagavān. Similarly, money, strength, beauty, intelligence, knowledge and vairāgya, when you find out such a person... You can find out some very big rich man in this material world, but you cannot say that he is the supreme richest man. That is not possible.

You will find another man richer than him. You will find another rich. In this way, if you are very scholar, researching, you research. When you come to a person where you see that nobody is richer than him, that is Bhagavān. That is God. That is God.

So if you have got the energy to search out such person, that is Bhagavān. It is not difficult. The definition is there. Here there is competition. Not only Bhagavān, but īśvara. Īśvara means controller. Everyone is īśvara. I also am controlling this institution. Or somebody is controlling his office, his factory, his kingdom. Just like President Nixon, he is controlling the United States. So all of us, more or less, we are īśvara, controller. Everyone. Just like this mother, she is controlling the small child. So she is also īśvara, means she is controlling. So anyone who has controlling power… So God has given everyone a little controlling power. In that sense every one of us, īśvara. But here it is said, bhagavān īśvaraḥ: "the supreme controller." Supreme controller means we are controllers, but we are controlled by somebody else. But the Bhagavān Īśvara means He is no more controlled by anyone. That is Kṛṣṇa. That is described. Īśvaraḥ paramaḥ kṛṣṇaḥ: "The supreme controller is Kṛṣṇa." Sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

So īśvara and hari. Hari means if you surrender to such īśvara… You are being controlled. Foolishly, we are thinking, "I am free." How you can be free? The biggest personality in this country, Napoleon Bonaparte, he was not free. And how you can be free? This is misconception. Nobody can be free. Everyone is controlled. But we are rebelled, "No, I don't want to. I don't want to be controlled." But you will be controlled. Just like in a state, if you don't want to be controlled by the state laws, the state will force you into the prison house to be controlled. This is our position. You cannot be free. Therefore freedom is not good for us. Just like the small child. If the child is given freedom, he will simply create havoc. So it is not to be given freedom, must be controlled. Similarly, all living entities, being child of God, we must voluntarily put ourself to be controlled by God. That is perfection of life. Don't try to be falsely free. That is not possible. Just like the mother. She will never give freedom to the child, because that is not good for him. It should not be. Anyone who is weak, he must not be given freedom. That is good for him. Similarly, we are weak. God is great. God is all-powerful. We are very teeny. We have no power. Therefore our normal life is voluntarily accept the controlling power of God. That is human life. And God comes and He pleads, He requests that "My dear boy, why you are struggling here? You will never be happy." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You have manufactured so many plans to be happy, but you will never be happy. Therefore your only business is that you come under My control and you will be happy." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I will give you all happiness." This is the sum and substance of Bhagavad-gītā. And anyone who agrees to be controlled, then success of life begins from that point, when he agrees. Unfortunately, at the present moment the whole world population has been taught in such a way that they do not want to be controlled. Therefore there is always chaotic condition.

So here is the solution, that if you want to be saved from this chaotic condition of life, if you want to be free from all anxieties, then your business is śrotavyaḥ: "You hear about the supreme controller, Kṛṣṇa." And for hearing about the supreme controller we have got eighty books like that. Not one, two, three, four-eighty books. So if you are actual intelligent, if you are actually scientist, if you are actually philosopher, read these books. That is called śrotavyaḥ. Hear about the supreme controller. Not that simply God is there. Just try to understand how God is there. That you will find in this literature. There is no other literature throughout the whole world. You will find here. Śrotavyaḥ kīrtitavyaś ca. Not only hearing like dull. As soon as hear, if you are… Then you spread this knowledge. Kīrtitavyaḥ: "My dear sir, there is God. God is like this. I have heard from the authority." That is called kīrtitavyaś ca, preaching. First of all hearing. Without hearing, how you will preach? So this is called śravaṇaṁ kīrtanam [SB 7.5.23], another name. Śrotavyaḥ kīrtitavyaś ca. And smartavyaḥ. As soon as you become expert hearer and expert, I mean, chanter, then you will remember always, smartavyaḥ, as is here. And as soon as you will always remember Kṛṣṇa, then there is no more fear, finished. That is life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.1.6

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Paris, June 14, 1974

Nitāi: "The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."

Prabhupāda: Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. At the time of death, if you can remember Nārāyaṇa-Nārāyaṇa or Kṛṣṇa, the same thing-then your life is successful, whatever you do. In Bengal there is a proverb, it is called bhajana kara sādhana kara murte janle hoya.(?) Means you may be very big stalwart spiritualist or yogis, or there are so many big, big things, so whatever you do, that is all right. Because they say that "Everything is leading to the Supreme, this way or that way." That has been described here, sāṅkhya-yoga, karma-yoga, jñāna-yoga or dhyāna-yoga. So many things they have manufactured, that's all right. And you say that "Whatever path we may follow, ultimately we go to the same goal." That is very nice, provided if you actually go to the same goal. Otherwise, it is misleading. That is describe here, that never mind. You say that "Whatever path one may take, it leads to the same goal." We accept it. That is described here. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Whatever you have done may be very good, but at the time of death, if you forget Nārāyaṇa, then it's all useless, all useless.

Because that is the point, at the time of death what is your mentality. At that time, if your mentality is Nārāyaṇa, then it is successful. You will be transferred to the spiritual world and be associates with the Nārāyaṇa. You get the complete perfection. But at the time of death, if you think of your dog, then you go to become a dog. Finished. All your sāṅkhya-yoga and philosophy and yoga practice-all go to hell. You become a dog. That is wanted. So unless you practice… If… That is the point, that one has to remember Nārāyaṇa at the time of death. Then why not directly practice? This is practice. The Deity is there, the form of Nārāyaṇa, or Kṛṣṇa, is there. If you always be engaged in Lord Kṛṣṇa's service, you have got the impression of Kṛṣṇa always within your heart. And if you continue it some way or other, then your life is successful. Otherwise big, big talks, nose pressing and keeping the head down, and… You can do that, waste your time in that way. But whether it is guaranteed that at the time of your death you shall remember Kṛṣṇa or Nārāyaṇa? That is wanted. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. The Śukadeva Gosvāmī says, the authority says.

So this Bengali proverb… So bhajana kara sādhana kara murte janla haya.(?) You are very good transcendentalist. You are practicing so many nice things. That's all right. But do you know how to die? That is the point. If you die with God consciousness, Kṛṣṇa consciousness, then your life is successful. (reads:) So "Nārāyaṇa is the transcendental Personality of Godhead beyond the material creation." Nārāyaṇa is not a person. The Māyāvādīs say, "Nārāyaṇa is also person like us. So I can remember anyone. I can remember my wife, I can remember my husband or my child. Still, I am going to the same goal." No, no, no. That is not possible. Therefore it is particularly said, ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. Not your other friend or other demigod or other, no. Nārāyaṇa-smṛtiḥ. So "Everything that is created, sustained and at the end annihilated is within the compass of mahat-tattva and material principle." Anything.

That… In another place it is said that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

That is also referred here that etāvān sāṅkhya-yogābhyām. Big, big sannyāsīs, they are discussing sāṅkhya-yoga, metaphysics. Or analyzing what is spirit, what is matter. Neti neti: "Not this." This is called sāṅkhya-yoga. And sāṅkhya-yoga, original sāṅkhya-yoga means bhakti-yoga. Because the sāṅkhya-yoga system philosophy was spoken by Kapiladeva, the son of Devahūti. That is purely bhakti-yoga. Later on, one atheist, he also assumed the name of Kapila and discussed sāṅkhya-yoga. That is materialistic analysis. The sāṅkhya-yoga system of philosophy is very much liked in Europe and Western countries because it is a system of metaphysics, analyzing the whole cosmic manifestation. There are twenty-four tattvas. Just like these five tattvas, elements, material: earth, water, air, fire, ether. Then ten senses: five senses for acquiring knowledge and five senses for enjoying. And the five, five, ten. And five elements, fifteen. Then five principles of enjoyment. They are called talk, touching, smelling, like that. Anyway, there are twenty-four elements, and mind, intelligence, ego, and the principal, soul. In this way there are twenty-four elements. The sāṅkhya yogis, they very much analyze this study. They are of the opinion that besides these twenty-four elements, there is nothing more. No. There is. The twenty-four elements, one who is combining and annihilating, that is the Supreme Lord, pradhāna, Viṣṇu.

So sāṅkhya-yoga, either you take this Kapiladeva's philosophical principle or that Kapiladeva, that's all right. But after analyzing, if you do not find out Nārāyaṇa, the creator of this material atmosphere, material elements, then it is useless laboring so much, hard, for analyzing. Just like the chemist or physicist, they are also analyzing the material elements within the laboratory. But that does not mean they are going to all be liberated at the end of life. No. Or if you want to be liberated… Because after all, you are spirit soul. You are entangled with these twenty-four elements. So your real business is how to get out of it. That is wanted. Suppose if you are a diseased fellow, or you analyze the disease. Just like in the, what is called, pathology. It is called pathology. The doctor examine your blood and he finds out, "This is infection, that is infection, this is this, this is this." That's all right. But simply by understanding the blood analysis, pathology, does not mean it is cured. The cure is different. Similarly, these sāṅkhya-yogī philosophers, they may analyze very critically. Even they can count the atoms which is composing this whole material atmosphere. But that does not mean you have understood the original force which has created all these things. That is discussed here. Etāvān sāṅkhya-yogābhyām. So you become a very big scientist, very big physicist, chemist. That is all right. But you must know how to remember Nārāyaṇa at the time of your death.

An interesting story has been described by our Satsvarūpa Mahārāja in the Back to Godhead: The learned scholar and the boatman. The boatman… In Bengal there are many rivers, and so people generally transport by boat service. So a learned scholar from Calcutta, say, was going home in the village on a boat, and he was very happy. So he was asking the boatman, "My dear boatman, do you know what are these stars, this astronomy, how they are working?" "No, sir, I do not know." "Oh, your life is twenty-five percent lost. You do not know anything." Then after some time, "You know the geology, how this earth, water, they are working?" "No, sir, I am poor man. What can I know?" "Oh, your fifty percent of your life is lost." Then all of a sudden there was a cloud, black cloud on the sky, and there was storm. Then at that time the boatman asked, "Sir, do you know how to swim?" "No, I do not know." "Then one hundred percent you have lost.(laughter) You are going to be drowned." He jumped and he drowned.

So this is the point. So you are trying to understand the whole analytical study of the material world. That is very good. But if you do not know how to remember Nārāyaṇa at the time of death, then you are going to be cats and dogs. That's all. Because you are very fond of dog. Especially in the Western countries, every gentleman, every lady has a dog. So what will you think at the time of death? Dog. So that is nature's law. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. You will find in the Bhagavad-gītā. At the time of death, the mental condition which you have created, that will carry you to the next body. Therefore don't create your mind doggish. Make it Kṛṣṇa conscious. And that is very nice. Then at the time of death you remember Kṛṣṇa and you will be transferred to the Kṛṣṇaloka. That is described: etāvān sāṅkhya-yogābhyām. Therefore it is advised, "Whatever you may be, it doesn't matter. Practice Kṛṣṇa consciousness. That will save you." Otherwise… Janma-lābhaḥ paraḥ puṁsām. Janma-lābhaḥ paraḥ puṁsām ante.

This janma-lābhaḥ paraḥ. Janma-lābhaḥ. Janma-lābhaḥ means getting a type of births. So there are different types of birth. The so-called scientists, physicists, they do not know why there are so many varieties of life. Why not only human being? Why there is cat, there is dog, there is rat, there is fly, and there is serpent, there is tree, there is creeper, there is fish, there is so many, 8,400,000 species of life? So they are also taking their birth by father and mother. The insect or the cats and dog or human being, the process of birth is the same, father and mother, anywhere you go. Therefore one Vaiṣṇava poet has sung, janame janame sabe pitā mātā pāya, kṛṣṇa guru nahi mile bhaja hari ei. Everywhere, either you take birth as man or cat or dog or insect, there is father, mother. Father, mother you will get in any type of birth, but not guru and Kṛṣṇa. Therefore this birth is meant for achieving guru and Kṛṣṇa. Father, mother you will get, anyone. Even you become a serpent there is father and mother. That is the way of birth. Therefore janmanā jāyate śūdraḥ. Even in human society, every man is born a śūdra. Saṁskārād bhaved dvijaḥ. He requires a second birth, by saṁskāra, reforming. Just like we give second birth, initiation. The second birth, the father is the spiritual master and the mother is the Vedas.

As the first birth is taken by the material father and mother, similarly, second birth, dvija is possible by the spiritual master, the father and Vedic knowledge, mother. This father, mother. So that is required. That is possible in the human form of life. A cat is born by father and mother; you are also born by father… But the cat is not, dog is not eligible to take the second father and mother. That is not possible.

So if we do not take the privilege of accepting the second father and mother, then what is the difference between your birth and dog's birth? That is stated: janma-lābhaḥ paraḥ puṁsām. You have got this human form of body, the best body. That is the instruction of all Vedic literature, simply stressing. But what is this material civilization? Simply working like cats and dogs. The same eating, sleeping, sex intercourse and defending. There are so many buildings in your city, Paris. Where is the culture to make the human life perfect? You have got very nice building. There is intelligence. So many nice buildings. People come to see the building. But that is not all. Simply if you utilize your intelligence… Certainly there is intelligence. But if you use your intelligence for the simply material activities, then you are not intelligent. You are a fool.

That is described here. Janma-lābhaḥ paraḥ puṁsām. You must make a cultural institution where people may take education how to remember Nārāyaṇa at the time of death. That is required. Otherwise useless. What is the value? You waste your so much time to construct a very nice house, but at the time of death, you could not remember Nārāyaṇa. You remember your very nice friend, dog. Then what is the value? What is the value? They do not understand this, that there is life after death. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ: [Bg. 2.13] "As you are changing your body from childhood to boyhood, boyhood…" It is very simple philosophy. The rascal will not understand. I am changing my body. You may say "Growth or…" But it is changed. I had a childhood body; that body is different from my this present body. It is changed. Therefore I have already changed my body so many ways, so many times. And I change my body after this body is no more useful. That is going on. No more useful. That is the… The example is given. I am putting on this sweater, but when it is torn, no more useful, I get it up. I get another, new. Vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi [Bg. 2.22]. Everything is clearly stated. This is dress only. This body is dress. Therefore we do not give on the bodily dress. We give stress on the soul. We do not make any distinction that "This is Hindu dress, Muslim dress, Christian dress, white dress, black dress." No, no, we have nothing to do with the dress. We have to do with the soul within the dress. He is part and parcel of Kṛṣṇa. He has forgotten Kṛṣṇa. Therefore he is suffering.

Therefore our movement is to revive this Kṛṣṇa consciousness and go back to home, back to Godhead. This is Kṛṣṇa consciousness movement, ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. So it is very important movement. Those who are very intelligent, they can take to it. Or you become intelligent or not intelligent, but know, at least, unless one is pious, he cannot take to this movement. But somehow or other, if you take this movement, then your this valuable life is successful. Janma-lābhaḥ paraḥ puṁsām. It is not cats' and dogs' life. It is human form of… Utilize it properly. Properly means to become Kṛṣṇa conscious, not dog conscious, cat conscious or this conscious or… No. These will not help you. Kṛṣṇa conscious. Then you will be able to remember Kṛṣṇa at the time of death and your this valuable life is properly utilized. Janma-lābhaḥ paraḥ puṁsām. You have got very nice valuable body, but it will be properly utilized if you learn how to remember Nārāyaṇa at the time of death.

Thank you very much. (end)

740615SB.PAR

Śrīmad-Bhāgavatam 2.1.7

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Paris, June 15, 1974

Nitāi: "O King Parīkṣit, mainly the topmost transcendentalists who are above the regulative principles and restrictions take pleasure in describing the glories of the Lord."

Prabhupāda:

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ
[SB 2.1.7]

So there is a stage which is called paramahaṁsa stage. At that time, one is not very strictly following the regulative principles. Not that they're not following, but they're above all regulative principles. But we should not imitate that, that "Now we have become paramahaṁsa and we can neglect all regulative principles." No. The paramahaṁsa stage is described here. If you simply imitate, that "Now I have become paramahaṁsa, I do not require to follow rules and regulations"… But you must prove that you are paramahaṁsa.

Therefore what is that paramahaṁsa stage? That is nairguṇya-sthā ramante sma guṇānukathane hareḥ. His only business is to glorify Kṛṣṇa. He does not do that… Not that "I have become paramahaṁsa. Let me eat and sleep." No. The symptom is that he cannot waste a moment without glorifying Kṛṣṇa. That is paramahaṁsa. At that time, you can know, that when you cannot remain even for a single moment without describing Kṛṣṇa, then you can know that you are on the paramahaṁsa stage. No attachment anything material; simply attachment for Kṛṣṇa. Then you can give up the regulative principles. Not before that. Don't imitate. Unless you come to that stage, positive stage… It is not that simply negative. Negative means you must stand on a positive platform. Therefore those who are Śūnyavādī, simply negative… The other day, some Zen Buddhist came. He said that "to become desireless." These nonsense people, they do not know it is impossible to become desireless. They are thinking… Therefore they are disturbed always. It is not possible to become desireless. You… That is negative post, nirvāṇa. That is Buddha philosophy, nirvāṇa. "Stop these material nonsense activities." But unless he has got positive activities, how he can give up this nonsense? Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. You must give good engagement. Otherwise, he'll go on committing all nonsense. Just like you, you have been given good engagement, Deity worship and so many other things. You are engaged. Therefore you have no time to divert your attention for nonsense things. Simply artificially, if you want to stop, no. The U.S. government, they tried to stop this intoxication habit, LSD, millions of dollars. Not a single man was stopped. Not a single man. And here in Kṛṣṇa consciousness, as soon as they come, immediately… Why? Paraṁ dṛṣṭvā nivartate. When he understands that he is better intoxication, "Why shall I go to LSD?" That is required.

So here it is said, prāyeṇa munayo rājan, "My dear King," nivṛttā vidhi-ṣedhataḥ… Vidhi and niṣedha. They are two things. We say, "You chant Hare Kṛṣṇa mantra," and prohibit, "No illicit sex," negative and positive. So vidhi means "do's" and niṣedha, "do not's." So this is the beginning of life. Don't try to become paramahaṁsa, munayaḥ, from the very beginning. Then you'll fall flat. That is not required. When you actually be situated nairguṇya… Nairguṇya means above the material nature. That is called nairguṇya. This material nature is called traiguṇya. Traiguṇya means three modes of material nature: goodness, passion and ignorance. So when you become above these three guṇas, then there is possibility of becoming nairguṇya.

Kṛṣṇa advised Arjuna, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Vedas, they are dealing with these three guṇas, Vedas, giving direction according to the guṇa-the sattva-guṇa, rajo-guṇa, tamo-guṇa. So one who is in the sattva-guṇa, for them, there are six purāṇas. Sattva-guṇa, tamo-guṇa, rajo-guṇa. Eighteen purāṇas there are. Some of them are for the persons who are situated on the modes of goodness, and some of them are for the persons who are in rajo-guṇa, and some of them are for persons in tamo-guṇa. Just like in the Vedic śāstras, there is also recommendation to worship goddess Kali. That is for the tamo-guṇa, not for the sattva-guṇa. For the sattva-guṇa, the Viṣṇu-Purāṇa, Brahmāṇḍa-Purāṇa, Brahma-vaivarta-Purāṇa, Bhāgavata-Purāṇa, according to… Because knowledge has to be given to everyone, but according to his capacity. If one is in tamo-guṇa, you cannot say…, you cannot raise him immediately to the sattva-guṇa. Tamo-guṇa is meat-eating, drinking. These are tamo-guṇa, in the darkness. So the Vedas has given chance to them, "All right, you want to eat meat? All right, you eat meat. But offering to the goddess Kālī." Means restriction. It is not required, but the rascal will not hear immediately. Therefore give him some concession, "All right, you can eat meat by offering sacrifice…, not the cow, but one lower animal which is useless, like goats." Generally, goat and the chicken. They do that.

But it is not meant for the sattva-guṇa. Sattva-guṇa's prescription is different. Rajo-guṇa's prescription is different. On the whole, we are always mixed up with the sattva-guṇa, rajo-guṇa, tamo-guṇa. That is our material position. Therefore sometimes we come to Kṛṣṇa consciousness when we are in sattva-guṇa. Again sometimes fall down. The tamo-guṇa attacks, rajo-guṇa attacks. So we have to become above these guṇas. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Arjuna advised, Kṛṣṇa advised him that "You become above these three guṇas." So how it can be done? It can be done simply by hearing about Kṛṣṇa. This is nairguṇya-sthā ramante sma guṇānukathane hareḥ. If you simply engage yourself only hearing about Kṛṣṇa, then you are nistraiguṇya. This is the process, simple, no other business.

So we have given you so many books. Don't sleep. Don't waste a single moment. Of course, you have to sleep. Reduce it as much as possible. Eating, sleeping, mating and defending-reduce it. Nidrāhāra-vihārakādi-vijitau **. That is the example given by the Gosvāmīs. Nidrā, āhāra and vihāra. Āhāra means eating, and vihāra means sense enjoyment, and nidrā means sleeping. Nidrāhāra-vihārakādi-vijitau: "Conquered over." That is spiritual platform. No more sleeping, no more eating, no more sex life. That is perfection. And one who can conquer over these three things, eating, sleeping and sex life, he's fearless, automatically. There is no requirement of defense because they can meet any situation. That is paramahaṁsa stage. Nivṛttā. Munayaḥ prāyeṇa munayo rājan nivṛttā vidhi. For them, there is no regulation. Don't imitate, that "I have become…" Some of our students exhibited that "There is no need of regu… We are all paramahaṁsas." Paramahaṁsa not; rascal number one. Here is the test. When you'll not be influenced by the material qualities, rajo-guṇa, sattva-guṇa, tamo-guṇa. And the test is that nidrāhāra-vihārakādi-vijitau, that conquering over the sleeping, nidrā. First thing is mentioned here. Sleeping and eating and sense enjoyment. Śrī-caitanya-mahāprabhu-guṇānukathane.

These Gosvāmīs, they were always writing books. Guṇānukathane. Guṇa. What is the writing books? When we write these books, what is that? We are simply describing the different activities and attributes of Kṛṣṇa. Anukathane. Anu means not whimsically. Following the superior authorities. You cannot write anything which is not approved by the superior authorities. Therefore, we have to give examples, quotation from the śāstra, that "What I am speaking, it is supported by the śāstras. Not that I have inventive power-I have, I can do, I can write anything I like." That is nonsense. Anukathane. Anukathane means you must hear from the authority perfectly. Then try to write. Not that you write whimsically, whatever you like. That is not allowed. And that will not be accepted. Therefore, in the beginning, in this chapter, we learned this word, that varīyān eṣa rājan…,

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

Ātmavit-sammataḥ: "It is approved by the realized souls." Not that whimsically I do something or you question something. No. It must be… The question must be approved by ātmavit, self-realized person, and the answer should be given by the self-realized person, ātmavit-sammataḥ. This is wanted.

So we have no independence. As in materially also, we have no independence. In… There is no independence, either materially or spiritually. But we're falsely thinking to become independent. That is called illusion, māyā. The rascals do not know that there is no independence at all, either materially or spiritually. Just like the outlaws, they have no independence, either criminally or civilly. When he's a civil citizen, good citizen, there is no independence, and when he's criminal, there is no independence. So why he's thinking that "I shall act this work criminally and become independent"? That is not possible. And because they cannot understand it, they are rascals. What he's thinking, independence, that is illusion. Where is, where is your independence? Illusion. Māyā. When you are under the strict rules and regulations of the material nature, how you are independent? Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. They think that to surrender to Kṛṣṇa, this is slave mentality. "I shall remain free." But where is your freedom, sir? That is illusion.

So there is… So long one is rascal, falsely thinking that he's independent, there must be the regulative principles, he must observe the regulative principles, vidhi-niṣedha. In this way, when he's actually situated in the transcendental platform, that is called nairguṇya-sthā\ h. Stha means situated. Tiṣṭhati iti stha: "One who stays." Not flickering. Permanently. Nairguṇya. This nairguṇya means devotional service. This is nairguṇya. That is stated in the Bhagavad-gītā,

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]
brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Everything is there. So nairguṇya means one who is twenty-four hours engaged in devotional service, he’s in the nairguṇya platform, no more influenced by these material qualities. Māṁ ca yo ’vyabhicāreṇa [Bg. 14.26]. Avyabhicāreṇa means without any flaw, without any fault. Simply according to the restriction, or instruction of the śāstra and spiritual master, one is strictly following and engaged in devotional service. Then he is sa guṇān samatītyaitān [Bg. 14.26]. He can conquer or surpass over the three modes of material nature. And his stage is brahma-bhūtaḥ. Brahma-bhūyāya kalpate.

So when you are actually on the Brahman… Now, everyone can say, ”I am now in the brahma-bhūtaḥ.” The symptom is there. You cannot cheat. What is that? Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. If you are actually on the brahma-bhūtaḥ platform, then the symptom will be prasannātmā: Jolly, always. There will be no more moroseness. Always jolly. That is the first symptom. ”Oh, I am now free from the material clutches.” Because as soon as you are actually engaged in devotional service, there will be no more, I mean to say, punishment by the material nature. Brahma-bhūtaḥ prasannātmā na śo… [Bg. 18.54]. Therefore he’s always jubilant, prasannātmā. What is the meaning of prasannātmā? Prasannātmā means na śocati na kāṅkṣati. He does not desire anything, does not lament for anything. That is brahma-bhūtaḥ stage. If there is something lost, ”Never mind. Kṛṣṇa desired loss. That’s all right.” And if there is gain, he does not jump over, ”Oh, I have gained this. I have gained this.” Like monkey. (laughter) No. Everything Kṛṣṇa’s. I am engaged in Kṛṣṇa’s service. Suppose if there is some loss. So it is Kṛṣṇa’s desire. And if there is some profit, it is Kṛṣṇa’s money. I don’t possess anything. Why shall I jump? Jump, of course, we can jump. ”O Kṛṣṇa, we have gained so much thing, so many things for Kṛṣṇa.” That is another… So na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu. Then he’s equal to everyone. He understands that everyone is a spirit soul. Some way or other, he’s entangled in this material body. So because I am now…Mad-bhakti… Prasannātmā na śocati, samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate par… Then he’s fit for transcendental service to the Lord.

After being liberated from these traiguṇya, three material, one has to be situated in nistraiguṇya. Here it is stated, nairguṇya. Nairguṇya, nistraiguṇya. The same meaning. Nairguṇya-sthā ramante, enjoys life. As soon as you come to the platform of nairguṇya, without being infected by the three material qualities, then ramante, everything is pleasure. Ramante yogino ’nante. Therefore those who are yogis, who are bhaktas, bhakti-yogīs, they also enjoy life. It is not that we restrict that ”Don’t enjoy senses.” This is not enjoyment. This is bondage. This is bondage. Suppose I am enjoying either illicit or legal sex life. I am become under bondage. Even it is legal sex life, I get children, so many things, I have got duty to the children. So either goodness or ignorance, this is bondage. This is bondage. Therefore one has to become above the traiguṇya. And that is called nairguṇya. Nairguṇya-sthā ramante. They also enjoy. What is that enjoyment? Ramante yogino ’nante. That is not limited enjoyment, for few minutes. No. Anante, eternal enjoyment. Ramante yogino ’nante. And that is satyānande, that is real ānanda. That is real bliss. When your ānanda does not stop, it continues, that is real ānanda. And the ānanda, or the pleasure, which is for few seconds or few minutes, that is not ānanda. That is illusion. Real ānanda is it will continue. It will never stop. It will never end. Therefore it is said, ramante yogino ’nante. Anante means unlimited. Ramante yogino ’nante satyānande. That is real happiness.

Iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. Because when we enter the platform of continuous blissfulness, ānanda, that is the connection with, that is the meaning of Rāma. The Rāma, Paraṁ Brahma. That means when one is situated in the service of the Paraṁ Brahma, then his life is successful. So here it is said, nairguṇya-sthā ramante sma guṇānukathane hareḥ. Then not a single moment is wasted without talking about Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. In other, other place it is…: sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. So practice this. First of all, fix up your mind on the lotus feet of Kṛṣṇa, and that is called sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. So if your mind is fixed up, then other senses will act because other senses are acting under the leadership of the mind. Mind is your enemy and mind is your friend. When the mind is engaged in Kṛṣṇa consciousness, that mind is your friend. And the mind, when it is engaged in other consciousness, that is your enemy. So you can create your mind-friend or enemy-according to your desire. If you fix up always… The Deity worship means to fix up your mind on the lotus feet of Kṛṣṇa, always worshiping Kṛṣṇa. So therefore I am asking why there is no ankle bell. There must be ankle bell the lotus feet of Kṛṣṇa. So if you fix up your mind, then immediately, fix up your mind on the lotus feet of Kṛṣṇa, immediately you are nairguṇya-stha, situated in the nairguṇya, transcendental platform.

In another place, it is also said,
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is situated within your heart. He’s your best friend. Suhṛdaṁ sarva-bhūtānām. He’s always willing how your perfect welfare can be done. Kṛṣṇa is so nice friend. You are… I am taking the body of a hog. There is also Kṛṣṇa advising me. And when I am in the body of a human being, there also Kṛṣṇa is advising me. Kṛṣṇa is so kind. Therefore suhṛdaṁ sarva-bhūtānām. He’s friend not only of human being, even the hogs, dogs, cats-everyone. Suhṛdaṁ sarva-bhūtānām. This is the science, one has to know. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati. So everyone is trying to become leader of the society, suhṛdam welfare actor, but that is impossible. Because he's a rascal, how he can become the friend? The, one's business is that he should make friendship with Kṛṣṇa and advise others also to make friendship with Kṛṣṇa. That is real leadership. That is real leadership. And the rascals, what the, he does not know what is his own benefit, and he has become a leader.

Sanātana Gosvāmī says, āpanāra hitāhita kichui nā jāni: "Sir, I was minister, and people used to say that I am very learned scholar, and this and that, but… I was also accepting, 'Oh…' But actually, since I am come in Your contact, I thought that 'What kind of leader I am? I do not know what is beneficial for me. I am such a leader. I am such a fool. I do not know my own benefit, and I want to become leader to lead others for benefit of life.' " Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. A blind man, he does not think that he's blind. How he can lead others, other blind men? But this is cheating. All these leaders, so-called rascal leaders, they are blind themselves. They do not know what is the aim of life, and they're becoming leader. And the leader, blind leader, and the blind follower, they're all going to hell. This is the position of the world.

So therefore we should be careful that don't imitate that "I am now become paramahaṁsa. I do not require to follow the rules and regulations. Let me do whatever I like." Don't do that. The test is there. Test is there, here. It is said, guṇānukathane hareḥ. When you are paramahaṁsa, then you have no other business than simply to hear about Kṛṣṇa, and chant about Kṛṣṇa.

Thank you very much. (end)

700801SB.LA

Śrīmad-Bhāgavatam 2.1.11

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Los Angeles, August 1, 1970

Śrīla Prabhupāda Teaching Nṛsiṁha Prayers, (Govindam record plays)

Prabhupāda: Hare Kṛṣṇa. Yes?

Karandhara: It's going to take a few minutes to get set up so should we just go ahead? It'll take a few minutes for the photographer to get set up, get ready.

Prabhupāda: He can take as we are going on. What is this? Hare Rāma Hare Rāma Rāma Rāma… (pause) So when it is printed? I never saw it.

Dayānanda: From(?) New York.

Prabhupāda: Oh. Nice. Where is that slip yesterday you gave me? That mantra, nṛsiṁha-mantra? There was one extra mantra. You have got everyone, slip? This. (devotees repeat each word) Namas te, narasiṁhāya, prahlāda, āhlāda, dāyine, hiraṇyakaśipor, vakṣaḥ, śilā-ṭaṅka, nakhālaye.

namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye
ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye
(sings)
tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare
jaya jagadīśa hare, jaya jagadīśa hare

Again repeat the first mantra. (devotees repeat the first mantras and Śrīla Prabhupāda sings the second with them) The first one again repeat. (repeats) The meaning of this mantra, that I offer my humble obeisances to Lord Nṛsiṁha, who is the source of bliss to Prahlāda, but hiraṇyakaśipor vakṣaḥ. But his father Hiraṇyakaśipu, on his chest the nails of His finger is just like chisel cutting the stone. The same Personality of Godhead is prahlāda āhlāda-dāyine. Āhlāda means pleasure. For Prahlāda… Prakṛṣṭa-rūpeṇāhlāda, prahlāda. A devotee is, being always in Kṛṣṇa consciousness, naturally he is in blissfulness. Still more, when he meets or associates with his Lord, still more blissfulness. That is the position of the theist devotee. Whereas the atheist nondevotee, he's always feeling like a strike of the chisel, like what do you call? Stone cutting chisel. Nakha. Nakhālaye. Simply by the nails of His finger. All right. Where is that book? Now this Bhāgavatam. Yes. Oṁ namo bhagavate vāsudevāya. (with devotees-begins with chanting of verses S.B. 2.1.1 through 2.1.10) Then text number 11. (chanting responsively)

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam
[SB 2.1.11]

Again. (chants verse with devotees) Again. (everyone repeats) Etan nirvidyamānānām. There are three classes of men. One class of men, karmīs, they are trying to enjoy the material resources. Icchatām, always desire. "I want this, I want this, I want this." And another class, they are con… or rather, what is called? Frustrated. After trying utmost, "I want this, I want this, I want this," when at the end do not get anything, he is frustrated. That is called nirvidyā. "I don't want." Or actually one is satiated or disgusted. "No more material world. I don't want it." They are called nirvidyamānānām. So the one class is trying to possess and another class is trying to renounce. "I don't want." And another class is akuto-bhayam. Akuto-bhayam. Who is akuto-bhayam? Akuto-bhayam means one who does not fear. And who does not fear? Because fearfulness is one of the items of our conditional life.

Āhāra-nidrā-bhaya-maithuna. Eating, sleeping, fearing, and mating. So who is without any fear? That means he's also liberated. He's not in the material platform, transcendental. Who is out of the limits of fearfulness.

So akuto-bhayam means the devotees. The devotees, just like Prahlāda Mahārāja, his father teased him in so many ways but he was not at all fearful. He was simply thinking of Nṛsiṁhadeva and he was fearless. So only the devotee who has fully surrendered to Kṛṣṇa, he can be fearless. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. Nārāyaṇa-parāḥ means devotees who have dedicated their life to the service of Nārāyaṇa, Kṛṣṇa. Na kutaścana bibhyati. He does not fear in any condition of life. So here, icchatām akutaḥ. Icchatām means those who are desiring. Nirvidyamānānām means those who are not desiring, renouncing. And the other class, akuto-bhayam, fearless. And yoginām. Another class-mystic yogis. So generally, these four classes men are there. So Śukadeva Gosvāmī says that for all of them, either he is karmī or he is jñānī or he is yogi or he is bhakta. Karmī means fruitive worker, and jñānīs means empiric philosophers, and yogis, mystic, I mean to say, yogis, and bhaktas, and the devotees. Generally, these four classes of men.

So Śukadeva Gosvāmī gives his judgement. Nṛpa, "My dear king, for all these classes of men," nirṇītam, "it is already decided." This is Vedic conclusion. You haven't got to search out. You have to take information from the authority. So here Śukadeva Gosvāmī is authority, that "For all these classes of men this is decided conclusively." What is that? Harer nāmānukīrtanam. Chant Hare Kṛṣṇa. Either you are jñānī, either you are yogi, either you are karmī, you desiring something or not desiring something, but you have got your objective, perfection of life. So if you want that, then chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Thank you very much.

Karandhara: We're going to pose. We're just about ready. Everyone can pose?

Prabhupāda: This is all right. Oh yes, special pose.

Karandhara: If everyone stands up and dances then we won't be able to… You can sit for just a minute longer.

Prabhupāda: So chant Hare Kṛṣṇa. Sit down for a moment. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa… Chant. Chant. (kīrtana) (end)

Śrīmad-Bhāgavatam Canto 2.2: Lectures

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Śrīmad-Bhāgavatam 2.2.5

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Los Angeles, December 2, 1968

Prabhupāda: (tapping microphone) Is it working?

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān
[SB 2.2.5]

This life of spiritual execution cannot be hampered by any material condition. From Śrīmad-Bhāgavatam we understand that sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is the highest type of religious performances by which one can achieve the perfection of loving God. Yato bhaktir adhokṣaje. Bhakti means to offer transcendental loving service to the Supreme Lord. Bhakti. Bhaj-dhātu sevayā(?). Bhaj. Bhaj-dhātu, it is a verb, bhaj. Bhaj means to render service just like servant renders service to the master, friend renders service to the friend, wife renders service to the husband, husband renders service to the wife. This service-rendering process is going on everywhere. Nobody is absolute that he does not render service to anyone. That is not possible. I have repeatedly explained that if somebody has no master to serve, he voluntarily accepts a cat or dog as his master to serve. The nice name is pet dog, but it is serving. The mother serves the child. So one who has no child, he takes the cat as her child and serves.

So the service mood is going on everywhere. But the highest perfection of service is when we learn to serve the Supreme Absolute Lord. That is called bhakti. And that bhakti execution of service to the Lord is ahaitukī. Just like we have got some little examples. This mother is serving the child not with any expectation. She loves to serve the child. She wants to see the child is in comfort, the child does not feel any discomfiture. That is her pleasure. There is no reason why she is loving. That is natural. Similarly, when we invoke our natural love for God, that is the highest perfection of religious principle. Ahaituky apratihatā. Apratihatā means it cannot be checked by any material condition. Just like we want to chant Hare Kṛṣṇa; this is service. This is the beginning of service, chanting the glories of the Lord, or praying the Lord, "Hare, O the energy of the Lord, Kṛṣṇa, O Lord, please engage me in Your service." This is the prayer. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, repeatedly, "Please engage me. Please engage me." But God can give you many things. Whatever you want, He is giving. Ye yathā māṁ prapadyante [Bg. 4.11]. He can give you even salvation, but very rarely He gives you the chance of serving Him.

So service is not an ordinary thing. So this is, this service is unimpaired, unchecked by any material condition. So Śukadeva Gosvāmī, he gives us some definition how you can be completely independent to serve the Supreme Personality of Godhead. Now our problem is eating-sleeping. Eating-sleeping. After sleeping, there is mating or fearing. These are the problems of bodily demands. So Śukadeva Gosvāmī recommends for a serious devotee, he says, cīrāṇi kiṁ pathi na santi. Cīrāṇi means worn-out, rejected garments. In your country it is very usual to find in the dustbin so many things are thrown away. So sometimes nice dress is also thrown away. So Śukadeva Gosvāmī says that if you have problem of dressing yourself, just pick up some old garments from the street. Cīrāṇi kiṁ pathi na santi. "All right. I get my garment. What about my food?" He said, cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ naivāṅghripāḥ para-bhṛtaḥ. Aṅghripāḥ means the living entity who eats by its leg. Just like we eat by our hand. Do you know what is that living entity who eats by the leg? Can you… Huh? No. Trees. Yes. Yes. The trees, they eat from the root. That is their eating process. You pour water on the root of the tree, and that water the whole tree sucks. That is their eating. Therefore they are called aṅghripāḥ. They drink their food, eatables, by the leg. So their qualification is para-bhṛtaḥ. Para-bhṛtaḥ means trees are meant for sustaining others. Trees. Just like a nice mango tree, it produces nice fruit, but it does not eat. It is for you. Para-bhṛtaḥ, maintains others. The tree gives shelter, the tree gives fruits. You cut trees for your purpose; it does not protest. Therefore the tree's life is dedicated for the service of others. So Śukadeva Gosvāmī says "Whether such nice living entity who has dedicated his life for others does not give you fruits?" So why you are thinking of your food problem? The food is there in the tree and the garment is on the street. Then where is my home, apartment? Śukadeva Gosvāmī says, ruddhā guhāḥ kim, "Whether the caves of the mountain are closed?" They are open for you. The caves of the mountain are open for you, the trees are there to supply you food, and people throw away old garments, that is your dress. And water? Water supply? Śukadeva Gosvāmī says, "Whether the rivers are dried up?" There is water. In this way he gives a very nice list so that you can become very independent. There is no problem for your bodily demands. But one has to practice. Formerly the saints, mendicants, sages, they used to practice like that, that not dependent on any condition. And so far God, God is within you. So you haven't got to go anywhere to search out God. God is with you, and you can be independent in this way.

So there is no problem for executing devotional service to the Lord. And that is the highest perfection of all religious principles. But we have to practice. And that is not possible in this age. This age is called Kali. It is very difficult age. People are not very much interested to the most important problem of life. They are alpāyuṣa. Prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ. People are short-living and manda. Manda means very slow for ultimate goal of life. The ultimate goal of life is to search out or is to reestablish your lost relationship with God. That is the mission of human life. Otherwise what is the difference between animal life and human life? The animal life, they are also busy for eating, sleeping, mating and defending. So if we human beings, we are also similarly busy, then what is the difference? So this sort of civilization, simply making nice arrangement for eating and sleeping and mating and defending, that is not practically human civilization. The human civilization is meant for searching out God. Na te viduḥ. They do not know, unfortunately. They have forgotten. But by good association, they can remember. Therefore this meeting of Kṛṣṇa Consciousness Society's meeting is just to give people chance to associate with the Society and invoke their lost relationship with God. That is the missionary activities of this Society.

So that is the highest gift to the human society. There are so many welfare activities in the human society. People open hospitals, schools, colleges, charitable institution. They are nice. But the best contribution to the human society is to revive his lost relationship with God. Just like a rich man's son. Someway or other he has left his father's home and he's loitering here and there. Somebody finds him: "Oh, you are Mr. such and such. You are the son of such and such gentleman. He's very rich man. Why you are suffering? Come, come with me. I shall take to your father." So this is one kind of welfare activity. And another welfare activity, the same person who is loitering in the street, somebody says, "Oh, you are hungry. All right, come on. I shall give you some bread." That is also welfare activity, but this welfare activity, to get the lost son to his father, rich father, not ordinary father, that is the best service. Similarly, all living entities… As Kṛṣṇa claims in the Bhagavad-gītā… Kṛṣṇa claims,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

In many places in the Bhagavad-gītā Kṛṣṇa claims all living entities as His sons, parts and parcels. Just like your children, they are part and parcel of your body. They are not different from you. The same blood is running in his body. Similarly, our constitutional position is that the same blood of God is running in our body. We are not different in that way from God.

There are two kinds of philosophers. One class of philosopher, they say that we are one with God. Another class of philosopher says that we are different, God is different from living entity. But Lord Caitanya Mahāprabhu has adjusted that we are simultaneously one and different. Just like the father and the son. The father is one with the son, but at the same time, the son is different from the father. The son cannot claim cent percent equality with the father. That is not possible. But the son's body is nondifferent from the father's body. Similarly, living entities, we are simultaneously one and different from God. One in this sense: that all the qualities that God has, the same qualities the living entity has. But the difference is God has all the qualities in fullness, and so far we are concerned, we have got all the godly qualities in minute. That is the difference. Aṇu and vibhu. Vibhu means unlimited, and aṇu means limited. So we have got opulence, fame, beauty, strength, influence, knowledge, all good qualities that God has. But God has got in full, we have got in minute quantity.

So anyway, qualitatively, we are one with God. Therefore our business is how to again unite with God qualitatively. That is the highest perfection of human life. And this chance of realization, how we can unite again with God or Kṛṣṇa, is given only in the human form of life. We are wandering in so many species of life, transmigration of the soul. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just we change our dress, similarly we are changing our body every moment, and finally we are changing to other body. Not only we are changing or transmigrating from one body to another, but we are transmigrating from one planet to another. These things are all explained in the Bhagavad-gītā. How we are changing our planets also, that is explained:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Those who are developing the modes of good qualities, they are gradually being promoted to the higher planetary system, heavenly planet-Satyaloka, Janaloka, Maharloka. In those planets the duration of life is very long, the possibilities of sense enjoyment is very nice. Everything thousands, thousands times better than this. This is not very difficult to understand. Just like in your country… Although within this planet the standard of living is far, far nice, better than some other countries, similarly there are hundreds and millions of planets, other planets, where the standard of living is far, far better. So we are, according to our work, we are sometimes promoted to those planets and sometimes to the lower-grade planets, adho gacchanti tāmasāḥ.

So this is going on. I do not know how long, since what time we have begun this wandering, changing. Lord Caitanya says that ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. He said that the living entities are wandering in such a way, in different species of life, in different planets, lower and higher. In this way, if he is fortunate enough, he comes in contact with a bona fide spiritual master under the grace of Lord Kṛṣṇa. That means if anyone is fortunate, he comes in contact with guru and Kṛṣṇa, a bona fide spiritual master and Kṛṣṇa. And what is the benefit? The benefit is guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. The benediction from the bona fide spiritual master and Lord is that his sense of devotional service is invoked. That is the gift. He does not give anything material opulence. Of course, if one is advanced in spiritual consciousness, material happiness is not very rare for him. That is automatically there. But the gift of Kṛṣṇa and spiritual master is to inject him. Not inject him… The devotional service, love of Godhead is there, but to invoke it. This devotional service is not artificial. In every one of you there is dormant devotional service, as I have already explained, but they are exhibited in a different way. Instead of loving God, that devotional service is diverted in loving a dog. But the love is there. Love is there. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is said that this Kṛṣṇa consciousness movement is not an artificial thing that we have manufactured something, ideal thing, concocted, and we are preaching to the world that "You become Kṛṣṇa conscious." No. The Kṛṣṇa consciousness is there. What is that Kṛṣṇa consciousness? To love God. That is there. We are simply helping that "You try to love God; then you'll be happy." That is our mission.

Therefore this Kṛṣṇa consciousness movement is postgraduate position of all religions. It is not any sectarian religion. You accept Christianity-very good. You accept Muhammadanism, Islamism-very good. You accept Hinduism-that's all right. We have no quarrel with Hindus and Muslims or Christians or Buddhists. But our objective is that religion means there is connection, relationship with God. Take, for example, Christian religion. They accept God: "God created this," the beginning of Bible. That's a fact. So the God consciousness is there. "God is great," the God consciousness there. Now these Christmas holidays you have begun in your country. Throughout the whole month of December you'll observe nice festivals, festivities. Why? Where it began? God consciousness. Lord Christ he came to give you God consciousness, and in his relationship these festivities are going on. It may be degraded in another form. The beginning is God consciousness, but we have lost it. So people cannot be happy without reviving God consciousness. It may be named in a different way-"Kṛṣṇa consciousness." That means God consciousness. That is the necessity. He's trying to love somebody. That somebody's love will be perfected when he loves Kṛṣṇa or God. We are teaching that. Try to love God, and if you love God, if you love Kṛṣṇa, then automatically you love everybody. That is the perfection of love. The example is just like if you love your stomach, if you supply nice food to your stomach, that means you love all the parts of your body. If you supply foodstuff in the stomach, the energy is distributed in all parts of the body. That means you love all parts of the body. If you love the tree, you pour water on the root and the water is distributed to the branches, fruits, flowers, leaves, everywhere.

So you try to love God and you'll see that you're loving even an ant. There are many examples I can cite in the history, how a man became universal lover. I have told you many times the story of a hunter. The hunter was taking pleasure by killing animals half, and when the same hunter became a devotee, he was not prepared to kill even an ant. So this is love of Godhead. This is the science. The same hunter who was killing every day so many animals, when he became a great devotee of Lord, he was not willing-because he becomes vastly learned. To become lover of God means fully enlightened in consciousness. He sees that "Here is an ant. This living entity, a small living entity, is also part and parcel. By his own work, he has got this insignificant body as an ant. I have got this human form of body, but that does not make any difference between the soul and the soul." Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. When it becomes actually… When a man becomes actually learned, he's sama-darśī. He sees everyone on the equal level. I was seeing just this evening the Ten Commandments. Now, in the Ten Commandments, the one commandment is that "Thou shall not kill." But I am sorry to feel that killing propensity is so great in the Christian world. Why? Because there is lack of love of God. "Thou shall not kill." Now there is organized killing process. So I do not know how they are following the Christian principles. It is clearly stated, "Thou shall not kill. Thou shall not tease your neighbor." So why should I tease an animal neighbor? These defects are due to lack of love of God.

Therefore the whole problems of the world can be solved only by this movement, how to love God. This is a very sane proposal. Let anybody come before us and we shall be able to convince him that this is the only solution for all the problems of the world. You try to love God and everything will be solved. Otherwise, there is no possibility. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. These are stated in the Śrīmad-Bhāgavatam. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. They do not know what is the solution of world problems. What is that solution? They do not know the solution is svārtha-gatiṁ hi viṣṇum, your interest is to love God. Unfortunately, you have been misled, durāśayā, by a false hope. Bahir-artha-māninaḥ, by external energy. The leaders… Now we are preaching love of God, nobody is interested. But if we had given some political bluff that "Here will be such and such party's meeting, and it will give you heaven hand to hand," oh, people will throng. You see. Because they are cheating. Satya bole ta mare lakta(?). There is a nice poet, he says that if you tell the truth, people will come with their logs to hurt you. And chuta jagat bolai(?): and if you bluff them, they will be very nicely follower. This is the position. Actually, this is the solution. It is not that "This Kṛṣṇa consciousness movement or Bhaktivedanta Swami who has started, he has concocted this idea." No. It is standard. You come to argument, to reason. This formula that your interest is to love God. You have no other interest in this human form of life. Then your problems of life will be solved. Otherwise there is no possibility. If any other person is giving you any other idea, he's simply misleading you.

That is also stated in the Śrīmad-Bhāgavatam, andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Just like a blind man is leading other blind men. What he'll do? If a blind man says, "Come on. Come along with me. I shall cross you this road." What is the benefit of this assurance? He is blind himself. Therefore in spite of so much endeavor in the United Nations for the last twenty or twenty-five years, there is no solution. Simply the flags are increasing. Instead of becoming united, the flags are increasing. I have got practical experience. Now India become independent. So India was one. Now there are two: Pakistan and India. So there was one flag; now it is two. And gradually, it will increase to four. So when I pass that United Nations building, I simply see the flags are increasing. Instead of increasing the peace movement, the flags are increasing, that's all. So this sort of bluffing blind leaders cannot make happy the human society. This is the only solution: to push on Kṛṣṇa consciousness movement, love of Godhead. Everyone will be happy, the human society. Viśvaṁ pūrṇaṁ sukhāyate. Whole universe will be just like Vaikuṇṭha. Vaikuṇṭha means without anxieties. The material civilization means full of anxiety, full of anxiety. Nobody… Just like everyone, every animal, every bird, everyone is anxious. The bird, you give him some grains, it will eat, but it will look like this: "Oh, if somebody is not coming to kill me." Anxiety, you see. America is so great, big nation, full of anxiety: "Russia is not coming? China is not coming? Oh, the Vietnam is there." The China is also, "Oh, America is doing something. Oh. Let us see." This is going on. What is this greatness? Increasing the anxieties, that's all. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Because they have accepted something unreal which will not give them happiness. Here is reality, love of God. You take it. Don't expect that it will be taken by all the nations, all the people. You take it individually and see how much you are happy. Individual. That is our request.

So we have no place. So we don't mind. We can sit down underneath a tree and preach this Kṛṣṇa consciousness movement. Some gentleman has offered this garage. That's all right. So people are afraid to give us place, you see, because we are pushing God consciousness. That is our fault. You see? This is the position. So never mind. We can sit down anywhere and chant Hare Kṛṣṇa. And I'll request you to come and join us, and you'll be happy.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. (obeisances)

Prabhupāda: Any question? We invite questions. If you have got any doubts about this Kṛṣṇa consciousness movement, you can ask. We shall try to reply. So there is no question? Yes?

Madhudviṣa: Prabhupāda? When the soul transmigrates from one body to another, the consciousness of that gross body, does the person retain some of the consciousness of his past lives with that transmigration?

Prabhupāda: Yes. Consciousness is a constant companion of the soul. The consciousness means there is soul. Just like this body. I am speaking, I am talking or I am feeling, this consciousness. I am conscious. Why? Because I, the soul, is present. So consciousness is the symptom of the presence of the soul. Therefore when the soul transmigrates the consciousness is also there in another body. But this consciousness, if I take God consciousness, then I go to God. And if I take dog consciousness, I go to dog. That's all. The consciousness is there. Therefore we have to purify our consciousness. Instead of dog consciousness we have to make it God consciousness. That will be our perfection of life. Otherwise, the consciousness which you carry at the time of your death, you get a similar body. There are 8,400,000 species of life, and we may think of in a varied way. That is the technique of Kṛṣṇa consciousness. At the time of, if we keep our Kṛṣṇa consciousness intact, that is our perfection of life. Otherwise we do not know what is my next life. The example is given just like air is passing. Air is very subtle matter. If it is passing on the rose flower, the flavor is carried in other place also, rose scent. And if the air is passing on the stool, the scent or the bad smell of the stool is carried to the other place. Similarly, if you make your consciousness rosy, then your next life is rose flavor. (laughs) And if you make your consciousness stool, then your next life is condemned. Yes. Yes.

Man: (indistinct) thinks if the qualities of God are contained in man but only on a minute scale, and in God all qualities are on a great scale…

Prabhupāda: Full scale, yes.

Man: Then are not also the evil qualities in man existent in God too but…

Prabhupāda: Yes. The evil qualities… What you call evil, that quality is also there in God. But God, being absolute, there is no evil; everything is good. God is good. I'll give you an example. Just like the father is sometimes angry. The quality of anger is taken as bad quality. But if the father is sometimes angry on the father (son), that is not bad. That is for his good. Therefore… This is a crude example. The qualities are there in God; otherwise how we can get the quality? If the anger quality is not there in God, how we get this quality? That is a fact. But His anger and your anger is different because you are materially contaminated. So qualities, as they are, they are not bad. But when they are saturated with the contamination of this material world, they appear to be bad. Just like a naughty child. A naughty child means that child is going to be very intelligent boy or girl in future. That is a fact. Naughtiness means that child is very intelligent. So in course of time that naughtiness will fructify into intelligence. So here all the godly qualities are misrepresented, perverted reflection. Just like love. Now our worshipable God is Kṛṣṇa and Rādhā, conjugal love perfection. The same love is descended here also, love between boy and girl, but that is perverted. The love is there. The same love is there also. Otherwise wherefrom this girl? Why a girl is attracted by a boy? Why a boy is attracted by a girl? That is natural. That is coming from God, His pleasure potency. But because that love is being manifested with the contamination of this material world, that is perverted. So every quality… That is the, I mean to say, scientific way of studying God. Whatever qualities you have got, you can understand the same qualities is there in God, but your present condition being contaminated with material contact, it is being pervertedly represented. This has to be purified. This is Kṛṣṇa consciousness. The same thing. The same love affair, the same anger or anything, that is to be purified. Then it is godly. That's all. So this Kṛṣṇa consciousness movement is to purify. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purification, completely purified. When this… Suppose this anger. If this anger is applied in Kṛṣṇa consciousness, it is purified. It is purified. Just like Arjuna. Arjuna was not becoming angry to his enemy. He was a very good man. "No, I'm not going to fight." And Kṛṣṇa was, I mean to say, encouraging him to be angry. Otherwise how could he fight? So when he fought for Kṛṣṇa, that became service. Of course, these are very intricate questions. When one studies very seriously and scientifically, this will be revealed. So on the whole one can understand that "All the qualities of God is with me. But I am now materially contaminated." Just like a diseased person. A diseased person, he wants to enjoy the facilities of healthy life, but the physician says, "No, don't. Don't." Because that will create danger. Similarly, all the qualities we have got, but because it is materially contaminated, the Kṛṣṇa consciousness process is to purify them and to bring them to the normal condition, and then it will be happy. That is the whole idea. Yes?

Viṣṇujana: How can the purification process, Prabhupāda, be carried through the average life, twenty-four hours a day?

Prabhupāda: The purification process is stated in Nārada-pañcarātra. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You have to free yourself from the designation. Designation. The same example can be given. Just like Arjuna. He was designating himself with the Kuru family; therefore he was impure. When he gave up this designation, he identified his interest with Kṛṣṇa, he became devotee. So we have to give up this designation, "I am American," "I am Indian," "I am Christian," "I am Hindu," "I am this," "I am that"-"I am Kṛṣṇa's. I am God's. I am servant of God." And if you act in that way, then whole thing becomes purified. And if you keep your designation accidentally… Just like you are American. This is accidental. By somehow or other, you have come to accept a body from the American family. Now this will be changed. You do not know what is your next body. So this is changing. This is not my permanent settlement. But your permanent settlement is to identify yourself that ”I am Kṛṣṇa’s.” That is your permanent settlement. So if you put yourself in that position, being freed from all designation, then your process of everything, all qualities, become purified.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīka. Hṛṣīka means senses. So when the senses are applied for Hṛṣīkeśa-means Kṛṣṇa-then it is purified. And when the senses are applied in our designated position, that is impure. That is contaminated.

Woman: When there are several living entities within a close area of space or there are several living entities…

Prabhupāda: They are under different designations, that’s all. Different living entities means under different designations. That’s all. And when that designation is off, then he’s Kṛṣṇa’s. That’s all. Actually he is Kṛṣṇa’s, but under different designations he has got different bodies. So if we place ourself in Kṛṣṇa consciousness, in spite of this designated body, still we become purified. Jīvan-muktaḥ sa ucyate. He’s liberated even living within this material tabernacle. Īhā yasya harer dāsye. If anyone fixes his mind up to the service of Kṛṣṇa, then in whatever condition he may be, he is a liberated person. Simply we have to fix up that we shall simply execute business of Kṛṣṇa. That’s all. All right. Thank you. Now chant. Who is this child? (kīrtana) Distribute from the end there, just. Yes. That’s all. (end)

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Śrīmad-Bhāgavatam 2.2.5

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New York, March 5, 1975

Nitāi: ”Are there no torn clothes lying on the common road? Do the trees which exist for maintaining others no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed? Or, above all, does the almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?”

Prabhupāda:

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghripāḥ para-bhṛtaḥ sarito ’py aśuṣyan
ruddhā guhāḥ kim ajito ’vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān
[SB 2.2.5]

So Śukadeva Gosvāmī was in renounced order of life from the very beginning of his life. As soon as he came out of the womb of his mother he immediately left home. He was within the womb of his mother for sixteen years. So he was in favor of renounced order of life, Śukadeva Gosvāmī. There was no question of him following the other āśramas. Generally, for ordinary man, there are four āśramas…, eight āśramas. For social upkeep there are four āśramas, namely brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is for spiritual. And called social, brāhmaṇa, kṣatriya, vaiśya, śūdra. This is social division. And there is spiritual division also, because we are combination of matter and spirit. I am the soul. I am living within this material body. This is actual position. I am not this body. This is the beginning of spiritual education, that ”I am not this body.” One who understands fully well that he’s not this body, then the spiritual education begins. And so long we are in the bodily concept of life, there’s no question of spirituality. Spiritual education for whom? For the human being. Also very advanced human being, not ordinary human being. At least the civilized human being.

Therefore in the human society, in the civilized human society, there is acceptance of religious principle. Maybe it is Hindu religion or Muslim religion or Christian religion or Buddha religion, but there is some religion. A civilized society is not without religion. Without religion means animal society. The animals, they have no religion. Cats and dogs they have no church, no temple, that they have to go. It is for the human beings. Therefore śāstra says that dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If in the human society there is no culture of religion, then it is animal society. It is not human society.

So this human society should be divided into eight divisions. That is first-class human society. Just like any organization, any establishment, there are divisions of labor. The directing board, board of directors there are, then the secretarial board, then ordinary clubs, then menial, then workers. There must be division; otherwise it’s chaotic. Nowhere you’ll find without division it is going on very smoothly. There must be division. Therefore Kṛṣṇa says in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. It is ordered by God that there should be four divisions for the materialistic condition of life and four divisions for spiritual upliftment. So there must be the brāhmaṇa, cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Varṇa means four divisions of society. Varṇa means class. It has been taken now as caste; but actually class. Class is not caste. Caste, of course… Throughout the whole world there is no such thing as caste. But anyway, in India there is caste. But Kṛṣṇa says that cātur-varṇyaṁ mayā sṛṣṭam: [Bg. 4.13] ”Four divisions of classes I have created-brāhmaṇa, kṣatriya, vaiśya, śūdra.” Who is a brāhmaṇa? That is also described in the Bhagavad-gītā: satya, śama, dama, titikṣā, ārjava, āstikyam, jñāna, vijñāna, so many qualifications required to become a brāhmaṇa. Not that because I was born in a brāhmaṇa family… This is discussed in Śrīmad-Bhāgavatam, that to take birth in a brāhmaṇa family is not all. You must be qualified, śamo damas titikṣā. That is required. The Indian culture has failed at the present moment because instead of considering the qualifications, they accept only the birth: The birth in a brāhmaṇa family makes a man a brāhmaṇa. No. That is not the shastric injunction. Qualities. There must be qualities.

So without such division… Therefore there is no such thing as Hindu dharma. No. There is no such word in the whole Vedic literature. You won't find in the Bhagavad-gītā or Bhāgavata as Hindu dharma. There is one word as bhāgavata-dharma, but there is no such word as Hindu dharma. This Hindu dharma or Hindu… This is creation by our neighbor, Indian neighbor, the Middle-east Muhammadans. They gave the name, Indian people, as "Hindu." "Hindu" means… There is one river, Sindhu. The Muhammadans, they pronounce sa as ha. So those who were on the other side of the Sindhu River, Hindu River, they were called Hindus. But actually Vedic religion is neither for Hindus nor for Christian nor for… It is meant for the human being. Vedic literature. So in the Vedic literature… This Bhagavad-gītā, Śrīmad-Bhāgavatam, they are Vedic literature. So there is injunction for observing the rules and regulations of varṇa and āśrama, four classes and four āśrama. Āśrama means where spiritual cultivation is practiced. That is called āśrama. So brahmacārī, gṛhastha, vānaprastha and sannyāsa. Cātur-varṇa and cātur-āśrama, material and spiritual. So sannyāsī is supposed to be on the topmost of the human society. Cātur-varṇa, four classes then, among the varṇas, there are four classes: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Sannyāsa is the topmost order of human society.

So here Śukadeva Gosvāmī, he's a sannyāsī. He's renounced order from the very beginning of his life. He never entered into any āśrama or varṇa. He's paramahaṁsa. Paramahaṁsa means the topmost amongst the sannyāsīs. Sannyāsī's the topmost. Above… Within the sannyāsī the paramahaṁsa is the topmost. Sannyāsīs are also, they are called kuṭīcaka, bahūdaka, parivrājakācārya, and paramahaṁsa. Kuṭīcaka means after accepting sannyāsa order… One has to accept the sannyāsa order. After gṛhastha there is vānaprastha and then sannyāsa; brahmacārī, gṛhastha, vānaprastha, sannyāsa. In the beginning we, especially the brāhmaṇas and the kṣatriyas, two classes, higher classes, they have to take sannyāsa. If not, at least the brāhmaṇas must take sannyāsa. The brāhmaṇas have got four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. The kṣatriya have got three āśramas: brahmacārī, gṛhastha, vānaprastha, no sannyāsa. And the vaiśya two āśramas: brahmacārī, gṛhastha. Neither vānaprastha or sannyāsa. And the śūdras, they are simply one, gṛhastha, that's all. This is the Vedic order.

So because it is very difficult to maintain sannyāsa in this age, therefore the sannyāsa order is completely prohibited. Real sannyāsī means… Here is the description of life. What is that? Cīrāṇi kiṁ na pathi santi. They have to pick up some torn cloth lying on the street and cover it. That's all. Then this diśanti bhikṣāṁ naivāṅghripāḥ, aṅghripāḥ, aṅghri means legs, and pa means drinking. The trees drink water through the root. That is their leg. Therefore they're…, another name is aṅghripa. And aṅghri means leg. So different species of life there is different process of eating. We are eating through mouth; the trees are eating through the legs. This is God's creation. Not that the mouth is only eating. No. There are other senses, active senses, hands and legs, tongue. These are active senses. Genital, rectum, these are active senses. So aṅghripa means tree. The sannyāsī should depend completely on God. That is sannyāsa. Not that I shall go to a rich man and beg something and take money and utilize it. No. That is not required. Completely independent. Because that kind of sannyāsa is not possible at the present age, therefore, generally, sannyāsa should not be accepted. They cannot follow the prohibit.

But so far our Kṛṣṇa consciousness movement is there, we are not like that māyāvādī-sannyāsa. Our sannyāsīs completely devote life for serving Kṛṣṇa. Sannyāsa. Sannyāsa means sat, nyāsa. Nyāsa means to give up. And sat, oṁ tat sat, the Absolute Truth. So for the service of the Absolute, Kṛṣṇa, we give up all family life. Family life means to give up the whole world, because people are struggling hard just to maintain the family. That is also stated in the Śrīmad-Bhāgavatam:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

This is the materialistic life. What is that? At night, nidrayā, if one can get the opportunity of sleeping twenty-four hours, he thinks he's very much gainer, especially on Sunday. (laughter) So this is materialistic (indistinct), it is gain. In Calcutta we have seen there are office peons, they take letters and peon book and… Those who have gone to Calcutta there is a Dalhousie Square, that is downtown square. They'll take the peon book and letter and come to the Dalhousie Square and lie down and sleep up to four o'clock. Then they'll return to the office, and if the master asks them, "Why you are so late?" "No, the man was not there. I could not find. What can I do? I had to wait." (laughs) But he has spent his time by sleeping. So he thinks that "I'm getting so much salary, so if I do not work, if I sleep, that is my gain, that is extra profit." So that is material life.

So material life means nidrayā hriyate naktam. At night they want to sleep as much as possible or, those who have got facility, then they utilize sex life. Nidrayā hriyate naktaṁ vyavāyena ca [SB 2.1.3], vyavāyena means sex. Vayaḥ, in this way wasting time. The whole twelve hours or ten hours, wasted. And during daytime, divā cārthehayā rājan, divā ca artha īhayā: "Where is money? Where is money?" Just like in your country, from early in the morning, 5:30, the road is congested. People are going to work. Why? For seeking money, money, money, money. Divā cārthehayā rājan. Then when he gets money, "Let's spend it for sense gratification, for family maintenance." So in this way materialistic person waste their time day and night. Where is time? Ask any materialistic person, 'Why don't you come to our temple, sir? Why don't you hear Bhagavad-gītā?" "We have not time."Because they're wasting time in that way. You see? So this is the materialistic life.

And spiritualistic life means that one should be trained up as brahmacārī. Then regulated life in gṛhastha, regulated life. Gṛhastha is not bad. Family life is not bad. Therefore it is called gṛhastha-āśrama. Āśrama means…, this very word is meant where the spiritual cultivation is practiced. That is called āśrama. So it may be household life, it may be renounced order of life, it may be brahmacārī, student's life, or retired life. The spiritual culture must be there. That is human civilization. If there's no spiritual culture, that is not human society. That is animal society. The cats and dog, they have no spiritual culture.

So in the spiritual culture the renounced order should be only dedicated for the service of the Supreme Lord, not for taking easy money from others and utilizing it for sense gratification. That is not renounced. This is the purpose of this verse. If somebody says that "If I do not get some money, then how I shall live?" to answer this question, Śukadeva Gosvāmī says that "Why you are anxious for your maintenance? What you want for your maintenance?" "I want an apartment. I want clothing. I want food. I want water." So many things, this is necessary. Therefore he says "All right, if you want cloth, don't you find cloth, torn cloth, thrown in the street," Cīrāṇi kiṁ na pathi santi. "Don't you find?" "All right, I can collect it, pick up some cloth. That's all right. Then where is my food?" Śukadeva Gosvāmī says, naivāṅghripāḥ para-bhṛtaḥ, bhikṣāṁ na diśanti. The trees… Formerly trees mean fruit trees. They used to go to jungle means there are enough fruits. Still there are so many jungles. In Hawaii there are so many jungles, enough food. Mango, and many others-banana, pineapple, guava, so many fruits. So going to the jungle means to be free from food problem, enough food. And then water… Water is river. Therefore it is said, sarito 'py aśuṣyan. Do you think all the rivers are dried up? Enough water. Then you may say that I must require some pot to take the water. No. You take water like this. Then where shall I live? Ruddhā guhāḥ kim. Do you think all the caves of the mountains they are now closed? There are many caves. If you want at all shelter, there are already there are natural rooms, apartment. (everyone laughs) You can live there. Ruddhā guhāḥ kim. "And above all," Śukadeva Gosvāmī says, kim ajito 'vati nopasannān, na avati upasannān, upasannān means those who have surrendered. Ajita.

God's another name is ajita. A means "not," and jita means "conquered." Nobody can conquer God. That is God. God is never conquered by anyone. He conquers everyone. God is conquered by His devotee, not by the demons. The demons are conquered by God. But devotee can conquer. Ajito 'pi, jito 'pi. Although God is ajita, He becomes jita, means conquered, by His devotee. That is also stated: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām. This process we have introduced, opening center, that is the system in spiritual, to hear. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Śruti. Śruti means this ear, aural reception. Everyone may remain in his own position. It doesn't require to change. Just like one gentleman was asking whether, for spiritual advancement, one has to live in the temple. I said, "No. There is no such hard and fast rule that one should live in the temple." You can live anywhere, but the spiritual practices should be going on. Kṛṣṇa never says that you live in the temple or you go to the jungle or Himalaya. Never say. You'll never find in the Bhagavad-gītā that Kṛṣṇa says to Arjuna that "You give up this fighting and go to the jungle or to the Himalaya and become perfect person." No. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You follow this… "Always think of Me," man-manāḥ, mad-bhaktaḥ, "you become My devotee." Man-manā bhava mad…, mad-yājī, "Worship Me and offer your obeisances unto Me." These four things. You can do anywhere. It doesn't matter. But you do all these things. Narottama dāsa Ṭhākura says, gṛhe vā vanete thāko hā gaurāṅga bole ḍāko. Either you remain as a gṛhastha with family, wife, children-it doesn't matter-or either you live in the forest like sannyāsī, renounced. In which ever position you prefer, you can remain. But do these things. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So here Śukadeva Gosvāmī advises, this is very important work, kim ajito na avati upasannān. Ajita the Supreme Lord, Kṛṣṇa, He's maintaining everyone: yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. And He'll not maintain a person who has fully surrendered to Him? No. How it can be. Suppose a gentleman is maintaining so many other children. And he does not maintain his own children? Surely he does. Therefore our principle should be we should not think about our personal maintenance. We should dedicate our life for Kṛṣṇa, and Kṛṣṇa will take care. That should be the principle. Don't be harassed, thinking always "How I shall be maintained?" That is not the problem. Maintenance is no problem. Real problem is "How we shall be fully surrendered to Kṛṣṇa?" That is wanted. Upasannān. [break] (end)

Śrīmad-Bhāgavatam Canto 2.3: Lectures

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Śrīmad-Bhāgavatam 2.3.1

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Los Angeles, May 19, 1972

Prabhupāda: Hare Kṛṣṇa. Where is Pradyumna? Where is Pradyumna? Eh?

Devotee: There he is.

Prabhupāda: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Prabhupāda: All right, take it. Begin.

Pradyumna: Oṁ namo bhagavate vāsudevāya, (etc. leads chanting of verse and synonyms:)

śrī-śuka uvāca
evam etan nigaditaṁ
pṛṣṭavān yad bhavān mama
nṛṇāṁ yan mriyamāṇānāṁ
manuṣyeṣu manīṣiṇām
[SB 2.3.1]

Śrī Śukadeva Gosvāmī said: "Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you."

Prabhupāda: (interrupts the chanting of the śloka) Repeat once, twice more. (chanting resumes) Next? Kīrtanānanda Mahārāja, you can.

Kīrtanānanda: Translation?

Prabhupāda: No. First of all read.

Kīrtanānanda: Chant?

Prabhupāda: Yes. (Kīrtanānanda Swami chants, Śrīla Prabhupāda corrects him) Mriyamāṇānām. Karandhara. (he chants) You… Anyone? More? (chanting resumes) Very good. Anyone else? Hṛdayānanda? (he chants verse) So, translation? Read translation? Translation? Oh, no, word meaning, yes.

Pradyumna: (reads synonyms, then:) Translation: "Śrī Śukadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I answered you."

Prabhupāda: Now, this is the important part of the verse, that "man who is on the threshold of death." Who can say that "I am not on the threshold of death?" Is there any man in this universe who can say that "I am not on the threshold of death." Can anyone say? Everyone is on the threshold of death. That's a fact. But such questions are made amongst them… Everyone is subject to death, and threshold, on the threshold of death. Nobody can say that "I shall live for so many years." No guarantee. Everyone is on the threshold of death. Any moment, we can die. Therefore it is said,"As sure as death." All other things may be not sure, but death is sure. Therefore, before death, one… Manīṣiṇām, manuṣyeṣu manīṣiṇām. Not ordinary man. Manīṣī. Manīṣī means thoughtful. They question, "What is to be done now, before death comes? Shall I die like cats and dogs, or shall I die like human being?" This is the question. Cats and dogs dying, nobody cares. But a human being dying, there are so many ceremonies, mourning.

Because human life is important. So Parīkṣit Mahārāja, although he was on the threshold of death, he was allowed seven days time. He was cursed to death, but he was given seven days time. "You, king, you shall die within seven days-after seven days-being bitten by serpent." This is was the curse given to him. He accepted. He could counteract it. Parīkṣit Mahārāja was Vaiṣṇava. He was very powerful. But he thought that "Yes, I am offender. The brāhmaṇa boy has cursed me, I shall accept it." So, he prepared himself for death. For seven days he placed himself on the bank of the Ganges without drinking a drop of water, and for seven days continually, he heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. That was decided. Harer nāmānukīrtanaḥ. In any circumstances of life, hearing and chanting is prescribed. So Parīkṣit… Śukadeva Gosvāmī said, "My dear King, I have explained to you what is to be done now, at the time of death." So we should take example or instruction from the behavior of Parīkṣit Mahārāja that on the threshold of death…Everyone is on the threshold of death, but the foolish persons, they do not know. Foolish person thinks that "I shall live forever." That is foolishness.

ahany ahani bhūtāni
gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti
kim āścaryam ataḥ param

Yudhiṣṭhira Mahārāja was asked by Dharmarāja, "What is the most wonderful thing within this world?" He answered this, ahany ahani bhūtāni gacchantīha yamālayam, "Everyone, every moment, is going to the Yamarāja's place, the superintendent of death, where a man's life is scrutinizingly studied, what he has done, and…" I say man, not animal. Animal, they have no such thing wrong or right, because it is animal. But a human being must have this conscience, right or wrong. Pravṛtti, nivṛtti.

In the Bhagavad-gītā it is said, pravṛttiṁ ca nivṛttiṁ janā na vidur āsurāḥ. Asura-jana, those who are demons, they do not know these two things- pravṛtti and nivṛtti-what is our duty and what is our not duty. Pravṛttiṁ ca nivṛttiṁ ca… [Bg. 16.7]. That is modern civilization. They do not know. What is our duty to do and what is our duty not to do-they do not know. Neither any education, in this life what we should do, what we should not do. So therefore this particular word is mentioned here, manīṣiṇām. In human society, those who are specifically intelligent, for them, Caitanya-caritāmṛta kāṛacā, he says, kṛṣṇa yei bhaje sei baḍa catura. Catura means very intelligent. Without being intelligent, nobody can take to Kṛṣṇa consciousness. But our propaganda is to educate people to become intelligent. They are foolish. They do not know the value of life. They do not know what is going to happen after death. No. Just like cats and dogs.

Therefore Upaniṣad says, Gargopaniṣad, etad viditvā yaḥ prayāti sa brāhmaṇaḥ. "One who leaves this body after knowing everything, he is brāhmaṇa." And etad aviditvā yaḥ prayāti sa kṛpaṇaḥ. "And anyone who dies without knowing the value of life, he's kṛpaṇa, miser, cripple-minded." Because he could not utilize the opportunity given to him by nature. Such nice beautiful body, you American boys and girls-nice country, good facilities, no poverty-everything is very nicely given to you. But, if in spite of all these facilities, if you don't take to Kṛṣṇa consciousness, then you are kṛpaṇa, miser. "Miser" means one who has got money, but he cannot utilize it. He is miser. And one who knows how to utilize money… There are many merchants. They get a few thousands of dollars from their father, but due to intelligence he increases to millions of dollars. That is intelligence. And miser, or foolishness, is that "I get some money from my father, but I spend it for nothing." So this human form of life is specially meant for becoming brāhmaṇa.

We are therefore creating brāhmaṇas. We are not creating śūdras. Śūdras are already there. Janmanā jāyate śūdraḥ. Anyone born is a śūdra. Śūdra means who has no knowledge, ignorant. He is called śūdra. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. Śūdra is not intelligent. He cannot do anything nice, thoughtful. "Ehh, get some work, get some few dollars daily. Eat and sleep." That is śūdra. They cannot do anything independent.

A brāhmaṇa will not accept anyone's service. That is especially forbidden, that a brāhmaṇa. . . Brāhmaṇa, even if he is in difficulty, he should not accept anyone's service like a dog. Especially this word is used. A dog cannot live without master. A dog, if he hasn't got a good master is a street dog. He may be killed at any time. He has no protection. Therefore this very word is used. Śūdra means dog. He must have a master, otherwise he cannot live. So there are classes of men, śūdras. No, they must have a protection. Women must have protection, because they cannot do anything independently. To give them independence means to create some trouble. In the Manu-saṁhitā it is clearly said, na strī svātantryam arhati. Woman cannot be given independence. No. They must be protected. When they are child, up to twelve years, thirteen years, say, fifteen, sixteen years, not more than that, she must be protected by the father. And at the age of thirteen to sixteen years, she must be married. Find out some boy who can take charge, the second charge. And when she's old, the charge is given to the elderly sons. So woman is protected like that.

So śūdras also should not be given independence. They should be given protection, but no independence. Striyaḥ śūdrās tathā vaiśyāḥ. In the Bhagavad-gītā there is. Striyaḥ means woman, śūdra, and vaiśya-they are put into the same category. In Bhāgavata also, strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. So one has to be enlightened. As the śūdra can be enlightened under good protection, similarly, a woman can also be enlightened.

There is no, I mean to say "barricade" to enlighten woman. Everyone can be enlightened. Everyone has got the light. But ordinarily the śūdra and the vaiśyas, they are not to be considered very intelligent. Janmanā jāyate śūdraḥ. Everyone is born śūdra. Saṁskārād bhaved dvijaḥ. By saṁskāra… Just like we follow. Not all of a sudden we accept anyone as brāhmaṇa. We give saṁskāra, chanting. First of all, association. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. By good association, by the association of devotees, one can understand automatically what is God, what is Kṛṣṇa. (aside:) Let him sit properly. So saṁskāra… Saṁskāra… Although the śūdras are not given any saṁskāra…Because those who are in the very lowest stage of life, it is very difficult for them to accept saṁskāra, reformatory method. But this Kṛṣṇa consciousness movement, under the direction of Gosvāmīs and pañcarātra system, they are giving the opportunity everyone to become a brāhmaṇa.

Because without becoming brāhmaṇa, nobody can understand what is Kṛṣṇa or what is Kṛṣṇa consciousness. One must be on the platform of goodness. When one is fixed up on the platform of goodness, the other two qualities-namely, ignorance and passion-cannot disturb him. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18].

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Hṛdy antaḥ-sthaḥ. Kṛṣṇa is within your heart. If you kindly continue to hear about Him, as you are doing, then Kṛṣṇa will be very much pleased, "Oh, this person is now interested in me." Because nobody's interested in Kṛṣṇa. So Kṛṣṇa is also silent to them. But as soon as you become interested, oh, Kṛṣṇa becomes very active, "Oh, he's trying to do something. I shall help him." In the Bhagavad-gītā it is said, teṣāṁ satata-yuktānām [Bg. 10.10]. Teṣāṁ nityābhiyuktānām. What is that verse? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam. Kṛṣṇa says. He's silent for the nondevotees, but he speaks to the devotees. That is very natural. If some big man… He talks with men who are intelligent, who is businesslike. Why he wastes his time talking with some rascals and fools? So Kṛṣṇa talk, but talks to the devotee. Who are devotee? Satata-yuktānāṁ bhajatāṁ prīti-pūrvakam. Those who are 24-hours engaged in rendering loving devotional service to the Lord. To such person Kṛṣṇa gives intelligence, not others.

So this process of hearing from Śrīmad-Bhāgavatam, Bhagavad-gītā, must be continued. That is our life. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Śravaṇam means hearing. Kīrtanam means chanting about Lord Viṣṇu. Not for others. "Now I am hearing and chanting about Nixon." (chuckles) That will not help. Because everyone is busy in newspaper, "What Nixon said, what he is doing…" Everywhere. The politicians, they have made the minds of general people, general public, that they're very much interested what the politician says. Every day he says that he's simply speaking all nonsense; still, he's interested. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. They are called, "chewing the chewed again and again." Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Īśa-tantryām, by the laws of material nature, one who is bound up tight, hands and legs… we are all. We cannot, I mean to say, neglect the laws of nature. If you eat little more, then you have to fast for three days. That we actually know. If you expose little to cold, then you have to pay ten dollars to the doctor fine. So they are so much bound up by the laws of nature; still, they are thinking, "I am free. I am independent. Where is God? I am God." Just see. Such foolish persons, that every moment he's being kicked on his face by the boot of material nature, and still he's saying, "I am God, I am independent."

You see? So andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Just like one blind man is speaking other blind men, "Please follow me. I shall lead you to the right path." "But you are blind yourself, and we are also blind. What will be the help?" But no, they will follow. In our country, Gandhi promised that "I shall give you independence in one year, if you follow me-non-violence, non-cooperation." People followed, but it took thirty years. But actually, that is not independence. So these politicians, especially, they mislead us. Not only politicians, the so-called yogis, so-called… So many things. Real leader is Kṛṣṇa. So if we surrender to Kṛṣṇa as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], "Give up all other occupation, duties. Simply just surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. "Don't hesitate. Do it." Kṛṣṇa is personally canvassing. He's so kind. He comes personally. He speaks the whole truth in the Bhagavad-gītā.

He's canvassing, "Please do it." He again comes as a devotee, Lord Caitanya. Lord Caitanya is teaching how to surrender to Kṛṣṇa. There is no difference between Lord Caitanya's teachings and Kṛṣṇa's teaching. The same thing. In one form, Kṛṣṇa is saying that "You surrender unto Me." And Lord Caitanya says that "You surrender to Kṛṣṇa." The fact is the same. So we are following Lord Caitanya Mahāprabhu. We are canvassing, "Please surrender to Kṛṣṇa." So our business is not very difficult. If we follow ourselves, if we surrender to Kṛṣṇa fully and teach others also the same thing… Not that something adulteration. No. Exactly what Kṛṣṇa says. Then you become spiritual master, guru. Caitanya Mahāprabhu says,

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

"Under My order, you become a spiritual master and deliver the people of your country." And what is that order? That yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. "Whomever you meet, you simply speak what Kṛṣṇa has said, or what is spoken about Kṛṣṇa."

That is Bhagavad-gītā and Śrīmad-Bhāgavatam. So every one of you follow the instruction, as you have received. Chant sixteen rounds regularly, without fail, and follow the regulative principles, and hear about Kṛṣṇa, and preach about Kṛṣṇa. Every one of you become a spiritual master. Simple thing. No education required. Because we are hearing about Kṛṣṇa, so we can speak the same thing. What is the difficulty? If I hear from my spiritual master or from any learned man that "Kṛṣṇa is the Supreme Personality of Godhead," so if I say by hearing that "Kṛṣṇa is Supreme Personality of Godhead," so I haven't got to search out whether Kṛṣṇa is Personality of Godhead or not, but if I accept the authority, then I speak the real truth. This is our Kṛṣṇa consciousness movement. Therefore sometimes, when people say in India, "Swamiji, you have done wonderful." And yes, I do not know. I'm not a magician. But, so far I am confident that I did not adulterate the words of Kṛṣṇa.

That's all. That's my credit. I did not like to take the position of Kṛṣṇa. I remained a servant of Kṛṣṇa, and I spoke what Kṛṣṇa said. That's all. This is my secret. So everyone can do that. There is nothing magic. The magic will act as soon as you become a pure devotee of Kṛṣṇa. The magic will be done by Kṛṣṇa, not by me or you. He will do it. Just like a small child. Nobody can hurt him. The father will take care. He does not know. He's simply depending on father. "My father, mother." That's all. Kṛṣṇa says that "You surrender unto Me, I give you protection." He's not a liar. He's not inefficient. He's strong. He's sufficiently opulent. He can do that. So believe in Kṛṣṇa's word and surrender unto Him, and don't spoil this human form of life. Death is sure. Before death, we must prepare to go back to home, back to Godhead. Thank you very much. (end)

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Śrīmad-Bhāgavatam 2.3.1-3

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Los Angeles, May 22, 1972
Prabhupāda: Where is Pradyumna? Book? Begin.
Karandhara: Rāmeśvara?
Pradyumna: Oṁ namo bhagavate vāsudevāya. (leads chanting)
śrī-śuka uvāca
evam etan nigaditaṁ
pṛṣṭavān yad bhavān mama
nṛṇāṁ yan mriyamāṇānāṁ
manuṣyeṣu manīṣiṇām
[SB 2.3.1]
brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatīn
[SB 2.3.2]
devīṁ māyāṁ tu śrī-kāmas
tejas-kāmo vibhāvasum
vasu-kāmo vasūn rudrān
vīrya-kāmo 'tha vīryavān
[SB 2.3.3]

Prabhupāda: So, anyone else? That's all right. So in this way, if you chant ten times, you'll get it by heart. It is not difficult. So we are giving this diacritic mark, English transliteration, only for this purpose-so that you can chant, you can vibrate these mantras. So practice. Here you hear, and in your leisure time, you practice. If you chant these mantras anywhere, you'll be honored. Sanskrit language is so nice. And direction, everything is there: purport, word meaning, and translation. So we are taking so much trouble in writing books not for simply making market. It is for you to read. Not that simply we go and sell books, and that ... If the customer says, "You read it first of all," then what you will say? You'll say, "No, I cannot read. I can sell only." (laughter) (Prabhupāda laughs.) Then what will be your position, if you say like that? "I can sell; I cannot read." Anyway, then? Word meanings? (Pradyumna reads synonyms.) So these are kāma, these material desires.

Somebody is wanting wealth, somebody is wanting beauty, somebody is wanting strength, somebody something else. All these are…the beginning from brahma-varcasa-kāmas tu. And ultimately, they want to merge into the brahmajyoti. So up to that point, everything that we want-that is material-and that is lust. Therefore it is said kāma. The…just the opposite word of kāma is prema, love.

So in the material world there cannot be prema. Prema means love. The prema is only possible in the spiritual world. Here, what is going on as love, that is not love, that is lust. A boy loves a girl, a girl loves a boy. That is not love, that is lust. As soon as there is some disturbance in lusty affair, they divorce. So therefore that is not love. So we should note it, that so-called love is bogus in this material world. Love cannot be possible. This very word love, prema, is specially reserved for Kṛṣṇa. Premā pum-artho mahān. That is Caitanya Mahāprabhu's preaching, that the highest perfection of life is to evoke one's dormant love for Kṛṣṇa.

The love is there. It is reserved for Kṛṣṇa, but due to our foolishness, we are distributing that love in so many ways, up to the dog. This is called illusion. We do not know where to apply love. If you see, all these words is touched with the word kāma, kāma. Kāma means lust. There is no question of love. And love ... Prema and kāma is described in Caitanya-caritāmṛta. What is prema and what is… prema and kāma. Ātmendriya-prīti-vāñchā tāra bali kāma [Cc. Ādi 4.165]. Kāma. What is lust? Ātmendriya-prīti, to satisfy one's own senses. That is kāma. Here, a boy and girl love. They say "love," but no, it is not love. The boy wants to satisfy his senses, and the girl wants to satisfy her senses. That's all. Therefore, ātmendriya-prīti-vāñchā. Everyone is trying to satisfy her own senses. That is kāma. Lust. And then, what is prema? Kṛṣṇendriya-prīti-icchā dhare prema nāma. When the same propensity is transferred for satisfying Kṛṣṇa's senses… just like gopīs.

The superexcellence of gopīs is due that they wanted to satisfy Kṛṣṇa. They dressed very nicely because they thought that "Kṛṣṇa become very pleased seeing us nicely dressed." Not that ... In this material world, a woman or a girl dress very nicely just to attract the opposite sex for his sense gratification. That's all. So everyone, all this description is given there: brahma-varcasa-kāma, vīrya-kāma, then vasu-kāma. Devīṁ māyāṁ tu śrī-kāmaḥ. Śrī. (aside) You can stand near the wall. Others may not… Śrī means beauty. In the Durgā-pūjā, Devī-pūjā, they ask… After offering Mother Durgā all sorts of paraphernalia, then they puṣpāñjali, they pray favor, dhanaṁ dehi rūpaṁ dehi balaṁ dehi. Dehi dehi. Dehi means "give me." After pūjā… Therefore it is called pūjā. Pūjā, just like in business circle, if you want to take some business from a big merchant, so you satisfy him, flatter him, and sometimes invite him in hotel and give him nice dinner.

In this way, after he is satisfied, ”Sir, if you kindly give me this contract.” (laughter) ”Or if you give me this post.” The ultimate aim is his post and contract, not to satisfy the person. No. He’s spending some money for his own sense gratification. Similarly, all these pūjās… The demigod pūjā, that is for his sense gratification. That’s all. Kṛṣṇa, therefore, condemns this: kāmais tais tair hṛta-jñānā yajante anya-devatāḥ [Bg. 7.20]. This very kāma. These words, kāma, kāmas, kāma, kāma. So Kṛṣṇa also says… So you won’t find any difference between Bhagavad-gītā , or Śrīmad-Bhāgavatam, or any Vedic literature. It is to be understood through proper channels. So all these kāmas have been condemned by Kṛṣṇa. Kāmais tais tair hṛta-jñānā yajante anya-devatāḥ. The persons who go to worship other demigods like Devī, Māyā, Durgā, Śiva, or Indra, Candra, so many … There are 33, I mean to say, crores. One crore equal to?

Devotee: Ten million.

Prabhupāda: Ten million, and thirty-three. Just see. There are so many demigods, and so many desires also. So they are not prohibited. Everything is there in the Bhāgavata, that ”If you want this particular…” Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. That is stated in the Bhagavad-gītā: ”Those who want quick success in fulfilling some material desires, they worship the demigods.” The Māyāvādī, Shankarites, they have made a hodgepodge. They have made so much blunder in understanding the Vedic conclusion. Misleading, simply. Therefore Caitanya Mahāprabhu has especially warned that ”Anyone who hears about the Māyāvāda commentation, he’s doomed. He’s gone forever, lost.” He will have no understanding, either this way or that. The Vedas, they give us information of the demigods, but they are not imagination. And neither Kṛṣṇa is imagination. The Bhāgavata is giving this direction; Bhāgavata means Vyāsadeva is giving direction that ”If you want this profit, then worship this demigod.”

So he’s playing childish, foolish things? He’s giving some wrong information? Imagination? What business he has got to do that? But these Māyāvādī rascals will say that ”the demigods are also māyā, Kṛṣṇa is also māyā, everything is māyā.” Therefore we call them Māyāvādī, everything māyā. Kṛṣṇa-bhakti is māyā. They say it is good for raising oneself to the platform of impersonalism. Their process is that you, if you want to go higher platform, you take one staircase and get on it, and then throw it away. Because you don’t require to come down again. That is their philosophy. So you take any means, the Ramakrishna Mission also says like that. Yata mata tata patha. ”You can worship brahma-varcasa, you can worship Devī-māyā; you can worship Vasūn; you can worship Rudra; you can worship anyone; ultimately, you become one with the Supreme.” Most misguiding. Here it is… But if you want this particular thing, then you worship this. In the Bhagavad-gītā also, it is confirmed, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25].

Demigod worshipers will go to the demigods. There are different planets, 33 crores of demigods, and there are thirty-three crores of planets also. The moon planet, according to Vedic literature, that is also one of the planets belonging to the demigod Candra. It is one of the higher planets. So this is the list. If you want something particular… if you want to merge into the effulgence, brahmajyoti, then you worship… Yajeta brahmaṇaḥ patim. Brahmaṇaḥ. Brahmaṇaḥ means also Vedas, śabda-brahma. Tene brahma hṛdā, in the Bhāgavata, beginning. Brahma means this sound, transcendental sound of knowledge. That is Veda. So there is Upaniṣad. So Upaniṣad, they generally, those who are scholars in Upaniṣad, they want to become one with the… So that is not a very difficult thing. Anyone can do that. There is a process, but we Vaiṣṇavas, we do not accept that suicidal policy. We want to keep our individuality, not merge. We don’t want to finish our identity.

Our real identity is eternal servant of Kṛṣṇa. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. So we want to keep that identity, and we want to serve Him eternally. Eternally means, now we are in this material world, we are being trained up how to serve Kṛṣṇa. This Deity worship-this is training. The same thing will continue when you go to Vaikuṇṭha or Vṛndāvana. The same way we shall personally serve. Here, Kṛṣṇa… This is also personally. But due to my imperfectness, I cannot see Kṛṣṇa in His actual spiritual form, sac-cid-ānanda-vigraha [Bs. 5.1]. Therefore Kṛṣṇa has assumed a form which you can approach. It is for your facility. And Kṛṣṇa, in any form He appears, He is transcendental. Either this form or that form. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. Everything. That is Kṛṣṇa’s specialty. He can appear… Just like if you have got a photograph of some of your friend, so you cannot derive the benefit of directly meeting him. But in Kṛṣṇa’s form, if you have a Kṛṣṇa’s photograph, it is as good as Kṛṣṇa.

That is the difference. You can get the same benefit from the photograph picture of Kṛṣṇa as you get benefit by directly meeting Him. Therefore, meeting this photograph Deity of Kṛṣṇa is as good as Kṛṣṇa. Advaya-jñāna, nonduality. Here in this material world there is duality, but in the spiritual world, there is no such duality. Brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim, indram, indram indriya-kāmaḥ. Indriya means senses. Those who are too much lusty satisfy simply… The most important indriya is the genital, sex. So for them, it is recommended that ”You worship Indra.” Indra, the demigod, he is number one sexually inclined demigod. He has got eyes, eyes over all his body. Śata-cakṣuṁṣi. These eyes were originally vagina. He was cursed by Gautama Muni that ”You are so fond of vagina that I curse you that you get all over your body vagina only.” Then, when he surrendered, he began to cry that ”It will be very much, I mean to say, abominable for me.”

Then he asked, offered, that ”These vagina may be turned into eyes.” Therefore his body is full of eyes. Śata-cakṣuṁṣi. So those who are too much lusty, lover of the vagina, they may worship Indra. This is the recommendation. Everything is there. If you want vagina instead of Kṛṣṇa, all right, do it. You have it. So unfortunately, if our student falls a victim of vagina instead of Kṛṣṇa, that is very regrettable. Then better he worship, instead of Kṛṣṇa, let him worship Indra. That is the Bhāgavata direction. Indram indriya-kāmas tu prajā-kāmaḥ prajāpatīn. Prajā, many children, dynasty. Just like aristocratic family. One is working very hard to establish a family. In England, it is very prominent, ”Lord family, Duke family.” And where the rascal is going himself, he does not know. But he’s establishing a family, Lord family. Prajā-kāmaḥ. People want that son, grandson, great grandson, his son, his son, the family will be filled up with so many … In India especially, the karmīs, they want like that.

Śry-aiśvarya-prajepsavaḥ. Śrī, beauty, beautiful women. Śrī, aiśvarya, wealth, and prajā. Prajā means many children. They are spending their whole time earning money, amass money, huge bank balance. Then his sons are married, the same thing. He begotten so many children by sex. So he’s giving indulgence to his sons, ”All right, you also take this sex indulgence and produce many children.” Prajepsavaḥ. And then, grandchildren are also, ”You also take another. You also produce children.” So they are called prajepsavaḥ. They want, they are happy to see that he has got many children. Just like Dhṛtarāṣṭra. He has got… He had hundred sons, and the hundred sons had another hundred sons. So he was after ”How this kingdom should be mine, sons' land?” That is the cause of Kurukṣetra war. So prajepsavaḥ, prajā-kāmaḥ. So…so there are so many kāmas, desires. Different people, different kāma. Therefore they are all hṛta-jñānāḥ. Anyone who is impeded by this kāmas, they are less interested [intelligent].

Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. Hṛta-jñāna means one who has lost intelligence. They are captivated by this kind of lusty things. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Prajā-kāmaḥ, those who want children, great-grandchildren… In Bengali there is a proverb, nāti nāti svarge vati(?). Nāti means grandson, and grandson's grandson. Therefore, ”I am living, my son is living, my grandson is living, his son is living, his son is living,” in this way, up to seventh generation, if one sees, then immediately he goes to heaven. These are the conception of the materialistic person, that ”If I can see a grandson of a grandson, then my life is successful.” (laughter) And he's working hard for that purpose. They are called prajā-kāmaḥ. Prajā means many sons in the family. That is considered very aristocrat. Prajā-kāmaḥ prajāpatīn. Devīṁ māyāṁ tu śrī-kāmaḥ. Śrī means beauty. If you want to become very beautiful, either man or woman, then you worship Durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ.

Tejas-kāmo vibhāvasum. Vibhāvasum. There are Vasus, eight kinds of Vasus. So you can worship one of the Vasus. If you want to be very influential person, like Mr. Nixon, then you worship Vibhāvasum. Vasu-kāmo vasūn rudrān. Vasu means ”wealth.” If you want wealth, riches. So list is there, but Kṛṣṇa says, ”This will not make you happy, My dear friend. Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You kick off all this nonsense! You just surrender unto Me.” That is Kṛṣṇa's instruction. Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Because He's the Supreme, He's giving supreme advice. But there are other persons. To regulate them… Because… These they are called yajñas. Saha-yajñāḥ prajāḥ sṛṣṭvā. There is little touch of devotion, indirectly. Because if you want to worship Indra, you must worship at the same time Nārāyaṇa. That is the system. Nārāyaṇa-śilā will be there. Because the benediction you want from the particular type of demigod, he cannot give independently.

When he takes permission from Nārāyaṇa, that ”He is after this benediction from me, and he's worshiping me. So shall I give him this benediction?” So with His order … Because, after all, īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything means Kṛṣṇa's property. How? Suppose somebody is cashier in our institution. He's getting a thousands of dollars in his custody. So he cannot distribute without being sanctioned. That is not good. So he must take the superior sanction, that ”Shall I give him?” Similarly, all these demigods, they cannot give you anything directly. With the permission of the Supreme Personality of Godhead … Mayaiva vihitān hi tān. That benefit which they derive from the demigod, that is ordained by Kṛṣṇa, Kṛṣṇa says. When the demigod appeals to Kṛṣṇa that ”This person is hankering after this thing, and he's worshiping me,” so just to keep the position of the demigod, Kṛṣṇa says ”All right, give him.” Because the demigods are servant of Kṛṣṇa. So one has approached the servant of Kṛṣṇa.

To keep the position of the servant, Kṛṣṇa orders, ”Yes, you give.” Just like Hiraṇyakaśipu. Hiraṇyakaśipu took benediction from Brahmā. So many things. ”I shall not die at daytime, I shall not die at night, I shall not die on land, I shall not die on water.” In this way, all definitions by negation. Brahmā said, ”Yes.” Now, to keep the words of Brahmā, Kṛṣṇa is so kind… Brahmā is servant. He appeared in such a way that all the prayers of Hiraṇyakaśipu was not touched. Hiraṇyakaśipu said that ”I shall not die by any man or any animal or any demigod.” So He appeared in Nṛsiṁha-mūrti, who is neither animal nor man nor demigod. You cannot define. Then Hiraṇyakaśipu prayed for that ”I shall not die in daytime, at night.” Yes. So Hiraṇyakaśipu was killed in the sandhyā, between the junction of day and night. Just in the evening. You cannot say it is day, neither it is night. In this way, Kṛṣṇa kept all the words of Brahmā, and still killed him. That is Kṛṣṇa.

That is Kṛṣṇa. That you may be very intelligent to avoid Kṛṣṇa or the laws of Kṛṣṇa, but Kṛṣṇa is more intelligent. He will also cheat you. Because you wanted to cheat Him, so He will also cheat you in such a way that (is) beyond your imagination. Yes. That is Kṛṣṇa. You cannot excel Kṛṣṇa. You have to be always under Him, even your cheating process. This is Kṛṣṇa. So take shelter of Kṛṣṇa and be happy. Thank you. (end)

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Śrīmad-Bhāgavatam 2.3.1-4

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Los Angeles, May 24, 1972

Prabhupāda: In this space there should be one paint (?) for Rādhārāṇī. (pause) Hmm. You can…

Pradyumna: (leads chanting)

annādya-kāmas tv aditiṁ
svarga-kāmo 'diteḥ sutān
viśvān devān rājya-kāmaḥ
sādhyān saṁsādhako viśām
[SB 2.3.2-7]

Prabhupāda: Translation?

Pradyumna: Translation: ”One who wants a large stock of grains should worship Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod.”

Prabhupāda: So these are the problems. We have to cease (?). Exactly like that. Just like government departments. If you want to have this, you have to go to a particular department-building department, water department, so many… electric department… many departments. Tax department, income tax department, support tax department.

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

So there are many statements in the Bhagavad-gītā that… In Indian villages still, there are different wells. One well is meant for washing dishes. Another well is meant for taking bath. Another well is meant for washing cloth. Another well is meant for drinking water. So Kṛṣṇa says, "There are different wells for different purposes, but when you go to the river, all the purposes will be served." You can wash your dishes, you can wash your cloth, you can take bath, and then you take drinking water. Similarly, all these desires… Of course, a devotee has no material desire. Unless one is free from all these material desires… These are all material desires. Somebody wants to be powerful, somebody wants wealth, somebody wants to have beautiful wife, somebody wants to possess grains and worldly kingdom… There is no limit of our desires. And there are different departments also. You can fulfill your desires. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25].

So this is kindness, mercy of Kṛṣṇa, that He has given you facility if you want to fulfill your desire. But all of them are kāma. In each and every line, the word is used, kāma. We have marked it. Here, just like annādya-kāmas tv aditim. Annādya. Anna means grains. There are different types of grains. That is all wanted. Annādya-kāmas tu. Kāma. But you won't find here a meat-eater. No, that is not at all… That is aboriginal. That is not for a human being. Anna. You can desire anna, grains. You can desire to become king. You can desire to have nice wife. These are natural. But there is not a single sentence here you will find they are desiring to eat meat, egg, flesh. No. That is beyond human jurisdiction. They are not meant for human being. So these are the different departments if you want to take facility of quickly getting some benefit… Yajanta iha devatāḥ. Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ. For particular type of fulfillment of your desire, you can worship the particular type of demigods.

This is recommended in the śāstra for the less intelligent class of men. Still, it may be questioned that "Why Vedas have-if the ultimate goal is to reach the Supreme Personality of Godhead-why the Vedas have prescribed different demigod worship?" Yes, that is replied in the Bhagavad-gītā, tad bhavaty alpa-medhasām. Those who are less intelligent, for them, not for the first-class intelligent. Those who are Kṛṣṇa conscious, they are first-class intelligent. They don't want anything beyond Kṛṣṇa. That's all. They don't want to know anything except Kṛṣṇa. The advantage is that if you can know Kṛṣṇa, then you know everything. And if you get Kṛṣṇa, you get everything. Therefore this conclusion cannot be perceived by less intelligent class of men. Exactly like that. If one is intelligent, he goes to the river from the village, and he takes there bath. River water is never contaminated because constantly the wave is flowing. Suppose you contaminate a certain portion, but it does not stand, it flows down immediately.

Immediately, moment after moment, you are getting pure water. Especially in India. In India there are so many nice rivers, Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā, Sindh. There are many rivers, all very nice water. In the Western countries I have seen only one river very nice, in Montreal. What is that river? St. Lawrence, yes. All other rivers I have seen, they are very unclean, especially in Moscow, Hamburg. Oh, it is so dirty. So in India the rivers are very clean, and people take pleasure in taking bath in rivers. If there is river, nobody will take bath at home. They will go all to the river. And it is very refreshing. That you know. So this example is very nice, that if you go to the river, then your all purposes are served. But in the village, they are restricted that "This well is for this purpose, this well is this purpose." It may be crowded. You have to wait for the opportunity. But the river is open. You can go there and have your business done very nicely.

That will be summarized in the last verse:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

That is the conclusion. Here Śrīmad-Bhāgavatam is recommending different demigods for different purposes because there are all classes of men. So to take immediate effect, they worship demigods. Kṣipram, very soon. Generally, people do not go to worship Kṛṣṇa and Viṣṇu, because you cannot ask from Kṛṣṇa anything which is not good for you. Suppose you pray to Kṛṣṇa on the seaside, "Kṛṣṇa, give me a good fish. I want to catch." Kṛṣṇa will never fulfill your desire. That is Kṛṣṇa's mercy. Because Kṛṣṇa will not give you facility for possessing anything which will ultimately cause your falldown. Kṛṣṇa knows that "If he catches a fish, then he will have to become a fish again to be caught by the same fish. So why shall I give the facility?" So therefore our policy is not to ask anything from Kṛṣṇa. He knows what is good for me; simply I have to surrender unto Him. That's all. Why shall I bother Him, "Give me this, give me that, give me that"? Na dhanaṁ na janam.

Here, strī-kāma, beautiful wife, kāma, one who wants, devīm, he should worship goddess Durgā. This is recommended here. But it is kāma. But those who are devotees, they have no kāma. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Anya. Anya means other than Kṛṣṇa's service. They have made all, everything zero. We don't want all these things. We simply want to serve Kṛṣṇa. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñāna means knowledge. Karma means fruitive activities. Uncovered by or untouched by fruitive activities and jñāna. Just like in Vṛndāvana. All the inhabitants of Vṛndāvana, they never tried to know Kṛṣṇa, whether He is God. That was not their business. Jñānam, the jñānīs, they want to know. Just like Brahmā wanted to test whether Kṛṣṇa is God or not. Indra wanted to test whether… The inhabitants of Vṛndāvana, they never did it. They think, "Kṛṣṇa is our very intimate friend, my beloved son, my lover, my master." Everyone's concentrated love for Kṛṣṇa in different mellows.

That's all. Even when Kṛṣṇa played wonderful thing, so they simply thought, "Oh, He might be a demigod." You see. So they never tried to analyze Kṛṣṇa, but their love for Kṛṣṇa, there is no comparison. So that is wanted. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. "Whether Kṛṣṇa is God or not, let me test." You can test, but pure love means whatever Kṛṣṇa may be, He is my lovable object: mat-prāṇa-nāthas tu sa eva nāparaḥ. We have no other business than to love Kṛṣṇa, whatever He may be. He may be God or He may be whatever He may be. That is called anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Then what is the business? If everything is śūnyam… Śūnyam means zero. No, we are not zero. We are positive. What is that? Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Simply cultivate Kṛṣṇa consciousness favorably: "How I can become a lover of Kṛṣṇa?" That is wanted. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. This is first-class devotion service. Of course, we should know Kṛṣṇa; otherwise, it may be we may neglect Him.

Just like we are trying to explain what is Deity. But if one has got unflinching love for the Deity, he doesn't require to understand the Deity through the śāstra. Spontaneous love. Just like Caitanya Mahāprabhu showed, as soon as He entered the Deity room, fainted, "Here is My Lord." That is first-class position of devotee… Without any other consideration. Enhance your love for Kṛṣṇa without any condition. That is required. So these worship of different demigods are recommended in the scripture, not to mislead him, but to lead him gradually to the higher stage, to lead him to the higher stage. Because the demigods are considered different limbs of the Supreme Personality of Godhead.

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

Just like if you want to serve me… There is a routine work how to serve superior. Now, if you touch my hair, you are touching me, but that is not the service. You see. Service means there is routine work. You should touch my feet. Similarly, anywhere you go, it is Kṛṣṇa, because without Kṛṣṇa there is no other existence. So to worship the demigod, indirectly worshiping Kṛṣṇa, but avidhi-pūrvakam, without regulative principles. Yajanty avidhi-pūrvakam. The same example: if you want to touch me, so the regulative principle is that you have to touch the lotus feet of your spiritual master, not that you touch his head and do like that. You can say, "I am touching you." Oh, that's not the way. You have to touch according to the regulative principles. Similarly, those who are nonsense: "All right, you touch the hair of your spiritual master. If you cannot touch the lotus feet, then you touch…" Giving a chance to come in touch. So this demigod worship, it is an example given.

Demigod worship is recommended in the Vedas. At least, they should gradually understand "Who is this demigod? Why we are worshiping him? Wherefrom he has got this power?" Then, when one can understand that this Indra, Candra, and Sūrya, and Diti, Aditi, and fire, Lord Śiva, they are all different departmental heads of Kṛṣṇa's government… The real king is Kṛṣṇa. To understand that. Not that… Then one could derive all the benefits from one department. No. The different departments are recommended: "If you want this, you have to… If you want this, you have to…" In the conclusion it will be said that "Whatever you want, you go to Kṛṣṇa." Your all desires will be fulfilled. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. Akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. (pause) What is the time now?

Devotee: 8:30

Prabhupāda: So next, another verse you can read.

Pradyumna: Āyuṣ-kāmo 'śvinau devau … (devotees repeat) puṣṭi-kāma ilāṁ yajet… One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahmā or Bṛhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsarās and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahmā, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Umā, the wife of Lord Śiva.

Purport: There are different modes of worship for different persons desiring success in particular subjects. The conditioned soul living within the purview of the material world cannot be an expert in every type of materially enjoyable asset, but one can have considerable influence over a particular matter by worshiping a particular demigod, as mentioned above. Rāvaṇa was made a very powerful man by worshiping Lord Śiva, and he used to offer severed heads to please Lord Śiva. He became so powerful by the grace of Lord Śiva that all the demigods were afraid of him, until he at last challenged the Personality of Godhead Śrī Rāmacandra and thus ruined himself. In other words, all such persons who aspire after gaining some or all of the material objects of enjoyment, or the gross materialistic persons, are on the whole less intelligent, as confirmed in the Bhagavad-gītā (7.20). It is said there that those who are bereft of all good sense, or those whose intelligence is withdrawn by the deluding energy of māyā, aspire to achieve all sorts of material enjoyment in life by pleasing the various demigods, or by advancing in material civilization under the heading of scientific progress. The real problem of life in the material world is to solve the question of birth, death, old age and disease. No one wants to change his birthright, no one wants to meet death, no one wants to be old or invalid, and no one wants diseases. But these problems are solved neither by the grace of any demigod nor by the so-called advancement of material science. In the Bhagavad-gītā, as well as in the Śrīmad-Bhāgavatam, such less intelligent persons have been described as devoid of all good sense. Śukadeva Gosvāmī said that out of the 8,400,000 species of living entities, the human form of life is rare and valuable, and out of those rare human beings those who are conscious of the material problems are rarer still, and the still more rare persons are those who are conscious of the value of the Śrīmad-Bhāgavatam, which contains the messages of the Lord and His pure devotees. Death is inevitable for everyone, intelligent or foolish. But Parīkṣit Mahārāja has been addressed by the Gosvāmī as the manīṣī, or the man of highly developed mind, because at the time of death he left all material enjoyment and completely surrendered unto the lotus feet of the Lord by hearing His messages from the right person, Śukadeva Gosvāmī. But aspirations for material enjoyment by endeavoring persons are condemned. Such aspirations are something like the intoxication of the degraded human society. Intelligent persons should try to avoid these aspirations and seek instead the permanent life by returning home, back to Godhead.

Prabhupāda: You can read the śloka number 8 also. Dharmārtha uttama-ślokaṁ tantuḥ tanvan pitṝn yajet. (Pradyumna leads chanting of text 8.)

Devotee: Jaya Śrī Guru.

Prabhupāda: Have kīrtana.

Devotees: All glories to Śrīla Prabhupāda. (devotees offer obeisances)

Prabhupāda: Vibration of this mantra will purify. Even if we do not understand the meaning, try to vibrate the mantra.

(end)

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Śrīmad-Bhāgavatam 2.3.2-3

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Los Angeles, May 20, 1972

Prabhupāda: So kīrtana has finished or kīrtana has to be… Where is… (devotees chanting japa)

Pradyumna: Oṁ namo bhagavate vāsudevāya… (3 times) (leads chanting of verse and synonyms)

brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatīn
[SB 2.3.2-7]

Prabhupāda: So, I think last verse we did not read the purport. You read the purport of the last verse.

evam etan nigaditaṁ
pṛṣṭavān yad bhavān mama
nṛṇāṁ yan mriyamāṇānāṁ
manuṣyeṣu manīṣiṇām

Read the purport.

Pradyumna: "Purport: In the human society, all over the world, there are millions and billions of men and women, and almost all of them are less intelligent because they have very little knowledge of the spirit soul."

Prabhupāda: This is our challenge, that the, there are millions and trillions of men and women all over the world, but they're not at all intelligent. This is our challenge. So, the Kṛṣṇa consciousness movement may be taken by others as crazy, or we challenge that "You are all crazy men." Therefore we have got a little book, "Who is Crazy?" Because they're thinking that "These shaven-headed boys and girls are crazy," but actually they are crazy. Because they have no intelligence. Why? They do not know what is spirit soul. This is the animal consciousness. Dogs, cats, they think that the body, they are the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go means cow, and khara means ass. A person who is in bodily conscious, "I am this body." So 99.9% of the whole population of the world, they're like this, "I am this body," "I am American," "I am Indian," "I am African," "I am this…"

And they're fighting just like cats and dogs, they fight, "I am cat, you are dog. You are dog, I am cat." That's all. So this challenge, that "You are all rascals," it is a very strong word, but actually that is the fact. That is the fact. It is a revolutionary movement. We are challenging everyone that "You are all set of asses and cows and animals, because you have no knowledge beyond this body." Therefore it is said… In this purport, I have especially mentioned. "Because they have little knowledge of spirit soul, all of them are not intelligent." I have spoken with big, big professors. In Moscow, that gentleman, Professor Kotovsky, he said, "Swamiji, after death, there is nothing. Everything is finished." And he's one of the big professors in the country. So this is the defect of modern civilization, that the whole society is being governed by cats and dogs, actually. So how there can be any peace and prosperity? It is not possible. Andhā yathāndhair upanīyamānāḥ.

Blind man leading other blind men. If one has eyes to see, he can lead hundreds and thousands of men, "Please come along with me. I shall cross the road." But if the man leading, he is himself blind, how he can lead others? Andhā yathāndhair upanīyamānāḥ. So Bhāgavata, there is no comparison. There cannot be. It is transcendental science. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Īśa-tantryām, these blind leaders, they are bound up by the laws of material nature, and they are giving advice. What advice they can give? Then? Go on.

Pradyumna: "Almost all of them have a wrong conception of life, for they identify themselves with the gross and subtle material bodies, which they are not in fact."

Prabhupāda: This is their, I mean to say, less intelligence. Everyone thinks that "I am this body." Or little further off, one thinks, "No, I am not this body. I am mind." There are two bodies, one gross body made of these physical elements: earth, water, air, fire, sky, and another… Just like shirt and coat. You have got your coat, and within the coat there is shirt, and within the shirt, you are. This is gross example. Similarly, we have got this gross body and when the gross body is finished, then I keep myself in this mental body. That is called ghostly body. The ghostly body means one who is living in the subtle body. Ghost is a fact; it is not fictitious. So the subtle body carries me to another gross body. That is called transmigration of the soul. I must have some vehicle. The subtle body… Gross body is finished. That is gone. Now, the subtle body is there; therefore my mentality will create another gross body. If I am dog mentality, then I'll create another body, dog's body. And if I am God mentality, then I'll create another body like God.

This is the process. So, everyone has got full liberty how, what kind of body he's going to get next. So if you keep yourself in Kṛṣṇa consciousness, that consciousness, subtle body, then you are sure to get next life, if not in Vaikuṇṭha, at least you get a high standard life. That is confirmed in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭaḥ. Bhraṣṭaḥ means fallen, fallen. Suppose we are executing Kṛṣṇa consciousness, and some of our students are going away. So that is called bhraṣṭa, fallen. They could not continue. So one who could not continue by his ill luck, he is also not loser because he is… That slight Kṛṣṇa consciousness will help him to get another human form of body. That is guaranteed. Ordinary men, they do not know what kind of body they are going to get. They're in darkness. But it will be decided at the time of his death according to the mentality. God is so kind, whatever you want, He is giving you. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

"Whatever you want, you take." He has given you full liberty. Because we have come to this material world to enjoy. Enjoy means sense gratification. And sense gratification standard is according to the body. A king's body, his sense gratification, and a hog's body, his sense gratification, they are different. Because the bodies are different. A king cannot take anything which is not very nicely prepared, and a hog is satisfied with stool. Why? A different body. Deha-yogena dehinām. There are… The whole thing is sense gratification. Here, anyone who has come… Indriyārtha artha-vādinaḥ. Their only aim is sense gratification. That's all. Anyone. Beginning from Brahmā down to the ant. Material life means a desire for sense gratification. They're fallen because they wanted to gratify their senses. They cannot remain in Vaikuṇṭha world. In the Vaikuṇṭha world, only the one, the Supreme Lord, His senses should be satisfied not anyone's else. That is called bhakti.

The process is sense gratification, but if you want your sense gratification, that is material. And if you want to satisfy Kṛṣṇa's sense gratification, then you are spiritual. So anyone who wants to gratify his senses, personal, he is pushed here, in this material world. Now, according to different karma, you create your field… Just like ordinarily, everyone is working in Los Angeles, hard, day and night, but somebody's poor man, somebody's rich man. Why? According to karma. One is intelligent enough. He can do things very nicely. He's getting more money. So field is open for everyone. It is not, the government is giving a special facility for somebody, and he's becoming rich, and another man is forbidden to use the government facilities, therefore he's becoming poor. No. It is not that. Government is giving facility everyone equally. You become educated, you become high-court judge. And if you become criminal, then go to jail. So similarly, God, He's equal to everyone.

Samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. There is no discrimination. How He can be God? God has not made all these different types of bodies. You have made; we have made. I want to become a dog, God has given me facility, "Take this dog's body." Prakṛteḥ kriyamāṇāni… [Bg. 3.27]. He immediately orders material nature, "Give him a dog's body." That's all. If I want to have a tiger's body, nature will give me tiger's body, "Take, tiger's body." So it depends on my work, sva-karmabhiḥ. But either I'll have a tiger's body, or dog's body, or a Brahmā's body, or ant's body, all of us are fallen, patita. Patita. Patita means fallen. Because this is not the proper life; you'll have to change. Sometimes you are Brahmā, sometimes you are hog. Up and down. Up and down. Therefore, one who is intelligent, he has no more… Āra nā koriho mane āśā. Narottama dāsa Ṭhākura says, "No more desires. Simply surrender to Kṛṣṇa." If you go on desiring… You can desire. You are full at liberty. But desire means you have to accept different types of bodies.

It is… You cannot make any permanent settlement. That is not possible. And That is also your fault. Because… Suppose you are posted now in a high post, Mr. Nixon, but you cannot keep the standard. You'll commit some sins. Next life, you'll have to become something else. This is going on. Kabhu svarge kabhu naya. Therefore the karmīs, they are all non-intelligence. Their intelligence is not… The only intelligent person is he who has completely surrendered to the lotus feet of Kṛṣṇa and engaged in his service. He's the only intelligent. And all are rascals. That's all. This is our conclusion. Anyone, let come. We shall prove it. Let anyone come, either the karmīs, jñānīs, yogis, anyone. We shall prove that "You are rascal #1." This is our challenge. If he's a sane man, he'll understand that he's a rascal. Otherwise, he will fight, unnecessarily. Therefore we do not say directly such harsh words, that "You are rascal." But we should know at least that they are all rascals.

At least we should know. They have no intelligence. Because they are entangled. Just see this list. Here is, brahma-varcasa-kāmas tu. Brahma-varcasa means those who are desiring to become one with the effulgence, to merge into the effulgence of the Lord. Varcasa. Varcasa means the effulgence of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Just like the sun and the sunshine. Similarly, Kṛṣṇa is the Supreme Brahma, and His effulgence is called brahmajyoti. So these jñānīs, they are desiring to merge into the Brahman effulgence. Therefore, it is called brahma-varcasa-kāmas tu. And kāma means desire. Therefore, they are still desiring. They are fed up with these ordinary desires. Ordinarily, they are desiring, "I shall become rich man. I shall become minister. I shall become this, I shall become that." And they are also desiring to merge into the effulgence of Kṛṣṇa. That is also desire, kāma. The word is explicitly said, kāma. Kāma means desire.

That is also sense gratification. To become one with God, it is also sense gratification. When he fails to become the greatest personality, he then desires, "Now let me become one with God." One with God means he thinks that he will be equally expert as the supreme enjoyer. Because God is supreme enjoyer. Bhoktā. So he could not enjoy life separately; now he wants to mix with the body of God. Therefore… That enjoyment is there. The propensity for enjoying is there. He failed to enjoy keeping himself separate, so he wants to mix with God. Just like the politicians. Whenever there is some political movement, they take some part. Their idea is that "If I become somehow or other a little prominent, important, I'll have a minister's post." That's all. It is a fact. They do not care for country's welfare. No. There is no such question. Their only ambition is, "Let me mix with this political party. It's growing… Just like in our country, there are so many parties.

Recently, Indira Gandhi's party became powerful. So all other men, giving resignation from other party, they took into the party of Indira Gandhi. So it is like that, merging into the existence of the powerful. So the frustrated karmīs, frustrated karmīs, when they do not find any happiness even by becoming the greatest or the topmost person, he wants to become one with God. Therefore it is said, brahma-varcasa-kāmas tu. Brahma-varcasa means effulgence. But it is kāma. That is not akāma. But a devotee is akāma, there is no kāma. He has no personal desires. His desire is only to remain eternal servant of God. That's all. That is his position. That is not desire. That is his actual position. Just like Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Kāmaye, this kāma. I no more desire for riches. Karmīs-they want money. Na dhanaṁ na janam, or they want many men to follow. Followers, they create party by political agitation.

So na dhanaṁ na janam. And another desire is to have very nice, beautiful wife. These are the material desires, to have enough money, enough followers, nice wife. "Bas. My life is now fulfilled." But Kṛṣṇa, Caitanya Mahāprabhu, denies all these nonsense. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. "I don't want all these things." So just try to understand the position of Kṛṣṇa conscious person. They have nothing to do with all this nonsense. Then what is our position? Void? Because ”No, no, not this, not this, not this.” Then it come to zero? No. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. The positive, bhakti. Not zero. We make all this nonsense zero, but we come to the positive fact. The fact is ”I am eternal servant of God.” So that is fact. I have forgotten now; therefore I am desiring so many things. So come to the fact. Come to the fact. Actually, they are in fact. Just like, what is called outlaws. Outlaws, they say, you don’t care for government, but what is the loss of the government by such declaration?

That outlaw is put into the prison house and he’s captivated and give all sorts of trouble. That… The outlaw’s gain is to put himself into trouble. That’s all. The government does not lose anything by the so-called declaration of the outlaws, that ”I don’t care for the government.” That is the idea. Similarly, those who are declaring, ”What is God? We don’t care for God. I am God. I am everything,” so they are creating their own hell. That’s all. God has nothing to lose, nothing to gain. ”You go to hell, according to your…” But because we are part and parcel of God, Kṛṣṇa, He’s not very happy because these rascals are going to hell. Therefore He comes: ”My dear boys, why you are going to hell in this way? Please surrender and come home.” (laughter) But these rascals will not hear. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. ”Eh! Why shall I surrender to Kṛṣṇa? He’s an ordinary man. I am also as good as Kṛṣṇa.” That’s all. Therefore they’re less intelligent.

They have no intelligence. Then? Go on.

Pradyumna: ”They may be situated in different high and low positions in the estimation of human society, but one should know definitely that unless one inquires about his own self beyond the body and the mind, all his activities in human life are total failures.”

Prabhupāda: That’s all. If he does not care to know what he is, what is his position… But he cannot know it because he has already accepted ”I am this body.” The body will be finished. Either it will be burned or buried in the ground, or some animal will eat me. That’s all. So with that, everything will be finished. So therefore, with this understanding, whatever he is doing, it is simply failure. Because the basic principle of understanding is wrong. He does not know that ”I am creating my next field of work.” That he does not know. So, Bhagavad-gītā informs us, idaṁ śarīraṁ kaunteya [Bg. 13.2]. What is called? The field. This body is called field. What is that śloka? Can you remember? Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate Kṣetra [Bg. 13.2]. Kṣetra means field. Field. Just like you work, you play, on the field. So the… You are not the field. You are not the field. Because you are walking on the field or you are playing on the field, it does not mean you are field.

But these nonsense, these rascals, they take it, ”I’m playing on this field; therefore I am field.” No. Therefore Kṛṣṇa says particularly, idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. Kṣetra. It is field. Just like ”a field of activities,” we say. So every individual soul is given a chance of field of activities. So this is a field. Now you can act. This field, this body, human body, is very nice field. Here, by acting, you can understand your real position. Other field, the dog’s field… He has got a body, but that body is not very good to understand himself. So idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. So one who does not know that ”This body is my field of activities, I am not this body,”… Therefore, without knowing the real fact that he is not body, he is simply working; that means it is failure. Parābhavaḥ. The Sanskrit word is called parābhavaḥ. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Parābhavas tāvad abodha-jātaḥ. Every one of us is born abodha.

A means not, and bodha means knowledge. Without any knowledge. That’s a fact. If you are born with knowledge, then there was no need of sending the children to school. There was no need. He is born. No. Everyone is born rascal. That is to be understood. And therefore he has to be trained. So if the training is simply how to eat more, how to sleep more, how to have sex life more, and how to defend more, that is animal training. But if the training is how to know God, how to know your relationship with God, that is real training. That chance is in the human form of body. So if a human being does not take this chance, this facility, then his all activities are failure. Simply for nothing he’s wasting time. Failure. Then?

Pradyumna: ”Therefore, out of thousands and thousands of men, one may inquire about his spirit self and thus consult the revealed scriptures like Vedānta-sūtras, Bhagavad-gītā, and Śrīmad-Bhāgavatam.”

Prabhupāda: Yes. The information is there. Simply, the inquiry should be there. The Vedānta-sūtra therefore, the first aphorism, athāto brahma jijñāsā. Jijñāsā means inquiry. ”Now it is the opportunity for inquiring about the self.” ”Now” means this human form of body. A dog cannot. So therefore, Vedānta-sūtra begins, athāto brahma jijñāsā. This is the opportunity. But unfortunately, people are not given the opportunity, facility. School, college, they are simply giving ”More become mechanics,” how to deal with instruments, iron instruments. Big, big institutions for technological understanding. And where is this technology? Why a dead man is dead man? Why don’t you give some mechanical power so that he can come out again? Where is that technology? You know the technology… When a motorcar is stopped, you know the technology how to start it again. But you do not know this technology. When this motorcar, this body motorcar will stop, you have no technology to start it again.

Then where is the perfection of your technological institute? You are missing the real point. Therefore abodha-jātaḥ, everything is failure, all technology failure. Failure, simply failure. What is the use of? You do not know real technology. Therefore it is failure. But the informations are there. If we are intelligent enough, then we can take that ”What is this? Why a dead man cannot be revived into life again? Then what is the fact?” But nobody wants to die; he wants to continue. Why he becomes old? Old means warning and, of the… Just like the, what is that, yellow light. ”Now please prepare for the red light.” So this is coming… You stop this. Technology. Where is your technology? But the information is there. Bhagavad-gītā. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Then as you have changed so many bodies, from your mother’s womb up to the point of death, so you are going to change another body. Therefore any sane man will say ”Oh, then what is that body?

What kind of body I am going to get?” And that is intelligent. That is intelligence. And, if he does not know, he dies like cats and dogs, then he spoils his whole life, human form of life. This is going on. Have saṅkīrtana. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.3.8, and Initiations

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Los Angeles, May 25, 1972

Prabhupāda: So where is Pradyumna?

Devotee: He's typing.

Prabhupāda: Why? One śloka. Yes, you can… Anyone can chant. (japa) (pause) One verse.

Pradyumna: (leads chanting)

dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṝn yajet
rakṣā-kāmaḥ puṇya-janān
ojas-kāmo marud-gaṇān
[SB 2.3.8]

Prabhupāda: Where are those books? These small books? (pause) My spectacles? Nobody's here? Where is Nanda Kumāra? Sleeping? As soon as there is opportunity, sleep. (laughter) (japa) Nidrāhāra-vihārakādi-vijitau **, one has to conquer over sleeping, eating, and sense enjoyment. Nidrā, nidrā means sleeping. Āhāra means eating or collecting more, collecting. Eating, sleeping, and vihāra, sense gratification. Vijitau, the Gosvāmīs, they conquered over this.

Devotee: He said he's making the kacaurīs.

Prabhupāda: Hm. Rājya-kāmo manūn devān nirṛtiṁ tv abhicaran yajet, kāma-kāmo yajet som … No, not this. Dharmārtha uttama-ślokam (devotees chant responsively) tantuḥ tanvan pitṝn yajet, rakṣā-kāmaḥ puṇya-janān, ojas-kāmo marud-gaṇān Hm. Repeat, repeat again. (devotees chant śloka) So, word meaning?

Pradyumna: Translation: "One should worship Lord Viṣṇu or His devotee for spiritual advancement of knowledge, and for protection of heredity and advancement of the dynasty one should worship the different demigods."

Prabhupāda: Hm. Other line is not translated. Hm. Then?

Pradyumna: Purport?

Prabhupāda: Hm.

Pradyumna: "The path of religion entails making progress on the path of spiritual advancement, ultimately reviving the eternal relation with Lord Viṣṇu in His impersonal effulgence, localized Paramātmā feature, and ultimately in His personal feature by spiritual advancement of knowledge. And one who wants to establish a good dynasty and be happy in the progress of temporary bodily relations should take shelter of the pitās and the demigods in other pious planets. Such different classes of worshipers of different demigods may ultimately reach the respective planets within the universe, but he who reaches the spiritual planets in the brahmajyoti achieves the highest perfection."

Prabhupāda: Yes. So, now. (devotees chant japa) (break in tape)… the word is abhyantaram, the word is abhyantaram… Antara means internal. (break in tape)

Jayahari: So the translation to this mantra: "Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed without and within." So speaking from our own situation, we can understand that we've been brought up in a very degrading culture that right from the beginning is teaching propaganda how one must forget God. So Prabhupāda has so kindly given us a process to cleanse the mind. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We want to clear our mind again so we can see things as they are. So this human form of life is very rare opportunity, and it is rare because out of so many species of life we have been given the opportunity to again remember God. [break] (CB interference is heard coming through the speaker.) (japa)

Prabhupāda: Where is found, this name?

Devotee: List of names.

Prabhupāda: So you know the rules and regulations? The regulations?

Lāla Kṛṣṇa: No meat-eating, no illicit sex, no gambling, no intoxication.

Prabhupāda: So your name is Lāla Kṛṣṇa.

Lāla Kṛṣṇa: Bāla?

Prabhupāda: Lāla. Or Bāla Kṛṣṇa? Lāla Kṛṣṇa is name. You can give them. Next.

Devotee: Roger? (Raghu-nandana)

Prabhupāda: You know the rules and regulations? What are they?

Raghu-nandana: No meat-eating… (inaudible)…

Prabhupāda: Hm. How many rounds you will chant?

Raghu-nandana: Sixteen rounds a day.

Prabhupāda: Minimum, minimum. So your name is Raghu-nandana dāsa. Raghu-nandana is Lord Rāmacandra's another name.

Devotee: Cassandria?

Prabhupāda: What is her name?

Devotee: Kasamapriyā dāsī?

Prabhupāda: Kusuma.

Devotee: Kusuma-priyā dāsī.

Prabhupāda: So you know the rules and regulations?

Kusuma-priyā: (inaudible)

Prabhupāda: So your name is Kusuma-priyā. Kusuma-priyā, "the best of the flowers."

Devotee: Pam? (Pāṇḍurāṇī.)

Prabhupāda: Pāṇḍurāṇī?

Devotee: Pāṇḍurāṇī.

Prabhupāda: So, what are the rules?

Pāṇḍurāṇī: No meat-eating, no intoxication, no illicit sex, no gambling.

Prabhupāda: How many rounds you shall chant?

Pāṇḍurāṇī: Sixteen.

Prabhupāda: So your name is Pāṇḍurāṇī, "Queen of the Pāṇḍus." That means Draupadī.

Devotee: John?

Prabhupāda: Draupadī had five husbands. (laughter)

Devotee: Dharma-kṣetra.

Prabhupāda: What are the rules?

Dharma-kṣetra: No eating of meat, fish or eggs, no gambling, no intoxication, and no illicit sex.

Prabhupāda: Dharma-kṣetra dāsa. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Dharma-kṣetra, "the field of religious activities."

Devotee: Patricia. Pātrī, Pātrī dāsī, Pātrī.

Prabhupāda: Pātrī. Pātrī. What are the rules?

Pātrī: No meat-eating, no intoxication, no gambling or speculation, and no illicit sex.

Prabhupāda: Thank you. So your name is Pātrī dāsī. Su-pātrī. Pātrī means a good reservoir. Everything good is there.

Devotee: Mary? Mañjuālī? Mañjuālī?

Prabhupāda: So what are the rules?

Mañjulālī: No meat-eating, no illicit sex, no gambling… (inaudible)

Prabhupāda: Thank you. So, Mañjuālī. Your name is Mañjuālī, one of the gopīs. Thank you. There is another. Come on.

Devotee: Pārvatī.

Prabhupāda: Pārvatī. So what are the rules?

Pārvatī: (inaudible)

Prabhupāda: Yes. So your name is Pārvatī. Pārvatī, "the daughter of Himalayas and wife of Lord Śiva." (devotees offer obeisances)

Jayahari: So what time is ārati? (kīrtana)

(end)

720526SB.LA

Śrīmad-Bhāgavatam 2.3.9

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Los Angeles, May 26, 1972

Prabhupāda: Where are the books? The small books. Where is the problem? Have you got (?) Come on.

Pradyumna: Oṁ namo bhagavate vāsudevāya (etc., leads chanting of verse:)

rājya-kāmo manūn devān
nirṛtiṁ tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param
[SB 2.3.9]

Translation: "One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead."

Prabhupāda: This is significant. Those who are Kṛṣṇa conscious, they have no material desires. Finished. Brahmaṇy upaśamāśrayam. Upaśama, upaśama means completely finished, don't want. They can worship the Supreme Personality of Godhead. Otherwise, without being akāma … Akāma means no material desires. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], completely. If we have got least desire for material enjoyment, Kṛṣṇa will give us chance again to accept a body which will satisfy the senses. Deha-yogena dehinām. For our sense gratification, a particular type of body is offered. By the order of Kṛṣṇa, through the agency of material nature. Just like father gives the seed, and the mother gives the body, similarly, Kṛṣṇa, the supreme father, He is the giver of the seed, living entity, and according to the living entity's desire, the material nature gives the body. Therefore material nature is mother, and Kṛṣṇa is the supreme father. Tasmin garbhaṁ dadāmy aham. Garbhaṁ dadāmy aham: "I give the seed, garbha, pregnancy."

So we are part and parcel of Kṛṣṇa, and He… According to my desire, He puts me into circumstances, material circumstances; I get a particular type of body. This is the secret of different types of body and transmigration of the body. The foolish scientists, they do not know this science. They are trying to create living entity in the laboratories. It is impossible. Just like if a woman wants to create a child independently, it is impossible. There must be contact with a man who must give the seed, then a woman can produce a child. Similarly, these rascals who are trying to produce life by material combination, through the material agency, they are all rascals. They do not know even the ordinary law. By combination of matter you cannot produce any living entity. That is not possible. Living entity, being part and parcel of Kṛṣṇa, Kṛṣṇa must give the seed. Tasmin garbhaṁ dadāmy aham. The creation, the yoni… Yathā yoni, yathā bījaṁ yathā yoni. This is natural.

So to get this body means I have got material desires. This body. This is the philosophy. Anyone who has got this material body, beginning from Brahmā… He is considered the first creature within this universe, most intelligent, most learned, but still, because he has got this material body, he's not akāma, without any material desires. He has got material desire. He wanted to become the supreme head of one universe. Just like we try to become supreme head of a family, then of a society, then of a nation, of a community. Then I desire to be head, also… Go on, go on, increasing. To lord it over. So, so long there will be desire to lord it over, then we have to accept a body. It doesn't matter what kind of body. It may be Brahmā's body, it may be cat's body, it may be man's body, it may be bird's body, it may be beast's body. That will depend on my desire. But if I have got any desire, material desire to fulfill, then I must be prepared for accept next body, another.

So if one wants to finish this business, accepting… And accepting a material body means to become subjected to the laws of material nature. You get a material body, and if you want that "I shall not die," it is impossible. It is not good. Then you must die. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You get a material body and again you give it up, and again you get it. This is going on. Therefore, Caitanya Mahāprabhu said,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this way, all the living entities, beginning from Brahmā down to the microscopic germ, everyone is rotating in different species of life, in different planets, in different position. Innumerable. As the living entities are innumerable, so varieties of bodies are also innumerable. Not innumerable, they are counted, 8,400,000 species of life. This is Vedic knowledge. Exactly giving the number. Exactly. 8,400,000. It doesn't say 9,000,000, or 500,000. No. Exact.

Jalajā nava-lakṣāṇi. In the aquatics, there are 900,000 species of life. Now, if you have got your science, now go and see. This is Vedic knowledge. Perfect, without any doubt. Sthāvarā lakṣa-viṁśati. And the plants and trees, they are 2,000,000 species of life. So, ei rūpe brahmāṇḍa bhramite [Cc. Madhya 19.151]. We are transmigrating from one species of life, one species of life, another, another, another, another… They cannot explain why there are so many varieties of life. The varieties of life is there because we have desire, kāma. "I want this." "All right, take this." Kṛṣṇa is immediately prepared. Ye yathā māṁ prapadyante [Bg. 4.11]. "If you want, you can take it." But Kṛṣṇa says, ultimately, that "You'll never be happy in this way. Therefore you give up this business. Simply surrender unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. So that is called akāma. So here it is said that akāmaḥ yajet puruṣaṁ param. If you want to be akāma, devoid of all material desires, then surrender to Kṛṣṇa.

That will save you from this business of rotating from one sort of body to another sort of body. Therefore Caitanya Mahāprabhu said, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. To come to Kṛṣṇa consciousness is not very easy thing. It is by the grace of guru. Guru-kṛṣṇa. And grace of Kṛṣṇa. Combined together. One who sincerely wants to stop this business of repeated birth and death… But they do not understand that this is a suffering. They say, "Ah, let it happen." When they forget what is the suffering of birth. Birth, as I have many times explained… Nowadays, it is so much suffering that a child is born within the womb, and there is abortion, killed. "Kill him." But they do not understand the suffering, that one chance given that it will get a body and come out and maybe able to come to Kṛṣṇa consciousness, that opportunity… he's being killed within the womb. But these rascals, they do not know what is the suffering. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9].

Kṛṣṇa says the sufferings of birth… They do not understand, such fools, that what is the suffering of birth. Even if you are not killed, you have to remain compact in a vat, airtight. And the worms, they are biting. So many things. Suffocated. That is one thing. But if he can live at least for ten months, the mother does not kill, abortion, then it has got a chance to come out. Otherwise, there is no chance to come out ever. He dies within the womb, again transferred to another womb, and again it is killed. So those who are too much sinful, those who are causing these abortions, they will get this sort of life. They will never see light. One womb, killed; another womb, killed; another womb, killed; another womb, killed. This is so sinful, this abortion. And the modern civilization and the priestly order, they are passing: "If the mother selects… otherwise, there is no objection, abortion." Such foolish world is going on. You see? There are so many subtle laws of nature.

They do not know anything. And they are claiming to be educated scientist and Vedantists philosopher. All nonsense. All nonsense. Therefore it is said, akāmaḥ puruṣaṁ param. Give up your kāma, lusty desires, or any material desires, and surrender to Kṛṣṇa. Then that is life successful. Otherwise, bhūtvā bhūtvā pralīyate [Bg. 8.19]. Take once birth… These are all desires. And the so big list. "If you want this, then you can worship this." Why it is recommended that you worship these demigods? Because if one goes for fulfilling the desire to a demigod, there is connection of Viṣṇu. Because any yajña you perform, demigod, there must be Viṣṇu first. The mantra says that "With the sanction of Viṣṇu's order, you get this facility." So by worshiping the demigod, if he's sensible man, one day he will come to know that "Above the demigods there is Viṣṇu. So why I am worshiping this demigods? Why not Viṣṇu?" Suppose if I get some facility from somebody, and if I see that this man is taking sanction from another superior man.

So my intelligence should be, "Why not go direct to the superior man? Why I am flattering this man?" That is sense. So therefore demigod worship is recommended in Vedas, that one day he may come to his intelligence that "Why demigod? Why not God, personally, directly?" Therefore, it is not that it is encouragement, it is encouragement(?). Just like, you know amongst the Hindus, the flesh-eaters, they're recommended that "If you want to eat meat, then you sacrifice one goat before the goddess Kālī." And Goddess Kālī is worshiped once in a month, on the dark moon day, at night. And there are mantras. The mantras say that… Within the ear of the animal it is said that, "You are sacrificing your life before the deity; so next life, immediately, you get a human form of life. And when you get a human form of life, you'll have the right to kill this man also." This is the mantra. Now, if you are a sane man, understand that "I am killing this goat at the risk of my life in next birth.

So why I am going to take such responsibility? Better stop it." So, it is for discouraging. If I say directly, "Don't eat meat," he'll protest, "Why shall I not? It is our food. I must eat." Therefore, instead of directly prohibiting, the śāstra says, "Yes, yes, you can eat. But by sacrificing it before Goddess Kālī." That means condition, restriction.

Similarly, marriage. Marriage-what is the meaning of marriage? Everyone can have sex without marriage. So what it means, marriage? Marriage means restriction. That's all. That you have sex, but a particular selected woman, man. That's… No more. That's all. That is marriage. So all the Vedic rules are there… Śāstra says: loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. Why this demigod worship, marriage, these are prescribed? They are prescribed to stop it, not to encourage it. But the foolish persons, they say, "Well, it is in the śāstra. Why shall I not do?" Therefore Lord Buddha, when he appeared, he wanted to stop this animal killing, but because these rascals will show the evidence that "Here is sanctioned by the Vedas to kill an animal before Goddess Kālī. Why you stop?" Therefore he said, "I don't care for your Vedas." Because his only idea was to stop this animal killing. Ahiṁsā.

So we should know, whenever there is sanction in the śāstra for meat-eating, for sex intercourse, or for drinking, it is not for encouraging; it is for prohibiting, restricting. So the next question should (be), "Why it is restricted?" Restricted means so long you'll be addicted to this habit, you'll have to accept a body. So one who cannot stop it immediately, he's restricted. "All right, you want to do it. All right. Go to this demigod." That is the list. If you want this, all right, go to this demigod." Means somehow or other, this lusty person is being brought before a demigod to understand that this is not good. This is implicating. Therefore it is said akāma. If you become completely free from all material desires, or if you want that position, then come to Kṛṣṇa. No other demigod. If you actually want freedom from this material bondage, then Kṛṣṇa…

Kṛṣṇa also assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. These are all pāpa, sinful. Either you take the body of a Brahmā or an ant or cat or dog. All sinful. Only the person who has taken to Kṛṣṇa consciousness seriously, he's pious. Akāma. The next verse will be akāmaḥ sarva-kāmo vā [SB 2.3.10]. Thank you very

much. (devotees offer obeisances.) Kīrtana. (end)

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Śrīmad-Bhāgavatam 2.3.10

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Los Angeles, May 28, 1972

Prabhupāda: What is the time now?

Devotees: Seven minutes after seven.

Prabhupāda: So make it correct. Come on. (to all the devotees, loud) Who has made the caraṇāmṛta? Eh? Who has made caraṇāmṛta?

Devotee: She is not here, Śrīla Prabhupāda.

Prabhupāda: Who is he? Who is she? I want to know.

Devotee: Tell her to come out of the kitchen … (devotees chant japa.)

Prabhupāda: Why you have no responsibility? You have added salt instead of sugar. Why?

Girl devotee: I didn't read the-

Prabhupāda: No. You shouldn't make anymore. One responsible should make it. Somebody, give him charge. This is great mistake. Hare Kṛṣṇa. Where is Pradyumna? Chant.

Pradyumna: Oṁ namo bhagavate vāsudevāya (etc., leads chanting of verse and reads synonyms)

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Translation: "A person who has broader intelligence, who may be full of all material desire or may be without any material desire, and who also desires liberation, by all means must worship the Supreme Whole Personality of Godhead."

Prabhupāda: So this is our conclusion. There are three classes of men, human beings. Not with hands and legs. Actually human being, those who know what is the purpose of life. The purpose of life, the first basic principle of our life, is that we have come here, in this material world, for becoming master, lording it over the material nature. Although we cannot do it, that is our desire. They are called sarva-kāmaḥ. There is no limit of desires. Anyone, you find out ordinarily, in this world, you ask him, "What is your ultimate desire?" There is no limit. Therefore he's called sarva-kāmaḥ. Pralayāntam upāśritam. Till the time of death, there is desire. A dying man, he is also desiring. I have seen it practically. One gentleman in Allahabad, he was contemporary, of our age. He was dying at the age of fifty-four years, and he was crying, and he was requesting the doctor… He was very rich man. "My dear doctor, can you not give me at least four years life so I could finish my program?" The nonsense, what is your program? You see? I have seen it. (aside) Don't move leg like that. So therefore they are called sarva-kāmaḥ. There is no end. He does not know… He's going to die, and he thinks that doctor can prolong his life. Is it possible to prolong life? Not for a second even. When you are destined to die, you must die. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. This death is Kṛṣṇa. You cannot defy Kṛṣṇa; that is not possible. Kṛṣṇa says, mṛtyur aham, sarva-haraś ca. Just like Prahlāda Mahārāja's father. He was so proud, and he was confident, "Now I have taken benediction from Brahmā. I'll live forever." So he was very much proud. Just like karmīs, they also think, "When there will be disease and there will be point of death, I shall take care very nicely. There are so many good physicians. I shall call them, and they will give me life." So this is demonic. You cannot protect yourself by so-called science, physician, or power. It is not possible. Because the death is Kṛṣṇa.

Rāvaṇa, Hiraṇyakaśipu, all, many demons, they thought it that "We shall live forever." So anyone who is thinking like that, he's a demon. He cannot stop death. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa…If you don't give to Kṛṣṇa, then Kṛṣṇa will appear just like Nṛsiṁhadeva, and He will take away everything from you and kill you. That's all. Now who can challenge? Who is there who can challenge Kṛṣṇa? No, nobody can. That is Kṛṣṇa. So the sarva-kāmaḥ … So up to the end of life … All these politicians, we have seen. Gandhi, in our country. Jarwahal Nehru. He was attacked, heart attack, several times, and doctor says, "Within a week, you'll have to go away." Still, he was going to the hillside to recoup his health. And when he was on the point of death, he was brought to New Delhi and died. So up to the point of death he was thinking that "I must remain a prime minister; otherwise the whole thing will be lost. In my absence, if I am not on the seat, then everything will be lost."

This is māyā. Gandhi was thinking like that. He agitated his political movement against the British rule. So Britishers went away. I requested him that "Now you have got sva-rājya, and you are so respectable in the world. You take this propaganda, to preach Bhagavad-gītā." No. He'll still stick to these politics. Unless he was killed. He was killed, you know. So this is the propensity, sarva-kāmaḥ. There is no end of their desire, no end. They are called sarva-kāmaḥ. So here it is recommended: akāmaḥ… Just the opposite. Akāmaḥ, niṣkiñcana. They have finished all these nonsense, material desires. Vaiṣṇava. Just like you have taken sannyāsa. It is supposed that you have finished all your material desires. This is called akāmaḥ, just the opposite. And the other side: sarva-kāmaḥ. There is no end of desire, material desire. So Vyāsadeva recommends, "All right, you may be sakāmaḥ…" Sakāmaḥ means without end of any desires. Full of desires… (break in tape)… and between this there is another… (break in tape)… mokṣa-kāmaḥ. So sakāmaḥ, sarva-kāmaḥ-karmīs, those who are working very hard, just like animals.

Animals are meant for working hard, but now, men are being educated to work like animals. And there is no end. So they are called karmīs. Therefore, in the Bhagavad-gītā, Kṛṣṇa has designated these animals, these karmī animals, who are working very, very hard, just like hogs and dog… they have been described in the Bhagavad-gītā as mūḍhāḥ. Mūḍhāḥ, rascal, foolish. Viśvanātha Cakravartī Ṭhākura has explained why they are mūḍhāḥ. These karmīs, they want some eating, sleeping, mating. But why so much hard work? Now, eating, sleeping, mating… Just see the birds; they are free. They don't work at night, at least. But human beings, day and night. Night also, night duty. "I shall get some more money." So there is no end. How they can be happy? They are simply thinking of, that "I shall work very hard, and I shall get money and enjoy my senses."

Then where is the question of happiness? The karmīs cannot have happiness, because their method is to work hard. How they can be happy? Similarly, jñānīs, mokṣa-kāmaḥ. After being disgusted that "I worked so hard throughout my whole life. I could not get peace. Therefore it is false." Jagan mithyā. Mithyā means false. This is Śaṅkarācārya philosophy. Jagan mithyā. Mithyā means false. Brahma satyam. "Now let me search out where is Brahma and become one with him." That is also another labor. Speculating. They have to interpret all these Vedic literature to make God dead, void, impersonal, nullified. So they have to gather their arguments. That is another labor, hard labor. So they are also working hard. Yogis, they want to show some magic: "I can walk on the water. I can fly in the air without any airship. I can go this planet, that planet." Yogis can do that. They have got this magical power. "I can create immediately gold." And if you can show these magical feats, immediately you get so many…

But that kind of yogi also very rare to be found, and now, in your country, yogi means who can show some gymnastics, that's all. So they are also working hard. Because they have got kāma. The yogi, he wants to be very popular by showing magic. Because general people, they cannot walk on the water. But if somebody can walk on the water, oh, millions of people immediately go to the Pacific Ocean to see. So therefore they want siddhi. Actually, there are yogis in Siddhaloka, without any flying machine, they can go from one planet to another. Durvāsā Muni, he went. Within a year, he came back. He went to Vaikuṇṭha planet. Yogi, great yogi. He saw the Supreme Personality of Godhead face to face, but he was not excused. He went to beg pardon so that he may be saved from the sudarśana-cakra. So he went to Lord Śiva, Lord Brahmā, and all big, big demigods: "Please save me. The sudarśana-cakra is after me." So everyone said, "We are unable to do anything. You can go to Lord Viṣṇu." So he went to Lord Viṣṇu, he saw Him, he talked with Him. And Lord Viṣṇu also said that "I cannot do anything. You must go to Ambarīṣa Mahārāja and fall down on his feet and beg his pardon. Then you can be saved." So this is the position.

And Ambarīṣa Mahārāja was a devotee. He did not know anything. He was simply depending on Kṛṣṇa. So just see who is powerful, that… Even the yogis are not so powerful as the devotees. Why? Because devotee's fully surrendered to Kṛṣṇa. Fully surrendered means "If Kṛṣṇa likes, He will save me; otherwise, I don't try for myself. I have to simply serve Kṛṣṇa. That's all." And Kṛṣṇa takes charge of your saving. And when Kṛṣṇa wants to kill… Just like Prahlāda Mahārāja. Ordinary… not ordinary, but a simple boy, and how much torturing was going on upon him by his father! But he was saved by Kṛṣṇa. Ultimately, when it was intolerable, then He appeared and killed the rascal. So therefore devotees are akāmaḥ.

They don't have any desires. Even in greatest danger, they do not ask Kṛṣṇa. That is pure devotion, anyābhilāṣitā-śūnyam [Brs. 1.1.11]. So Caitanya-caritāmṛta says that

kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī-sakali 'aśānta'
[Cc. Madhya 19.149]

Śānta means peaceful. Who is peaceful? Only kṛṣṇa-bhakta, devotee of Kṛṣṇa. He is peaceful. Others? No. They cannot be peaceful. Why? Now, there is demand. The karmī is wanting to lord it over this material world. The jñānī is wanting to become one with God. The yogi is wanting some wonderful power. So there is wanting. It may be of different category, but there is demand. But akāmaḥ, he has no demand. That's all. He doesn't want anything from Kṛṣṇa. Caitanya Mahāprabhu's teaching is: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "I don't want. I don't want money, I don't want followers, I don't want nice wife." These things are wanted by the materialists. A devotee simply wants "Give me the chance of serving You."

That's all. Hare Kṛṣṇa. "Hare, Rādhārāṇī; Kṛṣṇa, Lord, You are both present here. Kindly give me the chance to serve You." That's all. This is akāmaḥ. So akāmaḥ, they have no other business, simply to serve Kṛṣṇa. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "My dear Lord, I don't want anything. But give me this facility, that I may be engaged in Your service." That's all. (pause) So Bhāgavata recommends that "Even though you are a fool number one, you are demanding from Kṛṣṇa, sarva-kāmaḥ, or mokṣa-kāmaḥ, still, you worship Kṛṣṇa. Don't go to other demigods." Because… we have seen the list of demigods. If you want… The prescription is there, "If you want this, you worship this deity. If you want this, you worship this deity." But they are all kāma. In the Bhagavad-gītā these kāmīs, these lusty persons, have been condemned. Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. Hṛta-jñānāḥ, lost of all intelligence. That means rascal. In good language it is hṛta-jñānaḥ, one who has lost his intelligence.

So hṛta-jñānāḥ is explained by Viśvanātha Cakravartī: naṣṭa-buddhayaḥ. Naṣṭa-buddhayaḥ, no intelligence. No intelligence. So why no intelligence? Now, that is also explained in the Bhagavad-gītā: antavat tu phalaṁ teṣām [Bg. 7.23]. The benediction they get from the demigods… Just like it is recommended, we have read it, that if you want beautiful wife, you worship Umā. If you want very strong sexual powers, then you worship Indra. So the prescription is there. But they are foolish. Why foolish? Suppose you get very beautiful wife and very strong sex power, then how long you will enjoy it? Antavat tu phalaṁ teṣām. It will end. Five years, ten years. Even in living condition, if you have become old, seventy years, eighty years old, then what you will do with beautiful wife? There will be no more sex power. Vṛddhasya taruṇī-bhāryā. Vṛddhasya … These are useless. When one has become old, to have a young wife is troublesome for him. So therefore we should not desire anything material.

They're all temporary. It will finish. It will finish. Therefore Caitanya-caritāmṛta, the same Caitanya… Kṛṣṇadāsa Kavirāja says, kṛṣṇa yei bhaje sei baḍa catura. Anyone who takes to Kṛṣṇa consciousness, takes the shelter of Kṛṣṇa, he is the perfect intelligent man. He is the perf… So here it is recommended that ”You fools, you rascals…” Akāmaḥ sarva-kāmaḥ, eh, sarva, not akāmaḥ. Sarva-kāmaḥ, mokṣa-kāmaḥ. ”You are all rascals.” Therefore Vyāsadeva is advising ”All right, even though you are rascal, you are full of desires, you are full of becoming one with the Supreme, still, you worship,” yajeta puruṣaṁ param, ”the Supreme Personality of Godhead. Still, you do that.” That is the recommendation. Don’t go to others. Now, the question is that bhakti means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. One must be free from all kinds of desires. That is pure bhakti. Now, it is recommended here that sarva-kāmaḥ, mokṣa-kāmaḥ, ”Those who are desiring for all material opulences, those who are desiring for becoming liberated…”

So they are not anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. They have desires. So how they can be bhakta? How they can be devotee? Because devotee is pure, he has no… Akāmaḥ. Why it is recommended? The recommendation is there also for demigods. That is freedom. The śāstra is giving you all freedom. ”If you like, you do this.” But ultimately gives this instruction… Just like Kṛṣṇa. He has spoken so many things, jñāna-yoga, dhyāna-yoga, karma-yoga. But at the end He says, sarva-dharmān parityajya mām ekaṁ śara… [Bg. 18.66]. ”You give up all this nonsense, simply surrender unto Me.” That is the ultimate instruction. So that means śāstra gives you freedom, at the same time gives you chance. Śāstra is not… Just like we are free, and the state laws are there, and we are free to violate it or to abide by it. Similarly, all the śāstras, everything is there. And the freedom is also there. Not, I mean to say, the ultimate freedom, but there is freedom, small freedom. We can make our choice.

Here, also, the same thing. Vyāsadeva is giving list, that ”If you want this, you worship this demigod.” Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. But if you are intelligent, udāra-dhīḥ… Udāra-dhīḥ, very intelligent. Then, in spite of, despite all your desires, you become Kṛṣṇa conscious. You go to Kṛṣṇa. Puruṣaṁ param. Who is puruṣaṁ param? Kṛṣṇa. Arjuna accepted: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. All paramam, Supreme. Puruṣam, ”You are the Supreme Person.” The same thing. Puruṣaṁ param. The Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. This param, supreme, superlative, is Kṛṣṇa, in every respect. He’s the supreme power, puruṣottamam. Uttamam. Nobody greater than Kṛṣṇa. So here it is recommended that ”Even if you have got desire…” All kinds of desire. There are varieties of desire. Even you want jñāna-siddhi, yoga-siddhi, karma-siddhi, or dhyāna-siddhi, simply go to Kṛṣṇa. That’s all. Yat karoṣi, yaj juhoṣi.

Kṛṣṇa also says. Yat karoṣi. You want to do something. This is all activities. Either you are karmī, jñānī, or yogi, there are activities. The meditation, so-called meditation, that is also another activity, mental activity. So why it is recommended like that, that how…? They are not devotees. They are sarva-kāmaḥ. If they go to worship Kṛṣṇa, that is, there is facility. Just like Dhruva Mahārāja. Dhruva Mahārāja, he was sarva-kāmaḥ. He wanted material happiness. He was insulted by his step-mother. He determined that ”I shall have such kingdom which even my father also did not enjoy. My father’s wife has insulted me. I shall show him.” This kind of determination was there, that ”I shall show him.” So it was sarva-kāmaḥ. When Nārada approached Dhruva Mahārāja and informed him, ”My dear boy, you are a prince, you are so delicate. You cannot accept these troubles of living in the jungle. It is very, very difficult. Great, great sages, they could not. You better go home. And when you get old, when time will be ripe, you can come. Now you go home.”

So he was a son of kṣatriya. He was so determined. He said, ”My dear sir, I thank you for your instruction. But I’m so rascal, I cannot accept.” Just see. ”I am kṣatriya. Your, this brahminical instruction will not be accepted by me. So if you can give me any mantra by which I can see the Supreme Lord, just talk of that. I want to see Him.” Then Nārada Muni saw, ”Oh, he’s so determined, he’s not going back.” Then he gave him: oṁ namo bhagavate vāsudevāya. ”Chant this.” And he saw Kṛṣṇa, Viṣṇu, within six months. He was so determined. But when Kṛṣṇa offered him, ”Now, you ask Me whatever you like. You can take from Me. You have undergone such severe austerities. You can take.” So he was sorry. ”Oh…” Now, svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42]. ”My dear Lord, I have no more any desire. I don’t want anything. I have got everything. Not only everything, more than everything. I have seen You. So I don’t want anything.”

You see? This chance is there. Even with your kāma, desires, you execute devotional service, make connection with the Supreme Lord. A time will come, you’ll become akāmaḥ, no more… A time will come. Therefore it is recommended. Not that sarva-kāmaḥ goes to Kṛṣṇa and simply bothers Him, ”Give me this, give me this.” No. Let him talk like that, ”Give me this, give me that.” Kṛṣṇa will see to that. But devotional service, if he comes in contact with Kṛṣṇa seriously, then time will come, he will become akāmaḥ. Therefore it is recommended. Not that it is advised that you go to Kṛṣṇa and ask all nonsense from Him. That is not pure devotion. Pure devotion is akāmaḥ. Nothing. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jaga… [Cc. Antya 20.29, Śikṣāṣṭaka 4]. So it is recommended here only that a devotee, even he’s foolish in the beginning, to ask from Kṛṣṇa all material facilities. Still, when he’s engaged in devotional… when he comes to the perfectional stage, or when he comes in contact with a pure devotee, he gives up all this nonsense, and as a pure devotee, he simply engages himself without any return, without any profit, in the service of the Lord.

Thank you very much. (devotees offer obeisances) Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.3.11-12

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Los Angeles, May 29, 1972

Pradyumna: (leads chanting of verse and reads synonyms)

etāvān eva yajatām
iha niḥśreyasodayaḥ
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ
[SB 2.3.11]

Prabhupāda: This is the important factor. Now, translation?

Pradyumna: ”All the different kinds of worshipers of multi-demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.”

Prabhupāda: This is the secret, association of the pure devotee of the Lord. Without association of pure devotee of Lord, nobody can come to the stage, unflinching faith and devotion to the Supreme Personality of Godhead. I think last purport we did not read? Read it.

Pradyumna: No, we didn't read the last one. "Purport. The Supreme Personality of Godhead Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā as the Puruṣottama, or the Supreme Personality. It is He only who can award liberation to the impersonalists by absorbing such aspirants in the brahmajyoti, the bodily rays of the Lord. The brahmajyoti is not separate from the Lord, as the glowing sun ray is not independent of the sun disc. Therefore one who desires to merge into the supreme impersonal brahmajyoti must also worship the Lord by bhakti-yoga, as recommended here in the Śrīmad-Bhāgavatam. Bhakti-yoga is especially stressed here as the means of all perfection. In the previous chapters it has been stated that bhakti-yoga is the ultimate goal of both karma-yoga and jñāna-yoga, and in the same way in this chapter it is emphatically declared that bhakti-yoga is the ultimate goal of the different varieties of worship of the different demigods. Bhakti-yoga, thus being the supreme means of self-realization, is recommended here. Everyone must therefore seriously take up the methods of bhakti-yoga, even though one aspires for material enjoyment or liberation from material bondage.

Akāmaḥ is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole puruṣaṁ pūrṇam, has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Gosvāmī has explained this desirelessness as bhajanīya parama-puruṣa-sukha-mātra-sva-sukhatvam in his Sandarbha. This means that one should feel happy only by experiencing the happiness of the Supreme Lord. This intuition of the living being is sometimes manifested even during the conditioned stage of a living being in the material world, and such intuition is expressed in the manner of altruism, philanthropy, socialism, communism, etc., by the undeveloped minds of less intelligent persons.

In the mundane field such an outlook of doing good to others in the form of society, community, family, country, or humanity is a partial manifestation of the same original feelings in which a pure living entity feels happiness by the happiness of the Supreme Lord. Such superb feelings were exhibited by the damsels of Vrajabhūmi for the happiness of the Lord. The gopīs loved the Lord without any return, and this is the perfect exhibition of the akāma spirit. Kāma spirit, or the desire for one's own satisfaction, is fully exhibited in the material world, whereas the spirit of akāma is fully exhibited in the spiritual world.

Thoughts of becoming one with the Lord, or being merged in the brahmajyoti, can also be exhibitions of kāma spirit if they are desires for one's own satisfaction to be free from the material miseries. A pure devotee does not want liberation…"

Prabhupāda: Prahlāda Mahārāja said that "I don't want my liberation alone. Unless I deliver all these fools who are rotting in this material world, I do not want my personal liberation." This is Vaiṣṇava philosophy. The Māyāvādī philosophers, they are going to Himalayas or some secluded place for personal benefit. But a Vaiṣṇava, he has no desire for personal benefit. The personal benefit is already there in Vaiṣṇava because he's in touch with the Supreme Lord by his service. Prahlāda Mahārāja said,

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
[SB 7.9.43]

"My dear Lord, I am not anxious for myself. Because I have got the thing. I have no problem how to cross over the nescience or how to go to Vaikuṇṭha or to become liberated. These problems are solved." Why? How you have solved? Now, tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. "Because I am engaged always in glorifying your activities, so my problem is solved."

Then what is your problem? The problem is śoce. "I am lamenting," śoce tato vimukha-cetasaḥ, "those who are averse to You. Being averse to You, they are working so hard," māyā-sukhāya, "for so-called happiness, these rascals. So I am simply lamenting for them." This is our Vaiṣṇava philosophy. One who has taken shelter of the lotus feet of Kṛṣṇa, he has no problem. But his only problem is how to deliver the rascals who are simply working hard forgetting Kṛṣṇa. That is the problem. Go on. "A pure devotee does not want liberation …"

Pradyumna: (continues reading to end of purport to text 10)

Prabhupāda: Next?

Pradyumna: All living entities in different statuses of life within the material creation, beginning from the first demigod, Brahmā, down to the small ant, are conditioned under the law of material nature, or the external energy of the Supreme Lord. The living entity in his pure state is conscious of the fact that he is a part and parcel of the Lord, but when he is thrown into the material world on account of his desire to lord it over material energy, he becomes conditioned by the three modes of material nature and thus struggles for existence for the highest benefit. This struggle for existence is something like following the will-o'-the-wisp under the spell of material enjoyment. All plans for material enjoyment, either by worship of different demigods as described in the previous verses of this chapter or by modernized advancement of scientific knowledge without the help of God or demigod, are illusory only, for despite all such plans for happiness, the conditioned living being within the compass of material creation can never solve the problems of life, namely birth, death, old age and disease. The history of the universe is full of such planmakers, and many kings and emperors come and go, leaving a planmaking story only. But the prime problems of life remain unsolved despite all endeavors by such planmakers.

Actually human life is meant for making a solution to the problems of life. One can never solve such problems by satisfying the different demigods, by different modes of worship, or by so-called scientific advancement in knowledge without the help of God or the demigods. Apart from the gross materialists, who care very little either for God or for the demigods, the Vedas recommend worship of different demigods for different benefits, and so the demigods are neither false nor imaginary. The demigods are as factual as we are, but they are much more powerful due to their being engaged in the direct service of the Lord in managing different departments in the universal government. The Bhagavad-gītā affirms this, and the different planets of the demigods are mentioned there, including the one of the supreme demigod, Lord Brahmā. The gross materialists do not believe in the existence of God or the demigods. Nor do they believe that different planets are dominated by different demigods. They are creating a great commotion about reaching the closest celestial body, Candraloka, or the moon, but even after much mechanical research they have only very scanty information of this moon, and in spite of much false advertisement for selling land on the moon, the puffed-up scientists or gross materialists cannot live there, and what to speak of reaching the other planets, which they are unable even to count. However, the followers of the Vedas have a different method of acquiring knowledge. They accept the statements of the Vedic literatures as authority in toto, as we have already discussed in Canto One, and therefore they have full and reasonable knowledge of God and demigods and of their different residential planets situated within the compass of the material world and beyond the limit of the material sky. The most authentic Vedic literature, accepted by the great Indian ācāryas like Śaṅkara, Rāmānuja, Madhva, Viṣṇu Svāmī, Nimbārka and Caitanya and studied by all important personalities of the world, is the Bhagavad-gītā, in which the worship of the demigods and their respective residential planets are mentioned. The Bhagavad-gītā (9.25) affirms:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"The worshipers of demigods reach the respective planets of the demigods, and the worshipers of forefathers reach the planets of the forefathers. The gross materialist remains in the different material planets, but the devotees of the Lord reach the kingdom of God."

We also have information from the Bhagavad-gītā that all the planets within the material world, including Brahmaloka, are but temporarily situated, and after a fixed period they are all annihilated. Therefore the demigods and their followers are all annihilated at the period of devastation, but one who reaches the kingdom of God gets a permanent share in eternal life. That is the verdict of Vedic literature. The worshipers of the demigods have one facility more than the unbelievers due to their being convinced of the Vedic version, by which they can get information of the benefit of worshiping the Supreme Lord in the association of the devotees of the Lord. The gross materialist, however, without any faith in the Vedic version, remains eternally in darkness, driven by a false conviction on the basis of imperfect experimental knowledge, or so-called material science, which can never reach into the realm of transcendental knowledge.

Therefore unless the gross materialists or the worshipers of the temporary demigods come in contact with a transcendentalist like the pure devotee of the Lord, their attempts are simply a waste of energy. Only by the grace of the divine personalities, the pure devotees of the Lord, can one achieve pure devotion, which is the highest perfection of human life. Only a pure devotee of the Lord can show one the right way of progressive life. Otherwise both the materialistic way of life, without any information of God or the demigods, and the life engaged in the worship of demigods, in pursuit of temporary material enjoyments, are different phases of phantasmagoria. They are nicely explained in the Bhagavad-gītā also, but the Bhagavad-gītā can be understood in the association of pure devotees only, and not by the interpretations of politicians or dry philosophical speculators.

Prabhupāda: So, next?

Pradyumna: (leads chanting)

jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt
[SB 2.3.12]

Prabhupāda: (interrupting, correcting Pradyumna's pronunciation) In the text, it is yadā. So why it is divided in that way "yad ā"? The text is yadā. Yadā means "when." Jñānaṁ yadā pratinivṛtta-guṇormi-cakram. Read it.

Pradyumna: (continues chanting, then devotees chant verse)

Prabhupāda:

jñānaṁ yadā pratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt
[SB 2.3.12]

Word meaning? (synonyms read) Jñānaṁ yadā pratinivṛtta-guṇormi-cakram. Knowledge, progressive knowledge, so, when it comes to the real standard, yadā, jñānaṁ yadā, when the knowledge or speculative empiric knowledge, pratinivṛtta-guṇormi-cakram, no more affected by the waves of these modes of nature … Our present conditioned stage is due to our being carried away by the waves of material nature. We are being carried away. Bhaktivinoda Ṭhākura has translated in his song, keno māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi. "Why you are being carried away by the waves of māyā, and sometimes drowned and sometimes on the surface? Why you are taking so much trouble?" Jīv kṛṣṇa-dās, e biśwās, korle to' ār duḥkho nāi. As soon as you take it… It is a fact, but you are misled. It is a fact that you are eternal servant of Kṛṣṇa, but artificially you are thinking that you are master. You are master, you are God, you are enjoyer, you are this, you are that.

That is artificial. So real knowledge means when one is not any more disturbed by the influence of the modes of material nature. The modes of material nature is working. Somebody is influenced by passion, somebody is influenced by ignorance, and somebody is influenced by goodness also. That is also one nature. If, on the platform of goodness, if one stops, then he's also bound, he's also conditioned. "I am very learned man; I know what is Brahman," or "I am living very nice peaceful life." These are the products of jñāna. But if we remain compact within the boundary of such knowledge and do not make further progress, then that is also bondage. That is also bondage. Therefore one must come to the sense where these waves of material nature cannot act. That is real knowledge. Therefore it is said, jñānaṁ yadā pratinivṛtta-guṇormi. Urmi means waves. Cakram, in the whirlpool of the waves of the ocean of nescience… Just like they are taking pleasure in swimming with the waves.

It is voluntarily taking shelter of the ocean, and they like being tossed by the waves. And sometimes they are drowned also. That is our position. We have come to enjoy this ocean of material nescience, and there is tossing, and we are thinking we are enjoying. So when one comes to the knowledge that "This is not my platform of enjoyment. Let me go to the land," then he's safe. Then he's safe. Otherwise, he may think that he's enjoying, but he's actually being tossed by the waves of this ocean. And this is knowledge. Jñānaṁ yadā pratinivṛtta. Ātma-prasāda uta yatra guṇeṣv asaṅgaḥ. Ātma-prasāda. I am eternal part and parcel of Kṛṣṇa. I may be very minute part, but because I am now attached to the complete machine, now I am safe. This example I have given so many times. A big machine and a small screw, part of it. When it is detached from the machine, it has no value. But when it is again attached to the machine, even it is very insignificant, small, it has got value.

Similarly, ātma-prasāda uta yatra guṇeṣv asaṅgaḥ. Asaṅgaḥ, no more connection with this material nature. But I have my connection with Kṛṣṇa. It may be little, very. I may be very minute, but that, I mean to say, connection is very valuable. I have given many times this example that a car running at a speed of 60 miles, and a cycle is running at the rate of 10 miles, but as soon as the cyclist catches the car, the cyclist also runs in the 60 miles. So similarly, instead of trying to satisfy our senses independently, if we join with Kṛṣṇa in His rāsa dance, as cowherd boys, gopīs, we join with Kṛṣṇa, then you get the same pleasure as Kṛṣṇa. This is Kṛṣṇa consciousness. Don't try to enjoy independently. Just like here, in this temple. Every one of us trying to enjoy life in connection with Kṛṣṇa. As soon as we are disconnected with Kṛṣṇa consciousness, this kind of foodstuff or this kind of living, simple living, will not satisfy you. You'll be tossed by the waves of material nature.

As others are being… They are also eating; we are also eating. But in our eating, we have got full satisfaction. And they have no satisfaction. They are eating sometimes here, sometimes there, this restaurant, that restaurant, this place… So many advertisements. So as soon as we dovetail our activities with Kṛṣṇa, or Kṛṣṇa's activities, that is perfection. Jñānaṁ yadā apratihatā ahaituky apratihatā. That is real activity. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. The activities which… yato bhaktir adhokṣaje, which is meant for rendering service to the Lord, apratihatā, without being checked. Here (it) is said yadā… Apratihatā. Or apratihatā. Both ways, you can take. That is kaivalyam. Kaivalya means oneness. When I forget myself… The same example: the screw is no longer a screw; it is the whole machine. It is the whole machine. So similarly, kaivalya means oneness. There is no other anything. Sarvaṁ khalv idaṁ brahma, everything Brahman.

This stage can be achieved when one is engaged, dovetailed in the service of the Lord. Therefore the last line says, ko nirvṛto hari-kathāsu ratiṁ na kuryāt. This is the highest perfectional stage of life. So anyone, one who, anyone who wants blissful life… What is nirvṛtaḥ? Hm? What is the meaning of nirvṛtaḥ?

Śrutaśravā: "Absorbed in."

Prabhupāda: Absorbed in. So anyone who wants to be in transcendental pleasure, absorbed in transcendental pleasure, how he will decline to hear the hari-kathā, transcendental messages of Hari, Supreme Personality of Godhead? Hari-kathā. Hari-kathāsu. This is hari-kathā. In our temple, whatever we discuss, that is hari-kathā or kṛṣṇa-kathā. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Hari-kathā. Now read…no. Time is up.

Pradyumna: Translation?

Prabhupāda: No, we can read tomorrow. Have kīrtana. (devotees offer obeisances.) Begin. Chant. (end)

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Śrīmad-Bhāgavatam 2.3.13-14

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Los Angeles, May 30, 1972

Pradyumna: (leads chanting)

śaunaka uvāca
ity abhivyāhṛtaṁ rājā
niśamya bharatarṣabhaḥ
kim anyat pṛṣṭavān bhūyo
vaiyāsakim ṛṣiṁ kavim
[SB 2.3.13]

Prabhupāda: (interrupts the chanting of the verse to correct) It should be pronounced like "it yabhi vyāhṛtaṁ rājā." It yabhi vyāhṛtaṁ rājā. It yabhi vyāhṛtaṁ rājā niśamya bharatarṣabhaḥ. Like that. Go on. (chanting continues) That's all. Now, word meaning. (synonyms are read)

Pradyumna: Translation: "Śaunaka said: The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he said?"

Prabhupāda: So Vaiṣṇava, Śukadeva Gosvāmī, is learned and poet. So these are the qualifications of Vaiṣṇava. As you know, there are twenty-six qualifications mentioned in the Caitanya-caritāmṛta, and one of the qualifications is kavi, poet. Every Vaiṣṇava in our disciplic succession, all the Vaiṣṇavas… In the later ages, within 200 years… During Caitanya Mahāprabhu's time, there were Vṛndāvana dāsa Ṭhākura, Vaiṣṇava, Locana dāsa Ṭhākura, Kavi-karṇapūra. They were all big poets. Later on, Vidyāpati, Caṇḍīdāsa. No, Caṇḍīdāsa before Lord Caitanya. Jayadeva. He also, before Lord Caitanya. All big, big kavis. The Jayadeva kavi's, this pralaya-payodhi-jale dhṛtavān asi vedam **. So a Vaiṣṇava devotee of the Lord is expected to have all good qualities. The more you become advanced in Kṛṣṇa consciousness, all the good qualities that were covered by the cloud of māyā will come out. Good qualities are already there. Just like Kṛṣṇa has got sixty-four good qualities in full, and we are minute particles of Kṛṣṇa; therefore we have got also those good qualities in minute particles. But these good qualities are now covered. Just like fire is covered by the ashes. So it does not act. Although there is fire, but when it is covered with ashes, it does not act. So we are fire. Kṛṣṇa is fire; we are also fire, in quality. There is a very… There is a big fire, blazing fire, and the sparks. The sparks are also fire. Therefore we sometimes desire to imitate Kṛṣṇa. Because we have got these qualities in minute quantity, so we think that "I am God, I have become." But we do not know the quantitative difference. That we forget. We can say we are God, but teeny God, not the Supreme.

Spark. Fire, blazing fire, and the spark. Now, this quality, fire, this also becomes almost unseen when we are in this material world. Just like if the fire sparks fall down out of the blazing fire, it becomes extinguished. So in order to ignite again our fiery quality, we must go back to the original fire. Then the fiery quality, the brilliant fiery quality, will again be exhibited.

This is Kṛṣṇa consciousness movement. So when we are in the process of going back to home, back to Godhead, out of so many qualities, twenty-six qualities becomes very… At least, they become manifest. And out of the twenty-six qualities, one quality is to become a poet. Poet is. Nobody can become poet unless he is poet. So kavi. And ṛṣi. Ṛṣi, muni, ṛṣi, those who are philosophers, learned scholars, they are called muni, ṛṣi. So? Read the purport.

Pradyumna: "A pure devotee of the Lord automatically develops all godly qualities, and some of the prominent features of those qualities are as follows: He is kind, peaceful, truthful, equable, faultless, magnanimous, mild, clean, nonpossessive, a well-wisher to all, satisfied, surrendered to Kṛṣṇa, without hankering, simple, fixed, self-controlled, a balanced eater, sane, mannerly, prideless, grave, sympathetic, friendly, poetic, expert, and silent. Out of these twenty-six prominent features…"

Prabhupāda: So with the advancement of our spiritual consciousness, Kṛṣṇa consciousness, we should verify "Whether these qualifications are becoming manifest in my person." Just like when you eat, you understand that you are getting strength, or your appetite is being satisfied. Nobody can… Nobody requires to ask certificate. You can understand, yourself. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If we are advancing in Kṛṣṇa consciousness, then our detachment for material things will, attachment for material things will decrease. This is one side. Viraktir anyatra syāt. Just like our students, they have become averse to so many things. You are all young boys and girls. So many young boys and girls are going to restaurant, to cinema, and so many other things, but you have become detached; you have no more attraction. So one side… Progress of bhakti means one side we shall be detached and another side we shall increase our attachment. So these are the qualifications.

The first qualification is kind. Just like these sannyāsīs. Our Rūpānuga Gosvāmī. He has got a nice child, wife, nice wife. But, being kind to the humanity, he has accepted sannyāsa. This is kindness. No homely comfort. This is kindness. Lokānāṁ hita-kāriṇau. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Rūpa Gosvāmī, Sanātana Gosvāmī, they were ministers. Ministers. Not ordinary men. And therefore their association was most aristocratic. Maṇḍala-pati-śreṇīm. Maṇḍala-pati means big, big man, who have got many followers, leaders of the society. So, he gave up that association, tuccha-vat, "Eh, what is this nonsense?" Gave up, Rūpa Gosvāmī. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Tuccha means very insignificant, "What is this?" Then what did they do? What he became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. You have seen Rūpa Gosvāmī's picture. Only a little cloth. Kanthā. Kanthā means handmade quilt. All rejected cloth, they are put together and sewn; it is called kanthā. They utilize even rejected cloth. That is called kanthā.

So this Rūpa Gosvāmī, Sanātana Gosvāmī, accepted this mendicant life although they were ministers, very rich men. Not only Rūpa Gosvāmī, all the Gosvāmīs. Raghunātha dāsa Gosvāmī was the only son of his father and uncle, and in those days the income was twelve lakhs, twelve hundred thousands of rupees. Almost king. So for being compassionate with these poor fellows, who have forgotten Kṛṣṇa and working simply unnecessarily so hard to get some bread… That's all. Mūḍha. So by becoming kind upon them, they took this mendicant order. Therefore kindness. And peaceful. Vaiṣṇava is never turbulent. But the demons, they create disturbance. Vaiṣṇava is peaceful. Peaceful, truthful. Truthful. A Vaiṣṇava knows the ultimate truth, Kṛṣṇa. Therefore he's truthful. And equable. He has no distinction "Oh, here is a man, here is an animal. The animal has no soul, the man has soul."

They have no such conclusion. Every living entity has soul. As Kṛṣṇa says, sarva-yoniṣu kaunteya [Bg. 14.4]. So he's kind not only to the human society. These philanthropists, altruists, nationalists, "this-ists, that-ists." This… They are partial. First of all, they may be kind… They are not kind. They are all selfish. But even though they are kind, they are kind to their own men. Not even outsiders. Not to the outsiders. In your country, they'll throw away grains. But there are so many hungry people; why they should not give? Produce more, if you have got land. You have got men. And they are not producing, they are (not?) engaging. The men are becoming hippies and they're lying idle, without any production. God has given so much land. Produce. Distribute prasādam. This is kindness.

But because they are not Kṛṣṇa conscious, they cannot be kind. Faultless. You cannot find any fault of the devotee. Faultless. Magnanimous. Thinking of all living entities. There is no distinction, "Oh, I am American, I shall think for the Americans." "I am Indian, I shall think for…" No. Magnanimous. And the most magnanimous is Lord Caitanya. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Magnanimous. Giving kṛṣṇa-prema, which is very rare. Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. It is very difficult to understand what is Kṛṣṇa, and Lord Caitanya is distributing Kṛṣṇa like anything. Therefore mahā-vadānyāya, magnanimous. Mild. Mild and meek. Clean. Always cleanliness. Because you have surpassed the stage of brahminical life. Therefore, must be very clean. By taking bath, by washing cloth, keeping the kitchen very clean, everything clean. Temple… Tan-mandira-mārjanādau. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. The temple should be bright always, clean. Then nonpossessive. Materialistic persons, they are trying to possess more, more, more. A Vaiṣṇava, simply what is absolutely necessary, must have.

Just like we don't keep any furniture in our hou… What is the use of furniture? We can lie down on the floor. So many things, materialistic persons they possess. But we try to simplify matters, plain living. Well-wisher to all. Well-wisher. Just like we are advising our all students that "Save your country. They are becoming hippies. It is not… Future is very gloom. Try to save them." So Vaiṣṇava will always think like that, how people will be happy. Sarve sukhino bhavantu. Vaiṣṇava desire is not exploitation. Vaiṣṇava desire is that "How others will be happy, how they will understand Kṛṣṇa, how they will get happiness in this life and next life." This is Vaiṣṇava. Satisfied, in any condition. Not that "I must have all these things; then I'll be satisfied. Otherwise, I'm going from the temple." (laughter.) No, this is not Vaiṣṇava qualification. You must live with the devotees, even if you are not satisfied. Any condition, you should be satisfied. Because as soon as you leave the company, you become again rogues, again demons.

At least you'll be saved if you keep with the company of the devotees. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. If you give up the company, then you again become rogues and demons. Therefore you must be satisfied, in whatever condition. "Whatever Kṛṣṇa has given, that's all right." Satisfied. Surrendered to Kṛṣṇa. And that satisfaction can be achieved only when one is fully surrendered to Kṛṣṇa. If I have surrendered to Kṛṣṇa, Kṛṣṇa has taken my charge, Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], then why shall I bother myself? If I am thinking, "I am suffering," it is also Kṛṣṇa's grace. We should take like that. Even in my consideration, I am in a position which is apparently suffering, we must accept as Kṛṣṇa's grace: "All right, I have surrendered to Kṛṣṇa. If Kṛṣṇa is giving me suffering, that's all right." That is surrender. "Oh, I have surrendered to Kṛṣṇa, and now Kṛṣṇa is giving me suffering? Oh, leave Kṛṣṇa consciousness." That is not surrender.

Surrender means in any condition you'll remain surrendered. That is

surrender. Not that I put my own condition, and if you satisfy me, then I shall… That is business. That is not surrender. Surrender means in any condition, fully surrendered to Kṛṣṇa. Without hankering. What is hankering? Why shall I be hankering? I know, Kṛṣṇa will give me all protection. So then why shall I hanker? Without hankering. Simple. No duplicity. Simple. The worldly men, they are duplicatous (?), speaking something, cheater. That is the, one of the qualification of the materialistic man. He must be cheater. There are four defects: commit mistakes, to be illusioned, to become cheater, and imperfect senses. This is called material life, conditioned life. He must commit mistakes. However a great philosopher… We are talking about the philosophers. So many contradictory things they say. Because he's an ordinary man. How he can say the right thing? It is not possible. The right thing can be said only by liberated person.

Therefore we take advice from the liberated person. Just like we are understanding all this from Vyāsadeva, from Śukadeva Gosvāmī. They are liberated. We are not reading some Mr. John R. Mead's (?) book. No. Liberated soul. So that should be our source of knowledge. Mannerly, prideless, grave. Grave means don't talk nonsense. Don't talk nonsense. Don't waste time. If you have got time, chant Hare Kṛṣṇa, but don't talk nonsense. Grave, that is called gravity. Grave, sympathetic. We should be very much sympathetic. If some of our fellow men fall sick, we must take care of him, give help him. Because, after all, we have got this body. Sometimes we may fall sick. So one, we should be sympathetic. And friendly. Everyone friend. As Kṛṣṇa is friend of everyone, suhṛdaṁ sarva-bhūtānām [Bg. 5.29], so if we are Kṛṣṇa's representative, how I can be enemy of anyone else? I must be friendly. Friendly. Poet. And expert. And silent. Silent worker, not advertising. Silent. These are the qualifications of Vaiṣṇava. So we must try to follow; not imitate, but follow. Follow, that is nice. Then?

Pradyumna: "Out of these twenty-six prominent features of a devotee, as described by Kṛṣṇadāsa Kavirāja in his Caitanya-caritāmṛta, the qualification of being poetic is especially mentioned herein in relation to Śukadeva Gosvāmī. The presentation of Śrīmad-Bhāgavatam by his recitation is the highest poetic contribution. He was a self-realized learned sage. In other words, he was a poet amongst the sages. "

Prabhupāda: So? Next verse?

Pradyumna: (leads chanting)

etac chuśrūṣatāṁ vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satāṁ syuḥ sadasi dhruvam
[SB 2.3.14]

Prabhupāda: That's all. Have kīrtana. (devotees offer obeisances) Begin… (end)

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Śrīmad-Bhāgavatam 2.3.14-15

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Los Angeles, May 31, 1972

Pradyumna: (leads chanting)

etac chuśrūṣatāṁ vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satāṁ syuḥ sadasi dhruvam
[SB 2.3.14]

Translation: "O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees."

Prabhupāda: What is this? You stop all this. Hear attentively. Don't divert your attention in that way. Then?

Pradyumna: As we have already quoted above from the Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmī, even mundane things, if dovetailed in the service of the Lord Śrī Kṛṣṇa, are accepted as transcendental. For example, the epics or the histories of Rāmāyaṇa and Mahābhārata, which are specifically recommended for the less intelligent classes (women, śūdras and unworthy sons of the higher castes), are also accepted as Vedic literature because they are compiled in connection with the activities of the Lord. Mahābhārata is accepted as the fifth division of the Vedas after its first four divisions, namely Sāma, Yajur, Ṛg and Atharva. The less intelligent do not accept Mahābhārata as part of the Vedas, but great sages and authorities accept it as the fifth division of the Vedas. Bhagavad-gītā is also part of the Mahābhārata, and it is full of the Lord's instruction for the less intelligent class of men. Some less intelligent men say that Bhagavad-gītā is not meant for householders, but such foolish men forget that Bhagavad-gītā was explained to Arjuna, a gṛhastha (family man), and spoken by the Lord in His role as a gṛhastha. So Bhagavad-gītā, although containing the high philosophy of the Vedic wisdom, is for the beginners in the transcendental science, and Śrīmad-Bhāgavatam is for graduates and postgraduates in the transcendental science. Therefore literatures like Mahābhārata, the, purāṇas and similar other literatures which are full of the pastimes of the Lord, are all transcendental literatures, and they should be discussed with full confidence in the society of great devotees.

The difficulty is that such literatures, when discussed by professional men, appear to be mundane literature like histories or epics because there are so many historical facts and figures. It is said here, therefore, that such literatures should be discussed in the assembly of devotees. Unless they are discussed by devotees, such literatures cannot be relished by the higher class of men. So the conclusion is that the Lord is not impersonal in the ultimate issue. He is the Supreme Person, and He has His different activities. He is the leader of all living entities, and He descends at His will and by His personal energy to reclaim the fallen souls. Thus He plays exactly like the social, political or religious leaders. Because such roles ultimately culminate in the discussion of topics of the Lord, all such preliminary topics are also transcendental. That is the way of spiritualizing the civic activities of human society. Men have inclinations for studying history and many other mundane literatures-stories, fiction, dramas, magazines, newspapers, etc.-so let them be dovetailed with the transcendental service of the Lord, and all of them will turn to the topics relished by all devotees. The propaganda that the Lord is impersonal, that He has no activity and that He is a dumb stone without any name and form has encouraged people to become godless, faithless demons, and the more they deviate from the transcendental activities of the Lord, the more they become accustomed to mundane activities that only clear their path to hell instead of return them home, back to Godhead.* Śrīmad-Bhāgavatam begins from the history of the Pāṇḍavas (with necessary politics and social activities), and yet Śrīmad-Bhāgavatam is said to be the Pāramahaṁsa-saṁhitā, or the Vedic literature meant for the topmost transcendentalist, and it describes paraṁ jñānam, the highest transcendental knowledge. pure devotees of the Lord are all paramahaṁsas, and they are like the swans, who know the art of sucking milk out of a mixture of milk and water.

Prabhupāda: Yes. In our childhood, we saw every village, every town, the transcendental knowledge. Any common man could speak about Rāmāyaṇa, Mahābhārata, Lord Kṛṣṇa. And system was-still there are, but practically closed now-that in the evening, in the village, everyone should assemble in a place to hear messages from Mahābhārata, Rāmāyaṇa, especially, because these two books can be understood by common man. Not… Vedānta philosophy was discussed. So my maternal uncles was in the suburb of Calcutta, about ten miles from our house. So sometimes when we used to go there, so in the evening after taking their meals, by eight o'clock, they would go to a place, assemble, and hear about Rāmāyaṇa, Mahābhārata, Bhāgavata. And they should discuss while coming home, and they should go, they would go to bed thinking that memory. So they'll sleep also Rāmāyaṇa and Mahābhārata. Yes, and dream also Rāmāyaṇa and Mahābhārata. You see? This was the system. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6].

If you think of Kṛṣṇa twenty-four hours, then you'll become fully Kṛṣṇa conscious, and your life is successful. Don't allow anything. This requires little practice, abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. I should not allow my mind to go, to think of any other subject than Kṛṣṇa. Now we have got so many books. So whenever you find time… You must find time. There is so much time. So read all these books or chant. But when you are hungry, you take prasādam. When you are sleepy, take a snap. Not very much, just to refresh. And go on, either chanting the beads or reading the books or talking about Kṛṣṇa. In this way, always remain in Kṛṣṇa consciousness. Smartavyaḥ satataṁ viṣṇuḥ. Kṛṣṇa consciousness means to remember Viṣṇu always, twenty-four hours. Some way or other. Type for Kṛṣṇa, write for Kṛṣṇa, go outside for Kṛṣṇa, saṅkīrtana party, sell book for Kṛṣṇa, bring money for Kṛṣṇa, spend for Kṛṣṇa. Kṛṣṇa. That's all. Everything Kṛṣṇa.

This is Kṛṣṇa consciousness. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. In the Bhagavad-gītā you'll find. Tuṣyanti ca ramanti ca. We require some satisfaction and some enjoyment, because that is our nature. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Spirit soul. God is also blissful, and we part and parcel of God, we are also blissful. We want simply ānanda, pleasure. That is our nature. But that ānanda, pleasure, you cannot enjoy independently. That is not possible. You must enjoy with Kṛṣṇa. That is called rāsa-līlā. Kṛṣṇa and the gopīs, they assemble together. Similarly, we are part and parcel … Just like part and parcel of big machine. They are assembled, then it works. If the part and parcel are scattered, oh, then it has no meaning. It is simply scrap of iron, that's all. But when they are assembled together, that is meaning. Similarly, we are all part and parcel of Kṛṣṇa. So we must assemble together. Central Kṛṣṇa. Central Kṛṣṇa. So this Kṛṣṇa consciousness movement is…

Just like in this house, we are living. And (in) the next house, they are also living. So what is the difference? The difference is here, Kṛṣṇa is center. That's all. Therefore it is temple. And the next door, a house. That is the difference between house, ordinary house, and temple. There is no difference. It is also made of bricks and stones and wood, that is also made of bricks and stones. They are also live, they also cook, they also eat. Everything is the same, practical. But the difference is there is no Kṛṣṇa, here is Kṛṣṇa. That is the difference. That is Kṛṣṇa consciousness. So when I walk on the street and go anywhere, I simply think how these nice bungalows, house, but still, they're not satisfied. It is "For Sale." Why? There is no Kṛṣṇa. Aprāṇasyeva dehasya maṇḍanaṁ loka-rañjanam. Just like a body, beautiful body, lying down on the street, dead. Nobody cares. Because the life is not there. The spirit soul is not there. Nobody cares. Similarly, bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ.

Big nation. You Americans, you are big nation. But bhagavad-bhakti … There is no Kṛṣṇa consciousness. Jāti, big nation. Jāti means big nation. Bhagavad-bhakti-hīnasya jātiḥ japaḥ, their activities, tapaḥ, tapasya… They are trying to invent so many nice things, scientifically, mechanically. Or invented machine. Everything. Jātiḥ śāstraṁ japas tapaḥ. Activities, very methodical. On the road there is light arrangement. Everything is all right. But if it is less Kṛṣṇa consciousness, then it is… What is that? Aprāṇasyeva dehasya maṇḍanaṁ loka-rañjanam. Just like a dead body, if you decorate. A body, dead body, and you apply pomade and nice dress and scent. What is the meaning? Loka-rañjanam. Loka-rañjanam means you may please some of the people, "Oh, how you are decorating a dead body." But it has no meaning. It is useless waste of time. Similarly very nice arrangement, big nation, politics, everything, minus Kṛṣṇa consciousness is like that.

Aprāṇasyeva dehasya maṇḍanaṁ loka-rañjanam. Therefore your young men, young girls, they have become frustrated, in spite of all this arrangement, nice arrangement. There is no comparison of your country's arrangement. I am traveling all over the world. Such nice roads, such every… Everything nice. But why they are becoming frustrated and confused? Due to this aprāṇasya. There is no life. So life is Kṛṣṇa consciousness. So if you actually feel for your country, for your community, for your people, just spread this Kṛṣṇa consciousness. They're dying. You spread this Kṛṣṇa consciousness. They'll come again to life, and everything will be actually beautiful. That is my request. I came to your country with this mission, that "The American people, they are feeling frustration. If they take to Kṛṣṇa consciousness, they'll be happy, and others will be follow their example." So now, some of you, my advanced students, you have understood the philosophy. Some of you have taken sannyāsa.

So go town to town, village to village. Preach this Kṛṣṇa consciousness. Bring them to life so this frustration will be stopped. The leaders of the society, the politicians, they should take care where they are going. So it is said, kathā hari-kathodarkāḥ satāṁ syuḥ sadasi dhruvam. Therefore if we discuss this hari-kathā… We are discussing Śrīmad-Bhāgavatam, hari-kathā. So kathā, hari-kathā, udarkāḥ satāṁ syuḥ sadasi dhruvam. If it is discussed among devotees, then one can understand. This book, Śrīmad-Bhāgavatam, has value amongst the devotees. And to others, they may purchase. They see that "What is this? Sanskrit verse, something written. Scrap of paper." You see. Just like this newspaper, for us, is scrap of paper. We don't care for it. But they keep it very carefully on their chest, "Oh, it is so nice." Newspaper in the Western countries is so popular.

One gentleman told me a story that one Christian priest went to preach Christian religion in Sheffield. Sheffield, where is it? In England? So the workers, laborers, he was preaching amongst them that "Lord Jesus Christ will save you. If you don't take shelter of Lord Jesus Christ, then you'll go to hell." So first of all he, "Who is Jesus Christ? What is his number?" That means he, they thought, "Jesus Christ must be one of the workers, and every worker has a number, so what is his number?" So "No, Jesus Christ, he's son of God. So he has no number. He's not worker." Then "What is hell?" Then described, "Hell is very damp, very dark," and so on, so on. So they were silent. Because they are working in the mines. It is always dark and damp. (laughter) (Prabhupāda laughs) So what is the difference between hell and this, what is called, mine? They were silent. But when the priest said, "There is no newspaper," "Oh, horrible!" (laughter) There is no newspaper. Therefore, in your country, so many big, big, I mean to say, bunch of newspapers, they are distributed. So if for Los Angeles City, which is nothing but a point in this world…

There are so many cities, but there are so many newspapers. Not only one edition; two, three editions. If they can give so many news from this one point, now, how much news we have got? That is Śrīmad-Bhāgavatam, from spiritual world. But there is no customer. That is the difficulty. Otherwise, so valuable instruction, so much information, all fact, dhruvam. Dhruvam means fact, not fictitious. So there would have been many, many customers. And because there is no Kṛṣṇa consciousness, there is no culture, these literatures, they are not appreciated. So what is next? Another verse.

Pradyumna: (leads chanting)
sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-krīḍanakaiḥ krīḍan
kṛṣṇa-krīḍāṁ ya ādade
[SB 2.3.15]

Prabhupāda: (about chanting) Very good. Nice.
sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-krīḍanakaiḥ krīḍan
kṛṣṇa-krīḍāṁ ya ādade
[SB 2.3.15]

So Parīkṣit Mahārāja's, these are the qualifications. Sa vai bhāgavato rājā, not ordinary rājā. Rājā means king. Bhāgavataḥ. Bhāgavata means great devotee. First-class devotee, bhāgavata. Pāṇḍaveya. How he became bhāgavata? Because son and grandson, all in the dynasty of the Pāṇḍavas. Parīkṣit Mahārāja was the grandson of Arjuna. So Arjuna was Kṛṣṇa's friend, he was bhāgavata. So unfortunately, Arjuna's son died in the Battle of Kurukṣetra. He was also bhāgavata. He was Subhadrā's son. Arjuna… Kṛṣṇa's sister Subhadrā, who is sitting here with Jagannātha. So Subhadrā's son was Abhimanyu, but he died in the battlefield of Kurukṣetra. Sixteen years old. But fortunately, his wife Uttarā was pregnant. So Parīkṣit Mahārāja was within the womb of Uttarā, so he was saved. All others died. Pāṇḍaveyaḥ, coming in the dynasty of the Pāṇḍavas.

Therefore bhāgavataḥ. Mahā-rathaḥ. At the same time, he could fight thousands of warriors, mahā-ratha. A kṣatriya who alone can fight with another thousand kṣatriyas, he's called mahā-ratha. So it does not mean to become bhāgavata means, to become devotee, one has to stop all other activities. No. Here it is called, mahā-ratha. Mahā-ratha means a great commander. So a great commander can also become bhāgavata, a great merchant can also become bhāgavata, and a great brāhmaṇa, learned scholar, he can also become bhāgavata. There is no restriction. Not that simply one who is Vedantist, who is a very learned scholar, he can become bhāgavata. No. The social system was so nice that everyone could become bhāgavata. The brāhmaṇa could become bhāgavata, a kṣatriya could become bhāgavata, a vaiśya could become bhāgavata, or a śūdra could also become bhāgavata. Striyaḥ śūdrās tathā vaiśyāḥ. Kṛṣṇa says personally, "Never mind whether he's woman or a śūdra or a vaiśya, te 'pi yānti parāṁ gatim, "all of them can go back to home, back to Godhead."

How? Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. "Simply he has to take shelter of Me seriously. That's all. Never mind what he is." Te 'pi yānti parāṁ gatim. So this Parīkṣit Mahārāja, in his childhood he was bāla-krīḍanakaiḥ krīḍan. He was playing with Rādhā-Kṛṣṇa. That is the advantage of getting birth in a Vaiṣṇava family. Just like some of our children, they are playing with Jagannātha, they are playing with Rādhā-Kṛṣṇa. In India that Sarasvatī, Śyāmasundara's daughter, she offers ārati and brings the ārati for me. I take. Yes. So learning. Just as child, mother is offering obeisances, and the child is doing. We used to do that. We got this opportunity of good father and mother. We were trained up. Similarly, you can also train up your children. Then your becoming father and mother is perfect. Otherwise, the dogs and cats and hogs, they also beget children. They're more expert. A hog can beget children twice in a year, and each time, more than one dozen.

So you cannot compete with that. It is not possible. Sometimes you beget two children twice, but that is not competition. The competition is that you make your children God conscious. Give them. They're playing with Kṛṣṇa. At our New Vrindaban, Dvārakādhīśa, he was given by his father toys. I was present. And he did not touch the toys. He said, "It is māyā." (laughter.) Yes. "It is māyā." So everything should be taught from childhood. That is Prahlāda Mahārāja's instruction. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. So in the, from the very beginning there is no teaching, there is no God consciousness; then what will be the result? You may send in a very decorated university, but the result will be hippies. That's all. You cannot expect anything more. You cannot expect. So teach them from the very beginning how to become Kṛṣṇa conscious. Then you'll find nice population, beautiful population, peaceful atmosphere, social condition very nice, systematic, everyone is happy.

And with, in happiness, they're all chanting, Kṛṣṇa conscious. Kṛṣṇa, Hare Kṛṣṇa, every house there is dingling of bells, "Hare Kṛṣṇa, Hare Kṛṣṇa." (laughter) Make Vaikuṇṭha. That is my request. Teach from the very beginning of life. Just like, bāla-krīḍa. Bāla-krīḍanakaiḥ krīḍan. By playing, he's becoming Kṛṣṇa conscious. So in our Dallas you go. Make all these, save all these children, those who have come to your shelter. It is the duty of the father and mother.

It is the duty of guardian to save the dependents from the impending danger of death, repeated birth and death. So if you cannot save these children, then it is useless. Save them. So we have got our center in Dallas. All children should go, and the advanced girls, they should go there and take care. Just produce a new generation, just like Parīkṣit Mahārāja. Produce a new generation. Bāla-krīḍanakaiḥ, from the very childhood, thinking of Kṛṣṇa, playing of Kṛṣṇa, eating of Kṛṣṇa, Kṛṣṇa, Kṛṣṇa… Then he cannot become otherwise. Therefore Prahlāda Mahārāja, he was child, five-years-old child, he was teaching his class fellows. So they refused that "Prahlāda, why you are bothering with this? When we shall get old, we shall think of this Kṛṣṇa." "No," he insisted. "No. Kaumāra ācaret prājño dharmān bhāgavatān iha, durlabhaṁ mānuṣaṁ janma… [SB 7.6.1]. You cannot get again such opportunity. So you immediately begin. Immediately you try to become Kṛṣṇa conscious." All right, kīrtana. (devotees offer obeisances) (end)

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Śrīmad-Bhāgavatam 2.3.15

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Los Angeles, June 1, 1972

Pradyumna: (leads chanting, etc.)

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-krīḍanakaiḥ krīḍan
kṛṣṇa-krīḍāṁ ya ādade
[SB 2.3.15]

Translation: "Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity."

Prabhupāda: Kṛṣṇa-krīḍām. Bāla-krīḍanakaiḥ krīḍan kṛṣṇa-krīḍāṁ ya ādade. This is the facility of taking birth in a Vaiṣṇava family. Children, simply by playing with Kṛṣṇa, they become Kṛṣṇa conscious. Some way or other, if somebody comes in contact with Kṛṣṇa, then his life becomes successful. So this kṛṣṇa-yoga, bhakti-yoga, can be practiced even by a child without interfering with his natural propensities. A child naturally wants to play, so he can play with Kṛṣṇa Deity. We had the opportunity of doing that. My father was worshiping Kṛṣṇa Deity. So I wanted to imitate him, and he gave me small Deity. That Deity is still worshiped. My sister and myself, whatever we were eating, we were offering exactly the same arcana. And father used to encourage. This Ratha-yātrā and Rādhā-Go.(?) Kṛṣṇa temple which we are propagating, it was, from the very beginning of our life, was initiated by our parents. So anyone can initiate his child to this Kṛṣṇa consciousness understanding from the very beginning.

Without any education, without any knowledge. There is no need of high-grade knowledge or education to understand Kṛṣṇa consciousness. It is already there in everyone's heart. As it is stated in the Caitanya-caritāmṛta, kṛṣṇa-bhakti nitya-siddha. Nitya-siddha. It is eternally a fact. Kṛṣṇa-bhakti nitya-siddha. Nitya means eternally, and siddha… It is not to be realized, it is already there. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not that one has to learn it artificially by some gymnastic. No. Natural. Just like the children here, they are also dancing with their parents. They are offering flower, trying to imitate how to chant. Naturally. And they are very much pleased. So similarly, in our Dallas school, if these things are introduced, kṛṣṇa-krīḍa … I have already suggested how they can be engaged in kṛṣṇa-krīḍa. So some way or other, they should be engaged in kṛṣṇa-krīḍa. It doesn't matter whether one understands it or not understands it.

It is just like touchstone or infection. You know or do not know, it will act. Because kṛṣṇa-bhakti, love for Kṛṣṇa, is there in everyone's heart. If it is not so, how you all young boys and girls are taking very seriously? It is a question of two, three years, or less than that, our students are joining, but they are becoming first-class kṛṣṇa-bhaktas, devotees. Even in India, they also are surprised that how these Europeans and Americans are coming to such nice Kṛṣṇa consciousness. Not only Europeans, Americans, but Africans also. This is the proof that love for Kṛṣṇa is there in everyone's heart. That is stated by Caitanya-caritāmṛta kaṛacā, Kṛṣṇadāsa Kavirāja. Kṛṣṇa-bhakti nitya-siddha. Eternally, it is a fact. Simply it has to be awakened. Just like attraction for the opposite sex. A girl or a boy. That is natural. It is not unnatural. It has… Nobody goes to a school and colleges how to love, how to be attracted by young man. No. It doesn't require any education.

The natural instinct is already there. When the boy and the girl are grown up, naturally the attraction is there, spontaneous. Similarly, he has to be, they have to be brought up in the proper situation. In India, therefore, early marriage is recommended, according to śāstra. According to Vedic civilization, a girl, before attaining puberty, must be married. There are so many injunctions about that. And the responsibility is of the father, or, in the absence of father, the elderly members or brothers. It is called kanyā-dāya. Kanyā-dāya means it is the obligation. You cannot avoid it. You can avoid the marriage of your son, but you cannot avoid the marriage of your daughter. That is Vedic injunction. Of course, when the marriage of daughter is there, there must be one boy. That is understood. But special care is taken for daughter's marriage, some way or other. If he has no money, he begs from friends and gets his daughter married. This is system. Because there is time.

It will be hankering. There will be hankering for sex. So if there is ready husband, then the girl is sent. That is the psychology. So our point is that as this hankering after sex or the opposite sex is natural, it doesn't require to be educated, similarly, kṛṣṇa-bhakti is also natural. It is not that because we have established this temple and people are here… Of course, there is practice, but that practice is also very simple. Simply you have to hear. That's all. It doesn't require any gymnastic. Just like in other yogic process, haṭha-yoga, you have to learn so many things: yama, niyama, dhyāna, dhāraṇā, āsana, prāṇāyāma, so many things. But here there is no need. Simply sit down and hear about Kṛṣṇa. That's all. But that hearing must be from a person who is realized. Then it will act. Kṛṣṇa-bhakti nitya-siddha sādhya kabhu naya, śravaṇādi-śuddha-citte. By hearing, the more your heart will be cleansed of all material infection, you will understand what is Kṛṣṇa.

In dirty heart you cannot. Therefore to cleanse the heart it is required that you regularly hear. Therefore we are holding this class, chanting Hare Kṛṣṇa or about Kṛṣṇa. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu said that we must hear about Kṛṣṇa twenty-four hours. Not that a particular time I hear and then stop. Don't stop. Mold your life in such a way that you… Just like Parīkṣit Mahārāja. From the very beginning of life, taught kṛṣṇa-krīḍam. Read purport.

Pradyumna: "In the Bhagavad-gītā (6.41) it is stated that even a person who has failed in the proper discharge of yoga practice is given a chance to take birth in the house of devout brāhmaṇas or in the houses of rich men like kṣatriya kings or rich merchants. But Mahārāja Parīkṣit was more than that because he was a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pāṇḍavas. So from the very beginning of his childhood he had the chance of knowing intimately the devotional service of Lord Kṛṣṇa in his own family. The Pāṇḍavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately…"

Prabhupāda: People still, in India, those who are rich men, they have got their family temple Deities. One temple is there in Kanpur. The family members, they are very rich. The rule is that if the family members do not come in the temple to offer obeisances to the Deity, they'll be fined. The mother, the head of the family… Mother is still living. She has imposed this law, that "Any of my children or grandchildren, if he or she does not visit the temple, then according to this rule, this fine should be realized from them." So if somebody misses to go in the temple one day, the priest presents the bill: "Sir, you have been fined five rupees." (Laughter) So they pay. Yes. So we should also enforce that rule. Anyone who is not attending maṅgala-ārati should be fined. (laughter) And the fine should be that he must sell one Kṛṣṇa book. (laughter) Is that all right?

Devotees: Jaya!

Prabhupāda: Yes. Go on.

Pradyumna: "Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way…"

Prabhupāda: Children's nature is to imitate, because they have to learn. So nature has given them the propensity to imitate. So the first imitation begins from the parents. So if the parent is nice Kṛṣṇa devotee, naturally the children become devotees. That is the opportunity of taking birth in a Vaiṣṇava family. So you are all Vaiṣṇavas. If your children do not become Vaiṣṇava in the future, then it is a great, I meant to say, fault on your part. So you should be very cautious, careful, that children are not going astray, they are becoming actually Kṛṣṇa conscious. That means you have to imitate, er, you have to be devotee, and they will imitate. By imitation, imitation, imitation, they will come to Kṛṣṇa consciousness. Then they will never give it up. Go on.

Pradyumna: "By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born in a Vaiṣṇava family, and in our childhood we imitated the worship of Lord Kṛṣṇa by imitating our father, and our father encouraged us in all respects to observe all functions such as Ratha-yātrā and Dola-yātrā ceremonies, and he used to spend money liberally for distributing prasāda to us children and our friends. Our spiritual master, who also took his birth in a Vaiṣṇava family, got all inspirations from his great Vaiṣṇava father Ṭhākura Bhaktivinoda. That is the way of all lucky Vaiṣṇava families. The celebrated Mira Bhai was a staunch devotee of Lord Kṛṣṇa as the great lifter of Govardhana Hill. The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jīva Gosvāmī, Mahārāja Parīkṣit must have heard about the childhood pastimes of Lord Kṛṣṇa in Vṛndāvana, for he used to imitate the pastimes with his young playmates.

According to Śrīdhara Svāmī, Mahārāja Parīkṣit used to imitate the worship of the family Deity by elderly members. Śrīla Viśvanātha Cakravartī also confirms the viewpoint of Jīva Gosvāmī. So accepting either of them, Mahārāja Parīkṣit was naturally inclined to Lord Kṛṣṇa from his very childhood, and he might have imitated either of the above-mentioned procedures, and all of them established his great devotion from his very childhood, a symptom of a mahā-bhāgavata. Such mahā-bhāgavatas are called nitya-siddhas, or souls liberated from birth. But there are also others who may not be liberated from birth but who develop a tendency for devotional service by association, and they are called sādhana-siddhas. There is no difference between the two in the ultimate issue, and so the conclusion is that everyone can become a sādhana-siddha, a devotee of the Lord, simply by association with the pure devotees. The concrete example is our great spiritual master Śrī Nārada Muni. In his previous life he was simply a boy of a maidservant, but through association with great devotees he became a devotee of the Lord in his own standard, unique in the history of devotional service."

Prabhupāda: So this is the difference between sādhana-siddha and nitya-siddha. Gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne, se yāya vrajendra-suta-pāśa. Gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi, tāra haya vrajabhūme vāsa. So nitya-siddha means he has no chance to forget Kṛṣṇa. That is called nitya-siddha. And sādhana-siddha means by following the regulative principles, the rules and regulations, one revives his Kṛṣṇa consciousness. Both things are siddha because you cannot revive Kṛṣṇa consciousness without being Kṛṣṇa conscious. It may be covered. So nitya-siddha means he does not get covered by the influence of material nature about his natural devotional tendency to serve Kṛṣṇa. He never becomes covered. This is difference. Kṛṣṇa gives him chance to get birth in such a family. Just like Parīkṣit Mahārāja, that he never gets the chance of forgetting Kṛṣṇa. So one who does not get the chance of forgetting Kṛṣṇa is called nitya-siddha. This is the difference.

And sādhana-siddha means one has forgotten Kṛṣṇa. That is the position of all materialistic men. Every one of us forgotten. But even though forgotten, the thing is there. It has to be awakened only. And the awakening process is hearing. Just like you are out of your family touch for many years. Practically, you have forgotten. Now, if somebody comes to you, some friend, "Do you remember your child, when he came out, he was such little, and now he is grown-up? Now he's this, that, so on." If for some days this topics of the family is… then again he becomes attracted: "Let me go and see." It is natural. Similarly, anyone who has forgotten Kṛṣṇa somehow or other-the cause may be so many-but if he is given chance to hear about Kṛṣṇa… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

[SB 1.2.17]

As soon as somehow or other one begins to hear about Kṛṣṇa. Either by his natural inclination or by chance or any way, he comes to hear about Kṛṣṇa, attempts hearing about Kṛṣṇa, then… Kṛṣṇa is within everyone's heart, Paramātmā. So Kṛṣṇa helps him immediately. Kṛṣṇa helps both ways. If you want to forget Kṛṣṇa, Kṛṣṇa will help you with that, so that you will be able to forget Kṛṣṇa. Similarly, if you want to revive your lost relationship with Kṛṣṇa again, Kṛṣṇa will help you.

These things are stated in the Bhagavad-gītā. Teṣāṁ nityābhiyuktānām. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is engaged twenty-four hours in rendering service to the Lord with faith and devotion, bhajatām … Bhajatām, this word is used. Bhaja, sevā, service. Bhaja sevayā. Every verbal root has got particular meaning. When this bhajatām, bhajana … Just we call bhajana. Bhajana means serving the Lord. So bhajatām, one who is engaged always. Teṣāṁ nitya, satata-yuktānām. Twenty-four hours he's engaged. In that stage, Kṛṣṇa is become, Kṛṣṇa is very pleased upon you: "No, now he has taken to My service. He's engaged twenty-four hours. All right, let Me give some instruction."

So Kṛṣṇa (is) within you. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. One profit is, by hearing about Kṛṣṇa, he becomes gradually sinless, simply by hearing. Unless we are sinful, we don't come into the material world. So we have to become sinless before going back to home, back to Godhead. Because kingdom of God … God is pure, the kingdom is pure. No impure living entity can enter there. So one has to become pure. That is also stated in the Bhagavad-gītā. Yeṣām anta-gataṁ pāpam. "One who has completely been freed from all sinful reaction of his life," yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, "and always engaged in pious activities, no more sinful activities…" So this Kṛṣṇa consciousness movement is that once he's given chance to erase all the sinful activities and keeping himself intact: no illicit sex, no intoxication, no meat-eating, no gambling. If we follow these regulations, then after initiation, all my sins are washed off. And if I keep myself in that washed-off position, then where is the question of becoming sinful again?

But once washed off… You take your bath and again take the dust and throw on your body-that process will not help. If you say, "I take again wash and again throw," then what is the use of washing? Wash off. Once washed off, now keep yourself in that washed-off condition. That is required. So that will be possible if you keep yourself constantly in touch with Kṛṣṇa by hearing about Him. That's all. You have to remain uncontaminated. And that is puṇya-śravaṇa-kīrtanaḥ. If you hear about Kṛṣṇa, then puṇya, you will be always in pious position. Puṇya-śravaṇa-kīrtanaḥ. Either you chant or… Therefore our recommendation is always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So we should be careful about our slipping down again into the sinful activity. Everyone should be careful and keep oneself in the chanting process. Then he's all right. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. And gradually, as you go on hearing about Kṛṣṇa, the all the dirty things within the heart will be cleansed.

The dirty things are that "I am a material body; I am American; I am Indian; I am Hindu; I am Muslim; I am this; I am that." These are all different types of covering of the soul. The uncovered soul is fully conscious that "I am eternal servant of God." That's all. One has no other identification. That is called mukti. When one comes to the understanding that "I am eternal servant of Kṛṣṇa, God, and my only business is to serve Him," that is called mukti. Mukti does not mean that you will have another two hands, another two legs. No. The same thing, simply it is cleansed. Just like a man is suffering from fever. The symptoms are so many, but as soon as the fever is not there, then all the symptoms gone. So our, this fever in this material world is sense gratification. Sense gratification. This is the fever. So when we become engaged in Kṛṣṇa consciousness, this sense gratification business ceases. That is the difference. That is the test how you are becoming advanced in Kṛṣṇa consciousness.

Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. That is the test. So because this disease is called bhava-roga… Bhava-roga means again and again taking birth, bhava-roga. But if we take the medicine, bhavauṣadhi. Everything is there in the Śrīmad-Bhāgavatam. Bhava-roga, the disease of repeated birth and death in the material world, and the chanting of Hare Kṛṣṇa mantra is bhavauṣadhi, the medicine to cure this bhava-roga. Bhavauṣadhāc chrotra-mano-'bhirāmāt ka uttamaśloka-guṇānuvādāt virajyeta pumān vinā paśughnāt [SB 10.1.4]. Nivṛtta-tarṣair upagīyamānāt. There are very nice verses in Bhāgavatam. Nivṛtta-tarṣair upagīyamānāt. This chanting of the holy name of Kṛṣṇa, or God, is possible by a person who is disgusted with all these material activities. They can actually chant. That means mukta-puruṣa, liberated soul. It is … The chanting of Hare Kṛṣṇa mantra is the business of liberated soul, not for the conditioned soul. But even in our conditioned life, we chant, we become gradually purified.

Therefore it is recommended that everyone should chant. Never mind. Nama oṁ apavitraḥ pavitro vā yaḥ smaret puṇḍarīkākṣam. Anyone who remembers the Puṇḍarīkākṣa. By chanting, you'll remember. So nivṛtta-tarṣair upagīyamānād bhavauṣadhāt [SB 10.1.4]. It is the medicine for our, this bhava-roga, repeated birth and … Such a nice thing. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt. Not only it is medicine … Medicine is always bitter. But it is not bitter. Mano 'bhirāmāt. It is very pleasing to the mind, to the senses. Otherwise, how we become ecstatic in chanting unless it is pleasing? It is medicine, but pleasing medicine. Other medicines, they are very bitter. If you practice yoga, oh, you have to take so much labor. And that, you do not know whether you'll be successful or not, haṭha-yoga. And if you take to jñāna, that also requires much education, much understanding of philosophy. So they actually, although they are medicine, but they are bitter medicine.

Not very palatable. Neither everyone can take it. A child cannot become a jñānī. A child cannot become a yogi. But a child can become a bhakta. Therefore this is the easiest process. Pleasing. Everyone is pleased to execute this process. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt [SB 10.1.4]. Mano-'bhirāmāt. Even for ordinary men who wants to hear about conjugal love… They read therefore so many novels, fiction, dramas. What is that? The love affairs between one young man, one young girl. But that is also there, Kṛṣṇa, Rādhā-Kṛṣṇa. In that sense also, it is pleasing.

Even to the ordinary man. So, mano 'bhirāmāt, it is very pleasing. Nivṛtta-tarṣaiḥ… For philosophers it is also pleasing. We are talking all of philosophy in Bhāgavata. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt [SB 10.1.4]. Ka uttamaśloka-guṇānuvādāt. Uttamaśloka is Kṛṣṇa, who is worshiped by offering nice, selected ślokas, authorized. Just like we offer prayer, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa… [Bs. 5.29]. Each line is full of poetry, poetic and literary character, grammar. Anything you take, they're all full. All Bhāgavata, all Śrīmad-Bhāgavatam. You cannot produce such literature in this day. Such meaningful. Because Vyāsadeva was incarnation, he could produce. Therefore it is uttamaśloka: by the best selected verses, Kṛṣṇa is described.

So who can be away from such activities, to hear about Uttamaśloka through nice verses, philosophy? Who can be bereft? Vinā paśughnāt [SB 10.1.4]. Only the animal-hunter or the animal-killer. The animal-killer cannot understand. Therefore it is prohibited, no meat-eating, no flesh-eating. This is the greatest disqualification for understanding. One cannot understand. The animal-killer cannot understand. Therefore it has to (be) stopped. Vinā paśughnāt. Paśughnāt means... Ghna means "killer," and paśu means "animal." And another meaning is, paśu means oneself, living entity-ghna. So either one is killing himself or killing animals, such person cannot understand about the glories of the Lord. It is not possible. Parīkṣit Mahārāja said that, ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt. Only the animal-killers. Ārati. (end)

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Śrīmad-Bhāgavatam 2.3.17

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Los Angeles, July 12, 1969

Prabhupāda: ...spoken by Śaunaka Ṛṣi, a great sage of the name Śaunaka. There was great meeting in Naimiṣāraṇya, a place, a very sacred place in India. If you sometimes go to India, you'll try to find out this place. It is in northern India and there is a big city, very well known city, Lucknow. And it is about forty or fifty miles from Lucknow. But the place is so nice, so attractive, that any man who goes there will find immediately spiritually impelled(?), it is so nice place, Naimiṣāraṇya. So it is very old place. Formerly, when sages used to hold their meeting, they generally held their meeting in that place, Naimiṣāraṇya.

So this Śrīmad-Bhāgavatam was also discussed first in that Naimiṣā... Not first, for the second time. First it was explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit. Mahārāja Parīkṣit was cursed by a brāhmaṇa boy to die within a week. Formerly, even a small child... This boy, this brāhmaṇa boy, was playing with his playmates. That means he was a child, not more than ten to twelve years old. And he was informed that "Mahārāja Parīkṣit has insulted your father by garlanding him with a dead snake." The fact was that Mahārāja Parīkṣit was in hunting. One after another, so many things comes, but let me explain to you. This hunting business was allowed only for the kings, kṣatriyas, not for ordinary man. Killing in sports. Because the king had to administer so strongly that sometimes he had to kill an evil person immediately with sword. The kingdom was very strong. Not many days before, say, about hundred years ago in Kashmir, if a thief was caught, burglar was caught, and he was proved that he has committed theft, the king would personally cut off, chop off his hand. The punishment was so severe. And the result was that even you miss something on your way, nobody will touch it. Everyone was afraid: "Let the things remain there. One who has lost his thing, he will come and take away. We don't require to take it." So the kings were very severe to punish unwanted social elements. So the kings were therefore allowed sometimes to hunt in the jungle to practice killing. Just like doctors are allowed to practice surgical operation on dead body; otherwise, how they'll practice, how they'll become surgeon, if they do not practice? Similarly, only the kings were allowed to kill some animal in the jungle sometimes.

So this Parīkṣit Mahārāja was hunting, and when he became tired and thirsty he entered in the hermitage home of a sage. Because in those days in the jungles there were many hermitages. Those who wanted to live secluded life in the jungle, in the forest, they would have their home, very small cottage, and their means of living was milk and fruit. They would get fruits from the trees, and the kings would sometimes contribute some cows. So that was sufficient for them. To have some milk from the cow and get the fruits from the trees in the jungle, that was sufficient. That is sufficient still. Anywhere, any part of the world, you can live without any economic problem, provided... There is no question of "provided." Anywhere, you can keep a cow. There is no expenditure. The cow will go out and eat some vegetables and grass, so you haven't got to spend anything for the cow. And when she returns, she gives you milk, nice milk. We are trying to introduce this system in our New Vrindaban scheme. We are keeping there cows, and that place is in Virginia, Moundsville. It is about three miles away from any city or any citizen approach. But they are living very nicely, depending on some vegetables, fruits, and cow's milk. So actually, a man can live very peacefully and healthy life. Not only peacefully. If you are healthy, if your mind is equilibrium, then naturally you are peaceful. So that was a system for the sages and hermitages, hermits, that they used to live on cow's milk and fruits.

So this king, being tired, being thirsty, entered the home of a sage, and he was in meditation. So the king called him. Because he was king, so he is habituated to order. A king is not supposed to submit, although they submitted to great sages and brāhmaṇas. But generally, their spirit is ordering, commanding spirit. So he commanded, "Give me a glass of water. I am very thirsty." So that sage, who was in meditation, could not hear him. The king became little angry, that "I am your guest. I am king. I am asking you water, and you are not hearing me. You are in your meditation." So he became little disgusted, and there was a dead snake. So he took that dead snake and got it round about the neck of the sage and went away in disgust, that "This sage did not offer me even a glass of water." Because, according to Vedic system, if somebody comes in your home, even if he is enemy, it is the injunction of the Vedas: gṛhaṁ śatrum api prāptaṁ viśvastam akuto 'bhayam. When a person comes at your home, never mind even if he's enemy... Friend is welcome, that's all right. But even an enemy comes, they are not forbidden. Not that in the gate there is, oh, "Beware of dog," "No trespasser allowed." No. There was no restriction. Even enemy was admitted, "Come on." So gṛhaṁ śatrum api prāptaṁ viśvastam akuto 'bhayam. Even an enemy enters your house, you'll receive him in such a friendly way that he will forget that you are his enemy. That was the system. So because Mahārāja Parīkṣit was king, he saw that there is negligence of this disciplinary action. "I became... I was king, and I was thirsty. I became his guest, I came..." Athiti. This guest is called athiti. Athiti means there are some guests who give notice before, prior to coming there, and some guests come without any notice. So the guest who comes without any notice, he's called athiti. So according to Hindu custom, the householder is to keep always some foodstuff for athiti guest. Somebody may come without notice, so some foodstuff is already in the stock. That is called athiti food. And a gṛhastha, the householder, is ordered that before eating, a householder was to see in the members of the family, first the children must be fed, then diseased person must be fed, then elderly, old person must be fed. In this way, when everything is finished, then the proprietor of the household, he will take his meals, and before taking his meals, he will stand outdoors and call loudly, "If somebody is hungry, please come. Still there is food here." And if there is no response, then he'll take. This is the system of Vedic civilization.

So when Mahārāja Parīkṣit saw that "This sage, although he's sage, he's to be ideal man, he did not hear me. I am thirsty, I asked him water, and…" The injunction is, when you receive somebody, even if you are very poor man, you should offer the guests a comfortable seat and a glass of water. That is not expensive. You can offer anyone a seat: "Please come and sit down here and take a glass of water." And if you can provide, you can give him nice foodstuff, but even if you have got nothing at your home, this thing you can offer without any expenditure, without any botheration: to receive him, "Please come on, come here, sit down. Take a glass of water." That is the system still. In Indian villages… Just like we are sannyāsī, renounced order. There is no problem. You sit down underneath a tree and so many residents will come: "My dear sannyāsī, will you please come and take prasādam?" So many people invite. When Caitanya Mahāprabhu was traveling alone, wherever He goes, He was invited. That system is still there. A sannyāsī is never hungry. So many people will provide him. And it is the injunction of the śāstra that a sannyāsī, a brahmacārī, are sons of the society. As you take care of your children at home, similarly, you are also required to take care of the sannyāsīs and the brahmacārīs. Because their life is dedicated for the social welfare work. Without any charge. This our Kṛṣṇa consciousness society is giving the most valuable thing, chanting of Hare Kṛṣṇa, without any charge. Without any… They are canvassing, "Please take it. You'll be happy. Please take." So people should know how much valuable service they are rendering. How much valuable.

Saṁsāra-dāvānala-līḍha-loka **. This world is just like blazing fire. People realize it. And when they do not find any solution, they become frustrated, they become confused, they take to intoxication to forget the blazing condition of life. So actually everyone in this material world is burning in the blazing fire of material consciousness. That's a fact. Somebody is trying to solve by forgetting it through the influence of intoxication or something else artificially. That is not the solution. The real solution is to come to the original consciousness. That is Kṛṣṇa consciousness. Actually, what is the real fact of our existence? Real fact of our existence is this consciousness. Either an animal or a man or a superman or an aquatic or a tree or a plant-any living entity-what is the ultimate stand? The ultimate stand is consciousness. The animal body is animal body so long there is consciousness. The human body is human body so long there is consciousness. Therefore, in the Bhagavad-gītā you'll find this verse, avinaśi tu tad viddhi yena sarvam idaṁ tatam. Avinaśi tu tad viddhi. Just try to understand. Just try to understand that thing. What is that? Just try to understand that thing as imperishable. What is that thing? Yena sarvam idaṁ tatam. That thing which is pervading all over your body. And what is that thing? That is consciousness. So long there is consciousness, you feel either from this part of this body or this part of the body or this part of the…, anywhere you pinch, because the consciousness is there, you feel, "Oh, it is painful," or it is pleasure. There are two kinds of feelings: painful or pleasure. And that is due to consciousness. And this consciousness is there in every body, but they are in degrees. That is, the consciousness in tree is very lower. Therefore if you cut a tree, it does not respond. It responds… According to modern science… Sir Jagadish Chandra Bose, he has invented a machine that when you cut a tree or take out the fruit or the leaves or the branches, he feels, and that feeling is recorded in a machine. I do not know exactly the machine name, but there is a machine. It immediately…

So the consciousness is there in the trees also. But that has been known by the scientific apparatus, but according to our Vedic injunction, that is already mentioned in the śāstras, that the trees have consciousness. They are also living entities. Don't say that they are without life. They have got life. And therefore the system is… Just like we pick up flowers from the trees for offering to Kṛṣṇa, but the injunction is that after evening you should not touch the tree. The idea is that they are sleeping, don't disturb. So the consciousness of the trees are admitted in the Vedic literature. Similarly, the consciousness is developed from tree to worms, microbes, worms, germs-their consciousness is little more higher. Then birds, their consciousness is little more higher; then beasts, their consciousness is little more higher. This is development, gradual process of evolution. Gradual process of evolution means gradual process of developing the status, the state of consciousness. In this way the consciousness in human form of body is further developed, very nicely developed. And similarly, there are other elevated living condition in higher planets. They are called demigods. They are far advanced, very more and more intelligent. Their standard of living, their everything, is far, far above than all these planets, thousands and thousands of times. Just like we can discriminate here, even on this planet. Your standard of living, from materialistic point of view… Just like to get a motorcar in this country is ordinary thing, but in our country, in India, if somebody has got a motorcar, he's considered to be very rich man. Here even a worker goes on motorcar, but in India only a person who is very rich, he can have a motorcar. As there is difference of standard of living from one country to another, similarly, there is difference of standard of living, standard of duration of life, standard of intelligence, standard of developed consciousness, everything different.

That is stated in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhuti-bhinnam [Bs. 5.40]. If you try to read Vedic literature… Not very many. Try to understand Bhagavad-gītā as it is. Try to understand Śrīmad-Bhāgavatam. These two books will give you sufficient knowledge, and we should take advantage of it, because our consciousness is developed. We should not waste our time simply reading these all nonsense literatures, sex literatures. Simply wasting their time. Tad vayasaṁ tīrtham. To read nonsense ordinary literature and books or newspaper is compared just like the pleasure place of the crows. The crows, they are very much attached to the rejected refuse, garbage. In your country I don't see many crows, but in our country there are many crows, and the garbage section is pleasure, pleasuring place there. Where rejected things, they take pleasure in that. But the swans, the ducks, they take pleasure in clear lake with lily flower, nice garden, and nice birds are chirping. They take pleasure in that place. Similarly, there are classes of men also like crows and like swans. The swans, they will take pleasure in this kind of literature, Vedic literature. And the crowlike men, they will hunt after that rejected garbagelike things. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. What is there in the sex literature? There is no new information; the same sex life, that's all. Sometimes half-naked, sometimes naked, sometimes this, sometimes that, but the central place is sex.

So when you have got developed consciousness, try to understand Kṛṣṇa. That is Kṛṣṇa consciousness. Don't waste your time in nonsense literature. Don't waste. The life is very valuable. You don't think that "Because we have got human form of life, we shall live for one hundred years or sixty or seventy years, so let us enjoy." Bhāgavata says this kind of enjoyment is there everywhere-in animal life, in plant life. This enjoyment means sex pleasure. Viṣayaḥ khalu sarvataḥ syāt. Viṣaya. Viṣaya means eating, sleeping, mating, and defending. This is called viṣaya. One who is very much fond of these principles of life only… Just like animals. They have no other problem. They do not know what Kṛṣṇa consciousness, what philosophy, what is metaphysical understanding. They have no such problem. Their only problem is eating, sleeping, mating and defending. That's all. So this human form of life is not like that. Therefore this Śaunaka Ṛṣi says that,

āyur harati vai puṁsām
udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā

He says that our duration of life is being taken away by the sun beginning from his rising up to the end of setting. We are daily losing the duration of our life. Just like this morning, today is 12th July, the sun rises at 5:30 in the morning, and now it is 5:30 again in the evening. These twelve hours have been taken away from the duration of our life. Is it not a fact? You'll never get it back. If you ask any scientist that "I'll give you twelve millions of dollars. Please give me back these twelve hours again," no, it is not possible. No scientist can give you. That is not… Therefore Bhāgavata says that from the beginning of the sunrise up to the end of sunset, your duration of life is being taken away. That is the business. Kalaḥ. This is called time: past, present and future. What is present, tomorrow it will be past, and again future. So past, present, future; past, present, future. But what is this past, present and future? This is past, present and future of this body. So far I am concerned, I am not past, present. I do not belong to the category of the past, present and future. I belong to the category of eternity. Therefore we should be careful how to attain, how to be elevated to the platform of eternity. That is our business. The developed consciousness of human being should be utilized not in the animal propensities of eating, sleeping, mating and defending, but we should search out the path or the way or the avenue which will help us to get that life of eternity.

So here it is said that tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā. The sun is taking away our duration of life every minute, every hour, every day. But if we engage ourself in the topics of Uttama-śloka, that time he cannot take away. The idea is that the time which you are devoting here in this Kṛṣṇa consciousness temple, this time the sun cannot take away. This is becoming your asset. Plus. It is not minus. The duration of life, so far your body is concerned, that may be taken away. That will be taken away, however I may try to keep it intact. Nobody can keep it; it will be taken away. But the spiritual education which you are receiving in this class, oh, either the sun or sun's father, his father, nobody can take it away. It becomes a solid asset. Therefore we should utilize our consciousness, how to make it a solid asset. And that is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. If you chant twenty-four hours very easy thing-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… That means this time cannot be taken away by the sun. Just like he has taken away the time of, pertaining to my body. Just like I was also young man sometimes, say, fifty years ago, or, say, some years ago, but that is taken away. Now that cannot be returned. But the spiritual knowledge which I received from my spiritual master, that cannot be taken. That cannot be taken away. It will go with me. Even after this body it will go with me. And if it is perfect in this life, then it will take me to the eternal abode. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

This dhāma, everywhere, either this material world or the spiritual world, that belongs to Kṛṣṇa, or God. We are not proprietor of anything. But in this material world, this is, although it is a property, it is the property of the Supreme Lord… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. Just like everything belongs to government, either in the prison house or outside the prison house, similarly, this material world is just like prison house, conditioned life. Just like in the prison house you cannot change your cell from this cell to another cell. Just like in free life you can go from this home to that home, in prison life you cannot do that. You must stay to your cell. So all these planets are like cells. We are trying to go to the moon planet; that is not possible, not in this way. That way is different. I have explained many times in this meeting. Because we are given a particular cell. Either we are Americans or Indians or Chinese or Russian, we have been given this planet. Live-you cannot leave it by your will. Although there are millions and billions of planets, and although you have got machine to fly, but because we are conditioned, checked by the laws of nature or God, you cannot go. Exactly like the man who is put into certain cell, he cannot change at his will without the superior authority. So Kṛṣṇa says in the Bhagavad-gītā that don't try to change this cell, from this cell to that cell. That will not make you happy. If you think, if a prisoner thinks that "I am in this cell. Let me request the superintendent of the jail to change my cell and I'll be happy," that is a mistaken idea. One cannot be happy so long he is under the prison walls. One should become free. That should be the aim of our life. So we are trying to be happy by changing the cell, by this "ism" to that "ism," by capitalism to communism, from communism to this "ism," that "ism." That will not make us happy. You'll have to completely change from this "ism," this materialism. That's all. Then you'll be happy.

So that is our program, Kṛṣṇa consciousness. We are not childish-ism. We are taking advice from the Supreme Person. Ā-brahma bhuvanāl lokām punar āvartino 'rjuna: "My dear Arjuna, even if you are elevated to the highest planetary system, which is called Brahmaloka…" That is also desirable because the life is very, very long there. You cannot calculate even their half-day. That is given in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. In the Brahmaloka the duration of life is very, very long. It is beyond your arithmatical calculation. But even there is death. Therefore Kṛṣṇa says, don't try to waste your time to elevate yourself or to transfer yourself from this planet to that planet. That is natural instinct. Especially I see in your country that people are so restless, they cannot stay in one place. Sometimes they go from this place to that place, this apartment to that apartment, this country to that country, that country… That restlessness is there because we are searching after that eternal happiness and we are restless. We are trying to find out in one place, and when it is finished we try to go to another place. But if I change this place or that place, that is not eternal life. The eternal life is with Kṛṣṇa. Therefore Kṛṣṇa says, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Everything belongs to Him-"Everything belongs to Me"-but He has got a superexcellent place which is called Goloka Vṛndāvana. If you want to go there, then become Kṛṣṇa conscious.

That I have repeatedly explained in this meeting. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply try to understand Kṛṣṇa, how He appears, how He disappears, what is His constitutional position, what is my constitutional position, what is the relationship with Kṛṣṇa, how to live. Everything. Simply if you understand these things, Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ… Tattvataḥ means reality, scientifically. Not by whims or sentiments or fanaticism. No. Everything. Kṛṣṇa consciousness is everything scientific, solid scientific. It is not bogus. It is not imagination. So tattvataḥ. That is called tattvataḥ, in fact, in reality, in truth. If one understands Kṛṣṇa in truth, then the result is tyaktvā deham. By giving up this body… We have to give up this body, willingly or unwillingly. A day will come when you have to submit to the laws of nature and give up this body. Even your president, Mr. Kennedy, he was going in procession, but when nature's law demanded that "Now you submit your body here and change for another body," he had to. There was no question, "Oh, I am president, I am Mr. Kennedy, I cannot do this." No. You have to do it. Force. That you do not understand, how this nature's force is working on us.

So this is the business of developed consciousness, human consciousness. Otherwise, consciousness is there in the dog, in the cats, in the worms, in the trees, in the birds, in the beasts. Consciousness is there. But are we meant for living in that consciousness? Cats' and dogs' consciousness? No. Therefore Bhāgavata says that labdhvā sudurlabham idaṁ bahu-sambhavānte: [SB 11.9.29] "After many, many births you have got this nice body, human form of body." And what to speak of American body, the nicest body, very beautiful body, very rich body. Don't misuse, please. Utilize it. Develop Kṛṣṇa consciousness and be happy. That is our propaganda. We are not asking anything that "Give me some fees, and I give you some mantra." The mantra is being distributed free in the street. You simply take it, chant it, and just see how you are developing your Kṛṣṇa consciousness. An inch development, advancement in Kṛṣṇa consciousness, is a great profit. That is stated in the Bhagavad-gītā. Svalpam apy asya dharmasya trāyate mahato bhayāt. This consciousness, Kṛṣṇa consciousness, if achieved in the slightest degree, it can help you for the highest benefit. For the highest benefit, to takes you to the spiritual kingdom, Vaikuṇṭhaloka, Vṛndāvana. So don't be proud that "I have got human body" unnecessarily. Don't be proud that "I can live very, very longer period than the cats and dogs."

These things are very nicely discussed here. We shall try to explain. The beginning is taravaḥ kiṁ na jīvanti [SB 2.3.18] . The beginning of this… How our consciousness is developed and important, that is stated in these pages, that taravaḥ kiṁ na jīvanti. You are proud of having a little long duration of life than the cats and dogs; therefore you are proud? Oh, don't you see how long the trees also live, for seven thousand years, many thousands of years. So what is there in living for long duration of life? So there is no actual wonderful achievement by the so-called material advancement of life unless you have got developed consciousness to the standard of Kṛṣṇa consciousness. Everything is false. False means maybe, temporary. You are American. You are feeling that you belong to the rich country, very beautiful body, no scarcity of food. That's all right, but it is also temporary. It is not permanent. And next life you do not know. Even if you have no information what is life after death, but there is. There is life after death. The body is changing. This is the instruction of Kṛṣṇa consciousness. The body is changing, but the soul is eternal. We are busy with the bodily affairs of life, but we do not take care of the soul. That is the mistake of the present civilization. Kṛṣṇa consciousness is teaching to the people in general, the philosophers, the religionists, the leaders, that this is not the way of civilization. You try to develop your consciousness to the standard of Kṛṣṇa. Then your life will be successful.

Thank you very much. Any question? [break]

Because the Bhāgavata, the topics of Śrīmad-Bhāgavata was due to Parīkṣit Mahārāja being cursed by the brāhmaṇa boy. So at the time of his death he wanted to know from the great sages what was his duty at the time of death, and it was decided that he should hear Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. That was the beginning of Śrīmad-Bhāgavata teaching. Therefore I was talking of Mahārāja Parīkṣit, little introduction. That is stated in our First Canto Śrīmad-Bhāgavatam. You must read it. In the first part it is stated what was the cause of Śrīmad-Bhāgavatam teaching. The beginning was at the time of death of Mahārāja Parīkṣit. So we should take the place of Mahārāja Parīkṣit that he was given time, seven days, and he prepared himself, by learning Śrīmad-Bhāgavatam, for the next life. But we have no even notice when we shall die; therefore we should always read Śrīmad-Bhāgavatam and prepare for the next life. That is the business of elevated consciousness. We should not waste our time by reading or by, I mean to say, mixing our consciousness with so many rubbish things. We should try to purify it. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This chanting of Hare Kṛṣṇa mantra will cleanse your consciousness, and if you hear Śrīmad-Bhāgavata, Bhagavad-gītā, then it becomes Kṛṣṇa conscious. That should be the duty of everyone. [break]

Viṣṇujana: Prabhupāda, you described that the Lord is the cause, the original cause, and since no one knows the Lord, how is it possible for the people to know how they are controlled? How can they know how they are controlled since no one knows Kṛṣṇa and He is the original cause? How can they know that it's because of Kṛṣṇa that things are happening?

Prabhupāda: How can you know that you are controlled by the state? How can you know?

Viṣṇujana: The state has a lawbook.

Prabhupāda: Therefore we have got lawbooks. Anādi bahirmukha jīva kṛṣṇa bhuli gelā, ataeva kṛṣṇa veda-purāṇe karilā. Because you have forgotten Kṛṣṇa, therefore Kṛṣṇa has given you so many books, Vedic literature. Therefore I was stressing, don't waste your time in reading nonsense literature. Just concentrate your mind in this Vedic literature. Then you'll know. Why these books are there? Just to remind you to become lawful. But if you don't take advantage, then you are misusing your life. This preaching work, this publication of books, literature, magazines, the Kṛṣṇa consciousness movement, everything is to remind you how we are being controlled, who is the supreme controller, how your life can be successful, how you can be relieved from this controlled life, how you can get freedom life. This is the movement. This Kṛṣṇa consciousness movement is for that purpose; otherwise, what is the utility of this movement? It is not an "ism" just to make some temporary appeasement. It is the ultimate solution of all the problems of life, this Kṛṣṇa consciousness movement. And this chanting is pavement of the heart, where you'll receive this message. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the heart. Then you'll be able to receive the message. So our process is very scientific, authorized, and if anyone takes to it he'll realize gradually, and he'll be elevated. There is no doubt about it. So what is the next engagement?

Tamāla-kṛṣṇa: Āratika. (obeisances) (end)

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Śrīmad-Bhāgavatam 2.3.17

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Los Angeles, June 12, 1972

Pradyumna: (leads chanting, etc.)

āyur harati vai puṁsām

udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā
[SB 2.3.17]

Translation: "Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead."

Prabhupāda: So you read purport.

Pradyumna: "This verse indirectly confirms the greater importance of utilizing the human form of life to realize our lost relationship with the Supreme Lord by acceleration of devotional service. Time and tide wait for no man. So the time indicated by the sunrise and the sunset will be uselessly wasted if such time is not properly utilized for realizing identification of spiritual values. Even a fraction of the duration of life wasted cannot be compensated by any amount of gold. Human life is simply awarded to a living entity, jīva, so he can realize his spiritual identity and his permanent source of happiness. A living being, especially the human being, is seeking happiness, because happiness is the natural situation of the living entity. But he is vainly seeking happiness in the material atmosphere. A living being is constitutionally a spiritual spark of the complete whole, and his happiness can be perfectly perceived in spiritual activities. The Lord is the complete spirit whole and His name, form, quality, pastimes, entourage and personality are all identical with Him.

Once a person comes into contact with any one of the above-mentioned energies of the Lord through the proper channel of devotional service, the door of perfection is immediately opened. In the Bhagavad-gītā the Lord has explained such contact in the following words. 'Endeavors in devotional service are never baffled, nor is there failure. A slight beginning of such activities is sufficient even to deliver a person from the great ocean of material fears.' (Bg. 2.40) As a highly potent drug injected intravenously acts at once on the whole body, similarly, the transcendental topics of the Lord injected through the ear of the pure devotee of the Lord can act very efficiently. Aural realization of the transcendental messages implies total realization, just as fructification of one part of a tree implies fructification of all other parts. This realization for a moment in the association of pure devotees like Śukadeva Gosvāmī prepares one's complete life for eternity, and as such the sun fails to rob the pure devotee of his duration of life, in as much as he is constantly busy in the devotional service of the Lord, purifying his existence.

Death is a symptom of the material infection of the eternal living being, and due to material infection only, the eternal living being is subjected to the law of birth, death, old age, and disease. The materialistic way of pious activities like charity, etc., is recommended in the smṛti-śāstras as quoted by Śrīla Viśvanātha Cakravartī Ṭhākura. Money given in charity to a suitable person is guaranteed bank balance in the next life. Such charity is recommended to be given to a brāhmaṇa. If the money is given in charity to a non-brāhmaṇa without brahminical qualification, the money is returned in the next life in the same proportion. If it is given in charity to a half-educated brāhmaṇa, even then the money is returned double. If the money is given in charity to a learned and fully qualified brāhmaṇa, the money is returned a hundred and thousand times, and if the money is given to a veda-pāraga, one who has actually realized the path of the Vedas, it is returned by unlimited multiplication.

The ultimate end of Vedic knowledge is to realize the Personality of Godhead Lord Kṛṣṇa, as it is stated in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. There is guarantee of money being returned if given in charity regardless of the proportion. Similarly, a moment passed in the association of a pure devotee by hearing and chanting the transcendental messages of the Lord is a perfect guarantee for eternal life for returning home back, to Godhead. Mad-dhāma gatvā punar janma na vidyate. In other words, a devotee of the Lord is guaranteed eternal life. A devotee's old age or disease in the present life is but an impetus to such guaranteed eternal life."

Prabhupāda: So āyur harati vai puṁsām. The sunshine, sunrise, and sunset means decreasing our life. It is very nice example. The sun's business is to take away a portion of your span of life. That is business. But he cannot take away the portion of the life of a devotee. Because a devotee is going to live. This Kṛṣṇa consciousness movement is to give a living entity a permanent span of life. Uttama-śloka-vārtayā. Uttama-śloka is Kṛṣṇa. Uttama-śloka. Bhaktir bhavati naiṣṭhikī bhagavaty uttama-śloke. In another place it is stated, tadā… naṣṭa-prāyeṣv abhadreṣu. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam … Just like we are holding class daily. Nityam, regularly. Nityam means regularly, daily, always. So nityaṁ bhāgavata-sevayā. The beginning… Just like when a man is infected with a disease, he is subjected to death. Crude example. So when a man falls diseased, the physician tries to get him relieved from that infection. So our material body is an infection.

Actually, we spiritual soul, we have no death. It is due to this infection. This infection is called dirty things. Actually it is dirt. "Dust thou art, dust thou beist." That's a fact. Because as soon as I, the soul, will leave this body, it will be immediately decomposed, and after a few days it will be earth, dust. So actually it is dirt. So we have to cleanse this dirt from my real identity, spiritual life. This is the process. And this cleansing process is very nicely done simply by hearing the message of Uttama-śloka, or Kṛṣṇa. You haven't got to scratch it with some machine. No. It will be automatically cleansed if you simply give aural reception to the message of the Uttama-śloka, which is, in other word, it is called kṛṣṇa-kathā. Kṛṣṇa-kathā means words of Kṛṣṇa. Kathā means words, and kṛṣṇa, you understand. So kṛṣṇa-kathā, Bhagavad-gītā, Kṛṣṇa personally giving you words of instruction. So if we simply read Bhagavad-gītā, then the sun cannot take away the, my duration of life.

How? What is the proof? The proof is the Bhagavad-gītā. In the Bhagavad-gītā the Lord says, janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] "Anyone who understands about My birth and appearance…" Lord does not take birth. Aja. Aja means who never takes birth. Ever-existing. Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san, sambhavāmi yuge yuge. So aja, one who does not take birth, but still we see that Kṛṣṇa is taking birth. We are observing the birth anniversary of Lord Kṛṣṇa. So therefore what is the mystery? He does not take birth. Still, we are observing the birth anniversary of Kṛṣṇa, Janmāṣṭamī. So this is to be understood, tattvataḥ, in truth. Yo jānāti tattvataḥ. Kṛṣṇa says, Veda says that na tasya kāryaṁ karaṇaṁ ca vidyate. "The Supreme Lord God has nothing to do." Why He shall do? So… And again, we see that Kṛṣṇa, since the day of His appearance at His maternal uncle's prison till His going back to His own home, He was always active.

Active means especially in killing the demons. But such demons could be killed without the presence of the Supreme Personality of Godhead. If there is little earthquake, millions of demons can be killed. It is not very difficult job. If the Pacific Ocean overfloods this city, millions of people can be killed. If there is a war, millions of people can be killed. If there is epidemic, millions of men can be killed. So killing the demons, for that purpose He does not come, Kṛṣṇa. Rather, Kṛṣṇa's many agents, they can kill such demons without any difficulty. But He comes, paritrāṇāya sādhūnām. [Bg. 4.8] Just like Lord Nṛsiṁha appeared not to kill the demon Hiraṇyakaśipu. He could be killed otherwise. But He appeared for Prahlāda. Prahlāda Mahārāja, he was being so much teased and so much tortured. He could not tolerate it. So he wanted to show His devotee that "I shall kill your torturer before you." That is the purpose. So He did not appear for killing Hiraṇyakaśipu. He appeared to give encouragement to Prahlāda Mahārāja.

As He says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. He asked Arjuna to declare, "My dear Arjuna, you declare that My devotee will never be vanquished." So therefore He comes. So these are the understanding of the Supreme Personality of Godhead in toto. So if we discuss about kṛṣṇa-kathā, the words of Kṛṣṇa… There are two books, words of Kṛṣṇa. One, Bhagavad-gītā. Every Vedic literature is kṛṣṇa-kathā, but these two books especially, kṛṣṇa-kathā. Bhagavad-gītā, Kṛṣṇa is directly speaking, and Śrīmad-Bhāgavatam, directly speaking about Kṛṣṇa. Both of them are kṛṣṇa-kathā. So therefore here it is said that uttama-śloka-vārtayā. Vārtā means message, words. So if we pass our time simply by reading and talking about Kṛṣṇa, then the sun will not be able to take away our life. This is the secret. If you want to become immortal, then you always be engaged in kṛṣṇa-kathā. Always, twenty-four hours, always think of Kṛṣṇa. This is Kṛṣṇa consciousness.

So everyone is dying, but those who are engaged in kṛṣṇa-kathā, in Kṛṣṇa consciousness, those who are busy in Kṛṣṇa's business, they are not dying. They are living. How? Because ordinary man, his duration of life, span of life, is being taken away by the sun rising and sunset every day. If a man is fifty years old, that means… He has to live for eighty years. So fifty years duration has already been taken away by the sun. Fifty years old means that fifty years of time has already been taken away by the sun. It will never come back. "But what about the devotees? He is also the same. His, also, life is being taken away." No. His life is not being taken away, because he is going to live. Superficially we see that the body of a devotee is also taken away. But this is not the real body. Real body is the spiritual body. So spiritual body… Just like Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. "After giving up this body, he does not take birth. He comes to Me."

So he has… Now the body is given up. Then how he goes? He says, "He comes to Me." So who comes to Him? Materialistic person, the so-called scientist, philosopher, they know this body-the self. They do not know that the body is the cover of the self. This real self, the real person, goes to Kṛṣṇa to live forever. So those who are devotees, those who are in Kṛṣṇa consciousness, they are giving up this infected body and they are getting their new… Not new. The old, original body, spiritual body. Therefore, as soon as you get the spiritual body, the sun has no power to take it away. That is explained in the Bhagavad-gītā, that "The fire cannot burn it, the weapon cannot kill it, the water cannot moist it…" In so many way, indirect way, are described. The spirit cannot be destroyed by anything material. Matter… Just like this body is matter. This body can be cut into pieces, but the spirit soul cannot be. The body can be burnt into ashes, but the spirit soul cannot be.

Pāvakaḥ. Dahati pāvakaḥ. So the modern scientists, they say that there is no life in the sun planet, sun globe. But that is not a fact. What is sun globe? It is a fiery planet, that's all. But the spirit soul can live in the fire, and he gets a fiery body. Just like here, on this planet, on earth, we have got this earthly body. It may be very beautiful, but it is earth. Simply by nature's manipulation. Just like we are coming… Karandhara showed me. The plastic, some trees. So they have made the plastic tree exactly resembling the tree. But it is not tree. Similarly, this body is as good as the plastic body. It has no value. So tyaktvā deham. So when Kṛṣṇa says that after giving up this body… But this body is plastic body. Just like you have got cotton shirt or plastic shirt or so many. You can give it up. That does not mean you die. That is also explained in the Bhagavad-gītā: vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. As one gives up old garment for a new one, similarly, death means to give up this plastic body and take another plastic body.

That is death. And again, under that plastic body, you have to work. If you get a nice body, then you can work nicely. If you get a dog's body, then you act like dog. According to body. So tyaktvā deham. Kṛṣṇa says that "Anyone who understands Me in truth …" So how you will understand? Simply if you hear about Him, then you will understand. Then you will understand. So hearing is not very difficult job. But you must hear from the realized soul. That is… Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. If you hear from a professional man, that will not be effective. Hearing must be from sādhu, from devotee, from the lips of the devotee. Just like Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit. So … Or even if you hear yourself, you read books, you will save your life. If you simply read Kṛṣṇa book or Bhagavad-gītā or Teachings of Lord Caitanya, then you know the… As long as you are reading, the sun is unable to take your life. It is not possible for the sun to take your life.

So if you constantly read, then where is the opportunity of sun's taking your life? That means you are becoming immortal. People are very much anxious to become immortal. Nobody wants to die. Everyone knows that "I shall die." But if there is immediately some danger, fire, immediately you go away from this room. Why? I do not wish to die. I do not wish to die. Although I know I must have to die. Still, why do I go away? I know that… "Oh, let there be fire. I have to die today or tomorrow. Let me die." No. I do not wish to die. Therefore I go away. This is psychology. So everyone wants to live forever. That's a fact. So if you want to live forever, then you have to take to Kṛṣṇa consciousness. So Kṛṣṇa consciousness movement is so important and nice. Everyone wants to live. So actually, if you want to live, then you take to Kṛṣṇa consciousness. This verse confirms it. Āyur harati vai puṁsām udyann astaṁ ca yann asau. The sun is rising early in the morning. As it is rising, gradually it is taking your life.

That's all. That is the business. But if you want to defeat the sun… Sun is very powerful. It is very difficult to fight. But you can fight with the sun. How? Simply by reading kṛṣṇa-kathā, the words of Kṛṣṇa. Uttama-śloka-vārtayā. Vārtayā. Uttama-śloka, Kṛṣṇa. So this is the simple process. You don't waste your time by talking nonsense. Therefore Rūpa Gosvāmī has advised, atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ. Prajalpaḥ.

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]

Our devotional life can be finished, means may be baffled… Those who are in devotional life, Kṛṣṇa consciousness, they is fortunate. This fortune can be ruined by six things. Be careful. What is that? Atyāhāra. Atyāhāra means eating more than necessity or collecting more than necessity. Āhāra. Āhāra means collecting. We require to collect some money, but we should not collect more than necessity. That we shouldn't. Because if I get more money, then immediately māyā will pa… "Why don't you spend for me?" Yes. So don't collect more than … What you require, you collect. Or similarly, āhāra means eating. Don't eat more than necessity. Actually, we have to come to the point of nil, eating, sleeping, mating and defending. And that is not possible because we have got this body. But minimum. So atyāhāraḥ prayāsaḥ, and too much unnecessary spoiling energy.

We should not take great risk so that we have to work for it very seriously. We must accept something which can be easily done. Atyāhāraḥ prayāsaḥ, prajalpa. And prajalpa means talking nonsense. As soon as … This is the nature of the living entity in conditioned state. Just like as soon as the crows, they gather together, caw caw caw caw … (Laughter) The frogs … Any living entity, as soon as they will gather, they will talk all nonsense. Don't do that. We have got great assembly, we have got facility for mixing, but if you take advantage of this assembly and talk all nonsense-what is politics, what is this, what is that … Prajalpa. That is called prajalpa. So atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Niyamāgraha means not accepting the rules and regulation. Another meaning of niyamāgraha means simply blindly following the rules and regulations, but he does not know for what he is doing that. Gardalika-pravāha (?). It is called gardalika-pravāha. Everyone is doing this, but he does not understand why he is doing it. There are many stories of this gardalika-pravāha. Sometimes I will tell you.

So niyamāgraha. So one, atyāhāra; two, prayāsa; three, prajalpa; and four, niyamāgraha; and fifth, laulyam, greediness; and sixth, jana-saṅgaḥ. Jana-saṅgaḥ means to associate with ordinary men, those who have no sense of Kṛṣṇa consciousness. So-called karmīs, jñānīs, yogis. They do not understand Kṛṣṇa. Or scientist, philosophers. We should not associate with them. Because we know … Harāv abhaktasya kuto mahad-guṇāḥ. Anyone who does not understand what is Kṛṣṇa and what is Kṛṣṇa's service, he may be very big man in the ordinary estimation, but we don't give him any value.

Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ [SB 5.18.12]. Because they are mental speculators. They have no value. They have their value in their own way, but according to our line of thought, they have no value. So prajalpa … In this way, prajalpa, there is tendency of talking. You talk of Kṛṣṇa. That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. Just like we assembled together, few friends, (baby cries) we want to vibrate something. Just like the child is also vibrating. That is nature. A bird will vibrate, a beast will vibrate. So we have to vibrate the transcendental sound. Then we shall be saved from the plundering business of the sun. This is the secret. Always talk of Kṛṣṇa and you must know that you are saving yourself. You are not dying yourself. Because talking of Kṛṣṇa means you will understand about Kṛṣṇa. And Kṛṣṇa says, "Anyone who understands Me rightly, then after giving up this body, he comes to Me." And as soon as you go to Him, back to home, back to Godhead, your life is eternal, blissful, and full of knowledge.

That is sac-cid-ānanda-vigraha [Bs. 5.1]. So why should we lose this opportunity? The most rascal, rascal person, they give up this. They do not take advantage of this, advantage of kṛṣṇa-kathā. Therefore śāstra says, smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit. We shall have to remember Viṣṇu always, everywhere, always.

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam
[SB 2.1.5]

So this is the process of Kṛṣṇa consciousness. We have to hear about Kṛṣṇa, we have to chant about Kṛṣṇa, we have to memorize about Kṛṣṇa, we have to worship Kṛṣṇa. This is our movement. We are worshiping Kṛṣṇa in the temple. We are thinking of Him. We are talking about Him, and we are hearing about Him. So if we live in this way, it does not require any monetary exchange or any high education. Everyone can hear about Kṛṣṇa. Anyone… After hearing, everyone can talk about Kṛṣṇa. And while hearing and talking, he can remember about Kṛṣṇa.

And everyone can worship in the temple. Where is the difficulty? By prosecuting these four principles of Kṛṣṇa consciousness, you become immortal. No austerity. No austerity, no penance, no education, no riches. Simply by following these four principles, you become immortal. So this verse is very important. Āyur harati vai puṁsām udyann astaṁ ca yann asau, tasyarte yat-kṣaṇo nītaḥ. Tasya ṛte, one who is passing time in this way, simply with kṛṣṇa-kathā, chanting also… If you have no time… If you have spare time, don't sit idly. If there is no facility for reading books or talking about Kṛṣṇa, chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. If you have got… Next moment, you can interchange, read something. Always be busy with Kṛṣṇa. Then sun will not be able to kill you. You are going to live forever. This is the process. What is the time? Kīrtana. Where is Śyāmasundara? Where is Śyāmasundara? (end)

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Śrīmad-Bhāgavatam 2.3.18-19

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Los Angeles, June 13, 1972
Pradyumna: (leads chanting, etc.:)

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare
[SB 2.3.18]

(When Līlāvatī chants, Śrīla Prabhupāda says, "That's nice. Go on. Anyone else?")

(After word meanings, Śrīla Prabhupāda says, "Not 'beastly.' 'Animals.' Paśavaḥ means animal and beastly living being also. Then.")

Pradyumna: "Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? The materialistic man of the modern age will argue that life or part of it is never meant for discussion of theosophical or theological arguments. Life is meant for the maximum duration of existence for eating, drinking, sexual intercourse, making merry and enjoying life. The modern man wants to live forever by the advancement of material science, and there are many foolish theories for prolonging life to the maximum duration. But the Śrīmad-Bhāgavatam affirms that life is not meant for so-called economic development or advancement of materialistic science for the hedonistic philosophy of eating, mating, drinking and merry-making. Life is solely meant for tapasya, for purifying existence, so that one may enter into eternal life just after the end of the human form of life. The materialists want to prolong life as much as possible because they have no information of the next life.

Therefore they want to get the maximum comforts of life only in this present life, thinking conclusively that there is no life after death. This ignorance about the eternity of the living being and the change of covering in the material world has played havoc in the structure of the modern human society. Consequently there are many problems multiplied by various plans of modernized man. The plans for solving the problems of society have only aggravated the troubles. Even if it is possible to prolong life more than 100 years, advancement of human civilization does not necessarily follow. The Bhāgavatam says that certain trees live for hundreds and thousands of years. At Vṛndāvana there is a tamarind tree. The place is known as Imlitala, which is said to be existing since the time of Lord Kṛṣṇa. In the Calcutta Botanical Garden there is a banyan tree said to be older than 500 years, and there are many such trees all over the world. Svāmī Śaṅkarācārya lived only 32 years, and Lord Caitanya lived 48 years.

One may doubt that trees have life because they do not breathe, but modern scientists like Bose have already proved that there is life in plants, so breathing is no sign of actual life. The Bhāgavatam says that the bellows of the blacksmith breathe very soundly, but that does not mean that the bellows has life. The materialist will argue that life in the tree and life in the man cannot be compared because the tree cannot enjoy life by eating palatable dishes or by enjoying sexual intercourse. In reply to this, the Bhāgavatam asks whether other animals like the dogs and hogs living in the same village with human beings do not eat and enjoy sexual life. The specific utterance of Śrīmad-Bhāgavatam in this connection regarding other animals means that persons who are simply engaged in the matter of planning a better type of animal life consisting of eating, breathing, and mating are also animals in the shape of human beings. A society of such polished animals cannot benefit suffering humanity, for an animal can easily harm another animal but rarely do good."

Prabhupāda: So this is the situation. We have discussed in the previous verse that we are decreasing the span of life. The scientists will say, "No, we are making arrangement so that by science we shall make man immortal." Vikatate(?). When a man becomes mad, he speaks so many nonsense. Like a child. A child also speaks so many nonsense things, and the parents enjoy it. Similarly, the so-called scientist, when he says that "By scientific method, we shall stop death," so there is no evidence in the history of the human society that a man has not died. That cannot be. Hiraṇyakaśipu, he was also atheist and materialistic. He also tried to become immortal. And he made a plan, negative plan, to cheat Lord Brahmā that "I shall not die in this way, in this way, in that way, in this way, in that way." But still he was killed. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says that "I am death, and at the time of death I take away everything." Sarva-haraś ca. So we cannot cheat God or His law.

That is not possible. We may be very intelligent to cheat here the police or the government or the laws, but it is not possible to cheat the supreme laws. That is not possible. Therefore, in order to avoid the superintendence of the Supreme Lord … because there is superintendence … as it is stated in the Bhagavad-gītā, you have read, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Under My superintendence the law of nature is working." So we are under the laws of nature. The nature is very vigilant, strong agent of Kṛṣṇa. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So we cannot avoid. Even if we deny, "There is no God, there is no systematic government or stringent laws," just to avoid our responsibility, but that will not save us. Now, the argument is in the previous verse. It is said that we are decreasing our duration of life. The scientists will say, "No, we shall stop it." Taking this argument, Bhāgavata says, "Suppose you stop death …" It cannot be.

Suppose you increase the duration span of life to a very extensive way. In reply to that, it is said that "What is the use of living for so many years?" If the life is not properly utilized … Now, the living for many, many years, so the trees are also living, standing in one place, living for many years. In San Francisco we saw. They say that one tree, red tree, very tall, very stout and strong, and they said that this tree is standing there for seven hundreds of years. So what is the benefit? So we can argue that "You cannot compare with tree and us. Because we have got so many facilities." What facilities? That facility … The tree's life … That is life, admitting, but it cannot breathe. So immediately the answer is bhastrāḥ kiṁ na śvasanty uta. Bhastrāḥ, bellow … You have seen big, big bellows in blacksmith shop. That is also made of skin. Just like our body is made of skin, that bellow is also made of skin, and it has got a big nose and breathing is coming, "bas, ghans, ghans, bas."

So these are the tangible examples. So if you want to increase your life there are many living entities, they are living many, many years more than you. So what excel, what is excellence in your part? And if you say that "I am breathing. The tree cannot breathe." Oh, there is the bhastrāḥ, the bellows. It can breathe better than you. Then he says, "No, they have no enjoyment of eating and mating." Then the Bhāgavata replies, kiṁ na khādanti na mehanti kiṁ grāme paśavo 'pare. Wherever we live, there are many other lower animals, just like dogs, cats, hogs, asses, animals, camels. Of course, in city we do not find these, but in villages these are domestic animals. Dogs, asses, hogs, camel, monkey, and so many others. Therefore he says, grāme, "In your vicinity, in your neighborhood, there are many animals. They have got the facility of eating and sexual intercourse." So how do we excel them? The modern civilization is such a foolish civilization that they think they are advanced.

In which way you are advanced? The animals, the trees, they are far advanced than you in this matter. So far bodily necessities are concerned, you cannot compete with them. You are flying. So we can fly by airplane. Oh, the vulture can fly more than you. It is a vulture, and it flies many miles above, and it has got very sharp eyesight. The vulture is so up. The business is where there is a dead body. That's all. He is trying to find out, "Where is a dead body?" You see? It goes high, but the business is to find out a dead body. That's all. Similarly, our, this advancement of science, increasing the duration of life, increasing the sex power especially in these days … As soon as there is lack of sex power, there is divorce suit. Yes. But you have seen the dogs and cats. How much sex power they have got! So begetting children, the hog can beget children, at least three dozen a year. What we can do? In three years it is hardly we can produce one child. And the hog will produce in three years at least thirty-six children.

So you cannot compete. Simply by competing with these things, animal life, that is not excellence of your life. Real excellence is that these animals, they cannot become Kṛṣṇa conscious. That is the difference only. You can excel with all these lower animals, trees, birds, beasts and others, so many, only by awakening your Kṛṣṇa consciousness. That is the only business. And if you lack in that matter Kṛṣṇa consciousness, then the other animals, lower animals, they are far, far advanced. They are far, far advanced. So as human being, we should consider all these points. The Bhāgavata is pointing out each and every step of our life and helping us how to become Kṛṣṇa conscious. When Nārada Muni advised Vyāsadeva that "You have written so many books, but actually they are not very much beneficial to the human society. You write such a book that they will come to Kṛṣṇa consciousness." So this Śrīmad-Bhāgavatam is especially written to bring these rascals and animals to come to Kṛṣṇa consciousness.

The so-called advanced civilization going to hell, they do not know. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Chewing the chewed. So many advertisement, only for drinking and sex. We go, when we go to the beach, two sides, the advertisement full of drinking and sex. That's all. So animal civilization. Don't be proud of this rascal civilization. There is no meaning of this civilization. And big professor, he says, "Swamiji, there is no life after death." Just see. And he is a professor. He's teacher. This is the position. Fools, rascals, they are leaders, professors, and scientists and philosophers, and pushing us towards hell. That's all. Because they do not know what is the value of life. They do not know that there is life after death. Otherwise, why there are so many varieties of life? They concoct their own conclusion. They do not refer to the authorities, what is the actual position. They make, they manufacture their own way of life.

It is very dangerous civilization. Because … Dangerous in this sense, that this life, human form of life, is especially meant for God realization, but in that subject matter they are blind. There is no educational system, there is no university, nothing of the sort. Simply animalistic way of life, "How we can increase our eating capacity, our sexual capacity," and this … This is going on. So Bhāgavata is pointing out, "My dear sir, by these things you cannot be very much proud." Then? One more verse, yes.

Pradyumna: (leads chanting, etc.:)
śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
[SB 2.3.19]

Prabhupāda: That's all. So śva. Śva means dog, and viḍ, viḍ-varāha. There are two kinds of hogs. One is that we see generally in towns and villages. That is varāha. Varāha means hogs. And they eat stool, viḍ-varāha. Another, jungle varāha. They have got a big, what is called?

Devotees: Tusk.

Prabhupāda: Tusk, yes. That is more dangerous. They live in the jungle. And viḍ-varāha means they live in the forest, finding out "Where is stool? Where is stool? Where is stool?" Śva-viḍ-varāha uṣṭra. Uṣṭra means camel, and khara means ass. So here it is a very terse remark, that "Anyone who has never heard the glories of Gadāgraja, the Supreme Personality of Godhead-in other words, one who is not Kṛṣṇa conscious, does not know anything about Kṛṣṇa, or God-they are no better than these animals, especially: dog, hog, ass, camel." Why these four kinds of animals have been selected to compare? That is explained. Śva means dog. A dog, however powerful it may be, very strong, stout, but it, unless it has got a master, its life is very precarious. Dog. Just see our education at the present moment. Very advanced education. Many Indian students come here also to take advanced education. But actually, we consider this education creating dogs. Why? Now, because however technologist you may be, if you don't get a suitable service, all your education is finished.

Therefore, after education you'll have to write application, "My dear sir, I am such and such qualified dog. (laughter) If you'll kindly give me some service." And the tail is like this. (laughter) You see? Just imagine. If by education he becomes independent … Just like Vedic culture. The brāhmaṇas, the kṣatriya, the vaiśyas, they are independent. The śūdras are compared with the dogs because they cannot live without a master. Brāhmaṇa, he will not accept anyone's service. That is real brāhmaṇa. A kṣatriya will never accept anyone's service. Why the battle of Kurukṣetra was there? The Kurus, they took away the whole kingdom of the Pāṇḍavas. But they were kṣatriyas. How they will live? Therefore the fight was necessity. The kṣatriyas must be, must have some land to collect taxes. That is the kṣatriya's source of income. The brāhmaṇa's source of income, paṭhana pāṭhana yajana yājana … They must be learned scholar, they must teach others, they must be devotee and teach others how to become devotee.

They must take contribution and must spend for Kṛṣṇa. This is brāhmaṇa. No service. Formerly, no brāhmaṇa … Sanātana Gosvāmī, Rūpa Gosvāmī, they were born in high-class brāhmaṇa family, Sārasvata brāhmaṇa, but because they accepted the service of Nawab Hussein Shah, immediately they were rejected from brāhmaṇa society. It is by the grace of Caitanya Mahāprabhu that they again became gosvāmī. Otherwise, they were rejected. No brāhmaṇa could take service and especially service of a low-class man. That is … In Bhāgavata you will see especially that if a brāhmaṇa is in difficulty, he may accept the profession of a kṣatriya or utmost of a vaiśya, but never take the profession of a śūdra. What is the profession of śūdra? Śūdra … Paricaryātmakaṁ kāryaṁ śūdra-karma śvabhāva-jam [Bg. 18.44]. One who is hankering after service, he is śūdra. He has no capacity to live independently. The brāhmaṇa, real brāhmaṇa, he will starve, he will die out of starvation.

He will never accept anyone's service. That is brāhmaṇa. Uñcha-vṛtti. If he has no income, he will go on the field … And when the grains are taken away, some grains fall down. They will pick up all those grains and live on that. Still, they will not go to anyone that "I am hungry. Give me something." No. Uñcha-vṛtti. So our education … And why we were so independent? Because the education was very high, Vedic education. Satisfied with Brahman realization. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Not very long ago, say about 300 years ago, there was a brāhmaṇa, a very rigid brāhmaṇa, in Kṛṣṇa-nagara, near our Māyāpura. And brāhmaṇa's business, he was teaching. So the king of that place, means a big zamindar, Rājā Kṛṣṇa-candra … By his name, that place is Kṛṣṇa-nagara. So he heard about the brāhmaṇa, very learned brāhmaṇa, but very poor. So he one day came to him and asked him, "Brāhmaṇa, can I help you any way?" So he said, "No, I don't require any help from you."

"No, I see you are so poverty-stricken. You have no sufficient means." "No, I am not poverty-stricken. My students, they get some alms of rice. So my wife boils the rice, and here is a tamarind tree. So I take some leaves and boil it, and that's sufficient. Why I am poverty-stricken?" He's satisfied, whatever is coming automatically, that's all. He doesn't require any higher standard of life, any botheration. He is satisfied, little rice and tamarind juice. That's all. So in each and every home, formerly, this independence was very much valued. So at the modern education this independence is being killed. People are becoming unemployed, machine. Machine … High technologist means he must find out a job where technological machines are there. Otherwise he will starve, and he will have to go round, factory to factory: "Will you give me some service?" "No vacancy." Yes. So we shall discuss further next, tomorrow. (end)

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Śrīmad-Bhāgavatam 2.3.18-19

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Bombay, March 23, 1977,

At Cross Maidan Pandal

Prabhupāda: …Bhavānanda Swami, to recite two or three verses from Śrīmad-Bhāgavatam, which is the theme of our Kṛṣṇa consciousness movement. Read it. The verse begins with taravaḥ kiṁ na jīvanti. Read that verse.

Bhavānanda:

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare
[SB 2.3.18]

"Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?" Purport by His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda. The materialistic man of the modern age will argue that life, or part of it, is never meant for discussion of theosophical or theological arguments. Life is meant for the maximum duration of existence for eating, drinking, sexual intercourse, making merry and enjoying life. The modern man wants to live forever by the advancement of material science, and there are many foolish theories for prolonging life to the maximum duration. But the Śrīmad-Bhāgavatam affirms that life is not meant for so-called economic development or advancement of materialistic science for the hedonistic philosophy of eating, mating, drinking and merrymaking. Life is solely meant for tapasya, for purifying existence so that one may enter into eternal life just after the end of the human form of life.

The materialists want to prolong life as much as possible because they have no information of the next life. They want to get the maximum comforts in this present life because they think conclusively that there is no life after death. This ignorance about the eternity of the living being and the change of covering in the material world has played havoc in the structure of modern human society. Consequently there are many problems, multiplied by various plans of modernized man. The plans for solving the problems of society have only aggravated the troubles. Even if it is possible to prolong life more than one hundred years, advancement of human civilization does not necessarily follow. The Bhāgavatam says that certain trees live for hundreds and thousands of years. At Vṛndāvana there is a tamarind tree (the place is known as Imlitala) which is said to have existed since the time of Lord Kṛṣṇa. In the Calcutta Botanical Garden there is a banyan tree said to be older than five hundred years, and there are many such trees all over the world. Svāmī Śaṅkarācārya lived only thirty-two years, and Lord Caitanya lived forty-eight years. Does it mean that the prolonged lives of the abovementioned trees are more important than Śaṅkara or Caitanya? Prolonged life without spiritual value is not very important. One may doubt that trees have life because they do not breathe. But modern scientists like Bose have already proved that there is life in plants, so breathing is no sign of actual life. The Bhāgavatam says that the bellows of the blacksmith breathes very soundly, but that does not mean that the bellows has life. The materialist will argue that life in the tree and life in the man cannot be compared because the tree cannot enjoy life by eating palatable dishes or by enjoying sexual intercourse. In reply to this, the Bhāgavatam asks whether other animals like the dogs and hogs, living in the same village with human beings, do not eat and enjoy sexual life. The specific utterance of Śrīmad-Bhāgavatam in regard to "other animals" means that persons who are simply engaged in planning a better type of animal life consisting of eating, breathing and mating are also animals in the shape of human beings. A society of such polished animals cannot benefit suffering humanity, for an animal can easily harm another animal but rarely do good.

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
[SB 2.3.19]

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils." Purport by His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda. The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than animals, and in this verse they have particularly been put on the level of dogs, hogs, camels and asses. Modern university education practically prepares one to acquire a doggish mentality with which to accept the service of a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As dogs are negligible animals and serve the master faithfully for bits of bread, a man serves a master faithfully without sufficient rewards.

Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared to hogs. Hogs are very much attached to eating stools. So stool is a kind of foodstuff for a particular type of animal. And even stones are eatables for a particular type of animal or bird. But the human being is not meant for eating everything and anything; he is meant to eat grains, vegetables, fruits, milk, sugar, etc. Animal food is not meant for the human being. For chewing solid food, the human being has a particular type of teeth meant for cutting fruits and vegetables. The human being is endowed with two canine teeth as a concession for persons who will eat animal food at any cost. It is known to everyone that one man's food is another man's poison. Human beings are expected to accept the remnants of food offered to Lord Śrī Kṛṣṇa, and the Lord accepts foodstuff from the categories of leaves, flowers, fruits, etc. (Bg. 9.26). As prescribed by Vedic scriptures, no animal food is offered to the Lord. Therefore, a human being is meant to eat a particular type of food. He should not imitate the animals to derive so-called vitamin values. Therefore, a person who has no discrimination in regard to eating is compared to a hog.

The camel is a kind of animal that takes pleasure in eating thorns. A person who wants to enjoy family life or the worldly life of so-called enjoyment is compared to the camel. Materialistic life is full of thorns, and so one should live only by the prescribed method of Vedic regulations just to make the best use of a bad bargain. Life in the material world is maintained by sucking one's own blood. The central point of attraction for material enjoyment is sex life. To enjoy sex life is to suck one's own blood, and there is not much more to be explained in this connection. The camel also sucks its own blood while chewing thorny twigs. The thorns the camel eats cut the tongue of the camel, and so blood begins to flow within the camel's mouth. The thorns, mixed with fresh blood, create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny results of their actions mixed with their own blood. Therefore the Bhāgavatam has situated these diseased fellows along with the camels.

The ass is an animal who is celebrated as the greatest fool, even amongst the animals. The ass works very hard and carries burdens of the maximum weight without making profit for itself. Footnote. The ass is generally engaged by the washerman, whose social position is not very respectable. And the special qualification of the ass is that it is very much accustomed to being kicked by the opposite sex. When the ass begs for sexual intercourse, he is kicked by the fair sex, yet he still follows the female for such sexual pleasure. A henpecked man is compared, therefore, to the ass. The general mass of people work very hard, especially in the age of Kali. In this age the human being is actually engaged in the work of an ass, carrying heavy burdens and driving ṭhelā and rickshaws. The so-called advancement of human civilization has engaged a human being in the work of an ass. The laborers in great factories and workshops are also engaged in such burdensome work, and after working hard during the day, the poor laborer has to be again kicked by the fair sex, not only for sex enjoyment but also for so many household affairs.

So Śrīmad-Bhāgavatam's categorization of the common man without any spiritual enlightenment into the society of dogs, hogs, camels and asses is not at all an exaggeration. The leaders of such ignorant masses of people may feel very proud of being adored by such a number of dogs and hogs, but that is not very flattering. The Bhāgavatam openly declares that although a person may be a great leader of such dogs and hogs disguised as men, if he has no taste for being enlightened in the science of Kṛṣṇa, such a leader is also an animal and nothing more. He may be designated as a powerful, strong animal, or a big animal, but in the estimation of Śrīmad-Bhāgavatam he is never given a place in the category of man, on account of his atheistic temperament. Or, in other words, such godless leaders of dogs and hoglike men are bigger animals with the qualities of animals in greater proportion.

Prabhupāda: So

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

Anartha. We living entities, we are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Some way or other, we are now fallen in this material condition, and we are changing bodies. This is the first instruction in the Bhagavad-gītā. There are so many commentators on Bhagavad-gītā, but nobody has pointed out what is the real business of Bhagavad-gītā. The real business is, as Kṛṣṇa says in the beginning of His teachings,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is the first instruction, that we are changing body on account of the spirit soul, and when the spirit soul changes… We are changing every day, every moment, our body-kaumāraṁ yauvanaṁ jarā. I was a child. You were a child. We have now changed our bodies. Similarly, now I am old man. Some of you, you are also old man. We have changed the body.

So what kind of body we are going to have? What change is going to take place? There is no knowledge. So at least in India this condition should be changed, to keep people in ignorance of this bodily concept of life-"I belong to this community." "I belong to that community." "I belong to this body." "I belong to that body."-No. They should be educated to become brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Sama-sarveṣu bhūteṣu. India's education is not to distinguish that "Here is an Englishman," "Here is a German," "Here is a Christian," "Here is a Hindu," "Here is a Muslim." Samaḥ sarveṣu bhūteṣu. Because India's realization of knowledge is brahmānubhūti, brahma-bhūtaḥ. Then, when one comes to the standard of brahma-bhūtaḥ knowledge, he'll be happy.

It is not possible, of course, to realize Brahman by everyone. That is not possible. But there must be an ideal institution. Unfortunately, at the present moment it is very difficult to find out where is that ideal brāhmaṇa, but there must be. Kṛṣṇa says. Our Kṛṣṇa consciousness movement includes this, that cātur-varṇyaṁ māyā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be division. There may be only a few number of brāhmaṇas, but there must be ideal brāhmaṇas so that people may learn that "Here is the first-class brāhmaṇa. Here is the first-class man. Let us take instruction from him, not from so-called politicians." This is Indian civilization. Don't think… Formerly even Lord Rāmacandra, who was the king… He is God Himself. Still, He used to consult learned brāhmaṇas, sages, saintly persons, for governmental duties. The division must be there.

So there are so many things to be done in Kṛṣṇa consciousness movement. Don't take it that it is simply chanting Hare Kṛṣṇa. Hare Kṛṣṇa chanting is the prime factor because if you chant Hare Kṛṣṇa mahā-mantra, then gradually everything will be clear in your mind. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Whole world is suffering on account of all contaminated things accumulated within our heart. So the Bhāgavata process is to hear from the right person.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

So our request to all of you is that take this movement of Kṛṣṇa consciousness, chanting, very seriously. Don't neglect it. This is the India's gift to the whole of the world. That is Caitanya Mahāprabhu's mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

India's mission is para-upakāra, not to exploit others but to do good to others. And what is the best thing to do? Because a human being also, he has got the opportunity to understand his position. He's kept into darkness that he is like animal and his only business is how to eat, how to sleep, how to mate. This kind of ignorance, at least in India, we should not desire. Let us combine together. That is my request. Take it very seriously. In America they are now taking it seriously. Perhaps you know. Recently there is a judgment by the Supreme Court in New York. They admitted that Hare Kṛṣṇa movement is genuine religious movement. There was a great opposition against this movement. Our students were being kidnapped, and so many harassments was going on, but by the grace of Kṛṣṇa I went to America in 1965, and now it is '77. After eleven, twelve years of struggle I was loitering in the street, who cared for me? But it is now being recognized, that "Here is a movement." Now we have to utilize it. I always put this logic to my students, andha-paṅgu-nyāya, that for the benefit of the whole world, American money and Indian culture should combine. (applause) That will bring benefit to the whole world.

So the opportunity is there. Now let our Indians' leader come out. Take this movement very seriously. There will be great advantage to the people of the whole world. This kind of situation, to keep them in darkness that "I am dog," "I am hog," "I am American," "I am Indian…" No. Ahaṁ brahmāsmi. This is real conception of life. What is the difference? If a bulldog thinks that "I am a bulldog," and if a man thinks, "I am American" or "I am brāhmaṇa," what is the difference? The real thing is knowledge. So don't keep this knowledge locked up in your books, but spread it. My only request is: the leaders of India should now come forward and join this movement and take this advantage of doing good to the whole world, para-upakāra. (applause)

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Thank you very much. (applause-break)

Girirāja: We request you to ask them now. So please… A lot of information has been presented, a lot of food for thought. So this is a very important movement, very important subject matter. So we request any of you who have any question at all to please put that question and we can have further discussion.

Lokanātha: Come here and ask the question in the microphone. Please come forward and ask question.

Girirāja: Who will be the first? Asking questions is a sign of intelligence.

Lady: What is the most important thing in life?

Girirāja: The question is what is the most important thing in life?

Prabhupāda: To understand yourself. If you misidentify yourself that you are this body, then you are finished. Our most important… athāto brahma jijñāsā. The question should be, "What I am? Am I this body or something else?" That is most important thing. That is the beginning of Vedānta-sūtra knowledge, athāto brahma jijñāsā. The animals cannot ask "Whether I am dog or something else?" And if the man is kept into darkness, that he has no question, "Whether I am this or that?" then he is animal. So the most important thing according to our Vedic culture is to understand oneself, "what I am." [break]

Guest (1): …to educate?

Prabhupāda: Do you think that you are not taxed? Why should you not be taxed for the proper gain? You are being taxed for so many nonsense things. Why not be taxed for the proper thing? That is intelligence.

Guest (2): What is the importance of health in life, and how does Guruji advise people to maintain health, and how does it connect to your mission?

Prabhupāda: What is health? First of all you have to understand that however healthy you may be, you must die. What problem you have solved? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], Kṛṣṇa says. It is not my manufacture. However you may try to remain very healthy, nature's law is that you must die. How you can help yourself? After all, you have to meet death. Janma-mṛtyu-jarā-vyādhi. So long you have got this material body, there is no question of health. You must suffer. You may be very great scientist in oblivion, but the nature's law must act.

prakṛteḥ kriyamāṇāni

guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Foolish persons-ahaṅkāra-vimūḍhātmā-bewildered by false egotism, he's thinking, ”I am improving health, I am improving this, I am doing…” He's improving nothing. He is completely under the clutches of material nature. He cannot act anything independently. That is the law of nature.

Guest (3): May I know the distinction between Kṛṣṇa consciousness and supramental consciousness described by Śrī Aurobindo?

Prabhupāda: Yes, Kṛṣṇa consciousness means superconsciousness. Kṛṣṇa You are part and parcel of Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Just like father and son. Father knows, ”He is my son,” and the son knows, ”He is my father.” So this father, paternal consciousness, is there. Similarly, Kṛṣṇa consciousness is real consciousness, but we color it with other consciousness. That is polluted. So this Kṛṣṇa consciousness movement means to purify your consciousness.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

When you become free from all designations of this world-sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam-and you become purified, without any contamination, in Kṛṣṇa consciousness, then your real business, real life, begins.

Guest (4): Can we solve political problems with this religious basis?

Prabhupāda: Yes. All problems will be solved if you become Kṛṣṇa conscious.

Guest (5): What is a simple solution to understand soul? I would like to understand soul in a simplified form.

Prabhupāda: This is very simple, but we are educated so foolishly that we cannot understand. This is our defect. Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā: [Bg. 7.4] ”Arjuna, there are eight material elements: earth, water, fire, air, ether, mind, intelligence, ego.” Apareyam: ”But these are inferior elements.” Itas tu viddhi me prakṛtiṁ parām: ”Beyond this there is another, superior element.” What is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. ”The living entity is superior element.” Without the living entity, what is the value of this bhūmir āpo 'nalo vāyuḥ? This distinction we can experience every day. Here is an important man. Now he's finished. And if you kick on his face, he won't protest. What is the wanting? That-jīva-bhūtāṁ mahā-bāho-that living force is wanting. So anyone, any child, can understand that ”Something is wanting. Therefore this important body is nothing but a lump of matter.” Anyone can understand. Everything is explained in the Bhagavad-gītā, but we are not serious to understand. That is the (indistinct).

Guest (6): Can the Janata explosion be regarded as a division of Kṛṣṇa consciousness or similar consciousness?

Prabhupāda: You cannot have everyone to become Kṛṣṇa conscious. That is not possible. It is not so easy.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

It is very, very difficult. But at least there must be one section of people who understand Kṛṣṇa so that people may take advantage of their position.

Guest (7): The first śloka of the Bhagavad-gītā says,

dharma-kṣetre kuru-kṣetre
samaveta yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

I ask you, Prabhu, what is that dharma-kṣetra and kuru-kṣetra?

Prabhupāda: Dharma-kṣetra everyone knows. Kurukṣetra is still dharma-kṣetra. Everyone goes there for religious performances. Where is the difficulty? Why you make it difficult? In candra-grahaṇa, in sūrya-grahaṇa, hundreds, thousands of people still go there. This is dharma-kṣetra. In the Vedic injunction it is said kurukṣetre dharmaṁ yajet: ”When you want to perform religious ritualistic ceremonies, go to Kurukṣetra.” So Kurukṣetra is still there, the place is there, the station is there, and it is mentioned in the Vedas, it is mentioned in the Bhagavad-gītā. Where is the difficulty? Why you create difficulty? It is your fault that creates difficulty. Otherwise Kurukṣetra is dharma-kṣetra since time immemorial. That's all. Now chant Hare Kṛṣṇa.

Lokanātha: Jaya Śrīla Prabhupāda. [break]

Bhavānanda: So we are continuing our reading from the Śrīmad-Bhāgavatam, Second Canto, Third Chapter, ”Pure Devotional Service: The Change in Heart.” (reads texts 20 and 21 and purports)

Prabhupāda: Girirāja, you speak.

Bhavānanda: Girirāja, you speak.

Prabhupāda: Try to explain all this. (end)

720614SB.LA
Śrīmad-Bhāgavatam 2.3.19

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Los Angeles, June 14, 1972

Pradyumna: (leads chanting, etc.)

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
[SB 2.3.19]

Translation: "Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils."

Prabhupāda: So one who does not listen to the glories of the Lord… Because the human life… This life is meant for learning how to engage our senses in the service of the Lord. That is the mission of human life. In other lives the senses are engaged for sense gratification. And in the human life, when we have got developed consciousness, at that time the senses are meant for being engaged in the service of the Lord. So ear is the most important sense because our spiritual enlightenment begins from this sense. Hearing. Na yat-karṇa-pathopetaḥ. Karṇa-patha means aural reception. So one has to go to hear from the realized person, guru, spiritual master. That is the meaning. Śruti. Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. One has to approach a spiritual master, śrotriyam, who has also heard from a spiritual master. This… Our knowledge is by hearing, śruti.

Therefore Vedas are called śruti. Śruti means this is not experimental knowledge. This knowledge is acquired by hearing, that's all. If you have got nice receptive power through the ear, then your life can be successful. You don't require to use any other sense. This one sense will make you correct. Therefore those who are not taking advantage of this facility of hearing… He may be a very big man in the estimation of persons who are like dogs, asses, camels, and such nice animals. You can say, "Oh, here is a big man, and… Mr. such and such, such a great politician, great scientist, great… So we must praise." But the Bhāgavata says, "Whether he has given any aural reception about Kṛṣṇa, that is the test." No. He has no knowledge about Kṛṣṇa. Then he must be praised by persons who are like camel, asses, dogs, hogs. That means, "No human being will praise him." If he is voted or praised, the vote must be coming from the asses, dogs, hogs, like that. That is going on. Asses, hogs, dogs, camels, they are giving vote.

How they can select? These animals, any animal, they do not know which person is perfect and should be selected as leader. They do not know. Śūdras. Śūdras, animals, the same thing. So people are being educated like dogs, hogs, camels and asses. So how they can expect any real happiness? That is not possible. The test should be… Public, general public, they may be like cats, dogs, hogs naturally because they have no sufficient education. Not they are expected to be highly educated, general mass of people. But if arrangement is made to give them chance of hearing Hare Kṛṣṇa mantra, then they will be very big men, perfect men. That should be the policy of Kṛṣṇa consciousness movement. We should accept the general mass of people no matter than dogs, hogs. It is in your country, "Dog is best friend." Because he is a dog. Therefore he has chosen a best friend dog. And cow, mother, giving milk and actually drinking-"Send her to the slaughterhouse." Just see. Is it not an animal, who is making friendship with dogs and sending mother to the slaughterhouse? What is your answer? This is my charge against your country. What is your answer?

Devotee: (indistinct)

Prabhupāda: Yes. They are such foolish persons. They are making friendship with dog, which has no value except creating some offense. The dog's business is, you are not offender, still it will offend, "Gow! Gow! Gow!" (laughter) "Oh, I have not entered your house. Why you are barking?" No, it is his business. He will disturb you. He'll come. We have experience. Unnecessarily they come. At least, make a show of, to attack. That means offending. If… Suppose you are passing on the road, and if I come with a stick, "Why you have come here?" Is it not offense? All right, if I trespass in your house, you can attack with me a stick. Or no, in your country one can kill. You see. Such a nice mentality. But men are also like that. They deserve to be killed. This is going on. So the animal society. You cannot believe a man, just like animal cannot believe another animal. This is… So it is very rightly written, śva-viḍ-varāha uṣṭra khara. Śva-viḍ-varāha uṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. The general mass of people is no better than these animals, and they are voting to select their leader.

So whom they will vote? Another paśu, another animal. Because they have no choice. They are animals and how they can select a man? A man means karṇa-pathopetaḥ, one who is hearing about Kṛṣṇa. He is man. Otherwise all animals. Now, you say, how this charge can be refuted by you. Bhāgavata says, "He is not man." Na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ. He may be in the if form of a man, but if he has not heard about Kṛṣṇa, if he has not given aural reception to kṛṣṇa-kathā, then he is paśu, animal. And what kind of animal? Dogs, hogs, camels, asses. Why these nice animals have been selected? That is described. Now you can read the purport.

Pradyumna: "The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than the animals, and in this verse they have particularly been put on the level of dogs, hogs, camels and asses. Modern university education practically prepares one to acquire a doggish mentality to accept the service of a greater master.

Like a dog, after finishing his so-called education, the so-called educated persons move from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As the dogs are negligible animals and serve their master faithfully for bits of bread, similarly one serves a master without sufficient rewards. Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared with the hogs. Hogs are very much attached to eating stools. So the stool is a kind of foodstuff for a particular type of animal. And even stones are eatables…"

Prabhupāda: This is very important. Why hog has been selected? The hog has no discrimination. He is prepared to eat even stool. Therefore hog is selected. So people are now eating anything, everything. So we have heard that in Korea they eat cats, snakes, dogs. In other places also seen, anything. They have no discrimination. No discrimination. Jīvo jīvasya jīvanam. One living entity is the source of vital strength for another living entity.

That is law. Just like we are vegetarians. We are vegetarian. We are also eating some… Not killing, but eating. We are taking fruit. That means we are not killing the tree. We are taking grains. We are not killing the cow. We are eating milk, but we are not drinking the blood. Milk is nothing but blood of cow. But we know the art, how to drink the blood of cow without killing. That is civilization. That is civilization. Medically, they say the cow's blood or bull's blood is very effective, and that is accepted. But you must know the art. It is the arrangement of God that cow's milk… Cow's own milk, she does not drink. She eats grass. That means God's arrangement is like that, that "Let the human being drink the milk of cow, and the cow may eat grass." Because they haven't got good brain… Foodstuffs should be given, nice foodstuff given, should be given to the particular person for developing nice brain. Milk is a foodstuff which can develop your finer tissues of the brain so that you can understand higher philosophy.

And if you become blunt, and you eat meat by killing any animal, then how you will understand? The finer tissues given in the human form of life for understanding spiritual things… You cannot. Vinā paśughnāt. Therefore Parīkṣit Mahārāja says, vinā paśughnāt. Nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt uttamaśloka-guṇānuvādāt [SB 10.1.4]. Uttamaśloka, Kṛṣṇa, guṇānuvādāt, glorifying His activities, who can be bereft of this opportunity, vinā paśughnāt, unless he is an animal killer? Unless he is animal killer, nobody will deny to hear about Kṛṣṇa. Because the animal killers, they have lost their brain. But Caitanya Mahāprabhu's mercy is so great that even who has lost his brain, he can be revived by hearing Hare Kṛṣṇa mantra. That is Caitanya Mahāprabhu's… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Yes, in this age everyone is fallen. But he can be, I mean to say, elevated to the position of nice brain. How? By paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Simply by chanting. So in this age everyone is blunt-headed, animal-killer.

They cannot understand what is kṛṣṇa-kathā, what is spiritual life. We see actually. They are not at all interested. They feel disturbance: "What these people are chanting Hare Kṛṣṇa?" They cannot make any solution of the problems. Just like Atreya Ṛṣi was speaking that government is embarrassed how to solve the question of intoxication, LSD taking. They could not. Huge amount they are spending. But here is the remedy. They will not take. Why? Paśughnāt, killing, animal killers. So animal cannot take it. Vinā paśughnāt [SB 10.1.4]. Vinā means without. Unless one is animal killer, he cannot give up this opportunity of hearing about Kṛṣṇa. Therefore we forbid, "No meat-eating." This is the qualification. Unless you stop meat-eating, you cannot understand. Blunt head. So the hog has been especially mentioned because he has no discrimination of food. Our Ramakrishna Mission, they say, "What is there in food? Whatever you like, you can eat . It has nothing to do with spiritual life." Nonsense. You see? Āhāra, śuddha āhāra.

Even George Bernard Shaw, he wrote one book that "You are what you eat." Actually, that is so. Why there are so many varieties of foodstuff? Because there are varieties of men. Those who are meat-eaters, if you give them so many varieties of fruits and sandeśa and rasagullā, he won't like it. He won't like it. If before the hog, you put nice, first-class halavā, "No sir, stool. Give me stool." Therefore hog. All right. One who has no discrimination of foodstuff, he is going to be hog next life. That is the punishment by nature. One who are loitering in the street naked, they are going to have next life trees. "Stand up naked for 10,000 of years. That's all right." But they are enjoying. They're showing beauty by nakedness. But nature will not tolerate. Prakṛteḥ… Daivī hy eṣā guṇamayī mama māyā… [Bg. 7.14]. There is nature. They do not consider how one living entity has got the body of a tree, how one living entity has got the body of a hog, how one living entity has got the body of a demigod, how one has got the body of a Vaiṣṇava.

They do not know. They do not know. The education is so cramped, they do not even consider that these are… They say, Darwin's theory, developing the body. So the education is going on in that way. This is our position. You should take advantage of the scientific knowledge given by Śrīmad-Bhāgavatam. Śrīmad-bhāgavatam amalaṁ purāṇam. Amalaṁ purāṇam. Spotless education, Śrīmad-Bhāgavatam. Therefore, in the beginning of Śrīmad-Bhāgavatam it is said dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Atra śrīmad-bhāgavata. "In this Śrīmad-Bhāgavatam, cheating type of religious system is kicked out." Kicked out. In religion where there is no discrimination of foodstuff, what is that religion? What is that religion? This is fanaticism. That is not religion. Religion is to understand God. And one cannot understand God, the purest of all pure, unless one is pure. Next, hogs.

Pradyumna: "And even stones are eatables for a particular type of animal or bird. But the human being is not meant for eating everything and anything, save grains, vegetables, fruits, milk, sugar, etc. Animal food is not meant for the human being. For chewing solid food the human being has a particular type of teeth meant for cutting fruits and vegetables. The human being is endowed with two canine teeth as a concession…"

Prabhupāda: Our teeth is just like… You take fruit, you can easily cut. But if you take meat, bite… That is not natural. Unnaturally. But you take fruit, immediately you cut. and… So that is discrimination, that "We have to take some food, but what kind of food we shall take?" So our Kṛṣṇa consciousness movement is that you take only kṛṣṇa-prasādam, that's all. You save yourself. Even if I cannot discriminate, Kṛṣṇa's prasādam I take, it is transcendental. I don't require any discrimination. Don't require. Kṛṣṇa-prasādam. And Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. We offer Kṛṣṇa foodstuffs, what He wants. Kṛṣṇa is God. He can take anything. He can eat the whole world. And eating the whole world means all animals, all men, all everything, vegetables, not vegetables.

Everything goes in His… Just like Yaśodā-mā saw within the mouth of the whole universe. (sic) So Kṛṣṇa can take everything. But He does not take. Because He is appeared to educate us. Therefore He is giving very importance, cow-keeping tending the cows. Personally. Personally taking, protect cows. He is stealing butter, showing us that "These things should be stolen. If you have no money, then you steal and eat." (laughter) You see? These things are eatables. You see. Produce huge quantity of milk, and make so many preparation out of it, and become happy. This is the instruction Kṛṣṇa is giving. Otherwise what Kṛṣṇa business, He has got to do some such business? No. He is teaching us. Even the urine in cow is valuable. Stool of cow is valuable. Kṛṣṇa in His…, while He is crawling on the yard, He captures the tail of a calf and he drags him, and he is smeared with all stools and urine of the cows. Kṛṣṇa enjoys. He is showing that even the stool and urine of cow is valuable, what to speak of its milk. Cow is so important.

Personally, the Supreme Personality of Godhead is teaching us. And He is ordering in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. He is mentioning especially vegetables, grains, fruits. But not that everyone can offer Kṛṣṇa all these things. No. He says yo me bhaktyā prayacchati. He does not accept anything from the hands of a nondevotee. Therefore the non-initiated student cannot offer Him. He doesn't accept. He says especially yo me bhaktyā prayacchati. He must be devotee. He is not hungry that He has come to your temple to eat. No. He is giving food to all the living entities. Eko bahūnāṁ vidadhāti kāmān. That one Kṛṣṇa is giving all the necessities of life to all the living entities. So what we can offer? We cannot offer anything. Everything belongs to Kṛṣṇa. Still He is very kind. He comes before you as you can handle Him, as you can dress Him, as you can wash Him, you can touch His lotus feet. Kṛṣṇa is giving you chance. It is very difficult to approach Kṛṣṇa, but Kṛṣṇa is so kind that He has appeared in your temple and He is accepting. According to the rules and regulation, if you offer, He will accept.

This is the process of Deity worship. If you have no such feelings that "Here is Kṛṣṇa personally present and He has given me the chance, in a way by which I can approach Him," and if I think, "He is stone, He is wood, I can do anything, He cannot speak," then He will be, you will worship only stone and wood, not Kṛṣṇa. Not Kṛṣṇa. If you are not fully Kṛṣṇa conscious, if you do not know who is He, then your effect will be touching the stone and wood of… That's all. So every one of you must be very careful that "Here is Kṛṣṇa personally present." Not that wood and stone, as atheists think. Atheist will think, "Oh, they are worshiping a wood, a stone statue." Because they have their ideas, worshiping of great man. They make also statue, but place them in the open air, and their worship is by the stools of crows. Worship him. So if… The crows take it a place of passing stool on the head of your leader. (laughter) That is their method of worship. They are respecting president George Washington, keeping a statue and honoring him with the stool of crows.

You see. This is their intelligence. This is their intelligence. And our Indian people are also imitating. I have seen one statue of Sir Asutosh Mukherjee. He was a very respectable man. Or Gandhi. The whole year, the crows passed stool on the face. It becomes covered with stool. And the day of their anniversary the municipal washing brush, street , they brush over the…, in the morning. (laughter) They brush over the… Because the gene…, gentlemen will go, they have to call some sweeper. So he will brush the face of Sir Asutosh Mukherjee and wash, and then in the evening-big garland. In the morning it was washed with municipal brush, and in the evening there is big garland. So people have become so… So therefore they are compared with these dogs, asses, camels. They have no intelligence. We are worshiping Deity. Shall we allow like that? That is worship. But this is a fictitious thing, and they are thinking "We are honoring Sir Asutosh Mukherjee or president Jawaharlal Nehru," like that. Such foolish persons. If I know that "This is Sir Asutosh Mukherjee," how I can allow his mouth to be washed by the municipal brush?

No. They know it is stone. It is stone. Therefore it has been forbidden, arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. If anyone, the Deity in the temple, thinks, śilādhīḥ, stone and wood; vaiṣṇave jāti-buddhiḥ, if anyone considers a Vaiṣṇava under certain particular race or caste; guruṣu nara-matiḥ, if one considers guru as ordinary human being, then he is hellish. These are forbidden. We should know the arcā-vigraha, the worshipable Deity, is Supreme Personality of Godhead Himself, present. He is not wood and stone, but because we cannot touch except wood and stone, therefore He has appeared as wood and stone. He is not wood and stone. He is all-powerful. So to show me favor…If somebody says, "Here is Kṛṣṇa standing," but I have no eyes to see Kṛṣṇa. Spirit, I cannot see even your spirit, my spirit. Spirit is there. But I have no eyes to see the spirit, what to speak of touching. Therefore Kṛṣṇa, although He is spirit… In connection with Him, He is stone also. Because everything is Kṛṣṇa.

Everything is product of Kṛṣṇa, energy. So we are not worshiping stone. We are worshiping Kṛṣṇa in a form which is tangible for us, that's all. Not that Kṛṣṇa is stone. Kṛṣṇa is stone also, because stone is nothing but Kṛṣṇa's energy. So in this way you should understand what is Kṛṣṇa consciousness. Don't remain foolish Perfect knowledge. Perfect knowledge. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. Simply if you understand Kṛṣṇa, everything will be known to you. And if you actually understand Kṛṣṇa, then your life is successful. Immediately you are eligible to go back to home, back to Godhead. Immediately. Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. "That man who has understood Me rightly, he is no more coming back to accept this temporary material body. He comes to me." So try to understand Kṛṣṇa, and the beginning is karṇa-patha, these holes of the ear. Lend your ears to hear from the devotee. That's all. Na yat-karṇa-pathopetaḥ. It is not that you have to pass MAD, DHC, no.

Simply lend your ear, "Oh, let us hear about Kṛṣṇa." Then everything is all right. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Kṛṣṇa is unconquerable, but if you simply hear about Him in your position, śruti-gatām, through the aural reception, you will conquer Kṛṣṇa. Kṛṣṇa's name is Ajita, nobody can conquer Kṛṣṇa. But if you simply hear about Kṛṣṇa, time will come, you will conquer Kṛṣṇa. Like the gopīs. They conquered Kṛṣṇa. Kṛṣṇa was within the hand, or the grip, of the gopīs. Kṛṣṇa could not go away even an inch from Vṛndāvana on account of the gopīs. What was their education? They were village girls. Not even brāhmaṇa. Uneducated girls, village girls, but they conquered Kṛṣṇa. So this aural reception is so great. Read little more.

Pradyumna: "The human being is endowed with two canine teeth as a concession for such persons who will eat animal food at any cost. It is known to everyone that one man's food is another man's poison. Human beings are expected to accept the remnants of food offered to Lord Śrī Kṛṣṇa, and the Lord accepts foodstuff from the categories of leaves, flowers, fruits etc.(Bg. 9.26)

No animal food is offered to the Lord as prescribed by Vedic scriptures. Therefore, a human being is meant to eat a particular type of food, and should not imitate the animals to derive so-called vitamin values. Therefore, a person who has no discrimination in regard to eating is compared with a hog. The camel is a kind of animal that takes pleasure in eating thorns. Similarly, a person who wants to enjoy family life or the worldly life of so-called enjoyment is compared to the camel. Materialistic life is full of thorns. So one should live only by the prescribed method of Vedic regulations just to make the best use of a bad bargain. Life in the…

Prabhupāda: Is it not materialistic way of life? He's lying down on thorns. Is it not like that? So many people in old age, they are so distressed, "Now I want to be killed." Because the thorns have disturbed so much that they don't feel any value of life. So the so-called materialistic way of life, tātala saikate vāri-bindu-sama suta-mita-ramaṇi-samāje. Society, friendship, and love, so-called, it is simply full of thorns. That's all. But the camel likes that thorns. Therefore those who do not understand what is the value of materialistic way of life, they are just like camels. Camel is eating thorn and cutting the tongue, and blood is coming out. It is mixed with thorn. He is thinking that it is very nice food. Actually, he is tasting his own blood, and he is thinking, "Thorn is very nice." Similarly, those who are materialistic person, working day and night very hard, eating his own blood, and he's thinking he is very happy man. That's all. Therefore they are camels. That's all right. Have kīrtana. (end)

720615SB.LA

Śrīmad-Bhāgavatam 2.3.19

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Los Angeles, June 15, 1972

Pradyumna: Do you want to read the rest of that purport, Śrīla Prabhupāda?

Prabhupāda: No, first of all read one verse.

Pradyumna: (leads chanting:)

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
[SB 2.3.19]

Prabhupāda: (after chanting:) That's all right.

Pradyumna: So on the purport on page 153, the second paragraph: "The camel is a kind of animal which takes pleasure in eating thorns. Similarly, a person who wants to enjoy family life or the worldly life of so-called enjoyment is compared with the camel. Materialistic life is full of thorns, so one should live only by the prescribed method of Vedic regulations, just to make the best use of a bad bargain."

Prabhupāda: Hm. Just like if you are passing through thorns, you must be very careful. Otherwise the thorns will be stuck up with your garment, and you will be inconvenienced. It is said in the Vedas, kṣurasya dhārā niśitā duratyayā. Just like we shave with razor. Razor is very sharp. So if we can carefully handle the razor, we get our cheeks very cleansed, that business is done. But little inattention, immediately cut and there will be blood. Little inattention. That example is given. Kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti. The path of salvation is very difficult. Just like we are trying to go back to home, back to Godhead, Kṛṣṇa. The path is very difficult. Kṣurasya dhārā niśitā duratyayā durgam. Durgam means very difficult to pass over. But little attention will save you. Little attention, that "I am passing through a very dangerous way, so I must be very careful." So our attention should always be how we are executing our spiritual life.

That is very simple. We observe strictly the regulative principles and chant sixteen rounds minimum. That will save us. But if we become inattentive to these principles, then there is chance of being pricked by the thorns. There are so many thorns all over. Or the same example. Kṣurasya dhārā. You shave, make your face very cleansed, but little inattention, immediately produce blood. We should be very careful. Go on.

Pradyumna: "Life in the material world is maintained by sucking one's own blood. The central point of attraction for material enjoyment is sex life. To enjoy sex life is to suck one's own blood, and there is not much more to be explained in this connection. The camel also sucks his own blood while chewing the thorny twigs. The thorns that the camel eats cuts the tongue of the camel. And so blood begins to flow within the camel's mouth. The thorns mixed with fresh blood create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny result of their action mixed up with their own blood. Therefore the Bhāgavatam has situated these diseased souls along with the camels."

Prabhupāda: They take risk, so much risk, for earning money and sense enjoyment. The thief, the burglars, they risk their life. They go to steal to a man's house, and it is known that as soon as he is known, "He has come," the man, the proprietor of the house, may immediately shoot him. That risk he takes. So not only the burglar and thieves, every one of us. It is stated padaṁ padaṁ yad vipadām [SB 10.14.58]. In every step there is danger. Every step. We are running our motorcars very fast, seventy miles, one hundred miles speed, but any moment there can be great danger. So actually there cannot be any peace in material life. That is not possible. Samāśritā ye pada-pallava-plavam. We have to take therefore shelter of the lotus feet of the Lord. If we want to be happy, if we want to be peaceful, then this is the only way. And the… Śva-viḍ-varāhoṣṭra-khara… And in the previous verse, kiṁ grāme paśavo 'pare, na khādanti na mehanti. This eating, sleeping, mating, so it is criticized: "Do the cats and dogs and the camels, they do not eat?"

They also eat. They enjoy. As the camel is enjoying thorny twigs. His enjoyment, that is his enjoyment. Na khādanti na mehanti. Now, another enjoyment. Sex life, discharge. Na mehanti. Again it is described. These are very terse criticism. You see. A fact. Sex enjoyment means you discharge your semina. Your thing, not others. And it is said by medical science, some pounds of blood makes one drop of semina. That means, suppose you allow, if you allow somebody to take your blood, pounds of blood, would you like to do that? Unless it is… Nowadays, blood bank, there is going on. But anyone, if he wants to take your blood, you will protest. But our enjoyment is by giving our own blood. Tul… There is a Hindi poet, din ka ḍākinī, rāt ka bāghinī, palak palak rahe cuṣe duniyā sab bhora hoye, ghara ghara bāghinī pūje (?). It is actual for the materialistic person, that there is an animal, din ka ḍākinī, at, during daytime she is witch, and at night she is tigress.

So din ka ḍākinī, rāt ka bāghinī, palak palak rahe cuṣe. The witches, they also, by their black art, they suck the blood of children. Do you know that? There are witches. You know? I am asking Svarūpa Dāmodara. The kamekha (?) witches, from the black art. The Pūtanā was like that. They suck the blood of children by some mantra. So din ka ḍākinī, rāt ka bāghinī. It is pointing out to one's wife. During daytime she is ḍākinī, witches, and at night she is tigress. So Tulasī dāsa says that. . . Tulasī dāsa's life is very interesting. Therefore he had very bad experience of his wife. Everyone. So bāghinī. Nobody keeps a tigress to suck one's blood, but Tulasī dāsa says, duniyā sab bhora hoye. The whole world, being mad, they keep one tigress. Palak palak rahe cuṣe. In every moment, sucking blood. This criticism is for the materialistic person. Those who are spiritually advancing, this criticism does not apply. For materialistic person, this agent of sucking blood is their happiness, is their happiness.

That is the real fact. Therefore the Vedic system of civilization is seventy-five percent life of celibacy. In the brahmacārī system there is no connection with woman. Student life. Student life, if one remains brahmacārī, he becomes determined. His brain becomes very receptive. Therefore, in the brahmacārī system, complete celibacy, no connection with woman. So up to twenty-five years, if he does not discharge semen, he becomes very stout, strong, and his health is built up for whole life, and he becomes so intelligent that anything he will hear, he will remember immediately. Then after brahmacārī system, if one cannot remain brahmacārī, naiṣṭhika-brahmacārī, then the spiritual master allows him to marry. That is gṛhastha-āśrama. So when one is complete, fit for sex life, he begets children, male children, and after twenty-five years, the child becomes grown up, so he retires. In this way, brahmacārī, gṛhastha, vānaprastha, and sannyāsa. The whole aim is Viṣṇu, how to go back to home, back to Godhead.

Not like, living like this, animals. Śva-viḍ-varāhoṣṭra-khara. Not to live. That is not human life. Śva means dependent. "Unless somebody gives me food, I cannot live." That is the life of a dog. A street dog is never happy. One dog who has got master, he is happy. That is śva. Viḍ-varāha means eating everything, anything nonsense eatable. Varāha, viḍ-varāha. Śva-viḍ-varāha-uṣṭra. Uṣṭra means chewing or drinking his own blood, and he thinks it is very tasteful. And similarly ass. Ass is working hard for the washerman, not for himself, and still, he thinks he is happy. Therefore these four nice animals has been exemplified. That is our life. The karmīs are compared with the ass. Big, big businessmen, day and night working hard, earning money, not for himself. What he will eat? Two cāpāṭis, that's all. Or little milk or little… Not that he has earned 1000 dollars every day and he will eat it. No. He will eat, out of that 1000 dollars, he will eat fifty cents, and balance will be eaten by others.

You see. But still, he is working hard. And the example is ass. The ass takes a morsel of grass. It is worth nothing. The ass can get anywhere the morsel of grass. But still, he thinks that the washerman is feeding me. So he remains there. And in Mexico you found some asses, carrying loads. So they are carrying loads, very heavy loads, tons, for that morsel of grass, which he can get anywhere. But he thinks, "Oh, I will die. If my master does not give me a morsel of grass, I will die. So let me remain here and carry all the big loads." You see. Similarly, the karmīs, they remain at home. They think that "My wife, my children, my family-without them, I shall die. So I have to work to maintain them like an ass." That's all. The karmīs, they are working, accumulating bank balance, more, more, more, more, more, more. But forgetting the real mission of life. Therefore ass. Ass means fool. Whenever one man is called, "You are ass," that means he's a fool. So this human form of life, so valuable…

To realize Kṛṣṇa and go back to Him, that should be our main business. But these karmīs, they do not know what is the mission of this human form of life. They are busy working hard, day and night, for a morsel of grass. That's all. Yan maithunādi-gṛha… There are many other verses. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So śāstra, intelligence, knowledge, means one should study everything very critically, "What is my position? What is my duty?" We should not be like the animals. Śva-viḍ-varāhoṣṭra-khara. Now we have got our great personalities, leaders. They are praised, eulogized, our, these political leaders. "Our Hitler," "Our Gandhi," "Our Churchill," "Our Nixon." But śāstra says these leaders, those who are not spiritual leaders, those who cannot give our life, they are worshiped by these classes of animals, animals. These so-called leaders, politicians, they are eulogized very much by whom? By these class of men: dogs, camels, asses and…

What is the other one?

Devotees: Hogs.

Prabhupāda: Hog. So this is the verdict of… That means one who does not know whom to eulogize, whom to give honor, they give votes to these classes of men, without any knowledge of Kṛṣṇa. They are becoming the great philosophers, leaders, scientists. They have no knowledge of Kṛṣṇa, no knowledge of God. Still, they are leading the society. And who praise them? This class of men-dogs, hogs, camels, and asses. This is the verdict. Now you can challenge. You can talk, if it is right or wrong. This is the challenge given by Bhāgavatam, that "Persons who have no knowledge of Kṛṣṇa consciousness, they are praised by these dogs, hogs, camels, and asses." This is the challenge. Now how can you refute it? Can you refute it? This is a great challenge. We are not only… We are accepting some rascal as God, as incarnation of God. So who accept this so-called God? These classes of men. These classes of men: camel, hogs, dogs. So by the vote of camels, dogs, hogs, one cannot become God.

That is not possible. God is a different thing. So we should not be misled. If some incarnation come, "God," who is accepting? These camels, dogs, and hogs and asses. So what is the value? What is the value of their vote? No. Formerly, the votes were taken by highly saintly persons, brāhmaṇas. Just like Pṛthu Mahārāja's father Veṇa Mahārāja. He was disapproved by the brāhmaṇas and the saintly persons, and immediately he was dethroned and killed. Not the public vote. Not vox populi. Vote should be taken from the highly elevated persons, not from the lower-class dogs and asses. What is the value of their vote? What they can select? Vote should be taken… Just like Kṛṣṇa. Kṛṣṇa wanted that Mahārāja Yudhiṣṭhira should be on the throne. That is vote. So nowadays, a vote is franchised. Any common man, any rascal can vote. So how he can elect nice man? That is not possible. Therefore, if you want real government who can lead you back to home, back to Godhead…

That is perfect government. That is the duty of the government. To see the citizens happy in this life. They have no grievance for their living condition. They are happy. At the same time, they are preparing for going back to home, back to Godhead. That is good government. And the government who simply levies taxes somehow or other… Every year, the budget is increasing tax. "You give us tax, and you go to hell. It doesn't matter. You give us tax." And the tax is divided amongst themselves. That is government. Whatever… We know in India, the tax collected, eighty percent is spent among the government servants. That's all.

So this is the position of Kali-yuga. Mlecchā rājanya-rūpiṇo bhakṣayiṣyanti prajās te. That is predicted in the Śrīmad-Bhāgavatam, that in Kali-yuga the mlecchas, means the rejected from human society, such persons, rogues and fools and rascals, they will take the post of king. Rājanya-rūpiṇaḥ. They are unworthy to be kicked, but they will take the post of government.

Rājanya-rūpiṇaḥ. And what will be their business? Bhakṣayiṣyanti prajās te. They will eat the citizens. That's all. Vital force. Vital force, blood-sucking, tax. Durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. In one side, there will be scarcity of supply. In other side, they will be perplexed with taxes. These are going to be happened. Kara-pīḍitāḥ gacchanti giri-kānanam. And they will give up their homely life and will go to the forest, to the hills. Just like every year you hear. Now it is going on. Just like in Vietnam. The poor people, they are sometimes evacuating this place and evacuating… vacating this place, vacating that place. They are troubled. The politicians, they are making their own plan, and the poor people … We have seen. When partition was made in India, all poor Hindus and Muslims, they were in trouble. And the leaders, they were in happy mood in their apartment, ordering and eating very nicely, butter and bread. That's all. This is going on. Therefore the only opportunity of becoming happy is that you preach this Kṛṣṇa consciousness movement amongst the people, so if the people become educated in Kṛṣṇa consciousness, and if they decide that "We shall vote for Kṛṣṇa conscious leader," then there will be happiness.

Just like Pṛthu Mahārāja, the king. We were discussing. So the Kṛṣṇa consciousness movement comprehends all sides of life. It is not that a stereotype "churchianity," weekly going to the church and come back and do all. No. It is embracing all sides of our life. But the only aim is how to go back to home, back to Godhead. So we have to educate these classes of men, śva-viḍ-varāha-uṣṭra-khara, these class of men: dogs, hogs, camels, and the asses. The world is full of these classes of men, and you have to educate them. Your responsibility is very great. You have to make an ass a devotee, a camel a devotee, a dog a devotee, a hog a devotee. This is your mission. Next.

Pradyumna: "The ass is another animal who is celebrated as the greatest fool, even amongst the animals. The ass works very hard and carries burdens of the maximum weight without making profit for itself. Footnote: Human life is meant for earning values. This life is called arthadam, or that which can deliver values. And what is the greatest value of life? It is returning home, back to Godhead, as indicated in the Bhagavad-gītā (8.15). One's selfishness must be aimed at the point of going back to Godhead. The ass does not know its self-interest, and it works very hard for others only. Similarly, a person who works very hard for others only, forgetting his personal interest available in the human form of life, is compared to the ass. In the Brahma-vaivarta Purāṇa it is said:

aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu
bhramadbhiḥ puruṣaiḥ prāpyaṁ mānuṣyaṁ janma-paryayāt
tad apy abhalatāṁ jātaḥ teṣām ātmābhimāninām
varākāṇām anāśritya govinda-caraṇa-dvayam

Prabhupāda: Hm. This is very important verse. You can repeat this. One may take it by heart.

aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu
bhramadbhiḥ puruṣaiḥ prāpyaṁ mānuṣyaṁ janma-paryayāt
tad apy abhalatāṁ jātaḥ teṣām ātmābhimāninām
varākāṇām anāśritya govinda-caraṇa-dvayam

Repeat it. (Devotees say the verse.) So aśītim means eighty. Aśītiṁ caturaḥ. Caturaḥ means four. So eighty-four. Eighty plus four means eighty-four. Lakṣāṁs. Lakṣāṁs means hundreds of thousand. So eighty-four hundreds of thousands. Aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. Jīva-jāti. This is different species of living entities. Jīva-jāti. The hog species, the ass species, the dog species, just like they have got species. Jīva-jātiṣu. So in different species of living entities, they are counted, eighty-four hundreds of thousands, or 8,400,000. Bhramadbhiḥ. Bhramadbhiḥ means transmigrating, wandering one after another. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. There are 900,000 species within the water.

Then trees, plants. In this way, passing through different species of life, the living entity… Jīva-jātiṣu. Jīva-jātiṣu, in different species of life, he is transmigrating, one after another, one after another. Bhramadbhiḥ puruṣaiḥ. Puruṣa. Puruṣa means the living entity. The living entity is described here "puruṣa" because he wants to enjoy. Puruṣa is the enjoyer. Actually enjoyer is Kṛṣṇa, but we are imitating Kṛṣṇa. We want to become God. That is the Māyāvāda philosophy. That is our trouble. I am trying to imitate something which I cannot. Suppose if I want to be God, is it possible to become God? But they are trying to be. Bhramadbhiḥ puruṣaiḥ. So in this way, for this misunderstanding, he is falsely trying to have happiness through so many species of life. "Let me enter this life, let me enter that life, that life, that life, that …" In this way he falls down. He is fallen already from Vaikuṇṭha planet. He is fallen in this material world, and he is again trying to make progress.

Prāpyaṁ mānuṣyam. In this way, after many, many births, he gets this human form of life. Prāpyaṁ mānuṣyaṁ janma-paryayāt. By the graduation, gradual evolution process. This is real evolution. Not the body is changing. Body is already there. Jīva-jātiṣu. The jīva-jāti, species, are already there. There is a defect of Darwin's theory. He does not want, he does not know that the living entity is passing through different types of body. Not that the body is changing. Bodies are already there. Bhramadbhiḥ puruṣaiḥ prāpyaṁ mānuṣyaṁ janma-paryayāt. Paryayāt means chronological. What is called, one after another?

Karandhara: Sequential?

Prabhupāda: Sequential, yes. That's all right. Tad api. Tad api means that human form of life. Abhalatām, becomes spoiled. Tad api. Once missed, again come down. Circle. Circle. Just like merry-go-round. So you are sometimes very high and immediately low down. So this circle of birth and death in different species of life is going on, and this human form of life is a chance to get out of this cycle of birth and death. Is a chance. It is by nature's arrangement, by Kṛṣṇa's arrangement, that these living entities, who have come here in this material world for false happiness, material happiness, and they are entrapped in this birth and death problem, transmigrating from one type of life to another type of life… Here is a chance for the human being. And Kṛṣṇa comes to the human being, and He… "Here is a chance, Bhagavad-gītā." Kṛṣṇa gives them. So if, after reading Bhagavad-gītā, anāśritya govinda-caraṇa-dvayam, who is neglecting… He is neglecting means that teṣām ātmābhimāninām varākāṇām.

Varāka means fools or childish. We are thinking that "I am this body." Such fools cannot understand how to surrender to Kṛṣṇa. Therefore, tad apy abhalatāṁ jātaḥ teṣām ātmābhimāninām, varākāṇām anāśritya, without taking shelter, govinda-caraṇa-dvayam, the lotus feet of Govinda. So bahūnāṁ janmanām ante [Bg. 7.19]. We get this chance, and if we are not educated by our teachers, by our fathers, by our leaders, by our government men, by our gurus, by our relatives, how to accept the lotus feet of Kṛṣṇa, who is canvassing… Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all this nonsense engagement, trying to become Kṛṣṇa, or God. Give up this. Surrender unto Me." This is education. This is education. The father should give education at home. The leaders should give education in institution. The politicians should give education in their assemblies, congress. The guru should give education how to surrender to Kṛṣṇa. The father should educate, the mother should educate.

Therefore Bhāgavata says, na mocayed yaḥ samupeta… gurur na sa syāj jananī na sā syāt pitā na sa syāt. There are some negative definitions, that there are so-called gurus, so-called swamis, but Bhāgavata says that "You should not become a swami or guru. Kindly don't become if you cannot save your disciple from the imminent danger of birth and death." Gurur na sa syāt. This is the injunction. "No rascal should become a guru unless he can save his disciple from the cycle of birth and death." Or, in other words, anyone who wants to become guru, if he cannot teach his disciples how to surrender, govinda-caraṇa-dvayam, anāśritya, how to take shelter of the lotus feet of Govinda, he should not become guru. That is cheating. That is cheating. Similarly, one should not become father. The father and mother should have determination that "The child I produce, I give birth, if I cannot teach him Kṛṣṇa conscious, surrender to Kṛṣṇa, I shall not beget any child."

This is real contraceptive method. Not to beget child like cats and dogs. Śva-viḍ-varāhoṣṭra-khara. So Bhāgavata says, "One should not become father, one should not become mother, one should not become relative, one should not become king, one should not become guru, if they cannot save their dependants from this cycle of birth and death." This is the meaning of this verse. Anāśritya govinda-caraṇa-dvayam, varākāṇām ātmābhimāninām. So after wandering through these so many species of life and so dangerous… There are two million species of plant life, tree's life. Just see. You have to stand for so many years. A great opportunity, this human form of life. Don't waste. Don't become dogs and hogs and asses and camels. Become devotee. Just surrender to Kṛṣṇa. Make your life successful. Thank you. (end)

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Śrīmad-Bhāgavatam 2.3.20

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Los Angeles, June 16, 1972

Pradyumna: (leads chanting, etc.)

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ
[SB 2.3.20]

(Prabhupāda corrects pronunciation several times during chanting of verse.)

Translation: "One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like that of the snakes and a tongue like that of the frogs."

Prabhupāda: So the impersonalists or the voidists, so where is their God? So there is no God for them. Impersonal. So there is no activity. What they will hear and where they will chant? If you have no activity, then what shall I hear about you? If you are a dead stone, then what can I hear? Simply one, "A big stone." That's all. So they have no this opportunity. These impersonalists, they are so unfortunate that they cannot hear. As soon as there is some activity of the Supreme Personality of Godhead, they will say, "It is māyā." That is called Māyāvāda. "These are … our activities, māyā, and therefore God's activities are also māyā." A poor fund of knowledge or rascaldom. "Because I cannot do this, therefore God cannot do this. I am pleased in this way; therefore God can be … Permanent, they are identical." Big, big sannyāsī explained like that. "When I am pleased, God is pleased. When I am dissatisfied, God is dissatisfied." So roundabout way, their philosophy is to satisfy one's own sense gratification.

That's all. The Māyāvāda philosophy means, impersonalist means, the same material condition. The material condition means everyone is busy in sense gratification. And … therefore they cannot understand. And when there is a question of sense gratification … Just like, "We are dancing here, ball dance. So this is material māyā. Therefore Kṛṣṇa's dance with the gopīs, that is also māyā." This is Māyāvāda symptom. The example can be given like this: Just like a patient, since his birth, he is sick, and he is lying in the hospital, cannot walk freely or cannot eat nice things. All bitter medicine, injections, always suffering. So if he is informed that "After your cure, you shall be able to eat nice rasagullā, sandeśa," he cannot believe it. He says, "Again eating? Oh, it is horrible." Because he has got bad experience of eating in sick condition, he thinks that eating in healthy condition is also the same. This is Māyāvāda. He has no experience what is healthy eating.

Therefore his bad experience of this diseased condition, he wants to make it zero. He is thinking that "When my, this drinking of medicine and lying down will be zero, oh, that will be my real healthy condition." This is their philosophy. Because bad experience … Just like foolish persons sometimes commit suicide or they talk of suicide. The whole thing is zero, wants to make the life zero. That is their happiness. Śūnyavādi. Because they have no experience that there is another life, going back to home, back to Godhead. There also, Kṛṣṇa is eating; Kṛṣṇa is dancing; Kṛṣṇa is playing; Kṛṣṇa is killing; Everything is there. They are all transcendental. Everything is there. Here, only perverted reflection, false reflection only. There are five principal rasas: śānta, dāsya, sākhya, vātsalya, mādhurya. Here also, the same rasas are here, śānta, dāsya. Just like I am sitting in this comfortable seat. This is śānta, śānta-rasa. The throne is giving me service in silence.

This is called śānta-rasa. Above this, somebody is giving me flower, sandalwood. This is called dāsya-rasa, serving. Better than … This is silence; there is work. The śānta-rasa, dāsya-rasa, then, again develop, sākhya-rasa, more intimate, friendly. Then vātsalya-rasa, more intimate. Just like the parental affection. And more intimate, conjugal love. Just like young boy, young girl, try to love one another. So these rasas are there. Vṛndāvana, Kṛṣṇa is in love with the gopīs. He is playing with friends, cowherd boys. His affectionate mother Yaśodā, feeding Him, and there are servants also, serving Kṛṣṇa. And the trees, the water, the flowers, they are serving silently. Pañca-mukhya-rasa, five chief mellows, humors. The same thing is here also. Here also the śānta-rasa, sākhya-rasa, dāsya-rasa is there. But that is mixed with material grains. Just like sweet rice. Sweet rice is very nice, but if it is mixed with some grains of sand, just imagine.

How it is pleasurable? So all the rasas … The Māyāvāda philosopher, they have eaten sweet rice with grains, with sand grains. Therefore when you offer him next sweet rice, "Oh, I have got taste. Don't supply it." Or, "I wish to live without eating-zero." This is Māyāvāda philosophy. Try to understand, impersonal, making everything zero, without any varieties. Nirviśeṣa-śūnyavādi. Nirviśeṣa means without any varieties, and śūnyavādi means zero, voidist. The two kinds of Māyāvādīs, generally headed by Saṅkara philosophy and Buddha philosophy. But our position is transcendental, above. Karmīs … Karmīs, they are on the material field. They are trying to enjoy on the material platform. Jñānīs, they are trying to make it varietyless, and the Buddhists, they are trying to make it zero. Our philosophy is substance. This is difference, substance, reality. Vāstava-vastu, real reality, not the false thing. So these people, the voidists and impersonalists, because they have no information of the Supreme Lord and His activities …

Activities are there. Kṛṣṇa is coming, showing His activities. But they will say, "It is māyā. Kṛṣṇa is māyā." Although Kṛṣṇa is practically showing them that it is not māyā, it is completely spiritual, but their dull brain cannot accommodate that Kṛṣṇa is Supreme Absolute Truth. Therefore the so-called scholars, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg.

18.65]-Kṛṣṇa says, "Just become My devotee, offer your obeisances unto Me, always think of Me," man-manā bhava mad-bhaktaḥ-the scholar, the so-called scholar, says, "This is not to Kṛṣṇa the person. It is to the unborn which is within Him." The rascal does not know that Kṛṣṇa has no within-without. Kṛṣṇa is absolute. Otherwise there is no meaning of absolute. When there is duality, how it can be absolute? That sense they haven't got. Still, they are passing as big scholars. Kṛṣṇa is no such thing as within and without. We living entities, ordinary living entities … I am soul. I am within this body.

I am not this body. But Kṛṣṇa is not like that. Kṛṣṇa is both body and soul together. Kṛṣṇa is everything. Kṛṣṇa has no such difference as material and spiritual. For Kṛṣṇa, everything is spiritual. Because material and spiritual, they are two energies only, but they are energy of Kṛṣṇa. So for Kṛṣṇa, there is no such distinction, material or spiritual. He can convert the material into spiritual and the spiritual into material because He is the original source of these two energies. He is the original source. The same example: just like an expert electrician, he can convert the heater into cooler and the cooler into heater, although they are two opposites. Because he knows how to utilize the electrical energy. Similarly, Kṛṣṇa says that "These material elements, they are also My energy. And the spiritual energy, the jīva-bhūtas, they are also My energy." And the whole cosmic manifestation is combination of this material and spiritual energy. Therefore … But Kṛṣṇa is Absolute.

He has nothing to do with material or spiritual. Another example can be given. Just like government. Government has got many departments, the criminal department and the educational department. (The) educational department is giving knowledge to the citizens, and the criminal department is punishing, chastising the citizens. Now, to us, we find difference, that "In this department government is so liberal, is giving education. People are becoming learned, enjoying. And this department … So government is discriminating. This department is favorable, and this department is not favorable." But to the government, it is not like that. To the government, both the departments are equal. Rather, sometimes, the government has to spend more to the criminal department than to the educational department. Because they have to maintain both these departments. To run on the street politically, they have to maintain both these. Similarly, because the individual soul has got little independence, is part and parcel of Kṛṣṇa, so Kṛṣṇa has full independence.

And we, being part and parcel of Kṛṣṇa, we have got that independence quality. How it can be without? Then how we can be part and parcel? The same example-just like a drop of ocean water, it is also salty, the same ingredient. Similarly, we have got little independence. Just like you have taken to Kṛṣṇa consciousness out of your independence. There are many other American boys and girls-they are not taking to it. It is not obligatory. But the door is open for everyone. One who is intelligent, he is taking to it. That is due to independence. And some of our boys are also falling back. After remaining few years, again he falls back, again into hodgepodge. You see, due to this misuse of independence. So because God has given us little independence, therefore there must be two departments: material and spiritual. Otherwise, there is nothing material. Everything is spiritual. Material is called māyā because those who are in poor fund of knowledge, they cannot see Kṛṣṇa's spiritual energy.

They are covered. Therefore they are called Māyāvādī. So the unfortunate Māyāvādī cannot chant. They criticize, "This chanting is sentimentalism." Even Caitanya Mahāprabhu was criticized at Benares when He was chanting. You know the story. Prakāśānanda Sarasvatī, a great Māyāvāda sannyāsī, he used to criticize that "This sannyāsī is sentimental. Sannyāsī's business is reading Vedānta, but this sannyāsī is chanting and dancing." So there was strong criticism. Therefore Caitanya Mahāprabhu was arranged to meet this Māyāvāda sannyāsī, and He talked on Vedānta and He defeated him. And the sannyāsī , along with his 60,000 disciples, became His followers. So you should not be simply chanting and dancing. Along with, you must know philosophy. There are so many Māyāvādīs; you have to defeat them. It is not that we are cowards. We are Kṛṣṇa's soldiers. So as soon as there is Māyāvādī attack, you must immediately defeat them. That is wanted. Therefore so many books are being written. Jñānaṁ ca yad ahaitukam.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If you become pure devotee, this jñāna to defeat this Māyāvāda philosophy will be revealed unto you. Kṛṣṇa is within you. As soon as "He's … Oh, he is very sincere. He's doing seriously," He will give you all intelligence. Buddhi-yogaṁ dadāmi tam. But if you are in doubt, "Oh, whether Kṛṣṇa is person or not?" then Kṛṣṇa will not give you intelligence. That is the difficulty. He does not talk with nonsense. He talks, but not with the nonsense. So when you are above the nonsensical platform by sincere service, then Kṛṣṇa will talk with you from within. (aside:) Sit down properly. So the fact is that "One who has not listened to the messages about the prowess and the marvelous acts of the Personality of Godhead …" Now, they have got … These Māyāvādīs, they have got their ears, but they cannot hear about the activities of the Lord. They'll reject, "Oh, this is all māyā. Let us meditate." So their, these earholes is compared with the snake holes.

When you go, walk on the paddy field, you will find so many holes. Have you got experience? There are so many holes. Even on the beach, you will find so many holes. But especially in the agricultural field there are holes, because the paddy … The rats and mouse, they come to eat the paddies, and they make hole to live there. And the snakes take advantage. They enter the hole and eat the rat and mouse and live peacefully. So these holes, because there are snakes, nobody utilizes it, that hole. Similarly, when these earholes are not receptive of the message of Kṛṣṇa, it like that, it is not being utilized properly. Similarly, you have got tongue, but you cannot chant Hare Kṛṣṇa. Jihvāsatī dārdurikeva. It is just like the tongue of the frogs. The frogs … You have got experience during rainy season. They use their tongue very nicely. They sing ka-ka-kan, ka-ka-kan, ka-ka-kan.. (laughter) Yes. But what is the result of singing? The result of singing: in the darkness, the snakes, they can understand, "Here is a frog," and it comes and takes, immediately eats.

Similarly, we have got tongue, and we are lecturing all nonsense things, mental speculation, or singing in the dancing club, ho ho, ho ho, like that. So the result is that we are diminishing our duration of life in that way. The opportunity, the human form of life opportunity, is being uselessly diminished. In the previous verse we have learned, āyur harati vai puṁsām udyann astaṁ ca yann asau.. Because the sun's business is to take away your span of life gradually. So same. As the frog is calling (to) his death, the snake, ”Please come here, I am here,” similarly, these persons who are talking all nonsense without kṛṣṇa-kathā, they are inviting the Yamarāja, ”Please come soon. I am here. I am here.” This is the position. So explain.

Pradyumna: Purport: ”Devotional service to the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul. Therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord. And one can render service to the Lord with the help of all senses. As such, the senses and the action of the senses are to be considered as impure or materialistic as long as they are employed in sense gratification only.”

Prabhupāda: The same earholes, you hear some radio message, some materialistic news, some advertisement, so many things you can hear. And in the same earholes, you can hear Hare Kṛṣṇa. So the hearing is there. But when you hear something for your sense gratification, that is material, and when you hear something about Kṛṣṇa, that is spiritual. This is the difference between material and spiritual. The things are already there. You have got your ears; you have got your tongue; you have got your hand; you have got your leg; you have got your eyes; everything is there. You can utilize it for material purpose and for spiritual purpose. How you can utilize? If you change your consciousness, then you can realize. So if you change your consciousness to Kṛṣṇa consciousness and utilize the senses for that purpose … Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Just like you are American and I am Indian. We are not concerned about hearing about Indian and American.

We have no other business, no more any business. I am not interested hearing about something Indian, and you are also not interested to hear something about American. No. This is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. The designation is … Freed from the designation. Tat-paratvena nirmalam. When we simply hear about Kṛṣṇa, then we are purified. Hearing. The machine is there. People are hearing as American, the message of the President or some politics or … They are very much interested, ”What my country is advancing, how they are killing in Vietnam, how they are doing this, that?” The whole big, big lump of newspapers, you see. For hearing. For hearing. So when one is interested with this big, big lump of newspaper, lumpy newspaper, for American interest or Indian interest or German interest … Everyone has demarcated. ”This is Germany, this is America, this is …” Everything belongs to God, and these rascals, they have demarcated ”This is Germany. This is …”

Īśāvāsyam idam. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Sarva-loka-maheśvaram: He is the proprietor of all the planets. And in this teeny planet we have made, ”Oh, this is America, this is Germany, this is Japanese.” I come as American, live for, say, 50 years or 100 years, and then kicked out, and I become absorbed in the thought of that land. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma ijya-dhīḥ. I’ll live for some years, and because I have got this misconception that ”I am this body.” I am worshiping the land, nationalism. What is this land? Does it belong to you? No. Because I have got this designation, title, ”I am American, I am Indian,” therefore I am fond of land. Just see how much illusory things are going on. I have got a false designation. On account of this designation, I am thinking, ”This is mine.” This is illusion. Actually, it is God’s. Suppose you are twenty-five years old. Say, before twenty-five years old, where was that country?

That you do not know. Might be it was in China or in the hell. You have no knowledge. And now, since twenty-five years you are born in this land, you are absorbed in thought, ”This is my country.” People are mad after nationalism and fighting. One nation is fighting with another. But these rascals do not know that ”Why they are fighting? The land belongs to God. You simply fight, and die, and go to hell. That’s all.” This is Kṛṣṇa consciousness. So when people become Kṛṣṇa conscious, this nonsense fighting will stop. Otherwise there is no possibility. Otherwise it is not possible. They are trying to stop fighting by the so-called League of Nations, or United Nations. They are disunited. On principle, they are disunited. So many hundreds of flags. How they can be united? They can be united in Kṛṣṇa consciousness. When they will be really learned, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18], paṇḍitāḥ … When one is learned … Just like we are sama-darśinaḥ. We don’t discriminate American, India, African, this …We distribute Kṛṣṇa consciousness to everyone. Because we know, ”Everyone is part and parcel of Kṛṣṇa. Everyone is son of Kṛṣṇa. They are suffering on account of this material contamination. Let us do something for them.” This is wanted. This is Kṛṣṇa consciousness. Otherwise …

Now you can have kīrtana. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.3.20

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Bombay, March 24, 1977,
At Cross Maidan Pandal

Bhavānanda: ”One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.” [SB 2.3.20]

Purport: Devotional service to the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all the senses. As such, the senses and the action of the senses are to be considered impure or materialistic as long as they are employed only in sense gratification. The purified senses are engaged not in sense gratification but in the service of the Lord in toto. The Lord is the Supreme with all senses, and the servitor, who is part and parcel of the Lord, also has the same senses. Service to the Lord is the completely purified use of the senses, as described in the Bhagavad-gītā. The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple. Spiritual understanding is nothing like an electrical charge from the master to the disciple, as foolishly claimed by some propaganda-mongers. Everything is full of sense and logic, and the exchange of views between the master and disciple is possible only when the reception is submissive and real. In the Caitanya-caritāmṛta it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission.

In the impure state of a living being, the various senses are fully engaged in mundane affairs. If the ear is not engaged in the service of the Lord by hearing about Him from Bhagavad-gītā or Śrīmad-Bhāgavatam, certainly the holes of the ear will be filled with some rubbish. Therefore the messages of Bhagavad-gītā and Śrīmad-Bhāgavatam should be preached all over the world very loudly. That is the duty of a pure devotee who has actually heard about them from the perfect sources. Many want to speak something to others, but because they are not trained to speak on the subject matter of Vedic wisdom they are all speaking nonsense, and people are receiving them with no sense. There are hundreds and thousands of sources for distributing mundane news of the world, and people of the world are also receiving it. Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear. The frogs loudly croak, with the result that they invite the snakes to eat them. The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs. The word asatī used in this verse is also significant. Asatī means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when engaged in chanting some mundane nonsense.

(followed by lecture by Hṛdayānanda) [break]

Prabhupāda: …great responsibility of preaching the message of Bhagavad-gītā throughout the whole world. It is meant for the human being and-do not mind it-it appears that rarely a human being is found there to take up the responsibility in India. They're talking all nonsense. The real message of Indian culture is Kṛṣṇa consciousness. Ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati [Bg 18.68]. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Kṛṣṇa says at the end of His instruction that "Anyone who is taking the responsibility of preaching the message of Bhagavad-gītā to the devotees…" Because unless one is devotee, one cannot understand what is Bhagavad-gītā. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. To know Kṛṣṇa superficially, that is a different thing. You can imagine anything nonsense. But if you want to know Kṛṣṇa as He is, that requires intelligence.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So we have to understand Kṛṣṇa tattvataḥ, as He is. This tattvataḥ word has been used in several places in Bhagavad-gītā. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Here is one tattvataḥ. Kṛṣṇa's appearance and disappearance is not ordinary thing. Yo jānāti tattvataḥ: "Anyone who understands in truth…" So what is the result? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Immediately becomes liberated. Immediately he becomes eligible not to accept any more this material body. Tyaktvā deham. Everyone has to give up this body, material body. You cannot remain permanently Indian or this party or that party. You have to change your body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. So why should you waste your time in this way, that "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am horse," "I am cat," "I am dog"? There is no difference. If a dog is thinking that "I am dog," and if I am thinking "I am Indian," where is the difference? The mentality is the same: I'm identifying with the body. Yasyātma-buddhiḥ kuṇape tri-dhātuke. Anyone who is thinking of this body as himself,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go means cow, and khara means ass. Anyone who's identifying with this body as self, he's go-khara, animal. So this animal civilization is not meant for India's culture. India's culture is different. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. This is India's culture. Why should we identify ourself as animal-"I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am this"? It is wrong type of civilization, go-khara civilization.

So our little attempt is… We are not manufacturing anything. We are not manufacturer of religious system, neither it is possible to manufacture. Just like you cannot manufacture law. Law is given by the state. Similarly, dharma means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the law given by God. That is dharma. You cannot manufacture. Who cares for your manufactured system? Just like nobody cares for if you make some law, that "I have made some law," and go to the court, "Sir, I have made this law. Please accept." "He's lunatic. Drive him away." That is not possible. This is dharma, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. Don't manufacture dharma. [break] Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. What is that glāni? Discrepancy. So glāni is disobedience to the order of God. That is glāni. Yadā yadā hi dharmasya glānir bhavati bhārata. So the whole world is denying, śūnyavādi, nirviśeṣa-vādi, nirākāra-vādi: "No God. God is dead." So what kind of religious system they'll manufacture? They are simply misled. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Very tightly regulated by the laws of nature, and still, we are independently manufacturing religion. This is not possible. Give us this… Sarva-dharmān parityajya [Bg. 18.66]. Actually this is dharma. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. It doesn't matter whether you are Hindu, Muslim, Christian, or any other sect. The test is how much you are advanced in understanding God. That is the… If you do not understand God, if you have no obedience to God, that is not dharma.

So the Kṛṣṇa consciousness movement is very important movement. It is neither manufactured nor unauthorized. It is authorized, the oldest. Yogaḥ proktaḥ purātanaḥ. Kṛṣṇa said to Arjuna that "I am repeating the same yoga, purātanam. Kṛṣṇa does not say that "I am manufacturing another system of yoga." No. "I am speaking to you the same yoga system."

imaṁ vivasvate yogaṁ

proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

So yogo naṣṭaḥ parantapa. As soon as we deviate from the original system, it is naṣṭa, spoiled. So what is the use of giving things which is already spoiled? But it cannot be spoiled if you follow the paramparā system. This is the secret of success. So our only request is that India should not be misled by imitating the Western type of civilization, unnecessarily fighting on political and social… These political, social, there is problem, but that is temporary. Temporary… We must have our interest to the real life. Somebody yesterday was speaking of health. So what is health? If you are going to die, what is the value of your so-called health program? First of all you stop death; then the question of health. Kṛṣṇa said, na hanyate hanyamāne śarīre [Bg. 2.20]. First of all come to this position. Then even after the destruction of the body, you are not destroyed. That is health. That is health. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is health, not that patchwork: you have got some disease, take some pill and again become diseased. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. That is not health. Here is health.

But we have no brain to understand. That Kṛṣṇa said, na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā kadācit-at any time. Na hanyate hanyamāne śarīre [Bg. 2.20]. Where is that medicine? Na hanyate hanyamāne śarīre [Bg. 2.20]. I am dying, my father is dying; my son is dying. But even if we accept, "Yes, we are accepting another body," but what do you know what kind of body you are going to accept? What is the position? There are 8,400,000 different forms of body. If you become an insignificant worm, then it will take millions of years by the evolution process to come again to this human form of body and come to…, there may be chance to take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is not very easy. If I miss this opportunity, I may miss millions of years. So this knowledge should be given. It is not expected that everyone will accept or understand. But this knowledge must be current. A class of men, the brāhmaṇa class, the Vaiṣṇava class… Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]-that is a fact. But still there must be somebody out of millions to understand this philosophy. And there is good opportunity now. We have published so many books on this subject matter, and we have got very nice place in Bombay, Juhu. Please come, read our books, try to understand the philosophy and make your life successful.

Thank you very much. Any question?

Girirāja: Are there any questions? Please come forward with your questions. You can ask them in the microphone at the front of the stage.

Indian man (1): When chanting, you chant the name of Rāma as well as Kṛṣṇa. I do not see any photograph of Rāma here. What is the thinking?

Prabhupāda: You do not see, but can you hear?

Indian man (1): I do not see!

Prabhupāda: But you do not hear!

Indian man (1): Photograph, that we are seeing.

Prabhupāda: Hearing is also experiencing. Why do you want to see? You do not see your father who is dead.

Indian man (1): No, why? Why? Kṛṣṇa has so many…

Prabhupāda: No. Seeing and hearing is the same thing. Suppose you have grandfather. Are you seeing him? How do you accept you had a grandfather?

Indian man (1): I saw him all right.

Prabhupāda: That is hearing.

Indian man (1): No, I saw him also.

Prabhupāda: You saw… You did not see your great-grandfather. But how do you know? Hearing is also another process.

Indian man (1): My question is whether there is distinction between Rāma and Kṛṣṇa.

Prabhupāda: The distinction is that hearing is also a process of acquiring knowledge. Why don't you accept it? Simply seeing is not acquiring knowledge. There are so many senses, and hearing is the first-class sense to understand which you cannot see. (applause)

Devotees: All glories to Śrīla Prabhupāda!

Girirāja: Next? Please come forward with your questions. Asking questions is a sign of intelligence. Athāto brahma jijñāsā.

Tamāla Kṛṣṇa: I think you scared them away.

Indian man (2): How could I know the unknown within the known?

Prabhupāda: This is already explained. How could you know your great-grandfather? From the paramparā system. Your father says, "Yes, I had my grandfather." So from the authority of your father you can understand. This is easy process. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. You have to hear. Therefore Veda is called śruti. Śruti means you have to hear from the right source. Then you know. That is knowledge. You don't hear from a cheater. You hear from the right source. Then the knowledge is perfect.

Devotees: Jaya Śrīla Prabhupāda.

Indian man (3): If a man is highly religious, it is very difficult for him to move in the material world. What is the subject? How should he move, the people who are materialistically-minded?

Prabhupāda: Yes. Therefore you have to understand your spiritual identification. Because you are fools and rascals, you are thinking, "I am this body," and Kṛṣṇa gives instruction in the beginning that you are not this body. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Asmin dehe: you are within this body, not this body you are. So Kṛṣṇa is authority. You have to take it. Kṛṣṇa is not only simply speaking authoritatively but He is giving practical example. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. Because the soul is within the body it is changing. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. You have to become a dhīra, not adhīra. There are two classes of men: dhīra and adhīra. So in order to become a dhīra, you have to go…

Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. You have to be trained up. Then you'll understand, not so quickly, without being dhīra. Dhīras tatra na muhyati.

Indian man (4): What is the difference between mind and soul?

Prabhupāda: Mind is material; soul is spiritual. That is explained in the Bhagavad-gītā: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, apareyaṁ bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. They are also elements, but bhinnā means material, separated from Kṛṣṇa. Apareyam itas tu viddhi me prakṛtiṁ parām: "These material elements, they are inferior quality, and beyond this, there is another, superior quality. That is soul." Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So you have to know from the books. That you now understand?

Indian man (5): Swamiji, they read a lot that Bhāgavata says that our body is a temple for the soul, and the soul is a temple for the spirit. Would you kindly enlighten us on this point?

Prabhupāda: That is already explained, that you are soul within this body, the body superficially covered with the senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ manasas tu parā buddhiḥ [Bg. 3.42]. You have to analyze that "First of all, I am prominent by my senses. My body means my senses. But the senses are useless unless there is mind." Indriyebhyaḥ paraṁ manaḥ. If your mind is not in order, your senses cannot act. Therefore mind is superior than the senses, and the mind cannot act if you have no intelligence. So manasas tu parā buddhiḥ. And if you can go beyond the intelligence, then you can find out what is soul. So it requires study. It requires education. The education is there. The books are there. The teachers are there. Unfortunately you are not interested to take the spiritual education. You are now interested in technology, how to hammer, that's all.

Indian man (6): It is told that athāto brahma jijñāsā. Whether to attain that Brahman you should follow that Brahman which is qualityless and shapeless, that is nirguṇākāra or ṣoḍaśākāra(?)?

Prabhupāda: Brahman is always greater than anything. If you limit within some limited idea, that is not brahma-jñāna. Brahman is unlimited, the greatest. Bṛhatvān bṛhanatvat(?). So Brahman includes everything-nirākāra, sākāra, and whatever you can speak. But Brahman ultimately is sākāra. It's not nirākāra. That is the verdict of the śāstra.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

This is brahma-jñāna. Brahman... Sarvaṁ khalv idaṁ brahma. Everything Brahman, but there is division-brahmeti paramātmeti bhagavān iti śabdyate. Just like the sun. The sunshine is impersonal, but the sun globe is localized and the sun-god is person, but the same sun. Similarly, you have to understand Brahman. When you cannot understand the real nature of Brahman, then it is nirākāra. And when you partially understand, Paramātmā, then localized. And you fully understand, that is the Supreme Personality of Godhead, Kṛṣṇa.

Devotees: Jaya! (applause)

Indian man (6): It is said that first athāto brahma jijñāsā, and then it is said athāto brahma jijñāsā. It is said by one Yājñavalkya. Is there any difference between these two?

Prabhupāda: So brahma-jijñāsā, spiritual inquiry. So the cat and dog cannot inquire. It is not possible. But when you have got this human form of body, especially born in India and especially born in a Brahman family, if you misuse your life like cats and dogs, that is a great loss.

Indian man (7): Idol worship, impersonal, considered as a stepping stone. Is it fact?

Prabhupāda: I don't follow. What is that?

Tamāla Kṛṣṇa: "Is worshiping the idol a stepping stone?"

Indian man (7): Idol worship, mūrti-pūjā, is considered as a stepping stone only. When you attain something, then you need not do.

Prabhupāda: So unless you step one by one, how you can go to the topmost? You have to.

Indian man (7): After attaining that.

Prabhupāda: Yes. First of all you have to step on the first step, then second step, then... Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So everything requires training and knowledge.

Tamāla Kṛṣṇa: Jaya Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa. That's all.

Devotees: Jaya. All glories to Śrīla Prabhupāda.

Tamāla Kṛṣṇa: Kīrtana. [break]

Indian man (8): Can you please explain that it is our only way out for salvation?

Prabhupāda: Yes. People are so fallen that they cannot take the life of tapasya. Athāto brahma jijñāsā. This is the life of tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. So, tapasā brahmacaryeṇa yamena niyamena vā [SB 6.1.13]. So, there is process of tapasya, but in this age, Kali-yuga, people are so fallen that they cannot undergo all the items of tapasya. It is very difficult. Therefore Caitanya Mahāprabhu... Caitanya Mahāprabhu has not manufactured. It is mentioned in the śāstra that only by this process.

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

This is special concession to the Kali-yuga, that there are so many faults in this age, but if one sticks to this principle of kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet, he becomes liberated and go back to home, back to Godhead.

Indian man (8): And is it so, that in Śrīmad-Bhāgavata it is also written, many really great men want to be here in Kali-yuga, because it is easier to be for salvation? Only by…

Prabhupāda: Yes. That I am speaking. Kīrtanād eva kṛṣṇasya. Kṛṣṇasya kīrtanād eva mukta-saṅgaḥ param. Simply by chanting. Therefore we practically see that these Western people, they are not coming from high-class brāhmaṇa or Vaiṣṇava family, but still, by kīrtanād eva kṛṣṇasya they are becoming so liberated that they are preaching Kṛṣṇa consciousness all over the world.

Indian man (8): Another thing, my last question. I shall not disturb you. The name is power, and to utter name…

Prabhupāda: The name is the person. This is absolute. Absolute.

Indian man (8): Personified.

Prabhupāda: Not personified. He is person.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

There is… Just like here in this material world, dual world, water and the name "water" is different. But in the spiritual world, Kṛṣṇa and Kṛṣṇa's name is the same. Abhinnatvān nāma-nāminoḥ. So these things are to be realized one after another if you come to the process. Thank you very much. (end)

720617SB.LA

Śrīmad-Bhāgavatam 2.3.20-21

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Los Angeles, June 17, 1972

Pradyumna: (leads chanting:)

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ
[SB 2.3.20]

Prabhupāda: So bile batorukrama-vikramān ye. Urukrama. Urukrama means Kṛṣṇa. Krama means activities. Uru means great. So urukrama-vikramān. Vikramān means chivalrous activities, very brave activities. So one who does not hear about the brave activities of Kṛṣṇa, they are satisfied with teeny activities of this material world… We give credit to an ordinary man to become a God. How? Now, meditation. Now, what are his wonderful activities? Simply by meditation he becomes God? This is the foolishness. God must be acting very wonderfully. Otherwise, how he's God. If he is just like ordinary man, and because he has got a big beard, he becomes God? How foolishness it is. They do not know what is God because they have not heard about God, how powerful He is, how brave activities He does. Just like Kṛṣṇa. Kṛṣṇa, when He was seven years old, He lifted a great hill, Govardhana Hill. Giridhārī. And He kept it on His finger for seven days. That is God. Kṛṣṇa, when He was householder, He married sixteen thousand wives.

And who can maintain sixteen thousand wives? One cannot maintain even one wife. This is called urukrama. Great activities. Not that Kṛṣṇa remained one, and He had sixteen thousand wives. No. He also expanded Himself into sixteen thousand forms so that no wife may be displeased. His wife… If I am one, and if I have got many wives, so everyone will be displeased. He provided sixteen thousand palaces, and in each palace, there were many thousands of servants and maidservants, and each wife was blessed with ten sons. This is called urukrama, great activities. Lord Rāmacandra, He killed Rāvaṇa. Rāvaṇa was so powerful that all the demigods in higher planetary systems, they were all afraid of him. He became so powerful. And Rāvaṇa's brother, he reigned in Mexico, Brazil. Brazil. And there was subway from Ceylon to Brazil. We get information from Rāmāyaṇa. Such powerful demons. Who can make now subway from one country into another country? They can make subway from one city to another, utmost.

But at that time, Rāvaṇa was able to make a subway from one continent to another, from Asia to Africa. And Brazil, they say, still there are big stock of gold. So Rāvaṇa utilized these gold mines for constructing his city. Svarṇa-laṅkā, "Golden Ceylon," it was known at that time. He was so advanced even in material science, even at that time. And he was also a good scholar in Vedic literature. He was a great devotee of Lord Śiva. And by the blessings of Lord Śiva, he got so much opulences. And he became so powerful that he dared to kidnap the wife of Rāmacandra. So such a powerful demon was killed by Rāmacandra. And He approached his kingdom on a stone bridge. And the stones were floating on the water. Where is the law of gravitation? The law of gravitation, the so-called scientists' imagination, does not act when Urukrama, the Supreme Personality of Godhead, acts. He wanted, "There should be no law of gravitation. Let the stones float on the water." This is called urukrama.

So we accept Lord Rāmacandra as God, Lord Kṛṣṇa as God, not these petty dogs and cats. We have no business with these petty dogs and cats. All rascals, they are declaring, "I am God." No. Therefore, these rascals, who do not know what is God, you have to inject within their earholes the message of God. That is your business. Kṛṣṇa consciousness movement means… These rascals, dogs, hogs, camels and asses, who have no information of God, and therefore their earholes are compared like the snake holes, bile… So you have got very responsible task, to inject within their ear the chivalrous activities of God. Otherwise, their earholes remain as snake holes. As I explained yesterday, in the snake holes, nobody goes there. Nobody puts their hands or legs. Similarly, if these earholes remains empty, without aural reception of the great activities of the Lord, it is as good as the snake holes.

Bile batorukrama-vikramān ye na śṛṇvataḥ. They have decided, "There is no God. God is dead. God has no personality. He's zero." Therefore they have no opportunity to hear about God. Na śṛṇvataḥ karṇa-puṭe narasya. This human form of body… These earholes are meant for giving aural reception to the message of God. But they'll not do that. Therefore your mission is to go home to home, village to village, town to town, and give them injection, "Hear." Make such arrangement, nice dancing, nice chanting, prasāda distribution. Why? Just to inject in their snake holes the words of Kṛṣṇa. This is your mission. Those who have taken sannyāsa especially, it is their duty. Sat-nyāsa, to sacrifice everything … Sacrifice means … Nothing to be sacrificed. But sacrifice the sense of "I am the Lord." That's all. What you have got, you can sacrifice? This is simply a bluff, sacrifice. We cannot sacrifice. What we have got we can sacrifice? There is no question of sacrifice, but sacrifice means this doggish mentality that "I am Lord, I am God, I am enjoyer."

This doggish mentality has to be sacrificed. Otherwise, what you can sacrifice? What you have got? Renouncement. There is no question of renouncement. You haven't got anything, what to renounce? When you come naked, and you go naked. Simply by false, illusory conception, you think: "This is mine, this is mine, this is mine." Actually, when you take your birth, you do not bring anything with you. And when you go away, you do not take away anything. The things were there, and things will be there. You come and go. But then where is the question of sacrifice? Where is the question of renouncement? This is illusion. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God; nothing belongs to you. So what is the meaning of renouncement? And what is the meaning of enjoyment? You cannot enjoy others' property, neither it is a very nice thing if you say, "I renounce it." Suppose you are passing through Bank of America, if you say, "I renounce this." Where, where? What is the renouncement?

Bank of America belongs to you? This is craziness. You cannot enjoy the Bank of America. If you go and try to enjoy, then you'll be criminal. And if you say, "I renounce it," then you are a madman. This is your position. But people are going on under two impressions. Somebody, the karmīs, they are thinking, "I am enjoyer. I am the lord of all I survey. This America is mine. You cannot enter." So this is the karmī's position. Falsely, they are claiming proprietorship, which does not belong to them. Thieves, rather; they are thieves, rogues. There is a story that a, a group of thieves, they plundered some booty, some property, somewhere, and then, out of the town, they were dividing. So one of the thieves was speaking, "Please divide the property morally." Now, the property's stolen property, and they are speaking of "morally." Devil recites scripture. Similarly, you Americans, you have come from Europe, you have stolen this property. Now you are speaking of morality.

So not you. Everyone. Nothing belongs to us. There is no question of morality unless one surrenders to Kṛṣṇa. Everything immoral for a person who is not Kṛṣṇa conscious, everything immoral. Therefore Caitanya-caritāmṛta says,

'dvaite' bhadrābhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda'-ei saba 'bhrama'

In this material world, which is called "duality," these, our listing, "These things are good. These things are bad," bhadra abhadra… Bhadra means good. Abhadra means bad. These are all the same. It is simply mental concoction. Here, the so-called morality, ethics-all nonsense. Because you, you are trying to lord it over on the property of somebody else. So where is your morality? So these sentiments-morality, immorality, good, bad-they are simply manufactured. Actually, unless one surrenders to Kṛṣṇa, there is no question of this ethics and morality. We are now discussing in our philosophical class, Huxley's morality. These are all crazy man's proposals. Actually, there is no morality.

So that we can understand things as they are if we receive the message of Urukrama, Kṛṣṇa. If you give aural reception to the activities of Kṛṣṇa … Therefore, you should not waste a moment even with nonsense talkings. You have got so many books. Either chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, or read books, discuss amongst yourself. Don't waste your time by so-called drama and play. It is simply waste of time. Don't waste your time in that way. If you have got inclination to enjoy some drama, then you should take hint how that drama should be written or played. Don't manufacture. You are not so expert that you can manufacture things. That is illegal. Just like we do not read any rascal's book. They are manufacturing so many ideas. We read Bhāgavatam, authorized. We read Śrīmad Bhagavad-gītā. We read Brahma-saṁhitā. Not rascal's book. What these rascals can write? They're imperfect. So don't waste your time. Simply always pour in, give aural reception to the message of Urukrama.

Don't waste a single moment. This should be your life's policy. Avyartha-kālatvam [Cc. Madhya 23.18-19]. Rūpa Gosvāmī advises an advanced devotee should always look "Whether my time is wasted?" Avyartha-kālatvam. Vyartha means useless. So that is, that should be one of the, mean, target of devotees, that "Whether I am wasting my time?" Don't waste your time. Always pour in the activities of the Lord, Kṛṣṇa. Always, twenty-four hours. Kīrtaniyaḥ sadā hariḥ [Cc. Ādi 17.31], Caitanya Mahāprabhu says. Sadā. Sadā means always, twenty-four hours. Otherwise, it is the snake hole. Similarly, jihvāsatī dārdurikeva sūta. Dārdurikeva. A frog's tongue, ka-ka-kanh, ka-ka-kanh. No. Dārdurikeva sūta na copagāyaty urugāya-gāthāḥ. Urugāya. Glorious activities. This should be our motto of life. Now read the purport.

Pradyumna: Purport: "Devotional service of the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all senses. As such, the senses and the action of the senses are to be considered as impure or materialistic as long as they are employed in sense gratification only. The purified senses are engaged not in sense gratification, but in the service of the Lord in toto. The Lord is the Supreme with all senses, and the servitor, who is part and parcel of the Lord, also has the same senses. Service of the Lord is the completely purified use of the senses, as it is described in the Bhagavad-gītā. The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple.

Spiritual understanding is nothing like an electrical charge from the master to the disciple as it is foolishly claimed by some propaganda-mongers. Everything is full of sense and logic, and the exchange of views between the master and the disciple is possible when the reception is submissive and real only. In the Caitanya-caritāmṛta it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission."

Prabhupāda: Caitanya dayāra kathā karaha vicāra. The exact language is there. That Caitanya-caritāmṛta writer, Kavirāja Gosvāmī, says that "You put your logic about the mercy of Lord Caitanya. I request you, you consider. Don't accept it blindly." Śrī-kṛṣṇa-caitanya-dayā karaha vicāra. "But if you intelligently deliberate on the mercy of Caitanya Mahāprabhu,"

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra

[Cc. Ādi 8.15]

”you’ll feel wonderful. If you accept it by systematic deliberation about the mercy of Lord Caitanya, then you’ll feel that it is wonderful.” So our Kṛṣṇa consciousness movement is not a, I mean to say, force, that we are pushing something forcibly to anyone. There is complete judgement. But unfortunately, if one cannot understand, that is not our fault. One must have the intelligence to understand. Otherwise, logically, philosophically, it is perfect. Go on.

Pradyumna: ”In the impure state of a living being, the respective senses are fully engaged in mundane affairs. If the car is not engaged in the service …”

Prabhupāda: ”If the ear…”

Pradyumna: ”If the ear is not engaged in the service of the Lord by hearing about Him in the Bhagavad-gītā or in the Śrīmad Bhāgavatam, certainly the holes of the ears will be filled up with some rubbish.”

Prabhupāda: Yes. This is the secret. We have got the ears, and we have got the sound also. Just like we are reading this book. So if we don’t fill up our ears with this transcendental sound, then it will be filled up with some rubbish things. It cannot remain empty. Either you fill up with transcendental message, or you fill up with rubbish nonsense. Two ways. So if you take care that your earholes are always filled up with the transcendental message of Kṛṣṇa, so there is no scope for rubbish things to enter into it. So therefore our attempt should be twenty-four hours hearing. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Twenty-four hours. As soon as you get time, read books, discuss amongst yourselves, partial closing.(?) Don’t fill up the ears with rubbish things. Then advance will be choked up. Go on.

Pradyumna: ”Therefore the messages of the Bhagavad-gītā and the Śrīmad Bhāgavatam should be preached all over the world very loudly. That is the duty of a pure devotee who has actually heard about them from perfect sources. Many may want to speak something to others, but because they are not trained up to speak on the subject matter of Vedic wisdom, they are all speaking nonsense, and the people are receiving them with no sense. There are hundreds and thousands of sources for distributing mundane news of the world, and people of the word are also receiving them. Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear. The frogs loudly croak, with the result that they invite the snakes to eat them. The human tongue is especially meant for chanting the Vedic hymns and not for croaking like the frogs. The word asatī used in this verse is also significant.

Asatī means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute if it is engaged in the matter of chanting some mundane nonsense.”

Prabhupāda: Yes. Just like a chaste woman has got good reputation, similarly, a chaste tongue… Chaste tongue means… Chaste tongue and ear. Jihvādau. Our spiritual life begins from tongue. Jihvādau. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These senses-these mundane, blunt senses-they cannot receive or understand what is Kṛṣṇa; what is Kṛṣṇa’s name; what is Kṛṣṇa’s form; what is Kṛṣṇa’s pastimes; what is Kṛṣṇa’s paraphernalia; so many things Kṛṣṇa’s… what is Kṛṣṇa’s word. Na bhaved grāhyam indriyaiḥ. These senses cannot do it. But when the one sense, the tongue, is engaged in devotional service… The tongue is engaged in devotional service means chant Hare Kṛṣṇa. This tongue is especially given to you. The dog, the cat cannot chant Hare Kṛṣṇa, but you can. Because God has given you the opportunity. So just like chaste woman means he is meant for her husband, similarly, chaste tongue means which is meant for chanting Hare Kṛṣṇa. That is chaste tongue. And tasting kṛṣṇa-prasādam.

So if you can simply engage your tongue chanting Hare Kṛṣṇa and tasting kṛṣṇa-prasādam, you become perfect. Simple thing. There is no difficulty. Whenever there is time, chant Hare Kṛṣṇa. And when you feel hungry, take kṛṣṇa-prasādam and live here peacefully. Don’t talk rubbish. Then life is successful. Is there any difficulty We are, we are trying to give you kṛṣṇa-prasādam. We are giving you chance to chant Hare Kṛṣṇa. That is our duty. So you take advantage of it, and make your life successful. Otherwise, it is jihvāsatī dārdurikeva sūta. Dārdurikā. The frogs, frog’s tongue, very busy in croaking. But it, it, it is means inviting death, ”Please come here. I am sitting here.” So similarly, by talking nonsense, we allow our span of life being diminished by the sunrise and sunset, but if we talk about the urugāya-gāthāḥ, the Supreme Personality of Godhead, then our life cannot be taken away. It cannot be decreased.

It will be eternal. Simply by doing these two things… Sevonmukhe hi jihvādau [Brs. 1.2.234]. If we simply engage the jihvā, the tongue, in the transcendental loving service of the Lord, then we can see God, eye to eye. Then? You read one verse more.

Pradyumna: (chants verse with devotees:)

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā
[SB 2.3.21]

Prabhupāda: That’s nice. So you can read the word meanings. Read.

Pradyumna: (reads synonyms, then:) Translation: ”The upper portion of the body, though crowned with a silk turban, if not bowed down before the Personality of Godhead who can award mukti, freedom, is a heavy burden only. And the hands, though decorated with glittering bangles, if not engaged in the service of the Personality of Godhead Hari, are like those of a dead man.”

Prabhupāda: So you have seen Indian turban-very, very big, made of silk and jewels. Perhaps you can, you have seen the typical turban by the Indian Airways, a big turban. So what is the use of the turban? It is a great burden, you, if you do not bow down before the Lord. Similarly, if you don’t engage your hand in the service of the Lord, it is exactly like the dead man’s hand. If the dead man’s hand, if it is decorated with nice, glittering, golden bangles, what is the beauty? There is no beauty. So we’ll discuss tomorrow again. Thank you. (end)

720618SB.LA

Śrīmad-Bhāgavatam 2.3.21

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Los Angeles, June 18, 1972
Pradyumna: (leads chanting, etc.)
bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā
[SB 2.3.21]

Translation: "The upper portion of the body, though crowned with a silk turban, if not bowed down before the Personality of Godhead who can award mukti, freedom, is a heavy burden only. And the hands, though decorated with glittering bangles, if not engaged in the service of the Personality of Godhead Hari, are like those of a dead man."

Prabhupāda: So bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam. A silk turban with pearl, what is called, decoration, bedecked with pearls, these are the signs of king. Just like we decorate Kṛṣṇa with turban, bedecked with jewels. So this turban is good so long we bow down before the Deity. Otherwise it is a great burden. Although it is made of silk, still, it will be a great burden. The idea is that if we bow down or surrender unto the lotus feet of Mukunda-Mukunda, Kṛṣṇa, one who gives liberation-then we can enjoy princely order or richness. There is no harm. But if we are lacking in that capacity to surrender unto the Supreme Lord, and simply we become puffed up with these riches, then it will be a burden. Burden means very soon everything will be lost. Just like you cannot keep the burden, heavy burden, on your head for a long time, similarly, this nice turban, silk turban, will be felt as great burden. This is the law of nature. If you misuse the power and do not feel obliged to the Supreme Personality of Godhead, who has given you the power, then you'll be finished very soon.

That is the history. Any nation, any empire, any man, as soon as one begins to defy the authority of the Supreme Lord, like Rāvaṇa, he'll be finished. Sooner or later, he's going to be finished. Just like Rāvaṇa, he was very much puffed up by his material opulence. And he did not care for Rāma. And he wanted the potency, energy of Rāma, spiritual energy, Sītā. And he kidnapped. He wanted that "I..." that he did not like Rāma, but he liked Sītā. Sītā is energy. Woman and money, these are energies of Kṛṣṇa. Kṛṣṇa is puruṣa, and all other things are prakṛti. Prakṛti is enjoyed by the puruṣa. So Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's bhoktā. He's the enjoyer. This... In the, in the material world, or spiritual world, the same thing is there. The woman is there, the money is there, and the puruṣa is there, enjoyer is there. But here the puruṣa is imitation. Imitation. Because one who is playing the part of puruṣa, enjoyer, he's not actually puruṣa, but he's prakṛti.

Falsely, he (is) representing himself as puruṣa, as enjoyer. Therefore we have got trouble. Artificially... Just like a woman, if he's artificially trying to be man, as it is botheration, it is not possible. If a woman is dressed like a man, does it mean that he's man, she is man, or she can enjoy like man? No. False dress. Similarly, here, in this material world, we are falsely dressed with this material body and imitating Kṛṣṇa, enjoyer. Exactly like the woman dressed in male's dress wants to enjoy. That is not possible. Similarly, here, the living entity, either dressed in male dress or female dress... This outward body is dress. Somebody is dressed like a female, somebody is dressed like a male, but none of them are male. Both of them are originally female, prakṛti. Prakṛti means feminine gender. Prakṛti. In the Bhagavad-gītā you'll find, aparā, apareyam itas tu viddhi me prakṛtiṁ parām: "This material energy, earth, water, fire, air, these are...they are also My energy," Kṛṣṇa says. "But they are inferior energy. But there is another energy, jīva-bhūtaḥ, the living entities, and that is superior energy."

So the superior energy is dressed in two ways, as male and female. Because without male and female, there is no enjoyment. Therefore they have been dressed falsely by the material nature as enjoyer. Here, either a woman or a man, everyone is trying to enjoy. Nobody is trying to become enjoyed. Everyone is trying to enjoy. But he cannot. He or she... Everyone is she, but someone, some of them, are dressed like he. Because everyone is prakṛti. But this mentality, that "I shall enjoy," that is false, I mean to say, propensity of the living entity. That is called māyā. He cannot enjoy, but he is posing himself as enjoyer. That is the disease. He's po... up to the end, he's trying to become God. The so-called tapasvī, jñānī, yogi, they are trying to come to the liberated position, but thinking that "I shall become God."

The same disease. Up to the end, the same disease. God means "enjoyer." So this disease can be cured only by surrender. That is the only medicine. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Here, also, the same thing: bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam. A princely order, a king, he has been given the chance of ruling over, over a kingdom, but if he forgets his position, he actually becomes the proprietor, then this kingdom will be burden. Just like it became so in the case of Rāvaṇa, and he was finished. Similarly, as soon as the kings of the world became puffed up with their false power, the monarchy is now finished. All over the world. Otherwise, say, five hundred years ago, all over the world, there were kings, monarchy, monarchical government. But they misused their power. They did not surrender. Therefore their turban or crown became very burdensome, and they had to give it up. Still in some countries the so-called king or queen are existing. And they have no power. It is simply a show-bottle. So they have lost their power.

So we should be very much careful, not become puffed up by a princely order, turban, but we must know that this opulence, this kingdom, this power... Everyone. Anyone who has got some power, he must know that "This power is given by Kṛṣṇa unto me, and to execute His will, not my sense gratification." Otherwise, it will be burden, and he will be finished. This is laws of God. Nobody can become the enjoyer. The only enjoyer is God. And if we want to enjoy falsely, then we will be in trouble. Similarly, those who are rich, have got ornaments, bangles, if the hand is not engaged in the service of the Lord... Therefore we should always engage our hands. Not only hands. Hands, legs, eyes-everything should be engaged in Kṛṣṇa's service. Either you wipe the floor of the temple, or you type, or anything, or you do something... hands must be engaged for the service of the Lord. Similarly, legs should be engaged also for the service of the Lord.

The legs can be engaged... If you are living in a distant place, engage your legs to come here. That is the engagement of the legs. Eyes should be engaged to see very beautiful Deity, well decorated. Then you'll feel satisfaction. Otherwise, your eyes will draw you to see something nonsense beautiful. So all our senses should be engaged. Then there is no māyā. If you have got good engagement, then there is no scope for wrong engagement. The wrong engagement is māyā, and good engagement is Kṛṣṇa. So try to engage yourself always in Kṛṣṇa's service, and māyā will not be able to touch you. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. If you engage your tongue for talking about Kṛṣṇa, to taste kṛṣṇa-prasādam, then there will be no scope of your tongue for being engaged in nonsense talking, for going to restaurant and take nonsense food. You may… The Māyāvādī philosophy is to stop by force, to make it zero. "My senses are giving me trouble. To… So put out, pluck out the eyeballs."

This is their treatment. That is not possible.

Because we are living entity, we have got all our senses. Then because we have got senses, therefore we are living. A dead stone has no senses. So there, that is the distinction between living entity and matter. But the so-called rascal philosophers, scientists, they do not know this distinction. Still, they philoso… philosophize, they theorize. They think that the dead stone and the human being or living entity is the same. That is their fault. The living entity is a different entity. It is not dead stone. Therefore it is called superior energy. It has got will. It has got little independence. Therefore he is selecting different types of bodies for enjoyment. So the modern material scientists, so-called scientists, actually, they are fools and rascals. As it is mentioned in the Bhāgavatam, sa eva go-karaḥ. Why big scientists and philosophers have been described in the Bhāgavatam as fools and rascals? Because, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

Because they consider this body as self. That is their fault. That is their ignorance. The Darwin's theory, this theory, that theory, simply they are bewildered, thinking this body is the self. The body's developing or evolution … No. So all our senses should be engaged in the service of the Lord. That is perfection. It is indirectly being said in these verses that if our senses are not engaged in the service of the Lord, then it is dead. Śāvau. Śāvau karau no kurute saparyām. Just like a dead man, he has got his legs and hands, but he cannot employ it for any service. It is now flat. Actually, it is flat, but because within the body there is the soul, who is eternal servant of Kṛṣṇa, if he does not come to the Kṛṣṇa consciousness platform and does not engage himself in the service of the Lord, then his hands, legs, heads, everything is dead body's head. The decoration of dead body. This is the conclusion. Now go on reading.

Pradyumna: "As stated herein before, there are three kinds of devotees of the Lord. The first-class devotee does not see at all anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotees also come down to the category of the second-class devotee for preaching work. But the common man who is expected to become at least a third-class devotee is advised herein to visit the temple of the Lord and bow down before the Deity, even though he may be a very rich man or even a king with a silk turban or crown. The Lord is the Lord of everyone, including the great kings and emperors, and as such, rich men in the estimation of mundane people must therefore make a point to visit the temple of Lord Śrī Kṛṣṇa and regularly bow down before the Deity."

Prabhupāda: Yes. This bow down… Even the children, they are imitating, bowing down, but it has got the effect. Not that the children, they have no seriousness about… Seriousness or no seriousness, simply if he bows down, he gets the result. He gets the… Dancing, he's dancing. He's getting the result. He's becoming a devotee. This is called ajñāta-sukṛti. These are the statements in Bhakti-rasām… Nectar of Devotion. You'll find. The temple is meant for giving chances to the nondevotees. Some way or other, if he comes in the temple, bows down, and dances with us, takes the prasādam, takes caraṇāmṛta, that means he is becoming spiritually advanced. Therefore this is a chance. And actually, our Society is giving this chance. In the beginning they come as a inquisitive visitor. Then dances, then chants, then take prasādam, and, say, after a week, he becomes shaven. So this is the process. Association of the devotee, coming to the temple, will give him impetus to make further progress.

Go on.

Pradyumna: "The Lord in the temple, in the worshipable form, is never to be considered to be made of stone or wood because the Lord in His arcā incarnation as the Deity in the temple shows immense favor to the fallen souls by His auspicious presence. By the hearing process, as mentioned hereinbefore, this realization of the presence of the Lord in the temple is made possible. As such, the first process of hearing in the routine work of devotional service is the essential point. Hearing by all classes of devotees from the authentic sources like Bhagavad-gītā and Śrīmad-Bhāgavatam is essential. The common man who is puffed up with his material position and does not bow down before the Deity of the Lord in the temple, or who defies temple worship without any knowledge of the science, must know that his so-called turban or crown will only succeed in further drowning him in the water of the ocean of material existence. A drowning man with a heavy weight on his head is sure to drown more swiftly than others, who have no heavy weight.

A foolish puffed-up man defies the science of God and says that God has no meaning for him, but when is in the grip of God's law and is caught up with some disease like cerebral thrombosis, that godless man sinks into the ocean of nescience by the weight of his material acquisition. Advancement of material science without God consciousness is a heavy load on the head of human society. So one must take heed of this great warning.

The common man, if he has no time to worship the Lord, may at least engage his hands for a few seconds in washing or sweeping the Lord's temple. Mahārāja Pratāparudra, the greatly powerful king of Orissa, was always very busy with heavy state responsibilities, yet he made it a point to sweep the temple of Lord Jagannātha at Purī once a year during the festival of the Lord. The idea is that however important a man may be, he must accept the supremacy of the Supreme Lord. This God consciousness will help a man even in his material prosperity. Mahārāja Pratāparudra's subordination before Lord Jagannātha made him a powerful king, so much so that even the great Pathan in his time could not enter into Orissa on account of the powerful Mahārāja Pratāparudra. And at last, Mahārāja Pratāparudra was graced by Lord Śrī Caitanya on the very grounds of his acceptance of subordination to the Lord of the universe. So even though a rich man's wife has glittering bangles made of gold on her hands, she must engage herself in rendering service to the Lord."

Prabhupāda: So this is an actual fact, that Mahārāja Pratāparudra … He was the King of Orissa, and in the fifteenth century, India was conquered by the Muhammadans, Pathans, but they could not conquer that portion of the country, Orissa. Because Mahārāja Pratāparudra was very strong king. But his strength was on the basis of his devotion to Lord Jagannātha. So even if we want to enjoy material world … The devotee does not want to enjoy, but Kṛṣṇa keeps his devotee in all comfortable situation. There is no question about it. So we should not desire separately for material comfort. We should simply depend on Kṛṣṇa and be satisfied; in whatever condition He keeps, be satisfied. Then He will look after whether you are comfortable or uncomfortable. If you try, yourself, independently, to become comfortable, that is māyā. You cannot become so. Otherwise, you see everyone is trying to be comfortable in this material world. Do you think that everyone is comfortable?

Who is trying for discomfiture? No, nobody's trying. Everyone is trying to be very happy, but why there are so many discrepancies? Somebody is very poor, somebody is very rich, somebody is in the middle. That means there is superior supervision. If you simply try to become rich, that is not possible. Therefore śāstra says, intelligent men, they should not bother about this so-called happiness and distress of the world.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Distress and happiness, they're already destined, according to our body. We have discussed this point. Take, for example, you American boys and girls, you have got a body, by your previous activities. So your standard of living is better than other country. So actually I see that even if you go outside your country, your standard of living is maintained. Because you have got already the body. Deha-yogena dehinām.

Just like a hog. A hog, if he changes his country or position, if he's taken to heavenly planet, then what he will be? He will try to find out, "Where is stool?" Because the body is hog's body. Similarly, an Indian, because he has got Indian body, even if he goes to America, he'll try for spiritual upliftment. That is the nature. A tiger, if you take in a civilized human society, he'll try to hunt. So they do not understand that by superior management, every living entity has been offered a different type of body for material distress and happiness. Everyone. It is not possible to change. Therefore, if we are intelligent enough, we should know that "My distress and happiness in this material world is already fixed up because I have got a particular type of body. Then when it is fixed up, then why, why I shall waste my time for so-called distress and happiness, when it is fixed up?" Just like you are running in a train. You have already purchased a ticket for third class.

Then how you can run on the first class? That is not possible. If you want to run on the first class compartment, you must purchase a ticket. Similarly, we have already purchased a ticket according to our body. Therefore, śāstra says that don't bother about this so-called distress and happiness. They are already fixed up. If you have got some energy, please utilize it how to develop in Kṛṣṇa consciousness. Don't spoil your energy for so-called distress and happiness. That is mistake. But the modern civilization is so foolish. They are simply trying for bodily distress and happiness and spoiling the energy which he could utilize for understanding God. This is the defect of modern civilization. Actually, foolish civilization… They do not know what is the value of life, how we can realize our ultimate goal of life, what is this body, what is God. There is no education. There is no enlightenment. Simply, just like animals. The animals… trying, animal also trying to become comfortable.

But it is not possible. Because he's animal, he cannot be as comfortable as a human being. That is not possible. It is destined. So everyone is destined and fixed up, his comfortable life. Tasyaiva hetoḥ prayateta kovidaḥ. Therefore, one who is intelligent, he should simply spend his energy how to develop Kṛṣṇa consciousness. That is intelligence. All right. Have kīrtana. (end)

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Śrīmad-Bhāgavatam 2.3.22

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Los Angeles, June 19, 1972
Pradyumna: (leads chanting, etc.)
Prabhupāda: That's all right. So,

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau
[SB 2.3.22]

Word meaning?

Pradyumna: (reads synonyms, then:) Translation: "The eyes which do not look at the symbolic representations of the Personality of Godhead, Viṣṇu, His forms, name, quality, etc., are like those printed on the plumes of the peacock, and the legs which do not move to the holy places, where the Lord is remembered, are considered to be like tree trunks."

Prabhupāda: So, the peacock plumes, they look like eyes, painted. But it has no power to see. Similarly, if we do not see the forms of the Lord, just like in this temple we are seeing, then these eyes are to be considered as painted eyes. Not real eyes. Simply just appearing like eyes. It has no use. The human form of life, the eyes are there, particular eyes, to see the forms of the Lord eye to eye. And because our present position is that with these material eyes we cannot see the Lord in His spiritual form, therefore the Lord has kindly appeared before us in a manner in which we can see Him. The forms of the Lord is not imagination. They say that they imagine some form. Sādhakānāṁ hitvārthāya brahmaṇo rūpa-kalpanaḥ. The Māyāvādī philosophers, due to their poor fund of knowledge, they think that "The Absolute Truth is formless, but because we cannot meditate upon formless, something formless, let us imagine some form." Imagine. Nirviśeṣa-vādī, nirākāra-vādī, they imagine forms.

Therefore, their philosophy, that ”Any form you like, you can concentrate. Because after all, there is no form. But for your present facility, you can imagine some form.” But there is also mistake on their part, because they say ”Imagine any form.” Generally, they prescribe the form of Lord Śiva, the form of Lord Viṣṇu, the form of Durgā, the form of the sun, and the form of Gaṇeśa. Pañcopāsanā. These five forms. But ultimately, you become ”form-less.” The example given by them is that you rise up to a upper place with a wooden stair, and as soon as you reach there, you throw it away, so that you'll not be able to come back again. Similarly, their philosophy is: ”With some imagination of form, you worship, and as soon as you realize Brahman, throw it away. No more.” These are all imagination; actually there is no fact. They do not know the actual position of spiritual life; therefore they are personally misled, and they mislead others also. Here it is particularly mentioned, liṅgāni viṣṇoḥ, the form of Viṣṇu, not of this rascal imagination of Durgā, Kālī, or Lord Śiva.

So we are not concerned with the imagination form. They are also not imagination. Actually, everyone, all the demigods, they have got their forms. But the difference is Viṣṇu, the form of Viṣṇu, is eternal; and the forms of demigods or the form, our forms… Just like we have got now some form. They're not eternal-temporary. We all sitting here, we have got different forms, but as soon as these forms will be changed, we shall accept another form-this form's gone forever. It will never come again. But Viṣṇu form, Lord Viṣṇu's form, viṣṇu-tattva. Viṣṇu-tattva means the forms of the original Lord, Kṛṣṇa. Kṛṣṇa is the original form. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. But He expands in different forms. The original form is Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. In the Brahma-saṁhitā it is said, Kṛṣṇa, advaita, one. There is no second, I mean to say, counterpart. But He expands. Advaitam acyutam. Acyuta. Acyuta means which does not fall down. Acyuta. Cyuta means ”fall down.” So God's another name is Acyuta, never falls down. Just like we living entities, we fall down. From spiritual world, we fall down. Because we have fallen down, therefore we have got this material body. But Kṛṣṇa, or God, never falls down. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta, endless. You cannot count how many forms are there of the Supreme Personality of Godhead. They have been compared with the incessant waves of the river. Just like, in the river you stand, on a flowing river, you will find the waves are day and night flowing, flowing, flowing, flowing.

Similarly, God, Kṛṣṇa, from Him, ananta-koṭi, innumerable incarnations are coming out, coming out. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Then next question may be that ”If all the forms are coming from Kṛṣṇa, then Kṛṣṇa also must have come from some other form.” Because we see … Suppose I have got hundred children, so I was also born by some father. No. Kṛṣṇa is not like that.

Anādi. He is not emanation from anyone. He's original. Kṛṣṇas tu bhagavān svayam. All others are emanations from Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam ādyam [Bs. 5.33]. He's the original. Ādyaṁ Purāṇa, the oldest. Then why Kṛṣṇa does not look like old man? Just like in some other religious sects they present God as very old man. But Kṛṣṇa is, although the oldest… Because He's the origin of all emanations, He must be oldest, but He's nava-yauvanaṁ ca, just like a young man, sixteen to twenty years old. That is Kṛṣṇa. Yogeśvara. Kṛṣṇa, the oldest of all, still He appears nava-yauvana. Nava-yauvana, just youthful life is beginning. That is called nava-yauvana. So according to our human society, the youthful life begins at sixteen years. So Kṛṣṇa is like that. He'll look always sixteen to twenty years old, not more than that. We have never seen Kṛṣṇa has become old. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Liṅgāni. Liṅgāni means form. So Kṛṣṇa has many forms.

As Kṛṣṇa, as Viṣṇu, as Nārāyaṇa, as Baladeva, as Jagannātha. So many. Govinda. There are thousands and thousands of forms. So we must see at least one of such forms. Either you see Kṛṣṇa form or Rāma form or Viṣṇu form or Nārāyaṇa form or Baladeva form, or His incarnation, Nṛsiṁhadeva form, Matsyāvatāra, Mīnāvatāra… So many. If we do not increase our anxiety or inclination to see one of the forms of Viṣṇu… Here it is specifically mentioned, Viṣṇu. Not others. Liṅgāni viṣṇor na nirīkṣato ye. If we do not see, then our eyes are exactly like the painted eyes on the plumes of the feathers, or plumes of the peacock. It looks very nice, but it has no value. No, it has no seeing power. So our, these eyes are also painted, because it is material. These eyes will remain when I shall give up this body, but it will have no more seeing power. The seeing power is gone when the spirit soul gives up this body. So in spite of the beautiful eyes, it is unable to see. Similarly, so long we have got this instrument… This is an instrument to work. Māyayā… In the Bhagavad-gītā it is said,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Īśvaraḥ the Supreme Lord, Kṛṣṇa, is sitting within everyone's heart, and He's witness, anumantā-upadraṣṭā. Upadraṣṭā means He's seeing our activity. He's noting what I desire, because our desires are coming one after another, one after another. So according to our desire, Kṛṣṇa is so kind, He gives you a body. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is sitting within the heart of everyone. So… And sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati bhrāmayan. And He's giving us chance to transmigrate to different types of bodies or species of bodies. He's noting down that ”This soul is very much fond of fresh blood and raw meat. All right. You take the body of a tiger. Yes. This soul feels pleasure being naked. All right, you take the body of a tree. You stand up naked for ten thousand years.

Satisfy your desire for being naked for ten thousand years.” Why two years, three years, or five years, ten years? Remain naked. Human body is meant for covering, not to become naked, but if anyone develops the idea of becoming nudie, naked, ”All right, next life you get tree. Stand up.” The example is there, Yamala-Arjuna, They wanted to be naked. Nārada gave them opportunity, ”All right, you remain naked as trees.” So therefore, our business should be to go to the temple as it is prescribed here, pādau nṛṇāṁ tau druma-janma-bhājau. Those who are not moving, they're just like trees, they do not move. So, if we do not move to the places where Viṣṇu's forms are there… Just like in India, we have got many places of pilgrimage. Just like Vṛndāvana. There are… A small city, about fifty thousand utmost population. But there are five thousand temples, big and small. Out of that, about one dozen temples are very, very big, just like fort. And there are small temples.

So altogether, it is a city of fifty thousand population, but there are five thousand temples, Kṛṣṇa. All Rādhā-Kṛṣṇa. So this is a chance, that ”Come to Vṛndāvana, and wherever you go, you see Rādhā-Kṛṣṇa. That will make your life successful.” By seeing, seeing, Rādhā-Kṛṣṇa, Rādhā-Kṛṣṇa, seeing, seeing, you'll get an impression. And if you continue… The inhabitants of Vṛndāvana, you'll find if, when you go there, that in the morning and evening, all of them, they are going different temples and seeing the Deity Rādhā-Kṛṣṇa. So there is no need of education, there is no need of philosophy, there is no need of science. Simply if you visit temples of Viṣṇu, then your life is successful. This is the Kṛṣṇa consciousness process. Simply if you move to the temple and see with your eyes; very simple process. Our, this Kṛṣṇa consciousness program is so simple, at the same time sublime, that you become liberated at the end. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you simply think of Kṛṣṇa in that way.

If you cannot read, then sit down and simply see the Deity's form. That will also give you. Anything, anything done. Little dancing, little, a little ringing the cymbals or singing Hare Kṛṣṇa mantra… Anything you do. These children… Just like they are dancing. They are also being spiritual profited. It will never go in vain. Somehow or other he has shown some jubilation in front of the Lord, it is noted immediately. Therefore this verse is there, pādau nṛṇāṁ tau druma-janma-bhājau. If you do not move to the temples, then what is the difference between your legs and the trees which are standing without legs? They have legs, but they cannot move. Tree's another name is pādapa. They drink water with their legs. Just like we drink water in our mouth… So it is not that all animals act in the same way. No. Just like there is a bird (which) is called bat. They pass stool through the mouth. You know? Yes. So there are different processes. The fishes in the water, they touch with the wings.

Their wings are so perfect that three miles off, another big fish is coming to eat them, they can understand by the wings. Immediately, they take protection. These are all described in the Bhāgavata. You get so much perfect knowledge, scientific knowledge, of different species of life, how they are acting, how they are eating, how they are moving. All, everything is perfect there. Vidyā bhāgavatāvadhi. If you study Śrīmad-Bhāgavatam perfectly, then all your education is complete. You don't require any other book to read; you get from Śrīmad-Bhāgavatam all material and spiritual knowledge, and at the end, Kṛṣṇa. This is the profit. Kṣetrāṇi nānuvrajato harer yau. Kṣetrāṇi. Kṣetra means pilgrimage. This temple is pilgrimage. It is not ordinary house; it is Vaikuṇṭha. In the śāstra it is said that to live in the forest is living in goodness. There are three qualities, you know-goodness, passion, ignorance-in this material world. So when you live in the forest, you live in goodness.

When you live in a city, in a town, then you live in passion. And when you live in a liquor shop, in a brothel or Bowery street, then it is living in ignorance. There are three kinds of living. Everything, three kinds. Sattva, rajas, tamas, goodness, passion … But if you live in temple, you live in Vaikuṇṭha. Above goodness. So all of you should be very careful that you may not fall down again from the Vaikuṇṭha place. That should be your first business, that you have been given opportunity to live in Vaikuṇṭha, but don't fall down again. Either you fall down on goodness, passion… That is material. They go to forest for meditation, but that is goodness, material goodness. But one who lives in temple, he's not concerned with material goodness, passion, or ignorance. He lives in Vaikuṇṭha. In this age it is not possible. You can imagine that ”Now I shall go to Himalaya and forest and practice meditation.” They're all bogus; you cannot do that. That is not possible.

Because the age is different. We are not trained in that way. Formerly, the brahmacārīs, they used to go to the forest, to the teacher, to the spiritual master, and they acclimatized with the atmosphere. But here, from the very beginning, in school, college, dormitories mixing freely, doing all nonsense. How it can go? That's not possible. That is not possible. Therefore, take advantage of this temple, the centers we are opening, and live in Vaikuṇṭha. And the authorities of the temple should be so careful that it does not turn into something else besides temple. Then you are safe. The māyā cannot touch you. What is this? Hm. Then? Read.

Pradyumna: ”Especially for the householder-devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Viṣṇu, forms like Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, or Sītā-Rāma especially, or any other form of the Lord, like Nṛsiṁha, Varāha, Gaura-Nitāi, Matsya, Kūrma, śālagrāma-śilā and many other forms of Viṣṇu, like Trivikrama, Keśava, Acyuta, Vāsudeva, Nārāyaṇa, Dāmodara, etc., as they are recommended in the Vaiṣṇava tantras or purāṇas, and one's family should worship strictly, following the directions and regulation of arcanā-vidhi.”

Prabhupāda: Hm. Now, this is the important point. I understand that some of our householder devotees are ordering for Deities in India. But here is the point. The point is that they ”worship strictly, following the direction and regulation of arcanā-vidhi.” Don't make a play. If you follow strictly the Deity worship method, then you establish; otherwise, don't establish. It will be offense. One who is able to manage… Just like we are showing the example, how to worship Deity in the temple. In the same way, if one can… The idea is, as here, our devotees are engaged in the worship of the Deity, similarly, a householder, when all the family members are trained up how to worship the Deity, then they can establish. Not that make a farce. Cleanliness, and the rules and regulation, that must be… That is the duty of every… Actually, the higher castes in India still, everyone-brāhmaṇa, kṣatriya, vaiśya-they must have Deity worship at home. Therefore, in the Bhagavad-gītā it is said, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41].

Anyone who is rich in India still, they have got Deity worship at home. Very nicely. A separate house, a small house attached to their big buildings, and there is Deity worship, and the all the members should go there, offer prayers. Just like we are doing, the similar, same thing there. In Kanpur there is one temple, Dvārakādhīśa. The temple belongs to a very rich man, Singhania. The, all the members… It is order of the lady, the mother of Mr. Singhania, that ”You all of you, you must visit the Deity…” Very rich men, always busy in business. But still, they have to come to the temple and offer respect, take caraṇāmṛta and prasādam. Then go to office. If one misses one day, then he will be fined. Still. The head man will be fined ten dollars, and the next man five dollars, like that, according to position. So if one day somebody misses, immediately the priest will go with the bill of fine: ”Sir, you have to pay this fine.” ”Yes. You take immediately.”

Still there are such rules and regulations. So Deity worship, it is the duty of all householders, Deity worship. That means automatically all the members become devotees. But it must be done according… there are sixty-four kinds of offenses. In The Nectar of Devotion you'll find. Deity worship… For chanting Hare Kṛṣṇa mantra, there are ten kinds of offenses. But Deity worship, there are so many offenses. These are described. ”You cannot sit down before the Deity like this, you cannot yawn before the Deity, you cannot talk nonsense before the Deity.” So many things are there. So therefore it is said that ”strictly following the direction and regulation of arcanā-vidhi.” So you are being trained up. In India they are trained up since centuries. Their culture is different. They automatically can adopt, immediately. They're trained up. You are not trained up as yet. You are being trained. So unless you are fully trained, don't establish Deity to make a farce. Better learn it perfectly in the temple, and when you think that the members of the household are also now as good as the devotees in the temple, then you must establish the Deity. That is required. Next.

Pradyumna: "Any member of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from morning, 4 a.m., till night, 10 p.m. …"

Prabhupāda: Hm. This is Deity worship. Not that sleeping up to 9:00 and Deity worship. This is farce. That is not allowed. That will be offense. All the members must rise early in the morning, just we are doing in the temple. At 4 a.m. take bath, cleanse, and offer ārātrika. That is the beginning of Deity worship. And all the members should be so trained up… Suppose one is absent for some business, the other members should take it. There will be so many assistants, but the Deity worship must go on very nicely. Then?

Pradyumna: by performing maṅgala-ārātrika, nirañjana, arcana, pūjā, kīrtana, śṛṅgāra, bhoga-vaikāli, sandhyā-ārātrika, pāṭha, bhoga (at night), śayana-ārātrika, etc. Engagement in such worship of the Deity, under the direction of a bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge. Simple theoretical book knowledge is not sufficient for a neophyte devotee. Book knowledge is theoretical, whereas the arcana process is practical. Spiritual knowledge must be developed by a combination of theoretical and practical knowledge, and that is the guaranteed way for attainment of spiritual perfection. The training of devotional service for a neophyte devotee completely depends on the expert spiritual master who knows how to lead his disciple to make gradual progress towards the path back home, back to Godhead. One should not become a pseudo spiritual master as a matter of business to meet one's family expenditures; one must be an expert spiritual master to deliver the disciple from the clutches of impending death. Śrīla Viśvanātha Cakravartī Ṭhākura has defined the bona fide qualities of a spiritual master, and one of the verses in that description reads:

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

Śrī-vigraha is the arcā, or suitable worshipable form of the Lord, and the disciple should be engaged in worshiping the Deity regularly by śṛṅgāra, by proper decoration and dressing, as also by mandira-mārjana, the matter of cleansing the temple. The spiritual master teaches the neophyte devotee all these kindly and personally to help him gradually in the realization of the transcendental name, quality, form, etc., of the Lord.

Only attention engaged in the service of the Lord, especially in dressing and decorating the temple, accompanied by musical kīrtana and spiritual instructions from scriptures, can save the common man from the hellish cinema attractions and rubbish sex-songs broadcast everywhere by radios. If one is unable to maintain a temple at home, he should go to another's temple where all the above performances are regularly executed. Visiting the temple of a devotee and looking at the profusely decorated forms of the Lord well dressed in a well-decorated, sanctified temple naturally infuse the mundane mind with spiritual inspiration. People should visit holy places like Vṛndāvana where such temples and worship of the Deity are specifically maintained. Formerly all rich men like kings and rich merchants constructed such temples under the direction of expert devotees of the Lord, like the six Gosvāmīs, and it is the duty of the common man to take advantage of these temples and festivals observed in the holy places of pilgrimage by following in the footsteps of great devotees (anuvraja). One should not visit all these sanctified pilgrimage places and temples with sightseeing in mind, but one must go to such temples and sanctified places immortalized by the transcendental pastimes of the Lord and be guided by proper men who know the science. This is called anuvraja. Anu means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage. One who does not move in that way is as good as a standing tree condemned by the Lord not to move. The moving tendency of the human being is misused by visiting places for sightseeing. The best purpose of such traveling tendencies could be fulfilled by visiting the holy places established by great ācāryas and thereby not being misled by the atheistic propaganda of moneymaking men who have no knowledge of spiritual matters.

Prabhupāda: So you can keep (indistinct) (devotees offer obeisances-end)

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Śrīmad-Bhāgavatam 2.3.23

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Los Angeles, June 20, 1972

Pradyumna: (leads chanting, etc.)

jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham
[SB 2.3.23]

Translation: "The person who has not at any time received the dust of the feet of a pure devotee of the Lord upon his head certainly is a dead body. And the person who has never experienced the flavor of tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing."

Prabhupāda: So… Prahlāda Mahārāja was asked by his father, "How did you develop this Kṛṣṇa consciousness?" So he replied that naiṣāṁ matis tāvad urukramāṅghrim: [SB 7.5.32] "This Kṛṣṇa consciousness cannot be developed…" Spṛśaty anarthāpagamo yad-arthaḥ. Kṛṣṇa consciousness, development of Kṛṣṇa consciousness, means anartha apagama. Anartha means things we do not require. Anartha. Artha, anartha. Artha means which is essentially required, and anartha means which is not required, artificially we have requisitioned. So when one grows his Kṛṣṇa consciousness, immediately his artificial life becomes finished. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the symptom of development of Kṛṣṇa consciousness, that he's not anymore interested for material, unnecessary things. This is the test. If one is increasing Kṛṣṇa consciousness, at the same time he has got full attachment for material things, that means he's not developing. Material things means āhāra-nidrā-bhaya-maithunaṁ ca.

Eating, sleeping, mating, and defending. So sometimes the karmīs are afraid of this Kṛṣṇa consciousness movement because they know that as soon as one becomes Kṛṣṇa conscious, he is no more interested in these material things. Just like we say "Don't eat meat." So actually, if all people become Kṛṣṇa conscious and give up meat-eating, then the slaughterhouse will be closed. Automatically. We say no meat-eating and no intoxication. So if all people become Kṛṣṇa conscious and give up drinking and smoking, the big business, breweries and cigarette manufacturers, will be closed. Similarly, no illicit sex. If people take to Kṛṣṇa consciousness, then so many brothels and clubs and nudies and everything will be closed. So they are afraid of their business; therefore they don't encourage this movement. Because ultimately, if this movement goes on, then where they stand? Everywhere we go, the advertisement is for intoxication, for sex, and for meat-eating. These are the advertisements.

Business is going on very nicely. But Kṛṣṇa consciousness means viraktir anyatra syāt. If one takes Kṛṣṇa consciousness, like the dust of a pure devotee, if he takes the dust of the lotus feet of a pure devotee, immediately he becomes freed from all these unnecessary demands.

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekhaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
[SB 7.5.32]

Kṛṣṇa consciousness cannot be developed unless one takes the dust of the lotus feet of a pure devotee. This is these words, Prahlāda Mahārāja's remark. In other words, unless one comes in contact with a pure devotee, Kṛṣṇa consciousness cannot be developed. It is not possible. Therefore here it is recommended by Sūta Gosvāmī that jīvañ chavo bhāgavatāṅghri-reṇuṁ na jātu martyo 'bhilabheta yas tu. Reṇu, reṇu means dust. If one does not try to secure the dust of the lotus feet of bhāgavata… Bhāgavata means pure devotee of the Lord.

One bhāgavata is this book Bhāgavata, another bhāgavata, the person bhāgavata. Who lives on the book Bhāgavata, he is person bhāgavata. Two kinds of bhāgavata. So we have to learn Bhāgavatam from the living bhāgavata. Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara, he advised one brāhmaṇa. One brāhmaṇa wrote something about Lord Caitanya Mahāprabhu. There were many poets and writers used to come and visit Caitanya Mahāprabhu when He was at Jagannātha Purī, and they would present some writings, but these writings would not be presented before Caitanya Mahāprabhu unless it was sanctioned by His secretary Svarūpa Dāmodara. That was the system. So one brāhmaṇa, he wrote one poetry that… The purport of the poetry was that "Jagannātha is Kṛṣṇa. But He cannot move. He's wooden Kṛṣṇa. And Caitanya Mahāprabhu is also Kṛṣṇa, but He is moving Kṛṣṇa." That means he distinguished between Jagannātha and Caitanya Mahāprabhu. So this is not siddhānta.

This is not conclusion of the śāstra. Śāstra conclusion is: the Deity and Kṛṣṇa, the same. There is no difference. We have many times explained this. Deity, the worshipful Deity in the temple, is not different from Kṛṣṇa. So Svarūpa Dāmodara did not approve of the poetry to be presented to Śrī Caitanya Mahāprabhu. At that time, he chastised him that "You do not know the conclusion, and you dare to write some poetry. Don't do this." And he said, bhāgavata para giya bhāgavata-sthāne:(?) "If you want to understand Śrīmad-Bhāgavatam, then you go and study Śrīmad-Bhāgavatam from the pure devotee. Then you'll understand. Otherwise, you'll write all these nonsense." Bhāgavata para giya bhāgavata-sthāne. So one bhāgavata… The two bhāgavatas. You study Śrīmad-Bhāgavatam from living bhāgavata. So if one does not take or does not surrender unto the living bhāgavata, he cannot understand Śrīmad-Bhāgavatam. Many scholarly, learned scholars, Sanskrit scholars, they cannot understand Bhāgavatam.

I have seen many scholars, they cannot understand Bhāgavata. Sanskrit scholars, they will read, but they will not be able to understand. Similarly, Bhagavad-gītā also. If anyone studies Bhagavad-gītā from scholarly point of view, a-b-c-d, he'll not understand. Kṛṣṇa therefore says that "Arjuna, I shall speak the lessons of Bhāgavata unto you because you are My very dear friend and you are My devotee." Kṛṣṇa did not want to speak Śrīmad-SB.. Bhagavad-gītā to a scholarly student. No. These books are not to be understood by mundane scholarship. That is not possible. All the Vedic śāstras, all the Vedic śāstras. There is a big commentary on Bhagavad-gītā by a great scholar and political leader, Lokamanya Tilak. So one of his devotees, he's also politician. When I was in London in 1968… So he has got a society there. They're preaching the Tilak's political view, like that. He has got a… So he came to see me, and he was very much eulogizing Lokamanya Tilak, that he has written his big commentary, Karma-yoga.

So he wanted to invite me in talk on Tilak's great task. So I told him that "Tilak does not understand Bhagavad-gītā." So immediately he was surprised. Then we had a talk, and I convinced him that "Tilak was a politician, maybe a big scholar, but that does not mean he can understand Bhagavad-gītā." Bhagavad-gītā is understood by devotee. He may be illiterate. It doesn't matter. Still… As Caitanya Mahāprabhu certified the illiterate brāhmaṇa who was reading Bhagavad-gītā in Raṅganātha temple… You know the story. The brāhmaṇa was illiterate. His guru ordered him that "You read Bhagavad-gītā daily, eighteen chapters." So he could not refuse the order of guru mahārāja; so he was taking the book and simply seeing. So those who knew that he was illiterate, they were criticizing, "Well, brāhmaṇa, how you are reading Bhagavad-gītā?" He could not answer because he knew that "I am illiterate. I do not know." Caitanya Mahāprabhu saw this fun and approached him, "Well, brāhmaṇa, what you are reading?"

So he could understand that this Caitanya Mahāprabhu has not come to criticize him: "He's serious." So he informed Him, "Sir, I am reading Bhagavad-gītā, but I am illiterate. I am illiterate, but my spiritual master has ordered to read. So what can I do? I have taken this book and moving these pages. That's all. What can I do? Actually I cannot read." Then Caitanya Mahāprabhu inquired, "But I see you are sometimes crying." "Yes, sir, I sometimes cry." "Why?" "Now, because as soon as I take this book in my hand and I see the picture that Lord Kṛṣṇa is driving the chariot of Arjuna, I cry. 'Oh, Kṛṣṇa is so kind that He has taken the service of His devotee. He should have been seated on the chariot-Arjuna should have driven the chariot-but He's driving the chariot and Arjuna is sitting on the seat. So Kṛṣṇa is so kind and beloved that He can serve His devotee. It is the duty of the devotee to serve Him, but

He's so kind and affectionate that He serves His devotee.' So as soon as I think of this-Kṛṣṇa's magnanimity-I cry."

Then immediately, Caitanya Mahāprabhu embraced him, that "You are… Your reading of Bhagavad-gītā is perfect. Because you have understood the essence of the Bhagavad-gītā." The scholars, they will say… When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], the scholars will say "It is not to Kṛṣṇa the person, it is to the impersonal Brahman which is within Kṛṣṇa." They cannot conceive that the Supreme Absolute Truth can become a person. They cannot conceive. Such a huge cosmic manifestation is created by a person like us, resembling like us, two hands, two legs-their poor brain cannot accommodate. Paraṁ bhāvam ajānantaḥ. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. That is stated in Bhagavad-gītā. Mūḍhāḥ. "Fools and rascals," avajānanti, "deride at Me, thinking Me as ordinary man." Paraṁ bhāvam ajānantaḥ, "He does not know what is the transcendental potency behind Me."

Paraṁ bhāvam ajānantaḥ. So the Māyāvādīs and poor fund of knowledge, they cannot understand Kṛṣṇa unless he becomes a devotee. And how he can become a devotee? That is stated here: bhāgavatāṅghri-reṇum. One has to surrender himself to His representative, bhāgavata. Bhāgavata means… God is called Bhagavān. Bhagavat, the original word is bhagavat, and one who has got intimate relation with Bhagavān, he is called bhāgavata. So here it is recommended, bhāgavatāṅghri-reṇuṁ na jātu martyaḥ. Martya means one who will die. Every one of us will die. But abhilabheta yas tu. But we can achieve a great success. Although this body's mortal, we can get, we can achieve a great success. And what is that? To take the dust of the lotus feet of a bhāgavata. Simple thing. Therefore it is said, jīvañ chavaḥ. Jīvañ chavo bhāgavatāṅghri-reṇuṁ na jātu martyo 'bhilabheta yas tu. After all, this body is dead. Everyone knows. It is simply moving on account of the presence of the spirit soul.

As soon as the spirit soul is out of this body, out of this bag of flesh and bone … We are so much attached to this bag of flesh and bones, but those who are learned, they know that this body is nothing but flesh and bones. The real person, the real force, is the soul. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. A bag of bones and fleshes. This is not our identification. I am not this body. Do you think if you take some bones and flesh and accumulate them and bundle them, will they produce any intelligence? If I am this body, then this body means a bundle of flesh and bones. So the flesh and bones can be had outside. The scientists can take them and bind them together and then see that it is coming, a scientist, another scientist, Professor Einstein is coming from the bones and flesh. Is it possible? It is not possible. The bones and flesh are bones and flesh. The real identity is the soul. According to his karma, he manifests his intelligence. Although this intelligence is coming out through his bones and flesh.

Just like I am seeing through this glass. That does not mean the glass is seeing. The seeing power is different from the glass. Similarly, those who are thinking that they are this body, under bodily concept of life…

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiśu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Bhāgavata says, "One who accepts this body as the self, he is no better then the cow and the ass." Foolish animal. I have several times explained why ass is called foolish, why cow is also foolish. Simple. Cow is simple; cow is… So they are compared with animals, one who accepts… Therefore this body continues to be animal body or a dead body unless in the human form of life one takes advantage of touching the dust of the lotus feet of a devotee. Jīvañ chavo bhāgavatāṅghri-reṇuṁ na jātu martyo 'bhilabheta yas tu… (aside:) She is sleeping. Śrī-viṣṇu-padyā manujas tulasyāḥ śvasañ chavo yas tu na veda gandham.

The nostrils… We smell. So our Kṛṣṇa consciousness smelling means we should offer all nice flowers and tulasī on the lotus feet of the Lord. And we shall accept prasādam. The priest will offer, and if we smell that, then our smelling power is fulfilled. That means… These Kumāras, catuḥsana Kumāras, Sanaka-kumārādi, they were first of all impersonalists, but after smelling the tulasī leaves which were offered to the lotus feet of Viṣṇu, they become personalists. So this is an opportunity. If anyone comes, smells the flowers and the tulasī offered to Viṣṇu, tastes the viṣṇu-prasāda, and sees the Lord's form, in this way he develops Kṛṣṇa consciousness. So this is opportunity. This temple means an opportunity, a process, a simple process. Not simple for ordinary man, but actually it is simple. Anyone can smell the flowers offered to Kṛṣṇa. Anyone can eat the foodstuffs offered to Kṛṣṇa. Anyone can see the Deity so nicely decorated. Anyone can hear Hare Kṛṣṇa mantra.

So we have got these senses. So if we engage our senses in this way-our seeing power, our hearing power, our talking power, our smelling power, our touching power, our tasting power-in this way, if we engage everything in connection with Kṛṣṇa, very easily we become Kṛṣṇa conscious. And as soon as we become Kṛṣṇa conscious, then our life is successful. We become liberated from this bondage of birth and death. So this is the process. Now read.

Pradyumna: "According to Śrīla Viśvanātha Cakravartī Ṭhākura, the breathing dead body is a ghost. When a man dies, he is called dead, but when he again appears in a subtle form not visible to the present vision and yet acts, such a dead body is called a ghost. Ghosts are always very bad elements, always creating a fearful situation for others. Similarly, the ghostlike nondevotees who have no respect for the pure devotees, nor for the Viṣṇu Deity in the temples, create a fearful situation for the devotees at all times. The Lord never accepts any offering by such impure ghosts. There is a common saying that one should first love the dog of the beloved before one shows any loving sentiments for the beloved. The stage of pure devotion is attained by sincerely serving a pure devotee of the Lord. The first condition of devotional service to the Lord is therefore to be a servant of a pure devotee, and this condition is fulfilled by the statement "reception of the dust of the lotus feet of a pure devotee who has also served another pure devotee." That is the way of pure disciplic succession, or devotional paramparā.

Mahārāja Rahūgaṇa inquired from the great saint Jaḍa Bharata as to how he had attained such a liberated stage of a paramahaṁsa, and in answer the great saint replied as follows (SB 5.12.12):

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

"O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahaṁsa stage of life, cannot be attained unless one is blessed by the dust of the feet of great devotees. It is never attained by tapasya [austerity], the Vedic worshiping process, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."

In other words, Lord Śrī Kṛṣṇa is the property of His pure unconditional devotees, and as such only the devotees can deliver Kṛṣṇa to another devotee; Kṛṣṇa is never obtainable directly. Lord Caitanya therefore designated Himself as gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80], or "the most obedient servant of the servants of the Lord, who maintains the gopī damsels at Vṛndāvana." A pure devotee therefore never approaches the Lord directly, but tries to please the servant of the Lord's servants, and thus the Lord becomes pleased, and only then can the devotee relish the taste of the tulasī leaves stuck to His lotus feet. In the Brahma-saṁhitā it is said that the Lord is never to be found by becoming a great scholar of the Vedic literatures, but He is very easily approachable through His pure devotee. In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa. Śrīmatī Rādhārāṇī is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Rādhārāṇī is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance into His association. The conclusion is, therefore, that one should be more serious about seeking the mercy of the devotee than that of the Lord directly, and by one's doing so (by the good will of the devotee) the natural attraction for the service of the Lord will be revived."

Prabhupāda: All right, chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 2.3.24

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Los Angeles, June 22, 1972

Prabhupāda: I've seen your article; you can see me after. Hare Kṛṣṇa.

Pradyumna: (leads chanting, etc.)

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ
[SB 2.3.24]

Translation: "Certainly that heart is steel-framed which, in spite of chanting the holy name of the Lord with concentration, does not change when ecstasy takes place and tears fill the eyes and hairs stand on end."

Prabhupāda: So here is one word, "steel-framed." Nowadays, the medical science is changing the heart, steel-framed. So this modern science is making steel-framed hearts, but we can understand that formerly, also, there were steel-framed hearts. Otherwise how this word comes? Tad aśma-sāraṁ hṛdayaṁ batedam. So just like stone or steel does not melt very easily, similarly, anyone's heart which does not change after chanting Hare Kṛṣṇa mantra regularly, then it is to be understood that it is steel-framed, made of stone or iron. Actually, hari-nāma… Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. It is especially meant for cleansing the heart. That every… All misconception is within our heart, beginning from the wrong identification, that "I am this body." That is the beginning of all misconception. So Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. So as you go on chanting, gradually the heart will be cleansed, and you'll be able to understand that you are not this body.

That is the… That is called jñāna-vairāgya. Jñāna. Jñāna means to know thoroughly that "I am not this body." This is jñāna. And as soon as you know that you are not this body, naturally you become disinterested with anything which has got bodily relation. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. Bhava. Bhava means repetition of birth and death. "You become," bhava means. So "you become" means you die also. Because this is the world. To become does not mean that you stay forever. That is not possible. "You become" means you die also. So… But under wrong impression, as soon as I become, I think that this world is very nice. Bhaktivinoda Ṭhākura sings that "My dear Lord, when I was in the womb of my mother, at that time I saw You once, became visible." Those who are spiritually advanced, they can see God within the womb of the mother. When a child remains packed up and the consciousness is gained, he feels very uncomfortable. So at that time, one who is pious, spiritually advanced, he prays to God, "Please rescue me from this bondage. I am too much suffering. And this time I, after taking my birth, I shall simply be engaged in Kṛṣṇa consciousness," promises. But Bhaktivinoda Ṭhākura says, janama hoilo poṛi' māyā-jāle.

As soon as birth is taken, the māyā is there; we forget. Immediately, father, mother, other relatives, they take up the child and pats very nice. So in this way we forget that we were in such a precarious condition, almost suffocating. Almost, it is suffocating. After coming out from the womb of the mother, if you are packed up again in such airtight bag, within three seconds you will die. We live under the protection of the Supreme Lord; otherwise that is not a living condition. Just imagine within the womb. So this we forget, and being taken care of, affectionate father and mother, on the lap, we think life is very nice, this life. But this is māyā, this is illusion. Actually, this bhava, to take birth, is very, very unpleasant task. It is blazing fire, bhava-mahā-dāvāgni.

So if we can cleanse our heart during this life … This is that opportunity. It is not possible … When I take birth as an animal, cats and dogs, that is not possible. But as I have got now this human form of body, we should not be again misled. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni … [Cc. Antya 20.12]. If we can cleanse our heart, then this blazing fire of repetition of birth and death can be extinguished. But the illusory energy is so strong that we forget our last death-time miseries. At the time of death we suffer very much, so that … Just imagine, when we give up our life, how much difficult position at that time. So we forget. Birth and death. As soon as there is birth, there is death also. Death means … The more you are advancing in age, that means you're dying. You are advancing in death. The child is born … "When this child is born?" "Just yesterday." That means he has already died one day. So in this way death is progressing. As soon as there is birth, the death is there immediately, side by side.

I am one day old means I have died one day. I am seventy-six years old means I have already died seventy-six years. Suppose I live, say, eighty years, ninety years. So I have already died seventy-six years. So death is sure. They say ”We are advancing.” What is that advancement? Death is sure. You cannot control birth. Birth, death, old age. You cannot stop old age. And disease. You can manufacture nice medicine, but you cannot stop disease. So we have become steel-hearted, steel-framed heart. We do not consider all these things. These are practical. And still, we are under the impression that we are advancing in material civilization. So we are advancing in the art of cutting stone and wood. That's all. This is our advancement. Just like in your country, within two months they can build one wood house. Means expert in cutting wood. This is advancement. Wood-cutter, stone-cutter. But we are not meant for cutting wood and stone. We are meant for understanding our spiritual identity.

There are many birds, the wood-cutter birds. So that is not very expert manifestation of our intelligence. So this cleansing of heart will be possible by hari-nāma-dheyaiḥ, this chanting of hari-nāma,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Anything, any spiritual process, is meant for cleansing the heart. Either you take karma-yoga or jñāna-yoga or dhyāna-yoga or bhakti-yoga, the ultimate goal is that cleansing the heart. At the present moment I am under misconception, dirty things accumulated on my heart, that ”I am this body,” and therefore I do not try to realize that I am soul, and under bodily concept of life… As the animals they are also in bodily concept of life, they are busy eating, sleeping, mating, and defending. Similarly, human civilization has become like animals. They are interested only in eating, sleeping, mating, and defense. That's all. But that is not our position. It is a chance to get out of the entanglement of birth, death, old age, and disease.

This is our real business. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We are misguided. Our so-called leaders are mis-leaders. They do not know what is the aim of life. That is the difficulty at the present moment. Not at the present moment. In the material world this problem is always existing, but due to this Kali age, that problem is more acute. That's all. So this chanting of Hare Kṛṣṇa mantra, without offenses, ten kinds of offenses, will cleanse the heart, and then you will be liberated. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvā… Because we know the path how we can get out of these clutches of birth and death. There are so many big, big scientists, philosophers. They don't talk of this important subject matter, how to get out of birth and death. They have no solution. Neither they can think of. But our Kṛṣṇa consciousness movement is giving us the knowledge that ”You can get out of these clutches of birth and death, old age and disease.” That is our desire.

Nobody wants to die, nobody wants to go again into the womb of the mother. Nobody wants disease, nobody wants old age. But the so-called scientists, they have no proposal to get out of these clutches. Here Śrīmad-Bhāgavatam gives you hint that hari-nāma-dheyaiḥ. By chanting hari-nāma, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21], you can get out of this. And when hari-nāma will be perfect, that symptoms are given here. Netre jalaṁ gātra-ruheṣu harṣaḥ. By chanting, when you will, not always … Sometimes, out of ecstasy, when tears will come down and there will be shivering on the body, that means you are coming to perfection. This is not to be artificially practiced. When you actually come to the perfectional stage, these will automatically appear. So this verse suggests that if a person is chanting Hare Kṛṣṇa mantra, but his eyes are not tearful or there is no ecstatic shivering of the body, then that means he's not coming to the perfectional point.

So if we chant this Hare Kṛṣṇa mantra without offense, according to, and observing the regulative principles and numerical strength … Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. The Gosvāmīs, in Vṛndāvana, they used to chant keeping in numerical strength. They were all liberated persons; still, for teaching us an example, they also used to chant keeping a numerical strength. Haridāsa Ṭhākura, he used to chant Hare Kṛṣṇa mantra keeping a numerical strength-300,000 times. 300,000 times. So our prescription is only 25,000. Not 100,000. So it is not very difficult; it takes utmost 2 hours. We can find out, out of 24 hours, 2 hours. We can find out time. So if we actually follow the rules and regulations and chant Hare Kṛṣṇa mantra, then these symptoms will come. Netre jalaṁ gātra-ruheṣu harṣaḥ. When this comes then you know that ”I am coming to perfection.” And if it is not coming, then it is to be understood the heart is steel-framed. Steel-framed. So it is steel only. Stone. Stone, if we keep our heart stone or steel-framed, then it cannot be melted. This… These symptoms mean heart is melting or changing. Purport, read.

Pradyumna: ”We should note with profit that in the first three chapters of the Second Canto a gradual process of development of devotional service is being presented. In the First Chapter the first step in devotional service for God consciousness by the process of hearing and chanting has been stressed, and a gross conception of the Personality of Godhead in His universal form for the beginners is recommended. By such a gross conception of God through the material manifestations of His energy, one is enabled to spiritualize the mind and the senses and gradually concentrate the mind upon Lord Viṣṇu, the Supreme, who is present as the Supersoul in every heart and everywhere, in every atom of the material universe. The system of pañca-upāsanā, recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living beings, Lord Śiva and, at last, the impersonal Supersoul, the partial representation of Lord Viṣṇu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Viṣṇu worship, or pure devotional service, and the mature stage of Viṣṇu worship is suggested herein in relation to the change of heart.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord. Vidhi-bhakti, or regulated devotional service by the limbs of the body (namely the eyes, the ears, the nose, the hands and the legs, as already explained hereinbefore), is now stressed herein in relation to the mind, which is the impetus for all activities of the limbs of the body. It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural consequences and are the preliminary symptoms of the bhāva stage, which occurs before one reaches the perfectional stage of prema, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the Sandarbha. In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The bhāva stage is manifested by eight transcendental symptoms, namely inertness, perspiration, standing of hairs on end, failing in the voice, trembling, paleness of the body, tears in the eyes and finally trance. The Nectar of Devotion, a summary study of Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu, explains those symptoms and vividly describes other transcendental developments, both in steady and accelerating manifestations.

Śrīla Viśvanātha Cakravartī Ṭhākura has very critically discussed all these bhāva displays in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Viśvanātha Cakravartī but also Śrīla Rūpa Gosvāmī treated them very critically. Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees (prākṛta-sahajiyās), but the pseudo symptoms are at once detected when one sees the pseudodevotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above-mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willfully imitated, and for this reason Śrīla Viśvanātha Cakravartī accuses the imitators of being stonehearted men. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Lord Caitanya met Śrīla Rāmānanda Rāya of Kavaur on the bank of the Godāvarī, the Lord developed all these symptoms, but because of the presence of some nondevotee brāhmaṇas who were attendants of the Rāya, the Lord suppressed these symptoms. So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. Therefore real, steady bhāva is definitely displayed in the matter of cessation of material desires (kṣānti), utilization of every moment in the transcendental loving service of the Lord (avyārtha-kālatvam [Cc. Madhya 23.18-19]), eagerness for glorifying the Lord constantly (nāma-gāne sadā ruci [Cc. Madhya 23.32]), attraction for living in the land of the Lord (prītis tad-vasati sthale Prītis tad vasati sthāle), complete detachment from material happiness (virakti), and pridelessness (māna-śūnyatā). One who has developed all these transcendental qualities is really possessed of the bhāva stage, as distinguished from the stonehearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the ācāryas. As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name. Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stonehearted and unfit for any treatment. A complete progressive march on the return path home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee."

Prabhupāda: So this positive progress will be possible if we follow the instruction of the Vedas. Śrīla Rūpa Gosvāmī has therefore said,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

Śruti means Vedas, śāstras. Śruti-smṛti. And smṛti means books which follow the Vedic principles. Vedas… Suppose you write one book, or anything. If it is just according to the Vedic conclusion, then it is also… It is called smṛti. By remembering the Vedic conclusion… You cannot go beyond the Vedic conclusion. Then it is useless writing. Vedic conclusion must be there. The guide must be there. On that conclusion, if you write something, that is right, and if you deviate from that conclusion, then it is wrong. So we want to read authorized, right books. Not by imagination. You can write so many nonsense things by imagination. That is useless. You must remember what is the Vedic conclusion. So śruti-smṛti-pañcarātra-vidhim.

Pañcarātra-vidhi, this arcanā, temple worship, under the direction of Nārada. So if one gives up all these regulative principles and wants to become a devotee, a writer, then Rūpa Gosvāmī says, without the conclusive statement of the Vedas, smṛtis and pañcarātra-vidhi… Śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā [Brs. 1.2.101], without following, aikāntikī harer bhaktiḥ, the show of a devotee, the aikāntikī harer bhaktir utpātāyaiva kalpate, it is simply disturbance. Simply disturbance. So such things are happening. Now anyone is manufacturing his own way of self realization, and there are rascals who are supporting, that "Everyone, we are independent. We can find out our own way of worship." But Rūpa Gosvāmī says, "This is simply creating disturbance." That is very natural to understand. Suppose here, in our temple, we have got some regulative principles. But if everyone says that "I can manufacture my own way of worshiping the Deity," then what will be the condition?

It will be simply pandemonium. You see? So that is going on. Everyone is manufacturing a type of religion, meditation, without any reference to the authorized books. Śruti-smṛti-purāṇādi [Brs. 1.2.101]. Therefore, people are becoming atheists, no religion, no principles, and the whole world is in chaos due to this. So Rūpa Gosvāmī has forbidden. And in Bhagavad-gītā also it is said, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ: [Bg. 16.23] "Anyone who does not give respect to the authorized śāstras, but he lives whimsically, according to his own way," na sa siddhim avāpnoti, "Such kind of discovering new path of religious system, new path of this or that, he never gets perfection," na sa siddhim avāpnoti, na sukham, "neither happiness." Na parāṁ gatim. Because our whole aim is how to get out of this material encagement and go back to the spiritual world, go back to home. That is the aim. That is called paraṁ gatim. Parā means transcendental; gati means aim of life. Paraṁ gatim.

So those who are not following the authorized instructions, they are simply creating disturbance, and by such process one cannot be happy, neither perfect, and what to speak of going back to home, back to Godhead? We do not therefore accept anything which is not authorized by the disciplic succession. We reject immediately. There is example that in India there is a tree, sāgu, sāgu(?) tree. I do not know whether it is in your country. That, that tree has a very, I mean to say, thick trunk. But a little jerking, it will break. A little jerking. Sāgu. And there is another tree which is called tamarind tree. So even a fingerlike stem, you cannot break. It is so strong. So our policy should be that when we are falling down, we must take shelter of this tamarind tree, not that sāgu tree. The tamarind tree is Vedic instruction, infallible, without any mistake. As I have given you several times the example that Vedas says that stool of animal is impure, and in another place it says that stool of cow is pure.

Now, if you, if you are a good logician, you can argue that "Stool of animal is impure. That is already said. Why you make 'The stool of cow is pure'?" Oh, but that's a fact. You analyze the stool of cow. You'll find it is full of antiseptic properties. That is Vedic knowledge. It gives you right knowledge. You cannot conclude that "Stool of animal is impure, so why this animal's stool can be pure?" No. Vedic knowledge is so perfect that you can accept it as it is and you'll be profited. You'll profit. In the Vedic knowledge, the viṣṇoḥ paramaṁ padam. The supreme goal is Viṣṇu. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This Ṛg Veda mantra. The, some rascals, scholars, so-called, they say, "These Vedas, these mantras, are some primitive. Now we are advanced. We shall create our own mantra." You see? This is going on. The primitive… Primitive, we have to study. Primitive means very, very old. So whether in the days gone by, people were actually happy or now they are happy?

Even if you say "primitive," the primitive life is very nice. Primitive life means simple life. Keeping pace with the nature's law. It is very nice. Primitive life … It gives you anxiety-free life, and therefore, even if you take it as primitive, the saintly persons, sages, they used to live long, long years, and their brain was so sharp, because they were taking natural food, fruits, grains, and milk that helps to develop human brain for understanding subtle subject matter. So even Vyāsadeva… You have seen the picture of Vyāsadeva. He's writing books just near a cottage only. But he's writing. Nobody can create such literature. But he was leading very simple life, in a cottage. Even, say, 2,000 years ago or little more, there was Cāṇakya Paṇḍita. Cāṇakya Paṇḍita, he was a brāhmaṇa, but great politician. His politics are studied even now in M.A. class. And because he was a great politician, diplomat, under his name in our India, in New Delhi, the capital, there is a neighborhood which is called Cāṇakya Purī, and all the foreign embassies are there.

Your American embassy is also there. So he was a great politician. But still, he was living in a cottage. He was not accepting any salary because he was brāhmaṇa. Brāhmaṇa cannot accept any salary. Just like you have accepted me as your ācārya, but you do not pay me any salary. This is forbidden. The teacher will not accept salary. Then he comes down to the śūdra platform. The śūdra accepts salary. "I serve you, you pay me." And the brāhmaṇa will distribute knowledge freely, and the kṣatriya will give protection to the brāhmaṇa. This is the system of Vedic system. Even in fifty years ago, education in India, there was no charges. A learned brāhmaṇa will sit down in corner of a neighborhood and all the children will come there. They will learn primary education. And the parents of the children will send, somebody will send rice, somebody will send ḍāl… Just like we are maintaining, by collecting. Not here, but in Bombay, our center is collecting and distributing.

The whole system was that. Love exchange. I give you some service; you give me something, out of your love. Dadāti pratigṛhṇāti. Love means six symptoms. I give you something, you give me something. I give you something for eating, you also give me something for eating. Dadāti pratigṛhṇāti bhuṅkte bhojayate, guhyam ākhyāti pṛcchati. If I am in trouble, I express my mind, I open my mind before you, and you also try to help me. These are the six signs of love. That is Vedic civilization. Everything exchange of love. No business, mercantile. All right, let us have kīrtana. Hare Kṛṣṇa. (end)

720623SB.LA
Śrīmad-Bhāgavatam 2.3.25

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Los Angeles, June 23, 1972
Pradyumna: (leads chanting, etc.)
athābhidhehy aṅga mano-'nukūlaṁ
prabhāṣase bhāgavata-pradhānaḥ
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatiṁ sādhu pṛṣṭaḥ
[SB 2.3.25]

Translation: "O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked."

Prabhupāda: So Parīkṣit Mahārāja was asking and Śukadeva Gosvāmī was replying. Both of them were fit to ask and to reply. Bhāgavata-pradhānaḥ. Mahārāja Parīkṣit was disciple, and Śukadeva Gosvāmī was his spiritual master. If both of them become fit, are fit, then the discussion of Śrīmad-Bhāgavatam is very pleasing. The student and the master. If the master is learned and the student is foolish, then it will be not very much pleasing. Or the master is foolish and student is also foolish, that will also not be … Both of them should be … Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Vīrya, vīrya means potency. Just like if a potent husband and potent wife have sex intercourse, immediately there will be pregnancy. Therefore this word is used. Potent. Formerly, this was being used. Both the husband and the wife remained potent, not impotent and sterilized. They remained potent, voluntarily. But when they wanted to beget a child, that one sex intercourse is sufficient. There is child.

Therefore it is said, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If the Bhāgavata discussion is done between the two potents, the disciple and the master, then immediately, sadyaḥ hṛdi avarudhyate. As it is said in the beginning. Have you got Bhāgavata? The first, beginning? Sadyo hṛdy avarudhyate. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3], Śrīmad-Bhāgavatam. Sadyo hṛdy avarudhyate, śuśrūṣubhis tat-kṣaṇāt. Śuśrūṣubhiḥ, those who are serious about understanding about the Supreme Absolute Truth, so for him, immediately God becomes entrapped within the heart. God is there, but especially… Hṛdi avarudhyate, kiṁ vā paraiḥ… Avarudhyate means you capture God. If there is discussion between devotees… Tuṣyanti ca ramanti ca. In Bhagavad-gītā it is said. Tuṣyanti ca ramanti ca. When Bhāgavata discussion is there amongst devotees… It is the business of the devotees, not the business of the nondevotees. Unfortunately, India, it has become a profession.

Some unscrupulous persons, they recite Bhāgavata-saptāha, and the audience gather also for some material benefit. They take it as auspicious activity, śubha-kārya. They don't care for neither the speaker nor the devotee. They don't care for understanding the science of God. They are after some material profit. The professional reader, he reads, he takes some contribution, some money, some clothing, some umbrella, some shoes, some food, some money. In this way, he collects a very lump sum for his maintenance of his family, and the audience also thinks that "By hearing Bhāgavatam, I'll be very much profited materially." This is going on. Bhāgavata-saptāha. Bhāgavata-saptāha, imitation. Parīkṣit Mahārāja heard for one week Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. So they are imitating this one week. But where is Parīkṣit and where is Śukadeva? Both of them have got some ulterior purpose to hear Bhāgavata. Therefore it is not affecting. They are hearing Bhāgavata for thousands of years, but still, they are where they were formerly.

But actually, if Śrīmad-Bhāgavatam is heard… Just like Parīkṣit Mahārāja is hearing… Śrī-viṣṇoḥ smaraṇe. Śrī-viṣṇu, abhavad vaiyāsakiḥ kīrtane. Śravaṇaṁ kīrtanam [SB 7.5.23]. Śrī-viṣṇoḥ śravaṇe parīkṣit. Parīkṣit Mahārāja got salvation simply by hearing about Viṣṇu. Śrī-viṣṇoḥ smaraṇe, śravaṇe. Parīkṣit Mahārāja he was king, he was politician. So he had no much knowledge about Vedic instruction. But when he was cursed that he would die in seven days, he became very serious, and all the sages and saintly persons agreed that "Mahārāja Parīkṣit, for the last remaining days of his life, seven days, he should hear attentively Śrīmad-Bhāgavatam." So śrī-viṣṇoḥ śravaṇe parīkṣit. He got salvation simply by hearing about the glories of the Lord or activities of the Lord, which is described in the Śrīmad-Bhāgavatam. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. And Vaiyāsaki… Vaiyāsaki's name is mentioned here. Vaiyāsakir ātma-vidyā. Vaiyāsaki means Śukadeva Gosvāmī.

He simply went on narrating. In the middle, there were some questions, intelligent questions, by Parīkṣit Mahārāja. Question is also required. If you simply hear, do not understand, just like dumb stone, that's not good. You should hear attentively, and as soon as there is some difficulty, you should question. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. In the Bhagavad-gītā it is said that you should understand… First of all surrender. Praṇipāta. Tad viddhi praṇipātena. Praṇipātena means you must find out an able teacher, where you can surrender. So nobody wants to surrender, but if he sees that there is a greater personality than him, he surrenders. That is nature. So this praṇipāta word means that you do not go for understanding Bhagavad-gītā and Bhāgavata to a store-keeper. You should go to a person where you can surrender. Tad viddhi praṇipātena [Bg. 4.34]. And paripraśnena. And inquiry. And sevayā. You should not take… You should not inquire gratis; you must give service.

Just like if you purchase something, you must pay for it. Therefore it is called sevayā. You cannot pay by returning the value which is taught by the spiritual master. That is not possible. Therefore it is called sevayā. Dedicate your life for his service. You cannot pay. What you have got to pay to a spiritual master? Just like our King Pṛthu Mahārāja. When the Kumāras preached to him about transcendental knowledge, he very humbly submitted, "My dear spiritual master, you have taught me so nice. I require to give you some dakṣiṇā." Dakṣiṇā, that is required. After initiation, one should pay dakṣiṇā. That is a system. "I should pay dakṣiṇā, but what shall I pay? I haven't got anything as my personal possession. It is already by the mercy of the brāhmaṇas that I am enjoying this kingdom. So it is already belonging to you. My kingdom, it is already belonging to you." That was the system. If any saintly person, brāhmaṇa, will ask from a kṣatriya king, he cannot deny.

Karṇa, he gave his son to be sacrificed. A brāhmaṇa asked that "I want your son to be sacrificed by you." He was incarnation of God. He tested Karṇa's charity. He was very charitable, so he asked him that "I want your son, and you shall sacrifice, you both, husband and wife." He agreed, Karṇa, "Yes, I'll do that." So there was some test like that. So actually, formerly, the kings, they possessed their kingdom just to manage, not thinking "It is my property. I am the king." As soon as the kings thought like that, the monarchy finished. The king never thought like that. He thought himself as appointed agent of God, king. So he never thought. So Par… Śuka. . . Pṛthu Mahārāja said that "Nothing belongs to me, and even if I can pay from my treasury, so I cannot actually pay for the benefit I have derived from you. Therefore, the only way I can pay-that I surrender unto you. You can utilize me in any way." So, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Therefore the disciple's duty is to be ready always to serve the spiritual master, at any cost.

That is the disciple's duty. Sevayā. Upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ. So real knowledge can be achieved in this process. Praṇipāta… Not that I can challenge, "Oh, I can know. I have got so much education and degrees. I can understand what is God," or "There is no need of God. I am God. We are the controller." So these are all rascaldom. Real thing is tad viddhi praṇipātena paripraśnena, as Parīkṣit Mahārāja, the emperor of the world, he's hearing from Śukadeva Gosvāmī, you have seen that picture in our Bhāgavata, newly published, how Parīkṣit Mahārāja humbly asking and sitting before Śukadeva Gosvāmī. So bhāgavata-pradhānaḥ. Bhāgavata-pradhānaḥ. So Śukadeva Gosvāmī is the chief bhāgavata. Bhāgavata, there are two kinds of bhāgavata: grantha bhāgavatam and this person bhāgavatam. So Śukadeva Gosvāmī was person bhāgavatam, bhāgavata, chief. Bhāgavata-pradhānaḥ. Bhāgavata-pradhānaḥ means realized souls. We should not hear Bhāgavatam from a professional man, who are observing the Bhāgavata-saptāha.

I know, in Bombay there is a big speaker of Bhāgavatam. He preaches that "You remain in your family life very peacefully. This is the instruction of Bhāgavata." He never teaches that you have to give up this nonsense family life and you have to go back to home, back to Godhead. He never preaches that. There are so many examples. He comes to the conclusion that "You live peacefully," as if to live peacefully in this material world is the highest achievement of life. They will never disclose the actual fact that nobody can live in this world peacefully. It is not possible at all. But they want money. So they'll flatter or they'll go to Kṛṣṇa's rāsa-līlā, presenting Kṛṣṇa as ordinary human being and the gopīs are ordinary girls. So this is very palatable for us, kissing, embracing young girls. So Kṛṣṇa is doing, but they take it that their embracing and kissing is supported by Kṛṣṇa. This is going on. That is a different subject matter; they do not know that.

Therefore the Kṛṣṇa's dealing with the gopīs have been described in the middle of Tenth Canto. And nine cantos have been devoted, describe, so that one may understand what is Kṛṣṇa. What is Kṛṣṇa. The beginning of the Śrīmad-Bhāgavatam, oṁ namo bhagavate vāsudevāya. Begins, janmādy asya yataḥ [SB 1.1.1]. What is this Vāsudeva, Kṛṣṇa? Janmādy asya yataḥ. "He the origin of everything." And we, if we take Kṛṣṇa as ordinary person and He's dancing with the gopīs just like ordinary thing, then what Bhāgavata he will understand? He will go to hell. He's deriding, taking Kṛṣṇa very insignificantly. Avajña. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "These rascals, because I observe My pastimes just like human being, they're accepting Me as human being, ordinary." Mānuṣīṁ tanum āśritam. Paraṁ bhāvam ajānantaḥ. They do not know what is the background of Kṛṣṇa. The background of Kṛṣṇa is in the beginning said janmādy asya yataḥ [SB 1.1.1]. The first aphorism of Vedānta-sūtra.

That means, Vedānta means to understand Kṛṣṇa. These rascal Vedantists, they try to kill Kṛṣṇa. They want to become himself Kṛṣṇa, the so-called Vedantists. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The purpose of reading Vedānta means to understand Kṛṣṇa. So without understanding Kṛṣṇa, without being trained up how to understand Kṛṣṇa, if one reads about Kṛṣṇa's rāsa-līlā, he'll go to hell. Because he has got the tendency of this easy sex, so he thinks, "Kṛṣṇa is like us." And therefore, for ordinary men, this kṛṣṇa-līlā… Kṛṣṇa-līlā means they simply understand kṛṣṇa-līlā means Kṛṣṇa's rāsa-līlā. That's all. And Kṛṣṇa's killing the Kaṁsa, that is not līlā. Because Kaṁsas, the rākṣasas, they are afraid of being vanquished by Kṛṣṇa. So they do not like that līlā. They'll like this līlā. So therefore the idea is that if we want to understand Kṛṣṇa, we should… Kṛṣṇa understanding is not so easy.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So like Śukadeva Gosvāmī, you should hear patiently, submissively, with service and question. So in that way Mahārāja Parīkṣit attained salvation in seven days. If it is, Śrīmad-Bhāgavatam, actually heard in that seriousness… Where is that seriousness? That seriousness was there in Parīkṣit Mahārāja because he knew it certainly that he was going to die within seven days. So "I have to finish my God realization, self-realization, with seven days." We are not so serious, because we are thinking that "We shall live for seven millions of years, so let me go slowly. Better utilize the time by sleeping." That is our position. If you have got some time, "Let me take this opportunity by sleeping, not by reading the books." So if you do not become serious, then it will take many, many years. But we should be serious more than Śukadeva or Parīkṣit Mahārāja. Parīkṣit Mahārāja had at least time limit seven days, but we do not know whether we will live again seven minutes. Any moment your heart can failure.

You do not know. You are going to the street… Just like the two boys were coming. They did not know that they were going to be killed. So our life is so jeopardized. Any moment I can die. That's a fact. If you don't take seriously like that, that "Any moment, I can die." So Parīkṣit Mahārāja had the opportunity of hearing Śrīmad-Bhāgavatam for seven days, so I do not know whether we'll have, I have opportunity for reading Śrīmad-Bhāgavatam for seven minutes. So let me read it very seriously." That should be our attitude. Not that, "Seven… Oh, Parīkṣit Mahārāja was given seven days notice. Oh, I have no such notice. I may live for seven millions of years." That is our disease. Here the most wonderful thing is that everyone is seeing that everyone is dying every moment, but the man seeing, he's thinking that he will live forever. This is the most wonderful thing. Nobody thinks, "No. He is dying, so I will have to die." No. He thinks "I'll live. He is dying." This is the most wonderful thing.

He does not think that "I have seen. My father has died, my mother has died, my brother has died. So everyone has died. So I'll die. So what I am doing before death?" They're not serious. Not at all serious. But death is… "As sure as death." And we do not know when that death is coming to take place. So how much serious we should be. We should be very serious. Labdhvā su-durlabham idaṁ bahu-sambhavānte. We have got this human form of body, human consciousness, advanced consciousness, after many, many births, after through the evolutionary process. Many millions of years we have passed through many species of life. Aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. Aśītiṁ caturaḥ, eighty-four lakhs or 8,400,000's. Bhramadbhiḥ puruṣaiḥ prāpyaṁ mānuṣyam. In this way, going through so many species of life, we have got this human form of life.

tad apy abhalatāṁ jātaḥ
teṣām ātmābhimāninām
varākāṇām anāśritya
govinda-caraṇa-dvayam
(Brahma-vaivarta Purāṇa)

In this valuable life, it will also be spoiled if we don't surrender to Kṛṣṇa. Kṛṣṇa is canvassing personally,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Kṛṣṇa personally comes to canvass. Because we are all Kṛṣṇa's children, He's very sorry that we are in this miserable condition of life. He's very sorry. But we are so fool, we do not know that what is the condition of our life. We are thinking we are very much happy. This is called māyā. He's suffering, he's kicked by the shoes of māyā every moment, and still, he's thinking "I am very happy. Why shall I go back to home? I shall remain in America." But you cannot be allowed to remain in America. You are thinking, "All right… You are born of a very rich family, a rich nation, you have got opulence. You have… Your roads and your houses are very nice, but who is going to allow you to live here? Why don't you think like that? You may live for fifty years, or sixty years, or utmost 100 years; then you'll be kicked out. But they do not know that life is eternal.

When I am kicked out, then what life I am going to accept? They are in oblivion. There is no education in the university. This is going on. So this Kṛṣṇa consciousness movement is a boon to the human society. You should take it very seriously and utilize your human form of life to understand it and be happy. Thank you very much. (pause) Why not begin immediately?

(end)

Śrīmad-Bhāgavatam Canto 2.4: Lectures
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Śrīmad-Bhāgavatam 2.4.1

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Los Angeles, June 24, 197

Pradyumna: We chant all the verses in this chapter, all together, starting from the beginning. Śrī-śuka-everyone can chant together-śrī-śuka uvāca… (Śrīla Prabhupāda and devotees chant together all verses in Śrīmad-Bhāgavatam, Second Canto, Chapter 3.)

Prabhupāda: So it takes not more than five minutes. If you practice, then you become learned scholars, simply by chanting these mantras, and the translation, transcendental vibration, will keep you fit for spiritual advancement. Every verse in Vedic literatures, especially Bhagavad-gītā or Śrīmad-Bhāgavatam, they are not ordinary sounds. Simply if you chant the mantras, you become purified. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Puṇya-śravaṇa-kīrtanaḥ. Simply by hearing and chanting you become pious. Puṇya-śravaṇa-kīrtanaḥ. Even you don't understand the meaning, the very sound vibration will help you. Now we have finished one chapter within five minutes. How much time it took? I don't think more than five minutes. So everyone should chant every day at least one chapter. Then? Next chapter? Which chapter?

Pradyumna: Text number one (leads chanting, etc.)

sūta uvāca
vaiyāsaker iti vacas
tattva-niścayam ātmanaḥ
upadhārya matiṁ kṛṣṇe
auttareyaḥ satīṁ vyadhāt
[SB 2.4.1]

Translation: "Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa."

Prabhupāda: So here is, vacas tattvam ātmā ni,…ātmā, vacas tattva, niścayam ātmā. Vacas tattva-niścayam ātmanaḥ. Vaiyāsaki. So ātma-tattva, self realization, this is required. So we have to approach a person like Vaiyāsaki, Śukadeva Gosvāmī. Niścayam. Vacas tattva-niścayam. If you want to know positively, niścayam, without any mistake, then you have to approach a person like Śukadeva Gosvāmī or the paramparā system, who is coming in disciplic succession of paramparā system. The paramparā system means… Just like we claim paramparā system from Kṛṣṇa. So whatever Kṛṣṇa says or He said 5,000 years ago, we are repeating the same thing. That is called paramparā system. Not that "The world has changed. Scientific advancement is very great. Now we can interpret in this way and that way." This is all nonsense. All nonsense. You cannot change a single alphabet. They are all unmistakable. They cannot be changed. So that is niścayam ātmanaḥ.

If you want to know positively, what is God, then we should take lesson from a self-realized soul who has understood, who has seen. Jñāninas tattva-darśinaḥ [Bg. 4.34]. Just like here it is tattva-niścayam ātmanaḥ. So tattvam, the truth, so one must have seen the truth, realized the truth. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is guru. Means one who has seen the truth. How he has seen the truth? Through the paramparā system. Kṛṣṇa said this, and then Brahmā said the same thing, then Nārada said the same thing, Vyāsadeva said the same thing, and then disciplic succession, Madhvācārya, Mādhavendra Purī, Īśvara Purī, Lord Caitanya, Ṣaḍ-gosvāmī, Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura, Viśvanātha Cakravartī Ṭhākura. In this way. Jagannātha dāsa Bābājī, Gaura Kiśora dāsa Bābājī, Bhaktisiddhānta Sarasvatī. Then we are speaking. The same thing. Not that "Because we are modernized… Your modern science has changed." Nothing has changed.

It is all foolishness. That change is a scheduled change. Just like day after night. And again, night after day. Again, day after night. This is not change; this is a system. So because our poor fund of knowledge… Just like there are many insects. Their birth, death, marriage, and everything is finished within night. They never see the day. So if they see day by chance, they will say, "Oh, it has changed." Because their experience is they have never seen day. Their experience with night. So all of a sudden, if he sees that there is daylight, "Oh, what is this? Oh, the whole world has changed." No. You have not seen. The so-called scientific discovery, they are seeing something, but the next stage, they have no power to see, and they think, when they see the next item, "Oh, the world has changed." There is no question of changing. It is on the process. Just like another example can be given: the film. If you see the film as it is, each picture you will see different picture.

But actually, it is not different. It is the scene. It is the process. How the hands and legs will move, the picture is made in such a way that when it is put into the machine, you'll find the hands and legs are moving. So change… Sṛṣṭi-sthiti-pralaya, sṛṣṭi-sthiti-pralaya. There are three kinds of changes. First of all change is the sṛṣṭi. Sṛṣṭi means creation, creation. This material world… There was no material world. Simply there was spiritual world. Just like when all of a sudden cloud appears in the sky. The sky was there, the cloud has appeared. Similarly, this material creation is like that. It is just like a cloud in the vast spiritual ocean, sky. The sky is spiritual. This sky in which we are now existing, that is not spiritual. Just like the sky, covered by the clouds, is the same sky, but it is covered. Similarly, we are living within the covered sky, and if you penetrate the cover, then you go to the spiritual sky. While going to the spiritual sky, you have to give up your body.

The body is a combination of five elements. So there is stock in the… This universe is covered by seven layers: earth, water, fire, air, like that. When we shall be going to the spiritual sky, we have to pass through the seven layers. And each layer is ten times bigger than the first. Suppose we pass the air layer; the next layer, the fire, is ten times bigger. Then water, ten times. In this way, we have to pass through. We are so much tightly packed up. It is not so easy that I take a sputnik and go anywhere. No. That requires sādhana-bhajana, practice, how to give up this encagement of seven layers and then completely pure spirit soul, you enter into the spiritual sky. That is merging in the spiritual effulgence. Brahmajyoti. Then you can go further and enter into the spiritual planets, if you are fit for that. Otherwise you'll remain in the brahmajyoti. Nirviśeṣa, without any variety. Simply light. As the jñānīs, they want. But you cannot stay there.

Because you are a living entity, you are part and parcel of Kṛṣṇa, so actually you are trying to go to Kṛṣṇa. Just like a child is crying. The idea is that the child wants mother. Or mother's breast milk. That is his demand. But sometimes we do not know. We try to make the child comfortable in different ways. Similarly, all of us are searching after Kṛṣṇa. That is the fact. Kṛṣṇa, being the Supreme, we are all, being parts and parcels, our natural tendency is to approach Kṛṣṇa. Manuṣyāḥ pārtha sarvaśaḥ. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. In the Bhagavad-gītā you'll find this. Mama vartmānu… "They are all trying to come to Me." But they are being hampered by different types of māyā. So the spiritual advancement means ultimately to approach Kṛṣṇa. This is very nicely explained by Caitanya Mahāprabhu. The bhakti-latā, the creeper of bhakti, is growing, but it will go on growing, growing, growing, until the bhakti-latā, I mean to say, catches the lotus feet of Kṛṣṇa.

You'll see, the creepers they grow, they try to catch something, small. As soon as they get a feeler or root, immediately, by nature… Similarly, you go on increasing your bhakti creeper. The bhakti creeper…

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Bīja. Bīja means seed. Guru-kṛṣṇa. Kṛṣṇa and guru. When both of them are merciful, then you can get the seed of bhakti-latā creeper. Mālī hañā kare sei bīja āropaṇa [Cc. Madhya 19.152]. When you get a nice seed… Just like you are growing, nursing the tulasī seed very carefully… Tulasī seed, that is the example of bhakti seed. Similarly, you have to nurse the bhakti seed by giving all protection, watering daily. So what is your watering process? This watering process. (devotees chant Hare Kṛṣṇa…) śravaṇa-kīrtana-jale karaye secana.

mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana
[Cc. Madhya 19.152]

You have to become a gardener and… Where is that Pravīṇacandra? He's not here? Yes. That's all right. Śravaṇa-kīrtana-jale karaye secana. Hearing. If you want to come to the right conclusion, then you have to hear from persons authorized, not from the nonsense rascals, politicians, diplomats. No. Just like here it is said, vaiyāsakeḥ. You have to hear from Vaiyāsaki or his representative. Vaiyāsaker iti vacas tattva-niścayam ātmanaḥ. If you hear from the right person, then tattva-niścayam, then positively you can realize self. And if you hear from some rascals, they have no connection with Vaiyāsaki, simply by dint of mental speculation, interpreting, "I think this may be this, I think this,"… What you are, nonsense? You think? We don't accept such nonsense things. It must be positively authorized. As it is said here, vaiyāsaker iti vacas tattva-niścayam ātmanaḥ. When we hear from the right person…

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Jñāna and tattva-darśī. Simply jñānī, simply a-b-c-d knowledge, academic education will not help. You must be jñānī, at the same time, tattva-darśī. That tattva-darśana cannot be possible by mental speculation. Ciraṁ vicinvan.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Who knows the tattva? Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta. "One person who has got a slight benediction from Your lotus feet." Not that all. A slight. Svalpam apy asya dharmasya trāyate mahato bhayāt. If you get a slight, a glance, then your life is perfect, immediately. Not that you have to get all the mercies of the Lord. Even little, very insignificant part. That means, insignificant part, that is, Kṛṣṇa is teaching Himself, "Just surrender." So this much mercy every one of us we can take. How? "Kṛṣṇa, I was wandering throughout the whole universe in so many lives. I did not know that You are my supreme master. Now, from this day, I surrender unto You." Kṛṣṇa is ready: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. "Yes, you do it. I shall give you protection from all sinful resultant action. Immediately." A simple process. So this much mercy we can take, if we will. But we are not willing. We surrender to some rascal, but not to Kṛṣṇa. That is our position. We shall surrender to this man, that man, this man, this one … Why not Kṛṣṇa? "No," māyā will say. "No, no, no. What is Kṛṣṇa? You surrender to such big politician, big yogi, big bluffer, cheater. You surrender there." Māyā is always after you to bewilder you. Because we have forgotten Kṛṣṇa by our independence, misusing our independence, so māyā wants to give us some good lesson, that "Forgetting Kṛṣṇa, you are trying to be happy. All right, I shall give you nice happiness." This is going on. Therefore, māyā is very strong. That is stated in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot get out of the clutches of māyā so easily.

Then? How it is possible? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. The same thing. "If anyone fully surrenders unto Me, then he can get out of the clutches of māyā." So here, Parīkṣit Mahārāja is fully surrendered to his spiritual master. Vaiyāsaker iti vacaḥ. Whatever he said… Vaiyāsaki, Śukadeva Gosvāmī, he placed the whole thing before him, how to concentrate one's mind on Kṛṣṇa. So upadhārya matiṁ kṛṣṇe. Then immediately this is the result. If you approach a bona fide representative, then, taking lessons from him, the result will be upadhārya matiṁ kṛṣṇe, your surrender will be on Kṛṣṇa. Read the purport.

Pradyumna: "The word satīm is very significant. This means "existing" and "chaste," and both imports are perfectly applicable in the case of Mahārāja Parīkṣit. The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Kṛṣṇa without any diversion, as it is instructed in the Bhagavad-gītā (15.15). Fortunately Mahārāja Parīkṣit had already been attracted to the Lord from the very beginning of his body, in the womb of his mother. In the womb of his mother, he was struck by the brahmāstra atomic bomb released by Aśvatthāmā, but by the grace of the Lord he was saved from being burnt by the fiery weapon, and since then the King continually concentrated his mind upon Lord Kṛṣṇa, which made him perfectly chaste in devotional service. So by natural sequence he was a chaste devotee of the Lord, and when he further heard…"

Prabhupāda: Here, one important matter is there, that Parīkṣit Mahārāja, while he was in the womb of his mother, there was brahmāstr a targeted on him by Aśvatthāmā. And he was to be killed. Practically he was killed. His mother felt a miscarriage and immediately approached Kṛṣṇa, that "I am feeling like this. The only son of the Pāṇḍava dynasty is going to be lost." So Kṛṣṇa immediately entered the womb of Uttarā and saved the baby. Now, Parīkṣit Mahārāja is recognized devotee; otherwise Kṛṣṇa would not have taken so much trouble. He wanted that Parīkṣit Mahārāja. Now, when he was cursed by a brāhmaṇa to die within seven days, why Kṛṣṇa did not save him, or why he did not seek Kṛṣṇa's protection? This question may be raised. He was young man. He was not old man. He could live. That question was made also: "The Parīkṣit Mahārāja, such a nice king, his life was dedicated for the welfare of his subjects. So actually, his body was meant for the benefit of others.

Why did he leave it, did he quit it?" This question was there. Because anyone who has dedicated his body for the service of all humanity, that is, means, that means he has dedicated the body for Kṛṣṇa, because Kṛṣṇa, He is suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Suhṛdaṁ sarva-bhūtānām. Kṛṣṇa is the sincere friend of everyone, so one who is trying to spread Kṛṣṇa consciousness, that means he's also trying to make others to feel that Kṛṣṇa is the supreme friend. So that body is Kṛṣṇa's body. Now, why Parīkṣit Mahārāja decided that? He could counteract the brāhmaṇa boy. It was not difficult for him. But he did not act it counter, and he agreed to die. And Kṛṣṇa also, from within dictated, "Parīkṣit, now agree to die." Why? If Parīkṣit Mahārāja was not in this position, that he was to die within seven days, this Bhāgavata would not have come. This is the purport. That was the purpose. Otherwise, he could counteract. He could save himself, personally or with the help of Kṛṣṇa.

He didn't care for any curse, but if he would not have taken this position, this Bhāgavata would not have come. It was for Parīkṣit Mahārāja. So we have to study in this way. Thank you very much. (pause) Begin. (end)

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Śrīmad-Bhāgavatam 2.4.2

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Los Angeles, June 25, 1972

Pradyumna: (leads chanting)

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
rājye cāvikale nityaṁ
virūḍhāṁ mamatāṁ jahau
[SB 2.4.2]

Prabhupāda: (interrupts a devotee chanting śloka) Purport of the last śloka was done? Yesterday?

Pradyumna: Uh, part of it.

Prabhupāda: The balance, first of all read.

Pradyumna: On page 170. "To become a pure devotee of Lord Kṛṣṇa, two things are very much essential, namely having a chance of being born in the family of a devotee and having the blessings of a bona fide spiritual master. By the grace of Lord Kṛṣṇa, Parīkṣit Mahārāja had both opportunities. He was born in a family of such devotees as the Pāṇḍavas, and just to continue the dynasty of the Pāṇḍavas and show them special favor, the Lord specifically saved Mahārāja Parīkṣit, who later on, by the arrangement of the Lord, was cursed by the boy of a brāhmaṇa and was able to get the association of such a spiritual master as Śukadeva Gosvāmī. In the Caitanya-caritāmṛta it is said that a fortunate person, by the mercy of the spiritual master and Lord Kṛṣṇa, achieves the path of devotional service. This was perfectly applicable in the case of Mahārāja Parīkṣit. By way of being born in a family of devotees, he automatically came in touch with Kṛṣṇa, and after being so contacted he constantly remembered Him.

Consequently Lord Kṛṣṇa gave the King a further chance for development in devotional service by introducing him to Śukadeva Gosvāmī, a stalwart devotee of the Lord with perfect knowledge in self-realization. And by hearing from a bona fide spiritual master, he was perfectly able to concentrate his chaste mind further upon Lord Kṛṣṇa, as a matter of course."

Prabhupāda: So superficially, Mahārāja Parīkṣit, king, the emperor of the world, he was cursed to death. A brāhmaṇa boy cursed him that "You will die within seven days." And as a result of this, he left his home, his kingdom, and here, next verse, it is said, ātma-jāyā. Jāyā means his one wife. He was young man. Suta, children; āgāra, āgāra means residence, house. Ātma-jāyā-sutāgāra. Paśu, animals. He was king. So he had many animals: horses, elephants, cows, bulls. These are household animals, domestic animals. And draviṇa. Draviṇa means wealth, riches. And bandhu, bandhuṣu, friendship. So our… These are our material assets: wife, children, nice house, nice bank balance, and some paśus, animals. Here of course, you keep only one animals, dog. "The best friend." But in India they keep many animals. Those who are rich, they keep elephants, horses, bulls, cows. Dogs are also there, but dogs are not so important there. Asses also. These are domestic…

And cats also. These are domestic animals. These animals, they like to live with human beings… They do not go to the forest. So superficially, Parīkṣit Mahārāja… Upadhārya matiṁ kṛṣṇe. For becoming Kṛṣṇa conscious… Matim. Mati means consciousness; kṛṣṇe, in Kṛṣṇa. Practically he was bereft of everything. Just try to understand. He was cursed to death, and because he was preparing for next life, so he had to leave everything. And so…, what people will think? "Oh by Kṛṣṇa consciousness, one has to lose all, everything? His kingdom, his everything." Therefore people are afraid to take to Kṛṣṇa consciousness. "Oh, we shall be lost of everything. Even up to life." This is the example of Parīkṣit Mahārāja. Parīkṣit Mahārāja… (reads purport) "To become a pure devotee of Lord Kṛṣṇa, two things are very much essential, namely having a chance of being born in the family of a devotee and having the blessings of a bona fide spiritual master. So Parīkṣit Mahārāja had both blessings.

He, from the very childhood, from the womb of his mother, he was Kṛṣṇa conscious. And he had the opportunity of taking birth in a family where every member was Kṛṣṇa conscious, especially his grandfather Arjuna. So that chance was there. From the very beginning of his life, he was given the chance of worshiping Kṛṣṇa Deity. Not only that. He was king. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭa means one who falls down from the path of spiritual advancement. For them, the facility is that they are given another chance to take birth in the human society. Not only in human society… Śucīnāṁ śrīmatāṁ gehe, in very rich family and very pure family. Śucīnām means pure, brāhmaṇa. So in India still, if one is born in a very nice, rich and pure family, he is considered to be very pious in his past life. That's a fact. Janmaiśvarya-śruta-śrī [SB 1.8.26]. These four things, janma, high grade birth; aiśvarya, riches. Janmaiśvarya… śruta, education; and śrī, means beauty.

These four things are obtained by pious activities in one's past life. So Parīkṣit Mahārāja had all these assets. That means in his previous life he was also a great devotee. So now, in this life, he's bereft of everything. After executing spiritual life so strenuously, life after life, in this life we see that he's bereft of his kingdom, he's going to die within seven days, and he had to leave his beautiful wife, children, home, kingdom, his animals. Everything we keep, there is affection. It is not that animals are meant for killing. They are also treated like children. (aside:) Don't move your leg like that. So anything you associate, you get affection. That's a fact. Therefore here it is stated, rājye cāvikale nityaṁ virūḍhāṁ mamatāṁ jahau. And his kingdom was very safe kingdom. It was not that there was disturbance in his kingdom. Somebody has attacked, so he was bereft… No. Cāvikale, without any disturbance. Very nice kingdom. So what people will think?

That "To become Kṛṣṇa conscious means to lose everything, up to life? Does it mean?" Sometimes, superficially, they take it like that, but actually that is not the fact. There is another story in which one saintly person came in an assembly. So he blessed… A saintly person, they, everyone expects some blessings. So there was a king's son. So he blessed him, rāja-putra rāja-putra ciraṁ jīva. "My dear king's son, you live forever." And there was another's son, he was muni's son, saintly person's son, and he blessed him, muni-putra muni-putra mā jīva. "You muni-putra, son of a saintly person, you don't live. You die." Rāja-putra rāja-putra ciraṁ jīva. "The king's son, you live forever," and muni-putra, ma jīva, "You don't live." Muni-putra muni-putra mā jīva. And there was a hunter also, and there was a saintly person also. The saintly person he blessed, mā jīva, jīva vā māra vā. "Either you die or live, it is all the same." And there was a hunter.

He blessed him, mā jīva mā māra, "Don't die don't live." This is very instructive. "You don't die, you don't live." One was blessed that "You don't die," the rāja-putra, "Don't die." And the muni-putra, he was blessed, "You die." And the saintly person was blessed, "Either you die or you live." And the hunter was blessed, "You don't live, don't die." So this was a puzzle. So the king, he invited his ministers, that "What is the meaning of this?" The ministers were very intelligent, so he explained that "Your son has been blessed"ciraṁ jīva " Because your son is so licentious that as soon as he dies he is going to hell. So therefore he has blessed 'You better live forever; otherwise you are going to hell. (laughter) Your life is so sinful that next life is hellish. So better you live forever.' " Then, the next, muni-putra. Muni-putra means… Just like our disciples. They have to undergo austerities: no meat-eating, no illicit sex, no intoxication, so many no's.

But similarly, muni-putra, he is also execute all these functions, and there is no comfortable life. A muni-putra lives in a cottage. There is no good bedstead, and eating simple fruits and flowers. So from materialistic point of view, this is a miserable condition of life. So he was blessed that "You have sufficiently undergone austerities. Now your next life is in Vaikuṇṭha. So better you die and go to Vaikuṇṭha. Why you should suffer any more?" So therefore he was blessed that muni-putra muni-putra mā jīva. And the saintly person, he was blessed by the words jīva vā māra vā. "Either you die or live, the same thing." Because, a saintly person is engaged in the service of the Lord so his life is so blissful. So either he lives or when he dies, he goes back to home, back to Godhead. He'll do the same business. So there is no difference. Just like you are engaged in Kṛṣṇa's service. You are getting the same service, eternally. This is a progressional period only.

Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti kaun… [Bg. 4.9]. Kṛṣṇa says, anyone who can understand Kṛṣṇa as He is, then after leaving this body he comes to home, back to home, back to Godhead. Mām eva. So saintly persons, their life is so pure that in this living condition, they are in Vaikuṇṭha, and after leaving this body, they are going to Vaikuṇṭha. So jīva vā māra vā. Both ways they are benefited. And the hunter was said, mā jīva mā māra, "You don't live, don't die." What is that? "Now you are hunter, butcher. So nasty life you are living. It was better death. Better for you to death, die. But if you die, then you go to hell. Therefore don't die, don't live." So… (aside:) Don't close your eyes. So Parīkṣit Mahārāja's… This was blessing. Parīkṣit Mahārāja… Don't think that Parīkṣit Mahārāja lost everything. Because he has understood Kṛṣṇa, so according to the statement of Bhagavad-gītā, it is fact that he is going back to home, back to Godhead.

Therefore Parīkṣit Mahārāja… What is the value of this kingdom, of the wealth of this material world? They are temporary. Even if you have got very good kingdom, very nice wife, very nice society, very… How long? And if there is any mistake, next life you can get something else. But so Parīkṣit Mahārāja's life… Because he's born devotee. From the childhood, he's a devotee of Kṛṣṇa. Now, when he was cursed, it was blessings for him and for all others because he was cursed, there was necessity of the recitation of this Śrīmad-Bhāgavatam. And after hearing this Śrīmad-Bhāgavatam… Śrī-viṣṇoḥ śravaṇe parīkṣit. Parīkṣit Mahārāja simply by hearing Śrīmad-Bhāgavatam, he got salvation. So this superficial awkward position that he lost his life, lost his kingdom, he had to leave his wife and children and everything, don't take in that "By Kṛṣṇa consciousness, he became bereft of all assets. No. He was going to be rewarded very highly, going back to home, back to Godhead.

So another instruction is, in this connection, that one should be ready. If one is serious to become Kṛṣṇa conscious, then one should be ready to give up all sorts of material enjoyment. That is the fact. If you become Kṛṣṇa conscious for your material improvement… You can get it. Kṛṣṇa is all powerful. But that is not the desirable thing. To become Kṛṣṇa consciousness means to make our materialistic way of life nil. That is the… That is the purpose. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. If you want from Kṛṣṇa that "Give me material happiness…" As you have studied,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena

yajeta puruṣaṁ param
[SB 2.3.10]

Either you are materially desirous, anxious to get so many things, karmī… Akāma means devotee. Sarva-kāma means karmī. Karmīs, they are simply wanting, "Give me this, give me that, give me this, give me that." So many things. There is no end of their demands. That is called karmī. And jñānīs means they also want…

They want salvation, to merge into the impersonal Brahman effulgence of the Lord. And yogis, they also want some mystic power. So karmī, jñānī, yogi-everyone wants something, but a devotee does not want anything. That is devotion. They know, "What shall I do with all these things?" They have no attraction for anything material. These are all material. Some, a better position, and in some lower position. That's all. Karmīs are entangled in this materialistic way of life, and the jñānīs, they are also some or less entangled. Because they have no idea what is God, they think God is impersonal. God is impersonal means there is no God. So if they have no idea of God, how to go back to kingdom of God? So they are also materialistic. Negation of material, negation. Because they are very much frustrated. Just like in your country, the hippies. The hippies means negation of a positive materialistic life. That's all. Negation. They are simply denying that "I, we don't want the way of life as our father and grandfathers are going on."

That's a negation, but there is no positive gain. So negation is no good. You must have some positive gain. So our, this Kṛṣṇa consciousness movement is negation of the materialistic way of life and regain the blissful eternal life of spiritual understanding. So simply negation is no gain. With something, if you are disgusted, "I don't want it," but… Just like sometimes a man commits suicide, "I don't want this life." So what is the gain? And that is ignorance. He does not know that committing suicide… He's eternal. He's eternal. Living entity is eternal. He thinks that "By killing this body, I am free from this bodily miserable condition of life." No. He's immediately…, either he has to accept a next abominable body or he'll have to become a ghost. One who commits suicide. Ghost means no material gross life, but the mental, material subtle life is there. A ghost is carried by the subtle body: mind, intelligence and false ego. And one who gets a body, gross body…

Upon this mind, intelligence and ego, one develops a gross body of five elements: earth, water, air, fire. This is the two kinds of body, a condition. And when he's actually Kṛṣṇa conscious, he's transcendental to this gross and subtle body. He attains a spiritual body which is never to be finished, eternal, blissful life. So sometimes, when Kṛṣṇa, He's especially kind to a person who thinks that "By… I shall execute Kṛṣṇa consciousness; at the same time, I shall enjoy this material life," this is foolishness. This is foolishness. If you want Kṛṣṇa, go to home, back to home, back to Godhead, then you have to finish your material desires. Because Kṛṣṇa is so kind that even if you have a pinch of material desire to enjoy in this material world, He will give you a chance, "All right, you do it." That means we become entangled. Therefore, those who are executing Kṛṣṇa consciousness, they should try to become free from all material desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11].

Jñāna means knowledge. Or the jñānīs, they also want to be become one with the Supreme. And karma. Karma means karmīs, those who want to enjoy. So one should be uncovered, to covered by this jñāna, by karma or by any material desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Simply favorably serving Kṛṣṇa. Favorably, not unfavorably. Consciousness favorably. Just like Kaṁsa. Kaṁsa was also Kṛṣṇa conscious, but he was simply planning how to kill Kṛṣṇa. That kind of Kṛṣṇa consciousness is not good. Of course, Kṛṣṇa is so kind, so any way one becomes Kṛṣṇa conscious, he gets the benefit, at least, of liberation. Just like Kaṁsa was liberated. Although he was unfavorably Kṛṣṇa conscious, but he was thinking of Kṛṣṇa. Hiraṇyakaśipu, he was also thinking of Kṛṣṇa. But unfavorably. So that is not bhakti. We must think of Kṛṣṇa favorably. And that is bhakti. Ānukūlyena kṛṣṇānuśīlanam. Culture of Kṛṣṇa consciousness favorably.

Bhaktir uttamā, that is pure bhakti. So a person who is thinking of Kṛṣṇa haphazardly, namely that "By executing Kṛṣṇa consciousness, I'll be materially happy," He can be materially happy because… As Śukadeva Gosvāmī says, akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. His desire will be fulfilled. Just like Dhruva Mahārāja. He went to worship Kṛṣṇa in the forest with material desires, that "I may get the kingdom of my father or better kingdom." That was his determination. So he got it. But when he got it… By executing Kṛṣṇa consciousness, he was intelligent. He was very sorry that "What I have asked? This material happiness I have asked…" So when he actually saw Kṛṣṇa, Viṣṇu, he was offered, "Now you take benediction as you desire." He was very sorry. He said, "My Lord, I have no other desire now. I have finished all my desires." Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. "I don't want any this, any kind of benediction. I have got You. I have no more necessity of any benediction."

But Kṛṣṇa is so kind, He gave him both, that "Dhruva, you desired for some material prosperity, a kingdom. So I have created one kingdom, Dhruvaloka, for you, which is so many times bigger than your father's kingdom. So you will… So that is especially for you. That is Vaikuṇṭha. You will go there. But you wanted your father's kingdom. So you take your father's kingdom also." So he enjoyed his father's kingdom for 35,000 years. In those days, a man used to live for 100,000's of years. Satya-yuga. So Kṛṣṇa is so kind that whatever desires you have got within, He'll give you all facilities. Akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. But intelligent persons, they will not ask anything from Kṛṣṇa. Just like a dependent child, he's fully dependent on the father. So father knows how to raise him to be a perfect man. He knows what is his necessities. Similarly, we have to give up to the care of Kṛṣṇa, without any condition. That is perfection of life. That is perfection of life.

So sometimes Kṛṣṇa favors a devotee when He is in doubts, "Whether this or that? This or that?" So sometimes He takes away the sources of his material opulence and gives him shelter under His own lotus feet. So you can read the word meaning?

Pradyumna: (reads synonyms) Translation: "Mahārāja Parīkṣit, as a result of wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, wife, children, palace, animals, horses, and elephants, treasury house, friends and relatives, and his undisputed kingdom."

Prabhupāda: So this is Kṛṣṇa consciousness. Upadhārya matiṁ kṛṣṇe. So it is a great sacrifice. It is not like that, dharmārtha-kāma-mokṣa. No. It is above. People are generally become religious to get some material benefit. Dharma artha. And as soon as he gets material benefit, he enjoys his senses, kāma. Dharma artha kāma. And when he fails to satisfy his senses, then he wants to become one with the supreme. That's mokṣa. So Kṛṣṇa consciousness is above these four principles, dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Kṛṣṇa consciousness is transcendental. Therefore one can give up, immediately. Just like sometimes

Bharata Mahārāja, under whose name India is called Bhārata-varṣa. He also gave up. He gave up is kingdom at the age of twenty-four years. Young wife, young, nice children, big, whole empire. And it is said that he gave up everything just like one gives up his stool, evacuates. Immediately goes away. So he gave up. So this is actually Kṛṣṇa consciousness, that we become completely free from any material possession, any material possession.

It is very difficult. But just see, here Parīkṣit Mahārāja, due to his association with his spiritual master, Śukadeva Gosvāmī, he understood… He, according to his instruction, he gave his mind and everything to Kṛṣṇa and he gave up the idea of enjoying his wife, children, palace, kingdom, or animals, and so many things. So it is little difficult also. But by Kṛṣṇa's grace, if we continue regularly these Kṛṣṇa consciousness rules and regulations, then automatically we shall be disinterested. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. These are not to be artificially attained. You cannot give up your wife, children, kingdom, artificially. Artificially, if you give up, then you will again fall down. Artificially, I give up my wife, and then I seek another's wife. This is nonsense. This is nonsense. This is falldown. When you are actually mature, then you give up. So Parīkṣit Mahārāja was mature. From the very childhood, he was Kṛṣṇa conscious. So when he was cursed by a brāhmaṇa, he took it as an opportunity, "Now give up everything. Let me go back to home, back to Godhead." This is the philosophy. Thank you. (end)

720626SB.LA
Śrīmad-Bhāgavatam 2.4.2

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Los Angeles, June 26, 197
Prabhupāda: This, you can recite this, verse number two?
Pradyumna: Two. (leads chanting)

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
rājye cāvikale nityaṁ
virūḍhāṁ mamatāṁ jahau
[SB 2.4.2]

Prabhupāda: That's all right. So, virūḍhāṁ mamatām. Virūḍhām. Just like you have seen some big trees, standing for so many, many years. The root is firmly captured. You have seen, experienced. The business is to stand up for 10,000 years, but the root is capturing the earth like anything, strong. This is called virūḍhām, attraction. Suppose when you have got sense, improved consciousness, human being, if one asks you to stand up here for one hour, it will be so troublesome. And even if you are forced to stand up for one hour, you'll feel so much uncomfortable. But this tree, because it has not developed consciousness, it is standing up for 10,000's of years, and in open atmosphere, tolerating all kinds of excessive heat, rain, snowfall. But still, it is capturing. This is the difference between developed consciousness and undeveloped consciousness. A tree has also consciousness. Modern science, they have proved, they have got consciousness. Very much covered, almost dead.

But it is not dead. There is consciousness. So the more you develop your consciousness, the more you become a freedom lover. Just like in the human society, there is fight for freedom. But in the animal society, they do not know what is freedom. Ours also, the so-called freedom. But still, we have got some consciousness that we fight for freedom. And they fight for eating. That's all. So here, Parīkṣit Mahārāja… This emancipation… Kṛṣṇa consciousness means emancipation from this material attachment. So he became so much advanced… Because from his childhood, from his birth, from the womb of his mother, he was Kṛṣṇa conscious. So as soon as he understood that "Kṛṣṇa is my goal," immediately, virūḍhāṁ mamatāṁ jahau, immediately gave up. Jahau means "gave up." What kind of things he is giving up? The empire. Formerly the emperor in Hastināpura, they were ruling over the earth, the whole world, Parīkṣit Mahārāja, at least, 5,000 years ago when Parīkṣit Mahārāja was the king.

He was emperor of the whole world. So he's giving up that. Not that a teeny village or something. No. And that empire also, without any disturbance. He was so powerful that nobody could go against him. Rājye ca avikale. Avikale. Vikala means "broken" or "disturbed." But his kingdom was never broken or disturbed. Now the whole world is broken and disturbed, at the present moment. They have got so many countries, independent countries. That means the world is broken into pieces. Formerly there was no such piecework. One world, one king. One God, Kṛṣṇa. One scripture, Vedas. One civilization, varṇāśrama-dharma. Not very far away. They are giving history of… They are studying the earth layer, but while they were studying earth layer from millions years, and millions of years there was perfect civilization. Perfect civilization, God conscious. Happy civilization. Now they are broken, disturbed. It was not the case formerly.

So this virūḍhāṁ mamatām. Mamatā means "It is mine." That is called mamatā. Mamatā. Mama means "mine." The consciousness of "mine" and "I," this is called mamatā. "I am this body, and in relationship with this body, everything is mine. My wife, my children, my home, my bank balance, my society, my community, my nation, my country, my." This is called mamatā. So how this mamatā, or the consciousness of "my," grows? There is a machine, manipulated by māyā, illusory energy. The beginning. What is that? Attraction. A man is attracted by woman, and the woman is attracted by man. This is the basic principle. Here, in this material world, there is no attraction for God, but there is attraction. That attraction is, on the whole, sex attraction. That's all. The whole world, not only human society, animal society, bird society, beast society, any society, any living being, the attraction is sex. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. The attraction here, the center of attraction, is sex. So, boys and girls or any, in younger age there is that sex impulse increase and want mating.

A female wants male, a male wants female. This is the attraction. This is the basic principle of binding the conditioned soul in this miserable life of repeated birth and death. This attraction. Therefore Vedic civilization is based on how to get out of this attraction. The varṇāśrama-dharma… There is attraction, you cannot avoid it. To best, to make the best use of a bad bargain. Therefore, from the very beginning, a child is trained how to become brahmacārī. Brahmacārī. No sex life. Up to twenty-five years. Throughout the whole life, but at least for twenty-five years. That is called brahmacārī-āśrama. But if one is still persistent for sex life after being trained for twenty-five years, he is allowed to marry. That is called gṛhastha-āśrama. And because he has been trained up to be detached from sex life, so, for some time he enjoys, then he gives it up. Just like Mahārāja Parīkṣit. Jahau. Virūḍhāṁ mamatāṁ jahau. There was training; therefore Parīkṣit Mahārāja could give up.

It is not so easy to give up attraction for kingdom, wife, children, and motorcar, and paśu, and animals, and so many… He was king, emperor. How much possessions he had! So it is not very easy to give up the attraction for these possessions. Therefore it is called virūḍhām, virūḍhāṁ mamatām. The attraction is so deep-rooted. The example is this, a tree standing. It does not want to give it up, capture. So the attraction begins from this sex attraction. Puṁsaḥ mithunī-bhāvam, puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. In the beginning there is attraction. A man wants woman, woman wants man. But as soon as they're united, that attraction becomes deep-rooted. First of all desire. At that time, the attraction is not deep-rooted, but as soon as they are united, either legally or illegally, that attraction becomes deep-rooted, virūḍhām. Puṁsaḥ mithunī-bhāvam, puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mithaḥ, as soon as they unite, hṛdaya-granthim āhuḥ, is, they, now that attraction becomes a hard knot into the heart.

Always thinking of "Oh, he's my lover," "She is my lover," like that. That attraction. So then, after they're united… Just like one married couple. As soon as they're married or united, ataḥ gṛha. Gṛha. Gṛha means apartment, home. They must live very nicely. Then kṣetra. Kṣetra means field. Formerly there was no industry. The earning, means of livelihood, was agriculture. Everyone must have some land to produce grains, fruits. That's all. Milk. First of all, apartment; then, to maintain the expenditure, now we have invented industry or trade and so many things. Pickpocketing, killing. So many things. Formerly the means of livelihood was very simple. Take some land and work little, produce your grains, and the cows are there. You take milk. So milk, vegetables, grains, your economic question is solved. So first of all, gṛha, home, then kṣetra. Kṣetra means "field." I must produce my food. Ato gṛha-kṣetra, then child. Because married life without any issue, that is not very happy.

Cāṇakya Paṇḍita has said, putra-hīnaṁ gṛhaṁ śūnyam: "Family life without a child is zero." It is zero. There are… He has calculated some zeros. First zero is: avidyaṁ jīvanaṁ śūnyam: "One who is not educated, his life is zero." Avidyaṁ jīvanaṁ śūnyaṁ diśaḥ śūnyā abāndhavāḥ. You are going to some touring, visiting, but if where you are going, if there is no temple or friend, then your touring will be zero. Therefore Indian system is when they are tourist, they go to different pilgrimages, or some friends' house. Avidyaṁ jīvanaṁ śūnyaṁ diśaḥ śūnyā abāndhavāḥ putra-hīnaṁ gṛhaṁ śūnyam. And you have married, but if there is no issue, then it is zero. Putra-hīnaṁ gṛhaṁ śūnyam. Sarva-śūnyā daridratā. And if you have no money, then everything is zero. Even in spite of having a home or child or education… There are so many educated. If they have no employment, their life is zero. So, ato gṛha-kṣetra-sutāpta-vittaiḥ. As soon as we are united, male and female, then these things are required: nice home or apartment, some field for producing food, then some friends, suta, then children. Children, friends… Then money also. Without money… because without money, everything will be zero. In this way, just like a tree gradually expands his root, so our attraction, that male-female attraction, becomes deeply rooted by these things. Gṛha-kṣetra-sutāpta-vittair janasya moho 'yam. This is illusion. This is illusion. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This mamatā. "This is 'I,' this is mine." And one day, the Mr. Death will come, he'll break everything, smash everything. We forget that. But we want to remain here with this sense of "I" and "mine," but Bhagavad-gītā says, Kṛṣṇa says, that "These rascals who are not God conscious and creating ahaṁ mameti [SB 5.5.8], very, very big scheme to become happy, the whole happiness is dismantled by Me as death." Kṛṣṇa ultimately comes as death. Just like Hiraṇyakaśipu. He was planning so many things, but Nṛsiṁhadeva appeared as death and smashed everything, everything.

Therefore, when Prahlāda Mahārāja was offered material benediction, so he said, "My dear Lord, what You are offering me? I have already seen all these things. My father was so powerful that even demigods would be threatened by his red eyes, and he expanded his influence all over the universe. But You have finished it within a second. So why shall I ask for such benedictions? If You want to give me some benediction, please engage me in some service of Your servant. That is real benediction." Caitanya Mahāprabhu also recommended: gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. To become a servant of servant of servant of servant of Kṛṣṇa. This is paramparā system. In that way one can give up the deep attachment for all these, our creation, our developing attachments, gṛha-kṣetra-sutāpta-vittaiḥ. At any moment, all these production of attachments can be dismantled, and it is being done so. But they have no knowledge. They have no knowledge. They are thinking that they will be able to enjoy this expansion of attachment, ahaṁ mameti [SB 5.5.8]. No. You cannot enjoy. Even if you enjoy, it is for a few years only.

But your existence is not for few years. You are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. You'll not die after your destruction of this body. Death means sleeping for 7 months. That's all. Then again you get another body. As soon as I give up this body, I enter in the womb of another mother to get another body. The mother creates the body, and as soon as the body's fit, it comes out. So the period when I give up this body, enter into the womb of mother and manufacture another body and come out, it takes about seven months. So during that seven months, we do not know what is happening. That is death. Death means that. Otherwise, there is no death. The spirit soul is eternal. So we do not know what is our eternal need. We do not know. There is no such education, neither these rascals know that they're eternal. They think that "By chance, we have got this body, some way or other, and as soon as the body's finished, everything's finished. So long this body is there, the senses are there, let us enjoy sense enjoyment."

This is the civilization. Because there will be no more sense. They give importance to the senses, that this is an opportunity of sense gratification. But they do not inquire wherefrom this sense came, and it is so important, and we are taking, giving so many importance to the sense enjoyment program. That they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Neither do they know what is living entity, what are the senses, what is the goal of life. Durāśayā ye bahir-artha-māninaḥ. They are simply making plans for driving car and flyways and so on. Plan is going on, one after another, one after another. But the problems are increasing. Therefore, Parīkṣit Mahārāja's example is very nice. As soon as he understood from his spiritual master that "Kṛṣṇa is the goal of life" and he became Kṛṣṇa conscious, he immediately, oh, the mamatāṁ jahau, virūḍhāṁ mamatāṁ jahau. This is required. Read the purport.

Pradyumna: "To become liberated means to become free from dehātma-buddhi, the illusory attachment for personal bodily coverings and everything connected with the body, namely wife, children, and all other entanglements. One selects a wife for bodily comforts, and the result is children. For wife and children one requires a dwelling place, and as such a residential house is also necessary. Animals like horses, elephants, cows, and dogs are all household animals, and a householder has to keep them as household paraphernalia. In modern civilization the horses and elephants have been replaced by cars and conveyances with considerable horsepower. To maintain all the household affairs, one has to increase the bank balance and be careful about the treasury house, and in order to display the opulence of material assets, one has to keep good relations with friends and relatives, as well as become very careful about maintaining the status quo. This is called material civilization of material attachment.

Devotion for Lord Kṛṣṇa means negation of all material attachments as detailed above. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was awarded all material amenities and an undisputed kingdom in which to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connections with material attachment. That is the position of a pure devotee. Mahārāja Parīkṣit, due to his natural affection for Lord Kṛṣṇa as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kali would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his own, but surrenders everything for the service of the Lord. Thereby living entities under a devotee's care get the opportunity for God realization by the management of a devotee-master. Attachment for household paraphernalia and for Lord Kṛṣṇa go poorly together.

One attachment is the path of darkness, and the other attachment is the path of light. Where there is light, there is no darkness, and where there is darkness, there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pāṇḍavas. Mahārāja Yudhiṣṭhira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord, but one who is not trained or is unable to turn everything to the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe) must give up all material connections before he can be fit to hear and chant the glories of the Lord. Or in other words, one who has seriously heard Śrīmad-Bhāgavatam for even one day, like Mahārāja Parīkṣit, from a fit personality like Śukadeva Gosvāmī, may be able to lose all affinity for material things. There is no utility simply in imitating Mahārāja Parīkṣit and hearing Bhāgavatam from professional men, even for seven hundred years.

To take Śrīmad-Bhāgavatam as a means of maintaining family expenditure is the grossest type of nāmāparādha offense at the feet of the Lord (sarva-śubha-kriyā-sāmyam api pramādaḥ)."

Prabhupāda: So Parīkṣit Mahārāja could give up the attachment within a few days. Not abruptly, but he was prepared. His training was there. Nirbandhaḥ kṛṣṇa-sambandhe. That is our philosophy, Rūpa Gosvāmī's definition.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Anāsaktasya viṣayān. Viṣaya means necessities of the body: eating, sleeping, mating, and defense. So one should understand that "I am this body. I am not this body, but because I am now encaged within this body, so I must maintain the body also, without being attached." Just like you have got a nice car. You require it for movement. But you should, you know very well that "I am not this car. I am taking service from the car. The car should be maintained to give me regular service, not that I shall identify with this car." Similarly, this body is just like car, mechanical car. That is stated in the Bhagavad-gītā: bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61].

Māyā has given us this car for satisfying our desires. Sometimes it is called field. Kṣetra. We want to work on this, just like agriculturist work on his field and produce some results. Similarly, we are working on this field, we are moving by this car, but I am not this field, I am not this car. If one has understood this philosophy that "I am not this body…" But "I am not this body," that does not mean I shall neglect it. I must maintain it because … The same example: if I want to move nicely, my car must be maintained very nicely. So our business should be not to be attached by the car or the body, but to maintain it for our work, and our real business is to develop Kṛṣṇa consciousness. That is our… Just like we move by the car to go some business. So car is not my business. I have got a different business.

Similarly, our real business is this human form of life, how to develop Kṛṣṇa consciousness. That is our real business. And to execute that real business, we take help of this car. That's all. Maintain it nicely. Cleanse it, give gasoline and Mobil oil, and tire tube. That is required because you have to move. So don't, we don't say that "It is mithyā, it is false." That is Māyāvādī's ver… Brahma satyaṁ jagan mithyā. "This material world is false." We don't say false. We don't say false, because we have to take work from it. Why shall I say false? When I take some work from the typewriter or some other machine, why shall I say it is false? It is real. So our philosophy is, we don't neglect this material world as false. That is pseudo, pseudo renunciation. You cannot give up. Why should you call it false? Sometimes … Just like some materialists, they criticize that "You are using material things. Why do you say false?" So that criticism is applicable to the Māyāvādī philosophy, who says jagan mithyā, "This whole material world is false." Brahma satyaṁ jagan mithyā. We don't say false. We say, "It is temporary. It is temporary, and I have to take some benefit out of it."

Because I am in this material world. How can I say it is false? I must eat. How can I say eating false? That is not our business. But we must eat something which will help me in my real philosophy. But we must eat something which will help me in my real business. My real business is Kṛṣṇa consciousness. Therefore I must eat kṛṣṇa-prasādam. That will maintain my body and help my business. This is our philosophy. Thank you very much. (end)

720627SB.LA
Śrīmad-Bhāgavatam 2.4.3-4

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Los Angeles, June 27, 1972
Pradyumna: (leads chanting, etc.)
papraccha cemam evārthaṁ
yan māṁ pṛcchatha sattamāḥ
kṛṣṇānubhāva-śravaṇe

śraddadhāno mahā-manāḥ
saṁsthāṁ vijñāya sannyasya
karma trai-vargikaṁ ca yat
vāsudeve bhagavati
ātma-bhāvaṁ dṛḍhaṁ gataḥ
[SB 2.4.3-4]

Translation: "O great sages, the great soul Mahārāja Parīkṣit, constantly rapt in the thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development, and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked exactly all these questions, as you are asking me."

Prabhupāda: So, kṛṣṇānubhāva-śravaṇe śraddadhāno mahā-manāḥ. Vāsudeve bhagavati ātma-bhāvaṁ dṛḍhaṁ gataḥ. Kṛṣṇānubhāva-śravaṇe. When we hear from right source, the natural result will be Kṛṣṇa consciousness, kṛṣṇānubhāva, kṛṣṇa-bhāvanāmṛta. Śraddadhāno mahā-manāḥ. One who hears with attention, with faith, mahā-manāḥ. Just like the great sages in Naimiṣāraṇya, they did. Real purpose is vāsudeve bhagavati ātma-bhāvaṁ dṛḍhaṁ gataḥ, to increase our affection or love for Kṛṣṇa. Vāsudeve bhagavati. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam [SB 1.2.7]. Purpose, sannyasya, renounced… People cannot renounce. They are very much attached to this material body and anything in relationship with this body. But the real purpose of human life is to become renounced, no more material body. That is required. Vairāgyam. This is called vairāgyam, or renounced. Because we want this material body, therefore we get it, life after life. This will continue so long we'll be overpowered by material thought.

Material thought means these fruitive activities. "I shall work very hard, and I shall get so much wealth, and for this purpose I can go to church and temple. If God gives me millions of dollars, then I am ready to go there." So real purpose is sense gratification. "If I take to religious principles, then I'll get more money without any hard work, and if I get more money, then I'll be able to satisfy my senses." This is called dharmārtha-kāma. And there is another stage, which is called mokṣa, liberation. So people are not interested for liberation. They want to become religious for material benefits. But that is not the real purpose of life. Material benefit, you cannot get more than what you are destined to have; that is already fixed up. According to your body… You get the body. We get different types of body, and according to the body, our material sufferings and enjoyment are fixed up, already. You cannot have more or less. Otherwise… you'll see, one man is working so hard, day and night, and he could hardly maintain himself or his family. And another man, he's going to the market, sits down for one hour, and earns 100,000 dollars, immediately. You can see. Simply by touching the phone, he simply asks, "What is the rate of this? What is the rate of that?" and he makes one transaction, and immediately he gets one thousand dollars. And this man is working hard, day and night, he could not get even two sufficient meals.

So that means the, according to the body, the material happiness and… Just like you are. You have got this American body. So automatically your country's facilities… You are more comfortable than other countries because you have no scarcity, enough production. Everything is enough. So according to the body, you are getting comforts of life. And in another country, deserted country, very hard living, cannot get nice foodstuffs, only living on animals. That is also very rarely. So these are different. Just like in Greenland. It is filled up with ice. They cannot get any nice food. Still they live there. This is māyā. They will not think, "Oh, here the life is very difficult. Let me go away from here. Let me go to some other, better place." No. He'll not go. Janani janma-bhūmiś ca svargād api garīyasī. Our birthplace, even it is hell, it is better than heaven. That is māyā. Just like hog. Hog is living most abominable condition of life, with stools and filthy water, but still, he is thinking he's living in heaven. Janani janma-bhūmiś ca svargād api garīyasī. So therefore, the conclusion is that so far material comforts are concerned, you cannot get more. Or less. You will get. It is already fixed up. Deha-yogena dehinām. Sukham aindriyakaṁ daityā deha-yogena dehinām, sarvatra labhyate… eh? Yathā duḥkham ayatnataḥ. Prahlāda Mahārāja says. Sarvatra labhyate. So far material comfort is concerned, what you are destined to get, you'll get it, in wherever you may live. It doesn't matter. Your allotment is already there. That is your body.

And our sense pleasure means this material bodily pleasure. That is all. Sukham aindriyakam. We have got these senses: hands, legs, eyes, ears, and five working senses, and knowledge-gathering senses. They are all constitute the whole body. So bodily comfort means this sense gratification. Dharma, artha, kāma. But here it is said trai-vargikam. Saṁsthāṁ vijñāya sannyasya karma trai-vargikaṁ ca yat. When you are ready for death, there is no more this trai-vargikam. Trai-vargikam means religion and economic development and sense gratification. This is human civilization. This is not human civilization, in one sense, because there is question of dharma. Dharma means religion. Religion… not exactly in the same way as we understand in English language: "a kind of faith." Dharma. Generally, people understand that "I have got my own dharma." "I am Hindu; I am Christian; I am Muslim; I am this; I am that." But in Sanskrit language, dharma does not mean like that, "a kind of faith." No. Faith is blind. Today you are Hindu, tomorrow you are Christian, today you are Christian. So this faith-changing is not dharma. Dharma means "which you cannot change." That is dharma. Not that whimsically I change. That dharma is service. Every one of us rendering some service to others. That is dharma. Every one of us. Jīvera svarūpa haya kṛṣṇera nitya dāsa. Caitanya Mahāprabhu gives us immediate information what is a living entity. He immediately gives the definition that a living entity means who is rendering service to the Lord. So we are rendering service. Somebody's rendering service to the countries, society, family, and at least, to dog, to cat. That is our general inclination, because we want to give service to the Supreme. But because we have forgotten the Supreme, our service attitude is now distributed in so many ways. But I am serving. That's a fact. Either you serve dog or either you serve God; the service is there. That you cannot avoid.

You cannot say, nobody can say that "I am not serving anyone." Even becoming God, so-called God… As there are so many rascals, say, they say that "We are God" or "I am God, everyone God." God is never servant. God is enjoyer; God is master. God does not serve anyone. Just like you see, we have God here, Kṛṣṇa. He's not serving, He's enjoying. That is God. You'll always find God enjoying. God is not servant. Master. Kṛṣṇa says bhoktā. Bhoktā means enjoyer. Everyone should be engaged for His service, and He's the only enjoyer. Ekale īśvara kṛṣṇa [Cc. Ādi 5.142]. The only enjoyer, only master, is Kṛṣṇa, and all others, they are servants. Now, there may be gradation of servant, just like in your country, President Nixon is also a servant. And ordinary constable, he is also a servant. Everyone is servant; nobody is master. So there is gradation of service. That's all. Somebody is serving as President, somebody is serving as constable, somebody is serving as dog, somebody is serving as cat. And similarly, somebody is loving reciprocally.

In this way, the whole situation is there. But the central point is, master is Kṛṣṇa, or God, and our love should be reposed unto Him. This is the point. This is Kṛṣṇa consciousness. Śraddadhāno mahā-manāḥ. So one who has fixed up his goal of life in this way, that "I am rendering service. That's a fact. But I am not satisfied. Why? I am rendering so much service."… Just like in our country, Mahatma Gandhi rendered so much service to his country that at the end he was killed by his countrymen. Just see. This is the return. Your country also. President Kennedy, he was a nice president, but he was killed. So here in this material world, or māyā, if you render service to māyā, illusion, you'll never be satisfied. Neither the person to whom you are giving service, he'll be satisfied. There is no satisfaction, either to the so-called master or to the servant. Because Kṛṣṇa is missing. That's all. One should understand this.

This is the actually fact. Here the service is going on, but the master and the servant, both are not satisfied. But there is another platform, spiritual world, where service rendered, both the master and the servant become satisfied, immediately. Tasmin tuṣṭe jagat tuṣṭaḥ. The same example. Just like if (you) put your eatables into the stomach, so the stomach is satisfied and all the servants, the hands, legs, and others who acquire their foodstuff and put into the mouth, they are also satisfied, automatically. The hands, legs, fingers, eyes-every part of my body, immediately satisfied. Yathā prāṇopahārāc ca yathendriyāṇām. We are, at the present moment in the material existence, we are trying to be satisfied. That is also… The example is there. Just like a child is crying. You give him something eatable, he puts it in the mouth, and he's satisfied, no more crying. Similarly, actually if we want to be satisfied, then, as it is said here, saṁsthāṁ vijñāya sannyasya karma trai-vargikam, give up this, saṁsthām, saṁsthāṁ vijñāya …

Saṁsthām means death. Death is sure. Death is the best surety as… "As sure as death." Nobody can say that "I can avoid death." That's a fact. So one who actually understands that "I'll have to die,"… People do not understand. Everyone thinks that he will not die. He'll not die. That is called māyā. He's seeing that everyone is dying; still, he's thinking that "I shall not die" or "I shall live for millions of years. There is no question of death." But it is a fact. You may be advanced in science, but he, this death is sure. That's a fact. Therefore it is advised here that saṁsthāṁ vijñāya, one who is actually intelligent, he should know that he will die. But the karmīs, the rascals, he knows also that he will die-at least, theoretically accept-but he wants to enjoy, since the death does not come, to the fullest extent. That is the present condition of the society. He knows that will he die. "So, so long my senses are there, let me gratify." Now, yesterday, when I went to the bank, there was a cinema signboard, what is that?

Karandhara: "Is there sex after death?"

Prabhupāda: Yes. (laughter) You see? Because this material life means sex. So, they are seeking sex after death, also. (Laughter) This is, I mean to say, plain acceptance of the materialistic… He'll, "Is there sex after death?" they're inquiring. If there is sex after death, then they are not fearful of death. (laughter) There is a story that one man was drinking. So, drinking in India is a great sin. So his friend advised that "You are drinking. You'll go to hell." So he said, "Oh, my father also drinks." So he said, "Your father also will go to hell." "Oh, my brother also drinks." "Oh, he also will go to hell." In this way, he continued to say, "My father, my brother, my sister, my this, my that…" So… And he was replying, "Yes, he will also go to hell." "Oh, hell is heaven. Because we're all drinking here and drinking there. So what is the hell? That is heaven." Similarly, this is, this signboard is like that. "If sex is there after death then that is not death. That is life." (laughter) You see? So actually, you have got sex after death. Because you'll get into another body. Now you are having sex as human being in very nice apartment or on the street, on the beach, as you like. In the next life also, as cats and dogs, you will have sex life. The sex life is not denied, because the life is there. Āhāra-nidrā-bhaya-maithunaṁ ca. This maithuna, maithuna means sex life. Eating, sleeping, and sex life, and defending. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. So this is now inquiry. Now, if this inquiry is taken scientifically, "Is there sex after death?" it is not joking, if it is taken seriously, so people should be informed that "Yes, there is sex after death. Why there is no sex? Because there is life after death. You get another body. Maybe a god's body, demigod's body, or dog's body, you'll get another body, according to your own work. And as soon as you get body, these four things are there: eating, sleeping, sex, and defending."

So there is, actually. So the higher inquiry should be that "Then what is the position of this sex life?" The position of this sex life is eternal. The sex life is from Rādhā and Kṛṣṇa. Cin-mithuna, cin-mithuna, spiritual. But there the sex life is not like this abominable sex life. There is sex impulse in the original. Otherwise how we have got this sex impulse? In the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. "Supreme Brahman, Absolute Truth, is there, is that from whom everything comes." So if there is sex life there in the Absolute Truth … There must be sex life. Otherwise where you have got it? Wherefrom we get it? Everything is there, but the difference is that here, everything is contaminated, abominable, and there, everything is without inebrieties; it is happy, healthy, and eternal blissful. That is the difference. The things are there.

Just like Kṛṣṇa's mother. Motherly affection of mother Yaśodā upon Kṛṣṇa. And Kṛṣṇa is playing as child, pleasing mother Yaśodā. So that thing is also in this material world. Here also, the mother likes to raise his beloved child, the child also plays to give pleasure to the mother. The rasa… Rasa means the humor or mellow. Exchange between the mother and child is there and here also. Similarly friendship, similarly conjugal love. Everything, all the five rasas, mellows, are there. The impersonalists cannot understand. They're afraid of… As soon as they hear "love," "Oh, love? Here is love, frustrated. Then it is māyā. Then Kṛṣṇa's love is also māyā." Therefore they are called Māyāvādī. They are carrying this material idea to the spiritual idea. And when they cannot accommodate, they make it zero or impersonal. Śūnyavādi. That is their position. They cannot understand that these very things are existing in the spiritual world in a blissful way. So there is sex, but there is blissful sex. Not that… Here, we want to enjoy sex life, but at the same time want to get out of the result of sex life; therefore we use contraceptive tablets.

Because result of sex life is very, I mean to say, miserable. So we want to avoid the miserable condition of sex life, but there is another life, where there is no miserable condition of sex life. That is spiritual life. But the ordinary poor fund of knowledge, they cannot understand it. They think that "Here, the sex life is miserable, conditional sex life. So if in the spiritual world there is also sex life, then it is also miserable." So this conception of sex impulse, just like Rādhā Kṛṣṇa and gopīs' dealing with Kṛṣṇa, they think it is māyā. Therefore they are called Māyāvādīs. They have no knowledge. Their brain cannot accommodate this idea that all these activities can be very blissful, supreme. Without any difficulty, without any miserable condition. They cannot understand it. But … Therefore it requires higher intelligence to understand Kṛṣṇa consciousness. Kṛṣṇa consciousness is trying to give the people the happiness to which is simply blissful, without any inebrieties.

That is Kṛṣṇa consciousness. So here, vāsudeve bhagavati ātma-bhāvaṁ dṛḍhaṁ gataḥ. Vāsudeve bhagavati. Vāsudeva, the son of Vasudeva, Kṛṣṇa, bhagavati, He is the Supreme Personality of Godhead. Here… Just like if I give one's father's name, then you know the man particularly. So here, bhagavati. There are many expansions of God. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. But He is particularly mentioned here: vāsudeva, Kṛṣṇa. Kṛṣṇa's name is Vāsudeva. Vāsudeve bhagavati ātma-bhāvaṁ dṛḍhaṁ gataḥ. We are trying to enjoy life by making friends, ātma-bhāvam. Ātma-bhāvam means very intimate. Intimate, near relative, or beloved. So we have to change our consciousness. Instead of trying to make this material world as beloved, you have to make Kṛṣṇa as beloved. That is Kṛṣṇa consciousness. The everything is there. You get everything in return, as here, you are trying to enjoy, but without any inebriety. That is called Kṛṣṇa consciousness. So Parīkṣit Mahārāja attained this stage. Therefore he could give up all his kingdom, all his family, all his animals and everything, and he simply became Kṛṣṇa conscious. Read the purport?

Pradyumna: "The three activities of religion, economic development, and sense gratification …"

Prabhupāda: Oh, there is no time. All right, have kīrtana. Hare Kṛṣṇa. (end)

Śrīmad-Bhāgavatam Canto 2.8: Lectures

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Śrīmad-Bhāgavatam 2.8.7

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Los Angeles, February 10, 19

Prabhupāda: Where is karatāla? My karatāla is in that… Where is Nitāi?

Jayatīrtha: It was planned for you to lecture this evening, rather than this morning.

Prabhupāda: Management?

Devotee: He thought you were lecturing this evening.

Prabhupāda: Evening? Not in the morning?

Puṣṭa Kṛṣṇa: Where is Nitāi?

Prabhupāda: I was lecturing in the morning at…

Devotees: Jaya! Haribol!

Prabhupāda: If you like, I can speak in the evening also.

Devotees: (very loud) Jaya! Haribol!

(Prabhupāda sings Jaya Rādhā-Mādhava) [break]

Nitāi: (leads chanting) Yad adhātu-mato brahman… [break]

Prabhupāda: …being completely aware of Brahman, the Supreme Absolute Truth, not a bogus. If you want to receive knowledge, then you must approach a guru who is brahma-niṣṭham. That is the qualification of guru. Brahman, brahmaṇy upaśamāśrayam. These words are there. He is living in Brahman, Absolute Truth. He has no other business. That is guru.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśinaḥ, "who has seen the truth," not imagination. He cannot be guru. Who has actually seen, tattva-darśinaḥ… These are the injunction in the śāstras, and Parīkṣit Mahārāja is strictly following the same principles and asking Śukadeva Gosvāmī, bhavanto jānate yathā: "As you have learned from your predecessor." So that is perfect knowledge. The knowledge is coming from Kṛṣṇa. Kṛṣṇa is all-perfect, and Arjuna is hearing directly from Him, and the statement of Arjuna is there in the Bhagavad-gītā. He understands that Kṛṣṇa is the Supreme Personality of Godhead; that is, he acquired knowledge from Kṛṣṇa.

So here the question is… This question is almost inquired by intelligent persons, that "We have come to this material world and suffering, but the living entity is part and parcel of Kṛṣṇa, or God. How he has come to this material world?" That is very intelligent question. Therefore it is said here, yadṛcchayā: "It is automatically, by nature's law," or hetunā, "or there is some cause? Whether there is any cause about the living entities coming down in this material world? Which one is correct?" So without any cause, there cannot be anything. That is logic. And the rascal philosopher's statement, "It happened automatically. There was a chunk, and the creation came…," this is rascal's philosophy. Jagad āhur anīśvaram [Bg. 16.8]. The rascals, they do not accept that there is a cause of this creation. That they do not understand. They do not know, and they theorize. You'll find mostly in the Western countries all these philosophers… The Darwin's theory… He cannot give any reasonable cause. Some theory: "It may be, perhaps, for millions of years there was no…" Speculate. And he admits that "Whatever I am presenting, it is all my speculation." We have seen his letter, some, from 150 years ago. He wrote a letter to a friend. He admitted that "Whatever I am presenting, that is speculation." But science is not speculation. Science cannot be speculation. That is not science. "Two plus two equal to four"-this is science. And if you speculate-"Two plus two equal to five" or "Two plus two equal to three"-that is not science.

So the science of Kṛṣṇa is not speculation. It is exactly science. Tad-vijñānam. Tad-vijñānam. Tad-vijñānārtham. Vijñāna means science, not speculation. So one should understand God scientifically. That is required, not imagination. The Māyāvādī philosophers, they say, "You can imagine your God." This is rascaldom. How you can imagine your God? God is God. God means the supreme controller, the Supreme Being. In the dictionary you'll find this word: "God means the Supreme Being." He is also a being like us, individual. Just like we are here face to face. You are one individual; I am one individual. We are talking or hearing. Similarly, God is also individual. Just like Kṛṣṇa said,

imaṁ vivasvate yogaṁ

proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

So He’s individual person. He instructed the sun-god millions and millions of years ago. So Arjuna inquired, ”How it is possible that millions of years ago…? Because You are my contemporary. You are of the same age.” So Kṛṣṇa said that ”Millions of millions of years ago, when I spoke this philosophy to the sun-god, you were also present because you are My intimate friend. Whenever I descend, you are also there. But the difference is that you have forgotten; I remember that I said like this.”

So that is the difference between Kṛṣṇa and ordinary living being. Kṛṣṇa remembers everything, knows everything. Vedāhaṁ samatītāni: [Bg. 7.26] ”I know everything.” That is Kṛṣṇa. But we do not know. That is the difference. Kṛṣṇa is not impersonal. He’s also a person, but He is not a person like us, like you, like me. His personality is supreme. Nobody is greater than Him. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate. These are the Vedic information. He’s individual, but He has nothing to do. He’s such individual. Just like Kṛṣṇa is here. The whole world is going on under Kṛṣṇa’s direction, but He has nothing to do. He’s enjoying with Śrīmatī Rādhārāṇī. That is Kṛṣṇa’s position. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). He has to create one universe or destroy one universe-He hasn’t to take any attention. He’s engaged in His pleasure-Kṛṣṇa, the reservoir of pleasure. His pleasure is never disturbed by all these activities. He’s so perfect. Just like in our society, we are not perfect. Still, you boys and girls, you love me. Whatever I say, immediately done. So if an ordinary person like me, he can do things without his personal endeavor, how far…, how Kṛṣṇa is great, that na tat-samaḥ, there is nobody equal to Him. How great He is, how powerful He is, you can just imagine. If the ordinary person can have some power that he hasn’t got to do anything personally-simply by his desire everything is done-so why not Kṛṣṇa also? Where is the difficulty?

In the Bible I think it is said, ”God said, ’Let there be creation,’ and there was creation.” Is it not? So that is Kṛṣṇa. He simple desires, ”Let there be creation,” and immediately everything is ready. That is Kṛṣṇa. How it is being done? Automatically? No automatically. It is done regularly, as you do. Hetunā: there is cause. But the original cause is Kṛṣṇa’s desire. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The original desire is Kṛṣṇa’s. What we are doing also, that is also… The original cause is Kṛṣṇa. We cannot do anything independently. If I go to heaven or go to hell, that is also sanctioned by Kṛṣṇa. Without Kṛṣṇa’s desire I cannot do anything. That is also stated in the Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

So this theory, that the world is going automatically or we have come into this material world without any reason, without any cause… Kim anyat kāma-haitukam. They say, the rascals say, that our coming to this material world is to the lusty desires of the father and mother. Therefore the child has no meaning. It is a by-product of the lusty desire. So if I don’t want it, kill it. Destroy it. This is going on. But that is not the fact. The child has come into the womb of the mother, a particular type of mother-not the sa…, every mother is producing the same type of child. No. Why? There is cause. There is cause, hetunā. Without cause there cannot be anything. Karmaṇā daiva-netreṇa [SB 3.31.1], the cause is his activities. According to the activities, he is producing the next body automatically. That is automatically. But there is cause, his activity.

That is also stated in the Bhagavad-gītā: kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. Kāraṇam. Kāraṇam means cause. What is the cause? The cause is that as he’s associating with a particular type of the modes of nature, sattva-guṇa, rajo-guṇa, tamo-guṇa… If he’s associating with tamo-guṇa, then next life he’s preparing in the lower animal kingdoms or most degraded family. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. If one is associating with tamo-guṇa, ignorance-no knowledge, in the darkness-then he is gliding down to the lower species of life: animal, birds, beast, trees, plants, aquatics, insects, serpents, so many. Adho gacchanti. Adhaḥ means going down. Tāmasāḥ. And ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Those who are in the goodness, those who are associating with the modes of material nature in goodness, just like satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42], brahminical qualification, truthful, controlling the mind, controlling the senses, simplicity, tolerant, full faith in scripture and God, full knowledge, practical application of knowledge… This is called sattva-guṇa. So if you cultivate sattva-guṇa, then you are elevated to the higher planetary system. Why there are so many planets? The moon planet, the sun planet, so brilliant planets-why there are? There are also different places for different kinds of living creature. There is hetu. There is cause. And similarly, rajo-guṇa, passionate…

So madhye tiṣṭhanti rājasāḥ. So there is hetu. Hetu means cause. Not without cause. Nobody has taken birth in this material world without any cause. And according to the cause, the particular type of body is built up. Karmaṇā daiva-netreṇa [SB 3.31.1]. A big science there is. Unfortunately there is no education for this science. Maybe in future they will take interest. As we are publishing the books and going to the universities and to the professors, there may be. There is possibility now. Otherwise these rascals did not know what is this science. They did not care. Big, big professors, big, big scientists, they are putting the theories that life has come from chemicals, chemical evolution, and they are getting Nobel Prize. And if they are offered that ”Take these chemicals. Produce a life,” they’ll deny.

So this ignorance is going on. Therefore for future guidance, Parīkṣit Mahārāja inquired this question, that "How the living entity got this body, material body? Whether it is automatically, without any cause, or with cause?" But with cause… It will be explained. It is not… When the cause is there… Just like if you infect some disease, automatically you'll suffer from the disease. It will come automatically. That is automatically. But your becoming infected, that is cause. So if you become cautious not to be infected, then the cause of lower birth or suffering you can avoid. Therefore we have started this society, society. Society means that you'll get here the cause of being elevated. Just like there are so many societies, equal class of men. "Birds of the same feather flock together." So here is a society. Who will flock here? Who will come here? Because this society is meant for liberation… People are suffering so much on account of material condition of life. Nobody is happy. That is a fact. But because they are in ignorance, they are accepting unhappiness as happiness. This is called māyā. This is called māyā.

Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. This māyā is very much manifest in sex life. They accept the sex life is very nice, but after that, there is so many distresses. Legal or illegal, it doesn't matter. Legal distresses or illegal distresses, but it is distress. Every one of us, we know. Therefore everything-to make the best use of a bad bargain. We have got this material body. The cause was there. The cause was there that because we wanted to enjoy and did not like to serve Kṛṣṇa. This is the cause. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. We are serving Kṛṣṇa. That is our, I mean to say, place, constitutional position, to serve Kṛṣṇa, but sometimes we desire: "Why shall I serve Kṛṣṇa? Why shall I serve the spiritual master? I shall enjoy. I shall enjoy." But that enjoyment was there by serving Kṛṣṇa, but he wanted to become enjoyer independent of Kṛṣṇa. That is the cause of falldown. With Kṛṣṇa, you can enjoy very nicely. You have seen the picture, how with Kṛṣṇa the gopīs are nicely dancing, enjoying; the cowherd boys are playing. Enjoy with Kṛṣṇa, that is your real enjoyment. But without Kṛṣṇa, when you want to enjoy, that is māyā. That is māyā.

So māyā is there always, and… Because unless there is darkness, you cannot appreciate the quality of brightness; therefore Kṛṣṇa has created darkness, māyā also, so that you can appreciate what is brightness. Two things are required. Without brightness, the darkness cannot be appreciated, and darkness… Without darkness, the brightness cannot be appreciated. The two things are there, side by side. Just like there is sunlight, and here is shadow, side by side. You can remain within the shadow; you can remain within the sunshine. That is your choice. If we remain in the darkness, then our life is miserable, and if we remain in the light, brightness… Therefore Vedic literature instructs us, tamasi mā: "Don't remain in the dark." Jyotir gama: "Go to the light." So this attempt, Kṛṣṇa consciousness movement, is an attempt to bring people from darkness to the light. So don't misuse this opportunity. Some way or other, you have come in contact with this movement. Properly utilize it. Don't go to the darkness. Always remain in bright light.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 2.9: Lectures
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Śrīmad-Bhāgavatam 2.9.1

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Tokyo, April 20, 1972

Pradyumna: (chanting verse) Na ghaṭetārtha-sambandhaḥ.

Devotees: Na ghaṭetārtha-sambandhaḥ.

Prabhupāda: It is sandhi? Na ghaṭeta artha. It has been lost? Na ghaṭetārtha-sambandhaḥ. Na ghaṭetārtha-sambandhaḥ. Again, recite the whole śloka.

Pradyumna: (devotees repeating)
śrī śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā
[SB 2.9.1]
Svapna. Draṣṭur. Svapna-draṣṭur. Iva. Añjasā. Ivāñjasā.

Prabhupāda: Svapna-draṣṭur ivāñjasā.

Pradyumna: Svapna-draṣṭur ivāñjasā.

Prabhupāda: Now read again.

Pradyumna: Whole thing?

Prabhupāda: No, this same verse. Practice it. In this way you practice one mantra daily. Each mantra will purify you hundred yards daily. Go forward. These mantras are very powerful, given by Vyāsadeva Gosvāmī, vibrated. And spoken by… Śuka-mukhād drava-saṁyutamrtam. That is explained in the beginning. Just like a ripened fruit in the tree is already very sweet, and if it is touched by the beak of the parrot, it becomes sweeter. These are natural course. If the parrot touches the fruit, he cuts little by his beak, beak. Beak, you call beak? Then it becomes still sweeter. Śuka-mukhād drava-saṁyutam. Similarly, Śrīmad-Bhāgavatam is already sublime, transcendental. And when it is spoken through the mouth of Śukadeva Gosvāmī, it becomes still sweet, just like the fruit. The parrot is also called śuka. It is called śuka-pakṣi, śuka bird. So this comparison is given. As the fruit becomes still sweeter by the touch of the beak of the parrot, similarly, Śukadeva Gosvāmī, because it is already spoken by Vyāsadeva, ripened fruit, the experienced contribution of Vyāsadeva, all the Vedic literatures, but when it is spoken through the paramparā system of Śukadeva Gosvāmī, it becomes still sweeter.

Therefore Caitanya Mahāprabhu recommended to study Śrīmad-Bhāgavatam from bhāgavatam. Bhāgavata para giyā bhāgavata sthāne. Bhāgavata means the grantha-bhāgavata, book bhāgavata… Bhāgavata means about Kṛṣṇa. Bhagavān is Kṛṣṇa. And anything in relationship with Kṛṣṇa is called Bhāgavata. So the devotee is also in relationship with Kṛṣṇa. He is also called bhāgavata. Mahā-bhāgavata. Those who are highly advanced, or first-class devotees, they are called mahā-bhāgavata. So this Bhāgavatam, it is the essence of the Vedic knowledge and when it is received through the paramparā system of pure devotee, then it becomes still more sweet than before. That is the purport.

So we should try to learn, get it by heart, at least one śloka, two ślokas in a week. And if we chant that… Just like you are chanting so many songs, similarly, if we chant one or two verses of Śrīmad-Bhāgavatam, that will make you very quickly advanced for spiritual realization. We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take advanced step, full advantage of the mantra. It is not that to show some scholarship, that "I know so much Sanskrit." No. It is just offered with humility to learn the mantra because one who will chant the mantra… They are all transcendental vibration. Just Hare Kṛṣṇa mantra… This is mahā-mantra, but they are also mantras, all the verses from Bhagavad-gītā, Śrīmad-Bhāgavatam, spoken by Kṛṣṇa, spoken by… Bhāgavata also, spoken by Kṛṣṇa. Vyāsadeva is incarnation of Kṛṣṇa. They're also mantras, infallible instructions. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two ślokas daily. Chant.

Pradyumna: (chants with devotees responding)

śrī śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ…
[SB 2.9.1]

Prabhupāda: (correcting) Na ghaṭetārtha-sambandhaḥ. Like that. It is written like that?

Pradyumna: Ghaṭetārtha-sambandhaḥ.

Prabhupāda: artha, artha separated?

Pradyumna: No. Together. Ghaṭetārtha.

Prabhupāda: No. Ghaṭetārtha-sambandhaḥ. It should, should not be. Na ghaṭetārtha-sambandhaḥ. Like that. Tā should be long. Tā. Ghaṭeta artha-sambandhaḥ. Na ghaṭetārtha-sambandhaḥ. Is that all right?

Pradyumna: Yes.

Prabhupāda: So pronounce like that.

Pradyumna: Na ghaṭetārtha-sambandhaḥ.

Prabhupāda: Loud. Na ghaṭetārtha-sambandhaḥ.

Pradyumna: Na ghaṭetārtha-sambandhaḥ.

Prabhupāda: Yes. Na ghaṭetārtha-sambandhaḥ.

Devotees: Na ghaṭetārtha-sambandhaḥ.

Pradyumna: Svapna-draṣṭur ivāñjasā.

Prabhupāda: Oh. Again pronounce.

Pradyumna: Śrī śuka uvāca (repeats verse)

Prabhupāda: Very important verse. Now we shall go to the words and meaning. Again recite. Śrī śuka uvāca.

Devotees: (repeat verse)

Prabhupāda: Once again. Do it again.

Pradyumna: (repeats verse)

Prabhupāda: Again. (devotees repeat verse again) Anyone can recite? All right. See the book and recite.

Śyāmasundara: Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ.

Prabhupāda: Parasya. The transliteration is the long a. You have seen? You just try to follow the transliteration. That will be easier.

Śyāmasundara: Parasyānu…

Prabhupāda: Parasyānubhava, bhavātmanaḥ. Ātmā.

Śyāmasundara: Yes. Long a over a. Atmanaḥ.

Prabhupāda: Yes. Now, beginning.

Śyāmasundara: Parasyānu…

Prabhupāda: No. First line. (devotees repeating)

Śyāmasundara: Śrī śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ.

Prabhupāda: Read it again.

Śyāmasundara: Śrī śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ na ghaṭetārtha…

Prabhupāda: Na ghaṭetārtha-sambandhaḥ. Svapna-draṣṭur ivāñjasā. Next. Next. You read. Go on. One after another. (continues devotee reciting, Prabhupāda correcting) You read the transliteration. The thing is hearing the meter and repeat. That's all. The writing is already there, transliteration. Simply you have to hear the written. Just like you have chanted so many verses, songs, by hearing. The hearing is very important. A child learns another language simply by hearing, pronunciation, hearing. That is natural. If we hear one thing repeatedly, you will learn. You will learn. So one has to hear little attentively. Then it will be easy. There is no difficulty. Just like you are singing our song in tune, (sings) saṁsāra-dāvānala-līḍha-loka **. This is by hearing. So simply you have to hear. Therefore whole Vedic śāstra is called śruti. It is a process of hearing. (coughing) This is a disease of old age. These are the warnings that the body is getting rotten. Go on. (recitation continues) Next. Each one of you. Na ghaṭetārtha-sambandhaḥ svapna-draṣṭur ivāñjasā. What is the añjasā spelling?

Devotee: I-v-a-n-j-a-s-a. Ivāñjasā.

Prabhupāda: Long a or short a?

Devotee: Long a.

Prabhupāda: Yes. Ivāñjasā. Añjasā. Añjasā means wholesale. Go on. (recitation and corrections continue) Na ghaṭeta artha sambandhaḥ, combined together it becomes na ghaṭetārtha-sambandhaḥ. Tārtha. What is the spelling? Tārtha?

Devotee: T, long a, r-t-h-a.

Prabhupāda: Of tha? What is the…?

Devotee: T-a-r-t-h-a. Na ghaṭa…

Prabhupāda: T-h-a. There must be r.

Pradyumna: Yes. Ghaṭetārtha. G-h-a-t-e-t-a-r…

Prabhupāda: T-a-r. Yes. T-a, artha. So you were missing that r. Na ghaṭetārtha-sambandhaḥ. All right. Next. (recitation continues) Get it next. Come here. So you have to study like that. So many ślokas, I am taking so much labor. If you do not read it carefully… It is not for that I am making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word to word meaning and then transliteration? If you chant this mantra, that vibration will cleanse the atmosphere. And wherever you go, in any part of the world, if you can chant this mantra, oh, you'll be received like God. It is so nice. And in India he'll actually receive like Gods if you chant this mantra. They will so offer their respects, so many. Veda-mantra. Next chant. (another devotee recites verse) Very good. Next, next. Bhanu prabhu (Bhanu recites) Thank you very much. He has pronounced very nicely. So he will teach you. Yes. Next. (another devotee recites verse) Very good. (another devotee recites verse) Very good. Yes. In this way, each one of you, you chant and others will follow. Then one or two days, you get the śloka by heart. You can chant. It is not difficult. Now read the word meanings and translation.

Karandhara: "Śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ātma- the Supreme Personality of Godhead; māyām-the energy; ṛte-without; rājan-O King…"

Prabhupāda: Rājan.

Karandhara: Rājan-O King.

Prabhupāda: It is address, addressing. Nominative is rāja and addressive is rājan. Go on.

Karandhara: Parasyāsya…

Prabhupāda: Parasya.

Karandhara: Parasya.

Prabhupāda: Parasya. Yes.

Karandhara: "Parasya-of the pure soul; anubhava-ātmanaḥ- of the purely conscious; na-never; ghaṭeta-it can so happen; artha-meaning; sambandhaḥ-relation with the material body; svapna-dream; draṣṭuḥ-of the seer; iva-like it; añjasā-completely."

Prabhupāda: Añjasā.

Karandhara: "Añjasā-completely. Translation: Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. It is just like the dreamer seeing his own body working."

Prabhupāda: So, purport?

Karandhara: "Purport. The question of Mahārāja Parīkṣit is perfectly answered as to how a living entity began his material life, although he is apart from the material body and the mind."

Prabhupāda: It is a very important question. Parīkṣit Mahārāja inquired… Many people inquired that "How the living entity was with Kṛṣṇa, he became fallen in this material world?" Is not done? This question is raised? So this question is answered here, that "How the living entity who was with Kṛṣṇa became fallen down in contact with this material qualities?" So this is the answer. Read the translation.

Karandhara: "Śrī Śukadeva Gosvāmī said: O king, unless one is influenced by the energy of the Supreme Personality of Godhead…"

Prabhupāda: It is simply the influence of the material energy, nothing. Actually he has not fallen. Another example given is given. Just like the moon is covered with scattered cloud, the passing cloud. You have seen. Everyone has experience. The cloud passes, and it appears that the moon is moving. Have you seen this?

Devotees: Yes.

Prabhupāda: Actually the moon is not moving. It is a māyā, illusion. It appears that the moon is moving. But similarly, the living entity, because he is spiritual spark of the Supreme, it has not fallen. It has not fallen. But he is thinking, "I am fallen. I am material." That is the reason. He is thinking, "I am this body." Actually the body has no connection with me. That is experienced, that the body has no connection with the soul. The body is changing, dying. But I am the same. The same example, the moon: The cloud is passing over in different way. The moon is far away from the cloud, and it has nothing to do with the cloud, but it appears the moon is moving. [break] Try to understand. Have questions and answer. It is very important thing. Ātma-māyām ṛte rājan. Except ātma-māyā, the illusory energy… It is the maneuver or handling of the illusory energy of Kṛṣṇa. This illusory energy develops when we forget Kṛṣṇa. That's all. It is… In other words, this illusory identification of me with the body is simply due to my forgetfulness. We wanted to forget, we wanted to give up Kṛṣṇa and wanted to enjoy this material world. Therefore Kṛṣṇa is giving us…

Just like when you play some part in a drama, if you feel that "I am king," then you can talk very nicely. And if you feel that "I am Karandhara," then you cannot play nicely king. Is it not? Feeling must be there. If you are playing the part of a king, then you must have the same courage and belief that "I am king." You have to forget that you are Karandhara. Then your part will be very nicely played. It will be appreciated. But if you think simultaneously that "I am Karandhara. I am taking, playing the part of the king," then you cannot play. So because we wanted to play the part of Kṛṣṇa, enjoyer, Kṛṣṇa is giving us chance that "You feel like Me."-"I am king. I am Kṛṣṇa. I am God." (laughter) All these rascals, those who are feeling like that, "I am master. I am king. I am Kṛṣṇa. I am God," they are all simply in that feeling only. That's all. And this feeling is created by Kṛṣṇa: "All right. You want to play the part of a king. I shall train you in such a way." Just like director means, dramatic director means, he creates a feeling. His direction is nothing but how to feel.

Sometimes we played in our younger age Caitanya-līlā. I introduced. And one big director, Amrtalal Chosa, he was just like grandfather. He was one of the, just like in England Shakespeare and others, big, big dramatic, well-known persons. This Amrtalal Chosa and Girish Chandra Chosa, they introduced in India theatric… So we called him to give us direction. He was giving us direction, and repeatedly he was telling that "You feel like that," especially to me. "You feel like that." So actually, when we played according to his direction, the audience were all crying. And we could not understand how they cried. We could not understand. On the stage when we played, it was so perfect that all audience were crying. Actually we saw they were smearing over their eyes with… But the whole thing is artificial, but the effect to the audience became so nice. So similarly, we are… Actually we have nothing to do with this material world, But we have been trained by the illusory energy in such a way that we are thinking, "I am Indian. I am American. I am this. I am that. I am brāhmaṇa. I am śūdra. I have to do this. I have got so much duty," all these illusions, simply thinking. We have nothing to do with all this nonsense, but still, we are taking it very serious. "I have to do like that. I have to do like that. I am this. I am that." That's all. That is explained. Ātma-māyām ṛte rājan: "Except the influence of that ātmā-māyā, the illusory energy of Kṛṣṇa…" Ātma-māyā. Read. Ātma-māyām ṛte rājan parasyānu. Read it?

Karandhara: Parasyānubhavātmanaḥ.

Prabhupāda: Parasyānubhavātmanaḥ. Na ghaṭeta artha-sambandha. There cannot be any relation at all. Na ghaṭeta. Cannot be. Artha sambandhaḥ. Svapna-draṣṭur ivāñjasā. The very exact example is given, svapna-draṣṭuḥ. Just like a man seeing dream: "Oh, there is tiger, tiger, tiger, tiger! Save me!" He is crying. Another man is, "Where is tiger? Why you are crying? Where is tiger?" But he, in the dream, he is actually feeling: "The tiger has attacked me." Therefore this example is given, na ghaṭetārtha-sambandhaḥ. There cannot be any meaning of this relationship except like a man dreaming and he is creating a situation. He is dreaming there is a tiger and he is creating a situation, fearful situation. Actually there is no cause of fear. There is no tiger. That situation is created by dream. Actually there is no tiger. Similarly we have created this material world and activity. People are running, "Oh…, sonh, sonh, sonh, sonh, sonh, sonh, sonh," identifying that "Oh, I am the manager. I am the factory owner. I am this, I am that. We have got his politics. We have to defeat such competitors." All these things are created exactly like that, svapna-draṣṭur ivāñjasā, just like a man is creating his particular situation simply by dream. That's all.

So the answer is, when somebody asks you that "When one has become in contact with this material nature?" He has not become in contact. He is thinking by the influence of the external energy. Just like the same example: A man is dreaming; there is no contact with tiger. Actually he has no contact with that. Similarly, actually we are not fallen. We cannot be fallen. But we have created a situation that we are, become… Try to understand understand. It is very important point. We have simply created a situation. We have not created a situation, Kṛṣṇa has given us a situation. Because we wanted to imitate Kṛṣṇa, so Kṛṣṇa has given an opportunity: "All right. Imitate. You want to be imitation king in the stage. So feel like this. Play like this. Do like this. People will applaud. 'Oh, a very nice king, very nice.' " That is the… So everyone in this material world, they are playing some part. They wanted, "I want to be prime minister." "All right." "I want to become very big business magnate." "I want to be leader." "I want to be a philosopher." "I want to be a scientist." So all this nonsense, they are trying to play-Kṛṣṇa is giving him the opportunity: "All right." But it is a nonsense, all nonsense. Simple dreaming. Just like you are dreaming. Next moment when the dream is gone, everything is finished. No more tiger, no more jungle, no more… Everything is finished. Similarly, so long this body is continuing, I am thinking, "I am a responsible leader, I am this, I am that." But as soon as this body is finished, oh, these are (indistinct) gone.

Sarva-haraś cāham. The death means… Kṛṣṇa says, "I am death. I take it away, all, everything. Gone." Now just think of our past life. Suppose I was a king or something like that. From Bhṛgu-saṁhitā it was ascertained. They said-I do not know-that I was a big physician in my last life, very spotless character, no sins, like that. He explained me. So it may be. But actually I have no remembrance that I was a physician. So what do we know? I might have been a very big physician, influential physician, having a good practice, but where is all…? All gone. So this situation, our contact with matter, is just like dream. Actually we are not fallen. Therefore, because we are not fallen, at any moment we can revive our Kṛṣṇa consciousness. As soon as we understand that, "I have nothing to do with. I am simply Kṛṣṇa's servant. Eternal servant. That's all," immediately he becomes liberated. Exactly like that: as soon as you… Sometimes we do that. When the fearful dreaming becomes too much intolerable, we break the dream. We break the dream when it becomes intolerable. Similarly, we can break this material connection at any moment as soon as we come to the point of Kṛṣṇa conscious. "Oh, Kṛṣṇa is my eternal master. I am His servant." That's all. This is the way. Actually we are not fallen. There cannot be any fallen. The same example: Actually there is no tiger; it is dreaming. Similarly, our fallen condition is also dreaming. We are not fallen. We can simply give up that illusory condition at any moment. At any moment. So if you study all these verses very nicely, you get all this knowledge quickly. Now what is the purport? Come on.

Karandhara: "The spirit soul is distinct from the material conception of his life."

Prabhupāda: Yes. Distinct. Always distinct. Next?

Karandhara: "But he is absorbed in such a material conception because of being influenced by the external energy of the Lord, called ātma-māyā. This is already explained in the First Canto in connection with Vyāsadeva's realization of the Supreme Lord and His external energy. The external energy is controlled by the Lord and the living entities are controlled by the external energy."

Prabhupāda: Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "As soon as one surrenders unto Me, he has no more illusion." Māyām etaṁ taranti. Immediately. So people are conditioned, encaged. So many big, big words The Māyāvādīs, they are undergoing austerities or penances just to become liberated. Yogis, they are also trying to become one. So many endeavors are going on. But the simple process is, as soon as you surrender, that you are not fallen, "It was illusion. I was dreaming. I am Kṛṣṇa's," finished. All gone. "I am Kṛṣṇa's. I am Kṛṣṇa's eternal servant. These are all nonsense"-he immediately becomes liberated. Just try to understand. Immediately, within a second. Liberation can be attained within a second, provided we abide by the order of Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the position. We are not fallen. We are thinking fallen. So we have to give up this nonsense thinking. Then we are liberated. There is no Is there any difficulty to understand? Just see how important this verse. It is already there, but you are not reading. Each verse, read every day carefully. Try to assimilate, understand, and you will get more profit, every day, hundred yards forward, hundred yards forward, yes. They are so important verses. How nicely composed by Vyāsadeva. In two lines the whole thing is explained. This is called śāstra. In two lines. Then read the purport.

Karandhara: "The external energy is controlled by the Lord and the living entities are controlled by the external energy by the will of the Lord. Therefore, although the living entity is purely conscious in his pure state, he is subordinate to the will of the Lord, being influenced by the external energy of the Lord. In the Bhagavad-gītā also the same thing is confirmed, that the Lord is present within the heart of every living entity and all consciousness and forgetfulness of the living entity are influenced by the Lord."

Prabhupāda: Yes. Because… Now, people may say that, "Why Kṛṣṇa within the heart gives one type of consciousness to one, and another type of consciousness…?" Because I wanted. I wanted to forget Kṛṣṇa, so Kṛṣṇa is giving consciousness: "All right, you can forget Me in this way." That is His kindness. Just like the Māyāvādīs, the so-called yogis and karmīs, they wanted to forget. Kṛṣṇa is giving him intelligence. "All right. You forget Me like this." That's all. Go on. And if you want to again revive your relationship, Kṛṣṇa will give you intelligence. Buddhi-yogaṁ dadāmi taṁ yena māṁ upayānti te: "I shall give intelligence." So Kṛṣṇa is… Ye yathā māṁ prapadyante [Bg. 4.11]. As you want, Kṛṣṇa gives you facility. Go on.

Karandhara: "Now the next question will automatically be made as to why the Lord influences the living entity to such consciousness and forgetfulness. The answer is that the Lord clearly wishes that every living entity be engaged in his pure consciousness as the part and parcel of the Lord, and thus be engaged in loving service of the Lord as he is constitutionally made. But because the living entity is partially independent also, he may not be willing to serve the Lord, but may try to become independent as the Lord is. The whole nondevotee class of living entities are all desirous of becoming equally as powerful as the Lord, although they are not fit to become so. The living entities are…"

Prabhupāda: They will never be God, but we see so many persons. By the influence of the illusory energy they think, "I am God. I am God. I shall become God by pressing my nose like this, doing this." So this is going on. They will never be able. That is not possible. Otherwise, there is no meaning of God. If everyone can become God, then there is no meaning of God. But by influence of… Just like karmīs are saying "I shall become millionaire. I shall become trillionaire. I shall become head of the state. I shall become prime minister." This struggle, this is another struggle: "I shall become God." This is another struggle. But it is illusion. It is illusion. So Kṛṣṇa gives them opportunity, some yogic success. Just like in India there is a rascal. He makes like that, and there is immediately some gold. And people become after him: "Oh, he is God. He is God." By producing a little gold, he becomes God. Another yogi, he gives immediately two rasagullā. So by producing two rasagullā, four annas' worth, he becomes God. You see? This is illusion. These rascals, they do not know that, "What is this rasagullā, two rasagullā? I can purchase from the market for four annas. So he is becoming God by four annas?" But they have no sense. "Oh, he is God. He can produce rasagullā." Rasagullā I can produce in our kitchen. But they are so rascal. "Oh, wonderful." So the yogic siddhis… So Kṛṣṇa gives him some power of yogic siddhi and he thinks that "I have become God," and some flatterers, they also think, "Oh, you are God." The same dream. And as soon as death comes, everything finished, your Godhood and everything finished. Now becomes doghood, come to the stage of doghood. Again, another dream: "I am dog." First of all "I am God," then next stage, "I am dog." This is going on. Therefore Bhaktivinoda Ṭhākura said, keno māyār bośe jāccho bhese': "Why you are being washed away by the waves of māyā? Just fix up. Stand up." Jīv kṛṣṇa-dās ei viśwās korle to ār duḥkho nāi. You simply remain fixed up on this standpoint, that, "I am eternal servant of Kṛṣṇa." Then there is no more dream. And if you allow yourself to be washed away, Kṛṣṇa gives you facility, "All right, come on. Be washed away." Then?

Karandhara: "The living entities are illusioned by the will of the Lord because they wanted to become like Him."

Prabhupāda: Yes.

Karandhara: "As a person thinks of becoming a king without possessing the necessary qualifications, similarly, when the living entity desires to become the Lord Himself, he is put in a condition of dreaming that he is a king. Therefore the first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forgets his actual life and thus dreams of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother and the mother gives the child a mirror to satisfy the crying and disturbing child with the shadow of the moon. Similarly the crying child of the Lord is given over to the shadow of the material world to lord it over as a karmī and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only. There is no necessity of tracing out the history when the living entity desired this, but the fact is that as soon as he desired such, he was put under the control of ātma-māyā by the direction of the Lord. Therefore the living entity in his material condition is dreaming falsely that this is 'mine' and this is 'I.' The dream is that the conditioned soul thinks of his material body as 'I' or falsely thinks that he is the lord and that everything in connection with the material body is 'mine.' Thus in dream only the misconception of 'I and mine' persist life after life. This continues life after life as long as the living entity is not purely conscious of his identity as the subordinate part and parcel of the Lord. In his pure consciousness, however, there is no such misconceived dream. And in that pure conscious state the living entity does not forget that he is never the Lord, but he is eternally the servitor of the Lord in transcendental love."

Prabhupāda: That's all.

Devotees: All glories to you Śrīla Prabhupāda. (offer obeisances)

Trivikrama: Śrīla Prabhupāda? You were just saying that we are not fallen. Actually this is an illusion thinking that we are fallen. Yet I read…

Prabhupāda: The same example. In dream I am not attacked by the tiger, but I am thinking, "Oh, tiger is there." It is simply dreaming condition.

Trivikrama: But so many Vaiṣṇavas are praying…

Prabhupāda: So as soon as you understand that "This is not… I am not in contact with tiger. It is all a dream," then you are delivered. Similarly, as soon as you understand, "All this material condition of life we are simply dreaming; I am actually servant of Kṛṣṇa," then you are liberated. That is Kṛṣṇa conscious. If you keep in Kṛṣṇa consciousness, that "I am eternal servant of Kṛṣṇa," then you are liberated. Sa guṇān samatītyaitān brahma-bhūyaa kalpate [Bg. 14.26], Kṛṣṇa says. Immediately brahma-bhūtaḥ. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no more lamentation, no more hankering. Samaḥ sarveṣu bhūteṣu. He can see everyone on equal vision. Because he knows, "Here is also another living entity." He is not a Chinaman. He is a part and parcel of God. He is not a Christian. He is not a Hindu. He is simply thinking like that. So give him Kṛṣṇa consciousness. That is real benefit, to bring him to the original position. Yes?

Cintāmaṇi: If, when we realize Kṛṣṇa, then we have no more desire, then how can we desire…

Prabhupāda: You create desire. If you simply keep this contact with Kṛṣṇa, then there is no more any other desire than to serve Kṛṣṇa. That's all.

Trivikrama: This feeling that we have, that we are fallen, that we are very fallen…

Prabhupāda: That is also illusion. That is also illusion. You are fallen means you have got some certain desires except service of Kṛṣṇa. Therefore the conclusion is that if you keep yourself tightly in Kṛṣṇa's service, there is no question of falling down or there is no question of māyā. You see?

Devotee: Even at that state, still the body is affected by the modes of nature. We are experiencing desires.

Prabhupāda: You are not experiencing. Your body is experiencing. You are feeling cold due to this body. You are not feeling cold. You are not feeling cold.

Devotee: But I think I am feeling cold.

Prabhupāda: You are thinking. That is illusion. That is illusion.

Devotee: So rise above that.

Prabhupāda: Yes. But not artificially, but this is the fact. You have to gradually rise to that platform. The fact is this. Just like when you are feverish, actually you are healthy, but it has come. So in the feverish condition you are thinking, "I am now feverish." But this feverish will not, condition, will not stay. You will come to the healthy stage. Therefore don't be disturbed with the feverish condition. Go on with your duty. Don't misidentify, "Now I have become feverish. Everything is finished." No. That is external. It has come; it will go. That is given in the Bhagavad-gītā. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Just like seasonal changes. Sometimes it is very hot, sometimes very cold, sometimes warm. So these are coming and going. So if there is some feeling of pain and pleasure, simply just tolerate it, but don't be absorbed in that thought. That's all. Therefore titikṣava. The first symptoms of a saintly person is titikṣava, tolerant. Tolerant. So go on reading, go on understanding. Everything will be clear. So next? There is kīrtana, or finished? (end)

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Śrīmad-Bhāgavatam 2.9.2

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Melbourne, April 4, 1972

Prabhupāda:

bahu-rūpa ivābhāti
māyayā bahu-rūpayā
ramamāṇo guṇeṣv asyā
mamāham iti manyate
[SB 2.9.2]

Bahu-rūpa means varieties of forms, 8,400,000s of forms. Ivābhāti: "It appears like that." Therefore, when one is advanced in spiritual consciousness, he does not see the varieties of form because these varieties of form are not real. Anyone can understand that. Any form Today we have got a form. Take a photograph of it, and few hours after, the form has changed. So that is not permanent form. It is changing. Just like you see in the cloud. From airplane you can experience. The cloud You are running. You are seeing one form. After few minutes, that form is changing to different form. Therefore it is called ivābhāti. You immediately see a cloud just like big elephant, but after a few minutes you see the cloud, the same cloud, is changed into just like a big hill, another, a big tree. So this is going on. Today I am Indian, you are American, but next birth or after few years, although American, the body is changing. Body is changing. Therefore it is written there, ivābhāti: "as if it has got a body." As if. Ivābhāti: "It appears." But māyā is so strong Bahu-rūpa ivābhāti… What is the next word? Māyayā?

Bali-mardana: Māyayā bahu-rūpayā.

Prabhupāda: Bahu-rūpayā. These bahu-rūpa, these varieties of rūpa, form, is given by māyā. So this is intelligence. Just like mother, or like a small child, dressing morning in some way, in the evening another way, changing dresses. Māyā is our mother, and she is giving us a different type of dresses, māyayā bahu-rūpayā, and therefore we are changing into bahu-rūpa. But because we are attached to the dress, so according to the form, we are forming our consciousness. Now I have got a different body, different form, so I have got a different consciousness. You have got a different body; you have got a different consciousness. So everyone, all living entities The dog is thinking Because he has got a dog's body, he thinks, "I am dog." "I am American," the same way. This is all māyā. Bahu-rūpa ivābhāti māyayā bahu-rūpayā. Then next?

Bali-mardana: Ramamāṇo.

Prabhupāda: Ramamāṇa.

Bali-mardana: Ramamāṇo guṇeṣva…

Prabhupāda: Guṇeṣu. And according to the body, he is enjoying different variety of enjoyment. So when I have got a tiger's body, so my taste for food will be most abominable, fresh blood, like that. And if I have got a hog's body, then I shall feel pleasure by eating stool. And when I am a Vaiṣṇava Vaiṣṇava's also transcendental. Or a brāhmaṇa's body. Then I will be pleased with nice foodstuff, sattvic, sattvic foodstuff. Sattvic foodstuff means rice, wheat, and vegetables, fruits, milk products, and sugar. These are foodstuffs in goodness. Similarly, foodstuff in passion, foodstuff in ignorance. These are described in the Bhagavad-gītā Eighteenth Chapter. In Hong Kong I saw from the garbage one Chinese woman was finding out rejected serpent-like preparations or something. First of all, it is rejected. It is thrown in the garbage. And from the garbage, according to her taste, she is finding out some nice foodstuff. You see? Just see. Kadarya bhakṣaṇa kare, nānā yoni… So according to the body. Dehinam Deha yogena dehiṣu. According to the body, we get different taste of enjoyment. Somebody is enjoying most abominable things, somebody is enjoying very nice, but according to the body.

Therefore, if you become transcendental to your body, then your taste will be transcendental. If your taste is As the body is changing, ramamāṇa, you cannot enjoy. If you are in the transcendental position, you cannot enjoy like the woman in Hong Kong, finding out in the garbage. You see? So people are trying to give service to the humanity. What service they can take, give? I have got a taste for a certain thing. How you can change my taste? Ramamāṇa. I want to enjoy because I am under the grips of material nature. So I have got a certain type of taste. You cannot change it. If I say, "Don't drink," unless you are in Kṛṣṇa consciousness, it is impossible to give up this drinking. That has already been tested. The American government, they are trying. They are spending so much money to stop these intoxication habits of the young men. They cannot because they are ramamāṇa māyayā. They are pulled by the ear of the person: "You must drink this." Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Prakṛti, nature, material nature is pulling you: "You must drink." So unless one is free from the management of the prakṛti, prakṛteḥ kriyamāṇāni, it is impossible. So they are trying to give lesson that "Don't drink." "Vegetarians." There are so many societies. In Hong Kong I saw so many societies. Hong Kong or where I saw?

Devotee: Australia.

Prabhupāda: Australia. Yes. There are so many societies, vegetarian societies, nondrinking societies. That is nice, but they cannot stay. By forming ordinary society or imposing some law by the state, you cannot stop. You have many laws to stop stealing, still there are thieves. That is not possible. You have so many laws not to do something. But because everyone is under the grip of prakṛti, material nature, how he can change? It is not possible. So that is the mistake of the modern civilization. They do not know that by passing laws or giving some moral instruction, we cannot change the habits. Prakṛti is very strong, material nature. The only solution is Kṛṣṇa consciousness. Unless one comes to the Kṛṣṇa consciousness platform, he cannot give up his habits. It is not possible. So if you want to Therefore it is purificatory process. The more you advance in Kṛṣṇa consciousness, you become purified from all this influence of māyā, because it is acting by māyayā bahu-rūpayā. And as soon as you come to Kṛṣṇa consciousness, even if you have got a different form, a different bodily form, because you are aloof from that, your, you are not affected by the influence of māyā.

Just like anyone who is coming to Kṛṣṇa consciousness in any country, they are forgetting their bodily consciousness. Just like in our society we have got members from different parts of the world. Especially in Africa we have seen. There is very much distinction between white and black. But in our society there is no such distinction. The Indians there, they hated with the Because the Africans are working as servant to Indians. So now this time they agreed to take prasādam, all in the same line. The Europeans, Americans, Indians, Africans, even brāhmaṇas, high caste, all. I also. We sat down to take prasādam. In our Māyāpur they are distributing prasādam. Perhaps it is for the first time that Hindus and Muslims are taking prasādam in the one line.

Devotee: All glories to you Śrīla Prabhupāda.

Prabhupāda: Yes. It is for the first, at least the first time. And Congress arranged during Congress session, Hindus and Muslims But that was not with heart. And after the Congress meeting was finished, they But here they daily, they are daily coming, taking prasādam. Why not? Prasādam is Kṛṣṇa's prasādam. So actually, the United Nations or united people can be possible only in Kṛṣṇa consciousness. Otherwise it is not possible. The māyā. Everyone is under the influence of māyā, bahu-rūpayā. So long he is under the influence of māyā, he must think in terms of his own form. That is temporary, but he is attached to that temporary form. He must think that "I am this, I am that, I am…" So it is a very important verse. Read it again? Bahu…

Bali-mardana: Bahu-rūpa ivābhāti.

Prabhupāda: Bahu-rūpa ivābhāti.

Bali-mardana: Bahu-rūpa ivābhāti māyayā…[break]

Prabhupāda: Māyā's three guṇas, modes. So somebody is in passion, somebody is in ignorance, somebody is in goodness. Even one is in goodness, goodness is also another. It may be higher quality, but that is māyā quality. One has to go above goodness. Here there are many persons, they are very clean. That is a brahminical quality, sattva ṣama śauca, very clean, truthful, controlled, so many qualifications, but still, that is māyā. Still that is māyā. To become on the platform of brahminical, satya śama dama titikṣa ārjava, jñānaṁ vijñānam āstikyam brahma-karma svabhāva-jam [Bg. 18.42]. So even This is the platform of goodness, brahminical qualification. So even in brahminical qualification, it's still māyayā. He is thinking, "I am brāhmaṇa. I am so pure. I am better than him." But he does not know that he is identifying himself with māyā. "I am not brāhmaṇa, I am not śūdra, I am not kṣatriya, I am not vaiśya, I am not a sannyāsī, I am not a brahmacārī, I am not a gṛhastha. Nothing of the sort." Then what you are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. I am the's qualities. So this identification also will not help. Today I may be brāhmaṇa, and tomorrow I shall become a bhangi. A (indistinct), nothing of the sort." Then what you are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ. "I am the servant of the servant of the servant of the servant of Kṛṣṇa." This pari bhram (?) Kṛṣṇa's servant. First servant Brahmā, next servant, his servant, Nārada, his servant, Vyāsa, his servant, Madhvācārya, his servant, the servant's servant's servant, then Caitanya Mahāprabhu, then Caitanya Mahāprabhu's ṣaḍ-gosvāmīs. In this way, when we think that we are servant of the servant of the servant of the servant of Kṛṣṇa, that is our perfection. Otherwise, even if we think that "I am not brāhmaṇa. I have got sacred thread. I am very clean. I am taking bath." That is required, of course, because if you are actually servant of servant of Kṛṣṇa, then these qualities will be there as subordinate.

Just like when you have earned 100,000's of dollars, it is not that the ten dollar is not there. Ten dollar is there, but it is not very important. Similarly, to become a servant of the servant of servant of Kṛṣṇa means that the brahminical qualification which is worth ten dollars, that must be also there. But even at that stage, if your ten dollar quality is lacking, then you cannot become proud of becoming the servant of the servant [Cc. Madhya 13.80]. You cannot become proud of possessing 100,000's of dollars if you cannot pay ten dollars. Do you follow? If you say, "Now I am in possession of 100,000's of dollars," and if I ask, "Give me ten dollars." "No. I haven't got." So similarly, if you actually have become transcendental servant of Kṛṣṇa, if the qualities of brāhmaṇa is lacking, then you are not perfect. The brahminical qualification must be there. Then you are falsely possessing. If you falsely say that "I possess 100,000 dollars," and if I ask, "Give me ten dollars." "No. I…" This is false prestige. So these ten dollars will not serve my purpose. I will have to acquire 100,000 dollars. That is Vaiṣṇava qualification. But when we are actually in possession of 100,000 dollars, you must be able to pay ten dollars. You cannot say, "No. I haven't got ten dollars." Then we are falsely advertising that you have got 100,000.

So the conclusion is the expert manager, the bank manager, so, if some man in the establishment, is absent, he can do the work immediately because he has learned all the things. Bank manager becomes from the lower clerk. When I was manager in Bose's laboratory there was a strike. So there was no packer. So I asked all the clerks to, "Come on. Let us pack." As soon as we begin packing, the strike was broken. So a man claiming to be in the high position, he must be expert in everything. He must be expert in everything. So therefore a Vaiṣṇava is called dakṣa, expert. Expert. So our, this Kṛṣṇa consciousness movement being the highest, topmost quality, so in case we require to do the work, some lower quality, we cannot say that "I do not know." We must do it.

But we are not in touch with that quality. Prakṛteḥ… There is a verse, etad īśanam īśasya. Just like Kṛṣṇa comes as a human being in this material world, but He is not affected with any of the qualities of the material world. That is therefore called nirguṇa. Nirguṇa means the material qualities cannot touch you. Similarly, a devotee of Kṛṣṇa also, when he is in service of Kṛṣṇa, he is also nirguṇa. The material qualities cannot touch him. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He immediately becomes transcendental to all the material qualities. But that does not mean I cannot act in the material quality. Kṛṣṇa is working just like ordinary prince. He was born of a king, in the royal family. But He has nothing to do. Na māṁ karmāṇi limpanti [Bg. 4.14]. Kṛṣṇa is not affected. Dhari māccha nāce pāni. There is a Bengali proverb that "You go to catch fish, but don't touch the water." You see? If you are clever, if you have that rod to catch fish, take out the fish, but don't touch the water. Similarly, for our Kṛṣṇa consciousness movement we have to go in so many places. They are all materialistic, but we cannot become materialistic. We will take some service from a person for Kṛṣṇa's service. So we'll do some good to him, but we don't accept his quality. That should be our position. So in this way we should know that bahu-rūpa ivābhāti. Ivābhāti. Iva means "just like." Ābhāti, "appears." Actually these are temporary. Bahu-rūpa iva Māyayā bahu-rūpayā ramamāṇo guṇeṣv asyā. Guṇeṣu, in the quality, asyā, of māyā. Eh?

Bali-mardana: Mamāham iti.

Prabhupāda: Mamāham iti manyate. Now, because we are identified with this body, therefore we are so much attached to this material world, "my" and "I." "I am this body, and I have got some bodily relation with somebody, so he is mine, she is mine." There are thousands of women, but because I have got one bodily relation with one woman, "Oh, she is my wife." There are thousands of children and because one child is bodily related, that is my child. There are many houses, but the house in which I take rest, that is my house. There are many cars, but which car I use, that is my car. So this mamāham iti manyate. The body is not mine, and in bodily relation, anything, that is also not mine. That is the conclusion. But due to the influence of māyā I am thinking, "I am this body, and anything in relation to my body, that is mine." So "My wife, my children, my house, my family, my society, my country, my nation." This is going on. This rascaldom is going on. It is very difficult. You see? The whole world is being pushed on with this "I" and "mine." That's it. The "I" is mistaken (aside:) Don't sit like that. You must not show your feet to the Deity. "I" and "mine." This is going on. Mamāham iti manyate. Janasya moho 'yam. This is called illusion.

So the māyā is acting very nicely to keep us under her control. Māyayā. Daivī hy eṣā guṇa-mayī [Bg. 7.14]. Māyā wants to keep you under her control, every one of us. Why? Because we are offender to Kṛṣṇa, she wants to punish us, kick us very nicely. That is her business. And therefore she wants to keep under her control everyone. And therefore she has three qualities, tri-guṇa. Just like tri-guṇa. Guṇa means rope also. You have seen? In the rope there are three fibers. And three fibers, if it is twisted nicely and again twisted together, it is very strong rope. Tri-guṇa. So guṇa means rope. So we are bound up. The verse, that? Na te viduḥ svārtha gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ…, te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Īśa tantra. By the stringent laws of superior authority, uru-dāmni baddhāḥ. You are bound up, uru-dāmni. Uru means strong, dāmni means rope. Uru-dāmni, very strong rope. Just like big ship. Immediately bound up on the pier by some rope. You have seen it?

Devotee: Yes.

Prabhupāda: A ship carrying thirteen thousand tons of goods, but the strong rope brings it on the pier. Then he cannot move. In spite of having good machine and in spite of so much strength, it is baddhāḥ, uru-dāmni baddhāḥ. Julius Caesar, he was a great soldier, and she(he) became captivated by one beautiful woman. What is that? Cleopatra? You see? She's an ordinary woman, but because she had some Every woman is beautiful, but it is through the eyes I see that "This woman is beautiful." Woman's nature is fair sex. By nature she is beautiful. But I see "This is beautiful." I am entrapped. Is it not? There is a Bengali proverb, dekha yāra lāge bhāla… If I like somebody, it doesn't matter what he is or she is. There are so many instances. The attachment, there is attachment. There is no such hard and fast rules and regulation that "This man should be attached with this…" No. It is māyā's action. I become attached with somebody. That is going on. So māyā is acting so nicely, māyayā bahu-rūpayā ramamāṇa, and we are enjoying, ramamāṇa. Guṇeṣu asyā. Actually, that individual living entity is enjoying the influence by guṇeṣu asyā, influence by one kind of modes of material nature. Mamāham. And in that way he has form. The whole world is going on.

Just study this analysis of the whole world, this verse. This is Bhāgavata. By two lines the whole world is analyzed. Now you see the whole world is working under these two lines. Ramamāṇa guṇeṣu asyā. Guṇeṣv asyā. Ramamāṇo guṇeṣv asyā mamāham. And whole world is struggling: "This is mine. This is my country. I am Japanese." "I am Indian." "I am German. Let us fight. We shall take For country. We shall give our life." So many And after death, where is your country? Mister? Get up. Where is your country? Just see. This is going on. Mūḍha. Mūḍha, all rascals, all rascals. All rascals from our angle of vision. Why…? It is actual fact. One who has got eyes to see who is a rascal and who is intelligent Anyone who is not Kṛṣṇa conscious, he is a rascal. We accept him. He may be very big man, but a very big means means amongst the rascals, another set of rascals, because they are also under the influence of māyā. Just like in the society of asses, one ass is singing. (Imitates ass noise.) They ass feeling, "Oh, how nicely he is singing." (laughter) All asses. One ass is singing, and they appreciate. "Oh, great singer." And you are all, "Stop it! Stop it! Please stop it! Stop it. Stop it." This is going on. So all these leaders, all these rascals, they are all rascals. At least you must know. You may behave gentlemanly. That is your duty. But you should know that he is a rascal number one.

We don't hate anyone. Otherwise there will be no preaching. And Lord Jesus Christ said that you hate disease, not the man who is suffering from disease. That is very nice. So we shall hate this influence of māyā but not the man who is now under the influence. Then how we can preach? That is our business. Doctor knows that this man is infected with some serious disease. But if he hates, then he cannot make treatment. He requires treatment. So if he hates, "No. He is diseased. I cannot go there," then how can So we shall hate this influence of māyā. We should know how māyā is acting, but still, we have to do our duty, preaching work on behalf of Kṛṣṇa, sometimes taking risk also. What can be done? This is the position of the world. All rascals, the so-called PhD, DAC, NAC. Bhaktivinoda Ṭhākura has sung one nice song: jaḍa-vidyā saba māyāra vaibhava tomāra bhajane bādhā: "My dear Lord, all this material scientific advancement of education, they are simply expansion of the three qualities of māyā. That's all." Jaḍa-vidyā saba māyāra vaibhava. They are all the different combinations. What is called? Permutation and combination? What is called?

Devotee: Permutation means a change.

Prabhupāda: So different qualities. All these, whatever you see in the material world, they are simply permutation, combination, like that, of the material qualities, tri-guṇa. Daivī hy eṣā guṇa-mayī mama māyā [Bg. 7.14]. They are nothing more. So this jaḍa-vidyā, this material science, expansion of material qualities, so Bhaktivinoda Ṭhākura says the jaḍa-vidyā, this kind of education, they are simply expansion of material qualities. And they are simply impediments for, to advancement of Kṛṣṇa consciousness. The more you become technologist and attached to this material world, then more you go far away from Kṛṣṇa consciousness.

So therefore we have to accept everything: nirbandhe kṛṣṇa-sambandhe. We can accept all this material advancement in relationship with Kṛṣṇa. We can accept a tape recorder. This is material advancement. But we can use it for Kṛṣṇa. We take the typewriter, but we use it for Kṛṣṇa. We take a car-we use it for Kṛṣṇa. Otherwise we don't want. What is the use of car? We can walk. But if for Kṛṣṇa's sake if it is wanted Suppose we are going to preach somewhere, and if you say, "Oh, this is material, māyā. Why shall I take it? I shall go, walk," this is nonsense. You take advantage. Sometimes they criticize that "You criticize material advancement. Why do you take car? Why do you take this?" No, we can take everything because we see everything in relationship, Kṛṣṇa. This combination of matter, that is all right. But it is Kṛṣṇa's matter. Bhūmir āpo analo vāyuḥ [Bg. 7.4].

So our vision is different. We are not under the control of māyā. At least we should be like that. Then we remain in the transcendental state. Otherwise all these people, those who are not working under Kṛṣṇa consciousness, they are under the influence of these material modes. So therefore they are all rascals. They are mistaken. Anyone who is not in Kṛṣṇa consciousness, he's a rascal. This should be our conclusion. So any question on this verse? It is very important. Every verse, Bhāgavata, every verse is illumination. [break] Therefore those who are yogis, ramante yoginaḥ anante, [Cc. Madhya 9.29] they are not desirous of enjoying this creation of māyā. Yoginaḥ anante. They want to enjoy in the association of the ananta, not māyā. Māyā is temporary. However māyā may exhibit in so many ways, it is temporary. This nice city or this nice country, this nice world, decorated-one day it will be finished, all finished. Pralaya-payodhi-jale dhṛtavān asi vedam **. When there will be inundation, all these planets will be merged into water, finished.

Devotee: In the material world, we are bound by māyā, mahā-māyā. In the spiritual world, is there another relationship of yogamāyā?

Prabhupāda: Yogamāyā.

Devotee: Could you explain a little bit about that?

Prabhupāda: Yogamāyā means… Here, this is also Kṛṣṇa's exhibition of māyā, but it is temporary. In the another, spiritual world, that is also exhibition of Kṛṣṇa's māyā, but it is permanent. Here is a perverted reflection, we say. Just like shadow, shadow, the shadow of the tree in the water-everything is perverted, opposite. So that shadow is not the substance. The substance is there. On the bank of the river, that is really. Similarly the spiritual world is There also, everything is there. There are trees, there are fruits, there are flowers, there are men-everything is there, birds, beasts, everything. But they are all real. Here, bahu-rūpa. Bahu-rūpa means, which it is not reality. That, this bahu-rūpa is also reflection, but it is not real. That is the difference. Ivābhāti. Therefore it is called ivābhāti: "It appears like that." Actually it is not. Just like in some shop you see so many ladies and gentlemen are standing with nice dress. What is called that…?

Bali-mardana: Mannequin?

Prabhupāda: Mani?

Sudāmā: Mannequin. Like doll. In department store.

Prabhupāda: Department store. But they are ivābhāti; they are not fact. Ivābhāti. It appears like ladies and gentlemen and so many things, but they are not fact. Therefore ivābhāti. Iva means "It appears like that." It is not fact. But actually there are ladies and gentlemen. It is simply an imitation. So spiritual world, actually. And it is ivābhāti; it appears like that. But those who are fools, they are attached to this ivābhāti. If somebody goes, "Oh, here is nice beautiful woman. Let me embrace," that is foolishness. That is ivābhāti. That is difference. So therefore this very word is used, ivābhāti. Actually it is all matter. But they have been changed into different forms. The Māyāvadi philosophers, they say "It is ivābhāti. There is no form. Therefore make it formless." But our is that ivābhāti means there is form, but this is simply imitation. That is the difference between Māyāvada and They say "Because it is false therefore reality must be zero. It is formless. It must be zero." Śūnyavādi. Nirviśeṣa śūnyavādi. There are no varieties. They will say "No varieties," and somebody will say, "No. It is zero." We say, "No. There is variety." This is ivābhāti. It appears like the reality. It is not real thing. The real is different. A comparison is given: just like water, the desert. There is no water, but it appears like water. But that does not mean there is no water. As soon as you say, ivābhāti, that there is reality, but this is not. It appears like reality. That is the actual meaning of ivābhāti. Iva, like. Ābhāti, appears. The snake… (end)

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Śrīmad-Bhāgavatam 2.9.3

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Melbourne, April 5, 1972

Prabhupāda: …of His association, or its association with the different types of modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. So you mix it. Then it becomes eighty-one. Three multiplied by three, nine. And again, nine multiplied by nine, it becomes eighty-one. So there are 8,400,000 forms on account of this mixture. That's all. So the mixture is possible, and according to the mixture, they have got different consciousness. According to the body, they have got different consciousness. A man, highly intellectual brāhmaṇa, he is, "Oh, I am greater than everyone. I am so wise. I am so pure. I am brāhmaṇa." So he has got a different conception. And similarly, the hog, because he has got a different form, it has that, "Oh, stool is so nice. Let me eat it." It is very (easy) to understand. According to the association with the modes of material nature, we are getting different types of body. And according to different types of body, we are developing different types of consciousness. Is it very difficult to understand? But when we transcend this bodily concept of life, then we come to the one standard consciousness. That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. Try to understand. If there is any difficulty, ask. It is very important. Why there are different consciousness? Everyone could take up this Kṛṣṇa consciousness. But they cannot take it because they have got bodily concept of life. And body means association with the modes of material nature in a different way. Try to understand. Is there any question on this point? Say it clearly. If you have understood, explain. It is very important point.

Ramamāṇo guṇeṣu, guṇeṣu asyā mamāham iti manyate. According to the body, the hog is claiming, "Oh, the stool is mine. You cannot take." He is thinking. Just like the other day in Hong Kong, we saw that one woman was collecting some nasty food from the garbage because he (she) is thinking, "This sort of food is my food." Mamāham. He(she) has got a certain type of body. Therefore Narottama dāsa Ṭhākura said, nānā yoni brāhmaṇa kare, karma-kāṇḍa jñāna-kāṇḍa sakale viṣera bhāṇḍa. Those who are taking to the karmīs' life or jñānīs' life, even jñānīs' life. Jñānīs' life means higher type of forms of body. Just like… So long… Here the jñānīs have got a very nice body, brahminical body, pure, cleansed, and beautiful, knowledge. The higher development, they can go still up, Maharloka, Janaloka, Tapoloka, Siddhaloka, Brahmaloka. Ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. The more you are in sattva-guṇa, you get higher level of living in higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. Those who are on the modes of goodness of material nature, they go higher and higher, higher and higher. But Kṛṣṇa says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, that is also not security, that you get rid of the four principles of material life, birth, death, old age, and disease. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Again coming down. Āruhya kṛcchreṇa… Even if you go to the impersonal Brahman effulgence, from there also, you have to come back. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. So, madhya-dhāma gatvā punar janma na… But anyone who reaches The jīva, another reason of falling down.

There is sometimes question, "How one who lived in association with Kṛṣṇa, how he fell down?" Generally those who are living with Kṛṣṇa or Vaikuṇṭha, they never fall down. But those who are in the effulgence of Kṛṣṇa, in the impersonal Brahman, they fall down. Because it is the propensity of the living entity to enjoy. But one cannot enjoy; there is no ānanda. Those who are merging in the Brahman effulgence, they are getting the department of eternity. The Brahman is sac-cid-ānanda. So they are simply accepting sad-aṁśa. Sad-aṁśa means only eternity. Just like if you are asked to sit down in a place eternally, no, it will be impossible. You must desire a change, variety, because we are living entities, living beings. So therefore our Vaiṣṇava philosophy has varieties of enjoyment.

This Māyāvādī philosophy, they are thinking of Brahman, ahaṁ brahmāsmi, ahaṁ brahmāsmi, "I have become Nārāyaṇa." So how long they will think like that? Therefore they fall down. Artificially he is Brahman. That's all right. Everyone is Brahman. But simply thinking, "I am Brahman, I am Brahman." Suppose you are rich man. So if you simply think, "I am rich man, I am rich man, I am rich man," will that give you pleasure? You must act like a rich man. If I am rich man, I must have a very nice motor car, I must have very nice society, friendship, love, buildings. Then that will give me pleasure. And if I have got millions of dollars bank balance and if I think, "Oh, I am so rich man, I am so rich man, I am so rich man." That will not give you pleasure. Is it not practical? Try to understand. Will any rich man, if he thinks simply that "I am rich man, I am rich man," will he be happy in that way? Rather, a poor man who has got variegated life, he is happy.

Even Kṛṣṇa, who is the Supreme Lord, who has nothing to do, He also sometimes thinks that "I must fight with somebody. I must play. I must become subordinate to somebody." Therefore He comes. He becomes subordinate to Nanda-Yaśodā. That is pleasure. He becomes chastised. He fights with the demon. Some of the demons, they are devotees. Just like if I want to take massage, I find out my masseur from my devotees, with all strength. You see? I cannot go outside. Similarly, janmādy asya yataḥ [SB 1.1.1]. The fighting spirit is there in Kṛṣṇa also. So when He wants to fight, in the Vaikuṇṭha there is no possibility of fight. Nobody will be able to fight. Nobody will agree to fight. So there is no fighting. Fighting means must be inimical propensity. Unless you think "I am your enemy," and I think "you are my enemy," the fighting is not going on. If I think, "I am fighting with my friend," it will be false fighting. Fighting must be between two strong enemies. Therefore sometimes Jaya Vijaya come. The question is that why the living entity falls down? It is not falls down. Just like Jaya Vijaya came just to satisfy his master. His master desired fighting, so some of His servant went to the material world and became great enemy like Hiraṇyakaśipu. Rāvaṇa. For killing Rāvaṇa, Rāma is coming. Well, Rāvaṇa could not be killed without Rāma. If Rāma desired, millions of Rāvaṇas could be killed in one second. And why He is coming to, personally to fight with him? Just to satisfy a pleasure pastime, that "I shall fight." That is variety.

Brahman, Brahman does not mean no variety. Varieties. There is fighting. Just like Kṛṣṇa was taking pleasure when His devotee Bhisma was piercing Him with arrows, actually. He was taking pleasure. So Viśvanātha Cakravartī has given this example, that this can be realized by this example, that when a lover kisses the opposite lover, even sometimes, kissing, there is blood come out, still, it is pleasing. In that kissing process, even blood comes out, still, it is pleasure. The lover does not complain. It is very suitable example given by Viśvanātha Cakravartī Ṭhākura. So when Kṛṣṇa enjoys with His devotees, the fighting with piercing Kṛṣṇa's body, that is being enjoyed by Kṛṣṇa. I think I have explained this in Bhāgavata. So impersonal, without any variety, nobody can live. No live Even Kṛṣṇa, the Supreme Lord, He can also say. He wants variety. So this variety of forms… Because they want variety of enjoyment, therefore they have got different forms of body according to the association.

So Māyāvādī philosophers, when they come to know that this is māyā's place, so therefore they want to make it varietyless, formless. This is their theory. So, but that is not the solution. This is māyā. This form or no form, this is māyā. When we develop our real spiritual form and enjoy in company and association of the Supreme Lord varieties, just like Vṛndāvana, variety… In Vṛndāvana the cows, the trees, the water, they are also spiritual. Some devotee wants to serve Kṛṣṇa becoming a cow. Some devotee wants to serve Kṛṣṇa becoming a bird, becoming a monkey. And somebody is serving as gopī or as cowherd boy, as father, as mother. But they are all spiritual. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ. They are all expansion. Just like when Brahmā took away all the friends and cows of Kṛṣṇa, immediately expanded Himself in the same way. So all the cows and all the cowherd boys, in every case, they were all expansion of Kṛṣṇa, pleasure potency. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. Nija-rūpa. So the varieties are there also, but here the variety is māyā. Māyayā bahu-rūpayā. The same example, the mirage. It appears like water, but that is not real water. Similarly, here māyayā, because it is false. They appear like that varieties but they are false. Māyayā bahu-rūpaya. Ramante. This ramante, this pleasure, is material pleasure because guṇeṣu. Ramamāṇa guṇeṣu asyā. They are trying to take pleasure in the material modes of nature. Mamāham iti manyate. What is that?

Devotee: Mamāham iti manyate.

Prabhupāda: Yes. So these varieties, they have created a sense of personal property, mama, "mine." Therefore they are fighting. "Oh, this is our country, Japanese country. This is this country. You have come here. Show me your visa," immigration. So māyayā, by māyā. Why you ask for visa? It is your property? No. They are thinking, "It is my property. It is my property." Just like in Australia and other countries, colonization. They usurped others' property, and now they are thinking, "It is our property." You see? Before their usurping, the property was there. So before their usurping when the property was there, whose property it is? So we come here with different forms and claim something, "This is my property." Another man claims, "It is my property." Actually this is māyā, false. Everything Kṛṣṇa's property. Īśāvasyam idaṁ sarvam [Īśo mantra 1]. "Oh, this is…" But māyā, they have created this false idea, "It is my property. It is my property." Mamāham iti manyate. The same thing explained in Bhagavad-gītā. Ahaṅkāra-vimūḍhātmā. By false ego they have become befooled. Kartāham iti manyate. Kartā. Kartā means the proprietor or the master. He is not actually master, but under the influence of different modes of material nature he is feeling, "I am master. I am enjoyer. I am bhokta." This is the trouble. What is the next verse?

Pradyumna:
yarhi vāva mahimni sve
parasmin kāla-māyayoḥ
rameta gata-sammohas
tyaktvodāste tadobhayam
[SB 2.9.3]

Prabhupāda: Word by word.

Pradyumna: Yarhi…[break]

Prabhupāda: "I am now amongst the members of Kṛṣṇa conscious devotees. I am one of the devotees, and because I have taken this association, and because I am working under their direction, Kṛṣṇa must be pleased, and He must give me protection. Therefore, I should not reserve anymore anything. Let me fully surrender." No reservation, fully surrendered. [break] Our business is we want to sell books, not to make money. Now, if you simply take it formally… Hayagrīva has taken the formality. We have to keep some cows. Never mind we are to take payment from others. That is not cow protection. Cow protection means just like Bhagavān, the Supreme Personality of Godhead, He is tending the cows. He is going, taking the cows personally from His royal palace going to the forest whole day, working there. Is it not, cowherds boy? And taken some little fruit, mother, whatever mother has given. They are playing that. So this is cow protection, not that "Somebody will give money and we shall keep some third class cows and feed there and become cow protector." We must tend the cows very nicely so that they give us sufficient milk. And with that milk we shall live. "No, because we are giving protection to cow, you send money for the cows and the cow protectors, and earn money there and give us money. We shall eat nicely and sleep." As soon as this practice is going on, then next will be: "Give me some LSD, give me something else." This will go on. We don't want that.

Similarly, the GBC member means they will see that in every temple these books are very thoroughly being read and discussed and understood and applied in practical life. That is wanted, not to see the vouchers only, "How many books you have sold, and how many books are in the stock?" That is secondary. You may keep vouchers… If one is engaged in Kṛṣṇa's service, there is no need of vouchers. That is… Everyone is doing his best. That's all. So we have to see that things are going on very nicely. So in that way the GBC members should divide some zones and see very nicely that things are going on, that they are chanting sixteen rounds, and temple management is doing according to the routine work, and the books are being thoroughly discussed, being read, understood practically. These things are required. Now, suppose you go to sell some book and if somebody says, "You have read this book? Can you explain this verse?" then what you will say? You will say, "No. It is for you. It is not for me. I have to take money from you. That's all." Is that very nice answer?

Devotee: No, Śrīla Prabhupāda.

Prabhupāda: Then? "We have written this book for your reading, not for our reading. We are simply collect money." That's all.

Sudāmā: Śrīla Prabhupāda? If while in the process of the studying of the book, there is some disagreement, one…

Prabhupāda: What disagreement? Everything is explained there. Why there shall be disagreement?

Sudāmā: Well, if there is no understanding, but still, the question, there is a question presented, then…

Prabhupāda: Then without understanding… or understanding… What is the difficulty? Everything is explained there. So what is the difficulty of disagreement? Everything, word to word meaning is there. Translation is there. Purport is there. Where is the difficulty?

Sudāmā: The point is, then, to practically apply. Then you will understand.

Prabhupāda: Practical application means that this "I" and "mine," it is all misconception. Everything belongs to Kṛṣṇa. I am His servant. When I say "I," "I" means "I am servant of Kṛṣṇa." And if I say "my, mine, Kṛṣṇa is mine. I am Kṛṣṇa's, Kṛṣṇa is mine." That is perfect "I" and "mine." "I am Brahman, I am God, I am the Supreme, I am moving the stars"-just like these rascals, they think like that-that is rascaldom. There are so many rascals, they think like that, meditate, "I am the Supreme, I am moving the star. I am moving the sun. It is being controlled by me." That is their meditation. That is explained there. That is their meditation. Is it not? Does not somebody meditate like that? They do not take actual, whether actually he is able to move the sun and moon, but foolishly thinking like that. They are taught that "If you simply think like that, then one day you will become." How impractical proposition.

Our proposition, that we also think about Kṛṣṇa's pastimes in order to enter into Kṛṣṇa con…, but not to become Kṛṣṇa, but to be allowed into the eternal pastimes of Kṛṣṇa, nitya-līlā-praviṣṭha. Our thinking, we are thinking of Kṛṣṇa's pastimes, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6], not to become Kṛṣṇa, even not to become the cowherd boy. Ours is always-we want to become the servant of the cowherd boy. Those who are thinking of becoming gopī, the maidservant of another gopī. That is our proposition. If I think that

"I shall become mother Yaśodā," that is also Māyāvāda. That is also Māyāvāda, exactly like that, if one thinks that "I shall become Kṛṣṇa." Our only proposition is how to be engaged in the service of Kṛṣṇa. That is explained.

So if there is difficulty, we should discuss among ourselves and clear it, but there must be thorough discussion and understanding. And the president of the center, he should be able to answer the questions of other members. If he is unable, then he should ask the local general secretary. Then, at last, it should come to me, not that all the questions are going to me directly and "We are simply busy, vouchers and reports." So these things should be very carefully noted. The president means he must be very expert. He should be… Secretaries, they should be all expert in reading. This is our main business, to study, to know things. Otherwise, what is this? Now, this boy is asking question means he should have asked question to the senior members. What is your next question?

Devotee: The question is, Prabhupāda, that if there is question or not understanding in the course of a class, if the proper answer cannot be given, if one sincerely approaches you within the heart, then you will give understanding?

Prabhupāda: I have given understanding already in my book. That I am explaining. Why these books are being written? Just to explain things very nicely. They are already there. You try to understand. If you cannot understand, then you… [break] …make the thing clear. But you are unable to understand. So in that case you have to cleanse yourself. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Both things. You must be able to understand and the instructor should be able to make you understand, both of them… Just like Śukadeva Gosvāmī and Parīkṣit Mahārāja, Arjuna and Kṛṣṇa. One answer, and he's answered, but the answer is not understandable by us. But Arjuna is understanding. Śukadeva Gosvāmī is understanding. Just like this is a question, attempt?

Bali-mardana: Śukadeva Gosvāmī and Parīkṣit?

Prabhupāda: Yes. So sometimes we cannot understand due to our incapable(?). But things are already there. So by discussing, by repeated trying to understand and being cleansed of heart, everything will be done. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. The two things are there-seva and praṇipāt: surrender, at the same time, service. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If one is inclined to give service, then automatically things become understood. This is science like that.

yasya deve parā bhaktir
yathā-deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This spiritual science cannot be understood simply by academic knowledge or by challenge. The sevā-vṛtti, the service attitude, must be there. Otherwise it will never be understood. Yasya deve parā bhaktir yathā-deve tathā gurau. These are the Vedic injunction. So let us have…[break] Each and every śloka should be very, very scrutinizingly understood. That should be the first business in the temples. Of all these books. We have got so many books. Simply if we make arrangement for selling, not for understanding, then it will be simply materialistic. Both things must go on. Go on. (end)

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Śrīmad-Bhāgavatam 2.9.4

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Japan, April 22, 1972

Prabhupāda: …gata-sammohas tyaktvodāste tadobhayam. So chant this verse, beginning from… Practice.

Karandhara: Brahmaṇe darśayan rūpam.

Prabhupāda: Brahmaṇe darśayan. Darśayan. Brahmaṇe darśayan rūpam avyalīka-vratādṛtaḥ. Go on reading.

Karandhara: Brahmaṇe darśayan rūpam. (devotees chant śloka with Śrīla Prabhupāda correcting)

Prabhupāda: You try to follow the transcription because you do not know devanāgarī alphabet. When there is chanting you follow the transcription.

ātma-tattva-viśuddhy-arthaṁ
yad āha bhagavān ṛtam
brahmaṇe darśayan rūpam
avyalīka-vratādṛtaḥ
[SB 2.9.4]

So read every verse. Practice it. Give everyone. [break] Purification means that one will be able to see God face to face. That is purification. Just like in the sky, as soon as the cloud is moved, dissipated, you can see the sun immediately. This is the process. God is everywhere, within and without. So why He is not seen? Because our senses are not perfect. God is everywhere. They say, "Oh, why you are going to temple. God is everywhere," as if he has seen God. These rascals say like that. "What is the use of going to temple? God is everywhere." Have you seen? No one has. You see?(?) Is it not, sometimes they say?

Sudāmā: Yes, Śrīla Prabhupāda.

Prabhupāda: If God is everywhere, why not in the temple? These are the atheistic proposal. If God is everywhere, so why not in the temple? In the temple I can see God, at least. The form of God, it is being worshiped, offered prasādam. So there is a spiritual atmosphere. So why shall I not go to the temple? So actually God is everywhere. That's a fact. But so long I am not purified, I have to see God as they are prescribed in the śāstra. Here the Deity, He is God, but because I have no power to see God, therefore I see that "Oh, it is made of wood. It is made of metal." That is my imperfect senses (perception?). But God is there also. God is everywhere, so God is here also. Why you are talking of metal and wood? From reasoning, argument, if God is everywhere, why not He is in the metal or wood? In your eyes it is metal, but we see God. Just like Caitanya Mahāprabhu, as soon as saw Jagannātha, He fainted. Therefore viśuddhy-artham. Ātma-tattva-viśuddhy-artham.

So we have to learn how to purify our senses. Then we can see God everywhere. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Brahma-saṁhitā. Premāñjana-cchurita. When we develop love of God, prema añjana, that ointment… Just like we apply some ointment to the eyes to make it clear-our vision becomes clearer-similarly, there is ointment which is called love of Godhead. If we develop that love of Godhead, so by that ointment, when our imperfect eyes will be cleansed, then we can see God. This is the process. Ātma-tattva. So ātma-tattva viśuddhy-artham. Ātma-tattva. Yāvan na jijñāsata ātma-tattvam. So the beginning of purification is first of all to understand "what I am. Am I this body or something else?" Ātma-tattva. If we can understand "myself, what I am," then I can understand God also. Or if I can understand God, then I can understand me also. Just like if you see the sun, you can see yourself also. In the darkness you cannot see yourself, neither the sun.

So that is called ātma-tattva. Light. At night, darkness, dense darkness, you cannot see anything. I am walking in the dark, but I cannot see my hands and legs, where I am going. I am afraid: "Whether I shall fall into some ditch?" This is my position. Therefore it has to be purified. Ātma-tattva-viśuddhy-arthaṁ yad āha bhagavān ṛtam: "Bhagavān, the Supreme Personality, as He says…" So therefore we have to cleanse ourself, viśuddhy-artha. In order to cleanse, we have to hear from Bhagavān, the Supreme Personality of Godhead. He is coming. Out His causeless mercy He is coming to reveal Himself, Kṛṣṇa: "It is like this. I am like this. You are like this." Both things. First, beginning, Kṛṣṇa said, "You are not this body." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca… [Bg. 2.11]. "Arjuna, you are talking like a very learned man, but you do not know what you are-not this body. You are not this body. Why you are lamenting for this body, your body and your brother's body, your grandfather's body, your children's body? But you are not body."

Therefore, in the first chastisement, Kṛṣṇa was accepted as spiritual master. A spiritual master has the right to chastise. Father, spiritual master, they are advised to chastise. Putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet. So father and teacher is advised by Cāṇakya Paṇḍita that "You should always chastise your son and disciple. Chastise." Tāḍayet. Tāḍayet means "Simply chastise. Always find out mistake." Don't be angry, but it is the business of the teacher and the father simply to find out your mistakes, not to find out your good things. Tāḍayen na tu lālayet. Lālayet means patting: "Oh, my dear son, my dear boy, you are so nice. You have done…" Sometimes it is done, but it is the business of the teacher and the father to chastise. Never recognize the disciple's business or son's business as very good. Then they will spoil. That is the injunction of Cāṇakya Muni. Lālane bahavo doṣāḥ: "If you simply pat, then there will be so many faults." Lālane bahavo doṣāḥ. Doṣāḥ means faults. Tāḍane bahavo guṇāḥ: "And if you chastise, oh, they will be very much qualified." Tāḍane bahavo guṇāḥ, tasmāt: therefore, putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet, "simply chastise. Don't pat." This is the injunction, moral injunction. So, so far we are concerned, when our spiritual master used to chastise, we took it as blessing. That was very nice. And he would chastise like anything. "Damn rascal, foolish, stupid," anything, all good words. (laughter)

One day it so happened… That was not my fault. My, another old godbrother, was… Prabhupāda was speaking. So I was very much fond of hearing. That gentleman, he was a retired doctor. So he wanted to speak something. He should not have done so, but… Just like… So naturally I also… And Prabhupāda saw it, and he became so angry. So he knew that my attention was drawn by him. He chastised him like anything. He was old man. Actually almost like his age. So he was paying sixty rupees in those days per month. So he became so angry, that "Do you think that because you pay sixty rupees, you have purchased us? You can do anything and anything?" He said like that. Very strong word he used. "Do you think that I am speaking for others? You have learned everything? You are diverting your attention." So many ways, he was very, very angry. You see? So this is nice, to chastise. Therefore, as soon as Kṛṣṇa was accepted as guru… Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I become Your disciple." Because in the beginning there was friendly talks… So friendly talks cannot make any good advance. Talks must be between the spiritual master or teacher and the disciple.

So immediately, first of all, He chastised. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "Arjuna, you are talking like a learned man, but you are a fool number one." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. That means "If you had been actually paṇḍita, learned man, then you would not have lamented for this body." Gatāsūn. "The body is neither a subject matter for lamentation, either living condition or dead condition. It has no value." This is the instruction, Kṛṣṇa's word. But the modern civilization, they are giving all value to this body, all their philanthropic work, hospitalization, and this, so many things. Just like our Mr. George Harrison, he raised how many millions dollars for…

Karandhara: Nine million.

Prabhupāda: Nine million dollars, and, to the… This is going on. In the Bhagavad-gītā we don't find anywhere a single line that "You raise funds for," I mean to say, "giving relief to the poor" or "to the suffering." Is there any instruction in Bhagavad-gītā? You have read. Can you find out? But these people, they have become more learned than Kṛṣṇa. In our country, Vivekananda: daridra-nārāyaṇa-sevā. The whole Ramakrishna Mission is collecting funds only on this rascal plea. One Swami Nikhilananda, he told me "Now the Americans are questioning that you are raising fund for feeding the poor, but when we go to India we see simply poor men. What you are doing with this money?" Actually they are doing nothing. They are collecting money in the name of feeding the poor, and they are living just like royal style, you see, eating all, everything.

So ātma-tattva-viśuddhy-artha. So we should not be very much attached for the benefit of this body. We must purify. Ātmā, ātma-tattva… Ātmā is sometimes… In Sanskrit language, ātmā is meant the body, the mind and the soul. So ātma-tattva-viśuddhy-artha: "In order to find out what is pure ātmā…" Now ātmā is covered with the subtle body and the gross body. So we should analyze whether this gross body is ātmā or the subtle body is ātmā. So they do not know, the modern civilization. The karmīs, they are accepting this gross body as ātmā, the gross body as ātmā, or the subtle body. The jñānīs, they are accepting mind, intelligence, as ātmā. But ātmā is above. Therefore we have to purify the idea of ātma-tattvam. Ātma-tattva-viśuddhy-artham. Ātma-tattva-viśuddhy-artham. Yad āha. So we have to hear from authorities, from Bhagavān. Brahmaṇe darśayan rūpam avyalīka-vratādṛtaḥ. Because Brahmā underwent great tapasya for hundreds of years, so, being pleased upon Brahmā, Kṛṣṇa, Lord Kṛṣṇa, explained to him this ātma-tattva.

So Kṛṣṇa is within. In the beginning of Bhāgavata, tene brahma hṛdā… The… Darśayan. When Brahmā saw the form of the Lord-not exactly outside but from within. And He educated him from within. Tene brahma hṛdā. Hṛdā means through the heart He transmitted the knowledge, bhagavat-tattva. And after understanding the bhagavat-tattva instructed by the Supreme Personality of Godhead, he wrote this Brahma-saṁhitā. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29].

There are hundred chapters of Brahma-saṁhitā. They are lost. Only the fifth chapter was found in a temple in a handwritten leaf. And Caitanya Mahāprabhu collected it, and He gave it to His disciple, that ”This Brahma-saṁhitā is the summary of Śrīmad-Bhāgavatam. So you take…” So Brahmā learned this, what is Kṛṣṇa, what is Bhagavān, from Bhagavān. So you have to learn also from Bhagavān. So Bhagavān is teaching Himself to Arjuna, Kṛṣṇa. And you try to understand as Arjuna understood. Then you also directly learn what is taught by Kṛṣṇa. Kṛṣṇa was accepted by Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] ”You are Parabrahman. You are the Supreme Brahman.” Paraṁ dhāma: ”You are the rest of everything.” Paraṁ dhāma. Pavitram is the supreme pure. Paramaṁ bhavān śāśvataṁ puruṣam: ”You are puruṣam, enjoyer.” So these things were accepted by Arjuna. So if we simply accept as Arjuna accepted, then we also learn what is Bhagavān. [break]

…also spiritual. Localized Paramātmā, that is also spiritual. And Bhagavān is… They are all spiritual, therefore all one. But according to my angle… So ultimately Bhagavān, the Supreme Personality of Godhead… But because I cannot see, sometimes I realize a impersonal Brahman or localized Paramātmā. But actually the Absolute Truth, absolute person, is Kṛṣṇa. Mattaḥ parataraṁ nānyat [Bg. 7.7]. Kṛṣṇa says, ”There is no more superior truth above Me.” So you realize the Absolute Truth in different stages, in the beginning as impersonal Brahman, impersonal Brahman. Just like you realize the sun as impersonal sunlight, then localized sun globe. But if you are able to enter into the sun globe, then you see the sun-god, Vivasvān. It is up to your power. But actually, from the person, sun-god, the light is coming. This is practical. The sun-god… Within the sun globe there is sun-god, Vivasvān. He is a person, Sūrya-nārāyaṇa. And there are persons also in that globe. They are living in the Sūryaloka. Similarly, there are person in the Candraloka. I do not know which Candraloka these people are going; they find no person there. But they say one side is dark. Whether one side is dark for them, in that side there may be. Anyway… So, yes. Then go on. ”Generally…”

Pradyumna: ”Generally people have many wrong conceptions about both of them. The wrong conception of the jīvātmā is to identify the material body with the pure soul. And the wrong conception of Paramātmā is to think Him on an equal level with the living entity. But both misconceptions can be removed by one stroke of bhakti-yoga, just as in the sunlight both the sun and the world and everything within the sunlight are properly seen. In the darkness no one can see the sun, nor himself, nor the world. But in the sunlight one can see the sun, himself, and the world around him. Śrīla Śukadeva Gosvāmī therefore says that for purification of both wrong conceptions, the Lord presented His eternal form before Brahmājī, being fully satisfied by Brahmā’s nondeceptive vow of discharging bhakti-yoga.”

Prabhupāda: Bhaktyā mām abhijānāti [Bg. 18.55]. That is clearly said in the Bhagavad-gītā. Kṛṣṇa says, ”If you want to know Me, then you have to accept this bhakti-yoga. No other means will…,” because without full surrender unto Kṛṣṇa, nobody can know Him. Even a very important man in this world, you cannot know him by challenge. But if you surrender, it is possible to know him. Then? [break]

Bhakti-yoga therefore requires little tapasya, not playthings, tapasya, that ”We are addicted to so many sinful activities. We must give it up.” That is tapasya. ”We must observe fasting on ekādaśī day, on Lord’s birthday.” These are tapasya. If we do not… ”We must chant sixteen rounds. We must observe the rules and regulations.” This is tapasya. Don’t make God very cheap thing: ”Oh, it is very cheap thing.” No. It has been made very easy for the Kali-yuga people because they cannot undergo any kind of tapasya. There is simple tapasya-”Chant sixteen rounds. Don’t take this. Don’t do this, four items. Take prasādam. Don’t take anything.” So nothing is stopped. A little regulated, that this much, if we do not do, then how we can expect to see God and understand God? Tapo divyam [SB 5.5.1]. If simply we remain like hogs and cats and dogs, then how it is possible to realize God? Paraṁ pavitram. If I do not become pavitra myself, pure, how I can see the supreme pure? It is impossible. Tapasya must be there. But for this age the tapasya has been minimized. Brahmā is the most important person within this universe. He underwent tapasya for a hundred years. Then he could see God and realize God. You cannot go such tapasya, undergo such tapasya. That is not possible in this age.

He has simply asked, Caitanya Mahāprabhu, very kindly. He is God. He is giving His own prescription: harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva: [Cc. Ādi 17.21] ”Simply you chant.” Because in this age it is very difficult… Every process… The yoga system, that is also tapasya. The jñāna system, that is also tapasya. Karma system also, that is also great tapasya. Karma means not working hard in the factory like cats and dogs. No, that is not karma. Karma means to perform the ritualistic ceremonies, big, big yajñas, sacrifices. That is karma.

So where is your money? You cannot provide your food even for two meals. That is the position. For two meals only, people are going… [break] …twenty miles. You see? Fifty miles, sixty miles, forty miles-that is common thing. Or they are sometimes coming from 120 miles in train. And I have seen in Canada. They are going by plane from Vancouver to Montreal or something like that, their daily business. Similarly, in your country also, there are many men coming daily Los Angeles, five hundred miles by plane. This is your civilization. For two meals only, you have to make so much tapasya-fifty miles, hundred miles, five hundred miles, go and come back. There is a story that one gentleman, he was coming to Calcutta early in the morning because he has to go hundred miles, so to catch the first train at six o’clock. Then he will reach at nine o’clock in city. Then he can attend office at ten o’clock. So… And again, going back, the office hour is finished at five o’clock. He was to go to home at ten o’clock. But still, he will go for sleeping six hours. The whole day and night is engaged for earning two meals. So they will undergo so much tapasya only for two meals which is obtained very easily by the cats and dogs. But they are not prepared to undergo any tapasya for understanding God. This is their position. For meals the birds, bees, they are not going to office. There are 8,400,000 forms of life. Only the civilized form of, the so-called civilized men, they are undergoing so much trouble for their meals. But others, they are not going fifty miles. They have got ready food. They sit down on any tree. Oh, there are enough fruits. Little eating, finish their business. Or take the elephants also. They are eating so much. They have got also food. Therefore śāstra says that ”Food is already there.” So many people say, ”Oh, so many people are dying, starving.” And where is the man? Show me who is dying for starvation. These are all pleas. They won’t take any tapasya for understanding, but they will work hard like asses, like hogs and dogs, for two meals. But we should consider that we are taking so much penances for simply filling our this hungry belly, appetite. Why not little tapasya for Kṛṣṇa, chanting sixteen rounds? But will… That is also very difficult. Then? Tapasya, penance in pure bhakti-yoga.

Pradyumna: ”The form of the Lord which was manifested before Brahmā…” [break]

Prabhupāda: …intelligence that our form we change or we die, so Kṛṣṇa never dies. Kṛṣṇa never dies. The evidence of death is… Just like in our past life we had some body and we died. We have got another body. Kṛṣṇa does not die means He does not change His body. Sambhavāmy ātma-māyayā [Bg. 4.6]. If He would have died, then He could not recollect in His mind the incident which happened millions of years ago. He says, vivasvān, proktavān aham avyayam, vivasvān manave prāha. When Arjuna inquired that "You say that You instructed this Bhagavad-gītā, this science, to Vivasvān long, long, millions of years ago. How can I believe it?" Therefore He said, "I remember it. You don't remember. Therefore I do not die. You die." This is it. One who can remember, he does not die. Just like I… So long I can remember of my childhood activities, boyhood activities, I have not died. Is it not? Although the body is gone. This is the evidence that Kṛṣṇa does not die. Try to understand this point. Death means forgetting everything. That is death. But if you can remember, that is not death. It is clear?

Devotees: Yes.

Prabhupāda: Yes. So I change my body, but I remember that I was a child, I was a boy, I was playing like this. I was doing like this. My mother was chastising me like this. Therefore I am not dead. But the body is gone. So this is the distinction between death and life. If you can remember, then you have not died. And if you forget, that is death. But the ātmā is permanent, eternal. So Kṛṣṇa does not die. Otherwise, how He could remember? This is the reason. You try to understand all this reasoning. You have to preach. This is the reason. Because Kṛṣṇa says that "I remember everything," therefore Kṛṣṇa does not die. Is it established or not? Yes. You say… My personal example… Because I remember all my childhood, boyhood activities, therefore I am not dead. Nobody says that "You are dead man," although my body has changed, because I can remember. And as soon as I shall forget, that is death.

Then? One heard and one spoke. Śrī-viṣṇoḥ śravaṇe parīkṣit. Parīkṣit Mahārāja sat down. He did not do anything. He simply heard about Viṣṇu, Lord Viṣṇu, Kṛṣṇa, activities. So śrī-viṣṇoḥ śravaṇe: "Simply by hearing, Parīkṣit attained perfection." Abhavad vaiyāsakiḥ kīrtane. Vaiyāsaki. Vaiyāsaki means Śukadeva Gosvāmī. Kīrtane. He simply narrated. He also gained. Therefore śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. There are nine different processes of bhakti-yoga. Any one of them you adopt, you become perfect, not that you have to adopt nine. If you can, it is very nice. So nine, eight, seven, six, five-if you adopt only one, you become… You don't anything. Simply hear Śrīmad-Bhāgavatam from a realized soul, you will become perfect. So śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanam. If you simply worship the Deity in regulated form, you become perfect. This is arcanam. Śravaṇam. So all the methods are there. You adopt any one of them; you become perfect. Simply you offer prayer-you become perfect. Vandanam. You simply work. You simply wash this temple and sweep this temple regularly with heart and soul-you become perfect. You don't require even to read. So dāsyam. Dāsyam means simply work as menial servant of Kṛṣṇa. Dāsyam. Sakhyam. Arjuna. Just like Arjuna. He made simply friendship with Kṛṣṇa. In friendship so many insulting words are used also. So

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So any one of them you adopt, you become perfect. So the best thing is nityaṁ bhāgavata-sevayā [SB 1.2.18]. If you hear Bhāgavata… This Bhāgavata is written for hearing, for hearing, discussing. Otherwise, why we are taking so much time? So here it is said that "Both Śukadeva Gosvāmī and Parīkṣit Mahārāja attained perfection through the medium of Śrīmad-Bhāgavatam." So any questions?

Devotee (1): You said that a person progresses through the three levels of God realization from Brahman realization. Is that true also for a Vaiṣṇava? Does he first attain Brahman realization and then Paramātmā, or does he…

Prabhupāda: Vaiṣṇava, immediately given lift to the Supreme Person, and because he understands Supreme Person, automatically he understands what is Paramātmā and what is Brahman. Others, they go step by step, but Vaiṣṇava is given immediate lift. Just like somebody is earning money, ten dollars, fifteen dollars, twenty dollars, and he is thinking of accumulating money, 100,000 dollars. So if somebody gives him immediately 100,000 dollars, "Take this," then ten dollars, fifteen, twenty dollars, hundred dollars, thousand dollars are all in. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply have tried to understand Kṛṣṇa, then you understand everything. Then Kṛṣṇa says, brahmaṇo 'haṁ pratiṣṭhā: "The impersonal Brahman is resting upon Me." So you immediately understand what is impersonal Brahman. Yasya prabhā: [Bs. 5.40] "It is the effulgence of Kṛṣṇa's body." Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. You understand, "Oh, Kṛṣṇa resides in everyone's heart as Paramātmā." So immediately understand what is Paramātmā. Immediately understand what is Brahman.

Devotee (1): Because it is a gradual process…

Prabhupāda: No, gradual process for the others, not for the devotee. Devotee is given immediately and that also in a simple way: in His form of name, nāma-rūpe. You simply chant Hare Kṛṣṇa. So devotee is privileged so much, especially in this age, that "You take God, the Supreme Absolute Truth, by chanting Hare Kṛṣṇa." If you do it properly, then everything is done. You are given the thing immediately, but it may take some time. That is gradual. That is another thing. And for others, those who are trying to know the Absolute Truth by their own effort, for them, first realization is Brahman. Then next realization is Paramātmā. And if they can surpass these two realizations, then, some day, they may become fortunate to understand what is the Supreme Person. [break]

Cintāmaṇi: …can't we remember like when we were in the womb of our mother? We can remember things, like when we were children, but we have no memory. When we were…

Prabhupāda: Hm? What is that?

Karandhara: Why aren't we able to recall when we were in the womb?

Prabhupāda: Room?

Karandhara: The womb of the mother.

Prabhupāda: What is to be done in the mother's womb? What is to be done? What is the question? I cannot understand.

Karandhara: She wants to know why we can't remember that, why I can't remember when I was in the womb.

Prabhupāda: You cannot remember so many things.

Cintāmaṇi: But you said that when we change bodies we forget everything, that after death that… I don't understand.

Prabhupāda: Oh. Change bodies… Just like you have changed your body from the body of the womb, and at the present moment… But you don't remember all the incidences that have happened. So sometimes we remember; sometimes we do not remember, like that. But generally, if we… We remember during lifetime, but we forget also. Even if we forget, that does not mean I am dead. Forgetfulness is explained, māyā. We forget Kṛṣṇa. We forget that "I am part and parcel of Kṛṣṇa" by forgetfulness. That is explained. What is that? Ātma-māyām ṛte rājan. Ātma-māyā. It is a illusion. That forgetful… Actually there is no forgetfulness. I should not forget, but because I am illusioned, therefore I forget. Because… I forget means I am illusioned. Ātma-māyā. Influenced by the modes of material… The one who is most influenced by the modes of material nature, they forget. Just like you are worshiping Kṛṣṇa. But others, they are not worshiping. They are to be awakened to Kṛṣṇa consciousness. It does not mean they are actually separate from Kṛṣṇa. But they have to be awakened. They say man is not dead, he is sleeping. But he has to be awakened. As soon as he is awakened, he remembers immediately. This is called svapna-citta-nyāya. I am sleeping, forgetting everything. I am in a different place. But as soon as I am awakened I remember, "Oh, I have to do this, I have to go there." So this forgetfulness is a temporary illusion, that's all. Actually we don't forget. It is temporary. Ātma-māyām ṛte. It is only it is action of God's external energy. Because I wanted to forget Kṛṣṇa, therefore Kṛṣṇa has helped me in forgetting Him by His own illusory energy. Have saṅkīrtana. (end)

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Śrīmad-Bhāgavatam 2.9.4-8

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Tokyo, April 23, 1972

Prabhupāda: …darśayan rūpam avyalīka-vratādṛtaḥ. He manifested His form to Brahmā. That means God is not formless. If He is formless then how He could show His form? Brahmaṇe darśayan rūpam avyalīka. Avyalīka means without any cheating. Where is avyalīka? "Without any deceptive motive." So those who have realized impersonal form, not form, impersonal feature, they are cheated. They do not know actually what is God, what is the Absolute Truth. Avyalīka-vrata. And why Brahmā was favored to see the form of the Lord? Because he underwent severe tapasya, vow, worship. So God, or the Absolute Truth, is not formless. He has his form, sac-cid-ānanda-vigraha [Bs. 5.1]. But that can be seen only by persons who underwent severe austerities, penances, or engaged in devotion. Bhaktyā mām abhijānāti [Bg. 18.55]. Otherwise, they will remain impersonal. The conclusion is, those who are impersonalists, their knowledge is imperfect. They have still to go forward.

Therefore Bhagavad-gītā says bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births of continued impersonal views, when he actually comes to the right platform of knowledge, he surrenders to Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] "That mahātmā, that saintly person, is very rare." All the so-called swamis or yogis, they are all impersonalists. Therefore our swamis, they are very rare. They are not ordinary, these so-called swamis and yogis because they know the personal feature of God. Go on.

Pradyumna: (leads chanting of verses 5-8)
sa ādi-devo jagatāṁ paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tāṁ nādhyagacchad dṛśam atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet
sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ
sparśeṣu yat ṣoḍaśam ekaviṁśaṁ
niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ
niśamya tad-vaktṛ-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ
svadhiṣṇyam āsthāya vimṛśya tad-dhitaṁ
tapasy upādiṣṭa ivādadhe manaḥ
divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ
atapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ

Prabhupāda: Word by word first.

Pradyumna: (leads transliteration of verse 8 word by word.) divyam-pertaining to the demigods in the higher planets; sahasra-one thousand; abdam-years; amogha-spotless, without a tinge of impurity; darśanaḥ-one who has such a vision of life; jita-controlled; anila-life; ātmā-mind; vijita-controlled over; ubhaya-both; indriyaḥ-one who has such senses; atapyata-executed penance; sma-in the past; akhila-all; loka-planet; tāpanam-enlightening; tapaḥ-penance; tapīyān-extremely hard penance; tapatām-of all the executors of penances; samāhitaḥ-thus situated. [break]

Prabhupāda: …memory was so sharp, that once heard, it is practiced immediately. In the Kali-yuga this memory is declining, and they are proud, "We are advanced." There is no question of advancement. It is simply degraded. But this is māyā. Falsely they are thinking, "We are advanced." In this age, memory will be reduced, duration of life will be reduced, people's merciful tendency will be reduced, strength of the body will be reduced. In this way everything will be reduced. Now we do not find very strong men, very strong memory, living for a long time, bodily strength. No. These are reducing. Now people are not merciful. One man is being killed before you in the street; nobody takes care. This is the sign of Kali-yuga. Everything will be reduced. Memory also being reduced. There are eight kinds of things reducing. One of them, these four, five, I have already mentioned. Important things. The duration of life is reducing, no sympathy, no sympathy. One is suffering from some disease; nobody is taking care. This is the sign of Kali-yuga. ”Oh, let him die. Let me live.” These are the signs of Kali-yuga: no memory, no sympathy, no long duration of life, no bodily strength, no education. This is the symptoms of Kali-yuga. Therefore the only means is harer nāma harer nāma harer nāma [Cc. Ādi 17.21]. They cannot in the ordinary way it is impossible to make advancement.

The so-called yogis, karmīs, they are all cheaters. They show some bodily gymnastic and talks all nonsense, becomes God within a week or six months. These things are going on. Very precarious condition. Therefore it is, kalau nāsty eva nāsty eva nāsty eva: ”Kalau, in this age, Kali-yuga, there is no other alternative.” And I see practically our society, our students. They are simply, practically chanting Hare Kṛṣṇa mantra. So compare any so-called yogi and jñānī and sannyāsī. They cannot stand before them in their… Even though they are not perfectly advanced, still, they cannot stand. People are appreciating. So stick to your principles.

This morning I was reading Kṛṣṇa’s activities. Regularly He was rising three hours before sunrise, regularly. His wives were disgusted. As soon as there will be cock crowing, ”Kakako!” Kṛṣṇa immediately… (laughter) That is warning. That is warning, nature’s warning. There is no need of alarm bell. And the alarm bell going on, but he is sleeping sound. (laughter) No. And if he by chance rises, immediately stops so that it may disturb, it may not disturb. But there is nature’s alarming bell, that cock crowing at three o’clock. According to the… And Kṛṣṇa will immediately rise. Although He was sleeping with His beautiful queens… The queens were disgusted. They were cursing this cock crowing, ”Now Kṛṣṇa will go away. Kṛṣṇa will go away.” But Kṛṣṇa, He used to rise early. You read Kṛṣṇa’s activities in our Kṛṣṇa book. So if you are Kṛṣṇa conscious, then…

We cannot imitate Kṛṣṇa, but we can follow Kṛṣṇa. We can follow His footsteps, how He was living. He was a gṛhastha. He was not a sannyāsī. So our sannyāsī is not very great credit. To remain gṛhastha, because we are going back to Godhead, back to home, the whole, our master, is gṛhastha. Not only gṛhastha, He has got so many wives. So to become sannyāsī is not very great credit, according to our Vaiṣṇava philosophy. To become perfect house-holder, that is credit. Perfect householder, like Kṛṣṇa. Read Kṛṣṇa book regularly. Why these books are written? Only for selling? Taking statistics, ”How many books you have sold?” You learn, read. Always read, twenty-four hours. As soon as you get time, read. I do that. I do that. Reading, writing, or chanting. But when there is no other way, you sleep little. Not to enjoy sleep, but because it is not possible to continue, all right, sleep one hour, two hours, three hours, four hours, five hours. Not more than that. Not that I am sleeping, enjoying life, up to eight o’clock, twelve o’clock.

In Western countries they sleep twelve o’clock. As soon as there was kīrtana, half-naked he used to come in New York. He used to complain, Mr. Chudy, ”Oh, it is…” ”Mr. Chudy, sir, I cannot do anything. You request them.” That was being done in our 26 Avenue. Always police complaint, police used to come. But we did not stop. So things should be learned. We have got so many books, everything is there. Now here is tapasya. Akhila-loka-tāpanam. Akhila-loka. The whole universe became perturbed by the tapasya of Brahmā. Now go on. You finished all reading? Yes. (more devotees lead chanting of verse 8, Śrīla Prabhupāda giving corrections in pronunciation)

Prabhupāda: This is called anuprāsa. It is literary beauty. Everything ”ta.” Tapas tapīyāṁs tapatāṁ samāhitaḥ. Anuprāsa. So many t’s in one line. Tapas tapīyān. So in Bhāgavata, it is not that whimsically written. There is literary beauty, metaphor, simile, and what is called, symmetry, reason(?). Everything is complete. Not that whimsically a line, three lines, one line, and two lines, and it becomes a poetry. In Sanskrit poetry writing is not so easy. You have to follow so many rules and regulations. How many words in the beginning, first line, how many words in the second line. Sāhitya-darpaṇa. There is a book, Sāhitya-darpaṇa. Therefore it is called Sanskrit. Sanskrit, everything is reformed. It is not like that ”Beauty but, peuty put.” If you say ”u,” ”aḥ,” then you must say ”beauty but” and ”peuty put.” But not that sometimes ”pute,” sometimes ”but.” No. That will not be allowed in Sanskrit. The pronunciation must be regular. You cannot change. Saṁskṛta. Saṁskṛta means reformed, Sanskrit language. Devanāgarī. This language is spoken in the higher planetary system, even in Vaikuṇṭha. This language is spoken. Devanāgarī. Deva-nagara. Just like Tokyo is Japan-nagara, similarly… Nagara means city. And the citizens are called nāgarī. One who lives in the city, they are called nāgarī. So devanāgarī. These alphabets, letters, are called devanāgarī. But in the cities of the demigods, this language is spoken. Devanāgarī.

They do not know whether there are cities. They simply go to other planet and say there is no men, no living entities. Why God created such planet where there is no living entity? How it is possible? In everywhere we see living entity, and why one planet is there where there is no life? This is most obnoxious. I cannot believe that. How it is possible? We see while walking on the street, even within the earth… In jungle, neighbor, nobody goes. Full many, full many of flower… And there are trees. And see. Nobody sees where there are flowers. Why Candraloka is so condemned that there is no living entities, no trees, no plants, and only some dust? And these people go and bring some dust, take all credit. It cannot be.

According to our Vedic instruction, living entity is called sarva-ga. Sarva-ga. The living entity can go anywhere, anywhere. Why not in Candraloka? You are going. And why previous to you nobody was there? So it is very doubtful. What do you think? From reasoning point of view. And we get information from the śāstra that it is one of the heavenly planets. People live there for ten thousands of years. They drink soma-rasa. These are statement in the Śrīmad-Bhāgavatam. It is not yet published. We have explained this. It is cold. And that is also admitted by scientists here. It is 200 degrees below zero. Therefore they require some heating beverage. That is called soma-rasa. The Bhagavad-gītā also it is stated. And how we can believe that there is no living entity. One side is dark, and one side is full of dust. These are our doubts. What is your version? You think it is all right?

Sudāmā: No.

Bhūrijana: It’s silly to have a prison house if there are no prisoners.

Prabhupāda: Huh?

Bhūrijana: Why build a prison house if there are no prisoners in it.

Prabhupāda: Yes. Sarva-ga. We practically see everywhere living entities. Why this planet is made solitary-there is no living entity? How we can conclude like that? Even in the desert here there are living entities. This is… What is called this, cactus?

Sudāmā: Cactus. Yes.

Prabhupāda: They grow in desert. Sometimes watermelon, watermelon. Watermelon is grown in desert very nice. So how you can conclude that there is no life. Cactus is also life.

Sudāmā: Śrīla Prabhupāda? If they are really going there in the moon planet, then the bodies of the living entities are different than our bodies because the…

Prabhupāda: No, you cannot go and live there.

Sudāmā: Right. So perhaps if they are really going there, then if they cannot…, and the living entities are living there as it is stated in the scripture, then perhaps they are doing very much damage or intruding, going against the laws of nature.

Prabhupāda: First of all let us admit that they are going. That is my first objection, whether they are actually going or giving bluff.

Pradyumna: And you suggested before that if on the moon planet there was such intelligent beings, that if someone was aiming to go to the moon, they could just by mystic powers…

Prabhupāda: Yes. Divert them.

Pradyumna: Divert them.

Prabhupāda: To some hellish place. (laughter) Nowadays they are going airplane, sometimes diverted. Yes. So if they are demigods, they have got better brain and… There are so many questionable things, contradictions of the… We cannot take, accept it, that the statement in the Vedic literature, they are not right, but they are right. No, we cannot. Next. (devotees continue reciting verse SB 2.9.8)

divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ
tapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ

Prabhupāda: Just like when the first sputnik traveled round the world. In one hour, twenty-five minutes, this whole world was circum(am)bulated. So actually it takes so many hours if you circumambulate the whole world, 25,000 miles. Even by plane it will take day and night. What is the speed of aeroplane?

devotee: Five hundred miles an hour.

Prabhupāda: So one thousand miles, two hours. So 25,000 miles it will take fifty hours. But by other arrangement, it was circum(am)bulated one hour, twenty-five minutes. So, similarly, by other arrangement it can be done in one minute, in one second. It is a question of arranging. It is, therefore, all relative. Everything is relative. You cannot walk… The ant cannot walk. Therefore it should be like this, it should be like that, according to my convenience. No, relative. You have got greater power, greater speed than… My speed, your speed, may (be) different. Therefore what is one hundred years for me, it may be one second for you. It is relative, all relative truth. In your calculation it is one hundred years. In my calculation it is one second. Therefore Brahmā's duration of life is described in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmaṇe, Here also divyam. Sahasrābdam. Now divyaṁ sahasrābdam. Brahmā's one day, one twelve hours, daytime, we cannot calculate. Our, according to our calculation it is… Sahasra-yuga. Sahasra-yuga. Yuga. Yugas means these Satya, Tretā, Dvāpara, Kali. That means forty three hundred thousands of years. And thousand times, forty three hundred thousands of years, that makes Brahmā's one day of twelve hours.

So rascals will say these are all imagination. Not imagination. Because relative truth. Your speed, your power… Just like an ant. An ant lives, say, for few hours. That is also his hundred years. A germ lives for few seconds. That is also his hundred years. So this hundred years, they are relative. One hundred years calculation your, one hundred years of the demigods or one hundred years calculation of the ant, they are not the same. According to the body, according to the power, the calculation is there. Time is unlimited. Time is unlimited, but according to my body, a certain duration of period, I say it is hundred years, when we make our history. So therefore it is said, divyaṁ sahasra. One may not miscalculate, that sahasra, one hundred. No, śata is hundred. Śata is hundred. It is sahasra, means thousand. Divyaṁ sahasrābdam. Go on.

Pradyumna: (devotees repeating) sahasra-one thousand; abdam-years; amogha-spotless, without a tinge of impurity; darśanaḥ-one who has such a vision of life; jita-controlled; anila-life; ātmā-mind; vijita…

Prabhupāda: That anila, life. The soul is being carried by that anila, air. The yoga system is controlling the air, apāna, prāṇa, udāna. There are different kinds of air, passing. And the ātmā is within that air. The yoga system is to take the ātmā, sata-cakra(?), from down to up. That is yoga practice. So anila means life air, and the ātmā, the soul, is within the air. So by perfect yogic practice, with this air the yogi can transfer himself to any planet. That is yoga, not that showing some gymnastic without any rules and regulation, without following any principles. These are all bogus. Actual yoga practice is to control the air within this body. Then, by mechanical means, he can control, and at the perfection, the yogi can leave this body according to his will. That means unless he thinks that "I am now perfect; I can transfer to any planet," he does not leave the body. Therefore yogis… Still there are yogis who are seven hundred years old, three hundred years old, four hundred years. You see just like young man. Still in India you'll find such yogis. They can give complete history which happened two hundred years here. Simultaneously, history they can give. "This happened. This Englishman was here. He did…" like that.

So actually I am not this body. So if by some method I can see it, that is samādhi. We have got a limited number of breathing power. This is going on, breathing. So everyone has got… Just like you have got bank balance-one has got one thousand or hundred years, er, one hundred dollars or one thousand dollars-similarly, every living entity has got a number of breathings. That is…[break] But if you spend, if you spend, then one day it becomes one dollar. So the yoga practice is not to waste this breathing. The breathing is wasted when you eat voraciously, when you have sex life, when you are… These breathings are lost, wasted. So one has to control these things. Then breathing will be reserved. And plus, by samādhi, no breathing. That is the process of increasing life. Increasing life means you have got a certain amount of breathing facility. If you can save it without spending… Therefore you have to control your senses, the mind, your activities, your eating, your sleeping. Because these are breathing, when sleeping, (makes snoring sound) breathing, lost breathing. Sex, lost breathing. Eating voraciously, lost breathing. Therefore they have to control all these things. Then you can increase your duration of life. That is called prāṇāyāma. This is called prāṇāyāma. Prāṇa means life, this life, prāṇa. What is that?

Devotee: Your Divine Grace, is this also true that every species of life… For instance, plants and trees, don't appear to be breathing as we do, but they breathe through their…

Prabhupāda: Don't appear to you. What do you know about plant life? Something does not appear to you, that does not mean there is nothing such thing. You don't be so courageous that you know everything. You have to know from the śāstra. They have got breathing. They have got feeling also. That is already proved by modern scientists, Sir Jagadish Chandra Bose, that when you cut a plant, it feels the pain and it is recorded in the machine, the feeling. So everything is there. As soon as you find some living entity… A small full stop-like… Sometimes you find in the book. It is lesser than the full-stop. It is moving, (makes sound) "but, but, but, but." It has got heart; it has got legs; it has got everything within it. Otherwise, how it is working? Everything is there. This is rascaldom, that "This has got soul; this has got no soul." This is rascal's theory. Living entity so small, one ten-thousandth part of the top tip of the hair, we are. Very… You cannot imagine. So any life he takes, any form, it has got all the, I mean to say, functional thing. Everything is there. That is God's creation. Aṇor aṇīyān mahato mahīyān. The biggest of the biggest. He has got the same, what is called, physiological construction. And the ant, he has got the same physiological construction. You cannot see. What is your strength? That we are studying with our tiny brain, "Oh, it has got no breathing. It has no soul," that is our tiny brain.

But we have to know actually from authentic śāstra what is the actual thing. Śāstra-cakṣusā. You don't see with your, these blunt eyes, rascal eyes We see through the śāstras. That should be. That is real knowledge. What is our capacity of these eyes, these senses? They are all imperfect. So whatever knowledge you gather, the so-called scientists, they are all imperfect. Real perfect knowledge is here, Veda. Vedaiś ca sarvaiḥ. Therefore you should see through the Vedic version what is actually the fact. So the living entities, sarva-ga. Sarva-ga means a living entity can enter anywhere, and the material function is there. Just like we say "The point has no length, no breadth." Why? But I can see point. Why length and…? "I have no instrument to measure it." That you say. You cannot say there is no length and breadth. You have no instrument to measure what is the length and breadth of the point. You say…

Similarly you cannot understand what is the form of God. You say, "Oh, God is false." But from the śāstra we can understand. Here it is said that rūpaṁ sa ādi-devo jagatāṁ paro guruḥ. Brahmaṇe darśayan rūpam. So if God has no form, how He showed His form to Brahmā? He has form. Brahmā has attained the perfection to see the form of God, and the rascals who have no such perfection, they say "No form." That is the position. They, with their imperfect senses, all rascal theories, they are thinking that they have become perfect. But they are not perfect. First thing is that the senses with which you are studying, they are imperfect. What is the value of our eyes? Unless there is sunlight, you cannot see. So how can you say that "Our seeing is absolute"? It is relative. So whatever knowledge we are getting, they're all relative knowledge. Relative means according to my power I am studying, "This is this. This is this." But they are all wrong. You do not know what is actually the position. Therefore the conclusion is that we have to take knowledge from the perfect. Śāstra-cakṣusā. Your eyes should be… Actually we are doing that. Now, directly we are seeing the sun. We see just like the disk. But when you go through scientific books, geographic and other authorit…, astronomy, they, "No, the sun is fourteen hundred thousand times bigger than this planet." So actually we are understanding about the sun not by our direct eyes but through the authoritative knowledge, through the śāstra, through the books.

Śruti-pramāṇam. That is evidence, śruti-pramāṇam. Śruti means Veda. In the Vedas it is stated… Just like Brahmā. He is receiving Vedic knowledge from, directly from God, Kṛṣṇa. Brahmaṇe darśayan rūpam. This is the process of understanding. Brahmā, how Brahmā is receiving knowledge? Directly he sees there is nobody there, but he is receiving knowledge. Directly he could not see. Upāśṛṇot, upāśṛṇot. Upāśṛṇot: "He simply heard." Upāśṛṇot. Ear, not the eyes. So therefore knowledge has to be gathered by aural reception, not by the eyes. My Guru Mahārāja used to say that, "Do not try to see a saintly person. You try to hear a saintly person." If you see a long beard and very strong man, he is a great sādhu. Oh. That's it." No. You have to hear. What does he speak? Then you understand. Upāśṛṇot. Divyaṁ sahasrābdam. Then? Go on.

Pradyumna: Vijita-controlled over; ubhaya-both; indriyaḥ-one who has such senses; atapyata-executed penance; sma-in the past; akhila-all; loka-planet; tāpanam-enlightening; tapaḥ-penance; tapīyān-extremely hard penance; tapatām-of all the executors of penances; samāhitaḥ-thus situated.

Prabhupāda: Then?

Pradyumna: "Translation: Lord Brahmā underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky and he accepted it as divine. Thus he controlled his mind and senses and the penances which he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics."

Prabhupāda: So one has to become ascetic and therefore penance. Then these things will be learned. Not with imperfect senses, imperfect conclusion we can understand. No. Then?

Pradyumna: "Purport: Lord Brahmā then heard the occult sound tapa, but he did not see the person who vibrated the sound. And still he accepted the instruction as beneficial for him, and therefore he engaged himself in meditation for one thousand celestial years. One celestial year is equal to 6 x 30 x 12 x 1000 of our years. His acceptance of the sound was due to his pure vision of the absolute nature of the Lord. And due to his correct vision he made no distinction between the Lord and the Lord's instruction. There is no difference between the Lord and the sound vibration coming from Him, even though He is not personally present. The best way of understanding is to accept such a divine instruction, and Brahmā, the prime spiritual master of everyone, is the living example of this process of receiving transcendental knowledge. The potency of transcendental sound is never minimized because the vibrator is apparently absent. Therefore Śrīmad-Bhāgavatam or the Bhagavad-gītā or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.

One has to receive the transcendental sound from the right source and accept it as a reality and prosecute the direction without any hesitation, and the secret of success is to receive the sound from the right source of a bona fide spiritual master. Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency. One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance, if one is able to receive the transcendental sound from a bona fide spiritual master, his path of liberation is guaranteed. The disciple, however, must be ready to execute the order of the bona fide spiritual master, as Lord Brahmā executed the instruction of his spiritual master, the Lord Himself. Following the order of the bona fide spiritual master is the only duty of the disciple, and this completely faithful execution of the order of the bona fide spiritual master is the secret of success.

Lord Brahmā controlled his two grades of senses by means of sense perception and sense organs, because he had to engage such senses in the execution of the order of the Lord. Therefore controlling the senses means to engage them in the transcendental service of the Lord. The Lord's order descends in disciplic succession…"

Prabhupāda: If you simply engage your senses to execute the order of the Lord, then it is controlled. Otherwise, you cannot control. It is impossible because we have got our senses-they are very strong. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. The mind is the master of the senses. The central sense, the chief sense, the prime minister sense is the mind. Therefore Mahārāja Ambarīṣa first of all engaged his mind in Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. If you engage your mind always to the lotus feet of Kṛṣṇa, then the sense deviation, sense going other, otherwise-immediately controlled. Immediately controlled. The senses are very strong. They are compared with serpents. Durdāntendriya-kāla-sarpa-paṭalī. Kāla-sarpa. Just like cobra. Someway or other, it touches-immediately death. So our senses are so strong that it is simply dragging us towards hell. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. Mind is dragging somewhere, eye is dragging somewhere, ear is dragging somewhere, and touch sensation is dragging somewhere. In this way we are perplexed.

Therefore the process is sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. You have to engage your mind unto the lotus feet of Kṛṣṇa, and your tongue, always chanting and taking little prasādam. Then all senses will be controlled. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. And see. Eyes should be engaged to see the Deity, very gorgeously, nicely dressed. Then our eyes will not ask, "Oh, let me see this beautiful woman." No. You will see the most beautiful woman, Rādhārāṇī, and you will become… Similarly, ear should be engaged always hearing about Kṛṣṇa. Eyes, ear… Nose should be engaged for smelling the flower which is offered to Kṛṣṇa. Legs should be engaged for preaching work going or going to the temple. Hands should be engaged for cleansing the temple. In this, way if you are engaged always your senses, you are perfect. You are the greatest yogi. Yogi means yoga indriya-saṁyamaḥ: "Yoga practice means to control the senses." But this bhakti process is so nice-automatically senses are controlled.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is the highest yogi. Those whose senses are always engaged in serving or satisfying Kṛṣṇa, he is the greatest yogi. Finished? "Therefore controlling the senses means to engage them in the transcendental service of the Lord."

Pradyumna: "The Lord's order descends in disciplic succession through the bona fide spiritual master, and thus execution of the order of the bona fide spiritual master is factual control of the senses. Such execution of penance in full faith and sincerity made Brahmājī so powerful that he became the creator of the universe. And because he was able to attain such power, he is called the best amongst all the tapasvīs."

Prabhupāda: Nārādhito yadi haris tapasā tataḥ kim: "If you cannot approach the Supreme Personality of Godhead, then what is the value of your tapasya?" Ārādhito yadi haris tapasā tataḥ kim: "And if someway or other, if you approach Kṛṣṇa, there is no more necessity of tapasya." You have already got all the results of tapasya.

ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
[Nārada-pañcarātra]

That's all. (end)

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Śrīmad-Bhāgavatam 2.9.7

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Tokyo, April 24, 1972

Pradyumna: "…searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed." [SB 2.9.7]

Prabhupāda: So he could not find any person. Still he took it seriously and began tapasya. Therefore in the beginning of Bhāgavata it is said, tene brahma hṛdā ādi-kavaye: "From heart." Yes. He heard from outside. From the heart the order was, "Yes, now you begin your tapasya." So he began. So Kṛṣṇa is helping both sides, from externally, internally. Externally he heard. Somewhere the sound came, and internally He confirmed, "Yes." So Kṛṣṇa is helping us externally by the spiritual master, internally by instruction. Buddhi-yogaṁ dadāmi. In this way, He is trying to help us. Unfortunately we do not care to take His help. Then why should we not suffer? Antar-bahiḥ. Antar-bahiḥ. There are two things, inside and outside. So Kṛṣṇa is… Outside He is helping, spiritual master. Spiritual master is external manifestation of the Supreme Lord. Just like if somebody is going somewhere in this Tokyo city. I have to say something. So I apply him, "Will you kindly carry this message to him?" Similarly, Kṛṣṇa deputes some of His confidential devotees to help the people to become Kṛṣṇa conscious: "Please go and tell him this." The spiritual master is, therefore, external manifestation of the Supreme Lord. And internally He is sitting there as Paramātmā. So both ways, He is helping. And because the business is Kṛṣṇa consciousness, therefore there is no difference between the external teacher and the internal teacher. Because teaching is the same.

Therefore Viśvanātha Cakravartī Ṭhākura…, sākṣād-dharitvena samasta-śāstraiḥ: "All the śāstras, the spiritual master is accepted as directly Hari, the Supreme Personality of Godhead," because he is carrying directly the message of Hari. Then again it is explained… Then Māyāvādī will say, "Then I am God. Because I am carrying the message of Kṛṣṇa, therefore I am Kṛṣṇa." No. Kintu prabhor yaḥ priya eva tasya. Not that he has become Prabhu, or God, but he is very dear servitor. Kintu prabhor yaḥ priya eva tasya. Because He is carrying an important message, therefore he is very confidential. And because he is very confidential servitor, he is not different from Him. Suppose if I ask somebody to do something very confidential, so that means he is identical with me, because otherwise, how can I trust? Therefore it is clear, not like Māyāvādīs, that "Because I have been deputed by Kṛṣṇa to carry some message," not that I have become. But I am equal because the business is the same. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and the spiritual master says the same thing, sarva-dharmān parityajya: "Just surrender to Kṛṣṇa." Therefore, message being the same, they are identical. The persons are identical. But not identical in the Māyāvādī sense, that he has become now God. No. He is not God, but he is the most confidential servant of God. This is Vaiṣṇava philosophy. Because spiritual master has to be accepted, sākṣād-dhari, directly the Supreme Personality of Godhead, therefore the so-called spiritual master should not be puffed up, that "Now I have become God." This is Māyāvāda. This is rascaldom. He is most confidential servant of God, Kṛṣṇa. Therefore the disciple accepts him as good as God. Therefore the conclusion is simultaneously one and different. Acintya-bhedābheda. Bheda, different, means the spiritual master is a confidential servant, or the servant God. To the disciple he is servant God.

Just like in Christian philosophy, they say, "The father and the son, the same." Is it not? Yes. So similarly, here the father and son, or the spiritual master and God, they are same, but at the same time not same. It is simultaneous. This is called acintya-bhedābheda-tattva, simultaneously one and different. I think the Christian philosophy is like that. Christ, son, and God, Holy Ghost-they are simultaneously one and different? Is that? So that is the position. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ, kintu prabhor yaḥ priya eva tasya **. So we can interpret… When the Christian people say that… Just like they say "only son." So we can interpret… Of course, we are not going to interpret. We can take it that anyone who becomes confidential… Just like father position. He has got many sons. One son who is very obedient, he says, "He is my only son, and others not sons." Does he not, father say, sometimes? "Actually he is my son." Sometimes father says like that. But that does not mean that he has got only one son. He has got many sons, but all of them are useless, worthless. He is only bona fide.

Similar statement is there by Tulasī dāsa. He says-Tulasī dāsa was some Hindi poet-that "The put, the son, and mut, the urine, they come through the same source." That's a fact. Put and mut. Put means son, and mut means urine. So when we beget son, the same genital; when we pass urine, the same genital. Son, he has… You…(?) Liquid. Tulasī dāsa says-it is very nice-that "Put and mut, they are coming from the same source. So a put, if he is devotee of the Lord, then he is put. If he is not, then he is mut. Then he is mut." If the son… After begetting son, if the son does not become devotee, then he is as good as mut. I pass urine. Mut son, he says, because he's less than mut. Because mut, I pass urine. The obnoxious thing, that is gone away. But it is present. It is present. The bad smell is constantly giving me trouble. Mut karma's there.(?) So these are very instructive. So why this is? Anyone… Everyone is son of God, but one who is acting as real son of God, he is praised, "He is my only son." This idea, not that God is limited to produce only one son. Why? God has unlimited sons. He is unlimited. If an ordinary man can beget hundreds of sons, just like Dhṛtarāṣṭra… There are many instances…, Ṛṣabhadeva. So why God should be restricted to beget only one son? I asked this question in church to some Christian priest, that "God is limited or unlimited?" He said, "Unlimited." "Then why you are restricting, limited one son?" He could not answer. You know that? Why you are limiting? He is unlimited. The ordinary person can beget hundreds of thousands. Why God, unlimited, He should be restricted to one son? The interpretation should be… Anyway, that Tulasī dāsa says that if he is devotee, then he is son. Otherwise it is urine. The God has begotten many sons… Just like… The only worthy son was Jesus Christ-you can interpret it like that-because he was giving service to the Lord, to the father. He brought the message of father.

So our interpretation is like that, not that God has got only one son, but he is the only worthy son. All are mut. Anyone who is not God conscious, Kṛṣṇa conscious, mut put(?). Then? Read the purport.

Pradyumna: "To achieve success in life, one should follow the example of Lord Brahmā, the first living creature in the beginning of creation. After being initiated by the Supreme Lord to execute tapasya, he was fixed in his determination to do it."

Prabhupāda: Yes.

Pradyumna: "Although he could not find anyone besides himself, he could rightly understand that the sound was transmitted by the Lord Himself. Brahmā was the only living being at that time, because there was no other creation. And none could be found there except himself. In the beginning of the First Canto, First Chapter, first verse of the Śrīmad-Bhāgavatam, it is already mentioned that Brahmā was initiated by the Lord from within. The Lord is within every living entity as the Supersoul, and he initiated Brahmā because Brahmā was willing to receive the initiation. The Lord can similarly initiate everyone who is inclined to have it. As already stated, Brahmā is the original spiritual master for the universe. And since he was initiated by the Lord Himself, the message of Śrīmad-Bhāgavatam is coming down by disciplic succession. And in order to receive the real message of Śrīmad-Bhāgavatam, one should approach the current link or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in discharge of tapasya in the execution of devotional service. One should not, however, think himself on the level of Brahmā, to be initiated directly from the Lord by the Lord from inside, because in the present age no one can be accepted to be as pure as Brahmā. The post of Brahmā, to officiate in the creation of the universe, is offered to the most pure living being. And unless one is so qualified…"

Prabhupāda: Yes. This is important. Who becomes Brahmā? A very exalted living being, pure, he is entrusted that "You become Brahmā." Brahmā is also living being, but because he is very pure… This Brahmā post is sometimes not available because there is no such pure living being. So Kṛṣṇa becomes Himself Brahmā sometimes. Go on.

Pradyumna: "The post of Brahmā, to officiate in the creation of the universe, is offered to the most pure living being. And unless one is so qualified, one cannot expect to be treated like Brahmā directly. But one can have the same facility through unalloyed devotees of the Lord and scriptural instructions as revealed in the Bhagavad-gītā and Śrīmad-Bhāgavatam especially, and also the bona fide spiritual master available to the sincere soul. The Lord Himself appears as the spiritual master, and the person who is sincere in heart serves the Lord. Therefore the bona fide spiritual master who happens to meet the sincere devotee should be accepted as the most confidential and beloved representative of the Lord. If a person is posted under the guidance of such a bona fide spiritual master it may be accepted without any doubt that the desiring person has achieved the grace of the Lord."

Devotee: All glories to you, Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa. (devotees offer obeisances) There is kīrtana? No. No? (end)

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Śrīmad-Bhāgavatam 2.9.9

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Tokyo, April 25, 1972,

Informal Class in Room

(Pradyumna leads devotees in chanting ślokas 1-9) [break]

śrī-śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā
bahu-rūpa ivābhāti
māyayā bahu-rūpayā
ramamāṇo guṇeṣv asyā
mamāham iti manyate
yarhi vāva mahimni sve
parasmin kāla-māyayoḥ
rameta gata-sammohas
tyaktvodāste tadobhayam
ātma-tattva-viśuddhy-arthaṁ
yad āha bhagavān ṛtam
brahmaṇe darśayan rūpam
avyalīka-vratādṛtaḥ
sa ādi-devo jagatāṁ paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tāṁ nādhyagacchad dṛśam atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet
sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ
sparśeṣu yat ṣoḍaśam ekaviṁśaṁ
niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ
niśamya tad-vaktṛ-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ
svadhiṣṇyam āsthāya vimṛśya tad-dhitaṁ
tapasy upādiṣṭa ivādadhe manaḥ
divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ
atapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ
tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam

Prabhupāda: …transcendental vibration. So everything is there. If you do not practice, what can I do? The transliteration is there, the accent is there, and now our Pradyumna is there also. Utilize time; become attracted. As Kṛṣṇa is all-attractive, you become attracted at least to some. Kṛṣṇa is all-attractive. You cannot become all-attracted. At least you become attracted to some. They are becoming attracted by good apartment, by shaving the beard or…, like that. You told me they are trying to remain young?

Sudāmā: Yes, yes. You have given us so many. Now we have so much to start. So many mantras, Bhagavad-gītā, Śrīmad-Bhāgavatam, Īśopaniṣad.

Prabhupāda: Huge. So why you are not utilizing this facility?

Sudāmā: We're missing the point.

Prabhupāda: This evening you will have to chant these verses and you will explain. Who will explain? You will explain? That's all right. Then I shall speak. First of all let them hear from my disciples, then I shall speak. Is it all right?

Sudāmā: Yes, Śrīla Prabhupāda.

Prabhupāda: So now practice whole day how to pronounce these ślokas.

Pradyumna: Better all chant.

Prabhupāda: Yes. And explain. Practice like this. Then wherever you go, you will be all respected. [break] Very nice. What is this? It is not even W.C. in comparison to the higher planetary building.

Pradyumna: Does not even?

Prabhupāda: W.C.

Sudāmā: W.C., toilet.

Devotees: Water closet.

Prabhupāda: What is called? W.C.? What is it?

Devotee: Water closet.

Prabhupāda: That means your lavatory. Therefore the demigods do not come here even to urine. (laughter) Formerly they used to come. Now they do not come because it is not fit for their urinating. Here, we are very much proud of our advancement, but the demigods do not come even to pass urine. Why they should come? Now, because another house is raised here, even a common man is not coming to urine here. A little less facility, so they are not occupying. So why the demigods will come to this nonsense place? You can understand. These apartments are lying vacant on account of a little less facility. So why the demigods? Their comforts and their standard of living is many millions times better than yours. You cannot imagine it even. The more you go to the higher planetary system, their standard of living is still higher, higher-duration of life, standard of living, beauty, other facilities. Why they are called higher planetary system? Here in this planet even you don't get the sunshine sufficiently. The bare necessities. Now you can experience that when you go above the cloud by airplane you see there is no more cloudy. The sunshine is free. You can imagine how in the higher planetary system the sunshine is so free. And here as soon as there is little sunshine, oh, today, "Good morning." Today is very good morning. In London, Lennon's gardener, he was meeting, I was walking. He was Mr. Johnson or something.

Śyāmasundara: Frank.

Prabhupāda: Frank? So, "Today is really good morning." "Yes." Otherwise it is dark. And actually countries which have no sufficient sunshine, they are condemned. I told you frankly, your London is hell, in that television. Actually it is hell. We could understand from outside London, simply dark, moist, everything damp. The trees, they have got, what is called?

Devotee: Moss.

Prabhupāda: Moss. Yes. That moss for want of sufficient sunshine.

Devotee: People get little relief from their misery and they say, "Oh, I am happy now."

Prabhupāda: Yes. From the miseries, Mr. John is happy by becoming naked and having fireplace. He is bringing the wood personally, putting there. And Yoko is very happy. Japanese wife. She was talking philosophy with me.

Śyāmasundara: Now he has made one song, "I don't believe in Hare Kṛṣṇa."

Prabhupāda: Who?

Śyāmasundara: John.

Sudāmā: "He is me."

Prabhupāda: That's all right. So our Hare Kṛṣṇa will be advertised. (laughter) People will be inquisitive, "What is this Hare Kṛṣṇa?" at least. One who does not know. That is good.

Śyāmasundara: Because nobody believes in John Lennon anymore either.

Prabhupāda: How long it will go bluffing?

Śyāmasundara: He is losing his…

Prabhupāda: Popularity.

Śyāmasundara: His popularity. People are becoming disappointed because formerly he was very brilliant songwriter, but now it's become very degraded.

Pradyumna: He formerly was married before, and he had family I think. But then he divorced to marry…

Prabhupāda: Not divorce. The contract is her former husband should live also. She has got double husband. He is living there along with him. I know that.

Śyāmasundara: Cox.

Prabhupāda: Cox. He is living there.

Devotee: Simply insanity. Insanity.

Prabhupāda: Insanity. Yes. He is the manager. What manager? He has got motorcycle and goes round. He must be given some post. And he has also married another? That…

Śyāmasundara: Dan? I don't think he is legally married.

Prabhupāda: Friend. She has got, he has got a child?

Śyāmasundara: One or two small children.

Prabhupāda: So he has to maintain all of them. On this contract that Yoko is there.

Śyāmasundara: Yes. Dan was her old friend. Dan was her friend. That's why he became manager.

Prabhupāda: So all this business on the basis of sex. That's all. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. For very insignificant happiness they are encumbered in so many ways. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham.

Śyāmasundara: And every time she tried to have a child, because they lead such a decadent life, she has miscarriage every time.

Prabhupāda: That means she has got syphilitic poison. Girls who cannot bear child means there is syphilitic poison. Either the man has got syphilitic poison or the woman has got syphilitic poison. And for these men, syphilis is not very uncommon.

Sudāmā: In this country, it is now also very, like epidemic.

Prabhupāda: Syphilis. All over Europe. When Dr. Ghosh, who is my friend, he came to see me in Allahabad? One doctor? So he is friend. He told me that when he was student, Colonel (indistinct), one big professor, medicine, he was lecturing. He was Englishman. He said that "In our country, seventy to eighty percent of the student community, they are suffering from syphilitic attack." So in our country, in India, if one is attacked with syphilis, then he is taken as very abominable. His character is not good, it is understood. So he said, "Horrible," Dr. Ghosh, because he was Indian student. So Colonel (indistinct) replied, "Why you are saying horrible? In your country ninety percent people are attacked malaria. So there, syphilis. So as a medical practitioner why you take this disease as bad or that disease as good? Your business is to see that there should be no disease. Don't consider in that way, that 'This disease is good, this disease is bad.' " That's nice explanation. But fifty years ago or hundred years ago syphilitic poison was very much prevalent. Still it is in Europe and America. And now it is spreading all over. And in Āyur Veda it is said, phiraṅga,

phiraṅga. Phiraṅgī. The Europeans are described in Vedic literatures as phiraṅgī, their name is phiraṅgī. So this syphilitic disease is mentioned in the Āyur Veda, the disease brought by the phiraṅgīs. And the doctor says that originally it was spread through dog. The unmarried girls, they keep dog for sex. You do not know? He knows. You will find very beautiful girl is keeping very big dog. They are trained to have sex life. And that is cause of syphilis. The dog is full of syphilitic germs. It is called phiraṅga in the Āyur Veda. And one who has got syphilitic germs, his life is doomed. Unless it is properly treated and cured, so many disease will follow. So many. This craziness is also due to syphilitic poison, parents.

Sudāmā: There is a case of a very famous gangster, Al Capone, and others. They died in the prison house of syphilis of the mind, brain.

Prabhupāda: Just see.

Sudāmā: They went crazy.

Prabhupāda: So how much by nature the sex life is condemned in so many ways. Therefore we say "No illicit sex." It will save you from so many encumbrances. Sex life is not denied, but this unrestricted sex life is very very abominable in human society. But they are encouraging unrestricted sex life. They are distributing tablets, encouraging others to have sex life. Never mind. Unmarried girls they are keeping dogs. One lady in America, she told me that the dogs are kept for this purpose. When I was going to walk in that park in Brooklyn, the young girls are bringing dogs, big, big dogs. You were not at that time with me?

Śyāmasundara: Yes. I don't remember.

Prabhupāda: Bhavānanda. Bhavānanda was taking me to that big park.

Śyāmasundara: Yes. I went. Prospect. Was it called Prospect?

Prabhupāda: Prospect Park. Yes. Go on. Just try to understand the situation of the world. And you are living in this world. How much careful you have to become. [break] These are the saṅkleśa. And Kṛṣṇa showed him the Vaikuṇṭha planet, vyapeta-saṅkleśa. All these problems are not there. Go on. [break]

Pradyumna: "…Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fearfulness of illusory existence."

Prabhupāda: These five kinds of… Is it explained there? Five kinds of?

Śyāmasundara: Five kinds of material miseries?

Pradyumna: "The material body is overcast with five kinds of miserable conditions, namely ignorance, material conception, attachment, hatred, and absorption. As long as one is overwhelmed with these five kinds of material miseries, there is no question of entering into the Vaikuṇṭhalokas."

Prabhupāda: Another five kinds of misery is pavarga. Pa, pha, ba, bha, ma.

Pradyumna: Oh, yes. Pa, pha, ba, bha, ma.

Prabhupāda: Pavarga. And to counteract is called apavarga. Apavarga-vartmani. Pavarga, pa means hard labor. If you want to exist here you have to work very, very hard. Just like this man. With hard labor collected some money, constructed this house. Now there is no tenant. Another hard labor to find out tenant. Is it not hard labor?

Devotee: Yes.

Prabhupāda: In such a modern city, this apartments are lying vacant. That means he is… He has invited us to stay here to get some blessing so that tenants may come. (laughter) Āśīrvāda. He was āśīrvāda. If by the āśīrvāda he can get some tenants… All these men, they simply want āśīrvāda. They don't want Kṛṣṇa. They want āśīrvāda so that their nefarious activities may continue peacefully.

Sudāmā: Mr. Santanam was the same. He had loaned to me some money for doing some work on the temple. And then when he got promotion in his job, he came to me and said, "Sudāmā, it is by, I think, the mercy of Kṛṣṇa that I have now promotion. Please do not bother paying me the money back."

Prabhupāda: That's nice, but the difficulty is sometimes Kṛṣṇa's āśīrvāda may be just the opposite. Kṛṣṇa will take away. So at that time they become atheist. In Germany there are so many atheists born out of the second war.

Sudāmā: In Japan also.

Prabhupāda: Japan also.

Sudāmā: Japan also. After the war…In Japan during the war the Japanese government supported a certain religious sect, Shinto religion. And they would spend thousands of dollars for ceremony for soldiers and to have good omen for the war. When they lost the war, the entire government wrote in the Constitution, now it is in the Constitution, that the government of Japan will not support any religious organization. So the people then, after losing the war, they lost faith in anything religious and they became distraught.

Prabhupāda: That is the effect of the last… The general, people in general, they expect dharma for artha. dharma for artha. The Bhāgavata therefore explains that dharmasya… Dharmasya ca… What is that?

Pradyumna: Dharmasya hy āpavargyasya?

Prabhupāda: Dharmasya hy āpavargyasya nārtho 'rthāyopakalpate. Nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ. Yes. Dharmasya hy āpavargyasya nārtho 'rthāyopakalpate. One should not execute religious principles for getting better financial or material facility. That is not the purpose. But they have taken it purpose. "We have supported this religious community-we must become victorious of our whimsical declaration of war." That Kṛṣṇa supported the Battle of Kurukṣetra, it was not whimsical declaration of war. Before declaring war, Pāṇḍavas, even Kṛṣṇa tried to stop it in so many ways. When Duryodhana clearly said that "Not even that portion of land which can hold the tip of a needle can be given to you without war…" They were, Kṛṣṇa personally requested that "They are kṣatriyas. They cannot take up the work of a brāhmaṇa or a śūdra or a vaiśya. So better you give them five villages only. Let the five brothers rule over them." He replied, "What do You say of five villages? Not that portion of land which can hold the tip of a needle I can give them without war." Therefore the war was declared: "All right. Decide by war." That was not a whimsical war manufactured and maneuvered by the politician. That is dharma-yuddha. When you encroach upon my right, there must be. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. You cannot encroach upon others' right.

So the animal killer, they are encroaching upon others' right. These cows and goats, they are also living entities, they have got right to live. When there is absolute necessity, that is a different thing. But you cannot encroach upon their right of living simply to satisfy the taste of your tongue. That is the greatest sin. Similarly illicit sex. One has got wife and he is having illicit sex with other woman, that is, that is crime. "You want to satisfy your sex? All right. You have got legitimate wife." "No. I want to satisfy my senses." Therefore illicit sex is sinful. You have got many other foodstuff. Why should you satisfy your senses by killing some other right of living? Therefore it is… Why it is sinful anyone can understand. Just like if I have no money, that does not mean to secure money I shall take your money. Then I am thief. You cannot say, "Oh, I have no money. This man has got so much money. Therefore I have taken some money." Will the court excuse you? Even if you have no food, you cannot encroach upon other's right unless you are sanctioned. Therefore according to Vedic system, the meat-eater is given chance by sacrificing an animal before some demigod. Not free slaughterhouse. No. That you cannot do. Undergoing that process, someday he will come to his senses that "Meat-eating and killing of animal is not good." Because there are so many mantras. If you understand mantras, the mantra, when a goat is sacrificed before Goddess Kālī, before the goat being cut by his throat, the priest says that "Because you are sacrificing your life before Goddess Kālī, next life you are going to have human form of body for your, this sacrifice." Otherwise you have to undergo the process. That is gradual evolutionary process. But because you are forced somehow or other in the presence of mother material energy, she will give you the facility to promote immediately to the human form of life. And as human being, you will have every right to kill this man who is killing you. That is meaning of māṁsa. Mām means me, sa means he. "He will also eat me." So I will have to take the form of a goat next life. And he will take the form of a human being and he will get the chance of killing me. He can excuse, but he will get the chance. This is the bandhana. Karma-bandhana.

So after hearing all these mantras, if one takes the risk of eating meat, let him do that. But who is that sane man who will take this risk? This is the meaning of sacrifice. Not that it is a slaughterhouse substitute. No. They will understand that what kind of risk they are going to take by killing the animal under the name of sacrifice. Another thing is that to sacrifice the goat before the demigod Kālī means it is restricted. Because the prescription is that one can sacrifice a goat before Goddess Kālī on the dark moon night, amāvasyā. That is once in a month. So even the śāstra gives him the facility, the facility is restricted. As much as marriage. What is the difference between married sex and without wife? Restricted. You restrict to one woman. You don't spoil many women and get syphilis disease. You see? This is restricted. Restricted to one man, restricted to one woman, restricted once in a month.

So actually whenever there is sanction in the śāstra, that is not encouraging. That is restriction. So one cannot give this evidence, "Oh, your Vedas say this is sanctioned." But that sanction is restriction. Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. The śāstra is not encouraging. Because there is no need of encouraging. It is already known to him. Why the śāstra encourage? This is not encouragement. This is restriction. The same example can be given. Just like when government opens liquor shop it is not encouragement. It is restriction. You cannot have liquor manufactured by yourself anywhere, everywhere; otherwise it will increase more and more. So you have to pay heavy tax and purchase. And there are so many other rules and regulations. So this is restriction. When there is liquor shop licensed by the government, it does not mean it is encouragement. At least that is the philosophy. It is restriction. So all these facilities given sometimes in the śāstras or by the government for drinking or for intoxication or for sex or for gambling, that is restricted. Gambling, kṣatriyas, they can gamble. They must have the sporting spirit. Otherwise when they are defeated they will succumb to death. So they have to… The gambling, I lose one hundred thousand dollars, "Never mind. It is sporting." Otherwise I will succumb to death. I have been… What? That is being done in gambling clubs. But if you do it in a sporting habit, then "Never mind. I gain or lose, it is nothing." That's all. Kṣatriyas are allowed because when they fight they will have to gain or to lose. But if they lose, if they become succumbed, then it will be very difficult for them. They are allowed to hunt. If they cannot kill, then how can they rule over the criminals? The kṣatriya king, "Oh, he is a criminal"? Just like Parīkṣit Mahārāja. Such a Vaiṣṇava king. As soon as he saw somebody is trying to kill a cow, immediately took his sword: "What nonsense you are doing? Immediately I shall kill you." A kṣatriya must be spirited. Immediately cut off. Even in England, that was the practice. They used to practice dummy men cut head. The king must be like there.

Sudāmā: Here also. Here also there was a class of men called samurai, and they carried long sword and short sword. And they had certain rules for fighting. They would never fight a man unless he was equally matched. And if he lost, then he must take… If I lose the battle then I must take the short sword and kill myself for shame, for dishonor.

Prabhupāda: Not only that, when Kṛṣṇa was fighting with Rukmiṇī's brother, he lost his chariot. So, and Rukmiṇī took the sword. So Kṛṣṇa also throw His bow and arrows. He also took the sword. Not that "I shall possess better weapons to kill you." No. Equal. Equal terms. "If you have no sword, I will give you a sword." Yes. "Take this sword. I take another." That is kṣatriya spirit. Sporting. So for kṣatriya, this animal killing, this, which is abominable, but they require.

Devotee: Intoxication too?

Prabhupāda: Intoxication also. Just like Balarāma, He was drinking madhu. Yes. You have not seen it? He was also enjoying in the company of women. Because He is kṣatriya. The kṣatriyas are allowed polygamy, drinking, intoxication, because they are king. They must have facility. At the same time they are ruling over the country. They take consulting great sages, saintly persons. And if he is not in order, these saintly persons would dethrone him. Pṛthu Mahārāja's father was killed, Veṇa. He was not according to the system. He was killed.

Pradyumna: I don't understand how sometimes we…, how the intoxication of some type of wine would go along with the ruling of a country.

Prabhupāda: Well, for rulers is a pleasure. They must have some pleasure. Just like ordinary men, they drink with woman, dancing, it is a recreation. So this is material recreation, to be little intoxicated and several nice young girls around. That gives him some encouragement. You see? They have to take so much risk, so much responsibility. For recreation they require it. They should be given little facility.

Devotee: Can they still make spiritual advancement?

Prabhupāda: Well, spiritual advancement is going on. They are taking advice from great saintly persons, they are observing, they are performing big sacrifices, spending money, treasury. That is their spiritual advancement. You are satisfying Kṛṣṇa in spite of…

All these devatās, the demigods, they also enjoy. In higher planetary system, like Indra, he is prostitute hunter number one, Indra. (laughter) But he is a great devotee at the same time.

Pradyumna: But he is still in material world.

Prabhupāda: Yes. This is material. So those who are going to directly to transfer to the spiritual world, for them all these things are prohibited. But those who want to remain here, at the same time they have got some particular duty, these are also. But Caitanya Mahāprabhu says those who are preparing bhagavad-bhajanonmukhasya niṣkiñcanasya, they must give up all these things. They should be niṣkiñcana. Niṣkiñcanasya yad dhanaṁ viduḥ(?). You have read that? Niṣkiñcana. Devotee, they don't want all these, anything, any glaring possession. Even Brahmā. Bhaktivinoda Ṭhākura says that brahma-janme nāhi mora āśa: "I don't care to take birth as Brahmā." Kīṭa-janma hau jathā tuwā dāsa: "Better let me become an insect where Your devotee is there." So our purpose is different. We don't want even the exalted place like Brahmā in this material world. We don't want. That is our determination. We want Kṛṣṇa. Go back to home, back to Godhead.

Pradyumna: Could that be…, could these enjoyments of the kṣatriyas…

Prabhupāda: Therefore paraṁ na yat-param. What is that verse? Paraṁ na…

Pradyumna: Yat-param.

Prabhupāda: Yat-param.

Pradyumna: Sandarśayām āsa paraṁ na yat-param.

Prabhupāda: Param. We are seeing here in this material world, this apartment is better than the down apartment. So it is param. Param means better superior quality. So here in this material world we are finding out something superior than the others, because it is relative world. But the kingdom of Godhead, Vaikuṇṭha, na yat-param, there is no more param. Finished. All param finished.

Pradyumna: Ah, nothing is superior than this.

Prabhupāda: Yes. Param. Param. You can say "It is a very nice apartment. Why shall I (go) after Vaikuṇṭha?" But he has no idea. He thinks that "If I go to Europe I get a better standard of living, better woman and better salary." But he has no idea what is param. Therefore, paraṁ na yat-param. There is no more superior. All superior finished. This is Bhāgavata. Paraṁ na yat-param. Final. Final beauty, Kṛṣṇa. Final opulence, final strength, final wisdom. Everything final in Kṛṣṇa, ultimate. No more. Na yat-param. Therefore He is called Parameśvara. Īśvara means commander. There are many commander, controller, but Kṛṣṇa is called Parameśvara. "No more." And Kṛṣṇa says mattaḥ parataraṁ nānyat [Bg. 7.7]. Para means superior. "There is no more superior than Me." Paraṁ na yat-param. This is meaning of. So have saṅkīrtana. (end)

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Śrīmad-Bhāgavatam 2.9.10

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Tokyo, April 26, 1972

Pradyumna: "…abode of the Lord, the material modes of ignorance and passion do not prevail. Nor is there any other influence in the matter of goodness. There is no predominant…"

Prabhupāda: Nor there is…? Nor there is…?

Pradyumna: "Nor is there any of their influence in the matter of goodness."

Prabhupāda: Ah, yes.

Pradyumna: "There is no predominance of the influence of time, so what to speak of the illusory, external energy that cannot enter in that region. Without discrimination, both the demigods and the demons worship the Lord as devotees."

Prabhupāda: So this is the description, beginning, just to get an idea of the spiritual world. Unless we go there… Just like we have come to Japan. We are getting direct experience. But before coming here, from books and literature and maps-it is an example-we can get some information, what is Japan. Similarly, the spiritual world, what is that spiritual world, in other places, in Upaniṣad also describes. In the Bhagavad-gītā also, this description, na tad bhāsayate sūryo na candro na pāvakaḥ [Bg. 15.6]. There is no need of sunlight, moonlight, what to speak of the stars, neither na pāvakaḥ, neither electricity. Na tad bhāsayate sūryo na candro na pāvakaḥ. Here in this material world we cannot see things without sunlight, moonlight or electricity. We are proud of our eyes, but as soon as there is no light… Now there is sunlight; we can see very nicely. The spiritual world is not like that. There is no need of sunlight, moonlight or electricity. The first impression is there in the Bhagavad-gītā. Similarly here also, pravartate yatra rajas tamas tayoḥ sattvaṁ ca miśraṁ na ca kāla-vikramaḥ, na…, na pravartate. What is the meaning?

Pradyumna: Na pravartate? "Prevail."

Prabhupāda: Not prevail. Does not prevail. What is that? Here there are three material modes of nature, sattva-guṇa, rajo-guṇa, tamo-guṇa: goodness, passion, and ignorance. These things are not there. Here the sattva-guṇa, the goodness is also polluted, miśram. Here… Just like sometimes a brāhmaṇa, born of a brāhmaṇa family, very first class, all, everything, but he is working as a śūdra, not pure. There is mixture. Therefore it is said, sattvaṁ ca miśram. Sattvaṁ ca miśram. Miśram means sometimes there is… Because all qualities of the material nature is helping me to misidentify my position. In the lower stage… Just like animals, the dog. In the lower stage of tamo-guṇa, unnecessarily, "Gow gow! Why you have come here. Why you are coming?" You see? So this is the lowest stage of tamo-guṇa. There is no offense, still he will disturb people. So tamo-guṇa is lowest stage. Little more, passion, rajo-guṇa: "Beware of the dogs." He does not make "Gow! Gow!" but he points out "Here is dog. Please don't come." Similarly, sattva-guṇa also: "I am Mr. Such and such. You cannot see without engagement." So these things are going on. The influence of three modes of material nature.

So these things are not there. There they do not require to keep a dog, neither there is dog. You see? Just to make an idea what is Vaikuṇṭhaloka. Because vaikuṇṭha means without anxiety. Vaikuṇṭha. Kuṇṭha means anxiety, and vaikuṇṭha means without anxiety. So if you have no anxiety, what is the use of keeping dog for making "Gow! Gow!"? You have no anxiety. Just like in Japan the practice is… Generally they say that there is no thief.

Sudāmā: Yes. Yes.

Prabhupāda: So actually if there is no thief, where is the cause of anxiety? If there is no burglar, thieves, rogues. It is the duty actually. It is the duty of the king to see that there should be no thieves. People should be anxiety-free. That is nice government. Yudhiṣṭhira Mahārāja, when he was ruling, there was not even scorching heat. People were so anxiety-free. You see? Due to pious activities of Mahārāja Yudhiṣṭhira, there was no severe cold or scorching heat, no dangerous disease, infection. They were all free from all this. It can be possible if there is good government. So here is the idea. Pravartate yatra rajas tamas tayoḥ sattvaṁ ca miśraṁ na ca kāla-vikramaḥ. Kāla-vikramaḥ. Here we are governed by the stringent laws of time. I am getting old. Kāla-vikramaḥ. The body is getting seventy-six years. This means time has eaten up my duration of life seventy-six years, influence of time. You cannot avoid it. Kāla-vikramaḥ. Na yatra māyā. Māyā, illusion. Either fixed-up idea. Everyone knows Lord Viṣṇu or Kṛṣṇa as the Supreme Personality, and they are all happy by serving the Lord. Everyone is engaged. Surāsurārcitāḥ anuvratāḥ. They are not…, they have no revolutionary spirit: "Oh, why shall I serve You? I am also God." This is revolutionary. These things are not there. The so-called rascal declaring oneself that "I am God," no. Anuvrata. Everyone is following: "Oh, here is Lord." In the Vaikuṇṭha planets there is very great respectful consciousness, "Here is Lord." But in Vṛndāvana, there is no such respectful consciousness, Kṛṣṇa, and the cowherds boys, gopīs, but their love is very, very intense. Out of love, they cannot disobey Kṛṣṇa. Here in the Vaikuṇṭha, out of respect, they cannot disobey. In the Vṛndāvana, Goloka Vṛndāvana, they cannot think of denying anything to Kṛṣṇa. Kṛṣṇa is so much lovable. They can give anything. There is no so respectful because they do not know whether Kṛṣṇa is God or not. They know, "Kṛṣṇa is like us, one of us." But their respect and love is so intense that without Kṛṣṇa they become lifeless. There is no life.

So here we are defying Kṛṣṇa, defying God. We are declaring falsely, "I am God. You are God. Why you are searching God? These gods are loitering in the street. You just try to serve them. Why you are searching in the temple?" These things are kāla-vikramaḥ, influence of time; māyā, illusion; and so many things. These things are absent. So what is the purport? Just see. And surāsurārcitāḥ. There, there is no more distinction between sura and asura. Here, asuras, they are not devotees. They deny. So asura, how the asura goes there? Asura does not go there as asura, but he goes there as devotee. Just like Prahlāda Mahārāja. He is the son of an asura, Hiraṇyakaśipu. Therefore he is classified asura, son of asura. But this asura quality is not more existing there, although he is promoted. In other words, when one is transferred to the Vaikuṇṭha world there is no such distinction between sura and asura.

Why there should be? Everyone is engaged in Kṛṣṇa's service. So in other words, here also, anyone who is engaged in Kṛṣṇa's service, it doesn't matter whether he is born in mleccha family, yavana family or Muslim family or Hindu family or brāhmaṇa family. These distinctions are completely abolished because the real business… Everyone is mukta, liberated. He is engaged in real business, Kṛṣṇa's service. What is the purport?

Pradyumna: "The kingdom of God or the atmosphere of Vaikuṇṭha nature, which is called the tripād-vibhūti, is three times bigger than the material universes and is described here as also in the Bhagavad-gītā, in a nutshell. This universe, containing billions of stars and planets, is one of the billions of such universes clustered together within the compass of mahat-tattva. And all these millions and billions of universes combined together constitute only one-fourth of the magnitude of the whole creation of the Lord. There is the spiritual sky also. Beyond this sky the spiritual planets are there under the names of Vaikuṇṭha, and all of them constitute three-fourths of the entire creation of the Lord. God's creations are always innumerable. Even leaves of a tree cannot be counted by a man, nor the hairs on his head. However, foolish men are puffed up with the idea of becoming God himself, although unable to create a hair of their own bodies."

Prabhupāda: So I have protested this false God consciousness in all my purports. That is my business, to punish all these rascals. You see? I become very much angry, anyone says before me, "I am God, he is God, everyone…" I cannot control myself. (laughter) Yes. I am so obstinate enemy of these rascals. I want to kick them on their face, but it is incivility. It becomes… But I want to kick them. It will be my pleasure. Never mind I go to hell. Go on.

Pradyumna: "Man may discover so many wonderful vehicles of journey, but even if he reaches the moon by his much advertised spacecraft, he cannot remain there. The sane man, therefore, without being puffed up as if he were the god of the universe, abides by the instructions of the Vedic literature, the easiest way to acquire knowledge in transcendence. So let us know through the authority of Śrīmad-Bhāgavatam of the nature and the constitution of the transcendental world beyond the material sky. In that sky the material qualities…"

Prabhupāda: They are going to different planets… They cannot go. Suppose if they are going: so taking so much trouble, expending so much money, they are trying to study. But we study within this room, even up to Vaikuṇṭha planet. Huh? These rascals are taking so much trouble and still unsuccessful. And we are getting all clear idea. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is the perfection of Vedic literature. In remote jungle they are sitting. They are enjoying spiritual atmosphere and getting all information from the Vedic literature. How much, I mean to say, fortunate we are, those who have taken shelter of this Vedic literature. We get all information. Is there any doubt? So why should we take so much trouble? Chant Hare Kṛṣṇa, take information, be prepared, and at the time of death, think of Kṛṣṇa. Immediately transferred within a second. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Within a second, transferred. Because spirit soul is finer than the mind. So mind can be transferred immediately within a second millions of miles away. So how much speed is there for spirit soul, you can imagine. Mind, you can immediately… You are sitting here. Immediately you can transfer mind, Bombay. You are seeing. The kīrtana is going on. It is practical. Manaso vāyuḥ. Vāyu, the velocity of the air, and finer than the… Because air is gross matter and mind is subtle matter, so the speed of mind is far greater than the velocity of air. Air, the velocity of air is two thousand miles or per… Two hundred miles, like that?

Śyāmasundara: Of light? Velocity of light?

Prabhupāda: Light or air. What is the?

Śyāmasundara: Velocity of light is 5,280 miles per second.

Prabhupāda: Just see. Light. Light is subtler than air. Light is fire. Light is electricity. Electricity is produced by air. So first gross matter-this earth. And subtler than earth is water, and subtler than water is the air? No. Subtler than water is fire. So electricity, you told me the velocity of electricity?

Śyāmasundara: Uh, yes. 428,000 miles per second.

Prabhupāda: Per second. So this is the third subtlement. The fourth subtlement matter is air. The air must be still greater velocity. And air, from air… Just like we get radio message. In one second, one sound rotates seven times. Is it not?

Śyāmasundara: Speed of light. It goes, I think…

Prabhupāda: Not speed of… Sound. You say "Kṛṣṇa." This word, immediately within a second, seven times. And therefore we quickly capture. We have got a machine. So therefore it is still speedy, sound. Sound is sky. So subtler than the sound is the mind. Then you can imagine how much speedy is mind, how many millions of miles you can go. And subtler than the mind is soul. So just imagine how quickly the soul can be transferred to the other world, other planet. You can transfer by yogic principle. So it is said, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The most subtler. And in the spiritual world that is completely spiritual. There is no tinge or contamination of anything of this material embarrassment. Ahaituky apratihatā. Then, what is…?

Pradyumna: "In that sky the material qualities, especially the modes of ignorance and passion, are completely absent. The mode of ignorance influences a living entity to the habit of lust and hankering. And this means that in the Vaikuṇṭhalokas the living entities are free from these two things. As confirmed…"

Prabhupāda: Lust and anger. These two things completely… Then?

Pradyumna: "As confirmed in the Bhagavad-gītā, in the brahma-bhūta [SB 4.30.20] stage of life one becomes free from hankering and lamentation. Therefore the conclusion is that the inhabitants of the Vaikuṇṭha planets are all brahma-bhūta living entities, as distinguished from the mundane creatures who are all compact in hankering and lamentation. When one is not in the modes of ignorance and passion, one is supposed to be situated in the mode of goodness in the material world. Goodness in the material world also at times becomes contaminated with touches of the mode of passion and ignorance. In the Vaikuṇṭhaloka it is unalloyed goodness only. The whole situation there is one of freedom from the illusory manifestation of the external energy. Although the illusory energy is also a part and parcel of the Supreme Lord, still, illusory energy is differentiated from the Lord. The illusory energy is not, however, false, as claimed by the monist philosophers. The rope accepted as a snake may be an illusion to a particular person, but the rope is a fact, and the snake is also a fact. The illusion of water on the hot desert may be an illusion for the ignorant animal searching out water in the desert. But the desert and water are actual facts. Therefore the material creation of the Lord may be an illusion to the nondevotee class of men, but to a devotee, even the material creation of the Lord is a fact, as the manifestation of His external energy. But this energy of the Lord is not all. The Lord has His internal energy also, which has another creation known to be the Vaikuṇṭhalokas, where there is no ignorance, no passion, no illusion, and no past and present. With a poor fund of knowledge one may be unable to understand the existence of such things as the Vaikuṇṭha atmosphere, but that does not nullify its existence. A spacecraft cannot reach these planets does not mean that there are no such planets, for they are described in the revealed scriptures. As quoted by Śrīla Jīva Gosvāmī, we can know from the Nārada-pañcarātra that the transcendental world or Vaikuṇṭha atmosphere is enriched with transcendental qualities. These transcendental qualities, as revealed through the devotional service of the Lord, are distinct from the mundane qualities of ignorance, passion, and goodness. Such qualities are nonattainable by the nondevotee class of men. In the Padma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God's creation there is the three-fourths part manifestation. The marginal line between…"

Prabhupāda: Just see how we are getting information about the space. Just see. Beyond this material sky this space is… Information of the space is there. They cannot have any information of this material space, what to speak of the spiritual space. How much our knowledge is perfect. Either we are crazy, all thinking, or we are in a very secure position than all these rascals. What do you think? Clear conception of everything. Go on.

Pradyumna: "The marginal line between the material manifestation and the spiritual manifestation is the Virajā River. And beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths part manifestation of God's creation. This part is eternal, everlasting, without any deterioration, and unlimited, and contains the highest perfectional stage of living conditions. In the Sāṅkhya-kaumudī it is stated that unalloyed goodness or transcendence is just opposite to the material modes. All living entities are eternally associated without any break, and the Lord is the chief and prime entity there. In the Āgama Purāṇas also the transcendental abode is described as follows. The associated members there are free to go everywhere within the creation of the Lord, and there is no limit to such creation, particularly in the region of the three-fourths magnitude. Since the nature of that region is unlimited, there is no history of such association, nor is there end of it. The conclusion may be drawn that because of the complete absence of the mundane qualities of ignorance and passion, there is no question of creation nor of annihilation. In the material world everything is created and everything is annihilated, and the duration of life between the creation and annihilation is temporary. In the transcendental realm, there is no creation and no destruction, and thus the duration of life is eternal unlimitedly. In other words, everything in the transcendental world is everlasting, full of knowledge and bliss without any deterioration. Since there is no deterioration, there is no past, present and future in the estimation of time. It is clearly stated in this verse that the influence of time is conspicuous by its absence. The whole material existence is manifested by actions and reactions of elements which make up the influence of time prominent in the matter of past, present and future. There are no such actions and reactions of cause and effects there. So the cycle of birth, growth, existence, transformations, deterioration and annihilation or the six material changes are nonexistent there. It is the unalloyed manifestation of the energy of the Lord without any illusion as experienced here in the material world. The whole Vaikuṇṭha existence proclaims that everyone there is a follower of the Lord. The Lord is the chief leader there without any competition of leadership, and the people in general are all followers of the Lord. It is confirmed in the Vedas therefore that the Lord is the chief leader and all other living entities are subordinate to Him."

Prabhupāda: Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13).

Pradyumna: "It is confirmed in the Vedas therefore that the Lord is the chief leader and all other living entities are subordinate to Him as only the Lord…"

Prabhupāda: So we have accepted the original leader, Kṛṣṇa. Why should we follow the nonsense leader who has no perfect knowledge? We have accepted the supreme leader. That is our advantage. Then?

Pradyumna: "…as only the Lord satisfies all the needs of all other living entities."

Prabhupāda: And He is so able leader that He supplies everything. He is not a false leader. Then?

Pradyumna: That is the end of the purport.
Prabhupāda: That's all. So stick to this leader. Don't deviate. That's all.
Devotee: All glories to Śrīla Prabhupāda. (end)
720427SB.TOK
Śrīmad-Bhāgavatam 2.9.11

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Tokyo, April 27, 1972
Pradyumna: (leads chanting, etc.)
śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasaḥ
[SB 2.9.11]

"The inhabitants of the Vaikuṇṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble the lotus flower, their dress is of yellowish color, and their bodily features are very attractive. They are just the age of growing youths. They all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent."

Prabhupāda: So, still you are not prepared to go to Vaikuṇṭha? If you get this body, if you go to Vaikuṇṭha, four hands, catur-bāhavaḥ, four hands? You cannot see any human being here with four hands. Although Kṛṣṇa is two-handed, but Nārāyaṇa, He is four-handed. Therefore when the Supreme Personality of Godhead comes on this platform… You have seen two hands, not four hands. Four hands is not for human being. It is only Brahmā has got four hands, and above him, in the spiritual world, all the inhabitants, they have got exactly the form like Viṣṇu. You cannot distinguish who is Viṣṇu and who is ordinary living being. But Viṣṇu has got some special feature on His chest. So by seeing that, He is recognized by the goddess of fortune, Lakṣmī. Otherwise, just like here, if some big man comes, president, he looks like ordinary man, but he has got his badge. By that badge one can understand that he is president or some big man. From general body feature, bodily feature, one cannot understand distinction between Viṣṇu, Lord Viṣṇu, and the devotees. But there are special features of Lord Viṣṇu by which He can be… Then?

Pradyumna: Purport: "The inhabitants in Vaikuṇṭhaloka are all personalities with spiritual bodily features not to be found in the material world. We can find the descriptions in the revealed scriptures like Śrīmad-Bhāgavatam. Impersonal descriptions of transcendence in the scriptures indicate that the bodily features in Vaikuṇṭha are never to be seen in any part of the universe. As there are different bodily features in different places of a particular planet, or as there are different bodily features between bodies in different planets, similarly the bodily features of the inhabitants in the Vaikuṇṭhalokas are completely different from those in the material universe. For example, the four hands are distinct from two hands in this world."

Prabhupāda: So in other planets also there are different types of body. Some of the bodies are prominent in earth, earthly body. Just like we have got here earthly body. Similarly, fiery body, watery body, gaseous body, there are different types of body. What the scientists know about? Maybe in Candraloka they are going, but they cannot see the body. They say that there is no life. Suppose there is gaseous body, so they do not see it. But every planet has got different types of body. And Vaikuṇṭha planets also their bodily features are described herein. Then?

Pradyumna: Next verse? Pravāla… [break]
Prabhupāda: …valuable jewels. Pravāla is coral. Is that? Yes.
Pradyumna: Pravāla-vaidūrya…(break)
Prabhupāda: …skin some animal nowadays. Nowadays it has become fashion.
Pradyumna: Furs.
Prabhupāda: Cowskin dress.
Śyāmasundara: Leather.

Prabhupāda: Leather dress. Leather was specially used for shoes. Now they have become dress-advancement of civilization. Has become coat. You see? Iti manyate. The Bengali verse is: piśācī pāile yena mati-cchanna haya. Just like ghost-haunted person, he talks so many nonsense things, similarly,

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

Māyā-grasta, those who are too much materially covered, they are thinking, "This is nice. This is nice. This is nice." In Kali-yuga it is said, lāvaṇyaṁ keśa-dhāraṇam. Keśa-dhāraṇam. When I did not come to your country, I was thinking, "What is that keśa-dhāraṇam?" But as soon as I came to your country I saw the hippies-big, big hair. Keśa-dhāraṇam. Keśa means hair. It is predicted. Just see. This is śāstra: "In the Kali-yuga people will think very, think themselves of very beautiful feature by keeping long hairs." That is stated. This is called śāstra. Five thousand years ago Bhāgavata was written, and there the symptoms of Kali-yuga are mentioned, and this is one of the symptoms, lāvaṇyaṁ keśa-dhāraṇam.

In the Twelfth Canto you will find this description, svīkāra eva ca udvāhe-all these predictions are there. "Marriage will be done simply by agreement." Now it is… Just see. It is being done. Svīkāra eva. Svīkāra means agreement: "I accept you." No actual marriage ceremony is performed. Practically marriage is going out of date. So these symptoms are there. Dāmpatye ratim eva hi. Husband and wife's relations will be stronger if there is sex power. That's all. Otherwise divorce. Just see the symptoms. Dāmpatye ratim… Sūtratam… Sūtrate… Vipra. Vipratve sūtra-dhāraṇam: "A brāhmaṇa means having a piece of thread, that's all." Vipratve sūtra-dhāraṇam. And only two-paisa worth sūtra will… Just like in India: "Oh, I am brāhmaṇa because I have got this thread." That's all. Vipratve sūtra-dhāraṇam. Avṛttyā nyāya-rahitam(?): "If you have no money, then you cannot get justice." If you are poor man, then you will never get justice. You see? First of all, if you want to get some money… Somebody, he is not paying. You have to go to court. So first of all the pleader will charge, ”Give me so much money.” Then stamp charges, then percentage of stamp charges. Suppose you are claiming $5,000. Then you have to five percent… So so many thousand dollars you have to pay for stamp charges to claim, to push good money after bad money. The money which is not being realized, that is bad money. Now you have to push further good money to realize that bad money. So if you have no good money to push, then you cannot get even that bad money. And that also will be pending for years together. Unless you bribe the clerks and the bench clerk and others, ”Please get my case swiftly in…” So he will ask money, bribe.

So anyway, then Bhāgavata says anadhena nyāya ratim(?): ”If you have no money, then don’t expect justice. Don’t expect justice.” Even high-court judges, they take bribe to give you favorable judgement. In India we have seen so many bribe. Police, you give bribe; high-court judge, you can give bribe. This is the position of Kali-yuga, horrible position. The king or the so-called president is simply showbottle. If you approach… You cannot approach. Formerly, if anyone was ill-treated, injustified, then he could go in front of the king. Just like Lord Rāmacandra, He was approached by a citizen: ”My Lord, in the presence of father, son has died. What is Your kingdom?” Just see. The king is responsible. Natural death is father dies first, the son dies later on. But somebody’s son died in the presence of the father. He immediately brought the case before the king: ”Why it is?” This is called king. The king is responsible. In our Kṛṣṇa book you will find that one brāhmaṇa’s sons were stolen, and he, every time he chastised the king. You have read that portion? Yes. So in Kali-yuga they are not actually functioning as king or president, but still, they are drawing high salaries and respect, doing harm to the people, and still, they are exploiting.

This is Kali-yuga, very abominable condition, precarious condition. You cannot get justice, you cannot get nice food, you cannot get nice treatment, your age is diminished, your power is diminished, everything is topsy-turvied. The best thing is to prepare yourself very quickly to go back to home, back to Godhead, and there you become one of them, like these Vaikuṇṭha persons. These are the description already there. So many ornaments. We do not see what is… If you ask somebody… They may have some plastic utensils, but if you ask somebody that ”Have you seen pearl, sapphire, or coral, or diamond?” everyone will say, ”I have never seen in my life.” And still they are proud: ”Oh, we are now advanced.” What advanced? Simply plastic and paper. I see in Japan, all paper, simply papers. All big, big buildings packed up with papers. I was observing from the train all the big, big… What is the contents? Contents means paper. That’s it. The house is made of paper. And Japan is considered to be very advanced, and industrialist. Simply outward dress. Actually nobody has got any wealth. The money is also paper. No pearl, no gold, no silver, nothing. But they are satisfied with papers. That’s all. Paper house, paper money, paper book, paper everything. Plastic, paper.

Now intelligent person should be anxious that if Kṛṣṇa says, mad-dhāma gatvā punar janma na vidyate. Yad gatvā na nivartante tad dhāma: [Bg. 15.6] ”If you go to this planet…” Why you are trying nonsensically to go to the moon planet? Suppose you have gone there? What is there? You see piles of dust. That is your explanation. Why don’t you try here, rascals, and go, and become so nicely dressed with decoration, ornaments. And all young men. What is that? Sarve catur-bāhava unmiṣan-maṇi. Where is that?

Pradyumna: Supeśasaḥ.

Prabhupāda: Surucaḥ supeśasaḥ. Supeśasaḥ. What is the meaning of supeśasaḥ?

Pradyumna: Growing youthful.

Prabhupāda: Yes. Supeśasaḥ means this. Just like we are old man. Now it has become slackened. But when I was young it was very tight. This is called supeśasaḥ, muscles very tight. Supeśasaḥ means young, all young. Suvarcasaḥ, and luster. When a man is young, there is some luster, attractive luster. This is nature’s gift. A woman becomes… A girl becomes full of youth, lustrous. A man, a boy becomes… Attraction. Without attraction, there cannot be sex. And without sex, there will be stopped of generation. So by nature these things are there. So śāstra makes some adjustments. The natural attractions are there, but they know what is the meaning of this attraction. Therefore, according to Vedic rules, the boy is selected by the father, the girl is selected by the father. They are given in marriage so that that natural attraction can be utilized for generating good population, not prostitution. You see? Therefore early marriage, selection by the parents, these are recommended. That is called marriage. Now the boys and girls are loitering in the street, and they are mixing freely and having all business. And then one day say, ”All right, I agree. You are my wife. You are my husband.” Svīkāra eva ca udvāhe. These are the signs of Kali-yuga. It is simply deteriorating. The human civilization is deteriorating. In the name of advancement of civilization, they are becoming animals simply. And the more the age of Kali-yuga will increase, these things will also increase more and more, more and more. Later on, you won’t get foodstuff. You will be obliged to kill some animal and eat. Now you have got alternative. But we are becoming very much fond of animals, so Kṛṣṇa will, or nature will make some arrangement that you cannot eat except animals. That day will come. You cannot eat, even if you do not like. Nobody will say, ”I don’t like.” Everyone will like. So there will be no supply of wheat, no supply of rice, no supply of sugar, no supply of fruit. These things will be stopped. No supply of milk. These are stated. You won’t get. Then naturally… Just like in Arabian desert, they were animal eaters. What is growing there? So if in Jerusalem, if they have eaten flesh, so that is not their fault. Jesus Christ might have allowed: ”All right.” But why in other places where there are so many nice foodstuff? What is the reason? If you don’t get something… (someone calling in Japanese) Who is this?

Śyāmasundara: He’s gone to see.

Prabhupāda: So…(someone calling in Japanese) It is Japanese language? Why? He wants to see. Hm. So eternal life, yad gatvā na nivartante [Bg. 15.6]. Eternal life, such nice, always youthful, such nicely dressed, and four hands. Now you are eating with two hands. You will get four hands. (laughter) So you can voraciously eat also if you like, with four hands. How much you can eat, two hands? So these are the facilities. Why don’t you try for this? And Kṛṣṇa assures, mad-yājino ’pi yānti mām.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām
[Bg. 9.25]

So when there is facility, you can go to this kingdom of God. Why don’t you…? Just like a student studies very faithfully, taking so much pains. Why? He expects that ”Somehow or other, if I can pass this examination, I will get a very nice job, good salary, and live very happily.” Everyone hopes like that. A businessman works so hard day and night with the hope that ”At the end of my life, if I get a good balance, bank balance, then I shall live peacefully without any botheration.” So everyone hopes like that for future. But what is this civilization? They have no future hope. The rascal professors, they say…, he is saying that ”After death everything is finished.” After death everything finished-why? Why there are so many varieties of life? After death there is life. But you do not know what is that life. That is your ignorance. Here is a chance, Kṛṣṇa consciousness movement, that you get next life very good life. If you complete, you go to Vaikuṇṭha and get life like this. If you don’t complete, if you are so unfortunate that you cannot complete one life, that is unfortunate. Why you… So then you get chance to get your birth as a human being in very rich family, in very pious family. That chance is again given so that you can revive your, again, Kṛṣṇa consciousness.

So those who have taken to Kṛṣṇa consciousness, it is a chance. You had previously some advantage of executing this Kṛṣṇa consciousness. Somehow or other, you could not… Not you or you-all of us, we could not. So Kṛṣṇa has given another chance. So don’t miss this chance. Make it complete. Make it complete and go to Vaikuṇṭha or Kṛṣṇaloka. Such a nice proposal. Where it is? Who can give this? Therefore Rūpa Gosvāmī adored Lord Caitanya Mahāprabhu, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] ”Oh, You are the greatest of the munificent.” Namo mahā… Vadānya means the greatest munificent, who gives charity in the greatest… So Caitanya Mahāprabhu is giving that. What is that? Kṛṣṇa-prema. Simply by loving Kṛṣṇa, you are promoted. This is the greatest gift. The human society is so rascal, they cannot understand what is this Kṛṣṇa consciousness movement. The greatest gift to the human society given by Lord Caitanya Mahāprabhu. So those who are intelligent, those who have taken to this Kṛṣṇa consciousness movement, they should be very serious to execute the, I mean to say, program. Very nice. We should always pray to Kṛṣṇa that ”Kṛṣṇa, You have given this chance. Please have Your grace upon me-I may not miss it. By māyā’s influence I may not miss it. You have given me so great chance.” This should be our business. If you have got to pray anything… Just like Caitanya Mahāprabhu prayed,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

”Simply I may remain a faithful devotee of Your…” That’s all, without any reason, without any cause, causeless. This should be our vow. If we, taking to Kṛṣṇa consciousness, if we want to make some material asset, then we are cutting our throat, suicidal. The only prayer should be how to remain a pure devotee. If we remain a pure devotee, there is chance. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Because Kṛṣṇa, He is so kind, at the same time so strict also. Strict. If you have got a pinch of material desire, you cannot go to Vaikuṇṭha. You cannot go. Therefore niṣkiñcanānām. You have to become completely niṣkiñcana, nothing wanted of this material world. That is called tapasya. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. If you want to utilize Kṛṣṇa… You can utilize. If you want kingdom, Kṛṣṇa will give you kingdom. That is not very difficult for you (Him). Kṛṣṇa can give you liberation, to merge in His effulgence. That also Kṛṣṇa will give. But it is very difficult to get Kṛṣṇa’s service, very difficult. Kṛṣṇa will give you everything, whatever you want. By Kṛṣṇa conscious, being Kṛṣṇa conscious, by rendering devotional service, if you want to have some material profit, Kṛṣṇa will give you. Kṛṣṇa will give you. That is not very difficult thing for Kṛṣṇa. If you want to merge in His existence-the Māyāvādīs-all right, you can get it. But that it not real profit. Real profit is here described, in Vaikuṇṭha, how they are face to face seeing the Supreme Personality of Godhead, having the same body, and same ornaments, same opulence, everything same. Sārūpya, sālokya, sāyujya. Sāyujya is damn rascals. Sāyujya-mukti, never, merging, never, no Vaiṣṇava will take. But sārūpya, so far our Gauḍīya Vaiṣṇava is concerned, they do not want even this sārūpya, same bodily feature. They don’t want anything. They simply want how to serve Kṛṣṇa. That’s all. That is Gauḍīya Vaiṣṇava vicāra.

So here is the description of sārūpya-mukti, the same bodily features like Nārāyaṇa. This is called sārūpya-mukti, same bodily feature. Pravāla-vaidūrya-mṛṇāla-varcasaḥ parisphurat-kuṇḍala-mauli-mālinaḥ. Kuṇḍala, earrings. Here no male person have any earrings. But formerly you will find pictures of big, big kings, they have got earrings. You have seen? Yes. That is opulence. Jaipur Mahārāja’s photograph, earrings, big, nice. Ornaments, huge ornaments. Kṛṣṇa is going to tend the cows-He has got so much ornaments. That is asset. Formerly also in our childhood, a woman having no sufficient ornaments, he (she) will be ashamed to go to the society: ”Oh, others will think me so much poor. I will not go. I’ll never go.” Therefore I was surprised when I came to your country. I saw young girls and ladies, they have no bangles, no ornaments. At least, I was surprised. And smoking cigarettes. (laughter) What is this opulence? See? I heard they are very rich. They have got the tendency, but they do not get it. Those who are very rich, they are getting ornaments. These are the psychological. Every woman, every girl, has the aspiration for nice ornament, nice dress. But they don’t get it. Therefore dissatisfied. In the Manu-saṁhitā it is recommended that if you want to keep your wife satisfied, you must give sufficient ornament. These are the psychological things. So the Kali-yuga, therefore, dākṣyaṁ kuṭumba-bharaṇam. People will be so much wretched that they’ll be unable to maintain his wife and children. Therefore in this age, if a man can maintain his family, that will be dākṣyam: ”Oh, very fortunate.”

So don’t take this so-called material civilization has got any value. Reject it. You see? And be prepared for going back to home, back to Godhead. That should be aim. Don’t be allured by these rascal leaders. And the another rascal, the Māyāvādī, they cannot believe all these things-”Make it zero.” Śūnyavāda. They also do not like the modern ways of life, disgusted, but they have no adjustment, and therefore ”Make it impersonal, zero, finished.” Here is not zero. Here is substance. We are not after zero. We are after substance. The substance is described here. Just try to understand. We are not fakir. Fakir, this word is used in… One who has no hope, simply loitering in the street, he is a fakir, hopeless. So all are, they are fakirs. And we are not fakir. We are hoping to go there, to live with Nārāyaṇa or Kṛṣṇa, having this greatest opulence, eternal body, blissful life, full of knowledge and opulence. That’s all.

Devotees: All glories to Śrīla Prabhupāda. (obeisances) (end)

720428SB.TOK

Śrīmad-Bhāgavatam 2.9.11-15

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Tokyo, April 28, 1972

Pradyumna: Translation: ”Lord Brahmā saw in the Vaikuṇṭha planet, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates.” [SB 2.9.15]

Prabhupāda: So here, as Brahmā saw God, His abode, His associates, so anyone can see also. Brahmā is also living being. Just like if Mr. Nixon can become president, you can also become president. But not that you can become God. You can become president, but you cannot become God. That is not possible. A foolish conclusion is that ”If I can become president, then I can become also God.” But these associates of God, they are equally… We have already heard how their bodily features are. They are also of the same color. They are also same color.

bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ

Where is, the color is described? Ah, yes.

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasaḥ

There is one śloka where the description is there about the color?

Pradyumna: The devotees?

Bhānu: Śyāma…

Devotee (1): Text eleven. [SB 2.9.11]

Sudāmā: ”The inhabitants of the Vaikuṇṭha planets are described as having a glowing, sky-bluish complexion.”

Prabhupāda: Yes, śyāmāvadātāḥ, śyāma, śyāma. Śyāmasundara. Kṛṣṇa is known, therefore, Śyāmasundara. This is the sky color. You can understand. Because the sky has no own color, because the color of Kṛṣṇa is spread as brahmajyoti, that is being reflected in the sky. This is the color of God. Śyāmasundara, therefore called. Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam aham… So we can see at least the color of the Lord. Here it is said ”sky-bluish.” How can you deny? Who can say that ”I have not…” If you have seen… Just like the sunshine. Sunshine is whitish. So in the sunshine, you can see the whitish color. So you can at least imagine what is the color of the sun planet, what is the color of the predominating deity there. A little intelligence required. So if the sky… When clear sky, you see bluish sky. That is reflection of Kṛṣṇa’s bodily effulgence. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā, by expansion of the bodily effulgence, the brahmajyoti… In that brahmajyoti there are many universes, in that brahmajyoti, jagad-aṇḍa-koṭi. The sky’s bluish effulgence is there. Above this material sky there is another sky whose reflection you simply can see little. Just like outside there is a brilliant light, so you can get little reflection within your room, similarly, this universe is dark and covered. It is covered, round, surrounded. But outside that universe… Or this universe is floating in that effulgence. It is reflected. The sky is reflected bluish. This is the… Let the so-called scientist challenge it. Here is a description from the Bhāgavata: yasya prabhā [Bs. 5.40].

So we have to know from the right source what is God. We cannot imagine. You cannot know even what is there within the sky. The scientists calculate that to go to the ultimate region… What is called? Circumference.

Śyāmasundara: Stratosphere?

Prabhupāda: Yes. It will take forty thousands of years with the speed of 18,000 miles per hour. No, or… Some estimation. Anyway, forty thousands of years. So who is going to live for forty thousand years to see and go and see and come back? They cannot go even to the moon planet, theorizing. How they can go? But this is fact. If you have got power, you go and see. But they cannot go a few miles, and they are proud that ”We have known everything. We know everything.” This is their foolishness. Our knowledge is so imperfect; still, we are proud of our knowledge: ”Oh, I have known everything. I know everything. I am God. I am God.” So, and foolish like that… Just like a foolish child, he is declaring himself, ”I am God,” and there are so many followers: ”Oh, he is God, he is God.” That’s it. They do not know what is God. At least we know what is God in this sense, that our God, when… Actually He is God. Therefore, at the age of seven years, He lifted a big mountain on the finger. So we accept this God. When He was young man He married sixteen thousand wives. These are the unique instances. And why shall I accept a cheap God who cannot provide even one wife? We are not… Because he cannot provide it, he does not marry. So this kind of God we don’t accept.

There must be symptoms of God, sarva-śaktimān, with all potency, aiśvaryasya, all riches, aiśvaryasya samagrasya vīryasya, with all strength. If He has all strength, is it very difficult for Him to raise a hill on the finger if He has got all strength? That is the definition of God, all-powerful. So why should I deny that ”Ah, this is all story”? It is not story. It is fact. If He is all-powerful, what is the difficulty for Him to lift a mountain? If He is all-strong, then where is the difficulty to maintain sixteen thousand wives? Why sixteen thousand? If He maintains sixteen millions of wives, still, it is insufficient. Because if we say ”All potency, all-powerful, all-good,” then to maintain sixteen thousand wives with sixteen thousand palaces and all the palaces made of first-class marble and gold and jewels, and the furnitures are made of ivory… These are description. That is God. Why we shall accept a nonsense God simply having a big beard or some…? You see? No. We don’t accept. We accept real God. What is the purport?

Pradyumna: ”When we speak of the king, it is naturally understood that the king is accompanied by his confidential associates like his secretary, private secretary, aide-de-camp, ministers, advisors, etc.”

Prabhupāda: Otherwise what is the meaning of king? ”God is imperson. God is zero”-what is this nonsense God? If our great conception, king or president, we understand is a great personality, if in this tiny material world in one corner of this planet there is a big president like Nixon and he has got secretary, his staff, his this and that, so many things, and why God should be without any associates, nirākāra, nirviśeṣa, zero? What kind of God? He must be associated with so many associates. Then?

Pradyumna: "So also, when we see the Lord, we see Him with His different energies, associates, and confidential servitors, etc. So the Supreme Lord who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices, and the enjoyer of everything in this entire creation, is not only the Supreme Person, but also He is always surrounded by His immediate associates, all engaged in their loving, transcendental service to Him."

Prabhupāda: Śriya-pati. Śriya, the goddess of fortune. He is not only sātvatāṁ patim. He is not only the Lord of the devotees. So therefore if we accept the Lord of everything, then where is the question of our poverty? If your father is very big man, very rich man, then where is the question of poverty? So devotee renounces. But a devotee has got all the opulences of the Supreme Lord, background. So he doesn't want to be opulent himself, but the background is all-opulent. If need be… Just like a small child, a very rich man's son. So he may remain a simple child, but all the property of his father is there on his back. If there is need, the father will spend all the property for the child. So the child does not require to acquire property. That is bhakti. If you simply become devotee… Because Kṛṣṇa, the Supreme Lord, is described here, sātvatāṁ patim… Sātvata, a devotee. Then you get everything. If you know Kṛṣṇa, then you know everything. If you get Kṛṣṇa, then you get everything. Why should you try to get this thing, that thing, that thing? Simply try to get Kṛṣṇa, Kṛṣṇa's protection. Then you get everything. You simply try to know Kṛṣṇa; then you know everything. Śriya-pati. Śriyaḥ patiṁ yajña-patiṁ jagat-patim.

So we can end here. Little have kīrtana.

Devotee: All glories to you, Śrīla Prabhupāda. (end)

720412SB.MEL

Śrīmad-Bhāgavatam 2.9.13

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Melbourne, April 12, 1972

Pradyumna: "The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated, belonging to the great mahātmās, or devotees of the Lord. The ladies also are as beautiful as lightning because of their celestial complexions. And all these combined together appear just like the sky decorated with both clouds and lightning." [SB 2.9.13]

Prabhupāda: So, there is no scarcity of aeroplanes in Vaikuṇṭhaloka also. It is not nirviśeṣa, zero. The rascals, they do not know what is actually Vaikuṇṭha is or the kingdom of God. And they dismiss everything by declaring, "Zero, without any varieties." Nirviśeṣa śūnyavādi. They have no information; therefore, "zero." But actually that is not. Exactly like this sky, the Vaikuṇṭha sky is there. Like the planets here, there are also planets. As in the sky, outer space, here in this material world big, big…[break] So there also there are many big, big aeroplanes running on.

Now, how this information received. When Bhāgavata was compiled five thousand years ago, there was no existence of aeroplane. But how in the Bhāgavata the information of the aeroplane is there? If men were less intelligent five thousand years ago, and now they have advanced, then how persons five thousand years ago… Not five thousand years. Many, many millions of years ago the information was there. But from historical point of view, at least five thousand years ago. So how they give this information of airplane? So how you can say that some forty thousand years ago… What is the Darwin's theory? There was no brain?

Śyāmasundara: Apelike creatures.

Prabhupāda: So how this nonsense theory can be accepted? According to our Vedic information, from the very beginning the one person, one living creature, was Brahmā, the most intelligent person. Not that he developed from monkey. This nonsense theory killed the human civilization. The intelligence is coming from the Supreme Personality of Godhead. And the most intelligent person is receiving that, Brahmā. And then he is distributing this knowledge. So knowledge has not developed with the development of the brain of the living entities. That is a wrong theory. Knowledge is already there. And the most intelligent person received it, and it is being distributed still. Therefore Vedic knowledge is considered to be the perfect. And if we take knowledge from the Vedas, then our knowledge is perfect. Now here is the knowledge. What is the purport?

Pradyumna: "Purport: It appears that in the Vaikuṇṭha planets there are airplanes also, brilliantly glowing, and they are occupied by the great devotees of the Lord, with ladies of celestial beauty as brilliant as lightning. As there are airplanes, so there must be different types of carriages also, like the airplanes, and they may not be driven machines as we have experience in this world. Because everything is of the same nature of eternity, bliss and knowledge, the airplanes and carriages are of the same quality as Brahman. As there is nothing except Brahman, so it should not be misconceived that there is only void and no variegatedness. To think like that is due to a poor fund of knowledge. Otherwise no one would have such a misconception of voidness in the Brahman. As there are airplanes, ladies and gentlemen, so there must be cities and houses and everything else just suitable to the particular planets. One should not carry the ideas of imperfection from this world to the transcendental world without taking into consideration the nature of the atmosphere as completely free from the influence of time, etc., as described previously."

Prabhupāda: So, in all other planets, not only within this material world, but also in the spiritual world there are also varieties of planets. The difference is: here the varieties are made of matter, and there the varieties are made of spirit. That's all. There are two things: material energy and spiritual energy. That is described in the Bhagavad-gītā. The material energy is also one, mahat-tattva. But bahudhā iva ivābhāti. The one thing is matter. But bahudhā ivābhāti. What is that?

Devotee (1): Bahu-rūpa ivābhāti māyayā bahu-rūpayā.

Prabhupāda: Where is that verse?

Pradyumna: It's the second verse.

Prabhupāda: Bahu-rūpa ivābhāti māyayā bahu-rūpayā. Actually this is māyā, but bahu-rūpayā, by the interaction of the three modes of material nature there are varieties. Similarly in the spiritual world, although the spirit is one, there are also varieties, saṁvit… There are… These three qualities, there it is known… What is that called? Now, just now I forget. Saṁvit sandinī. Sandinī saṁvit. That is described in Caitanya-caritāmṛta, there also, varieties. So the Māyāvādī philosophers, they have no information of the spiritual world. Therefore they are thinking that spirit means something void of all these varieties. They cannot conceive that in the variety there can be enjoyment. Here they have got very bad experience of varieties. Therefore they want to make… Buddha theory is like that, varieties, varieties-the earth, water, air, fire. So if this body is made of all these varieties, so you make it nirvāṇa; you kill it or dismantle it to the varieties. Just like when anything in this material world, when it is annihilated, it goes. This, our body… Just like when we leave this body, the matter remains there, lump of matter. Gradually it becomes decomposed, and some water comes out. The water goes to the water, the earthly part goes to the earth, the fiery part goes to the fiery. In this way, this combination of matter becomes dismantled. That is called nirvāṇa, finished. That is Buddha theory, that "By chance, a combination of material elements has formed these bodies, and by chance, a living force has come out, manifested, and on account of the living consciousness, we are feeling pains and pleasure. So in order to stop the so-called pains and pleasure, you dismantle this machine. Then there is no more… You become zero. Then there is no more pains and pleasure." This is Buddha's theory. The same principle, that you have got some pain on your head, so the theory is that break your head. Sometime I suggested to our Sarasvatī, that "You break your head and there will be no pain." So this theory is like that. Instead of mending… This is the lack of knowledge. Mūḍha. Mūḍha. The pains and pleasure… One man in the prison life, he is simply suffering so many pains and pleasure. There is no pleasure, simply pain. So he is trying to commit suicide.

So sometimes people do that, suicide. They think that "If I kill, if I commit suicide, then all these pains and pleasures will be finished," because he has no information that a body is an instrument to feel pains and pleasure. Actually, I, as the spirit soul, I am unattached to it. Ātma-māyām ṛte rājan. Ātma-māyā. It is a creation of, temporary creation. So if I get out of this temporary creation and be situated in my own position, then there is no more pains and pleasure. It is simply pleasure. Therefore Kṛṣṇa consciousness means to change the consciousness. Now I am conscious of this material combination, this body, mind Therefore I am feeling pains and pleasure. And as soon as I am situated in my original consciousness, that "I am Kṛṣṇa's; Kṛṣṇa's eternal servant I am, so let me engage in Kṛṣṇa's service," and then there is no more material pains and pleasure. It is not that A neophyte, when he is engaged in Kṛṣṇa's service, he is feeling the same pains and pleasure, but that is due to our past habit, consciousness. Just like aeroplane. You come down on the land. Sometimes there is dizziness. You think that "I am still flying." But there is no more flying. That is stopped. Similarly, one who is engaged in Kṛṣṇa consciousness, his material pains and pleasures has been stopped. But due to our past experience, sometimes we think, "I am still in pains and pleasure." This is due to our past experience. The same example again: just like the fan is running. You put off the switch; still, the fan is running. But actually it is not running. The running capacity has been stopped. But due to the, what is called?

Śyāmasundara: Momentum.

Prabhupāda: Momentum. It appears as if running. So a devotee, although sometimes it appears that he is in pains and pleasures, committing something nonsense, that is momentum. In the next verse in the Bhagavad-gītā it is said,

ksipraṁ bhavati dharmātmā
śāṣvac chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

Although we find in the neophyte devotee some bad behavior due to his past experience, so we should not take him as nondevotee. Sādhur eva sa mantavyaḥ [Bg. 9.30]. He is sādhu-if he sticks to Kṛṣṇa consciousness. And the bad habits which are visible now, it will disappear. It will disappear. So we have to give chance because we see some bad habits of a devotee, we should not reject. We should give another chance. We should give another chance because he has taken the right thing, but to past behavior he appears to be again going to the māyā's clutches. So we should not reject, but we should give chance. One may take little more time to come to the standard, but we should give him chance. If he sticks to Kṛṣṇa consciousness, very soon all these defects will be disappearing. Kṣipraṁ bhavati dharmātmā. He will be completely a dharmātmā, a mahātmā. Why? Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] "Anyone who has taken seriously My lotus feet, seriously surrendered to Me, he will never be anxious. He will never be anxious, although sometimes it appears that he is coming down." So this should be our principle. We stick to Kṛṣṇa consciousness, then everything will be all right in due course of time. So the varieties of life there is. That variety is actual variety.

Here it is only perverted reflection. Here the beauty… Just like the beauty is described there, bhrājiṣṇu. Bhrājiṣṇu, all glowing. Lasad-vimāna. Lasat, brilliant. There is also aeroplane, but not this tin aeroplane. You see? There the airplanes are made of jewels and gold, brilliant. And their beauty. There also men, women there are, not that simply men devotees, no. But the men and women, they are creation. The both sexes are there, Rādhā and Kṛṣṇa. So nothing is different from here, but they are permanent, real. Here everything are temporary and false. This is the difference. Everything, there is also tree, there is also flower, there are also palaces, there are aeroplanes, there are chariots, men, women, but they are real, and here it is unreal.

The same example, the mirage. It appears exactly like water, but it is not water. It is false. But there is real water. We should not think that because it is false water, therefore there is no water. Water is illu… That is Māyāvādī theory. Because here… Brahma satyaṁ jagan mithyā: Śaṅkarācārya, that "Only Brahman, impersonal Brahman, is fact, and everything, all varieties, they are mithyā." No. They have no full information of Brahman. When we get full information of Brahman, the Supreme Brahman, Kṛṣṇa He is ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. He is always engaged in celestial Not celestial. Spiritual bliss. Ānanda-cinmaya-rasa. His līlā, His rasa-līlā, He is playing with the cowherds boy, but there is no defects or the, what is called, inebrieties. There is no such thing. Everything is fact, and everything is real. Therefore ānandamāyā. Ānanda-cinmaya-rasa. There is rasa. Here is also rasa. Here rasa is not ānanda-cinmaya. This is material. There everything is real. So bhrājiṣṇubhir yaḥ parito virājate lasad-vimānāvalibhir mahātmanām. Those vimānas, aeroplanes, belong to the mahātmanām, great liberated devotees. So devotees are not going to be zero. They will have also aeroplane there, but not this third class aeroplane. As soon as the machine goes wrong, it immediately crashes. There is no crashing; neither there is any necessity of machine because they are spiritual. Just like motor car, a machine, it requires oil, it requires petrol to run on. But as we are spirit, we don't require anything. We can run without any arrangement of mechanical. We can experience that. A man is running, not that you have to put some petrol. Of course, we are putting petrol, this foodstuff. That is meant for the body. But if the whole thing is spiritual, there is no more necessity of these things, material ingredient. There is no necessity. That they cannot. There the aeroplane is also spirit. It is living. It has taken the shape of aeroplane, but it is living. It is not false. Therefore there is no necessity of this petrol, simply beautiful aeroplane, and wherever you like, you can go. They are moving in the sky. And the beautiful women. They are women just like lightning. their beauty is so brilliant, glowing, that the women, they are, themselves, are lightning. As we find lightning in the cloud, very beautiful, similarly, when these aeroplanes fly in the outer space or Vaikuṇṭha sky, it looks like lightning in the cloud. Pramada uttamādyubhiḥ. Uttamādyubhiḥ.

Here the beauty is also false because it is material. A woman is very beautiful, but as soon as the spirit soul is gone, if somebody says that "You can take this woman at your house," nobody will like. Nobody will like, because the real thing is gone. It is false beauty. The same woman, beautiful, everyone is after this: "Oh, very nice woman." But as soon as the spirit soul is gone… Just like dolls. There are very, very beautiful women's dolls in the tailor's showroom, and nobody cares for it. Well, everyone knows this is false. Therefore Śaṅkarācārya said that "Why you are being attracted by this woman? It is simply lump of matter. It is a simply lump of matter." Everyone, it is in our experience that a lump of matter is standing, sometimes photograph of a nice woman, or the doll of a nice woman. Everyone knows that this is false. Nobody is attracted. So therefore there, there is nothing material. Everything is spiritual. The body is also spiritual. He is and everything… There is no distinction between body and soul. Everything is one. That we cannot experience now, but we have to get information from the authorized book. Therefore they are far far better. There is no question of comparison. Pramada uttamādyubhiḥ. Pramada. Woman's name is pramada, pramada because as soon as one woman comes before a man, he becomes agitated. Therefore woman's name is pramada. Pramada. Pramada means agitates. Kāminī. Agitates. So there the pramada uttamādyubiḥ. Uttama. Udgata-tama. Tama, this darkness, is not there. Savidyut. Savidyud abhrāvalibhir yathā nabhaḥ. When they fly in the sky it appears just like lightning in the clouds. These are the description of Vaikuṇṭha planet. So, what is your question? Any question?

Devotee (1): I have a question, Your Divine Grace. You say in Vaikuṇṭha everything is the same as here in the material world. So there are families. The children… Do the children grow…?

Prabhupāda: There is no children. There is no children because there is no birth. There is no death. So there is no question of children. You don't find any description of children.

Devotee (2): In the material world variety is created by the attraction of three modes of nature.

Prabhupāda: Mm?

Devotee (2): The three modes of material nature cause the variety in the material world. In the spiritual world, what are the factors which cause variety?

Prabhupāda: That saṁvit, sandinī, varieties of Kṛṣṇa's spiritual energy.

Trivikrama: In Kṛṣṇaloka there are children, Kṛṣṇa, the cowherd boys.

Prabhupāda: That is also eternal. That is another planet. Eternally Kṛṣṇa is playing with the cowherds boy. Not that these children are being born. They are like… Just like in this world also we see Kumāras, that eternally child, Kumāras, the four Kumāras. They are born along with the Brahmā, but they're just like a small, four years old boy, Kumāra, catuḥsana-kumāra. So we get some information only, but you will see them practically when you go. (laughter) You take information only. But it is not variety-less, not the nonsense theory, zero. That is the first thing. It is not zero. So any other question? Nirviśeṣa-saviśeṣa. There Kṛṣṇa is dancing always with the gopīs. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. There everything is expansion of Kṛṣṇa's own form. Here is also This is also expansion of Kṛṣṇa's energy, material energy. And that is Just try to understand like this. Here everything is by the expansion of Kṛṣṇa's material energy. And there, everything is there by His spiritual energy. That's all. Something made of sugar and something made of dirt. The sugar is always sweet, and dirt is always detestful. That's all. Two dolls, one is made of clay, another is made of sugar. Which one you will like? Children? Two dolls. One is made of sugar and another is made of this clay. Which one would you like?

Devotees: Sugar.

Prabhupāda: Because that doll, wherever you lick up, is sweet, and this doll made of clay, you cannot lick. So that is the only explanation. This… Kṛṣṇa says that bhūmir āpo… Apareyam. Aparā. "These are My inferior energies." Itas tu viddhi me prakṛtiṁ parā: "Beyond this, there is another prakṛti, another nature. That is parā, superior." The superior? How I can understand this inferior and superior? Jīva-bhūtāṁ mahā-bāho [Bg. 7.5], that "Superior energies are jīva, living entity." Just like here the matter is there, and the living entity is there, but the living entity is controlling the matter, controlling the matter, not the matter is independent. The matter independently cannot become this here tape recorder. When the superior energy, living entity, collects them, applies his intelligence and converts into a tape recorder, it works. It is nothing but a lump of matter, only tin and some metal and some paper and something like that. So this superior energy, when it acts on it, then it can work. Therefore, similarly, here this whole material world is made of the inferior energy. Both the energies are of Kṛṣṇa. They are emanating from Kṛṣṇa. But one is inferior energy; the other is superior energy. That's all. This is the difference between material world and the spiritual world.

So in the spiritual world there is no need of making mechanical arrangement because everything is spirit. There is no need of mechanical arrangement. That we cannot accommodate with our poor brain at the present moment. But simply try to understand that as we find here superior energy and inferior energy, without the superior energy the inferior energy has no value. This tape recorder, so long the superior energy is handling, it is giving the desired result. But if you don't handle, if some superior energy, some human being, does not tackle it, it has no value; it is matter only. It is matter. Out of its own accord it cannot act. But if it was made of spirit, then out of his own accord it can play. There is no need of handling. Just like if I ask you, "Bring me a glass of water," so immediately the glass of water is here. But if I ask this, "Give me a glass of water," it cannot. That is difference between matter and spirit. So in the spiritual world there is no need of artificial, mechanical arrangement. Everything is living force. That is the difference. And the Māyāvādī philosophers… Therefore they are called Māyāvādī. They are so fool that even in Kṛṣṇa they find difference, that Kṛṣṇa has got a soul. Just like Dr. Radhakrishnan states, "It is not to Kṛṣṇa the person, but within." He is such a fool that he does not know that there is no within and without Kṛṣṇa. And he is trying to comment on Bhagavad-gītā. He does not know what is Kṛṣṇa. He's distinction, making distinction.

Just like we have got distinction-I am a spirit soul; I am covered by this matter-Kṛṣṇa is not like that. If He is covered by matter, then how He can remember some forty millions of years ago He spoke Bhagavad-gītā to the sun-god? How He can remember? He does not die. He has no material body. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā: "Those who are rascals, they deride upon Me as an ordinary human being." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam paraṁ bhāvam avajānanto: [Bg. 9.11] "They do not know what is the essence of My position. Therefore they conclude like that." They have got experience that there is superior soul and inferior matter. "So Kṛṣṇa has also got the superior soul and inferior matter, material body." No. Kṛṣṇa has no material body. Otherwise, how He can remember what He spoke forty millions of Arjuna cannot. Vedāhaṁ sama… He knows past, present, and future. Svabhijñāh svarat. These things are there. So as soon as you also get rid of this material body, you also become like that, like Kṛṣṇa, sac-cid-ānanda-vigrahaḥ. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So in order to get That is our original body. So in order to get that original body, this Kṛṣṇa consciousness movement is there. So anything more? [break] …enjoy as much as possible. "Let me come fifty miles and take this wild bird toasted. Very tasteful." Because their life will be finished, "So whatever taste and enjoyment I can enjoy, let me finish it, because after this body is finished, everything will be finished." But our is not The body may finish, but our spiritual enjoyment is there if we get our spiritual consciousness. This is our proposition. We will get varieties of enjoyment. Chale-bale lāḍḍhu kha śrī-madhumaṅgala. There is only store in lāḍḍu and kachori in Vṛndāvana. Rabri. Makhana. Kṛṣṇa is makhanacora. Makhana thief is the All right. (end)

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Śrīmad-Bhāgavatam 2.9.14

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Melbourne, April 13, 1972

Prabhupāda: Just like vi is short e and the gā is long a, so it should be long. Vigīyamānā priya-karma gāyatī, like that.

Devotees: Vigīyamānā priya-karma gāyatī.

Prabhupāda: Vi is short, vi. And when it comes to gi, vigīyamānā priya-karma gāyatī.

Devotees: Vigīyamānā priya-karma gāyatī.

Prabhupāda: In the English also there is long e. Yes. Go on. Next.

Pradyumna: "The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions, but also she is engaged in singing the glories of the Lord's activities." [SB 2.9.14]

Prabhupāda: So this is not impersonal, the actual description of the spiritual world, all personal varieties. There are the bees, there are goddess of fortune, and followed by her associate, and there is service and so many things, all opulences, śrī. Śrīr yasya. Aiśvaryasya ṣriyaḥ yaśasaḥ. The definition of the Lord is given that He's full of beauties. In the Brahma-saṁhitā also, Lakṣmī. And not only one, all of them are lakṣmīs. The associates of Lakṣmī, the maidservants of Lakṣmī, they are also lakṣmīs. They are not ordinary women, just like Rādhārāṇī is the chief gopī and all Her young girl friends, they are also gopīs. They are of the same category. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. They are all expansion of Kṛṣṇa, pleasure potency. So this is the information of the Vaikuṇṭhaloka or Goloka Vṛndāvana. So one should take advantage of this life. What we are gaining here by attachment? What we shall get here? The all rascaldom. There is nothing substantial. Therefore one should little risk, that "If there is some chance of entering such a immortal, eternal kingdom of God, why should I not take chance?" You should take chance at all risk in this life to enter into the nitya-līlā, nitya-līlā, eternal pastimes of the Lord.

That is advised by Nārada Muni to his disciple Vyāsadeva: "What you are writing, all these nonsense books? You…" What is called? Jugupsitam. Jugupsitam. He instructed Vyāsadeva that "Whatever literatures you have produced…" Means up to that time he produced Vedānta-sūtra. He wrote up to Vedānta-sūtra, which is considered to be the topmost philosophical thesis in the world, Vedānta-sūtra, all over the world, the Vedānta philosophy. So he finished that Vedānta-sūtra. Still, he was not happy. And his spiritual master Nārada chastised him, "What nonsense books you have written?" First of all he was not happy, so Nārada came, and he asked him that "Why you are not happy? You know everything, but why you are not happy?" So he submitted, "Yes, my master, I know everything, and I think I have done everything, writing all these books. But still, I am not happy. So why I am not happy, that you can tell because you are my master."

So, "Yes, I can tell you." And then he said that "You have labored so much for writing all these nonsense books, but you have not said anything of the Supreme Personality of Godhead. Therefore you are unhappy. Therefore I advise you that now you write one book which is simply the transaction of the Supreme Personality, nothing else, nothing of this material world, sacrificing, this religious, and this unreligious, 'this is good, this is bad,' nothing of the sort. Simply write about the pastimes of the Supreme Lord. Then you will be happy." Then he wrote Śrīmad-Bhāgavatam. And when he wrote, began writing Śrīmad-Bhāgavatam, he writes in the beginning, dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] "All these cheating type of religious system, I kick it out, this ism, that ism. I kick out all them. It is this book, especially meant for paramo nirmatsarāṇāṁ satām, those who are simply paramahaṁsas. It is meant for them. It is not for the ordinary men. I have kicked out all the so-called religious system, dharma artha kāma." People are very much Nowadays they are not even for dharma or artha. They are simply kāma, sense gratification. Sense gratification because every one of us, we come here for sense gratification. The spirit soul is originally spiritual spark." Why he has come here?"-this question is sometimes raised. That is answered. We are reading. Ātma-māyām ṛte rājan. It is a māyā. We cannot enjoy. It is māyā. We have created. "Can I not enjoy like Kṛṣṇa? Can I not become God?" This is māyā. This is māyā. Therefore we are reading this verse, ātma-māyām ṛte rājan parasya… What is that?

Devotees: Parasyānubhavātmanaḥ.

Prabhupāda: Parasyānubhavātmanaḥ. The spiritual, spirit soul has no other business than to serve the Supreme Lord, but creating an illusion, he has come here, svapna-draṣṭur ivāñjasā, just like creating a mentality and sleeping: "Oh, I have become king." That is not king. That is simply svapna, false. So this material world is simply a nightmare, that's all, hallucination. Ātma-māyām. It is nothing but a hallucination, but we have become so fool, we want to stick to it. We want to stick to it. In spite of so many instructions, so many literatures, still we want. The māyā is so strong. Ātma-māyām ṛte rājan parasyānubhavātmanaḥ. Therefore one should take little risk in order to enter into the eternal life, blissful life. One should take a little risk. That is advised by Nārada. And the same instruction, while he was giving, that First of all he said, "All this nonsense, that jugupsitam: They are abominable. Because you are writing books, dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], so later on You are authority, Vyāsadeva. People will stick to this. And if even Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], 'You give up all this nonsense, you simply surrender,' they will not hear because you are writing so many nonsense books." He chastised him like that. Jugupsitam, this very word. Jugupsitam. "You are authority, so you have done such, so many nonsense books." He wrote Mahābhārata, he wrote Aṣṭadaśa-Purāṇa, he wrote, I mean to say, Upaniṣad, and after all, Vedānta-sūtra, all these books which are so highly recognized all over the world. Still, that was condemned, "But you have written all these nonsense books." Jugupsitam. "Because you are authority, they will stick to it." "Oh, here is."

Because in Upaniṣad the negating, that negation, negation of the material form… Therefore it is described in an impersonal form. These nonsense are sticking to that impersonal form. Impersonal-there is no form. Really, Veda says, apāni-pāda javano grahitā: "The Supreme Absolute Truth has no legs, has no hands, but He accepts whatever you offer." Now, how He accepts? He has no hand; then how He accepts? But they have no brain. They have no brain. When it is said that "He has no hand," it is said that "He has no hand like you." When he says that "He has no leg," it means that "He has no leg like you." If he has no hand, then how Kṛṣṇa says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aśnāmi bhakty-upahṛtam: [Bg. 9.26] "If I accept them"? If He is far away within the Goloka Vṛndāvana, goloka eva nivasaty akhilātmā [Bs. 5.37], but He has got such a hand-although He is living in Goloka Vṛndāvana, far, far away, He will immediately Whatever you offer, He will take. That kind of hand, not your three feet hand. If somebody offers me downstairs, "Prabhupāda, take this flower," but I am here. How can I take? But He can take. He can take. That is called apāni-pāda javano grahitā paśyaty acakṣuḥ. He can see. His eyes are not like this, that beyond this wall I cannot see anything. He can see everyone, what you are doing nonsense. That is stated in the Bhagavad-gītā. As witness, He is seeing. He is within your heart. How you will hide it? Anumantā upadraṣṭā.

The Upaniṣad also it is stated that He… The two birds are sitting on the same tree, the jīvātmā and paramātmā. The one bird is eating forbidden fruit, and the other bird is seeing. So He is seeing. But how He is seeing? The Veda, the Vedic literatures, apaśyati. Therefore sees. Apaśyati means see. But you said, acakṣuḥ. He has no eyes. How He sees? That is His eyes. He has no eyes like you, a three feet distance, that's all, finished, your eyesight. He can see. From many thousands and millions of miles away He can see. So it is the distinction. When it is stated, impersonalism, He is not a person like us. Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I come here to be visible to the rascals, instead of taking advantage of this visibility, they are describing, nirākāra. Mūḍhā, rascals. I come here personally and still they say nirākāra, impersonal. Mūḍhā, rascals, fools, asses."

So anyone who does not know, rascals, fools, asses, they say God is nirākāra. No. God is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has got His abode. He has got His maidservants, His wives.

Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. He has got His pastimes. Surabhīr abhipālayantam. Here you have got a hobby to keep dogs, "gow, gow, gow!" And Kṛṣṇa has no hobby? He has got hobby, to keep cows. Surabhīr abhipālayantam [Bs. 5.29]. You have imitated that hobby, and instead of keeping cows, they are keeping, "how!, how!," dogs. That is your capability, a nonsense which is untouchable. Dog is untouchable according to Vedic literature, and they are being kept. And cows? Killed. And cruelty to animals means not to be cruel to the cats Not cats. Yes, cats and dogs. And for the cows, "Oh, there is no question of cruelty. He has no soul. Kill him." This is your civilization, Dog civilization. You see? You keep dogs, "gow! gow! gow!", and if somebody comes to your home, to your country, you also make "gow! gow! gow! Why you have come?" Immigration department. "Please go out. Please go out." This is civilization.

The Vedic civilization is… Therefore India was open to everyone: "Come on. Come here." Therefore they entered as friend, and they conquered. Because India was open. "Yes, you are guest. Come on. You learn here." Lord Jesus Christ also went there to learn. So they kept open everything. Para-upakāra. Still, Caitanya Mahāprabhu said… Whatever is done is done. Caitanya Mahāprabhu is speaking when it was already conquered by the Mohammedans, the Pathans, but still He said, "Those who have taken birth in India, they must do this para-upakāra, do good to others." He never said, "Don't allow anyone." The Mohammedans have come. He did not care whether Mohammedans comes or Christians come. He knew that "Indian culture is so strong, these rascals cannot do anything. They will come here and plunder for some years and then go away. That's all. So let them do that. But your culture, Indian culture, is so great that you should distribute." Bhārata-bhūmite manuṣya-janma haila yāra: [Cc. Ādi 9.41] "Anyone who has taken birth in India, he should first of all make his life successful and distribute this knowledge all over the world." That is Caitanya Mahāprabhu's mission. We are engaged in that mission. We don't care for these dogs and cats. So therefore it is such a great thing that we should take little risk. That is That is not risk, but if one thinks that it is risk It is not risk. Nārada Muni advises,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

This is… "You Write books on this principle, that they are sticking to their so-called religious principle, so if anyone giving up his own religious system or occupational duty…" Religion means this sva-dharma. Sva-dharma means that the whole human society is divided into four classes-brāhmaṇas, kṣatriya, vaiśya, śūdra-in different names maybe: intelligent class, administrative class, mercantile class, and laborer class. It may be in different names, but these four classes, division, is there all over the world in different names. So sva-dharma means, intelligent class means they are interested in philosophy, in religion, in uplifting the human society to the proper position. That is intelligent class. And administrator class means they are interested in giving protection to the people. Now it is under nationalism. And give them protection from the enemies, from thieves, from rogues. That is the duty of the kṣatriya. Kṣat. Kṣatta means injury, and tra means one who protects or liberates. "One who protects a human being from being hurt by others"-that is called kṣatriya. And brāhmaṇa means one who knows Brahman, the Absolute Truth. And vaiśya means those who know visampati, the economic problem. And śūdra means laborer. So each word has got meaning. So everyone has got his particular type of occupation, either as intelligent class of men, or as the administrator class of men, or as vaiśyas, traders, or merchants, or as a laborer. Everyone has got.

So Nārada Muni advised, tyaktvā sva-dharmam: "You give up all these occupational duties according to the modes of nature. Tyaktvā. You take immediately shelter of Kṛṣṇa." Kṛṣṇa, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. Sarva-dharmān means all kinds of this dharma: brāhmaṇa's dharma, or the kṣatriya's dharma, or the… Give up all this. Then? Mām ekaṁ śaraṇam. So Nārada also says that same thing. That is the characteristic of devotee. What the Lord says, the devotee will say. He will not make any addition, alteration, and amalgamate and comment. No. He will say the same thing. Kṛṣṇa says that "You surrender unto Me, giving up all your occupational duty." Nārada also says that "Suppose one gives up his occupational duty and surrenders to the Supreme Personality of Godhead," tyaktvā sva-dharmam caraṇāmbujaṁ harer [SB 1.5.17], "takes shelter of the lotus feet of the Supreme Personality." All right. It is very good. "But I am afraid if I fall down." Nārada says "It is all right." Bhajann apakvo. While you are discharging your devotional service even being immature you fall down, it doesn't matter even if you fall down. Bhajann apakvo 'tha. Apakva means nonmature. Patet tato yadi. He falls down from the path of devotional service. Yatra kva vā abhadram abhūd amuṣya kim: "What is the loss there?" And those who are sticking to their occupational duty… Ko vārtha āpto 'bhajatāṁ sva-dharmataḥ, "If one, one sticks to his occupational duty, but he does not surrender to Kṛṣṇa, does not take to devo…, what does he gain?"

Here one who takes to Kṛṣṇa consciousness and falls down, for him, he says, "What is inauspicity there?" That means there is auspicity still, although he has fallen. And one who is sticking to his original occupational duty but does not take to Kṛṣṇa consciousness, what does he gain? This is the advice. What does he gain? "Oh, I am sticking to my own principles." What is your nonsense principle? After your death, after this body all principle will be finished. That's all. And you could not take the opportunity of taking to Kṛṣṇa consciousness. So what is your gain? And this man who has taken to Kṛṣṇa consciousness, rejecting all so-called occupational duties and religious principles, he gains. There is no inauspicity because he had fallen. Why? Kṛṣṇa says in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sañjāyate [Bg. 6.41]. At least it is guaranteed that you get next life a human form of life and in a very well-to-do condition, either in rich family or in the family of a very high class brāhmaṇa or Vaiṣṇava. So therefore he is not losing anything. And the other man who is sticking to his own occupational duty and does not take to Kṛṣṇa consciousness, he is losing everything because after this body nobody knows where he is going. Either going to be a cat or dog or tree or where, he does not know.

So it is so nice thing. Here is the opportunity. We get the opportunity, Lakṣmī. How Kṛṣṇa is served. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. If by trying in one life, I am getting the chance of entering into Kṛṣṇa's kingdom to have eternal, blissful life, if I reject it, how much unfortunate I am. Even if you fall down. But there is a chance of becoming immediately being transferred. But even there is no chance, even there is not fully completed, even it is failure, still it is said "It is auspicious," because the next life guaranteed a human form of life. And for the ordinary karmī, what is next life? There is no information. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. He can become a tree, he can become cat, he can become a demigod. Not more than a demigod. That's all. And what is the demigod? They get some opportunity in the higher planetary system and again fall down. Kṣīṇe puṇye punar martya-lokaṁ viśanti. After the bank balance, the puṇya, pious activity, resultant action of pious activities is finished, again come down. Ā-brahma-bhuvanāl lokan punar āvartino 'rjuna: "Even if you go to the Brahmaloka where Brahmā lives, whose calculation of one day we cannot calculate; even if you go there, then they will come back." Mad-dhāma gatvā punar janma na vidyate. "But if you come to Me, then there is no more coming down here." This is the opportunity of Kṛṣṇa consciousness.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]
tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary-adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

You should read all this. You don't read. In the first volume of Bhāgavata these things are explained. But I don't think you read all these things. Do you read? So if you don't read, then you will feel restless: "Oh, let me go from Japan to India, from India to Japan." You are restless because you don't read. I am laboring so hard for you, but you don't take advantage. Don't take advantage of eating and sleeping. Take advantage of these books. Then your life will be successful. My duty-I have given you so valuable things, day and night trying to convince you, each word to word. And if you don't take advantage of this, then what can I do for you? All right. (end)

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Śrīmad-Bhāgavatam 2.9.16

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Tokyo, April 30, 1972

Pradyumna: Translation: "The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune." [SB 2.9.16]

Prabhupāda: So full description of God. So four hands… We read in the previous verses that the devotees also were of four hands. So there is no change in the bodily feature. Purport?

Pradyumna: Purport. "In the Padma Purāṇa, Uttara-khaṇḍa, there is a full description of the yoga-pīṭha, or the particular place where the Lord is in audience to His eternal devotees. In that yoga-pīṭha, the personifications of religiousness, knowledge, opulence and renunciation are all seated at the lotus feet of the Lord. The four Vedas, namely Ṛk, Sāma…"

Prabhupāda: (aside:) Rotten. Gone bad.

Devotee: It's gone bad.

Pradyumna: "The four Vedas, namely Ṛk, Sāma, Yajur and Atharva, are present there personally to advise the Lord. The sixteen energies headed by Caṇḍa are all present there. Caṇḍa and Kumuda are the two first doorkeepers, and at the middle door there are the doorkeepers named Bhadra and Subhadra, and at the last door there are Jaya and Vijaya. There are other doorkeepers also, named Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, etc. The palace is well decorated and protected by the above-mentioned doorkeepers."

Prabhupāda: So everything in detail you'll find, the kingdom of God, the nature of that atmosphere, the devotees, the inhabitants. Everything is there clearly. So the festival today is murdered.(?) The festival? (sound of heavy rain in background?)

Sudāmā: I don't think it will take place because it is supposed to be held in a large park.

Śyāmasundara: It is very wet. Shall we go to Hawaii today?

Prabhupāda: Yes, why not? (laughter)

Devotee: Maybe we'll find a big umbrella.

Prabhupāda: So… (pause) You read this verse, number nine?

Sudāmā: Number nine.

Prabhupāda: It is not working?

Śyāmasundara: The speaker works, but the reel is not moving. I think that belt is making noises or is cut loose or is broken. It often happens with these belts. In Hawaii we can get another one.

Prabhupāda: (chants with devotees repeating)

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam

So discuss this. Tasmai sva-lokaṁ bhagavān sabhājitaḥ sandarśayām āsa. Sandarśayām āsa, manifested. This is called revelation. When… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. God, Kṛṣṇa, His name, nāmādi… First God realization begins from the name. Therefore we are chanting the name. And by chanting the name, when our heart will be cleansed… Because we are now in unclean heart. So ceto-darpaṇa-mārjanam, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12]. By chanting the holy name, when our heart should be cleansed, then everything will be revealed. You cannot understand what is God, what is His name, what is His form, what is His quality. Quality… In the Upaniṣads the qualities are described as nirguṇa. Nirguṇa means not this material quality. But He has got spiritual quality. Nirguṇaṁ guṇa-bhoktṛ ca, in the Bhagavad-gītā: "He is devoid of all material qualities," but guṇa-bhoktṛ, "but He has qualities." Just like here it is described that He is so satisfied with the devotees, bhakta-vatsala. He's very much inclined to favor the devotees. This is guṇa. Here the masters are trying to take more service from the servant. That's all. Their aim is that "I will pay him less; I will take service from him more." This is material. But in the spiritual world, simply becoming servant… Of course, he hasn't got to do anything. Because God is complete, what He will have to do there? He doesn't require anyone's service. If He is complete, He is not depending on my service. He is complete. Still there are so many millions of servants there. They are eager to serve.

So simply by that attitude… These things are described, that there is not a single dust in the Vaikuṇṭha world. Everything is clean, but still, they are trying to sweep, make it clean, the stairway. This is service attitude. Actually, as Kṛṣṇa has nothing to do-He is complete-similarly, His servants there, they also have nothing to do. Everything is nice. There is no question of sweeping or cleansing or cooking. These things are not required. But still, they are ready to serve. And Kṛṣṇa, or Nārāyaṇa, is very favorably looking upon them. Abhimukham. Dṛg… What is that? Dṛk?

Pradyumna: Dṛg-āsavam.

Prabhupāda: Dṛg-āsavam. Dṛg-āsavam. Āsavam means intoxication. Intoxication. Just like one, when one is intoxicated, his eyes are… This thing, in… Bengali it is called dumabhi.(?) Not a staring, but very mildly smiling. Dṛg-āsavam. Bhṛtya-prasādābhimukhaṁ dṛg-āsavam. Abhimukham: "Glancing over the devotees very mildly, softly." Prasanna-hāsa: smiling so nicely that immediately you can understand that the master is pleased. Prasanna-hāsa.

So there is no question of displeasure. That is Vaikuṇṭha. There is no discrepancy of the service. Just opposite. Here there is just different thing. The master is not satisfied, and the servant is also not satisfied. Servant, you go on paying him more and more, he'll…, "Oh, it is insufficient. Give me more. I will strike. I will not come. I will not work." This is the position of this material world. Everyone is giving service. And apart from master and servant, even in family the man is giving service throughout his whole life, up to the old age. And ask anybody, any member of the family, "You are satisfied?" "No." Just see. Frustration. Gandhi, he gave service to the country to the best capacity, and people appreciated. He was called Mahātmā, so on, so on. But he was killed. He was killed. So here you go on rendering service to your society, country, family or anyone, you cannot satisfy them. It is not possible-they'll never-because the place is like that, insufficiency.

So this service… Here in this material world, service means neither master or servant. Service means to the senses. That's all. We are servant of our senses. We give service to the master-not to the master. I give service to the money-he pays me-not to the master. I have no love for the master. Here anyone goes to the office or goes to service, he does not… He has no business to give service to a certain man, but because he will pay, that means he gives to the, service to the money. And why he gives service to the money? Because it is required for my sense gratification. Therefore ultimately I give service to my senses. The so-called service to the society, friendship, love, country, nation-all bogus. I do service to my senses, sense gratification. That's all. Therefore here service means service to my sensuous kāma, lust. Kāmādīnām, kāma. First of all I am lusty; therefore anyone who is not, who does not require money, he does not go to give service. So because I am lusty-I require some money to fulfill my lusty desires-I go to serve. So therefore kāmādīnāṁ kati na katidhā. And I give service to a man. If he proposes that "I will give you $5,000. You go and kill that man," oh, I will do immediately. I will go because I want money. As it happened. Even the president is killed. Why the president is killed? You can hire anyone and kill anyone, especially in Western countries. So I want money, so even something which I should not have done, if it is ordered, "You do this. I will give you this money," I will do because I want money. Without money I cannot satisfy my senses.

So this is our position. Kāmādīnāṁ kati na katidhā. And even… Just like this man who killed President Kennedy, he was also killed. So although he accepted to kill President, which he should not have done, but still, the man who paid him or engaged him, he was not satisfied. He also killed him. This is the position. Even if you do something abominable, still, the man for whom you are doing, he will not be satisfied. He can kill you. This is going on. This is the sense of service here in this world. Try to understand. Practically it is all bogus. But I give service because I am lusty; I am hungry; I want to satisfy my senses. Therefore I pose myself: "Oh, I will give you service. I will become prime minister, and I will give you so much service." He will canvass. But as soon as he goes to the post of prime minister, he will do nothing. You cannot see, if you want to see him. While taking votes he will come to your door, "Please give me vote." And when he is in the prime minister post, if you want to see him, "Oh, the prime minister is preoccupied. You cannot see him." So on the whole, simply sense gratification in the name of service.

Here in the Vaikuṇṭha the service is not like that. There is nothing to do, and still, the servants are ready, always ready. They are simply waiting for the order. So master is self-sufficient. He hasn't got to order anybody. This is the there.(?) And here, just the opposite. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. So we are serving most abominably. Sometimes we do things which I should not have done. But still, because I want money, because I want to gratify my senses, I give service. Even very sinful service I give. But still, neither I am satisfied, neither the master is satisfied. This is the position. Everyone is trying to give, the politicians or any. Just I have given the example: Gandhi throughout the whole life gave service, but there were some persons who were not satisfied. It is not possible. Therefore the sensible man should consider that "What is the use of this service?" Just like this Vivekananda society, their daridra-nārāyaṇa-sevā. The daridras are lying on the street, but they collect money in the name of serving the poor, and they live very comfortably-big, big belly. You see. All the sannyāsīs are eating and sleeping and doing everything, all nonsense. But they are collecting money. They have no other source. We don't say that we are collecting money for daridra-nārāyaṇa-sevā, no. We collect money directly for serving Kṛṣṇa. We give directly, that "We have got our Kṛṣṇa. We have to serve. We have to do this. Kindly give us some contribution, and you take this book." We never say that we are going to serve the daridra-nārāyaṇa. Our Nārāyaṇa is not daridra. Daridra means poor. Here our Nārāyaṇa is described. Our Nārāyaṇa is not… Here it is… He is… Tatrākhila-sātvatāṁ patiṁ śriyaḥ patiṁ yajña-patiṁ jagat-patim. He is not daridra. How He can be poor? He is jagat-pati. He is the master, He's the Lord. He is the proprietor of all universes, jagat-pati. Śriyaḥ pati. He is the husband of the goddess of fortune. So how He can be poor? Just see how they concoct word, daridra-nārāyaṇa. Simply bogus. Here it is stated that God is śriyaḥ patim. Śriyaḥ means all opulences-all riches, all fame, all strength. He is the master of… Śriyaḥ patim. Yajña-patim. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvar… [Bg. 5.29]. Yajña-patim. Yajña means who accepts only sacrifices. Yajña-patim. And jagat-patim. This is the description of the Lord. How He can be poor? But they describe as daridra-nārāyaṇa. Wherefrom this word was concocted?

So this is going on. Very, what is called, awkward position in this material world. In the name of service, so many nonsense things are going on. In the name of worshiping God, so many nonsense things are going on. Therefore, the conclusion should be kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ jātā mayi na karuṇā. In the material world you can go on serving throughout the whole life; you will never be satisfied. Na trapā. Neither they will say, "Oh, you have given sufficient service. Now we don't require. Stop." No. "Go on. Go on. Go on. Go on." Na trapā nopaśāntiḥ. Therefore a sane man should conclude, "Why shall I be engaged in this nonsense service? Why not to give service to Kṛṣṇa?" This should be the conclusion. "Why I shall be engaged in this nonsense service when, without giving any service," bhṛtya-prasādābhimukhaṁ dṛg-āsavam, "the Lord is always prepared to bless His servant." He doesn't take any service. There is no need of service. Still, pleased-prasanna-hāsa. Prasanna, pleased. He doesn't require any service. But He… Why not accept this master? Why you are…? [break] Bhṛtya-prasāda. [break] Prasanna-hāsa. He is always pleased. Prasanna-hāsāruṇa, aruṇa-locanānanam. This is God. He doesn't require any service. Still, if you, somehow or other, if you approach there with this service attitude only… Because you cannot approach God in challenging mood. Therefore Kṛṣṇa says, "Surrender first of all." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is bhakti. If you surrender, then, Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. We suffer on account of our sinful activities. So here everything is sinful. Anything you do in this material world, that is sin. Even your so-called service to the society, country, they are also sinful. Caitanya-caritāmṛta says that dvaite bhadrābhadra sakali samāna. This material world is so polluted, everything is polluted here. So here we have divided that "This is nice, and this is bad." This is simply mental concoction. There is nothing good here; everything is bad. That should be the conclusion. But we have divided: "This is very good, and this is very bad." Everything is very bad. There is no question of good because there is no connection of God.

So here is the picture of God, bhṛtya-prasādābhimukhaṁ dṛg-āsavam. Bhṛtya-prasāda. He is always ready to bless the servants, just like a father. Here you have got some little examples, father and mother. Without any service from the child, he is always ready to bless, always ready. He does not take any offense. Simply father-mother is ready. That is the natural… But nowadays father and mother is also killing, killing in the womb. Just see. Killing in the womb. A child has taken shelter in the womb of a mother, and mother is going to the doctor-how to kill it. Just see. This is the position of the world. And here the supreme father, prasanna-hāsāruṇa-locanānanam, always ready… So why not take this master? Why not accept this father? Why you are after all this nonsense? That is Kṛṣṇa consciousness. Take the right thing. Don't be misled by the nonsense and rascals.

So any question?

Bhānu: It says His chest was marked with the lines of the goddess of fortune. That's…

Prabhupāda: Yes. There are some marks on the chest, śrīvatsa. That is the distinction between God and the living entities. (end)

Śrīmad-Bhāgavatam Canto 3.1: Lectures
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Śrīmad-Bhāgavatam 3.1.10

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Dallas, May 21, 1973

Pradyumna: (leads chanting, etc.)

yadopahūto bhavanaṁ praviṣṭo
mantrāya pṛṣṭaḥ kila pūrvajena
athāha tan mantra-dṛśāṁ varīyān
yan mantriṇo vaidurikaṁ vadanti
[SB 3.1.10]

Translation: "When Vidura was invited by his elder brother Dhṛtarāṣṭra for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well known, and instructions by Vidura are approved by expert ministers of state."

Prabhupāda: So Vidura was a great devotee and great politician also. Not that a devotee should not take parts in politics. They knew everything, but they did not take part. Just like Vidura and his elder brother Dhṛtarāṣṭra. He was politician, Dhṛtarāṣṭra. His whole life was diplomacy and politics. But still, in difficult position he used to consult Vidura. So why a politician should consult a devotee? No. If I want to do something, I must take advice, the best advice, from the best man. That is the principle.

So Vidura was so expert advisor, counselor, that there was a statement, vaidurikam. Just like the cāṇakya-śloka. On ordinary things, cāṇakya-śloka is evidence. Cāṇakya Paṇḍita said… I think you can introduce cāṇakya-śloka amongst the students. Cāṇakya Paṇḍita said that vidvatvaṁ ca nṛpatvaṁ ca naiva tulyaṁ kadācana. A man who is learned, and man who is very rich, so how they should be compared? The Cāṇakya Paṇḍita says, "There is no comparison." Comparison must be there when there is points of similarity. Just like we say, "Your face is just like moon." So if the face is actually similar to the moon, then we can say. Points of similarity. Analogy means there must be points of similarity. The largest number of similarity makes the analogy perfect. This is logical rules. So Cāṇakya Paṇḍita says that to a rich man and a learned man, there is no comparison. They are different categories. Why? Sva-deśe pūjyate rājā vidvān sarvatra pūjyate. A rich man, a king, may be very respectful, respectable, in his own country amongst his own men, but a vidvat, a learned scholar, he is respected all over the world. Tri-bhuvane mānyau. So if one is respected all over the world and if one is respected in his own village, so how there can be any comparison? These are the Cāṇakya Paṇḍita's instructions, very valuable. There are many.

And another:

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Who is a learned scholar? Now, somebody will say one who has passed the M.A., Ph.D. degrees in university, he is learned scholar. Cāṇakya Paṇḍita says, "No, that is not the criterion." Simply to hold degrees of university examination, that is not the test of his becoming learned scholar. That is not. Then what is the test of his becoming learned scholar? Three things. Mātṛvat para-dāreṣu. Except one's married wife, if one sees all other woman like mother, he is a learned scholar. Mātṛvat para-dāreṣu. Para-dravyeṣu loṣṭravat. And other's property, just like garbage in the street. And ātmavat sarva-bhūteṣu yaḥ paśyati sa paṇḍitaḥ. If one has acquired… By education, there must be some effect. So these are the tests how one has advanced in education. He must treat all woman except his mother, except his wife, as mother. In India still, women, especially in āśramas, any woman, visitor, she is addressed as "Mother" by all the… She may be young girl, but she is addressed as "Mother." This is the etiquette. "Mother, what can I help you?" This is the very relationship.

The brahmacārī goes to householders' place for begging alms. The system cannot be introduced here. It is very difficult. Otherwise, another business of these children were to go door to door and knock and ask some alms: "Give us some alms." So in India they have got sufficient stock of rice, flour, ḍāl. They keep at least one month provision in every house, even in poor's man. As soon as he gets his money, he purchases the whole month provisions-rice, ḍāl, āṭā, ghee-and keeps it. So when the brahmacārī goes there, a little rice or little ḍāl, they contribute. In this way by collection of these alms from the neighboring householders, practically the āśrama's eating problem is solved. Brahmacārī is supposed to live in gurukula at the place of guru just like a menial servant. Even Kṛṣṇa, He also lived as a menial servant. His teacher asked Him to bring some fuel from the jungle, and He went with Sudāmā Vipra, and while collecting these dry woods there was a storm and there was heavy rain, and they became lost in the jungle, Kṛṣṇa and Sudāmā Vipra. Then his teacher, Sāndīpani Muni… With the assistance of other boys, they were rescued. So this is the position of the brahmacārī, that they go to collect alms, all kinds of, for gurukula.

So Vidura… Kṛṣṇa consciousness includes varieties of activities. They, in…, the press representatives they asked me, "Whether your students, do you take part in politics? Is it sanctioned?" Why not? Our Bhagavad-gītā is produced in battlefield, in battlefield. So why should I deride battle? No. When there is need for fighting, there must be fighting. This world is like that. Otherwise there is no need of fighting. But there is a class of men who will fight. Still it is existing. When there is fight, those who are meant for military purposes, they fight. Not the civilians go and fight. No. Similarly, in the society, there must be divisions. Not that everyone should be called, "Come on, you go to fight." Where is his training? That was not the system. First of all, cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. These children, according to strict Vedic principle, by practical psychology, they should be tested, "What is the tendency of this boy?" There can be four kinds of tendencies: brāhmaṇa, kṣatriya, vaiśya, śūdra. Some child is to become a brāhmaṇa, some child is to be become a kṣatriya, some child is to become a vaiśya, and the rest, śūdras. They do not… Śūdras does not require any training. Śūdra means no training. Ordinary worker class. Otherwise other three, especially two, namely the brāhmaṇas and kṣatriyas, they require very magnificent training. Because they will administer the whole affairs of the society.

So brāhmaṇas, they would give advice to the kṣatriyas, and kṣatriyas, according to their advice, would rule over the citizens. This was the system. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Vibhāgaśaḥ, "by division of quality and work." A brāhmaṇa must be qualified and at the same time work as a brāhmaṇa. So we are training, especially, our students to become qualified brāhmaṇas. We cannot take up all other department. Similarly, others may take up the line of training… Military men… Others may take… There are training classes. Maybe mercantile firm, you can get your lessons. So there was organized method to train these mercantile men, administrator and brāhmaṇa. So Vidura, although he was born of śūdra mother… His mother was śūdra, maidservant. Formerly, when a prince was married, along with the princess, a few dozens of maidservants would go with the king. So to become king, always it is to be understood he has to maintain more than one wife. That is king. Even in Muhammadan kingdom, Nawab was Ridali Shah (?). After the Mogul period… In Lucknow, if you go… So he had 164 wives, begam(?) And all of them had children. And when Britishers occupied, the Britishers had to give them pension according to the share. So amongst the Muhammadans also, polygamy was allowed. And Hindus, especially the higher class, brāhmaṇas and kṣatriya, polygamy is allowed. Now they have made laws. But that is quite natural. If every woman has to be married, then polygamy must be there. Otherwise how every woman is going to get a husband? Because male population is always shorter than the female population.

So Vidura was born of a maidservant. The father was the king. The father was the same, Mahārāja Yudhiṣṭhira, er, Dhṛtarāṣṭra, and the father, Vidura, the same, and the mother different. So Vidura, because he was not born of the queen, he had no share in the throne. But Dhṛtarāṣṭra loved him very much. Although stepmother's son, he would like him very much because he was very intelligent. So on every occasion he would consult him, and his consultation was so valuable that later on it became vaidurikam, "consultation as expert as given by Vidura." So he was invited. Diplomacy, politics were going on, how to cheat the Pāṇḍavas. That was his politics, Dhṛtarāṣṭra. Dhṛtarāṣṭra was born blind, although he was eldest son of his father, but he was born blind. So he could not occupy the throne. His next brother, younger brother, Pāṇḍu, the father of the Pāṇḍavas, he occupied. He became king. Now, this Pāṇḍu died at an early age, and the sons of Pāṇḍu, they were minor children. So Dhṛtarāṣṭra took charge for their maintenance as his other sons. But his policy was that "I could not be elevated on the throne because I was blind, but actually the kingdom belongs to me. So anyway, my brother occupied the throne. Now he is dead and gone. So why his sons should be king? My son should be king." This was the politics. So he was trying how to kill the Pāṇḍavas from the very beginning. And Vidura was restricting him, restraining him. So this is the subject matter. He called Vidura, "What is to be done?" Vidura, he disclosed everything to Vidura. Vidura said, "No, you cannot do that." That will be discussed next morning.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 3.12: Lectures

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Śrīmad-Bhāgavatam 3.12.19

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Dallas, March 3, 1975

Nitāi: "By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses."

Prabhupāda:

tapasaiva paraṁ jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
añjasā vindate pumān
[SB 3.12.19]

From this verse we can understand the Absolute Truth is realized in three features: bhagavantam adhokṣajam, jyoti, paraṁ jyoti, and sarva-bhūta-guhāvāsam. The first realization is jyoti, the next realization is sarva-bhūta-guhāvāsam, and the last, final, realization is bhagavantam adhokṣajam. The example we have given many times, that the sun is there. The first realization is that we come in touch with the sunshine. That is very easy. Anyone can come in light of the sunshine. It is open to everyone. Then the another feature of the sunshine is the sun globe. That is not so easily available. You cannot go to the sun globe. According to the modern scientific conclusion, we can understand that the sun globe is away from us by 93,000,000's of miles, and still, we cannot tolerate the temperature. And what will be your position if you go to the sun globe? Before reaching sun globe even by some millions of… We are already apart 93,000,000 miles, and suppose when there is three million miles apart from ninety, then the temperatures is so high that we will be finished. We cannot approach the sun globe even, and what to speak of entering into the sun globe? That requires a different body. Of course, there are living entities in the sun globe, within the sun globe. And there is the predominating deity also, the president. You may call. There is a state. Just like you have got here, United State, there is state also. And there is also president, and the president's name is Vivasvān. Everything is there in the śāstra. We read from Bhagavad-gītā, Kṛṣṇa said, "I spoke to Vivasvān, the president or the predominating deity in the sun globe." So this is all fact. It is not fiction. You are seeing the sun globe, and you are seeing that the sunshine is coming from the sun globe. So it is a globe; therefore there must be inhabitants. But their body is different. That is… Just like this earthly planet is made of earth or dirt-that is made of fire. This is within these five elements: earth, water, fire, air, ether. So the mixture of these things are there also, but the fire element is there prominent. As here, in this earth, all the mixtures are there, but here the earthly element is prominent. So this is also one of the material worlds.

So there are different varieties of planets. That is God's creation. This is also God's creation, that is also God's creation, but I cannot go there. Land is God's creation, water is God's creation, but you cannot live in the water, and the fish cannot live on the land. Similarly, although there are millions and trillions of planets within this universe, you have to live in that particular planet where you are destined to live. That is condition. You cannot go to the sun planet or moon planet. Otherwise what is the meaning of conditioned life? Conditioned life means you are given opportunity to live on this planet, or the other living entities, they have been given opportunity to live in the sun planet. So they cannot come and live here, and we cannot go there and live there. This is called conditioned life. You must live under condition. You are not free. Otherwise they are attempting so much to go to the moon planet. But we are doubtful whether they are actually going. But no benefit has been derived by this excur… Simply you have spoiled your energy, time and money. That is…, means conditioned, that you cannot violate the conditions of the nature. That is not possible. But they are thinking they are free. They can do whatever they like. That is called ignorance, mūḍha, rascal. They are living under condition, but they are falsely thinking that "We are free." Is it not? Where is that freedom? Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. This rascal civilization do not admit this. They are so fool that they are conditioned in every step, and still they are thinking they are free. This is called illusion.

Therefore, to get that freedom, you have to work for it. Freedom does not come so automatically. Just like you are diseased. You are under the control of fever or some other painful condition, under some disease. So you have to undergo some penance. Just like you are suffering from some boil on the body. It is very painful. Then, in order to cure it, you have to undergo the surgical operation if you want to be cured. Therefore tapasā. That is tapasā. Tapa means painful condition, tapa. Just like temperature. If you are put into high temperature, 110 degree, then it is very intolerable for you. It is very painful. Even for us Indians-we are born in India, tropical climate-still, when the temperature is more than hundred, it becomes intolerable. And what to speak of you? You are born in a different temperature. Similarly, we cannot tolerate lower temperature. If it is below fifty degree, it is intolerable for us. So there are different climates, different temperature. And in Canada they tolerate forty degree less than zero. So it is a question of different condition of life. But we are conditioned: high grade temperature, less temperature, high grade cold. But we can we trained up to any kind of conditional life. That capacity we have got. There is a Bengali proverb, śarīre na mahāśaya ya sahabe taya saya,(?) means "This body is," means, "it can tolerate any condition, provided you practice it." It is not that, that you are under certain condition, and if you are changed, it becomes so intolerable that you cannot live. No. If you practice…

Just like nowadays nobody is going. Formerly they are going to the Himalayan mountain, and there is very cold. And the tapasya… There is practice, method: in high scorching heat the saintly person or sages, they will ignite fire all round. Already there is high temperature, and still they will get fire all round and go on, meditation. This is tapasya. These are the items of tapasya. There is scorching heat and they will arrange that. There is pinching, chilly cold, less than hundred degree, and they will go under water and put the body up to this and meditate. These are the items of tapasya. Tapasya. So for God realization formerly people used to undergo such severe type of penances, and at the present moment we are so fallen, we cannot tolerate these four principles? Is it very difficult? We are imposing some tapasya, that "Don't indulge in these things. No illicit sex, no intoxication, no meat-eating, no gambling." These are the items of tapasya for advancing in Kṛṣṇa consciousness. So is it very difficult? It is not difficult. If one can practice, go within the water up to the neck in chilly pinching cold, is it more difficult to give up illicit sex and meat-eating and intoxication? We are not advising, "No sex." Illicit sex. So where is the difficulty? But the age is so fallen that even these primary tapasya we cannot execute. That is the difficulty.

But if you want to realize God, as it is said here, tapasaiva, only by tapasya, only by penance, one can realize. Otherwise not. Otherwise it is not possible. Therefore this word is used, tapasaiva. Tapasā eva: "only by tapasya." There is no other means. Tapasā eva param. Param means the Supreme. If you want to realize the Supreme, the Absolute, then you must agree to certain type of tapasya. Otherwise it is not possible. The preliminary little tapasya. Just like ekādaśī. That is also item of the tapasya. Actually on the ekādaśī days we shall not take any food, even drink water. But in our society we are not doing so much strictly. We say, "Ekādaśī, you don't take food grains. Take little fruit, milk." This is tapasya. So we cannot execute this tapasya? So if we are not prepared to undertake even this very, very easily executable tapasya, then how we can expect go back to home, back to Godhead? No, that is not possible. Therefore here it is said, tapasaiva, tapasā eva. Eva means certainly. You have to. Now, executing this tapasya, penances, are you loser? You are not loser. Now, anyone who will come from outside, they will see in our society, our members, boys and girls. They say, "bright-faced." Do they not? They see distinction. One priest in plain cloth… I was going from Los Angeles to Hawaii. One priest, he came to me in the plane. So he asked my permission, "Can I talk with you?" "Yes, why not?" So his first question was that "I see your disciples very bright-faced. How it has been done?" He's sincere. So where is the loss? By undergoing, by denying all these things, sinful activities, we are not loser. We can live very simple life. We can sit down on the floor, we can lie down on the floor. We don't require much furniture, neither large amount of gorgeous dress. So tapasya required. If we want advancement in spiritual life, we must accept some sort of tapasya. In the Kali-yuga we cannot accept such severe type of tapasya as in the cold, we go underneath, under water, sometimes drowning or sometimes up to this, and then meditate or chant Hare Kṛṣṇa. That is not possible. The minimum. So tapasya must be there.

So we should note it by this verse that some sort of tapasya must be done if we are serious about God realization. That is wanted. And then the first realization is jyoti, brahmajyoti. Generally, the Māyāvādī transcendentalists, they think that this realization of brahmajyoti is all in all. The yogis, they think that realization of sarva-guhāvāsam, sarva-bhūta-guhāvāsam… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. God is there in everyone's heart. This is accepted in all śāstra. In the Bhagavad-gītā says, here also it is said, sarva-bhūta-guhāvāsam. Guhā means the heart, core of heart. So He is there. So one feature is brahmajyoti; another feature is sarva-bhūta-guhāvāsam. The Lord is everywhere, not only your heart, my heart or any animal's heart, beast's heart, bird's heart, but He is also within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Paramāṇu means atom. Within the atom there is also. Sarva-bhūta-guhā, within, āvāsa, He is living there. So this is one feature. This is called Paramātmā feature, or Supersoul feature. As it is said in the Bhagavad-gītā, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: [Bg. 13.3] "I am also owner of this body, but I am distributed in everyone's heart." In another place, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. So God is present everywhere. He is omnipotent, omnipresent. So in our temple He is already there, and still more manifest, He is present here as arcā-vigraha, the form of the body by which He can accept our worship. He can accept. It is not that He is different from the original Kṛṣṇa. No, He is Kṛṣṇa, the same Kṛṣṇa, goloka eva nivasati, who is living in Goloka Vṛndāvana, but akhilātma-bhūtaḥ [Bs. 5.37], He can present Himself in different forms for accepting service for realization.

So the arcā-vigraha is also Kṛṣṇa. Therefore, adhokṣajam. Adhokṣajam, adhah-kṛtaṁ akṣajaṁ jñānam. Our knowledge is what we see. We can see stone. We can see metal. We can see other material elements, wood. So Kṛṣṇa has appeared as we can see Him. Because we cannot see more than stone, wood, metal, therefore Kṛṣṇa has appeared as stone statue. But He is not stone statue. That we have to understand. He is Kṛṣṇa, but He is so kind that He has appeared before us as we can see Him. This is the philosophy, not that stone is Kṛṣṇa. Stone is also Kṛṣṇa in the ultimate sense because stone is the expansion of energy of Kṛṣṇa, material energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva…, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. This is called philosophy of inconceivable one and different. The same example can be given: just like the sunshine. In the sunshine there is heat and temperature. [break] …say the sunshine has come… (aside:) Why you are standing? If you stand… This side. "If the sunshine has entered my room, therefore sun has entered my room." This is Māyāvādī philosophy. No. By the entrance of sunshine within your room, the sun has entered and has not entered. This is right philosophy. Acintya-bhedābheda. Acintya, simultaneously one and different. This is Caitanya Mahāprabhu's philosophy, acintya-bhedābheda. We cannot think, adjust, that how one thing can be the other thing. That we cannot experience due to our little fund of knowledge, poor fund of knowledge. But in case of Kṛṣṇa, God, that is possible, simultaneously one and different. So here, if you think… To the atheist this form is made of stone, and they are thinking that "These crazy fellow, they are worshiping a stone." In that sense, Kṛṣṇa is not there. If a crazy man breaks the statue, he does not break Kṛṣṇa, but he breaks the stone. This is simultaneously one and different. For the devotee, He is Kṛṣṇa. All the time He is Kṛṣṇa. Because even if you take it as stone, stone is also Kṛṣṇa because it is expansion of Kṛṣṇa's energy. The same example: the sunshine is also sun. And Kṛṣṇa is, being omnipotent, He can accept your service any way. Provided you want to render service, Kṛṣṇa is ready to accept it.

Therefore our duty is that we should never think of this Deity as something made of stone or metal. We should always think, "Here is Kṛṣṇa personally present." That is devotion. And we should worship Him like that. We should offer respect, that "Here is Kṛṣṇa. We cannot do anything wrong." And therefore there is list of offenses of worshiping, sixty-four… Or how many? It is stated in The Nectar of Devotion. Do you discuss this? So we should avoid these offenses, not that "Here is a stone statue. He is not going to see I am doing this offense." Then that is not very good. We should always feel that "Here is Kṛṣṇa, personally present." Actually He is personally present. Then are we so fool, that we are worshiping a stone deity? No. "We" means we have installed this Deity under the direction of previous authorities, ācāryas. So it is not whimsical. We have installed the Deity exactly under the direction of the previous ācārya, and therefore the Deity is personally present, Kṛṣṇa. As He is present everywhere, sarva-bhūta-guhāvāsam, similarly, He can live in many millions of temples simultaneously and live at the same time Goloka Vṛndāvana. That is Kṛṣṇa. That is Kṛṣṇa's omnipotency. So Kṛṣṇa, being very kind, He has appeared in our various temple. So we should very careful that "Here is personally present Kṛṣṇa. Here is… Personally, Rādhārāṇī is there. Personally, Lord Caitanya is there, Lord Jagannātha is there." But He is keeping Himself is such a way that you can handle in any way. Even if you commit some mistake, He does not protest. But we should not commit any mistake. That is our duty. We should not create such thing as it is offensive. Therefore the direction is there in the śāstra that "You do like this. Do like this; there will be no offense." And offenseless service will make you more and more advanced in spiritual life.

So Kṛṣṇa has… Bhagavantam. Here it is said, bhagavantam. The Supreme Personality of Godhead is Kṛṣṇa, but He is adhokṣajam, beyond our sense perception. Adhokṣaja. Adhah-kṛtaṁ akṣajaṁ jñānam. Our knowledge is limited within this sense perception. That's all. We can see so long the light is there. If the light is not there, then our seeing power is finished. Therefore it is limited. And Kṛṣṇa is beyond this limitation. Therefore His name is Adhokṣaja. Adhah-kṛtaṁ akṣajaṁ indriya-jñānaṁ yena. Akṣajaṁ jñānam means "knowledge acquired by sense perception." Akṣaja. Akṣa means "eyes," and ja means "generated." So I see this book because my eyes are seeing it is book. But as soon as the light is off, I cannot see where is the book and where is the table, where you are. Similarly, we cannot see at the present moment by the imperfect senses what is Kṛṣṇa. Therefore it is Kṛṣṇa's kindness that He has appeared before you in a manner by which you can see Him. This is Kṛṣṇa's mercy. Not that the atheistic philosophy, "They are worshiping Deity, some stone, some metal," not like that. He is adhokṣaja. We cannot see Kṛṣṇa with our present eyes, but we can see Him through the scripture. The "through the scripture" is that although we cannot see Him by our present imperfect senses, adhokṣaja, beyond our perception, still, we can see Him. How? Through the authorities. Through the authorities. The same example, as I have given, that I do not know who is my father, but through the authority of mother, I can see him: "Here is my father." This is called authority seeing. If mother certifies that "My dear child, here is your father," that is the only certificate, authority, you can understand who is your father. Otherwise there is no… By experimental knowledge, by mental speculation, "He may be my father, he may be my father, he may be my father…" That you go on speculating for many millions of years. Still, you will not be able to understand who is your father. But if you take the authority of your mother, immediately you understand. That is, means, adhokṣaja. You cannot speculate what is God, but if you take the authority, then you can understand God. Otherwise it is not possible.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

This is a verse. It is said, "My dear Lord, Your lotus feet," padāmbuja-dvaya, "can be understood by a person who has received a little favor of You." Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi: [SB 10.14.29] "One who has received little favor, he can understand." And what for others? "For others," na ca anya eko 'pi ciraṁ vicinvan, "if they speculate for millions of years, still, they will not be able to understand." Just like in your country Bhagavad-gītā was being read for the last two hundred, three hundred years. So many scholars, so many Indian scholar or American, they have written Bhagavad-gītā. But not a single person understood Kṛṣṇa, not a single person. But now, when they are reading Bhagavad-gītā As It Is, they are understanding by the mercy of God. The mercy is shown if you follow the process, authoritative process. Prasāda-leśānugṛhīta eva hi. One who has received a little, minute quantity of the favor of Kṛṣṇa, he can understand Kṛṣṇa. And others, if they go on speculating for millions of years, they will not be able to. This is a fact. Therefore He is called Adhokṣaja.

So our Kṛṣṇa consciousness movement is the authorized process by which you can understand Kṛṣṇa, the Supreme Lord. By other methods it is not possible. Kṛṣṇa personally says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Nobody can understand. Out of many millions and trillions of persons, one is interested how to make his life success. Otherwise they are not interested even. Like cats and dogs they are jumping here and there. That's all. And out of those persons who are interested, some may understand what is Kṛṣṇa. So Kṛṣṇa is not so very easily understood, but by the grace of Kṛṣṇa we can understand Him if we follow. Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, there is no more superior power than Me, or greater than Me." So if we accept the statement of Kṛṣṇa, then we understand Kṛṣṇa immediately. Otherwise, by speculation, it is not possible. That is the fact. There are so many… Such a person, such a big, who is estimated as very, very big person, Mahatma Gandhi, he could not understand Kṛṣṇa. From his writing we see. He said, "I don't believe that there was any person Kṛṣṇa living ever." Just see. He could not understand. Similarly, Dr. Radhakrishnan, Tilak, so many big, big scholars, they have written comment on Bhagavad-gītā, but they, still they have proved that they're rascal number one. Because they did not follow the process of understanding Kṛṣṇa, therefore they could not understand. And here even a child, our Śyāmasundara's daughter, (s)he used to go to somebody and ask him, "Do you know what is Kṛṣṇa?" He says, "No, I do not know." "He's the Supreme Personality of Godhead." Just see. And all these boys and children, they are learning so easily Kṛṣṇa, and a person like Mahatma Gandhi, he said that, something different. You see? Just see. This is the position.

So you have to follow the authoritative principles by the paramparā system. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. If you have got faith in God, Kṛṣṇa, and similar faith in the spiritual master and follow his instruction, then you will understand Kṛṣṇa in His different features: jyoti, bhagavān, and sarva-bhūta-guhāvāsam. He is the brahmajyoti just like the sunshine, and He is the Supreme Personality of Godhead Kṛṣṇa, and He is the Supersoul, Paramātmā, in everyone's heart. The process is tapasaiva, a little tapasya. So whatever little tapasya we have prescribed, you follow. You will understand Kṛṣṇa. And if you understand Kṛṣṇa, then your life is successful.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 3.22: Lectures
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Śrīmad-Bhāgavatam 3.22.19

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Tehran, August 8, 1976
Dayānanda:

ato bhajiṣye samayena sādhvīṁ
yāvat tejo bibhṛyād ātmano me
ato dharmān pāramahaṁsya-mukhyān
śukla-proktān bahu manye 'vihiṁsrān
[SB 3.22.19]

Pradyumna: (chants synonyms, etc.) Translation: "Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semina from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy."

Prabhupāda: Read the purport.

Pradyumna: Purport: "Kardama Muni expressed his desire for a very beautiful wife to Emperor Svāyambhuva, and he accepted his daughter for marriage. He was in the hermitage practicing complete celibacy as a brahmacārī, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in brahmācārya for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One sould beget a child who can perform the duties of Viṣṇu; otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of māyā in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child-Kapila, the incarnation of the Personality of Godhead, who enunciated the philosophy of Sāṅkhya. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Kṛṣṇa consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained. Both are animalistic and simply eat, sleep, mate, defend and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahūti for the whole duration of his life. He would simply associate with her until she had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take sannyāsa and engage in the perfectional paramahaṁsa stage. Paramahaṁsa refers to the most highly elevated perfectional stage of life. There are four stages within sannyāṣa life, and paramahaṁsa is the highest order. The Śrīmad Bhāgavatam is called the Paramahaṁsa-saṁhitā, the treatise for the highest class of human beings. The paramahaṁsa is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the paramahaṁsa stage are completely engaged in Kṛṣṇa consciousness, or devotional service, there is no scope for envy. In the same order as Kardama Muni, about one hundred years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teaching of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples."

Prabhupāda: So householder life is not condemned. It is required. If there is no householders, then wherefrom the saintly persons will come? They will not drop from the sky. So everything is required. In our society, we have got householders, we have got brahmacārīs, we have got sannyāsīs. Everything is required. So Kṛṣṇa consciousness movement is very scientific movement for the total benefit of human society. If it is properly carried out, then everyone will be satisfied and happy and go back home, back to Godhead.

Thank you. (end)

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Śrīmad-Bhāgavatam 3.22.20

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Tehran, August 9, 1976

Parivrājakācārya:

yato 'bhavad viśvam idaṁ vicitraṁ
saṁsthāsyate yatra ca vāvatiṣṭhate
prajāpatīnāṁ patir eṣa mahyaṁ
paraṁ pramāṇaṁ bhagavān anantaḥ
[SB 3.22.20]

Pradyumna: (chants synonyms, etc.) Translation: "The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all prajāpatis, the personalities meant to produce living entities in this world."

Prabhupāda: So the purpose of marriage is explained here. Putrātve kriyet bhāryā putra piṇḍa prayojanam. For the purpose of one or two nice children one should marry, not for sense gratification. This is the Vedic purport of marriage. So in our Kṛṣṇa consciousness movement we allow marriage on this principle, not for sense gratification. All the chief devotees of Lord Caitanya… Or even Lord Caitanya Himself, he married twice. So marriage is not prohibited, but everything should be under regulative principle according to the law. Then either one is sannyāsī or a married man or a brahmacārī, it doesn't matter.

Caitanya Mahāprabhu stressed, ye kṛṣṇa-tattva-vettā, sei 'guru' haya. He never said that the sannyāsīs should be guru and not the gṛhasthas. He says ye kṛṣṇa-tattva-vettā, sei 'guru' haya. Anyone who knows the science of Kṛṣṇa, he can become guru. And that guru Caitanya Mahāprabhu says everything very simplified.

āmāra ājñāya guru hañā tāra'sarva deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Sarva deśa, or ei deśa, wherever you are living, it doesn't matter. Just like our Atreya Ṛṣi, he's gṛhastha, he's living in Iran, Tehran, but it doesn't matter. If he speaks kṛṣṇa-kathā, then he's guru. It is very simple thing. We should not speak beyond what is spoken by Kṛṣṇa. Take Bhagavad-gītā and try to preach the principles, speak whatever is spoken in the Bhagavad-gītā. Then it doesn't matter whether you are a gṛhastha or a sannyāsī or brahmacārī. You become guru.

So our mission, Caitanya Mahāprabhu's mission, Kṛṣṇa consciousness, the same mission as Caitanya Mahāprabhu, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. This kṛṣṇa-upadeśa I have translated into "Kṛṣṇa conscious," how to make people Kṛṣṇa conscious. This is our mission. On this principle, either gṛhastha or vānaprastha or sannyāsī, everyone can take part. Ye kṛṣṇa-tattva-vettā, sei 'guru' haya. Caitanya Mahāprabhu was taking instruction from Rāmānanda Rāya. He was gṛhastha, not even brāhmaṇa. So he was hesitating, that "Caitanya Mahāprabhu is coming from a very exalted brāhmaṇa family, and sannyāsa," and Rāmānanda Rāya was gṛhastha, not even brāhmaṇa. How he could teach Him or give Him instruction? He was hesitating. So Caitanya Mahāprabhu, in order to favor him, He said, "It doesn't matter. Don't hesitate."

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
[Cc. Madhya 8.128]

By his practical life, He was asking Generally, questions are asked to the superior person, and the superior person answers. But Caitanya Mahāprabhu, although He was superior in everything, He was asking Rāmaṇanda Rāya to answer. He made Haridāsa Ṭhākura-he was Muhammadan by birth-nāmācārya, the ācārya of spreading Hare Kṛṣṇa mahā-mantra. These are the wonderful activities. Sanātana Gosvāmī, he practically became Muhammadan. Why practically? Absolutely. He was rejected by the brāhmaṇa society because he was minister, he was mixing with the Muhammadan and everything. He was eating with them. So the brāhmaṇa society rejected him. The name was also changed, Sakara Mallika. Nawab Hussain Shah's very confidential man. Nawab Hussain Shah was keeping Sanātana Gosvāmī as his representative in everything. The government was being managed by him. So Caitanya Mahāprabhu accepted them, and they became the Gosvāmīs, Sanātana Gosvāmī.

So in this movement, no such consideration, who is who. Anyone who takes to Kṛṣṇa consciousness, he is first class, that's all. So our principle should be how to make people Kṛṣṇa conscious, God conscious. Then our mission will be successful. Either as gṛhastha, as a vānaprastha, as sannyāsī, it doesn't matter. Philosophy, the truth, should be preached. Everyone will be happy. That is Kṛṣṇa consciousness.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 3.22.21

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Tehran, August 10, 1976
Pradyumna: (leads chanting, etc.)
maitreya uvāca
sa ugra-dhanvann iyad evābabhāṣe
āsīc ca tūṣṇīm aravinda-nābham
dhiyopagṛhṇan smita-śobhitena
mukhena ceto lulubhe devahūtyāḥ
[SB 3.22.21]

Translation: "Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage."

Prabhupāda: Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. There is one instance of Kṛṣṇa consciousness, how the devotee does not lose a single moment without thinking of Kṛṣṇa. Satataṁ kīrtayanto mām [Bg. 9.14]. Kīrtaniyaḥ sadā hariḥ [Cc. Ādi 17.31]. This instruction we get. So, sadā tad bhāva-bhāvitaḥ [Bg. 8.6]. If you practice like that, then there is chance of being transferred to Kṛṣṇa just after leaving this body. So somehow or other you should be absorbed in the thought of Kṛṣṇa. We get all these examples from authorities. Just like Ambarīṣa Mahārāja, he was emperor, very responsible man. But sa vai manaḥ kṛṣṇa-padāravindayor: he kept his mind always on the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. So although great emperor, so responsibility, still it was possible for him to keep his mind on the lotus feet of Kṛṣṇa. In South India there is a class of professional dancer. They take a big jug on the head and without any, what is called? Bira?

Dayananda: Cloth, cap, ring.

Prabhupāda: Yes, ring. It is kept as it is. The head is shaved, but they are so practiced to keep the balance that the pot does not fall down. It remains exactly. This is an art-they will dance, and the pot on the head will never fall down, keeping the balance. So by practice it is possible. There are many professional vendors, they keep their basket on the head, and taking a child, going and canvassing, "We have got this fruit." It never falls down. They are keeping the balance. So this is a crude example that everything can be done by practice. One may be very responsible officer, like Ambarīṣa Mahārāja, the emperor. It is not joke. But still his mind is absorbed in the thought of Kṛṣṇa. Sai vai manaḥ kṛṣṇa-padāravindayor. There is another example Rūpa Gosvāmī gives, that a woman who has got an extra lover besides the husband. So she's always thinking of that lover although she's busy with household affairs. Para vyasaninanina(?). That means if you want somebody very seriously, you can think of him always, twenty-four hours, in spite of your being engaged in so many duties. It is possible.

So we have to practice this Kṛṣṇa consciousness. Here, in this material world, we have to work. Without work, you cannot maintain even your family, your body. That is not possible. Śarīra-yātrāpi te na prasiddhyed akarmaṇaḥ. Kṛṣṇa says (to) Arjuna that without karma you cannot maintain even your body. So you have to work. Śarīra-yātrāpi te na prasiddhyed akarmaṇaḥ. And this material world means you have to maintain by working. And spiritual world means na tasya kāryam kāranam ca vidyate. There is nothing to work, as Kṛṣṇa has nothing to work. He is simply enjoying What is called? Swing. So Kṛṣṇa is enjoying, and Kṛṣṇa's associates are enjoying. They have nothing to work. That is spiritual world. Cintāmaṇi prakara sadmasu kalpa vṛkṣa: [Bs. 5.29] that is a different world. There is no material body. Therefore there is no need of the material body. That is a different world. But in this material world we have to work. Tṛtīyā-karma-samjñaṇya avidyā-karma-samjñānya tṛtīyā śaktir iṣyate. This material world means you have to work and adjust things for your maintenance. That you cannot escape. But still, we have to become Kṛṣṇa conscious.

So things are to be adjusted as it is prescribed by great authorities. In Bhakti-rasāmṛta you'll find the regulative principles. That is called Vaiṣṇava-smṛti. So here we cannot live without working, and still we have to become always Kṛṣṇa conscious. This art, to understand and to practice, is Kṛṣṇa consciousness movement. Then in spite of my being engaged in so many so-called material things Because a devotee has nothing to do with material things. Even if he works for maintenance of the body, that is not material. Just like Bhaktivinoda Ṭhākura, who was magistrate. But it is not for a magistrate to write so many books-siddhānta-pūrṇam. So he was in a different transcendental platform. So that is possible. The mind may be absorbed in Kṛṣṇa's thought, satataṁ kīrtayanto māṁ [Bg. 9.14], tuṣyanti ca ramanti ca. That is possible by practice. Here Kardama Muni is a living example. And there are mahy other examples, that we can remain fully Kṛṣṇa conscious in spite of being engaged in so-called material activities. That is possible.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 3.22.22
and Initiations

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Tehran, August 12, 1976
Prabhupāda: He knows the rules and regulations?
Atreya Ṛṣi: Yes, Śrīla Prabhupāda.
Prabhupāda: Let him say. Let him say.
Atreya Ṛṣi: You can say it in English?
Mustafa: I can't say it completely correctly.

Prabhupāda: Say it in English. No illicit sex, no gambling, no intoxication, no meat-eating.

Mustafa: …and eggs and fish.

Atreya Ṛṣi: His name in Parsi, his name is Mustafa.

Prabhupāda: So his spiritual name Vallabha dāsa.

Atreya Ṛṣi: Balab?

Prabhupāda: Vallabha dāsa. Not like that, here.

Atreya Ṛṣi: Vallabha dāsa. His name is, in Parsi, Hussain. It means ”all-compassionate.”

Prabhupāda: So far the ten offenses, you will teach them. Your name, Śrīdhara dāsa.

Atreya Ṛṣi: Śrīdhara dāsa.

Prabhupāda: Hare Kṛṣṇa. So read one passage from the books.

Pradyumna: (leads chanting, etc.)

so ’nu jñātvā vyavasitaṁ
mahiṣyā duhituḥ sphuṭam
tasmai guṇa-gaṇāḍhyāya
dadau tulyāṁ praharṣitaḥ
[SB 3.22.22]

Translation: ”After having unmistakenly known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled to hers.”

Prabhupāda: (repeats verse in Sanskrit) So here is the Emperor Manu, so he decided to give his daughter to Kardama Muni. And the sanction of the Queen, that was also expected. That means the father’s sanction, the mother’s sanction, and the girl who is going to be married, her sanction. These things are required before marriage takes place. Nowadays, dāmpatye ratim eva hi svīkāram eva udvāhe: marriage takes place simply by agreement between the parties, the boy and the girl. They can go to any magistrate and get it registered. But according to Vedic system, that is not the system. The system is the father, mother also must agree. The agreement must be, the parents’ sanction must be there.

So guṇa-gaṇāḍhyāya, Kardama Muni, great yogi, what to speak about his qualities. Dadau tulyām, and Devahūti also equally qualified. So this kind of marriage is very happy marriage, and the result of such marriage is Kapiladeva. Because the marriage was very appealing, therefore Lord Kapiladeva, incarnation of Kṛṣṇa, He appeared in the womb of Devahūti. There are two Kapilas, original Kapila is the son of Devahūti and Kardama Muni. Therefore He is particularly known as Devahūti-putra Kapila. Sāṅkhya philosophy was enunciated by Him. He taught His mother also. You’ll find all those instructions of Kapila Muni to His mother. So the system was very nice. Everything was there. There was no question of simply brahmacārīs. No. There are married couples. This Kardama Muni was a great yogi. Still, he married. There was no disturbance. Although he promised one son only to Devahūti, but I think he got another nine daughters. So very nice system, everything was there-but for the purpose of realization of the highest truth. That is the civilization. Nothing has to be stopped; everything can go on. For bodily comforts we are very much busy, that’s nice. But if you increase the bodily comforts, there is no limit. That should not be the purpose of life.

In a Bengali proverb it is said, śarīre na mahaseya ye sahaye taya saba. This body is so nice that if you practice something, it will be accustomed. Just like we are sitting on the floor. If we practice to sit on the floor, there is no necessity of this couch. We are not refusing couch if available, but not that without couch I cannot sit. This kind of civilization is condemned. Besides that, we have got our own business. The real business is athāto brahma jijñāsā. Jīvasya tattva-jijñāsā. In the Śrīmad Bhāgavatam you will find, kāmasya nendriya-prītir [SB 1.2.10]. So there are some necessities for sense gratification, but not for the senses, but for spiritual upliftment. Jīvasya tattva-jijñāsā. The life is meant for inquiring about the Absolute Truth.

So we cannot spare our valuable time for bodily comforts, sacrificing our real aim of life, self-realization. That is not civilization. That is animal civilization. First consideration is self-realization. Therefore you’ll find Vedic civilization very simple because they took it main business, self-realization. The bodily comforts… Big, big kings, because they had to rule over the country, some gorgeous type, style of living. They were… Ordinary persons, they were satisfied in a cottage. Still you’ll find in India in the villages-I think here also the same-they don’t mind. I see from the street the original walls.(?) They are not very much interested how to live comfortably. The real purpose of life should be done. At the present moment the civilization is simply for bodily comforts. Divasa-śarīra-sāje. Whole day is spoiled for trying how to make the, keep the body in comfortable situation. That is not the purpose of life. The purpose of life is, we should supply the necessities of the body as you can keep fit for executing spiritual purpose. But at the present moment there is no spiritual purpose, simply bodily comforts. This is the civilization of animals. As animals they do not know anything except bodily comforts. If human society becomes like that, then it is animal society. And because it is animal society, there is no peace in spite of advancement of material conforts.

So we can take instruction from the vivid, living examples of this Kardama Muni and Devahūti. Kardama Muni is an ascetic, very simple living, and Devahūti is the daughter of emperor. And she agreed to marry Kardama Muni, so, engage in the service of her husband. So just imagine a person, ascetic. What assets he has got? No home, no good food, nothing. Still she agreed gladly. Here it is said, dadau tulyāṁ praharṣitaḥ. So ’nu jñātvā vyavasitaṁ mahiṣyā duhituḥ sphuṭam. Duhituḥ, consent of the daughter. It was, the daughter’s consent was taken, ”Whether you like,” but she selected her husband. She told that ”There is Kardama Muni. I want to marry him, that Kardama Muni.” She expressed her desire to her father, and the father and mother came to offer the daughter to Kardama Muni. The first consent was the daughter’s. Now just see, she was emperor’s daughter, how comfortably she was living, but she voluntarily accepted all the difficulties for becoming the wife of an ascetic. You cannot expect royal comforts when one becomes the wife of an ascetic. Of course, later on everything was given to her by the mystic power of Kardama Muni, but in the beginning she accepted in a very humble cottage to live with her husband and serve him.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 3.25: Lectures

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Śrīmad-Bhāgavatam 3.25.1

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Bombay, November 1, 1974
Prabhupāda:
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sākṣād
ātma-prajñaptaye nṛṇām
[SB 3.25.1]

So we are reciting from our latest edition of Śrīmad-Bhāgavatam. This is Third Canto, Part Four. We have finished Third Canto, publishing. This is very important subject matter. The Kapila, the expounder of Sāṅkhya philosophy, he instructed to His mother, Devahūti. There are two Kapilas. Real Kapiladeva is Kapila. He expounded Sāṅkhya philosophy to instruct His mother. But later on, some imitation Kapiladeva also appeared-atheistic Sāṅkhya philosophy. He has simply dealt with the twenty-four different elements without information of God. Therefore there are two Kapilas. One Kapila is called the devahūti-putra Kapila; another is atheist Kapila.

So about Kapiladeva it is said, Śaunaka Ṛṣ…, that kapilas tattva-saṅkhyātā: "Kapila, the Supreme Person," tattva-saṅkhyātā, "He can explain what is Absolute Truth." Kapilas tattva-saṅkhyātā bhagavān. Without Bhagavān, nobody knows what is the actual position of the Ultimate Truth. Nobody can know it. Therefore Bhagavān Kṛṣṇa or His incarnation occasionally visit to give you information about what is the aim of life. Tattva-saṅkhyātā. Saṅkhyātā means expounder, and tattva means the Absolute Truth. So Absolute Truth is Bhagavān Himself, Kṛṣṇa Himself. So we cannot understand the Absolute Truth or the Supreme Person by mental speculation. That is not possible, especially when we are under the influence of the three modes of material nature because material nature is divided into three status: sattva-guṇa, rajo-guṇa, and tamo-guṇa. Those who are in the sattva-guṇa, they are fit for understanding the Absolute Truth. Sattva-guṇa means the brahminical qualification. Satyaṁ śamo damas titikṣā ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. They can understand. Therefore, in our Vedic conception of human society there must be a class of men, actually brāhmaṇa. Then they will be able to expound the real truth of life. If everyone becomes śūdra, then the Absolute Truth cannot be understood.

Just like at the present moment, kalau śūdra-sambhavaḥ: "In the Kali-yuga, everyone is śūdra." It is hardly to be found, a qualified brāhmaṇa. Of course, there are, but very rare. Practically brāhmaṇa is not a single there, especially in this age.

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

The people of this age, they are short-living and manda, very slow in everything, not interested. Actually human life is meant for understanding the spiritual value of life, but on account of the people being śūdras, they are not interested. They are forgetting the real purpose of life. Manda. Manda means slow and bad. Everyone is bad or slow. Mandāḥ sumanda-matayaḥ. And they have got… Everyone has got a particular type of understanding. Sumanda-matayaḥ. That is not bona fide. Sumanda-matayo manda-bhāgyāḥ: "And everyone is misfortunate, unfortunate." Upadrutāḥ: "And they are disturbed by so many causes." And the gradually, the situation will be like this. It is already manifest. Anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ: [SB 12.2.9] "There will be no rain in the sky, and there will be scarcity of foodstuff," and kara-pīḍitāḥ, "and government will levy tax very heavily." These are already predicted, and we are experiencing. So this age is very miserable. Kali-yuga is very miserable. Therefore Caitanya Mahāprabhu, He is Kṛṣṇa Himself. He came. He advised all people of the world that "You simply chant Hare Kṛṣṇa." Very simple thing. Harer nāma harer nāma. It is not His invention, but it is in the śāstras, Purāṇas. This advice is there,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age, people being all śūdras, less intelligent, unfortunate, disturbed, how they will be able to understand the Absolute Truth or the aim of life?

So anyway, as it is stated in the Bhagavad-gītā that,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

So similarly, some time before, some hundreds and thousands of years, Kapiladeva appeared, devahūti-putra Kapiladeva. His father's name is Kardama Muni. So after Kapiladeva's birth, when He was grown up… That is the system of Vedic civilization. When children are grown up, the father retires. He takes sannyāsa, or goes out of home simply for cultivating spiritual life, not that throughout the whole life, rot in this material world, no. Pañcāśordhvaṁ vanaṁ vrajet. That is the injunction of the śāstra. We have got eight kinds of āśrama, er, four kinds of āśrama and four kinds of varṇas. So the… Formerly they used to follow very strictly. So Kapiladeva's father, Kardama Muni, after the son was grown up, he left his home, giving in charge of his wife. The wife was given in charge of the grown-up boy, not that the boy was in charge of the…, no. So that incident, that narration, is stated in this part.

So kapilas tattva-saṅkhyātā bhagavān. Kapila is Bhagavān. Nowadays Bhagavān is so cheap. They misuses of the word. But here you will find that Bhagavān is not an ordinary man. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Because Bhagavān Kṛṣṇa appeared as human being, so the mūḍhas, rascals and fools, they think of Kṛṣṇa as ordinary human being, mūḍha. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam, tribhir guṇamayair bhāvaiḥ, mohitam [Bg. 7.13]. So still there are devotees who can understand. Just like Arjuna understood that "Kṛṣṇa, although He's my friend, playing the part of my friend, but He is Supreme Personality of Godhead." Therefore, when Kṛṣṇa instructed Arjuna for our benefit… Arjuna is in perfect knowledge, but aiming at Arjuna, Kṛṣṇa is giving instruction for all human society, and he admitted. After knowing Bhagavad-gītā, Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "My dear Kṛṣṇa, You are the Paraṁbrahma." Paraṁbrahman. Every one of us, Brahman. Brahman means spirit soul. We are not this body. Bhāgavata… This is realization, self-realization. That is Vedic culture. One must understand what he is. We should not keep ourself in ignorance like cats and dogs, thinking that "I am this body," "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," "I am Hindu," "I am Muslim," or so many designations. That is bodily designation. So when one comes to the spiritual understanding, that is called Brahman realization. Bhāgavata…

So we are all Brahman; simply we have to understand it. It is not that we are abrahman; by some practice we become Brahman, no. Just like gold is gold, but if it is covered with some dirt, the dirt can be removed, and the gold is gold; similarly, we are Brahman, spirit soul. Somehow or other we have come in contact with these material elements, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], and we have got this body, covered, and I am thinking, "I am this body." This is ignorance. This is ignorance. So unless one is enlightened by the spiritual knowledge, he remains only just like cats and dogs. And to understand spiritual identification, that is called dharma. Dharma means that. And the ultimate goal of dharma is spoken by Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have created so many dharmas: Hindu dharma, Mussulman dharma, Christian dharma. These are manufactured. Of course, there is indication how to execute dharma, but real dharma-when you come to the conclusion, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19].

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

So this is… Kṛṣṇa consciousness movement is for this purpose, that we… We are not preaching any particular sectarian religious system. No. We are preaching the real what is meant by religion. Religion means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Nobody knows what is dharma. This is the position. Because dharma means the order of the Supreme Being. That is dharma. Just like law means the order of the government, similarly, dharma means the order of the Supreme Being. That is dharma. This is the simple definition of dharma. So God is one; His order is one. How there can be different dharmas? It is not possible. That is ignorance. When we create different dharma, that is due to ignorance: Hindu dharma, Muslim dharma, Christian dharma or this dharma, that dharma… No. Gold is gold. Does it mean that if a Christian possesses some gold, it becomes Christian gold? Or Hindu possesses some gold, it becomes Hindu gold? No. Gold is gold. Either it is in possession of Hindu or Muslim or Christian, it doesn't matter. Gold is gold. So we are preaching that, that "Here is dharma, to surrender unto the Supreme Being." That is dharma. Sarva-dharmān parityajya [Bg. 18.66]. This is bhāgavata-dharma. Everyone should be taught how to surrender to God.

So God is one. God cannot be two. When there is competition of God, they are not God. Just like it has become nowadays-in every state there is a God. That is not… Kṛṣṇa is not that kind of God. He is the Supreme God. Kṛṣṇa says in Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "Nobody is superior than Me." So that is… We are preaching. We are teaching people. These Americans and the Europeans, they have taken it seriously because they are fortunate. They have no information of these hodgepodge gods. That is their opportunity. I have told them, given the information that Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. I have not given any wrong information. Right information. Bhagavān means Kṛṣṇa. God means Kṛṣṇa. So I have given them this information as a peon, that "Here is God," and they have taken it seriously. Therefore they are advancing. See practically. Why they are advancing? Because they are not misled. They have been given the right information, and they have taken it seriously, and they are trying their best to do, to render service. That is the reason. People are surprised how these Americans and Europeans have become such great devotees and dancing in ecstasy. They are surprised. Yes, it is surprising. Even in their country the priests are surprised. But what is the reason they are advanced? Because they have taken the right thing, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That they have taken. Either you say blindly… Blindly or knowingly, if you touch fire, it will act. Fire is fire. It is not that because a child takes fire, it will not burn. It will burn. So why these Western young men, they are taking this movement seriously? Because it is acting as fire. It is acting as fire. They have taken fire, and it is acting as fire.

So there is information in the śāstra, accepted by the ācāryas. Just like kṛṣṇas tu bhagavān svayam, that is accepted by the ācāryas. Ācāryopāsanam. The Śaṅkarācārya even, although he is impersonalist, he has accepted Kṛṣṇa as the Supreme Personality of Godhead, and what to speak of others? Rāmānujācārya, Madhvācārya and Viṣṇu Svāmī, Nimbārka and, latest, Śrī Caitanya Mahāprabhu and His followers-all accept Kṛṣṇa the Supreme Personality of…, following the same principle as Arjuna said, "Kṛṣṇa, You are paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]." So this is simple thing. There is no need of speculation, "What is God?" "Where is God?" Here is God, sir. Here is God. You see. Why you foolish, you are searching? Here is God. He is not… Although Kṛṣṇa has come in a form which you can see… Kṛṣṇa has appeared before you just like stone statue. But He is not stone statue. Of course, stone is also God because stone is another energy of God, just like fire is also heat and light. And the heat is also fire, and light is also fire. Without fire, there cannot be light. Without fire, there cannot be heat So this material world is just like the heat and light of the supreme light, of the supreme fire. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā, tathedam akhilaṁ jagat. Just like fire is in one place… Just like sun. It is a, mean, a practical example. The sun is in one place. You have seen. It is light and heat, so expanding the light and heat throughout the whole universe, and as soon as you perceive light and heat, you can understand there is sun. So light and heat can be perceived by anyone. Therefore Kṛṣṇa says in the Bhagavad-gītā, prabhāsmi śaśi-sūryayoḥ: "I am the light and heat of the sun." Of course, moon, there is no heat. There is cooling effect. Two things are there. So all these are energies of Kṛṣṇa. Prabhāsmi śaśi-sūryayoḥ. So why people say, "Can you show me God?" You are seeing daily, every moment. But because you are fool, you have no sense of understanding. As soon as there is some heat, any man can understand there is fire. As soon as there is smoke, anyone can understand there is fire. Similarly, if you can feel the energy of the Lord, then you can feel the presence of the Lord immediately.

Now here, these boys, these girls, they are worshiping Kṛṣṇa, and they are becoming devotee. What is the sign of devotee? The sign of devotee is that the devotees are no more interested with material enjoyment. That is devotee. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. So these young boys and girls, they do not go to cinema. They do not smoke. They do not go any restaurant or club. Why? Virakti! Don't want this! What to speak of here, poor country, but in the European, American countries, everything is available very cheap. But they are not interested. They are interested to sit down on the floor without any chair and follow me, whatever I say. They have no sufficient eating even. I cannot give them to their standard. Still… Why? Because they don't want this material happiness. That is the test. That is the test. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. When one will become detestful to material enjoyment, you will know, or he'll know. Personally one can understand how much he is advanced in spiritual life. Spiritual life does not mean that a sannyāsī is smoking and drinking tea, one gallon of tea. That is not spiritual life. He must be detestful. So this dharma, or spiritual life, means to have no more interest in material activities but only in the understanding of God, the Supreme, and His service. That is spiritual life.

So actually the human life is meant for that purpose, because sense gratification, material happiness, the hogs also, they are enjoying. The enjoying… The hog is also whole day and night searching after stool, and after eating stool, when they get some strength, then sex without any discrimination of mother or sister or anyone. Hog's life. Therefore śāstra says, "Don't lead a hog's life." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Vid-bhujām means the stool-eater. They are also working so hard day and night simply for eating stool. And as soon as there is some strength, hypophosphate… Because stool contains all good chemicals. Hypophosphate, they say, who have tested… Of course, I do not know. They say that it is full of hypophosphates, and if you take hypophosphate… Sometimes doctor prescribes sera of hypophosphate for the weak people. So actually the hogs are very fatty. Therefore those who are meat-eaters, they like hog's flesh very nicely.

So anyway, this human life is not meant for imitating the hog's life. Human life is meant for tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. This is Vedic civilization, tapasya, the state, different grades of tapasya-brāhmaṇa, kṣatriya, vaiśya, śūdra-give them chance-gṛhastha, vānaprastha, brahmacārī. They are all meant for inducing people to come to this perfectional stage of understanding God. This is called varṇāśrama-dharma. Real purpose of this is varṇāśrama, four varṇas and four āśramas. Why? Now,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat toṣa-kāraṇam
[Cc. Madhya 8.58]

The whole aim is how to worship the Supreme Lord. That is human life. So if we make these divisions, so any class of men, if he comes to this social system of varṇāśrama-dharma, then automatically… Just like if you admit your son in a school, there is first class, second class, third class or eighth class. In this way he makes progress. One day that son comes out as a graduate. So the human society must accept. This is school of varṇāśrama-dharma. Then gradually he will be educated and he will come to the understanding. Brahma jānātīti brāhmaṇaḥ. One day he will understand what is Brahman, and that is brāhmaṇa. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. Janmanā jāyate śūdraḥ. By birth everyone is a śūdra. He has to be educated. Saṁskārād bhaved dvijaḥ. Dvija means twice-born. One birth is by the father and mother, and the next birth is by the spiritual master and Vedic knowledge. So Vedic knowledge is the mother, and spiritual master is the father. Then one becomes dvija. Therefore the sacred thread is offered, that "He is now divja. He has accepted the spiritual master to learn what is spiritual life." That is the significance. Then he is allowed to read this Vedic literature, the essence of Vedic literature. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3], this Śrīmad-Bhāgavatam. This is the essence. Nigama means Vedic. Nigama-kalpa-taru. Kalpa-taru means desire tree. A tree, desire tree, means whatever you like, you can take from it. Similarly, Vedic knowledge is so perfect, any knowledge, perfectly if you want to know, then you must… Tad-vijñānārthaṁ sa gurum eva abhigacchet śrotriyam [MU 1.2.12]. Therefore Vedic knowledge is called śruti. Śrotriyaṁ brahma-niṣṭham.

So when things are mismanaged and people forget the aim of life, at that time the Supreme Lord comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. So dharmasya glāniḥ means the human society, when missing the aim of life, at that time, when things are very much mismanaged, then out of compassion… Because God is more anxious to get us back to home, back to Godhead, than we are, because we are in ignorance. We do not know what is the kingdom of God, how to go back there, how to become happy. We have all forgotten. Therefore Kṛṣṇa comes at interval. He sends His representative, the devotee. That is going on. So sometimes He comes personally; sometimes He sends His incarnation. The Kapiladeva is an incarnation of the Supreme Person, Kṛṣṇa. Therefore it is stated here, kapilas tattva-saṅkhyātā bhagavān. Incarnation of Bhagavān is also Bhagavān. Bhagavān ātma-māyayā. Ātma-māyayā means… Māyā means illusion, māyā means affection, and māyā means energy. When Kṛṣṇa comes, or Kṛṣṇa's energy, or Kṛṣṇa's incarnation comes, that is not by force. Just like we. We are forced to come. Karmaṇā daiva-netreṇa [SB 3.31.1]. We have to accept a certain type of body by force, not ātma-māyayā. Suppose I have got this human form of body. I cannot demand that "Next life I will have like this." No. That is not possible. Next life you will get according to your karma. Just like you are being educated. You cannot say that "Make me the high-court judge." That is not possible. If you are qualified, then you become. Similarly, karmaṇā… You have to qualify yourself. So there are 8,400,000's of different forms of life. So by your karma, next life you can become a devatā, a demigod. Even if you like, you can become Indra, Candra. Or you can become cats and dogs. That depends… Karmaṇā daiva-netreṇa [SB 3.31.1]. So this will depend on my karma.

But Kṛṣṇa or His incarnation, when He comes, it does not depend on His karma, because He is above karma. He is fully independent. Therefore it is said, ātma-māyayā: "by His own energy," not by any external energy, forced by. Just like if the governor goes to the prison house, it is not that he has been forced to come to the prison, he is a condemned person, no. He goes there out of his good will to see how things are going on. But when an ordinary person is put into jail, he has been forced. He has been proved a criminal. So if the criminal thinks that "Here is governor. Now we are one, the governor and myself, one…" The pocket, pickpocket, criminal, if he thinks like that, that… Similarly, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Therefore rascals and fools, they think Kṛṣṇa is one of them, the same thing, as the criminal thinks the governor, as… Mahatma Gandhi went to jail, and if a pickpocket thinks that "Now Mahatma Gandhi and myself are the same…" No. Therefore it is said, ātma-māyayā. Mahatma Gandhi went to jail just to show the people: "Now, if you want to drive away the Britishers, so disobey their law, and they will put us into jail, and that jail will be effective." Jail svarājyake mandira hai. Mahatma Gandhi said. That was a policy, not that Mahatma Gandhi had to go to jail; he was a fit (?) for that person. Similarly, this is an example.

Similarly, when Kṛṣṇa or His incarnation comes in this material world, He maintains His position. That, the same thing. Mahatma Gandhi maintained his position. It is not that because Mahatma Gandhi went to jail, he became unpopular and nobody would respect him. No. He is respect was still there. Similarly, when the incarnation of God, Kṛṣṇa, He comes, He is not ordinary man. He is not ordinary man. He comes out of His good will. Paraṁ bhāvam ajānantaḥ. The rascals, they do not understand what is Kṛṣṇa, and they think that "Kṛṣṇa is like one of us, a human being, like that. He is…" No, that is not Kṛṣṇa understanding. Kṛṣṇa…

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Kṛṣṇa understanding is not so easy. It is said by Kṛṣṇa, "Out of millions of people, one become siddha." Siddha means self-realized. And yatatām api siddhānām: [Bg. 7.3] and after becoming siddha, out of many millions of siddhas, one can understand what is Kṛṣṇa.

But it is our great fortune that Śrī Caitanya Mahāprabhu, He appeared. He is Kṛṣṇa Himself, and He has given us a very, I mean to say, easy process to understand Kṛṣṇa. What is that? This is the easiest process, that you come here and hear about Kṛṣṇa. That's all. You haven't got to do anything. Simply come here. We are opening all these centers just to invite you, "Please come here and hear about Kṛṣṇa."

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

If you hear about Kṛṣṇa, you become purified. Hearing about Kṛṣṇa means associating with Kṛṣṇa. This secret they do not know. But we are canvassing, "Please come and hear about Kṛṣṇa. Your life will be perfect."

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.2

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Bombay, November 2, 1974

Nitāi: "Śaunaka continued: There is no one who knows more than the Supreme Lord Himself. No one is more worshipable or more mature a yogi than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses."

Prabhupāda:

na hy asya varṣmaṇaḥ puṁsāṁ
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ
[SB 3.25.2]

So we have been discussing about the incarnation of Kapiladeva, devahūti-putra Kapiladeva, the propounder of Sāṅkhya-yoga. So in the previous verse He has been explained as bhagavān ātma-māyayā. Bhagavān… Bhaga means opulence, and vān means "one who possesses." Bhagavat-śabda. In Sanskrit, when the meaning is "one possesses," then these pratyayas are used, vat-pratyaya, mat-pratyaya. So the real word is bhagavat-śabda, and the first word is bhagavān. So bhaga means opulence. So all the opulences are there in Bhagavān. It is said in the Vedas,

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

What is that Bhagavān's opulences? This is: eko bahūnāṁ yo vidadhāti kāmān. Bhagavān, singular number, and nityo nityānām, and nityānām, plural number.

So these jīvas, we, we are plural number. Jīva-bhāgaḥ sa vijñeyaḥ sa cānantyāya kalpate. How many jīvas are there, there is no limit. Nobody can count. Ananta. Ananta means you cannot get the limit, that "So many millions or so many thousands." No. You cannot count. So all these jīvas, we, living entities, we are being maintained by that one. This is the Vedic information. Eko bahūnāṁ yo vidadhāti kāmān. Just like we maintain our family. One man is earning, and he is maintaining his family, wife, children, servants, dependents, workers, so many. Similarly, that one, Bhagavān, is maintaining all the living entities. You do not know how many there are. In Africa there are millions of elephants. They are also eating forty kg's at one time. So that, they are also being maintained. And the small ant, that is also being maintained. There are 8,400,000 forms of different bodies. Who is maintaining them? Maintaining, Bhagavān, that ekaḥ. Eko bahūnāṁ yo vidadhāti kāmān. That is a fact. So why He'll not maintain us? Especially those who are devotees, who have taken shelter at the lotus feet of the Supreme Lord, leaving aside everything simply for His service.

Just like in our Kṛṣṇa consciousness movement. We have got more than one hundred centers. And one center… We were just reading from the statement of Nava Bhārata Times how they are well managed. But we have no business. We have no source of income. That is the only source of income-Kṛṣṇa's shelter. Samāśritā ye pada-pallava-plavam. Therefore śāstra says that "You take shelter of Kṛṣṇa." Kṛṣṇa comes also to say the same truth. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He never said that "You do this and do that. Then I shall give you for your maintenance." No. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "Not only I shall give maintenance, but I shall protect you from the resultant action of sinful life." So much assurance is there. So śāstra also says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Tasyaiva hetoḥ prayateta kovidaḥ. Kovida means intelligent, very intelligent person. So what should he try for? Tasyaiva hetoḥ: to get shelter at the lotus feet of Kṛṣṇa. Human life should only endeavor how to get in touch of the lotus feet of Kṛṣṇa. That should be the only one business.

Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. (aside:) Let them sit down. Upary adhaḥ. Upari adhaḥ. Upari means higher planetary system. There are seven planetary system. This is in the middle. We are in the Bhūrloka. Those who are chanting gāyatrī-mantra, oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi… So there are fourteen planetary systems within one universe. So we living entities, we are wandering in different types of forms of body and in different planets. That we are… According to our karma, sometimes down, sometimes up, in this way we are wandering. Therefore śāstra says, "Just like you are wandering in this way, your business is how to become materially happy, how to satisfy your senses. But don't do that. Don't do that." Then? What shall I do? Tasyaiva hetoḥ. "How to understand Kṛṣṇa-for that purpose you should endeavor." Then how shall I eat? "No, that eating and sleeping, the business of the body, that is already arranged. That is already arranged. You don't have to work for it." Kālena sarvatra gabhīra-raṁhasā. Tal labhyate duḥkhavad anyataḥ sukham. Our endeavor is to achieve happiness. That is our struggle for existence.

Śāstra says, tal labhyate duḥkhavat. Duḥkhavat means… Just like we don't want anything unhappy or miserable condition of life, but we get it. We don't endeavor for it. Nobody says, "Let there be fire in my house. Let my child die." Nobody aspires these things. Everyone thinks that "My child may live. There may not be any danger. I'll get so much money." Nobody thinks of the opposite. But the opposite number comes. The catastrophes come. You don't pray for it. You don't go to the temple for praying, "My Lord, let there be fire in my house." Nobody goes. He goes for something better. So śāstra says that "Which you do not pray for, still, it comes, duḥkhavat, without your invitation, similarly, whatever happiness you'll have to enjoy, that will also come." Tal labhyate duḥkhavad anyataḥ sukham. Therefore the conclusion is that "Don't try for your so-called happiness or so-called distress. Try to achieve that position where you can understand Kṛṣṇa and get shelter at His lotus feet." This is human endeavor. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Upary adhaḥ.

Therefore Caitanya Mahāprabhu says to Rūpa Gosvāmī,
ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are wandering in this way, up and down, brahmāṇḍa bhramite. Brahmāṇḍa bhramite kona bhāgyavān jīva. If one is fortunate, he can get the information of devotional service to Kṛṣṇa. He gets this information. So this assembly, this Kṛṣṇa consciousness movement, is an attempt to make people fortunate. From the unfortunate position, to become fortunate. Everyone is unfortunate, at least in this age. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Now see everyone. Everywhere, there is simply problems. There is simply problem. One problem in one country, another problem in another country. There is strife, there is government… There is… Even the president, and he is also, has to meet so many problems. At the end he has to be dragged down. Now he's going to die in the hospital. What to speak of others. The problem, only problem. Therefore everyone is unfortunate. This is the conclusion. You may think that "I am very fortunate." President Nixon was thinking, "I am very fortunate. I have become the President of United States." But now he's realizing, "I am the most unfortunate."

So this is for everyone. Don't think that "Only the culprit is President Nixon, and we are, I am very safe." There is a Bengali proverb: ghuṇṭe pore gobar hase.(?) Gobar means cow dung, and ghuṇṭe means… What is called in English? The dried cow dung. So dried cow dung is used for fuel. So when the dry cow dung is being burned into the oven, the safe oven is laughing, "Oh, you are being burned. I am in safe side." (laughter) He does not know that when he'll be dry, he'll be put into the fire also. So we are laughing that "President Nixon is in trouble. I am very safe. I have got so much bank balance." No, nobody's safe. They… As like the same, cow dung soft. When it will be dried up, it will be put into the fire. And that dryness will come to everyone. That is a fact. What is that? Death. You may be safe at the present, for a few years, but you cannot avoid death. "As sure as death." And what is the result of death? The same. As the president is taken out from his position, everything, all honor, all money all…, even life, similarly, at the time of death Kṛṣṇa says, mṛtyuḥ sarva-haraś ca aham: "I come as death and plunder everything, whatever you have got." Your bank balance, your skyscraper building, your nice wife, your children-you have to give up. You cannot say, "My dear death, kindly give me some time. Let me adjust." "No adjustment. Immediately get out."

So foolish people, they do not know what is the miserable condition of this material life. Therefore Kṛṣṇa says real knowledge is janma-mṛtyu-jarā-vyādhi [Bg. 13.9], to know that "However great I may be, these four principles of miserable condition of life, there are." It is existing in the Brahmaloka, in the Pātālaloka, everywhere, sarvatra. Gabhīra-raṁhasā. Tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā. In the due course of time. This is the most wonderful thing. That is, that was questioned by Dharmarāja to Mahārāja Yudhiṣṭhira, that "What is the most wonderful thing in this world?" He said, ahany ahani bhūtāni gacchantīha yamālayam: "Every moment so many people are dying." Śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param: "But those who are living, he thinks that 'My friend has died, but I will live forever.' " No. The same thing. The soft cow dung will be dried up, and the same condition.

So Bhagavān, Bhagavān is not like that person. Therefore it is said, bhagavān ātma-māyayā. When Bhagavān… We come here to stay for some days, say fifty years or hundred years, enjoy or suffer life, but Bhagavān does not come for that purpose. Na māṁ karmāṇi limpanti [Bg. 4.14]. That is stated in the previous verse. And the second verse it is further… Na hy asya varṣmaṇaḥ: ”Nobody is greater than Him.” Bhagavān means the person, nobody is greater than Him and nobody is equal to Him. That is Bhagavān. Everyone is lower. The Caitanya-caritāmṛta kaṛacā says, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Āra saba bhṛtya. Only one master is Kṛṣṇa, and others, beginning from Brahmā… Brahmā, Viṣṇu, Maheśvara, Indra, Candra, all these demigods… There are hundred and thousands. Thirty-three million demigods. And then this naraloka, there are so many rich men, Rockefeller, Ford, Birla and others, others… So they are bhṛtyas, all servants. When Kṛṣṇa will order, ”My dear Mr. such and such, now give up your place. Go away,” finish. So therefore they are all servants. This is the position beginning from Brahmā down to the ant.

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.54]

Everyone is enjoying or suffering the sequence of his karma. Yas tu gopam. Indra-gopa, a small insect. It’s name is indra-gopa. Beginning from this indra up to that Indra, the king of heaven, everyone is enjoying and suffering about his karma. Yas tv indra-gopam athavendram aho sva-karma. Sva-karma, one’s own activities, we are creating. We are creating our next body in this life. As we have got this life as the resultant action of my past karma, similarly, I am creating another body, after death, on account of my present karma. This is going on.

So we should work in such a way that we may not get another body next life. That is wanted. That is wanted. And how it can be done? It can be done very easily. What is that? Simply try to understand Kṛṣṇa. Simply try to understand Kṛṣṇa. This is the simple method.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

Very simple. And to understand Kṛṣṇa is very difficult? Yes, it is very difficult. But it is very easy also. How? Now, Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. If you become devotee of Kṛṣṇa, then you understand Kṛṣṇa very easily. Kṛṣṇa does not say by jñāna, by karma, by yoga, you can understand Him. No. That is not possible. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. He is… It is stated here that varimṇaḥ sarva-yoginām. There are many different varieties of yogis, and He is the greatest yogi. Therefore He is known as Yogeśvara. Yatra yogeśvaro hariḥ [Bg. 18.78]. So He is far, far above all yogic processes. The yogic, yogis, they can show you some magic. The yogi can walk over the water. There are so many. Aṇimā-laghimā-siddhi. But see Kṛṣṇa’s yogic mystic power that big, big planets, they are floating in the air. Can you do that? Can you float even a small piece of stone, floating in the air? Then see… Therefore it is said here, varimṇaḥ sarva-yoginām. What yogis can, these ordinary yogis can show? Of course, we are foolish persons. If some yogi shows some mystic power, and little gold if he can manufacture, we accept him as God. But we forget the real yogi who has created millions of gold mines, floating in the air. So we Kṛṣṇa conscious persons, we are not so fool that we shall accept this kind of yogi as Bhagavān. We want the foremost yogi. Varimṇaḥ sarva-yoginām. That Kṛṣṇa, Yogeśvara. We accept Him as the Supreme Personality of Godhead. Because why? Now, because we are trying to become devotee. And Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ, tato māṁ jñātvā tattvataḥ… [Bg. 18.55]. That, the verse…

So very simple process. The first thing is, the problem of life is how to conquer over death. We are now accepting death as compulsory. No. Death is not compulsory. Just like to be put into the prison house is not compulsory. It is due to my work. Because I have become criminal, therefore I have been put into the jail. It is not compulsory that everyone has to go to the jail. That is not. So similarly, we living entities, our proper place is the Vaikuṇṭhaloka.

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
[Bg. 8.20]
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

Everything is there. You can have eternal blissful life of knowledge, sac-cid-ānanda. It is not compulsory that you shall rot in this material world. But if you like, you can go there. The easiest process. Easiest process is janma karma me divyaṁ yo jānāti tattvataḥ. You try to understand Kṛṣṇa, why He comes, what are His activities, wherefrom He comes, why He comes in the form of a human being. You try to understand, study. And Kṛṣṇa is explaining Himself in the Bhagavad-gītā. So where is your difficulty? God is personally explaining what He is. If you accept Bhagavad-gītā as it is, then, after giving up this body, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], no more birth and death. You get your spiritual body, sac-cid-ānanda-vigraha [Bs. 5.1], and happily live in the family of Kṛṣṇa. Because He is also providing you here, and there also, He’ll provide you with very nice preparation. As we have learned from this, what is that, Nava Bhārata Times, how our people are eating preparations from milk very nicely. So back to home, back to Godhead, and eat, drink and be merry in Kṛṣṇa’s company. That is our process.

Thank you very much. (end)

741103SB.BOM

Śrīmad-Bhāgavatam 3.25.3

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Bombay, November 3, 1974

Nitāi: "Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency."

Prabhupāda:

yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya
[SB 3.25.3]

So the speaker and the audience.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the nine different processes of devotional service, devotional life. The beginning is śravaṇaṁ kīrtanam. This is the beginning of… śraddadhānasya, and one must be very eager or sincere to hear, śraddadhānasya. Śraddhā. Then it will be successful. In the Bhagavad-gītā also it is stated,

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

So we have to speak, or chant, about the holy activities of the Supreme Personality of Godhead. That is simply by, if we hear… Just like abhavad vaiyāsakiḥ kīrtane. Śrī-viṣṇoḥ śravaṇe parīkṣit. This Bhāgavata was… (buzzing sound) …was recited by Śukadeva Gosvāmī, and it was heard by Parīkṣit Mahārāja. So although there are nine processes… śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. You hear about Kṛṣṇa. Kṛṣṇa and Viṣṇu, the same. Kṛṣṇa is the origin of viṣṇu-tattva, and Viṣṇu is expansion of Kṛṣṇa. So when we speak of Viṣṇu, the origin of Viṣṇu is Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, aham ādir hi devānām: [Bg 10.2] "I am the origin even of the devas. The most important devas are Brahmā, Viṣṇu, Maheśvara. Creation, in the beginning of creation, Brahmā, Viṣṇu, Maheśvara. From Viṣṇu, Brahmā is born; from Brahmā, Lord Śiva is born. And they take charge of the three modes of material nature. Brahmā… Viṣṇu takes the charge of sattva-guṇa, and the Lord Brahmā takes the charge of rajo-guṇa, and Lord Śiva takes the charge of tamo-guṇa. But in the creation, before the creation, when there was no Brahmā, no Śiva, there was Kṛṣṇa. Therefore Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. All the devas, demigods, or living entities, they are created after this cosmic manifestation is created. Therefore in the Vedas it is said, "In the beginning there was no Brahmā, no Śiva. Only Nārāyaṇa āsīt." Eko nārāyaṇa āsīt. That Nārāyaṇa is also another plenary expansion of Kṛṣṇa. Therefore Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

So we have to learn from the śāstra that Kṛṣṇa is the origin, Bhagavān. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All the viṣṇu-tattvas, all the incarnations, they are plenary expansion of Kṛṣṇa, and… Or expansion of the expansion. Thousands and thousands. Millions. Just like there are waves in the ocean and the river, similarly there are incarnations, many thousands. Śaktyāveśa-avatāra, guṇa-avatāra, svayam avatāra… Many avatāras. They are described in the Śrīmad-Bhāgavatam. So all these avatāras are svacchandātmā. There is no cares and anxiety. Just like if we organize a business or some management, we have got so many anxieties. Even he's a managing director or proprietor or the supreme person in some establishment, he has got so many anxieties. He's not very happy. Although he's sitting in his room without any disturbance, but because he has to manage, the brain is working, "How to do this? How to do that? How to manage that affair?" He's always full of anxiety. This is material nature. In the material world you cannot be without any anxiety. That is not possible. Asad-grahāt.

Therefore Prahlāda Mahārāja, when he was asked by his father, "My dear boy, what best thing you have learned from your teachers? Will you explain to me," so Prahlāda Mahārāja immediately replied, tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt: [SB 7.5.5] "Yes, I have learned the best thing is that these materialistic persons, who have accepted the asad-vastu…" Sat and asat. Sad gama asato mā: "Don't keep yourself in the asat; go to the sat." Oṁ tat sat. That is the Vedic injunction. So… Material world means asad-vastu. Asad-vastu means not good or which will not stay. Asat. Sat means which exists, and asat means not existing. So in the material world nothing will exist. It exists for some time, temporary. The Māyāvādī philosopher says that brahma satyaṁ jagan mithyā. We Vaiṣṇavas, we do not say mithyā, because God, or the Supreme Brahman, is truth, so there can be anything untruth from the truth. That is not possible. Just like if you prepare something from gold, an earring, that earring is also gold. You cannot say it is something else. So yato vā imāni bhūtāni jāyante. That is the Vedic instruction. Janmādy asya yataḥ [SB 1.1.1]. So Supreme Absolute Truth is that from whom, or from which, everything has emanated. So if everything has emanated from the Absolute Truth, it cannot be untruth. How it can be untruth? It may be temporary. Therefore we Vaiṣṇava philosophers, we do not accept this jagat as the Māyāvādī philosopher says, jagan mithyā. No, we don't say mithyā. We say jagat is also satyam. Because the jagat has emanated from the Supreme, therefore it is not mithyā, but it is temporary. That is also explained in the Bhagavad-gītā. The material nature is temporary. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into existence and stays for some time. Then it is again annihilated. But it is not mithyā. We don't say mithyā. And it can be utilized for the Supreme Truth. This is Vaiṣṇava philosophy. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Our Vaiṣṇava philosophy is we don't take anything as mithyā. We take it as truth, but we don't use it for purpose of which is not truth.

The material purpose is not true, but spiritual purpose is true. Therefore anything, you use it for the ultimate truth, Absolute Truth, that is realization of truth. This is Vaiṣṇava philosophy.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

This is the instruction given by Śrīla Rūpa Gosvāmī. And on the other side,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Mumukṣubhiḥ. Mumukṣubhiḥ means those who are aspiring after mukti. Those who are aspiring after mukti. Because when one is disgusted with these material engagements-sadā samudvigna-dhiyām-they want to destroy this. Mithyā. But the Vaiṣṇava says that prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Everything has got relation with the Supreme Person or the Absolute Truth. Just like this microphone. It is made of metal. But what is metal? It is another form of earth. So Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. It is His energy. So His energy… He is the source of energy. So energy, how it can be untrue? That is not untrue. We don't say that "This metal has no connection with Kṛṣṇa." Yes, it has connection. Because it is production of His own energy. So… Just like this material world, this cosmic manifestation, is the production of the sunshine. The sun and the sunshine-you cannot say the sunshine is false and the sun is true. That is not nice philosophy. If the sun is true, then the sunshine is also true. So we don't say that this jagan mithyā. No. It may be temporary, but it is not mithyā. Therefore our Gosvāmīs, they instruct, or Kṛṣṇa also instructs that everything belongs to Him. Therefore everything should be utilized for His purpose. That is wanted.

So this creation is made, or emanation from Bhagavān, but He's svacchandātmā, He has no anxiety. If we want to create something, if we want to construct a building, creation, or anything, a factory, a machine, we have to go through so many anxieties, "How to make it successful?" But Kṛṣṇa's creation, or God's creation, is not like that. Just like see. Kṛṣṇa is standing before you. He has no anxiety. He is very pleasantly with His consort, Śrīmatī Rādhārāṇī, and enjoying playing on His flute. There is no anxiety. That is God. If God has got anxiety, then what class of God He is? No. So that anxietyless God you'll find in Kṛṣṇa. The demigods… Take any demigod, even Lord Brahmā. He's also anxiety. He's meditating. And… Lord Śiva is dancing with his triśūla. He has got something to do, to annihilate. He has got anxiety. Goddess Kālī. She's also standing with sword and so many things. So they have got activities. Durgā, she is engaged in so many activities. But Kṛṣṇa, you'll find always svacchandātmā, always peaceful. Kṛṣṇa, when He's engaged in killing some demons, that Kṛṣṇa is different from the original Kṛṣṇa. That is Vāsudeva Kṛṣṇa. That is Vāsudeva. Kṛṣṇa personally does not go anywhere. Padam, padam ekaṁ na gacchati. Giving up Vṛndāvana, He does not go even step away. That is original Kṛṣṇa. And other things, other activities which are done by Kṛṣṇa, that is Vāsudeva Kṛṣṇa. From Kṛṣṇa: Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna. Then from, again Saṅkarṣaṇa: Nārāyaṇa. Again, from Nārāyaṇa, the dvitīya catur-vyūha. Then Viṣṇu, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī… In this way, there is system how Kṛṣṇa expands. Ekaṁ bahu syām.

Kṛṣṇa can expand Himself in many, many forms. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He's the ādi-puruṣa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Brahmā says. Brahmā is not ādi-puruṣa. Brahmā says, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. So Kṛṣṇa is the ādi-puruṣam. And He has got many expansions. Advaitam acyutam anādim. Anādir ādiḥ. He has no beginning, but He is the beginning of everything. That is called anādir ādiḥ. He has no beginning, but He is the beginning of everything. That advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And He has expanded Himself in so many forms. We are also Kṛṣṇa's form, but we are vibhinnāṁśa. And svāṁśa and vibhinnāṁśa. The viṣṇu-tattva is bhagavat-tattva, ādi-puruṣam, personal expansion, and we are energy expansion. We are also energy. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. So jīva, prakṛti expansion. Parā-prakṛti expansion. So Kṛṣṇa is always svacchandātmā. He has no anxiety. Svacchandātmā ātma-māyayā. Yad yad vidhatte bhagavān svacchandātmā. Whatever… Even if He's killing a demon, there is no anxiety. That is Kṛṣṇa. Even if He's killing, He has no anxiety. Svacchandātmā. That is also, I mean to say, confirmed in the Vedic language. Parāsya śaktir vividhaiva śrūyate, na tasya kāryaṁ karaṇaṁ ca vidyate [Cc. Madhya 13.65, purport]. So He has nothing to do personally. His energies act. Then try to understand why Bhagavān is attributed with the word svacchandātmā. Because…

Just like a big man. He wants to do something. He simply says to his secretary, "This thing must be done." He does everything. And he is quite confident that "I have told my secretary, and it will be done." So secretary is a person's śakti, energy. Similarly, if an ordinary man within this world has so much energies or secretaries to act, so just imagine, although Kṛṣṇa is Jagadīśvara, He's managing the whole universe… He's managing. There is brain. The foolish men, they say there is no brain. No, there is brain. But we do not know who is the brain. That is our foolishness. But if we take information from the śāstra, we can understand what is that brain. That brain is explained in the Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So behind this material energy… Material energy, just like we see, there is cloud, there is thundering sound, there is rain. And from the rain, there is crops, there is food grain. Then we eat those food grains. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. Then, yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ [Bg. 3.14]. These things are already stated. Everything, the origin is the Supreme Personality of Godhead, Yajña. Yajñaḥ karma-samudbhavaḥ. Yajña means we have to satisfy the Supreme Person. That is called yajña. And this process can be executed when the human society is very regulated. Regulated means there must be division of these varṇas and āśramas. Varṇa means four varṇas: brāhmaṇa, kṣatriya, vaiśya, śūdra. And four āśramas: brahmacārī, gṛhastha, vānaprastha, sannyāsa. They have got their respective duties. So unless the human society is divided into these eight scientific divisions and everyone acts according to his position, there cannot be any peace in the world. That is called varṇāśrama.

Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate… [Cc. Madhya 8.58]. The ultimate goal is to satisfy the Lord, Supreme Lord Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. But the foolish people, they do not know. Their ultimate interest is how to satisfy Viṣṇu. Viṣṇur ārādhyate. So when there is dharmasya glāniḥ, then Lord Viṣṇu, or Kṛṣṇa, by His incarnation or personally, He comes. Therefore it is said, yad yad vidhatte bhagavān. But because He comes to paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], He has no anxiety. Svacchandātmā. And He does by His own internal potency. He does not take anyone's help. That is Kṛṣṇa. That is Bhagavān. Na tasya kāryaṁ karaṇaṁ ca vidyate. He has got so varieties of energies that everything is done very correctly and perfectly.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

Svābhāvikī jñāna-bala-kriyā. Everything is being done perfectly. So there are activities. Those who are impersonalists, they cannot understand. They cannot understand what is the Personality of Godhead. Nābhijānāti mām ebhyaḥ param avyayam. In the Bhagavad-gītā it is said, tribhir guṇamayair bhāvaiḥ, mohitam. Because they are covered by the influence of three kinds of material modes of nature, one cannot understand what is the Supreme Personality of Godhead. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. But He reveals Himself to the devotees. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55].

So our business is to understand Kṛṣṇa tattvataḥ, in truth, not superficially. Then our life is successful. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Not superficially. Try to understand Kṛṣṇa in truth. Therefore here it is said that tāni me śraddadhānasya kīrtanyāny anukīrtaya. Anukīrtaya. Anukīrtana means don't manufacture. Anu means following. Therefore the bhagavat-tattva, or Bhagavān, can be understood by the paramparā system. Anu. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ. Formerly, the kings, they were rāja, at the same time great saintly persons, ṛṣi. They were not ordinary this king, Nawab Shah, engaged in drinking and dancing. No. They were all ṛṣis, all ṛṣis. Up to Mahārāja Parīkṣit they were trained up in such a way. Although it was monarchy, one man's control, but that man is not ordinary man. They were called nara-deva. Nara-deva means Bhagavān in the form of a human being. A king was worshiped therefore, because they were rājarṣi. Imaṁ rājarṣayo viduḥ. Bhagavān says, Kṛṣṇa says. Unless the kings, the government head, does not know what is the purpose of this life, what is the purpose of this material world, then how he can rule nicely? It is not possible. He has no purpose. He does not know what is the aim of life. Just like they think that eating, sitting…, eating and sleeping and sex life and then die. They're like animal life. This is not human life. Human life must know what is the aim of life. That they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. These foolish people, they are trying to be happy-durāśayā. Durāśayā means the hope will never be fulfilled. That is called durāśayā. Bahir-artha-māninaḥ. Bahir-artha-māninaḥ. These external… Here is called ātma-māyayā. But there is another māyā. This māyā is external māyā, external energy. That is this material world. They are trying to be happy in this material world by adjusting material things. That is called durāśā. It will be, never be fulfilled.

Therefore in the history we see, there have been so many material leaders, but they died simply working hard. They could not make things very properly adjusted. There was Napoleon, there was Hitler, there was Gandhi, there was Nehru, there were so many leaders. But nobody could adjust. This is not possible. That is durāśā. Durāśayā ye bahir-artha-māninaḥ. Because they do not know what is the ultimate goal of life. The ultimate goal of life is to understand Viṣṇu. And people are going on.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Andha. Andha means blind man. If one blind man is trying to lead other blind men, then what is the benefit? The leader is blind and the follower is blind. Then there will be no result. They do not know… Īśa-tantryām uru-dāmni baddhāḥ. They are tied. They are tied hands and legs by īśa-tantra, by the regulative principles of the nature.

So one has to learn from the śāstra.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

The prapadyante means bhakti-yoga. So the śravaṇaṁ kīrtanam is the beginning of bhakti-yoga. Therefore he says, tāni me śraddadhānasya kīrtanyāny anukīrtaya. Anukīrtaya: "Just speak to us by following the paramparā system." Anu. Anu means following. Anu means always, and anu means following. Anu-gamana, anu-karaṇa. Anu-karaṇa means imitation. Anu-gamana means follower and go. So here, anukīrtaya. First of all you must know from the authorities what is the truth. Then you speak. Don't speak nonsense. It will not help you or your followers. That is called anukīrtaya.

So one has to learn how to describe the Absolute Truth, Bhagavān, how He's acting, how He's merciful, how He is so kind to the living beings that He comes personally. He's more anxious to give us education, enlightenment what is the goal of life. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. And He leaves the literature, He leaves His devotee, He leaves His follower, the paramparā system. Take advantage of this. This Kṛṣṇa consciousness movement is meant for giving the whole human society this advantage of understanding what is the Absolute Truth. It is not a bogus thing. It is actually this anukīrtaya. Anukīrtaya. We are not manufacturing our philosophy. There is no business. Why shall I try for…, unnecessarily waste our energy for manufacturing? There are so many things to be learned which is already there in the Vedic literature. Just try to learn and distribute it. That is Caitanya Mahāprabhu's mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

That is being attempted. Anyone who has taken birth in this land of Bhāratavarṣa, it is his duty to make his life successful by taking advantage of this Vedic literature. But we are not taking advantage of Vedic literature. We are going to learn technology. That is our misfortune. Technology is śilpa-karma. Just like an artistic man. That is not real education. Real education is how to solve the problems of life, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. That is education. So this education, this transcendental education, is to enlighten people how to become relieved from this entanglement of material life, janma-mṛtyu-jarā-vyādhi.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.4

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Bombay, November 4, 1974

Nitāi: "Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva. Thus being encouraged, Maitreya, pleased by Vidura's inquiry about transcendental knowledge, spoke as follows."

Prabhupāda:

dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāṁs tathā
prāhedaṁ viduraṁ prīta
ānvīkṣikyāṁ pracoditaḥ
[SB 3.25.4]

So this is the process of getting knowledge, to approach the proper person, guru, and submissively hear from him about transcendental knowledge. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Don't try to receive spiritual knowledge or transcendental knowledge very cheaply. Although it is very easy, there is no difficulty, but the process must be known. Just like any machine-we have got experience-just like sometimes our typewriter machine or this dictaphone does not work. So if we go to the proper person, who knows the work, he immediately tightens one screw or changes something; it works. The process we must know. So if I go to a pān-wala for repairing my machine, that will be not good. He does not know the process. He may know to…, how to make pān, biḍi; but doesn't matter, he does not know how to repair a machine.

Therefore the shastric injunction is, Vedic injunction, that tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. If you want to know transcendental knowledge, tad-vijñāna… Tad-vijñā… It is also vijñāna. Actually, human life is meant for understanding tad-vijñāna. Tad-vijñāna means transcendental knowledge, not material knowledge, bodily. Bodily… Even a medical practitioner, he does not know, he has no knowledge of the spirit soul. He simply studies the mechanical arrangement of the body. The body's a big machine made by nature. It is called yantra. Actually it is a machine. In the Bhagavad-gītā it is said,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantrārūḍhāni māyayā. This body is machine. The, those who are very much attached to this machine, for them, the yoga system is recommended because… One who is very much in the conception of the body, so they have been taught just to concentrate the mind on some practice, some gymnastic, so that mind may be concentrated and he can focus the mind towards Viṣṇu, Lord Viṣṇu. Real purpose is to understand Viṣṇu, the Supreme. So the yoga system is therefore a mechanical arrangement. But the bhakti system is above the machine, above this mechanical arrangement. That is… Therefore it is called tad-vijñāna. The mechanical understanding is material, and above that, tad-vijñāna.

So tad-vijñānārtham, if you want to understand spiritual knowledge, then you have to approach a guru. Guru. Guru means weighty, I mean to say, one who has got better knowledge. Heavy. Guru means heavy, heavy with knowledge. And what is that knowledge? "I have got so much knowledge." No. Transcendental… Tad-vijñāna. Tad-vijñānārthaṁ sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. That heaviness is brahma-niṣṭham, how much one is attached to Brahman, Parabrahman, Bhagavān. That is guru's qualification. Brahmaṇy upaśamāśrayam. This is the mantra of Kaṭhopaniṣad, tad-vijñānārthaṁ sa gurum evābhigacchet. Similarly, in the Bhāgavata also it is said, tasmād guruṁ prapadyeta [SB 11.3.21]. Tasmāt, "Therefore one must approach guru." The here, in the Upaniṣad also gives definition who is guru. Guru means śrotriyaṁ brahma-niṣṭham [MU 1.2.12], "one who has received knowledge by hearing Vedas," śrotriyam. Because Vedas are called śruti.

So those who are in the line of hearing from the preceptorial succession, disciplic succession… As it is said in the Bhagavad-gītā, evaṁ paramparā-prāptam [Bg. 4.2]. Not, I mean to say, upstart knowledge. Standard knowledge. Standard knowledge is received from the paramparā system, disciplic succession. Therefore it is said, śrotriyam. Śrotriyam means "who has heard from the paramparā system." Śrotriyam… And the result is brahma-niṣṭham: "He is firmly fixed up in the service of the Supreme Personality of Godhead." Brahma-niṣṭham. He has no other business. This is two qualifications. He must have heard the Vedic knowledge through the disciplic succession. It does not require that he is very learned scholar. No. Simply he must hear from the authority. Śrotriyam. You have… Kṛṣṇa has given you, God has given you the ear. This is our system. Simply they hear and they become big, big preacher. It doesn't require that he has to pass M.A., C.B.A.C., or Ph.D. examinations. Hearing is sufficient. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your position, in your place. You do not require to change it. Sthāne sthitāḥ.

Sthāne sthitāḥ means the varṇāśrama, four varṇas and four āśramas. Brāhmaṇa, kṣatriya, vaiśya, śūdra, and four āśramas: brahmacārī, gṛhastha, vānaprastha, sannyāsa. So this is civilization. Unless the society is divided into these eight divisions, that is animal civilization. That is not human civilization. You must be systematized, regulated system. Just like in this body there are different divisions: the head division, the arm division, the belly division, and the leg division. Similarly, without these four divisions, no society can be conducted very nicely. Then it will be chaos. So sthāne sthitāḥ means to remain in these regulative principles of varṇāśrama. That is called sthāne sthitāḥ. You remain in your position. It doesn't require you have to change. It is not that a śūdra, without becoming a brāhmaṇa… Of course, śūdra will become brāhmaṇa-by hearing. Brāhmaṇa means brahma jānātīti brāhmaṇaḥ. If he hears, even a śūdra, he can understand what is Brahman. Then he becomes brāhmaṇa. So this is required. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. With great attention, body, mind and words, intelligence-with everything, one must hear.

So here we see, viduram prītaḥ. Vidura was hearing from Maitreya Ṛṣi, and Maitreya Ṛṣi was very much pleased. Prīti. Unless you satisfy your teacher, or guru, very nicely, you cannot get the right knowledge. That is natural. If you receive your guru, give him very nice place, he can sit comfortably, and he's pleased with your behavior, then he can speak very frankly and very freely, which will be very much beneficial for you. Therefore this word is… He was talking. He was preaching. He was giving instruction to Vidura, being pleased, prīti. Maitreya Ṛṣi was very much pleased. That is also recommended in the Śrīmad-Bhagavad-gītā: tad viddhi praṇipātena. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Simply going and asking the spiritual master or guru, and not to accept his instructions, then don't waste your time. Don't waste your time. In a challenging spirit, if you go to a spiritual master, without any service, sevayā, and praṇipātena… Praṇipātena… Prakṛṣṭa-rūpeṇa nipāta. Nipāta means fall down, and pra means prakṛṣṭa-rūpa, sufficiently. No reservation. This knowledge, the transcendental knowledge, is based on this praṇipāta. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just surrender unto Me." And similarly we have to surrender to Kṛṣṇa or His representative.

So guru is representative, external representative. Internal guru is Kṛṣṇa Himself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Not that Īśvara, Kṛṣṇa, is in Vaikuṇṭha or Goloka Vṛndāvana. He is everywhere, even within the atom. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Paramātmā. Ātmā is… I am ātmā, you are ātmā. We are all situated locally. You are situated within your body, I am situated within my body. But Paramātmā is situated everywhere. That is the difference between ātmā and Paramātmā. Ātmā and Paramātmā… Those who are mistaking that "There is no difference between ātmā and Paramātmā," no, there is difference. They are one in one sense, that both of them-cognizant. They are living entities. Cetanaś cetanānām. Cetanaś cetanānām, nityo nityānām. But they are different. In the Bhagavad-gītā Kṛṣṇa says, kṣetraḥ kṣetra-jñaḥ. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṣetra-jña means the proprietor of the kṣetra, this body. Body is called kṣetra. So I am proprietor. Not proprietor, I am occupier. Just like in a house, the tenant and the landlord. The landlord is the occupier, tenant, and the landlord is the proprietor. Similarly, we ātmās, we are simply occupier of this body. We are not proprietor. The proprietor is Paramātmā. Sarva-kṣetreṣu bhārata. So if the proprietor says that "Get out of this house," or some, by law… Similarly, when the Paramātmā says, "Now you have to leave this body," you have to leave this body. So this is Vedic knowledge.

So one must approach a proper guru. The guru's qualification is, in every śāstra, that… Just like in the Śrīmad-Bhāgavatam it is said, tad viddhi…, er, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. One does not require to accept a guru unless he is inquisitive to understand the ultimate goal or benefit of life. Ordinary man who is interested with the bodily comforts of life, he doesn't require a guru. But generally, the, at the present moment, guru means who can give you some bodily medicine. Approaches some saintly person, "Mahatmaji, I am suffering from this disease." "Yes, I have mantra. Take this…" That sort of guru is accepted. So same bodily… Or some bodily wealth, bodily… No.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

One should approach guru for seeing the tattva, the Absolute Truth. That is necessary. Not for any material benefit. One should not search out a guru for, I mean to say, curing some material disease. For that, there is medical practitioner. Why should you search out after a guru? But people search out, that "I have got some material disease, and if somebody can cure, some saintly person, then he's guru or he's Bhagavān. I am poor. If he can give me some money, then he's guru." No. The śāstra does not say like that. Guru means śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam [SB 11.3.21]. Guru means who knows the Vedic śāstra, the Vedas. He knows the Vedic conclusion. And the Vedic conclusion is to understand Kṛṣṇa. That is Vedic conclusion. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

Therefore those who are trying to understand Kṛṣṇa, or partially… We cannot understand fully Kṛṣṇa. That is not possible. We have not so capacity. Because Kṛṣṇa is so big. Advaitam acyutam anādim ananta. So with our limited knowledge we cannot understand… Even Kṛṣṇa does not understand Himself, Kṛṣṇa is so great. Kṛṣṇa Himself, He does not know why He's so much attractive. Therefore, to understand this knowledge, why Kṛṣṇa is so attractive, He became Lord Caitanya, taking the ecstatic emotion of Śrīmatī Rādhārāṇī. Rādhā-bhāva-dyuti. That's a very great science. Kṛṣṇa is such that Kṛṣṇa… Of course, it is our calculation that Kṛṣṇa does not understand Himself. So to understand Kṛṣṇa, fully Kṛṣṇa, it is not possible. But as far as our limited knowledge is concerned, if we understand Kṛṣṇa so much, that is our perfection. That is our perfection. Therefore Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9].

So if we understand Kṛṣṇa as a human being like us, avajānanti māṁ mūḍhāḥ [Bg. 9.11], then we are mūḍhas. "Kṛṣṇa is also… Kṛṣṇa's body is made of these māyā elements, or external elements, like us." Just like our body is made of these material elements. If we think Kṛṣṇa also made of that elements, of these material elements, kṣitir āpo 'nalo vāyuḥ, then we are mistaken. Kṛṣṇa is… Here, in the previous verse, we have learned: ātma-māyayā. There are… Of course, this material energy is also ātma-māyā, Kṛṣṇa's.

Not ours. Mama māyā. Kṛṣṇa says, mama māyā. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. This material world is Kṛṣṇa's. We cannot say mama māyā. No. We are under the control of this material nature. But Kṛṣṇa is the controller of the material nature. That is the difference. We are controlled by the material nature, but Kṛṣṇa is not controlled, but He's controller. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. One who understands this, that this prakṛti, this material nature, is working under the direction of Kṛṣṇa, that is our real knowledge. How the things are going on? That is not possible to understand. But the summary, sum total, if we simply understand… Janmādy asya yataḥ [SB 1.1.1]. Everything is emanated from the Supreme Absolute Truth, Kṛṣṇa. That much knowledge is sufficient. Then you can increase-how they are working. How, by Kṛṣṇa's energies, the material energy is working by the direction of Kṛṣṇa, that is advanced knowledge. But on the whole, if we… As it is stated in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. That is perfect knowledge. If we think that this matter is working independently, as modern scientists, they think that chemical evolution… No. No chemical evolution. Life does not produce by chemical evolution. Life is from life. That… Just like Kṛṣṇa says in the Bhagavad-gītā, that ahaṁ sarvatra, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. The answer is given there. The Vedānta-sūtra, the question is "What is Brahman?" And the answer is there… athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1]. Indirectly given. The Brahman, Parabrahman, is that from whom everything emanates.

Everything means… There are two things: jaḍa and cetana, living entities and nonliving entiti…, jaḍa. Dull entities. Matter is dull. So everything means including both. Matter is also coming from Kṛṣṇa, and these cetana, or living entities, they are also coming from… And the whole world is combination of this matter and cetana-your body, my body. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. This material energy is inferior, and the spiritual energy is superior. And superior why? Because the superior energy, the living entity, jīva-bhūta, they are controlling. Not controlling. They are trying to utilize. Just like we advanced living entities, human beings, we have created the modern civilization by utilizing the matter, utilizing the matter. That is our superiority. But we are also prakṛti. Apareyaṁ viddhi me prakṛtiṁ parām. We are parā-prakṛti, spiritual energy. This is the understanding. In this way we have to understand tattva-jñāna. The human life is meant for understanding tattva. Jīvasya tattva-jijñāsā. The Vedānta-sūtra: athāto brahma jijñāsā. Jijñāsā, tattva-jijñāsā, the same thing.

So explanation of Vedānta-sūtra is Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam begins that what is that tattva. Janmādy asya [SB 1.1.1]. Janmādy asya, from whom everything has emanated, or the Supreme, which is the source of everything, so what is the nature of that source? That is explained in the Śrīmad-Bhāgavatam: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. That source is abhijñaḥ, cognizant, not matter. Matter is not cognizant. Life. Janmādy asya yataḥ [SB 1.1.1], cognizant. So these scientists' theory, modern theory, that life comes from matter, this is wrong. The life comes from life. Because in the Bhagava…, Śrīmad-Bhāgavatam it is explained that janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. The identity from whom everything emanates, He's abhijñaḥ, cognizant. He can understand. So cognizant means life. Not only that. Tene brahma hṛdā ādi-kavaye. He instructed knowledge to Lord Brahma, about Vedic knowledge. So unless one is living entity, how he can impart knowledge?

So actually, the Absolute Truth is explained in the Śrīmad-Bhāgavatam, or the Vedānta-sūtra's explanation, natural explanation,… Actually, Śrīmad-Bhāgavatam was written by Vyāsadeva. Here it is said, dvaipāyana-sakha. Dvaipāyana means Vyāsadeva. Vyāsadeva compiled this Brahma-sūtra, and he explained it, bhāṣyaṁ brahma-sūtrāṇām **, this Śrīmad-Bhāgavatam. If we read some artificial comments on Brahma-sūtra, we'll misunderstand. Generally, these Māyāvādīs give prominence of the comment given by Śaṅkarācārya about Brahma-sūtra, Śārīraka-bhāṣya. But that is unnatural. The natural commentation is given by the author himself, Vyāsadeva. So we have to understand… Vyāsadeva has written Brahma-sūtra, and we have to understand the meaning of Brahma… Brahma-sūtra means codes only. So codes can be explained by the author himself. So our process is to accept the Brahma-sūtra. Brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Kṛṣṇa says in the Bhagavad-gītā. So Brahma-sūtra is nyāya-prasthāna. Nyāya-prasthāna: very logically, transcendental knowledge. So brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. So we must… Therefore, according to our Vedic system, the ācārya must understand Brahma-sūtra and explain. Then he'll be accepted as ācārya.

Therefore two sampradāyas, the Māyāvādī sampradāya and the Vaiṣṇava sampradāya, both of them have explained the Brahma-sūtra. Otherwise, they are not authorities. Without understanding Brahma-sūtra, nobody can understand what is Brahman. Therefore here it is said that Vidura understood the ānvīkṣikyām, transcendental knowledge, from Maitreya. Who is Maitreya? Dvaipāyana-sakha. He's the friend. That means he has association with Vyāsadeva. Just like friend and friend, the one friend knows the other friend, what is his position, what is his knowledge. So Maitreya was friend of Vyāsadeva. That means he knows what Vyāsadeva knows. So we have to approach such spiritual master or instructor who is in disciplic succession of Vyāsadeva. Vyāsadeva. Everyone claims that "We are also following Vyāsadeva." But not superficially. Actually following Vyāsadeva. Just like Vyāsadeva accepted Kṛṣṇa as the Supreme Personality of Godhead. When Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12], he accepted Kṛṣṇa as the Parabrahman, the Supreme Person. So one may say that "Arjuna was friend of Kṛṣṇa; he might have accepted like that." No. He gave evidence that "Vyāsadeva also accepts You. Vyāsadeva also accepts You, 'You are the Parabrahman.' " Vyāsadeva begins the comments on Vedānta-sūtra: oṁ namo bhagavate vāsudevāya. He begins, janmādy asya yataḥ, paraṁ satyaṁ dhīmahi [SB 1.1.1].

So if we actually are interested to understand spiritual knowledge, we must approach the representative of ācārya. Pratijāne. And ācārya means who follows Vyāsadeva. Just like Maitreya, dvaipāyana-sakha. Maitreyo bhagavān. He has been addressed as Bhagavān. Of course, the Supreme Bhagavān is Bhaga… Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. But other powerful persons, just like Lord Brahmā, Lord Śiva, or Vyāsadeva, Maitreya, very, very big personalities, they are also sometimes addressed as Bhagavān. Nāradadeva. They are bhagavān. Actual Bhagavān is Kṛṣṇa. But they have attained, as far as possible… It is not possible to have the cent percent knowledge of Kṛṣṇa. Nobody can do that. Even Nārāyaṇa cannot do that. Even Bhīṣma cannot do that. But those who are, I mean to say, devotees or followers of Kṛṣṇa's instructions fully, they are also sometimes called bhagavān. But that bhagavān does not mean artificial bhagavān. Bhagavān means he knows what Kṛṣṇa has taught. He's also bhagavān. Bhagavāṁs tathā, prāha, he said, idam, viduram, unto Vidura, and prītaḥ, being pleased. Not that simply talking between friends and friends. No. Being prītaḥ. Just to… He's also eager. He's also eager, and he's also very much pleased. Vidura was eager to receive the transcendental knowledge, and Maitreya was pleased upon him.

How one can be pleased? That is the process. Praṇipātena sevayā. You can please one simply by surrendering to himself and by rendering service, "Sir, I am your most obedient servant. Please accept me and give me instruction." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Even Arjuna was a very intimate friend of Kṛṣṇa, still, while learning Śrīmad-Bhagavad-gītā from Him, he surrendered himself to Kṛṣṇa and said that "I am no more your friend." Of course, friend is also, a friend of Kṛṣṇa is also surrendered. That is… But specifically he said, śiṣyas te 'ham. Śiṣya means "You can rule over me now." Śās-dhātu. Śās-dhātu. From śās-dhātu, śāstra, śiṣya, śāstra, these things have come. So śiṣyas te 'ham. Śiṣya means "Now I am under Your full control. You can use me in whatever way You like." So in this way, ānvīkṣikyāṁ pracoditaḥ.

So this is the process of asking. Paripraśna is asking question. Of course, one, the śiṣya, must ask. He must… But not challenge. Just to understand. Jijñāsuḥ śreya uttamam. Not to defeat the spiritual master. But one should be inquisitive, inquire from the spiritual master, being jijñāsu, very inquisitive to understand the spiritual science. Not that "I know better than you. Let us talk." No. That is not with guru. You must find out a guru where you can surrender, praṇipātena. If you don't find a person where you cannot surrender, don't waste your time and his time. First of all surrender. So this is the process of understanding transcendental… Ānvīkṣikyāṁ pracoditaḥ.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.5-6

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Bombay, November 5, 1974

Nitāi: "Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara in order to please His mother, Devahūti."

Prabhupāda:

pitari prasthite 'raṇyaṁ
mātuḥ priya-cikīrṣayā
tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila
[SB 3.25.5]

So father… What is the name?

Nitāi: Kardama Muni?

Prabhupāda: Kardama Muni. Kardama Muni left home. So Kardama Muni was a great yogi. So he was not interested family life, but once he desired that "Let me marry." So Vaivasvata Manu, he brought his daughter Devahūti, and she was married with Kapila, er yes…

Devotee: Kardama.

Prabhupāda: Hm?

Nitāi: Kardama.

Prabhupāda: Kardama Muni. So Kardama Muni, the wife, a king's daughter, but she was serving the husband, and… The yogi, in a cottage he was living, and she was king's daughter, princess. So working, working, she became very skinny. So Kardama Muni took (com)passion upon her that "This girl has come to me. She is not in a comfortable position." So by his yogic power, he created big palatial house, many servants, maidservants, garden, everything. Not only that. Kardama Muni created one airship. It was just like a small city. The modern airship-they have prepared 747-can carry about five hundred passengers. Of course, very big. But Kardama Muni created an airship just like a small city. In that airship there was nice lake and palaces and garden, and not only that, the airship traveled all over the universe. They could not make any airship to go to the moon planet. But Kardama Muni, by his yogic power, he created an airship which could go to all the planets. This is yogic power. Aṇimā laghimā prāpti. All kinds of siddhi, material siddhi. Whatever he likes, he can do. That is yoga-siddhi. Not simply pressing the nose and making some gymnastic. One must gain the yogic siddhi. By the, by the siddhi-yogī, he can do everything he likes. He can become smaller than the smallest and bigger than the biggest. Whatever he likes he can get immediately in hand. Wherever he likes, he can go. That is yoga-siddhi.

So this Kardama Muni was a siddhi-yogī, and his wife, Devahūti… So he had nine daughters, and they were all distributed to the Prajāpatis. Just like Dakṣa Mahārāja, Prajāpati, and there were many others. And the only son was this Kapiladeva. He is incarnation of God, Kṛṣṇa. And He is one of the mahājanas. Mahājana means authority. There are twelve authorities according to Vedic śāstra. One of them is this Kapila.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

This is a statement of Yamarāja. Yamarāja is also one of the authorities. So Svayambhū. Svayambhū means Brahmā. And svayambhūr nāradaḥ. Nārada Muni, he's also authority. And Śambhu, Lord Śiva, he's authority. Similarly, Kapiladeva, He's also authority. These authorities should be followed. If we want to approach the Supreme Personality of Godhead, and if we want to understand what is the purpose of religious life, then we have to follow these mahājanas. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. Dharmasya tattvam.

So dharmasya tattvam is explained by the Dharmasetu, the Supreme Personality of Godhead, Kṛṣṇa; sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is actually dharma. And all these mahājanas-svayambhūr nāradaḥ śambhuḥ kapilaḥ [SB

6.3.20]-they also follow the same principle. Therefore we cannot understand very easily what is the truth of religious system, but if we follow these mahājanas, then we can understand. So that Kapila Muni is explaining to His mother the glories of devotional service. So if we follow Him, then we also get informed what is the truth of devotional service. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Here another feature is that pitari prasthite araṇyam. So it is the system of varṇāśrama-dharma, pañcāśordhvaṁ vanaṁ vrajet. One who has passed over fifty years of age, he must give, leave home, and go to the forest, and completely devote his life for spiritual realization. That is the system, varṇāśrama-dharma. The name "Hindu" is a foreign name, given by the Muslims on the other side of the ocean. They used to say the inhabitants of this part of the world as "Hindu." Actually, you won't find this word Hindu in any Vedic literature. The Vedic literature you'll find: varṇāśrama-dharma. Civilized human being means who are following strictly the varṇāśrama institution, four varṇas and four āśramas. So four varṇas means brāhmaṇa, kṣatriya, vaiśya, śūdra, and four āśrama means brahmacārī, gṛhastha, vānaprastha and sannyāsa. So for brāhmaṇas, the four āśramas should be followed. Brāhmaṇa should become a child born in brāhmaṇa family and trained up nicely as brahmacārī. Then he becomes a gṛhastha. Then he gives up the home. That is called vānaprastha. And after that he takes sannyāsa.

So this Kardama Muni did it. Because he was a yogi, he strictly followed the principle. So as soon as Kapiladeva was grown up, the mother, Devahūti, was given in His charge and Kardama Muni left home. Therefore it is said that pitari prasthite araṇyaṁ mātuḥ priya-cikīrṣayā. Now it is the duty of the son. Women should be under the protection. In the Manu-saṁhitā it is said that woman should not be given freedom. Na strī svātantryam arhati. They cannot properly utilize freedom. It is better to remain dependent. That is very good. Independent woman cannot be happy. That's a fact. We have seen in the Western countries, on, in the name of independence, so many women are unhappy. So that is not recommended in the Vedic civilization and on the varṇāśrama-dharma. So therefore the mother, Devahūti, was given under the charge of his (her) grown-up son, Kapiladeva. And Kapiladeva was fully cognizant that He has to take care of His mother. Therefore mātuḥ priya-cikīrṣayā. It is the duty of the father to protect the girl very nicely. Women are very delicate. They should be given… So during childhood, until she attains, I mean to say, youthhood, puberty, the girl is under the protection of the father. Still, in India, the father takes care of the girl until she is married to a suitable boy, the father takes. And then the young husband takes care of the young girl, wife, and then some children are born, and then grown up. Suppose a man marries at the age of twenty… That is, I mean, the highest. A boy is married not later than twenty-five years. And the girl is not, married not later than sixteen years. That is the system. So a sixteen-year girl and twenty-five-year boy, if the child is born, then when the man if fifty years old, the child becomes twenty-five years old. So he can take charge.

So taking this calculation, even Kapiladeva was twenty-five years old, He was quite able to take charge of His mother Devahūti. So He knew that "Father left My mother in My charge, and therefore I must take charge of My mother and keep her always pleased." Mātuḥ priya-cikīrṣayā. This… The boy is not irresponsible. He is always ready to please His mother. Here we have given these pictures in this Bhāgavatam. Here Kapiladeva in a brahmacārī dress, and mother is taking lesson from the son. Now, sometimes it is asked, "How the mother will take lesson from the son?" That is the prerogative of the male. Strī… In the Bhagavad-gītā it is also said, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], striyaḥ… Striyaḥ śūdrās tathā vaiśyāḥ. A woman is considered in the level of śūdra. Although a woman is married with a brāhmaṇa, the woman is not offered the sacred thread. And in the Bhagavad-gītā it is also accepted like that by the Supreme Personality… Striyo vaiśyās tathā śūdrāḥ. And another place it is said that Mahābhārata was compiled by Vyāsadeva because the direct Vedic knowledge is not understandable… Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Trayī means Vedic literature. They cannot understand. Strī-śūdra-dvija-bandhūnām: women, and the śūdras, and dvija-bandhu. Dvija-bandhu means born in a brāhmaṇa family, but not qualified as brāhmaṇa. They are called not brāhmaṇa. They are called dvija-bandhu.

So this Mahābhārata was made by Vyāsadeva for these strī-śūdra-divja-bandhūnām. Therefore Mahābhārata is called "Fifth Vedas." There are four Vedas, Sāma, Yajuḥ, Ṛk, Atharva, and Mahābhārata is the fifth Veda. And the essence of Vedic knowledge is given within the Mahābhārata, this Bhagavad-gītā. So although woman is inferior than the man, still, the Vedic civilization is so perfect that the man, as father, as husband, or as son, takes care, full care of the woman. This is Vedic civilization. Therefore it is said that mātuḥ priya-cikīrṣayā. The son was ready always to see that "Mother is not unhappy. My father has gone away. So she may not feel the absence of my father." This very word is very significant, mātuḥ priya-cikīrṣayā. He was always ready to take care of the mother. And the best care is to give her knowledge. Because women are supposed to be less intelligent; therefore they should be given knowledge. And they should also follow. They should follow the father's instruction, they should follow the husband's instruction, they should follow grown-up, learned, scholar like Kapiladeva. Then their life is perfect. Dependent, remain dependent.

Tasmin bindu-sarovare avātsīt. They lived there in the Bindu, on the bank of the Bindu-sarovara, lake. Avātsīd bhagavān kapilaḥ. Now, Kapiladeva is Bhagavān. There is another Kapiladeva, Kapila Ṛṣi. He is atheist. But here, this Kapiladeva is authority and Bhagavān, incarnation of Kṛṣṇa, Bhagavān. Most powerful. Bhagavān means most powerful, all-powerful.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān, all-powerful means that aiśvaryasya, all opulence, all wealth, all reputation, all knowledge, all beauty, all renunciation. In this way, Bhagavān is opulent. Six opulences. And these six opulences is fully represented in Kṛṣṇa. Therefore Kṛṣṇa is accepted: kṛṣṇas tu bhagavān svayam [SB 1.3.28]. And others, they are expansion or incarnation. Viṣṇu-tattva. In the Bhakti-rasāmṛta-sindhu, the Gosvāmīs, they have analyzed the characteristics of Bhagavān. The first Bhagavān is Lord Brahmā. Lord… Not first… First Bhagavān is Kṛṣṇa, but the Bhagavān realization, the opulences realization, begins from Lord Brahmā. He is jīva-tattva. Jīva-tattva means he's ordinary living being like us. If you become powerful in spiritual strength, then you can also have the post of Lord Brahmā. And better than Lord Brahmā is Lord Śiva. And better than Lord Śiva is Viṣṇu, or Lord Nārāyaṇa. And the best of all of them is Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is the analysis of the Vedic śāstra. So all śāstras accept… the Brahma-saṁhitā and, I mean to say, other, all śāstras… Kṛṣṇas tu… Even Śaṅkarācārya accepts. Sa bhagavān svayaṁ kṛṣṇaḥ. Śaṅkarācārya.

He… These Māyāvādī philosophers, impersonalists, he also accepts Kṛṣṇa as the Supreme Personality of Godhead. And all the ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, and lately, Śrī Caitanya Mahāprabhu-all accept kṛṣṇas tu bhagavān svayam.

So Kapiladeva is incarnation, and He instructed His mother Devahūti. Therefore to distinguish two Kapilas… One Kapila is the atheist Kapila, and the other Kapila is Bhagavān Kapila. Therefore Bhagavān Kapila is known as Devahūti-putra Kapila. Both of them expounded the Sāṅkhya philosophy, but the atheist Kapila expounded without understanding or without perception or realization of God, and here, Kapiladeva, He's expounding Sāṅkhya philosophy to His mother personally. Just like Kṛṣṇa personally expounded the knowledge of Bhagavad-gītā to Arjuna, His friend, similarly, Kapiladeva, Bhagavān, He expounded the Sāṅkhya philosophy to His mother, Devahūti, and that we are explaining.

So next verse is:

tam āsīnam akarmāṇaṁ
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ
[SB 3.25.6]

So this philosophy, we'll begin from the next verse, and we shall be… [break] …of understanding Kṛṣṇa. Because Kṛṣṇa and Kṛṣṇa's name is identical… [break] We should always remember this, that you cannot chant and dance with any material name. Because Kṛṣṇa's name is spiritual, He's Kṛṣṇa, therefore if you go on chanting for twenty-four hours, you'll never feel tired. That is the advancement. So, so here, Kapiladeva… This is tattva-jñāna. Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Just like these Māyāvādīs, they cannot understand that this chanting of Hare Kṛṣṇa name is actually getting direct association with Kṛṣṇa. Therefore Prakāśānanda Sarasvatī in Benares, He considered Śrī Caitanya Mahāprabhu as a crazy fellow. Crazy fellow. Why? Now, because He was sannyāsī, and He was not reading Vedānta-sūtra. He was simply chanting and dancing. So some devotee of Śrī Caitanya Mahāprabhu very much praised Śrī Caitanya Mahāprabhu at the, in the presence of Prakāśānanda Sarasvatī, and Prakāśānanda Sarasvatī became very angry, "Ah, don't talk of this rascal sannyāsī. He is a sannyāsī, He does not read Vedānta-sūtra, and in sentimental moods He chants and dances. Don't talk about Him. Better don't go there." So that devotee became very sorry, and he arranged a meeting between this Māyāvādī sannyāsī and Caitanya Mahāprabhu.

Then, in the meeting… Caitanya Mahāprabhu was beautiful, very beautiful in His bodily features. So… It is summary I am speaking. So the Prakāśānanda Sarasvatī inquired from Him that "You are a sannyāsī. You do not engage Yourself in studying Vedānta-sūtra, but in sentiment, with some foolish devotees, You some chant and dance. What is this?" So Caitanya Mahāprabhu replied, "My dear sir, My Guru Mahārāja saw Me a great fool number one." Guru more mūrkha dekhi' karila śāsana [Cc. Ādi 7.71]. "Therefore He has chastised Me." "What is that?" " 'You don't read Vedānta-sūtra. You chant Hare Kṛṣṇa mantra.' He has ordered Me like that. Because I am a fool, I have no knowledge; therefore he has given Me this engagement, chanting Hare Kṛṣṇa. So I am chanting this Hare Kṛṣṇa mantra, and I do not know. I become mad after chanting. And I get, I feel transcendental pleasure. And sometimes I act like a madman. So My Guru Mahārāja has said that 'You are very fortunate. You are very fortunate.' " Then Prakāśānanda Sarasvatī very mildly said, "It is all right, You're chanting. What is the wrong if You study Vedānta-sūtra?" Then Caitanya Mahāprabhu said that "Vedānta-sūtra We know, but not like you. We know. If you don't mind, then I can explain Vedānta-sūtra." So He explained Vedānta-sūtra that Brahman, Brahman means "the biggest." So Brahman is ṣaḍ-aiśvarya-pūrṇa, biggest, means He's full of all opulences. That is biggest. He's the richest. He's the wisest. He's the most beautiful. He's most famous. And… In this way He explained that Brahman, the biggest, He cannot be impersonal. He's personal. He gave many instances from Vedic literature. In this way, He convinced that "The way you study Vedānta-sūtra, that is not the proper way. Vedānta-sūtra means to understand the Supreme Personality of Godhead, Kṛṣṇa."

As Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By the study of Vedas, if you have attained perfection, then you should know what is Kṛṣṇa. Kṛṣṇa also said. Yatatām api siddhānām [Bg. 7.3]. Siddha means those who are liberated. Liberated means those who have no more the bodily concept of life. They are called liberated, brahma-bhūta [SB 4.30.20]. Prasannātmā. So long one is in the bodily concept of life, he's conditioned. He's conditioned. He's conditioned; he's not liberated. And when one understands fully that he's not this body, he's pure soul, bhāgavata, when he realizes, then that stage is called liberated. So liberated stage is not final. If you simply understand that you are not this body, you are a spirit soul, that is not sufficient. You must act as Brahman. You must act as Brahman. Then you will stay.

So,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So bhakti is attainable for the liberated person. Bhakti is not for the conditioned soul. Bhakti is for persons who are already liberated. How it is possible? Yes, it is possible. Kṛṣṇa says,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān

brahma-bhūyāya kalpate
[Bg. 14.26]
If you engage yourself in devotional service,
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Tan manye adhītam uttamam. One who is engaged in these nine different processes of devotional service… The first beginning is śravaṇam, hearing. So under the direction of the spiritual master and the śāstras, immediately he is liberated person. He doesn't require to make separate endeavor for becoming liberated. Because immediately he engages himself in devotional… Māṁ ca yo 'vyabhicāreṇa [Bg. 14.26]. Avyabhicāreṇa, unfailing. Strictly. Dṛḍha-vrata. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Dṛḍha-vrata, firm conviction that "I am engaged in Kṛṣṇa's service. I am now free from all material contamination." Dṛḍha-vrata.

So one has to do it. This is tattva-jñāna. Tattva-jñāna. Here it is said, tattva-mārga-agra-darśanam. This is tattva-jñāna. of course, as it is said in the Śrīmad-Bhāgavatam, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth are differently understood according to the different position of the student. The Absolute Truth… Some of them understand that Absolute Truth as impersonal Brahman. And some of them understand the Absolute Truth as localized Paramātmā. And some of them understand the Absolute Truth as the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. They are not different. Brahman, Paramātmā and the Supreme Personality of Godhead-they are one. They are simply different phases. It is simply angle of vision. Just like a mountain from a very distant place, you'll see just like hazy cloud. And if you come nearer, then you see something green, very high, raised, I mean to say, earth. That is one vision. But you are seeing the mountain. From the distant place you see it is hazy cloud. As you come nearer, you see something green. And if you actually enter the mountain you'll find there are so many houses, so many trees, so many animals. The vision is the same mountain. But on account of my different position, I see hazy cloud or something green or something animated. But the final stage is the varieties. A mountain, there are so many trees, so many animals, so many men, so many houses-varieties.

So the Absolute Truth is not without varieties. That is spiritual variety. That is not material variety. But the Māyāvādīs, they think that… Because they are seeing the Absolute Truth from distant place, far away, they think that in the Absolute Truth there is no variety. As soon as there are varieties, it is material. That is their misunderstanding. No. The Absolute Truth is described in the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

There are, in the spiritual world, there are Vaikuṇṭhalokas. There are inhabitants, the devotees. They're all liberated persons. They're akṣara. They do not fall down. Kṣara akṣara. We are kṣaras. We have fallen down in this material world. But there are devotees in the spiritual world, in the Vaikuṇṭhaloka, they never come down. Never come down in this material world, but they are also persons like us, but eternal persons, with full knowledge and life of blissfulness. That is the difference between them and us.

So that is tattva-jñāna. Unless we understand the varieties of the Absolute Truth, if we simply stick to the indefinite, impersonal feature of the Absolute Truth, then there is chance of falling down. Generally, they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because they are not allowed to enter into the Vaikuṇṭha planets, they simply remaining in the Brahman effulgence, and that does not stay. They fall down. Again they come down in these material varieties. We have seen many, many sannyāsīs. They first of all give up… Brahma satyaṁ jagan mithyā: "The jagat is mithyā." And ahaṁ brahmāsmi: "I have no more anything to do. I have become Nārāyaṇa." Then he comes down again to feed the daridra-nārāyaṇa. That's all. He becomes Nārāyaṇa, but he comes to take activities in feeding… But why? It is mithyā. You have already left. Why do you come here again? That means he hasn't got anything. The unnecessary labor… Āruhya kṛcchreṇa. They undergo severe penances and austerities, and they reach up to the impersonal Brahman, but because there is no pleasure… Suppose if I send you in a nice aeroplane in the sky… There is no varieties. Just like so many aeronautics. They, after flying in the impersonal sky, they become tired. And sometimes they pray to God, "Please let me go back to the land." And I have read in the paper, when the Sputnik was carrying the Russian aeronautics, he was simply seeing down, "Where is Moscow?" (laughter) "Where is Moscow?" Because this impersonal traveling was very much agitating, he was finding out, "Where is Moscow?" So this kind of realization of the Absolute Truth will not stay, will have, will have to fall down. Exactly like that. The Russian aeronautics, without getting any shelter in the sky, he was simply hankering after Moscow. That my book, that Easy Journey to Other Planets… One gentleman, he became very much enthusiastic, that "Oh, we can go to the other planet?" And "Yes, you can go. Read this book." "Then I shall come back again?" "And why you shall come back again? You shall remain there." "No, no, no. I don't want that. I don't want that. I shall go and come back."

So this is the, I mean, the mentality. Why this mentality? The mentality is that "Without varieties we cannot enjoy." Variety is the mother of enjoyment. So the impersonal Brahman realization, or Paramātmā realization, does not give us steady ānanda. We want ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The living entity, or Brahman, or Parabrahman… Just like our Kṛṣṇa. He's Parabrahman. He's enjoying ānanda. Similarly, we also, being part and parcel of Kṛṣṇa, mamaivāṁśo jīva… [Bg. 15.7], we want ānanda. So ānanda cannot be in impersonalism, or voidism. That is not possible. Ānanda means varieties. When you get varieties of foodstuff, made of the same ingredient-same, I mean to say, grains, or milk and sugar-but we can prepare hundreds and thousands of preparations… At least, hundred preparations, and we enjoy: this is peṛā, this is baraphi, this is kṣīra, this is rābṛi, this is dahi, and so many things. So variety is required. Variety is required. So therefore the last word of tattva-jñāna is to understand Kṛṣṇa, who is full of variety.

So here Kapiladeva is tattva-mārga, tattva-mārga-agra-darśanam. So Kapiladeva is the incarnation of Supreme Personality of Godhead. He would explain to His mother. That we shall read from the next verse, what is tattva and how we can approach the tattva-jñāna and how we can enjoy. Not that simply dry speculation. Dry speculation. One, that professor, who has said, that "This Bhaktivedanta's book is not dry speculation. Order all the books made by him." So our, this Kṛṣṇa consciousness is not dry speculation. There are varieties, but they are spiritual varieties. People misunderstand that these varieties are material things. They want nirviśeṣa, nirākāra, void. But our philosophy is not voidness. It is full of varieties and full of transcendental bliss.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.7

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Bombay, November 7, 1974

Nitāi: "Devahūti said: I am very sick of the disturbance of my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance."

Prabhupāda:

nirviṇṇā nitarāṁ bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndhaṁ tamaḥ prabho
[SB 3.25.7]

So this material world is described in the Vedic literature as darkness. And actually it is darkness. Therefore we require the sunlight, the moonlight, the electric light. If it had not been darkness, then why so many light arrangements? Actually, it is darkness. Artificially, we made it light. Therefore Vedic injunction is that "Don't keep yourself in the darkness." Tamasi mā jyotir gama. "Go to the light." That light is the spiritual world. That is directly the effulgence, or bodily rays, of Kṛṣṇa.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So real business of, especially of human being... The animals, they do not know. They have no capacity to know that we are in the darkness-darkness of knowledge and actually darkness. So one has to be, become nirviṇṇā, disgusted. One, intelligent man should be disgusted. One must be intelligent to know that "I am eternal." Na hanyate hanyamāne śarīre [Bg. 2.20]. It is the preliminary study of Bhagavad-gītā. Kṛṣṇa is instructing about the constitutional position of the soul: na hanyate hanyamāne śarīre [Bg. 2.20], na jāyate na mriyate kadācit. Kadācit, at any time, the soul does not take birth, does not die. And more explicitly it is said, na hanyate hanyamāne śarīre [Bg. 2.20]. The covering, the body is the covering. So after destruction of this body, the soul is not destroyed. Just like if I change my shirt and coat or somehow or other the shirt and coat is destroyed, I, the person who put on this dress, I am not destroyed. This simple knowledge is instructed in the beginning of the Bhagavad-gītā. There are so many big, big scholars, big, big leaders, and still, they cannot understand that "I am not this body." This is the result because they do not study Bhagavad-gītā in the proper way. We have got so many leaders, big, big leaders. They are teaching Bhagavad-gītā. But nobody is fully aware or convinced that "I am not this body." This is called darkness. This is called darkness. And when one becomes disgusted with this darkness, or this position in the darkness, that is human life. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Such person, who has become disgusted with this material existence, he requires the instruction of a guru.

So here Devahūti, because she is the wife of a great yogi, she understands what is the constitutional position of herself, and she has got her son, the incarnation of God. So she is getting here, mean, problem to the teacher. It doesn't matter... Because Kapiladeva is the son of Devahūti, Devahūti does not deny to take instruction from Him. She does not say, "Oh, He is my son. What He can instruct me? I am His mother. I shall instruct." No. Instruction has to be taken from the person who is in knowledge. It doesn't matter what is his position. It doesn't matter, whether he's son or a boy or a śūdra or a brāhmaṇa or a sannyāsī or a gṛhastha. It doesn't matter. You should take instruction from a person who knows, who is in the knowledge.

That is Caitanya Mahāprabhu's mission. He said, when He was talking with Rāmānanda Rāya... Rāmānanda Rāya was a śūdra by caste. We have got the four divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra. So he was, Rāmānanda Rāya was by caste a śūdra, and Caitanya Mahāprabhu was a high-class brāhmaṇa. Not only brāhmaṇa, He was a sannyāsī, the most exalted post. First of all He's brāhmaṇa. Of course, unless one is brāhmaṇa, he cannot take sannyāsa. That's a fact. So He was, from social point of view, He was son of Jagannātha Miśra, grandson of Nīlāmbara Cakravartī. Personally, He was learned scholar, born in a very high class brāhmaṇa, very beautiful body, young man-all qualified. And He was taking instruction from Rāmānanda Rāya, who was a śūdra. The Caitanya-caritāmṛta, you'll find. So Rāmānanda Rāya, he was not only śūdra, he was gṛhastha. And he was a politician, governor of Madras. Governor of Madras. But he was very exalted in spiritual knowledge. So after converting Sarvabhauma Bhaṭṭācārya, when Caitanya Mahāprabhu decided to go to the southern part of India, South India, at that time... Sarvabhauma Bhaṭṭācārya, he was a very learned scholar, logician, nyāyī. So he wanted to teach Caitanya Mahāprabhu. Because He was a young man. But later on he accepted Caitanya Mahāprabhu as his guru. He was impersonalist, Māyāvādī. And Caitanya Mahāprabhu explained to him the Vedānta-sūtra, that Vedānta-sūtra is personal philosophy. So he was convinced, and he became his disciple.

So when Caitanya Mahāprabhu was going to South India for His touring, he specially requested Him that "I neglected this person, Rāmānanda Rāya. He was talking with me about spiritual subject matter, very highly elevated, and that I thought that he was a sentimentalist. So I neglected him. But I can understand now that he is a very exalted personality. When You are going to South India, please meet him. Please try to meet him. You'll be very much pleased." So Caitanya Mahāprabhu, at Kabur,(?) He met Rāmānanda Rāya, and He was talking about spiritual subject matter, very highly elevated, simply. So because he was born in a śūdra family and a gṛhastha and a politician, so he was hesitating, that "Caitanya Mahāprabhu is a brāhmaṇa and sannyāsī. Such an exalt…" Hesitating. So Caitanya Mahāprabhu said that

kibā vipra kibā nyāsī śūdra kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

"Don't hesitate. Why you are hesitating because you are a gṛhastha or you are in politics or you are a, born a śūdra family? Why you are…? I am learning from you." This is Caitanya Mahāprabhu's preaching. He did not think anyone negligible. Anyone who is qualified with Kṛṣṇa consciousness, he can become guru. It doesn't matter where he is born, what is his family and identification. It doesn't matter. He must know the science. It is very practical. Just like when you go to consult an engineer or a medical man or some lawyer, you do not ask him whether he's a brāhmaṇa or a śūdra. If he's qualified, if he can help you in the particular subject matter, you consult with him, you take his help. That is practical. So similarly, in the spiritual matter it doesn't matter what he is. If he knows Kṛṣṇa, then he can become guru. It doesn't matter.

So here also, Devahūti, she was taking lesson from her son because the son knew the science of Kṛṣṇa. It doesn't matter whether one is son or one is something else or born in śūdra family or brāhmaṇa family or a sannyāsī. We are concerned with the science of Kṛṣṇa. That is required. Cāṇakya Paṇḍita also. He was a politician. You know Cāṇakya Paṇḍita. Under his name there is, New Delhi, quarter: Cāṇakya Purī. He was a great politician, prime minister of Ma…, Samrat, Emperor Candragupta. He also advises. He has got a moral instruction, Cāṇakya-śloka. He says that viṣād apy amṛtaṁ grāhyam: "In the poison pot, if there is nectarine, you should accept it. Don't neglect it because it is on the poison pot. You are concerned with the nectarine. Take it." Viṣād apy amṛtaṁ grāhyam amedhyād api kāñcanam. In a filthy place… Suppose in your laboratory (lavatory?), in a very filthy place, there is gold. So it doesn't matter. You should take it, gold. It is not that the gold is in the filthy place, therefore you should not touch it. Other metal you cannot touch. That is the Vedic injunction. But gold you can take. Amedhyād api kāñcanam. Viṣād apy amṛtaṁ grāhyam amedhyād api kāñcanam, nīcād api…, duṣkulād api. You can take some teachings even one is born in lower-grade family. And the wife you can accept even she is, if she is qualified, and… Strī-ratnaṁ duṣkulād api. Strī-ratnam. Ratna means jewel. If one girl is very qualified or beautiful, even she is born of lower family, you must accept. You can marry. This is Cāṇakya Paṇḍita. Strī-ratnaṁ duṣkulād api. Viṣād amṛtaṁ grāhyam amedhyād api kāñcanam, nīcād apy uttamā vidyā. If a man born in nīca, in lower-grade family, but if he's qualified, it doesn't matter. That is practically being done.

So this is Vedic system. Not that one is lower in the estimation of the society by birth or so on. But he must be qualified. So here also it doesn't matter. This is going on. That is Vedic system. Devahūti does not deny to take instruction from her son. It is the system. It doesn't matter whether he's inferior. That is Caitanya Mahāprabhu's… Yei kṛṣṇa-tattva-vettā sei guru haya: [Cc. Madhya 8.128] "You will accept anyone as guru if he knows the science of Kṛṣṇa." That is Caitanya Mahāprabhu's… And Caitanya Mahāprabhu instructed everyone to become a guru. The world is suffering for want of Kṛṣṇa consciousness. That was His mission. He wanted that from India everyone should become a guru and preach outside, because there is no Kṛṣṇa consciousness. That is Caitanya Mahāprabhu. Āmāra ājñāya guru hañā tāra' sarva-deśa [Cc. Madhya 7.128]. Or tāra' ei deśa. "You become a guru on My order, and you deliver your country or other countries." "So I have no so qualification, I have no education. How I can become guru?" Now, Caitanya Mahāprabhu says, āmāra ājñāya: "By My order." "Then what is Your order, Sir?" "Now, My order is yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is My order. You simply explain what Kṛṣṇa has said. Or what has been said about Kṛṣṇa." That is kṛṣṇa-upadeśa. Kṛṣṇa-upadeśa means what Kṛṣṇa is instructing. The Bhagavad-gītā, the Supreme Personality, Kṛṣṇa, He is instructing. That is kṛṣṇa-upadeśa. And Śrīmad-Bhāgavatam is speaking about Kṛṣṇa. That is also kṛṣṇa-upadeśa. Kṛṣṇasya upadeśa iti kṛṣṇa-upadeśa, and Kṛṣṇa, subject matter Kṛṣṇa and upadeśa, that is also kṛṣṇa-upadeśa. So Caitanya Mahāprabhu says that "You simply preach kṛṣṇa-upadeśa. Then you become guru.'

yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Not only that. He has empowered all Indians.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This Kṛṣṇa consciousness movement, to spread this Kṛṣṇa consciousness movement is the best welfare activity in the human society, the best. There is no more better welfare… There are so many welfare activities in the human society, but this kṛṣṇa-upadeśa, to instruct people about the primary principles of Bhagavad-gītā in the human society, that is the best para-upakāra. People do not know how to become happy. They are… Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. They are simply making struggle for existence by mental concoction. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. In this material world, they are simply struggling. There is no solution. Therefore the every Indian should study Bhagavad-gītā and if possible Śrīmad-Bhāgavatam, and assimilate it, and preach all over the world. This is the duty of India. India has no other duty. Para-upakāra. So with our one man's endeavor, teeny effort, you, we can see that so many outsiders, they're attracted to Kṛṣṇa consciousness. Unless there is something substance… They are not illiterate. They are not fools. They are not poor. Why they are attracted? There is something to be learned from Kṛṣṇa consciousness. So if this Kṛṣṇa consciousness movement is spread all over the world regularly, then the face of the world will change. That's a fact. Sarve sukhino bhavantu. This is the Vedic mission: "Let everyone become happy." And how he'll be happy? He cannot become happy by mental concoction. That is not possible. Manorathenāsati dhāvato bahiḥ [SB 5.18.12]. If one is situated on the mental platform, speculating, he will simply go to the asat. Asat means this material world. Asato mā sad gama. Vedic says, "Don't remain in this asat. Come to the sat. Oṁ tat sat."

So if one is on the mental speculation, manufacturing something for the welfare of the human society, that is not possible. Human society cannot be happy without Kṛṣṇa consciousness. That's a fact. Kṛṣṇa says in the Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want śānti, individually or collectively, nationally or internationally, then you must become Kṛṣṇa conscious. What is that Kṛṣṇa consciousness? The summary is that Kṛṣṇa is the supreme enjoyer: bhoktā. We are not bhoktā. We are simply servant. Just like anywhere, there is a master and the servant. The master is the enjoyer, and the server, servant, is helping the master enjoyment. This is the process. So we living entities, we are eternal servant of God, or Kṛṣṇa. When we speak of Kṛṣṇa, means God. So we are eternal servant of God. So our duty is to help the master to enjoy. Just like here is Kṛṣṇa. The Śrīmatī Rādhārāṇī, She is the topmost servitor of Kṛṣṇa. So Her business is to keep pleased always Kṛṣṇa. That is… That is the symbolic representation. Rādhā. Rādhā means anaya(?) ārādhyate. She is serving, the best service. Anaya(?) ārādhyate. Therefore Kṛṣṇa is very much fond of Rādhārāṇī, because She gives the best service to Kṛṣṇa, in so many ways. She has got sixty-four qualifications. That is mentioned. Therefore She is so, I mean to say, pleasing to Kṛṣṇa. Anaya(?) ārādhyate iti rādhā.

So our business is also like that. We are eternal servant of Kṛṣṇa, and we should give, render, we should render service to the best of capacity. That is our real constitutional position. But here Devahūti says that bhūmann asad-indriya-tarṣaṇāt. Asad-indriya-tarṣaṇāt. At the present moment in this material world, we are busy to enjoy these material senses. This is our position. Everyone is satisfying. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ… [Bg. 3.42]. In this way, you go, and when you go beyond the range of buddhi, that is soul. That is spiritual platform. In the ordinarily we are, in the material platform, we are interested in gratifying senses: "I like it. I must have it." But that sense gratification means we are becoming implicated, implicated in the laws of nature. That is also stated in the śāstra.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

This is the instruction in the Vedic literature, that the people in this material world, they are very, very busy. Not only men-even the animals, even the birds, beasts, insect. We see on the beach, there are so many dogs, and they are assembled there for sex. So this is the material world, indriya-prīti. Therefore śāstra says that human life should be, consider… They should think, "Whether we shall spoil our life simply by sense gratification, or there is some other business?" Yes, there is some other business. That is tapasya. That is tapasya means we should restrict sense gratification. Sense gratification, either regulated or nonregulated, is meant for animal life. Sense control is the human life. Therefore you'll find in Vedic culture big, big learned scholars, big, big kings, they dedicated their life for tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. If you want to purify your existence, then you must take to the process of tapasya. Tapo divyam.

And what is that tapasya? Tapasya for realization of God. And then we shall be purified. What is meaning of purify, purification? Purification means we are eternal, and if we become purified from this material contaminating, then we get back our eternal life, back to home, back to Godhead. That is required. That is… For that we have to accept little tapasya. Not to become sense gratifier like the dogs and hogs. That is not civilization. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This human life should be regulated in such a way that he hasn't got to satisfy the senses after taking so much hard labor. The modern civilization is like that. Everyone is engaged in hard labor simply for satisfaction of the senses. So they have become mad. Nūnaṁ pramattaḥ kurute vi… And they are acting without any consideration of the effect. They do not consider whether it is sinful or not. They do not believe in the next life. They do not discriminate what is sinful, what is pious-nothing. Exactly like animals.

So śāstra says, "This is not good." Here also, Devahūti says that bhūmann asad-indriya-tarṣaṇāt. Asad-indriya-tarṣ… Actually, these senses are not real senses. It is covered. Just like my, this body, covered with this shirt, or this cloth. It is not my real body. Although you see the shirt has got a hand, that hand is not real hand. The real hand is within the shirt. Similarly, our real body is within this body. Dehino 'smin yathā dehe [Bg. 2.13]. Dehe. Dehinaḥ. Dehinaḥ means the real body, or the spiritual body of the soul, is within this body. Dehino 'smin yathā dehe. And the body is changing. Kaumāraṁ yauvanaṁ jarā. It is sometimes child, sometimes youth, sometimes a young man, sometimes old man. And then vanishes. It is… There are six changes. So this is not real body. But… And we are engaged in this unreal body, sense gratification. We have got senses. So therefore Bhagavad-gītā says, sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Atīndriya-grāhyam. Beyond the senses. Therefore these senses are to be purified. That is called tapasya. Tapo divyam [SB 5.5.1]. And… Yes. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When we purify our senses… Senses you cannot destroy. That is not possible. Just like some, somebody said that "You become desireless." Desireless… Desire is the mental activities. So we cannot be desireless. That is not possible. We have to purify the desire. That is required. That is recommended.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti means that. Bhakti means that you are not required to destroy your senses, but you have to purify your senses. And when you purify your senses, then you can serve Kṛṣṇa. Sarvopādhi-vinirmuktam…nirmalam [Cc. Madhya 19.170], senses; hṛṣīkeṇa, by the senses; hṛṣīkeśa-sevanam, serve Hṛṣīkeśa, the master of the senses. Kṛṣṇa's senses… We are just like part and parcel of Kṛṣṇa.

Just like this hand or this finger are part and parcel of my body, similarly we are also senses, part and parcel of the spiritual body of Kṛṣṇa. So when we purify ourself, then we act in our original, constitutional position. Just like the finger is meant for serving my body, similarly when, as soon as we are in the position of our original constitution, then we serve Kṛṣṇa.

So here Devahūti says that bhūmann asad-indriya-tarṣaṇāt: "I am in this material world." In simple words there is a Bengali poem:

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

We are purely part and parcel of Kṛṣṇa. We are actually the senses of Kṛṣṇa. And when we forget this position and we want to satisfy ourself, that is our material condition.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Then that is māyā. When we are in ignorance that we are the part and parcel of the Supreme Being and our duty is to satisfy Him… Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. This is called bhakti. When we forget it, then we are fallen in this material world, and we are busy in our personal sense gratification and implication. Implication means so long we'll have, we'll continue to have this desire to satisfy our senses, we have to accept another body, according to our desire. Kṛṣṇa is so kind. If we want to become a tiger, Kṛṣṇa will give our next life a tiger's body. And if you want to be a devotee, He will give you the same body. If you want to eat stool, then He'll give you the body of a pig. And if you want to… That requires our own qualification. Karmaṇā daiva-netreṇa [SB 3.31.1]. Yānti deva-vratā devān pitṝn yānti pitṛ-vra… [Bg. 9.25]. It is a preparation for the next life, as you want to enjoy your senses. So why not prepare yourself to go back to home, back to Godhead, and prepare your senses like that? That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.8

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Bombay, November 8, 1974

Prabhupāda:

tasya tvaṁ tamaso 'ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdhaṁ me tvad-anugrahāt
[SB 3.25.8].

So sac-cakṣur, to see oneself and to see God, it is not very easy. Janmanām ante. Bahūnāṁ janmanām ante [Bg. 7.19]. That is stated in the Bhagavad-gītā, jñānavān. The so-called learned scholars, Vedantists, so-called Vedantists… One who is actual Vedant…, knower of Vedānta, he understands the Supreme Personality of Godhead, Kṛṣṇa. Because veda means knowledge, and anta, "the late phase." Knowledge, there are different types of knowledge. Ordinary knowledge, as we are now interested for economic benefit, that is not actual knowledge. That is art of livelihood. That is not knowledge. Suppose you are a very big engineer, and another man is ordinary electric mistri. The qualification is the same: earning livelihood by some art. If there is some wrong in the electric line, I cannot repair it. I call one mistri. He knows the art. He immediately revives the electric current. So this sort of knowledge is called śilpa, śilpa-jñāna, "artistic knowledge." That is not knowledge. Real knowledge is Vedic knowledge, Vedānta knowledge, to know oneself, "What I am, what is God, Bhagavān, what is my relation with Him, and what is my duty, and what is the ultimate goal of life." This is knowledge. Etaj jñānaṁ tad ajñānam anyathā. Kṛṣṇa says, "This is jñānam." Kṣetra-kṣetra-jña-jñānam. If one can understand oneself and the Supreme Self and what is this material world, why we have come here, what is my relation with God, what is my relation with this world, this is knowledge. They are called jñānavān. Jñānavān, they are searching after knowledge. Ke āmi kene āmāya jāre tāpa-traya.

This knowledge begins, inquisitiveness, athāto brahma jijñāsā. Just like Sanātana Gosvāmī went to Śrī Caitanya Mahāprabhu. He was minister, very big minister of Bengal, Nawab Hussein Shah's government. He left everything. He resigned from the post and became follower of Śrī Caitanya Mahāprabhu. So when he met Śrī Caitanya Mahāprabhu at Vārāṇasī, at that time, he placed this question that ke āmi kene āmāya jāre tāpa-traya. This is the inquisitiveness, knowledge. Tāpa-traya. Tāpa-traya means three kinds of miserable condition: adhyātmika, adhibhautika, adhidaivika. We are suffering always. Ātmā means body and mind-even soul. But soul is aloof from body and mind, but he is absorbed. On account of material contamination, the soul feels the pains and pleasure of mind and body on account of contact. So this is called adhyātmika. And adhibhautika, pains given by other living entities. Even if you sit down silently, without any, mean, cares, still, the mosquito will come and bite you. Or the bugs will come and bite you at night. And there are other, dogs and cats and envious persons, serpents. So many enemies. Even if you want to remain peaceful, the other living entities will not allow you to remain peaceful. This is material existence. You have got this body. From the body you'll have to suffer. At least, you have to suffer śītoṣṇa. When it is scorching heat, you'll have to suffer. Why you are running on this fan? Because you are feeling heat, extraordinary. Therefore you invented this fan. Or mosquito curtain. Just struggle. This is called adhibhautika.

Then adhidaivika. If there is no rain, there will be no food production, and the rice will go eight rupees per kilo. And you have to suffer. Durbhikṣa. Even people are not willing to give you bhikṣā. "Because the rice is so costly, how can I give?" That is called durbhikṣa. Durbhikṣa means when you do not get even bhikṣā. This is the most lowest profession. It is highest also. The sannyāsīs, they go door to door, bhikṣā. Brahmacārī go to door to door. Our Vedic civilization is that in the society there are four divisions: the brahmacārī, the gṛhastha, the vānaprastha, and the sannyāsī. Suppose there are hundred men in a village or in a place. The society is divided into four āśramas: brahmacārī, gṛhastha, vānaprastha… So… This is material calculation. Suppose if there are hundred men, seventy-five men are to be considered brahmacārī, vānaprastha and sannyāsī. So these seventy-five men will live at the cost of the twenty-five men, gṛhastha. Gṛhastha has to give alms to the brahmacārī, to the vānaprastha, and to the sannyāsa. Just see how nice communism. The one twenty-five-percent group, they are earning, and they are maintaining seventy-five men. So they are living by bhikṣā. Brahmacārī will go door to door, "Mother, give me alms," and they'll give. The sannyāsī will go. So when this bhikṣā will not be available, that is called durbhikṣa, famine. This is adhibhautika. Adhibhautika, er adhidaivika. You have no control.

That is coming gradually. The more people are becoming godless, the more there will be scarcity of food. Because nature is the servant of Kṛṣṇa. Kṛṣṇa says, mama māyā. The nature is the maidservant. Nature is mother, goddess Durgā, material nature. But she is not independent. In the Brahma-saṁhitā it is stated, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā, Mother Durgā is so powerful that she can make, create… Sṛṣṭi-sthiti. She can maintain. Maintenance also in her power. So because she is the maidservant of Kṛṣṇa… Chāyeva yasya bhuvanāni bibharti durgā. Durgā bibharti, maintains. But it works like chāya. Icchānurūpam api yasya ca ceṣṭate sā govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. She is not independent. She works under the direction of Govinda. And Govinda says also in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My order." So prakṛti will be unkind. As we have seen, the Mother Durgā is chastising the asura on the chest; the trident, triśūla, is piercing. Why? Because he's asura. Asura means nondevotee. The asura. Sura and asura. There are two kinds of men: daiva āsura eva ca. Dvau bhūta-sargau loke 'smin daiva āsura eva ca [Bg. 16.6]. There are two kinds of men in the world. One is called daiva, devatā, demigods, and the other is called āsura. You have heard about the devatā and asura, there is always fight. Daivāsura. So who is asura, who is deva? Viṣṇu-bhaktaḥ smṛto daivaḥ. Those who are devotees of the Supreme Lord, Viṣṇu, they are devatā. Āsuras tad-viparyayaḥ. And those who are not devotee of Viṣṇu, but other demigods, even if he's devotee of Lord Brahmā or Lord Śiva, he's to be considered as asura.

Just like Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, but he's considered as asura, rākṣasa. Nobody gives him credit. You have got, seen the rāma-līlā. Rāvaṇa is insulted. But he was a great devotee of Lord Śiva. You know that. Why he's insulted? Because he was not a Vaiṣṇava. He was against Rāmacandra. Therefore he's asura. When he was in danger, when Rāmacandra was in his front to kill him, so he began to offer his prayer, Rāvaṇa, "Please come and protect me." He knew that "I cannot be saved from the arrow of Lord Rāmacandra." That he knew very well. Therefore he was praying to Lord Śiva, "Please come and save me." But Lord Śiva could not come and save. Pārvatī was requesting him, that "Your, such a great devotee, he's in danger, and he's praying to, for protection, and you are not going?" Lord Śiva said, "What shall I do? I cannot give him protection." Therefore the simple word is rākhe kṛṣṇa māre ke and māre kṛṣṇa rākhe ke. If Kṛṣṇa wants to kill somebody, nobody can give protection. It is not possible. And if Kṛṣṇa wants to protect somebody, nobody can kill him. This is the…

So asura and deva, there are two kinds of men. Viṣṇu-bhaktaḥ smṛto daiva āsuras tad… It is Vedic injunction. Oṁ tad viṣṇoḥ… Ṛg-veda mantra. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is the Vedic mantra. Sūrayaḥ, those who are learned, advanced people, they look forward for the mercy of the Supreme Personality of Godhead Viṣṇu. So this viṣṇu-bhakta… Here it is said, tasya tvaṁ tamasaḥ and andhasya duṣpārasyādya pāragam. If you want to get relief from this duṣpārasya andhasya… We have already tried to understand that this material world is andha, andhakāra. It is simply darkness. Just see, now it is dark. Because the sun is not visible, it is just on the opposite side of the sun, therefore we are in darkness. Actually, the position of this material world is darkness. Just like here is now electric light. If the, some way or other, the current is off, it will be dark. Everyone knows it. We require artificial light because it is darkness. So Kṛṣṇa has given this artificial light both day and night. In the day there is sunshine, and there is moonshine at night. Because without light you cannot work. Without… You are very much proud of your eyes: "Can you show me God?" So the answer will be, "Have you got the eyes to see God? You rascal, you want to see God. Have you got the eyes to see God?" "No, sir." "Then why you want to see God?" God can be seen in a different way. God can be seen… Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. When you will be devotee, lover of God, then, by that ointment, your eyes will be cleared and you will be seeing God. Now, here is God. Kṛṣṇa. Here is God. Why the people in Bombay, those (who are) challenging, "Can you show me God?" they do not come here? Because they have no love. A few devotees here, they understand that here is God. They can see here is God. But the rascals, they cannot see God. So even though he has got eyes, he cannot see God. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25].

So to see God you have to make your eyes cleansed. Just like with cataractic eyes you cannot see anything. Everything is dark. But if you have operation, the cataract is taken away, then you can see. Similarly, with these eyes, these material eyes, you cannot see God. Not only you see God, you cannot understand Him although His name is there. Ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi. To understand God means to understand first of all His name, nāmādi. Therefore… From the beginning with nāma. Therefore Hare Kṛṣṇa mantra. Hare Kṛṣṇa mantra means the name of God. God is not different from His name, absolute. "Kṛṣṇa" and the Kṛṣṇa person is the same. I have already explained that absolute means Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's place, Kṛṣṇa's dress, Kṛṣṇa's throne, Kṛṣṇa's prasādam, everything Kṛṣṇa, they are not different. Advaya-jñāna. So Kṛṣṇa is there in the name, in the form, but because we have no love for Him, we cannot see. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed God consciousness, Kṛṣṇa consciousness, love for God… Unless they have got love for God, why they have sacrificed their life for Kṛṣṇa? They could earn. They know how to earn money in America, and there is money also. Here if, even if I know how to earn money, there is no money. But America is not like that. You can earn money like anything. Like anything.

I went to America. I had forty rupees. Now I have got more than forty lakhs. (laughter) Yes. It is fact. Our American property, it is not forty lakhs-forty crores. So it is not joke. If you want to earn money and if you have got little brain, you can earn money in America like anything. That's a fact. Because the bank is canvassing, "You want money?" Here, if I want some money in business, I have to flatter so many men: "Please give me money. Please give me money." But in America the bank is canvassing: "For this business purpose you want money? Take money." That facility is there. Therefore anyone who wants money to do something, the money is immediately supplied. If you want to purchase one house, one lakh worth… In America you cannot get any house with one lakh. At least, four lakhs, five lakhs, ten lakhs. So if you have got ten thousand rupees in your pocket, you can purchase that one-lakh-worth house immediately. You give ten thousand rupees downpayment, and the bank will pay ninety thousand. And gradually, you take it. So there is so much facility that you can earn money. So the country's so like that. There is no economic problem. There is no poverty. Nobody is poverty-stricken. So these people, these boys and girls, American, they have not joined me… Their belly's filled up. Not only that. They can send money for filling up your belly. They are sending money actually. Just today I have got, received information from the American Express. Whatever we are spending, lakhs and lakhs of rupees here, in Bombay, in Māyāpura, in other places, I am getting contribution from there. This is a fact.

So still, it is darkness. It is darkness, that this world… Unless you get information, this money will not save you unless you get information of Kṛṣṇa. Therefore in the Bhagavad-gītā it is said, bahūnāṁ janmanām ante [Bg. 7.19]. Here it is also said like that: tasya tvaṁ tamasaḥ andhasya duṣpārasyādya pāragam, sac-cakṣur janmanām ante. Janmanām ante. Janmanām. Janma is singular number, and janmanām is plural number. Many, many janma, many, many births we are spoiling in this darkness. We do not know that. The university education is blind, andha. They cannot give you this information that we are going to the university, we are spoiling our time simply. Spoiling, actually spoiling. What university education? They give some technical education, that śilpa-vidyā, to earn money and eat and sleep and have sex life and die. This is the education. This education is described here that duṣpārasya, andhasya duṣpārasya. This kind of education will not help us because our sufferings are different. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So this Sanātana Gosvāmī, I was speaking to you. He was minister. He had enough money. When he retired, he came to home bringing money with him, one big boat full with golden coins. Just imagine. Big, big coins in those days. Aseraphee.(?) It is… At that time it was eighty rupees worth. Now there is no gold. Where is aseraphee.(?) It is paper only. One-rupee note. So, so Sanātana Gosvāmī, in those days… Even we have seen in our childhood in India, there was gold coins available, any number you want. People used to purchase this guinea gold for making ornament. We have seen it. There was no… Now you cannot get this guinea gold. So that is all finished. So Sanātana Gosvāmī was very rich man. Still, he's asking Śrī Caitanya Mahāprabhu that grāmya-vyavahāre paṇḍita tāi satya māni: "These foolish villagers, or my neighbor men, they call me 'Paṇḍitajī.' " He was brāhmaṇa. Actually he was paṇḍitajī. You know, in India, the brāhmaṇa is addressed as "paṇḍita." Because a brāhmaṇa is expected to become very learned. A foolish man cannot be a brāhmaṇa. Learned means Vedic knowledge. Veda-pāṭhād bhaved vipraḥ. How one becomes brāhmaṇa? By studying thoroughly the Vedic literature, when one can understand Brahman, he realizes himself, hṛdayānanda, then he becomes brāhmaṇa. Therefore a brāhmaṇa means naturally paṇḍita. But nowadays simply by birth. That is another thing.

But Sanātana Gosvāmī was a great learned scholar in Urdu, Farsi, Sanskrit. And he was a very rich man, minister. Everything honorable. Coming of a very respectable, aristocratic family, Sārasvata brāhmaṇa. But still, he says to Caitanya Mahāprabhu that grāmya-vyavahāre paṇḍita tāi satya māni. "These, my neighborhood men, they call me 'Paṇḍitajī',and I am very much satisfied that I am paṇḍita." "Why you are dissatisfied?" Now, he says, āpanāra hitāhita kichui nā jāni: "I am such a paṇḍita that I do not know what is the goal of my life and what is real benefit for me. I am such a paṇḍita." That means, "I am mūrkha. I do not know my own self-interest. I am simply being carried away by the sense gratificatory means." Therefore he came to Caitanya Mahāprabhu. He did not come to Caitanya Mahāprabhu to get some gold or some medicine for curing some disease. As people go, Bhagavān: "Bhagavān will give me some gold. Bhagavān will…" If you want to have gold, you can have. You can get a gold mine and get, as much as you like. Why you should go to a Bhagavān? So… But…, but they do not know. But Caitanya Mahāprabhu's disciple, this Sanātana Gosvāmī, he had enough gold. But he was not satisfied. He went to Caitanya Mahāprabhu to take from Him that āpanāra hitāhita kichui nā jāni: "I do not know actually what is my self-interest. You please tell me." This is the real approach of guru. "So I have got you after many, many births. I have got your contact. Kindly enlighten me because I am thinking I am very learned, I am very rich, but actually I do not know my self-interest. I have therefore come to you."

So here also, Devahūti, the same principle. She says, tasya tvaṁ tamaso 'ndhasya duṣpārasyādya pāragam, sac-cakṣur janmanām ante: "My dear Kapila, You have come as my son. But You are my guru. You are guru because You can give me information how I can cross over the nescience of darkness, of this material life." So one who is feeling the necessity of going across the dark nescience of material existence, he requires a guru. Not for curing some disease or getting a little portion of gold. That, that does not require that one should go to guru. Guru is required for whom? Just like Devahūti or Sanātana Gosvāmī. Those who are inqui… athāto brahma jijñāsā. Those who are interested in the matter of Brahman. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If one is interested to understand things which is beyond this darkness, he requires a guru. To keep guru is not a fashion. Just like you keep a dog or a cat as a fashion. So things should not be done like that, that "I have got a guru. I don't care for him. That's all. I give him some money; therefore he must be my servant." That kind of keeping guru is not use. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Uttamam. Here is called tamaḥ. Here is called tamaḥ. Tamasaḥ, tamaso 'ndhasya. Tamaḥ and uttama. Udgata tamam. If you can transcend this tamaḥ, this darkness, that is called uttama. We use this word, uttama… Uttama means very good. Generally, we take. How it is very good? When it is transcendental, above this darkness, that is called uttama.

So one who is inquisitive to inquire about that portion of God's creation which is beyond this darkness-na tad bhāsayate sūryaḥ. There is description in the Upaniṣads and the Bhagavad-gītā. Uttama means there is another world, another nature. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20].

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

There is another world, but what the scientists have got information? They have no information, sufficient information of this material world. But there is another world, another nature. This nature, we can, although we cannot reach, there are millions and trillions of stars glittering in the evening. We can see simply. Simply we can see. We cannot go even to the moon star. Moon is also a star, nearest star. That's all. Similarly, all these stars, they are like moon. Nakṣatrāṇām ahaṁ śaśī. Kṛṣṇa says, nakṣatrāṇām. They are nakṣatra. The nakṣatra, the modern science, they say they are all suns. No. They are like moon, glittering. If we have to believe our śāstra. Nakṣatrāṇām ahaṁ śaśī. So we cannot even go to the nearest planet, nearest star, and what to speak of going beyond? Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. The spiritual, there is spiritual sky, paravyoma. That is called paravyoma. This is called material vyoma, and… The vyoma means ākāśa.

So duṣpārasya… Duṣpārasya, this material world is duṣpārasya, very, very difficult to cross over it. Therefore unless one understands what is God, what is Kṛṣṇa, what is His position, where does He live, why our relation should be revived, then he's in darkness. He's darkness. But one can be enlightened by the mercy of God. Because Kṛṣṇa comes Himself to inform. He sends His devotee door to door. He leaves behind Him Bhagavad-gītā, but we are so foolish, we do not take advantage of it. We do not take advantage of Bhagavad-gītā. We do not take advantage of His devotees who are hankering after giving this knowledge, sacrificing everything. But we are so stubborn, dogs' obstinacy, that we'll not take advantage of them. Therefore Caitanya Mahāprabhu said,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The bhakti-latā-bīja, the seed of devotional service, is gotten by the most fortunate person. So those who are cultivating bhakti in this institution, they are the most fortunate persons in the world. That is the statement of Śrī Caitanya Mahāprabhu.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Bhramite. Therefore it is said, sac-cakṣur janmanām ante. This knowledge, this clue of bhakti-latā, is not so easily available. How it is available? It is… Labdhaṁ me tvad-anugrahāt: "By Your mercy." By Kṛṣṇa's mercy, you can get the bhakti-latā-bīja. Not ordinarily.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Unless you are free from the reaction of all sinful life, you cannot understand what is bhakti, what is Bhagavān. Therefore puṇya-karmaṇām. Janānāṁ puṇya-karmaṇām. We should act piously. Piously means we must first of all give up impious activities: illicit sex life, meat-eating, drinking and gambling. Then you can lead pious life. Then you can understand what is God. Mean… These things are… Kṛṣṇa consciousness movement means training people to become pious to understand Kṛṣṇa and make his life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.9

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Bombay, November 9, 1974

Nitāi: "You are the Supreme Personality of Godhead, the origin and the Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of ignorance of the universe."

Prabhupāda:

ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ
[SB 3.25.9]

So there is the Supreme Person, Bhagavān. Originally, the… It is very common sense. Just like we require a leader. To organize some business, some nationality, any group of organization, it requires a leader. Without leader, you cannot organize anything. Nobody has got any such experience that without direction, without leader, anything has sprung up automatically, by nature. The foolish philosophers say like that, that the whole cosmic manifestation has come out of a chunk. They say like that. The rascals say like that: "There was a chunk." And wherefrom this chunk came? No, that is not fact. Fact is that there must be a good brain behind all this organization. This cosmic manifestation, there must be a leader. That is the information we get from Vedas. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Nitya, we living entities, we are nitya. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die. Na jāyate na mriyate vā. Neither we take birth or we die. We simply change the body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. As old garments, old shirts and coats, we change, similarly, when this body becomes old enough, not to be used, we change to another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. This is real knowledge.

So we are eternal, and God is also eternal. In that way we are the same quality. God is eternal; we are also eternal. God is cognizant, cetana, abhijña; we are also cetana. We are not dull matter. So what is the difference between God and me? The difference: He is great, we are small. He is vibhu, we are aṇu. He's all-pervading, we are very small. He is infinite, we are infinitesimal. That is the difference. So nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is the Vedic information. So you apply your reason, arguments. As you find here, you are more intelligent than me, somebody else more intelligent than you, other is more intelligent than he… In this way, if you analyze, there is not, all of us not on the same level. One is more intelligent, one is less intelligent. Similarly, you go on analyzing, one after another, one after another, throughout the whole universe. Then you come to the demigods. And the most important demigod is Lord Brahmā. So he's the original creature within this universe. So he is also not enough intelligent. You'll have to find out a person more intelligent than him. So that is, we get information… Just like Brahmā. He was alone in the beginning. Wherefrom he got knowledge? There was nobody else. So śāstra says, ”Yes, he got knowledge…” Tene brahma hṛdā ādi-kavaye. He got knowledge from Kṛṣṇa. Brahmā haite catur-mukha.(?)

So there must be some leader. In order to get knowledge, we have to find out some leader. And actually, by our experience, whatever we're doing… Just like we got independence. So there was a leader, Mahatma Gandhi. He led the country. Then you came to your national consciousness, and you combined together, and the Britishers went away. The opinion was against them. So there must be leader. And that leader is a person. That leader cannot be an imperson. No. That is not possible. I think there was a news in the newspaper, Free Press Journal, that the faith in personal God is diminishing. That means they are becoming more foolish. The faith in personal God is diminishing, percentage diminishing. That means people are becoming more and more foolish. That is natural. This is Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. The more this age of Kali will increase, people will diminish in their bodily strength, in their memory, in their mercifulness, in so many ways. Eight kinds of diminishing, decreasing. Actually, we find, even in Western countries, the present generation, they are not as strong as their father or grandfather. Bodily strength decreasing. Memory is decreasing. There is no mercifulness. Now, at the present moment, if somebody is being killed and you are passing, nobody takes care. ”Let him be killed.” Because dayā, mercifulness, is diminishing. The duration of life diminishing. The bodily stature diminishing. The memory diminishing. Everything is diminishing.

So because we are diminishing in everything, therefore our God consciousness is diminishing also. Therefore there are news word that ”Personal God conception is diminishing.” That is natural. Mūḍha. That is stated in the Bhagavad-gītā, that one who does not accept the personal God, he is described in the Bhagavad-gītā: mūḍha.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

These classes of men… As soon as you'll find somebody godless, he does not know what is God, what is meaning of God, or he does not surrender to God… He does not know what is God-where is the question of surrender? Then we have got a test tube, statement of Kṛṣṇa. Then what class of man he is? If he does not believe in God, if he does not know what is God, what is our relationship with God, then what class of man he is? So we have got this test tube of Bhagavad-gītā. What is that? Duṣkṛtinaḥ. Always engaged in sinful activities. Therefore he does not know. Duṣkṛtinaḥ. And what other qualification? Mūḍha, ass, rascal. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Narādhama means the lowest of the mankind. Why lowest? Now, because the human life is meant for understanding God and he does not know. Therefore he is lowest of the mankind, narādhama. Why it is so? There are so many university degrees-M.A., Ph.D., D.A.C., and so on, so on, delete.(?) Still, he does not know? Still, he's mūḍha? The Bhagavad-gītā says, ”Yes.” Māyayāpahṛta-jñānāḥ: [Bg. 7.15] ”The knowledge he has achieved, that has been taken away by māyā.” He's superficially simply degree holder. His actual knowledge is taken away. So therefore māyayāpahṛta-jñānāḥ. Why this has happened? Āsuraṁ bhāvam āśritāḥ. Because he defies, ”What is God? I am God. You are all God. Why you are searching God? There are so many Gods loitering in the street. Take care of them.”

So this is not advancement of civilization. Because such kind of civilization is increasing, therefore in the paper we find that ”Faith in personal God is decreasing.” But God is person. Here it is said. What is that? Ya ādyaḥ bhagavān. Originally Bhagavān. Ādyaḥ means originally. There are three conceptions of Absolute Truth. What is that? That is stated in the Bhāgavata:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth, tattva… Tattva means the truth, original. Tat tvam asi. That tattva is Bhagavān. In the… The Absolute Truth is understood in three features, three angles of vision. The first is Brahman, impersonal Brahman. The second is localized Paramātmā. And the ultimate is the Supreme Personality of Godhead. So Brahman realization is not complete realization of the Absolute Truth. Neither Paramātmā realization is absolute, or the complete understanding of the Absolute Truth. When you realize Bhagavān, then you understand what is Paramātmā, what is Brahman, and what is Absolute Truth. Yaj jñātvā… No. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. That is the Vedic instruction. If you understand Bhagavān, then you understand Paramātmā, you can understand Brahman also. That is stated in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is Paramātmā. Ekāṁśena sthito jagat [Bg. 10.42]. That is one portion, partial understanding of the Absolute Truth. So far Brahman is concerned, that is stated in the Bhagavad-gītā. Brahmaṇo 'haṁ pratiṣṭhā: ”I am the origin of Brahman effulgence.” Amṛtasya śāśvatasya ca. This is described. And so far He is concerned, Kṛṣṇa, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. This is the understanding of Bhagavad-gītā. So far He is concerned, He says, ”There is no more superior truth than Me.” Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

So everything is resting on Kṛṣṇa. That is to be understood. That is the Vedānta understanding. Janmādy asya yataḥ [SB 1.1.1]. Everything includes Paramātmā and Brahma, and what to speak of other demigods. That is stated in the Bhagavad-gītā: ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. This is the statement. Everyone reads Bhagavad-gītā, takes Bhagavad-gītā and takes photograph: ”I am very good scholar of Bhagavad-gītā.” But he does not know what is Kṛṣṇa. Just see. ”I know everything-except Kṛṣṇa. This is my knowledge.” No. If you understand Kṛṣṇa-kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati-then you understand everything. Just like if you understand what is one hundred thousands of rupees, then you can understand automatically what is ten rupees and what is fifty rupees. So everything is within that, the Absolute Truth.

Now, Devahūti has understood. Therefore she says, ya ādyaḥ bhagavān, "My dear son, Kapiladeva, I know that You are the, the same Supreme Person, Bhagavān." And the Bhagavān is ādyam. Oṁ namo bhagavate vāsudevāya. Vāsudeva is ādya. Arjuna, when he understood Bhagavad-gītā, he accepted Kṛṣṇa as all in… Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam ādyam: [Bg. 10.12] "You are the Supreme Person, original person." Now, Brahmā says, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He says that "I worship the original person, Govinda." Govindam ādi-puruṣam. Everywhere you'll find. And the Supreme Personality of Godhead Kṛṣṇa says also, mattaḥ parataraṁ nānyat… [Bg. 7.7]. "I…" Govindam ādi-puruṣam. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādir ādiḥ [Bs. 5.1]. He has no ādi. Somebody will say, "Why not? Kṛṣṇa is born of Vasudeva. Vasudeva is His father." That is His acceptance, a devotee as father. There are dealings of the devotee and the Bhagavān in different ways: śānta, dāsya, sākhya, vātsalya, mādhurya. We can have relation… We have that relation. Now it is covered. We can revive it again. Simply appreciation of the Supreme, that is called śānta-rasa. When one appreciates fully, then he wants to give some service. That is called dāsya. And giving service, when he becomes more intimate, then he becomes friend. That is called sākhya. And then, more advanced, the devotee wants to give service to Kṛṣṇa as father. Father-mother means to give service to the son. From the very beginning, even as a sweeper, all taking care.

So this is service. The Christian conception of God as Father is not so perfect. Because if we conceive God as Father and Mother, then the policy is to take from Him. Because everyone wants to take from the father: "Father, give me that. Mother, give me that." But this philosophy, that to accept the Supreme Lord as son, that means to give service. Yaśodāmāyi, she has gotten Kṛṣṇa as her son. So always anxious: "Kṛṣṇa may not be in danger. Kṛṣṇa is crawling. Some animal may not attack. He may not fall down in the water. He may not touch fire." Always anxiety, giving protection to Kṛṣṇa. Kṛṣṇa is giving protection to the whole universe, and Yaśodāmāyi is giving protection to Kṛṣṇa. This is conception of philosophy, Vaiṣṇava philosophy. She is anxious to give protection. Kṛṣṇa was taken away by the… What is that asura?

Yaśomatī-nandana: Tṛṇāvarta.

Prabhupāda: Tṛṇāvarta. Yes. So Kṛṣṇa was taken, and mother Yaśodā became mad: "My son has been taken." But Kṛṣṇa became so heavy that the asura could not stay in the sky. He fell from a deep, distant place and immediately died. Kṛṣṇa… And Yaśodāmāyi saw that "God has saved my Kṛṣṇa." Yaśodāmāyi saw: "God has saved." She began to thank some other god, some devatā. Because she knows, "Kṛṣṇa is my son." She does not know that Kṛṣṇa is the Supreme Personality of Godhead. If she thinks that Kṛṣṇa is the Supreme Personality of Godhead, then the relationship between mother and son will be destroyed. Therefore Kṛṣṇa is playing just like an ordinary child, and mother Yaśodā is treating Him as her son. All Kṛṣṇa's friends complained to mother Yaśodā, "Mother Yaśodā, your Kṛṣṇa was eating dirt." "Eh? I gave You sandeśa, and You are eating dirt?" (laughter) "No, Mother, I did not eat. They are telling all lies. This morning we had some quarrel." "No, Baladeva says also." "Yes, elder brother, He has also become My enemy." (laughter) "No, You open Your mouth." "Yes." When He opened His mouth, she saw the whole universe within the mouth. So she did not take very seriously. "All right, don't do it again." That's all. She never could take Kṛṣṇa as the Supreme Personality of Godhead. Neither Kṛṣṇa's friends, the cowherd boys. Neither the gopīs. The gopīs used to chastise Kṛṣṇa like anything.

So this is Kṛṣṇa's love. Kṛṣṇa is the Īśvara. Here it is said, puṁsām īśvaraḥ: the controller of the whole universe. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. But a devotee can control the Supreme Controller. Why they shall become one with God? They'll be God's father, God's controller. This is bhakti-mārga. Bhakti-mārga is not satisfied… They do not want to be equal with God or one with God. No. They want to give service. This is bhakti-mārga. Therefore Bhagavān. Bhagavān means "full of all opulence, all-powerful, almighty." That is Bhagavān. So to understand the Absolute Truth, you have to understand what is the meaning of Bhagavān. That is Absolute Truth. Here Devahūti… Devahūti is not ordinary woman. She was the wife of Kardama Muni, one of the greatest yogis. She has learned something from her husband. Otherwise, if she's not a very exalted woman, how Bhagavān has become her son? She is not ordinary woman. Therefore she says… She has understood Kapiladeva that ya ādyaḥ bhagavān.

Ādya is Bhagavān. Ādya is not Brahman or Paramātmā. Origin of everything is neither Paramātmā nor Brahman. Brahman is the bodily rays of Bhagavān. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ. Yasya prabhā. The… Just like the sunshine. Sunshine is not ādya; the sun-god is ādya. The sunshine is distributed all over the world, all over the universe. Everyone knows it. But is it ādya, is it the origin? No, no, no. It is not origin. The origin is the sun globe, or the sun-god. As soon as the sun disappears, there is no more sunshine. Therefore sunshine is not ādya. Sunshine is dependent on the sun globe. Similarly, this Brahman effulgence is dependent on the body of Kṛṣṇa. Brahmaṇo 'haṁ pratiṣṭhā. Similarly, Paramātmā is also Kṛṣṇa's expansion. Ekaṁ bahu syām. That is the Vedic instruction. He becomes many-as many living entities are there. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam… [Bs. 5.33]. Ādyam again. Advaitam acyutam anādim ananta-rūpam. That ananta-rūpam, as Paramātmā or incarnation. Advaitam acyutam. But it does not mean that, because Kṛṣṇa has become many, it does not mean that, because Kṛṣṇa has become many, it does not mean Kṛṣṇa is finished. No. Kṛṣṇa is there. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation].

This is Vedic instruction. Kṛṣṇa is pūrṇa, and if He expands Himself in millions of Kṛṣṇa… Actually, He has done so as Paramātmā. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. There are millions. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This bahu-vacana, living entities, they are anantyāya kalpate. They are unlimited number. There is no counting. So many. But He is the leader. Nityo nityānāṁ cetanaś cetanānām. So the, we are, living entities, we are expansion of Kṛṣṇa. Viṣṇu-tattva also expansion of Kṛṣṇa. Svāṁśa, vibhinnāṁśa. We are vibhinnāṁśa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. But there are svāṁśa, personal expansions, and separated expansions. The separated expansions we are. We are also expansion of Kṛṣṇa. And viṣṇu-tattva also expansion of Kṛṣṇa. But viṣṇu-tattva is vibhu; we are aṇu-very, very small. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīva-bhāgaḥ sa vijñeyaḥ [Cc. Madhya 19.140]. The, if you divide the top portion of your hair into one hundred parts, then take one part, again divide into one hundred parts, that is the dimension of the jīva. Therefore aṇu. Aṇu means like atom. And Kṛṣṇa is vibhu. So therefore Kṛṣṇa is ādya. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa says, and Devahūti says also, the same thing.

Therefore by studying Vedic literature, we can understand Kṛṣṇa. Therefore one must seek for a Vedic teacher. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Not that "At home, by speculation, I can understand what is God." That is not produce.(?) Vedas says… Just like if you want to be educated, you must accept some school. It doesn't matter whether the school is perfect or not perfect, but you cannot avoid school going. That is not possible. If you think that "Without going to school, I shall learn everything," that is not possible. Vedas says that if you want knowledge actually… Tad-vijñānārtham. Tad-vijñāna means transcendental knowledge. Because Vedic knowledge… There is material knowledge also. Just like Āyur Veda, Dhanur Veda, and Jyotir Veda. Veda, veda means knowledge. There are all different types of knowledge. But real knowledge is brahma-vidyā, to understand the Absolute Truth. That is real knowledge. Other knowledge, they are temporary. We require medicine; therefore there is Āyur Veda. We require sometimes to fight; there is Dhanur Veda. And… So that is also required. Because the body is there. But real requirement is to know the Absolute Truth, Absolute Person. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. That is our self-interest. That is our self-interest. If we want to become perfect, then we must see what is the ultimate Absolute Truth. Athāto brahma jijñāsā. This is the instruction of Vedānta.

This life is meant for simply how to understand the Absolute Truth. Jīvasya tattva-jijñāsā. Jīvasya… But that is missing now. Nobody is inquiring, neither there is any institution throughout the whole world where there is tattva-jijñāsā, what is the Absolute Truth. Simply technical knowledge-how to become this, how to become that, to fill up this belly. But we cannot see even that the birds, beasts, they do not become technologists. How they are getting food? There are 8,400,000 forms of body. The human form of body are 400,000. Out of many bodies that live in jungle, they have also no technology, no education, no systematic government, nothing-but they are also eating. The birds and beasts are eating. Everyone is eating. The ants within your home, within the hole of your room, they're also eating. So who is not eating? Everyone is eating. Why you have made a civilization to work hard like an ass for your eating? What is this civilization? If everyone is, without working, they're getting their food, then what is your advancement of civilization that you have to work like an ass to get your food? That is not advancement of civilization. Therefore, because we are becoming animal, less than animal, therefore they are decreasing the personal God. This is the idea.

But here it is said, ya ādyo bhagavān. This is human civilization. Everyone should know what is Bhagavān and take lessons from Bhagavān. Bhagavān is coming. Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He comes. He's very anxious. People are ignorant, so therefore Kapiladeva has come. And the mother says, lokasya tamasā andhasya cakṣuḥ: "My dear son, Kapila, You are just the real eyes of these blind men, who cannot see You, or who cannot see God." Cakṣuḥ. So how cakṣuḥ? Because by knowledge. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. By knowledge, when we shall develop or awaken our dormant love for God, then we can see God-with these eyes. Simply it has to be treated. Premāñjana-cchurita. You have to apply the ointment, eye ointment, of loving God. Then you'll see God everywhere. How? Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. He sees twenty-four hours God and nothing but God. Not only within his heart, but everywhere he sees God. If he goes to the sea, he'll see Kṛṣṇa. If you are thoughtful, you'll see, "Why such a big sea does, cannot touch my feet? I am walking on the beach. There is order. There is order, 'You cannot come beyond this limit.' " Otherwise, it can overpower you at any moment. Is it very difficult for the sea. One wave can overpower you. A whole Bombay city can be washed off. But it cannot do so.

So an intelligent man can see God even while walking on the beach. That requires intelligence. Therefore mūḍhāḥ. Na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. Those who are asses, they cannot see God. Those who are intelligent, they can see God everywhere. Everywhere. God is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi. He is within this universe. He is within your heart. He is within everything, even within the atom. Why you cannot see God? And God says that "Try to see Me in this way. If you are so dull, then you try to see Me in this way." What? What is that easy way? Raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of the water." And Kṛṣṇa says, "I am the taste of the water." So have you not tasted the water? You are drinking water. Who has not tasted? Everyone has seen God. Why he says that "I do not see God"? Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. "I am the sunshine." Who has not seen the sunshine? Everyone has seen the sunshine. Why he says that "I have not seen God"? First of all, try to see God, A-B-C-D; then you'll see the personal God. You'll see everywhere.

So then you will understand ya bhagavān. Ya bhagavān puṁsām īśvaraḥ. Bhagavān means Īśvara, controller. You are not independent. Everyone is dependent. Somebody is dependent of somebody, somebody… But you are dependent. Nobody can say, "I am independent." Even President Nixon, he's not independent. He was dragged down from the post. So you cannot say that "I am independent." That is a foolish proposal. You must always think that you are dependent. That is said, stated in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha-māninaḥ, and there is said, te 'pīśa-tantryām uru-dāmni baddhāḥ. Īśa-tan… We are bound up by the laws of nature, hands and legs, tightly, and you still think that you are independent? You don't care for God? This is the mūḍha. The mūḍha says like that. No intelligent man will say like that. So why it is so happened? The Devahūti says that tamasā andhasya, lokasya tamasā andhasya. Generally, all these people in this material world, lokasya, they are blind by the darkness of ignorance. Therefore Kṛṣṇa comes. Therefore Kapiladeva comes. When they become dark, when they become blind out of ignorance-"There is no God," "I cannot see God"-then God comes, "Here I am. See. See My feature. I am a person. I am a flute-player. I am… I enjoy in Vṛndāvana. Why don't you see Me?" That is called yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

So God comes, God explains Himself. He leaves behind Him His instruction, Bhagavad-gītā. Still… He says, "You try to see Me like this, see Me like that," raso 'ham apsu kaunteya prabhāsmi… [Bg. 7.8]. Still, if we do not know what is God, then what kind of man I am? Just imagine. A mūḍha. That's all. So try to see God through the instructions of Devahūti and Kapiladeva. Your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.10

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Bombay, November 10, 1974

Prabhupāda:

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mametīty
etasmin yojitas tvayā
[SB 3.25.10]

So Devahūti is accepting or accepted her son Kapiladeva as guru, and now she is placing the problem and how to solve it. So to go to guru means to solve the material problem. Not temporary problem, "I have got some disease. Give me some mantra so that I may cure," or "I am in poverty. Give me some mantra where I can get money." Not like that. "To deliver me from the sammoha, illusion, ahaṁ mameti [SB 5.5.8]."

This material life is sammoha, ahaṁ mameti. Atha… The material life begins: puṁsaḥ striyā mithunī-bhāvam etam. This material life is described in four lines. What is this material life? Now, puṁsaḥ striyā mithunī-bhāvam etam. Etam, this material life, is nothing but an attraction of sex. Puṁsaḥ striyā. The man is after woman, and woman is after man. This is material life, beginning. Everywhere, not only human society. Even in bird society, dog society, cat society, or demigods' society-everywhere you'll see the sex attraction. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ. And… They are seeking, and as soon as they are joined together to satisfy the sex desire, their the, I mean to say, attraction becomes more and more tight. Then ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. So as soon as they are combined, they require one house or apartment or cottage or nest. Something must be private. Ataḥ gṛha-kṣetra. Then to work, to earn livelihood, one must have some land. Either you construct skyscraper building or till it for get some food grain. Ataḥ gṛha-kṣetra, suta. Then without children, married life is frustrated. Putra-hīnaṁ gṛhaṁ śūnyam. Married life without children is void. Avidyaṁ jīvanaṁ śūnyam. If one is not educated, his life is vacate, or vacant. Avidyaṁ jīvanaṁ śūnyaṁ diśaḥ śūnyā abāndhavāḥ. And if you go to some foreign country, if there is no deva, temple, God's temple, or friend, that is also useless. And putra-hīnaṁ gṛhaṁ śūnyam. And if you have no children, the so-called married life is also void. And sarva-śūnyā daridratā. And if you are poor, in poverty, then everything is zero. Even if you have got a wife, or even if you have got education, even you have got friend, everything is… That is Cāṇakya Paṇḍita's advice.

So this family life is attraction. Gṛha-kṣetra, then suta, children. Then āpta, relatives. In this way, janasya moho 'yam ahaṁ mameti [SB 5.5.8], he becomes entangled in this material life. But that is moha. That is not fact. It is moha in this sense because we have to change this body. In this body I have created something, gṛha-kṣetra-sutāpta-vittaiḥ, and at the time of death, as Kṛṣṇa says, mṛtyuḥ sarva-haraś ca aham. Kṛṣṇa takes away everything as death. Your gṛha, your house, your land, your wife, your children, your friend, your reputation-everything is taken away. And then you have to begin another life. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You are not dead. You are living eternally. Na hanyate hanyamāne śarīre [Bg. 2.20]. This body is finished, you have to accept another body. And that you do not know what kind of body you'll get. There are so many bodies. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati: 8,400,000 forms of body. So you have to enter some of the, some of them, one of them. So in this way our life is going on. But temporarily, if we are situated in a position, "This is my wife, this is my children, this is my house, this is my country, this is my nation, this is my, mine…" Ahaṁ mameti [SB 5.5.8]. This illusion. You'll not be allowed to stay in these circumstances of ahaṁ mameti [SB 5.5.8]. That's a fact. Everything will be taken away, but we are attached to this. This is material life.

Therefore Devahūti proposes, "Sir,…" Yaḥ avagrahaḥ. This false conception of life, ahaṁ mameti… [SB 5.5.8]. "I am American,""I am Indian," "I am Hindu," "I am Muslim," "I am Christian…" Or "I am brāhmaṇa," "I am kṣatriya…" This avagraha… It is called upādhi, designation: "For the time being." Just like you become minister for five years or three years. Or president. Just like Nixon was president; now he's not president. So this is an upādhi. You are Indian, American, this, that-they are all upādhis. Therefore if we are attached, if we are attached to the upādhi, that is called avagraha. Ahaṁ mameti [SB 5.5.8]. And according to the upādhi, I become attached to "me" and "mine"-"I am this," "I am that," and "It is mine, it is…" But actually, they are all illusion. Fact it is. If you suppose… Just like the president was five years very powerful. Now he's dragged down. Then what is the value? What is the value? So it may be for five years or fifty years or utmost hundred years. Or a million years. Just like Brahmā. But they are all temporary. In the eternal time, five years or ten years or hundred years or five million years, they are all limited. They are not eternal. But we are eternal. We living entities, we are eternal. So why we should be illusioned by the noneternal?

That is called illusion. That is called jñāna, that "I learn from Bhagavad-gītā that 'I am eternal. There is no birth and there is no death.' Na jāyate na mriyate vā kadācit. Kadācit, at any time. Not that it has begun now. No. Never we are born. Na hanyate hanyamāne… [Bg. 2.20]. So this is the fact. So why I shall be interested in something noneternal?" This is called knowledge. If I am eternal and my position is to enjoy life… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). By nature, I am part and parcel of Kṛṣṇa. Kṛṣṇa is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], and Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So qualitatively I am also sac-cid-ānanda. So why I am enjoying this temporary life for ten years or twenty years or two hundred years? This is called knowledge. Etaj jñānam. Other jñānam, they are not jñānam. I have said many times. They are arts, śilpa, to live for some time and make some artistic way of living condition and forget my real problem-janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So for this purpose one should approach guru. Tasmād guruṁ prapadyeta [SB 11.3.21]. One who is actually interested for spiritual life, he should inquire about a guru. Not as a fashion, that "I may… Let me keep one guru and…" No. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. Just like Devahūti is doing. Uttamam, something beyond this darkness. Tama means darkness, and ut means above. Uttama. That is uttama. So one who is interested… Uttama life means the spiritual life. Tama life means this material life. Tamasi mā jyotir gama. If you can transcend this darkness, the world of darkness, and if you come to the world of light, that is required.

So Devahūti, in the previous verse, accepted her son, Kapiladeva: puṁsām īśvaro vai bhavān kila lokasya tamasāndhasya…, lokasya tamasāndhasya

cakṣuḥ sūrya ivoditaḥ. "You are just like the sun. Sun, when the morning the sun is arisen, then all darkness immediately gone. Similarly, You have arisen…" God, Kṛṣṇa, or His incarnation, when They come, the darkness of this material world, illusion, is dissipated. Just like Kṛṣṇa. When Kṛṣṇa, the Supreme Personality of Godhead, came, the darkness, illusion, Arjuna's illusion, was counteracted. He was also thinking ahaṁ mameti [SB 5.5.8]. "Why shall I fight with my relatives, the other side?" So this was darkness, aham mameti [SB 5.5.8]. Because either you maintain or…, or you love this illusory position, that is sammoham. This very word is used here: atha me deva sammoham apākraṣṭuṁ tvam arhasi. Sammoha. Samyag-rūpeṇa moham. Sammoha. The, the material life, ahaṁ mameti [SB 5.5.8], we have created some situation, "my" and "mine," all this is false, illusion. "Although it is false, we are so much attached to it. So You require to dissipate that." Apākraṣṭum. This misconception.

That is the business of guru.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

This is guru. Guru's business is that we are in the darkness of this illusion, "my" and "mine." The whole world is going on. They fight between nation and nation, between society and society, community and community, brother and brother, father and mother, or so many… Simply this ahaṁ mameti [SB 5.5.8]. "This much mine. Why (they) are interfering in my business? There must be fight." This illusion is going on. But we do not belong to any one of them. It is temporary. Just like in a railway compartment, if there is some crowd, somebody fights, "Why… Why… Why you have pushed me? Why you have taken my seat?" And there is very big fight. And somebody tolerates that "I shall sit here for two hours or for three hours. Why shall I fight?" This is one mentality. And another mentality is that he knows that for the two hours or three hours or some other hours he'll remain in that compartment, but there is fight, because ahaṁ mameti [SB 5.5.8]. But two hours' seat, he's thinking, "It is my permanent seat. Why you should intrude upon my seat?"

This is going on. Nobody will be allowed to stay here in this material world. He will have to change the body, his position. Duḥkhālayam aśāśvatam [Bg. 8.15]. And so long you'll remain here, you'll have to fight, struggle for existence. This is material life. And at the same time, if you make compromise, that "Never mind, it is full of miseries. I shall stay here," no, you cannot be allowed. You'll be kicked out. Duḥkhālayam aśāśvatam [Bg. 8.15]. This is the material world. So… And we have got very much attachment for this material world. We cannot… Therefore according to Vedic system there is compulsory renunciation. "Get out, please, immediately." Pañcāśordhvaṁ vanaṁ vrajet. "You are now past fifty years. That's all right. You have falsely fought in this material world, ahaṁ mameti [SB 5.5.8]. Now stop this business. Come out." This is Vedic civilization. As soon as you are fifty years, you may… Just like children, they play on the beach, making sand house and so on. Now, the father, when the time is up: "Now, my dear children, stop this business. Come out. Come here, home." So we have to do that.

So this is the business of guru, to teach the student detachment, that "This world is not your place. Your place is Vaikuṇṭhaloka." Kṛṣṇa comes for this purpose. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is dharmasya glāniḥ. When we become too much attached with this material world, that is called dharmasya glāniḥ. What is dharma? Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the order of the Supreme Person. That is dharma. The order of the Supreme Person is, I mean to say, open to everyone. Nobody can say that "I do not know what is the order of the Supreme." "I do not carry out," that is another thing. But the order of the Supreme is there. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just become My devotee. Always think of Me." Man-manā bhava mad-bhakto mad-yājī: "You worship Me. You haven't got to worship anyone else." Mām ekam. The order is open. But we'll not do it. That is another thing. We'll not accept. But still, Kṛṣṇa comes. When this dharma is disobeyed, Kṛṣṇa comes. Therefore Kṛṣṇa says to Arjuna that "Because you are My friend, I am just talking to You the most confidential dharma. Because I have spoken to you in so many ways, but because you are My intimate friend, so I am talking to you now the most essential part of dharma." What is that? "Now, whatever I have said, you can give up." Sarva-dharmān parityajya [Bg. 18.66]. "I have explained to you about so many yoga systems, but this is the real yoga system: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Bas."

So this dharma is taught by the Supreme Personality of Godhead, by His incarnations, by His devotee, by saintly persons. This is real dharma. But we do not take it. That is another thing. But if we take it, then we become benefited. So here it is said, "You are my spiritual master, although You are my son. But I accepted You as my spiritual master. I know You can deliver me from this darkness of ignorance." So atha deva sammoham apākraṣṭum: "I am attached to this material world. That is illusion." Sammoham apākraṣṭum: "Now You dissipate this sammoham." So guru means repeatedly his business is to enlighten the disciple how to become detached to this material world. Simply detachment will not help you. The other philosophy, Śūnyavādi, that you make zero this material detachment… No. That is not possible. We have got… Because we are ānandamaya, we want ānanda, sac-cid-ānanda. Actually, we are searching after eternal life, sat. That is sat, eternal life. And cit means knowledge. And ānanda… Sac-cid-ānanda. We are seeking that. Partially, if we simply understand eternity, that will not help us. We must have blissful knowledge. So the Māyāvādīs, those who are impersonalists, they want to make these material varieties of life zero. Because they are very much disgusted with this material life. So jagan mithyā. They say, "This is mithyā. This is false."

But we say that it is not mithyā. It is… Mithyā means false. It is not false. It is truth, but you are using it in a false way. That is our philosophy. This is the expansion of energy of Kṛṣṇa. So this energy, you are not utilizing for Kṛṣṇa, but you are utilizing the energy for your sense gratification. That is mistake. But otherwise, how it can be false? It is not false. It is creation of God. Mama… Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhiḥ, bhinnā prakṛtir me aṣṭadhā [Bg. 7.4]. Me. It is Kṛṣṇa's energy. How Kṛṣṇa's energy can be false? If Kṛṣṇa is truth, Kṛṣṇa's energy is also truth. But it may… Just like the cloud. You cannot say the cloud is false. Cloud is fact, although it is temporary. The cloud does not remain in the sky permanently; it appears and again disappears. But when it appears there is rain, there is reaction of the rain, vegetation on the ground, on the field. How you can say it is false? But it is temporary. That is actual philosophy.

So this material world is not false, as the Māyāvādī philosopher says. Brahma satyaṁ jagan mithyā. Jagat is not mithyā. It is fact, but we are using it in the way for our sense gratification. That is false. But the material world is not false. Our Kṛṣṇa consciousness movement is just to teach people how to use it properly. That is Kṛṣṇa consciousness movement. Just like we are using this microphone. It is not false, but we are utilizing it for spreading Kṛṣṇa consciousness. And if you use it for something else, for some political propaganda or some other propaganda, then it is false. But if you use it for propagating Kṛṣṇa consciousness, it is not false. Therefore the conclusion is the microphone is not false. Its use is false. So if you properly use, that is wanted. Kṛṣṇa consciousness movement is for that purpose. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything Kṛṣṇa's. Everything of the Supreme Personality, belonging to Him. Actually, that is the fact. So if we misuse it for our purpose or for our sense gratification, that is false.

So here Devahūti is requesting Bhagavān Kapiladeva that "I am in this illusion, ahaṁ mameti [SB 5.5.8], by false conception of life. Kindly You dissipate this illusion because You are my guru." Yaḥ avagrahaḥ ahaṁ mameti iti etasmin yojitas tvayā: "You can say that 'How I am engaged in these material activities…' " That is also, the chance is given, the opportunity is given by Kṛṣṇa. Kṛṣṇa is very kind. He says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want Kṛṣṇa to give you material advantages, He'll give you. Take it. And if you want from Kṛṣṇa again revival of your spiritual life, then He will give you. Therefore Kṛṣṇa says, ye yathā māṁ prapadyante. Kṛṣṇa is very kind. Just like a kind father, he says sometimes, "My dear boy, you don't do this." But if the boy, if the son persists, "All right, you can do it at your risk." This is going on. This is going on.

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Māyā means when we forget Kṛṣṇa and we want to enjoy this material world to the best capacity, means as far as we can do with our senses, Kṛṣṇa gives us opportunity. Kṛṣṇa gives us opportunity, and therefore so many varieties of life. If somebody wants to eat without any discrimination anything… There are many persons, even in the so-called civilized world, they eat anything and everything. But that is misuse of life. Human life is meant for eating Kṛṣṇa's prasādam, not anything and everything. That is not human life. Human life is meant for eating… Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ.

Because this material life is all sinful life. Because everything belongs to Kṛṣṇa, and we are possessing things for my satisfaction. This is sinful. Criminal. Suppose if your property I use for my sense gratification, it is criminal. Similarly, everything belongs to Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Kṛṣṇa says, "I am the proprietor." So if you don't acknowledge that, if you use this world for your sense gratification, then you are criminal. Therefore it is said that you offer yajña, offer to Kṛṣṇa. Then you take it. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. You bring things… You have to eat. That's a fact. Kṛṣṇa is giving you opportunity of eating nice things: food grains, fruits, flowers, milk, so many things. So you prepare, offer to Kṛṣṇa. That is called yajña. Yajña means satisfaction of the Supreme Person. That is called yajña. So yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do not work for performing yajña, then you are becoming entangled. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. And if you perform yajña and then you enjoy… Tena tyaktena bhuñjīthāḥ [Īśo mantra 1]. We require our, I mean to say, maintenance of life and soul. That is, that is a fact. But tena tyaktena bhuñjīthāḥ. You enjoy everything which is given to you as prasādam, as remnants, as mercy. This is Vaiṣṇava life. Vaiṣṇava life means they do not… What is this temple? The temple is they are being trained up how to accept the remnants of foodstuff of Kṛṣṇa. We don't cook for ourself. If we cook for ourself, then, as it is stated in the Bhagavad-gītā, it is said, ye pacanty ātma-kāraṇāt, bhuñjate te tv aghaṁ pāpāḥ [Bg. 3.13]. They are simply eating sinful things.

And people are doing that. They do not offer to Kṛṣṇa, and they eat whatever they like. The result is that you have misused this opportunity of human life, to understand Kṛṣṇa and go back to home, back to Godhead, so that you'll be happy eternally. You'll be freed from this entanglement of bhūtvā bhūtvā pralīyate [Bg. 8.19]. You enjoy one duration of life; again you have to give it up. Then you accept another duration of life. Bhūtvā bhūtvā pralīyate. This human life is meant for getting rid of this business, taking birth and dying, taking birth and dying. This is meant. This is… This opportunity's given, but if you do not use it properly, you use it as cats and dogs and hogs, then the…, by nature's law, you will get the body next life cats and dogs and hogs. You eat even stool. Because you had no discrimination in eating, the "All right, you can now eat…" the pig's body, hog's body you get, and eat even up to stool. That opportunity is given. And you have sex life with your mother and sister. You see hog's life. They have no sex discrimination. They do not discriminate, "It is…, she is my mother," or "She is my sister." No. So this is hog's life. Therefore śāstra says that "Don't be foolish to lead a life like hogs." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. The material civilization should not be like that. What is that? Now, simply for sense gratification. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān. That sense gratification is also not very easy. People are working so hard. They are stealing even, risking life. So many things they are… This is not very easygoing life. Kaṣṭān kāmān. Everything is studied by śāstra. Arhate viḍ-bhujāṁ ye. This kind of life is meant for the hogs.

So human life is not meant for like that. Human life is meant for tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam, śuddhyet [SB 5.5.1]. You have to purify your existence. Now our existence is not purified. We get this contaminated body and change it; again another contaminated body, another… Just like one man is suffering from disease: one contamination, then another contamination, another… This is not life. You purify yourself. And that purification begins when you accept the life of austerities, tapaḥ, tapasya. Tapasya means voluntarily accepting some… This is not inconvenience. Just like in our society it is enjoined, the students, they should voluntarily accept the principle: no illicit sex life, no meat-eating, no fish-eating, no, nothing of the sort, no intoxication, and no gambling. This is tapasya. Especially for these European and American students, they are, from the beginning of their life, they are accustomed to these habits. But they have voluntarily given up on my word. And that is guru's business. So to purify so that he may be saved from this illusion-he must be purified-so this little inconvenience for higher happiness, that is desired, that is required.

Tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1]. Anantam. You are after happiness, but you do not know how to enjoy happiness. That you do not know. That is stated in the Bhagavad-gītā. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Atīndriya. Not these false senses. We want sense enjoyment, but not these covered senses. We are spiritual. We have got spiritual body. That body is now covered with this material garment; therefore it is covered. The senses are covered. With covered senses, you cannot enjoy actually. The senses must be open. That means you can enjoy life when your senses are open, not covered by this material body. That is recommended. One who is interested in Kṛṣṇa consciousness… It is said, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purified. You have to become purified. And sarvopādhi-vinirmuktam. Now we are in, covered, by this material body, means I am covered by so many designations: "I am American," "I am Indian," "I am Hindu," "I am Muslim." These are all coverings, material. So we have to get free, freedom from this covering. You should not think that "I am American" or "Indian" or this or that. As Caitanya Mahāprabhu advised, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. When you understand simply that "I am eternal servant of Kṛṣṇa," that is sarvopādhi-vinirmuktam [Cc. Madhya 19.170], nirmalam. And with that conception of life, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. Hṛṣīkeṇa means when your senses are now clean, without any covering, then with that senses, when you try to satisfy Kṛṣṇa, hṛṣīkeṇa hṛṣīkeśa-sevanam… [Cc. Madhya 19.170].

Kṛṣṇa's name is another, Hṛṣīkeśa. Senayor ubhayor madhye hṛṣīkeśa sthāpaya me acyuta. The Hṛṣīkeśa name is there. Hṛṣīkeśa means actually Kṛṣṇa is the master of the senses. We are not proprietor of the senses. Kṛṣṇa is the proprietor of the senses. So when our senses are purified and we apply them… After all, our senses are employed for satisfaction of somebody, myself or somebody else. Actually, somebody else. That is kāma, krodha, lobha, moha, mātsarya. That is illusion. We are not serving ourself; we are serving our lusty desires, kāma, krodha. I am angry; therefore I am killing somebody. So that is not mine. But I am servant of the anger. I am servant; I am not master. If I would have been master, then I could control my anger. But I am not. I am servant of anger. I am servant of lusty desires. So I am servant, but this servitude should be transferred to Kṛṣṇa. That is perfection of life.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

That is bhakti. And if you sta…, if you are situated in that transcendental position, bhakti, then you can understand Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55]. Not by so-called speculation. No. That is not possible. Otherwise Kṛṣṇa would have said, "By jñāna, by yoga, by karma, one could understand Me." Kṛṣṇa says "No" clearly. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa as He is, then you have to accept this process of bhakti, and that bhakti means sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You should not consider yourself…

So this Kṛṣṇa consciousness movement is actually, factually the movement for unity of the whole world. And that is actually beginning. It is actually being happened. All classes of men, from all groups of men, all religious societies or nation, they are joining this movement. They are joining. Actually there is the possibility. The United Nations could not unite the nations, but if you push on this Kṛṣṇa consciousness movement, all people of different dimensions, of different nations, different religions, they will join. That is required.

So otherwise, we are in the moha, illusion. So it is the business of guru to dissipate this illusion, darkness, and enlighten the student to the real life.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

He is guru.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.11

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Bombay, November 11, 1974

Nitāi: "Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter."

Prabhupāda:

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayāhaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham
[SB 3.25.11]

So Bhagavān, the Supreme Personality of Godhead, is the real shelter, śaraṇaṁ śaraṇyam. We are seeking shelter, everyone, because we are servant constitutionally. Originally, we are servant of God. So that is our nature, to take shelter. Everyone is seeking a nice shelter. Somebody's seeking some occupation, service of some big man. Somebody's seeking oc…, servitorship of the government, government servant. But the ultimate shelter is Kṛṣṇa, the Supreme Personality of Godhead.

Here Kṛṣṇa's incarnation, Kapiladeva… Kapiladeva is also Kṛṣṇa. Kṛṣṇa's incarnation and Kṛṣṇa, they are all the same. Svāṁśa, vibhinnāṁśa. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa has got ananta, unlimited forms, unlimited incarnations. It is said in the Bhāgavatam the incarnations are expanding or going on exactly like the waves in the sea or in the river. You cannot count. So many incarnations, and all of them are Kṛṣṇa. Therefore in the Brahma-saṁhitā it is said, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Just like Kṛṣṇa as arcā-vigraha, Deity worship in the temple… Now, in India there are many thousands of temples. Now outside of India we are increasing not many thousands, but many hundreds. So Kṛṣṇa is expanding. All these Kṛṣṇas, They are not different; They are one. Advaita. Kṛṣṇa in the Vaikuṇṭha and Kṛṣṇa in this temple, They are not different. Advaita. Advaitam acyutam anādim ananta. Although ananta, They are not different. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37].

Kṛṣṇa is staying in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Kṛṣṇa says, "I am residing in everyone's heart." He is witness. Upadraṣṭā anumantā. Upadraṣṭā. He is seeing all our activities. We cannot hide anything. Therefore we get the resultant action of our karma. Because the witness is Kṛṣṇa Himself within your heart, how you can avoid? Upadraṣṭā, anumantā. And without Kṛṣṇa's permission, you cannot do anything. So why Kṛṣṇa gives permission to do something wrong? Because we want to do it. We persist. Kṛṣṇa does not say that you do anything else than to "Surrender to Me." He says only these things, sarva-dharmān parityajya mām ekam… [Bg. 18.66]. But we want to do something else. But anything else, you cannot do without Kṛṣṇa's permission. Exactly like the child. The child persists to do something, but still wants to take permission from the mother: "Mother, I want this. I want to do this. I want to do this." Mother sometimes says, "No, no, you don't do this." But when he persists, "All right, you do it." It is like that. We are… Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa says, mattaḥ smṛtir jñānam apohanaṁ ca. I wanted to do something, and Kṛṣṇa sanctions, and we do. But we do it at our own risk. Kṛṣṇa is not responsible. But without sanction of Kṛṣṇa you cannot do anything. That is a fact.

So here it is said, sva-bhṛtya-saṁsāra-taroḥ. Actually, we are constitutionally servant of Kṛṣṇa. Caitanya Mahāprabhu says, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ bhavāmbudhau. Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ bhavāmbudhau. What is the…?

Yaśomatī-nandana: Viṣame bhavāmbudhau.

Prabhupāda: Ah! Viṣame bhavāmbudhau. That is our position. Actually we are servant of God, servant of Kṛṣṇa. We are servant in every… Even though we declare independence, we are not independent. We are servant. That is a false declaration, that "We are independent." No. There cannot be independence. Therefore this is self-realization. As Caitanya Mahāprabhu says,

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

"My dear Lord, Kṛṣṇa, the son of Nanda Mahārāja…" Patitaṁ kiṅkaraṁ māṁ: "I am Your eternal servant, kiṅkara." Kiṅkara means servant. "Now, somehow or other, I am fallen in this ocean of nescience, saṁsāra." Saṁsāra-dāvānala-līḍha-loka **. Unless one has got the knowledge what is this position, where we are staying, we cannot understand. That is called moha. We have discussed this. Illusion. We are under illusion. So Devahūti says, sva-bhṛtya-saṁsāra-taroḥ kuṭhāram. In the Bhagavad-gītā the tree is described, aśvattha tree. So aśvattha, as we have got experience, the banyan tree, the root is very strong, very strong. So it is also compared, this material world is compared with the aśvattha tree, banyan tree. Very strong root. So… But any tree can be cut with an ax, kuṭhāram. So that kuṭhāram, if we take shelter at the lotus feet of Kṛṣṇa, that is the real kuṭhāram, or ax, to cut the strong root of material existence. Sva-bhṛtya-saṁsāra-taroḥ kuṭhāram. Taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyam. Gato mukundaṁ śaraṇaṁ śaraṇyam.

There is another similar verse that… Because we have given up the servitorship of Kṛṣṇa, we are servant of so many other things. We are obliged to serve, ṛṇī. Ṛṇī means debtor. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We are debtor to so many persons. We are debtor to the demigods. Just like the sun is demigod. He's giving you heat and light. You are not paying any bill, but you are ad…, taking the advantage of the sunlight and sun heat. Now, if you take the advantage of electric light and heat, you have to pay bill. But here we don't pay bill. That means we are becoming debtor. If we don't pay bill anywhere, then we become debtor. So we are debtor to so many demigods. The sun is supplying heat and light. The king of heaven, Indra, he is supplying water. These rascals, they say it is coming by nature. It may come from nature, but nature is controlled. Just like we are getting water. If somebody says, "Oh, what is that? It is coming from the water tank. So where is the question of paying taxes or rent?" No. The water tank is being filled up by the Municipality. If you don't pay tax, it will be cut off. Similarly, don't think that the water is coming as your father's property. No. You are becoming debtor. You are becoming debtor. Therefore, if you don't pay debts, if you don't perform sacrifices, then there will be scarcity of water. And one day it will come there will be no water. That you expect. Because you are not paying any tax. You are thinking, "Water is coming, my father's property." No. Your father's property… That's all right. But you are not father's son at the present moment. You are māyā's son. You don't care for your father.

Therefore father said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says, the supreme father, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. He's the supreme father. You don't care for father. Therefore… The nature is working under the direction of the supreme father. That's a fact. So if you do not care for your father, then the result will be nature will reduce supply. Reduce supply. Nature will not allow to the demons to flourish. No. That is not allowed. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu [Bg. 16.19]. The demons are always liable to be punished. Some big, big demons like Rāvaṇa, Hiraṇyakaśipu, the Lord personally comes to punish them. Otherwise, the ordinary demons, they are punished by the laws of nature. Kṛṣṇa does not require to come to punish these petty demons. But when there is big, big demons like Rāvaṇa, like Hiraṇyakaśipu, like Kaṁsa, then Kṛṣṇa, or Lord Rāmacandra, They come to punish them.

Therefore we have to follow the rules and regulation. That is called sad-dharma. Dharma means the laws given by God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Bhagavat-praṇītam. It is given by Bhagavān, the laws. That laws, laws means they are written in books. Because… Just like Manu-saṁhitā. There are many other books, Vedic literature, what is dharma. But real dharma is… Just like law means to obey Kṛṣṇa, or God. Kṛṣṇa means God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So dharma means if one does not care for Kṛṣṇa, or God, that is not religion. Dharmaṁ tu sākṣād bhagavat… [SB 6.3.19]. You cannot make your law at home. Law means the law given by the government. Similarly, dharma means the orders given by God. That is dharma. You cannot manufacture, that "We have manufactured this dharma." That is not dharma. That is, in the Bhāgavata, is called cheating. Dharmaḥ projjhita-kaitavaḥ atra: "The so-called dharmas, which are cheating the public in the name of dharma, such kind of dharma is kicked out from the Śrīmad-Bhāgavatam." Dharmaḥ projjhita. Projjhita means prakṛṣṭa-rūpeṇa ujjhita. Just like you sweep over the floor and the dust throw away. Similarly, in the Śrīmad-Bhāgavatam the real dharma is there. Real dharma. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], this is ordinary dharma. Real dharma is, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is real dharma. And all other dharmas, so-called dharmas, they are simply cheating. Because that will not benefit anybody, the followers or the dictators. So real dharma is… And Śrīmad-Bhāgavatam begins from there. if you accept the principles of Bhagavad-gītā, that is the preliminary study, A-B-C-D of dharma, and if you accept this principle, that to surrender to Kṛṣṇa, śaraṇaṁ śaraṇyam…

But this sense comes after many, many births. Not very easily. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births struggling, when one comes to real perfection of knowledge, he surrenders to Kṛṣṇa. Why? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Because at that time he understands perfectly that Vāsudeva, Kṛṣṇa, is everything. This is Bhagavad-gītā lesson. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca prakṛtir bhinnā me aṣṭadhā [Bg. 7.4]. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā… Everything is Kṛṣṇa's energy. Everything is Kṛṣṇa's energy. Sarvedam akhilaṁ jagat. Parasya brahmaṇaḥ śaktiḥ. Parasya brahmaṇaḥ śaktiḥ. Whatever we are seeing, that is exhibition or manifestation of two energies. Just like the sun has got two energies, heat and light. Everyone knows. Similarly, Kṛṣṇa has got many energies.

So out of many energies, three energies have been taken into account. One is the external energy, another the internal energy, and the other is the marginal energy. The external energy is this material world, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca. This is material world. And internal energy is the spiritual world. And marginal energy-we, the living entities. Marginal means we may remain in this material world or we may remain in the spiritual world, living entities. Therefore in the Bhagavad-gītā there are two kinds of living entities who are living in this material… Kṣara, they have fallen down. Fallen down in this… And attracted in this tree of saṁsāra, banyan tree. This is described in the Fifteenth Chapter of… So asaṅga-kuṭhāreṇa. We have to disassociate with this tree. Asaṅga-kuṭhāreṇa. By detachment. To cut this tree, it is very difficult. But we have to become detached. Detached means… There is a Bengali proverb: dhari mach nacoi pane.(?) Means that "I'll catch the fish but will not touch the water." That is, that intelligence required. You see in the beach… Here we do not see many, many. But in America we see on the beach, old men. They have got no business. They simply waste their time catching fish. Yes. But they are not very interested in this way, nacoi pane.(?) They also touch water also.

So we have go live in this material world in such a way that we shall do everything for Kṛṣṇa, but we'll have no attachment for this material world. We may have big, big buildings, big, big temples, but we should not be attached to this. But for Kṛṣṇa's sake we must have. Because it is Kṛṣṇa's property. That is our mission. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. We have to teach people that "Everything belongs to Kṛṣṇa. Why you are occupying it unnecessarily?" Stena eva sa ucyate [Bg. 3.12]. "You are thief. Why you are claiming Kṛṣṇa's property, 'This is my land, America,' 'This is my land, India,' 'This is my land, Pakistan'?" It is not your land; it is Kṛṣṇa's land. You are imagining, "This is my land." You come here for, say, twenty years, twenty-five years, fifty years, and fight between yourselves, "This is my Pakistan," "This is my Bhāratavarṣa," and fight. And when you die you do not claim either Pakistani or Indian or American or European. You flat, fall flat. That's all. And then taken away this body and thrown. That's all.

This is called māyā, moha, illusion. Ahaṁ mameti [SB 5.5.8]. We have discussed this verse. This is illusion. Nothing belongs to us, but unnecessarily we are claiming, "This is my land," "This is my country," "This is my home," "This is my family," "This is my, my, my…" Mama. This is illusion. And in this way we are attached to this tree, saṁsāra-taroḥ, from one branch to another. Now I am Indian. I may be American next life, or I may be something else. I may be a cat, I may be a dog, or I may be something else. I may be a cat, I may be a dog, or I may be a demigod. That will depend on my work. But after death, you are completely under the grip of this material nature. Your dictation will not be that "Make me like this, make me again Indian," or "Again, again make me the nationalist of this country or that country." No. After death, everything is finished. You are no more nationalist or this proprietor or head or this nothing. But this is going on. So long we are in a position, falsely we are thinking and we are attached and we are suffering. This is the disease.

Therefore she prays that sva-bhṛtya-saṁsāra-taroḥ kuṭhāram. If we transfer our attachment to Kṛṣṇa, then we can understand that vāsudevaḥ sarvam iti [Bg. 7.19]. It is not my land, not your land. It is all Vāsudeva's property. That knowledge comes. When comes? Bahūnāṁ janmanām ante [Bg. 7.19]. But we are giving that knowledge immediately. The knowledge which you are expecting after many thousands of births, this Kṛṣṇa consciousness movement is giving you immediately. If you are intelligent man, you should take it, take advantage of it. We are preaching that "Everything belongs to Kṛṣṇa. Everything should be utilized for Kṛṣṇa's purpose, Kṛṣṇa's benefit. He is the beneficiary. Then everything is all right." If one comes to this knowledge-vāsudevaḥ sarvam iti… [Bg. 7.19], īśāvāsyam idaṁ sarvam [Īśo mantra 1]-sa mahātmā sudurlabhaḥ, then immediately you become the greatest mahātmā. Mahātmā does not mean simply having a big beard and some dress, saffron dress. No. This knowledge, that nothing belongs to…

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the formula. "I am the bhoktā." The all best foodstuff should be offered to Kṛṣṇa. That is arcana-vidhi. First-class foodstuff, all sandeśa, rasagullā, kacuri and… Best, best foodstuff. Kṛṣṇa is satisfied, of course… If you haven't got very nice foodstuff, Kṛṣṇa can be also offered also whatever you have got. "Whatever" means not anything beyond the jurisdiction: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. You can give Him little fruit, little flower, little leaf, little water. That you can collect without any price; anywhere it is available. Anyone's garden you can go, and if you say, "My dear sir, I'll take a little flower and leaf for Kṛṣṇa," nobody will ask you, "No, don't take." "Take it." Still, at least in India. In also, USA also. So that you can collect. If you haven't got to offer… But offer something to Kṛṣṇa. That is required. Bhaktyā.

That is bhakti. That offering is not required… But Kṛṣṇa is not hungry, that He's asking from you little fruit, little flower, little… He is feeding… Eko bahūnāṁ yo vidadhāti kāmān. He is supplying all the necessities of everyone. So why He's begging from you? Because He wants that you love Him. That is Kṛṣṇa's want. You are suffering in this material world, you are entangled in this tree from one branch to another, rotating and suffering. So Kṛṣṇa wants that you do not suffer. You give up this business of jumping like monkey from this branch to that branch, but come to Him and surrender to Him. Śaraṇaṁ śaraṇyam. When this knowledge comes, that is perfect knowledge. Gato mukundaṁ śaraṇaṁ śaraṇyaṁ parihṛtya kartam.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

If… This is required. Kṛṣṇa also says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But if you take shelter of the lotus feet of Kṛṣṇa, then you are no more debtor to anyone. You are no more debtor. Nāyam ṛṇī na kiṅkaraḥ.

So this is the solution. Otherwise, you are debtor to so many persons: devatā, ṛṣi, devarṣi, bhūta, all living entities, āpta, friends, relative, and general people, pitṝṇām, the family in which you are born. Now nation also. That is nṛṇām, āpta, national. So you are debtor to so many persons, but if you surrender to Kṛṣṇa, Kṛṣṇa says,… You may think that "If I surrender to Kṛṣṇa and give up all our duties, then I may remain debtor and I will have to suffer." No. Kṛṣṇa gives you assurance, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. "I'll give you relief." That is wanted. Therefore Devahūti takes shelter of Kapiladeva. And she says that "You are the kuṭhāram, You are the ax to make me detached." Just like the tree, when it is cut into two pieces, they become detached. Similarly, if our attachment is cut into pieces, two pieces, then the other portion becomes free from this material attachment.

Therefore this, to develop this detachment… Bhakti, bhakti-yoga, or the path of bhakti, means detachment. Bhakti, they are… That is vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. Bhakti-yogam means vairāgya-vidyā, the learning in the science of detachment. That is bhakti-yoga. Vairāgya-vidyā-nija-bhakti-yogam. This verse was composed by Sarvabhauma Bhaṭṭācārya. When he understood Lord Śrī Caitanya Mahāprabhu, he composed one hundred verses. He was a very learned logician of India, Sarvabhauma Bhaṭṭācārya. So some of the verses are available. Because when the verses were offered to Caitanya Mahāprabhu, He torn it and… Because He was a sannyāsī. That was His another vairāgya. Anyway… So this verse is that "You are, Sir, Caitanya Mahāprabhu, You are the same Kṛṣṇa. You formerly came to teach people this vairāgya." Sarva-dharmān parityajya [Bg. 18.66]. This parityajya means vairāgya. "Don't care for all this material world. Surrender unto Me." This is vairāgya. Jñāna and vairāgya. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Bhakti-yogaḥ prayojitaḥ. If you apply bhakti-yoga to Vāsudeva-vāsudevaḥ sarvam iti [Bg. 7.19]-on this platform, then janayaty āśu vairāgyam. Āśu, "very soon." This is the sign of bhakti-yoga. Janayaty āśu. If a person is advancing in bhakti-yoga, the result will be that he is detached from material attraction. That is the sign.

Just like these European, American boys. They are born to enjoy material happiness. They are, in their country, the affluence of material happiness, money and women, they are thrown in the street. You pick up as much as you like. But they are now vairāgya, because they are devotees of Vāsudeva. They have no more attachment. This is bhakti-yoga. Bhakti-yoga means vairāgya, detachment for material enjoyment. That is the sign. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Not that "I am a big, big devotee, but I have got very great attachment for material enjoyment." That is not bhakti. This is the sign. If you have got bhakti, then you will have no attachment for material enjoyment. That is the test. Bhaktiḥ pareśānubhavo viraktiḥ. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. In the Bhagavad-gītā it is… Paraṁ dṛṣṭvā. Param means better, superior things; dṛṣṭvā, by seeing, these lower inferior things is rejected. That is… Two things cannot go on.

So because we cannot do it ourself, by our own endeavor, therefore we have to take shelter of Kṛṣṇa. He will help. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He'll help. Our only business is to take shelter. Therefore Devahūti says, gatāhaṁ śaraṇaṁ śaraṇyam. "You are the only shelter. Therefore I am taking shelter. And You can cut my attachment for this material life. And why You shall do it? Because I am Your eternal servant." Bhṛtya. Somehow or other… Anādi karama phale paḍi' bhavārṇava-jale, taribāre nā dekhi upāya. Bhaktivinoda Ṭhākura, that "Somehow or other, I am fallen…" The same prayer as Caitanya Mahāprabhu said:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

Dhūlī-sadṛśam. Dhūlī means dust, and bhavāmbudhi is water. So if you are thrown into the water, you may be a very big swimmer, but it is a struggle. It is. There is no peace. Therefore in this material world, however expert you may be to deal with this material world, it is simply struggle. You cannot live here peacefully. That is not possible. Even you become nonviolent, if you don't harm anybody… In our country the ideal man was Mahatma Gandhi. Still, he was killed. Just see. This is material world. This is material world. He was doing harm to nobody, but he was killed. So bhavāmbudhi, in this material world, or ocean, you may be very expert in swimming, but that does not mean you'll be peaceful. That is not possible. But if you are taken away from the water even one inch, you'll find peace. Therefore the prayer is tava pāda-paṅkaja-sthita-dhūlī-sadṛśam. Just as from the water, if you are taken one inch up, then you become, you feel relieved, similarly, some way or other, if you become one of the particles of the dust of lotus feet of Kṛṣṇa, then you are liberated.

That is stated here: sva-bhṛtya-saṁsāra-taroḥ kuṭhāram, jijñāsayāhaṁ prakṛteḥ pūruṣasya namāmi sad-dharma-vidāṁ variṣṭham. Sad-dharma. Not sad-dharma. Asato mā sad gama. So sad-dharma required. The, in this material world the so-called dharmas, this Hindu dharma, Muslim dharma and Christian dharma and Buddhist dharma and so many… They are not sad-dharma. They are asad-dharma. "Because I am born in the family of a Christian, I am Christian." "Because I am born in the family of Hindu, I am Hindu." And next time I may (be) born in the family of a dog. There is no dharma. So these are not sad-dharma. These are all asad-dharma, for the time being. Asad means ”that will not stay.” You are Hindu. How long you are Hindu? Say, fifty years. Or you are Indian. How long you are Indian? Say, fifty, sixty, hundred years. But again you have to become something else. That we do not know. We are working very hard, ”I am Hindu,” ”I am Muslim,” ”I am Indian,” ”I am American.” These upādhi. But the upādhi may be changed next moment. At any moment. So what is your real dharma? This is temporary dharma for the body. What is your real dharma? Real dharma is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is sad-dharma. That is sad-dharma. That will continue eternally.

So sad-dharma… Here it is said, namāmi sad-dharma-vidāṁ variṣṭham: ”There are many propounder of sad-dharma. But actually, You are the best of the propounders of the sad-dharma because You know the reality.” And that is the actual reality. Sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66]. That is sad-dharma. So the Gosvāmīs worked… Sad-dharma-saṁsthāpakau. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. So these Gosvāmīs, Śrī Caitanya Mahāprabhu’s direct disciples, they tried to establish sad-dharma, and we are trying to follow their footprints, footsteps, to establish real dharma all over the world. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.12

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Bombay, November 12, 1974

Nitāi: ”After hearing of His mother’s uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists who are interested in self-realization.”

Prabhupāda:

iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-vardhanam
dhiyābhinandyātmavatāṁ satāṁ gatir
babhāṣa īṣat-smita-śobhitānanaḥ
[SB 3.25.12]

So transcendentalists, those who are advanced in spiritual life, when they hear some questions from persons to understand about spiritual life, they become very happy. Those who are transcendentalists, they are not interested in these worldly talks. That is very disgusting to them. They avoid such company who talks nonsense about these worldly affairs. Śrī Caitanya Mahāprabhu advised His disciples, grāmya-kathā nā kahibe. Grāmya-kathā. Grāmya means pertaining to the village, society, neighborhood. People are interested in talking this grāmya-kathā. Grāma, from grāma, grāmya. Just like the newspaper. This newspaper is full of grāmya-kathā. There is no spiritual understanding. The whole newspaper… Here we have got four, five, ten pages newspaper, and in USA they have got bunch, one load of newspaper-full of grāmya-kathā. There was an estimation that the New York Times required, to publish one day’s publication, to kill so many trees. Because the paper is now in scarcity. Why? Because they’re killing the trees and making this grāmya-kathā newspaper, bunch of. Useless. They are making profit.

Na yad vacaś citra-padaṁ harer yaśaḥ. The devotees, Bhāgavata, they say, na yad vacaś citra-padam [SB 1.5.10]. Very nicely spoken, figuratively, metaphorically, ornamentally, citra-padam. Na yad vacaś citra-padaṁ harer yaśaḥ pragṛṇīta karhicit. But there is no sense of kṛṣṇa-kathā. There are two kinds of kathās: grāmya-kathā and kṛṣṇa-kathā. So any literature which is very nicely presented from literary point of view, metaphorically, figuratively, but there is no glorification of the Supreme Lord… Na yad vacaś citra-padaṁ harer yaśo jagat-pavitraṁ pragṛṇīta karhicit, tad vāyasaṁ tīrtham uśanti mānasāḥ [SB 1.5.10]. That is like the place for pleasure of the crows. Even in the birds’ society there are crows and there are swans. You’ll find the crows are interested in a place where filthy things are thrown out. All nasty things are thrown out. The crows will come and they will enjoy there. By nature. But the swans will not come. The white swans, they’ll require very nice, clear water, with lotus flower in a garden, and birds are chirping. They’re interested there. Similarly, there are men crowslike, and there are men swanlike. That is nature’s division.

So na yad vacaś citra-padaṁ harer yaśo jagat-pavitraṁ pragṛṇīta karhicit, tad vāyasaṁ tīrtham uśanti mānasāḥ [SB 1.5.10]. Mānasāḥ means those who live in the mānasa-sarovara. In Bombay I don’t find any such place, but even in Western countries, especially in London, there are many nice parks, very clear water. And in America also. Wherever these Europeans have settled. In Sydney, Australia, there are many nice parks with water. Formerly, in India also, in old Dvārakā, Mathurā, the parks were there. Parks are necessary for cleansing the mind. So the fact is that as there are classes of birds which are called crows and there are classes of birds which are called swans, white swans… ”Birds of the same feather flock together.” That is an English proverb. The crows will mix with crows, and the swans will mix with swans. Therefore the devotees are swans, and the most advanced devotee is called haṁsa, paramahaṁsa. Paramahaṁsa. So those who are haṁsas, they are not interested in the matter for the crows. Therefore a haṁsa, a paramahaṁsa, when he hears a question from a person about transcendental, uttamam, śreya uttamam… Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. A person who is interested to enquire about the transcendental subject matter, kṛṣṇa-kathā, then the person who is questioned, he becomes very glad.

Therefore Kapiladeva, when she…, when He heard from His mother so many nice questions, ”How to be delivered from this material bondage, envelopment?”… Sammoha.

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo ’vagraho ’haṁ mametīty
etasmin yojitas tvayā

This verse we have discussed. ”I have taken shelter unto You…” This is the process. The mother is not ordering the son. It doesn’t matter whether he is son or somebody else. When one is interested in uttamam… Tasmād jijñāsuḥ śreya uttamam. Śreya and preya, there are two things. Śreya and preya. Just like children, they like to play. That is called preya, preya. Very nice. But śreya means go to school and take education for future improvement of life. That is called śreya. So human being should be interested in śreya, not in preya. That is not human life. Preya means immediately gives me some sense pleasure: "Oh, it is very nice." No. That is human life. Āhāra-nidrā-bhaya-maithuna. We require these things. We require to eat something for maintaining the body. But not that we shall be accustomed to eat very palatable things. No. That is not good. Bhāla nā khāibe āra bhāla nā paribe. Caitanya Mahāprabhu advised His disciples, "Never eat very palatable foodstuff. Never talk these village talks." Ordinary novel, literature, newspaper, He forbade. Fortunately, in our Society there is no newspaper. You may be surprised that "How is that, in modern age, especially these Europeans and Americans, they do not take any interest in newspaper?" In their country, if one does not get newspaper, it is horrible. It is horrible. Newspaper is so popular in the Western countries. There are so many newspapers. And each newspaper is publishing three, four times editions. But they are selling. But you'll find that these boys, these Americans boys who have come to Kṛṣṇa consciousness, they have kicked out newspaper. No more newspaper. Because there is no kṛṣṇa-kathā, they don't like to read it. This is called bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the test. We do not know what is the happening daily. It is, it does not matter, newspaper. It is a waste of time. Better that time read some literature like Śrīmad-Bhāgavatam, Bhagavad-gītā. You'll be benefited. Why you should waste the valuable time of your life?

So Kapiladeva was very glad. Iti sva-mātur niravadyam īpsitam. The mother, when He saw the mother is interested only for spiritual advancement… Niravadya. Niravadya… "I am contaminated." Avadya. Niravadya, īpsitaṁ niśamya, "after hearing the question…" What, what sort of question? Puṁsām apavarga-vardhanam. To answer to this question means "One who will hear these answers which I shall give, that is very, very congenial for liberation." Apavarga. This material world is called pavarga, and to nullify it is called apavarga. Pa and… Pavarga means pa, pha, ba, bha, ma. This is called pa-varga. In the letter arrangement, there is ka-varga, ca-varga, ṭa-varga, ta-varga… Five vargas. And pa-varga. The material life is called pa-varga. Pa, pha, ba, bha, ma. Pa means pariśrama, simply laboring. And so much labor, now, pha, there is phena, foam. You'll find in the horses; hard labor, there is foam. We have sometimes foam, dry throat. That is pha. Pa, pha, ba. Ba means, bha means bhaya, and ba means vyartha. Vyartha means futile. Why they are laboring so much? Big, big men, they have no time. Big, big businessmen… I have seen in New York, big, big businessman. No time even to eat. Simply eating a dry bread and cup of tea. But he is working very hard, day and night. Pa-varga, pha-varga, and ba-varga. Ba-varga means…, ba means vyarthatā. And bha means always fearful, bhaya. In this way, pa, pha, bha, and ma. Ma means maraṇa, mṛtyu. Finish. Pa to ma. Pa means beginning with pariśrama, and ma means mṛtyu. So this is material life, pavarga. So if you want to nullify this, that is called apavarga.

So here it is called apavarga-vardhanam, how to increase interest in liberation. People have become so dull, they do not understand what is the meaning of liberation. They do not understand. Just like animal. He… If an animal is informed that "There is liberation," what he will understand? He will not understand. It is not possible for him. Similarly, at the present moment, the human society has become exactly like animals. They do not know what is meaning of apavarga or liberation. They do not know. But time was there when people understood that this human life is meant for apavarga. Apavarga, to cease from the business of pa, pha, ba, bha, ma. That is called apavarga-vardhanam. So the questions made by Devahūti and the answers, which will be given by Kapiladeva, that is apavarga-vardhanam. That is wanted. This is the instruction of the whole Vedas. Tasyaiva hetoḥ prayateta kovidaḥ. For apavarga everyone would try. Everyone should try his best. "And what about my maintenance?" To maintenance the śāstra never gives any stress, that "You try for maintenance." The śāstra says, "It will come. It is already there. It will come." But we have no such faith that "God is given…, giving food to the animals, to the birds, to the beasts, to the trees, everyone, and why He shall not give me? Let me engage my time for apavarga." They have no faith. They have no such education. Therefore good association required, not the crow's association, but swan's association. Then this sense comes.

So this Kṛṣṇa consciousness movement means they are creating a society of swans, not of crows. Not of crows. The crows are not interested. They are interested in that left-out, I mean to say, garbage. They are interested. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaś carvita-carvaṇānām. Just like we throw away… After eating, we throw away the leaf. There are some remnants of foodstuff, and the crows come, the dogs comes. They are interested. They will not say… A sane man will not go there. But these crows and dogs will go there. So this world is like that. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Chewing the chewed. Just like you chew one sugarcane and throw it on the street. But if somebody comes again to chew it, then he's a fool. He must know "The juice has been taken away from that sugarcane. What shall I get by chewing?" But there are animals like that. They want to chew again. So our this material society means chewing the chewed. A father gives education to his son to earning livelihood, gets him married, and settles him, but he knows that "This kind of business, earning money and marrying, begetting children, I have done, but I am not satisfied. So why I am engaging my son in this business?" This is called chewing the chewed. Chewing the same thing. "I have not been satisfied with this business, but why I am engaging my son also?" The real father is he who does not allow his son to taste the chewing the chewed. That is real father. Pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. This is real contraceptive. A father, a man should not desire to become a father, a woman should not desire to become a mother, unless they are fit to save the children from the impending clutches of death. That is the duty of father and mother.

And how one can be saved? The saved means if the father and mother together gives education to the son about Kṛṣṇa consciousness, then he can be saved. The father-mother's duty is… The same, apavarga-vartmani. Apavarga-vartmani. To give education in such a way that no more pavarga. No more pariśrama, no more phena, no more bhaya, no more vyarthatā, no more maraṇa. That is called apavarga-vardhanam. This is here real human life-human society cultivating knowledge in such a way that apavarga-vardhanam, gradually we are going forward for liberation. That is human civilization. Otherwise it is cats and dogs civilization. The same thing. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Again eating, mating, sleeping… That's all. Fearing and dying. This is general process. Āhāra-nidrā-bhaya-maithunaṁ ca. Eating, sleeping and sex life, and defending, and dying. So this is… Under these regulations the dogs and cats are there. But the human life is meant for other purposes besides this. Of course, we have got this body. We have to maintain it. It is not that we should neglect… In our society we don't advise that you should neglect your body. But don't unnecessarily be engaged simply for maintaining the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Janeṣv abhijñeṣu. Just like we are reading this literature, Śrīmad-Bhāgavatam. They are very abhijña. Kapiladeva… Devahūti is asking from Kapiladeva because He's abhijña, He knows very well how to liberate. So people who are not interested janeṣv abhijñeṣu sa eva go-kharaḥ… [SB 10.84.13]. The animals are not int… Here, in this temple, the human beings are expected to come here, not the animals. Cats and dogs, they cannot come here. So anyone who does not take advantage of the instruction of abhijñaḥ, they are simply cats and dogs. They are not human beings.

Here we have got, in India especially, so nice literature. Vedic literature. Essence of Vedic literature-Śrīmad-Bhāgavatam. Nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. It is recommended that nigama means Vedas. Nigama is compared with a tree. Nigama-kalpa-taru. Kalpa-taru means desire tree. From the Vedas you can take all kinds of education, knowledge. Therefore it is called kalpa-taru. So as of the tree there are fruits and ripened fruit… Just like mango tree. There are fruits, green mango and ripened mango. The ripened mango is very interesting. So Śrīmad-Bhāgavatam is the ripened mango of the desire tree of Vedic knowledge. Nigama-kalpa-taror galitaṁ phalaṁ śuka-mukhāt [SB 1.1.3]. And everyone knows that the, if the ripe fruit in the tree is tasted by the parrot, it becomes twice tasteful. So Śukadeva Gosvāmī, śuka-pakṣī. Śuka means parrot. He's speaking. Śuka-mukhād amṛta-drava-saṁyutam, pibata bhuvi bhāvukāḥ rasam ālayam. These are the recommendations. So people are not interested. It is a great regret, matter of regret, that in India, where these literatures are available, where the sages and saintly persons left for us such nice literature, vidyā-bhāgavatāvadhi, the limit of all education, Śrīmad-Bhāgavatam, they are not interested. They are interested in some other, Marx literatures, Karl Marx literature, not Bhāgavatam. This is the India's misfortune.

So anyway, if somebody's interested, it is his fortune because such kind of instruction as they are available in the Śrīmad-Bhāgavatam or Bhagavad-gītā, they are apavarga-vardhanam, apavarga-vardhanam. Niśamya puṁsām avaparga-vardhanam. Puṁsām, for the people in general. Apavarga-vardhanam, dhiyām, dhiyā abhinandya. When actually a person advanced in spiritual knowledge, somebody comes to him to enquire… Because it is the system. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This is the instruction. So when a person comes to a transcendentalist to inquire about śreya uttamam-uttamam means transcendental subject matter-he becomes very happy. He becomes very happy. One who hears very attentively about the spiritual subject matter, the spiritual master becomes very happy. So Kapiladeva became very happy by seeing His mother so eager to understand about the spiritual subject matter. Therefore, dhiyā abhinandya, thanked her, "Oh, My dear mother, thank you very much. You are so interested in the subject matter." Because people are not interested. But when He saw that the family, head of the family, His mother, was interested, He became very happy, and therefore abhinandya, thanked her, "Yes, thank you, mother." Why? Now, ātmavatāṁ satāṁ gatiḥ: "You are asking the subject matter to know from Me which is approved by the ātmavatām."

Ātmavatām means self-realized persons. Self-realized… Without self-realized person, nobody can inquire about uttamam, śreya uttamam. Everyone is interested the immediate pleasing things. Immediate pleasing things. "I want to taste something which is very tasteful to my tongue. Never mind whether it is not eatable or eatable…" Just like hogs and pigs. They have got a taste to eat stool, and they like it. They like it, immediately. Everyone have, I think, in India, they have got experience. When they go to pass stool in the field, the hog is waiting to taste. They are so much addicted. Similarly, we have become to taste anything and everything, like hog. There is no discrimination. There is no restriction. Because they have no tapasya. Tapasya, when you are engaged… And this subject matter, spiritual realization, means tapasya. Tapasya. But it has been made easy by Caitanya Mahāprabhu, very easy. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12]. Little tapasya. Just spare little time and chant Hare Kṛṣṇa. This much tapasya, we are not ready. Etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. Kṛṣṇa is more interested to get us in the apavarga-vartmani, in the path of liberation. And He has given very simple method: chant Hare Kṛṣṇa. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Still… Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. And to practice this chanting of Hare Kṛṣṇa, there is no hard and fast rule. Niyamitaḥ smaraṇe na kālaḥ. Any time suitable you can chant and you get perfection. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. This much little trouble, austerity, or whatever you call. But we have no interest. Being contaminated by this material, this Kali-yuga… Etādṛśī tava kṛpā bhagavan mamāpi durdaivam, misfortune, durdaivam īdṛśam ihājani nānurāgaḥ. "I have no attraction."

So therefore Kapiladeva or His representative, when he sees somebody is little interested, he becomes very glad and thanks him, "Thank you very much." Because people are not interested. So Kapiladeva, when He saw His mother interested, He thanked within. Not openly, but within the mind: "Thank you, mother. You are so interested." So dhiyā abhinandya ātmavatāṁ satāṁ gatiḥ. The process, the questions which she put, that is ātmavatāṁ satām. Not ordinary persons. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Kṛṣṇa-kathā becomes interesting in the association of satām ātmavatām, those who are interested in self-realization, those who are devotees. Satām means devotees. Ātmavatāṁ satāṁ gatiḥ, their path. Then He begin… Babhāṣa. He began to talk. And because He was very glad… Īṣat-smita, smiling: "Thank you, mother. You are so much interested. So I shall speak." And because He is incarnation of God, Kapiladeva, naturally, young boy, He… śobhita ānanaḥ. His face became very beautiful; to answer this question, He became very beautiful. Naturally He's beautiful, and when He smiled, being very much pleased with the question of mother, He became very much beautiful. Śobhitānana.

So similarly, Kṛṣṇa also becomes very… Kṛṣṇa and Kapiladeva, no difference. So Kṛṣṇa also becomes very beautiful. He's already beautiful. But when a devotee serves Him, a devotee comes to Him, He also becomes very beautiful. A devotee, when with his heart and soul, serves Kṛṣṇa in dressing Him, in feeding Him, in giving Him flower, He becomes smiling. And if you can get Kṛṣṇa, once smiling upon you, your life is fulfilled.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.13

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Los Angeles, November 10, 19

Prabhupāda: …this Sāṅkhya philosophy is very much well-known, especially in the Western world. The propounder of Sāṅkhya philosophy, Kapiladeva, son of Devahūti, is the incarnation of Kṛṣṇa. He says that yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya me [SB 3.25.13]. Niḥśreyasāya: ultimate benediction.

Śreyaḥ and preyaḥ, there are two things. One is called preyaḥ. Preyaḥ means immediately pleasing. And śreyaḥ means ultimately benefit, benediction. Generally, conditioned souls, they are attracted with immediate pleasing things. Just like children. They are attracted by playthings more than education. They do not like to go to school. They like to play the whole day. In my childhood also, I was very naughty boy, and I was not going to school. And my mother kept a special man to drag me to the school. At that time, there was no system like in your country, school buses. One had to go to school on foot. So my father was very lenient. I was not going to school. Preyaḥ, pleasing. Children like to play. Similarly, there are two paths, śreyaḥ and preyaḥ.

So śreyaḥ means… Preyaḥ means sense gratification. We have got our senses, material senses, and we want to satisfy them without consideration, the sequence, the bad results of sense gratification. In the Bhāgavatam there is one passage in which it is stated that yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Persons who are conditioned in the society, friendship, and love, this is the attraction for material life. "Society, friendship and love," they think, "divinely bestowed upon man." But that, it is not divinely bestowed upon man. From spiritual point of view, it is the gift of māyā. Society, friendship and love is the gift of māyā, illusion. Actually, the society with which we associate, and friendship which we make here, and so-called love, how long? Now, supposing I am now in human society. How long I shall remain in human society? I am preparing for my next life, or the next society. I may be transferred to dog society. And I may transfer, I may be transferred to god society. That will depend on my work.

So we like society, friendship. Oh, I do not know how many intimate friendship I had, but those are now just like dream, everything finished. Now I am making new friendships with your countrymen, with you younger boys of this country, and I have forgotten the friendship which I made the whole life in India. So this friendship, this love, this society, this country-everything illusion. Just like dream. At night we dream, "Oh, I have been made a king," and in the morning I see everything finished. So we should not be attached to these temporary attractions. We admit these are temporary attractions, but we are still… Just like children. They are attracted to the…, but the parents, they're guiding, "Oh, you must go to school." Niḥśreyasāya. That is śreyaḥ. The boy, the child, does not like it, but the parents, they are anxious, "Oh, my child is not going to school; he is being spoiled." So dragging him.

Similarly, the scriptures, the sages, the saintly persons, the devotees, the representative of Kṛṣṇa, God, they're very much anxious to take us back to Godhead, back to home. That is niḥśreyasāya. That is the ultimate benediction. To be repaired(?), enamored by the temporary society, friendship and love. And it has become a thankless task for the saintly persons, devotees of God, to drag them: "Oh, please come here. Please chant Hare Kṛṣṇa. Please be Kṛṣṇa conscious. Please be God conscious." Nobody likes it. They think it botheration, "Why Swamiji comes here and bothers us?" But it has become the business. Therefore the qualification of a saintly person is titikṣava, very tolerant, very tolerant. Just like Lord Jesus Christ, he was crucified. Still, he was so tolerant he, at the time of crucification, he's praying to God, "My Lord, these people do not know what they are doing. Please forgive them." Just see how much tolerant. Titikṣava. This is the first qualification of saintly person or God's servant or God's son. Very tolerant. They have to push on their Kṛṣṇa conscious movement or God conscious movement through so many odds. Through so many odds. Because they are just like the child; he's attracted with playthings.

So yoga means, here it is stated, yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya. Yoga system means to lead one to the ultimate benediction. And ādhyātmikaḥ. Ādhyātmikaḥ means "pertaining to the soul." Yoga, practice of yoga, does not mean to gain some material profit. Actually, those who have attained to perfection to some extent in the yoga process… The yoga process which is very much advertised in your country, that is more or less bodily exercise. Yoga process is very difficult for the modern age. I have several times discussed this point. The preliminary process-yama, niyama, āsana, prāṇāyāma, dhyāna, dhāraṇā, samādhi-the eight processes… To control the senses, to control the mind, to practice sitting postures… Under certain physical posture the mind become concentrated. So there are different āsanas. Then meditation, then contemplation, then absorption. These things are preliminary process. But actually, the yoga means to attain ultimate benediction, niḥśreyasāya. What is that niḥśreyasāya? Now, spiritual realization. That is niḥśreyasāya.

Spiritual realization…, there are different stages of spiritual realization.

First spiritual realization is to understand oneself that "I am not matter; I am spirit." This is the first stage of spiritual realization-when one firmly convinced. How? By knowledge. By knowledge. Just we are conscious, "I am Indian." You are conscious that you are American. One is conscious, "I am Hindu." One is conscious, "I am Christian." So similarly, when one is fully conscious that "I am spirit. Ahaṁ brahmāsmi, I am Brahman," that is the first spiritual realization, that knowledge. Knowledge means consciousness. So this consciousness has also a development of consciousness. There are different stages. And when one comes to the ultimate stages, niḥśreyasāya, that is called Kṛṣṇa consciousness, or God consciousness. And how that consciousness acts? That "I am a servant of God. I am servant of Kṛṣṇa." When this consciousness is firmly fixed up, this is called Kṛṣṇa consciousness.

Just like Caitanya Mahāprabhu, He presented Himself, nāhaṁ vipro na ca nara-patiḥ, no vanastho yatir vā. He presented Himself… Because He was Hindu and Vedic, followers of Vedic… But actually, He was not Hindu, because He's describing Himself, nāham. Nāham means "I am not, I am not." He's declining. What He's declining? "I am not brāhmaṇa, I am not kṣatriya, I am not vaiśya, I am not śūdra, I am not brahmacārī, I am not gṛhastha, I am not vānaprastha, I am not sannyāsī." The Vedic system of human life is divided into eight departmental activities, and that is going on under the name of Hinduism. It is now broken and degraded and so many things have happened. But actually, what is called Vedic system, that Vedic system is not meant for a particular class of men, but it is meant for the human society. Actually, human activities actually begins when they observe these eight principles of social divisions. More or less, they observe in any human society. What is that? Brāhmaṇa. Brāhmaṇa means the most intelligent class of men of the society. Philosophers, scientists, astronomers, so many, intelligent class. So in every society there is a class of men who are very intelligent than ordinary men. Then kṣatriya. Kṣatriya means… Kṣat means harm. One who protects others from being harmed. Suppose I am trying to harm you. And the person who protects you, he's kṣatriya. And who protects you? The king or the government. Therefore, those who are engaged in governmental affairs or takes the administrative charge, they are called kṣatriyas. So the kṣatriyas, they are in every human society, the administrator class, politicians, diplomats. Next vaiśya, mercantile class. That is not to be explained. In your country there are so many mercantile class. And śūdras. Śūdra means neither intelligent nor administrator nor merchant. General laborer. Give them something, they'll work. They have no intelligence. So they are called śūdras.

So these four divisions there are. And… This is… So far our material necessities are concerned, there is need of intelligent class of men to guide, there is need of administrators or martial class of men, there is need of mercantile class of men, and there is need of laborer class of men. So these four divisions… And next, culture. Culture means brahmacārī. First, student life. He's educated in the value of life. They are called brahmacārī. They're not allowed to mix with women. Just like nowadays, the schools and colleges, the boys and girls freely mix. The brahmacārī is not allowed to mix with girls and boys. That is restriction, brahmacārī. Only gṛhasthas, householders, they are allowed to mix freely with woman married. So brahmacārī is not allowed, that is spiritual training. In this way there are four department of spiritual training, namely brahmacārī; gṛhastha, or householder; vānaprastha, retired man; and sann… (end)

741113SB.BOM

Śrīmad-Bhāgavatam 3.25.13

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Bombay, November 13, 1974

Prabhupāda: (Hindi)

Nitāi: Oṁ namo bhagavate vāsudevāya. (etc.)

Prabhupāda: (Hindi)

Nitāi: (leads chanting, etc.) "The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system."

Prabhupāda:

yoga ādhyātmikaḥ puṁsāṁ
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca
[SB 3.25.13]

Everyone in this material world trying to mitigate or trying to become free from the distress. Duḥkhasya. Ātyantika-duḥkha-nivṛtti. Ātyantika means supreme. The struggle for existence in this material world is everyone is trying to get some happiness and minimize the quantity of distress. This is called struggle for existence. Generally, yoga practice is executed for getting some material profit: aṇimā laghimā prāpti īśitā vaśitā mahimā. Aṇimā… The yogis, they have aṣṭa-siddhi-yoga, eight kinds of perfection. One can become smaller than the smallest or lighter than the lightest, bigger than the biggest, whatever he likes, he can get immediately, vaśita, he can control over, he can create a planet even. These are some of the yoga-siddhis. But here it is said that the supreme yoga system is not to aspire for material happiness, neither to become distressed by the material inconvenience.

This is perfection of yoga. Everyone is trying to get out of the material distress and get some happiness, but anything material-happiness, so-called happiness, or so-called distress… Just like here, the fireworks is going on. (loud sound of firecrackers, etc., occurring intermittently in background) It is happiness for somebody, but it is distress for us. Is it not? They are thinking they are enjoying, and we are thinking it is inconvenience. So that is material way, happiness, one side happiness, another side distress. So both the happiness and distress, they are illusion. Illusion. There are many examples. Just like water; in summer season it is happiness, and in winter season it is distress. But the same water. Some water, at one time, it is happiness, and the same water, at one time, it is distress. The same son, when he is born, it is happiness, and the same son, when he's dead, it is distress. But son is the same.

So this material world is duality. You cannot understand happiness without distress, and you cannot understand distress without happiness. Therefore it is called relative world. You cannot understand son without understanding a father, and you cannot understand a father without understanding the son. And spiritual happiness is above this duality. Spiritual happiness. So that is the perfection of yoga. Yoga ādhyātmikaḥ. Ādhyātmā, ātmika, ātmā, the soul, the happiness of the soul, that is real yoga. The happiness of the soul can be possible when the soul, individual soul, is with the Supersoul, or the Supreme Soul. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). There is the Supreme Soul, or Supreme Being. Amongst… There are many living beings. We are many. We living beings, or living entities, we are many. But the principal living being is Kṛṣṇa. The fire and the sparks: the sparks are illuminated when it is with the original fire. If the sparks fall down from the association of the original fire, it is extinguished, no more light. Similarly, our real happiness is when we enjoy with the Supreme Being. Supreme Being.

Just like Kṛṣṇa. Kṛṣṇa is not alone. Kṛṣṇa is always with His friends, either gopīs or the cowherd boys, or with His father, with His mother. You'll never find Kṛṣṇa alone. Just like here is Kṛṣṇa. Kṛṣṇa is not alone. Kṛṣṇa is with His Rādhārāṇī and with His devotees. Just like a king. When we say that "The king is coming here," or "The president is coming here," so it means that president is not coming alone, but he's coming with his secretaries, with his ministers, with so many others. In England, the Queen has bodyguards. So similarly, when we… Yoga ādhyātmikaḥ. Yoga means connection, and ātmā, ātmā means this soul, actually, but sometimes ātmā means the mind, ātmā means the body also. So body has nothing to do with the Supreme Being, because Supreme Being is complete spirit. He has no material covering. One who thinks that Kṛṣṇa, the Supreme Being, has got a material covering, covered by māyā, as we are, covered by māyā, this material energy… Kṛṣṇa is not like that. Kṛṣṇa says, sambhavāmy ātma-māyayā [Bg. 4.6]. Kṛṣṇa does not say that "I come here as ordinary living being." Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. One has to learn how Kṛṣṇa takes birth. It is not ordinary birth. Had it been ordinary birth, then why we should observe the Janmāṣṭamī ceremony? It is divyam, divine, transcendental. Everything of Kṛṣṇa is divine. And if we think Kṛṣṇa as like us, then according to the statement of the Bhagavad-gītā, immediately we become a mūḍha. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11].

So actually Kṛṣṇa is the original Supreme Being, original spirit soul. We are simply minute part and parcel of Kṛṣṇa. Exactly the same example: just like the fire and the small sparks. You can see. This fireworks is going on. The fire is there, and there are small sparks. So long the fire and the small sparks are together, they are illumination. Similarly, if we connect with Kṛṣṇa, then we are illuminated. As Kṛṣṇa is illuminated, we are also illuminated, although we are small. But if we fall down from Kṛṣṇa, the original fire, we become extinguished. Our spiritual power, our spiritual illumination, becomes extinguished. Therefore yoga system means again connecting the link. That is called yoga. Yoga, the Sanskrit word, means connect, and viyoga means disconnect.

So here it is… Kapiladeva… Kapiladeva is Bhagavān. Bhagavān, the Supreme Personality of Godhead. Bhagavān has no mistake. Bhagavān… Nārāyaṇaḥ paraḥ avyaktāt. Even Śaṅkarācārya says that Bhagavān, Nārāyaṇa, He does not belong to this material world. Nārāyaṇaḥ avyaktāt paraḥ. So when we speak of Bhagavān, or the śāstra says Bhagavān, Bhagavān means above material understanding, divyam, above material understanding, paraḥ, above material understanding. So here it is said bhagavān uvāca. Even he does not say, Vyāsadeva, that kapiladeva uvāca. No. Similarly, in the Bhagavad-gītā also, Vyāsadeva says… Kṛṣṇa says actually. But Vyāsadeva says, bhagavān uvāca. Bhagavān means above the defects of this material world. That is Bhagavān. Bhagavān is not subjected to the deficiencies of this material world. There are four deficiencies in the material world. Just like we are concerned, in the material world, we are not perfect because we commit mistake, bhrama. We are illusioned. Bhrama pramada. And vipralipsa, we try to cheat others. I have no knowledge; still, I become teacher or preacher. That is cheating. We have no perfect knowledge. Therefore our principle is to teach what Bhagavān says. We don't manufacture teaching. This is not our business. As they manufacture… They say, the ordinary, I mean to say, so-called scholars and learned men, they give their opinion… Especially in the Western world, there are so many philosophical speculations, each one giving his own mental gymnastics. That philosophy is not perfect. We have to take ideas from Bhagavān. That is perfect.

Therefore here it is said, bhagavān uvāca. If we take instruction from Bhaga… Why we are reading Bhagavad-gītā? That is very common practice. Because it is perfect. There is no mistake, there is no illusion, there is no cheating, there is no imperfection of the senses. Just like in the Bhagavad-gītā it is said, vedāhaṁ samatītāni: [Bg. 7.26] "I know everything-past, present and future." Māṁ ca veda na kaścana: "But nobody understands Me." That is our position. God knows everything. Kṛṣṇa knows everything. But we do not know what is God. That is our position. We do not know. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvara, God, Kṛṣṇa, is situated in everyone's heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] "I am entered in everyone's heart." Everyone's heart-not only the human being, but also animals or anything. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35] **. He is within the atom. Therefore because He is within me, within you, and within everything, He knows everything. Therefore Kṛṣṇa says, vedāhaṁ samatītāni [Bg. 7.26]. He knows everything. So because He knows everything, therefore we have to take lesson from Bhagavān. What Bhagavān says, if we take, that is perfect knowledge.

There is a paramparā system, as it is described in the Bhagavad-gītā, Fourth Chapter: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So our business, Kṛṣṇa conscious people, our business is very easy. Because we don't manufacture ideas. We take the idea and the words delivered by the Supreme Person, Kṛṣṇa, or His incarnation, or His representative. His representative does not say anything which the master does not say. Representative is very easy. You can become representative of Kṛṣṇa if you do not interpret Kṛṣṇa's words in your whimsical way. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." And if you take it as it is, and if you speak to the people that "There is no more superior authority than Kṛṣṇa," then you become guru. You become guru. You don't change. Then you become guru. Caitanya Mahāprabhu has instructed this. Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. His, He was preaching. So He was preaching everyone, from country to country. Of course, He did not go outside India. Within India. And He was instructing that "You learn from Me and teach your people within this village, within this country." Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Ei deśa means "this country, or this place where you are living." Then? Āmāra ājñāya guru hañā. You become guru. So one may think that "I am illiterate. I have no education. I am not born in very high family. How I can become guru?" So Caitanya Mahāprabhu says that "It is not very difficult." Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Bas. You become guru. You simply speak whatever Kṛṣṇa speaks. Then you become guru.

So anyone who does not speak what Kṛṣṇa has spoken, he's not guru. He's a rascal. He cannot be guru. He is guru who speaks only what Kṛṣṇa has spoken. This is the shastric injunction.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

This is the definition of guru, that one brāhmaṇa, born in brāhmaṇa family and very educated, mantra-tantra-viśāradaḥ, very expert in reciting Vedic mantras… That is the duty of brāhmaṇa, veda-mantra. So mantra-tantra-viśāradaḥ. But avaiṣṇava, if he's not Vaiṣṇava, or if he's not follower of the instruction of Viṣṇu or Kṛṣṇa, avaiṣṇavo gurur na syāt, he cannot become guru. And vaiṣṇavaḥ śva-pacaḥ. Śva-pacaḥ means the dog-eater. That is considered the lowest of the mankind, dog-eaters, means caṇḍāla, bhaṅgis. He becomes gu…, he can become guru. How? If he's Vaiṣṇava, he is devotee of Viṣṇu or Kṛṣṇa. So Śrī Caitanya Mahāprabhu… That is His mission.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

So if we simply take the words of Bhagavān and preach, then it is very easy for us to become, each and every one, to become guru. Not to exploit. No. But to give knowledge. And what is that knowledge? What Kṛṣṇa has spoken. That's all. So even one is not very learned scholar, Sanskrit scholar, everyone has got this ear. He can hear from Kṛṣṇa and Kṛṣṇa's representative and assimilate what is spoken by Kṛṣṇa, and he can repeat the same. Then he becomes guru. That is the mission of Caitanya Mahāprabhu. He said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

To become guru means para-upakāra. People are in the darkness, so they have to be enlightened. That is the Vedic injunction. Uttiṣṭhata jāgrata prāpya varān nibodhata. Now, people, from animal kingdom we are getting this human body. So up to animal body we are sleeping, kota nidrā jāo māyā-piśācīra kole, in the lap of this material nature. Now this human form of body is meant for getting out. So the mission is to awaken people to Kṛṣṇa consciousness. To awaken people to Kṛṣṇa consciousness. Jīv jāgo jīv jāgo, gauracānda bole. Gauracānda, means Caitanya Mahāprabhu, is speaking to everyone, "Oh, the living entity, get up! Get up!" Kota nidrā jāo māyā-piśācīra kole: "How long you shall sleep?"

So the, here is the same thing. Yoga ādhyātmikaḥ puṁsām. This is the prime business, to connect yourself again, again, your soul, with the Supreme. Yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya me. He is giving… He says that "This is My instruction, that one should be awakened to Kṛṣṇa consciousness and connect himself again with Kṛṣṇa." That is ādhyātmika-yoga. Not to show some gymnastic magic. No. This is the best yoga Kṛṣṇa has also said in the Bhagavad-gītā,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The first-class yogi is he… Who? Yoginām api sarve… There are many yogis. There are many different types of yoga system, and all the yoga systems are discussed in the Bhagavad-gītā, haṭha-yoga, karma-yoga, jñāna-yoga, rāja-yoga, so many yoga systems. But the real yoga system, the first-class yoga system, is to revive your connection with Kṛṣṇa. That is first class. Here it is also said, yoga ādhyātmikaḥ puṁsām. Ādhyātmika. We are living entities, soul. We are now… We are disconnected, but we have forgotten. Disconnection cannot be. That is not possible. But it is covered. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. There is yoga and there is a yogamāyā. Yogamāyā means forgetfulness. So Kapiladeva… Kapiladeva is Bhagavān. He is advising, Bhagavān, that "This is first-class yoga." Ādhyātmikaḥ. Ādhyātmikaḥ, about the soul.

Soul… First of all you have to understand what is soul. At the present moment, people are so much in darkness, they do not understand what is soul. Therefore Bhagavad-gītā teaches first to understand what is the soul. What is the soul? Dehino 'smin yathā dehe [Bg. 2.13]. Dehī, that soul. Dehī means the proprietor of the body. We are thinking, "I am this… I am this body." No, I am not this body; I am the proprietor of this body. That is real understanding of myself: "I am not this body." We say also, "This is my finger," "This is my head," "This is my leg." Nobody says, "I head," or "I finger." Nobody says. Everyone says, "My head." So I am the proprietor of this body. And then I am under the influence of māyā. This body has been given by māyā, the material energy.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

And we have got different types of body. I have got this body, you have got another body, the dog has got another body, cat has got another body.

Why there are so many bodies? Why not one kind of body? That is also stated in the Bha…Kāraṇaṁ guṇa-saṅgaḥ asya. Kāraṇam The reason is that the dehī within the body, the soul, he is associating with different types of the modes of material nature. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Therefore he is getting different types of body. It is naturally going on. You haven't got to aspire for your next body, different… But it must be different body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change this body, but Kṛṣṇa does not say what kind of body. That will depend on your qualification. Kāraṇaṁ guṇa-saṅgaḥ asya. Qualification. If you associate with sattva-guṇa, then ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18], then you are elevated to the higher planetary system. Madhye tiṣṭhanti rājasāḥ. If you are associating with the modes of passion, then you will remain here. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ: and if you associate with the tamo-guṇa, then you go lower and lower, abominable family, lower family, animal family, or trees, plants, like that. So the 8…, 8,400,000 forms of life is due to kāraṇaṁ guṇa-saṅgaḥ asya. And according to the body, there are distresses and happiness. You cannot expect in the dog's body the same happiness as a king or a very rich man is enjoying. Kāraṇaṁ guṇa-sa… He has got the dog's body, he has got the king's body. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. So this happiness or that happiness, this distress or that distress, they are all due to this material body. Therefore yoga means one has to transcend this happiness of body, distress or happiness. That is here said, that atyanta-uparatiḥ yatra. If you connect yourself again with the supreme yoga-that is called real yoga-then you get rid of this so-called material happiness and distress, which is due to this body.

So that is wanted. That is ādhyātmika. That is called bhakti-yoga, to reconnect our connection with Kṛṣṇa. Kṛṣṇa also comes to instruct that "You rascal, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Just revive your connection with Me, you rascal. Give up all these manufactured so-called types of yoga and religion." Sarva-dharmān paritya… That is Kṛṣṇa's instruction. That is the differ… That is the proof. Kṛṣṇa says the same thing, and Kṛṣṇa's representative or incarnation or guru says the same thing. That is the qualification of guru. Here Kapiladeva, although He is the incarnation of Kṛṣṇa, He's acting as the representative of Kṛṣṇa, as guru. He's saying the same thing. He does not say another thing. Yoga ādhyātmikaḥ. Yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya me. Niḥśreyasa means the ultimate benefit. Kṛṣṇa also says the same thing, that paraṁ guhyatamam: "I have instructed you so many things, but because you are My dear friend, I am just disclosing to you the most confidential thing." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you accept this principle, then you become actually transcendental to this so-called material happiness and distress. That is yoga.

We should not be captivated by the material distress, or we should not be very much aggrieved by the material distress, and we should not be very much happy for material happiness. These are bondage. Material happiness is not actually happiness. That is through distress. Just like we are trying to be happy, trying to be very rich, get some money. That is not very easily obtained. We have to undergo so much distresses. So actually, it is distress, but with the hope of getting some false happiness, we accept this distress. Actually, there is no happiness. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. So that atīndriya means spiritual senses. If we purify our senses, come to the spiritual platform, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], if we become purified, then when that senses are engaged, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate, then that is real happiness. When we are engaged in the satisfying of the senses of Kṛṣṇa, not these material senses, then that is called ādhyātmika-yoga, or bhakti-yoga. So we have to learn bhakti-yoga from Kapiladeva. Gradually, He has begun the preliminary instructions.

Thank you very much. (end)

741114SB.BOM

Śrīmad-Bhāgavatam 3.25.14

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Bombay, November 14, 1974

Prabhupāda:

tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣīṇāṁ śrotu-kāmānāṁ
yogaṁ sarvāṅga-naipuṇam
[SB 3.25.14]

So Kapiladeva, previous verse, He said that yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya me. The supreme yoga system is ādhyātmikaḥ, or pertaining to the soul. Just like in your country a… (loud sound of fireworks, firecrackers, etc., going on in background) Nowadays… The haṭha-yoga is very popular. Sometimes the fat ladies go there to reduce their fat, and… (laughter) Some bodily… Here also they practice yoga to keep the digestive system regular. So people like this kind of yoga, gymnastics. But real yoga is ādhyātmika. Ādhyātmika means to awaken the soul to his proper position. That is real yoga. So that is not a manufactured, novel concoction. That is Purāṇa. As the soul is purāṇa, śāśvataḥ purāṇaḥ, similarly his business is also śāśvataḥ purāṇaḥ. That business is to reconnect his lost relationship with Kṛṣṇa.

So Kapiladeva says that "The same yoga system which I previously spoke to the great ṛṣis, who were very eager to hear…" Ṛṣīṇāṁ śrotu-kāmānām. This (is) one of the qualifications for spiritual advancement. One must be eager to hear. Because the spiritual life begins by hearing.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

This is the statement of śāstra, that with our these blunt material senses it is not possible to appreciate or to understand śrī-kṛṣṇa-nāmādi, Kṛṣṇa, His name, His form, His quality, His pastimes, His paraphernalia, His abode, so many things. Kṛṣṇa is not alone, but Kṛṣṇa begins from the name. Then there is form. Generally, for the beginners, neophytes, these two things are essential: to hear the name, to hear the qualities, and see the form of the Lord, to offer worship. That is the instruction of Kṛṣṇa personally. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So here Bhagavān Kṛṣṇa is present. Even a child comes and offers his respect, it is taken into account, that "Here is a devotee." He does not know anything. Simply by seeing the chanting and dancing-you'll see practically-even a small child, he dances, he claps, he enjoys. He takes part. So the temple means to give chance to everyone, even to the child, to advance one step to Kṛṣṇa consciousness. One step. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even little is accepted and is done, it becomes into account. Just like if you deposit even two annas in the bank, it is kept on your account. It will increase with interest. Similarly, devotional service even done very little, it is not lost. In the śāstra it is said that even it is lost… Not lost. Suppose some reason a man comes and joins this Kṛṣṇa consciousness movement, and in the middle he falls down, he does not make further progress because he falls down. But whatever he has done, that is permanent credit. That will never be lost. Even he stops, then from that point, again he will begin as soon as there will be chance. But whatever he has done, that is a permanent credit. That is the instruction of śāstra.

Therefore it is said in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. Yoga-bhraṣṭaḥ. Bhraṣṭa means he was executing devotional service, but some way or other, being allured by māyā or some other causes, even if he falls down, so that credit is there. Therefore he has to begin next life… He is given chance next life. What is that? Śucīnāṁ śrīmatāṁ gehe. He takes birth in two families. What is that? Śucīnām. Śucīnām means brāhmaṇa, śuci. Śuci means brāhmaṇa: always clean and pure. Therefore they are called śuci. And muci. Muci means cobbler, just the end. That is the lowest, and this is the highest, śuci and muci. There is a Bengali poetry: śuci haya muci haya yadi kṛṣṇa tyaje, muci haya śuci haya yadi kṛṣṇa bhaje. If somebody takes to Kṛṣṇa consciousness, even born in the family of cobbler, muci, he becomes śuci. He becomes more than a brāhmaṇa. And muci haya śuci haya. If one is born in the family of a brāhmaṇa, but he… (sounds of fireworks) …but if he gives up Kṛṣṇa consciousness, then he becomes a muci.

So a devotee, whoever he may be, everyone, for everyone, the path of devotion is open. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Kṛṣṇa says personally. It doesn't matter, pāpa-yoni, low-grade family, pāpa-yonayaḥ, if he takes shelter of Kṛṣṇa. Striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. And Śukadeva Gosvāmī says, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā, ye anye ca pāpā yad-apāśrayāśrayāḥ śudhyanti [SB 2.4.18]. Kṛṣṇa consciousness is so nice. It is all-embracing. There are many… Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17], patet tato yadi, bhajann apakvo

’tha. Tyaktvā sva-dharmam. Sva-dharmam means everyone has got his occupational duty, sva-dharmam. Generally, we consider brāhmaṇa, kṣatriya, vaiśya, śūdra. They have got their sva-dharma. Brāhmaṇa has got his duties, kṣatriya has got his duty. Cātur-varṇyaṁ mayā-sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So sva-dharma means… Suppose one gives up his occupational duty and takes to Kṛṣṇa consciousness, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ, and takes to the shelter of Kṛṣṇa, but bhajann apakvaḥ, could not mature his devotional service, bhajann apakvo ’tha patet tato yadi, and he falls down… This is Nārada’s statement. So he says, ”What is the loss even if he falls down? By sentiment he comes to Kṛṣṇa consciousness, and even if he falls down, still, where is the loss? And contrary to this, a man who is performing very perfectly his sva-dharma, but has no Kṛṣṇa consciousness, then what is the gain?” There is no gain.

So that yoga system, ādhyātmika, is being explained by Kapiladeva, that you’ll never fall down. Permanent, fixed-up position. Once begun, it will continue. Even if you fall down, then you are given chance again. What is that? Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate [Bg. 6.41]. Very nice family, brāhmaṇa family. Brāhmaṇa family means Vaiṣṇava family. Brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita. Brāhmaṇa means he must be learned and he must be a Vaiṣṇava. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Viṣṇu. Therefore in every brāhmaṇa house there is viṣṇu-pūjā, Viṣṇu-śālagrāma. Still. From descent, I mean to say, generation, it is coming down. Brāhmaṇa, kṣatriya, vaiśya, they are supposed to worship Lord Viṣṇu. Not only brāhmaṇa, kṣatriya, vaiśya, śūdra… Śūdra also. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate [Cc. Madhya 8.58]. This is statement of Viṣṇu Purāṇa. Varṇāśrama, the execution of duty in the institution of varṇa and āśrama, four varṇas and four āśramas, what is the meaning? The meaning is viṣṇur ārādhyate, Viṣṇu becomes very pleased. That is varṇāśrama-dharma. If you execute as a pakka brāhmaṇa, that means Viṣṇu will be pleased. If you execute your duties as a perfect kṣatriya, then Viṣṇu will be pleased. If you execute your duty as a perfect vaiśya, then Viṣṇu will be pleased. And if you execute your duties as a perfect śūdra, Viṣṇu will be pleased. The purpose is to please Viṣṇu. Therefore na te viduḥ… The purpose they do not know. They have forgotten. Not now. This is the nature of this material world: na te viduḥ svārtha-gatiṁ hi…, to please Viṣṇu. Viṣṇu means Kṛṣṇa. Kṛṣṇa means Viṣṇu. Viṣṇu is expansion of Kṛṣṇa. So Kṛṣṇa has millions of forms, as Viṣṇu, Nārāyaṇa and other also. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. Ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. So viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam. There is no other alternative to please Him. Therefore varṇāśrama-dharma is very important. That is the beginning of perfect human civilization.

But we have lost everything. Therefore Caitanya Mahāprabhu… He’s also Viṣṇu, Kṛṣṇa Himself. Just to give relief to these rotten or forgotten conditioned souls of this age, Kali-yuga, He has given this one mantra, which is called mahā-mantra. What is that?

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

It is no longer possible to revive the perfect system, varṇāśrama. Although we are trying to revive, it is not possible. It is very difficult. People are so fallen. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. They are so disturbed, manda-bhāgyāḥ, unfortunate, and upadrutāḥ, always disturbed. Especially anāvṛṣṭi, durbhikṣa and kara-pīḍita. The people of the Kali-yuga will be very much, I mean to say, harassed by these three things. There will be no rainfall, and… There will be no rainfall, and there, food scarcity and taxation by government, income tax. Income tax is to plunder. If you have got some money, this is the means. So this is all stated in the Śrīmad-Bhāgavatam. People will be so much harassed that ācchinna-dāra-draviṇā gacchanti giri-kānanam. They’ll be disgusted so much, they will give up their family all of a sudden… Dāra-draviṇāḥ. Dāra means wife, children and bank balance, everything, ”Let them go to…” Recently we have seen one big industrialist, he has committed suicide. So people will do that. They’ll be so much harassed. This is Kali-yuga.

So in this position of harassment, how the peaceful varṇāśrama can be revived? It is very difficult. It is almost impossible. Therefore this system should be taken. What is this system? Saṅkīrtanair yajñair yajanti hi su-medhasaḥ. Those who have got brain, they will worship Viṣṇu. Yajña means to satisfy Viṣṇu. Yajñaiḥ saṅkīrtana-prāyaiḥ. Viṣṇur ārādhyate panthā nānyat tat-toṣa… The whole aim is to satisfy Viṣṇu. Therefore Viṣṇu comes Himself, Kṛṣṇa. Viṣṇu comes Himself as Caitanya Mahāprabhu and teaches. There is no difference between Viṣṇu’s teachings… Other bogus teachers, they can teach something else, but Viṣṇu’s teachings… Just like Kṛṣṇa. Whatever Kṛṣṇa… Of course, Kṛṣṇa incarnation was after Kapila’s incarnation. Before that, there were other Viṣṇu incarnations. So here it is said, tam imaṁ te pravakṣyāmi yam avocaṁ purā anaghe. Purā, ”Formerly. I am not manufacturing.” Nowadays it has become a fashion to manufacture a new system of religion. It is not that. It is not new. Old, purā. Kṛṣṇa also says that

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

”And I am speaking that very yoga system again to you.” So this is real incarnation. They’ll not say anything which is, which was not spoken before. The same thing. Yogo naṣṭaḥ parantapa. ”That yoga has been lost. Therefore, My dear Arjuna, I am repeating the same yoga system unto you.” ”Why to me? Why not to others?” Bhakto ’si: ”Because you are My dear friend.” Priyo ’si: [Bg. 4.3] ”You are My dear friend.” Because, without being bhakta, nobody will understand Bhagavad-gītā. It is not possible. Bhagavad-gītā means to understand Kṛṣṇa. So although everything is explained there, but it is on the bhakti line, not in any other line. Therefore Kṛṣṇa says at the end, bhaktyā mām abhijānāti [Bg. 18.55]. If anyone wants to understand Kṛṣṇa and wants relationship with Kṛṣṇa, then one must take to this process of bhakti-yoga. That is sāṅkhya-yoga. That will be explained by Kapiladeva. Bhakti-yoga means sāṅkhya-yoga.

So here it is said, tam imaṁ te pravakṣyāmi yam avocaṁ purā anaghe. And He is addressing mother, anaghe. Anaghe means ”one who has no sinful reaction in life.” That is called anagha. Agha means pāpa, sin; an, an means without. Therefore nobody can understand Kṛṣṇa consciousness unless he is free from all sinful life.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One can stick to Kṛṣṇa consciousness when one is completely free from all sinful reaction of life. So you may say that ”It will take some time. If I have to get free from sinful reaction, then I'll have to take some time.” Kṛṣṇa says, ”No, no time. Immediately.”

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

”I will immediately do that. You just do this business. Surrender unto Me, and I take guarantee.” Then your life begins. Sarva-pāpa-vinirmuktam, sarvopādhi-vinirmuktam [Cc. Madhya 19.170].

Upādhi means pāpa. Upādhi… If we get different bodies, that is due to our sinful actions. If I am given the chance to execute as a human being, this human form of body… Bahūnāṁ janmanām ante [Bg. 7.19]. We have got this body after many, many evolutionary process. So this is a chance given to we. Hari hari biphale. Narottama dāsa Ṭhākura is singing, hari hari biphale janama goṅāinu: ”My dear Lord, Kṛṣṇa, I have wasted my time for nothing, uselessly.” Why? Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu: ”Because I got this opportunity, the human form of life… It was meant for understanding Kṛṣṇa.” Or add Kṛṣṇa with Rādhārāṇī. That is perfect Kṛṣṇa. Kṛṣṇa alone is Vāsudeva, and Rādhā-Kṛṣṇa is perfect, with all potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Absolute Truth with potencies. Śrīmatī Rādhārāṇī is the source of all potencies. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktiḥ. The Rādhārāṇī is the manifestation of Kṛṣṇa's pleasure potency. Kṛṣṇa, when He wants to enjoy, He does not enjoy anything material. He expands His energy, potency. That is Rādhārāṇī. Hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau. So these are the… So if we want… That is the… Human life is meant for that. As Narottama dāsa Ṭhākura says, manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā jāniyā śuniyā viṣa khāinu: ”My dear Lord, I have simply wasted my time, although I got the opportunity of this human form of life.” Why you have wasted? ”Now, I have done everything without worshiping Rādhā-Kṛṣṇa.” That's all.

So what is this…? Now… Jāniyā śuniyā viṣa khāinu. It is just like taking poison knowingly. Somebody takes poison unknowingly and somebody takes poison to commit suicide, knowingly. So it is something like that. If we do not understand Kṛṣṇa in this life, then we are taking poison knowingly. Therefore Kṛṣṇa says, yadā yadā hi… Because they are taking poison… They got the chance of eternal life, but they are taking poison. Viṣaya-viṣānale, dibā-niśi hiyā jvale. This material life is just like blazing fire of poison. Viṣaya-viṣānale. Viṣaya means material. Āhāra-nidrā-bhaya-maithuna. Eating, sleeping and sex life and defense-these are the material activities. So we are engaged with these things. So viṣaya-viṣānale, dibā-niśi hiyā jvale. And if we become engaged with these four things, viṣaya, it is like poison. Then our heart will be always burning. Gastric ulcer. So it has to be cured. How it can be cured? Now, golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy: ”My dear Lord, You have given the medicine, hari-nāma-saṅkīrtana, the chanting of Hare Kṛṣṇa mantra, but I have no attraction for this.” So this is the realization of the Vaiṣṇava. Brajendra-nandana jei, śaci-suta hailo sei: ”Vrajendra-nandana, Kṛṣṇa, He has now come as Caitanya Mahāprabhu, Śacī-suta, the son of mother Śacī.” Balarāma hailo nitāi: ”And Balarāma has become Nitāi.” So what is their business now? Now, pāpī tāpī jata chilo, hari-nāme uddhārilo: ”All kinds of varieties of sinful men, simply by chanting Hare Kṛṣṇa mantra, they are delivered.” Tāra sākṣī jagāi mādhāi. What is the evidence? Evidence is Jagāi-Mādhāi.

So at the present moment, not only one Jagāi-Mādhāi, but thousands of Jagāi-Mādhāis, by the grace of Caitanya Mahāprabhu, are being delivered. It is so active medicine, this Hare Kṛṣṇa mahā-mantra. Therefore the perfect yoga system… Svalpam apy asya dharmasya trāyate mahato bhayāt. So He'll speak that. Tam imaṁ te pravakṣyāmi. So it is not newly manufactured. We don't concoct anything. That is not our business. Our business is very simple. Our business is very simple because we take the words of Kṛṣṇa as it is. That's all. Kṛṣṇa says, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. So we are simply… We don't want to be very learned. We simply want blessings of you all, that let us become so much learned that we can follow the instruction of Kṛṣṇa. That's all. We don't want anything more. We don't want. Therefore we're sticking to Kṛṣṇa consciousness movement on the basis of Bhagavad-gītā. And a little farther advanced, by reading Śrīmad-Bhāgavatam. These are kṛṣṇa-kathā. And as I have told you, the Caitanya Mahāprabhu says that ”Every one of you, especially Indians…” Indians? They are imitating this material civilization. Horrible. Therefore Caitanya Mahāprabhu has given us open way:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is Indian's business, para-upakāra. The whole world is in darkness without Kṛṣṇa consciousness. Every Indian should first of all make his life successful by understanding Kṛṣṇa consciousness, Bhagavad-gītā, and preach it all over the world. That is the Indian business.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.15

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Bombay, November 15, 1974

Nitāi: "The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditioned life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation."

Prabhupāda:

cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktaṁ bandhāya
rataṁ vā puṁsi muktaye
[SB 3.25.15]

Two words, bandhana, bondage, and mukti, liberation. So people in ignorance, dull-headed, mūḍha, they do not know what is mukti and what is bandhana, what is liberation and what is bondage. They do not to know. Just like animals. The animal, he does not know, the dog, that "I am bound up in this dog's body. This is bondage. This is not my life." He does not know. Similarly, a human being, if he does not know what is bondage and liberation, then he's animal. From animal life, this human life is evolved for understanding this: what is mukti and what is liberation.

So mukti and liberation, if you keep your consciousness materially affected… Guṇeṣu saktam. Material world means the three qualities, tri-guṇa, guṇamayī. Kṛṣṇa says in the Bhagavad-gītā, guṇamayī, mama māyā. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Tribhir guṇamayair bhāvaiḥ. We are being conducted in this material world by three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. Out of these three guṇas, the sattva-guṇa is the best. Knowledge, the qualification of brāhmaṇa. Satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. One who has developed sattva-guṇa, then the following qualifications will be found in him: he'll be truthful and controlled of the mind, of the senses, satyaṁ śamo damas titikṣā, tolerant; ārjava, simplicity; jñānam, jñānam, full knowledge; vijñānam, practical application of knowledge in life; āstikyam, āstikyam, to have full faith in the authority of the Vedas. That is called āstikyam. Āstikyam and nāstikyam.

Caitanya Mahāprabhu has explained what is nāstikyam and what is āstikyam. According to Vedic understanding, anyone who does not believe in the Vedas, he's called nāstika. Just like Buddha philosophy. Śrī Caitanya Mahāprabhu says, veda nā māniyā bauddha haila nāstika. Veda… Lord Buddha, he defied Vedic authority. His mission was different. He wanted to stop animal killing. Sadaya-hṛdaya darśita-paśu-ghātam. The Supreme Lord became so much afflicted by terribly people being attached to killing animals… As they are now doing also. So He was compassionate to stop animal killing in the so-called sacrifice. But in the Vedic sacrifices, in some cases, there is recommendation of animal killing. That animal killing does not mean killing the animal and eat. No. It was a test. An old animal was put into the sacrificial fire and the animal would come in new body, young. That is animal… But to give, to test the Vedic mantra, whether it is properly chanted. Then the result will be that if you put one old body it will come new body. So such kind of brāhmaṇa is not available in this age, Kali-yuga, yājñika-brāhmaṇa. They, by mantras, they could, they would ignite fire. Fire was not required matches. By mantra. Simply by mantra, the old body of an animal will turn to be young.

But because the yājñika-brāhmaṇas cannot do that… There is no yajña. Not possible. Therefore this kind of yajñas are prohibited in this Kali-yuga. In the Kali-yuga the only one yajña is this saṅkīrtanam. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Those who are intelligent persons, they know this kind of yajña will not be successful. Because people do not know, they cannot chant the mantras rightly, neither there is facility. So many things. Therefore in this age, dull age, the only concession is to perform saṅkīrtana-yajña. Yajñaiḥ saṅkīr… And yajña means to worship the Supreme Lord, Viṣṇu. Yajñaiḥ. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate [Cc. Madhya 8.58]. Ārādhyate… The real purpose is to worship the Supreme Lord, Viṣṇu. Nānyat tat-toṣa-kāraṇam. So therefore performances of yajña is required.

So this yajña, in this age, Kali-yuga, is chanting of Hare Kṛṣṇa mantra. Yajñaiḥ saṅkīrtana, congregationally, as we chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… This is performance of yajña. So by performances of this yajña, the result will be that ceto-darpaṇa-mārjanam. As Caitanya Mahāprabhu says,

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātmā-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

By chanting Lord Kṛṣṇa's name… That is also confirmed in the śāstras: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. In the Śrīmad-Bhāgavatam it is said by Śukadeva Gosvāmī… There are so many faults in this age. Some of them are described in the Śrīmad-Bhāgavatam. As I was describing yesterday that durbhikṣa, anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ, ācchinna-dāra-draviṇā gacchanti giri-kānanam [SB 12.2.9]. The Kali-yuga will be so much disturbing that people will be harassed especially by three things. Anāvṛṣṭi: there will be practically no rainfall. It is stated that there will be cloud in the sky. When there is no rainfall, people will be hankering after. Just like sometimes we hanker after rain in summer season, looking after, "When rainfall will come?" The people will be disappointed. There will be cloud, there will be thundering bolt, but there will be no rain. This time will be like that. Anāvṛṣṭi. Anāvṛṣṭi and durbhikṣa. And if there is anāvṛṣṭi, scarcity of rain, certainly there will be no food grain production, as it is now, we are feeling. Food grain production-eight rupees kilo, rice. So why? The food grain is shortage. So anāvṛṣṭi durbhikṣa and taxation, kara-pīḍitāḥ. Government will… Dasyu-dharmabhiḥ. It is said, "The government means a gang of rogues and thieves." That is stated in the Śrīmad-Bhāgavatam. They'll plunder. The rogues and thieves, they seek opportunity secretly, and government, by law, they will plunder. And still, they will go on as big minister. This is all stated in the Śrīmad-Bhāgavatam.

So people will be so harassed in this age that out of disgust they will give up their family life. Ācchinna-dāra-draviṇā gacchanti giri-kānanam. Svīkāra eva codvāhe. There will be no marriage. This is also Vedic culture, to get married. But there will be no marriage. One woman, one man will live together by agreement. And as soon as the agreement is finished, they'll be separated. That is now very prominent in Western countries. Svīkāra eva codvāhe. There is no such thing… Just like the father of the girl, they'll find out a suitable boy, and the father of the girl, they will also find out… In this way… The horoscope… Formerly, these things were very current. Without there is, I mean to say, coincidence of the horoscope, that "This boy and this girl would live very happily," by horoscopic calculation, then marriage would not take place. Then the family consideration, whether the boy is coming from suitable family or the girl is coming from su… So many things were there. Then the marriage would ta… But that kind of marriage is practically already stopped. Here, at the present moment, means simply agreement. "I like you. You like me. That's all right. Let us live together." Svīkāra eva codvāhe. Dāmpatye ratim eva hi. Husband and wife relationship means sex. There is no other purpose. As soon as there is some difficulty in sex enjoyment, they will be separated. These are all mentioned. Lāvaṇyaṁ keśa-dhāraṇam. Now, in the Western countries, here also, they're keeping long hair. So that will be beauty. Lāvaṇyaṁ keśa-dhāraṇam. Lāvaṇyam means luster of the body. The people will think, "If I keep long hair, then I have become very beautiful." The hippies, you see, long beard, long hairs. They are thinking, "We have become very beautiful." So these are all stated. Sūtram eva hi vipratve. A brāhmaṇa means having a two-paisa worth of thread. That's all. Thread. Simply to possess one thread, one becomes brāhmaṇa. Simply by changing the dress from white to saffron color, one becomes sannyāsī. No. There are duties of sannyāsīs or the brāhmaṇa or the gṛhastha, vānaprastha. There are duties.

So in this way Kali-yuga is polluted. Everything is contaminated, polluted. So it is called the ocean of faults. Because the life is meant for liberation. If one is not interested in liberation, simply for sense gratification, that is conditional life. They do not know it. But here it is stated that cetaḥ khalu asya bandhāya muktaye cātmano matam. The consciousness is the main principle, either for conditional life or for liberation. Consciousness. We are proposing Kṛṣṇa consciousness movement means liberation. Liberation. What liberation? Liberation means to stop repetition of birth and death. They do not have idea even that birth and death can be stopped. They think it cannot be stopped. Mo… Big, big scientists, they cannot stop. Bhagavān Kṛṣṇa says in the Bhagavad-gītā that you should keep in your front four different types of miserable conditions. What is that? Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You may be very advanced in scientific knowledge, but what is, where is the possibility of stopping these four principles of miserable condition of life? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. They are not interested. But when we can stop these four principles of miserable condition, namely, no more birth, no more death, no more disease, no more old age, that is called liberation. You can have it. Simply you have to clear your consciousness. How to clear? Now, guṇeṣu saktaṁ bandhāya. If you become conscious of these three material modes of nature, then it is for bondage. Rataṁ vā puṁsi muktaye. And when your consciousness is Kṛṣṇized, simply think of Kṛṣṇa, then it is liberation. Clear idea.

So this Kṛṣṇa consciousness movement is to keep the mind and consciousness always in Kṛṣṇa, puṁsi. Puṁsi. Puṁsi. Puṁsi means the Supreme Personality of Godhead. He's a person. He's a male, not female. Puṁsi. Puruṣaḥ. Puruṣaḥ, not strī. When Kṛṣṇa was realized by Arjuna, he addressed Him, puruṣaṁ śāśvatam. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. God is brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam. God is puruṣa, not female. Puruṣa means enjoyer, and prakṛti means enjoyed. Everything is enjoyed by the Supreme Puruṣa. We are also prakṛti. That is also stated. We are not puruṣa. This dress may be… That is māyā, illusion. Actually, we are puruṣa, and prakṛti means… Here the so-called woman is also puruṣa. Puruṣa means enjoyer. The women, they are also thinking how to enjoy. And man is also thinking how to enjoy. Therefore imitation puruṣa. But actually, they're prakṛti. It is stated in the Bhagavad-gītā, apareyam itas tu viddhi me prakṛtiṁ parām. The living entities, they are prakṛti. And they are trying to be puruṣa, enjoyer. This is material world. Therefore they are attached to the three guṇas because they want to enjoy this material world, artificially trying to become puruṣa. Puruṣa means enjoyer. As such, they are attached to this material world. And material world means guṇa, tri-guṇa. And according to attachment, they're getting different types of bodies.

That is also stated in the Bhagavad-gītā: kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-yoni-janmasu. Why there are different types of bodies? Why one living entity is dog and why one living entity is first-class brāhmaṇa? Because kāraṇaṁ guṇa-saṅgaḥ asya. The one who has got a learned brāhmaṇas' body, that means he has associated with the modes of nature-goodness. Satyaṁ śamo damas titikṣā. This is elevation. If one is in the modes of goodness, then he can understand gradually what is God, what is Kṛṣṇa. Otherwise, in the modes of passion and ignorance, nobody can understand what is God. Not only that. Even from material prosperity, if one is situated in the modes of goodness, then he can be elevated to the higher planetary systems-Svargaloka, Janaloka, Maharloka, Tapoloka, Brahmaloka, Satyaloka. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. So these are needed. So anyway, even if you go to the Brahmaloka, that is not also perfection. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. There is no benefit. Because there also the four principles of miserable condition, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], they are there, even in the Brahmaloka. Brahmā also dies. Brahmā also takes birth. You know it. Brahmā, he also took birth from the lotus flower generated from the navel of Viṣṇu. So there was birth. And when Brahmā will die, whole material cosmic manifestation will be finished. So he has also birth and death and old age and disease. And the small ant or insect, it has also the same disease, old age, birth and death. So one has to become free from this bondage, because we are eternal. Na jāyate na mriyate. Bhagavad-gītā says. The living entity never takes birth, never dies. Then why even Brahmā dies? Brahmā is also dying. That is material life. That is bondage, bandhana. Guṇeṣu saktaṁ bandhāya.

So one should not think that "I have got millions of millions of years' duration of life. Therefore I am liberated." No. Brahmā, he has got millions and millions of years as one day, twelve hours, our twelve hours. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. So he is also subjected to birth and death. That is conditional life. So we have forgotten this. We Indians, bhāratīya, we have got these advantages, the perfect knowledge given by the Vedic literature, by great ṛṣis, and Bhagavān Svayaṁ Kapiladeva, Bhagavān Kṛṣṇa. And we are neglecting. We have become so unfortunate. There is a poet has said that ātman dhana vilaye diye bhikṣa mage porer kache:(?) "We have lost our own culture. Now we are beggar. We are going to foreign countries to beg something." Of course, I have gone to foreign countries not to beg, but to give. Others go there to beg: "Give me grain. Give me money. Give me soldier." But we have not gone. We have gone to give them. Therefore these Europeans and Americans are attracted. Because I am giving them, not taking from them. That is the difference. They have seen many, big, big persons go to the foreign countries only to beg, but nobody goes there to give.

So the Indian culture is so rich that you can give to the whole world, whole world. That is Caitanya Mahāprabhu's mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

They are getting life. The Kṛṣṇa consciousness means getting life. They are exhausted with this materialistic way of life. They are getting some new life. That is wanted. Because muktaye. We living entities, we are, by nature, liberated. There is no question of birth and death, old age and disease. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are part and parcel of Kṛṣṇa, the Supreme Lord. So how there can be birth and death and old age and disease? Sac-cid-ānanda-vigraha. Kṛṣṇa is sac-cid-ānanda-vigraha.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ…
[Bs. 5.1]

Anādi. There is no question of birth and death. So we, being part and parcel of Kṛṣṇa, we are also of the same nature, equal in quality, not in quantity. So why should we suffer this birth and death? Therefore in the beginning of Kapiladeva's instruction he said, yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya me. That is yoga. What is that? That is explained that ādhyātmika, to save the soul. The soul is entrapped in this body, material body, and to save it. No more death, no more birth, no more old age. That is wanted. That is perfect yoga.

So how this perfect yoga can be achieved? That is explained in this verse. Puṁsi, rataṁ vā puṁsi muktaye. If you, your consciousness is become, is attached to Kṛṣṇa, only thinking of Kṛṣṇa, that will give you liberation. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. That is stated in the Bhagavad-gītā: "Always chanting about Me." Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… And yatantaś ca dṛḍha-vratāḥ, and endeavoring with great determination. Just like you see in this temple. They rise early in the morning, at four o'clock. Immediately after taking bath and being prepared, they offer the maṅgala-ārātrika at five o'clock, kīrtana, then study. There are rules and regulations. That is called bhajana-kriyā. "A bhajana… In the mind, I am thinking of…" No. You cannot do so. You must go through the process. Bhajana-kriyā.

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

If you want to awaken your dormant love for Kṛṣṇa… There is, because we are part and parcel. Just like father and son. There is natural love. But somehow or other, son is out of home and forgotten. Father, of course, thinks, "My such-and-such son has gone out. If he comes back…" So Kṛṣṇa thinks like that. Because we are sons of Kṛṣṇa, Kṛṣṇa is more anxious to get us back to home, back to Godhead. Therefore He comes and says, "You rascal, give up all these engagements." Sarva-dharmān parityajya [Bg. 18.66]. "You have manufactured so many dharmas: deva-dharma, samāja-dharma, deśa-dharma, this dharma, that dharma, Hindu dharma, Muslim dharma, this… No! Simply surrender unto Me." That is dharma. Sarva-dharmān parityajya mām ek… [Bg. 18.66]. Kṛṣṇa comes to teach us. Kṛṣṇa is very, very anxious.

yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Kṛṣṇa comes Himself, Kṛṣṇa leaves behind Him His word. Vapu and vāṇī. Vāṇī means the words. That is also Kṛṣṇa. That is also… Just like we do not see Kṛṣṇa now. We can see Kṛṣṇa if we actually advance. Here is Kṛṣṇa. But they will say, "Oh, this is an idol. This is an idol. This is not Kṛṣṇa." But Kṛṣṇa, if you think that you have not seen Kṛṣṇa, so Kṛṣṇa is present by His word also, Bhagavad-gītā. That is vāṇī, kṛṣṇa-vāṇī.

So this, this stage can be achieved when one is advanced in Kṛṣṇa consciousness, that Kṛṣṇa is present as the Deity, Kṛṣṇa is present by His words in Bhagavad-gītā, Kṛṣṇa is present as the taste in the water, Kṛṣṇa is present as sunshine, Kṛṣṇa is present as moonshine, Kṛṣṇa is present in the sound. This potaka, He is also present there. Śabdaḥ khe. The śabda, or the sound, Kṛṣṇa says, that "I am the sound." So Kṛṣṇa is present everywhere. One has to gain the knowledge how to see Kṛṣṇa. That is Kṛṣṇa consciousness. That is mukti. If you remain always in Kṛṣṇa consciousness, that means you are on the liberated stage. And that is called bhakti-yoga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam…
[SB 7.5.23]

This Deity worship is arcanam. Chanting is vandanam. Dāsyam, to work for Kṛṣṇa, go and see people, preach Kṛṣṇa consciousness, distribute books. In so many ways Kṛṣṇa consciousness can be… So everything is being done. People may take advantage of it. Then immediately he becomes muktaye. The consciousness, Kṛṣṇa consciousness, that is mukti.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

If we are engaged in devotional service, bhakti-yoga, then we are liberated. Māṁ ca… Kṛṣṇa says. Māṁ ca yo 'vyabhicāreṇa [Bg. 14.26]. Without any stoppage, continuously, something in Kṛṣṇa. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena.

There are so many ways of bhakti-yoga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam…
[SB 7.5.23]

Any of them you take, that is Kṛṣṇa consciousness. The main is śravaṇam. Just you are hearing. This is the beginning. Ādau śraddhā. This is śraddhā, that "Here people are talking about Kṛṣṇa. Why not hear us? Let me hear." That is śraddhā, little faith. You have come here with a little faith. That increasing of that faith here with a little faith. That increasing of that faith is advancement of Kṛṣṇa consciousness. That is required. Ādau śraddhā. First of all little faith: "Let us see." Then sādhu-saṅga. Sādhu-saṅga [Cc. Madhya 22.83]. They are, the sādhus, the devotees, who are living in the temple, if you associate with them, talk with them about Kṛṣṇa, then you'll be benefited. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Then gradually bhajana-kriyā. Bhajana-kriyā. Actually engaged in service, officially being initiated to take service of the Lord, that is called bhajana-kriyā. And bhajana-kriyā means anartha-nivṛttiḥ syāt. Then anartha, all these rascal habits, namely illicit sex, and intoxication, meat-eating, and gambling-nivṛtti, no more.

That is the test that whether you are actually initiated. If you are still attached to these… Bhaktiḥ pareśānubhavo viraktiḥ… If you are not detestful to all these nonsense habits, then you must know that you are not making any progress. You are not making any progress. Because this is the result. Anartha-nivṛttiḥ syāt. If you are actually making advance in bhajana-kriyā, then this attachment will be finished. No more. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Not by force, but appreciating something, better condition of life, one rejects all this nonsense. That is advancement. Bhajana-kriyā. By bhajana-kriyā, by being initiated and executing the bhajana, now, one just be detestful. Then niṣṭhā. Tato niṣṭhā, firm faith. Tato ruciḥ. Ruci means taste. You cannot do without it. Just like the drunkard, he cannot remain without drinking. Similarly, a devotee is also drunkard. He cannot remain without Kṛṣṇa consciousness. That is called ruci, taste. Tato ruciḥ athāsaktiḥ. Then attachment. That is required.

Here… Sakta, sakta or āsakti, same thing. If our attachment is for this material enjoyment, that is bondage. That means we have to accept another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You cannot avoid. Because if you infect some disease, then you must suffer from it. If you infect. That is a practical knowledge. If you infect some disease… So kāraṇaṁ guṇa-saṅgaḥ. As soon as you infect this tamo-guṇa, rajo-guṇa, you have to, what is called, immune from infection. That immunity is Kṛṣṇa consciousness. And if you are not immune, you are subjected to the infection, then you must get another body of the same quality. Kāraṇaṁ guṇa-saṅgaḥ asya. So to remain free from the infection of these guṇas, then we have to engage ourselves in the bhakti-yoga. That is stated.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Then he is immune to the infection of these guṇas.

So this is the process, and we have to learn it by sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ athāsaktiḥ… [Cc. Madhya 23.14-15]. In this way, there will be āsakti and bhāva. Then you attain the perfectional stage. That is called ecstatic stage of love of Godhead. And then you cannot remain with Kṛṣṇa. And then that bhāva increases. Just like mahābhāva. That mahābhāva is not possible in the ordinary human being, but it is possible for the gopīs, for Rādhārāṇī. They cannot live without Kṛṣṇa. That is the highest stage of perfection or liberation.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.16

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Bombay, November 16, 1974

Nitāi: "When one is completely cleansed of the impurities of lust and greed produced from false identification of the body as 'I' and bodily possessions as 'mine,' one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress."

Prabhupāda:

ahaṁ mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam
[SB 3.25.16]

In the previous verse it has been advised, guṇeṣu saktaṁ bandhāya rataṁ vā puṁsi muktaye. The process is that… (loud sound of firecrackers in background) The process is the mind has to be cleansed of all dirty things. Mind is the friend; mind is the enemy of everyone. If it is cleansed, then it is friends, and if it is dirty… Just like if you keep yourself unclean, then you contaminate some disease. And if you keep yourself clean, then you don't contaminate. If you take action, remaining… Therefore according to Vedic civilization, one has to cleanse himself three times a day, tri-sandhyā. Morning, early in the morning, again at noon, again in the evening. Those who are strictly following the brahminical rules and regulations… Vaiṣṇava also. Vaiṣṇava means he's already brāhmaṇa. So he must follow the rules and… Satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyam… [Bg. 18.42].

So cleanliness is next to godliness. So the… Actually, our material conditioned life means the mind is covered with dirt, all unclean, dirty things. That is the disease. When we are in the lower stage of tamo-guṇa and rajo-guṇa, these dirty things are very much prominent. Therefore one has to raise himself from the position of tamo-guṇa and rajo-guṇa to sattva-guṇa. The process is recommended, how to cleanse the mind: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. One has to hear the kṛṣṇa-kathā. Kṛṣṇa is within everyone's heart, and when He sees that a conditioned soul… Because the individual soul is part and parcel of Kṛṣṇa, Kṛṣṇa wants that "This individual soul, rascal, he is so much attached for material enjoyment, which is the cause of his bondage, birth and death, old age and disease, and he's so fool that he does not take into consideration that 'Why I should be subjected to repetition of birth, death, old age and disease?' "He has become so fool. Mūḍha. Therefore they have been described: mūḍha, ass. Ass… Just like ass does not know why he is loading so much, so many cloths of the washerman. What for? He has no profit. None of the cloth belongs to him. The washerman gives a little morsel of grass, which is available everywhere. If the… But the ass thinks that "This morsel of grass is given by the washerman. Therefore I must carry the heavy load, although not a single cloth belongs to me."

This is called karmīs. The karmīs, all these big, big karmīs, big, big multimillionaires, they are just like ass, because they are working so hard. Not only these big-small also. Day and night. But eating two cāpāṭis or three cāpāṭis or utmost, four cāpāṭis. But he's working hard, so hard. These three-four cāpāṭis can be had easily even by the poorest man, but why he's working so hard? Because he's thinking, "I am responsible for maintaining such a big family." Similarly, a leader also, public leader, a politician, he's also thinking like that, that "Without me, all the members of my nation will die. So let me work day and night. Up to the point of my death or up to the point until I am killed by somebody, I have to work so hard." These are called dirty things. Ahaṁ mameti [SB 5.5.8]. Ahaṁ mameti. Ahaṁ mamābhimānotthaiḥ. These dirty things that… Take individual, social, political, communal, or national. Any way. These two things, ahaṁ mameti [SB 5.5.8], is very prominent. "I belong to such and such community. I have got such and such duty." But he does not know these are all false designations. That is called ignorance. Caitanya Mahāprabhu therefore begins His instruction that jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The actual position is that eternal servant of Kṛṣṇa. That is the actual position. But he's thinking, "I am servant of this family. I am servant of this nation. I am servant of this community, servant…" So many. Ahaṁ mameti [SB 5.5.8]. This is due to ignorance, the mode of tamo-guṇa. Tamo-guṇa.

Therefore in the previous verse it is said, guṇeṣu saktaṁ bandhāya. So long you'll be attached with these guṇeṣu, even you be attached to the sattva-guṇa, that is also bandhāya. Suppose… Sattva-guṇa means execute… The symbolic presentation is perfect brāhmaṇa. So even if we are very perfect brāhmaṇa, so I think that "I am so…, such a learned person. I understand the Vedic principles. So I…" The same, ahaṁ mameti [SB 5.5.8]. The same principle, ahaṁ mameti [SB 5.5.8]. But if you are raised in the sattva-guṇa, then there is chance of understanding your position. In the tamo-guṇa and rajo-guṇa you cannot. Tamo-guṇa, rajo-guṇa, you remain like animal, like cats and dogs. But when you come to the platform of sattva-guṇa… That you can come by following the principles, and then the attachment… Guṇeṣu saktaṁ bandhāya. Then your conditioned life on account of being attached to the material qualities will be finished. How? Simple thing. Everyone can attain to the platform of sattva-guṇa if he follows the instruction. In the Bhagavad-gītā the same thing is said in different way, these languages and Vedic scriptures.

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

This is the process. And in another place it is said,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

The process is that you try to hear about kṛṣṇa-kathā. Kṛṣṇa-kathā. Kṛṣṇa-kathā is there in the Bhagavad-gītā. Kṛṣṇa is speaking. That is kṛṣṇa-kathā. And Śrīmad-Bhāgavatam. About Kṛṣṇa. Oṁ namo bhagavate vāsudevāya, janmādy asya yataḥ… [SB 1.1.1]. Speaking about Kṛṣṇa, the original person.

So we have to hear the kṛṣṇa-kathā. This temple, or this center, is open to give chance to the people in general, "Come and hear kṛṣṇa-kathā." The sat-saṅga. This is called sat-saṅga. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If you hear, gradually… Because we do not hear kṛṣṇa-kathā on account of dirty things in the heart. So we have to cleanse the dirt. That process is ceto-darpaṇa-mārjanam, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. If we chant and dance, then the dirty things become cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Cetaḥ khalu asya bandhāya muktaye cātmano matam. Cetaḥ, this heart, is the cause of our bondage, and the heart is the cause of our liberation. When it is dirty, then it is cause of bondage, conditioned life. Conditional life means that janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. I take one birth, one body, and I stay for sometimes, enjoy or suffer. There is no question of enjoyment, only suffering. And then again I die. Tathā dehāntara-prāptiḥ [Bg. 2.13]. And I get another body and again begin another life. Maybe very good life, or maybe cats' and dogs' life, a tree's life. That we do not know. But dehāntara-prāptiḥ. But there is change of body. As soon as I die, give up this body-another body. Immediately. Immediately I'll have to enter the womb of certain mother through the grace of the father, and I'll have to develop another body, and when it is fit for working I come out, and again another chapter of my life begins. This is conditioned life.

So the human life is meant for understanding that how we are undergoing this tribulation of birth and death, old age and disease. The cats and dogs, they cannot understand. That is not possible. Therefore for human life so many Vedic literatures are there, not for the cats and dogs. If you don't take advantage of this Vedic literature,… There is no need of education. It is not needed that one has to become very learned scholar. No. Sat-saṅga. Hear. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your position, but go to a person who is speaking kṛṣṇa-kathā. Hear him. That's all. Everyone can do that. Where is the difficulty? So our this Kṛṣṇa consciousness movement is that. We give chance to the people to hear about Kṛṣṇa. That is our men… Therefore we have specifically mentioned: Kṛṣṇa consciousness. We don't talk any other nonsense things. We don't talk. We have no other business. Simply we talk of Kṛṣṇa. That will purify. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you, even if you do not understand a single word, if you simply hear, then you become pious. It is so nice. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Śravaṇa means when there is talks of Kṛṣṇa, somebody is hearing and somebody is talking. Śravaṇaṁ kīrtanam.

Just like here in this meeting, I am talking, you are hearing. Both of us are being benefited. Śravaṇaṁ kīrtanam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Kṛṣṇa wants this, that "These rascals may begin to hear and chant about Me." That's all. Satataṁ kīrtayanto mām [Bg. 9.14]. Mām, Kṛṣṇa. Not others. You don't talk politics, or don't talk sociology, or this or that, nonsense. This is all dirty things. Don't waste your time. There is no need of reading so many rascal novels. They are called tad vāyasaṁ tīrtham. Tad-vāg-visargo janatāgha-viplavaḥ, na yad vacaś citra-padaṁ harer yaśaḥ [SB 1.5.10]. Any literature which does not glorify the Supreme Lord Hari, that is vāyasa-tīrtham. Vāyasa-tīrtham means the place where the crows enjoy. Vāyasa-tīrtha.

So this is, this Kṛṣṇa consciousness movement is giving chance people to become pious. Puṇya-śravaṇa-kīrtanaḥ. "How? I have no money. How can I become pious? I cannot give in charity. I cannot go to take bath in the Ganges, and…" So many, there are pious activities. Tapasā brahmacaryeṇa tyāgena yamena niyamena [SB 6.1.13]. There are so many processes to become pious. In the śāstra there are recommendations, "You do this to become pious." So in this Kali-yuga people have lost all stamina, how to become pious. They are so sinful. But here is the only means: you simply come here and hear about Kṛṣṇa. You have got ears, Kṛṣṇa has given you ears. And Kṛṣṇa has given you tongue also. You can speak. Just like we are reciting the verses. So the tongue is there, the ear is here, there, and you can hear from realized soul and make your life perfect simply by hearing. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Because one cannot be devotee unless he is purified. A sinful man cannot become a devotee. Duṣkṛtinaḥ. It is stated in the Bhagavad-gītā: na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. One class of men, duṣkṛtinaḥ, always committing sinful life. Such rascals, such foolish men… Duṣkṛtino mūḍhāḥ. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Narādhama means lowest of the mankind. Why lowest of the mankind? Because the human life is meant for purifying your existence. You are under condition of birth, death, old age, and here is the chance to purify yourself. If you don't do that, then you are mūḍha, duṣkṛtina, narādhama. You don't take chance. Mūḍha, narādhama.

So this class of men, they are not interested. They will suffer this material existence continually, one after another, one of chapter, one of chapter… Bhūtvā bhūtvā pralīyate [Bg. 8.19], one life. And if he gets one life very opulent, that is, then he doesn't care for what is next life. "Let me drink and enjoy. Eat, drink, and be merry and en…" This is going on all over the world. But śāstra says, "No, no, no, no. It is not good. You are doing mistake. You are doing mistake." Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. You have become mad and you are engaged in doing all forbidden things which you should not do. You are doing that. And why you are doing that? Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Why? Yad indriya-prītaya āpṛṇoti. Simply for sense gratification. Simply for sense gratification. I have seen one hotel man in Calcutta. He cut the throat of a chicken, and the chicken, half-cut, it was flapping and jumping. The child of the hotel man, he was crying, and the hotel man was laughing. He was taking pleasure, "Oh, how this chicken, half-cut throat, and how he is jumping… Why you are crying? Why you are crying?" And in Western countries I think students are sometimes taken to slaughterhouse to see. Is it a fact? Yes. You see. They take pleasure. Doing something sinful, they take pleasure. For pleasure's sake they do that. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaye [SB 5.5.4]. Simply for the matter of sense gratification.

So śāstra says, "No, no, this is not good. This is not good." Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. But they have no brain. This body is temporary, but it is full of suffering, although it is temporary. One can say, "This body is temporary. So what do I care for…?" But it is painful. We have to suffer.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

They have no brain that this material body is kleśada, is simply miserable. So dull brain. That is tamo-guṇa. Tamo-guṇa means completely darkness. Just like animals. You take one animal, you cut its throat. Another animal is standing and eating grass. He does not know "The next time, next term is mine." This is animal life.

So people have become… Especially in this Kali-yuga. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. But this Kṛṣṇa consciousness movement is trying to give these rascals little sense, that "Don't remain animal. Become human being." This is the propaganda. The Caitanya Mahāprabhu says that,

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
[Cc. Madhya 20.117]

Kṛṣṇa-bhuliyā, forgetting his relationship with Kṛṣṇa, one is simply acting foolishly, and the māyā is giving him miseries one after another, one after another, one after another. Another place it is said that,

anādi-bahirmukha jīva kṛṣṇa bhuli' gela
ataeva kṛṣṇa veda-purāṇa kailā

We have forgotten Kṛṣṇa. Therefore there are Vedas and Purāṇas and Vedic literature. It is for human being. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If we study this Vedic literature,… Vedic literature means four Vedas, eighteen Purāṇas, and Vedānta and Upaniṣads, Rāmāyaṇa, Mahābhārata, and any literature which is connected with this Vedic literature. That is also Vedic literature. So Veda-Purāṇa, this Vedic literature, should be utilized. They have got time to read so many nonsense literatures, rubbish literature, and waste time, but if you invite them that "Come here, we shall discuss Bhagavad-gītā and Śrīmad-Bhāgavatam or Vedānta-sūtra, similar literature," nobody will come. But simply by hearing… If we want… Vītaṁ yadā manaḥ śuddham. If we become free from this contamination of tamo-guṇa and rajo-guṇa, that is the highest stage of perfection.

That can be done simply by hearing kṛṣṇa-kathā. No education required. Simply come and hear. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Because you will be purified. As you hear and repeat, chant, you become purified.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi…
[SB 1.2.17]

These dirty things, mala… Here it is said, kāma-lobhādibhir malaiḥ. Mala, mala means dirty things. And what are these? Kāma and lobha, lusty desires, lobha, greediness and lusty desires. These are mala. So one has to become free from these two things, kāma and lobha. The whole world is going on kāma and lobha. One is getting money. When he has got one thousand, he wants one lakh. If he gets one lakh, he wants more and more and more. This is called kāma. And why? Lobha. They are making profit. They have got enough money, still, they will hold stock, will not sell, so that people may not get stock and they will be hankering, they will pay any price demanded. These are going on, kāma and lobha. Kāma-lobhādibhiḥ.

So we have to cleanse this heart, the ahaṁ mameti [SB 5.5.8]. They are doing all these things. These are not good things. Asādhu ayam. Na sādhu manye. These, this is not good for human being. Why it is not good? Because according to your karma you'll get another next life, another next body, and you'll have to suffer. Again you have to suffer. You are already suffering. You may be very rich man, but does it mean that you'll not be diseased, because you are rich man? No. This is suffering. You may be very rich man, very, I mean to say, influential man, prime minister… Even Jawaharlal Nehru-last time he became paralyzed. So you cannot avoid these things. Therefore Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You should not be puffed-up because you have got some bank balance, you are happy. No. Your real unhappiness-these four things: janma-mṛtyu-jarā-vyādhi. That any intelligent man should always keep in front, that "These are my distresses." These temporary distresses and to relieve it, that is not very good. You must make ultimate finishing of all distresses. That is bhakti-yoga. That is bhakti-yoga. And that bhakti-yoga begins this, by hearing and chanting.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi…
[SB 1.2.17]

If you continually hear, then gradually all the dirty things, kāma-lobhādibhiḥ, these things will be finished and you will be purified, and then that is the way of your liberation. Muktaye. Guṇeṣu saktaṁ bandhāya rataṁ vā puṁsi muktaye. The process is also given that you hear about Kṛṣṇa. Then you will be purified. Because this life is meant for sattva-śuddhi. Śuddha-sattva. Our existence is not uncontaminated. It is con… The human form of life is meant for to make this existence uncontaminated: no more birth, no more death. They do not know. Where is the university, where is the school, college, to teach this science how one can become uncontaminated? There is no such institution except this Kṛṣṇa consciousness movement.

So vītaṁ yadā manaḥ… So how it is possible? That is also said, that nityaṁ bhāgavata-sevayā [SB 1.2.18]. Naṣṭa-prāyeṣu abhadreṣu. Abhadra, the dirty things… Because you hear, go on, go on hearing, chanting, then the dirty things will be diminished. Kṛṣṇa says that hṛdy antaḥ-sthaḥ. Kṛṣṇa is also within the heart, and the dirty things are also there. So…, but Kṛṣṇa helps you cleansing. So it is not completely cleansed, but even it is fifty percent or sixty percent cleansed, naṣṭa-prāyeṣu abhadreṣu… How? Nityaṁ bhāgavata-sevayā. Regularly hear Śrīmad-Bhāgavatam and chant Hare Kṛṣṇa. These two processes recommended by Caitanya Mahāprabhu. Chant your rounds regularly. Make a fixed-up… We have fixed up only minimum. Haridāsa Ṭhākura was chanting 300,000 times, and we have made sixteen times. And still, etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nā… "I could not perform even sixteen rounds. Such unfortunate I am." You see? Etādṛśī tava kṛpā… We have mini…, minimized, the lowest number, the easiest process… Caitanya Mahāprabhu says read Śrīmad-Bhāgavatam and chant Hare Kṛṣṇa mantra. Don't talk nonsense; don't waste your time. Then you become purified. Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ [Bg. 4.10]. Kṛṣṇa says…

In this way… Here it is, vītaṁ yadā manaḥ. When the mind is cleansed. This can be done, nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nityam. Not Bhāgavata-saptāha. The Bhāgavata-saptāha, that is a business. Real business is nityam. We don't find in the Śrīmad-Bhāgavatam by so many big, big commentators, Śrīdhara Svāmī, Jīva Gosvāmī, and Vīrarāghava Ācārya, many, many… They never recommend Bhāgavata-saptāha. I do not know wherefrom it has come. Bhāgavata says, nityaṁ bhāgavata… Why week? Every day. If it is possible, twenty-four hours. Therefore one has to retire from these family, social, political responsibilities, and whole time devote for chanting and Bhāgavata reading. That is required. That is Kṛṣṇa consciousness movement. At least, as much as possible. Don't waste time. Cāṇakya Paṇḍita has says that āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Āyuḥ, the duration of life… Suppose I shall live for hundred years. Even one moment of this hundred years, if…, it cannot be returned back, even if you are prepared to thousands and millions of dollars. No. One moment passed out of a hundred, that is minus. That's all. You cannot add again. Āyuṣaḥ kṣaṇa eko 'pi. Even, even moment. Sa cen nirarthakaṁ nītaḥ… If you cannot get returned back even a moment of your life by payment of millions of dollars, if that moment is wasted, just how much you have lost money, you consider. How much you have lost! Therefore not a single moment should be lost, human life. It should be utilized. Simply by chanting, simply by reading Śrīmad-Bhāgavatam. We are publishing so many books. We have to read; we have to chant. Then life will successful. Vīta-rāga-bhaya-krodha [Bg. 4.10]. Then we shall be free from this attachment, ahaṁ mameti [SB 5.5.8], kāma-lobhādayaś ca ye.

So the process is that nityaṁ bhāgavata-sevayā. Daily we should devote our time for understanding Śrīmad-Bhāgavatam. And bhāgavata-sevayā means to serve the person bhāgavata, whose life is simply Bhāgavata, to serve him. Nityaṁ bhāgavata-sevayā.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

By this process then you attain the stage of bhagavad-bhakti, naiṣṭhikī, fixed up, not tiltering, fixed up. Bhagavati naiṣṭhikī. Anartha-nivṛttiḥ syāt tato niṣṭhā. This naiṣṭhikī, or niṣṭhā, firm faith, is achieved when anartha-nivṛttiḥ syāt. Anartha. This anartha means ahaṁ mameti [SB 5.5.8], kāma-lobhādibhiḥ. This is anartha. We don't require all these things. Why I shall think, "This is my country, my family, my body…"? Nothing is mine. It is false. But people are wasting time in this way. "My country, my nation, my body, my family." Ahaṁ mameti [SB 5.5.8]. They are wasting time. So nityaṁ bhāgavata-sevayā. We can vanquish all these false conceptions of life. Then sthitaṁ sattve prasīdati. These are the… Kāma-lobha… But even if it is not completely finished, these dirty things, but even if you come to the platform of sattva-guṇa, then you'll not be disturbed. But these tamo-guṇa and rajo-guṇa always disturb. Then if you are not disturbed by these kāma and lobha, then sthitaṁ sattve prasīdati. Then you will be pleased, you'll feel happiness, when you are on the sattva-guṇa. And then you have to surpass the sattva-guṇa. Śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. The vasudeva platform. Oṁ namo bhagavate vāsudevāya. Then you will understand your relationship with Kṛṣṇa and then you'll be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.17

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Bombay, November 17, 1974

Nitāi: "At that time the soul can see himself to be transcendental to the material existence and always self-effulgent, never fragmented, although very minute in size."

Prabhupāda:

tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam
[SB 3.25.17]

This is self-realization. Self-realization means to see one's proper identity. At the present moment we are not finding out our proper identity. We are seeing to the body. I see you, your body, and you see me, my body. We have no vision of the real person, which is, who is occupying this body. This is the first lesson we get from Bhagavad-gītā: dehino 'smin yathā dehe [Bg. 2.13]. Dehi… This body is called deha, and the owner of the body is called dehī. So

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ…
[Bg. 2.13]

So when we can see that we are not this body, "I am not this body," that is beginning of self-realization. That is called brahma-bhūta [SB 4.30.20] stage. Ahaṁ brahmāsmi: "I am not this material body." Ahaṁ brahmāsmi. This is self-realization.

So what is the identification of the jīva, of the soul? Very minute. Aṇimānam. Very, very minute, infinitesimal. God is infinite, and we are infinitesimal, very small particle. Just like sun. Sun is very big, but the sunshine, it is a combination of very minute, bright articles, atoms. Everyone knows. It is a combination of, I mean to say, dazzling, bright… Similarly, we are also a small, bright particle, the same quality. Svayaṁ-jyoti. Just like God, or Brahman, is jyoti, we are also jyoti. But Brahman is all-pervading, infinite; we are aṇimānam. So Māyāvādī theory is that "At the present moment… I am the same." They, their theory is ghaṭākāśa-poṭākāśa. Just like a ghaṭa, or in a pot, there is, within the pot there is sky, and outside the pot there is sky. So the separation is due to the wall of the pot. If the… When the wall is broken, then the inside sky and the outside sky become one. This is Māyāvāda theory.

Therefore here it is said, akhaṇḍitam. Akhaṇḍitam means not that the sky within the pot is fragmented from the whole sky. That cannot be. In the Bhagavad-gītā also it is said, acchedyo 'yam. Acchedyaḥ, it cannot be cut into pieces. Akhaṇḍita. That means it is minute perpetually, eternally. Mamaivāṁśo jīva-bhūto jīva-loke sanātanaḥ [Bg. 15.7]. Sanātanaḥ means eternally we are small. Aṇu, aṇimānam. And God, or Kṛṣṇa, is Vibhu. "God is great" means He, nobody is equal to Him, nobody is greater than Him. That is greatness. God is great. But we say, "God is great," but we do not know how great He is. He is so great that millions of universes are coming from the holes of His body.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The millions of universes are coming from the breathing of Mahā-Viṣṇu. So that is a little idea of the greatness of God, Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"This great, this material world, is situated on the strength of one part of Me."

So this is self-realization. We must understand our position. In the Purāṇas also, our minute particle identification… What is that? One ten-thousandth part of the top of the hair. We cannot see even the top of the hair. That you divide, keśāgra, keśa agra, the front portion of the hair. Keśāgra-śata-bhāgasya [Cc. Madhya 19.140]. You divide into one hundred parts. Śatadhā kalpitasya ca. Again take one part and divide into hundreds parts. That is the dimension of the jīva. That small particle is there within the ant, the microbic germ, and he, that part is within the elephant. q. That is the dimension. So self-realization… Self-realization means one must know his identity. That identity, that small particle is there, within me, within you. Dehino 'smin yathā dehe [Bg. 2.13]. Dehī is within the idea. But because it is so small, with our material eyes it is not possible to see. There is no such instrument that you can find out. Therefore on account of our inability to find it out, we say, "It is nirākāra," because we cannot calculate what is the ākāra, or what is the dimension. But the ākāra is there. The living entity has got full ākāra. If you have studied the small microbes… Sometimes I see at night when I work a small insect just like a full stop. It is walking. That means the whole physiological combination, anatomy, physiology, is there. But you cannot… You see just a like a full stop. So within that there is the soul. And within the elephant or big animal there is also the soul. The soul is there. Asmin dehe, dehino 'smin yathā dehe [Bg. 2.13]. That is there.

So when we actually realize what we are, brahmānubhūti, then our life is successful. Now we are identifying with this body. So long we are identifying with this body, we are no better than the cats and dogs. Whatever knowledge you may have scientific knowledge, if you do not know yourself, then you are nothing but the animal. The animal does not know. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If somebody considers that "This body, I am self," identifies… "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," "I am man," "I am woman," "I am elephant," and so on… So this kind of identification, yasyātma-buddhiḥ kuṇape tri-dhātuke… Kuṇape means this is a bag made of kapha-pitta-vāyu, tri-dhātu. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. And thinking that, in bodily relationship, I am thinking, "He's my own man, or relative…" Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu. Kalatra means because we have intimate relation with woman and offspring, children born of her, so kalatrādiṣu. And bhauma ijya-dhīḥ. And the land as ijya. Ijya means worshipable. Nowadays it is very prominent. I heard that for land there was a fight in somewhere near. So that is going on, nation to nation, community to community. So bhauma ijya-dhīḥ. They are thinking, "This land is mine. The land of my birth is mine." We have seen. There was fight between Hindu and Muslim during partition days: "This is my Pakistan," "This is my Hindustan." So bhauma ijya-dhīḥ.

Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13], yat-tīrtha-buddhiḥ salile… Now, we go to tīrtha-sthāna, we go to Hardwar and Vṛndāvana and other nice holy places… And the Christians go to Jordan. So… Jerusalem. They take birth in the Jordan. So yat-tīrtha-buddhiḥ salile. Salile means water. Yasyātma-buddhiḥ kuṇape tri-dhātuke yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu. But have no interest to understand his identification, spiritual identification, from the ācārya. Janeṣv abhijñeṣu. Abhijña means one who knows, ācārya. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is the Vedic instruction. To understand your spiritual identity, you must find out a proper guru. Tad-vijñānārthaṁ sa gurum eva abhigacchet. So he has no such knowledge. Ācāryavān puruṣo veda. So he has no knowledge. The superficial. So sa eva go-kharaḥ [SB 10.84.13], such person is no better than the cows and the asses-means animal.

So this is self-realization, when one understands that "I am not this body. I am minute particle of the Supreme." Kṛṣṇa says… Everything is said there. We have to realize it. Kṛṣṇa says, mamaivāṁśa. Although aṁśa… Aṁśa and aṁśī, the whole and the part. Part is never equal to the whole-that is axiomatic truth-but it is equal in quality. Just like little particle of gold is also gold. It is nothing but else. Similarly, although we are part and parcel of Kṛṣṇa, very minute, infinitesimal, aṇimānam, perpetually, eternally, still, we are not as big as Kṛṣṇa. Just like small particle of this sea water. The chemically composition is the same; you'll find the same taste. And if you analyze, you'll find all the same ingredients, chemicals, within the small particle. But the small particle is never equal to the sea, small particle of the water. This is said… If I think, "Because I am qualitatively one with God, therefore I have become God," that is mistake. That is aviśuddha-buddhayaḥ [SB 10.2.32]. They have been described in the śāstras as aviśuddha, unclean intelligence. Unclean intelligence. Ye 'nye 'ravindākṣa vimukta-māninaḥ. The, some Māyāvādī philosophers, they think that "I am the same, so 'ham." So 'ham does not mean that I am equal to God. Nobody can be equal to God or greater than God. That is not God. Kṛṣṇa says in the Bhagavad…, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

So nobody can be greater than God or equal to God. That is… That means greatness of God. Asamordhva. Asama. Asama means nobody is equal to Him. And nobody is greater than Him. That is God. If somebody claims to be God, then he has to prove that nobody is equal to him and nobody is greater than him. Then he's God. This is the simple definition of God, that nobody equal to Him and nobody greater than Him. That is Kṛṣṇa. Kṛṣṇa says that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, Arjuna, there is no more superior authority than Me." And in the Brahma-saṁhitā it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara. Īśvara means controller. So we small living entities, very minute, still, we are controller. We control. At least, we control our family members, my wife, my children. Or if I am bigger, I control my office, or I control my factory, I control the country, I become president. In this way, controller, controller, bigger controller, bigger controller, you go to the Brahmā, the controller of the universe. But he is also not Supreme Controller. It is said, tene… Brahmā is meditating. Although he is the greatest creature, living creature, within this universe, he's also meditating to learn controlling. Tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. He learned first of all how to control over the universe. Then he became Brahmā. Of course, he was born Brahmā, but still, he was to be educated. Just like we require to be educated. So Brahmā was educated. So who educated him? Kṛṣṇa. Aham ādir hi devānām [Bg 10.2]. Kṛṣṇa says. Aham ādir hi devānām. Deva, the original deva, is Brahmā, Viṣṇu, Maheśvara. So Viṣṇu, Kṛṣṇa is Viṣṇu, but He is the instructor of Brahmā and Śiva also. This is the shastric conclusion. That is greatness. That is greatness.

So we should not falsely claim that "I am as great as the Supreme God." No. We should understand this, aṇimānam. Svayaṁ-jyo… Etad jyotiḥ, I am as effulgent… Just like spark. Spark is jyoti, but not as brilliant, effulgent, as the original fire. The original fire-phat! phat!-there are some sparks. You have got experience. The spark is also jyoti. If a spark falls on your cloth, it will immediately burn. The burning capacity is there. But it is not as good as the original fire. Svayaṁ-jyotiḥ. Here it is said, nirantaram. So nirantaram means there is, so far jyoti is concerned, there is no difference, but the small, very small. Aṇimānam akhaṇḍitam. This is self-realization. Don't falsely claim that "Because I am qualitatively one with God, therefore I am God." No. You may be god. God means controller. But you are not the Supreme God. The Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ. Parama means Supreme. We are īśvara, we may be īśvara. I may be īśvara for few persons, another may be for a big nation, another may be for the… You can go on increasing. But you cannot reach the, I mean to say, position of God. That is aviśuddha-buddhayaḥ.

Therefore śāstra says, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. One who has advanced very much in spiritual knowledge, but he is thinking himself, "Now I have become liberated…" Sometimes they claim, "I have become Nārāyaṇa." Therefore Māyāvādīs, they address one another, "Namo nārāyaṇāya." Everyone has become Nārāyaṇa. So how everyone can become Nārāyaṇa? So many Nārāyaṇas? No. Nārāyaṇa is one. God is one, Nārāyaṇa. Therefore śāstra warns,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

He's pāṣaṇḍī. If one compares Nārāyaṇa with other demigods… Now, unfortunately, it has come to so downtrodden position, the intelligence, that they are talking of "daridra-nārāyaṇa." What is this? This is farce. Nārāyaṇa is the exalted Supreme Personality of Godhead. Even Śaṅkarācārya, he says, nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa is beyond this universe." Paraḥ avyaktāt. Avyaktāt anya-sambhavaḥ. And the whole universe is product of this avyakta. So we should not compare Nārāyaṇa with anyone else, what to speak of darid ra. That is a foolishness. Nārāyaṇa is Lakṣmī-pati, the husband, the controller of the goddess of fortune, and how He can be daridra? This is misunderstanding. Therefore śāstra warns,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

If anyone thinks that Nārāyaṇa is…, or other demigods are equal to Nārāyaṇa, sa pāṣaṇḍī. He is pāṣaṇḍī, atheist.

So we should not think like that. You may think that you have become liberated, you have got the position of Nārāyaṇa… That is all false thinking, aviśuddha-buddhayaḥ. They have been addressed as aviśuddha, nonpurified, buddhayaḥ, intelligence. Not intelligent. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvāt [SB 10.2.32]. This is… Why these things happen, one compares Nārāyaṇa with ordinary demigod or ordinary man? Because aviśuddha-buddhayaḥ, their intelligence is not purified. So āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Such persons, by severe austerities and penances, may elevate oneself to the position of Brahman. Still, āruhya kṛcchreṇa param… Paraṁ padam means brahma-pada. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Again he falls down. Why? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they neglected to worship Your lotus feet." So unless one becomes devotee, there is no secure position in the spiritual world. One may… Just like a very crude example. You may have very powerful sputnik. Just like these people are trying to go the moon with powerful… What is called, the machine?

Devotees: Rocket.

Prabhupāda: Rocket, yes. But then, going with great force, but āruhya kṛcchreṇa… Similarly, one can rise up to the Brahman effulgence, but if there is no shelter. Just like these people are going, but they don't get any shelter. But they come down again. Similarly, one, by severe austerities and penances, may go up to the Brahmaloka, but he has no position. He has no position. Because in the Brahmaloka, or Vaikuṇṭhaloka, in the Paravyoma, the spiritual sky, there are spiritual planets. They are called Vaikuṇṭhaloka. Hundreds and millions there are. Very, very big, big planets than these material planets. So unless you get a shelter in one of the planets, then you again fall down.

So that is… Because we are after ānanda, sac-cid-ānanda… Simply to rise to the platform of Brahman, that is sat, partial realization of the Absolute Truth, sat. Then cit. Cit means knowledge. That is also partial. Ānanda. Sac-cid-ānanda. When there… Ānanda you cannot get. Just like if you, simply in the sky you fly, you don't get ānanda. Therefore you have come to down, come down again to the airplane, airport. Without that, there is no ānanda. Similarly, simply rising up to the Brahman effulgence, there is no ānanda. Ānanda means you have to enter into the spiritual planet, where Nārāyaṇa, Kṛṣṇa, is there. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. You have entered to that eternal planet. You must get some residence. The impersonalists, they do not get that. They remain… Just like you remain in the sky. You cannot be happy. You want some planet, but if you cannot get planet, then again you come back in this planet. So āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Again in this material world. Therefore we have to take to Kṛṣṇa consciousness. That is real self-realization. And what is that? Very simple thing. Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ. If you simply try to understand what is Kṛṣṇa, why does He come, what is His business, what is His form…

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

Simple process. You try to understand Kṛṣṇa. This is Kṛṣṇa consciousness movement. We are simply teaching how to understand Kṛṣṇa. And if anyone is fortunate to understand, then his life is successful. Janma karma me divyaṁ yo jānā…

So tadā puruṣa ātmānaṁ kevalaṁ prakṛteḥ param. Prakṛteḥ param. Now we are thinking, "I am the product of this material world. I am Indian." What I am Indian? Because my body is Indian, I am Indian? No. I am the spirit soul, hṛdayānanda. That is self-realization. The whole world is fighting: "I am Indian," "American," "I am Pakistani," "I am Hindustani," "I am Hindu," "I am Muslim," "I am brāhmaṇa." Dehātma-buddhiḥ. So one has to realize that "I am not this body." Kevalaṁ prakṛteḥ param. "I am beyond this body, far, transcendental to this material world." How it is possible? Tadā kāma-lobhādayaś ca ye. We have discussed this verse yesterday. Ahaṁ mamābhimāna utthaiḥ kāma-lobhādi, kāma-lobhādibhir malaiḥ. So long we have got the desire, lusty desire and greediness, for enjoying this material world, then it is not possible. We have to free, we have to become free from these lusty desires.

So this is bhakti-yoga process. Bhakti-yoga. If we adopt the bhakti-yoga process, then you become free from the kāma-lobha. Kāma-loba means the influence of tamo-guṇa and rajo-guṇa. So as soon as we become free from… We have to become free from all the guṇas. Because ceto guṇaiḥ, cetaḥ khalv asya bandhāya. So to become free from the guṇas, that is simply explained in the Bhagavad-gītā. You engage yourself in devotional service; you become immediately fee from the influence of the guṇas. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Anyone who is engaged in rendering service to the Lord, bhakti-yoga… Bhakti-yoga, according to the… Because we are not expert in approaching the Supreme Lord, therefore we have to follow the principles of bhakti-yoga as enunciated by the ācāryas. Just like when a boy goes to the school, he has to follow the rules and regulations, but after some time, when he becomes accustomed, then he hasn't got to be taught. He learns automatically. He comes exactly in time to the school, he takes his seat, he studies nicely.

Therefore abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. We have to practice abhyāsa-yoga. You must chant sixteen rounds. That must be done. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… You must rise early in the morning, perform maṅgala-ārātrika. Sādhu-śāstra. By the order of spiritual master, by the order of the śāstras, you have to execute this function of bhakti-yoga, and as soon as you become attached to it, you become practiced to it, immediately you become self-realized.

Thank you very much. Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 3.25.18

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Bombay, November 18, 1974

Nitāi: (leads chanting, etc.) Translation: "In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him."

Prabhupāda:
jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ
prakṛtiṁ ca hataujasam
[SB 3.25.18]

The conditioned state of life means influence of material nature. When we are very much influenced by the material nature… We have already discussed: guṇa. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Material nature means the three guṇas, three material qualities: ignorance, passion and goodness. Goodness is better than the other two qualities, ignorance and passion. But mostly, especially in this age, they are conducted or influenced by the modes of ignorance and passion. People do not know what is the aim of life. Just like they are called śūdras. Śūdras means they do not know what is the aim of life. Just like animal. Animal does not know what is the aim of life. That is ignorance. And passion is power, creative power, or working for sense gratification. That is called passion. And goodness means knowledge. One can see what is what.

So we have discussed in the last verse how one becomes liberated.
tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam

Aṇimānam, aṇu. We are minute particle of the Supreme Personality of Godhead. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. We are not Kṛṣṇa, but Kṛṣṇa's part, minute part. That minute part also we have discussed-one ten-thousandth part of the upper portion of the hair. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So when we realize this, that "I am not God, but I am godly. I have got the quality of God…" I have given the example also: just like the sea and the drop of water of the sea. So chemically, the drop of water of the sea is the same quality. There is no change of taste or other chemical composition. Similarly, we should understand fully that we are simply qualitatively one with God, but quantitatively, God is great and we are very minute particle. This is self-realization. Therefore part and parcel. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The all living entities, Kṛṣṇa says, "They are My part and parcel."

Part and parcel, we have several times explained. Just like in my body there are different parts, but the business of the part is to satisfy the central point, stomach. The leg is working, the hand is working, the eyes, the ears, everyone is working. Why working? To satisfy the stomach. The Hindi, there is a pe kaste, sat.(?) So similarly, we should work for Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, therefore we should work for Kṛṣṇa. I can repeat the same story again: udarendriyāṇām. The indriyas, the different parts of the body, because they were working hard, and the stomach within the abdomen, he's simply eating, so they went on strike: "We shall no more work. This part is only simply…, this man is simply eating, and we are working. We shall not work." They stopped work. The indriyas, they stopped work. So gradually they became weak. So when next meeting, they saw that "We have become weak," therefore again decided that "Let us supply food to the stomach."This is sense.

So this godless society, the rascal society, who is, which has forgotten that we have to serve Kṛṣṇa, that is called dharmasya glāniḥ. When the society forgets Kṛṣṇa and stops Kṛṣṇa's service, that is called dharmasya glāniḥ. Real dharma means the characteristic. Dharma does not mean some rules and regulations. So just like sugar. Sugar, the characteristic of sugar is to become sweet. The characteristic of chili means to become hot. If sugar becomes hot and chili becomes sweet, then nobody cares for it. Similarly, our characteristic is to serve Kṛṣṇa. And when we serve anything other than Kṛṣṇa, that is our diseased condition of life. Just like this hand is meant for picking up something eatable and put it into the mouth. If it is unable to do it, then it is diseased. If the fingers and hands cannot pick up nice foodstuff and put into the mouth, then it is diseased condition. Similarly, when we are unable to serve Kṛṣṇa, or we do not serve Kṛṣṇa, we serve… Serving we are. That is a fact. We cannot become master. Nobody… Can anyone say that he is master? He's not serving anyone? Everyone is serving. That's a fact. Either you are serving your family or society or country or office or so many service. If anyone hasn't got to serve anything, then he picks up a master, a cat and dog, and serves him. Because service is my nature. But we are missing where to put the service. That is Kṛṣṇa. That is, that is Kṛṣṇa.

So when we understand that we are missing… We are serving, but we are having no pleasure. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. We are serving… Instead of serving Kṛṣṇa, I am serving my lusty desires. Kāma-lobhādi. If I go to serve any office, I am not going to serve that particular person, proprietor of the office, but I require some money. Therefore I am serving. So I am serving the money, not the person. Therefore it is said, kāma-lobha. Lobha. We serve the… Service must be… Kṛṣṇa is the master. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Only master is Kṛṣṇa, and anyone-all demigods or man or animal or trees or-anything, they are all servants. This is the position. And when one realizes this position, that "I am eternal servant of Kṛṣṇa, particle, part and parcel of Kṛṣṇa. My duty is to serve Kṛṣṇa," then it is called self-realization. Not that ahaṁ brahmāsmi, "I become Bhagavān." How you become Bhagavān? If you are Bhagavān, if you are actually the supreme powerful, then why you are in miserable condition under māyā? Does Bhagavān come under māyā? No. Kṛṣṇa says, mama māyā. Māyā is the maidservant of Kṛṣṇa. And we are servant of māyā. So how we can become māyā, uh, Bhagavān? This is common sense. Had I been Bhagavān, then why I have become servant of māyā?

Therefore we are engaged in the service of māyā in so many phases and different names. Somebody's serving country, somebody's serving society, somebody's serving family, office, this, that, so many. This is māyā's service. Now, when we come to our senses, that "I am…, so long I was engaged in māyā's service. Now I have to engage myself in Kṛṣṇa's service," that is self-realization. That is described here that jñāna-vairāgya-yuktena. [SB 3.25.18] Jñāna-vairāgya. This is knowledge, that "I am servant of Kṛṣṇa. I am nobody's servant." This is jñāna. Because I am in illusion, I am, for nothing, without any benefit, I am serving so many… Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Kāma-lobha. I am serving this kāma, lobha, moha, mātsarya, but without any benefit, without any pleasure. So when we come to this stage, to know, that is called jñānam. And as soon as you become jñānī, actually in knowledge, then what is the next step? Vairāgya. "No more I am serving anyone. I shall serve only Kṛṣṇa. That's all." This is called vairāgya. Jñāna-vairāgya.

Therefore in the Bhāgavata it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If one is engaged in the service of Vāsudeva, Kṛṣṇa, this knowledge also comes. As it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, if one is actually jñānī, seeking after knowledge, then he comes to this conclusion. What is this? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. This is mahātmā, not anyone who is defying Kṛṣṇa and he's trying to become Kṛṣṇa. He's not mahātmā; he's durātmā. Mahātmā means, vāsudevaḥ sarvam iti [Bg. 7.19]. And knowing this, māṁ prapadyate. That is mahātmā. Don't mistake mahātmā, who is mahātmā. What is the symptom of mahātmā?

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

He's mahātmā. You cannot manufacture mahātmā. This is the qualification of mahātmā: vāsudevaḥ sarvam iti [Bg. 7.19], who knows that Kṛṣṇa is everything. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He is mahātmā. And his business is mahātmānas tu māṁ pārtha daivīm… [Bg. 9.13]. He is under the daivī-prakṛti. There are two kinds of prakṛtis: parā-prakṛti and aparā-prakṛti. Aparā-prakṛti means this material world, and daivī-prakṛti is the spiritual world. So immediately, as soon as he understands this philosophy of life, that "I am uselessly serving this material world or the society, friendship, country and so on, so on, without serving Kṛṣṇa," that is called jñāna, knowledge. And as soon as one comes to this knowledge, that knowledge is, that position is called brahma-bhūta [SB 4.30.20] stage. Brahman realization.

That is stated in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as one comes to this platform of knowledge, then he becomes prasannātmā. "Oh, why I am serving these nonsense? I forgot that I am a spirit soul, minute particle of Kṛṣṇa. My business is to serve Kṛṣṇa." Just like… I have already explained. Part and parcel means serving the whole. That is called part and parcel. Any example you can take. In office there are so many workers, but they are working for satisfaction of the whole. Similarly, the whole is Kṛṣṇa. Anything, we individually or anything, they are meant for Kṛṣṇa's satisfaction. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Upaniṣads. Īśāvāsyam idaṁ sarvam. Anyone who has understood that everything belongs to Kṛṣṇa, Īśa… Īśa means Kṛṣṇa. Īśa or īśvara. There are so many īśvaras or īśa, but Īśvara, real Īśvara, is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. And Kṛṣṇa also says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. There are many īśvaras, or īśas. That is all right, but "Nobody is greater than Me." That is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So this is jñāna. So as soon as one comes to this conclusion, that "Kṛṣṇa is the Supreme Personality of Godhead. I am Kṛṣṇa's part and parcel. I have got the same quality as Kṛṣṇa has got, but He is Prabhu, I am servant. He is master, and I am servant," this is perfect knowledge. Then jñāna-vairāgya-yuktena bhakti-yuktena [SB 3.25.18].

So bhakti means when one has attained real jñānam. Without real jñānam, nobody can become bhakta. The foolish person says that bhakti's meant for ajñānī, or less intelligent. No. Bhakti is meant for the most intelligent person. Because bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. You become experienced, very, very experienced, after many, many years. So it is not many, many years, but many, many births, one actually becomes jñānī. And what is that jñāna? Vāsudevaḥ sarvam iti [Bg. 7.19]. That is jñānam. So long you cannot understand Kṛṣṇa, or Vāsudeva, you should understand yourself that you are still fool. You may advertise yourself as very jñānī, but you are fool. That is the shastric conclusion. Because if you are actually jñānī, then you should have surrendered to Kṛṣṇa. That is also stated in another place in the Bhagavad… Māyayā apahṛta-jñānāḥ.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Who does not surrender to Kṛṣṇa? These classes of men. What is that? Duṣkṛtinaḥ, always acting sinful activities. Because those who are sinful, they cannot understand Kṛṣṇa. Bahūnāṁ janmanām ante [Bg. 7.19]. Or yeṣām anta-gataṁ pāpam. One who is completely free from pāpa, he can surrender to Kṛṣṇa. He can be engaged in devotional service.

So to become free from pāpa, sinful life, one may say that ”It will take many years…” Because yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Unless we act piously, it is not possible to become free from impious, or sinful, life. But there is very simple process. What is that process? Kṛṣṇa says that process:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. If you simply surrender to Kṛṣṇa, sarva-dharmān… Sarva… There are many dharmas, or many activities or function. Some of them are pious; some of them are impious. There are two kinds. So Kṛṣṇa says, ”You give up, pious and impious, both.” That is sarva-dharmān. Because we are acting piously and impiously. So you can give up both pious activities and impious activities. Just like Arjuna. Arjuna was thinking that ”Fighting with my brother, it is impious.” So Kṛṣṇa was insisting that ”You must fight.” So how Arjuna could take impious activities? Because Kṛṣṇa’s service is above these pious and impious activities. That is called sarva-dharmān parityajya [Bg. 18.66]. Just like the gopīs. The gopīs went to Kṛṣṇa at mid…, midnight, by simply hearing the flute of Kṛṣṇa. So young girl, going to Kṛṣṇa at midnight, this is impious activities. According to śāstra, according to moral, it is impious activities. But because it was done for Kṛṣṇa, it is understood as the most pious. Recommends. Who recommends? Caitanya Mahāprabhu, that ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. Caitanya Mahāprabhu, He was sannyāsī. He was very, very strict. And no woman could come near Him to offer respects. He was very strict about woman. And now, He’s saying, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā: ”What can be more wonderful process of worship than as it was conceived by the gopīs?” The six Gosvāmīs also: gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So, so although it looks apparently that gopīs went to Kṛṣṇa to dance with Him, that is not very moral, but Caitanya Mahāprabhu recommends that is the highest method of worshiping Kṛṣṇa.

So this requires jñānam. Therefore this is called transcendental knowledge, how serving Kṛṣṇa, one becomes transcendental to all these pious and impious activities. That requires knowledge.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Pious and impious… Piety or impiety, they are within these material guṇas, qualities, good and bad. And Kṛṣṇa’s service is transcendental, above good and bad. So that is called real knowledge, and if one is fortunate enough to understand this knowledge, then immediately he becomes detached to these material pious and impious activities. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. That is called vairāgya. Jñāna-vairāgya. Bhakti-yuktena. Without bhakti, there cannot be jñāna and vairāgya. Actually, the human life is meant for jñāna and vairāgya, for two things. Otherwise, we remain animal. The animal cannot attain any jñāna, neither animal can attain any vairāgya. That is animal qualification. But a human being, he has the opportunity to come to the stage of jñāna and vairāgya.

Jñāna means to understand that ”I am not this material body. I do not belong to this material body. I am a spirit soul. I am part and parcel of Kṛṣṇa. Kṛṣṇa is the Supreme Spirit, and I belong to the spiritual world. Therefore my business is to finish this material world business and go back to home, back to Godhead.” This is jñāna, knowledge. Therefore we have to understand Kṛṣṇa. If we have to go somewhere, we must know where we are going. Because we are serving here. Now, another program has to be made to serve Kṛṣṇa and live there in the spiritual world. So we have to understand Kṛṣṇa very nicely. That… And if you can understand Kṛṣṇa… Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. To understand Kṛṣṇa in truth, that is not very easy task. That is very, very difficult task. Even the muktas cannot understand Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi means mukti, liberation. Kaścid yatati. Who is trying for liberation? Nobody’s trying. But still, there are somebodies who are trying for liberation. So Kṛṣṇa says, yatatām api siddhānām [Bg. 7.3]. After being liberated, those who are trying to understand Kṛṣṇa, some of them can understand Kṛṣṇa in truth, tattvataḥ. Therefore you have to understand Kṛṣṇa tattvataḥ, what is Kṛṣṇa.

So if you can understand Kṛṣṇa… Janma karma me divyam [Bg. 4.9]. Kṛṣṇa says that ”If you can understand Me, how I come here, how I come, I play the part of a human being and teach the whole world, Bhagavad-gītā, what is My mission, why I come, everything, where is My residence, what is My father’s name…” People are searching after God, but God is canvassing, ”Please understand Me. Here I am.” But people will not understand. So what God will help you? How can He help you? He says everything. Now, ”I come from My Vaikuṇṭha, or spiritual world.” Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. ”At that time I come. And I teach. And what do I teach? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].” This is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the law given by God. That is dharma. You cannot make Hindu dharma, just like you cannot make any law. This is… Suppose the government is there. Now, you cannot say that ”We Hindus, we have made this law,” ”We Muslim, we have made this law,” ”We Parsees, we have made this law.” No. What all law is given by the government you have to accept, either you are Hindu, Muslim, or Christian and Hin… It doesn’t matter. Therefore dharma means to accept the law of God. Not that you manufacture something. Therefore in the Bhāgavata it is said, dharmaḥ projjhita-kaitavo ’tra [SB 1.1.2]. All cheating type of dharma is rejected, kicked out. Because real dharma is what is given by God. And what God says? Sarva-dharmān parityajya mām ekam… [Bg. 18.66]. This is real dharma. This is real dharma.

So we have to learn this, what Kṛṣṇa says. We have to understand Kṛṣṇa by tattva, by truth. Then we become liberated. That is called jñāna-vairāgya. And as soon as you become learned scholar about Kṛṣṇa, then you become immediately detached to this material world, and… Jñāna-vairāgya-yuktena bhakti-yuktena [SB 3.25.18]. Then real bhakti begins. That is also confirmed in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Bhakti begins there, where jñāna-vairāgya is complete. Not that foolish person… But one can say that ”In our society there are not many very learned scholars.” No, there are learned scholars. But even there are fool… Just like the children. A child, he also chants and dances, so he will attain this jñāna and vairāgya. The other day I was asking the boy. He’s not very learned scholar. So I asked him, ”What is Kṛṣṇa?” He immediately said, ”The Supreme Personality of Godhead.” That is jñāna-vairāgya result. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. He was already got the knowledge. What you have to learn it, after many, many births, a child, a boy, has already learned it. Here is the boy. He said, ”The Supreme Personality of Godhead.” Then what is that? Similarly, instead of endeavoring jñāna and vairāgya artificially, you accept what Kṛṣṇa says. Immediately you become jñānī and vairāgī. Immediately.

So our Kṛṣṇa consciousness movement is so nice that even a child can be on the highest position of jñāna and vairāgya-if he takes the word of Kṛṣṇa by association, good association. Saṅgāt sañjāyate kāmaḥ. So this Kṛṣṇa consciousness movement is meant for giving chance to people to take the advantage of association of jñānī and vairāgī. Not fools and rascals, but jñānī and vairāgī. Jñāna-vairāgya-yuktayā [SB 1.2.12] Bhakti-yuktena ca ātmanā [SB 3.25.18]. Then, what is the result? Paripaśyaty udāsīnaṁ prakṛtim, prakṛtiṁ ca hataujasam. Now prakṛti has no more any influence. No more attraction for cinema. No. No more attraction for cigarette. You see practically. These are young men from Europe and America. Because they have taken to Kṛṣṇa consciousness, they have no more any attraction for meat-eating, cigarette or cinema. No. This is called vairāgya. How they attained this vairāgya? Only for this bhakti. Bhakti-yuktena.

So the real purpose of life is to attain jñāna and vairāgya. This is the meant for human life. Because we are suffering in this material condition on account of ignorance, no jñāna. I am not this body, but I am thinking ”I am this body,” ”I am American.” I am not actually so. I am thinking ”American,” ”I am Engli…,” ”Pakistani,” ”I am Hindustani.” And fighting. This whole world is going on on this ajñāna. Because I am not this body. But the whole world is being conducted this ajñāna. And there is no vairāgya. Very much attached. The so-called family, society, love and… Everything will be finished as soon as this body is finished. No more love, no more family, no more attraction. So this is going on-ajñāna and attachment. Moha, illusion. Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8].

So this ahaṁ mameti, this is ajñāna. So when one is jñānī, then this influence of material nature, ahaṁ mameti [SB 5.5.8], will be reduced to nil. That is, it is said, prakṛtiṁ ca hataujasam. ”Now no more prakṛti can disillusion me that I am this body, and in bodily relation everything is mine.” This ajñāna, ignorance, is immediately mitigated, and he becomes free. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. ”Then I do not belong to all these things. Why I am falsely inclined to all these things? So it will come, how?” This bhakti-yuktena. If you take to bhakti-yoga, these things automatically…

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

How he became so powerful jñānī? It is very difficult to understand, how a small boy, and he’s saying Kṛṣṇa, the Supreme Personalty of Godhead? Not only he-even a small child. There is another small child, only five years old. He goes to preach, ”You know what is Kṛṣṇa?” And somebody says, ”No, I do not know.” ”The Supreme Personality of Godhead.” Anyway she has learned, that is jñāna. But that is a fact. I may not know to analyze what is fire, but my father has said, ”This is fire. Don’t touch it. It will burn.” So that’s all right. He may be child, but he has got the real knowledge. Similarly, by hearing process, śruta-paramparā… Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. If you go through the process of disciplic succession, hearing from the authorities, you may be fool, I may be fool, but because I am hearing from the authority, my knowledge is perfect. My knowledge is perfect. Just like I may be imperfect. I don’t say that I am perfect. But I am speaking to the whole world, ”Kṛṣṇa is the Supreme Personality of Godhead.” The same thing. As the child says, as the boys says, I am also saying the same thing. But it is becoming effective because this is the fact. This is the fact. I don’t make any miracles or create any gold or this or that. No. These boys and girls, they are captivated to me not by miracles, but by chanting Hare Kṛṣṇa. Because this is the fact.

So Kṛṣṇa consciousness is not very difficult thing. You try to understand Kṛṣṇa.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti…
[Bg. 4.9]

This will be the effect. If you simply try to understand Kṛṣṇa by this Kṛṣṇa consciousness movement,… You can understand by chanting only Hare Kṛṣṇa mantra, but if you think yourself that you are very learned scholar, scientist and philosopher, we have got dozens of books like this. You can read. And try to understand Kṛṣṇa. Simply by understanding Kṛṣṇa, you'll be successful in your life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.19

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Bombay, November 19, 1974

Nitāi: "Perfection in self-realization cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, because that is the only auspicious path."

Prabhupāda:

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yogināṁ brahma-siddhaye
[SB 3.25.19]

Yogi… Yogi means connecting, and brahma-siddhaye… Brahma-siddhaye means self-realization, ahaṁ brahmāsmi. Simply to know that "I am spirit soul" is not sufficient. It must be further advanced. Then it will be siddha, perfection, brahma-siddhaye. To realize "I am Brahman, ahaṁ brahmāsmi," that is not sufficient. You have to make further progress. Just like to become feverless… Suppose one is suffering from fever. So medicine is given and the no more fever, fever stops. That is not sufficient. Not only fever should stop, but you should get strength, you should get appetite, you should have normal life. Then it is perfect cure of the disease. Similarly, brahma-siddhaye, to realize that "I am spirit soul," is not sufficient. You have to be engaged in the spiritual activities. That is bhakti.

Bhakti means spiritual activities. There is activity… It is not… The Māyāvādī philosophers, they think that "Stop material activities." Brahma satyaṁ jagan mithyā. "Why you are engaged…" The Buddhist philosophy also, they say nirvāṇa, "Stop this material life." The Buddhist philosophers, they do not give more information. "We are suffering on account of this material combination." That is their philosophy. Because this body is nothing but combination of earth, water, fire, air, mind, intelligence and ego, so if you separate it, let the earth go to the earth, let water go to the water, let fire go to the fire, then you become zero. If you dismantle just like we dismantle some house, so there are so many things coming out. So let the doors be taken, somebody windows, somebody the bricks, somebody and…, rubbish somebody. Then there is no house, zero. This is called nirvāṇa theory. No more existence. We are suffering pains and pleasure… Pains. There is no pleasure. Pleasure means accepting another type of pain. I am suffering… Just like there is boil on your body. This is suffering. And to cure it, another suffering, surgical operation. So it is going on like that. Actually, there is no pleasure. There is only pain.

So the Buddhist theory is to dismantle this construction, and then there is no more sense of pains and… The Māyāvādī theory also like that, that "Activities, because they are material activities, therefore there are sufferings. So the material activities, they are false. You simply understand yourself, that you are Brahman, and no more activities, stop all activities, Brahman realization…" Their example is given that if you take an empty pitcher and you put into the water, so long it is not filled up, there will be some sound: "bud-bud-bud-bud-bud-bud." And as soon as the pitcher is fully filled up, there is no, no more sound. So all these Vedic mantras and other…, they're only means. So when one is completely Brahman realized, then there is no more chanting, hearing or Vedic hymns. Everything stop. The same theory. Buddhist theory and Māyāvāda theory is almost practically the same. They are saying, "Make it zero," and they are saying, "It is mithyā, false. Stop it." Brahma satyam, brahma satyaṁ jagan… Brahma satya means Brahman realization, "I am Brahman. I am the same Supreme… So 'ham." But that will not help you. That is simply theoretical. Practical is bhaktyā bhagavaty akhilātmani.

Bhaktyā bhagavaty akhilātmani. Bhagavān is everywhere. Īśāvāsyam idaṁ sarvam [Īśo mantra 1].

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Akhilātmā. Hari, Īśvara, Bhagavān akhilātmani. Akhilātmani bhakti. Bhakti, this word, is applicable only to the Supreme Personality of Godhead. Therefore it is said here, bhagavaty akhilātmani. Bhagavān is not alone. He's not only localized; He is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is called akhilātmā-although He has got a particular place. Just like Kṛṣṇa. He is here; He is in many other temples also. That is Kṛṣṇa. It is not that Kṛṣṇa, because He is in one place, He cannot be in other place. Just like we are. We are conditioned. We are here. I am sitting here; you are sitting here. But you are not at your home, in your apartment. Kṛṣṇa is not like that. Kṛṣṇa… Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He's always in the Goloka Vṛndāvana. Still, He is aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Aṇḍāntara-stha means He is within this universe. This universe, the whole universe, is going on because there is the Garbhodakaśāyī Viṣṇu. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. There are not only one universe; there are koṭi, millions. And ekāṁśena sthito jagat [Bg. 10.42]. One aṁśa of Kṛṣṇa, that Garbhodakaśāyī Viṣṇu, is there. Just like this body is working nicely because the soul, the spirit soul, is within this body, similarly, the whole universe, its activities are going the, going nicely, regularly, everything, because the Garbhodakaśāyī Viṣṇu is there. It is not difficult. Matter cannot work so nicely.

Don’t think that the so many planets, they are floating in the air without any arrangement. There is arrangement. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Viṣṭabhya aham idaṁ sarvam ekāṁśena sthito jagat. Therefore Kṛṣṇa is there, akhilātmā, Kṛṣṇa as Supersoul. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa, although localized, although He’s always in His Goloka Vṛndāvana dhāma, still, He is everywhere. Therefore His name is akhilātmā. Hari, Īśvara, Bhagavān, Akhilātmā, Parameśvara, Paramātmā… There are so many names.

So here it is said, na yujyamānayā bhaktyā bhagavaty akhilātmani. If you engage yourself in devotional service to the Supreme Personality of Godhead, who is Supersoul or expanded everywhere, even within the atom, then your yoga system for brahma-siddhaye, for self-realization will be complete. Siddhaye. Yatatām api siddhānām. Therefore it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. This siddhaye. Siddhaye means brahma-siddhaye. Out of many millions and millions of persons, one is interested in brahma-siddhi. Nobody’s interested. We are crying everywhere, ”Please come. We have made this center. Please come and realize yourself and make your life perfect.” But nobody’s interested. Manuṣyāṇāṁ sahasreṣu. Therefore Kṛṣṇa says, ”Out of millions and millions of persons, one may be interested.” Similarly, there is statement in the Caitanya-caritāmṛta,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Kona bhāgyavān jīva. To come to Kṛṣṇa consciousness is not very easy. It is meant for the most fortunate persons. Kona bhāgyavān jīva. Bhakti-yoga, to accept Kṛṣṇa consciousness or bhakti-yoga, is not so easy. Therefore general people, they are not interested. General people, they are not interested.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
[Bg. 2.44]

Those who are too much materially interested, sense gratification, they are not very much interested in Kṛṣṇa consciousness. They are not very much interested. So don’t be disappointed that many people are not coming. It is a, it is a subject matter which is not for many people. Only selected. Just like if you enquire how many fools are there, you will find only, you will find practically everyone is fool, but if you want to see how many M.A.’s are there, it will be very difficult to find out.

So it is by Kṛṣṇa’s, mean, Lord Caitanya’s mercy that we are preaching Kṛṣṇa consciousness all over the world, and the fortunate, those who are very, very fortunate, they are coming to it. Otherwise, it is not very easy thing that people are interested in brahma-siddhaye. And brahma-siddhaye means complete self-realization, or perfect self-realization. That is called brahma-siddhi. To understand first of all Brahman… Jñāna-vairāgya-yuktena. That is also bhakti-yuktena. In previous verse we have discussed that,

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ
prakṛtiṁ ca hataujasam
[SB 3.25.18]

To be less influenced by the material modes of life, one has to come to this platform of jñāna, vairāgya and bhakti. Otherwise it is not possible. And that, the same process is being stressed again: na yujyamānayā bhaktyā bhagavati… Bhakti, where it is to be applied? Somebody says, ”I have got bhakti.” Where you have got bhakti? ”Now, I have got very much bhakti to my wife. I love her very much. I take care of her. If I do not see her, I become mad.” So this kind of bhakti is not explained here. ”I have got bhakti for my family. I have got bhakti my, for country. I have got bhakti for Goddess Durgā. I have got bhakti for the so many demigods…” No. That kind of bhakti will not do. Therefore it is particularly said, bhaktyā bhagavati. Bhagavati, ”unto the Supreme…” What kind of Bhagavān? Now, nowadays there are so many Bhagavāns. No, not that kind of imitation Bhagavān, but what kind of? Akhilātmani. You ask this so-called imitation Bhagavān that ”Are you akhilātman? Are you present in everyone’s heart? Can you say what I am thinking now?”

So Bhagavān means He must be akhilātmā. Don’t be misled by so-called Bhagavān. Everything is there. Bhagavān means akhilātmani. He knows. Kṛṣṇa says in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. If you are Īśvara, then you must be present in everyone’s heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Īśvara… Kṛṣṇa is Īśvara. Therefore He said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: ”I am staying in everyone’s heart.” So if you are Īśvaraḥ, if you are Bhagavān, are you staying in my heart? Do you know what I am thinking now? So akhilātmani. Everything should be very scrutinizingly studied. Bhakti is only for Bhagavān. Not that ”My bhakti for this or that, for this demigod, for that demigod, for my family, for my country, for my society, for my wife, for my cat, for my dog.” This is not bhakti. They are imitation only. That is lust. That is desire. That is not bhakti. Bhakti means bhagavati. Bhagavati means akhilātmani.

So if we can develop that Kṛṣṇa consciousness, bhakti, then our life, successful life, brahma-siddhaye, complete self-realization, will be possible. Therefore it is said, sadṛśaḥ asti śivaḥ panthā: ”No. There is no other alternative.” If you… Brahma-siddhaye. Brahman, Parabrahman is Kṛṣṇa. Brahma-siddhaye means to understand what is the relationship… ”I am Brahman.” That’s all right. Pratijāne. But what is your relation with the Parabrahman? That is brahma-siddhi. Brahman and Parabrahman, there are two Brahmans. Why there is…? Ātmā and paramātmā, īśvara and parameśvara. So living being and the Supreme Being. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). These are the Vedic information. There are two, always two. Ātmā, paramātmā, brahman, parabrahman. So… And brahma-siddhaye means not only to understand that ”I am Brahman,” but I must understand what is my relationship with Parabrahman. That is brahma-siddhi.

That means we must know what is Parabrahman. That Parabrahman is Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvataṁ divyam [Bg. 10.12]. We must know, ”What is my relationship.” That relationship is already explained, that "I am qualitatively one…" Brahman and Parabrahman means both of them one in the platform of being Brahman. But Parabrahman is very, very great, and I am simply Brahman, small. The Vedic instruction is not ahaṁ parabrahma. Never says it is. Ahaṁ brahma, that is all right. But you cannot say, "I am Parabrahman." Nobody says. There is no such maxim in the Vedic literature. Parabrahman is one, kaivalya. Kaivalya means there is no alternative. There is no duplicate. There is no equal. There is no greater than. That is kaivalya. So nobody can be equal to Parabrahman, and nobody can be greater than Parabrahman. That is Parabrahman. So brahma-siddhaye means simply one should not understand that "I am Brahman," but he must understand what his relationship with the Parabrahman. That is brahma-siddhi.

So for brahma-siddhi, for self-realization, people are trying in so many ways. First of all, the business of human life is only meant for this purpose, brahma-siddhaye. So long we are… athāto brahma jijñāsā. This is the Vedānta-sūtra. Brahman… Because, unless you become inquisitive, then how there can be brahma-siddhi? Therefore, this human life is meant for brahma-jijñāsā. Not that simply whole day work… They are also inquiring. They go to the market: "What is the price? What is the rate?" The whole day. In Ser Market you go, "Ke aba baye?" (Hindi) Everyone is asking. Not for that kind of question. That everyone is questioning, from the morning. "What is today's news?" Immediately newspaper. "What is the news?" Then it is no more… Then you go the market, "What is the price of rice? What is the price of this? What is the price of that?" You purchase. Then you eat. Then you go the office or market. Then again, "What is the price? What is the…" Not that kind of inquiry. That is going on. That is also going on by the cats and dogs. They are also inquiring, "Where is food? Where is remnants of foods? Where they are thrown out so that I can go, I can take?" The crows are also doing that, that kind of question. But you should not waste your time like the cats and dogs and crows by inquiring, "Where is food? Where is food? Where is food?" Food is there for you, fixed up. Don't bother. The Bhāgavata says there…, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. Now, not only in cats' and dogs' life, even in heavenly life and other life, we are simply inquiring, "Where is my sense gratification? Where is my sense gratification?" That kind of inquiry will not help you. Tasyaiva hetoḥ prayateta. You should inquire for something which you never did before. That is brahma-jijñāsā. Athāto brahma jijñāsā. "What I am?" I am thinking, "I am this body," and I am engaged, but actually I do not get any pleasure, any happiness. But when I get information that "When you'll be realized, self-realized, brahma-bhūtaḥ prasannātmā… [Bg. 18.54]. When you'll be self-realized, Brahman realized, then you'll be prasannātmā…" Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. These are the shastric injunctions.

So this life is meant for brahma-jijñāsā. This life, this human life, is meant for brahma-jijñāsā. Other jijñāsā, inquiries, that is in the cats and dogs and hogs and crows and everywhere. So don't be bothering. "If I don't bother, then how shall I eat?" No, that people generally says, that "Everyone becomes Kṛṣṇa conscious, how we shall eat? How things will go on?" Now, we are Kṛṣṇa conscious, practical example. Are we not eating? Are we not sleeping? What business is stopped? We have no business; we simply beg. There is no certainty that "Tomorrow I shall go there. I'll get this money." There is no certainty. We do not know. We are eating in the morning. We do not know whether there will be food in the evening. If Kṛṣṇa gives, then we can eat. You know it very well. We have no business. We are not professional men. We are not going to the market for what is bao.(?) Ke bao haya?(?) So are you not eating? We are eating. Not only eating, we have got hundred and two branches, and every branch there are at least one hundred men. They're all eating. Why? Because we know, "Kṛṣṇa will give us. Kṛṣṇa giving food to the ants, to the elephant. Why not to His servant? We have no…" If you have got this confidence, then… The śāstra says, tasyaiva hetoḥ prayateta kovidaḥ. You should simply try for perfection of life, brahma-jijñāsā. Athāto brahma jijñāsā. Janmādy asya yataḥ [SB 1.1.1]. This is the only… Jīvasya tattva-jijñāsā. This is the only business. "What I am?" The answer is ahaṁ brahmāsmi, so 'ham, "I am same, Brahman." "So then, what is my relation with the Parabrahman?" Jijñāsuḥ śreya uttamam.

Now, when there is question of jijñāsā, brahma-jijñāsā, then we inquire from a person who knows. Therefore it is said that tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "If you are actually interested in inquiring about Brahman, then you must go to guru who knows Brahman." Tasmād guruṁ prapadyeta. You cannot understand Brahman realization alone. Therefore, according to Vaiṣṇava philosophy, ādau gurvāśrayam. The first business is to take shelter of a bona fide spiritual master. If you want… Not only brahma-jijñāsā-any. You must go to the perfect person who knows things. If you wandering on some street you do not know, you ask somebody, "Where shall I go? In this way or that way?" So this is natural. So about Brahman, jijñāsuḥ… Brahma-jijñāsā means… That is not ordinary jijñāsā. It is called uttamam. Uttamam means transcendental to this material world, which is full of darkness, ignorance. That is called ut. Ud-gata tama yasmād iti uttama. There is no more darkness, simply light. If you, at night, you inquire about something, then it is very difficult. But if you go in the daytime… And at night if you got up on your roof and want to see where is Bombay or where is Santa Cruz, it is very difficult. But daytime, you can see. Similarly, uttamam. You must go out of this darkness, come to the light, and then you will see.

So that light is given by guru. Ajñāna-timirāndhasya jñānāñjana-śalākayā. That light is given not by bringing one torchlight, but jñānāñjana-śalākayā, the light of knowledge. The light of… Jñānāñjana-śalākayā. Cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ. Guru's business is to give you light by knowledge. Then you understand. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. How the jñāna, knowledge, light is given? Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. This is the guru's system, guru's symptom, what is guru. Śābde pare ca niṣṇātam. He has completely assimilated the Vedic essence of life. That is called guru. And what is śabda? Śāstra, or Vedas. Śruti-śāstra. Śruti means Veda, knowledge. Veda means knowledge. Or knowledge is received through ear, by hearing. That is real knowledge. Not by experimental knowledge. You cannot understand which is beyond your sense perception by experiment. Just like you cannot understand who is your father by experimental knowledge: "Let me make experiment and find out who is my father." That is not possible. Because it is beyond your experience. Your father was existing when you were not existing. Then how you can understand by experimental knowledge? The authority is mother. Therefore Vedic knowledge is the mother; the Purāṇas are the sisters. They are explained like that. You should understand from the Vedas what is the ultimate knowledge. And Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ: [Bg. 15.15] the ultimate knowable objective is Kṛṣṇa.

So simply by understanding Kṛṣṇa… Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you can simply understand Kṛṣṇa, then you understand everything. You haven't got to understand separately Kṛṣṇa's enlightenment. Teṣām aham… What is that verse? Samuddhartā. Kṛṣṇa says in the Bhagavad-gītā,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

If you actually come in contact with Kṛṣṇa, and Kṛṣṇa is within your heart… Kṛṣṇa is not far away. Kṛṣṇa is everywhere. But He's still nearer. He is within your heart. Īśvaraḥ sarva… So if you become attached to Kṛṣṇa… When Kṛṣṇa sees now you are attached to Kṛṣṇa, then hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām. He is friend of the devotees. He's friend of everyone, but a special friend of the devotees. Suhṛt satām. Therefore you have to become a devotee. Therefore it is said, na yujyamānayā bhaktyā. Bhaktyā means devotee. Who performs devotional service unless he's a devotee? Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. So if we become devotee, if we take to devotional service, then Kṛṣṇa says, teṣām evānukampārtham [Bg. 10.11], for special favor. Special favor. What is that? Teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ nāśayāmi. Kṛṣṇa says, "I kill all kinds of ignorance."

So simply this qualification required, that you become perfect devotee of Kṛṣṇa. Then you perfectly become jñānī. Jñāna is there. Simply it is covered by the curtain of ignorance. Just like in darkness. Everything is there. The light is there, everything is there. But as soon as it is dark, we cannot see where the things are there. So Kṛṣṇa says that anyone can understand Himself, anyone can understand Kṛṣṇa and the relationship, provided the darkness of ignorance is taken away. That is required. That is done by Kṛṣṇa personally. For whom? Teṣām evānukampārtham [Bg. 10.11]. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam. Those who are engaged twenty-four hours with love and faith in devotional service. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam. The buddhi-yogam. He directs, "Do like this, do like that." Then… What for buddhi? Yena mām upayānti te. Then, gradually, you come to Kṛṣṇa, back to home, back to Godhead. Therefore it is recommended here, na yujyamānayā bhaktyā bhagavaty akhilātmani, sadṛśo 'sti śivaḥ panthā. Śiva means auspicious. Śiva means auspiciousness. So if you actually interested for self-realization, if you want to become perfect in this life, śivaḥ panthā, the most auspicious, most perfect panthā is… What is that? Now, bhaktyā bhagavati. You just become a devotee and engage yourself in devotional service to the Supreme Personality of Godhead. Not the so-called rascal Bhagavān, but bhagavaty akhilātman. One, the…, that Bhagavān who is present everywhere. That Bhagavān. Not this false bhagavān. Akhilātmani. These are the shastric injunction. So that Bhagavān… "I don't find that Bhagavān." No. That Bhagavān is within your heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. That is real Bhagavān. So as soon… Tene brahma hṛdā ādi-kavaye. That Bhagavān is always acting. He instructed Brahmā. Brahmā, the lord of the universe, he got instruction from Kṛṣṇa, and he created the whole universe, and what to speak of you? He'll also give instruction to you, provided you take to the devotional service, bhaktyā. Bhaktyā mām abhijānāti [Bg. 18.55].

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.20

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Bombay, November 20, 1974

Nitāi: "Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation."

Prabhupāda:

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam
[SB 3.25.20]

This is the definition of our Kṛṣṇa consciousness movement. Consciousness is there. Living being means there must be consciousness. The consciousness… (sound of baby in background) (pause)

Devotee: Take away the girl.

Prabhupāda: Consciousness, when it is muddy or contaminated on account of intermingling with these modes of nature, we become more and more entangled. There is a verse in the Caitanya-caritāmṛta spoken by Lord Caitanya Mahāprabhu:

sādhu-saṅga sādhu-saṅga sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
[Cc. Madhya 22.54]

Sādhu-saṅga. Here it is also recommended: sa eva sādhuṣu kṛtaḥ. Association, prasaṅga… Saṅgāt sañjāyate kāmaḥ. In the… (pause, sound of baby continuing) No… Saṅgāt sañjāyate kāmaḥ. As you associate with… Man is social animal, it is said. So according to your association, you can mold your character. If you associate with businessmen, then… They actually form so many associations to develop their business capacity. Practical. There is stock exchange association, this market association, that market association. There is club, association of the drunkards. So there are many association, and this association, different types of association, is the cause of bondage in that particular thing. Everyone knows it. Saṅgāt sañjāyate kāmaḥ. Similarly, if you transfer the association to the sādhu, then mokṣa-dvāram apāvṛtam, the door for liberation is open. If you associate with materialistic persons, then your bondage becomes more and more tightened, and if you associate with sādhu, or spiritualist, then your bondage becomes slackened, or the door of liberation becomes open. Mokṣa-dvāram apāvṛtam.

Yoṣitāṁ saṅgi-saṅgam. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Sādhu… Sādhu-saṅga and yoṣit-saṅga. Yoṣit means woman, or things which are meant for sense gratification. Woman is symbolical representation of sense gratification, but anything meant for sense gratification is called yoṣit. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Yoṣitām. So this material world is full of yoṣit-saṅga. Everyone is interested for sense gratification. In the Bhagavad-gītā it is said that,

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
[Bg. 2.44]

Those who are attached for sense gratification… Bhoga means sense gratification. Bhogaiśvarya. Aiśvarya, opulence and sense gratification, those who are too much attached… Now, why people are so much slow in the matter of understanding spiritual value of life? At the present moment, why people are not…? Manda. Manda means very slow. They do not take seriously that… Kṛṣṇa consciousness movement is the most important movement for the upliftment of the human society, but they do not take it very seriously. Why? Bhogaiśvarya-prasaktānām. They have been taught… The modern civilization is simply teaching people how to enjoy life by sense gratification. Especially in the Western countries, so many things. Even for shaving there is machine. Means they do not want to ply the razor even. Formerly, safety razor, formerly, there was Halogram(?) razor. Now simply you take the machine. Not to move the hand even. You see? This is advancement of civilization. The more you enjoy your senses…

But actually, the human life is meant for not enjoying the senses. That is called tapasya. To deny. That is human life. That is Vedic civilization. First of all, the brahmacārī system, how to deny sense gratification. That is the first training. Even the, even Kṛṣṇa, He had to go to the forest to collect dry wood for the spiritual master. The, that is mentioned in the Śrīmad-Bhāgavatam. Kṛṣṇa was talking with Sudāmā Vipra, how both of them went to collect dry wood, and there was storm and rain. They became stranded in the forest. Then next day their teacher and other students rescued them. So the brahmacārī was trained up, tapasya, not to enjoy. They would have to go beg door to door, brahmacārī: "Mother, give us some alms for our āśrama." So they were trained from the very beginning to address any woman as "Mother." So… And there were so many other things: to rise early in the morning… Tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. We have become so foolish that we do not know what is the actual condition of life. I am repeating this again and again. Our actual position is not to die, but we are dying. But we are so foolish, we do not take care of it. "Let us die. Let us die." But śāstra says, Kṛṣṇa says, Bhagavad-gītā says, that "Why you should die?" But they are so dull brain, they say, "Let us die. What is that?" Kṛṣṇa says, janma-mṛtyu. Kṛṣṇa has picked up… Their whole life is miserable condition, tri-tāpa-yatana, adhyātmika, adhibhautika, adhidaivika, but we are so foolish, we have accepted this miserable condition of life as customary. So they have become accustomed.

But the Bhagavad-gītā, Bhagavān, personally says that "Your real miserable condition of life are the four things: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]." But who is taking seriously? There are so many advancements of education, scientific and… Who is making research work how to stop death? No. Nobody is there. No scientist's brain is working. But it is possible. Therefore Kṛṣṇa comes, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. These rascals, when they forget that death is not our business, it is artificially imposed upon us, so we must become deathless again… That is the human life perfection. But nobody is caring. We have become so dull. One can avoid birth, death, old age… Because Kṛṣṇa says the soul, the spirit soul, ātmā, na jāyate na mriyate vā kadācit: "It does not die, it does not take birth." And actually, we are experiencing birth and death, old age and disease. Still, we are not alert. No intelligence. For this reason, Sanātana Gosvāmī, when he approached Caitanya Mahāprabhu, he, the first question was, "My dear Lord, some way or other, You have dragged me to Your lotus feet, but I am inquiring from You that ke āmi kene āmāya jāre tāpa-traya, 'What is my actual position? Why am I forced to suffer these three kinds of miserable life of material condition?' " Nobody's inquire, inquiring.

So therefore these discussions which are going on, that is only for how to get liberation from the four principles of material condition, janma-mṛtyu-jarā-vyādhi. That is called mokṣa. Mokṣa, or liberation. So the… It is just like beating the dead horse. Nobody is interested about mokṣa. Or nobody can conceive even that there is something as mokṣa. Mokṣa means to get free from this condition of birth, death and old age. That is called mokṣa, liberation. So at the present moment modern educated persons, they do not know that there is something like mokṣa and it can be achieved and there is process and the whole Vedic śāstra is trying to educate us for getting mokṣa. They do not know it. So we have become so dull. Therefore, in this age, Kali-yuga especially, our conditions are described as manda, very, very bad, or very, very slow. Mandāḥ sumanda-matayaḥ. And if one little interested, they will take some path which is not approved, which is not approved. They will invent something, so many "isms."

Now, some people came, very prominent men of Bombay, some… They have also invented something to educate or to enlighten the residents of the forest and the mountains. No, no, what you are doing for here? But they are interested… Not interested. It is a hobby. Nobody can be… There is mountain, and suppose, suppose in Africa, there are so many Africans, they are living in the… There is nature's law, but there is a process. This process is Kṛṣṇa consciousness, by which everyone can be elevated. Not by these material means. Material means, you cannot do that. We are… Just like in the Śukadeva Gosvāmī's statement it is said,

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ
[SB 2.4.18]

You can make everyone happy, even the kirāta. Kirāta means the Africans. They are called niṣāda. Niṣāda was born as the son of the king… I forget just now name. Mahārāja Pṛthu's brother.

Devotee: Veṇa?

Prabhupāda: Veṇa, yes. Out of the body of Veṇa. Niṣāda. So they became thieves. They were, professionally, they became thieves, and they were asked to live in the jungle. So we have got practical experience. So these junglese, they are very much accustomed, however you keep them nicely, they will steal. Niṣāda. Is it not? (laughs) We have got very practical experience. We are pushing on this Kṛṣṇa consciousness movement, and we have got experiences, different types of men. So they can also be delivered. How? Yad-apāśrayāśrayāḥ, if they associate with sādhu. Yad-apāśrayāśrayāḥ means if they are given the chance of associating with devotees, they can be delivered.

Anyone can be delivered. Kṛṣṇa says in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Low-born, pāpa-yoni. Puṇya-yoni and pāpa-yoni. Puṇya-yoni… Yoni means the source of birth. So there are two kinds of yonis, pious and impious. Those who are pious, they are getting chance of birth, in very aristocratic, high family, educated, learned brāhmaṇa family. Jñāna. Then aiśvarya, opulence, riches; education, śruta; śrī, beauty. These are the symptoms of pious life. And just the opposite, ugly-looking, born in very low-grade family, almost animal, then no education, no character, these are impious life. So… But the sādhu-saṅga [Cc. Madhya 22.83], even by, one is born in low-grade family, pāpa-yoni, māṁ hi pārtha vyapāśritya, if one takes shelter of Kṛṣṇa… Kṛṣṇa says, "If one takes shelter of Me…" Kṛṣṇa never denies anyone. Socially, we may deny a caṇḍāla to enter into my house, but Kṛṣṇa and Kṛṣṇa's devotee does not deny. That is the Kṛṣṇa consciousness. They never, they'll never deny. "Yes, you are welcome. You take also education in the spiritual life. You also become devotee of Kṛṣṇa." Sometimes we are criticized. But Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. He is giving, offering shelter. "Come on. Never mind you are born in low family or impious family. It doesn't matter." Striyaḥ śūdrās tathā vaiśyās te 'pi yānti parāṁ gatim. Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33].

So Kṛṣṇa says, "Those who are very, very low-born, even they can come and take to Kṛṣṇa consciousness and become elevated for liberation. And what to speak of pious persons who have taken birth in the brāhmaṇa family." Kiṁ punar brāhmaṇāḥ puṇyāḥ. To take birth in brāhmaṇa family requires puṇya. To take birth in rich family requires puṇya. Śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. Śucīnām means very, mean, elevated, first-class, exalted brāhmaṇa, śuci. Śucīnāṁ śrīmatāṁ gehe. So these are, those who have taken birth in high-grade brāhmaṇa family or rich family, they are not ordinary men. The best thing: one who has taken birth in brāhmaṇa family. But who cares for it? They misuse this chance. Kṛṣṇa says, kiṁ punar brāhmaṇāḥ puṇyāḥ. "You have taken birth in brāhmaṇa family. Why don't you take shelter of Me?" So because the…, why? The sādhu. Brāhmaṇa means sādhu. Brāh…, Vaiṣṇava means sādhu. Sannyāsī means sādhu. Titikṣavaḥ kāruṇikāḥ…, ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ [SB 3.25.21]. This is a sādhu. So sādhu, they are very titikṣavaḥ, ārjavam. Similarly, brāhmaṇa qualification is also… Satyaṁ śaucaṁ samo damas titikṣā. Titikṣā, tolerant, ārjava, simplicity, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So similarly, sādhu. There must be a class of men in the society, first-class sādhu. Then the society will improve. If everyone is debauch and śūdra, then how the society will be peaceful? There is… Therefore, to organize the society, Kṛṣṇa recommends, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There must be ideal brāhmaṇa. There must be ideal kṣatriya, ideal vaiśya. And balance, all śūdras. But nobody's caring that.

So sādhu means devotee, Kṛṣṇa's devotee. That is called sādhu. Here it is stated, sa eva sādhuṣu kṛtaḥ. The same association, sādhu-saṅga. [Cc. Madhya 22.83]So who is sādhu? Sādhu means devotee. It is defined by Kṛṣṇa Himself: sādhur eva sa mantavyaḥ [Bg. 9.30]. He's sādhu. Who? Bhajate mām ananya-bhāk. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. He's sādhu. Anyone who is, without any reservation, has begun serving Kṛṣṇa and engaged in Kṛṣṇa consciousness. That is the definition of sādhu. Titikṣava. Therefore Caitanya Mahāprabhu has instructed how to become sādhu:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Sādhu's business is to become very tolerant. Because everyone becomes enemy. If you become a devotee, everyone will become enemy, because they're asuras. Āsuraṁ bhāvam āśritāḥ. Even the father. Hiraṇyakaśipu is the father of Prahlāda Mahārāja. The boy, five-years-old boy. What is his fault? He's chanting Hare Kṛṣṇa. And his father became enemy. Up to which, what strength? Now, he was prepared to kill. He was insisting the boy that "Why you are chanting Hare Kṛṣṇa? Why you are speaking of a separate God? I am God." That is the asuri. Those rascals who claim to become God Himself, they are demons, Hiraṇyakaśipu. So Prahlāda Mahārāja will not accept. Prahlāda Mahārāja, even the father insisting that "I am God. Why you are talking of any other God? I am God," and Prahlāda Mahārāja will not accept that. He will accept the father as asura. Sometimes it was quarrel between father and son. Sometimes the father would call, "My dear Prahlāda, all right, let me know what you have learned, the best thing, from your teachers."

So he replied that sādhu manye 'sura-varya. Asura-varya. He did not address him as "Father"; he addressed him: "The best of the asuras," asura-varya. Tat sādhu manye. Sādhu, again. Tat sādhu manye asura-varya dehinām. "So far I have understood, that dehinām, those who are embodied…" Dehinām. Not "dehānām." Dehinām, he has said. Dehinām means we are dehī, we are proprietor of this body. I am not this body. So because we accepted this body, we are always in miserable condition. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. We accept this temporary body. That is the cause of all miseries. We cannot understand it. We are talking of so many miseries, but what is the cause of misery, that we do not know. Everyone knows, but he'll not know it. The cause is this body. Because the body is there, there is disease, there is old age, there is birth, there is death. And the whole struggle is against how to stop death, how to stop birth, how to stop disease, and how to stop old age. You just see. Why there are so many advancements in the chemical science? Why there are so many medical men? Why there are so many drug shop? To stop these things. This is a struggle. But why they are required? Because we have got this body. This material body.

So Prahlāda Mahārāja said, sadā samudvigna-dhiyām asad-grahāt. Because we have accepted this body… So we must not accept this body, that is called mokṣa-dvāram. That should be the mission of human life. So we are not interested. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. In this age they are slow and, and they have got their own manufactured ideas. Why? Now, manda-bhāgyāḥ, all unfortunate. And upadrutāḥ, always disturbed. So all these are on account of this body. The śāstra always says that "Don't work in such a way that you have to accept again body after death." That is, that is your business. Not that to accumulate crores and rupees and make a very good bank balance and skyscraper house and three or dozens of motorcars. They are struggling, forgetting this. But foolish people, they do not know that Kṛṣṇa will take away all these assets at the time of death. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says, ahaṁ mṛtyuḥ: "I am death, and I will take away everything, what you have possessed." The foolish persons, they do not understand it. Just like Hiraṇyakaśipu. He possessed. So much so powerful that even the demigods were afraid of him. And Kṛṣṇa took away everything in a second by…, simply by the nails. Tava nakha kara-kamala nakha… Eh? What is? What is that?

Devotee: Tava kara-kamala-…

Prabhupāda: Tava kara-kamala-…?

Devotee: …nakham adbhuta-śṛṅgam.

Prabhupāda: Nakham adbhuta-śṛṅgam. Wonderful nails. He wanted to be secure: "I'll not die this way. I'll not die that way." But he forgot to say that "I'll not die by the nails." He did not think that one can be killed by the nails. So all his formula that he would not be killed by this way, this way, this way… But he forgot this. (laughs)

So our intelligence is like… Even mother Yaśodā. She was trying to bind Kṛṣṇa, and at the end, at the time of knotting, there was two fingers small, I mean to say, there was scarcity. So our intelligence is like that. However I may be intelligent, however I may to cheat Kṛṣṇa, at least, little difference. Little difference. The little difference, that he never thought that "I'll be killed by the nails, not by any atomic bomb." He thought simply atom bomb can kill. He never thought that Kṛṣṇa can kill even by nails. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. He can do everything. But he wanted to be cheap God, to surpass… But it could not be done. This is the asura. Āsuraṁ bhāvam āśritāḥ. And the asuras… Māyayāpahṛta-jñānāḥ [Bg. 7.15]. They may think themselves as very advanced in knowledge, but they are rascal number one because their so-called knowledge, the effect of knowledge, is taken away by māyā. They are called Māyāvādīs. They are very much proud of their knowledge. But Kṛṣṇa says, "These rascals, these atheist class demons, their actual knowledge is taken away." Just like Hiraṇyakaśipu. He devised means that "Indirectly I shall be immortal. I shall not die in daytime. I shall not die in night. I shall not die in water. I shall not die in land. I shall not die in the sky. No animal can kill me. No demigod can kill me. No weapon can kill me." So on, so many… Brahmā says, "All right." But he never agreed to give him immortality. But he wanted to cheat Brahmā that "Indirectly, by the negative way, I have taken everything. So I am immortal." This is called mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. He does not know that Kṛṣṇa's intelligence is always, at least, one inch greater than him, anyone. (laughs)

So we should not be foolish like that, mūḍha. We should be intelligent that this life, this material life, is simply struggle for existence. We want to exist. We do not want to die. We do not want, do not want to be diseased. We do not want birth, therefore there are so many contraceptive methods. But we do not want… Janma-mṛtyu-jarā-vyādhi [Bg. 13.9], old age. Just like we are old men. So many difficulties there are. So we do not want all these things, but it is forced upon us. But we are not intelligent enough to, how to make a solution of these problems. Therefore our predecessor, Sanātana Gosvāmī, first of all put this question that ke āmi kene āmāya jāre tāpa-traya. He was minister. He was intelligent and learned scholar, brāhmaṇa. So he inquired this. So we should be inquiring that "We are making so much struggle for existence, but existence is not allowed. Then what is the reason?" So we have become so foolish that we do not know. But here we are discussing mokṣa-dvāram, how to become free from the struggle for existence. This is life's mission.

So how it can be done? Now, as much we are attached to our property, to our family, to our country, to our money, to our business, so many things we have got attachments… Here it is said, prasaṅgam ajaraṁ pāśam. These attachments means we are entangled, hands and legs tied up. The "tied up" means because our mind is full and absorbed in these material activities, so at the time of death we have to give up this body and accept another. So long our mind will be absorbed, the consciousness will be absorbed in materialistic way of life, we have to accept another body. Kṛṣṇa will give chance. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. We do not know that our real business is not to accept another material body. That we do not know. We are so fool. We are working in such a way that we must have to accept another body. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. We are working, we are feeling that so many difficulties there on account of this body, but we are not working how to get rid of this body, how to become again free and remain in our spiritual body. This intelligence is not there.

So Kṛṣṇa consciousness movement is giving this intelligence. That is the Kṛṣṇa consciousness move… Unique movement, how to give the intelligence of becoming liberated. Mokṣa-dvāram apāvṛtam. Mahat… Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat-sevā. Mahat-sevām… Mahat means… Who is mahat, mahātmā?

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

Those who are always engaged in bhajana-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-they are mahātmās. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. This is bhajana-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma… There is mahātmā. So mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you serve such mahātmā, just like Haridāsa Ṭhākura, who is always engaged in chanting Hare Kṛṣṇa Hare Kṛṣṇa, then your path of liberation is open. And tamo-dvāram āhur yoṣitāṁ saṅgi-saṅgam. And if you associate with the materialistic persons who are after sense gratification, then your tamo-dvāram… That is the way to the darkness. The life's business is not tamo-dvāram. Tamasi mā jyotir gama. Jyotir gama, go to the light. Don't remain in… This is Vedic instruction.

So if we actually want to be free from the bondage of material existence… Bhūtvā bhūtvā pralīyate [Bg. 8.19]… A common sense. Because we have lost our common sense. Suppose we are sitting here. If somebody says, "Now get out! Sit down he… Sit down here." And again, a half an hour, if he says, "No, no, come here." So shall I like it? "No, I am not sitting here. I'll go." Similarly, here the life is, the materialistic way of life means bhūtvā bhūtvā pralīyate [Bg. 8.19]. You accept one body, you'll not be allowed to remain in that body permanently. You must have to give it up. Again accept another body. Again you have to give it up. What is this business? But they are so rascal, they do not know that how much miserable condition we are in. We are simply accepting one body and again… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Tyaktvā deham. We are… We do not know that "I am not this body.”

So we are in such darkness, and the whole world is in such darkness. Yasyātma-buddhiḥ kuṇape tri… They are taking this body as themselves. There are so many things… So Kṛṣṇa consciousness movement will give them enlightenment and give them liberation, and we therefore request everyone to take advantage. Now, Kṛṣṇa consciousness means… The simple thing is that you chant Hare Kṛṣṇa. But if you think yourself as very learned, thoughtful man, and you want to understand through science and philosophy, all right, come on. We have got books. Learn it. Two ways. We have got three dozen books for you. You cannot finish it even in your whole life. Come on. Otherwise, if you are not so learned to read all these books, chant Hare Kṛṣṇa. Two things are there. Take advantage, any one of them, and be liberated.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.21

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Bombay, November 21, 1974

Nitāi: (”The symptoms of a sādhu) are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.”

Prabhupāda:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

In the previous verse Kapiladeva has recommended that sa eva sādhuṣu kṛtaḥ. What is that?

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

There are two things: conditioned life and liberated life. Eight million, four hundred thousand forms of life there are. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Nine lakhs forms of life in the water. Jalajā nava-lakṣāṇi. (aside:) The child may be… Sthāvarā lakṣa-viṁśati. The trees and plants, they are two million. Sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyakāḥ. And the germs and insects, reptiles, they are eleven hundred thousand, eleven lakhs. Pakṣiṇāṁ daśa-lakṣaṇam. Then birds, they are ten lakhs of forms. Then beasts, animals, so they are three millions forms. And then human beings, they are 400,000. Very small quantity. Of all the living entities, the human forms, they are very small number, 400,000. Aśītiṁ caturaś caiva. Aśītim means eighty, and catura means four. So 8,400,000 species of forms.

So prasaṅgam ajaraṁ pāśam ātmanaḥ. Ātmā is the same, spirit soul. He has got the same form. But they are different dresses. They are having different dresses. Just like we are sitting so many. As human beings, we are the same, but we have got different dresses. Similarly, ātmā, the soul, the spirit soul, is the same. There is no difference. Therefore paṇḍitāḥ sama-darśinaḥ. One who knows what is the form of ātmā, he sees… Vidyā-vinaya-sampanne brāhmaṇe gavi hastini… sama-darśinaḥ [Bg. 5.18]. He sees the animal, the cats and dogs, and a learned brāhmaṇa-sama-darśinaḥ. Samatā means not that brāhmaṇa is equal to the dog. No, not that. But he sees that brāhmaṇa is also a spirit soul, and the dog is also a spirit soul.

So this conditioned life… Dog has got a conditioned life, I have got a conditioned life, you have got a conditioned life. We are all conditioned, under different… And according to the condition, we have got different bodies. Karmaṇā daiva-netreṇa [SB 3.31.1]. This conditioned life, different forms of life, we have got daiva-netreṇa, by superior, superior administration. Netreṇa means netṛtva, leadership. So superior leadership. Just like Yamarāja. Karmaṇā, according to my karma, he offers me some body. Daiva-netreṇa. Jantur deha upapatti. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. Karma… Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa and karma… Just like here, in the practical world, you can work as an engineer, karma, if you have got the qualification. If you have got the qualification of a shopkeeper, you cannot act as engineer. That is not possible. If you have got the qualification of a teacher, educationist, then you can become a teacher.

So the whole world is going like that, guṇa-karma-vibhāgaśaḥ. So guṇa means we are, according to our position or according to our mentality, we are infecting some guṇa, sattva-rajas-tamo-guṇa. So guṇa-karma, guṇa-karma-vibhāgaśaḥ. Very scientific this is. You can become… If you acquire the qualities of a brāhmaṇa, then, and if you work as a brāhmaṇa, then guṇa-karma-vibhāgaśaḥ, you become a brāhmaṇa. If you have the qualities of a kṣatriya and if you work as a kṣatriya, then you are kṣatriya. If you have the qualification of a mercantile man, businessman, and if you work as a businessman or cultivator, then you become vaiśya. This is very scientific. Not that one is classified according to the birth. No. According to qualification. Just like there is medical association. Medical association does not mean all the medical men in the association, they are born of the same family. No. They are born in different families. But because they have got qualification and working as medical man, they are admitted as the member of medical association or member of bar association. This is practically. Similarly, if you acquire the qualification of a brāhmaṇa and if you work as a brāhmaṇa, then you are accepted as a brāhmaṇa. Similarly kṣatriya, similarly vaiśya.

This is… It is, it is the authoritative statement of Nārada. Yasya yal lakṣaṇaṁ proktaṁ varṇābhivyañjakam. In the Bhagavad-gītā, varṇābhivyañjakam, how to decide to which class or which caste a certain man belongs to, so there are symptoms. Satyaṁ śaucaṁ śamo damaḥ kṣāntir ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So Nārada Muni says, yasya yal lakṣaṇaṁ proktam. These are the symptoms. So if such symptoms are visible in another place, then tat tenaiva vinirdiśet [SB 7.11.35]. And Śrīdhara Svāmī has given his note that birth is not everything. One has to acquire the quality. Then he’ll be classified. So prasaṅgam ajaram. We are attached to some quality and some work. In this way we are getting different bodies, one after another.

This body finished, we create another body. This life is creating another body. This is called prasaṅgam ajaram. Attachment to the material qualities, we are conditioned. And suppose we have got now human form of body or in a very rich family, that is all right, but it will not continue. You have to give it up. And any moment, by the superior authority, when it is ordered, ”Immediately please leave this position,” you have to do it. This is called conditioned life. You cannot stay in any status of life for all the days. If you think that ”I am American. I am very happy,” that… That’s all right. You’re American, you’re happy, or Indian, you are very happy. You have chalked out your plan how to continue happiness. But nature will not allow you to stay. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. As soon as nature will call back, ”Please give up this post. Now take the post of a dog,”… Karmaṇā daiva-netreṇa [SB 3.31.1]. ”You have acted… You were given the most, I mean to say, exalted form of life, human being… You did not act as human being, you acted as a dog. Now you take the body of a dog.” This is karmaṇā daiva-netreṇa.

Therefore we must be very careful in this human form of life. Our aim should be how to become a devotee. So to become a devotee, Kṛṣṇa conscious, because that is the path of liberation…

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

If you want to stop punar janma… Great, great personalities in India, they used to go to the forest to stop this repetition of punar janma. Just like Viśvāmitra Muni. Viśvāmitra Muni, when he approached Mahārāja Daśaratha to take with him Rāmacandra and Lakṣmaṇa-They were boys-to kill the Tāḍakā Rākṣasī… There was some disturbance. So although Viśvāmitra Muni could kill, but no, that was not the brāhmaṇa’s business. It was the, to kill, to…, was the, to punish, it was king’s business. So therefore they approached. So at that time Mahārāja Daśaratha greeted Viśvāmitra Muni: aihiṣṭaṁ yat tat punar-janma-jayāya. Just like when we meet a friend, if he’s a businessman… Suppose he comes to see me. I am a sannyāsī, and he’s a businessman. I ask him, ”How your business is going on?” Because he’s engaged in that way. And the gentleman who comes to see me, he will ask me, ”Swamiji, how your preaching is going on?” He’ll not ask me, ”How your business is going on?”

So the punar-janma-jayāya aihiṣṭam. The brāhmaṇas, the learned ṛṣis, sages, they’re especially engaged for punar-janma-jayāya, to conquer over the process of repetition of birth and death. That is the highest occupational… So every man is meant for that, punar-janma-jayāya. Unless we conquer this process of punar janma, bhūtvā bhūtvā pralīyate [Bg. 8.19], and if we simply waste our time like animals-eating, sleeping, sex intercourse and defense-then it is animal life. So especially in this age they cannot distinguish that what is the animal life and what is human life. They think, ”The dog, animal, he is sleeping on the street, and I am sleeping on the twentieth floor of a nice apartment. Therefore I am civilized.” The śāstra says no. Either you sleep on the street or on the twenty-fourth story of apartment, you are sleeping. You are not doing any other thing. Simply the dog is eating without any plate, and suppose if you are eating in a golden plate. That does not mean the taste of the foodstuff has changed. No. The foodstuff given to the dog on the street, without any plate, and the foodstuff given to me in a golden plate, the taste is the same. And the value, food value, is the same. So we have to see in that way, that to improve the quality of eating, sleeping, mating… The dog is having sexual intercourse in the open street, and if we have sexual intercourse in a very secluded place and very nice bedstead, that does not change the quality. Therefore we should know it that simply by eating, sleeping, defending and sex life, that is animal life. Human life is meant for how to become free from this process of repetition of birth and death. That is liberation.

So here we have discussed last night that prasaṅgam ajaraṁ pāśam ātmanaḥ. The bondage, conditioned life, more and more tightened. Yajñārthe karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do not engage your life in activities of Kṛṣṇa consciousness… That is called yajña. Yajña-puruṣa. Yajña means to sacrifice for the satisfaction of the Supreme Person. That is called yajña. (aside:) Go on.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

If you want perfection of your activities… Different men have got different activities. That’s all right. But try to make it perfect, saṁsiddha. Siddhaye, brahma-siddhaye. We have discussed all these things. And how it can be done? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you satisfy Kṛṣṇa, Hari, by your talent, by your activities, then you are successful. That should be the aim of human life. Sarva-dharmān parityajya mām ekam [Bg. 18.66]. You don’t try to engage yourself, entangle yourself for repetition of birth and death.

So how this can be achieved? That is suggested in the last verse: sa eva sādhuṣu kṛtaḥ. The same attachment, as you are attached to these material activities, if you transfer that attachment to a sādhu, then your life is successful. We have got attachment for money, we have got attachment for woman, we have got attachment for nice house, we have attachment for our country, for our society, for our families, and so on, so on, so on. That attachment is called ajaraṁ pāśam. Pāśam means rope. If you are tied up with a rope, hands and legs, then you are helpless. So we are actually tied up. Daivī hy eṣā guṇamayī [Bg. 7.14]. Therefore it is called guṇa. Guṇa means rope. We are tied up. We are not free. Just like we are trying to go to the moon planet so many years, but because we are not free, still we have not been successful to go there. So there are so many planets within this material world, we can go. We have got now machine, very speedy machine, but why we cannot go? Because you are conditioned. You cannot go by your whims. You must be qualified to go to certain planets. That is stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

[Bg. 9.25]

So if you want to go, you must qualify yourself. Otherwise it is not so easy. Just like if you want to go to America, you must have qualification. You must have your visa, you must have your passport, you must have the… So many things-if you want to be immigration or if you want to go as a visitor. Similarly, the other conn… If there are so many processes you have to undergo from this country to that country, is it possible that you want to go to another planet without such qualification? This is futile attempt. It is not possible. Therefore you are conditioned. It is called conditioned. We cannot go, we cannot move freely, without being sanctioned by the superior authority. So we generally say, ”Not a blade of grass moves without the sanction of God.” Similarly, we cannot do anything. Daivī hy eṣā. God does not take as the supervision personally. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Na tasya kāryaṁ karaṇaṁ ca vidyate-in the Vedas, Śvetāśvatara Upaniṣad. He hasn't got to do personally, but He has got so many agents to do. Parāsya śaktir vividhaiva śrūyate. He has got so ma… They will do. You are not free even to twinkle with your eyelids. That is also being controlled. That information… You are moving this hand very freely. It can be immediately paralyzed. I am claiming that ”I… It is my hand.” What is your hand? It can be stopped immediately. Your eyes, it can be stopped.

So we must know that we are conditioned. So this is conditioned life. How you can improve conditioned life? Therefore our business is how to become liberated from all this condition. And that can be done only by sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam. If you…You have got so many attachment for so many things. If you turn all this attachment to a sādhu… Sādhu-saṅga sādhu-saṅga sarva-śāstre kaya. Caitanya Mahāprabhu advised, sādhu-saṅga sādhu-saṅga sarva-śāstre kaya. In all the śāstras they advise that to associate with the sādhu. Tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. Even Cāṇakya Paṇḍita, a great politician… Bhaja sādhu-samāgamam. Asat-saṅga-tyāga ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. One gṛhastha Vaiṣṇava, householder Vaiṣṇava, he asked Caitanya Mahāprabhu that ”What is the duty of a gṛhastha, householder Vaiṣṇava?” So Caitanya Mahāprabhu said in two lines: asat-saṅga-tyāga ei vaiṣṇava-ācāra. ”Don't associate with nonsense asādhus.” Asat-saṅga-tyāga ei vaiṣṇava-ācāra. One line. A Vaiṣṇava's behavior is to give up the association of demons, nondevotee. Because sādhu means devotee. Sādhur eva sa mantavyaḥ [Bg. 9.30].

So it is very, I mean to say, sincere, to avoid the company of sādhu. But at the present moment it is very difficult to find out the association of sādhu. Therefore our teeny effort is, this Kṛṣṇa consciousness movement, to create an association of the sādhus so people may take advantage of this association, and then his life becomes liberated. And that is the aim and object of this association. It has no other object. People may say so many nonsense things, but our only object is that, as… Therefore we have given the name ”Association of Kṛṣṇa conscious persons.” Kṛṣṇa conscious means sādhu. Because Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

”He is first class yogi.” Who is that? ”Who is always thinking of Me.” And Kṛṣṇa is advising, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things only. It is not very difficult thing. Always think of Kṛṣṇa, man-manāḥ. And without becoming devotee, how you can think of Kṛṣṇa? You can think of your business, you can think of your dog, or you can think of your family, or you can think of your lovable object, woman or man and so many. But Kṛṣṇa says, man-manā bhava mad-bhaktaḥ: ”You think of Me.”

Because we have to think something. Without thinking we cannot remain. This is the simple process. Instead of thinking so many things, you simply think of Kṛṣṇa. The sādhu will teach that. Sādhu's business… Why sādhu, to associate with sādhu, sādhu-saṅga [Cc. Madhya 22.83]? Now, sādhu will not teach anything else. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. This is the process of making spiritual advancement. If you have got any faith for making spiritual advancement, then you must associate with sādhus. Ādau śraddhā. Just like here people come. Here there is no other thing because here all the boys and girls and devotees, they are concerned with Rādhā-Kṛṣṇa. That's all. The whole business, whole day's business, whole night's business, is Rādhā-Kṛṣṇa. From early morning at three o'clock to night, ten o'clock, they have only business of Rādhā-Kṛṣṇa. That's all. Therefore they are sādhu. Therefore they are sādhu. This is the symptom of sādhu. And so many people are criticizing. So many enemies we have got. We are not getting the sanction because there are so many enemies. We are creating ”nuisance.” We are chanting Hare Kṛṣṇa mantra-that is nuisance. This complaint is going to the police.

So that is very difficult. Therefore a sādhu is advised, titikṣavaḥ, tolerate! Tolerate all this nonsense! What can be done? We have no other alternative, to tolerate. Nobody's coming to help us. Our business is so thankless task. Because we are trying to create one temple, so many enemies, they are giving hindrance, ”You cannot do it.” Therefore titikṣava. You have to remain sādhu. You cannot become asādhu. You have to tolerate. What can be done? Titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. At the same time, you have to become merciful. You know what has happened in this place, Hare Krishna Land. So much attack by the police, by the Municipality, ”Break this temple.” So we could have gone, that ”What is the use of taking so much botheration? We have got hundreds of temples outside India. If Bombay people are not liking, let us go away.” No. Kāruṇikāḥ. We have come to distribute Kṛṣṇa consciousness movement. We must tolerate and give this message to the people. Kāruṇikāḥ. Very merciful, in spite of all trouble. What is the use of…? These boys, these American boys, they have come to help me-not that they are hungry, they have come here. No. My mission is that ”You American, your, you chant Hare Kṛṣṇa so that India, people of India will see, 'Oh, Americans, they are also chanting. Why not ourselves? It is our property.' ” But unfortunately, so much dull brain. But that is not coming. But still, we have to do it. We have to tolerate and we have to become kāruṇikāḥ.

Therefore it is said that para-duḥkha-duḥkhī. Kāruṇikāḥ. Why kāruṇikāḥ? Why you should, one, you want to be merciful? Now, para-duḥkha-duḥkhī. Kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. A Vaiṣṇava's business is para-duḥkha-duḥkhī. A Vaiṣṇava understands that ”These people, they are engaged like cats and dogs in sense gratification. They are misguided, and they'll be, next life they'll be punished for this misguidance. Let us do something for them.” This is kāruṇikāḥ. Karuṇā. Karuṇā… Out of mercy. There is no question of getting something, money. No. Money we have got sufficient. Just to become merciful upon these fallen, conditioned souls, who are suffering on account of becoming animalistic, without any Kṛṣṇa consciousness. Therefore the preacher, the sādhus… These are the sādhus. Titikṣavaḥ, tolerant. "Never mind. Whatever hindrances and tribulations they are offering to us, never mind. Tolerate." Titikṣavaḥ kāruṇikāḥ suhṛdaḥ [SB 3.25.21]. Suhṛdaḥ, means the heart is so nice. Su means nice, and hṛd means heart. They have no other desire. Suhṛdaḥ. Suhṛdaḥ means… Just like there are different words: mitra, suhṛdaḥ, bandhu… And Sanskrit is very perfect language. Suhṛdaḥ. Suhṛdaḥ means a person who is always thinking of welfare for others. He's called suhṛdaḥ. Otherwise kuhṛdaḥ. The ordinary persons, they are thinking how to make him subdued, how to make him defeated, in competition. That is the polluted heart. And the Vaiṣṇava, he's always thinking how a man can be saved from the clutches of māyā. He's called suhṛdaḥ. He has no other desire. Suhṛdaḥ sarva-dehinām. Not "For my brother, or family," but sarva-dehinām, for all dehīs, all dehīs.

It is not that, that these human… Just like here-nationalism. What is this nationalism? Nationalism means to take care of the human beings and send the cows and goats to the slaughterhouse. This is going on, "nationalism." What do you mean by national? Nation… The definition is any living being born in that land, he is a national. So the cow is not born? The tree is not born in this land? But because they are not Kṛṣṇa conscious, they cannot be kind to all the dehīs. Sarva-dehinām. Dehī means anyone who has got this body. So somebody has got body human being, somebody has got the cow's body, somebody has a dog's body, somebody has tree's body. So the Vaiṣṇava is so kind that suhṛdaḥ sarva-dehinām. He is kind not only to the human being: to the cats, dogs, to the trees, to the plants, to the insects. A Vaiṣṇava will hesitate to kill even one mosquito. Sarva-dehinām. Not that "I shall take care of my brother. I am good, and my brother is good." No. Suhṛdaḥ sarva-dehinām. These are the Vaiṣṇava qualifications.

Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām, ajāta-śatravaḥ [SB 3.25.21]. Because he is living in that way, why others will be enemy? Or, he does not create enemy. They become enemy out of their own character. We do not create enemy, but due to the demonic qualification… How we can create enemy? Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We are simply teaching, "My dear human being, my dear friend, you become a surrendered soul to Kṛṣṇa." So what is our fault? So we don't create enemy, but they become enemy. We don't create enemy. Why shall I create enemy? Suhṛdaḥ sarva-dehinām. Why shall I create enemy? But they become, out of their own nature… Just like serpent. Nobody creates a serpent enemy, but he's already enemy. Sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ. Cāṇakya Paṇḍita says, "There are two crooked animals, or envious animals." What is that? One man, envious. Without any reason, he becomes envious. And there is one serpent, envious. Without any fault, it will bite, and your death. Sarpaḥ krūraḥ khalaḥ krūraḥ. Similarly, there are men-without any offense, they'll become enemy. Unnecessarily. So Cāṇakya Paṇḍita says, sarpaḥ krūraḥ khalaḥ krūraḥ. There are two envious entities. Sarpāt krūrataraḥ khalaḥ. The crooked man is more dangerous than the serpent. Why? Mantrauṣadhi-vaśaḥ sarpaḥ: Sarpa, the serpent, can be subdued by mantra, by chanting, snake-chanting mantra, or by some herbs. Khalaḥ kena nivāryate: The man envious, it cannot be subdued. Therefore he's more dangerous than the serpent.

So we are in this society, human society. Because we are spreading Kṛṣṇa consciousness, the krūraḥ, which is more dangerous than a snake, they are putting, putting so many impediments. But we have to tolerate. We have no other alternative. You see? Ajāta-śatravaḥ śāntāḥ. Be peaceful. What can be done? Depend on Kṛṣṇa. Sādhavaḥ. They are sādhu. They are sādhu. Sādhu-bhūṣaṇāḥ. These are the ornament of sādhu. What is that? Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. Sādhuṣu kṛtaḥ. But you must know what is sādhu. First, sādhu is that he must be devotee. And if he's devotee, then all the symptoms are there. All the symptoms are there. These are the symptoms. Now, don't go to a sādhu… Śāstra says that this is the sādhu. Now, you find out a sādhu and associate with him. Then your path of liberation will be open.

Thank you very much. Haribol. (end)

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Śrīmad-Bhāgavatam 3.25.22

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Bombay, November 22, 1974

Nitāi: "Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world."

Prabhupāda:

mayy ananyena bhāvena
bhaktiṁ kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ
[SB 3.25.22]

This is the explanation of the last version of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have got so many obligations. As soon as we take birth-human being, not cats and dogs-we are immediately indebted to so many persons: devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We are indebted to the demigods. The body, the material body, which we have got, it is running by the direction of the demigods. There are different demigods controlling different parts of the body. So that means as soon as we get a body, we become indebted to the demigods. Then, when we are educated, we take knowledge. Then we become indebted to the great sages, saintly persons, who have given us all the directions how to live comfortably, sinlessly. Then devarṣi-bhūta. Bhūta, ordinary, general living beings. Just like we are taking milk from the cows, service from the bull, from the horse, from the ass-even cats and dogs. So we are also indebted to them. Devarṣi-bhūta-āpta. Relatives. We get so many help from relatives. Bhūta-āpta. Devarṣi-bhūtāpta-nṛṇām. General public. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. And the forefathers. So a ṛṇī we are immediately. But if we renounce everything for the sake of Kṛṣṇa, then we are not ṛṇī, or indebted. That is the injunction of the śāstra.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

So Kṛṣṇa also says, all śāstra says, that our only obligation is to the Supreme Personality of Godhead, and if we take to that process, then we are no more obliged to anyone. We are free. That is really freedom. How it is done? That is the almighty God's power. He can do that. Just like we have got practical experience. If a man is condemned to death, nobody can save him by law. But if the president or the king excuses him, then he is saved. That we have got practical experience, king's mercy or the president's mercy. So if you actually surrender your everything, your life… Prāṇair arthair dhiyā vācā. We can sacrifice our life, our wealth… Prāṇa, artha… We can sacrifice the intelligence. Everyone is intelligent. If he sacrifices… This is called yajña. If you sacri… You have got some intelligence. Everyone is intelligent how to make his sense gratification very nice. Even an ant knows how to gratify his senses. So you have to sacrifice that. Don't gratify your senses, but try to gratify Kṛṣṇa's senses. Then you are perfect. Then you are perfect.

That you have to learn from the sādhu. Because it is recommended in the…, that sa eva sādhuṣu kṛtaḥ. As much we are trying to gratify our senses and we have become attached to this material world-prasaṅgam ajaraṁ pāśam. We are becoming more and more entangled. The same thing, if we do for a sādh u or Kṛṣṇa… Sādhu-guru-kṛṣṇa. Sādhu-śāstra-guru. So sādhu is representative of Kṛṣṇa. Or Kṛṣṇa directly… Sādhu will never say that "You serve me." Sādhu will say, "Serve Kṛṣṇa." Therefore we have to approach Kṛṣṇa through sādhu. Not directly. That is not… That is confirmed by Vaiṣṇava ācārya, Narottama dāsa: chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā. You cannot directly approach Kṛṣṇa. You have to go through the media, the transparent via media of his representative.

Therefore Kṛṣṇa Mahā… Sādh…
ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Caitanya Mahāprabhu says to Rūpa Gosvāmī that we are wandering in this way, brahmāṇḍa, whole universe. There are different types, or forms, of body, 8,400,000. And there are millions and trillions of planets, up and down. Oṁ bhūr… Bhūr bhuvaḥ svaḥ. Bhūrloka, Bhuvarloka, Svarloka, Janaloka, Maharloka, Tapoloka. Then Tala, Atala, Vitala, Pātāla, Rasātala… There are so many planetary systems. Caturdaśa-bhuvana. This universe is called fourteen different planetary systems, and we are wandering in these different planetary systems. If we are pious, then we are promoted to the higher planetary system, Svargaloka, Janaloka, Maharloka, Tapoloka, Brahmaloka, Satyaloka. There are so many… Siddhaloka. And if we are impious, then we are downtrodden. We go down more and more. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you are situated in sattva-guṇa, then you are promoted to the higher planetary system: adho gacchanti tāmasāḥ. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. If you are infected with tamo-guṇa, then you go down, down, down, down. Madhye tiṣṭhanti rājasāḥ. And if we are infected by the modes of passion, then we keep ourselves in the middle. But Kṛṣṇa says in the Bhagavad-gītā, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the highest planetary system-it is called Brahmaloka-where the duration of life is very, very long… That is described in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17].

So the… Sādhu. We are to take shelter of sādhu. Sādhu-guru. The same thing. Guru means sādhu. A sādhu… One… Sādhu means the devotee of the Lord. If one is not sādhu, then he cannot become guru. And sādhu means… This is the description given. What is that? Mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām. He's sādhu. Not that anyone with a saffron cloth and having a long beard. That is not sādhu. Sādhu means the devotee of the Lord. That is his first qualification. Kṛṣṇa says, api cet su-durācāro bhajate mām ananya-bhāk. The same thing. As it is, Kapiladeva says, mayy ananyena bhāvena. Kapiladeva is also Kṛṣṇa, incarnation of Kṛṣṇa. The same thing. The Bhagavad-gītā, Kṛṣṇa svayam says, bhajate mām ananya-bhāk. Ananya, "not being deviated." Mām ekam, "only unto Me." This is ananya-bhāva. Not that sometimes take from here something, take from here something, whatever is available. Those who are after material concessions, they go different demigods: take something from Śiva, take something from Durgā, take something from Kālī, take this, that, that. So many, there are different demigods. Especially Goddess Durgā, Lord Śiva and Gaṇeśa and Sūrya, they are… And Viṣṇu. The Viṣṇu worship is the best. Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. That is said by Lord Śiva to Goddess Pārvatī. Pārvatī asked Lord Śiva, "What is the best type of worship?" There are so many. It is amongst the demigods. So Lord Śiva advised, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. "My dear Pārvatī, amongst all kinds of different types of worship, Viṣṇu worship is the best." And then again he said, tasmāt parataraṁ devi: "And there is still better worship." What is that? Tasmāt parataraṁ devi tadīyānāṁ samarcanam. Then… "Viṣṇu worship is the best. And more than that: to worship Vaiṣṇava." Tadīyānāṁ samarcanam.

So therefore… Here also the same thing: sa eva sādhuṣu kṛtaḥ. Begin. The spiritual life begins from the association of sādhu, or devotee. You cannot progress a pinch only without the mercy of sādhu. Naiṣāṁ ma… Prahlāda Mahārāja said like that:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
[SB 7.5.32]

His father, Prahlāda Mahārāja's father asked-after all, he's son-"My dear son, Prahlāda, how you became so much advanced in Kṛṣṇa consciousness?" Although he was demon, still, he was inquisitive. So Prahlāda Mahārāja said, "My dear father…" He used to address his father as asura-varya, "the best of the asuras." Tat sādhu manye 'sura-varya. Asura-varya. Asura means demon, and varya means "the best," varīyān. So he… Because he asked that "How you have advanced in Kṛṣṇa consciousness, Prahlāda? What is the process?" After all, he was a learned scholar. He inquired out of joking or something like that. So Prahlāda Mahārāja plainly said, matir na kṛṣṇearataḥ svato vā: "My dear asura-varya father, this Kṛṣṇa consciousness…" Na matiḥ. Matir na kṛṣṇe. "One cannot get Kṛṣṇa consciousness," matir na kṛṣṇe parataḥ, "by the instruction of others, or guru." Parataḥ. Svataḥ, "by speculating oneself," mitho 'bhipadyeta, "or by assembly, conference. For them…" Who? Who are they? Gṛha-vratānām. Gṛha… Matir na…

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

"This class of men, punaḥ punaś carvita-carvaṇānām…" Punaḥ punaś carvita-carvaṇānām means sense gratification. We can see in the Western countries how they are, everywhere, how they are attached to sense gratification. Punaḥ punaḥ… The same thing. Just like sex life. Everyone has sex life. Still, they are not satisfied. And… Our country it is not yet introduced, but they go to see naked dance. The same thing which he sees every night, he goes to see by paying some fees. This is called punaḥ punaś carvita-carvaṇa, "chewing the chewed." This class of men… Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. And gṛha-vrata means those who have made their determination that "We shall remain in this material world, or in this family life, and we are not prepared to accept any other thing."

The Vedic principle is that you remain family life for some time, not for all the days. Pañcāśordhvaṁ vanaṁ vrajet. As soon as you're fifty years old, you must give up family life. Compulsory. Therefore we have got… Vedic religion means varṇāśrama-dharma: brahmacārī, gṛhastha, vānaprastha, sannyāsa, and brāhmaṇa, kṣatriya, vaiśya, śūdra. So for brāhmaṇa, the four āśramas are compulsory. He must become a brahmacārī. Then from brahmacārī he becomes gṛhastha. Then from gṛhastha he must become vānaprastha. Then he must become a sannyāsī. But when he becomes a sannyāsī, that is the… Tyakta-karmāṇas tyakta-svajana-bāndhavāḥ. Tyakta-karmāṇaḥ. So long we are in this material world we have to work. Karma. Karma means to gain some profit. Karma, akarma, vikarma. Vikarma means against the law. Just like ordinary laws. If you are working honestly, business or karma, that's all right. But if you do something wrong, then you are punishable. So karma and vikarma. Vikarma is punishable. Karma you can do. You ripe (reap) your own fruit by working. You become big man, you become rich man, and you become poor man also, by your karma. If you cannot handle your business nicely, then you become poor man. And if you can handle your business nicely, you become rich man. That is karma. Karma means you have to enjoy the result, fruitive result. That is called karma. And vikarma means punishable, pāpa. And akarma means you do something, but you are neither punishable nor rewardable. It is rewardable, practically. And that is bhakti, or satisfying Kṛṣṇa. There is no result. There is result; ultimate result is go back to home, back… But the material… Materially, if you expect some material profit by becoming a devotee, that is not possible. That is not possible. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. Then you become above all the resultant action of karma.

So tyakta-karma. Sannyāsī means tyakta-karmāṇas tyakta-svajana-bāndhavāḥ. You cannot give up karma if you live with your relatives, svajana, and bāndhavāḥ, society, friendship and love. If you live, then you cannot give up karma. You have to do, either karma or vikarma. But if you become sannyāsī, then you become akarma. Whatever you do, it is for Kṛṣṇa, and there is no reaction. Yajñārthe karmaṇo 'nyatra karma-bandhanaḥ. Karma is bandhanaḥ. Vikarma is bandhanaḥ, but akarma is not bandhanaḥ. Bandhanaḥ means bondage. So we have to act for Kṛṣṇa. Yajñārthe. Yajña means Kṛṣṇa. Yajña means Viṣṇu. But people… Prahlāda Mahārāja said, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] "These ordinary men, they do not know that their ultimate destination of life is to go back to Viṣṇu, go back to home, back to Godhead." Na te viduḥ. Why they do not know? Durāśayā. Their hope is dur, very, I mean to say, what is called?

Nitāi: Hardy?

Prabhupāda: No. Durāśayā means which cannot be fulfilled. You can hope something, you can… But it is hoping against hope. It will never be fulfilled. That is called durāśā. Durāśayā ye bahir-artha-māninaḥ. Persons who are trying to become happy by adjustment of this bahir-artha, external energy, or the material energy, they do not know that happiness cannot be achieved without approaching Viṣṇu, or God. They do not know it. Na te viduḥ svārtha-gatiṁ hi… Everyone is thinking, "I must first of all see my own interest." That's all right. But what is your interest, that you do not know. First of all try to understand what is your interest. But that you do not know. Because you are thinking falsely that "By adjustment of this material atmosphere I shall be happy." Everyone is trying. Nationally, individually, collectively, everyone is trying. But it is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It will be frustration. Therefore it is called bahir-artha-māninaḥ.

So why they are attempting this process, which will meet with frustration? That is also said: adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Because they cannot control their senses, adānta… Adānta-gobhiḥ. Go means indriya, senses, and adānta means uncontrolled. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. So in this way we are being baffled in so many ways. The only rescue is Kṛṣṇa. Therefore it is said, ananya-bhāvena, mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām. That is wanted. Dṛḍha-vrata. That is stated in Bhagavad-gītā. You'll find parallel passages, the same thing. Because Kṛṣṇa, or God, cannot say anything contradictory. Whatever He has said… Therefore Bhagavad-gītā is the preliminary study of spiritual life. If you can understand Bhagavad-gītā, then you can begin Śrīmad-Bhāgavatam. If you have not understood Bhagavad-gītā, it is useless. You cannot understand Śrīmad-Bhāgavatam.

Just like Bhagavad-gītā ends with the assertion of the Lord: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Sarva-dharmān. We have created so many dharmas. But dharma cannot be so many. Dharma is one. Or religious system… What is that, religious system? The all religious system, the author of religion, author of religion… Just like author of law is government, similarly author of religion is God, Kṛṣṇa. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture dharma, just like you cannot manufacture law at your home. That will be not feasible. That will be not useful for anyone. You can make thousands of laws: "I think this should be done…" That is the fashion now. Everyone thinks in his own way. That is not philosophy. That is not law: "I think…" "We think…" No. You cannot think. What is your value? You are imperfect. Your senses are imperfect. How you can think perfect things? No, that is not possible. Therefore we have to…

tad viddhi praṇipātena
paripraśnena sevayā

upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

You have to take knowledge from the tattva-darśī, one who has seen the truth. Otherwise, you'll be frustrated. Similarly religion. Religion you cannot manufacture: "This is our religion. This is this religion, that religion, that religion." So that is not religion. Religion is this: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mayy ananyena bhāvena bhaktim. This is religion. Anything else, that is cheating. That is not religion.

Therefore if one can understand Bhagavad-gītā perfectly and he takes to this system of religion, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], then he can understand Śrīmad-Bhāgavatam. Because where Bhagavad-gītā is ended, Śrīmad-Bhāgavatam begins from that point. Because in the Śrīmad-Bhāgavatam, in the introductory verses, Vyāsadeva says, dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām [SB 1.1.2]. "This, this Śrīmad-Bhāgavatam is not ordinary type of religious system, because from this Bhāgavatam, kaitava, cheating type of religion, is completely swept away, kicked out, thrown away." Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. And upon this the great commentator Śrīdhara Svāmī, he says, atra mokṣa-vāñchā api nirasta. Because we know dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. So Śrīdhara Svāmī says that dharmaḥ projjhita… Because people are becoming religious for mokṣa, liberation. So Śrīdhara Svāmī says that up to the end of mokṣa-vāñchā, desire for liberation, that is also rejected. The… Because mokṣa is also not our ultimate goal of life. Mokṣa means to get relief from the material bondage. But if you do not get engagement of spiritual life, then mokṣa is also cheating because you'll fall down again.

I have repeatedly said that cure of disease is all right, but after curing, if you are not engaged in your healthy activities, then means, that means that your disease is again, will be relapsed. The śāstra says therefore, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. One sometimes, after practicing much severe austerities and penances, he can approach the Brahman, paraṁ padam, that is Brahman realization, or Brahmaloka. Patanty adhaḥ. But from there also you will fall down. Why? Anādṛta-yuṣmad-aṅghrayaḥ. Because they did not care to worship the lotus feet of the Supreme Personality of Godhead. Therefore Māyāvādīs, the impersonalists, they fall down. Because they cannot stay. It is not possible. Simply impersonal effulgence, Brahman effulgence, you cannot stay. You can… That example I have given many times, that you can go very high in the sky by your very powerful sputnik and airship, but if you have no place to stay there, then you'll come back again. You'll come back again. Similarly, you can go to the Brahman effulgence, but within the Brahman effulgence, there are Vaikuṇṭha planets, or the spiritual world, there is Vaikuṇṭha planet. If you have no place to stay in the Vaikuṇṭha planets, then you'll come down again to this material world.

Therefore ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām. Dṛḍha-vratam.

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham
[Bg. 9.22]

Ananyāś cintayantaḥ. Simply thinking of Kṛṣṇa. That will help you. Ananya-bhāvena. This is sādhu. These are de… Sādhu. In the previous verse also, there were several descriptions:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

This is the beginning of sādhu. Because to come to this stage, ananya-bhāvena bhakti-yogena, you have to tolerate so many things. Just like Prahlāda Mahārāja. Ananya-bhāvena yogena. He was simply thinking of Nārāyaṇa. How much trouble he had to undergo, even by, offered by his father. So we should be very much… Titikṣavaḥ. The matter… This material nature will not give you freedom so easily. It will not give so much freedom… Daivī hy eṣā guṇamayī mama… mām eva ye prapadyante [Bg. 7.14]. If you become strong enough to capture the lotus feet of Kṛṣṇa, then mām eva ye prapadyante māyām etām… Then māyā will give you, "No, he's very strong. I cannot any more keep him under my clutches." So that is ananya-bhāvena. That is described. Ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām, mat-kṛte. For the sake of Kṛṣṇa, one can give up everything. That is ananya-bhāva. The first-class example is the gopīs. They gave up everything. Their family, their relatives, their husband, their sons, their father, their prestige, their honor-everything sacrificed, simply for Kṛṣṇa. That is the highest perfection. That is not possible for ordinary… But we can, if we follow the gopīs' way of loving Kṛṣṇa, then…

Just like the Gosvāmīs. They used to… Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. It is possible if we follow the Gosvāmīs. The Gosvāmīs were minister, minister of Nawab Hussain Shah in the Bengal government in those days. Sanātana Gosvāmī and Rū…, very, mean, prime, finance minister, chief minister, very important ministers, and they gave up everything, everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. By their determination to worship Kṛṣṇa they gave up everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇī… Maṇḍala-pati means very big, big leaders. When one is minister, certainly he is connected with so many big, big men. So they were actually connected with them, but they gave up, sadā tuccha-vat, as most insignificant thing. And what was their next adoption? Now, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Kaupīna, a, simply a loincloth and underwear, kaupīna-kanthāśritau, and one quilt. That's all. Minimum. Minimum necessities of the body. But how they lived? They were so big men. How they adopted such life and lived? Because if a man, rich man, adopts immediately renunciation, that affects his material condition of life. That we have seen. Just like in Bengal, C.R. Das, he had fifty thousand rupees' income in those days, and he gave up everything and joined Gandhi's movement. He died within one year, because he could not tolerate. So without spiritual engagement, one cannot give up this material engagement. That is the real fact. One must… Tyaktvā tūrṇam aśeṣa-maṇḍala-pati… They gave up this material enjoyment. That's all right. How they lived? Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ.

They dipped into the ocean of the transcendental loving affairs of the gopīs with Kṛṣṇa. That was their asset. Therefore they lived very peacefully and very happily.

So we have to… We, we cannot simply give up. As it is said that tyakta-karmāṇaḥ, give up everyone, engagement, and tyakta-svajana-bāndhavāḥ,… You'll become mad if you give up all these things, unless you have got staunch faith in Kṛṣṇa. Then you cannot give up. It is not possible. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you find Kṛṣṇa's association is so nice, then you can very easily give up your opulent position, svajana, bāndhavāḥ, family, business and everything. If you… That requires sādhu-saṅga, sādhu-saṅga [Cc. Madhya 22.83], to associate with sādhu, devotees. Then you can develop such thing when day will come you'll be able to give up everything and you become liberated person, quite fit for going back to home, back to Godhead. Unless you are completely free… If you have got a tinge of attachment for material enjoyment, Kṛṣṇa will give you chance: "All right, you enjoy. You enjoy, to the fullest extent." Because we have come to this material world for enjoying sense gratification. Kṛṣṇa bhuliyā jīva… That is called māyā, illusory. It is not enjoyment. It is simply struggle. But one who comes to the senses, that "This is simply struggle. Life after life, there is no enjoyment," then he can become a devotee of Kṛṣṇa. So that requires knowledge, association of sādhu, devotee. That is being explained by Kapiladeva.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.23

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Bombay, November 23, 1974

Nitāi: "Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities."

Prabhupāda:

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasaḥ
[SB 3.25.23]

Na etān. Generally, people, they are suffering. There is nobody in the world, those who are materially engaged, can say boldly that "I am not suffering." Is there anybody? I challenge anyone. Can anyone say that "I am not suffering"? So everyone must be suffering. Now, why these Anacin tablets are advertised, "pain-killer"? Because they are suffering. And not in this country, but in the Western countries, America, one takes at least one dozen tablet daily for mitigating suffering-tranquilizer, this, that, so many. They are advertised, and they take. At last, for sleeping. Because they are more advanced. We are less advanced; therefore we are satisfied only one tablet, Anacin. (laughter) But they are not satisfied with one tablet. They have dozens of tablet. I have seen it. It is advertised in the subway trains. So many tablets are advertised. Suffering must be there. Anyone who has got this material body has accepted suffering. That's a fact. But foolish people, they cannot understand. He thinks, "I am got very fatty and beautiful body." He is satisfied. The dog is also satisfied. He does not know that this dog's body is greater suffering than human body. The hog's body is greater suffering than the human body. But everyone is thinking, "I am happy." This is called māyā, illusion. You go to a hospital, a man is lying down on the bed, and if you ask, "How are you?" "Yes, I am well today." What is "well"?

So there cannot be anyone without suffering. That is not possible. There are three kinds of suffering: adhyātmika, adhibhautika, adhidaivika. Adhyātmika means pertaining to the body and mind. "I have got headache today. I have got some pain here in the back. My mind is not very much settled up today. I cannot talk with you." These kind of sufferings are called adhyātmika, pertaining to the body and the mind. And there are sufferings adhibhautika. Just like at night, unnecessarily, the dogs bark, and we cannot sleep. This is called adhibhautika, suffering imposed by other living entities-the mosquitos, the bugs. Then enemies. Suffering. Just like some of our enemies, they are hindering sanctioning this temple. So this is called adhibhautika. And besides that, big, big sufferings there are. Then adhidaivika, accident, which you have no control over. No sufferings you have control. That is not possible. There is famine; there is pestilence; there is no rain; there is excessive heat, excessive cold. They are called adhidaivika. Earthquake…, so many. So this is the reminder, that "You rascal, you are thinking you are very happy in this material world. What you have done about these sufferings?" Mūḍha. They think, "Oh, this is all right. It doesn't matter." Besides that, there is very grave sufferings. That is birth, death, old age, and disease. So where is your happiness? But because we are under the spell of māyā, we are thinking, "This position is very nice. Let us enjoy life." This is their enjoyment.

So one has to… Tapanti vividhās tāpāḥ. Vividhāḥ, multi. Vividhāḥ means many. Tapanti vividhās tāpā na etān mad-gata-cetasaḥ. Those who are Kṛṣṇa conscious, they… We cannot say that they are not suffering. They are suffering, but no so acutely. They know. Therefore we have begun this sādhu's symptoms, titikṣavaḥ, tolerant. Everyone is tolerant. One has to tolerate. But a sādhu's toleration and ordinary man's toleration is different. Sādhu's toleration is not so acute because a sādhu knows that he is not this body. There is a Bengali Vaiṣṇava song, deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra. If we understand properly that "I am not this body," then, although there is suffering, you will not feel very much, although we are now absorbed with this body, bodily sufferings are there. Just like the example that you have got a car, and there is some accident. So one who is too much absorbed with the thought that "This is my car" or "I am car," he suffers more. But if one knows that "I am not this car. All right, there is some accident. It can be repaired or it can be… That doesn't matter." It is a question of absorption of the thought. The materialistic person, because they are like animal, he suffers more. And for the devotees, as it is advised in the Bhagavad-gītā,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

[Bg. 2.14]

Kṛṣṇa says to Arjuna that "These material sufferings are just like the sufferings of season, seasonal suffering." In summer season also, you suffer, and in winter season also, we suffer. Śītoṣṇa-sukha-duḥkha-dāḥ. And the same thing, this fire, in summer season it is suffering. The heat is suffering. And in the winter season is suffering, but in the summer season it is pleasing. The same water, the same fire-sometimes it is suffering; sometimes it is pleasing. But the matter is the same. Why? Mātrā-sparśāḥ: it is due to the touch of the skin. Because we have got this skin disease, "I am this body," therefore you are suffering, because you have become so nonsense rascal that "I am this body." Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Tri-dhātuke: This is the bag of three elements: kapha, pitta, vāyu. Kapha, pitta, vāyu. According to Ayurvedic system, they are called tri-dhātu. So this body is made of material elements: kapha, pitta, vāyu. So,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

So the more we are in bodily concept of life, the suffering is more. Nowadays new things have developed: nationalism, communism, communalism, so many things. Sufferings are more. We have seen in 1947 in Calcutta Hindu-Muslim riot-more suffering because one is thinking, "I am Hindu," one is thinking, "I am Muslim." But if one is advanced in Kṛṣṇa consciousness, then they will not suffer. They will not unnecessarily fight, "Because I am Hindi or because you are Muslim, therefore we have to fight." No. Because if both of them know that "I am not this body. Therefore I am neither Hindu nor Muslim. I am eternal servant of Kṛṣṇa," then where is the suffering of Hindu-Muslim riot? The understanding is missing. Because people are being educated to become more bodily conscious, therefore their sufferings are increasing. Sufferings are increasing. And if you reduce this bodily concept of life, then suffering also will be reduced.

So those who are Kṛṣṇa conscious, Kṛṣṇa conscious means, here it is said, mad-gata-cetasaḥ. Naitān mad-gata-cetasaḥ. Mad-gata. Bhagavān says, "Those who are always thinking of, in the mind, within the heart," mad-gata-cetasaḥ, "they are not suffering." They are not suffering in this way because they know that "Even if I am suffering, it is Kṛṣṇa's desire." So they welcome. Just like Kuntī. Queen Kuntī, when Kṛṣṇa was departing, taking farewell from Kuntī, so Kuntī said, "My dear Kṛṣṇa, when we are in full of danger, at that time You are always present as our friend, as our advisor. Now we are well situated. We have got our kingdom. We are well established. So You are going away to Dvārakā? No, no, no, this is not good. Better we may again go to that suffering so that we can remember You always." So the devotee sometimes welcomes suffering because that is an opportunity of remembering Kṛṣṇa very constantly. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. So when a devotee suffers, he thinks that "It is due to my past misdeeds. So I am suffering not very much, a very little, on account of Kṛṣṇa's grace. So it doesn't matter." So after all, it is, everything, in the mind, suffering and enjoying. So a devotee's mind is trained up in Kṛṣṇa consciousness. Therefore he does not care for suffering. That is the difference between a devotee and nondevotee.

Therefore it is said that tapanti vividhās tāpā na etān mad-gata-cetasaḥ. Just like Prahlāda Mahārāja. So how much suffering he had to undergo, the five-years-old boy, and his father was putting in dangers, sometimes under the feet, leg of the elephant, sometimes throwing from the mountain, sometimes on burning oil, sometimes amongst the snakes, so many ways. But he was silent. Haridāsa Ṭhākura. Haridāsa Ṭhākura was a Muhammadan by birth. So he became a very good devotee and always chanting Hare Kṛṣṇa. That was his fault. So the Muslim Kazi called him, that "You are Muhammadan. You born in a such great family, Muhammadan family, and you are chanting Hindu's Hare Kṛṣṇa mantra? What is this?" So he mildly replied, "My dear sir, there are many Hindus, they also have become Muhammadan. So suppose I have become Hindu. So what is the wrong? What is the wrong there?" So Kazi became very angry, that "You are talking before me? All right." So he was punished to be caned in twenty-two bazaar, in front of twenty-two bazaar. That means he was to be killed by caning. So it is understood, when he was beaten by the cane, Caitanya Mahāprabhu was on his back. So he did not feel any suffering. So there are many instances. A devotee had to suffer many sufferings, but they did not take it very much severely. They tolerated. And a devotee is educated to tolerate.

Therefore, in the sādhu's symptoms, beginning, that titikṣavaḥ kāruṇikāḥ [SB 3.25.21], they, a devotee, suffers; at the same time, he is very kind to these conditioned soul, how to elevate them, how to make them Kṛṣṇa conscious. This is kāruṇikāḥ. These are the very primary features of a devotee's life. People put him into suffering in so many ways, but he does not give up his job. His job is to spread Kṛṣṇa consciousness so that others may become happy. Just like Prahlāda Mahārāja said, "My Lord, I have no suffering. I have no suffering because I know the art, how to become happy." Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. The same thing is described here: śṛṇvanti kathayanti. So Prahlāda Mahārāja said that "I know how to become happy." How to become happy? "Now, simply hearing about You and chanting about You, that's all." Śṛṇvanti kathayanti. Just like here two business is going on: you are hearing, and I am speaking. Bodhayantaḥ parasparam. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanti [Bg. 9.13]. This bhajana means śṛṇvanti kathayanti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-this is bhajana. You simply hear about the Lord, you talk about the Lord. That is bhajana. Śravaṇam means you can further make progress. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Śravaṇaṁ kīrtanam is going on all over the world. Some is hearing about some politician, other is speaking about some politician or some other man, some important man in the society. Śravaṇaṁ kīrtanam is going on. But they are suffering. But when the śravaṇaṁ kīrtanam is pertaining to Viṣṇu, śravaṇaṁ kīrtanaṁ viṣṇoḥ, then you will not be suffering. This is the… It requires experience. It requires advancement.

Then… Prahlāda Mahārāja, as he says, that tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: "Because my mind is always absorbed in talking about You and hearing about You, therefore I am not unhappy. I do not… I know how to become happy." "But you seem to be very unhappy." So he says, "Yes, I am unhappy because I see these…" Tato vimukha-cetasa indriyārtha-māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "These foolish people, simply for temporary so-called happiness, they are engaged in material activities. I am thinking of them only. That is my unhappiness. Otherwise I have no unhappiness."

So this devotional service, this line of action, is so nice that if we practice, if we make advance, then even in this material world, staying, there will be no more suffering. That is called jīvan mukta. Jīvan mukta means although he is in this body, but he is not suffering the bodily miserable condition. It is a question of absorption of thought. I have read in some paper that Mr. Stalin, the communist leader, he had to undergo a surgical operation of operating on the belly. But doctor wanted to, what is called, chloroform, but he said, "No, there is no need. You can go on with your operation." So even in ordinary life it is possible. Because the mind is absorbed in a different way, even a surgical operation does not disturb a man. Similarly, what to speak of spiritual life, if your mind is always absorbed in Kṛṣṇa thought, Kṛṣṇa consciousness… That is stated mad-gata-cetasaḥ, always thinking of Kṛṣṇa. And Kṛṣṇa advises also. What is His advice? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "You always think of Me."

There are many instances. If we believe, that is another… If you don't believe, that is another… But there is practical also, that these boys, European, American boys, from their childhood, from their birth, they are accustomed to so many bad habits. But for want of those bad habit, they think it is impossible to live. Not only ordinary man. I will tell you the story of one very big man, the Marquis of Zetland. The Marquis of Zetland was talking with one of my Godbrother. The Lord-they are called Lord-he asked, "Can you make me brāhmaṇa?" So the my Godbrother said, "Yes, it is not very difficult. If you give up these bad habits-intoxication, illicit sex life, meat-eating, and gambling-you can become a brāhmaṇa." So he said, "It is impossible." Yes. A very big man, he said, "It is impossible. This is our life." Actually, we have got experience in the Western countries, this is their life. Even very, very old men, they cannot give up this. For want of this, it is a great suffering. But here you see practically. These young boys, young girls, they have given up. There is no suffering. Take practical example. And an old man, a very respectable gentleman, he was requested to give up these four habits; he replied, "It is impossible." How it is becoming possible for these boys? If they would have suffered for want of this illicit sex, intoxication, the boys or girls, then how they could remain with me? I am not a very rich man. I cannot give them nice shelter. I cannot give them nice food. But why? Because they are not feeling… They have no furniture. They are lying down on the floor, no bedding, no proper cloth. Because they are not suffering actually. Otherwise they could not remain with me. This is a fact. If they would have suffered, then, like Lord Zetland, they would have also said, "It is impossible to remain with Prabhupāda." But they are not saying that. There is suffering from disease also; still, they are not leaving. They are not leaving.

So Kṛṣṇa consciousness is so nice. Mad-gata. They do not feel any suffering. It is practical. Others, they feel suffering. Therefore it is said, tapanti vividhās tāpā na etān mad-gata-cetasaḥ. Na etān. Therefore we should accept this. What is that? Mad-āśrayāḥ kathāḥ. Kathā, kṛṣṇa-kathā. There are so many literatures, especially Bhagavad-gītā. That is open to everyone. Everyone knows Bhagavad-gītā. So if we simply hear Bhagavad-gītā, we can attain this stage of perfection, no more suffering. That is a fact. So just like Ambarīṣa Mahārāja. He made his life… Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. He was a very responsible king, emperor of this world, and he was administering his kingdom. At the same time, he was a great devotee. These are the examples in this country. There were many kings like that; they are called rājarṣi. Therefore in the Bhagavad-gītā it is said,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣi. The kings were… Although they were king, rāja, still, they were as good as the great saintly person, ṛṣi. So Mahārāja Ambarīṣa, he was also a rājarṣi. He gave example: although he was busy in his administration work, still, he was talking only of Kṛṣṇa, only. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Whenever he would talk, he will talk about Kṛṣṇa. This required practice. Caitanya Mahāprabhu advised all His devotees, grāmya-kathā nā kahibe. This requires… This is called advancement. Don't talk nonsense of these material talks. What is the use? What you will gain? Just like you open the newspaper. What do you find? The same thing. The same plane crash, the same politician condemn another politician, and something lost, something gained, something… It is punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The same thing are being repeated in different way. So what is the use of talking such thing? Better, if you want to talk, talk on Kṛṣṇa, talk on Bhagavad-gītā, talk on Śrīmad-Bhāgavatam, and enjoy life. That is required.

That is recommended here: mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca. If you simply talk about Kṛṣṇa and hear about Kṛṣṇa, then that stage will come when there will be no more suffering always. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). This is called ānandamaya in the Vedānta-sūtra. A living entity or Kṛṣṇa, they are ānandamaya. Prācurye maya-pratyaya. Simply ānanda. When you are in pleasure, transcendental bliss, there will be no more possibility of this material suffering. That is instructed here:

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasaḥ

There is also another statement in the Bhagavad-gītā: yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. There are many yogis, but that yogi who is thinking of Kṛṣṇa always, man-manā bhava mad-bhaktaḥ, mad-gatenāntar-ātmanā, sa me yuktatamaḥ: "In My opinion that is… He is the first-class yogi." Not to show any magic. Magic, that is magic, that if he does not suffer from any suffering, that is the greatest magic. But that will be done by a devotee. And Kṛṣṇa also recommends.

So our life should be… This Kṛṣṇa consciousness movement is being spread only for this purpose. What is this? Śṛṇvanti kathayanti ca. Mad-āśrayāḥ kathā mṛṣṭāḥ. When we shall feel pleasure by hearing about Kṛṣṇa or talking about Kṛṣṇa, we must know that we are making progress on the path of perfection. And at that time any kind of this material suffering will not be felt. This is the practical effect of executing devotional service.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.24

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Bombay, November 24, 1974

Nitāi: "O My mother, O virtuous lady, these are the qualities of great devotees who are freed from all attachment. You must seek attachment unto such holy men, for this counteracts the pernicious effects of material attachment."

Prabhupāda:

ta ete sādhavaḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyaḥ
saṅga-doṣa-harā hi te
[SB 3.25.24]

So at our present moment we are saṅga-doṣa-yukta, we are contaminated by the attachment of modes of material nature. Some of us contaminated by the sattva-guṇa, some of us are contaminated by the rajo-guṇa, and some of us is contaminated by the tamo-guṇa, and some of us is contaminated by the tamo-guṇa. So out of the three, the rajo-guṇa and tamo-guṇa is very dangerous. Rajas-tamo-bhāvāḥ [SB 1.2.19]. Rajo-guṇa and tamo-guṇa means kāma-lobhādayaś ca ye, to be contaminated by lusty desires and greediness. So one has to overcome in the beginning, at least, the contamination by rajo-guṇa and tamo-guṇa. At the present moment, especially in this age, the contamination of tamo-guṇa is very prominent, and little rajo-guṇa also, but sattva-guṇa is practically nil in this age, Kali-yuga. It is said in the śāstra that sattva-guṇa will be practically nil. Rajas-tamaḥ. And the aim of life is to become free from all the contaminations, even sattva-guṇa contamination. This has been explained in the Bhagavad-gītā very nicely in the Fourteenth Chapter, how to become not contaminated, disinfected.

So here Kapiladeva advises that "Mother, if you want to be disinfected, uncontaminated by this material nature, then you associate with sādhu." That was the beginning.

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

This was the beginning, how to become uncontaminated. We have got some attachment to the material modes of nature. That is the cause of our bondage. Now, if we want to be free from this bondage, uncontaminated, then the same attachment should be transferred to the sādhu. Sa eva sādhuṣu kṛtaḥ, the same attachment. Everyone has got attachment. Nobody is free of attachment. The Māyāvādī philosophy, they say that "Stop this attachment." The Buddha philosophy says that "Make this attachment zero." This is also a little advancement, but it is not possible to make our attachment zero. That is not possible. Therefore Bhagavān says in the Bhagavad…, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Just like a child has got attachment for playing, and gradually, his attachment should be transferred for reading, going to school, education. But if you stop his attachment, then he will become mad. You must give something. Paraṁ dṛṣṭvā nivartate. Just like we are. To the Western devotees, we are advising them-at least, those who are accepted as our disciples, they must-no meat-eating. They are accustomed to meat-eating, but that how this meat-eating has been stopped? We have given them nice things, kacuris, śṛṅgāra, rasagullā. So they have given up meat-eating. So you must give something more palatable. Then detachment will be possible. First of all nullify the attachment, and then give him better attachment. Then he will forget. Paraṁ dṛṣṭvā nivartate. You cannot force a living entity by force. Gradually… The same example: a child has got attachment, but by some system, its attachment is turned over.

So similarly, our consciousness is there. Somehow or other, it is now contaminated. So gradually, this contaminated consciousness has to be purified, and then Kṛṣṇa consciousness automatically will arise, will be awakened, because the Kṛṣṇa consciousness is original consciousness. Somehow or other, it is now covered by material attachment. So how to give up this material attachment and become attached to Kṛṣṇa, developing Kṛṣṇa attachment? The process is sādhu-saṅga [Cc. Madhya 22.83]. That is… Sa eva sādhuṣu kṛtaḥ mokṣa-dvāram apāvṛtam. We have got so many attachment for so many things in the material world, and if you simply… You cannot make it zero; that is not possible. You have to purify. Just like if there is some disease in the eyes, if you simply say, "Pluck it out," that is not treatment. Treatment is: you must remove the disease. If there is cataract, by some way or other, then your eyesight will be revived. Similarly, we have got desires, we have got kāma, krodha, lobha, moha, mātsarya. These are there. But you have to divert these things for Kṛṣṇa's service. Kāmaḥ kṛṣṇa-karmārpaṇe. Just like we have got very much attachment toward doing business, for earning money and become very happy. So Kṛṣṇa says, "Yes, you can do business. There is no harm. But you give Me the result." Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi, kuruṣva tad mad-arpaṇam [Bg. 9.27]. He does not say that you have to do something particular. Of course, bhakta, bhakti, but one who is not accepting bhakti cult immediately, to him Kṛṣṇa says, "All right, never mind. Whatever you do, that's all right." Yat karoṣi. He does not say that "Do this." Yat karoṣi yaj juhoṣi yad aśnāsi. "Try to give it to Me."

That is the beginning of bhakti-yoga. If you do business and you earn money and spend it for Kṛṣṇa consciousness, that is also bhakti. That is also bhakti. Just like vivid example is Arjuna. Arjuna is a fighter, and by fighting, he became a devotee; not by chanting Hare Kṛṣṇa, but by fighting. Kṛṣṇa advised him to fight. He was, rather, because he was a Vaiṣṇava, he was not willing to fight, to kill. Vaiṣṇava does not like to kill. But if there is necessity… Just like Arjuna had to kill. That is by the order of Kṛṣṇa, not by his own will. By his own will, Kṛṣṇa did…, Arjuna did not like to kill, to fight. That is Vaiṣṇava's natural instinct. He does not wish to do harm or to kill anybody. But when a Vaiṣṇava knows that Kṛṣṇa wants it, he doesn't care for his own consideration. "Never mind." That is practical example, Kṛṣṇa.

So similarly, sva-karmaṇā tam abhyarcya [Bg. 18.46]. Everyone has got his some particular duty, occupation. If, by executing your occupational duty, you worship Kṛṣṇa, then your life is perfect. That is the instruction given in Śrīmad-Bhāgavatam, Naimiṣāraṇya.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya

saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Ataḥ pumbhir dvija-śreṣṭhāḥ. Pumbhiḥ, by person. Everyone is engaged in some occupational duty. Formerly it was the varṇāśrama: brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, sannyāsī. Everyone has got some particular duty according to his position. Now, the different occupational duties have expanded. It doesn't matter. If you are engineer, if you are medical man, if you are something else, it doesn't matter. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. But try to serve Kṛṣṇa by the result of your work. That is bhakti. That we have to learn. Our Kṛṣṇa consciousness movement does not mean that we are going to stop all activities. No, this is not our mission. You be engaged in your activities, but don't forget Kṛṣṇa. This is our mission. Be always Kṛṣṇa conscious.

Therefore Kṛṣṇa says… How to become Kṛṣṇa conscious? Yat karoṣi: "Whatever you do," kuruṣva tad mad-arpaṇam: "the result you give Me." Then it will be Kṛṣṇa consciousness. You always think that you are doing for Kṛṣṇa. Of course, by the order of Kṛṣṇa or by His representative, not whimsically. If you do something nonsense and if you think that "I am doing for Kṛṣṇa," that will not be accepted. It must be verified by the acceptance of Kṛṣṇa and Kṛṣṇa's…, or Kṛṣṇa's representative. Arjuna did not fight without Kṛṣṇa's order. Therefore we must receive the order. If we say that "We do not find Kṛṣṇa. How shall I…?" then Kṛṣṇa's representative. That is sādhu. The Kṛṣṇa's representative is sādhu. Therefore Kapiladeva is advising herewith that "You, mother, you associate with sādhus." Ete sādhavaḥ.

He has described the symptoms of sādhu. By the last three, four ślokas, he has described what is the symptom. Everything should be accepted by the symptom, characteristic. Not that anyone will come: "I am a sādhu." No. We must know by the characteristic of sādhu. That has been described. Similarly, incarnation of God, not that anyone will come and say, "I am incarnation of God." That will not be accepted. We have to see the characteristics of God as they are stated in the śāstra, then we can accept somebody as God by uncommon quality.

So apart from God, now our present problem is that we are entangled by the infection of material qualities, rajas-tamo-bhāvāḥ [SB 1.2.19] especially. Kāma-lobhādayaś ca ye, ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. We have to conquer over the quality, the infection of quality of rajas-tamaḥ, and then we have to situate ourself in sattva-guṇa. Then we are in the safe position. And if we do not allow to be infected again by the rajo-guṇa and tamo-guṇa, if we keep ourself purely in sattva-guṇa, that is called śuddha-sattva, simply purified sattva-guṇa. Then we will be able to understand what is Kṛṣṇa, what is God. So not only we have to acquire the qualities of sattva-guṇa, satyaṁ śamaḥ śaucaḥ ārjavaṁ titikṣā, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam… [Bg. 18.42]. These are the characteristic of sattva-guṇa: truthful… So much so truthful that, as they are stated by the commentators, that even an enemy asks some secret from you, you can say. Suppose a thief has come: "Now, what you have got in your box?" So if you say, "I have got so many thousands of rupees" or "hundreds," truthfulness should be like that. Even to your enemy it should be disclosed. That is called truthfulness. Satyaṁ śamaḥ damaḥ śaucaḥ, cleanliness. Then controlling the mind, controlling the senses, and simplicity, very simple in behavior, ārjava; titikṣā, tolerance; and full knowledge; vijñānam, practical application of knowledge; āstikyam, full faith in Vedic literature and in God. These are the qualification of sattva-guṇa.

So everything can be attained very nicely and easily simply by this sādhu-saṅga. Sādhu-saṅga [Cc. Madhya 22.83]. Therefore we repeatedly say that we are trying to create some sādhu so that in different parts of the world they will preach Kṛṣṇa consciousness, and people will be able to associate with them, and they will become purified. This is Kṛṣṇa consciousness movement, that sādhu-saṅga. It is very essential. People are suffering on account of being contaminated by the tamo-guṇa and rajo-guṇa, becoming entangled simply by lusty desires always, just like cats and dogs. So they are becoming more and more entangled. Unfortunately, they do not know that there is life after death, but they do not know what kind of life is going to happen next after death. They are blind, andha. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The leaders are also blind.»> … tathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ there is. How you can deny it? The authority says. And we have got experience also. We are having dehāntara from boyhood to childhood, from childhood to boyhood, from boyhood to youthhood. In this way, we have changed so many bodies, dehāntara. This is called dehāntara. Similarly, after death, there will be dehāntara. It is very reasonable, but people do not believe it.

So this is our position, and the human life is the opportunity to stop this dehāntara. And to stop this dehāntara, that is the main business. And how it can be done? Simply by understanding Kṛṣṇa. And how you can understand Kṛṣṇa? Simply by association of the devotees. That's all. It is not very difficult. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Rūpa Gosvāmī says. If you get some faith, "Now I shall become free from this material attachment," then, as it is advised here, sa eva sādhuṣu kṛtaḥ. The attachment we have got for material enjoyment-similar attachment should be for the sādhu, that's all. Suppose I want to drink. As I become mad without getting any drinking, similarly, when you become mad without sādhu-saṅga [Cc. Madhya 22.83], then you are liberated. You have to simply divert the attachment. Not to speak of drinking, even those who are smoker, if he cannot smoke for one hour, his throat becomes dried up, "Give me biḍi. Give me biḍi." So as you have got attachment for the biḍi, similar attachment for sādhu will be our liberation. Tat kṛtaḥ sādhuṣu. That is to be learned. That you can learn with sādhu-saṅga, if you mix with the sādhus. Therefore our mission is if we can create some sādhu and they distribute themself all over the world… As Caitanya Mahāprabhu says,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

He wants that in every village, every town of the whole world, there may be a center of Kṛṣṇa consciousness so that people will take advantage of it and they will also become sādhu. This is the mission of Kṛṣṇa consciousness.

So the sādhus have been described in different way:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

We have discussed these verses. A sādhu… Because everything you want to learn, you have to take some penance voluntarily, so we have to give up something in the beginning. Just like we advise, "No illicit sex, no intoxication, even up to smoking biḍi and taking tea." So one who is accustomed to these habits, for him to give up immediately these things, it becomes a little painful. Therefore one has to become tolerant, "Never mind. I will have to become free." Just like to become cured from some disease, we agree to undergo surgical operation although it is very painful, tolerate; similarly, we have to learn toleration although there will be some pain. That is called titikṣavaḥ.

At the same time we have to become kāruṇikāḥ, taking compassion on the fallen souls. We have to go from country to country, town to town, city to city, village to village, to enlighten them to become Kṛṣṇa conscious. That is sādhu's duty. Those who are preachers, they are better sādhu than those who have gone to Himalaya. The sādhus who have gone to Himalaya for his personal benefit, that is also good, but those sādhus who are preaching and facing so many difficulties, so many opposing elements, they are better sādhu. They are better sādhu. They are fighting for Kṛṣṇa's sake. So kāruṇikāḥ. Because they are more compassionate. One sādhu has gone to Himalaya, sitting there in a secluded place not to be bothered by any asādhu. That is also nice, but that is personal interest. But those sādhus are not gone to Himalaya but have left Vṛndāvana, easy life, and gone to fight to the world, they are better sādhu. That is the opinion of Kṛṣṇa. Ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati [Bg 18.68]. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Those who are preaching the message of Bhagavad-gītā, facing many opposing elements, many difficulties, Kṛṣṇa says, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: [Bg. 18.69] "Nobody is dearer than him."

So if you want to become very quickly under the recognition of Kṛṣṇa, then every one of you become a preacher of Kṛṣṇa consciousness. That is the message of Caitanya Mahāprabhu.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

And in India everybody is conscious of Kṛṣṇa. Somebody… I am asked in foreign countries, "How many Kṛṣṇa conscious people are there in India?" That "India… In India the cent percent, they are Kṛṣṇa conscious. Unfortunately they have artificially covered that by the so-called blind leaders." Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The leaders are advising them, "What is the use of becoming Kṛṣṇa conscious? Now you become technical conscious." So no, that will not make us happy. We have to become Kṛṣṇa conscious, especially in India, because he has got his birth in India for developing Kṛṣṇa consciousness. So we should not give up this opportunity. Not only that, we shall become fully Kṛṣṇa conscious, and we shall go out, outside India, to preach Kṛṣṇa consciousness movement. That is para-upakāra. That is the best welfare activities in the human society. That is Caitanya Mahāprabhu's mission. Bhārata-bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]. Of course, He expected from the human being, not from the cats and dogs.

So sādhu-saṅga [Cc. Madhya 22.83] is so essential. And sādhu's symptoms are described. And suhṛdaḥ. Suhṛdaḥ. We have already explained. Suhṛdaḥ means well-wisher for everyone. His heart is full of well-wishing for everyone. "Everyone" means for Indians, nationals? No, sarva-dehinām. Sarva-dehinām, all bodies, even for the cats and dogs. A devotee wishes welfare even of the cats and dogs by giving him prasādam: "Take little prasādam." So the dog will be also… There is an instance during Caitanya Mahāprabhu's time. Devotees from Bengal were going to see Caitanya Mahāprabhu, and on the way a dog also began to follow them. So the leader of the party, Śivānanda Sena, he was also giving food, prasādam, to the dog, and they had to cross one river, and the boatman would not take the dog. Śivānanda Sena paid him some more money, that "You take the dog." This is Vaiṣṇava, that "This dog has taken our company. He is going with us. How I can leave him behind?" So he paid more money: "Please take this dog." This is called suhṛdaḥ sarva-dehinām [SB 3.25.21]. And the dog was emancipated. He went to Caitanya Mahāprabhu, and he was sitting as dog, and Caitanya Mahāprabhu was eating something and throwing it to the dog. In this way, the dog got Vaikuṇṭha. This is Kṛṣṇa consciousness movement, that this consciousness, this sympathy for everyone, can dispatch even a dog to Vaikuṇṭha. Suhṛdaḥ sarva-dehinām.

Ajāta-śatravaḥ: A Vaiṣṇava is not enemy of anyone, ajāta-śatravaḥ śāntāḥ, always peaceful. Sādhavaḥ sādhu. This is the first, preliminary symptoms of a sādhu. The next? Mayy ananyena bhāvena: "simply attached to Kṛṣṇa," ananyena bhāvena. These are the external, and these are internal. Ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām. Simply as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], so a devotee, a pure devotee, is simply attached to Kṛṣṇa. They are not dis… A devotee is not disrespectful to other demigods. That is a mistake, that "These Kṛṣṇa devotees, they do not care for other demigods." No. A Kṛṣṇa devotee cares for the other demigods very rightly because he knows what is the position of the other demigods in comparison to Kṛṣṇa. Just like Durgā, Goddess Durgā. In the Brahma-saṁhitā the goddess Durgā is worshiped. In which way? Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Mother Durgā is the external energy, or potency, of Kṛṣṇa, and she is so powerful that sṛṣṭi-sthiti-pralaya-sādhana, she can create, she can maintain, and she can annihilate, or bring devastation. She is so powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. And mother Durgā is so powerful alone. Chāyeva yasya bhuvanāni bibharti durgā: "But she is acting not independently, but like the shadow," chāyeva. Chāyeva yasya bibharti bhuvanāni: by the indication of Kṛṣṇa. That is explained in the Bhagavad-gītā also: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So don't think that this material energy is working independently. She is working under the direction of Kṛṣṇa. So a devotee knows this. Just like a policeman is working. A sane man knows that he is working not independently, but under the government order. This knowledge required, not that that because policeman has got some power, he becomes God. No. God is not so cheap. You can accept… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. God has got multi-energies. One of the energies is Durgā, not that she is all in all, no. There are many millions of Durgās, many millions of Śivas, because there are many millions of universes. Just like many millions of police force, similarly, these demigods, there are many, many millions. But God is one. God is not million. Of course, He can expand in million forms; that is different thing. Svāṁśa, vibhinnāṁśa.

So this devotee offers respect to the demigods as the assistant or energy of the Supreme Personality of Godhead, not as the supreme power. That is the difference. And one who does not know what is God, they take these demigods as supreme. They are less intelligent. So therefore a devotees offer respect to the demigods, but he knows that Supreme Lord is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Therefore, mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām. Dṛḍha-vrata. Bhajante māṁ dṛḍha-vratāḥ, Bhagavad-gītā.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

Ananya-bhāvena. They… It is not that they disrespect demigod; they give proper respect to everyone. What to the demigods? Even to the ant.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Amāninā. Everyone is given respect by Vaiṣṇava. Mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ. But they are ready to give up family, relatives, everything. Sarva-dharmān parityajya [Bg. 18.66]. Mat-kṛte, only for Kṛṣṇa's sake, they can… This is sādhu. Then what is their business, activities? Mad-āśrayāḥ kathā mṛṣṭāḥ. They simply take pleasure in talking about Kṛṣṇa. They simply take pleasure, śṛṇvanti kathayanti ca, by hearing about Kṛṣṇa. We have got so many things to hear about Kṛṣṇa, how Kṛṣṇa is fighting, how Kṛṣṇa is killing the demons, how Kṛṣṇa is behaving with the gopīs, how Kṛṣṇa is playing as a cowherd boy, so many things we have got. Therefore Kṛṣṇa has given us so many literature. If you simply hear and talk about Kṛṣṇa… We are translating all these books about kṛṣṇa-kathā. Already there are about one and half a dozen books, big, big books. We have to publish sixty books like that, simply about Kṛṣṇa, simply about Kṛṣṇa, apart from Bhagavad-gītā. So we can read. Śṛṇvatāṁ kathayanti, śṛṇvanti kathayanti. So we have got enough to become sādhu if you simply hear about Kṛṣṇa and speak about Kṛṣṇa. Tapanti vividhās tāpā naitān mad-gata-cetasaḥ. The immediate relief will be that we shall be saved from the sufferings of this material condition of life.

So these are the symptoms of sādhu, and Kapiladeva is summarizing, "Mother," ta ete sādhavaḥ sādhvi sarva-saṅga-vivarjitāḥ, "these symptoms are visible when one has no more any material attachment." Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. This is sādhu, no more designation, "I am Hindu," "I am Muslim," "I am Christian," "I am American"-these devotees, they have got no such conception. They are… Every one of them is thinking, "I am servant of Kṛṣṇa." This is called sarvopādhi-vinirmuktam. These are upādhi. Even this varṇāśrama, that is also… "I am sannyāsī," "I am gṛhastha," "I am vānaprastha." Caitanya Mahāprabhu has rejected all these things. Nāhaṁ vipro na ca nara-patiḥ: "I am neither brāhmaṇa, nor kṣatriya, nor vaiśya, nor śūdra." Then what You are? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "This is My position." This is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170], no more designation.

So if we become no more designation, then immediately the whole world becomes Vaikuṇṭha. We are fighting-"I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am Indian," "I am German." The whole disturbance is there. "This is my land. This is your land." The whole world is doing. As soon as they become Kṛṣṇa conscious, immediately this hellish world become Vaikuṇṭha, immediately, tat-kṣaṇāt. Simply one has to learn.

So such important movement we should take very seriously and try to spread it all world wide. That will be the best service to the human society.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.25

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Bombay, November 25, 1974

Nitāi: (leads chanting, etc.) "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and therefore he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."

Prabhupāda:

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

So here it is recommended, satāṁ prasaṅgāt, talks between devotees. Satām means devotee, not ordinary person; those who are devotees, sat. Sat and asat. There are two things. Sat means which exists, and asat mean which does not exist-temporary. That is called asat. This material world is asat. Therefore Vedic injunction is asato mā sad gama: "Don't keep yourself within this material world." (aside:) That child… Asato mā.

So people who are interested in materialistic life, they are called asat. Caitanya Mahāprabhu was asked by a devotee that "What is the behavior of a Vaiṣṇava, of devotee?" Vaiṣṇava means devotee. (aside:) Who is this? Who is making noise? So Caitanya Mahāprabhu, being inquired, "What is the duty of a devotee?" (aside:) …what is the sound?

Brahmānanda: They're doing it purposely.

Prabhupāda: Oh, that's all right. That's all right. Never mind. Caitanya Mahāprabhu said, asat-saṅga-tyāga, ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. Asat-saṅga-tyāga, ei vaiṣṇava-ācāra. He, in one line, He said that "First of all, Vaiṣṇava, his business is to avoid the company of asat." Asat means those who are materialistic interest. Asataḥ. Asato mā sad gama. This is very important thing. We have established this Kṛṣṇa consciousness society-means that to avoid the asat-saṅga, to avoid the… Of course, we are preaching Kṛṣṇa consciousness amongst the people who are interested in material subject matter. But we are not associating with them. We are associating with Kṛṣṇa, because we don't talk anything except Kṛṣṇa. We are not interested with their business. Everyone is interested with his own business. Similarly, we are interested with our own business, Kṛṣṇa consciousness business. Even if we go to a materialistic person, we canvass, "Kindly become our member. Kindly read this book. Purchase this book," so we are not going to take their activities. We are trying to bring them in our activities.

So asat-saṅga-tyāga, vaiṣṇava-ācāra. The Vaiṣṇava, he should be always careful not to intermingle, means not to take up their ideas and thoughts. No. That is vaiṣṇava-ācāra. Asat-saṅga-tyāga, ei vaiṣṇava. And why they should be avoided? Asat eka strī-saṅgī, kṛṣṇa-abhakta. Who is asat? Asat means those who are very much attached to sense gratification. Sense… The culmination of sense gratification is sex life. So those who are too much attached to sex life, strī-saṅgī, and kṛṣṇa-abhakta, and not devotee of Kṛṣṇa, they are asat. So those who are actually serious to make advance in spiritual life, they should avoid the asat.

asat-saṅga-tyāga-ei vaiṣṇava-ācāra
'strī-saṅgī'-eka asādhu, 'kṛṣṇābhakta' āra

So if we discriminate like this, then we shall be advancing. Apavarga-vartmani. Taj-joṣaṇād āśu apavarga-vartmani śraddhā bhaktir anukramiṣyati. Just like if we are diseased, there is infectious disease, epidemic, so we should be careful not to be infected by the infectious disease. Śrī Sanātana Gosvāmī said in Hari-bhakti-vilāsa… He has written one book, "The Behavior of the Vaiṣṇava," Hari-bhakti-vilāsa. So in that book he has recommended, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. He has said that "One who is not Vaiṣṇava by his behavior, by his action, by his mode of life, if he speaks something from śāstra, especially hari-kathā…" Hari-kathā means Bhagavad-gītā, the Purāṇas, out of which the Bhāgavata, Mahāpurāṇa. So we should not hear from a professional reader, or avaiṣṇava, or Māyāvādī. Caitanya Mahāprabhu has warned, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If we hear Bhagavad-gītā-that is kṛṣṇa-kathā, hari-kathā-we should not hear from the Māyāvādīs or avaiṣṇava. Then it will not be effective.

There are so many Māyāvādīs and avaiṣṇava, they practically do not accept Kṛṣṇa even the Supreme Personality of Godhead, and they dare to speak on Bhagavad-gītā. Just see the fun. He does not accept Bhagavad-gītā as it is, and he wants to comment and give his ṭīkā. So you'll never derive any benefit. Therefore here it is said, satāṁ prasaṅgāt. You should hear Bhagavad-gītā and Śrīmad-Bhāgavatam from the devotees, not from a third-class man, no. Third class means those who are materialistic. So therefore Caitanya Mahāprabhu has warned that māyāvādi-bhāṣya śunile haya sarva-nāśa. If you happen to hear from a Māyāvādī, impersonalist, who does not accept Kṛṣṇa as the Supreme Personality of Godhead, or does not know what is Kṛṣṇa, if such person reads Bhagavad-gītā and Śrīmad-Bhāgavatam, you will never derive any benefit. You can go on hearing them for hundreds of years; still, you will never understand what is Kṛṣṇa. That is forbidden. Sanātana Gosvāmī has forbidden, that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam. Hari-kathā, talks, discussion on Hari, or Kṛṣṇa, that is amṛta. Amṛta means nectarine. If one hears, then he gets his amṛta. Amṛtatvam.

So amṛtatvāya kalpate. Amṛta means no more birth and death. Mṛta means birth and death, mṛtyu, but amṛta means to stop birth and death. The whole spiritual life means to stop this birth, death, old age and disease, to get amṛta, no more birth, no more death. That is the real aim of spiritual life. Of course, as it is stated in the Bhagavad-gītā, the spiritual life begins if one is pious, if one is pious. Ārto arthārthī jijñāsuḥ. Catur-vidhā bhajante mām. Kṛṣṇa said, "Four classes of men…" Catur-vidhā bhajante māṁ sukṛtinaḥ arjuna. Sukṛti. Sukṛti means pious. One who has got background, pious life, not impious life, sinful life, such pious men, out of them, four classes of men, catur-vidhāḥ, they come to devotional life, begins. Who are they? Ārtaḥ, those who are distress; Ārtaḥ arthārthī, those who want some money; jijñāsuḥ, those who are inquisitive; and jñānī. So ārto arthārthī, they are in the lower grade. And jñānī and jijñāsuḥ, they are in the higher grade. But still, they are not pure devotee, because they want something. Ārtaḥ, the distressed, he comes to Kṛṣṇa in the temple or in the church to beg something, material profit. That is also good because he has come to Kṛṣṇa. "Kṛṣṇa, I am distressed. Kindly save me from this distressed condition." "Kṛṣṇa, I require some money. Kindly, if You give me some money, I can live very peacefully." Generally. So because they have come to Kṛṣṇa, therefore they are called sukṛtinaḥ. Sukṛtinaḥ means pious. And there are others, who are duṣkṛtina, impious, sinful. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They are not even human being who do not accept the authority of the Supreme Lord. Duṣkṛtino mūḍhāḥ. And they have been described as mūḍhāḥ. Mūḍha means rascal, foolish. Real meaning of mūḍha is ass. So those who are like that, duṣkṛtinaḥ, and full of impious activities, narādhamāḥ, lowest of the mankind, māyayāpahṛta-jñānāḥ, whose knowledge has been taken away by the illusory energy, na māṁ prapadyante, they do not accept Kṛṣṇa, the Supreme Personality of Godhead.

So in order to become a devotee of Kṛṣṇa we must associate with devotee. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. Then, by reciprocation with devotees, if one is… One comes to devotee also if one is pious. If something is there on the background, piety, then he comes to a devotee. So by mixing with devotee, by associating with devotee, our knowledge for salvation or getting out of the clutches of this māyā, repetition of birth and death, increases. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. The discussion on kṛṣṇa-kathā is vīryavān. Just like when there is sex life, if the man is vīryavān, there will be pregnancy. Similarly, if we hear from devotee, then immediate action will be there, some inclination that "Why not become Kṛṣṇa conscious?" That is vīryavān. "Why not become Kṛṣṇa conscious?" That is called śraddhā. Śraddhā bhaktir anukramiṣyati. Taj-joṣaṇād āśu apavarga-vartmani śraddhā. This is called śraddhā. If, by hearing from the devotees or in the association of devotees, one is inclined, "Now, why not become Kṛṣṇa conscious?" that is very nice, sukṛtinaḥ, immediately the effect of pious activities. Ādau śraddhā. That is the beginning of spiritual life. And if you want to develop your spiritual life more and more, then satāṁ prasaṅgāt, then you have to associate with devotees. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15].

And sādhu we have described already in three, four verses. The summary-a sādhu means a devotee. Api cet su-durācāro bhajate mām ananya-bhāk. Ananya-bhāvena, without any deviation, unflinching, staunch devotee, they are called sādhu. So we have to associate with sādhu. Satāṁ prasaṅgāt. When you discuss about Kṛṣṇa with sādhu or devotees, it becomes very pleasing. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ [SB 3.25.25]. Rasāyanāḥ means there is some taste. Just like you eat something; there is some taste. That is called rasa, or mellow. Then… Just like in the Bhagavad-gītā Kṛṣṇa says, raso 'ham apsu kaunteya [Bg. 7.8]. Rasa. Rasa means when you are thirsty, when you drink water, you taste something very nice to quench your thirst. So Kṛṣṇa has instructed that "To begin with, you can think of Me, aham, while you drink water." It is not difficult. Everyone can practice it, so easy thing. Everyone can practice it. Everyone drinks water, and the rasa, the taste, the nice taste, when you are thirsty, how it is palatable by drinking water. Without water, sometimes we die, and by getting little sip of water, we live. Water is so important. So water, we drink everyone, and there is rasa, that taste. That taste, if we simply think, "Here is Kṛṣṇa," very easy thing… Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. As soon as you see the sunlight in the morning, you can think. Kṛṣṇa says. Why do you say, "Can you show me God?" God is showing you Himself. Why don't you see it? If you close your eyes, how you can see God? He says, "I am this." According to our position…

Just like here it is said, śraddhā ratir bhaktir anukramiṣyati. Anukrama means gradually, not that all of a sudden you can expect to see God, but you become qualified to see God. This is the way. Śraddhā ratir bhaktir anukramiṣyati. Ādau śraddhā. Just like with śraddhā. Somebody is thinking, "This hari-kīrtana is nuisance." They are amongst those, duṣkṛtino mūḍhāḥ. Those (who) are thinking that this hari-kīrtana, hari-kathā, which we are trying to spread all over the world, and they are accepting all over the world… And in India, especially here in Bombay, they are sending complaints to the police that we are creating nuisance. Just see the fun. Where Kṛṣṇa is born and kṛṣṇa-kathā is there, Bhagavad-gītā-we have not imported this book from elsewhere-now we are so fallen that we are thinking that "This kṛṣṇa-kathā, this chanting of Hare Kṛṣṇa, is creating nuisance." Just see how much we have advanced after getting independence. They are complaining that we are creating nuisance. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Kīrtana is recommended in the Bhagavad-gītā satatam, always, twenty-four hours. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. And worshiping the Deity with attention, with care. These things are going on here, and people are complaining we are creating nuisance. Just see. Asat is so dangerous. Therefore we have to create a society of sat. Then the world will be saved. Otherwise they are going to the hellish condition of life.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

So if we want to save ourself-We do not know how to save. Gaḍurikā-pravāha. Gaḍurikā-pravāha-nyāya. There is a logic of gaḍurikā-pravāha. One man is doing something, and another man is following. Of course, if you follow a saj-jana, a devotee, that is very nice. But if you follow a rascal, then you also become rascal. But at the present moment the whole world is full of rascals, mūḍhāḥ, duṣkṛtinaḥ, narādhamāḥ. "Why do you call mūḍhāḥ duṣkṛtinaḥ narādhamāḥ? There is so much advancement of education. There are so many universities, so many degrees." But Kṛṣṇa says, māyayāpahṛta-jñānāḥ: [Bg. 7.15] "Their so-called knowledge has no value because the essence of knowledge is taken away by the illusion." "Now why you say? They are educated. No, their knowledge has been taken away? Why? What is the reason?" The reason is āsuraṁ bhāvam āśritāḥ: "They have taken to the nonsense philosophy of godlessness." That's it. For this reason their so-called education, university education, degrees, are simply illusion of māyā.

Bhaktivinoda Ṭhākura has sung one song, jaḍa-vidyā jato, māyāra vaibhava. This material education without God consciousness is expansion of the influence of māyā. Jaḍa-vidyā jato, māyāra vaibhava, tomāra bhajane bādhā. They are simply impediments in the matter of advancing Kṛṣṇa consciousness. Tomāra bhajane bādhā. Anitya saṁsāre. And why? Now, result of godless material education means that anitya saṁsāre moha janamiyā. We are already illusioned. Anyone who has come to this material world, he is illusioned. But advancement of so-called material education means the increasing of the same illusory propaganda. Jaḍa-vidyā jato, māyāra vaibhava, tomāra bhajane bādhā, anitya saṁsāre moha janamiyā. They are trying to become happy in this temporary material life. He has forgotten that he is eternal. Even if we become very happy, temporary life in this life, that will also illusion because we will not be allowed to stay and enjoy the status. But they do not understand.

So these things are to be understood in the association of devotees. A devotee knows everything. Tattva-darśinaḥ.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśī means who has actually seen the truth. Oṁ tat sat. One who has seen the Supreme Truth. That Supreme Truth is Kṛṣṇa. Therefore Kṛṣṇa says that "You are searching after the truth. You are studying the Vedic literature, Vedānta-darśana. That is very good. But what is the goal of Vedānta-darśana?" Veda means knowledge, and anta means the end, Vedānta, the ultimate knowledge. What is that? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Kṛṣṇa says that "If you are actually studying Vedānta, then ultimately you have to understand Me." Vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham: "I am the compiler of Vedānta, and I understand. I am the knower of Vedānta." So if you hear from Kṛṣṇa what is Kṛṣṇa, that is actually understanding Vedānta. If you do not understand Kṛṣṇa and if you simply advertise yourself Vedāntī, that will not help you.

Therefore, without this knowledge, there is… They have been called in the Bhagavad-gītā as mūḍhāḥ. Mūḍho 'yaṁ nābhijānāti, mohitam [Bg. 7.25].

tribhir guṇamayair bhāvair

ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam
[Bg. 7.13]

The mūḍhas, they do not know it. So anyone who is in this material world, more or less, we are all mūḍhas. This morning I was walking while walking on the beach. More or less, we are all mūḍhas. Without being mūḍhaḥ, nobody comes here in this material world. Beginning from Brahmā down to the small ant, we are all mūḍhas of different degrees. So in order to become really learned, not to remain mūḍha, we have to associate with devotee. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. Then it will be relishable. Relishable. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. When it is relishable… Actually, when you take some foodstuff, if it is relishable, it gives you contentment, ”Oh, very nice food.” So bhavanti hṛt: ”It is pleasing to the heart.” ”Oh, such a nice food.” And pleasing to the tongue. Similarly, when kṛṣṇa-kathā is discussed amongst the devotees, it is pleasing to the heart and pleasing to the ear. Unless you taste, relish something through the ear and through the heart, how you can steadily follow kṛṣṇa-kathā? So that requires little training. And that training is given by the devotees, by their practical life, by their daily behavior, their routine work. If we follow, taj-joṣaṇāt… Joṣaṇāt means to practice, is it not? What is given, joṣaṇāt? Cultivation, yes. Cultivation means practice. Practice.

So the ācāryas and the devotee, big, big devotees, they have given the routine work for cultivation. Just like we have got this Nectar of Devotion, how to cultivate devotional life. It is being very well received in European, American universities. In some of the universities they have made our Nectar of Devotion as textbook, ”The Science of Bhakti.” So there is everything. If we want to cultivate bhakti, it is not sentiment. Sentiment, of course, that may remain for some time. But it is a great science. We have to learn it scientifically. That is The Nectar of Devotion, the science of devotional life. So those who are interested, they may kindly read this book, Nectar of Devotion, cultivation. Taj-joṣaṇāt. And practical cultivation-if you live with the devotees, in the association, then there will be practical cultivation: to rise early in the morning, to offer maṅgala-ārātrika to the Deity, then study some Vedic literature, then take prasādam, then do this, do that. They go for preaching. Actually, this Kṛṣṇa consciousness movement, practically showing how to cultivate the devotional life, taj-joṣaṇāt. And if we do so, then āśu. Āśu means very soon, without delay, even in this life. Even in this life, not that we have to wait for another life. If we practice devotional service in this life, even for few days, still, it will be a permanent asset.

Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo ’tha patet tato yadi [SB 1.5.17]. If one takes to devotional service, tyaktvā sva-dharmam, giving up his routine duty… Sva-dharma means the brāhmaṇa, kṣatriya, vaiśya, śūdra. They have got the all…, or brahmacārī, gṛhastha, vānaprastha. They have got their particular duties. But nobody is following any duty. They are creating their own duty. So anyway, somehow or other, if one takes to Kṛṣṇa consciousness, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ, and practices for some time regularly, then again, due to bad association or by something, he falls down, so śāstra says that ”What is the loss? There is no loss. On the other hand, if a person is executing his occupational duties very nicely, but he does not know what is Kṛṣṇa conscious, then what is the gain? There is no gain.” No gain. Even if you become very pious by acting as a strict brāhmaṇa or a sannyāsī, but if you do not understand what is Kṛṣṇa, then there is no gain. It is simply waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

This is the verdict of Vyāsadeva. Śrama eva hi kevalam. You are very nice, executing your occupational duties. Dharmaḥ svanuṣṭhitaḥ. Svanuṣṭhitaḥ. You are brāhmaṇa. That’s nice. You are executing the brāhmaṇa’s duties very nicely, or a kṣatriya, or a vaiśya, or a medical man, engineer, whatever you may be. That’s all right. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ. But if, by executing your professional or occupational duties, you do not develop Kṛṣṇa consciousness… That is the main business of human life, Kṛṣṇa consciousness. So then dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathā… [SB 1.2.8]. Viṣvaksena-kathā means kṛṣṇa-kathā. Notpādayed yadi ratim. If you do not become inclined, śraddhā, this śraddhā of kṛṣṇa-kathā, then whatever you are doing-simply wasting your time, and it is a labor of love only, that’s all. Śrama eva hi kevalam. And a devotee, even if he falls down by chance… There is every possibility of falling down because māyā is very strong. And it is a fight against māyā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Duratyayā. Māyā is very strong. We are getting experience. Some of them are falling down. But still, whatever he has done sincerely, that is a permanent credit of his account.

That is confirmed in the Bhagavad-gītā, that yoga-bhraṣṭaḥ. Bhraṣṭa means falls down, fallen down. So he has got the asset. Therefore he’s not going to the other species of life. He’s getting again a human form of life. That is a great profit, because we have to change our body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. And that… We do not know. Kṛṣṇa does not say what kind of body, but there are so many, 8,400,000. Any one of them can happen. But a devotee who has fallen down, he is guaranteed again human life. And what kind of human life? Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate [Bg. 6.41]. He’ll get a life, human being, in a very rich family or in a very pious family. Those who are more advanced, they will get their next birth in a pious brāhmaṇa family, very pure brāhmaṇa family or Vaiṣṇava family. That is called śucīnām. And śrīmatām. Śrī means wealth or beauty. Very rich family, beautiful body he will get. So those who have got their birth in high-class brāhmaṇa Vaiṣṇava family and those who have got their birth in rich very aristocratic family, they should consider that ”This advantage is given to me by Kṛṣṇa. Because in my last life I could not finish my business of bhakti-yoga, now I have got it.” Therefore I said to the Americans that ”You have got wealth; you have got education; you have got beauty. This is the asset of your pious life. Now you utilize it for Kṛṣṇa consciousness. Then your life is perfect.” So not only in America, everywhere, it is not easy that one man is born immediately very rich and one man is born in very poor family or very ugly family. There is distinction. There is some superior authority. It is not accident. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. A living entity gets his body by superior administration, by nature’s quality. There is big science.

So if you become Kṛṣṇa conscious, then your life is secure, guaranteed. If you make complete the Kṛṣṇa conscious life in this life, then tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is wanted. But don't be neglectful. Those who have taken to Kṛṣṇa consciousness, they should be very serious. Why should you take another chance of getting birth in a very rich family or a brāhmaṇa family? That is also risky because it is not guarantee. Because generally, those who are rich, they don't care for Kṛṣṇa consciousness. "Oh, this Kṛṣṇa consciousness is meant for the poor fellow." Or if somebody is born in a brāhmaṇa family, he is also puffed up. He is thinking, "Oh, these are mlecchas, yavanas, Americans. Oh, I am brāhmaṇa. I am born in a very high family." That is a cause of falldown, yes, proud, pride, unnecessary pride. A Vaiṣṇava is very humble. Tṛṇād api sunīcena taror api sahiṣṇunā amāninā mānadena. We have already discussed. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21].

So these are the chance, human being, and there is Kṛṣṇa consciousness movement, there is Kṛṣṇa, Kṛṣṇa is advising personally-so many opportunities offered by this Kṛṣṇa consciousness movement. Why don't you take it? If you don't take it, then you are committing suicide.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.26

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Bombay, November 26, 1974

Nitāi: "Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind."

Prabhupāda:

bhaktyā pumāñ jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate ṛjubhir yoga-mārgaiḥ
[SB 3.25.26]

So the whole process of understanding the Absolute Truth... Absolute Truth means the Supreme Person, the Supreme Being, Absolute. There is no contradictory. Kṛṣṇa and Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's activities, Kṛṣṇa's paraphernalia, Kṛṣṇa's attributes-everything Kṛṣṇa. That is called Absolute Truth. There is no difference. Kṛṣṇa and Kṛṣṇa's form is not different. Kṛṣṇa's hand and Kṛṣṇa's leg not different. Just like we have got difference: this left hand is different from the right hand; the nose is different from the ear. We have got. Because this is called sagata-vigata-vibheda(?). Kṛṣṇa hasn't got that thing. That is called Absolute. It is stated in the Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti. Aṅgāni, we have got different parts of the body, limbs, for different purposes. But Kṛṣṇa can serve any purpose from any limbs of His body. Kṛṣṇa can eat by seeing only. Kṛṣṇa can go by thinking only. There are so many description that Kṛṣṇa is Absolute. So these contradictory things, how one can understand of the Absolute? He is absolute, advaya-jñāna. Absolute means no duality; everything is one.

So virāga, bhaktyā pumāñ jāta-virāga aindriyād. Here our material disease is that we want to satisfy our sense. This is material life. The whole material civilization is going on, we have repeatedly said... Advancement of civilization means advancement of sense gratification. That's all. So bhakti means just the opposite. So, so long we are, I mean to say, very much interested in sense gratification, there is no question of bhakti. That is not possible. So we have to reduce the tendency for sense gratification by increasing our devotional activities. That is the process. Therefore it is said, bhaktyā pumāñ jāta-virāga. Virāga, from where? Virāga means distasteful. Virakti. The other word is virakti: "No, no, I don't like." That is called virāga.

Rāga means attachment, and vi means vigata. Vigata-rāga. And from virāga-vairāgya. Jñāna-vairāgya. This is wanted. Human life is meant for jñāna and vairāgya. Two things required. We are continuing this material existence on account of rāga, attachment, attachment for sense gratification. That is the cause of material bondage. Material bondage means, we have explained several times, to accept one body, then create another body. We have got now this human form of body, and according to our, I mean to say, affection or infection to different qualities of the nature, we are creating another body. So in this way we are entangled. So unless we become virāga, virāga aindriyāt, sense gratification... These different changes of body are being possible on account of sense gratification. Nature or God or Kṛṣṇa will give me full facility. Just like in the Western countries especially, they are now trying to become naked, nudies. So nature will give them to stand naked like a tree, or tree, for many years. "You are so fond of become nudie. All right, you stand up here for ten thousand years without any dress." Nature will give you. Those who have no discrimination for eating-"Anything, damn rascal, let me. Give me. I will eat it"-"All right, then you can take the body of a pig and eat up to stool."

So nature will give you. Kāraṇaṁ guṇa-saṅgo 'sya.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu
[Bg. 13.22]

Why we are getting different bodies? Because we have got different tendency for sense gratification. Indriya, aindriyāt. This is the disease, material disease. Everyone has got tendency for sense gratification, but not all of them of the same type. They have got different types. So our material bondage means these different types of sense gratification. Therefore we have to stop this. We have to be detestful from this sense gratification. Then our spiritual life will begin. That is possible by bhakti.

Therefore here it is said, bhaktyā pumāñ jāta-virāga. Bhakti is so powerful that if you engage yourself in the bhakti-mārga or bhakti-yoga... Here it is said, ṛjubhir yoga-mārgaiḥ [SB 3.25.26]. Ṛjubhiḥ means very easy to perform. How? Now, dṛṣṭa-śrutān mad-racanānucintayā. Dṛṣṭa. You can see Kṛṣṇa. Kṛṣṇa is kind enough. Although Kṛṣṇa is beyond our vision-we cannot see with these eyes Kṛṣṇa-but Kṛṣṇa has agreed to be seen by you or by us. How? He has assumed this arcā-vigraha. Kṛṣṇa, this vigraha-don't think it is stone. Even it is stone you think, but Kṛṣṇa can become visible before you like a stone, because you cannot see beyond stone. That is Kṛṣṇa's mercy. Because your eyes or senses are so imperfect that you cannot see Kṛṣṇa present everywhere in His original spiritual... We have got difference between spiritual and material. We have got because we are imperfect. But Kṛṣṇa has no such distinction. Because He is Absolute, He can become spiritual, He can become material, as He likes. That does not make any difference of Kṛṣṇa. Then how Kṛṣṇa is almighty, all-powerful? He can change matter into spirit, spirit into matter. That is Kṛṣṇa. So don't think that, as the atheist class men, they think, that "They are worshiping an idol." Even it is an idol, still Kṛṣṇa. That is absolute. That is absolute nature of Kṛṣṇa. Even you think it is stone, it is metal, it is wood, still, He is Kṛṣṇa.

So how He is Kṛṣṇa, that will require your bhakti. Here it is said, bhaktyā, anucintayā. If you are thoughtful, if you are philosopher, and plus bhakti, then you will understand that even Kṛṣṇa is present here just like a stone, but stone is also Kṛṣṇa. How stone is also Kṛṣṇa? Now, Kṛṣṇa says in the Bhagavad-gītā,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

Me prakṛtiḥ: "It is My nature." Bhinnā me prakṛtir aṣṭadhā. So stone is another formation of earth. Earth, water, air, sky, mind, intelligence-they're all Kṛṣṇa. Because Kṛṣṇa says, bhinnā me prakṛtir aṣṭadhā. (aside:) That's all right. Get up. Nothing is different from Kṛṣṇa. Everything is Kṛṣṇa's energy. The Māyāvādī philosophers, they think that "Because everything is God, everything is Kṛṣṇa, then where is Kṛṣṇa? Kṛṣṇa is finished." But actually that is not. Kṛṣṇa is Kṛṣṇa; at the same time, He is everything. That is Kṛṣṇa. That we can understand by bhakti. Therefore it is said, bhaktyā. Bhaktyā. In Bhagavad-gītā also, Kṛṣṇa said, bhaktyā mām abhijānāti [Bg. 18.55]. These things can be understood not by ordinary person without any devotion. One who is bhakta, he can understand that Kṛṣṇa is everything and everything is Kṛṣṇa. Kṛṣṇa is everything-that is dṛṣṭa. When a bhakta sees a tree, he sees Kṛṣṇa. That is bhakta's vision.

It is explained in the Caitanya-caritāmṛta,

sthāvara-jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

A devotee, sthāvara-jaṅgama... Sthāvara means which cannot move. Just like tree, it cannot move, or a mountain, it does not move. And jaṅgama means moving. Just like we are moving, animals are moving, and other, so many other, living entities, they are moving. So a advanced devotee, he sees both of them, the standing, immovable and movable, but he does not see immovable or movable; he sees Kṛṣṇa. There is another statement in the Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Sadaiva means always. Sadā eva, sadaiva. Who sees? Now, one who is devotee, one who is fully absorbed in love of Godhead, premāñjana-cchurita, or whose eyes are anointed with love of Godhead. Not this eye. Premāñjana-cchurita-bhakti-vilo... That bhakti required. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Santaḥ, saintly person, sadaiva hṛdayeṣu vilokayanti. That is the position of santaḥ, always seeing Kṛṣṇa. He does not see anything else except Kṛṣṇa everywhere, but in everything, everywhere, the energy of Kṛṣṇa.

I will give you a practical example. If you love your child, if you see the shoe of the child, immediately you see your child. If you see the toy of your child, you see your child immediately. If you hear the voice of your child, immediately you see the child. This is practical. Similarly, if you have actually developed love of Kṛṣṇa... And Kṛṣṇa has explained that everything is expansion of His energy; therefore nothing exists except Kṛṣṇa. And if you have developed your love for Kṛṣṇa, whatever you see, you will see Kṛṣṇa. That is called bhaktyā. Bhaktyā, dṛṣṭa, and śruta. Śruta means Vedic literature, śruti. You hear from authentic literature. Just like in the Brahma-saṁhitā it is stated, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Now, apart from Brahma-saṁhitā, we have heard, devotees have heard, that Kṛṣṇa in Vṛndāvana used to go with His cowherd boyfriends in the pasturing ground. So hundreds and thousands of devotees are there in Vṛndāvana. They have not seen, but they have heard. They have not practically seen, but they have heard only. And they have seen the picture of Kṛṣṇa with His boys, cowherd boys, or gopī friends. So a devotee can see and hear and immediately realize Kṛṣṇa. That is possible because he has developed love. Premāñjana-cchurita.

Unless one is advanced in kṛṣṇa-prema, love of Kṛṣṇa, he cannot see. He cannot understand. There is another verse in the Śrīmad... Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. So these blunt senses... By these blunt senses even we cannot understand what is the name of Kṛṣṇa, why these people are chanting Hare Kṛṣṇa. We cannot understand. Ataḥ śrī-kṛṣṇa-nām... Because Kṛṣṇa realization begins from the name. Therefore name, Kṛṣṇa's name, and Kṛṣṇa is not different, absolute, but we cannot realize. But the practice, if you practice chanting Hare Kṛṣṇa, then you will realize. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When you actually, in devotional attitude, chant Hare Kṛṣṇa mantra... Therefore it is advised that you should avoid the offenses in chanting. Then you will... By simply chanting Hare Kṛṣṇa mantra, you will realize. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ, sevonmukhe hi jihvādau [Cc. Madhya 17.136]. Jihvādau. Now, kṛṣṇa-bhakti begins from jihvā, from the tongue. People will be surprised, "How is that?" Yes. You can utilize your tongue simply by chanting and tasting kṛṣṇa-prasādam. Then you will become kṛṣṇa-bhakta.

Therefore it is so easy. Susukhaṁ kartum avyayam, in the Bhagavad-gītā. Susukhaṁ kartum avyayam [Bg. 9.2]. To execute devotional service it is very easy and susukham, very nice and pleasing also. Just like this chanting and dancing. Even the child takes pleasure, what to speak of others? Others may be sophisticated, but a child is not sophisticated. When there is dancing and chanting, a child comes in front and he dances. Unless he feels pleasure, how does he do it? This is practical. He has not been taught, but he comes. As soon as he comes, he also takes part with the elderly person, chanting and dancing. And if you give him prasādam, he will also accept. Anyone will accept. Therefore in the Bhagavad-gītā it is said susukham and kartum avyayam. Kartum avyayam.

Avyayam means whatever little service you render, that is permanent settlement. If you come here and dance and chant or ring the bell or anything about the ārātrika, if you see, dṛṣṭa-anything you do, that is your permanent credit.

Therefore, for the common man, this chance is given. This temple is meant for that purpose, that people will come see the Deity. The Deity is Kṛṣṇa. Don't think otherwise. Kṛṣṇa has agreed to be dressed by you. If you think of Kṛṣṇa, about His virāḍ-rūpa, you will fail to bring dress for that virāḍ-rūpa. His head is on the sky; another leg is on the Pātāla. That is also true. But you cannot conceive of Kṛṣṇa in His virāḍ-rūpa and at the same time dress Him and give Him something to eat. That is not possible. Therefore Kṛṣṇa has become so merciful. Here, of course, the Deity is very big. Not very big. In Hyderabad we have got three times bigger Deity, like… But you can have a small Deity. Many Vaiṣṇava, they carry Deity with them, a small Deity in a small box, and they worship. So Kṛṣṇa… Aṇor aṇīyān mahato mahīyān. He can become bigger than the biggest and the smaller than the smallest. That is Kṛṣṇa.

So real thing is bhakti, bhaktyā. Therefore it is said, bhaktyā pumāñ jāta-virāga aindriyāt. And the more you serve Kṛṣṇa, serve Kṛṣṇa… You give Kṛṣṇa to eat; you give Kṛṣṇa to be dressed nicely. Then you will forget dressing of yourself. Now see these devotees. They are dressing Kṛṣṇa so nicely, they are satisfied with that dressing of Kṛṣṇa. They are not very much busy for dressing themselves. This is bhakti-yoga, virāga. Everyone is very busy how to dress himself very nicely so that he may be attractive, but if you try to dress Kṛṣṇa nicely, then you will forget yourself how to dress nicely. Is it not practical? Anyone will agree. These Vaiṣṇavas, these boys, they are young boys. The girls, they are… They don't care for their dress because they are dressing Kṛṣṇa. This is the way. You dress Kṛṣṇa nicely. You give Kṛṣṇa nice foodstuff. Then you will forget, "Oh, I will have to satisfy my tongue in this way and that way, by chop, by cutlet, by going to restaurant." You will forget. Therefore it is called bhaktyā pumāñ jāta-virāga aindriyāt. The materialistic persons, they are simply busy for satisfying the senses. Go to the hotel; satisfy the tongue. Go to the cinema; hear the cinema song, see nice girls, and so on, so on. But these devotees, they are not interested at all. The cinema is here, a few steps away, but you will never see a student or a disciple of Kṛṣṇa consciousness will go to that nonsense place. Practical you can see. Why it has become possible? Bhaktyā pumāñ jāta-virāga aindriyāt. It is practical. The more you engage yourself in devotional service, the more you will forget your sense gratification process. And as soon as you become completely detestful for sense gratification, then you are liberated person, fit for going back to home, back to Godhead. This is the process.

So the bhakti gives you chance to see Kṛṣṇa, as you can see now. On this seeing or any other kind of seeing, they are the same thing. There is no difference. When Arjuna was seeing Kṛṣṇa face to face-Kṛṣṇa was teaching Bhagavad-gītā-that seeing of Kṛṣṇa and when you read Bhagavad-gītā, it is the same thing. There is no difference. Somebody, they say that "Arjuna was fortunate enough to see Kṛṣṇa face to face and take instruction." That is not correct. Kṛṣṇa, He can be seen immediately, provided you have got eyes to see. Therefore it is said, premāñjana-cchurita… Prema and bhakti, the same thing. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. I will recite one story in this connection, that one brāhmaṇa in South India, in Raṅganātha temple, he was reading Bhagavad-gītā. And he was illiterate. He did not know neither Sanskrit nor any letter, illiterate. So the people, neighborhood, they knew that "This man is illiterate, and he is reading Bhagavad-gītā." He is opening the Bhagavad-gītā, "Uh, uh," like that he was. So somebody was joking, "Well, brāhmaṇa, how you are reading Bhagavad-gītā?" He could understand that "This man is joking because I am illiterate." So in this way, Caitanya Mahāprabhu also happened to be that day in the Raṅganātha temple, and He could understand that "Here is a devotee." So He approached him and He asked, "My dear brāhmaṇa, what you are reading?" So he could also understand that "This man is not joking." So he said, "Sir, I am reading Bhagavad-gītā. I am trying to read Bhagavad-gītā, but I am illiterate. So my Guru Mahārāja said that 'You must read eighteen chapters daily.' So I have no knowledge. I cannot read. Still, Guru Mahārāja said, so I am just trying to carry out his order and opening the pages, and that's all. I do not know how to read it." Caitanya Mahāprabhu said that "You are crying sometimes, I see." Then, "Yes, I am crying." "How you are crying if you cannot read?" "No, because when I take this Bhagavad-gītā book, I see one picture, that Kṛṣṇa is so kind that He has taken the chariot driver, sārathi, of Arjuna. He is His devotee. So Śrī Kṛṣṇa is so kind that He can accept the position of a servant because Arjuna was ordering, 'Keep my chariot here,' and Kṛṣṇa was serving him. So Kṛṣṇa is so kind. So when I see this picture within my mind, I am crying." So Caitanya Mahāprabhu immediately embraced him, that "You are reading Bhagavad-gītā. Without any education, you are reading Bhagavad-gītā." He embraced him.

So this is… How he was seeing the picture? Because he was a lover of Kṛṣṇa, it doesn't matter, he could read these ślokas or not. But he was absorbed in love of Kṛṣṇa and he was seeing, Kṛṣṇa was sitting there, and He was driving the chariot of Arjuna. This is required, not that education. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa said, "Not by passing M.A., Ph.D." Bhaktyā: "Simply by bhakti." Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. And bhaktyā, the practical example, if you become pure bhakta, then you will forget all this material sense enjoyment. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the test of bhakti. But if you have got taste for material enjoyment and at the same time you advertise yourself that you have become a bhakta, that is not bhakta. One who knows who is a bhakta, immediately detect that "Here is not a bhakta." Ei dharma dadi.(?) He has got the tilaka and kaṇṭhi simply for advertisement. He is not a bhakta, because he has got material taste.

So the bhakti means bhaktyā pumāñ jāta-virāga aindriyāt. From indriya, this word has come, aindriya, "pertaining to indriya." Everyone in this material world is engaged in sense gratification. That is the only… The cats, dogs and so-called civilized man is simply nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4], doing all kinds of sinful activities. Why? Yad indriya-prītaya āpṛṇoti, simply for sense gratification. Simply for sense grat… This is material world. And spiritual world means there is no question of sense gratification. Simply they want to satisfy Kṛṣṇa. That is spiritual world. Just like Vṛndāvana. What is the picture of Vṛndāvana? Vṛndāvana means there mother Yaśodā, Nanda Mahārāja, the Rādhārāṇī, the gopīs, the cowherds boys, Śrīdāmā, Sudāmā, the land, the water, the trees, the birds-everyone is trying to satisfy Kṛṣṇa. That is Vṛndāvana. Vṛndāvana means nothing. When Kṛṣṇa left Vṛndāvana for Mathurā, all of them become dead. That is Vṛndāvana. Similarly, you can live always in Vṛndāvana, always in Vaikuṇṭha, if you are mad after Kṛṣṇa. That was the teachings of Caitanya Mahāprabhu. By His practical example, He showed. When He was in Jagannātha Purī, He was mad always, day and night. Last twelve years of His life was passed in madness. Sometimes He was falling down on the sea, sometimes somewhere, sometime, day and night, just like mad.

So of course, that is not possible. But that is śūnyāyitaṁ jagat sarvam. When you will find everything vacant, govinda-viraheṇa me, without Govinda, that is the highest state of devotional service. But that is possible. That is possible, that bhaktyā pumāñ jāta-virāga aindriyād dṛṣṭa-śrutān mad-racanānucintayā. If you become a bhaktyā, you will find… Anything, creation, you will find Kṛṣṇa's intelligence. If you take one flower and see the constitution, how this flower is made, how the color is displayed, how it has come into existence, if we are intelligent, we can see Kṛṣṇa's racanānucintayā, how Kṛṣṇa has created intelligently. That is premāñjana-cchuri… Actually, it is created by Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Don't think like rascal, "It has come out automatically." Does thing come automatically? Why not your luci, puri, and everything comes automatically? Why you have to take so much trouble? No automatically. It has Kṛṣṇa's hand, but you cannot see. You cannot see. But those who are learned, they can see. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna. This is the Vedic instruction. Everything, in every creation, there is hand of the Supreme Lord. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. But one who has got eyes to see, he can see Kṛṣṇa, anucintayā, by thinking, by thoughtful, not like rascal, "It has come automatically." Why? Nothing comes automatically. How it comes automatically? That is rascaldom. It has come through the intelligence of Kṛṣṇa. But His power is so fine and so accurate that svābhāvikī jñāna-bala-kriyā ca. If you paint one picture of flower, you will have to arrange for so many things. Still, it will not be perfect. And this flower has come so perfectly. Does it mean there was no brain behind it? You nonsense. There is brain. And Kṛṣṇa says that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Don't think prakṛti, nature, is working automatically, no. Under My direction." So one has to eye, one has to develop that eye. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Then one can see how things are going on. That is required, bhaktyā. Bhaktyā pumāñ jāta-virāga aindriyāt. This will be possible.

So as you engage your indriyas, senses, in the service of Kṛṣṇa, so it is very easy, that first of all you engage your tongue. Chant Hare Kṛṣṇa and eat bhagavat-prasāda! You will become perfect. Nothing, no other things required. That we are doing. We are distributing prasāda and engaging people, "Chant Hare Kṛṣṇa." This is Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.27

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Bombay, November 27, 1974

Nitāi: "Thus by not engaging in the service of the modes of material nature, but by developing Kṛṣṇa consciousness, knowledge and renunciation, and by practicing yoga in which the mind is always fixed in devotional service under the Supreme Personality of Godhead, one achieves My association in this very life. For I am the Supreme Personality of Godhead, the Absolute Truth."

Prabhupāda:

asevayāyaṁ prakṛter guṇānāṁ
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
māṁ pratyag-ātmānam ihāvarundhe
[SB 3.25.27]

So asevayā ayam. What is our business at the present moment? We are serving māyā in different varieties. So māyā has got three modes-sattva, rajas, tamas or mixed. Just like the color displayer, very expert in mixing colors. Actually there are three colors: blue, red and yellow. This blue, red, yellow, the color display of the mix-three into three equal to nine; nine into nine, it becomes eighty-one. So in this material world we, living entities, we are colored in this way. Three into three-sattva, rajas, tamo-guṇa. Three into three equal to nine, and nine multiplied by nine, eighty-one. So there eighty-one colorful living entities are there. Somebody's human being; somebody's demigod; somebody's cat; somebody's dog; somebody's servant; somebody's tree; somebody's plant… There are 8,400,000's of forms of life. And that is our service. Just like the dog is barking. He's thinking that he's dog. So his business is barking. That means serving the laws of material nature. Similarly, somebody's serving, somebody's serving in some way someone-variety.

Because we are not meant for this service. We are, as Caitanya Mahāprabhu teaches, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our main business is to serve Kṛṣṇa. In Vṛndāvana, in Goloka Vṛndāvana, somebody's serving Kṛṣṇa as His friend, cowherd boy. Somebody's serving Kṛṣṇa as gopī, as lover. Somebody's serving Kṛṣṇa as father and mother, mother Yaśodā, Nanda Mahārāja. Somebody's Kṛṣṇa's friend as servant, as tree, as water, as flower, as land, as cow's, as calf. So many ways. This is our business. But somehow or other we did not like to serve Kṛṣṇa. Therefore we have been put into the service of māyā in three modes of nature. Just like criminal. A criminal does not like to obey the laws of the state; therefore a criminal is put into the prison house and he's forced to abide by the law of the state. The state laws are there-either outside the prisonhouse or inside the prisonhouse. But one who does not obey ordinarily outside the jail the orders or the laws of the state is put into the prisonhouse. But he cannot avoid the laws of the state. That is not possible. Because a citizen means he must abide by the laws of the state.

Similarly, we are part and parcel of Kṛṣṇa, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. I have explained many times. So as soon as we deny to render service to Kṛṣṇa, immediately the māyā is there, captures, "All right. You come here. You serve me." This is the position. Artificially you cannot become master. That is not our nature, and that will not be happy service for us-artificial. Artificial… I have given this example. Suppose with this finger I capture some very nice foodstuff, rasagullā, and if the finger thinks that "I have captured the rasagullā. I shall eat." No. You cannot eat. You must put here. And then you get the benefit. And if you spoil the rasagullā in your hand and don't put into the mouth, then everything is spoiled. Similarly, we are part and parcel of Kṛṣṇa. Our business is to satisfy Kṛṣṇa. Ekaṁ bahu syām. The Vedas, we understand God has become many. Many… In many ways we are also part and parcel of Kṛṣṇa. There are two kinds of manys. One many is called svāṁśa. Svāṁśa means personal expansions. And another expansion is differential expansion. The differential expansion are we, the living entities. We are also expansion of Kṛṣṇa, and the viṣṇu-tattva, They're personal expansions. But all of them are meant for serving Kṛṣṇa. That is explained in the Caitanya-caritāmṛta, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Kṛṣṇa has expanded. The demigods, they are also living entities like us, but they have got better position. Just like here also in the government. Ordinary living… Everyone is citizen, but somebody has got better position as the minister, as the president or some big officer. Similarly, the demigods, they are also living entities. The same thing as we are but different body. Different… The dog has got the dog's body. He's hungry or there is some company, barking. And somebody has got minister body, he's ordering. He's in better position. And better than him somebody else, better than him somebody else, better than him somebody else. In this way you go up to Brahmā, Lord Brahmā. He also servant of Kṛṣṇa. That is the position.

So we, living entities, we are servant of Kṛṣṇa. That is our nature. That is our nature. Simply we are trying to avoid Kṛṣṇa's service. Therefore we are engaged in this māyā's service, or material nature's, under different bodies.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

In the Bhagavad-gītā: prakṛteḥ. You have been put under the clutches of māyā. He's giving you as you are desiring because you are desiring, bhoga vāñchā kare. Sometimes I used to enjoy like this, enjoy like… Everyone is trying to enjoy. But enjoy means we are becoming entangled. Yajñārthe karmaṇo 'nyatra loko yaṁ karma-bandhanaḥ [Bg. 3.9]. If you want to enjoy with Kṛṣṇa, that is your natural propensity, and if you en…, want to enjoy life without Kṛṣṇa, that is māyā. That is māyā.

So we are trying to enjoy. Enjoyment is our business. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānanda, Kṛṣṇa is ānandamaya, and we are part and parcel of Kṛṣṇa. We are also ānandamaya. But we are seeking ānanda in different atmosphere. Just like any man can become very honest citizen, do business honestly, earn money and live very honorably. But no, somebody has learned how to steal. The government does not say that you becomes thief and go to the prison house. The government does not say. But you have selected to become a thief. That is it because we have got little independence, part and parcel of Kṛṣṇa. Kṛṣṇa is fully independent; therefore we have got the quality of independence. But because we are very small, minute particle we have got minute particle of independence. Minute… Just like you take a drop of water from the sea. That is also salt, but very minute particle. The salt is there because it is part and parcel of the big sea. It must be salty. Similarly, Brahman, Parabrahman, Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramam… [Bg. 10.12]. So here we have got all the qualities. We are Brahman, we are pure. But Kṛṣṇa's paraṁ brahma paraṁ dhāma pavitraṁ paramam [Bg. 10.12]. He's the supreme, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the chief, chief pavitra, chief brahma. We are also brahma, but small brahma. We are also pure. Because we are small pure, therefore we sometimes become impure. Otherwise by nature we are pure spirit soul. asaṅgo 'yaṁ puruṣaḥ. This is the Vedic information. The puruṣa… Puruṣa means the living entity who has come here to enjoy. Asaṅga, he has no connection with this material world, but somehow or other he's thinking that "I am this matter. I have to enjoy this material world." "I am this Hindu," "I am Muslim," "I am Indian," "I am American," "I am man," "I am woman," "I am cat," "I am dog," "I am tree," "I am hog…" In this way he's identifying with this material nature and enjoying or serving. You cannot enjoy. You can simply serve.

So this is the philosophy to understand. That asevayāyaṁ prakṛter guṇānām. We have to learn how to forget to serve this material nature. That is bhakti-mārga. It is forced because we have kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. Somehow or other we have forgotten Kṛṣṇa and trying to enjoy this material world under different position. That we have to forget. This is not my business. When we understand this position, that is called self-realization, that "I am not servant of anyone. I am not servant of my country, of my society, of my friend, of my dress, of my cat, of my dog. I am nobody's servant. I am servant of Kṛṣṇa." That is self-realization. That is self-realization. Asevayāyaṁ prakṛter guṇānāṁ jñānena. When one comes to this understanding, not by sentiment, but by real knowledge, jñānena.

So when one becomes devotee, he's not a fool. Pure devotee is full knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, when one is actually jñānavān, actually wise, he surrenders to Kṛṣṇa. How? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. He surrenders to Kṛṣṇa. "Kṛṣṇa, I forgot You so long. Now I understand that You are everything." That is knowledge. That is real knowledge. Therefore it is said, jñānena vairāgya-vijṛmbhitena. This jñāna means vairāgya-no more attachment for serving the so-called society, friendship, love, country. These are all foolishly engagement. But people do not understand it. They'll think that "This is my first service. This is my first…" How long you'll serve, my dear sir? But if you serve Kṛṣṇa, this service automatically becomes possible. Just like we are giving prasādam every week on Sunday, distributing prasādam. That is the bhakti-yoga. Bhakti-yoga means that sympathetic to persons who are not devotee of Kṛṣṇa. Devotee or not devotee, by eating kṛṣṇa-prasādam, he'll gradually become devotee. As yesterday I explained that kṛṣṇa-bhakti begins from the tongue, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you engage your tongue in the service of the Lord, then Lord manifests. He reveals Himself. Sevonmukhe hi jihvādau. How it is possible that jihvādau, beginning from the tongue? This is chanting Hare Kṛṣṇa mantra. Jihvādau, chant Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Very easy. You can begin Kṛṣṇa consciousness simply by chanting. And as soon as you chant, go on chanting, then ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Ceto-darpaṇa-mārjanam means cleansing the heart. Because all congestion or dirty things within your heart-"I am this. I am that. I am this. I am that"-that if you chant, then gradually you'll understand that you are spirit soul. You're not Indian, not American, not this, not that, not that. This is self-realization.

But this whole world is going on under this misunderstanding. I am thinking "I am Indian and you are American. Why you have come in our country? You must be CIA. You must be CIA. Why you have come to our country? Formerly the Britishers also sent missionaries and then gradually conquered, got hold of the government. Similarly, these Americans, they have also come as devotee, as CIA, and therefore their business is how to capture the government. So get out." Why this misunderstanding? Because there is no Kṛṣṇa consciousness. Because there is no Kṛṣṇa consciousness any gentleman, any sane man can understand that if these people are CIA, they have taken this Vaiṣṇava religion. They're practically having no comfort and everything is denied and no meat-eating, no illicit sex, no drinking, no intoxication, no gam… All no's, and accepting all no's, and they have come here as CIA? They have got no intelligence, common intelligence. And they are trying to put all impediments: "Oh, they cannot construct this temple. They must be refused." All planning. It was raised in the Parliament that "What is these people, Hare Kṛṣṇa movement? Why… Wherefrom they are getting money and what… They are understood to be CIA. What government is going to take action against them?" So the reply was there by the home member that "We have no information that they are CIA people. Therefore there is no question of action." "And their money, they are selling literature, books. They're getting money and some public contribution for foreign exchange." So the reply was that still people will accuse us in this way. So why this is possible? Because there is no Kṛṣṇa consciousness. Because they're servant of this māyā they're thinking like this. Therefore the first condition is asevayāyaṁ prakṛter guṇānām. They are dictated by the tamo-guṇa, rajo-guṇa, modes of material nature and thinking like that. Everyone is that. This whole world is like that. They're servant of māyā, this tamo-guṇa and rajo-guṇa, and manufacturing their own way of enjoyment.

So Kṛṣṇa consciousness means completely become purified from the infection of māyā, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. That is stated by Kṛṣṇa. One who is a devotee fully engaged in Kṛṣṇa's service… So what is his position? The position is sa guṇān… sa guṇān etān, this prakṛter guṇān. Here it is said, prakṛter guṇānām. There are three guṇas-sattva-guṇa, rajo-guṇa… So if one is engaged in devotional service, immediately he becomes transcendental to all these guṇas. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Then he becomes again in his transcendental position, Brahman. Brahma-jñāna, ahaṁ brahmāsmi. This is… This position he comes. And as soon as one comes to this position, brahma-jñāna, brahma-bhūta… [SB 4.30.20]. Now we are māyā-bhūta, identifying with ourself with this māyā, this prakṛti-guṇa, the modes of material nature: "I am this," "I am that," "I am this," "I am that." But when he becomes brahma-bhūta-"I don't belong to these prakṛti-guṇān, these nature's…, these modes of material nature. I belong to the spirit soul, Supreme. Ahaṁ brahmāsmi"-this brahma-jñāna will immediately make him happy. That is the symptom of a person who has attained brahma-jñāna.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is the basic principle of bhakti. So here the same thing is explained, jñānena vairāgya-vijṛmbhitena. Jñānena. Therefore this class is held to awaken jñāna. Either you read these books, you hear from realized soul-that will awaken your jñāna, knowledge. Or otherwise if you cannot do this… Both things should be done. You chant Hare Kṛṣṇa. Very simply.

So in the previous verse we have discussed ṛjubhir yoga-mārgaiḥ [SB 3.25.26]. Ṛju, very simple method. Ṛju means very simple. Everyone can perform it. Susukhaṁ kartum avyayam [Bg. 9.2]. In the Bhagavad-gītā, very happy. If you chant Hare Kṛṣṇa and dance, it is very happy thing. And by dancing, dancing, as soon as you become hungry, take prasādam, ready. So where is the trouble? Therefore it is ṛjubhir yoga-mārgaiḥ. Our Kṛṣṇa consciousness movement is so nice there is no trouble only. And another thing is that that is great hope. Everything you are doing under the spell of māyā we do not know where you are going, what is the ultimate aim. We do not know. Prakṛteḥ kriyamāṇāni. We are under the spell of māyā given by the guṇas. You must accept. If you don't take to Kṛṣṇa consciousness and give it ourselves on the waves of māyā, then we do not know where we are going. The Caitanya Bhaktivinoda Ṭhākura says māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi. Just like a straw in the waves of the ocean or the river. It is fully under the control of the waves. Sometimes diving, sometimes coming out, sometimes going this way, going that. Our position is like that. We do not know that, prakṛteḥ kriyamāṇāni [Bg. 3.27]. Under the material nature we are being carried by the waves of material nature, and you do not know where you are going because you have no control.

So if you want controlling the material nature, then you have to surrender to Kṛṣṇa. That is stated mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Otherwise you're carried by māyā. You may be very big prime minister or anything, but as soon as māyā will dictate, "Please vacate your post and go away," you become a dog. You have to become. How you can challenge prakṛti? That is not possible. Because karmaṇā daiva-netreṇa [SB 3.31.1], your next body will be offered to you. Therefore the atheist class man (indistinct). That is next life. Because his life is sinful he'll get his next life, he'll be punished. He'll be put into abominable condition of life. He does not like to think like that, but that does not mean that he escapes. There is a Bengali proverb that (Bengali). One body, one person, he thought that "I've done so much sinful activity that Yamarāja will come and capture me and punish me. So what is the way to avoid?" So he thought that "Let me smear over my body stool so he'll not touch me." (laughing)

So that is not possible, sir. You are under the control of māyā, material nature. You try to avoid it somehow or other, but it is not possible. It is not possible. According to the infection… Just like if you have infected some disease, artificial means will not save you. You must develop that disease and must suffer. There is no way out. Simply the way out is that if you take precaution, some vaccine, some injection, then you may avoid. Similarly, cannot… It is clearly stated in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot avoid the hands of māyā upon you, or material nature. We call "māyā," and the modern scientific word is "material nature." Completely under. You cannot avoid it. But mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you surrender to Kṛṣṇa… When Kṛṣṇa will save me? I am so much sinful. Yes. Kṛṣṇa can do that. Kṛṣṇa says

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

So why don't you do that? Why you are so much eager to serve the modes of material nature? Why not serve Kṛṣṇa. Here is Kṛṣṇa. Where is the difficulty? No difficulty at all. Just there's Kṛṣṇa. Just give Kṛṣṇa nice foodstuff. Just chant Hare Kṛṣṇa. Eat sumptuously and keep your health very good, nicely. Where is the difficulty? Mām eva ye… This very difficult? The only difficulty is that I cannot give up all these sinful activities. I cannot give up smoking. I cannot give up drinking. I cannot give up meat-eating. I cannot give up gambling. I cannot give up illicit sex. That is difficulty. Otherwise to serve Kṛṣṇa is not at all difficult. There is no difficulty. But I cannot give up the service of my sinful activities.

Therefore here it is said asevayāyaṁ prakṛter guṇānām. That you have to learn. That you can learn very easily if you turn your attention to the service… Therefore this bhakti-yoga service. We are simply insisting get up early in the morning, do this service. In this way, if we engage ourselves in the service of Kṛṣṇa, gradually we shall forget the service of māyā. The service of māyā means sinful activities. That's all. So, so long we are in the service of māyā, duṣkṛtinām, engaged in sinful activities, it is not possible. But if you engage the positive and the negative… The Māyāvādī, they are simply trying to be negative. There is no positive engagement. But here in the bhakti-yoga the negative is there and positive is there. Therefore there is electric light bulb, negative and positive. Therefore there is enlightenment. Simply negative will not help you. And if you don't care of the negative sides, simply positive also will not. But bhakti-yoga is so strong, if you take to the positive side of service of Kṛṣṇa, the material service or māyā's service will automatically become negative. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. That is called vairāgya. The bhakti-yoga means vairāgya-yoga. Vairāgya-vidyā-nija-bhakti-yogam.

This was composed by Sarvabhauma Bhaṭṭācārya about Śrī Caitanya Mahāprabhu. When he understood Śrī Caitanya Mahāprabhu he wrote this verse, vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Śrī Caitanya Mahāprabhu is that Purāṇa-puruṣa, Kṛṣṇa. Kṛṣṇa is the original. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravar.. [Bg. 10.8]. Everything has come from Kṛṣṇa; therefore He's Purāṇa, the oldest. Oldest. Nobody can be older than Kṛṣṇa, but He's always young. That is Bhagavān. Advaitam acyutam anādi. Anādi. He has no ādi. He's ādi. Ādi means the original.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He's the cause of all causes. So this Purāṇa-puruṣa, Kṛṣṇa, He's the oldest. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. That is Kṛṣṇa. You'll never see Kṛṣṇa's picture as old man. No. Has anyone seen Kṛṣṇa as old man? No. Nava-yauvanam, always fresh youthful life. The same. You have seen the picture of Kurukṣetra battle. Kṛṣṇa was sitting… At that time He was great-grandfather, but He was looking twenty years old, young… That is Kṛṣṇa.

So we also become like Kṛṣṇa. In the Vaikuṇṭhaloka, the inhabitants, they are also living entities. Just like in this, within this universe, this material universe, there are living entities-there are also living entities, but they are in spiritual body, the same form of body as Kṛṣṇa. You have read in the Sixth Canto of Bhāgavata, Śrīmad-Bhāgavatam, the Ajāmila, the vaikuṇṭha-dūta came for Ajāmila to take Ajāmila. They are also four-handed, very beautiful. That is Vaikuṇṭhaloka. But in Kṛṣṇaloka they are two-handed. So in the spiritual world there are so many varieties-four-handed, two-handed living entity. They're all nitya-mukta. They're all everlastingly liberated. So we have been just like a prisoner is. Although he's a prisoner, he can be also good citizen. There is no hopelessness. Similarly, we are now prisoner in this material world, and we have got this material body. Therefore we are changing: sometimes young, sometimes old, sometimes these boys, some But tyaktvā dehaṁ punar janma naiti [Bg. 4.9], if you become Kṛṣṇa conscious, then, after leaving this body, you're not any more getting this material body. That is stated. tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then what happens? Māṁ eti. He comes to back to home, back to Godhead. And as soon as you go, you get your original, spiritual body, same beautiful body as Kṛṣṇa has, as Nārāyaṇa has. This is the opportunity.

So why should we not take this opportunity of human life, take to Kṛṣṇa consciousness and become devotee of Kṛṣṇa and make our life? Therefore it is said here, pratyag-ātmānam ihāvarundhe. In this life you can get this opportunity simply by following the bhakti-yoga process. Yogena mayy arpitayā ca bhaktyā [SB 3.25.27]. That is required. You learn how to become a bhakta. Simply practicing śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanam… [SB 7.5.23] any of them. Either this nine processes or eight or seven or six or five or four. Take at least one and make your life successful. Everyone can… Caitanya Mahāprabhu therefore prescribes the most important one-śravaṇam, simply hear. That's all. That will make your life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.28

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Bombay, November 28, 1974

Devotee: "On hearing the statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain to the service of Your lotus feet?"

Prabhupāda:

kācit tvayy ucitā bhaktiḥ
kīdṛśī mama gocarā
yayā padaṁ te nirvāṇam
añjasānvāśnavā aham
[SB 3.25.28]

So, it is the duty of the disciple, disciple means everyone, human, human body, one who has got human body, athāto brahma jijñāsā. This is the Vedānta-sūtra advice. Atha, ataḥ, brahma-jijñāsa. This life, human life is meant for inquiry. What is that inquiry? Brahman inquire, about the absolute truth. So the Vedic injunction is that if you are inquisitive about self-realization, Brahman realization, then you should approach a guru. Therefore here Devahūti is accepting his (her) son, exalted son, incarnation of God, Kapiladeva, inquiring from Him. That is the Vaiṣṇava process. Vaiṣṇava process is not to speculate oneself. If one is actually inquisitive to know about the absolute truth, he must approach a bona fide spiritual master. (indistinct) First business is to find out guru, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], Caitanya Mahāprabhu says. At the present moment this is a mentality, of course they have got some bad experience, but the process is that you must go to a guru. That is Vedic injunction.

Tasmād guruṁ prapadyeta [SB 11.3.21]. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Abhigacchet means "must," there is no other alternative. In the Bhagavad-gītā also it is said,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

If we actually are very serious to get out of the clutches of māyā, the repetition of birth, old age, and disease, and get back our original spiritual life, eternal life, na hanyate hanyamāne śarīre [Bg. 2.20], there is, that is our real identification. We do not die after the annihilation of this body, but you are so dull by the influence of māyā, we think that death is inevitable. No, why death is inevitable? Death can be avoided, birth can be avoided, disease can be avoided, but you do not know, you have become so dull. We do not know how to overcome. We are busy temporary inconveniences. The whole world is struggling, some temporary. The real business is ātyantika-duḥkha-nivṛtti, everyone is trying to minimize the miserable condition, but they are busy for temporary miserable condition. But the Vedic knowledge is how to mitigate the topmost miserable condition. That topmost miserable condition is the repetition of birth, death, and old age. Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam, anu-darśanam [Bg. 13.9]. We should not be very much afflicted with these temporary things. We must have the sense how to solve the ultimate miserable condition of life. That, tad-vijñānārtham, in order to know that science sa gurum evābhigacchet.

If one is interested to know that science, then it is necessary to approach Just like Arjuna was busy, perturbed that he has to fight with his relatives, the other side, and they will be killed. And he was presenting so many problems that, If I kill my brothers, my sister-in-laws will become widow and they will be polluted, and there will be varṇa-saṅkara generation, then the whole world will be hell. In this way he was thinking, the immediate material problems, but when, after arguing with Kṛṣṇa, he could not find out any solution, then Arjuna submitted to Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "My dear Kṛṣṇa, now I don't want to talk with you as friend, because friendly talk, the talking will be very much, but there will be no benefit." Generally we do so. We talk with some person, some friend, without any duty, just to waste time. That is not the way. If you go and talk with some person, then you must derive some benefit. Gain should be there, otherwise simply waste of time. And it is the injunction of the śāstra that, unless one is submissive, the superior man should not talk, tad viddhi praṇipātena [Bg. 4.34], unless one is submissive he will not be able to accept the sublime instruction.

So one has to become submissive. That submissiveness Kṛṣṇa, Arjuna is teaching us, śiṣyas te 'haṁ śādhi māṁ prapannam. I am now submitting myself to you, not that equal position with you, friend and friend equal position, that I am giving up. I am becoming your disciple, submissive, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Prapannam means submissive, that is the way. You cannot speculate. Your speculation has no value, athāpi te deva ciraṁ vicinvan [SB 10.14.29]. Ciraṁ vicinvan, you can go on speculating for many births, many years, still you will not be able to understand the ultimate goal of your life. It is not possible, therefore all the śāstras, they advise that you go to a guru. Guru means weighty, one who has got more weight, one who can teach you, because everyone thinks that "I am learned. I am all learned." Who can teach you? No. Nobody is like that. Everyone requires instruction, therefore the Vedic system is (indistinct), to make one's life fruitful, one must approach guru.

Therefore our system is, Vedic system is from the very beginning, a child, a boy is sent to gurukula to learn. Not that automatically one learns. One must go to gurukula, brahmacārī. Brahmacārī goes to guru, and he works like a menial servant. He may be a son of a big brāhmaṇa or big king, it doesn't matter. The one who goes to gurukula, he immediately becomes the menial servant of guru. This is the system. That means guru can order him to act any, I mean to say, low class service, still he is prepared to do it. This is the business of brahmacārī, and he takes all trouble, and childhood, he doesn't mind. Even Kṛṣṇa, he went to gurukula. To teach us. Kṛṣṇa, the Supreme Personality of Godhead, what is the use of His going to gurukula? No, He is teaching, āpani ācari' prabhu jīveri śikhāya. Caitanya Mahāprabhu also accepted guru, teacher, guru more mūrkha dekhi' karila śāsana [Cc. Ādi 7.71].

When Caitanya Mahāprabhu was talking with Prakāśānanda Sarasvatī, Prakāśānanda Sarasvatī was very learned scholar and he knew that Caitanya Mahāprabhu was also very learned scholar. So he was criticizing Him that "This sannyāsī from Bengal who has come to Benares, He is simply chanting and dancing and does not give attention in the reading of Vedānta, so He is not a bona fide sannyāsī. He is sentimental." He was thinking like that, but one brāhmaṇa, Maharastrian brāhmaṇa, he arranged a meeting with Prakāśānanda Sarasvatī and Lord Caitanya. There was discussion. So Prakāśānanda Sarasvatī inquired from Him that "You are a sannyāsī. Instead of giving your attention in the matter of reading Vedānta-sūtra, Sāṅkhya philosophy, what is this that you are chanting and dancing?" So Caitanya Mahāprabhu replied that "My guru found Me, I am a fool number one, guru more mūrkha dekhi [Cc. Ādi 7.71], I am not very much learned. So he said, My guru said, that 'You cannot read Vedānta-sūtra.' " Actually Vedānta-sūtra, Vedānta philosophy is not meant for ordinary learned person. It requires great knowledge in Sanskrit language and philosophy. So He, Caitanya Mahāprabhu, took the part of ordinary person, at the present moment that guru more mūrkha dekhi' karila śāsana [Cc. Ādi 7.71] . Generally people are not so learned that they can understand Vedānta-sūtra. Therefore Caitanya Mahāprabhu taking the part of the mūrkha society, the illiterate, ignorant society, He said that "I cannot read Vedānta-sūtra. He advised me to chant Hare Kṛṣṇa and I am doing that. And I am getting the result.

So at the present moment, especially in Kali-yuga, they are not very much educated, mandāḥ sumanda-matayo manda-bhā... [SB 1.1.10]. They are simply busy how to earn some money and fill up the belly, that's all. They are not no more interested in Vedānta-sutra. Mandāḥ, mandāḥ means very slow, or very bad. They are so badly infected with the influence of māyā, they do not care to understand that there is life after death, and that life may be anything of these 8,400,000 forms of life. And if I become one of them, if I become tree, if I become cat, if I become dog, or insect or even human being, then, if I am in a very inconvenient condition then they do not care to know. Sometimes they say, "Never mind if I become a dog, what is the wrong there? I will forget everything." People say, in western country, even the university student, they say they don't, so ignorance. Therefore they have been described as mandāḥ.

Formerly, especially in India, the cātur-varṇyaṁ, the brāhmaṇa, kṣatriya, vaiśya, śūdra, so at least the most intelligent class of men, the brāhmaṇas, they were interested to understand brahma-jijñāsa. Athāto brahma jijñāsā. But at the present moment they are all śūdras. They are not interested about brahma-jijñāsā. They are interested how to get more money, where is the cinema, where, what picture is going, they are interested in that, not about brahma-jijñāsā. But the human life is meant for that purpose. Therefore we learn from Bhagavad-gītā. Arjuna is personally teaching us. He is accepting Kṛṣṇa as guru, śiṣyas te 'ham [Bg. 2.7], "Kṛṣṇa now I become Your servant, not that I remain as Your friend." Friend to friend talk is not very serious. Now I want to talk with serious. You become my spiritual master, you teach me, and I will take your lesson. This should be the It is not meant for only Arjuna. It is meant for everyone, that if you, you must find out the guru. The first guru is Kṛṣṇa, and anyone who is Kṛṣṇa's representative, he is guru. Guru is Kṛṣṇa, the original guru, and if Kṛṣṇa representative is found, is available, then he is also guru.

Just like you are a businessman and anybody goes to canvass for business, to get some order for your business, he is your representative. It is not very difficult to understand. If he is your representative and talks something nonsense then he is not your representative, he is cheating you. He is taking your money and doing something else. No, real representative is he who is canvassing for Kṛṣṇa, not canvassing for himself that "I have become Kṛṣṇa." No, he is not guru, he is cheater.. The representative is he who canvasses business for Kṛṣṇa. That is guru. Kṛṣṇa wants this business. What is that? "You rascal, give up everything and surrender unto Me, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]." Kṛṣṇa wants this business. And Kṛṣṇa's representative also says that you give up everything, simply surrender to Kṛṣṇa. This is Kṛṣṇa's representative. Sometimes we are very much eulogized, "I have done a wonderful thing, but I have done as representative of Kṛṣṇa." Same thing. I have told all these boys and girls nothing magic. I never showed any gold-making magic. I simply said to them the "Here is Kṛṣṇa, the Supreme Personality of Godhead, you surrender unto Him." That's all. Ask any (indistinct). I never said anything. So that is actually representative.

Anyone can become Kṛṣṇa's representative, everyone, especially Indians. They should become Kṛṣṇa's representative. That is Caitanya Mahāprabhu's mission,

bhārata-bhūmite haila manuṣya-janma yāra
(janma) sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra means the whole world does not know about the message of Kṛṣṇa, therefore it is the greatest welfare activity to carry this message and inform them. This is the work of Kṛṣṇa's representative, and any Indian can do it but they'll not do it. They will take Bhagavad-gītā and speak their hodge podge, that's all. That is not Kṛṣṇa's representative. Therefore it has not been successful. For the last 200 years so many swamis and yogis went to foreign countries, but nobody spoke about Kṛṣṇa. Simply hodge-podge. Therefore there was not a single person accepted this cult; Vedic culture. That is fact.

So as Arjuna We are reading Bhagavad-gītā, you can understand that Arjuna is a friend, why he's accepting Kṛṣṇa as guru? Why? He's a friend. He's talking equally, sitting equally, friend and friend, sometimes talking nonsense. Kṛṣṇa, in the Eleventh Chapter he was begging Kṛṣṇa, "Forgive me. As a friend I have misbehaved with you." Friend has got right, Kṛṣṇa did not mind for that, but he knew that "Kṛṣṇa, although He is my friend, He is the Supreme Personality of Godhead. Therefore, He is the proper person to become my guru." And he says also that "The perplexity which I have been put into now in this battlefield, this cannot be solved by anyone else except Yourself." That he said also. So this is instruction we get from Bhagavad-gītā, everyone reads Bhagavad-gītā, that we have to accept Kṛṣṇa as the guru, or Kṛṣṇa's representative as guru. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34], and we have to give service to such guru and we have to surrender ourself. Not that I accept you guru just to know how much you are learned, how much you can talk with me, not with that spirit. (indistinct) …that I surrender to you sir, śiṣyas te 'ham, I have become śiṣya. Śiṣya means voluntarily accepting his ruling. Whatever guru will say he will accept, that is called śiṣya. Śiṣya means ruling, who accept disciple, means disciplinary measure. Whatever guru says, one who accepts he becomes disciple. He, I don't care for my guru's order and still I am disciple, that is not accepting guru. Of course it has become a fashion like that, to have a guru but don't care for guru. That is not, that will not help. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7], and immediately Kṛṣṇa as we, as soon as He accepted to become guru of Arjuna, He immediately chastised him,

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"My dear Arjuna, you are not taking like a learned man. You are thinking that you are very learned man, that you are talking with Me, what will happen to this, to that if I fight. You have wasted so much time. But actually I find that you are a fool number one. You do not know anything. Aśocyān anvaśocas tvam, because you are lamenting for things for which one should not lament. What is that? This body. You are thinking of this body of your relative, and because they will be in the war, they will be killed. You are thinking like that. But actually this is not the subject matter pondering. The real subject matter is how to save the soul."

Therefore He began instructing that we are not this body, we are soul. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptam [Bg. 2.13], in this way He gave first instruction that we are not this body. So here also Devahūti is woman. Everyone is less intelligent before his guru, especially woman. Striyo śūdra tathā vaiśya te 'pi yānti parāṁ gatim, but God, or Kṛṣṇa, is open for everyone. It is not that Kṛṣṇa is open for the brāhmaṇas, the learned scholars or the Hindus or the Muslims or Christian, no, Kṛṣṇa is open for everyone. Striyo śūdra tathā vaiśyās te 'pi yānti param, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], even pāpa-yonayaḥ. Pāpa-yoni means low class. Just like in our country we have got low class people, the cobbler muci, the caṇḍālas the dog-eaters. They are considered as low class. So Kṛṣṇa is open even for the low class.

This is universal movement, Kṛṣṇa consciousness, because it is concerned with the soul, consciousness. Therefore you have named the word consciousness. Consciousness belongs to the soul, that is the symptom of presence of soul. At the present moment because the soul is in the body, if I pinch your body then you will feel, consciousness, feel pains or pleasure. But as soon as the soul is gone out of the body, if I chop off your body with a dagger, you will not protest. The consciousness is gone. Yena sarvam idaṁ tatam avināśi tu tad viddhi, yena sarvam idaṁ tatam. Sarvam idam, this body. This body, wherever you pinch it you feel pain. Why?

Because consciousness is there. So Kṛṣṇa advises that consciousness is eternal. Therefore we have to purify our consciousness, then our life is successful.

Consciousness will go with us. At the time of death the consciousness carries me to another body. Sūkṣma, the fine, or the subtle body, the mind, intelligence, and ego, but we do not see that mind, intelligence, ego. And the soul, it is still finer. Mind is, we know you have got mind, you know I have got mind but you do not see. I know you have got intelligence, you know I have got intelligence but you can not see. But how the mind, intelligence carry the soul to another body, how you can see? We see that this gross body is stopped, we say it is everything finished, because we have got gross intelligence, we have no sūkṣma, in Therefore we have to approach guru, just like Arjuna approached guru. And Arjuna, Kṛṣṇa teaching that you are thinking of this body like a rascal. Nānuśocanti paṇḍitāḥ. He said in a very gentlemanly language, no learned man thinks like that, that means you are a fool. Nānuśocanti paṇḍitāḥ, that you are not a paṇḍita, you are a fool. Just try to understand, that real life is for the soul, therefore you should take care of the soul. The whole Vedic language, Vedic education means to take care of the soul. The soul is entangled, embodied, engaged in this material affair, and he is suffering, and to rescue him, to get him out of this material clutches, that is called education.

That is called education and for that education one has to approach a proper guru like Kapiladeva. Kapiladeva is incarnation of Kṛṣṇa. So guru is there, Kṛṣṇa, and His instruction is there in the Bhagavad-gītā. Why you are not taking advantage? You have become so foolish. The instruction is there. Guru is there. Somebody says that Arjuna had the opportunity, good opportunity to talk with Kṛṣṇa face to face, but we haven't got that. But what is that talk? The talk is already there. You hear it from His representative, the same instruction. Where is the difficulty? But they will not do that. They will take Bhagavad-gītā and misinterpret in a foolish way, in rascaldom, and spoil his career and other's career. That's all. Otherwise everything is there. Where is the difficulty? Kṛṣṇa says that there is the owner of the body within the body and He has explained in so many ways, acchedyo 'yam adāhyo 'yam, distinguishing the quality that the soul is never to be cut into pieces, acchedyo 'yam. It cannot be burned into the fire. It cannot be moistened by water. That means everything matter, there is interruption. Any matter will be interrupted by another matter, but the soul is not anything of this material world. In the material world, any hard thing, the iron, the stone, can be cut into pieces if you have got the instrument. But Kṛṣṇa says the soul is acchedyo 'yam, it cannot be cut into pieces. So it is above all material action and reaction. Adāhyo 'yam, in material, even iron can be melted, even a stone can be melted, but adāhyo 'yam, aśoṣyaḥ 'yam, in so many ways. That means it is different from this material thing, the soul.

Therefore na hanyate hanyamāne śarīre [Bg. 2.20]. This instruction, the common sense is that if my position is like that, acchedyo 'yam adāhyo 'yam na hanyate hanyamāne śarīre [Bg. 2.20], that what is that life? How I can attain that life? That is brahma-jijñāsā. One should be inquisitive. If you remain fools and rascals like cats and dogs to maintain this body only, then what is the benefit of this human life. Human life is meant for understanding this science that I am not this body, but I am busy with this bodily comfort. I am soul within the body, what I am doing for that which is Brahman? This is required. Therefore tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], if you want to learn about that then you must find out a guru. What kind of guru? Just like Kapiladeva, Kṛṣṇa, or His representative. Not a bogus guru. Then you will be cheated. Andhā yathāndair upanīyamānāḥ. The so-called rascal guru, he does not know also what is the aim of life, and if he makes some disciples then śāstra says, andhā yathāndair upanīyamānāḥ, one blind man is trying to guide many other blind men. So what is the benefit? There is no benefit. So if you want to be guided by somebody, he must have opened eyes. Tattva-darśinaḥ, upadekṣyanti tad jñānaṁ tad jñānī tattva-darśinaḥ. Darśana. Darśana means who have got eyes to see what is the absolute truth. Don't go to a blind man, who has no knowledge about the absolute truth. The absolute truth is there, Kṛṣṇa. The sun is there, everyone can see. Sun is not hiding but I am hiding. I am closing my door, how can I see sun? Come to the field, open to the sun and you will see sun. There is sun, there is light. Similarly God is there, Kṛṣṇa. You come to Kṛṣṇa. Take His lesson, Bhagavad-gītā, you will learn what is God.

But the rascals will not do that. They will manufacture some meaning. This meaning this, this meaning that, this meaning that. They will not accept Kṛṣṇa. That is the difficulty. Otherwise there is no difficulty. Even there is difficulty, one can say that "Yes, it is all right. Kṛṣṇa's instruction is there, Kṛṣṇa's Deity is there, but still how can I see? How can I understand?" This is obstinate. That Kṛṣṇa is so kind, "All right, you see Me in the water, come on. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. Why don't you see Me? You are seeing water and why you take water? For satisfying your thirst, and that quality of satisfying your thirst, I am," Kṛṣṇa says. So if you think of Kṛṣṇa when you become satisfied by drinking water, if you think of Kṛṣṇa, you will become one step advanced, immediately. Is that very difficult? Nothing difficult, but we are obstinate, we will not do that. We will not try to understand Kṛṣṇa, we will not take Kṛṣṇa's instruction. Why it is so? Māyā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14], that is very strong. As soon as I try to accept Kṛṣṇa as the Supreme Lord, māyā will whisper in my ear, "No, no, no. There are many gods, why you are accepting Kṛṣṇa?" Immediately, "There are many gods, why you are accepting Kṛṣṇa?" But śāstra says, kṛṣṇas tu bhagavān svayam [SB 1.3.28], īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. That we will not hear. I will not take lesson from the śāstra, from the ācāryas. At least in India we have got big, big ācāryas, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, even Śaṅkarācārya, even Guru Nanak, they have accepted, all, Kṛṣṇa as the Supreme Personality of Godhead. Why should we not? Why you? I shall be another competitor to Kṛṣṇa. This is our misfortune. Therefore Bhagavān said, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Because we are sinful, because we are rascals, we do not accept Kṛṣṇa as the Supreme Personality of Godhead. You are searching after Kṛṣṇa, making speculation, philosophical. Don't do that. Accept Kṛṣṇa and be in Kṛṣṇa consciousness and be happy. Thank you very much. (end)

741129SB.BOM
Śrīmad-Bhāgavatam 3.25.29

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Bombay, November 29, 1974
Prabhupāda:
yo yogo bhagavad-bāṇo

nirvāṇātmaṁs tvayoditaḥ
kīdṛśaḥ kati cāṅgāni
yatas tattvāvabodhanam
[SB 3.25.29]

Tattva avabodhanam. Tattva means truth. So the idea is how to understand the Supreme Person, Supreme Being, in tattvataḥ, in truth.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

This tattva word has been used in the Bhagavad-gītā, that everyone has got some idea of God. Not everyone; but out of many many millions of person: manuṣyāṇāṁ sahasreṣu. Not ordinary men. There are millions and millions of person who don't care, just like animal. They don't care to know what is God, what is our relationship with God, how to act in that relationship. The Vedic instruction, the whole Vedic instruction is for this purpose. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is the purpose of Veda.

So first of all we have to know what is our relationship with God. That you do not know. Neither you try for it. This child... Therefore Kṛṣṇa says, Kṛṣṇa says, not we say, that out of many many thousands and millions of persons, manuṣyāṇāṁ sahasreṣu [Bg. 7.3], so kaścid, somebody becomes interested what is the purpose of life. That is actually awakening of human life. Otherwise like cats and dogs: eating, sleeping, having sex intercourse, and after some time finished, that is the life of cats and dogs. That is not human life. Human life as it is stated in the Vedas, athāto brahma jijñāsā. This life is meant for inquiring about the Supreme Being, Brahman, Parabrahman. That is human life. The whole Vedic civilization is based on this basic principle that to understand the Absolute Truth.

So in this Kali-yuga nobody is interested even. We are spreading Kṛṣṇa consciousness, very few people are interested to know about Kṛṣṇa or the Supreme Being. So that is not human life. Human life means when we inquire about the Absolute Truth. That is human life. So there are so many societies, so many religious institutions. But nobody is interested to know Kṛṣṇa, or the Supreme Being. Kṛṣṇa means the Supreme Being, all-attractive. No educational system, no university. Therefore Kṛṣṇa said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3], that is siddhi of... Siddhi means perfection of life, to understand God. Because in the human life if one tries he can understand God, he can understand himself, he can understand what is his relationship with God, he can understand how to act in that relationship and thus make his life perfect. That is human life. So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Siddhi. Siddhi means self-realization. And yatatām api siddhānām [Bg. 7.3]. And even though one is siddha, or self-realized, he also does not understand what is Kṛṣṇa. Even one is siddha. That siddha has still to be progressed. Then he will come to jñānavān. Jñānavān means one who is siddha, one who has understood himself. That siddhi means to understand oneself that "I am not this body." That is siddhi.

Everyone is misguided, everyone is acting in this world under the bodily concept of life. And they are very very much unhappy on account of this. Because as soon as one understands that "I am not this body," he immediately becomes Brahma-bhūtaḥ prasannātmā. Prasannātmā means, what do you mean by prasannātmā? Na śocati na kāṅkṣati [Bg. 18.54]. No more material desire. That is brahma-bhūtaḥ. Everyone is trying for material sense gratification-the animals, the beasts, the birds, and the human being. That is material world. He is simply śocati and kāṅkṣati. When there is loss he is crying, and when there is no possession he is hankering. These are the two diseases of material existence.

So when one is brahma-bhūta [SB 4.30.20], he realized that "I am not this body, I am pure spirit soul," ahaṁ brahmāsmi, then the next stage is naśocati na kāṅkṣati. That is the. But that is not all. That is not all. That is not steady. Brahma-bhūtaḥ prasannātmā na śocati na... [Bg. 18.54], samaḥ sarveṣu bhūteṣu. At that time, because he is not in the bodily platform of life, he does not see the body but he sees the soul. So as spirit soul we are one. Simply we are differently dressed in different body on account of our desire and karma. So one who has realized that "I am not this body," he does not make any difference of body.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

He does not make any difference that "Here is a learned brāhmaṇa and here is a dog." Because he knows the learned brāhmaṇa has got a different body and the dog has got a different body. Ultimately the dog is also a spirit soul and the brāhmaṇa is also a spirit soul. That is his vision. It does not mean that he's so fool he makes a brāhmaṇa equal to the dog. No. That is not. But he knows the fact what is the dog and what is the brāhmaṇa. That is Brahman realization. Samaḥ sarveṣu bhūteṣu. Then mad-bhaktiṁ labhate parām [Bg. 18.54]. Then the real bhakti begins.

That means after self-realization, when he understands that he is not this body... In the bodily conception of life I am thinking "I belong to this family," "I belong to this society," "I belong to the country," and so many. Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam, this illusion is going on. And brahma-bhūtaḥ means one who is above this illusion. He has no more such distinction that "I am this body. I am belong to this family, I belong to this country or community." No. "I belong to Kṛṣṇa." Kṛṣṇa says jīv..., mamaivāṁśa. Kṛṣṇa says. And brahma-bhūtaḥ stage means I have realized that I am part and parcel of Kṛṣṇa and my only business is to serve Kṛṣṇa. That is Brahman realization. Therefore Kṛṣṇa says yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ [Bg. 7.3]. Tattvataḥ means one has to understand in truth what is Kṛṣṇa and what is my relationship with Kṛṣṇa. Simply siddha is not perfection. Siddha means "I am not this body." That is all right, that is perfection. But you have to make further progress. Brahma-bhūtaḥ, you have become now self-realized, that's all right. Na śocati na..., samaḥ sarveṣu. But you have to enter into the

parā-bhakti. Then your self-realization will stand. Otherwise again you will fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32].

I have given this example that you have got a very nice sputnik, airplane, you can go many thousands and millions miles up. But if you don't get any shelter either in the moon planet or any other planet then you come back again. The same example. Similarly, you may become brahma-bhūtaḥ, Brahman realized, but if you simply remain in the impersonal or void… Brahma-bhūtaḥ means to make this material world null and void and you come to the another world, spiritual world. So if you cannot enter into the spiritual world, mad-bhaktiṁ labhate parām [Bg. 18.54], if you simply remain brahma-bhūtaḥ, then you will fall down. Because you are by nature seeking ānanda, blissful life. So if you do not get varieties of life… Just like we want varieties in this material world. This material world is simply imitation of the spiritual world. So we are attached to the varieties; therefore we are seeking ānanda. But because it is material and we are spiritual being, we cannot enjoy this ānanda, material varieties fully. There are so many defects, inebrieties, and we are seeking that spiritual variety. So if you don't enter into the spiritual world with spiritual variety then you will again fall down. That is called bhakti-yoga.

Just like Kṛṣṇa says yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. When you get spiritual varieties, that you can get when you enter into the spiritual world, either in the Vaikuṇṭha world, planet or in the Goloka Vṛndāvana planet, there are varieties. The varieties are mentioned in the śāstra.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. Don't think that Kṛṣṇa figure is the imagination of some artist or painter. No, no. These are the description in the Vedas. Veṇuṁ kvaṇantam, the Supreme Personality of Godhead, Govinda, is playing on His flute. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. And His eyes are like the petals of lotus flower. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam. There is a feather of peacock, asitāmbuda-sundarāṅgam, His complexion is like black cloud but very, very beautiful. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam, kandarpa-koṭi-kamanīya. He is so beautiful that more attractive than many, many hundreds and thousands of Cupid. Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam aham bhajāmi [Bs. 5.30]. This is the Govinda's description. There are so many descriptions.

So this is spiritual varieties. Material varieties cannot give us full satisfaction. Therefore you want change. Change, another change, another change. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Here in the material world we are simply chewing the chewed. Once chewed and thrown it away, again somebody is coming chewing. So spiritual variety is not like that. Spiritual varieties is ānandāmbudhi-vardhanam. The more you are attached to spiritual variety, it is just like ocean. An ocean does not increase, but spiritual varieties are said they are increasing. Now just like here you have got the Arabian Sea. It is not increasing. It would have increased, then Bombay town would have been finished long ago. So it is not increasing. It has got a certain limit. You go to the beach you see no, no more than. But it is compared with ānandāmbudhi, the ocean of bliss, increasing, vardhanam. Ānandāmbudhi-vardhanam. The more you enter into the spiritual bliss, the more you become joyful. That is spiritual. Spiritual, just like these boys, these girls they are chanting Hare Kṛṣṇa. Had it been hackneyed, how long they would have chanted? No. That is not possible. Unless it is spiritual, nobody can be satisfied simply by chanting Hare Kṛṣṇa Hare Kṛṣṇa. You take any other word, "Mr. John, Mr. John, Mr. John," how long you will chant? After chanting for half an hour you will be fed up. But this is ānandāmbudhi-vardhanam. The more you chant the more you become spiritually advanced. This is called ānandāmbudhi-vardhanam. Otherwise how one can be satisfied simply by chanting, chanting Hare Kṛṣṇa? They are not mad, they are not foolish. They are human being. And how they have given up everything simply by chanting if it is not ānandāmbudhi-vardhanam, if it is not increasing in spiritual blissfulness. Practical. They have forgotten everything, they are also young men. They don't go to cinema. Just one block after there is cinema, they will never go, giving up this chanting and go to the cinema. Don't you see practically?

So spiritual life, that is spiritual life, that if you take to spiritual life and take to the process then your ānandāmbudhi-vardhanam, your spiritual life, will be blissful more and more. It is not decrease. Because we want ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is the Vedānta-sūtra. Living being or Parabrahman or Brahman, everyone is ānandamaya. That ānanda can…, you get perfectly when you take ānandamaya with Kṛṣṇa, in association with Kṛṣṇa. You associate with Kṛṣṇa as servant or as friend or as father, as mother, as conjugal lover. There are five rasas: śānta, dāsya, sākhya, vātsalya, mādhurya. Here also in this material world we have got the same rasas. We are related with somebody as father, or somebody as son, somebody as lover, somebody as beloved, somebody as master, somebody as servant. This is relationship. This is the perverted reflection of the spiritual world. Therefore although we have got the same relationship for relishing… Today I am loving my son and tomorrow my son may be the greatest enemy. There is no eternity of such love. Or the son may die. There is no eternity. Today I am loving some man or woman; it may break tomorrow. That is the defect of the material world. But in the spiritual world the same relationship will never break. It will ānandāmbudhi-vardhanam, simply increase, simply increase. That is called perfection. That is called per…

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

If we understand Kṛṣṇa tattvataḥ, not superficial… Here the word is used yatas tattvāvabodhanam. Tattvāvabodhanam: "Kindly explain to me that bhakti-yoga which we can fully understand the truth, Absolute Truth." Tattvāvabodhanam.

So how that tattva can be understood? That is explained by Kṛṣṇa that janma karma ca divyaṁ me yo jānāti tattvataḥ. So we have to understand Kṛṣṇa, tattvataḥ, by truth. And how? We can understand that Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. This is tattva word. So tattvāvabodhanam. Devahūti is asking Kapiladeva that "Kindly describe that process of yoga by which we can understand in truth, tattvāvabodhanam, not superficially." Tattvāvabodhanam. And in another place the tattvam is described in three ways: vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. They are not different. That is everything is tattva, tattva. There are three kinds of tattva: brahmeti paramātmeti bhagavān iti śabdyate. This very thing, tattva, is described in three features: impersonal Brahman, localized Paramātmā, and at the end Bhagavān.

So understanding of Bhagavān means understand of Brahman and Paramātmā. But understanding of Brahman or Paramātmā is not understanding Bhagavān. Therefore the Brahmavādīs, the Paramātmavādīs, they are impersonalists. They cannot understand the Supreme Being Personality of Godhead, Kṛṣṇa. They cannot understand. That is the defect. Therefore some yoga system, jñāna-yoga system, or dhyāna-yoga system, and there is bhakti-yoga system. That bhakti-yoga system is the perfect. And jñāna-yoga system or dhyāna-yoga system, that is partial understanding, Paramātmā feature. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. In that way you can understand, you can come to the platform of understanding samaḥ sarveṣu bhūteṣu. But that is not perfection. Still you have to go. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. After realizing samaḥ sarveṣu bhūteṣu, this principle, then you will have to enter into the devotional service, parā-bhakti. Parā-bhakti means transcendental. Bhakti means parā. Bhakti does not mean material. Material, it looks like material activities, but it is not material activities. Just like the example can be given just like a man, a boy is flying kite. He is, what is called, the reel? So sometimes he brings down the kite and sometimes he allows the kite to go. There are two kind of playing. So similarly, the one kind of activity means you are becoming free from the resultant action of activities, and one kind of activity is you are becoming entangled.

So that is also explained in the Bhagavad-gītā, yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. If you work for Yajña, for Kṛṣṇa, then you are becoming relieved from the resultant action of karma. But if you work for your sense gratification, then you are becoming entangled with the resultant action of your karma. Therefore sometimes this bhakti-yoga is misunderstood as karma. Māyāvādīs, they cannot understand. They think that bhakti-yoga is also karma. "These people are less intelligent, so they are in the… Because jñāna-yoga means vikarma or akarma, akarma. There is no resultant action." That is the view of the jñānīs, Māyāvādī philosophers. But because they see that the bhaktas they are working also just like ordinary man, therefore it is māyā, that is Māyāvāda. They think bhakti activities as māyā. Therefore we call them Māyāvāda. But actually bhakti-yoga, if you act according to the shastric principles, if you act according to the order of your spiritual master in bhakti-yoga, that is not karma. That is bhakti-yoga, beyond this karma-yoga. But they cannot understand.

Just like Kṛṣṇa described in the śāstras: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Surabhīr abhipālayantam. Kṛṣṇa is very much fond of tending cows, surabhi cows. The Māyāvādī will see, "What is this Kṛṣṇa?" Even Brahmā was bewildered, "How is that this Kṛṣṇa, this boy in Vṛndāvana is being worshiped? He's spoken like the Supreme Personality of Godhead. How is that He is taking care of the cows, this cowherd boy?" Indra was also bewildered. Muhyanti yat sūrayaḥ. To understand Kṛṣṇa, even Brahmā, Indra, they become bewildered. Therefore,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

We have to understand Kṛṣṇa in truth. Otherwise we will be bewildered. And for that reason you have to hear from Kṛṣṇa or His representative to understand Kṛṣṇa. Otherwise you will also be bewildered.

So if we can understand Kṛṣṇa, that these activities of Kṛṣṇa, divyam…, janma karma ca me divyam [Bg. 4.9], divine, and they are not ordinary activities. If we can understand it, immediately we become liberated. Simply if we can understand the activities of this Kṛṣṇa's dancing with the gopīs, they are divyam, they are not ordinary. Just like here also a young man wants to dance with many young girls; it is not like that. And because people cannot understand Kṛṣṇa, and if they hear about the dancing of Kṛṣṇa with the gopīs, they take it the concession, "Now let us dance with young girls." And they are going to hell. Therefore you have to learn from the proper person about Kṛṣṇa's activities. If you learn Kṛṣṇa from the professional uneducated person, nondevotee, then you will go to hell. Therefore immediately we should not try to understand Kṛṣṇa's dealing with the gopīs. It is very confidential. It is kept in the Tenth Canto of Śrīmad-Bhāgavatam. That means you have to understand Kṛṣṇa as He is by reading first nine cantos of Śrīmad-Bhāgavatam. Then you will be able to understand janma karma ca divyam. The Kṛṣṇa's activities, they are not ordinary thing. They are divine. And if we actually understand, then immediately you become liberated. Janma karma ca divyaṁ yo jānāti tattvataḥ.

Therefore here it is said, kīdṛśaḥ kati cāṅgāni. How that bhakti-yoga is situated and how many processes or branches are there? Kīdṛśaḥ kati ca aṅgāni yatas tattvāvabodhanam. Then we can understand Kṛṣṇa in tattva, in truth. That is required. That is bhakti-yoga. And that aṅgāni, aṅgāni means they are all the same. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. There are nine aṅgas, nine… Aṅga means different varieties. They are the same. Spiritually they are the same, spiritually absolute. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Either you hear or you chant or you memorize or you offer worship, arcanaṁ vandanaṁ dāsyam, or you simply work under the direction of your spiritual master or Kṛṣṇa. Just like Hanumān: he dāsyam. He simply carried out Lord Rāmacandra's order. He was supposed to be animal. He's not animal. But he was looking like a monkey animal. But having no education, no. He had everything. But superficially he…, he is not teaching Vedānta. He is simply carrying order of Lord Rāmacandra, that's all. He appears to be very foolish. Not foolish, but superficially animal. He was simply carrying out, dāsyam. Arjuna, simply he took Kṛṣṇa as his most intimate friend, that's all. He was not a Vedantist; he was a fighter, he was a kṣatriya. He had to deal with politics. No time to become Vedantist. But still he's the greatest devotee. Bhakto 'si priyo 'si me [Bg. 4.3]. Kṛṣṇa says, "My dear Arjuna, you are My very dear friend and devotee." So people may say, "Oh, he is not a Vedantist, he is not even brāhmaṇa, he is not a sannyāsī. How Kṛṣṇa accepts him as bhakto 'si?" That is called bhakti. Bhakti is ahaituky apratihatā. If you become a devotee there is no impediment. No material condition can check your progress of bhakti, if you are a bhakta.

sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you want real life, prasanna… Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. If you take to bhakti, automatically you become prasannātmā. Yayātmā suprasīdati. What is that? Ahaituky apratihatā bhakti. Without any motive. "I shall serve Kṛṣṇa with a motive," that is also good in this sense, that he is pious, he has approached Kṛṣṇa. He is not impious like the atheist, like the nonbeliever. But he is good, although he has approached… Just like Dhruva Mahārāja. Dhruva Mahārāja worshiped Kṛṣṇa with a motive. But after being perfect in devotional service he becomes without motive. When he saw actually Kṛṣṇa, he said, "No, no, no. I don't want anything from You." Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. "I don't want any benediction." That is bhakti. Ahaituky apratihatā. Not that we shall worship Kṛṣṇa to serve some material purpose. That is also good, because he has come to Kṛṣṇa. Someway or other he has come. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. That is his piety. Anyone who comes to Kṛṣṇa someway or other, he is very fortunate. He is not ordinary man. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Bhāgyavān jīva means very fortunate person. He comes to Kṛṣṇa consciousness. Not ordinary person.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Kṛṣṇa-bhajana is not so easy. But if you voluntarily, if after hearing so many qualities of Kṛṣṇa, transcendental qualities, if you somehow or other become attracted to Kṛṣṇa consciousness, then your life is successful. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Somehow or other you attach your mind to Kṛṣṇa consciousness. Sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ.

Then Kṛṣṇa says that "Anyone who is engaged in My devotional service with love and faith, buddhi-yogaṁ dadāmi tam." This is buddhi-yoga. Buddhi-yoga means bhakti-yoga. Buddhi-yoga means, bhakti-yoga is not for the foolish person. Bhakti-yoga means buddhi-yoga, one who is highly intelligent. Or somehow or other he has become intelligent, that "I shall take to Kṛṣṇa consciousness." Then his life is perfect immediately, and gradually he will realize Kṛṣṇa, tattvataḥ. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. You somehow or other take to Kṛṣṇa consciousness, engage yourself in devotional service under the direction of śāstra and the spiritual master, then you will understand Kṛṣṇa and then your life is perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.30

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Bombay, November 30, 1974

Nitāi: "…after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness."

Prabhupāda:
tad etan me vijānīhi
yathāhaṁ manda-dhīr hare
sukhaṁ buddhyeya durbodhaṁ
yoṣā bhavad-anugrahāt
[SB 3.25.30]

So this is submission. The process of understanding transcendental subject matter is not by challenge but by submission. The whole bhakti process is submission. That is Caitanya Mahāprabhu's preaching.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If one is interested to advance by chanting, then Caitanya Mahāprabhu advises that you should be humbler than the straw or grass and tolerant than the tree. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā: Without feeling oneself becoming very proud of intelligence, he should give respect to others and in this way one can chant Hare Kṛṣṇa mahā-mantra offenselessly.

So Devahūti, although mother of Kapiladeva, because she is woman, not only woman, because she is going to be disciple or the student, she is presenting herself as very humble student, not that superior mother, no. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. One has to learn. The first condition is praṇipāta. Prakṛṣṭa-rūpeṇa nipāta, complete surrender. Praṇipātena. Then paripraśna. Sad-dharma-pṛcchat. First of all, praṇipāta, a full submission, then paripraśna, guided by sevā, service. We have to please the spiritual master, the teacher, by service. This whole bhakti process depends on service attitude. Sevonmukhe hi jihvādau. I have several times explained this verse. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our present material senses are blunt. By these present senses it is not possible to understand the transcendental nature of Kṛṣṇa, His name, His form, His quality, His pastimes. Everything of Kṛṣṇa, they are all divyam, divine. Janma karma ca me divyam [Bg. 4.9]. So divyam, transcendental subject matter, is not possible to understand by these material blunt senses. Therefore one has to purify it. That is bhakti-mārga. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to purify the senses, and when the senses are purified, then, with that purified senses, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. When our senses are purified, then we can serve Hṛṣīkeśa. Hṛṣīkeṇa hṛṣīkeśa-sevanam. Bhakti means to serve Kṛṣṇa, the master of the senses, by our senses. But these present senses, they cannot be fit for serving Kṛṣṇa. It has to be purified.

So how this purification is possible? Sevonmukhe hi jihvādau: [Brs. 1.2.234] by engaging oneself in service of the Lord, and the first service begins from the tongue, jihvādau. We have got many senses, sense organs, but devotional service begins from the tongue, jihvādau, by chanting. It is very difficult subject matter, but it is made easy because… Devahūti says, sukhaṁ buddhyeya: "Very easily I can understand, because I am woman." Kṛṣṇa is open to everyone: striyo vaiśyās tathā śūdrāḥ [Bg. 9.32]. Although they are considered less intelligent, still, Kṛṣṇa is open to everyone. And especially in this age, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "Simply by chanting Kṛṣṇa's name, this Hare Kṛṣṇa mahā-mantra," kīrtanād eva kṛṣṇasya mukta-saṅgaḥ, "one becomes liberated, and then paraṁ vrajet, he is transferred to the spiritual world. Although this Kali-yuga is full of faulty things, everyone is embarrassed with so many difficulties, still, very easy metho…"

This is spoken by Śukadeva Gosvāmī after describing the faults of Kali-yuga. There are many, many hundreds and thousands of faults. People will suffer. They are all described in the Śrīmad-Bhāgavatam. People's intelligence, bodily strength, mercifulness-everything will be reduced. And so many things are described. Some of them are very prominent even at the present moment. Just like in the Kali-yuga, it is stated lāvaṇyaṁ keśa-dhāraṇam: "People will think by keeping long hairs they will become beautiful." Lāvaṇyaṁ keśa-dhāraṇam. So that is very visible now, especially in the Western countries. They keep very long hairs. Dāmpatye ratim eva hi: "Marriage, husband and wife, they will be simply by agreement." Nowadays that is happening. You go to a marriage-maker and agree, and marriage is finished. Not like before. Dāmpatye ratim eva hi. And rati means sex desires. So long their sex desires will be completed, they can live. Svīkāra eva codvāhe. These are stated, all. Vipratve sūtram eva hi: "Become a brāhmaṇa, just have a sacred thread." Sacred or not sacred, get a thread. That's all, without executing the brahminical duties. That is going on. In this way there is a long list of Kali-yuga's activities.

So after submitting the list, Śukadeva Gosvāmī says, kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "My dear King Parīkṣit, I have described all the faults of this Kali-yuga. But there is a special advantage in this age. That is," he said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51], "people can become liberated and go back to home, back to Godhead, simply by chanting Hare Kṛṣṇa mantra."

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So this easy process, sukhaṁ jihvādau, that begins from the jihvā, tongue. If you kindly train your tongue to chant Hare Kṛṣṇa mantra, and if possible without offense… There are ten kinds of offenses. If we avoid the offenses and you chant Hare Kṛṣṇa mantra, you become liberated. And it is very easy. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Mukta. Anyone who is chanting Hare Kṛṣṇa mantra, if he is chanting sincerely… Sincerely or not sincerely, if he chants, then he will become sincere and purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12].

So this is the easiest process. So durbodhaṁ yoṣā bhavad-anugrahāt. But this chance is gotten by the grace of Kṛṣṇa. Bhavad-anugrahāt. If Kṛṣṇa sees somebody, that he is sincerely chanting Hare Kṛṣṇa mantra… He is within everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He can understand that "Here is a sincere devotee." Then He gives chance. He as caitya-guru, the Supersoul, caitya-guru, and this external guru. He gives the chance of meeting external guru also, His representative, so that Kṛṣṇa helps a sincere devotee externally and internally. Internally, He helps, Himself, as Paramātmā. Buddhi-yogaṁ dadāmi tam. Kṛṣṇa says that "I give him intelligence from within." And without, externally, His representative, the spiritual master, is there. Therefore Caitanya Mahāprabhu says, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Combination of guru and Kṛṣṇa. By the grace of Kṛṣṇa, one gets a bona fide guru, and by the grace of the bona fide guru, one gets Kṛṣṇa. This is going on. So as we are fallen, similarly, śāstra has given us very easy method to appreciate our transcendental life, our blissful life. That is Kṛṣṇa consciousness movement. This we are teaching everywhere, that "You chant this Hare Kṛṣṇa mahā-mantra," śravaṇaṁ kīrtanaṁ viṣṇoḥ. And when they are advanced, they are engaged in Deity worship, in preaching work, and so many other.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So Devahūti-devī, she thinks herself, because woman, yoṣā, durbodham. So she is accepting her son as guru and very submissively, and she wants to understand the very difficult subject matter very easily by the grace of Kapiladeva. This is very important thing, to receive the causeless mercy of Kṛṣṇa and the spiritual master, both. By Kṛṣṇa's mercy we shall get spiritual master, and spiritual master's… Yasya prasādād bhagavat-prasādaḥ ***. Śrīla Viśvanātha Cakravartī Ṭhākura, he has very much stressed on the mercy of guru. And that is actually fact. If we receive the mercy of guru, if we can satisfy guru by our service, and if he gives his blessing, that is very, very great opportunity. Yasya prasādād bhagavat-prasādaḥ** *. Guru is confidential servant of Kṛṣṇa. Guru never claims that he is Kṛṣṇa, he is God. That is not guru. Guru, although worshiped as Kṛṣṇa, Kṛṣṇa… Sākṣād-dharitvena samasta-śāstraiḥ. Not in one śāstra, but all the Vedic śāstra, they describe guru, guru-brahma. They describe on the equal footing. Guru, being representative of Kṛṣṇa, he is worshiped as Kṛṣṇa. Sākṣād-dharitvena samasta-śāstraiḥ. All śāstra recommends that. Tathā bhāvyata eva sadbhiḥ. And those who are pure devotees, they accept. But that does not mean that guru declares himself that "I am Kṛṣṇa. I am God." No. Kintu prabhor yaḥ priya eva tasya. He is the most confidential servant of Kṛṣṇa. Therefore he is very dear. And as he is very dear to Kṛṣṇa, if he recommends somebody, "Kṛṣṇa, accept him," He will accept him. Yasya prasādād bhagavat-prasādaḥ **. That is the system.

Guru is very confidential servant of Kṛṣṇa. Why confidential servant? Because he is canvassing door to door, "Please become Kṛṣṇa conscious. Please surrender to Kṛṣṇa." Kṛṣṇa says to Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and guru takes that very mission, but does not say like Kṛṣṇa, that "Your surrender to me." He says, "Surrender to Kṛṣṇa." One has to surrender to Kṛṣṇa through the via media of guru, directly. This is the process. Therefore guru accepts respects from the disciple not for his personal self, but conveying the respect to Kṛṣṇa. This is the process. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **. If you cannot get the mercy of guru, then it is very difficult to approach Kṛṣṇa. We cannot approach Kṛṣṇa directly. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. That is the statement in the Bhagavad-gītā. Paramparā. Guru, he offers the same respect to his guru, his guru. It goes. In this way, it goes to Kṛṣṇa, paramparā system. Therefore it is stated, bhavad-anugrahāt. Bhavad-anugrahāt: "Please kindly become merciful upon me."

So in this way, one has to learn how to approach the Supreme Personality of Godhead. Our Vaiṣṇava system is ādau gurv-āśrayam. If we want to approach Kṛṣṇa, then in the beginning, ādau, the beginning is to take shelter of guru. That is being shown by Devahūti. Although He is son, (s)he is begging the mercy of Kapiladeva so that by His mercy she could understand what is devotional service and how to approach Kṛṣṇa. Tad etan me vijānīhi yathāhaṁ manda-dhīḥ. So this is very good qualification. Manda-dhīḥ: "My intelligence is not very sharp, manda." That is especially in this age. Of course, Kapiladeva and Devahūti was not in this age. Still, she is submitting because she happens to be woman, and although she is such exalted woman that she could give birth to the Personality of Godhead Kapiladeva-she was not ordinary woman-still, she thinks manda-dhīḥ: "I am less intelligence." Manda-dhīr hare: "My dear Kapila, You are Supreme Personality of Godhead, but I am manda-dhīḥ. My intelligence is not very sharp. Still, I want to understand the sublime subject matter, transcendental subject matter, from You. So it is possible." Bhavad-anugrahāt: "If You become merciful, then it is possible." This is the process.

So in order to get the mercy of guru, so yasya prasādād bhagavat-prasādaḥ ***, we must search out a bona fide spiritual master, representative of Kṛṣṇa or Kapiladeva, and then we shall submit and offer service. In this way we shall please the guru, and if he is satisfied, then our business is complete. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi** *. Therefore Caitanya Mahāprabhu recommended this process, this process, jñāne prayāsam udapāsya namanta eva. The process of understanding or approaching the Supreme Personality of Godhead is this. Caitanya Mahāprabhu approved this when He was discussing with Rāmānanda Rāya. So the process of approaching the Supreme Lord... So he first of all explained the varṇāśrama-dharma. Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58]. The human life is for viṣṇur ārādhanam. That is the human life, Viṣṇur ārādhanam. In varṇāśrama, the system... Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13], Kṛṣṇa says. Why establish this cātur-varṇyaṁ mayā sṛṣṭam? Because through the cātur-varṇya, systematic institution, following the rules and regulations of brāhmaṇa, kṣatriya, vaiśya, śūdra, one can approach Lord Viṣṇu. Viṣṇur ārādhyate. This varṇāśrama-dharma is very important. But Caitanya Mahāprabhu said that it is very difficult even to execute the rules and regulation of varṇāśrama-dharma in this age. Actually that is a fact. Therefore, after explaining varṇāśrama-dharma before Caitanya Mahāprabhu, He said, Caitanya Mahāprabhu said, eho bāhya: "Yes, it is one of the processes, but in this age it is very difficult." Who is going to be brāhmaṇa? It is very difficult. Especially it has become very difficult in India. We are advertising, we are soliciting, "Please come here in this Hare Kṛṣṇa Land and just become a brāhmaṇa-vaiṣṇava, and we shall try to serve you by giving you good place," but nobody is coming. Therefore it is very difficult to revive the old varṇāśrama-dharma culture.

Caitanya Mahāprabhu, therefore, said, "No, no, it is all right, but it is very difficult now." He is practical. Caitanya Mahāprabhu is the...Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. He is studied by Rūpa Gosvāmī as the most munificent avatāra, incarnation. There are many incarnation, but He's the most munificent, vadānya, the supreme charitable. Why? Kṛṣṇa-prema-pradāya te. He is distributing love of Kṛṣṇa like anything. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. One cannot understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is very, very difficult. Out of many, many millions of person, one tries for making his life successful. And out of many, many such successful, yatatām api siddhānām [Bg. 7.3], one who has attained siddhi, such person, may... One may understand Kṛṣṇa. So Kṛṣṇa, to understand... So first of all, we cannot understand Kṛṣṇa. Then what is the, where is the question of love of Kṛṣṇa? If you do not understand somebody, how you can love him? Love is far, far away. But Caitanya Mahāprabhu is so kind that He is distributing kṛṣṇa-prema: "Take, anyone. Come on." Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. So therefore Caitanya Mahāprabhu is very practical, that "I want to give kṛṣṇa-prema. One should be ecstatic, emotional in kṛṣṇa-prema. One shall cry for Kṛṣṇa." And He taught everyone by His practical example how He was mad after Kṛṣṇa. Govinda-viraheṇa me. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. This is kṛṣṇa-prema: without Kṛṣṇa, one should see everything vacant. This is Rādhārāṇī's prema.

But that is not possible for ordinary human being. It might be possible for Caitanya Mahāprabhu and few devotees. Just like His immediate disciples, the Six Gosvāmīs, they were also following the same principle. In the Vṛndāvana the Six Gosvāmīs used to live. But they were seeking Kṛṣṇa, becoming mad.

he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So they were mad after Kṛṣṇa: "Where is Kṛṣṇa?" They never said, "We have seen Kṛṣṇa." And Caitanya Mahāprabhu also, He said, "I was dreaming of Kṛṣṇa, and why you wake Me? I have lost the chance." In this way they were making bhajana. This is called viraha-bhajana, viraha-bhajana, separation. That is very recommended process. So we should be awakened, awaken our consciousness, Kṛṣṇa consciousness, in such a way that being separated from Kṛṣṇa, we shall become mad after Him. This is called kṛṣṇa-prema. That prema was being distributed by Caitanya Mahāprabhu. And He is still distributing.

So how this prema can be awakened easily, that has been recommended by Śrī Caitanya Mahāprabhu, quoting from Lord Brahmā's prayer to Kṛṣṇa, jñāne prayāsam udapāsya namanta eva. Don't try to understand Kṛṣṇa by your tiny knowledge. We are imperfect.

How we can speculate on Kṛṣṇa? That is not… Because there are certain persons, jñānīs, they want to know. Just like theosophists. They want to know the Absolute Truth by speculation. But that is not possible.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Ciram, for many, many years, if you speculate, you cannot understand Kṛṣṇa. You have to receive the mercy of Kṛṣṇa through the spiritual master. Then it is possible. That is recommended by Caitanya Mahāprabhu. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita. Kṛṣṇa's another name is Ajita; you cannot conquer Him. When Kṛṣṇa was present, He had to fight with so many demons, but nobody could conquer Him. That is the history. He conquered everyone, but nobody could conquer Him. He is conquered by His devotee only. That's all. Therefore His name is Ajita. Ajita. If you want to conquer over Ajita, then you simply… Caitanya Mahāprabhu says that "Don't speculate." Sthāne sthitāḥ… Jñāne prayāsam udapāsya namanta eva. Be submissive: "Kṛṣṇa, I am very poor. Kṛṣṇa, I have no means to understand You. So if You kindly be merciful upon me, then I can understand something about You." Surrender. That is wanted. Kṛṣṇa is very merciful as soon as He sees that somebody is surrendered.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

If we… This is the process. If we hear about Kṛṣṇa…Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your position. Don't change. Either you are brāhmaṇa or śūdra or gṛhastha or sannyāsī, it doesn't matter. But you hear about Kṛṣṇa. This is the process. This is the first-class process.

So we are opening hundreds and thousands… Not thousands, we have opened about 102 centers all over the world. But we want to open thousands. But we are in need of assistance. But nobody is coming. Anyway, the Europeans, Americans, some of them have joined. Still, we required many thousands because Caitanya Mahāprabhu's mission is pṛthivīte āche yata nagarādi grāma: He wants to spread this Kṛṣṇa consciousness movement not in this city or that city but nagarādi grāma. Just like here we have opened a center in Gandhigram. But in Bombay such hundreds and thousands centers can be opened. It is so big city. Similarly, there are other cities. It is required. That is Caitanya Mahāprabhu's mission.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

And that is the duty of the Indians, bhārata-vāsī. That is also Caitanya Mahāprabhu's desire.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This Caitanya Mahāprabhu's mercy, kṛṣṇa-prema distribution, is the best, topmost para-upakāra, welfare activity. Therefore every Indian should understand the philosophy of Śrī Caitanya Mahāprabhu or the philosophy of Kṛṣṇa, Kṛṣṇa consciousness, the same philosophy. Kṛṣṇa says His philosophy is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just surrender to Me. I will give you protection." And Caitanya Mahāprabhu's philosophy is the same. He is Kṛṣṇa, but as He has appeared as devotee. He says, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] "Whomever you meet, you Indian, bhārata-vāsī, you just try to understand this Kṛṣṇa philosophy, Bhagavad-gītā, and make your life successful and go door to door and say this 'kṛṣṇa'-upadeśa." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Bas. You become guru. That is Caitanya Mahāprabhu's mission.

So we should give chance to people to hear about Kṛṣṇa. Therefore we are opening so many centers. Please come and hear about Kṛṣṇa. Then gradually you will assimilate. Because Kṛṣṇa and Kṛṣṇa's words, they are not different-absolute. When we hear about Kṛṣṇa, that means we are directly associating with Kṛṣṇa. And the more you associate with Kṛṣṇa, the more you become purified. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti. Kṛṣṇa helps in washing your dirty things within the heart. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The same thing, Caitanya Mahāprabhu says. Then, when we are free, tat-paratvena nirmalam [Cc. Madhya 19.170], you become purified, we become purified. Then immediately we revive our Kṛṣṇa consciousness and engage ourself in Kṛṣṇa's service.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.31

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Bombay, December 1, 1974

Nitāi: "Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization and is received by disciplic succession."

Prabhupāda:

viditvārthaṁ kapilo mātur itthaṁ
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyaṁ yat pravadanti sāṅkhyaṁ
provāca vai bhakti-vitāna-yogam
[SB 3.25.31]

So Kapiladeva is the propounder of Sāṅkhya philosophy. This is original Kapiladeva. Later on, there was another Kapiladeva, so he is called the atheist Kapila. And this Kapiladeva is known as Devahūti-putra, "the son of Devahūti" Kapila. So sāṅkhya-yoga, the later atheist Kapila's sāṅkhya-yoga, is different from this sāṅkhya-yoga. The atheist Kapila's sāṅkhya-yoga is analysis of the material elements. So this analysis of material elements by the atheist Kapila is very much liked by the Western philosophers. And the sāṅkhya-yoga explained, propounded, by Devahūti-putra Kapila is practically unknown.

So this Kapila, Devahūti, son of Devahūti Kapila, His sāṅkhya-yoga means bhakti-vitāna-yogam, how bhakti, devotional service to the Lord, is expanded. That is sāṅkhya-yoga. And how it is received, that is also stated here, tattva āmnāyaṁ yad pravadanti sāṅkhyam. Āmnāyam, by disciplic succession. No philosophical speculation, but as it is received by predecessor, by tradition, āmnāyam. Tattva āmnāyam. We cannot manufacture tattva. That is improper way of understanding the truth. Generally, the Western philosophers, they try to understand the Absolute Truth by the ascending process. There are two processes of understanding the Absolute Truth. One is called ascending process, or inductive logic, and another process is descending process, or deductive logic. So ascending process is based on speculation, and descending process is based on fact.

This evening we were talking about Bhagavad-gītā, that Bhagavad-gītā is understood by the descending process, as Kṛṣṇa said. Kṛṣṇa says in the Bhagavad-gītā that this yoga system… Bhagavad-gītā is also yoga system. That is bhakti-yoga. Although there are description of karma, jñāna, and the mystic yoga and ultimately bhakti-yoga, but actually it is meant for bhakti-yoga, the Bhagavad-gītā. Those who are jñānīs, speculative, for them also, it is described. And those who are haṭha-yogīs, they are also described there. But ultimately, the conclusion is bhakti-yoga. Just like in the Sixth Chapter of Bhagavad-gītā the yoga system is described. The yoga system is described, that one has to go in a secluded place, and he has to sit down straight, right angular, and see the front portion of the nose, and the eyes half closed. In this way the haṭha-yoga system, or aṣṭāṅga-yoga system, is described in the Bhagavad-gītā. But when Arjuna said that "This system of yoga is very difficult for me. Kṛṣṇa, I cannot concentrate my mind in this way"…

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

Five thousand years ago a personality like Arjuna, who was so qualified that he could talk with Kṛṣṇa as ordinary friend… How much exalted he was, just we can imagine. And born in the royal family, very exalted position, great warrior. He said that "Kṛṣṇa, I cannot execute this yoga system. It is not possible." Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham, tasyāhaṁ nigrahaṁ manye [Bg. 6.34]. "My mind is so disturbed that to control the mind is exactly like that, to control the wind." Suppose there is very heavy wind, and if one tries to stop it by spreading his hand, is it possible? It is not possible. He has given this example. Pramāthi balavad dṛḍham. Mind is so uncontrollable, just like madman. Mind's business is like that. Immediately I am accepting something and again rejecting. Everyone has got this experience. Therefore he frankly said that "To control the mind is not possible for me. I cannot do so."

So now just try to understand the… A personality like Arjuna is not ordinary man. He was advised by Kṛṣṇa to practice this yoga system, meditation, generally. Actually yoga system means meditation. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they dhyānāvasthita manasā, mind being absorbed in meditation and concentrates the mind on Viṣṇu form of the Lord, four-handed Viṣṇu. That is dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1].

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

So this yoga system is meant for persons who are too much bodily attached, this haṭha-yoga system. And otherwise, real yoga system is the sāṅkhya-yoga or bhakti-yoga, real yoga system. This is preliminary. Therefore when Arjuna declined, that "I cannot execute the yoga system," so Kṛṣṇa, in order to pacify Arjuna… Because he was friend-Kṛṣṇa thought that Arjuna is thinking unable to execute this yoga-He pacified him by saying ultimately, "My dear Arjuna, don't be agitated." Indirectly He said that "You are a first-class yogi." "How is that, I am first-class yogi?" "Now, because you are always thinking of Me." Arjuna, he did not know anything but Kṛṣṇa. Kṛṣṇa, when He placed Himself divided into two in the battlefield… Because it was a family fight, so Kṛṣṇa said that "I can divide Myself." Both of them approached. Duryodhana approached and Arjuna also approached, "Kṛṣṇa, You become my side." So Kṛṣṇa said that "I have got eighteen akṣauhiṇī, division of soldiers. That is one side. And I personally, one side." So Arjuna (Duryodhana) thought that "What shall I do simply by taking Kṛṣṇa? And He says that 'I'll not fight. If I go to any side, I'll not fight.' " So Arjuna (Duryodhana) thought it wise that "Let me take His soldiers, eighteen divisions, many thousands of elephants, horses, chariot." There is estimate, very big number of elephants, horses. I don't remember exactly. But… So Duryodhana decided to take the soldiers of Kṛṣṇa. (aside:) That child may be… But Arjuna thought that "If I get Kṛṣṇa in my side, that is sufficient. I don't want His soldiers."

So Kṛṣṇa was so friendly and very loving friend, not ordinary friend. Therefore Kṛṣṇa said, "My dear Arjuna, don't be disappointed because you cannot execute this aṣṭāṅga-yoga. The first-class yogi is he who always thinks of Me." Yogīnām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. One who has taken Kṛṣṇa within his heart and always thinking of Kṛṣṇa, satataṁ smartavyaḥ viṣṇuḥ, this is the system. This is meditation. If one is thinking of Kṛṣṇa twenty-four hours, that is the first-class meditation. You are seeing Kṛṣṇa here, standing with Rādhārāṇī. And if you see always, then you naturally you get impression of Kṛṣṇa within the heart. And if you serve Kṛṣṇa… Those who are engaged in service, just like they are offering this foodstuff, Kṛṣṇa. They have prepared this foodstuff very nicely, thinking that "Kṛṣṇa will eat. Let us do it very cleanly and attentively." And whatever they can offer, first-class thing… That is meditation, because they are thinking of Kṛṣṇa, "This foodstuff will be taken by Kṛṣṇa. This dress will be used by Kṛṣṇa. These flowers will be offered to the lotus feet of Kṛṣṇa." Real meditation is this. And that is the first-class yoga. Therefore Kṛṣṇa is advising in the Seventh Chapter that "If you cannot think of Me, then you can think of Me in your ordinary dealings." Raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of the water."

So that, this yoga system, we have to practice, this yoga system. This is called sāṅkhya-yoga. That is explained here, provāca vai bhakti-vitāna-yogam. The more you think of Kṛṣṇa… Satataṁ cintayanto māṁ, satataṁ kīrtayanto māṁ [Bg. 9.14]. These are advised in the Bhagavad-gītā. If you always chant Hare Kṛṣṇa mantra, then you remember Kṛṣṇa. Immediately the form of Kṛṣṇa is awakened within your heart. And Kṛṣṇa says, yogināṁ api sarveṣāṁ mad-gatenāntar-ātmanā: "Always within the heart…" That is the sāṅkhya-yoga system, or perfect yoga system, bhakti-yoga-vitānam. And Kṛṣṇa says personally,

yogināṁ api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

They are first-class yogi. So anyway, some way or other, if you can think of Kṛṣṇa always… That is… We have named Kṛṣṇa consciousness, always conscious of Kṛṣṇa. Then you become the first-class sāṅkhya-yogī. Bhakti-vitānam.

So Kapiladeva could understand the desire of His mother. The mother was submissive because to understand the sāṅkhya-yoga, bhakti-yoga, it requires… The first condition is submission. Tad viddhi praṇipātena [Bg. 4.34]. You cannot understand the sāṅkhya-yoga system or bhakti-yoga system by falsely being proud that you are very learned scholar or speculator. These things will not help. You have to hear about Kṛṣṇa very submissively and accepting, not challenging. Then you will be able to understand. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You remain in your position. It doesn't matter what you are, simply you hear about Kṛṣṇa. There are so many things about Kṛṣṇa we can hear. Even if we are not educated, we can hear from a person who can speak rightly. But that person must be selected, not ordinary person, not professional person, but here it is said, tattva āmnāyam. Āmnāyam means by disciplic succession. We have to accept a positive party.

Just like in political activities you accept some party, Congress party or this party or that party. That is the system, even in politics. Similarly, you have to accept a party of devotee. There are not different parties; they are of the same party. Just like the political parties may be different, but their aim is how to improve the condition of the country or the people. The aim is the same, but they may be a little different in their ways. Similarly, there are four āmnāya party. Āmnāya means disciplic succession. One party is coming from Lord Brahmā, and one party is coming from Lakṣmī, goddess of fortune, or the consort of Nārāyaṇa, Viṣṇu. That is called Brahma-sampradāya and the Śrī-sampradāya. Śrī. Śrī means Lakṣmī. Śrī means beauty. Śrī means fortune. Therefore, according to Vedic system, the "śrī" word is added before anyone's name, śrī. So there is Śrī-sampradāya, and there is Kumāra-sampradāya, and there is Rudra-sampradāya. There are four sampradāyas of Viṣṇu, er, Vaiṣṇava. So Brahma-sampradāya, Śrī-sampradāya, Rudra-sampradāya, and Kumāra-sampradāya-they are called āmnāya. If you want to know the truth, then you have to accept. Tattva āmnāyam. Tattva āmnāyaṁ yat pravadanti sāṅkhyam. This is Sāṅkhya philosophy. You try to understand the Absolute Truth through the disciplic succession of āmnāya, āmnāya.

So in the Vaiṣṇava sampradāya these four sampradāya, this Brahmā is Brahma-sampradāya and Śrī-sampradāya. The Brahma-sampradāya is, at the present moment, is represented by the Madhva-sampradāya. Just like we are belonging to the Madhva-gauḍīya-sampradāya, our original sampradāya from the Madhvācārya. So in that sampradāya, disciplic succession, there was Mādhavendra Purī. From Mādhavendra Purī his disciple is Īśvara Purī, and Īśvara Purī's disciple is Lord Caitanya. And we are coming through the disciplic succession of Lord Caitanya. Therefore our sampradāya is called Madhva-gauḍīya-sampradāya. But we are in the āmnāya-sampradāya. We are not upstart. We have not manufactured a sampradāya. It is coming from Lord Brahmā. Similarly, there is Rāmānuja-sampradāya. They are coming from Śrī-sampradāya. Similarly, there is Viṣṇu Svāmī. They are coming from Lord Śiva, Rudra-sampradāya. And there is Kumāra-sampradāya, Nimbāditya-sampradāya. So śāstra says, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ: "If you do not belong to any sampradāya, party of bhakta or devotees, then niṣphalā matāḥ, your verdict or conclusion is niṣphala, without any fruit." It is not acceptable.

So our this Kṛṣṇa consciousness movement is to present the Kṛṣṇa consciousness, or the conclusion given by Kṛṣṇa, or the conclusion in the Bhagavad-gītā, in this āmnāya Sāṅkhya philosophy, disciple after disciple, not that "I know little more ABCD. I am, therefore, a big scholar. I can interpret Bhagavad-gītā in my own way." This is useless. This is useless. You cannot make your own comment. But that is not also good. So many commentaries which have been made without this āmnāya, Sāṅkhya process, they are useless. There is no effect. This is very essential. Therefore Bhagavān Kṛṣṇa says in the Fourth Chapter, evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. That is required, paramparā, āmnāya, disciplic succession. Otherwise it will be useless. This is the secret of success. You have to accept the same philosophy as it was contemplated by Brahmā, by Nārada, by Brahmācārya, er, Madhvācārya, by Mādhavendra Purī, by Īśvara Purī, by… You cannot make any new thing beyond the scope of the āmnāya Sāṅkhya philosophy system. That is called āmnāya. Because we are imperfect. We must first of all know that we are all imperfect. However great scholar I may be, because my senses are imperfect, therefore, whatever conclusion I make by my so-called scholarship, that is imperfect. Therefore all these scientists, philosophers, they use this word "perhaps," "it may be," because there is no right conclusion. There is no right conclusion. He is simply speculating.

So speculative knowledge cannot be perfect. Just like we are sitting here. If there is some sound on the roof… Now we are, say, one hundred persons sitting here. We can speculate that "This sound may be for this reason." That, all of them, may be imperfect, and if somebody says from the roof that "This sound was caused for this reason," that is perfect. That is perfect because he has got direct experience. That I was speaking in the evening, that you have to accept Bhagavad-gītā by this āmnāya-patha. Tattva āmnāyam. Kṛṣṇa says to Arjuna that this bhagavad-bhakti-yoga or Bhagavad-gītā yoga… That is a yoga. Yoga means which connects, and viyoga means which disconnect. So we are now disconnected with the Supreme Personality of Godhead. Now we have to connect again our relationship. That is called yoga. That yoga is described in the Bhagavad-gītā as karma-yoga, jñāna-yoga, and aṣṭāṅga-yoga, and at last bhakti-yoga.

So bhakti-yoga is the last status of yoga system. Therefore it is said, bhakti-vitāna-yogam. Bhakti… Just like you are going upstair, and step by step, when you go to the topmost step, that is the end of your going up, similarly, the karma-yoga, jñāna-yoga, and dhyāna-yoga, and then bhakti-yoga, so ultimate end is bhakti-yoga. So if you have got, gone few steps, that is karma-yoga, if you have got few more steps, that is jñāna-yoga, and if you go few more steps, that is dhyāna-yoga, and when you reach the ultimate status, that is called bhakti-yoga. The step is the same. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. Everyone is going, trying to reach the ultimate Absolute Truth. But it is simply a partial understanding. By jñāna-yoga, dhyāna-yoga, karma-yoga, you can understand partially the Absolute Truth. But bhakti-yoga you can understand completely. Therefore Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. He does not say, "By jñāna, by karma, by meditation, one can understand Me fully." No. He does not say. He says clearly, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] "Tattvataḥ, in truth what I am, that can be understood only by bhakti-yoga." You see Bhagavad-gītā.

So to understand the Absolute Truth you have to accept this sāṅkhya-yoga or bhakti-vitāna-yogam. Then you will understand very… Because question was, by Devahūti, that manda-dhīḥ sukhaṁ buddhyeya. Sukhaṁ buddhyeya: "Very easily, without any much trouble, I may understand. You kindly describe in this way-the Absolute Truth I can understand very easily." So that is bhakti-yoga. In the Ninth Chapter of Bhagavad-gītā it is said, susukhaṁ kartum avyayam [Bg. 9.2]. Susukham. If you practice bhakti-yoga, it is very easy, at the same time very pleasing, very pleasing. Susukhaṁ kartum avyayam. And avyayam. Avyayam means not deteriorating. Svalpam apy asya dharmasya trāyate mahato bhayāt. If you execute even partially, it has got so potency that it will lead you more and more to the ultimate goal of life. This is called perfect sāṅkhya-yoga.

So this Kṛṣṇa consciousness movement is meant for giving education to the people of this sāṅkhya-yoga system or bhakti-yoga system, because it is the recommended process by authorities. And all the āmnāya, origin of the āmnāya, just like Lord Brahmā, Lord Śiva, then Kapiladeva-here is Kapiladeva-they are mahājana. Mahājana means great authorities. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. It is very difficult to understand the path of perfection. Therefore the śāstra recommended that "You follow the mahājana." This is called āmnāya. "You follow the mahājana." And who are mahājana? They are also described in the śāstras: svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Svayambhū means Lord Brahmā. Lord Brahmā is… Another name is Svayambhū. He was found in the lotus flower emanating from the navel of Viṣṇu. So practically, he was not born of father and mother; therefore he is called Svayambhū. Svayambhūr nāradaḥ śambhuḥ. Nārada Muni is authority. And Śambhu, Lord Śiva. Therefore there is Rudra-sampradāya, āmnāya, because he is authority. Svayambhūr nāradaḥ śambhuḥ kumāraḥ [SB 6.3.20], this Kumāra. And Kumāra means catuḥsana, Sanat-kumāra, catuḥsana. They are also authorities. And Kapiladeva, here, Devahūti-putra Kapiladeva, He is also authority. In this way, Lord Brahmā, Lord Śiva, Kapiladeva, Manu, and Bhīṣmadeva, Janaka, Janaka Mahārāja, Bhīṣmadeva, and Śukadeva Gosvāmī, Prahlāda Mahārāja-in this way there are twelve authorities, and all of them are following the Sāṅkhya philosophy or bhakti-yoga, all of them.

So we have to accept one of these mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Then you will be successful. Tarko 'pratiṣṭhaḥ: If you want to learn the Absolute Truth by logic and argument, it will never be possible. Logician… You may be one logician, better logician than me, and another logician may be better than you. But the Absolute Truth is avan manasa-gocara. By logical arguments how you can reach? That is not possible. Tarko 'prati… Therefore it is useless waste of time. Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. Scriptures, even you take the Vedic scriptures, there are so many: four Vedas… Some of them are following the Yajur-veda, some of them following Ṛg-veda, some of them Sāma-veda, Atharva-veda. Then there are Upaniṣads. Then there are Purāṇas, then Brahma-sūtra, the Rāmāyaṇa, Mahābhārata. They are all right. But because I am ill-advised, I take conclusion differently. Śrutayo vibhinnāḥ. Or you take Bible or Koran. So by simply reading all the scriptures, it is very difficult also. So śrutayo vibhinnā nāsāv munir yasya mataṁ na bhinnam. Muni, means thoughtful men, philosophers, they are also defeating, one thoughtful man, another thoughtful man. Unless he defeats another man, philosopher, he does not become a very big philosopher. Therefore it is said, nāsāv munir yasya mataṁ na bhinnam. Why? You cannot become a muni unless you propound a different system of philosophy. So this is the position. Dharmasya tattvaṁ nihitaṁ guhāyām. Therefore the truth of spiritual life is very complicated. It is very difficult to understand. Then how I shall be able to understand? The conclusion is mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You follow the mahājana. Out of these twelve mahājana, you follow any one of them, and you will be successful.

So our proposition is that Kṛṣṇa is the original mahājana. Kṛṣṇa instructed Brahmā. Brahmā is also mahājana. And Kṛṣṇa instructed everyone. Just like Bhagavad-gītā. He is instructing everyone. How? Aham ādir hi devānām: [Bg 10.2] "All the demigods, they are subordinate to Me." Aham ādiḥ: "I am the original." Everyone has learned from Kṛṣṇa. In the Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ādi-kavaye. So Kṛṣṇa is teaching personally just like Kapiladeva is teaching personally. So you take Kapiladeva's philosophy, Sāṅkhya philosophy, Kṛṣṇa's philosophy, Bhagavad-gītā, but try to understand as He says. Don't interpret in the wrong way. So this is āmnāya-tattvam. So if we fix up the idea how to receive transcendental knowledge and how to practice it, if we simply take the instruction of these mahājana, āmnāya, so that will be very beneficial and easy also.

So Kapiladeva will describe the Sāṅkhya philosophy to His mother, and not only mother, but tanvābhijātaḥ. Naturally, if we take birth from my mother, I have got natural affection for my mother, but Devahūti is not ordinary mātā. She is very submissive. Therefore it is said that jāta-snehaḥ. Naturally there is affection, and when Kapiladeva saw that "This woman… Woman is supposed to be less intelligent, but she is very submissive and My mother," in both ways He became compassionate, that "She is eager to know about the truth, and she is so submissive, and after all, I have taken, I have received this body from this woman, My mother. So let Me try to give her the best of the philosophical conclusion." And that is Sāṅkhya philosophy. He will speak from the next verse.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.32

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Bombay, December 2, 1974

Nitāi: "Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the

Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation."

Prabhupāda:

devānāṁ guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī
[SB 3.25.32]

Bhakti is transcendental even to mukti. People generally consider dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. In the beginning dharma, artha, economic development, kāma, sense gratification, then mokṣa, merging into the supreme one. But bhakti is above that. Siddher garīyasī. It is above mukti. Mukti is not very much important thing for a bhakta. Bilvamaṅgala Ṭhākura says,

bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

This is the experience of Bilvamaṅgala Ṭhākura. He was a South Indian brāhmaṇa, very rich brāhmaṇa. But by bad association or something like that, he became a very staunch prostitute hunter. So he engaged all his income, money, everything, after one prostitute. Her name was Cintāmaṇi. So it is a very nice story. I am briefly describing. So one night… Every night he was to go to that prostitute, and one night it was very terribly raining. So the prostitute thought, "Now this night Bilvamaṅgala is not coming. It is terribly raining." But Bilvamaṅgala went there, crossing the river, and the door was closed. He jumped over the door catching a snake. In this way, very dangerously, he reached the prostitute's house. And the prostitute was astonished, that "How is this condition you could come here? Oh, you are so much attracted by this skin. If this much attraction you would have to Kṛṣṇa, how it would have been nice for you." So immediately he left the prostitute's house and went to Vṛndāvana.

The fact is in his previous life he executed devotional service up to bhāva-bhakti. So his Cintāmaṇi, that prostitute, became his guru, remind that "You are so much fond of prostitute. If this attraction would have been to Kṛṣṇa, how much successful you would have…" So it acted, and he left to Vṛndāvana and lived for seven hundred years. So he has a book, Kṛṣṇa-karṇāmṛta, Bilvamaṅgala Ṭhākura. That is recommended by Śrī Caitanya Mahāprabhu for reading, Kṛṣṇa-karnāmṛta. So in that book he writes, bhaktis tvayi sthiratarā bhagavan yadi syāt: "If we have got fixed-up devotion unto You, my Lord, Bhagavān," then daivena naḥ phalati divya-kiśora-mūrtiḥ, "then very easily we can see Your form," divya-kiśora-mūrtiḥ, "Your divine form," kiśora-mūrtiḥ, "very young boy." Kṛṣṇa is always kiśora. Kṛṣṇa's another name is Kiśora. Kiśora-mūrtiḥ. Kiśora means kaiśora, before marriage, before…, eleventh to sixteenth year. This is called kiśora age. So kiśora-mūrtiḥ. Kṛṣṇa is always kiśora-mūrtiḥ. So by devotional service, one can see the kiśora-mūrtiḥ of Kṛṣṇa very easily. Bhaktis tvayi sthiratarā bhagavan yadi syāt: "If it is possible, then very easily we can see You."

When Bilvamaṅgala Ṭhākura was in Vṛndāvana he voluntarily plucked out his eyes. Because he was very much fond of seeing beauty of woman, so he thought, "These eyes are my enemies." So he personally plucked out his eyes. When he was going to Vṛndāvana, still he became attracted by a woman, and therefore… That woman, of course, was a very rich merchant's wife. So she told her husband that "This man is coming after me. What to do?" So that merchant received him. "Oh, he's saintly person. All right, you serve him." So Bilvamaṅgala Ṭhākura came to his senses. He said, "Mother, you give me the pins of your hair. So I am so much after the beauty of woman, so let me pluck out the eyes." So he made voluntarily blind. So he could not see, but still, Kṛṣṇa was coming in Vṛndāvana. Kṛṣṇa is always in Vṛndāvana. So He was supplying milk. So divya-kiśora-mūrtiḥ, he practically realized through bhakti. Therefore he wrote by his personal experience, bhaktis tvayi sthiratarā bhagavan yadi syād daivena naḥ phalati divya-kiśora-mūrtiḥ. And so far dharmārtha-kāma-mokṣa [SB 4.8.41], mokṣa, muktiḥ svayaṁ mukulitāñjali sevate asmān: "Mukti is not very important thing. She is always standing at my service," mukulitāñjali, "with folded hands, Mukti: 'My dear sir, what can I do for you?' " This is mukti's position.

So a devotee is not very much anxious for mukti because a devotee is always mukta. He is already mukta. Why should he… Suppose if you have got millions of dollars, why should you hanker after ten rupees? So bhakti is such a nice thing. But what is that bhakti? That bhakti is animittā bhāgavatī. That bhakti should be animittā, not with a motive that "I shall go to the temple and serve Kṛṣṇa for this purpose." Kṛṣṇa can fulfill any purpose you desire. It is not very difficult for Him, because He is almighty, full with all opulences. So if you want something, material happiness, from Kṛṣṇa, it is not very difficult for Kṛṣṇa. He can give you mukti even. But to ask from Kṛṣṇa anything else than bhakti is foolishness. That is foolishness. My Guru Mahārāja used to give this example: just like if you go to a rich man and he says, "Now whatever you like, you can ask from me. I shall give you," then if you ask him that "You give me a pinch of ash," is that very intelligent? Similarly, to… There is a story, that one old woman in the forest… I think it is in Aesop's Fable or somewhere. So she was carrying a big bundle of dry wood, and somehow or other, the bundle fell down. It was very heavy. So the old woman became very much disturbed, "Who will help me to get this bundle on my head?" So she began to call God, "God, help me." And God came, "What you want?" "Kindly help me to get this bundle on my head." (laughter) Just see. God came to giving benediction, and she wanted to "Give this bundle again on my head."

So we are doing the same thing. When we go to God we ask Him, "Kindly give me the bundle on my head. My family become may happy. I may have a large amount of money to enjoy material things." We ask that. That is our foolishness. Caitanya Mahāprabhu teaches us, therefore, that actually, if you want something from God, that should be only begging for His service. This Hare Kṛṣṇa mahā-mantra means addressing God, "Kṛṣṇa," "Hari," and His energy Harā, Śrīmatī Rādhārāṇī or Lakṣmījī, Hare: "O this internal potency of Kṛṣṇa…" Hara is Kṛṣṇa's internal potency. The external potency is Durgā, and the internal potency is Rādhārāṇī. Jaya Rādhe. So this is daivī-prakṛti. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. The devotees, they take shelter of the daivī-prakṛti, Rādhārāṇī, Lakṣmījī. They worship, therefore, Vaiṣṇava, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma, the first of all, the energy. The energy. So this Hare Kṛṣṇa mantra is first addressing the energy, the internal energy, potency, of Kṛṣṇa. Hare. From Harā to Hare. That is the sambodhana. So Hare Kṛṣṇa: "O Rādhārāṇī, or Lakṣmī, or Sītā, and Kṛṣṇa, or Rāma, or Nārāyaṇa"-the same thing. Hare Kṛṣṇa, Hare Kṛṣṇa, addressing Them, "O my Lord, O my Lord's energy." So when you address somebody, you want to ask something. So if they reply, "Yes, why you are calling?" then we're calling, "Please engage me in Your service." This is the prayer, not that "Give me money" or "Give me beautiful wife" or many followers. This is material hankering.

Everyone wants some prestigious position, lābha pūjā pratiṣṭhā, some material profit, lābha, and prestigious position so that people will give him salaam, minister, president, and to become very famous, historically very famous. These are material hankerings. But Caitanya Mahāprabhu says, "No." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. We don't want. This is animittā bhakti. Nimittā, for some certain reason, if you become a bhakta, then you are not a śuddha-bhakta. You are a viddha(?)-bhakta, a polluted bhakta. Pure bhakti is anyābhilāṣitā-śūnyam [Brs. 1.1.11], zero. Material hankerings, anything material, hankering, should be void. The void philosophy, nirvāṇa, that indicates that you should completely finish these material desires. That is Lord Buddha's philosophy, nirvāṇa. Nirvāṇa means material desires, to make it void, no more. Lord Buddha said up to that. Because the people who were following him, they were not so expert, advanced; therefore he did not say what is after giving up every desires. Because desireless it cannot be. Desires… People say that "You become desireless. Give up your all desires." That give up all desires means you give up your material desires, because you cannot be desireless. Then you are dead body. But we are eternal living entity. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. We are getting different types of body on account of different desires. So I become desireless of this habit; then I desire another habit. So that is going on.

So desireless is not possible. Desirelessness means you have to purify your desire. Don't desire anything except the service of Kṛṣṇa. That is desirelessness, animittā. Animittā bhaktiḥ siddher garīyasī. If you come to that position… As Caitanya Mahāprabhu, teaching us, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye, mama janmani janmanīśvare… [Cc. Antya 20.29, Śikṣāṣṭaka 4]. He says, janmani janmani, "birth after birth." That means He does not require even salvation, because salvation means apunar bhava-janma, no more janma, no more birth. No more birth-there are two kinds of more more birth. For the Māyāvādīs, or impersonalists, they want to stop birth, to merge into the existence of the Supreme, brahma-nirvāṇa. Brahma-nirvāṇa… The Buddha philosophy teaches nirvāṇa, devoid of all material desires, that much. He does not give any more. Śaṅkarācārya gives further, more, that brahma-nirvāṇa, that "You become desireless of this material world, but you enter, merge into Brahman." That is called brahma-nirvāṇa. And the Vaiṣṇava philosopher says that "You make null and void all your material desires, enter into Brahman and be engaged in the service of the Lord." This is called bhakti. So brahma-nirvāṇa is also siddhi, but more than that siddhi is to be engaged in the service, Brahman service.

That service is not ordinary service. The service to the Lord is not to be calculated as equal to this material service. The Māyāvādī philosophers, they cannot understand it. But Kṛṣṇa says personally that this devotional service is in the transcendental platform, Brahman service. Therefore He says, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. This bhakti-yoga, one who is actually employed, engaged in pure devotional ser…, animittā, without any motives, without any material purpose, that is real spiritual service.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Brahma-bhūyāya kalpate. That service is on the Brahman platform.

So some people, they do not know that there is another platform of service or another platform of activities which is called Brahman activities, because those who are grossly in the bodily concept of life, they have no information there is Brahman, or soul, within this body. So mukti means to deliver that Brahman from this material encagement. But actually, if you don't give him engagement, because actually the soul is working… That everyone can appreciate. We are very active. "Oh, I am prime minister." "I am president," "I am Birla," "I am Srila (?)," and so many things. That's all right. But is… That prime minister is this body or the soul? Because as soon as the soul is out of the body, what is the value of this prime minister's body? It is no more useful-finished. That we do not understand. Actually, the soul is working in different capacities. Either as prime minister or Lord Brahmā, King Indra, or the cat, or dog, or the insect, the soul is working in different atmosphere, in different body.

So the perfection of these activities, of the soul, that he has got already indriyas… We are acting with our hands, legs, ears, eyes, nose, everything, karmendriya. Ten kinds of activities are being performed by the senses, and there are five kinds of sense objects, tanmātra, fifteen, and the eight elements material, earth, water, fire. So fifteen and eight, twenty-three, and the soul. This is twenty-four. That is the subject matter of Sāṅkhya philosophy, how these twenty-four different items are combined together and work. This is the study of Sāṅkhya philosophy. Yesterday we talked about sāṅkhyam. Tattvāmnāyaṁ yat pravadanti sāṅkhyam. So there is material Sāṅkhya philosophers. They (they're) simply satisfied, simply studying these twenty-four types of elements. But the real Sāṅkhya philosophy, as propounded by Kapiladeva, that is bhakti. That is… He has said, bhakti-vitāna-yogam. The activities of the spiritual field, that is Sāṅkhya philosophy, not of the material fields. In the material field you will find these twenty-four kinds of elements analyzed, but beyond these twenty-four there is soul, and the soul is acting. That is called spiritual activities, or bhakti-yoga.

So because it is transcendental to material activities, therefore in the bhakti-yoga there is no such desire for material benefit, animittā. Therefore it is said, animittā. Here all activities are done for some material profit. Nobody is… Even the so-called political leaders sacrifice everything. That's all right. But everything is for material benefit. Even in our country a big man like Mahatma Gandhi, he sacrificed everything-his family, his profession. And many other leaders… But what for they were working? They were working for some material benefits, that's all, not for any spiritual benefit. So that is not transcendental activities. That is material activities, expanded material thoughts. Somebody is working for his family or somebody is working for himself, like animals, the cats and dogs. They work for himself. And human being, they're little advanced. They work for family, for wife, children, or, further extended, for society, for community, for nation. You can expand. Even international. They are all material activities, nimittā, simply expanded, expanded. Suppose if you steal for yourself and if you steal for your family or if you steal for your community, that stealing is there. Because you are stealing for greater family, that does not mean that you are not a thief.

There was a story, Alexander and the thief. The Alexander arrested one thief, big dacoit, plunderer. So when he explained, "My dear sir, Alexander, so what is the difference between you and me? I am also plunderer; you are also plunderer. I am a small plunderer; you are a big plunderer. So where is the difference in quality?" So Alexander the Great, he was very sensible. He released him: "Yes, there is no difference." So to become a big thief, big plunderer, does not mean that he is advanced. Similarly, our sense, for personal sense gratification or my family's sense gratification or for my nation's sense gratification-that is sense gratification. That is not spiritual activity. That is material activity.

So long you will have desire for sense gratification, localized or expanded, the quality does not change. The quality will change when this sense gratification will be transferred to Kṛṣṇa, not sense gratification for me, for my family, for my society, for my nation, or for my species. Just like there are many philanthropists. They are busy doing welfare activities for the human race, but they are not interested for the benefit of the animal race. "Animal race should be slaughtered, and human race shall eat." This is their philosophy. But we have already discussed Kapiladeva's philosophy, suhṛdaḥ sarva-dehinām. Suhṛdaḥ sarva-dehinām. The animal has got also body; we have also got body. But a Vaiṣṇava is not only a friend to the human society, but he is friend to the animal society also, the bird society, tree society, every society. A Vaiṣṇava does not like unnecessarily a tree should be cut down. That is Vaiṣṇava philosophy. A Vaiṣṇava does not like to trample over an ant. That is Vaiṣṇava philosophy. Sarva-dehinām. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. We have already discussed this verse.

So how this can be possible? This suhṛdaḥ sarva-dehinām is possible when one has surrendered himself to the Supreme Being. On His account, because he has surrendered to the Supreme Being, he is friend to all living being. Artificially you cannot. Artificially you select some section, the poorer section, and worship him like Nārāyaṇa, and you call him daridra-nārāyaṇa. But a devotee, if he has got vision of Nārāyaṇa, he will see the daridra-nārāyaṇa, the rich Nārāyaṇa, the chāga-nārāyaṇa, and the every Nārāyaṇa, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Why a section should be called Nārāyaṇa? If you have got such broader vision, that you are seeing Nārāyaṇa in everything, then what the rich man has done? He is also Nārāyaṇa. And the goat has... He is also Nārāyaṇa. The cow, he is also Nārāyaṇa. Then you should... If you have such broader vision, that you see everywhere Nārāyaṇa, then why should you specify a section, daridra-nārāyaṇa?

So it is not possible. So long one is not a devotee, one who is not on the transcendental platform, this equal vision is not possible. It is crippled, all crippled. Therefore bhakti-yoga should be animittā, ahaitukī. These words are used. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, ahaitukī [SB 1.2.6]. "I am serving Kṛṣṇa..." The devotee is serving Kṛṣṇa not with any purpose; just to satisfy Him, not any purpose, my profit-Kṛṣṇa's profit. That is the instruction of Bhagavad-gītā. I... Several times we have repeated. Arjuna, on his own account, he was not willing to fight. "No, no, Kṛṣṇa, I will not fight. The other side, they are my relatives, my brother, my nephews. No, no, I cannot kill them." But when he understood that "Kṛṣṇa wants this fight," he said, "Oh, yes, I shall do." Kariṣye vacanaṁ tava [Bg. 18.73]. So this is bhakti, that we have to do anything for pleasing Kṛṣṇa. That is called animittā, no condition. Ahaitukī. Ahaitukī means no condition or animittā, no reason. Everything should be done for Kṛṣṇa.

So animittā bhāgavatī bhaktiḥ siddher garīyasī. That is better than siddhi. Siddhi means self-realization or Brahman realization. Therefore Kṛṣṇa says also. What Kṛṣṇa says and what Kapiladeva says, they are the same thing. Therefore here it is also said, bhagavān uvāca. And in the Bhagavad-gītā also, you will find, bhagavān uvāca. Never said, kṛṣna uvāca or kapila uvāca, because They are Bhagavān. So those who are self-realized soul, who know what is Bhagavān, so instead of speaking kapiladeva uvāca, he says, Vyāsadeva says... Śrīmad-Bhāgavatam is compiled by Śrīmad Vyāsadeva. So as Bhagavad-gītā also, it was heard by Arjuna, it was released to Sañjaya, and then, from Sañjaya heard Vyāsadeva, and he made it recorded in writing in Mahābhārata... So he says, bhagavān uvāca. Bhagavān uvāca means that is the perfect version. There is no mistake. If some ordinary says, there will be so many defects and cheating, because ordinary person has no perfect knowledge. He may be very, very advanced scholar, but that does not mean he is perfect. Perfection is different thing. Perfection means there should be no mistake, no illusion, no cheating, and no imperfections of the senses. That is perfection. And therefore it is said here, bhagavān uvāca. Bhagavān is all-perfect. Therefore we should take knowledge from Bhagavān or one who speaks according to the version of Bhagavān. We should not hear anybody else. That is imperfect.

So our Kṛṣṇa consciousness movement on this principle. We are speaking not anything manufactured by us. That is not our business. Because how we can manufacture? We are defective. We are deficient, imperfect. What is the use of my philosophy? What is the use of my thinking? Generally they say, "I think," "In my opinion." He does not think that "I am a rascal. I have no value of my opinion." He thinks that he is something very big. No. Because our senses are imperfect, whatever knowledge we have gathered by our sense speculation, that is imperfect. That cannot be perfect. Therefore we have discussed already, tattva āmnāyam. We have to receive knowledge from disciplic succession, tattva. Then we will understand the truth. Tattvāmnāyam. This subject matter we have discussed already, āmnāyam, evaṁ paramparā, that we should not manufacture knowledge. We should take knowledge from the perfect. Just like here it is said, bhagavān uvāca. In the Bhagavad-gītā also, bhagavān uvāca. If we follow this āmnāya system, then we become guru.

Caitanya Mahāprabhu has said who is guru. He asked everyone to become guru. His mission is that people are suffering all over the world for want of this Kṛṣṇa consciousness, or God consciousness. That's a fact. So He is advising everyone, especially those who are born in India,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

That is His mission. He is requesting every Indian, every Indian, because they have got the facility for understanding what is Bhagavad-gītā, what is Śrīmad-Bhāgavatam, what is Vedas. They have got this opportunity. Therefore He says, janma sārthaka kari': "You have taken your birth in India. You make your life successful by taking advantage of these scriptures and then assimilate the knowledge and preach all over the world." They are in darkness. That is being repeatedly said. But we are not taking advantage of. We are so misfortunate. We are misguided by the so-called leaders that we are neglecting this valuable literature which is spoken by Bhagavān. We are talking of some nonsense. That is our misfortune. So we have to take knowledge from Bhagavān and spread it all over the world. That is Caitanya Mahāprabhu's… So He says that "You become guru." He says, āmāra ājñāya guru hañā: [Cc. Madhya 7.128] "By My order." Don't become a so-called guru, manufactured guru. "You become guru by following My instruction." Āmāra ājñāya guru hañā.

Guru means who follows the predecessor, authorized predecessor. He is guru. Not that everyone is guru. So therefore we have to follow the superior order. Then we become guru, not that by cheating others we become guru. No. That is cheater. That is not teacher. Guru means who is following the superior order. The superior order is Kṛṣṇa or His representative. So Caitanya Mahāprabhu is Kṛṣṇa. He is ordering, āmāra ājñāya, "By My order," guru hañā, "you become guru." "Sir, it is very difficult to become guru. I have no education. I have no culture. I am not born in a very high family. I am very low." A devotee always thinks like that. He never thinks that "I have become very great man." Just like Caitanya-caritāmṛta, author of, he says, purīṣera kīṭa haite muñi se laghiṣṭha [Cc. Ādi 5.205]. Purīṣa, purīṣa means stool, and there are worms in the stool. So Caitanya-caritāmṛta author is saying that "I am lower than the worms in the stool." That is Vaiṣṇava conception. Tṛṇād api sunīcena. He is very humble. He never says, "Oh, I am the Supreme. I have become God." A most rascal, foolish. So that is not… Therefore we have to follow. If we actually want to become guru, there is necessity of many thousands of gurus to teach this cheated public. But how to become guru? That is… Caitanya Mahāprabhu says, āmāra ājñāya: "By My order." "What is Your order, Sir?" Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Then you become guru. You simply advise people to follow Kṛṣṇa's instruction. Then you become guru.

So that is our mission. This Kṛṣṇa consciousness movement is that we are simply trying to convince people what Kṛṣṇa has said, that's all. We are not manufacturing anything. So that is our business. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We are training our disciples "Just always think of Kṛṣṇa, chant Hare Kṛṣṇa, and become Kṛṣṇa's devotee, offer Him prasādam, dress Him nicely." Man-manā bhava mad-bhakto mad-yājī: "Worship Me." Worship Kṛṣṇa, the same thing. Kṛṣṇa says, "Worship Me"; we are saying, "Worship Kṛṣṇa." Kṛṣṇa says, "Surrender unto Me"; we are saying, "Surrender to Kṛṣṇa." So we have no difficulty. To become a guru there is no difficulty, provided we repeat the same thing as Kṛṣṇa says. And if you say something more or less, then you are not a guru. Very simple thing. Very simple thing.

So that is advised here, animittā bhāgavatī, bhāgavatī bhaktiḥ. You cannot manufacture the ways of bhakti. Bhāgavatī, what is advised by Bhagavān, the Supreme Lord. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture a line of dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma is the law given by the Supreme Lord. You cannot manufacture, "This dharma, that dharma, this dhar…" No. Dharma is one. Dharma cannot be different. Dharma means to abide by the orders of God. This is dharma. But if you do not know God, if you do not know what is order, then you must manufacture something rubbish and fight amongst yourself. That is not dharma.

Therefore Bhāgavata says, dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] "All cheating types of dharma is rejected and kicked out from Śrīmad-Bhāgavatam." Dharmaḥ projjhita. Projjhita, prakṛṣṭa-rūpeṇa ujjhita, just like you collect all dust and throw it. Similarly, this Bhāgavata-dharma is not a cheating dharma. Bhāgavata-dharma means in relation with the Supreme Lord. Bhāgavatī bhaktiḥ. Bhakti can be applied only to Bhagavān. Bhakti means the business between Bhagavān and bhakta. That is bhakti. If there is no Bhagavān then where is bhakti? And where is bhakta? If Bhagavān is zero, then where is bhakti? Bhakti means the transaction between Bhagavān and bhakta. Just like here, the Bhagavān is there, and bhaktas are there, and the transaction is dressing the Bhagavān, feeding the Bhagavān, chanting the Bhagavān's name, calling people to hear about Bhagavān, to publish books about Bhagavān. This is bhakti, bhakti bhāgavatī, simply in relation with Bhagavān, no other business, animittā, without any material desire. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. There is no touch even of jñāna. Jñāna means speculation. And trying to understand the Absolute Truth by his… [break]

jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

These are the instruction of Lord Kṛṣṇa to Brahmā. Sa-rahasyaṁ tad-aṅgaṁ ca. Aṅga, this bhakti-aṅga, this śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], these are different, I mean to say, branches, or not actually branches, different phases or features of bhakti, to hear just like we are hearing and chanting. I am speaking, chanting; you are hearing. This is bhakti. Śravaṇaṁ kīrtanam. What we are chanting and hearing? Viṣṇu, not any other one. No. Viṣṇu. Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. You cannot say any other demigod. No. That is material. That is material. If you try to hear about some great person or demigod, that is material. But when you hear and talk about Viṣṇu, that is bhakti. This is bhakti, different processes. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam.

So in this way we have to execute, as it is said, animittā bhāgavatī bhaktiḥ, which is siddher garīyasī… [break] (end)

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Śrīmad-Bhāgavatam 3.25.33-34

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Bombay, December 3, 1974

Nitāi: "…service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat." (devotees chant responsively:) Na-never; eka-ātmatām-merging into oneness; me-My; spṛhayanti-they desire; kecit-any; mat-pāda-sevā-the service of My lotus feet; abhiratāḥ-engaged in; mat-īhāḥ-endeavoring to attain Me; ye-those who; anyonyataḥ-mutually; bhāgavatāḥ-pure devotees; prasajya-assembling; sabhājayante-glorify; mama-My; pauruṣāṇi-glorious activities. (translation:) ”A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.”

Prabhupāda:

jarayaty āśu yā kośaṁ
nigīrṇam analo yathā
[SB 3.25.33]
naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye ’nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi
[SB 3.25.34]

So jarayaty āśu yā kośam. Kośam means covering. We have got, the spirit soul has got two kinds of covering. As Kṛṣṇa says in the Bhagavad-gītā, dehino ’smin yathā dehe [Bg. 2.13]. Dehinaḥ, the proprietor or the occupier… Proprietor is not actually. The occupier. I have several times explained that this body, gross and subtle, both the bodies… Just like shirt and coat covering of the body, similarly, there are two kinds of covering of the body: subtle body and gross body. The gross body is made of earth, water, fire, air, sky, and the subtle body is made of mind, intelligence, and ego.

There are eight kinds of material elements. Five are gross-we can see-and three are very subtle-we cannot see. And the soul is still more subtle.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

We have got experience of this body. That is gross experience. Anyone can see. I see your body; you see my body. But you don’t see me actually; I don’t see you actually. We see or perceive your presence when the soul is off from the body. Then we cry, ”Oh, my friend has gone away. My friend has gone away.” Why your friend has gone away? He is lying here. Then we can perceive that ”My real friend or my real father, the soul, who is different from this body…” And now, at the present moment, ”He is my father, he is my friend, who is this body”-that is animal vision. That is not human being vision. Yasyātma-buddhiḥ kuṇape tri-dhātuke…sa eva go-kharaḥ [SB 10.84.13]. Animals also see, ”Here is a friend dog. Here is my mother dog.”

So we have no eyes to see. So we cannot see even the soul, minute soul, and how we can see God in these blunt eyes? And still we want to see God. We cannot see even you; you cannot see me. We are part and parcel of God. And how you can see God? Therefore it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [Cc. Madhya 17.136] ”The present senses is incapable of seeing God.” Or seeing you and me. There is no spiritual vision. But we can perceive. Just like after death we can understand there was something which has gone away: ”Now, the body which I was seeing is neither my father nor my friend. It is a lump of matter, that’s all.” This is knowledge.

So one who understands this body as a lump of matter before death, he is called wise. Jñāna-cakṣusā: ”He sees the soul by the eyes of knowledge.” Paśyati jñāna-cakṣusā. Those who are not in the platform of jñāna, on the gross platform of the animals, they cannot see the soul or Bhagavān, Supersoul. So it requires many, many births. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After practicing karma… Generally, people are karmīs. Karmīs means gross fruitive worker to get some profit for material benefit. They are called karmīs. So out of many millions and thousands of karmīs, one is jñānī. Jñānī means one who understands that ”I am not this body.” The karmīs cannot understand. They are in the gross field. Jñānī can understand that ”I am not this body.” Brahma-bhūta [SB 4.30.20]. And out of many millions of jñānīs, one becomes liberated. Liberated means ”I am not this body.” Actually, he understands that ”I am soul.” But sometimes the Māyāvādīs, they become liberated, but they think, ”Because I am spirit soul, therefore I am one with the Supreme.” So ’ham. So ’ham. Actually, I am spirit soul. I am equal in quality. But that does not mean I am the Supreme Soul. Therefore in the next verse you will find: naikātmatāṁ me spṛhayanti kecit. The devotees are not so fool that they will desire to become one with the Supreme, Na ekātmatām, because they are in full knowledge. And those who are not full in knowledge, in full knowledge, and, but thinking that they have become liberated, conception of this body… That is theoretical, not practical. Theoretical. Ye ’nye ’ravindākṣa vimukta-māninaḥ. They are thinking that they have become now liberated, Nārāyaṇa. Now he has become equal with Nārāyaṇa. Therefore the Māyāvādīs, because they have become Nārāyaṇa, one with Nārāyaṇa, they are addressing one another, ”Namo nārāyaṇāya.” ”You are Nārāyaṇa, I am Nārāyaṇa, and the everyone is Nārāyaṇa.” Then daridra-nārāyaṇa, rich Nārāyaṇa, this Nārāyaṇa.

But this is not the verdict of the devotee. Mat-pāda-sevā abhiratā mad-īhāḥ. Those who are devotees, fully engaged in the service of the lotus feet of the Supreme Lord, mat-pāda-sevā abhiratāḥ. Abhi means constantly, and ratāḥ means attached, abhiratāḥ-they do not think like that. They do not like that nonsense idea, that ”I shall become one with…” How it is? If I am one with the Supreme, how I have fallen in this condition? No. I am not one. I am one in quality, a small particle. We have explained several times that we are also constitutionally the same spirit identity as God is. But we are aṁśa. Just like gold mine and a small particle of gold. You can say, ”This is gold,” and the gold in the mine, big mine, many millions of tons of gold… Quality is the same. A drop of sea water and the vast sea, the chemical composition is the same, the drop of water. But you cannot say that this small particle or drop of water is equal to the sea. That is nonsense. That is nonsense. That means less intelligent. Less intelligence.

So those who are less intelligence, they want to become one. But those who are actually in knowledge, for them, it is said, na ekātmatāṁ spṛhayanti. They never even desire that ”I shall become one with…” That is śuddha-bhakta. Just like one gentleman was speaking that ”Even the Māyāvādīs, they worship sometimes Lord Viṣṇu.” Yes, they do. That is… They do not actually believe in the form of Viṣṇu, but they take it as a means, a imagination, to imagine the form of Viṣṇu. This is Māyāvāda philosophy. Sādhakānāṁ hitārthāya brāhmaṇaḥ rūpa-kalpanaḥ.(?) They imagine. Just like they are worshiping Rādhā-Kṛṣṇa. The Māyāvādī will say, ”This is imagination. Actually, the Absolute Truth has no rūpa, no form." That is impersonalism. They do not know that here is the actual form, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha. Vigraha means who has got form. They do not know that. Therefore they mistake that that is not… There are many so-called Vaiṣṇavas. They are worshiping Viṣṇu, but thinking of becoming one with the Supreme, imagining. They cannot be one. How it can be? That is not possible. They sometimes give the example: the drop of water, when it mixes with the vast mass of water in the sea, it becomes one. But does it actually become so? No. According to scientific division these, there are the atomic molecules of water. So each molecule and atom is different from one another. Sometimes they call cell or they call molecule. So it app… Just like the sunshine. The sunshine is combination of many millions and trillions of small shining particles. That is sunshine. But each particle has got individual identity. They are not homogeneous. But because we have no eyes to see such a small atomic division, therefore we think that they are one. No. Even physically they are different. Similarly, although we are very small particle, we are different identity, not one.

In the Bhagavad-gītā Kṛṣṇa has explained that "All these soldiers and kings who have assembled here, you and Me, all of us we existed in the past, and we are now present, and in the future also, we shall exist." But Kṛṣṇa never said that "Arjuna, you and Me and all these soldiers or kings, we shall become one." He never said. He never said. "We shall keep our individuality." This is knowledge. And in another place Kṛṣṇa says, mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. We are part and parcel of Kṛṣṇa or God sanātana, eternally, not that at the present moment I have become separated from the spirit soul, and when I shall be uncovered by this gross and subtle body, we shall become one. Their theory is like that. Ghaṭākāśa, poṭākāśa. Just like ghaṭa, a pot. In the pot there is also sky, and outside the pot there is also sky. Outside the pot there is big sky, and within the sky, within the pot, a small sky. But if you break the pot, then small sky becomes one with the big sky. This is Māyāvāda theory. But Kṛṣṇa says that "These living entities, they are eternally My parts and parcel, small particle." It is not that sometimes they were one, homogeneous; now they have become part. That we do not get.

Therefore those who have got complete knowledge, they never expect like that: "I shall become one with the Supreme." Na eka, ekātmatām. Na ekātmatāṁ me spṛhayanti. They even hate to desire it. They simply want to remain… That is the constitutional position. Here we are also part and parcel of Kṛṣṇa, although we are now covered by this material body. That can be dissolved. This material, it can be easily dissolved by bhakti-yoga. Therefore it is said that jarayaty āśu yā kośaṁ nigīrṇam analo yathā. Just like if you have got good digestive power, you eat anything-it will be digested. You will not find any difficulty. Similarly, if you have got strong bhakti-yoga, then you are not any more in material body. You are free. You are in spiritual body. Therefore Kṛṣṇa says in the Bhagavad-gītā that māṁ ca yaḥ avyabhicāreṇa bhakti-yogena sevate. Avyabhicāreṇa means without any deviation. Śuddha-bhakti, pure devotional service. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. They… Anyābhilāṣitā-śūnyam means any kind of material desire. The, this desire, that "I shall become one with the Supreme," that is also material desire. That is not spiritual desire. That is artificial.

Now, just like we want to beco…, to hold very big post. So when we are baffled, then we want to become one with the Supreme, Nārāyaṇa. That means "Nārāyaṇa is the husband of Lakṣmī, so I shall become the husband of Lakṣmī. Now, in this material world, I am hankering after Lakṣmī, but I could not get it. Now let me become the husband of…" This is their theory. They want to become Nārāyaṇa. Such a foolish theory. Nārāyaṇa is the Lakṣmī-pati. Can anyone attempt to enjoy Lakṣmījī? Because they are not bhaktas, they think like that, this rascaldom. How I can be Nārāyaṇa? That is not possible.

In the śāstra it says that,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

You cannot equalize Nārāyaṇa even with such exalted demigods as like Lord Śiva or Lord Brahmā. Amongst the devas, demigods, Lord Śiva is called Mahādeva. He is the foremost demigod, and similarly Brahmā. Brahmā is less than Lord Śiva, but because in this material world Brahmā appeared to be the father of Rudra, therefore he is given a little more respect. But actually, Lord Śiva is more than Lord Brahmā. But even Lord Śiva and Lord Brahmā-rudrādi-daivataiḥ-Rudra means Śiva and Brahmā means…, not…, they also cannot be equalized with Nārāyaṇa. And we are so foolish that we are making daridra-nārāyaṇa: "Nārāyaṇa has become daridra." Śāstra says, "Don't equalize even with such exalted demigods like Lord Brahmā, Lord Śiva," and these foolish rascals, they are making equal Nārāyaṇa with daridra. How Nārāyaṇa can be daridra? He is Lakṣmī-pati. We are asking for the favor of mother Lakṣmī, "Give me some money, mother." Dhanaṁ dehi rūpaṁ dehi rūpavatī-bhāryāṁ dehi, dehi, dehi. And Nārāyaṇa is worshiped by Lakṣmījī. Not one Lakṣmījī, śata-sahasra. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Nārāyaṇa is being worshiped by many thousands of goddess of fortune, sambhrama, with great fear. Just like Rukmiṇī-devī. She is Lakṣmī-devī, and she was always afraid of Kṛṣṇa, that "He may not leave me away," always afraid. Sometimes Kṛṣṇa was joking with Rukmiṇī-devī, "My dear Rukmiṇī-devī, rāja-kanyā, you are the daughter of a king, and you, it was better you could have married Śiśupāla. I am simply a cowherd boy." In this way, husband and wife, joking. Kṛṣṇa was joking. And Lakṣmī, Rukmiṇī-devī, became so afraid that immediately she fainted, that "Kṛṣṇa is now finding out the way to give me up." This is called lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. The Lakṣmīs are so with great respect and that Nārāyaṇa has become daridra. Just see the logic.

So these are all rascal philosophy. This is not. Nobody should become so ambitious as to become one with the Supreme. That is not very good intelligence. Good intelligence is that "I am eternal part and parcel of Nārāyaṇa, and it is the duty of the part and parcel to serve the whole." That is correct philosophy. Just like this finger is part and parcel of my body, so it is the duty of the finger to serve the whole body. Whenever I ask any service from the finger, "Come here," it is coming here. "Come here," it is coming here, "Come here." This is the duty. That is the normal condition. If at once with my order the finger cannot come here or come here, then it is diseased-because it cannot give service. So, so long as we are part and parcel of Kṛṣṇa, or the Supreme Lord, our duty is to give service. That is the description given by Lord Caitanya. Everywhere in every śāstra, that is the… Jīvera 'svarūpa' haya-nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Eternally we are servant.

So as in this material condition… Of course, a devotee is not under material condition. As soon as he becomes servant of Kṛṣṇa and gives pure devotional service with love and faith, immediately he becomes spiritually situated. Therefore it is said, jarayaty āśu yā kośaṁ nigīrṇam analo yathā. Just like if you put something in the fire, immediately it is burned and turned into ashes, similarly, as soon as you put yourself in the devotional service without any material desire, anyābhilāṣitā-śūnyam [Brs. 1.1.11], immediately your subtle body and gross body become dissolved; you remain only spirit soul, immediately. The same example is given here. Immediately. Just like Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], as "you surrender." Then what…? Immediately you become purified. Ahaṁ tvāṁ sarva-pāpebhyaḥ. We are contaminated by sinful activities. We are getting different types of bodies on account of our sinful activities-or pious activities, you take it. Pious activity or sinful activities, they, they are meant for giving you different types of body. That is suffering.

So long you will have this material body, you will have to suffer. You cannot avoid it. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. That is stated in the Bha… Mātrā-sparśāḥ. What is the suffering? Suffering means on account of this body. The same water, it is very pleasing during summer, and the same water, it is very distressing in winter. So water is the same, but it is distressing and pleasing on account of this body. Very simple thing, one can understand. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. The water is neither pleasing nor distressing. It is due to my this body and bodily concepts of life, we are suffering or enjoying, so-called enjoying, so-called suffering. Actually, I am the spirit soul. I am different from this body, gross body and subtle body. I have no suffering, no, I mean to say, enjoying. It is simply my imagination. Therefore a mukta-puruṣa, a liberated person, he is not affected by this so-called suffering or enjoying. That is called liberation.

So our actual constitutional position is that we are small particle of Nārāyaṇa. And our business is, because we are part and parcel of Nārāyaṇa… Why Nārāyaṇa has created? Ekaṁ bahu syām: "The Nārāyaṇa has become many." Why He has become many? To enjoy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He has created us. Just like a gentleman accepts a wife, putrārthe kriyate bhāryā, that is the aim, that "If I get one wife, I'll get children." Putra-piṇḍa-prayojanam. This is the spiritual value of begetting children, that "Putra will offer piṇḍa. So in my next life I am in difficulty; by offering piṇḍa, he will save me." This is the purpose of putrotpāda. Pu means pun-nāmno narakāt. Pun-nāmno narakāt. Tra means trāyate, "delivers." Pun-nāmno narakāt trāyate iti putraḥ. This is the meaning of putra. But if the putra is going himself to the pun-nāmno narakāt, then who will deliver me? That is the position now. Nobody is offering śrāddha ceremony. Nobody believes in that. So anyway, if a man taking the responsibility of maintaining wife and children, why? Because he thinking that "I will enjoy life. I will enjoy good atmosphere." Everyone is trying to that. Any family you go in this evening, they are trying to enjoy life with wife and children and friends. Therefore they are taking the responsibility.

So this is ānanda, but because in this material world the ānanda is being converted into distress… But you can get the ānanda when you are with the supreme father, Kṛṣṇa. We are all children of the supreme father.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa says that He is the father. He has created for enjoyment, not for distressing the children and Himself. But we children of Kṛṣṇa, we have given up the supreme father. We wanted to enjoy independently; therefore we are suffering. Just like if a big man's, very rich man's son, he gives up his home and he want to live and enjoy life independently, it is not possible. Therefore our duty is to go back to home, back to Godhead, again return to our original father, Kṛṣṇa. That will give us happiness. Kṛṣṇa is full of opulences, and He has got enough money, enough strength, enough beauty, everything enough, unlimitedly. So if we go to our original father, back to home, back to Godhead, then we can also enjoy with Him unlimitedly. That is the philosophy, not that… You cannot enjoy… Father has given you birth. You are separate entity from the father. And if you are suffering, if you say father, "My dear father, I am very much suffering. You make me again one with you," is it very good proposal? Father says, "I have begotten you separately to enjoy. You remain separate, I remain separate, and we enjoy. And you are now asking to become one with me? What is this nonsense?"

So this Māyāvādī philosophy, to become one with the supreme father, is like that. They are suffering here. Kṛṣṇa has created. Kṛṣṇa created him to enjoy with his company, but he did not like that. He suffered in this material world. Now he's thinking of becoming one with the father. What is this? So this is… Therefore here it is said, naikātmatāṁ me spṛhayanti kecit. No pure devotee will desire like that. It is foolish proposal. Aviśuddha-buddhayaḥ. They are called aviśuddha-buddhayaḥ, whose intelligence is not yet clear or purified. Ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking, "Now we have become spiritually realized, vimukta, liberated from material bondage." Ye 'nye 'ravindākṣa vimukta-māninaḥ. Aviśuddha-buddhayaḥ. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Patanty adhaḥ. Now, they are thinking, "Now we are liberated. We have become Nārāyaṇa." Vimukta-māninaḥ. They are thinking like that. Actually, they are not liberated. That is another, the last snare of māyā, that "You are God." Māyā is still talking that to bewilder him. Māyā's business is to bewilder the living entity. So this is the last snare, that to become one with the Supreme. Ye 'nye 'ravindākṣa vimukta-mā…tvayy asta-bhāvāt. Because they have no information that they can go back to home, back to Godhead, and enjoy the company of the Supreme Lord, they think that to become one with the Supreme, that is the highest perfection.

But that is not the perfection. Because our original constitutional position is… Kṛṣṇa, or God, created us to enjoy the company. Just like we are sitting together; we are enjoying. Suppose you had…, none of you would have come here, so what I would have enjoyed alone? So variety is the mother of enjoyment. Therefore real enjoyment is in Kṛṣṇa's company. Therefore a devotee who is actually in knowledge, na ekātmatām. Na ekātmatām. To become one with the Supreme, they never desire. They never desire. They… Therefore Caitanya Mahāprabhu is saying, mama janmani janmani īśvare bhavatād bhaktir ahaitukī tvayi: "My dear Lord, I do not want to stop even." Mukti means stopping of this repetition of birth, death. But Caitanya Mahāprabhu said, mama janmani janmani: "Let Me take birth after birth. It doesn't matter. But let Me be engaged in Your service." That is ānanda. That is real ānanda, not that you become one with…

And one means you cannot enter into the spiritual planets. There are so many, not devotees but spiritualists; they want to become one. That oneness means that you remain outside the spiritual planet in the brahmajyoti, in the rays. We are part and parcel of the rays. Just like I have given the example: the sun rays means combination of so many bright, minute, atomic particles. Similarly, we can remain as atomic soul outside. Just like this sunshine is outside the sphere of the sun globe. It is outside. It is not… Inside also, that is brightness, but the sunshine is outside the sun globe, and inside there is sun-god. That information we get from Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. The sun planet is also a planet like this, but it is fiery planet. And it is earthly planet. The sun planet is fire. But fire and earth is the same material element. Bhūmir āpaḥ analaḥ. Analaḥ. Analaḥ means fire. So either it is made of earth or it is made of fire or it is made of water or it is made of air or prominent, it is all material.

So the sun planet is also material planet like this earthly planet, but it is made of fire. Just like there are so many things we have got experience. There is water, sea. There also, living being, aquatics. They are not dying. But if you are thrown into the water, you will die. But that does not mean that in the water there is no living being. There is. There are hundreds and thousands. Jalajā nava-lakṣāṇi. We are the men population. We are only 400,000. And in the water there are 900,000's, aquatics. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁś… Everything is there is the śāstras. So… But you cannot live within the… You have got a separate body. Similarly, these so-called scientists, they are thinking that nobody can live in the sun planet. "There is no life." That is wrong. They have got a separate type of body-they can live in the fire. That is the information. There is also towns. There is also palaces. Everything is there. But they are made of fire. We cannot understand that. In the fire you cannot live. In the water you cannot live. But there are living entities. Just like you see in the beach there are crabs. They are living within the sands, but you cannot live. That does not mean in the sand there is no life. There is life. Life sarva-gaḥ. It is said life can exist everywhere, either in the fire or in the water or in the earth or in the air. We are practically experiencing. So everywhere there is life. So… But different position. As you cannot enter in this body either in the moon planet or in the sun planet, similarly, unless you are fully qualified devotee, you cannot enter into the Vaikuṇṭha planets. You have to live outside. You have to live outside in the brahmajyoti. That is called aikānta.

So if you desire that, Kṛṣṇa will give you the oppor… Ye yathā māṁ prapadyante [Bg. 4.11]. Mām… Kṛṣṇa is everything. Kṛṣṇa is brahmajyoti; Kṛṣṇa is Paramātmā. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So if you want oneness, so you will be allowed outside the Vaikuṇṭha planet in the brahmajyoti. But there you cannot stay. That is the difficulty. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Because we want varieties of enjoyment… In the brahmajyoti you are simply live eternally, but there is no varieties. But because these persons, they have no information of the Vaikuṇṭha varieties, they have to come down again to these material varieties. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. This is the process.

Therefore a devotee, automatically he dissolves his material and…, material bodies, subtle and gross, dissolves in this life. That is called jīvan-muktaḥ sa ucyate. That is called jīvan-mukti. Īhā yasya harer dāsye. Anyone, īhā, mad-īhāḥ. Here it is said, mad-īhāḥ. What is that mad-īhāḥ? Always thinking of how to serve Kṛṣṇa. That is called mad-īhāḥ, thinking of Kṛṣṇa, always thinking of Kṛṣṇa. That Rūpa Gosvāmī has explained this mad-īhāḥ. What is that? Īhā yasya harer dāsye. Anyone who is always thinking of how to serve Kṛṣṇa, karmaṇā manasā vācā… You can serve by your body activities, by your mind, by your words. Just like we are talking about Kṛṣṇa. We are serving Kṛṣṇa by words. You are hearing: that karmaṇā, the activities of the senses, you are hearing. Karmaṇā manasā, we are thinking; I am thinking. So any way, if we are simply engaged in Kṛṣṇa's service or at least trying to do that, karmaṇā manasā vācā, īhā yasya harer dāsye… But it is not to become one but to serve. If this attitude you keep, so nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate, in any condition of life he is liberated. Any condition life. He may be engaged in some business or in some occupation or this way. If he is always thinking of Kṛṣṇa, how to serve Him, then he is liberated. This is the idea of actual liberation, not by thinking that "I shall become one with the Supreme."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.35

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Bombay, December 4, 1974

Nitāi: "O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me."

Prabhupāda:

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti
[SB 3.25.35]

In the previous verse it is said, anyonyato bhāgavatāḥ prasajya sabhājayante mama pauruṣāṇi. Those who are devotees, they assemble together. Bodhayantaḥ parasparam. In the Bhagavad-gītā it is said, "They discuss about the glories of the Lord." Bodhayantaḥ parasparam. That is sādhu-saṅga [Cc. Madhya 22.83]. We have also discussed this. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ [SB 3.25.25]. When things are discussed about the Supreme Personality of Godhead amongst the devotees, it becomes a different thing than the discussion in the debating club of the nondevotees. The kṛṣṇa-kathā is not a subject matter for debating club. It is meant for the devotees. Without devotees, nobody can understand. The others who are not devotee, they simply waste their time in reading Bhagavad-gītā or Śrīmad-Bhāgavatam, such literature. They simply waste their time because these subject matters are for the devotees.

We have several times discussed this point that the so-called scholars, politicians, and philosophers, they read Bhagavad-gītā and comment in a different way. This is their foolishness. They cannot understand Bhagavad-gītā. It is not possible. My Guru Mahārāja used to say, "It is just licking the bottle of honey." Now you want honey. I give you one bottle, but you do not know how to taste it. You begin to lick up the bottle. Then what you will taste? If you think, "Here is the bottle of honey. Let me lick," you will not get any taste. It must be opened. But the opening key is with the devotee. You do not know how to open it. Therefore it is said, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ [SB 3.25.25]. The devotees know how to open it, the bottle. And then they can taste. Therefore, sabhājayante mama pauruṣāṇi.

In the Bhagavad-gītā Kṛṣṇa says to Arjuna that "I am speaking to you this science of Bhagavad-gītā." Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Idaṁ yogam. Bhagavad-gītā means bhakti-yogam. So Kṛṣṇa said formerly, say, four hundred millions of years ago. Bhagavad-gītā is not new. It is… First of all it was spoken to sun-god, and from the Manu's age and others' age we can calculate it is about some millions of years ago it was spoken. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So Kṛṣṇa said, "That very old yoga system I am speaking to you again. It is not a new thing that I am manufacturing for you. No." Everything… God is eternal and His instruction is also eternal. And the followers are also eternal. There is nothing new. Nityaḥ śāśvato 'yaṁ purāṇaḥ. Nityaḥ śāśvato 'yaṁ purāṇaḥ. Very old, but still, it is eternal and fresh. This is spiritual matter. You read Bhagavad-gītā. It was spoken four hundred millions of years ago, and then again, five thousand years ago. Still, if you read Bhagavad-gītā daily, you will find it fresh. You will never find it old. As Kṛṣṇa is never old, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. Kṛṣṇa is the Purāṇa…, the oldest man, but nava-yauvanaṁ ca. But He is always… See. You will find Kṛṣṇa just a young boy of twenty years. Nava-yauvanaṁ ca. So similarly, Kṛṣṇa's words, everything Kṛṣṇa, absolute. His name, His form, His quality, His activities-they are all fresh and new. Otherwise, how the devotees can glorify the same Kṛṣṇa daily with greater enthusiasm? Greater enthusiasm. The more you glorify, you feel more enthusiastic to more glorify, glorify, glorify.

This is spiritual. In the material world, if you speak one thing once, twice, thrice, four times, then it becomes disgusting. But how this Hare Kṛṣṇa mantra… You are chanting. You can chant twenty-four hours. It will feel fresh and enthusiasm. That is spiritual. Therefore… Therefore it is not a subject matter, this sound is not like this radio, material sound. It is also sound, but it is spiritual sound, and it is coming from the spiritual world. Just like in the material world we can release some sound. From here, it can be heard from thousands of miles, but not more than that. The spiritual sound, it is released from many, many millions and millions and trillions of miles away; still, it can be heard, provided you have got the machine to capture it. That is bhāgavata-prema.

So those who have got developed love of Godhead, they can hear. As it is said in the Bhagavad-gītā, Kṛṣṇa says that "I am speaking to you the old message, Bhagavad-gītā, which I spoke to sun-god some millions of years ago." So "Why You are speaking to me? I am not a Vedantist. I am not a sannyāsī. I am not any advance in spiritual understanding." People may say. But Kṛṣṇa says, "Yes. You are My bhakta." Bhakto 'si. Therefore to understand Bhagavad-gītā means one has to become first of all a bhakta. The so-called nondevotee, atheist class, scholar and politician, they cannot understand. It is not possible. They cannot enter into it. The same thing, licking up the honey bottle, that's all. What you will taste? It is not possible. Therefore Kṛṣṇa says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

The same example can be… You can go to a person who knows how to open the bottle of honey. Then you can taste. Otherwise, if you simply lick up the book, Bhagavad-gītā, becoming a very big scholar, you will never taste it. You will never taste it. You can satisfy yourself, "Now I am licking up daily Bhagavad-gītā, thrice," but what you will understand unless you are a devotee? You will not understand. The bottle is packed up.

So here it is said, paśyanti te me rucirāṇy amba santaḥ? "They can see Me, santaḥ." Not these rascals and fools. They cannot see. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25], Bhagavān says in the Bhagavad-gītā that "I am not exposed to these fools and rascals, nondevotees." Why I say "fools and rascals" to the nondevotees? I am not saying; Kṛṣṇa says. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Mūḍha means rascal. Mūḍha means rascal. And duṣkṛtinaḥ, duṣkṛtinaḥ mean always engaged in sinful activities, no restraint. They can eat everything, they can drink everything, they can do everything without any restriction. They think, "What is there in drinking and eating in the matter of religion?" That is the new invention of swamis and yogis, that "You can do everything, and still you become advanced." But that is not possible. One has to become a pure brāhmaṇa. Then why, in the Vedic civilization, a pure brāhmaṇa is so respected? Because they are symbolic representation of the Vedas. Satyaṁ śamo damas titikṣā ārjavaṁ jñānaṁ vijñānam āstikyam [Bg. 18.42]. That is brāhmaṇa, who has got this qualification, satyam, who has taken the Absolute Truth as the aim of life. People, ordinary people, how they will know? Satyaṁ śaucam, very clean always, tri-sandhyā-snāna, taking bathing thrice. Satyaṁ śaucaṁ śamam, controlling the mind, not that "I am servant of my mind. I shall do whatever my mind dictates." These are the qualification of brāhmaṇa. Śamaṁ damam, controlling the senses. These are the symbolic representation of the Vedas.

So therefore satāṁ prasaṅgān, that one has to discuss about the Supreme Personality of Godhead amongst the satām, santaḥ. Satām, santaḥ, the same thing. Santaḥ. Here the word is used, santaḥ. Paśyanti me, te me rucirāṇy amba: "Mother, they can see, santaḥ." Santaḥ sadaiva hṛdayeṣu vilokayanti. In the Brahma-saṁhitā again this word is used, santaḥ.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

So the Kṛṣṇa, Govinda, Śyāmasundara, is meant for the santa, not for the narādhamas, duṣkṛtinas, mūḍhas. They cannot understand. One has to qualify himself to be sinless. Na māṁ duṣkṛtinaḥ… This is said, and another paragraph is there, yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām: "Those who are completely free from sinful activities," yeṣāṁ tu anta-gatam, "no more touch with sinful life," te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28], "they can fix up their devotional service to Kṛṣṇa." It is not so easy. But one can become immediately a santa, within a second. How? That also, Kṛṣṇa says, that,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

The qualification is: unless one is sinless, he cannot understand Kṛṣṇa. He cannot understand what is kṛṣṇa-bhajana. But if one is eager-he's actually very eager-he can do it immediately. What is that? Surrender to Kṛṣṇa. Sarva-dharmān parityajya: [Bg. 18.66] Give up all these nonsense so-called religious principle. Simply surrender to Kṛṣṇa, "Kṛṣṇa, I was forgotten about You. Now I surrender unto You fully. If You like, You can kill me; if You like, You can give me protection." This is surrender, not business. "Kṛṣṇa, if You give me this nice thing, then I will surrender." That is not surrender. That is business.

When Prahlāda Mahārāja was offered benediction that "My dear Prahlāda, you have suffered so much for Me even from your father. Now your enemies are all off. You can ask any benediction you like," Prahlāda Mahārāja said, "Why is this, my dear Lord? Am I a bāniyā, baṇik, that because I have suffered for You, I shall ask some benediction? No, no, don't offer me like that. Because You are the supreme powerful, whatever I want, I can get from You. And I am born in the asura families. I am inclined for this material enjoyment. So don't delude me, my dear Sir. Then I can ask You. And why shall I ask You? Because I have seen my father, so powerful even the demigods were afraid of him, and You have finished all his power within a second. So why shall I ask for these things? Kindly engage me in the service of Your servant. This much I want. I don't want anything."

Therefore a devotee never asks anything material from the Supreme Personality. As Caitanya Mahāprabhu has taught us, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. They are simply satisfied by glorifying the Lord. That is their only satisfaction. If they get the opportunity of glorifying the Lord, as it is said in the previous verse, that sabhājayante mama pauruṣāṇi... Mama pauruṣāṇi, the glorious activities of the Lord. This is the way of bhajana. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. This is the way of bhakti-yoga. Simply glorify this... Your glorification, so much activities... Kṛṣṇa therefore comes to give advantage to the devotees for glorifying Him-because He acts. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. To kill the demons and to give protection to the sādhus, He has to work. From the very beginning of Kṛṣṇa's birth, the enemies are there, demons are there. Kaṁsa advised his constables, "So be very careful. As soon as there is Kṛṣṇa's birth, immediately inform me, and I shall kill Him." He was always thinking of Kṛṣṇa, a first-class Kṛṣṇa conscious, always..., but to kill Him.

Similarly, you will find there are so-called religionists. Their only purpose, so-called scholars, their only purpose is how to kill Kṛṣṇa. You will find so many commentaries by the politician, by the so-called scholars, but their only aim is how to kill Kṛṣṇa, how to take away Kṛṣṇa from Bhagavad-gītā. No mention of Bhagavad-gītā..., of Kṛṣṇa. They will talk so many nonsense, but they will never say that "Kṛṣṇa is the Supreme Personality of Godhead and He should be worshiped." They will never say. That means asuras. Āsuraṁ bhāvam. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta-jñānāḥ [Bg. 7.15]. "Oh, they are very big, big scholars, sir. You are talking about them as mūḍhāḥ, narādhamāḥ?" Yes. Because although they are so-called scholars, their real knowledge has been taken away. Māyayāpahṛta-jñānāḥ. Why this punishment, that their knowledge has been taken away? Āsuraṁ bhāvam āśritāḥ? "They are simply thinking of killing Me, that's all." How to evade kṛṣṇa-bhakti, that is their whole propaganda.

So we should not be like that. If we want to be fixed up then, in devotional service, then, as it is advised by Kapiladeva... He is the Supreme Personality of Godhead incarnate. He says, paśyanti te me rucirāṇy amba santaḥ? "They can see that..." So unless God has got form, how one can see? How God can be nirākāra? God is never nirākāra, but He's sac-cid-ānanda-vigrahaḥ. His ākāra is not like us. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form is sac-cid-ānanda. This body is not sac-cid-ānanda. Sat means eternal, and cit means full of knowledge, and ānanda means full of bliss. So if we study, "Is our body eternal?" no, sir. It is temporary, say, fifty years, sixty years, utmost hundred years. So it is not eternal, it is not sat. Asat. Asato mā sad gama, the Vedic injunction, that "Don't keep yourself in this asat body. Just get your original sat body, eternal body." We are not interested. We are simply interested with this temporary body: "I am this body." I am not this body. I am spirit soul. I am within this body. This is knowledge. This is called siddhi. So long I am thinking, "I am this body," then I am cats and dogs. They are thinking like that. But when I know that "I am not this body. I am the spirit spark, spirit soul. I am encaged within this body," that is knowledge. That is knowledge. So those who are self-realized spirit soul, they can see.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That bhakti means they can see God, Kṛṣṇa, and they can serve Him. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means to engage your senses, hṛṣīka, in the service of the Hṛṣīkeśa. That is bhakti.

So here it is said, paśyanti te me rucirāṇi. Kṛṣṇa is so beautiful, rucirāṇi. Rucira means very attractive. Now, fortunately, people in Bombay say that our Deity here is more beautiful. They say there is no such Deity in Bombay city. So this is our duty, to dress Kṛṣṇa in such an attractive way that people at least see that it is very beautiful. Then he becomes a devotee, simply by appreciating. Simply by appreciating, if they say, "Now the Deity worship is very nice," then they go a step forward, step forward immediately, simply by appreciation. Then other things will come gradually. Therefore the temple worship should be exactly to the routine, to the instruction of the śāstra and guru and ācārya, so that the worshiper in the temple as well as the visitor, both of them will benefit. They will be gradually seeing. Kṛṣṇa is so kind that He has consented to appear in a way so that we can see. At the present moment we cannot see Kṛṣṇa as He is spiritually embodied, sad-cid-ānanda-vigrahaḥ, because we have no eyes to see sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So here is also sac-cid-ānanda-vigrahaḥ, arcā-mūrti. It is not idol worship. The atheist class may say so, but it is not so. Those who have got eyes, they can see. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu, when He entered the temple of Jagannātha, immediately He fainted, "Oh, here is My Lord. Here is My Lord." So one has to become santaḥ. Then one can see. But it is culture, by culture. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. When you develop that culture, when you develop that love for Kṛṣṇa, then you will see immediately and you will faint, "Oh, here is my Lord."

So prasanna-vaktra aruṇa-locanāni. Prasanna-vaktra. Prasanna means pleasing. Somebody was talking that "Your Deity is just like trying to talk with me." Prasanna-vaktra. Yes. He is here to talk with you, but He is waiting whether you're interested to talk with Him. That's all. Kṛṣṇa says that teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. He talks, but with whom? Teṣāṁ satata-yuktānām. One who is twenty-four hours engaged with love and faith in the service of the Lord. To whom? Just like if you want to talk with some big man, then you must have qualification. Is it possible that if you want to talk with the big man here, immediately you like? No. You cannot talk. You must be fit to talk with him. Similarly, Kṛṣṇa is ready to talk with you. He has come. He has descended in arcā-mūrti to talk with you, to be visible by you. Now you make yourself ready and fit to talk with Kṛṣṇa. Then He will exchange conversation. Santaḥ sadaiva hṛdayeṣu vilokayanti. This is possible. This is a qualification.

So rūpāṇi divyāni vara-pradāni. Divyāni. Divya means divine. Divyāni. Kṛṣṇa says in the Bhagavad-gītā, janma karma ca me divyam [Bg. 4.9]. Divyam. They are not material things. One has to see. So if you say, as it is said, sākaṁ vācaṁ spṛhaṇīyāṁ vadanti, spṛhaṇīyām, very favorably you talk… Suppose if I say, "You have no eyes. You are blind," this is not favorable. So the nondevotees, Māyāvādīs, they say that God has no eyes. So it is indirectly saying, "God is blind." So if I say, "You are blind. You nonsense, you are blind," is it favorably talking? Most unfavorable. Directly insulting. So those who are talking about God, nirākāra-no eyes, no leg, no head, no tail, nothing, nirākāra-they are simply blaspheming, not spṛhaṇīyām. God does not want to hear such nonsense things. Therefore it is said, sākaṁ vācaṁ spṛhaṇīyāṁ vadanti. You cannot say that "Kṛṣṇa is blind. Kṛṣṇa is lame. Kṛṣṇa has no hands. Kṛṣṇa has no nothing, nothing." Indirectly saying, "Kṛṣṇa has…, does not exist." This kind of addressing Kṛṣṇa, nirākāra, is not favorable talking with Kṛṣṇa.

Favorable talking-if you want to talk with Kṛṣṇa, then you must consult the Vedic literature, how Kṛṣṇa is worshiped.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

"My Lord, Kṛṣṇa, Govinda, is playing on His flute." Veṇuṁ kvaṇantam aravinda-dalāyatākṣam: [Bs. 5.30] "His eyes are just like petals of the lotus flower." Aravinda-dalāyatākṣaṁ barhāvataṁsam: "Oh, He has some nice peacock feather." These are the Vedic description of Kṛṣṇa, not that the devotees have imagined some… Just like Māyāvādī says, "Just imagine the form of God." God's form cannot be imagined. That is not God. Anything imagination is not fact. It must be factual. And the factual information you get from the Vedas. Not only you get the Vedas, when Kṛṣṇa was present on this earth He exhibited His rūpa, His form, His activities, His līlā. Everything He exhibited so kindly. So you have to think of this kṛṣṇa-līlā, Kṛṣṇa's form, Kṛṣṇa's activities. Janma karma ca me divyam [Bg. 4.9]. They are divine. They are not material, because Kṛṣṇa has got divine body, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. But to favor us, because devotees are always anxious to see, therefore He comes.

When Kṛṣṇa said, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, sambhavāmi yuge yuge… [Bg. 4.8]. He comes for two business. First business is paritrāṇāya sādhūnām. The sādhus, the santas, or the devotees, they are always, I mean to say, given trouble by this atheistic class of men. So therefore they have no other means. They simply think of Kṛṣṇa. Just like Prahlāda Mahārāja. Even his father was giving him trouble, so much trouble that he was…, he wanted to kill him somehow or other. So they… Here, the santas, they come. They have to suffer so much trouble by the demons. Therefore we have already discussed that verse that, what is that? Titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. A santa means he has to suffer. Just see in the Western countries the Lord Jesus Christ. He was preaching about God, God consciousness. That was the only fault, and he was crucified. Just see. He was crucified. The state ordered him to be crucified because he is talking. Similarly, Hiraṇyakaśipu, his five-years-old body, he was talking only of Kṛṣṇa, Nārāyaṇa. So therefore his father became enemy. He was trying in so many ways to kill him. This is the very old story, that if you become a devotee, you must be prepared to be put into miserable condition by the demons. That is their business. Āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. Asuras… Just like even Kṛṣṇa, even God Himself, He was attempted to be killed by Kaṁsa. Not only that, He engaged so many demons, Pūtanā, Aghāsura, Bakāsura, Mahīśāsura, so many asuras. But Kṛṣṇa is always Kṛṣṇa. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He is able to finish these duṣkṛtas or the asuras by His omnipotency. That He can do. But the asuras are always… Their only business is to give trouble to God and His devotee.

Therefore it is advised, titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. A devotee should be so advanced that in spite of being troubled by the asuras, he should tolerate, titikṣavaḥ, and still, he should be kind upon him, not that "This man is talking against me, against God. Therefore I shall be angry and drive him away." No. Titikṣavaḥ kāruṇikāḥ. Everyone in this material world, more or less, they are asuras, atheists. So if you want to preach, then you have to learn tolerance and speak in such a way that these asura can become also devotee. That is the business.

So here it is said that sākaṁ vācaṁ spṛhaṇīyāṁ vadanti. So we should pray in such a way Kṛṣṇa, the Supreme Personality of Godhead, spṛhaṇīyām. Don't think He is dead stone. That is the conclusion of the atheist class of men. No, dead, no. You talk in such a way that He will be pleased upon you. He will be pleased. He is pleased, He is satisfied in Himself, but He wants to see that you are also talking about Him pleasingly. That's all. Therefore He comes. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. You talk unpleasingly or pleasingly; it doesn't matter to Kṛṣṇa. But if you talk pleasingly, then you become benefited. You become benefited. So therefore there are stotra. Therefore Kṛṣṇa's another name is Uttamaśloka. Uttamaśloka mean He is worshiped, God is worshiped, by the best selected words, not patchy words. No. All selected words. So you will find in so many prayers, not only in our Vedic scripture and other scripture also, in Bible, in Koran, the prayer. Prayer is also devotion. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. Vandanam, this vandanam. The Christians and the Muhammadans, they offer vandanam. Although they do not worship the Deity, but they offer prayers to the Lord. That is also good. That is also bhakti.

Arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-ni… There are nine different processes. So you accept all of them or some of them or at least one. Then your life is successful. Spṛhayanti. Very selected words. You surrender to Him, but don't talk things which does not please Him. You don't say that "God is formless. God has no eyes, no leg, no head." These things are there. Just like in the Vedas it is said, apāṇi-pādo javano grahītā, that "He has no hand, but He can accept your offerings." But if He has no hand, then how He can offer your offerings, er, how He can accept your offerings? He has His hand, but not like our hand. He can extend His hand millions of miles. Just like Kṛṣṇa leaves His Goloka, Goloka Vṛndāvana. That planet is many millions and trillions of miles away. But He can accept what you offer. That is Kṛṣṇa's hand, not like Your hand, three feet, no. Therefore sometimes in the Vedas it is said that "God has no hand." That means He has no this material hand. But He can accept your offerings. That means He has got hand, but that is a different type. That is explained, sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

So in this way we have to study the science of God, the science of Kṛṣṇa. Then our life will be successful. And tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. And if we can understand Kṛṣṇa's activities, Kṛṣṇa's form, Kṛṣṇa's quality, then we become fit for going back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām e… [Bg. 4.9].

Thank you very much. Hare Kṛṣṇa. (end)

741205SB.BOM

Śrīmad-Bhāgavatam 3.25.36

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Bombay, December 5, 1974

Devotee: "Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he gets liberation without separate endeavor."

Prabhupāda:

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte
[SB 3.25.36]

So śrī-vigraha-darśanam. This temple is situated to give people the facility as it is described here. Tair darśanīya avayavaiḥ udāra. We have to see the Deity beginning from the lotus feet, not jumping over the smiling face. That is the way. First of all you try to see. And when you are practiced… Try to see the lotus feet of Kṛṣṇa, and when you are practiced to this habit, even after visiting the temple if you go home, if you are practice to see the lotus feet of Kṛṣṇa, that is meditation. So darśanīya avayavaiḥ: "Different limbs." First of all feet, then the thighs, then the belt, then the chest, then you reach the smiling face. Kṛṣṇa and Kṛṣṇa's form… If you meditate on Kṛṣṇa's form, that is Kṛṣṇa. So we associate with Kṛṣṇa, His smiling face, His flute, His hand, His dress, His consort, Śrīmatī Rādhārāṇī, or any other, gopīs, surrounded by. In this way, practice this habit of observing the Supreme Lord. Therefore He has appeared, arcā-vigraha, so that we can see Him.

In our present eyes even Kṛṣṇa comes, but we have no eyes to see. Therefore for the kaniṣṭha-adhikārī… There are three kinds of devotees: kaniṣṭha-adhikārī, madhyama-adhikārī, and uttama-adhikārī. Uttama-adhikārī means first class, most advanced, and madhyama-adhikārī means in the middle stage, not very advanced, not very lower, and kaniṣṭha-adhikārī, just the neophyte, beginning. So for the beginners it is recommended that you see the Deity daily or always. Beginning from the lotus feet, as you are practiced, then go up to the smiling face. And hear also Śrīmad-Bhāgavatam. Simply if you try to see and if you don't hear, then it will not stay very much. Therefore we see practically in many temples, because there is no discussion about Kṛṣṇa, simply a Deity is there, people go for some time. Then gradually, especially those who are educated, so-called educated, they do not feel very much interested. And it has actually happened so. Many temples, they are not visited even by the devotees, because there must be also hearing about. Two things must go on: The Deity must be worshiped-this is called pāñcarātriki-vidhi-and to hear about the Supreme from Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedic literature, that is called bhāgavata-vidhi.

So the pāñcarātriki-vidhi and bhāgavata-vidhi must go parallel. Then one, even one is a neophyte, gradually he will come to the intermediate stage between the neophyte stage and to the advanced stage. And of course, it is very difficult to find out one in very advanced stage. But there are. There are many advanced stage. At least, the spiritual master is supposed to be in the advanced stage, but for preaching purpose he come down in that intermediate stage, for preaching work. Because the advanced stage, there is no discrimination that "Here is a devotee, and here is a nondevotee." Because advanced devotee sees that everyone is devotee except himself. The advanced devotee sees that he is not a devotee, but all others are devotees. This is advancement. But in the kaniṣṭha-adhikārī, in the neophyte stage, they simply concentrate on the Deity. Arcāyām eva haraye yaḥ pūjāṁ śraddhayā īhate. That is required in the beginning. According to the prescribed duties as they are mentioned in the scriptures, one must take care of the Deity. But that unless a little farther advanced, he does not know who is a devotee and what is his function with others.

In the madhyama-adhikāra, when one still farther advances, he has got four kind of visions:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

Madhyama-adhikārī is not only interested in Deity worship, but he knows who is a devotee and who is innocent and who is Bhagavān. Īśvare tad-adhīneṣu bāliśeṣu. Bāliśa means innocent. There are many innocent men. They… Actually, they do not know what is to be done, who is God. They are innocent. They are not offender. But there are other others who are offenders, dviṣat. Dviṣat means envious. They are immediately envious as soon as they hear of a devotee of God. They are called envious, dviṣat. So madhyama-adhikārī, he knows God, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So he wants to develop his love for Kṛṣṇa. Avyartha-kālaṁ vasati, nāma-gāne sadā ruciḥ. The madhyama-adhikārī, he wants to see that not a moment is wasted without Kṛṣṇa consciousness. That is madhyama-adhikārī. Avyartha-kālatvam [Cc. Madhya 23.18-19]. He's always careful that "Whether I am spoiling the valuable time of my life?" That is the first qualification of madhyama-adhikārī. Avyartha-kālatvam. Because we have got very short period, living period. We do not know when we shall die. There is no certainty. Foolish people may think that "I shall live forever," but that is foolishness. Life is very transient. At any moment we can die. Therefore those who are advanced devotee, they want to see that "I have got very short period of life at my disposal." Therefore, he is very anxious to utilize every moment for advancing in Kṛṣṇa consciousness. That is madhyama-adhikārī. Avyartha-kālatvam.

And nāma-gāne sadā ruciḥ: "And he has got special taste for chanting the Hare Kṛṣṇa mantra." Nāma-gāne sadā ruciḥ. Vasati tad…, prītis tad-vasati sthale: [Cc. Madhya 23.18-19] "And he is very much anxious to live in such places like Vṛndāvana, Dvārakā, Mathurā, where Kṛṣṇa lived." Tad-vasati sthale. Vasati means residential. When Kṛṣṇa appears on this planet, He lives in Mathurā, Vṛndāvana, Dvārakā dhāma. So a devotee also, advanced devotee, they want to live in the residential places of Kṛṣṇa. Kṛṣṇa, God, has got His residential places everywhere. That's a fact. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is residing even within the atom. But still He has got special residential places like Vṛndāvana, Dvārakā, Mathurā. So a devotee is anxious to live in those places.

Prītis tad-vasati sthale, nāma-gāne sadā ruciḥ, avyartha-kālatvam [Cc. Madhya 23.18-19]. Their business is to increase love of God. To increase love of God means there is also process, how to increase. The process is given by Rūpa Gosvāmī:

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

These are the gradual steps. Śraddhā. Śraddhā means faith. Faith is the beginning. Without faith, you cannot make…, there is no question of Kṛṣṇa consciousness. Faith means that faith is created after reading Bhagavad-gītā. If you read Bhagavad-gītā carefully and if you actually understand Bhagavad-gītā as it is, then the faith will be created. Without reading Bhagavad-gītā, there is no question of faith in Kṛṣṇa. So what is that faith? That Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other engagements. You just surrender to Me, and I shall give you protection." So if we have got faith, if we believe in the words of Kṛṣṇa, that is called faith. If we don't believe in the words of Kṛṣṇa, if we study as a literary thesis and then throw it away, that is not faith.

The faith is explained by Kṛṣṇadāsa Kavirāja Gosvāmī. He says, 'śraddhā'-śabde-viśvāsa kahe sudṛḍha niścaya [Cc. Madhya 22.62]. Faith means one who has got firm faith in the words of Kṛṣṇa. That is called faith. "I am reading Bhagavad-gītā, but I do not accept Kṛṣṇa as the Supreme Personality of Godhead or He is a person, as He says in the Bhagavad-gītā…" He says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Mattaḥ, when He says He's a person… So Kṛṣṇa says that "There is no more better personality or better superior existence than Myself." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He says, "Me." Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Ahaṁ sarvasya… Aham, "Me," "I." He says everywhere. Therefore, Kṛṣṇa is person. Kṛṣṇa is not imperson. Kleśaḥ adhikataras teṣām avyaktāsakta-cetasām. It is said that "One who is impersonalist, he takes more trouble to come to Me. He will come later on, but it will take some time." The impersonal feature of understanding of the Supreme Absolute Truth, it is partial understanding.

Just like we have explained several times that we have got experience of the sunshine. Because sunshine is very easily approached. But that understanding of the sunshine is not real understanding of the sun globe or sun planet or the sun-god. That is not perfect understanding. It is partial understanding that you can understand the sun globe is full of heat and light. That's all. But how much heat, what is the temperature of heat, how much light is there, and where is the source of heat and light, that is not possible to understand. Everyone will admit this, that simply by seeing, because the sunshine is entering your room from the window, that does not mean you know everything of the sun. Similarly, this impersonal understanding of the Absolute Truth is like that. Just like sunshine is impersonal, but the sun-god is person. If sun-god is not person, how Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "This Bhagavad-gītā…" He says to Arjuna, that "This Bhagavad-gītā, science of Bhagavad-gītā, or this yoga system, bhakti-yoga system, I spoke to sun-god. Exactly like that, I am speaking to you."

So Arjuna is person, and Kṛṣṇa is person. Therefore the…, in the sun planet the predominating deity is a person. He is not imperson. So you cannot understand that person simply by seeing the sunshine. That requires better qualification, how to enter the sun planet, how to see the predominating deity. The impersonalists, they simply conclude that, the same way as we foolish persons conclude, that the sun planet is simply a fiery substance, and there is nothing, no… If there is nothing, if there is no sun-god, predominating deity or the president of the sun globe, then how Kṛṣṇa could speak with him? In the Bhagavad-gītā it is said, imaṁ vivasvate yogaṁ proktavān. Just like we talk. We are talking with you. We are not talking in the sky, vacant. We are talking with persons. These are intelligent. These require intelligence. So how we can imagine that "How the sun-god can be person? It is a fiery, big fire substance, and how one can live?" This is also foolishness. "Because I cannot live in the fire, therefore nobody can live in the fire." That is my foolishness. My body is not so made. Just like you cannot live in the water. It does not mean that there is no living entity in the water. It requires intelligence. Similarly, if you cannot live in the fire, it does not mean that nobody lives there. Yes. There are living entities whose body is so made. Just like the fish and other aquatics, they live. Their body is so made. This is intelligent study. Otherwise, if you simply compare with my intelligence, my position, my circumstances, and we'll conclude all others like that, that is blindness. That is not… Blindness.

So similarly, impersonal realization of God, that is imperfect exactly like the understanding of the sunshine is not understanding of the sun globe and the sun-god. Everyone can understand. It is not very difficult. If you think that "Because I have seen sunshine, then I have seen everything. I have known everything of the sun…" No. You do not know even how big the sun globe is. And when you read books, when you read scientific books, you can understand it is fourteen hundred times bigger than this planet. So ultimately God is person. He is not imperson. Impersonal understanding is imperfect, partial understanding, that if God, Kṛṣṇa, is sac-cid-ānanda vigraha… Sat, cit, ānanda [Bs. 5.1]. So impersonal understanding of Kṛṣṇa means you understand only the sat portion. The two other portion, cit and ānanda, you do not know. You do not know.

So if you understand Kṛṣṇa, then you understand the impersonal Brahman realization and localized Paramātmā realization. That is stated in the Vedas. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you simply understand Kṛṣṇa, then you understand the other two features, because Kṛṣṇa is ānanda. You see Kṛṣṇa's feature. He is not thinking, taxing His brain, "How to do this? How to do that?" No. He is ānandamaya. Ānandamaya, He's playing on His flute, and Rādhārāṇī is there. He is in ecstatic ānanda, hlādinī-śakti. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ. It is the transaction of bliss, transcendental bliss, hlādinī-śakti. Kṛṣṇa has got many potencies. Out of that, one potency is hlādinī-śakti, pleasure-giving. He is ātmārāma. He is full in Himself. When He wants to enjoy, He expands Himself, His pleasure potency. So Rādhārāṇī is His pleasure potency, and the gopīs are expansion of Rādhārāṇī. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ. Nija-rūpa. The forms are Kṛṣṇa's, but ānanda-cinmaya-rasa, just to taste the mellow of transcendental bliss.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

This is a verse from the Brahma-saṁhitā.

So Kṛṣṇa is… We are seeing the form of Kṛṣṇa. That is the ultimate understanding of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So sac-cid-ānanda. The Brahman realization is sat realization, Paramātmā realization is cit realization, and Bhagavān realization means ānanda realization. Sat, cit, ānanda. And in the Vedānta-sūtra it is said that the Absolute Truth is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānandamaya. He's always ānandamaya. You read Kṛṣṇa's līlā-He's always full of transcendental bliss, especially in Vṛndāvana. Vṛndāvana, that is His original residence. There, simply ānanda. Kṛṣṇa is playing with His cowherds boys friends. Kṛṣṇa is dancing with the gopīs. Kṛṣṇa is stealing mother Yaśodā's butter. Kṛṣṇa is doing… All ānanda, transcendental bliss.

So here it is stated that if you begin your devotional service as it is prescribed here, simply see the Deity, then gradually realize how Kṛṣṇa is smiling, how Kṛṣṇa is playing on His flute, how Kṛṣṇa is enjoying the company of Śrīmatī Rādhārāṇī… We have to see simply. Simply by seeing. And if you hear about Kṛṣṇa, just you are hearing now, these two processes will increase in such a way that one time, anicchato me gatim aṇvīṁ prayuṅkte, you automatically become a great devotee, simply if you come to this temple, or any temple where Deity is very nicely worshiped. These are all scientific. It is not imagination. Just like people think that "They are worshiping idol and imagining something." No, they are stated in this all śāstra. It is the prescribed method for developing your God consciousness, or Kṛṣṇa consciousness. It is a science, vijñāna-samanvitam.

jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

When Kṛṣṇa advised Brahmā after creation, then He said, jñānaṁ me… This is called catuḥ-śloki-bhāgavata, the four ślokas which is the basic principle of Śrīmad-Bhāgavatam [SB 2.9.33/34/35/36]. Jñānaṁ parama-guhyaṁ me. The knowledge of Kṛṣṇa is very confidential, guhyam. Guhyād guhyatamam. In the Bhagavad-gītā is said, "My dear Arjuna, I have spoken to you so many things, but now, because you are My very dear friend and devotee, therefore I am disclosing the most confidential knowledge." What is that? Sarva-dharmān parityajya mām ekam: [Bg. 18.66] "Just surrender unto Me. That's all. This is the confidential knowledge. Don't try to understand many things, or if you have heard, if you could not understand Me here, then I tell you. This is the most confidential part of knowledge, that sarva-dharmān parityajya [Bg. 18.66]." Before this verse… Guhyād guhyatamam. Guhyād guhyatamam. Guhya means very confidential. So this guhya, this Brahman realization, is also very confidential. But Paramātmā realization is guhyatara, still more confidential. And to understand Kṛṣṇa is guhyatama, superlative degree. Guhyād guhyatamam.

So to understand Kṛṣṇa, Kṛṣṇa has explained in so many ways. Simply to understand Kṛṣṇa makes you liberated. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So therefore this is the process of understanding Kṛṣṇa. These Kṛṣṇa consciousness centers are being opened all over the world just to give the people the chance how to become liberated simply by seeing the Deity and chanting Hare Kṛṣṇa mantra. This is the opportunity. But fools and rascals, they think that "It is nuisance." But actually it's not. This is a science. So by following this process, then what will be the…? Hṛtātmano hṛta-prāṇāṁś ca: "Then gradually, your mind will be fully absorbed in Kṛṣṇa consciousness, mind and senses." Hṛtātmanaḥ and hṛta-prāṇa. Prāṇa, we our prāṇa, life, is at the senses. So if your mind and senses are fully absorbed in Kṛṣṇa consciousness, that is called bhakti. That is called bhakti. It is not sentiment; it is a practical science when your mind and senses are fully absorbed in Kṛṣṇa. The senses are engaged in serving Kṛṣṇa and mind is always thinking of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Just like Mahārāja Ambarīṣa, he was a great devotee, and his business was, although he was a king, very responsible king and ruling over the world, but his mind was always absorbed in Kṛṣṇa. This is possible. This is possible. That example is given, that a woman or a lady is always busy in his (her) household affairs, but she also takes care of her bunch of hair, how to set it up and very nicely comb it. She does not forget. In spite of her being engaged in so many household affairs, she does not forget to take care of the bunch of hair.

Similarly, one who is actually devotee, he may be engaged in so many things, but he does not forget Kṛṣṇa. That is the example, very good example.

So hṛtātmano hṛta-prāṇāṁś ca bhaktiḥ. This is the perfection. "This" means that the gross body and the subtle body becomes digested, no more existence of this gross body. Gross body means sense gratification, and subtle body means speculation, "God is like that, God is like that," speculation, subtle body. Mana-buddhy-ahaṅkāra. And gross body means the senses. So when the senses and the mind, everything, is engaged in Kṛṣṇa consciousness, that means you are already liberated, already liberated. Therefore it is said, anicchato me gatim aṇvīṁ prayuṅkte. The liberated means that you have no more the activities of gross body and subtle body, but there are activities of the soul. This is wanted. The bhakti means the activities of the soul, not of the body, not of the mind. The Brahman realization means stopping the activities of the body. But the activities of the mind is going on, or they do not know. It is not perfect knowledge. Therefore I have said several times that the Brahman realization, those who are Brahman realized souls, they are not in perfect knowledge. Aviśuddha-buddhi. They have been described as aviśuddha. Viśuddha means very purified, and "a" means "not." Aviśuddha-buddhayaḥ [SB 10.2.32]. Their intelligence is not yet perfectly purified. Aviśuddha-buddhayaḥ. Ye 'nye 'ravindākṣa. They are thinking that "Now we have become liberated." No. That is not liberation. Here is liberation. Why? Hṛtātmano hṛta-prāṇāṁś ca bhaktiḥ. When the mind and the senses are all absorbed in Kṛṣṇa, that is the bhakti state. Mad-bhaktiṁ labhate parām [Bg. 18.54]. The people think that bhakti is a sentiment thing. No. It is above liberation. Above liberation. Unless one is not liberated, he cannot stand on the platform of bhakti. That is bhakti. That is called parā-bhakti. Aparā-bhakti and parā-bhakti.

So any devotee who is serious about this Deity worship, hearing about Kṛṣṇa, chanting the Hare Kṛṣṇa mantra, following the Vedic principle, or rejecting the sinful activities of life… In this way we can come to the platform of spiritual life, and if we act accordingly, that is called bhakti-yoga or the liberated stage.

Thank you very much. (end)

741206SB.BOM

Śrīmad-Bhāgavatam 3.25.37

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Bombay, December 6, 1974

Devotee: "…yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions."

Prabhupāda:

atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te 'śnuvate tu loke
[SB 3.25.37]

A pure devotee, as it is instructed by Caitanya Mahāprabhu, how to keep the position of pure devotee… There are many explanations. Rūpa Gosvāmī has also given the same idea in his Bhakti-rasāmṛta-sindhu. And Nārada Muni, he has given the same idea in the Nārada-pañcarātra. And Bhagavān Śrī Kṛṣṇa has also given the same idea in the Bhagavad-gītā. From all Vedic scripture it is understood that a pure devotee, he does not want anything from the Lord. He does not want. Even he does not want liberation, what to speak of the material things-dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90].

The material position is one wants to become religious, dharma. Why? Now, he can get material opulence. Oh, why material opulences? Now, because he can gratify his senses, kāma. And when he is frustrated, then he wants mokṣa. Dharma-artha-kāma-mokṣa. Generally, people are very much attached, those who are human being. Not the cats and dogs; they do not know anything. But those who are elevated in the living condition, they want to become religious or economically very prosperous, dharma artha, and good facilities for sense enjoyment. And then, after enjoying all these thing, either by frustration or by further development, they wants mukti.

But a devotee does not want any of these things, any of these things. He's not at all interested. Just like Bilvamaṅgala Ṭhākura, the other day I told you the story. He says that muktir mukulitāñjali sevate asmāt: "My Lord, if I am fixed up in devotional service, then what to speak of mukti. Mukti is just like my maidservant. She's standing on door, 'What can I do for you?' " Muktir mukulitāñjali. Añjali, just like folded hands, "Sir, what can I do for you?" That is the position. Why a devotee shall want mukti? No. He doesn't want anything. Simply he wants to serve Kṛṣṇa. That's all. He wants this facility, no other thing.

Caitanya Mahāprabhu… That is Caitanya Mahāprabhu's philosophy.

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

Tvayi: "Unto You, let there be my devotion," ahaitukī, "without any motive." Everyone has got some motive. People become dharmika, go to the temples. That's very good. They are pious-to ask something: "O God, give us our daily bread." A bhakta, a pure bhakta, he does not ask anything. Why he should ask? A pure devotee is kept in the hand of Kṛṣṇa. Just like if you keep something very carefully, jewels, in your hand, you are very careful. Similarly, when Kṛṣṇa takes care of you, as He says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], then you are just in the, at the care of… Just like if a big man, a very rich man, if he assures you, "Oh, don't bother, I'll take care of you for everything," just imagine what is your position, if a big man gives you assurance that "I'll take care of you. Don't bother. You haven't got to do anything. I shall take." So when Kṛṣṇa says, the Supreme Lord, who is the proprietor of all opulences… Aiśvaryasya samagrasya vīryasya yaśasaḥ. Ṣaḍ-aiśvarya-pūrṇa. Aiśvarya. Six kind of opulence. Kṛṣṇa has got full control over six kind of opulences. All riches. We can say, "I am millionaires. I am proprietor of crores." But I cannot say that "I am the owner of all the banks of the world." That is not possible. But Kṛṣṇa can say. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Not only the banks, but everything which contains the banks, all the planets. Sarva-loka-maheśvaram. So who can be richer than Kṛṣṇa? So if Kṛṣṇa says, "I'll take care of you," then where is the question of poverty?

But that is… People do not know. They want some opulence, material opulence, but he doesn't want Kṛṣṇa, the proprietor of all opulences. And that is our misfortune. The proprietor of all opulences, He said, "Just surrender to Me. I'll take care of you." "No, no. It is not possible. I shall have to take care of my business. That will maintain me. I will have to take care of my this and that, my country, and so many family, friends, and…" Kṛṣṇa says, "No, no. You simply surrender. I'll do everything for you." And He assures Arjuna in the Sixth Chap…, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: "You just do…, try to achieve that thing which achieving you will be no more aspiring for achieving anything more." That is Kṛṣṇa. That is Kṛṣṇa. Just like Arjuna, he did it very conscientiously. Kṛṣṇa said that "This war, your fight, is family. I am connected with both the families. So I cannot take part in this war." But they insisted that "At least You take some part as You like." Then He said that "I divide Myself into two. So one side, all My soldiers, eighteen akṣauhiṇī soldiers, and one side, I am alone. Now you select. Which one you want?" So Duryodhana's thought that "What shall I do with Kṛṣṇa? He's one man. Let me take His soldiers." So he took all the soldiers. And Arjuna said, "No, Kṛṣṇa, I want You." Then Kṛṣṇa said, "No, I'll not fight." "No, You simply remain in my side." "All right, I shall become your chariot driver, that's all."

So this is intelligence. You just capture Kṛṣṇa. And Kṛṣṇa, how He can be captured? Kṛṣṇa can be captured by your bhakti. Otherwise, He's very, very, crafty. You cannot capture Him. It is not possible. Ajita. If anyone wants to conquer over Kṛṣṇa, that is not possible. That is… Therefore Kṛṣṇa's name is Ajita. Nobody can conquer over. You find from the history Mahābhārata. Mahābhārata means the greater history of India. Mahā, mahā means greater. As you like "Greater Bombay," similarly, Mahābhārata means "Greater Bhārata." Don't think of this Bhārata, three-feet Bhārata. No. The whole planet was Bhāratavarṣa. That is called Mahābhārata, Greater Bhārata. Everyone was being controlled by the emperor in Hastināpura, the Pāṇḍavas. So in that history you find Kṛṣṇa has so many dealings in Mahābhārata, but He was never conquered by anyone. Therefore His name is Ajita. But you can conquer over this Ajita. Ajita jito 'py asi tais tri-lokyām. By whom? Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Namanta. Namanta eva. This is the mission of Caitanya Mahāprabhu, that don't try foolishly to speculate about God. Stop this foolishness. The same example: the frog in the well is thinking of the Atlantic Ocean. He has never seen Atlantic Ocean. He's speculating. Some friend told him, "My dear friend, frog in the well, I have seen a vast mass of water." "What is that?" "Now, Atlantic Ocean." "What is that Atlantic Ocean?" "Very great mass of water." "Oh? Bigger than this well? Maybe four feet or ten feet or…?" In this way, if you speculate, you will never understand what is God.

If you want to understand God, then try to understand from God Himself. He knows. Just like if you speculate of a big man, a neighbor, a friend, that "What is his wealth? Oh, he appears to be very rich man and very strong man, very influential man." And these are the opulences: very beautiful, very wise. So you can calculate. But if you make friendship with that gentleman and if he speaks about himself, then you can understand what he is. Then how you can understand God, Kṛṣṇa, by speculation? This is foolishness. Therefore, śāstra advises you that jñāne prayāsam udapāsya: "If you think that you are very learned scholar, you are very advanced in knowledge, and you can manufacture what is God, give up this foolishness first of all. Don't make this foolishness." Jñāne prayāsam. Oh, what is your knowledge? Limited. Kūpa-maṇḍūka, the frog in the well. How you can imagine? Simply by imagination? Is imagination God? Can you create? The Māyāvādīs say that "We can imagine God. God, it is so great that it is not possible to understand the Brahman, but we can imagine some form." This is Māyāvādī philosophy. This imagination will not… You cannot imagine God. God is fact. God is not subjected to your imagination. And your senses are imperfect. How long you will simply speculate? Give up this practice, foolishness. Don't… Jñāne prayāsam udapāsya nam… Just become submissive. Jñāne prayāsam udapā…, namanta eva: "Be submissive." That is bhakti-mārga. Bhakti-mārga is submissive.

Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Śaraṇaṁ vraja: "Be submissive, rascal. You are manufacturing so much, so many things. Give up this practice. Just surrender unto Me." This is wanted. If you do that, Caitanya Mahāprabhu advises… This is spoken by… Then sthāne sthitāḥ śruti-gatām. If you become very, very humble and submissive and pray to Kṛṣṇa sincerely, "Kṛṣṇa, it is not possible for me to know You. If You kindly please explain how can I know You, then it is possible. If You please, if You become, if You think I shall be able to understand You…" Just like Arjuna said, that "Kṛṣṇa, it is not possible to under… But if You kindly think that I am fit to understand of Your vibhūti, please tell me." This is submission. And Kṛṣṇa explained about His vibhūti. Then He concluded,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"How long I shall go on speaking about Myself? Simply summarize." What is that? "Now, simply by one part of My opulence is maintaining the whole cosmic manifestation." Ekāṁśena sthito jagat: "Only one little portion of My opulence. You just understand. Otherwise how much?"

So a little of… There are innumerable universes. Athavā bahunaitena kiṁ jñātena tavārjuna, ekāṁśena sthito jagat. Jagat means this universe. There is not one universe. We are only seeing one universe. There are millions of universes. All together that is called jagat. Gacchati iti jagat. So ekāṁśena sthitaḥ. This is also confirmed in many other Vedic literatures.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Brahma-saṁhitā means the prayers offered by Lord Brahmā. This is accepted by Śrī Caitanya Mahāprabhu. Brahma-saṁhitā was not available by Caitanya Mahāprabhu when He was touring in South India, so He collected one Brahma-saṁhitā, handwritten in the palm leaves, and He copied it. Formerly there was no press. These important śāstras, Vedic literature, were kept in handwriting. I copy from your book; my other friend copies from my book… In this way, those who were interested… The literatures were not so cheap. Only highly qualified brāhmaṇas, they used to keep handwritten… And it was worshiped in the temple as Deity, śāstra, not that it is available everywhere. It has become… Now press has made it very cheaper. But we should always understand that granthas, or the scriptures, should be worshiped as God. That is sound incarnation of God. It should not be neglected. Don't neglect Bhagavad-gītā or Bhāgavata as ordinary books. You must be very careful. As you take care of the Deities, you should take care of the books also.

So this Brahma-saṁhitā was copied by Śrī Caitanya Mahāprabhu from one Keśava mandira in South India, and He gave it to His disciple, that "Here is the summary of Vedānta and Bhāgavatam." Therefore we quote from Brahma-saṁhitā. It is authorized. It is authorized by the Supreme Person, Caitanya Mahāprabhu. So in that Brahma-saṁhitā it is said about Kṛṣṇa in so many ways that here, as Kṛṣṇa says in the Bhagavad-gītā, ekāṁśena sthito jagat: [Bg. 10.42] "Only by one of My portion, the whole material creation is resting." So in the Brahma-saṁhitā it is explained in many places, one of the places, that yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Loma-vilajā: "The pores on Your body, from that pores and from the breathing process, the universes are coming out." Universes are coming out. Yasyaika, the loka, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48].

Jagad-aṇḍa-nāthāḥ means… Jagad-aṇḍa means universe. In each universe there is a nātha, or the supervisor, or the manager, or the supreme person. Just like for management we are. Similarly, in each universe there is Lord Brahmā. He is the supreme creature, manager. So these managers live only to that period when Mahā-Viṣṇu exhales. When the niśvasita-kālam. Just like we exhale and inhale, so… But exhaling the all these universes are created, and at His inhale they go into the Mahā-Viṣṇu, in the… The coming and going. So many universes, and the Brahmā, whose duration of life is also described in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ… [Bg. 8.17]. Brahmā's duration of life is explained in the Bhagavad-gītā, sahasra-yuga. We know yugas. The yuga, the four yugas make one divya-yuga, that Satya, Tretā, Dvāpara, Kali. Satya-yuga, eighteen lakhs of years duration; and Dvāpara-yuga, twelve lakhs of years; and Tretā-yuga, eight lakhs of years; and Kali-yuga, four lakhs of years. So altogether it comes to forty-three lakhs of years. This is yuga. And multiply it by one thousand. That means forty-three lakhs plus three zeros, how much it comes to? Huh? Some crores of years. That is Brahmā's twelve hours. Sahasra…

If you take Bhagavad-gītā, if you believe, if you read Bhagavad-gītā as it is, then you can understand. And if you say, "It is fictitious, something imaginary," that is another thing. But unless you believe it, you have no authority to touch Bhagavad-gītā! That is nonsense. We are creating so many nonsense who do not believe in the Bhagavad-gītā, and they become commentator and scholar and so many things. Mūḍha. We are not in favor of this business. We are preaching all over the world that if you read Bhagavad-gītā, you read it as it is and accept it as it is. Otherwise don't create foolish anymore. We have produced many foolish person but misguiding them by misinterpreting this Bhagavad-gītā. Stop this business. And if you believe, you have to believe like this. You cannot interpret, that is not possible. Why you should interpret? It is a fact that Brahmā's āyuḥ, his duration of life, is very, very big. Not only Brahmā's āyuḥ, even if you go higher planetary system… You are going to the moon planet. There are living entities. I do not know why they say there is no living being. Where they are going? But if we believe our śāstra, the moon planet is one of the heavenly planets, and the duration of life in the moon planet is ten thousands of years. And their year means our six months equal to their one day. That is called divya. In this way that high… Not only… As you go more and more to the higher planetary system, you become more and more opulent. Just like here in this material world also, if you go Europe, America, you become more opulent automatically. Automatically. I am giving some example. Similarly, if you can go to the heavenly planet, you become more opulent.

Therefore they are aspiring after going to the higher planetary system. Karma-kāṇḍīya. They perform yajñas and pious activities to go to the heavenly planets. Oh, what is the idea? The idea is that we shall be able to enjoy more, more, more duration of life, more opulence, more money, more beautiful woman, more nice garden. Actually, that is a fact. That is a fact. But a devotee is not interested in all these things. A devotee is not interested because he accepts Kṛṣṇa. Therefore he is not interested. Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, even if you are promoted to the Brahmaloka, or the planet where Brahmā lives, where the duration of life already I have explained, and opulence, and very, very great powerful, but still you have to fall down from there."

So why a devotee should be interested in such thing? No. A devotee wants Kṛṣṇa, the supreme eternal. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is the Vedic version. The Supreme Lord is the supreme leader of the nityas. We are all nityas, eternal. He guides. Therefore Kṛṣṇa plays with the living entities, Nārāyaṇa, Kṛṣṇa, in the spiritual world. There Kṛṣṇa and the devotees become His friend, cowherd boy. They play with Kṛṣṇa. They want that thing. They do not want to go to the Brahmaloka or the Candraloka or this loka or that loka, because that will be finished. That will be finished. Because that is māyāvinas tām. Māyā will finish. It may be… Just like here we see. A germ lives for a few seconds, or a worm at night… There is clogging together, so many millions and millions, and by the morning, they are all dead. So their duration of life comparative. Similarly, Brahmā also. It may be millions of year, but he'll die. Kṛṣṇa has said in the Bhagavad-gītā that ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. The birth and death, old age and disease, they are everywhere. Either you go to the Brahmā planet or this lower planet or this Brahmā life or human life or cat's life, dog's life, tree's life-everything is finishable.

Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa is ultimately present Himself to the atheist as mṛtyu, as He appeared before Hiraṇyakaśipu. Hiraṇyakaśipu was declining. His son was asking his father, "My dear father, why you are disbelieving God?" And he was becoming angry: "No, I am God. Who is else God? I am God. You see? All the demigods, they are afraid of me. I am so powerful." But Prahlāda will not agree. He will say, "No, no. You are not God. God is Nārāyaṇa." This was the father and son. So he did not believe in God. He was thinking, "I am God." Therefore, as Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham. Those who are atheists, who do not believe in God, the God comes before them as death and takes away everything, all his power, all his opulence, all his money, all his…, everything taken away. Mṛtyuḥ sarva…

So that is the atheist class realization of God. And theist class, they believe in God. They worship in God while living, and their business is: in this life they are serving God, Kṛṣṇa, and even after death, they will do the same business. Nitya-yuktā upāsate. So there is no difference between going to Vaikuṇṭha and in this temple, for a devotee, because the business is the same. So why they should aspire even going to Vaikuṇṭha? Why they aspire? Therefore it is said… What is said? Śriyaṁ bhāgavatīṁ vāspṛhayanti. Because Vaikuṇṭha, if you go to the spiritual world or Vaikuṇṭha, you get equal opulence like Kṛṣṇa or Nārāyaṇa. Sāyujya, sārūpya, sārṣṭi [Cc. Madhya 6.266]. There are five kinds of mukti. So one of the mukti is sārṣṭi. Sārṣṭi means equally opulent with the Supreme Lord, equally. In the Vaikuṇṭha the devotees or the inhabitants, they are equally opulent. Everyone is like Nārāyaṇa, four-handed, equally opulent. Just like in Vṛndāvana also, Goloka Vṛndāvana. Kṛṣṇa and the cowherds boy, they are equally opulent. The cowherds boys in Vṛndāvana, they do not know that Kṛṣṇa is God, Kṛṣṇa is greater than him. No. They think, "As Kṛṣṇa is, I am also." They are so opulent.

So that is the devotional position. Therefore it is said, atho vibhūtiṁ mama māyāvinas tām aiśvaryam aṣṭāṅgam anupravṛttam, śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrām. The devotees do not aspire for all these opulences. Their only aspiration is, ambition is how to be engaged in the service of the Lord, how to be engaged. That is their… And in that way they get everything. There is no difference. When you worship Kṛṣṇa-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], mām evaiṣyasi-so he has already gone. There is no difference, the worshiping of the Lord here and there. Just like in politics sometime. These are some of the examples, that in a foreign country, when you are staying in your ship, then you are not subjected to the rules of that country. You are subjected to the rules of your own country. Similarly, so long you are in devotional service, you are not subjected to the rules and regulation of this māyā. Māyām etāṁ taranti te [Bg. 7.14]. Māyām etām… Mām eva ye prapadyante māyām etāṁ taranti te. Anyone who is not devotee, who is not engaged in the service of the Lord, he is under the control of māyā. And anyone who has surrendered to Kṛṣṇa and is simply twenty-four hours engaged in the service of Kṛṣṇa, he is not under the control of māyā. Māyām etāṁ taranti te [Bg. 7.14]. Kṛṣṇa says.

So therefore a devotee is not aspiring of any so-called material opulence, even aṣṭāṅga-siddhi. Here it is said, aiśvaryam aṣṭāṅgam anupravṛttam. Aṣṭāṅga-siddhi. The yogis, those who are actually yogi, they get aṣṭāṅga-siddhi, not these cheap yogis, gymnastic. No. The āsana, gymnastic, that is all right. That is the process only to go to the yogic platform. But when one is actually on the yogic platform, he gets siddhis. Siddhis means perfection: aṇimā, laghimā, mahimā, prāpti, īśitā, vaśitā, like that. He can become smaller than the smallest. That is aṇimā-siddhi. Some of the yogis, they can… You keep him within the room, locked up, and he'll come out. Because as soon as there is little let out, he'll come out. That is called aṇimā-siddhi. Laghimā-siddhi. You can walk… By achieving this la…, you can walk on the water. You become… You can fly in the air. You can go from one planet to another by flying. You can go to the moon planet or sun planet by capturing the beams. That is called mahimā-siddhi. There are so many siddhis. You can create even one universe. Not this magic, little gold, but you can create not universe, one planet. These are said. But a devotee is not anxious to do these things, this jugglery and magic. He wants the one juggler, Kṛṣṇa. That's all. Because he know that "If I gain Kṛṣṇa, I can achieve the favor of Kṛṣṇa, then all juggleries and magic are under my control. He will do that. Why shall I use?" Just like a rich man's son. He does not endeavor to get money. He knows, "My father is so rich, I can spend it as I like. If I am good son, father will give me money." This is the position of devotee. Therefore he is not after any vibhūti, nor even he is aspiring going back to home, back to Godhead. That is also aspiration. A devotee does not… Because his home is… He can create Vaikuṇṭha here.

It is, therefore… Temple is called nirguṇa. Temple is called nirguṇa. In the śāstra the forest is sattva-guṇa, and city is rajo-guṇa, and the places like these four sinful activities are going on-illicit sex, intoxication, gambling… There are places. Every one of us aware of it. So they are called tamo-guṇa. So to live in such places where illicit sex or prostitution is going on, the place where drinking is going on, the place where meat-eating, hotels, restaurant is going on, and gambling going on, these places are tamo-guṇa. And ordinary cities and towns, they are called rajo-guṇa. And forest… Therefore formerly those who were aspiring after spiritual under…, they left either city or these things, everything. They went to the forest. That is called vānaprastha. Vānaprastha. Vana means forest. Before taking sannyāsī, one leaves his family connection and goes to the forest. Vanaṁ gato yaḥ harim āśrayeta. Vanam, vanaṁ gato harim āśrayeta. Then why they used to go to the forest? To take shelter of Hari. Vanaṁ gato yaḥ harim āśrayeta. So that is sāttvika. And above all these thing-to live in the temple-that is nirguṇa, above sattva-guṇa, rajo-guṇa, tamo-guṇa. Therefore those who are inhabitants of the temple, they are in Vaikuṇṭha.

But unfortunately, it is Kali-yuga. We are trying to create such Vaikuṇṭha in this Hare Kṛṣṇa Land, and the police commissioner says, "It is nuisance." This is our government.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.38

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Bombay, December 7, 1974

Nitāi: "The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and the Supreme Deity, they cannot be deprived of their possessions at any time."

Prabhupāda:

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam
[SB 3.25.38]

So here is explained that how spiritual life is eternal and without any destruction. Here in the material world, whatever we have, it is destructible. It will be destroyed. Today one is my son, so tomorrow the son may be destroyed. But if you accept Kṛṣṇa as your son, He will never be destroyed. That is the difference. Here whatever opulence we have got… We may have family, friend, sons, daughters, and so many things we possess. We enjoy life in the varieties of representation. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. Here we aspire after having good apartment, good house, gṛha, kṣetra, possession, property. Ato gṛha-kṣetra-suta, children; āpta, friend; vitta, riches. We possess here. But this possession is illusion, janasya moho 'yam, because it will not stay. This gṛha… Either the gṛha will be destroyed or-I am the inhabitant-I will be destroyed. There will be separation. Here nothing is permanent. Gṛha-kṣetra-sutāpta-vittaiḥ. Therefore it is illusion. We do not understand it. We take this, permanent, and Kṛṣṇa, not permanent. But that is not the fact.

The fact is that Kṛṣṇa is permanent, but Kṛṣṇa's material energy is not permanent. Therefore it is said, śānta-rūpe, "My dear mother," na karhicin mat-parāḥ. Mat-parāḥ. Mat means Bhagavān. Bhagavān is speaking, mat-parāḥ. Whenever… As in the Bhagavad-gītā also there are many words, mat-parāḥ, or plural number, mat-parāḥ, the same thing. So here also, Kapiladeva, the Supreme Personality of Godhead, says, mat-parāḥ-means "My devotees. My devotees who have taken Me as his son, friend, lover, master…" There are so many rasas: śānta-rasa, dāsya-rasa, sākhya-rasa, vātsalya-rasa, mādhurya-rasa, in so many. Those rasas, or mellows, are represented here in the material world in a temporary way. Here we have got the same rasa: I love my son. I love my friend. I love my husband. There is love, but this is all temporary. But if you transfer this love to Kṛṣṇa either as your master or the Supreme or as friend or as your son or as your lover or husband, it will never be destroyed. That is permanent settlement. This is to be understood. But the Māyāvādīs, they cannot understand. They think that in the spiritual world there is no more such relationship as master, friend, or father and son, or beloved and the lover. There is no such thing.

But here in the śāstra we see that that is real life. This is not real life. It is shadow. In the Bhagavad-gītā in the Fifteenth Chapter it has been described as shadow. Ūrdhva-mūlam adhah-śākham aśvatthaṁ prāhur avyayam [Bg. 15.1]. Aśvattham. We have got experience of banyan tree. It is very durable. It stands for many, many hundreds of years. Therefore this material world has been compared with the aśvattham, aśvattham tree, very durable and very expansive. It goes on increasing, increasing. That is very nicely described in the Fifteenth Chapter. So it is called ūrdhva-mūlam. Ūrdhva-mūlam means… Here we have got experience: the tree has got its roots underneath, down. But this material world, which is compared with the aśvattha tree, the root is upside and the branches downside. That means it is shadow. We can experience of this tree, ūrdhva-mūlam. The root upside and the branches downside, we have got experience. Where it is? In the shadow. If you stand on the bank of a river or reservoir of water and if there is any tree by the side of that reservoir of water, you will find the shadow, ūrdhva-mūlam. The root upside and the branches downside. Exactly the same tree, but it is shadow. It has no fact; it is simply shadow. Many places it has been compared with the mirage, mirage in the desert. Just like in bright sunshine in the desert you will find that there is water. So the thirsty animal, they think there is water. They jump over it, and the animal runs after the water, and the water also goes away, goes away, goes away. Sometimes we have got also experience. In bright sunshine on the street we find exactly a shadow of water, but there is no water. Tejo-vāri-mṛt, amṛṣā. In the Bhāgavata it is stated: tejo-vāri-mṛt, amṛṣā. Sometimes in the water we see land, and on land we can see water. This is called marīcikā, or mirage.

Similarly, actual life… Our life means we are enjoying some rasa, some relationship. I enjoy in the family with my children. There is some rasa. They are calling me "father." I am enjoying. Or somebody is calling me as "son." I am enjoying. Some woman is calling me "husband." I am enjoying. Some woman I am calling, "wife." Some person I am calling "servant," and he is calling me… These relationship we enjoy. But this enjoyment is shadow. This is not real enjoyment. We have no information. This enjoyment can be achieved in the similar way with Kṛṣṇa.

Kṛṣṇa therefore comes in person just to teach us how you can enjoy with Kṛṣṇa the same relationship. You can-Kṛṣṇa-accept your master as the Supreme. You can accept Kṛṣṇa as your friend. You can accept Kṛṣṇa as your son, vātsalya-rasa, just like mother Yaśodā. Mother Yaśodā and Nanda Mahārāja, Vasudeva or Devakī, they are all devotees. Nobody can become the father or mother of Kṛṣṇa, or the Supreme Personality of Godhead. That is not possible. He is the supreme father. Ahaṁ bīja-pradaḥ pitā. He is everyone's father. Sarva-yoniṣu kaunteya [Bg. 14.4]. Therefore those who are not Kṛṣṇa conscious, those who do not know how our relationship can be established with Kṛṣṇa, they ask that "Who is the father of Kṛṣṇa? If Kṛṣṇa is the father of everyone, then who is the father of Kṛṣṇa?" That is natural question. Because we are thinking Kṛṣṇa like us. But the śāstra says that He is the father of everyone, but nobody is His father. Anādir ādiḥ, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Anādi. Anādi means He has no beginning. Just like we have beginning from our father. Our life begins from our father. The father begets the child, and the birth is the beginning of our life. Similarly, we think that Kṛṣṇa is also child of Vasudeva and Devakī; therefore He has the beginning.

But Kṛṣṇa is not like that. In the Bhāgavata it is described about the Kṛṣṇa's birth. Kṛṣṇa appeared as Nārāyaṇa, Catur-bhuja, before Vasudeva and Devakī. But Devakī, because previously her seven sons were killed by Kaṁsa, so Devakī immediately prayed to the Lord that "This time You have appeared as the Supreme Lord Viṣṇu. Now immediately Kaṁsa will kill You. Formerly my so many sons appeared as human child. They were killed. And Kaṁsa is searching after killing God, Kṛṣṇa, the Supreme Lord. Now You have appeared, exactly four-handed Nārāyaṇa. Immediately You will be killed." That is affection. That is called yoga-māyā affection. "So kindly You appear as ordinary human child." This is the description in the Bhāgavatam about Kṛṣṇa's birth. So He did not appear immediately as a human child. He appeared first of all as the four-handed Nārāyaṇa. Then, on the request of the father and mother, He became a child. This picture we have got in our Kṛṣṇa book.

So that is the position of Kṛṣṇa. Kṛṣṇa is the father of everyone. That is said in Bhagavad-gītā.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

The material world, the material nature is the mother of living entities. Just like to give birth to a child there is necessity of father and mother. So Kṛṣṇa says that "I am the bīja-pradaḥ pitā." So He is everyone's father. But we may ask, "Then who is His father?" His father is devotee. When He accepts anyone as His father, that father is His devotee. That is said here that karhicin mat-parāḥ, yeṣām ahaṁ priya ātmā sutaś ca. The Supreme Personality of Godhead is loved by the devotee as their son, as his son. Sutaś ca. Somebody loves Kṛṣṇa as his son.

The Vasudeva and Devakī, in their previous life they underwent severe austerities. After their marriage, they immediately were not anxious to beget child. They went to the forest and began practicing austerity and penances, severe, some hundreds of years. Then Kṛṣṇa appeared that "What do you want? Why you are undergoing so much severe…?" "No, we want a son like You. Then we enter into the family life." So Kṛṣṇa said that "Where is another Kṛṣṇa?" Because God is one. "So if you want a son like Me, then I will have to become your son. There is no competitor." God has no competitor. God is one. Ekaṁ brahma dvitīyaṁ nāsti. This is the… Kṛṣṇa therefore says, mām ekam. Mām ekam. Sarva-dharmān parityajya mām ekam [Bg. 18.66]. Kṛṣṇa is one, but Kṛṣṇa can expand. That is Kṛṣṇa. The Māyāvādī philosophers say that "If Kṛṣṇa has become everything, then where is Kṛṣṇa? Kṛṣṇa is finished." This is Māyāvādī philosophy. That is materialistic idea. Just like you take a big piece of paper and you tear it into small pieces and throw it; then the paper has no existence. The paper is finished. But Kṛṣṇa is not like that. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He has expansion, many, many thousands, many, many millions. Just like Kṛṣṇa says, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is situated in everyone's heart, and there are many millions and trillions of heart. Not only human being, there are animals, there are trees, plants, aquatics, fishes, so many. Anantyāya, sa anantyāya kalpate. There is no counting of the living entities. They are so… And the Paramātmā, Kṛṣṇa's another feature, He is everywhere. That does not mean the same materialistic idea that "If Kṛṣṇa has entered so many millions of heart, then where is existence of Kṛṣṇa?" This is called Māyāvāda, nirviśeṣa, "Now Kṛṣṇa is finished." No. Kṛṣṇa is not finished. Kṛṣṇa still remains. That is the Vedic injunction. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. We read this Vedic mantra; still, we think Kṛṣṇa is finished. "Because He has entered so many hearts of living entity, therefore Kṛṣṇa is finished. There is no more." That is nirākāravāda.

But that is not the Vedic version. Vedic version is that not only Kṛṣṇa's incarnation, but even if Kṛṣṇa, the full, cent percent God, if He is distributed or if He distributes Himself in many millions of form, still, He is there in the same strength. Just like if you take some blood, my energy, out of my body, then after taking some quantity, my body becomes weak. Because so much energy is taken away. But the Vedas says, pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. The balance is pūrṇa. That is Kṛṣṇa. You take full strength. Kṛṣṇa is ṣaḍ-aiśvarya-pūrṇa, almighty. So you take Almighty, and in millions and millions of units-still the Almighty. That is Kṛṣṇa. So we have to understand Kṛṣṇa in that way. And if we can understand Kṛṣṇa… Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. This tattva you will understand from the Vedic literature, what is tattva. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. So Kṛṣṇa is never diminished.

There is a little story, very interesting. So one poor boy, he was student in a school, and the teacher's annual ceremony of father's death would be held. So he requested all his student, "What you will give me, contribution?" Formerly the teacher was not taking any salary. But whatever he wanted, the students will bring either from parents' house or by begging. That was the system. The teacher would not charge anything. A brāhmaṇa cannot be…, charge anything. Generally, the brāhmaṇas were teachers. That is one of the profession of the brāhmaṇa. Everyone must have livelihood. So brāhmaṇa livelihood is paṭhana pāṭhana. He must become a learned scholar, and he will make others also learned scholar. That is brāhmaṇa's business. Paṭhana pāṭhana yajana yājana dāna pratigrahaḥ. Ṣaṭ-karma. Six kinds of profession for the brāhmaṇas. And kṣatriya's profession is to give protection to the citizen and levy some tax, twenty-five percent, not more than that. Whatever is income your, give twenty-five percent to the kṣatriya king. That's all. That includes sales tax, this tax, that tax, so many tax, income tax. All finished. You give twenty-five percent. And if you have no income, no tax. Not like that even you have no income, "No, last year you gave so much tax. You must give it. Otherwise your property will be sold." Not like that. So that is kṣatriya's income. Similarly, vaiśya's income, kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44], agriculture, cow protection, and if there is excess foodstuff, then he can sell, make trade. And śūdras, they will simply help.

So this teacher, the original story, the teacher asked the student for… Somebody said, "I will contribute this cloth," somebody said, "I'll rice," somebody said something, something, something. There was one poor student, he had no means. He was very poor. So when he was asked, so he replied that "I cannot say anything without asking my mother." "All right, you ask your mother and tell me tomorrow." So he asked, "My dear mother, all my class friend has promised the teacher to contribute this, that, this, that. So my turn is there. What shall I promise?" The mother said, "My dear son, we are so poor, we cannot give anything. But if Kṛṣṇa gives, He is dīna-bandhu, the friend of the poor. So if He gives something to you, you can promise." "Oh, where is Kṛṣṇa? What is His name?" "Now, His name is Dīnabandhu, friend of the poor." "Where He is?" "I understand that He is in the forest." So he went to the forest and called, "Dīnabandhu brother, Dīnabandhu brother, where You?" He began to cry. So Kṛṣṇa came. When a devotee is very much eager to see Him, Kṛṣṇa comes. He very is kind. So "Why you are asking?" "My mother… You are Dīnabandhu?" "Yes." "So this is my condition, sir. What can I promise?" So He said that "You promise that you will supply yogurt, dahi. You will supply dahi." So he was very much satisfied. And he came to the teacher that "My Dīnabandhu brother, dādā, He will supply dahi, or yogurt, for whatever you require." "Oh, that's nice. Very good."

So on the day of ceremony, so he went to the forest again and called Dīnabandhu dādā, and He gave him a small pot of dahi, yogurt, a small pot. Oh, he was a child. He did not know. And the…, he brought it to the teacher, "Now, this is my contribution. My Dīnabandhu brother has given. So you take." "The hundreds and thousands of people will be given foodstuff and this much dahi?" He became very angry. He became angry, he did not care, and the pot fell down, and the yogurt also fell down. But after some time, when he came, he saw that although the yogurt has fallen down, the pot is full. Then he again dropped it; again it is full. He dropped it; again it is full. Then he could understand it is spiritual. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. You take the whole thing; still, the whole thing is there. That is Kṛṣṇa. Not that because you have taken something, one minus one equal to zero. No. In the spiritual world, one minus one equal to one. And one plus one equal to one. That is called advaya-jñāna. There is no duality. Plus and minus, they are two things. But in the spiritual world, either plus or minus, the same. That is to be understood. That is called Absolute, advaya-jñāna.

So if you love Kṛṣṇa, there will be no destruction like the material things. Either you love Him as your master… Here master, so long you are serving, the master is pleased. And the servant is pleased so long you are paying. But in the spiritual world there is no such thing. If I cannot serve under certain condition, then master is pleased. And the servant also-the master does not pay-he is also pleased. That is called oneness, Absolute. That is… This example is here. There are so many students in this institution. We are not paying anything, but they will do everything for me. This is spiritual relationship. That paṇḍita Jawaharlal Nehru, when he was in London, his father gave him, the Motilal Nehru, three hundred rupees for keeping a servant. Then once he went to London, so he saw that the servant is not there. The paṇḍita says, "Where is your servant?" He says, "What is the use of servant? I have no, nothing to do. I do it personally." "No, no. I wanted that an Englishman should be your servant." So he has to pay for it. This is an example. I have got hundreds and thousands of servants who I haven't got to pay. This is spiritual relationship. This is spiritual relationship. They are serving not for being paid. What I have got? I am poor Indian. What can I pay? But the servant is out of love, spiritual love. And I am also teaching them without any salary. This is spiritual. Pūrṇasya pūrṇam ādāya [Īśo Invocation]. Everything is full.

So if you accept Kṛṣṇa as your son, as your friend, as your lover, you will never be cheated. So try to accept Kṛṣṇa. Give up this false illusory servant or son or father or lover. You'll be cheated. You'll be cheated. If you love your son with your heart and soul, that very son will may be someday your most veritable enemy. Yes. This is the world. The wife you love so much, but the wife may be someday so great enemy that she can kill you for her own interest. There are so many instances. So if you want to have real… The Māyāvādī philosophers, they are afraid of having such relationship again. Because they have got bitter experience of this material world, they want to make it zero-no more relationship, no more son, no more daughter, no more lover, no more master. "Because we have got very bitter experience of these things, I am disgusted with these things. I will make it zero." But that is not the fact. The fact is that if you make the same relationship with Kṛṣṇa, it will never become zero; it will be enthusiastic more and more. Ānandāmbudhi-vardhanam, it is said. Ambudhi, ambudhi means sea. This morning we were walking. The sea cannot come, overflood, under certain extent, limitation. That is called… We have no experience the sea is increasing. No. But in the spiritual world, ānandāmbudhi, the ocean of spiritual bliss, is increasing. Here the ānandāmbudhi-I have got some relationship with my father, with my wife, with my husband, with my master, but it will decrease by and by. The relationship is personal interest. "If you pay me, I will serve you." "If you serve me, then I will pay you." This is relative term, duality. But in the absolute world it is something different.

Therefore here it is said that na karhicin mat-parāḥ śānta-rūpe, yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ. You can establish your relationship in so many way. There is no question of making it zero. Because that is reality. Just like in the Bhagavad-gītā, Fifteenth Chapter, it is stated, "the shadow of the tree." The shadow of the tree has got the branches, fruit, leaves. Everything is there. But it is nonreality. The real reality is up in the spiritual world. And that is shadow. Ūrdhva-mūlam adhah-śākham [Bg. 15.1]. That is very practical example in the world. Ūrdhva-mūlam. The real mūla is up. Therefore we sometimes find that the lowest abominable thing is the highest there. Because the opposite. You see the upside of the tree down, but the upside is there. Therefore the rasas, there are so many mellows, and the parakīyā-rasa… Parakīyā-rasa means love without marriage. That is called parakīyā-rasa. Therefore you will find the parakīyā-rasa… Kṛṣṇa's loving affairs with the gopīs without marriage, that is called parakīyā-rasa. Parakīyā-rasa is the highest, topmost relishable spiritual bliss. Therefore Caitanya Mahāprabhu recommended ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. Kṛṣṇa displayed everything so to attract us, that "You are captivated by this material jaḍa-rasa, material rasa." There is rasa; otherwise why a man is working so hard to maintain the family? Unless there is some ānanda, why he is taking? Nobody is taking so much hard responsibility for others. But children, wife, family, they take. There is… Unless there is some ānanda, how he can take? So the relationship has got ānanda. But this ānanda is flickering, illusion. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This is moha. It will not stay; it is temporary, illusion.

So don't be attached to this illusion. Tamasi mā. Tamasi means ignorance. In ignorance, if you accept somebody as son or wife or friend, that is darkness. It is not actual fact. It is ignorance. Tamasi mā jyotir gama: "Go to the light." Have real friendship, real fatherhood, real lover, real beloved, real son. So if… And another point is that a devotee, real devotee, he doesn't want to be the son of God. He wants to be the father of God. Why? The father means he will simply give to the son. And son means he will simply take. So just like in the Christian philosophy it is said, "O God, give us our daily bread." This is one philosophy. That's a fact. God is giving. Eko yo bahūnāṁ vidadhāti kāmān. God is feeding everyone. That's a fact. But a devotee does not want to take anything from God. He does not worship God for his daily bread. One who asks daily bread from God, they are pious, but they are not devotees.

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

Kṛṣṇa says there are four kinds of beginners of devotional service, four kinds. What are…, who are they? Ārtaḥ. Ārtaḥ means one who is distressed; artha-arthī, one who is in want of money; ārto ar…jijñāsuḥ, one who is searching after knowledge; and jñānī, and wise man. So out of these, ārto and arthārthī, they are low-grade worshiper. Those who are jñānī and jijñāsuḥ, they are higher grade. Generally, they are lower grade. But they are not pure devotees.

Pure devotees, as we have explained yesterday, they do not want anything from God. Even liberation they do not want, what to speak of this material… Therefore the philosophy of becoming the father of Kṛṣṇa is very perfect. Because one hasn't got to ask like the son asks from the father, "Father, give me this, give me this." Because devotee want…, doesn't want to ask anything from. Then how he can become son? Son business is to ask from father. Therefore they do not aspire to become the son of Godhead, but they aspire to be father of God. This is perfection-Nanda Mahārāja, father, Vasudeva, father. Kṛṣṇa will always ask. Just like Kṛṣṇa is always asking to suck the breast of mother Yaśodā. Always demanding. And if she refuses, He'll create disturbance. And mother Yaśodā is always thinking that "If I do not feed Kṛṣṇa nicely, He'll die." This is love. This is love. Therefore it is said that yeṣām ahaṁ priya ātmā sutaś ca. The devotee accept Kṛṣṇa as suta, as son, not as father. Father means exacting.

So in this way, if we actually establish… Establish means reestablish. It is already established. We have got different types of relationship. That is called svarūpa-siddhi. Svarūpa-siddhi. When you are perfect in spiritual life, you will understand what is your relationship with Kṛṣṇa automatically. That is called svarūpa-siddhi. You have got original relationship with Kṛṣṇa. Nitya-siddha kṛṣṇa-bhakti. Caitanya-caritāmṛta. That is a… Just like you are son of some gentleman. That is a fact. It is not that the son becomes father or father becomes son. No. The son is son; the father is father. Similarly, we have got an eternal relationship with Kṛṣṇa, either as father, or as lover, or as servant, like that. So that is self-realization. When you will be perfect in love, in loving Kṛṣṇa, then in what status of life you will love, that you will under… That will be revealed. That is called svarūpa-siddhi. So svarūpa-siddhi is not something artificial. When one becomes perfectly spiritually realized, then he understands what is his relationship with Kṛṣṇa and he begins his service in that relationship as father, as friend, as guru, or as servant, like that.

So this relationship is eternal. So instead of being attached to this temporary relationship… Somebody thinking that "I have to serve my father and mother. That is my first duty." That's all right. First of all you select who is your father and mother. Now we have got a certain living entity as your father. Again, as you change body, your father may be somebody else. Today you have got a father, human being, and tomorrow you may have a father who may not be human being. You have to accept a dog as your father, or a cat as your father. So your father is changing with the change of your body. So first of all select who is your father. This dog is your father? The man is your father? The cat is your father? Who is your father? The tree is here. The seed is your father? Then you become devotee of father. But that we cannot do. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You accept Me as your son, as your friend, as your master. Then you will be happy."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.39-40

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Bombay, December 8, 1974

Nitāi: "(Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets) or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death."

Prabhupāda:

imaṁ lokaṁ tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceha
ye rāyaḥ paśavo gṛhāḥ
visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye
[SB 3.25.39-40]

So Kapiladeva is describing bhakti-yoga. Yesterday, last night, we have already discussed the previous verse. Then bhaktas yeṣām ahaṁ priya. Bhakta means who takes Kṛṣṇa or the Supreme Personality of Godhead as the most dears, dearest of everything. And ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam. Everything. "Kṛṣṇa is my guru. Kṛṣṇa is my ātmā because I am part and parcel of Kṛṣṇa." Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. "So Kṛṣṇa is origin; I am part and parcel. Then Kṛṣṇa is my…" One who wants to love Kṛṣṇa as son… We have described already. Kṛṣṇa is prepared to become your son because we love sons. We offer respect to guru. We offer respect to devatā. So everything should be Kṛṣṇa. Yeṣām ahaṁ priya ātmā sutaś ca sakhā, friend. Just like Arjuna. He accepted Kṛṣṇa as his friend.

So everyone can accept Kṛṣṇa in so many ways. So

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So you can love Kṛṣṇa as sakhā, as Arjuna did. And similarly, Parīkṣit Mahārāja, he simply heard about Kṛṣṇa, śravaṇam. These are the nine processes. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: "Of Viṣṇu, of Kṛṣṇa." Kṛṣṇa and Viṣṇu-the same. Not anyone else. You cannot say that "I am hearing about Mr. such and such, a great politician, śravaṇam." No, that will not help you. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Smaraṇam, "also always thinking of Me."

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
[Bg. 18.65]

That is śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23], always thinking of Kṛṣṇa. Simply if you… Meditation, that is meditation. If you meditate about Kṛṣṇa always, then you become the first-class yogi. That is said in the Bhagavad-gītā in the Sixth Chapter, yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47].

So this movement is teaching everyone always to be Kṛṣṇa conscious, to become first-class yogi, and take Kṛṣṇa as everything-priya, suta, sakhā, guru, everything. That is called bhakta. So in this way, visṛjya sarvān anyāṁś ca. Visṛjya means giving up completely. If you want a son, all right, Kṛṣṇa is prepared to become your son. If you want a lover, all right, Kṛṣṇa is prepared to become your lover. If you want a friend, Kṛṣṇa is prepared to become your friend. Everything Kṛṣṇa is prepared, and that relationship is going on in this material world. Somebody… I love somebody as my son. I love somebody as my friend. I love somebody as my lover. I love somebody as my father. Or in this relationship, sākhyam. There is the mellows, the sākhya-bhāva, vātsalya-bhāva, vātsalyam, mādhuryam, means loving platform, loving propensities. Kṛṣṇa is prepared.

So if actually, if we want to become free from the clutches of this janma-mṛtyu-jarā-vyādhi… [Bg. 13.9]. That is our problem. Here… We have discussed many times that we, as spirit soul, we are not this body. I am not this body. You are not this body. I am Brahman, ahaṁ brahmāsmi. You are also Brahman, or spirit soul. But I am not Parabrahman. That is mistake. Neither you are Parabrahman. There are two words in the scriptures: Brahman and Parabrahman, ātmā and Paramātmā, īśvara and Parameśvara. The Māyāvādīs, they think there is no difference. No, there is difference. Otherwise why the word is used, "parama"? So I may be īśvara, you may be īśvara, but you are not Parameśvara. You are ātmā; I am ātmā. But I am not Paramātmā; you are not Paramātmā. So in this way the Paramātmā, Parameśvara, that is Kṛṣṇa. Therefore it is said, visṛjya sarvān anyāṁś ca mām (sic:) eva. Bhagavān says, Kapiladeva… Kapiladeva is also Kṛṣṇa. He says, mam eva, "Only unto Me. And what is the difference between you and Me? No, I am viśvato-mukham. I am all-pervading. You are not all-pervading." That is the difference. You are sitting here. You are not at your home. But Kṛṣṇa is here, being worshiped in this temple, but He is present in many, many millions of temples. Viśvato-mukham. He is accepting devotional services from the devotee in many thousands of temples. Not only that. As Kṛṣṇa says in the Bhagavad-gītā that, what is that? I forget now. Now I am becoming old, I am forgetting.

Anyway, Kṛṣṇa is Paramātmā. He is present everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That is viśvato-mukham. He is living in everyone's heart. That is the difference between Kṛṣṇa and me. Kṛṣṇa and me, that is the difference. Aham. Here it is said, mām eva viśvato-mukham. Mām eva. Kṛṣṇa or Bhagavān, He says mām eva, but what is the mām eva? He is not a person like me or you. He is viśvato-mukham. He, Kṛṣṇa, says in the Bhagavad-gītā that this body is the field of, kṣetra, field of activities. Idaṁ śarīraṁ kṣetram ity abhidhīyate. Kṣetra-kṣetrajña. And the owner of the body or the occupier of the body, not owner… We are not actually owner of this body. Because as soon as there will be order that "You vacate this body," you have to immediately vacate. Therefore we are not owner; we are occupier. This is a machine given by Kṛṣṇa.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is a yantra, machine. I am not this machine, but this machine has been given to me to move. Just like you get a car to move. Especially mentioned, yantra. Yantra, just like a car is machine, but you are not the car. Suppose if you want a car to move. Your father gives you a car, maybe costly or not. That depends on the father's condition or your condition. But the father or the…, you purchase. But here it is said that the…, because we want to move in this material world under difference desires, so Kṛṣṇa gives us different types of bodies, 8,400,000 different species of yantra. They are just like machine, yantrārūḍhāni, and that machine is made by māyā, this material energy. That is not spiritual energy. I am spiritual energy; you are spiritual energy. But this vehicle, or the car, or the moving machine, that is not spiritual. That is material. Yantrārūḍhāni māyayā [Bg. 18.61]. It is given by māyā. Prakṛteḥ kriyamāṇāni guṇaiḥ… [Bg. 3.27]. We are in a machine made by māyā. And so long we are on this machine, the machine will be old and you will have to change it for another machine. That is going on. That is called janma-mṛtyu. That is called birth and death. Otherwise you and me, we have no birth and death. Na jāyate na mriyate vā kadācit. The soul, or the Brahman, he does not take birth or dies. Simply we change this machine, body. Na hanyate hanyamāne śarīre [Bg. 2.20]. You are driving one car. If the car is broken or it is smashed, that does not mean you are smashed. You may have some accident, but you are not finished; the car may be finished. Similarly, na hanyate hanyamāne śarīre [Bg. 2.20]. Similarly, this body being finished, we are not finished. Tathā dehāntara-prāptiḥ [Bg. 2.13], we get another car, another body, just like we are getting different bodies in this life.

So the question is that if I am nityaḥ śāśvataḥ, na hanyate han… and my position is I never die, never take birth, so why I have been put into this condition, accepting this machine? That is real problem. That is real problem. Then what is the cause? That cause is that because I want to enjoy this material world. What is that material world? Here it is said, rāyaḥ paśavo gṛhāḥ. Rāyaḥ means wealth. Formerly a man was considered to be wealthy-now also it is… Dhānyena dhanavān, gavayā dhanavān. If you have got many number of cows, then you are considered to be rich man, not papers. Nowadays, if you have got bunch of paper written "one thousand dollar," but they are paper only. You are dhanavān. Formerly, practical. Not dhanavān by the papers, by the currency notes, but by how many cows you possess, because that is life. You get milk. And dhānyena, if you have got food grains, then you are rich, not by possessing some paper. No. Therefore it it said here, rāyaḥ paśavo gṛhāḥ. So these are the material possession.

So, so long we are after this material possession, then we cannot get out of this circle of birth and death. But if we give up this material possession and you take Kṛṣṇa and the Supreme Personality of Godhead and worship Him in bhakti-yoga, as it is said here, bhajanty ananyayā bhaktyā… Ananyayā bhaktyā. Ananyayā bhaktyā means pure, not mixed. You should not mix bhakti with jñāna and karma. That is pure bhakti. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. To… Just like there are many bhaktas. They are not pure bhaktas. Chanting, they are also chanting, but they are aspiring after mukti. So they are not pure bhaktas; they are adulterated bhaktas. A bhakta does not want mukti. We have discussed all things. Bhakta wants nothing from the Supreme Personality of Godhead. He simply wants to serve Him. That's all. And serve Him ānukūlyena, not whimsically, "I want to serve You as I like." No. Ānukūlyena. Just like Arjuna did. Arjuna served Kṛṣṇa not whimsically, but as Kṛṣṇa desired. Kṛṣṇa… Arjuna was not willing to fight. He said, "No, Kṛṣṇa, the other side, my friends and relatives, I cannot." That is whimsical. But when he decided after hearing Bhagavad-gītā, kariṣye vacanaṁ tava [Bg. 18.73]: "Yes, I shall do what You are asking, to fight. I shall kill my grandfather. That's all." That is anukūla. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. You cannot serve Kṛṣṇa by your whims. Ānukūlyena. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam [Brs. 1.1.11]. You have to serve Kṛṣṇa as He says. If I want a glass of water, you must give me a glass of water. You cannot say, "Prabhupāda, milk is better than water. Why don't you take one glass of milk?" That is not anukūla. You must supply me what I want. That is anukūla. That is favorable. I want to drink water. Why should you give me milk? That is anukūla. That is bhakti. That is ananyayā… You don't manufacture your own trademark of bhakti. No, that is not bhakti. It is not that…

Sometimes people say, some so-called bhaktas, they say that "I can worship the Lord in my own way." No, that you cannot do. You have to… But because you have no connection with the Supreme Lord, you simply think a fiction, an idea, imagination, kalpana. The Māyāvādīs, they say kalpana. Brahma-rūpa-kalpanaḥ: "Brahma has no rūpa, but you imagine some rūpa, or form." That is Māyāvāda. That is not. Kṛṣṇa has got rūpa. Kṛṣṇa is present here with His original rūpa, as it is described in the Vedic literature.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

His form. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Paramaḥ. Īśvaraḥ paramaḥ. We may be īśvara; you may is īśvara. That's all right. But you are not Parameśvara; I am not Parameśvara. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The Parameśvara is Kṛṣṇa. Paramātmā is Kṛṣṇa. We are not. Kṣetra-kṣetrajña. Kṣetrajña means one who knows about the kṣetra. We are acting with this body. I am also acting, you are also acting, the dog is also acting, cat is also acting, the tree is also acting-according to the body. But within the body, dehino 'smin yathā dehe kaumāraṁ yauvanam…, tathā dehā… [Bg. 2.13], the owner, or the occupier of the body, is within.

So Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi: "You are kṣetrajña. You are owner of this body. But I am also kṣetrajña. So I am kṣetrajña. I am the real proprietor. You are simply occupier. You are not the proprietor." Yantrārūḍhāni māyayā [Bg. 18.61]. He gives you. You wanted a body like this, oh, you have got, "Now take this body." Kṛṣṇa is giving all facilities to enjoy this material world. Sometimes you want the body of a devatā like Brahmā, Indra, Candra. "All right." Yānti deva-vratā devān [Bg. 9.25]. It is said in the Bhagavad-gītā, yānti deva-vratāḥ. If you want to become devatā, so you act like that. You qualify yourself, and you will go there, and you will get a body. You can get a body like Brahmā or you can get the body of the worm in the stool, as you like. Now it is… "Or if you like a body like Me," Kṛṣṇa says, yānti mad-yājino 'pi mām. And if you want to get a body like Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1]-that is our body, real body, sat, cit, ānanda-then you can get it.

So our intelligence will be proved when we want to go back to home, back to Kṛṣṇa. Mad-yājī mām… He gives you freedom, free pass. If you want to go to the demigod's planet… Yānti deva…what is that? Deva-yajña. Huh?

Devotee: Pitṝn yānti pitṛ-vratāḥ.

Prabhupāda: Pitṝn yānti pitṛ-vratāḥ.

Devotee: Bhūtāni…

Prabhupāda: Bhūtāni yānti bhūtejyā mad-yājino 'pi yā… Now it is your choice. It is your choice, where you want to go. You have to go somewhere. You can remain here in this material world, you can remain to the higher planets, or you can go beyond these higher planets. Avyakto 'vyaktāt sanātanaḥ, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. There is another nature. This is material nature, and there is another nature, spiritual nature. You can go there also, as you like. You are given full freedom. So here it is said… But wherever you go, it is said, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Kṣīṇe puṇye punar martya-lokaṁ viśanti. You can go to the Svarga-loka, the heavenly planets, by your pious activities, but kṣīṇe puṇye, when your puṇya, pious acti…, resultant action of pious activities will be finished, then you have to come back again. Kṣīṇe puṇye punar martya-lokam…

But Kṛṣṇa says, yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "If you, some way or other, you go to that place where I live…" Kṛṣṇa lives everywhere. Kṛṣṇa, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], but He has got a special home. Just like the governor or the president, he can move many places, but still, he has got his own place, the rāja-bhavan, like that. Similarly, Kṛṣṇa's place is Goloka Vṛndāvana. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu sura… [Bs. 5.29]. But goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa. He can live in Goloka Vṛndāvana like you see here Kṛṣṇa, His Goloka Vṛndāvana. He is enjoying the company of Vṛndāvaneśvarī, Rādhārāṇī. So goloka eva nivasaty akhilātma-bhūtaḥ. That is viśvato-mukham. Here it is said, visṛjya sarvān anyāṁś ca māṁ evaṁ viśvato-mukham.

So if you concentrate your devotion, your mind, your activities by this bhakti-yoga, śravaṇaṁ kīrtanam… Bhakti-yoga means first of all to hear. Without hearing, how you can become bhakta? You must know about Kṛṣṇa. If you want to make friendship with somebody or make some transaction, we have got already our relationship, eternal relationship with Kṛṣṇa, because we are part and parcel of Kṛṣṇa. But some way or other, we have forgotten it now. Therefore in the Caitanya-caritāmṛta it is said, anādi-bahirmukha jīva, kṛṣna bhuli' gelā. Some way or other, from long, long time, we have forgotten Kṛṣṇa. Kṛṣṇa bhuli' gelā. Ataeva kṛṣṇa veda-purāṇa kailā: "Therefore Kṛṣṇa has made all these Vedas and Purāṇas and śāstra, everything, Mahābhārata." Kṛṣṇa comes there. This is… Because when we forget. Now this age is going on, Kali-yuga, forgetfulness. People are forgetting more and more Kṛṣṇa. They are not interested anymore. But Kṛṣṇa is interested. Kṛṣṇa, because we are sons of Kṛṣṇa… Just like a mad son, he is no more interested in home, or father, mother, but still, the father and mother is interested, that "This boy has gone out of home and is simply suffering." Bhūtvā bhūtvā pralīyate [Bg. 8.19]. "He has accepted one type of body and again giving it up, again accepting another body. In this way he is traveling," ābrahma-bhuvanāl lokāḥ, "all the planets, all the species of life. So let Me try to rescue him." Therefore Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7].

So we are falsely engaged in this material world, illusion. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This material world, it is not our home. How we can say it is home? I am living in this body, in this home, say, for fifty, sixty, or hundred years, again get out. So how I can say it is my home? I am nitya. I must have an eternal home. Why I am this temporary? This is knowledge. This is knowledge. Unless one is not awakened to this knowledge, then he is a fool, rascal. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who is thinking, "This is my body. This is I am," sa eva go-kharaḥ: he is no better than animals.

There are dog thinking.

So if a man thinks that "I am this body," then what is this position? He is no better than a dog. You should not be that. This human form of life is meant for this inquiry, athāto brahma-jijñāsā. "If I am Brahman, then what is…? Brahman means eternal. So why I am busy with these bodily affairs?" This is called brahma-jijñāsā. And if you become very learned scholar in the Vedānta and busy with these bodily affairs, that is another foolishness. If you actually Vedantist, then you should be inquiring that "I am eternal. Why I am put into this temporary body, and on account of this body, I am subjected to so many miserable condition of material life? Why I should remain in this condition? How I can get released from this condition?" That is human life. That is human life. And tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If you actually very much eager to inquire about it, then you require a guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "One who is inquisitive about spiritual life, about spiritual identity," tasmāt, "therefore," guruṁ prapadyeta, "you must seek out a bona fide guru."

So who can be better guru than Kṛṣṇa? He is the original guru. Here it is stated, guruḥ. In the previous verse, yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ. Guruḥ. So you don't accept anyone guru, but accept guru, Kṛṣṇa. And Kṛṣṇa is instructing Bhagavad-gītā as guru. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Arjuna says, "My dear Kṛṣṇa, I am accepting as my guru. I am Your śiṣya." So everyone should become like that, accept Kṛṣṇa as guru. Or Kṛṣṇa's representative. You can say, "Where is Kṛṣṇa? I don't find." But Kṛṣṇa's representative is there. That is also stated in the Bhagavad-gītā:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So one who knows Kṛṣṇa perfectly, he is Kṛṣṇa's representative. And to know Kṛṣṇa is very difficult task? No. Everything is explained in the Bhagavad-gītā. But if you, like a rascal, interpret in a different way, then you are not a guru. You are a goru, then you are animal. You are guru so long you take Bhagavad-gītā as it is.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.25.41

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Bombay, December 9, 1974

Nitāi: "(The terrible fear of birth and death can never be) forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls."

Prabhupāda:

nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvraṁ nivartate
[SB 3.25.41]

So bhayaṁ tīvram. We have become so much dull or foolish that we do not know what is bhayaṁ tīvram. Tīvram means very fierce, and bhayam, fierce fearfulness, very strong. And we are entangled in this very strong fearfulness, but we have become so dull by the spell of māyā that we don't care for it. Just imagine. At the time of death there are so many troubles, very fierceful. Sometimes a person is dying, he is attacked with coma, and he is lying unconscious. Big, big politicians, "Mr. such and such," prime minister, and this and that, but he is lying unconscious in coma for seven days. And we do not know, but he is going very fierceful test. He is dreaming so many things that sometimes he is crying. He cannot express. Especially those who are very sinful, they die in that way. So this is not finished. Then, after death, you have to enter in the womb of the mother. That is another fierceful stage. You become packed up in a bag, and the bag is filled up or surrounded by stool, urine, worms. And you have to remain there, airtight packed, for ten months.

This is actual fact. We have forgotten. Therefore we are not afraid of. Therefore Kṛṣṇa says in the Bhagavad-gītā that your real trouble is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You have to accept your birth within the womb of your mother in a packed-up condition, body developing. The germs, the worms within the urine, stool, biting very delicate skin. You cannot make any adjustment, simply moving. And if one is little pious, he can pray to God, "Please get me relief from this condition. Now I shall worship You." This is stated in the Śrīmad-Bhāgavatam, this consciousness. There is consciousness. After seven months, there is consciousness. Then, some way or other, you get out of the womb of your mother. Then there are so many troubles, crying. The child is crying, crying, almost dependent on mother's mercy. The mother sometime cannot understand what the child wants. Some ant is biting, and mother is thinking that she is hungry. But actually it is not hungry, but it cannot say that "One ant is biting on my back," and he is crying. There are worms, there are mosquitoes, and there are bugs, and lying in the stool, in urine, cannot say.

So these things you have to pass. And again disease, again old age, and again death, and again birth. This is bhayaṁ tīvram. But the… We have become… By the spell of māyā, by illusion, we are thinking, "Now we are making very much progress." What progress you have made? Have you stopped birth, death, old age, and disease? These troubles are awaiting. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You should always think that "I am waiting for the miserable condition." It is already miserable condition. Even in living time there are threefold miseries. Even you sit down peacefully, then the mosquito will bite you, bugs will bite you, and you will get some letter from some enemy. So even if you cannot sit down peacefully… If you think, "Now I am sitting at my home very peacefully," so many things will disturb you one after another. That is called tīvram, bhayaṁ tīvram.

But we are so bold that we are not afraid of it. That is foolishness. If we become overbold, ”I don’t care for these things,” that is foolishness. Mūḍha. Therefore they are called mūḍhas. There are… He is awaiting so many troubles in birth, death, old age, and disease. Therefore, the atheist class, they want to forget this. They think that there is no life after death. Just like I have given several times the example: The rabbit, when there is some enemy, it will immediately kill him, and he closes the eyes so that there is no enemy. So similarly, we are… we have become so foolish about this birth, cycle of birth and death, and we do not ever think that how to get out of this birth and death and threefold misery of this material world. That means the whole subject matter of suffering is this material body. Because we are accepting this body, therefore there are so many troubles. Therefore the solution is how to stop this acceptance of material body again and again. That is intelligence. That is intelligence.

That you cannot get by material adjustment, by your so-called scientific education, advancement of civilization. It is not possible. Therefore here it is said, nānyatra mad bhagavataḥ pradhāna-puruṣeśvarāt: ”Without coming under My shelter, there is no possibility.” There is no possibility. Therefore Kṛṣṇa, out of compassion, He comes when we completely become dull and rascal, we forget the sufferings of this material life, and we think that we are very nicely situated. ”I have got so much bank balance and I will live very happily. I have got so nice wife and so many children. How my problem is solved.” No, sir, your problem is not solved. (chuckling) Real problem is not solved. This temporary, you may have some facilities. This is called māyā. Māyayāpahṛta-jñāna. The real business of human life is to, as we have several times discussed, is to discuss about the problems of life and inquire about the Brahman. Athāto brahma jijñāsā. That is real business of life. But we are not interested. Mūḍha. We are thinking that ”We are very happy. Now things will go on like this. I will never die.” Śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param. Yudhiṣṭhira Mahārāja was asked by Dharmarāja, ”What is the most wonderful thing in this world?” He replied, ”This is the most wonderful thing.” What is that? Now,

ahany ahani bhūtāni
gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti
kim āścaryam ataḥ param

”Every minute, every second, they are going to Yamarāja, means dying. But those who are living, they are thinking, ’This death will not happen to me. He is simply dying. My friend is dying. My father is dying. That’s all right. But I am eternal. I will not die.’ ” He thinks like that. Otherwise you should have been prepared, ”Oh, I will have to die. Then what is the after death?”

So the atheist class, they try to forget, that ”After death, there is no life.” This is atheism. There is life, sir. Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. How you can say there is no life? There is life, but you do not know. Kṛṣṇa says that after this human life… He does not say that you get such and such life. He simply says, tathā dehāntara-prāptiḥ: ”You will get another body.” Now, He does not say what kind of body. The question should be, ”All right, then what kind of body I am going to get?” That depends on your work. You can see in your front, there are so many dogs. They are barking day and night. They have no food. They have no shelter. And anyone sees, he beats him with a stick or some stone. There is no shelter, no food. You can get a life like that also. You can get a life like a tree, standing before you for five hundred years. Or you can get a life even like a demigod if you are pious.

So that will depend on your karma. Karmaṇā daiva-netreṇa deho…jantur dehopapattaye [SB 3.31.1]. That will depend. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni-janmasu [Bg. 13.22]. Everything is there is the śāstra. You can get a nice body or you can get a very bad body, not comfortable, cats’ and dogs’ body. But in every body the living entity thinks that he is very happy. This is called illusion. In any body, any kind, either in cat’s body or dog’s body or tree’s body or ant’s body or Brahmā’s body or demigod’s body or human body, he thinks, ”Oh, now I am very happy.” This is called prakṣepātmika-śakti. Sometimes Indra became a hog, being cursed by Bṛhaspati. So Brahmā, after some time, came to receive him, that ”Indra, now you have suffered very much. Now come with me to your heavenly kingdom.” He said, ”Where shall I go?” ”Now, in the heaven.” ”No, no, no. I have got my family. I have got my children. How can I go?” The hog is thinking that he has got family, he has got his children, so he cannot give up this responsibility and go to heaven. No. It is not possible. So this is called māyā. Even in hog’s life, dog’s life, germ’s life, stool’s life, everyone is thinking, ”I am very happy.” But he does not know that there is tīvraṁ bhayam, very fierceful condition. But he forgets.

But one who is actually wise, intelligent, he can understand that ”Actually, I am not happy. I am suffering.” That is intelligence. That is intelligence, when one comes to the understanding that ”I am not happy actually. I am simply suffering.” The Sanātana Gosvāmī, he was the finance minister in the government of Nawab Hussain Shah. So he is our guru in the disciplic succession. He inquired this question from Śrī Caitanya Mahāprabhu, that ”I have come to You to ask that people call me, I am very learned man.” Grāmya-vyavahāre paṇḍita, tāi satya māni. ”By this ordinary relationship, they call me, I am very learned man. But I am such a learned man that I do not know what I am…, why I am suffering.” This is intelligence. So we should know how to… Ātyantika-duḥkha-nivṛttiḥ. Everyone is suffering. Temporary, superficially, one may think that he is very happy, or I may think that ”He is happy; I am not happy,” but nobody is happy in this material world, because the four things is inevitable for everyone, the prime minister or the man in the street, everyone: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. And there is so much trouble in the matter of birth and death and old age and disease. We are forgetting. That is called tīvraṁ bhayam.

So if one is intelligent enough, he will understand by association of sādhus that this material life is not happy at all, but we want happiness. That is a fact. Every one of us, we are searching after happiness. Ātyantika-duḥkha-nivṛttiḥ. Duḥkha means unhappiness, and nivṛtti means decreasing or completely avoiding. But that is not possible. Everyone… T his morning I was talking that everyone who have come on this beach just to mitigate some trouble. So many people are exercising, throwing the hand, throwing the leg or something, but because there is some trouble. Because there is some trouble. Not that because they have come in car, very rich man… But still, he is throwing his hands and legs and something like that. So we have to study like that. We should be intelligent, that there is nobody happy in this material world. Nobody happy in this material… But by the illusion of māyā he is thinking, ”I am happy.” That is called māyā. Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8]. By foolishness, being spelled by māyā, he’s think that ”I have got my home, very nice home, gṛha. I have got my property,” gṛha-kṣetra, ato gṛha-kṣetra-suta, ”I have got very nice children, sons and daughters,” ato gṛha-kṣetra-suta-āpta, ”I have got my relatives, my friends, so nice, and vitta, so much bank balance, so much money. Then I am the most happy man." But this is moha. Janasya moho 'yam. This is illusion. This illusion, why? He is forgetting the real business of his life, entrapped by this so-called happiness, gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. Therefore last, in the last verse, last night, it was discussed,

visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye

So we have to give up this. "Give up this" means not that you have to become a sannyāsī or give up your… But you must know your position. At least, you must understand. You don't foolishly accept that you are very happy. Don't be fool. Be intelligent. That is śāstra. The śāstra means… A person goes to school, college, to become intelligent. Therefore there are so many śāstras, Veda, Vedas. Why Vedic literatures are there? To make us intelligent. Kṛṣṇa bhuliyā jīva… Anādi-bahirmukha jīva kṛṣṇa bhuli' gelā, ataeva kṛṣṇa veda-purāṇa kailā [Cc. Madhya 20.117]. We are so foolish rascals that we have forgotten. We are suffering every moment, and still, we are thinking we are very happy. Therefore it is our misfortune that human life is meant for understanding, "What is the position of my life? Why I am suffering?" So for that understanding Kṛṣṇa has given us so many Vedic literature: four Vedas and the Purāṇas and the Upaniṣad and Vedānta-sūtra, Bhagavad-gītā, Śrīmad-Bhāgavatam, Rāmāyaṇa, Mahābhārata. We have got enough source of knowledge, treasure house of knowledge, but we are reluctant. We are busy with the newspaper. We have got time to waste our time to read the newspaper, bunch of newspaper, but we have no time to read Bhagavad-gītā or Śrīmad-Bhāgavatam or Vedānta-sūtra, the books of actual knowledge. This is our misfortune.

So one has to visṛjya… As it is said by Kapiladeva, visṛjya sarvān anyāṁś ca mām evaṁ viśvato-mukham, bhajanty ananyayā. We have to forget all these so-called sources of happiness. This is misleading. Māyā. So who can, I mean to say, understand that this is illusion, māyā? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. When one becomes a devotee, then he can understand that "The position which I am now taking for granted, that 'It is very happy,' that is mistake. That is māyā." Kṛṣṇa says that it is duḥkhālayam aśāśvatam [Bg. 8.15]. Kṛṣṇa says. How you can take it as very nice place? Kṛṣṇa says, the supreme authority says, duḥkhālayam: "It is the place of suffering." And that is the fact. We are simply suffering. On account of this body, we are simply suffering.

Therefore our main business is how to stop the cycle of birth and death-no more accepting the body. That is answered here, as Kapiladeva said, na anyatra mad bhagavataḥ pradhāna-puruṣeśvarāt: "You cannot get it without taking shelter at My lotus feet. You cannot get out of this fear."

nānyatra mad bhāgavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvraṁ nivartate

Tīvraṁ bhayam. What you are accepting, spelled by māyā, as very position, good position… I have told you many times. It is published in now…, that therefore, the rascal class of men, they want to…, they do not want to accept that there is life after death. "Everything is finished." Therefore in Western countries there is killing even grown-up child within the womb. They are killing, abortion. They think there is no life. Unless it comes out of the womb, there is no life. It's all nonsense theory. All nonsense theory, simply committing sinful life one after another and becoming entangled. The result will be that he will have to enter again into the womb of mother and he will be killed. He will be killed not once. He will be killed again when he enters the womb of the mother; again he will be killed. For many, many years he will not be allowed to see the light of the sun.

Therefore na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. People are becoming so narādhama, so sinful and mūḍha, that there is no rescue unless one takes to Kṛṣṇa consciousness. There is no rescue. The whole world is going just like the flies. When there is fire, open fire, they come from long distance, and "Fut! Fut! Fut! Fut! Fut!" being captivated by the beauty of the fire. Similarly, this whole civilization, this so-called civilization, human civilization, is falling in the fire of illusory māyā, "Fut! Fut! Fut! Fut! Fut!" and again and again. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Once takes birth, one again dies, again suffers. But we have no brain, mūḍha. Therefore is called mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Therefore Kṛṣṇa is so kind and His devotees are so kind that they… Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjā… [Bg. 4.7]. He comes. He is very unhappy by seeing our unhappiness in this material world because we are sons of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He is the father. So as father is very unhappy, seeing the unhappy condition of the sons, although the son does not know, but father is unhappy, so Kṛṣṇa is unhappy. Therefore He comes. He canvasses that "Why you are captivated by this false, so-called happiness? You give up this." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "I will give you relief. You come to Me. You will live happily, eternally, blissful life, without any scarcity, without any trouble."

So the Kṛṣṇa's business-He comes here. He has no business to come here because His agent, prakṛti, is doing everything. But still, out of compassion, He comes in His original form, Kṛṣṇa, or in His incarnation as Kapiladeva, and He says the same thing, "My dear sons, My dear rascal sons, you are suffering so much on account of this material contact. Please come to Me. Take shelter of Me, and you will be happy." This is going on. And Kṛṣṇa's representative says the same thing, that "You rascal, you take shelter of Kṛṣṇa and be happy." This is Kṛṣṇa consciousness. We are going from door to door of all rascals. I tell it, declare it publicly. Anyone who is not Kṛṣṇa conscious, he is a rascal number one. I declare it. Come, any intelligent man. I shall talk with him. I shall prove that he is rascal number one if he has no Kṛṣṇa consciousness. That's a fact.

So this Kṛṣṇa consciousness movement is meant for the rascal number one, and we always canvassing, soliciting, ”Please take to this.” Not that we have invented something. As Kṛṣṇa said to Arjuna that ”This philosophy, this Kṛṣṇa consciousness philosophy…”

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt
[Bg. 4.1]

”I explained this philosophy of Kṛṣṇa consciousness many, many millions of years ago to the sun-god.” When He says, imaṁ vivasvate yogaṁ proktavān aham avyayam… [Bg. 4.1] Vivasvān, the name of the sun-god… At the present moment his name is Vivasvān. People do not know what is the sun planet, but we know the president of the sun planet. His name is Vivasvān. How do you know? We understand from Kṛṣṇa. Therefore our knowledge is perfect. You can say, ”Have you gone to the sun planet?” No, there is no need of going there. Here is the authority. Kṛṣṇa says, so we accept it, that’s all. Our business is finished. Kṛṣṇa is perfect. Whatever He says, it is perfect. Therefore… I am not perfect; that’s a fact. But because I am speaking of the words coming from the perfect, therefore it is perfect. It is not speculation. It is very easy for us-because we accept the words of the perfect. Therefore, whatever we say, it is perfect. You may challenge, ”Are you perfect?” I am not perfect. Because I am not speaking my words, I am speaking the words of the perfect, therefore, whatever I speak, it is perfect.

So this knowledge, Kṛṣṇa is canvassing. He comes there occasionally. He comes once in the day of Brahmā, and the Brahmā’s days is explained in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. It means four, forty-three lakhs of years, add three zeros, some crores of years after, Kṛṣṇa comes once in Brahmā’s days. Yadā yadā hi… That is just like the sun rises early in the morning, say, after twelve years, er, twelve hours. Similarly, Kṛṣṇa’s coming here, there is calculation in the śāstra. He comes once in a day of Brahmā. Means some crores of years after He comes. So things deteriorate. And not only He comes as Kṛṣṇa. Kṛṣṇa, He comes at a certain period, and still, the His incarnations also come to educate these foolish people who are thinking that ”We are living very happily,” to canvass them, to say the same thing. Similarly, Kapiladeva also, He is propounding the Sāṅkhya philosophy. This is Sāṅkhya philosophy. What Kapiladeva is saying, Sāṅkhya philosophy, means unalloyed devotion to the Lord. That is Sāṅkhya philosophy. There is another Sāṅkhya philosophy. He also imitated the name of Kapila, but he is atheist Sāṅkhya philosophy. But here we should remember Sāṅkhya philosophy originally propounded by Kapiladeva, the son of Devahūti.

The Kapiladeva, the son of Devahūti, explained to His mother. The mother wanted to know from the son. His father left home, and the mother was kept by the, at the care of his son, grown-up son. That is Vedic system, that when the son is grown up, the mother should be left at the care of the grown-up son, and the father should leave. He should become vānaprastha or sannyāsa, no more connection with wife. This is Vedic system. So Kapiladeva’s father, Kardama Muni, he left home, and he kept his wife under the care of Kapiladeva, and He is propounding this Sāṅkhya philosophy. And today’s verse is na anyatra mad bhagavataḥ: ”Without Him, without taking shelter of bhagavataḥ, Bhagavān…” Bhagavān means ṣaḍ-aiśvarya-pūrṇa, almighty Lord. Nobody can give you protection. Just like when one is condemned to death by the justice, so there is no other way to save him than by the mercy of the king or the president-he can save-similarly, we are all condemned. We are suffering this material condition of life, constantly a chain of body, and suffering the threefold miseries. Tīvraṁ bhayam. This is very fierceful, but we do not understand. We are living in such condition. But by the spell of māyā we are thinking we are very happy. But that is not actual fact. It is tīvraṁ bhayam.

But if you want to get relief, then you must have to surrender to the Supreme Personality of Godhead as He says, and revive your old connection. Revive your… What is that old connection? That we are eternal servant of God. Don’t foolishly… Don’t become rascal, that you are one with God or equal to God, that you have become God. This is all rascaldom, simply rascaldom. You are eternal servant of Kṛṣṇa. Jīvera svarūpa haya nitya… [Cc. Madhya 20.108-109]. That is the teachings of Śrī Caitanya Mahāprabhu. That is the beginning of teaching. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa. That is the beginning of knowledge, when we can understand that we are eternal, we are sons of Kṛṣṇa, eternal servant of Kṛṣṇa. Just like by nature a son and servant, there is no different. Son also gives service to the father, and the servant also gives service to the master. So there is affection, either as master or servant or son and father, but it is the duty of the servant or son to give service to the Supreme. Therefore Caitanya Mahāprabhu has defined that real svarūpa… Svarūpa means original identification, not artificially. Artificially you can think, ”I have become God. I have become Bhagavān. I am this. I am that,” all rascaldom. The real position is that eternal servitude. That is not this servitude. We sometimes shudder, ”Oh, I have to become servant?” No, you do not know how much happy life is that servitude. That we do not know. We compare with this because materially, we are infected. We are thinking to become servant of God is like servant of… No. There, in the spiritual world, the servant of God and servant is the same.

Therefore guru, guru is servant of Kṛṣṇa, but he is accepted as Kṛṣṇa. Sākṣād-dharitvena samasta-śāstraiḥ. This is the verdict of all śāstra. Guru never says that ”I am Kṛṣṇa. I am God. I am Bhagavān.” No. He never says. He is not guru then. He will say, ”I am the most humble servant of the servant of the servant of God, not direct servant-servant, servant, servant, servant, hundred times down [Cc. Madhya 13.80].” Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ. This is Caitanya Mahāprabhu’s words. Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ. The more you become servant, servant, you are perfect servant. Don’t try to become direct servant. That is not possible. You cannot become direct servant. You first of all become servant of the servant. The guru is the servant of Kṛṣṇa, and you become his servant. Then you, you are bona fide servant. That is our real position.

So therefore Caitanya Mahāprabhu offers His prayer, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ. Kiṅkaram. Kiṅkara means servant. He is offering prayer, ”My dear Lord, the son of Nanda Mahārāja, Kṛṣṇa…” Kṛṣṇa accepted the sonhood of mother Yaśodā and Nanda Mahārāja, so He is very much pleased if anyone addresses Kṛṣṇa as the son of Vasudeva, or Vāsudeva. Vāsudeva means ”the son of Vasudeva.” And if someone addresses Him, Yaśodā-nandana, yaśodā-nandana braja-jana-rañjana, He is very happy. Because when you address Kṛṣṇa in relationship with pure devotee, He is very ni…, He is very happy. Therefore we address, ”Yaśodā-nandana,” ”Nanda-nandana,” ”Vasudeva-nandana,” ”Rādhikā-ramaṇa,” like that. So therefore Caitanya Mahāprabhu addresses Kṛṣṇa, ayi nanda-tanuja: ”O the son of Nanda Mahārāja.” Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau: ”Now I am Your eternal servant. Some way or other, I have fallen down in this ocean of birth and death.” Bhavāmbudhau. Bhava.

Bhava means you become and again vanish. That is bhava. And that is ambudhi. Ambudhi means a sea. You do not know how long you are taking this business, accepting one body and again dying, again accepting, and… Not only here, throughout the whole universe, many planets, many species of life, this is going on.

Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this way we are wandering one life after another, one planet to another, in this way, millions, millions of years. We don't care for it because we are not afraid. We are so proud and, I mean to say, brave that tīvraṁ bhayam, we don't care for it. Tīvraṁ bhayam. That is tīvram. Just like after a few years I will enter again the tīvraṁ bhayam, but we are careless. This is foolishness. This is a fool's… "Where angels dare not, fools rush in." That means we are so…

Therefore Kṛṣṇa says, mūḍha. Na māṁ duṣkṛtino mūḍhaḥ prapadyante narādhamaḥ [Bg. 7.15]. Those who are not Kṛṣṇa conscious, not surrendering to Kṛṣṇa, their categories have been explained that sinful, duṣkṛtina. Duṣkṛtina means duṣkārya. And kṛti, kṛti means very meritorious. But duṣkṛti: merit is being misused for some nonsense activities. Therefore duṣkṛti. There are two kinds of activities: sukṛti and duṣkṛti. Sukṛti means for some good purpose, and duṣkṛti, for some bad purpose. That is called… So we are all engaged, always engaged to engage our brain to manufacture something, will be very facilitious(?) for committing sinful activities. That is science, advancement of science. So many things, just like contraceptive now advertised by the scientist: "Now, here is a very nice contraceptive. Use it." That means people will take of the scientific advancement and entangle him in sinful activities. That's all. Duṣkṛtina: meritorious, but it is used for sinful activities. That is called duṣkṛtina.

So this class of men-those who have got merit, but it is not being used for useful purposes, for some sinful activities-they are called duṣkṛtina. This class of men, atheist class of men, they will never surrender to Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narā… Mūḍha [Bg. 7.15], and they do not understand that he has to face so much trouble in birth and death and old age and he has no knowledge how to stop it. Therefore they are mūḍha, rascal. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. And lowest of the… Human mind, human brain, can understand that "I am suffering," but because he is not understanding, therefore he is the lowest of the humankind, narādhamāḥ. These things are described in the Bhagavad-gītā. "No, they have passed M.A. degree, or Phd, M.A." Now, māyayāpahṛta-jñānāḥ. The knowledge has no value because it is māyā. He is thinking… He is employing for temporary happiness, māyā, māyā happiness. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. He has learned engineering and planning very high skyscraper building, but he does not know how long he will live in that skyscraper building. Say, twenty-five years, fifty years, that's all. Māyā-sukhāya, temporary happiness. He is engaging his brain in so stupendous, horrible work, ugra-karma. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Real business he has neglected, how to get out of these clutches of birth and death, and he's engages his brain for manufacturing a skyscraper building, and he is thinking, "Now advancement of knowledge, advancement of education." This is going on.

Therefore, if we want to save ourself from the fierceful condition of this material life, then we must take shelter of the Supreme Personality of Godhead. That is the verdict of the all śāstras, and Kṛṣṇa comes for this purpose, and Kṛṣṇa's devotees work day and night for this purpose, and that is called Kṛṣṇa consciousness… (end)

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Śrīmad-Bhāgavatam 3.25.42

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Bombay, December 10, 1974

Nitāi: "(It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the) clouds, Indra, sends forth showers out of fear of Me. The fire burns out of fear of Me, and death goes about taking its toll out of fear of Me."

Prabhupāda:

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt
[SB 3.25.42]

The ultimate, mṛtyuś carati mad-bhayāt . So bhaya, bhaya means fearfulness. Bhayaṁ dvitīyābhiniveśataḥ syāt. In the previous verse the Lord Kapiladeva said that "If anyone wants to get out of this fearful situation…" Bhayaṁ tīvraṁ nivartate. Ātmanaḥ sarva-bhūtānāṁ bhayaṁ tīvraṁ nivartate. We are always fearful. Material life is not very happy life because we are always fearful. That's a fact. Nobody can say, "No, I am not afraid of anything." That is false. Everyone is afraid of something, everyone-bird, beast, human being, everyone, bhayaṁ dvitīyābhiniveśataḥ syāt-because we have got absorption in the second category of life. Second category means this bodily conception of life, dvitīya abhiniveśa. I am thinking at the present moment that "I am this body." Everyone is thinking. Therefore, when there is fear of destruction of this body, we become very much afraid, perplexed. We have seen in Los Angeles. There was earthquake, and all the neighborhood, women especially, began to scream, fearful, "Now death is coming."

So everyone is afraid. This is the material nature, āhāra-nidrā-bhaya-maithuna, four things, material wants: eating, sleeping, fearing, and defending. So Kṛṣṇa said that if you want… Kapiladeva and Kṛṣṇa the same. Kṛṣṇa has many form. Kapiladeva is one of the form, āveśāvatāra. There are many incarnation. Kṛṣṇa is the original Personality of Godhead. In the Śrīmad-Bhāgavatam there is a list of different avatāras, and the conclusion… Lord Buddha's also name is there. Kīkaṭeṣu bhaviṣyati, sura-dviṣām. So Lord Buddha's name is there, and Jayadeva has also given his poem Daśa-vidha, Daśāvatāra-stotra. In that Daśāvatāra also, Lord Buddha's name is there: keśava dhṛta-buddha-śarīra jaya jagadīśa hare. So Vaiṣṇavas, they know, by the grace of Kṛṣṇa, how many avatāras are there. They do not accept therefore any bogus avatāra. Some rascal will say that "I am avatāra." The Vaiṣṇava will not accept. Tasmāt śāstra-vidhānoktam. In the Bhagavad-gītā it is said that śāstra-vidhānoktam, kāryākārya. We have to accept and reject according to the śāstra, not that any bogus man comes and says that "I am avatāra." That is not acceptable. The Vaiṣṇava will not accept. A foolish man may accept; that is a different thing. So certainly, the Supreme Personality has got many avatāra, but each avatāra has, has been mentioned in the śāstras, different avatāras. So Kapiladeva is avatāra. Therefore He is saying, "Me," mad-bhayāt . Mad-bhayāt .

So mad-bhayād vāti vāto 'yam. These are the very strong sources of fearfulness. If there is cyclone, it is very fearful. It is going on very nicely, but if it is a big cyclone, then it is fearful. So there is necessity of cyclone also. There is necessity of scorching heat. There is necessity of rainfall. So there are different directors and officers, and they are all servant of Kṛṣṇa. Therefore Caitanya-caritāmṛta says, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. The only master, supreme master, is Kṛṣṇa, and all others, they are bhṛtya, servant. The demigods, the demigods, they are all servants of Kṛṣṇa. Demigods there are: Sūrya, Candra, Vāyu, Varuṇa, and Bṛhaspati, so many, thirty-three crores of demigods. They have got different planets. But all of them are servants of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The modern so-called scientists, they say, "There is no demigod. There is no God. This is all natural function." That's all right. Nature is working. But nature is matter. Matter cannot work without the direction of the living being. You cannot say matter works independently. That is not possible. Everything is…

Just like here it is said… Now we have got experience in the beach. There is always big, big waves. That water is also dull matter, and the air pushing the dull matter, water, and there is big, big waves, and it is dashing on the earth. These things are going on. So they say it is nature's work. But nature is not independent. We get this information from authoritative śāstra. Here Kapiladeva says that… There is high wind. That is due to the command, mad-bhayāt vāti vātaḥ. High wind is there. Sometimes there is breezy, very nice, sometimes very high wind. So there is direction. You cannot say that it is automatically happening, no. There is direction. Kṛṣṇa says that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My superintendence, prakṛti, nature…" The scientists, they say nature is working wonderfully, but after all, nature is not under your control. That you have to accept. You may defy Kṛṣṇa, or God, but you cannot defy the natural, nature's activities. You are subordinate. But because we do not know the background of nature, therefore we think that "Nature is working. There is no God."

But that is not fact. Nature is working under the direction. This is theism. One who knows. Kṛṣṇa says in the Bhagavad-gītā that these natural, I mean to say, ingredients, prakṛti, jaḍa-prakṛti, or material nature, five elements, kṣitiḥ, āpam, tejas, marut, vyoma, this marut, vāyu, and tejas, this sunshine, kṣitiḥ, āpam, tejas, and water, the seas and oceans, the land, vast land, kṣitiḥ, āpam, tejas, marut, vyoma, then sky-they are different manifestation of Kṛṣṇa's external energy. They are not independent. There are many śāstras. Therefore one has to consult the śāstras. In the Brahma-saṁhitā it is also said, "The material nature is very powerful." Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā: [Bs. 5.44] "The material nature is so powerful that it can create, sṛṣṭi, sthiti, it can maintain, and it can destroy also." Sṛṣṭi-sthiti-pralaya-sādhana: "It is so powerful, it can do that."

Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā.

But how the material nature is working? Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. The material nature is working just like shadow. Shadow. If you have got this real hand and there is shadow, if you move your hand, the shadow of the hand also moves. Similarly, this material nature is working in touch with the spirit soul. Just like big pilot is flying in the sky-we have got experience-but it is not independently flying. There is the pilot. He is pushing the button, and it is flying. A big car, big machine, big factory-without touch of spiritual touch, there is no question of moving. We have got this practical experience. Where is the evidence that, without the touch of spirit soul, that machine is moving? Is there any evidence? Then how you can say that without God, the whole universe is moving? There is no evidence. We have no such experience. Then how you can say that without the direction of God, the material nature can move? There is no such experience. And from the evidences of śāstra… Here it is said, "The wind is blowing, the water is moving, the sun is giving scorching heat, everything, all under the direction of the Supreme Personality of Godhead." Not only that, direction, but it is said, bhayāt . Bhayāt . Bhayāt means if the respective directors or agent of different material elements, if they do not work properly, then he is punished as the master punishes the servant. Mayādhyakṣeṇa [Bg. 9.10].

When Kṛṣṇa was present, there was Giridhārī. Giridhārī, He lifted the mountain, Govardhana Hill. Govardhana-dhārī. So Nanda Mahārāja was arranging to worship the Indra, Indra-yajña. There are different kinds of yajña. But Indradeva was little proud that he is all in all. Everyone thinks… If he is in power, then he tries to give some trouble to others. Similarly, all the demigods, they are, if they are not satisfied, they will give you trouble. Similarly, the Indra-yajña was there, but Kṛṣṇa said to His father, "My dear father, there is no need of Indra-yajña. You better worship Govardhana Hill. He is symbolic representation of God because the cows, they get their food, grasses. So better you make this Govardhana-yajña." So first of all, Nanda Mahārāja was not willing, but out of the affection of Kṛṣṇa… That is devotee, that Kṛṣṇa… Devotees of Kṛṣṇa, they are acting always in love for Kṛṣṇa. So Nanda Mahārāja changed his idea of worshiping Indra. Rather, on the contrary, all the ingredients he collected, he worshiped the Govardhana Hill and stopped Indra-yajña. So Indra became very much angry, and he sent the vicious cloud, and whole Vṛndāvana was inundated by flood. And Kṛṣṇa showed that "Your power is not even competent to compare with the finger of My hand." Therefore He lifted the Govardhana Hill with the finger of His left hand and saved all the people of Vṛndāvana. Then Indra came to worship Him. These things are there in the Śrīmad-Bhāgavatam.

So everyone is servant. Everyone is servant. You do not… You, you can perform yajñas for ordinarily, but if you keeps, if you be simply under the shelter of Kṛṣṇa, you do not require to perform different demigod yajñas, deva-yajña. That is not required. The example is given that if you pour water in the root of the tree, you do not require to pour water in the branches, in the twigs, in the flowers, in the fruits. It is automatically done. If you supply food to the stomach, then you do not require to feed the eyes, hands, legs, separately. There is no need; neither it is possible to give separate, I mean to say, food, materials for nourishing the different parts of the body. One place is sufficient. Similarly, if we worship Kṛṣṇa, the source of everything, the root of everything… Aham ādir hi yajñānām, devānām, deva-yajña.

So Kṛṣṇa says that you don't require to perform different yajñas. That is not possible in this age especially. It requires large amount of wealth to perform such yajñas. Nowadays people are suffering for want of sufficient food grains, and in the yajña tons and thousands of mounds of food grains are offered in the fire. That is good. But there is no food grains; there is no ghee. That is not possible in this age. Therefore yajña is not possible. The… You can perform very easily the saṅkīrtana-yajña. Then everything will be performed. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those who are intelligent person, they can perform yajña, saṅkīrtana-yajña.

This is recommended in this age. Other yajñas is not possible. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. Tretāyām. Yajña performance was very prominent in the Tretā-yuga, at that time. But at present moment it is not possible. Dhyāna-yajña, dravya-yajña, jñāna-yajña, and saṅkīrtana-yajña. So in this age, saṅkīrtana-yajña is recommended. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Sumedhasaḥ means those who have got good brain. And it is so easy, anywhere you can perform. Any part of the world, you assemble together. Saṅkīrtana means bahubhir militvā, by intermingling various persons. Just like we are doing here saṅkīrtana-kīrtana and saṅkīrtana. Kīrtana means alone, and saṅkīrtana means in the assembly of many others. That is called saṅkīrtana. So that is recommended, that many persons, you sit together. There is no need of even instrument, but because Lord Caitanya introduced this khol, karatāla. Otherwise this clapping is sufficient. So it is very easy, saṅkīrtana-yajña. You sit down familywise, all the family members. If you perform saṅkīrtana, Hare Kṛṣṇa mahā-mantra, with the clapping of hands, that is saṅkīrtana-yajña, very easy to perform. But people will not do that. Instead of performing saṅkīrtana-yajña in the evening to become free from all fears of life, they will go to the restaurant, to the cinema and other places, talking unnecessarily in clubs, societies, waste their time. This is going on. This is modern education. This is modern civilization. They are not aware of the tīvraṁ bhayam, the most fierceful situation of birth, death, old age, and disease. This is the opportunity, the human life, how to get out of it. The means are there. But we are so fools. We are so foolishly educated in the name of modern civilization that we neglect all these things and we place ourself in the waves of the material nature. Māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi. We are being carried away by the waves of this material nature, and we have submitted to the laws of material nature. And therefore we are subjected to birth, death, old age, and disease. And not only birth-there is no guarantee what kind of birth next life.

So we should not misuse this… Labdhvā sudurlabham idaṁ bahu-sambhavānte mānuṣyam [SB 11.9.29]. We should not waste our this valuable life, human form of life. We begin our this evolution. First of all, the world is covered with water. Pralaya-payodhi-jale dhṛtavān asi vedam **. Now, still, three-fourth of this earthly planet is covered with water. In the beginning, the whole earthly planet was covered with water. Gradually, the water is drying up, and the land is coming. Then we are calculating, "This is Asia. This is America. This is Europe." Land is coming out. And gradually land, land, land, land-there will be only land, no water. That means destruction. When there will be no water and scorching heat, the whole earthly planet will be ablaze and everything will be burned into ashes. Then again there will be rainfall, and everything will be mixed up, and then again there will destruction. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. And similarly, our position with this body. This will be also dissolved again. This nice form you have got, I have got, but when it will be finished, this is finished forever. We are not going to get any more. You will get different body, not exactly this body. It is bubble. One bubble lost, that is lost forever. That is lost forever. But we are so foolish, we are thinking, "This is permanent settlement, permanent settlement." This is called ignorance. There is no question of permanent settlement. Temporary under the… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Under the laws of nature we are getting different types of bodies, different types of opportunities. And it is going on. But we are spirit soul; we are not this material body.

So we must have sense and take shelter of the Supreme Personality of Godhead to save ourself from this material condition of life, repetition of birth, death, old age, and disease. And if you think, when Kṛṣṇa says that "You surrender unto Me. I will give you protection"… So because we are foolish, we think Kṛṣṇa as ordinary human being. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because we are mūḍhas, rascals, we think that Kṛṣṇa is a person like us. Mānuṣīm. Kṛṣṇa is very kind. He comes to be visible by us exactly in the same way as we are. Mānuṣīṁ tanum. But we think, when Kṛṣṇa comes, "Oh, He is a man. He is a man like us. God is different." Avajānanti māṁ mūḍhāḥ. Because we are mūḍhas. Paraṁ bhāvam ajānantaḥ.

So they do not know what is Kṛṣṇa. Therefore when Kṛṣṇa demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], we foolish people, we think, "Oh, it is too much. Kṛṣṇa is so proud that He is commanding us that 'You surrender unto Me.' Oh, I am not so fool. I am not going to do that." This is the position. Mūḍha. Because mūḍha, they are taking Kṛṣṇa as ordinary human being. Because He is so kind He comes as human being and gives you the right information, right instruction. But we are so rascal that we do not accept it, do not accept it. That is our misfortune. Those who are fortunate enough, they accept Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That fortune comes not so easily-after struggling, after associating with Vaiṣṇavas, with devotees, after cultivating knowledge for many, many births.

So we should take this chance. We should not be foolish. Don't be foolish, mūḍha. Just surrender to Kṛṣṇa and execute Kṛṣṇa's service, what Kṛṣṇa says. Do that; you will be saved. You will be saved from these clutches of māyā, repetition of birth and death. Even if you fall down, if you do not be able to execute devotional service fully, still, you will get next change as a human being. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate [Bg. 6.41]. You will get again chance of this human body. But if you don't take Kṛṣṇa consciousness, then there is no guarantee. You can become next life a cat, dog, tree, or anything, according to the infection and quality. But if you become Kṛṣṇa conscious and if you give even little service to Kṛṣṇa, your next life as human being is guaranteed. And that is not ordinary human life, but śucīnāṁ śrīmatāṁ gehe. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. Nārada Muni said that "If one engages himself in devotional service out of sentiment, it doesn't matter. Still, if he does some service to Kṛṣṇa, then he is gainer. And one who is very practical, does not take to Kṛṣṇa consciousness and take to material activities and thinks that he is very advanced, there is no gain." He is under karma. According karma, he will get body.

But a Kṛṣṇa conscious human being, even though he is unable to execute properly, even if he falls down, his human life is guaranteed. His human life is guaranteed. And that life in a rich family and in very nice purified family, śucīnām. Śucīnām means purified family, nice brāhmaṇa, Vaiṣṇava family. Or śrīmatām. Śrī means opulence, those who are possessing opulence, means big mercantile family, big rich family, or big nice brāhmaṇa Vaiṣṇava family. You get again chance. Just like the children of these Kṛṣṇa conscious members, from childhood they are getting. Our this boy, Mr. West, he is getting chance to worship Kṛṣṇa. So this is śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. And how he is satisfied. There are so many children in our Kṛṣṇa consciousness movement.

From the very beginning of life they have got chance for chanting Hare Kṛṣṇa, attending maṅgala-ārātrika, taking prasādam, and reading the Śrīmad-Bhāgavatam, Bhagavad-gītā. Life is successful. Just see.

So we are after giving chance to the bewildered persons, mislead person, materialistic person, to take up this Kṛṣṇa consciousness movement, and their success is guaranteed. Because Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. If you think Kṛṣṇa is ordinary person, how? Therefore Kṛṣṇa says that "Don't think Me that I am ordinary person. Under My direction the wind is blowing, the sea is working, the sun it heating, and the so many things are going on." Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. "Don't take Me so slightly." Everything is explained. Now it is our business to accept it or not accept it.

Thank you very much. (end)

741211SB.BOM

Śrīmad-Bhāgavatam 3.25.43

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Bombay, December 11, 1974

Nitāi: "(The yogis, equipped with) transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear."

Prabhupāda:

jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam
[SB 3.25.43]

Akuto-bhayam. Here in this material world-simply bhayam, only fearfulness. Nobody is safe here. At any moment the life may be finished. Nobody can guarantee. Padaṁ padaṁ yad vipadām [SB 10.14.58]. In the śāstra it is said that here in this material world there is danger in every step. You are walking very nicely, and sometimes suppose there is a skin of plantain, and you slip, and your leg may be broken. Padaṁ padam. Even walking, even sitting-heart failure.

So there is no guarantee. Any moment, we can die. And it is therefore called mṛtyu-loka, "The place where death is," I mean to say, "sure." "As sure as death." People give surety example: "As sure as death." As nobody can avoid death, it is sure. You may be very strong and stout in your health and go on exercising on the beach daily, but you can die any moment. There is no guarantee. But everyone wants akuto-bhayam: "There may not be… I must be very safe and sound in every respect, in my social position, so far my health is concerned, anything." Everyone wants that security. But there is no security. That is called struggle for existence. There is no security, and the rascals are struggling to get security. How it is possible? If this place is meant for that purpose, padaṁ padaṁ yad vipadām, then how you can get security? This is foolishness, mūḍha. There is no possibility of security; still, they are making security in this way, that way, this way, that way, that way.

Therefore Kṛṣṇa says, manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. Mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All these living entities…" Kṛṣṇa does not say that "I am for the Hindu living entities or the Indian living entities." Where it is in Bhagavad-gītā? Why the foolish men take it that Kṛṣṇa Hindu, Kṛṣṇa Indian? Kṛṣṇa says that suhṛdaṁ sarva-bhūtānām: "I am friend of all living entities," sarva-bhūtānām. Not only human society, but animal society, the plant society, the aquatic society, there are so many living entities. Ananta-koṭi. Sa anantyāya kalpate. The living entities, there is no limit. There are so many quantities. And Kṛṣṇa says that suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati: "When one understands that I, Kṛṣṇa, is the friend of everyone…" Kṛṣṇa, when says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], He does not say to Arjuna. He says to all living entities, without any exception. Sarva-bhūtānām. Suhṛdaṁ sarva-bhūtānām. This is position of Kṛṣṇa.

So by giving up Kṛṣṇa… We have now given up Kṛṣṇa. We are canvassing. This Kṛṣṇa consciousness movement, we are canvassing everyone, every door, "Please come to Kṛṣṇa." This is our business. But they will not come. They have forgotten Kṛṣṇa or they have rejected Kṛṣṇa. This is the position. Therefore they are always in fearfulness position, always fearful. Bhayaṁ dvitīyābhiniveśataḥ syāt. This is certain(?). When there is fear? When one understands there is something else than Kṛṣṇa, then he is fearful. Then he is fearful. Dvitīyābhiniveśataḥ. Dvitīya means forgetfulness of Kṛṣṇa. "I am Kṛṣṇa's eternal servant. I am Kṛṣṇa's eternal part and parcel, son, or most intimate relationship." Ahaṁ bīja-pradaḥ pitā, Kṛṣṇa says. Sarva-yoniṣu kaunteya [Bg. 14.4], Kṛṣṇa says. There are so many forms of life, 8,400,000. But Kṛṣṇa claims ahaṁ bīja-pradaḥ pitā, "I am the seed-giving father of everyone." So where is Kṛṣṇa Hindu or Indian? Where it is stated? Why people take like that? That is not fact. Therefore they are in the fearful condition of life, always afraid, "What will happen next?" Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Asad-grahāt. People have taken something which is asat. The Vedic instruction is asato mā sad gama: "Don't remain in the asat, in the untruth. Come to the Truth." So at the material world we have forgotten Kṛṣṇa, and we are situated in the asat, which is not truth. Therefore there is bhaya, fearfulness. Just like a child, if he is forlorn by the father and mother, then he is always in fearful condition, crying on the street, "Where is my father? Where is my mother?" This is our position.

So if you want to be not fearfulness, no more fear, abhayaṁ sattva-saṁśuddhiḥ, if you become out of fearfulness then you have to take shelter of the lotus feet of Kṛṣṇa. Therefore Kṛṣṇa is begging. Because we are Kṛṣṇa's sons or we have got very intimate relationship with Kṛṣṇa and we have given Him up and we have forgotten Him, therefore we are suffering. So Kṛṣṇa, being father, Kṛṣṇa, being friend of everyone, He comes, and He canvasses, and at last He says, "You rascal," sarva-dharmān parityajya mām ekaṁ śaraṇam… [Bg. 18.66], ahaṁ tvāṁ sarva-pāpebhyaḥ. "You are rotting here by repeatedly committing sinful life. Therefore you are changing from one body to another, and this is your material condition." Bhūtvā bhūtvā pralīyate [Bg. 8.19]. "You are thinking… When you are a human being or American, you are thinking, 'Now I am in very good position,' but next moment you can become a dog, you can become an insect." Tathā dehāntara-prāptiḥ [Bg. 2.13]. But the rascals, they do not know. They, he's thinking, "I am secure." And although he is fearful, he is thinking secure. This is called māyā. He is always fearful. Still, he is thinking that he is secure. This is called māyā.

So actually, if you want to become secure, then you have to take to this yoga system, jñāna-vairāgya-yuktena. It is said, jñāna-vairāgya-yuktena bhakti-yogena yoginaḥ. Yogis. Yogis means bhakti-yogī, not these gymnastic yogi. Therefore the yogis… Of course, to concentrate the mind under some mechanical process… Therefore, those who are under too much under the concept of bodily concept of life, for them, this haṭha-yoga is recommended, because they know simply this body. "So all right, you make exercise in this way. You practice this āsana. You sit down like this. You see like this. You think like this." In this way there is a mechanical process to control the mind and senses. That is gymnastic part of the yoga system. But real process is to concentrate the mind upon the Supreme Personality of Godhead. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogi's business is, by controlling the mind, focus it toward Kṛṣṇa or Lord Viṣṇu. That is real yoga system.

So as soon as you focus your mind upon Kṛṣṇa or Viṣṇu, that is bhakti-yoga. Either you do it by meditation or do it twenty-four hours by practical application of your activities for Kṛṣṇa, that is called bhakti-yoga. And that is called samādhi. Even if you are going to some place for Kṛṣṇa's business, to see the police commissioner or going to the court for some degree or…, because you are doing-you are concentrating your mind on Kṛṣṇa-that is called yoga, bhakti-yoga. Bhakti-yoga is so, so easy. Yat karoṣi yaj juhoṣi yad aśnāsi, yat tapasyasi kuruṣva mad-arpaṇam [Bg. 9.27]. The result should be given to Kṛṣṇa. After working so hard day and night… People are working so hard day and night, but the result, they are enjoying. And a bhakti-yogī, the same thing-they are also working day and night, but the result is for Kṛṣṇa. This is the difference between bhakti-yogī and ordinary karmīs. Therefore ordinary karmīs, they cannot understand that the bhaktas are on the transcendental platform. They think, "They are like us. By sentiment, they are chanting and dancing." No. That is not. It is bhakti-yoga. And that is based on jñāna and vairāgya.

One cannot be bhakti-yogī without jñāna and vairāgya. It is not a sentimental thing; it is based on pure knowledge. What is that pure knowledge? Pure knowledge means "I do not belong to this material world. I am spirit soul. Ahaṁ brahmāsmi. Therefore my business is to serve the Supreme Brahman, or Parabrahman." Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna agreed to serve Kṛṣṇa. Why? Because he understood Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, śāśvataṁ puruṣam: puruṣam [Bg. 10.12], the Supreme Personality of Godhead, not impersonal. Impersonal feature is one of the features of Kṛṣṇa. But Kṛṣṇa factually is the Supreme Person, vekti.(?) That is called jñāna. And without this knowledge, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15], by studying all the Vedas and Vedāntas, if one cannot understand what is the nature of Kṛṣṇa, what is actually Kṛṣṇa, then he is not in perfect knowledge. Ajñāna.

Therefore Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Who surrenders to Kṛṣṇa? Unless one is fully in knowledge, "What is Absolute Truth, what I am, what is my relationship with the Absolute Truth…" That is called knowledge. And if one understands that "Kṛṣṇa is my eternal master. He is my eternal father. I am not this body. I am also the same thing as Kṛṣṇa, spiritual…" Mamaivāṁśaḥ. "I am part and parcel of Kṛṣṇa. If Kṛṣṇa is gold, then I am also gold. But Kṛṣṇa is gold mine; I am gold earring, that's all." This is knowledge. Jñāna-vairāgya-yuktena. And when one comes to this knowledge, then he becomes reluctant to this material attachment. That is called vairāgya. Just like you boys and girls who have joined this movement. You have understood to some extent that "We didn't require this material opulence. We want Kṛṣṇa." So the idea that we don't want this material opulence, that is called vairāgya. And why you want Kṛṣṇa? Because Kṛṣṇa is your eternal master, eternal father. That is called jñāna. Jñāna-vairāgya-yuktena. Not sentimental. We must know very clearly what is Kṛṣṇa-that is jñāna-what is my relationship with Kṛṣṇa-that is jñāna-and what is my duty to Kṛṣṇa-that is jñāna. And as soon as you know all these things-what is Kṛṣṇa, what you are, what is your relationship, and what is your duty-then naturally you become reluctant to these material activities. That is called vairāgya.

So jñāna-vairāgya-yuktena bhakti-yogena [SB 3.25.18]. How this jñāna and vairāgya can be awakened? The jñāna is there, but it is now covered. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is stated in the Caitanya…, that my relationship with Kṛṣṇa is nitya-siddha. Nitya-siddha means it is eternal; it is not artificial, not that we accept Kṛṣṇa as my master or father or like this, artificially. This is eternal fact. But by forgetting Kṛṣṇa, I am suffering. This is your fact. So if we want to be free from this fearfulness, sadā samudvigna-dhiyām… That is the Prahlāda Mahārāja's advices. Prahlāda Mahārāja was asked by his father, "My dear boy, what best thing you have learned from your teachers?" So he said,

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

That is the best thing. He said tat sādhu manye asura-varya dehinām. Anyone who has accept this material body… This is asat. It will not stay. But we have accepted this body. But we are so foolish that we do not know that "I am not this body; I am separate from this body. Somehow or other, I am not entrapped or encaged in this body." Therefore Prahlāda Mahārāja said, tat sādhu manye 'sura-varya dehinām. Dehinām. Dehī means… Dehinām means one who has accepted this material body. And Vaiṣṇava is suhṛdaḥ sarva-dehinām [SB 3.25.21]. Kapiladeva has said. A Vaiṣṇava who is in connection with Kṛṣṇa, his business is to go door to door and canvass everyone, "My dear sir, you are not this body. You are wasting your time only under the concept of body. You are Kṛṣṇa's. You become Kṛṣṇa's servant." This is Kṛṣṇa consciousness movement. "My dear sir, you are not this body. You are not American. You are not Indian. You are not brāhmaṇa. You are not śūdra. You are not cat. You are not dog. You are part and parcel of Kṛṣṇa, and you serve Kṛṣṇa." This is Kṛṣṇa consciousness. That's all.

This is Caitanya Mahāprabhu's advice. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. It is not very difficult. You haven't got to become very learned scholar to become guru. Guru's business is to give the right information. That is guru. So Caitanya Mahāprabhu says, āmāra ājñāya guru hañā: "Every one of you become guru." "Oh, I am not a learned man," or "I am this, I am that, how can I become guru?" Caitanya Mahāprabhu said, "No, it is very easy thing."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. "You become guru simply by advising everyone the instruction which Kṛṣṇa has given." That's all. You become guru. It is not at all difficult thing. But if you want to cheat others that you are Bhagavān, you are this and that, you are yogi, you are very powerful, and "I am God," then you will cheat, because you are neither God. You are less than a dog. You are falsely claiming that you are God. That is not your position. You are servant of God, that is your position. That is real jñāna. Therefore Kṛṣṇa Caitanya Mahāprabhu says that don't talk all nonsense thing. Simply say the real thing.

And what is the real thing? That is explained by Kṛṣṇa: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You take this mission, "My dear sir, you give up everything nonsense. You simply surrender to Kṛṣṇa." Then you become guru. Is it very difficult to become guru? No. But we shall not take this business. We shall talk all nonsense and become guru and incarnation and God and so on, so on, and cheat others and cheat oneself. This is going on. Otherwise, to become guru is not at all difficult. Simply you surrender yourself to Kṛṣṇa. You become abhayaṁ sattva-śuddhiḥ. You become fearless, "Yes, I am now under the protection of Kṛṣṇa. I have no more fear. I don't care for anyone. I simply take to Kṛṣṇa." Akuto-bhayam. Akuto-bhayam. This is said by Kapiladeva also, all śāstra says like that, and Kṛṣṇa also says the same thing in the Bhagavad-gītā. Bhaktyā mām abhijānāti: [Bg. 18.55] "If you want to know Me, then it is through bhakti, not your so-called jñāna and karma and yoga." You will never be able to understand. You will never be able to understand. Nāhaṁ prakāśaḥ sarvasya yoga-māyā [Bg. 7.25]. You will be simply covered by yoga-māyā. This is not possible. Bhakti means surrender.

So without surrendering to Kṛṣṇa, you cannot understand. Kṛṣṇa reserves the right not being exposed to the fools and rascals. He is simply for the devotees. Bhaktyā mām abhijānāti [Bg. 18.55]. He never said, "By jñāna mām abhijānāti, by karma mām abhijānāti, by yoga mām abhi…," no. He rather says,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"He's the first-class yogi who is always thinking of Me.' And who always thinks of Kṛṣṇa unless he is a devotee? Therefore you cannot understand Kṛṣṇa without becoming a devotee. In the beginning of Bhagavad-gītā He says to Arjuna, bhakto 'si priyo 'si me: [Bg. 4.3] "I am talking to you the same old system of yoga, Bhagavad-gītā, because you are My devotee." So if you actually want liberation or fearlessness, no more fear, and if you want actually to become immortal, no more birth, death, old age, and disease, then you have to accept the words of Kṛṣṇa. As He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is bhakti. That is bhakti. So you have to take.

Here it is, same thing is said: jñāna-vairāgya-yuktena bhakti-yogena. Unless you have got full knowledge, jñāna, and vairāgya, full renunciation… "No more material life." This is called renunciation. And no more sense gratification. Material life means sense gratification. Everyone is working so hard day and night. Why? For sense gratification. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Gṛhamedhi, those who have accepted this body or the society or the family or the nation, all this gṛha… It is called gṛha. Or gṛhamedhi, those who are attached to all these things, gṛhamedhi. Their only happiness: yan maithunādi, sexual intercourse, that's all. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. Very insignificant, very abominable combination of man and woman. And they are working so hard day and night. That is the only pleasure. So vairāgya means when you will be detestful to this sex pleasure. That is called vairāgya. "No more." Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde. That is possible only when you are perfectly Kṛṣṇa conscious. Otherwise it is not possible.

Therefore Kṛṣṇa's name is Madana-mohana, and the material is madana-dahana. In the material world everyone is suffering by the piercing arrow of Cupid, man or woman. The Madana, Cupid, is piercing the arrow to man and woman, and the woman is mad after man, and man is mad after woman. But when you see Kṛṣṇa actually, then you see Madana-mohana. Then there will be no more suffering of the piercing arrow of the Cupid. That is called akuto-bhayam, no more fear. No more fear. Now you become fearless. And when… If you want to become fearless, akuto-bhayam, then Kṛṣṇa says that, Kapiladeva says, praviśanty akuto-bhayam. He enters, bhakti-yogena, when one is actually in bhakti-yoga, full knowledge, and vairāgya, renunciation of the material world, then he is able to enter. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Kṛṣṇa says in the Bhagavad, tato māṁ tattvato jñātvā.

In this way, when one understand what is Kṛṣṇa in truth, that is called knowledge. Jñāna-vairāgya-yuktena [SB 3.25.18]. Tato māṁ tattvato jñātvā viśate tad-anantaram. He is allowed to enter into the spiritual kingdom, not before that. Not before that, without bhakti. And bhakti, by bhakti, you will automatically attain the stage of jñāna-vairāgya. Just like if you take one very nice digestive pill, so whatever you have eaten, even stone, it will be digested. It will be digested. Similarly, as soon as you take to bhakti immediately your gross and subtle body is digested. You will live in the spiritual body. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Brahma-bhūyāya means that spiritual body. We are already Brahman-ahaṁ brahmāsmi-but it is covered by the material body, the gross body, kṣitir āpaṁ tejo marud vyoma: fire, water, earth, air, like that, and mano buddhiḥ ahaṅkāra, the subtle body, mind, intelligence, and ego. So we are covered by this subtle body and gross body. This is our impediment. But the… By karma-yoga you try to get out of this gross body. By jñāna-yoga you try to get out of this subtle body. But bhakti-yoga-you directly you cross over this subtle body and gross body. You are immediately situated in the spiritual body. Jñāna-vairāgya-yuktena. Sa guṇān samatītyaitān [Bg. 14.26].

So long you are in the subtle body and gross body, then you are suffering under the three modes of material nature. The body is created by the three modes of material nature according to… Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. We get different types of body on account of association with these material modes of nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. But if you are situated in the devotional service of the Lord, you immediately become on the platform of brahma-bhūtaḥ prasannātmā [Bg. 18.54], immediately. Ahaṁ brahmāsmi-this is simply theoretical. That is theoretical knowledge, that "I am brahma." But when you are actually in devotional service, then that is practical. You are no more in the material platform. You are on the Brahman platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So by situated, being situated on the spiritual platform, automatically you achieve your original status, constitutional position, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Then you are able to enter into the kingdom of God, or the spiritual world. Tato māṁ tattvato jñātvā. Here also it is said, praviśanty akuto-bhayam. Praviśanti. You have to enter. You are not destroyed. Just like we are praviśanti in different types of body in material existence, tathā dehāntara-prāptiḥ [Bg. 2.13], so when you are free from this material contamination, then you praviśanti in the spiritual world. The praviśanti is there. In the material world you are praviśanti from one body to another, and you are suffering.

So long you get this body, you must suffer. Either you get the king's body or the cobbler's body or ant's body or dog's body, to accept material body means suffering. There cannot be akuto-bhayam. Unless you enter in the spiritual world with your spiritual body, there is no question of akuto-bhayam. So that akuto-bhayam is possible when you are practiced to bhakti-yogam.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If you engage yourself in the devotional service of Vāsudeva, Kṛṣṇa, Vāsudeva, oṁ namo bhagavate vāsudevāya, if you enter, then vāsudeve bhagavati. Vāsudeva means the Supreme Personality of Godhead. Bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you apply yourself, engage yourself in bhakti-yoga, then janayaty āśu vairāgyam, cause and effect. As soon as you engage yourself in devotional service of Vāsudeva under the direction of śāstra and spiritual master, then janayaty āśu vairāgyam. As you are practically experiencing that since you have come to Kṛṣṇa consciousness movement you have no more interest material activities no more interest, that is vairāgya. You are simply meant for service of Kṛṣṇa. That is jñāna. In this way, if you want actually to be fearless and enter into the spiritual life, or spiritual kingdom, back to home, back to Godhead, then you have to accept this bhakti-yoga process, and it is very easy, and then you become fearless, and your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.25.44

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Bombay, December 12, 1974

Nitāi: "Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life."

Prabhupāda:

etāvān eva loke 'smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram
[SB 3.25.44]

This is the conclusion of bhakti-yoga. Kapiladeva has explained bhakti-yoga. In the last verse we have discussed jñāna-vairāgya-yuktena bhakti-yogena [SB 3.25.43]. Bhakti-yoga is not the business of the foolish or ignorant. One who is advanced in jñāna-vairāgya, knowledge and renunciation… Another name of bhakti-yoga is renunciation. Vairāgya-vidyā. Bhakti-yoga means the education of renouncement. Sarvabhauma Bhaṭṭācārya, he explained bhakti-yoga, vairāgya-vidyā. Vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. Yes. The bhakti-yoga begins when we accept Kṛṣṇa's instruction, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have to renounce all nonsense engagement. That is called sarva-dharmān. We have accepted everything as dharma, saṁsāra-dharma, gṛhastha-dharma, rāja-dharma, samājika-dharma. There are so many we have created. And we are still going on. Dharma means function, characteristic.

So we are planning, one after another, various plans to be very happy in this material world. But they will not make us happy-that's a fact-because this place is certified by the Supreme Personality of Godhead as duḥkhālayam aśāśvatam: [Bg. 8.15] "This is a place for misery." This material world is a place for misery. This body is meant for suffering miseries, and the land is meant for suffering miseries. That we do not understand. But we are placed in a miserable condition all round. That is material life. Duḥkhālayam aśāśvatam [Bg. 8.15]. But we have got attachment for this material happiness, even it is duḥkhālayam, it is very much painful, miserable, and we are making plans how to become happy here. This is called struggle for existence. It is going on perpetually. We are making some plan to be happy, and it is dismantled by the laws of nature. You study the whole history of the world: it is simply struggling. We are making some plan to be out of miserable condition, but it is causing another miserable condition. Therefore it is called daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This is māyā. We are simply planning to overcome some problem, some difficulties, but it is becoming more difficult. This is the fact.

Therefore our determination should be to renounce this association of this world. That is called mukti. Renounce this material association and come to the spiritual platform. Because we are spirit soul, our real place is spiritual platform. Our activities should be on the spiritual platform. Then we will be happy. The same example, as I have given many times, that we are animals of the land, so if we are put into the water, then however expert swimmer I may be or you may be, it is simply struggle for existence. There cannot be any happiness in the water. But if you are taken out of the water and put again into the land, then you get relief. So that is the position. We have come to this material world for sense gratification. The more expertly we make plan for our sense gratification, it will never be successful. So we have to come out of these material activities and act on the platform of spiritual life. That will make us.

Therefore it is said, etāvān eva loka ’smin puṁsāṁ niḥśreyasa udayaḥ. Udayaḥ means rising. Just like sūryodayaḥ. In the darkness… At night, we are in the darkness. In the morning there will be sūryodayaḥ, and then there will be light. So this is conclusion, that in this material world we are simply struggling for existence with a hope, future hope, that ”We shall be happy by this plan.” But it will never be possible. Simply you will be bewildered. Just like the animal goes to the desert, and he sees mirage, a shadow of water in the desert. He is thirsty. He goes to the water, and the water goes again, farther away. And he jumps over, jumps over. In this way, being thirsty and in the hot sand, he dies. This is called māyā-marīcikā. Our struggle for existence is like that. We are thinking, ”Let me go little farther, and we shall be happy.” But actually, where is the water? There is no water in the desert. But those who are less intelligent, like animal, they seek happiness here in this material world. Just like the animal running after water in the desert. Māyā-marīcikā.

So these attachments, this false attachment, has to be given up. And that is possible when we engage ourself in the bhakti-yoga. Bhakti-yoga.

etāvān eva loke ’smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram
[SB 3.25.44]

Tīvreṇa means very seriously, not superficially. Tīvreṇa bhakti-yogena. Kṛṣṇa wants to see that ”Whether he has finished his all material desires?” Then He is very much pleased. He says, sarva-dharmān paritya… Sarva-dharmān means we have created so many dharmas. That is not dharma; that is… Dharma, we generally become so-called religious for artha, for money. Dharma-artha. Artha, money, is required. Why? For sense gratification, kāma. And when we are dissatisfied, then we want mokṣa. Therefore, we are actually busy with four kinds of activities: Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. And above these, when we go above these, then bhakti begins. That is the beginning of bhakti. That wanted.

Niḥśreyasa. Śreya. Śreya means ultimate good. There are two things: preya and śreya. Śreya means ultimate good. If you act in such a way that ultimately you actually become happy, that is called śreya. And if you want immediately some happiness-never mind what it will be in future-that is called preya. So less intelligent person or children, they want preya. They do not want śreya. A child is playing whole day. He likes it. That is preya. And if you want to send him to school to be educated, he doesn’t like. That is śreya, ultimate good. So nobody is interested. Still, the śāstra gives us instruction that ”You try for this śreya. Don’t be captivated by the preya.” Preya and śreya. And this śreya, the supreme śreya, is bhakti-yoga. Therefore it is said that etāvān eva loke ’smin puṁsāṁ niḥśreyasa udayaḥ. śreyasa and niḥśreyasa. Niḥśreyasa means ultimate. Niḥśreyasa udayaḥ. As soon as you take to Kṛṣṇa consciousness, then your ultimate good or ultimate perfection begins immediately.

And the bhakti-yoga means
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the nine different processes of bhakti-yoga, of which the most important thing is śravaṇam, hearing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. And about whom? About Viṣṇu, not for anyone else. That is śravaṇaṁ kīrtanaṁ viṣṇoḥ. Everything bhakti means devotional service, loving devotional service, for Viṣṇu or Kṛṣṇa. That is not any other service. That is not bhakti. Bhakti, the word, can be used only in relationship with the Supreme Personality of Godhead. It cannot be… If you say, ”I am deśa-bhakta. I am very devotee of my country, and of my society, of my family, of my cat, of my dog,” that is not applicable. Bhakti is not applicable anywhere except in relationship with the Supreme Personality of Godhead. That is bhakti. Therefore śāstra particularly says, śravaṇaṁ kīrtanaṁ viṣṇoḥ, not any other śravaṇaṁ kīrtanam. If you say that ”I am hearing about my country’s welfare, about my society’s welfare, about humanity’s welfare, and I am preaching this,” that is not bhakti. That is māyā. It is very difficult to understand.

But if you talk about Kṛṣṇa and hear about Kṛṣṇa, then your other services will include. It is all-pervading. Just like one is interested in the flower of the tree. If he wants… If he says that ”I shall water the flower because I am interested with the flower,” or ”I shall water the fruit,” but that will not help you. If you water on the fruit or on the flower because you are interested, the fruit also will dry and the flower also will dry. But if you water on the root of the tree, which carries the fruit and flower, your fruit and flower automatically will live. Similarly, if you render service to Kṛṣṇa, bhakti, then your so-called social service, country’s service, family’s service-everything will be performed perfect. You don’t have to endeavor separately for social service or any other service. Therefore it is said, tīvreṇa bhakti-yogena, without any deviation. You don’t think that ”If I simply become devotee of Kṛṣṇa and worship in the temple, then what will happen to my country? What will happen to my family? What will happen to my so many other things?” That will be automatically served. If you serve here Kṛṣṇa, then you’ll give the best service to your family, to your society.

There are many instances. Just like Prahlāda Mahārāja was giving service to the Lord, and his father was very angry, and there was very much misunderstanding between the father and mother, er, the father and the son. Ultimately, the father was killed by Nṛsiṁhadeva. And Prahlāda Mahārāja saw it. But does it mean…? Superficially, it appeared that Prahlāda Mahārāja did wrong because his father was killed before him. Suppose if your father is killed before you and if you stand only, if you don’t speak any protest to protect the father, who will agree with your endeavor? Nobody. Everyone will say, ”You are such a coward that your father was killed before you. You did not protest. You did not try to give any protection?” This is superficial. But actually, the son, Prahlāda Mahārāja, was giving the best service to his father, best service. Because in the śāstra it is said that if a person, if a demon, is killed by God, he immediately is liberated. Even though he was not liberated, thinking that he was very, very sinful… Of course, he was liberated. But Prahlāda Mahārāja was thinking that "My father was so sinful, so much against God consciousness. He might not be liberated."

So therefore Prahlāda Mahārāja, when he was requested, when he was, rather, offered any benediction he wanted to take from Nṛsiṁhadeva, he refused: "My dear Lord, please do not induce me in that way. I am born in a family, demonic family. To gain some material profit is my natural propensity. And You are the offerer. You are offering me. I can take anything from You. But this is not my business. Because I have rendered service to You, it does not mean that I will take some remuneration for You. This is business." Vaṇik. Sa vai vaṇik: "This is mercantile man's… But I am Your eternal servant. I do not expect any reward from You." But that Prahlāda Mahārāja, later on he asked Nṛsiṁhadeva, "My dear Lord, one thing I may ask from You." "What is that?" "Now, my father was atheist number one, and he has committed so many offenses at Your lotus feet. Now he is killed. So I want that he may be excused and given liberation." So he was already liberated. Still, as affection son, he was anxious to know, "Whether my father will be liberated or not?" So this was confirmed by the Lord: "Not only your father, his father's father, his father, his father, up to fourteen generations, everyone is liberated-because a Vaiṣṇava son like you is born in this family."

So my point is: by serving the Supreme Lord, one gives the best service to the family, because if one becomes a Vaiṣṇava, pure Vaiṣṇava, the whole family, up to fourteen generations, they become liberated. Therefore tīvreṇa bhakti-yogena. We should not divert our attention for any other service. We should simply concentrate for rendering service to the Supreme Lord. This is the conclusion. Tīvreṇa bhakti-yogena mano mayy arpitam. Mayi, "unto Me, the Supreme Lord, Kṛṣṇa." This is Kṛṣṇa consciousness. Always thinking of Kṛṣṇa, mayi. That will help. Tīvreṇa bhakti-yogena. Always… That is also advised in Bhagavad-gītā: man-manā, mad-bh… Man-manā bhava mad-bhaktaḥ. Your mind should be engaged always in Kṛṣṇa. Kṛṣṇa or Rāma, which form ever you like-Viṣṇu form, or Lord Viṣṇu, Nārāyaṇa, Kapiladeva. There are innumerable forms of God. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. So Rāma, Nṛsiṁha, Varāha, Kṛṣṇa, Kapiladeva, Balarāma-there are so many forms. So any one of Them, whichever you like… Everyone is… Just like Hanumān. He liked Rāmacandra forms, and Arjuna liked Kṛṣṇa's form. But there is no difference between Rāma and Kṛṣṇa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu [Bs. 5.39].

Sometimes foolish people question us that "You are worshiping Kṛṣṇa. Why you do not worship Rāma?" Rāma and Kṛṣṇa, there is no difference. But anyone has got his liking. Just like Hanumān has liking to worship Lord Rāmacandra, and the gopīs had the liking to worship Kṛṣṇa. That does not make any difference. It is like… Ye yathā māṁ prapadyante [Bg. 4.11]. Kṛṣṇa, the Lord, appears in different way. Sometimes the gopīs… The Kṛṣṇa went away from the gopīs, and the gopīs were searching out Kṛṣṇa. So in some place Kṛṣṇa was sitting in the Viṣṇu form. So the gopīs passed through that Deity, and they did not offer much respect. "Oh, He is Viṣṇu. All right, namaskāra." Because they wanted to see Kṛṣṇa. There is no difference between Kṛṣṇa and Viṣṇu, but every devotee has got some inclination, love Kṛṣṇa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. So therefore Kṛṣṇa is all-pervading in different mūrtis. Therefore in the Vaiṣṇava-sampradāya some of them, they worship Rādhā-Kṛṣṇa, and some of them worship Sītā-Rāma. And some of them worship Lakṣmī-Nārāyaṇa. Some of them worship Rukmiṇī-Kṛṣṇa. There are so many devotees. But all of them are the same, Vaiṣṇava. All of them are the… But not demigods. Viṣṇu. So chanting, bhakti-yoga means to chant Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. And Viṣṇu has got so many forms. So either you chant Hare Rāma or you chant Hare Kṛṣṇa, it is the same. There is no difference. Sometimes they first of all place "Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." And sometimes they place "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa…" There is no difference. Sometimes they say, "No, it should be Hare Rāma first." Sometimes they…, "No, Hare Kṛṣṇa." But that is not very important, childish. Any, either you say Hare Rāma or Hare Kṛṣṇa, the same. So this is to be done. Tīvreṇa bhakti-yogena.

So bhakti-yoga begins with hearing, śravaṇam, śravaṇaṁ kīrtanam. And if you have heard from the right source and if you are convinced, then automatically you will try to perform kīrtana. Kīrtana means glorifying. If you have attained like… Or to preach. Anyone who has listened from right person, authority, about Bhagavad-gītā or Śrīmad-Bhāgavatam, about Kṛṣṇa or about Rāma, he would like to preach that. That is automatic, glorifying. That preaching is equal. That is called kīrtana. Kīrtana… Simply preaching, glorifying, or speaking about the Lord, that is also kīrtana. And performing kīrtana as we do here in the temple, with mṛdaṅga and karatāla, chanting, that is also kīrtana. Śukadeva Gosvāmī explained the Śrīmad-Bhāgavatam to Parīkṣit Mahārāja. So… And Parīkṣit Mahārāja simply listened to him carefully. This is śravaṇaṁ kīrtanam. The Parīkṣit Mahārāja is hearing, and Śukadeva Gosvāmī is performing kīrtana, describing all the glories of the Lord. That is kīrtana. So śrī-viṣṇoḥ śravaṇe parīkṣit, how one devotee became liberated by performing one item only. There are nine items of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So Parīkṣit Mahārāja simply listened, śravaṇam. He did not do other things. Still, he was liberated. And Śukadeva Gosvāmī, he simply chanted or described the glories of the Lord. He also became liberated. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. Similarly, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam. Pṛthu, Pṛthu Mahārāja, he was simply remembering. No, pṛthuḥ pūjane. And pāda-sevanam. Lakṣmī-devī, She simply gave massage to the Viṣṇu's lotus feet. And Arjuna, simply he made friendship. And Hanumānjī, he simply served the order of Lord Rāmacandra. Dāsyaṁ sakhyam ātma-nivedanam. Ātma-nivedanam, offering everything. Bali Mahārāja, whatever he had, he gave to Vāmanadeva everything. Whatever he possessed, even his body, he gave to Vāmana. Sarvātma-snapane, abhavad bali… Bali Mahārāja. So there are different examples.

So if you simply… At the present moment in this Kali-yuga, if you simply hear about Kṛṣṇa, śravaṇam, you don't require any education. You don't require to be a Ph.D. and M.S.C. God has given you the ear. You go to a person, realized soul, and hear from him. Simply hear from him. That is recommended in this age, because people are very, very fallen. They have no education. They have no inclination how to make perfect life. They do not know what is perfection of life. They think, "If I can eat sumptuously, that is perfection of life." Udaraṁ bharita. Svārtham udaraṁ bharita. In this age, if one man can eat very voraciously, he thinks, "My all interest are finished." He thinks. Because people are so, I mean, hungry, that they think, "If I can get a sumptuous food, that is perfection of life." This is Kali-yuga. Kali-yuga. Svārtham udaraṁ bharita. That is stated in the Śrīmad-Bhāgavatam. One will feel that "My all interest is now fulfilled because I am voraciously eating."

So we are hearing. This is wanted. Caitanya Mahāprabhu recommended this process, that whatever condition you are, it does not matter. You simply search out a devotee and hear from him. That is recommended. Ihā haya. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Sthāne sthitāḥ. You, whatever you are, there is no need of change, because it is very difficult to change position. Better remain your position, but you hear about Kṛṣṇa. That is our movement. Kṛṣṇa consciousness movement is to give chance people to hear about Kṛṣṇa. So many ways. Then, even Kṛṣṇa is Ajita-nobody can conquer Him-simply by hearing, you will conquer Kṛṣṇa. Kṛṣṇa will be very, very intimate friend of you, simply by hearing. That is said also in the Śrīmad-Bhāgavata: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Śṛṇvatām. Śṛṇvatām means hearing. Kṛṣṇa is within everyone's heart. As soon as He sees that "This man is hearing about Me," śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ… Kṛṣṇa is the subject, nominative. Śṛṇvatām. When He sees that a person is interested in hearing, then He takes care of him. Because that is the beginning of bhakti. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Even if we do not understand, if we do not understand the philosophy, what Kṛṣṇa says, still, if we hear, then you will be purified. You will be purified. That is the process of hari-saṅkīrtana. It doesn't require anybody to understand what is this Hare Kṛṣṇa. But if he's simply given the chance of hearing, he becomes purified.

That is wanted, because without being purified, nobody can understand, "What is God, what is my relationship with God, who is God, what does He do, what is His name…," nothing interest.(?) Dirty things within the heart, they cannot understand, dirty things, on account of sinful life. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. We are so much in this age engaged in sinful activities. The sinful activities are generally… The four pillars of sinful activities are illicit sex life, meat-eating, intoxication, and gambling. So this whole world is now full of all this business. There is regular gambling house, there is regulation intoxication centers, regular slaughterhouse, and regular prostitution. This is the whole world. Which are sinful life-illicit sex life, meat eating, intoxication, and gambling-that is prevalent all over the world. You will find organized by government. This is going on. And within this dangerous condition of the human society we have to push on Kṛṣṇa consciousness. How difficult it is! Just imagine. But still, it is going on. But so many obstacles. So many obstacles. But we do not care for these obstacles. We must push on. This is our determination. Therefore it is called tīvreṇa bhakti-yogena. Tīvreṇa. There may be so many obstacles, but you must push on your movement. Tīvreṇa bhakti-yogena. That is our duty.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 3.26: Lectures
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Śrīmad-Bhāgavatam 3.26.1

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Bombay, December 13, 197

Nitāi: "The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature."

Prabhupāda:

atha te sampravakṣyāmi
tattvānāṁ lakṣaṇaṁ pṛthak
yad viditvā vimucyeta
puruṣaḥ prākṛtair guṇaiḥ
[SB 3.26.1]

This is the disease. This is called material disease. One is infected by the prākṛta-guṇa. The prākṛta-guṇa… Guṇa means quality, mode. So prākṛta means this material prakṛti, and spiritual means aprākṛta. There are different stages of knowledge: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprākṛta. One has to go step by step. General knowledge means pratyakṣa, whatever you perceive by the senses. That is called pratyakṣa. And the knowledge which you receive from authorities, that is parokṣa. Then aparokṣa, realization. Then adhokṣaja. Adhokṣaja means knowledge which beyond your perception. But there is source of knowledge, adhokṣaja. Therefore God's another name is Adhokṣaja. Adhaḥ. Adhaḥ means subduing, bring under subjugation. Adhah-kṛta, akṣaja. Akṣaja means the knowledge directly perceived by the senses. Akṣa means eyes and akṣa means atukya(?). So any knowledge within the alphabets, ABCD, that is called akṣaja. And the knowledge which is beyond that, that is called adhokṣaja. And beyond the adhokṣaja knowledge there is aprākṛta. Aprākṛta knowledge.

So the prākṛta-guṇa. So long we are in this material world, infected by the material qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa, that is prākṛta life, not aprākṛta. You have to go step by step. So our Kṛṣṇa consciousness is adhokṣaja, far beyond this prākṛta knowledge, prākṛta-guṇa. The highest position of prākṛta or material life is the standard of brahminical qualities. But that is also prākṛta. That is not aprākṛta. That is also not the Brahman realization. Brahma jānātīti brāhmaṇaḥ. That is also the highest stage of prākṛta, glimpse of the light. But one has to become free from the prākṛta envelopment. Prākṛta-guṇaiḥ. Our present position is we are infected by the prākṛta-guṇa. Some of them are infected by the sattva-guṇa; some of them are infected by the rajo-guṇa; some of them are infected by tamo-guṇa. So long one is infected by the tamo-guṇa and rajo-guṇa, his position is very abominable, rajas-tamas. One has to become at least on the sattva-guṇa, the brahminical qualification. Then spiritual knowledge can be realized, prākṛta-guṇa.

So Kapiladeva proposes to His mother… Kapiladeva is Bhagavān. We have explained several times, bhaga means opulence and vān means one who possesses. So what is that opulence? Aiśvarya, richness. Aiśvaryasya samagrasya. One who is possession, one who has in his possession all the wealth. All the wealth… We have several times explained this. Nobody can claim… Except Bhagavān, the Supreme Personality of Godhead, nobody can claim, "The all the wealth within this universe belongs to me." Nobody can say. But Kṛṣṇa can say. Kṛṣṇa says in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of all the lokas, of all the planets." We become proprietor a few thousands of years, and there are so many difficulties. And He's the proprietor of the whole universe. That is also very little estimation, because Kṛṣṇa says,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Kṛṣṇa says that "By My one plenary portion I'm possessing or controlling the innumerable universes." We have no information of one universe. Universe, that is also, we cannot estimate. But the innumerable universes are estimated to give us some glimpse of knowledge. In the Brahma-saṁhitā,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

There is one feature of the Supreme Personality of Godhead who is called Mahā-Viṣṇu. That Mahā-Viṣṇu, that is the origin of this material creation. So Mahā-Viṣṇu is in sleeping condition. So in sleeping condition, with the breathing, universes are coming. And when it is inhaled the whole universe is annihilated, dissolved. So this is only one portion. There are many devidences(?).

So you cannot claim to become Bhagavān so cheaply. Bhagavān is different thing. One who is devotee of Bhagavān, he knows something about Bhagavān. And the other rascals, they claim Bhagavān-simply ludicrous. Only the rascals can accept another rascal as Bhagavān. It is not so easy.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So that Bhagavān is speaking. Kapiladeva is that Bhagavān. Therefore He says that atha te sampravakṣyāmi. Sam means samyak. Samyak means complete. Unless one has got complete knowledge, how he can say things complete? It is not the so-called scientist: "Perhaps," "It may be." No, not that kind of knowledge, simply theorizing, "It may be like that." No. There is no question of "maybe." Exact knowledge. Exact knowledge. That is called Vedic knowledge. Just like in the Padma Purāṇa we can understand the calculation of the species of life. It is said, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. There are aquatic living entities nine lakhs of. How many you have seen? Neither it is possible for you to go within the water and see how many different forms of fishes and aquatics are there. But in the śāstra it is said, jalajā nava-lakṣāṇi. It doesn't says "about nava-lakṣāṇi," "about nine lakhs," more or less. No. Exactly. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Sthāvarāḥ means those plants and trees which cannot move, two millions, lakṣa-viṁśati, or twenty lakhs.

So that is Vedic knowledge. You get the exact knowledge. Therefore Vedic knowledge is called apauruṣeya. It is not spoken by ordinary human being by speculation: "It may be," "Perhaps." No. It is not like that. That is Bhagavān. Whatever He'll say exact, that is Vedic knowledge. Therefore it is safer to take knowledge from Bhagavān, especially the knowledge of Bhagavān. Bhagavān is not so cheap thing. If you want to know Bhagavān… If you do not be so fool to accept another fool as Bhagavān, then you have to hear about Bhagavān about Bhagavān. That is the process. Therefore the Vedic instruction is, to get perfect knowledge, you have to approach a person who is guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. And who's guru? Guru means representative of Bhagavān. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. Guru… Because the real guru, he's representative of Kṛṣṇa, sākṣāt-hari. Sākṣād-dharitvena samasta-śāstraiḥ. In all scriptures it is described that guru is as good as Bhagavān. Means he knows from the right source. Therefore he may be, not maybe exactly, but as good, sākṣād-dharitvena. Why? Kintu prabhor yaḥ priya eva tasya. Guru is servant, servant God. The master God and the servant God. Kṛṣṇa is the master God and guru is the servant God. Although he's respected as Kṛṣṇa, still, kintu prabhor yaḥ priya eva tasya; He does not claim that "I've become Kṛṣṇa." No. He's very dear to Kṛṣṇa. Kintu prabhor yaḥ priya. Priya. Priya means dear. Why he's so dear? Because he preaches the master's message. Therefore he's pure. If he preaches his own message, manufactured, then he's not good; he's deceit. That now there are so many rascal, they say like that, that "Kṛṣṇa was Bhagavān. That is past now. He's dead and gone. Now I am Kṛṣṇa." There are many rascals they say like that. But these rascals are accepted by other rascals. God is never dead. God… How He can get…? Even the ordinary living being, he's not dead. Na jāyate na mriyate. Even we, living entities, never die or never born. How the Supreme Lord can be dead or born? That is not the fact.

So therefore if we discuss Bhagavān, there are so many things to be understood about Bhagavān.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itiṅgaṇa
(Viṣṇu Purāṇa 6.5.47)

One who possesses the full opulence of richness. One who possesses all the powers, all the influence, all beauty, all knowledge, all renunciation, that is Bhagavān. So you haven't got to think very ser… You take the formula given in the Vedas. That is perfect knowledge. You understand everything. Therefore the intelligent man, they follow the Vedic injunction. Then the knowledge is perfect. It is already there.

So bhagavān uvāca. So when Bhagavān is speaking-atha te sampravakṣyāmi tattvānām-of the truth, lakṣaṇam, characteristic… Everyone has to understand anything by the characteristic. Just like in the chemical laboratory… If you send something just for chemical analysis just to see whether it is pure, so they have got in their authorized book, Pharmacopeia, the characteristics. The soda bicarb, its characteristic is like this; its taste is like this; it is formed like this, granules or powder or so many things. They analyze. And when the characteristics are accumulated, then they examine: "Yes. It is this." Similarly, you have to accept God from the characteristics, by analysis. Not that any rascal comes and says, "I'm Bhagavān." You must know, have to analyze Bhagavān. That is there in the śāstra. This word Bhagavān is used not loosely. It has got many characteristics.

Just like Kṛṣṇa said when he was present, He said, mattaḥ parataraṁ nānyat: [Bg. 7.7] "Nobody's superior than Me." He proved it. So long Kṛṣṇa was on the planet, he proved it, that no one superior. Even from ordinary life as gṛhastha… Kṛṣṇa was gṛhastha, householder. Now he married 16,108 wives. So who has got this potency to marry sixteen thousand? One wife… It is very difficult to maintain one wife. One lady in America, she had a grown-up son. So I asked her, "Why don't you get your son married?" "I have no objection if he can maintain wife here. I have no objection." Then I understood that it is very difficult to maintain wife here. And actually it is difficult to… Even from material point of view, Kṛṣṇa, as far as we can calculate, we cannot conceive even at the present moment to maintain more than one wife or two wife. But He was maintaining sixteen thousand wives, 16,108.

But, because we have no conception of God, we take it, "This is all fictitious. God…" When God gives His reality, identification, and it is recorded in the śāstra, not by any loafer class writer but like Vyāsadeva, and we take it fictitious. Just see our position-Vyāsadeva has bothered his brain to write something fictitious! Just see how low-grade persons we are! We don't believe writing of Vyāsadeva. Or sometimes we say, "No, no, this was not written by Vyāsadeva. It is interpretation." If it is interpretation, then why the ācāryas have accepted? They're also fools-Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī… They have made commentary on the Śrīmad-Bhāgavatam, and they mention, they have accepted, "Yes. Kṛṣṇa has sixteen thousand wives." So Vyāsadeva has written and the ācāryas have accepted. Then I have become such a great scholar that I say it is fictitious. And we have to believe these rascals.

So don't go to rascal. If you want real knowledge, take it from Bhagavān. bhagavān uvāca. Then your knowledge is perfect. That is our process. We, we have taken Bhagavad-gītā as it is, and we are preaching. We don't preach anything else which Bhagavān does not say. Bhagavān says, man-manā bhava mad-bhakto mad-yājī mām… [Bg. 18.65]. We are canvassing, "My dear sir, you just become a devotee of Kṛṣṇa. You always think of Kṛṣṇa." Kṛṣṇa says, man-manā bhava mad-bhaktaḥ. We say, "You just think of Kṛṣṇa." The same thing. There is no change. We do not interpret any way, "This man-manāḥ means this, and mad-bhaktaḥ means that." No. We don't do that. We present as it is. Therefore if Kṛṣṇa sees that "One is presenting My message as I have given," then He is pleased. Therefore, it is said, kintu prabhor yaḥ priya eva tasya. He has become very dear because he does not, nonsensically, he does not nonsensically change the meaning, that "This meaning's that, this meaning's that." Why? When Kṛṣṇa has said, that is everything perfect. Why should I change it? That is guru-priya. Suppose if you say something and if somebody takes it as it is and behaves like that, then you become pleased. And if you say to your son or to your servant something and he misunderstand and talks something else, then he becomes angry: "What this nonsense has understood?" Similarly, a guru does not change the word of Kṛṣṇa. Therefore he's called Bhagavān, servant Bhagavān. Kṛṣṇa is the master Bhagavān, master God, and the guru, who is serving Kṛṣṇa sincerely, he's the servant God. Therefore śāstra says, sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. In the morning also these boys, they sing Narottama dāsa Ṭhākura, āra nā koriho mane āśā. If you have got a pure, bona fide guru, then whatever he says, you do it. You don't think of anything else, āra nā koriho mane āśā. No more. That is all right.

So we have to receive knowledge from Bhagavān or from a person who is servant of Bhagavān, not that another imitation Bhagavān. Then you'll spoil your life. That will not help you. Bhagavān says, atha te sampravakṣyāmi. Sam means samyak, in full, full knowledge, not partial. Atha te sampravakṣyāmi. Pra means prakṛṣṭa-rūpe. Vakṣyāmi. Vakṣyāmi means "I shall speak." Tattvānām. Tattvānām, tattva is one. Absolute Truth, it cannot be two; but there are different phases of understanding the Absolute Truth. Therefore here it is plural number, tattvānām. Tattva is one. That is explained in another place. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Although tattva is realized in different phases, three phases, brahmeti paramātmeti bhagavān iti śabdyate. Brahman, impersonal feature, brahmeti paramātmā. First localized feature, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. That is Paramātmā. Aṇḍāntara-stha-paramāṇu-cayāntara-stham.

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

The Govinda is within the atom, Paramātmā. So that is another feature, all-pervading. And another feature is impersonal jyoti. And the original feature is Bhagavān. Therefore Kṛṣṇa says mattaḥ parataraṁ nānyat [Bg. 7.7]. Finished. When you have come to this platform to understand Bhagavān, then your knowledge is perfect. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. That is perfect knowledge. If you do not understand what is Bhagavān, then your knowledge is imperfect. You have to learn again for many births. Then you'll come to the point of understanding what is Kṛṣṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

When you'll understand tattva, that Kṛṣṇa is the original and the Paramātmā is secondary and the Brahman, impersonal, the third status.

Therefore even if you are Brahman status, you are not still aprākṛta. You are aparokṣa. Aparokṣa status, not even adhokṣaja. As I told you, there are different stages of knowledge, so the brahma-jñāna is parokṣa-jñāna. And the spiritual planets, Vaikuṇṭha knowledge, that is adhokṣaja. And the knowledge about Kṛṣṇa and His planet, Goloka Vṛndāvana, that is aprākṛta. So we have to transcend from this prākṛta status of life. It is a very, very high grade status, aprākṛta. Aprākṛta status.

prākṛta kariyā māne viṣṇu kalevara
viṣṇu-nindā āra nāhi ihāra upara

Caitanya Mahāprabhu said that "Any rascal who thinks that the body of Kṛṣṇa or Viṣṇu is prākṛta, material, this is the greatest offense." The Māyāvādī philosophers, they think like that, that the Absolute Truth, (is) imperson; but when He comes in form He accepts a material body. This is the greatest offense, aparādha nāhi yāra ihāra rūpa.(?) Therefore they cannot understand very well because they're aparādhī. Kṛṣṇa, Caitanya Mahāprabhu says, māyāvādī kṛṣṇe aparādhī. The Māyāvādīs, they're offenders to Kṛṣṇa. Therefore they cannot understand Kṛṣṇa, offenders. Kṛṣṇa is not exposed to the offenders. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. So the Māyāvādīs, they cannot see Kṛṣṇa. They cannot understand Kṛṣṇa. They'll avoid Kṛṣṇa. They'll speak so many things, spiritual knowledge, but avoid Kṛṣṇa's figure, Kṛṣṇa's form. They think it is māyā. It is māyā. But it is not māyā. That is the original form. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa has got the form exactly, the dvibhuja-muralī-līlā, two hands with flute. That is Kṛṣṇa's original form.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

So we have to understand Bhagavān and we have to hear from Him. And He's speaking perfectly in the Bhagavad-gītā, Śrīmad-Bhāgavatam. And if you take it yad viditvā, if you are fortunate enough to understand the words of Kṛṣṇa and Kapiladeva, then the result will be vimucyeta: immediately become liberated. If you are fortunate enough, if you are intelligent enough to understand the words of Kapiladeva or Kṛṣṇa or Ṛṣabhadeva-there are so many incarnations-then puruṣaḥ prākṛtair vimucyeta. Vimucyeta means become free, uncontaminated. What is that contamination? Prākṛta-guṇa, these material infection that "I'm brāhmaṇa," "I'm kṣatriya," "I'm vaiśya," "I'm śūdra," "I'm American," "I'm Indian," "I'm this," "I'm that." These are all prakṛti. Prakṛti, material qualifications. Even if you are perfect brāhmaṇa, that is also material qualification. But in the platform of pure brāhmaṇa you can have the chance of understanding the aprākṛta, adhokṣaja. Therefore you have to become brāhmaṇa, qualified brāhmaṇa. Then there is chance.

So in this age it is very difficult to become exactly Vedic brāhmaṇa. That's very, very difficult because everyone has become śūdra. Kalau śūdra-sambhavaḥ. In the Kali-yuga you cannot find out exactly a qualified brāhmaṇa. Very rare, very rare. Therefore Vedic brāhmaṇa is not possible. It is… Our movement, Kṛṣṇa consciousness movement, is creating pāñcarātriki-vidhi. Pāñcarātriki-vidhi-brāhmaṇa means there is no evidence of, there is no certainty whether one is brāhmaṇa or son of brāhmaṇa because so many things are lacking. But, if he has got little taste of Kṛṣṇa understanding, he should be encouraged. That is pāñcarātriki. Just like if there is little fire you fan it-fan it and it will come out a big blazing fire. So this Kṛṣṇa consciousness movement is trying to do that, and it is easier because in the śāstra it is said by Śukadeva Gosvāmī that there is one opportunity. "My dear King, Parīkṣit, I've described to you about the faulty nature of this Kali-yuga, but there is a very good opportunity for the people, fallen conditioned souls, of this Kali-yuga." "What is that?" Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "The, in the Kali-yuga, it is like the ocean of fault. But still there is one very good opportunity." "What is that?" Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "You chant Hare Kṛṣṇa and become liberated and go to back to home, back to Godhead."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.2

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Bombay, December 14, 1974

Nitāi: "Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut."

Prabhupāda:

jñānaṁ niḥśreyasārthāya
puruṣasyātma-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam
[SB 3.26.2]

What is jñāna, knowledge? We have got… Jñāna means consciousness or living symptoms. That is jñāna. Cetana. Cetana, ce…, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Nitya and cetana. Cetana means consciousness. Two things we find, generally, conscious and unconscious. Just like this table is unconscious, but a small ant, it is conscious. That ant is coming this side, you try to stop it, it will struggle, it will resist. Because it is conscious. But the table, you take it and throw it away, it will not protest, because it is unconscious. So, this consciousness is the symptom of life, and that develops one after another.

Just like within the earth you have seen, you go to the beach, you'll find within the sand, there are so many living entities. But they are inferior, and the plants on the sand, we have seen there are many green plants, herbs, they are better. They have improved their consciousness. But better than these plants and herbs are the crawling insects, snakes, snail, because they can move. The herbs, they cannot move, and within the sands there are living entities, they cannot sprout. So in this way, this is called evolution, one after another. So the insects, the reptiles, they are better than the standing herbs and plants, and these insects, the worms, they grow wings at the end of their life. In this way they are elevated to the bird's life. In this life they could not attain the bird's life, but on account of very strong willingness they grow the wings, and next life they become small birds, they fly. So they are better, the small birds, they are better than these insects. Then there are birds, big, big birds, the eagle birds, they can fly very high. In this way, beast life, that is better. In this way, beast life, then human life, uncivilized life, that is better. And then civilized life, that is better. Then civilized life, those who are organized, brāhmaṇa, kṣatriya, vaiśya, śūdra, they are better. And amongst the brāhmaṇa, kṣatriya, vaiśya, śūdra, the brāhmaṇa is the best, because they are on the platform of spiritual realization. This is the evolution. Evolution, we are coming in that evolution. Bahu-sambhavānte. Bahu-sambhavam, bahūnāṁ janmanām ante [Bg. 7.19], bahu-sambhavānte.

So this human life is after many, many evolutionary process. We have forgotten that. So this life is meant for jñānam, ultimate knowledge. In the lower grade of life, there is jñānam, there is consciousness, there is knowledge. A mosquito bug, mosquito knows where to bite. The knowledge is there. They will bite on the joints. Therefore there is mosquito, you have to eat(?) your hands and legs, the joints, but they know where to bite. This knowledge is there, for eating, sleeping and sex life. Nobody takes education for sex life. Nobody takes education for eating or sleeping. Where is the education that you shall eat like this, you shall sleep like this, you shall have sexual intercourse like this? That is automatically known. This knowledge is automatically known. So human civilization does not mean that scientifically you have to do this, do that, eating, sleeping, mating. That is going on, scientifically. Now this science of mating is that we shall have sex intercourse, but there will be no pregnancy. Contracept. So this is not knowledge. Knowledge is different thing.

Knowledge means jñānaṁ niḥśreyasārthāya puruṣasya ātma-darśanam, that is knowledge. Atma-darśanam, self-realization. That is jñānam. Otherwise this lower jñāna or knowledge, how to eat, how to sleep, how to perform sexual life, and how to defend, this knowledge is there even in the mosquito or small ant. And what to speak of other, higher grade living entities. That is jñānam, but that is not niḥśreyasāya. Śreya and preya, there are two things. Preya means to fulfill immediate necessities of life. That is called preya. And śreya means the knowledge, śreya means the goal of life. Niḥśreyasāya, niḥśreyasāya. Niḥśreyasāya means the ultimate benefit. That education is lacking. In the material world, the jñāna, especially in the present age, jñāna means technical knowledge. How to eat, how to sleep. Now they are Somebody was telling me that they have invented eating, eatables from petrol. (aside:) Who was speaking the other day?

Nitāi: Bhāgavata Dāsa.

Prabhupāda: Bhāgavata Dāsa. So they might be very advanced in scientific knowledge but the ultimate aim is how to eat. That's all, nothing more. How to eat, how to sleep, that's all. Tranquilizer pills, in USA, a large selling line. That means how to sleep. This is the advancement, scientific advancement. There is no sleeping? Without scientific knowledge, he was sleeping very nice. But with advancement, advancement of scientific knowledge he has lost his sleep, insomnia. So they are taking the advancement of knowledge in this way, but the Vedic scripture says that, jñānaṁ niḥśreyasārthāya, to achieve the highest perfection. That we are discussing in so many ways. And what is that highest perfection? Highest perfection is there, mentioned in the Bhagavad-gītā, nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gataḥ. Highest perfection, saṁsiddhiṁ paramām. Param means the supreme, and saṁsiddhim means perfection.

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramam gataḥ
[Bg. 8.15]

This is highest perfection, Kṛṣṇa says. All śāstra, it says like that, and the whole Vedic literature is meant for achieving the highest perfection of life. Vedic literature, you will get all kinds of knowledge. Veda means knowledge, and the Vedic literature is full of knowledge. Nigama-kalpa-taru. Nigama means Vedic knowledge and kalpa-taru means the tree from where you can get anything you desire. Whatever you desire. Generally we have got experience that a mango tree, if you desire mango, you can get from the mango tree. If you desire coconut, then you can get from the coconut tree. But you cannot get coconut from the mango tree, and mango from the coconut tree. But there are trees where you go, you can get both mango, and banana, and coconut, and everything you like. That is called kalpa-vṛkṣa. We have no experience in this material world, but there is a tree. That is not in this material world, that is in the spiritual world. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. So we have to take knowledge from Vedic, Vedic scripture. Then the description of the spiritual world is there, what is that? Cintāmaṇi-prakara-sadmasu. They have got houses, they are made of touchstone. Here it is made of bricks and stone, ordinary stone. But there is another stone which is called touchstone. If you touch it with the iron, the iron becomes gold. That is called touchstone, pareṣapatha (?). So the spiritual world, all the houses are made of this touchstone. You can take the Tata iron factory and touch it there. (laughter) It will be very profitable. (laughter) Yes. Or go there and bring some touchstone as these moon exploiters. They go and they have brought some stone, and some sand. But if you go to Kṛṣṇaloka you can bring some touchstone and make the whole Tata iron factory gold. (laughter) These informations are there. If you have got capacity, then you will go and bring it.

So in the spiritual world, the houses are made of touchstone cintāmaṇi-prakara-sadmasu, cintāmaṇi, the touchstone. Sanskrit name is cintāmaṇi. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29], and the trees, there are trees. But not like this, that you get coconut from coconut tree, and mango from mango tree. But cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. There any fruit you require, or even kacaurī, you can get. (laughter) That is called kalpa-vṛkṣa. There are trees like that. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29], and maybe one or two, no. Lakṣāvṛteṣu, there is a nice garden, or jungle you can say. There are many, many. Just like you have got experience here in this material world. If you go to the forest, you get so many trees, congested. In Africa I have seen. Very, very high, long trees and very congested, jungle. So prakara lakṣāvṛteṣu, similarly in the spiritual world, there are trees of this kalpa-vṛkṣa, where you can get anything you desire.

Lakṣāvṛteṣu surabhīr, and surabhīr abhipālayantam [Bs. 5.29]. There Kṛṣṇa is very fond of cows. There is Kṛṣṇa's another name is Gopāla. Gopāla means who tends cows. Go means cow and pāla means one who tends. Therefore Kṛṣṇa's another name is Gopāla. Govinda. Govinda means one who gives pleasure to the cows or Govinda means one who gives pleasure to the senses. So Kṛṣṇa's name are different. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. There Kṛṣṇa is tending this surabhī. Surabhī cow means, that is also wonderful, spiritual. You can milk cow, milk from the cows, as many times as you like.

Just like here in the, we have got experience, we can take milk from the cows morning and evening, not more than that. But there you can milk the cows whenever you like, and you can draw milk as much as you like. That is called surabhī cow. The trees are like that, the cows are like that, but there are houses, there are forests, jungle trees, cows, water, everything, but they are all spiritual. All spiritual, therefore there is one. Here is also one, because everything material. Whatever, either you take cow's body or your body, or tree's body, or any body, what it is made of? Kṣitir ap teja marut vyoma, the earth, water, air, fire, and sky, that's all. Here it is all one, but, and there also it is one, but there it is all spiritual, and here it is all material. That is the difference.

That spiritual and material, what is the difference? The material is dull, and spiritual is consciousness. That is the difference. How the tree gives you, a mango tree there gives you a coconut? Because it is conscious. Suppose if I ask from you, because you are a conscious being, that "Give me some coconut." You can give me. "Give me some mango." You can give. But when you are out of this body, then I ask the body, "Give me some milk or cow or…," no response. This is material and spiritual. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So jñānam, real knowledge is that, when we understand that I am spiritual being, I am not this material, and I, my country, that is spiritual world. That is my place. That is jñānam, self-realization. Ātma-darśanam, ātma-darśanam. Suppose a foreigner is in America, an Indian is in America, or an American is in India, so he is conscious that "I am American," or "I do not belong to this country." Or Indian when he goes to America, he knows, "I am Indian. I do not belong to this country." Similarly when you realize, when you understand that you do not belong to this material world, you belong to the spiritual world, that is self-realization. Ātma-darśanam, that we discussed, ātma-darśanam.

Jñānaṁ niḥśreyasārthāya puruṣasya-ātma-darśanam. Puruṣa, puruṣa means enjoyer. And prakṛti means enjoyed. Something is being enjoyed and somebody is enjoyer. That is called prakṛti-puruṣa. So here it is said puruṣa. Puruṣa means the living entity, who is trying to enjoy. He is trying to enjoy. But he is trying to enjoy where? In the material world, therefore he is not satisfied. In the spiritual world, the puruṣa, the living entity, enjoys with Kṛṣṇa, not alone. Therefore you will find Kṛṣṇa is always accompanied by someone else. Either Rādhārāṇī or cowherds boy, or the gopīs, or Mother Yaśodā, or Nanda Mahārāja, or the cows and the calves, like that. Or even with the monkeys. Kṛṣṇa, you will never find alone. Therefore as soon as we speak Kṛṣṇa, you must know there are so many associates. Kṛṣṇa, just like if I say the president is coming, so one should know the president is not coming alone. He must be accompanied by his secretaries, by his military aide-de-camp, and so many other people, cabinet members. At least one dozen persons are coming with him, or with some soldiers, bodyguards. So similarly when you mean Kṛṣṇa or God, you should immediately know that He is not alone. He is not impersonal boy. He is full with opulence, full with associates. Therefore this description is of the spiritual world in the Brahma-saṁhitā, Vedic literature, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. This is the trees, plants, and animals. Then lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. He is not only in this surrounding of cintāmaṇi bricks, houses, and desire trees, many, many cowherd, not only the cows, surabhī, and the river, but also many thousands of Lakṣmī, Goddess of fortune. That is Kṛṣṇa. That is the essence.

So one has to realize this. That is jñānam. Jñānam does not mean that because I am disgusted with this material world, to make this material world, not make, the material cannot be also made into zero, but we can imagine also something where there is no more these trees, and houses, and animals, and woman, and this and that, everything is finished. Nirākāra. Nirākāra, all kinds of ākāra, or forms, nirviśeṣa. Visesa means with varieties, and nirviśeṣa means without varieties. This is Māyāvāda philosophy. Finish this viśeṣa, the varieties. Simply realize "I am," ahaṁ brahmāsmi, so 'ham, like that. But that is not jñānam. That is not jñānam. That will be explained, one after another. Because nirviśeṣa, there is no possibility of nirviśeṣa. That I explained to you. As soon as you say Kṛṣṇa, immediately you have to think of Kṛṣṇa's paraphernalia. Not Kṛṣṇa alone. So everywhere Kṛṣṇa is there.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35]. He is everywhere. So how it can be impersonal? Therefore the jñānam, which considers of impersonality without any varieties, that is not jñānam. That is not niḥśreyasārthāya, that is simply a temporary appeasement. That because I am disgusted with this material varieties, let it be zero, void. That is a temporary solace. We cannot remain without varieties. That is not possible. If there is nobody here, and you sit down, make meditation, you can sit down for fifteen minutes or twenty minutes, then you will go away. This is not possible because the spirit soul, either the Supreme Personality of Godhead, the Supreme Soul, or the living entity, he is also spirit, both of them are Brahman. Parabrahman and ordinary Brahman. We are ordinary Brahman and Kṛṣṇa is the Supreme Brahman. So Brahman, either Supreme or ordinary is seeking after happiness. That is Brahman life. Seeking after happiness. Just like Kṛṣṇa is Parabrahman, but He is also seeking happiness with Rādhārāṇī and the gopīs and the cowherds boy and the cows and the calves.

So the ānanda, the spiritual happiness is not without varieties, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Spirit, Brahman, Parabrahman, is full of happiness, and how happiness can be possible without varieties? Variety is the mother of enjoyment. So therefore this nirviśeṣa, nirākāra, or without any varieties, or voidness, this is not perfect knowledge. That is not self-realization. Self-realization is to understand that I am spirit soul. I do not belong to this material world. I am Brahman, not matter, that is called so 'ham, ahaṁ brahmāsmi. But they have misinterpreted in a different way. So 'ham means, "I am the Supreme Lord." That is craziness. You are not Supreme Lord, but you are of the same quality. As Kṛṣṇa, the Supreme Lord, He is also seeking enjoyment and because you are also part and parcel of Kṛṣṇa, you are also seeking enjoyment. But you are seeking enjoyment in a field which is just opposite, in the material world.

What is that material world? Material world means forgetting Kṛṣṇa. Kṛṣṇa is covered. Kṛṣṇa is there, Kṛṣṇa is aṇḍāntara-stha-paramāṇu, but they have no Kṛṣṇa consciousness. Whole world, you analyze, there is no Kṛṣṇa consciousness, there is no (indistinct). Rather they are declining, "There is no God." "God is dead." "I am God." "You are…" Because they have no information, no information of, that is material world. That is the difference between material world and spiritual world. Spiritual world means there is full consciousness of the existence of God, and material world means to full forgetfulness of God. This is the difference between material world and the spiritual world. So if you bring, in the material world also, Kṛṣṇa consciousness, then it is spiritual world. How it is possible? Yes, it is possible. Just like you put one iron rod in the fire. It will become gradually warm, warmer, warmer, then the iron rod will be red hot and if that redness you will touch anywhere, it will burn you. It is no more iron rod, it is fire. So you keep yourself always in Kṛṣṇa consciousness, then even if you possess this material body, you will be in the spiritual world. This is called jñānam. Jñānam ātma-darśanam, jñānaṁ niḥśreyasāya.

So we have to come to this platform, spiritual platform. We are suffering on account of being on the material platform. So by keeping yourself always in the fire of Kṛṣṇa or Kṛṣṇa consciousness, you are transferred to the spiritual world. Very nice example, this iron rod, red hot. You cannot use it for any other purpose. It is simply for burning. Similarly you can become Kṛṣṇized. That we have already discussed in the previous verses. The, anyone who is fully absorbed in Kṛṣṇa consciousness in devotional service he is two kinds of external body, namely the gross body, material body, this gross body made of earth, water, fire, air and sky, and the subtle body made of mind, intelligence, and ego. These two kinds of body become dissolved. Just like if you eat something, put into your stomach, and if you have got good digestive function, then everything will be digested. Similarly if you become Kṛṣṇa conscious, spiritualized, the material activities will have no effect. It is dissolved. Otherwise, any material things you will do, it will have repercussion or reaction. That is stated in the Bhagavad-gītā, yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Yajñārthe, yajña means Kṛṣṇa, Yajña-puruṣa, Yajñeśvara. Kṛṣṇa's another name is Yajñeśvara. Bhoktāraṁ yajña-tapasām [Bg. 5.29], Kṛṣṇa says. Yajña-tapasām, bhokta, so therefore there is Yajñeśvara. So whatever you do for Kṛṣṇa, it will have no reaction. Digest everything. And if you do not do for Kṛṣṇa, then it will take time to digest.

Therefore here it is said, jñānaṁ niḥśreyasārthāya puruṣasya ātma-darśanam. Puruṣa, puruṣa means the enjoyer. So, here in this material world, either the so-called man and so-called woman, everyone is hankering after sense enjoyment. Therefore all of them together has been described as puruṣa. A woman is not puruṣa, but by mentality she is puruṣa, because she also wants to enjoy. Although she has got the body of being enjoyed, but she has the mentality of enjoying. Therefore everyone is described, although by nature everyone is prakṛti, not puruṣa. Prakṛti means enjoyed. That is stated in the Bhāgavata, prakṛti me bhinnā aṣṭadhā. This material body is made of earth, water, fire, air, sky. That is prakṛti. Bhinnā, separated. Itas tu viddhi me prakṛtiṁ parām. There is another nature that is parā prakṛti. That is spiritual nature. And how I can understand? Na jīva-bhūta. You can understand that parā-prakṛti is the living entity, yayedaṁ dhāryate jagat [Bg. 7.5], which is sustaining this material nature. So actually in the Bhagavad-gītā they, both of us are described as prakṛti, not puruṣa. Puruṣa is Kṛṣṇa. Therefore Arjuna, when he realized after reading Bhagavad-gītā, he addresses Kṛṣṇa as Puruṣa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvata [Bg. 10.12]. We are, not that you have become puruṣa now, but śāśvata, eternally.

Just like here, we are puruṣa. This birth I am puruṣa, next birth I may become stri or prakṛti. If I am too much fond of woman, and at the time of death, if I think of woman, then I get a woman's body. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajanty ante kalevaram [Bg. 8.6]. Therefore too much attachment for woman is not good, because, or too much attachment for anything in this material world, that is doomed. Therefore, here it is said, hṛdaya-granthi-bhedanam. Hṛdaya-granthi-bhedanam, my attachment, my heart attraction is so strong, it is like granthi, knot. So ātma-darśanam means hṛdaya-granthi-bhedanam, opening the knot. Hṛdaya-granthi-bhedanam, that is ātma-darśanam. When I become free from all attachment of this material world, that is called hṛdaya-granthi-bhedanam. And how the hṛdaya-granthi, knot in the heart begins? That begins, puṁsaḥ striyā mithunī-bhāvam etat tayor mitho hṛdaya-granthim āhuḥ. We are in this material world, it is going on, puṁsaḥ, the man, and striyā, of the woman, attachment. Puṁsaḥ striyā mithunī, what is that attachment? Sex. Sex. Puṁsaḥ striyā mithunī-bhāvam etat tayor, the desire is there, and as soon as they unite by marriage or by agreement, by any way, then hṛdaya-granthim āhuḥ. Then the attachment becomes more and more. There are thousands and millions of women, but the woman with whom I have got my bodily relation, I cannot forget her, and she cannot forget me. Hṛdaya-granthim āhuḥ. The attachment increases. And as soon as they are united the, that is hṛdaya-granthi, knot between heart to heart. "You my dear, you my heart." So then, "We must find out an apartment." There was no need of apartment, but as soon as there is hṛdaya-granthi, there is need of a…

Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho yam ahaṁ mameti [SB 5.5.8]. This hṛdaya-granthi increases, develops. Now there is a need of attachment, apartment, gṛha. Now there is need of land for getting food grains. Now there is, they have gotten, what is called? Service, go to the office fifty miles away and you will get your food grains. Formerly this was not possible, therefore one must possess some land to produce food grains. Now, if you can get some money, you can purchase eight rupees kilo food grains. That is… But formerly even that was not possible. And formerly you must have land. Parjanyād anna sambhavaḥ, annād bhavanti bhūtāni [Bg. 3.14], you have to produce. People are not interested now producing food grains. They, somehow or other, if they can get that paper currency, they can purchase. Therefore everyone has got this printed paper. The value is increasing. Competition. I can pay two rupees kilo. The other says, "No, I can pay three rupees." What is this rupees? This paper. You, somehow or other you gather this paper, and there will be competition and the price will increase. This is the economy. Because they have got false money, therefore there is false increment of price. Bad money. Gresham's theory: "Bad money drives away good money." As soon as there is bad money, this paper currency, the coin, gold coins and silver coins, they are finished, they are no more.

So hṛdaya-granthi, we are, how we are becoming tied up between so-called one heart to another. Ataḥ gṛha, first of all attachment for man and woman, then attachment for the apartment, gṛha, then land, gṛha-kṣetra, then suta, children, then āpta, friends, society, friendship, love. Suta, āpta, then vitta, money. In this way we increase our, the knot, one after another. One knot, two knots, three knots, fourth knot, it is going on. And self-realization means opening the knots, opening the knots. The knots began like that. Janasya moho yam ahaṁ mameti [SB 5.5.8]. And here it is said, hṛdaya-granthi-bhedanam. Bhedanam means separate them. Separate them. That is self-realization. Self-realization means that "I am spirit soul," ahaṁ brahmāsmi. So 'ham, "I am as good as the Supreme Spirit, Kṛṣṇa. Somehow or other I am now in contact with this material attachment." This is called ātma-darśana. And that is clearly explained, ātma-darśana means hṛdaya-granthi-bhedanam. Ātma-darśanam does not mean hṛdaya-granthi vṛddhi or increasing. Therefore, real ātma-darśana, real liberation, real consciousness is separation from this material attachment. Voluntarily, forcefully, or by knowledge, that is required.

Therefore you will find, India, Vedic civilization is meant for this unknotting, the hṛdaya-granthi. Therefore sannyāsa is compulsory. Vānaprastha is compulsory. If you really follow Vedic principle you become student, brahmacārī, you learn everything. What is this life, what is this world, what is Kṛṣṇa, what is God, what is your relationship with Him. These studies, that is complete study. But still, if you want to be knotted by hṛdaya-granthi, gṛhastha, a concession, all right. Puṁsaḥ striyā mithuna. Mithuna, that concession is for sex life. Gṛhastha life is a concession given for enjoying sex life. Otherwise, there is no need of gṛhastha life. Therefore there were many brahmacārīs, akhanda-brahmacārī, never married in life, many. But that is not possible at the present. But there is training. The brahmacārī is taught that this is the position: "Don't be knotted with this material world." But still, if he cannot do that, then with the permission of the spiritual master, he accepts a wife. That is gṛhastha life. But that also not for many years. Say for 25 years. After 25 years he will remain a student brahmacārī, then you accept one wife according to religious ritualistic ceremony, but no illicit sex. That is not allowed. Bachelor daddy is not allowed. That is very dangerous.

So kāmām, dharma-viruddho kāmām aham asmi, Kṛṣṇa says. Even without wife and everything. Then you take sannyāsa. That is the stage of hṛdaya-granthi-bhedanam. Hṛdaya-granthi-bhedanam. Not that up to the last point of death you are attached to a family and wife and children. That is animal life. That is not human life. Human life, you must try to unknot this hṛdaya-granthi, man and woman. Hṛdaya-granthi-bhedanam. That is self-realization. So this Sāṅkhya philosophy described by Kapiladeva is very scientifically described and if we try to assimilate it then our life will be successful.

Thank you very much. (end)

11 LECTURES PART 2 OF 2

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Śrīmad-Bhāgavatam 3.26.3

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Bombay, December 15, 1974

Nitāi: "The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained."

Prabhupāda:

anādir ātmā puruṣo
nirguṇaḥ prakṛteḥ paraḥ
pratyag-dhāmā svayaṁ-jyotir
viśvaṁ yena samanvitam
[SB 3.26.3]

In the previous verse we had already discussed, jñānaṁ puruṣasya ātma-darśanam. Puruṣasya, the living entity is also called puruṣa, and the Supreme Lord is also called puruṣa. So real puruṣa is the Supreme Personality of Godhead. We are not puruṣa; we are prakṛti, living entities. It is said in the Bhagavad-gītā, apareyam itas tu viddhi me prakṛtiṁ parām. After explaining this jaḍa-prakṛti, or the dull matter… That is called jaḍa-prakṛti-bhūmi, earth, water, fire, air, sky, mind, intelligence and ego. These are all jaḍa-prakṛti, material. Sometimes it is misunderstood, "Mind is spiritual." No, mind is material. Intelligence, that is also material. And this false ego with designation, that is, "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," so many designations, "I am cat," "I am dog," "I am human being," this is also material conception. I am neither dog, neither cat, neither demigod, nor human being. I am ātmā. Ahaṁ brahmāsmi.

So there are two kinds of puruṣa: one puruṣa in the material world, as we are… We are artificially claiming to be puruṣa. Puruṣa means enjoyer. The karmīs, they are trying to enjoy this material world. They are working day and night very hard to enjoy. That is means puruṣābhimāna. Actually, we are not puruṣa. We are prakṛti, as it is described in the Bhagavad-gītā that "Above this material prakṛti-earth, water, air, fire-there is another prakṛti," Kṛṣṇa says to Arjuna, "which is parā-prakṛti." And what is that? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Jīva-bhūta, that living entity, that is superior prakṛti. This is inferior prakṛti, matter, and jīva is superior prakṛti. But the jīva, under false ego, he is trying to enjoy this material prakṛti. Yayā, "by the superior prakṛti," yayedaṁ dhāryate jagat.

This jagat, this material world, is existing on the spiritual prakṛti. You can calculate what is your this body. This body is existing on the spiritual body. Just like your shirt. The shirt is existing on your actual hand. The shirt has got a hand because you have got hand. So matter is impersonal. But because the superior prakṛti, jīva, he is person, therefore the matter appears like a person. Because I have got hands and legs, therefore this cloth has got hands and legs. Otherwise the cloth has no hands and legs; it is impersonal. And in the Bhagavad-gītā it is said, vāsāṁsi jīrṇāni. This body is just like dress. Just like your coat has got hand, your pant has got leg, but either the pant or coat has no leg, no hand. Because you have got leg and hand, therefore the coat has got leg and hand. You can… Everyone can understand. It is very easy. So the original, the spirit soul, has got form. Therefore the cloth has been cut into form. It is very easy to understand. Otherwise how you get the form? And in this form the spirit soul is trying to enjoy this material world. But it is not puruṣa. It cannot enjoy. That is false. That is illusion. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8].

So by our desire we get a particular type of form. It may be human being, it may be demigod, it may be elephant, it may be cat, it may be dog, it may be tree-in this way, in different forms, 8,400,000 different forms, we are trying to enjoy this material world. This is called material conditional life. Because we are failing to understand ātma-darśana. Because the purpose is ātma-darśana. Jñānaṁ niḥśreyasārthāya puruṣasya ātma-darśanam. Ātmā, one should see his real identification: "What I am?" That is the inquiry of a human being. Athāto brahma jijñāsā. That when I understand that "I am not this body; I am Brahman," then we should go on inquiring about further about Brahman: "What is the form of Brahman? What is Parabrahman? What is the relationship between

Parabrahman and the Brahman? Why Brahman has come to this material world and he has got this material body? This material body is finishable, temporary, and Brahman is eternal. Why this conjunction?" These are brahma-jijñāsā. This is Vedānta-sūtra, brahma-jijñāsā.

So this is jñāna. But we are wasting our time-this jñāna, that jñāna. But real jñāna, there is no. We are being educated, so-called scientific education. Just like one is studying the earth, soil expert. One is studying the water. One is, chemical-"What are the chemicals composition of water? What is the chemical composition…?" In this way we are acquiring jñāna; but that is not jñāna. That is called technology, śilpa-naipuṇya. In Sanskrit it is called śilpa-naipuṇya. That is not jñāna. Real jñāna is ātma-darśanam. That is jñāna. So… But we are wasting our time temporary, śilpa-darśanam. But ātma-darśanam we want. That is real jñāna.

So that ātma-darśanam is described here, everywhere, in all the Vedic literatures. The first ātma-darśana is anādi, anādi. There is no beginning. We have got experience, beginning. Every one of us, we have got experience that this body has a beginning. From the father and mother we got this body in a small pealike form. And the first, after the sex, the two secretion emulsified, and it forms into a pealike body. And that pealike body develops. And as first there becomes nine holes, these nine holes… That is not manifested, but first of all there are holes: the nostrils, the ear, the mouth, the rectum, genital. In this way a body is formed. So body is formed upon the spirit soul, not that automatically forms. Unless there is spirit… A seed… A seed fructifies in suitable condition into big tree because the soul takes shelter within the seed. If you fry the seed, no tree will come out. Similarly, the matter is grown up on the spirit. Therefore in the Bhagavad-gītā it says, yayedaṁ dhāryate jagat: [Bg. 7.5] "The jagat, the material world, is existing on the spirit soul." Similarly, this spirit soul, as our body, your body, that is also…, this body is resting in the spirit soul. Similarly, this gigantic body of this universe, that is also resting on the gigantic spirit. That is Kṛṣṇa. Not that equal. We are very small, and God is great.

So the great body, this universal body, as Kṛṣṇa showed universal body to Arjuna, so it is possible for Kṛṣṇa to show the universal body, virāḍ-rūpa. You cannot show. You cannot show. It was Arjuna's request to exhibit the virāḍ-rūpa because Arjuna knew it that "Because I am accepting Kṛṣṇa God, so many God will be there later on. A man will claim to become God. But as I am requesting Kṛṣṇa to show the virāḍ-rūpa, similarly, if some fool accepted the another fool as God, he should request him, 'Please show your virāḍ-rūpa.' Then accept him. Otherwise don't accept." So God has virāḍ-rūpa. So both God and we are, living entity, are of the same quality. Ahaṁ brahmāsmi means so 'ham. These words, Vedic words, are there to indicate that "Qualitatively, I am as good as God. He is spirit soul; I am also spirit soul. He has got creative power; I have got creative power. He has got senses; I have got senses." Everything just similar, facsimile. In the Bible it is said, "Man is made after God." Is it not said like that? That means God has exactly the same form. And therefore man is made also, the same form. So in this way both God and the living entities, they are anādi. Anādi, there is no beginning.

Then in the Bhagavad-gītā also it is said, na jāyate. Na jāyate means anything which is born, it has got beginning. But living entity or Kṛṣṇa, or God, they have no beginning. Kṛṣṇa is also beginningless, and we are also beginningless. Just like the sunshine. Sunshine is combination of small particles or molecules of bright substance. So, so long the sun is there, the sunshine is there. Sunshine means the combination of the bright molecules, molecular part. Similarly, we are parts of the brahmajyoti. Brahmajyoti means combination of unlimited living entities. Svayaṁ-jyotiḥ, it is said. Svayaṁ-jyotir viśvam. Svayaṁ-jyotir viśvaṁ yena samanvitam. That jyoti is spread all over the universe, all over the universe. So the living entities are there just like sunshine is spread all over the universe. And what is the sunshine? A combination of small bright particles. Similarly, we are also bright, jyoti. And that is realization, ahaṁ brahmāsmi, that "I am also small particle jyoti, and the Supreme Brahman is also jyoti…" Yasya prabhā [Bs. 5.40]. And what is this prabhā, this prabhā, this jyoti? It is Kṛṣṇa's bodily rays.

Kṛṣṇa says in the Bhagavad…, brahmaṇaḥ ahaṁ pratiṣṭhā. The jyoti is coming, brahmajyoti is coming, from Kṛṣṇa's body. Therefore you will find in the picture of Kṛṣṇa there is some jyoti on His face. That is expanded. That is brahmajyoti. That is explained in the Brahma-saṁhitā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. On account of that jyoti, brahmajyoti… Just like on account of the sunshine all the planets are resting and rotating. That is scientific. Due to the heat of the sunshine, all the planets in the sky, they are rotating. It is due to sunshine. Similarly, this brahmāṇḍa, this universe, not only one universe, but millions of universes, they are also rotating in the brahmajyoti. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. And what is that jagad-aṇḍa? Koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam. In each brahmāṇḍa, in each universe, there are unlimited number of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhā [Bs. 5.40]. Vasudhā means planets or globes. This earthy planet is called vasudhā. Aśeṣa, not one, but aśeṣa, unlimited. Aśeṣa-vasudhādi-vibhūti. Vibhūti means each planet is saturated with different types of atmosphere. Just like the moon planet. The scientist says that it is below zero, two hundred degrees. It is very cold. That's a fact. Because it is very cold, therefore the shining from so much distance in the evening-we feel very comfortable. Not in the sunshine. God's arrangement is so nice. You require both. The sunshine also you require, and the moonshine also you require. If simply there is sunshine, then you die. And if there will be simply moonshine, then you will also die. Both.

But there is another planetary system. That is stated in the Bhagavad-gītā, na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]. There is another…, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20], another nature where, yatra, na tad bhāsayate sūryaḥ, there is no need of sunshine, there is no need of moonshine. Because the each planet is svayaṁ-jyoti. Here we have got one planet, the sun planet, jyoti. But there, in the Vaikuṇṭha, all the planets, Vaikuṇṭha planets… Vaikuṇṭha means vigata-kuṇṭha. Kuṇṭha means anxiety. Here, in this planet, you are full of anxiety. And if you are transferred to the Vaikuṇṭhaloka, there is no anxiety. Ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) simply ānanda, no anxiety. Here you must suffer anxiety, asad-grahāt, on account of accepting this asat. Asat means untruth or temporary, which will not exist. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. This is Prahlāda Mahārāja's instruction, that this materialistic individuality, on account of accepting this asad-grahāt, asat, not permanent, not true, sadā samudvigna-dhiyām. Always full of anxiety. So in the material world you are trying to be free of anxiety. That is not possible. That is not… Therefore it is required, ātma-darśanam. Jñānam ātma-darśanam. Jñānaṁ niḥśreyasārthāya puruṣasya ātma-darśanam. First of all you know what is your position. Just like when one man is diseased. The physician first of all diagnose that what is the disease; then he gives medicine. Similarly, first of all you ascertain what is your constitutional position. You try to understand. That is the beginning everywhere. That is Vedic literature.

In the Bhagavad-gītā, in the beginning, the first instruction is that dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara… [Bg. 2.13]. Asmin dehe, there is dehī, the proprietor of the… So we do not understand that, and we become very expert in reading Bhagavad-gītā. This is the first instruction. Dehino ’smin yathā dehe [Bg. 2.13]. Therefore ātma-darśanam. First of all, you try to understand what you are. You are this body or something else? That is ātma-darśanam. I am not body. That’s a fact. I am spirit soul. But I have become bodily conscious on account of loss of knowledge, ajñāna, ajñāna. Therefore guru means,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

It is the guru’s business to operate the blind cataractic eye…, eyeball, giving eyesight. So how it is done? Now, jñānāñjana-śalākayā. Just like in the darkness you cannot see. But if there is lamp, you can see. So jñāna means knowledge. You must know what is your position. There are śāstra. You read Bhagavad-gītā, try to understand your position. That is ātma-darśanam. Ātma-darśanam. Everything is there. Ātma-darśanam.

So first ātma-darśanam is that anādir ātmā. Ātmā. The soul and the Supersoul, both of them. We must always know that soul and Supersoul, īśvara and Parameśvara… So ātmā… Ātmā means Bhagavān; ātmā means this individual ātmā. So both of them are anādi. But we have got experience ādi, birth and death. So that is not ātma-darśanam. You have to understand that there is no ādi, there is no beginning. Anādir ātmā puruṣaḥ. Puruṣa, that, either the soul or the Supersoul, both of them are puruṣa. Puruṣa means having form and having the desire to enjoy, enjoy blissful life. That is called puruṣa. Puruṣa is always desiring to enjoy. And prakṛti is enjoyable. That is the distinction between puruṣa and prakṛti. But ātmā-Paramātmā is puruṣa, and the jīvātmā is prakṛti. Then nirguṇaḥ, nirguṇaḥ. Therefore Arjuna was advised by Kṛṣṇa, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: ”My dear Arjuna, you try to be nirguṇa.” This all Vedic knowledge or any knowledge-Veda means knowledge-that is traiguṇya, of this material world, having…

Material world means the three guṇas, sattva, rajo, tamo-guṇa. So one has to become above these three guṇas. That is ātma-darśanam, above three guṇa. How to become above traiguṇya? Very easy. In the Bhagavad-gītā it is said that,

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Guṇān, these guṇa, samatītya, samyag-rūpeṇa atītya perfectly overcoming. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Immediately he is situated in the Brahman platform. So ātmā is nirguṇa. Nirguṇa stage means when you are engaged in devotional service, that is your nirguṇa stage. Devotional service is nirguṇa. All other services or activities… We are rendering service. Either you are rendering service in office, or to your family, or to your cat, or to your dog, or to your government, or to your society-you must be giving some service. There is no escape. But that is saguṇa service, under these material laws. So you have to give nirguṇa service. If you give nirguṇa, then you become nirguṇa.

Then what is that nirguṇa? When you render service to Kṛṣṇa.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

It is not difficult at all. You can become immediately nirguṇa as soon as you engage in the service of the Lord. And so long you keep yourself in that position, Kṛṣṇa consciousness, you remain nirguṇa. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Saguṇa means māyā. Kṛṣṇa says, mām eva ye prapadyante: ”One who surrenders to Me,” māyām etāṁ taranti, ”no māyā touching, no in contamination of māyā.” Māyām etāṁ taranti. There is nirguṇa. Nirguṇa means be engaged in the devotional, loving devotional service of Kṛṣṇa. That is… Then you are svarūpa-darśana, ātma-darśanam. That is your ātma-darśanam, nirguṇa. Prakṛteḥ paraḥ. As Kṛṣṇa is prakṛteḥ paraḥ… Prakṛteḥ… Prakṛti means this material world, and paraḥ means transcendental. So prakṛteḥ paraḥ. You cannot serve Kṛṣṇa unless you also become prakṛteḥ paraḥ, not within this material world.

So to accept your service, to make you nirguṇa, prakṛteḥ paraḥ, Kṛṣṇa accepts this arcā-vigraha to accept your service. Kṛṣṇa is standing here, you offering, and He is ready to accept your service. ”No, I am very poor man.” No, the poor, rich, He doesn’t concern. Ahaituky apratihatā. Service rendering to Kṛṣṇa cannot be checked in any material circumstance. Ahaituky apratihatā. Apratihatā means it cannot be checked. Any position, you can do. Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Even if you are born in the low-grade family, pāpa-yoni, striyaḥ śūdrās tathā vaiśyās te ’pi yānti parām, everyone is delivered. These things are there.

So this is ātma-darśana, that how to become nirguṇa, how to become transcendental, prakṛteḥ paraḥ. Pratyag-dhāmā, pratyag-dhāmā, all-pervading. Of course, we cannot become all-pervading. But we are limited all-pervading. Kṛṣṇa is actual all-pervading. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. In the chapter ”Kṣetra and Kṣetra-jña,” ”The Body and the Proprietor of the Body,” Kṛṣṇa say that the soul is kṣetra-jña and the body is kṣetra. Actually, you are doing. Kṣetra means just like you work in the field. If you have got one acre of land, you do your tilling, agricultural work, in that. If you have got 100 acres of land… So similarly, we have got a particular type of field of activities, this body. I can do something; you can do something else. So this is kṣetra-kṣetra-jña. But this is… So far individual living entity, soul, is concerned, he is also all-pervading. All-pervading means within this limited body. So long I am present within this body, anywhere of the body I feel, I am present here. You pinch; you feel, ”Yes, there is pain.” That means I am present there. I am present there. This is called consciousness.

But there is another consciousness. So don't mix it up, that Kṛṣṇa consciousness. That consciousness-sarva-kṣetreṣu bhārata: that Kṛṣṇa is present everywhere. Sarva-kṣetreṣu. That is the difference between Kṛṣṇa… Kṛṣṇa says, kṣetra-jñaṁ ca aham: "I am also kṣetra-jña. I am also soul, but I am Supersoul." How? Now, sarva-kṣetreṣu bhārata: "I am present in everyone's body." I am not present in your body. You are not present in my body. I am present in my body. Dehino 'smin yathā dehe [Bg. 2.13]. But Kṛṣṇa is present, everyone's body. That is the distinction between Kṛṣṇa and me. You don't make one. How? You cannot understand what is going on pains and plea…, in my body. I can understand. Then how you are present in me? How you have become Kṛṣṇa? How you have become God? This is the God's qualification. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu [Bg. 13.3]. If you can understand everyone's pains and pleasure, then you are God. If you cannot say what is my pains and pleasure and you come as God, then I am not going to accept. What kind of God you are? God must be present everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That is God. That is one of the God's feature. Māṁ ca kaścit… There is another verse, that "I know everyone's position, but nobody knows Me." That is the distinction between living entity and God. God knows everything, but we do not know God. We do not know God.

So we must always know. So when it is said, pratyag-dhāmā svayaṁ-jyotiḥ, it is described the Paramātmā, or Supersoul. Kṛṣṇa is Paramātmā. Paramātmā's business is to witness, witness, to see our activities, because He is within our body. Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. So He is, He is so kind, He is… That is described in Upaniṣad, that the two birds are sitting in one tree. One bird is eating the fruit of the tree, and the other bird is simply witnessing. That witness bird is God, Kṛṣṇa, and the eating bird is ātmā. So He is giving chance, as we want. Actually, Kṛṣṇa wants that "You don't try to eat forbidden apple, the, this apple tree, but You give up this. You come to Me." That Kṛṣṇa wants. But because we want to eat, we want to enjoy this material world, He is so kind, He is sitting along with us and giving us… Just like you sometimes take your dog, and whatever the dog wants, you allow him to do, out of love; similarly, whatever we wanting to do, Kṛṣṇa is allowing, "All right." Kṛṣṇa's real desire is "You rascal. Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]," but I'll not do. Therefore Kṛṣṇa is giving me all chances: "Do whatever you like. But if… You reap the result. If you hear My word, then you give up this. You come again. Because your position is prakṛteḥ paraḥ. Your position, My position, is prakṛteḥ paraḥ. Your position is prakṛteḥ paraḥ. Why you are rotting in this, within this material world?" In this way, if we understand our position and God's position and our relationship with God, in this way, if we become enlightened, jñānam, then ātma-darśanam. Ātma-darśanam, that means self-realization.

So this human life is meant for self-realization, not simply wasting time like cats and dogs, eating, sleeping, mating, and… No. That is not human life. Athāto brahma jijñāsā. Everyone should be interested himself, God, and his relationship. Then the life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.4

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Bombay, December 16, 1974

Nitāi: "(As His pastimes, that Supreme Personality of Godhead, the greatest of the great,) accepted the subtle material energy, which is invested with the three material modes of nature and which is related with Viṣṇu."

Prabhupāda:

sa eṣa prakṛtiṁ sūkṣmāṁ
daivīṁ guṇamayīṁ vibhuḥ
yadṛcchayaivopagatām
abhyapadyata līlayā
[SB 3.26.4]

So Kṛṣṇa, the Supreme Personality of Godhead, as He says that sambhavāmy ātma-māyayā… [Bg. 4.6]. Sambhavāmy ātma-māyayā. Kṛṣṇa and the living entities, both of them are the same quality, but when the living entities come in this material world, he is forced by the prakṛti, by the material nature. But when Kṛṣṇa comes, He is not forced, but by His free will, yadṛcchayā upagatām… Yadṛcchayaivopagatām abhyapadyata līlayā.

Sometimes the Māyāvādī philosophers, they also take the living entities within this material world as līlā. That is not līlā. Līlā refers to the pastimes of the Supreme Personality of Godhead. Never… Nobody says that the living entity has come in this material world for līlā. At least, the Vaiṣṇava philosophers do not agree that. It is contradictory. Kṛṣṇa said that "When I come…"

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya…
[Bg. 4.7]

We should not accept Kṛṣṇa's coming within this material world and our coming in this material world as the same process. Kṛṣṇa comes as He is. He does not change. And because He is the Supreme Personality of Godhead, almighty, even if He comes within this material world, the material qualities do not affect Him. That is īśanam, īśanam.

Just like a physician, a doctor, medical man. He goes to the hospital to treat the infected patients. So he is not affected by the infection. He has got such precautionary measures, or he is so equipped with, that he is not infected with the disease. Those who are weak… That is stated in the Bhāgavatam: etad īśanam īśasya. That is īśa. Īśa means the controller. Rather, if something infectious come in touch with the Supreme Personality of Godhead, it becomes purified. Tejīyasāṁ na doṣāya [SB 10.33.29], it is said. Another example can be given: just like the sun. The sunshine absorbs water even from urine or any infectious place. Any filthy place, the sun absorbs the water. But the sun is not infected, because it is very powerful. Similarly, if you try to absorb water from the urine, then you will be infected. That is called etad īśasya īśanam.

Even those who are devotees, they are not infected by the three modes of material nature. We have many times repeated this verse of Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So even ordinary living entities, those who are devotees, they are not infected by the three modes of material nature. How we can expect the Supreme Lord can be infected by the three modes of material nature? That is not possible. This is not… Even from ordinary argument, it cannot be accepted.

Kṛṣṇa or Kṛṣṇa's incarnation… There are hundred and thousands of incarnation:

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Kṛṣṇa has innumerable expansions, rāmādi. Rāma, Lord Rāmacandra, is also Kṛṣṇa's expansion. Rāmādi-mūrtiṣu kalā. Kalā means expansion of the expansion. Just like… I have given this example many times: the original candle, and you ignite another candle. That is second candle, and from the second, from the third; from the third, the fourth. In this way, all the candles, although you say, "This is first candle, second candle, third candle, fourth candle," but they are all equally powerful. So far candle-power is concerned, they are equally the same. Similarly, Kṛṣṇa's incarnation, Kṛṣṇa is the origin, kṛṣṇas tu bhagavān svayam [SB 1.3.28], the origin, person, ādi-puruṣa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Still, the expansion of Kṛṣṇa… Just like the first expansion is Balarāma. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. Then Nārāyaṇa. Then again Saṅkarṣaṇa, Pradyumna, Aniruddha. Then Mahā-Viṣṇu. Then, from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu to Kṣīrodakaśāyī Viṣṇu. From Kṣīrodakaśāyī Viṣṇu there are innumerable expansions, Paramātmā expansion. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So in this way there is… The Śrīmad-Bhāgavata says, "Expansion of Kṛṣṇa are so many, just like incessant waves in the river or in the ocean."

So that is one status of expansion. And another expansion is the jīva-tattva. We are also expansion. In the Varāha Purāṇa it is said, svāṁśa and vibhinnāṁśa. The vibhinnāṁśa expansion, they are also innumerable, jīvas. We are also expansion of Kṛṣṇa. But svāṁśa and vibhinnāṁśa. So the vibhinnāṁśa expansion, they are minute, and the svāṁśa expansion, they are vibhu, unlimited. So in this way we have to understand the distinction between svāṁśa and vibhinnāṁśa. When svāṁśa expansion comes within this material world, He remains vibhu, or prabhu, and the vibhinnāṁśa expansion is always aṇu, very small, or servant. One is prabhu, and the other is servant. One is vibhu and the other is aṇu.

So the aṇu, vibhinnāṁśa jīva, when he comes within this material world, he becomes entrapped or his that jyoti… In the previous verse you have studied jyoti. Vibhinnāṁśa living entity, we are also jyoti. Just like spark. The original fire is also fire, and the spark fire, that is also fire. Quality, the same, but a spark, when falls down on your cloth, it can burn a little portion. Similarly, if the whole fire comes, then you become burned into pieces. The same example again: the sun and the sunshine. Sunshine is combination small particle of shining molecules. Similarly, we are also the same spark. Dīpārcir eva hi daśāntaram abhyupetya dīpāyate [Bs. 5.46]. So Kṛṣṇa and His expansion, They are all the same. And we, vibhinnāṁśa jīva, we are very small. Therefore our condition is different from Kṛṣṇa. Kṛṣṇa is not infected by the material qualities but, we become infected. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14], it is said in the Bhagavad-gītā. The activities in this material world, Kṛṣṇa remains unaffected, but we, being a small particle, we become infected by the qualities: tribhir guṇamayair bhāvaiḥ.

So those who are too much infected by these material qualities, they cannot understand Kṛṣṇa. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. They think that "Kṛṣṇa and we are the same." But that is not the fact. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes as human being, we may think that "Kṛṣṇa is as good as I am." No, that should not be… Kṛṣṇa is vibhu, and we are aṇu. Kṛṣṇa is master, and we are servant. That is our eternal relationship. We should not forget that. And sa eṣa prakṛtiṁ sūkṣmāṁ daivīṁ guṇamayīṁ vibhuḥ. Prakṛti, prakṛti, this prakṛti is also Kṛṣṇa's. Kṛṣṇa, the supreme powerful, He can utilize the prakṛti as He likes. He is not controlled by prakṛti. But we are controlled by prakṛti. Because He is vibhu… Vibhu means the great. So you cannot say great māyā, or prakṛti is greater than Kṛṣṇa. You cannot say. Then your God is not great. If something is greater than God, then you cannot say God is great. If you accept this, that there is no more greater identity than Kṛṣṇa, then you can say, "Kṛṣṇa is great, or…" Kṛṣṇa cannot be entrapped. Nūnaṁ mahatān tatra. If you are smaller, then you can be overpowered by the great. If your strength is lesser than another man… Say, two wrestler. If one wrestler is more powerful, he can defeat the other wrestler.

So therefore, here it is said that vibhuḥ… Kṛṣṇa is vibhuḥ, and if He is covered by māyā… As the Māyāvādī philosopher thinks, that "When God comes within this material world, He is also covered by māyā…" He is not covered by māyā. If māyā is greater than Kṛṣṇa, then māyā can cover Kṛṣṇa. But that is not the fact. Kṛṣṇa says, mama māyā. That means… Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If one surrenders to Kṛṣṇa, then he becomes free from the clutches of māyā. So how Kṛṣṇa can be caught by māyā? This is contradictory. If anyone surrenders to Kṛṣṇa, he becomes free from the influence of māyā, simply by surrendering. Then how Kṛṣṇa can be influenced by māyā? It is common sense. By surrendering to Kṛṣṇa, by becoming a devotee of Kṛṣṇa, you become free from the clutches of māyā. Mām eva ye prapadyante. Simply by surrendering. Māyām etāṁ taranti te [Bg. 7.14]. So never think that Kṛṣṇa… The Māyāvādī thinks like that, that "We are one, Kṛṣṇa and we. We are one." Yes, we are one-in quality. The same thing: just like the fire and the spark, one in burning capacity. Even a small spark of the fire, it can burn. So we are one in the spiritual quality, but in quantity, we are different. Same example: vibhu and aṇu. This is very nice verse in the Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14].

In another verse is there,
bhakti-yogena manasi
samyak praṇihite ’male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

Vyāsadeva, Vyāsadeva, when he was instructed by his spiritual master Nārada Muni to write Śrīmad-Bhāgavatam, at that time, by bhakti-yoga meditation, he could see the Supreme Personality of Godhead and this māyā also. But it is said, māyāṁ ca tad-apāśrayam. Māyā is situated in the back side, back side, without any influence upon Kṛṣṇa, apāśrayam, under the control. So māyā is always controlled. Kṛṣṇa is the controller of māyā.

In another place, in the Brahma-saṁhitā it is said, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā is the material energy, and she has got immense power. Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ. She is controlling this creation or this whole universe, sṛṣṭi, and sthiti, its maintenance, and pralaya. Three things she is controlling. She is so powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. The durgā-śakti, material energy, she is so powerful, but it is working chāyeva, just like shadow. Shadow has no independent capacity; it is dependent on the substance. Substance and shadow. So Kṛṣṇa is the substance, and the power derived from Kṛṣṇa, partially exhibited by the durgā-śakti. In the Upaniṣad also it is said, na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate. Kṛṣṇa, the Supreme Personality of God, He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaḥ. Nobody is equal to Him. Kṛṣṇa also says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcit: [Bg. 7.7] ”There is nothing superior than Me, the Supreme.” In the Śrīmad-Bhāgavatam also it is said, oṁ namo bhagavate vāsudevāya, satyaṁ paraṁ dhīmahi [SB 1.1.1]. That is the Supreme Truth.

So all the śāstras will say that Kṛṣṇa, or the Supreme Personality of Godhead, He has got different expansions unlimited. Although Kṛṣṇa is one, but He can expand Himself into many, many millions. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. And each rūpam is acting in some universe. Just like at this time, here, you find darkness in Bombay, but the sun is present in all his different phases all over the world. Sun rises in the morning at, say, seven o’clock. So this seven o’clock to next seven o’clock, in the evening seven o’clock, you will find, if you immediately take information, somewhere it is seven o’clock, somewhere it is twelve o’clock, somewhere it is six o’clock, somewhere it is… All the time formula of the sun is present, although we are seeing there is no sun. Similarly, Kṛṣṇa is present throughout the whole universe in some feature. In one universe you will find Kṛṣṇa is taking birth, Janmāṣṭamī. In some universe you will see Kṛṣṇa is playing with the cowherd boys. Somewhere… In this way. Therefore it is called nitya-līlā. Nitya-līlā means the janmāṣṭamī-līlā is going on permanently somewhere or other. Therefore it is called līlayā, yadṛcchayā.

So this is a great science, Kṛṣṇa science, kṛṣṇa-tattva. So we have to learn from the authorized Vedic literature about Kṛṣṇa. And that is required in human life. Because if we simply understand the truth about Kṛṣṇa, janma karma ca me divyam [Bg. 4.9], which are divine transcendental, yo jānāti tattvataḥ, if you try to understand and if you become fortunate to understand the divine nature of Kṛṣṇa’s līlā, then you become liberated, immediately: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. The Sāṅkhya philosophy of Kapiladeva is explained in this way to understand Kṛṣṇa.

So Kṛṣṇa, yadṛcchayaivopagatām abhyapadyata līlayā. Kṛṣṇa is līlā, and our coming here is not līlā. We are forced. We are forced. Karmaṇā daiva-netreṇa dehopapattaye [SB 3.31.1]. Kṛṣṇa’s body is sac-cid-ānanda-vigraha [Bs. 5.1]. Kṛṣṇa’s body is not material. Even if we think it is material, still, it is sac-cid-ānanda-vigraha. Just like one can argue that ”Here is Kṛṣṇa’s form. It is made of stone. How it is sac-cid-ānanda-vigraha?” But if you know the nature of Kṛṣṇa, even He appears as stone, still He is sac-cid-ānanda-vigraha. How? Because the stone is also energy of Kṛṣṇa. That is said in the Upaniṣad:
na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate…
[Cc. Madhya 13.65, purport]

So the stone is also another energy of Kṛṣṇa, another energy of Kṛṣṇa. And Śrī Kṛṣṇa is all-powerful. He can utilize His energy in anyway. He can utilize His energy in any way. Just like an electrician-he knows how to utilize electricity for the refrigerator and the heater, although the heating process is just opposite of the cooling process. We see opposite. Similarly, material nature and spiritual nature, just opposite, but the same way: the electricity utilize for heating and electricity utilized for cooling. The energy is the same, but it is the manipulation of the engineer which can turn heat into cold and cold into heat. So therefore, for Kṛṣṇa there is no material nature. Everything is spiritual nature. Even Kṛṣṇa appears as material form, as stone, as matter, still, one who knows Kṛṣṇa, he can derive Kṛṣṇa’s favor from any form. Otherwise the devotees are recommended to worship the Deity in the temple.

So do you think that the ācāryas and the śāstra have advised them to waste their time by worshiping a stone? It is all recommended by the ācāryas, big, big ācāryas. Just like Rāmānujācārya. He established hundreds of temples all over India, Lakṣmī-Nārāyaṇa temple especially, the Rāmānuja-sampradāya. Similarly, Caitanya Mahāprabhu’s sampradāya established hundreds of temples of Rādhā-Kṛṣṇa. Big, big ācārya. Do you mean to say they did mistake? As some people of our India, they say, ”There is no need of worshiping in the temple.” No. Why not need? Ācāryopāsanam, that is recommended, jñāna. Ācārya… Ācāryas, they have established temples, many hundreds of thousands of temples, of Viṣṇu mandira.

So this should be worshiped. Otherwise you cannot… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you do not follow ācāryas, then…
tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

The ācāryas are tattva-darśī. They know how to make you devotee. Therefore they have prescribed, and Kṛṣṇa in His any condition, life, He is sac-cid-ānanda-vigraha.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Unless Kṛṣṇa becomes available to your service, then how you can serve? We have, at the present moment, no eyes to see Kṛṣṇa. Therefore Kṛṣṇa, out of His causeless mercy, He has appeared in His original form just to receive or accept service from you. You cannot serve Kṛṣṇa in His virāḍ-rūpa. Therefore Kṛṣṇa has come to you to accept your service in this metal or stone form. But He is not metal or stone. This is called kṛṣṇa-tattva-jñāna.

Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. These things are forbidden. You cannot… Arcye viṣṇau śilā-dhīḥ. Kṛṣṇa or Viṣṇu, the same thing-if you think that this mūrti is made of stone, śilā-dhīḥ, or Śālagrāma-śilā, if you think it is śilā or stone, this is nārakī-buddhiḥ. This is not recommended. It is… Don't think. Arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. And those who are guru, spiritual master, Vaiṣṇava, if you think of them that he is ordinary human being, that is forbidden. Gāṅga-jala or caraṇāmṛta, if you think ordinary water, that is forbidden. Vaiṣṇave jāti-buddhiḥ. Vaiṣṇava, who has become devotee of Kṛṣṇa, if you think that he belongs to this caste, he belongs to that caste, that is also forbidden. Nārakī-buddhiḥ. These things are nārakī-buddhiḥ. At least, those who do not know how Kṛṣṇa can be transcendental in all His features… Therefore we are forbidden, "Don't take like that." It is a fact that this Kṛṣṇa in this temple is the same origin Kṛṣṇa who is in the Vaikuṇṭha, but because we have no eyes to see, because we are not mature to see Kṛṣṇa, therefore we should accept this, I mean to say, negation, that "Don't think like that." Then we will be able to understand.

So that janma karma me divyam [Bg. 4.9]. Nothing is Kṛṣṇa's anything material. Everything is spiritual. But by His līlayā, to manifest different līlā, He accept different types of body. But they are all Kṛṣṇa, the same original person. Advaitam acyutam… Acyuta, He does not fall down. Therefore His name is Acyuta. Acyuta means never falls down, never deviates. He is always in His sac-cid-ānanda-vigraha [Bs. 5.1]. Not that because He has appeared for my convenience to accept my service in this form which I am seeing or the atheist is seeing, that it is stone. No. He is not stone. Advaitam acyutam. He doesn't fall. He does not deviate. Otherwise, there are many stories. That, in the Caitanya-caritāmṛta, the Sākṣi-gopāla. Sākṣi-gopāla temple is there in Jagannātha Purī. Just one station before Purī there is Sākṣi-gopāla station. And there is a temple. Sākṣi, sākṣi means the witness. That vigraha, that Deity, was in Vṛndāvana. He came to give evidence for His devotee. Therefore He is known as Sākṣi-gopāla. So devotee talks. Even if you think, "This is stone," or "This is metal," but devotee can talk, and Kṛṣṇa talks with him. There are many instances. That requires advancement of spiritual life.

So this is called tattva, to know about Kṛṣṇa perfectly. And the informations are there in the śāstras. And simply to understand it, we require a little qualification. We require little qualification. Otherwise, everything is there. That qualification is to increase the temper of your devotion, or increase the quality of your love for Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilo… [Bs. 5.38]. And that love can be increased by the process:

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

This is step by step.

So our this Kṛṣṇa consciousness movement is giving, educating people how to become Kṛṣṇa conscious, how to know the science of Kṛṣṇa. Kṛṣṇa-tattva-vettā. And anyone who knows Kṛṣṇa perfectly well… That is… Caitanya Mahāprabhu approves that it doesn't matter what he is, a scientist. Yei kṛṣṇa-tattva-vettā, sei 'guru' haya: [Cc. Madhya 8.128] "Anyone who knows perfectly well the science of Kṛṣṇa," kṛṣṇa-tattva-vettā, "in truth, he is guru." Nobody can become guru unless he knows the science of Kṛṣṇa. Therefore it is said in the śāstra that ṣaṭ-karma-nipuṇo vipraḥ. Vipra means brāhmaṇa.

Brāhmaṇa, he is supposed to know six kind of activities, ṣaṭ-karma. Ṣaṭ means six. What is that six kinds of? Paṭhana pāṭhana. Brāhmaṇa must be very learned, very expert, expertly learned in Vedic knowledge. That is called paṭhana. And pāṭhana: and he must teach others. He must be teacher, not that "I know and keep all the knowledge in my belly." No. Therefore formerly all the brāhmaṇas they had catuṣpāṭhī. The brāhmaṇa will sit down anywhere and begin teaching others. The student will come. That is brāhmaṇa's business. Paṭhana… But unless he is himself learned, how he can teach? So therefore, first of all he must be learned, paṭhana, and then pāṭhana, then he can teach others. Paṭhana pāṭhana yajana yājana. He must worship the Supreme Lord, and he must teach others how to worship the Supreme.

That… What is this, Viśvanātha Cakravartī's verse? Niyuñjato 'pi. Śrī-vigrahārādhana-nitya-nānā *. **One of the symptoms of guru is described by Viśvanātha Cakravartī Ṭhākura, śrī-vigraha ārādhana: "He knows how to worship the Deity." Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau *.** Dressing the Deity and tan-mandira-mārjanādau, and cleansing the temple, keeping everything fit in the temple. So the guru knows it, how to do it, and he teaches his disciple.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi… **

He is personally engaged, and he engages disciples. Not that you make a disciple and you keep him aside, "You cannot touch." This is going on. How? Then how he has become your disciple? If you have accepted him as disciple, how you can keep him aloof? No. "You are śūdra. You are mleccha." Therefore vaiṣṇave jāti-buddhiḥ. You cannot make Vaiṣṇava… As soon as he becomes Vaiṣṇava, no more jāti. He is transcendental. Sa guṇān sama…

Jāti-brāhmaṇa, kṣatriya, vaiśya, śūdra-that is within this material world, not in the spiritual world. Spiritual world, everyone is eternal servant of Kṛṣṇa. There is no more jāti, no more distinction. Everything serving. That one. The master is also spiritual, and the servant is also spiritual, and there is no other relationship. Here in the material world we artificially want to become…, we want to become God. But in the spiritual world there is no such conception. In the spiritual world there are also living entities. They are called nitya-siddha. Nitya-siddha means eternally perfect. There are two kinds of living entities: nitya-siddha and nitya-baddha, eternally conditioned. Yesterday we were reading that nitya-supta-buddhiḥ. Here in this material world, however we may be acting, we are sleeping. Yā niśā sarva-bhūtānām. They are sleeping. We may show very good activities everywhere, but a saintly person will see that "All these rascals are sleeping." And these rascals will see the devotee is sleeping. Because they will see that "These rascals, they have taken to Kṛṣṇa consciousness, doing nothing for their bodily comfort and sense gratification. They are sleeping. They are misusing this life." And the devotees are seeing that "These rascal, those who are not Kṛṣṇa conscious, they are sleeping." So yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī.

So this is going on, opposite of… Actually, the conditioned soul in this material world, they are sleeping. Therefore Vedas says, uttiṣṭhata jāgrata prāpya varān nibodhata, that "You rascal, you are why sleeping?" They are not sleeping. They are thinking, "I'm so busy." But that busy-ness is also dream, just like a man sleeping and dreaming that he is very busy. So this kind of life is condemned. Therefore the Veda says, "Get up! Get up! Now you have got this…" Prāpya varān nibodhata: "You have got this human form of life. You try to understand Kṛṣṇa. You try to understand the Supreme Personality of Godhead. Try to understand your relationship and act accordingly. Then your life will be successful. Otherwise you are wasting your time."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.5

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Bombay, December 17, 1974

Nitāi: "Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy."

Prabhupāda:

guṇair vicitrāḥ sṛjatīṁ
sa-rūpāḥ prakṛtiṁ prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā
[SB 3.26.5]

Living entities, they have knowledge. That is the difference between matter and living entities. Living entities, they have got knowledge. The dull matter still requires to be developed. They are also covered knowledge. There is knowledge, but it is covered. Just like the tree: it is also a living entity, but the knowledge is more covered than the moving living entities. There are two kinds of living entities: moving and not moving, sthāvara-jaṅgama. Sthāvara means standing, cannot move. And jaṅgama means moving. So jaṅgama is better than this sthāvara. And amongst the sthāvara, there are varieties. The insects, ants, reptiles, serpents, they are also jaṅgama. But one is better than the other, one is better than the other, and finally we come to this position, human being, moving, but better than all the lower animals, insects. Development, development of consciousness. But originally we are all pure living entities. We are contaminated by the modes of material nature. The more we are contaminated, our consciousness is covered. Therefore it is said, guṇair vicitrāḥ.

Vicitrāḥ means varieties. Why there are varieties? The varieties are because according to our association with the different material modes of nature, therefore there are varieties. There are 8,400,000 varieties of forms simply on account of different type of association. Bhagavad-gītā also says, kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-yoni-janmasu. So many varieties of living entities in this material world, they are due to guṇair vicitrāḥ, by the different qualities, mixture of qualities. So on the gross estimation the mixture is sattva, rajas, tamas, the first mixture. So this mixture has to be analyzed and separated. Just like in printing there is color separation process. It is also like that, color separation process. The sattva-guṇa, rajo-guṇa, tamo-guṇa, now mixed up by expert management, by expert process they can be separated, and we can come purely on the sattva-guṇa platform. And as soon as we come to the sattva-guṇa platform, then we can see things as they are. Chindanti sarva-saṁśayaḥ. When we are in the mixed-up qualities, then mumuhe, then we are bewildered.

Just like at the present moment the human society cannot understand what is God, cannot understand. Mumuhe. It is the chance, human form of life, to understand God, and therefore śāstra, Vedānta, says atha, athāto brahma jijñāsā: "Now you inquire about Brahman." Uttiṣṭhata jāgrata prāpya varān nibodhata: "Why you are sleeping again? This is a chance." There is a very good example, that some people, they keep that kit-kit(?) bird, and they are trained up to walk on the field and again come in the cage. So the master gives him the chance, "Now, get out. Come in the free field." So if he likes, he can go away, fly away. But his attraction is so acute that after sometimes, walking on the field, again the master says, "Kit, kit, kit, kit." Again he enters. He could fly away. This is a chance.

Similarly, the mother material nature, or Durgā-devī… Durgā means the superintendent of this prison house, material, Durgā. Dur-gā: "You cannot go out." That is called durgā. Durgā means fort also. Very difficult, dur-gā, to go out. So the superintendent is called Durgā. The mother Durgā is the superintendent of this material world. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. Very powerful, she has got ten hands. Ten hands means ten direction: east, west, and north, south, and the four corners, eight, and up and down, ten direction, dik, daśa-dik. So she is watching all sides: "You cannot get out." Therefore she is called Durgā-devī. Or this material world is called Devī-dhāma, "the place where the Devī, mother Durgā, is the superintendent." Daivī hy eṣā guṇamayī, māyā [Bg. 7.14]. She is called also Māyā, Daivī-māyā.

Māyā…, whose māyā? It is Kṛṣṇa's māyā. Māyā means something wonderful, mystic. Or māyā means illusion. So many, there are meaning. Māyā means affection also. So some way or other, this Durgā-devī, Māyā, is Kṛṣṇa's māyā. Just like prison house. Prison house is also government house, but it is not as good as the government house. It is government… The proprietor is the government. It is looked after by the government. You can call it government house, but government house is different, rāja-bhavan. Similarly, everything belongs to Kṛṣṇa, the Supreme Personality of Godhead. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Him. Therefore Kṛṣṇa says, mama māyā. Mama māyā. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. That is creation of Kṛṣṇa. It is necessary.

Somebody… The question is asked, "Why Kṛṣṇa created this material energy which is so miserable condition?" Duḥkhālayam aśāśvatam [Bg. 8.15]. So it is not Kṛṣṇa willingly created. But He gave the chance to the living entities who forgot Kṛṣṇa. He forgot Kṛṣṇa's service and wanted to enjoy this material world. Indriya-tarpaṇa(?) Indriya-prītaye. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Here they are doing just against the law, kurute vikarma. Karma, vikarma, and akarma. So we have very good experience, especially in big, big cities. People, just to get money they are doing so many unlawful activities, vikarma. That is vikarma. They know that "If I do this, it is punishable by law," but still, for getting money they do that. That is the nature of this material world. For sense gratification one can do anything, risking life also. The thief is stealing stealthily, hiding and risking life to get some money. Why money? The money will supply his sense gratification.

Therefore, when one is after sense gratification, he is mad, he becomes mad. Balavān indriya-grāma durdānta. Indriya-grāma, these are the adjectives. Durdānta indriya-kāla-sarpa-paṭalī. These are the description. Indriya, the senses, are just like snakes, kāla-sarpa-paṭalī. As the snake, as soon as it bites, immediately there is death, so similarly, our indriyas, the material senses, are like durdānta indriya-kāla-sarpa-paṭalī, and we are using it. These sense are being used in this material world. Therefore it is said, nūnaṁ pramattaḥ. They have become mad, mad after sense gratification. The sublime sense gratification is sex. Therefore it is advised that,

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati
[SB 9.19.17]

So we shall be very much careful about the senses. The whole yogic process means to control the senses. Yoga indriya-saṁyamaḥ. Indriyas are so powerful that it drags us to the hellish condition of life. It is very difficult. So this material world means all crazy, mad fellow after sense gratification. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Why they are acting unlawful things, either stately unlawful or according to scripture unlawful? Yad indriya-prītaye, only for sense gratification. Yad indriya-prītaya āpṛṇoti.

So śāstra says… It is the statement of Ṛṣabhadeva. He says, na sādhu manye: "No, no. It is not good." Na sādhu manye yata ātmano 'yam. Ātmanaḥ, the soul. Asann api kleśada āsa dehaḥ [SB 5.5.4]. The ātmā is covered by this material body, although it is temporary. Sometimes it is for ten years or sometimes twenty years, sometimes hundred years, sometimes millions of years, but it is limited. Either you get the body of Lord Brahmā or the body of the poor ant, they are all temporary. It will be finished. So although it is finishable…

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Asann api. Asann means "will not"; it is temporary. But so long you have got this body, kleśada, it is painful always, miserable. Adhyātmika, adhibhautika, adhidaivika-some kinds of miserable condition must be going on.

So this is our position. Therefore ātma-darśana, one must know what he is. He is spiritual being. Spiritual being, he has nothing to do with this material world, but somehow or other, we have fallen in this material world. Anādi karama-phale, paḍi' bhavārṇava-jale. It is just like ocean. So just like if you fall down from the boat or the ship, then it is struggle for existence. You may be very nice swimmer, but that does not mean in the water you will be comfortable. That is not possible. Similarly, we living entities, part and parcel of God, we are as pure as God. Kṛṣṇa, God, is pure. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Pavitra. So similarly… Pavitra means without material contamination. That is pavitra.

So the…

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantara-śuciḥ

This is the process, that you may be pure or impure. Material condition means impure, contaminated, conditioned. So to get out of this contaminated condition, the śāstra says, yaḥ smaret puṇḍarīkākṣam: "If you always constantly think of Puṇḍarīkākṣa, the lotus-eyed Kṛṣṇa or Viṣṇu," yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantara-śuciḥ, "he becomes externally and internally śuci, purified."

So at the present moment our position is contaminated position by the contact of the three modes of material nature. Guṇair vicitrāḥ. Guṇair vicitrāḥ. You see so many varieties of life, different varieties of life. Uccāvaca. Some of them are higher, in higher position; some of them are lower position. But this vicitra, soul, is pure. That is one quality. But this vicitra quality, why? Vicitra means variety. Because guṇaiḥ. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Why one has become dog and one has become god? God means demigod. They are also living entities within this material world, but they live in higher planetary system. Just like here also we see some of them are living in high skyscraper building, very comfortable apartment, and some are living in the huts, jhupaṛi. In Bombay you can see. Both things are there. Similarly, these demigods-Indra, Candra, Varuṇa, and many others-they are also living very comfortably in higher planets. They are also living entities. But they are in the, mostly in the sattva-guṇa. And here, in this planet or lower than this planet, they are mostly in rajo-guṇa and tamo-guṇa.

That is stated in the Bhagavad-gītā: ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you develop sattva-guṇa, then gradually you can be elevated to the higher planetary system where the demigods live. Madhye tiṣṭhanti rājasāḥ. If you are affected by the rajo-guṇa, then the middle planetary system, means bhūr bhuvaḥ svaḥ… Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya. So…, and lower planet, then Tala, Atala, Vitala, Pātāla, Rasātala, Talātala-there are so many down planetary system. There are fourteen planetary system, seven down, seven up.

So this is going on. This is going on. Therefore it is called guṇair vicitrāḥ. All these living entities and their living condition, their mode of life, standard of life, everything, they are simply contamination of the three guṇas: tri-guṇair vicitrāḥ. Sṛjatīṁ sa-rūpāḥ prakṛtiṁ prajāḥ. Sa-rūpāḥ prakṛtim. They are getting this form according to the tendency of the mind, sa-rūpāḥ. If I contaminate tamo-guṇa, then I get lower-grade life. If I contaminate rajo-guṇa, then middle-grade life. And if we contaminate… That is also contamination, but it is better than the other two.

So all of them are material qualities, and that is unwanted association of the living entity. That is not required, because in the Vedas it is said, asaṅgo 'yaṁ puruṣaḥ: "The living entity has nothing to do with these material qualities." But somehow or other, he has come in contact. Therefore Bhaktivinoda Ṭhākura said, anādi karama-phale, paḍi' bhavārṇava-jale. And the Caitanya Mahāprabhu also says like that, ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. "My dear Lord, Nanda-tanuja, the son Nanda Mahārāja, Kṛṣṇa, I am Your eternal servant." Ayi nanda-tanuja patitaṁ kiṅkaraṁ mām: "I am… Somehow or other, I have fallen in this ocean of material existence. Kindly pick me up and make me the dust of Your lotus feet." Just like if you are in the ocean, somehow or other, if you are taken one inch above the water, you immediately feel relief. So we have to become at least one inch above these material qualities. Then you are liberated, immediately.

So who can do that? That is done by Kṛṣṇa. Not the demigods can do that. It is not possible. Only Kṛṣṇa can give. Just like if you…, one is condemned to death, nobody can save him. Only the king can save him, the president can save him. Nobody can save him. It is not… By law, nobody can save him, one who is condemned to death. Everyone knows that. By king's mercy, by president's mercy… So similarly, we are here in this material world just like condemned to death. Condemned… That's a practical, condemned to death. Who is not condemned to death here? Who can say, "No, I am not condemned to death." Can anyone say? Everyone is condemned to death. "As sure as death." That is condemned to death. Why shall I die? If my nature, constitutional position, is na jāyate na mriyate-I do not take birth; I do not die-then why I am dying? That is condemned to death.

So condemned to death, we are acting in such a way. That is nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. We have got one life, and there is… According to the body, the dog is working in a certain way, the cat is working in a certain way, the man is working in a certain way, the brāhmaṇa is working in a certain way, the śūdra is working in certain way, according to the body. The child is working in a certain way. The grown-up young man is doing in certain way. So according to body, we are working in different way, vicitrāḥ, but they are all contaminated activities. Therefore we have go take shelter of the lotus feet of Kṛṣṇa. Therefore Caitanya Mahāprabhu says, ayi nanda-tanuja patitaṁ kiṅkaraṁ mām: "I understand that I am Your eternal servant. My position is Your servant. But I prefer to become the servant of māyā. Therefore this is my fallen position. If You kindly take me again." And He is ready. Kṛṣṇa is ready. Therefore He comes personally to canvass, that "Why you are rotting in this material world?" Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Just like fathers, sane father, request the bewildered son, "Why, my dear son, you are suffering in this way? Why don't you come back to home, and live peacefully and blissfully?" But no, we are determined. We are determined. Although Kṛṣṇa is canvassing, His devotees are canvassing, "No. No, sir. We shall enjoy here." What is enjoyment? Birth and death, disease and old age-is that enjoyment? But they have no brain to understand. Dull, mūḍhāḥ, duṣkṛtina. Therefore Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Kṛṣṇa says, "Surrender unto Me. I give you protection." But they will not do. Why? Because duṣkṛtino mūḍhāḥ narādhamāḥ. That is the position.

So because we are duṣkṛtinaḥ, mūḍhāḥ, narādhamāḥ, therefore there are so many varieties of life. Guṇair vicitrāḥ sṛjatīm. And that is being done by the material nature. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti, nature's law, it does not… It is so perfect machine… One… We have several times said. Just like there is perfect machinery: if you have contaminated the germs of cholera or smallpox, venereal disease, then you must suffer from that disease. The machine is working. Machine is working. Similarly, the machine of the prakṛti is working very finely. As soon as you contaminate one kind of sattva-guṇa, rajo-guṇa, tamo-guṇa, then you become contaminated, and your activities and your body and your mode of life-everything according to that contamination.

So in order to save ourself from this contamination, the only process is, as Kṛṣṇa says,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Here the so-called pious activities, that is also sinful activities. That is our mental concoction. We have made, "This is pious and this is impious." But to remain in this material world is itself impious, because it is contamination. So when you are diseased, contaminated, so where is the difference of pious activities and impious activities? It is simply imagination. In the material world there cannot be any pious activities-because the result is suffering birth and death and old age. Then where is your pious activities? So it is simply concoction.

So when Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66], sarva means "all." What is that "all"? Because we have created something pious and impious, something good, something bad, so Kṛṣṇa says, "You rascal, give up all this bad and good. Your so-called bad and good has no value. The only value is that you surrender unto Me." And then that is value. Otherwise you concoct, "This is very good; this is very bad." In the prison house, if you think a first-class prison is very nice, but after all, it is prison house. Your independence is cut down. So you may think that if it is actually first-class prison… Politicians, they are given first-class classification of prison house. Does it mean the politician want to remain there for good? Why they want to come out? So similarly, here in this material world it is simply vicitra, varieties. We call, "This is first class. This is second class. This is third class." It is simply varieties. Actually, it is all third class. There is no first class, second class. Guṇair vicitrāḥ. Just like you like some color. Somebody likes red color, somebody likes blue color, sometimes yellow color. But after all, it is color, you like this or that. Similarly, sattva-guṇa is yellow color, and tamo-guṇa is blue color, and rajo-guṇa is red color. So you may like this color or that color-after all, it is material color.

So you should become free from all this colorful life of material existence and you become pure. But how you can become pure? That is also given in the Bhagavad… Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Guṇān. Here it is said, guṇair vicitrāḥ: "By the colorful mixture of these modes of material nature, there are so many varieties, varieties of the modes of nature." But if you want to be out of this colorful material life and you realize yourself, ahaṁ brahmāsmi, "I am Brahman, and I am the same quality as God," then you have to engage yourself in devotional service.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]
brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So try to come to the platform of sattva-guṇa. Not sattva-guṇa-brahma-bhūta [SB 4.30.20], transcendental, spiritual platform. Come to this brahma-bhūta; then your life will be successful. And if you want to live this colorful life-sometimes Brahmā, sometimes dog, sometimes cat, sometimes human being, sometimes king, sometimes worm of the stool-in this way, if you like this colorful life… The colorful life is going by the modes of material nature. As we are contaminating different colorful life, we are having this body. So in order to… The Buddha philosophy gives little hint only, nirvāṇa: "You just finish this colorful life." But it does not give further enlightenment. Simply it gives the hint that "You finish, nirvāṇa." Nirvāṇa means "Finish this colorful life. Become zero." He said zero, śūnyavādi. But actually, we cannot be zero. Because we are eternal, how we can be zero? We have to enter another colorful life. That is spiritual life. That is spiritual life. Simply if you make zero, that is not… That is little better, that you understand that this colorful life of material existence is not good. But what is your positive engagement? Unless you are positively engaged in another superior colorful life, you cannot give up this base colorful life.

And that engagement into superior colorful life is devotional life. Just see superior. Bhagavān says in the Bhagavad-gītā, susukhaṁ kartum avyayam [Bg. 9.2]. Susukham. Su means very nice, and sukham means happy. The devotional service is so nice and happy. You see this devotional service. You always engage…, you are always engaged in the Deity worship, bring nice cloth. Instead of dressing yourself with nice cloth, dress Kṛṣṇa with nice cloth. Then your desire for dressing nicely will vanish. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Bhakta is satisfied when Kṛṣṇa is very nicely dressed. He doesn't care for his own dress. Therefore this colorful life is diminishing. Here we are trying to become very nicely dressed, to be attractive by others. But when one becomes a Vaiṣṇava, he is no more interested in this colorful life. But he is interested in the colorful life of Kṛṣṇa. He is interested, paraṁ dṛṣṭvā nivartate. He is satisfied. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau ***. When he, the devotee, sees that Kṛṣṇa is very nicely dressed, Kṛṣṇa is very nicely ornamented with garland, with jewels, śrī-vigrahārādhana-nitya-nānā** *, daily changing, and the temple is very cleansed, and Kṛṣṇa is offered, catur-vidha-śrī-bhagavat-prasāda, carvya, coṣya, lehya, peya, varieties of prasādam, his life becomes happy in that way, not by enjoying them, but offering to Kṛṣṇa. This is another colorful life.

So if you change your colorful life of this material existence and if you take to the colorful life… If you simply make zero, then it will not be fruitful, because we cannot become zero. It is not possible. People say that you become desireless. That is impossible. How we can become desireless? That is the life, to desire. The desire has to be purified. That is wanted. That purified means in spite…, instead of desiring a very nice dress for yourself, when you desire the nice dress for Kṛṣṇa, this is purified. This is purified. Instead of desiring yourself to eat very nice palatable dishes, if you offer Kṛṣṇa nice palatable dishes, then you become desireless. This is desireless.

So you will not be bereft of the prasāda. Whatever you offering to Kṛṣṇa, Kṛṣṇa is so kind, He will eat, and He will leave it again, the same, very tasteful. And you will eat it, and you become spiritualized. Kṛṣṇa is not hungry, that because you will give Him very palatable dishes, He will eat everything. He is self-sufficient. He is being offered such nice dishes by many thousands of goddess of fortune, including Rādhārāṇī, and so He has no need for your nicely prepared foodstuff. But He is so kind that He comes to accept it just to deliver you. Take it like that. That is Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.6

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Bombay, December 18, 1974

Nitāi: (leads chanting)

Prabhupāda: (corrects pronunciation) Kartṛtvam, kartṛtvam.

Nitāi: (leads chanting, etc.) "Due to his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself."

Prabhupāda: (aside:) He'll fall down.
evaṁ parābhidhyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate
[SB 3.26.6]

Being influenced by… (aside:) It is not working? Being influenced by the modes of material nature, he is, the living entity, is identifying himself with the particular type of material nature, particular modes of material nature. We are getting different types of bodies according to the modes of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], in the Bhagavad-gītā it is also said. Whatever we are doing, we are doing under the spell of material nature. Just like a madman. A madman is insulting his father. Why? Naturally a man is not supposed to insult his father, but being maddened, sometimes we have seen that insults his father. I… One friend… I went to the Poona lunatic asylum with the father of the patient. The complaint was that the son who is mad was kept in Poona at the lunatic asylum. He would attack his father immediately he sees. His only anger was with his father. So similarly, nature is the father, son is respectful to the father. But sometimes, in madness, he is not only disrespectful, but he want to insult actually.

As this is quite happening in our daily experience, similarly, we are sons of the Supreme Personality of Godhead. That is a fact. Kṛṣṇa says in the Bhagavad-gītā, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "All different types of bodies, they are born of the mother, material nature, and I am the seed-giving father." This is the fact. We living entities… Just like father gives the seed within the womb of the mother, and then the son develops a body from the ingredients supplied by mother's body, and when the body is completely developed, the child comes out with a particular type of body given by the mother, in the same way, we living entities, we are part and parcel of God.

So sa aikṣata. The Vedic information is… Sa asṛjata. We gives seeds with a particular part of the body, but Mahā-Viṣṇu, simply by glancing over the material nature, mahat-tattva, He impregnates the material nature with so many living entities. Sa asṛjata, sa aikṣata. These are the information. The Supreme Personality can give birth through His eyesight. He doesn't require to use it, genital. Because we get information from Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti, ānanda-cinmaya-sad-ujjvala [Bs. 5.32]. These are description in the Brahma-saṁhitā. We can see only with our eyes, but the Brahman, Parabrahman, Viṣṇu, He can beget children also with eyesight. We can eat with our mouth, tongue, but Kṛṣṇa can eat by seeing. Sometimes the argument is put forward by the atheist class of men that "You are offering foodstuff to the Deity, but when He has eaten? The foodstuff is still lying there." (aside:) The children may be taken away. So he does not know, the atheist class man, that Kṛṣṇa can eat simply by seeing. He has eaten everything, and again He has left everything. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. This is Kṛṣṇa's eating. He can eat the whole foodstuff, and it still remains as prasādam for distribution to the devotee as it is. So the atheists cannot see it. They think that it is lying there. It is lying there, but no, that is not the fact. Kṛṣṇa has eaten. And Kṛṣṇa, simply seeing by the eyes, He has eaten. It is a great science. One has to learn.

So we are all sons of God. This is a fact, either I am human being or demigod or cats or dog or tree or plants or insect, anything, all living entities. Kṛṣṇa says, sarva-yoniṣu. Sarva-yoniṣu mean "All different forms or species of life, as many living entities there are, they are all My sons." Ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father," or "They are all My sons." This is our relationship. Actually, this is our relationship with Kṛṣṇa. And as the father and son relationship means the son may live at the cost of the father… Father has got immense property. They can enjoy. But they must remain very obedient to the father-very natural-then he is happy. If the father is very rich man, he has got all the resources, and if the son is obedient, then where is trouble? Is there any trouble? Father wants simply… Father is ready to give all the property to the sons. That is natural inclination. And the son's duty is just to become obedient to the father.

But that we have rebelled: "No, why shall I be obedient?" Therefore it is said, evaṁ parābhidhyānena kartṛtvaṁ prakṛteḥ pumān. All the living entities in this material world, they are thinking that "I am proprietor. I am supreme. I can do anything, whatever I like. There is no question of accepting any authority of God. These are primitive thoughts. We are self-sufficient." That means he is speaking all nonsense under the influence of prakṛti. He is a rascal number one. Just like a madman speaks so many things full of rascaldom-nobody cares for-similarly, when a devotee sees that a nondevotee atheist is claiming so many things for himself without giving credit… Even big, big swamis, they are teaching that "Why you are giving credit to God?" The communists also. There are big swamis, they also say like that, that "You are working hard. You have got some good result. Why you are giving credit to God?" These things are being taught. And the atheist also says, "I have worked hard. I have achieved this nice result. It is due to my labor." And…, but when he is in loss, then the credit goes to God. Bhagavān ki chaya chalagiya(?) (laughter) When he gets something, that is his credit. And he loses something-that goes to the responsibility of God: "Why God has created so much trouble? Why God has…," so many things.

So this is foolishness. Tvayā abhihita. This is called spell of māyā. So under the spell of māyā, para, para abhidhyānena kartṛtvam, he becomes independent and talks all nonsense.
prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Actually, he is being pulled by the material nature. Just like dog, chained, he has to do according to the master desire, similarly, we are also chained by the prakṛti, material nature, and we are being forced to act according to the dictation of the material nature. But ahaṅkāra-vimūḍhātmā. Because he is bewildered, he is thinking… You will find in the beach so many dogs. They are very proudly jumping and thinking that "I have got full independence," but actually he is dependent.

So every one of us, we are dependent on prakṛti. Caitanya Mahāprabhu described the constitutional position of the living entity. When Sanātana Gosvāmī inquired that "What is the constitutional position of us?" He ex… It is a fact. This is intelligence. It is a fact that we are under the control of the material nature, daivī hy eṣā guṇamayī mama māyā [Bg. 7.14], and we are acting under the control of material nature. However great scientist I may be, however great politician, prime minister I may be, but when nature will say, "Please get out," we have to do it. You cannot, by your so-called scientific method, you can say, "No, no, I shall remain. Who can drive me away?" That is not possible. So this is a fact, that they are defying the authority of God. They say that "What is the use of accepting God?" because foolish. They…

Just like the communist class men, they say, "The religion is the cause of all falldown of the human society, religion." Therefore they are very much against religion. When I was in Moscow, in the airport, my custom checking was being done. So they found out one Bhagavad-gītā. So immediately the custom officer called police. So I thought, "Now my destiny is finished, because… (laughter) Because I know that these people send anyone to some unknown place. You cannot question." In our country that is also coming very soon. Anyone government can send anywhere. So the policeman, two policemen came. So they saw the Bhagavad-gītā. Of course, by Kṛṣṇa's grace, they said, "Oh, no, there is nothing dangerous. They can go." This is the country, Moscow. I have got practical experience in going there. And always suspicious. And the people in general, they are very unhappy, very unhappy, because they have no freedom. A young man cannot go out of the country. So they may advertise so much, but so far I have got experience-the most wretched country. Everyone is fearful. And they are not very prosperous, not rich or… Comparing to the other cities of Europe or America, Moscow is a very poor city.

Anyway, this defying the authority of God, this is the our main material disease. That is explained, evaṁ parābhidhyānena kartṛtvam. It is foolishness. Kartṛtvam. He is completely under the control of material nature; still, he is thinking, "I am free. I am the master. I can do anything, whatever I like. There is no need of accepting the authority of God." This is called māyā. Māyā-mohita. Tribhir guṇamayair bhāvair mohitaṁ nābhijānāti, mām ebhyaḥ param avyayam [Bg. 7.13]. These rascals, they are bewildered by the three kinds of material modes of nature. Tribhir guṇamayair bhāvair mohitaṁ nābhijānāti, mām ebhyaḥ param. They cannot understand that in the background of everything there is the supreme authority of God. This is called atheism. Although they are being kicked every moment by the modes of material nature, they are feeling that "I am under the control of some power, superior power…" That is appreciating. Just like I gave you the example: the death, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. They are trying to stop, the birth control, but still, the statistics is that every second or every moment, every three minutes, there is one population increased. So this is janma. Similarly, mṛtyu. Mṛtyu means death. So there are so much scientific improvement, medicine and technology and so many things, but who can check mṛtyu, death? Even the scientist cannot. Big, big scientist, why do they not manufacture something that "As soon as I am dead, please inject this medicine. I will come out again." No, that is not possible.

So you cannot solve the problem of janma, or you cannot solve the problem of mṛtyu. You cannot solve the problem of being old, invalid, disease. Then where is your solution of problems? But still, they are proud, "We are advancing." What you have advanced? The real problem are there. Nobody could solve. Try the history of the whole world. There have been so many big, big empires: the Roman Empire, the British Empire, the Mogul Empire. But where are those empires, and where are those emperors? When I go to Agra, I pass through the fort, and they show, "Here the emperor Shah Jahan lived. Here the emperor…" Where is that Shah Jahan now? The place is there. Similarly, in France, in a park there is Napoleon's statue: "Napoleon and France, the identity." And I asked them that "Your France is here, but where is your Napoleon?" (laughter)

So this is going on, foolishness, so many foolish persons, full of… And they are controlling this material world. Therefore it is very precarious condition. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. Īśa-tantryām. Just like if your hands and legs are tied very fast with some rope, and if you say, "I am independent," what is the meaning of it? If your hands and legs are tied up by a strong rope and still you think that you are independent, has it got any meaning? Similarly, we are tied up by the stringent rules and regulation of the material nature so fast, and still if we think that we are independent, is that very sanity conjecture? No. Even in your eating process, you are so much tied up by the rules and regulation that if you eat little more than you can digest, then there will be some disease immediately. Immediately there will be indigestion, diarrhea. You will have to suffer. If you enjoy when you are youthful too much sex life, then after a few days you will be impotent, no more sex life. In this way we are simply tied up by the rules and regulation of the material nature, and still, we are defying the authority and thinking, "I am independent." This is called rascaldom, mūḍha. They have been described in the Bhagavad-gītā as mūḍha, all rascals. You cannot control the laws of material nature and you are thinking you are independent? And the laws of material nature means material nature is the agent. Real conductor is Kṛṣṇa. Kṛṣṇa says,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So behind the material nature there is God. Under His direction material nature is working. Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā, the material nature power, is working just like chāya, shadow. So in this way… There is a Bengali verse,

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

Piśācī, ghost, witch. There is some haunting of ghost, and when a man is ghostly haunted, he speaks so many nonsense. Māyā-grasta. Piśācī pāile yena mati-cchanna haya. Similarly, under the spell of māyā we defy everything, "Where is God? Can you show me God?" He is seeing every step God. God is explained in the Bhagavad-gītā, how you can see God in every step, if you learn how to see God. That is taught in the Bhagavad-gītā. Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. God is teaching that "You try to see Me in this way." What is that? "When you taste the water of, the taste of the liquid, water or anything," raso 'ham apsu kaunteya, "that taste is I am." So you want to see God, but you are tasting so many liquid thing. Why don't you think that "Here is God. The taste is God"? God is teaching. You learn how to see God. Your this blunt eyes, how you can see God now?

You try to see God in this way, as God says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8].

Now, if actually a philosophical minded man is there, if he simply makes research, "Wherefrom this nice taste came in the water?" he can see God because ultimately he has to come to God. If he researches, make research, "Wherefrom the sunshine came…?" You can say the sunshine is coming from the sun globe, but for further research work, you cannot go even there. But if you are actually student, philosophical minded, if you make darśana… Philosophy means darśana. Darśana means seeing. See more, see more, see more. In this way you will ultimately come. Īśvaraḥ paramaḥ… Then he will come to this conclusion: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If you are actually serious student, research worker, then after executing research work for many, many birth, when you are actually wise, jñānavān, then you will surrender to Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19].

So this is the way. But these rascals, infatuated by false ego and under the spell of material nature, being kicked by material nature, thinking that he is kartṛ, kartā… Kartāham iti manyate. Kartṛtvam: "I am doing. I am… We have made so much advance in research, so much scientific advancement, this and that, so many things." No. It is not possible. Without God's hand, you cannot do anything. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. A scientist working very hard to find out some chemical or some physical thing, but there are many others working. But unless Kṛṣṇa from within gives his proper intelligence, he cannot invent the particular thing. That is not possible. Kṛṣṇa gives him intelligence. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. One… Two scientists working: one has become successful, and one is not successful. Why? Both are working very hard. The one is favored by Kṛṣṇa, and the other is not favored. Otherwise how you can explain? If material knowledge is sufficient, both of them working hard to find out the truth of a scientific discovery, but one is able to find out, another is not able, then how you can explain these discrepancies? The only explanation is that one is favored by Kṛṣṇa, and the other is not favored.

Actually, it so happened. You know this Marconi's invention of wireless telegram. So Marconi and many other scientist were working on this line. One of them was Sir Jagadish Candra Bose. So this was explained by Sir Jagadish Candra Bose in a meeting-I was a boy at that time, in Calcutta-that they were discussing, Marconi and Dr. Bose, Sir Jagadish Candra Bose, about these waves, and so actually Dr. Bose discovered this wireless. The Marconi heard it from Bose, and immediately he published in the paper. And the British government gave him preference that he became the inventor of this wireless telegram, but actually it was Dr. Bose. So that means he was favored. Kṛṣṇa gave him intelligence, "Now you take this opportunities, takes this theory explained by Dr. Bose, and you publish it. You get the name." Nimitta-mātraṁ bhava savyasācin. This is the explanation. One is working very hard day and night, and another is enjoying the result. Why? That is prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra [Bg. 3.27]. You may think that you are doing, but you are under the control of the material nature, and the material nature is controlled by the Supreme Personality of Godhead. So therefore, ultimately, you are controlled by the Supreme Personality of Godhead.

But being spelled by the material nature, he is thinking that…

evaṁ parābhidhyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate

Ātmani, guṇaiḥ. So we have contacted, we have infected some prakṛti, some guṇa, some quality of the material nature. We are acting in that way. So at the present moment the material life means we are all working under the spell of this material nature, guṇaiḥ, guṇaiḥ. So I have got this body, Indian body. I am thinking, "I am Indian. My duty is like this, like that." One is born in America. He is thinking like that. One is born in dog family. He is thinking like that. One is born in cat's family… In this way, different varieties of body and different varieties of thinking. Different varieties of body. It is due to the body. So karmasu kriyamāṇeṣu. We do actually according to the body or according to the temperament. Karmasu kriyamāṇeṣu guṇaiḥ. And that is spelled by this material nature. And I am identifying myself in that way: "I am this," "I am that," "I am Hindu," "I am Muslim," "I am Christian," "I am brāhmaṇa," "I am American," "I am Christian," like that. Guṇaiḥ karmāṇi sarvaśaḥ. So this is our conditional life. Because Kapiladeva is speaking on the subject matter of ātma-darśana. So if we identify like that, that "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," or "I am cat," "I am dog," then we shall continue this life, this conditional life by the material nature. We shall continue forever. Nitya-baddha. Forever. "Forever" means we cannot calculate how long we shall continue. That is… It is not nitya actually, but because I do not know from whence it has begun, neither I know when it will end, therefore it is called nitya-baddha. Nitya-baddha.

So we are nitya-baddha, eternally bound up, by these laws of material nature, and we are wandering throughout the universe according to karma. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If we work on the sattva-guṇa… Guṇaiḥ karmāṇi… We… Vicitra: there are so many varieties. So we may go sometimes up to Brahmaloka. That is not very difficult. But ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Either you go to Brahmaloka or Pātālaloka or any loka, this form or that body, you will have to go through these four principles of material condition: birth, death, old age and disease. That is not possible to overcome. That you can overcome only-mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Therefore the conclusion is that instead of serving under the spell of material nature, let us immediately transfer our position to become the original. Original means eternal servant of God, Kṛṣṇa. Therefore Caitanya Mahāprabhu said, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is our constitutional position. We are eternal servant of God, Kṛṣṇa. So if we take to it immediately… Kṛṣṇa says also, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. The spell of māyā we can overcome if we immediately take the instruction of Kṛṣṇa, that He says, "You surrender unto Me, and I shall give you all protection from the sinful reaction of your life."

So that is our business, immediately. But we do not know. There is no such education. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know what should be the aim of education, aim of life. They do not know it. They…, because they are bewildered. Yayā sammohito jīva ātmānaṁ tri-guṇātmakaṁ manute [SB 1.7.5]. Ātmānaṁ sammohito jīvaḥ, being bewildered, being captivated, yayā sammohito jīvaḥ, with the māyā, the material nature, being captured and bewildered by her, yayā sammohito jīva ātmānaṁ tri-guṇātmakam, he is thinking that "I am identified with the three guṇas." Somebody is thinking that "I am brāhmaṇa. I am brāhmaṇa, the most pure, most exalted person in the human society." This is sattva-guṇa. Tri-guṇātmakam. Somebody is think…, identifying himself with the sattva-guṇa, somebody is identifying himself with the rajo-guṇa, somebody is identifying himself in the tamo-guṇa, or somebody is identifying with the mixed up. So in this way going on. Yayā sammohito jīvaḥ.

Vyāsadeva said, yayā sammohito jīva ātmānaṁ tri-guṇātmakam, manute anartham. So anartham, some useless purpose of life, anartham.

So the Vyāsadeva recommended, or Sūta Gosvāmī said, anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. If you want to get out of this anartham, unwanted and purposeless life of material existence… That one should first of all understand, that this material existence is anartham. Anartham means purposeless life. There is no purpose. Real purpose should be how to get out of the spell of material nature. That is real purpose. They do not know. They do not know. They are taking very seriously some temporary purpose of life, which will be changed with the change of body. Now, as human being, I am manufacturing so many purposes of life, but as soon as the body is changed and I get the body of a cat or dog or tree, the whole purpose is changed. Therefore it is purposeless life, anartham. There is no meaning of this purpose. Because everything will be changed with the change of your body. Therefore they do not… They shudder to think of, that "We have got next life." They therefore deny, "No, there is no next life. This life is finished." A foolish life. That is not.

So anartha upa… In order to get out of this anartham, purposeless life, anartha upaśamam… Upaśamam means curbing down or finish it, upaśamam, finishing. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. The… If you want to be free from this purposeless, useless life, then you have to engage yourself in the bhakti-yogam adhokṣaje, to the Supreme. Anartha upaśamaṁ sākṣād bhakti-yogam. Sākṣāt, directly. Yo may have many other means to become free from this useless, purposeless life. There may be karma, jñāna, yoga. But that is indirect. That is not actually factual. Suppose a poor man is trying to get out of this condition, poor condition. He becomes a rich man. So that is also purposeless. From poor man to become rich man, it is also purposeless. Because today you are rich man; again you will become poor man. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed, sometimes poor man, sometimes… Practically we see a man in our presence. He was very poor man; he became rich man. And again his everything, business, failed. He again became a poor man. So this kind of poor man, rich man, sometimes Brahmā, sometimes ant, sometimes cats, dogs-this is all purposeless life. Purpose… Real life is eternal blissful life, sac-cid-ānanda-vigraha [Bs. 5.1]. That should be our aim of life.

So if you want that life and if you want to get free from this purposeless life, anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje, then you have to take to bhakti-yogam, transcendental loving service to the Lord. That is called bhakti-yogam. People do not know. Therefore Sūta Gosvāmī says, lokasya ajānataḥ: "These people, they do not know it, how to get out of this purposeless life." Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje, lokasya ajānataḥ. The people, general people, they do not know it; neither they are interested, because they are so fool. So lokasya ajānato vidvāṁś cakre sātvata-saṁhitām [SB 1.7.6]. Vidvān, Vyāsadeva, the vidvān, he compiled this Śrīmad-Bhāgavatam. So śrīmad-bhāgavatam amalaṁ purāṇam. If you read Śrīmad-Bhāgavatam… (end)

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Śrīmad-Bhāgavatam 3.26.7

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Bombay, December 19, 1974

Nitāi: "Material consciousness is the cause of one's conditional life. Conditions are enforced upon the living entity by the material energy. Although he does not do anything and is transcendental to such activities, the spirit soul is thus affected by conditional life."

Prabhupāda:

tad asya saṁsṛtir bandhaḥ
pāra-tantryaṁ ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ
[SB 3.26.7]

So karmasu kriyamāṇeṣu guṇair ātmani manyate. The conditioned soul… We say "conditioned." It was not conditioned, but now it has become conditioned, pāra-tantrya.

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
[Cc. Madhya 20.117]

This is a statement in the Caitanya-caritāmṛta. Kṛṣṇa bhuliyā, forgetting Kṛṣṇa, jīva, the living entity, anādi-bahirmukha… Anādi… Ādi means the beginning of the creation, and anādi means before the creation. Anādi. Nobody knows when it has began. The creation… There are many creations. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Just like this body: it is created, everyone knows. It is created by the father and mother. And it will be annihilated in due course of time by nature's way. Similarly, anything material… This whole universe, cosmic manifestation, is also created. This is a bigger body, that's all, virāṭ body. And it stays for millions and millions of years during the lifetime of Brahmā. We have got information, Brahmā's one day: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. We cannot calculate even one Brahmā's day. Such one day means daytime, twelve hours; then night, twelve hours. In this one day, such month, such year, such hundred years, Brahmā lives. So this cosmic manifestation, brahmāṇḍa, universe, will stay up to that time. So there is no difference in the manipulation with this body and the Brahmā. It is the same principle. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So this is saṁsṛtiḥ, anādi-bahirmukha.

So this creation… Not only this creation… We are in this material world, maybe. "Maybe" not; it is a fact that we have been in many other creations. Therefore our this forgetfulness of Kṛṣṇa is called anādi. Anādi means before creation. This creation is going on. Before that, there was another creation. The same thing was going on. Now, this is called saṁsṛtiḥ, saṁsāra, saṁsāra-bandhana, bound up by saṁsṛtiḥ. Anādi karama-phale, paḍi' bhavārṇava-jale. Bhaktivinoda Ṭhākura sings, "On account of my fruitive result before the beginning of the creation, I am now in this material ocean." Anādi karma-phale, paḍi' bhavārṇava-jale taribāre nā dekhi upāy: "I do not find any means how to get out of it." This is knowledge. When one becomes very anxious, very serious to get out of this saṁsṛtiḥ, continually going on, birth and death, birth and death, birth… People have no knowledge. So tad asya saṁsṛtir bandhaḥ. This is bondage.

The previous verse, it has been described,

evaṁ parābhidhyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate

Dictated by the material nature, we are acting in some way and thereby creating another resultant action, means another body. In this way it is going on. That is called saṁsṛtiḥ. Tad asya saṁsṛtir bandhaḥ pāra-tantryam. Svātantrya, and just the opposite word is pāra-tantrya, under the direction of somebody else, pāra-tantrya. Just like dog and the master. The dog is pāra-tantrya, dependent on the master. Similarly, we are now dogs of material nature, pāra-tantrya. We cannot go beyond the rules and regulation, condition, of material nature. That is called pāra-tantrya, not svātantrya. Just like they are trying to go to the moon planet, but because they are under condition of material nature, not that they can go very easily. It is not possible. They are coming back again and again trying to go there. This is also material world. Even in this material world we are so much dependent on the rules and regulation of the nature. And what to speak of going to the spiritual world? Pāra-tantrya is there. We admit or not admit. We are not svātantrya, or independent. We are dependent. Bhavaty akartur īśasya sākṣiṇo nirvṛtātmanaḥ.

So we are conditioned soul, but the Supersoul… The Māyāvādī philosophers, they do not admit the existence of Supersoul. They think there is one soul. We are… They speak of our conditioned life as līlā. This is not very good philosophy. One has got the body of a hog, and he is eating stool, and the Māyāvādī philosopher says that it is līlā. God is eating stool; it is līlā. Just see the philosophy! Because we say kṛṣṇa-līlā… Kṛṣṇa, the Supreme Personality of Godhead, He is dancing with the gopīs or playing with the cowherds boy or becoming the child of mother Yaśodā. We say it is līlā. The Māyāvādī philosopher says… Because they do not two, make two. Their philosophy is one. So the pig or the hog eating the stool, they say it is also līlā. Kṛṣṇa is dancing with the gopīs, that is also līlā, and because they do not make two, therefore… We cannot say, of course. They say that God is also, has become pig and they, eating stool, that is also līlā. This is the grossest offense on the feet of the Lord, to bring Him to the status of ordinary living being who is not independent. Dependent, it is clearly said. Therefore they manufacture these words, ”daridra-nārāyaṇa,” ”this Nārāyaṇa,” ”that Nārāyaṇa,” because they do not make any difference between Nārāyaṇa and the ordinary living entity. This is their philosophy.

But that is not the fact. Here it is said, tad asya saṁsṛtir bandhaḥ pāra-tantryaṁ ca tat-kṛtam. Pāra-tantrya, under the grip of the laws of material nature. How God can be under the grip of material nature? They explain, ”It is līlā.” But that is not. Here it is said, pāra-tantrya: ”He is forced to accept a certain type of body.” That is called pāra-tantrya. Saṁsṛtiḥ. This is punishment, saṁsṛtiḥ. Why saṁsṛtiḥ? On account of… (aside:) What is that? Sit down. Saṁsṛtiḥ. Saṁsṛtiḥ means punishment. Samyak rūpeṇa sṛtiḥ, going, progress, one after another, one after another, one after another, saṁsṛtiḥ, saṁsāra. So saṁsāra is not very palatable thing. Our Vaiṣṇava ācāryas say that saṁsāra is just like blazing fire. It is not a very nice… Kṛṣṇa says in the Bhagavad-gītā, duḥkhālayam aśāśvatam [Bg. 8.15]. So does it mean that the Supreme Lord, the Absolute Personality of Godhead, He has come to suffer? And by force everyone in this material world is suffering saṁsṛtiḥ, and he is the Supreme Personality of Godhead? How wrong philosophy it is. No.

In the Bhagavad-gītā, in the Śrīmad-Bhāgavatam it is not possible to make the one. No. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”Jīva is My aṁśa, part, particle, very small particle.” And Kṛṣṇa, or the Supreme Lord, He is vibhu. We have discussed all this. Vibhu, greater than the greatest, and smaller than the smallest. The smaller than the smallest… Aṇor aṇīyān mahato mahīyān. Mahato mahīyān is the Supreme Lord, and we are aṇu, very small particle, although we are the same expansion of the Supreme. But both, we are individual, not that today we are differentiated, and when we are liberated, we become one. No. That is not. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātanaḥ means eternally we are vibhinnāṁśa.

So our this pāra-tantrya, dependence on material nature, is pāra-tantryaṁ ca tat-kṛtam. Tat-kṛtam. And we wanted this separation. Therefore it is our conditioned life here. That is our selection. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. When we wanted to enjoy life independently, so-called ind…, because we cannot be independent… We have to become dependent. Either this material nature or the spiritual nature, it is not possible. Therefore in the Bhagavad-gītā it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. You have to take āśraya, shelter, of either of the prakṛtis, parā-prakṛti or aparā-prakṛti. Aparā-prakṛti is this material nature, and parā-prakṛti is the spiritual nature. So therefore jīva-śakti is called taṭastha. Taṭastha. Antaraṅga, bahiraṅga, taṭastha. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport], the Absolute Truth has got multi-potencies. They have been summarized into three. First is parā-prakṛti, spiritual nature, and then the material nature, and another nature, prakṛti-we are also prakṛti-between the two, taṭastha. Just like the beach is between the land and water. Beach is sometimes covered with water, and sometimes it is uncovered; the water is far away. When it is not covered, we call it beach, and it is covered, we call it sea. So similarly, our position is like that, living entities. Although by nature we are parā-prakṛti, spirit, spirit, but because we have got the tendency to enjoy material nature, therefore we come to this material nature. Therefore our position is in between the spiritual nature and the material nature, taṭastha. Taṭastha means in between.

So because we have selected this pāra-tantrya, to be conditioned by the material nature, in any condition we are dependent, either dependent on spiritual nature or on material nature. So if we prefer to be under the control of material nature, then it is duḥkhālayam aśāśvatam [Bg. 8.15]. And if we are under spiritual nature, then… Asaṅgo ’yaṁ puruṣaḥ. Raso vai saḥ, labdhānandī. Then we get blissful life, eternal blissful life. That is our selection. Either you be under spiritual nature or you be under material nature. That we have got, little independence, as you like. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa said. Kṛṣṇa is very kind. If you want to remain in the material nature and enjoy so-called material sense gratification, then you can have it.

In the Bhagavad-gītā it is explained,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā

yānti mad-yājino 'pi mām
[Bg. 9.25]

If you want to remain in this material world, bhūtejyā, worshiper of the material energy… Just like we are at present engaged: we are worshiper of the material energy, or Durgā. Worshiper of the material energy. In the Durgā-pūjā, in the Caṇḍi, the direction is that you ask material opulence, dhanaṁ dehi, rūpaṁ dehi, rūpavatī-bhāryāṁ dehi, yaśo dehi. That you can do. And we all living entities within this material world, we are worshiper of the material nature. The scientist also trying to find out means how to exploit the resources of material nature. That is also one kind of worshiping. Because if they are successful in discovering some material energy, new kind of material energy, they get money. Then, by money, they get full advantage of sense gratification. So this is called conditioned life, conditioned by the material…, illusioned by the material… They are trying, discover material advances, and becoming happy by such advancement. This is called material life. This is pāra-tantrya. This is not svātantrya. Pāra-tantrya. Although constitutionally the living entity is svātantrya, asaṅgo 'yaṁ puruṣaḥ, but because we accepted to be satisfied under the control of material nature, that is called pāra-tantrya, and that is called saṁsṛtiḥ. Saṁsṛtiḥ means continuously repetition of birth, death, old age, and disease. That is called saṁsāra.

Therefore Śrīla Viśvanātha Cakravartī Ṭhākura, he says, saṁsāra-dāvānala-līḍha-loka **. This saṁsṛtiḥ, this repetition of birth and death and different standard of material happiness… Everybody has got some material happiness. The man has got a standard of material happiness. The dog has got a standard of material happiness. The demigods, they have got a standard of material happiness. Everyone has got. So… But actually, it is not happiness. It is simply miserable condition. And because we do not appreciate this miserable condition, we still think that we are happy. That is called māyā, illusion. This is called saṁsṛtiḥ. Although we are in a miserable condition, continually, every moment, every second… This place is like that. Kṛṣṇa says, not that we are saying. Kṛṣṇa says, duḥkhālayam. Continually you have to suffer. But we are, we have become so much habituated in this suffering, we do not accept it as suffering. We take it as very pleasing, because we have no idea what is actually happiness. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam [Bg. 6.21]. Real happiness, what is real happiness? Sukhaṁ yat. Then what is sukham? That is not to be appreciated by these material senses. Sukham ātyantikam. Ātyantikam means supreme. This is not… Whatever so-called happiness we derive in this material world, that is dependent on so many conditions. That is not ātyantikam. Ātyantikam means the supreme happiness. That is different from this material happiness, but we have no information or taste because we have been conditioned for many many creation, anādi. Just like a man suffering from disease from many, many years. He becomes accustomed. He does not take any more that this suffering is suffering. He thinks this is natural.

So we have been accustomed to this habit of material disadvantages. We have no information of spiritual life. Therefore śāstra says that we should try… This life, human life, is not meant for suffering but to make endeavor to end suffering. That is human life. Human life is not meant for suffering like the animals. Just like the life of pig. Is that very good life? Whole day and night they are searching after stool, "Where is stool? Where is stool?" because that is their enjoyment. Actually, if you give a pig halavā and, side by side, stool, he would prefer to accept the stool than the halavā because he is habituated to that kind of food. Therefore Ṛṣabhadeva says that human life… He was instructing to His sons, "My dear sons, don't be like pigs. You just become like human being." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] "My dear sons, don't try to get happiness like the pigs, dogs, hogs." Kaṣṭān kāmān. With hard labor, you get some food, and then you enjoy sex life. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Material life means to work very hard day and night and get some money and then eat sumptuously. Eat, drink, be merry and then enjoy sex life. That's all. So Ṛṣabhadeva said, "My dear sons, this kind of standard of life is available in the life of pigs." Kaṣṭān kāmān arhate ye viḍ-bhujām. Viḍ-bhujām means stool-eaters.

Then what is human life? If this is not life, then what is real life? That, He recommends, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Sattva, your sattva, your existence, is now impure. It is covered by this material nature; therefore it is impure. So you have to purify. That is real life. And to purify means tapasya. Tapo divyam [SB 5.5.1]. Tapasā brahmacaryeṇa [SB 6.1.13]. That is the way. That is Vedic civilization. That is Vedic civilization, or you may call Indian civilization or Hindu civilization. Actually, it is Vedic civilization. Therefore you will find in India, in the history of India, Mahābhārata, greater India, that many people, they are engaged in tapasya. A part of life must be engaged for tapasya. The Bharata Mahārāja, Bharata Mahārāja, under whose name this planet is called Bhāratavarṣa… So you will find in the Fifth Canto of Śrīmad-Bhāgavatam his life. He enjoyed his kingdom, then voluntarily he left. After the end of his material way of life, he divided the property to his sons and left. And he was living alone at Pulahāśrama near Haridwar, and undergoing severe tapasya. That is human life, to accept tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1]. You are searching after happiness, but why don't you see that in this material life your happiness is conditioned? That is not easily going or flowing. There are so many conditions. If you have to become a millionaire, before becoming millionaire there are so many condition. So this is not happiness, after going through so many conditions, and which we get, that is also not for good.

So to come to the so-called conditional happiness we have to undergo so many difficulties, and when we come to that position… Suppose after working very, very hard I get one millions dollars, so I will not be allowed to enjoy this one million dollar for all the days. Aśāśvatam. Duḥkhālayam aśāśvatam [Bg. 8.15]. Kṛṣṇa says that this place is full of miseries. To get that one million dollar you have to undergo so many miserable condition of life. And even if you get it… Perhaps you may not get it. Everyone is trying, but they cannot. Everyone is not getting. Who is destined to get, he will get it, not that everyone, because he, one is trying very hard, it is guaranteed that he will get one millions dollars. That is not possible. That one who is to get by destiny… This is the śāstra. Actually, this is the fact.

Therefore Vedic civilization does not recommend that you waste your valuable life simply for so-called happiness or economic…, improvement of economic condition. Because it is not possible that everyone trying for improving economic condition and everyone is becoming millionaire. No. That is not possible. You cannot get more or less what you are destined to get. Otherwise everyone would have been millionaires-everyone. In Bombay there are so many. People are trying, working very hard day and night. Still, somebody is living in a very nice, palatial building and somebody is living in the Jappara, or what is that? Most abominable condition. In Bombay city. Why? Because one is destined.

Therefore śāstra says that don't bother about these thing. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. For that reason, one should work, which is not obtainable by wandering, bhramatām upary adhaḥ. Upary adhaḥ. What is that? That thing is that purifying your existence. Tasyaiva hetoḥ, for that reason. Purifying means, as we have discussed many ślokas, we are now covered by this material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa, and our endeavor should be how to purify. Tapo divyam. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Just to purify our existence. And as soon as we purify our existence, yasmād brahma-saukhyam anantam. Brahma-sukha. Brahman means the largest or eternal. Here the sukha, or happiness, is not brahma-sukha; that is material sukha. Therefore, in another place it is said, ramante yoginaḥ anante [Cc. Madhya 9.29]. The yogis, those who are yogis… Yogi especially means bhakta-yogī. They also enjoy. Ramante yoginaḥ anante. That is unlimited enjoyment, without any stoppage. Ānandāmbudhi-vardhanam. Simply increasing, increasing. There is no decrease. That is called ananta. It is increasing. Just like Kṛṣṇa. Kṛṣṇa and the gopīs, they are also in pleasure. Gopīs are expansion of Kṛṣṇa's pleasure potency. So they are increasing their pleasure. There is no decrease. In the material world there is no question of increasing; it is decreased. That is the difference.

Therefore, those who are yogis, they are also enjoying. Ramante yoginaḥ anante satyānande. That is real happiness which increases. Which decreases, that is not real happiness. That is illusion. Ramante yoginaḥ anante satyānande cid-ātmani. Cit, that is spiritual, spiritual ānanda. Really we want ānanda, happiness, blissfulness. That is our natural instinct. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). So… But we are searching after ānanda in this material world, and that is described here that saṁsṛtir bandhaḥ pāra-tantrya, under material condition and changing this body one after another. This is not ānanda. Satyānande cid-ātmani. Ānanda is available on the spiritual platform. Satyānande cid-ātmani. Ramante… Iti rāma-padenāsau paraṁ brahma abhidhīyate. Therefore the yogis, they enjoy, ramaṇa, in the spiritual world. That ānanda is called Rāma, Hare Rāma. Hare Kṛṣṇa. Kṛṣṇa is also attractive, and Rāma is enjoyment. So when we dovetail our activities with Rāma and Kṛṣṇa, then our life becomes happy. Before that there is saṁsṛtiḥ.

Therefore in order to understand the science, one has to go… That is the Vedic injunction, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "One should approach a proper bona fide spiritual master." And the spiritual master will save him from this blazing fire of repetition of birth and death. Therefore Viśvanātha Cakravartī Ṭhākura sings,

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

It is the business of the guru to deliver this disciple, śiṣya, from this blazing fire of saṁsāra, saṁsṛti, bandha, conditioned life, to save him from that position and give him the eternal happiness, brahma-saukhyam anantam [SB 5.5.1].

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.8

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Bombay, December 20, 1974

Nitāi: "The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself."

Prabhupāda:

kārya-kāraṇa-kartṛtve
kāraṇaṁ prakṛtiṁ viduḥ
bhoktṛtve sukha-duḥkhānāṁ
puruṣaṁ prakṛteḥ param
[SB 3.26.8]

Puruṣam. We are also prakṛti, but here it has been said, puruṣa. Living entity is prakṛti. Original position is prakṛti. Prakṛti means subordinate. We have got experience in this material world also: prakṛti, strī, and puruṣa, husband and wife. Natural position is that the wife is under or subordinate to the husband. At least that is the Vedic conception. Therefore woman places herself in the position of dāsī. Dāsī, maidservant. Even the queens of Kṛṣṇa, when… You will find in the Bhāgavata, Śrīmad-Bhāgavatam, when there was talking between the queens and Draupadī at Kurukṣetra on some festival, that, as women, mixing together, they talk about their marriage, about their family, about their husband, so they were also talking. So Draupadī was asking the queens of Kṛṣṇa how they are married. Because in each time Kṛṣṇa had to fight to get the wife. That is the kṣatriya principle. Without fight, there is no marriage. There must be some fight. And after killing the opposing party, their blood is taken and smeared over it. This is red vermillion. Now it can be purchased. (laughter) There is no fight. You can purchase, two paisa, that's all. But formerly a kṣatriya must fight, and there were many opposing princes, and the victorious prince must kill or at least get some blood from the body, and as victorious, the wife will be smeared.

Anyway, so the point is that even the queens of Kṛṣṇa, they are not ordinary woman, very exalted. So they were giving their acquaintances to Draupadī, "In this way I became a maidservant of Kṛṣṇa." You will find this in the Śrīmad-Bhāgavatam. Even the queens… Every queen possessed a big palatial building, and all the palaces were made of first-class marble, and the furnitures were made of ivory, and the beddings, and the within the room, there was no need of electrical bulb. They are set up with jewels, and they would throw the focus of light. And there was garden, pārijāta flower. You will find all these things in the Śrīmad-Bhāgavatam. And each queen had ten sons. And the sons were also married. They had sons. In this way, very, very opulent. But still, they were placing themself in the position of maidservant. They were also king's daughter, not ordinary being. So that is the Vedic conception. Of course, I do not know what is the practice here. But in Bengal this is the practice. When the son goes to marry to the bride's house, it is a custom. The mother asks the son, "My dear son, where you are going?" So the bridegroom answers, "I am going to bring one maidservant for you." This is the system.

So the Vedic, according to the Vedic system, there is no equal right of the man and woman. The woman is always subordinate. That is the Manu-saṁhitā law. Na strī svātantryam arhati. A woman does not require, does not deserve, to get independence. That is good for them. If the woman remains under the protection-in young age under father, when he (she) is child; when he (she) is young, under the protection of husband; and when she is old, under the protection of elderly children-that is their very safe position. Just like Kuntī. Kuntī was not ordinary woman. Still, she kept herself under the protection of the five sons. The sons were going to forest. Kuntī was not asked to go to the forest, but because she took it, to be protected by the sons, she also went to the forest. Just like Sītā-devī. Sītā, she was also king's daughter. When Rāmacandra was going to the forest, Rāmacandra did not ask also; neither Sītā was asked by her father-in-law to go to the forest. But she preferred to go with Rāmacandra just to be protected by Him. This is the system.

Anyway, the living entities, they are described as prakṛti in the Bhagavad-gītā, strī, not puruṣa. But here it is said, puruṣam, puruṣam, because in the material world we have given up the idea that constitutionally we are prakṛti, subordinate. We want to declare independence, not under the protection of Kṛṣṇa, or God. This is our position in this material world. Therefore the mentality is not to become prakṛti but to become puruṣa, the mentality. In the material world constitutionally the living entity is prakṛti. It is described in the Bhagavad-gītā, apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtāṁ mahā-bāho [Bg. 7.5]. The jīva-bhūta, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], prakṛti. But artificially, we are trying to become puruṣa. Ultimately, the same spirit is going on. As puruṣa is the enjoyer, we try to become independent enjoyer of this material world and baffled one after another, one after another, one after another, baffled, and at last, finally baffled still, he wants to become the supreme puruṣa, "I am God." This is māyā. Those who are claiming to become "I am God," they're still in māyā. Because he is prakṛti by nature, but he is still trying in the, first in the karma field as karmī, working day and night hard. But the purpose is that "I shall become the enjoyer. I shall become the Supreme."

So on account of this puruṣa mentality the jīva is described here as puruṣa, puruṣam. And this puruṣa's position is prakṛteḥ param. Puruṣaṁ prakṛteḥ param. We do not belong to this material world. Prakṛteḥ param, transcendental. Because we are spirit soul, we belong to the spiritual world. Prakṛteḥ… This prakṛti is material. This prakṛti is material, but we are falsely identifying ourself as something made of this matter. The whole scientific world is going on under this misconception of life, that we belong to this material world. This is called illusion. Anyway, there are three things: kārya-kāraṇa-kartṛtva kāraṇaṁ prakṛtiṁ viduḥ. We are doing something according to our position, kārya, kāraṇa, and kartā, so according to circumstances, according to different causes, and we are placed to execute different types of business, and we are obliged to do that. As soon as kāraṇam, kārya-kāraṇa-kartṛtve kāraṇaṁ puruṣa… kāraṇaṁ prakṛtim. Kārya-kāraṇa-kartṛtve kāraṇaṁ prakṛtim. Prakṛti. We accept this prakṛti because as soon as we develop this mentality, that "Why shall I serve Kṛṣṇa? Why shall I serve God? I shall become independent," so immediately we are placed in this material world.

There is a verse in the Bhagavad-gītā, icchā-dveṣa samutthena sarge yānti parantapa [Bg. 7.27]. Sarge means in creation. This is the creation, created world. The spiritual world is not created. That is eternal. How it is created? Just like the sky is eternal, but the cloud is created. That we have got experience. That is in the clear sky, clear sky is always there, but at some time, seasonal changes, the cloud is created. The water is taken from the…, the stock is already there, taken from the sea, ocean, and it is made into gas, and that appears as cloud. And it covers the sun. The sun is the cause of cloud, but the cloud covers the sun and we cannot see the sun. Similarly, everything-creator is the Supreme Lord. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Janmādy asya yataḥ [SB 1.1.1]. This material world is also created by God, and the work is going on. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So everything is going on under the direction of the Supreme Personality of Godhead, Kṛṣṇa, but according to our position, we are enjoying different result. Not enjoying-suffering. Here there is no question of enjoyment. It is suffering. So this prakṛti, this material nature, is creating the situation-we have discussed already many times-according to our… Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. As we are associating with different modes of material nature or infecting different modes of material nature, so we are getting different situation, different body, different activities. The original cause is the material nature. Then we can say, "Then why we are suffering? Everything is given by the material nature. Why?" No. That is stated here, that bhoktṛtve sukha-duḥkhānāṁ puruṣaṁ prakṛteḥ param. The material nature is creating the situation for your suffering, so she is not responsible. You have to suffer. This is our position. You cannot say that "Material nature is creating. Why I shall suffer?" No. Just like if you say, "I did not know when I infected this disease, so why shall I suffer from it?" No. Because you have, somehow or other you have infected some type of disease, you must suffer. This is our position. Because you have come to this material nature and you have infected a certain quality or modes of material nature, the resultant action you have to suffer. Although the body is given to you by material nature, the bodily pains and pleasure, that you have to suffer. This is our position.

That means because we have come to this material nature… How we have come to material nature? That is explained in the Bhagavad-gītā, that icchā-dveṣa samutthena sarge yānti parantapa [Bg. 7.27]. Icchā-dveṣa. There are two things: hatred and desire. Something we desire and something we hate, icchā-dveṣa. Two kinds of propensities there are. So when we want to enjoy this material world, that is called icchā, and when we want to disobey God, that is called dveṣa. So that icchā and dveṣa, there can be. That is two opposing elements. There are. So icchā-dveṣa samutthena. When we think… That is not very difficult to understand. Everyone is thinking, "Why shall I worship God? These are all bogus things, they are going to the temple. No." That propensity is there, dveṣa. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram aśubhān yoniṣu [Bg. 16.19], Kṛṣṇa says in the Bhagavad-gītā. Tān ahaṁ dviṣataḥ krūrān. These persons who are envious of God and krūrān… Krūra means, krūra also, envious, very, very atheistic. Duṣkṛtino mūḍhāḥ āsuraṁ bhāvam āśritāḥ [Bg. 7.15]. This is āsuri-bhāva. When we become envious, atheist, godless, without any God consciousness, that is called atheism. That is dveṣa.

You will find… All the demons-we have got description in the śāstra-their only business is to become envious of God, that's all. This is the business. Just like Kaṁsa. Kaṁsa, as soon as he heard one omen that this eighth son of his sister, Devakī, would kill him, immediately he became furious: "Oh, let me finish my sister so that there will be no eighth or first or second son. Finish the origin of…" So anyway, Vasudeva saved her. It is the duty of the husband to save, give protection to the wife. So some way or other… It was a family matter. But he promised that "I shall bring all the children to you." So this is Kaṁsa. And actually, Vasudeva, to keep his word, brought all the issues before him, and he killed. Only in case of Kṛṣṇa, he violated the promise: "No, no, I cannot allow this child to be killed." So he transferred the child from Devakī's protection to Mother Yaśodā's protection. So anyway…

So the Kaṁsa was thinking of killing Kṛṣṇa always. He was also Kṛṣṇa conscious, always thinking of, but how to kill Kṛṣṇa. That is the difference between the demon and the devotee. The demons are also Kṛṣṇa conscious, but they are Kṛṣṇa conscious in the opposite way, how to kill Kṛṣṇa. And devotees, they are Kṛṣṇa conscious, but not like the demon. They are always thinking how to serve Kṛṣṇa. Both of them are Kṛṣṇa conscious. Therefore, this is… Because these demons are also Kṛṣṇa conscious, they cannot be called devotee. They cannot be called devotee. But they get the good result of Kṛṣṇa consciousness because by thinking of Kṛṣṇa, "Kṛṣṇa…" And when they are killed by Kṛṣṇa, they get immediately liberation. That is the absolute position of Kṛṣṇa. Either you go to Him as enemy or you go to Him as friend, your result is the same. So somehow or other, come to Kṛṣṇa consciousness. But the demonic Kṛṣṇa consciousness is not bhakti. That is not bhakti.

So liberation is achievable even by the nondevotees because these demons… They are nondevotees. They are getting also liberation because thinking of Kṛṣṇa always. So why the devotees also get the same type of liberation? No, for them, better type of liberation. Sāyujya, sārūpya, sārṣṭi… [Cc. Madhya 6.266]. There are five kinds of liberations, and the sāyujya-mukti, to become one with the Supreme, that is obtainable even by the enemies, demons. The devotees, they do not want that kind of liberation. They want to keep their identity eternally and serve Kṛṣṇa. That is perfect. So ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Therefore bhakti is described, ānukūlyena kṛṣṇānuśīlanam. Kṛṣṇānuśīlanam. Anuśīlanam means cultivating the knowledge of Kṛṣṇa. The demons are also cultivating, but that is not ānukūlyena. That is prātikūlyena, how to kill Kṛṣṇa. So that is not bhakti. When we cultivate Kṛṣṇa consciousness ānukūlyena-anukūla means favorable-that is called bhakti.

So here it is said that,

kārya-kāraṇa-kartṛtve
kāraṇaṁ prakṛtiṁ viduḥ
bhoktṛtve sukha-duḥkhānāṁ
puruṣaṁ prakṛteḥ param

Puruṣa, we living entities, because we have developed this consciousness somehow or other, that we don't want to serve Kṛṣṇa, but we want to become Kṛṣṇa, this prātikūlya, this icchā, and not to serve Kṛṣṇa, this dveṣa, two things combined… Icchā-dveṣa samutthena sarge yānti parantapa. They cannot… Just like I will give you very small example: just like the criminals. The criminals, they have got two things: icchā, dveṣa. Dveṣa: "Why shall I abide by the government law? I can do anything, what I like." This is dveṣa. And icchā means, "I shall work independently, without the law." So just like this icchā-dveṣa, the result is they are put into the jail. On account of these two things-icchā, that "I shall live independently without the control of the government. Whatever I like, I shall do," this icchā, and dveṣa, "I don't like to carry out the orders of law," dveṣa-this is very nice example-the result is that he will be arrested, and he will be put into the jail.

So it is exactly like that. We are in this material world on account of this icchā and dveṣa. We wanted to satisfy the senses, material senses, independently. And we wanted to disobey the orders of the Supreme Lord. These are the two causes for which we are put into this material world. So we have to rectify this mentality, that "I am independent. I am God. I can do whatever we like." This mentality has to be rectified. For that rectification we are in this material world, and we are undergoing different types of miserable condition of life to become rectified so that we may come to the senses, that "I want to be happy. I want to enjoy life. Why I am put into this unfavorable circumstances? The most unfavorable circumstance is that I do not want to die. Still, I have to die." This is common sense. So in order to… On account of this puruṣa mentality… Just like I have already explained the strī can enjoy happy life along with the husband, not independently, similarly, we, being prakṛti, our business is to remain eternal servant of Kṛṣṇa. Then we will be happy. Otherwise we will not be happy. It is not possible.

And the whole material world, whole Vedic śāstra, whole Vedic culture is meant for rectifying this mentality, that "I am not independent. I am dependent on Kṛṣṇa. So I have forgotten Kṛṣṇa somehow or other, and I have taken this mentality of puruṣa, enjoying this material world. I have to rectify this." So if I rectify that, then I become free from the clutches of māyā. Otherwise, since I have put myself under the clutches of this material energy, she is giving me different types of body, different types of situation, to fulfill my desire. But because she has given a different type of body, a different type situation, she is not responsible; I am responsible. Therefore I will have to suffer or enjoy of the sequence or the resultant action made by the material nature.

Therefore it is said that kārya-kāraṇa-kartṛtve kāraṇaṁ prakṛtiṁ viduḥ. One should understand the… I have got this body. This is given by material nature. I have got a different type of mentality. That is also given by prakṛti, na… I am suffering. That is also given. There is circumstances created. But prakṛti, material nature, is not responsible, nor she will suffer, but you will suffer. Just try to understand. This is the position. Kārya-kāraṇa-kartṛtve bhoktṛtve. Kartṛtve is material nature. But bhoktṛtve I am, bhoktṛtve. I am put into that. Therefore Bhaktivinoda Ṭhākura sings, anādi karama-phale, paḍi' bhavārṇava-jale: "Somehow or other, I have fallen in this ocean of birth and death." Taribāre nā dekhi upāy: "I do not find how to get out of it." But we can get out of it very easily. That is advised by Kṛṣṇa: māṁ eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Otherwise you cannot. Here it is a great struggle. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Karṣati, great hard struggle going on. We are trying to be happy, but that is not possible. Just like if you are put into the ocean, you may be very good swimmer, you may struggle very nicely, but you are under the control of the prakṛti. You cannot be happy in the water. But if somebody helps you to get out of the water, then you will be happy.

So our business is to pray to Kṛṣṇa to get me out of this struggling, hard struggle for existence in this material world. Therefore Caitanya Mahāprabhu teaching us this prayer, no other prayer. Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. "O Kṛṣṇa…" Kṛṣṇa is very pleased when we address Him with His devotee. Nanda Mahārāja is devotee playing as the father of Kṛṣṇa. So therefore Caitanya Mahāprabhu is addressing Kṛṣṇa, ayi nanda-tanuja: "Kṛṣṇa, You are born out of the body of Mahārāja Nanda." This is very pleasing to Kṛṣṇa. Therefore He is addressing, ayi nanda-tanuja, patitaṁ kiṅkaraṁ māṁ viṣame. Patitaṁ kiṅkaram.

Kiṅkaram means servant. "I am Your eternal servant, but somehow or other, I am now fallen in this ocean of nescience, repeated birth and death." Patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. Kṛpayā: "By Your causeless mercy, because I am servant… I have somehow or other fallen." Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya: "Kindly fix me again as one of the dust particle in Your lotus feet." This prayer has been tak…

So we cannot be happy in this puruṣa mentality to enjoy this material world. We can never be happy. Ābrahma-bhuvanāl lokāḥ. Even if you are… Now, just like they are trying to go to the moon planet… But what this moon planet? It is very near. Even if you go to the topmost planet, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16], the struggle will go on. You cannot be happy. Either you go to the heavenly planet or the moon planet or the Brahmā planet, anywhere in this material world, the four things-birth, death, old age, and disease-will go on. You cannot stop it. Therefore Kṛṣṇa says that "Don't try to be elevated to the higher planetary system, to the moon planet or sun planet or heavenly planet. Try to come to Me." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

This should be our endeavor. Don't try to elevate yourself materially. That will not make you happy. Just try to get out of these material clutches and begin your spiritual life. That will make you happy. That is the only source of happiness. Otherwise it is not. The same example, that if you are put into the ocean, you may be very good swimmer-it will be great struggle. You can keep yourself floating, but that is not happiness. Happiness is different thing. If you want happiness, then you have to give up the association of prakṛti. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Because as so long you will be in the material world, you will have to associate with some of the modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. By association with the sattva-guṇa material modes of nature, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18], you can be elevated to the higher planetary system, or by jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ, by associate in the tamo-guṇa, you will be put downwards either in the animal forms of life or lower planetary system. In this way you are wandering up and down. Give up this business. Kṛṣṇa says, "Surrender unto Me." You surrender to Kṛṣṇa and be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.9

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Bombay, December 21, 1974

Nitāi: "Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, because both of these are the causes of this manifest and unmanifest creation."

Prabhupāda:

prakṛteḥ puruṣasyāpi
lakṣaṇaṁ puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam
[SB 3.26.9]

So Kapiladeva is addressed here as Puruṣottama. Puruṣottama. The living entities, the Supersoul, and the Supreme Personality of Godhead. Living entities are sometimes called puruṣa because puruṣa means enjoyer. So the living entities wants to enjoy this material world although he is not enjoyer. We have explained many times. The living entities, that is also prakṛti, but he also wants to enjoy. That is called illusion. So in his enjoying temperament he may be called puruṣa, illusory puruṣa. Real puruṣa is Bhagavān. Puruṣa means bhoktā. The bhoktā, real bhoktā, enjoyer, is the Supreme Personality of Godhead, Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29].

So Devahūti wants elucidation of the characteristics of puruṣa and prakṛti. So puruṣa is one, but prakṛti, there are many, energies. Prakṛti, energy. Just like we have got practical experience that husband and wife, the wife is supposed to be the energy. The husband works day and night very hard, but when he comes home, the wife gives him comfort, eating, sleeping, mating, in so many ways. He gets fresh energy. Especially the karmīs, they get energy by the behavior and service of the wife. Otherwise the karmīs cannot work. Anyway, the energy principle is there. Similarly, the Supreme Lord, He has got also energy. In the Vedānta-sūtra we understand that Supreme Personality of Godhead, the original source of everything, Brahman… athāto brahma jijñāsā. That Brahman… In one code Vyāsadeva describes that janmādy asya yataḥ: [SB 1.1.1] "The Brahman, Supreme Absolute Truth, is that from whom everything comes." So unless this principle is there, that Brahman, the Absolute Truth, is also energized or worked with His energies; otherwise why this conception comes within this material world? The material world is shadow reflection of the spiritual world. Unless the original thing is there in the spiritual world, it cannot be reflected in the material world.

So puruṣa is accompanied by varieties of energies. In the Upaniṣad it is stated,

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate…
[Cc. Madhya 13.65, purport]

Para, the Supreme Lord, Absolute Truth, has multi-energy. So the multi-energy is divided into three division. That is called antaraṅga-śakti, internal energy, external energy, and the marginal energy. All of them are energies, or prakṛti. So in the Sāṅkhya philosophical discussion, Devahūti-she is also the mother of Kapiladeva-she asked this intelligent question: "What are the characteristic of the prakṛti, and what are the characteristic of the puruṣa?" Prakṛteḥ puruṣasyāpi lakṣaṇaṁ puruṣottama. He (she) is addressing his (her) son, Kapiladeva, God, as Puruṣottama. Uttama puruṣa. Uttam a, madhyama, and adhama. There is a comparative. So uttama puruṣa is the Supreme Personality of Godhead, Kṛṣṇa, or His incarnation like Kapiladeva, Ṛṣabhadeva. There are many incarnations. So they are all Puruṣottama.

So, so far in this material conception of life there are two puruṣas, one, the living entity, and the other is the Supersoul. So above this… Living entity is the adhama-puruṣa, and the Supersoul is the madhyama-puruṣa, and Kṛṣṇa, or the Supreme Personality of Godhead, is uttama-puruṣa, the Supreme. And in this material world the adhama-puruṣa is called also nitya-baddha. Similarly, there are other living entities in the spiritual world, they are called nitya-mukta or nitya-siddha. They never come in this material world. Just like Rūpa Gosvāmī. In his Bhakti-rasāmṛta-sindhu, he describes some comparison, that the sea fishes, they never come to the river. The river fishes sometimes go to the sea, but the sea fishes, they never come to the river. Similarly, there are living entities in the spiritual world. They never come in this material world. Their number is greater, at least three times greater than all the living entities within this material world. And the Supersoul, He is also living entity, but superior, Supersoul. Soul and Supersoul.

So the Supersoul is also living with the…, along with this ordinary living entities as friends. That is described in the Upaniṣad, that two birds are sitting on one tree. One bird is eating the fruit and the other bird is simply witness. Paramātmā, upadraṣṭā anumantā. That is described in the Bhagavad-gītā. Paramātmā is existing within our heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is simply upadraṣṭā. He is not enjoying. He has no interest to enjoy this material world. But the other bird, the living entity, he is trying to enjoy this material world. And according to his karma, upadraṣṭā… I wanted to do something or I have done something. The resultant action, I will have to enjoy or suffer in the next life. The witness is the Paramātmā, sākṣī, upadraṣṭā anumantā, antaryāmī, sākṣī. We cannot do anything without the knowledge of the Supreme Personality of Godhead in His Paramātmā feature. He is fulfilling our desires and waiting for the opportunity when the living entity will give up this business of eating the fruit of this body, of the tree, and simply become engaged, again come back to the Supersoul. That opportunity He is looking after. So the Christian philosophers, they do not believe in the Paramātmā feature, and they say that "If I am punished for my past deeds, then who is the witness?" Because in the court, if somebody is charged with criminality, there must be some witnesses. So we heard a Christian professor in our college. They did not believe in this witness of the Supreme Personality of Godhead. He is witness within the heart. Witness must be. This is very intelligent, that without witness, how my charges, charges upon me, can be substantiated? The witness is the Supreme Personality of Godhead. Upadraṣṭā anumantā. He is seeing everything. So that is puruṣa also, and we are also puruṣa. And above these two puruṣas, the Supreme Puruṣa is Kṛṣṇa, as it is described in the Bhagavad-gītā, Eighth Chapter, puruṣottama-yogam.

So brūhi kāraṇayor asya sad-asac ca yad-ātmakam. So the uttama-puruṣa, Puruṣottama, just like Kṛṣṇa or Kapiladeva, They come within this material world, but they are not affected. But we are affected. We are, according to our desire, conditioned. We are affected by the different modes of material nature. It is described in the Vedic literature just like the fire and the spark. The fire is always blazing, but the sparks coming out of the fire, they sometime fall down. And this falling down is described that if the spark falls on some dry grass, then immediately the grass is also ignited into fire. That is sattva-guṇa. And rajo-guṇa means on the ground. It gradually, the ignition, the fire of the spark, becomes finished. And if the spark falls down on some water, then immediately it is extinguished. Similarly, when we come down from the spiritual world on account of desire, icchā-dveṣa samutthena sarge yānti parantapa [Bg. 7.27], by our icchā, Kṛṣṇa gives us to fulfill our desires. So as we contact with the different modes of material nature, we are situated either in sattva-guṇa or rajo-guṇa or tamo-guṇa, and our different characteristics are visible.

But the Puruṣottama, the Supreme Personality of Godhead, He is never become affected by the material nature. This is the general description of the puruṣa and puruṣottama. And further description will be given from the verse number ten. If you like, you can read that. Or you can read this purport of the ninth verse.

Nitāi: "Prakṛti, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother."

Prabhupāda: Yes. This is very nice example. This prakṛti, the mother… Just like mother is woman, prakṛti, but her relationship with the husband is different from the relationship with her children. So both of them are puruṣa-living entities and the Supersoul, or the Supreme Lord. They come to this material world. But the relationship is that the Supreme Lord is the controller, controller of the material world, and the living entities, they are controlled. This is difference. One is controller, and the other is controlled. The same woman, mother, she is working under the direction of the husband. That is one relationship. And she is taking care of the children and controlling the children. The… Although the medium is the same, but the relationship is different.

In the Bhagavad-gītā also, it is said, mama māyā: "Under My control."

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

We should understand this relationship. The material nature has got relationship with both God and the living entities, but the activities of the two living entities, namely the aṇu and vibhu… God is Vibhu or Prabhu, and living entity is aṇu or servant, and the via media is the material nature. So we cannot control material nature. That is not possible. We are controlled. We are being controlled. Tribhir guṇamayair bhāvair mohitam, nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. We are always being controlled. And… But the prakṛti, material nature, is being controlled by the Supreme Lord. This is the difference. Unfortunately, sometimes we claim that we can control over. Just like the scientists, they are trying to control over the material nature. That is not possible. You cannot control. Therefore, in the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot control. You shall be controlled, but you cannot control. The controller is the Supreme Personality of Godhead, Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa [Bg. 9.10].

This is the relation. This is the characteristic, two puruṣas: one living entity and the Supreme Soul, parama-puruṣa or puruṣottama. The puruṣottama is the controller, and we ordinary living entities, we are controlled. Then how the living entities can be on the equal level with the Supreme Lord? That is not possible. Anyone who thinks like that, they are imperfect knowledge. That is not perfect knowledge. Aviśuddha-buddhayaḥ. They have been described as aviśuddha-buddhayaḥ. Imperfect knowledge. Buddhi means intelligence. They have no intelligence. We cannot say no intelligence, but aviśuddha. Aviśuddha, means it is not purified. Anyone who is claiming to be on the equal level with the Supreme, their intelligence is not yet purified. Aviśuddha-buddhayaḥ. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Because these Māyāvādī philosophers, they have no knowledge of the Supreme Personality of… They cannot believe that the Absolute Truth can be a person. They cannot believe it. Their knowledge is so poor, they cannot accommodate. Because as soon as they think of one person, they think that "That person is equal with me." Otherwise, they cannot think of person.

So this is poor fund of knowledge. Therefore Kṛṣṇa said, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. He does not become manifest or visible to everyone. Then who…, unto whom He is visible? And that is also stated in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So unless you take to this process of bhakti-yoga, you cannot understand what is God. Then you will be misguided. So if you take… Sevonmukhe hi jihvādau [Brs. 1.2.234]. You cannot, understand God. But if you take to the devotional service submissively, if you become submissive, surrendered, and you render service to the Lord, then, by His causeless mercy, He becomes revealed, "Here I am. See Me." He talks.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ tam…
[Bg. 10.10]

Then He gives intelligence. What kind of intelligence? Yena mām upayānti te: "By which one can approach Me." This intelligence is given to him. To whom? Teṣāṁ satata-yuktānām. Twenty-four hours engaged in the service of the Lord. How? Prīti-pūrvakam: "With love and faith," not that officially. Just like if I want a glass of water, one can give me, "Here is. Take it!" And one brings the same glass of water with love and devotion. So there is two different. Kṛṣṇa is not in want of anything from us. He is pūrṇa. But if we offer Him something with love and faith and devotion, then He accepts. That is the difference. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. That is the real thing, bhakti. Otherwise Kṛṣṇa is not hankering after your patraṁ puṣpam. He has created patraṁ puṣpaṁ phalaṁ toyam, He can enjoy. Why He should ask from you? But the real thing is bhaktyā. It is insignificant thing, but if you offer Him bhaktyā, with bhakti, devotion, faith, and love, that He accepts. And if He continues to accept, then you can realize Him. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Otherwise you cannot understand what is Kṛṣṇa.

So we have come to this material world. Kṛṣṇa is always anxious to get us back to home, back to Godhead. Therefore He comes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. What is that dharma? That dharma is not this dharma, Hindu dharma, Mussulman dharma. No. That dharma is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That's… So in this way, our position, although we are both in this material world, one is the controller; one is the controlled. And the one who is controlled by the prakṛti, by the material nature, if he accepts to be controlled by the Supreme Personality of Godhead, then his controlling by the material nature upon him, that is finished, no more control. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. This is perfection of life. At the present moment we are being controlled every second, every step. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Every step there is danger. This control means punishment. You cannot expect very good treatment in the prison life. So this is prison life, conditioned life. So you cannot expect any good treatment by the material nature because her business is to punish us. That is the business so that we can enquire that "Why I am being punished?" That is required. That "why" philosophy is very important. That is the beginning of human life. But we are so dull, in spite of being kicked every moment by material nature, that "why" question is not coming, so dull-headed. And we are advanced in designation.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.26.10

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Bombay, December 22, 1974

Nitāi: "The unmanifested eternal combination of the three modes is the cause of the manifested state and is called pradhāna. It is called prakṛti when in the manifested stage of existence."

Prabhupāda:

yat tat tri-guṇam avyaktaṁ
nityaṁ sad-asad-ātmakam
pradhānaṁ prakṛtiṁ prāhur
aviśeṣaṁ viśeṣavat
[SB 3.26.10]

Viśeṣa means varieties, and aviśeṣa means without variety. Just like we have got experience: the earth is there. Now, if… From the earth, you can make so many other things. You can make doll. You can make pot. You can make balls. You can make bricks. You can make house. So many things you can make. So this transformation into forms, that is called viśeṣa, varieties. And when the transformation is not there, that is called aviśeṣa or nirviśeṣa.

So viśeṣavat. The word is used here, viśeṣavat. It appears like viśeṣa, variety, but actually it has no variety. It is the material element. In another place it is said, tejo-vāri-mṛdāṁ vinimayo yatra tri-sargaḥ amṛṣā. Somebody says, amṛṣā. It is created. In the Bhagavad-gītā it is said this creation is going on, bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is created at a certain time, and then again it is annihilated. And when annihilated, mixed together, that is avyaktam. And when they are again created into forms, that is called vyaktam. Just like you take a lump of gold and prepare many ornaments. You can make bangles, you can make necklace, earring, and so many things. And again melt it-it becomes lump of gold. So that is the distinction between vyaktam and avyaktam. When they are made into varieties, that is called vyaktam, and when it is again mixed together, then it is called avyaktam.

So śrī-bhagavān uvāca. Kapiladeva is speaking, He is Bhagavān. The word Bhagavān we have explained several times. Bhagavān is person. Uvāca. Bhagavān said… "Bhagavān said" means Bhagavān is person. Unless one is person, he cannot say, he cannot speak. So the source of knowledge is Bhagavān. Bhagavān is the origin. In the Śrīmad-Bhāgavatam it is said, aham evāsam agre: "Before the creation, I was there." And when Bhagavān speaks "I was there," that means He was not alone. Just like here is Kṛṣṇa, Bhagavān, He is not alone. He is with Rādhārāṇī and the gopīs and the cowherds boy and His friends. That is described in the Brahma-saṁhitā. Bhagavān is not alone.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]
veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]
ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tribhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.31]

There are hundreds of verses like this.

So Kṛṣṇa is not alone. Kṛṣṇa is always in varieties. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He is ānandamaya.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

He is ānanda-cinmaya-rasa, sac-cid-ānanda-vigrahaḥ. So Kṛṣṇa is not nirviśeṣa; He is saviśeṣa. But this material world is actually nirviśeṣa, but it appears something like varieties. The same thing, the example, I have already given: a lump of matter-either you take earth or water or gold or silver-and you can make varieties of things, cause and effect. But that is nirviśeṣa. But the spiritual world, janmādy asya yataḥ [SB 1.1.1], as it is said in the Vedānta-sūtra, the origin of everything, the cause of all causes, that is full of spiritual varieties. That is not nirviśeṣa. Here in this material world we are seeing these varieties. We have got these planets. On the planets there are so many mountains, so many trees, so many plants, so many houses, in each and every planet. Don't think the other planets, that is void. No. They are also full of varieties. Full of varieties.

We get information: yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Vibhūti-bhinnam, different varieties. Kṛṣṇa and Kṛṣṇa's creation, they are full of varieties, anywhere you go. Vibhūti-bhinnam. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi [Bs. 5.40]. Vasudhā means planet. Vasudhādi vibhūti-bhinnam. In every vasudhā, in every planet, there are different atmosphere. Just like we get information from here by the scientists that the moon planet, the temperature is two hundred degrees below zero. So that is another variety. Similarly, on the sun planet many thousand times temperature, thousand times the temperature is very, very high. Fire, it is almost fire. So vibhūti-bhinnam. Different planets, different.

So these varieties are material varieties. Material varieties means when it is nonmanifested, it is called pradhāna, and when it is manifested, it is called prakṛti, or nature, material nature. But these varieties, the material pradhāna… Pradhāna is nityam, but the prakṛti is not nityam. Nityam means eternal. But there is another world, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. That is sanātanaḥ. That is eternal. We have got this experience of this material world. This is not eternal. This is… Just we have got experience of this body. This body is created at a certain stage, and it will stay for some time, and it will transform into many other forms from this body, and then it will dwindle, and then it will vanish. Similarly, the whole material creation is like that. It is created by the interaction of the three modes of material nature. First of all it is a lump of matter, mahat-tattva. It is called mahat-tattva. That mahat-tattva is above this universe, above the sky. Above the sky there are seven layers. Each layer is ten times more than the other layer. In this way, that is called mahat-tattva. Total material elements, they are stocked there. And then these varieties take place. And above that mahat-tattva, there is spiritual world, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20], another material nature. That is called Brahmaloka or Vaikuṇṭhaloka. There are also spiritual planets. And above all such planets…

Just like in this material world there are millions of planets and the topmost planet is called Brahmaloka, where Brahmā lives. From Brahmā, all other things are created. So beyond that… This is manifested, prakṛti. Beyond that, there is nonmanifested, total stock. That is called avyakta or pradhāna. And beyond that, there is the spiritual world. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. There is another bhāva, or nature. Bhāva, svabhāva, or nature-the same word. So that is sanātana. When everything will be annihilated in this material world… Because material world… Anything in this material world, it will be annihilated at a certain stage. Just like my body will be annihilated. Anything. This table will be annihilated. This microphone will be annihilated. Anything will be annihilated. But there, the same things are there, but they are eternal and spiritual. They are eternal; they are never to be… Even after annihilation of this whole cosmic manifestation, the spiritual varieties will not be annihilated. This information we get from Bhagavad-gītā and other Vedic literature.

So Kapiladeva, the Personality of Godhead, He is person. We should always know that Bhagavān, Bhagavān is person, full of six opulences. And because He is full of six opulences, therefore He has got His form.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

His vigraha, His form, is not like our form. And because we do not know that Kṛṣṇa has got His spiritual form, sac-cid-ānanda-vigrahaḥ, therefore ordinary man thinks that ”Kṛṣṇa is also a man like me.” Avajānanti māṁ mūḍhā mānuṣīṁ tanum aśritam [Bg. 9.11]. One who does not know what is Kṛṣṇa, he says, ”Kṛṣṇa is also a man like me. Kṛṣṇa also gets a body like me.” But that is not the fact. Those who do not know about Kṛṣṇa… Because to know Kṛṣṇa, that is not ordinary thing.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

”Out of many persons, they are trying for self-realization, siddhi.” That is called siddhi. ”And out of many thousands and millions of siddhas”-siddhas means one who is self-realized; they are called siddhas-”out of them, one may know what is Kṛṣṇa.” So Kṛṣṇa cannot be known by ordinary human being. One must be first of all siddha; then, out of the siddhas, the most topmost siddha, he can understand what is Kṛṣṇa.

But Kṛṣṇa is so kind that He comes personally and manifests Himself. Tadātmānaṁ sṛjāmy aham.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

”When I appear…” There is time. In one day of Brahmā, Kṛṣṇa appears. Everything is there in the śāstra. That means some millions of years after, once Kṛṣṇa comes within this universe. And when He comes, He comes on this planet and in Vṛndāvana. Therefore Vṛndāvana is so important. This Vṛndāvana is replica of the original Vṛndāvana. There is Kṛṣṇa’s place.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

There is the topmost planet in the spiritual world which is called Goloka Vṛndāvana. So below the Goloka Vṛndāvana… Goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. Everything is below the Goloka Vṛndāvana planet. And all of them are called devī-maheśa-hari-dhāmasu teṣu teṣu [Bs. 5.43]. Devī-dhāma, the devī-dhāma means this material world. This is controlled by Devī, Durgā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

The Vaiṣṇava philosophy is that govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Govinda is ādi-puruṣa. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. In the Bhagavad-gītā it is said. Kṛṣṇa says that ”I am the original source of all, everything.” So the devī-dhāma, the maheśa-dhāma, and the hari-dhāma, they are all expansion of Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. The whole spiritual world and the material world is manifestation of the energy of Kṛṣṇa.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

One who understands this science… Iti matvā bhajante mām. Who? Now, budha, one who has understood very perfectly well through the śāstra, through sādhu. Sādhu, śāstra, guru. The source of information is sādhu, śāstra, guru.

That is also recommended in the Bhagavad-gītā:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So we have to approach to a guru, tattva-darśī. Tattva-darśī. Tattva-darśī means… What is tattva? Tattva means truth. One who has seen the truth. We have to approach such tattva-darśī. And what is that tattva?

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Tattva means the tattva-vastu, the Absolute Truth, is manifested in three features: Brahman, Paramātmā, and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. They are actually the same thing, but different realization.

I have given several times this example: Just like the sunshine, the sun globe, and the sun-god, Nārāyaṇa, within the sun globe, that is one thing. One thing means that Nārāyaṇa within the sun globe, his bodily effulgence is so glowing and bright. This is called sun's blazing effulgence. So the sunshine is also expansion of that glowing effulgence. So they are one thing. Just like fire. Fire, direct fire, temperature, and just outside the fire, temperature, and the heat of the fire outside-although they are one, but the temperature different. Similarly, the sun-god and the sun globe and the sunshine, they are one, but different temperature. So one who knows this… That means one who knows that the Brahman effulgence is just like the sunshine outside, and the Paramātmā feature is the expansion of the Supreme Lord everywhere. Aṇḍāntara-stha-paramāṇu. He is everywhere, even within the atom. That is Paramātmā feature. And ultimately it is coming from Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So one has to understand. Budhā bhāva-samanvitāḥ. Budha. Budha means one who knows. So such person we have to… Tattva-darśī, one who knows what is tattva, what is Brahman, what is Paramātmā, what is Bhagavān-we have to approach such person. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12].

So in this way, as Devahūti… Devahūti is the mother of Kapiladeva, but she is taken instruction from his (her) son. His (her) son is… Kapiladeva is the Supreme Personality of Godhead. So it doesn't matter whether God appears as my son or guru or father. God is there always. So we have to take knowledge from the Supreme Personality of Godhead. That is perfect knowledge. Because He is the origin of everything. Govindam ādi-puruṣam. Ādi-puru… The original person. So if we take lessons from the original person, that is perfect knowledge. Otherwise it is imperfect knowledge. So that… Somebody was asking about the paramparā. So that paramparā is very necessary, to know the knowledge by the paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Paramparā is very important thing. Therefore, unless we take to the paramparā system, which is, in another word, it is called sampradāya… Sampradāya.

So to understand the Absolute Truth, there are four recognized sampradāyas: the Brahma-sampradāya, the Rudra-sampradāya, the Kumāra-sampradāya, and the Śrī-sampradāya. Śrī-sampradāya mean one sampradāya is coming from directly from the goddess of fortune, Lakṣmī. That is called Śrī-sampradāya. And one sampradāya is coming from Lord Brahmā. Tene brahma hṛdā ādi-kavaye. The ādi-kavi is Lord Brahmā. He learned from the Supreme Personality of Godhead. Tene brahma hṛdā. The Supreme Personality of Godhead instructed Lord Brahmā from within the heart: tene brahma hṛdā. Hṛdā means within the heart. So in this way, instruction is received from Lord Brahmā, from Lord Śiva, from Lakṣmījī the goddess of fortune, and the Kumāras, Sanat-kumāra, Sanaka, Sanātana, Sananda Kumāra. They have got a sampradāya. So we have to approach the sampradāya. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Abhigacchet: "must approach the sampradāya," either of the sampradāya. Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ: "If you don't take your instruction, mantra, from the sampradāya, then it is useless." It has no meaning, because they do not know. Therefore we have to take sampradāya, accept sampradāya.

So there are four sampradāyas of the Vaiṣṇavas. At the present moment they are known as Madhva-sampradāya, or Madhva-Gauḍīya-sampradāya; or Rāmānuja-sampradāya; or Viṣṇu Svāmī-sampradāya; and Nimbārka-sampradāya. Here in Bombay, Vallabha-sampradāya, they belong to the Viṣṇu Svāmī-sampradāya. So we have to approach the sampradāya. Without sampradāya, whatever we learn, that is not perfect. Sampradāya-vihīnās ye mantrās te niṣphalā matāḥ. Just like we have got very nice example that in political field there are parties: "This is Congress party," "This is Communist party," "This is…" So these parties are recognized. Unless you belong to some party, you cannot stand for election. As it is there in the political field, sampradāya-vihīnā ye, they cannot stand, similarly, if one person who desires to advance in spiritual life, he must take initiation from the sampradāya.

So we belong to the Gauḍīya-sampradāya. Gauḍīya means, Gauḍīya… Gauḍa-deśa is called Bengal. There are pañca-gauḍa. Punjab is also called Gauḍa-deśa. There are five gauḍa and five draviḍa. In southern India, they are called draviḍa, and in the north India, they are called gauḍa-deśa. So Gauḍa, Bengal is also Gauḍa, and the Vaiṣṇavas belonging to Śrī Caitanya Mahāprabhu's cult, they are called Gauḍīya-Vaiṣṇava, Bengali Vaiṣṇava. So Caitanya Mahāprabhu happened to be a Bengali, but He belonged to the Madhva-sampradāya. His guru was Īśvara Purī, and his guru, Īśvara Purī's guru, was Mādhavendra Purī. And Mādhavendra Purī belonged to Madhvācārya-sampradāya. The Gopāla, the Nāthadvāra Gopāla, that belonged to… Originally it was owned by Mādhavendra Purī. Then it was delivered, the Deity was delivered, to the Viṣṇu Svāmī-sampradāya.

So anyway, if we require knowledge, factual knowledge, we must receive it directly from the Supreme Personality of Godhead. That is perfect knowledge. Therefore Devahūti is receiving knowledge. Although Kapiladeva is his (her) son, but because He is the Supreme Personality of Godhead, he (she) is taking knowledge from Him. And if we take knowledge from Him also-everything is there in the book-then that is perfect knowledge. Therefore it is said, bhagavān uvāca. As Bhagavān is complete, pūrṇa, pūrṇam adaḥ pūrṇāt pūrṇam udacyate-He is pūrṇa, sampūrṇa, complete-so that knowledge is perfect.

So Kapiladeva is giving knowledge, beginning how the creation, the material creation, is begun. He is beginning from that point of view. Pradhānaṁ prakṛtiṁ sad-asat and yat tat tri-guṇātmakam. This material world is tri-guṇamayī, tri-guṇātmakam, or tri-guṇamayī, the same thing. As Kṛṣṇa said, daivī hy eṣā guṇamayī, guṇamayī [Bg. 7.14]. Guṇa. This material world, this prakṛti, is guṇamayī; there are three modes of material nature. So we are controlled by these tri-guṇamayī, and we have to become guṇātītam. As Kṛṣṇa advises to Arjuna, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: "You just try to become above the three guṇas." That is human life. Human life is not meant for remaining within the category of these three guṇas and struggle for existence. That is not human life. That is animal life.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

Kṛṣṇa said that "The living entities, they are My part and parcel. They are as good as I am." But because the part and parcel of gold is also gold… It is nothing else. It may be small gold, but it is gold. Similarly, we may be very small fragmental part of the

Supreme Person, Brahman, but we are Brahman. This is Brahman. Ahaṁ brahmāsmi. This is Brahman realization. It is not very difficult. If you simply understand that "I am part and parcel of Kṛṣṇa," that is Brahma-jñāna. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. It does not take very much time, but it requires little brain, that "If I am part and parcel of God, then I must be qualitatively the same." Part of gold is also gold.

So that self-realization is not very difficult. But it requires a little fortune and intelligence. Ahaṁ brahmāsmi. These big, big saintly person, they are undergoing severe penances and austerities to understand ahaṁ brahmāsmi. But if you believe in the Bhagavad-gītā statement, Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "The living entities are My part and parcel." So if Kṛṣṇa is Parabrahman... Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. This is accepted by Arjuna when he heard Bhagavad-gītā. At the end, he is accepting, "Kṛṣṇa, You are Parabrahman." So if we are part and parcel of Parabrahman, then we must be Brahman. Where is the difficulty? So this brahmāham, brahmāsmi, this Brahman realization, can be understood in a moment if you believe Bhagavad-gītā as it is. But if you foolishly interpret in this way and that way, then it will take millions of years. You will not understand what is Bhagavad-gītā, what is God, what is... But if you take it as it is, then immediately you can understand that you are Brahman. There is no difficulty.

So what is the duty of the part and parcel? That is also very easy to understand. Just like this finger is the part and parcel of my body. So what is the duty of the finger? I ask the finger, "Please come here." It comes immediately. I ask the finger, "Come here." So that means service. Therefore part and parcel's duty is... Just like in a office, if I say, "This man is one of our part," or "one of my partner," a partner means he is working for the same interest. That is partner. So similarly, we are part and parcel of Kṛṣṇa-that means we must be partner of Kṛṣṇa. And what Kṛṣṇa wants? Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. He wants. So as partner of Kṛṣṇa, you should preach that "You surrender to Kṛṣṇa." That is your business.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.11-14

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Bombay, December 23, 1974

Nitāi: "The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge, and the five outward organs of action, are known as the pradhāna."

Prabhupāda:

pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-viṁśatikaṁ
gaṇaṁ prādhānikaṁ viduḥ
[SB 3.26.11]

Pradhāna. Prakṛti, puruṣa, pradhāna. So pradhāna is the total material energy, which is called mahat-tattva. We have discussed this subject matter last night, mahat-tattva. So mahat-tattva is the original total energy for material creation. Therefore Kṛṣṇa, Mukunda, is sometime described as mahat-padam. Mahat-padam. Mahat-padam means "under whose lotus feet this whole total material energy is resting." Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Samāśritāḥ. Therefore we have to take shelter of the Supreme, under whose lotus feet this mahat-tattva is also resting. Mahat-padaṁ puṇya-yaśo murāreḥ. Puṇya-yaśaḥ. If you glorify Kṛṣṇa, then we become pious. Therefore there are so many prayers to be offered to Kṛṣṇa. That is bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, vandanam [SB 7.5.23]. Vandanam means offering prayer. This is also bhakti-mārga.

So the total energy of material creation is called mahat-tattva or pradhāna. Then, when the mahat-tattva is agitated by the three guṇas, then they become divided into twenty-four elements, catur-viṁśatikaṁ gaṇam-originally one, but agitated by the guṇas. Because material existence means the three guṇas. When there is interaction of the three guṇas, then this one mahat-tattva becomes divided into twenty-four catur-viṁśati tattva. This is called Sāṅkhya philosophy, to analyze and to study the twenty-four elements which is controlling the activities of the whole material world. That is called catur-viṁśati tattva. What are they? Pañcabhiḥ . First the five elements, namely earth, water, fire, air, sky. This is pañcabhiḥ . Then next pañcabhiḥ , tan-mātra, means rūpa, rasa, gandha, śabda, sparśa. Form, rūpa. Rūpa means form; rasa means taste; śabda means sound; rūpa, rasa, śabda-sparśa means touch; and rūpa, rasa, śabda, sparśa, and...? Gandha.

So the sky is known by śabda, sound. This is tan-mātra. This is... By sound, you can understand there is sky. If you clap, there is sound (claps). You understand there is sky. Sky is understood by the śabda. Then air is understood by sparśa. Just like electric fan is running, but even if I do not see it is running, because the air is touching my body, I can understand the air is there. Sparśa. Rūpa, rasa, śabda. Śabda, sky, and rūpa, fire. From the fire, rūpa begins, form. Rasa. Rasa is in the taste in the water. And gandha is in the earth. So five gross elements and five subtle elements. The gross elements is understood by the subtle elements. Subtle means we cannot see it directly, but we can perceive it. So pañcabhiḥ pañcabhiḥ . And then daśabhiḥ , ten senses, knowledge-acquiring, cakṣuḥ, karṇa, nāsikā: eyes, ear and nose and tongue, hands, in this way. And karmabhiḥ . We work with hands, legs, genital. In this way, there are five working sense organs and five senses to gather knowledge. So five, five, and ten, twenty-four. And the subtle senses, mano buddhir ahaṅkāraś cittam-four.

So these four, twenty-four elements is covering the spirit soul. This body is made of these twenty-four elements. But above this, there is the soul. And above that, there is the Supersoul. So the atheists, they do not believe in the soul or Supersoul. But they have to believe in these twenty-four elements. Therefore European philosophers, they like this Sāṅkhya philosophy of another Kapila. Here is Kapiladeva. He is the incarnation of God. But another, there is imitation Kapila. He is atheist Kapila. The Sāṅkhya-kārikā, that is very much liked by the European philosophers, because in that Sāṅkhya-kārikā these twenty-four elements are studied very minutely, without any reference to the soul and the Supersoul. That is the difference between two, Sāṅkhya philosophy, atheist Sāṅkhya philosophy, and theist Sāṅkhya philosophy.

So etac catur-viṁśatikaṁ gaṇaṁ prādhānikaṁ viduḥ. Then, by their interaction, so many other things. But the dividing principle is the three guṇas. Three guṇas. Originally these twenty-four element; then they are acting with the three guṇas, and they are creating so many varieties. As I have explained many times, that three into three equal to nine, and nine into nine equal to eighty-one. So at least eighty-one varieties of living entities there should be. But actually, there are eighty-four. Eight million four hundred… Curāśī-lakṣa. Aśītiṁ caturaś caiva, jīva-jātiṣu. That evolutionary process is there in the Padma-Purāṇa, in the Vedic literature. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyakāḥ, then pakṣiṇāṁ daśa-lakṣaṇam, paśavaḥ triṁśal-lakṣāṇi mānuṣāḥ catur-lak… Everything is there, evolution. So this is the creation, material creation. They are working by the material nature. But behind the material nature there is Kṛṣṇa. Mohitaṁ nābhijānāti. Tribhir guṇamayair bhāvaiḥ, mohitaṁ nābhijānāti.

So the living entities, being enamored or illusioned by the activities of this material nature, they are studying the material nature as Sāṅkhya philosopher, as scientist, as mathematician, as chemist, as physist. They are all studying only these twenty-four elements, not beyond that. Beyond that is the soul, and beyond that is the Supersoul. When one can understand not only to study the material composition of the body but the moving spirit of the body, that is the beginning of Bhagavad-gītā lesson, beginning, that ”Don’t be simply misled by studying the material elements of the body, but within the body there is the living force, living entity.” Just try to understand that. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. These twenty-four elements is changing the body from kaumāraṁ yauvanaṁ jarā. Our body is being developed. It is not development; it is changing. But because the, from one body to another… In medical science they also admit change of, what is called, blood corpuscle. It is changing every moment. But how it is changing and coming into different body, that we cannot understand. But it is changing. Actually, it is changing from one body to another. That boy, the same boy, when he is grown up, he speaks differently than childish way because the body has changed. The body has changed. That is understood. But because we have no very nice brain, we cannot understand that the body is changing. We say, ”It is growing.” You can say it is growing, but growing is also changing. The original form is changed. That is called growing.

So these elementary principles are there, but they are growing into, or changing into different body by the interaction of the guṇas. That is going on. That is called prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Whatever is being done, that is by the interaction of the three modes of material nature. Actually, it is the prakṛti, or pradhāna. Pradhāna change, come into manifestation. That is called prakṛti. And there are twenty-four elements, and they are changing or growing, whatever you say. This is Sāṅkhya philosophy. Unfortunately, people are not given lesson about the Sāṅkhya philosophy in universities, in… If they are given in some philosophical classes-that atheistic philosophy of Kapila, Sāṅkhya philosophy, but not this Sāṅkhya philosophy, theistic Sāṅkhya philosophy.

So etac catur-viṁśatikaṁ gaṇaṁ prādhānikaṁ viduḥ. So these are the description of the twenty-four elements. Then you can go to the next verse.

Nitāi: (leads chanting, etc.)
mahā-bhūtāni pañcaiva
bhūr āpo ’gnir marun nabhaḥ
tan-mātrāṇi ca tāvanti
gandhādīni matāni me
[SB 3.26.12]

Prabhupāda: Next also. Read. Indriyāṇi daśa śrotram.

Nitāi: (leads chanting, etc.)
indriyāṇi daśa śrotraṁ
tvag dṛg rasana-nāsikāḥ
vāk karau caraṇau meḍhraṁ
pāyur daśama ucyate
[SB 3.26.13]

Prabhupāda: Next, mano buddhiḥ.

Nitāi: (leads chanting, etc.)
mano buddhir ahaṅkāraś
cittam ity antar-ātmakam
caturdhā lakṣyate bhedo
vṛttyā lakṣaṇa-rūpayā
[SB 3.26.14]

Prabhupāda: That’s all. Catur-viṁśati tattva is finished.

Nitāi: (reading) ”There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound. The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, those for traveling, generating and evacuating. The internal, subtle senses are experienced as having four aspects, in the shape of the mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.”

Prabhupāda: So this is the analysis of the whole bodily construction. And beyond this bodily construction there is the soul. And when you study the characteristic of the soul, that is called spiritual knowledge. So long you are engaged with the characteristics of the bodily different elements, that is material study. So generally, people they are interested the medical science. Medical science is also interested with this body. The physical science… The physical science interest will be bhūmir āpaḥ analo vāyuḥ, mahā-bhūtāni. And psychology, they are interested with the internal senses, mind: thinking, feeling, and willing.

So all this material scientific knowledge, they are simply interested with this body. But spiritual knowledge begins when you actually take seriously what Bhagavad-gītā says or Śrīmad-Bhāgavatam says or what the Vedas says. Vedas says everything, both the material and the spiritual. But for human being we are not only, we should not only be interested with the material science, but we should be interested… That is our main interest. Athāto brahma jijñāsā. Material science is going on. But you study or not study, the nature is going on. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Nature's work will go on, you study or not study. But because we are now entrapped with this material body, vāsāṁsi… We are just now dressed. Just like I am now covered with this dress, cotton dress, similarly, I am now covered by these twenty-four elements. And I am working under this conception, that "I am these twenty-four elements" or "I am this body." So if I continue in that way, then I remain in the animal kingdom. Because the dog is also thinking like that, that "I am this body." He may not be able to analyze the bodily construction. He may not be a medical man or psychologist. That doesn't matter. But he thinks that "I am this body," and he is working like that. So we human being, if I study all the science, physics, chemistry, psychology, and other material science, soil expert… Soil expert means studying the earth, that's all. There are so many. So in spite of all these things, if we remain in the darkness of my spiritual identity, then I am no better than the cats and dogs. This is conclusion.

So this so-called advancement of material science means that we are kept in the darkness of spiritual knowledge. We are still in the platform of animal concept of life. Therefore śāstra says,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go-khara. Go means cow, and khara means ass. So in spite of all our educational advancement, if we remain in the darkness of bodily concept of life, then we are no better than go-khara. Go, go means cow, and… So we should not remain that. The human life is meant for above this. Athāto brahma jijñāsā. This human life is for inquiring about the soul. And the knowledge of the soul begins… That is the first instruction in the Bhagavad-gītā, that don't be simply enwrapped or encumbered with these twenty-four elements, bodily ele…, material, but you should understand that asmin dehe, there is the possessor, or occupier, of the body. Dehinaḥ asmin dehe. Dehino 'smin… What is that verse?

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ
[Bg. 2.13]

Dehinaḥ. Dehinaḥ means the possessor, the possessor of this body. I am the possessor. You are the possessor.

That is also another chapter explained very nicely, kṣetra-kṣetrajña. This body is kṣetra. Every one of us, we have got a particular body, and we are working with this body. That is called kṣetra. Just like the cultivator. He works in the field, tilling the field, and getting the desired result, as much he has got nice fertile field or not fertile field. According to the field, he is getting different result. Similarly we, the living entity or the soul, we have got a field of activities, this body. And by… (pause) (someone shouts) (Aside:) What is that? …working on this body, we are getting different result. That is called karma. Karmaṇy evādhikāras te mā phaleṣu kadācana. So according to different karma, we are getting different body. In this way, bhūtvā bhūtvā pralīyate [Bg. 8.19], we are getting one body, and then again this body is annihilated, and we get another body. And there are 8,400,000 types of bodies. In this way our life is going on in this material world.

But our real business is that "Why we are put into the cycle of birth and death, and according to the body we are suffering different types of miserable condition of life?" Actually, we are trying to enjoy life, sukham, but it is a struggle for existence. Manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. We are having great struggle for existence. Therefore we should study philosophically and scientifically, analyze what is this body and what is beyond the body, soul, and what is the soul's function, where is the soul's place, ultimately what is the end goal of the activities of the soul. This is human life. And all this knowledge can be had from the Vedic literature, and the Śrīmad-Bhāgavatam is the essence of Vedic literature. Nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3].

Vyāsadeva, after writing all the Vedic literature, he was not satisfied. He wrote the four Vedas, then the Purāṇas-Purāṇas means supplementary to the Vedas-and then Vedānta-sūtra, the last word of the Vedic knowledge, Vedānta-sūtra. But he was not satisfied. So Nārada Muni, his spiritual master, he inquired that "Why you are feeling dissatisfaction after writing so many books, giving knowledge to the human society?" He said, "Sir, yes, I know that I have written… But I am not getting satisfaction. I do not know what is the reason." Then Nārada Muni said, "The dissatisfaction is due to your not describing the activities of the Supreme Lord. Therefore you are not satisfied. You have simply discussed the external elements, but the internal elements, you have not discussed. Therefore you are dissatisfied. Now you do it." So under the instruction of Vyāsadeva…, er, Nārada Muni, his spiritual master, Vyāsadeva, his last mature contribution is Śrīmad-Bhāgavatam. Śrīmad-bhāgavatam amalaṁ purāṇaṁ yad vaiṣṇavānāṁ priyam. Therefore the Vaiṣṇava, they regard the Śrīmad-Bhāgavatam as amalaṁ purāṇam. Amalaṁ purāṇam means… Amalam means without any contamination. These all other purāṇas, they are dealing with karma, jñāna, yoga. Therefore they are samalam, with material contamination. And Śrīmad-Bhāgavatam, simply dealing with bhakti; therefore it is amalam. Bhakti means directly in connection with the Supreme Lord, bhakta and Bhagavān, and the transaction is bhakti. There is Bhagavān, and there is bhakta, just like master and the servant. And the relationship between the master and servant, the transaction, is service.

So service we have to… That is our natural, natural instinct. We are giving service. But being contaminated, that consciousness, citta, being contaminated by these material elements, we are trying to give service in different way. Somebody is interested in giving service to the family, to the community, to the society, to the nation, to the humanity, to the more and more, but all these services, they are contaminated. But when you begin your service in Kṛṣṇa consciousness, that is perfect service. That is perfect life. So the Kṛṣṇa consciousness movement is trying to raise the human society to the perfect platform of rendering service.

Thank you very much. Hare Kṛṣṇa. (end)

741224SB.BOM

Śrīmad-Bhāgavatam 3.26.15

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Bombay, December 24, 1974

Prabhupāda: This chanting is chanting of the veda-mantra. Go on.

Nitāi: "All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element."

Prabhupāda:

etāvān eva saṅkhyāto
brahmaṇaḥ saguṇasya ha
sanniveśo mayā prokto
yaḥ kālaḥ pañca-viṁśakaḥ
[SB 3.26.15]

So saṅkhyāta, saṅkhyāyati iti sāṅkhya. This is Sāṅkhya philosophy, to know analytical study of the whole cosmic manifestation. That is called Sāṅkhya philosophy. It is physical. And the kāla is via media. And then the soul and the Supersoul. So if we understand thoroughly this analytical study of the whole thing, then we know Sāṅkhya philosophy, saṅkhyāta, Sāṅkhya, in its numerical count.

So twenty-four elements we have discussed yesterday: the five gross elements, and the five sense objects, and five knowledge gathering senses, and five working senses-twenty-and four internal senses-twenty-four-and then again, all under the control of time, the fifth, or twenty-fifth. And above these there is the soul and Supersoul. That is spiritual. These are all material, analytical study of the material composition of this cosmic manifestation. This is called Sāṅkhya philosophy.

So here there is one word, brahmaṇaḥ saguṇasya. These twenty-four or twenty-five material elements is covering the Brahman, and therefore he is called saguṇa. There are two words generally used, saguṇa and nirguṇa. Saguṇa means material, and nirguṇa means spiritual. So in the Bhagavad-gītā Arjuna is advised to come to the platform of nirguṇa. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. That is the aim of life. We are also Brahman. We are part and parcel of Brahman, Supreme Brahman; therefore we are also Brahman. Brahman realization is not very difficult thing, provided we want to realize. And how we want? You take instruction from the Bhagavad-gītā, and if you accept it, then immediately your Brahman realization is there. Kṛṣṇa says that "These jīvas, they are My part and parcel." So if Kṛṣṇa is Brahman, Parabrahman, then we are Brahman. If we accept this… We have to accept because that is the constitutional position. We are part and parcel of Kṛṣṇa.

So we are part and parcel of Kṛṣṇa. Therefore it is our constitutional position to live with Kṛṣṇa. Just like the part and parcel of my body, this finger. Finger is the part and parcel of my body. It must live with the body; then it is active. And if you cut the finger and throw on the ground, you may call, "It is finger," but it is useless. Unless it is in contact with the body, acting with the body… Then it is valuable. Take any example, any machine, the screw in the machine, a very insignificant part, but so long it is attached with the whole machine, it has got value. If one screw is lost, if you have to purchase from the market, you will have to pay some value. But the same screw, if it is not attached to the machine, it has no value. Similarly, we are very insignificant spiritual spark. We are, by quality, the same because we are spirit, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā kadācit. So we also do not die, we do not take birth. And Kṛṣṇa is also: ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san. He is also aja; we are also aja. But He is bhūtānām īśvaraḥ. Bhūtānām, all the living entities, He is the Supreme. Nityo nityānām. Nityo nityānām. He is the chief, leader.

We require a leader. Any field of activities, we require a leader. Suppose for getting independence, we had to follow one leader, Mahatma Gandhi. Therefore for guidance we require a leader. And the supreme leader is Kṛṣṇa. So if we follow Kṛṣṇa, the supreme leader, then our life is successful. And if we do not follow… Therefore Kṛṣṇa says, "You rascal, you fool, mūḍha, you just follow Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the whole story of spiritual life. Kṛṣṇa is the supreme leader. He is also a living being, He is also person like you and me, but He is ṣaḍ-aiśvarya-pūrṇa. Therefore He is called Bhagavān. We cannot be called Bhagavān because our power is very limited, not pūrṇa. Therefore we become saguṇa. Kṛṣṇa does not become saguṇa. The Māyāvāda theory, that God, when He incarnates, He becomes saguṇa, that is wrong theory. Here it is said that brahmaṇaḥ saguṇasya ha. Saguṇasya brahmaṇaḥ, these twenty-five elements, they cover him, that means the living entity who has come in this material world. But Kapiladeva or Kṛṣṇa, Bhagavān, He is not saguṇa; He is always nirguṇa. Nirguṇa guṇa ca. In… The Bhagavān says in the Bhagavad-gītā, "Although He is nirguṇa, but He is the controller of the guṇas." Kṛṣṇa is not controlled. Mama māyā guṇamayī. Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. Mama māyā: "This māyā, this energy, is My energy." So energy is controlled by the energetic. Suppose if you have got some energy, you can control it. Suppose if you have got very good energy to kill anyone or to hurt one or to beat anyone, good strength, but that strength is not beyond you. The strength is under your control. When you like, you can use it; when you do not like, you cannot use it, you do not use it.

Therefore this māyā, this material world, saguṇa, that is also Kṛṣṇa's energy. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. Kṛṣṇa is not māyā's, but māyā is Kṛṣṇa's. We have to understand that way, not that Kṛṣṇa becomes enveloped or overpowered by māyā. That is wrong theory. The Māyāvādī theory is like that, that "I am Kṛṣṇa. I am God. Now I am overpowered by māyā, and as soon as I become free from māyā, again I become Kṛṣṇa." But the question is that "If you are Kṛṣṇa, if you are God, then why you became under the control of māyā? What kind of God you are?" Just like in the English Constitution it is said that "The king can do no wrong." So you cannot bring king under any law. Others will come-even if he is minister, he will come under the law-but the king cannot come under the law. This is the English Constitution. Similarly, God cannot be under māyā. Others, everyone under the…

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everyone is under the control of māyā. Nobody is free. But there are two māyā, yoga-māyā and mahā-māyā. Mahā-māyā, this material world, and yoga-m āyā the spiritual world. If you agree to be under the yoga-māyā, then you are happy. Just like there are two kinds of laws: civil laws and criminal laws. You have to remain under one of these laws. But if you live under criminal law, then you go to the jail, and if you live under civil law, then you are free. But in either condition, you cannot say that ”I am free of law.” That is foolishness. That is foolishness. The atheist class of men, they say that ”We do not believe in God.” But that is craziness. You may believe God or may not believe, but you are under the stringent laws of God. That you cannot say, that ”I am free.” No. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may be very big scientist, very big man, very big prime minister and whatever you may be. You are under the control of these criminal laws: janma, birth; mṛtyu, death; old age, and disease. Then how you are independent? Where is your independence? How we can say that ”You are free. You don't require to obey the laws, or dharma”?

Dharma means the laws of God. This is the simple definition of dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. So when we defy the religious principles… Religious principle means that dharma, not your created dharma. You cannot create law at home. It is given already. What is that? Sarva-dharmān parityajya mām ekam… [Bg. 18.66]. This is dharma. All other dharmas, so-called dharmas, they are all cheating. Therefore Bhāgavata says, dharmaḥ projjhita-kaitavaḥ atra: ”All cheating type of religious system is kicked out, rejected.” Actually, it is not required. It is simply bogus. Real dharma is here, to abide by the laws of God. That is real dharma. Then if you have no conception of God, if you have no knowledge what is the laws of God, then you are adharmika, you are simply transgressing the laws of dharma. And to transgress the laws of dharma, you are sinful, you are punishable. And that is going on. Material life means that. Material life means defying the laws of God, denying the existence of God. And one wants to become himself God. These are the material activities. So we may do so, may defy, but the laws will act. Laws will act.

So the saguṇa Brahman means the living entities. Saguṇa Brahman does not mean the God, Kṛṣṇa, Bhagavān, because even if you become servant of God… Just like there are so many nice example, that if an ordinary man beats another man, slap, he immediately becomes criminal. Law is there, ”You cannot do that.” But the policeman gives you a slap-it is not criminal. If you kill somebody, then you become criminal. But when a soldier kills hundreds of men, he is not criminal. The process is the same, but because one is acting on behalf of the supreme lawgiver, he is immune. So that is stated in the Bhagavad-gītā,

mām̐ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

”Anyone who is engaged in the service of the Lord, he becomes immediately nirguṇa.” Sa guṇān samatītya etān, plural number, etān guṇān, the sattva-rajas-tamo-guṇa, samatītya. Samyak-rūpeṇa atītya.

So if a devotee becomes nirguṇa immediately, as soon as he is engaged in devotional service of the Lord, how the Supreme Lord can become saguṇa? Just try to understand. Use your logic. If one becomes a devotee of the nirguṇa, he becomes nirguṇa, so why the nirguṇa God can be saguṇa? This Māyāvādī theory is not very logical, that when God comes He is saguṇa, He accepts this material body. No. That is not possible. Why He should accept body? He is all-powerful. He cannot be affected by the material laws. A man is suffering from some disease, infected. That does not mean when the physician comes to treat him he is also infected. He knows how to protect himself, disinfectant.

So saguṇa, this word… The Māyāvādī theory is saguṇa worship and nirguṇa worship. Saguṇa worship means when you worship a deity, in form, that is called saguṇa worship. And when you meditate upon impersonal, that is nirguṇa. That is their theory. But meditation is not possible unless there is form. Without form, meditation means… That is stated in the Bhagavad-gītā, kleśaḥ adhikataras teṣām avyaktāsakta-cetasām: ”One who is trying to meditate upon the impersonal Brahman,” kleśaḥ, ”it is very troublesome,” because we are not accustomed to concentrate our mind, meditate upon anything which is impersonal. That is not possible. We simply try to do that under labor, under trouble, kleśaḥ adhikataras teṣām avyaktāsakta-cetasām, whereas devotee, he immediately sees Kṛṣṇa in the temple: ”Here is Kṛṣṇa. Here is Rādhārāṇī.' Arcā-vigraha. Kṛṣṇa has appeared to be visible. We cannot see Kṛṣṇa or God by these material eyes, but as we can be seeing, as we can appreciate, as we can touch, Kṛṣṇa has accepted the form to be touched by us, to be seen by us, to be served by us. This is called arcā-vigraha. It is not idol worship. The Māyāvādī says it is imagination. No, not it is imagination. Arcā-vigraha. Vigraha. Kṛṣṇa is vigraha, sac-cid-ānanda-vigraha, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], His form.

So we should always remember, when we speak of saguṇa, saguṇa means saguṇa Brahman. Saguṇa Brahman means we, the living entities, not Kṛṣṇa or Bhagavān. He is not saguṇa. He is always nirguṇa. Etat īśasya īśanam. This is the supremacy of the Supreme Person, that although He comes within this material world, incarnates as incarnation, He is not affected by the material qualities. That is īśanam. Otherwise how He is īśvara? Īśvara means controller. If, when He comes in the material world, if He becomes controlled by the material nature, then how He is controller? He is not controller. Then He becomes controlled. We are controlled. Kṛṣṇa is never controlled. He is always the controller. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. So He is the supreme controller. He is the controller of these energies also, māyā. So how He can be under māyā? This is mistaken theory. Kṛṣṇa is always supreme, Adhokṣaja. Kṛṣṇa's another name is Adhokṣaja.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Adhokṣaja means beyond, avan manasa-gocaraḥ, beyond the reach of our thinking, speculation.

So Kṛṣṇa is always nirguṇa in any condition, any circumstances. But those who are mūḍhas, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. But because Kṛṣṇa incarnates or comes, tadātmānaṁ sṛjāmy aham, He comes, we think, because we are foolish person, mūḍha, we think that ”Kṛṣṇa is also one of us.” That is not the fact. Saguṇa Brahman, nirguṇa Brahman, we should distinguish, that Kṛṣṇa is always nirguṇa Brahman, but we are saguṇa Brahman. We are Brahman, but because we are not Parabrahman or Supreme Brahman, we are subjected, we are prone to be covered by these material qualities. Therefore our business is again to recover ourself from these twenty-five elements, material elements. And that is only possible, as it is prescribed by Kṛṣṇa, sa guṇān samatītyaitān brahma-bhūyāya kalpate. What is that? Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. You just engage yourself in bhakti-yoga process, mām avyabhicāreṇa, without any mixture, without any deviation. And how it can be, deviation? Anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any material desire, without any motive. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], not mixed up with fruitive activities or speculative knowledge-pure, simple.

You cannot bring Kṛṣṇa under your speculative knowledge, avan manasa-gocaraḥ, because He is beyond the scope of the activities of the mind, Adhokṣaja. Therefore don't try to bring Kṛṣṇa within your speculative knowledge. Speculative knowledge, how can you go? That is Dr. Frog. Dr. Frog cannot… Frog is in the well, three-feet well, and how he can imagine about the Atlantic Ocean? It is not possible. Avan manasa-gocaraḥ. So don't try to speculate upon God. You will never find God. If you want to go by the speculative knowledge, trying to find out what is God just like the theosophist and many other societies-they do that, speculating-you cannot reach God by speculation. That is not. Because your senses are limited. How you can reach God, the unlimited, by speculative knowledge? That is not possible.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

Ciraṁ vicinvan: "For millions and millions of years, if you simply speculate, you cannot reach what is God." It is not possible. But athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva: "One who has received a little mercy, causeless mercy, my Lord, he can understand." Little mercy.

So how the little mercy can be obtained? That is also explained in the Bhagavad-gītā: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "You can get mercy of the Supreme Lord simply by devotional service, bhaktyā." He doesn't say by knowledge, jñānena, or karmeṇa. He never says. Or yogena. No. These are not the process to understand the Absolute Truth. You can make little advance, but it is… Avan manasa-gocaraḥ. What advance you can make with your limited senses? That is not possible. He is beyond the scope of my mental activities. So you cannot reach that. Therefore Kṛṣṇa has recommended that "If you want to know Me, then you have to adopt this process, bhakti-yoga." And Kṛṣṇa accepts everything through bhakti. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Not these karmīs, jñānīs. He doesn't accept anything from the hands of karmīs and jñānīs. Karmīs and jñānīs cannot approach Him, what to speak of accepting their offering. That is not possible. They cannot approach Him.

Therefore bhakti means karma-jñāna-anāvṛtam. Anyābhilaṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Don't try to approach God with your so-called speculative knowledge and fruitive activities, as people are trying to do. It is not possible. You may, by such activities, you can come to the platform of this sattva-guṇa, sattva-guṇa. But that is also guṇa. You remain saguṇa. You are not nirguṇa. But you require to be nirguṇa. That is bhakti. If you remain saguṇa, you may come to the platform of sattva-guṇa, the brahminical platform-satyaṁ śamaḥ damaḥ titikṣā ārjavam, jñānaṁ vijñānam āstikyam [Bg. 18.42]. That is better platform to understand. Sthitaṁ sattve prasīdati. You can understand, you can get light of the spiritual world, by sattva-guṇa. But you have to surpass the sattva-guṇa. That is called śuddha-sattva, untinted, without any tinge of these rajo-guṇa and tamo-guṇa. In the material world you may be situated on the brahminical qualification, sattva-guṇa, but there is chance of being infected by the rajo-guṇa and tamo-guṇa. Therefore it is not śuddha-sattva, pure sattva. So you have to come to the platform of pure sattva-guṇa. Sattvaṁ viśuddhaṁ vasudeva-śabditam. That pure sattva, pure sattva-guṇa, mode of goodness, is called vasudeva, and Vasudeva he gives birth to Vāsudeva, Kṛṣṇa. So when you come to that platform, then you will be able to give birth to Vāsudeva. That means you will meet Vāsudeva. śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. This is the process.

So saguṇa, saguṇa Brahman, brahmaṇaḥ saguṇasya, here it is said. Brahmaṇaḥ saguṇasya ha etāvān eva saṅkhyātaḥ. The living entity is entrapped. This body is the combination of these twenty-five elements. So that is for the living entity, saguṇa Brahman. Saguṇa Brahman means living entity. But it is not for Kṛṣṇa. And again, sanniveśo mayā proktaḥ. So mayā proktaḥ means Bhagavān is speaking. Bhagavān is not saguṇa. Here Kapiladeva says, mayā proktaḥ: "I have described it." He knows everything. Mayā proktaḥ. We have to take knowledge from Bhagavān, not from any saguṇa Brahman. We have to take knowledge from nirguṇa Brahman. Nirguṇa Brahman is Kṛṣṇa, Bhagavān, Kapiladeva. Mayā proktaḥ. Yaḥ kālaḥ pañca-viṁśakaḥ. And now He gives another element, kāla, because everything is going on under the influence of kāla. The past, present, and future, the kāla, is eternal. Time is eternal, but we are creating our past and present and future according to our existence. The past, present, future of an ant is not the past, present of an elephant. The past present of our is not the past present of Brahmā. It is relative. This kāla is working relatively. Therefore this is called relative world. So this prime factor of relativity is kāla. That is the twenty-fifth element. And beyond that, there is the soul, there is the Supersoul, and above everything, Puruṣottama, the Supreme Person, Kṛṣṇa.

So in this way, if we understand, then we become a student of Sāṅkhya philosophy. That is being taught by Kapiladeva.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.16

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Bombay, December 25, 1974

Nitāi: "The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature."

Prabhupāda:
prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya

kartuḥ prakṛtim īyuṣaḥ
[SB 3.26.16]

So the time factor is the representation of the Supreme Personality of Godhead. In the Bhagavad-gītā, when Kṛṣṇa manifested His viśva-rūpa, Arjuna became very afraid of and inquired, "Who are You?" So at that time Kṛṣṇa said, "I am kāla. I have appeared to destroy." So kāla is representation, time. We have discussed twenty-five elements. The five mahā-bhūta and five sūkṣma-bhūta, ten senses, twenty-four internal senses, these twenty-four elements, and above that, the kāla, time factor. That's all. So kāla is destructive factor.

We may, however, defy the existence of God. Atheist class of men, demons, they always defy, "Who is God? I am God." But everyone is under the control of time factor. The time factor, in due course, will bring him death. So at that time, how one can deny the existence of God? Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Kṛṣṇa says that "I am death, and My business is to take away everything." Mṛtyuḥ sarva-haraś cāham. So time factor will take away everything, what we create with these twenty-four elements. So time is very strong, kāla. However we may defy the existence of God, the time factor is there. We have to accept it. And it is said, kālam eke yato bhayam. And because we are under the control of the time at the present moment in material existence, therefore there is bhayam. Bhayam means ultimately death. Bhayam. Bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ.

The description of bhayam is given in the Bhāgavatam. What is this bhayam, fearfulness? Bhayam, īśād apetasya viparyayo 'smṛtiḥ: "Those who have forgotten the Supreme Lord and have identified themselves with this material world, for them, the fearfulness is there." But those who are not in the material existence but in the spiritual existence or spiritual life or spiritual activities, for them, there is no bhayam. Abhayaṁ sattva-saṁśuddhiḥ, in the Bhagavad-gītā it is said. Bhayam is there, fearfulness is there, so long our existence is not purified. Then there is bhayam. And when existence is purified, then there is no bhayam, no fearfulness. Just like Prahlāda Mahārāja was put to so many trials or tribulation by his father, but he was never afraid of. This is the sign of spiritual advancement, because so long I identify myself with this matter, there will be bhayam, and when I am out of this conception of material existence, when I understand that "I am spirit soul," ahaṁ brahmāsmi, then there is no more bhayam, no fearfulness.

Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is the symptom of abhayam. Therefore Kṛṣṇa's lotus feet are described, abhaya-caraṇāravinda re. Bhajahuṅ re mana śrī-nanda-nandana-abhaya-caraṇāravinda re. If we take shelter of the lotus feet of Kṛṣṇa, which is called abhaya-caraṇa, no more bhayam. Bhayaṁ dvitīyābhiniveśataḥ. When, so long we think that "I am something of this material existence," there will be bhayam. And when we realize that "This material existence is superficial. I have nothing to do with it," asaṅgo 'yaṁ puruṣaḥ, "I have no connection with it," then there is no bhaya, no fearfulness.

So this kāla, past, present, and future, tri-kāla… Kāla is exhibited in three features: past, present, and future. That is in the material existence. And if one becomes above the three kālas, in the eternal time… Time is eternal, but in the material existence there is past, present, and future. In the spiritual existence there is no past, no future, only present. Only present. Everything are fresh, present, nitya-navayamāna, only feelings, new, new. That is spiritual existence, ānandāmbudhi-vardhanam, only present-no future, no past. That we cannot realize now, but we can get the knowledge from Vedic literature. The time factor… In the material world there is past, present, and future. Otherwise, time factor is eternal.

So prabhāvaṁ pauruṣaṁ prāhuḥ kālam. So we have to feel the influence of the Supreme Personality of Godhead in this time factor. We cannot deny it. Because in due course of time, according to the time factor, everything will be finished. Everything will be finished. The present existence will be finished, and then we will have to accept another existence. This is all due to the time. Time is over; then one body is changed into another. So this is the influence of time. Nature is working under the influence of time, and that time factor is enforcing the influence of the Supreme Personality of Godhead. Therefore it is called prabhāvaṁ pauruṣaṁ prāhuḥ kālam. This is the influence. You have to abide by the influence of time. That means influence of the Supreme Personality of Godhead. However you deny… Just like crazy fellow. They think that "I have nothing to do with government laws." But the influence of government must be felt when he is arrested and put into the jail. Similarly, by time factor we may do something now without any fear, but time factor will place me in the fearful condition without any fail.

So ahaṅkāra-vimūḍhasya. We are now vimūḍha. Now when you say that "These mūḍhas," they become angry. But actually, this is the verdict of the śāstra. So long you are within the time factor, within the material nature, you are vimūḍha. We are all vimūḍha. Ahaṅkāra-vimūḍhasya. And the same thing is explained in the Bhagavad-gītā: ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Nobody is kartā. Here the prakṛti is kartā. Just like when you are under the influence of some contaminated disease, at that time, that disease infection is kartā. You are not kartā. That is our practical experience. When you are in high fever, then your so-called mastership is gone. You are under the mastership of the feverish condition. Similarly, we spirit soul, although we are better in quality than the material element… That is described in the Bhagavad-gītā, apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūtām: "The jīva, living entities, they are better quality than the material elements." But still, on account of his viparyayo 'smṛtiḥ, forgetting God-we are leading a different type of civilization or different type of life-therefore we have been subjected to the influence of time. This is Kṛṣṇa's, or God's, influence.

Just like in the prison life we are subjected to the rules and regulation of the prison house on account of disobeying the government laws, similarly, when we are disobedient to the laws of God, at that time, we are put into this material existence under the influence of time, and therefore our conditional life is always fearful. Bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ. Everyone is thinking differently, all living entities. Somebody is thinking, "I am Indian." Somebody is thinking, "I am American," "Hindu," "Muslim," "Christian," "black," "white." So many ways we are thinking. Viparyayo 'smṛtiḥ. Our real identity is when we understand that "I am not Hindu, not Muslim, not Christian, nor American, nor Indian, but I am eternal servant of Kṛṣṇa." Then there is no more fear. That is fear… Bhajahuṅ re mana, śrī-nanda-nandana-abhaya-caraṇāra…

Therefore the Vaiṣṇava poet advises that "You take to the shelter of the lotus feet of Kṛṣṇa." Abhaya-caraṇāravinda re: "Just be engaged in the devotional service of the abhaya-caraṇa, Kṛṣṇa's…" Then your existence will be purified and you will have no more fear. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You will be… This material life, so long we are conscious of this material existence, we are always fearful, full of anxieties. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. The more we possess asat-vastu-asat-vastu means the material things-there will be more anxiety. Therefore, according to

Gauḍīya Vaiṣṇava principle, Caitanya Mahāprabhu's life and His next disciples', the Gosvāmīs', life is to completely get free from any material possession. Vairāgya. Vairāgya-vidyā. This spiritual life… Therefore in Bhāratavarṣa, in India, you will see big, big kings, they give up their kingdom, their opulent life, wife, children, and become a mendicant, a beggar-not beggar, but renounced everything. This Bhāratavarṣa is under the name of Mahārāja Bhārata. His life is described in the Śrīmad-Bhāgavatam, Fifth Canto, how he gave up his wife, children, kingdom, everything, and he lived alone in the forest, Pulastya, Pulaha-āśrama. But still, māyā is so strong, he became attached to a small deer. And for that reason, he had to wait for his liberation three lives.

So the spiritual life is very delicate. We have to conduct the spiritual life very cautiously. Little deviation may create great havoc. Great havoc means again material life. And material life means suffering, bhayaṁ dvitīyābhiniveśataḥ, always in fearfulness. So long we are in this material life, there must be fearfulness. Bhayaṁ dvitīyābhiniveśataḥ syāt. That is described here. Kālam eke yato bhayam. So long you are wrapped up within these twenty-four elements, under the influence of time factor, then you will have to feel fearfulness, although actually by constitutional position, you have no fear. Every one of us, we know… Not everyone. At least, those who are little advanced in understanding Bhagavad-gītā, the A-B-C-D of spiritual knowledge, at least theoretically, one knows that he is not this body. But still, when the body is in danger, we become fearful because we are existing in this material environment. Bhayaṁ dvitīyābhiniveśataḥ syāt. So in order to get out of this fearful situation of life… That is material life. If we take shelter of the lotus feet of abhaya-caraṇāravinda re, Kṛṣṇa, then this bhayam element, fearfulness element, will be completely nil.

So ahaṅkāra-vimūḍhātmā kartāham… [Bg. 3.27]. Our identification, false identification… The four subtle senses: mana, buddhi, ahaṅkāra, citta, consciousness… So when the consciousness is materially absorbed, then there is fear, and when the consciousness is pure-"consciousness pure" means Kṛṣṇa consciousness, "I am eternal servant of Kṛṣṇa"-then there is no bhaya. The more we advance in Kṛṣṇa consciousness, the more we become free from fearfulness. Therefore Prahlāda Mahārāja advises hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. The real position of fearlessness is harim āśrayeta, take shelter of Hari. Hari means who takes away all subjective things of fearfulness. That is Hari. He takes away all our miserable condition of life, Hari. Harim āśrayeta. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt.

We have accepted the asat, these twenty-four elements as described before, as identification with me. Asat: they are not permanent: temporary situation, changing one after another. So asad-grahāt, sadā samudvigna-dhiyām, always full of anxiety, "What will happen next? What will happen next?" You will see even a small insect, birds, beasts, human being, animal, even elephants, tiger, lions-everyone is fearful. There cannot be any fearlessness in this material existence. Even big nation, American nation, they are also fearful of the Russian. And the Russians are fearful of the Americans. You can see. The whole political field… Our Indians are fearful of Pakistan. Pakistan is fearful… This is material existence. You cannot avoid it unless you take shelter at the lotus feet of Kṛṣṇa.

Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. He gives shelter and assurance that "Don't be afraid of. When you have taken shelter of Me, then there is no cause of fear."

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

This material world is padaṁ padaṁ vipadām, only danger. Every step there is danger. That's a fact. So if we take shelter of that abhaya-caraṇāravinda, then we have no fear. This is a fact. Abhayaṁ sattva-saṁśuddhiḥ. Sattva-saṁśuddhiḥ. Our existence, when it is purified… So this bhakti-mārga, or devotional service, is the process of purifying, purifying process.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Satām, those who are devotees, they are simply engaged in Kṛṣṇa consciousness. This Kṛṣṇa consciousness begins: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Simply these centers are created to give chance to the people in general to hear about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Because as soon as we hear about Kṛṣṇa attentively and try to assimilate it, then the purification of the heart begins.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So śrī-kṛṣṇa-saṅkīrtanam is so nice. It has no expenditure, no loss, simply gain. If you kindly hear śrī-kṛṣṇa-saṅkīrtana, if you cannot chant Śrī Kṛṣṇa, the holy name of Kṛṣṇa, you are so reluctant, or if you cannot because to chant Hare Kṛṣṇa mantra, that also requires little fortune… Aho bata śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam. Anyone who is chanting on the top of his tongue, where there is name, holy name, he is garīyān śva-paco 'taḥ. Even though he is born in low-grade family, the dog-eaters, it is still garīyān. Aho bata śva-paco 'to garīyān yaj-jihvāgre nāma tubhyam. So in this Kali-yuga, if you simply chant or even if you cannot chant-because that requires little fortune-if we simply hear, that will also help us. So these centers are meant for chanting and hearing about Kṛṣṇa. Simply this process, chanting and hearing, will purify our existence. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. It will increase piety of life. Puṇya-śravaṇa-kīrtanaḥ. Anyone who is hearing and one who is chanting, both of them, śravaṇa-kīrtanaḥ… This is the beginning.

So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. We become purified. This is purificatory process. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purification. On account of impure life, we are embarrassed with so many designation, impure life. So we have to become designationless, no designation, sarvopādhi… "I am not Hindu. I am not

Mussalman. I am not Christian. I am not brāhmaṇa." This is designation. Even sannyāsī… Caitanya Mahāprabhu, therefore, nāhaṁ vipro na ca nara-patir yatir vā, He described Himself, "No, I am not kṣatriya. I am not brāhmaṇa. I am not sannyāsī. I am not gṛhastha. I am not vaiśya." simply negation. He simply said, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am the servant of servant of servant of the gopī-bhartuḥ, the maintainer of the gopīs, Kṛṣṇa."

So that is pure life, when we think like that, that "We are no more servant." Nāyaṁ kiṅkaram, that is, what is called, indemnifying this contaminated existence of material life. "Simply I identify as servant of the Supreme Lord." Then you become purified, designationless.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti means when you are designationless, purified in Kṛṣṇa consciousness, then, when your senses are purified, the senses are no more material. In our contaminated state, our senses are acting in designation. "I am Indian. I have to work for India. The others must go out of India." Or others are thinking, "Now your visa is finished. Now you can go out. You cannot stay here." This is all due to designation. But real life is designationless. The United Nations is working, but there is not… They are not working on the platform of becoming designationless. They want to keep the designations. They are struggling there to become united for the last twenty years. And the… We have seen in New York the United Nations center. Only the flags are increasing, because unless one becomes designationless, no designation, there cannot be any unity.

Unity is possible on the spiritual platform, not on the material platform. Material platform means "I am envious of you; you are envious of me." Mātsaratā. Mātsaratā means mātsaratā para utkarṣaḥ asahanam:(?) When I cannot tolerate other increasing in opulence, I become envious. This is material life. The spiritual life is different. Spiritual life means if somebody has advanced in spiritual life, and somebody, one, he is still in the neophyte stage, he will eulogize, "Oh, how fortunate he is. He has advanced. He is serving Kṛṣṇa in such a nice way. When I can get that position." There is no enviousness. That is glorifying. That is the distinction between material life and spiritual life. Spiritual (material) life means enviousness: "How to kill you, how to stop you." But spiritual life means to see you advancing, one becomes happy, "Oh, how fortunate he is." This is spiritual life. Therefore spiritual life is meant for a person who is completely not envious. That is spiritual life. Paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. This Bhāgavata-dharma is meant for the person, paramo nirmatsara, paramahaṁsa. He is not envious of anyone. Suhṛdaḥ sarva-dehinām [SB 3.25.21].

We have discussed this word in Kapiladeva's Sāṅkhya philosophy: sādhu. Sādhu is suhṛdaḥ sarva-dehinām. Sarva-dehinām means all living entities in all forms of life. That is called sarva-dehinām. "I am for Indians and not for the Englishmen or Americans," or "I am for the human being. I am not for the cows and goats. They should be sent to the slaughterhouse"-these things are happening on account of no Kṛṣṇa consciousness, limited, crippled ideas. And it is going on in the name of philanthropism, nationalism, communism, this "ism" and that "ism." These "isms" will not help us unless you come to the platform of Kṛṣṇa-ism, that "Everything belongs to Kṛṣṇa." Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Practically. If we accept… The United Nations, is working so hard, but they cannot make that the whole world belongs to all living being. Then immediately it will be… All questions will be solved. I was discussing this evening: there is so much land still uncultivated. And if the overpopulated people are allowed to go there and cultivate and grow their food grains, ten times of the living entities on this face of the globe can be fed without any difficulty. Annād bhavanti bhūtāni [Bg. 3.14].

So everything is there, but we don't accept. Under designation, we are fighting, that's all. Under designation, under ignorance, we are fighting. We are forgetting Kṛṣṇa. Therefore our miserable condition, bhaya, fearfulness. Bhayaṁ dvitīyābhiniveśataḥ īśād apetasya viparyayo 'smṛtiḥ. Viparyayo 'smṛtiḥ means just opposite understanding. Everything belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. That's a fact. But I am thinking, "It is my land." Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam ahaṁ mameti. Nothing belongs to us. Everything belongs to Kṛṣṇa. If we accept Kṛṣṇa, the center, and we work under His direction, as it is said in the Bhagavad-gītā, our life is successful, our whole program is peaceful. All tranquility, everything is there.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 3.26.17

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Bombay, December 26, 1974

Nitāi: "O My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature."

Prabhupāda:

prakṛter guṇa-sāmyasya
nirviśeṣasya mānavi
ceṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ
[SB 3.26.17]

Now Bhagavān Kapiladeva is describing what is the kāla, time factor. Time factor is another manifestation or feature of the Supreme Personality of Godhead. Kāla… The beginning of creation, that is the beginning of kāla. So that beginning is started by the Supreme Personality of Godhead: sa aikṣata. These are the Vedic information. "The Lord glanced over the mahat-tattva." Sa asṛjata. "And in this way creation began."

Creation is not without the touch of the Supreme Puruṣa, Person. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. There is puruṣa. The prakṛti, woman, strī, if she is not in contact with a puruṣa, then there is no creation. There is… Sāmyasya. Prakṛter guṇa-sāmyasya. Without the touch of puruṣa, prakṛti remains guṇa-sāmya, no manifestation of the three guṇas. Prakṛter guṇa-sāmyasya nirviśeṣasya. At the time of nirviśeṣa… Nirviśeṣa means without variety, without varieties. Nirviśeṣasya mānavi, addressing His mother, Devahūti. Devahūti is the daughter of Svāyambhuva Manu, and Svāyambhuva Manu brought the daughter before… What is Kapiladeva's father's name?

Devotees: Kardama Muni.

Prabhupāda: Kardama Muni. Kardama Muni was a great mystic yogi, but he desired to marry, and immediately Svāyambhuva Manu… The Svāyambhuva Manu is also paramparā, is the son of sun-god, Svāyambhuva Manu. Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāha [Bg. 4.1]. So this Manu is one of our predecessor guru. Vivasvān manave prāha manur ikṣvākave 'bravīt. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So the spiritual science was spoken to Vivasvān, the sun-god. Therefore the kṣatriyas… There are two families: one from the sun-god, one from the moon-god. So Sūrya-vaṁśa, Candra-vaṁśa. So those who are kṣatriyas coming from the Sūrya-vaṁśa… Lord Rāmacandra also appeared in the Sūrya-vaṁśa. So prakṛter guṇa-sāmyasya.

So Manu… Manu belonged to the Sūrya-vaṁśa, and the daughter of Manu is Devahūti. Therefore the son is addressing the mother, mānavi. Mānavi. The manuṣya, the word, has come from manu. Mānuṣya. Mānuṣya means "coming from Manu." The human race, they are coming from Manu. So therefore the human society is controlled by the Manu-saṁhitā. There is a book, Manu-saṁhitā, the law-giving. Manu has given law. That law… At least the Hindus or the followers of the Vedic principle, their law is Manu…, Manu-smṛti. Manu-smṛti is also translated in Russian language. Professor Kotovsky told me. In my statement there is. He has admitted that "We have translated the Manu-smṛti." So the mānava, the human race, has come from Manu. Therefore it is called mānuṣya, mānava. And the Manu's direct daughter, Devahūti, is addressed here by his (her) son, Kapiladeva, mānavi.

Prakṛter guṇa-sāmyasya nirviśeṣasya. Guṇa-sāmya. When the three modes of material nature is not agitated, it is in the neutral stage, guṇa-sāmya. The guṇa-sāmya… The Buddha philosophy is… The highest goal is guṇa-sāmya, where there is no manifestation by the agitation of the guṇas. That is their ultimate goal, guṇa-sāmya, nirvāṇa. On account of agitation of the three guṇas, these manifestations are there, and that is called viśeṣa. Viśeṣa means varieties. And nirviśeṣa or nirvāṇa-practically the same thing: "Finish these varieties and again become nirviśeṣa, no variety, neutral stage." That is the highest perfection of Buddha philosophy, nirviśeṣa-śūnyavādi. There are two kinds of atheistic philosophers. One is nirviśeṣa, and the other is śūnyavādi. So my students, therefore, they address, nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe. So whole world is nirviśeṣa-śūnyavādi. Some of them are advocates of zero. There are many big, big philosophers writing on zero. They believe in zero, but they write volumes of books. Why you are wasting time writing volumes of books on zero? After all, if you are going to be zero, remain zero. So zero means disgust. Even Mahatma Gandhi, we have also heard in the paper, in the morning, the day when he was killed, the morning, he was disgusted with so many different opposing elements, letters, and news. So he said that "I don't want to live anymore. It is too much disgusting to me." And the same evening he was killed.

So this zero, void philosophy, when one becomes very much disgusted, they want to make it zero, finish everything. So this nirviśeṣa or zero is undeveloped stage. Just like a girl, unmarried girl, is undeveloped stage. But when she comes in contact with a puruṣa, then she develops with so many children. So that beginning of motherly life is called time. The time is the Supreme Personality of Godhead, Puruṣa. Now, prakṛti herself cannot produce anything. This material manifestation which we see, so beautiful cosmic manifestation, that is not alone by the prakṛti, as the materialistic scientists think, that "There was a chunk, and there became manifested." These are foolish theories. Real is that in contact… Sa aikṣata. That is the Vedic information. When the Supreme Personality of Godhead glanced over the prakṛti, mahat-tattva, then the three guṇas agitated, and she begins to give birth in so many varieties of the twenty-four elements. We have already discussed the twenty-four elements. The ingredients are there. That is prakṛti. And pradhāna means when they are not manifest, and prakṛti means when they are manifest. And prakṛti, pradhāna, and above them, there is the Puruṣa. That Puruṣa is Bhagavān, sa bhagavān. Ceṣṭā yataḥ sa bhagavān. Wherefrom the prakṛti begins to manifest, that is with the touch of Bhagavān. How touch? Sa aikṣata: by simply glancing over, the prakṛti becomes pregnant.

Now we cannot understand how one can make his wife pregnant simply by glancing. That is possible by Bhagavān. Therefore He is called almighty. We have got experience. If we want to make pregnant my wife, then we have to use certain sense. That particular sense can make pregnancy. But the Supreme Personality of Godhead, being all-powerful, He can do anything from anywhere from any sense. That is almighty. We speak of almighty-"God is almighty"-but we do not understand what is the almighty. This is almighty. The almighty Lord, simply by glancing over prakṛti, He makes the prakṛti pregnant, and the prakṛti produces so many varieties of life. Ceṣṭā. Ceṣṭā yataḥ sa bhagavān.

So the prakṛti cannot give birth to the varieties. That is wrong theory. That is wrong theory. The real variety begins when the prakṛti is in touch with the Puruṣa. That is our experience also. How we can say that prakṛti can give birth or woman can give birth to a child or many children without being touch with man? Where is our experience? There is no such thing. Therefore we should not take prakṛti as everything. We must find out the Puruṣa. Therefore the puruṣa who gives birth to these material varieties, that is Lord Śiva, and the prakṛti which gives birth to these varieties, that is Durgā. Therefore the original prakṛti and puruṣa is represented by śiva-liṅga, and devī-patha(?). Those who are worshiper of śiva-liṅga, they know the devī-patha(?) and the śiva-liṅga, they are worshiped. The original father, Kṛṣṇa, says, ahaṁ bīja-pradaḥ pitā: "I am the seed-giving father." Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. There are varieties of forms of life. How they are being begotten? Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā. That pitā, father, is Lord Śiva.

So when Kṛṣṇa comes in touch with prakṛti for giving birth of these varieties of forms of life, that is Śiva. That is Śiva. Śiva is not different from Kṛṣṇa, but still, Śiva is not Kṛṣṇa. This is called inconceivable one and different. Inconceivable one and different. The example is given: just like milk and yogurt, dahi. Dahi is not different from milk. It is milk-it is milk, everyone knows-but it is not milk at the same time. You cannot get the benefit of milk by drinking dahi, or yogurt. Milk is used for different purpose, and dahi is different purpose. When you take too much milk, you get dysentery, and if you go to the physician, he gives you some medicine to take with yogurt, dahi. So dahi or yogurt, is not different from milk, but it is not milk. Similarly, all these demigods, especially Lord Śiva, Lord Brahmā… They are the original chief demigods from Viṣṇu.

So these demigods or even we… We are also the same principle, the living entities. Brahmā is also in the category of living entities, and Lord Śiva is between the living entities and the Supreme Lord, in between. Therefore you cannot keep Lord Śiva as living entity category, neither Viṣṇu category. Via media. Kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt [Bs. 5.45]. The Supreme Personality of Godhead does not come directly in touch with this prakṛti, but the form by which He touches this prakṛti, that is Lord Śiva. Therefore Lord Śiva is not different from the Supreme Personality of Godhead; at the same time, he is not the Supreme Personality of Godhead. This is the conclusion. So that ceṣṭā… Ceṣṭā yataḥ sa bhagavān. Therefore Lord Śiva's another name is Kāla-bhairava. Kāla-bhairava. And he is the master of the annihilation. When this whole material creation will be required to be destroyed, it will be done by Lord Śiva. It is created by Lord Brahmā, it is maintained by Lord Viṣṇu, and when it will be destroyed, it will be done by Lord Śiva. Therefore there are three original demigods. So Kāla-bhairava, ceṣṭā yataḥ sa bhagavān kāla ity upalakṣitaḥ. So kāla, time factor, is the Supreme Personality of Godhead. It is above these twenty-four ingredients of material elements. It is in between the spiritual element and the material element, via media, that kāla. This is the description of kāla.

So we should not think… The real purport of this verse should be understood that if we are misled by thinking that prakṛti is working alone and is giving birth of varieties of things, saviśeṣa, that is wrong theory. It is examplified like-in the Caitanya-caritāmṛta-just like in goats you will find on the neck, on the… It is called neck, or throat? There are some nipples. Have you seen it? So if somebody thinks that "There is nipple; there will be milk also," no. There is no milk. That is different thing. Similarly, if some person foolishly think that material nature, prakṛti, is the cause of varieties of manifestation, that is wrong. That is wrong. It is done by the Puruṣa, the Supreme Person, through the agency of prakṛti. Just like a man begets children through the agency of woman, similarly, the varieties of this material world is due to the Supreme Person, Puruṣa. Puruṣaṁ śāśvatam, original, eternal Puruṣa. That is accepted by Arjuna in the Bhagavad-gītā: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Bhavān: "You are puruṣaṁ śāśvatam."

So God is always puruṣa. Puruṣa means the enjoyer, the male part. Male and female-two parts required, negative and positive. So the male part is Bhagavān, and the female part is the prakṛti, and combination of puruṣa and prakṛti is the varieties of creation. This is Sāṅkhya philosophy. So you should not be misled that prakṛti itself has given so varieties of manifestation, cosmic manifestation. That is not possible. You have to accept the puruṣa theory by your practical experience, that without puruṣa, no prakṛti can give birth anything. Similarly, these varieties of manifestation in the world, in the material world, it is due to the combination of prakṛti and puruṣa.

So the atheistic philosopher, they think that this combination of prakṛti and puruṣa is without any aim, without any idea, just like a man and woman meets and they may have sex. There was no idea, but they have sex. They give this example. That is stated in the Bhagavad-gītā, Sixteenth Chapter. There is no aim, and that puruṣa becomes subdued by the prakṛti, and the manifestation comes. But this Kapiladeva, you will find, and we Vaiṣṇava philosophers, we do not admit this, that "without any aim." There is aim. Why Kṛṣṇa says that this material world, bhūtvā bhūtvā pralīyate [Bg. 8.19]? Bhūtvā bhūtvā. There is aim. The manifestation of prakṛti, cosmic manifestation, is there to give the living entities another chance for liberation. One chance is given. Just like we have got. Śrī Prakṛti is now manifested, and we are living entities. We are here, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4], in many varieties. So what is the aim? The aim is God realization. By evolutionary process, gradually, we come to the human form of life. Aśītiṁ caturaś caiva jīva-jātiṣu, jīva-jāti. Jīva, under different species of life, they are evolving.

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

In this way, the evolution is coming-from aquatics to plants life, the insect, reptiles, then birds, then beast, then human life.

So this human life, civilized human life, followers of the Vedic principle… That is the civilized life, Aryans. Ārya. Therefore the followers of Vedic principles, they are called ārya, advanced. Because those who are follower… Just like Manu-saṁhitā. It is Aryan literature, Vedic literature. So Aryan means advanced. Advanced means civilized. So if we civilized people, we give up this Aryan literature or Vedic literature and take to Jasoushi(?) literature to waste our time, sex literature, then we are committing suicide. The Caitanya-caritāmṛta says, anādi-bahirmukha jīva kṛṣṇa bhuli' gelā. That Kṛṣṇa is the original father, we have forgotten. Anādi. Anādi means before the creation. Ādi means the creation. So this is a chance. This creation is there to give us chance to come to our original position, Kṛṣṇa consciousness. So there is aim. It is not without aim. There is aim. And when there is creation, when there is civilized human being, and still they are not taking to Kṛṣṇa consciousness, then Kṛṣṇa comes personally to teach them.

yadā yadā hi dharmasya
glānir bhavati bhārata…
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

So this civilized nation should take advantage of this Vedic literature. The Kardama Muni is teaching Sāṅkhya philosophy, Kṛṣṇa is teaching Bhagavad-gītā, and if we do not take advantage of these thing, then again we are in the oblivion. Again this cosmic manifestation will be annihilated, and we will remain in slumbering state for many millions and millions of years. Again there will be creation: bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is the mode of creation. So we should take advantage of this Vedic literature. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One, everyone, should approach the bona fide spiritual master and take lessons from the Vedic literature. Then this life will be successful. We are rotting in this material world. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Getting one short type of body, live there for some time, again it is annihilated, again another body. And we do not know what kind of body. That will depend on our karma. So… But you have to accept. Tathā dehāntara-prāptiḥ [Bg. 2.13].

So this is going on under the influence of kāla. So people should be enlightened that "Don't remain asleep." Uttiṣṭhata jāgrata prāpya varān nibodhata. "Now you are civilized human being. You can read and write. You can understand." So jāgrata: "Now get up, be awakened. Study this Vedic literature, especially the essence of Vedic literature, Śrīmad-Bhāgavatam." Nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. Nigama means Vedic literature, Vedic knowledge. And it is its ripened fruit, nigama-kalpa-taror galitaṁ phalam idam, Śrīmad-Bhāgavatam. So hear Śrīmad-Bhāgavatam, chant Hare Kṛṣṇa, and be successful in your life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.18

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Bombay, December 27, 1974

Nitāi: "By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time."

Prabhupāda:

antaḥ puruṣa-rūpeṇa
kāla-rūpeṇa yo bahiḥ
samanvety eṣa sattvānāṁ
bhagavān ātma-māyayā
[SB 3.26.18]

Bhagavān, the Supreme Personality of Godhead, He is exhibiting Himself in so many ways. That is summarized in the Viṣṇu Purāṇa. Just like the heat and light. Just like in the material world, we have got experience. The whole system of the material world is going on under the heat and light. The sunshine is diffusing unlimited quantity of heat and light, and on this heat and light the whole material existence is there. That is scientific estimate. Because the sunlight is there, the heat and light is there, the whole planetary system is rotating, there is vegetation and varieties of fruits, flowers, varieties of manifestation. This is heat and light.

Similarly, the example is given in the Viṣṇu Purāṇa,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Just like agni, fire, eka-deśa-sthita, is there is one place, localized. Agni does not move, but heat moves. That you have got experience. You have big fire in one place. The fire does not move, but you can feel the existence of fire by heat and light. Similarly, Bhagavān does not move. He has got immense power. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He moves by His energy. That is the difference between the Māyāvāda philosopher and Vaiṣṇava philosopher. Vaiṣṇava philosopher says the Bhagavān is staying in one place. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is staying. In the śāstra we understand that Kṛṣṇa... Vṛndāvanaṁ parityajya na padam ekaṁ gacchati: "Kṛṣṇa does not leave even by a step Vṛndāvana." He always remains there. So in the Brahma-saṁhitā also, it is stated that goloka eva nivasaty akhilātma-bhūtaḥ. He is always living in Goloka Vṛndāvana. He does not require to move. That is His inconceivable potency. Suppose I am sitting here. Suppose I have got to do something in my apartment. So unless I go there, that business cannot be performed. This is my position. But Kṛṣṇa, although He does not leave even by a step Goloka Vṛndāvana... He is always enjoying in company with Śrīmatī Rādhārāṇī: ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). His only business is ānanda, sac-cid-ānanda-vigraha [Bs. 5.1].

But He has got so many other businesses, so many. He has to... Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. Kṛṣṇa says that "I am situated in everyone's heart." And mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "And through Me the living entity is getting intelligence, remembrance." So just see how much busy He is. Everyone's heart, īśvaraḥ paramaḥ... Īśvaraḥ sarva...

Devotees: Sarva-bhūtānām.

Prabhupāda: ...sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Īśvara, the Supersoul, it is said here, antaḥ puruṣa-rūpeṇa, the Supersoul. And the Bhagavad-gītā also confirms, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. He is situated in everyone's heart. In the Upaniṣads also, it is said that two birds are sitting in one tree. So one bird is eating the fruit, and the other bird is simply observing as witness. Anumantā upadraṣṭā-in the Bhagavad-gītā. So just imagine. There is no limit of the living entities. Sa anantyāya kalpate. Anantyāya means there is no numerical count. Innumerable. Nityo nityānām. Nityānām, bahuvacana, plural number... So there is no limit of these living entities. And still, Kṛṣṇa has to live within the heart of every living entity. Just see. And every living entity has different business. And He has to sanction and witness.

There is a common saying that "Not a blade of grass can move without the sanction of God." Actually, that is the fact. Everyone has got different propensities, and he cannot do it without the sanction of God. This is God's business. Just see. Ananta-koṭi, innumerable jīva, and He has to give sanction and see his business and witness, also give the result. He is witness, and He has to give the result also. Because he is doing independently, he must enjoy or suffer the activities. That is going on. Karmaṇā daiva-netreṇa. He has to give different types of body. Suppose I want to eat everything-never mind how much nonsense and nuisance it is. There are so many men, they eat everything. So he has to be offered the body of a pig, no discrimination, even stool accepted. So who is giving this body? Daiva-netreṇa, by superior observation. Kṛṣṇa is seeing that "This living entity wants a body so that he can eat anything up to stool." So He has to judge; He has to give. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1].

So we are getting different types of body according to the... Kṛṣṇa does not give directly, but He is the Supreme Lord. He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. This is the Vedic information. He has nothing to do. Simply His order is sufficient. That is also confirmed in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

[Bg. 18.61]

So Kṛṣṇa orders only māyā that "Give this living entity a body like a demigod, or a dog, or a pig, or a tree." So there are 8,400,000 varieties of body. He has to manage all these. How He is managing? Is He managing personally? No. He is managing through His potency, ātma-māyayā. Here it is said, ātma-māyayā. Samanvety eṣa sattvānāṁ bhagavān ātma-māyayā. Māyā means energy, energy, tricks. This is called māyā. So everything is being done by His potency. So the Māyāvādī philosopher, they says, "When Bhagavān is everywhere-His action is visible in every step, every atom, everywhere-then the original..., where is the original form of Bhagavān? Everything is Bhagavān." That is called nirviśeṣavādi, nirākāravādi, "Bhagavān has no ākāra. He is finished. Because He is everywhere, therefore there cannot be any particular form of God." This is nirviśeṣavādi. That is material conception. Just like if we take something and make into pieces and throw it everywhere, the original form of that particular thing is finished. This is material conception.

But spiritual conception is different. Spiritual conception is stated in the Vedas, pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. Kṛṣṇa is pūrṇa, and He has expanded Himself in so many ways, so many potencies, so many forms, but still, He is Kṛṣṇa. That is Kṛṣṇa. You cannot think that "Because Kṛṣṇa is expanded in so many forms and so many ways, therefore He is finished. There is no more Kṛṣṇa. This form of Kṛṣṇa is māyā." No. That is Kṛṣṇa, that Kṛṣṇa can expand Himself... Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam: you cannot count even. We are also forms of Kṛṣṇa, vibhinnāṁśa. Everything is Kṛṣṇa's form. That pantheism, they take it that "Kṛṣṇa's... Everything is Kṛṣṇa's form. Then where is Kṛṣṇa?" No. Kṛṣṇa is still Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He's still ādyam, puruṣam ādyam. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He still remains ādi. So how He has expanded? That is stated here, bhagavān ātma-māyayā: by His internal potency. Bhagavān ātma-māyayā. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport].

The example is given: just that the sun is localized in one place, but he is managing the whole universal affair by his heat and light. That is potency. That does not mean... For time immemorial, sun is supplying unlimited quantity of heat and light all over the universe day and night. There is no stoppage. It is not that sun's heat and light has been stopped because it is night. It is night for us, but his heat and light is being distributed. It is distributed. But still, has the sun has diminished by a small quantity? If it is possible even for the material thing... Sun is nothing but an insignificant material thing. There are millions of suns, millions and trillions of suns. That is admitted even by modern science. So this sun is only an insignificant portion of the sun category. This universe is the smallest. There are many big, big universes, and each and every universe, there is sun, there is moon, there is other things. And all these universes combined together is one fourth energy of Kṛṣṇa. Ekāṁśena sthito jagat.

When Arjuna wanted to know about Kṛṣṇa's potencies, vibhūti... He said... He says in so many ways. Then, at last, He summarized,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"You just try to understand My potency in this way, that the whole material creation, cosmic manifestation, innumerable universes..." What are these universes? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. In each and every universe there is a prime lord or the creator, Lord Brahmā. So there are innumerable universes, and there are innumerable Lord Brahmā, innumerable Lord Śivas, everything innumerable. So yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. And these innumerable universes are coming out from the breathing of Mahā-Viṣṇu. That Mahā-Viṣṇu is partial expansion of Kṛṣṇa.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣaḥ...
[Bs. 5.48]

Kalā-viśeṣa means kalā, and aṁśa... Aṁśa is directly, and kalā is aṁśa of the aṁśa.

There are so many things to understand the science of Kṛṣṇa. Therefore Kṛṣṇa says that yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ. There are many siddhas. We are not siddhas. We are trying to be siddhas. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Not all. Just like here the bhakti-yoga is going on, how to become siddha. But who is interested? In Bombay there are millions of people, but who is interested? Therefore Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: "There are millions and millions of human beings, but out of them, one may be interested to become siddha." And if one is siddha... Yatatām api siddhānām [Bg. 7.3]. And although siddhas, those who are actually siddhas, they are trying to understand Kṛṣṇa, kaścit, out of... Some. Out of them, somebody may be knowing Kṛṣṇa. Therefore the Kṛṣṇa science is not so easy. It is not so easy. So therefore Caitanya Mahāprabhu has advised, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. Yei kṛṣṇa-tattva-vettā. Any person who knows the science of Kṛṣṇa, he is guru, not others. Yei kṛṣṇa-tattva-vettā, sei guru haya.

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

When Caitanya Mahāprabhu and Rāmānanda Rāya was talking about spiritual realization, so Rāmānanda Rāya was from a śūdra family and he was householder and governor of Madras, politician also. So Caitanya Mahāprabhu was asking question from him and... This is Caitanya Mahāprabhu's līlā: mūkaṁ karoti vācālam, how He is making a śūdra, gṛhastha, politician, His guru, Caitanya Mahāprabhu's guru. So nobody can become Caitanya Mahāprabhu's guru, but He was playing the part. He was questioning, and Rāmānanda Rāya was replying. So just imagine how his position was exalted. So he was little hesitating, and when very intricate questions were put before him... He was quite able to answer. He was answering. So he was feeling little hesitation, "Sir, You are coming out of a very high brāhmaṇa family and the most learned personality, and now You have taken sannyāsa, the supermost position in the human society."

Sannyāsa is very respectable position. Still it is honored in India. Anyone where a sannyāsī goes, at least in the villages, they offer respectful obeisances and gives all kinds of comforts, still now. According to śāstra, it is said if a sannyāsī is not offered respect or duly honored, the punishment is the man should fast at least one day. This is Vedic system. But there are many sannyāsīs taking advantage of this, so we are not concerned. Neither Caitanya Mahāprabhu was a false sannyāsī. He was real sannyāsī. And he was also real gṛhastha, Rāmānanda Rāya. So he was feeling little hesitation. To encourage him, Caitanya Mahāprabhu immediately said, "No, no. Why you are feeling hesitation? Why you are feeling inferior? You are guru." "Now, how I am guru?" "Yei kṛṣṇa-tattva-vettā, sei guru haya [Cc. Madhya 8.128]." Because to become a knower of Kṛṣṇa is not ordinary position. Yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. One who has known Kṛṣṇa is not ordinary man. Yatatām api siddhānām [Bg. 7.3]. He is above all the siddhas even. "So why you are hesitating? You know kṛṣṇa-tattva; therefore I am asking from you." So this is the position.

So this Kṛṣṇa consciousness movement means that training the people who come to us to make him far, far above than the siddhas, far, far above than the siddhas. And it is very easily one can become. One can hold this position of guru, who is… Guru means who is above the siddhas. Kṛṣṇa-tattva-vettā. Yei kṛṣṇa-tattva-vettā, sei guru haya [Cc. Madhya 8.128]. One cannot become guru unless he knows kṛṣṇa-tattva. Not ordinary man. The yogis, the karmīs, the jñānīs, they cannot become guru. That is not sanctioned, because even one is jñānī, he has to learn Kṛṣṇa after many, many births; not in one life, but many, many life. If he persists to understand what is the Absolute Truth by his jñāna method, by his speculative method, then still he will have to change many, many births. Then one day he may be fortunate. If he comes in contact with a devotee, then it may be possible for him to understand Kṛṣṇa.

That is stated in the Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Who is prapadyate? Who surrenders to Kṛṣṇa. Unless one understands Kṛṣṇa perfectly, why one should surrender? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Big, big scholars they, "It is too much," they say. "It is too much. Kṛṣṇa is demanding, mām ekaṁ śaraṇaṁ vraja. This is too much." This is not too much; this is the real position. If he is actually advanced in his knowledge… Bahūnāṁ janmanām ante [Bg. 7.19]. That is not attainable in one life. If he persists in knowledge, understanding of the Absolute Truth, then, after many, many births, when he is actually in knowledge, then he surrenders to Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That kind of mahātmā… You will find so many mahātmās simply by changing the dress. Not that kind of mahātmā. Sa mahātmā sudurlabhaḥ. It is very difficult to find out such mahātmās, but there are. If one is fortunate, he can meet such mahātmā, and his life becomes successful. Sa mahātmā sudurlabhaḥ.

So Caitanya Mahāprabhu has made the thing very easy, very, very easy. Therefore His name is Patita-pāvana. Patita-pāvana. Patita means fallen, and pāvana means purify. Caitanya Mahāprabhu's… Therefore we follow Śrī Caitanya Mahāprabhu. We first of all sing or chant,

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

We beg mercy from Śrī Caitanya Mahāprabhu and His associates. That is the way of worship in this age. You cannot approach Kṛṣṇa. Then it will be sudurlabhaḥ. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. If you try to approach Kṛṣṇa… Actually we are seeing that. The Bhagavad-gītā is being read by so many scholars, so many theosophists and theist, but they do not understand Kṛṣṇa. You will find it practically. So many big, big scholar, so many men, they say, "I read Bhagavad-gītā thrice in a day." And ask him about Kṛṣṇa-he does not know anything. You will find it practically. He will be very proud of reading Bhagavad-gītā. The politicians, they take photograph, taking a Bhagavad-gītā in his hand, but ask him about Kṛṣṇa-he does not know anything. Ṣaṭ-khaṇḍa rāmāyaṇa paṛe 'sītā kāhār bābā': "He has read all the Rāmāyaṇa, and he is asking, 'Well, can you say me whose father is Sītā?' " He does not know whether Sītā is mother or father.

So this is the position. Because he does not know who is guru and how to learn Bhagavad-gītā, therefore he is frustrated. Kṛṣṇa says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Even Kṛṣṇa, He is friend of Arjuna; still, Arjuna says, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Kṛṣṇa says…, Arjuna says that "Kṛṣṇa, no more friendly talking. I agree to become Your disciple." So when he agreed to become disciple of Kṛṣṇa, then He explained Bhagavad-gītā. Actually, one should not explain Bhagavad-gītā or any Vedic śāstra unless one has agreed to become a disciple. But devotees are so kind that they preach even amongst the nondisciples just to take them to Kṛṣṇa consciousness. Otherwise, according to law, one should not speak beyond the jurisdiction of his disciple because they will not understand. They will not follow the rules and regulations. How they will understand? Kṛṣṇa says, yeṣāṁ tu anta-gataṁ pāpam: "One who is completely free from all kinds of sinful activities." That is the primary qualification to understand Kṛṣṇa or understand Bhagavad-gītā.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Unless one comes to this position, there is no possibility of Kṛṣṇa consciousness.

So how outsiders will accept? If the outsider is requested, "Sir, you do not smoke," very small thing, then "Swamiji is not very good. He puts so many restriction." And if somebody says, "No, no, you can drink, you can eat anything. It does not…," then he is very liberal. He is very liberal. So we are first of all putting these restriction: no illicit sex, no meat-eating, no intoxication, no gambling. Intoxication up to drinking tea and smoking cigarette, you have to give up. Anyone who comes to become my disciple, this is my first proposal, that "If you agree, then you come." It is not that you can do anything nonsense you like, and you become my disciple. No. Because one cannot understand Kṛṣṇa unless he is restricted from the sinful activities. And these are the basic principle of sinful activities: illicit sex, and meat-eating, gambling, and intoxication. These are the four pillars of sinful life. And the whole world is addicted to these four things.

So we have to push on Kṛṣṇa consciousness with great difficulty. When I went to America, I went by ship. So it stopped at the, what is that, Commonwealth Pier in Boston. So I was thinking that if "I say that 'No illicit sex, no meat-eating, and no intoxication, and no gambling,' so these people will immediately say, 'Please go home.' " (laughter) Yes. That is the position. It is... These are their daily affairs. These are their daily affairs in Western countries. And if you want to make them stop these things, they will think that "This man is lunatic." But by Kṛṣṇa's grace these boys, these girls, they agreed. That is Kṛṣṇa's grace. I did not expect that they will agree. In India they do not agree, and they are accustomed from childhood, from boyhood. So how they will... But Kṛṣṇa's grace is so nice, Caitanya Mahāprabhu's mercy is so great, that they agreed, and they are pushing on this movement on this principle.

So why? This is due to the grace of Śrī Caitanya Mahāprabhu, Patita-pāvana. He can deliver the Jagāi-Mādhāi. And what is the process? The process is:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

If people are simply induced to chant Hare Kṛṣṇa mantra... Just see. Even a child, he is taking part. It is natural. There is no distinction between black and white, no question of language, nothing. You see practically. There is white child, black child. They do not know how to speak, tut they are dancing and chanting. So this movement is so important. Somehow or other if you can engage them in chanting and dancing, the whole world will be united. What the United Nations has failed, this movement can do-if it is not checked by the rascals. But the rascals are ready to check this movement. That is the difficulty. Otherwise, God, Kṛṣṇa, is always ready to help us. How? Here it is said, antaḥ puruṣa-rūpeṇa kāla-rūpeṇa yo bahiḥ. He is inside and outside. Antaḥ, antaryāmī. Caitya-guru. He is acting as caitya-guru.

Kṛṣṇa is very much anxious because we are suffering and we are sons of Kṛṣṇa. We are part and parcel of Kṛṣṇa. He is unhappy to see that you are suffering. That is natural. If the son is suffering from ailment, the father also suffers: "How the son will be cured?" The son may not know it, but the father is suffering without having that ailment. Similarly, Kṛṣṇa, the..., He is the father of all living entities. Ahaṁ bīja-pradaḥ pitā. Kṛṣṇa says. It is not my word, but Kṛṣṇa says. Sarva-yoniṣu kaunteya: [Bg. 14.4] "All different forms of life." Sambhavanti, ahaṁ bīja-pradaḥ pitā. So Kṛṣṇa is the father of everyone, and He is very much anxious for us, to get us back. Therefore He is ordering, "You rascal, why you have created so many isms? Just surrender to Me. I will give you protection. Just surrender." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. For this purpose He comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharma-glāni, discrepancies in the matter of religious principle, glāni... What is that glāni? The glāni is forgetfulness of God: "No God. I am God. You are God." This is glāni. But this is going on as dharma. This is Kali-yuga. What is not dharma, that is going on as dharma. Dharma means to understand God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. What is dharma? Dharma means the laws and instruction given by God. But at the present moment, what is God? "There is no God." Then where is dharma? Where is dharma?

So there is no dharma in the Kali-yuga. They are simply cheating. Therefore Bhāgavata says, dharmaḥ projjhita-kaitavaḥ atra, atra śrīmad bhāgavate: "In the Śrīmad-Bhāgavatam all cheating type of religious system is kicked out." What is that cheating type? "There is no God." Then where is dharma? "Dharma means you become honest." But they do not know that nobody can become honest without Kṛṣṇa consciousness. That is not possible. Harāv abhaktasya kuto mahad-guṇāḥ. Anyone who is devoid of God consciousness, he cannot be gentleman. Harāv abhaktasya kuto mahad-guṇāḥ.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad...
[SB 5.18.12]

This is the test. And Kṛṣṇa says in the Bhagavad-gītā,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So this is the test. Na māṁ prapadyante. Kṛṣṇa says, "Who does not surrender to Me? They are these classes of men." What is that? Duṣkṛtinaḥ:"Always engaged in sinful activities." Kṛti means meritorious. But they are engaged in manufacturing atom bomb, duṣkṛtinaḥ. Atom bomb means killing. But discover something by which man will not die. That they are dying-so you have discovered some instrument to die quickly. So that is duṣkṛtinaḥ. Merit, he has got merit, but misuse the merit. The death is there. He would have lived for, say, sixty years, and you drop atom bomb-in ten years or twenty years finished. You cannot increase the duration of life. Therefore the so-called scientific advancement, what is that? Duṣkṛtinaḥ,no benefit for the human society.

The real problem is, Kṛṣṇa says in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Our real miserable condition of life is birth, death, old age, and disease. Where is scientific help to mitigate these miseries? There is no stoppage of birth; there is no stoppage of death; there is no stoppage of disease. You can manufacture very good medicine for disease, but you stop disease. That is not possible. So our so-called meritorious activities in scientific research and education, they have been described in the Bhagavad-gītā as duṣkṛtinaḥ, mischievous activities. Duṣkṛtinaḥ. They are not actually beneficial, but they are mischievous. And why, mischievous, they are engaged, they are wasting their so much time in mischievous? Because mūḍhāḥ: they do not know what is the purpose of life. They are mūḍhas. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They do not surrender to Kṛṣṇa because they are narādhamāḥ, lowest of the mankind. Why lowest of the mankind? Because this human life was given to him for understanding Kṛṣṇa, and he is wasting in other way. Therefore narādhamaḥ. "But they are so educated, university degree…" Māyayāpahṛta-jñānāḥ: "Their knowledge has no meaning. It is taken away by māyā." Because he does not understand Kṛṣṇa, what is the use of such knowledge? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Veda means knowledge. So if you actually advances knowledge, you must know what is Kṛṣṇa. But they do not know Kṛṣṇa. Rather, they are defying Kṛṣṇa.

So this is going on. Therefore this Kṛṣṇa consciousness movement is very, very important. Those who are intelligent, they will take to it and make his life successful.

Thank you very much. (end)

741228SB.BOM

Śrīmad-Bhāgavatam 3.26.19

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Bombay, December 28, 1974

Prabhupāda: So the modern theory that life is made possible by chemical evolution is not correct. Or the Darwin's Theory, evolution of matter. No. The… They are missing the soul. That is their mistake. They are simply observing the material cover. That is the basic mistake of modern civilization. They have no information that within the body there is the spirit soul. That is the basic principle of material development. Matter is coming out of spirit, not that spirit is coming out of matter. They think by combination of matter there is a stage when living symptoms are visible. That is not the fact. The fact is that spirit soul is there, and therefore matter is developing.

Matter is external, and spirit soul is internal. So this internal spirit soul is coming from the Supreme Soul. Therefore it is said, daivāt kṣubhita-dharmiṇyāṁ svasyāṁ yonau paraḥ pumān [SB 3.26.19]. Paraḥ pumān, the Supreme Person, the supreme living entity… Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The supreme living entity is Kṛṣṇa, and Kṛṣṇa says in the Bhagavad-gītā, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. He is the origin of living entities. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. The supreme living entity is the source of both matter and spirit, not that spirit has come out of matter at a certain condition. That is not the fact. So this material nature is impregnated just like a female is impregnated by the male. Otherwise the female cannot give birth to any child. Similarly, this material nature cannot produce anything without being agitated and impregnated by the Supreme Soul. This is the fact. So you can read the purport.

Nitāi: "This impregnation of material nature is described in the Bhagavad-gītā, Fourteenth Chapter, third verse. Material nature's primal factor is the mahat-tattva, or breeding source of all varieties. This part of material nature, which is called pradhāna as well as Brahman, is impregnated by the Supreme Personality of Godhead and delivers varieties of living entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature."

Prabhupāda: These varieties… According to the Western Darwin's theory, they do not give any nice description of the varieties. But the varieties of living entities are there before creation. They become manifest in next creation. Just like in this creation one is dying as demigod, I mean to say, at the last dissolution, and one is dying as dog, or one is dying as a fish. So when the next creation will come out, they also will come out in that way, again as fish, because his activities in the form of fish was not completed. So one has to complete the term of one particular type of body. That is the law of nature. So they remain in dormant stage in the body of Mahā-Viṣṇu at the time of dissolution. Prakṛtiṁ yānti māmikām, in the Bhagavad-gītā it is said. Prakṛtiṁ yānti māmi… Then, at the time of creation, they come out again in the same body as it was in the last creation. Therefore Bhaktivinoda Ṭhākura says, anādi karama-phale, paḍi' bhavārṇava-jale. Of course, the evolution takes place, but at the time of creation the particular type of body which I inherited in my last birth or millennium I get again, and again begin evolution. This is the process, going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. The dissolution takes place.

So varieties are already there, not that in this creation it begins. Otherwise how Brahmā is created first? Brahmā is the most intelligent creature, so intelligent that he is given the power of creating this universe. So not that in the beginning there was no intelligence. The first-class intelligence is there in the beginning of the creation. Read.

Nitāi: "It is described in the Viṣṇu-Purāṇa that the living entities belong to spiritual nature."

Prabhupāda: Yes. Viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. In the Viṣṇu-Purāṇa it is said that viṣṇu-śaktiḥ parā proktā. Parā means spiritual. Kṣetrajñākhyā tathā parā. And kṣetrajña means the living entity. That is also parā, spiritual. Avidyā-karma-saṁjña anya tṛtīyā śaktir iṣyate. Avidyā-karma-saṁjña anya: "Another śakti is there, means this material energy. It is full of avidyā." Avidyā-karma-saṁjña. And here karma is very prominent. Everyone is trying work, trying to work very hard to get some profit out of it just to become happy. So in the modern civilization especially, they are being trained up to work very hard and, to get strength, eat meat, and to digest meat drink wine, and then become infuriated and work very hard. This is the modern type of civilization. But Vedic civilization is different. Vedic civilization is not meant for working so hard. The human being should be very peaceful and sober and intelligent and cultivate spiritual knowledge, become brāhmaṇa, brahminical culture. Satyaṁ śaucaṁ śamo damas titikṣā. This is Vedic culture.

So Vedic culture or the representative of Vedic culture, Mahārāja King Ṛṣabhadeva, He advised His sons, "My dear sons, this human life, human form of life, is not meant for working hard like the animals. This is not." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Kaṣṭān kāmān. Kāmān means we require some necessities of life, but civilization should not be made in such a way that one has to live at the cost of sacrificing everything. This is not human civilization. Kaṣṭān kāmān. Everyone wants something. That is required. So long the body is there, we must have to eat, we must have to sleep, we require sense gratification and protection or security. This is required. But the Vedic civilization was very simplified, simplified. A class of ideal men, the brāhmaṇa, they are ideal. They are simply assimilating the Vedic knowledge and guiding others-kṣatriya, vaiśya, śūdra-how to live peacefully. The kṣatriya, they are meant for giving protection to the people, security. And the vaiśya is meant for producing food. And śūdra, because they cannot do anything independently, they must serve these three masters: brāhmaṇa, kṣatriya, vaiśya. So this is very scientific.

So if there is no ideal class of men, who will guide? If everyone is engaged as śūdra to work hard for technology, then who will give the guidance? A brainless society.

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

This is the division. The brāhmaṇa is to be considered the mouth of the Virāḍ-rūpa Bhagavān, the universal form of the Lord; kṣatriya, the bāhu, the arms; and vaiśya, the belly; and śūdra, the leg. So they are meant for cooperation, not that simply falsely becoming proud that "I am brāhmaṇa. You are śūdra." No. The brāhmaṇa is equally important than the śūdra, though both of them are required. But comparatively, because brāhmaṇa is considered to be the brain, he's very important. So the brain must be there. Otherwise, simply possessing hands and legs, what is the meaning if there is no brain?

So at the present moment there is practically no brain, simply hands and legs and belly. Not even hands, simply belly and legs. Rajas-tamo-bhāvāḥ. Rajas, rajas means belly, filling up. And tamas, ignorance, ordered. The leg is ordered, "Go there"; it goes. They cannot do anything independently. So rajas-tamo-bhāvāḥ, at the present moment the rajas-tamo-bhāvāḥ, is very prominent. But therefore society is imperfect. There must be a section of people, sattva-guṇa, and..., sattva-guṇa especially, to guide. Otherwise they will be simply engaged-rajas-tamo-bhāvāḥ. Rajas-tamo-bhāvāḥ means kāma and lobha. Lusty desires and greediness, that's all.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

If you go on simply with rajas-tamo-bhāvāḥ... Therefore the competition is going on always-greediness. There is no end of ambition. "More money, more money, more money." Nobody is satisfied.

Recently one of our life members-he is a big industrialist-he has jumped from the, what is called, that Daksinasvara(?) Bridge, down to the Ganges. No, Wellington Bridge, I think. So committed suicide. In Western countries also, because there is no end of greediness: "More, more, more, more, more." Ask him that "What will be satisfaction for you?" Oh, there is no such limit. This is rajas and tamas. And some people, they are śūdras. So some political party, by agitation, by propaganda, makes them convinced to accept some way, and they do it. Another party will do another... They have no their own discretion. They elect some president, and again they want to dethrone the president. Because they are śūdras, they have no intelligence. They do not know how to elect the president, who should be the governor, who should be the executive head. They commit mistake. They again cry.

So rajas-tamo-bhāvāḥ, it is going on, very strong. Therefore human life is not meant for this purpose. It is very difficult to convince the present society. Still, we are trying our bit, that "This is not the right type of civilization, godless civilization, no sattva-guṇa, only rajo-guṇa, tamo-guṇa, mostly tamo-guṇa. This thing will not improve your situation, neither solve your problem. The problem... Human life is meant for solving the problem." Therefore creation is made. The living entities within this material world, daivāt kṣubhita-dharmiṇyām, this material energy, they are given chance, again creation. Daivāt. Daivāt kṣubhita-dharmiṇyāṁ svasyāṁ yonau. This material energy is also Kṛṣṇa's energy. Everything is Kṛṣṇa's energy. That I was trying to explain last night. Just like the heat and light. Parasya brahmaṇaḥ śaktiḥ. The light and heat. Similarly, spiritual energy and material energy. Take the spiritual energy as heat and material energy as the light. There is some idea of fire. Heat, if somewhere is very hot, you can make an idea, "There must be some fire." That is... The material world is like that. We have got some heat of the Supreme Personality of Godhead. Things are going on so nicely. So we can at least imagine that there is some management. Otherwise how the sun is rising exactly in time every day, according to the calculation, almanac? The moon is rising, the ocean is flowing, and the breeze is blowing. Everything is doing its own duty. Unless there is some superior brain, arrangement... This is common sense, because in the material world we have no direct connection with the Supreme Lord. But in the spiritual world there is direct connection. That is exactly like heat.

So either material world or spiritual world, they are two different energies of the Supreme Lord: parasya brahmaṇaḥ śaktiḥ. They are śakti. Parasya. Just like here it is said, paraḥ pumān. Parasya. Parasya means beyond this material world. That is paraḥ. Śaṅkarācārya also, he admits, nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa, the Supreme Personality of Godhead, Nārāyaṇa, He is paraḥ. He is beyond this material world." So paraḥ pumān. So Kṛṣṇa is paraḥ pumān. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Paramaḥ or paraḥ, the same thing. Paramaḥ, the Supreme or beyond this material world. Here there are īśvaras. They are... Up to Lord Brahmā, Lord Śiva, Indra, Candra, there are many īśvaras. But Kṛṣṇa does not belong to this material world. Kṛṣṇa is paraḥ pumān. He is also puruṣa, He is also controller, but not the controller like Lord Śiva, Lord Brahmā, Indra, Candra, or president this, president that. We are... There are so many controller. And even in this planet there are so many controller: the president of India, president of America, and so on, so on. Similarly, there are many presidents in innumerable planets. The president of the sun planet, that is also mentioned in the śāstra. His name is there: Vivasvān. The president of the sun planet, his name is Vivasvān. That is stated in the Bhagavad-gītā. The Candra is the president of the moon planet. Sūrya, Sūrya is Vivasvān. So everywhere there is a president or predominating deity. But above all of them is Kṛṣṇa. Therefore He is called paraḥ pumān, param, not within this material world. So He is controlling everything, and His two energies, material energy and spiritual energy, is acting like the heat and light of the fire.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

So in the material world we can perceive only if we are intelligent. But in the spiritual world there is directly. Now here it is said that ādhatta vīryaṁ sāsūta, vīryam. So the living entities, they are also coming from the paraḥ pumān. He is impregnating this material energy with these living entities, and according to their desires, different desires, they are getting different types of bodies. And he is thinking that he is enjoying. Just like the pig. He is also thinking he is enjoying stool. He is also thinking. Similarly, you will find also, human society. They are eating different types of foodstuff. "One man's poison… One man's food is another man's poison." Suppose one man is eating something. Another man will say, "Eh! What he is eating?" But he is also enjoying. He is also.

So this is going on. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. And they are worshiping also different types of deities. Śrī-aiśvarya-prajepsavaḥ. Generally, in the material world they are after śrī, śrī, meaning beauty; aiśvarya, opulence, money; śriyaḥ, aiśvarya, and prajā, children, or good generation, dynasty, family. They want to create family. In the Western world there is "lord" family. In this, our Eastern, there are many big, big families. So śrī-aiśvarya-prajepsavaḥ. The materialistic, they are after this. They want to see very beautiful woman in the family, the man's wife, his son's wife, his grandson's wife, very beautifully dressed, ornamented. Śrī, that is called śrī, beauty. And they must have money to enjoy. Śriyaḥ aiśvarya, and prajā. So they are after the worshiping of demigods. But those who are intelligent, those who know that this śrī-aiśvarya-prajā, they are temporary… But these men, they do not see it although they know it is temporary. In the Śrīmad-Bhāgavatam it is said paśyann api na paśyati. Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. He knows that "These things will be destroyed. This will not exist," but still, he is after them, śrī-aiśvarya-prajepsavaḥ.

Paśyann api na…
dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Dehāpatya. Apatya means children, family, and deha means this body. Deha apatya. Kalatra, kalatra means wife. Dehāpatya-kalatrādiṣu ātma-sainyeṣu. He is struggling for existence and thinking that "My wife, my children, my relative, my friend, my countrymen-they are my soldiers. They will give me protection whenever I am in danger." Dehāpatya-kalatrādiṣu ātma-sainyeṣu asatsu api. But he knows also that they will not stay. Asatsu api. But still, they are depending on them. So teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. This is our position.

So this position is going on, beginning from one date of creation, millennium, and goes up to the end, kalpānta. The asuric determination is kalpānta. Up to the end of the creation they have no sense that "Again I am going to in the oblivion. Again I am to remain for millions of years in darkness. Then again there will be creation. And again I shall get body." And in one millennium we are changing so many bodies. This is our problem. But there is no education; there is no knowledge. But we find this education, this knowledge, from Vedic literature. Therefore Kṛṣṇa comes Himself, He teaches Himself Bhagavad-gītā personally, and He asks, mūḍha, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but still, we are so dull, we cannot take His words, take His instruction, and bhūtvā bhūtvā pralīyate [Bg. 8.19], and going on, one after another, birth and death. This is going on.

So these vīrya, these living entities, seed-giving father is Kṛṣṇa. Therefore we are in quality as good as Kṛṣṇa, as good as Kṛṣṇa. Mamaivāṁśa. The living entities, they are, Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "And they are My part and parcel." So why we should be other than Kṛṣṇa? We are exactly of the same quality. If Kṛṣṇa is spirit, then we are spirit. He is complete spirit; we are partial spirit. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Kṛṣṇa is living force; we are also living force. Kṛṣṇa has got creative power; we have got also creative power. Exactly all the qualities. Kṛṣṇa has got loving propensity; we have got loving propensity. Wherefrom this love has come? Because Kṛṣṇa loves Rādhārāṇī, and we are part and parcel of Kṛṣṇa; therefore we have learned how to love. Janmādy asya yataḥ [SB 1.1.1], the Vedānta-sūtra: "Everything is born out of the Supreme Person, everything, what we see." We are sample Kṛṣṇa, sample Kṛṣṇa. All the propensities, that we have inherited from our supreme father. Everything is there. Kṛṣṇa has got the same propensities. So why Kṛṣṇa should be imperson? That is not complete knowledge.

Complete knowledge is one who understands that "If I have got so many propensities, so the origin of me, the supreme father, why He should be without any propensities? What is this logic?" "Like father, like son." It is… The son has got so many propensities. Wherefrom it has come? It must be in Kṛṣṇa. This is intelligence. Everything is there is Kṛṣṇa. Just like Kṛṣṇa is stealing butter. That means Kṛṣṇa has stealing propensity. But the difference is that Kṛṣṇa's stealing butter is worshiped, and my stealing is beaten with shoes. (laughter) That is the difference. So we should not imitate Kṛṣṇa, but we should understand that janmādy asya yataḥ: [SB 1.1.1] everything… Here it is said, bījam ādhatta. So just like father impregnates the child or the son within the womb of the mother, and he comes, "Like father, like son," generally, similarly, we are. We have got the same propensities, vīryam, but it is being misused in the material connection. Therefore we are not getting pleasure. Otherwise, ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) All these propensities, varieties of qualities, will give us ānanda.

These varieties are for deriving pleasure, pleasure potency, hlādinī-śakti. The Rādhārāṇī is hlādinī-śakti. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāt. This is the display of Kṛṣṇa's pleasure potency. So this pleasure potency is there. So how? Then pleasure potency, we can enjoy in cooperation with Kṛṣṇa, in conjunction with Kṛṣṇa. The same thing: just like this body, the finger. The finger is part of the body. The finger can enjoy pleasure so long attached with the body. If the finger is cut off from the body, there is no more pleasure. Similarly, we are also part and parcel of Kṛṣṇa. Because we are now detached from Kṛṣṇa, therefore our position is manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Detached from Kṛṣṇa, we are in this prakṛti, material nature, and our business is struggle for existence for the same pleasure, which is never obtainable in this material world. Therefore the intelligence is that we should again go back to home, go back to Kṛṣṇa, and dance with Him in His rāsa dance. That will be our pleasure.

Thank you very much. (end)

741229SB.BOM

Śrīmad-Bhāgavatam 3.26.20

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Bombay, December 29, 1974

Nitāi: "Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows up the darkness that covered the effulgence at the time of dissolution."

Prabhupāda:

viśvam ātma-gataṁ vyañjan
kūṭa-stho jagad-aṅkuraḥ
sva-tejasāpibat tīvram
ātma-prasvāpanaṁ tamaḥ
[SB 3.26.20]

Viśvam ātma-gatam. This body, everyone's body, is also a small universe. Whatever the arrangement is there in this body, the similar arrangement is there in the whole universe. The principle is the same. The same arrangement is within the seed of a banyan tree. We have got practical experience that a small seed of banyan tree, very small, but the potency within the seed is there, a big tree.

So these universes are also coming like a small seed. Therefore innumerable universes: yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. From the breathing of Mahā-Viṣṇu, the small particles are coming, and they are developing into big manifestation of universal form. Similarly, our desire is also very small. We are very small, one ten-thousandth part of the tip of the hair. Still, we have got desires and everything. And according to the desire, as soon as there is creation, everything fructifies, everything comes out. It is called suptotthita-nyāya. Suptotthita-nyāya means just like one man is sleeping, and in the morning, when he is awakened… In the sleeping stage he forgot himself. He is wandering in dream, some other part of the world. He forgot this body and the bodily circumstances, everything. But as soon as he is awakened, he remembers everything. That darkness of ignorance, covering, is immediately gone, and he remembers that "I will have to do this. I will have to do that. I will have to go to my office or my business place." But when sleeping, he forgot everything. Similarly, in the dormant stage after annihilation, we living entities, we forget everything. Just like at night we are forgetting everything of this bodily activities, and again, during daytime, we are forgetting everything of the night dream. This is going on. Similarly, at the time of annihilation, prakṛtiṁ yānti māmikām. Kalpa-kṣaye. When this millennium will be ended, at the end of Brahmā's life, at that time the living entities will stay in the body of the Mahā-Viṣṇu. (aside:) What is that sound? And again, when we are let loose from the deha, and there is creation, our old remembrances all come in, and we begin our life. This is the process of going… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Sva-tejasā apibat tīvram ātma-prasvāpanaṁ tamaḥ.

So the darkness is there, and the light is also there. Simply we have to be awakened. Therefore Vedas, they instruct us that "Don't sleep! Get up!" Uttiṣṭhata prāpya varān nibodhata jāgrata. Similarly, Bhaktivinoda Ṭhākura also sings, kota nidrā jāo māyā-piśācīra kole. Jīv jāgo, jīv jāgo, gauracānda bole. Gauracānda means Lord Śrī Caitanya Mahāprabhu. He says, "O the living entities, you get up! Be awakened!" We may say, "Now we are awakened." This is not awakened. This is also slumber in darkness of ignorance. Real awakening is when we come to our spiritual consciousness. That is real awakened. Yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī. This is not, this awakening stage, this is not real awakening. Real awakening comes when we understand, ahaṁ brahmāsmi. At the present moment we are not awakened, still sleeping, because we are thinking, every one of us, "I am this body," "I am American," "I am Indian," "I am Hindu," "I am Muslim." In this way we are conscious of the designation. So we have to get out of the designation, and when we shall understand our real identity, not this bodily identity but spiritual soul identity, that is called brahma-bhūtaḥ. Otherwise we are jīva-bhūtaḥ. So long we are identifying with this body, we are still sleeping. Kota nidrā jāo māyā-piśācīra kole. Just like a child sleeps on the lap of the mother, similarly, we are sleeping on the lap of mother material nature. This is our position.

So we have got the power to be awakened. Sva-tejasā. That power we have got, but we have to awaken it by good association, by sādhu, sādhu-saṅga [Cc. Madhya 22.83]. Sādhu-saṅga is good association. Then we are awakened. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. If we have little faith that we require awakening of spiritual consciousness, we should not sleep under the spell of this material consciousness… A little faith will help us. It is said in the Bhagavad-gītā, svalpam apy asya dharmasya trāyate mahato bhayāt. Mahato bhayāt. There is great dangerous position. That we do not know because we are sleeping. If a man is sleeping and somebody is coming to kill him, he does not know that "Somebody is coming to kill me. Immediately I will be dead." There are so many cases of murder while a man is sleeping. Similarly, in this sleeping state of ignorance, that "I am this body," "I am Hindu," "I am Muslim," "I am Christian," there is greatest danger. So somebody required. A man is sleeping, and another man is coming to kill him. A third person is required to awaken: "Mr. such and such, get up, get up, get up! The man is coming to kill you." So the ear is open, although the man is sleeping, all other parts of the body, limbs of the body are inactive. So the ear is open. So therefore the Vedic mantras are called śruti. We have to hear the mantra, Vedic mantra. Just like if a man is bitten by snake, he is caused to hear the snake charmer's mantra-still there are-so that he can become awakened. And it is said in the Cāṇakya Paṇḍita śloka, mantrauṣadhi-vaśaḥ sarpaḥ. Mantra is powerful still-by mantra, a snake-bitten person can be brought into life. There are still some snake charmers in the villages. In our Māyāpura there is a Muhammadan, he can cure the snake-bitten case by mantra still.

So this mantra is required, the Vedic mantra, to hear mantra. This chanting of these verses is also hearing the Vedic mantra. So we should take chance, and the most important mantra is mahā-mantra. Mahā-mantra. We are sleeping, but this mahā-mantra, Hare Kṛṣṇa, if we hear somehow or other… Therefore the greatest beneficial activity or welfare activity is to chant this Hare Kṛṣṇa mahā-mantra so that others can hear. But unfortunately, when we chant loudly, others they think, "It is nuisance." That is the difficulty. But actually it is the process of awakening: "Get up, get up, get up, get up." Ceto-darpaṇa-mārjanam. If we hear this mantra, Hare Kṛṣṇa mahā-mantra, then the mistaken ideas… Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] cleansing the mirror of the heart.

Everything, whatever we are thinking, doing, imagining, making plan, etcetera, the heart is so nice, it keeps a stock, photographic stock. Sometimes we have got experience: all of a sudden a thought comes which has no connection with my present activities. Still, all of a sudden comes. So in the heart there are so many stocks of different lives because I am passing through different lives. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So stock is there. It comes like bubble. Just like we will find in some reservoir of water, big, all of a sudden some bubble comes. Similarly, the heart is the stock of so many dirty things. Dirty things means this experience of this material world. That is called dirty things. Because we are covered. We are spirit soul; we are now covered by these material dirty things. So it can be removed. Sva-tejasā. There is such potency of the spirit soul that it can come out. Simply the attempt should be made, assisted by or guided by a superior person. That is called spiritual master. He can guide, and we can come out of this slumber, sleeping in ignorance.

So Śrī Caitanya Mahāprabhu has given us a very easy process, this chanting of Hare Kṛṣṇa mahā-mantra.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There is no other method for our spiritual progress. Simply chant Hare Kṛṣṇa mantra. And there is no loss on our part. And if we chant Hare Kṛṣṇa mantra, there is no loss. You can chant, Caitanya Mahāprabhu says, niyamitaḥ smaraṇe na kālaḥ: "There is no hard and fast rule for chanting this Hare Kṛṣṇa mantra." Everyone can attempt. Even the children, they are also chanting. There is no loss, but gain is very much. That is the greatest gain, ceto-darpaṇa-mārjanam. Ceto-dar… That requires. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Just like in the mirror, if it is covered with dust, you cannot see your face, but if you cleanse the mirror very nicely, then you can see your actual face. Similarly, when our this heart is cleansed… And within the heart, Kṛṣṇa is there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. If we try to cleanse our heart, then-Kṛṣṇa is already there-He will help immediately.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Abhadrāṇi, the same dirty thing. Kṛṣṇa is always ready to help us provided if we take His help. Kṛṣṇa is so nice. As Paramātmā, He is living within the heart, and He is always ready to give us good advice and guide us. Caitya-guru, the guru within the heart. And this external spiritual master, he is Kṛṣṇa's representative. When He sees that "This living entity is little serious. He wants to know Me. He wants to come to Me," so He helps from within, and He sends His representative from without.

So from within and from without, Kṛṣṇa is ready to help us provided we become little anxious. Śraddhā. To create this śraddhā, little faith, we are trying to open these branches all over the world, and people who are taking advantage of this…, little inclination will help. But there must be inclination. We are not dull stone that we have no power. We have got little power. That little independence is there because we are part and parcel of Kṛṣṇa. Kṛṣṇa is fully independent, and we, being minute part and parcel of Kṛṣṇa, we have got also little independence. You don't forget this. And misuse of this independence is the cause of our material existence, misuse. So still, Kṛṣṇa is so kind, He comes. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya [Bg. 4.8]. If we simply become little inclined, svalpam apy asya dharmasya, little inclined, then Kṛṣṇa will help us. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. If somebody is little inclined and out of sentiment or understanding he gives up everything, sva-dharmam, that is the primary requisition.

Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]. This sarva-dharmān means everyone has got a particular type of occupational duty. That is called sva-dharma. Generally, the brāhmaṇa, kṣatriya, vaiśya, śūdra, they have got particular type of duties. And as Kṛṣṇa said, sarva-dharmān parityajya: [Bg. 18.66] "You give up your brāhmaṇa-dharma, or kṣatriya-dharma, or vaiśya-dharma or śūdra-dharma, or Hindu dharma, Muslim dharma, this dharma, that dharma." Sarva-dharma means everything. Sarva-dharmān parityajya [Bg. 18.66]. If we are little inclined, that is called…, that is explained in the Śrīmad-Bhāgavatam: tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. He gives up all other duties: "I am no more any followers of any dharma. I am followers of Kṛṣṇa's lotus feet." If this determination is there, then everything is possible.

There is a verse, ārādhito yadi haris tapasā tataḥ kim: [Nārada-pañcarātra] "If you take the shelter of the lotus feet of Hari, Kṛṣṇa," ārādhitaḥ, "and worship it," ārādhito yadi haris tapasā tataḥ kim, "then there is no more necessity of austerities, penances, and so many other things. Simply this is required." Ārādhito yadi haris tapasā tataḥ kim… Nārādhito yadi haris tapasā tataḥ kim: "And after undergoing your religious principles and ritualistic ceremonies and austerities, penances, fully executing the occupational duty, everything done," but nārādhito hariḥ, "but you could not understand how to worship Hari," so tapasā tataḥ kim, "then what is the use of your this tapasya?" There is no use. It is simply waste of time. Śrama eva hi kevalam. This is confirmed everywhere. Śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You are executing your occupational duty very nicely. Suppose if you are, from material point of view, you are big businessman or big medical practitioner, big engineer, or anything. Everyone has got some occupational duty. So if you are doing your duties very nicely, dharmaḥ svanuṣṭhitaḥ, very nicely you are doing, puṁsām, but you have no Kṛṣṇa consciousness… Your, you are functioning your duties, occupational duties, very nicely, but you do not develop Kṛṣṇa consciousness. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ [SB 1.2.8]. Viṣvaksena. Kṛṣṇa's another name is Viṣvaksena. So if we do not become interested in hearing about Kṛṣṇa… Kṛṣṇa, Rāma, or there are so many names of Kṛṣṇa-Govinda, Nārāyaṇa. He has got many forms. So Kṛṣṇa means including all these forms. So viṣvaksena-kathāsu yaḥ, notpādayed ratiṁ yadi: "If you do not get interested to hear about the Supreme Lord, then," śrama eva hi kevalam, "your discharging very faithfully your occupational duty is simply labor of love. It has no meaning."

So this is the point. Therefore Bhāgavata's instruction is that you must be careful of being successful by discharging your duties. That should be your point of view. You do not remain blind. You see that you are successful. So how it is successful? That is also given indication in the Śrīmad-Bhāgavatam: dharmaḥ svanuṣṭhitaḥ puṁsām [SB 1.2.8]. This is also there. Saṁsiddhir hari-toṣaṇam. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Ataḥ pumbhir dvija-śreṣṭhāḥ. There was a big meeting of very, very learned brāhmaṇas at Naimiṣāraṇya. Perhaps you know Naimiṣāraṇya, there is a place. In Uttar Pradesh near Lucknow, there is a place, Naimiṣāraṇya. So long, long ago, say, four thousand, five thousand years ago, there was a big meeting of learned brāhmaṇas. In that conference this resolution was passed. What is that resolution? Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ: "Now we are assembled here, guided by the learned brāhmaṇas." There were kṣatriyas, vaiśyas, and śūdras also. So the resolution was passed. The president was Sūta Gosvāmī.

So ataḥ pumbhir dvija-śreṣṭhāḥ. They addressed the learned brāhmaṇas, dvija-śreṣṭhāḥ. Dvija means twice-born, twice-born: one birth by the father and mother, and the other birth by the spiritual master and spiritual knowledge. Mother, Gāyatrī or Veda, Veda-mātā, and the father, the spiritual master. This is another birth. So the brāhmaṇa, kṣatriya, and vaiśyas, they are allowed, especially the brāhmaṇas. Therefore the brāhmaṇas are called dvija-śreṣṭhāḥ: "Amongst the twice-born, the best, the best of the twice-born." So it was addressed to the best of the twice-born. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. They have got different occupational duties as brāhmaṇa, kṣatriya, as vaiśya and śūdra, so how they can become successful by discharging their duties? Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You never mind whether you are a brāhmaṇa or kṣatriya or vaiśya or śūdra. It doesn't matter. See that by your activities, by your occupational duty, the Supreme Personality of Godhead is satisfied. Then your occupational duty is successful. Otherwise śrama eva hi kevalam, simply wasting time and energy.

So this uttiṣṭhata jāgrata is... Sva-tejasāpibat tīvram. Sva-tejasā, we have got that potency to come to the light. Everyone, we have got that potency. Simply we must be willing. That independence is there. I may not like it. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You do it." Kṛṣṇa is all-powerful; He can force you to accept this principle; but that He will not do. He will not touch your independence. He will ask you to do it, but He will not force you to do it. If you do not take it, that is your choice. But this is the assurance. To become illuminated, to become awakened to spiritual consciousness-we can do it at any moment if we want to accept it. Sva-tejasā, we have got that potency. So this Kṛṣṇa consciousness movement is for giving enlightenment to the people that "If you like, you can take to Kṛṣṇa consciousness, and then your life is successful." Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. That is the most welfare activities.

So tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. If by sentiment also, you take to Kṛṣṇa consciousness... Because in the beginning nobody is very serious. Sometimes by sentiment they take it. Even at... This is also good, by sentiment. Tyaktvā sva-dharmaṁ caraṇāmbujam. And one who takes by sentiment, he may fall down. It doesn't matter. Because in that sentiment... Just like here we find the children-they are dancing, they are chanting, they are playing the cymbal. All these activities are taken into account. Kṛta-puṇya-puñjāḥ. We collect all these effects of pious activities. This devotional service is so nice that whatever you do, little bit, that is pious. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Even if you do not do anything, simply if you hear, that is also puṇya. Puṇya-śravaṇa-kīrtanaḥ. And if I speak just like a parrot, if I do not know anything about, it doesn't matter; still, it is pious. Puṇya-śravaṇa-kīrtanaḥ. Someway or other... The children, what do they know about Kṛṣṇa consciousness? But they are becoming pious, purified.

Therefore, in the Śrīmad-Bhāgavatam it is said, kṛta-puṇya-puñjāḥ. Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ [SB 10.12.11].

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śrī Śukadeva Gosvāmī is describing when the cowherd boys were playing with Kṛṣṇa, that description. He says that "These cowherd boys, they are not ordinary human being." Kṛta-puṇya-puñjāḥ: "They have accumulated many, many births' pious activities, as the result of which, they are now playing with Kṛṣṇa." And who is Kṛṣṇa? Itthaṁ satāṁ brahma-sukhānubhūtyā: "Big, big ṛṣis and yogis, those who are interested in brahma-sukha or to merge in the Brahman effulgence-the source of Brahman effulgence is here playing: Kṛṣṇa." Yasya prabhā prabhavato jagad-aṇḍa [Bs. 5.40].

So this little, little accumulation of puṇya, very easy. No expenditure, no experience, no education, nothing. Simply come here and join this chanting and dancing. Even a child. Kṛta-puṇya-puñjāḥ. Little, little, little-one day he will be able to play with Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.21

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Bombay, December 30, 1974

Prabhupāda:

yat tat sattva-guṇaṁ svacchaṁ
śāntaṁ bhagavataḥ padam
yad āhur vāsudevākhyaṁ
cittaṁ tan mahad-ātmakam
[SB 3.26.21]
bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

[Bg. 7.19]

This state, vāsudevākhyam or cittam, always filled up with Vāsudeva consciousness… Vāsudeva, Kṛṣṇa… Oṁ namo bhagavate vāsudevāya. So our present position of consciousness is polluted by the three modes of material nature: sattva-guṇa, tamo-guṇa and rajo-guṇa. Here sattva-guṇa, the mode of goodness, the brahminical qualification… Satyaṁ śamo damaḥ śaucam ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Still it has to be purified. That is called svaccham. Svaccham means completely crystallike clear. Just like we have got experience: If you go into the mid-ocean, you can see within the water very deep, twenty feet, thirty feet, very clear. Those who have gone through a sea, they have experienced. Very clear. So the citta, consciousness, must be clear. Vāsudevākhyam: when one can clearly see Vāsudeva or the Supreme Personality of Godhead. That is possible. Simply we have to purify the citta.

That is the process given by Śrī Caitanya Mahāprabhu, how to cleanse the citta, consciousness. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Mārjanam means cleansing, polishing. Ceto-darpaṇa-mārjanam. And as soon as the citta, or consciousness, you perfectly cleanse, then bhava-mahā-dāvāgni-nirvāpaṇam, this bhava-mahā-dāvāgni… The material existence is compared with blazing forest fire. This is the right comparison because in the forest nobody goes to set fire, but it takes place. You cannot stop it. And when the forest fire is there, you cannot stop the fire also by your so many counteracting method, namely getting the fire brigade or buckets of water. That is also not possible. Therefore Śrīla Viśvanātha Cakravartī Ṭhākura has compared this material life as blazing forest fire, saṁsāra-dāvānala-līḍha-loka **.

This material world is blazing fire. Blazing fire means the forest fire. The forest fire… The example is very typical, because nobody goes to set fire in the forest, neither it is possible to extinguish the fire in the forest by your so many counteractive methods. This is very appropriate example. Similarly, in the material existence nobody wants any trouble, but automatically the trouble comes. Everyone has got experience: everyone is trying for happiness-nobody wants for distress-but distress comes here. You cannot stop it. Therefore those who are advanced in knowledge, they take it for granted that "I do not want distress. So the distress cannot be checked. It comes upon me. Then why shall I try for happiness? It will also come." This is very right conclusion. If without my endeavor distress comes upon me, so there are two things, distress and happiness, two counterparts. So if distress can come upon me without any endeavor, so the happiness also will come without any endeavor because this is another counterpart. So why shall I waste my time for this material distress and happiness?

That is the injunction of the śāstra:

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Tal labhyate duḥkhavad anyataḥ sukham. Just like distress comes upon me without endeavor, similarly, according to my destiny… Destiny means to some extent we suffer, and to some extent we enjoy. Actually, there is no enjoyment, but we take it for enjoyment. The struggle for existence, the struggle for mitigating suffering, we take it as happiness. Actually there is no happiness in this material world. So anyway, even there is happiness and distress, two relative terms, the one can come without any endeavor-the other also will come without any endeavor. That is a fact. Everyone is trying to become happy according to his own mental concoction or endeavor, but there cannot be any unalloyed happiness. That is the nature of this material world. The conclusion should be, therefore, "We are destined to suffer a certain extent of so-called happiness and certain extent of so-called distress." The distress is also so-called, and the happiness is also so-called. That is explained in the Bhagavad-gītā, āgamāpāyinaḥ anityāḥ tāṁs titikṣasva bhārata: "The happiness and distress which comes and goes, they are anityaḥ. They will not stay."

The example is given, śītoṣṇa-sukha-duḥkha-dāḥ. The winter season and the summer season, they come and go. To somebody, winter season is very nice, and to somebody, summer season is very nice. In the Western countries they like summer season very much, and in this tropical country they like winter season very much. So actually, summer and winter, they are neither distress nor happiness. It is due to the touch of the skin. Mātrā-sparśās tu. Mātrā-sparśāḥ means it is due to the touching of the skin we feel like that, distress and happiness. Actually this material world, as certified by Kṛṣṇa, it is place of distress. There is no happiness. Duḥkhālayam aśāśvatam [Bg. 8.15]. It has been described in the Bhagavad-gītā, "This place is place for miserable condition." Duḥkha ālayam. Ālayam, so long you are not annihilated, this place is duḥkhālayam. It is miserable condition. We have several times explained.

So we have to purify the consciousness. Then we shall be without any touch of this so-called distress and happiness. That is prescribed here: yat tat sattva-guṇaṁ svaccham. Here there is little happiness in the sattva-guṇa. But still, that sattva-guṇa can be contaminated by rajo-guṇa and tamo-guṇa. Rajo-guṇa, tamo-guṇa-directly distress. And sattva-guṇa, there is little taste of happiness, but that is not complete happiness. The complete happiness is that sattva-guṇa without any touch of rajo-guṇa and tamo-guṇa. That is transcendental. So here it is described that yat tat sattva-guṇam… sattva-guṇam does… Not this sattva-guṇam: rajo-guṇa, tamo-guṇa, sattva-guṇa, but svaccham. Svaccham means cleansed, completely cleansed, without any tinge of material quality. Yat tat sattva-guṇaṁ svacchaṁ śāntam. Śāntam. Everyone is seeking peace of mind. People come to spiritual societies or some other way. Everyone is searching after some peace, śāntam. Śānti. The śānti can be attained when this sattva-guṇaṁ svaccham, when the sattva-guṇa, your status will be on the sattva-guṇa and completely cleansed. Then you can get śānti. Completely cleansed means… That is explained in the Bhagavad-gītā, na śocati na kāṅkṣati: "There is no lamentation, and there is no hankering." Then it is śānti. As soon as there is some hankering, you cannot have śānti. That is not possible. And as soon as there is some possession, you cannot be without lamentation. The two things material, they are ruling over us. We are hankering after something which we do not possess, and what we possess, if it is lost, then we are lamenting. So śānti means no hankering, no lamenting. That is called śānti.

So generally, whatever we may possess, but the hankering is there. That is rajo-guṇa. That is rajo-guṇa, always hankering, even up to the stage of so-called perfection. Just like the karmīs. Karmīs, they think that perfection of life is very, very high standard of life, very happy, comfortable. Just like in the Western countries, they think that to have nice roads, nice motorcar, and very high skyscraper building, and facilities, modern comforts… What is called? So that is the standard of happiness. And we Eastern people, we are also imitating them. But actually, ask them, who possesses all them, that ”Whether you have attained the position of no hankering?” No, that is not possible. The hankering is there. What to think of possessing these material facilities, even one goes to the heavenly planet, that is also included within the happiness of the karmīs. They want happiness in this world as well as after this world. After death also, they want to go to the heavenly planet, Svargaloka, where the duration of life is many, many thousands of years, and the standard of happiness is very, very high. There the place is very beautiful, the women are very beautiful, the gardens there… These descriptions are there. Nandana-kānana and apsarās there are. So this is also another higher standard of life, duration of life. That is the position of the karmīs.

And the jñānīs, they are hankering after to become one with the Supreme. They have experienced that even the standard of material happiness available in the heavenly planets, that also did not give them complete satisfaction. So they aspire to become one with the Supreme, that ”That will give me happiness. I become one with…” Monist. Ahaṁ brahmāsmi: ”I am one with Brahman.” So that is also hankering. Mukti. Mukti means liberation from this material unhappiness and come to the spiritual happiness, ”I am Brahman. I am the same Supreme,” thinking, concoction, like that. So there is also hankering. And siddhi, yogis, they want many perfection: aṇimā, laghimā, mahimā, prāpti-siddhi, prākāmya, īśitā, vaśitā. There are eight kinds of yogic siddhi. You can become smaller than the smallest, you can become bigger than the biggest, you can become lighter than the lightest, you can get anything you like immediately. These are some of the yoga-siddhis. But this is also hankering. This is also hankering, not śānta. Either karmī… What to speak of ordinary being? They are simply hankering. Even the so-called perfect karmīs, jñānīs, yogis, they are also not śānta. They are hankering.

Therefore Caitanya-caritāmṛta kaṛacā says, bhukti-mukti-siddhi-kāmī-sakali ’aśānta.’ Kāmī. Kāmī means one who desires. So either you desire comforts of this material body in different standard of life, either in this planet or other planet… Just like they are trying to go to the moon planet for getting higher standard of life. Unfortunately, they are not allowed to stay there. They come back. So you cannot go in the higher planets in that way. You must be fit for going there. I have several times discussed this matter. Just like American standard of life is better than our Indian standard of life, but you cannot enter America or the Americans cannot enter India without required visa permission; similarly, it is not that by your whims you can enter into the higher planetary system. That is not possible. Anyway, these are the field of activities of the karmīs, those who want to become happy by their active execution. ”I shall be happy in this way. I shall be happy in this way, and make my plan like that.” These are karmīs. They are making simply plans to become happy, but they forget that this is duḥkhālayam aśāśvatam [Bg. 8.15]. This material world is the place for suffering. They forget that. The scientists, the physists, they are all trying to make this life very comfortable. They are called durāśayā. Na te viduḥ svārtha-gatiṁ hi viṣṇum… [SB 7.5.31]. What is that? Durāśayā. They are thinking that ”By material adjustment, we can be happy.” Durāśayā ye bahir-artha-māninaḥ. These karmīs, they have got a hope which will never be fulfilled. That is called durāśā. Āśā means hope, and durāśā means which will never be successful.

So these materialistic persons, the karmīs, they are trying to be happy by material adjustment. That has been described in the Bhāgavata, durāśayā: ”This kind of hope is never to be fulfilled. It will never be successful.” But the karmīs, they think they will be successful. They are struggling very hard. So durāśayā ye bahir-artha-māninaḥ. How? Now, bahir-artha. Bahiḥ, bahiḥ prajñā, or external energy, or the material energy. The material energy is called external energy. So that is called bahiḥ. Bahiḥ means external.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te ’pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Because they are thinking so, tied up by the rules and regulation of the stringent laws of material nature. But they are thinking… They are called karmīs.

So they cannot be śānta. By material activities you cannot be happy or peaceful. That is not possible. That is being explained here, that yat tat sattva-guṇaṁ svacchaṁ śāntam. Sattva-guṇa. You have to come to the platform of the mode of goodness, and still it is to be purified. That is called vasudeva platform, or transcendental platform. As it is explained in the Bhagava…, vāsudevaḥ sarvam iti [Bg. 7.19]. That time, when you come to that platform, you will see everything godly. Vāsudevaḥ sarvam. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything God conscious. That is the platform of śānti. Beyond that or before that, you cannot have. Either you become karmī, or you become jñānī, or you become yogi, there is no question of śānti. That is not possible. Therefore Caitanya-caritāmṛta kaṛacā says that kṛṣṇa-bhakta-niṣkāma, ataeva ’śānta’ [Cc. Madhya 19.149]. ”A kṛṣṇa-bhakta, a devotee of Lord Kṛṣṇa, a person who is fully Kṛṣṇa conscious, he has no such desire.” He has no such desire. Just like Caitanya Mahāprabhu says in His prayer, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is the position of devotee. Generally karmīs, they want something from God. They go to temple, they go to church, for begging something: ”I am distressed. I have no money. Kindly give me some money.” ”I am hungry, give me my daily bread.” ”Give me,” something ”give me.” So this so long we are on the platform of ”give me,” you will never be happy. You will get it. If you go to God and ask Him, ”God, give me my daily bread,” so it is not very difficult for God to give you bread. He is giving bread to everyone. Why not to you? He is giving bread to the elephants, He is giving bread to the ants, and what you can eat? That is not very difficult thing. But you should go to God not for begging something but for giving something. That is Vāsudeva stage. Then you will get śānti, when you will go to God not for begging material happiness or material liberation, mukti, bhukti-mukti, and not for any jugglery, magic things, just like yogis show some magic.

So if you want all these things, then you will never get happiness. You will be troubled. Therefore a devotee… Śrī Caitanya Mahāprabhu’s standard of devotion: nothing to possess. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. Nothing to possess.

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye

mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

Bhakti. Bhakti means our relationship with God is bhakti, giving service. God is great, and we are most insignificant servant of God. Our business is to give service to God. When you come to this stage, then there will be śānti. Otherwise there is no possibility of śānti. Bhukti-mukti-siddhi-kāmī-sakali 'aśānta,' kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta' [Cc. Madhya 19.149]. Kṛṣṇa-bhakta has no desire. Why he shall desire? He knows, "Kṛṣṇa is there. Whatever I need, He will supply." And Kṛṣṇa said, yoga-kṣemaṁ vahāmy aham, teṣāṁ nityābhiyuktānām: [Bg. 9.22] "Those who are constantly engaged in My service, I take care how to supply their necessities of life." Then why shall I disbelieve Kṛṣṇa if I am Kṛṣṇa conscious? Let me do my duty as servant of Kṛṣṇa, and whatever necessities are required, He will arrange for them. If you become confident about this thing and completely engage yourself in Kṛṣṇa consciousness, that is the stage of śānta. That is the stage of śānta. Completely dependent. Avaśya rakhibe kṛṣṇa viśvāsa pālana. "I surrender to Kṛṣṇa." Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], so I give up everything. Even my livelihood, I give up. Kṛṣṇa says, sarva-dharmān.

So if I give up everything that I may be doubtful, "Then how things will go on? How I shall live if give it?" No, you shall live if you believe in Kṛṣṇa. Rakṣiṣyati iti viśvāsa pālanam. If Kṛṣṇa says that "I shall give you protection," so why shall I not believe it? This is called surrender, full surrender, that "Kṛṣṇa, let me engage myself in Kṛṣṇa's service as Kṛṣṇa orders."

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

If we take this assurance from Kṛṣṇa, then there is śānti. Otherwise there is no śānti. That is called sattva-guṇaṁ svaccham. "So I am taking to this worship of Deity, but at the same time let me have something privately so that in case of my distress, if Kṛṣṇa fails to help me, this money will help me." That is not svaccham. Svaccham means clear. That is not… Therefore Caitanya Mahāprabhu advises,

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
[Cc. Madhya 11.8]

So we, of course, we are not so advanced, but we have got many examples of advanced devotees. Still there are in India. You will find in Vṛndāvana and other places. Actually, they have no means-simply depending. They take their bath in the Yamunā and sit down and chant Hare Kṛṣṇa. There are still such devotees. But everything is going on. So that is śānta, completely depending on God. That is the highest stage of devotional life. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. There are many stories and many incidences. And that's a fact, that, as it is said by Bhagavān,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
[Bg. 5.29]

Suhṛdaṁ sarva-bhūtānām. He is well-wisher, friend, of everyone. Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati. If we actually believe in Vāsudeva, Kṛṣṇa, that "He is friend of everyone. And why He is not my friend?" Everyone means I am included also. So this kind of faith, when there is this faith, then bhagavad-bhakti begins. When we take up this instruction of Kṛṣṇa very seriously,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
[Bg. 18.66]
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

This is the beginning of mahātmā. Sa mahātmā sudurlabhaḥ.

So mahātmā's business is: ananyāś cintayanto māṁ ye janāḥ paryupāsate. A mahātmā has no other business than devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ, always hearing about the Supreme Lord, always glorifying the Supreme Lord, śravaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇu is the Supreme Personality of Godhead. But that we do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. That we do not know. And because people, they do not know it, therefore this mission, Kṛṣṇa consciousness, is there, just to make people enlightened, "Know it now. Know it now. In the other previous lives, cats, dogs, trees, and fishes and insects and all so many other-there are eight million, four hundred…-you could not know it. Now you have got this human form of body. Take advantage of this knowledge. Take advantage of the information given in the Vedic literature." Uttiṣṭhata jāgrata prāpya varān nibodhata. "You have got so much advantages. Now learn them. And you have got developed consciousness, human being. Try to understand them. And then your life will be successful."

To come to that state, here it is stated that you have to purify your citta, consciousness, svaccham, crystallike, crystallike, transparent, svaccham. And that śāntaṁ bhagavataḥ padam, that is the stage of understanding Bhagavān. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. This stage can be attained by bhagavad-bhakti, by devotional service. This devotional service begins simply by hearing and chanting. We have got all these books. Anyone can take advantage of these books. Now it is translated into English. Of course, we are getting very, very good, encouraging reports from Western countries. Our books are selling very nicely, beyond our capacity of supply, all over Europe, America especially. Especially in America, all libraries, colleges, professors, educationists, they are very with great respect receiving these books.

So these books are there to remind us: ataeva kṛṣṇa veda-purāṇa paḍilā. Because we have forgotten Kṛṣṇa, because we have forgotten God on account of restless mind, so we have to make it śānta, calm and peaceful. Without becoming calm and peaceful, you cannot understand what is God. Ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. When our heart will be no more attacked by the sattva-guṇa and rajo-guṇa, we come into the platform..., er, rajo-guṇa and tamo-guṇa... Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. This class is held for understanding Śrīmad-Bhāgavatam. Why? Just to cleanse the heart. Ceto-darpaṇa-mārjanam. Nityaṁ bhāgavata-sevayā. Not that we are almost free from all the contamination, but even little washed away... It begins immediately. As soon as you begin hearing and chanting of these literatures or chanting Hare Kṛṣṇa mantra, immediately the cleansing method begins. And naṣṭa-prāyeṣu abhadreṣu. Almost cleansed, not that properly, cent percent clean. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā. Daily. Not this Bhāgavata-saptāha, official. No. Nityam. There is no such thing as Bhāgavata-saptāha in any Vedic literature. This is another manufacture, concoction. The Bhāgavata says, nityaṁ bhāgavata-sevayā: "You have to twenty-four hours engaged in bhāgavata, in the service of bhāgavata, the person bhāgavata or the book Bhāgavata." Bhāgavata, there are two kinds of bhāgavata. Person bhāgavata is the spiritual master, and the book Bhāgavata. So there is no difference, because the person bhāgavata advises you read Bhāgavata. And by reading Bhāgavata, you understand what is Bhagavān, what is spiritual master.

So in this way,

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

This is the process to make the heart cleansed and gradually attain the perfection of complete peacefulness. And that complete peacefulness is the stage for understanding the Supreme Personality of Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.22

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Bombay, December 31, 1974

Nitāi: "After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction."

Prabhupāda:

svacchatvam avikāritvaṁ
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇaṁ proktaṁ
yathāpāṁ prakṛtiḥ parā
[SB 3.26.22]

In the previous verse we have discussed that yat tat sattva-guṇaṁ svaccham. Svaccham means transparent, clear. Now that svacchatvam is explained, what is the meaning of clarity, clear-uncontaminated. These are the symptoms: svacchatvam avikāritvam, without any change. "Freedom from all distraction." Just like here there are many mothers sitting, and the natural affection for the child and the child's complete dependence on the mother's mercy is visible. There is no need of explanation. That is natural. If the mother is taking care of the child, it is not artificial. And if the child is feeling uncomfort without being on the lap of the mother, that is also natural. This is called avikāritvam, natural affection between the mother and the son. Similarly, we have got our natural affection for Kṛṣṇa.

That is explained in the Caitanya-caritāmṛta:

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Just like sex impulse. It doesn't require to, how to awaken sex impulse, natural; similarly, kṛṣṇa-bhakti is our natural inheritance because we are part and parcel of Kṛṣṇa, or sons of Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. It is the same example, that as the mother and the child has got natural affection, similarly, with Bhagavān we have got natural affection. Bhagavān has got natural affection for us, and we have got also natural affection for Bhagavān. And the external covering which checks this natural affection, this is called māyā. Just like touch... What is called, magnetic stone? Magnetic stone naturally attracts the iron, and iron is naturally attracted by the magnetic stone. Similarly, kṛṣṇa-bhakti is not something which is unnaturally taught or unnaturally gained, artificial. This...

Another vivid example is this: These foreigners, Western boys and girls, how they became attracted with Kṛṣṇa consciousness unless it is natural? Their forefathers or they also, even four, five, six years ago, they did not know what is Kṛṣṇa, neither they cared to know. But now they are almost mad after Kṛṣṇa. Otherwise, why they are coming here? They have not come here in India to see your skyscraper building or industry. They are not at all interested. They have seen all these things in their own country. They have enough. So why they have come here? They are after Vṛndāvana. They are after Māyāpura. They are after me. What is the attraction? The attraction is Kṛṣṇa. They are not interested with anything else. They do not go to see your skyscraper building in New Delhi or in Bombay. They have seen it enough. So why it is so? Because it is natural. Kṛṣṇa-bhakti, Kṛṣṇa consciousness, is natural. That is the original consciousness.

The example is given here: yathā apāṁ prakṛtiḥ parā. Just like the water, rains, fall from the sky. If you do not allow to touch the water, the ground, you take it in the middle, you will find crystal, distilled water. You will find. And as soon as it comes down on the ground, it becomes muddy, the purity lost. Muddy, opaque, you cannot see, agitated. Similarly, our original consciousness is Kṛṣṇa consciousness. That is svaccha, svacchatvam avikāritvam. In the original consciousness we do not know anything else than Kṛṣṇa. Avikāritvam. There is no change. Therefore in the Vaikuṇṭha planets, especially in the Goloka Vṛndāvana planet, that is exhibited. When Kṛṣṇa comes to show His dhāma-goloka-nāmni nija-dhāmni-that is His own abode. So Kṛṣṇa, when Kṛṣṇa comes, He brings everything with Him: His dhāma, His qualities, His place, His paraphernalia, His associates, His father, His mother, His friend, His consort, His trees, His water-everything He brings. That is Vṛndāvana. You will find in Vṛndāvana still-still you will find-people are all automatically Kṛṣṇa conscious. Eighty-four, curāśī crores, about 160 miles' area. So they are Kṛṣṇa conscious naturally. And if you go to Vṛndāvana, this area, wherever you go, you will feel Kṛṣṇa consciousness. So the example of purity is still there. And what to speak of in the original Vṛndāvana?

So from Śrīmad-Bhāgavatam you will find the vṛndāvana-līlā-the cowherds boys and the cows, the calves, the trees, the plants, the flowers, the water. The description is there that everyone is Kṛṣṇa conscious. They do not know that Kṛṣṇa is the Supreme Personality of Godhead. They do not know it; neither they care to know it. What is Supreme Personality of Godhead, what is Brahman, what is Paramātmā, they do not care to know these things. But they have unalloyed, unflinching love for Kṛṣṇa. This is Kṛṣṇa consciousness. Yaśodāmāyi is seeing wonderful things in Kṛṣṇa, but she never thinks that "Here is the Supreme Personality of Godhead, Kṛṣṇa." She thinks that "Kṛṣṇa is my child. This wonderful thing has happened due to providence." She thinks that "The Supreme Lord or the Absolute Truth is different, and here Kṛṣṇa is my child." So as I have already said, the love for the child of the mother is natural. So that is Vṛndāvana atmosphere. Everyone loves Kṛṣṇa. Everyone is overwhelmed with love of Kṛṣṇa. When they cannot find Kṛṣṇa, they become mad. Although they do not know that Kṛṣṇa... When they see some wonderful activities of Kṛṣṇa, they think, "Some demigod might have come here. Otherwise, how this wonderful thing is possible?" So this is pure love. This is pure love, without any knowledge of the supreme powerful, almighty. That is svacchatvam, no contamination-pure love.

So the mission of human life should be how to clarify this consciousness again into that pure consciousness of Kṛṣṇa, Kṛṣṇa consciousness. That is the mission of human life. The consciousness is impure; therefore there are so many varieties, material varieties, and we are captivated by these material varieties. But that is not giving us any happiness. We are especially very much unhappy on account of janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. So if we want to get relief from the miserable condition of this material life... This place is described in the Bhagavad-gītā, duḥkhālayam aśāśvatam: [Bg. 8.15] "This place is meant for miseries." Do not try to become happy here. That is foolishness, mūḍha. Nābhijānāti māṁ ebhyaḥ param avyayam. "The mūḍhas, these rascals, they do not know that here he cannot be..., one cannot be happy, because real happiness is when he comes back to Me." Māṁ ebhyaḥ param... Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is real happiness. Sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. Everything is explained in the Bhagavad-gītā.

So everyone is very, working very hard, struggling for existence, but they do not know how they can actually become happy. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. That they do not know. So it is our humble attempt only, this Kṛṣṇa consciousness movement. At least, we inform people that "This is the way of happiness." Sukham ātyantikaṁ yat tat [Bg. 6.21]. "Don't be carried away by temporary so-called happiness. That is not happiness. This is called māyā." Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Kṛṣṇa says, mūḍha, and Prahlāda Mahārāja says, vimūḍhān-not only mūḍha, but again added with word vi, viśiṣṭa. Viśiṣṭa-prakāreṇa mūḍha. Vi, therefore vimūḍha.

So Prahlāda Mahārāja says, śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. That is the thankless task of the devotees, to turn these vimūḍhān from this māyā-sukha to real sukha. This is the business of the devotees. They have no other business. Their business is not for making money. Money, they have got enough, and Kṛṣṇa supplies all their money. So there is no such problem for a devotee of how to secure money. Their only problem is how to turn these rascals to Kṛṣṇa consciousness, all rascals, vimūḍhān. We say clearly, "If you are not Kṛṣṇa conscious, you are rascal number one." "No, I am M.A. Ph.D." "Still, you are rascal." That is our verdict. "We don't care for your Ph.D. I know that you are a rascal because you do not know Kṛṣṇa." Just a few minutes before, one gentleman came to see me, and he advertised himself that "I have read Vedas, I have read the Purāṇas, I have seen Dr. Radhakrishnan, but I do not get peace of mind." So I asked him, "You have studied so many literatures. Do you know who is God?" And the God who has created this, what is His name, what is the address-that he does not know. Yes. This is going on. Vimūḍhān. They are proud of education, proud of learning, advancement, everything, all right, complete. But real knowledge-"Do you know God?"-that he cannot explain. That he cannot explain. He will explain something hodgepodge. This is the disease. Therefore they are vimūḍhān.

Real knowledge means to understand God. That is real knowledge. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. What is the Veda, Vedānta? To know Kṛṣṇa, or God. Kṛṣṇa and God, the same. If one knows God but does not know Kṛṣṇa, his knowledge of God is incomplete. His knowledge of God is incomplete. When he knows that kṛṣṇas tu bhagavān svayam, then his knowledge is perfect.

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
[SB 1.3.28]

And Kṛṣṇa said that ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. The Vedānta says, janmādy asya yataḥ: [SB 1.1.1] "God, or Absolute Truth, means the source of everything." And the source of everything is coming down before you and in His original form, Kṛṣṇa. Dvi-bhuja-muralīdhara, Kṛṣṇa. Here He is standing, and He is preaching, ahaṁ sarvasya prabhavaḥ: "I am the source of everything." Mūḍho nābhijānāti. But the rascals, they do not understand that God is speaking in everyone's presence, ahaṁ sarvasya prabhavaḥ, "I am," aham "like this," aham. Mattaḥ sarvaṁ pravartate. Still, the rascal will not. Just see how much rascals we are.

Therefore Prahlāda Mahārāja said that vimūḍhān, māyā-sukhāya. They are trying to be happy within this material existence-māyā-sukhāya bharam. Bharam means gorgeous arrangement, very gorgeous arrangement, very big, big road, big, big skyscraper building, and big machine, big industry, and so many big, big things, big, big words, big, big politician, and big, big political activities. But so mūḍha that he does not think for a moment, "How long these big, big things will be enjoyed by me? I have… Certainly there is credit for creating all these big, big things, but māyā will not allow me to enjoy these things. At any moment I shall be kicked out. And what insurance and guarantee I have made, just I can enjoy this?" Therefore it is called māyā-sukhāya: wasting time making gorgeous arrangement. Not only the sukha, but this whole thing can be finished within a second. If there is a big earthquake, everything will be finished. We have got experience many times-anything will be finished. This Bombay can be turned into sea, and the Bombay can be pushed in an island within the sea. Material nature is so strong. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. And under her spell we are trying to become happy. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43].

And the devotees, the Kṛṣṇa conscious persons, they know that this is all false-not false: temporary, simply bewildering. On account of contaminated consciousness, people are trying to be happy in this way, but devotees know that this kind of endeavor is simply bewildering, simply waste of time. Real business is how to purify my consciousness, come to the original Kṛṣṇa consciousness. That is real business. Svacchatvam avikāritvam. That is our real business. Caitanya Mahāprabhu's preaching is that our only business is how to revive our original consciousness. That is Kṛṣṇa consciousness. That is wanted. Without this, whatever we are doing, in the words of Śrīla Prahlāda Mahārāja, "It is all māyā-sukhāya bharam udvahato vimūḍhān, māyā-sukhāya [SB 7.9.43]."

Therefore these are the symptoms of Kṛṣṇa consciousness: svacchatvam, avikāritvam, śāntatvam. Śānta I have already explained last night several times also, that śāntatvam, śānti… Just like I told you that many people coming: "Oh, I do not get any peace of mind." How you will get peace of mind? Here in the material world you cannot be endowed with the peace of mind. It is not possible. Why? Because here everything is māyā. Bharam udvahato vimūḍhān. Asad-grahāt, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Asat. Asat means that which will not stand. The material nature is like that. It will not stand. This body we have got at a certain date, and it will continue up to certain date, then it will vanish. You will get never again this body, finished. So this is called asat. Asato mā sad gama. This is Vedic instruction: "Don't remain in the asat, temporary." Sad gama: "Come to the platform of eternity." Asato mā sad gama.

So śānti cannot be attained so long we are attached to this asat. Asad-grahāt sadā samudvigna-dhiyām. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt. We are… All people in this material world, we are always samyag udvigna, samudvigna. Udvigna means anxiety, always full of anxieties. Sadā samudvigna-dhiyām. Why samudvigna-dhiyām? Kṛṣṇa consciousness means this, svacchatvam avikāritvaṁ śāntatvam, these three things, Kṛṣṇa consciousness: clear understanding; no change, no change from Kṛṣṇa consciousness; and śāntatvam, peaceful. Just like a man-ordinarily we perceive-a gentleman, after working very hard, if he gets some bank balance and nice house, nice wife, and some children, he thinks, "I am very happy." This is also māyā. He thinks, "But I am happy." What kind of māyā? Pramattaḥ teṣāṁ nidhanaṁ paśyann api na paśyati. He is in māyā, mad, illusion, pramatta. He does not see that these things will be also finished. Teṣāṁ nidhanam. Dehāpatya-kalatrādiṣu ātma-sainyeṣu asatsu api [SB 2.1.4]. Asatsu api. He knows that this position, nice position, very good atmosphere, nice children, nice wife, nice house, nice bank balance, nice relative, nice position, everything, prime minister and everything-very all right. But it will be finished in no time. But he, although knows, he does not care for it. This is called vimūḍhān. He knows that "This will finished. It will not stay, I will not stay, these things will not stay. I will have to change. They will have to change." It is just like straws gathered together by the whims of the waves, and again it is scattered.

So we are going on the waves of māyā. Bhaktivinoda Ṭhākura, therefore, says, māyār bośe, jāccho bhese': "You rascal, you are going, floating under the spell of māyā." Khāccho hābuḍubu bhāi: "And sometimes you are drowned and sometimes in the up by the tricks of the waves. Why you are leading such life?" Jīv kṛṣṇa-dās, e biśwās, korle to' ār duḥkho nāi: "You come to Kṛṣṇa consciousness and try to understand that you are eternal servant of Kṛṣṇa; you are being carried away by the whims of māyā. So that will make you happy." Therefore Caitanya-caritāmṛta, er, Caitanya Mahāprabhu teaches us, patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau: "My Lord," ayi nanda-tanuja, "O the son of Nanda Mahārāja, Kṛṣṇa, I am Your eternal servant. Somehow or other, I am now fallen in this ocean of nescience." Patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. Bhava ambudhau. Ambudhi means sea, ocean. "So how to save myself?" Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya.

This is our only business. This Hare Kṛṣṇa means, "O Kṛṣṇa, O Harā, Kṛṣṇa's energy, Rādhārāṇī, Harā…" Hari Harā. So this addressing, "O Kṛṣṇa, O Kṛṣṇa's internal potency…" Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, chanting, addressing: "O Lord Kṛṣṇa, O the internal energy of Kṛṣṇa." So They will respond that "Why you are calling Me, or Us?" You have to submit, "Please again accept me as Your eternal servant." This is the only prayer, not that "Give me this money, this me that, this me that. Give me that." No. That is not pure devotion. That is devotion, but it is mixed. Catur-vidhā bhajante māṁ sukṛtinaḥ. That is pious life. When we ask from Kṛṣṇa anything other than devotional service, that is pious activities. That is not devotional activities. Devotional activity is different from pious activity. By pious activities you can get material, so-called happiness, Janmaiśvarya-śruta-śrī [SB 1.8.26]. You can get birth in very nice family, rich family, brāhmaṇa family, janma, and you can get immense wealth, born with silver spoon, and aiśvarya-śruta, education, nice education, material education, and śrī, beauty. Generally, you will find in aristocratic family, rich family, they are very beautiful, they have got education, they have got wealth and good family, aristocratic family. So these are result of pious activities.

So we should utilize the result of pious activities to become more pure. That is called svaccha. We have discussed this verse, svaccha. Yat tat sattva-guṇaṁ svaccham. That is… Just like you have got by, on account of pious activities you have got very nice surroundings, aristocratic family, wealth, beauty, education, but it may be polluted again by the other two qualities, means tamo-guṇa and rajo-guṇa. Then you are finished again. Naturally they become polluted. But they do not know that "By dint of pious activities, I have got this position" and misuse the position by tamo-guṇa and rajo-guṇa, and therefore they again go to hell. This way we are wandering all over the universes, ei rūpe brahmāṇḍa bhramite [Cc. Madhya 19.151]. We are sometimes rich man, sometimes poor man, sometimes demigod, sometimes dog, sometimes this, sometimes that. This is going on. That is called māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They do not know the ultimate happiness is Kṛṣṇa consciousness, but wandering in this way.

So therefore this is the best welfare activity to the human society, to awaken them to Kṛṣṇa consciousness so that they will again revive their original svaccha consciousness, and they will be śānta. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Just like Dhruva Mahārāja, he was pious, born in a very pious family, and by family quarrel he went to worship the Supreme Lord Viṣṇu in the forest, aspiring material opulence. He was a child. He thought that "My stepmother has insulted. I shall go to God and take from Him such opulence which is many, many millions times better than my father's." That was his ambition. But when he actually saw Lord Viṣṇu standing… He was meditating Viṣṇu. All of a sudden he saw the Viṣṇu is missing within the heart. Then his meditation broke, and he saw Lord Viṣṇu is present before him. So this is not very difficult for Lord Viṣṇu. He is always within your heart, and if He likes, He can come outside and become visible by you. That is not very difficult. So when he saw Viṣṇu and Viṣṇu offered, "My dear boy, what do you want? Take benediction," so he said, svāmin kṛtārtho 'smi varaṁ na yāce.

This is perfection: "I am fully satisfied." Svaccha, śānta, no demand. No demand. That is position, no demand. Svāmin kṛtārtho 'smi varaṁ na yāce. This is the highest perfection. That is called svacchatvam avikāritvaṁ śāntatvam. And this śāntatvam cannot be attained unless you become pure devotee and fully dependent on the Supreme Personality of Godhead. That is the standard of śāntatvam or vasudeva-śabditam. Svacchatvam śāntatvam. Everyone is hankering after śāntatvam, the whole world, because in the material world you cannot be on the platform of śāntatvam. Only on the spiritual platform and when you are engaged in the service of the Lord, then you will get this position, svacchatvam avikāritvaṁ śāntatvam. Iti cetasaḥ vṛttibhir lakṣaṇaṁ proktam. How one has become Kṛṣṇa conscious, there are, these are the symptoms, the brahma-bhūtaḥ prasannātmā na śocati na… [Bg. 18.54]. We have to understand by the symptoms. If somebody says, "I am very rich man," so generally we want to see the symptoms: "Oh, he is very rich man. Oh, he has got this car. He has got this house. He has got this…" Then we can understand he is rich man. But if these symptoms are not there, how we can understand that he is rich man? Similarly, Kṛṣṇa consciousness means these are the symptoms: svacchatvam avikāritvaṁ śāntatvam. When you attain these three stages, these symptom, then you are perfectly Kṛṣṇa conscious.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.23-4

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Bombay, January 1, 1975

Nitāi: "The material energy springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds-good, passionate and ignorant. From these three types of material ego the mind, the senses of perception, and the organs of action, and the gross elements evolve."

Prabhupāda:

mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata
vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇāṁ ca
bhūtānāṁ mahatām api
[SB 3.26.23-24]

So the process of creation, how, one after another, it takes place, that is described here. So the total energy, mahat-tattva, by interaction, the begins… The moving, the pushing, begins from the bhagavad-vīryatā. Bhagavad-vīrya-sambhavāt. Vīrya means energy. We understand vīrya sometimes-the semina. It is something like that; not exactly the material semina, but potency or energy, spiritual energy. That is the beginning of creation.

So wherefrom the creative energy begins? That is… In the Vedic literature we understand, sa aikṣata: "Simply by glancing." Not… When there is the word vīrya, it does not mean that, as in the material world, we discharge semina by sex intercourse. It is not like that. That vīrya, that energy, can be emanated from the Supreme Personality of Godhead any way. Therefore bhagavad-vīrya-sambhavāt. In the Brahma-saṁhitā it is said, aṅgāni yasya sakalendriya-vṛttimanti. Vīryatā we can understand as semina discharged from the genital. It is not like that. Vīryatā, that vīrya or that energy, can be emanated from any part of the body, of the transcendental spiritual body, everywhere. That is called omnipotency. So just like Lord Brahmā was born not from the womb of Lakṣmī Nārāyaṇa… Nārāyaṇa was lying down, and Lakṣmī was present. To beget Lord Brahmā, there was no necessity of taking the help of Lakṣmījī. He sprouted a lotus flower from His navel, and there was Brahmā. So everything is possible from every part of the body, transcendental body. That is spiritual body, sac-cid-ānanda-vigraha [Bs. 5.1], omnipotent. That is explained in the Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti. The limbs and the parts of the body has got the potency of any other limb. Just like we can beget child, we can impregnate by the genital, but it is not required for the Supreme Personality of God. In the Vedas it is said, sa aikṣata: "Simply by glancing the same." The same. "He glanced over the total material energy, and the material energy, total mahat-tattva, became agitated." Then, one after another, the creation was there.

So kriyā-śaktir ahaṅkāras tri-vidhaḥ. Kriyā-śakti, the creative energy, kriyā-śakti. God is not impotent. He is fully potent, and His energies are acting. We can experience in our daily life. So this kriyā-śakti begins in three different categories, tri-vidhaḥ. Kriyā-śaktir ahaṅkāras tri-vidhaḥ samapadyata. Ahaṅkāra, ego, identification, "I am." Everyone is conscious of his activities, ego: "I am doing this." But this ego, this is called false ego. This material, under the material energy, this ego, is called another way upādhi, designation. The real ego is ahaṁ brahmāsmi: "I am spirit soul." But on account of being in touch, being born in this material world, my kriyā-śakti, my activities, are being done under different designation, under tri-vidhaḥ. Why under different designation. Because immediately there is creation, the guṇamayī, the three kinds of modes of material nature, they also become manifest, and on account of this, our ego, false ego, association with a particular type of material modes of nature, I am thinking, "I am like this" or "I am this." Just like in this body, I am thinking, "I am a human being" or "I am Indian" or "I am brāhmaṇa" or "I am sannyāsī," or this or that, so many things. Similarly, when I am in the dog's body, so I think, "I am dog. My business is barking and give service to the master." In different bodies different ego. This is called upādhi, upādhi, three kinds of upādhi: sāttvika-upādhi, rājasika-upādhi, tāmasika-upādhi. But originally there was no upādhi. The upādhi begins when the sṛṣṭi, creation, begins under different ego.

So originally it is svacchatvam avikāritvaṁ śāntatvam iti cetasaḥ. The consciousness is pure. The same example, as we have explained yesterday, that the water is coming from the sky. Before touching the ground it is pure, crystal, distilled water. So before touching this material energy… Icchā-dveṣa samutthena sarge yānti parantapa [Bg. 7.27]. Before our material body creation, in spiritual consciousness, it is clear, crystal clear. But when it is agitated by the material desires… In Bengali there is that poetry, kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. What is that? That desire is that "I can independently enjoy." The example… There are many such examples. Just like a man is honest, but if he becomes polluted by the desire that "If I can get that money by fair or unfair means, I will become rich, so let me take this money," so immediately mind becomes agitated, and it becomes under the spell of criminality. Then gradually, under superior judgment, I am put into the prison house.

So similarly, originally we are all pure, Kṛṣṇa conscious, but as we have got little independence… Because we are part and parcel of God, therefore-God has got full independence-so we have got independence according to the quantity. Just like a small drop of ocean water has got a little quantity of salt also, similarly, we are aṇu, and God is vibhu; He is Prabhu, and we are servant; He is master, we are servant. The master has got independence, and the servant has also independence, not that because one is servant, he has no independence. He has got independence. If he likes, he can give up the service of the master and live independently. This is crude example. Similarly, our material contamination means that, when we desire to live without Kṛṣṇa consciousness: "Why we shall be subservient to Kṛṣṇa? We shall live independently…" That is going on.

Material life means everyone is trying to become victorious in the struggle of existence without God consciousness. That is our material disease. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. We may revolt. That independence we have got, little independence, and we can misuse it, that "Why shall I serve Kṛṣṇa? Let me serve myself." "Let me serve myself" means "Let me serve my different propensities, kāma, krodha, lobha, moha, mātsarya," like that. My independence means "I will not serve God; I will serve my lusty desires." You cannot become independent. This is a concoction only, that "I will not serve Kṛṣṇa." But you have to serve. What is that? "Then I serve my lusty desires." Indriya-tṛpti, indriya-tṛpti. Yad indriya-prītaye. Simply to satisfy… Kṛṣṇa consciousness means there is no such thing as indriya-tṛpti, or sense gratification. Everything for the satisfaction of the Supreme Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means the indriya, or the senses. That is stated here also, manasaś cendriyāṇāṁ ca bhūtānāṁ mahatām api, that different types of indriya for sense gratification, we develop. This is the creation, every one of us developing, and it is become complicated with so many other desires. Each life is full of desires.

Therefore in the Guru-stotra in the morning we recite, ār nā koriho mane āśā. Is it not? What is that?

Devotee: Ār nā koriho mane āśā.

Prabhupāda: Ār nā koriho mane āśā. So that is required. Guru-mukha-padma-vākya… **?

Devotee: Cittete koriyā aikya.

Prabhupāda: Cittete koriyā aikya, ār nā koriho mane āśā. That is liberation. Otherwise we shall be implicated. And what guru says? Guru says the same thing as Kṛṣṇa says. That is guru. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa also… Guru also says the same thing. That is guru's business, that "You surrender to Kṛṣṇa and fully be engaged in Kṛṣṇa's service." So therefore Narottama dāsa Ṭhākura advises, "Take this very seriously." Ār nā koriho mane āśā: "No more. Stop any other desires." Then your life is successful. Ār nā koriho mane āśā.

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

Buddhayo 'vyavasāyinām. Vyavasāyātmikā, niścayātmikā. "Now, my life will be successful when I accept very seriously the instruction given by Kṛṣṇa and it is delivered to me through the transparent via media of guru. Then it will be successful." Ār nā koriho mane āśā.

So some way or other, originally, we are all Kṛṣṇa conscious, pure, svaccha. Svacchatvam avikāritvam. Now vikurvāṇāt, now, being transformed or agitated somehow or other… Anādi karama-phale, paḍi' bhavārṇava-jale. We cannot ascertain when this transformation took place. There is no necessity of making research how we fell in this material contamination or envelopment. But we should be intelligent enough to understand that we are fallen now. That is… How we fell-you can trace out the history, but it is very difficult because anādi karama-phale, nobody can ascertain. Just like when a man is diseased he goes to doctor. So when he goes to the doctor, the doctor gives him medicine according to the symptoms and the diagnosis. There is no necessity of find out the history, how he fell diseased. There is history, but that is not possible to trace out. Therefore it is said, anādi karama-phale. Anādi. Anādi means… Ādi means the creation. Creation… Before creation, I contaminated this desire, icchā-dveṣa samutthena [Bg. 7.27]. I became revolting to the desires. Kṛṣṇa says… Every one of us revolting now also. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but we are revolting, "Why? Why shall I surrender to You? This is too much You are demanding." This is going on. This is going on. This is the disease. And to cure the disease Kṛṣṇa Himself comes. Yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmi [Bg. 4.7]. But we are so stubborn that we won't, do not like to be cured.

So what Kṛṣṇa will do? How Kṛṣṇa will help? He is coming. He is sending His devotee. He is leaving behind Him the śāstras. Ataeva kṛṣṇa veda-purāṇa karila. The Vedic literature, Veda, Purāṇa… "So I elaborately explained the Vedic ideals in the Purāṇas." Purāṇa means supplementary. They are not to be neglected, the history. Then Mahābhārata, then Vedānta Purāṇa, er, Vedānta philosophy, then explanation of Vedānta philosophy, Śrīmad-Bhāgavatam. And Mahābhārata means which contains Bhagavad-gītā. So many literatures there are. And who has made it? Made it, Vyāsadeva. Vyāsadeva is Kṛṣṇa's incarnation. Vyāsāvatāra. That is stated in the śāstras. So Vyāsadeva made all this literature. That means Kṛṣṇa made through His incarnation. Therefore in the Caitanya-caritāmṛta we find this verse: anādi-bahirmukha jīva kṛṣṇa bhuli' gela, ataeva kṛṣṇa veda purāṇa karila.(?)

So some way or other, we are fallen in this material condition of life, making a… Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This manasaś cendriyāṇi, as it is stated here, manasaś ca indriyāṇāṁ ca bhūtānāṁ mahatām api. Mahā-bhūta, mahā-bhūta, these five elements, kṣitir āp tejo marud vyoma, and mind. So in this way we are entrapped, and there is struggle. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati, mamaivāṁśa: [Bg. 15.7] "They are My part and parcel. They can live as good as I am, but unfortunately, they are undergoing a struggle for existence on account of this polluted mind." What is that pollution? Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. He thinks that "What is the use of…" this is, what is called, "service mentality, slave mentality." They say, "This bhakti-mārga is slave mentality. Instead of becoming God, they want to become servant or slave of God. So this is slave mentality." No, this is not slave mentality. This is actual liberation, because our constitutional position is to remain. We are servant of Kṛṣṇa. But somehow or other, we revolted. Still we are revolting. Although Kṛṣṇa coming and canvassing, "Just surrender unto Me," but still we are revolting. This is our disease. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7].

So if we want to be cured again and come to our original consciousness, Kṛṣṇa consciousness, which is svacchatvam avikāritvam śāntatvam iti cetasaḥ, then we have to take to this Kṛṣṇa consciousness. That is the only way. There is no other way to become peaceful. Śāntatvam avikār…, without any change, fixed-up mind-that is Kṛṣṇa consciousness, śānti. If you want… Everyone is hankering after śānti. The śānti formula is given everywhere in the śāstra. And the Supreme Personality of Godhead, Kṛṣṇa, is personally saying, "This is śānti." What is this?

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Suhṛdaṁ sarva-bhūtānām-who? Not these political leaders. We are taking these political leaders as our friend and carried away by their dictation. Some political leader says, "You do like this," another political leader, "Do like that." So we are not, no. Bhoktāraṁ yajña-tapasāṁ sarva-loka…, suhṛdaṁ. If we want to take advice of real well-wisher, so suhṛdaṁ sarva-bhūtānām. Similarly, a sādhu, he is also suhṛdaṁ sarva-dehinām, the same thing. As Kṛṣṇa is the supreme friend, well-wisher, suhṛt… Suhṛt means good heart. Friend, mitra, it is little different from suhṛt. Mitra means I make friendship with you with some motive. But a father, he is suhṛt, mother is suhṛt, always well-wishing. Or there may be some friend also, always well-wishing. But the best example, that the father is always well-wishing: "How my son will be well situated? How he will be happy?" Similarly, Kṛṣṇa is… Kṛṣṇa says that "When one can understand Me as suhṛdaṁ sarva-bhūtānām," then śāntim ṛcchati, "then he will get śānti, śāntatvam." When we accept it, firmly convinced that "Kṛṣṇa is my father, Kṛṣṇa is my friend, Kṛṣṇa is my well-wisher…" And Kṛṣṇa says. Where is the difficulty? Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He takes charge. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. He is giving assurance.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Everything is there.

So on account of this dirty position of material contamination, we cannot accept Kṛṣṇa as the real friend. Therefore we cannot get śānti. So if we want really śānti, then we must accept the formula, suhṛdaṁ sarva-dehināṁ jñātvā mām, not this political leader, that political leader, no. They do not know what is the actually path of śānti. They cannot. They do not have śānti in themselves. How they can…? "Physician heal thyself." The physician himself is a diseased person, māyā-mohita, so how they can help us? So this is not possible. We have to accept Kṛṣṇa as suhṛdaṁ sarva-bhūtānāṁ jñātvā: [Bg. 5.29] He is the proprietor of everything. Sarva-loka-maheśvaram. Maheśvaram. Īśvara, maheśvaram. Parameśvaram. Maheśvaram or parameśvaram. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. In this way, if we can understand that "Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer, Kṛṣṇa is my supreme friend," then śāntatvam, we can get śānti. Otherwise this material envelopment will always create disturbances and… Bhayaṁ dvitīyābhiniveśataḥ syāt. Then we will be always in fearful condition, in anxiety. But if we accept this formula, then no more we are in this, I mean to say, hodgepodge of this material existence. We will live clearly, svacchatvam. That is called svacchatvam avikāritvam.

So a Kṛṣṇa conscious person is not agitated by the material action and reaction. He remains fixed-up, naiṣṭhikī-bhakti. This is called naiṣṭhikī-bhakti, niṣṭhā, firmly convinced. Tadā rajas-tamo-bhāvāḥ [SB 1.2.19]. Naiṣṭhikī-bhakti. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Naṣṭa-prāyeṣu abhadreṣu. This is abhadra, this material contamination, kriyā-śaktir ahaṅkāras tri-vidhaḥ, three kinds of kriyā-śakti: working in the modes of ignorance, working in the modes of passion… These are the moha, that when these two things, kriyā-śakti, this kriyā-śakti under the spell of passion and spell of ignorance, is almost gone… Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā.

So this is the only process. Let us hear from Śrīmad-Bhāgavatam, not these professional. But just like here Kapiladeva is explaining Sāṅkhya philosophy. Every word of Bhāgavatam, sublime. And this is given to us by Vyāsadeva, because we do not know how to get out of this entanglement of material envelopment. Anartha upaśamaṁ sākṣāt, anartha. On account of being entangled in this material modes of nature, we have accumulated so many unwanted things, anartha. That is called anartha. Artha means substance, and anartha means illusory things. So many things. So that is our material condition of life, and the only remedy is become Kṛṣṇa conscious, and that is… How we can become Kṛṣṇa conscious? Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Viṣṇu means Kṛṣṇa. Simply hear and speak about Kṛṣṇa. That is Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.25

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Bombay, January 2, 1975

Nitāi: "The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is hence identical with them because it is their cause. It is known by the same of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads."

Prabhupāda:

sahasra-śirasaṁ sākṣād
yam anantaṁ pracakṣate
saṅkarṣaṇākhyaṁ puruṣaṁ
bhūtendriya-manomayam
[SB 3.26.25]

So this is the description of quadruple expansion of the Supreme Personality of Godhead. Advaitam acyutam anādir ananta-rūpam [Bs. 5.33]. How ananta-rūpam of Kṛṣṇa is expanded, now this is the beginning of such description. The first expansion is Balarāma, Baladeva. Nāyam ātmā bala-hīnena labhyaḥ. It is… In the Upaniṣad it is said, "Ātmā, the Supreme Soul, cannot be understood without being favored by Balarāma." This Balarāma sometimes misunderstood as the bodily strength, that "Without physical strength, nobody can attain the Supreme Personality of Godhead." But that is not the fact. Bala-hīnena means one who is not favored by Balarāma or Nityānanda, he cannot make any progress to understand the Supreme Personality of Godhead. That is the real meaning, bala-hīnena: "without the favor of Balarāma." Balarāma is guru-tattva, and Balarāma is present in this age as Nityānanda. So bala-hīnena labhyaḥ does not mean "without any physical strength." One has to get favor of Nityānanda Prabhu. Nityānanda Prabhu, katiya mohan, avadhya karuna sindhu katiya mohan, durlabha kṛṣṇa-prema kare jare tare jana.(?) There is a song like that.

So this first expansion is Balarāma. And from Balarāma, then catur-vyūha, Vāsudeva, Saṅkarṣaṇa, Aniruddha… Pradyumna, Aniruddha. So the Saṅkarṣaṇa feature of the Supreme Personality of Godhead who is the controller of bhūtendriya-manomayam. These five elements, bhūta, indriya, and the ten senses, and the mind. They are, similarly… Saṅkarṣaṇa, Pradyumna, Aniruddha-they are different controlling Deities of the different functions of the mind, intelligence, ego. So saṅkarṣaṇākhyaṁ puruṣaṁ sahasra-śirasam anantam. Ananta. You will find the picture of Nārāyaṇa lying down on Ananta-śayana(?). That Ananta caturdaśī-vrata. As there is Nṛsiṁha caturdaśī… A Vaiṣṇava, they have got different functions of appearance and disappearance days of Vaiṣṇava and Viṣṇu. Āvirbhāva, tirobhāva. Just the rising sun and the setting sun. When the sun sets, it does not mean the sun is finished. Of course, some of the former theosophists and scientists, they used to think that this is…, at night the sun is dead. That is not fact. The sun is not visible to our limited eyes. Similarly, appearance and disappearance of incarnation of Godhead is like that. They are going on just like the, a horse is running in due course, but when it comes in front of your door or window, you can see. But that does not mean the running of horse is stopped when you cannot see. Similarly, these incarnation of Godhead, ananta, unlimited, they are from this sahasra-śirasam Ananta, Kṣīrodakaśāyī Viṣṇu.

There are description in the Caitanya-caritāmṛta. It is not possible to describe all the incarnation, how they are being manifest. But they are recorded in Vedic literature and especially in the Caitanya-caritāmṛta. We have published our Caitanya-caritāmṛta. You have have reference, Ananta. There are so many different types of incarnation. Manvavatāra, manu-avatāra, there are five lakhs, 400,000…, four hundred. Five lakhs and four hundred manu-avatāra. So in the Bhāgavatam it is stated that the avatāras are constantly coming just like the waves of the ocean or waves of the river. You cannot count them. Only the most important avatāras are counted, and we offer our prayers. Just like Matsya avatāra, Kūrma avatāra, Varāha avatāra, Nṛsiṁha avatāra, Vāmana avatāra, then Paraśurāma avatāra, Lord Rāmacandra avatāra, Balarāma avatāra, Buddha avatāra. Buddha is also one of the incarnation. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. Śrīla Jayadeva Gosvāmī has offered his prayer to the ten avatāra, principal avatāra. Keśava dhṛta-mīna-śarīra jaya jagadīśa hare.

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare **

Similarly, tortoise avatāra, Kūrma avatāra, Varāha avatāra. Nṛsiṁhadeva:

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

Similarly, Vāmana avatāra.

So origin of all these avatāra is the Saṅkarṣaṇa, this Saṅkarṣaṇa. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanam [Bs. 5.33]. Kṛṣṇa is the ādyam. Purāṇa-puruṣam, the origin. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. In the Bhagavad-gītā it is said, ahaṁ sarvasya prabhavaḥ. All the avatāras… Kṛṣṇa is avatāri, the source of all avatāras. There are ananta, unlimited number of incarnation constantly coming like the waves of the river or the sea, but the original person is Kṛṣṇa. So Kṛṣṇa says, confirms it that ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "All avatāra, everything, is all emanations from Me." So iti matvā bhajante māṁ budhā bhāva-samanvitāḥ. So if we simply worship Kṛṣṇa-Kṛṣṇa also demands that, māṁ ekam-then all the avatāras, all the demigods, everything, is worshiped.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
[SB 4.31.14]

Acyuta ijyā. Acyuta is Kṛṣṇa. By worshiping Kṛṣṇa, you can worship all the incarnations, all the demigods. The example is given: just like watering the root of the tree, you can pour water to the branches, to the twigs, to the flowers, to the fruits, or by supplying food to the stomach you can energize all the different parts and limbs of the body, similarly, Kṛṣṇa says, māṁ ekaṁ śaraṇaṁ vraja, by simply surrendering to Kṛṣṇa your obligation to all other incarnations, demigods, is fulfilled.

It is not possible to worship all the incarnations, all the demigods, all the parts and limbs and parts of the body of the Kṛṣṇa, but simply by surrendering to Him, the origin of Saṅkarṣaṇa, you can worship everyone. And it is very easy. It is not very difficult. Kṛṣṇa is so kind that He can accept the surrendering and service even of the poorest of the poorest. Ahaituky apratihatā. If you want to become devotee of God, Kṛṣṇa, no material things can check. Ahaituky apratihatā. Apratihatā means without any impediment. Any condition of life… Striyo vaiśyās tathā śūdrās te, pāpa-yonayaḥ, te 'pi yānti parāṁ gatim. Kṛṣṇa is open for everyone. Everyone can worship. Kṛṣṇa is not monopolized by any section or any religion or any nation, any country. No. Kṛṣṇa claims, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. All the species of life, as many forms of life as there are, Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā: "I am the original seed-giving father." So Kṛṣṇa is open for everyone. And by worshiping Kṛṣṇa, you worship everything. If you have got a mentality to worship different demigods, different incarnation, that is not possible. Therefore you can concen… Sarvārhaṇam acyutejyā, by worshiping Kṛṣṇa, everyone is worshiped. You have no more obligation.

Actually, you have got obligation, so many obligation. All the demigods, they are supplying different energies, and we are maintained by that energy. Every part of our body is controlled by some particular demigod. Even the eyelids, the twinkling of the eyelids, that is also being controlled. We are supremely under control. So therefore we have got certain obligation. Just like we are controlled by the government. So we have got some obligation also, to pay tax to the government, the income tax. So similarly, we have got obligation to the devatās, the demigods, the ṛṣis, the saintly sages, because we are receiving knowledge from them. Just like Vyāsadeva. He has given us this Śrīmad-Bhāgavatam. We are reading. We are getting knowledge, perfect knowledge. Then we are obliged to our surrounding living entities, neighbors, countrymen, and others. Devarṣi-bhūtāpta, the animals also. We are taking service from the animals. The cow is giving milk. The camel is carrying our load. The ass is carrying our load. So many animals… Devarṣi-bhūtāpta-nṛṇām, general, people in general, we are obliged. So obligations, there are so many. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. Pitṛs, our forefathers, the dynasty or the family in which we have taken birth.

So Vedic injunction is that we are obliged to so many living entities, and we have to satisfy them. Just like you are obliged to the government for supplying so many amenities, and you have to pay tax just to fulfill your obligation. If you don't pay tax, then you are liable to criminality. Similarly, we are receiving so many benefits from the Indra, Candra. We are getting rains from Indra, the moonshine from the Candra or the moon-god, and the sunshine from the sun-god. These are essential things, heat and light. So we are obliged, certainly. But if you take shelter of Kṛṣṇa, then you are free from all obligation. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. If you don't pay tax, then you are liable to be punished. That is pāpa. Similarly, we are obliged to so many living entities, demigods, saintly persons. Certainly we are obliged. We are receiving so much benefit from them. But if we surrender to Kṛṣṇa… Śaraṇaṁ śaraṇyaṁ gato mukundam. Śaraṇaṁ śaraṇyaṁ mukundaṁ parihṛtya kartam. Giving aside all other duties, if we simply surrender to Kṛṣṇa, then we are no more obliged. Nāyaṁ kiṅkaro na ca ṛṇī ca rājan. We are indebted, and we must give service to all of them, but if you surrender to Mukunda…

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We have got so many obligations, but if we surrender to Kṛṣṇa…

Kṛṣṇa's another name is Mukunda. Gato mukundam, śaraṇam, parihṛtya kartam, gataḥ śaraṇaṁ śaraṇyaṁ mukundam. Mukunda… Muk means mukti, liberation, ānanda. After liberation, you become… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That original ānanda, your feature of jubilation… Ānandamayo 'bhyāsāt. We are, by nature, ānandamaya. Not only Kṛṣṇa, God, but we, being part and parcel… The ānanda is not self-centered. Kṛṣṇa, when He takes ānanda, hlādinī-śakti, when He dances with the gopīs, when He plays with the cowherd boys, when He plays as a child of Yaśodāmāyi, and in every way Kṛṣṇa is ānandamayo 'bhyāsāt. So to take this ānanda, to enjoy this ānanda, He has expanded Himself in so many forms. The svāṁśa, or the incarnation, and the vibhinnāṁśa, we are, jīvas. So to become really ānandamaya, Kṛṣṇa has-ekaṁ bahu syām-He has become many. So don't try to close up this business, "One." That is not very good intelligence. The Māyāvādī philosophers, they want to become one. "One" means you agree to the Supreme. That is oneness. Just like we are conducting this international society. We have got many workers, many disciples, but we are one. "One" means they are carrying their spiritual master's order. Therefore they are one. "One" means one is agreement, not that they have become amalgamated, no more individuality. Individuality is there always, but they are one, Kṛṣṇa and Kṛṣṇa's devotees. The devotees are simply trying to satisfy Kṛṣṇa, and Kṛṣṇa is trying to maintain His devotees. This is oneness, not that we lose our individuality.

Individual… Without individuality, there is no ānanda. If we are sitting together, the oneness is the process of service, that's all. But there are joking. They are cutting jokes. There are some varieties of food. That is ānanda. Varieties are there. That is ānanda. But they are for one purpose: satisfaction of Kṛṣṇa. That is oneness, not that we have become amalgamated. Amalgamation… We are amalgamated in one purpose, but not that the… It cannot be, because we are separated energy eternally. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7], sanātana. Sanātana means eternal. It is not that by chance we have become separated individuals. No. This word is used, sanātana. Sanātana means eternal. Eternally we are separated energy, and that is the beginning of Saṅkarṣaṇa. Saṅkarṣaṇaḥ kāraṇa-toya-śāyī. That Saṅkarṣaṇa, before this material creation, He lies down in the Kāraṇa Ocean, kāraṇa-toya-śāyī. Then… Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. He is lying in the Kāraṇa Ocean in the sleeping mood, and then, from His breathing, innumerable universes are coming out. That is the origin of material creation. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48].

So from spiritual existence, how material existence come into being, that is being explained in the Sāṅkhya philosophy of Kapiladeva. So saṅkarṣaṇa-rūpaṁ puruṣam. Everywhere the puruṣa, person, puruṣa, or the enjoyer. Puruṣaṁ śāśvataṁ puruṣam. Lord is puruṣa, a personality. He is not impersonal. His energies are prakṛtis. So prakṛti-puruṣa is there. That is the spiritual world. That is also parā-prakṛti, and this material world is aparā-prakṛti. But the puruṣa is always there. Puruṣa is always puruṣa. And we are marginal prakṛti. We are also prakṛti. So ekale īśvara kṛṣṇa. So only one puruṣa, īśvara, enjoyer, controller, is Kṛṣṇa. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. All others, even incarnations, even demigods, even we are-we are all servant of Kṛṣṇa. And what to speak of ourself, even the expansion of Kṛṣṇa, viṣṇu-tattva, They are also serving Kṛṣṇa. Kṛṣṇa is so exalted. Therefore, Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. Even the incarnation Viṣṇu, Lord Śiva, demigods, and others-nobody is greater than Kṛṣṇa. Asamordhva, asama, nobody is equal to Him; nobody is greater than Him. Everyone is lower than Him. Therefore He is described in the Caitanya-caritāmṛta,

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
[Cc. Ādi 5.142]

By the desire of Kṛṣṇa we are doing different parts, but Kṛṣṇa is the original master, and He is also origin of the Saṅkarṣaṇa. And Saṅkarṣaṇa origin is of the puruṣa-avatāra, Mahā-Viṣṇu. And Mahā-Viṣṇu is the avatāra, is the origin, of these universes. In this way, if you try to find out the original cause, the cause of all causes, then you come to Kṛṣṇa: sarva-kāraṇa-kāraṇam [Bs. 5.1], cause of all causes.

That’s all right if you want to read next verse. Time?

Nitāi: Twenty-five to five.

Prabhupāda: No, that’s all right, finished. (end)

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Śrīmad-Bhāgavatam 3.26.26

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Bombay, January 3, 1975

Nitāi: ”This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.”

Prabhupāda:

kartṛtvaṁ karaṇatvaṁ ca
kāryatvaṁ ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ
[SB 3.26.26]

So last night we discussed Saṅkarṣaṇa. Saṅkarṣaṇa, Pradyumna, Aniruddha. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Four expansion are there for taking charge of four kinds of different activities. So this false ego and the material world, ”I am this body,” they are also divided into three, śānta, ghora, and mūḍhatvam, according to the modes of material nature. Śānta means sober, serene. Persons who are in the modes of goodness, for them, this material world is manifest in the matter of its constituency. And those who are in modes of goodness, they can see things as they are. And the ghora, those who are in the modes of passion, they are unnecessarily going on, making plan and full of activities without any aim of life. And mūḍhatvam, that is like animal, do not know what is the aim of life, what for he is working, what is the value of life, nothing of the sort.

So this false ego, ”I am this material body. I belong to this material world, I belong to this community, sect, or nation,” so many, they are all based on ahaṅkāra. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Actually, every one of us who are in this material world, they are, we are all under the full control of this illusory energy and working differently according to the influence of the different modes of material nature. I am not real kartā. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. Guṇaiḥ karmāṇi. I am under the influence of different guṇas, and still, falsely, I am thinking that ”I am the doer. I have got the capacity of acting. And the effect, whatever I have produced, it is due to my labor.” This is called illusion, moha. Mohaḥ ayam ahaṁ mameti [SB 5.5.8]. This conception of life is moha. Moha, delusion or illusion, just like a person in feverish convulsion is lying unconscious, thinking something else. This is our position. Moho ’yam. So our real business is how to get out of this moha.

So Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, They are controlling by different senses and the sense controller, different demigod. It is a very complicated situation, but we can get out of it by controlling the senses. That is also very difficult. At the present moment, especially in the Kali-yuga, that is also very difficult. The easiest way, as suggested by śāstras and great personality, is bhaja vāsudevam. Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā karmāśayaṁ grathitam udgrathayanti santaḥ.

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo ’pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

Karmāśayam, this false ego-we are creating different hopes of activity: ”I shall do this. I shall do that.” Grathitam, they are very deep-rooted, grathitam. So we have to pluck out this karmāśayam, the root of karma. Kūṭa-stha, then phalonmukha, and phala-prāpti. There are three stages, karmāśayam: kūṭa-stha, in the seed form, kūṭa-stha; then phalonmukham, sprouting; then prāpta, prārabdha. In the beginning it is aprārabdha, not yet manifest, and prārabdha means manifest. The same example, as we have given several times, infection. We have infect… Suppose I have infected some chronic disease or infectious disease. It is not yet manifest, but it is kūṭa-stha. It is… In the seed form there is. Then, all of a sudden, we get some feverish condition. That is called phalonmukha. And when it is high fever and quite manifest, the delusion and so many other things, that is called prārabdha.

So we are all undergoing prārabdha-phalam, manifest phala, for our past deeds. So they are very deep-rooted. It is very difficult to uproot them. But there is one process. That is recommended: bhaja vāsudevam. Bhaja… The others… There are many yogis, jñānīs, they are trying to get out of the situation, kūṭa-stha, phalonmukha, prārabdha situation of our life. But Śrīmad-Bhāgavata says that the devotees, they can very easily uproot the causes of our material miserable condition of life. Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā. Vilāsa. Vilāsa means enjoying, and bhaktyā means devotees. They are always attached to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. The devotees are always engaged, they are always attached, padāravindayoḥ. Aravinda, lotus flower and the lotus feet. So devotees, they are concerned, always seeing the lotus feet of the Lord. They do not try to see even the face. Beginning with the lotus feet. The devotee begins offering tulasī leaves with sandalwood pulp and offering to the lotus feet of the Lord. That is their vilāsa, enjoyment. Yad-pāda-paṅkaja-palāśa-vilāsa. They enjoy. That is transcendental bliss, offering a little sandalwood pulp and tulasī leaves on the lotus feet of the Lord. Yat-pāda-palāśa-vilāsa…paṅkaja-palāśa-vilāsa, vilāsa. That is their vilāsa.

Vilāsa means enjoyment. Bhoga-vilāsa. Devotees, they have no bhoga. They have vilāsa, enjoyment. And indirectly, this is also bhoga, transcendental bliss, ecstasy. Sometimes they are crying. Sometimes they are shivering. Sometimes they are laughing. There are eight kinds of sāttvika transformation. So when one is completely pure devotee, these symptoms are visible. That is called vilāsa, enjoyment. Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā karmāśayam. When one is engaged in that vilāsa, enjoyment, spiritual blissful life, then the root cause of karma becomes vanished. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. In the Brahma-saṁhitā it is said. They are no more interested with the attraction of fruitive activities. Karmāśayaṁ grathitam, very deep-rooted. Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā karmāśayaṁ grathitam udgrathayanti. Very easily they can uproot. Tadvan na rikta-matayaḥ. Rikta-matayaḥ, those who are attached to live in the forest, in the mountain, in the cave, alone in a secluded place, and with great endeavor trying to stop the agitation of the senses… Tadvan na rikta-matayo yatayo 'pi ruddha-sroto-gaṇāḥ. Ruddha means controlled. The yogis especially, they do that. And jñānīs also, they read philosophy, discuss philosophy. The yogis control the senses. Yoga indriya-saṁyamaḥ. In this way they are trying to get out of this chain of fruitive activities. Karmāśayaṁ grathitam.

But devotees, being attracted to the flavor of the lotus flower of Kṛṣṇa's feet, lotus flower… Kṛṣṇa, His face is called also lotus-eyed, His navel is called padma-nābha, His feet is called lotus feet, pāda-padma, and His garland is also padma. He is very much fond of padma. So when a devotee is attached to the lotus flower of Kṛṣṇa's feet, automatically they forget the all such material activities. They haven't got to endeavor separately. The jñānīs and the yogis, they are trying to, by their endeavor, by their different endeavors, they are trying to get out of this entanglement, but the devotees, simply by engaging himself in the vāsudeva-bhakti, vāsudeva-parāyaṇa, simply by bhakti, they come out of the entanglement without any difficulty. That is stated in this verse. Tadvan na rikta-matayo yatayo 'pi ruddha-sroto-gaṇās tam araṇam. Sroto-gaṇās tam, stop functioning, they cannot do so nicely.

Therefore araṇaṁ bhaja vāsudevam. Vāsudeva is the ultimate araṇam, ultimate shelter. Bhaja vāsudevam. In other place also, it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam. One cannot understand what is the cause of a vāsudeva-bhakta to become so much renounced. Just like in India these young men from America and Europe… They are surprised, "How they have become so much aloof from material activities?" It is surprising. That is… It is not surprising, because bhaja vāsudevam: they have taken to the shelter of Vāsudeva. If you do also, you shall become. But we are not inclined. In India, "Oh, Vāsudeva, we have… We know everything of Vāsudeva. Hare Kṛṣṇa, oh, this is… What you can teach? We know everything." This is the Indian disease. Because familiarity breeds contempt. Because Indians are familiar with the name of Vāsudeva, with the name of Hare Kṛṣṇa, they think… Just like in European and American cities these boys and girls, they go for saṅkīrtana, and the Indian people, they say, "Oh, we know everything about it. We have now come here to learn how to eat meat, how to drink wine." You see? This is the condition. Bhaja vāsudevam-this is not very much appealing. But this is the only way to become out of entanglement. Otherwise, this śānta-ghora-vimūḍhatvam iti vā syād ahaṅkṛteḥ. We shall always remain in this false ego that "I am this body. I am of this material world," no information of the spiritual world.

Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They have no information. They do not know the svārtha-gatim. Everyone is declaring, "I have my self-interest." But they do not know what is self-interest. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśā, the hope which will never be fulfilled. What is that hope? They are trying to adjust this material world to become happy. This is durāśā. Durāśayā ye bahir-artha-māninaḥ. Andha, and the leaders, they are also leading in that way. "Give up this Vedic culture. Throw away." The leaders say openly that "Throw away your śāstras in the water. No more śāstra. Now you take to industry, technology, if you want to become happy just like the Americans, like the Europeans." So the leaders, such leaders, have been described in the Śrīmad-Bhāgavatam, andha. Andha means blind. They do not know how to lead people, what is the aim of life. The aim of life is not to understand or learn some technical knowledge by which we can make some bodily comforts. That is not aim of life. The aim of life is different. We are part and parcel of God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Now we are separated. Not separated; just like a criminal is not separated from the state. He is in the state, but in a different condition. Similarly, we cannot be separated from God. That is not possible. We are part and parcel of God, but we can be separated by diseased condition. Just like my finger cannot be separated, or can be separated, but in the diseased condition it cannot work. It cannot work in its original, constitutional position. Similarly, due to our this material disease, we cannot properly serve the Supreme Personality of Godhead, our, the whole. We are part, and He is the whole. The complete. We are not… Some way or other we are detached. So we cannot be separated. But under certain conditions it appears that we are separated. This is forgetfulness, more or less.

So we have to revive this old consti… That is the whole subject matter of the Sāṅkhya philosophy, Kapiladeva, how we are becoming degraded from the original state of Kṛṣṇa consciousness. So our only business is how to revive again. That revival is possible only by this process, bhaja vāsudevam. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Sudurlabhaḥ mahātmā, not ordinary mahātmā. Mahātmā, mahān ātmā yasya iti mahātmā. Not cripple ātmā: "This is my community. This is my nation. This is my family. I have to maintain it. I have to make them…" This is not mahātmā. Mahātmā means one who is broader, Kṛṣṇa consciousness. Sarva-yoniṣu. Kṛṣṇa is the supreme father of all living entities, and they are suffering. Tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Prahlāda Mahārāja says that "I am simply anxious, perplexed only for these persons who are bereft of Kṛṣṇa consciousness. So I am thinking of them." This man is mahātmā. He is thinking of all living entities who are bereft of Kṛṣṇa consciousness and making plan how to again take them to Kṛṣṇa consciousness.

Because this is the cause of all unhappiness, they are suffering, and they are making plan. Māyā-sukhāya. Māyā-sukhāya means the happiness which has no standing, false, illusory. For this purpose, bharam udvahato vimūḍhān, big, big adventure, big, big things, they are contemplating, planning. That is called ghora, ghora-rūpa. Here it is called ghora. Śānta-ghora. If you go to some industrial place in a factory, iron factory like Tata's, you will see how they are engaged in ghora activities, horrible activities-after all, you have to eat something-but they have planned a ghora activity, very fierceful, ugra-karma. By nature's way, Kṛṣṇa has given us everything. You can simply work little. You get food grains. Kṛṣṇa says like that. Kṛṣṇa never says that "You open big, big fierceful, horrible industries." You will never find in Bhagavad-gītā. For your livelihood, Kṛṣṇa says very simple method. Annād bhavanti bhūtāni [Bg. 3.14]. Annād. Anna, you produce anna. Why you are planning big, big industries? The oil will come from America through the channel, and the Arabia will refuse to supply oil. There will be power problem, so many things, one after another, one after another. But Kṛṣṇa does not say that do all these things, ghora. No. He says, annād bhavanti bhūtāni: "You just produce food grain." And bhavanti bhūtāni. Bhūtāni means all living entities, they will be stout and strong by eating. What you want more? Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. And if there is sufficient rain, then automatically, then it will be very easy to grow food grains. Parjanyād anna… If there is no parjanya, rain, then your so-called tractor will not help you, or knowledge, agricultural knowledge, will not help you. You will have to depend on Kṛṣṇa for rains. Parjanyād anna-sambhavaḥ. And yajñād bhavati parjanyaḥ [Bg. 3.14]. If you perform yajña, then there will be regular rainfalls.

In the Kali-yuga there is no yajña. Therefore there is anāvṛṣṭi, anāvṛṣṭi. The Kali-yuga people will forget performing yajña. They will be busy in ghora-rūpa activities, horrible and fierceful activities, not yajña. They will neglect yajña. So then how your these bolts and nuts and rubber tires will help you? Therefore there is scarcity of anna. That will increase more and more. It will so increase that now you are getting anna by paying high price, but time will come when even if you are prepared to pay price, there will be no more anna. That time is coming. Naturally, what people will eat? They will eat māṁsa and roots and seeds. No milk. No sugar. No wheat. These things will be stopped. As we are becoming entangled in ghora-rūpa activities or mūḍha activities, then the more we shall be entangled with sufferings of material existence. They do not know what is the actually interest. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31].

So therefore this planning, real planning, is this varṇāśrama-dharma. Varṇāśrama means a regulative, regulative life. So we have come to this world. There will be no difficulty for our maintenance. Peacefully let us live and save time for spiritual consciousness, for advancement of. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. We have to rectify, purify our existence. This present existence is not purified. Otherwise, why we are accepting death? Because the existence is not purified. But we don't care for it. We are so dull, mūḍha. Mūḍhatvam. Mūḍhatvam. There are so many big, big scholars of Bhagavad-gītā, but they do not know the first lessons of Bhagavad-gītā, first lessons of Bhagavad-gītā. First lesson of Bhagavad-gītā is there. Na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā kadācit, nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre. Who is thinking of this, that na hanyate hanyamāne śarīre [Bg. 2.20], if after the destruction of this body, I am not annihilated-that is a fact-but who is making research about it? And still, they are big, big scholars of Bhagavad-gītā, and they do not know even the ABCD of Bhagavad-gītā.

This is the first lesson of Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Na jāyate na mriyate vā kadācit, na hanyate hanya… They do… These things do not strike even their dull brain, that "If ātmā… I am ātmā. I am the soul. I do not die even after the annihilation of this body. But that means I will have to accept another body. But is this very good job? Why not seek after our original position, when there is no more change of body?" This question does not arise even. But it is very easy. For that reason, Bhagavad-gītā is there. Everyone can avoid this birth and death. That is the business of human life, how to stop… Jarā-maraṇa-mokṣāya. Vīta-rāga-bhaya-krodhaḥ [Bg. 2.56]. Everything is there. This is the aim of life. But not… We are under this false ego, "I am this body." And some of us in the modes of goodness… That is also another kind of bondage: "I am brāhmaṇa. I am very learned scholar." But… That's all right, but still you have to go further, above the brahminical stage, not simply become proud of having nice birth, full of knowledge and learning. That is not sufficient. The learning should be perfect. What is that perfect learning? That vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. If you are actually learned, if you are proud of becoming vedāntī or knowledge in Vedānta, then you must be aware of Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ. Otherwise śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Either you become śānta or ghora or mūḍha, three kinds of position in this material world… śānta. Śānta means in the brahminical qualification, and ghora means activities, material activities, fruitive activities, and mūḍha, just like animal, neither śānta nor ghora, simply animal. Udaram bharitaḥ. Svārtham udaraṁ bharitaḥ. Svārtham, interest, means if one somehow or other fulfills his belly, then he thinks, "Now all my mission is fulfilled." This is called mūḍhatvam. Svārtham udaraṁ bharitaḥ. Dākṣyaṁ kuṭumba-bharaṇam. Generally in this age, people will be interested to fulfill his own belly. Because that is also very difficult task nowadays. To get sufficient food daily, that is also a problem. And if one can maintain his family in these hard days-family means husband, wife, and a few children-then dākṣyaṁ kuṭumba-bharaṇam, then he is just like Mahārāja Dakṣa. Dakṣa, dakṣa means very expert. Those who are maintaining big family, working very nicely, many business, they are called dakṣa. So in the Kali-yuga, if one can maintain a family, small family, then he will be considered dakṣa. Dākṣyaṁ kuṭumba-bharaṇam. Otherwise, if one can fulfill his belly only, his all interest is fulfilled. This will be the condition of this age. That means mūḍhatvam, mostly mūḍhatvam. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31].

So this is the position, mūḍhatvam, at least in this age. Rajas tamas. Mūḍhatvam, some of them are busy in ghora activities, and some of them are mūḍhas. Generally, they are mūḍhas. The so-called active persons, they are also mūḍhas. That is described in the Bhagavad-gītā. Na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ [Bg. 7.15]. So unless you come to Kṛṣṇa consciousness, unless you become a pure devotee of Kṛṣṇa, then our life is unsuccessful. It has begun since we have come to this material world. Under different influence, we have come to this condition of śānta, ghora, mūḍha. But we have to become above this condition-even above this śānta condition. This conception that "I have become now brahminically qualified. I have got knowledge. I can see things," jñānaṁ vijñānam āstikyam, that is not sufficient. You have to stop your birth and death. This process you have to stop. Then your life is successful.

And that can be easily done if you become Kṛṣṇa conscious. Bhaja vāsudevam. You have to become devotee of Vāsudeva. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. You have to take the shelter of bhakti-yoga, Vāsudeva. Then your life will be successful. Sa mahātmā sudurlabhaḥ. Vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19]. You have to become sudurlabhaḥ mahātmā, not cheap mahātmā. A cheap mahātmā will not help you. You have to become real mahātmā. What is real mahātmā? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ [Bg. 9.13]. That is mahātmā.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.27

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Bombay, January 4, 1975

Nitāi: "From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire."

Prabhupāda:

vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyāṁ
vartate kāma-sambhavaḥ
[SB 3.26.27]

So this mind is material because it is the product of transformation of the modes of goodness. Then, gradually, being contaminated by different kinds of material desires, it becomes degraded. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. When it is deteriorated, then, from the standard of goodness, it comes to rajo-guṇa. And rajo-guṇa means lusty desires, unending desires. And if desires are not fulfilled, then there is krodha, anger. In this way, kāma krodha lobha moha mātsarya-everything becomes very prominent, and we become servant of these propensities, kāma, krodha, moha, mātsarya, mada, lobha. This is called illusion, gradually degraded mind. And the business of the mind is saṅkalpa and vikalpa. Saṅkalpa means decide to do something, and vikalpa means again to reject it. That is the business of mind. Everyone desires the peacefulness of mind, but the material mind-the nature is saṅkalpa and vikalpa, restlessness. You cannot fix up.

So if you can control the senses by the yogic, mystic yogic process, this mechanical endeavor, how to control the mind, then you can again be placed in the original spiritual status. That is the yoga system. The yoga system is recommended to persons whose mind is very restless. Everyone's mind is restless-not a particular man mind is restless. Everyone's. But it is very difficult, also, to bring the mind into peaceful status. So long the desires are there, it is not possible to bring the mind in complete peace and tranquillity. It is not possible because the saṅkalpa-vikalpa... Vartate-kāma-sambhavaḥ. So long there is desire, so it is not possible to bring the mind under control. Therefore Caitanya-caritāmṛta says, Kavirāja Gosvāmī, that even the pious actors, those who are acting very piously... Those who are acting impiously, sinfully, there is no question of peace of the mind. That is not possible. Even those who are acting very piously, that is also not possible. You cannot control even the mind in that way. Then those who are desiring to stop these material activities completely, pious or impious, they also cannot control the mind. And then the yogis... The first group, who are interested in pious activities, they are karmīs. And those who are neither interested in pious activities or impious activities-they want to stop all kinds of activities... Just like the Buddha philosophy says, nirvāṇa: "Stop the activities of the mind or desires." On that status also, it is not possible to control the mind, meditation. And... These mukti-kāmī. And then siddhi-kāmī, the yogis, they also cannot control the mind, what to speak of ordinary man who are neither interested in pious activities or in mukti or yogic perfection?

So when Kṛṣṇa advised Arjuna to practice yoga for controlling the mind in the Sixth Chapter of the Bhagavad-gītā, Arjuna refused. Arjuna said, "My dear Kṛṣṇa, You are advising me to control the mind by practicing yoga, but I have no such opportunity because I am a family man. I am also politician, royal family. I have to see things, administration of the kingdom. And besides that, in family life I have to seek for my material interest. So how it is possible for me to control the mind?" So he flatly said,

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

"My dear Kṛṣṇa, I think the mind is very, very restless." Cañcalaṁ hi manaḥ kṛṣṇa. Pramāthi: "as madman." As madman is always restless... "And very strong. I want to control the mind, but it does not come under control. So this is the position. Therefore, You are asking me to control the mind..." Tasya ahaṁ nigrahaṁ manye vāyor iva suduṣkaram: "I think it is more difficult than controlling the wind." Suppose there is very strong wind, and if you want to stop it, you see, it is not possible. There is cyclone. Similarly, Arjuna has compared the mind with the speed of cyclone. How it is to be controlled? So completely denied. But Kṛṣṇa said, just to encourage Arjuna, that he should not be disappointed because he could not control the mind. But still, because his mind was always engaged in the lotus feet of Kṛṣṇa, he is the best of all the yogis.

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He encouraged Arjuna that "Don't be disappointed because your mind is always engaged in Me." Arjuna might be anything, but he was always thinking of Kṛṣṇa. He was always associating with Kṛṣṇa. He did not know anything else, Kṛṣṇa. That is the position of first-class yogi. Otherwise, if you try to control the mind from kāma, krodha, lobha, moha, mātsarya, that is not possible. You have to change the position of such activities.

Narottama dāsa Ṭhākura… Here it is said that kāma-sambhavaḥ. Kāma, kāma means desire. So mind is restless, always desiring something, desiring something. So the best policy to control the mind is to desire how to spread Kṛṣṇa consciousness. This is the best. Kāmaḥ kṛṣṇa-karmārpaṇe. Narottama dāsa Ṭhākura has said that you cannot be free from desire. That is not possible. This is useless attempt. They say that "You become desireless." No, that is not possible. How can I…? If I become desireless, I become dead. So long I am living entity, I must desire. I cannot check it. Therefore kāma means desire. So at the present moment, we are desiring how to become happy in this material world, how to acquire so much money, how to acquire this, how to acquire this, how to get this, how to get that. This is kāma. So this brain taxation, if you engage in Kṛṣṇa's service-how to spread Kṛṣṇa consciousness, how to convince people about Kṛṣṇa, how to take them to the Kṛṣṇa's desire, sarva-dharmān parityajya [Bg. 18.66]-and in this way, if you go on making plan for spreading Kṛṣṇa consciousness, then your mind is controlled.

You cannot stop desire. That is not possible. The kāma-sambhavaḥ… Saṅkalpa-vikalpābhyāṁ vartate kāma-sambhavaḥ. This is the mind's position. I am desiring something, and if it is not very palatable, then I reject it. I accept another desire. This is. You cannot keep the mind vacant even for a single moment. Nobody has got this experience, that mind is vacant. If, by force, you are trying to do that, it is simply laboring. It is not possible. Just like to concentrate one's mind in the vacant… Kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Kleśaḥ, kleśaḥ adhikataras teṣām. Impersonal and void. If you want to engage your mind in the impersonality or voidness of variegatedness, it is simply very, very difficult. The best, easy way of controlling the mind… Because Kṛṣṇa has said that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47], antar-ātmanā, śraddhāvān bhajate yo mām. This is the way. Anyone who is making plan, the plan-making… Kāma-sambhavaḥ means plan-making. You see the whole world, the big, big politicians. In our government, central government, there is a planning commission. Perhaps every one of you know it, planning commission. From, for the last twenty years they are making simply plans, and no plan has become successful. Every plan (chuckling) is unsuccessful, and the result is eight rupees kilo rice, your staple food. The plan has come successfully to bring rice eight rupees per kilo. That is not possible. So long the, you are materially affected and making plan how to get out of it, the material nature is so strong that it will baffle all your plans, and therefore you will have to remain perpetually restless. One plan you make, and it is baffled by the material nature, stringent laws of nature. And at last, making plan, making plan, making plan-one day the time comes and immediately orders, "Please vacate your presidency, your prime ministership." Although I am trying to make plan, successful plans, up to the point of death… Pralayānta, pralayānta, asuric plan, up to the end of life… And then he entrusts. He says, "My dear son, my dear daughter, I could not fulfill this plan, so you do it. Now I hand it over to you." And the son also going on, making plan, plan, plan. It will never be fulfilled.

That is the verdict of the śāstra. Durāśayā ye bahir-artha-māninaḥ. Durāśayā. It is impossible. Therefore this saṅkalpa-vikalpa, accepting some plan and rejecting again, this is going on perpetually. It is never fulfilled; neither it will be fulfilled at any time. And for making this plan, saṅkalpa-vikalpa, perpetually I am giving up one kind of body; I am accepting another body. I am giving up the residence of one planet. I am going to the heavenly planet:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Plan in the modes of goodness and passion, in ignorance. So different plans, different kinds of body, different residential quarter in different planets, different… You see? We have got experience even in Bombay. If one body is living here in Bombay for fifty years, how many plans he has had made and how many apartments he has changed and still, the plan-making business is going on. Everyone has got this experience. It is not very difficult.

So as it is going on in this life, in this span of life, similarly, it is going on life after life, this plan-making business. So the intelligent persons, they should understand that how to stop this unlimited plan-making business. Still there is no solution. That is called athāto brahma jijñāsā. That is life, athāto brahma-jijñāsā, when one is inquisitive to know the broader plan, Brahman plan. Brahman means the biggest, bṛhatva, the biggest. The biggest plan, if anyone wants to understand, becomes inquisitive, then his life, real life, begins. Athāto brahma jijñāsā. So wherefrom brahma-jijñāsā? Brahma-jijñāsā… This ordinary jijñāsā, inquiry, "What is the price of rice today?" or "What is the situation of strike? What is the situation of this, that?" that you can ask from the newspaper or from anyone, friend. But so far brahma-jijñāsā, inquiry of Brahman, then where shall you inquire? Will you go to the exchange market or in the other market? No. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Sa gurum evābhigacchet. That is the injunction of the Vedas, that you must find out guru. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. Guru means brahma-niṣṭham. Brahma-niṣṭham. That is the guru's qualification. And śrotriyam, one who has heard from the disciplic succession, he is guru, not anyone, magician, no. Guru, as Kṛṣṇa said…

Kṛṣṇa is the original guru. He is Brahmā's guru. Then who can be better guru than Kṛṣṇa? Tene brahma hṛdā ādi-kavaye. He instructed Brahmā. Brahmā instructed Nārada, and Nārada instructed Vyāsadeva, and Vyāsadeva has given us so many literatures. This is called paramparā system. Vedavyāsa. Vyāsadeva has given us four Vedas: Sāma, Yajur, Ṛg, Atharva; then explained them in the 108 Purāṇas. Then again, he has summarized them in Vedānta-sūtra. Then again, he has explained the Vedānta-sūtra by Śrīmad-Bhāgavatam. Brahma-sūtra-bhāṣya. In every chapter of Śrīmad-Bhāgavatam you will find this statement by Vyāsadeva, brahma-sūtra-bhāṣya. Brahma-sūtra-bhāṣya is not that Śaṅkara's bhāṣya, Śārīraka-bhāṣya. That is artificial. Here the brahma-sūtra-bhāṣya. Brahma-sūtra is written by Vyāsadeva, and because he knew that in future so many rascals will misinterpret this Brahma-sūtra, therefore he compiled personally the bhāṣya of Brahma-sūtra. That is Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇāṁ vedārtha-paribṛṁhitam **: "The meaning of the Vedas is completely described, and it is the original comment on Brahma-sūtra." Therefore you will see Śrīmad-Bhāgavatam begins from the words of Brahma-sūtra: jīvasya tattva-jijñāsā. As it is said in the Brahma-sūtra, athāto brahma jijñāsā, the Bhāgavata says that jīvasya tattva-jijñāsā: "The living entity's only business is to inquire about the Absolute Truth." Na yaś ceha karmabhiḥ: "No other business." Dharmārtha-kāma-mokṣa [SB 4.8.41].

So dharma… generally, people think that "Becoming religious, we shall be economically developed." Dharma artha. "We shall get artha. We shall be…" That is… Automatically it comes. If you are actually following the religious principle, artha will come. There is no doubt. And… But we do not know what is dharma. That is the difficulty. That you have to learn from Kṛṣṇa, athāto brahma jijñāsā, from the guru. And what guru says, Kṛṣṇa says? sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. Anything else, that is all cheating. Dharmaḥ projjhita-kaitavaḥ atra. Kaitava. Kaitava means cheating. And Śrīdhara Svāmī says, "This mokṣa is also another cheating." Mokṣa is another… "I shall make me void. I shall finish my existence, individual existence. I shall merge into the existence of the Absolute," this conception, mokṣa, mukti, is also commented by Śrīdhara Svāmī, "This is another cheating, another cheating." Because there cannot be mokṣa. You cannot become one with the Supreme. How you can be? As it is said in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātanaḥ. You are part and parcel of the Supreme. How you can become one? So this kind of attempt is also cheating. You cannot become one. Because eternally, sanātana, eternally, you are different. Kṛṣṇa says in the Bhagavad-gītā that "Myself, My dear Arjuna, yourself, and all the soldiers and kings who have assembled in this battlefield, they were the same individual in the past, and they are individual now, and they will continue to remain individual." So where there is oneness? In the past, present, future the individuality is there.

So it is a concoction, to finish the individuality. It is called spiritual suicide. Just like if a man becomes disappointed and he cuts his own throat or hangs him, some way or other, eats some poison, to finish, does it mean that he is finished? Na hanyate hanyamāne śarīre [Bg. 2.20]. He is rascal. He does not know. By finishing this body he is finished-no, that is not possible. The result is, because he violated the rules of nature, he becomes a ghost. That is his life. One who commits suicide, he becomes a ghost. Ghost means he does not get this material body. He remains in the subtle body, mind, intelligence. Therefore ghost can go because he is in the mind. Mind speed is very strong. If you have got this material body, you cannot go immediately hundred miles off. But if you are in the mental body, you can go immediately, thousand miles immediately, within a second. So the ghost, they can play something wonderful because… But they are not happy because they have no gross body. They want to enjoy. He's materialist. He has committed suicide for some material want. So he is want of material…, fulfilling material desire. He could not fulfill in this body; therefore commits suicide, but the desire is there. The desire is there, and he cannot fulfill it. He becomes perplexed. Therefore the ghost create disturbance sometimes.

So in this way desires cannot be finished. That is not possible. Kāma-sambhavaḥ. It is not possible. Therefore the best thing is that fix up your mind in Kṛṣṇa, in Kṛṣṇa consciousness. Then you will be happy, the mind always engaged in Kṛṣṇa's business, planning how to satisfy Kṛṣṇa. That you are, require. That is intelligence. Kṛṣṇa wants everyone to surrender unto Him. When Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], He does not say only to Arjuna; He says to everyone. So that is Kṛṣṇa's desire, and if you want to serve Kṛṣṇa, to fulfill His desire, that means you canvass everyone to surrender to Kṛṣṇa. This is preaching. Kṛṣṇa wants it. It is declared. So your business is to satisfy Kṛṣṇa. So do it. Why don't you do it? Why you are aspiring after mukti, siddhi, and bhukti? These are all personal. Anyone who is executing pious activities, acquiring puṇya, what is the result? Puṇya means he will go to the heavenly planet. That is sense gratification. Heavenly planet, you go to the heavenly planet. You live for many thousands of years, many millions of years, and get the association of apsarās, very nice standard of life, and so on, so on. These are all personal comforts, bhukti, a better standard of material enjoyment. To go to the heavenly planet means a better standard of, thousand times better, millions times better than this planet. As you go up and up… This is Bhūrloka. Then Bhuvarloka, Svarloka, Janaloka, Maharloka, Tapoloka, Brahmaloka, so many lokas. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you increase your modes of goodness, then you gradually promoted more and more comfortable situation. If you go to the Siddhaloka, immediately you become a perfect yogi. The yogis are trying to get some power, material power, aṇimā laghimā prāpti-siddhi. If one gets this prāpti… Prāpti-siddhi means whatever he likes he can get immediately. That is cal… And people become after him, "Oh, here is God. He is creating rasagullā." (laughter) You see? Yes. One yogi in Benares, he… Anyone who would come to him, immediately he will present two rasagullā in a pot. He will give, and immediately rasagullā will be there. And big, big men, they become surprised, "Oh, here is God." He does not say, "What is the price of these rasagullā?" Say, four annas? So by jugglery of four annas, he became God. This is going on. This rascaldom is going on. By jugglery of four annas, eight annas, or four hundred or four thousand, if one can make some jugglery, then he becomes God. This is foolishness. This is going on.

Therefore Kṛṣṇa says that this kind of yoga practice is simply cheating. The first-class yogi is he… Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. One who is thinking of always Kṛṣṇa, "Hare Kṛṣṇa, Hare Kṛṣṇa," he is first-class yogi. And they are all cheaters. Some foolish people are cheated by this yogic jugglery and he gets some position, some material position. So material positions there are many. Even a politician, if he talks, many millions people gather to hear him. But what is the benefit of such hearing? First of all we have to see what is the benefit. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. If you are interested of hearing lectures, then śāstra says that "Hear of Viṣṇu," not of any rascal. Hear from Vaiṣṇava. Then you will be benefited. Otherwise you will not be benefited. Avaiṣṇavo gurur na sa syāt. This is the injunction of the śāstra. One who is avaiṣṇava, he cannot become guru. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A brāhmaṇa, and he is very expert in ṣaṭ-karma… Ṣaṭ-karma means six kinds of occupational duties. What is that? Paṭhana. A brāhmaṇa must be very, very learned scholar by reading Vedic literature, and pāṭhana, and teach others of the Vedic literature. Therefore it was the custom of the brāhmaṇas-they would not accept anyone's service. They will sit down anywhere and open a school for teaching Vedic literature. Paṭhana pāṭhana. He will personally become learned, and he will teach others. And the students, they will go from door to…, brahmacārī, door to door for begging, "Mother, give me some alms," and they will give because their students are there in the gurukula or catuṣpāṭhī. So whatever they will bring, that will be cooked and offered to Kṛṣṇa, and the prasādam will be distributed amongst themselves. This was the process, not twenty rupees' fee and give some bribe to enter into the school, and that is also all rascal education, no. First-class education, without any fee, from the realized soul-that was educational system, varṇāśrama-dharma.

So we have to find out such guru, Vaiṣṇava. Śāstra says, ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. Not only expert in six kinds of occupational…, paṭhana pāṭhana yajana yājana dāna pratigraha, but mantra-tantra-viśāradaḥ: "Vedic mantra or tantra-everything he knows perfectly well." Ṣaṭ-karma-nipuṇo vipro mantra-tantra…, avaiṣṇavo gurur na sa syāt: "But if he has got one disqualification-he is faithless; he does not believe in the Supreme Personality of Godhead or Viṣṇu; he is believer in other demigods and other process, even Lord Śiva or Lord Brahmā, the best of all the demigods-then he becomes avaiṣṇava." Just like Rāvaṇa. Rāvaṇa was very learned scholar, son of a brāhmaṇa, very good scholar, and economically developed, but only fault was avaiṣṇava: he did not care for Rāma. So he is designated as rākṣasa. So avaiṣṇava, who is not devotee of Viṣṇu, the Supreme Personality of Godhead, gurur na sa syāt, he cannot become guru. That is not possible. And vaiṣṇavaḥ śva-paco guruḥ. Śva-paca. Śva-paca means the dog-eaters, the lowest of the mankind, dog-eaters, caṇḍāla. Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ. If somehow or other he has become Vaiṣṇava, then he can become guru, not this brāhmaṇa, ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. Because that one disqualification is there, that he is not a Vaiṣṇava, he cannot become guru. But a person born in the lowest of the human society, pāpa-yoni, which is called pāpa-yoni… Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Kṛṣṇa says that "Anyone who takes shelter of Me, even he belongs to the pāpa-yoni…" Pāpa-yoni means the caṇḍālas, less than the śūdras. Striyo vaiśyās tathā śūdrāḥ… Again He mentions. Te 'pi yānti parāṁ gatim. So they are eligible to go back to home, back to Godhead. There are so many instances. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpāḥ: [SB 2.4.18] "Lower than them, still more sinful," śudhyanti, "they can be purified," prabhaviṣṇave namaḥ, "if he becomes a Vaiṣṇava."

So vaiṣṇave jāti-buddhiḥ is nārakī-buddhiḥ. One should not consider a Vaiṣṇava, whether he is born of low family, he is not born of brāhmaṇa family. This kinds of consideration is nārakī-buddhi. So there are many instances. Śrī Sanātana Gosvāmī says that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavyam. If a avaiṣṇava, if a Māyāvādī, he speaks about Bhāgavatam or Bhagavad-gītā, one should not hear it. He should avoid it because it will create some misimpression. Caitanya Mahāprabhu has forbidden strongly, māyāvādi-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] "If one hears from a Māyāvādī about Bhagavad-gītā, Śrīmad-Bhāgavatam, then that person is doomed." So this is, therefore, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This injunction means one should approach a Vaiṣṇava to accept him as guru and then take lessons from him and make his life successful.

Thank you very much. (end)
750105SB.BOM
Śrīmad-Bhāgavatam 3.26.28

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Bombay, January 5, 1975
Prabhupāda:
yad vidur hy aniruddhākhyaṁ
hṛṣīkāṇām adhīśvaram
śāradendīvara-śyāmaṁ
saṁrādhyaṁ yogibhiḥ śanaiḥ
[SB 3.26.28]
yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ
[SB 12.13.1]

This is a mantra, Vedic mantra: "The Supreme Lord is worshiped by all the demigods." Yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ. Varuṇa, Indra, and other demigods, even Lord Śiva or Lord Brahmā… Śiva-viriñci-nutam: [SB 11.5.33] "He is worshiped by Śiva and Viriñci." Viriñci means Lord Brahmā. So the only Lord, master, is Kṛṣṇa. I have explained, ekale īśvara kṛṣṇa [Cc. Ādi 5.142]. Īśvara, the supreme īśvara, controller, is Kṛṣṇa. And He is worshiped by… Yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavaiḥ. He is the objective of worshiping.

So dhyānāvasthita-manasā…, dhyānāvasthita-tad-gatena manasā yaṁ paśyanti yoginaḥ. Yogis, they are desirous of mystic power, eight kinds of mystic power. They also meditate on the Supreme Lord. And the feature of the Supreme Lord on which the yogis meditate by concentrating their mind is called Aniruddha. Saṅkarṣaṇa, Aniruddha…, Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna. So this is described. Aniruddha is the Deity of the mind, and mind is the central sense of all senses. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. In the material conception of life the senses are very prominent. So long we are under the bodily concept of life, our objective is to satisfy the senses. But the master of the senses is the mind, and the controlling Deity of the mind is Aniruddha. Therefore God's another name is Hṛṣīkeśa. And bhakti means to serve Hṛṣīkeśa, because He is the proprietor of the senses.

Here it is said, yad vidur hy aniruddhākhyaṁ hṛṣīkāṇām adhīśvaram. Hṛṣīka. Hṛṣīka means senses. And another name of God or Kṛṣṇa or Aniruddha is Hṛṣīkeśa. Senayor ubhayor madhye… The Hṛṣīkeśa name is there in the Bhagavad-gītā. Hṛṣīkeśa means hṛṣīkāṇām adhīśvaram. So practically, the senses which you are using, the real proprietor is Aniruddha, or the Supreme Personality of

Godhead. You can utilize the instrument. Just like you hire some instrument to use it for some purpose, but the instrument belongs to somebody else, similarly, our the instrument, the karaṇa, the means of working, or instrument, as you say-the proprietor is Hṛṣīkeśa, or Aniruddha. So we are now utilizing instruments without fulfilling the desire of Aniruddha, or the Hṛṣīkeśa. That means we are using it for sense gratification unlawfully. Therefore we are becoming implicated in sinful activities. (aside:) Who is talking this side? Stop them. So, therefore, bhakti means that when you don't use the hṛṣīka, or the senses, for any other purpose than to serve the Hṛṣīkeśa, that is called bhakti. Hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīkāṇām adhīśvaram.

Actually, the proprietor of the senses is Aniruddha, the Supreme Personality of Godhead. There is no difference between Kṛṣṇa and His expansion.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

In the Brahma-saṁhitā we understand that the Lord is one, but He can expand Himself into multiforms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Nava-yauvanaṁ ca. This is… This expansion is going on from time immemorial. Still, the Lord is nava-yauvanam, very young, sixteen to twenty years old, that's all. Purāṇa. Although He is the ādi, origin of all living entities, still He is young. And although He has expanded Himself into multiforms, still He is one. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Advaita. Advaita is one, not that because He has expanded Himself into many forms, therefore He has got many, He has become many. No. He is one still. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. That is absolute knowledge, that the Supreme Lord, if He expands Himself into supreme for…, er, unlimited forms, unlimited supreme forms, still He remains supreme. It is not material; material is supreme. If you take one lakh of rupees, if you take one lakh of rupees, then it becomes zero. But in the spiritual world the Absolute means you take the Supreme, the Supreme may expand Himself into many millions of Supreme form; still, the original Supreme remains. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate. These things are spiritual understanding.

So this Aniruddha is the objective of meditation for the yogis. Nowadays they have manufactured so many objective, but that is not authorized. The authorized is that you have to concentrate your mind upon the form of Viṣṇu known as Aniruddha. That is the real meditation. Viṣṇu has got many forms. "Many forms" means the Viṣṇu forms are all catur-bhuja, four-handed, and the symbolic representation of each hand is śaṅkha-cakra-gadā-padma: the conchshell, the disc, śaṅkha-cakra, gadā, the club, and the lotus flower. Now the Lord is differently named… Ordinarily, there are twenty-four names. So those names are there according to the situation of the symbolic representation. It begins from the right lower hand, and then it comes to the left lower hand, this śaṅkha-cakra-gadā-padma, differently situated. Just like begin, śaṅkha, then cakra, then gadā, then padma. Then begins cakra, gadā, lotus flower, and conchshell. In this way there are different positions of the śaṅkha-cakra-gadā-padma, and according to that different position, the name is changed: Nṛsiṁha, Vāmana, Padmanābha, Nārāyaṇa, like that.

So there are innumerable forms and innumerable names, advaitam acyutam anādim ananta-rūpam [Bs. 5.33], but they are all one. There is no difference, advaita. This is the conception of spiritual understanding, because these forms, each form, has got a separate planet. Just like here in this material world, each demigod has got a separate planet. The demigod Candradeva… He is also demigod. So he has got a separate planet which is called Candraloka. Similarly Sūryaloka, Varuṇaloka, Vāyuloka, Indraloka, many. There are hundreds and thousands of demigods, and they have got their different planets. Similarly, the Lord in the spiritual world has got multiforms, and the each and every form is the predominating Deity of the Vaikuṇṭha planets. The spiritual planets are called Vaikuṇṭha planets. The material planets, they are not Vaikuṇṭha; they are kuṇṭha. Here, in these planets, anyone living, he is always full of anxiety, kuṇṭha. In the Vaikuṇṭha planets there is no such thing as anxiety. That is the difference between the spiritual and material planets. Vaikuṇṭha planets means without any anxiety. Here everyone is full of anxiety, whatever he may be. He may be Lord Brahmā or he may be Mr. Ant, small, very insignificant. Everyone is full of kuṇṭha. Sadā samudvigna-dhiyām. Samudvigna, fully anxious, "What will happen next? What will happen next? How things will go on?" This anxiety. He may be very rich man or very poor man. The anxiety must be there. Why? Sadā samudvigna-dhiyām asad-grahāt: [SB 7.5.5] "Because they have accepted this material body."

So Aniruddha, Pradyumna, Saṅkarṣaṇa, or other Viṣṇu form, or the living entities who are living there in those Vaikuṇṭha planets, they have no anxiety. There is no anxiety, neither there is influence of this māyā, neither there are the activities of the three modes of material nature. That is called spiritual world, Vaikuṇṭhaloka. They are free. Neither there is birth, death, old age, and disease. These things are absent. Everyone is full of transcendental bliss. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). By nature they are ānandamaya, always jolly. And here also, in this material world, when we become free from this material concept of life, bodily concept of life, when we are fully aware of the thing that "I am not this material body; I am spirit soul, ahaṁ brahmāsmi," he also becomes jolly because he acquires the spiritual quality. Brahma-bhūtaḥ prasannātmā. That is the sign. Prasannātmā. Na śoc… Prasannātmā. What does it mean, prasannātmā? Na śocati na kāṅkṣati: [Bg. 18.54] "There is no hankering, and there is no lamentation." Then it is possible to see everyone on the equal level. Samaḥ sarveṣu bhūteṣu.

This is the preliminary condition of becoming a devotee, when one has attained this stage, prasanna-manasaḥ. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. This stage can be attained by bhakti-yoga, the simple method. Bhakti-yoga means hearing and chanting: chant Hare Kṛṣṇa and hear Śrīmad-Bhāgavatam. That's all. Sit down together, all the family members, and chant Hare Kṛṣṇa and read some passages from Bhagavad-gītā or Śrīmad-Bhāgavatam. This is bhakti-yoga. If possible, install Deity, worship it properly. There is no need of going to cinema, restaurant, eating all nonsense. This will be automatically finished. Anartha. These are anartha, unwanted things. Anartha-nivṛttiḥ syāt. If you take to this devotional service, bhakti-yoga, the anarthas, unnecessarily nonsense things-smoking biḍi, cigarette, drinking tea, going to the cinema, restaurant, and so many other-they are not required. What is the necessity of these things? If you say there is some ānanda, that is not ānanda. Ānanda is here, to hear about the Supreme Lord. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-that is ānanda. This is not ānanda. This is false ānanda. But we are accustomed to this. That is our misfortune. Anartha. So (to) come to the bhakti platform, one has to become free form the anarthas. Otherwise bhakti will not be substantial. Anartha-nivṛttiḥ syāt. Tato niṣṭhā. When anarthas are finished, no more attraction… Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If one is really devotee, then he will be detached to the anarthas, unwanted things. That is the test of bhakti. And "I am devotee; also I am devotee of biḍi," that is not devotee. "I am smoking, also chanting." In the Bengal it is said, āmi dugha khai tamogha khai.(?) No, not like that.

So that is the test who is a devotee. Simply by advertising himself, advertisements will not do. How much you are freed from the anarthas. Viraktir anyatra syāt. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. The example is given: just like if you are hungry, you are hankering after food, but when sufficient food is supplied to you, then the next stage will be: "No, no, I don't want any more. That's all right." "No, no, take more." "No, no, no, no. I am not…" He is satisfied, fully satisfied. Just like Prahlāda Mahārāja: he took advantage of bhakti for some material… Not Prahlāda Mahārāja, Dhruva Mahārāja. I am sorry. So when actually saw Kṛṣṇa, Viṣṇu, who came to satisfy him, being pleased upon his austerities, little boy of five years, at that time, when he saw Kṛṣṇa, he said, "No, no, I don't want anything." Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "Svāmin, my Lord, I am fully satisfied. I have no more demand."

That is the bhakti stage-no more demand. The karmīs, the jñānīs, the yogis, they have got demand. They want something. The karmīs, they want promotion to the higher planets for sensual satisfaction, for higher standard of material living condition, karmīs. The more you are karmīs, you can live very high standard of life just like Europeans, Americans. They are big, big karmīs, big, big manufacture of machine, wonderful machine, and they get money-cost one dollar and they are charging five hundred dollars. You get money and good opportunity for sense gratification. So that is the idea of karmīs. They want higher standard of sense gratification, scientific method of sense gratification. They have got machine even for shaving, even for tooth brushing. So everything machine. The idea is sense gratification. This is karmī. And jñānīs, they have also demand: "I shall become one with God." Ekatvena. But the bhaktas, they don't want ekatvam. That is jñānī. And yogis, they want mystic powers. Because if they can manifest some mystic power, immediately so many foolish person will be followers, and they will get some material reputation, position. So there is demand. And when there will be no demand, that is bhakta stage. Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "No more varam, Sir. I have taken much varam."

What is that varam? Everything is supplied by Kṛṣṇa. Why the devotee should be anxious for varam, for benediction? Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Teṣāṁ nityābhiyuktānām. Those who are constantly engaged in the service of the Lord, all that is required by him, that is carried by the Supreme Personality of Godhead Himself to supply him. He says, yoga-kṣemaṁ vahāmy aham. What you have got, He will give protection, and what you have not got, He will supply you-for the devotees. The devotees do not want, but Kṛṣṇa… Just like a child, dependent on the parents. He does not want anything, but the parents are very much anxious, "What my child needs?" The bhakta, devotee, wants how to keep satisfied the Lord, how to keep Him in comfortable position. Just like here the devotees, they are always dressing and giving flower garland and sandalwood pulp and tulasī and cleansing the… Tan-mandira-mārjanādau. What is the idea? That Kṛṣṇa may sit down here very pleasingly. This is bhakta's activity. And Kṛṣṇa's anxiety is "How My devotees will remain without any want." This business is going on, without any difficulty. So the bhaktas, they will not want anything. That is Caitanya Mahāprabhu's instruction. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4].

So the Aniruddha, He is the master of the senses, as it is stated here, hṛṣīkāṇām adhīśvaram, adhīśvaram, master, proprietor. So the common sense is that if my hand is the property of Kṛṣṇa, why it should be used for me? It should be used for Kṛṣṇa. This is good sense. Suppose something belongs to somebody else. If you use it for your purpose, that is illegal, not lawful. This is my watch. If you take away this watch and use for your purpose, then it is criminal. You cannot say the watch is being used either by him or by… It is being used, that's all. No. You cannot use it. You can use it only by the permission of the proprietor. Without permission of the proprietor, if you use it, then you are criminal or you are sinful. Similarly, we have got all the senses. The senses are meant for working. The eyes are meant for seeing, the ears are meant for hearing, the nose is meant for smelling, the hand is meant for touching, the leg is meant for going, the stomach is meant for eating-so many, we have got, different senses. They are meant for different purpose. But if the purpose is for your sense gratification, then you are criminal because you are not proprietor. This is to understand bhakti. If you do not use all the senses for Kṛṣṇa's purpose, then it is criminal. That is called pāpa.

So you are doing that. Every one of us, who is doing for Kṛṣṇa? Nobody is doing for Kṛṣṇa. Everyone is doing for his own purpose. He is taking one flower. The devotee is bringing the flower: "Oh, very nice flower. Let me take it to the temple and offer it to Kṛṣṇa." That is devotion. The same flower, "Oh, it is very nice flower. Oh, let me pin it on my bunch of hair." That is pāpa. The same thing. You must know how to utilize it. That is called bhakti. Everything can be utilized. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. That art we have to learn. Anāsaktasya viṣayān. Viṣayān means objectives for sense gratification, viṣayān. Āhāra-nidrā-bhaya-maithunaṁ ca. These are called viṣaya-eating, sleeping, mating, and defending. Viṣaya.

So we are viṣaya. Everyone are. We are eating. Everyone is eating. Who can say, "I am not eating"? So viṣaya. So our business should be not to be attached for eating. Then shall I starve and die? No, you eat Kṛṣṇa prasādam. Eating is not stopped. Eating is not stopped. Eating means as you are cooking for yourself at home, the same cooking, do it for Kṛṣṇa and offer it to Kṛṣṇa and eat it. That's all. The mode of life should be changed. That is Kṛṣṇa consciousness. It is not that you shall give up eating. No, how can I give you that? No, it is not possible. Neither Kṛṣṇa says, "Just give up eating." Never you will find in the Bhagavad… Yuktāhāra-vihārasya. You must eat what you need. Yuktāhāra-vihārasya yogo bhavati duḥkha-hā. Kṛṣṇa never says that "Unnecessarily you starve." You never find in the Bhagavad-gītā; neither any ācārya will say. Rather, you offer to Kṛṣṇa first-class foodstuff because He is the enjoyer, and Kṛṣṇa is so kind, He will leave everything for you for taking prasādam. So automatically you can satisfy your tongue. You offer to Kṛṣṇa first-class food, and Kṛṣṇa is so kind that He will eat; at the same time, He will keep it for you. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. Kṛṣṇa's eating is not like that: because you have given Him very nice foodstuff, He will eat everything and nothing for you. (laughter) That is not Kṛṣṇa. Kṛṣṇa eats everything, He accepts your service, and keeps everything for you.

So this is bhakti-mārga. It is very nice. Simply you have to learn how to engage your senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Your senses are property of Hṛṣīkeśa. As it is said here, hṛṣīkeśa adhīśvaram. Hṛṣīkeśa adhīśvaram. He is adhīśvaram. He is the proprietor. So you must use it. It is not that you stop your senses. That is not required. That is not bhakti. Bhakti means you must engage your senses fully with more enthusiasm, but it should be for Kṛṣṇa. That's all. If you want to do business, do it very nicely, but give the profit to Kṛṣṇa. Yat karoṣi yaj juhoṣi yad aśnāsi, kuruṣva tad mad-arpaṇam [Bg. 9.27]. Kṛṣṇa says, "Give it to Me." That is bhakti. Nothing is stopped, but you cannot do any unlawful. Bhakti does not mean you can do anything unlawful. But ultimate issue: whatever you do, if it is for Kṛṣṇa, that is rightful. Just like materially, Arjuna was trying to become very gentleman, nonviolent, Arjuna: "Kṛṣṇa, I am not going to fight." People very much appreciate, "Just see, Arjuna is so gentle, he is trying to become nonviolent, and Kṛṣṇa is inducing him to become violent." This is the vision of the demons. They do not know, whatever Kṛṣṇa desires, that is rightful. Kṛṣṇa wanted Arjuna to fight. That is rightful. And Arjuna wanted to become nonviolent. That is not rightful. Therefore Kṛṣṇa chastised him, kutas tvā kaśmalam idaṁ viṣame samupasthitam: "Why you are talking like anārya?" Anārya-juṣṭam: "This kind of talking… You are kṣatriya, and you are not willing to fight. What is this? This kind of proposal is made by the anārya, uncivilized. You are a kṣatriya. Your duty is to fight, and you are trying to refrain from the fight? You have become so ignorant? Oh, this is not good." Then, when Arjuna understood that he was not in the right point, declining the fight, kārpaṇya-doṣa upahata-svabhāvaḥ, kārpaṇya-doṣa. "I am not doing my duty. I can understand. All right. But I am perplexed. Therefore I become Your student." Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I surrender unto You as śiṣya, as Your disciple. Now correct me." And he was, when he was corrected, the same Arjuna said, "Yes." Kariṣye vacanaṁ tava [Bg. 18.73]: "Yes, I will fight."

This is Kṛṣṇa consciousness. You have to act by the desires of Kṛṣṇa. That is the proper use of your senses. You cannot use for your purpose. Anything… Just like you are working in some establishment. Anything in that establishment, you can use for the proprietor's business. You cannot use it. Just like in hospital there are blankets. It is written there, "Hospital Property." So long you are in the hospital, you can use it. But you cannot take it outside. Then you are criminal. Similarly, everything… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God, and you can use it for the service of God. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam. This is the instruction, Vedic instruction. You can use it as prasādam, but everything should be offered to the Supreme. Yajñārthe karmaṇaḥ loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do not do that, if you engage yourself always in good activities, as the karmīs they do, and earn money and use it for your own sense gratification, that is pāpa activity.

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

"Those who are cooking in the kitchen very palatable dishes for satisfying the tongue, they are simply eating sinful things." Ye pacanty ātma-kāraṇāt.

So therefore, if we become sinful every moment, how we can become happy? It is not possible. If you want to become happy, you have to become pious. And the standard of piety is to become Kṛṣṇa conscious, devotee of Kṛṣṇa. That is the highest perfection of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.29

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Bombay, January 6, 1975

Nitāi: "By the transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of the intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses."

Prabhupāda:

taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ
[SB 3.26.29]

So these things are taking place daily within the womb of the mother-how the child is developing from the day of union of the father and the mother, and, on the first day, it is like a pealike form by the semina of father and mother, and then everything develops. Different types of body, different types of intelligence, different types of brain-how it takes place? If it is simply material, then all children would have come out of the same quality. But it does not so come. Every child, baby born, has got everything separate from the others. How subtle laws of nature is working, we can just imagine. It is not possible to understand by our these material senses even this material formation of the body, what to speak of spiritual understanding.

Therefore, in the śāstras it is advised, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Acintyāḥ khalu ye bhāvāḥ. Things which are beyond your perception, sense perception, acintya, mental speculation, not cintanīya… Acintya. Acintya means mentally speculating. Beyond that, acintya, you cannot think of how this pealike form develops into such a big brain or small brain. The hands, legs, and the mechanical process of different body… This is a machine. In the material world we manufacture machine, manufacturing different parts and assembling them. (aside:) The child may be… But this machine is automatically developing. There is no question of manufacturing each part and then assembling. It is yantra. This body is yantra, machine. That is stated in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Īśvara, the Supreme Personality of Godhead, is situated in everyone's heart. He is supervising what kind of yantra, or machine, this living entity requires for fulfilling his desires. That is karma. He is engaged in such karma, and he is manufacturing by his karma another body. Everything is going on by the laws of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Guṇaiḥ. By different guṇas-sattva-guṇa, rajo-guṇa, tamo-guṇa, goodness, passion, and ignorance-very subtle machineries are going on. They are all material.

So here it is said, therefore, dravya-sphuraṇa-vijñānam. Dravya means physical. Dravya-jñāna. Dravya-jñāna means physical knowledge. And brahma-jñāna means spiritual knowledge. So here it is said, dravya-sphuraṇa. The material, physical, phenomenal atmosphere is developing one after another. The medical science, they are trying to study different cells; but wherefrom the cells came into action? That is by the influence or by the manipulation of prakṛti. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. And prakṛti is working under the direction of Supreme Lord, Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Therefore, ultimately, by the superintendence of the Supreme Personality of Godhead everything is going on. But how it is going on, that we cannot explain. We have got limited knowledge. Therefore śāstra says, "Don't try to speculate, because you are imperfect, but things are going on like this." Try to understand. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yo… Simply by your so-called argument and logic you cannot understand. You have to hear from the authorities that "Things are going on like this."

This is called śruti, Veda-jñāna. Śruti, Veda, perfect knowledge is called śruti. Śrutibhiḥ pratipanna, pratipanna. What is established by the śruti, by the Vedic knowledge, that we have to accept. Otherwise there is no other way. So this is even in the material field of activities, and what to speak of the spiritual. Therefore we have to hear from the authorities of śruti. Authorities of śruti… Kṛṣṇa is the original speaker of śruti, or Veda knowledge. Therefore Vedic knowledge is called apauruṣeya. It is not manufactured or concocted by some mental speculator. It is coming from the Supreme Personality of Godhead, and it was imparted first of all to Lord Brahmā, not by personal presentation, but through the heart. Brahmā is the original person to understand Vedic knowledge. So after his birth he meditated for hundreds of years, and by meditation, through his heart the knowledge of Vedas, śruti, became revealed. Tene brahma hṛdā ādi-kavaye. Ādi-kavi means Brahmā. And Brahman means Vedic knowledge. So we have to accept in that way. There is no physical science which can ascertain all this, how the things are taking place. But they are coming. In this way we have to learn from the śruti. Dravya-sphuraṇa-vijñānam indriyāṇām anugrahaḥ.

So dravya, the physical body, that is influenced by the taijasāt vikurvāṇāt . This physical body is developed by the mode of passion, the ego. The false ego of the spirit soul, when it is influenced by the mode of passion, then these indriyas, different indriyas, senses-eyes, ear, nose, tongue, hands, legs, genital, rectum-all these things-nine chidras, holes in the body-develop. And they ultimately come to become the different parts and limbs of the senses of the body.

taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ

In this way the senses came into being. And we have discussed last night the all this controlling is going on under the supervision of Aniruddha. Aniruddha is in charge of development of these indriya also. Indriyāṇām adhīśvaram. Yad vidur hy aniruddha-ākhyaṁ hṛṣīkāṇām adhīśvaram. Hṛṣīka means the indriya, or the senses. So actually we have discussed already. We are simply under some machine. Bhrāmayan sarva-bhūtāni yantrārūḍhāni [Bg. 18.61]. A machine is manufactured immediately. Just like your medical men. They also manufacture some skeleton according to the requirement of the patient. So this body is manufactured by the supervision of the Supreme Personality of Godhead and the ingredients given by material nature, and I am put into the machine. This is my position. As I desire to enjoy… Actually, I haven't got to enjoy or reject anything. I am put into a certain type of machine, and I have to go or work. Actually, I do not also work. The work is also going on by different agents. I am simply put into it just to satisfy my desires as I wanted. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa is so kind that He has given us the chance of enjoying.

The same example as I have already spoken several times, that a gentleman takes his dog chained, and the dog passes urine, and the gentleman also stands. He passes. He wants to go there, this and there, gives the facility-but under the control of the chain. Similarly, we, after forgetting our relationship with Kṛṣṇa, when we want to enjoy independently, the chance is given. This chance is given. That is material world. We get a material body, and we are given chance to enjoy as we like. But that is not very fruitful for our satisfaction. After all, we are part and parcel of sac-cid-ānanda-vigraha [Bs. 5.1]. Sat, cit, ānanda. Sat means eternal, cit means knowledge, and ānanda means bliss. So we, being part and parcel of Kṛṣṇa, the sac-cid-ānanda-vigraha, we have got also the same type or same quality of constitutional position. But because we wanted independently, therefore we are in a position or in a circumstance which is neither sat nor cit nor ānanda. Asat acit nirānanda.

This body, material body, is asat. Everyone knows. It will not stay: temporary. Avināśi tu tad viddhi yena sarvam idaṁ tatam. This body is vināśi, and the dehino 'smin yathā dehe [Bg. 2.13], the dehinaḥ, the proprietor of the body, he is avināśi. He is sat, but this body is asat. Asad-grahāt. The śāstra says that sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. This living entity, although part and parcel of the Supreme Being, Kṛṣṇa, sac-cid-ānanda-vigraha, so why, instead of ānanda, we have got anxieties? Instead of ānanda… Actually, we should have been in ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Just like Kṛṣṇa is before us. He is ānanda, He is enjoying, He is playing on His flute, and Śrīmatī Rādhārāṇī is serving Him, and all the gopīs serving Him. And those who are devotees, they are also trying to assist Śrīmatī Rādhārāṇī and the gopīs to give Kṛṣṇa pleasure. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ. All the expansion, Kṛṣṇa-Śrīmatī Rādhārāṇī and the gopīs-they are expansion of ānanda-cinmaya-rasa; they are not material. They are all ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. They are also Kṛṣṇa's. Everything is Kṛṣṇa, separated and personal. So these are personal expansion. We are also Kṛṣṇa's. We are separated now in this material… Therefore we have forgotten Kṛṣṇa.

So ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ. Kṛṣṇa is enjoying, sac-cid-ānanda-vigraha [Bs. 5.1], by expanding His ānanda-cinmaya-rasa, transcendental bliss and spiritual, cinmaya, not material. And so unless we do not know the difference between the material and spiritual, we should not try to understand Kṛṣṇa's pleasure potency. If we try to understand Kṛṣṇa's pleasure potencies, then we will misunderstand that "Kṛṣṇa is also like us. He is enjoying amongst the young girls. Let us imitate it." That is falldown. Yes. That is called sahajiyā. But Kṛṣṇa's this enjoyment is not material. They are all spiritual. They are explained in the Śrīmad-Bhāgavatam, that when the gopīs came to Kṛṣṇa, they came in their spiritual body. The material body was lying down with their husband. The husband could not know that "My wife has gone to Kṛṣṇa." These are explained in the Śrīmad-Bhāgavatam.

So this is all spiritual. Ānanda-cinmaya-rasa. Rasa, rasa means mellow, the juice. There is juice, but that is not material juice. Material juice is different. That is temporary, asat. That is not sat. So if we want to taste this material juice, then we must be put into always in anxiety. Material life is anxiety. Therefore in this material world we…, I may love somebody, but it is full with anxieties. "My lover may not cheat. She may not go away" or "He may not go away." Because we are not in the spiritual platform, asad-grahāt, we are simply trying to love the external feature which is asat, which will not exist. Just like if you try to love a doll made of earth, dirt, very nicely painted as they are exhibited in the window of the tailor's shop. Who is going to love that? Nobody is going to. Everyone knows that this is imitation. Similarly, this body is imitation. It is a layer on the spiritual body. The spiritual body, when gives up this body, it has no value. A dead body of a beautiful man or beautiful woman, nobody likes because the spiritual essence is gone. Therefore love is actually on the spiritual platform. Material love is simply superficial, and it will cheat you. We must know this. Asad-grahāt. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5].

So on the sat existence, this material existence develops, and the process of development is described here. And the development of the body is described here, dravya-sphuraṇa-vijñānam. Dravya-sphuraṇa. Dravya means physical, development of physical body. Vijñāna, this is the vijñāna, how things are developing one after another, one after another. Prakṛteḥ kriyamāṇāni. This is all by the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

So dravya-sphuraṇa-vijñānam indriyāṇām anugrahaḥ. So our senses follow, and we enjoy these false senses, and that is material existence. So the endeavor should be how to become free from this material existence and come to our spiritual platform. That should be the endeavor of human life. The cats and dogs, they have no such advanced consciousness. They cannot try for it. They are satisfied with this material body and material senses. But in the human-form body there is chance to understand that these senses, this physical formation of the body, is false or temporary. Or false in this sense that it is not my original body. Original body is within this material body. That is spiritual body. Asmin dehe dehinaḥ. Dehino 'smin, tathā dehāntara-prāptiḥ [Bg. 2.13], asmin dehinaḥ. So the spiritual body is actually the body, and this material body is covering. It is explained in different way in the Bhagavad-gītā. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. This material body is just like dress. The dress… I am putting on the shirt, you are putting on the shirt and coat. That is not very important thing. The important thing is the body within the shirt. Similarly, this material body is simply outward covering of the spiritual body by physical atmosphere, but real body is within. Dehino 'smin yathā dehe [Bg. 2.13]. This external, physical body is called deha, and the owner of this deha is called dehī, "one who possesses this deha." That you have to und… This is the first instruction in the Bhagavad-gītā.

So one should be inquisitive to know "How this physical body has come into existence, covering myself, the spiritual body?" Ahaṁ brahmāsmi. So to understand this science, Kapiladeva is explaining the physical Sāṅkhya philosophy, how things are developing. To understand that… The same thing: to understand the simple thing, that "I am not this body. The body has developed from the soul." Therefore we challenge the material scientists. They say that the soul has developed from the body. No. Soul has not developed from the body, but the body has developed from the soul. Just the opposite. The material scientists, they think that combination of these physical elements creates a situation where is…, when there is living, life symptoms. No. That is not. The real is that, fact is, that the spirit soul is there. They are wandering all over the universe. Brahmāṇḍa brahman. Brahmāṇḍa means all over the universe. The spirit soul is sometimes in one species of life; sometimes he's another species of life. Sometimes he is in this planet; sometimes another planet. In this way, according to his karma, he is wandering. That is his material life. So ei rūpe brahmāṇḍa bhramite [Cc. Madhya 19.151]. He is loitering, wandering without any aim. "What is the aim of life? Why I have put into this condition, accepting this material body, the source of all miseries?"-these questions should be asked. This is called brahma-jijñāsā. And that should be answered properly. Then our life will be successful. Otherwise it is as useless as the body of a cat or a dog-no understanding, mūḍha. Mūḍha.

So the cats' and dogs' life or the cats and dogs in two legs… Any human being who has no spiritual knowledge, he is no better than the cats and dogs, but difference is: the cats and dogs have got four legs, and this animal has got two legs, that's all. Dvipāda-paśu. They have been described as dvipāda-paśu. Dvi means two, and pāda means leg. So anyone who has no knowledge of the spiritual existence-how this material body has developed, how we are put into different conditions life-without this knowledge he is two-legged animal, that's all. So don't remain as two-legged animal. You may develop from two-legged animal another body-four-legged animal-but that is not our business. Our business is athāto brahma jijñāsā. That is our life. Now this human form of life should be inquisitive: jijñāsuḥ śreya uttamam. That is life. You must be very much inquisitive to understand what is your ultimate goal of life. Śreya uttamam. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

Therefore Bhāgavata says that in order to understand the Supreme goal of life, śreya uttamam… Śreya means the best. Śreya and preya. Preya means immediately palatable, and śreya means ultimately beneficial. That is called śreya. Just like for a child, playing is priya, preya. He likes to play. But he is by force, by the parents, he is studied books. That is called preya. But because without education, his future life will be dark. So parents know it. Therefore, although the child likes to play-that is preya-the parents engages them into śreya, into education. So that is the Vaiṣṇava's duty. These rascals and fools, they are busy in material sense gratification, and it has become the duty of the devotee. Because the devotees means the servant of the supreme father, Kṛṣṇa. So they have been engaged. Just like Caitanya Mahāprabhu said, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. So devotees are so confidential servant of the Supreme Lord. Therefore they are engaged in preaching Kṛṣṇa consciousness. They have no business for themself-they are completely perfect as soon as they have accepted Kṛṣṇa-but they are working on behalf of Kṛṣṇa to turn these two-legged animals to become Kṛṣṇa conscious. This is the meaning of Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.30

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Bombay, January 7, 1975

Nitāi: "Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence."

Prabhupāda:

saṁśayo 'tha viparyāso
niścayaḥ smṛtir eva ca
svāpa ity ucyate buddher
lakṣaṇaṁ vṛttitaḥ pṛthak
[SB 3.26.30]

So the modern psychologists, they have divided the function of the mind: thinking, feeling, willing, and then other subdivisions. That is known as the science of psychology. But intelligence… Above mind there is intelligence. I don't think in the modern science there is any analytical study of the intelligence function. But in the Vedic literature there is analysis of the intelligence. They are described here: saṁśaya, doubtfulness. The saṁśaya, saṁśayātmā vinaśyati.

In the Bhagavad-gītā there is a statement: "Those who are doubtful about the existence of God," vinaśyati, "they are finished." Their progress is finished. Saṁśayātmā vinaśyati. That niścayātmā, that is very good, to believe, to have faith, niścaya, by full assertion. Just like Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if by your intelligence you become doubtful, "Whether Kṛṣṇa is able to give me protection?" then you are finished. Saṁśayātmā vinaśyati. But if you have faith in Kṛṣṇa's words, niścaya, "When Kṛṣṇa says that if I surrender unto Him, He will give me protection, there is no doubt about it," that is called faith. Niścayātmikā. Vyavasāyātmikā buddhiḥ. Buddhi, intelligence, vyavasāyātmikā, niścayātmikā, that is very good.

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

Avyavasāyinām, those who have no faith, doubtful, they have got different branches of activities. But one who has got faith, niścayātmikā, "Yes, here Kṛṣṇa says that He will give me protection. Let me surrender," then his life becomes successful.

This is beginning of successful life. Ādau śraddhā, this śraddhā, or this niścayātmikā buddhi, or vyavasāyātmikā buddhi, is the beginning of spiritual life. If one has no faith in the words of the authorities, then he has no hope. Saṁśayātmā vinaśyati. Vinaśyati means he does not get any chance to enter into spiritual life. We are in the material world. We are… Vinaśyatsu. We are in an atmosphere of being finished. That everyone, we know. This body… I am concerned with this body, and the body is to be finished. But the soul is not finished. Therefore our bhakti-mārga… How one can make progress in bhakti-mārga? If we have got faith in the words of Kṛṣṇa, that Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], if we apply our intelligence, niścayātmikā, then our spiritual life begins. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. These are the different methods to make advance in spiritual life, especially in bhakti-yoga, devotional life.

So ādau śraddhā. Kṛṣṇa says these are on the intellectual platform. Sometimes intellectual platform is taken as sentimental. But if it is rightly taken, somebody believes, even Kṛṣṇa…, Kṛṣṇa's statement, they are not sentimental. They are vijñāna-sahitam. Jñānaṁ vijñāna-sahitam. Yaj jñātvā mokṣyase aśubhāt, jñānaṁ vijñāna-sahitaṁ pravakṣyāmy anasūyave, yaj jñātvā mokṣyase aśubhāt. This is the statement in Bhagavad-gītā. Jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ [Bg. 7.2]. Pravakṣyāmy aśeṣataḥ, yaj jñātvā mokṣyase aśubhāt. That aśubha, inauspicious, we do not understand. We have taken inauspicious thing as auspicious. This is called māyā. We accept something māyā, or illusion, or vivarta. We accept something for something. The example is given: there is a rope, and due to my ignorance or insufficient knowledge, I take it as a snake. This is my insufficient knowledge. The snake is fact, and the rope is fact. But when we take the rope as snake, that is ignorance, or the snake as rope, that is ignorance. The Māyāvādī philosopher says that "We are accepting snake…, er, rope as a snake. But there is no snake." But we, Vaiṣṇava philosopher, we say, "No, there is snake, and there is rope. But when we accept the rope as snake, that is māyā." Similarly, there is spiritual world and there is material world. But when we accept the material world as everything, that is māyā. That is illusion.

There is spiritual world. Kṛṣṇa says in the Bhagavad-gītā that paras tasmāt tu bhāvaḥ anyaḥ: [Bg. 8.20] "There is another bhāva, nature." What is the nature? Sarveṣu naśyatsu na vinaśyati: "When the material world, this cosmic manifestation, the phenomenal world, will be finished, that will stay. That will not be finished." There are many example. Just like mirage in the desert. Sometimes you see there is vast mass of water in the desert. The animal runs after the water, being thirsty, but there is no water. Therefore the animal dies. But human being should not be like the animal. They should raise their standard. They have got special consciousness. They can raise their standard of understanding by these literatures, Vedic literatures given by God. Vyāsadeva is incarnation of Kṛṣṇa, so he has given us the Vedic literature. Therefore his name is Vedavyāsa, incarnation of God, Vedavyāsa. Mahā-muni-kṛte kiṁ vā paraiḥ. There is no need of speculating. Just follow Vyāsadeva in the disciplic succession. Vyāsadeva's disciple is Nārada Muni.

Nārada Muni's disciple is Vyāsadeva. So in this paramparā system: if we receive knowledge, then that is perfect knowledge. So we have to accept it. Niścayātmikā.

Therefore Rūpa Gosvāmī says that spiritual life can be advanced, the first principle is utsāha. Utsāhāt. Utsāha means enthusiasm: "Yes, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. I will accept it and work enthusiastically on the principle, as Kṛṣṇa says." Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and we have to do it, execute it enthusiastically: "Yes, I shall always think of Kṛṣṇa." Man-manāḥ. Kṛṣṇa says directly. Man-manā bhava mad-bhaktaḥ, "You just become My devotee." So we have to be enthusiastic, "Yes, I shall become Kṛṣṇa's devotee." Man-manā bhava mad-bhakto mad-yājī. Kṛṣṇa says, "Worship Me," so we should be very much enthusiastic to worship Kṛṣṇa, offer maṅgala-ārātrika, rise early in the morning. These are all enthusiasm, utsāha. Those who are not enthusiastic, lazy, lethargetic, they cannot advance in spiritual life. Simply sleeping, they cannot make. One must be very, very enthusiastic, positive. Utsāhād dhairyāt. Dhairya means patience, not that "Because I have begun devotional service with great enthusiasm…" So you are already on the perfectional platform, but if you become impatient that "Why I am not becoming perfect? Sometimes why māyā is kicking me?" Yes. That is habitual. That will go on. It will stop. Niścayāt. Dhairyāt, niścayāt, that "When Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], now I have given up everything. I have no other occupational duties. Simply to serve Kṛṣṇa. So when I have taken to it, then niścaya, Kṛṣṇa will surely give me protection." That is called niścaya. Don't be disappointed. Kṛṣṇa is not a false speaker. He says ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi.

So we should have firm faith, niścaya. Niścayāt…, utsāhād dhairyāt niścayāt. But niścayāt; at the same time, you should not sit idly. You should work according to the direction of the spiritual master. Tat-tat-karma-pravartanāt. "Now Kṛṣṇa has given me assurance. Now let me sleep. Everything will come automatically." No. Tat-tat-karma-pravartanāt. The spiritual master says, "You must do this. You must do that." That is called tat-tat-karma-pravartanāt. Not that "Now I am initiated and…" That is going on in so many places. The guru says, "You think of me. Everything will be all right." I do not wish to name, but a very big ashram, they simply sit idly, and the guru has advised that "Think of me," that's all. This is not Vaiṣṇava principle. Vaiṣṇava principle is you must act according to the order of spiritual master. That is also an order. But the Vaiṣṇava spiritual master orders according to the śāstra. Sādhu-śāstra-guru-vākya. Guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā **. This is the instruction of our ācārya.

So this is called vyavasāyātmikā buddhi. Vyavasāyātmikā buddhi, niścayātmikā buddhi means, with good faith, that "I must execute it. That is my life and soul." If we take that, then our life is successful. Sākṣād-dharitvena samasta-śāstraiḥ. Guru is accepted identical with Kṛṣṇa. Haritvena. It is accepted in all the śāstras, Vedic literature, tathā bhāvyata eva sadbhiḥ. And those who are devotees, pure devotees, they accept like that. So why they accept? Kintu prabhor yaḥ priya eva tasya. Guru is very dear to Kṛṣṇa because under the direction of Kṛṣṇa, by the paramparā system, he is training, "You do like this. This is paramparā system. Do not deviate." Because he is training people according to the desire of Kṛṣṇa. Kṛṣṇa is desiring that everyone should surrender unto Him. That is His desire. So guru's business is to train people how to surrender to Kṛṣṇa, not to become Kṛṣṇa. That is foolishness. You cannot become Kṛṣṇa. Your respect is as Kṛṣṇa because you are doing the most confidential service of Kṛṣṇa, but if you think that you have become Kṛṣṇa, then you are not guru. Kintu prabhor yaḥ priya eva tasya.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya **

This sākṣād-dharitvena, equal to Kṛṣṇa, why? Priya eva tasya. Because he is very, very dear to Kṛṣṇa.

Now, how he has become dear to Kṛṣṇa? Because he is preaching the same principle as Kṛṣṇa wanted.

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
[Bg 18.68]
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
[Bg. 18.69]

Kṛṣṇa says, "Anyone who is preaching this confidential cult…" Mad-bhakteṣu abhidhāsyati. Bhakteṣu means "amongst the devotee." Who will understand Kṛṣṇa? And who will surrender to Kṛṣṇa unless he is bhakta? Therefore, guru's business is first of all to make him bhakta. Then he will be able to understand what is Kṛṣṇa and surrender to Him. He has got very double business. Kṛṣṇa says, mad-bhakteṣu abhidhāsyati. "This cult, who preaches, anyone who preaches this cult of bhakti-yoga amongst My devotees…" He is selecting, "devotees." He never says the jñānīs, yogis. The jñānīs, yogis, will not be able to understand what is Kṛṣṇa. From the very beginning they think they have become Kṛṣṇa. Vimukta-māninaḥ. They think like that. Actually it is not. Kṛṣṇa is not so cheap thing that one can become Kṛṣṇa. One can become Kṛṣṇa's most confidential servant-that is possible. But one cannot become Kṛṣṇa. That is another illusion, māyā.

Therefore Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This cult, who will understand unless he is devotee? A jñānī, yogi cannot understand. It is not possible. Because they are not bhakta, they cannot understand Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa never says, "By jñāna or by yoga, by karma one can understand Me." No, that is not possible. Therefore jñānī, yogi, karmī, they cannot understand. Therefore they are misled. Māyā-mohita. Nābhijānāti mām ebhyaḥ param avyayam. Tribhir guṇamayair bhāvaiḥ. Nābhijānāti, they cannot understand. Mām ebhyaḥ param avyayam. So Kṛṣṇa says, therefore, "Preach this cult amongst the devotees." He never said that "Preach this cult amongst the karmīs, amongst the jñānīs, amongst the yogis." Because they are very unfortunate, they cannot understand Kṛṣṇa. Māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. One who comes in touch with the Māyāvādī… Māyāvādī means one who thinks Kṛṣṇa is also in māyā. That is called Māyāvādī. "Kṛṣṇa's body is also māyā." They are called Māyāvādī.

So Caitanya Mahāprabhu warns that māyāvādi-bhāṣya śunile haya sarva-nāśa. Anyone who listens to the commentary of the Māyāvādī philosopher, then his fate is doomed. He is finished. He will never be able to understand bhakti philosophy. It is so poisonous. Therefore Sanātana Gosvāmī has warned not to hear from avaiṣṇava about Kṛṣṇa. There is a very famous Bhāgavata reader in Bombay. He is a pakka avaiṣṇava. But he is going on, and he is infusing poison-means those who are hearing him, they will never be able to understand what is Kṛṣṇa. They will never be able. It is so poisonous. Therefore Sanātana Gosvāmī says, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavyam: "Avaiṣṇava, who is not Vaiṣṇava, who is not devotee, if he speaks about Bhagavad-gītā, Śrīmad-Bhāgavatam, nonsense…" He will speak nonsense. So it is not good. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavyam: "You should never hear." On principle you should avoid hearing from such rascals. This is the injunction of Sanātana Gosvāmī. "Why? He is speaking Bhagavad-gītā, Śrīmad-Bhāgavatam. Why one should not hear? Bhagavad-gītā is very nice." That's all right. He gives the example, sarpocchiṣṭaṁ payo yathā. Milk… Everyone knows milk is very good food. But if it is touched by the lip of a serpent, then it is finished. Then it is finished. He will die. If you take such milk, then your destiny is to death.

That is very important point, that Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, he advised… Many person used to come to see Caitanya Mahāprabhu, but he was first of all examined by His secretary whether he is actually fit for talking with Caitanya Mahāprabhu. Otherwise he will simply waste His time. So one brāhmaṇa from East Bengal came with some literature. Many people used to write something. So when it was examined by Svarūpa Dāmodara Gosvāmī, he said, "No." Then he explained how the literature was defective. He pointed out. These are described in the Caitanya-caritāmṛta. Then he saw the person was submissive. He did not protest. Then Svarūpa Dāmodara Gosvāmī advised him that "You…" Bhāgavata paḍā giya bhāgavata sthāne: "You go to a Bhāgavata, person Bhāgavata, and read or hear Bhāgavata from him. Otherwise you will be misled, doubtful."

So saṁśayātmā vinaśyati. So it is our business to be very, very careful from understanding spiritual life or devotional life from nondevotee class of men. Nondevotee means one who does not accept Kṛṣṇa, the Supreme Personality of Godhead. He is nondevotee. Kṛṣṇa abhakta āra. Caitanya Mahāprabhu was asked by His one devotee, gṛhastha devotee, that "What is the primary function of a devotee?" So Caitanya Mahāprabhu said in two lines: asat-saṅga-tyāga, ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. Asat. Asat means those who are nondevotees. They are asat. They are asat. Why asat? Because they will remain in this material world. Therefore they are asat. And those who will go to the spiritual, who will be promoted to the spiritual world, back to home, back to Godhead, they are sat, oṁ tat sat, because they are being promoted to the eternal kingdom. That is sat. This is the distinction between asat and sat. Those who will perpetually remain within this material world, they are called asat. The karmīs, jñānīs, and yogis. Yogis, they… Just like… What is that big yogis? That ṛṣi, great ṛṣi?

Devotee: Maharishi Mahesh Yogi? Swami Tuk?

Prabhupāda: No, no, not this swāmī. He was very angry.

Devotee: Durvāsā.

Prabhupāda: Durvāsā, yes. Durvāsā Muni, he was a very, very big yogi. He was such a big yogi that he could go anywhere, even the spiritual world. The yogis can go, travel. There is a planet which is called Siddhaloka. These are called siddhis, yoga-siddhi: aṇimā, laghimā, prāpti. Nowadays there are so many yogis, but they are not siddhas. They cannot display all these yoga-siddhis. Simply by some exercise, gymnastic, they become yogi. That is… Gymnastic is required in the beginning for controlling the mind. But the yoga-siddhi is different. That require perfect yoga practice. Aṇimā, laghimā, prāpti-siddhi, īśitā, vaśitā.

So there is a planet which is called Siddhaloka. In that Siddhaloka, the inhabitants are by nature siddhas. They can fly in the sky. From one planet to another planet they can go. There is siddhi, there is laghimā-siddhi, to become lighter than the air. So they can fly in the air without any burden. These are Siddhaloka. So even these Siddhalokas, the inhabitants who are by nature born perfect in yoga-siddhis, they also could not enter into the Vaikuṇṭhaloka. And karmīs, they go up to the heavenly planet. And jñānīs, they may go up to Brahman effulgence. Paraṁ padam. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. Āruhya kṛcch… They elevate themself very high, so much so that they enter the spiritual world, paraṁ padam. Paraṁ padam, the spiritual world. Really paraṁ padam means the lotus feet of Kṛṣṇa. But paraṁ padam, because this Brahman effulgence is also bodily rays of Kṛṣṇa, the Brahman effulgence is also called sometimes paraṁ padam. But those who are aspiring to merge into that paraṁ padam, Brahman, they are actually not vimukta, vimukta-māninaḥ. They are thinking, "Now we have become liberated." Māninaḥ. Māninaḥ means the position is different, but he is thinking that "I have become now perfect."

So why if they have gone to the spiritual world and stays in the Brahman effulgence and still they are māninaḥ, not certain? Yes. Why? Because they cannot stay there. This is very logical argument and statement of the Vedic literature. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. They fall down because they do not get ānanda. Spiritual effulgence is simply eternity. So suppose if you live eternally without any ānanda, how long you will like to live like that? Is it possible? That you cannot do. Suppose somebody lives eternally in the sky without any death. Rather, he will try to commit suicide. It is not possible. It is not possible. Just like we have got experience. If you remain for very long time-I have got experience-in the sea or in the air, you feel very uncomfortable. You want to land down, land down, another air station, another port, and feel very uncomfortable. The airplane men, they come down and they take rest on the ground. It is not our nature because it is impersonal. In the air there is no variety, simply air. Similarly, in the sea there is no variety, simply water. So it becomes suffocating. Similarly, those who are aspiring to go to the Brahman effulgence… Brahman effulgence is spiritual world, certainly, but there is no variety. There is no Kṛṣṇa's enjoying with the cowherds boys or Śrīmatī Rādhārāṇī. You cannot find there. You simply remain in the Brahman effulgence.

But because we are part and parcel of Kṛṣṇa, as Kṛṣṇa wants enjoyment, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), ānandamaya, so we part and parcel of Kṛṣṇa, we also want ānanda. So to remain in the Brahman effulgence is not ānanda. It is eternity only. It is not ānanda. Therefore on account of absence of ānanda, they come down again to enjoy this material ānanda. We have got many experience of persons. The Māyāvādī sannyāsī, they take sannyāsa, brahma satyaṁ jagan mithyā, but after some time they come to take parts in politics. Why? Is (If) jagan mithyā, why you are taking to politics? Because they could not get ānanda. Nirviśeṣa, nirākāra-simply philosophizing, but there was no ānanda. "Therefore let me go to the jail by political activities. There is ānanda." (laughter) Yes, they do practically, yes. So they will take ānanda in the jail, not with Kṛṣṇa.

Therefore, śāstra says, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. This class of men, although after severe penance and austerities, āruhya kṛcchreṇa, very severe penance and austerities performing… The

Māyāvādī sannyāsī, those who are really following the principles, their life is very strict, stricter than the Vaiṣṇavas'. So in spite of such strict observance of rules and regulation and rising up to the Brahman effulgence, because they do not get ānanda... Ānanda is there with Kṛṣṇa. Kṛṣṇaloka. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. Kṛṣṇa is enjoying in the Goloka Vṛndāvana, expanding Himself in so many gopīs, so many cowherds boys, so many trees, plants, water, land-everything Kṛṣṇa's expands. Here also it is Kṛṣṇa's expansion, this material world. Bhūmir āpaḥ analo vāyuḥ. That is bhinnā prakṛtir aṣṭadhā. That is separated energy. Apareyam, this is inferior. Itas tu viddhi me prakṛtiṁ parām. That information is there. There is another prakṛti, parā-prakṛti. And what is that parā-prakṛti? What is the sample? Jīva-bhūta, living entities. That prakṛti is living, and this prakṛti is dead. That is the difference. Anyone can understand. There also, the trees, they are living tree. Here also living tree, but covered by the material body, his life is not manifested. Just like why we cannot go to other planet? Because I am covered by these material elements. But when I am not covered by the material elements, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], then I can go everywhere automatically. Just like Nārada Muni goes everywhere. He has no impediment.

So everyone can possess that status of life. So this is niścaya. If we understand Kṛṣṇa philosophy, Kṛṣṇa consciousness, rightly, then there will be no doubt by intelligence. Without intelligence, nobody can understand Kṛṣṇa philosophy. Dull-headed, poor fund of knowledge, they cannot understand Kṛṣṇa. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Actually, those who are thinking they are jñānīs, they are not jñānīs. They are still in māyā, darkness, because they think that they have finished their business; now they have become liberated. They have become Nārāyaṇa. Instead of separate Nārāyaṇa, each, every one them, is Nārāyaṇa. They address amongst themselves, "Nārāyaṇa." That is their foolishness. At least you must show the four hands of Nārāyaṇa. Where is your four hand? You are begging, and you are Nārāyaṇa? What kind of Nārāyaṇa you are? Now daridra-nārāyaṇa they have manufactured. "Yes, I am Nārāyaṇa, but daridra-nārāyaṇa." But we do not know daridra-nārāyaṇa. Nārāyaṇa is Lakṣmī-Nārāyaṇa. He is the husband of Lakṣmī.

So they manufacture all these concocted ideas. Therefore it is called māninaḥ. They are thinking they have become liberated. Vimukta-māninaḥ. They are ordinary living being, but they can befool some foolish persons. But they are not liberated. They are under the spell of māyā. Māyā is dictating. Just like in the material world, māyā is dictating, "Now you are prime minister. Now you are president. Now you are very rich man, so your life is..." [break] Then you can surrender. Yes. Mattaḥ... Actually, He is na mattaḥ paratara... That is fact. Even Śaṅkarācārya accepts: nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa is not a living being of this world," but his followers, they are thinking, "I am Nārāyaṇa." You see? They do not know even their original philosophy. It is clearly written by Śaṅkarācārya, nārāyaṇaḥ paraḥ avyaktāt. So... And in the śāstra it is said, yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ, ekatvena or samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam [Cc. Madhya 18.116]. Pāṣaṇḍī. Unbeliever, atheist, infidel, faithless-they are called pāṣaṇḍī. So anyone who thinks Nārāyaṇa on the same level with such exalted demigods like Lord Śiva and Lord Brahmā, brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta, if he puts Nārāyaṇa on the same level, sa pāṣaṇḍī bhaved dhruvam, he is pāṣaṇḍī.

So these pāṣaṇḍīs are flourishing in this Kali-yuga on account of our these doubts. What is that? Saṁśaya, this saṁśaya. So the first business of spiritual life is to become free from saṁśaya. Because saṁśayātmā vinaśyati. We should accept the statement of the śāstra, we should accept the statement of authorities and make our life following. Evaṁ paramparā-prāptam [Bg. 4.2]. That is actually paramparā system, as Kṛṣṇa says, as Kṛṣṇa's devotee says, His authorized agent says. Then our life will be successful. Otherwise saṁśayātmā vinaśyati.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.31

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Bombay, January 8, 1975

Nitāi: "Egoism in the mode of passion produces two kinds of senses-the senses for acquiring knowledge and the senses of action. The senses of action depend upon the vital energy, and the senses for acquiring knowledge depend upon intelligence."

Prabhupāda:

taijasānīndriyāṇy eva
kriyā-jñāna-vibhāgaśaḥ
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā
[SB 3.26.31]

We have to see how wonderfully the subtle actions are described in Sāṅkhya philosophy by Kapiladeva. There are many modern psychologist, scientist, physicist, but they cannot analyze the subtle function that is going on, creating things as they are. Superficially we can see, but how things are taking place, that can be described in the Vedic literatures, not any other book. Therefore it is said, vidyā bhāgavatāvadhiḥ: "One who has studied Śrīmad-Bhāgavatam thoroughly, he has seen the end of knowledge." And actually, Śrīmad-Bhāgavatam is the commentary or explanation on the Vedānta-sūtra. Vyāsadeva made Vedānta-sūtra, the ultimate knowledge, and he made his comment also, natural commentary. That is Śrīmad-Bhāgavatam. At the end of every chapter of Śrīmad-Bhāgavatam you will find, brahma-sūtrasya bhāṣya: "It is the natural comment of Brahma-sūtra." So if we study Śrīmad-Bhāgavatam very thoroughly and specifically from a person bhāgavata, then our life is successful. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. That is the instruction, nityam.

Just like here we are having Bhāgavata class. This is not ordinary Bhāgavata class, not jumping over Kṛṣṇa's rāsa-līlā. It is not like that. It is step by step studying what is Kṛṣṇa, what is this material world, what is the sambandha, or relationship with Kṛṣṇa-so many things-how this body has developed, how we have forgotten Kṛṣṇa, how to revive our Kṛṣṇa consciousness. These things must be studied first of all. Then we can understand what is Kṛṣṇa's pastimes with the gopīs. But these professional Bhāgavata preachers, they go, jump over at once. Because it appears like the dealings of young boys and girls, so that is the... Here in this material world, sex impulse… Here in this material world, sex impulse is the center of all activity. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. People are working so hard day and night. What is their happiness? The happiness is sex. That's all. That has been described as tuccham, most abominable. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8].

So we are not aware what is the aim of life. So Kṛṣṇa is very kind. He therefore comes. He came just before the beginning of this Kali-yuga, the most fallen age, and left for us the Bhagavad-gītā. And then, after Him, after His departure… It is said in the Śrīmad-Bhāgavatam, "After departure of Kṛṣṇa from this planet to His own abode, the principle of religion and knowledge, where it is kept?" So the answer is: "It is kept in the Śrīmad-Bhāgavatam." Adhunā udita. So Kṛṣṇa is nondifferent from Bhagavad-gītā as it is spoken by Him personally, and He is also represented by Śrīmad-Bhāgavatam, sound representation. So we should take the advantage of Bhagavad-gītā and Śrīmad-Bhāgavatam. They are kṛṣṇa-kathā, kṛṣṇa-kathā. Kṛṣṇa-kathā means news or words about Kṛṣṇa, or Kṛṣṇa's kathā, the words given by Kṛṣṇa. That is Bhagavad-gītā, kṛṣṇa-kathā, Kṛṣṇa's words. And Śrīmad-Bhāgavatam means words for Kṛṣṇa. Both of them are kṛṣṇa-kathā, or kṛṣṇa-upadeśa, instruction by Kṛṣṇa.

So here is… Kapiladeva is giving instruction, how things have developed one after another from Kṛṣṇa, from Kapiladeva. Kapiladeva and Kṛṣṇa, there is no difference. You read the purport.

Nitāi: "It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since the mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness."

Prabhupāda: Yes, here is the secret of training the mind. The whole yoga system, aṣṭāṅga-yoga system-dhyāna, dhāraṇā, āsana, prāṇāyāma, like that-they are meant for only controlling the mind. Mind is the center of sensual activities. The purpose of aṣṭāṅga-yoga is to train up the mind because the mind is very restless. Arjuna, five hundred years ago, he also appreciated, the mind is very restless. So he declined to practice the haṭha-yoga system. He said clearly that "Kṛṣṇa, it is not possible for me to control the mind." In another place in the Bhagavad-gītā it is said, "The mind is the most dearmost friend, and mind is the bitterest enemy." Everyone's bitterest enemy and dearest friend is there. That is the mind. It requires little training.

For training the mind, this yoga system is. Those who are too much engrossed in the bodily concept of life, for them, this yoga system, aṣṭāṅga-yoga system, is recommended by practicing a certain type of āsana and making a type of exercise of the breathing, in this way, prāṇāyāma, dhyāna, dhāraṇā, āsana, prāṇāyāma. But there is another simple method that is recommended in the śāstra. You can train up your mind if you simply keep your mind on the lotus feet of Kṛṣṇa. Kṛṣṇa is here, and you see Kṛṣṇa's lotus feet, and if you practice to meditate upon Kṛṣṇa's lotus feet, Kṛṣṇa's bodily feature, then immediately your mind becomes controlled. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Ambarīṣa Mahārāja, he was the emperor of the world. He had to manage many political affairs. But he was one of the topmost devotees at the same time. Why? Because… About him it is stated in the Śrīmad-Bhāgavatam that he practiced this yoga system, the topmost yoga system. What is that? Sa vai manaḥ kṛṣṇa-padāravindayoḥ: "He kept always his mind at the lotus feet of Kṛṣṇa." And his legs engaged for going… He was king, emperor. He had no business to go. But still, he was using his legs to go to the temple. This is this yoga system. You employ your senses. Instead of going to the cinema and standing there for three hours for a ticket, if you engage your legs to come to this temple, it is yoga system, so simple thing. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. Instead of thinking some beautiful woman or beautiful man, if you think of Kṛṣṇa, the most beautiful person, then it is yoga system, so simple.

So every senses you can engage in Kṛṣṇa's service. Just we have got senses, ten senses, and the mind. So mind engaged in Kṛṣṇa, legs engaged for going to the temple, hands engaged for cleansing the temple, nose engaged for smelling the flower offered to Kṛṣṇa or tulasī offered to Kṛṣṇa, tongue to taste Kṛṣṇa's prasādam, hear Hare Kṛṣṇa mantra-in this way, you can engage all the senses. There is no need of education. There is no need of passing M.A., Ph.D. You practice this simple yoga system. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Ambarīṣa Mahārāja used to do that. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. You have to talk, but don't talk nonsense. But you engage your talking about Śrīmad-Bhāgavatam, Bhagavad-gītā, vaikuṇṭha. Vaikuṇṭha means without any kuṇṭha, without any anxiety. Other talking, you will have so many anxieties because that is not vaikuṇṭha talking. But if you engage your talking on the subject matter of Kṛṣṇa… Kṛṣṇa is talking. Kṛṣṇa is not dumb, deaf and dumb, nirākāra. No. He is talking before Kṛṣṇa, aham ādir hi devānām [Bg 10.2], aham: "Here I am. I am the origin of all the devas." So Kṛṣṇa is talking like that. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. He is talking. Man-manā bhava mad-bhaktaḥ: "Just think of Me, become My devotee." He is stressing everywhere, a person, mama, "unto Me," "My," "I," the first person, everywhere. Aham ādir hi devānām. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So these are the talking of Kṛṣṇa. Kṛṣṇa is talking. So you take up this message from Kṛṣṇa directly and engage like that, vacāṁsi vaikuṇṭha-guṇānuvarṇane. Don't talk nonsense. Or if you talk of Kṛṣṇa, then nonsense talking will stop automatically.

Now you know that in our institution there are so many European boys and girls. In their own country they are very, very much fond of newspaper. If there is no newspaper, they think life is horrible. But you won't find a piece of newspaper in our temple, because they have stopped talking all nonsense. Only this Bhagavad-gītā, Bhāgavata. This is called vacāṁsi vaikuṇṭha-guṇānuvarṇane. They are no more interested with this nonsense talking of the newspaper. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. This is advancement of spiritual life. I have heard one story from a gentleman, how newspaper is important in Western country. We have seen also big, big bunch of newspaper thrown in every door. They subscribe. So one priest was preaching among the miners in Sheffield, where there are many coal mines, in England. So he was speaking that "You become devotee, followers of Jesus Christ," and in this way he's preaching Bible. So one of the miners, he never heard of Bible nor Jesus Christ. So he inquired, "What is his number?" That means he thought Christ may be one of the miners, and they have got specific number. So he said, "No, you are mistaking. Jesus Christ is Lord. He is not one of you, like worker, no. He's Lord. So if you don't appreciate him, don't worship him, then you will go to hell." Then another man asked, "What is hell?" And he described that "Hell is very dark. It is very moist," and so on. "There is no air there, no light, and…" So they are living always in the mine. There was no response, because they are habituated with this hellish life. (laughing) So the description of hell did not appeal. Then the priest was intelligent, said, "You know, there is no newspaper." Then they said, "Oh, horrible!" (laughter) "It is horrible."

So that newspaper is so important in the Western countries. Even the miners and the most fallen people, they also read newspaper. And these boys and girls who you are seeing, not only here, there also, they don't care any more for any newspaper, any magazine, except Śrīmad-Bhāgavatam. This is a fact. This is Kṛṣṇa consciousness. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18].

So this is… If we simply do these things, that vacāṁsi vaikuṇṭha-guṇānuvarṇane, this Bhagavad-gītā, Śrīmad-Bhāgavatam, description of Vaikuṇṭha, the transcendental life where there is no anxiety… That is Vaikuṇṭha. So Vaikuṇṭha… God's name is also Vaikuṇṭha. In southern India they say, Veṅkateśvara. That is apabhraṁśa of Vaikuṇṭheśvara. They say Veṅkateśvara. But Vaikuṇṭheśvara. Vaikuṇṭha, the spiritual world, and the master of the Vaikuṇṭha, He is called Veṅkateśvara or Vaikuṇṭheśvara. So in this way we can train up ourself. Keep your mind always thinking of Kṛṣṇa, as Kṛṣṇa says, man-manā bhava mad-bhaktaḥ. Then you become gradually the first-class yogi. You don't require to make any exercise. The everything will be done automatically. Kṛṣṇa will give you intelligence. As you concentrate your mind on Kṛṣṇa's lotus feet, immediately you become qualified to talk with Kṛṣṇa immediately. That is said by Kṛṣṇa in the Bhagavad-gītā. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. So Kṛṣṇa is there within your heart, and as soon as you engage yourself in the service of Kṛṣṇa, beginning with sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18] concentrating your mind, that is the yoga system.

Meditation means to concentrate the mind on the lotus feet of Kṛṣṇa, not something fictitious, but this is tangible. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. That is the yoga practice of meditation, but not that he, the yogi, does not know what he is thinking. That is not yoga. This is simply show. Real yoga is to meditate upon the lotus feel of Kṛṣṇa. That is real yoga. Dhyānāvasthita. Dhyāna. Dhyāna means meditation. So they sit down in dhyāna. What is the subject matter of dhyāna? The subject matter of dhyāna is the lotus feet of Kṛṣṇa or Viṣṇu. That is dhyāna, dhyāna-yoga. That is… Then you get yogic perfection. And Kṛṣṇa recommends in the Bhagavad-gītā how first-class yoga is thinking of Kṛṣṇa:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The first-class yogi is…

So actually it is so. As soon as you contact the Supreme, yoga… Yoga means contact, and another meaning, everyone knows, in mathematics, yoga: one plus one equal to two. And viyoga: one minus one equal to zero. Viyoga, vi-yoga, discontact, and contact. So we are now separated. Separated superficially . "What is God? I don't care for God. I am God, this, that." Therefore, yoga system is required to connect again your relation, reestablish. It is not broken. It is exactly like that: a boy is away from home for many, many years, so he is now separated or discontact. But immediately he can contact by remembering his father, mother, family, immediately. Immediately the relationship is revived. So yoga system means from time immemorial we have forgotten Kṛṣṇa, or God. This is our position. Kṛṣṇa bhuli' sei jīva anādi-bahirmukha [Cc. Madhya 20.117]. Because we have forgotten Kṛṣṇa, anādi, before creation, therefore I am looking after external things for my happiness. Bahir-artha-māninaḥ.

Na te viduḥ svārtha-gatiṁ hi viṣṇum, bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha-māninaḥ, those who have been captured by this external energy, māyā, material world, they do not know what is their actual interest. The interest is to revive again his relationship with the Supreme Lord, Viṣṇu. Na te viduḥ. They do not know it. And,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Andha, the leaders of this class of man, they are also blind. We are blind, and the leaders, so-called leaders, he also does not know what is the aim of life. And they are misleading us in so many ways by so-called political emancipation, this party, that party, but they do not know actually what is the aim of life. Therefore they are andhas. Andhā yathāndhair upanīyamānāḥ. And we are also andhas. So andha leading andha. So how there can be any peace and prosperity? Therefore the whole world is unhappy, chaotic condition, and everyone is manufacturing his own way of life to become happy. But they are not becoming happy because they do not know what is the aim of life. This is the position.

So this Kṛṣṇa consciousness movement is at least trying to give the people what is the aim of life, how he can be happy, how he can regain his eternal position of blissful life. These are the things. And they are authorized. What we are presenting, that is nothing manufactured by concoction of the brain. No. It is all authorized, all authorized. So if we take advantage of this movement, then we become happy, we become in the perfect knowledge, blissful life, even in this life, and next life you go back to home, back to Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.32

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Bombay, January 9, 1975

Nitāi: "When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound comes the ethereal sky and the sense of hearing."

Prabhupāda:

tāmasāc ca vikurvāṇād
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotraṁ tu śabdagam
[SB 3.26.32]

So this creation… The beginning of the creation is the sound. The modern physicist, they also agree. Sound and light, according to their theory… But the sound is the origin of creation, mixed with these modes of ignorance. Everything here in the material world is spiritual reflection covered by the material elements. So when this sound is purified or you catch up the spiritual sound, then your spiritual life begins. As from the material sound this material creation has begun from first of all the sky, nabha, or ether; and from ether, air is created, wind; and from air, then fire is created, electricity… You see. From the sound, there is immediately electricity in the sky, the fire. Electricity means fire. So from sky, the sound is created. From the sound, air is created. By the friction of air, the electricity, or fire, is created. Then, within the fire, there is water. And after water, there is land. This is pañca-bhūta, five gross elements. It is coming from the subtle elements. From the subtle elements, the gross elements gradually develop.

So in the ether there is sound, śabdagam. And from the sound the instrument of hearing is created, śrotram. Similarly, our subtle senses-rūpa, rasa, śabda, sparśa, gandha… So śabda, sparśa…, then sparśa. Sparśa means touching. When there is air, there is touching. Touching sensation is created. And when there is fire, then form sensation is created. When there is water, then rasa, taste sensation, is created. And from rasa, water, when there is earth, then gandha, gandha sensation, or smell, is created. How scientifically it is described: rūpa, rasa, gandha, śabda, sparśa. They are the sense perception. The sense perception is created from the five elements: earth, water, air, fire, and ether. And above that, there is still finer materials: mind, intelligence, ego. And then, behind that, the soul is there. As the material creation, behind everything, the Supreme Personality of Godhead is there, bhagavat-coditāt… It is not automatically taking place. Vikurvāṇād bhagavad-vīrya-coditāt. Just like the sex. When the semina is discharged by the man, then there is pregnancy, not automatically. Similarly, here also, the same thing: bhagavad-vīrya-coditāt, in the tamo-guṇa. That means the origin of this creation is tamo-guṇa, tamas. The whole creation is tamas, ignorance. Every one of us in ignorance. We do not know. Therefore Vedas says, tamasi mā: "Don't stay in this tamasi." Jyotir gama. Jyoti is Brahman. "Try to come out there." And the whole Vedic knowledge is based on this principle, how to again give up this association of tāmasika-guṇa and come to the sattva-guṇa, and then surpass sattva-guṇa, come to the transcendental position of brahma-bhūta [SB 4.30.20]. This is the position.

So as this material creation has begun from material sound under the agitating, impelling method by the Supreme Personality of Godhead, similarly, by spiritual sound, you can get out of it, because sound is the central point. When it is mixed with tamas, tamo-guṇa, then the material creation begins. So similarly, if you directly catch up that sound… The sound is śabda-brahma. Sound is actually spiritual, the Vedic sound om, oṁkāra. Oṁkārāsmi sarva-vedeṣu. So Vedic sound begins: om. So that is a sound. So if we capture that sound and make further progress, śabdād anāvṛtti… In the Vedānta-sūtra it is there, anāvṛtti, no more repetition of birth and death, oṁkāra. If one can chant oṁkāra at the time of death, immediately transferred to the spiritual world, impersonal spiritual effulgence. But if you can chant Hare Kṛṣṇa, then immediately you go to the spiritual planet. These are stated in the Bhagavad-gītā. Anta-kāle, at the time of death, if you can capture this sound, oṁkāra or Hare Kṛṣṇa… If you capture oṁkāra, then you are transferred to the spiritual sky. As it is said, the sky. Śabdāt… Śabda-mātram abhūt tasmān nabhaḥ. Nabha is sky. So there is a point wherefrom the sky, the material sky, begins and there is spiritual sky. The sky is spiritual wherefrom the śabda is resounded. Because there is sky, therefore there is sound. Because there is sound, therefore the instrument of hearing sound, the ear, is there.

So our material position and spiritual position-the ultimate point is sound. And this sound is presented in its original spiritual form. That is called Veda, śabda-brahma. Tene brahma hṛdā ādi-kavaye. This brahma means śabda-brahma. The śabda-brahma was imparted or vibrated by Kṛṣṇa in the heart of Brahmā. Tene brahma hṛdā ādi-kavaye. And then he could realize what is his position. Then, after hearing the sound, he compiled this Brahma-saṁhitā. That Brahma-saṁhitā we have recited many times. The Brahmā, Lord Brahmā, by personal realization through the mercy of Kṛṣṇa on account of this sound, transcendental, being injected within heart, he could see the whole spiritual world as it is. And that is described in the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

He is offering… He is not claiming himself that "I am the first person for creation," although in this material world, Brahmā is the first person, then Lord Śiva, Rudra. And before Brahmā, there is Viṣṇu. Therefore it is said, aham evāsam agre. Agre, "Before the creation, there was only Viṣṇu, or Kṛṣṇa. There was no Brahmā, no Śiva." These are Vedic statement. In the beginning Lord Viṣṇu was there. And we know the method of creation. There was water, and from that, in that water, Mahā-Viṣṇu is lying there. From Mahā-Viṣṇu in His sleeping condition, there are so many… Universes are created in the exhaling breathing process. And when He inhaling, the whole thing is annihilated. In this way this material creation is coming and going. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So we have to understand that the creation actually begins in the tamo-guṇa by agitated impelled by the Bhagavat, Bhagavān. Here it is stated, vikurvāṇād bhagavad-vīrya-coditāt. Not that automatically. Just like if you take two chemicals, soda bicarb and citric acid, and mix together, make two solution, soda bicarb and citric acid, and mix together, there will be, what is called? Bubbles. Huh?

Devotee: Effervescence.

Prabhupāda: Effervescence, yes. There is effervescence. So that effervescent takes place not due to this chemical but due to the chemist who mixes together. Then effervescence takes place, and then the action comes in contact. So modern scientists, they are being unable to see that who is mixing the chemical. Because Kṛṣṇa says, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25], therefore the scientist cannot see bhagavad-vīrya-coditāt. They cannot see. They are seeing simply two mixture and mixed together. It is mixing by certain person, but who is mixing, that they cannot see. But that is bhagavad-vīrya-coditāt. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti is working, interaction of two chemicals or many chemicals. They are accepting it that the chemicals were already there. But wherefrom the chemicals came? They say that hydrogen and oxygen mixed together, and the water… Now you see the vast water, not only here, but there are so many other oceans, Pacific Ocean, Atlantic Ocean. And not only in this planet, but there are innumerable planets, and innumerable Pacific Oceans are floating in the air. Where you got so much chemical? Who supplied it? If the hydrogen-oxygen is the cause of water, then wherefrom so much chemical came into existence? Of course, they came in existence the same process, as it is stated here. It is coming from the sky, and the sky is generated by bhagavad-vīrya in the tamo-guṇa.

So originally everything is coming from the Supreme Personality of Godhead. Therefore Kṛṣṇa, simplifying the matter and informing us-”You fools, you try to understand.” Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] ”I am the origin.” And Vedānta-sūtra says that janmādy asya yataḥ [SB 1.1.1]. ”Janma ādi, from whom, that is Brahman.” That is Kṛṣṇa. Janma, this janma or the creation of this material cosmic manifestation, phenomenal world, who is the cause of janma? The cause is Kṛṣṇa. Aham ādir hi devānām [Bg 10.2]. Then He is the cause of Brahmā, devānām, Śiva. Padma-palāśa-locana, padma, padma-nābha. Therefore Viṣṇu’s another name is Padmanābha. Padmanābha, He causes the lotus flower from His navel, and there is Brahmā. And then Brahmā creates whole universe. The original creator is bhagavad-vīrya-coditāt, not this material. The material, there was no existence of the material. The materials are created by the Supreme Living Being. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is to be understood. So the modern theory that the phenomenal world or this cosmic manifestation is due to chemical combination… They have written books, Chemical Evolution. The same example, that a solution of soda bicarb and solution of citric acid, mixed together, there is effervescence. But who is mixing? The mixture is bhagavad-vīrya-coditāt. This is to be understood.

So the creation, beginning of creation, is the Supreme Personality of Godhead Kṛṣṇa. That is to be understood. And the beginning of creation is śabda, the ether and the sky. I think modern science also admits the beginning of creation is sound. There are so many sound theories. Sound and light, they have written so many books, chemical composition. Here also this is… That sound… From the sound, the sky is created, and then air, and then fire, then water, and at last, this land. So in the land there are five perception: rūpa, rasa, gandha, śabda, sparśa. Five perception. In the earth you will find the form, and there is taste. You will have some taste. If you taste earth, dirt, you will find some salty taste, because earth containing sixty percent soda. That is chemical analysis. So you will find taste, rasa. And rūpa, rasa, śabda you will find also. Any metal you strike together, there will be śabda. Rūpa, rasa, gandha. There is smell. You see so many plants are growing, flowers. Wherefrom they are getting this scent? You see? You getting from the earth. The bad smells and good smell, everything is coming from the earth. And where is the chemist that they can take out rose scent from earth? That is not possible. But there is. There is no doubt about it. Otherwise wherefrom the scent is coming? The rose flower, you are smelling so nicely, but where it has got this smell? From the earth. The earth is there. Rūpa, rasa, gandha, śabda, and sparśa. Then, in the water, one thing is minus. And then, in the fire, two things are minus. And from the air, three things are minus. And from the sound, four things are minus. Only sound is there. The sound is the original cause of this creation where we are materially bound up.

Because I am spirit soul, I have nothing to do with this material atmosphere. Asaṅgo ’yaṁ puruṣaḥ: ”This spirit soul has nothing to do.” But on account of his material association by different processes, we have grown this body, material body, and we are now… That is entangled. Just like a fish becomes entangled within the network, similarly, we are, we living entities, we are entangled with the network of this fabrication of this material elements. So very difficult position. Just like the fish caught up in the net of the fisherman, or māyā, similarly, we are now caught up within the network created by the material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarva… [Bg. 3.27]. Because we associated the particular type of material modes of nature, then we are now entangled. Like the fish is entangled, similarly, we are also entangled. This material world is supposed to be like a big ocean, bhavārṇava. Arṇava means ocean, and bhava means the situation where repetition of birth and death takes place. This is called bhavārṇava. Anādi karama-phale, paḍi’ bhavārṇava-jale. Anādi karma-phale: ”Before creation I had my resultant action of my activities, and somehow or other, I am now fallen in this ocean of bhavārṇava, repetition of birth and death.” So as the fish, being entangled, he struggles for existence, how to get out of the net… He’s not peaceful. You will find. As soon as caught he’s up in the net, ”Fut! Fut! Fut! Fut! Fut!” He wants to get out. So that is our struggle for existence, how to get out. We do not know.

So to get out of this, only the mercy of Kṛṣṇa… He can do everything. He can immediately take out from this entanglement. Otherwise how he is Almighty? I cannot get out. The fish cannot get out, but the, if the fisherman wants, he can get him out immediately and throw in the water. Then he gets life again. Similarly, if we surrender to Kṛṣṇa, He can get out immediately. And He says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. You simply surrender. As the fisherman is seeing, ”Fut! Fut! Fut!” but if the fish surrenders… He wants to surrender, but he does not know the language. Therefore he remains within the network. But if the fisherman likes, he can take it out and throw in the water. Similarly, if we surrender to Kṛṣṇa… For that surrendering process this human life is meant. In other life, the fish cannot, but I can. That is the difference between the life of the fish and my life. The fish entangled in the network, he has no power. He is doomed. So doomed, doomed, in this way, by nature’s mercy, he gets evolution. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. The living entity is entangled in the network of this material nature. He has to go through nine lakhs’ species of this aquatic life. There are nine lakh species of fish in the water. Who knows it? The śāstra says. One who has seen. Who has seen how many varieties of fishes are there? But there are many, many varieties. From the śāstra we get information of the whale fish, timi. And there is another fish which is called timiṅgila. Timiṅgila means he is so big that he swallows up this timi, whale fish, like a small… (makes gulping sound) Finished. (laughter) They are called timiṅgila. So you have not seen. We have not seen. But the śāstra says.

Therefore we have seen because śāstra-cakṣuṣā. You should see through the śāstra. Otherwise what can you see with your tiny eyes? You cannot see, say, three yards more than that. Imperfect. Every senses, all sense, they are imperfect. You cannot see. You are seeing the sun, but what you are seeing? You are seeing just like a disc. But it is fourteen thousand times bigger than this planet. So your this naked sense perception has no value. Don’t try to gather knowledge through these naked senses. Try to gather knowledge just like how creation is made. And that is stated here by the authorities, Kapiladeva. And if you take it, then your knowledge is perfect. And if you imagine, "Perhaps there was a chunk, and there was this, there was that"-all nonsense. At least we, Kṛṣṇa conscious men, we don't accept this nonsensical proposition. Our knowledge is derived-tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is Vedic injunction. "If you want to know perfectly, if you want to have perfect knowledge," tad-vijñānārthaṁ sa gurum eva, "you must approach guru." Here is guru, Kapiladeva, or Kṛṣṇa, God. God is guru, original guru. God gave lessons to Brahmā. Brahmā gave lessons to Nārada. Nārada gave lessons to Vyāsadeva. Vyāsadeva gave lessons to us. This is Vyāsadeva's contribution. And if you follow this disciplic succession, then you get perfect knowledge. Otherwise, if you speculate, then you are in darkness, tamasi. What power you have got? All your senses are imperfect. How you can get perfect knowledge? That is not possible. Therefore the injunction is, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "You must go to guru." And who is guru? This paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2].

So this is the process. If you want perfect knowledge, you must approach guru. And who is guru? Guru means the representative of the Supreme Personality of Godhead. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. "Ācārya," Kṛṣṇa says, māṁ vijānīyāt: "he is Myself. I am. Because he is My perfect representative-he won't speak anything nonsense; he will speak something or everything which he has heard from Me-therefore he is ācārya." Ācārya means one who knows the śāstra and practically uses in his life, and the same thing, he teaches to his disciple. That is called ācārya. Ācārya is not a self-made man. No. Ācārya means ācinoti yaḥ śāstrāṇi. One who understand the śāstra, the Vedic śāstra, and practices in life and teaches the same thing to his student-that is called ācārya. So ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit, na asūyeta martya-buddhyā [SB 11.17.27]. So ācārya should not be considered as ordinary man, because he is representative of Kṛṣṇa. Sākṣād-dharitvena samasta-śāstraiḥ. Viśvanātha Cakravartī Ṭhākura says, "All the śāstras…" The śāstra is the basic strength, platform. So all the śāstra says the ācārya: "He is representative of the Supreme Lord." So sākṣād-dharitvena. Sākṣāt, not indirectly, supposingly. No. Directly, sākṣāt. Sākṣāt means directly. So how he is directly representative? Suppose Kṛṣṇa appeared five thousand years ago or millions of years ago, because Kṛṣṇa first spoke to Vivasvān. Imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "This yoga system, I first of all explained to Vivasvān, the sun-god." That means millions and millions of years. Later on, again, He explained. So He says that "That very old thing, again I am explaining to you, Arjuna. There is no change."

So Bhagavad-gītā, the lessons of Bhagavad-gītā, cannot be changed by the whims of rascals. This is not possible. Aham avyayam. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Avyayam. This yoga is avyayam, not that with the change of time, the meaning would be changed. That is not possible. The meaning would remain the same thing. The millions of years ago Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That does not mean that the meaning has changed. "Because it has become old, now I can change." The speaker can say that "When Kṛṣṇa says, man-manā bhava mad-bhaktaḥ, so Kṛṣṇa is dead and gone. Now I am incarnation of Kṛṣṇa. You think of me." This is going on. This rascaldom is going on. "Kṛṣṇa is now dead and gone. Now I am avatāra." Then the answer is: "Then you will be dead and gone, then somebody will come." Just like the meaning of "my head." One child, one boy, was reading "my head," and the teacher is explained, " 'My head' means my head." So the child thought teacher said… When he explained the meaning " 'My head,' it is my head," so the child thought, "The teacher says 'my head.' Therefore 'my head' means teacher's head." (laughter) Another person came: "No, no. It is not teacher head. It is 'my head.' " Then he thought brother's head, then father's head. In this way he became puzzled.

So due to this nonsensical meaning, people are puzzled, that "Whom to surrender? Because Kṛṣṇa I do not see." No. Kṛṣṇa is always existing. So you can… Kṛṣṇa is existing, and to be perceivable by you, Kṛṣṇa has appeared before you. Here is the arcā-mūrti. The arcā-mūrti we are serving. It is not that… Don't think. Arcye viṣṇau śilā-dhīḥ. If you are rascal, they will think that "These people are serving a stone statue." The rascals will think like that, but that is not the fact. Here, practical serving of Kṛṣṇa. The same ācārya has taught that here is Kṛṣṇa. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. Śrī-vigraha. This arcā-mūrti, śrī-vigraha, ārādhanam, you should worship. This is the ācārya-panthā. This is the paramparā.

So this worship is going on under this paramparā system. It is not manufactured. Ācāryaṁ mām… What the ācārya says, if you follow, then you become perfect. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you follow the instruction of ācārya, then you understand perfectly everything. Tad viddhi praṇi… But you have to understand by praṇipātena, by submission, not by challenging. If you challenge, then you will never be able to understand. This whole process is submission. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you are not prepared to submit, then you will never understand. You will remain in this tamas, tamas. Tamasi mā. But don't remain in tamas. Come to the light.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.34

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Bombay, January 11, 1975

Nitāi: "The activities and characteristics of the ethereal element can be observed as the accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind."

Prabhupāda:

bhūtānāṁ chidra-dātṛtvaṁ
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvaṁ
nabhaso vṛtti-lakṣaṇam
[SB 3.26.34]

Space, accommodating space, this is the function of the ether. So this is technical description. There is nothing very much philosophy. Technical composition. So you can read the purport.

Nitāi: The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air.

Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities, or psychological actions of thinking, feeling and willing, are also activities on the platform of ethereal existence. The statement in Bhagavad-gītā that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

Prabhupāda: So one important thing, that "The statement in the Bhagavad-gītā that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse." Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Generally, with our these material eyes, material senses, gross vision, we do not see how a person dying and he is being transformed to another body. The gross material scientists, scholars, because they cannot see with the eyes, they do not believe in, that there is soul and soul transmigrates from one body to another. Big, big scientists, big, big scholars, they do not believe. They think that life is nothing but a mixture of these material elements and at a time the vitality is finished; therefore everything is finished. But that is not the fact. The fact is the gross body is finished, but the subtle body-mind, intelligence, and ego-that remains with the soul. Na hanyate hanyamāne śarīre [Bg. 2.20]. The… Just like in dream we do not work with this gross body, but we work in dream with mind, intelligence and ego. We create another atmosphere, and in dream we see or we place ourself in a different atmosphere, although the gross body is resting on the bed. So this we experience every night, that because the gross body stops working, it does not mean the soul stops working. The soul works with his mind, intelligence and ego. So when this body becomes incapable of working further, then the mind, intelligence and ego carries me to another body, means another process of formation of the body into the womb of the mother, and when the body is formed and in working capacity, even as a child or baby, then the body comes out and the living entity's another chapter of life begins. This is the process of transmigration of the soul.

So mind is the basic principle of another form of body. Therefore our Kṛṣṇa consciousness movement is training the mind how to remain Kṛṣṇa conscious at the time of death, because Kṛṣṇa says in the Bhagavad-gītā, yaṁ yaṁ vāpi smaran bhāvam [Bg. 8.6]. Therefore in Bengali poetry there is a saying, bhajan kara sādhan kara mate janle haya,(?) means "You are doing everything in spiritual life, but everything will be examined at the time of death. How you have practiced your bhajana, sādhana, this will be examined at the time of death." If at the time of death you remember Kṛṣṇa, that will be the examination. We are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, training the mind. So at the time of death, if you think of Kṛṣṇa, then your examination is passed. Yaṁ yaṁ vāpi smaran bhāvam [Bg. 8.6]. That kṛṣṇa-bhāva immediately will carry you to the Kṛṣṇaloka.

That is stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

Mad-yājinaḥ, Kṛṣṇa says. "Those who are worshiping Me," yājana… Yājana means worshiping. So Kṛṣṇa therefore advises, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So Kṛṣṇa worship, mad-yājī, worshiping Kṛṣṇa… Kṛṣṇa says, "Worship Me." What is that? Māṁ namaskuru. If you simply come in this temple and offer little obeisances, daṇḍavat… Daṇḍa, daṇḍa means "rod"; vat means "like." Just like one stick falls straight on the ground, similarly, if we fall straight before the Deity, that is called daṇḍavat, "like the stick." Daṇḍavat-praṇāma. Prakṛṣṭa-rūpeṇa namratā. Namratā is required. Jñāne prayāsam udapāsya namanta eva. Namanta. Be submissive. So this daṇḍavat is the symbolic presentation of submission. And Kṛṣṇa wants that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], submission. The bhakti process is simply submission. So mad-yājino 'pi yānti mām [Bg. 9.25]. If you do not study or if you have no education to study Vedic literatures, you simply… The temple is installed for this purpose, that if somebody comes, simply offers his obeisances before the Deity, before the spiritual master, simply by doing that, he will become perfect. Just like these children. A small child is offering obeisances. It may be said that they are imitating, but not all child imitates. There are many children. So there are fortunate children who comes here, offers obeisances, dances with kīrtana, and… So these are not in vain. They are taken into account, and he also becomes developed in spiritual consciousness. Svalpam apy asya dharmasya trāyate mahato bhayāt.

Mahato bhayāt. Bhaya, or fearfulness, is of our next life. That is bhaya. Everyone is afraid of dying. Why? There is fearfulness that after this body, after death, nobody knows where he is going. That is bhaya. Everyone should be afraid of that. Suppose you are pushed somewhere. You do not know whether…, where you are going. So that is very dangerous. One must know "Where I am going." But they do not believe in the next life. Due to lack of knowledge, poor fund of knowledge, they… There is no question of disbelieving. It is quite logical, as Kṛṣṇa says, tathā dehāntara-prāptiḥ. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. As you are changing body… Everyone is changing. Everyone knows, "I was a child. Then I became a baby, I became a boy, I became a young man. Now I am old man." So these, one after an…, change, one body after another, that is going on simply… Similarly, tathā dehāntara-prāptiḥ, after this body is finished, I must get another body. So I am transformed to one body to another by mind, intelligence and ego. That has to be trained, mind. If you train up your mind where to go… We decide even in this life. We first of all decide in the mind, "Where I shall go?" We purchase ticket. We make arrangement. Similarly, the mind should be trained up how to go back to home, back to Godhead. This is called bhajana-sādhana, to train up the mind. If the mind becomes disturbed at the time of death, then… Even Bharata Mahārāja, such an exalted person, he became very much affectionate with a deer calf, and he had to take birth as a deer. Such an exalted person, so much advanced in spiritual life, but at the time… Yaṁ yaṁ vāpi smaran bhāvam [Bg. 8.6]. He was absorbed in the thought of the small deer whom he loved very much, so he had to take the body of a deer.

So there is such chance. So how much careful we should be, training our mind so that at the end of life we can think of Kṛṣṇa. That is the Kṛṣṇa consciousness movement, training the mind to think of Kṛṣṇa, the same thing. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This should be trained up. And the… That is also practical. We can understand. Just like some air is passing before us, and there is some good smell, rose smell. We can understand that the air is carrying the flavor of this rose because it is passing through the rose garden. So you cannot see the mind or the air-it does not mean that subtle things are not there. Don't believe your eyes in that way. You have to know things as it is stated here. The space, the air, they are acting. Prāṇa-vāyu. The yoga system is controlling the vāyu, the air within the body. That is called prāṇāyāma, prāṇa, prāṇa, vāyu, control the prāṇa-vāyu. So perfect yogi, they control the prāṇa-vāyu in such a way that by their sweet will they can transfer themselves through the prāṇa-vāyu in different planets. They can do that when they are fixed up, that "Now I am completely able to transfer myself," so they can transfer to any planet, or if he wants, he can transfer himself to the spiritual world. That is the perfection. We have given this picture in our Perfection of Yoga book: a yogi is transferring himself to another planet. So if you want to go to the planets of the demigods… They are trying to go to the moon planet, but by yoga system, you can transfer yourself to any planet by yoga practice perfection. Therefore we have written that book Easy Journey to Other Planets. You can go to any other planet by bhakti-yoga or the aṣṭāṅga-yoga. Aṣṭāṅga-yoga, by practicing and becoming perfect, you can transfer to any planet yourself within this material world. But by bhakti-yoga, you can transfer yourself immediately to this spiritual Vaikuṇṭhaloka or Goloka Vṛndāvana. Mad-yājino 'pi yānti mām.

So the yoga system is meant for that purpose, that you practice yoga, and when you are mature, you can select an auspicious time and transfer yourself to certain planet, as you like. Yānti deva-vratā devān [Bg. 9.25]. If you want to go to the demigod's planet, so you can transfer there. And if you want to transfer yourself to Kṛṣṇaloka-mad-yājino 'pi yānti mām-that is the best way. Because here, even if you transfer yourself to the Brahmaloka, the topmost planet, where duration of life is millions and millions of years… You can transfer in that planet, but that is not very good bargain. Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "Even if you transfer yourself to the Brahmaloka, where the duration of life is very, very long, still, you have to come back again." Kṣīṇe puṇye punaḥ martya-lokaṁ viśanti. So long your pious balance is there, you can stay there. But after that, you have to come back again in this material world. So śāstra says, "So if you have to prepare yourself, then why don't you prepare for going back to home, back to Godhead?" Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Kṛṣṇa says, "If you go to the spiritual planet, Vaikuṇṭhaloka or Goloka Vṛndāvana, then you haven't got to return. That is eternal." Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Mām eti. If you go to Kṛṣṇa, then your complete success is…

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

Saṁsiddhim, that is the highest perfection, paramam. Therefore we should try, we should endeavor, for that purpose, how to go back to home, back to Godhead.

So simply you have to train your mind. Man-manā bhava…, this, the prescription. Mām evaiṣyasi asaṁśaya. Kṛṣṇa says that "You, this practice," mām evaiṣyasi, "you will come to Me." Asaṁśaya. Kṛṣṇa says, "There is no doubt about it." So why don't you do that? Train your mind, always Kṛṣṇa conscious, and the method is simple. You do not require much education or university degree-nothing of the sort. Simply man-manā bhava mad-bhaktaḥ: you just become devotee of Kṛṣṇa and always think of Him. Where is the difficulty? You can walk on the street and remember Kṛṣṇa. Is there any tax? No, the government will not ask you for any income tax, sales tax, that "You are chanting Hare Kṛṣṇa." They may do so. The time is coming. (laughter) They may say, "The Hare Kṛṣṇa people must be taxed three times because they are chanting and doing nothing." The Communist government will do that. So never mind. The tax will be sent by Kṛṣṇa. (laughter) You haven't got to bother. Still, yoga-kṣemaṁ vahāmy aham [Bg. 9.22], Kṛṣṇa says. You believe in Kṛṣṇa. Then every problem is solved. We have no problem if we simply follow Kṛṣṇa's instruction. Kṛṣṇa says, teṣāṁ satata-yuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 10.10]. Even they tax for chanting Hare Kṛṣṇa, then Kṛṣṇa will bring the money. We are getting that practically. So you know the history, how this land was purchased. There was no money, but Kṛṣṇa sent money and everything was done nicely. So there is no anxiety, provided we are purely Kṛṣṇa conscious, without any other desire.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

No other desire. Simply… Desire will not come. Kṛṣṇa is so strong and nice. As soon as you allow Him to sit down within your heart… He is there already. Simply you have to see. Then the strength is already there. There is no need of acquiring external strength for acquiring Kṛṣṇa. The simple thing is that you follow the instruction of Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

So this is very natural. This temple worship is meant for that purpose. Actually, when we see the Deity, immediately our mind become Kṛṣṇa conscious. At least, we think of Kṛṣṇa: "Here is Kṛṣṇa." So that is man-manāḥ. Chanting also, chanting, that is kṛṣṇa-manāḥ, man-manāḥ. In this way you become bhakta. Regularly chanting, you become bhakta. Without becoming bhakta, nobody can chant. So man-manā bhava mad-bhakto mad-yājī. And worship Deity. He has come very kindly to accept your service. You just dress Him, just bathe Him, just decorate Him with ornaments, with garland, with nice thing. So He is ready. Just like a child is ready to accept the service of the mother. The mother dresses the child nicely, and the child accepts. So Kṛṣṇa is so kind that… You cannot capture Kṛṣṇa in His virāḍ-mūrti. You can capture Kṛṣṇa in your capacity. So Kṛṣṇa has agreed. So take this chance. Man-manā bhava mad-bhakto mad-yājī. Worship Him. Why you are denying? It is not difficult, not expensive at all. And in this way, if you follow the process, then your bhāva, your nature, will be changed. You will become a complete devotee.

So at the time of death, if you can maintain this bhāva, Kṛṣṇa conscious bhāva… The bhāva is the perfection. Bhāva is attained after much practice of devotional service. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ, athāsaktis tato bhāvaḥ [Cc. Madhya 23.14-15]. Āsakti, when there is āsakti, attraction, attraction… Now, recently I have received one letter. One boy, he was engaged in worshiping the Deity in our Hyderabad center, and he was transferred to Madras. So he became madlike. He has come back. He could not stay there without serving. He has written me letter. So that is bhāva. He cannot stay without worshiping the Deity. That stage comes. You have to simply adopt it. Tato bhāvaḥ. Tato 'nartha-nivṛttiḥ syāt. Anartha. Anartha means we are accustomed to this material condition of life, so many anarthas. Just like there are so many people, they are going to the cinema in the evening. But those who have attained bhāva, his anartha nivṛtti is already done. He is not attracted any more by the cinema. He is attracted, bhāva, in the worship of the Deity. That is called bhāva. That bhāva means prema. Only thinking of Kṛṣṇa, serving Kṛṣṇa, simply busy in Kṛṣṇa's service-that is the perfection of life. And if we can maintain that bhāva, that situation, mentality, then yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6], and at the time of death, if that bhāva is maintained, that is saṁsiddhiṁ paramāṁ gatāḥ. That is the highest perfection of life. This is Kṛṣṇa consciousness practice, Kṛṣṇa consciousness. We are trying to… We are not trying to give others. We are trying ourself also, how to get that bhāva. That is the perfection of life.

So human life is meant for that purpose, not to practice how to imitate barking like the dog, no. That is not human life. Human life is meant for acquiring this bhāva. Budhā bhāva-samanvitāḥ. In another place in the Bhagavad-gītā it is said, budhāḥ…

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Bhāva-samanvitāḥ. Budhāḥ. Those who are actually learned, actually advanced, such persons-budhā bhāva-samanvitāḥ, bhajante mām. That is perfection of life. So take this opportunity, human life. Don't miss. You may be very proud of your intelligence, but this intelligence is not very good intelligence if you are devoid of Kṛṣṇa consciousness. Then you are a mūḍha. If, by your intelligence, you learn how to surrender to Kṛṣṇa and worship Him with bhāva, that is real intelligence. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. And if you try to become intelligent, some tricks, material trick, to get some money or cheat others, that is not very good intelligence. These cats and dogs that… They have also such intelligence. How to steal food from the room, the cat knows very well. So that is not intelligence. That intelligence can be found, even birds, beasts, everywhere. Real intelligence is how to regain your Kṛṣṇa consciousness and be promoted to the stage of bhāva, and at the time of death maintain that bhāva, and then your life is successful. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9].

Thank you very much. (end)

750112SB.BOM

Śrīmad-Bhāgavatam 3.26.35-36

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Bombay, January 12, 1975

Nitāi: "From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence air and sense of touch become prominent."

Prabhupāda:

nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahaḥ
[SB 3.26.35]

So everything is explained there one after another, subtle things, how changing from ether, this sound, sense perception. There is ether. In the space also, there is ether, and we can understand the presence of ether by sound. The sound is being produced on account of ether. And when it is further developed, it creates the sense perception of touch. Śabda, sparśa, then rūpa, rūpa, then gandha. In this way the material existence becoming tangible or visible… Rūpa is the last stage. Gandha, not rūpa, gandha. Rūpa, rasa, rasa. Then, when after sparśa there will be manifestation of rūpa, form, and after form there is taste, and after taste there is gandha. This will be explained one after another. You can read the purport also.

Nitāi: "In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves, and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects."

Prabhupāda: You can read the next purport. Mṛdutvaṁ kaṭhinatvaṁ ca.

Nitāi: (leads chanting, etc. of verse 36) Translation: "Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air."

Prabhupāda:

mṛdutvaṁ kaṭhinatvaṁ ca
śaityam uṣṇatvam eva ca
etat sparśasya sparśatvaṁ
tan-mātratvaṁ nabhasvataḥ
[SB 3.26.36]

These are all different transformation of the ethereal existence. So in the Bhagavad-gītā it is said, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. So our, these material pains and pleasure, are felt on account of this sparśa and arrangement of the ether and transformation of ethereal activities. Actually, it has nothing to do with the spirit soul. Spirit soul is untouched by all these thing. It requires simply realization. Great devotees like Bharata Mahārāja or Prahlāda Mahārāja, Haridāsa Ṭhākura, because they were very, very much advanced in spiritual consciousness, these ethereal activities on the external body did not touch them. Even in our Western world, Lord Jesus Christ, he was also crucified, but it did not touch him.

So this is to be practiced, that we should not be disturbed by the ethereal transformation in touch with the skin and be disturbed in our regular activities in devotional service. That is called sthita-prajña. In the… The word is used in the Bhagavad-gītā, sthita-prajña. So a devotee is sthita-prajña. He should not be disturbed by this material condition, or change of ethereal activities. We should be fixed up, ātma-stha, ātma-stha. And then our progress in spiritual life will be unhampered. Actually, as it is stated in the Śrīmad-Bhāgavatam, ahaituky apratihatā.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

When we are firmly fixed up in devotional service, that is the highest transcendental form of religion.

There are so many religious system-Hindu religion, Muslim religion, Christian religion-but they are all material conception of religion. Material conception means that we are in this material world, and through a process or system we are trying to understand what is God. That is called religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The attempt to understand God and His laws, that is religion. So it doesn't matter whether it is executed through a system called Hindu religion or a system called Muslim religion or a system called Christian religion. If the objective is the same, Adhokṣaja, then that process is first-class religion. If we simply stick to a system without making any progress towards the goal of understanding the Adhokṣaja, then it is śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Don't be stuck up in a system. The system is required provided if you make progress towards the realization of the Supreme. But if you simply follow a system but do not make advance in the matter of realizing the Supreme, then, according to Śrīmad-Bhāgavatam or according to the Vedic version, it is simply labor of love. It has no value. Therefore Bhāgavata says, ”That is first-class religion system.” It doesn't matter you call it Hindu or Muslim or Christian or Buddha. ”That is first-class religion which helps you progressing in realization of the Adhokṣaja.” Adhokṣaja, another name of Kṛṣṇa. Adhokṣaja means the subject matter which you cannot understand simply by mental speculation or by empiric knowledge, by exercising and empiric knowledge. That is called Adhokṣaja. Adhah-kṛtaṁ akṣa-jaṁ indriya-jñānaṁ yena.

So adhok… We have to approach that Adhokṣaja. There are different stages of knowledge: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprākṛta. So we have to approach the aprākṛta, transcendental, above the material nature. Adhokṣaja is almost nearer than the lower grade of knowledge, pratyakṣa, parokṣāparokṣa. They are in the kaniṣṭha-adhikāra.

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ
[SB 11.2.47]

So prākṛta stage is pratyakṣa knowledge, direct perception, and knowledge received from paramparā. Pratyakṣa, parokṣa, then aparokṣa, self-realization, then adhokṣaja, aprākṛta. So Kṛṣṇa consciousness is aprākṛta knowledge. It is the topmost platform of knowing Kṛṣṇa, aprākṛta knowledge. So, so long we are up to the adhokṣaja knowledge, that is regulative principles. We have to follow the regulative principles strictly. And aprākṛta knowledge is for the paramahaṁsa. There is… That is called rāga-bhakta. In these stages, pratyakṣa, parokṣa, they are called viddhi-bhakti. But without viddhi-bhakti, you cannot reach to the platform of rāga-bhakti, although that is our aim. Rāgānugā, rāga-bhakti is executed following the footprints of the devotees in Vṛndāvana. That is called rāga-bhakti. Kṛṣṇa's personal associates. Not to become directly Kṛṣṇa's personal associate, but following the footprints of Kṛṣṇa's eternal associates, we can come to the stage of rāga-bhakti. That is called parā-bhakti. That parā-bhakti is required.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So this Kṛṣṇa consciousness movement is gradually developing up to the stage of rāga-bhakti or parā-bhakti. Then life is successful. In that way we should not be disturbed by these ethereal interactions. As it is stated here, mṛdutvaṁ kaṭhinatvaṁ ca śaityam uṣṇatvam eva ca. We are disturbed by these things. Suppose we are lying on the floor. It is kaṭhinatvam: it is very hard. But if we given a cushion or a nice mattress, that is mṛdutvam. Similarly, śītoṣṇa. Water, sometimes it is felt very chilly, cold, and sometimes it is very hot. The water is the same; according to the change of ethereal arrangement, it is becoming in different position, different condition. And it is the source of pains and pleasure on account of this touch, the skin. The skin is touch. So if we understand fully that ”I am not this body,” that requires realization, ātmānubhūti.

The more we become advanced in spiritual consciousness, the more we become situated in ātma-stha. That is called sthita-prajña. Then we shall not be disturbed. And we should practice not to be disturbed by these conditional or ethereal transformation. We should. Because we do not belong, as spirit soul, ahaṁ brahmāsmi, I do not belong to this material arrangement, but I have been accustomed to this, so by practice I have to come to the spiritual status. And during practice it requires tolerance. That is called bhajana, sādhana, or tapasya, austerity, penance, tolerance. The things which we are not, but somehow or other, we have identified with such material things, and to practice again, come to the spiritual platform, that tolerance is called tapasya. This is the meaning of tapasya. Tapaḥ means pain, to voluntarily accepting some pain. Just like sannyāsa, kali-kara(?). In this age it is very difficult. But Caitanya Mahāprabhu gave us the example that He was lying down on the floor. His devotee wanted to give Him a quilt, a soft bedding, but He refused. He did not take it.

So He is teaching us. Caitanya Mahāprabhu is the teacher. Āpani ācari' prabhu jīvere śikhaila. But still, it is very difficult to strictly follow. But we must try to follow as far as possible. So Caitanya Mahāprabhu has therefore taught us, tṛṇād api sunīcena taror api sahiṣṇunā. We must be tolerant like the trees or more than the tree. The trees, they are standing in the open air, and there are so many disturbances, storms, scorching heat, and somebody is taking the leaf, somebody cutting. It doesn't protest. Tolerance. This is very good example of tolerance. So in order to execute our spiritual consciousness or Kṛṣṇa consciousness, we shall learn tolerance. Tolerance, that is advised in Bhagavad-gītā, that tāṁs titikṣasva bhārata: "Don't be disturbed." Just like a brāhmaṇa or a sannyāsī has to take three times bath. And if it is very chilly cold, it does not mean that he will give up that taking bath three times, early in the morning. He must take. That is called tolerance. This is one of the example of tolerance. There is severe cold, chilly cold, but my duty is to take bath in the morning. So we must tolerate. I must tolerate that chilly cold, and still, I take my bath. This is called tapasya, not that "It is very chilly cold. I will not take my bath." No, that is not allowed. Then you are lagging behind. You must take. Of course, if it is very serious, somebody is seriously ill, that is different thing. Generally, Kṛṣṇa advises, tāṁs titikṣa... Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ, anityāḥ [Bg. 2.14]. Anitya. Anitya means they are not permanent. Āgamāpāyino 'nityāḥ. They are seasonal changes. They will come, and they will go. Simply ethereal arrangement only, we must know, external arrangement. It is, rather, illusion.

External arrangement means illusion. We have nothing to do with it. But due to this Kali-yuga especially, we are very much affected by these external disturbances. And that disturbances sometimes make us forced to forget our relationship with the Supreme, and that is called illusion. That is called māyā. But if we become very strictly adherent to Kṛṣṇa consciousness... That is very easily done at the Kali-yuga. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. Kīrtanād eva kṛṣṇasya [SB 12.3.51]. If you strictly chant this Hare Kṛṣṇa mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... That... It is especially prescribed for the men in this age. Then we become mukta-saṅga. Mukta-saṅga means although we are in this material world, we are not in touch with it. That is called mukta-saṅga. Mukta-saṅgaḥ paraṁ vrajet. We remain untouched by the material contamination and gradually becoming perfect. Then we can be transferred to the spiritual world.

Our this Hare Kṛṣṇa movement is pursuing, following the footstep of Śrī Caitanya Mahāprabhu.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

These are all according to Vedic injunction. This Hare Kṛṣṇa movement is not a manufactured way. This is actually following the Vedic principle. This is Agni-Purāṇa, Brahmāṇḍa-Purāṇa, Brahma-vaivarta-Purāṇa, and Kali-santaraṇa-Upaniṣad. There are many Vedic literatures, they are recommended, this Hare Kṛṣṇa. Sometime it is said, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare"; sometime it is "Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." So people become puzzled, which one should be first vibrated. So any one you can vibrate. Either you chant Hare Kṛṣṇa or Hare Rāma in the beginning, it doesn't matter. There is no difference between the holy name of Kṛṣṇa and Rāma. But still, there is some distinction. In the śāstra it is said that "If you chant one thousand times Lord Viṣṇu's name, that is equal to chanting one name of Lord Rāma." Sahasra, sahasra, Viṣṇu-sahasra-nāma. And if you chant three times Lord Rāma's name, it is equal to one time chanting Kṛṣṇa's name. This is the shastric injunction.

So either you chant Viṣṇu name or Lord Rāma name or Lord Kṛṣṇa's name, there is no difference, as you are, because different people become devotee to different forms. Sometimes they are devotee of Lord Rāmacandra; they want to worship Sītā-Rāma. That is also good. Sometimes they want to worship Lakṣmī-Nārāyaṇa. That is also good. And sometimes they want to worship Rādhā-Kṛṣṇa. That is also the same. There is no difference. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu, kṛṣṇaḥ svayaṁ samabhavat [Bs. 5.39]. There are many manifestation of Viṣṇu-advaitam acyutam anādim ananta-rūpam [Bs. 5.33]-but the original manifestation or original Kṛṣṇa... Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Really, when we speak of Bhagavān, that is Kṛṣṇa. So Kṛṣṇa's expansion, they are also Bhagavān. And those who are very, very powerful like Lord Śiva, Lord Brahmā, Nārada, and many other devotees and sages, they are also sometimes addressed as Bhagavān in the śāstra, but not ordinary men. Ordinary men cannot become Bhagavān. That is not possible. But everyone can become exalted devotee. Just like Nārada Muni. In his previous birth he was a maidservant's son, not even born in the brāhmaṇa family. But by good association of devotees he became next birth Nārada Muni, the spiritual master of so many exalted devotees. Nārada Muni's name we hear in connection with Prahlāda Mahārāja, Dhruva Mahārāja, and many other devotees. And so everyone has the potency, just like Nārada Muni. So it doesn't matter where you were born. Nārada Muni was born as a maidservant's son, but by good association... Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. By good association, next life he became Nārada.

So the sat-saṅga is very important, association. Therefore we have named this, "Kṛṣṇa conscious society." Anyone can join it. It doesn't matter what he is. And actually, it is... Practically we are doing. We are collecting, recruiting members, from all parts of the world without any distinction. The distinction is there in the material platform. In the spiritual platform there is no such distinction. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Samaḥ sarveṣu bhūteṣu. That is the vision of the devotees. They see only the spirit soul, part and parcel of Kṛṣṇa. Their sympathy is for the spirit soul, that "Here is a spirit soul, and he is part and parcel of Kṛṣṇa. He is now bound up by this material bondage. Let me try to rescue him." Prahlāda Mahārāja said, śoce tato vimukha-cetasa, māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They have become foolish. They are thinking that in material bondage he will be happy. That is not possible. Therefore Vaiṣṇavas like Prahlāda Mahārāja and his followers, they very seriously think of these fallen conditioned souls and try to rescue them, and in this Kali-yuga it is very easy. As I have already explained, kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "In this Kali-yuga it is a ocean of fault. So many faults are there, one after another, one after another. But there is one benefit," doṣa-nidhe asti hy eko mahān guṇaḥ, "very great quality." What is that? Now, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: "He hasn't got to do anything else. If he simply chants the Hare Kṛṣṇa mantra," kīrtanād eva kṛṣṇasya [SB 12.3.51], "then he becomes free from this material bondage and goes back to home, back to Godhead."

So our only request is to everyone present here to chant this mahā-mantra, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Thank you very much. Chant. (end)

750114SB.BOM

Śrīmad-Bhāgavatam 3.26.39

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Bombay, January 14, 1975

Nitāi: "My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence."

Prabhupāda:

dravyākṛtitvaṁ guṇatā
vyakti-saṁsthātvam eva ca
tejastvaṁ tejasaḥ sādhvi
rūpa-mātrasya vṛttayaḥ
[SB 3.26.39]

So little explanation is there. This is the transformation of the elements, how from sky, the air; from air, the fire; fire, water. Everything in that proportion is explained by Sāṅkhya philosophy, how one after another, the form, taste, smell, touch are appreciated in different objects differently. Just like some eatable things-the form is appreciated by taste. The flower-the form is estimated by its smelling, aroma. So that is being explained. You can read the purport.

Nitāi: "Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form."

Prabhupāda: Just like the air. We cannot see, but we can touch. The air passes. It touches our body. We can understand, "Now the air is passing." Then?

Nitāi: "Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and the qualitative constitution are the basic principles in understanding the form of an object."

Prabhupāda: So actually, everything has got form, and there is-why not?-the form of God also. He has got virāḍ-rūpa, and He has got small, also, rūpa. We have got experience of the virāḍ-rūpa in the Bhagavad-gītā. But that is not permanent rūpa. Permanent rūpa of Kṛṣṇa: Dvi-bhuja-muralīdhara. He has got two hands and playing on flute. That is permanent rūpa. Virāḍ-rūpa, as it was shown to Arjuna, it is called naimittika, "under certain conditions." That is not eternal rūpa. Advaitam acyutam anādim ananta… Anādi, eternal.

The eternal rūpa is described in the śāstra,

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

The eternal form is veṇuṁ kvaṇantam. Kṛṣṇa is always playing on His flute. That is eternal form. His eternal pastimes and eternal form is in Vṛndāvana. He does not go anywhere personally, leaving Vṛndāvana. Padam ekaṁ na gacchati. He is always in Vṛndāvana, but at the same time, He is everywhere. Goloka eva nivasaty akhilātma-bhūtaḥ: [Bs. 5.37] "Although He is always in His abode, Goloka Vṛndāvana, still, He is present everywhere." How He is present? Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35]. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "He is situated in everyone's heart." He is situated in each and every universe. The universe is created by His breathing.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So the eternal form is Kṛṣṇa, but Viṣṇu, Mahā-Viṣṇu, who is the origin of material creation, kalā-viśeṣa, He is the expansion of the plenary expansion of Kṛṣṇa. Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna. In this way He is present everywhere. Aṇor aṇīyān mahato mahīyān. He is bigger than the biggest and the smaller than the smallest. Relativity. Now here we are small stature. So Kṛṣṇa is present in a stature so that we can touch Him, we can dress Him, we can decorate Him. Similarly, in other planets… It is relative. The law of relativity is going on everywhere. Aṇor aṇīyān mahato mahīyān.

So we have several times explained, bhakti means to engage all our senses in the service of the Lord. Our sense of seeing, eyes, nose, ears, tongue, hands, legs-everything should be engaged for Kṛṣṇa's service. All different parts of the body can be engaged.

Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Kṛṣṇa can be served by all our senses according to the direction of the śāstra and guru-sādhu, śāstra, guru. Just like Ambarīṣa Mahārāja. He is devotee. We have to follow. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. The senses… The mind is the chief of the senses, and immediately under the mind, ten senses are working, ten: five knowledge-gathering senses, jñānendriya, and five working senses, karmendriya. And they have got different types of activities-hands, legs, tongue, ear, eyes. And above these, there is ahaṅkāra, false ego in the material world. The eleven senses, and the twelfth is the false ego. The false ego means I am thinking, "I am this body. I am body." Then expansion of body: "I belong to this family"; "I am the husband of this body"; "I am the father of this body"; "I am the brother of this body." Or "I belong to this nation"; "I belong to this species." This is called twelfth conception. It is different consciousness according to different body. And then "It is mine." With all these eleven senses, I form an idea of "I" and then my possession, "mine." Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam. This is called illusion, māyā.

So mind, it is expansion of the mind, different way. Mānasa-vṛtti. This is called the characteristic of the mind. Then subtle action of mind: thinking, feeling, willing. And the mind is expanding in hundreds, thousands, millions of ideas. In this way I am becoming entangled. So when this mind is controlled… The yoga system is for that purpose. Those who are too much bodily concept of life, bodily consciousness, they should practice this yoga, haṭha-yoga, aṣṭāṅga-yoga, so that the mind can be purified. As soon as the mind is purified, then all this expansion into thousands and millions of ideas will be controlled, and the only idea will be Kṛṣṇa. This is called yoga system, concentrating. Dhyānāvasthita yogena paśyanti yaṁ yoginaḥ. Dhyānāvasthita-manasā: "The mind is controlled, and the focus of the mind is on Kṛṣṇa or Viṣṇu." Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Then we can see the effulgence, and the localized, and then the Supreme Personality of Godhead.

So any system of yoga, either haṭha-yoga, jñāna-yoga, or… Karma-yoga is in the lowest standard. And above all, bhakti-yoga. Then, when you come to the bhakti-yoga, that is the perfection of life. Bhakti-yogena manasi samyak praṇihite amale [SB 1.7.4]. Bhakti-yogena amala: "The mind becomes cleansed." Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is the effect of…, direct effect of bhakti-yoga, because the mind is now contaminated, and under the creation of senses and sense activities, we are making millions and trillions of ideas and become entangled in that idea. We have to accept millions and trillions of body and then go on in the cycle of birth, death, old age and disease. This is implication. So purify the mind. That is the chanting of Hare Kṛṣṇa mahā-mantra. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. When our mind is cleansed… This is mahā-dāvāgni. This expansion of mental ideas, thousands and millions, that is mahā…, bhava-mahā-dāvāgni. Bhava-mahā-dāvāgni. So it is the duty of guru to get out his disciple from the bhava-mahā-dāvāgni. Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam **. Kāruṇya, kāruṇya.

So what is the guru? Guru has received the kāruṇya. Kāruṇya means just like the cloud has received water from the sea, similarly, a guru, spiritual master, receives the cloud of mercy from the ocean of kindness of Kṛṣṇa. Ghanāghanatvam. And it is only the cloud that can extinguish the forest fire, saṁsāra. No other watering system will be helpful. If there is fire in the forest, your fire brigade or buckets of water will not help. It is impossible. Neither you can go there; neither you can render any service by your fire brigade and bucket. Then how the fire can be extinguished? Now, ghanāghanatvam. If there is cloud in the sky and if there is rainfall, then the expansive forest fire can immediately be extinguished. So that cloud is supposed to be the spiritual master. He pours water. He pours water. Śravaṇa-kīrtana-jale karaye secana [Cc. Madhya 19.152]. What is that water? The water is this śravaṇa-kīrtana. Bhava-mahā-dāvāgni, the fire, the forest fire of material existence, is blazing continually. So you have to extinguish it by the rainfall from cloud, and that rainfall means śravaṇa-kīrtana. Śravaṇa means hearing, and kīrtana means chanting. This is the only way. Śravaṇa-kīrtana-jale karaye secana.

In this way Caitanya Mahāprabhu has advised that harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. In this age, Kali-yuga, it is very difficult to perform the yoga system. This is also yoga, bhakti-yoga. Other yoga system is very difficult to execute. It is not possible. Even if it is possible-it may be possible for one or two persons-but bhakti-yoga is so nice that even a small child can practice it. We see practically, the small children. They also taking part in it without any education, without any culture, without any knowledge, automatically chanting, dancing, taking caraṇāmṛta, offering respect to the Vaiṣṇava. Automatically it is becoming. And that makes his life successful. Bhakti-yoga is so nice. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even little bit practiced, it will never go in vain. It will be an asset. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. In this way… Just like if you put a one single paisa in the bank deposit, that is your money. It will be never lost. And when it becomes a lump sum, the bank asks you to… Credit you get, one hundred rupees or similar… Similarly, bhakti-yoga is so nice that whatever you acquire, intentionally or unintentionally, even if you neglectfully chant Hare Kṛṣṇa by imitating others, by joking others, it will have effect.

There is a verse in Nṛsiṁha-Purāṇa that one Muhammadan died calling hārāma. They say hārāma. Anything against their religion is called hārāma. So he was trapped by a boar, and the boars, the pigs, they… The Muhammadans, they call it hārāma. So when he was attacked, he said, hārāma. So hārāma. But it was taken as "Hā Rāma," "O Rāma," and he was liberated. So it is so nice. Some way or other, practice "Hā Kṛṣṇa, Hā Rāma." Then your life is successful.

Thank you very much. (end)

750115SB.BOM

Śrīmad-Bhāgavatam 3.26.40

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Bombay, January 15, 1975

Nitāi: "Fire is appreciated by its light and by its capacity to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking."

Prabhupāda:

dyotanaṁ pacanaṁ pānam
adanaṁ hima-mardanam
tejaso vṛttayas tv etāḥ
śoṣaṇaṁ kṣut tṛḍ eva ca

[SB 3.26.40]

So people may be astonished, that "They are reading Śrīmad-Bhāgavatam. Why they are discussing the action and reaction of fire?" Generally, they think Bhāgavata reading means rāsa-pañcādhyāya, bas, immediately jump over to the rāsa-līlā of Kṛṣṇa. Actually to know God means to know everything in detail. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. That is the Vedic injunction. If we understand Kṛṣṇa, then we must understand also how Kṛṣṇa's different energies are working. That is called tattvataḥ. Kṛṣṇa says in the Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. The other day I was reading Gandhi's discourses on Bhagavad-gītā. He said that "I can imagine any way Kṛṣṇa. I do not accept the historical Kṛṣṇa." In this way, so many things. He was a big man. He can say like that. But we cannot imagine or manufacture Kṛṣṇa. That is not possible. That is not Kṛṣṇa. God is never imagined or speculated or manufactured by my limited knowledge and limited senses. That is not Kṛṣṇa. Of course, Kṛṣṇa is everything. But if we want to know tattvataḥ Kṛṣṇa, in truth, how Kṛṣṇa has created the pañca-bhūta and how each bhūta or each material element is working, that is being discussed. This is perfect knowledge, tattvataḥ.

So because they do not want to know Kṛṣṇa in tattvataḥ, factually, therefore they mistake Kṛṣṇa. Especially they attack Kṛṣṇa, that "He killed so many demons. He had rāsa-līlā with so many gopīs. He married so many wives," misunderstand Kṛṣṇa. But if Kṛṣṇa is all-powerful, almighty, then what is difficulty for Him to marry 16,108 wife? Kṛṣṇa has many, many millions and millions of devotees. Some of them desiring to Kṛṣṇa..., to serve Kṛṣṇa as servant. Some of them are desiring Kṛṣṇa, to serve Him as friend or as father, as mother, as lover, as wife. So there are many devotees, ananta devotees, only not one or two. So Kṛṣṇa has to satisfy every one of them. That is not difficult for Him. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. There are so many millions and trillions of devotees. They are surrendering to Kṛṣṇa and desiring to serve Him in his different propensity, and Kṛṣṇa fulfills everyone's desire.

So to understand Kṛṣṇa, kṛṣṇa-upadeśa, to know about Kṛṣṇa, that is Kṛṣṇa consciousness movement. Caitanya Mahāprabhu's mission is like that. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. If you study just like here, analytical study of fire... Dyotanam, illumination; pacanam, digesting; pānam, increasing thirst. If you don't feel thirsty, that means the agni, or the fire element within the stomach, is not working. Agni-māndya. Māndya, the word comes from manda. Manda means slow. So the Ayurvedic treatment, they say it, agni-māndya. So when there is agni-māndya, there is medicine how to ignite the fire again. There is fire within the stomach, within the abdomen. Everything is there. So according to Ayurveda treatment, this kapha, pitta, vāyu. Vāyu... About the air we have discussed something in the previous verses. Now agni and then kapha, mucus. Mucus, bile, and fire.

So to know Kṛṣṇa means know everything, because Kṛṣṇa is everything. How Kṛṣṇa is working in everything, even in different parts of our limbs, represented by demigods, they are all described. Even our eyelids moving under the direction of some demigod. And demigods, they are different parts and parcels, bodily limbs of whole Kṛṣṇa. So do not mind, "Why Bhāgavata is studying Kṛṣṇa so analytically?" That is required. If we understand Kṛṣṇa by analytical study, how His divine power is working throughout the whole universe, within the atom, within myself, within the movable, immovable, everywhere, antaryāmī... Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. Jagad-aṇḍa-koṭi. This universe, that is not one universe. We are in one of the universes. And Caitanya Mahāprabhu has described, "As there are many multimillions of mustard seed within a bag..." Just imagine. If you bring one bag of mustard seed, round, round. So that round, round seed, that each and every universe. So one devotee of Caitanya Mahāprabhu, Vāsudeva Datta, he prayed to Caitanya Mahāprabhu, "Sir, You have come. You deliver all these fallen souls, conditioned souls within the universe. Your kindness can do that. And if You think they are so sinful they cannot be delivered, then I am prepared to take all their sins. I shall remain here alone to suffer. You kindly deliver them." This is Vaiṣṇava desire. Vaiṣṇava is not selfish. He is... Vaiṣṇava's real qualification is para-duḥkha-duḥkhī: he is unhappy by seeing others unhappy." Personally he has no unhappiness. Why he should be unhappy? He has got Kṛṣṇa. But as he has become happy by getting Kṛṣṇa, so he wants others also to become happy, and therefore he tries to spread Kṛṣṇa consciousness. This is called para-duḥkha-duḥkhī. He knows that all these conditioned souls, they are, I mean to say, rotting in this material world and suffering. And the only remedy is Kṛṣṇa consciousness. That's a fact. Only remedy is. Bhavauṣadhāc chrotra mano-'bhirāmāt.

This was recommended by Śrīla Parīkṣit Mahārāja, the king. He said that this Kṛṣṇa consciousness is bhavauṣadhi. Bhavauṣadhi means bhava. Bhava means this repeated birth and death. Bhava means you be and again you not be, not be for few months. Our death means a sleeping for seven months. That is the description we get from the śāstras. Just like you go on sleep every night, so death means to sleep for seven months, unconsciousness, very deep sleep, in the womb of the mother. Then, as soon as another body is grown up by the ingredients supplied by mother's body or nature, then we get back again consciousness. Just like when we sleep deeply, there is no consciousness. There is consciousness-this is called suṣupti, unconscious. So again, as soon as the body is complete, then we get back our consciousness. Then we become in sleepy condition. Then again, when we come out of the mother's abdomen, that is awakening state. There are three states of conditions: jāgara, suṣupti, and svapna-dreaming condition, awakening condition, and unconscious or deep... Actually, we do not die. Na jāyate na mriyate vā kadācit. There is no question of death. It is simply sleeping or deep sleeping, like that.

So if we keep Kṛṣṇa consciousness very active always, that means try to understand Kṛṣṇa from different angles of vision. Here also, as we are studying analytically the functions of agni, but what is this agni? This is also Kṛṣṇa, Kṛṣṇa's energy. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], Kṛṣṇa says in the Bhagavad-gītā. Anala. Anala means agni. Bhinnā me prakṛtir aṣṭadhā. They are not different from Kṛṣṇa. Just like sunshine: sunshine is not different from Kṛṣṇa. Whenever there is sun, wherever there is sun, there is sunshine. Similarly, wherever there is Kṛṣṇa, the Kṛṣṇa's energies are also there. Therefore Viṣṇu. Viṣṇu means all-pervading. So Kṛṣṇa's energies are spread everywhere, just like the illumination, dyotanam. It is called dyotanam, illumination. If the fire is there, there must be illumination. And you have seen in the morning-as soon as the sun, before the sun rising actually, before we can see the sun, immediately there is illumination, dyotanam. So the energy, sunshine, is the energy of the sun. it is always there. Sunshine is not differentiated from the sun. Similarly, Kṛṣṇa's energy is not differentiated from Kṛṣṇa. Therefore fire is Kṛṣṇa's energy, air is Kṛṣṇa's energy, water is Kṛṣṇa's energy, land is Kṛṣṇa's energy, the sky is Kṛṣṇa's energy. This is Kṛṣṇa's all-pervasiveness or God's all-pervasiveness. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat: "Akhilam, the entire universe, is expansion of Kṛṣṇa's energy."

Therefore in the advanced stage of devotional life a devotee does not see fire. He sees Kṛṣṇa. A devotee does not see air, but he sees Kṛṣṇa. A devotee does not see sky, but he sees Kṛṣṇa. Sarvatra haya nija iṣṭa-deva-sphūrti. Iṣṭa-deva. Kṛṣṇa is the worshipable Deity of the devotee. So immediately, he sees anything, because he knows it is Kṛṣṇa's energy… Just like we, generally, as soon as we see in the morning light, we can understand there is sun, immediately. There is no delay. "Now there is sun." The sun may not be visible immediately, but because the darkness is gone and there is light, although glimpse light, now we understand this is morning, and now there is sun. Similarly, a advanced devotee, because he knows everything is Kṛṣṇa's energy… So this is energy study. Therefore in the Bhagavad-gītā it is said, raso 'ham apsu kaunteya: [Bg. 7.8] "Apsu, in the water, the taste I am," because every one of us becomes thirsty and we take water. And actually it is so; the taste of water is Kṛṣṇa. Otherwise who can give taste unless Kṛṣṇa is there? Now take. There are big, vast water in front of Bombay. Now change the taste. Then there is no need of acquiring water from here and there, bringing big, big pipes. No. You take and change the taste, salty taste, and making drinkable. No. That you cannot unless Kṛṣṇa does it. Therefore the taste is Kṛṣṇa. It is not difficult to understand.

So if we study in this way, analytically, everything, Kṛṣṇa's energy… Śaśi-sūryayoḥ. Prabhāsmi śaśi-sūryayoḥ. Kṛṣṇa says, "I am the illumination of the sun and the moon." So you can create by… Scientists, they say the sun is combination of so many chemicals. Now you create one sun and illuminate the whole universe. That you cannot do because that is Kṛṣṇa. You cannot create Kṛṣṇa. You cannot imagine Kṛṣṇa. That is not possible. Foolish persons, they may say, "Kṛṣṇa is my imagination." No, He's not imagination. He's fact. Simply one has to know how Kṛṣṇa is present in everything. That is described in the Bhagavad-gītā.

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu
[Bg. 7.8]

So there is list of understanding Kṛṣṇa. Don't say that "We have not seen God. Can you show me God?" Why don't you see? The God says, "I am here," but why don't you see? God says, "I am the taste of water." So when you drink water, why don't you see God in the taste? He is visible in every step. Every working of this nature, He is doing that. Simply we have to make our eyes to see. That is Kṛṣṇa consciousness. Everything is there, present. Kṛṣṇa, God, is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa is present here. Kṛṣṇa is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. But when you learn the art to see Him within your heart, that is called mystic yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1].

The yogic process is to see Kṛṣṇa within the heart. That is real yoga. That is real yoga system. Try to see Kṛṣṇa within the heart. Then you first-class yogi. That is the perfection of topmost yogic process.

yogināṁ api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

If you can learn how to see Kṛṣṇa within the heart always, twenty-four hours, then your life is successful. That is perfection of life. That is Kṛṣṇa consciousness movement, how you can learn to see Kṛṣṇa within your heart, within other's heart, and everywhere. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. This is wanted.

So this is possible by increasing our love for Kṛṣṇa. Simply we have to increase our love. Just like in practical life also, we begin to love somebody, one after another, gradually, not all of a sudden, similarly, we have to increase our love for Kṛṣṇa. That love for Kṛṣṇa is the devotional process.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Then surrender. That is the ultimate state of loving affairs, surrender. Why one should surrender to another person unless there is love? Just like wife surrenders to husband and husband protects the wife. This is general duty. So why one man is interested with one woman for giving her all protection, and why one man is surrendered to…, one woman is surrendered to one man? What is the basic principle? The basic principle is love. So similarly, our full surrender, full Kṛṣṇa consciousness, can be achieved when we develop our love for Kṛṣṇa little by little, little by little, and then come to the perfection. When we come to the perfection, then we cannot live without Kṛṣṇa. Just like Caitanya Mahāprabhu taught us. In the last stage of His life He exhibited such manifestation of love that He was dying without Kṛṣṇa. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. Śūnyāyitam. Śūnyāyitam, everything is vacant. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. "Without Govinda, I see everything vacant." Sometimes we have got experience. If we lose a friend, a son, at that time, everything becomes vacant without my son, without my lover. That is practical. So Śrī Caitanya Mahāprabhu was exhibiting that type of love for Kṛṣṇa, that He was feeling that "Without Kṛṣṇa, everything is void." Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. This He taught personally, how to raise oneself to the topmost stage of love for Kṛṣṇa. That is the ultimate aim and object of life. Premāñ… [break] …yaṁ śyāma-sundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. To see Kṛṣṇa within the heart always, how… (end)

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Śrīmad-Bhāgavatam 3.26.41

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Bombay, January 16, 1975

Nitāi: "By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested."

Prabhupāda:

rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt
rasa-mātram abhūt tasmād
ambho jihvā rasa-grahaḥ
[SB 3.26.41]

How water is manufactured, that is explained here. The modern scientists, they speak of manufacturing water by combination of two gases: hydrogen, oxygen. May be true to certain extent. But from Vedic literature we understand that by the interaction of form and touch through the agency of fire maybe there is perspiration. Just like when our body becomes too much heated, there is perspiration, the water comes out, similarly, the same process we get the water, ambu. And as soon as there is water there is jihvā, the sense of touch, rasa-graha, which can taste. Jihvā is meant for tasting. So this is the way of physical manifestation of different ways. But on the background there is daiva-codita. Everything is coming into existence on account of superior management or superior impelling. That is the main proposition, that mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. These things we…, physical transformation, different ways, we experience. That is the phenomenal world. But these things are taking place not automatically but daiva-coditāt, by superior intervention, impelled by the superior Personality of Godhead.

So as we explained last night, every action and reaction is being completed by the superior person, Kṛṣṇa. But He has got so multi-energies that He does not require… Just like we have to see so many things personally. Just like in this management of our institution sometimes we have to take personal care: "How this is being managed?" Because we have to see there may not be any discrepancies in the service of the Lord. That is our duty. But entirely, if we depend on Kṛṣṇa, things will go on. But we have to depend in that way. He has got such fine machinery. The first thing is that He is seated in everyone's heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. So He can give instruction to perform the respective duties-but provided there is another thing, personal consideration. The chance is given to the personal living being to take this chance but not misuse your little independence. Chance is given everyone. And Kṛṣṇa's another business is: He does not interfere with the little independence given to the living being. So he must voluntarily surrender his little independence. Does not…, Kṛṣṇa does not force; Kṛṣṇa desires, He orders, that "You do this." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But He does not interfere with the little independence. That is Kṛṣṇa's mercy, how He can do that. Kṛṣṇa is not like us, that I give you something and again I ask you to return it. No. Whatever Kṛṣṇa has given to us, that is permanent.

So He has given us little independence because we are part and parcel of Kṛṣṇa. Kṛṣṇa is fully independent. He does not depend on anyone. But although we have got independence to a certain extent, but under the control of māyā. In the spiritual life there is also māyā. That is called yoga-māyā. And in the material life there is also māyā. That is called mahā-māyā, Durgā. So we, being very little… Just like small children. He is given either to the mother for taking care or to the nurse for taking care. The little child must be taken care of, either by the mother or an appointed nurse, maidservant. Similarly, we being very tiny, small, fragmental, atomic part and parcel of Kṛṣṇa, although we have got all the ingredients of Kṛṣṇa, still, we require protection. Just like the child and the father. The child possesses all the chemical composition of the father's body. Even if the father is diseased, the child inherits the disease also. This is a fact. Similarly, we have got all the ingredients or qualities of God in us. But in many…, in very, very small fragmental portions. Therefore, although we have got Kṛṣṇa's qualities, still, we sometimes fall down. Because is very, very minute, fragmental, there is chance of being covered by something else.

So we require protection. Therefore, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. The mahātmā, they are also given protection by daivī-prakṛti, Kṛṣṇa's māyā. Therefore we chant "Hare Kṛṣṇa," not alone "Kṛṣṇa." Harā is Kṛṣṇa's energy, so we first of all take the shelter of Kṛṣṇa's energy, daivī-māyā, Rādhārāṇī. In Vṛndāvana they chant "Rādhā-Kṛṣṇa," "Jaya Rādhe." The general addressing is "Rādhe," like that. So to take shelter of the daivī-māyā… Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. If we take shelter of the daivī-māyā, Rādhārāṇī, then She will give us intelligence in such a way that we can take shelter of Kṛṣṇa perfectly. So daivī-māyā āśritāḥ, as soon as we become under the shelter of daivī-māyā, then our business becomes bhajanty ananya-manasaḥ, simply serving Kṛṣṇa, no other business. And in the material world so long we are under the protection of mahā-māyā we have got many things to serve. Bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām. When we are under the care of daivī-māyā, then our only business is to serve Kṛṣṇa. That is our original constitutional position, Kṛṣṇa-dāsa. As we have several times given this example, the part and parcel of my body, the finger, it is always serving the whole body according to the order, similarly, as part and parcel of God, Kṛṣṇa, our only business is to serve Him. Whatever we have got in possession…

Now it is explained by Kapiladeva, how things are developing, everything. This evening we were discussing. Here it is said that jihvā ambhaḥ. They are coming out by interaction of touch sensation, the fire. In this way everything is emanating. Janmādy asya yataḥ [SB 1.1.1]. The original source is Kṛṣṇa. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. This is the real science. Everything is coming from Him. So whatever we possess, the physical transformation, the gross body and the subtle mind, intelligence, everything is produced from the original source, Kṛṣṇa. So same thing, when it is utilized by clear understanding, that "Everything is emanation from Kṛṣṇa. Everything belongs to Kṛṣṇa. So let us utilize it for Kṛṣṇa's service," then we are situated in the daivī-māyā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. This is daivī-prakṛti. And the result is bhajanty ananya-manasaḥ: "Without any deviation they are engaged, the devotees are engaged, in Kṛṣṇa's service." That is the perfection of life. And in this life, so long we are in material condition, we are practicing how to be engaged in Kṛṣṇa's service twenty-four hours. And when it is perfection… Tataḥ, tattvato jñātvā.

Kṛṣṇa says in the Bhagavad-gītā that bhaktyā mām abhijānāti [Bg. 18.55]. If you want to understand Kṛṣṇa or if anyone wants to understand Kṛṣṇa perfectly, tattvataḥ, in truth, then he has to understand it through bhakti, not any other process, although there are many other processes, different ways. Some so-called philosophers, they say that "We can adopt any process. It leads to the same goal.” That’s all right, provided you make progress. Then you’ll reach to the same goal. But if you become stuck up with the process only, you do not make progress, then it does not lead to the same goal. Just like one staircase going to the fourth floor. So you cross, say, twenty-five steps. You are in a certain position. If you cross fifty steps, you are in a certain position. If you cross sixty steps… In this way, the final may be hundred steps. So unless you go to the hundredth step, the final position is not attained, although it is leading to the same goal. Therefore we have to make progress. From karma-kāṇḍa we have to learn what is the actual position of karma-kāṇḍa, why we are engaged in karma-kāṇḍa. That is called jñāna. Then, coming to the jñāna-kāṇḍa, then you come to the upāsanā-kāṇḍa. Then upāsanā-kāṇḍa, when you reach the highest, topmost upāsanā… Upāsanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. When you become Vaiṣṇava, when you worship Kṛṣṇa, Viṣṇu, that is the perfectional stage.

So mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. Everyone is going to the same goal, but he has to make further progress. Don’t think, ”By karma-kāṇḍa we have come to the final stage,” or ”By jñāna-kāṇḍa, we can, we have come to the final stage,” or ”By upāsanā-kāṇḍa, by worshiping demigods, we have come to the final stage.” No. The final stage, you can come directly by bhakti, the topmost upāsanā. Therefore Kṛṣṇa says directly, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So bhakti process is śravaṇam beginning. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. So we have to hear these subject matters described in Bhagavad-gītā and Śrīmad-Bhāgavatam. Then we will understand how Kṛṣṇa is conducting this phenomenal world. That you have to learn by hearing. Why this Bhāgavatam is there? For… Yad vaiṣṇavānāṁ priyaḥ. The Vaiṣṇava will enjoy, will learn from Śrīmad-Bhāgavatam how Kṛṣṇa is working in everything. That will enlighten the devotee that how Kṛṣṇa is great, by His different energies how He is working in every field of activities. Na tasya kāryaṁ karaṇaṁ ca vidyate. He is present here, Kṛṣṇa. He has nothing to do. Na tasya kāryaṁ karaṇaṁ ca vidyate. Everything is ready. Either automatically or in order to accept service from the devotee, He is assuming that ”I am dependent on you. If you dress Me, then I can be dressed.” But actually that is not the fact. He is dressing Himself by giving you intelligence. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. Those who are desirous to serve Him, then Kṛṣṇa gives him intelligence how to serve Him. He does not depend on your service. He’s quite self-sufficient. But He assumes that ”I am a statue of stone. I cannot dress Myself. Please dress Me.” This is Kṛṣṇa’s mercy, to give you chance. He does not depend on you. Na tasya kār… There are many energies. Kṛṣṇa is worshiped by many, many goddess of fortune. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. So He doesn’t require our service. But He agrees. He is so kind that He agrees to come here to accept our service. Therefore we must be very careful, that ”Kṛṣṇa has kindly consented to come here to accept our service. Now we may not do something which is not satisfactory to Him.” That is devotion. That is Kṛṣṇa consciousness. Always full of veneration. Don’t think that ”Here is a statue.” Here is Kṛṣṇa.

So Kṛṣṇa is ready to accept our service in so many ways. Either if you cannot establish Deity, then you simply hear about Him. That is the most important thing. We do not require to establish temple everywhere. If there is possible to establish temple and serve Kṛṣṇa properly according to the regulation mentioned in the śāstras or instructed by the spiritual master, that is called vaidhī-bhakti. Vaidhī-bhakti. Vaidhī-bhakti means discharging devotional service under regulative principles. So without vaidhī-bhakti, you cannot jump to the rāga-bhakti. Rāga-bhakti is spontaneous. That does not require any regulative principles. Out of love, out of feeling anyone wants to serve Kṛṣṇa. That is called…, that is gopīs. All the inhabitants of Vṛndāvana, they did not undergo any regulative principles. But spontaneously, they are always ready to serve God, Kṛṣṇa. That is called rāga-bhakti. Just like to… The example… There are examples. Just like a mother, as soon as there is child, baby, she takes care. She takes care. Although she does not go to a school how to take care of a child, but automatically. Automatically she takes care. Similarly, this automatically serving Kṛṣṇa, that is called rāga-bhakti. That is reached by vaidhī-bhakti, by practicing. Just like formerly there was marriage, child marriage-a small boy, a small girl. But simply by association the girl understands how to serve the husband and the husband also understand how to give protection to the wife, and mostly, the life was very pleasing, happy. From the very beginning she knows, ”Here is my husband,” and he knows, ”Here is my wife.” At least we have seen in our India. There is no question of separation. There is no question of divorce. The love is there from the very beginning. The propensity was there and immediately the object of love is there. A girl has got husband; a husband has got a wife. So the love continues spontaneously.

So from the very beginning of our life we should try to understand Kṛṣṇa consciousness, love Kṛṣṇa. Then automatically it becomes manifest. That is the instruction of Prahlāda Mahārāja. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Kaumāra. Kaumāra means up to tenth year, five to tenth year. According to somebody, even up to fifteenth year. Anyway, during this period of life one should learn how to develop this devotional cult, dharmān bhāgavatān. Dharma means the laws and the instruction given by God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. And when that is actually executed directly between, transaction between God and the devotee, that is real dharma. Dharmān bhāgavatān. They have different types of dharmas, but real dharma is bhāgavata-dharma, what we learn from Śrīmad-Bhāgavatam, to deal with the Supreme Personality of Godhead, Bhagavān. That is called bhāgavatān. So children should be instructed from the very beginning of their life this bhāgavata-dharma. We are attempting to do that in our Kṛṣṇa consciousness movement. We have got an institution, Gurukula, at Dallas, Texas, and they are learning very nicely. Just like this child. From the very beginning he is learning bhāgavata-dharma. He is offering obeisances, he is chanting, he is dancing, he is offering a flower to the spiritual master, and he is offering to the Vaiṣṇavas. In his childish way, while playing, he is becoming accustomed to dharmān bhāgavatān. This is really, really human civilization, from the very beginning of life. Because if we want, we can learn like cats and dog, jumping and eating and sleeping and mating. No. That is not the business of the human life.

Prahlāda Mahārāja therefore says, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. ”Why? Why bhāgavata-dharma so important that I have to learn from the beginning of my life?” Now, durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam: ”This human life is very rarely obtained, durlabham.” Dur means ”very difficult.” After many, many births, bahūnāṁ janmanām ante [Bg. 7.19], this human form, after evolution, we have got. Durlabham, with great difficulty we have got it. That, why it is important? Now it is arthadam. Arthadam. Artha means meaningful or riches or something wealth. Arthadam, you can achieve arthadam. So that arthadam, although adhruvam… You can say, ”What is the difference between human life and dog’s life? They are all temporary. Why you are giving so much stress on human life, the same business: eating, sleeping, sex life, and defense? So why you are giving more importance to the human life?” Now, arthadam. Yad apy adhruvam, nonpermanent, it is arthadam. Arthadam means to achieve the goal of your life. So we should not misuse it. We should teach our children to become bhāgavatam, person bhāgavatam, by reading Śrīmad-Bhāgavatam.

So we are teaching from the very beginning Bhagavad-gītā and Śrīmad-Bhāgavatam, and they are learning. That is the way. If you simply learn Śrīmad-Bhāgavatam, you get so much knowledge how things are developing, how tongue is developing, how the taste is developing, how touch is developing, how fire is working, how heat is working; from the interaction of heat and touch, how things are devel… Everything is explained there. Physical and spiritual, everything is there. So this is bhāgavata-dharma, to study Śrīmad-Bhāgavatam very carefully. Everything is… Every knowledge is there. Kiṁ vā parair īśvaraḥ. There is no need of reading any other book. Kiṁ vā paraiḥ, in the beginning it is said. Why? Sadyo hṛdy avarudhyate īśvaraḥ. The perfection of life is to understand God. So by reading Śrīmad-Bhāgavatam, sadyaḥ, immediately, hṛdy avarudhyate īśvaraḥ: "The Supreme Personality of Godhead, by simply reading Bhāgavatam… He is already there, but immediately He is realized." That is perfection of life.

So Bhāgavata is so powerful that nityaṁ bhāgavata-sevayā: we have to read Śrīmad-Bhāgavatam daily and twenty-four hours. That is the injunction: nityam. Nityam means always. So our members especially, I mean to say, those who are inmates, they, and those who are becoming members, ordinary member or patron member, we are giving them books. Please read them carefully. Don't take books that "I am member. It is my duty to take books and keep it in the almirah." No. Read it thoroughly. Nityaṁ bhāgavata-sevayā. By regular reading of Śrīmad-Bhāgavatam, then our this material contamination becomes vanquished. Naṣṭa-prāyeṣu. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. As soon as it begins to diminish, then it will diminish finally, and then you will be situated in your pure, original constitutional position, Kṛṣṇa consciousness. Bhakti-yogataḥ. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. By cleansing the heart we become prasanna-manasaḥ, very jubilant. Bhagavad-bhakti-yogataḥ. Therefore this bhāgavata-dharma should be practiced from the very beginning of life, and it should be studied. We have got so many books. One can read… Whatever already we have got, books, one can read for fifty years continually and get new enlightenment one after another.

So bhāgavata means the complete knowledge. Bhāgavata, from bhagavān it is called bhāgavata. From bhagavat-śabda it is called bhāgavata. So in the association of bhāgavata, devotees, if we read Śrīmad-Bhāgavatam… Sajātīya snigdhasya. Sajātīya means people thinking in the same way. So that means devotees who are interested in bhagavad-bhakti, to understand Bhagavān, they should read Śrīmad-Bhāgavatam in the association. We should have regular classes. Just like school and colleges, eight hour, six hour. Be engaged always in reading Śrīmad-Bhāgavatam, discussing amongst yourself. Then you'll make progress. Otherwise, if you take it as an official routine work… You should take as routine work, but with consciousness that "We have to learn something," not simply attending the class, but to learn something. In this way make your life successful. Because after all, everything is being done, daiva-coditāt, impelled by the Supreme Person. The Supreme Person is behind everything. So in the association of devotees, if we read Śrīmad-Bhāgavatam regularly, then your, our, material contamination will be dissolved, and our spiritual consciousness will come out, and that will make our life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.42

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Bombay, January 17, 1975

Nitāi: "Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances."

Prabhupāda:

kaṣāyo madhuras tiktaḥ
kaṭv amla iti naikadhā
bhautikānāṁ vikāreṇa
rasa eko vibhidyate
[SB 3.26.42]

Rasa, taste, is one, but it becomes varieties by different combination of bhautikānām, material elements. This is chemistry. Chemistry means mixing of different chemicals and produce another element. Just like soap. Soap is mixture of fat and soda. So fat, oil, is something else, and soda is another thing, but if you carefully mix them together, it becomes soap. So the whole world is the mixture of these five elements: kṣitir āp… Fire, water… Tejo-vāri-mṛd-vinimayaḥ. The Sanskrit word is tejo-vāri-mṛd-vinimayaḥ. Mṛd means this earth, and tejas means fire, and vāri means water. You take earth mixed with water and put it into the fire; it becomes brick. Then you take another mixture; that becomes cement. And take the help of cement and take the help of brick; then construct a house.

So whole material world is nothing but tejo-vāri-mṛd-vinimayaḥ, exchange of, elementary, this earth, water, and fire. The same principle here also: taste. Just like we cook the same oil, ghee, and salt and turmeric, but we prepare different preparations, hundred, two hundred preparation, simply by the process of mixing earth. So that is going on. Now, by Kṛṣṇa's energy… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energy is working in such subtle way, mysterious way. Therefore Kṛṣṇa is known as Yogeśvara. The same earth, same water, but the seed different. So one tree is coming to produce chili, another tree is coming out to produce tomato, another tree is coming out to produce mango. Different taste. Mango is sweet, tomato is sour, chili is pungent. But these things are required, varieties. Although the source is one. Source is one-the earth-but the earth contains all other five elements. Kṣitir āp tejo vāri mṛd vyoma. Everything is there in the earth. Everything is there, and by the expert handling of the prakṛti and behind the prakṛti, Kṛṣṇa, varieties of things are coming. This is Kṛṣṇa consciousness, how things are coming by the handling, expert handling of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

The blunt scientists, they are seeing, simply prakṛti is the cause of these varieties. But that is not the fact. The fact is it is the Kṛṣṇa's manipulation, mixture, mixing of the elements, and different varieties are coming out. Parāsya śaktir vividhaiva śrūyate [Cc.

Madhya 13.65, purport]. Śrūyate. You cannot see how Kṛṣṇa is handling, but śrūyate, you can understand from the śruti, by the Vedic literature, as it is said here.

kaṣāyo madhuras tiktaḥ
kaṭv amla iti naikadhā
bhautikānāṁ vikāreṇa
raso eko vibhidyate

Bhautikānāṁ vikāreṇa. Just like earth, water, fire, air, they are bhautika. But they are not mixing together. The original, I mean to say, manipulator is Kṛṣṇa. Just like we have got experience, I have given just now experience, that oil is there. Suppose oil is acid, and soda is called alkali. The acid is there, alkali is there, but when a person comes, mix it proportionately, it becomes another product: soap. Similarly, everything is being manufactured like that, but how it is done? That is the expert handling of the Supreme Lord. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies, subtle laws, and He is working. But still, He has nothing to do Himself. That is God. Na tasya kāryaṁ karaṇaṁ ca vidyate. Although He is handling… He is doing everything. Otherwise how it is possible? We have got experience. There is oil, and there is alkali, or soda, but they are not mixing together. For mixing together, you require another, living energy. Otherwise, automatically, there cannot be soap. The soap factory is there, but the manufacturer is also there.

So we have to understand in that way, that so many varieties, natural varieties, are coming out not automatically. The blind scientists, they say they are coming automatically. That is not very good sense. Nothing can come automatically. Matter cannot come together automatically. There is some machine or handling. Parāsya śaktir vividhaiva. He is doing that, and still, He is doing nothing. That is… Just like if I have to make soap, I have to do it or I can ask my servant to do it. I can give instruction to my assistant, servant, that "Do like this." So anyway, the background is myself. The background is neither the servant nor the ingredients. There is another example: the potter's wheel. Potter's wheel is producing earthen pots. So what is the cause? Somebody will say that "The dirt, earth, is the cause of this pot because it is made of earth." Another will say, "No, the cause is the wheel. Because the wheel is going around, therefore it is coming out." But these two causes, prakṛti and pradhāna, ingredients and the instrument, they are not causes. The cause is the potter. Cause is the potter. The potter is giving force going around. You have seen it. With the rod it moves like that. When the wheel is in motion, then the earth is brought into a shape of different shape of pots. Therefore material cause, remote cause, efficient cause-they are not cause. Real cause is Kṛṣṇa, sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So that is confirmed in the Vedic literature, Upaniṣad. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energy is working-the same earth, the same seed, ingredient of the seed. There is variety of the seed also. Therefore Kṛṣṇa says in the Bhagavad-gītā, bījo 'haṁ sarva-bhūtānām: [Bg 7.10] "I am the seed, seedling." The same process: there is a seed of rose tree, you put into the earth and pour water-a rose tree will come out. And similarly, looking another, chili seed, but it will come chili. The earth is the same; water is the same. Just like on the riverside there are many trees. Their eatable is the same water, standing in the same earth, but different trees are coming out. Different taste fruit, different flower, different, all different. So therefore, the difference is there in the seed. So you cannot understand. You cannot chemically analyze the seed, small seed, but the potency is so strong, so you cannot study by your so-called physical or chemical science.

So we have to understand, as Kṛṣṇa says, bījo 'haṁ sarva-bhūtānām: "I am the seed." Such subtle things, how it is coming out? In the small seed what is the chemical composition? You put the seed, sow the seed, anywhere and put little water, that tejo-vāri-mṛd-vinimayaḥ, but the things are coming out differently. How the variety is possible? Therefore we cannot mix up. There is rose scent within the earth. Otherwise wherefrom the rose is getting its scent? There is. Puṇyo gandhaḥ pṛthivyāṁ ca. Pṛthivyām, on this earth, there are potency of different flavor, different taste. Now let the chemist come and take the earth and make different taste. That is not possible. That is not… Therefore you cannot simply say that prakṛti is the cause of everything, no. Prakṛti is there, the same water. Prakṛti means earth, water, air, fire. The same water is there, the same fire is there, same water is there, and same earth is there. So why varieties are coming? You take from the water, from the earth, varieties of smell, varieties of taste. So that you cannot do. This is Kṛṣṇa consciousness. We have to accept the statement of Kṛṣṇa, as He says, bījo 'haṁ sarva-bhūtānām: [Bg 7.10] "I am the cause." And the śāstra confirms it, sarva-kāraṇa-kāraṇam: [Bs. 5.1] "He is the original cause of everything."

So in this way we have to study everything, and ultimately, if we come to the point of Kṛṣṇa, then our knowledge is perfect. Otherwise it is imperfect. Kavibhir nirūpito yad-uttamaśloka-guṇānuvarṇanam.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam
[SB 1.5.22]

You are scientist, very good. You are botanist, you are physist, and so many, mathematist, and so on, so on. Because these things, laws are going on. People are studying the laws of mathematics, laws of physics, laws of chemistry, laws of botany, biology. Divide into different departmental scientific knowledge. So that, do that, very good. Become, very big scientist, very big botanist. Similarly, from other point of view, pious activities, you become very noble, a man of charity or tapasya or austerities, penance, so many things in the spiritual line, jñāna, yoga, karma. That's all right. As you deal with material science, you become big mathematician, chemist, physician, or lawyer, or so many, naturalist. Similarly, spiritually, you become karmī, jñānī, yogī. Do that. That is not discouraged. But what for you are trying? Why you are trying to become a chemist or physist or a man of charitable disposition, educationist? Why? If I ask… If anybody asks, "Why you try to become a scientist? What is the aim of your life?" What will be the answer, possible answer? The materialist will say, "For developing civilization." Developing civilization means to, in their view, developing the process of sense gratification. That's all. But śāstra says, "No, not that. That is not the aim. You become a great scientist. There is no harm. But why you should become a scientist?"

Now, śāstra says that avicyutaḥ arthaḥ. Arthaḥ means purpose. If somebody asks, "What is the purpose of becoming scientist? What is the purpose of becoming physicist?" so different men will give different answers: "It is meant for this purpose. It is meant for this purpose." But kavibhiḥ, those who are actually learned, advanced learning, they have said that avicyuta. Avicyuta means without any failure, without any contradiction. You say that chemistry is required for this purpose. I say chemistry is required for this purpose. Another man says chemistry is required for this purpose. But difference of opinion. That is not accepted. Avicyuta, infallible purpose. What is that infallible purpose? Avicyutaḥ arthaḥ kavibhir nirūpitaḥ. Nirūpita means it is already settled. You haven't got to make research anymore. Nirūpita means it is already concluded. What is that? Yad-uttamaśloka-guṇānuvarṇanam. If you can explain the activities of Kṛṣṇa, Uttamaśloka, how He is acting, how is the chemical process is going on under His direction, if you can write a thesis on this subject matter, that ultimately Kṛṣṇa is behind that, then your this study of chemistry is perfect. Avicyutaḥ arthaḥ kavibhir nirūpitaḥ. Nirūpita means it is concluded. No more argument. That is the purpose. That means if you are intelligent enough actually, then through any source of knowledge you come ultimately to Kṛṣṇa. That mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The Kṛṣṇa says. But if by your education, if you come to the same point, that "Here is Kṛṣṇa. He is in the background, sarva-kāraṇa-kāraṇam [Bs. 5.1], cause of all causes," then that education is perfect. Otherwise it is śrama eva hi kevalam. Otherwise it is simply laboring for nothing, waste of time. This is the purpose. Avicyutaḥ arthaḥ kavibhir nirūpito yad-uttamaśloka-guṇānuvarṇanam.

So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Very, very big chemistry, physical laws, mathematics-everything is required to understand the potency of God, how He is working. Actually, everything is being done by His potency. Here the different tastes, the material is the same, but the method of mixing the material and different tastes are coming out in existence-so how that expertly management of mixing is going on, if we can explain by our chemistry, by our mathematics, then our studying of chemistry is perfect. Then we are perfect. Idaṁ hi puṁsas tapasaḥ śrutasya vā [SB 1.5.22]. Another place,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Hari-toṣaṇam is the ultimate goal. Sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ. In the Bhagavad-gītā… Sva-karmaṇā tam abhyarcya [Bg. 18.46]. You become a chemist; it doesn't matter. You become physicist, mathematician. It doesn't matter. Unfortunately, due to the Kali-yuga, as soon as one become a big chemist, doctor of chemistry, he says, "I am God. There is no need of God." As soon as the little… Svapari jala-matrena phala phariyate.(?) You'll see the small fishes. They are practically on the edge of the water and making, "fut, fut, fut." The big fishes, they are down the water. So these so-called material chemists, they are nothing, a small fish. Those who are big chemist, big scientist… Just like Professor Einstein. He used to accept how God's brain is working. He appreciated. He was a great scientist. And the ordinary scientist also, they think that "Now we are able to do everything without God. Therefore we are bigger than God." That is not fact. You are greater scientist when by your scientific knowledge you prove the existence of God and how He is working so finely that varieties of things are coming out of material nature. That is the perfection of knowledge. Otherwise svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Hari-toṣaṇam. Unless Kṛṣṇa sees that you are trying to glorify Him by your knowledge… Then He becomes satisfied, that "I have given him some knowledge, and he is utilizing this knowledge for My glorification. He is My devotee."

Devotee's business is to glorify. He doesn't take any credit for himself. Actually, there is nothing to be taken credit. The all credit goes to Kṛṣṇa. A devotee neither claims; neither it is possible. Even he may be very, very big devotee, he will never claim any credit for his glorious activities. His glorious activities means to make Kṛṣṇa glorious. That is his glorious activities, not that like the so-called materialist, he takes, wants to take the credit. No. Sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ [Bg. 18.46]. Sva-karmaṇā. You may be engaged in any pattern of work, any department of work. But by dint of your work you establish the existence of God, Kṛṣṇa, and whatever is being done, it is being done by the expert management of Kṛṣṇa. The sun is rising exactly in the time, and it is setting exactly in the time. And the temperature, according to the different season, the movement, uttarāyaṇa, dakṣiṇāyana-everything is managed so expertly under the order of the Supreme. Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Don't think the sun is working so nicely automatically. No automatically. The master is there, Kṛṣṇa. Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun is so powerful substance within this universe. There are many millions of suns. This is one sun only-but it is carrying out the order of Kṛṣṇa. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Aśeṣa-tejāḥ, unlimited light, unlimited fire, unlimited heat. Aśeṣa. Aśeṣa-tejāḥ. There is no comparison with the sunlight, sun's heat. There is no comparison within this universe. Unlimited. For millions and millions of years it is, from the sun the light and heat is coming out, but there is no diminution. It is the same as it was millions of years ago, and after giving you light and heat for millions of years, the same quantity of light and heat is still there.

So if it is possible for a material thing that after giving unlimited heat and light it remains the same, similarly, the Supreme Lord, by expanding His potency, by His energy, He remains the same. He does not diminish. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. So if we can see even a material object that the heat being emanated for many millions and millions…, it remains the same heat, it maintains the same heat, same light, why it is not possible for the Supreme? Therefore Īśopaniṣad informs us that pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate. If you take the whole energy of Kṛṣṇa from Kṛṣṇa, then still, the whole energy is there. But you will be surprised nowadays. Modern Gods… There are so many modern Gods; I do not wish to name. But one modern God, he gave his power to his disciple, and the, when he came into consciousness, then he was crying. The disciple inquired from the guru, "Why you are crying, sir?" "Now I have finished everything. I have given you everything. I have given you everything; therefore I am now finished." That is not spiritual. That is material. I have got hundred rupees. If I pay you hundred rupees, then my pocket is empty. But Kṛṣṇa is not like that. Kṛṣṇa can make hundreds of thousands and millions of Kṛṣṇa; still, He is Kṛṣṇa. That is Kṛṣṇa. The potency is never exhausted. That is called pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation].

So this imitation God will not help us. The real God. Real God,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam, He never exhausts. He is never exhausted. It is said that,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The millions of universes are coming out within His breathing period, and again they are annihilated when the breathing is taken inside. In this way the universes are coming out. Jagad-aṇḍa-nāthāḥ. Jagad-aṇḍa-nāthāḥ. Jagad-aṇḍa means the universe, and nātha, the Lord of the universe, means Lord Brahmā. So he has got a duration of life. And what is that duration of life? The breathing period of Mahā-Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

That is God, that by breathing, unlimited number of universes are coming out and going in. And the duration of existence of each and every universe is the duration of life of Brahmā. That we cannot calculate. Even we cannot calculate his twelve hours. So that is God. We accept such kind of God, not a little magician. No. That is not possible. We cannot accept such cheap gods. We accept Kṛṣṇa, the sarva-kāraṇa-kāraṇam [Bs. 5.1], and we want to be eternal servant. That is our actual position. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. By His unlimited potency, energy, unlimited universes are coming out with unlimited number of varieties of planet, and each planet is differently situated, different atmosphere, different temperature. So in this way varieties. That is ānanda. Kṛṣṇa has created these varieties because He is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānandamaya. Unless there is variety…

So we are part and parcel of that variety-maker. We are also one of the varieties, jīva-śakti. We are also one of the varieties. So how we can become variety-less, nirviśeṣa? That is not possible. Even artificially we try to become nirviśeṣa, variety-less, our constitutional position is that we want variety. How it can be stopped? Therefore in the śāstra it is said, the so-called Māyāvādī, impersonalist, monist, āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32], although they get up to the position of oneness, monist, but from that position they fall down. Why? Anādṛta-yuṣmad-aṅghrayaḥ. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because they have no information of the lotus feet of Kṛṣṇa, where to enjoy ānanda, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), and they are by nature seeking after ānanda, this so-called oneness, monism, that will not please them. They will require again ānanda. But because anādṛta-yuṣmad-aṅghrayaḥ, they have not worshiped Kṛṣṇa's lotus feet, they come down again in this material world and worship the feet of māyā. That is their position. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. And as soon as you are engaged in the service of māyā, that is your adhaḥ patanti. Adhaḥ patanti. As we, all these materialistic person who are within this material, you are serving māyā… Everyone is serving. Nobody is without serving. But they are serving māyā. So you have to transfer your service from māyā to Kṛṣṇa. Then your life will be successful and you will taste different varieties of prasādam perpetually and enjoy life eternally and blissfully.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.43

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Bombay, January 18, 1975

Nitāi: "The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst."

Prabhupāda:

kledanaṁ piṇḍanaṁ tṛptiḥ
prāṇanāpyāyanondanam
tāpāpanodo bhūyastvam
ambhaso vṛttayas tu imāḥ
[SB 3.26.43]

So this is analysis of water. So many things can be performed by water. Everything is being analytically studied. Kṣitir āp tejo marud vyoma. So… But one thing important in this verse is that tāpa apanodaḥ, refreshing, refreshing. When you are thirsty, you drink water. Immediately your thirst is satiated and you feel a fresh pleasure. So in the Bhagavad-gītā Kṛṣṇa says that this qualification of the water, tāpa apanodaḥ… What is that verse? Āpo 'ham…

Devotees: Raso ’ham…

Prabhupāda: Raso ’ham. Raso ’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So this satisfaction… Actually, our satisfaction can be revived only with relationship of Kṛṣṇa, revival of our relationship with Kṛṣṇa. That is śānti. Just like Dhruva Mahārāja, when he came in contact with the Supreme Personality of Godhead… He was hankering after material opulence, kingdom, a better kingdom than his father, than his grandfather. That was his ambition. As a child, he was insulted by his stepmother. So actually when he saw Viṣṇu, Lord Viṣṇu, he was so satisfied that he said, svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”Now I have no more hankering.”

So this is also one tāpa. In this material world we are suffering so many varieties of tāpa. Tāpan vindanti maithunyam agaram ajhaḥ.(?) It is simply full of tāpa. Tāpa means heat, and tāpa means unbearable, miserable condition. Therefore from tāpa… It comes from tāpa, tapasya. Tapasya means voluntarily accepting some unfavorable condition. Of course, the soul is not affected by any favorable or unfavorable condition. Asaṅgo ’yaṁ puruṣaḥ. Actually, it has no connection with the favorable, unfavorable condition. It is simply abhiniveśa. The mind being affected by the material contamination, we are suffering so-called miserable condition of life. It is due to the mind. Otherwise, as it is said, one man is satisfied in a very poor condition of life, and another man is not satisfied even in the best opulent condition of life. Why? It is due to the mind. It is due to the mind.

So therefore whole process of spiritual life or peaceful life… Spiritual life is peaceful life. Material life is not peaceful life. Ahaṅkāra-vimūḍhātmā. There are so many varieties of desires in material life. Therefore one cannot be peaceful. That is not possible. But when one enters into spiritual life… Spiritual life means to revive our spiritual consciousness or Kṛṣṇa consciousness. Then we can become happy. That is stated in the Bhagavad-gītā. Three things, if we learn… What are those three things?

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Śānti. If we learn these three things, then we’ll get śānti. Śānti, that is clearly explained in Caitanya-caritāmṛta also. It is said in the Bhagavad-gītā, Kṛṣṇa says, jñātvā mām. ”Me,” Kṛṣṇa says-person. Just like ”Give me.”

So Kṛṣṇa says, jñātvā mām. What is that? So we have to know Kṛṣṇa, that He is actually enjoyer. Master and servant. If the servant knows that ”In this house my master is the proprietor. He is the enjoyer. I am simply servant,” then he is peaceful. But if he artificially tries to become the master although he is servant there, then there is all disturbance. So here our miserable conditions are caused by our thinking that ”I am the proprietor. I am the owner. I am the enjoyer.” One becomes to owner, proprietor, because he wants to enjoy. So this is our disease. Actually, we are servant of Kṛṣṇa. Jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is our original position. We are servant, even in this condition. But we are servant of māyā, illusion-means we are servant of our lusty desires, kāma, krodha, anger, lobha, greediness, moha, illusion, so many, mada, madness. We are servant of these propensities. We are not master. When you become master of these sense gratification processes, then you are svāmī.

That is the position of svāmī. Svāmī means master. Gosvāmī. Gosvāmī means this controller of the senses. Go means senses. So svāmī or gosvāmī means one who has control over the senses or one who has control over the mind. The mind is very restless. The whole yogic process is meant for controlling the mind because unless you control the mind, the mind will volumes and volumes of desires, hundreds, thousands, millions. And you have to satisfy them. Then where is śānti? You have to satisfy the master. Who has become your master? Mind. Then you are disturbed. There cannot be any peace. And mind has got many millions of desires. Therefore, when you can control over the mind, that mind desires something and you have to control, ”No, you cannot do it,” then you become a svāmī. Svāmī, these sannyāsīs, they are given the title ”svāmī” or ”gosvāmī” because the sannyāsīs are supposed to control over the mind, over the senses. Therefore they are called svāmī. Otherwise, not svāmī but servant. If you are controlled by the mind, then you are servant, and if you are controller of the mind, then you are svāmī, the same person.

So how you can become svāmī? Because we are falsely thinking that ”I am the proprietor. I am the enjoyer. I am the leader. I am the friend of my family, my society, my nation,” so many ways, you have to convert these things. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Kṛṣṇa says that ”I am the friend of everyone.” But we are taking the place of Kṛṣṇa, leadership. I am declaring to my countrymen, to my follower, that ”I am your friend.” So actually, I cannot be friend because I do not know what is the goal of life. I cannot lead them properly. Some immediate convenience we can offer, and people, being less intelligent, they are after immediate profit. It is called preyas. Just like if you say to a small child, ”Don’t go to school. Please come and play with me,” he would like to play with his friend. That is immediate profit. But if you ask him to go to the school, that is remote profit. That is called śreyas. And preyas. Preyas me ans immediate profit. Two young men, if one friend says to the other friend, ”Oh, let us go to the cinema,” that is very palatable. And if he says, ”Let us go to this meeting in Hare Kṛṣṇa Land,” that is not very palatable. This is the distinction between śreyas and preyas. Niḥśreyasāya. Niḥśreyasāya means ultimate goal of life, ultimate profit of life.

So ultimate profit of life is to go back to home, back to Godhead. Because we are suffering on account of separation from God. This is our cause of suffering. Instead of becoming servant of God we have become the servant of senses. That is the cause of our suffering. Therefore three things, if we can understand thoroughly, that Kṛṣṇa, or God, is the proprietor and enjoyer of the whole universe or creation and… Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of all universal planets, and suhṛdaṁ sarva-bhūtānām, and He is the real friend of everyone. Jñātvā, ”One who knows,” Kṛṣṇa says, mām, ”Me, then he gets śānti.” Otherwise, there cannot be any śānti. In the Caitanya-caritāmṛta also it is confirmed that

kṛṣṇa-bhakta-niṣkāma, ataeva ’śānta’
bhukti-mukti-siddhi-kāmī-sakali ’aśānta’
[Cc. Madhya 19.149]

Kṛṣṇa-bhakta, one who is fully Kṛṣṇa conscious, he is śānta. He is fully confident. Kṛṣṇa consciousness or God consciousness, he is fully confident that ”Kṛṣṇa, I have surrendered to Kṛṣṇa. I have taken shelter of Kṛṣṇa, and He has promised, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Then where is the cause of my anxiety?” Therefore he can become… He has understood

Kṛṣṇa, the Supreme Personality, almighty, all-powerful, full of all opulences. "So if he has taken my charge, then where is my anxiety?" That is śānti. That is śānti. And so long we are taking shelter of māyā, asat, which will not stay…

Suppose we are taking shelter, child is taking shelter of the father, mother, or the citizens is taking shelter of the state, of the government. So one has to to take shelter of something else for protection, for security. But they are not actually security. Therefore we are always full of anxiety. You may be a citizen of a great state like United States of America. But you are not without any anxiety because that shelter is not sufficient. That will not stay. Just like recently in America they had to dethrone Mr. Nixon because they were not free from anxiety. So you cannot become free from anxiety by taking shelter of anything material. That is not possible. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Asat and sat. Sat means eternal, and asat means temporary. So we are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We are not annihilated after the annihilation or destruction of this body. Therefore we have to take shelter of the eternal. Then we'll be happy. And so long we shall take shelter of the temporary thing, asat, this material world, material society, friendship, love, state, community, nation-anything you take, they are not permanent-so you cannot be happy. But if you take shelter for security at the lotus feet of the Supreme, then you are actually secure.

Sadā samudvigna-dhiyām asad-grahāt. Asad-grahāt. Asad means this material world. It will not stay. Just like this material body. It will not stay-everyone knows; it has a beginning, birth-it stays for some time, it transforms some other bodies as children, then it becomes old, dwindling, and then finished. These are six different transformation of the material world. But it is temporary, asat. But there is another life, where there is no transformation: eternal. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. That is spiritual world. So that spiritual world, we have no information, but we have got little experience. Spiritual world means complete peaceful, śānti. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, jñātvā māṁ śāntim ṛcchati [Bg. 5.29]. Therefore it is compulsory business of our life to understand God, or Kṛṣṇa, if you want śānti. Jñātvā māṁ śāntim ṛcchati. If you want śānti, then you have to know God, what is God, not vague idea, actually. Jñātvā māṁ śāntim ṛcchati. You have to know.

Now, the position is how to know God. How to know God. So God know, it is very easy. If you don't chant… Suppose if I say that "By chanting Hare Kṛṣṇa mantra you will know God," you may think that "Why shall I chant Hare Kṛṣṇa mantra? I belong to different religion. Why shall I chant this Hindus' Hare Kṛṣṇa mantra?" Then all right, you do not chant Hare Kṛṣṇa mantra, but you try to understand God in your daily life. What is that? That satisfaction by drinking water. Raso 'ham apsu kaunteya [Bg. 7.8]. Everyone drinks water. Either you become Hindu, Muslim, Christian, you have to drink water. And after drinking water, when you feel satisfaction, as it is said, tāpa apanodaḥ, the tiresomeness immediately annihilated, immediately diminished, satisfies, so that satisfaction is Kṛṣṇa, or God. Kṛṣṇa says. So you haven't got to search out Kṛṣṇa anywhere. Kṛṣṇa is within you, God is within you, but still if you are doubtful, then God says, Kṛṣṇa says, "You try to understand Me in this way, tāpa apanodaḥ, the water." Everyone drinks water, very easy. So raso 'ham apsu kaunteya. Then the beginning, if you do not do anything… Just I am trying to convince you about the easy process of bhakti-yoga. Anyone, everyone, at any place, any condition of life, he can become a bhakta. Ahaituky apratihatā. This is first-class religion, to become devotee of God. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti… When you… Bhakti means loving service. When you develop your dormant love for Kṛṣṇa and you begin to serve Him, that is called bhakti.

So this bhakti is the first-class religion, Paro dharma. All other different kinds of religious systems, they are material. "I am Hindu," "I am Muslim," "I am Christian," "I am Buddhist"-these are all material designation. Actually, it is not dharma. Just like gold. Gold cannot be Hindu gold, Christian gold, Muslim gold. Gold is gold. There is no question of Hindu gold or Muslim gold. Similarly, dharma, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means relationship with God. So human being in any society, any part of the world, there is a consciousness or sense of understanding God. The method may be different; that is another thing. But the idea is how to know God. Just like Christians, they say, "O God, give us our daily bread." So there is relationship. Muslim they say, allah akbar, "God is great." So in Hindu-conception generally say, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So any sense you say, there is relationship with God. So unless you revive your relationship with God which is dormant, there is no śānti. There cannot be any śānti. So try to understand God.

Therefore Kṛṣṇa is canvassing that "If you do not take this process, that process, you simply, while drinking water, you think of Me: 'Here is Kṛṣṇa. Here is Kṛṣṇa.' " As it is said here, tāpa apanodaḥ. Everyone drinks water, so everyone can remember Kṛṣṇa, or God, if you simply learn this art, that "While drinking water, while I feel satisfaction, I must know, 'Here is God.' " Your devotional life immediately begins, without any education, without any enlightenment. Even a child can… If you teach the child that "When you drink water, you think of God…" Of course, one must have some knowledge what is God. So that according to different status of life… So here from Bhagavad-gītā or Bhāgavata we understand, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So Kṛṣṇa is here in the temple. Kṛṣṇa is in my room in picture. So that is also not difficult. How easy it is, just try to understand, that if drinking water and if I think, "Here is Kṛṣṇa," and I have seen Kṛṣṇa in the temple, I have seen Kṛṣṇa in my room, my father has shown me, "Here is Kṛṣṇa," then where is the difficulty? And if you think Kṛṣṇa like that-"Here is Kṛṣṇa"-that is the beginning of spiritual life. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23], memorizing.

So we request everyone to come to the temple because he will have the impression what is Kṛṣṇa, how He looks. Here is Kṛṣṇa. It is not imagination. Don't think it is imagination, we have imagined some form. Just like the Māyāvādīs say, "It is imagination." No. It is fact. Because this Kṛṣṇa, this form of Kṛṣṇa, the our forefathers or ācāryas they have seen when Kṛṣṇa was present on this planet. And there are many, many old temples. The same feature of Kṛṣṇa, two hands, playing on the flute, and anywhere you will see Kṛṣṇa He has got this flute. Because that is His most beloved, favorite instrument. That is stated in the śāstra, not imagination. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asita… [Bs. 5.30]. In the Vedic language it is said that Kṛṣṇa, He has got a flute in His hand. He likes to play on flute. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam [Bs. 5.30]. Barhāvataṁsa means the peacock. He likes peacock feather. These symptoms are described in the Vedic literature, and when Kṛṣṇa was present on this earth, the same feature was there. So this picture, this photo, or this statue of Kṛṣṇa, this arcā-mūrti, is not different from the original Kṛṣṇa.

So if you simply come here, take the impression of Kṛṣṇa and think of Kṛṣṇa while drinking water, you become a devotee. Is it very difficult job? Very easy. Anyone can do. Anyone can do. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

Then, if you develop… This is śānta rasa. Then, when you develop your śānta-rasa, then there is dāsya-rasa. Dāsya-rasa means that you want to serve Him. That is further development. "Here is God. No, why not…?" Therefore, according to the Vedic principle, whoever comes to the temple, he brings something to offer to Kṛṣṇa. Not that He requires huge amount of money. No. You must offer something. What is that? Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. Kṛṣṇa is not in want, but if you give something to Kṛṣṇa, that is for your benefit. If Kṛṣṇa accepts something from you, then your life becomes successful. So… "But I have no money. What can I offer to Kṛṣṇa?" Oh, that is not the fact. We have got money for going to cinema, and you have no money to bring one flower for Kṛṣṇa. This is denial. This is denial. Kṛṣṇa does not say that "You bring one thousand dollars." No. He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati.

So anywhere within this universe, you can get all these things, however poor man you may be. Patram, a little leaf, better tulasī leaf, or any leaf. Patraṁ puṣpam a little flower. Phalam, little fruit, and little water, that's all. Yo me bhaktyā prayacchati. Kṛṣṇa, He is the bhoktāraṁ yajña-tapasāṁ sarva-loka… [Bg. 5.29]. He is the proprietor of the all universes. So why He is asking this patraṁ puṣpaṁ phalaṁ toyam? He is so poor? He is not poor. He is the most opulent. But if you begin to give something to Kṛṣṇa, you become opulent. That is wanted. Therefore He is canvassing that "Give Me something." Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi, kuruṣva tad mad-arpaṇam [Bg. 9.27]. Because you have forgotten to give to Kṛṣṇa, therefore Kṛṣṇa comes down. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. He canvasses, "Please give Me something," as if He is in great need of it. He is not need of it. But if you hear Kṛṣṇa and if you give something to Kṛṣṇa, then it is for your benefit. You will understand gradually what is your relationship with Kṛṣṇa and gradually develop your Kṛṣṇa consciousness. Then your life is successful. Then your life becomes peaceful.

Otherwise there is no possibility. Otherwise there is no possibility. Everyone is hankering after peace, but this is the way of attaining peace, to revive your relationship with Kṛṣṇa, to engage your mind fully in the service of Kṛṣṇa in the matter of understanding Kṛṣṇa. And if you understand Kṛṣṇa… The books are there. Bhagavad-gītā is there. Śrīmad-Bhāgavata is there. You have got your reason. You have got your knowledge. Try to understand Kṛṣṇa. Then your life is successful. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply you try to understand Kṛṣṇa. Then, from this asat, this temporary life which you are changing one after another, tyaktvā dehaṁ punar janma naiti mām eti kaunteya… [Bg. 4.9]. After giving up this body… This is also temporary body, asat, the asat. Asat means it will not stay. So after giving up this body, if you get another body… That is compulsory. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dehāntara-prāptiḥ there is. Just like we are getting different bodies in this life, similarly, when this body is finished, we get another body. But another body or this body, because this material body, asat. Asad-grahāt, because we accept this material, temporary body, there must be suffering, kleśada. Or whatever we feel pains and pleasure, that is due to this body.

So the best achievement of life is the how to stop this getting material body again. Spiritual body. That is happiness. Then you will get eternal happiness, blissful life. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. That you go to the spiritual world. There is spiritual world, as this, here, is material world. You have got material body. So if you are fit for going to the spiritual world, then you get spiritual body, same way. And spiritual body means sac-cid-ānanda-vigraha [Bs. 5.1], spiritual body. Vigraha means body, and sac-cid-ānanda… Sat means eternal, cit means full of knowledge, and ānanda, blissful. That we want. The Kṛṣṇa consciousness movement means to try to understand Kṛṣṇa, very easy. If you drink water as Kṛṣṇa advises, raso 'ham apsu kaunteya, that satisfaction by drinking water, that is Kṛṣṇa. That's all. You think, "This is Kṛṣṇa." You think that "I am drinking Kṛṣṇa." Then twice, thrice, "Kṛṣṇa," means you become purified. Kṛṣṇa… Eka kṛṣṇa-nāme yato pāpa hare, pāpī haya tato pāpa kari bare nare(?). Eka kṛṣṇa, one, once chanting of Kṛṣṇa, it can kill so many reaction of sinful life that you cannot do so many sinful life. A sinful man can do large amount of sinful activities. But you cannot do even.

So this process, if you adopt… Very easy. It is authenticated. We have not manufactured this. It is said in the Bhagavad-gītā, raso 'ham apsu kaunteya [Bg. 7.8], "That rasa, that satisfaction by drinking water, that is I am." So why not think of Kṛṣṇa like that? You drink so many times water, especially in India. You drink water and think of Kṛṣṇa, you become perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.44

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Bombay, January 19, 1975

Nitāi: "Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest."

Prabhupāda:

rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ
[SB 3.26.44]

So further analytical study of water is mentioned here by Kapiladeva. So the rasa, taste. Taste changes into gandha, smell. So the taste is created by daiva-coditāt. Taste of everything… Everything is being done, daiva-coditāt, the beginning. But the taste creates the different kinds of fragrance, gandha, smell, within the earth. There is water, there is taste, and taste and formation-either you say chemical or physical changes-it becomes smell. So different kinds of smell there are already within the earth. Simply it brings out by different methods. The scientist does not know. That we have already explained several times, that the different gandha, or smell, or fragrance, or aroma, whatever you call, there are already within the earth. Puṇyo gandhaḥ pṛthivyāṁ ca. Kṛṣṇa says in the Bhagavad-gītā, puṇyo gandhaḥ and pāpo gandhaḥ. In the material world, everywhere, there are two things: pious and impious. So the pāpo gandhaḥ, bad smell, when it passes, so you close your nose, nostrils, not to accept it. But when there is puṇyo gandhaḥ, you feel fresh: "Oh, it is very nice."

So Kṛṣṇa says, puṇyo gandhaḥ pṛthivyāṁ ca. When you smell something very fragrant… Just like in the flower. There are different varieties of flower, and they are exacting different varieties of aroma from the earth. So the good smell of the flower… In some other place it is said in the Bhāgavatam that the…, when you see flower, you see Kṛṣna smiling. That is the seeing of Kṛṣṇa smiling. Therefore the flower should be utilized for Kṛṣṇa's service. Because these flowers, everything, is Kṛṣṇa's energy. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So specifically good fragrance of flower, Kṛṣṇa says that "I am that." Kṛṣṇa's particular presence is there. So we can remember Kṛṣṇa immediately. This Kṛṣṇa consciousness movement is that you remember always Kṛṣṇa. Always Kṛṣṇa. Just like Mahārāja Ambarīṣa did. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. He engaged his mind at the lotus feet of Kṛṣṇa simply by engaging the mind. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. If we utilize our senses always in the service of the Lord, that is bhakti. At the present moment we are utilizing our senses for material objectives. That is to be purified. It should be used for Kṛṣṇa's service. We are using our senses for the service of society, friendship, and love. But that service should be transferred to Kṛṣṇa. Then it is bhakti. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Bhakti means… This flower, we are smelling; we are enjoying. That is sense gratification. Similarly, this same flower, if it is offered to Kṛṣṇa as garland, that He will smell it and feel pleasure, that is bhakti.

So to come to the bhakti-mārga, or devotional service, it is not very difficult. The smell is creation of God, or Kṛṣṇa, puṇyo gandhaḥ pṛthivyāṁ ca. Therefore the smell should be used for Kṛṣṇa's pleasure. This is bhakti, not for my pleasure. This is called tyāga. Tyāga means that actually it should be used for Kṛṣṇa, who has produced it. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Our senses are also Kṛṣṇa's senses. He is Hṛṣīkeśa. Hṛṣīka-īśa, iti hṛṣīkeśa. Hṛṣīka means senses. Unfortunately, our senses are being used for sense satisfaction, neither for our use. It is for sense gratification. So bhakti means this practice of using the senses for sense gratification should be rectified, should be purified. Then the same senses will be utilized for Kṛṣṇa's satisfaction, and then you become a bhakta. Kṛṣṇa's things may be used for Kṛṣṇa. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

The Caitanya-caritāmṛta kaṛacā, the author of Caitanya-caritāmṛta, he has distinguished between kāma and prema. Kāma means lusty desires or sex desires. Generally, it is meant, sex desires. So he has very simplified the matter very much. Ātmendriya-prīti-vāñchā-dhare… nāma dhare… prema… tāre… bali dhare…nāma kāma [Cc. Ādi 4.165], like that. Kṛṣṇendriya-prīti-vāñchā dhare nāma prema, and ātmendriya-prīti-vāñchā-dhare nāma kāma. They… Actually, senses are there for satisfaction. That's a fact. Otherwise, why the senses are there? Just like the smell is there, and the nose is there. So smell is there for satisfaction of the senses. For the smell, for the nose, nostril, the beautiful flower is there, or beautiful, anything beautiful… To the man, woman is beautiful; to the woman, man is beautiful. So the eyes are there, and the beautiful things are there. That is arrangement. That is development of this nature. As soon as… It is… It is coming from the fire. The… That we have already described. The fire is the origin of beauty and the fire is the origin of eyesight. The loss of eyesight means there is less fiery element. Loss of appetite means there is less of fiery elements. In the Ayurvedic treatment it is called agni-māndyam. So these are transformation of the fire. Similarly, the smell is transformation of the rasa, taste.

How subtle things are going on, that is described in the Sāṅkhya philosophy presented by Kapiladeva, but we do not understand practically how things are going on. We are simply accepting the words, that "By transformation of this thing, this thing is coming out so much." Neither it is possible to make experiment. Maybe, but scientists can take advantage of this Sāṅkhya philosophy. So you may experiment or not. That doesn't matter. Things are going on. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā manyate… [Bg. 3.27]. What is called? Kartāham iti manyate. Actually, these rules of transformation as ordained by daiva-coditāt, by the supreme design, that is going on. But we, under the name of so-called scientist, we are trying to take the credit. Just like they are testing now-in the test tube they are making life. But the substance, the semina, male and female, that you cannot create. That you have to take from the male, from the female, then put together in the test tube. Then it may come. They are very much proud that "Now in the laboratory we are making life by chemical combination." But the actual chemical coming from by this transformation under the supervision of the daiva, daiva-coditāt. Daiva is the principle cause. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. That they do not accept. And people are giving credit to these artificial scientist.

In our Delhi program… There was lecture of a big scientist in Delhi, I forgot his name. He gave very good example, that if a man learns how to bark like dog and if he makes a show, many thousands of people will purchase ticket and go and see how he is barking. But by nature's arrangement, so many dogs are barking; nobody takes care. You see? So similarly, in the laboratory, if a scientist can produce a life some way or other, so they will go and see and give him clap. Just like this airplane is flying in the air. Little discrepancy is immediately crash down. So he is getting so much credit, and the scientists also saying, "There is no need of God. Now we have solved all the questions." But nobody is giving credit to Kṛṣṇa who is floating millions and trillions of stars and planets in the air. So by taking Kṛṣṇa's stock, the petroleum or gas, we become scientist and fly the airplane, and Kṛṣṇa has given the petrol, and He has no credit. He has no credit. That is the difference between demons and bhakta. A bhakta sees in everything presence of Kṛṣṇa. "Oh, here is Kṛṣṇa's energy is there. Here is nice taste. Oh, here is Kṛṣṇa." Raso 'ham apsu kaunteya [Bg. 7.8].

So Kṛṣṇa has manifested Himself in so many ways by His different energies. We have to learn simply to know or see how Kṛṣṇa is working. So here it is stated that rasa-mātrād vikurvāṇād ambhaso daiva-coditāt. Kṛṣṇa Kṛṣṇa is working there. Vikur…, transformation, does not take place automatically. Just like the other day I gave you the example: there is oil and there is soda, but you can transform into soap by mixing together. That mixing process does not take place automatically. There is Kṛṣṇa or Kṛṣṇa's part and parcel, the living entity. We are also Kṛṣṇa's part and parcel. So scientist is working. A devotee sees that Kṛṣṇa is working. That is the difference between nondevotee and devotee. A nondevotee will give credit to the scientist, who is working subordinately under the orders of Kṛṣṇa. That is stated also in the Bhagavad-gītā: sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. In everyone's heart Kṛṣṇa is there.

So one man is working very nicely. He is taking the credit of becoming a scientist. Why the other man cannot do it? Another man is also working in the laboratory. Just like this airless telegram, radio. Many scientists were working, and in our childhood we have… I was present in a meeting. Sir Jagadish Candra Bose was speaking. So Marconi and Sir Jagadish Candra Bose and many other physicists, they were working to study the waves of air and how to establish wireless telegram. So actually Jagadish Candra Bose, he found out the means, and they were talking, Marconi and Jagadish Candra Bose. Marconi took the hint and immediately he published in the paper. And in those British ruling, British government, they wanted to give credit all to the Englishmen. Actually, this wireless telegram was established by Sir Jagadish Candra Bose. He spoke in a meeting. So anyway… Just like two scientists are working to find out something, to invent something, but the wireless telegram is in the credit of Mr. Marconi. Why not Jagadish Candra Bose? There is the hand of Kṛṣṇa. They are… So many people are working for inventing something, but one man takes the credit; other men cannot. Why? Why this discrimination? There must be some cause of this discrimination. That is explained in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: ”I am situated in everyone’s heart.” Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Mattaḥ, ”From Me, if I give you the intelligence, ’Now mix this chemical with this chemical, your product will come.’ ” Others, they have got the chemical, and the laboratory man also there. But one takes the credit; one cannot take the credit. That is due to Kṛṣṇa. If Kṛṣṇa gives the intelligence, then he gets the intelligence, and he takes the credit. Nimitta-mātraṁ bhava savyasācin.

Kṛṣṇa says to Arjuna that ”This plan of Battle of Kurukṣetra is already there. I have caused assembly of all the demonic persons here.” Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] ”This is My plan. So Arjuna, I am flattering you so much that you fight. Fight. But don’t think if you do not fight, they will go home. They will have to die here, because it is My plan already.” Nimitta-mātraṁ bhava savyasācin: ”Because you are My devotee, you take the credit. You take the credit.” So actually a devotee, because he is very sincere servant of Kṛṣṇa, so Kṛṣṇa wants to give credit to His devotee, although He is doing everything. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. So always think like that, that… Do not try to take credit yourself. We should always remember that it is Kṛṣṇa’s credit. He wants to do something at a certain time, and some of his servant is authorized to do that. That’s all. Otherwise, whole credit goes to Kṛṣṇa. That is Kṛṣṇa consciousness. Govindam ādi-puruṣam.

Just like Brahmā. Brahmā has created this universe, but he knows that he is not the creator. When Nārada Muni inquired from Brahmā that ”We know that we are creator, you are the creator,” Brahmā said, ”My dear son, you are wrongly impressed. I am not creator. The creator is the Supreme Personality of Godhead.” That is mentioned in the Śrīmad-Bhāgavatam. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. And in the Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ādi-kavaye. Brahmā was given inspiration or lesson from within the heart. Kṛṣṇa is therefore called caitya-guru, ”the guru from the heart.” So He gives intelligence for doing particular thing when He is satisfied with the service. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. Kṛṣṇa is ready to give intelligence to everyone because everyone is Kṛṣṇa’s son. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4] So father is not particularly inclined to a particular son. No. But a son, if he is very obedient, then father discloses the most confidential things to that son. This is natural. This is not partiality. That is also explained in the Bhagavad-gītā, samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ: [Bg. 9.29] ”I am equal to…” Otherwise, how He can be God? If He is partial to somebody… Foolish people think, ”Why God has made me poor? Why God has made so many poor men?” God has not made. They have made themselves poor. God has not made. He does not make any distinguish. He says the plain truth, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. He is saying to everyone. So if we do not do-we have got little independence-then we are in this miserable condition of life.

So these miseries of the society, that is not creation by God. God is very, very kind to everyone. Samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ [Bg. 9.29]. Nobody is Kṛṣṇa’s, or God’s, enemy; nobody is Kṛṣṇa’s friend. But one who wants to serve Kṛṣṇa as friend, his consideration is different. ”Oh, here is a willing servant.” That is bhakti. Bhakti means willingness. Śānta, dāsya, sākhya, vātsalya, mādhurya. These are the different development of bhakti. First of all, in the material stage, we are defying, ”Oh, what is…” That is asuric. ”What is God? We are doing everything.” A big swami lectured in America, and he was advocating, ”Why you are giving credit to God? You are laboring, you are working, you are getting the result. Why should you give credit to God?” This was the subject matter. That is demonic. All credit should go to God. That is bhakti. Actually, without Kṛṣṇa’s help, without God’s help, you cannot do anything. Sarvasya cāhaṁ hṛdi… Kartāham iti manyate. In the demonic stage the living entity becomes a, what is called, play dog.

Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Just like you have been in the beach. The dog is bound up by the chain, or the master says, ”You come here.” He has to come here. ”You go there,” like that. So we are enchained by these laws of material nature-daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]-but we are claiming independent. There is no independence. There cannot be independence. You are the servant. We are all the servant of māyā, prakṛti, because we have given up the service of the Lord. Our constitutional position is to remain a servant. But if we defy God, Kṛṣṇa, and we want to become independent, that means we become servant of prakṛti. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We associate with different modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. And under different association or being controlled by different modes of material nature, we are getting different varieties of body. Why one has got very good body, very brāhmaṇa body or rich man’s body, and why one has got dog’s body, cat’s body, tree’s body? Why? There is some arrangement. Karmaṇā daiva-netreṇa. This is the injunction, that you are working under the impulse of certain modes of material nature. That is being observed by the Supersoul, anumantā upadraṣṭā. He is seeing all your activities. So you wanted something to do, but you require certain body to do that. That is being arranged by the Supreme Personality of Godhead. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. This is the law. In the Bhagavad-gītā it is said, kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-yoni-janmasu. Why one living entity is getting a better type of body, another a very low, abominable type of body? Daiva-netreṇa.

Therefore this consciousness can be awakened in this human form of life. We can take education. We can understand from Vedic knowledge what is our position, what is our relationship with God, how we shall act in that relationship. These are the opportunities in this human form of life-not in the form of cats and dogs. So in spite of getting this opportunity, if we do not understand God, if we do not understand what is our relationship with God, then according to śāstra it is called ātma-han. Ātma-han means suicide. If you cut your throat yourself, who can save you? So we should not become ātma-han and spoil this life. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. This human form life, durlabham. After many, many millions of evolution, we have got it. So it is very durlabha. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. We have got this opportunity by the grace of God, or the material nature has given us this opportunity. Now we should utilize it properly. This is Kṛṣṇa consciousness movement. Don't spoil it.

And what is that? Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very childhood this dharmān bhāgavatān must be given lessons to the children. Therefore, from the very beginning we have opened this gurukula in Texas and in New Vrindaban, West Virginia. But here, practically, India, we don't get this opportunity. Before starting this movement, I approached many friends that "You have got four sons. Give me one. I will train him to become a Vaiṣṇava brāhmaṇa." Nobody agreed. You see? But in the European countries, in America… Of course, they are all children of my devotees. I got them married. They have got now children, and they are being taught in gurukula. That is strictly according to the Vedic science, kaumāra ācaret prājño dharmān bhāgavatān iha, from the very beginning of life. So life should be utilized properly, and the children, not all… Some of them may become kṣatriya; some of them become śūdra or vaiśya. But an ideal class of brāhmaṇa must be there to guide the society. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

750120SB.BOM

Śrīmad-Bhāgavatam 3.26.45

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Bombay, January 20, 1975

Nitāi: "Odor, although one, becomes many-as mixed, offensive, fragrant, mild, strong, acidic and so on-according to the proportions of associated substances."

Prabhupāda:

karambha-pūti-saurabhya-
śāntogrāmlādibhiḥ pṛthak
dravyāvayava-vai…
[SB 3.26.45]

What is that? Vaiṣamyād gandha eko vibhidyate. In the previous verse the gandha, from gandha, from smell, fragrance or smell, ghrāṇas tu gandhagaḥ. So in the smelling power, nostril, they perceive different varieties. Variety is there. Although the thing is one, one Kṛṣṇa, but even in His material energy, He is perceived in varieties of things. That is the purpose of this Sāṅkhya philosophy, how one has become many. Ekaṁ bahu syām.

So intelligence is to know the one as well as the varieties. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. The Māyāvādī philosophers, they simply take one side, oneness. Ekaṁ brahma dvitīyaṁ nāsti. That is fact. Dvitī… There is no dvitīya. Dvitīyābhiniveśa means māyā. Everywhere, Kṛṣṇa is there. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. The materialistic scientists, they take the ultimate cause of this material world: the atom. Now this atomic theory, paramāṇu. Paramāṇu. You have seen the paramāṇu. In your room, if there is a hole and sunshine is coming through that hole, you will find in that sunshine, sun rays, there are millions of small particles. That is called paramāṇu. Aṇu, paramāṇu. So then there is aṇu also, smaller than that. Six aṇus combined together becomes a paramāṇu. So the paramāṇuvāda… I forget the ṛṣi's name who propounded the philosophy of paramāṇuvāda, that the material creation is combination of these atomic particles, paramāṇuvāda. But now the scientists they are studying the paramāṇu, atom, also. They are finding still subtle elements. They say "proton and electron," like that, still finer. In this way you cannot go ultimately to the finest material being. And even if you go, still, there is no solution. You will find something else within it working.

So that something else, ultimately if we can realize, that is Kṛṣṇa. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa is there even within the paramāṇu, electrons, protons. There is; He is there. Aṇor aṇīyān mahato mahīyān. Kṛṣṇa showed Arjuna the virāḍ-rūpa, the gigantic universal form. So one side, He is universally represented, virāḍ-rūpa. And in another side He is within the aṇu paramāṇu, smaller than the aṇu, smaller than the paramāṇu. Aṇor aṇīyān mahato mahīyān. That is Kṛṣṇa. Mahīyān. But these are all material forms. In the Bhagavad-gītā, you will find in the Eleventh Chapter, Arjuna is requesting to come to His original form. So he was very much threatened, or frightened, and he requested, "This form is very much unbearable to see. Please come to Your original form." So Kṛṣṇa first of all came to His form, four-handed Viṣṇu form; then again He came into His two-handed Kṛṣṇa form, and that is the ultimate, real form of Kṛṣṇa.

Kṛṣṇa has got many forms. Every form is Kṛṣṇa's form. That's a fact. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Some of the forms are personal, some of the forms are of His potencies, śakti, but all forms belong to Kṛṣṇa. So some of them are material forms, and whatever differentiation of forms we see in the material world, they are all Kṛṣṇa's form. But in the spiritual world there are also many forms-just like Kṛṣṇa, Balarāma, then Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Nārāyaṇa, and the puruṣa-avatāra. There are many. And there are innumerable planets also. In each and every planet there is one form. And when incarnation comes, one of the forms from Vaikuṇṭha, They come as incarnation. So many forms are called svāṁśa. In the Varāha Purāṇa you will find the description of the forms: svāṁśa and vibhinnāṁśa. The forms exhibited in this material world as living being, they are vibhinnāṁśa. Bhinnā prakṛtir me aṣṭadhā. As there are separated energies, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], the five elements, material elements, mahā-bhūta, they are also forms of Kṛṣṇa. This big mountain, Himalayan mountain, that is also form of Kṛṣṇa. The big Pacific Ocean, Atlantic Ocean, that is also form of Kṛṣṇa. He says bhūmir āpaḥ. Āpaḥ. Āpaḥ means water. So not only water in this planet, but there are millions and trillions of Pacific Ocean bigger than that in other planets. So inconceivable. Therefore God is inconceivable, acintya. Acintya-guṇa. Acintya, inconceivable.

So in this way Kṛṣṇa is existing. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. But the original form is Kṛṣṇa. Aham ādir hi devānām [Bg 10.2]. That is original form. That form is existing in Vṛndāvana. And other forms, they are distributed. Goloka eva nivasati. Actually, Kṛṣṇa is living in His original form in Goloka Vṛndāvana. This form, Kṛṣṇa, Rādhā-Kṛṣṇa, this is the form in Goloka Vṛndāvana. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. In the spiritual world there is no such thing as killing the Kaṁsa, Hiraṇyakaśipu. That is in the material world. Kṛṣṇa is in twelve different varieties of taste: śānta, dāsya, sākhya, vātsalya, mādhurya, bhayānaka, bībhatsa, hāsya, the so many, twelve. In the Bhakti-rasāmṛta-sindhu it is…, Kṛṣṇa is worshiped there that akhila-rasāmṛta, akhila. There are many kinds of taste, and that taste are all combined together in Kṛṣṇa, akhila-rasāmṛta. In the Vedas it is said, raso vai saḥ. Rasa means mellow. So we have presented a little book, Kṛṣṇa is the Reservoir of All Pleasure. Rasa means pleasure, taste, pleasing taste, rasa, or humor. Everyone has got different taste. So all the taste are there in Kṛṣṇa. Raso vai saḥ, labdhvānandī. Anyone who has tasted Kṛṣṇa he gets real taste of pleasure, either in this rasa or that rasa.

Just like Bhīṣma. Bhīṣma was fighting with Kṛṣṇa. He had no business fighting with Kṛṣṇa because He is charioteer. But sometimes the horses, the charioteer, are also killed by the opposing party. So when Arjuna was in a very dangerous position… Because Bhīṣma promised to Duryodhana. Duryodhana was criticizing his grandfather, that ”You are not fighting wholeheartedly. Because your affection is there on the other side, your other grandsons, pañca-pāṇḍava, therefore you are not fighting with your full strength.” So this is a great insult for the kṣatriya. So he promised to kill the five Pāṇḍavas next day. That was a challenge to Kṛṣṇa. So Kṛṣṇa promised that He will not fight in the battle, and Bhīṣma promised that ”Unless Kṛṣṇa fights and protects His friend, Arjuna, he could not be saved. I will fight in that way.” So he was fighting in that way, and Arjuna’s chariot became broken into pieces, and he was in danger. And Kṛṣṇa could understand that ”Bhīṣma wants Me to fight on account of Arjuna; otherwise he would not be saved.”

So to please Bhīṣma-not that it was necessary to fight with Bhīṣma, but because Bhīṣma wanted that ”Either Kṛṣṇa must fight or His friend Arjuna must die”-therefore Kṛṣṇa decided… Not to… He could save His friend Arjuna in any way. But in order to show Bhīṣma that ”Yes, He is fighting. He has broken His promise…” He promised that He would not fight, but Bhīṣma promised that either He should fight or His friend would die. So therefore He prepared to fight. But superficially, He did not take His original disc. He took only one broken wheel of the chariot, and taking it, He was going to kill Bhīṣma just to show him, ”You promised that I would fight, so now I have taken this fighting weapon. Now you can stop. Otherwise you will be killed.” So he stopped. He could understand. But while Kṛṣṇa was coming to kill him with that broken piece of wheel, that was very pleasing to him, Bhīṣma. At that time Bhīṣma was piercing with sharpened arrow the body of Kṛṣṇa. So He was pleasing, He was feeling very pleasure, being pierced by the arrow of Bhīṣma. So bhakti transaction, there are many kinds of bhakti transaction. And at the time of Bhīṣma’s death he was thinking of Kṛṣṇa: in His fighting spirit He was coming to kill him. That is in Bhīṣma’s prayer. There is in the Bhāgavata. He was not thinking of Kṛṣṇa with flute. He was thinking of Kṛṣṇa with the broken chariot wheel and was coming to kill him. That form was very pleasing to him.

So we can reciprocate all kinds of rasas, humor, because He is the reservoir of all rasas. So this is the rasa of chivalry, the fighting spirit. So everything is there. Janmādy asya yataḥ [SB 1.1.1]. The Absolute Truth is that where all varieties are there, variety. Although He is one, but still, varieties are there. Otherwise wherefrom the varieties come? Everything, all varieties. You see in the material world how many varieties are there. You take one bunch of flower. You will find, if you study minutely, how many hundreds and thousands of varieties of thorns, varieties of twigs, and color, and everything is there, variety. How these varieties are coming? The Vedānta replies, ”From the Absolute Truth, varieties.” Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. The Supreme Absolute Truth has got so many varieties of energies. For each and every variety, particular, finer craftsmanship, there is different energy. They are working. Just like we require to present some varieties a specialist, so Kṛṣṇa Himself has got all the special varieties of energy, and they are working in such a nice way as svābhāvikī. He hasn’t got to learn it. Svābhāvikī. Svābhāvikī jñāna-bala-kriyā ca. Jñāna, knowledge. Suppose if you want to paint something, you must have the knowledge of painting, jñāna. And strength, and activity. Everything.

So Kṛṣṇa, anything He is creator. Therefore He is perfect, all-opulent. Anything that requires to be created… You can create. We have got the creative energy. Because we are also part and parcel of Kṛṣṇa, the creative energy is there, but not in fullness. Kṛṣṇa’s variety of energy, that is full of potency.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

These are called bhaga, opulence. So all the opulences… For creating a nice flower, that is being manufactured by Kṛṣṇa. With His brain the seed of the flower is a chemical composition so nicely made. Svābhāvikī jñāna, He knows. Naturally He knows how to make the seed perfect so that from the seed, by sowing in the soil, by watering, the whole varieties will come. Is there any scientist to put in a small seed all the chemicals and it will come automatically, a motorcar? No. That is not possible. That is not possible. You have to create every car. And Kṛṣṇa’s energy is so perfect that she has created one male body and one female body, and innumerable cars are coming. This is car, described in the Bhagavad-gītā, this body. Yantra. Yantrārūḍhāni māyayā [Bg. 18.61]. This is yantra, but this yantra is coming by union of two yantras: one male yantra and female yantra. And millions of yantras are coming. Where is that capacity?

So one gentleman, he challenged me. He’s atheistic class. He said, ”What is Kṛṣṇa’s intelligence? It is just like an watch. If you wind the watch, it goes and gives time. Similarly, it is just like a machine-the whole world is going on.” That’s all right. Still, you are lacking knowledge, because Kṛṣṇa hasn’t got to prepare each and every watch. He has made two watches, male and female, and they are producing. That is Kṛṣṇa’s intelligence. Therefore even if you supposed to be very intelligent, still, you are lacking intelligence. You cannot be as intelligent as Kṛṣṇa. There must be some less quantity. Just like Yaśodāmāyi wanted to bind Kṛṣṇa with ropes, and as soon as she was going to knot it, there was little difference.

So we may be very intelligent scientifically or mathematically or physically, biologically. That’s all right. But when we compare with the intelligence of Kṛṣṇa, it is less by two cubits. It is less. That we should always understand. Mattaḥ parataraṁ nānyat [Bg. 7.7]. We have to accept this, that we cannot excel the intelligence of Kṛṣṇa. That is not possible. I may show varieties of magic and declare myself Kṛṣṇa, or God. But still, you cannot show as perfectly magical arts as Kṛṣṇa is showing. That is not possible. If we understand this fact and realize it, then we can understand what is Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg.

4.9]. We are part and parcel of Kṛṣṇa. There is little value like Kṛṣṇa. But we can never be equal with Kṛṣṇa. That is not possible. Asamordhva. Nobody can be equal with Kṛṣṇa; nobody can be greater than Kṛṣṇa. Everyone is lower than Kṛṣṇa. So this intelligence is real intelligence, and if we think that equal to Kṛṣṇa or greater than Kṛṣṇa, that is all māyā.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam
[Bg. 7.13]

So this Kṛṣṇa consciousness movement is to know that no more greater than Kṛṣṇa. Nobody is greater than Kṛṣṇa. Nobody is equal to Kṛṣṇa. If we understand this much perfectly… We cannot understand perfectly because that is not possible. Kṛṣṇa is unlimited. But as far as we have got our knowledge, if we understand this fact, that "I can never become equal with Kṛṣṇa; neither I can become greater than Kṛṣṇa. That is not possible. I have to remain always subordinate to Kṛṣṇa," this is called mukti, liberation. We are entrapped in this material bondage by illusory understanding. So when we come to the right understanding, that "My position is always subordinate to Kṛṣṇa," that is called mukti. Anyone can become a mukta, liberated person, as soon as he agrees to this philosophy that he is always subordinate to Kṛṣṇa, or God; he is never equal to Him nor greater than Him. Asama-ūrdhva. And those who are thinking that they are equal with Kṛṣṇa, that is māyā. Māyā mohitaṁ nābhijānāti. They do not know their actual… But when he comes to the knowledge, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ… [Bg. 7.19]. That is required.

If you want to become mahātmā really, then you have to come to this point, to understand the, originally, the Vāsudeva is the supreme cause of all causes. That is perfection of life. And our Kṛṣṇa consciousness movement is trying to teach this knowledge to the world, the best welfare activities. They are all in illusion. Some of them are thinking there is no Kṛṣṇa, and some of them are thinking, "If there is Kṛṣṇa"-Kṛṣṇa means God-"I am also God. I am equal." And some of them are thinking that "By meditation, by spiritual advancement, now I am greater than Kṛṣṇa." Yes. They are not, neither equal nor below, but they are thinking greater than Him. "With the progress of time the human being is advancing in knowledge. So by their meditational power, they can become greater than Kṛṣṇa." So that is foolishness. That is not possible. This is also māyā. Just like māyā is acting in so many ways. Sometimes we are thinking, "There is no Kṛṣṇa, no God. We are, every one of us are God." Similarly, to think of greater than Kṛṣṇa is another illusioning curtain of māyā. Māyā is not getting you out very easily. He will put so many impediments. Therefore bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births, when actually becomes wise, then he understands that 'I am nothing. Vāsudeva, Kṛṣṇa, He is everything.' " Vāsudevaḥ sarvam iti [Bg. 7.19]. Then that is not oneness, dual. "Vāsudeva, and I am." Vāsudevaḥ sarvam iti sa mahātmā.

So mahātmā and Vāsudeva, there are two. The mahātmā realizing Vāsudeva, and Vāsudeva is everywhere. That is perfection of life. A person who realizes Vāsudeva in that way… Vāsudeva means everything lives on somebody. Vāsudeva. So Kṛṣṇa says, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ: [Bg. 9.4] "Everything is resting on Me, but still, it appears that I am not there." This is illusory energy. Vāsudevaḥ sarvam iti [Bg. 7.19], that's a fact. Vāsudeva is everywhere. Kṛṣṇa is everywhere. Simply we have to purify our senses to understand the presence of Vāsudeva. That is required. And that is possible if we increase our loving tendency to love Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. If we increase our loving propensity… That is already there, but now it is intervened by the māyā cloud. So we have to get out of the cloud. Then we will find vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. So that is called purificatory process.

So this purificatory process means this devotional service. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Vāsudeva reveals. You cannot… By your force, you cannot see Him. But He is pleased, sevonmukhe hi jihvādau, when you accept to serve Him by your tongue, beginning with tongue, kīrtanam. You glorify Kṛṣṇa. You taste Kṛṣṇa's prasādam with devotion and service. Then you realize Vāsudeva very easily. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses, they cannot realize. But when the senses are purified, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

So this Kṛṣṇa consciousness movement is the process by which you can purify, sanctify your senses. And then, when your senses are engaged in Kṛṣṇa's service, beginning with the tongue, then your life becomes perfect.

Thank you very much. (end)

750121SB.BOM

Śrīmad-Bhāgavatam 3.26.46

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Bombay, January 21, 1975

Nitāi: "The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements."

Prabhupāda:

bhāvanaṁ brahmaṇaḥ sthānaṁ
dhāraṇaṁ sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
pṛthivī-vṛtti-lakṣaṇam
[SB 3.26.46]

So brahmaṇaḥ sthānam. This temple is brahmaṇaḥ sthānam, the residential place for the Supreme Personality of Godhead, brahmaṇaḥ. Brahmaṇaḥ means the Absolute Truth. Absolute Truth is understood in three different features: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So Supreme Brahman means Kṛṣṇa, the Supreme Personality of Godhead, as it was accepted by Arjuna after understanding Bhagavad-gītā. He addressed Him, paraṁ brahma param dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "You are paraṁ brahma." Brahman and Paramātmā and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate, the Absolute Truth.

According to our different realization, the Absolute Truth is realized in three different features: impersonal Brahman; and localized, all-pervading antaryāmī, Viṣṇu or Paramātmā; and the last word of understanding is Bhagavān.

So impersonal Brahman, nobody can construct any sthānam, place, of the impersonal Brahman, or Paramātmā. Paramātmā has got place everywhere. Īśvaraḥ paramaḥ…, sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. So that is the worshipable Deity for the yogis. And impersonal Brahman for the jñānīs. And Bhagavān, the Supreme Personality of Godhead, who is the shelter of both Parabrahman, I mean to say, impersonal Brahman, and Paramātmā… Yad advaita brahma upaniṣadi. Upaniṣadi, in the Upaniṣad, Vedic Upaniṣad, the impersonal Brahman is described. And the yogis, by meditation, they try to understand the Supreme Absolute Truth by seeing the Viṣṇu form, four-handed Viṣṇu. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1].

So yogis, the jñānīs, they have got their function, to realize the Absolute Truth. Similarly, bhakta. Bhakta, they want to worship the Personality of Godhead in a temple just like we are trying to do, to have a temple here nice. We have got already. Our function is going on. But we want to make a very gorgeous place for the Lord. That is the utility of this land: to construct temple for the Supreme Personality of Godhead. We have got a tendency to construct house. Ato gṛha-kṣetra-sutāpta-vittaiḥ. This material world means first of all we have got desire of sex, mixing together, man and woman. Puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8]. Mithunī-bhāva. Mithunī-bhāva means sex desires, impelled by sex. That is the central point of this material life. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. The central point of material happiness is maithunādi, sex impulse. Everyone. This morning was… Some devotee was discussing that the daily passengers, sometimes they go from home three to four hours, come to Bombay, and they work their eight hours. Then again three to four hours. So somebody was asking, "Why they should go? They can remain in the city." No. Their central point is there. Central point is sex. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. The materialistic person's life is being spoiled in this way.

That is described by Śukadeva Gosvāmī. Nidrayā hriyate naktam: "At night they spoil the valuable time by sleeping." Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. Vyavāya. Vyavāya means sex. "Either by sex or by sleeping." Divā cārthehayā rājan kuṭumba-bharaṇena vā: "And during daytime they are after money, 'Where is money? Where is money?' And if they get money, 'How to spend it for kuṭumba, for family members?' " This is material life. And as soon as we are united, mithunī-bhāva, then gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. Then we want apartment or house, big, big house, gṛha, and kṣetra. Kṣetra means earning fee. Formerly there were agriculture. Now there are so many industries and other places. So this gṛha is the utilization of the earth. People want some gṛha. So this propensity can be utilized by constructing temple. That propensity, that "I must have a very high skyscraper building," that tendency is there, but if we utilize that tendency for constructing, as it is stated, bhāvanaṁ brahmaṇaḥ sthānam… Instead of thinking that "I will have such big building," if we transfer that thinking, that "I will construct such a nice big temple for establishing Deity worship," that is the proper utilization of this tendency. One is for sense gratification; another, the same thing… If you construct a temple, you will have to labor in the same way, how to get municipal sanction, how to get cement, how to get stone, how to get this, that, so many things. But it is nirbandhaḥ kṛṣṇa-sambandhe: it has got relationship with Kṛṣṇa. That is Kṛṣṇa consciousness. Your capacity to construct something material, residential… So if we do it for Kṛṣṇa, then it is Kṛṣṇa consciousness; your life is successful.

You are thinking of Kṛṣṇa always. Even Kaṁsa, he was enemy of Kṛṣṇa, enemy of Kṛṣṇa, and he was always thinking of Kṛṣṇa. As Devakī was growing days, she was becoming very bright and beautiful, and Kaṁsa was waiting when his sister Devakī will give birth to Kṛṣṇa and he will kill Him. That was his purpose. He wanted to kill Kṛṣṇa. He was first of all ready to kill his sister. When he heard that "Your sister's eighth son will kill you," so Kaṁsa thought, "Why waiting for the eighth son? Kill my sister." So she was saved by Vasudeva by some trick plan, that "After all, your sister is not going to kill you. Sister's son. Who knows that a son will be there and whether he will live or not live?" But Kaṁsa he would not hear anything. So it is the duty of the husband to give protection to the wife. So he made a plan, that "My dear Kaṁsa, brother-in-law, I shall bring all child born of your sister, and if you like, you can kill." In this way the situation was saved.

So Kaṁsa was always thinking how to kill Kṛṣṇa. That is also Kṛṣṇa consciousness. He was thinking in a different way, how to kill Kṛṣṇa. A devotee thinks how to… [break] One is favorable, and the other is unfavorable. One is thinking of Kṛṣṇa, how to kill Him, and the other is thinking of Kṛṣṇa, how to serve Him. So this thinking, how to serve Him, is called bhakti, not the otherwise. As Kaṁsa was thinking how to kill Him, that is not bhakti. Bhakti means ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anukūla. Anukūla means favorable. If you think of Kṛṣṇa in various ways favorably-how to serve Kṛṣṇa, how to decorate Kṛṣṇa, how to give Kṛṣṇa a nice place for residential quarter, temple, how to preach Kṛṣṇa's glories-in this way, if you think, that is Kṛṣṇa consciousness. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. That is first-class bhakti, how to serve Kṛṣṇa. Just like Arjuna he changed his all decision. (microphone rattling) (aside:) You can take it that side. Arjuna was thinking not to fight, but when he heard very minutely, listened Kṛṣṇa's instruction, he changed his decision. "No, Kṛṣṇa wants it. Kṛṣṇa wants this fight, so I shall do this." This is kṛṣṇānuśīlanam, cultivating Kṛṣṇa consciousness, not his decision. His decision was not to fight. A Vaiṣṇava does not want to kill anybody. That is natural tendency. Suhṛdaḥ sarva-dehinām: [SB 3.25.21] "A Vaiṣṇava is friend of everyone." So Arjuna was Vaiṣṇava, a devotee of Kṛṣṇa. Naturally, he was not inclined to kill and gain the fight. So he declined, that "I will not fight." But after hearing Bhagavad-gītā, he decided that "Kṛṣṇa wants to fight. He wants me…" Nimitta-mātraṁ bhava savyasācin. "He says so far that 'These people who have assembled here, they are already killed. That is My plan. You simply take the credit of becoming victorious over them.' "

So this is kṛṣṇānuśīlanam. Even though I have got one decision in my life, but if I understand that Kṛṣṇa wants me to do something contrary, I shall be ready to perform this. That is kṛṣṇānuśīlanam. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. If you favorably serve Kṛṣṇa, that is bhaktir uttamā, first-class bhakti. Unfavorably, as Kaṁsa was thinking, that how to kill Kṛṣṇa… He got also salvation because always thinking of Kṛṣṇa, but not the salvation of the devotees. The devotee's salvation is different from the salvation of the nondevotees, jñānīs. Jñānīs… We have already explained there are three features of the Absolute Truth. One is impersonal Brahman, the other is localized Paramātmā, or antaryāmī, Supersoul, and the supermost is the Supreme Personality of Godhead, Bhagavān, ṣaḍ-aiśvarya-pūrṇa-bhagavān. So impersonal Brahman is the destination of the jñānīs, and Paramātmā, localized antaryāmī, is the destination of the yogis, and the Supreme Person, Supreme Personality of Godhead, Kṛṣṇa, is the destination of the pure devotees. Pure devotee means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. They have no other desire. Others, the jñānīs, they have desire to merge into the existence of the Lord. They want that. And the yogis, they, by the grace of the Supreme Paramātmā, they want to get some siddhis, aṣṭa-siddhi. But the bhaktas, they do not want mukti or siddhi; they simply want to serve the Supreme Personality of Godhead. This is pure devotion.

So in this life also, we can utilize these earthly things, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. We can utilize all these material elements in the service of the Lord. So with the earth, we can prepare the forms of the Lord, we can prepare the temple of the Lord, so many things. That is required. That is sāttvika. It is called here bhāvanaṁ brahmaṇaḥ sthānaṁ dhāraṇaṁ sad-viśeṣaṇam. Sad-viśeṣaṇam. Sad-viśeṣa and asad-viśeṣa. This is asad-viśeṣa. This is to be understood. Asato mā sad gama. That is the Vedic injunction. Asad-viśeṣa… Just like we have got this city, the roads, the cars, the buildings, and so many other things, transformation of the same earth, but they are asad-viśeṣa. They will not stay. Here anything-the house, the car, the road, the city, the body, the society, the friendship, the nation-they are all asat. But the same thing can be done, sad-viśeṣa. Sad-viśeṣa. This temple is sad-viśeṣa. The Deity is sad-viśeṣa. Worshiping the Deity is sad-viśeṣa. So we can utilize. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.

That is the instruction of the Gosvāmīs. We are follower of the Gosvāmīs, six Gosvāmīs of Vṛndāvana. Śrī-rūpa-sanātana bhaṭṭa-raghunātha śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha. Six Gosvāmīs of Vṛndāvana. Rūpa, Sanātana. Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī. These are six Gosvāmīs. In Vṛndāvana they inaugurated the bhakti cult by the instruction of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu sent His different devotees in different parts of India. And, of course, He desired that His devotees should go all the parts of the world. Pṛthivīte āche yata nagarādi grāma. But He began in India. So their residential quarter was in Vṛndāvana, and they wrote innumerable books. And Nityānanda Prabhu went to Bengal. Śrī Caitanya Mahāprabhu personally traveled all over India, especially South India. In this way, preaching was His main mission of life. He gave up His family life. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam, māyā-mṛgaṁ dayitayā [SB 11.5.34]. He wanted to show His mercy to the fallen souls of this yuga, Kali-yuga. Therefore, as just a young man, twenty-four years old, He gave up His family. Sudustyaja-surepsita-rājya-lakṣmīm. His family was very, very nice family, mother and wife, very affectionate mother, very beautiful wife, but He gave up everything. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam [SB 11.5.34]. He went to forest. That means He accepted this sannyāsa order just to preach and to elevate the fallen souls. Māyā-mṛgaṁ dayitayā.

So this is Vaiṣṇava principle. Vaiṣṇava principle means everything accepted as Kṛṣṇa's. The Māyāvādīs, they say-at least they say-that brahma satyaṁ jagan mithyā. Mithyā: "This is false." But Vaiṣṇava says, "No, it is not false. It is the by-product of Kṛṣṇa's energy. If Kṛṣṇa is true, how it can be false?" So they do not take this world, material world, as false. It is temporary, but they know how to utilize this material world for devotional service. Bhāvanaṁ brahmaṇaḥ sthānam. You can utilize the same energy of constructing something out of bricks and stones and wood into a nice temple. That was the Vedic culture. Still in old cities you will find in lanes and streets, there are so many temples. I have seen, especially in Kanpur. Even within the lane there are so many temples, Rādhā-Kṛṣṇa temple, Viṣṇu temples, Śiva temple. So all over India you will find the temples. People were so spiritually advanced, even Muslim. They are also. They have constructed so many mosques. So that should be utilized. If we have got the tendency for making a house or construction of some building with stones and bricks, let it be utilized for constructing temple of the Supreme Brahman.

Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. We do not give up anything; everything Kṛṣṇa's. Prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Hari-sambandhi-vastunaḥ. Hari means God, the Supreme Lord. So He has got sambandha, relationship, because everything is His energy. Therefore it has got some relationship. Earth, water, air, fire, sky-these are all different energies of Kṛṣṇa. Bhinnā prakṛtir me aṣṭadhā. So it has got some relationship. So when it is utilized for Kṛṣṇa, Kṛṣṇa's energy is utilized for Kṛṣṇa, that is bhakti. And when Kṛṣṇa's energy is utilized for our sense gratification, that is called demonism. The same thing. Same thing you utilize for Kṛṣṇa-that is bhakti. And same thing you utilize for your sense gratification-that is demonism. You… Actually, you cannot do so. Everything belongs to Kṛṣṇa. Suppose something belongs to me, and if you do not utilize it for me, you utilize it for you, so I must be sorry, that "How is that? My things are being utilized for you." Of course, this is a crude example. But the philosophy is: everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Sarva… Kṛṣṇa said, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. So because He is the proprietor, He is the proprietor of my body also. Therefore it should be-everything should be-utilized for Kṛṣṇa. This is bhakti. We should not give up. You cannot give up anything.

Suppose you are nicely dressed, and if you give up everything and you take one kaupīna, but that is also a dress. So we have to utilize Kṛṣṇa's thing, but if we take it, accept it as prasādam after offering Kṛṣṇa… In the Vaiṣṇava philosophy, if somebody is going to use one new pair of cloth, first of all he offers to Kṛṣṇa. Then he utilizes. That is Vaiṣṇava philosophy. There is also eating, sleeping. We require residence. Everything we require. But we require it as Kṛṣṇa's prasāda. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. Simply we have to admit, "After all, Kṛṣṇa is giving us everything." So simply Kṛṣṇa wants, "Let us admit that you are getting from Me." That is necessary. Eko yo bahūnāṁ vidadhāti kāmān. He is supplying us everything, even to the nondevotees. But the nondevotee do not recognize that "It is Kṛṣṇa's prasādam; by mercy of Kṛṣṇa, I have got it." That is nondevotee. And a devotee recognizes. This is the distinction between devotee and nondevotee.

So our Kṛṣṇa consciousness movement is to turn the consciousness. Everyone is thinking in a different way, consciousness. We are just trying to transfer their consciousness into Kṛṣṇa. Then he will be happy. Sadā tad-bhāva-bhāvitaḥ. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. If we practice like that, then we become eligible to be transferred to the spiritual world. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. We have to give up this body. But if we give up this body, at the time of death, if we can think of Kṛṣṇa, it is very difficult, but if we practice it… Sadā tad-bhāva-bhāvitaḥ. Sadā means always. If we practice this simple method: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma…, then it is possible. So where is the difficulty? Where is the loss? If we ask you to do something, if you think there will be loss, you may reject it. But if there is no loss and the gain is that you get Kṛṣṇa, then why don't you do it? Such is our, what is called, bigotry, "No, we shall not chant. We shall not do this." This is our misfortune. Therefore, those who have taken to this Kṛṣṇa consciousness, chanting this Hare Kṛṣṇa mantra, they are the most fortunate persons in the world. Yaj-jihvāgre nāma tubhyam, the śāstra says. Aho bata śva-paco 'to garīyān: "Even one is born in the family of dog-eaters, but somehow or other, if he takes to this Kṛṣṇa consciousness movement and chants Hare Kṛṣṇa, he is garīyān, he is glorious. He is very glorious." Nāma tubhyam. Tepus tapas te: [SB 3.33.7] "It is to be understood in their previous life they undergone severe type of penances and austerities." Tepus tapas te sasnur āryāḥ: [SB 3.33.7] "They are really Aryan."

So this Hare Kṛṣṇa movement is very authentic movement from the śāstra, and Caitanya Mahāprabhu practiced it, Nārada Muni practiced it. All the great sages, they practice it. The śāstra says, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. In this age, Kali-yuga, we are surrounded by so many faulty things checking our spiritual advancement of life. That is the only necessity of human being, the spiritual advancement of life. So far eating, sleeping, sex life, and defense, everyone is doing in his own capacity. That is not the business. That is there. Even the birds, beasts, they are doing that. The only business of human life: athāto brahma jijñāsā, to inquire about the Supreme, the same Brahman. Brahmaṇaḥ sthānam, bhāvanaṁ brahmaṇaḥ sthānam. Always think of brahma. Sarvaṁ khalv idaṁ brahma. Ahaṁ brahmāsmi. These thoughts, these activities, they are required. That is the only business. But we have manufactured so many other business and engagement, leaving aside the real business of life. So this Kṛṣṇa consciousness movement is teaching all over the world the real business of life. Those who are fortunate, they will take advantage of this movement and make his life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.26.47

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Bombay, January 22, 1975

Nitāi: "The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense."

Prabhupāda:

nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanaṁ viduḥ
[SB 3.26.47]

So ether, the sky, we cannot see, we cannot touch, we cannot smell. But we can hear the sound. As soon as there is sound, that, we know that there is ether or sky. The sound vibration… As we have got experience of this material sound and therefore the material sky, similarly, there is spiritual sound and there is spiritual sky. Without sky, there is no sound. So there is spiritual sky. We get information from śāstra: paravyoma. Vyoma is called sky, and there is another sky. This is material sky, what we have experience. There is spiritual sky. And about that spiritual realization, as this creation begins from the sky-ether, then air, then fire, and then water, then land, kṣitir āp tejo marud vyoma-similarly, the spiritual world also begins from the spiritual sky. After this sky ends, then the spiritual sky begins.

That is stated in the Śrīmad-Bhagavad-gītā, paras tasmāt tu bhāvaḥ anyaḥ: [Bg. 8.20] "There is another bhāva," means nature, "that is sanātana nature, eternal nature." This nature, this sky, is temporary. It has got a duration of life, maybe millions and trillions of years, but it is not permanent. It is emanating from the Supreme Lord's breathing period. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. So after this sky, there is another sky, and the sound produced from that sky is oṁkāra and Hare Kṛṣṇa mantra. This is the sound vibration from the spiritual sky. Therefore it is effective immediately. Just like you contact thousands of miles away-somebody is speaking, and you can contact by the sound vibration you catch up with your machine, radio machine-similarly, the sound vibration from the spiritual sky you can also receive. That is Hare Kṛṣṇa mantra.

Therefore Narottama dāsa Ṭhākura has described this Hare Kṛṣṇa mantra, "not of this material sky." Golokera prema-dhana, hari-nāma-saṅkīrtana. Hari-nāma-saṅkīrtana, this is not a material sound. And in the Vedānta it is stated, śabdād anāvṛtti. By chanting the spiritual sound… The impersonalists, they chant oṁkāra. Praṇavaḥ sarva-vedeṣu. All Vedic mantras are preceded by the spiritual oṁkāra. That oṁkāra… Kṛṣṇa says, akṣarāṇām akāro 'smi. Vedeṣu, praṇavaḥ sarva-vedeṣu, A, U, M, These are described in the Bhagavad-gītā. So either you vibrate oṁkāra or Hare Kṛṣṇa mantra, they belong to the spiritual world. This sound does not belong to this material. Material sound, if you chant once, twice, thrice, you will feel disgusted. But spiritual sound, if you chant twenty-four hours, you will never feel disgusted, but you will feel more and more spiritual bliss. That is the difference. Actually, you see these boys and girls and others, they are chanting Hare Kṛṣṇa practically from early in the morning, 5:00 till 10:00, daily, but nobody is feeling any disgust. They like to chant. That is the difference between material sound and spiritual sound.

So we can enter into the spiritual world, the spiritual sky. The spiritual sky is there. Sanātana. That is eternal. Sanātana. Everything eternal there. In the material world they are, everything, temporary, asat. And everything in the spiritual world, that is called sat. Oṁ tat sat. That is spiritual world. So the Vedic injunction is asato mā sad gama: "Try to transcend from this asat, material world, to go to the spiritual world, sat." Oṁ tat sat. That is actually our business. In the human form of life this is the only business: "How to transfer me to the spiritual world." Sanātana. "Because I am sanātana." Jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. Jīva is sanātana, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. The jīva is never destroyed after the destruction or annihilation of this body. He is eternal. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. So this is our business, that "I am eternal. As Kṛṣṇa, God, is sac-cid-ānanda-vigraha [Bs. 5.1], and I am part and parcel of sac-cid-ānanda-vigraha, so as Kṛṣṇa is eternal, so I am also eternal." The Vedic mantra says that nityo nityānām. Kṛṣṇa is nitya, eternal, and we are plural number, nityānām. Cetanaś cetanānām. Sat cit… So as Kṛṣṇa is sac-cid-ānanda-vigraha, so we are also sac-cid-ānanda-vigraha. The difference is: Kṛṣṇa is the maintainer, Viṣṇu is the maintainer, and we are maintained. We are not maintainer.

There are millions and trillions of living entities, not only in this universe. There are millions and trillions of universes, and there are millions and trillions of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Koṭiṣu, there are innumerable universes, and as you see, experience, within this universe, within this ball-like sky… In the even…, in the night at least, we can see so many twinkling stars. Similarly, there are innumerable universes. And there are innumerable… In each and every universe there are innumerable, these planets. This is called material world. You cannot estimate how many universes are there and how many planets are there. But this is only one-fourth manifestation of God's creation. All these universes taken together, ekāṁśena sthito jagat [Bg. 10.42]-this is only one-fourth manifestation. Therefore the Vaikuṇṭha, spiritual world, is called tripāda-vibhūti, three-fourth. This is one fourth. So just imagine. We cannot have any estimation even the one-fourth manifestation of the one-fourth energy of God, and what to speak of the three-fourth energy manifestation, opulence, everything. In the spiritual world the number of living entities are far greater than the number of living entities here in this material world.

And there are also spiritual planets.

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

This is Govinda. Govinda is one, and… Ekaṁ brahma dvitīyaṁ nāsti. And ekaṁ bahu syām. And He has become so many. Just like from the seed, one seed, a small seed, when it is grown up, fructified, you will find big banyan tree and so many big, big branches, twigs, so many fruits. And each fruit contains again the seed, and each seed contains again millions of trees. This is creation. But the origin is one. Origin is one. Sarva-kāraṇa-kāraṇam [Bs. 5.1], Kṛṣṇa. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Bhagavān is the origin of everything. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Janmādy asya yataḥ [SB 1.1.1]. These are the shastric vacana.

So here is also sound. Here is also sky. So as the beginning of this material world is from the sound vibration… I think the scientists also agree, the materialistic scientists, that from sound everything emanates. So similarly, the same sound, you can enter into the spiritual world by taking shelter of sound. That sound vibration is Hare Kṛṣṇa mahā-mantra. If you chant Hare Kṛṣṇa mahā-mantra, by chanting this transcendental, eternal sound, you can approach. Just like by telephone… That is also sound: "Kring, kring, kring." Immediately you in touch with your friend thousands and thousands miles away. So sound is so important thing. So by spiritual sound, you can become immediately in touch with the spiritual world, and gradually you become in touch with the Supreme Lord. Kīrtanād eva kṛṣṇasya [SB 12.3.51].

Kṛṣṇa has got so many expansions. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Rāma, Nṛsiṁha, Varāha, Kūrma, Vāmana, so many, hundreds of thousands. But Kṛṣṇa is the…

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

The original person, the Supreme Lord-kṛṣṇas tu bhagavān svayam [SB 1.3.28]-He also comes. Rāmādi-mūrtiṣu, Rāma, Nṛsiṁha, Varāha, that is Kṛṣṇa's expansion, incarnation. They also come, and Kṛṣṇa also come. Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ. He is the Supreme Person, pumān. Pumān means the puruṣa, the enjoyer, the proprietor. That is Kṛṣṇa. So immediately you can be in touch with Kṛṣṇa by vibrating this sound, Hare Kṛṣṇa. It is so potent. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. The name of Kṛṣṇa is cintāmaṇi, transcendental. It is not this material sound, material name. Nāma cintāmaṇiḥ kṛṣṇaś caitanya. Living force, caitanya. It is not dead sound. If you want water, if you chant only "Water, water, water, water," you will not get water, because it is material sound. The water substance is different from the word water. Therefore, simply by chanting "water, water," you cannot quench your thirst. You must have the substance water. That is material sound. Anything you take, simply by chanting the name, you will not get the thing. That is material.

But in the spiritual world, the name and the person or the substance is the same. There is no difference. Kṛṣṇa and Kṛṣṇa's name is the same. There is no difference. Therefore, those who are chanting "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa," they are becoming more and more engladdened, enthusiastic to chant. Ānandāmbudhi-vardhanam. Caitanya Mahāprabhu says, "By chanting Hare Kṛṣṇa, the first installment of benefit is ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] you become cleansed of your heart, cleansed of the contamination of your heart." There are many verses. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you don't get anything because there is nāma-aparādha, offenses in chanting… There are ten kinds of offenses. So if you can avoid the offenses… The name is pure, "Kṛṣṇa." But even though it is chanted offensive, by chanting, chanting, you become cleansed. Ceto-darpaṇa-mārjanam. It may take little time, but be sure that your consciousness will be cleansed, clear, transparent, and that is Kṛṣṇa consciousness. The… At the present moment we have got consciousness, but that is contaminated. "I am American conscious," "I am Indian conscious." Somebody is dog conscious, cat conscious, so many consciousness. But by chanting this Hare Kṛṣṇa mantra, this contamination of the consciousness will be cleansed, crystalized. It will be. Then you come to Kṛṣṇa consciousness.

And as soon as you come to Kṛṣṇa consciousness, then you are in direct touch. We are direct in touch with Kṛṣṇa, but it is covered by some cloud of ignorance. Otherwise, nothing can exist without Kṛṣṇa's touch. That is not possible. Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. Kṛṣṇa is… One Kṛṣṇa is expanded all over the creation. Mayā tatam idaṁ sarvam. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Kṛṣṇa is everywhere, but due to the contamination of material modes of nature, we are thinking we are apart from Kṛṣṇa, separate from Kṛṣṇa, or we do not know Kṛṣṇa, although we are in touch. So that is to be cleansed. The via media impediment has to be cleansed. That is called ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By chanting this transcendental vibration, your heart will be cleansed. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. The more you chant and hear, śravaṇa-kīrtanaḥ, then it becomes pious activities.

Pious activities means becoming free from the impious, sinful reaction. That is the result. By chanting Hare Kṛṣṇa vibration, the sound, you gradually become cleansed. Ceto-darpaṇa-mārjanam. Ceto-darpaṇa. Darpaṇa means mirror. Just like in the mirror there are dust covering. You cannot see your face clearly. But if it is very nicely cleansed, then you can see how beautiful is your face. So similarly, as soon as you begin chanting Hare Kṛṣṇa mahā-mantra, you gradually become self-realized, ahaṁ brahmāsmi, simply by chanting. Ahaṁ brahmāsmi, you can understand. Then, gradually, what is the duty… Simply to understand ahaṁ brahma, so 'ham, "I am spirit soul…" So 'ham means "I am the same spirit soul as Kṛṣṇa is, as God is," not that "I become Kṛṣṇa." That is mistake. That means it is not cleansed. You can become qualitatively one with Kṛṣṇa, but if you think that you have become Kṛṣṇa, Māyāvāda philosophy, that means your heart is not yet cleansed. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Those who are thinking that… It is called ahaṅgrahopāsanā, ekatvena, to become one. One in quality, not in quantity. We cannot become God. That is not possible. But we can attain God's quality. Now we are… We have all God's quality because we are part and parcel of God, but it is covered by the material modes of nature. Tri-guṇa. Manyate tri-guṇātmakam. Yayā vimohito jīva manyate tri-guṇātmakam: "Being covered by this illusory energy, the jīva, the living being, although it is transcendental, as good as Kṛṣṇa, but," manyate tri-guṇātmakam, "he is thinking that 'I am one of the products of this material world.' " This is called māyā. This is called illusion. This is called ignorance.

So ceto-darpaṇa-mārjanam [Cc. Antya 20.12] means you will be freed from this ignorance, that "I am something of this material world." This is wanted. So long we are not realized, self-realized, then we are no better than these cats and dogs, because they do not know that he is not the body. So if we think that "I am this body," then we are no better than the cats and dogs. So if you want to become happy, first of all we must get this knowledge, that "I am not this body." Now we are busy with the bodily demands of life. We are not busy for spiritual demand of life. That is the business of the human being, that "I am not this material body. I am spirit soul. So my business is different from the business at the present moment we are engaged in." Everyone is engaged for satisfying the bodily necessities of life, everyone. The cats and dogs, animals, they are also busy how to fulfill the demands of the body. The demands of the body are four: āhāra-nidrā-bhaya-maithunaṁ ca. Āhāra means eating, and nidrā… Nidrā means sleeping, āhāra-nidrā-bhaya. Bhaya means to become fearful, to become anxious, full of anxieties. Āhāra-nidrā-bhaya. And maithuna, and sexual intercourse. So these are the demands of the body. They are called viṣaya. Viṣaya means so-called enjoyable, viṣaya. But the Vaiṣṇava says that viṣaya chāḍiyā, se rase majiyā, mukhe bolo hari hari. The transcendental sound Hari, Hare Kṛṣṇa, should be chanted, viṣaya chāḍiyā, without any attraction for this viṣaya. Āhāra-nidrā-bhaya-maithunaṁ ca. Then it will be perfect. Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau **.

The Gosvāmīs, they conquered over these things. Nidrāhāra-vihāra. That is required. That is spiritual life. If you are embarrassed with these four things, āhāra-nidrā-bhaya-maithunaṁ ca, then we are not making progress in spiritual life. It should be reduced. Just like Raghunātha dāsa Gosvāmī did. All the Gosvāmīs-they had no business. But that is very difficult. If one has to imitate the behavior of Rūpa Gosvāmī and all the Gosvāmīs, it is very difficult. Therefore yukta-vairāgya. We must eat kṛṣṇa-prasādam as much as it is needed for maintaining my body. Āhāra-nidrā-bhaya-mai… In this way, spiritual progress of life… But it will be very easy if we chant this transcendental vibration, Hare Kṛṣṇa mantra, offenselessly, niraparādhe. Then immediately you become advanced. Not only advanced, actually spiritual situated.

So the sound is very important thing. The sound is the cause of our bondage in this material world. Just like in big, big cities they are attached to the sound vibrated by the cinema artist. And not only that, so many other things we are hearing through the radio message. Attachment for the sound. And because it is material sound, we are becoming materially entangled, entangled more and more. Some actress, some cinema artist, singing, and people are so fond of hearing that singing that the artist is paid fifteen thousand rupees for one song. There are many here in Bombay. So just see how much attraction we have got for the material sound vibration. Similarly, the same attachment, if we turn to hear about Hare Kṛṣṇa mahā-mantra, then we become liberated, the same sound. One is material; one is spiritual. So you practice to be attached by this spiritual sound vibration. Then your life will be successful.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So this Kṛṣṇa consciousness movement is meant for this purpose, that "You have already attachment for sound. Now just transfer this attachment for spiritual sound. Then your life will be successful." This is Hare Kṛṣṇa movement, teaching people how to transfer the attachment from material sound to the spiritual sound. Narottama dāsa Ṭhākura therefore sings, golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. This sound coming from the spiritual world, golokera prema-dhana, by chanting, by hearing this sound, we shall develop our original dormant love for God. That is wanted. Premā pum-artho mahān. In the material world we are accepting dharmārtha-kāma-mokṣa [SB 4.8.41] as very important. Puruṣārtha. Dharma, to become religious, and by becoming religious, we develop our economic development. Dhanaṁ dehi, rūpaṁ dehi, yaśo dehi, dehi dehi. Kāma. Why dehi dehi? Now, kāma, to fulfill our desires, lusty desires. Dharmārtha-kāma, and when we are disgusted or unable to fulfill desires, then we want mokṣa, to become one with God. This is the four kinds of material business. But spiritual business is premā pum-artho mahān. To achieve love of Godhead, that is the highest perfection. Premā pum-artho mahān.

So to achieve this goal of life, premā pum-artho mahān, in this age especially, in Kali-yuga, because we cannot do any other thing, it is very, very difficult. The time is very obstacle, full of obstacles. Therefore kalau… This is the method, harer nāma harer nāma harer nāmaiva kevalam: [Cc. Ādi 17.21] "Chant Hare Kṛṣṇa mantra," kevalam, "only." Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. In the Kali-yuga, because main business is how to get relief from this material bondage… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. People do not understand even that what is really our distress. Kṛṣṇa says, the Supreme Personality of Godhead says personally, "These are your miseries." What? Janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] "Repetition of birth and death. This is your real misery of life." What you are thinking of this misery or that misery? They are all temporary. They are all under the laws of material nature. You cannot get out of it. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti will force you to do something because you have contaminated the material modes of nature. Therefore you have to act under the direction of this prakṛti, material nature. And so long you are under this material nature, you have to accept this birth, death, old age and disease. This is your real misery. We are thinking temporary miserable condition. Śāstra says that "You don't require to adjust temporary material misery or happiness, because they will come and go. You are destined to certain type of miserable condition of life, certain type of so-called happy life. That will automatically come and go just like seasonal changes." Āgamāpāyino 'nityās tāṁs titikṣasva bhārata. We are very much happy when we are in a very good condition of life. But that will also not stay. That will also go away. Then miserable condition. Cakravat parivartante sukhāni ca duḥkhāni ca. Sometimes happy, sometimes miserable.

So if you are actually interested to get out of miserable condition, then try to get out of these four miserable condition of life: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That is intelligence. Don't be bothered with the temporary miserable or happy. They will come and go. Tāṁs titikṣasva bhārata. If you cannot bear, then try to tolerate. That is the qualification of brāhmaṇa. Satyaṁ śamo damas titikṣā, tolerance. We should not be disturbed, "Now I am in miserable condition." Tolerate. The miserable condition will come this material world. Don't be very much happy when you are in happy condition of life; neither you become mad in miserable condition of life. Chant Hare Kṛṣṇa and make your life success. That is required. This is the propaganda of this Hare Kṛṣṇa movement, or Kṛṣṇa consciousness.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 3.28: Lectures

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Śrīmad-Bhāgavatam 3.28.1

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Honolulu, June 1, 1975

Prabhupāda: You have got book? [break]

Devotee: Oṁ namo bhagavate vāsudevāya. (devotees respond) [break]

Prabhupāda: Word meaning.

Devotee: (leads chanting of synonyms) "The Personality of Godhead said:. My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth."

Prabhupāda:

śrī bhagavān uvāca
yogasya lakṣaṇaṁ vakṣye
sabījasya nṛpātmaje
mano yenaiva vidhinā
prasannaṁ yāti sat-patham
[SB 3.28.1]

So this word yoga is very popular in the Western countries. Practically everyone knows the word at least, yoga. And many so-called yogis come here, and I do not want to discuss. But yoga is a very nice process by which you can make your mind very peaceful, and then you can make progress towards spiritual life, sat-pathe. Our, there are two ways. One is called sat-patha, and one is called asat-patha. Asat-patha means…, asat means which will not exist. That is called asat. And sat means which will exist. The spirit will exist; matter will be finished. Now you have got this body. You have got this body. This body will be finished, everyone knows. But the spirit soul within the body, that will not finish. Na hanyate hanyamāne śarīre [Bg. 2.20]. That is spiritual education in the beginning. We should understand what is spirit, sat. Asato mā sad gamaḥ. This is the Vedic instruction. "Don't make much progress on the path of nonpermanent things." This is Vedic injunction. Asato mā sad gamaḥ Tamasi mā jyotir gamaḥ: "Don't keep yourself in darkness. Make progress towards the light."

So here also the same thing is stated-that yoga process is to keep the mind in peaceful condition, tranquillity, and then you can concentrate your mind towards the Supreme Absolute. This is yoga process, not a gymnastic, a gymnastic āsana: yāma, niyama, aṣṭāṅga-yoga. Aṣṭāṅga, eight kinds of practices, āsana. Āsana, the generally the yogis come here to show you the āsana, how to sit in different posture. That is mechanical. That is also very nice to bring the mind under control. But real business is after your mind is controlled. These processes which generally the yogis demonstrate, that is the process of controlling the mind. The real meaning of yoga: yoga indriya-saṁyamaḥ. The authorities of yoga practice, they say the yoga practice means to control the senses. That is the yoga practice.

So here Kapiladeva… Kapiladeva is incarnation of Kṛṣṇa, Bhagavān Kapila. There are twelve authorized persons who can give you real knowledge of spiritual life. So out of the twelve persons, Kapiladeva is one. It is stated in the Śrīmad-Bhāgavatam,

svayaṁbhur nāradaḥ śambhuḥ
kapila kumār manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

It was spoken by Yamarāja to the servants who went to take Ajāmila to hellish condition of life and he was saved by the Viṣṇudūta. Because at the end of his life he chanted "Nārāyaṇa." Actually, Nārāyaṇa was his youngest son, and he was very much attached to the little boy. So when Yamadūta in ferocious feature came to take him, he became too much afraid, and because he was accustomed to his son, Nārāyaṇa, so out of fear he chanted very loudly, "Nārāyaṇa, please come. Who are these men?" So simply by chanting "Nārāyaṇa," immediately from Vaikuṇṭha the servants of Nārāyaṇa came, and they saved him from the hands of Yamadūta. That will be explained in the Sixth Canto how simply by chanting the name of the Supreme Personality of Godhead at the end of life, ante nārāyaṇa smṛtiḥ [SB 2.1.6], that is the perfection of life. If at the end of life you can remember Nārāyaṇa, then life is successful. You go back to home, back to Godhead.

So the real purpose is that we should give up this asat-patha. You sit properly, it is not… Asat-patha and sat-patha. Here it is said sat-patham. Sat-patham means our permanent goal of life. We are now interested with nonpermanent goal of life. People are thinking, "If I get a nice car, a nice apartment, a nice wife, a nice bank balance, then I will be happy." But this is asat, because none of this will stay. The bank balance also will not stay, the wife also will not stay, and good position, that will not… As soon as the body is finished, everything is finished. Therefore they are called asat. Narottama dāsa Ṭhākura has sung, sat-saṅga chāḍi'kainu asate vilāsa, te-kāraṇe lāgila mor karma-bandha-phāṅsa. Sat-saṅga. Sat-saṅga means persons who are making progress towards the permanent life. They are called sat. Just like this Kṛṣṇa consciousness movement. This movement means we are training our disciples how to make progress towards permanent life. And the material world means they are making progress towards nonpermanent life. So those who are intelligent, they are not interested in nonpermanent life. And those who are foolish, mūḍha, they are interested in this temporary life, and they do not know what is there after death, neither they have got any knowledge what is spirit, what is matter. Ignorance. In darkness.

Therefore one is recommended to associate with sat. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Satāṁ prasaṅgān. In the association of devotees the discussion on the matter of the Absolute Truth becomes very palatable. We have to hear about the Absolute Truth through the association of persons who are endeavoring to make progress towards eternal life, sat-patham. Yogasya lakṣaṇam. What are the symptoms of yoga? Kapiladeva, Kapiladeva is son of Devahūti. Devahūti is the mother of Kapiladeva. The mother is taking instruction from son. So it doesn't matter. One should not think, "Oh, he is my son. What instruction I shall take from him? I know better than him." No. Son or anyone, anyone, if he knows the science of Kṛṣṇa he becomes guru. This is the Vedic system. It doesn't matter. Caitanya Mahāprabhu approved this. Caitanya Mahāprabhu was born in a very respectable brāhmaṇa family. He was very advanced learned scholar, and after all He took sannyāsa. So when He was discussing with Rāmānanda Rāya Rāmānanda Rāya was a gṛhastha, householder and governor of Madras, means politician. A householder, politician, and he was born not in brāhmaṇa family; in kāraṇa, kāyastha family. They are considered as śūdras. So he had no position to instruct Caitanya Mahāprabhu. But Caitanya Mahāprabhu gave him the place of instructor and He took the position of a listener. Just see Caitanya Mahāprabhu's pastimes. He gave him the position of instructor and He took the position of student, listener.

So Rāmānanda Rāya was feeling a little agitation, that "How is that? I am a gṛhastha, householder, not even born in high family, brāhmaṇa family. And I am engaged in politics, I am governor, and He is a sannyāsī, renounced order of life. How is that that He is asking question and I am replying? The question is enquired by the student, and the answer is given by the spiritual master. So how is that?" He was feeling little agitation. So Caitanya Mahāprabhu immediately encouraged him, "Don't hesitate." This is Caitanya Mahāprabhu's example. He is teaching everything by His personal example. His purpose was that in this Kali-yuga the distinction between brāhmaṇa, kṣatriya, vaiśya, śūdra will be almost finished. Then who will instruct? Because the instructor's position is brāhmaṇa. One must be brāhmaṇa. Brāhmaṇa's business is paṭhan pāṭhan yajan yājan dāna pratigraha. A brāhmaṇa should be personally very highly learned scholar. Therefore brāhmaṇa is called paṇḍita. Even in India, still a brāhmaṇa is addressed, "paṇḍitji." He may be a fool number one, but he is addressed like that, "Paṇḍitji." So because without becoming a learned scholar nobody can become a brāhmaṇa… We are also giving our student position as brāhmaṇa, but if he remains a fool number one, then we are misusing our attempt. He should be very learned scholar. That should be the aim. And there is no difficulty to become a learned scholar because we have got so many books. You simply read and digest what we are speaking. Not that we are simply meant for selling books. We are reading. We must read. Then our position as brāhmaṇa will be fulfilled. Because brāhmaṇas are teacher. Anyone who can teach, he is brāhmaṇa. So unless you read thoroughly what you are going to speak to the world, how you can become a brāhmaṇa and paṇḍita? You should carefully note this.

Anyway, Rāmānanda Rāya, he was very learned although he was not born in a brāhmaṇa family. So Caitanya Mahāprabhu was taking lessons from him. So Caitanya Mahāprabhu said, kibā vipra, kibā śūdra, nyāsī kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya [Cc. Madhya 8.128]. Yei kṛṣṇa-tattva-vettā: "Anyone who knows the science of Kṛṣṇa, he becomes a guru." So every one of you can become guru provided you understand the science of Kṛṣṇa. The science of Kṛṣṇa… (aside:) Who is spreading leg like that? He can sit back side. This is not the way. Science of Kṛṣṇa, first of all one must know what is Kṛṣṇa. That is being explained by Kṛṣṇa Himself in the Bhagavad-gītā, and when he understands what is Kṛṣṇa, then he can hear further about Kṛṣṇa. The books are there, Śrīmad-Bhāgavatam and Nectar of Devotion, Teachings of Lord Caitanya-all we are teaching the science of Kṛṣṇa. So here also Caitanya Mahāprabhu said, yei kṛṣṇa-tattva-vettā, sei 'guru' haya: [Cc. Madhya 8.128] "Anyone who knows the science of Kṛṣṇa, he can become guru." That is our mission. That is not my mission; that is Caitanya Mahāprabhu's mission. So it doesn't matter you Europeans, Americans although not born in brāhmaṇa family. It doesn't matter. That is Caitanya Mahāprabhu's approval. If you try to understand the science of Kṛṣṇa, then, and if you behave properly, you can teach about Kṛṣṇa all over your country, all over the world. That is my mission. And that is approved by Caitanya Mahāprabhu. Try to understand the science of Kṛṣṇa. Then you will be able to preach nicely and people will be benefited.

So here Devahūti (s)he is taking lesson from his (her) son. The son is given birth by the mother. She may think that "I have given birth to you. What you will teach me?" No. Because he knows the science of Kṛṣṇa. Or He is Kṛṣṇa Himself. Therefore she is taking lesson from her son, exalted son. She is very fortunate lady, Devahūti. She is addressed here, nṛpātmaje. Nṛpa means king; ātma-ja means offspring. So she was the daughter of the emperor of the higher planetary system, Manu, Vaivasvata Manu. The Vaivasvata Manu's name you have heard in the Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāhuḥ [Bg. 4.1]. This Manu, Vaivasvata Manu, vivasvān manave prāhuḥ. The sun-god, whose name is Vivasvān, he spoke to his son, Manu. This Manu is the father of Devahūti. She is not ordinary girl. So how fortunate she was. She was the daughter of Vaivasvata Manu. She… Vaivasvata Manu was the emperor of the heavenly planet. And the wife of Kardama Muni. Kardama Muni was a great yogi. So while practicing yoga, he thought of marrying. That, it is natural among young men. So this Devahūti's father… The Devahūti proposed to her father, "My dear father, I wish to marry the Kardama Muni. He is practicing yoga in such and such place. If you will take me there then I shall be very pleased." So Manu, the king, he thought that "My daughter wants to marry this yogi. All right, let me take her there." And she was brought by the king, and Kardama Muni was said that "I have brought my daughter and you marry him (her)." And he thought that "I wanted to marry, so Kṛṣṇa has sent such a beautiful, exalted girl, daughter of the emperor of the…" So he accepted. And he left the daughter with Kardama Muni and he went away.

So this princess, means daughter of Manu, she began to serve Kardama Muni. And in the yoga āśrama, it was a cottage, and there was no good food, no maidservant, nothing of the sort. So became gradually very lean and thin, and she was very beautiful, king's daughter. So Kardama Muni thought that "Her father gave me, and she is becoming deteriorated in her health, in her beauty. So as husband, I have got to do something for her." So by yoga power he constructed a big city airplane. That is yogic power. Not 747. (laughter) A such a big city, there was lake, there was garden, there was maidservant, big, big palaces, and the whole thing was floating in the sky, and he made her see all the different planets. In this way… That is stated in the Fourth Chapter, you can read it. So as a yogi he satisfied her in every respect. And then she wanted children. So Kardama Muni begot in her nine daughters and one son, with the promise that "As soon as you get your children, then I will go away. I am not going to live forever with you." So she agreed. So after getting the children out of which this Kapiladeva was one, the son, and when He was grown up He also said, "My dear mother, My father has left home. I will also leave home. If you want to take some instruction from Me you can take. Then I shall go away." So before going away He is giving instruction to His mother.

Now, this Devahūti's position is a perfect woman. She got good father, she got good husband, and she got excellent son. So woman has got three stages in life. Man has got ten stages. These three stages mean that when she is younger, she must live under the protection of father. Just like Devahūti when she was grown up, young, she proposed her father that "I want to marry that gentleman, that yogi." And the father also offered. So, so long she was not married she remained under the protection of the father. And when she was married she remained with the yogi husband. And she was troubled in so many ways because she was princess, daughter of king. And this yogi, he was in a cottage, no food, no shelter, nothing of the sort. So she had to suffer. She never said that "I am king's daughter. I was raised in so opulent condition of life. Now I have got a husband who cannot give me a nice apartment, nice food. Divorce him." No. That was never done. That is not the position. "Any way my husband may be, whatever he may be, because I have accepted some gentleman as my husband I must look to his comforts, and whatever his position, it doesn't matter." This is the duty of the woman. But that is Vedic instruction. Nowadays, as soon as there is little discrepancy, disagreement-divorce. Find out another husband. No. She remained. And then she got the nicest child, Personality of Godhead, Kapila. So this is the three stages. Woman should aspire first of all, by his (her) karma one is given the place under a suitable father, and then under suitable husband, and then produce a nice child like Kapiladeva.

So Kapiladeva is addressing His mother, nṛpātmaje: "My dear princess, the daughter of King…" He is not addressing her (His) mother as the wife of Kardama Muni. Because she would be little puffed up that "I am the daughter of king." So…, and Kapiladeva knew how to flatter woman. (chuckles) So he addressed her (His) mother, nṛpātmaje, "My dear daughter of king." She felt very much proud, "Yes, I am daughter of king." So "I will speak to you about the symptoms of yoga system." Yogasya lakṣaṇaṁ vakṣye sabījasya. With authorized statement. He is Bhagavān, He is the Supreme Personality of Godhead. Whatever He speaks, that is authorized. You cannot argue, because for the…, for us, we are conditioned soul. We have got four defects-means we commit mistake, we become illusioned or bewildered, our senses are imperfect, and, because everything is imperfect, still we want to become teacher, that is cheating. I am imperfect. How can I teach? That is going on. A imperfect person is teaching about transcendental knowledge. Therefore people are being cheated. Our process is to take lesson from the perfect person and distribute it, just we are doing. Kṛṣṇa consciousness movement means we are preaching what Kṛṣṇa has said, that's all. Not that we have manufactured something new. No. That is not our business. How I can manufacture? I am imperfect. How can I manufacture? But the spiritual master who follows the perfect teacher, he is perfect. He is perfect because whatever he is speaking, that is the statement of the perfect person.

I have several times explained to you. One may be imperfect, just like a child, he is imperfect. But he has learned, he has asked his father, "My dear father, what is this?" The father has explained, "My dear child, this is microphone." So if he, if the child says, "This is microphone," then that is perfect, because he has learned it from his father, "This is microphone." So even though he is child, he is repeating the words of the father. He is fixed up, that "My father has told me this thing. It is perfect." He is convinced. So he says, "This is microphone." So, who will protest? Or how you can say, "How this child can say like…" Yes. He can say, provided he has taken the lesson from the father. This is the way. So our teaching, Kṛṣṇa consciousness, is perfect because we have taken the lesson from Kṛṣṇa. Just try to understand how perfect we are. We don't say anything as "I think," "maybe," "perhaps." No. We never say. We say definite. Definitive information. Just like they are speculating Darwin's theory of evolution. We have got perfect knowledge from the śāstras: jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Now, we say there are 900,000 forms of life within the water. We have not gone within the water; neither as biologist we have studied. We have taken the perfect information from the perfect source. We say 900,000. This is called Vedic knowledge. This is perfect. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. This evolution theory is already mentioned. Darwin has taken this from this Vedic knowledge, and he has placed the whole thing in his imaginative way. Otherwise the evolutionary process is mentioned in the Vedic scripture. First of all aquatics, then plants and trees, then insect, then birds, then beasts, then human being. Now, in the human being form, because by gradual process of evolution we have got advance consciousness, the, I mean to say, subject matter is given to us. Now make your choice now again. Nature has given this opportunity whether you want to go the sat-patha or asat-patha; whether you are again wish to go to the cycle of evolution or if you want to make further progress. Further progress means this human form of life you can go to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Yānti deva-vratā devān [Bg. 9.25]. Now you can make your choice. You are now civilized, very advanced intelligence. Now whether you want to go to the cycle of evolution again or whether you want to stop this and go to your original position. These two things are there: sat-patha and asat-patha. If you make further progress this asat-patha, asat-patha asat. Asat means it will not stay.

So if you remain engaged in this bodily business, that is asat. Just try to understand what is asat. Asat means which will not stay.

So everyone knows that this body will not stay. It will be ended today, tomorrow, or after years it will be finished. Therefore if you are simply engaged in the bodily concept of life, as people are generally engaged… People are thinking, ”I am American,” ”I am Indian,” ”I am brāhmaṇa,” ”I am kṣatriya,” ”I am cat,” ”I am dog.” Every living entity is simply thinking in bodily. That is asat-patha. If we remain on the bodily concept of life, then we are no better than the dogs and cats. But unfortunately modern civilization is going on on this bodily concept of life. That is asat-patha. But here the yoga system is being taught by Kapiladeva to His mother for… [break] The purpose is prasannaṁ yāti sat-patham. By the yoga practice, you have to make your mind very transparent, clean, and then you can go towards sat-patham, eternal life. That is being taught. So He will go on teaching.

Next verse is:

sva-dharmācaraṇaṁ śaktyā
vidharmāc ca nivartanam
daivāt labdhena santoṣa
ātmavic-caraṇārcanam

The first step is given there, that sva-dharmācaraṇam. Sva-dharmācaraṇaṁ śaktyā. As far as possible, be situated in your natural life. Natural life means there are three modes of material nature. So somebody is affected or infected by some modes of material nature-sattva-guṇa, rajo-guṇa, tamo-guṇa. So the śāstra has made the path so clear that in either of these infection, either sattva-guṇa, rajo-guṇa, tamo-guṇa, you can make progress spiritual life. Because we must be in either of these. Just like a train is going on: there is first class, second class, third class. So because the train is going, either you place yourself in the first-class compartment or second class, you will go. You will go. It is not that because you are situated in the third-class compartment the your train is not going. No, you can go. Similarly, Bhagavad-gītā has taught that one can go back to home, back to Godhead, in any position, provided he knows how to tackle the situation.

Sva-dharma. Sva-dharma will be explained, and it is explained in the Bhagavad… Sva-dharma means one may be in goodness, one may be in passion, one may be in darkness, and one may be in mixture. So that is divided into four classes of men: the brāhmaṇa, kṣatriya, vaiśya, and śūdra. So Bhagavad-gītā teaches us that anyone, if he worships the Supreme Personality of Godhead by sva-dharma, by his occupational duty, he also becomes perfect. For example, just like Arjuna. He was a military man, and his sva-dharma, his occupational duty, was to fight. So that fighting capacity he engaged himself in the service of Kṛṣṇa, and he became a devotee. Kṛṣṇa certified, bhakto ’si. What did he do? He did not chant Hare Kṛṣṇa mantra. Of course, he was chanting Hare Kṛṣṇa mantra constantly because he was thinking of Kṛṣṇa. He had no other business than to think of Kṛṣṇa. But by formality he did not become a Vaiṣṇava or chanting. But he was always thinking of Kṛṣṇa. Therefore he is certified as the foremost yogi. Yoginām api sarveṣām [Bg. 6.47].

So that is the trick-how we shall always think of Kṛṣṇa even we are engaged in our occupation duty. That will make us perfect. Actually, real sva-dharma is to be attached to Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, but because we have got this material body, we have got this bodily concept of life. Therefore the Vedic injunction is divided that one class should be brāhmaṇa, one class should be kṣatriya, one class should be vaiśya, another should be śūdra. In this way they should cooperate for the ultimate benefit of life, just like in our body there is the head, there is the arm, there is the belly, and there is the leg. So we are all cooperating for upkeep of the body. Similarly, if either as a brāhmaṇa or as a kṣatriya or as a śūdra we keep up in mind that we have to serve Kṛṣṇa, then in either position we can become perfect. That is confirmed in many places.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

In whichever position you may be, if you try to satisfy Kṛṣṇa according to your capacity, sva-dharmācaraṇa śaktyā, here it is said. Sva-dharmācaraṇaṁ śaktyā vidharmāc ca nivartanam. Vidharma vidharma means anti. Anti-occupational duty. Ultimately our occupational duty is to serve Kṛṣṇa. Anything which does not help me in serving Kṛṣṇa, if we give it up, and anything which helps me to serve Kṛṣṇa, if we accept, in that way if we live, then gradually we become situated in our original constitutional position, eternal servant of God. And that is the perfection of life. It will be taught gradually.

Thank you very much. (end)

751026SB.NAI
Śrīmad-Bhāgavatam 3.28.17

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Nairobi, October 26, 1975

Harikeśa: ”The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.”

Prabhupāda:

apīcya-darśanaṁ śaśvat
sarva-loka-namaskṛtam
santaṁ vayasi kaiśore
bhṛtyānugraha-kātaram
[SB 3.28.17]

This word is very important, bhṛtyānugraha-kātaram. Anugraha. Anugraha means favor. Just like the father wants to favor the son always. Father wants that ”My son may become very fit, competent to take all my favors.” This is father’s wish. Every father, even in this material world, if father is very big man, great man, he wants that ”My son also, let him become bigger than me.” Is it not practical? So if God, Kṛṣṇa, is the original father… Ahaṁ bīja-pradaḥ pitā [Bg. 14.4], Kṛṣṇa says. It is not concoction or contemplation. No. It is the fact. Kṛṣṇa says,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo-yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

"I am the seed-giving father of all living entities." It doesn't matter in different forms. He does not say that "I am the father only of the white, not of the black." He never says. He has no such distinction: white, black, European, American, or poor, rich, bird, beast, human being. No. He does not make any discrimination. He is always ready to bestow favor as the original father. That is God.

Therefore this very word, bhṛtyānugraha-kātaram. "How this rascal will give up this material job and come to Me and take all My favors?" This is God's desire. And we are so obstinate, we want to take some favor from this minister, that minister, this person, that person this… Failure. Kṛṣṇa says, suhṛdaṁ sarva-bhūtānām: [Bg. 5.29] "I am friend of everyone." And here is the word, bhṛtyānugraha-kātaram. And He's very, very eager to give all His favors, and still people are not becoming Kṛṣṇa conscious. Just see how rascal they are. So we say, anyone who is not Kṛṣṇa conscious, he is a rascal. Is he not a rascal? He is claiming that "I am the seed-giving father of everyone," sarva-yoniṣu kaunteya [Bg. 14.4], "in all species of life." He does not make any discrimination, that "I am the seed-giving father of this class of men or this species of men or for the human being." No. He says, sarva-yoniṣu. Yoni means the form. Just like you have got your different forms. But that form doesn't matter. Form is external. But the internal is the same, spirit soul. Therefore you are seeing now a new thing in the history of the world, that the Africans and Indians and the Americans and the Europeans are dancing-Hare Kṛṣṇa. Just understand. Don't be rascal and fools, that you do not understand what is the potency of Hare Kṛṣṇa mantra. If you become so rascal and fool, if you do not understand, then you are animal. Here is a practical example. How it has become possible that the white Americans, Europeans, and other colors and the black African, they have forgotten everything? When they chant Hare Kṛṣṇa and dance, do they remember that "I am African," "I am American," "I am Indian"? No. Brahma-bhūtaḥ. (devotee laughs) (aside:) Why you are laughing? It is so important thing.

So this is brahma-bhūtaḥ stage.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is brahma-bhūtaḥ stage, practical, not that "I am Brahman. I am the same God." These rascals have spoiled the whole thing. Here is brahma-bhūtaḥ stage, when you forget your material identification and you become one in connection with Kṛṣṇa, that "We are all devotees, servants of Kṛṣṇa. Let us enjoy, chant Hare Kṛṣṇa and dance." This is brahma-bhūtaḥ stage, not that artificially smoking cigarette and he has become brahma-bhūtaḥ. He is cigarette-bhutaḥ. Bhuta and cigarette smoker. How he is brahma-bhūtaḥ? These rascals say like that, table talks, "I am Brahman." Brahman. Doing all nonsense and he has become Brahman. Brahman he is. Everyone is Brahman, but there is no realization, neither they do know the method of realization. Brahman… Everyone is Brahman. There is no doubt about it. Because we are all minute part and parcel of Kṛṣṇa, therefore if Kṛṣṇa is Brahman, Parabrahman, we are also minute particle of Brahman. There is no doubt about it. Gold…, gold mine, big gold and a small particle of gold, they are qualitatively one-gold. But the gold mine is different from the gold particle. These rascals, they do not understand it. The gold particle is claiming to become the gold mine. This is Māyāvāda. And they are making people atheist. So 'ham. So 'ham, it is Vedic version. That is all right. "What is God, I am also the same thing." But not… "The same thing" does not mean that as God is powerful, I am also powerful. No. You are qualitatively the same thing. That's all right. But if you claim quantitatively that you are the same powerful as Kṛṣṇa, then you are mistaken. Kṛṣṇa can lift, when He is seven years' old boy, the whole mountain. And a seven years' boy, when he is here, he cannot even seven kilo. So you cannot compare with Kṛṣṇa potencies your potency. But as Kṛṣṇa, when you are out of this material conception of life, bodily concept of life, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], when you become purified by giving up these all designation…

Designation… What is that designation? "I am Hindu," "I am Muslim," "I am Christian," "I am African," "I am Indian," "I am European," "I am woman," "I am man," so many designations. So you have to give up these designation. You have to give up these designation. "Then, if I'll not remain African, then I'll become Indian?" No. That is also designation. "I am Hindu. I become Muslim?" No, that is also designation. You have to become purified. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. All kinds of designations. (child cries) (aside:) This child may be… All kind of designations. You have to give up this designation that "I am Hindu," "I am Muslim," "I am Christian," "I am African." No, no designation. Simply become pure Brahman, then pratijāne. That is called pratijāne, not that "I remain a Christian," "I remain a Hindu," "I remain black," "I am white," and "I am Brahman." No, not that. You have to give up your designation. That requires practice. And that practice means this, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Simply by chanting, you'll be purified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Go on chanting Hare Kṛṣṇa. And the beginning will be ceto-darpaṇa-mārjanam, because we have got our heart. Everyone-we are living entity-we have got heart that is full with dirty things. That dirty things is "I am this, I am that, I am that, I am that," that dirty things. So we have to cleanse these dirty things, that "I am European," "I am American," "I am Hindu," "I am Muslim," "I am this," "I am that." These are all dirty things. You have to simply think, "I am eternal servant of Kṛṣṇa." Jīvera 'svarūpa' haya-nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. When you think like that, that "I am eternal servant of Kṛṣṇa," then all these dirty things will automatically vanish.

That is brahma-bhūtaḥ stage. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you become realized soul, that "My position is that I am eternal servant of Kṛṣṇa." I am nobody's servant. But if one becomes Kṛṣṇa's servant, he becomes everyone's servant. That is the Kṛṣṇa consciousness. Why you are trying to preach Kṛṣṇa consciousness all over the world? Because we have accepted this principle, that "I am Kṛṣṇa's servant. Kṛṣṇa wants to deliver these rascals from this misconception of life, so let me do something for Kṛṣṇa." This is Kṛṣṇa consciousness. And if you are servant of Kṛṣṇa, if you actually realize, then you have to do something on behalf of Kṛṣṇa, what Kṛṣṇa wants. The first-class servant of he when he serves the master without asking for it. If he understands that "Master is now in need of this thing," if he brings it, oh, first-class servant. He's first-class servant because he knows the master wants it.

So Kṛṣṇa wanted as Kṛṣṇa that "All these rascals may give up their so foolish engagements and surrender unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. That was Kṛṣṇa's last word in the Bhagavad-gītā. Kṛṣṇa wants this, that "These rascals they are suffering in this material condition of life, three miserable condition, and still, they are so rascal, they do not come to their senses. Still, they want to remain servant of māyā. So let Me directly say, 'You rascal, give up all this engagement. Surrender unto Me.' " That is Kṛṣṇa. But they will not do it. "Why shall I surrender? I have got so many things. I have got my nation, I have got my family, I have got my this, I have got Why shall I surrender to You? Give up everything?" Such a rascal, cannot be convinced any way. Whole world is servant of somebody, but he declines to become servant of Kṛṣṇa. This is the disease, material disease. He will remain servant of thousands and millions of establishment and person, but he will disagree. As soon as Kṛṣṇa says that "You give up. You become My servant," "No, no. Why can I? Why shall I do?" This is materialist.

Therefore Kṛṣṇa came as Kṛṣṇa's servant. That is Caitanya Mahāprabhu. Kṛṣṇāya kṛṣṇa caitanya-nāmne gaura-tviṣe namaḥ. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Rūpa Gosvāmī understood. When he first saw Caitanya Mahāprabhu he offered his respect in this way, namo mahā-vadānyāya: "the most munificent, charitably disposed incarnation." Why? Kṛṣṇa-prema-pradāya te: "People cannot understand Kṛṣṇa, but You are so merciful, You are giving direct love of Kṛṣṇa." When there is question of love? Unless I understand you fully-what kind of man you are, what is your position-you also understand, when we find of the same category or same…, then there is question of love. So people do not understand what is Kṛṣṇa. How they will love Kṛṣṇa? It is not possible. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many, many millions of persons, somebody may try to become perfect. They do not know how to become perfect. They remain cats and dogs, simply engaged in eating, sleeping, mating and defending. That's all. They are cats and dogs. They are not human being. What is the difference between cats and dogs and human being? Human being is also interested. So long this body is there, we are interested in eating, sleeping, mating or de… But that is not our main business. Our main business is how to understand God and love Him. That is our main business.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

This is the business. We are Hindu, Muslim, Christian, this, that. They are all third class, cheating religion. What is real religion? That is religion which teaches how to love God. That is religion. Yato bhaktir adhokṣaje. That is first-class religion. It doesn't matter whether it is Hindu religion, Muslim religion or Christian religion. If it teaches how to become lover of God, then it is first-class. And what for this love? Ahaituki: "without any cause." People love somebody else to get some return. No. Ahaituki: "without any expectation of return." Anyābhilāṣitā-śūnyam [Brs. 1.1.11].

Just like these European, American or African boys. They have joined this Kṛṣṇa con… They have not come here for some material progress. No. They have not come here. Others may come. You can say, "The Africans are poor. They have come." No. Nobody has come for material profit. What about the Europeans, Americans? They are not poor. They have got enough money. Why they are after Kṛṣṇa consciousness, after me? I am not rich man. No. That is called ahaituki, without any motive. Nobody. "Kṛṣṇa is my lovable, worshipable. I shall worship Kṛṣṇa." This is wanted. Ahaituky apratihatā. And if you have got this intention, that "Kṛṣṇa is my Lord. I must love Kṛṣṇa. I must learn how to love Him," then apratihatā-no material condition can check it. Either you become American or African, black and white or this or that, nothing can check you. You can go on-if it is motiveless. This is wanted.

So I am very glad that you are trying to capture what is real Kṛṣṇa consciousness. And this is the only process. Think always… Man-manā bhava mad-bhakto mad-yājī mām [Bg. 18.65]. Think always, "Kṛṣṇa is my Lord." That is thinking. This thinking should be always. It doesn't cost anything. If you think, "Here is Kṛṣṇa. He is my Lord," what does it cost? And where is the loss? There is no loss, but the gain is enormous if you simply think of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. And who will engage his mind in Kṛṣṇa unless he is a devotee? How you become devotee? Śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda… [SB 7.5.23]. This śravanaṁ kīrtanam. Simply hear about Kṛṣṇa, chant about Kṛṣṇa. Then you become automatically. You don't require any education. Simply sit down and hear about Kṛṣṇa. Śravanaṁ kīrtanaṁ viṣṇoḥ. Not other subject matter. Viṣṇu or Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you do not understand, if you simply hear the chanting, you become pious. You become pious.

So this is the simplest method how to make life sublime and superb, this Kṛṣṇa consciousness movement. And here it is said that apīcya-darśanaṁ śaśvat sarva-loka-namaskṛtam. Sarva-loka-namaskṛtam. It is not that Kṛṣṇa is worshipable by the devotees. He is worshipable by the nondevotees also. But how the nondevotees are worship How Kṛṣṇa is worshiped by the nondevotees? They do not want to worship Kṛṣṇa. How he makes…? He doesn't want. That's all right. But nature will oblige him to worship. How he can escape the laws of nature? Kṛṣṇa will come before you as death, and you have to worship Him. Kṛṣṇa says, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. If you do not take advantage of worshiping Kṛṣṇa within your lifetime, Kṛṣṇa will come, just like Nṛsiṁhadeva came to Hiraṇyakaśipu: "You rascal, now do you think that you are independent? Do you think?" Immediately finished, within a second.

So if you don't worship Kṛṣṇa during your lifetime, then you have to worship at the time of your death, and He will take away all your possession. Therefore He is worshipable by everyone, devotee and nondevotee. The devotee take advantage of this life and worship Him, and the rascal, fools, demons, they are forced to worship Kṛṣṇa at the time of death. Therefore it is called sarva-loka-namaskṛtam. You have to worship Him. You cannot escape, you rascal. If you escape, then the time will come-He will take you, He'll take everything, all your possession, and the nature will give you the body of a dog. Just go on, barking, for so many years. This is the law of nature. You cannot stop it. It is not possible. You better take to Kṛṣṇa consciousness and worship as sane man, as nice gentleman. Then your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 3.28.18

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Nairobi, October 27, 1975

Harikeśa: "The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed."

Prabhupāda:

kīrtanya-tīrtha-yaśasaṁ
puṇya-śloka-yaśaskaram
dhyāyed devaṁ samagrāṅgaṁ
yāvan na cyavate manaḥ
[SB 3.28.18]

This is called meditation. Yāvan, so long the mind is disturbed and deviates from our subject of meditation, one should practice this kīrtana. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu advises that the devotee should chant always, twenty-four hours, kīrtanya: "It is worth singing." It is worth singing, why? Puṇya ślokasya, puṇya ślokasya. Puṇya śloka yaśaskaram. Even if you do not fix up your mind… Kīrtana means fix up your mind, but even if you do not fix up your mind, then you are still gainer. The more you glorify the Lord, you become pious simply by kīrtana. It is not necessary that you understand, but if you go on chanting Hare Kṛṣṇa mahā-mantra, then you become pious. Puṇya-śloka. Kṛṣṇa's another name is Puṇya-śloka, Uttama-śloka. Simply by chanting "Kṛṣṇa," you become pious.

So dhyāyed devaṁ samagrāṅgam. The dhyāna, the meditation, should begin from the lotus feet. As soon as you begin kīrtana, first of all concentrate your mind on the lotus feet, not all of a sudden jump over the face. Be practiced to think over the lotus feet, then still higher, the knees, then the thighs, then the belly, then the chest. In this way, at last go to the face. This is the process. It is described in the Second Canto. The process is how to think of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. This is meditation. So this… By kīrtana it becomes very easy. If you chant Hare Kṛṣṇa mahā-mantra twenty-four hours like Haridāsa Ṭhākura… That is not possible. So as much as possible… Tīrtha-yaśasa. Kīrtana, this is also kīrtana. We are talking about Kṛṣṇa, reading about Kṛṣṇa, reading Kṛṣṇa's instruction in the Bhagavad-gītā or reading Kṛṣṇa's glories in the Śrīmad-Bhāgavatam. They are all kīrtana. It is not that simply when we sing with musical instruments, that is kīrtana. No. Anything you talk about Kṛṣṇa, that is kīrtan.

Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31] means that… Vacāṁsi vaikuṇṭha-guṇānuvarṇane. This is the character of Mahārāja Ambarīṣa, that whenever he would talk, he would talk about Kṛṣṇa. This is kīrtana. He won't talk anything else. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Whenever he will think, he will think of Kṛṣṇa-His lotus feet, His body, His hands, His flute. This is meditation. Meditation means that… Trance means when your mind is so fixed up on Kṛṣṇa or Viṣṇu that not for a second your mind is deviated from the Kṛṣṇa's form. That is called trance. Not artificially. You can practice it. If you see Kṛṣṇa daily in the temple, if you worship, you offer your obeisances-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]-naturally you will think of Kṛṣṇa twenty-four hours, and that will make you more pious, because without being pious, nobody can think of Kṛṣṇa. Yeṣāṁ anta-gataṁ pāpam. Pious means there is no reaction of sinful life. It is all squared up. That you can do at any moment. Kṛṣṇa takes charge. Kṛṣṇa says, buddhiḥ sarva-pāpebhyo mokṣayiṣyāmi. He can do that. He can nullify the destiny. Karmṇnirdahati kintu ca bhakti-bhājāṁ. Everyone is bound up by the laws of karma. Yas tv indragopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti [Bs. 5.54]. Everyone, beginning from that small microbe, indragopa, and up to the king of heaven-his name is also Indra. So from this Indra to that Indra, all different types of living entities, they are suffering, not enjoying; suffering the resultant action of their past sinful life. This is material existence. Everyone is suffering, but māyā is so kind that he (she) misleads the sufferer to understand the suffering is enjoying. This is māyā. Actually everyone is suffering, but he is misled to think that he is enjoying.

So if we keep ourself always in contact with Kṛṣṇa, then we become pious more and more, and as soon as our sinful reaction of life is counteracted by these pious activities, we begin to understand Kṛṣṇa. Yeṣāṁ tv anta-gataṁ pāpam. Without being sinless, nobody can understand Kṛṣṇa. So this process should be continued. Kīrtanya-tīrtha-yaśasaṁ puṇya-śloka-yaśaskaram dhyāyed devam. Devam. Devam means the Supreme Lord. Samagrangam. So if He has no form, how you can think of His whole body, samagra? Samagra means the whole; aṅgam means body. Samagrāṅgam. So if He has no body, if He is formless, if He is nirakara, then where is the question of aṅgam? He has aṅgam, samagrāṅgam, but He hasn't got a form like us. That is the meaning. When in the śāstra it is said that God has no form, it means that He has no material form. He has form; otherwise how can I think of His form? This Kṛṣṇa's form is not like us. Just like if you take my statue or any other statue and if you pray or if you offer food, that does not go actually to the person. But Kṛṣṇa's His aṅga, His form, is nondifferent from Kṛṣṇa. Foolish people may say that "These men, they are offering food to a marble statue. Everyone knows." No. It is not the fact. The fact is Kṛṣṇa is omnipotent. He can accept your service, becoming a marble statue. Because I cannot see Kṛṣṇa by my present eyes, therefore He has appeared before you just like a marble statue. But He is not marble statue. We must know that. If you think, "Here is marble statue, and if I commit some offense, who is going to see?" this is wrong conclusion. He is, Kṛṣṇa, personally present here in a form which we can see. It is His mercy. It is called arcā-vigraha. Kṛṣṇa is everything. This marble is also Kṛṣṇa's energy. Bhūmir āpo'nalo vāyuḥ [Bg. 7.4]. So He can accept your service from any of His energy. The marble is also His energy, the water is also His energy, the air is also

His energy-everything. Without Kṛṣṇa nothing can exist. So He is omniscient, all-powerful. He can accept your service through His energy. This is arcā-vigraha. Samagrāṅgam.

So Kṛṣṇa has got form, aṅgam, but His aṅga is different. Sac-cid-ānanda-vigraha [Bs. 5.1]. His aṅga is sac-cid-ānanda, not like…Ānanda-cinmaya-rasa pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. Kṛṣṇa and His expansion-ananda-cinmāyā. Just like Kṛṣṇa is in the rasa dance. These gopīs are also expansion of His energy. And you will find, therefore, with each and every gopī, Kṛṣṇa is there. That is another expansion. So we should not take Kṛṣṇa's dancing like our ball dance. No, that is mistake. If we understand Kṛṣṇa's dancing, then we become liberated. It is said in the Śrīmad-Bhāgavatam that instead of reading some books of this ball dance, if you read about Kṛṣṇa's dancing, then what will be the result? The result will be hṛd-roga-kāmam apahinoty āśv acireṇa dhīraḥ. Everyone, we have got these lusty desires, but if actually one is advanced and he hears from a realized person what is the meaning of Kṛṣṇa's rasa dance, then the result will be hṛd-roga-kāmam. We have got a heart disease. Heart disease means lusty desire. Hṛd-roga-kāmam apahinoti: "It becomes vanquished." If one actually hears Kṛṣṇa's rasa-līlā, then no more material lusty desires, this is the result.

But unless we are so advanced spiritually, we should not indulge in hearing about rasa-līlā. Then we shall commit offense. We shall think that "Kṛṣṇa is dancing like us." How He, Kṛṣṇa is dancing? Kṛṣṇa is dancing with each and every gopī. Can you do that? Then how you can say that "Kṛṣṇa is dancing like us"? If you see the picture, you will find that each and every… Every gopī is thinking that "Kṛṣṇa is dancing with me." How it is possible? If you dance with imitation… There are many rascals. They imitate that, that "I am Kṛṣṇa, and I can dance also like that." No. It is ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. This manifestation, demonstration, is not of this material world. Ananda-cinmaya-rasa. When Kṛṣṇa was dancing, all the gopīs, they left their material body by the side of the husband, but they went to dance. That is spiritual body. That is not material body. So don't indulge in such a way, that "Kṛṣṇa's dancing and our dancing is the same." Then you will be mistaken. That will be offense.

So we have to become advanced in spiritual understanding. And people, the so-called artists, they indulge in Kṛṣṇa's pictures, His dealings with the gopīs. That is not very good. That is misleading. People may think, and actually that happens. If without being mature, without being advanced in spiritual consciousness, if one tries to understand or see Kṛṣṇa-līlā with the gopīs, then he will be misled. Therefore Caitanya Mahāprabhu, you will find, rigidly He discussed this Kṛṣṇa-līlā with very confidential devotee, Rāmānanda Rāya, not with others. He never discussed with Sarvabhauma Bhaṭṭācārya or Prakāśānanda Sarasvatī. He discussed on philosophy of Māyāvāda, but not on Kṛṣṇa-līlā. Kṛṣṇa-līlā He discussed with Rāmānanda Rāya, most confidential devotee. And to understand Kṛṣṇa, Vyāsadeva has devoted nine chapter, nine cantos. And then, from Tenth Canto, he begins Kṛṣṇa-līlā.

So Kṛṣṇa-līlā is the face of Kṛṣṇa, smiling of Kṛṣṇa. So here we have to practice to see the different parts of the body gradually from down. We first of all see His lotus feet, then gradually… So that is described. The two feet, they are called the first chapter, in the First Canto, Second Canto. In this way we must go. Everything is very scientifically arranged. If we take it in chronologically, according to the instruction of the śāstra, then it will be very easy. Otherwise,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti mam (tattvataḥ)
[Bg. 7.3]

We should understand tattvataḥ. That tattvataḥ means… Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Again tattvataḥ. Only through devotional service.

So devotion What is devotional service? Śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇam pāda-seva… [SB 7.5.23]. We have to follow these nine principles of devotional service, especially this śravanam, kīrtanam and arcanam, arcanam, worshiping the Deity, and śravanaṁ kīrtanam. Even if you follow one, that is sufficient, but there are nine different processes. As far as possible, we shall execute everything, and, at least, śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇam pāda-sevanam, arcanam. Arcana is very important. For kaniṣṭha-adhikārī, devotee in the lower stage, arcana is very, very important. Although the devotee in the higher stage, he also offers worship, but Kṛṣṇa is everywhere. For a neophyte devotee Just like some people say that "Why you should go to the temple? Kṛṣṇa is everywhere." Who was asking that question? "Kṛṣṇa cannot be served…" Here, last night. I think those girls, svarṇa(?) girls. Kṛṣṇa is everywhere, that is a fact, but that is for the paramhaṁsa, one who is very very advanced. For the kaniṣṭha-adhikārī, he cannot He, like parrot, he can say, "Kṛṣṇa is everywhere." He must be educated, "Here is Kṛṣṇa in the temple." Otherwise it is simply blaspheme, that "Kṛṣṇa is everywhere." That's a fact, but where is your realization? Kṛṣṇa is within your heart. Have you got that realization? Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Have you got that realization, that Kṛṣṇa is within your heart? Can you talk with Kṛṣṇa? He says, Kṛṣṇa says, "I talk." Buddhi yogaṁ-dadāmi tam. Kṛṣṇa gives intelligence. Kṛṣṇa is giving, but have you got that realization?

So these are all facts, that Kṛṣṇa is everywhere, Kṛṣṇa is within your heart, Kṛṣṇa is within the atom. Aṇḍāntara stha-paramāṇu-cayāntara-tham. That's a fact, but where is your realization? Therefore you have to begin realization by arcana. That is very essential. Then more you become expert in arcana, ye yathā māṁ prapadyante [Bg. 4.11], the more you become realized, then more you become advanced. So therefore, for kaniṣṭha-adhikārī, he has to raise himself.

arcāyām eva haraye
yaḥ pūjāṁ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

By executing this arca-vigraha, arcanam, gradually you advance. But if you simply remain in the arcana-viddhi or arcana process, and you cannot understand who is a bhakta and what to do with others… That is also a bhakta's duty, not that simply we shall remain engaged in arcana. We must know how to respect devotee, how to do some service to others also. That is madhyama-adhikārī. Simply if you become satisfied, that "Now I am initiated and I am offering arcana. I have become perfect," no, the perfection is still awaiting. You have to understand who is a devotee. You have to understand how to give service to the innocent. If you do not know that, then if you simply become packed up by arca-vigraha-seva, arcana, then you will remain in the material platform. Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prakṛtaḥ smṛtaḥ. Prakṛtaḥ means material. He is trying to go to the spiritual platform, but if he simply remains in the arcana and does not preach, this is na tad-bhakteṣu cānyeṣu. Anyeṣu. Anyeṣu means those who are innocent. That is madhyama-adhikārī, middle stage.

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣa
yaḥ karoti sa madhyamaḥ

Īśvara. Then, by arca-vigraha worship, by śravana-kīrtana, by making your properly advanced you will understand what is the position of Kṛṣṇa, īśvara. And īśvare tad-adhīneṣu. And adhīna. Adhīna means those who are working for Kṛṣṇa. They are called tad-adhīna. Adhīna means subordinate.

So every devotee is subordinate. Nobody is equal to Kṛṣṇa. If we do that, then it is mistake. Devotee… A devotee never says. Dāsa. Dāsa means servant. Servant is always the subordinate. Therefore Vaiṣṇava says ”dāsa.” He never says ”master.” Vaiṣṇava, dāsa, subordinate, tad-adhīna, under the…, under Kṛṣṇa. Nobody can be superior to Kṛṣṇa or equal to Kṛṣṇa. That is mistake. These Māyāvādī philosophers, they think, ”Now I have become equal to Kṛṣṇa. I am also Kṛṣṇa.” That is rascaldom. Kṛṣṇa, God, is never equal to anyone. Asamaurdhva. Asama means ”not equal,” and urdha, ”always the top.” Asamaurdhva. That is described in the Bhagavad… So we should remain tad-adhīna, always under Kṛṣṇa. That is our perfection. If we remain just like in Western countries-they rebel. If a woman is advised to remain under the control of the husband, that is insult to them. They cannot tolerate it. But actually we see in India that a wife who remains under the guidance of the husband, she is happy. That's a practical fact. That is a practical fact. And therefore in the Manu-saṁhitā it is advised, na striyam svatantram arhati. Women should be always protected. That is… Protection does not mean negligence, no. Protection means to give him (her) all facilities. That is protection. Just like father gives protection to the chil… That does not mean neglecting. Similarly, a woman should be protected. It is not that neglecting. They misunderstand. In the Western countries maybe there is misbehavior, but actually we have seen, still going on in India, the woman is… That is the ideal given by Lord Rāmacandra, how woman is given protection by the husband. Sītādevī was kidnapped. Rāmacandra is the Supreme Lord. He could have married many thousands of Sītā, but as the dutiful husband, to rescue one wife He killed the whole family of Rāvaṇa. This is protection. He killed the whole family of him. He became… This is. So woman requires protection, and the husband is responsible to give protection, the father is responsible to give protection, and the elderly children, they are responsible to give protection.

So we are prakṛti. Prakṛti puruṣa. So Kṛṣṇa is the puruṣa. He is the protector of all living entities. Yesterday, bhṛtyānugraha-kātaram. Just like a father is always anxious to see his children are well protected, similarly, Kṛṣṇa is also always anxious to give protection to His subordinates. But if the subordinate denounce Kṛṣṇa, ”I don't want Your protection,” then suffer your karma. That you are doing. Those who are in the material world, they are suffering. Why? They have given up the protection of Kṛṣṇa. They are thinking that ”We can protect ourself. What is the use of Kṛṣṇa?” So this is called dharmasya glāniḥ. This is deviation from the natural way of life, when you give up the protection. So our Kṛṣṇa consciousness movement is: again go back to that protection, go back to home, back to Godhead.

Thank you very much.

Devotees: All glories to Śrīla Prabhupāda. [break]

Prabhupāda: …paripraśnena. To understand the subject matter submissively, to question, is one of the paraphernalia.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Devotee (1): You said that if we made a marble image of you and offered food to it, you would not accept it. So…

Prabhupāda: Hm?

Brahmānanda: In your lecture you said that someone who offers food to a statue of yourself…

Prabhupāda: He is not statue, but people think statue. He is Kṛṣṇa Himself. But because we cannot see Kṛṣṇa at the present moment, therefore He appears like a statue.

Brahmānanda: His question… You stated that a statue of yourself is not the same as you, and yet in some of our temples, such as Vṛndāvana, the mūrti of Your Divine Grace has been installed and they are offering prasādam. So is it the same, that the prasādam is accepted by the guru?

Prabhupāda: Yes. Sākṣād-dharitvena samasta-śāstraiḥ. Guru is nondifferent from Kṛṣṇa. That is accepted by all the śāstra. Sākṣād-dharitvena samasta śāstraiḥ. Sākṣād-dharitvena samasta-śāstrair uktaḥ: ** ”It is said,” tathā bhāvyata eva sadbhiḥ, ”and those who are advanced devotees, they accept it like that.” Kintu prabhor yaḥ priya eva tasya: ”But the guru's position is the most confidential servant.” So guru is the servant God, and Kṛṣṇa is the master God. Both of them are God, servant God and master God. Guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. So we have to serve both the servant and the master. Through the servant, we go to the master. Any other question? Chant Hare Kṛṣṇa. (end)

751029SB.NAI

Śrīmad-Bhāgavatam 3.28.19

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Nairobi, October 29, 1975

Harikeśa: ”Thus always merged in devotional service, the yogi visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.”

Prabhupāda:
sthitaṁ vrajantam āsīnaṁ
śayānaṁ vā guhāśayam
prekṣaṇīyehitaṁ dhyāyec
chuddha-bhāvena cetasā
[SB 3.28.19]

This is meditation. These haṭha-yogis, they meditate in their impersonal feature, but our meditation, Vaiṣṇava, devotees' meditation is very easy. For the haṭha-yogis, they have to select place, āsana. Dhyāna, dhāraṅā, āsana… Āsana is also one of the activities. But here, in Vaiṣṇava philosophy, you are seeing the Deity always, at least daily, so you have got some impression that "Our temple Deity is like this." That impression, either you are sitting in one place without any activities, sthitaṁ vrajantam… While walking on the street also, you can think of this Deity. There is no difficulty, either you are sitting or you are walking or you are standing, any way. Because the mind is there in Kṛṣṇa, in Kṛṣṇa's form. Therefore Deity worship is so essential for the neophyte. He can have always the opportunity to think of the Supreme Lord by the impression of the Deity within the mind. Śayānam. Even in lying down, even talking.

So this is our process. This is the perfect process. You don't require any artificial method to think of God. It is natural. If you simply come to the temple daily, chant in the front of the Deity, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then you become advanced immediately. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Now there are books. Either you chant, sit down in the Deity room in front of the Deity, see how āratrika is going on, how Deity is nicely dressed with flower, ornaments, so if you constantly be engaged in thinking of the Deity, that is first-class meditation, not artificially going to That is not possible at the present moment, that, as it is recommended in the Bhagavad-gītā, you have to select a very solitary place and you have to sit down under certain posture, looking half-opened eyes on the tip of the nose so that you may not sleep in the name of meditation. There are so many. And you have to follow brahmacārya. All these rules and regulations are there: dhyāna, dhāraṅā, āsana, prāṇāyāma. Prāṇāyāma. Then? What is called? Pratyāhāra. Pratyāhāra means you have to completely withdraw the senses from sense gratification. That is called pratyāhāra. Then there is samādhi. So this yoga system is recommended, but that it is very, very difficult. Five thousand years ago, when Kṛṣṇa explained this haṭha-yoga system in the Sixth Chapter to Arjuna Arjuna was honest man. He flatly denied, "Kṛṣṇa, these things cannot be done by me." Because in those days, especially a person like Arjuna, why he should speak lies? This meditation is not possible. It was only possible in the Satya-yuga when people were very peaceful, long duration of life, there was no artificial necessities of life. Kṛte yad dhyāyato viṣṇum. At that time, to meditate upon Viṣṇu and for years Just like Vālmīki Muni. He practiced meditation for sixty thousands of years. Then he got perfection. At that time people used to live for 100,000.

So this meditation is very difficult to execute at the present moment. That is the verdict of the Vedic literature.
kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyaṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

The meditation which was possible in the kṛte, in the Satya-yuga… Satya-yuga continued for twelve lakhs of years; then Treta-yuga, eight lakhs of years… No, Satya-yuga, eighteen lakhs; then Treta-yuga, twelve lakhs; then Dvāpara-yuga, eight lakhs; and Kali-yuga, four lakhs. Altogether forty-three. So bhakti-yoga includes everything. So this process, this arcanā process. If we… Everyone alternately they should learn how to worship. That will give the impression of the Lord within the heart, and then, either you are walking or you are sitting or you are lying or you are eating or you are talking, you'll always think of Kṛṣṇa. This is the process. It will be automatically done. Sthitaṁ vrajantam āsīnaṁ śayānaṁ vā guhāśayam. Generally the yogis, they try to find out the Viṣṇu mūrti within the core of the heart, but this is as good. When you are walking on the street, then, if you are thinking, there will be no hindrance to your activities, but you can think of Kṛṣṇa. Sa vai manaḥ kṛṣṇaḥ. Just like Mahārāja Ambarish. He was emperor. He had many responsibilities, but he practiced how to think of Kṛṣṇa always.

Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. You engage your senses. So this is practice. First of all think of the Deity. First of all think of the lotus feet, then the knees, then the eyes, then the belly, then the chest. In this way, as you become practiced, then go further, advance. In this way, when you become fully practiced, then automatically, in whatever condition you are, you will be able to meditate upon Kṛṣṇa. That is the highest perfection of life. Satataṁ kīrtayanto mām [Bg. 9.14]. Satataṁ cintayanto mām. If you always think of Kṛṣṇa, always chant… Chanting is also meditation. As soon as you chant, you immediately remember Kṛṣṇa, His form, His name, His quality, His pastimes. So where is difficulty? The Gosvāmīs practiced it.
kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

The six Gosvāmīs, they were always engaged, kṛṣṇotkīrtana, loudly chanting. The same process we are following: loudly chant always; be engaged in arcanā. Always there is possibility of Kṛṣṇa consciousness. The facilities are there. Caitanya Mahāprabhu has taught us kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Then prekṣanīya, "He is worth seeing." We are accustomed to see so many things. That is our bondage. Akṣṇoḥ phalaṁ. If by the eyes you see the Deity, the Vaiṣṇavas… The Vaiṣṇavas, with tilaka, with kunti, with chanting beads, as soon as you see… And practically you know. As soon as they see these Hare Kṛṣṇa movement people, they also chant, "Hare Kṛṣṇa," giving a chance to the others. The dress is also required. You should be always equipped with tilaka, kunti, and śikhā, sūtra. Then, as soon as a common man sees, "Oh, here is a Hare Kṛṣṇa man. Hare Kṛṣṇa," he'll chant. Automatically you give a chance to chant Hare Kṛṣṇa.

So this is required. The foolish rascals, they say that "What is the necessity of this, that?" No. This is necessity. You must always remain dressed like a Vaiṣṇava. That is necessity. So prekṣaṇīya: "is very beautiful to see." Otherwise how they became impressed? Immediately they become so pious that they chant Hare Kṛṣṇa. The chanting of Hare Kṛṣṇa is not so easy. So many people come here, but when there is chanting, they do not chant because it is not easy. Yaj-jihvāgre nāma tubhyam. In the śāstra it is said, aho bata śva-pacato 'pi garīyān yaj-jihvāgre nāma tubhyam. Anyone who is chanting Hare Kṛṣṇa, jihvāgre, with the tongue, even if he is born in a family of dog-eaters he is glorious. He is glorious. Yaj-jihvāgre nāma tubhyam. So we give this chance. As soon as he chants Hare Kṛṣṇa, immediately he becomes glorious. Immediately become glorious. Aho bata śva-pacato 'pi garīyān yaj-jihvāgre nā..., tepus tapas te [SB 3.33.7]. That means in his previous life he has already performed many sacrifices. Therefore he has got this qualification of chanting Hare Kṛṣṇa. Tepus tapas te jihuvuḥ sasnur āryā [SB 3.33.7]. They are really Āryā, Āryan, who is chanting Hare Kṛṣṇa.

So we should practice ourself to chant Hare Kṛṣṇa always. Kīrtanīyaḥ sadā hariḥ, Caitanya Mahāprabhu recommended.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Hari-nāma, this chanting of Hare Kṛṣṇa mantra, one should practice always. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So prekṣaṇīya ihitaṁ dhyāyet. This is meditation. Dhyāyet chuddha-bhāvena, śuddha-bhāvena. Not artificial. But even if you do artificially, you will be purified by chanting. Artificially, if we do... That is in the śāstra. Still, the chanting of the holy name is so powerful that it will make you... Because it is directly associating with God. Dhyāyet. So as soon as chant, immediately there will be meditation, śuddha-bhāvena cetasā, by consciousness, by the mind, by intelligence. So this is the recommendation.

(reads purport) "The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories or pastimes of the Lord are the same." There is no difference. This is called advaya-jñāna: no difference, absolute. Either you chant, hear, or you try to see within your heart the Supreme Lord-the same thing. "The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one's heart, because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted." Suppose one is big businessman. He is always thinking of his business, how to sell this, how to purchase this. This is... His mind is absorbed with these things. So if he sits down to meditate upon the Lord, it will not be possible. It will not be possible. His mind will be disturbed, and he will think of his business transaction. So that is natural. But if you chant Hare Kṛṣṇa loudly, you will be forced to hear "Kṛṣṇa," and that Kṛṣṇa immediately comes within your mind by force. So it is better process than sit down and think of Kṛṣṇa.

"When there is sound vibrated passing the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of yoga is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply..." Now, just like these children. They do not understand English, they do not understand language, but when there will be chanting, they will stand up and dance. See how this process is easy. There is no question of language understanding, no question of being young or child. Anyone who will hear the chanting of Hare Kṛṣṇa Mantra, he will be enthused immediately, and that is natural. Unless he is covered with sinful activities very much, he will be enthused. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. But even if he is covered with sinful activities, by chanting, immediately the process of cleansing begins. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply by hearing and chanting, he becomes pious. And the more he becomes pious, he understands what is God, what is Kṛṣṇa. Without being pious, nobody can understand. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmanām, te dvandva-moha-nir...

So the puṇya-karma means yajña-dāna-tapasya... That is called puṇya-karma, pious activities. So in this age who is going to perform yajña? Where is that capacity? It is not possible. And who has got money to give in charity? Everyone is poverty-stricken. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10]. Everyone is unfortunate, everyone in this age. So how he can give in charity? Any country you go-maybe in some special-otherwise you will find poverty-stricken men, hungry men, without any culture, without any education. They are majority. Manda-bhāgyāḥ. Mandāḥ sumanda-matayo. And mostly, cent percent Why? Cent percent men, they are mandāḥ, bad men. They won't hear about their real necessities of life. Mandāḥ sumanda-matayo. And if they are at all interested for progress of life, they will accept some so-called system, sumanda-matayo. It has no meaning, simply bluff. They will accept that. Mandāḥ sumanda-matayo. Why? Manda-bhāgyāḥ, unfortunate. Unfortunate. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ. And always disturbed. This is the description of the men in this Kali-yuga. And beyond that, they are short-living. The duration of life is very short. Under the circumstances, the general process is impossible. Therefore Caitanya Mahāprabhu recommended,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So this should be taken.

So, "Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing Bhagavad-gītā." Yāre dekha, tāre kaha 'kṛṣṇa-upadeśa [Cc. Madhya 7.128].' Kṛṣṇa also said... Somebody questioned me, that "Where is chanting is recommended in the Bhagavad-gītā?" That is there: satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. And they say, "Where is chanting in the word?" Here is chanting. Mām. Satataṁ kīrtayanto mām [Bg. 9.14]. Mām-Kṛṣṇa-kīrtana, not this kīrtana, that kīrtana. They have imitated. No. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Śravaṇaṁ kīrtanam means of the, by the name of Viṣṇu. The Māyāvādīs, they have invented. In Calcutta, in Bengal, they have invented Kali-kīrtana, Kali-kīrtana. The Ramakrishna Mission, they have invented Kali-kīrtana. "Why Hari-kīrtana? Kali-kīrtana."

They have got a party. As we say… Because they are rival, if we say, ”Hare Kṛṣṇa,” they will say ”Kali, Kali, Kali,” like that. This is going on. Kīrtana does not mean any other demigod. Kīrtana means of Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, clearly state. But these bogus, so-called swamis and yogis, they cheat people, bluff people by their own concoction. That is the difficulty. Even if you speak the right truth, they are unable to receive it because they have been deceived by so many rascals. So kīrtana means… Kṛṣṇa says in the Bhagavad…, satataṁ kīrtayanto mām [Bg. 9.14], Kṛṣṇa. He doesn't say that ”Any kīrtana will do.” No. He doesn't say. Satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ [Bg. 9.14].

So everything is there. Stick to Hare Kṛṣṇa mahā-mantra and see the Deity always and have impression of the Deity. In whichever position you are, you'll be meditating and your life will be successful.

Thank you very much. Chant Hare Kṛṣṇa. (end)

751030SB.NAI

Śrīmad-Bhāgavatam 3.28.20

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Nairobi, October 30, 1975

Harikeśa: ”In fixing his mind on the eternal form of the Lord, the yogi should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.”

Prabhupāda:

tasmiḷ labdha-padaṁ cittaṁ
sarvāvayava-saṁsthitam
vilakṣyaikatra saṁyujyād
aṅge bhagavato muniḥ
[SB 3.28.20]

So as we have explained many times, that this arca-mūrti… The rascal class of men, they cannot understand arca-mūrti. They think that ”They are worshiping idol.” Even amongst the Hindus there are so-called followers of Vedas. They also say that ”What is the necessity of worshiping Deity in the temple?” They made very vigorous propaganda in India to stop temple worship. For a short time it has got some reaction, but now it is finished. That rascal propaganda not to worship the Deity in the temple is finished. Nobody cares for that. They think that God is everywhere-except in the temple. (laughter) That is their view. And God is everywhere; why not in the temple? No. That is their poor fund of knowledge. They cannot accommodate. No. God is everywhere but not in the temple. This is their intelligence, rascals. So we have to follow therefore ācārya. Ācāryavān puruṣo veda: one who has accepted ācārya… One who knows the śāstra and practically behaves according to the regulation of śāstra, he is called ācārya. Acinoti śāstrārthaḥ.

So all the ācāryas… In India there are many thousands and thousands of temples, very, very big temples, especially in South India. Some of them you have seen. Each temple is like a big fort. So all these temples were established by the ācāryas, not that the people whimsically established. No. Still there is very prominent temple, Balaji temple, Tirupati, Tirumalai. People are going, and the daily collection is more than one lakh of rupees still. Although they have been propagated so vigorously not to visit temples, but people… That is the birthright in India-they are automatically Kṛṣṇa conscious, automatically. Therefore all the demigods, they also desire to take birth in India. Automatically.

So the temple worship is essential. So those who are against temple worship, Deity worship, they are not very intelligent class of men, foolish, mūḍha. Again, the same word.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri bhāvam āśritāḥ
[Bg. 7.15]

Māyayāpahṛta jñānāḥ. They are talking very big, big words, that ”God is everywhere,” but they are forbidding temple worship. Apahṛta-jñānā. The knowledge is imperfect. A common man can say, ”If God is everywhere, why not in the temple?” And if we have to worship God, why not in His original form? The original form, Kṛṣṇa, when He was present, the original form so many people have seen. They have got photograph…, not photograph, paintings. And it is confirmed in the śāstras, in the Brahma-saṁhitā, veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam [Bs. 5.30]. Kṛṣṇa is described in the Brahma-saṁhitā from so millions and millions of years ago described by Lord Brahma, that veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ. He is always playing His flute, veṇuṁ. Venu means flute. Kvaṇantam. And eyes are like the petals of lotus flower. Venum kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam [Bs. 5.30]. And on the head He has got the plume of peacock feather. In this way the description is there in the śāstra. And when Kṛṣṇa came… (aside:) Let him… Why do you disturb? Let him do that. Sit down. So śāstra says Kṛṣṇa is like this. And when Kṛṣṇa appeared on this planet the exactly the same description was there in His form.

So we have to accept the form of the Lord as confirmed in the śāstra and as confirmed by the ācārya. Then it is perfect. Sādhu śāstra guru vākya tinete kariyā aikya. We have to understand something very rigidly by three things, the… It must be confirmed by the śāstra, and it must be confirmed by the ācāryas and by the spiritual master. Very simple thing. We have description of Kṛṣṇa in the śāstra, Brahma-saṁhitā, the treatise given by Lord Brahma. And this Brahma-saṁhitā was collected from South India in handwriting by Caitanya Mahāprabhu and He delivered to His devotees. So the sādhu… Caitanya Mahāprabhu is Kṛṣṇa. Still, He is playing the part of a sādhu. Sādhu and śāstra, Brahma-saṁhitā, and because we have received from Caitanya Mahāprabhu, we are delivering to our disciples: ”Here is Kṛṣṇa's form.” The sādhu, śāstra, guru. It must be confirmed. Then we can accept, not that whimsically if some rascal comes and becomes God by concoction. We cannot accept. It must be confirmed by… (aside:) Why do you bother? Let them. No, no. As he likes. That's all.

So sādhu śāstra guru. This is the way. When Caitanya Mahāprabhu was instructing Sanātana Gosvāmī in various subject matter, and He also described the incarnation in Kali-yuga from śāstra that,

kṛṣṇa-varṇam tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtanaiḥ-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

He quoted from Bhāgavatam, "This is the incarnation of Kali-yuga." So He is Himself yajñaiḥ saṅkīrtanaiḥ-prāyaiḥ. So Sanātana Gosvāmī was prime minister, very intelligent man. So he had inquired from Caitanya Mahāprabhu that "How we can accept the avatāra?" So Caitanya Mahāprabhu also said, "From the śāstra." And Sanātana Gosvāmī got it confirmed that Caitanya Mahāprabhu was… He stopped, of course. When he inquired that "Shall I accept this personality who is now preaching saṅkīrtana movement and along with His associates, He is the Supreme Lord?" Then Caitanya Mahāprabhu said, "Let us go on further. We don't…"

So this is the way, not whimsically accept any rascal as avatāra. No. That is not the process. Or any rascal as God. This rascaldom has killed the whole human society to become atheist. You should be very, very careful of these rascals. As soon as somebody says that "I am God," you shall immediately take him as dog, not God. So God is not so cheap. In the Brahma-saṁhitā the description of God, Kṛṣṇa, is given, and it is said there,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Govinda, the ādi-puruṣa, His plenary representation is Mahā-Viṣṇu. And what is the description of Mahā-Viṣṇu? Yasya eka niśvasita-kālam athāvalambya. From one exhaling of the breath, then… Yasyaika niśvasita-kālam athāvalambya [Bs. 5.48], all these innumerable universes. We are seeing… We are in one universe. There are many millions of universes. That we cannot see. We are within this universe compact. We can see it is packed up, just like a ball. But there are many such. So all these different universes controlled by one Lord Brahma, they are coming during the exhaling period of Mahā-Viṣṇu's breathing. That is God. Who can imagine Him? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. And universes are coming from the, what is called? Hole?

Devotee: Pores.

Prabhupāda: Pores. Pores of the body. From breathing in this way. Then just imagine how many pores are there in the Mahā-Viṣṇu's body and how many universes are coming. And this is also confirmed in the Bhagavad-gītā:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"This material manifestation is one fourth-part of My energy, so many innumerable universes." And this is the plenary portion of God, Govinda-not full, but plenary, one part only. And do you think God is so cheap, anyone can become God? You don't take so cheaply that "Here is a God, incarnation. Here is a God." All bogus. Immediately reject them. Sādhu śāstra guru vākya.

So this arca-vigraha which you are worshiping, it is recommended by sādhu, by ācārya, by śāstra. It is not poetic imagination. Don't think that Kṛṣṇa's form has been carved by the sculptor by some poetic imagination. No. Sādhu śāstra guru vākya. It is confirmed by the sādhu, by śāstra, by ācārya. So why? To give us facility. Give us facility. We cannot see God by this blunt, materialistic eyes. Materialistic eyes means everything we think in the, with reference to our sense gratification. That is materialistic eyes. "Everything belongs to God"-that we cannot believe or neither we have got the power to understand it. Kṛṣṇa says, God says, sarva-loka-maheśvaram: [Bg. 5.29] "Everything belongs to Me." Still, we are fighting: "No, this Africa is mine," "This America is mine," or "This India is mine." They are simply fighting, simply fighting on this misconception. It is clearly said, and is a fact. How this land becomes yours? It does not belong to you. You have come for the time being, for, say, fifty years, hundred years. But the land is lying for millions and millions of years. So before your coming the land was there, and after your going away the land will be there. How it becomes yours? But they have no common sense, these rascals. They have no common sense. They are fighting-"nationalism." Therefore they are described as go-khara, go-khara, animals, cows and asses. Yasyātma-buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. Bhauma-idya-dhīḥ, this is nationalism, worshiping the land of birth. This is called nationalism.

So everyone is becoming very great personality by bhauma-ijya-dhīḥ. The land in which he has taken birth is worshipable, not this Deity. Deity is impersonal, but the land is personal. This is their intelligence. Therefore in śāstra it is said, yasyātma-buddhiḥ kunape tri-dhātuke [SB 10.84.13]. The mistake begins from this misunderstanding that "I am this body." Therefore all other mistakes What are those? Yasyātma-buddhiḥ kunape tri-dhātuke…, svā-dhīḥ kalatrādiṣu: family. "My wife. This is my wife. This is my children. This is my father. This is my mother. We are in a family." Svā-dhīḥ: "They are my kith and kin. Others, they are all my enemies." So this crippled thought Yasyātma-buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu [SB 10.84.13]. Because they have no knowledge that "Nobody is my father. Nobody is my mother. I am nobody's son. We are simply assembled together under certain condition, just like some straws gathered together by the waves of the river, and again, by the same river, it is tossed here and there and then the straw remains one." So we can study our history of life, that someone was born in India; someone was born in America; someone was born in Africa, Canada. So we have come together. There was no idea that we shall have to give up our family relationship and come into this society of Kṛṣṇa conscious. So similarly, we mix together, intermingle, by chance. Not by chance-by the arrangement of the Supreme, by providence. Karmaṇā daiva-netreṇa [SB 3.31.1]. So we play the part of the son, the father, the wife, the children, but it is exactly the same-a straw gathering by the waves of the river. So just like sometimes in a foreign country we make some relationship, brother, father, but that is not actually the fact. The real father is Kṛṣṇa. Sarva-yoniṣu kaunteya sambhavanti mūrtayoyaḥ [Bg. 14.4].

So this is understanding. So we have to return to that understanding. Therefore it is advised how to make our relationship stronger with Kṛṣṇa. That is recommended here. Tasmiḷ labdha-padaṁ cittaṁ sarvāvayava-saṁsthitam. Don't think that Kṛṣṇa or God has no head, no tail. No. Sarvāvayava saṁsthitam. Virāṭa-mūrti. They are repeatedly said in the Śrīmad-Bhāgavatam. But His avayava, different parts of the body, they are different from our, this material, at the present moment the material conception. That is different. He… Just like we can pick up our foodstuff by this hand. This hand is not just like Kṛṣṇa's hand. Kṛṣṇa's hand appears to be nonmoving. I think my hand is moving, but Kṛṣṇa is so powerful that even He has got the so-called statue hand, a metal hand or a stone hand, He can capture food which you offer. That you have to understand. When Kṛṣṇa is described as "He has no hand," that means He has no that limited hand as we have got. He has got… He appears before us just like a stone idol or statue, but He has got all the capacity of the limbs of the body, sarvāvayava. He has kindly appeared before us so that we can see. Here it is recommended that saṁyujyād aṅge. You have to see each and every part of the body, limb of Kṛṣṇa. That is meditation.

This arca-vigraha… By offering worship to the Deity, you see the lotus feet is there, the ankle is there, the mark in the sole is there. Everything is there. So each and every part you study and understand, "Kṛṣṇa is here. Kṛṣṇa is there." This is meditation. It is not that the rascal's theory that God is everywhere except in the temple. No. It is not like that. He is everywhere. Now He has appeared in this temple specifically to show His mercy how we can study very analytically: "Here is feet. Here is hand. The feet is marked with these symptoms. His hand is like this. His flute is like this. His hair is like this. Eyes are…" Study everything minutely. Then that is meditation, and this will help you to think of Kṛṣṇa constantly, and that will be trance, samādhi, samādhi, practical. It is not to be imaginary. The Māyāvādīs, they think that it is imagination. No, it is not imagination. It is confirmed by the śāstras, sādhu śāstra guru vākya.

So don't be misled by the Māyāvādīs. As we have got our ācāryas, they are instructing, as Bhāgavata is instructing, Bhagavad-gītā is instructing, we have to follow. And if we cannot follow, then we should see the ācāryas, how they are doing. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. In this way we have to make our life perfect.

Thank you very much.

Devotees: All glories to Śrīla Prabhupāda. [break]

Prabhupāda: …on this subject matter, not bring the whole list of questions.

Girl devotee (1): Śrīla Prabhupāda, you said that the demigods, they want to take birth in India, but is there not the same Vedic culture in the heavenly planets? Why do they want to…

Prabhupāda: They are missing the opportunity. That is their misfortune. They do not take advantage of the instruction of Bhagavad-gītā, Bhāgavatam. They are taking to technology. What can be done?

Brahmānanda: Her question was of the demigods, that you said that they wanted to take their birth in India, but is not the Vedic culture in the heavenly planets?

Prabhupāda: No, heavenly, they… By pious activities they go to the heavenly planets, but they find there inconvenience in God consciousness. Therefore they desire that "By our pious activities we have come to this higher planetary system, and as soon as our reaction, or the resultant action of pious activities will be finished, we shall have to go again to the material, or this Bhūrloka. So if remaining little balance of our pious activities, instead of going anywhere, let us take birth in India." They desire like that. Just like Bhaktivinoda Ṭhākura says, janmāobi more iccha yadi tora kīṭa-janma ha-u…, dāsa tuara, like that. He is praying, "My Lord, I do not know whether I am sufficiently fit to go back to home, to back to Godhead, but my only prayer is that if You think that I have to take birth again, so kindly give me this opportunity that I may take birth in a place…" Kīṭa janma hau yathā dāsa tuyā: "Let me become an insignificant ant in the house of a devotee. If I am going to take birth at all, so give me this concession, that let me take birth as an ant even in the house of a devotee." So Bhāratvarṣa, the devatās, the demigods, they desire to take birth in India because here is the opportunity. Still, so much broken, you will find, you have seen, that when we hold this Hare Kṛṣṇa festival, twenty thousand, fifty thousand men come automatically. You will find never in any other country. Still in India you will find that. Why? Because they have taken birth in India the facility is there. So it is very unfortunate that Indians are trying to forget Kṛṣṇa. Very unfortunate. Kṛpaṇa. If you have got money, if you don't utilize is properly, that is your misfortune. Similarly, in India, those who have taken birth, they have got the opportunity. Bhagavad-gītā was spoken in India, but they are reluctant. They're reluctant. This is their misfortune.

Jñāna: Śrīla Prabhupāda, is it sometimes more appropriate to worship arca-mūrti of Śrī Śrī Gaura-Nitāi than Śrī Śrī Rādhā and Kṛṣṇa?

Prabhupāda: That will be recommended to you by your spiritual master according to your position. There is no stereotyped idea. That you have to take, instruction from your spiritual master, or you have to do according to the instruction of spiritual master. That will be nice.

Girl devotee (2): Śrīla Prabhupāda, when we chant japa in front of arca-mūrti, do we then therefore, by this verse, meditate on Kṛṣṇa limb by limb?

Prabhupāda: Hm?

Brahmānanda: When we chant japa in front of the Deity, does that correspond to this verse of meditating on the Lord limb by limb?

Prabhupāda: Yes. You can see. The Lord is everywhere. You can… Anyone can think. All right. Chant Hare Kṛṣṇa.

Devotees: All glories to Śrīla Prabhupāda. (end)

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Śrīmad-Bhāgavatam 3.28.21

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Nairobi, November 1, 1975

Harikeśa: ”The devotee should first concentrate his mind on the Lord’s lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orb of the moon and dispels the thick gloom of one’s heart.” [SB 3.28.21]

Prabhupāda: Sañcintayed bhagavataś caraṇāravindam. This is the beginning of meditation, sañcintayet. It is not nirviśeṣa, nirakara meditation. What is that meditation? Here it is, direction, sañcintayet. Sañcintayet means meditation. What about, meditation? Sañcintayed bhagavataś caraṇāravindam. First of all meditate on the lotus feet, caraṇāravindam, lotus feet of Kṛṣṇa. And if you minutely see, then you will find the symptoms are there. Our feet and Kṛṣṇa’s feet, there is difference. Why difference? Because on the sole these marks are there. What is that? Vajra aṅkuśa, dhvaja, saroruha. Four things are there: thunderbolt, mark of thunderbolt; and kuśa, the mark of… What is that instrument which controls the elephant?

Harikeśa: Driving rod?

Prabhupāda: No. It is called aṅkuśa in Sanskrit. It is like this.

Harikeśa: Hook.

Prabhupāda: Maybe, whatever. So aṅkuśa; vajra, thunderbolt; then aṅkuśa; then dhvaja, flag; and saroruha, lotus-these four things are there. You have seen. Sometimes Viṣṇu lotus feet is painted and these signs are there. So sañcintayet. What about, sañcintayet? These things, minutely, that ”Here is the lotus feet of Kṛṣṇa, and on the sole, upon the sole, these marks are painted.” Lāñchanāḍhyam, deriving. It is very brilliant, beautiful. Kṛṣṇa’s everything is beautiful. Uttuṅga-rakta-vilasan-nakha-cakravāla. This is the special significance of Kṛṣṇa’s hand, that these nails are raised and reddish, uttuṅga-rakta-vilasan-nakha-cakravāla. It is just like cakravāla bird. Jyotsnābhiḥ. And from the effulgence of the nails, jyotsnābhiḥ, āhata, if you see the brilliance and effulgence of the nails of Kṛṣṇa, nails in the finger of Kṛṣṇa, then the result will be that āhata-mahad-dhṛdayāndhakāram.

This material world, we are living in darkness, hṛdayāndhakāram. Our heart is dark. We do not know what is what. So if you simply concentrate on the lotus feet of Kṛṣṇa as it is described-there are marks-then, in contact with such vision, your hṛdayāndhakāram, the dirty things, andhakāram… Andhakāram means darkness or dirty things. That will be āhata, off, attacked: ”Get out!” Āhata. Jyotsnābhir āhata-mahad-dhṛdayāndhakāram. Mahat means very great. This is our material condition, that we are covered, absorbed in so many darkness, and still we want to show some intelligence. This is material existence. Therefore we always say ”fools and rascals.” He is… He does not know anything clearly, and simply he wants to see with imperfect eyes, imperfect instrument, microscope, telescope. What is the value of this? It is simply andhakāra. The whole world is… This is called darkness. We can… We experience every moment. If there was no sun, then what is the value of this world? We have got good experience. In the Western countries where there is no sun, it is hell, simply hell, simply hell without sun. All the condemned countries are devoid of sunlight. This morning we were speaking that London, it is without sunlight practically throughout the whole year. Long ago, in 1969, in the television, the television man asked me that ”Where is hell?” and ”It is here in London.” (laughter) That was published in the paper. There is such a… And always dark and always moist and always so cold. So this is hell. Why you have to search out hell? Here is hell. Simply you bring money from outside, exploiting others, and construct big, big building. It is little attractive. People come here as tourist. Otherwise who comes here to see the hell? So actually that is the…

So anyone’s heart is always clouded with ignorance and rubbish knowledge. If you want to drive away this knowledge… Ajñāna-timirāndhasya jñānāñjana-śalākayā. This ignorance… This material world is tama. A Vedic injunction is tamasi mā: ”Don’t remain in this darkness.” If there is light, why we shall remain in the darkness? That is intelligence. If there is light, why should we rot in the darkness? So there is light. Jyotir gamaḥ, brahmajyoti. Jyotir gamaḥ, Brahman. That Brahman world go, not this material world. Yasya prabhā [Bs. 5.40]. What is that Brahman world? The Brahman world means where there is complete effulgence, bodily rays of Kṛṣṇa. That is Brahman world. Just like here the bodily rays of the sun makes it clear, so brilliant, what we can see. Then what is the sunshine? It is the bodily rays of the sun. Why don’t you believe that? The example is there, you learn. If a material thing like the sun globe or the sun-god, he has got so much bodily effulgence that it is keeping lighted all over the universe, just imagine what is the bodily brilliance of Kṛṣṇa.

That is described in the śāstra. Yasya prabhā prabhavato jagad-aṇḍa-koti [Bs. 5.40]. Kṛṣṇa’s body is bluish or blackish; therefore you see the sky bluish because the rays in the spiritual world is effulgence, bluish effulgence, and that is being reflected through the sky. Yasya prabhā prabhavato jagad-aṇḍa-koti [Bs. 5.40]. His bodily light is being reflected in millions and trillions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koti. Jagad-aṇḍa [Bs. 5.40]. Jagad-aṇḍa means… Aṇḍa, it is round. Aṇḍa means egg shape. We don’t say it is flat. Śāstra never says, ”Flat.” Then you correct, ”No, no, it is not flat. It is round.” This is śāstra. Long, long years, in the beginning, it was called round, aṇḍa. Goloka, go, Goloka, Bhurloka. Goloka means round. Goloka Vṛndāvana. Everything is round. So jagad-aṇḍa. Aṇḍa, aṇḍa means egg shape. Jagad-aṇḍa-koti. The each and every universe is egg shape; it is covered. So yasya prabhā prabhavato jagad-aṇḍa-koti koṭiṣu [Bs. 5.40]. And each and every universe, koṭiṣu… In each, not that in one universe. We see so many universes, one universe, but there are many millions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koti koṭiṣu aśeṣa-vasudhādi bhinnam [Bs. 5.40]. And in each and every universe there are so many planets, aśeṣa, you cannot count-unlimited-in one universe, and there are millions of universes. What is your material knowledge? What do you know? You are trying to go to the moon planet. That is also you committing mistake. And what about the millions of universes?

Therefore our knowledge is very, very limited, poor. Poor fund of knowledge, and still we are proud. Sapari phora-phorayate.(?) Just like a small fish, you have seen in the pond. Little water, say one feet-(makes sound) ”phor, phor, phor, phor.” But the big fishes, they are in the deep in the water, big fish. So we take knowledge from the big fish, not from the small fish, ”phor, phor, phor, phor.” So phora-phorayate(?), this kind of knowledge will not satisfy us. We take from the big fish, one who knows. Then who knows? Kṛṣṇa knows. And one who knows from Kṛṣṇa, he knows. Ācāryavān puruṣo veda. One who is ācāryavān, who has taken shelter of ācārya, he knows. Why? Because ācārya receives knowledge from Kṛṣṇa and he distributes knowledge to his disciple. That is perfect knowledge. Ācāryavān puruṣaḥ. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. These are the instruction.

So actually we are in the darkness. This whole world is dark. It is… It requires, therefore, the sunlight, the moonlight, the electric light, the fire, the lamp, because it is dark. Because it is dark. But there is a spiritual world where here is no need of. Na yatra bhāsyate sūryo na śaśāṅko na pāvakaḥ. In the Bhagavad-gītā you’ll find, na yatra bhāsyate sūryaḥ. There is no need of this sūrya. There is no need of sūrya. Sūrya is required, the sun is required, because this world, material world, is dark, very, very dark, dense darkness. And we are born in this darkness. Our heart is full of darkness. Simply by the Kṛṣṇa's grace there is sun, there is moon, there is fire, there is electric… Therefore we can see. Otherwise you remain in the darkness. But if you go to the spiritual world… Tamasi mā: "You don't keep yourself in this darkness; come to the light." "What is that? There is also the sun, moon?" No. There is no need. Na yatra bhāsayate sūryo na śaśāṅko na pāvakaḥ. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. These are there. Where is Bhagavad-gītā? Find out. Na yatra bhāsayate sūryaḥ. Who will find out? This is spiritual world. There is no need of sun, moon, electricity, fire. We are inviting, or, rather, trying to go to that world where there is no need of sun, there is no need of moon, there is no need of electricity. And somehow or other, if we can go there, yad gatvā na nivartante [Bg. 15.6], then you'll haven't got to come back again in this darkness. This is Kṛṣṇa consciousness movement.

So at least one life try to going back to that place. Then your whole problem will be solved. Here we are paying so much electricity bill, and if there is no sun, we are rotten place. So why do you suffer in this way? Come here. There is no need of sun; there is no need of electricity. And the prime gain is that if you can go there, there is no need of coming back again. So those who have no information of the spiritual world, they stick to this material world as everything is here. But those who have got knowledge, mahātmā, whose ātmā is very great, who can understand the greatness of God and His great knowledge and take knowledge from Him, he is perfect. So here is the knowledge. Everything is there. He is giving… We… Not that back to home, back to Godhead, is our imagination. No, not imagination. Just like if somebody gives you information of America, that "America is very rich city. There are so many big, big bridges and road and motor cars." So naturally you become inclined: "Why not see once America, how it is?" So similarly, here is the information about the spiritual world, and why don't you try to go back to home, back to Godhead?

What is this foolishness? Why should you pay the electric bill? Go there and live there. There is no need of… Na yatra… Na tad bhāsayate. It is… The spiritual world is not lighted by the sun, moon. Na tad bhāsayate sūryaḥ. Because everyone is effulgent, every planet is effulgent, so therefore there is no need of these things. There is no ignorance. There is no scarcity. There is no miserable condition. That is called Vaikuṇṭha. Vaikuṇṭha means vigata kuṇṭha yasmād iti vaikuṇṭha. Kuṇṭha, anxiety. Here every man, even the richest man is full of anxiety. Your president, he is the richest person in this country, and he is the third richest man in the world, somebody. But do you think he is without anxiety? No. That is not possible. That is not possible. He is full of anxiety: "The other party may not take." (aside:) You sit down properly. Other party may not take his position. This is all politicians' anxiety. Even the king of heaven, Indra, he is also full of anxiety. There are Hiraṇyakaśipus. So sometimes they drive away that Indra, King Indra, and he enjoys there. This is going on, not only in this planet. In all planet, wherever you go, the same condition prevails. Ābrahma-bhuvanāl lokān punar āvartino 'rjuna. Don't think that by going to the heavenly planet you'll be happy there. No. There is no possibility. Either you go to the heavenly planet or you go to the hell, you will have to undergo the threefold miserable conditions.

Therefore inviting. Kṛṣṇa is coming, inviting. We are also, on behalf of Kṛṣṇa, inviting. Na yatra bhāsayate sūryaḥ. So you come to that spiritual life. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. And what is? How you can go there? Very simple. Very simple. Kṛṣṇa has given you the simple program. What is that? Manmanā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. If you simply follow these four principles without arguing foolishly and rascally, manmanā bhava mad-bhakto [Bg. 18.65], these four principles. "Always think of Me," Kṛṣṇa says. Not I am saying, but Kṛṣṇa personally saying, man-mana bhava mad-bhakto: "Just become My devotee," and māṁ namaskuru, "worship Me." So it doesn't require any M.A., Ph.D. degrees. It doesn't require that Apratihatā. Bhakti is apratihatā, without any hindrance. Nobody can say that "Because I am poor," "Because I am uneducated," "Because I am black," "Because I am white"-no "because." Any condition of life, you can become a devotee and go back to home, back to This is Kṛṣṇa consciousness movement. No material condition can check you. This is our movement.

Thank you very much.

Devotees: Jaya! All glories to Śrīla Prabhupāda. [break]

Prabhupāda: Yes, begin by seeing the lotus feet of Kṛṣṇa. That is advised here. Tat caraṇāravindam. Sa vai manaḥ kṛṣṇa padāravinda. If you worship the Deity, always see the lotus feet, then gradually you will understand.

Devotee (1): Should we not gaze…?

Prabhupāda: Huh? Yes, gradually. No, no. First of all see the lotus feet and meditate. When you are fully practiced to see the lotus feet simply by thinking of Kṛṣṇa, then that business is finished. Then go up, then go up, then go up, then go up. Then see the face. This is the process of meditation. Not… Therefore I said, "Not jumping over the face, rasa-līlā." What do you know about Kṛṣṇa's līlā, rāsa-līlā? First of all study what is Kṛṣṇa, then Kṛṣṇa's rāsa-līlā. Any other?

Jñāna: Śrīla Prabhupāda, will you please explain the phrase, I mean, "serving the lotus feet of the spiritual master," "serving the lotus feet."

Prabhupāda: Yes. Give little water and tulasī and flower. That's all. It is very difficult job? Then everyone can do it. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. No. Simply… Just as Advaita Prabhu, He simply offered Gaṅgā-jala and tulasī to please the Lord to come. Caitanya Mahāprabhu came. This is… There is no difficulty at all. Because we simply use…, misuse our intelligence, misuse our opportunity, there is trouble. Otherwise there is no difficulty. Where is the difficulty? Tulasī-patra you can have, and little water, offer to the, on the lotus feet of Kṛṣṇa, and pray, "Give me intelligence so that I can serve You nicely." And he gives intelligence. Teṣāṁ satata-yuktānām [Bg. 10.10]. If you are continually giving tulasī flower and water and praying, "Kṛṣṇa, give me intelligence how can I serve You nice," then Kṛṣṇa says, "Yes." Teṣāṁ nityābhiyuktānām: "One who is engaged in this way, teṣāṁ nityābhiyuktānām… What is that?

Brahmānanda: Teṣāṁ satata-yuktānām.

Prabhupāda: Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. When Kṛṣṇa sees that "He is worshiping Me with faith and reverence and love," then buddhi-yogam dadāmi tam. He'll give you intelligence. He is within you. Therefore I was saying, "First of all become fit. First of all deserve. Then desire." Why foolishly you desire something for which you do not deserve? That is your fault. That is misuse. Don't desire something without being deserving. So these are the process given how to think, how to meditate upon Kṛṣṇa. So practice it. Become qualified. Then you'll see everything. Without being qualified, why you want to see? This devotional service means practicing how to become qualified. Sarvopādhi-vinirmuktaṁ, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You have to become fully cleansed. Tat-paratvena nirmalam. Sarva… What is that? Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. We have to become completely zero about material desires. Anyābhilāṣitā-śūnyam. Then you become qualified. So long you have got any pinch of material desires, you are disqualified. Kṛṣṇa says, sarva dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. Parityajya means giving up completely, cent percent, no reservation. In this way, surrendered, that is the qualification. Everything is there. No reservation. And Kṛṣṇa will give you chance: "All right, if you have got still desire for material enjoyment, do it." "I want to become a king." "All right, become a king." Then "I want to become a dog." "All right, become a dog." He gives you both opportunity. And we are doing that. We're doing that. We are rotating throughout the whole universe in different types of bodies just to fulfill our damned desires, that's all. Therefore your first qualification is no desire. Simply desire to worship Kṛṣṇa. That is qualification. Then everything will be revealed. Buddhi yogaṁ dadāmi tam. Then everything will come from Him. Chant Hare Kṛṣṇa.

Devotees: Jaya Śrīla Prabhupāda! (end)

Śrīmad-Bhāgavatam Canto 4: Lectures
Śrīmad-Bhāgavatam 4.14.14
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November 16, 1971, Delhi
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Śrīmad-Bhāgavatam 4.14.14

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November 16, 1971, Delhi
Prabhupāda:

śrī munaya ūcuḥ
nṛpa-varya nibodhaitad
yat te vijñāpayāma bhoḥ
āyuḥ-śrī-bala-kīrtīnāṁ
tava tāta vivardhanam

(aside:) You can close this door. So irresponsible government. It is not now-such things happened in long, long days ago also. That is the nature of this material world, that everything deteriorates. Whatever good thing you may prepare, in due course of time, it will deteriorate. That is the nature of material nature, that something is produced which in the beginning it goes on nicely, then gradually it deteriorates. Influence of time, and then vanish. So even in religious movement, if there is materialistic motive, then it will deteriorate. It will not stand. So beginning of religious life should be without any material motive. Pure devotion means anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11], no material motive. Generally, as it is stated in the Bhagavad-gītā, people go to the temple and the churches or any religious…, synagogue, with a material motive. Ārto arthārthī. Generally they are in need of money or they are unhappy somehow or other, and they go to God, Kṛṣṇa, or according to their religious principle, and pray for material benefit. But that is also accepted as good, because they are approaching Kṛṣṇa, or God. But that is not pure devotion. If such material motive continues, then he will fall down from that devotional service. Because as soon as his distress is mitigated, he will think that there is no more need of worshiping. Naturally he forgets. Just like rich man. A rich man becomes rich not very easily, with great austerity either in this life or in the past. But when he gets money, he becomes extravagant and again falls down. Similarly, we may go to Kṛṣṇa in times of distress, but as soon as the distress is gone, we forget Kṛṣṇa.

There is a very nice verse in Hindi that duhk se sab hari bhaje, sukh se bhaje (?), sukh se agar hari bhaje, dukh ahan se hoi (?). Generally people take to devotional service when they are in materially distressed condition. The rich men, they do not care for it. But if a rich man takes care that "I have got this money by the grace of Kṛṣṇa. I must use it for Kṛṣṇa," then he will never be unhappy. He will never be unhappy. Because after all, whatever we get, it is by the grace of Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. So by His favor we get opulence, riches, but when we are opulent we forget Kṛṣṇa, because māyā is very strong. Māyā will detect, "Oh, you have got so much money, why don't you enjoy wine and woman?" As it is going on in European and American countries, anyone who gets money, he utilizes it for wine and woman. He has no other engagement. He does not know how to utilize money. Therefore, now the British Empire, we have seen it practically, how opulent British Empire was and now how they are coming down. Recently we have seen in London that people are lying down on bench. So this is the nature. Luxury leads to poverty. So we should be very much careful. Don't think that "Because I am now initiated, I am chanting Hare Kṛṣṇa, now everything is guaranteed. Now I shall do whatever I like." No. Then it will deteriorate. We should not utilize this Hare Kṛṣṇa movement for any material purpose. Then it will fall down. Either the man will fall down or the status will fall down. As it has become in India. Practically they have lost all spiritual interest, although India is the country for spiritual advancement of life. So either individually, collectively, socially, or politically, if we forget God, Kṛṣṇa, then it is sure to deteriorate. But foolish people, they do not know this. They think that "Our good days will go on like this," as the Britishers thought. I give the example of the Britishers because I have seen in my life how opulent were these Britishers, and I have seen now in London how they are dwindling. Everywhere.

So such thing happened some long, long years ago in the family of Dhruva Mahārāja. Dhruva Mahārāja was a great devotee, and his family members also were great devotees, but gradually they deteriorated. And one king, whose name is Mahārāja Vena, he was so extravagant just like demon. This also happened due to his mother. That is stated in the Śrīmad-Bhāgavatam. His mother was born not of a very good father, so she inherited the nature of this bad father, and her son also inherited the nature of his mother. But the king, the father, was very pious, as it should be. So with his son's behavior, he became so much disgusted that he left home without any notice. So the king's son, Vena, Mahārāja Vena, he was installed on the throne, but he behaved very badly, and the prajā, or the citizens, were very much unhappy. So the great sages and saintly persons approached the king, because the king is supposed to be directed by saintly persons. And they are advising, nṛpa-varya nibodha etad yat te vijñāpayāma bhoḥ. "My dear King, whatever we are speaking to you, kindly hear it with attention." Āyuḥ-śrī-bala-kīrtīnāṁ tava tāta vivardhanam: "If you kindly hear our advice, then you will live long." A pious man lives long. Impious man dies very soon. Even one who is pure devotee, he can prolong his duration of life more than what is destined for him. Everyone has got a destination that "This person will live for so many years, this person will live for so many years." But a pure devotee as a yogi can increase the duration of his life. Similarly, a pure devotee, although he does not artificially try to increase the duration of life, by God's grace his duration of life is increased. He is… A pure devotee is no longer within the rules and regulation of material nature. Brahma-bhūyāya kalpate. Kṛṣṇa says in the Bhagavad-gītā, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Māṁ ca 'vyabhicāreṇa bhakti-yogena yaḥ sevate. Anyone who engages himself in pure devotional service, avyabhicāreṇa, he is no longer under the rules and regulation of this material nature. Brahma-bhūyāya kalpate.

So the sages address the king that "Kindly hear our instruction and your duration of life will be increased." Not only duration of life, śrī-bala-kīrtīnāṁ. Śrī means beauty. Unless you are healthy, there will be no beauty of your body. So duration of life increased means he is healthy and, therefore, he should look bright and beautiful. Śrī-bala, strength, and kīrtīnāṁ. And if one is actually advanced in spiritual life or if one is actually religious, then his fame also increases. He doesn't require to advertise himself, but if he is pious, if he is devotee, automatically his fame will be expanded. Just like there is one very nice example, Śrī Mādhavendra Purī. Mādhavendra Purī was going to…, from this Vṛndāvana. Mādhavendra Purī. Perhaps you do not know the story of Mādhavendra Purī. Mādhavendra Purī was a great devotee in this Gauḍīya-sampradāya, and in this Govardhana, there was Gopāla covered by dirty and jungles and trees. So the Gopāla… When Mādhavendra Purī was in Vṛndāvana, the Gopāla in dream expressed Himself, "Mādhavendra Purī, I am very much suffocated. I am covered by this dirt and jungles. Please re-excavate Me from this condition and install Me in the temple." So Mādhavendra Purī, with the help of villagers, he excavated the earth and found this Gopāla mūrti. And this Gopāla mūrti was installed by the help of the villagers very luxuriantly. For so many days there was festival. That is the way of installing Deity. At least for seven days there must be festival. So after some days, Mādhavendra Purī was informed in dream that "Since I was long within the earth, My body is very much heated. So you kindly bring some sandalwood from Jagannātha Purī and smear all over the body the pulp of sandalwood, then I shall be happy."

So Mādhavendra Purī was very old man at that time, and it is order of Gopālajī, so he started for Jagannātha Purī. On the way there is a Gopīnātha temple in Orissa, on the border of Orissa and Bengal in the district of Dantarn(?), that is called Danta(?). So he stayed there overnight and he saw that the Gopāla…, Gopīnāthajī was offered kṣīra, seven pots of kṣīra. So Mādhavendra Purī thought within himself, "If I could taste a little kṣīra, then I would also make such kṣīra to offer my Gopāla in Vṛndāvana." Then again he thought that "Oh, I am so stupid that before offering to the Deity I am thinking of eating it." He thought himself to be very much culprit, and he immediately left the temple, "No, I shall not. I am committing offense." It is an offense. Therefore, when you bring bhoga for the Deity, it should be covered so that we greedy men may not see it and try to taste it. Kaniṣṭha-adhikārīs, they sometimes do that. Sometimes they take away something before offering to the Deity. These are great offenses. So Mādhavendra Purī thought it that he was a great offender; he should not live in this temple, he should go outside. So he went outside, and underneath a tree he was chanting Hare Kṛṣṇa, Hare Kṛṣṇa, just to pass over the night, then proceed toward Jagannātha Purī. So at night the Deity, Gopīnātha, was asking the pūjārī, the priest, that "I have kept one pot of kṣīra behind My back garment," pitavastra(?) "So you take this pot of kṣīra, condensed milk, to Mādhavendra Purī-he is sitting underneath a tree-and offer him." So the pūjārī wake up, and actually when he opened the door of the Deity room, he found that pot of kṣīra. So he could understand that "This Mādhavendra Purī is not an ordinary devotee, he is a great devotee; otherwise how the Lord has stolen this pot for him?" Since then, that Gopīnātha is famous as Kṣīra-corā Gopīnātha. Kṣīra-corā Gopīnātha, the Gopīnātha who stole the kṣīra for His devotee.

So He is known as thief, Kṣīra-corā. He is famous as a great thief. Still people go to see Him, how nice this thief is. That is the difference between Kṛṣṇa and ourself. When we are thief, we are beaten by shoes. And when Kṛṣṇa is thief, He is worshiped by devotees. Just like Kṛṣṇa is worshiped as Raṇacora, who left the war field. When a man leaves the war field, he is called coward. But Kṛṣṇa, everyone knows for pastimes He left the war field. It was in the Gujarat province. Kṛṣṇa as the Raṇacora who left the war field. That is cowardice; still He is worshiped. That is absolutism. Kṛṣṇa in any condition, He is Kṛṣṇa. Either as Kṣīra-corā Gopīnātha, or as a taunter to the gopīs, or any way in the material world which is abominable. But when Kṛṣṇa does it, because He is absolute, it is good. That is absolutism. You cannot accuse Kṛṣṇa that "Oh, You have done like this." Whatever He has done, it is right. So just last evening one boy was criticizing Kṛṣṇa that "Why Kṛṣṇa makes this distinction stri-śūdra-vaiśya as pāpa-yoni?" So this is Godlessness, that we dare to criticize Kṛṣṇa. We should not criticize Kṛṣṇa. But those who are unaware of Kṛṣṇa's position, they do, we have to inform them rightly what is the right thing. So actually Kṛṣṇa says that even the stri-śūdra-vaiśya, they are also elevated to the highest position if they take the shelter of the lotus feet of Kṛṣṇa. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. The pāpa-yoni, the pious man or impious man, that is consideration of this material world. So long we are in this material world, there must be "this is good" and "this is bad." Although there is nothing good in this material world-everything is bad-but we have concocted some formulas that "This is good and this is bad." Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja says, dvaite bhadrābhadra sakali samāna. In the material world, bhadra-abhadra, anything bhadra and abhadra, good and bad, they are simply mental concoctions. There cannot be anything good. Just like a man suffering from some disease lying on the bed, a friend goes and ask him, "My dear friend, how you are feeling today?" He can say, "Yes, I am feeling today all right." What is that all right? He is lying on the bed and he is taking medicine, and so many discomfitures are there, and still he says, "I am all right." So in the material world, this prosperity, so-called prosperity, is not prosperity, because the next life I do not know what is going to happen. And the next life is there. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Therefore learned man, he sees always that "My happiness…, what is the value of this happiness? I will have to die, I will have to accept old age, I will have to suffer from disease. And as soon as I die, again I will have to enter into the womb of a particular mother to take birth again." So where is the happiness? In the womb of the mother to live for ten months in a very awkward position-we have forgotten-that is not very happiness.

So our point was that this Mādhavendra Purī, when he got that pot of condensed milk, kṣīra, and the priest praised him, "Oh, you are such a great devotee that Kṛṣṇa has stolen for you this earthen, I mean to say, the condensed milk. So you take it." And he bowed down before him, took his dust of the lotus feet. Then Mādhavendra thought that "Now I have got this pot of condensed milk, next morning it will be advertised, and people will come in throng to congratulate me. So better leave this place immediately." That means he did not want to be advertised as a great devotee. He left, but immediately as he reached Jagannātha Purī, the news was already there, and every man came to congratulate him, "Oh, Mādhavendra Purī, you are so great devotee that Kṛṣṇa has stolen this condensed milk. We have heard it." So the point is that a devotee, even he does not know, does not want advertisement, Kṛṣṇa advertises him. Kṛṣṇa advertises him without his intention. Kṛṣṇa wants to see that his devotee is very much advertised as a devotee. Therefore, when Caitanya Mahāprabhu was talking with Rāmānanda Rāya that "Who is the most famous man?" Caitanya Mahāprabhu inquired, asked this question from Rāmānanda Rāya. He answered, "He is the most famous man who is known as a great devotee of Kṛṣṇa. He is the most famous man."

So here, kīrti, fame, reputation. If one is religious, one is devotee, his reputation also increases, his strength of body also increases, his beauty increases, his duration of life increases. This is the purport. Āyuḥ-śrī-bala-kīrtīnāṁ tava tāta vivardhanam. "The saintly persons said, 'My dear King, if you kindly follow our instruction, then these things will increase: your duration of life, your beauty of body, your strength, and your reputation.'" So what is that instruction? He says,

dharma ācaritaḥ puṁsāṁ
vāṅ-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām

He said that every man should execute his particular duty of life. That is called dharma. Now, we manufacture our duty, that is another thing, but according to śāstra, just like Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Duty means according to this cātur-varṇyaṁ, four varṇas and four āśramas. That is called dharma, sādharma. The brāhmaṇa must execute his brahminical duties, a kṣatriya must execute his kṣatriya duties, similarly vaiśya, a śūdra, a brahmacārī, a gṛhastha, a vānaprastha, sannyāsī. That is called dharma. This is material dharma, this is not spiritual dharma. Material dharma means so long we are under the concept of this body, there are certain duties. That is called material dharma. Just like we eat, this is also one of the duty, because if I don't eat, then I shall die. But what kind of food I shall eat, that is described in the śāstra, that sattvic, rajasic, tamasic bhojana. So if we follow the instruction of the śāstra, dharma-śāstra … They are called dharma-śāstra, the regulative principles. There are twenty kinds of dharma-śāstra, just to regulate because every one of us come to enjoy this world. Just like government rules and regulation. Suppose you are selling liquor. The thing is bad, but because people want it, government gives license that you can sell for the drunkard but under these rules and regulations, not freely. Similarly, the living entities, all the conditioned souls who have come here in this material world, their real purpose is how to enjoy this material world. They have no other purpose. Because a living entity is not enjoyer, he is servitor. But when he wants to enjoy, he is sent into this material world. Kṛṣṇa bhuliya jīva bhoga vañcha kare. Because we are part and parcel of Kṛṣṇa, our only duty is to serve Kṛṣṇa. There is no other duty. Therefore Kṛṣṇa demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have no other duty, just to serve Kṛṣṇa. But when we forget our position, constitutional position, and we try to enjoy this material world, that is called materialistic way of life or conditioned life. So just like drinking. Drinking is not good. Nobody supports. But when a drunkard is persistent to drink, the government gives him some concession, "All right, this man will die without drinking. All right. You can take your liquor from that shop, licensed shop, and you can purchase under such a condition, 'You do not do this, do not do this,' " there are so many regulations. But there is no such restriction for eating rice or dahl, because that is not bad. The bad thing… Just like slaughterhouse. Slaughterhouse is not open to the public. It is done in a secret place so that people may not see. It is ghastly. So anything bad, that is licensed, licensed. Just like sex life. Sex life is also not very good thing. Therefore, the license is marriage. If you want to enjoy sex life, all right, take this license, marriage, not beyond that. Then you will be criminal.

That is stated in the Śrīmad-Bhāgavatam, that loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā. These things-to be intoxicated, to enjoy sex life, to eat meat-a natural propensity is there in everyone. When śāstra says that "You do it like this," that means that is restriction. Just like according to Vedic civilization, those who are meat-eaters, for them it is allowed that you can kill…, not kill, you can sacrifice one goat before Goddess Kali on the amāvasyā night under such-and-such restriction. That means indirectly it is discouraging, "Don't do it. But if you do it, you do in this way." But people even do not do that. The meat-eaters, without undergoing the process of meat-eating as it is described in the dharma-śāstra, they directly purchase from the slaughterhouse and, therefore, so many slaughterhouses are maintained in this world. So everything is becoming against the religious principle. Therefore, the world is unhappy. The munaya, the great sages, therefore, advising the king, dharma ācaritaḥ puṁsāṁ vāṅ-manaḥ-kāya-buddhibhiḥ. [break] (Hindi)

Indian Man: (Hindi)

Prabhupāda: The spiritual world, there are also so many planets as we have got planets in this material world. Beyond the sky, there is another spiritual sky. That information is there in the Bhagavad-gītā, paras tasmāt tu bhāvaḥ anyaḥ 'vyakto'vyaktāt sanātanaḥ [Bg. 8.20]. There is another sky, which is eternal, it is beyond this manifested and nonmanifested material cosmic world. So in that world, nothing is vanquished. Everything is permanent, eternal. The jīva, the living entity, is eternal, and Kṛṣṇa is also eternal, and His abode, Vaikuṇṭha-dhāma or Goloka Vṛndāvana-dhāma, that is also eternal. This Vṛndāvana is replica of that Vṛndāvana. When Kṛṣṇa comes on this planet, he comes here in this Vṛndāvana land. Therefore, it is so…, it is transcendental, because it is Kṛṣṇa's pastime, pastimeous place. Therefore it is transcendental. It is as good as Kṛṣṇa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. As much as Kṛṣṇa is worshipable, similarly this Vṛndāvana is also worshipable. Therefore Vaiṣṇavas, especially Gauḍīya Vaiṣṇavas… Because this Vṛndāvana was established by the Gauḍīya Vaiṣṇavas. The Gauḍīya Vaiṣṇavas under the order of Lord Caitanya, Sanātana Gosvāmī first of all came here. You have seen his old temple at Madana-Mohana. He was…, because he was ordered by his master, he came here, but it was a field only, there was no building, no nothing, nobody knew. But under the instruction of Caitanya Mahāprabhu, this Vṛndāvana city was established by Sanātana Gosvāmī. And later on, when Sanātana Gosvāmī first of all established the Madana-Mohana temple and then after Rūpa Gosvāmī established Govindaji's temple, then all other temples gradually developed. Many kings and princes came here. That is the history of this Vṛndāvana city. Of course, Vṛndāvana was existing because Kṛṣṇa had His pastimes here. But because it is five thousand years ago, so many things happened. The relics were lost practically, but by the endeavor of Caitanya Mahāprabhu and His devotees, this Vṛndāvana is in the present condition.

So Vṛndāvana is viśokān, vigata-śoka. There is no anxiety. If anyone comes to the Vṛndāvana and chants Hare Kṛṣṇa mantra, he will have no disturbance. Still thousands and thousands of people are here, they do not like to go away from Vṛndāvana because it is so pleasing and anxiety-less, viśokān. But if you have got another, ulterior motive, then that is a different… Then māyā will capture even in Vṛndāvana. That is also going on. That is also going on. There are… We do not wish to criticize them, but that is also going on. So bhakti, therefore, should be without any material intention.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

First-class devotion without any motive.

So the sages said that if you execute the prescribed duties of the humankind, then ultimately you will be elevated to the planet where there is no anxiety and you will be liberated, provided you keep yourself without any contamination of this material world. That can be done. That is also given by Rūpa Gosvāmī.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhe kṛṣṇa-sambandhe
yukta-vairāgyam ucyate

If we want to be aloof from the contamination of this material world, then everything, whatever we use, whatever we need, it must be in relation with Kṛṣṇa. Then we can keep ourself aloof from the contamination. That is the liberated condition. That means you are eternal servant of Kṛṣṇa. If you always be engaged in the service of the Kṛṣṇa, then you are above this material world, uncontaminated. But if you have got any material intention, then again you are under the clutches of māyā. We should always remember it.

Thank you very much. (end)

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Los Angeles, January 20, 19

Prabhupāda: (aside:) Where is that table light? Table light? (chants maṅgalācaraṇa prayers) In the last meeting we are discussing about the life of a fallen brāhmaṇa, Ajāmila. He was addicted to prostitute. Therefore his high standard of life became degraded. This morning also we were reading in the Īśopaniṣad that God is apāpa-viddham. "A" means not, and pāpa means sin, and viddham, infected. The God is never infected by sin, sinful activities. Common sense. Just like a king orders somebody to be killed, "This man should be killed." This killing is sinful for the ordinary citizen, but killing by the order of the supreme executive head, the president or the king, that is not criminal. If you say that "Killing by me is criminal. Why it is not criminal for you, you, the president or the king?" I am giving a crude example. Similarly, if you go higher and higher, when you come to God…

First of all, what is the conception of God? Conception of God is "God is great. Nobody is greater than Him, and nobody is equal to Him." That is God. Asama-ūrdhva. The exact Sanskrit word is asama-ūrdhva. Asama means "not equal." Nobody can be equal to God. This is analyzed by great ācāryas. They have analyzed the characteristics of God. They have characterized the characteristic are sixty-four. And out of that sixty-four, we have, we living entities, we have got fifty only. And that is also in very minute quantity. Fifty qualities of God we have got, but that is in minute quantity. Take, for example, just like God has got also the tendency to love young girl. Take it for a crude example. Just like God is dancing with young girls. But we have also the same tendency. We also want to be surrounded by young girls and dance, we enjoy. But the thing is that you can enjoy in the company of a few girls. That is minute quantity. But God can dance with unlimited number of girls. That you cannot. These are crude examples.

So these sixty-four qualities, they have analyzed that we living entities, we have got in minute quantities. And amongst the living entities, the highest perfection is to be seen in the life of Brahmā, who is the chief living entity within this universe. So similarly, Lord Śiva has got fifty-five. Lord Nārāyaṇa has got sixty. But Kṛṣṇa has got in full sixty-four. Cent percent, hundred percent all the qualities. Therefore either Lord Śiva or Lord Brahmā or the living entities, nobody can be equal to Him. This is the conception of God. Asamordhva. And in the Bhagavad-gītā you have seen that Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, My dear Arjuna, there is nobody superior to Me." So just like some heating agent. You have got several heating agent. You have got heater in your apartment, oven in your apartment. There are so many different varieties of heater. But the heat of the sun cannot be compared with any other heat. You cannot say that "Because I have got little heat, I have become sun." (laughs) This is ludicrous; it is not possible. So those who are claiming that "I am God," "Everyone is God," they are simply, what can I say? Less intelligent persons. (laughter) They have no conception what is God. They do not know what is God. This claim that "I am God," that means he has no idea what is God. Therefore he is falsely claiming. You may have minute quantity of God's quality, but that does not mean you are God. Just like the same example. You may have a minute quantity of the total heat of the sun, but that does not mean you are sun. So qualitatively we are one, everyone has got some temperature, 98 degrees. But not that a million degree. That is not possible. Why the million? If you rise your temperature to 107 degrees, then finished your life. These are practical.

So because Lord Kṛṣṇa is all-powerful, you cannot compare with Kṛṣṇa. He's apāpa-viddham. No contamination can touch Him. But for that reason you cannot say, you cannot imitate Kṛṣṇa and you cannot say that "No contamination can touch me." No. That is not possible. Therefore the whole life, our this human form of life, is a chance to purify so that we may approach. At least, if we get that fifty-five, fifty degrees, fifty parts or fifty fractional portions of God's quality, even in minute quantity, then we can approach God. In the Bhagavad-gītā it is said that pavitraṁ paramam [Bg. 10.12]. Pavitra, pavitra means purity. So "You are, Kṛṣṇa, You are the supreme pure." So because we are trying by Kṛṣṇa consciousness, we are trying to approach Kṛṣṇa… Just like if you want to approach the sun, the same example can be given. Everything is there in the nature. If you study minutely, you become learned philosopher. But if we want to enter the sun planet, then you must equip yourself. Just like you are trying to go to the moon planet by artificially dressing, but still, you cannot stay there more than a few hours-if we suppose that somebody has gone there. So this is the position. If you want to enter into the sun planet also… That is also a planet. That is also possible. If it is possible to enter into the moon planet, then it is also possible to enter into the sun planet. Why not? And there are living entities. We get information from Vedic literature. But you have to raise your temperature so that you can exist there. Similarly, God is Supreme Pure. If you want to go back home, back to home, back to Godhead, then you have to become pure, without any contamination of this material world.

The contamination of material world is called seed. That is seed. Just like you infect some disease, germ, you become diseased. I have got some infection, so I am diseased. You may know it or not know it, that doesn't matter. If you infect, knowingly or unknowingly, you will be diseased. So what is that infection? That infection, that is stated in the Īśopaniṣad, we read every morning, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. This everything what we see, either in the sky or in the water or outside our vision, everything belongs to God. Īśāvāsyam idaṁ sarvam. So everything God's property. You cannot, even you are son of God, you cannot take anything without God's permission. Just like even your father's property. You'll inherit your father's… That's a fact. But suppose a father has got on the table one thousand dollars. If you take it without his permission, if you think that "It is my father's money," but by law you become a criminal. Your father can prosecute you criminally. That is the state law. Even it is your father's money, even your father is very kind, but if you take your father's money without his permission, then you are a criminal. And what to speak of others?

Similarly, we are all sons of God. That's a fact. Kṛṣṇa says,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Aham. Kṛṣṇa says that "All these living entities in 8,400,000's of species…" He doesn't mean that only human being. The animals, the birds, beasts, trees, everything-all living entities-they are all sons of God. He says, ahaṁ bīja-pradaḥ. The material nature is the mother. Just like in ordinary way, the father and mother requires to give a birth to a child. Similarly, this material nature is the mother. We have got this body from the mother, material nature. Just like we get the body from the mother's womb. Father gives the seed and mother gives the body. In the combination we get out. Similarly, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], Kṛṣṇa impregnates this material nature with the living entities, and when there is creation they come out. This is the process.

So we are fallen in this material condition of life, and because we have disobeyed without the permission of father, we have misused our independence, therefore we are condemned within this material world. The īśāvāsya, the Īśopaniṣad teaches us, therefore reminds us, that "My dear human being…" The śāstras, the scriptures, the Vedas, they're meant for human being, not for the dogs, cats. Those who are not taking advantage of these scriptures of Vedic literatures, they are no more than animals. Because animals, they cannot take advantage of this knowledge. But human being can take. Therefore it is said, indicated in the śāstras, that this body is very suitable boat for crossing over this ocean of nescience. We are in the ocean, this outer space, the big space within this universe. It is to be considered just like a big ocean, and all the planets, they're just like islands. Therefore in the Vedic literature sometimes these planets are called dvīpa. Dvīpa means island. Śvetadvīpa. This planet is called Jambūdvīpa. Just like in the ocean, there are many hundreds of small, big island. Similarly, the ocean of air or outer space, there are so many planets. They are called dvīpas. So īśāvāsyam… So all this belongs to God. And we, we are, because we are His sons, we have got the right to use our father's property, but not illegally. What is allotted to us by our father we can accept, that's all. One who lives… That is stated in the Īśopaniṣad, that kurvann eveha karmāṇi jijīviṣec chataṁ samāḥ. If you accept this principle, then you can live for hundreds of years without any sin. Otherwise you become complicated in the laws of material nature. And so long we are complicated, entangled by the laws of material nature, then we shall have to transmigrate from this one kind of body to another kind of body, and our material existence will be prolonged.

So here, I shall try to explain the teachings of Ṛṣabhadeva, His teachings to His sons. "My dear son," nāyaṁ deho deha-bhājāṁ nṛloke, "My dear sons, this body," nṛloke… He has particularly mentioned: nṛloke, this body in the human society. Ayaṁ dehaḥ, this body, nāyaṁ deho deha-bhājāṁ nṛloke. Deha-bhājām means anyone who is embodied. So the cats, dogs, trees, birds, beasts, insects, reptiles, they have all body. But He's specifically mentioning nṛloke, the body in the human society. Ayaṁ dehaḥ, "This body in the human society," nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1], "it is not meant for working very hard to satisfy the senses." Why you are working so hard? What is the principle? What is the aim? Everyone is working very hard. What is the…? Sense gratification. So Ṛṣabhadeva says, "Simply for sense gratification we should not work so hard."

That is the verdict of Vedic literature. If you say that we have got senses, so in order to keep the body fit, we have to give something for the enjoyment of the senses. That is accepted, yes. But don't aggravate it. The śāstra says that do not increase artificially the demands of the senses. Then you will be entangled. Just like eating. We have got tongue, we have got belly. We require to eat something for maintaining the body. That's right-you maintain. But do not try to satisfy the senses, tongue or belly or any other senses, unreasonably. Why? That is unreasonable. What is that unreasonable? Tena tyaktena bhuñjīthāḥ [Īśo mantra

1]. What is ordained to you, what is allotted to you, you eat. Just like for human being. Human being-Kṛṣṇa, or God, has given so many nice things. God has given us grains, rice, pulses, vegetables, and fruits, flowers, so many, milk. Are they not sufficient for maintaining our body and soul together? Yes, why not? Those who are vegetarians… Simply you take, for example, we, all the members in the temple. We live simply on these things, fruits, vegetables, grains, milk, that's all. So are we dying for want of food? Then why should we eat meat? What is the reason? Simply for satisfaction of the tongue? If I can live peacefully, otherwise which is allotted to me by God, why shall I give trouble to another animal for satisfaction of my tongue? What is the reason? If you have no food… Of course, in the deserted country, just he has to find out "Where is stool, where is stool?" You see?

So there are different grades of life. So does it mean that we shall live a life like a hog while we have got this human form of body? Just try to understand. The hog is eating stool, which is rejected by everyone. And still, he is searching that out, where is that stool. And it is called research work. So we should not make our life complicated like the hog. And what is the aim of his life, the hog? The aim of his life is sex. The hogs and, especially hogs and goats, they're very sexually influenced. The hog does not discriminate. The monkeys, they do not discriminate-mother, sister, or anyone-they must have sex. So especially mentioned here, not like hog, don't live like hog. This is the instruction of Ṛṣabhadeva. This human form of life is not meant for living like a hog. Then what it is for? That is stated in the next line, tapo divyam [SB 5.5.1]. "My dear boys, this life is meant for tapasya." Tapasya means restraining your senses. That is. That is human life. That is human civilization. The more you restrain your senses from its activities, the more you're advanced, civilized, advanced human life. Tapasya. Tapasya means, tapa, tapa, from tap, tapa comes. Tapa means temperature.

So if I restrain my senses, because we are, from time immemorial, we have been practiced to indulge our senses for gratification, and in the human form of life, because we have to control the senses, it sometimes gives us some pains. I am accustomed to do something, but my spiritual master said… Just like in this country I say that you cannot take meat, you cannot smoke. So all my students, they were accustomed to this habit, but by my order they have restrained. In the beginning there is plot of land and a cow-your whole economic question is solved. Why you should work so hard day and night? So we have created a civilization simply working hard day and night, and the purpose is sense gratification. That's all. That is prohibited. Make your life simplified. Save your time for Kṛṣṇa consciousness. That is the program. Don't be implicated with sinful activities. Simple life. Just like your father says, "My dear boy, you take your food just in time, and you do this work, and I'll be satisfied." If you do that, then father is satisfied. But if you take from the pocket of your father or from the cash box without his permission, then you are criminal.

So by God's arrangement, everything is there. Everything. Pūrṇam idam. Pūrṇam idaṁ pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. Everything is complete in this world. There is no scarcity. We have simply created scarcity by our mismanagement. But if we take up the laws as they are prescribed in the scriptures and live peacefully, there is no scarcity. My Guru Mahārāja used to say that in this world there is no scarcity by the arrangement of God. But the only scarcity is this Kṛṣṇa consciousness. People are not Kṛṣṇa conscious. They're materially conscious. They're sensually conscious. That has to be changed. So Ṛṣabhadeva says that to satisfy our senses, that is also available in the life of a hog. Kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujam, a animal who eats stool, viḍ-bhujam. That means the hog. The hog is also an animal, a living entity, and you'll find that it is working whole day, wherever there is stool, simply searching out. Research work-where there is stool. Because he has been made into that abominable condition of life that he is eating stool, he, still… Like Arabia, simply desert, sand. So for them, they can kill some animal and eat, because they cannot die for want of food. But here, in America, you have got sufficient foodstuff. Why should you kill animals? You have got sufficient grains, sufficient fruit, sufficient milk, and is it very nice thing that you take milk from the cow, who is your mother, and kill at the same time? Is that very good reason?

Therefore Ṛṣabhadeva says, He says this human form of body is not meant for mismanaging the whole thing for the satisfaction of the senses. That is not meant for human beings. Ayaṁ nṛloke, nṛloke. The human society, He is speaking to the human society. We are speaking to the human society. We are not calling cats and dogs, "Come here, please hear Śrīmad-Bhāgavatam." That is not possible. They cannot. But we are inviting those who are enlightened human beings, "Please come, just try to understand what is this Kṛṣṇa consciousness movement and be happy." That's all. We want to see every human being to be happy. That is our program.

So Ṛṣabhadeva says, kaṣṭān kāmān. Just try to under… We are not criticizing the modern method of living. Of course, automatically it becomes criticized. But we are speaking from the śāstras. He says, Ṛṣabhadeva says, kaṣṭān kāmān. For your sense gratification do not arrange something very dangerous or very tiresome, laborsome. Make your life simplified. That is allotted by Kṛṣṇa. We have got a place, New Vrindaban, in West Virginia. With little effort, they produce so much vegetables that they cannot eat, they cannot finish. They cannot finish. So God has given us land, God has given us producing experience. So wherever you live, it doesn't matter, if you have got a little some pain. So that pain is called tapasya. Voluntarily accepting little pain. Tapo divyam [SB 5.5.1]. And what for that pains taking? Divyam, for realizing the Absolute Truth. Not for that… Just like a student is working very hard to find out the possibilities of nuclear weapon. That is also tapasya. But what is that? For finding out some means to kill the human society. That sort of tapasya is not required. Tapo divyam.

So you may answer that "Why shall I take so much pains for realizing the Absolute? I can take some pains here for material acquisition, I shall be happy here. I do not…" That answer is also given. Tapo divyam… Tapo divyaṁ putrakā yena sattvaṁ śuddhyet [SB 5.5.1]. "My dear boys, you just take to this austerity, life of austerity, for realizing the Absolute, by which your existence will be purified." We began… Because we require this human form of life is meant for being purified. So just like a diabetic patient is advised by the physician not to take so many things-not to take sugar, not to take this, not to take this-that prohibition is meant for his curing. Similarly, here also, if we accept some voluntary pains in giving up our sense gratificatory process, then our existence will be purified. Tapo divyam. Tapo divyaṁ putrakā yena sattvam [SB 5.5.1]. Sattvam means your existence. Yena sattvaṁ śuddhyet. Śuddhyet means becomes purified. Then you may ask "What is the result?" "Suppose if I purify by your prescription." Śuddhyed yasmād brahma-saukhyam anantam. Because if you purify your existence, then you get unlimited pleasure. Your life is, you are finding out where is pleasure. That is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Every living entities is fit for enjoying because he's part and parcel of God. Because he part and parcel, he's also enjoyer, although in the minute quantity. But he can enjoy in association with God. So in order to enter into the association of God, he has to purify himself. Yasmād brahma-sau… Brahma,

brahma-saukhyam. Brahma means the unlimited or spiritual. Spiritual means unlimited, unending, eternal-the greatest. These are some of the meanings of brahma.

So you are searching after pleasure, that is your prerogative. That is your right. You must be. But you are searching in this sense gratificatory platform, you'll never get it. If you purify your this existence, then you get unlimited pleasure in your spiritual existence. Unlimited pleasure. Brahma-saukhyam anantam [SB 5.5.1]. Anantam means unlimited. So this life we should utilize for purifying, not for extravagancy in sense gratification. You'll not suffer at… You'll… This is māyā. Actually, just like a child, a boy, wants to play, and the father prescribes him, "My dear boy, do not play so long. Please read." So he's thinking that "My father is prescribing something which is very troublesome." But actually this tapasya, this Kṛṣṇa consciousness regulated life, is not for trouble. It is for your progress of life to the spiritual understanding, where you get unlimited eternal life, sac-cid-ānanda-vigraha [Bs. 5.1]. God is sac-cid-ānanda-vigraha. Sat, cit, ānanda. Sat means eternal, cit means full of knowledge, and ānanda, full of pleasure. So as soon as you become purified from this material existence, then you enter into the spiritual kingdom, and you get your body sac-cid-ānanda-vigraha and live there eternally in full knowledge and full bliss.

Thank you very much. (devotees offer obeisances)

Devotee: Should we do kīrtana?

Prabhupāda: Yes. If you have any questions you can ask. All right, chant Hare Kṛṣṇa. (kīrtana) (end)

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Śrīmad-Bhāgavatam 5.5.1

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Tittenhurst, London, September 1

Prabhupāda: (chants maṅgalācaraṇa prayers)

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This is a verse instructed by Mahārāja Ṛṣabhadeva to his sons. Mahārāja Ṛṣabhadeva was incarnation of Kṛṣṇa, Vāsudeva, long, long years ago. And He was the emperor of the whole world. Formerly there was only one king on this planet. In every planet there is a predominating personality. In every… Not only this planet, all other planets also. And the predominating deity, or you may call the king or emperor… In the moon planet he is called Candra. Similarly, the predominating deity or the emperor of the sun planet, at the present moment he is called Vivasvān. So the predominating deity or the emperor in each and every important planet, they are mentioned in the Śrīmad-Bhāgavatam. That means the author of the Śrīmad-Bhāgavatam has complete knowledge not only of this universe, but also beyond the universe.

Beyond the universe, there is spiritual sky. There are also different planets. But in those planets the predominating deity is the Supreme Personality of Godhead Himself. And in this material world, in each and every planet, the predominating deity or the person is a very pious human being or living being. Generally, human being. In other higher planetary system they are also like human being. Their features are exactly like us: two hands, two legs, one head, like that. But they are very pious. They are God conscious. Every, in every planet the living entities or human being, they are of different grades. Just like in this planet also, in some portion of this world there are savages, uncivilized persons, and in some portion of the world there are civilized persons, intelligent persons, God conscious persons, as there are different grades of persons in this planet, similarly, there are different grades of beings, living beings or human beings, in different other planets. The higher and lower grades are calculated in terms of Kṛṣṇa consciousness. Consciousness is there everywhere, every living entity. Not only human being but also animals, the consciousness is there. But the difference is, consciousness without Kṛṣṇa is lower grade, and consciousness of Kṛṣṇa in different degrees, they are higher grade. And when the consciousness is completely Kṛṣṇa, that is the highest position, or that is the real position of the living entity.

So this human form of life… Mahārāja Bharata is instructing to His sons. He had one hundred sons. So all of them assembled together, and the king, before retirement, was instructing. (aside:) Let him come in. (pause) So, instructing His sons. It is the duty of the father that before retirement… Now, here is one significant point. Why the king was retiring? That is the system, Vedic system. Either one is king or one is ordinary human being, at a certain age he must retire. That is Vedic system. Not that because one is king and one has ample opportunities for sense enjoyment, therefore he should indulge in sense enjoyment without retiring from family life. That is not Vedic system. The Vedic system is, the aim is, how to elevate oneself to the perfection of Kṛṣṇa consciousness. That is Vedic system. You have read Bhagavad-gītā. In the Fifteenth Chapter, fifteenth verse, you'll find, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The whole Vedic system is designed or planned how to know Kṛṣṇa. So if you follow Vedic system, then the ultimate objective should be to know Kṛṣṇa. That is the Vedic version and corroborated by Lord Kṛṣṇa Himself. He is the original compiler of Vedas; therefore His version should be accepted, that the objective of studying Vedas means to know Kṛṣṇa. That's all. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

Therefore the king, Ṛṣabhadeva, is advising, instructing His sons… He was retiring. Why He was retiring? He could enjoy His kingdom. Just like at the present moment, either a king or a family man does not retire. Even a poor man living in with family with great difficulties, but if you ask him to retire, he'll not be agreeable. We have asked many old men. He's suffering, he's not happy within his family members, but if I say, "Why you are taking so much trouble with the family? Why not come and live with us in Kṛṣṇa consciousness society?" he'll not agree. Because he has no Vedic training. Up to the end of this life he'll stick to the family life. Many, many politicians… In our country we have seen many old politicians, seventy-five years old, eighty years old. Not only in our country, in other countries also. In your country, Great Britain, Mr. Churchill, unless he was forced to death, he would not give up politics. Our Gandhi, he was killed by another political group. Then he was forced to retire. When Gandhi attained independence, I requested him in a letter, "Mahatma Gandhi, now you started your struggle with the Britishers, that they should go and Indians should have their independence. Now you have attained independence and Britishers have gone. Now you preach Bhagavad-gītā. You have got some influence. You are known throughout the whole world a very great saintly person, and you also pose yourself that you are a great scholar of Bhagavad-gītā. Why don't you take up Bhagavad-gītā and preach?" There was no reply. And he was still meddling with politics, so much so that his own assistants became disgusted. And it is said that he was planned to be killed. Just see how much intoxication of this materialistic way of life. He was considered a mahātmā, a great personality, and he got his svarājya. The Britishers left India. Still, he would not give up politics. Still, he would stick-unless he was forced to give up, he was killed. Similarly, Jawaharlal Nehru also. Nobody would retire voluntarily-unless he is killed by somebody or he is killed by the laws of material nature. This is the disease. He cannot give it up. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The māyā is so strong that even an old man advertising to be very pious man, he cannot give up politics. Because māyā is so strong, he's thinking, "If I leave political field, my countrymen will suffer, and so many disaster will happen." He's thinking like that.

But actually, things will go on. Many politicians came and gone. In your country there were many, many great politicians; they came and gone. But your country people are still living and they are going on. In Germany also, many Hitlers came and gone. Similarly, in India also many Gandhis came and gone. But things are going on. This is explained in the Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everything is being done by the laws of nature. You cannot change it. There is a plan, God's plan. It will go on. You don't have to bother yourself, that without you, everything will be topsy-turvied. No. You cannot do anything. You are falsely thinking that your leadership is very much needed. No. I was thinking. When I was householder, several times there was indication given by my Guru Mahārāja that I should give up family life and become a sannyāsī and preach this Kṛṣṇa consciousness movement. In several way there was hints from my spiritual master, but still, I was not willing. I was thinking, "If I go away, then my family, my sons, my daughters, they will suffer." But actually, I have left my family connection in 1950. Actually '54, but introductory in '50. For the last twenty years. But they are living; I am living. They are not dying in my absence, and I am not suffering without being in my family. On the other hand, by Kṛṣṇa's grace, I have got better family members. I have got nice children in a foreign country. They are taking so much care of me, I could not expect such care from my own children.

So this is God's grace. We should depend on Kṛṣṇa. If Kṛṣṇa is kind, wherever we go, everyone will be pleased, everyone will be kind. And if Kṛṣṇa is unpleased, even in your family life you'll not be comfortable. Therefore, according to the Vedic system, at a certain age, it is indicated that one should retire from family life. So this Ṛṣabhadeva Mahārāja, He was retired. Although He had one hundred sons, all obedient sons, He was emperor, anything was at His command-still, He was retiring. That is the Vedic system. He had no disadvantage. He was personally the incarnation of Godhead, an emperor, very obedient sons, and opulence, everything complete. There are many instances. His son, Bharata Mahārāja, he also retired. You have seen Parīkṣit Mahārāja. After his retirement, this Bhāgavata was recited before him. His grandfather, Mahārāja Yudhiṣṭhira, they voluntarily retired. So that is the system. In the early age, either you become a son of a king or you are son of an ordinary man, you must go to the āśrama of spiritual master and live there as servant. That is called brahmacārī. Brahmacārī's life means to serve the spiritual master as menial servant. Whatever he will ask, the brahmacārī will do. It is so much strict that brahmacārī, whatever he collects, he gives to the spiritual master, the spiritual master's property. It is not his property. And the spiritual master, if he forgets to call one disciple, "My dear son, come and take your prasādam," then he will not take prasādam even, without being called. He will starve. Of course, spiritual master does not forget, but these are the injunctions, that if he does not ask you, "Come and take your prasādam," then you should not touch, yourself. There are so many strictures.

So this is the beginning of life, and these strictures are followed even if he is son of a king or even if he is Supreme Personality of Godhead. Just like Kṛṣṇa. Kṛṣṇa also undergone this disciplinary action when He was a brahmacārī for some time. So this is the system. In the beginning of life one should become brahmacārī, and then he marries and lives with wife and children, at most twenty-five years. Then he retires. The husband and wife goes from one pilgrimage to another, in this way travels. Because the children are grown up. And when the husband is completely free from all family attachment, he takes sannyāsa. This is the process. Brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So this Mahārāja Ṛṣabhadeva, before retirement it is the duty of the father to give instructions how to look after family affairs, their personal affair, their spiritual advancement, everything, so here Ṛṣabhadeva is instructing, "My dear sons, do not think that this particular body, human body, is equal to the body of the cats and dogs and hogs. Don't consider like that." He has particularly mentioned viḍ-bhujām. Viḍ-bhujām means the stool-eater. As in the human society, the dog-eater human being is considered the lowest of the human society, similarly, in the animal society, the animal which eats stool is considered the lowest. So the gradation of human being is also calculated according to the eating process. This is… Modern thinker also says, in your country, Dr. Bernard Shaw? He has written one book. I think it is named You Are What You Eat. So eating is very important thing. If you eat like cats and dogs, then you'll become cats and dogs even in this human form of life. If you behave like cats and dogs, you become cats and dogs even in the human form of life. Similarly, if you work hard, very hard, like cats and dogs or hogs, then what is the value of your human life? Human life should be very sober, peaceful, full of knowledge, full of bliss, peaceful, devotee. These are the good signs of purity. Simply working hard like animal and eating like animal and… No.

That particular thing is being instructed by Ṛṣabhadeva to His sons, "My dear sons, this human form of life…" Ayaṁ deho deha-bhājāṁ nṛloke. "Everyone has got body, but the body in the human society is to be treated differently. It should not be just like the hogs." The hogs, whole day and night, they are after stool and sense gratification. Similarly, if human being, his whole day and night after eating and sense gratification, then he's missing the opportunity. That is the instruction. Human life should be regulated. You should eat this kind of foodstuff, you should have sex life in this way, you should sleep in this way, you should act in this way, you should think… They're all regulative principles. You cannot do unrestricted things. In the human society there are books of regulation-not for the animal society. The lawbook is meant for the human society, not for the animal society. So the human society becomes free, without observing any social conveniences or social custom or abiding by the laws-no, that is not human body. That is exactly like animal body.

So Ṛṣabhadeva says, "My dear boys, you should not spoil this body, human form of body, like the hogs." He has specifically mentioned the name of the hogs, viḍ-bhujām. Then what it is meant for? He said, tapo divyam [SB 5.5.1]. This human form of life is meant for austerity, penance. You should voluntarily accept some regulative principles, even they are not very much liking to you. Just like our students. They are, from the very beginning of their life they are accustomed to certain habits, but we are restricting. We say, "You cannot do this," and they are accepting, following. This is called tapasya. Tapo. Tapasya. Tapasya means I am habituated to smoking, suppose, and the spiritual master says, "You cannot smoke." So if he gives up smoking, he feels some inconvenience, some uncomfortable position. But because the spiritual master has ordered, he gives it up. This is called tapasya. Even at his inconvenience, he abides by the order of the spiritual master, regulative principle. That is called tapasya. He feels some inconvenience, but what can be done? He has accepted one spiritual master. A spiritual master means voluntarily accepting a great personality whose rules and regulations he must abide by. This is accepting of spiritual master, voluntarily accepting somebody, "Yes, sir. Whatever you say, I'll accept." Śiṣya. Śiṣya means who abides by the rules. That is called śiṣya. Or English, "discipline." From discipline, disciplic, disciplic succession. From the discipline. So either you take English or Sanskrit, the same meaning. Śiṣya means who accepts the ruling of his spiritual master; and disciple means also the same thing, who becomes disciplined by the spiritual master.

So tapasya means even at the inconvenience of my personal comforts, I must abide by the orders of my spiritual master. This is called tapasya. And who is spiritual master? He does not manufacture any rules and regulation. He refers to the śāstra. Therefore Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākya, tinete kariyā aikya. If you want to know who is a spiritual master, if you know who is a saintly person, then you should keep in the middle the śāstra, the scriptures, and you will corroborate. The saintly person, the spiritual master, and the śāstra corroborate if they are abiding one another. Yes. If spiritual master says something which is not in śāstra or scripture, that is not good. Of course, sometimes we do not…, we cannot understand, but that is the principle. Similarly, a saintly person also, a mahātmā also, cannot disregard the regulative principles of śāstra. In the Bhagavad-gītā it is said, yaḥ śāstra-vidhim utsṛjya: "A person who gives up obedience to the ruling of the scriptures," vartate kāma-kārataḥ, "and he acts in his own way, by his whims," na siddhiṁ sāvāpnoti, "he cannot attain perfection." These are the versions of Bhagavad-gītā. Na siddhiṁ sāvāp…, na sukham: "And at the same time, he cannot be happy." Na parāṁ gatim: "And what to speak of liberation?"

So therefore this tapasya means voluntarily accepting the rulings of scriptures, spiritual master, saintly person, and mold your life in that way. So He is instructing His sons, "My dear sons, don't spoil your life, living like cats and dogs and hogs. Utilize your life by tapasya, by voluntarily accepting the rulings of śāstra, spiritual master, saintly person." The question may be that "Why this injunction? Why I shall not live like an animal? And why I have to live under the regulative principles of scriptures and saintly person and spiritual master?" The answer is also there: tapo divyam. Tapo divyaṁ putrakā: [SB 5.5.1] "My dear sons, this form of life should be utilized for tapasya." Why? Yena sattvaṁ śuddhyet: "If you accept these principles of life, then your existential condition will be purified." At the present moment we are contaminated by the material nature, modes, mostly ignorance and passion. So He's advising that if you abide by the rulings of tapasya, then your existential condition will be purified. Yena sattvaṁ śuddhyet.

Then the question may be, "What is the use of purifying?" The answer is also there. Yena sattvaṁ śuddhyed yasmād brahma-saukhyaṁ tv anantam: [SB 5.5.1] "And when your existential condition will be purified, then you will be situated on the transcendental platform of blissful life." And one may question, "What is that?" Brahma-saukhyam anantam. You are hankering after happiness, pleasure. So when your existential condition will be purified and you will be placed in the transcendental platform, at that time you will enjoy eternal happiness. You are all… After all, you are after happiness. Why you are struggling so much hard in this material existence? For happiness. Why you are after sense gratification? For happiness. Why you want to possess? For happiness. Why you want to become beautiful? For happiness. Why you want to eat so many things? For happiness. You go on. The happiness, your ultimate goal. But the happiness which you are now deriving from the sources you have manufactured, that is temporary. If you want to become happy by intoxication, how long? That is temporary. Any way. If you want to be happy by sex indulgence, how long? That is also for a few minutes, few seconds. But if you want eternal, continued happiness, then you have to purify your existential condition, you have to place yourself in the transcendental position, and you will feel that happiness.

Therefore in another place, there is a version by the yogi…, by the Śrīmad-Bhāgavatam, ramante yogino 'nante. The yogis, they are also having sense gratification. But where? Anante: "With the Supreme." They are also having sense gratification. Ramaṇa. Ramaṇa means sense gratification. Just like Kṛṣṇa's name is Rādhā-Ramaṇa. His sense gratification is with Rādhārāṇī. So the sense gratification is also there, but not this sense… Don't consider like this. Here it is only… Sense gratification is a perverted reflection of the spiritual sense gratification. The whole devotional line of service is also sense gratification. Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Hṛṣīka means senses, and Hṛṣīkeśa means the master of the senses. The master of the senses is Kṛṣṇa. So when your senses will be applied for the sense gratification of Kṛṣṇa, that is your transcendental position. And when your senses will be employed for your sense gratification, that is material. This is the difference. So when one is situated in the transcendental platform, when one's existential conditions are purified by tapasya, by voluntarily accepting austerity and penance under the guidance of spiritual master, śāstras, scriptures, saintly person, at that time it will be possible that you are in the platform of satisfying the senses of Kṛṣṇa and you are fully satisfied.

How it is? The practical example I have given several times that in this body there are different parts of the body. The different parts of the body cannot enjoy senses or satisfy independently. The different parts of the body will depend on the whole body. You can catch up an nice cake, foodstuff, but the fingers, the parts of the body, cannot enjoy it. But if the fingers catch it and puts into the mouth, it goes to the stomach. Then there is some secretion from the stomach, and it goes to the heart, it turns into blood, it is transfused in different parts of the body, and immediately your finger becomes red. This is the process. Tapo divyaṁ yena [SB 5.5.1]. Sense gratification is there, but through Kṛṣṇa. Then you feel complete sense gratification. Just like the gopīs, perfect. All devotees, but the gopīs are the supreme.

So this is the process of human life, that we have to purify our present existential condition by voluntarily accepting the regulative principle given by the spiritual master, śāstras. Then we become purified. At that time our senses are employed in the service of the Supreme and we actually enjoy our senses.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.1

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London, August 30, 1971

Prabhupāda:

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

Many millions of years ago, King Ṛṣabhadeva… He was incarnation of God. Before His retirement He instructed His sons. He had one hundred sons. The eldest one was Bharata, and under, after his name, this planet was called Bhāratavarṣa. Bhāratavarṣa at the present moment, what we understand, that small piece of land, India, Bhāratavarṣa does not mean that piece of land. Bhāratavarṣa means this whole planet. So before that, before Emperor Bharata, this planet was known as Ilāvṛtavarṣa, and after the reign of Mahārāja Bharata this planet is known as Bhāratavarṣa. Gradually, the Vedic culture being forgotten, the whole planet is now divided. The seven islands, as already existing, they are mentioned in the Vedic literature also, sapta-dvīpa. Asia, Africa, North America, South America, Australia, and the Archipelago (Arctic level?). In this way this whole world is divided into seven lands, islands.

So Mahārāja Pṛthu…, er, Mahārāja Ṛṣabhadeva, before retirement… Formerly, even one is king, he was to take leave of householder affairs. The Vedic culture means that the social order and the spiritual order of life. The social order of life is mentioned in the Bhagavad-gītā: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to quality and according to work, the social order is divided into four. The most intelligent class of men are called the brāhmaṇas, and the next intelligent class of men, namely the politicians, or one who wants to take part in administration, they are called kṣatriyas. And the next intelligent class of men, those who are busy in production-because we want food-so the productive class of men is called vaiśya, mercantile. And the laborer class of men, namely one who is neither intelligent nor administrator nor trader, but wants to live at the shelter of somebody, master, they are called śūdras. The brāhmaṇas, the kṣatriyas, and the vaiśyas, they would never accept subordination, service, under anyone. But the śūdras, as it is stated in the Bhagavad-gītā: paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. By nature, a śūdra wants to take shelter of somebody else and live.

So at the present moment, the Kali-yuga, the śāstra says, almost everyone is a śūdra because nobody can live independently. Kalau śūdra-sambhavaḥ. Kalau means in this age, this iron age, almost everyone is a śūdra. It is very difficult to find out really brāhmaṇa, kṣatriya. Vaiśyas maybe there are. But mostly śūdras. Because the other three orders of life are missing, therefore at the present moment there is no peace. In every step there is fight, there is quarrel. Kali means disagreement and quarrel. So this age is called Kali-yuga. This Kali-yuga has begun since the Battle of Kurukṣetra. You have heard in Mahābhārata or in the Bhagavad-gītā. Bhagavad-gītā is within Mahābhārata. The Battle of Kurukṣetra between the two section of cousin-brothers, the Kauravas and the Pāṇḍavas, took place under the guidance of Lord Śrī Kṛṣṇa five thousand years ago. And in that battlefield, Kṛṣṇa instructed Arjuna, His friend, the great book of knowledge, Śrīmad Bhagavad-gītā.

So human life must be divided into four orders, varṇāśrama-dharma. In the Viṣṇu Purāṇa it is said,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The aim of human life is to understand God. That is the main business of human life. Main… Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Viṣṇu is the Supreme Lord, Supreme Personality of Godhead. People, they do not know what is the ultimate goal of life. The ultimate goal of life is to understand the Lord, the Supreme Lord, Viṣṇu. Viṣṇu means "all-pervading God." God is not localized. God is all-pervading. Just like it is stated in the Brahma-saṁhitā,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

God… (aside:) That child is disturbing. One plenary portion of the Supreme Lord. The Lord… That is also described.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

So God has innumerable expansions. By His one expansion, eko 'py asau racayitum, one expansion, Mahā-Viṣṇu, is responsible for the cosmic manifestation. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. Innumerable universes. The universe which we see generally, up to the sky cover, a round sky, this is only one universe. And there are innumerable universes. Jagad-aṇḍa-koṭi.

Koṭi means one hundred thousand multiplied by another hundred. So innumerable. And all the jagad-aṇḍas, or brahmāṇḍas, or universes, taken together is called the material world. The material world does not mean this tiny planet. This tiny planet on which we are living, it is very, very insignificant. There are millions of planets within, and it is one out of many. So similarly, there are this universe, and millions of universes also. So within all the universes, all these planets, there are living entities. We cannot understand why there is no living entity on the moon planet. According to our Vedic literature, the moon planet is one of the heavenly planets. So there is description that every planet has various types of living entities. Even in the sun planet there are living entities.

So this planet-we are talking of this planet-this planet is called Bhāratavarṣa. And Mahārāja Ṛṣabhadeva was the emperor of this planet. Before retirement, He instructed his children, His one hundred sons, "My dear boys, this human form of life," na ayaṁ deha, "this body…" Nāyaṁ deho deha-bhājāṁ nṛloke. Deha-bhājām means there are other living entities also. There are 8,400,000 different forms of living entities. Out of them, only 400,000 forms of bodies are human beings. Out of the 400,000 species of human beings, mostly they are uncivilized. And out of them, a very few men are civilized. And out of many civilized persons, a very few know what is Vedic knowledge. And out of many persons who know Vedic knowledge, they do not act according to the Vedic instructions. And out of many such persons, there are very few persons who act accordingly to the Vedic instruction. And those who act, they are attached to karma-kāṇḍīya-vicāra, fruitive activities. Just like perform yajñas and be elevated to the heavenly planets. These are called karma-kāṇḍīya-vicāra. Out of many thousands of these persons who are attached to karma-kāṇḍīya chapter of Vedas, one, somebody may be jñānī. Jñānī means "one who knows, one who is in perfect knowledge." Not perfect knowledge, but searching after knowledge, jñānī. And out of many thousands of jñānīs, one is mukta. Mukta means liberated, liberated from material body. And out of many thousands of muktas, there is very difficult to find out a devotee of Kṛṣṇa.

So Kṛṣṇa consciousness, if you analyze, it is very difficult to find out a person who is really… (In) the Bhagavad-gītā also, the Lord says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

"Out of many millions of men," manuṣyāṇāṁ sahasreṣu, kaścid vetti…, kaścid yatati siddhaye. Generally, people are busy how to earn money, how to get money and satisfy senses. That's all. That is their end of life. Get money. Somehow or other, get money and expend for sense gratification. In America I have heard that people, they have got money. They spend fifty thousand dollars weekly for seeing naked dance. You see? So money is being misused in this way. Everyone wants sense gratification. And for sense gratification, they want money. And they are earning money somehow or other and applying that in sense gratification. But the result is confusion and frustration. That's all. Result is confusion and frustration. Therefore this is not new thing.

Now, in this age, Kali-yuga, this system of civilization is very much prominent. But in the material world, that is going on time, from time immemorial. Therefore Ṛṣabhadeva is advising His sons, "My dear sons," ayaṁ deha. Na ayaṁ deha. "This body, this human form of body," deha-bhājāṁ nṛloke, "those who have taken, accepted this material body in this human society," nṛloke, kaṣṭān kāmān na arhate… Sense gratification is needed because we have got this body. So that is not denied. But He says that kaṣṭān kāmān na arhate: "For sense gratification, there is no need of working very hard." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This kind of labor, hard labor, day and night, and get some money, and then apply it for sense gratification, kaṣṭān kāmān… Kāma means sense gratification. So this is not very good. Nāyaṁ deho deha-bhājāṁ nṛloke. Human form of life is not meant for this purpose. This type of working hard day and night to find out the necessities of life, that is the business of the hog. Hog. Viḍ-bhujām. Viḍ-bhujām means "the animal who eats stool." That means hog. Or the animal who has no discrimination of eating. He's called hog. The hogs have no discrimination. He'll eat anything, up to the stool. So if you say that "We have to accept food," well, even stool is also food for a certain type of animals. And by eating that stool, it becomes very much fatty. And their sense power is so strong that daily, at least one dozen times, they are having sexual intercourse. And there is no discrimination whether it is mother or sister or any daughter. It doesn't matter. You'll find in hog's life, they have no discrimination.

So Ṛṣabhadeva is warning, "My dear boys, this life, this human form of life, is not meant for gratifying the senses like the hogs." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Then what it is mean? What for? Tapo divyaṁ putrakā. This life is meant for tapasya, austerity. Tapo divyaṁ putrakā. Why? Why we should accept austerity, penance? So He says that tapo divyaṁ putrakā yena sattvaṁ śuddhyet [SB 5.5.1]. Sattvam. Your existence. You are existing. Now your existence is not pure because we, all living entities, we are eternal soul, spirit soul. Na hanyate hanyamāne śarīre [Bg. 2.20]. The soul is never annihilated or destroyed after the annihilation of this body. Now, throughout the whole world we are traveling. There is not a single institution, neither any department of knowledge in the university, to understand that "After destruction of this body I am not destroyed. I exist." Na hanyate hanyamāne śarīre [Bg. 2.20]. Hanyamāne śarīre. After destruction of the body, the soul is not destroyed. Ajo nityaḥ śāśvato yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Aja. The soul never takes birth; the body changes. Just like I am soul, you are soul; we have changed so many bodies. I had a body, a small baby's body. That body is no longer existing. Everyone has seen… Where is that body? I possessed a small baby's body. Where is that body? That is gone. Then I possessed a boy's body. That body is also gone. Then I possessed a young man's body; that is also gone. Now I am possessing one old man's body, seventy-six years old. But I understand that I had a small body like this. I had a body like a boy, like a child, then young man. Therefore the conclusion should be that I, as I have passed so many bodies, similarly, when I shall pass this body, I shall exist. This is conclusion.

Therefore in the Bhagavad-gītā it is said,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

[Bg. 2.13]

Dhīra, one who is cool-headed. Not a passionate(?), crazy fellow, but cool-headed. Dhīras tatra na muhyati. He can understand that as one passes through different bodies, baby's to childhood, childhood to boyhood, boyhood to youthhood, then old age, similarly, this body, when it will be no more existing, na hanyate hanyamāne śarīre [Bg. 2.20], the body may be destroyed, but the soul will continue to exist. This is the Vedic principle of knowledge. This is called spiritual knowledge. Spiritual knowledge does not mean anything else. To understand the spiritual, constitutional position of the living entity, that is called spiritual. And at the present moment, by constitution, my position is that I never die or I never take birth. But because I have accepted this material body, therefore I have to change. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like we change our garments. I am putting on this garment. When it is old or not usable, I give it up. I accept another coat or shirt. Similarly, we have got coat and shirt over our position as soul. The shirt is the subtle body: mind, intelligence, and ego. And the gross coat is made of five elements: earth, water, fire, air, sky. In these two coverings, I, the soul, I am existing.

But Ṛṣabhadeva says that tapo divyaṁ putrakā [SB 5.5.1], "My dear boys, in order to get out of this diseased condition of life, kindly accept austerity." Just like when a man is diseased, the doctor says that "You cannot accept this. You cannot eat like this. You cannot go like this." So many "don'ts." Similarly, tapasya means "Don't. You do not do this." Because as living entity with animal propensities, the animal cannot accept "don'ts." If a tiger is requested, "My dear Mr. Tiger, don't eat meat," (laughter) he cannot accept it because it is animal. But if a human being is trained up in these "do's" and "don'ts," he can accept. That is human life. And when, in spite of his difficulty, he has…, he accepts something by the order of the śāstra, by the order of the guru, that is called tapasya. Just like we are instructing our students, "My dear boys, do not have illicit sex life; do not eat meat, fish, eggs; do not indulge in intoxication, up to drinking tea and smoking; and do not indulge in gambling." Of course, it is very difficult, especially in the Western countries. Not now, some, about thirty years ago, in this city of London, one of my Godbrothers came to preach, and he met Lord Zetland. So Lord Zetland asked this Swamiji whether he can be turned into a brāhmaṇa. The Swamiji replied, "Yes, you can become a brāhmaṇa." "How?" "Now, you have to give up these four things: no illicit sex life, no meat-eating, fish-eating, no gambling, no intoxication." He said, "It is impossible." He replied, "Impossible." So actually, in the Western countries, these things are ordinary things, so they do not take it as any bad thing or any sinful, but according to Vedic śāstra, these four principles are the basic principles or the four pillars of sinful life. Striya-sūnā-pāna-dyūta yatra pāpaś catur-vidhā [SB 1.17.38].

So the real purpose of life, as it is advised by Ṛṣabhadeva: tapo divyam [SB 5.5.1]. "My dear boys, just accept austerity and penances for transcendental realization," divyam. Divyam means the platform where God can be understood. Just like Kṛṣṇa says in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If we can understand God on the transcendental platform, not in this material platform by imagination or speculation-that is not God. One has to understand God on the transcendental platform, śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. On the vasudeva platform we can understand Vāsudeva. Oṁ namo bhagavate vāsudevāya. So here it is advised: tapo divyam [SB 5.5.1]. The whole business is… Everyone is hankering after happiness. That's a fact. The karmīs, the ordinary workers, fruitive workers… Just like big, big city, they are whole day and night the motorcars going this way and that way, this way and that way… "Whoosh, woosh, woosh, woosh, woosh, woosh, woosh…" Why? For finding out, "Where is happiness? Where is happiness? Where is happiness?" Happiness. But happiness we are not receiving because in this contaminated world happiness is not possible; therefore we have to get out of this body, material body. Then there will be happiness.

In the Bhagavad-gītā it is said, sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. What is real happiness, that will be realized when you are on the transcendental sense gratification. At the present moment we are on the material sense gratification. So material sense gratification will not give us real happiness. Everyone is trying to get happiness; so therefore Ṛṣabhadeva said, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Your exis… First of all, purify your existence; then talk of happiness. Happiness, if you want to enter happiness with this covered material covering, you'll never find happiness. And that is actually experience of everyone. If you say that "Yes, I am enjoying this. I am enjoying this life very nicely. I don't require to give up this material body," no. It is foolishness. You are not enjoying. You may think so, but the real problem is there. What is that? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may enjoy very nicely because you are Englishman or American, you have got money, but what about the question of death? Do you enjoy death? If a body is… Of course, one who is frustrated, one who wants to commit suicide, that is a different thing. For a sane man, does he enjoy birth, death, old age and disease? Therefore Bhagavad-gītā points out that you may feel very happy with your so-called material senses, but you should see to the real problem of life, janma-mṛtyu-jarā-vyādhi: birth, death, old age and disease.

So therefore, actual happiness is there when we surpass this process of repetition of birth and death, old age and disease. Because we are spirit soul. As God is spirit soul, we are also spirit soul. About God it is stated that advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. Purāṇa-puruṣa means the oldest living entity, but still, He's nava-yauvana, young. Just like Kṛṣṇa. You have seen the picture of Kṛṣṇa. You'll find Him always a young boy, from sixteen to twenty years old. You have seen the picture of Kṛṣṇa in the Bhagavad-gītā. We have got the picture, Arjuna. Kṛṣṇa had at that time great-grandsons, but you see His picture just like a boy, young boy, very nice. So the spirit is never old. Never old. Always young. You'll find, those who are studying the Vedic literatures, that in the Vaikuṇṭhalokas the inhabitants are always young, exactly like God. God is always young, fifteen to twenty years old, just like boy. So Ṛṣabhadeva says that "You are wanting happiness…" And happiness… Death does not mean happiness, disease does not mean happiness, birth does not mean happiness, old age does not mean happiness. So when you are happy? If you are subjected to birth, death, old age and disease, then where is your happiness? That is called illusion, māyā. Actual happiness is not there. Therefore Vedic literature informs: ramante yoginaḥ anante [Cc. Madhya 9.29]. The yogis, they enjoy happiness unlimitedly. There is no end. Here in this material world you may enjoy anything, but it will have its end after a few minutes. That's all. You cannot enjoy perpetually. That is not possible. Therefore… But we are hankering after perpetual happiness, continued happiness. So Ṛṣabhadeva advised, "My dear boys, you take to austerity." Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. "After you are purified, then brahma-saukhyam anantam, then you get unlimited happiness."

So this Kṛṣṇa consciousness movement is trying to give the whole human society the direction how he can enjoy unlimitedly. Yena śuddhyet sattvam. Ramante yoginaḥ anante. Really, those who are yogis, they enjoy. These Kṛṣṇa conscious persons, people, they are also yogis, bhakti-yogīs. They are the best of the yogis. As we see in the Bhagavad-gītā, in the chapter in which Sāṅkhya yoga has been explained, the conclusion is, yoginām api sarveṣām: [Bg. 6.47] "Of all the yogis…" Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: "One who is thinking within himself about Me, Kṛṣṇa," mad-gaten… śraddhāvān, "with faith and love," bhajate mām, "engaged in My devotional service," sa me yuktatamo mataḥ, "he is the first-class yogi. He is the first-class yogi." So we are preaching in this Kṛṣṇa consciousness movement, "Everyone should become a first-class yogi. And when one becomes a first-class yogi, perfect yogi, then ramante yoginaḥ anante, then they enjoy eternal, blissful life of knowledge. Ramante yoginaḥ satyānande, that is real happiness, satyānande. In this material world it is mithyānande. Therefore Śaṅkarācārya says, brahma satyaṁ jagan mithyā. Jagan mithyā. The material world, wherein you are trying to find out happiness, that is false, illusion. If you want real happiness, that is in the spiritual world. That is the verdict of Vedas. Tamasi mā jyotir gama. Don't try to be happy in this darkness. But real happiness is in the light, jyotir gama. Light. The spiritual world is light. The material world is dark. It is… Because this material world is dark, therefore we require sunlight, moonlight, electricity and so many things. In the spiritual world there is no need of this sunlight, moonlight or electricity. Na tad bhāsayate sūryaḥ. There is no need of sun, moon, or electricity. These are explained in the Bhagavad-gītā.

So therefore, this human form of life, as it is advised by Ṛṣabhadeva, is not meant for unnecessary sense gratification. This is not meant for. This is meant for the hogs and dogs, not for the human beings. This is division of life. The human life is to make a solution of all the problems of life. The real problem is birth, death, old age and disease. All other problems, they are secondary. So you can conquer over this birth and death and old age and disease. There is possibility. Here is a chance of human form of life. Here you take a chance. Don't lose it, don't spoil it like hogs and dogs. That is the propaganda of this Kṛṣṇa consciousness movement. Don't take it that it is a type of sectarian religion. No. It is a culture. It is meant for every human being. Therefore we are trying to propagate this movement all over the world, without any consideration of caste, creed and nation. Because we don't see, "This is Englishman, this is European, this is American." No. We have no such vision. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is really learned, he sees everyone on the equal level: soul, spirit soul.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who is paṇḍita, he'll see equally a learned brāhmaṇa and a dog. Why? Because he knows, "Here is a brāhmaṇa and here is a dog. But a dog, by his karma, by his work, he has accepted this dog's body, and the brāhmaṇa has accepted by his karma the brāhmaṇa's body. The king has accepted a king's body. But these are…" Just like we are sitting here. We are not studying what kind of dress you have got. Now, you are also not studying what kind of dress I have got. We are concerned with philosophy, with knowledge. Similarly, we are not concerned whether you are American or Englishman or African or this or that, a cat or dog. We want to give you Kṛṣṇa consciousness, because everyone is conscious. So that consciousness has to be changed. That is Kṛṣṇa consciousness movement. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to become clear. Clear. First that clearing. So sarva-upādhi-vinirmuktam, upādhi. We have got these designations, "I am Indian," "I am American," "I am brāhmaṇa," "I am Muslim," "I am Christian," "I am Hindu." These are all designations. So we have to become free from these designations, come to the spiritual platform. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. Nirmalam means without any… Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When you come to that purest form of spirit soul, you don't think that your indriyas, or senses, are lost. No. Senses are there. At that time, if you enjoy your senses in cooperation with the Supreme, that is called bhakti, or Kṛṣṇa consciousness.

So it is not very difficult to become free from all designations. It is not very difficult. Lord Caitanya Mahāprabhu has given us very simple method, supported by Vedic injunction. What is that? Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

If you kindly take this simple process, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then you'll be purified gradually. You go on chanting this Hare Kṛṣṇa mantra; then ceto-darpaṇa-mārjanam, the dirty things which are there within our heart, it will be cleaned. And as soon as we are clean… Ceto-darpaṇa-mārjanam. Just like if you want to see your face, how nice is your face, if you take a mirror and if it is covered with dirt, you cannot see. You just cleanse the dust covering on the mirror and you can see your beautiful face. Therefore it is called ceto-darpaṇa-mārjanam. Darpaṇa means mirror. So it requires little cleansing. And that cleansing process is so simple, that simply by chanting this Hare Kṛṣṇa mantra, it will be clean. Then you will understand what is your real position, what, how beautiful is your face. That is called self-realization, ātma-jñāna. Ātma-jñāna.

So unless one will come to the platform of self-realization, we are in the trouble, so long we are not self-realized. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Without self-realization, whatever we are acting, we are piling up the stones and woods and iron in such skyscraper building. So we may do that, but it is our defeat. It is not conquering; it is defeat. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. If we don't inquire about ourself, "What I am? Why I am put into this miserable condition of life, birth, death, old age, and there are so many other things…?" Unless you come to question why, your human life is not perfect.

So our Kṛṣṇa consciousness movement is universal. It is meant for everyone, and the process is very simple. Simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. But if you think that "I am not satisfied by…, for accepting this simple process. I must go through science, philosophy, logic," yes, we have got dozens of books, four hundred pages each, at least. We have got twelve books. You can read them. Go through science, philosophy, logic, sociology, politics, anything. You will understand what is Kṛṣṇa.

Thank you very much. [break]

Revatīnandana: Śrīla Prabhupāda will accept some questions now. If anything you want to understand more clearly, just put up a hand and Śrīla Prabhupāda will answer these questions.

Haṁsadūta: Yes.

Indian Guest: Swamiji, do you believe in reincarnation?

Prabhupāda: I have already explained. Just like you are being incarnated from baby's body to child's body, child's body to boy's body, boy's body to youthhood body, this is reincarnation. There is no question of believing. It is a fact. If you do not know it, it is ignorance. But it is a fact.

English boy: I'm Christian, and lots of what you just said is completely disputed in the Bible. I'd like you to tell me, please, and tell the other people here about how the word "God," as defined in the Holy Bible, of which I, as a personal Christian, hold very sacred… I have witnessed here today more or less blasphemy against God, and you claim to come from God and… Or your disciples claim you come from God. And I'd like you to sort of classify your distinction of God and my distinction of God, please.

Revatīnandana:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

So my spiritual master has requested that I answer this question. We are functioning in this Kṛṣṇa consciousness movement on the basis of the Vedic literature, Vedic scriptures. Amongst these Vedic scriptures, we consider the Bible to be one. Lord Jesus Christ is teaching in the Bible that "You love first God with your whole heart and soul, and then you love your neighbor as yourself." My spiritual master is teaching that we are all part and parcel of God, and as part and parcel of God, our business is to render loving service to the Supreme Lord. You say that you are living love of God. But God says, then you will love your neighbor as yourself.

English boy: I do that.

Revatīnandana: If you love your neighbor as yourself, then why this civilization, which claims to be Christian, is slaughtering so many animals, and why they are constantly slaughtering each other in wars, in the streets? Killing, killing, killing. Jesus says you will not kill: "Thou shalt not kill," and you are killing, killing the animals, killing each other. This civilization is of dogs and cats fighting and killing, and my spiritual master is giving love of God, he is giving love of God to the world. And you can develop so simply. You just hallow the name of the Lord. Jesus says, "Hallowed be thy name, my Father." And we are hallowing the name of the Lord. We don't even demand you say "Kṛṣṇa." You can say "Jehovah." you can say "Yahweh." You can chant the names of God. You can purify your heart and develop love of God, and then you will stop killing and slaughtering each other.

That's enough. Now we'll chant Hare Kṛṣṇa. (applause) (end)

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Śrīmad-Bhāgavatam

Questions & Answers

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Hyderabad, April 10, 19

Prabhupāda: It is already described in the Bhagavad-gītā that kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. There are different forms of life, different species of life. What is the reason of these different gradations? A dog's life and a man's life is different. How it has so become? What is the scientist's reply? I don't think the scientists can reply this. Or they can reply, "Evolutionary process." How the evolutionary process is taking place? So that answer is also given in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

That… The developed human life is obtained by karma. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1].

We are working under the control of material nature, and we are infecting, contaminating different modes of material nature. Just like a person who has contaminated the smallpox infection, he must suffer from smallpox. That is medical science. Similarly, kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. There are three material modes of nature: goodness, passion, and ignorance. So if you associate with goodness, then your next body becomes manifest in the modes of goodness, just like highly intelligent class of men or the brāhmaṇa. If you infect the modes of passion, then you become passionate; you get passionate body. And ignorance also.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Every reply is there. As we are associating or contaminating different modes of material nature, we are manufacturing or giving chance to get a certain type of body, exactly if I infect the smallpox disease, I must suffer from it. This is the law of nature.

So when, after associating with the modes of goodness for many, many years-or not many, many years but many, many lives-then one can become very intelligent brāhmaṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti

sa mahātmā sudurlabhaḥ
[Bg. 7.19]

After many, many births of this kind of contaminated diseases and births and body, when by culture of knowledge, by austerities, by penances, by brahminical culture, one becomes very, very learned and wise, at that time he can understand what is God-not before that. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Not the rascals and the fools can understand what is God. Only the jñānavān.

So as you are trying to become jñānavān for higher status of life, similarly, if you become jñānavān to understand God, then God consciousness will come. Not so easily.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

So not only ordinary human being. What they can understand about God? Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. What is the perfection of life? One must know. The perfection of life is to understand that ”I am not this body; I am spirit soul.” Ahaṁ brahmāsmi. That is perfection of life, when one can understand.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So after becoming Brahman realized soul, when he is fully liberated from material contamination-goodness passion or ignorance-prasannātmā, na śocati na kāṅkṣati, he has no material hankering, neither he laments for any material loss. Samaḥ sarveṣu bhūteṣu, when he visions all living entities as spirit soul, mad-bhaktiṁ labhate parām [Bg. 18.54], at that time he is eligible to understand what is bhakti. And bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you become bhakta, if you have got the opportunity to come to that platform, then you can understand God. Otherwise, God is not so easy to understand. (break-questions and answers)

Prabhupāda: What is your duty? That is the first thing. Do you know what is your duty? You manufacture your duty, but you do not know what is your duty. Duty is: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is your duty. Anything you manufacture duty, that is not duty; That is cheating. (applause) First of all, you learn what is your duty; then talk of duty. In your office if you go, if you say, ”Anything I do, it is my duty,” no. You must know the particular work you are advised to act by the superintendent or the director, not that you can manufacture your duty. If you execute that duty, then you are dutiful. Otherwise, you are simply creating trouble. Just like a monkey. They create their duty, and wherever he goes, ”Get out! Get out! Get out! Get out!” The monkey’s duty is no duty. A man must know what is duty, and he should execute. That is duty.

Indian man (1): As you have explained, Lord Kṛṣṇa forbade(?) Arjuna to do this duty.

Prabhupāda: Well, first of all you try to understand Kṛṣṇa, what He says. Then, if you are dutiful, then you can say who is the other dutiful. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you come to that stage of life, then you are dutiful. Otherwise, if you create your duties as monkey, that is not duty. Hare Kṛṣṇa.

Indian man (2): (indistinct)

Prabhupāda: So, our endeavor should be not to be implicated by the material modes of nature. Never mind what is the percentage. This material world is always mixed up-some goodness, some passion, some ignorance. Here you cannot possess the material quality in full, cent percent purity. No. That is not possible. That is explained in the Bhagavad-gītā. One quality is overlapping the other quality. Our business is how to become transcendental to all these qualities, not to be touched by any of the qualities of material nature. That is our business. That should be our aim. Nirguṇa. That is called nirguṇa, no more contaminated by the material qualities. That is called nirguṇa.

And that is very simple thing. Kṛṣṇa says in the Bhagavad-gītā,

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate. If one accepts this bhakti-yoga process-

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the different, nine items of bhakti-yoga. If you take all of them or some of them or at least one of them, you become transcendental to all these material qualities. Sa guṇān samatītyaitān [Bg. 14.26]. All these material qualities one can transcend and remain in the Brahman platform. Brahma-bhūyāya kalpate. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is the process. It is not that we shall possess this quality, certain percentage, that quality, certain percentage. No. Above all qualities. That should be the aim of life. Then we shall be in the Brahman platform or in the spiritual platform, and then our life will be successful. Otherwise, struggle for existence… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We take one type of body according to the contamination of material modes of nature. We suffer or enjoy, then again we die, again we accept another body. In this way it continues, and we remain entangled in this material world.

Indian man (2): (indistinct)

Prabhupāda: Yes. It is said in the śāstra,
ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

The Kṛṣṇa, His form, His name, His quality, His pastimes, His paraphernalia cannot be experienced by these material senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. He is beyond the indriyas. But if one is engaged in devotional service, sevonmukhe hi jihvādau. That devotional service begins from jihvā, tongue. This tongue means can be utilized in devotional service in two ways, namely by chanting the holy name of God and by tasting prasādam. If first of all one engages his jihvā, means tongue, in devotional service by chanting the holy name, Hare Kṛṣṇa mahā-mantra, and tasting only kṛṣṇa-prasādam, not anything else, then Kṛṣṇa, being pleased by his devotional service, He manifests Himself, reveals Himself. That revelation is experienced, very highly advanced devotee.

So for advanced devotee everything is possible, as described by this gentleman. But that is not for everyone. That is not a common thing. Exceptional. For the common person, as Caitanya Mahāprabhu has advised and as He has practically shown in His life, that is devotional service in separation: "Where is Kṛṣṇa?" Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. "I am seeing everything vacant because I cannot see Kṛṣṇa." The same thing was followed by the Gosvāmīs. He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ: "Where you are? O Rādhārāṇī, O Kṛṣṇa, O the gopīs, where you are?" He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ. Govardhana-kalpa-pādapa-tale: "Either on the valley of the Govardhana Hill or on the bank of the Ganges. Where you are, all?" Seeking. Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. One should be mad after seeking Kṛṣṇa-"Where You are? Where You are?" Not that "I have seen." That is not bhajana. Bhajana means how to become mad after Kṛṣṇa. One who has once heard the tinkling sound of His anklebell, He'll be mad after Him-"Where You are? Where You are? Where You are?" Not that hearing and becoming engaged in the family affairs. No. That is not possible. One who has seen, one who has heard, he'll become mad-no more interest in this material affairs. That is the sign. We can say. Of course, if you are experienced devotee… But so far we see of Śrī Caitanya Mahāprabhu and His immediate successors, Gosvāmīs, they are mad after Kṛṣṇa. They never said that "We have seen Kṛṣṇa." This is called bhajana by separation, vipralambha-sevā.

So if we become mad after Kṛṣṇa, that is perfection, not that "We have seen Kṛṣṇa." We may see, but so far the Gosvāmīs are concerned, they are simply seeking. Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. Vihvalau means mad-"Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?" That is self-realization.

Thank you very much. Chant Hare Kṛṣṇa. (end)
751020SB.JOH
Śrīmad-Bhāgavatam 5.5.1

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Johannesburg, October 20, 19
Prabhupāda:
śrī-ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This is a verse, verse number one, Fifth Canto, Fifth Chapter, of Śrīmad-Bhāgavatam. We are publishing Śrīmad-Bhāgavatam, twelve cantos in sixty volumes, and this is the latest volume, just received today. Therefore I am taking advantage of this volume and reciting one verse. This is in connection with Ṛṣabhadeva's instruction to His sons. Ṛṣabhadeva was a king, and He had one hundred sons. Of all of them, the eldest was Mahārāja Bharata, under whose name India is called Bhāratavarṣa since the time of Mahārāja Bharata. So the instruction was being discussed amongst the royal family members. Formerly all Vedic instructions were discussed amongst the very topmost class of men. Yad yad ācarati śreṣthas lokas tad anuvartate [Bg. 3.21]. That is the instruction in the Bhagavad-gītā. If the higher level class of men accepts something as truth, then the ordinary, common man follows that.

So the problem of life is discussed here by Ṛṣabhadeva. He says, "My dear boys," nāyaṁ deha deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Ayam. Ayam means "this," this body, this human form of body. It is also a body, and the dog's body is also a body, material body. It is also made of blood and bone and urine and stool and so many other things. The dog's body is also made the same ingredients. But what is the difference between dog's body and this human body? He advises, ayam deha: "This human form of body…" Deha-bhājāṁ nṛloke. And where this body is obtained? It is obtained in the human society. This intelligent brain and good form of body, it is to be found in the human society. In the human society you will find from this body, big, big professors, big, big philosophers, scientists, mathematicians and…, they are coming, not from the dog society. That is not possible. Therefore it should be properly utilized. Nāyam deho deha-bhājāṁ nṛloke. Nṛloke means in human society. So how it should be utilized? He says, kaṣṭān kāmān arhate, arhate viḍ-bhujāṁ ye. Kaṣṭān. Kaṣṭān means very, very hard labor, kaṣṭān. And kāmān means necessities of life we require. The necessities of this body, that is required. We want to eat something, we must have a shelter to live, Bhāgavata.-bhaya, and we must defend from the enemies or from the attack of other living beings. Kaṣṭān kāmān. So we require all these things, but not very hard labor, working day and night. That is for the lower animal. Kaṣṭān kāmān na arhate viḍ bhujāṁ ye. As the animal is working very hard day and night for meeting their necessities of life, the human form of life is not meant for that purpose. This is the basic principle of instruction. Ayaṁ deha. This deha, this body, is meant for higher purposes, not for simply meeting the necessities of life. This is the basic principle of instruction. They have no other way. The cats and dogs and hogs, they are working day and night where to find out some stool and eat it, and as soon as the body is filled, then sense gratification, sex life This is going on in the lower class of animal life.

So does it mean that human life also will be utilized only for this purpose? No. That is his advice. ”This is not meant for wasting our time and living like the lower animals, cats and dogs and hogs.” Then what it is meant for? He says, tapo divyaṁ: [SB 5.5.1] ”My dear sons, this body is meant for tapo, austerity.” Austerity. What is that austerity? Divyam, to realize God. That is the whole Vedic principle, that human body, human society should be trained intelligently in such a way that he can understand God. This is the goal of life. In the Vedānta-sūtra… Those who are philosophically advanced, they might have studied the Vedānta-sūtra or Brahma-sūtra. So the first aphorism of the Brahma-sūtra is athāto brahma jijñāsā: ”Now this human form of life is there…” We have got it by the material nature’s grace. There are 8,400,000 different forms of life, transmigration or evolution, as you say.

jalajā nava-lakṣāni
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

In this way there are aquatics, 900,000 different forms of life. And then, from aquatics to plants and trees, two million forms. Then insects, different insects, eleven…, 1,100,00. Then birds, ten…, one million different forms. Then beasts, three million different forms. In this way there are eight hundred millions. Hm? Eight?

Puṣṭa-kṛṣṇa: 8,400,000.

Prabhupāda: Eight millions. And human being, 400,000 species form, there are. So out of that, the civilized man, the best form of human body, that is meant for this purpose, tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1], that: ”My dear boys, you should not waste your time simply for finding out the necessities of this body and work very hard day and night and forget your own business.” What is that own business? Self-realization, ”What I am.” This is called own business. ”Am I this body or something else?” We can understand it that ”I am not this body,” because as soon as I, you, leave this body, the spirit soul, it is nothing but lump of matter. That we can understand. That is the beginning of Bhagavad-gītā lesson, to understand that ”I am not this body.” If we live under the conception that ”I am this body,” then, the śāstra, Vedic literatures, condemns, ”Then you are no better than the cats and dogs, because they also live under the bodily concept of life.” And if you do not understand that you are not this body, you are spirit soul and you are changing different forms of body for realization of the higher, the highest goal of life… That you should understand. That is called tapasya.

So if we do not become very sober… Tapo divyam [SB 5.5.1]. Then, to become sober, dhīra… Dhīras tatra na muhyati [Bg. 2.13]. Dhīra means sober. If we remain restless like animals, then we cannot achieve the goal of our life. We do not know how the laws of nature is working. We can experience how the laws of nature is working in our present life. Present life… Just like a young man, if he thinks that ”I shall not become old man. I shall remain young man,” will the nature’s law allow it? No. You must become old man. There is no question of saying that ”I don’t want to become old man.” So, no, nature’s law will not allow you. You must become old man and suffer the old age’s disadvantages. That you must. Similarly, if the old man says, ”Never mind. I have become old man. I will not die,” no. Nature’s law will not allow. He must die. Similarly, after death, if you think foolishly that there is no more life, that is also wrong. Nature’s law is that you must accept another body. This is nature’s law. So we are dependent on nature’s law. However foolishly we declare that ”We are independent. We don’t care for anything,” that will not stay. We are under the clutches of material nature’s law. In this law, by evolutionary process we have come to this human form of life, and if we don’t utilize it properly, then we are missing the chance.

So our Kṛṣṇa consciousness movement is reminding the whole human society that ”Don’t lose this chance of getting a human body.” You must properly utilize it. And how it is to be utilized? That is stated here by Ṛṣabhadeva: tapo divyaṁ putrakā yena sattvam śuddhyet [SB 5.5.1]. Sattvam, our existence, is now polluted. Therefore we are getting this material body and changing this material body. And as soon as we get a material body, then our miserable condition begins. In this material body nobody can say that there is no miserable condition. It is full of miserable condition. There are three kinds of miserable conditions: adhyātmika, adhibhautika, adhidaivika. Adhyātmika means pertaining to the body and pertaining to the mind. There are so many miseries. Otherwise… The other day Swami Puṣṭa-kṛṣṇa was telling that in this country there is maximum number of suicide. Is it not? So, why one commits suicide unless he feels bodily position very uncomfortable, mental condition very disturbing? So this is called adhyātmika, pertaining to the body and mind. There are many troubles. Every one of us, we have got that experience, that there are troubles. I may be very rich, I may have immense wealth, but if my body and mind is not in order, I am in trouble. So simply material opulence, material wealth will not satisfy us. We require bodily comforts. And if I have got millions of dollars and if I am diseased man, I cannot enjoy; I cannot be in happiness. So these are one type of miserable condition. Similarly, there are other types of miserable condition as adhibhautika. I do not wish to create any misunderstanding with a friend, but automatically there is some misunderstanding between friends, neighbors, nation, man to man, business friend. There are troubles. So this is called… And not only… If not human being, human being, but other, lower animals. Just like there are insects, there are cockroaches, there are so many other living bodies-they are giving us trouble. That is called adhibhautika. And adhidaivika. Adhidaivika is nature’s disturbance.

So there are three kinds of miserable condition in this material world, and either of them or all of them, they are always troubling us. This is our position. We have to understand that. We are suffering. That everyone knows. But by illusion we think that ”This is not suffering. This is natural.” No. It is not natural. Just like if you have got fever, it is disease. Don’t think that it is natural. Why you should be suffering from all these troubles? That is not natural; that is unnatural. Because we are part and parcel of God, we living entities, we should be as happy as God is. That is our position. Sac-cid-ānanda-vigrahaḥ. God is described īśvaraḥ paramaḥ kṛṣṇaḥ sac cid ānanda vigrahaḥ. Sat, cit, ānanda [Bs. 5.1]. This is three different features of God’s body. What is that? Sat. Sat means eternal. Sat. And cit. Cit means knowledge, full of knowledge. And ānanda means full of bliss. That is ānanda. So this is God’s body. And we are part and parcel of God. Just like gold and particle of gold. It may be very small particle, but one shall say it is gold. It is not anything else. Similarly, in quality we are same as God. Now we have got this body which is not eternal. God’s body is eternal and my, this body is not eternal. And sat, cit… God is full of knowledge, omniscient, but my body is full of ignorance. Why these universities are there? Because we do not know what it what. Therefore we are being educated. So that means this body is not full of knowledge. It is full of ignorance. So And again, God's body is blissful, and our body is miserable.

So the aim should be how again we come to the original position like God or the same type of body-blissful, full of knowledge and eternal. That is the aim of human life. Therefore it is said, tapo divyam: [SB 5.5.1] "My dear son, don't become like cats and dogs and work hard for the bodily necessities of life. This human form of life is meant for austerity." "Why austerity? Let us enjoy." "No." Tapo divyaṁ putrakā yena sattvaṁ śuddhyet: "If you accept the path of austerity, then your existence will be purified." Now, at the present moment, the existence is not purified; therefore we have to accept birth, death, old age and disease. This is not our business. But because we have got this material body, the nature's law forces to accept all these things-birth, death, old age and disease. In the Bhagavad-gītā it is said, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are trying to be happy fighting with unhappiness, but we do not know our real unhappiness are that we have to die, we have to take birth again, we have to become diseased and we have to accept old age. Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam. This is intelligence, that "I am trying to solve all the problems of life by advancement of civilization, education, scientific knowledge and so many things. That's all right. But what is the solution of my, these four principle of miserable condition: birth, death, old age and disease?" And because we cannot make any solution, we set aside these four problems. We go on with the temporary problems and become busy to solve it, and in this way we waste our, this valuable human form of life like the cats and dogs. This is the instruction.

So we should not do that. We must be sober, and we must… And it is not very difficult. The knowledge is there in the Vedic literature. And it is… Everyone can accept it. It is not a sectarian, so-called religious principle. It is scientific. Every human being should understand his position. Every human being should not waste his valuable time. So therefore Narottama dāsa Ṭhākura, a great devotee and a great Vaiṣṇava ācārya, he has sung a nice song, that hari hari biphale janama goṅāinu: "My dear Lord, I got this chance of human form of body. Unfortunately I have wasted my time without any self-realization." Hari hari biphale, janama goṅāinu. Manuṣya janama pāiyā, rādhā kṛṣṇa nā bhajiyā: "I got this very valuable form of life, human form of life, but instead of understanding what is God, Rādhā-Kṛṣṇa, jāniyā śuniyā biṣa khāinu, "knowingly I have drunk poison." This is the opportunity to understand God and make solution of all different types of births and deaths and transmigration from one body to another.

And as soon as I get a material body, immediately there are so many miserable condition. But I am… As spirit soul, part and parcel of God, I have nothing to do with all these things, but I have been forced to be working with these problems of life. This is human intelligence. Therefore he requires to live a saintly life. It is not possible, of course, that everyone should become saintly. That is not possible. Therefore in the Vedic civilization it is prescribed, varṇāśrama-dharma. Varṇāśrama-dharma. Varṇa means four classification of the society, and āśrama means four division of spiritual life. The society, it is not meant for any particular nation or particular community. It is meant for the whole human society. Kṛṣṇa says in the Bhagavad-gītā that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The human society should be divided into four groups. What is that? The first-class men. There are first-class, second-class, third-class, fourth-class men. We have got our experience. Not that everyone is equally intelligent. No. There is difference of classification or intelligence or genuineness. There are so many things, division. So here also you have got division, classification. That is natural.

So first-class, the first-class men, means they should be trained as brāhmaṇa, at least one class of men. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. In order to realize the highest goal of life there must be division in the society and there must be division in spiritual life. The social life is divided into brāhmaṇa, kṣatriya, vaiśya, śūdra. Brāhmaṇa means the most intelligent class of men, one who can understand God. That is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. First-class man means not first-class dress. First-class man means he has got full knowledge: jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Full knowledge. He knows what is God. That is first-class man. So the second-class men means the kṣatriyas, the administrators, the administrative class of men, because government men, they must be very sober to rule over the citizens. There are varieties of men, and, to regulate them so that the state may go on very peacefully, so this is dependent on the kṣatriyas. And they must be prepared to fight to the enemies. Everything is described in the śāstra, in the Bhagavad-gītā. Tejo śauryaṁ yuddhe cāpy apalāyanam. The administrator should be so brave that whenever there is war they must first of all come forward to fight so that soldiers and others may follow him. So they are second-class men, and they should be instructed by the first-class men. Then their activities will be nice.

Brāhmaṇa-kṣatriya-vaiśya. Vaiśya means the productive class of men. Their business is how to produce food for all the society and give protection to the cows. Kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg 18.44]. There must be sufficient milk in the human society. If you drink more milk and milk products, then your brain will be very sharp. You will understand things very nicely, corectly. Therefore milk is very important. In the Vedic śāstra cow protection is recommended. Why? Because milk is very, very important thing. Milk is… What about the meat-eaters? If there are meat-eaters, they can eat other animals, but especially they should not eat the cow. They should give them protection. So because the vaiśyas, the first class, second class, third class, they are meant for producing food for the society… So milk is very important. Therefore it is recommended, kṛṣi-gorakṣya-vāṇijyam. And if there is excess, they can trade. And this is the first class, second class, third class. And those who cannot act as first-class men or as second-class men or third-class men-that means fourth-class men-they are called laborer or worker class of men.

So it is not that because one person is belonging to the worker class and another person is becoming the first class, there is differentiation. No. Everyone is important. Just like in this body the head is very important. That is a fact. If the head is cut off, then whole body is finished. But that does not mean that head is simply required without leg. Leg is also required; the hand is also required; the belly is also required. Similarly, the first-class man, the second-class man, the third-class man and the fourth-class man, all of them are equal provided they are adjusted for the higher aim of life, the higher aim of life-the brain. The brain means… First-class brain means to realize self, to understand God, and do accordingly. This is required. This is called varṇāśrama-dharma. So unless one takes to the varṇāśrama-dharma as they are prescribed, it is not human society. It is cats' and dogs' society, and you cannot be happy, however you may adjust, in a society who is filled up with cats and dogs. That is not possible.

So this Vedic instruction, it is not meant for any particular person, any community or any country. It is meant for everyone. So we should take advantage. We are therefore publishing in English so many books so that people may understand. English language is spoken practically all over the world, and we are selling also. These books are being appreciated by the professors in university and highly learned circles, and common men also. So I am lecturing for, say, half an hour or forty-five minutes-it is not possible to explain all the Vedic intelligence-but we are distributing these books. I request you to read all these books as far as possible and take advantage of do not spoil your life simply for meeting the necessities of this body very hardly like cats and dogs. It is not required. The real business is to realize your self." That is Tapo divyam [SB 5.5.1]. For which And actually we do not require very much to work for meeting the necessities of life, because from the śāstras we can understand that our necessities of life are already there. They are. Tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. The śāstra says that "Don't bother yourself about the necessities of life. This is already there, settled. You will get it. Depend on the supplier of the necessities of life. The supplier of necessities, life, is God." That is the description in the Vedic literature. Therefore we see practically that Christians, they go to church and they request God, "O God, father, give us our daily bread." Actually it is supplied by Him. So there are 8,400,000 different forms of life, and God is the creator of them, and He is supplying all the necessities of them. We human being, we have got different enterprises, but what the enterprises have got the elephant in Africa? There are millions of elephants. Who is feeding them? And the ant also. There are trillions and millions of ant in your room. Who is feeding them? So we do not believe in God. That is our defect. Otherwise, if God is providing food for the lower animals, why not for us if we become God conscious?

So there is no reason. We shall get. But we have been habituated for economic development. Let us do it. It doesn't matter. But don't forget God. That is wanted. If you forget God, then you are no better than dog. This is the movement of Kṛṣṇa consciousness movement, that we are reminding everyone that "Don't remain like lower animals. You have got this opportunity of human life. You go, accept little austerity." So what we are prescribing, austerity? Just like these European, American boys. They are under training. Our first business is to take declaration that the devotee will not indulge in illicit sex life, not meat-eating, no intoxication and no gambling. This is austerity. And chant Hare Kṛṣṇa. It is very easy. It is not very difficult. Just like these boys, girls, they are chanting Hare Kṛṣṇa, and they are undergoing the austerity. So they have not died. Not they are unhealthy. You can see. They are living, and they will live. But they have become purified. Tapo divyaṁ yena sattvaṁ śuddhyet [SB 5.5.1]. This is purifying our existence. Purifying existence means no more material body. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These are the information we get, that if we purify our existence, our existential position, then the result will be that… Tyaktvā deham. We have to give up this body. The cats and dogs also will give up, and I'll also give up. That's a fact. But the cats and dogs, they'll get another material body, but if you purify your existential position, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], you'll not to have, accept any more material body. You shall stay in your spiritual body. And when you stay in your spiritual body you become equal with God-sac-cid-ānanda: eternal, ānanda, blissful, and full of knowledge. That is the human form of life…, er, aim of human mission. Don't miss this. There is ample information. The practice is very easy. Anyone can do it.

So our only request is take advantage of this Kṛṣṇa consciousness movement. Try to understand it properly. It is not meant for any particular person, nation, or community. It is for every human being. So we request you to study this movement and take to it seriously. Then you will be all happy.

Thank you very much. Hare Kṛṣṇa. [break]

Yes. Creation means this material world. There are two worlds: material world and spiritual world. Spiritual world is eternal, and material world is created. We can experience. Anything material is created, it is maintained for some time, then it is annihilated. Nothing remains forever. So when… Creation means this material world, not the spiritual world. So when Kṛṣṇa says, aham ādir hi devānāṁ [Bg 10.2], ahaṁ sarvasya prabhavaḥ [Bg. 10.8], that means God is not within this material world, created being. He is the creator. So creator was there in the beginning, and then the created material world was in existence or is in existence. Therefore God is not one of these created things. He is beyond created. He is transcendental. If we accept God is also one of the created beings, that is our mistake. Because if God created this material world, He was existing before the creation. Therefore He is not one of the product of this creation. Therefore He is sac-cid-ānanda-vigraha [Bs. 5.1]. His body is eternal, full of bliss and full of knowledge. Creator means He must have full knowledge.

How God creates this material world? That is explained in the Śrīmad-Bhāgavatam: janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. This creator is well conversant directly and indirectly every details of the universe. Just like we are trying to study how this material world is going on, how the big, big planets are floating in the air. We cannot understand properly. There are so many scientists, but they do not understand what are these. There are innumerable universes. This is only one universe. So He must have full knowledge how He is maintaining this material world. Therefore He is called abhijña. He is not dull-headed. He has got full knowledge. That is God, omniscient. He has got full knowledge. We may not have because we are very tiny. A child may not have knowledge, but the father knows everything. Similarly, He is the supreme father. He knows everything. He has got full knowledge. Anvayād itarataś ca artheṣu. There are things, indirect and direct. In both ways He is abhijña; He is well aware, everything. Then the next question is svarāṭ. Svarāṭ. Because we are thinking in our own way of life, that "If God has got so much knowledge, wherefrom He got it?" Because we have got experience that whenever we require knowledge we go to a superior person and take knowledge from him-"Then wherefrom God has got so much knowledge?" Therefore the answer is svarāṭ. Svarāṭ means He is fully independent. He is not dependent for knowledge to anyone else. So these things are there. We have to study very nicely.

So your question about the creation, maintenance and annihilation… It is being done by the Supreme Lord. The material world is… Our body is also like that. It is created at a certain date, it exists for a certain time, and it is annihilated. This is being done by God. This is the law, nature. Nature means an instrument in the hands of God. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. This is the information. Don't think that material nature is working automatically. No. This is not possible. Behind this material nature, the big machine, there is the operator, God. That you should understand. [break] This is meditation. If you become sober and think of everything, that is meditation. Meditation means the subject matter must be very sober and you think over and find out the solution. That is meditation. (end)

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Śrīmad-Bhāgavatam 5.5.1

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Delhi, November 28, 1975
Prabhupāda: What is that? Plain water bring.

śri-ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This is Fifth Chapter of the Fifth Canto of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the last contribution of Vyāsadeva. Śrīmad-bhāgavatam nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3]. In the beginning, introduction of Śrīmad-Bhāgavatam, Vyāsadeva giving the information that this Śrīmad-Bhāgavatam is the nigama-kalpa-taror galitaṁ phalaṁ idam. Nigama means Vedas. So he compared the Vedas as a tree where you can get many fruits. So this Śrīmad-Bhāgavatam is described as nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3]. Kalpa-taru means desire tree. Desire tree, you can get any kind of fruit from that tree. In the material world there are many different types of trees, fruits, and flowers, but you can get one type of fruit or one type of flower from a particular type of tree. But there is another tree. That is in the spiritual world. That is called desire tree. Whatever you want from that tree you can get. Kalpa-taru. The spiritual world, description of the spiritual world is there in the Brahma-saṁhitā. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. There the trees are kalpa-vṛkṣa, or nigama-kalpa-taru. Kalpa-taru or kalpa-vṛkṣa, the same thing.

So Vedas means knowledge. So from the Vedas you can get all kinds of knowledge, both material and spiritual. Therefore it is called Veda, knowledge. So in that tree of knowledge the ripened fruit is Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is written by Vyāsadeva after writing four Vedas and the eighteen Purāṇas, the 108 Upaniṣads, then Vedānta-sūtra, and Mahābhārata, in which Bhagavad-gītā is set up. So after compiling all these Vedic literatures Vyāsadeva was not satisfied. Then his spiritual master advised him to describe the activities of the Supreme Personality of Godhead. That is Śrīmad-Bhāgavatam. Bhagavāt. Bhagavān. The word Bhagavāt and... Bhāgavata is also in relationship with Bhagavāt or Bhagavān. So every śloka of Śrīmad-Bhāgavatam is full of spiritual information. If we take advantage of this great Vedic literature, then we become fully aware of Bhagavān and the devotees of Bhagavān. Therefore it is named Bhāgavatam. But this Bhāgavatam has to be studied from the very beginning and take the lessons from live bhāgavata. There are two kinds of Bhāgavatam-one, this grantha bhāgavatam, and the other is a person bhāgavatam. Caitanya Mahāprabhu advised that if you want to understand Bhāgavatam, then you must approach a person whose life is Bhāgavatam. He said, bhāgavata para-giya bhāgavata sthane, that "If we learn, listen, Śrīmad-Bhāgavatam from the person bhāgavatam, then it is very easy to understand the spiritual knowledge given in the Śrīmad-Bhāgavatam."

So here Ṛṣabhadeva... Ṛṣabhadeva was the father of Mahārāja Bhārata, under whose name this land is called Bhāratavar\ sa. Bhāratavarṣa is derived from the name of Mahārāja Bhārata. So his father, Ṛṣabhadeva, He is accepted as incarnation of Kṛṣṇa. So He is giving instruction to His sons before retiring. In our Vedic culture there is compulsory retirement. There is compulsory retirement. That is Vedic civilization, varṇāśrama-dharma. What is going on... As we are going on in the name of Hindus, but Hindu is not mentioned in the Vedic literature. In the Vedic literature the principles or the institute followed by the inhabitants of Bhāratavarṣa is called varṇāśrama-dharma. That is real occupation.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsam
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Whole Vedic civilization means: realize God. That is Vedic civilization. Viṣṇur ārādhyate. We are part and parcel of Viṣṇu, or the Supreme Lord. As it is explained in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Jīva-bhūtaḥ, these living entities, not only human being but everyone, sarva yoniṣu kaunteya [Bg. 14.4], in every form of life, the living entities are covered with the material dress. So Bhāgavata-dharma, or spiritual life, can be understood when one has understood his identification, what he is. Therefore in the Bhagavad-gītā the first lesson given by Kṛṣṇa to Arjuna is to bring him to the spiritual platform. When Arjuna was lamenting on the body of his relatives on the other side, he was too much affected in the bodily conception of life: "How I shall fight with the other side? They are all my brothers, nephews, my teacher, my grandfather, and who has fought with such enemies in the history?" Everyone fights. There is fighting but not fighting with own men, even at the present moment, although there is sometimes civil war.

So Arjuna was too much affected by the bodily conception of life. That is the disease of this material world. We are thinking in terms of this body, but the śāstra says that,

yasyātma-buddhiḥ kunape tri-dhātuke
svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

The bodily conception of life is animal life. If I think that "I am this body. I am Indian," and you think that you are this body, you are American or Englishman-in so many ways we are designated-so, so long we think in these terms of knowledge, that "I am this body..." Yasyātma-buddhiḥ kunape tri-dhātuke. This is a bag of three elements: kapha, pitta, vayū. Or if we don't understand kapha pitta vāyu, we can understand that this body is made of flesh, bone, mucus. What you will find if we dissect this body? You'll find flesh, blood, bone, urine, stool, so many things, these material things. But if we think that "I am this body, a composition of blood, flesh, bone, and urine and stool," is that very good intelligence? No. Therefore śāstra says, "Anyone who is thinking this body combination of these elements"-combined together it is called tri-dhātuke-sa eva go-kharaḥ [SB 10.84.13], "such person is no better than the cows and the asses." Because I am not combination of this blood, bone, flesh, and urine and stool. I am not this combination. Ahaṁ brahmāsmi. I am spirit soul. This is really realization, knowledge.

So unless one comes to that platform, that "I am beyond this blood, flesh, bone, urine, stool…" Apareyam itas tu viddhi me prakṛtiṁ parāḥ. That is explained in the Bhagavad-gītā, that "These material elements-earth, water, air, fire, sky, mind, intelligence, ego-these are eight separated energy of the Supreme Lord." And the Lord says, apareyam: "These elements are inferior energy." Itas tu viddhi me prakṛtiṁ parāḥ: "Beyond this, you try to understand, there is another nature, prakṛti." What is that another nature? Jīva-bhūto mahā-bāho yayedaṁ dhāryate jagat: [Bg. 7.5] "That is jīva-bhūtaḥ." So mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "These living entities," Kṛṣṇa said, "they are My part and parcel." So we are now covered with these material energies although I am spiritual energy. This is our position. So this human form of life is a chance to understand that "I am not this body; I am spiritual energy," ahaṁ brahmāsmi. This chance is given to the human form of life, not to the cats and dogs.

So the same principle is explained throughout all the Vedic literature in different way just to understand one's identity, that he is not this matter; he is spirit soul. And when he understands, then the next stage will be: "Then what is my duty?" Because at the present moment we are acting on the bodily concept of life, how this body shall be kept in comfort, how the bodily relationship-wife, children, family, community, society, nation… They are all expanded bodily concept of life. So in any conception of this material world, if we live, then you are living like cats and dogs. You are not living as human being. Otherwise where is the difference? When we see on the street two dogs are fighting, one dog is thinking, "This neighborhood is my jurisdiction, and why you have come from other jurisdiction in this neighborhood?" The fighting with the bodily concept of life. Or he is thinking, "This neighborhood belongs to me. Why you have come from other neighborhood here?" I say sometimes to my student, "This is immigration department. One dog is barking on other dog, 'Why you have come here?' " It is dog conception of life.

The spiritual conception of life is that everything belongs to God. That is the fact. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God; the land, water, sky. It is said, bhūmir āpo analo vāyuḥ. This is expansion of the energy of God. So what is the use, claiming God's property as my property? That is mistaken. Yasyātma-buddhiḥ kuṇape. This body is also God's property. Everything God's property because Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. This microphone, what it is? It is made of some earthly metal, wood, but the material belongs to God. I may have taken advantage of taking this material and manufactured something. That does not mean it is mine. If a carpenter makes a good furniture and the wood is supplied by somebody else and the carpenter is paid his wages, when the nice furniture is made, to whom it will belong? To the carpenter or to the person who has supplied the ingredients? It is very commonsense question.

So actually nothing belongs to us. We also do not belong independently. We are not independent. Kṛṣṇa says jīva-bhūtaḥ, or mamaivāṁśo [Bg. 15.7]. We are part and parcel of Kṛṣṇa. Just like this finger is part and parcel of my body, so the finger has no separate existence. If this finger is cut off from my hand and it has a separate existence, it will fall down on the street, and it has no value. Others are trampling down; still nobody cares for it, although it is the same finger but cut off from this body. But so long this small finger is attached to this body it has value. If there is some disease or pain, I can spend thousands of dollars for curing it. And when it is cut off from my body it has no value. Similarly, we being part and parcel of God, when we are forgetful or cut off It cannot be cut off, but still, when we forget God, then we have no value. The same example: When I ask my finger to come here and give me some itching sensation, then the finger is in normal condition. And if the finger cannot give me any service, that is useless. Similarly, we being part and parcel of God, our business is to give service to God. That is our normal condition. And if we do not give service to the Lord, if we keep separately, then we have no value.

This point is stressed here that nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Ṛṣabhādeva is advising to His sons, "My dear sons, this body specially," nāyaṁ deha nṛloke, "in the human society, it is not to be spoiled." Nāyaṁ deho deha-bhājāṁ…, kaṣṭān kāmān: "It is not be spoiled engaging it uselessly, very hard labor for satisfaction of the senses. Because this kind of business is there, viḍ-bhujām." Viḍ-bhujām means the stool-eater, hogs. The hogs are stool-eater, and they are working very hard day and night, and the business is kaṣṭān kāmān, to satisfy the senses, these two business: where to find out source of income, and eat anything without any discrimination. Just like the hog has no discrimination. It is prepared to eat even stool. So this kind of life, to work very hard and get foodstuff without any discrimination and then satisfy the senses without any discrimination of sex A hog, you will find, they have no discrimination of sex-mother, sister, or anyone. You will find. These are the natural instruction. So therefore, the example is given here, "My dear sons, don't live like hogs, toiling whole day and night and eating stool and without any sex discrimination you go on satisfying your senses." This is the first attack to the human civilization, that simply work very, very hard and then satisfy your senses and you take it as civilization.

It is not civilization. If we think over these two lines, then we can find out that our modern civilization… It was formerly also the same, but not so extensively. At the present moment, in this age of Kali, the hog civilization is spread very widely. Therefore this instruction is very important. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Human life means very peaceful life, without any trouble. That is Vedic civilization. These books written by Vyāsadeva, he was writing these books, such exalted knowledge, in Hardwar, in a secluded place, very peacefully situated. And that knowledge was taken by the kṣatriyas, and they were distributing. As it is said in the Bhagavad-gītā, imaṁ rājarṣayo viduḥ [Bg. 4.2]. Vedic knowledge was first of all taken up by the kṣatriyas. Brāhmaṇas, they used to cultivate knowledge and they used to advise the kṣatriyas, rulers, and they took it and they distributed to the general mass of people for the elevation of the spiritual platform. This is civilization. In the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. This is creation of God, cātur-varṇyaṁ: brāhmaṇa, kṣatriya, vaiśya, śūdra. This is called varṇa, and as spiritual cultivation, brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So our civilization, Vedic civilization, means varṇāśrama-dharma, following the four principles of varṇas and four principles of āśrama. The ultimate goal is God realization. That is the human civilization. If there is no God realization, simply working hard day and night for sense gratification, it is accepted as hog civilization, dog civilization. That is stated here: nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1].

Then, if we give up this kind of civilization, then what is to be done? Tapo divyaṁ putrakā yena sattvaṁ śuddhyet. The next engagement is tapasya, tapo. Tapasya means austerity, penances, voluntarily acceptance of something, some means of activity which may not be very palatable. But still, we have to do that. Just like a patient, if he is forbidden by the physician not to take a certain type of foodstuff, it may be pain… Just like typhoid fever. The doctor advises, "Don't take any solid food." But if we… I am accustomed to take paratha. So in typhoid to take paratha means death. Similarly, we have to follow the sastric injunction. If we really want to come out this material bondage… Material bondage means this body. Our real problem is this body. That we do not know. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. This will come, that "We have now become mad after sense gratification." Pramattaḥ. Pramattaḥ means prakṛṣṭa-rūpena mattaḥ. Mattaḥ means mad. And when this affix is there, prefix is there, that pra, pra means prakṛṣṭa-rūpena, sufficiently mad. So in this material world we have become sufficiently mad-not only mad, but sufficiently mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And we are engaged in activities which are forbidden. Forbidden. Just like we are drinking. This is forbidden. We are eating meat. This is forbidden. We are having illicit sex. This is forbidden. We are having gambling. This is forbidden. This is called vikarma. But because we have become mad, we are, whole human civilization is meant for these four things: illicit sex, meat-eating, and intoxication, and gambling.

So nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. So we have become mad and we are engaged in these forbidden works. If we want to get out of these clutches of material bondage, then we must stop these forbidden activities, mad, the activities of a mad man. So if you go on like that, then we shall have to accept another material body. The problem is that we are suffering threefold miseries, every one of us. Maybe the degree different, but under being intoxicated, we do not take the sufferings as sufferings. That is another madness. But the sufferings are there. That is being pointed out by Kṛṣṇa in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may be very perfect by arranging your material civilization to enjoy life but, you will not be allowed to live. That we do not see. There is no insurance. I am making very nice arrangement for my future enjoyment, having good bank balance, nice skyscraper building and other things, but where is the guarantee that you shall live and enjoy? That we do not see. Therefore we are madmen. If you are arranging something utopian for happiness, and if you understand that "I shall die tomorrow," then immediately my enthusiasm will decline. "Now, who is going to take so much trouble? I am going to die tomorrow."

So tomorrow not, say hundred years after, you will have to die. You cannot escape this. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. So therefore Kṛṣṇa says that "You are very scientifically advanced. There is no doubt about it. But what about your death? Why you shall accept death? You are eternal." Na hanyate hanyamāne śarīre [Bg. 2.20]. "You do not die after the destruction of this body." Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. These informations are there, but you are not considering that. We are going on to establish ourself very tightly in this material world, but Kṛṣṇa says that you will not be allowed to live. These things are to be considered. Therefore they have been described as pramattaḥ. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. They are acting sinfully or they are committing so many sinful activities, and they are becoming entangled for another's body, who is the resultant action of our sinful activities. Therefore Ṛṣabhadeva says that na sādhu manye: "This is not good that you are wasting your time simply for sense gratification and you do not know that you have got a next life."

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

You are living entity; you are not these flesh and bones. You are spirit soul and you are within this body. You are now entrapped with this material body, and so long you will act irresponsibly, you will get another material… Tathā dehāntara-prāptiḥ. You will get another body, and that body is not guaranteed. There are 8,400,000 different forms of body. Sarva-yoniṣu kaunteya [Bg. 14.4]. Although the spirit soul is there, but this particular body, the hog's body or the man's body or the demigod's body There are so many. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. There are 900,000 forms of body within the body. Sthāvarā lakṣa-viṁśati. And there are trees, plants, two million forms of body. So we have already gone through all this body, and we have got this human form of body after many, many millions of years by evolutionary process. Therefore Ṛṣabhādeva says, ayam deha. This body, don't think it is ordinarily received. Nāyaṁ deho deha-bhājāṁ nṛloke: "In the human society you should not waste it like the hogs and dogs simply for sense gratification." This is the Bhāgavata instruction. You should soberly use it.

So how soberly used? That is also stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

You can utilize this body properly for higher standard of life. You can go to the higher planetary system. The higher planetary system begins from the sun. That is another subject matter. But so far we get information from Śrīmad-Bhāgavatam, there sun, then moon, according to Bhāgavatam. And I think… We were talking about these things, that whether the moon is the first planet or the sun is the first planet. So far we understand from Vedic literature, the moon is the second planet. The sun is the first planet. If we consider like that, then moon is beyond the sun planet. The estimation is there in the Śrīmad-Bhāgavatam: 1,600,000 miles above the sun the moon is situated. Now, if we take consideration of the sun planet situated 93,000,000 miles from earth, then add 1,600,000 miles again, it comes to 15,000,000…, 95,000,000's miles away from the earthly planet. And how you can reach there in four days, 95,000,000 miles away? If we apply our common sense, then it appears they have never gone to the moon planet. It is all bogus propaganda. It is not possible.

So śāstra-cakṣuṣāt: our knowledge should be through the śāstra. That is practical. And our process of knowledge is this: we get knowledge from śāstra, like Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedic knowledge. We do not claim to be very big scientists. That is not possible. But we get knowledge from the best scientific man or person, the Personality of Godhead, Kṛṣṇa, Vyāsadeva, Nārada, Asita, Devala, later on the ācāryas, Rāmānujācārya, Madhvācārya, Śaṅkarācārya, Caitanya. Our process of knowledge is not any speculation: "It may be," "Perhaps." No. We don't accept this knowledge. "It may be," "Perhaps"-these are all foolishness. That means one who has no perfect knowledge, he will say, "It may be," "Perhaps." One who has definite knowledge, why he will say, "It may be"? It must be. That is knowledge. Just like we get knowledge from the śāstra, jalajā nava-lakṣāni: "There are nine hundred thousand species or forms of life in the water." So we have not gone into the water, but we get from the authorities, Padma Purāṇa, and we accept it. So our process of knowledge… You may say that "You have not practically experimented," but what you have experimented? You also hear from others. You believe that they have gone to moon planet. You have not gone. You have heard from somebody in the newspaper, that's all. That is your authority. So if you can believe in the newspaper, then I cannot believe in the śāstras?

So it is a different source of knowledge, but one takes one source, another takes another source. Our source of knowledge is Kṛṣṇa or Kṛṣṇa's disciples. That is our Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This is the source of knowledge, avaroha-panthā, knowledge coming from higher authorities. Just like Ṛṣabhadeva is giving knowledge to His sons. That is natural. Sons take advice from the father. That is the beginning of knowledge. If a little child asks the father, "My dear father, what is this machine?" The father says, "My dear child, this is called microphone." So when the child says, after hearing from the father, that "It is microphone," that is perfect knowledge. The child may be a innocent child. He does not know. He is not a scientist. But when, after hearing from the authority, father, if he says, "It is microphone," that statement is correct. There is no mistake. Similarly, we may be fools and rascals. That's all right. But when we receive knowledge from Kṛṣṇa, who says, asmin dehe, dehino 'smin, yat kaumāra yauvana, tathā dehāntara-prāptiḥ… [Bg. 2.13].

When Kṛṣṇa says that within this body there is the living soul and the living soul is transmigrating… Tathā dehāntara-prāptiḥ. As we are getting different bodies in this life also, from childhood to boyhood, from boyhood to old body, then what is after old body? Tathā dehāntara-prāptiḥ: you get another body. But we do not know what kind of body we are getting. Where is that science? Where is that education, that there is dehāntara-prāptiḥ, there is transmigration of the soul, and there are so many different types of body? Suppose in this body I am very comfortably situated, I am a very big man, or very great minister, politician, everything is all right-but in the next life, if I am going to get the body of a dog, who can check it? Nature's law will go on. At that time, as minister or big man, if you dictate that "Give me a body like this," oh, that will not be heard. You will get a type of body according to your karma. Karmaṇā daiva-netreṇa jantor deha upapatti [SB 3.31.1]. According to your karma, you will get a type of body. This is nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmani sarvaśaḥ [Bg. 3.27]. We are completely under the grip of nature's law. We cannot change it. If we challenge that "There is no death," no, death will come. That is nature's law. And if you want to stop death, then that is another process. That is described here. Tapo divyaṁ putrakā yena sattvaṁ śuddhyet: [SB 5.5.1] You have to accept this process of austerity by which you will purify your existence. Then you will get deathless life, eternal. Yat gatvā na nivartante tad dhāma paramaṁ mama. Tyakvā dehaṁ punar janma naiti mām eti kaunteya. This is the science. This Bhāgavata literature, this Vedic literature, is giving you information how you can revive your original, eternal life. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. That is the business of human life, not to become mad like hogs and dogs and simply work very hard-"Where is stool?"-and eat it and get some strength, and then enjoy senses. This is not life. This is not civilization.

So Ṛṣabhadeva's instruction is tapo divyaṁ putrakā yena sattvaṁ śuddhyet [SB 5.5.1]. Why it is necessary to purify my existence? Śuddhyed yasmād brahma-saukhyaṁ tu anantam. You are seeking after happiness, but your happiness is being checked. You have made very good arrangement for enjoying life, happiness, but it is being checked. You have to die. You make all nice arrangement, but you have to die. That is stated in the Bhagavad-gītā. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Aham. Kṛṣṇa says that "Those persons who do not want Me, or persons who do not like to understand God, they will see God, Me." When? "At the time of death," as Hiraṇyakaśipu saw. He challenged always God. His son was devotee, and that was the misunderstanding between the father and the son…[break] This father said that "God is enemy. Viṣṇu is my enemy. You do not take the name of Viṣṇu." And the child, boy, will take. That is the cause of enmity. So at the end he saw Hiraṇyakaśipu Hiraṇyakaṣipu saw Nṛsiṁhadeva. Immediately finished everything. So that is the case of everyone, that one has to meet death. And at the time of death, whatever arrangement he has made for so-called happiness will be taken away. Mṛtyuḥ sarva-haraś cāham. Then he will be offered another body. It may be a human body or he may be a dog's body or hog's body, and we have to accept it.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. The laws of nature is working, and he is infecting a particular type of the modes of material nature, he is preparing his next body. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu.

So in the human form of life if we do not purify our existence, if we do not realize God, if we do not understand what is my relationship with God, then we are simply wasting time living like cats and dogs. These things should be stopped. And our Kṛṣṇa consciousness movement is meant for stopping this rascal civilization and giving you life.

Thank you very much. Hare Kṛṣṇa. [break] Yes?

Guest (1): Your good sir, if you describe the following of Bhārata Mahārāja, Bhārata-varṣa. I'd like to be enlightened on that, how the Bhārata-varṣa is derived.

Prabhupāda: Bhārata, Bhārata Mahārāja, yes.

Guest (1): You have very named… I couldn't get it. I feel, personally for myself, that the Bhārata was the new vision of the self as the fulfiller, and from that, it has been derived.

Prabhupāda: There are two, three Bhāratas. So Śakuntalā's son was Bhārata, and Rāmacandra's brother was Bhārata, and the

Ṛṣabhadeva's son was Bhārata. But from the sastric information we understand this Bhārata-varṣa is meant from the name, from the name of Ṛṣabhadeva's son Bhārata.

Guest (1): Name of?

Prabhupāda: Bhārata.

Guest (1): And you say it has been derived from the twelfth son, Bhārata.

Prabhupāda: Yes. He had one hundred sons. The eldest son's name was Bhārata.

Guest (1): And what do you think about the factor in reincarnation? Do you think it has got any significance?

Prabhupāda: I do not think anything. I have already explained. We do not think, "Perhaps," "Maybe."

Guest (1): Do you think reincarnation is there…

Prabhupāda: Yes, that is stated in the śāstra.

Guest (1): What is your opinion about it?

Prabhupāda: I have no opinion. I take śāstra as it is.

Guest (1): After all, you are writing…

Guest (2): My general difficulty, that the soul is not itself impossible to turn about, but…

Prabhupāda: [break] They train children as vyabhicāri, so how you can expect good civilization? So everything is there. It is very difficult, undoubtedly, but if you train from the very beginning of life… That is stated by Prahlāda Mahārāja:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He says… He was child, five years old. His other… In tiffin hours the other children of the demons, they were playing, and Prahlāda Mahārāja was asking to sit down and hear him. He was preaching, "My dear friends," kaumāra ācaret prājño dharmān bhāgavatān, "don't spoil your life by playing. Now this is the period of understanding bhāgavata-dharma." Bhāgavata-dharma means to understand God and our relationship with God and act accordingly. That is called bhāgavata-dharma. So kaumāra ācaret prajñā dharmān bhāgavatān. If you want… We might have done mistakes in our life, but if we train our children in the brahmacārī system and gradually they understand the bhāgavata-dharma, at least their life becomes perfect. And in the Bhāgavata it is ordered that… You will find all this in this Ṛṣabhadeva's instruction. Pitā na sa syāt jananī na sa syāt sva-jano na sa syā…, guror na sa syāt: "One should not become guru… One should not become guru, one should not become kinsmen, one should not become father, one should not become mother"-na mocayed yaḥ samupeta-mṛtyum-"if one cannot give lesson to the children how to avoid death." This is the duty of the guardians, of the government, how to avoid death. Where is that education? So that is the defect of the modern education. There is no training. So, gardulika pravaha.(?) It is going on, very risky civilization.

Guest (2): Swamiji, I was asking point in a different way, that we are so helpless. We are born as human being with inherent weaknesses and shortcomings, like kāma, krodha, moha, lobha…

Prabhupāda: Yes, that I know. But you can rectify it provided you like. But if you don't like to rectify yourself, how it can be done? If you are thinking that you have got so many defects, you rectify your defects, just like these European, American boys. They were all illicit sex-hunters and intoxicators and meat-eaters. That is their daily affair. How they have given up? They have decided that "We shall rectify ourself." You rectify yourself and you will be able to do. Are you prepared to rectify yourself?

Guest (2): That's why nature has given us to…, why nature…

Prabhupāda: Nature has made you a dog. Why should you remain a dog? You should become a human being. That is your duty.

Guest (3): My question: Do you think your quality to change… A person, if that sould becomes fate or lift…

Prabhupāda: No fate can be changed. I understand. These questions are generally put. Fate can be changed.

Guest (3): By name.

Prabhupāda: By Kṛṣṇa consciousness. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Others cannot change their fate, but only the devotees can change. How? Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Kṛṣṇa says, "I shall give you protection from all the resultant action of your sinful life." That is fate changed. If you don't surrender to Kṛṣṇa, then you have to suffer or enjoy the actions of your fruitive activities. But when you surrender to Kṛṣṇa, He takes charge of squaring up all your sinful activities and their reaction. That is… So you surrender to Kṛṣṇa; then your fate is changed. Otherwise it is not possible.

Guest (4): Your Divine Grace, on behalf of the residents of the Jorbhag Colony, I thank you most sincerely for coming here, taking the trouble of coming here and giving this learned discourse. In the inscrutable past and from the holy ages, this land of ours has thrown up great masters who have drunk deeply at the inexhaustible spiritual knowledge handed over to us… (end)

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Śrīmad-Bhāgavatam 5.5.1

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Vṛndāvana, October 23, 197

Pradyumna:

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

”Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.”

Prabhupāda: So we have discussed this verse yesterday. It is very essential that this human form of body is meant for rectifying or purifying our existence. That they do not know, especially in the modern age, that this body is temporary and we living entities, we are eternal and this is our bondage. So long we are within this material body, it is our bondage. Real life is eternal life, without any birth, death, old age and disease. Where is that science? There is no such department of knowledge that how one can live eternally without any disease, without any old age and without any death and without any birth. If there is birth there is death. And between the two, birth and death, there is old age and disease. Where is that scientist who are trying to solve this problem?

And Kṛṣṇa put this problem before us: janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. This is knowledge. They are making plans for so many things, but where is that plan to stop janma-mṛtyu-jarā-vyādhi-duḥkha? That is not so easy. Therefore they have avoided it. They do not touch this point. They are making arrangement for temporary so-called happiness. That attempt is done even by cats and dogs. That is not successful life. I have several times told you… This is Vedic civilization. When Visvamitra came to see Mahārāja Daśaratha… It is etiquette. Suppose a friend comes, we ask, ”How are you, my friend? How things are going on?” So similarly, when Daśaratha Mahārāja inquired Viśvāmitra, ”How are you?” that ”How are you” was not ordinary question. He inquired, aihiṣṭaṁ yat punar janma jayāya. The great great saintly persons, sages, they are engaged in devotional service. What is the purpose? The purpose is not for some material gain. The purpose is different. That was inquired by Dāsaratha Mahārāja: aihiṣṭaṁ yat punar janma jayāya. ”You are undergoing tapasya, austerities, for conquering over rebirth.”

Rebirth, that is very painful. But because we are mūḍhas, we have forgotten what is the painful condition is rebirth. We do not remember it. We do not remember. We had to pass through. We can simply imagine how it is painful to remain in the womb of the mother, packed up in an airtight bag and hands and legs you cannot move even. So this is the tribulations of taking birth. And similarly the tribulations of death. Sometimes one remains in coma for months and he suffers so much. Sometimes he cries. Actually tears come out. We cannot see, but within the body of the dying man is so much painful. This is called janma-mṛtyu. And old man's, there are difficulties. And vyādhi. Everyone is subjected to some kind of disease. So we do not take account. So here Ṛṣabhadeva is stressing on this point. ”My dear boys, do not spoil your life living like cats and dogs.” Do not. This is not meant for this life. This human form of life is meant for different purposes. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. That we should always remember, that this human form of body is obtained after many, many births. Bahūnāṁ janmanāṁ ante [Bg. 7.19]. Bahu sambhavante. Bahu sambhava. Sambhava means birth and death, birth and death. So we should not forget this. Everyone should be very serious. That is civilization. Not that to remain for sense gratification like cats and dogs fighting. This is not good.

So to achieve this highest goal of life, it requires tapasya, austerity. It is not easily obtainable. So therefore Caitanya Mahāprabhu has taught us,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Caitanya Mahāprabhu has recommended, paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam. Simply by… Caitanya Mahāprabhu has recommended not whimsically. This is the prescription of this age: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If you perfectly chant this Hare Kṛṣṇa mantra, kīrtanād eva kṛṣṇasya-not any other name but Kṛṣṇa-mukta-saṅgaḥ: you can become free from this material association, or the contamination due to material contact. That is the special advantage of this age. This age, Kali-yuga, is full of faulty things. Kaler doṣa-nidhe. It is an ocean of faulty things. It is very, very difficult. Sarvānge gha upaidha (?) mala. A man is suffering from itches or what is called…, sores, all over the body. So where he shall give ointment? He should be dipped in the ointment. This is the position. Similarly, how much you will find out, ”This is faulty, this is faulty, this is faulty.” The life in the Kali-yuga itself is faulty. Everything is faulty. So… But still, Kṛṣṇa is so kind. He has given an opportunity that by chanting His holy name one can become free from this faulty position. Kīrtanād eva kṛṣṇasya mukta-saṅga paraṁ vrajet [SB 12.3.51]. It is possible.

So Caitanya Mahāprabhu, mahā-vadānyāvatara, He is patita-pāvana. He is the deliverer of all the fallen souls. He has given us this much tapasya prescription. Tapasya must be there. And that is very easy to be done by us. It is not very difficult. One has to become very humble. That is the first qualification. Tṛṇād api sunīcena. Sunīcena means lower than the grass. Just like we trample over the grass; they do not protest. Tṛṇād api sunīcena taror api sahiṣnunā. And tolerant, humbler than the grass and tolerant than the tree. A tree gives us all benefit, but in return we give the tree so much trouble. We snatch away the twigs, we snatch away the leaves. Sometimes for our fuel we cut down. But there is no protest. So these things have been taught by Caitanya Mahāprabhu. Tṛṇād api sunīcena taror api sahiṣnunā amāninā mānadena. Nobody should think himself that he is very prestigious person, falsely. Nobody is prestigious. Everyone should be humble. So these three, four things we should learn, and that is tapasya. And we should avoid the sinful activities, namely, no illicit sex, no meat-eating, no gambling, no intoxication. These are some of the positive and negative formulas given by Caitanya Mahāprabhu. And if we follow this tapasya and chant Hare Kṛṣṇa, then our life is successful.

Life is successful means it is stated here, sattvaṁ śuddhyed yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. We are, every one of us, we are after happiness, sukham. From sukham it has come saukhyam. That happiness, if we want to continue our eternal life, then we require eternal happiness. Without happiness our life is not worth. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Everyone should be happy, ānandamaya. That is spiritual world. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. There is life, ānanda-cinmaya-rasa. Not jadānanda. This is jadānanda. In the material world, the material happiness is jada. There is no life. But there is a place which is full of eternal happiness. So this life should be engaged for that purpose, not to fight like cats and dogs. That is not very credit. Credit means ruining one's life. If one fights like cats and dogs, he becomes cats and dogs. Nature's law is very strict. Therefore we should be very careful not to become like cats and dogs but to become very humble-humbler than the grass and tolerant than the tree. Amāninā. Everyone wants that "I am very honorable man, prestigious man. And you should respect me." That is our material disease. "I do not want to respect you, but you should offer me respect." This is the position. Therefore our system is to call another Vaiṣṇava as prabhu. "Sir, you are prabhu, you are master." But we call prabhu, but I think, "No, you are not prabhu; I am prabhu. You are servant." This cheating process will not help us. Actually, we should believe that he is prabhu. "He is servant of Kṛṣṇa; therefore he is my prabhu." This is Vaiṣṇava mentality. Gopī-bhartur pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsa. One who wants to become servant of the servant of the servant of the servant, he is actually prabhu [Cc. Madhya 13.80]. If falsely one thinks that "I am prabhu," then his life is spoiled. So this word we use amongst ourself, prabhu, means that "I am your servant, you are my master." But that should be practically exhibited. That is called tapasya, to learn all these things.

Without tapasya, we cannot get out of this conditioned state. That is not possible. Those who are thinking that "Let us do whatever nonsense I can do, and at the same time I become free from this material condition…" No. That is not possible. One has to undergo tapasya. Just like if you are diseased you have to undergo some tapasya. Just like first of all you go to a medical man. Immediately he charges ten rupees, twenty rupees. In our country. In your country it is more. No doctor charges less than ten dollars. Ten dollars means in our exchange it is ninety rupees. So who can pay ninety rupees in this country? That is the minimum charge. Then there is medicine. So you have to pay it because you have got disease. And you have to earn this money with hard labor. So to cure your disease you have to undergo some penances, some austerities. This is an ordinary… And according to the gravity of the disease you have to pay more, which you may not have. You have to gather, you have to borrow, you have to beg. So these tribulations are called tapasya. So just for curing our ordinary disease we have to pay to the doctor, pay for the medicine, and then we have to starve also. We cannot take anything. So many things forbidden. So this austerity is called tapasya, denial, self-denial. So we should learn it. If we want to utilize this body sane, like a sane man, then we should learn tapasya. Tapo divyam [SB 5.5.1]. And this tapa, what is the purpose of tapasya? Tapasya everyone knows. Just like a man walking on the street, pulling a thela. What is the purpose? He'll get five or ten rupees, whole day working like an ass. That is also tapasya. Tapasya means labor. So he's thinking, "I'll get ten rupees by working." He cannot pull it, the load is so heavy. Still, some way or other… That is also tapasya. A scientist discovering something, he has to work very hard, and make experiments So many things. That is also tapasya. But not that kind of tapasya. That kind of tapasya is not required. Tapo divyam [SB 5.5.1]. You are working hard for maintaining your body and soul together. You have to work hard. But here, that hard work should be for self-realization, divine contact. That is called divyam.

Divyam is explained in the Bhagavad-gītā: janma karma ca me divyam [Bg. 4.9]. If you simply take little trouble to understand Kṛṣṇa… That tapasya required: to read Kṛṣṇa's instruction, Bhagavad-gītā, Śrīmad-Bhāgavatam, and try to understand Kṛṣṇa. Because that tapasya, if you take little painful… It is not painful. It is very pleasing. But we avoid it. We think it is painful. "Ah! Who is going to read books? We are meant for selling books, not for reading books." This is not good. We should read also. That is tapasya. Saddhaya. That is tapasya. Don't think that simply our books are meant for selling. No. It is meant for reading also. If we read regularly, at least two hours, three hours, that is tapasya. Tapo divyam [SB 5.5.1]. To understand spiritual position, my spiritual position, Kṛṣṇa's spiritual… (aside:) Stop that. (child making noise) So that is tapasya. These are the tapasyas. To rise early in the morning, that is also tapasya. Not that every day we have to ring bell-dung, dung, dung, dung-"Get up! Get up!" "No, I am sleeping." No, you have to accept. These are the tapasyas. We cannot avoid. If we actually want to avoid this body, working like cats and dogs, like animals, then we have to undergo tapasya, a very simple tapasya.

In this age, it is not possible that as big, big saintly persons they go to the forest and undergo meditation in Himalayan mountain under the snow and so many dif… No food, no shelter, secluded place, there are so many animals. That kind of tapasya is not possible in this age. You remain. We have constructed big, big nice building. But because the building is there, you simply come here as free guest and make life very easy for eating and sleeping, that is not tapasya. That is not tapasya. You must be very careful how to keep the temple very cleansed, yourself clean, worshiping the Deity. That is recommended. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan mandira-mārjanādau **. This is also tapasya. If you cannot read, if you cannot do any other thing, so try to keep the temple… Every corner of this temple is Kṛṣṇa. Don't think that only Kṛṣṇa is here in the temple room. No. Kṛṣṇa is everywhere, especially this temple where Kṛṣṇa lives. Every part of this temple, every part of is Kṛṣṇa. Otherwise why it is recommended, tan-mandira-mārjanādiṣu? This is tapasya. You should always remain engaged doing something for Kṛṣṇa. Don't think, "This is very first class; this is last class." No. Advaya-jñāna. Kṛṣṇa and Kṛṣṇa's temple, the same thing. Don't think that "Oh, I am given this work to cleanse the temple, and that man is given this work to worship the Deity." There is no difference. Ārādhya bhagavān vrajeṣa tanaya tad dhāma vṛndāvanam. As vrajeṣa tanaya, Kṛṣṇa, is ārādhya, worshipable, similarly His dhāma, His place, this Vṛndāvana, is also worshipable, as good as Kṛṣṇa. What to speak of temple-whole Vṛndāvana. Whole Vṛndāvana. Just like Uddhava. Uddhava, when he came to take Kṛṣṇa to Mathurā, he immediately fell down on the grass of Vṛndāvana, that "These grasses are so fortunate that over this grass Kṛṣṇa and the gopīs and Kṛṣṇa's friends, they trample over." This is vaiṣṇava-vicara. Not that he's thinking grass is insignificant than Kṛṣṇa. No. Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's paraphernalia, Kṛṣṇa's associates-everything is Kṛṣṇa. And you should treat like that. That is tapasya. And following the footsteps, mahājana yena gataḥ sa panthāḥ. Sādhu mārgānugamanam. These things we should learn. Sādhu mārgānugamanam. Just like sādhu… Akrūra is a sādhu. How he respected even grass of Vṛndāvana. So unless we read books, literature, and follow their example, then how tapasya will be there? So things should not be neglected. Divya (?).

So if we undergo this tapasya then our existence will be purified. This is… This method, this process, is devotional service. The devotional service, from the very beginning it is transcendental. Īhā yasya harer dāsye. If you simply desire to serve Kṛṣṇa, that's the beginning of existentional purification, immediately. Īhā yasya harer dāsye karmaṇā manasā vāca. Simply if you sincerely think that "How shall I serve Kṛṣṇa?" "Kṛṣṇa" does not mean simply Kṛṣṇa. "Kṛṣṇa" means Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's paraphernalia, Kṛṣṇa's association-everything in connection. Nirbandhe kṛṣṇa-sambandha yukta vairāgyam ucyate. Everything.

So in this way if we lead our life, then this life will be successful, and then the result will be yasmād brahma-saukhyam [SB 5.5.1]. Brahma-saukhyam. Here brahma-saukhyam may be interpreted, as Māyāvādī says, brahma-sukha, brahma-lim. This is also brahma-lin, brahma-sukha, but it is not the Māyāvādī philosophy. Māyāvādī philosophy is to kill himself, to become one with Brahman. So if, suppose I have to eat something to enjoy. So I can eat. That is enjoyment. But if I lose my existence, I become the food, then where is the enjoyment? No. The enjoyment is: "The food is there, I am there, I shall eat and enjoy." That means dvaita. Monism is not enjoyment, and therefore they fall down: āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32]. Brahma-sukha, do not think to become Brahman or to become one with Brahman… That is not sukha. That they do not know. Therefore my Guru Mahārāja used to say, a poor fund of knowledge. By becoming one with the Brahman, Supreme Brahman, that is not actually sukha. If it is actually sukha, then why in the śāstra it is said, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32]? By very severe austerities they come to the Brahman platform, monism, to become one with the Supreme, but from there he falls down. Why falls down? Anādṛta-yuṣmad-aṅghrayaḥ. Because they have no information of the shelter of the lotus feet of the Lord. Unless you come to that point, then there is no possibility of eternal happiness.

Therefore it is said, tapasya, tapo divyam [SB 5.5.1]. That is divyam. Kṛṣṇa has explained, janma karma ca me divyam [Bg. 4.9]. That means activities, transcendental activities. Not that Kṛṣṇa is a zero, full stop. No. Actual activities begins when there is Kṛṣṇa consciousness. These activities, they're my activities temporarily. They will not give us real happiness. Real happiness means when we come to the platform to be engaged in Kṛṣṇa's activities. Tapo divyam putrakā yena [SB 5.5.1]. Then we will get eternal happiness. That is recommended here. Brahma-sukha does not mean that, as ordinarily they think, that to become brahma-lin or merge into the existence of Brahman, no. That will be explained in the next verse: mahat-sevāṁ dvāram ahur vimukteḥ [SB 5.5.2]. It will be explained. We shall take up this subject tomorrow.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.1

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Bombay, December 25, 197

Prabhupāda:

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This verse we were discussing yesterday. Portion of the verse was explained, and portion of the verse we shall try to explain this night. Tapo divyam. Ṛṣabhadeva says, "My dear sons, this body, human body, nāyaṁ deha, this body is not for wasting life, dogs and hogs." They are not wasting. They are in the gradual evolution process. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. They are coming to the human form of body gradually, by nature's law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. So long we are in the lower species of life, we are conducted by complete laws of nature, prakṛteḥ kriya-guṇaiḥ karmāṇi sarvaśaḥ, according to the different guṇas.

There are three guṇas; therefore the material nature is called guṇa-mayī. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Kṛṣṇa says that this material energy… There are three different energies of the Supreme Lord. He has got multi-energies, parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. We can see activities are going on, different varieties of activities in this world, but they have been summarized into three divisions: sattva-guṇa, rajo-guṇa, tamo-guṇa. So sattva-guṇa, rajo-guṇa… The animals, they are in the tamo-guṇa. Then gradually they are elevated by the evolutionary process to the rajo-guṇa, and then we are elevated to the sattva-guṇa. That is the brahminical qualification. And we have to surpass the sattva-guṇa also. Not that coming to the platform of sattva-guṇa we become perfect. No. There is chance of falling down from the sattva-guṇa. We have got practical experience in this age, Kali-yuga, many persons have fallen down from the platform of brahminical qualification. The brahminical qualification is the platform of sattva-guṇa: śamo damo titikṣava ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma karma svabhāva-jam [Bg. 18.42]. This is the brahminical culture.

So if by coming to the platform of brahminical culture, one is sure, that is not possible. That is explained in the Bhagavad-gītā. Sometimes sattva-guṇa is overpowered by rajo-guṇa or rajo-guṇa is overpowered by tamo-guṇa or sattva-guṇa is overpowered by tamo-guṇa. In this way, topsy-turvy it is going on. That is material world. But if you want to become above the material platform, then you have to take to the platform of devotional service. That is mentioned in the Bhagavad-gītā:

māṁ ca avyabhicārena
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

If you take to the platform of Kṛṣṇa consciousness, then we can overcome the jurisdiction of the guṇas. That is also advised by Lord Kṛṣṇa to Arjuna: traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. This whole world is being conducted by the three guṇas, and if you want to go above the three guṇas, then you have to take to this platform, nistraiguṇya. Nirguṇa. Is called nirguṇa. Nirguṇa does not mean no quality. No. Nirguṇa means nirastaḥ yatra, material qualities. Do not think, as some philosophers think like that, that after being brahma-bhūtaḥ, as it is stated, brahma-bhūyāya kalpate, then business is finished. No. Business is not finished.

That is also explained in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate param
[Bg. 18.54]

When you come to this platform of transcendence, brahma-bhūtaḥ… Because we are going on under the wrong impression that "I am this body." This is the most fallen condition of the present human society. They are taking this body… Of course, this bodily conception of life there was even five thousand years ago, when the Battle of Kurukṣetra took place. Arjuna was very much disturbed on the platform of this bodily conception of life, because he thought that he belonged to a particular family, and in that battle he was to fight with his family members. So he declined to fight. But Kṛṣṇa, to raise him from that platform, He chastised him, that aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: "My dear Arjuna, you are lamenting for a subject matter and at the same time you are talking just like a very learned man."

aśocyān anvaśocas tvam
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

That means indirectly He accused Arjuna that "You are not paṇḍita. You're a fool because you are lamenting on the subject matter on which no paṇḍita laments." So what is that? This bodily conception, agatāsūṁś ca. Gatāsūn agatāsūṁś ca. This body, dead or alive, is not the subject matter of study by learned scholars-this is the beginning of Bhagavad-gītā-dead or alive.

So actually we are concerned at the present moment with the body-either Indian, American, Hindu, Muslim, brāhmaṇa, kṣatriya, they are all bodily conception of life. But śāstra says that those who are on the bodily conception of life, they are no better than the animals.

yasyātmā buddhiḥ kuṇape tridhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijneṣu sa eva go-kharaḥ
[SB 10.84.13]

If on the bodily conception of life we take leadership, then the position is sa eva go-kharaḥ. Go means cows, animal, and kharaḥ means ass. So he is no better than the animals go and kharaḥ. So how he can take leadership? This is the difficulty at the present moment, that we take leadership of the society although we remain on the bodily conception of life. They cannot take leadership. So another place it is condemned: śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. These are śāstric injunction, that when we elect some leader without any spiritual knowledge, then what is the position? The position is that the elected person is also one of us. And what is our position? Our position is without spiritual knowledge, without being beyond the bodily conception of life, we are no better than śva-viḍ-varāhoṣṭra-khara. Śva means dog, and viḍ-varāha means the stool-eater hogs, and uṣṭra means camel and ass. Ass means gadā, khara. Khara means ass. So this is a long definition. The summary is that without spiritual knowledge, with bodily conception of life, we are no better than the dogs, camels, and these hogs and asses. So we should not become like that. Therefore advises that tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1].

Now in the bodily conception of life we are so much contaminated that our existence is now polluted. Actually it is polluted, because Kṛṣṇa says, na jāyate na mriyate vā kadācin na hanyate hanyamāne śarīre [Bg. 2.20]. This is our position. Our position is we never take birth. We are not subjected to take birth because we are part and parcel of God, spirit soul. And na jāyate na mriyate vā: we do not die. How we are seeing… Every day we are dying. My father die, my brother die, my neighbor die. How is that? Na hanyate hanyamāne śarīre [Bg. 2.20]. This is our position. We do not die, even the body is destroyed. So where is that knowledge throughout the whole world? There is no such… There is no university, no school, no college to impart this knowledge, that na hanyate hanyamāne śarīre [Bg. 2.20], this simple word. This is fact. And who is speaking? The Supreme Personality of Godhead. He accepted. Arjuna accepted. Arjuna listened to Kṛṣṇa about Bhagavad-gītā, and he understood that "Here is the Supreme Person." Not only that, he admitted that "Not that I'm Your friend." Just like it has become a fashion if I like somebody I make him God. Kṛṣṇa is not that type of God, by meditation or by votes. He is God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Just like when He was only three months old on the lap of His mother, the Pūtanā came to kill Him. But He killed that Pūtanā rākṣasī. He was that time also God, when three months old. And He had not to undergo the austerities of meditation. He had no time. So from the very beginning up to the time of His departure from this world, He is God. That is God. God is not manufactured. God is always God. Neither God falls down. Therefore Kṛṣṇa is addressed in the Bhagavad-gītā as Acyuta. Cyuta means falling down, and Kṛṣṇa is acyuta.

So we are parts and parcel of Kṛṣṇa. Kṛṣṇa admits, mamaivāṁśo jīva bhūtaḥ [Bg. 15.7], ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. We are sons of God, Kṛṣṇa. Not that by imagination; God Himself says. And all śāstra says that jīva is equal in quality with God. That's a fact. Then why we are subjected to this birth and death, old age and disease? That is explained in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are trying to solve all problems of life, but real problem is janma-mṛtyu-jarā-vyādhi. Where is that scientist, where is that education to conquer over birth, death, old age and disease? They are trying to control: birth control, over-population. But that is not a problem. Birth control cannot be. That cannot be. The birth is increasing. That is not possible. And why birth control? That is also a long subject matter. There is no need of birth control, because Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the father." And Kṛṣṇa is not only ordinary father but He is the controller of nature:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So nature is producing our foodstuff, and He is the controller. And He is the father. So how there can be scarcity of food? This is a bogus propaganda: because the population is big therefore we cannot… This is our incapability. We cannot manage-we accuse that overpopulation. But actually if you study śāstra, if you accept Kṛṣṇa as the father, the Supreme Lord, He is not a poor man. He knows. Vedāhaṁ samatītāni [Bg. 7.26]. He knows past, present and future. So it is not that because there is overpopulation there is scarcity of food. No. That is not the cause. The cause is that as soon as people will become godless, the supply will be stopped. That time is coming. That time is coming. It is predicted in the Śrīmad-Bhāgavatam that anāvṛṣṭi and kara-pīḍitāḥ. People gradually being godless, they will be suffering from these three principles. There will be no more rainfall. Therefore last time when I was in Europe-I do not know what has happened now-there was scarcity of rain, and England was making plan to import water. So this is scientist's program. There is enough water in the sea, but they cannot use it. So that is hand of God. Unless God helps, Kṛṣṇa helps, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram… [Bg. 9.10]. The vast ocean, although the water is there, you cannot use one drop. You are so controlled.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Ahaṅkāra, our false egotism, we are suffering by the punishment offered by nature.

So the cause is godlessness. If we become godless, the prakṛti will restrict supply-so much so there will be anāvṛṣṭi. How can control? Because you may be very great scientist, you may deny the existence of God, but when there is anāvṛṣṭi you are looking up in the sky, "When there will be cloud? When there will be rain?" Then taking this plea, our government will tax for relief fund. That is all mentioned in Śrīmad-Bhāgavatam. Anāvṛṣṭi karo-pīḍita. People will be so much harassed. And ācchina-dāra-draviṇā giri-kānanam. They will be so much harassed by these three principles-no rainfall, scarcity of grains, and taxed heavily by the government… They will be so much harassed that ācchinna-dāra-draviṇā giri-kānanam, they will be forced to leave home, that "Now it is hopeless. I cannot manage. Let me go to the forest." And there will be… Now we are getting rice or wheat or sugar. But these things will be completely stopped. Now we are getting milk powder, but there will be no milk. It is not my imagination. They are described in the symptoms of Kali-yuga, that the end of Kali-yuga these things will happen. That means more and more suffering. More and more become godless, more and more suffering will be inflicted by the laws of nature.

Therefore Ṛṣabhadeva says here that tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1]. This human life is not meant for, I mean to say, spoiling by working hard like the animals, as we have said that, kaṣṭān kāmān. Kaṣṭān kāmān. We require something, some because we have got this body. Very easy solution is given by Lord Kṛṣṇa: annād bhavanti bhūtāni [Bg. 3.14]. You produce foodgrains. Why you are going to produce tools and implements and… Of course, we do not condemn. But at the sacrifice of producing foodgrains, we simply open big, big tire factory. When I go to Delhi I see, from Vṛndāvana, hundreds and thousands persons are coming from the village on cycle to go to the tire factory, Goodyear tire factory. So now eat tire instead of getting food grains. So this is misdirected civilization. Kṛṣṇa does not say that you produce tire tube. Kṛṣṇa says annād bhavanti bhūtāni: "You produce anna." This is practical solution. We have therefore started in Europe and America farming. And they are very happy. In our latest Back to Godhead the description is published about our farm in France. We have got a very palatial building. We have named it New Māyāpur. What is the place?

Hari-śauri: Chateau d'Oublaise.

Prabhupāda: I cannot pronounce this French word. So anyway, our men, there are about three hundred men living there. Last time, four months, five months before I was there. It is very very nice place. We are getting our own fruits, own vegetables fresh, and we are getting fresh wheat and milk. It is so happy life.

So government is also advertising "Go to the village." Actually that is life. Go to the village. Mahatma Gandhi also wanted to organize this life, but unfortunately you have changed. Now we have got place in Hyderabad about six hundred acres of land. We are also trying here. We have already done in Māyāpur. We are producing our own food, our own cloth, own milk, and we are chanting Hare Kṛṣṇa. This is the simplest life. This life is meant for not working like hogs and dogs. That is the instruction. Nayaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is the business of the stool-eater hogs. But what is meant for human life? Tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1]. Just rectify your existence. You are not to die. Na hanyate hanyamāne śarīre [Bg. 2.20]. Why don't you take this formula seriously, that "I am not subject to die. I am not subjected to death. Why I am forced to take birth and die?" This one question, that is human life. Athāto brahma jijñāsā. Now this life is meant for… "I am Brahman. Now I must inquire about my identity, about my constitutional position, how I can become happy, why I am put into this tribulation." Duḥkhālayam aśāśvatam [Bg. 8.15]. Kṛṣṇa says; I am not saying. This place, Kṛṣṇa says, this is duḥkhālayam aśāśvatam [Bg. 8.15]. But we are trying to mitigate our distresses by material adjustment. But Kṛṣṇa says no, that is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Whatever plan you make, the nature will break it. You have to suffer here. Because you have preferred to come into this material world and want to become happy-you do not know what is the way of happiness-you must suffer. Kṛṣṇa does not like, because you are His son, but it is a punishment under the control of the material nature.

So if we want to avoid this punishment, duḥkhālayam, janma-mṛtyu-jarā-vyādhi-duḥkha-dosānudarśanam [Bg. 13.9], this polluted condition… This is polluted condition. I am eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. So our question should be… [break] The human life is meant for inquiring about our permanent life. He requires a guru. Not a guru who can give me some so-called happiness by manufacturing some material things. No. The guru means, as it is described by Viśvanātha Cakravartī,

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyana-guṇārnavasya
vande guroḥ śrī caraṇāravindam **

Guru means one who can deliver me from this duḥkhālayam aśāśvatam [Bg. 8.15]. Māyā... We are in the duḥkhālayam aśāśvatam [Bg. 8.15], but under the influence of māyā we are thinking we are living very very happily, or we not trying to solve the question. No. This kind of solution will not help you, because you have to die. Whatever you make solution, Kṛṣṇa says, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. If you don't agree to surrender to Kṛṣṇa, "All right, make your arrangement. But at the time of death I shall come and take away everything whatever you have got." Mrtyuḥ sarva-haraś cāham. Then your bank balance, your skyscraper building, your country, your family, your good name-everything will be taken away. And you have to accept another body, tathā dehāntara-prāptir. Now whatever assessment we're given in this life, everything will be taken away, and we'll be forced to accept one body which you cannot deny.

Karmanā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. According to your karma you have to accept another body because you are under the laws of material nature.

puruṣaḥ prakṛti 'stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-janma-yonisu
[Bg. 13.22]

Puruṣaḥ. This living entity, he's puruṣaḥ. Factually he's not a puruṣaḥ, he's a prakṛti. Kṛṣṇa says in the Bhagavad-gītā,

apareyam itas tu viddhi
me prakṛtiṁ parām
jīva-bhutāṁ mahā-baho
yayedaṁ dhāryate jagat
[Bg. 7.5]

This material world is matter, bhūmir āpo 'nalo-vāyuḥ [Bg. 7.4]. They are described as prakṛti, prakṛti me bhinnā aṣṭadhā. And again He says that apareyam, "These are inferior prakṛti." But there is a superior prakṛti. Apareyam itas tv viddhi me prakṛtiṁ parām. Who is that? Jīva-bhūtam, the jīvas, living entities.

So we are prakṛti. We are trying to become puruṣaḥ. Puruṣaḥ means enjoyer. So our endeavor to become puruṣaḥ... Everyone is trying to be puruṣaḥ, enjoyer. And at last he wants to become the supreme puruṣaḥ: "I want to become God." When everything is baffled then he wants to become God. So this puruṣaḥ, when he's struggling, manaḥ ṣaṣṭānīndriyāṇi prakṛti sthāni karṣati, hard struggle for existence to become puruṣaḥ, but he cannot become puruṣaḥ. He's prakṛti. He's enjoyed. He's predominated, and the predominator is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the enjoyer; we are enjoyed. We are not enjoyer. So that is mistake. That is our māyā. We are not enjoyer. Therefore Caitanya Mahāprabhu gives us the direction, jīvera svarūpa haya nitya kṛṣṇa-dāsa: [Cc. Madhya 20.108-109] don't try to become puruṣaḥ, enjoyer, artificially. Better instead of serving your senses you become servant of the Supreme Lord. This is Kṛṣṇa consciousness movement. We are trying to convince people that "Don't try to become master artificially. You'll never be successful. Just agree to become servant of Kṛṣṇa." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. That is your perfection.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.1-2

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London (Tittenhurst), September 1

Prabhupāda: (chants maṅgalācaraṇa prayers then-aside:) Where is my spectacle? (pause) Many thousands of years before, Ṛṣabhadeva... He is accepted as the incarnation of Godhead, king or emperor of the world. He instructed His sons. He had one hundred sons, and He was... Before retiring from His family life, He wanted to install His eldest son, Mahārāja Bharata, on the throne. And before retiring He was instructing His other sons as follows. Mahārāja Bharata was a great king, and after his name, India is called Bhāratavarṣa. This planet is..., was known before that as Ilāvṛtavarṣa, and after Mahārāja Bharata ruled, this planet was known as Bhāratavarṣa. Gradually, the planet was divided into so many other states. Now Bhāratavarṣa means a small piece of land known as India.

Anyway, the king of this planet, Ṛṣabhadeva, was instructing His sons as follows:

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

He's instructing, "My dear sons, this human form of body is not to be wasted like cats and dogs." What is that? How this body is wasted like cats and dogs? Now, kaṣṭān kāmān. Kāmān means sense gratification. So with hard labor, ultimate end of hard laboring is sense gratification. Now, not only in your country, but also in all other countries at the present moment, everyone is trying to make economic development. What is that economic development you have got very good idea: industrialization, high standard of living and so many other things. But the end is sense gratification. The purpose of economic development... It is wonderful for us. We are Indian. When we see... When I was in Los Angeles, there is a freeway. So eight lines of cars running in seventy miles speed this way, and eight miles of lines running cars on the opposite side. And unfortunately one day we had one car which was running at thirty-five miles only, and our Gaurasundara was driving. (chuckling) Immediately he was arrested by the police. Not exactly arrested-stopped. That means you cannot run your car in this way, thirty-five miles speed. So now from impartial point of view, if we study why people are running in this way and that way... What is the ultimate goal? If we calculate very in cool head, the ultimate goal is sense gratification. That's all.

So however busy we may be, however intelligent we may be, however advanced we may be in material civilization, the real point is sense gratification. I have seen in the Times Square in New York, there are so many advertisements for sense gratification. Advertising, "Here you'll have nice girls. Come on," like that. Freely written, and some naked picture. And so many theaters. The whole idea is sense gratification. That's all. Ṛṣabhadeva… It is not new. This is very old fashioned. This sense gratificatory process is current in all other planets, even which we call the demigods' planet, heavenly planet, the moon planet, the sun planet, everywhere. From the highest planet, Brahmaloka, down to the, what is called, Pātālaloka… There are different Sanskrit names of different planets. Everywhere in this material world is, the ultimate point is sense gratification. That's all.

So Ṛṣabhadeva is pointing out that this sense gratification problem or desire or propensity is there even in the hogs and dogs. Therefore He says, distinguishing the human form of life from the life of lowest class of animals, that He says ayaṁ deha, "this body." Na ayaṁ deho deha-bhājāṁ nṛloke. Nṛloke means in the human society. Everyone has got body. The dog has body, the cat has body, the tiger has body, the bird has body. Everyone has got body. Similarly we have also got body. Therefore He is warning, "My dear sons, in this body the aim of life should not be sense gratification after so much trouble." If the point is sense gratification, then why so much, I mean to say, manifestation of economic development? Do you think that those who are not fortunate to have these flyways or motorcars or a skyscraper building… Take for example the most aborigines, the most uncivilized nation somewhere in Africa or any other part of the world. Are they not sense gratifying? The dogs and hogs, they are not sense gratifying? So if the ultimate aim of life is simply sense gratification, then why should we take so much trouble?

There is a very nice story-these are very instructive story from Bhāgavata. There was a very nice prostitute. Her fee was, if anyone wants to visit that prostitute, she was charging one hundred thousands of, what is called, diamond pieces. Diamonds you can understand. One diamond piece is at least five hundred dollars. So she used to charge, "If somebody wants to visit my house, then he must pay one hundred thousand pieces of diamond." So there were rich men. For sense gratification she was being paid. But one poor man and diseased man, so he had his very faithful wife. Although he was very poor and diseased, his wife was serving him very nicely. The husband could not work because he was diseased, and the wife was working, and, I mean to say, maintaining her husband, herself. Fortunately she had no children. But the husband was always morose. Now the wife is asking, "My dear husband, I am trying to satisfy you in so many ways, working myself and cooking for you, giving you foodstuff, and I am getting you bathed and everything. Why you are so morose?"

So he was hesitating to disclose his mind. When she insisted that "You disclose. Why you are so sorry? Then I shall try to satisfy you…" (aside:) Come on. …so he disclosed his mind. What is that? "I want to visit that prostitute." Just see. He is poor man and (chuckling) he is diseased. Just see how much this lust and sense gratification is strong. He was thinking of going to that prostitute, and he disclosed his mind to his wife. Wife was very faithful. She wanted to satisfy her husband. So she promised, "My dear husband, I shall try my best to take you to that prostitute." "Oh, where you'll get one hundred thousand pieces of diamond?" "All right. I shall see to it." Then she went to the prostitute's house, and without her permission she was washing her dishes, her clothes, and, I mean to say, sweeping the rooms and everything. The prostitute asked, "Who are you? You are coming. You are not charging anything. You are not asking anything. What do you want?" "I shall tell you." So in this way, when she was daily asking that "What is your mind. You tell me. You are very nice woman. You are, for nothing you are working for me. I must something do for you." Then she disclosed her mind: "My dear lady, I am very poor woman, but my husband, he is diseased and he has no money, but he wants to visit you." So the woman could understand. She said, "Yes. You can bring your husband on such and such date." So she was very glad and told her husband that "I have fixed up, appointed a date. You shall be able to go." Oh, he was very glad.

Now when the man visited the prostitute's house, she received the man. In India it is system that when you receive a gentleman or lady you must give him sumptuously to eat. So there was many palatable dishes served to the man, and each vegetable and each preparation was put in two pots-one in iron pots and one in golden pots. So he was eating. Now this man asked the prostitute, "Well, you have given me the same preparation in two pots: one in gold pot and one in iron pot. Why? What is the idea?" So she said that "First of all taste it. Then I shall disclose what is the idea." So he was tasting, eating. Then the prostitute asked him, "How do you like?" "Oh, it is very nice." "Then, is there any different taste in the golden pot?" "No. Same taste." "And the iron pot?" "Oh, the same taste." So she replied at that time that "You are so rascal that you want to gratify your senses, but you do not know that sense gratification in poor wife or rich wife is the same. There is no difference of taste, so why you are after a woman by paying this one hundred thousands of jewels?" The idea is… This story is very instructive, and it is mentioned in the Śrīmad-Bhāgavatam. The idea is the same thing… [break] …sense gratification is the ultimate aim of life, then why so much hard trouble for decorating the process of sense gratification? Why wasting so much time for decorating?

So Ṛṣabhadeva is asking that sense gratification there is necessity, because we have got senses. But not with too much trouble, accepting too much trouble in the name of economic development. Because our time is very valuable. If we want to utilize our short duration of life which we have got at our disposal, we must utilize it for self-realization, not for unnecessarily increasing the necessities of bodily wants. This is not a good type of civilization, simply wasting time for sense gratification. Time should be utilized for greater advantage. Cāṇakya Paṇḍita says that āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. You know… In your country I have seen many tabloids, "Time is money." Yes, actually time is very valuable, but we do not know how to utilize this time. That is the mistake of this present civilization. Time should not be, I mean to say, wasted simply for sense gratification. So far the problem of sense gratification is there, it should be minimized. It should not be increased. Minimized.

Just like according to Vedic system there are brahmacārī, gṛhastha, vānaprastha, and sannyāsa-four divisions of the society. Brahmacārī, vānaprastha. Brahmacārī means student life, vānaprastha means retired life, and sannyāsa means renounced life. For them the minimum necessities of life is prescribed. And they should be automatically minimum because they are ordered to beg from door to door and live. The brahmacārī is meant for begging. Now, no beggar can live very luxuriantly. That is not possible. It is not possible. So if a beggar goes somebody's house, "Mother, give me some alms," so it is not that one is awarding some hundred thousands of rupees or dollars. So naturally, they have minimized their… Only little luxury or, I mean to say, high standard of life is allowed to the gṛhasthas, according to Vedic system, and the three other sections of the society, they should minimize. Why minimize? Because the idea is not to waste time unnecessarily. Unnecessarily.

After all, either you live very high standard of life or low standard of life… There is no question of low standard of life. The proper upkeep of health is cleanliness. If you keep yourself clean, then your, I mean to say, problem of health is solved. Simply cleanliness. ”Cleanliness is next to godliness.” That is also an English proverb. And in Sanskrit literature also, bāhyābhyantara-śuciḥ: ”One should be cleansed within and without.” So without, you can clean yourself simply by water. By the laws of nature you have got enough water so you can cleanse yourself outside by water. There is no necessity of soap. There is no necessity of anything. Simply if you wash your body with water sufficiently. Of course, in your country it is cold country. In India, common people they go to the river and take bath very nicely because it is a tropical climate. There is no trouble. So you can cleanse your body. There are many saintly persons residing on the bank of the river Ganges. Early in the morning they cleanse the body. They go to evacuate on the field. After evacuating they come to the river, cleanse the body very nicely, and smear the body with the clay received from the river, and they sit down at a place and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa-whole day. They don’t care for whether they have got to eat or not to eat. By God’s grace somebody is coming, somebody is giving something, somebody is giving something. Just like in your country also you are offering, somebody is offering food, somebody is offering something. So there is arrangement by God’s law, everyone shall eat. It is not that… You have never seen any animal or any bird has died for starvation. No. There is no starvation in the law of God. Everyone has food. Viṣayaḥ khalu sarvataḥ syāt. By the laws of nature, by God’s order, everyone has, I mean to say, provision for four things. What is that? Eating, shelter, and sense gratification, and defense. Āhāra-nidrā-bhaya-maithunaṁ ca. This is secure. Everyone. If you see a bird, bird’s life. By nature, one bird has got another mate. A male and female, they are together. Anywhere you go: a tiger, a tigress; a dog, a she-dog; a hog, a she-hog. So these are not problems. Here also, anyone. A boy, a girl; a man, woman; there is. So the arrangement is there. That is not problem.

So we should be satisfied. The Kṛṣṇa consciousness means whatever is received through the mercy of God, we should be satisfied. That’s all. Therefore we prescribe that our students should be married. Because that is a problem. Sex life is a problem. So this marriage in every society, either Hindu society or Christian society or Muhammadan, marriage is done under religious rituals. That means one should be satisfied. ”Oh, God has sent me this man as my husband.” And the man should think that ”God has sent me this woman, this nice woman as my wife. Let us live peacefully.” But if I want, ”Oh, this wife is not good. That girl is nice,” ”This man is not good. That man is good,” then the whole thing is spoiled. Whole thing is spoiled. Because these demands are there, sense gratification. On the basis of sense gratification, ”I don’t like this girl. I like that girl.” ”I don’t like this boy. I like that boy.” That means sense gratification. Otherwise, the sense gratification… As I have already cited the example, the prostitute gave two pots of vegetables, that ”You are thinking that you shall enjoy this woman who is charging one million dollars, or like that, the sense pleasure from this woman will be greater than the other woman. It is mistake.” The sense pleasure is the same either you derive it from this man or that man or this woman or that man.

So if our Kṛṣṇa consciousness improves, then we may be satisfied whatever is kṛṣṇa-prasāda. That’s Kṛṣṇa cons… Whatever Kṛṣṇa has offered me, that is sufficient. No more. Then our problem of sense gratification is solved. Similarly, your bread problem is solved, your apartment problem is solved. If you make your life very simple and shortcut, then the balance time you can utilize for Kṛṣṇa consciousness. This is the program. This is the program of Vedic civilization. You’ll find great scholars, Vyāsadeva… There is no comparison of his scholarship, how many… Now, this Śrīmad-Bhāgavatam, he has written eighteen thousand verses. And not only Śrīmad-… He has written eighteen Purāṇas. Out of eighteen Purāṇas the Śrīmad-Bhāgavatam is one Purāṇa. And in one Purāṇa you find eighteen thousand verses, and each and every word is so meaningful that you study throughout your whole life, oh, still you’ll find refreshed. Why this Śrīmad-Bhāgavatam? There is Mahābhārata. And out of the Mahābhārata the Bhagavad-gītā is only one chapter, seven hundred verses. Such a great scholar was living in a cottage. You see. Not only that. He was, of course, brāhmaṇa, he was saintly… But he was family man. He had his wife, he had his children.

Similarly, you’ll find the history of Cāṇakya Paṇḍita. He was a great politician, prime minister of Emperor Candragupta. Those who have read history of India, they know it. The Candragupta was during the time of Alexander the Selkar(?) in Greece. He also visited India to conquer. That history is there. So at that time Candragupta was the emperor of India, and he had his prime minister Cāṇakya Paṇḍita. And he was not charging a farthing. And he was vastly learned man. You see. His politics is studied in the M.A. class in India university. And those who are the students of politics, they might have known this gentleman’s name, Cāṇakya Paṇḍita. And in India, New Delhi, there is a quarter where foreign ambassadors are supplied place. So that quarter is known as Cāṇakyapuri. Cāṇakyapuri. Because he was politician, under his name that place is ascertained Cāṇakyapuri. So the prime minister, the great scholar, the great scientist, they used to live in a cottage. They gave us so much contribution how to make scientific advancement. Because the brāhmaṇas, they were meant not for material enjoyment. Simply for… Therefore four classes. Only the kṣatriyas and vaiśyas were meant for economic development.

So the whole idea here is expressed by Ṛṣabhadeva. ”My dear sons,” ayaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān na arhate viḍ-bhujāṁ ye, ”you should distinguish yourself from the hogs and dogs, that simply for sense gratification, this life is not meant for working very hard.” That is the modern civilization. Not only here… Now, the whole material world, history is like that. People are after sense gratification. (aside:) Come on. So Viśvanātha Cakravartī Ṭhākura, a great commentator on Śrīmad-Bhāgavatam, is explaining this verse that kaṣṭān, kaṣṭa-pradan kāmam yoṣit-darśana-sparśanadim na arhate naivarhati iti.(?) Kāmān. He has plainly explained that kāma, sense gratification, means to see woman with lust or to touch woman with lust. That is called kāma, or sense gratification. So this is natural. Materialistic life means wherever there is some beautiful woman or girl, it is natural. It is not… One sense, it is not bad because it is natural. There is a very nice verse written by Rūpa Gosvāmī. He is explaining, yuvatīnāṁ yathā yūni yūnāṁ yathā yuvatau.(?) Yuvatī means young girl, and yūna means young boy. So he is expressing his desire, ”My dear Lord, as a young boy has got natural affection for a young girl, or a young girl has got a natural affection for a young boy…” Spontaneously. It is not to be taught or to be educated in the schools and colleges. Spontaneously the attraction is there. ”…how my attraction for You will be like that, spontaneous?” It is a very nice example.

So this attraction for man or woman is called kāma. Viśvanātha Cakravartī Ṭhākura says that this has to be controlled. This has to be controlled. That is the distinction between human life and animal life. Animal life, they are still controlled, but human life, being so-called advanced in civilization, they have no control. You’ll be surprised that lion… These examples are given in the śāstras. It is not that the animal-eaters or meat-eaters have got more passion than the vegetable-eaters. No. The example is given there is the śāstra, comparison between lion and the pigeons. The pigeons are vegetarian. They simply eat grains. And the lions, they eat only meat and flesh. So… But still, in spite the lion's eating flesh, he has got only one sex appetite, once in a year. But the vegetarian, the pigeon, although eating grains, oh, at least hundred times daily. You see? So it is not that the vegetarians are less passionate than the animal-eaters or flesh-eaters. Nature's codes are different. It can be controlled. But human consciousness, this control is, I mean to say, practiced from the brahmacārī life. Because the… Unless we control our sex life, there is very little possibility of advancing in spiritual consciousness.

Because spiritual perfection means to stop the transmigration of the soul from one body to another. That is real spiritual perfection. Stopping. Stopping the soul, the spirit soul, transmigrating. This process is going on. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Lord Caitanya says that each and every spirit soul is just wandering throughout the whole universe from one planet to another, one body to another. This business is going on. But the basic principle of that continued transmigration is sex life or sense gratification. Anyway, as long we have got a pinch of sense gratification we have to take birth in any form or any shape within this material world. That is the whole process. Therefore if we are at all interested… And that interest must be there in human life; otherwise it is spoiling. That is the problem, that no more transmigration from one body to another. That problem can be solved in this human form of life. Therefore Ṛṣabhadeva advises His sons, "My dear sons, to work very, very hard simply for sense gratification is not the business of human form of life." Nāyaṁ deho deha-bhājāṁ nṛloke.

Then what it is meant for? The next line He says that tapaḥ. Tapaḥ means austerity. Austerity. What is that austerity? The austerity is to follow the rules and regulations by which one can elevate himself to the spiritual platform. That is required. In human… Either you practice yoga or haṭha-yoga or jñāna-yoga or dhyāna-yoga or karma-yoga or… Everything is yoga. As I explained last night in the meeting in the church, that yoga is one staircase to reach to the perfection of spiritual realization, and there are many steps. Just like haṭha-yoga, dhyāna-yoga, jñāna-yoga, there are many steps. But the perfectional stage is bhakti-yoga. The perfectional stage is bhakti-yoga. That should be the aim of life. But people do not know it that what is the aim of life. The aim of life is self-realization and to understand and to know and to reestablish our lost relationship with the Supreme Personality of Godhead. That should be the aim of life. Therefore it requires tapaḥ. Tapaḥ means voluntarily accepting some penances. Just like I am inclined for sense gratification, and tapasya means voluntarily avoid too much sense gratification. The śāstra does not stop sense gratification. Āhāra-nidrā-bhaya-maithuna. If the nature law allows sense gratification to the lower animals, birds and beast, why not to the man? But it should be controlled. Tapasya.

So this is also tapasya. Just like if one man is satisfied with one woman or one woman is satisfied with one man and live peacefully, that is tapasya. Because natural inclination is that "I want to enjoy that man or that woman." But if you can control, that you be satisfied with woman or with one woman, that is called tapasya. That is austerity. That is, voluntarily, you are restraining himself. Tapasya means voluntary restraint. In India, still, the system is followed in conservative families that a widow cannot marry. There is no widow marriage in India. They, the… Manu-saṁhitā, the law-givers, the saintly persons, Manu-saṁhitā… Why widow marriage is prohibited? The idea is generally, everywhere, in all countries, the female population is greater than the male population. So the idea is that she has become widow. She was once married. Now if again she is married, another virgin girl, she does not get the chance of being married. Therefore there is no widow marriage according to Hindu scripture. And a man is allowed, if he is, I mean to say, able man, he can marry more than one wife. Not that simply marry. To get more than one wife does not mean sense enjoyment. The wife must be maintained very respectfully. She must have good house, good ornaments, good food, good servants, good children. Then one can marry. Not that simply for sense gratification.

Just like Kṛṣṇa. Kṛṣṇa married sixteen thousand wives. And sixteen thousand wives, sixteen thousand palaces. And each wife, ten children. And Nārada wanted to see how Kṛṣṇa is managing these sixteen thousand wives. He wanted to visit each and every palace, and he saw that everywhere Kṛṣṇa is present. That means not that He remained one and there were sixteen thousand. Because there were sixteen thousand wives, so with each and every wife He was present. That is God. He can expand Himself. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Akhilātma-bhūtaḥ. He is all-pervading. Why sixteen thousand women? If He's omnipotent, all-powerful, then sixteen millions of wives also insufficient for Him.

So the program of sense gratification should be minimized, and that is called tapasya. Tapaḥ. Tapo divyam [SB 5.5.1]. Then, "Why I shall minimize my sense gratification? If I have got opportunity, I must utilize it to the best of my capacity. That is being done not only now. Every time." No. You have to do it: divyam, for self-realization, for God-realization. You have to save your time. Tapo divyaṁ putrakā. And what is the purpose of that self-realization, or God-realization? That is yena sattvaṁ śuddhyet. Then your existence will be purified. What is the necessity of purifying my existence? Yena sattvaṁ śuddhyed yasmāt… If you purify your existence, then yasmād brahma-saukhyam [SB 5.5.1], you'll relish unlimited pleasure. You are after now temporary pleasure by sense gratification, but in this life, in this human form of life, if you control your sense gratification and utilize the time for self-realization, so as soon as you are self-realized man or Brahman realized man then your happiness is unlimited. You are after happiness. Your sense gratification means you are after happiness, but this happiness is temporary. Any material happiness, it has no continuity. It has got limit. But if you want… But my desire is to have unlimited happiness, unlimited life, unlimited knowledge. If you want that, so try this life, this human form of life. Don't waste it simply after sense gratification, but practice austerity. Minimize your sense gratification. Be satisfied whatever is offered by nature or by God. We don't… Not complete abstinence, but regulate it, and the balance time utilized for self-realization. Then your perfection will be there by which you'll live eternally. You will enjoy eternally and your knowledge will be unlimited.

So Ṛṣabhadeva instructed in this way. It is very instructive chapter. If you continue to understand this instruction of Ṛṣabhadeva… Now we have only read one verse. The next verse is that mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat-sevā. If you want this platform of self-realization, or spiritual life, then your engagement should be mahat-sevā, to serve a great soul, to associate with great soul. Then that will be possible. We shall discuss this next śloka. Mahat-sevā. Who is mahat, who is great soul, how to serve, everything we shall discuss next meeting.

Thank you very much. Any questions? Any question? Try to understand this philosophy scrutinizingly. You have got intelligence, you have got brain. So if there is any doubt, whatever is spoken… It is not dogmatic, pushing, or thrashing something. No. It is scientific and reasonable, whatever is said in the Śrīmad-Bhāgavatam. Amalaṁ purāṇam. It is spotless. Nobody can find any fault. Śrīmad-Bhāgavatam amalaṁ purāṇam. Amalam means spotless. Yes.

Devotee (1): You gave some diet that we should follow. We shouldn't have meat, eggs, fish, and chicken. Can we eat cheese? I mean, is everything else possible? Can we eat anything else that isn't fish…, meat, fish, eggs and chicken? Is there anything else we should not eat in our diet?

Prabhupāda: Our program is to eat kṛṣṇa-prasāda.

Devotee (1): I know, but I mean if we're not in a position, like we're away from… Like we're on the road at lunchtime or something.

Prabhupāda: Lunchtime you can eat bread, butter, fruit, milk. There are so many things. Dry fruits. So there are so many. God has supplied your country is, by God's grace, you have got sufficient foodstuff. You can use potato, vegetables.

Devotee (1): Cheese?

Prabhupāda: Cheese also. Cheese is milk preparation. You can eat. And offer it to Kṛṣṇa, that "Kṛṣṇa, these things are supplied by You. Kindly You taste it, then I'll take." You can do that everywhere. Kṛṣṇa is everywhere. At least we should acknowledge that everything is sent by Kṛṣṇa, or God. That is a fact. Kṛṣṇa's laws or nature's law is so nice that a cow is eating grass and producing milk. Now, if you think that grass is the cause of milk, then you are mistaken. It is the laws of Kṛṣṇa that transforms grass into milk. If you eat…, you eat grass, then you'll die. But the cow, she is eating grass… That also not supplied by your factory. The grass is produced by nature's way. And she is eating that grass and supplying the most nutritious food-milk-and in exchange you are cutting throat. How you can be happy? Such an innocent animal. She is eating grass supplied by God, and instead of grass, if you think that "She is eating grass from the land, American land or my land. She must give me something," she's supplying milk. What reason there is?

So if we human beings, if we forget even ordinary mercy, compassion and gratefulness, then what is that human life? And then from national point of view… National means one who is born in this land. The cow is also born in this land. So why the man should be given protection, not the cow? But according to Vedic civilization you see. You have read in Śrīmad-Bhāgavatam, I explained. Oh, one man was going to kill one cow. Immediately Mahārāja Parīkṣit took his sword, "Oh, you are trying to kill cow in my kingdom? I shall immediately kill you." The special protection, brāhmaṇas and cow. You know, we offer Kṛṣṇa obeisances, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca: "Kṛṣṇa, You are the leader of brahminical civilization." The purest civilization. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. "You are the well-wisher of cows and the brāhmaṇas." Why special stress is given to the words go and brāhmaṇa, cows and brāhmaṇas? Then he said, jagad-dhitāya. "After being, first being well-wisher to the cows and brāhmaṇas, then You are well-wisher of this general world." Jagad-dhitāya kṛṣṇāya govindāya namo namaḥ. This is the prayer, namo brahmaṇya-devāya.

So why this specific stress has been given to the cows and brāhmaṇas? Just see Kṛṣṇa's picture, how He's loving the cow. You see? He is instructing by His practical life how He is compassionate with the cows. He played as a cowherd boy. Why? Because if in human society these two things are neglected, cows and the brāhmaṇa, that is animal society. Animal society. That is not human society. That is the idea. Because the brāhmaṇas, they will give you good information of spiritual life, and cows will give you the best food you can have within this material world. That is the real interpretation of go-brāhmaṇa-hitāya ca. If you have simply a cow and… The great sages, just see. A child born, it lives simply on cow's milk. First of all, mother's milk. Milk for six months. Then when it is a little grown up, you simply give her sufficient milk, oh, she'll be very stout and strong. Then supply it little grains, fruits. That's all.

So we have got many foodstuff in the vegetarian kingdom, and Kṛṣṇa asks you that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "Anyone who is offering Me…" This is universal. Patram means a leaf. Just like a leaf. Puṣpam, a flower. And patraṁ puṣpaṁ phalam. Phalam means a fruit. And toyam means water. So any poor man can offer Kṛṣṇa. There is no need of, I mean to say, luxuriant foodstuff, but it is meant for the poorest man. The poorest of the poor men can secure these four things-a little leaf, a little flower, a little fruit, and little water. Any part of the world. Therefore He is prescribing, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: "Anyone who offers Me with love and devotion…" Tad ahaṁ bhakty-upahṛtam. "Because it is brought to Me with love and devotion," aśn āmi, "I eat." Kṛṣṇa is not hungry, neither He is poor. But the main thing is bhaktyā, devotion and love. So whatever you offer Kṛṣṇa with devotion and love within this group as prescribed by Him, Kṛṣṇa accepts it. So you can offer anywhere. It does not matter that you have to offer in temple. Kṛṣṇa is everywhere. So you offer and eat that. This cauliflower is also flower. This is also flower. (chuckles) And potato is fruit. Fruit, flower. Yes.

So any other question? Yes?

Devotee (2): Swamiji? Why is it that in the mornings and the evenings we say bells before the Deity?

Prabhupāda: Bells?

Devotee (2): Prayers. Bells.

Prabhupāda: Oh, that is ceremonial. Yes. When you offer something to Kṛṣṇa in the temple, the system is that you offer with bell. That bell offering worship, even in Christian world there is bell, church bell. So that is system everywhere. Only in Muhammadan religion they don't allow any sound. Yes. But in Hindu religion or in other religion there is sound. Sound vibration. Our whole process is sound vibration. The Muhammadans, they offer silent prayer. That is also prescribed in devotional service.

Devotee (3): Did Kṛṣṇa invent Rādhā for His own pleasure?

Prabhupāda: Yes. Not invent. Kṛṣṇa has nothing to invent. Everything is there. Invent means what was not in Him.

Devotee (3): …created?

Prabhupāda: Yes, yes. No. It is not like that. It is always there(?), and when manifested. His energy manifested. It is for our understanding. Rādhā is always manifest constantly, but because we want to say that Kṛṣṇa is the source of everything, so He is also source of Rādhā. Janmādy asya yataḥ [SB 1.1.1]. And another meaning is… That is explained by Gosvāmī, that Rādhā is not an ordinary woman. If somebody thinks, "Oh, Kṛṣṇa and Rādhā, They're side by side just like a boy and girl." No. If Kṛṣṇa is transcendental whole spirit, similarly the Rādhā or His expansion, Her expansion… It is explained in the Brahma-saṁhitā, ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. This is expansion of the quintessence of spiritual energy, ānanda-cinmaya. Ānanda means blissful, and cinmaya means spiritual. So all kṛṣṇa-līlā, all Kṛṣṇa's activities, they are manifestation of His spiritual internal potency. You understand this?

Devotee (3): Yes. But what I wanted within that… Did She have to become transcendence?

Prabhupāda: No. She is already transcendental.

Devotee (3): She's always transcendental.

Prabhupāda: She hasn't got to become. Become means… Nobody become. Become means… Just like to become healthy. To become healthy is a thing… Not that the man was not healthy. He has fallen diseased. You understand? When I say to become healthy, to become healthy does not mean that he was not healthy. He was healthy. Somehow or other, he is now diseased. So the "become" is applicable to the diseased or to the condition. Not to the original. So Rādhā-Kṛṣṇa or His expansions, They're original spirit. We are also original spirit. In contact with matter we are now diseased; therefore "to become" is applicable to the conditioned soul, not to the liberated. "To become," the past, present and future is applicable within this dual world. In the spiritual world there is no past, present, future. That is eternal. So "become" is applicable to us who are conditioned. Conditioned means by contamination of matter we are suffering. So we have to go to the healthy life, spiritual life. That is required. "To become" is not applicable to anything of Kṛṣṇa's name, fame, form, paraphernalia, expansion. They are all transcendental and eternal. And you can also become one of them as soon as you are freed from this material contamination. That is practice of Kṛṣṇa consciousness. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. If you practice Kṛṣṇa consciousness, and at the end of life, if you continue, then next life you also become brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You also associate with the same. And there will be no distinction at that time-either Kṛṣṇa and Rādhā or all expansions-because they are all spiritual. Oneness. That oneness. Your question was that the oneness. Because there is no disagreement, there is no dissension. Everything is in harmony, spiritual harmony; therefore one. Any other question? You have any question? No? All right. (pause)

Devotee (2): Swamiji? When we ring bells especially for the Deities at 6:30, does that put Them to sleep then?

Prabhupāda: Yes. Yes. Not six-thirty. One and a half hour before sunrise.

Devotee (2): Oh. So we should say prayers in the morning at one hour and a half before sunrise?

Prabhupāda: Yes. That is the system.

Devotee (2): Oh.

Prabhupāda: Yes. In Vṛndāvana you'll find just early in the morning before… Exactly one and a half hours before sunrise all temples will ding-dong, ding-dong, like this. And people will automatically rise up and go to see the first ceremony. It is very nice. So that you'll be forced to rise early in the morning. If you practice you'll be practiced to… "Early to rise, early to…" "Early to bed, early to rise"?

Devotee (2): "…makes a man healthy, wealthy and wise."

Prabhupāda: Yes. You become automatically healthy, wealthy and wise. Yes. But here you are accustomed to sleep up to twelve o'clock. (laughs) No. That is not good. Yes?

Devotee (2): Can we chant a little while "Kṛṣṇa"?

Prabhupāda: Yes, certainly. This chanting is nice program. Now chant. Hare Kṛṣṇa. (kīrtana) (end)

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Śrīmad-Bhāgavatam 5.5.1-2

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Paris, August 12, 1973

(This lecture was translated into French. Śrīla Prabhupāda speaks a few sentences, Jyotirmayī-devī dāsī translates this, and then Śrīla Prabhupāda continues. Jyotirmayī-devī dāsī also translates the questions and answers at the end of the lecture)

Prabhupāda:

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This evening I shall explain to you some of the important verses from Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the greatest contribution of Vedic literature. In the Vedic literature we find a desire tree. Whatever knowledge you want to derive, there is in the Vedic literature, and Śrīmad-Bhāgavatam is described as nigama-kalpa-taror galitaṁ phalaṁ [SB 1.1.3], the desire tree of Vedic literature, and a tree is eulogized on account of the fruit. So Śrīmad-Bhāgavatam is the ripened fruit of that desire tree. Just like, God has given our food, nice milk, fruits, food grains, sugar, rice, wheat, so many nice things. So we are not meant for eating stool. But at the present moment we have discovered a civilization that every man is work, is to work very, very hard day and night, and he is satisfied only in sex intercourse. This is the tendency of this material world. For sense gratification one is advised to work hard, day and night, like asses, dogs and hogs.

Therefore Ṛṣabhadeva advises His sons, "My dear sons, do not waste your valuable body, human form of body, like the dogs and hogs." Then what, what is the purpose of human life? If we are not meant for living like the dogs and hogs, then what is the standard of human life? The answer is tapo divyaṁ putrakā [SB 5.5.1]. "My dear son, this life is meant for tapaḥ." Tapaḥ means austerity. Tapaḥ another meaning is that temperature. Just like if we go in front of the fire, or if you go in the open sunlight, we get some temperature. That is called tapaḥ, or tāpaḥ, sometimes it is called tāpaḥ, temperature, Yes. So this tāpaḥ means some temperature. (aside:) Why it is not working? That means voluntarily we have to accept some tāpaḥ, or little temperature. So generally the animal, they are meant for sense gratification, but human life has to practice tapasya to control sense gratification. Just like we are prescribing to our disciples: no illicit sex life, no intoxicants, no meat-eating, and no gambling. No illicit sex means, just like the dogs and hogs, they have no consideration with whom they're having sex intercourse. The hog especially, pig. He does not discriminate whether sister, mother, or anyone, you see. So tapaḥ means… We are accustomed to so many, I mean to say, sinful activities, so we have to restrain from them. So tapasya, accepting voluntarily some painful situation, that is required. Say for (example) I am accustomed to smoke or to drink wine. So, I have to give it up. This is meant for human life. I have to give it up. Although I shall feel some pain in the beginning, but still I have to tolerate it. This is called tapasya.

In the western countries to give up these habit is little difficult, because about forty years ago, one of my brother, God-brother, came to London and he had a talk with Marquis of Zetland, and the Lord inquired from him whether he can be converted into a brāhmaṇa. He inquired from my God-brother whether he can be made into a brāhmaṇa, brāhmaṇa. So our God-brother said, "Yes, you can be converted into a brāhmaṇa if you give up these habits, namely illicit sex, intoxication, meat-eating, and gambling." The gentleman's reply, Lord Zetland, "It is impossible." So that means he was not prepared to accept the tapasya. Voluntarily, abnegation. But here Ṛṣabhadeva says that the human life is meant for tapasya, and not for living like pigs, hogs, and dogs. Next he says tapo divyam [SB 5.5.1], because tapasya means to accept voluntarily some painful situation. It is not very much painful, but they consider. But we are undergoing already, some painful situation working day and night. To satisfy the senses that also requires tapasya, hard labor, but here Ṛṣabhadeva says that you accept some painful condition. It is not at all painful, but it appears. Tapo divyam, for God realization. [break] …that everyone is working hard day and night, but that is for sense gratification. Similarly, if you take little trouble, if you accept voluntarily some painful condition for realizing God, divyam, that is the human mission. Now the question may be raised that both ways I have to accept some painful situation, so why shall I accept painful situation for realizing God? For material sense gratification, although I am working very hard, I am getting, immediately, some pleasure, sense pleasure. So why shall I work hard or accept some painful situation for realizing God which is unknown and fictitious to me? So the reply is, tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1], "My dear boys, if you accept a little trouble for realizing God, then your existential condition will be purified."

What is the use of purifying? There is need. If you purify, purify yourself, existentional condition, then you will be saved from the four kinds of troubles or miseries of life, namely birth, death, old age and disease. So God realization means spiritual realization. So Ṛṣabhadeva says tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1], by purification of your existentional condition you enjoy brahma-saukhyam. After all, we are searching after happiness, pleasure. So on account of our impure existential condition, our so-called happiness is temporary. Brahma-saukhyam means, here again, yena sattvaṁ śuddhyed, when your existence is purified. Now we have got impure existence, this material body. When we get our spiritual body, that is called purified. So Ṛṣabhadeva says sattvaṁ yasmād brahma-saukhyam anantam. As soon as you get your spiritual body, then there is unlimited happiness. We are, after all… In the Vedānta-sūtra it is said that the living entity or God, both of them are for enjoying life, blissful life. Just like when you are diseased, you have got some fever. So, you cannot enjoy life. Similarly in this diseased condition of material existence we, actually, we cannot enjoy life. Therefore, if we purify our existential condition by tapasya, then we come into our spiritual existence and we can enjoy our life eternally. [break] …therefore, that when we have got this human form of life, we shall not waste it simply for sense gratification like the dogs and hog. We should practice tapasya, restrain, and then we purify our existence and we are situated in a position wherein we can enjoy blissful life forever.

Now the process is prescribed how to execute this tapasya life. Ṛṣabhadeva says, mahat-sevāṁ dvāram āhur vimuktes, to get liberation, liberated from this entanglement of material life, one has to serve mahat, great saintly person. [break] Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2], vimukteḥ means for liberation. If you want to get liberation from this material bondage, repetition of birth, death, old age, and disease, and not only that, so long we live there are so many miserable conditions of life. This is called material existence. If we want to get out of this entanglement, then we must take to the service of great saintly personalities. So, that is the way for liberation, mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. There are two, just like we are in the crossroad, which way we shall go? That can be understood in this human form of life. This human form of life, we have come to this point by evolution. Now we are on the, just on the crossroad, whether we shall go this way or that way. If we want to be free from the entanglement of material misery, then here it is recommended, mahat-sevām. We must render service to the holy, saintly person and if you want to go deeper and deeper in the darkest region of existence, then we should turn our face for sense gratification.

So the instruction is very long, so (to) make it shorter I beg to inform you that this Kṛṣṇa consciousness movement is trying to save person from going to the way of darkness. [break] …go farther and farther on the path of darkness we become more and more entangled. More entanglement means: there are 8,400,000 forms of body. So after death we have to accept another body. [break] …in the Bhagavad-gītā, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13], as we are passing from one body to another in this life… I was a child, you were a child, everyone, but that child body is no more existing. I am existing in a different body, and I have to pass through many different bodies. So this is also dehāntara-prāptiḥ, changing the body. So similarly after death we shall change the body. Dehāntara-prāptiḥ means to accept another body. Now as I have already said, there are 8,400,000 forms of bodies. So we have to accept one of them at the time of death on the basis of our mental condition. So if we are accustomed to the beastly mentality like dogs and hog, then naturally we are going to get such body. But if we practice during this life, human form of life, while we are intelligent enough, godly life, then you are going back to home, back to Godhead. It is up to us to decide whether we are going to the dogly life or Godly life, that is our choice. According to the instruction of Ṛṣabhadeva, he says that this human form of life is a chance to practice Godly life and go back to home, back to Godhead. (aside:) What is the time now?

Devotee: (indistinct)

Prabhupāda: Hm?

Devotee: Should we ask for questions?

Prabhupāda: So we are in the juncture. Now it is up to us to decide whether we are going back again to the cycle of birth and death, from one body to another, or go back to home, back to Godhead, attain eternal body, blissful life. So the path is described very distinctly, mahat-sevaṁ dvāram āhur vimuktes. If you want to get out of this entanglement, then we must associate with saintly personalities. [break] …to go back in the cycle of birth and death, then we may associate with person who are addicted to sense gratification. So now there are description, very long description, who is saintly person, who is not saintly persons, so it will take much time.

We should request you, we have opened this branch of Kṛṣṇa consciousness movement just to give chance to everyone to come here and associate with the saintly devotees, and make your life very successful. I shall finish this lecture by reading one line only. The symptoms of saintly person is given, mahāntas te sama-cittāḥ praśāntā vimanyavaḥ suhṛdaḥ sādhavo ye. Who is saintly personality? That is given here, mahāntas te sama-cittāḥ. Sama-cittāḥ means they are equipoised, means they're not agitated by the worldly activities. That means, it is described in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. This, one of the qualification is sama-cittāḥ, not disturbed by worldly activities, because in the worldly activities either you make some profit or you make some loss. So our position is when we get some profit we are very jubilant, but when we are losing something we are very morose, unhappy. But a mahānta is equipoised. He is neither very happy when he makes profit, neither at all sorry when he makes losses. This is the first sign. Mahat-sevam, mahāntas te sama-cittāḥ praśāntā. Praśāntā means very peaceful. This is another qualification. Mahāntas te sama-cittāḥ praśāntā, vimanyavaḥ, he is never angry. Suhṛdaḥ, and he's a well-wisher. He's well-wisher not only for the human beings, suhṛdaṁ sarva-bhūtānām [Bg. 5.29], for all living entities. Like this person just, who are very friendly to the human being, but they sell the poor animals to the slaughter-house. Saintly person. Saintly person is suhṛdaṁ sarva-bhūtānām, for all living entities he's friend. Suhṛdaḥ and sādhavaḥ. Sādhavaḥ means well-behaved. Sādhavaḥ sādhu-bhūṣanāḥ, well-behaved. The well-behavior is described in the śāstra, to become a devotee of the Lord. [break] …of saintly person is to become devotee of the Lord. [break] …finish this now. You can ask if you have got any questions.

Jyotirmayī: He's asking what does it mean to serve God?

Prabhupāda: Help what?

Jyotirmayī: What does it mean…

Yogeśvara: Serve God. What it means to serve Him.

Prabhupāda: You do not know the meaning of serving?

Jyotirmayī: So, he said, yeah I know what it means service. Service means that I must do something good…

Prabhupāda: Yes!

Jyotirmayī: …to someone. But what does that mean to serve God? If you are not able to do it, what exactly, why do we have to do it?

Prabhupāda: No, you can do it. As you are serving your country, your family, or your friend. You are serving already. It is not that you are not serving. Similarly, you can serve God. Just like, we find from Bhagavad-gītā, Arjuna. Arjuna served God, Kṛṣṇa. He was a military man. So he was engaged in fighting. Kṛṣṇa wanted him to fight for His interest, so he fought. That is service to God. Every position, as you are serving your country, your family, your friend, you can serve God also. [break] …show you the example in every center, what we are doing. We are glorifying the Lord. We are preaching God's glory. We are publishing book for understanding God. We are cooking for feeding God. So many, all our activities are meant for serving the Lord, that's all.

Jyotirmayī: So his question is, if we glorify God every day, all the time, then is God going to give us something back, something in return for our service?

Prabhupāda: God is already giving you everything. (laughter). Even if you do not serve. He is so kind that even those who are not serving, He is supplying all the necessities. So when you serve God, whatever you want you will get.

Jyotirmayī: He says, so the service that we offer now, are we going to get it back in another life?

Prabhupāda: No, in this life. Just like we, we are serving God, we have no profession, we have no business, we have no income, but Kṛṣṇa is supplying all the necessities of life. Paying for this house two thousand dollars per month. We have got one hundred such centers. We are spending about one million dollars per month (laughter), but we have no fixed income. Kṛṣṇa is supplying.

Jyotirmayī: He said, so I can understand that it's really God helps you.

Prabhupāda: Now you can understand by common sense that if you serve somebody here, in this material world, he pays you some money, salary, and God is all powerful. If you serve Him, He'll not pay you? No problem. God is paying everyone, one who is not serving even. If you serve, He'll pay you sufficiently, don't bother.

Jyotirmayī: She says she thinks that we are a little exploiting God…

Prabhupāda: Hm?

Jyotirmayī: Exploiting God.

Yogeśvara: Exploiting God, she thinks…

Prabhupāda: No, you should not approach for exploiting God. That is not good. But even if you go to God to exploit Him, that is also good. (laughter) Stop, stop. Because after all you are approaching God. Even with the purpose of exploitation, that is not good, but because you are reaching God that is very good. Just like in Christian religion we know that the prayer is "God, give us our daily bread." So God is supplying bread to everyone. It doesn't require to ask Him. But, he, because he is going to the church, and praying to the God, he is very good.

Jyotirmayī: She says that to ask like the Christian asking for their daily bread, it is something very difficult, very painful, so it is very tragical.

Prabhupāda: No, these things are done by innocent person. One who does not know that God, without asking, He's supplying. There is no need of asking from God. Simply we have to render our service. The definition of devotional service is given in the Vedic literature, anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11], without any material desire. Serve God as a matter of duty. We serve our father as a matter of duty and the father takes care of the son, automatically. [break] …does not serve father, he gives all necessities of life and what to speak of that son who is rendering service. [break]

Guest: …serve God for our own religion besides chanting Hare Kṛṣṇa, besides becoming a devotee?

Prabhupāda: Yes, religion means to serve God. We are preaching that anyone who has learned how to serve God, how to love God, he belongs to first class religion. [break] …care what is the name of that religion, Christianity, Hinduism, Buddhism, Mohammedanism, it doesn't matter. We see, we want to see the follower, whether he has learned to serve God, and to love God. That's it.

Jyotirmayī: So the question is that there was, a man was working a house yesterday, and he was killed doing his work, and he left his wife and two children, and this man was praying God every day. So what is going to happen now to them?

Prabhupāda: His children will not die for want of her. [break] …maintaining millions and millions of children, why not her?

Jyotirmayī: We saw that in India the people are not chanting Hare Kṛṣṇa, now very poor, now dying of anger, oh, hunger, but there is those who are very rich, they are not religious at all. They do not chant Hare Kṛṣṇa, but are very rich and they enjoy very much.

Prabhupāda: Yes, but those who are chanting, they are not dying (laughter). I am Indian. I am not dying.

Guest: I am Indian. I am coming from Calcutta, from the (indistinct). I am seeing every day. This is the first time…

Prabhupāda: But you do not know who are chanting.

Guest: Yes I know, I went…

Prabhupāda: No, that's not, that I cannot accept.

Guest: Yes, yes.

Prabhupāda: Those who are chanting, we have got branch in Calcutta, in Māyāpur, in Bombay, in Vṛndāvana. None of our devotees are dying.

Guest: But I regret to say that in Māyāpur, in Navadvīpa also I saw there poor people dying.

Prabhupāda: Uh huh. You…

Guest: …myself constructing…

Prabhupāda: So you simply inspect all the persons who are dying. You do not see who are living. [break] …were in India, I asked the people here, we have got so many devotees in Europe, who is dying? Nobody is dying. It is simply propaganda.

Guest: I know nothing about Europe. This is the first time I'm coming to Europe, I know the problem. I was always in…

Prabhupāda: But you are wrong informed. You are talking from Europe about India.

Guest: No, I was in India about one month ago and…

Prabhupāda: But what is one month's experience, you have simply seen persons who are dying, that's all.

Guest: I am from Calcutta. I teach in Calcutta. I live in Calcutta. I am always in Bengal.

Prabhupāda: So you have seen that all Calcutta men are dying?

Guest: Yes, poor people are dying.

Prabhupāda: Ah, this is all lying propaganda. I don't believe it. I am also there. I am born in Calcutta.

Guest: I am not saying anything to contradict you, just explain to me…

Prabhupāda: No, there is no contradiction. I am speaking that God is feeding even the animals, even the elephants, even the serpents, and why God will not feed the human kind. This is a wrong impression. Everyone has food fixed by God. Even if he is not serving God, God is supplying all the necessities, to the animals why not to the human being? This is wrong impression. [break] Yes? [break]

Jyotirmayī (translating for Guest): …that at the beginning one, the word, and this word was God and this word was with God. So what is this word?

Prabhupāda: God, God and God's word. They're identical. God's, God and God's form, God's quality. God's, I mean to say, entourage, everything is God. That is called absolute. As, when I speak, my speaking is different from me, so that is not the case with God. God's words, the vibration of God, that is also God. [break]

Jyotirmayī: …name of God, can the name of God be pronounced, uttered?

Prabhupāda: Yes, why not.

Jyotirmayī: God was existing before we could utter, we could pronounce, so how can you…

Prabhupāda: So God, because existing, His name was also existing. Therefore, His name is not material name. Because God was existing, His name was existing. So God was existing before creation, therefore His name, His form, is not material.

Jyotirmayī: (If the) name of God is not material, how is it possible to pronounce it materially, with our material tongue?

Prabhupāda: Yes, it is possible, when you are purified.

Guest: Has God put the suffering here for us to experience so that we will want to give up material lives and get closer to Him? Is it punishment?

Prabhupāda: Yes.

Jyotirmayī: Is the God of love, does He punish man?

Prabhupāda: Yes. God has got two business. Maintenance and punishment. That is stated in Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That the government has got the law to give protection to the obedient citizens, and to send the rascals to the prison house.

Jyotirmayī: She said that these laws, these laws are only laws which exist in the human world, but that God doesn't lave these lews.

Prabhupāda: Human laws are imitation of God's laws. In the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. The absolute truth is that from where everything emanates. So this human law has come from God. It is only imitation, imperfectly presented, but the principle is the same. [break]

Guest: Who is Guru Maharaj-ji? (laughter)

Prabhupāda: I do not know him. (laughter). [break]

Jyotirmayī: …chant Hare Kṛṣṇa with also Hare Rāma. Why are we talking about the Rāma in this mantra?

Prabhupāda: Rāma is also God, another name of God. Rāma means the "who enjoys." Kṛṣṇa means "who attracts." So God is the supreme enjoyer, therefore He is called Rāma. And God is the supreme attractor. He attracts everyone, therefore He is called Kṛṣṇa. So the names are on the quality of God. You have already questioned. Yes.

Devotee: There’s a gentleman in the back, over there. [break]

Jyotirmayī: …to know, that to explain exactly what is materialistic life, and how is it possible to be in the world of matter and the same time not be entangled by it?

Yogeśvara: What is material life and how can we live in this material…

Prabhupāda: Material life means no knowledge of God, no service of God. That is material life.

Yogeśvara: He wants to know how can we live in this material world without becoming entangled.

Prabhupāda: That he cannot know, God, by living here. You are trying to know so many things, why don’t you try to know God? Material life means one who does not know God, one who does not serve God. These are the two things. So if you know God and if you serve God, that is not material life. So if you try to know God, and if you serve God, that is not material life. [break]

Guest: …to know the will of God.

Prabhupāda: You want to know? That is stated in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], you give up all other occupation, simply surrender unto Him. That’s all. This is the way. (end)

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Śrīmad-Bhāgavatam 5.5.1-2

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Stockholm, September 7, 197

Prabhupāda:

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]
mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

So uktam evāha ṛṣabhām iti. We are discussing about the instruction of Lord Ṛṣabhadeva to His sons. Tad uktam upayinona bhāgavata upāsanam upadeśa upadekṣamana vairāgyaṁ vinā upadeṣṭo ’pi bhakti-yoga na samyak pratitiṣṭhati tad utpadaye kāmān nindati nāyam etad dvayam. This is a note given by Bhiraghavācārya. He belongs to the Rāmānuja sampradāya. We have got four disciplic succession: Madhvācārya’s sampradāya or succession, Rāmānujācārya, Viṣṇu Svāmī, and…, what is the other? Nimbārka. So Bhiraghavācārya belongs to the Rāmānuja disciplic succession. He was a very famous man, ācārya. So he says that bhāgavata upāsanam upadekṣyamāna vairāgyaṁ vinā upadiṣṭo ’pi bhakti-yoga na samyak pratitiṣṭhati. We may give instruction for many years, but unless one practices vairāgya, renunciation, vairāgya vinā…

This bhakti-yoga, another name is vairāgya-yoga. That is pointed out by Sārvabhauma Bhaṭṭācārya. When he offered his prayer to Śrī Caitanya Mahāprabhu he said,

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
sri-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

He said that this Śrī Kṛṣṇa Caitanya Mahāprabhu is the same Lord Kṛṣṇa. Kṛṣṇa advised, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This sarva-dharmān includes all our material activities. So, but people could not understand. The instruction is still standing, Kṛṣṇa said, sarva-dharmān parityajya, ”Just simply surrender unto Me.” But nobody is doing that. God says that, ”You surrender unto Me; I shall give you all protection.” There is assurance. But we are so unfortunate that we cannot believe or cannot be assured on the words of God also. We do not believe. ”Oh, God cannot give us protection. Let me try my own technology. I shall protect myself.” This is the world(?). That means he’s not detached with these material activities. Kṛṣṇa says also that ”You give up…” Just like we are also saying. There are so many proposals. They come, philanthropists: ”People are starving. We have to see first of all.” The Communists say, ”Then we can discuss about spiritual… There are so many people starving,” as if they have taken contract for feeding them. But these are only simply big, big words. They cannot do anything. Neither they are willing. They are simply after their own sense gratification. Otherwise, why so many people all over the world, there is voluntary starving? Just like the hippies. Why they are lying down on the street, on the park, no fixed-up program for eating, sleeping? They are not poor men’s sons.

So, nature’s way will work. You cannot stop them. But because they cannot give up attachment for these material activities, they put some manifesto, that ”We are not working for this. After finishing this task, then we shall take to the consideration of spiritual life.” So this is called will o’ the wisp. What is that, will o’ the wisp? There is a fire, and the fire goes ahead, and the man follows. It is something like that. They cannot do anything. Actually, they have got attachment for these material activities, and they put forward different types of manifesto. But if one is serious about going back to home, back to Godhead… First of all, they have no such information that there is a place where God lives. They think it is all fictitious. (So) why it is fictitious? If you accept there is God, why, what is the objection to accept a place for Him? We have got our place, we have got our residential quarter, and God has provided us all these facilities, and He has no facility? He is impersonal? He has no place? Just see.

So, these things cannot be understood by the materialistic person. Therefore, one has to practice vairāgya, renunciation. That is pointed out here. Bhāgavata upāsanam upadekṣyamāna vairāgyaṁ vinā upadiṣṭo ’pi bhakti-yoga na samyag pratitiṣṭhati iti. Side by side we have to practice, voluntarily, to be detached from material activities. Then we can make progress in devotional service. Tad utpataya kāmān mindati. This is our voluntary work. If we want to be detached… Because Kṛṣṇa is so kind, if you have got even a little pinch of attachment for this material world, you are not allowed to enter into the kingdom of God. You must be completely free. Therefore, bhakti-yoga is enunciated by Rūpa Goswami: anyābhilāṣitā-śūnyam. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnyam means zero. All kinds of material desires should be made into zero. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Cc. Madhya 19.167]. Jñāna, speculative method for understanding the Absolute Truth, as the Māyāvādīs, they are speculating, ”This is not, this is not, this is not.” Neti neti. This is jñāna.

And karma means they are not struggling hard to enjoy the fruitive result, as we see generally everywhere, they are working so hard. Big, big buildings, big, big factories, big, big roads, cities, so many things. They are trying to be happy by such advancement of material opulence. They are called karmī. Some of them are trying to be happy within this material, within this world or within this life, and there are others also, they are also performing big, big yajñas, charities, so that next life they may also take birth in very nice family or may be elevated to the higher planetary system where the standard of life is thousand times better than here. There is all arrangement. So they are trying for that. Not only to become very bodily happy in this life, but also next life. But as there is difficulty… Suppose if you want to be happy materially, then… You see how they are working very hard. They have no time. In the morning, at half past five, we go for morning walk, we see, workers are going. At night… You Europeans, you know better than me how they are working very, very hard. What is the idea? To become happy. To satisfy the senses. Similarly, there are others who know that there is life after death. So they are also preparing how ”Next life also we’ll be happy, we may take birth in very rich family, in higher planet, in heavenly planet.”

So this hard labor is going on. So Ṛṣabhadeva says that this hard labor should be stopped. There is no need of so much hard labor. Why you should work so hard? This such kind of hard labor is seen amongst the animals. There are animals, just like we saw one jackal was passing on the street. So they come out in the night, some of the animals, especially ferocious animals. They come out at night for their food. Everyone is working hard; they also come. So animals also, they (are) also working very hard. That is given example, the hogs and dogs. That is restricted. If you go on working for better standard of life, then you’ll be attached to this work and your mind will be absorbed in such work. And if the mind continues to be absorbed in working so hard, then after giving up this body, you’ll have to accept another body to fulfill such desires within the mind. Kṛṣṇa will give you full facility. Therefore it is said, deha-bhṛtān madhye (ja) nṛ-loka manuṣyaḥ tasmin sattvāyaṁ manuṣyaḥ deha kaṣtān kṛcchran sampādyamānam ata duḥkha-rūpaṁ kāmān yajñādini. Yajñādini prati na hati. Kāmān anubhāvituṁ nārhati ity artha.

Ṛṣabhadeva says that simply for sense gratification, don’t work so much. Actually, we haven’t got to work. Everything is there. We have repeatedly discussed. Just like in the morning the birds get up, they do not work very hard. They know that ”We shall go in some, upon some tree, and there is food, there is some fruit, and we shall eat.” There is no, no good prob…, very great problem. The animals also, they are assured, everyone is assured. And even human being, just like sannyāsīs, they are also assured. Just like when I came to your country, there was no friend, there was no relative, but assurance was there that ”I am going for Kṛṣṇa’s business. So there is some provision, never mind where it is.” That much faith we must have. Actually, for even one is not Kṛṣṇa conscious, one is not devotee of Kṛṣṇa, he has also provision. That provision is there. Why should we work so hard? Our business is to save time how to become advanced in Kṛṣṇa consciousness. But people cannot understand this.

Now, how to become detached from this habit of hard working, that is suggested here. It is said, mahat-sevāṁ dvāram āhur vimuktes. Mahat-sevā, saintly persons, if you associate with them, if you serve them, try to serve them, that practice is still in India. If a sannyāsī, you’ll find from Caitanya-caritāmṛta, Śrī Caitanya Mahāprabhu is going from village to village, but any village he goes… Generally, the sannyāsī goes to a temple because temple is meant for the traveling sannyāsī. And as soon as one sannyāsī… Still this custom is prevalent in India, as soon as somebody sees a sannyāsī has come in a temple, somebody from the village, not somebody, but many will come, ”Sir, you can take your lunch at my place.” So there is no scarcity. Many people will come to invite you still. Therefore many pseudo or phony swamis, they have taken this profession because there is no difficulty getting food. So, mahat-sevā. The… What is the idea? The idea is the gṛhasthas, they know that ”We are simply engaged in the matter of sense gratification. If we invite some saintly person at home, if he eats at my place, then, we commit so many sinful activities, we’ll be saved.” This is the process. Therefore, a sannyāsī is advised to accept prasādam in the house of a brāhmaṇa, because a brāhmaṇa is supposed to be, become very pious. If you take foodstuff from impious men, then that means you are taking share of his impious activities. But a saintly person, they can digest, but if (they) cannot digest, then you have to suffer. This is the process. Then he has to suffer. Therefore the safety principle is to accept luncheon in a pious family, where there is Vaiṣṇava family or brāhmaṇa family. Not that anywhere we can accept cooked food. Sometimes we have to do it, but that is against principle. We should not accept food anywhere and everywhere, unless he is pious. The brāhmaṇas are supposed to be pious; therefore, a sannyāsī is advised to accept food, luncheon in the brāhmaṇa family. And brāhmaṇa family, still, not all, a few families still in India, they worship regularly Nārāyaṇa-śilā, śalagrāma-śilā.

Therefore one should be anxious to give some service to the saintly persons. Mahat-sevā dvāram. If you engage yourself how to serve a saintly person, then your door for going back to Godhead will gradually become open. Mahat-sevāṁ dvāram āhur vimuktes. This human body is a junction. You can go this way or you can go that way. This way means mahat-sevā, liberation. But people do not understand what is liberation. They are so dull. They have been… Their education system is so rubbish that they do not know what is liberation. Just like cats and dogs, they do not know what is liberation. Liberation means to get out of this false conditional life. I’m thinking I’m this body, which I’m not, and therefore I’m acting on the bodily concept of life and becoming entangled more and more so that I have to accept another body, another body, another body. This is my conditional state of life, and there is so much risk to accept another body. As it is said in the Bhagavad-gītā, tathā dehāntara-prāptir. You have to accept another body. And what kind of body I’m going to get, that I do not know. Now suppose if I get another body in the plant life, a tree. A tree can stand for thousands of years. And if we get that sort of life, how much risky it is to accept another body. It is also possible. Those who are performing big, big yajñas, charity, they can expect to be transferred to the heavenly planet. But those who are not doing anything, living like cats and dogs, oh, their life is very risky. Very risky. But they do not know. There is no such education. But here it is recommended, that, mahat-sevāṁ dvāram āhur. If you associate with saintly persons then there is possibility of your door being opened for liberation. Dvāram āhur vimuktes.

(So) we are opening many centers all over the world. Why? To give people chance of having this association of a Vaiṣṇava, mahat, mahātmā. Therefore those who are in charge of such centers, they must be ideal mahātmās. Mahātmā means devotees. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manaso [Bg. 9.13]. Mahātmā means whose ātmā, whose soul is enaged in the service of the Supreme Lord. He's mahātmā. Otherwise kṣūdrātmā. God is all-pervading. So whose ātmā has become attached to the all-pervading Supersoul, he's called mahātmā. Otherwise, kṣūdrātmā. If we are, our heart is attached to limited circle of my friends, wife, children, home, country, then I am kṣūdrātmā, because that is limited. Kṣūdrātmā or durātmā. The opposite is mahātmā. Mahan, great. So we have to associate with mahātmā. Mahat-sevā. How associate? Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34], to associate. Therefore, it is the custom whenever one goes to see one saintly person, he gives something for service, either fruits or something presentation. That is necessary. Mahat-sevā it is said. Sevā means service. Maha-sevā. Not that I go to see one mahātmā, saintly person, and talk with him with all rascal proposal, and waste his time and his own time also. That is not association of the mahātmā. Mahat sevā. You must approach a saintly person to give him some service. This is the beginning. Spiritual advancement of life means you have to give some service. That service begins when we serve the representative of Kṛṣṇa, mahātmā. He's spiritual master or saintly person.

So mahat-sevāṁ dvāram āhur vimuktes. And just the opposite number is, mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Yoṣit. Yoṣit means enjoyable, female, or prakṛti. The nature has made in such a way that the male form, or female form, that attracts, that is called yosit. There are so many things for our attraction, not that simply woman is attractive. No. Woman is a form. Rūpa, rasa, śabda, gandha, sparśa, this is called the tāṇ-mātra, enjoying… We have got senses, so there must be object of enjoyment of the senses. The eyes, they have got also the object of sense gratification. The eyes want to see very beautiful forms. Eyes, rūpa. Rūpa means form. And the tongue, it wants to enjoy very good taste, tasty food. So that is also enjoyment. Not that simply woman is for enjoyment. Any palatable foodstuff which attracts my tongue, that is also enjoyment.(?) Mahat-sevāṁ tamo-dvāram yoṣitā… These are yoṣit. A nice beautiful woman or man which attracts, a nice foodstuff which attracts my tongue, rūpa, rasa, śabda, nice singing which attracts my ear… Rūpa, rasa, śabda, gandha, smelling, which attracts my nostril. Rūpa, rasa, gandha, śabda, sparśa, touching. So these are all subject matter for my enjoyment, objectives. So tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Those who are attached only, the general public, they are attached to all these things. They are going to cinema, they are drinking wine, they are going to restaurant for satisfaction of the tongue, clubs, and talking, so many things. So those who are attached to all these things for sense gratification, if we associate with such persons, then our door for going to hell is open. Two doors. You have to make selection. Whether this door for becoming liberated from this entanglement of repetition of birth and death and go back to home, back to Godhead, this is one door. Another door, for sense gratification. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. The more we indulge in sense gratification, then more, more, more… Just like a drunkard. From the very beginning he's not a big drunkard. He takes little, then big, big bottles, big, big bottles. It is simply… Smoking, when the child learns from bad association to smoke, then he become a chain smoker, one after another, one after another, one after another.

So if we indulge in sense gratification, then it will increase, it will increase. And more we increase the process of sense gratification, we go down, deeper, deeper, into the hellish condition of life. Just like the other day I was talking with Mr. Berman, he's a mining engineer. So I talked with him that "You have spent so much time being educated as mining engineer…" It is very good technology he has learned. "But do you ever consider that what is your position? After taking so much education, learning technology, your place is in the dark mines, your place. Whole day you have to work within this darkness. And you are considered to be very expert, and you are getting good salary, but your place is in the dark mine. Why don't you…?" Similarly, his wife, she's a qualified gynecologist. So what is her business? Her business is how to kill the child within the womb-abortion. Just see. Both are experts. One expert is engaged in the hellish condition of the mine, in darkness; another expert is engaged in killing small babies within the womb. You see? Therefore the result will be that they are going to hell. Adānta-gobhir viśatāṁ tamisram. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Again doing the same thing, again going to the hellish condition of life. This is called tamo-dvāram, ignorance. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam.

Therefore, to make advancement in spiritual life one must be serious to practice vairāgya. Tapasya, that is tapasya. If you practice vairāgya, deny, "No, I shall not eat these things, I shall not drink these things, I shall not do like this," abnegation-that we have to practice. That we have to practice. But although it is very difficult, so far we are concerned, we have made the things very concise. Simply, just observe the four regulative principles-no illicit sex, no gambling, no meat-eating, and no intoxication. This much we have to practice if we are actually serious to go…, advance in spiritual life. This is vairāgya, voluntarily. What is the difficulty? You want sex life, why don't you live, husband and wife, married? Sex life is not denied, but not outside the marriage. That is denied. A little vairāgya. But we have made such a civilization that no responsibility for marriage. Let the girls become prostitutes and enjoy and go away. Horrible civilization. They are going towards hell, punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. But they do not know. Neither do they care. It is very serious situation of the present civilization. If we think… One who does not know, he's in darkness, that is a different thing. But especially in the Western countries I see that poor girls are being advertised for prostitution. What is that? Topless? Yes. Topless, bottomless and so many things. You see. Purposefully, poor girls are being utilized for sense gratification. So horrible condition. And when there is pregnancy, then abortion, then further entanglement, further…

So this is the way to go to the darkest region of hellish condition of life. Sense gratification. So one has to avoid this. Mahat-sevāṁ dvāram āhur vimuktes, and the tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Not only you directly make all these thing then you are condemned to go to the hellish condition; if you associate with such person, then also you'll be liable. If you associate. Just like some rascals they say, "Yes, we are eating meat, but we are not directly killing. We purchase." They think that "Let me enjoy meat-eating. Those who are killing in the slaughterhouse, they will be responsible. I am free." No. Because you are associating with such persons, according to Manu-saṁhitā when an animal is killed, eight persons become condemned with murdering charges.

Eight persons. One who kills, one who orders, one who purchases, one who cooks, one who eats-so many. That is the law. Just like one man is murdered. That murdering is committed by one man, but if has got many associates who has induced him, who has supplied him the weapon, or giving, so many assisted-all of them are arrested. This is the law. As we have got law here, here we can escape man-made laws, but you cannot escape God-made laws. That is not possible. Man-made laws sometimes we escape because everything made by man, that is insufficient, imperfect. So you can escape sometimes. That is not escaping. But you cannot escape God's law. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. God is situated within your heart. He's seeing everything and recording. Anumantā upadraṣṭā, you cannot escape.

So these things are very important thing if we're actually serious about becoming disentangled with this material world and go back to home, back to…, then this instruction of Ṛṣabhadeva is very important. We shall discuss again.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.1-2

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Bombay, March 25, 1977

Bhavānanda:

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

"Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever."

Prabhupāda: Next verse.

Bhavānanda:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

"One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās."

Prabhupāda: So Mr. Jyesthish(?) Gandhi, ladies and gentlemen, the instruction of Ṛṣabhadeva is very important. Ṛṣabhadeva was the father of Mahārāja Bhārata, under whose name this planet is called Bhāratavarṣa. So before retirement, Ṛṣabhadeva instructed His one hundred sons about the aim of life. So this is Vedic civilization. So He says, "My dear boys, don't spoil your life by living like hogs." This very word has been used. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujāṁ. Viḍ-bhujāṁ means there are hogs who are very much enthusiastic to eat stool. So why this particular animal has been named? Because we can find especially in Indian villages, the hogs, day and night, they are working very hard to find out where there is stool. And as soon as he eats stool, the hog very easily become fatty and strong. Therefore a class of men, they like to eat the flesh of hog because it becomes easily fatty. And the hog's business is, as soon as he gets little strength, then next business is sex, without any discrimination. The hog has no discrimination who is sister, who is mother, who is daughter. So therefore this particular animal has been named, and Ṛṣabhadeva warns His sons that "Don't live the life of hogs. Live like human being."

That is wanted. And for that purpose you require to execute tapasya. Tapasā brahmacaryeṇa śamena damena va [SB 6.1.13]. These are the injunction of the śāstras. Human life is meant for tapasya, not to imitate the hogs and dogs. This is not human life. This is Vedic culture. The Kṛṣṇa consciousness movement is tryng to give this Vedic culture all over the world, but they are after hogs and dogs. What can be done? This is very difficult job. But still we have to do, because we have placed ourself to become servant of Kṛṣṇa. Never mind we have to face so many dangerous positions; still we have to do this thankless task. "My dear brothers, do not be hogs and dogs. Be a saintly person." This is our mission. That is India's culture. Bhagavad-gītā, the same thing said: manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi. Siddhi means perfection. Nobody is interested how to make this life perfect. Everyone is being carried away by the waves of material nature. This is not life. Śrīla Bhaktivinoda Ṭhākura, a Bengali Vaiṣṇava poet, he has written one song, kena māyāra vaśe yāccha bhese kāccha hābu ḍubu bhāi. Jīva kṛṣṇadāsa ei viśvāsa korleto ār duḥkha nai. Māyāra vaśe. There is the laws of nature. We are under the grip of laws of nature. You cannot violate. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. If you have touched fire, it doesn't matter whether you are elderly person or a child, innocent or knowingly or unknowingly, the fire must burn. There is no excuse. Similarly, we are contaminating different types of modes of nature. There are three modes of material nature-sattva-guṇa, raja-guṇa and tamo-guṇa. Now mix it up, three into three equal to nine, nine into nine it becomes eighty-one. Again eighty-one… It increases. Those who are expert in mixing color, they know how to make different colors by mixing the original three colors: blue, yellow and red. Similarly, we are in this material world under the clutches of the modes of material nature, and according to different circumstances we are mixing with different modes of nature. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-yoniṣu [Bg. 13.22]. Because we are mixing with different types of material nature, next life we are preparing. Tatha dehāntara praptir. We have to accept another body. Kāraṇaṁ guṇa-saṅgo 'sya. This is our position. Don't be very happy that "Today I am such and such big person. It will continue." No, sir, it will not continue. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body.

So we have to understand this responsibility of life. That is human life-not to enjoy senses by imitating the hogs and dogs. This is not human civilization. We have to learn from the śāstras how our life is being transformed from one form to another, and there are 8,400,000 different species of life. Once this human form of life missed and if you are put into these waves of birth and death, then the opportunity finished. We must always be alert that we have got this responsibility. The Ṛṣabhadeva says that tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. Sattva means existence. Your existence is eternal. That is the first information in the Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā. This is the first instruction. There are so many commentator or instructor of Bhagavad-gītā, but they are missing the first instruction. They are not interested that "What is going to happen my next life?" They are not interested. Nobody takes care. They have concluded they have no life after death. This body is finished, everything is finished. Most irresponsible life. This is not to be carried on. Ṛṣabhadeva says that "My dear sons, don't live this irresponsible life like animals, hogs and dogs, but take the responsibility of human life. Undergo austerities, penances, as they ae recommended in the śāstras and make your life…" It is individual. If this movement cannot be taken massively, every individual can practice it. That is Indian culture. Every Indian was educated how to become a brāhmaṇa, for coming to this platform of austerity. And following the examples of brāhmaṇa, the kṣatriya and the vaiśyas and the śūdras, they also benefited.

So this is a very elaborate scientific subject matter, and we are trying to present all over the world. Why not our Indian brothers take it very seriously? Why we should be carried away by the waves of material nature? This is not very good idea. Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. Sattva, my existence. At the present moment… Just like I am coughing. So because I am, for the present moment, I am diseased. So this is the symptom of coughing. Similarly, why I am dying? This should be the question. Ke āmi kena more jāpaṭiyā traya. I hear from Bhagavad-gītā that I am eternal: na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriyate vā. Then why I am dying? This is intelligence. Why I am dying? This "why." Kena Upaniṣad. But this is not being educated. We are carried away by the temporary problems and missing the chance of human life. This is not very good, and Ṛṣabhadeva especially instructs that mahat-sevāṁ dvāram āhur vimuktes. If you actually want liberation from these clutches of māyā, vimukti, vimukti… Vimukti means liberation. What is liberation? Muktir hitvā anyathā rūpaṁ svarūpeṇa avasthitiḥ. We are living in a different way. This is not mukti. This is conditioned. I am living as Indian condition, I am living as European condition. This is not mukti. You must live in your original form. That is called mukti. Muktir hitvā anyathā rūpam. Now we are living anyathā rūpam. Somebody is living as Indian, somebody is living as European, somebody as cat, somebody as dog, somebody… This is anyathā rūpam. You must realize yourself,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate param
[Bg. 18.54]

So Dr. Jyestish(?) gave stress on bhakti. That is very good idea. So simply by becoming bhakta… Kevalayā… Kecid kevalayā bhaktyā vāsudeva-parayaṇaḥ. Kevalayā bhakta. Simply if you take to the process of bhakti… That is recommended in the Bhagavad-gītā also. Bhaktyā mām abhijānanti. If you want to know God, if you want to know the relationship with God, if you know what is your business after understanding God, then bhakti. Kṛṣṇa says. Kṛṣṇa, no… Although there are different ways of self-realization-karma, jñāna, yoga, bhakti, these are the principles. But Kṛṣṇa recommends that "If you want to know Me actually, then bhaktyā." Kṛṣṇa teaches Arjuna Bhagavad-gītā because Arjuna was a devotee. Bhakto 'si me priyo 'si: [Bg. 4.3] "Because you are My dear friend and bhakta, therefore I am teaching you."

So bhakti-mārga is not very difficult. Very easy. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Any child can do it. Any child, if he sees the form of Lord Kṛṣṇa in the temple, he remembers, and he continues to think of Kṛṣṇa. Man-manā bhava mad-bhakto. And if you think of Kṛṣṇa always, automatically you become devotee. Man-manā bhava mad-bhakto. And then mad-yājī, little offering. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Where is the difficulty? Little flower, little fruit, little water. Kṛṣṇa is not poor person, (that) He wants something from you. But yo me bhaktyā prayacchati. He wants to revive your original Kṛṣṇa consciousness. Therefore He comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. So in India we have got this opportunity. Why should we miss this opportunity? It is a suicidal policy. Don't do it. Take to it very seriously.

Thank you very much.

Devotee: Jaya, Śrīla Prabhupāda!

Tamāla-kṛṣṇa: If anyone has any questions, this is the time. The process of receiving knowledge is to place inquiry at the perfect person, the spiritual master. So if any of you have any questions, there will be a microphone up front, and you can come up and place your questions to Śrīla Prabhupāda. (no one responds)

Prabhupāda: All right. Don't try to agitate them. Chant Hare Kṛṣṇa. Oh, they are coming?

Guest (1): If God is everywhere, why His presence not felt by everybody?

Prabhupāda: Everybody is not intelligent. Mostly they are rascals.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ

kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

This is the statement by God, that ”Out of millions and millions of persons, one tries to become perfect. And out of many millions of perfect persons, one may understand God.” So God understanding is not so easy, but if we want to understand, God will help us. That is the point.

Guest (1): Thank you.

Guest (2): I want to ask two separate questions. One question is number one. What is the meaning of the giving up of the fruition of action?

Prabhupāda: Karmaṇy evādhikāras te mā phaleṣu kadācana. This is the… Action and reaction, there are two things. But under both headings, action and reaction means you become bound up. Yajñārthe karma anyatra loko ’yaṁ karma-bandhanam. This is the statement, that if you work if you work for yajña… Yajña means Viṣṇu. Then it is all right. Otherwise you become under the laws of karma, good or bad. You have to suffer or enjoy. There is no question of enjoyment; there is suffering. Therefore one should be taught not to accept the result of karma, but do it for Kṛṣṇa, yajñārthe. Then you are free.

Guest (2): When the fruit comes, should we give it up?

Prabhupāda: No. The fruit you can take as prasādam. Prasāde sarve-duḥkhānāṁ hānir asyopajāyate. When you take as prasādam, then you are not bound up. But if you enjoy it as your fruitive result, then you have to suffer or enjoy. That is not good.

Guest (2): We have that difficult with us.

Prabhupāda: No difficulty.

Guest (2): Because when the fruit comes, we cannot distinguish whether it is ripened one or the wrong one. How to distinguish?

Prabhupāda: Yes. So it is said clearly, yajñārthe. You work for yajña. Kṛṣṇārthe. Yajña, another name of Kṛṣṇa or Viṣṇu. Then it is all right. Otherwise you will have to suffer.

Guest (2): My next question is…

Prabhupāda: First of all, you understand this question, that you have to work for Yajña. Then you are free. Otherwise you will be entangled.

Guest (2): My next question is, I don’t think God is opposed to sex. Seriously. I have heard many a lecture, and it is always stressed that as if the God is opposed to sex. But I don’t think that’s so. And from Gītā, Kṛṣṇa Himself says…

Prabhupāda: God is never opposed to sex. Who said? God said, dharmaviruddhaḥ kāmo ’smi: ”Sex which is not against the regulative principle of religious life, that I am.” God never says that ”Stop sex.” Otherwise, why there is gṛhastha āśrama? Āśrama means that there is Kṛṣṇa consciousness. As soon as we say, ”Here is an āśrama,” we understand that there is consciousness of Kṛṣṇa. So brahmacārī āśrama, gṛhastha āśrama, vānaprastha āśrama, sannyāsa āśrama, make it āśrama and follow the rules and regulations of āśrama. Then it is all right. Otherwise you are bound up by the laws of nature.

Guest (2): As we heard in the beginning, one of the principal statements that a man goes on the motor train, stands there for two hours, reaches his place of business, and work there from nine o’clock in the morning to five o’clock in the evening, returns back, has his food and sex and all that. I found many a people who have worked very hard, raised children very nicely, have sex, but lead a good life. I don’t think there is anything wrong with that.

Prabhupāda: Yes, if there is no wrong, it is all right. But this sort of life is not very palatable.

Guest (2): Because I find even the dogs…

Prabhupāda: If you like that life, it is very good. That is up to you. But I don’t think this is a very nice way of life, to work so hard simply for bread.

Guest (2): No, I agree there.

Prabhupāda: Then agreed, agreed. Then why disagree? (laughter) That’s all right, no more.

Tamāla-kṛṣṇa: Another question, Prabhupāda, a different man.

Prabhupāda: Yes.

Guest (3): Karma is the cause of also the cycle of death and birth. So virtuous karma of action, liberation of man are inclined to the supreme (?). If it is so, that is called mukta. If it is so, what is the first cause that should denial(?) me from the supreme or the action?

Prabhupāda: Kāraṇaṁ guṇa-saṅgo ’sya [Bg. 13.22]. We have already mentioned. Kāraṇam, the first cause. Guṇa-saṅgo ’sya. As soon as you want to associate with the modes of material nature, then you are bound up, immediately, by the modes of material nature. Then your work begins. Kāraṇaṁ guṇa-saṅgo ’sya. That is natural. Actually, every living entity is constitutionally the servant of Kṛṣṇa, but when he wants to enjoy without Kṛṣṇa, without becoming servant of Kṛṣṇa, he wants to enjoy independently this material nature, then he has to associate with the modes of material nature and he becomes bound up. Yajñārthe karma anyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. So you have to know or study all these understanding. Then you will understand what is what. That’s all.

Guest (3): No, when we are with the Kṛṣṇa…

Prabhupāda: Huh, what is that?

Guest (3): …then we are in supreme bliss.

Prabhupāda: What is that?

Guest (3): When we are with Kṛṣṇa, we are enjoying the supreme bliss there. As soon as we come to this material world we are in a miserable condition.

Prabhupāda: Well this is natural.

Guest (3): Why did we left Śrī Kṛṣṇa and came to this world? What was the cause? There was no action at all.

Prabhupāda: There is cause: kāraṇaṁ guṇa-saṅgo ’sya [Bg. 13.22]. There is master and servant. The servant sometimes desires, ”Why not become a master?” That is natural. So…

Guest (3): No. When I was with Kṛṣṇa, I was, matter was (indistinct) that my master is served.

Prabhupāda: You are master? You are kicked by the material nature and you are master? Why you are so falsely proud? You are not master.

Guest (3): But you said that the mokṣa is I am, once…

Prabhupāda: Mokṣa means that when you are eternal servant of Kṛṣṇa. When you desire to become master of the world, then you become bound up. And when you give up this artificial desire, that is mokṣa.

Guest (3): Thank you.

Guest (4): Would you agree that God is just a concept? If you do not, please give a logical reason for that.

Prabhupāda: What is that?

Guest (4): Would you agree that God is just a concept? If you do not agree to that, please explain it logically.

Prabhupāda: Why shall I agree, God is only concept?

Guest (4): Because I want it logically.

Prabhupāda: You do not know logic. You have to learn logic.

Guest (4): But I still would like you to explain it logically.

Prabhupāda: Yes, but you have to learn how to know it. There is master. There is master. Just like you cannot prove logically that without father there is a child. This is no logic.

Guest (4): Not without logic.

Prabhupāda: This is no logic. There cannot be any child without father. Therefore if anyone thinks that without father there can be child, he is animal. He has no logic.

Guest (4): But still the question is unanswered. Would you agree that God is just a concept?

Prabhupāda: No, no. There must be father. Just like you see everything is growing out of this earth. Sarva-yoniṣu kaunteya saṁbhavanti mūrtayaḥ yaḥ [Bg. 14.4]. So there is mother, there is child. Where is the father? This is logic. Unless you come to this point, that there is mother, there is child, there must be father, then there is no logic. Without father there cannot be child. Simply mother cannot give birth to a child. This is logic.

Guest (4): Thank you.

Prabhupāda: Hare Kṛṣṇa. Now chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 5.5.1-8

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Stockholm, September 6, 1973

Pradyumna: (chants SB 5.5.1 responsively)

Prabhupāda: Go on.

Pradyumna: All verses?

Prabhupāda: Yes, eight verses.

Pradyumna: (continues responsive chanting-break)

Prabhupāda: …nice instruction by Ṛṣabhadeva. Ṛṣabhadeva was incarnation of God. He was instructing His sons before retirement. So he's instructing nāyaṁ dehaḥ, this body, deha-bhājāṁ nṛloke. Deha-bhājām means one who has accepted this material body. Actually this body has no existence. It is simply a covering, therefore it is called māyā. Everyone, we have got experience, that at night we forget this body. We act in a different body in dream. At night we feel there is no existence of this body, and at night, dreaming, we get another body, walking in a different place, creating in a different situation, acting in a different body. It is a fact, every day, every night, we see it like this. And during the daytime we forget that night body. So actually we are possessing the gross body and the subtle body. When we act on the subtle body, the gross body is no longer existing, and when we work in the gross body, the subtle body is not existing. But I am existing. I am existing both in the subtle body and gross body. This day's body is also a dream, but we are so foolish that we do not understand it. Mad, we are mad after. Therefore this subtle body and gross body, and their vanishing at daytime and night's time, the cats and dogs cannot understand. But a man, if he has got cool brain, he can understand.

What is that sound? Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This daytime, or nighttime, we work so hard, but what is the aim. Aim is to satisfy senses. Ask these people all over the world, especially in the western country. They are making so many plans. Yesterday, when we were coming by the plane, the whole two hours one man was working, making some calculation. So everybody is busy, very, very busy, but if you ask him, "Why you are working so hard? What is the aim?" The aim, he has nothing to say except sense gratification, that's all. He has no more aim. He may think that "I have got a big family, I have to maintain them," or "I have got so much responsibility." But what is that? That is simply sense gratification. Even we manufacture so many "isms", philanthropism, humanitarianism, nationalism, socialism, so many. But what are these "isms"? That is also sense gratification. I satisfy my senses. I want to see that the senses of my brothers, senses of my sisters, senses of my friends, or senses of my society people, or my nation, countrymen, they are satisfied. The business is sense gratification. Just like in our country we got Mahātmā Gandhi. So he started, he is supposed to be father of the nation. There are many leaders in different countries. But if we, I mean to, take account of their business, it is sense gratification, that's all. Extended sense gratification. These are just like Marx, what is his name, full name?

Devotee: Karl Marx.

Prabhupāda: Karl Marx. He is thinking how the laborer, the worker, their senses will be gratified. That is his philosophy. Is it not?

Devotee: Yes.

Prabhupāda: He's thinking that the capitalist, they are satisfying only their senses in luxuriously, why not the laborers who are actually working. That is his philosophy. The central point is sense gratification. Just try to understand. The whole world is busy in different labels, but the central point is sense gratification. That's all. Is anybody has anything to say against this, here present? But here Ṛṣabhadeva says nṛloke kaṣṭān kāmān arhate, na arhate. Na ayam deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Such kind of hard work, it is done by the dogs and hogs also. So does it mean that we shall have to work, we have got this human form of body, and we have to work just like dogs and hogs. Actually they're doing so. Nothing more than that. The dogs and hogs, they're busy all day and night for the same thing: how to eat, how to sleep, how to have sex life, how to defend. The man is also working in the same way, under different label only. Nationalism, socialism, this "ism" that "ism", but the action of the dog and hog and the human society, so-called civilized, the point is the same. So Ṛṣabhadeva says that the dogs and hogs they are working so hard for sense gratification, but this human form of body is not meant for that. It is for different path.

That the modern civilization, they do not know that. Modern man, society, they do not know. They simply think that, "Yes, dog is sleeping on the street. We must have very nice building, very nice apartment, very nice bedstead. That is advancement of civilization. Otherwise it is primitive, if we remain in the same standard, sleeping anywhere, without any furniture, with…" But after all the subject matter is sleeping, nothing more than that. Similarly, you take eating also, or mating also. Then, the question will be, then what do you say the human life is meant for? The answer is tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1]. Human life is meant for tapasya, tapasya. Tapasya means austerity. Denying this, denying. The cats and dogs are satisfied-as they eat more, they think they're enjoying. Nowadays the human being also. They're using so many appetizer, drinking. We study this in the aeroplane. Before eating, they supply wine, make the appetite very strong, then eat so much, huge quantity. You have marked it?

Devotee: Yes.

Prabhupāda: Yes, so that is their enjoyment. But Ṛṣabhadeva says, or the śāstra says, "No, no, you should not eat at all. That is your perfection." Just see. These, these animal like men, they are eating so much, they are enjoying, but your business should be to decrease up to the point of need, no more eating. So are they prepared? No. It is very difficult. But that is the aim. Therefore, you will find, those who are for spiritual advan…, just like Raghunātha Dāsa Gosvāmī. Raghunātha Dāsa Gosvāmī belonged to a very rich man's, son. His father and uncle were very rich men in… Five hundred years ago, the income was twelve lakhs of rupees per annum. That one lakh, one hundred thousand of rupees, I think at the present moment, the value has increased one hundred thousand times.

Devotee: (indistinct)

Prabhupāda: Within our life we see in our childhood, our boyhood we have seen rice was selling at three rupees four annas, first class rice. My father used to purchase, fifteen mounds of rice at a time, and the cost was three rupees four annas. Just like cumin seeds, so fine. First-class rice. Now that first-class rice, at least in India, no more available, because all first-class rice is exported. Indian government wants exchange, they want to get machine. So in exchange of machine, they are sending all nice foodstuff outside. Even killing the cows, they are sending meat, skin. With Russia, they have got agreement.

So Raghunātha Dāsa Gosvāmī's father's income was one hundred thousand rupees per month. Now, I have heard that sometimes in one rupee, they were selling nine mounds of rice. So anyway, Raghunātha Dāsa Gosvāmī, the point is, Raghunātha Dāsa Gosvāmī was very, very rich man's son, only son, and had very beautiful wife. The father saw that this boy is a little restless, he's very much attracted with Caitanya Mahāprabhu's movement, he wants to join, so he'll go away from home. So let him have a very beautiful wife, so that he may not go away. So rich man, to get a beautiful wife is not a very difficult thing, he got, and a special house, garden house, and with guard, so that the son may not go away. This was the position of Raghanatha Dāsa Gosvāmī. So one day Raghunātha Dāsa Gosvāmī's… At that time he was not Gosvāmī, Raghunātha, Raghunātha's mother was advising her husband or Raghunātha's father, "Why don't you shackle him?" As woman she was suggesting that better, just like in prison house they are locked up in iron chain, similarly you do for my son so that he'll not be able to go away. So the father was replying, "You mad woman, don't you see I have given such a nice wife, shackle, he's not attached at all. And what this iron shackle will do?" This was Raghunātha Dāsa Gosvāmī.

After all, Raghunātha Dāsa Gosvāmī, somehow or other, in spite of vigilance of the father and mother, he left home and joined Caitanya Mahāprabhu at Jagannātha Purī. So Caitanya Mahāprabhu was very glad that Raghunātha has come. So his father thought that "The boy has gone away, he's not inclined, so he may not suffer for want of money," so he sent four servants and four hundred rupees per month expenditure for Raghunātha. So Raghunātha Dāsa Gosvāmī, in the beginning he was accepting that four hundred rupees, but what he was doing, he was spending by inviting all the sannyāsīs, including Caitanya Mahāprabhu. So gradually Raghunātha Dāsa Gosvāmī said that all his men, father's men, "You better go home. I don't want your assistance. I don't want this money. You go away." The master…, so they went back. And there was no invitation. Caitanya Mahāprabhu inquired his personal secretary, Svarūpa Dāmodara. So Raghunātha Dāsa Gosvāmī was entrusted for training to Svarūpa Dāmodara. He asked Svarūpa Dāmodara, "We don't receive any invitation from Raghunātha nowadays, what is that?" "No, he has refused his father's money. He doesn't take. These men have gone back." Then Caitanya Mahāprabhu went, "Oh, that's very nice. He became a mendicant by taking help from home, it is not good. He has refused, that is very nice. But how he is eating nowadays?" "Now he is standing on the staircase at Jagannātha Temple. When the priests go home, they give him some contribution of the foodstuff. He is maintained."

Then after few days Caitanya Mahāprabhu inquired from Svarūpa Dāmodara, "Oh, nowadays I don't find Raghunātha standing there, what he is doing?" Svarūpa Dāmodara replied that "Raghunātha has given up that business standing on this. He thought that it is standing like prostitute. 'No, I don't want.' " Then, "How he's eating?" "No, he is collects some rice which is washed away from the kitchen, and he eats that." Raghunātha Dāsa Gosvāmī was doing that. Caitanya Mahāprabhu one day went to his place and He was searching, just He was encouraging, He was searching. He saw that a small pot some rice is kept. So, "Raghunātha, what is this?" (He) began to eat, "Oh, (this) is very nice. You eat such nice things, you do not invite us?" (laughter). Raghunātha Dāsa Gosvāmī said, "It is not for you, don't take it, don't…" "No, no, it is very nice!" In this way Raghunātha Dāsa Gosvāmī increased, and later on, when after departure of Śrī Caitanya Mahāprabhu, when he went to live in Vṛndāvana with the six gosvāmīs, he is also one of the gosvāmīs, he was taking three times bathing, but not eating. Every alternate day, he will take a little buttermilk. That's all. This is called tapasya, austerity. Coming to the point of nil, no more eating. No more sleeping, no more sex life, no more defense.

This is perfection. Who will accept this? (laughter)

Therefore Ṛṣabhadeva says nāyaṁ deho deha-bhājāṁ nṛloke, to collect for eating, sleeping and mating, whole day and night working, this is not good. Then what is good? Tapaḥ. Tapo divyaṁ putrakā yena sattvaṁ śuddhyed [SB 5.5.1]. Sattvam means your existence has to be purified. Our existence, this existence is not purified, therefore we have got this material body. Now what is the decitement (?). Let us have this material, we are enjoying very nicely. What is this bad? But these rascals, they have no idea that we can avoid the, I mean to say, miserable condition of this body. We can avoid. This, in the Bhagavad-gītā it is said that, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudar… [Bg. 13.9], but they do not know that this is unhappiness, this is distaste.

They are so callous, just like animal. They cannot think that there is possibility of not being slaughtered. When they are taken in the slaughter house, they agree to go because they know there is no other way. We have been made, meant for being slaughtered. Actually that is the position. The poor animals, they have no power to protest, neither combinedly they can give you fighting, to the human being. You will see one hundred cows are being driven by one boy or one man. They are so helpless. If they combine, with their horns they can immediately kill that man, but they have no intelligence. They do not know how to fight. Sometimes they fight, but this is position of the rascals and fools. Take the example, one cow or one bull is quite strong enough to kill ten men. He has got so much strength. But because he has no intelligence, because he is animal, hundreds of cows and bulls are being driven by one man to the slaughterhouse.

So the, this intelligence, that is difference between the animal and the man. If one hundred men was being taken away like that, immediately the man who was taking to kill them, immediate, why one hundred, ten men would have been sufficient, or two men would have been sufficiently stronger. They would not tolerate. Similarly we are also being driven by the laws of nature to accept these inconveniences, repetition of birth, death, old age, and disease. But at the present moment, why at the present moment, always, these people, these rascal people, they do not know that we can be rescued from this repetition of birth, death, old age and disease. They have no idea. And that is civilization. How to get out of this birth, death, old age, and disease, that is civilization. But no one, nobody knows, scientists no, philosopher no, politician. They can concede that there is such possibility. In the Bhagavad-gītā, therefore it is said,

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

Amṛtatva, amṛtatva means no more births, no more death. No more birth, no more death, no more disease, no more old age. That is called amṛtatva. Amṛta means eternity or immortality. Hiraṇyakaśipu tried. Hiraṇyakaśipu, you know Prahlāda Mahārāja's father, he was defeated by the demigods. Therefore he left home and went for tapasya, to become immortal. So he was a demon, so he was undergoing tapasya, other demigods, not Kṛṣṇa, because he was against Kṛṣṇa. Demons means against God. They'll never go to God. They'll go to somebody else for power. So Hiraṇyakaśipu, when Brahmā visited, that, "Why you are undergoing so serious tapasya that the whole world is trembling by your tapasya? What do you want?" So he said, "I want to become immortal." Lord Brahmā said, "That is not in my power because myself is not also immortal? How can I give immortality?"

So he was a demon, he thought by cheating Brahmā, indirect way, he took all the benediction, that "I shall not die by any, killed by any man, any demigod, any animal, or any living being. I shall not die in daytime, I shall not die at night, I shall not die in the sky, I shall not die on the land, I shall not die in water." In this way, as much as possible, by the definition of negation, no this, not this, not this, he thought, "Now I have become immortal." But he was also killed by Nṛsiṁhadeva, keeping all the promises of Brahmā. He was not killed daytime, neither at night. He was not killed on water, he was not killed in the sky. He was killed on the lap of the Lord. So in this way… Actually even the demons in those days they were thinking that "Why should we be subjected to these laws of birth, death and disease. We must rescue (?)." But the demons cannot. But there is possibility. But who knows? Ask anybody, ask any scientist, philosopher that, "Have you any process by which we can become immortal?" What they will answer? "Up to date we have no such process, but we are trying. In future." They will say like that. But no question of future. Immediately, you can have.

In the Bhagavad-gītā it is said, janma karma me divyaṁ yo jānāti tattvataḥ tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Kṛṣṇa says, "Simply if somebody knows what I am, what is my activities, janma, why do I appear in this material world, janma karma." He appears like human being, not exactly, but it is supposed that He accepts one father and mother, and He appears. Devakī-vasudeva. But that is not ordinary thing. Here also it is said that "You undergo tapasya, but not like Hiraṇyakaśipu, for cheating Brahmā. Divyam, for understanding God." Just like Kṛṣṇa says, janma karma me divyam, transcendental, yo jānāti tattvataḥ. Simply to understand Kṛṣṇa, His transcendental position. If you try to understand, then Kṛṣṇa says, "What is the result?" Janma karma me divyaṁ yo jānāti tattvataḥ. Where is that verse? Find out. Where is Bhagavad-gītā? Yo jānāti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Find it, yes, yes, read it.

Devotee: Translation?

Prabhupāda: Yes. And one who does not take birth for him there is no old age, no disease. So here it is summarized that he does not take any more birth within this material world. What is the purport? Read.

Pradyumna: The Lord's descent from His transcendental abode is already explained in the sixth verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the Kingdom of God immediately after quitting this present material body. [break]

Prabhupāda: Janma karma me divyam [Bg. 4.9]. How Kṛṣṇa expands Himself, how He appears, what is the nature of His body, these things if you simply understand, then you become immortal. That is Kṛṣṇa consciousness movement. Just to give the people a chance to understand Kṛṣṇa then he becomes immortal. That is the mission of life. Not that to enjoy sense gratification in a polished way, but the business is the same as the dogs and hogs enjoy. That is being instructed here. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām means the pigs who eat stool. They're also enjoying like that. They have got very free sex enjoyment. They do not care who is mother, who is sister, with anyone. We have seen, that is, nature has got example, everything, you can study. You'll find in Śrīmad-Bhāgavatam that by studying nature you can get so many instruction, perfect. So one devotee made the nature his spiritual master, and studying nature and getting so much information. So if you study like that, here as it is given, the example, viḍ-bhujāṁ ye. So viḍ-bhujām means the pigs or the hog. They are also eating nicely, getting fat, and having sex intercourse very freely, so does it mean that human being is also meant for this business, like the hogs and dogs. This is the point. This is the instruction. This body is not meant for such enjoyment for the senses, but this body is meant for tapaḥ, austerity, as Raghunātha Dāsa Gosvāmī showed example. He came to the point of neti. How to come to that point, tapasya. Why? By that process your existential position will be purified. And if you say, what is the use of purifying? There is use, because you want happiness, but your happiness is disturbed. You cannot have perpetual, uninterrupted happiness in this body. Therefore, if you really want happiness, then you purify your existence and you'll get continued eternal happiness of bliss and knowledge. This should be the aim of human life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 5.5.1-8

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Stockholm, September 8, 197

Prabhupāda: So this instruction of Ṛṣabhadeva is very, very important. Try to understand. Our this Kṛṣṇa consciousness movement is a protest to the modern way of civilization. The leaders of the modern society, they want that people should be engaged in working like dogs and hogs and asses. They should not understand what is the value of life, what is the object of life. Let them always remain intoxicated, and sense gratification, and produce more product for sense enjoyment. This is modern civilization. All these factories… I understand that in this country the farmers are taxed so heavily that they are forced to work in the factory. This is a policy of the government leaders to engage people. If anyone wants to live peacefully, save time for developing Kṛṣṇa consciousness, then the leaders of the society or the government will not allow him to do so. This is the position.

So you are all fortunate, or you are so kind that you have joined this movement despite all these obstacles in this country. Not in this, all over the world. So don't be disappointed. Go on preaching this philosophy of Kṛṣṇa consciousness. There are many innocent people; they do not know what to do. There are four… For a preacher, there must be vigilance. A preacher will see four things: God, a devotee of God, innocent person, and envious, jealous persons. So a preacher should deal with these four items differently. So far God is concerned, we shall try to increase our love for God. This is one business. How? That is the arcanā-vidhi, to always be cautious, to offer foodstuff, early to rise, offer maṅgala-ārātrika, keep the temple very cleansed, yourself also. Without being cleansed, without being brāhmaṇa, śaucam-śamo damaḥ śaucam… We should always remember. When you come to the temple, don't think that "Here is a picture of Śrī Caitanya Mahāprabhu or Rādhā-Kṛṣṇa." They are not picture. You should know that personally they are present. You'll realize the personal presence by the quality of your devotional service. If your devotional service quality is not first class, then it will take time to realize that here is personally Kṛṣṇa or Śrī Caitanya Mahāprabhu or the ācāryas are present here. It is a question of realization. The more you strictly follow the regulative principles, chant sixteen rounds regularly, the more you'll realize.

Because God, Kṛṣṇa, is omnipotent. He can accept your service. He can bless you even from the picture. That is God's potency. If you think that this is just like ordinary picture… Ye yathā māṁ prapadyante [Bg. 4.11]. You know the story of Sākṣi-gopāla in the Caitanya-caritāmṛta. The…, a atheist is thinking that "Here is a stone statue." And the devotee is thinking that "Here is the Supreme Personality of Godhead." It is a question of quality of advancement. The story, I may recite, that two brāhmaṇas, one young and one old, went to Vṛndāvana. So the younger brāhmaṇa, young man, he served this old man on the way. It is the duty, still in India, if there is any old man… It is not now decreasing. And if there is young man, the young man is always ready to help the old man. So at Vṛndāvana, after reaching, the young man and the old man, the old man felt very much obliged… (aside:) Why this sound? Huh? Felt obliged to the young man, and he said, "My dear boy, you have served me so nicely; without your help, I could not come. So I have got some obligation to you. I want to reward you." (aside:) Stop that sound. So (the) young man said, "Sir, why you are thinking like that? It is my duty. You are just like my father; whatever service possible, I have given you. There is no question of rewarding me." Actually, that is not service. If we serve somebody and with expectation of some reward, that is not service, that is business.

So the old man said, "No, I feel myself." So he said that "My youngest daughter I'll give you." So he said, "Sir, don't say like that, because you are rich man. I am poor man." Because in India, still, the father, parents, they arrange for marriage. So they want equal status. If the father of the girl is rich man, then he must find out a son-in-law who is coming also from rich family. If he's educated, he wants a son-in-law who must be educated. So this young man was neither very much educated, nor at all rich. But this old man was aristocrat, rich man, and educated, complete different. The young man said that "Why you are promising like this? You do not know you are talking before the Deity. You should not talk like that. Because it will not be possible. Even though you agree, your sons, your wife will not agree. So it will be failure and you are talking before the Deity, you should be careful." So the old insisted, "No, maybe they protest, but it is my daughter, I shall give you. Who can protest? I promise." So the young man said, "Now, it is up to you, but you are promising before the Deity. Mind that."

So in this way, when they returned home, one day the old man, before his wife and son, said, "My dear son, my dear wife, this girl should be offered to that young man." He was same village. "What is this? How this daughter can be offered to such poor man? He's not very educated." The old man said: "No, it doesn't matter. I have promised." The boy, his eldest son, said, "No, no, it cannot be." And the wife said that "If you give my daughter to that boy, then I shall commit suicide." He was perplexed. Now what to do? So he was thinking and praying to Kṛṣṇa, "Sir, I have promised before You. You kindly help me so that they may not commit suicide and I may also offer my daughter to that boy. You have to arrange for that." And Kṛṣṇa has got such contradictory duties. He has to protect the thief, as well as the man where theft is being done. You see. Because everyone is praying, "Sir, my things may not be stolen." And the thief is also praying, "Please give me some opportunity so that I can steal." And Kṛṣṇa has to satisfy both.

So in this way, the young man, he saw that this old man promised before Lord Kṛṣṇa, Gopālajī, and he's now silent. So one day he came, and the son of the old man, he was very politician, atheist class. So when the father said, "I have promised. How can I deny?" "No, when there will be some talk about this you simply say, 'I don't remember what I said,' that's all. Then I shall manage. I shall manage." So what can be done? Although he did not like to say like that, but he has to see both sides. So one day the young man came, "Sir, you promised, now you are silent, you do not do anything. What is in your mind?" So when he was talking with the old man like that, his son came out, "You rascal, you want to marry my sister? Are you fit for that?" So all ill names. And he brought a stick: "Get out; otherwise I shall beat you like that."

Then other neighborhood men said, "What is the trouble?" So he said that "This man, this young man, went with my father to Vṛndāvana. He took all his money by giving him intoxication. And now he's talking that my father has promised to give my sister to him. Do you think it is possible?" So all the neighborhood men said, "Yes, he's very rich man, How this poor man can be…? Maybe he has taken his money." So the young man said, "No, sir! He has promised before… I am not very much anxious to marry his daughter. But I'm simply anxious that he promised before the Deity. So how is that he can withdraw the promise? It is a great offense." He's thinking in that way. So in the meantime his son came out, "All right, if the Deity has become witness, if you can bring the Deity here and He gives witness: 'Yes, my father promised,' then I also promise that my sister will be married with you." Because he's atheist, he's thinking that "Deity is not going to come here. How He can come and from such a long distant place? This is impossible. This crazy man may say that Deity has become witness, but it is not possible." So he said, "All right, I'm going to Vṛndāvana to bring the witness."

So he went there again and… He knows that He is Supreme Personality of Godhead personally. He does not know that He is Deity. He's Deity, but He's Supreme Personality of Godhead. "Sir, if Your devotee… I know that old man is Your devotee, but he is now perplexed on account of his son and wife. So You have to go with me and say yes, this promise was made before You, to become witness." So Gopālajī said, "How I can go? Do you think a marble Deity can go anywhere?" So he was devotee, he said, "Yes, marble Deity, if He can speak, He can go also." Then He could not say anything. By logic, Kṛṣṇa was defeated. Yes. "Sir, if You can speak You can go also. So You have to go." "All right. So I'll go with you, but don't see back. I'll go, rest assured. And you'll hear the tinkling sound of My ankle bell, so you'll know I am coming. Daily you offer Me one kilo rice on the way. I shall go."

So when the Deity reached almost, say, one mile away from the village, the ankle bell, tinkling of the ankle bell was not heard. So he was very much anxious, whether He has not come. He saw backside, he saw Deity is there. So he said, "Sir…" Now the Deity said, "Now I shall not go. Because I told you that don't see back side. So you have seen now backside. I am here, of course. But I cannot go any further." So he informed in the village that "My Gopālajī witness has come. You come here." So all the village people immediately came there and saw the big Deity, Gopālajī's there. So they could understand that it is not possible to carry this Deity from such a long distance. He has brought it. It was hundreds of, at least thousand miles. So they accepted: "Yes, Deity has come." And the marriage was performed. Then a temple was constructed by the king of that country. So again the mahārāja, king of Jagannātha Purī, conquered that country, and he was a devotee. He took away the Deity. The Deity is still there near Jagannātha Purī. He is know as Sākṣi-gopāla, the witness Gopāla. Still people go and see.

So the atheist class man will always think that Deity is a doll: "These people, crazy fellow, they are worshiping doll." But not for a devotee. For a devotee, the Deity is prepared to talk, and offer His blessings. So therefore, we should consider either the picture or the Deity not as such, but… This is very reasonable, because in the Bhagavad-gītā we see Kṛṣṇa says that,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]

"It is My energy, it is My energy. The earth, water, air, fire, sky, mind, intelligence, they are My separated energy." So it is emanation from Kṛṣṇa. Either you take the earth, water, fire, air, anything. It has come from Kṛṣṇa. So they are not different. The energy and energetic are not different: identical. And Kṛṣṇa, being omnipotent, He can do anything by His energy. That is the meaning of omnipotent. Even in ordinary things also. Just like a man has got enough money. That money is energy of the man, we can understand. So with that money he can do so many things. Although the money is in the bank and he's at home, by his order, so many things can be done. He can start a big factory, business, everything, although he's in the home. It is very easy to understand-because the energy is there. Similarly, Kṛṣṇa may be far away from us, even we think… Kṛṣṇa is not far away. Kṛṣṇa is within our heart. But even if we think that Kṛṣṇa is living in Goloka Vṛndāvana, which is unlimitedly far away from here…

Because this universe, you cannot estimate. You can see the border of the universe, the round sky, but nobody can reach there. There is no such means. The scientists calculate it will take forty thousands of years to reach there by the light year. So they are so much proud of material science. They see the sun, the moon. They cannot go there. Cannot go there. There are so many planets; we see at night. They are actually planets like this planet. But who can go there? You are so limited. So how you can go to the planet where Kṛṣṇa lives, Goloka Vṛndāvana? You cannot go even to reach these material planets, what to speak of the spiritual planets. The spiritual planets means crossing this wall, the sky, seven layers of wall. Earth, water, again. And each layer is ten times bigger than the other layer. This is the construction of the universe. So you have to penetrate through these layers. Then you come to the spiritual sky. And the spiritual sky, there are millions of planets, Vaikuṇṭha planets. And the topmost is Goloka Vṛndāvana. So just imagine how far it is, Kṛṣṇa's abode.

Therefore, in the Brahma-saṁhitā it is stated:

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

[Bs. 5.34]

You have got now airplane. That's nice. But you cannot reach even the material planets. So if you want to go to the spiritual planet, then you can make an airplane which has speed of the mind. Or the speed of the air. Those who are physicists, they know what is the speed of air, what is the speed of light. So above this speed, the speed of mind. Those who are physicists, they know how speedy is air and light. The mind is still more speedy. You have got experience. Now you are sitting here. Immediate, within a second, you can go to America, USA, India, immediately. You can go to your home. You can see things-with mind, of course; the mind speed. So the Brahma-saṁhitā says that even if you can manufacture one airplane which has the speed of the mind, which has the speed of the air-panthās tu koṭi-śata-vatsara-sampragamyaḥ-and with that speed you go on for many millions of years, still you will not find where is Goloka Vṛndāvana. Still, you'll not find. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. It is not that the previous ācāryas and others, they did not know what is airplane, what is speed, how to run. Don't think foolishly, as if they have manufactured. It is nothing, not even third-, not even fourth-class, tenth-class. There were so nice airplanes. Now here is the suggestion that you can manufacture an airplane which can run on the speed of mind. Now here is a suggestion-do it. You can manufacture an airplane which may run at the speed of the air. They are thinking that at the speed of the light, if we can manufacture one airplane, still, it will take forty thousands of years to reach the topmost planet. They're thinking, if it is possible.

But so far we can see, those who are busy with bolts and nuts, how this dull brain, they can manufacture such things? That is not possible. It requires another brain. The yogīs can go, the yogīs can go. Just like Durvāsā Muni. He went to Vaikuṇṭha-loka, and he saw personally Lord Viṣṇu in the Vaikuṇṭha-loka for being excused because His disk was after him to kill. He insulted a vaisnava. That is another story, so in this way actually human life is meant for that purpose to understand God and His potencies and to revive our old relationship with Him. That is the main business. But unfortunately, they are being engaged in factories, in other work, to work like hogs and dogs, and their whole energy is being spoiled. Not only spoiled, but their characters, they are working so hard, so after working so hard they must drink intoxication. Then after drinking, they must eat meat. After this combination, they require sex. So in this way, they're kept in the darkness. And here, these verses of Ṛṣabhadeva, he says warning. He's warning, He's speaking to his sons, but we can take the lesson. That he says: nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Kāmān means the necessities of life. You can get your necessities of life very easily. By tilling the field, you get grains. And if there is cow, you get milk. That's all. That is sufficient. But the leaders are making plan, that if they are satisfied with their farming work, little grains and milk, then who will work in the factory? Therefore they are taxing so that you cannot live even simple life-this is the position-even if you desire. The modern leaders will not allow you. They force you to work like dogs and hogs and asses. This is the position.

But still, we have to refrain from such unnecessary hard labor. It may be that government may take action against me because I'm speaking something revolutionary. Yes. But that is the fact. Why you should work? God has made provision for the birds, beasts, animals, ants, and if I'm devotee of God, He'll not give me food? What I've done wrong? So don't be agitated in that point. You will have all your necessities of life, but you remain fixed up in your determination in Kṛṣṇa consciousness. Don't be agitated by this nonsense belief.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.2

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Boston, April 28, 1969

Prabhupāda:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

Now, in the last meeting we have discussed that this life is meant for self-realization. This human form of life especially… We must always remember that many, many years ago, not thousands-millions of years ago… In the modern civilization they have no history more than three thousand years. Some of the rascals, they say that ten thousand years before there was no human being. So this is going on, mental speculation. But we have got Vedic history, millions and millions of years. There are different species of life always. It is not that…, that only one species of life was existent and then gradually they have come to… This theory is not reasonable, neither acceptable. That is a long story.

All different forms of species of life, as they are existing at the present moment-you'll have aquatic animals, you'll have plant life, microbes, insects, birds, beasts, human beings, uncivilized human beings, civilized human beings-as they are presently existing, they existed even from the very beginning of creation. Not that in the creation there was no human being. From Vedic history we understand that in the creation, when everything was all water, at that time, a lotus flower grew out of the abdomen of Viṣṇu and there was creation of Brahmā. So Brahmā is supposed to be the most intellectual personality within this universe. My point is that in the beginning the creation was the most intelligent personality, not that in the creation there was lower animals, no. Lower animals were there. The… Just like at the present moment all kinds of living entities are there. If there is dissolution of this universe, everything will be destroyed, but again, when there will be creation, all the species of life, they'll take birth in the same way if they have not fulfilled their mission. The mission is that living entities are given chance to develop consciousness. They develop consciousness from the lowest form of life up to the brightest and the most intellectual form of life like Brahmā, and above that also, transcendental. That is called spiritual consciousness, or Kṛṣṇa consciousness. So this chance is given to the living entities who are aspirant for material enjoyment. You should always remember that all living entities, 8,400,000 species of life, every one of them after material enjoyment. So they are given a chance. Vedic knowledge means that you have desire for material enjoyment, so therefore you can…, you are given the chance here for material enjoyment.

Material enjoyment means eating, sleeping, mating and defending. You can make these four principles in different varieties or different grades, but these are the principles of material enjoyment. A dog is eating; you are also eating. So your eating and dog's eating, difference is that a dog can eat even stool, but you cannot. But you cannot. You have to arrange for palatable dishes just befitting human consumption. So there, there are different kinds of eating. But the eating principle is there, that's all. One is satisfied with stool-eating, and one is satisfied by eating kṛṣṇa-prasādam. That is the difference. And between the stool and kṛṣṇa-prasādam there are many varieties and grades, according to different kinds of… Similarly, sleeping. Sleeping also, the dog is also sleeping on the side of a street without any difficulty. And the king is sleeping on the palace, very nice apartment. And a Kṛṣṇa conscious person, he's also sleeping. But there are different grades. The Kṛṣṇa conscious person is sleeping, chanting Hare Kṛṣṇa. This can be done. If you practice this Hare Kṛṣṇa, even in sleeping you'll chant Hare Kṛṣṇa. Everything depends on practice. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. Everything we acquire by spiritual practice. Now, this dancing, this dancing… There is another kind of dancing also in the hotels. The same boys and girls are dancing. Here the boys and girls are dancing. But that two different kinds of dancing, there is much difference.

So activities of the living entity within this material world, there are different kinds, not that one kind of activity, one kind of eating, one kind of sleeping, no. According to the different kinds of consciousness, there are different kinds of activities: eating, sleeping, mating and defending. The last meeting we discussed that we have all these demands because we have got this body, but the demands must be very nicely adjusted, not that, because I have got demand of this body, therefore I'll have to imitate like cats and dogs and hogs. No. That is not civilization. The dog has also got body, and the dog has got also bodily demands. Similarly, a Kṛṣṇa conscious person, he has got this body and he has got also bodily demands, but the, I mean to say, standard is different. That standard you have to change.

That is the instruction of Lord Ṛṣabhadeva to His sons. He says, "My dear sons, you cannot imitate your standard of demands of the body like cats and dogs and hogs. Oh, that is… Then you'll waste your time. You have got better opportunity." Just like there is very nice example. In this land of America, the Red Indians were living. Still they are living. But their standard of living, their standard of the same demands of the body, is different from the civilized nations who have come from Europe to this country. Therefore it is, America, is now so rich, because their standard of living and their standard of living is different. They could also develop this country very nicely, but their civilization, their standard of living, their consciousness, was different. So it is on the basis of different standard of consciousness the standard of living and existence is dependent.

So our process is to come to the standard of Kṛṣṇa consciousness. There is no denial; the demands of the body are to be supplied because without supply of the demands of the body, how can I live? That is not to be neglected. But Ṛṣabhadeva advised, "My dear sons, your demands of the body should not be like the demands of the body of the hog and cats and dogs. That is not…" So… Now what is the aim of the demands of the body? The demands of the body, the ultimate aim is pleasure. I want to be happy. But if we make our demands of the body flickering, temporary, changing, then we shall waste our time because pleasure is the ultimate goal of life. So Ṛṣabhadeva advised that "If you want eternal pleasure, eternal happiness, then you do not try to misuse your, this valuable body simply for meeting the demands like cats and dogs."

Just like we can give nice example that a diseased man and a healthy man… The diseased man, although doctor advises that you don't take this kind of food, but within himself he has got the desire. He has got the desire. The desire is there, but by the restriction of the physician, he does not eat. Just like for a diabetic patient, the doctor says, "You can eat so much quantity of food, not more than that," although he desires to eat more. So the desire is there, but because he wants to come to the healthy standard of life, he follows the restriction of the physician. The demand is there. A patient lying in the hospital, he wants whatever is very palatable for me, for him, he wants to eat that. But the medical practitioner has advised, "Oh, you cannot take it. You cannot take." So he's following, "All right, just to become…" But when he's healthy there is no such restriction. The doctor does not restrict the diet of a healthy person. The restriction is for the person who is suffering from certain type of disease.

So we do not understand that our materialistic way of life, our this material existence, every one of us, is diseased condition of life. It is not healthy condition of life. That we do not understand. We are thinking, "Oh, I am eating, sleeping and dancing, and then nice, so what is the disease? It is nice." But that your very body is a disease, this very body, because it is subjected to so many tribulations, so many sufferings. So we should try to understand that what is the cause of our suffering. The cause of our suffering is this body. The root cause of our… Either this body is American body, Indian body, cat's body, dog's body or prince body or demigod's body, because the body is material, therefore you have to undergo certain types of tribulations. At least, you'll have to die. You'll have to take birth. You'll have to suffer from diseases. You have to undergo the tribulation of old age. It does not mean that because I have got a princely body, therefore there will be no disease. No. The disease will be there. And the death will be there. And the sufferings of old age. Just like I am old man. I have got sometimes sufferings, backache, this ache… Old man, you see, rheumatic. So these things are to be suffered.

Therefore all our sufferings are due to this body. And this human body is the junction, the crossing point, whether I want to cure myself completely from this disease of birth, death, old age and disease or I want to continue. That we must make a decision. If we think, "Oh, it is very nice. Let us have this body. Never mind. Sometimes we suffer from disease, suffer from old age, or birth, death. Never mind." But that is the general impression of the general public: "Oh, we don't care what is going to happen." That is irresponsible life. But if a human being is responsible, if he actually wants healthy life-healthy life means without birth, death, old age and disease… That is healthy life. Our conception of healthy life is not to become too much fatty, or robust body. Robust body or fatty body or any body, this body, everything will finish. Our proposition is that how to conquer death, birth, old age and disease. That is our proposition. So if one is serious to conquer over these four principles of life and desiring eternal nonstoppage happiness and pleasure-the same thing, pleasure means there is… The same… Just like the pleasure in a hotel dancing, that is also pleasure. And here also, Hare Kṛṣṇa dancing, there is also pleasure. But the standard of pleasure is different. Standard of pleasure is different.

So this whole Kṛṣṇa conscious movement is nothing to stop, but to change the standard of pleasure, from the standard of temporary, flickering pleasure to the permanent, eternal pleasure. That is the program of Kṛṣṇa consciousness movement. So anyone who's interested to be, to accept the standard of pleasure which is eternal and continual, for them this Kṛṣṇa consciousness movement is very nice. And those who are interested, "Never mind, we have got a temporary life, temporary pleasure, we enjoy this materialistic way of life. No," so for them Kṛṣṇa consciousness movement has no meaning. But those who are interested to attain that standard of pleasure which is eternal, for them this Kṛṣṇa consciousness movement is essential. That is… That we have discussed in the last meeting, that "My dear…" Ṛṣabhadeva addressed His sons, sons, "My dear boys," that, "if you want perpetual, eternal happiness, nonbreaking happiness, then you try to purify your existence, and for that, you try to accept some austerity."

The same example, just like the patient is accepting voluntarily some austerity. He has got the desire to take some kind of food. But because he wants to go the healthy condition of life, he's following the instruction of the physician, that he cannot take. Just try to understand. If you think that this Kṛṣṇa consciousness movement is restricting so many things… Not so many things. That is very simple. Just like we don't allow illicit sex life. We don't allow intoxication. We don't allow meat-eating. We don't allow gambling. Of course, these four things don't mean very severe things for the present population. But if anyone is serious about attaining eternal happiness, just like this patient in the hospital is following the physician's instruction-he has to follow it voluntarily. This is called austerity. Austerity means just like if I say, "Please don't smoke," but you are veteran smoker, and if you want to follow my instruction, "Don't smoke," you'll feel some difficulty in the beginning. That is called austerity. Austerity means accepting voluntarily some difficulties for higher development. The same principle. Just like a patient is accepting the physician direction under certain difficulty, but he is, because his aim is aiming at healthy condition of life, he voluntarily accepts.

So tapaḥ. Tapaḥ means just like sometimes we don't want scorching heat, but under certain conditions, we tolerate scorching heat for better purpose. Or very severe cold. Sometimes we do not like, but for some higher purpose we sometimes suffer. So these voluntary sufferings under the direction of superior authority is called tapasya. Tapasya. Tapasya means accepting voluntarily some suffering. That is the way of spiritual realization. That is not actually suffering. That is nectarean. But in the beginning it appears like suffering. So that is called austerity. Tapaḥ divyam. So Ṛṣabhadeva says, "My dear sons, you just voluntarily accept some austerities, divyam." Why? For transcendental realization. Tapo divyam [SB 5.5.1]. "If you accept this principle, then your existence will be purified."

Just remember that the whole different grades of evolution of life means purifying the existence. The aquatic animals, when they are developed into plant life, that is little purified. Then from plant life, microbes, insects, that is still more purified. From microbes, insects, birds' life, different grades of birds' life, that is still more purified. And from birds' life to beasts' life, that is still more purified. And, from beast life to human form of life, that is still more purified. And from uncivilized human form of life to civilized human form of life, that is still more purified. In this way this purification process is still going on. From this human form of life there are other life in upper planetary systems. They are called demigods. Just like you are trying to go to the moon planet. You cannot go because your body is not purified to stay there. Just like in your American country you do not allow everyone-there is check by the immigration department, what class of men you shall admit-similarly, you cannot enter in the moon planet by force unless you are purified. Or the temperature, the atmosphere, is so severe there, it is unfit. It is the statement of the scientists who are trying to go there that the temperature is below two hundred degrees zero. So how you can live there? Here, in your America, Canada, if the temperature is ten degrees below zero, you suffer so much. How you can live there? So you have to purify yourself before entering moon planet. Similarly, you have, if you want to enter into the sun planet, you have to purify a different way. Similarly, there are different heavenly planets. What do they know? There are millions and millions of high-grade planets, and they are… There is Siddhaloka, perfectional, according to this material conception. They are called Siddhaloka. Siddhaloka means the residents of that planet can fly in the space without any mechanical or any support, aeroplane or anything like that. They can, automatically can, travel in the space. Just like Nārada Muni, he can travel in the space. There are different grades of purificatory processes and purified life. And the highest purified life is Kṛṣṇaloka. So these are not imagination. We get all this knowledge from Vedic, I…, literature.

So the Kṛṣṇa consciousness movement means, as we have read from the Bhagavad-gītā, that tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "My dear Arjuna, Kaunteya…" Arjuna's another name is Kaunteya because he is, happens to be, the son of Kuntī. His mother was named Kuntī. So from Kuntī, he was Kaunteya. Kaunteya means "son of Kuntī." So Kṛṣṇa says to Arjuna, tyaktvā deham. Tyaktvā means quitting this body. Mind that always, that we are changing different types of body just like different types of dress. I am the spirit soul. So, so long you are not completely purified, you have to accept this kind of body, that kind of body, this body, that body, that body. That is going on. But one who comes to the perfectional stage of purification, for him, Kṛṣṇa says tyaktvā deham, by quitting this body, punar janma naiti… Punar janma means rebirth, reincarnation, within this material… No more. Finished. Tyaktvā dehaṁ punaḥ, mām eti: "He comes to My planet, or unto Me." Who? Janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] "The person who can understand the science of Kṛṣṇa, that person." This is Kṛṣṇa consciousness. Simply by understanding what is Kṛṣṇa, how He appears on this planet, how He disappears, what does He do, what does He instruct, what is the purpose, so many things… They are classified in two headings, janma karma: birth and activities. Kṛṣṇa has got activities. When Kṛṣṇa was present, He was full with activities. Simply by knowing this, janma karma, one, after quitting this body, does not accept any more this material body, but he's immediately transferred to the Kṛṣṇaloka.

So our, this Kṛṣṇa consciousness movement is a training system, training system how to acquire, how to be transferred to that Kṛṣṇaloka, how to attain that most purified body where there is no more death, no more birth. There is another version in the Bhagavad-gītā. Here it is said, mām eti: "He comes to Me." So in another verse it is stated… If somebody inquires that "What happens by going to Kṛṣṇa?" that is also answered: mām upetya kaunteya. This very same word is there, kaunteya: "My dear Kaunteya," mām upetya, "anyone who comes to Me…" Upetya. Upetya means "approaching Me." Mām upetya kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti: [Bg. 8.15] "He does not any more regain this place, this material world, which is full of miseries and temporary."

The qualification of this material world are two. So long you live, it is always full of miseries. And if you try to make compromise-"All right, I shall live here. Never mind it is miserable"-that is also temporary. You cannot live also. You cannot… Suppose you think that "All right, I have got this American body, American country. Never mind there are some sufferings due to this body. I shall live here." Oh, you cannot live. You cannot. You'll not be allowed to live also. How long? Therefore the qualifications of this material world are two. It is full of misery and it is temporary. But our demand is full of pleasure and eternal life. Just opposite. But the foolish persons, they do not understand. They think, "Oh, we are very much happy." Oh. How we are happy? Supposing you are feeling happy. How long you'll be happy? Any moment you'll have to give up this place. Take example, your President Kennedy. He approached to the most happiest position, president, young man, good wife, children. Within a second, everything finished. Within a second. He was going on car very nicely, protected, thinking protection, but just in a moment-finished. So that possibility is for everyone. Even the President of America, Mr. Kennedy, he could not save himself, in spite of so much power and opulence. And what of us? We have to think, you see, very with cool head that every arrangement here in this world, however nice you may think, however you may be free, they are all temporary, all temporary, backed up by full of misery. Unless one is not conversant with this principle of life, he cannot actually seriously take up what is Kṛṣṇa consciousness.

Athāto brahma jijñāsā. Those who are very intelligent persons, those who can understand what is the situation of our life, "What I am…" These things are very intelligent questions. Unfortunately, in the educational system anywhere in the world there is no system for infusing a student to inquire about this. Simply they are being carried away by temporary so-called happiness, concocted happiness. That is not very… That is the main principle of this instruction, that Ṛṣabhadeva says, "Now if you be carried away by this unscientific way of life, then your human form of life is spoiled, simply spoiled. Don't try to spoil your life. You have got the opportunity." This is intelligence. Just like if you are posted in a nice position, you try to utilize that position very intelligently. Just like if you have, anyone, although any post here is temporary, but anyone tries… Similarly, we should try to utilize this human form of life very intelligently.

There is another verse in the Viṣṇu Purāṇa, labdhvā su-durlabham idaṁ bahu-sambhavānte… That is the way of Vedic instruction. Everywhere you'll find. Labdhvā su-durlabham idaṁ bahu-sambhavānte. After many, many births… Unfortunately, they do not believe in the next birth, or past birth-always in ignorance. But that is a fact, and we are repeatedly exemplified that I am living. Although I am changing my body, I am living. Therefore, when I change this body, I shall continue to live. This is the bare truth. Why you do not understand? Life is continuous. Simply you are changing bodies. Now how I am preparing for the next nice body which is eternal? That is the problem of human life, not that to be carried away by cats and dogs and meat and fish and everything. No. This is the main theme of this instruction, that tapo divyaṁ putrakā yena, yena śuddhyet sattvam [SB 5.5.1]. Tapo divyaṁ putra, putrakā yena sattvaṁ śuddhyet. Just try to purify your existence. Just like I gave you the list of purification from lowest stage of life to the highest, so, I mean to say, as the change of body, just like change of dress, you like a nice dress, giving up the old dress, similarly, change of body is going on. You accept the first-class body next life, first-class body next life which is eternal, which is not subjected to the tribulations of this body. That should be the aim of human civilization, not that simply getting money and spending for sense gratification. That is cats' and dogs' civilization. That is not human civilization. One should utilize the opportunity.

So next point is how you can do this? How you can purify your existence? That instruction is that mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you associate and serve mahat-mahat means the great, great personality-mahat-sevāṁ dvāram, then your door for purification will be open. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāram… And the opposite is, if you want to enter into the darkest region of ignorance, then you associate with persons who are simply meant for sense gratification. Two ways, this way or that way. If you want to approach to the perfectional point of purificatory birth, then you associate with mahat-sevā. Sevā means service. Service. Our whole process is service. This spiritual life can be attained simply by service, not by any other qualification. Therefore in the Bhagavad-gītā the last instruction is surrender. You cannot render service to a person unless you surrender. That is the first condition, mahat-sevā.

Now, that surrender begins from mahat-sevā, surrendering unto a great personality. And who is great personality? That will be also explained. Generally, mahat means the great. Now, how a man can become great? When he is in contact with the great, supreme great. God is great. God is great, and if you contact God, then you become great. That is the definition given in the Bhagavad-gītā. There is no use of rubber-stamp great. That is not greatness. Greatness, that is explained in the Bhagavad-gītā. Oh, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Who are great? Mahātmās, great souls? Mahātmā, this title, cannot be given to any ordinary man. No. Mahātmā means… That is described very nicely, mahātmā. First, first verse is in the Bhagavad-gītā, that bahūnāṁ janmanām. Mahātmā, to become mahātmā, is not very easy thing. That is also explained in the Bhagavad-gītā. Bahūnāṁ janmanām ante [Bg. 7.19]. After purifying the body, after many, many births, many, many births, bahūnām. Bahūnām means many. Many, many births, purifying, trying to purify, trying to purify…

So bahūnāṁ janmanām ante jñānavān. Purification means full knowledge. What is the difference between dog and me? How I am purified? Because my knowledge is different than the dog. So purification means knowledge. Therefore the very word is used, jñānavān. Jñānavān, one who has advanced in knowledge, he is purified. Just like an ordinary man, he does not know how to keep hygienic principles, ignorant. But a person who knows the hygienic laws, how to keep the body, his body is purified due to knowledge. A man who does not know that "By eating this such and such kind of food I'll be diseased," he has no knowledge. Why so much, so much disease in the society? Due to ignorance. Due to ignorance, a dor… He goes to a man, a physician, who knows, who has the knowledge. Why do you go to the physician? Because you know that he has knowledge. He can give you direction how to keep body healthy. So nonpurification, impure body, means want of knowledge. Want of knowledge. So Bhagavad-gītā says, mahātmānas tu, mahātmā. How one can become mahātmā? When he has got full knowledge. Then he has got purified body. Mahātmānas tu, this very word is used, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. One who has developed purified knowledge, purified body, he's no more under the control of this material world. (noise in background) (aside:) What is matter?

So mahātmānas tu māṁ pārtha [Bg. 9.13], those who have become great, the great souls, they are not under this material nature. They are in the spiritual nature. To become mahātmā means one should be under spiritual nature. After many, many births, when he has attained perfect knowledge, that is the sign of mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. And what is the test that he has attained purified knowledge and purified body? The test is bhajanti, uh, vāsudevaḥ sarvam iti [Bg. 7.19]. No. Bahūnāṁ janmanām a…, after many, many births, bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Who? One who has attained perfect knowledge. Jñānavān means perfect knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: "He surrenders unto

Me." That is the ultimate standard of knowledge, when one has fully surrendered unto Kṛṣṇa, or God. That means he has attained perfection. You have got very good instance like Lord Jesus Christ. He was fully surrendered unto God. Therefore he is so much worshiped. He is great. God is great. He is also great because he has fully surrendered. So this greatness means when you fully surrender unto the… [break]

…from austerity. What is that austerity? The physician says, "My dear such and such, you are suffering from fever. You should not take this food, that food, that food," or "You should not do like this, you should not go to such and such…" So many restrictions. Something do and something do not. So this austerity means do not. That is meant for human society. The animals, they follow also do not, but by their natural intuition. But we have got developed consciousness. We have got also natural intuition, but because we have got developed consciousness, we sometimes misuse our opportunity and therefore we suffer. Just like… I'll give you another example. We require little salt with our food, but if you take more salt, the food becomes (indistinct), and if there is no salt, you cannot take it. Salt must be there, but to the point. Similarly, so far our sense gratification, we have got our senses. We have got our mouth, we have got our stomach. We require to eat. So we do not stop your eating, but we regulate your eating that if you eat like this, kṛṣṇa-prasādam, then your life becomes full of austerity. If you have sex life in regulated married life, fixed-up husband and wife, then it is austerity. If you don't… Smoking or intoxicating, we never learned it from our childhood, from our birth. From childhood, we require milk to drink and live. But we have learned by bad association or good association. Similarly, we can give up also these habits by bad association or good association.

So tapo divyam. Tapo divyaṁ putrakā yena sattvaṁ śuddhyet: [SB 5.5.1] "My dear boys," Ṛṣabhadeva says, "if you accept this austerity, the principles of austerity, then your existence will be purified." The same example, just a man is suffering from fever. If his fever is cured, then he gets healthy life. And, when he's in healthy life, he's free to eat, move, and everything of his business. But so long he's not in healthy life, he's restricted by the physician. Similarly, our present existence, conditional life, is due to this material body. I'll not expand my lecture, how we are suffering from this material body, but several times I have explained that this body is subjected to so many conditions. Just like adhyātmika we have got some bodily pains, mental inequilibrium and so many things. That is called adhyātmika, pertaining to the body and the mind, sufferings. Similarly, there are sufferings imposed by other living entities. Similarly, there are sufferings imposed by natural phenomena. So because we have got this body, we are subjected to threefold miseries of life. And we are hankering after eternal life, blissful life, life of knowledge. If you want to attain that perfectional stage of life, which is called brahma-saukhyam-Brahman, Brahman means the greatest-then you have to follow some regulative principles of austerity so that your existence will be purified and, Ṛṣabhadeva says, then you'll be eligible to enjoy eternal life. Brahma-saukhyam anantam [SB 5.5.1]. Anantam means unlimited. We are hankering after happiness, but due to our material condition, the happiness is not eternal, neither blissful. But there is life where happiness is eternal, never disturbed. Unlimited. There is life of full knowledge. There is life of full bliss. And there is life of eternal.

So our whole Kṛṣṇa consciousness movement is targeting to that eternal brahma-saukhya, or the unlimited, great happiness. And for that, we have to prepare in this life by following a simple method, a regulative method of austerities. So this lecture I began in Buffalo, and I am continuing that. So my request is that… We have got many centers. This is also center, one of the centers. We are not meant for giving you any bluff, that "You give me some fee," or "I shall give you some mantra, and whatever you like you can do, and if you meditate or do that, then you'll become one with God." These things are not our business. We are following strictly the principles of Vedas, the principles laid down by great authorities, and if we accept them, then we'll get the required perfection of life. And they are not very difficult. They are not very difficult. Just like our process is simply to chant. Simply by chanting this Hare Kṛṣṇa mantra, gradually you'll develop your spiritual life without any pain.

So Ṛṣabhadeva says, "My dear boys," mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2], "If you at all, if you are at all desirous or eager to attain that perfectional stage of life, then the path is mahat-sevā. You associate or you serve great personalities who are devotees of the Lord." Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat means great soul. Who is great soul? A great soul is a great devotee of the Lord. That is great soul who has captured the Supreme Soul. He's great soul. We are… We are very small. Our identity, magnitude, as stated in the Vedic literature, it is one ten-thousandth part of the tip of the hair. It is very small. You cannot even imagine. So we are very small, but we can become the greatest, almost as good as God, if we engage ourself in the transcendental loving service of the Lord. You have got best example. Just like Lord Jesus Christ. He, he's worshiped as good as God because he dedicated everything for God. Similarly, if you also dedicate your life, your intelligence, your money… Prāṇair arthair dhiyā vācā. By four things you can attain greatness, almost greatness like God. How? By engaging your life, your wealth, prāṇair arthair dhiyā, your intelligence… If you have no money, then you can apply your intelligence. If you have no intelligence, you can simply carry the words of God. In that way you can achieve the greatest perfection of life. If somebody has money, all right, he can spend for spreading this Kṛṣṇa consciousness movement. If he has no money, he can give his intelligence, how we can push on this Kṛṣṇa consciousness movement. If he has no intelligence, simply carry this word and speak to the people, "My dear friend, you simply chant Hare Kṛṣṇa." You see? So any way you can engage yourself in Kṛṣṇa consciousness, that is called mahat-sevā, service of the Supreme, or service of the Supersoul. Mahat-sevāṁ dvāram. If you accept this way of life, then your spiritual life will be open. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2].

Vimukteḥ means… Vimukti. Mukti means liberation, and, adding the word, vi… Vi means specifically liberation. There are five kinds of liberation. One liberation is to merge into the Supreme. Another liberation is to live with the Supreme Personality of Godhead in the same planet. Another liberation is to achieve the status quo of life as good as God. Sārūpya, sāyujya, sālokya, sāmīpya. You can associate yourself with God. That is another liberation. In this way, there are five kinds of liberation. Generally the Māyāvādī philosophers, they want to merge into the existence of God. That also, one of the recommended process of liberation. But so far we are concerned, we don't want even to merge into the existence of God, but we want to become associated with God in friendship, in love, in servitude, in so many ways. We want to keep our existence, individual existence, and associate with God. That is the Vaiṣṇava philosophy.

So mahat-sevāṁ dvāram, if you associate with great souls… Our Kṛṣṇa consciousness movement is to produce some great souls. If people get opportunity to associate with great souls, then automatically his path of liberation will be open. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. And tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. And if you associate with persons who are simply interested in sense gratification, then you must know that your door for going into the darkest region of ignorance is open. Two doors: one door to the path of liberation, and one door to the path of darkest region of ignorance. That means material existence. You know, in the material existence… Just like we are also living entities, and the cockroaches are also living entities. Do you know where they are living? Within the commode there are many germs, many worms, they are also living entities. They're stool. There are worms in the stool. They're also living entities. So we can fall down up to that point even. Don't think that because we have got this beautiful body, nice situation, this is guarantee of any falldown. No. We can fall down any moment, in any species of life. There are 8,400,000 species of life. You should know it. And utilize this opportunity for opening the door of liberation. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. And in order to reach to that door of liberation, you have to associate with persons who are devotees of Lord, mahat-sevā. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Yoṣitām. If I simply avoid, myself, the process of sense gratification, but if I associate with persons who are addicted to sense gratification, then that is also very dangerous. That is also very dangerous, because saṅgāt sañjāyate kāmaḥ-my desires and my propensities will develop according to the association I make. A man is known by his company.

So this Kṛṣṇa conscious movement, this opening of different centers, is meant for giving association to the people in general for opening the door of liberation. That is a fact. You try to understand by all your arguments, reason and logic. And inquiry. That is a fact, because we are presenting authorized thing. So my request is that you take advantage. You have got good opportunity. You take this advantage of opening the door of liberation and don't misuse your life simply for sense gratification like cats and dogs. Then the people of your country, of your society or your family, they'll be all benefited, and because other nations, they are also imitating your procedures, they'll be benefited. And at least if one percent of the whole population becomes Kṛṣṇa conscious, the whole world will be a different world. There will be…, uh… The world itself will become kingdom of God. Of course, we cannot expect that everyone will accept this philosophy, but we are trying. If some percentage of the population takes this movement seriously, the face of the world will be changed.

Thank you very much. Any question? No question? Then I understand that you accept my proposition without any difference of opinion. (laughs) That's nice. Unanimously accepted. That's nice. But if you have got any difficulty to understand, you can make questions. I shall try to convince you. Yes.

Student: What is the role of (indistinct) austerity. Is it (indistinct) or is it (indistinct) to religion?

Prabhupāda: Of course, according to circumstances, there is variation. That concession is always there. But the main principle is there. Just like we are getting our boys and girls married. So according to Vedic rites, marriage is a very big program. But we are finishing, according to Śrīmad-Bhāgavatam, simply by acceptance. Svīkāra eva ca udvāhe. In this age it is recommended that if a girl accepts somebody as husband or if a man accepts somebody as wife, that is final. That's all. They may not change it. There is no need of making a very gorgeous ceremony of marriage. There is no need of making… That is, of course, social function. Actually, thing is that one boy should accept one girl as his permanent friend in life. And one girl should accept one boy as her permanent friend in her life. The girl should be agreed to serve the boy for her comforts, and the boy should agree to accept the girl to maintain her throughout life. That's all. Finished. Simply we must have that good will. Then this process of opening the path of liberation will be very, I mean to say, favorable. You can open your path of liberation even without marriage, remaining brahmacārī, but for girls brahmacārī system is not recommended. Therefore girls are advised to get a husband. Or the parents take the responsibility, according to Vedic rites and according… Still, in India, the father, not the, I mean to say, modernized, educated Indians. In villages they are not very much educated. Oh, they must get their girl, I mean to say, daughter, married before fifteen years. Otherwise, it will be a social scandal. The father is responsible for that. So, of course, we cannot introduce that system in your country. It is not possible. But it is up to you, that if you want to utilize your, this very favorable situation of life, get yourself married, live peacefully and execute Kṛṣṇa consciousness, what is the difficulty there? There is no difficulty. There are so many boys and girls who are married and living very peacefully and executing Kṛṣṇa consciousness. (pause)

So far intoxication is concerned, oh, you can give up with the association of the Kṛṣṇa consciousness. They are not smoking even. So you learn it, as you have learned from childhood, from your, from your birth. You never learned how to smoke. But you have learned it later on. Similarly, you can forget it also by good association. Everything is possible. Simply you have to agree to accept. Then… And, if you prosecute this Kṛṣṇa consciousness, it is very easy, simply chanting Hare Kṛṣṇa and follow the rules and regulations, your life is sublime. But at least come here and chant Hare Kṛṣṇa with these boys. Then later on, gradually, you'll also understand the value of this austerity, austerity life.

Student: I have a question.

Prabhupāda: Hm? What is that?

Student: (indistinct) whether austerity is a (indistinct)?

Prabhupāda: Not austerity. Austerity… Path of Kṛṣṇa consciousness, preliminary, begins simply by chanting. There is no restriction for chanting. Anyone can come and join in this chanting. But if one is serious to prosecute the Kṛṣṇa consciousness life, then he has to follow strictly these regulative principles. And they are not very difficult, because others are following. They are enjoying life. Eh?

Student: (indistinct)

Prabhupāda: What is that?

Student: If austerity in Kṛṣṇa consciousness is (indistinct) ?

Prabhupāda: Do you know what is consciousness? What is that?

Student: Yes. (indistinct) an awareness of reality, reality, an awareness…

Prabhupāda: No. What is the general concept? You are conscious of something? Is it not?

Student: An awareness.

Prabhupāda: Oh. It may be different. Similarly, you become conscious of Kṛṣṇa. That's all. Is that clear?

Student: No.

Prabhupāda: Not yet?

Student: No.

Prabhupāda: Why? Why? Consciousness, you understand. If you have got some occupation… Consciousness there must be. You are conscious, but your consciousness is absorbed in some thought, particular type of thought. Is it not?

Student: Yes.

Prabhupāda: Similarly, when your consciousness will be absorbed in the thought of Kṛṣṇa, that is Kṛṣṇa consciousness.

Student: (indistinct)

Prabhupāda: That you have to learn. Yes. That you have to learn, how they are becoming Kṛṣṇa conscious, what is the process, how they're executing. But Kṛṣṇa consciousness means, as generally the consciousness is absorbed in a particular type of thought, similarly, when your consciousness will be absorbed in Kṛṣṇa's thought, that is called Kṛṣṇa consciousness. And that is your perfect consciousness. Yes.

Student: How do you…? Why do you have to reduce to the animal if the animal is, I mean, you made reference to the absorption that comes in sleep.

Prabhupāda: Yes…

Student: …and that we should try to transcend it. But can we really transcend it by repressing? I mean, wouldn't it be better to transcend, perhaps, by…

Prabhupāda: There is no question of repression.

Student: …by having your fill of sense gratification first and then seeing that sense gratification is (indistinct) try to find a fuller (indistinct) and then work beyond it, but not trying to repress your sense gratification before you have it?

Prabhupāda: There is no question of repression. We don't stop sense gratification. But we regulate. That is human life. Regulative principle is human life. What is the difference between animal and you? Because a man can follow the regulative principles. Just like in your streets there is regulative principle that "Keep to the right." That is not meant for the animals. They cannot keep it. But if you do not keep, then you are criminal. Why this? Because you are human being. You are expected. If a dog goes to the left, he's not prosecuted. But you will be prosecuted. Why? Why this law for you?

Student: (indistinct) artificial laws for mankind…

Prabhupāda: All right, artificial laws, but there is some meaning. You cannot violate. Similarly, all the laws, all the books, all the scriptures, all knowledge, everything is meant for the human being, not for the animals. That is the difference between animal and man. The man follows restriction; animal cannot. Because man has got developed consciousness. He should know what is the aim of life. Therefore he should not live just like animals. He should be just like human being. That is the crossing stage of devel… In the ordinary way, we have evolved our life from lower animals, lower species of animals, to this human form of life. No (?) where another junction to promote yourself still higher, higher, higher life, unto the liberation life. But if you don't follow the restrictions, then you again glide down to lower animals' life. If you like, you can do that. Here is a chance. You haven't got to work so hard like the animals. God has given you so many facilities. You can live very nicely, better than animals. Therefore you must be better habits, I say, better habits than the animals.

So anyway, all the scriptures, restrictions, laws, everything, they are meant for human beings, not for the animals. Therefore a human being must follow them for perfection. You cannot imitate the animals. The animals… The dog has sex life in the street. Can you do that? You'll be immediately criminal. Why? You can say, "Oh, I am free. I can do this." Why this restriction? That means restriction is meant for human life, and follow the restriction is the human life. That is the difference between animal life and human life. The animals are loitering in the street, naked. Can you loiter in the street, naked?

Student: No, but if we break down the artificial institutions…

Prabhupāda: No, that is not artificial. That is rebellion to the established law. That is not, I mean to say, freedom. There are so many things. Therefore you have to understand what is this Kṛṣṇa consciousness movement. You see? Not to… Not in an hour or in a minute you can understand. We are… We have got so many literatures, books, and you can study them. You can try to understand, if you are serious. But we… Actually, Kṛṣṇa consciousness means, as our thoughts are always absorbed in some type of consciousness, we are absorbed in some type of thought, similarly, when our consciousness will be absorbed in Kṛṣṇa thought, that is the perfection of life. (pause) Yes?

Student: How can one inquire of you how to know Kṛṣṇa? What is the process? How does one inquire of the spiritual master when he is (indistinct)?

Prabhupāda: When you feel that urge, when you feel that urge. And that urge is created by association. Just like a man, he was never drunkard, but if he associates with drunkards, he'll feel the urge of drinking. Similarly, the same process. Nobody is Kṛṣṇa conscious, but if he associates with the person Kṛṣṇa conscious, he'll feel the urge of Kṛṣṇa consciousness, and that is your qualification. Then he'll urge, oh, then he'll inquire, "Oh, what is Kṛṣṇa? What is Kṛṣṇa consciousness? How to have it? How to prosecute it? How to execute…?" So many things will come. Ādau śraddhā. The processes I have explained many, many times. Ādau śraddhā. Śraddhā means… Actually, what is called śraddhā? Exact meaning? Some faith. Or some attraction. Not attraction. Some faith. Just like people come here that they have little faith what is Kṛṣṇa, about Kṛṣṇa. Ādau śraddhā, that… If that faith is increased little more, then the association is also needed, sādhu-saṅga [Cc. Madhya 22.83], those who are in Kṛṣṇa consciousness. This is second stage. Then he becomes initiated, follows the rules and regulations. Then all misgivings, misunderstandings, are over. Then attraction, then firm faith, then love, and that is the perfection of Kṛṣṇa consciousness. There are stages.

So first stage is faith. Without faith, nobody can make progress. Just like you are going from here to New York, you are purchasing some travel ticket by aeroplane. So you must have faith that "This company will carry me to New York." Otherwise, there is no progress. If in the very beginning you have no faith-"Oh, I shall purchase ticket. What is guarantee that this plane will carry me to New York?"-it may not carry you to New York, but you have to pinch(?) your faith in the beginning. Then you can go. Similarly, first of all faith is required. Without faith, therefore, faithlessness is no, I mean to say, position of making further progress. Little faith must be there. That faith must be increased by further advancement. In the beginning is the faith, and then the faith becomes firm faith. Then you shall make progress, further, further. You come to the perfect stage. (pause)

So, any other questions? Hare Kṛṣṇa. Then chant Hare Kṛṣṇa-with faith. (kīrtana) (end)

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Śrīmad-Bhāgavatam 5.5.2

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London, September 17, 196

Prabhupāda:

…mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

In last meeting we had been discussing about the path of salvation. There are two paths. One path is to salvation. Salvation means liberation from this material bondage. People do not understand what is material bondage, but those who are in Kṛṣṇa consciousness, they are educated what is bondage and what is liberation.

A spirit soul, being part and parcel of the Supreme Lord, he is by nature very powerful. We do not know how much spiritual power we have got, but that is being suppressed by the material covering. Just like this fire. This fire, if there are too many ashes, the heat of the fire is not properly felt. But you move the ashes and just fan it, and when it is blazing, then you get the proper heat and you can utilize it for so many purposes. Similarly, we, as spirit soul, we have immense power. And God is the supreme spirit soul, so we cannot imagine how much power God has got. But even we, who are a simply minute particle… Just like… Comparison is just like the fire and the sparks. The fire and the sparks, both of them are fire. The spark even, wherever the spark will fall, immediately it will burn. Similarly, we have got all the qualities in minute quantity of God. God has the creative force; therefore we are also creating so many things. The scientists are creating so many wonderful things. That is wonderful for persons like us, because we do not know how much wonderful one can play. That we do not know. We simply…

Just like we are giving very much credit to the person who is going to the moon planet by some machine: ”Oh, wonderful.” But we do not see that who has created these planets, and they are floating in the air. And not only one planet, millions of planets, trillions of planets, each planet having different atmosphere, temperature, population, so many things, varieties. In the Brahma-saṁhitā it is stated, yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam. Koṭiṣu vasudhādi [Bs. 5.40]. In each brahmāṇḍa, in each universe, there are innumerable universes. This universe in which we are living, that is only one. And how it is one? Caitanya Mahāprabhu has given information, it is just like one mustard seed in the bag of mustard seeds. If you take a bag of mustard seeds, you can imagine how many… You cannot count how many there are, mustard seeds. Out of that, one mustard seed, if you take… Similarly, there are so many universes that you cannot count. Out of so many universes, this is one universe. And this one universe also containing so many planets. Koṭiṣu vasudhādi, vasudhādi-vibhūti-bhinnam. Vasudhā means planet. So they are of different qualities, vibhūti-bhinnam. Just like the sun planet is very hot, the moon planet is very cold. Similarly, other planets, they are watery, airy-variety. Just like even on this planet we have got varieties of climate. So we should know how much creative force God has, wonderful. So out of that wonderful creative force, we living entities, we have got a little particle, and therefore we can manufacture these wonderful machines, and we are struck with wonder, ”Oh, we have done so great feat.” No. We should try to understand still further, still further.

So the Śrīmad-Bhāgavata says that if you want to be free… Free means just like you are trying to go to the moon planet by so many mechanical arrangements, but if you are free spiritually, then you can go any planet you like, immediately. The yogis, those who are perfect yogis… Not these nonsense yogis. Those who are perfect yogis, they can go at their will any planet they like. That is yogic perfection. When a yogi becomes perfect, he does… He does not die. ”Die,” this word is not actually applicable. When he leaves this body… Actually, nobody will die. We simply quit this body and accept another body. We are forced by the laws of nature according to karma. By practice of yoga system we can avoid the forcible nature’s law, but we can leave this body according to our sweet will, not being forced by the nature’s law. Just like Bhīṣmadeva. Bhīṣmadeva, he knew this yoga practice. Therefore he was not to be killed. Unless he desired to die, nobody could kill him. So yogis… Still there are many yogis in India, they are living for seven hundred years, or three hundred years, four hundred years. They consider not yet perfect. Not yet perfect. They are trying to make perfection of the yoga practice, and they look like young men, say, twenty-five years, thirty years old. But they are seven hundred years old, three hundred years old. There are still yogis. They are yogis. They have practiced yoga. Still they consider they are not perfect. The perfection will be when a yogi at his sweet will can leave this body and can go any planet he likes. Not only within this material universe, but also even, if he likes, he can go to the spiritual planet also. That is yoga.

Just like Durvāsā Muni. Durvāsā Muni traveled within this universe and beyond this universe within one year. That statement is there in the Śrīmad-Bhāgavatam. There was a misunderstanding between him and a devotee, Mahārāja Ambarīṣa. So for that reason he had to travel. He was attacked, and out of the fear of his life he had to travel to go from one planet to another, one planet to another to save his life. Ultimately, he had to go to the Viṣṇu planet. He was so powerful. And it is said that this space travel covered by Durvāsā Muni took only one year. So yoga practice is so… That is also a kind of freedom. We do not know what is freedom. Liberation, I am speaking on the point of liberation. But he was also not liberated, that Durvāsā Muni, although he could travel from one planet to another, another, another, even up to Viṣṇuloka. He was not liberated. He had to come back. Liberation means that you go to the spiritual realm, the spiritual sky, and you do not come back again. It is not like that, that after spending many millions of dollars you go to the moon planet and touch it and bring some sand, and you are satisfied. You see? Don’t waste in that. If you go, live there. (laughter) Just like I came to the Western country to preach this Kṛṣṇa consciousness, now I am living. I am not after taking some money and bluffing and go away. No. I am standing here. I am facing, ”Come on,” any philosopher, any scientist, any religion, ”Come on and see the beauty of Kṛṣṇa consciousness.”

Devotees: Haribol!

Prabhupāda: So that is going. Go in the moon planet. Don't come back. (laughter) Simply by touching, "Oh, we have done tremendous." What tremendous you have done? So that kind of freedom is not wanted. Freedom means wherever you like, you can go, you can stay, nobody can check. That is liberation. That is liberation.

So here it is said that if you want that sort of liberation, then mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want that sort of liberation, then associate with mahātmās, great souls. And if you want to be stuck up in this material world, then you associate with persons who are addicted to sense gratification. That's all. Two processes. If you be addicted to the process of sense gratification… Like animals. They have no other information. They are simply engaged in sense gratification: eating, sleeping, mating, and defending. That's all. Their business finished. They do not know anything else. If I call some animals… Why people are not taking part in this Kṛṣṇa consciousness? Because they are animals. They are appearing with four hands and legs, but they have been trained to become animals. So they cannot take. But we are trying to train them from animalism to humanism by associating with this Kṛṣṇa consciousness movement. This Caitanya Mahāprabhu's movement is to give chance to this animalistic civilization to associate with devotees and mahātmās so that they can also become devotee and mahātmā. You associate with mahātmā, you become mahātmā. You associate with debauch, you become debauch. Practical. We have taken from the debauchery condition all our disciples. But they are now mahātmās. It is possible. By this Kṛṣṇa consciousness movement we can turn debauch into mahātmā. That is possible. Caitanya Mahāprabhu's movement is so nice.

Narottama dāsa Ṭhākura sings, pāpī-tāpī jata chilo hari-nāme uddhārilo, tāra sākṣī jagāi mādhāi. Narottama dāsa Ṭhākura says that "Caitanya Mahāprabhu, by His saṅkīrtana movement, has delivered all kinds of fallen souls," pāpī-tāpī. Pāpī means sinful and tāpī means suffering. If you become sinful, then you must suffer. If you… Just like if you contaminate some disease, you must suffer. Similarly, if you contaminate sinful activity, then you must suffer. Pāpī-tāpī jata chilo hari-nāme uddhārilo. They have been delivered. So how they have been delivered? Tāra sākṣī jagāi mādhāi. The living example is Jagāi and Mādhāi. What was the Jagāi-Mādhāi's fault that he's considered pāpī-tāpī? They were addicted to these four principles: illicit sex, meat-eating, intoxication, and gambling. They were addicted to these principles. They were born in high brāhmaṇa family, but by bad association they became drunkard number one, womanhunters, meat-eaters and gamblers and guṇḍās, like anything. But Caitanya Mahāprabhu delivered them. Caitanya Mahāprabhu's process was that He used to send daily His devotees to go and chant Hare Kṛṣṇa and preach Hare Kṛṣṇa just like we are trying to do here. We are sending our devotees. (aside:) You are going?

Woman: (indistinct)

Prabhupāda: All right. So you wanted to talk with me?

Woman: Yes. If you come little earlier for…

Indian lady: Yes, I stopped here long time ago, about hour and twenty minutes.

Prabhupāda: When you came here?

Indian lady: I was here a long time ago.

Prabhupāda: No, why did you not see me in my apartment?

Devotee: She arrived at seven.

Prabhupāda: Oh, you came at seven. That time I was preparing to come here. Yes. So would you like to come tomorrow?

Indian lady: It's such a long (indistinct).

Prabhupāda: Oh, then you cannot wait also just now?

Indian lady: I can wait, but…

Prabhupāda: If you like you can stay here, night, with the girls. Yes.

Indian lady: (indistinct)

Prabhupāda: Thursday? Yes. You can arrange with them if they go. Yes. So you make arrangement.

Indian lady: (indistinct)

Prabhupāda: So you are staying this night here? No. You are going? All right. So actually, Caitanya Mahāprabhu delivered such persons. Pāpī-tāpī jata chilo hari-nāme uddhārilo. So why they are called pāpī-tāpī? The pāpīs, the sinful men, they never enjoy. Just like in New York you have seen in Bowery Street, the drunkard… what is called? Alcoholic bumpers? What do they call? What is the name?

Devotee: Bums.

Prabhupāda: Bums. Yes. The bums. Just see how nasty they are. They were lying down on the street, and as soon as get some money, immediately go to the wine shop, purchase one bottle, and not eating nicely, no dress, nothing of the… Many of them. The Bowery Street is famous for that purpose. So they are not happy, but they are thinking they are happy. This is māyā. (laughter) This is māyā. The materialistic persons, by engaging themselves in sinful activities, they are not happy, but they are thinking that "We are happy." In this European portion of the world, they are… We have experienced two big wars, and still, the war cloud is always there. Not only here, everywhere. So this materialistic civilization, actually people are not very happy. And as I have told you that people are going to live underground next hundred years. That means they'll lose this freedom of living in the free air for fear of this atomic attack. That is predicted in the World Almanac. We have seen, that people are going to live under. They'll… Sometimes they will come out to have fresh air in the surface. Otherwise, they will have to live underground.

So actually we are, by advancing this materialistic way of life, for the time being we may feel happy, but we do not know how much risk we are taking in our life. That science is not yet discussed. That science is described in the Bhagavad-gītā that if you hear also, we have begun, that this life is not meant for simply sense gratification with hard labor. No. This life is meant for restraining. Restraining. Tapa. We have to restrain our business of sense gratification. Without restraining our business of sense gratification, it is not possible to make ourselves liberated. That is not possible. This is entanglement. Sat-saṅga chāḍi' kainu asate vilās. If people give up the association of this Kṛṣṇa consciousness society and they simply indulge in the sense gratificatory process, then more and more they'll be entangled. Sat-saṅga chāḍi' kainu asate vilās, te-kāraṇe lāgila ye karma-bandha-phāṅs. People are now entangled in hard working. Actually, human life should be very easy, very easy. No hard work. Living very simple life and eating very healthy food, living in open space, no quarrel, no antagonism, everyone is happy, everyone is free. That is human civilization. Not to become entangled. But at the present moment we have become entangled. So Ṛṣabhadeva says that mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If we actually want liberation from this entanglement, then we should associate with mahātmās, great souls. And who is a great soul? That is being described.

We have discussed some of the symptoms of great soul. The great soul is sama-citta, equal to everyone. Great soul is never angry; they are friend to everyone. And sādhava. Sādhava means sadācāra, clean habits. A mahātmā cannot be implicated with those four principles of sinful life. That is the first test. No illicit sex life, no gambling, no meat-eating, and no intoxication. This is called sadācāra, clean habit. Anything beyond this: unclean habit. Here it is stated, sādhava. Sādhava means sadācāra, clean habit. Then it is said, ye vā mayīśe kṛta-sauhṛdārthāḥ. Now this mahātmā is specifically indicated for a sannyāsa, a perfect sannyāsī, renounced order. Their characteristics is that. And another mahātmā… Suppose one is in household life. Question may be whether a mahātmā can be in the household life or not. That is being described: Yes. In household life also there can be mahātmā. Just like Advaita Mahāprabhu. Caitanya Mahāprabhu even, Nityānanda Mahāprabhu. They were all householders. Caitanya Mahāprabhu, He was a householder. He married twice. His first wife died-He married for the second time. Regular householder, although He left household life very early. He was only twenty-four years old; therefore He had no children. But Nityānanda Prabhu had one child, Vīrabhadra, and Advaita Prabhu had two, three children, of which buddhi was very highly elevated. Similarly, Śrīvāsa Ṭhākura, he had children. So Caitanya Mahāprabhu does not say that one has to become in the renounced order or sannyāsī, then he becomes a mahātmā. No. We also do not propagate such idea. At least, I am not doing that. I am creating householder, ideal householder. And my ideas are being fruitful. Here in London I sent six householders, and they are doing nice, sincerely they are working. Therefore I am very much proud of them.

So here is also the statement that even… It's not required that sannyāsī is only mahātmā, but a gṛhastha can be, is also mahātmā. So gṛhastha-mahātmā, his symptoms are described: ye vā mayīśe kṛta-sauhṛdārthāḥ. Their only business is to please Kṛṣṇa. That is the first qualification. They have no other business. Ye vā mayīśe kṛta-sauhṛdārthāḥ. Then how they deal with others? A gṛhastha has to live… A sannyāsī may live alone in forest or in Himalaya or in a secluded place in Vṛndāvana or somewhere, but a gṛhastha, he has to deal with ordinary persons, so many others, businessmen or ordinary people. So that is stated here, that a gṛhastha-mahātmā, his first symptom is that he has no other business than to please Kṛṣṇa. That is his first business. And so far dealing with others, that is janeṣu dehambhara-vārtikeṣu gṛheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke. Very nice. What does he say? That people who are simply interested in maintaining this body and sense gratification, dehambhara-vārtikeṣu. Deha means this body, and bhara means maintaining, and vārtika means occupation.

Now you analyze everyone in this world. What is their business? Their business is how to maintain this body. That's all. If you ask somebody, "My dear sir, what you are doing?" "Oh, I am doing this business." "Why you are doing this business?" "Oh, I must get money. Otherwise how can I maintain myself?" This is called dehambhara-vārtikeṣu. Their only engagement is how to maintain this body. This is their business. So janeṣu dehambhara-vārtikeṣu. And gṛheṣu, a householder has got home. And jāyā, jāyā means wife. Ātmaja, ātmaja means children. Rāti, some money, bank balance or some wealth, rāti. Or persons who are engaged simply for the business of maintaining this body, their only business is how to maintain a home, how to maintain a wife, how to maintain children, how to have good bank balance. In this way their life is like that. But a householder who is mahātmā, whose only business is to satisfy Kṛṣṇa, for him, these things are not prīti-yuktāḥ, not very pleasing. Not very pleasing. Na prīti-yuktāḥ.

Then what is their dealing? Yāvad-arthāś ca loke. They deal as much as required only. That's all. I have to deal with some gentleman who is completely out of our, this Kṛṣṇa consciousness movement, but I have to deal with him. Then how I have to deal? As much as possible to avoid him, but so far the business is concerned, all right. This is all. Just like a businessman talks with another businessman so far profit is concerned. That's all. No more talk. A businessman, a lawyer, talks with his client so much… Especially in America, they cannot waste their time. Any businessman will not waste their time. They will talk. Similarly, a householder devotee whose only business is to satisfy Kṛṣṇa, they will deal with other persons… Other person means those who are simply interested for maintaining this body, wife, children, in this way. They have no other ideas. We should not have any very intimate relationship, but we shall have to deal with them only as far necessary. No more. That's all. We shall try to avoid them as far as possible. But because we are living with the human society we have to deal with such persons. So our dealings should be so far as required. Not more than that. Then, if one lives a householder life in this way, keeping his viewpoint only in Kṛṣṇa, in the lotus feet of Kṛṣṇa, and other dealings superfluous, he is also mahātmā. He's also mahātmā. Na prīti-yuktā yāvad-arthāś ca loke. Mayi īśe kṛta-sauhṛdārthāḥ puruṣārtha yeṣām.

A householder mahātmā has only one aim: how to attain the perfectional stage of love of God. That is the aim. Generally, a householder in the modern civilization, they are simply trying to accumulate money, increase the bank balance and make the society, friendship and love as the aim and object of life, and they have no other business. But a person who is mahātmā, his aim is different. His aim is "How to make my life perfect in Kṛṣṇa consciousness. How to please Kṛṣṇa, how to make friendship with Kṛṣṇa." Everyone is seeking some friend. That is a fact. The businessmen or lawyers or politicians, everyone is seeking some friend. Without friend… Society, friendship and love, these things are required. But a mahātmā householder, he is seeking actual friendship with Kṛṣṇa. Īśe sauhṛdārthāḥ. Because he knows, "If Kṛṣṇa is my friend…" Just like Arjuna sought friendship with Kṛṣṇa; Duryodhana sought friendship with Kṛṣṇa's power. Kṛṣṇa divided Himself. Because it was a family warfare between two cousin brothers, and Kṛṣṇa was also related with both of them by family relationship, so He said, "How can I take part with one and not with the other? Then that will be partiality. So anyway, I divide Myself into two. I am alone, one side, and in which side I shall go, I shall not fight. I shall not touch even a weapon. And the other side, all My soldiers." Kṛṣṇa had many soldiers. So Duryodhana thought that "I shall take Kṛṣṇa's soldiers," and Arjuna thought, "I shall take Kṛṣṇa only, even He does not fight."

So this is the determination of mahātmās, that they want simply Kṛṣṇa's friendship. Mayi sauhṛdārthāḥ.

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

Yāvad-arthāś ca loke, just to deal with other persons as much as necessary, not more than that. But to keep friendship with devotees, that is necessary. Not that I shall not intimately mix, intermingle with the devotees. That is required. A devotee has got four business: īśvare prīti, love for God, Kṛṣṇa; friendship with devotees; and kindness to the neophyte; and rejection to the nondevotees. These four principles. A devotee's only lovable object is Kṛṣṇa. His only friend is devotee, another devotee.

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

Iśvare means kṛṣṇa-prema, love, to love Kṛṣṇa. Maitrī means friendship. Maitrī with whom? Tad-adhīneṣu, those who are under the control of Kṛṣṇa. Everyone is under the control of Kṛṣṇa by this way or that way, but those who are given to Kṛṣṇa voluntarily, surrendered souls, I am speaking of them. Tad-adhīneṣu. Everyone is… Just like any citizen in the state are under the control of the state rules and regulation. But some of them, they say, "I don't care for the government." So they are forced to obey the government laws in the prisonhouse. And the free citizens means who are voluntarily abiding by the laws of the state. Similarly, any living entity is under the laws of God. There is no doubt about it. But those who are voluntarily accepting the laws of God and giving service to the Supreme Lord, they are called devotees. And those who have revolted, and being forced by māyā to abide by the laws of God, they are called nondevotees.

This is the difference between devotees and nondevotees. But both the devotees and nondevotees, they must obey the laws of Kṛṣṇa. There is no exception. There is no exception. This is māyā. He is being forced, the nondevotee is being forced to act. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. He's under the spell of the modes of material nature, and he's being forced to act under the spell of material nature, but he is thinking, "I am free. I don't care for God." This is called māyā. He is being kicked by māyā, but he'll not agree to abide by the orders of Kṛṣṇa. He'll agree to be kicked by māyā. That is his business. That he will agree. "Yes, let me be kicked by māyā." So nobody is free. By constitutional position nobody is free from the laws of God. But those who are voluntarily accepting, they are devotees. And those who are not accepting, falsely declaring themselves independent, they are nondevotees. This is the difference. Any question? Uttamaśloka, you were not here? I did not see you.

Uttamaśloka: I was in town, kind of urgent.

Prabhupāda: Ācchā. So, any question on these topics? Question means on the topics. Not other things, outside.

Śyāmasundara: What is gambling?

Prabhupāda: Gambling you do not know? You never played gambling?

Śyāmasundara: Yes.

Prabhupāda: They why do you…?

Śyāmasundara: (indistinct)

Prabhupāda: Yes, gambling means betting. That is gambling. People are betting. You put one dollar, and if you gain, you get ten dollars. Otherwise, you lose this one dollar. This is gambling. They're gambling in Christian churches also, in the Western countries. So gambling is considered sinful activity. I do not know… One Mr. Bhattacarya, a barrister, he was educated in England. So he told there is some island, Monte Christo? There is gambling?

Devotee: Monte Carlo.

Prabhupāda: Monte Carlo, yes. He said that there are gamblers, and one gambler loses everything, he commits suicide, immediately, and he'll go on. That's all. Nobody cares for him. He told me. It is a fact? So just see the gambling. They bring all their fortunes to stake and they lose everything. And then, out of frustration, takes revolver and shots himself, dies, and it is thrown on the street or in somewhere. Nobody cares. Just like cats and dogs. So there is free gambling in Monte Carlo?

Devotee: Very, very wealthy people, they (indistinct) there.

Devotee: There is free gambling in London.

Prabhupāda: Oh, everywhere. Any big city. In Calcutta, Bombay, everyone gambling. When you get money, then gambling. The horse race is also gambling. Horse race. This gambling, drinking, meat-eating, these things were all unknown in India. They did not know how to drink. These Britishers introduced. There is still a lane, a street, Porterly Street. There was a woman of suspicious character. She was supplied big bottles of wine, and she used to canvass rich men's son to take wine, and it was distributed free. In this way wine was distributed, and people began to drink, gradually. And I have seen a tea set committee. They… Advertising tea, preparing tea nicely. "You take this tea, you'll not feel hungry, you'll be cured from malaria…," and so many things. And people come and take tea in this way. Now any man is taking tea. In the morning they'll gather in the tea stall. You see. So people, they did not know what is gambling, what is drinking, what is meat-eating. So these things were introduced gradually. Still, no rigid Hindu house will allow meat cooking in the house, still. No. If you want to if you want to eat meat, you can go to hotel, but at home you cannot cook, meat-eating.

Yamunā: Guru Mahārāja, in our missionary work, if we're forced to live with (indistinct), should we just talk about that same topic or should we avoid the (indistinct) at all?

Prabhupāda: No. If we can find out a suitable place; but it is difficult nowadays. That we have to tolerate. What can be done? Let others do whatever they like. We can preach that "Do not do it," but you cannot force, because the whole world has gone in these four principles of life, this eating, meat-eating, drinking, gambling. And so our regulation is very strict. You see? If we say that "You do whatever you like," then many people may come and join. (laughter) But we are not going to say that. We… Our principle is that better not to have any cow than to have a cow, disturb him. You see? Ekaś candras tamo hanti. If one person can understand this Kṛṣṇa consciousness science, in future there is hope that he can make many other persons to this knowledge of Kṛṣṇa consciousness. Although it is very difficult. In Bhagavad-gītā it is said, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. But if you can deliver even one man in your life, then you'll be doing a great service for Kṛṣṇa. It is not required that you have to deliver hundreds and hundreds of men, so-called. No. If you can train only one man, that's a great service to Kṛṣṇa. You saved one man from the clutches of māyā. It is so nice thing. So do it peacefully, and as far as possible. People may accept or not accept, but we shall do our duty. That's all. But why will not accept? You have accepted it. You were also addicted to these habits, but you have accepted it. Similarly others may accept. We have to do it. Yes, what is your question?

Devotee: Prabhupāda, I'm a devotee. So far myself, I got into a situation where I have to, where I work, where there are many people who are not devotees, but they are (indistinct) the minute they wouldn't listen I would tolerate māyā. (indistinct) Sometimes I thought that it is necessary to go out and…

Prabhupāda: Well, preaching work should be done in company. You…, alone you cannot make preaching work. It is not possible. You haven't got so much strength that alone you can do. Therefore whenever we send our preaching party, they go in company, in combination. Six, seven, eight…, at least two. That is the process. And so far mixing with other people, that I have already explained just now, that to talk with a person is not mixing. You see? Mixing means, intimate mixing, there are six symptoms. When you eat, when you call him to eat, when you give, when you take, when you talk your heart, when you hear his heart. These are called intimate mixing. Otherwise, simply talking or dealing, that is not mixing. That is not mixing. So you can mix with ordinary people in that way. As far as your business is concerned, as it is necessary, but not intimately. And do your own business, chanting, and following the rules and regulations. That's all. It is simple thing. Just like doctors. They also mix with infected persons, but they do not become infected. You see. So preaching is like that. Unless you preach among the fallen souls, then where is the question of preaching? So you should not become fallen. (laughs) You should deliver the fallen. That should be your strength. But if you are less powerful, then you will become fallen. So your power is, your strength is Kṛṣṇa consciousness, strong Kṛṣṇa consciousness. Then you will be powerful. You'll not fall. So we should be careful. All right. So little chanting? (devotees offer obeisances) Mukunda has not come back? Why he is so late? Hare Kṛṣṇa. Nobody has come back from London? You are coming from the temple, Uttamaśloka? You are coming from the temple, Jim? Oh, you are living here. All right. (end)

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Śrīmad-Bhāgavatam 5.5.2

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Hyderabad, April 11, 1975

Prabhupāda:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

Last night we had discussion on the first verse, Fifth Chapter, Fifth Canto, Śrīmad-Bhāgavatam, that this human life is meant for tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. We have to purify our existence. This is the mission of human life. At the present moment we are transmigrating from one body to another, and there are 8,400,000 species of life we are going through according to karma. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. How we develop a certain type of body, that is stated-everything is stated in the Śrīmad-Bhāgavatam-by our karma. I have explained last night, it is just like infection. We are associating with different types of the modes of material nature. Generally there are three types of material nature, three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. Now, you multiply these three by three: it becomes nine. And again you multiply nine by nine: it becomes eighty-one. It is mixture. Here these guṇas, the qualities, are not pure. They are mixed up. Just like color mixing. Originally there are three colors: red, yellow and blue. And you mix it… Those who are color expert, they can display many thousands of colors. So similarly, in the nature's way there are different colors or different guṇas, and every one of us, we have got a particular type of guṇa with different desires, different plans, different so many things. Now, in the human form of life, you have got the chance to discriminate yourself or separate yourself from these colorful different species of life. That is the main duty of human form of life. Labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29]. We do not know, we have forgotten that how many species of life we have come through, transmigrating from one after another. Therefore this human form of life is called labdhvā sudurlabham idaṁ bahu-sambhavānte. After many, many births… We should not misuse it. Very responsible life. If you are misled, that is a dangerous civilization. That is going on. Dehātma-buddhi. As our chief guest Mr. Naidu(?) said, that deha means śarīra, mind, and then spirit. Yes.

In the Bhagavad-gītā it is explained,

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

First of all, we are interested with these senses. This body means the senses, different types of senses. Sense objects, the mind. They have twenty-four elements analyzed by the Sāṅkhya philosophy. So when we think of our body, means we are interested with sense gratification. Then, a little forward, we are interested with the mind. First of all body, this gross body made of five, earth, air, fire, water, and ether. Then we become interested with the mental speculation, psychology-thinking, feeling, willing. So indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Mind. The mental speculators, the jñānīs, they are better than the karmīs. Karmīs means who are simply entrapped with this sensual gratification, that's all. So, jñānī, karmī, jñānī, and yogi, and then, when one is interested with the spirit soul and spirit soul's activities, then he is bhakta. That is… Actually the basic principle of activity is the soul. As soon as the soul is gone, there is no more activity, either mental activity or bodily activity. So if we want actually progress of life, then we must realize our constitutional position as the spirit soul, not as the mind, not as the body.

Therefore śāstra said,

yasyātma-buddhiḥ kuṇape tri-dhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-khara. Go means cow, and khara means ass. If one is under the bodily concept of life, ātma-buddhi, yasyātma-buddhiḥ kuṇape tri-dhātu… This body is made of three dhātus: kapha, pitta, vāyu. If we take this body, this bag made of bones and flesh and blood and urine and stool and so many other things, muscles… Kuṇape tri-dhātuke… This is a material bag. And if one takes this bag as he himself, then, according to that conception of life, yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu… [SB 10.84.13]. Kalatra means wife, and through wife there are children, society, friendship and love and so many things. Sva-dhīḥ. And that is our own thing. Yasyātma-buddhiḥ. The nationalism is also like that. Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ: and the land of birth as worshipable. Bhauma ijya-dhīḥ. This bhauma ijya-dhīḥ is nationalism. Of course, there is no such thing in the Vedic literature as nationalism. This is modern product. But this word is there, bhauma-ijya-dhīḥ, the land of birth… That is also explained in some other Vedic literature, jananī janma-bhūmiś ca svargād api garīyasi(?). People like it, but this is… All are on the bodily concept of life.

So one has to go above. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ… [Bg. 3.42]. Lord Kṛṣṇa says in the Bhagavad-gītā, indriyebhyaḥ paraṁ manaḥ manasas tu parā buddhiḥ. That intelligence required. Just like Sanātana Gosvāmī, one of the chief disciples of Lord Caitanya Mahāprabhu. He was the chief minister in the government of Nawab Hussain Shah, and he was born in a very high-class brāhmaṇa family, sārasvata family, and he was very learned scholar in Sanskrit and Urdu and Arabic, very learned scholar. So when he submitted himself after resigning his post as minister, submitted to Lord Caitanya, he put this question, that grāmya-vyavahāre paṇḍita, tāi satya māni. A brāhmaṇa… Still in our India, a brāhmaṇa is addressed as paṇḍita. Brāhmaṇa means paṇḍita. Brāhmaṇa-paṇḍita, brāhmaṇa-vaiṣṇava, that a… Learned scholar. So in the society he was addressed as "Paṇḍitajī." So he protested against it. He said to Caitanya Mahāprabhu, grāmya-vyavahāre: "In ordinary behavior they call me 'paṇḍita.' " Grāmya-vyavahāre paṇḍita, tāi satya māni: "And I am such a fool that I accept myself also as a paṇḍita." It is his humbleness. He was paṇḍita, certainly. But he says, "Why I am not paṇḍita?" Because āpanāra hitāhita kichui nā jāni: "I am such a learned scholar that I do not know what is actually good for me. This is my learning. And I have become a leader. I do not know what is the aim of my life, what is my identification. People address me as paṇḍita, and I take it as fact. But actually I am not a paṇḍita. I do not know what I am. I am thinking I am this body. I am thinking I am this mind."

So that is our position.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

We should know "What I am." That is Vedānta-sūtra. Athāto brahma jijñāsā. This is human life. Jīvasya tattva-jijñāsā. These dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90], the Bhāgavata has rejected. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Atra, dharmādi-kāma-mokṣa-projjhitaḥ. Prakṛṣṭa-rūpeṇa ujjhita-thrown away. Śrīla Śrīdhara Svāmī, the most authorized commentator of Śrīmad-Bhāgavatam, he said, atra mokṣa-vāñchā api nirastam(?). Dharmaḥ projjhita-kaitavaḥ atra, that is also kaitava. Kaitava means cheating. Above that, above mokṣa, that is spiritual platform. That is to be understood.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After realizing Brahman identification, ahaṁ brahmāsmi, that is called brahma-bhūta [SB 4.30.20]. And the symptom of that brahma-bhūta stage is na śocati na kāṅkṣati. There is no more lamentation. So long we are in the bodily platform, there are two things prominent, lamentation and aspiration, hankering, two things. We hanker after things which we do not possess, and what we possess, if we lose, then we cry. This is our position. So if actually he's Brahman realized, then he has no more hankering or lamentation. Na śocati na kāṅkṣati. Then samaḥ sarveṣu bhūteṣu. Then, from that platform, you can think of equality, not on the material platform. It is not possible.

So long we are in this material platform, bodily concept of life, then there will be distinction: "I am Indian," "You are American," "You are Englishman," "You are this," "…that," so many things, so many designations. Therefore, if you want to rise up to the platform of spiritual realization, then the formula is sarvopādhi-vinirmuktam. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. That is the beginning. That means beginning is the brahma-bhūta platform. Brahma-bhūta… [SB 4.30.20]. Same thing. It is, Nārada-pañcarātra, sarvopādhi-vinirmuktam, and brahma-bhūtaḥ prasannātmā [Bg. 18.54], Bhagavad-gītā, the same thing. Wherever you find the Vedic literature, the same thing. Therefore it is authority. There is no contradiction. In the material platform you write one book, I write one book, then I disagree with you, and you disagree with me. That is material platform. But in the spiritual platform, there is self-realized platform. There is no mistake, there is no illusion, there is no imperfect senses and there is no cheating. That is spiritual platform. So the Bhagavad-gītā says, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. The same thing is confirmed in the Nārada-pañcarātra:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is the platform we have to come, spiritual platform, wherein hṛṣīkeṇa…

Hṛṣīka means the senses, the material senses and the spiritual senses. So what is the spiritual senses? Spiritual sense is not senselessness. No. Purified senses. In the impurified senses I am thinking, "This body is Indian; therefore I am meant for serving India," "This body is American; therefore I am meant for giving service to America." This is upādhi. But spiritual sense means the sarvopādhi-vinirmuktam-"I am no more Indian, no more American, no more brāhmaṇa, no more śūdra." Then what I am? As Caitanya Mahāprabhu said, as Kṛṣṇa also said, sarva-dharmān parityajya mām ekam… [Bg. 18.66]. That is spiritual platform, that "I am no more belonging to this dharma or that dharma. I am simply surrendered soul to Kṛṣṇa." This is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. If one can come to this platform of spiritual understanding, that "I am spirit soul. Ahaṁ brahmāsmi. I am part and parcel of God…" Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Kṛṣṇa says, "All these living entities, they are My part and parcel." Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati: [Bg. 15.7] "He is struggling for existence, being enwrapped by the mind and the body." This is the position.

So our Kṛṣṇa consciousness movement is educating people that "You are not this body, not this mind, not this intelligence, but above this. You are spirit soul." So Kṛṣṇa confirms that mamaivāṁśa. So if Kṛṣṇa is spirit, supreme spirit, then you are also supreme spirit. But the only difference is that He is the supreme; we are subordinate. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti… (Kaṭha Upaniṣad 2.2.13). This is Vedic injunction. He's also living entity, we are also living entity, but He is supreme and we are subordinate. That is the difference. Eko yo bahūnāṁ vidadhāti kāmān. This is our position. This is self-realization. When you understand this, that "Kṛṣṇa, or the Supreme Lord, or God, whatever you say, He's the whole spirit soul, and we are fragmental portion of that spirit soul, and He's the maintainer; we are maintained. He is the predominator; we are predominated," So this is first realization. This is called brahma-bhūta. And if you make more advance in brahma-bhūta stage, then maybe after many births you can understand what is Kṛṣṇa. That is the, ver… Bahūnāṁ janmanām ante [Bg. 7.19]. Kṛṣṇa says in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate. When one is perfectly jñānavān, wise, then his business is vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Then he can understand that Vāsudeva, the son of Vasudeva, Kṛṣṇa, is everything. That realization required. That is the perfection of Kṛṣṇa consciousness.

So this movement is very scientific, authorized, Vedic, and people are accepting them. Therefore I repeatedly request our Indian brothers, "Don't neglect. Take this movement very seriously." That is the only business of human life. Jīvasya tattva-jijñāsā. That is…

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Tattva-jijñāsā, that is the main business. Now, what is that tattva? That is explained in the Śrīmad-Bhāgavata. Vadanti tat tattva-vidas tattvam: [SB 1.2.11] "Those who are aware of the tattva, they say that tattva means the Supreme Absolute Truth." Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Jñānam, that knowledge, is advaya. Advaya means without any duality. But they are expressed in three different ways-Brahman, Paramātmā, and Bhagavān-brahmeti paramātmeti, according to the stage of understanding. Those who are in the lower stage-we cannot say lower-in the beginning stage, that is Brahman realization. And one who has made further progress, that is Paramātmā realized. And one who has made further progress, that is Bhagavān realization. This is the verdict. So if you realize Bhagavān, then vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Then you'll understand that Vāsudeva, Bhagavān, He is Paramātmā. He's also Brahman. Rather, He is Parabrahman.

That is confirmed by Arjuna after understanding Bhagavad-gītā. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Parabrahman, Brahman realization; Paramātmā realization; and above Brahman and Paramātmā there is Parabrahman. That is Kṛṣṇa. Vāsudevaḥ sarvam iti sa… [Bg. 7.19]. Who can understand? One, if he… If one understands this, that Kṛṣṇa is Parabrahman-vāsudevaḥ sarvam iti [Bg. 7.19]-He's also Paramātmā, He's also impersonal Brahman-sa mahātmā sudurlabhaḥ: "He becomes the great mahātmā." Sa mahātmā sudurlabhaḥ. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. That mahātmā is under the control of daivī-prakṛti, spiritual energy. He's no more under the material energy. As soon as he understands Kṛṣṇa-vāsudevaḥ sarvam iti [Bg. 7.19]-he's no more under material energy.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This is the way.

So this human form of life is very valuable, especially those who are born in India. Those who are born in India, it is automatically Kṛṣṇa conscious. Unfortunately, we are killing that consciousness. This is our advancement of civilization. So our only request is that "Don't kill yourself. Don't commit suicide. Take this Kṛṣṇa consciousness." It is explained very nicely in the Bhagavad-gītā. Kṛṣṇa is explaining Himself. Why should we not understand Kṛṣṇa? Why? Why we are spoiling our life? Of course, Bhagavad-gītā is very popular book. Practically everyone reads. But unfortunately they do not… Most of them, they do not take Bhagavad-gītā as it is. That is the difficulty. If you take Bhagavad-gītā as it is, you become self-realized liberated soul. But the misfortune is that we become more than Kṛṣṇa, and we want to comment Bhagavad-gītā in our own way. That is our misfortune. (applause) That is our misfortune.

So don't be misfortunate. Be fortunate. Everything is there. Try to understand Bhagavad-gītā. And here, in the Fifth Chapter, Fifth Canto, of Śrīmad-Bhāgavatam, the same thing is recommended by Ṛṣabhadeva to his sons. The first paragraph we have discussed last night. The second paragraph, the Ṛṣabhadeva says, mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want to be liberated from this entanglement of bodily concept of life and mental concept of life and become more and more entangled in the process of transmigration of the soul from one body to another… That is entanglement. And to come out of this entanglement is called mukti. That is mukti: no more material body, no more material mind-everything is spiritual. That is called mukti. So Ṛṣabhadeva recommends that if you want mukti, if you want to come out of the entanglement of bodily concept of life and mental concept of life, then mahat-sevā: associate with mahātmās. Mahat. Mahat means who are not crippled, who are broad-minded. Mahat-sevā. You have to serve him. In the… One Vaiṣṇava ācārya, he says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā. If you do not agree to serve mahat… That is the Vedic injunction. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. This is the injunction. So mahat-sevā, the same thing. Mahat-sevāṁ dvāram. Dvāram means the way, the gate, the gateway. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want to be free from this entanglement…

It is very great shackle, repetition of birth and death, bhūtvā bhūtvā pralīyate [Bg. 8.19]. One should understand this implication, how we are implicated. We are thinking, ”Now I am very happy.” No, next moment you can become a low-graded body because karmaṇā daiva… If we are acting in a different way, the nature’s way is to give you… Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. Guṇa-saṅga. As we are associating, infecting the different types of material modes of nature, the body is ready immediately. Everything is explained. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death everything will be, I mean to say, the atmosphere of our death. So, sadā tad-bhāva-bhāvitaḥ. If you have acted like devas or bhaktas, then tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] you can immediately transfer to the spiritual world, go to Kṛṣṇa, go to Vaikuṇṭha. Yānti deva-vratā devān [Bg. 9.25]. If you are thinking of some demigods whom you are worshiping, you can go there. Bhūtejyā yānti bhūtāni pitṝn yānti pitṛ-vratāḥ, mad-yājino ’pi yānti mām. If you think of Kṛṣṇa, then you go immediately. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Everything is there.

So why should we waste our time? Why we should be entangled in this bodily concept of life and become subjected to the transmigration of the soul from one body to another? We should be disgusted, this repetition of birth and death. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One should be intelligent enough to understand, ”Why I should be subjected to birth and death?” Nobody wants to die. Ke āmi kene āmāya jāre tāpa-traya. Nobody wants the threefold miserable condition of this material life, but it is forced upon us, and we are thinking ”Independent.” That is foolishness. We are not independent. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As you are associating with the different modes of material nature, the prakṛti, material nature, by pulling your ear, ”You’ll come on here. Take this body.” ”No, I don’t want.” ”No, that is not your discretion. Now you have infected, you see. You must take this body.” This risk is there. And just to forget ourself we sometimes say, ”No, there is no life after death.” Why there is no life after death? You were a child. The child became a boy, the boy became a young man, the young man became an old man, and what is the old man? He must have a body, next body. That is not simply mental speculation. This is confirmed by the most exalted authority, by Kṛṣṇa. Tathā dehāntara-prāptiḥ. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. As you have changed your body in so many ways from babyhood to childhood, childhood to boyhood, boyhood to youthhood, then, similarly, dehāntara-prāptiḥ.

Now, Kṛṣṇa does not say what kind of body you are going to get. That will depend on your work. Just like this is described as the dress. Now, if this dress is spoiled or torn, you have to purchase another dress. That will depend on your purchasing power. Similarly, after this dress is spoiled, no more usable, you have to purchase another body. That may be a dog’s body or a god’s body-that depends on your purchasing power. That is explained in the Bhagavad-gītā that yānti deva-vratā devān [Bg. 9.25]. There are deva-lokas, Indraloka, Candraloka, Brahmaloka, so many, millions of years’ age, a thousand times better standard of life. That also you can get. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. And if you are in the karma-kāṇḍīya, then you can go to the pitṛ-loka. And bhūtejyā yānti bhūtāni: and if you remain a materialistic person, you remain here. And mad-yājino ’pi yānti mām: and if you worship Kṛṣṇa, if you become a devotee of Kṛṣṇa, then you go to Kṛṣṇaloka. So why should we waste our time? Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16]. Even if you go, promoted to the Brahmaloka, still, you have to wander within these so many planets, so many bodies. Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this way we are wandering, different 8,400,000 species of life in different planets. Out of many, many millions of living entities wandering in this way, if one is fortunate, he gets the seed of bhakti-yoga. Then his life is successful.

So that bhakti-yoga-Kṛṣṇa consciousness means bhakti-yoga-by the grace of Śrī Caitanya Mahāprabhu we are distributing. We are distributing not whimsically, but Caitanya Mahāprabhu wanted it.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

This is injunction. This is also injunction of Kṛṣṇa. What Kṛṣṇa said, Caitanya Mahāprabhu said the same thing. The difference is that Kṛṣṇa commanded as the Supreme Personality of Godhead, but Caitanya Mahāprabhu-He’s also Kṛṣṇa-He’s teaching as a devotee of Kṛṣṇa. That is the difference. The same thing. Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and Caitanya Mahāprabhu said, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. He never said that ”Whatever I am saying, you say.” No, this is not paramparā system. A guru or a preacher or an ācārya does not manufacture anything concocted. He says the same thing. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. That is the difference between ācārya and a bogus man. A bogus man says something, that ”Now I say like this.” No, who are you? No. Evaṁ paramparā-prāptam, Kṛṣṇa says. We have to accept that. So, therefore Ṛṣabhadeva says that mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want to be free from this entanglement, then mahat-sevā. Who is mahat, mahat-sevā? That is also stated in the śāstra:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

[SB 6.3.20]

There are twelve mahājanas. Svayambhū, Lord Brahmā; Nārada Muni; and Śambhu, Lord Śiva. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Kapila, Kapiladeva, who gave us the Sāṅkhya philosophy, Devahūti-putra Kapiladeva, Devahūti-putra; and Kumāra, Catuḥsana Kumāra; Manu, Vaivasvata Manu. Manu… Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāha [Bg. 4.1]. This Manu is mahājana. So we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot manufacture. Then you are going to hell. Follow these big, big personalities. Then you'll get.

Therefore it is said, mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Don't manufacture. That is not… Kṛṣṇa says mām ekam. You cannot say, "Then any path will be easy." No. Bhaktyā mām abhijānāti [Bg. 18.55]. If you want to know Kṛṣṇa, then you have to accept bhakti, nothing else. Kṛṣṇa never says jñāna or yoga or karma will help you. No, that will not help. That will entangle you more and more-again repetition of birth and death. But if you take bhakti-yoga as Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]… He never says, Kṛṣṇa, that "By mental speculation or by fruitive activities or by gymnastic of the yoga system…" No. Yoginām api sarveṣām. Kṛṣṇa has explained yoga system in the Sixth Chapter of Bhagavad-gītā. And He concludes,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"He's first-class yogi who is always thinking of Me within the heart." Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is perfection. Thank you very much. [break]

Guest (1): Brahma-sūtra, as propounded by Vyāsa is one. It is only one. But after reading Brahma-sūtra, the bhāṣyas, Śaṅkara-bhāṣya, Madhva-bhāṣya, and Śrī-bhāṣya as written by Rāmānujācārya, all these things differ in many ways, and they leave us confused to know what is actually existing. Am I to follow this or that or this? Because "Jagat is mithyā," it is said by Śaṅkarācārya. Madhvācārya says, "It's not mithyā. It is realistic." It's contradiction. And Rāmānuja used another way of explanation, that he says, "It is that, and it is this." And in that way, tava dāsaḥ aham, Madhvācārya says, "I am your slave." Tava dāsaḥ aham, tava dāso 'ham. But Śaṅkarācārya says, "No. Ātmā itself is Paramātmā. There is no question of his saying, tava dāso 'ham." Like that, jagan mithyā, brahma satyaṁ jagan mithyā. And then we see, as propounded by Śaṅkarācārya, as explained by Śaṅkarācārya, the same it is said by Madhvācārya as jagat satyam and brahma satyam: "Both are satya." And when Śaṅkarācārya says that jagan mithyā brahma satyam, the same Brahma-sūtra it is taken up by Madhvācārya in a different way. He says jagan mithyā, er, I'm sorry, jagat satyam and brahma satyam. And Rāmānuja says in a different way again, most confusing, he says at some stage, "It is realistic, and at a different stage it becomes unrealistic." So, in so many factors, I find that there are so many contradictions there. If you kindly clarify the matter in a very clear and straightforward manner, I will be and people will be much obliged to you. So Swamiji will have to say something about this, whether the world is temporary, or whether the world is unrealistic or not, or is it realistic. And if it is realistic, why Śaṅkarācārya has said that it is mithyā, and Rāmānujācārya says, "At one stage it is realistic, and after some stage it becomes unrealistic"? And therefore I want clarification so that I can understand.

Prabhupāda: The Śaṅkarācārya is accepted as Māyāvādī because these Māyāvādī philosophers, they think everything is māyā; even Kṛṣṇa is māyā. So, our Caitanya Mahāprabhu… We belong to Caitanya Mahāprabhu, and Caitanya Mahāprabhu belongs to Madhvācārya-sampradāya. As I have already explained, there are mahājanas. So all mahājanas, they have got different sampradāyas. Just like Lord Brahmā, he has got his sampradāya; it is called Brahma-sampradāya. Similarly, Lord Śiva has his sampradāya; it is called Rudra-sampradāya. Lakṣmījī has got his (her) sampradāya; it is called Śrī-sampradāya. So śāstra says that śrutayo vibhinnaḥ. You hear different types of philosophy from different sources. Na cāsāv munir yasya mataṁ na bhinnam. One cannot be accepted as a great saintly person unless he puts forward his own theory. Therefore mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to accept the mahājana. Now, apart from accepting mahājana, we have to use our senses also. Of course, unless we are advanced in our sensual speculation, that is also not possible. But one common sense is: if brahma-satyam, how jagat can be mithyā? It is a common sense. The brahma satyaṁ jagan mithyā… This jagat is created by Brahman. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. Brahman means… What is that Brahman? The original source of everything. Janmādy asya yataḥ [SB 1.1.1]. Why jagat should be mithyā? Huh? Suppose somebody has created this microphone with hard labor, and if I say, "This is all mithyā," is it very good thing? If Kṛṣṇa has created…

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Ahaṁ sarvasya prabhavaḥ. Kṛṣṇa says that "I am the origin of everything," the same answer. Janmādy asya yataḥ [SB 1.1.1]. Who is that person from whom everything has come into existence? So if Kṛṣṇa is fact, Brahman, then He says, ahaṁ sarvasya prabhavaḥ, "I am the origin of everything," how other things can be false? No. We do not accept this philosophy. If Kṛṣṇa is truth, then this world is also truth. It may be temporary-bhūtvā bhūtvā pralīyate [Bg. 8.19]-but it is not untruth. So Caitanya Mahāprabhu therefore has criticized Śaṅkarācārya, māyāvādi-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] "If you accept Māyāvāda philosophy, then your progress is doomed, finished." This is the…

So we are follower of Śrī Caitanya Mahāprabhu. We do not accept this Śaṅkara's philosophy, that the world is mithyā. No. It is fact. It is fact. Because unless it… But the vision is different. Vision is different. That is called māyā. What is the fact? The fact: this world is created by Kṛṣṇa, or God; therefore it is God's property. But we are thinking our property. That is false. That is the meaning of Śaṅkarācārya's…, that you are thinking that it is your country. No. It is Kṛṣṇa's country. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. Why you are falsely claiming your and fighting yourself? This is false. Not the world is false, but the acceptance of the world falsely, that is false. Not the world is false. That is fact.

So we must have common sense to understand and understand through other sources also. As Madhvācārya says, ”No, jagat satyam, that is fact.” How you can say this jagat is false? It is not false. Besides that, that Vyāsadeva, he's the compiler of Vedānta-sūtra, and he has commented himself about Vedānta-sūtra. That is Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām **. And at the end of each chapter of Śrīmad-Bhāgavatam, you'll find, brahma-sūtrasya bhāṣya. So, when the author is giving a commentary personally, we should accept that. Why others? So Śrīmad-Bhāgavatam is the natural commentary given by Vyāsadeva. We should accept. And it begins… Because it is commentary on Brahma-sūtra, therefore it begins with the sūtra, Brahma-sūtra: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. This is the explanation. So the conclusion is that we Vaiṣṇavas, we do not say that this jagat is mithyā. No. The jagat is satyam. Unless the jagat is satyam, how we are approaching God, the Absolute Truth through this material, I mean to say, world. How it is possible? You cannot approach the truth through false thing. That is not possible.

Therefore our Gosvāmīs' conclusion is that,

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

This is the definition given by Śrī Rūpa Gosvāmī. The prāpañcikatayā buddhyā… This world is material. Therefore it is false. So… But hari-sambandhi-vastunaḥ. But it has got connection with Hari. Hari has created. Kṛṣṇa has created. How…? It is not without… How you can say, ”without any relationship”? If I have created something, it has got…, I have got intimate relationship. Therefore the Rūpa Gosvāmī says that ”Any creation of the Lord, if we think it is material,” prāpañcikatayā buddhyā hari-sambandhi, mumukṣubhiḥ parityāgaḥ… Those who are… Because these Māyāvādīs, they are after mumukṣā, so mumukṣubhiḥ parityāgaḥ, if they are giving up, then phalgu-vairāgya. It is called phalgu-vairāgya, false renunciation. The world is not false, but the so-called renunciation is false. But the real fact is… Rūpa Gosvāmī says that,

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Anāsaktasya viṣayān. We are after sense enjoyment. That is called viṣaya. Viṣaya means the object of sense gratification. So we should not be very much eager to enjoy. God's creation should be engaged for God's enjoyment, not for my enjoyment. If we are trained up in this way, anāsaktasya viṣayān, we can take prasādam. We have to eat also. But if we think that ”These things are made for me. I have to eat,” then that is mithyā. ”This is given by God, given by Kṛṣṇa, so let me offer it to Kṛṣṇa: 'Kṛṣṇa, it is Your thing. You first of all taste. Then I'll take it.' ” Anāsaktasya viṣayān yathārham upayuñjataḥ. ”As it is. But Your thing should be offered to You, and then I shall take.” That is yukta-vairāgya. There are many other things that this kind of false identification…

So many Māyāvādīs, they first of all say, brahma satyaṁ jagan mithyā, but after few days, again they come to this jagat and become interested in so-called material service because he could not realize Brahman. That is explained in the Śrīmad-Bhāgavatam: āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. They may rise up to the paraṁ padam, brahma-pada, but anādṛta-yuṣmad-aṅghrayaḥ, because they could not take up the service of the lotus feet of the Lord, they fall down. There are many instances, many sannyāsīs. They give up this world as mithyā and again come to politics, again come to philanthropic work. Why? If jagat is mithyā, why you are coming to politics and philanthropic work? That is āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Again they fall down.

So there are many controversial points. It may take long hours. But so far we are, Vaiṣṇava are, concerned, we don't accept that this world is false. No. Everything is meant for Kṛṣṇa's service. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. And He is the bhoktā. So don't try to enjoy this world. That is false. Everything engaged for Kṛṣṇa's-that is reality. So jagat is not unreal. Our attitude, our mentality, is unreal, that ”The whole world is for my enjoyment.” No. The creator says, bhoktā aham: ”I am enjoyer.” Why you are claiming you are enjoyer? That is your false claim. So jagat is not false, but our claim to enjoy the jagat, that is false. So we have to convert it, that it is enjoyable by Kṛṣṇa. Then you come to reality.

Thank you very much. (applause) [break] All the poverty-stricken people may come to us. We shall supply prasādam. That is the solution. Come on. We shall supply you.

Acyutānanda: (reading question) ”After physical death, the soul will take birth as per the saṁskāras, or past deeds. So what made the soul take birth in the very beginning?”

Prabhupāda: What is that? Very beginning?

Acyutānanda: ”After the physical death of the body, the soul will take birth as per the past deeds.”

Prabhupāda: Yes.

Acyutānanda: So what made the soul take birth in the first place?

Prabhupāda: In the first place?

Acyutānanda: What is the first birth? What is the cause of the first birth.

Prabhupāda: Yes. That is stated in the Prema-vivarta:

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as… We are eternal servant of Kṛṣṇa. As soon as we want to become master, that is the beginning of our first birth in the material world. We have got independence. Because, Kṛṣṇa says, mamaivāṁśo jīva bhūtaḥ [Bg. 15.7]-we are part and parcel of Kṛṣṇa-so Kṛṣṇa has got full independence, but we are minute; therefore we have got minute independence. Our business is to serve Kṛṣṇa, but as soon as we give up this idea, we want to become master. That is the beginning of our material birth.

Acyutānanda: "India is the motherland for Kṛṣṇa cult and needs no propaganda. You'll be doing more service for the Kṛṣṇa cult if you demonstrate against America for helping Christian missionaries in India. Please enlighten me."

Prabhupāda: Kṛṣṇa is for everyone. Kṛṣṇa never says, "I am for Indian" or "for American." Kṛṣṇa says, sarva-yoniṣu kaunteya. (applause)

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa is father of all living entities in any form of life, not only human, but the cats, dogs, and everyone. He is the father of all living entities.

Acyutānanda: "Why doesn't the Kṛṣṇa conscious movement stop cow slaughter? Five thousand cows are slaughtered daily. Why?"

Prabhupāda: Then? Why?

Acyutānanda: Cows are slaughtered.

Prabhupāda: You are killing cows? Or what is that?

Guest (2): Why doesn't Kṛṣṇa consciousness movement stop cow slaughter? Every day five thousand cows are being slaughtered.

Prabhupāda: Yes, we are teaching don't eat meat. So don't eat meat means don't slaughter cows and goats and everyone. You are after stopping cow slaughter, but you are advocating goat slaughter. But we are not for any slaughter. Don't eat meat, that's all.

Acyutānanda: "If everyone becomes Kṛṣṇa conscious, then how will they make a living?"

Prabhupāda: Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. He is… Eko yo bahūnāṁ vidadhāti kāmān. He's supplying everyone. So we have got ten thousand disciples all over the world. Mostly they are Europeans and Americans and Australians. Their expenditure is very heavy. How Kṛṣṇa is supplying, you can see. We are spending ten lakhs of rupees per month, and Kṛṣṇa is supplying.

Acyutānanda: "Did you ever see the lotus Lord or feel His presence?"

Prabhupāda: Hm? What is that?

Devotee: Do you ever feel Kṛṣṇa's presence, or see Him?

Prabhupāda: Yes, you can feel also. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. This is the formula of seeing Kṛṣṇa:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

If you have developed your love of Kṛṣṇa, then you'll see Him twenty-four hours. Just like you, if you love somebody, you'll always think of him. That is natural. So the first qualification is whether you have developed that love for Kṛṣṇa. Then you'll see twenty-four hours.

Acyutānanda: "What is the easiest method of attaining mokṣa while in family life?"

Prabhupāda: What is that?

Haṁsadūta: (repeats question)

Prabhupāda: That is not recommended in the Vedic śāstra (laughter). Especially Śaṅkarācārya, he would not accept anyone unless he accepts sannyāsa. He never accepts anybody.

Acyutānanda: "There are many religious movements, how does Kṛṣṇa consciousness take priority?"

Prabhupāda: Because it is Kṛṣṇa's movement. He is the topmost. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Kṛṣṇa says, "There is no more superior truth than Me." Therefore Kṛṣṇa consciousness is the supreme truth. There is no more superior truth than Kṛṣṇa consciousness.

Acyutānanda: "When a person dies, his soul will take another body? Then why is the population today increasing?"

Prabhupāda: Because they are blocked-up, bottle-necked. They are not going back to home, back to Godhead. Therefore it is crowded. (laughter)

Acyutānanda: "Why does Kṛṣṇa allow us to commit mistakes and later punishes us?"

Prabhupāda: That is His mercy. You want to do something bad, Kṛṣṇa says, "Don't do it," but if you want to do it at your risk, Kṛṣṇa allows, "All right, do it, and suffer yourself." Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He does not say anything. But if you want to do something else, do it at your risk. That's all right. Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 5.5.2

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Hyderabad, April 12, 1975

(begins with short conversation before class)

Prabhupāda: …interpretation… First thing is that why interpretation if the meaning is straight? Just like in the Bhagavad-gītā it is said, dharma-kṣetre kurukṣetre samavetā yuyutsavaḥ [Bg. 1.1], and somebody's interpreting dharmakṣetra means this body. Why this interpretation? Eh? The dharmakṣetra, Kurukṣetra, is still existing, the station is there, people are going as dharmakṣetra. Kurukṣetre dharmam ācaret, this is the Vedic instruction, that everyone should go to Kurukṣetra and perform ritualistic duties. That is being done, and it is written dharmakṣetre kurukṣetre, why interpretation? (exchange with a guest in Hindi) You are more than

Kṛṣṇa? You are so… You have got capacity to speak more than Kṛṣṇa? (exchange in Hindi) Interpretation… (exchange in Hindi) We are discussing the same thing. We go or not go. (everyone laughs) You are a young man. Therefore I'm requesting you, "Don't be misled by these blind leaders. Take Bhagavad-gītā as it is and you'll be happy." (exchange in Hindi) The meaning is clear, very clear. No question of interpretation. Hare Kṛṣṇa.

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

So the first proposal was that this human form of life is not to be wasted like cats and dogs. This is the first proposal by Ṛṣabha. He was advising His sons, "My dear boys, don't waste your, this valuable life like cats and dogs and hogs." This are the Actually, without Kṛṣṇa consciousness our life is no better than the dogs' and hogs'. That's a fact. That is the beginning of this instruction, nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujaṁ ye [SB 5.5.1]. The dogs and hogs, they will try whole day and night for eating purposes and sense gratification. Why the human society should be like that? So these things can be learned by mahat-sevā. Therefore this Vedic civilization that first of all send the children for mahat-sevā, brahmacārī. Mahat-sevā, that is the essential part of human life. Tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. To make this human life successful, to understand the value of life, to understand what I am, one must approach, go to gurukula. Tad-vijñānārthaṁ sa gurum evābhigacchet. This abhigacchet, this form of verb is used when it is called vidhi-liṅ, must! There is no option. I may go or I may not go. No. One must. That is human life. That is the instruction of Vedic śāstra.

In Prahlāda Mahārāja's teaching also… At childhood he was five-years-old boy, and he was teaching to his class friend, "My dear friend, that kaumāra ācaret prajño dharmān bhāgavatān iha [SB 7.6.1]." He was teaching Kṛṣṇa consciousness as soon as he was getting little opportunity. In the tiffin hour, when the teachers are gone, he'd immediately stand up and preach to his friends, "My dear friends, begin Kṛṣṇa consciousness from this point. Although you are very small boys, still we have to begin here." kaumāra ācaret prajño dharmān bhāgavatān iha. "Why so quickly? Let us become old and feeble and I'll not be able to do anything. Then I'll chant Hare Kṛṣṇa." "No," he says no immediately. Kaumāra ācaret prajño dharmān bhāgavatān iha, durlabhaṁ mānuṣaṁ janma. "You do not know when you shall die. So before the next step comes, complete your Kṛṣṇa consciousness." This is the business. Kaumāra ācaret prajño dharmān bhāgavatān iha [SB 7.6.1]. Where is that education now? This is misleading civilization. They do not know the value of life. They are simply wasting time for sense gratification. That's all. No. This is not. The Bhāgavata-dharma means children should be taught from the very beginning of life. That is Vedic civilization. The children should go… Even Kṛṣṇa, although He's God, He was also sent to gurukula, and He was collecting dry wood from the forest for guru, learning how to serve guru. The guru must be also bona fide. Therefore it is recommended, mahat-sevā. mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. That is the Vedic civilization. One must approach a mahānta. Mahānta. This whole world is illusion and one who is above this illusion is called mahānta, one who has ended the illusion. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12], one should approach a guru who is brahma-niṣṭham. Brahma-niṣṭham means fully fixed up in Brahman understanding because life is meant for brahma-jijñāsā. Athāto brahma jijñāsā. This life, this human form of life, is meant for inquiring about Brahman, not for anything else. Anything else-Where is food? Where is shelter? Where is sex? Anybody's different?-this is animal life. Above this, when we, in human life, our main business is brahma-jijñāsā. Not that "Where is food?" "Where is shelter?" "Where is sex?" and "Where is difference?" These are animal propensities, animal inquiries.

So I've repeatedly saying the same thing-that Indian civilization is different from others. We should stick to our own culture. That is the prerogative that I am repeatedly speaking, Caitanya Mahāprabhu's message:

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Anyone who has taken birth in this holy land of Bhārata-varṣa, he has got special advantage. He has got special advantage in this, that he can learn all this Vedic literature, mahat-sevā. Then he makes his life perfect. He understands what is his life, what is the value of this life, why he's suffering, how to mitigate it. This is, these things are required, and when one is very versed and practiced by example, then let him preach all over the world, para-upakāra. Because they do not know. Actually that is happening. By one man's endeavor all these foreigners they're getting real life of Kṛṣṇa consciousness. They have sacrificed everything practically. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is required. That is human life. Otherwise, if we simply work very hard just like the stool-eater hogs, "Where is food? Where is food? Where is sex? Where is…" This is… Therefore this particular name has been mentioned here, viḍ-bhujām. It is very peculiar. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is the business of the stool-eater hogs. Śāstra sometimes uses very strong language. That is required. Just like if you want to train your children, sometimes you have to slap, you have to chastise for his benefit. That is the… Therefore this very word is used, viḍ-bhujāṁ ye. These kind of engagements are there among the hogs and dogs. Are you hogs and dogs or human being? Your engagement is brahma-jijñāsā, athāto brahma jijñāsā. Inquire about Brahman. Learn about Brahman. Learn about yourself, that you are not this material body. If you are still thinking that you are this material body-you are Indian, you are American, you are brāhmaṇa, you are śūdra, you are white, you are black-then you are in the dog's consciousness, not Kṛṣṇa consciousness. That is to be learned.

So long we are in the bodily concept, that is going on all over the world. If we say people may not be happy… Now India, in your city it is going on, Andhra conference. How long you shall remain Andhra? You may remain Andhra for say twenty years or fifty years, utmost hundred years, then what you are doing? Andhra or something else? Where is the account for that? Because Kṛṣṇa says, the Supreme authority, tathā dehāntara-prāptiḥ [Bg. 2.13]. So if you perpetually remain as Andhra, that is very good. "But that is not allowed, sir." You'll be kicked out of your, this Andhra concept of life by nature's law. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34], Kṛṣṇa says, "When death will come, 'Oh, my dear death, you cannot touch me. I am Andhra, I am Indian, I am American.' "

No. "No, sir. Get out!" So where is that knowledge? Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ, sa eva go-kharaḥ [SB 10.84.13]. This kind of civilization is the civilization of the cows and asses, go-kharaḥ. Go means cow, and kharaḥ means ass. So we must understand what we are. Kṛṣṇa… Caitanya Mahāprabhu taught this. He said, "I am not brāhmaṇa. I am not kṣatriya. I am not vaiśya. I am not śūdra. I am not brahmacārī. I am not sannyāsī." "Not, not," neti, neti. "Then what you are?" Gopī-bhartuḥ pāda-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is self-realization. When we shall deny all this designation and we shall realize that I'm part and parcel of Kṛṣṇa, that is self-realization. And so long we identify with this body and mind and do not know what I am, that is go-kharaḥ civilization, cows and asses civilization.

So especially in India we should be very careful not to follow the go-kharaḥ civilization. We must follow real civilization, Brahman civilization. This is the land of brahma-jñāna. This is the land of brāhmaṇas, brahma jānātīti brāhmaṇaḥ. We are losing that. Be careful. It is that we offer our respect to the Supreme Personality of Godhead that

namo brahmanya-devāya
go-brāhmaṇa-hitāya ca
jagad-hitāya kṛṣṇāya
govindāya namo namaḥ

God's first business is go-brāhmaṇa hitāya ca, brahmanya devāya. Kṛṣṇa is very, very eager to maintain the brahminical culture in the human society, brahma jānāti, understanding of Brahman and go-brāhmaṇa-hitāya ca, go, cows, cow protection. Where is that civilization? Where is that brahminical culture? Where is that go-rakṣa? Very precarious condition. Therefore we should accept the standard of civilization. This is recommended here, mahat-sevāṁ dvāram ahur vimukteḥ [SB 5.5.2]. If you want to become disentangled or free from this entanglement, conditioned soul one after another… We are forced. Our (indistinct) was saying about the change of body. The change of body is forced. You are young man. You cannot say, "I'll not accept old man's body." "No, sir. You'll have to accept." Forced. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You cannot say "I will not accept this." Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. As you are forced to accept this body, old-age body-nobody wants to become old-similarly another body, tathā dehāntara-prāptiḥ. These things are there. We are being forced by the laws of nature. Where is our independence? They're declaring resolution: "Now we are independent. Ah. Finished." Where is your independence? You are kicked out by the laws of nature. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. You are not free. You are under supreme control. Nature, they will accept nature's control but not God's control. But the foolish person does not know that nature is also controlled by God. This you will have to learn from Vedic literature.

Nature is described in the Brahma-saṁhitā: sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Goddess Durga is accepted as the material energy or material prakṛti. So she's so powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā, icchanurūpam api yasya ca ceṣṭate sā [Bs. 5.44]. Sā Durga is not independent. Icchānurūpam api yasya, under who's direction she is working? Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. I am worshiping the Govinda, the ādi-puruṣa, the Supreme Person, ādyaṁ purāṇa-puruṣam nava-yauvanaṁ ca [Bs. 5.33]. These are the information we get from the śāstra. Adyam, He is the original person. Ādyaṁ purāṇa puruṣam, the oldest person. Nava-yauvanaṁ ca, and at the same time always fresh youth. So how we shall learn all these things? Mahat-sevā. Go to mahat, mahānta, the guru. Serve him. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You cannot challenge like a nonsense. You have to engage yourself to the service. That is the beginning. Brahmacārī is indicated, "Go to gurukula." And you may be a king's son or a very learned brāhmaṇa's son, it doesn't matter. You serve your guru just like a menial servant. This is the instruction. This is the first education. Go to gurukula and serve the mahat guru, the broad-minded guru, just like a menial servant. What is that? You go collect everything for guru, alms, and do not claim proprietorship. It is guru's property. Whatever you collect, that is not your property. That is guru's property. And go to gurukula, and when guru will ask you, "My dear boy, please come and take your prasādam," then you'll take. If guru forgets to call you, you should fast. This is gurukula. Not that "I am hungry. There is foodstuff. Let me eat." No. Without permission of guru you cannot touch anything. This is the injunction.

Now how… Strenuous training was there to live in gurukula and sacrifice the whole life for guru's instruction. This is the Vedic culture, brahmacārī, and live at the place of guru just like a menial servant. Where is that education? Why you'll not expect these upstarts, Naxalites? Where is that training? Of course it is very difficult to bring back that mode of civilization at the present moment, kalau naṣṭa-dṛśām, we have lost everything by the influence of this Kali-yuga. Therefore Śrī Caitanya Mahāprabhu has advised that you harer nāma, harer nāma, harer nāma eva kevalam [Cc. Ādi 17.21], chant the name of Hari. Harer nāma, thrice He's stressing. Harer nāma harer nāma harer nāma eva kevalaṁ kalau, in this age of Kali, nāsty eva nāsty eva nāsty eva gatir anyathā. This is simple method. Chant the holy name of Kṛṣṇa, harer nāma. Not other's name, harer nāma. There people also diverting their attention, "Any name will do." No. Not any name. Harer nāma. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. You have to hear and chant about Kṛṣṇa, not any other demigod. No. It is particularly mentioned, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. This is wanted. Very simple thing. Lord Caitanya Mahāprabhu has… It is from the śāstra, Brahma-vaivarta Purāṇa, Agni-Purāṇa. A saintly person, mahānta, will not speak anything which is not mentioned in the śāstra. If somebody manufactures, he's a devil. Kṛṣṇa says in the Bhāgavata, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na siddhiṁ sa avāpnoti [Bg. 16.23]. Anyone who goes against the śāstra and manufactures his own concoction, for him there is no siddhi, na siddhiṁ sa avāpnoti. Na sukham, neither any happiness. And what to speak of parāṁ gatim?

So we should give up all these things. The all, the essence of all śāstra is Bhagavad-gītā. All the (indistinct) Upaniṣad. All the Upaniṣad, Vedic śāstra is spoken in a very short, cream Bhagavad-gītā, and the Supreme Personality speaking Himself. So we should take it very seriously. Unfortunately, although Bhagavad-gītā is spoken in India, and there are many so-called students of Bhagavad-gītā, but they're interpreting in their own way, misleading people. Don't be misled in that way. Take Bhagavad-gītā as it is; then it will automatically act. The medicine, as directed by the physician, you should take. You should not manufacture your own way of doses. Suppose physician says that "You take five drops of this medicine, mix with water and take it." You have to follow. If you say, "No, let me be cured immediately. Let me take hundred drops" or "one drop." No. That will not help you. Similarly, you should read Bhagavad-gītā as it is prescribed by the physician, Kṛṣṇa. Then you will benefit. That is stated in the Bhagavad-gītā.

Kṛṣṇa says personally that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This yoga system is avyaya, eternal. Kṛṣṇa is eternal, and Kṛṣṇa's words are eternal, and you are also eternal. This is our position. Kṛṣṇa is eternal and we are part and parcel of Kṛṣṇa. Therefore we are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20], Kṛṣṇa says. Na jāyate na mriyate va kadācit, you are never born, never die. Kṛṣṇa also nityo nityānām. We are all nityas, eternal, but He's the supreme nitya, nityo nityānām. We are plural nitya; He is singular nitya. So what is the difference between this plural and singular? The singular maintains all these plural, eko yo bahūnāṁ vidadhāti kāmān. He is the maintainer and we are maintained.

So everything is mentioned in the Bhagavad-gītā, and that is the essence of all Vedic literature. Our propaganda is that you read Bhagavad-gītā, try to understand Bhagavad-gītā as it is, without any foolish commentary. As soon as you comment, that is foolishness. Don't do it. Read as it is. Then you'll get the enlightenment and you'll understand Kṛṣṇa, because Kṛṣṇa is teaching to make you understand what is God, what is Kṛṣṇa. Why should we deviate? Therefore Kṛṣṇa says, "Learn Bhagavad-gītā, the same instruction, mahat-sevā." Sevā. Kṛṣṇa says, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34], unless you are prepared to render service to your spiritual master… First of all you must find out the proper spiritual master. Then you must engage yourself to his service. Then you can question. Otherwise don't waste your time and your spiritual master's time. Tad viddhi, you must know. The first thing is praṇipātena, praṇipātena, prakṛṣta rūpeṇa nipāt, fully surrendered. Just like these boys, they have learned. They will see their spiritual master hundred time, and hundred time they'll fall flat and offer respect. This is called praṇipā. Hundred times. Not that I finished my praṇipā in the morning as an etiquette now. No. These boys are so good. They have learned that they'll meet me hundred times and they'll fall flat hundred times. This is called praṇipā. This is the injunction. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34], that is the Vedic injunction.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This… The meaning of the Vedic literature is revealed. It is not by your mundane scholarship you can understand. That is not possible. Tasya ete kathitā arthāḥ prakāśante, it becomes revealed. To whom? Yasya deve parā bhaktir. One who has unflinching faith in the Supreme Personality of Godhead. Yathā deve tathā gurau, similar faith in guru. For them the meaning of this Vedic literature becomes revealed. It is not by mundane scholarship: "I think it is like that." Who are you? You are thinking like that? No. That is not the process. Tad viddhi praṇipātena paripraśnena sevayā, two things must be there. First of all praṇipāta, and the other side, sevā, and the middle, paripraśna.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Who is jñānī? Who has seen the Truth. Not that supposing. "I supposedly like this." No. Whether you have seen. That is required.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Arjuna also made like that. In the beginning Arjuna was talking with Kṛṣṇa on equal level like friends, but later on he said, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Prapannam, this praṇipā, "I am surrendering to You."

So find out guru. Who is guru? Guru means who's coming from the paramparā system. Just like Kṛṣṇa says, evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rajarṣaya, big, big, learned saintly kings. That means government. Now we are taking, accepting king by democracy, anyone by votes. No. Rājarṣaya. One must be governor, he must be as good as a ṛṣi, saintly person. Rājarṣaya. They must understand the purport of Bhagavad-gītā, the aim of life. Then they will educate, the governor will educate the citizens how to make life successful. But if he does not understand what is the success of life, how he will govern? But it is going on. But Bhagavad-gītā says, imaṁ rājarṣayo viduḥ. The Bhagavad-gītā is meant for the rājarṣis, saintly kings, saintly governor. Because he has to govern, he must know how to govern: what is the aim of life, how they can be elevated. Just like Mahārāja Yudhiṣṭhira, because he was a good governor, good king, so during his time, it is said that kāmaṁ parjanya vavarṣa. There is word I am just forgetting, that all the necessities of life were supplied through rain. Kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dugha-mahī: [SB 1.10.4] that we derive all necessities of life through the earth. Sarva-kāma-dugha-mahī. So if the king is pious, then the earth will give you production enough for your satisfaction. Now I've seen in your country so much land is lying vacant. Why it is not being produced? Because you do not know how to derive all benefits from earth. That you do not know. Therefore people are in scarcity. There is no question of scarcity. Kṛṣṇa has given everything. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam.. [Īśopaniṣad, Invocation]. There cannot be anything imperfect which is created by God. Everything is perfect. But if we become godless, the supply will be crippled. That is the secret we do not know. These things we have to learn from śāstra. As soon as people will become demonic, nature will restrict supply. "Now you become demonic. That's all right."

So this is going on. Therefore it is recommended mahat-sevāṁ dvāram āhur vimuktes, if you want to become free from all anxieties. First of all this material world means anxiety. We are put… We are part and parcel of Kṛṣṇa. Why we are sent to this material world? Icchā-dveṣa sammutthena, sarge yānti parantapa, because we wanted to enjoy life independent of God, or Kṛṣṇa. This is the disease. We are not independent. If there is no rain and there is no food grain, what your independence will do? No. Therefore Kṛṣṇa says in the Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14], very practical. That if you want to be happy, either animal or man, bhūtāni, then you produce anna, food grains sumptuously. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ. And there must be sufficient rain for producing sufficient food grains. Yajñād bhavanti parjanyaḥ, and you perform yajña, there will be regular rainfall. Yajñaḥ-karma samudbhavam. Who is following this principle? Yajñaḥ-karma samudbhavam. Kṛṣṇa never says that factories, by factories bhavanti bhūtāni. Annād bhavanti bhūtāni, He says this is practical. We are not interested how to produce anna. We are now interested how to produce tire tubes. So eat tire tube.

So this is going on. Take Kṛṣṇa's instruction as it is. You'll be happy. This is Kṛṣṇa consciousness movement. It is not a bogus thing, it is very scientific, authorized. Take it very seriously, especially those who are born Indians. They've got the advantage. Don't be misled. Thank you very much. So any questions?

Acyutānanda: If there are any questions, kindly print them on a piece of paper very clearly… (indistinct) (pause) Is there any result to chanting Kṛṣṇa's name mechanically? Or must it be uttered with complete devotion? If it is the latter, how (indistinct) Ajāmila, and how did he get mokṣa?

Prabhupāda: Yes. The chanting of Kṛṣṇa's name is exactly, immediately associating with Kṛṣṇa. Kṛṣṇa is absolute. Kṛṣṇa… Ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi means name, then form, then quality, then entourage, so many things. Kṛṣṇa is not alone. So they're all absolute. Kṛṣṇa and Kṛṣṇa's name is not different. Identical. So when we chant Kṛṣṇa's name it means that we are directly associating with Kṛṣṇa. This is a fact. So as you, if you become nearer to, or touch fire, then you will get the resultant action. So if you chant the Hare Kṛṣṇa mantra, that means immediately you are in touch with Kṛṣṇa. And the result will begin immediately. That is explained by Śrī Caitanya Mahāprabhu, that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By chanting Hare Kṛṣṇa mantra, you will cleanse your dirty heart, because that is the beginning of our suffering. Misunderstanding. So there are other references in the śāstra. Just like:

śṛṇvatāṁ sva-kathāḥ kṛṣṇa
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is sitting within your heart, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is with you, but you do not know. But as soon as you try to chant and hear, hear Kṛṣṇa's name, then immediately the cleansing of your heart begins, ceto-darpaṇa-mārjanam. Then bhava mahā-dāvāgni-nirvāpanam, as soon as your heart is cleansed… Heart is cleansed means you understand that you are not this material body. That is cleansing of heart. Everything is going on on this misunderstanding that "I am this body." "I am Indian," "I am American," "I am this," "I am that." This is the grossest type of misunderstanding. So that becomes clear. Then you stand on your own position, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There are so many things we'll gradually follow. Therefore if we chant Kṛṣṇa's name without any offense… There are ten kinds of offenses-but in the beginning, even there is offense, you go on chanting and gradually, as your heart will be cleansed… That is explained by Śrī Caitanya Mahāprabhu.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
(sarvātmā-snapanaṁ) paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So if you follow the instruction and if we chant, even though we do not understand in the beginning what is the effect of chanting Hare Kṛṣṇa mantra, but it will show its effect if you go on chanting. Just like I began this movement in America. I did not ask them anything; I simply invited them, "Please come and chant with me." And just see the result. It is practical. I never bribed them, nor I showed any magic. I simply asked them, "Chant Hare Kṛṣṇa." And see the result. It is practical.

Guest (1): Why is Oṁ not figured in your play(?) ? All should come to the banner of Oṁ instead of praying to so many gods. By doing so there would be unity throughout the land.

Prabhupāda: Kṛṣṇa says praṇavaḥ sarva-vedeṣu, "I am the oṁkāra in all Vedic mantras." Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti. Oṁkāra is as good. That is also Kṛṣṇa. So either you chant oṁkāra or "Kṛṣṇa," there is no difference. But in the śāstras it is recommended that you chant Hare Kṛṣṇa, not oṁkāra. So you have to accept śāstra. And Caitanya Mahāprabhu practically demonstrated. He was chanting Hare Kṛṣṇa. Kṛṣṇa-varṇam, kṛṣṇaṁ varṇayati, Hare Kṛṣṇa. So we have to follow the śāstra and the great saintly person. Otherwise there is no difference between oṁkāra and Kṛṣṇa. But because śāstra recommends harer nāma harer nāma [Cc. Ādi 17.21], we have to accept it.

Mahāṁsa: There is a question here: please give brief resume of Swami A.C. Bhaktivedanta's life. I would just like to make a note that we have printed our recent Hare Kṛṣṇa Explosion fortnightly. It is available at the book stall (indistinct). This issue had been dedicated to His Divine Grace A.C. Bhaktivedanta Śrīla Prabhupāda, how he started the International Society for Krishna Consciousness and other achievements, books of Śrīla Prabhupāda. So if you would like to know, you can take one of these issues.

Acyutānanda: According to your observation, godlessness is responsible for scarcity. Then what about Communist countries compared with India?

Prabhupāda: What is that?

Viṣṇujana: If godlessness is the cause of scarcity, why the Communist countries are so affluent?

Prabhupāda: They are asking food from America. (laughter)

Guest (2): Why is Kṛṣṇa consciousness not spread in China, Russia, Pakistan and Bangladesh? (laughter)

Prabhupāda: You come forward. I shall train you.

Acyutānanda: Does Śrīla Prabhupāda agree with the work of Ramakrishna Mission, Maharishi, meditation, and Divine Light Mission now working in America?

Prabhupāda: What is that?

Pañcadraviḍa: Do you agree with the work of the Ramakrishna Mission, Mahesh Yogi, and Divine Light Society that are working in America?

Prabhupāda: I do not study them. I simply study Bhagavad-gītā, that's all. And Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. I believe that. That's all.

Acyutānanda: What is meant by absolute surrender? How are we to satisfy ourselves having done so?

Prabhupāda: Absolute surrender means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. I am surrendering to Kṛṣṇa to get this benefit-that is conditional surrender. I surrender to Kṛṣṇa without any motive-that is absolute.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

No motive. That is required. If I think that I shall get some benefit-that is business. That is not bhakti. That is taught by Śrī Caitanya Mahāprabhu.

āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ
marma-hatāṁ karoty vā adarśanān
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ
[Cc. Antya 20.47]

"You can treat me like anything. You can make me brokenhearted by Your absence. Still You are my Lord." That is unconditional surrender.

Acyutānanda: When I visited the Hare Kṛṣṇa center I thought that God had no form. In such case why should we garnish the idol of Kṛṣṇa with jewelry and adore the idol?

Prabhupāda: Hm? What is that?

Pañcadraviḍa: Why should we adore the idol if God has no form?

Prabhupāda: Who says God has no form? God is the supreme father. You know your father has form. What the supreme father has done that He'll not have form? Your father has got form. You're born of him. Then why the supreme father will not have form? What fault He has done? What is this logic? God is supposed to…, the supreme father. Janmādy asya yataḥ [SB 1.1.1]. That is the Vedic information. The Supreme is that which is the source of everything. So we have got varieties of forms, and why the source should be formless? Why? What is the logic? We have got so many forms-8,400,000-and Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "Of all these forms of life, I am the seed-giving father." The seed-giving father, Kṛṣṇa, has form, and His sons have got form. Why the father should be formless? What is this logic? Eh? What is this logic-can anyone say?-that because He's father, therefore He should be formless. What is this logic? The father must have form. Otherwise how many form… All these forms, wherefrom it is coming? Kṛṣṇa says, ahaṁ bīja pradaḥ pitā. He is the father. If the sons have form, why the father will not have form? What is this logic? This is not logical conclusion. The real idea is… Kṛṣṇa says in the Bhagavad-gītā that "My dear Arjuna, you, Me, and all these kings and soldiers who have assembled here, they were in the past like this," that means they have forms, "and they're existing like this. And they'll continue to exist." Where is formless? You see the (indistinct) Bhagavad-gītā. He says in the past all of them existed like this, and we're existing now like this, past present, and in the future they'll continue. So where is formlessness? There is no question of formlessness. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). When there is such question, formlessness means that is not material form. But there is form. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], vigraha means form. But that is sat-cid-ānanda, eternal, full of bliss, and full of knowledge. This is not this form. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ, paraṁ bhāvam ajānanto: [Bg. 9.11] "These rascals, they do not know what I am. Therefore he's thinking that My form and his form is the same." Avajānanti māṁ mūḍhā, unless one is mūḍha, he cannot say that God is formless. God has form. But His form is different from our form, this material form. Sat-cit-ānanda-vigraha. So therefore, we have to learn all these things by mahat-sevā dvāraṁ vimukteḥ. We can get out of all this ignorance when we are engaged in mahat-sevā. Otherwise we shall remain in the darkness. Kṛṣṇa has form, but His form is different from our, this material form. That is (indistinct).

Acyutānanda: Is showing miracles to the people by some swamis the way to bring them back to spiritual life or not?

Viṣṇujana: Is showing miracles like some swamis do the way to bring people back to spiritual life?

Prabhupāda: Why should I show miracles? What is the business? I have to speak the truth. That's all. What is the use of miracle? When you go to college or school, we want to see miracles or you learn books and knowledge? Kṛṣṇa never said that you go to a guru who can perform miracles. He never said that. He said

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Go to a jñānī, and who has known the truth, not to a jugglers, magician. Science is not magic. Science is knowledge. That is the Vedic injunction. Tad vijñānārtham: in order to understand that science, not to see jugglery and magic. The jugglery and magic is here present: all these meat-eaters, drunkards, woman-hunters, now Vaiṣṇava. This is real magic. If you have got eyes to see, see the magic. If you are blind, then that is different question. This is magic.

Acyutānanda: Question: I believe in Kṛṣṇa but please clarify the following doubts. Lord Kṛṣṇa is the Supreme Personality of Godhead, so when Kṛṣṇa is the only God in the world, the creator of the whole universe, then why the existence of Jesus Christ and Allah? Why should not only one God for all? Why Christians and Muslims are not accepting Kṛṣṇa as God?

Prabhupāda: They are accepting God, but they did not disclose the name of God because the people are unable to understand. ”Kṛṣṇa” means ”the all-attractive.” That is the meaning of Kṛṣṇa. So unless God is all-attractive, how He can be God? ”Kṛṣṇa” means all-attractive.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

When one understands Kṛṣṇa… To understand Kṛṣṇa it takes little time. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. So Kṛṣṇa revealed Himself in India before Arjuna, and what the others will understand about Kṛṣṇa unless he's advanced like Arjuna? So there are different persons, so different types of religion they have revealed. That is also Kṛṣṇa-but, to some extent. The full extent they cannot understand. Just like Lord Jesus Christ says ”Thou shall not kill.” Just imagine what the audience were. They are killers. So what they'll understand about Kṛṣṇa? Let them first stop this killing. Then the stage will come he'll understand what is Kṛṣṇa.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One who is sinful, the first instruction should be, ”You stop your sinful activities.” Then the opportunity will come to understand Kṛṣṇa. That is stated in the… Yeṣāṁ tu anta-gataṁ pāpam. One who is sinful, what he will understand about Kṛṣṇa? First of all, stop sinful activities. Then this stage will come, he'll understand Kṛṣṇa. Therefore Jesus Christ said, ”You nonsense, stop killing.” Then there will be time we'll understand one day Kṛṣṇa. So the first instruction is to stop sinful activities; then he'll be qualified.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So everything by step by step, not by jump. That is not possible.

Acyutānanda: It is said, mānava-sevā is mādhava-sevā, then why doesn't your mission serve man as in the incarnation of Lord Kṛṣṇa instead of chanting the name?

Viṣṇujana: Why don't we serve man instead of chanting Hare Kṛṣṇa?

Prabhupāda: We are not going to follow your instruction. We have to follow the instruction of the śāstra. You cannot say that ”Why you are…” Are we not serving the man? We are trying to give you the knowledge of Kṛṣṇa. Is it not serving the man? The better service-to give knowledge. If a man is hungry, he can give some food. That will give him some temporary benefit. But if you give him knowledge how to earn his livelihood, that is better gift. So people are suffering for want of knowledge. So this Kṛṣṇa consciousness movement is giving knowledge to the whole world. Not only that, we are giving prasādam also, hundreds and thousands of people. We are not that simply we are giving knowledge, but we are giving, we are inviting everyone, ”Come, live with us peacefully, take Kṛṣṇa prasādam and be Kṛṣṇa conscious.” This is our movement. That's all? One more.

Acyutānanda: What are the ways and means for controlling temptations and conquering desires?

Prabhupāda: Mm?

Devotee: What is the way for controlling our desires?

Prabhupāda: Yes. Bhaktiḥ pareśānubhavo viraktir anyatra eṣaḥ [SB 11.2.42], paraṁ dṛṣṭvā nivartate [Bg. 9.59], you have to give better engagement, then they will give up this inferior engagement. Paraṁ dṛṣṭvā nivartate. Paraṁ dṛṣṭvā nivartate means if you get better engagement, then you can give up inferior engagement. You must have some engagement. Without engagements he will become mad. So our Kṛṣṇa consciousness movement is to give better engagement. So when he's engaged in better type of activities, he forgets all this inferior… That is explained bhaktiḥ pareśānubhavo viraktir anyatra eṣaḥ [SB 11.2.42], as soon as one become devotee, he naturally becomes reluctant. Just like these American and European boys and girls, they are little advanced in Kṛṣṇa consciousness, they have immediately given up all these inferior engagements of drinking and illicit sex and meat-eating. They have given up. This is the way. You give them better engagement and they'll give up this inferior engagement. That is the pushing of Kṛṣṇa consciousness movement. Chant Hare Kṛṣṇa. (end)

750413SB.HYD
Śrīmad-Bhāgavatam 5.5.2

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Hyderabad, April 13, 1975
Prabhupāda:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
[SB 5.5.2]

For two days we have explained mahat-sevāṁ dvāram āhur vimukteḥ. People have forgotten at the present moment what is the meaning of mukti. They do not know practically. Mukti means the…, to get out of the clutches of the stringent material laws. That is called mukti. We are at the present moment conditioned, so many conditions. So mukti means to live without condition. That is called mukti. The mukti definition is given in the Śrīmad-Bhāgavatam: muktir sva-rūpeṇa vyavasthitiḥ, muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. This is called mukti. We are not in the svarūpa. Svarūpa means spiritual form. That is called svarūpa. At the present moment, our material conditional body, that is not svarūpa. Last night I tried to explain, svarūpa means sac-cit-ānanda-rūpa. That is svarūpa, eternal, blissful life of knowledge. This is not svarūpa. This body is not eternal, neither it is blissful. It is full of miseries and without any knowledge. So this is not svarūpa. Svarūpa means eternal life, blissful life, and full of knowledge. That is called svarūpa.

So we do not know that we are now living conditional life, virupa, which is not my svarūpa. This is the science that svarūpa can be perceived, can be realized. That is described in the Śrīmad Bhagavad-gītā: brahma-bhūta. Brahma-bhūta [SB 4.30.20], spiritual realization, that is also not svarūpa. That is the beginning of self-realization.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is svarūpa. After Brahman realization, when one is perfectly free from all material anxieties, that is beginning of svarūpa. And then the conception of equality, samaḥ sarveṣu bhūteṣu, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Those who are learned, they have no such distinction that ”I am Indian,” ”You are American,” ”You are Bengali,” ”I am Andhra,” and this… No. This is all virūpa, all virūpa. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. We have several times explained, we have to be free from all these designation. That is svarūpa, designationless.

But we are now busy with designation and fighting. That means we are not yet completely educated. Kṛṣṇa also chastised Arjuna in the beginning, (sic:) asatyam anvaśocas tvam prajñā-vādāṁś ca bhāṣase, ”You are talking like a very learned scholar, but you are lamenting only the body, bodily concept of life.” Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. ”So far the body is concerned, either it is dead or alive, a learned man does not care for it.” That is svarūpa. Now we are simply concerned with this body; therefore we are missing our svarūpa, therefore missing mukti. I have already explained, mukti means to be situated in his own original, spiritual life. That is called svarūpa. Svarūpanu bhuti (?). Svarūpa. There is, I think there is the word used in Bhagavad-gītā that all the persons assembled in the Battlefield of Kurukṣetra, after death they attained svarūpa. Means liberated, all liberated and situated in spiritual life because they gave up their life in the presence of Kṛṣṇa. While dying they saw Kṛṣṇa. Therefore all of them after death attained svarūpa. So the mukti means sva-rūpena vyavasthitiḥ mukti hitva anyathā rūpam sva-rūpena vyavasthitiḥ. This is the meaning of mukti. So if we want that mukti, liberation, no more conditioned by the material nature, unconditional life, sa-guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. That is svarūpa.

So virūpa means under the control of the three modes of material nature, sattva-guṇa, raja-guṇa, tamo-guṇa. Of course, in the material world the quality of brāhmaṇa, satya, śama, dama, titikṣa, ārjava, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42], this is the first-class quality within this material world. But that is also not svarūpa. That is also not svarūpa. One may become the topmost person within human society by acquiring brahminical qualification, but that is also not svarūpa. Real svarūpa is above that brahminical qualification. That is Vaiṣṇava. Vaiṣṇava qualification means completely dedicated to the service of Kṛṣṇa. Sarvopādhi vinirmuktam [Cc. Madhya 19.170]. Even if I consider myself that I am a learned brāhmaṇa, that is also misconception. That is also not svarūpa. When one understands that ”I am not brāhmaṇa, not kṣatriya, not vaiśya, not śūdra, nor American, nor Indian, nor this, nor that; simply I am spiritual part and parcel of Kṛṣṇa, and my only business is to serve Kṛṣṇa.” Ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā [Cc. Madhya 19.167], that is first-class life. Ānukūlyena kṛṣṇānu-śīlanam. Not pratikūlyena. Pratikūlyena means against the will of Kṛṣṇa. That is pratikūla. Bhakti means ānukūla. Just like Kamsa. He was also Kṛṣṇa conscious. He was always thinking of Kṛṣṇa: ”Whether Kṛṣṇa is born? I have to kill Him. Whether this or that…” He was thinking of Kṛṣṇa. But pratikūlyena, not ānukūlyena. One Kṛṣṇa consciousness is always making plan how to spread Kṛṣṇa consciousness, and another Kṛṣṇa cons…, how to kill Kṛṣṇa.

So that to… Kṛṣṇa consciousness to kill Kṛṣṇa, that is not bhakti. Kṛṣṇa consciousness, how to serve Kṛṣṇa, how to spread Kṛṣṇa's glories all over the world, how to make the people Kṛṣṇa conscious, this Kṛṣṇa consciousness is ānukūla. Ānukūlyena kṛṣṇa…, cultivation of Kṛṣṇa knowledge, that is required. And when one is fully situated in that Kṛṣṇa consciousness, that is called mukti. Mukti does not mean ”Now I've got two hands; I will have four hands,” like that. No. Mukti means change of consciousness. At this time, the present moment, every one of us, we are thinking that ”I am this body. This family is my kinsmen,” yasyātma buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. ”This is my country. I have to worship it. I have to develop.” All these consciousness is just the opposite number of Kṛṣṇa consciousness, when we shall always think of Kṛṣṇa, satataṁ cintayanto mām: always thinking of Kṛṣṇa, how to spread Kṛṣṇa's glories. How it is possible to adopt the means and ways and plans and always thinking. Just like Śrī Caitanya Mahāprabhu did and all the ācāryas, the Gosvāmīs. We have to follow mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186].

That mahājana yena gataḥ sa panthāḥ is situat…, explained here, mahat-sevā, mahat-sevā. Mahājana…, to follow the mahājana means to serve their mission.

śrī-caitanya-mano 'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

We Gauḍīya Vaiṣṇava, we are known as rūpānuga. Rūpānuga means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhū-tale. He wanted to establish the mission of Śrī Caitanya Mahāprabhu. Mano 'bhīṣṭam. Śrī Caitanya, mano 'bhīṣṭam, Śrī Caitanya Mahāprabhu, the same thing. This is called disciplic succession. Kṛṣṇa wanted that ”Everyone be surrendered to Me.” He personally therefore comes and He speaks

Bhagavad-gītā aiming at Arjuna, who was perplexed in the Battlefield of Kurukṣetra, and He explained karma, jñāna, yoga, so many things. But ultimately, He assured Arjuna, "My dear Arjuna, you are very dear friend to Me; therefore I am speaking to you the real purpose of life, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ… [Bg. 18.66]. This is the real purpose of life." So Kṛṣṇa wanted that people should take shelter of His lotus feet, sarva-dharmān parityajya. But people misunderstood Him. Therefore Kṛṣṇa came as a devotee, Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī could understand that. Therefore he offered his first prayer to Śrī Caitanya Mahāprabhu, namo mahā vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. "Śrī Caitanya Mahāprabhu, You are the most munificent incarnation because You are not only giving the knowledge of Kṛṣṇa, but You are giving the process how to love Him." Kṛṣṇa-prema-pradāya te. So "You are Kṛṣṇa, kṛṣṇaya. I offer my humble obeisances to You, kṛṣṇaya, now appeared as kṛṣṇa-caitanya-namine, You have now appeared as Kṛṣṇa Caitanya."

So Kṛṣṇa personally appeared as devotee to reestablish the mission of Kṛṣṇa. Kṛṣṇa wanted sarva-dharmān parityajya [Bg. 18.66], and Caitanya Mahāprabhu preached Kṛṣṇa consciousness, kṛṣṇa-varṇaṁ tviṣa akṛṣṇa. This is a statement in the Śrīmad-Bhāgavatam. The real identification of Śrī Caitanya Mahāprabhu. That is in this age there was talk between Nimi Mahārāja and Navayogendra. So what is the duty of the people of Kali-yuga to worship the Supreme? In that connection, Karabhājana Muni, he said,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is the method of worship. What is that? That Supreme Personality of Godhead who is always chanting Hare Kṛṣṇa mantra. Kṛṣṇa varṇayati, kṛṣṇa varṇa tvīṣa akṛṣṇam. But His bodily complexion is not kṛṣṇa, not blackish, but yellowish, tvīṣa. Tvīṣa means by the complexion, akṛṣṇa, not Kṛṣṇa. And another symptom, sāṅgopāṅgāstra-pārṣadam. He's associated with His most confidential devotees and expansions. Therefore we chant

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

This is sāṅgopāṅgāstra-pārṣadam. This form of the Lord, yajñaiḥ saṅkīrtanaiḥ, He's worshiped not by ritualistic ceremony, which is very expensive or performance of yajña. That is not possible in this age because there is no yajnic brāhmaṇa at the present moment.

So this baivik-yajña (?) is permitted in the…, prohibited in this Kali-yuga because they are not properly performed. It is not possible. Just like our Śrīman Pittieji was searching after a brāhmaṇa to recite the Rāmāyaṇa, Sundarakanda. He's not getting a proper brāhmaṇa. That is the difficulty. How you can perform yajña? There is no yajnic brāhmaṇa at the present moment. Therefore the yajña to be performed at this moment in this Kali-yuga is yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi su-medhasaḥ. Su-medhasaḥ means with good brain substance. Those who have no brain substance, they are called alpa-medhasaḥ. That is also stated in the Bhagavad-gītā, tad bhavati alpa-medhasaḥ. Alpa-medhasaḥ means there is no brain substance-filled up with cow dung. So one should be su-medhasaḥ. Su-medhasaḥ, nice brain substance. So those who are su-medhasaḥ means with good brain substance, they perform yajñair saṅkīrtanair by saṅkīrtana yajña, Hare Kṛṣṇa. Just see the effect of Hare Kṛṣṇa mantra. This yajña being performed all over the world. How quickly they are capturing Kṛṣṇa consciousness. Just see the effect practically. Therefore those who are intelligent, having good brain substance, they should perform yajña saṅkīrtana, yajñaiḥ…, and worship Lord Caitanya.

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

So these ideas can be had only if we follow the mahājana. Mahājana means that, Śrīla Rūpa Gosvāmī, he understood Śrī Caitanya Mahāprabhu. About Rūpa Gosvāmī it is said… What is that? Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Kīrtana… Uh?

Devotees: Kṛṣṇotkīrtana.

Prabhupāda:

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

This is the… The six Gosvāmīs of Vṛndāvana, they lived in Vṛndāvana by the order… The present Vṛndāvana, holy place, was made by Rūpa Gosvāmī and Sanātana Gosvāmī. These two brothers, they were ministers in the government of Nawab Hussain Shah. Practically they became Muhammadans; their name were changed. Because in those days the brāhmaṇa community was very strict. Any brāhmaṇa accepting service, he'll be immediately excommunicated: "No, you are not brāhmaṇa." Brāhmaṇa's business is not to serve others. Brahma-karma svabhāva-jam. They should remain… Everyone was independent. Brāhmaṇa independent, kṣatriya independent, vaiśya independent. Simply śūdra's dependent. So in those days, five hundred years ago, these two brothers were born of a very high class brāhmaṇa. They were learned scholar, but because they accepted the service of Nawab, they were excommunicated. So practically they become Muhammadans. Their names were changed: Dabira Khāsa, Sākara Mallika. But Śrī Caitanya Mahāprabhu made them gosvāmī. This is Śrī Caitanya Mahāprabhu. They were rejected by the brāhmaṇa community, and Śrī Caitanya Mahāprabhu made them Sanātana Gosvāmī, Rūpa Gosvāmī. The gosvāmī is not a caste title. Gosvāmī means who has control over the senses. Go means senses and svāmī means master. Those who are servant of the senses, they cannot become gosvāmī. That is not gosvāmī. Servant of senses, that is go-dāsa, not gosvāmī. So the Gosvāmī… Vande rūpa-sanātanau raghu-yugau, the six Gosvāmīs, six Gosvāmīs, and if we follow their footprints, rūpānuga-varāya te, then he also becomes gosvāmī. This is the process.

Therefore anywhere you go, it is required, mahat-sevā. .vs

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

This is mahātmā, one who has fully surrendered to the lotus feet of Kṛṣṇa after mature experience and wisdom, bahūnāṁ janmanām ante. Many, many births we may go on philosophizing Brahman, neti, neti. But after many, many births, this is jñānavān. The jñānis, they are after Brahman realization. So Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. "After many, many births of this Brahman realization or Paramātmā realization, one may come to the platform of realizing the Supreme Personality of Godhead." Who is that Supreme Per…? Vāsudeva, the son of Vasudeva, Kṛṣṇa. Vāsudeva. Oṁ namo bhagavate vāsudevāya. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. That is mahātmā. One who knows vāsudeva sarvam iti, that mahātmā is required. And if we can serve such mahātmā, then our path of liberation, mukti, will be open. That is stated here. mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. And the other way. One path to mukti, another path is bondage. Two things are there: bondage and mukti. Andhā yathāndair upanīyamānās te'pīśa-tantryām uru-dāmni baddhāḥ. Baddhā means bound up. We are, in our material condition of life, we are bound up tight, hands and legs are bound up. We cannot do anything independently. It is not possible. That we must know. People are declaring independence. That is not possible. That is our foolishness. Baddhāḥ, uru-dāmni baddhāḥ, just like uru means this waste. If you are bound up by rope just like thieves are carried, handcuffed and bound up on the waist, what you can do? So we are uru-dāmni baddhāḥ. Uru means very strong, and dāmni means rope, baddhāḥ. Just like the bulls are bound up in the nostril and the driver is moving like this, immediately he has to move this way, immediately. Although he's very strong bull, but uru-dāmni baddhāḥ.

So therefore māyā's name is guṇamayī. Guṇa, guṇa means also rope, guṇa. Guṇamayī, tri-guṇa-mayī, three ropes you bound together become very strong. Similarly, this māyā, the stringent laws of material nature, prakṛti, is very, very strong. You cannot declare independence. That is not possible. If you really want independence, then you mahat-sevāṁ dvāram āhur vimuktes. Then you have to take shelter of mahājana, mahat-sevā. That is the instruction of Bhagavad-gītā, that tad viddhi praṇipātena [Bg. 4.34]. First thing is that this… Mukti means you have to become surrendered either to Kṛṣṇa or Kṛṣṇa's representative. Otherwise there is no question of mukti. And if you do not do this, if you think that eat, drink, be merry and enjoy life, that is called yoṣi saṅga, yoṣitāṁ saṅgi-saṅgam. What is that? Tamo-dvāram. That means you are making progress towards darkness, tamo-dvāram, hellish condition of life.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha māninaḥ
[SB 7.5.31]
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

These are the instructions Prahlāda Mahārāja gave. He wanted to teach his father, atheist father. So his father inquired, "Prahlāda, how you have developed this Kṛṣṇa consciousness?" So Prahlāda began to smile and said to his father, matir na kṛṣṇe parataḥ svato vā. He did not address his father "My dear father." He used to address him as "the best of the asuras," asura-varya. Tat sādhu manye 'sura-varya. So he said, "My dear father," matir na kṛṣṇe parataḥ svato vā, "to become Kṛṣṇa conscious is not so easy." Parataḥ svato vā, "Even if you hear instruction from others or if you speculate yourself, it is not possible." Matir na kṛṣṇe parataḥ svato vā mitho 'bhi,"or making by assembly, conference." Why? Na gṛha-vratānām. "If you have this intention, that 'I shall live in this material world. I shall become happy in this material world,' then there is no question of becoming advanced in Kṛṣṇa consciousness." Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Why they are so much attached? Adānta-gobhiḥ, because they are not gosvāmīs. Adānta. Adānta means uncontrolled, go means senses. They have given freedom to the senses: "Whatever you like, you do." So the result is that if you let loose your horses-"Whatever you like, you can do"-then it will go and cause you to fall down in a ditch, adānta-gobhiḥ. Similarly, if we give freedom to the senses, adānta-gobhir viśatāṁ tamisram, we go to the darkest region of hellish condition of life. And what is that? Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], again and again the same disease: birth, death, old age and disease. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30], this life or that life, the birth, death, old age, disease will continue.

So if you have got determination that "We shall continue this life of birth, death, old age and disease and let loose our senses, do whatever you like," then there is no question of liberation. There is no lib… Therefore it is said, tamo-dvāram yoṣitaṁ saṅgi-saṅgam. Yoṣitaṁ saṅgi-saṅgam, yoṣit means woman, generally. Woman is supposed to be the representative of māyā. So either you directly keep relation or you keep relation with persons who are very much fond of yoṣit, in both ways you have to go directly to the darkest region of hellish conditions. Tamo-dvāram. Therefore our Vedic civilization is… The first teaching is brahmacārī. First teaching, how to become brahmacārī. There are many saintly persons, they are akhanda brahmacārī, or avala (?) brahmacārī. They avoid. It is not only for men; it is meant for woman also, because here we are dressed like men and women. Otherwise the mentality is manly, to enjoy, puruṣa. Puruṣa means who wants to enjoy, and yoṣit means enjoy. So our relationship in this material world, that either in the dress of woman or man, the mentality is puruṣa, how to enjoy. The mentality is puruṣa.

So when we give up this mentality, enjoyer… Because we are not actually enjoyer. Enjoyer is Kṛṣṇa. Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ (śāntim ṛcchati)
[Bg. 5.29]

And in the Bhagava… Arjuna also addresses Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam [Bg. 10.12]. You are the only puruṣa, śāśvata. So we are simply thinking of becoming puruṣa, enjoyer. But we are not puruṣa. We are all prakṛti. It is described in the Bhagavad-gītā, the jīva-bhūta. Apareyam itas tu viddhi me prakṛtiṁ parām. Prakṛti, another prakṛti is there. This material prakṛti, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], they are My bhinnā prakṛti, bhinnā prakṛtir aṣṭadhā. But besides that, there is another prakṛti. Prakṛti means, who is that prakṛti? Jīva-bhūta, the living entities. The living entity's prakṛti. He is not puruṣa. Constitutionally, prakṛti means the things which are enjoyed. That is called prakṛti. And the enjoyer is called puruṣa. So nobody of us, either men or women. We are not puruṣa. We are all prakṛti constitutionally. That is called hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. When you live as prakṛti, not as puruṣa, that is called mukti. This is the definition of mukti. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2], every one of us, we are thinking as puruṣa, enjoyer. That is the fight between, going on. Just like in Western countries, the prakṛti, the woman, they're also fighting, "We have equal rights with the man." So this is going on.

So this is all conditional life, the so-called puruṣa life, or so-called prakṛti life. Unless we have got real enlightenment, what is our real, constitutional position? That we can learn only by the association of mahat, mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. That is the Vedic process, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. We must take shelter. Kṛṣṇa also says that

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Everywhere, in Śrīmad-Bhāgavatam also the same thing is explained, tasmād guruṁ prapadyeta jijñāsur śreya uttamam [SB 11.3.21]. If you are inquisitive to understand transcendental truth, the Absolute Truth, the guru is… To have a guru is not a fashion. Now it has become a fashion. If somebody shows some jugglery, people become very much anxious to accept such guru. No. Guru means, tasmād guruṁ prapadyeta. Who requires a guru? Jijñāsu śreya uttamam, one who is very much anxious to know about the ultimate benefit of life. For him guru is required. Not a fashion. Just like we keep a dog as a fashion. Nowadays it is a fashion to keep a dog. So don't keep a guru like a dog. And who will hear you? "Come on. Come on." Yes. Not like that. Guru require then where you can surrender. Not like a dog, but master, where you can surrender. Tasmād guruṁ prapadyeta, prapadyeta means you must surrender.

And why you should surrender? Jijñāsu. If you are actually inquisitive, inquirer, what about? Śreya uttamam. Śreya means the ultimate benefit of life. And preya means immediate benefit of life. There are two things: śreya and preya. The human life is meant for sreya. And animal life is meant for preya, immediate benefit. That is called preya. And śreya means ultimate benefit of life. That one who is inquisitive to understand about the ultimate goal of life, for him there is need of guru, not a fashion. Tasmād guruṁ prapadyeta jijñāsur śreya uttamam [SB 11.3.21]. Then what is that guru? That is also explained: śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. Śābde means Vedic literature. Vedic He has drowned himself, he has bathed himself in the ocean of Vedas. Śābde pare ca niṣṇātam. Just like if you take bathing in a river, deep down you'll become refreshed. Similarly, one has to take śābde pare ca niṣṇātam. And what is the symptom? How I shall know that he has taken bathing fully in the ocean of Veda? Brahmaṇy upaśamāśrayam, he has finished all desires for material happiness or distress. He is brāhmaṇy upaśamāśrayam. He has taken shelter of Brahman-the same thing, Parabrahman, Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], one who has taken fully shelter under the lotus feet of Parabrahman, Kṛṣṇa, you have to take shelter of such a guru. Otherwise you'll not be able to get out of these clutches of māyā. Tasmād guruṁ prapadyeta [SB 11.3.21], every śāstra you go.

So therefore here it is said that if you are actually anxious to become free from this material condition of life, then you must accept the service of mahat-sevā. Mahat means one who has fully surrendered to Kṛṣṇa. He's mahat. Vāsudeva sarvam iti. One who has taken this conclusion, vāsudevaḥ sarvam iti, sa mahātmā su-durlabhaḥ [Bg. 7.19]. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso [Bg. 9.13]. These are the formulas. So mahātmā means the fully surrendered soul unto the lotus feet of Kṛṣṇa. He is the first-class mahātmā. Sa mahātmā su-durlabhaḥ, not ordinary mahātmā, but su-durlabhaḥ. And what are the signs? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim, bhajanty ananya-manaso [Bg. 9.13]. He has no other business except worshiping Kṛṣṇa. That's all. Mām ekam. In this way if we find the opportunity, then there is possibility of mukti. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. And if we associate with the yoṣi saṅgi, those who are desirous of enjoying this material world under different pleas, you, if you associate with them, then you glide down to the darkest region of hellish condition of life.

In the next verses it is said, mahāntas te sama-cittāḥ. Then what is the symptoms of mahātmā? He says, Ṛṣabhādeva says, sama-cittāḥ. Equilibrium, not disturbed by material conditions. Sama-cittāḥ, sama sarveṣu bhūteṣu. The same thing. Sama-cittāḥ praśāntā. Peaceful. Praśāntā. Pra means prakṛsta rūpena, fully blissful. And when one can become fully praśāntā, fully peaceful? When he has no more desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], no more desire. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Everything is described. So praśāntātmā. It is described in the Caitanya-caritāmṛta, so long you will want something there is no question of praśāntā. So therefore Caitanya-caritāmṛta says bhukti mukti siddhi kāmi-sakali aśānta. Bhukti means karmis. Karmis means those who are working very hard to get some material benefit. They are called karmīs, either in this world or the next world or heavenly planet, there are different types of karmīs. So the bhukti… Bhukti means bhoga, sense enjoyment. They are called karmīs. So bhukti or mukti. Mukti means liberation to get out of this material contamination. That is called mukti, sva-rūpena vyavasthitiḥ. But just like the jñānīs, they want mukti, sāyujya mukti, to become one with the Supreme. So mukti, bhukti, mukti and siddhi. Siddhi means yogic perfection. Aṇimā, laghimā, prāpti, eight kinds of yoga-siddhi. So the yogis, the jñānīs, and the karmis, they want something. They want something. Therefore they are not praśāntā. As soon as, so long you'll want, you… There cannot be peacefulness. There is no question of peacefulness. Caitanya-caritam… Bhukti mukti siddhi kāmi-sakali aśānta, they are not praśāntā. Kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta' [Cc. Madhya 19.149]. Kṛṣṇa bhakta, he does not want anything. Caitanya Mahāprabhu is teaching that.

na dhanaṁ na janaṁ na sundarīṁ

kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is called śānti, "I don't want it." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. This is bhukti. Karmīs, they want. They want many followers, many voters, so that "I can become minister or president."

So Caitanya Mahāprabhu says, "No, I don't want many voters." Na janaṁ, na sundarīm kavitām, "Neither very beautiful wife." These are material demands, to get money or wealth, sumptuously, to get good a wife and many followers, many workers. Caitanya Mahāprabhu denies, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. Then what do you want? Mama janmani janmanīśvare [Cc. Antya 20.29, Śikṣāṣṭaka 4], He doesn't want mukti even. Otherwise how He says janmani, janmani? Mukti means no more janma. But Caitanya Mahāprabhu says mama janmani janmani. It doesn't matter. Mama janmani janmanīśvare bhavatād ahaitukī bhakti. That's all. Therefore if you want to become praśāntā, fully satisfied… Just like Dhruva Mahārāja, he went to the forest and underwent severe tapasya to see the Supreme Personality of Godhead. But when he actually saw Him, he said, svamin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I don't want any benediction." This is praśāntā, no one disturbing Kṛṣṇa for any personal, material benefits. That is called praśāntā. That is stated here, mahānta. This is mahānta, sama-cittāḥ praśāntā vimanyavaḥ. Vimanyavaḥ, because a devotee has to suffer so many tribulations. That is the history of all devotees. But he's never angry. He's never angry. Then he falls down. Vimanyavaḥ. Just like Lord Jesus Christ. He was being crucified; He still, He was praying, "God, these people they do not know what they are doing." Vimanyavaḥ, never angry. If he becomes angry, then who He'll preach? He's criticized for…

There is a description of sādhavaḥ in Kapiladeva's instruction that titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. Sādhu means very tolerant. That is taught by Śrī Caitanya Mahāprabhu. Tṛṇād api sunīcena taror api sahiṣṇunā. So the first qualification of sādhu is titikṣavaḥ. And at the same time kāruṇikāḥ. There are many instances, just like Prahlāda Mahārāja. He tolerated so many tortures even by his father, titikṣavaḥ. And at the same time he was thinking, "How to deliver these persons who are not Kṛṣṇa conscious?" That is kāruṇikāḥ. He is personally being tortured, but at the same time he was thinking how to do good to others. This is sādhu. Titikṣavaḥ kāruṇikāḥ. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29], he's friend, not only to the human society, but he's friend to the ant even. A devotee does not like that even an ant should be killed. No. Suhṛdaṁ sarva-bhūtānāṁ, titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva, ajāta-śatravaḥ, he does not create any enemy, but unfortunately the demons becomes his enemy. What can be done? Suhṛdam sarva-bhūtānām, ajāta-śatravaḥ śāntāḥ. Again this same word, praśāntā, fully satisfied. He has nothing to hanker after because he has got Kṛṣṇa. Why he should hanker? Śāntā, praśāntā.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-bhūtānām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇaḥ
[SB 3.25.21]

This is the sādhu. Therefore Kṛṣṇa says in the Bhagavad-gītā: api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30], he is sādhu. No more sādhu, this is sādhu. Therefore, here it is same thing, vimanyavaḥ suhṛdaḥ sādhavo ye. So we have to approach sādhu. We have to approach devotee. We have to approach praśāntā. And if we become fortunate to serve him, then the liberation, the path of liberation is open.

Thank you very much. Any question? Who is the in charge of microphone? Go on. What happen?

Acyutānanda: (reading question) In the Vedas the mahā-mantra is repeated Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare/ Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. What is the significance of changing the order?

Prabhupāda: There is no change of order. If you like you can begin with Hare Rāma. There is no harm.

Acyutānanda: (to audience) We request everyone to please print very clearly and make your questions brief to save time. (reading question) Many people say that Lord Kṛṣṇa is the King of romance. (indistinct) true?

Prabhupāda: King of…?

Devotees: Romance.

Prabhupāda: Romance?

Tamāla Kṛṣṇa: Romantic. King of lovers.

Prabhupāda: Yes. Kṛṣṇa means the supreme lover and beloved. He attracts everyone. There is one Greek word, krista. The meaning is the same, "love." And from this krista the word Christ has come. So this word Christ also has connection with Kṛṣṇa.

Acyutānanda: How to see Lord Kṛṣṇa? Can anybody see Him by chanting the holy name Hare Kṛṣṇa mantra? Is it possible for a human being in his short period of life?

Prabhupāda: Yes. If he develops love for Kṛṣṇa. That I have explained the other day, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. If you develop love for Kṛṣṇa, premā, premā pum-artho mahān, that is the recommendation by Śrī Caitanya Mahāprabhu that dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90] is not the aim of life. Premā pum-artho mahān. After liberation…

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu (bhūteṣu)
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When one is engaged in devotional service, loving devotional service, then he can increase his love for Kṛṣṇa. The love for Kṛṣṇa is there. In the Caitanya-caritāmṛta it is said, kṛṣṇa…

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya
[Cc. madhya 22.107]

The love for Kṛṣṇa is there, everywhere. Just like the European, American boys. Why they are loving Kṛṣṇa? It is not foreign. It was there. It was there. Similarly, in everyone's heart there is love for Kṛṣṇa. By cultivation, that Kṛṣṇa consciousness, that love becomes developed. And when you develop that love for Kṛṣṇa, then you will see Kṛṣṇa twenty-four hours. That is wanted. So ādau śraddhā tataḥ sādhu saṅga tato 'nartha-nivṛttiḥ syāt tato niṣṭhā tato bhakti… Tato niṣṭhā tathāśaktis tato bhava sādhakānām ayām premṇaḥ prādurbhāve bhavet kramaḥ [Cc. Madhya 23.14-15]. This is the ādau śraddhā. Just like you have come here in this Kṛṣṇa consciousness movement meeting because you have got little śraddhā, faith. This is called śraddhā. You have to increase this śraddhā. How? Ādau śraddhā tataḥ sādhu saṅga [Cc. Madhya 22.83], those who are Kṛṣṇa's devotees, you have to associate with them. You cannot develop Kṛṣṇa consciousness by associating with drunkards and others. No. That is not possible. You have to associate with kṛṣṇa bhakta. Ādau śraddhā tataḥ sādhu saṅga [Cc. Madhya 23.14-15], sādhu means bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. I've already described the sādhu. If you want love of Kṛṣṇa, then you have associate with sādhu. Sādhu means kṛṣṇa-bhakta. Ādau śraddhā tataḥ sādhu-saṅgo, tato bhajana-kriyā [Cc. Madhya 23.14-15]. Association with sādhu means you'll learn, bhajana-kriyā. Just like many people come in our society, not in the beginning as devotee, as a matter of inquisitiveness. Then gradually he wants to become initiated. He approaches, "Kindly initiate me. Make me a disciple." Bhajana kriyā. This is called bhajana-kriyā. And if you actually perform bhajana-kriyā, then anartha nivṛttiḥ syāt. All these unwanted things which you have learned, you have become habituated, mainly illicit sex, meat-eating, intoxication and gambling, that becomes finished. Anartha-nivṛttiḥ syāt. No more attachment for these things. Then niṣṭhā, firm conviction. Then ruci, taste. Then āsaktiḥ, attachment. Then bhāva, "Oh, Kṛṣṇa is so nice." Then prema. That requires… If you have developed your love for Kṛṣṇa, then you will see Kṛṣṇa twenty-four hours.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

This is the process. So if by the mercy of Kṛṣṇa you practice this process, then you'll see Kṛṣṇa always. There is no… Kṛṣṇa is not concealed. He is prepared to be revealed. He comes Himself, "See Me. See My feature. Here I am. Here is my līlā, Vṛndāvana līlā." But you don't see, don't like to see. That is our defect. Otherwise Kṛṣṇa is always ready to be revealed. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38], sadaiva, twenty-four hours you'll see. So Kṛṣṇa is open for everyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], it doesn't matter you are born in a low-grade family. It doesn't matter. Still, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim, you'll get the highest result of life by seeing Kṛṣṇa. So kṛṣṇa-bhakti is ahaituky apratihatā. It cannot be checked by any material condition if you are serious about it. Then Kṛṣṇa will help you. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10], "I'll give you intelligence how to see Me." These things are there. So if you are serious to see Kṛṣṇa then Kṛṣṇa is ready to be seen by you. It is not very difficult task.

Acyutānanda: Is there any difference between Śiva and Kṛṣṇa?

Prabhupāda: Yes. There is no difference and difference also. Just like milk and yogurt, dahi. Dahi is nothing but milk, but still it is not milk. That is the example. That… What is dahi? Dahi is transformation of milk. But you cannot say it is milk. Will you accept dahi instead of milk? Or will it act the same way? No. So everything is like that. Acintya-bhedābheda-tattva. Kṛṣṇa has explained this fact. What is that?

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

"Everything is resting in Me." But if you'll see, if you say, "Then everything is Yourself…" No. Nāhaṁ teṣu avasthitaḥ, Kṛṣṇa is everything; at the same time everything is not Kṛṣṇa. This is called acintya-bhedābheda, simultaneously one and different. So Lord Śiva is also expansion of Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4], that form is Lord Śiva. So but, he said that dadhi vikāra. Dadhi. Dadhi means yogurt. Milk is transformed into yogurt, dahi. And when it is dahi, it is no more milk. This is the idea. If you require milk for some purpose and if I give you dahi, "That is same thing, sir. Why don't you take?" "No. It will be different effect."

Acyutānanda: Please clarify whether Śrī Caitanya Mahāprabhu was a devotee of Kṛṣṇa or is He Himself avatāra?

Prabhupāda: If you plug your ears then how can I explain? So many times we have said that Śrī Caitanya Mahāprabhu is Kṛṣṇa, kṛṣṇāya kṛṣṇa-caitanya-nāmine gaura-tviṣe namaḥ. He has appeared in the name of Kṛṣṇa Caitanya, but He's Kṛṣṇa Himself. We have to follow this.

Acyutānanda: How can the world survive when people forget their karma and immerse themselves in Kṛṣṇa consciousness? Won't it lead to inaction and a stand-still condition?

Prabhupāda: What is that? (laughter)

Pancadravida: If they stop their karma and take to Kṛṣṇa consciousness, everything will stand still.

Prabhupāda: Nothing stands still. We are not karmīs. At least, we are not doing anything. We go and become guests of Pittieji and he does everything. We do not benefit. So you try to become Kṛṣṇa conscious, everything will be done automatically. You don't have to worry. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Of course, you cannot stop karma. That is not possible. Not that everyone will become Kṛṣṇa conscious and your field of activities will be stopped. No. And Kṛṣṇa consciousness does not mean to stop the activities-some group of lazy people. No. We are the most active people, touring all over the world. Who can become a karmī like us? In this old age I am traveling all over the world. Can any karmī do that? So if you become Kṛṣṇa conscious, then karma, jñāna, yoga, everything becomes perfect. That is Kṛṣṇa consciousness. Just like if you get one lakh of rupees, ten rupees is there. You haven't got to separately to acquire ten rupees. Similarly, karma, jñāna, yoga, they are ten rupees, twenty rupees, fifty rupees, like that. And Kṛṣṇa consciousness is one lakh of rupees. As soon as you get Kṛṣṇa consciousness, you'll get everything. Therefore Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], you'll get everything there. It is confirmed.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Akāma. Akāma means bhakta. Praśāntā. He doesn't want anything. They are called akāma. Sarvakāma means karmī. He wants everything. Bring these dānaṁ dehi, rūpaṁ dehi, yaso (?) dehi, dehi, dehi, dehi. That is karmī. Akāmaḥ sarva-kāmo vā mokṣa-kāma [SB 2.3.10], mokṣa-kāma means those who are desiring after liberation. So whatever you may be, never mind. There are three classes of men, akāma, sarva-kāma, mokṣa-kāma, so whatever you may be, Kṛṣṇa is competent. He says, therefore, that tīvreṇa bhakti-yogena yajeta paramaṁ puruṣa. The only method that Kṛṣṇa says, sarva-dharmān parityajya… [Bg. 18.66]. If you, even if you want to be karmī, even you want the karmī's desire, that you want everything, to enjoy, that will also be fulfilled if you become devotee of Kṛṣṇa. Tīvreṇa bhakti-yogena yajeta paramaṁ puruṣa. You haven't got to work separately for fulfilling your desire of karma or jñāna or yoga. Everything will be there. Kṛṣṇa is so powerful. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want from Kṛṣṇa the result of your karma, good result, Kṛṣṇa will give you. Kṛṣṇa is not unable to award you this. So better you simply worship Kṛṣṇa. You get all your desires fulfilled. And the ultimate result will be that you will no more desire, because so long you'll desire, you'll never get peace. But by worshiping Kṛṣṇa for some material motive, you'll get that, (but) at the end you will not ask anything more. You'll be śāntā, praśāntā. This is the result. Just like Dhruva Mahārāja. He went to worship Kṛṣṇa for achieving greater kingdom than his father. That was his motive. But when he actually got perfection, he said, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ, when you get Kṛṣṇa, then you'll understand that there is no more anything more obtainable than Kṛṣṇa, fully satisfied. That is wanted. That's all? So many? All right. Go on.

Acyutānanda: Cātur-varṇyaṁ mayā ṣṛṣṭaṁ: [Bg. 4.13] is it applicable to India alone, or the whole world?

Prabhupāda: Whole world. Kṛṣṇa, whatever Kṛṣṇa speaks, it is for the whole world. Therefore we are creating brāhmaṇas in the Western countries. You'll have to import brāhmaṇa from there. (laughter) As you are importing milk powder. All cows finished. So brāhmaṇa is finished. So you have to import brāhmaṇa from Europe and America.

Acyutānanda: If Kṛṣṇa has created the universe, then who has created Kṛṣṇa? How did He acquire such immense powers?

Prabhupāda: Hmm. This is foolishness. (laughter) That is explained of course. Janmādy asya yataḥ anvayād itarataś ca abhijñaḥ svarāṭ [SB 1.1.1]. This word is used. Kṛṣṇa means janmādy asya yataḥ. Kṛṣṇa also explains ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. He is the origin of everything. But He's svarāṭ, there is no more origin of Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. That is said in the śāstra: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādi [Bs. 5.1]. He has no ādi. Anādi, ādi. He is the ādi origin of everything, but He has no ādi. That is God. That is God. Anādir ādir govindaṁ sarva-kāraṇa-kāraṇam [Bs. 5.1]. He is the cause of all causes. Just like I have got my father, you have got my (your) father. Your father has got father, his father, his father, his father, go on. Kṛṣṇa is the supreme father, but He has no father. That is Kṛṣṇa. Kṛṣṇa does not require any father. But he accepts a father amongst His devotees because the devotee wants Kṛṣṇa also as child. To fulfill the desire of the devotee He accepts Nanda Mahārāja as father, Vasudeva as father, just to give them pleasure. Kṛṣṇa as child, Yaśodā-mayī is enjoying the pleasure. Kṛṣṇa is playing as child. But he has no father, neither mother. He accepts the beloved devotee as father and mother. This is Kṛṣṇa.

Guest: Is Śiva milk or dahi? Just now you said something about dahi and milk. Is Śiva milk or dahi?

Prabhupāda: Dahi.

Guest: That is what I wanted to know.

Prabhupāda: Śiva is dahi and Kṛṣṇa is milk. Dahi, the preparation of dahi that you take milk, pure milk, and mix it with little sour thing, then it becomes dahi. Similarly, Kṛṣṇa is pure spirit, and when this pure spirit is mixed up with māyā, that is Śiva. Lord Śiva is the māyā-adipati. There are many narrations. This was once inquired by Yudhiṣṭhira Mahārāja that Lord Śiva, he appears to be like a beggar. He does not possess even a house. He lives underneath a tree. And the devotee of Śiva becomes very rich, opulent materially, although he's a beggar, whereas Viṣṇu is lakṣmī-pati, vaikuṇṭha-pati, and the Vaiṣṇavas become beggar. Just opposite. By worshiping the beggar one becomes rich, and by worshiping the rich one becomes beggar. What is this contradiction? So this is answered by Kṛṣṇa, yasyāham anugrhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8], "My first benediction to my devotee is that I take away all his riches. That's all. Then when he becomes helpless, he becomes firmly convinced and he has no other shelter." Then automatically he takes shelter of Kṛṣṇa, what Kṛṣṇa demands, sarva-dharmān parityajya mām [Bg. 18.66]. When he has no other help, he fully surrenders to Kṛṣṇa. That is Kṛṣṇa's special mercy. And so far Lord Śiva is concerned, he is the husband of mother Durgā, and Durgā is the supreme material power, sṛṣṭi-sthiti-pralaya sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. So he gets all material benediction, and Vaiṣṇava, instead of material benediction, he gets all spiritual benediction. That is the difference.

Acyutānanda: The last question. What is the real meaning of religion?

Prabhupāda: Religion means to abide by the laws of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma is the core. Just like the state gives you law. So you cannot manufacture law at home. That is not possible. Nobody will accept that. When it is given by the state government, that is law. Similarly, what is given by God, that is religion, and that is given in the Bhagavad-gītā. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. And other things cheating. That's all. Dharmaḥ projjhita kaitavo atra [SB 1.1.2], all cheating type of religious system is rejected. In the Bhāga… Śrīmad-Bhāgavatam begins, dharmaḥ projjhita kaitavo atra. Śrīdhara Swami says, "Kaitava means cheating." Mokṣa vāñchā api nirasta, even desiring for liberation, that is also cheating type of religion. Simply to surrender to Kṛṣṇa, that is religion. Otherwise no religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. This is religion. That's all right? Chant Hare Kṛṣṇa. (end)

751022SB.JOH

Śrīmad-Bhāgavatam 5.5.2

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Johannesburg, October 22, 1975

Prabhupāda:

mahat-sevāṁ dvāram āhur vimuktes
tamo dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

In continuation of the last verse I recited day before yesterday, the second verse is suggesting how one can be liberated from this material bondage. In the first verse it was suggested that this human form of life is not meant for wasting uselesly like the animals, dogs and hogs. It should be properly utilized. The suggestion was tapa, tapasya. Tapasya means austerity, voluntarily accepting some inconvenience. This is called tapasya. Tapa, one meaning is "disturbances." Suppose I am practiced to some habit. If I am advised to give it up, it becomes little troublesome. For example, if I am habituated to smoke and somebody or higher authority says, "Don't smoke," to give up smoking is little difficult, those who are habituated to smoke. Similarly… But according to the doctor's advice if somebody has to give up smoking, he has to. Otherwise his disease may not be cured.

Similarly, our, this present position, tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. We are constantly, repeatedly changing body, transmigration of the soul. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That means we are accepting death. Death means change of the, final change of the body. When this body is no more useful to continue, then by nature another body is offered. At the time of death, as it is stated in the Bhagavad-gītā, yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]-we create a mental situation. We have got two kinds of bodies-subtle body and gross body. This gross body is made of five gross material elements: earth, water, fire, air, ether. And the subtle body is made of mind, intelligence and ego. When we sleep, the gross body does not work but the subtle body works. We dream therefore. So the… At the time of death this gross body is finished, but the subtle body-mind, intelligence and ego-will carry me to another gross body. It will enter into the womb of another mother, and she will create another similar body like the mother, and when it is complete, then it will come out.

So the spirit soul is in this way bound up by the material gross body and subtle body. This is our disease. This is… Material existence means we are suffering from this disease. So in the first verse it was suggested by Ṛṣabhadeva to His sons, "My dear sons," tapo putrakā. Tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1]. Our position is… As I explained the other day, we are part and parcel of God. So God's existence is sac-cid-ānanda vigrahaḥ: [Bs. 5.1] eternal, blissful, knowledge. So we are part and parcel. Our knowledge, our blissfulness, our eternity may be very small, but we possess the same quality. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra it is said that spirit soul or God… God is the supreme spirit, and we are minute. He is vibhu, unlimited; we are aṇu, very small-molecular or atomic. So quality is the same. So our seeking after eternity, seeking after full knowledge and to remain blissful, that is our nature because we are part and parcel of God.

But on account of being covered by these material elements-earth, water, air, fire, ether, mind, intelligence, and ego-we are suffering this disease-janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Janma means birth, and mṛtyu means death. As soon as we take birth, it means we must be prepared for death. I am increasing my age means decreasing my age, not increasing. When a child is born, if some friends asks, "When this child is born?" "Now, one week before," that means the child has already died one week. From his duration of life, make one week minus. So we are dying every moment. Mṛtyu, death, is sure. "As sure as death." So… But we are not meant for death, neither we are meant for birth. That is explained in the Bhagavad-gītā. Na jāyate na mriyate vā: "The spirit soul is never born, neither he dies." Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. The spirit soul, nitya, eternal, śāśvata, inexhaustible… Na hanyate, clearly says, na hanyate hanyamāne śarīre [Bg. 2.20]. So this death is artificial. Therefore we do not like to die. We do not like to be unhappy. We do not like to be without any knowledge. This is our nature. But because this nature is hampered on material condition, therefore the business of the human being is to cure this disease-birth, death, old age and disease. This is the mission of life, not to waste time, not to waste our life, duration of life, just simply jumping like dog and hog. That is not human life. Tapo divyam [SB 5.5.1].

Therefore we have to undergo tapasya. We should not indulge whimsically to anything. That is not human life. Therefore human life, there is need of education; there is need of regularities; there is need of following the instruction of the authorities. That is in human life. Law is meant for the human life, not for the cats and dogs. Therefore Ṛṣabhadeva suggested that "You practice austerity." Means… Austerity means… I have already explained. I do not like to do anything, but for curing my, this material disease, I have to do that. This is called austerity. The same example: I am habituated to smoke. I don't like. If somebody said, "Don't smoke," it is difficult for me. But I have to do it if I want to cure my disease. This is called austerity.

So according to Vedic system we should be sinless. Unless we become sinless, there is no possibility of understanding God. That is not possible. That is stated in the Bhagavad-gītā:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

"A person who has completely finished the reaction of his sinful life…" Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. So if we be engaged in puṇya karma, pious activities, then there is no chance of acting impiously. So puṇya-karmaṇām. Yajña dāna tapaḥ kriyaḥ. These are the activities of piety: yajña, performing sacrifice. There are different types of sacrifices mentioned, but in this age it is difficult. Therefore in this age the easiest sacrifice is chanting this Hare Kṛṣṇa mantra. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. This, performing this yajña, saṅkīrtana-yajña, you have to simply agree. Otherwise you have no loss. Simply you have gain. Chant Hare Kṛṣṇa. We are not asking anybody that "Give us some fee, some dollars. Then you chant." No. It is free. You can chant-if you like. This is yajña. This is the yajña of this age. Anyone can join. It doesn't matter that this class of men will join. No, anyone-poor, rich, white, black, illiterate, learned-everyone. Yajñaiḥ saṅkīrtana means bahubhir militvā. Many people assembled together, when glorifying the Lord, that is called saṅkīrtana.

So this Hare Kṛṣṇa mahā-mantra means… We are preaching all over the world. There is no difficulty. Everyone is joining. Everyone is chanting. So it is not very difficult task. And you can… This is yajña. And then dāna. Dāna means charity. So whatever you earn, at least some percentage of your money should be given in charity. The best charity is to give for spreading this Kṛṣṇa consciousness movement, God consciousness. Kṛṣṇa said, dadāsi yat kuruṣva tad mad-arpanam: "If you want to give in charity something, please give Me." Kṛṣṇa says, God says. So yajña-dāna-tapaḥ, again tapa, austerity. Yajña-dāna-tapaḥ-kriyaḥ pāvanāni manīṣiṇām. We should not give up this practice, performing yajña, giving in charity and practicing tapasya. This is essential for the human being. This should be practiced as far as possible. So this is called pious activities. So one should be engaged in pious activities. Then there will be no chance of committing sinful activities. In this way, when you are nature, yeṣāṁ tv anta-gataṁ pāpam, no more sinful life, pure life, yeṣāṁ tv anta-gataṁ pāpam janānāṁ puṇya-karmaṇām, always practicing pious activities. Te dvandva-moha-nirmuktā [Bg. 7.28], such person without any doubt, without any duality, can be engaged in the service of the Lord, such person.

Therefore Ṛṣabhadeva says, tapo divyaṁ putrakā [SB 5.5.1], putrakā. "My dear boys, My dear sons, don't waste your time like dogs and hogs. Just practice tapasya." Tapo divyam. Divyam. Divyam means for divine purpose, not for manufacturing some weapon for killing thousands of men at a time. This requires also tapasya, very great attention, labor and perseverance. Everything required. That is called tapasya. But not that kind of tapasya, for the inauspicious position of the human society. No. Tapo divyam, for divine understanding. So the benefit will be yena śuddhyet sattvam. Then our existence, the position, (sic:) existential position, will be purified. And what will be the result if it is purified? Yena brahma-saukhyam anantam. We are seeking after eternal life, we are seeking after happiness and we are seeking after full knowledge. That will be attained. So tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam… [SB 5.5.1]. That is success of life.

Now, in the next verse, how we can practice tapasya, that is recommended here. Mahat-sevām. Mahat sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat, great soul. Mahat means great soul. Who is great soul? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Great soul means who has taken shelter of the spiritual nature. He is great soul. There are two natures: spiritual nature and the material nature. We can understand material nature, this body, and the spiritual nature, the soul. And there are two things within our, this existence: matter and spirit. Similarly, there are two energies of God. One energy is called material energy, and the other is called spiritual energy. God is appreciated. We can understand God-there is God-by the presence of His energy, just like we can understand there is sun in the presence of the sunlight. Light is the energy of the sun. In the morning, as soon as you see through your door, open window, that there is now light, you can understand there is sunrise. So we can understand the existence of God by the presence of His energy. By the presence of His energy. Just like sun is appreciated by the presence of heat and light, similarly, whatever we see in this world There are two energies working: material energy and the spiritual energy. We can understand there is God. Otherwise wherefrom this energy is coming? As soon as we get heat and light, we understand there is the sun. Similarly, tathedam akhilaṁ jagat.

eka-deśa-sthitāsyagner
jyotsnā vistāriṇī yathā
parasya brāhmaṇaḥ śaktis
tathedam akhilaṁ jagat

What is this world? This world is distribution of the two energies of God: the material energy and the spiritual energy. So mahat means one who has taken shalter of the spiritual energy. He is called mahat, great soul. So far the material energy is concerned, they, generally all living entities who are in this material world, they have taken the shelter of the material energy, 8,400,000 forms of body. But the mahat means one who has taken the shelter of the spiritual energy. So mahat sevan: we have to approach such person who has taken the shelter of the spiritual energy of God. Mahat-sevāṁ dvāram āhur vimuktes. If you want liberation from this bondage-birth, death, old age and disease and so many other things-then you have to execute tapasya under the direction of a great soul. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want liberation. And tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Yoṣitām. Yoṣitām means Yoṣit mean woman.

So this material energy is… Every energy is woman. The spiritual energy is also woman, material energy is woman. The material energy is tamo, darkness, and the other energy is the light. Therefore Vedic injunction is tamasi mā jyotir gamaḥ. Don't remain under the darkness material energy. In the Caṇḍī, those who have read Caṇḍī, ya devī sarva-bhūtānāṁ nidrā-rūpena samāsthitaḥ. The material energy's business is to keep us in slumber without any pure knowledge. This is material energy. So if we keep ourself within the material energy, that will lead us more and more in the darkest region of hellish condition of life. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Those who are too much materially affected, to associate with such person means you remain within the material energy. And if you associate with persons who are great souls, who have taken the shelter of spiritual energy, your path of liberation will be open. This is the purport. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam mahāntas te sama-cittāḥ.

And how I can understand who is mahat, or great soul? So that description is given. Mahāntas te sama-cittāḥ: equilibrium. They are kind to everyone. There is no discrimination. Sama-cittāḥ. That means spiritual realization, to see everyone on equal level.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

In another place it is said, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. This is sama-cittāḥ, equally disposed to everyone, not that ”He is American, so I shall be kind to him,” or ”He is Indian. I shall be kind to him,” ”He is black, I shall be kind to him.” No. Everyone. Pāṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Sama-cittāḥ. This is the qualification of great soul. There is no distinction that ”He is such and such person. Therefore I have no business with him.” No. The preaching Kṛṣṇa is preaching to everyone. Christ is preaching to everyone. They are called mahānta. Mahānta means great soul.

So here it is said, mahāntas te sama-cittāḥ praśāntā, always very peaceful. Prakṛṣṭa-rūpeṇa śāntā. There is no disturbance. Because he knows himself, he is not disturbed by any material conditions. Ahaituky apratihatā. Spiritual advancement of life is never hindered by any material condition. It is not that ”I am under such and such condition. I cannot make any advancement in spiritual life.” No. Spiritual advancement is never checked by material condition. Therefore it is said praśāntā. Vimanyavaḥ: ”He is never angry, never angry.” Vimanyavaḥ suhṛdaḥ. Su… And well-wisher for everyone. That is the vision of mahānta. He is seeing that ”Without God consciousness, without his relationship with God, he is suffering.” Suhṛdaḥ sādhavaḥ. Sādhava, sādhu. The sum and substance… Sādhu means saintly person. So who is saintly person? Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-bhūtānām [SB 3.25.21]. Sādhu means, saintly person means, titikṣava, tolerant, tolerant, without being disturbed. Now, in the Western countries Lord Jesus Christ, the tolerant. He is being crucified; still, he is praying to God, ”Please excuse them.” So of course, his position is different. One should try to become sādhu. Sādhavaḥ. Titikṣava kāruṇikāḥ suhṛdaḥ sarva-bhūtānām. So the sum and substance of sādhu means being, as it is stated in the Bhagavad-gītā, māṁ ca vyabhi… Api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. If one is staunchly adhered to the service of the Lord, he is called sādhu, saintly person, sādhava. Mahāntas te sama-cittāḥ praśāntā vimanyavaḥ suhṛdaḥ sādhavo ye. These are the qualification of mahātmā, great soul.

So we have to find out. The Vedic injunction is, ”Try to find out such person.” That you have to take… Tad viddhi praṇipātena paripraśnena sevayā. You find out such person and associate with him. Try to serve him, praṇipātena, by fully surrender.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninaḥ…
[Bg. 4.34]

So we have to approach such person. As it is described here, mahat-sevām. I have to give my service to the great soul. And these are the symptoms of great soul. So as we are finding out so many things for our satisfaction, so our real business is how to get out of this material disease, and to get out of this material disease, the prescription is given here, mahat-sevām: ”Just try to serve a great soul.” And who is a great soul? That is described here. Mahāntas te sama-cittāḥ praśāntā vimanyavaḥ suhṛdaḥ sādhavo ye.

Then the next verse it is said… This is, this sādhu, this mahātmā, generally those who are in the renounced order of life. There are four grades of life: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. The description already given, it is meant for mendicant who have nothing to do with material affairs or household life, renounced order, sannyāsī. It, that is applicable to them. But another mahātmā also is recommended here:

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

Another, that gṛhastha, householder… It is not that simply sannyāsī, renounced order, those who have renounced this material connection, they can become great soul. Not necessarily. Even those who are in family life, living with wife, children, friends, they can also become great soul. They can become great soul. So how they can become great soul? Ye vā mayīśe kṛta-sauhṛdārthā. They’re Such gṛhastha, householder, is not exactly meant for ”How to get money, how to get money.” No. Their aim is how to get friendship of the Lord. That is their aim. It doesn’t matter he lives with wife and children. That doesn’t matter. But what is the aim of his life? The aim of his life Mayīśe kṛta-sauhṛdārthā. This instruction is given by Ṛṣabhadeva. He is incarnation of God. Therefore He said, ”One who is seeking the friendship of Me,” or God, kṛta-sauhṛdārthā, ”his only business is how to keep friendship with Kṛṣṇa.”

Just like Arjuna. Arjuna is a householder, and he is a kṣatriya, royal family, and he was a warrior. He knew how to fight. But his friendship with Kṛṣṇa was very, very intense. Kṛta-sauhṛdārthā. Therefore Kṛṣṇa instructed Arjuna that ”Arjuna, I am instructing this mystery of Bhagavad-gītā unto you.” Arjuna might have said that ”Why you are giving me instruction? I am neither sannyāsī, nor a very learned scholar in Vedānta or… I am gṛhastha, householder, a politician, in royal family. So why You have selected me?” Bhakto ’si: ”Because you are My devotee.” So this is wanted. Bhakto ’si priyo ’si [Bg. 4.3]. Not only ordinary friend; very dear friend. So if you become dear friend like Arjuna of Kṛṣṇa, or God, then in whatever position you remain, you are mahātmā, great soul. That is required. It is not that… In the Kali-yuga, in this age, it is very difficult to accept renounced order of life. So Caitanya Mahāprabhu recommended that ”You remain in your position-it doesn’t matter-but become a mahātmā, great soul.” That is Caitanya Mahāprabhu’s recommendation. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ manobhir prāyaśo jito ajita. The process is how to become mahātmā.

That process is recommended by Caitanya Mahāprabhu. Not it is His manufactured process, but it is recommended in the Vedic śāstra. What is that? Jñāne prayāsam udapāsya namanta eva. The process is: don’t try to speculate on God. Give up this process, this bad habit. You cannot speculate. No. Jñāne prayāsa. This is called jñāna. Jñāna means knowledge, acquired knowledge. Everyone is trying to… Nobody is interested now to understand what is God, but there are some. But they are trying to understand God by mental speculation. So Caitanya Mahāprabhu said, ”This practice should be given up, speculation.” Jñāne prayāsam udapāsya namanta eva. Just become submissive, namanta. Don’t think that ”I am very learned scholar. I can manufacture my own way how to find out God,” or ”I am God,” and so on, so on. This practice should be given up. Just become humble and meek. Jñāne prayāsam udapāsya namanta eva. ”Then what shall I do, becoming humble and meek?” San-mukharitāṁ bhavadīya-vārtām. You try to understand about God from a God-realized person. That you do. That will help you. Sthāne sthitāḥ. There is no need of changing your position. You remain wherever you are. Śruti-gatāṁ tanu-vāṅ manobhiḥ. Just lend your, this aural reception and try to hear about God from the self-realized person, from mahātmā. Then one day it will become so, that although God is unconquerable, you will conquer Him. Prāyena ajita jito 'py asi. You'll conquer over God. You cannot conquer God, but God agrees to be conquered by His devotee. This is the indirect meaning, to become devotee. This is the way.

And what is the devotional way? śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Just try to hear about Viṣṇu, the Supreme Lord. śravanam. The first is that you have kindly come here; you are trying to hear. This is very good. This is the beginning of process. Then kīrtanam, śravanaṁ kīrtanam. Whatever you hear, you discuss amongst yourselves. That is called kīrtana. Śravanaṁ kīrtanam viṣṇoḥ smaraṇam. Remember about the topics of God. śravanaṁ kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanaṁ vandanam. There are nine methods. Arcanam, temple worship. So any one of these methods will help you. If you take the nine methods, that is very good. If not, take eight. If not, take seven. If not, take six. Take five, four, three, two. Take at least one. That one is very easy-śravanam. We are opening several centers of Kṛṣṇa consciousness movement. Not only we are… There are many other centers also to hear about God. That is very essential. śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. So this process can be practiced even at home. There is no necessity that you have to change your place, you have to give up your business, you have to…, occupation, or you have to give up your family relationship. No. You remain in your… But practice this śravanam. Just like you are hearing here in this hall, you can do it at home. These books are there. I am speaking from the book. You can speak also from the book, and sit down amongst your family members and chant Hare Kṛṣṇa.

So the aim should be how to become friend of God. It doesn't matter whether you remain at home or out of home. Narottama dāsa Ṭhākura says, gṛhe bā vanete thāke, 'hā gaurāṅga' bale ḍāke. Either you remain at home or outside home, you chant śrī kṛṣṇa caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is the process, very simple process. And Hare Kṛṣṇa. And if you want Of course, knowledge will come automatically. If your heart is purified by this śravanaṁ kīrtanam method, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], then the heart will be purified. And God is situated within your heart. Then, as soon as your heart is purified, you'll be able to see God within yourself, within your heart. That is called meditation. You see God within yourself and see constantly: "Here is God. Here is Kṛṣṇa." That is meditation.

So premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Santaḥ, saintly persons, or mahātmā, they develop by hearing about God constantly. They develop love of God. That is the aim of life. That is the real purpose of human life. Premā pum-artho mahān. Caitanya Mahāprabhu recommended that what is the actual benefit of this human form of life? To develop our dormant love for God. That is wanted, not to accumulate money. Nothing will go with us. Everything will remain. The bank balance will remain in the bank, and we have to go, and there will be fight amongst the claimants. So that will be created. But nothing will go with you. Simply your consciousness, Kṛṣṇa consciousness, will help you. At the time of death, if you remember Kṛṣṇa… Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Some way or other, if you remember at the time of death Kṛṣṇa, then your life is successful. So it doesn't matter whether you remain outside home or inside home, what is your occupation, but do not forget your real business. This is the Kṛṣṇa consciousness movement.

So ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu gṛheṣu jāyātmaja-rātimatsu na prīti-yuktāḥ. The symptom of a mahātmā, great soul, is described here. What is that? That dehambhara-vārtikeṣu. Those who are simply planning how to keep this body comfortable, that is the material world. Everyone is busy how to keep this body very comfortable, although it is not possible. There are so many disturbances, so many miserable condition, that there is no possibility of keeping this body in comfortable position. That is not. That is a fact. But still, we are trying. There they are called deha, dehambhara-vārtikeṣu. Just to make gorgeous arrangement for keeping this body very comfortable, they are called dehambhara-vārtikeṣu. They are simply busy how to keep this body comfortable. To such person, janeṣu dehambhara… And gṛheṣu. Although he is at home, then Jāyā means wife. Jāyā, ātma-jā, the children, and rāti, money. These things are required, household. Wife required; children required; money required; place required. So, na prīti-yuktāh. His business is not how to increase money, how to please the, I mean to say, relatives, how to talk with the persons interested in keeping this body. Na prīti-yuktāh. He is not interested with them. Prīti-yuktā yāvad-arthāś ca loke. Simply just be engaged with them as far as your duty. It does not mean that "I am not attached to my wife; therefore I shall forget my duties to wife and children." It does not mean. Yāvad-arthāś ca loke. "As it is my duty, I must execute, but my main business is how to secure friendship with Kṛṣṇa." Such kind of gṛhastha is mahātmā.

So there are two kinds of mahātmā. One is renounced order. They are preaching all over the world for the benefit of the society. And the gṛhastha, he may not be preaching… He can preach. Amongst his relatives, member, children, he can also preach, friends. So preaching cannot be stopped. You do small scale or big scale-the benefit will be śravanaṁ kīrtanam. Just we like are preaching. You are hearing also, and you are chanting also. So this chanting and hearing process should be increased. One should try to become sinless and try to make friendship with God. Then our life will be successful.

Thank you very much. Hare Kṛṣṇa. (applause)

Puṣṭa-kṛṣṇa: Questions, Śrīla Prabhupāda? Does anyone have any questions? [break]

Guest (1): Your Divine Grace Bhaktivedanta Swami Prabhupāda, I saw in the Bhagavad-gītā where the Lord explains to the devotee Arjuna the yoga of His cosmic form. Arjuna, however, visualized an experience, this cosmic form of the Lord. I would like to know what divine grace impart unto Arjuna so that he could visualize the cosmic form of the Lord.

Prabhupāda: God has His form. That I explained the other day. But His form is not like our form. His form is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is eternal, full of knowledge, and blissful. Our, this form is not eternal, neither full of knowledge, nor blissful. So it is not that God has no form. When it is described indirectly that "God has no form," means He has no form like us. Don't think that He has no form. He has no form, material form like us, which is not eternal, not full of knowledge, not blissful. So God has form. So God's form is realized in three different stages. It is said in the Śrīmad-Bhāgavatam,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

[SB 1.2.11]

"That Absolute Truth is realized… They are one, but realized in three different phases." Just like the example is given, I have given several times, that the sun, the sun globe and the sun-god. There is… Within the sun globe there is sun-god. His name is Vivasvān. As you refer to Bhagavad-gītā, in the Bhagavad-gītā you will find the predominating deity or the president of the sun globe. His name is Vivasvān. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa says that many millions of years ago He went to the sun globe and He preached this Bhagavad-gītā to the sun-god, the president of the sun globe, Vivasvān. So there are living entities. The sun-god is the living entity. The difference is that the living entities there, the body is made of fire. As our body is made of earth, dirt, their body is made of fire. Therefore they are so glowing, everything. It is a fiery planet, airy planet, watery planet, earthly planet-five elements. So if we cannot imagine that "Because we have got earthly body, there cannot be fiery body." That is our lack of knowledge, poor fund of knowledge. In God's creation there are varieties. So just like we can see in the water there are living entities. Their body is made of different…, not different, but different proportion of the material elements so they can remain within the water. Similarly, different proportion in every planet… In the śāstra we see. It is not that, that all the planets are vacant only. This is not very good idea. Everywhere there are living entities. So all these living entities throughout the whole universe, they are possessing body of the material elements. But God has no such body. His body is different, sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So that sac-cid-ānanda-vigrahaḥ, spiritual body, can be expanded, reduced. Aṇor aṇīyāh mahato mahīyān. He can expand this body, spiritual body, bigger than the biggest, and He can reduce the body smaller than the smallest. That is God's body. You cannot do that. Aṇḍāntara-stha-paramāṇu-caya… God is within the atom. How He is within the atom? Then anor anīyāh. He can become smaller than the smallest. He can become the bigger than the biggest. So Arjuna, when he saw the viśvarūpa, He showed him the bigger-than-the-biggest form. But His usual form is two-handed and two leg. Just like it is said in the Bible, "Man is made after the image of God." So God has got two hands, two legs exactly. But He is the omnipotent, almighty. Our power is limited, His power is unlimited. Otherwise He has got form.

Woman: Your Grace, I would like to know why you call the body, the material world, "darkness" and "diseased." You refer to the…, to the body as diseased and darkness, is but one necessary(?), but a different form of energy as the light. And darkness and light are but one of many aspects of the supreme form of energy.

Puṣṭa-kṛṣṇa: The question is why do you refer to the material world as darkness and as a disease?

Prabhupāda: Don't you see darkness? You require light.

Woman: Dark, yes, but darkness is but another form of light.

Prabhupāda: Yes, ignorance. Darkness means ignorance. Material life means we do not know things as they are. That is darkness.

Woman: You said it in a figurative sense.

Prabhupāda: Yes. The knowledge is not perfect; therefore everyone is in darkness.

Woman: But why do you call the body and the spirit…? The spirit and the body is the polemic of light, of being, the universes.

Prabhupāda: What is that?

Woman: Polemic. The counterpoint. You have darkness on one side, light on the other. Ignorance, if you want, in this aspect, identify this ignorance as darkness.

Puṣṭa-kṛṣṇa: I think the question is why do you consider the body as a disease?

Prabhupāda: Because there is birth, death and old age. This is disease.

Woman: But if it's only one form of energy, why, one certain level of energy, and energy never gets lost.

Prabhupāda: No, there are two…

Woman: Even people die. It surely, sir, is only a different level of energy, a different form of energy. Energy never…

Prabhupāda: Yes. That I have already explained, material energy and spiritual energy. In the material energy you have got all these birth, death, old age and disease. In the spiritual energy there is no such thing. So we have to go to the spiritual energy.

Woman: What do you call disease?

Puṣṭa-kṛṣṇa: You are eternal spirit soul, and you have to undergo birth and death. That's an unnatural condition, just like a fever is an unnatural condition for a healthy person. That's a disease.

Woman: But why should the supreme energy make it a disease? It's been ordained to have that, the form of the body…

Prabhupāda: Disease you contact. Nobody forces you to contact disease. When you become diseased, you contaminate some infection, not that anyone forces you to contaminate. So when you come to the material world, it is your own disease.

Woman: But it is a disease if you have to be reborn. It's reincarnation then, going to another form of disease again. But you haven't attained the spiritual, complete spiritual…

Prabhupāda: Yes. Then you'll be cured of this material disease. That is Kṛṣṇa consciousness movement.

Puṣṭa-kṛṣṇa: Any other questions?

Guest (2): You mentioned that one must not speculate about God and also you mentioned that one must try to be sinless. Wouldn't the idea of sinless be a speculation of God?

Puṣṭa-kṛṣṇa: Wouldn't the idea of sinless…?

Guest (2): Be a speculation of God, if you say that God is…

Puṣṭa-kṛṣṇa: You said, Śrīla Prabhupāda, that one should not speculate about God and that one should be sinless. To be sinless, is that a speculation of God?

Indian man: Isn't the idea of sinless… We are… We live in sin. We do not know what sin is. So wouldn't the idea of living without sin be speculation? I don't know what sin is or not sin.

Puṣṭa-kṛṣṇa: We live in sin, so is it not speculation to consider a sinless state?

Prabhupāda: Yes. If you speculate, then also you will not be in position to understand what is sin and what is pious. Therefore you have to hear from the authority. Just like Kṛṣṇa says, yajña-dāna-tapaḥ kriya na tyājyam: "These four things should not be given up: performing sacrifices, giving in charity, and practicing tapasya." So you cannot speculate. You take the instruction from authority and try to do it. It is not speculation. It is receiving the instruction from the authority.

Guest (2): But because we do not know what sin is, wouldn't whatever the authority said be purely an idea to us?

Prabhupāda: So they do not know; therefore they must search out if he is serious.

Guest (2): But is there no way of finding out what is good and bad besides obeying guru, and the because to follow the guru would obviously be to create frustration.(?)

Prabhupāda: Hm?

Puṣṭa-kṛṣṇa: Is there some way to find out good without following the rules and regulations laid down by the authorities?

Prabhupāda: No, that is not possible. You cannot violate the rules and regulation. That is not possible.

Puṣṭa-kṛṣṇa: He says that to follow the rules is to be frustrated.

Prabhupāda: Why frustrated? So many people are following the rules and regulation. What is the frustration?

Guest (2): …if you follow rules, then isn't it obvious that you must be frustrated? You want to do something, but the rule says, "No, you must not do it."

Prabhupāda: That is tapasya. I want to do something, but the rule says, "Do not do," so I'll have to do it. This is called tapasya. I have no intention to do it, but because it is ordered by the authority, I have to do it. Just like the law… In the street you find it convenient to go by one side of the road, but the law says, "Keep to the right." So you don't like it, still, you have to go.

Guest (2): (indistinct)

Puṣṭa-kṛṣṇa: He says that to follow the rules and regulations… These rules and regulations, they have been forced upon us in our upbringing…

Guest (2): And also that are forced upon us in any religion.

Puṣṭa-kṛṣṇa: And he says also in religion rules and regulations are forced upon us. And does this not bring frustration because we are doing something we may not like to do? Is that your question?

Prabhupāda: That I have already explained. This is called tapasya. You have to do something which you may not like to do. That is tapasya.

Guest (2): …you do not like to do.

Prabhupāda: That is advised: tapo divyaṁ putrakā. Yajña-dāna-tapaḥ kriyaḥ [SB 5.5.1]. This is called tapasya. I do not like to do something, but I have to do it because I have accepted somebody as authority. This is tapasya. So this has to be practiced. But it will be easier by chanting this Hare Kṛṣṇa mantra. There will be no Just like these boys, European, American boys. They are strictly following the rules and regulation, but it has become not very difficult, very easy, because they are chanting Hare Kṛṣṇa. That is the only method.

Guest (2): But is not to accept authority, the authority of God, is that not to speculate about God? How can I accept authority without knowing what God is? As soon as I say, "I know God," then obviously I am speculating.

Puṣṭa-kṛṣṇa: His question is, "Is it not speculation to say that one knows God? As soon as he thinks that he knows God…"

Prabhupāda: You know also God. You know also God.

Guest (2): No, I don't.

Prabhupāda: No, You are… Or do you think you are independent of God?

Guest (2): I don't know what God is.

Prabhupāda: No, no, you do not know. Why you do not know? You do not know that you are not independent?

Guest (2): No, I do not know God.

Prabhupāda: But are you not going to die? Can you check your death? You will be forced to die, so how do you say that you are independent?

Guest (2): I haven't died, so I don't know what it is to die.

Prabhupāda: He does not know what is the meaning of death?

Guest (2): No. For me, personally, I do not know what death is.

Prabhupāda: "For me" means you are a special person.

Guest (2): I don't know what death is.

Prabhupāda: Everyone knows what is death. Everyone is afraid of death. If you do not know, then I do not know whether you are human being or…

Guest (2): No, because speculation about God. If we do not know…

Prabhupāda: So you have to learn it; then you talk. You have to learn it. What you do not know, you have to learn it.

Guest (2): Then how you learn about God if you do not know what God is?

Prabhupāda: You have to learn it. That I have said. But everyone knows that he is not independent. He is dependent. Just like you are young man. If you say, "I will not become old man," that is false. You will have to become old man. Therefore you are dependent. Why don't you think like that?

Guest (2): I don't say that I won't be.

Prabhupāda: Nobody wants to become an old man, but he is forced to become old man. How do you know that you are independent? You are dependent.

Guest (2): I'm not afraid of becoming old.

Prabhupāda: You may not be, but others are. They do not like to be old man and suffer the old man's position. [break] He says that,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatiṁ
[Bg. 9.32]

Striya means woman. So there is no restriction for going back to home, back to Godhead, for anyone, and what to speak of man, woman, anyone. If he wants to go back, there is no restriction. Te 'pi yānti parāṁ gatim. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. This is the difference. For God there is no discrimination. Women, men have equal rights to become godly and back to home, back to Godhead.

Guest (3): How you reconcile the void… God is infinite and He is all places, and you said just now that God has form. To have form would mean that He has…, He is finite… (indistinct) And how could you reconcile these two: He is formless, and He has form. He has form and yet infinite?

Prabhupāda: The reconciliation I have explained several times. Just like the sun globe, the sun-god and the sunshine. They are one, the light and heat. But still, sunshine is not the sun globe, and sun globe is not the sun-god. This is reconciliation. Anyone can understand. The three things, they are one by heat and light, but at the same time when the sunshine is within your room it does not mean the sun globe is within your room or the sun-god is within your room. This is the reconciliation.

Guest (4): Do you believe that Jesus and Buddha and Kṛṣṇa are manifestations of the same God? Or do you believe Kṛṣṇa is the only…?

Puṣṭa-kṛṣṇa: Do we believe that Jesus and Buddha and Kṛṣṇa are all manifestations of the same God, or do we believe that Kṛṣṇa is the only one?

Prabhupāda: No. They are manifestation of God. That is all right. We say, keśava dhṛta-buddha-śarīra jaya jagadīśa hare: "O my Lord Buddha, now you have come as Buddha, but you are the same Kṛṣṇa." We pray like that.

Guest (5): I would like to ask this question. You said that Hare Kṛṣṇa helps us along with the path of God realization. Take a simple thing like assuming I was hungry and I said, "food, food, food." That will not necessarily fill me. I'll still be hungry. How could the mere repetition of words bring about God realization?

Prabhupāda: "Food, food, food." (laughter) That is the difference between God's name and material name. In the material name the food, the name of food and actually food-rice, dahl, capati, food-they are different. They are different. But in the spiritual world, God and His name is the same.

Guest (4): But the significance that we give to the word "food" is the creation of man's mind, the word "God" is the creation of man's mind. We attach spiritual significance to one word and not to the other. But if you speak of everything emanating from God, that ultimately means everything He is.

Prabhupāda: Yes. So if you become intelligent more, then you'll inquire, "Wherefrom the food comes?" At the present moment you may chant "food, food, food," and you get food. Then, if you are intelligent, you'll inquire, "Wherefrom the food came?" That is the next step.

Guest (5): And I understand food must come from the earth, but the…

Prabhupāda: Food is coming from God. That you do not know. You are simply interested with food, but you do not know wherefrom the food is coming. That is your innocence. If you are advanced student, then your next inquiry will be, "Wherefrom the food comes?" Then you'll come to God. At the lower stage you are interested with food, but in the higher stage you'll be interested wherefrom the food comes. That is intelligence.

Guest (5): I'm not denying that one has to go through that stage. The other question I'd like to ask you…

Prabhupāda: You want to stay in the food stage, that's all. (laughter) So we are advising go further, more. That is our advice.

Guest (5): …in going further. I'd like to know…

Prabhupāda: No. This is intelligence. If you are interested in food, that's all right. Everyone is interested in food. The child, he is interested with food only. Anything he gets, he puts into the mouth. He is interested in food. But when he grows up he understand that the food is supplied by the father, by the mother. That is progress of life. If you don't want progress, if you want to remain in the childhood stage, that is another thing.

Guest (5): One other question I have. That is the question earlier… That is the question of authority. We have a spiritual master who takes it upon himself to tell us, the ignorant, what to do. What things makes the spiritual master realize that he is the one master to show the ignorant that this is the path?

Prabhupāda: What is that?

Puṣṭa-kṛṣṇa: His question is that…

Prabhupāda: God is infinite?

Puṣṭa-kṛṣṇa: What is the special quality that makes one a spiritual master to describe the infinite when God is beyond speculation?

Prabhupāda: God is beyond speculation, that's it. But the spiritual master says what God says. He does not change. That is spiritual master. Just like a child, he asks his father, "Father, what is this?" The father says, "My dear child, it is microphone." So when the child says, "It is microphone," this is correct, although he is child. So spiritual master means he says in toto what he hears from God. That's all. That is spiritual master. He does not make any speculation. That is the qualification of spiritual master. He speaks what he has heard from God. That's all.

Guest (5): But isn't that an assumption that he has heard from God, not acts from his own conditioning?

Prabhupāda: God cannot be all. God is one. God means He has no equal, He has no…, nobody above Him. That is God, asamaurdhva. Nobody is more than God; nobody is equal to God. Therefore God is one.

Guest (5): If we assume that the Vedic scriptures are the, well, the realizations of realized souls and that these come from God, we have to work with the assumption that these literatures are actually telling us about God. And if we have to read the literatures and experience these truths, it is not necessarily truth as such, but maybe the condition that we have been rendered to by listening to.(?)

Prabhupāda: In the Vedic literature the father, the teacher, the king, they are advised to look upon them as God. This is for the common person. But when he is advanced, then he goes above, that there is God above father, above king, above teacher. So according to the stages, there are different literatures in the Vedic knowledge. Sometimes demigods are also accepted. So they have also got power, but… Controller, they are also controller, but the ultimate controller is fixed up-īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

"The supreme controller is Kṛṣṇa." That is the verdict of the Vedas. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. In the Bhagavad-gītā it is said, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior controller or person than Me." So that is Absolute. Everywhere you will find. Suppose if you accept me God, but I am controlled by somebody else. So I am not absolute God. But if you can find out somebody-he is not only controller, but he is not controlled by anyone-then he is absolute. That is Kṛṣṇa. Yes. Chant Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 5.5.2

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Vṛndāvana, October 24, 197

Pradyumna: "Translation: One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās."

Prabhupāda:

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

So in the previous verse it was recommended, tapo: "Don't live the life of cats and dogs." This is the advice. But be tapasvi. Tapasya. Human life is meant for tapasya, and tapasya means beginning tapasā brahmacaryeṇa [SB 6.1.13]. This is tapasya. Tapasya begins with brahmacarya, celibacy. No sex life. That is tapasya.

tapasā brahmacaryeṇa
śamena damena va
tyāgena sattva-śaucyābhyāṁ
yamena niyamena vā
[SB 6.1.13]

The whole yogic process means how to become free from sexual desire. Indriya saṁyama. Yogam indriya saṁyama. The yoga practice… Formerly, everyone was practicing this yoga, aṣṭāṅga-yoga, dhyāna dhāraṇā asana praṇāyāma, just to become very stout and strong in the matter of sense gratification. Sense gratification is not at all good without any restriction. That is tapasya-tapasā brahmacaryeṇa [SB 6.1.13]. And the first-class tapasya is to cease from sex life, either man or woman. Then tapasya begins.

So the real purpose is tapo divyaṁ yena śuddhyed sattva [SB 5.5.1], to purify our existence. Therefore tapasya we have explained already. Now how this tapasya can be practiced? Tapasya can be practiced in the association of mahat, mahat-sevā. Mahat-sevāṁ dvāram āhur vimuktes. People do not know what is vimukti. They do not know it. The first instruction of Bhagavad-gītā is suggesting that "You are not this body. You are within this body." And vimukti means not to accept any more this material body. That is vimukti. And Bhāgavata says, mukti definition: mukti hitvānyathā rūpaṁ sva-rūpeṇa avasthitiḥ. That is mukti. Mukti means when you are situated in your original position. That is mukti. My original position is that I am Brahman, I am spirit soul. I'm not Parabrahman. That is another māyā. I am Brahman, every one of us. But I am working not as Brahman, but I am working as this body. My responsibility…, I am thinking "I'm Indian," so I'm working for nationalism, for Indian welfare and so on, so on. You are working for America or another is working for England. So this is all bodily conception. So body, I'm not body. So therefore mukti means when I shall give up this bodily conception of life, that is mukti. And so long I shall be absorbed or captivated or conditioned by the bodily concept of life, there is no question of mukti. Mukti hitvānyathā rūpam. Anyathā rūpam means I'm acting at the present moment on the bodily conception of life.

So Kṛṣṇa in the very beginning of Bhagavad-gītā suggesting mukti. So, "Arjuna, you are lamenting for things which no paṇḍita, no learned man, laments." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. "You are talking very high high words, ideas, that 'If my brothers are killed, my sister-in-laws will be widows and their character will be polluted, the varṇa-saṅkara…' These are all bodily conception of life. You come to the spiritual platform." And what is that spirit? That is dehi. Dehi means "one who has got this body, " not "this body." This is the first instruction. Dehino 'smin yathā dehe [Bg. 2.13]. So deha and dehi. Dehi, in Sanskrit it is said if you possess something, then there is grammatical "in" pratyaya. Deha, dehin. Guṇa, guṇin. So when you possess something, then this in pratyaya is used. So I'm not deha, I'm dehin. Therefore this word is used, dehi. Dehi means "the possessor of the body." So asmin dehe, there is the proprietor. And everywhere… And in another place, Bhagavad-gītā, kṣetra kṣetrajñaḥ. Kṣetra means "this body," and kṣetrajñaḥ, one who knows that "It is my body." That is kṣetra-jñaḥ. Ksetra…, just like ordinarily, kṣetra means land. A cultivator knows, "This is my land," not that "I am land." A driver knows that "I am the driver. I am not the car. The car is different from me." So this knowledge is imparted immediately. Then as soon as you understand that you are not this deha but you are dehi, then naturally your inquiry will be, then "I am working on the platform of deha, then what is my work?" That is called brahma-jijñāsā. This is called athāto brahma jijñāsā.

So this spiritual culture means first of all one must know. Sanātana Gosvāmī first of all inquired this question. He was a minister, and he's asking Caitanya Mahāprabhu that "These rascal friends," grāmya-vyavahare. Grāmya-vyavahare. In our village life or anywhere we make some friendships. Sometimes we call another man chacha, old uncle, or brother, like that. So this is called grāmya-vyavahāre. Actually, neither one is my chacha, neither he's brother, but we address like that. So therefore Sanātana Gosvāmī said, grāmya-vyavahāre kahe paṇḍita. So ”They say that I am paṇḍita, I am learned.” And because he was brāhmaṇa, so brāhmaṇas are addressed in India as paṇḍita. So grāmya-vyavahāre kahaye paṇḍita, satya kari māni. ”But I am so foolish that I also accept that I am paṇḍita.” ”Why not? You are paṇḍita. You are educated.” ”No. Because,” āpanāra hitāhita kichui nā jāni, ”I do not know what is my actual position, what is the goal of my life. So I'm not a paṇḍita. I'm mūrkhā, mūḍha.” That is the presentation of Sanātana Gosvāmī.

So one should approach the spiritual master understanding that he's a mūḍha. Not that ”I know better than my spiritual master. I can challenge.” Tad viddhi praṇipātena [Bg. 4.34]. So if we want to know ourself, as Kṛṣṇa… Everywhere. This is the whole idea of cultivation, spiritual cultivation. First of all, I must know what I am, whether I am this body. Kṛṣṇa said, ”No, you are not body. You are within this body. You are enwrapped in this body. You are packed up within this body. First of all, know this.” That is Kṛṣṇa's first instruction. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara prāptir [Bg. 2.13]. Very simple thing-that we are changing body. This is first instruction of Kṛṣṇa. So as with the association of Kṛṣṇa, by instruction of Kṛṣṇa, I can understand my position… As Sanātana Goswāmī, by the association of Caitanya Mahāprabhu, he could understand his position, similarly, we should approach such person wherefrom we can understand our position. Therefore it is recommended, mahat-sevām. You do not approach Kṛṣṇa or His representative to order him or to make him your servant: ”Sir, give me this, give me that.” ”Yes, you can take it, you can…” Flattering. So that is not the position. Mahat-sevāṁ dvāram āhur. If you want to know First of all, you know what you are. Then the question is vimukti. The same thing, same proposal. In the Vedic instruction there is no difference. Everywhere we'll find the same thing. That is standard knowledge. Not that I am saying something, you are saying something. That is not Vedic knowledge. That is speculation. Vedic knowledge means wherever you take, it is the same thing. There is no difference. Either you read Bhagavad-gītā or Śrīmad-Bhāgavatam or the Cātur-Veda or Upaniṣad or Vedānta, you'll find the same conclusion. That is Vedic knowledge. They are instructed, they are arranged in such a way that according to the position of the person one can understand. This is the Vedic scheme. The Purāṇas and the Mahābhārata, they are meant for the less intelligent class of men who cannot understand directly the Vedic instruction. But gradually by reading historical fact and instances, they can understand. Trayī na śruti-gocarā. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Vyāsadeva worked very hard to awaken the human society to the Vedic knowledge. And what is that Vedic knowledge? To understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is Vedic knowledge. Otherwise you are a big Vedānti, big student of Upaniṣad, and so on, so on, but you do not know Kṛṣṇa, what He is-it is useless. Śrama eva hi kevalam [SB 1.2.8]. That is simply wasting time.

So we have to approach. So mahat-sevā. This is sevā. Do not approach the mahātmā for challenging. That is not… Then you will be cheated. If you want to be… Just like one great, learned scholar, so-called scholar, he came to Vṛndāvana and he saw Rūpa Gosvāmī. So Rūpa Gosvāmī, he said, ”Sir, I have come to you.” ”Now, what is the purpose?” ”Now, I have traveled all over India, and I had a śāstra caca (?) and I have become victorious. They have accepted me. So I have come to you to discuss on Vedic knowledge.” So then Rūpa Gosvāmī inquired from him, ”Actually what do you want?” ”I want also that you acknowledge me that I'm a great scholar. That I want.” ”All right. I acknowledge you are a great scholar.” ”No, then you give me in writing.” So Rūpa Gosvāmī gave him in writing, ”I met this man; he's a great scholar and I am defeated.” He gave in writing. Of course Jīva Gosvāmī took that paper very tactfully and defeated him. So this is not the method of meeting Rūpa Gosvāmī. One should go very humbly, mahat-sevām. Rūpa Gosvāmī is mahat. You should not go there to challenge. Then you'll be cheated. You must go to Rūpa Gosvāmī and his representative with a humble… Tad viddhi praṇipātena [Bg. 4.34]. When you want to learn, you must approach that person praṇipātena. Prakṛṣṭa rūpena seva. Tad viddhi praṇipātena paripraśnena sevayā.

That is also stated in… The same thing is recommended here, that mahat-sevām. If you want the purpose of life and if you want to execute tapasya, if you want all these things, then you should approach a mahātmā, not durātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. That is mahātmā. Mahātmā is not made by stamping that ”You are a mahātmā,” ”You are a harijana.” It is not like that. Mahātmā is different person. Mahātmā means whose ātmā is very broad-broader ātmā, not crippled. All are durātmā. Everyone is thinking, ”I am this Indian,” ”I am American,” ”I am this,” ”I am that.” But what mahātmā thinking? He's thinking, ”I am servant of Kṛṣṇa. I am not servant of these petty things. I am servant of Kṛṣṇa, Parabrahman.” Gopī-bhartur pada-kamalayor dāsa-dāsānudāsa. That is mahat. ”I am a servant of Kṛṣṇa's servant, servant, servants, hundred times servant.” The lower my position is servant, then I am great mahātmā. Ordinarily they think mahātmā, that ”I am on the top, on the topmost platform.” That is not mahātmā. This is our Caitanya philosophy. Mahātmā is he…,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā…

He's mahātmā. This is mahātmā. So you have to approach such mahātmā. That is recommendation in the Bhakti-rāsamṛta-sindhu: ādau gurvāśrayam sadhu mārgānugamanam sad-dharma pṛcchāt. These are things wanted. So if you actually want to execute tapasya, then you must approach a person who has already executed tapasya, tapo divyam [SB 5.5.1]. Then you'll get the things. Mahat-sevām. And there you have to render your service. In humbleness, service, sevayā. You can question mahātmā not by challenging but surrounded by praṇipāt and sevā. Otherwise, you have no right to question. Just like this man went to Rūpa Gosvāmī. He has no right to waste time. So actually this discussion, instructions, are to be executed amongst the guru and the disciples, where there is submission. Otherwise there is no need of. Nowadays we hold some meeting. Some ordinary people they come to hear. But that kind of discussion Caitanya Mahāprabhu never did. Never did. Because these outsiders, they are not submissive. They come to see the fun. They do not come to learn something. Therefore Caitanya Mahāprabhu never made any big meeting. In big meeting He was present, but kīrtana, saṅkīrtana. He was meeting in big meeting daily in the evening for four hours in Jagannātha temple, but the whole period of time was engaged in chanting Hare Kṛṣṇa. But when there was a person like Sarvabhauma Bhaṭṭācārya or Prakāśānanda Sarasvatī or Rāmānanda Rāya, like such exalted person, He used to discuss. Otherwise, He was not discussing. There was no need of discussing, because they do not approach with that humbleness. They think… Just like Kṛṣṇa and Arjuna. So long Arjuna was thinking that ”Kṛṣṇa is my friend. I shall reply Him equally,” then Kṛṣṇa was very gravely speaking. But when Arjuna understood that "This kind of talking there will be no benefit," then he became His disciple: śiṣyas te 'ham śādhi māṁ prapannam [Bg. 2.7]. "There is no more discussion. Now I accept You as my guru."

Guru means whatever instruction he'll give, we have to accept without any argument. Vedic knowledge is like that. You cannot interpret. As it is, you have to accept. Similarly guru's word also you have to accept. No argument. That is Vedic knowledge. That is the Vedic system. This example we have given many times. Just like this cow dung. Cow dung is the stool of an animal. So the stool of an animal is most impure thing. As soon as you touch. Even your own stool. You may be very learned scholar or devotee, but that does not meant you can touch your own stool and remain purified. No. Immediately you have to take bath. Even his own, what to speak of others'. But in the Vedic instruction we see that the cow dung, it is the stool of an animal also, lower animal than the man, and it is pure, it is said. So you have to accept pure. No argument that "Such stool is impure, even my spiritual master's stool is also impure. How is that that animal cow dung is pure?" But because it is in the Vedas it is said pure, you have to accept. Similarly the conchshell, it is the bone of an animal. The bone, if you touch any dead body's bone, you'll have to take, immediately purify. But that, this bone is placed in the Deity room. We are daily blowing the conchshell-because the Vedic instruction. So there is no argument. If you accept Vedic instruction, you have to accept it as it is.

Therefore we are protesting to all these rascals who are making interpretation of Bhagavad-gītā, "You rascals, you cannot do anything. You have to accept Kṛṣṇa's word. That is Vedic knowledge. And if, you rascal, if you interpret, then you are lost and everything is lost." Yogo naṣṭaḥ parantapa. As Kṛṣṇa says,

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

As soon as you give up this paramparā system, immediately the whole thing is lost, sa kālaneha... Otherwise what was the use of Kṛṣṇa speaking again to Arjuna? Because Bhagavad-gītā was there current, but Kṛṣṇa said because the paramparā system is lost, every rascal is interpreting. This is the system always. As soon as some time goes away, so many rascals come and they interpret Bhagavad-gītā in their own rascaldom way. That is lost. Sa kāleneha yogo naṣṭaḥ parantapa. Therefore I am advising you again. You take it. So if we take Bhagavad-gītā in that way-or any śāstra-through the paramparā channel, then it is all right. Just like this example. This is Vedic instruction, Vedic order: "Yes, cow dung is pure." We have to take it. This is paramparā. "Yes, conchshell is pure. Although it is bone, never mind. It is pure." The order.

So spiritual master's order, because we do not know, therefore we have to approach mahātmā who can give me right instruction. So mahat-sevā. So if you go to spiritual master... Mahātmā and durātmā. Two words are there opposite: brāhmaṇa and a kṛpana. Brāhmaṇa mean one who has understood the Lord, the Supreme Brahman, Kṛṣṇa, Parambrahman. He is brāhmaṇa. And means one who is bhakta, he is brāhmaṇa. A bhakta is brāhmaṇa, and a brāhmaṇa is not a bhakta, not necessarily. Because if he does not know... A brāhmaṇa may know what is Brahman, but he may not know what is Kṛṣṇa. So a brāhmaṇa has to become a Vaiṣṇava Then he is perfect. Brāhmaṇa-Vaiṣṇava. Brāhmaṇa-paṇḍita. Otherwise, if he remains simply a brāhmaṇa, then he cannot become guru. That is the instruction.

Ṣaṭ-karma-nipuṇoḥ vipraḥ. Vipra means brāhmaṇa. And he knows everything, karma-kāṇḍīya. Ṣaṭ-karma. Paṭhan pāṭhan yajan yājan dāna pratigraha. Everything. Mantra-tantra-viśaṛada. He is very expert in karma-kāṇḍīya activities, ṣaṭ-karma-nipuṇoḥ vipraḥ. And mantra-tantra-viśārana: and he knows how to chant very correctly the Vedic hymns, mantra-tantra, and the tantra śāstra-everything complete. But if he's not a Vaiṣṇava, ṣaṭ-karma-nipuṇoḥ vipraḥ mantra-tantra-viśārana avaiṣṇava gurur na sa syāt. If he's not a Vaiṣṇava, he cannot take the position of a spiritual master. No. One should not go there. He's not mahātmā. He's still durātmā, because he does not know Kṛṣṇa. His knowledge is not complete. His knowledge will be complete, as Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]. If he continues to be very learned brāhmaṇa for many, many births, then if he comes to his senses, bahūnāṁ janmanām ante jñānavān māṁ prapadyante, then he becomes Vaiṣṇava, when he surrenders to Kṛṣṇa. Because by his cultivation of knowledge he can understand vāsudevaḥ sarvam iti [Bg. 7.19]. Then he is Vaiṣṇava. To such mahātmā we have to approach. Then our life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.3

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Boston, May 4, 1968

Prabhupāda: Just like in the Śrīmad-Bhāgavatam there are description of great..., twelve great souls. Twelve great souls. They are just like svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. Svayambhū means Brahmā. But he was also family man. And Nārada, he was renounced. He was brahmacārī. So there are twelve different description of mahātmās. Out of that, about seven personalities were all householders, but still they are accepted as great souls. Just like Bali Mahārāja and Prahlāda Mahārāja and Svayambhū, Brahmā. So out of this list of twelve persons, seven persons are gṛhasthas, householders. It does not mean that one, because he is householder, he cannot become a mahātmā, great soul. Just like here we see the five pictures, associates of Lord Caitanya. They were all householders. Even Lord Caitanya, He was householder and His first wife died. He married for the second time. Nityānanda Prabhu, He was also householder. Advaita Prabhu was also householder. Similarly Śrīvāsa, he was also householder. So it does not mean that householders cannot be mahātmā. That is not restricted.

So how householder can be a mahātmā, that is also described here.

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu

na prīti-yuktā yāvad-arthāś ca loke
[SB 5.5.3]

The gṛhastha…, householder mahātmās are that their aim of life is to revive their relationship with God. That is the first qualification. Ye vā mayi īśe, their aim of life. They are living with… All mahātmā means their idea is how to attain spiritual perfection. How to attain spiritual perfection. That is mahātmā. So a householder, a gentleman or a person living with family, wife and children, his real aim is how to achieve the lost relationship with the Supreme Personality of Godhead. Ye vā mayīśe kṛta-sauhṛdārthāḥ. His only aim is how to achieve that perfection. And for that, janeṣu dehambhara-vārtikeṣu na prīti-yuktāḥ. Ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara… Therefore he's not attached at all to persons who are simply interested in material advancement of life.

There are two classes of persons. One is interested for developing material standard of life, and one is interested for spiritual development of life. So a householder, he can also become a mahātmā, provided he has got this tendency that he wants to develop his spiritual life. Then he is mahātmā. And not interested to increase economic development, or persons who are too much attached for enjoyment. Ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu. Dehambhara-vārtikeṣu means persons here in the ordinary men, they are simply interested how to satisfy the bodily needs. That's all. They are called dehambhara-vārtikeṣu. The materialistic civilization means how to keep this body very comfortably. Not only in this life. From their thinking also they accept works of piety, just like charity, religion. How? So next life they may be elevated to the heavenly planets and they can enjoy very long duration of life, association of very beautiful girls, and drink so many beverages. Their only aim is like that, how to provide this material body with all comforts. They are called dehambhara-vārtikeṣu. Deha means this body, and bhara, just to maintain this body.

So a mahātmā, a gṛhastha, a householder who is interested to reestablish his lost relationship with the Supreme Personality of Godhead, he is not interested with the association of such persons who are simply, I mean to say, interested in bodily comforts. Dehambhara-vārtikeṣu. And then what about his own family? He says gṛheṣu. Gṛheṣu means at his home. Jāyā. Jāyā means wife. Ātmaja means children. Jāyātmaja… Rāti means wealth or money. Na prīti-yuktāḥ. They're not very much, I mean to say, addicted. Just like ordinary man, he's very much fond of house, very much fond of wife, very much fond of children, very much fond of wealth. He is not like that. Yāvad arthaḥ prayojanam. They are fond of or they are interested with their relationship as much as is required. Therefore in the Vedic languages there are two kinds of householders. One is called gṛhamedhi, and the other is called gṛhastha. Gṛhastha means one who lives with family but his interest is realization of self and realization of God. And gṛhamedhi means he has no more interest. He has no interest what is spiritual life, what is God, but he's simply interested in developing the family standard of life. So there are two classes of men. But one who is simply interested with spiritual life, they can also be claimed as mahātmā even in the household life. But his interest is only for God realization and his symptom is described that his only aim is God and he's not attached with material comfort or he's not attached with persons who are simply engaged for the improvement of bodily happiness.

Yes. It is now quarter past eight. Now, if you have got any question, you can put before me. I shall try to answer. Yes.

Guest (1): Can you tell us what the program is for Hindu priests or Hindu holy man, swami.

Prabhupāda: It is not the question of Hindu. I say the description of great souls. Either he may be Hindu or Christian. It doesn't matter. Great soul, the description or the symptom of great souls… [break] …one has to become Muhammadan, one has to become Christian. Just like if I say that "You speak truth. Don't speak lie." It is not that it is applicable to the Hindus or to the Christians. It is applicable to everyone.

Guest (1): But in the Hindu religion do they have a certain title for the holy man? Do they call the holy man swami?

Prabhupāda: Yes. Yes. Swami means, I have described, that who has conquered over the demands of the senses. That is swami. Swami means who has attained the perfection of not being dictated by the senses. He is called swami.

Guest (1): Is that the equivalent of a Hindu priest?

Prabhupāda: Not Hindu priest. Hindu priest… There are many so-called priests. They are dictated by so many sense gratification. And there are many others also in other parts of the world who are restrained. So as you inquire what is swami, swami means master. And master, what does it mean? Master of the senses. Generally people are driven by the dictation of the senses. So if you can control your senses, then you become a swami.

Guest (1): Do they have a period of training or a program for the training of the swamis?

Prabhupāda: Oh, yes. Certainly.

Guest (1): Can you tell me how long the program takes?

Prabhupāda: That depends on the student. Yes. If you can quickly can control… There are processes. Just like we are training here. They're American boys, but we are training them in that process. We don't allow our students to have illicit sex life. We don't allow our students to indulge in nonvegetarian diet. We don't allow our students for intoxication. And we don't allow our students for gambling. So these four principles they are practicing, they are chanting, and they are restraining. In this way, when one is trained as brahmacārī, then he can become a swami later on. Yes. The training is there.

Guest (1): Is there a process of training to become swami, a process of training?

Prabhupāda: Yes. The real aim is spiritual realization. But for realizing perfect spiritual life one has to undergo some training. Just like if one is serious of being cured of a certain type of disease he has to undergo certain type of training or regulation as prescribed by the physician. Then he gets cured. Similarly, we are all materially diseased at the present time. So spiritual life means completely freed from material disease. The material diseases are birth, death, old age, and bodily diseases. They are material disease. Because I am spirit soul, I am eternal. I have no death. I have no birth. But because I am contaminated with this material body, therefore with the birth and death of this body I am thinking that I am taking birth and dying. That is my material condition of life. Actually I am not subjected to birth and death. These things are very nicely described in the Bhagavad-gītā. Na jāyate na mriyate vā kadācin na hanyate hanyamāne śarīre [Bg. 2.20]. So the immortality of the soul, transmigration of the soul, everything is described there. So there are books of authority. If we learn, if we'll be trained, then our spiritual liberation is open. Therefore it is recommended here that one should associate with great souls. Without associating with great souls we don't get all this information.

Guest (1): Does the swami, once he has been installed in office, does he every…, wear a white long coat with a white hat?

Prabhupāda: Of course, the real meaning of swami is one who has got control over his senses. It does not mean that by wearing a different colored garments one becomes master of senses. Neither it does mean that one, a man in gentleman's dress with hat and coat, he cannot control his senses. Dress has nothing to do. But according to the Vedic system… Just like there is a particular uniform that this class of men, who have renounced this world, his robe or garment should be like this. That is simply… Just like policeman has got a particular type of uniform, but that does not mean that… That may be imitated even by a thief. So that is not very important thing, to dress. You can become a swami even with your this hats and coats. That doesn't matter. Yes.

Guest (2): Swami, I'm going to work to formulate this question. I don't know if I can speak it clearly. Now it's true that a soul must evolve through perhaps many lifetimes in order to reach the point at which he is ready to attempt renunciation. Right?

Prabhupāda: No. Renunciation, that depends on your understanding. If you understand that "This thing is not good," you can renounce it immediately.

Guest (2): Then in order to reach the level at which you can understand that…

Prabhupāda: No, no. There is no question. It is no question of understanding. If you understand in a minute… That depends on the student to understand. Something, "This is bad; this is good." Now if you understand it properly, that "This is not good, bad," so you can renounce it immediately. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So that depends on your capacity to understand what is good, what is bad. If you think that this material existence, repeated birth and death and changing this body, is not good, then you can immediately renounce and you can prepare yourself for spiritual life. But if you think that "Oh, it doesn't matter I am repeating my birth and death. It is good," then you cannot renounce.

Guest (2): Well, let's take the situation of an individual who is very deeply addicted to the senses, such as sexual…

Prabhupāda: That is only practice. There are processes by which you can give up so much addiction to sex life. There are processes.

Guest (2): Processes which would not fall into the category of what a psychiatrist would call repression? Something that would cripple the mind in some other way?

Prabhupāda: No. Why? Therefore I say if you think it is good… First of all you have to decide whether sex life is good or bad. First of all you have to understand this. If you think that sex life is very nice, then how can you give it up? It is not possible.

Guest (2): You have to approach it with jñāna.

Prabhupāda: Yes. Jñāna. That is called knowledge. But it is a fact that sex life is not good because there are so many inebrieties. Just like modern civilization, they prescribe contraceptive method. Why? Why? Unless there is some bad result of sex life, why they are prescribing this medicine? Why? If it is good, then why the medicine counteractive? Therefore it is to be accepted it is not good. By reason. Why there are contraceptive methods? Let everyone enjoy sex life and let the result be there. Why contraceptive method? Therefore it is not good.

Guest (3): It's against the reproduction of human species.

Prabhupāda: That means that is not good. You think that is not good therefore. Therefore this process is not good. If the result is not good, then process is not good.

Guest (3): Well, if everybody remained celibate,

Prabhupāda: That you can voluntarily do. That is brahmacārī. That is restraint. That is mahātmā. That is recommended in Vedic life, that you can have sex life only for children. That's all. Therefore sex life without any desire of children is not good. Yes.

Guest (2): Now, what is the situation of an individual who is double-minded and split, who is perhaps convinced, okay, intellectually, but nonetheless is torn by very deep emotions and distractions, very deeply sunk in māyā. Are there ways of dealing with his kind of problem? Do we have to force him, or is there some…

Prabhupāda: First of all you have to understand that this material life… Material life means birth, death, old age and disease. Just try to understand. Do you like repeated birth, repeated death? Do you like?

Guest (2): I have to work for those now.(?)

Prabhupāda: Do you like? First of all answer. Do you like it?

Guest (2): No.

Prabhupāda: Do you like old age?

Guest (2): No.

Prabhupāda: Do you like disease?

Guest (1): Oh, no.

Prabhupāda: That is materialistic life. As soon as we get this body, there is birth, there is death, there is old age and there is disease. Therefore if you want real happiness then you have to get free from all these four-miserable life. That is spiritual life. You have to become free from birth, you have to become free from death, you have to become free from old age, and you have to become free from disease. That is real life. "I don't like this" means this is not real life. The real life is different. So if that real life you want, then you have to follow the process. That is being discussed here. Tapo divyaṁ putrakā yena śuddhyet [SB 5.5.1].

Guest (4): Will the Swami give another service in the Arlington Street Church any time in the future?

Prabhupāda: Arlington?

Jadurāṇī: Are you going to be there again, he wants to know.

Prabhupāda: Arlington Church? Yes, I was there.

Guest (4): Will you be there again some time in the future?

Prabhupāda: That, if you arrange, I can go. I am at your service. I have dedicated my life for this. Whenever you call me, whenever you invite me, I can go anywhere. Why Arlington Church? I can go to any place. Because it is my duty to give you, to deliver you this message of Śrīmad-Bhāgavatam and Bhagavad-gītā. That is my duty.

Guest (5): Swami, what is om?

Prabhupāda: Om is the concentrated name of God.

Guest (5): Can one say om instead of "Kṛṣṇa" and gain the same benefit?

Prabhupāda: Yes. But why instead of Kṛṣṇa? If one Kṛṣṇa is the same, why not Kṛṣṇa? Why stick to om? Om. Om is formless but Kṛṣṇa has got beautiful form, enjoying. And we are addicted to beautiful form. Why something (chuckling) which is not beautiful? Kṛṣṇa… Kṛṣṇa says in the Bhagavad-gītā, akṣarāṇām akāro 'smi: "Amongst the alphabets I am oṁkāra." So Kṛṣṇa says that "I am oṁkāra." So in one sense oṁkāra and Kṛṣṇa the same. But I can see Kṛṣṇa very beautiful and so many things, but I do not see in oṁkāra that thing. Therefore my preference should be to Kṛṣṇa. Why shall I stick to om? Yes.

Guest (6): Swamiji, how… What kind of a capacity is knowledge?

Prabhupāda: Capacity of knowledge?

Guest (6): Yes. Does that depend on his…, the previous body of the soul?

Prabhupāda: No. You can earn the capacity in this life also. You forget whatever was in your previous life. It doesn't matter. The śāstra is there and the spiritual master is there. The saintly persons are there. If you try to understand from right sources, then your knowledge is there. It is not that because in previous life you had been something, therefore you cannot understand. It is not like that. You, as human being, you have got the capacity to understand. Just like I am explaining that "Do you like death? Do you like birth? Do you like disease? Do you like old age?" Everybody will say, "No, I don't like." Then the next point is if you want to avoid it, if there is any process, do you like it? Certainly you'll say, "Yes. I like it." So this is commonsense affair. It doesn't require any great achievement or pre-education. These are commonsense things.

Guest (4): What I… I was going to ask you, Swami, if the sacred cow was a symbol symbolizing compassion for all living creatures?

Prabhupāda: Not only cow. Any animal, they should be object of our compassion. If we want to eat something and live, so if you have got sufficient foodstuff in other kingdom… We have got vegetables, we have got grains, we have got milk. So many things. Fruit, flower. So many things. Just like we are living on these things. We don't feel any inconvenience. And they are… According to medical science also, they are very rich in vitamins, food value. So why should we kill? Especially if we are human being, the cow is supplying us milk, the most important foodstuff. So instead of giving protection to the cow, if we kill, do you think that is very…, if you kill me, is that very good gratitude? So at least in the human life, these senses should be there. Cow protection is recommended in the Vedic literature because it is giving the most valuable foodstuff, milk. Apart from other sentiments, it is supplying, and in exchange of nothing. She simply eats some grasses from the ground. That's all. You don't have to provide cows with foodstuff. The things which you refuse, you take the grain and you supply the skin. You take the fruit pulp, you supply the skin. You take the, I mean to say, from paddy. You take the rice. You supply the straw and she delivers you a very nice foodstuff. And I have discussed all these points in my Śrīmad-Bhāgavatam, that human economic problem can be solved simply by having some land and some cows. That's all.

Guest (4): Cows would increase and multiply.

Prabhupāda: Yes. Every living entity will multiply. That is another thing. I mean to say from cow you get milk. From milk you get butter and so many milk products. And from the fields you get sufficient grains and fruits. So your economic question is solved immediately. If you have got some land, the land is…, immense land is still lying vacant all over the world. Yes. But they have diverted their energy in a different way. That is the miscalculation of the present civilization. They have forgotten that the aim of human life is to advance oneself in spiritual realization. So time should be saved as much as possible, and that time should be utilized for spiritual realization. But we have encumbered our civilization in such a way that we have lost all simple living thing. We have manufactured in so many ways encumbered ways of life. Therefore we have neglected spiritual life. And because we have neglected spiritual life there is no peace. If you want really peaceful life, then you have to make your material necessities simplified and engage your time for spiritual cultivation. Then you will have peace. And that is the best type of civilization. Plain living, high thinking. Now, in the modern days, the high living and plain thinking. Eating, sleeping, mating. This is plain thinking. This thinking also in the animals. They are also thinking what to eat, where to live, how to defend, how to have…, have semen or sex life. These are problems in animal life also. So if we keep that animal life problem, at the same time we claim that we are civilized, is it very nice? Civilization means how to get out of this material miseries-birth, death, disease and old age. That is real advancement of civilization. If there is any way and means to get out of this problem, then we must adopt in this human form of life. And that is possible in this human form of life. In no other life.

Guest (7): Swamiji, are the Hindus essentially vegetarian in the sense of the Seventh Day Adventist…

Prabhupāda: Not necessarily all Hindus are vegetarian. Not necessarily. There are many Hindus who are worse than others. So it is not that because one is Hindu or one is Indian, he's vegetarian. No. But generally Hindu culture is based on this Vedic civilization. So those who are strictly following, they're following the rules and regulations. So any other questions? Yes, you can ask. We are very glad to discuss all this. This should be discussed.

Guest (2): Well, I don't feel that the issue I brought up before was entirely clarified… (noise)

Prabhupāda: They have no training, you see. These children, no training. So it is a risky civilization. We don't train our children and they are going to be future… Child is the father of man, or what is called?

Guest (4): Child is the father of man.

Prabhupāda: Yes. So if from the beginning there is no training, so how we can expect good father and good children?

Guest (4): They're the divine folk.

Prabhupāda: Divine folk? They don't require any training?

Guest (4): They're born divine; they have their own divine religion.

Prabhupāda: They don't require any training?

Guest (4): They have the religion. They have the one and only religion.

Prabhupāda: That's all right, but religion does not mean that one should be not trained up. Does it mean?

Guest (4): They're supposed to be divine.

Prabhupāda: They're supposed. That's all right. Yes?

Guest (2): Let me try to delineate that a little more precisely. I have known people who have said, ”Well, yes, you know I don’t like birth, and I don’t like death, and I don’t like old age. But I have a tremendous driving need, and I don’t know how to deal with it. You see, I must have sex. I must have sex. And I’m tormented. I’m stuck in the trap. I’m ensnared.” You see? That is the individual I’m… Now if you can already reach the person through jñāna and convince him, and he can act on the decision of his will, then he’s obviously already in a high state. But what do you do with the sort of person who is split, who is torn by his instinctual physical needs and they drive him? You see? And yet he wants to do something. How can you deal with such a person without forcing him to contain himself in such a way that he will resent it? Or must he be allowed to expend his energy until he is convinced by experience?

Prabhupāda: No. Just like amongst our students there are many married couples also, and there are brahmacārīs also. That I barred from this? He is not barred. Nobody is barred. Simply following some regulation. That will gradually train him. And the main principle is that as you go on hearing about this transcendental message, then you gradually become attached to these transcendental things. And the more you become attached to these transcendental things, the more you forget these material things.

Guest (2): So it’s an evolutionary process, and one need not force.

Prabhupāda: No. There is no question of force. There is no question of force. We don’t force. There is no question of force. Force cannot act. If I force you, then it will not act. You have to evolve yourself, from this platform to this platform. That is possible for everyone.

Guest (2): So if someone feels he has an overwhelming need, he shouldn’t try to hold back to the point at which he suffers pain, but he should also chant or do something that will elevate him. And gradually he will…

Prabhupāda: Yes, yes, yes. First thing is… Suppose a man is too much sexually addicted. If he hears that ”This is impediment to my spiritual advancement,” if he hears repeatedly, then he thinks of his weakness, that ”This should not have been done, but I am so weak.” So with this knowledge he can advance. You see. At least, he must know that ”This is not good for my spiritual advancement.” Then it will be… Then Kṛṣṇa, or God, will help him. There is an English proverb, ”One who helps himself, God helps.” Yes. God’s help will come. So there is no question of despair. Anyone can begin, and the simple beginning is chanting Hare Kṛṣṇa. So all our students, they were also addicted to such things, but by following this process they are also now free. So it is not impossible. There is no such program which is impossible to be performed. No. Practically this program is the simplest and the easiest process, and it can be adopted by anyone in any condition of life. That is the beauty of this process.

Guest (5): And how does yoga…?

Prabhupāda: Oh, that is not possible for us. Because yoga practice, if you really aim to the perfection of yoga, that is not possible in this age. If you are satisfied simply by some sitting posture and paying the fees, that is your business. You can do that. But it will never get you to the perfectional stage because you are completely unable to perform all the regulation and rules of yoga system. That is not possible. That I have described in many… Yes. So yoga system is very difficult for this age. But if you think that this fractional practice of yoga, a hundredth, one percent… That is not possible to reach to the perfectional stage. The perfectional stage is that if one is perfect in the yoga practice, he shall die at his will. Material laws cannot act upon him. He’ll be practiced to control the inside air in such a way that whenever he thinks fit, that ”Now I shall leave my body for such and such planet. I shall go to such and such planet,” the yoga system will help him-if he is perfect. But who is such perfect man in the yoga system? It is not possible.

Guest (2): But there have been yogis in India who have reached that…

Prabhupāda: Yes, yes, yes. But they do not come out. Because the yoga system is to practice in a secluded place alone. It is not a business that you have to open some yoga class and practice it. No. It is… First principle is that he must be alone and in a secluded place, in a sacred place. You see that they are described in the standard yoga śāstra. So they do not come, those who are really achieving perfection. They do not come out to the human society.

Guest (4): How about… Do you know about Paramahaṁsa Yogānanda? Have you heard of Paramahaṁsa…?

Prabhupāda: Yes, I have heard about him. But I say the real yogis, they do not come out. Because that will fail. It is clearly stated that he must live in a secluded place alone. Then yoga practice perfection is possible.

Guest (2): In other words, he has no public ministry of any kind.

Prabhupāda: No. It is not like that. He must be alone and in a secluded place and a sacred place, and the process is to sit… (aside:) Thank you very much. You should sit like this, you should eat like this, you should sleep like this. There are so many… They, they gave up… There were many yogis in the history. Just like Viśvāmitra. He was a great king. He gave up everything for practicing yoga. Why? He was king. He could practice yoga. Now, the yoga practice was recommended to Arjuna. He said, ”Oh, it is not possible for me.” So it is not possible… Even five thousand years ago a person like Arjuna, he refused: ”Oh, it is not possible for me.” How ordinary man who has not practiced even controlling the senses and other things? No. It is not possible. The yoga practice is accepted as a standard way of self-realization. That is all right, provided it is cent percent properly executed. That is… Cent percent properly executed. Yes. But that is not possible in this age. Nobody can do that.

Guest (1): Can the Bhagavad-gītā be sung?

Prabhupāda: Bhagavad-gītā? Yes.

Guest (4): It is song of light?

Prabhupāda: Yes. All right. Now have saṅkīrtana. Chant Hare Kṛṣṇa.

Jāhnavā(?): Chant śrī-kṛṣṇa-caitanya?

Prabhupāda: Śrī-kṛṣṇa-caitanya prabhu nityānanda. Oh, yes. Chant. (kīrtana) (prema-dhvani) Distribute prasādam. The whole process is that we are aiming at the highest perfection of life. If there is little inconvenience by following the rules and regulation, we should accept it because aim is very high.

Guest (4): One of the big ideas is the idea of ”All life is divine, and divine compassion for all life.”

Prabhupāda: Hm?

Guest (4): It’s one of these big ideas, that all life is divine, and therefore we should have divine compassion for all forms of life.

Prabhupāda: First of all you know what is divine life, then you will have…

Guest (4): Oh. But when we find out…

Prabhupāda: If you do not know what is divine life, then how you can distribute divine life to everyone? First of all you have to understand what is divine life.

Guest (4): The life which is of divine origin and therefore…

Prabhupāda: But what do you mean by divine?

Guest (4): A creator. A God creator. And therefore, since we are included, we are created by God and should have divine compassion.

Prabhupāda: There are so many creations, but which creation you have to accept? God is creator of so many things.

Guest (4): Well, He created us also.

Prabhupāda: That's all right. He is creator. He is creator of everything. But why divide everything "bad" and "good"? Now, why do you distinguish "This is good" and "bad"? If everything is created by God, but that does not mean that everything is divine. Do you follow? Yes. You have to learn what is divine. Not that because God… God is creator of everything.

Guest (4): But we should have divine love for life…

Prabhupāda: Therefore I say what is divine love?

Guest (4): What is divine love?

Prabhupāda: Yes.

Guest (4): Compassion.

Prabhupāda: That we have to know. Without knowing how to become compassionate… Just like I'll give you a practical example. This is my personal experience. One boy was suffering from some typhoid disease, and he asked his younger brother, "Please give me some biscuit." He is forbidden to take biscuit because he was suffering from… And he thought, "Oh, my brother is suffering for want of biscuit." So he supplied some biscuit. And the mother, when she learned that this young boy has supplied this diseased boy biscuit, she began to beat him like anything. So he thought that "I'm doing very divine service to my suffering brother." But the result was beating by the mother. Therefore one should know what is service. Otherwise he will suffer. Without knowing what is divine service, one cannot be divinely compassionate. First of all one should make his own life divine; then he can make divine compassion.

Guest (4): Isn't it a simple idea to love life?

Prabhupāda: The same thing. If you do not know how to love, then your love may produce bad result. Just like the same example. The boy, the younger boy thought that "I am loving my elder brother," and he supplied some biscuit, which was forbidden by the physician. And as soon as the mother heard that he has supplied him biscuit, he began to beat him like anything. Punishment. He thought, "It is very good service. He's in want of, in need of biscuit. So I am supplying him, stealing from the store. Mother will not know. So I am doing very good service." But the result was beating. Similarly, we may think something that it is divine, but who is judging that this is divine or not divine? Therefore you have to learn how to serve divinely, then you can serve. Without knowing, you cannot. That will be disastrous. Everything requires expert knowledge; otherwise it will be disastrous.

Guest (4): But isn't the general idea…

Prabhupāda: General idea is very good, but the one who is going to bestow divine service, he must know what is divine service and how to become divine. Lord Caitanya says, āpani ācari prabhu jīvera śikhāya. One has to first of all exhibit himself that he is divine, then he can, I mean to say, serve others divinely. "Physician heal thyself." If a physician is diseased, a patient does not like to go to him. "Well, he is himself diseased." So divine love is very good, but one should understand what is divine love. One should not misunderstand what is divine love. Just like in the material world, lust is accepted as love. A boy is loving a girl, a girl is loving… But it is lust. That is not love. But is going on in the name of love. The boy wants to enjoy the girl, the girl wants to enjoy the boy, and that is going on in love. Love is not like that. Love means, "I enjoy or not enjoy, I love you." That is love. Just like Cowper said, "England, with all thy faults, I love you." That is love. There is no return. Just like Rādhārāṇī's love to Kṛṣṇa. She does not require any return. You see? Kṛṣṇa left Vṛndāvana, Rādhārāṇī, and their whole life remained simply crying for Kṛṣṇa. Kṛṣṇa never returned. But still, they loved Kṛṣṇa. That is love. That love is being shown by Caitanya Mahāprabhu: "Where is Kṛṣṇa? Where is Kṛṣṇa?" That's Rādhārāṇī's separation, love in separation. So love means without any return, without any sense gratification, without any consideration. That is love. Āśliṣya. That is Caitanya Mahāprabhu's… Āśliṣya vā pāda-ratāṁ pinaṣṭu mām adarśanān marma-hatāṁ karotu vā [Cc. Antya 20.47]. The lover is saying to the beloved, "Either You embrace me with love or you kick me, trample me down under Your feet. And if You make me brokenhearted without meeting me, so whatever You like, You can do. Still I love You." That is love. That is only possible to love Kṛṣṇa. That is not materially possible. Here the so-called love means he or she wants some return for sense gratification. So there the so-called love is lust. It is going in the market in the name of love. There is no love.

Guest (4): Is this Kṛṣṇa in this painting here? Right here. No, no, the next one.

Prabhupāda: He is Kṛṣṇa. Yes. He's loving the calf.

Guest (4): It is a calf?

Prabhupāda: Yes. The calf has come to Kṛṣṇa like this, and He is embracing: "Yes, come on." You… Just see. The calf has no education, no knowledge… (end)

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Śrīmad-Bhāgavatam 5.5.3

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Stockholm, September 9, 1973

Prabhupāda: So,

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu

na prīti-yuktā yāvad-arthāś ca loke
[SB 5.5.3]

So it has been recommended… (aside:) It is not working?

Haṁsadūta: It's not working?

Prabhupāda: What is the use of keeping big, big paraphernalia? Bahvārambhe laghu kriyā. Ārambha, arrangement is very big, but work is no, no work. What is the use of keeping useless machine? So that is going on. In the material world, everything is bahvārambhe laghu kriyā. That has been spoken by Cāṇakya Paṇḍita. Ajā yuddhe muni śrāddhe. Ajā yuddhe. Ajāḥ means goats. You have seen goat fighting? As if, though, two big, big heroes are fighting. But as soon as somebody comes: "Hut!" they'll go away. Have you seen, experienced? Goats and lambs, they'll fight: (makes sound:) "Onh, onnh." Like this. But, but as soon somebody comes: "Hut!" So this is one of the example of bahvārambhe laghu kriyā. Ārambha, as if something very serious going to happen. But actually it is nonsignificant. Ajā yuddhe muni śrāddhe. Muni, in the jungle, in the forest, there are munis. So they are arranging for some festivals to offer oblations to the forefathers, śrāddha. So what they have got? They have got some fruits and leaves. That's all. So the arrangement may be that "Tomorrow, we are going to have this festival." But the festival means some leaves and some water. That's all. No utensils, no gold, no jewels, nothing of the sort. So this is another bahvārambhe laghu kriyā. Arrangement is very big, but fact is nothing. And dāmpatya kalahe caiva. And fight between or quarrel between husband and wife. In India, there is no question of divorce. So nobody takes very serious care when there is fight between husband and wife. So there also: "I'm going to immediately leave you, going to kill you…" and so many things. But after an hour, everything is finished. No more quarrel. Dāmpatya kalahe caiva prabhāte megha-garjane. And in the morning, if you see big cloud assembly and thundering sound, but you rest assured. There will be no rain in the morning. So these things are bahvārambhe laghu kriyā. Ārambha, beginning is very gorgeous. But end is nothing. So that is not good, bahvārambhe laghu kriyā.

So here, it is suggested that in this human form of life, you have got two choices. Either you again go to hell or you go back to home, back to Godhead. Two choices, that in, by evolutionary process, you come to the human form of life after going through eight million forms of lower-grade life. Then you come to this human form of life, when your consciousness is developed. You are not exactly like animals. The animal propensities are there, but it is decent. Because you have got good, advanced consciousness. The animals eat; we also eat. But our eating process is more decent than the animals. We have got nice kitchen. We can prepare varieties of foodstuff by mixing so many eatables. Because we have got intelligence, we can do. The animals cannot do. So similarly, sleeping. There are animals. There are animals. They also sleep. We also sleep, but our apartment is very nice, we have got nice bed-in a improved way.

So this life is, human life is the sum total of developed consciousness. That is to be understood. But we are not utilizing it. How this developed consciousness should be utilized, that education is lacking. The modern civilization, specially in this age, they are simply busy… Advancement of civilization means advancement of the process of eating, advancement of the process of sleeping, advancement of process of sex life, advancement of defense. That's all. But that will not help us. Just like there are thieves. There were some thieves. They have got very organized system of stealing. Very educated man, scientist, they can enter into the bank safety room. With scientific method, they can open the chest, treasury, and take, at a time, millions of dollars away. And there is another kind of thief, they simply pickpocket or burglar when they get opportunity, take away some goods from your house. In Hindi, it is called hīrā and kṣīrā. Somebody is stealing kṣīrā. Kṣīrā means cucumber. Just like we saw on the street. In so many houses, there are so many fruits, apples. If we like, we can take it. But if we take it beyond the fence of that private house, it is criminal. It is criminal. If you take one apple, it, it has no cost here practically. And somebody's stealing from your box hīrā. Hīrā means diamond. But if these two classes of thieves are arrested, according to law, they are punishable for six months imprisonment. The man cannot say, who has stolen one apple, "Oh, what is the price of this apple, sir? I have taken one apple. Why you are putting me into jail?" But law is there. Even it is apple, it has no value, because you have stolen, it is the property of a private person, so, as you have stolen, therefore you are punished. And similarly, another thief, who has stolen a diamond worth ten millions dollars, he's also punished. Because both of them are thieves. You cannot say that "I am thief, certainly, but I have taken which is practically has no worth." No.

Similarly, if you become a advanced, civilized man simply to make a gorgeous scheme, bahvārambhe, of this eating, sleeping, mating, and defending, you remain animal. These, these things they cannot understand. This rascal civilization, they think this is advancement of civilization. They cannot think that with this advancement of civilization of industry, big, big cities, electric light, big, big road, motorcars and… But what is the basic principle? The basic principle is eating, sleeping, mating and defending. Just like the basic principle being stealing, you are thieves. Either you are expert thief for stealing diamonds or you are not expert, but you can steal one apple or one peach, both of you are thieves. So you are punishable. You are punished. The gorgeous thief, scientifically stealing from the bank millions of dollars, he cannot say that "I am advanced thief. I am very civilized way, take. I take, at a time, millions of dollars. Therefore, my stealing is advancement of civilization." These rascals, they cannot understand this. Therefore we call all of them rascals. They may say that "We are so much advanced. You are crazy." Yes, but just see. The law is either you are advanced thief, or you are a crude thief, you are thief, and as soon as you are thief, you are punishable. This is the process.

That is the defect of modern civilization. They are going to hell, and they're thinking they're advanced. This is the defect. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaś carvita-carvaṇā… Carvita-carvaṇa means chewing the chewed. Actually, we see. The advanced thieves, rascals… I heard. Who told me? In Paris, there are clubs, very, very big men, politician, businessmen, they go to night club. They pay fifty dollars for entering club, and they spend hundreds of dollars for wine and women. What is that term? Topless, bottomless. Yes. Just see the rascaldom. He has got wife. The same sex pleasure. Again, they are going to the night club. This is called carvita-carvaṇa, chewing the chewed. The rascal does not know, "What great pleasure I shall get there, in the nightclub?" The same thing. But they have no other ways of thinking. They have no information that there is another pleasure, which is transcendental pleasure, which is better than this material pleasure. They have no information. Therefore rascals. Old man, he's going also for the same thing. He cannot enjoy, but he'll spend, say five hundred dollars, thousand dollars, for nothing, and waste time. This is called carvita-carvaṇānām. And why do they do? Adānta-gobhiḥ. Go means senses. Cannot control the senses. This is the defect. Because these rascals cannot control the senses, remain the same cats and dogs. Just like the dogs, the cats, they cannot control their senses. On the street they have sex life. And human being also, in the Western country, I have seen. In the open street, open beach, they are having. How horrible it is. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30].

Therefore, this Kṛṣṇa consciousness movement is needed-to give these rascals the chance of associating with devotees. This is this business, mission. Otherwise, they are going to hell. In spite of their so-called civilization, motor tire civilization, they'll go to hell. But they cannot understand. They're thinking, "Oh, these people are crazy. Let us enjoy. After this life, everything is finished. So long this life is there, better enjoy. Let us enjoy." That is explained: yad indriya-prītaye. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Oh, alas, these rascals, they have become mad, pramattaḥ. Pramattaḥ means mad. Mattaḥ means mad. And pra means prakṛṣṭa-rūpeṇa, still more, still more. A mad man, he's not so harmful. He is… Sometimes he becomes naked and goes to the street and talks nonsense. That much. But this man, although he's dressing like a gentleman, and talking of scientific and philosophy, but he is simply after this sex pleasure, pramattaḥ. He has no other… So therefore this word has been used-pramattaḥ. Prakṛṣṭa-rūpeṇa mattaḥ.

Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma means forbidden, criminal activities. There are three kinds of activities: karma, vikarma, akarma. Karma means prescribed duties. That is karma. Just like sva-karmaṇā. In the Bhagavad-gītā: sva-karmaṇā tam abhyarcya [Bg. 18.46]. Everyone has got prescribed duties. Where is that scientific understanding? There must be… As I was talking the other day, scientific division of the human society. The most intelligent class, they should be trained up as brāhmaṇa. Less, little less intelligent, they should be trained up as administrator. Less intelligent, they should be trained up as traders, agriculturalists and cow protector. The economic development requires cow protections, but these rascals do not know. The economic development's cow killing. Just see, rascal civilization. Don't be sorry. It is śāstra. Don't think that I am criticizing the Western civilization. It is śāstra says. Very experienced.

So there are so many economic development advocates, but they do not know that cow protection is one of the items of economic development. These rascals, they do not know. They think cow killing is better. Just the opposite. Therefore kurute vikarma. Simply for little satisfaction of the tongue, the same benefit you can derive from the milk, but because they are rascals, madmen, they think that eating or drinking the blood of the cow is better than drinking milk. Milk is nothing but transformation of the blood, everyone knows. Everyone knows. Just like a human being, mother, as soon as the child is born, immediately… Before the child is born, you don't find in the breast of the mother any drop of milk. See. In a young girl, there is no milk in the breast. But as soon as the child is born, immediately there is milk. Immediately, spontaneously. This is God's arrangement. Because the child requires food. Just see how God's arrangement is there. Still, we are trying for economic development. If a child is born and God's economic program is so nice, nature's economic program, that immediately the mother is ready with the milk… This is economic development. So the same milk is supplied by the cow. She's actually mother, and this rascal civilization is killing mother. Mother-killing civilization. Just see. You suck the breast of your mother from the beginning of your life, and when she's old if you think, "Mother is useless burden. Cut its throat," is that civilization?

So these rascals are doing that. Taking milk as much as possible from the cows, and then as soon as… Milk is not stopped, it will again come if the cow is protected, given right nutritious food and protection, cow will supply you milk so long she lives. As long as she lives. But as soon as they see that the cow… "Now they were giving thirty kilos. Now it has decreased, twenty kilos or ten kilos. Oh, economic development. Cut its throat." Economic development. Just see how rascal civilization it is. Therefore, it is called nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma. Vikarma means criminalities. You cannot kill anyone. Just like in the state laws, if you kill somebody, then you'll be hanged. This is the law: life for life. That is sanctioned in the śāstras, Manu-saṁhitā. When a person is a murderer, he should be killed. Why he should be killed? Because he'll be saved from so many dangerous conditions in his next life. That they do not know. They do not believe in the next life.

So without knowing, without sufficient knowledge, they are declaring themselves as civilized. That is mentioned here, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And why they are doing that? Yad indriya-prītaye, simply for the satisfaction of the tongue. That is also false. If you have got enough milk production, you can take, break the milk, and you get cheese. And from cheese, if you… We are daily doing that. You can make nice preparation, chānā. That is very nutritious, full of protein. And you can make rasagullā, sandeśa, so many other preparations from the casein of the cheese. But they do not know. Crude civilization, and take a lump of flesh and boil it and give little salt and black pepper and eat like animal. This is civilization. This is civilization. Just try to understand. You have to convince your countrymen that what is this civilization, nonsense civilization? Stop this kind of civilization. Learn how to become civilized. Don't claim yourself as civilized man and eating like tigers and dogs and cats. Is that civilization? But they are doing. That is stated here. It is not new. Always, there is a certain class of men, demons, who are not civilized, but declaring themselves as civilized. Otherwise, how it has come into Bhāgavata? There were also in that time. Now the number has increased on account of this age. But these two classes of men are always there.

Therefore, those who are actually civilized, they are called Aryans, ārya, Aryans, advanced. Advanced in knowledge how to live, what is the purpose of life, what is goal of life, how to live, how to become peaceful, how to become, everything. That is civilization. And nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4], and blindly go on committing criminal activities under a nice dress, and nice motorcar, that is not civilization. Adānta-gobhir viśatāṁ tamisram. They are going to hell under the good dress and good road. They are going to hell. Because they could not control the senses. So don't become victims of this civilization. Try to understand. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And what is the purpose? Yad indriya-prītaye. The same thing. Indriya-prītaye means satisfying the senses. So that already explained, that sense gratification process is already there in the animals. The hogs and dogs, they are also busy in sense gratification. Then why, why you are calling yourself civilized than these cats and dogs? They are also eating meat, just like tiger. And because you can cook it very nicely with spices, you become civilized? But they have taken, "No, we can cook very nicely." Because in the flesh, there is no taste. So it has to be added with garlic, it has to be added with onion, and somehow or other… Then it becomes little palatable. Otherwise, what is the taste of this dead flesh? Suppose if you… But those who are after this blood, they find taste. So that is tigers' and dogs' and cats' civilization; that is not human civilization; that is not human civilization.

So simply for sense gratification, you are prepared to commit so many criminal activities, and you are passing on as civilization. Therefore it is said, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Āpṛṇoti. Na sādhu manye, Ṛṣabhadeva says: "O My dear boys, it is not very good." Na sādhu manye. Sādhu means honest work, nice sādhu means saintly person or good. It is not good. Why it is not good? I am enjoying, enjoying. Enjoying means palate, very nice. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. You do not know that you have got this material body. And what is this material body? Material body means full of miserable condition. That's all. Who has got a material body, they do not understand what is spiritual body. So suppose material or spiritual, anyone who has got this body, can anyone here say, "I have no trouble, I am free from all trouble"? Is there anyone? Is it possible to say? What do you think? Can anyone say that "Yes, I've got this body, but I have no miserable condition, I'm always very happy"? Is there anyone? That rascal civilization, they cannot understand. They are trying to stop miserable condition, but he does not know that miserable condition is his body. Just see how much foolish (it) is. He does not know that this very body is the cause of your miserable condition. They do not know. They are trying to improve the condition. How you'll improve the condition? Just like in our Bengal there is a word, jadi jau bange kapala jabe sange (?). Just like people are going from this country to that to improve economic condition. But it is a common saying that "Wherever you rascal go, your fate will go with you." Either you go to England or India or here and there… Because people are struggling for economic development. But he does not know that I cannot make an inch of development beyond the destiny which is already fixed up. Already fixed up.

Don't you see that two men, they are working day and night, very hard. One man has become all of a sudden millionaire, and another man, he has no employment. Why? Why this distinction? Both of them have worked hard to improve economic development, but one has become very quickly millionaire, another is still struggling. He does not know how to eat tomorrow. Why this arrangement? Who has made this arrangement? So this is actually study-that you cannot change your fate. Already fixed up. The material condition of life, as soon as you get a certain type of body, your pains and pleasure already fixed up within the body routine work. You cannot make any change. Just like the-I have given many times-the pig, he's destined to eat stool. Therefore he has been awarded that type of body. So however you canvass this pig, "Why you are eating the stool? Take this halavā," he'll not take. It will not take. Because his destiny means he has got that particular type of body. So these are finer studies.

So according to the body, everyone's happiness and distress is already fixed up. You cannot change it. That is called fate. That is called fate. But you can change your fate if you take to Kṛṣṇa consciousness. That is possible. So far your body is concerned… Take for example, just all of you, you were accustomed to the Western way of life, eating meat or drinking or illicit sex or so many things. But because you have taken to Kṛṣṇa consciousness, you have stopped. Nobody can stop. No government can do it. Is there any possibility? Not possible. Not possible. Therefore, if you want to change your lot, your destiny, then you must take to Kṛṣṇa consciousness. There is no other way. This so-called rascaldom, philanthropism this "ism," that "ism," that will not be able to change your lot. Just like these Communist countries. In 1917, I think, the revolution was there, Communist. And what is it today? Nineteen seventeen, and it is 1973, '74. How many years? How many years?

Haṁsadūta: Fifty-six.

Prabhupāda: Fifty-six years they are advocating this philosophy, Comm… What they have done? Now they are going to hold conferences, how peace. Why not peace by your philosophy, this Communist philosophy? What you could not attain working fifty-seven years, now they will attain by holding another conference. Just see. Just see the rascaldom. They could not improve anything. The same fearful of other countries. I went to Moscow. There, all people are unhappy. Their economic condition is not very developed. Simply advertisement. I was talking with that Professor Kotovsky, I asked him, "Please call for a taxi." So he was sorry, he said, "Swamiji, it is Moscow. it is very difficult to get a taxi." Just see what is the condition of the country. Then he came down personally up to the door, and he showed me one short cut, "Swamiji, if you go like this, in this way, then you'll get to your hotel." Because he was disappointed to give me immediately a taxi. Now we can understand. Either there is no demand for taxi… People cannot pay for it. That is the fact. Or the government arrange such that everyone is poor man. There is no possibility of thriving in taxi business or getting taxi. This is practical, I have seen. And actually in no other city in Europe and America I have seen so many people walking on the street. We can study. Just like there is rice cooking. You take one grain of rice and press it. If it is soft, then you know that now the rice is prepared. So it is intelligence required.

So from this taxi affair, I could understand that these people are not happy. And another incident I saw that… Śyāmasundara was there. Even… He could not collect even nice rice, nice ḍāl, only milk was available. Milk and yogurt, that is very sufficiently available. No vegetable, no fruit, no grain, at least, men like us cannot live there happily. (indistinct) But they'll not get any food. Unless he's meat-eater, he'll have to starve. The whole world is coming to like that. And it is said in the śāstra, gradually this condition of human civilization will deteriorate to such extent that no more rice will be available, no more wheat will be available, no more sugar will be available. Everything will be… No more milk will be available. Finished. Simply you have to eat the seeds of the… There is not fruit, only seed. Just like in the mango, there is one seed and pulp. The pulp will not be available, only seed will be available. These are already foretold. No fruits will be available, no grains will be available, no milk will be available.

Therefore, if you are intelligent, within this short duration of life, you make your Kṛṣṇa consciousness perfectly done and go back to Kṛṣṇa. Don't live here, don't come here again. Take that philosophy. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If one becomes Kṛṣṇa conscious, then after leaving this body, tyaktvā dehaṁ punar janma naiti, punar janma naiti, no more birth in this material world. Then were does he go? So? Finished? No: mām eti, "He comes to Me." So Kṛṣṇa consciousness movement is so important. Just try to understand. Don't waste your time. Finish your business of Kṛṣṇa consciousness perfectly. Whatever little duration of life you have got… That is stated here: nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti na sādhu manye [SB 5.5.4]. In this way, to waste time, is not at all good. Na sādhu manye. Why it is not good? Yata ātmano 'yam asann api kleśada āsa dehaḥ: Because we have got this miserable condition of life, this body… This is due to our past action. Now if you create again the same action, then you'll have to accept another body. Then your, this miserable condition of life will continue. Will continue. Just finish it.

Therefore life, the…, whatever time we have got, whatever opportunity you have got, we have to prepare ourself. No more taking material body. That is only possible if you are transferred to the spiritual world. Then it is possible. And how it can be done? Kṛṣṇa says, janma karma ca me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] if you simply try to understand what is Kṛṣṇa. Simply by this understanding. Otherwise, you'll have to accept this material body if you have got any desire to enjoy in this material world. Therefore, bhakti means anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. If you take the path of jñāna-kāṇḍa karma-kāṇḍa, or without knowledge of… People do not know what is jñāna-kāṇḍa, karma-kāṇḍa. They are just like animals. So they are desiring like animals. Therefore anyābhilāṣitā-śūnyam. Except becoming Kṛṣṇa conscious, except this desire, no more other desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanam: [Cc. Madhya 19.167] Simply cultivating the knowledge of Kṛṣṇa consciousness favorably, favorably, Kṛṣṇa consciousness, not like Kaṁsa. Therefore, this word has been used, ānukūlyena, "favorably." Kaṁsa, he was afraid of Kṛṣṇa. He was always Kṛṣṇa conscious. Because he was thinking, "Kṛṣṇa may come, may come and kill me. Where He is now? How He's coming?" His consciousness was always absorbed in Kṛṣṇa, but it was not ānukūlyena; it was prātikūlyena. Prātikūlyena means adverse. He was thinking of Kṛṣṇa as enemy. So that was prātikūlyena. But still, he got salvation. He became merged into the effulgence. So the enemies of Kṛṣṇa get that position, merge into the Brahman effulgence. Is that a very good place for the devotees? No. Why the devotees should accept impersonal Brahman effulgence. They must go to Kṛṣṇa directly and play with Him and dance with Him.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.3

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Hyderabad, April 15, 1975

Prabhupāda: …or gṛhastha or śūdra or brāhmaṇa, they are situated on the transcendental platform. So such person described here, because the recommendation is mahat-sevā. So it does not mean mahat is only to be found in among the sannyāsīs, or fire circle, brāhmaṇas. No. Mahat can be found in other circle also, but what is the qualification? The qualification is ye vā mayīśe kṛta-sauhṛdārthā. His only business is to keep friendly relationship with Kṛṣṇa. That is the first qualification.

The first-class example is Arjuna. He was a military man, a politician, and gṛhastha, kṣatriya, not brāhmaṇa, not sannyāsī, but still Kṛṣṇa accepts him. Sakhā ceti, for you are my dear friend bhakto 'si sakhā ceti. "You are not only My devotee, you are My best friend," Kṛṣṇa says. Although he is gṛhastha, a military man, and as kṣatriya, still Kṛṣṇa accepts him that "I shall speak to you the mystery of Bhagavad-gītā, because you are My dear friend and bhakta." Bhakto 'si sakhā ceti rahasyaṁ hy etad uttamam. Kṛṣṇa also wants somebody friendly. It doesn't matter whether he is a sannyāsī or gṛhastha. So any gṛhastha, whose only aim is how to keep friendship with Kṛṣṇa, he is also mahat, mahātmā. He also mahat, because the recommendation, mahat-sevāṁ dvāram āhur vimuktes [SB 5.5.2]. One has to take shelter of a mahātmā, and serve him with surrender, then his path of liberation will be open. So, if somebody says-I think the other day somebody was questioning-that "If I cannot contact sannyāsī because I am gṛhastha, I am family man, so how my path of liberation will be open?" Yes, that is possible provided you find amongst your society a person like this, ye va mayīśe kṛta-sauhṛdārthā. If you can find out amongst your associate, a person who is only dedicated to Kṛṣṇa, you can associate with him. Then your path of liberation will be open. So that symptoms are described here janeṣu,

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā…
[SB 5.5.3]

Janeṣu dehambhara-vārtikeṣu. Generally people, they're interested how to maintain this body, because they are in bodily concept of life. Just like we pass through the streets, there are so many shopkeepers, and they're all decorating their shop to supply the needs of the body. Cloth shop, tailor shop, wine shop, this shop, that shop, but what are these shops? Dehambhara-vārtikeṣu, they are simply interested in maintaining this body, that's all. This is only business in the big, big cities, you'll find that business is going on, how to maintain this body. There is advertisement, as you look just like a human being, not some, something advertisement. So that is going on. We, our business at the present moment in conditioned life, nidrayā hriyate naktam. At night we sleep, and vyavāyena ca vā vayaḥ. Vyavāyena means sex. At night our business is to sleep, and to indulge in sex. In this way we are wasting time, night. And daytime, divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. And in the daytime, we are very busy going this side, that side. Why? To get some money, div ā ca artha ihayā. Desiring where I shall get money? Where I shall get money? Divā cārthehayā, and as soon as I get money, I spend it, kuṭumba-bharaṇena vā, to maintain our family. So where is time for Kṛṣṇa consciousness? There is no time sir.

So one should not be interested in that way. Therefore it is said, that, dehambhara-vārtikeṣu, those who are busy only for maintenance of this body, to such person, he is not interested, na prīti-yuktā. This is the sign. He, he may be a gṛhastha, it does not matter, but he is interested with Kṛṣṇa's business, not dehambhara-vārtikeṣu. Those who are interested with this body only, with them he has no interest. This is the sign. That is also mahātmā. Ye vā mayīśe kṛta-sauhṛdārthā, his only business is how to keep friendship with Kṛṣṇa. That is his only business. Then he is mahātmā. And so far janeṣu, people in general, who are simply interested how to maintain this body, janeṣu dehambhara-vārtikeṣu. And, then what about his family? Yes, gṛheṣu, at home. Jāyā, jāyā means wife. Jāyā ātma-ja, ātma-ja means children. Gṛheṣu jāyātmaja-rātimatsu, and business about earning money, na prīti-yuktā, he's not interested. Although he is at home, he is not interested at home. Therefore generally devotees, they become very reluctant in the interest of maintaining family, children, wife. Simply as far as possible, duty. So much interested, not any more. These are the signs. If you want to find out a gṛhastha mahātmā, then he has got his family, he has got his children, he has got his wife, he has got his business. He has got to meet so many other people, but they are, he's not at all interested. Simply behavior, official. "Yes, yes, it is all right. Yes, it is all right. What you say it is all right, but I am not interested." This is called disinterested. People are generally very much interested in these things.

So if you want to find out a mahātmā within the society, not as a renounced sannyāsī, then these are the symptoms. There are other symptoms. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4], that we shall describe later on. These are the general symptoms of a mahātmā gṛhastha. He is not interested in this bodily concept of life, or maintaining very opulently his family members, or talking very seriously with persons who are simply materially interested, dehambhara, just to maintain this body. Of course we require to maintain this body. He is not neglectful. There is no question of negligence. He takes care of his children, of his wife, everything, but without any attachment. That is recommended by the Gosvāmīs. That, anāsaktasya viṣayān yathārham upayuñjataḥ. You give education to your children, that is required. You maintain your wife, that is also required, no negligence, but no attatchment at the same time. No attachment, that I shall sacrifice everything for my wife, and children, and home. That is not a mahātmā's business, because he knows that he cannot improve the destiny. Everybody has got his body with certain destiny already settled up. That you cannot change. Otherwise everyone is trying to become very rich, very important, there is no scarcity of endeavor, but not that everyone is becoming like that. That is called destiny.

So those who are believer in the śāstras, believer in the Supreme Lord, they believe in destiny also. Therefore śāstra says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. We should try for advancing our Kṛṣṇa consciousness. That is our main business. Tasyaiva hetoḥ prayateta kovido. Kovidaḥ means very expert. He should try for advancing in Kṛṣṇa consciousness, not for material advancement. This is civilization. That is, we have already discussed. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. If you think that, "If I work very hard, then I shall improve my position," that is not possible. Your position is already fixed up. Then shall I not try for my happiness? Yes. That is replied in the śāstra. Tal labhyate duḥkhavad anyataḥ sukham. You do not try for distress of life, why does it come? You do not ask God, "Please give me distress." Nobody asks, but why distress comes? Similarly, if you do not pray for happiness, if you have got happiness in your destiny, it will come, as the distress comes. Tal labhyate duḥkhavad anyataḥ sukham. So don't be misled by so-called happiness and distress. It is already fixed up. Simply try for advancing in Kṛṣṇa consciousness. That is real business.

Tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. That business can be done very perfectly well when, mahat-sevāṁ dvāram āhur vimuktes, when we associate with mahātmā. It doesn't matter whether he's a sannyāsī or gṛhastha, he must be mahātmā. Mahātmā means one who has got relationship with Kṛṣṇa. That is described in the Bhagavad…, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso [Bg. 9.13], that is mahātmā. You cannot stamp anybody and become a mahātmā. No. Mahātmā's sign is, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso [Bg. 9.13]. He has no other business. Simply he has only one business: how to please Kṛṣṇa. That is mahātmā. Ānukūlyena, just like Arjuna did. Arjuna did not like to fight. He completely denied, he set aside his arrows and bows, became very morose, and then he asked Kṛṣṇa, "I am now puzzled, you can give me instruction, what is my duty, because kārpaṇya doṣa upahata svabhāvaḥ. Actually my, it is duty, my duty, that uh I am kṣatriya, and there is fight, battlefield, I should take advantage of it, but still, kārpaṇya doṣa upahata svabhāvaḥ. I am going against my nature, so I do not know what to do, please instruct." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7].

So, actually Arjuna was not willing to fight, because he is a Vaiṣṇava. He does not want to kill, even if he is, even if he was put into so many difficulties. That was his attitude. So his decision was that he would not fight, but for the sake of Kṛṣṇa, when he understood that Kṛṣṇa wants this fight… Kṛṣṇa said finally, nimitta-mātraṁ bhava savya-sācin. "Don't think that these people who have come here will go back home. They will be killed here. That is my plan. You simply become an instrument, so that you may take the credit. I shall be happy. But they are already finished. This is my plan." So when he understood that Kṛṣṇa wants me to fight, took the credit of becoming victorious. So he doesn't care for credit, but he understood that this is my duty, to please Kṛṣṇa. Then when Kṛṣṇa asked him, "What is your decision?" He said, "Yes, kariṣye vacanaṁ tava [Bg. 18.73], I shall fight," and he fought. This is called kṛta-sauhṛdārthā. For Kṛṣṇa's sake they can do anything.

There are many other devotees also, just they, the gopīs, for Kṛṣṇa's sake they sacrificed everything, their reputation, their family, their husband, their father, their brother. "No, Kṛṣṇa is now playing on His flute. He wants to dance with us. Let us go." Father is asking, "Where are you going?" Brother is, "Where are you going?" "Oh, you are going to Kṛṣṇa." So this is called Kṛṣṇa consciousness. Ye vā mayīśe kṛta-sauhṛdārthā. One is not interested in anything else, he is only interested in Kṛṣṇa. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167], to serve Kṛṣṇa as He desires. So as He desires… If we have no relationship with Kṛṣṇa, no connection with Kṛṣṇa, how we can understand as He desires? Yes, that we will have. Kṛṣṇa is within you, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. As soon as you become sincere, if you are qualified to serve Kṛṣṇa, then Kṛṣṇa will dictate from within, "Do like this." Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. To whom? Teṣāṁ nityābhiyuktānāṁ bhajatāṁ prīti-pūrvakam. One who is engaged in loving service of Kṛṣṇa and Kṛṣṇa is very expert, He can understand how you want to serve Him, with a motive or without motive. When He understands, then He personally gives you dictation, "You do like this, you do like that." So that is Kṛṣṇa's friendship. Kṛṣṇa is always available. Kṛṣṇa can be seen twenty-four hours, provided you elevate to the position how to talk with Kṛṣṇa, how to see Kṛṣṇa, how to act toward Kṛṣṇa. It is not very difficult.

So the symptom is described, how even a gṛhastha can become fully Kṛṣṇa conscious. The negative side is described that he's not interested with this worldly, so-called advancement of social position, or advancement of economic problem. So many things they have created. These are described here. Gṛheṣu jāyātmaja-rātimatsu. Ātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke. Neither neglectful as far as possible, yāvat-arthāḥ, not too much overwhelmed, because after all this is temporary. Our so-called society, friendship, love, in this material world, they are all, they are called illusory, phenomenal. Therefore Śaṅkarācārya said, jagan mithyā. He says little bluntly, but actually it has no meaning, because this social condition of life is existent so long this body is there. As soon as I change my body, even in this country We are very much fond of our country, janani janma-bhūmiś ca svargād api gariyasi, but the country is so ungrateful. Suppose There are many vivid examples. Mahatma Gandhi, he worked so much for his country. The result was that he was killed by his countrymen. So, just see the example. So, in this material life, you will never be able to make anyone happy by your activities. That is not possible. Neither you will be happy.

Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ. That is the intelligent, that I have served the so-called society, friendship and love just to serve my own lusty desires, that's all. Kāmādīnāṁ kati na katidhā pālitā durnideśās. Everyone is serving the so-called societies, and for his own satisfaction, sense gratification. Nobody wants to serve anyone. He wants to serve himself. That is the position, real position. So in this way, if we spoil, spoil our life We are serving, but serving our senses, lusty desires. We have to change this mood of service to serve Kṛṣṇa. That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. We have to serve. We cannot become master. That is not possible. As soon as you become master, you will be kicked. But that is also false position. We cannot become master, we are servant, but instead of serving Kṛṣṇa, we are serving māyā. That is our position. So we have to change this position. We, instead of serving māyā, we have to transfer our service to Kṛṣṇa. That is perfection of life. Thank you very much. [break]

That is explained in Bhagavad-gītā, bhakto 'si priyo 'si [Bg. 4.3], "You are my dear friend, and friend, at the same time devotee." So rahasyam etad uttamam. Bhagavad-gītā is a mystery, rahasyam, and uttamam, transcendental. So without becoming a devotee of Kṛṣṇa, nobody can understand Bhagavad-gītā. The karmī, jñāni, yogi, they cannot understand Bhagavad-gītā. Otherwise Kṛṣṇa would have instructed Bhagavad-gītā to many karmīs, jñānīs, yogis. They are present, but He knows it well, these karmīs, jñānīs, yogis, they cannot understand Bhagavad-gītā. Therefore He said to His devotee and friend, bhakto 'si, priyo 'si. So in order to understand Bhagavad-gītā, one has to come to this position to become a devotee of Kṛṣṇa. It is a business between Bhagavān and bhakta. Just like, if you go to the market place, if some merchant is talking with some broker or somebody about business, he is talking about that business, that is concluded. Similarly, Bhagavad-gītā is spoken by Bhagavān, and it is heard by the bhakta. Therefore in the Bhagavad-gītā there is no other business than bhakti. There is no other business. Karma, jñāna, yoga. They are described, but with the aim to culminate in bhakti. Just like karma. Kṛṣṇa said, yat karoṣi yad aśnāsi yat tapasyasi kuruṣva tat mad-arpaṇam [Bg. 9.27], "Give it to Me." This is bhakti. So far jñānīs are concerned, Kṛṣṇa concludes bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Jñānīs, after many, many births, cultivation of knowledge, when he actually begins to become a bhakta, then his perfection is there.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

This is for the jñānīs, and for the karmīs, yat karoṣi. Yat karoṣi, "Whatever you do, the result you give it to me." That means, bhakti miśra karma, jñāna miśra bhakti. And for the yogis, he says,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The first class yogi is, who is always thinking of Me. He is first-class. Yogi's business is to see God within the heart. That is real yogi. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino. Yogi's business is to see in meditation always Kṛṣṇa or Viṣṇu within the heart. That is real yogi. Dhyānāvasthita, by meditation one has to see continually. That is called samādhi.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi. So everything is there ending in bhakti. Therefore in the Bhagavad-gītā, the only talk is about bhakti, in a different way, either through karma-yoga, or jñāna-yoga, or haṭha-yoga. The point is how to become a devotee, and at the end He concludes, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the conclusion of, so these things cannot be understood by anyone who is not a devotee. Without being devotee, you cannot understand. Therefore there are so many, the politicians, the scholars, they are commenting Bhagavad-gītā in so many ways, but they are misled. Because they are not devotee of Kṛṣṇa. They cannot poke their nose in the Bhagavad-gītā. It is not possible. So Arjuna was bhakta, therefore Bhagavad-gītā was spoken to him. Not to a yogi, not to a karmī, not to a jñānī. This is the answer.

Acyutānanda: (reads questions put by audience) Kṛṣṇa says in the end of the Gītā, sarva-dharmān parityajya [Bg. 18.66], but in another place in the Gītā, twice it is mentioned śreyān sva-dharmo, para-dharmo bhayāvahaḥ, one should perform his own duty rather than another's duty.

Prabhupāda: Yes.

Acyutānanda: How can we…

Prabhupāda: I may say many things to you, but when I say something directly, "Do it," your first duty is to do that. You cannot argue, "Sir, you said me like this before." No, that is not your duty. What I say now, you do it. That is obedience. You cannot argue. Of course, Kṛṣṇa never said anything contradictory, but if when one thinks foolishly that Kṛṣṇa said something contradictory, no, that is not to be. You could not understand. So even though you could not understand, you take My direct orders now. Sarva-dharmān parityajya mām e… [Bg. 18.66], that is your business. The master says like that, and the servant's business is to accept it as it is, without any argument. That's all right.

Acyutānanda: Are not all the poor, and miserable, and the weak, God? Why not worship the living God first?

Prabhupāda: Who is living God? Who is living God? That he has not mentioned.

Devotee: The poor.

Prabhupāda: Poor is God? Then why rich is not God? If you have so broad vision, that you see God everywhere, so why you make distinction between poor God and rich God? Why you make distinction? If poor is God, the rich is also God. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. If you have got so broader vision, then why you distinguish between poor and rich. A paṇḍita, a learned scholar,

vidyā-vinaya sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Sama-darśī means he has no distinction. Why you should make distinction between poor and rich? That is sama-darśī. As soon as you make distinction, then your vision is imperfect. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu, samata [Bg. 18.54]. Not that I distinguish between this particular class to another particular. That is not brahma-darśana, neither it is sama-darśana.

Acyutānanda: You said that Lord Kṛṣṇa has many opulences, but in Chapter Thirteen verse fifteen he says that He is nirguṇa. How to reconcile this statement?

Prabhupāda: What did, does He mean by nirguṇa? That let him explain first of all. What is nirguṇa? What does he mean by nirguṇa? Nirguṇaṁ guṇa-bhoktṛ ca. He is, Kṛṣṇa is described, nirguṇaṁ guṇa-bhoktṛ ca. He is nirguṇa, at the same time enjoyer of guṇas. What is that enjoyer of guṇa and nirguṇa? Can you explain? Nirguṇa means one who does not live under the condition of material guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa. Transcendental. That is called nirguṇa. But nirguṇa does not mean that He has no transcendental qualities. Just like Kṛṣṇa is bhakta-vatsala. That is His guṇa, but that is not material guṇa. That is spiritual guṇa. Kṛṣṇa is nirguṇa means, He is not controlled by the material qualities, but He has got innumerable spiritual qualities. That is called guṇavati. So unless we understand the distinction between matter and spirit, we cannot understand what is the meaning of nirguṇa. That is not possible.

Acyutānanda: In India, there are many swamis who claim to be Kṛṣṇa. How to detect them?

Prabhupāda: Hm? Many swamis?

Devotee: Claim to be Kṛṣṇa. How to detect them.

Prabhupāda: Let them prove that he is Kṛṣṇa. If you are foolish, then they will accept. If you are intelligent, then you'll ask him, first of all lift the Govardhana Hill, then you become Kṛṣṇa. Otherwise you are rascal, I kick you on your face. (laughter) This is our version. We do not accept these rascals as Kṛṣṇa. We want to test, first of all, that you are Kṛṣṇa. Why should we accept a rascal as Kṛṣṇa unless he proves himself that he is Kṛṣṇa? Kṛṣṇa lifted Govardhana Hill when He was seven years old. What he has done that we shall accept him Kṛṣṇa? Don't be foolish. First of all let him prove that he's Kṛṣṇa. Test him. Then accept.

Acyutānanda: Why at the time of death, the name of God does not come to (indistinct)?

Prabhupāda: Because you are not practiced. You practice to chant Hare Kṛṣṇa, at the time of death it will come. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. That is advised. You practice it and you'll remember. Sadā tad-bhāva-bhāvitaḥ. If you practice twenty-four hours, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, then at the time you'll chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Otherwise, there is no possibility. Sadā tad-bhāva-bhāvitaḥ. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. So we have to practice. That is natural. If you always think of something, at the time of death you will think like that. So if you think of Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī māṁ nama… Therefore Kṛṣṇa adv…, māṁ evaiṣyasi asaṁśayaḥ [Bg. 18.65]. You simply add up these four principles, always think of Me, you become My devotee, and offer obeisances unto Me, man-manā bhava mad, mad-yājī, worship Me. You do these four things then māṁ evaiṣyasi asaṁśayaḥ [Bg. 18.65], without any doubt you are coming to Me. So why don't you do this? Four things, very easy things. Is it very difficult to constantly remember Kṛṣṇa? You can do it. You are remembering something. A mind is occupied always with something. Just practice to occupy the mind with Kṛṣṇa, that's all. Where is the difficulty? Man-manā bhava mad-bhakto mad-yājī māṁ namas… Everything is there. You practice it. Don't (indistinct). Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. Mahārāja Ambarīṣa, he was a great emperor of this world, but his mind was fixed up on the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padaravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. When you talk, you will talk about Kṛṣṇa only. You practice. You always see, you see Kṛṣṇa's picture, Kṛṣṇa's Deity. You hear Kṛṣṇa's topics, Bhagavad-gītā, Śrīmad-Bhāgavatam. In, in this way engage all your senses. Your seeing power, your hearing power, your talking power, your eating power, your sleeping power. Everything, if you make Kṛṣṇa conscious, then generally or automatically, you'll remember at the time of death Kṛṣṇa. And as soon as you remember Kṛṣṇa, ante nārāyaṇa-smṛtiḥ [SB 2.1.6], then your life is perfect. There is no difficulty. Simply you have to practice. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. Don't allow your mind to go astray, then everything is all right. Hm.

Acyutānanda: When you said that everyone is destined to a particular goal, then where is the question of preaching Kṛṣṇa consciousness?

Prabhupāda: Therefore I said tasyaiva hetoḥ prayateta ko… You should try only for Kṛṣṇa consciousness, other things are destined. That is my, you did not hear properly, that you should not try for anything else, because that is already destined. If you want success, then simply try for Kṛṣṇa consciousness. That is wanted. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. We did not try in our other life. Other than human life, we did not try it. We simply tried for eating, sleeping, mating, and defending. Animal life. If you do the same thing again, and do not take to Kṛṣṇa consciousness, then you are losing your time. Therefore it is advised, you should try only for Kṛṣṇa consciousness, not for other things. They are already destined. This is the instruction.

Acyutānanda: What would be the result if all the people became devotees of Kṛṣṇa Caitanya Mahāprabhu?

Prabhupāda: Very good result. He is lamenting, that He doesn't want this good result that everyone will become Kṛṣṇa consciousness? Eh? There is a story in this connection, that there was a haṭṭa, a fair or market. So many people came there, and one old lady began to cry. "Where shall I give them place? So many people have come here." She began to cry. Then her son said, "My mother, see in the evening. You don't worry about giving them place." So in the evening she saw everyone has gone. Similarly, in due course of nature's activities, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], everything will go nicely. You haven't got to be worried. You better be worried how to develop your Kṛṣṇa consciousness. Other things will go on. And what is the harm there? If all people become Kṛṣṇa conscious, and go back to home, back to Godhead, what is the harm there? Do you mean to say, to remain here in this material existence and suffer three-fold miseries, is that very good business? That will not happen. Don't be worried. Kṛṣṇa Consciousness is not so cheap. Only a few fortunate people will take it. Others will remain. Don't worry. (laughter)

Acyutānanda: How is that there are different types of religion in the world?

Prabhupāda: There is no religion. This is manufactured religion. Real religion is to surrender to Kṛṣṇa. Sarva-dharmān parityajya [Bg. 18.66], therefore it is advised that you give up all these so-called religions, sarva-dharmān. You become surrendered to Kṛṣṇa. That is real religion. All others, cheating religion, that's all. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like there may be so many laws, but the real law is what is given by the government. Similarly, there may be so many so-called religious system, but the real religious system is what is spoken by God Himself. That is real.

Acyutānanda: Do you think Kṛṣṇa consciousness will last forever? Some people accuse that you are hippies.

Prabhupāda: Some people says, "You are hippie." So you take that. What can be done? These are all nonsense questions. Any other question?

Acyutānanda: Even after repeated chanting of Kṛṣṇa-nāma, I could not get solace due to family worry. May I leave the family to bear faith and devote myself to become a devotee of Kṛṣṇa?

Prabhupāda: What is that?

Devotee: He wants to know if he should leave his family and become a devotee, because…

Prabhupāda: No, we never said that. Just now we explained. ye vā mayīśe kṛta-sauhṛdārthā, you keep your intimate relationship with Kṛṣṇa. It doesn't matter whether you are in family or without family. It doesn't matter. Just like I have given already example. Arjuna, he is a family man, he is not a sannyāsī. Not only family man, a military man, and politician, but he was prepared to sacrifice everything for Kṛṣṇa. That is wanted. If you do not become a family man, so what is the gain there? Or if you remain a sannyāsī, if you have no Kṛṣṇa consciousness, just like you said, "So many swamis they want to become Kṛṣṇa instead of becoming devotee of Kṛṣṇa." So this kind of sannyāsī is also useless. Similarly, gṛhastha, if he's simply attached to family, that is also useless. Any condition of life, if you remain fixed-up with Kṛṣṇa consciousness, that is your perfection of life. Yei kṛṣṇa-tattva-vettā, sei 'guru' haya [Cc. Madhya 8.128]. Anyone who is fully Kṛṣṇa conscious and fixed-up in devotional service, knowing fully well what is Kṛṣṇa, he is guru. It doesn't matter whether he is a sannyāsī, or gṛhastha or brāhmaṇa, and śūdra. It doesn't matter. Is that all right? Chant Hare Kṛṣṇa.

Devotees: Jaya Prabhupāda! (end)

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Śrīmad-Bhāgavatam 5.5.3

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Vṛndāvana, October 25, 197

Pradyumna: "Translation: Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together."

Prabhupāda:

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke
[SB 5.5.3]

So the recommendation is that if you want to go back home, back to Godhead, divyam, so you have to practice austerities, penance. That austerity and penance is according to the age, deśa, kāla, patra. Not that… Just like in the common law also, if a grown-up man commits some theft, he is punished more. And if a child or a boy commits theft, he is not so much punished. So there is consideration of deśa kāla patra. In the Kali-yuga people cannot undergo very severe austerities. That is impossible for them, because mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. They are already very much suppressed and suffering because they are all unfortunate, manda-bhāgyā. Mostly people, they have no provision for eating either today or tomorrow. Manda-bhāgyā. There is no sufficient grains. Formerly even in the villages you would see that a common man has very good stock of foodgrains and cows, dhanvena dhanavan, gavaya dhanavan. Formerly the standard of richness was considered how many morai, the bank, what is called? Where grain is stocked? Silo. So in India it is called morai, grain stock. And how many cows one has got in stock. Then he is rich man. Nowadays how much paper money he has got. Actually it has no value. Suppose you have got some papers. Each paper it is written there "one thousand dollars." But if there is no grain, what will this one-thousand-dollars paper will do? It actually so happened in the last war in Germany. Their money was thrown in the street. Nobody cared to take it, because it has no exchange. So long the paper money you can exchange, there is value. Otherwise it is paper only. But if you have got actual commodity-grains and cows-then you can eat in any circumstances. Never mind war is going on; you don't care. You get sufficient food. What you will do with the paper money? So this paper currency is useless. If the things are going on nicely it has value, but in times of crisis it has no value.

So here it is description is given that we are recommended to make association with mahat-sevā just to get liberation. Mahat-sevā. And who is mahātmā? That is being described. In the first… Mahāntas te. They are mahātmā. What is the symptom? In the śāstra we'll find not by one symptom, that one has got saffron cloth or big beard, then he is mahātmā. No. There are other symptoms. Just like brāhmaṇa. In the Kali-yuga brāhmaṇa means one two-paisa thread, that's all. But that is not brāhmaṇa. Brāhmaṇa means śamo damo titikṣva. These are the symptoms. Similarly, mahātmā does not mean a dress. But people have taken advantage of this dress, veśopajivibhiḥ (?). In India still, although poverty-stricken, if a person, simply by dressing in saffron cloth goes to a village, he has no problem. Everyone will call him, invite him, give him shelter, give him food. Still, (Hindi: "Sir, come here. Take prasada.") Everyone will ask. Poor people have taken advantage of it. Without any education, without any…, they take it for solving economic problems. Here also in Vṛndāvana you'll find so many people have come here because there are many chatras. You can get free capati, dahl. You'll find in the morning so many wretched class. They have come to Vṛndāvana just for this bread and dahl. And they collect and they exchange. They purchase bidi.

So everything, in Kali-yuga, everything is being misused. But śāstra has given us direction who is brāhmaṇa, who is mahātmā. So here one type of mahātmā is given: mahāntas te sama-cittāḥ. They are equal. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Samaḥ sarveṣu bhūteṣu. That is mahātmā. He has realized, Brahman realized, so he has no discrimination, either man to man or man to animal. Even a…

vidyā-vinaya-sampanne
brāhmaṇe gave hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita does not mean one who has got degree. Paṇḍita means sama-cittāḥ. That is sama-cittāḥ. Cāṇakya Paṇḍita has also said that,

mātṛ-vat para-dāreṣu
para-dravyeṣu loṣṭra-vat
ātma-vat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

He is paṇḍita. Otherwise a rascal. Mātṛ-vat para-dāreṣu. As soon as you see one woman except your married wife, you immediately address her "mother." This is paṇḍita. This is paṇḍita. Not that talking phish-phish with other's woman. He's a rascal. So mātṛ-vat para-dāreṣu para-dravyeṣu loṣṭra-vat: not to touch other's property. Garbage nobody touches. But people are so unfortunate. I have seen in Hong Kong, they are picking out some food frome the garbage like dogs. I have seen. Somebody throws away some foodstuff and that is collecting. People are so unfortunate. So garbage nobody touches. But in Kali-yuga one has to pick out some papers, some pieces of cloth, to make some business in the garbage. Garbage is untouchable, but in the Kali-yuga the people are so unfortunate that they pick out from garbage also something valuable.

So anyway, mahāntas, these are the symptoms. Sama-cittāḥ: they have no such thing, "Oh, here is Hindu, here is Muslim, here is rich man, here is poor man." No. He's kind to everyone. That is godly qualification. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Sama-cittāḥ. This is explanation. Anyone who takes shelter of Kṛṣṇa's lotus feet, he is te 'pi yānti parāṁ gatim. He's eligible to go back home, back to Godhead. So Kṛṣṇa gives this liberty, open to everyone. Now who will act it? Who will induce people, even though he's born in low-grade family… Māṁ hi pārtha…, ye 'pi syuḥ pāpa-yoni. Pāpa-yoni means one who is born in pāpa-yoni, in low-grade family. They say caṇḍāla yavana mleccha in the, there… But Kṛṣṇa is giving liberty to everyone. Ye 'pi syuḥ pāpa-yonayaḥ. Ye 'nye ca pāpa, Śukadeva Gosvāmī said. Then who will do it? You are a big sādhu, very learned sādhu, and if you sit down, "No, no. I shall not go out of India. As soon as I cross the sea, immediately I'll become fallen." Then who will do this business? Kṛṣṇa wants that te 'pi yānti parāṁ gatim, ye 'pi syuḥ pāpa-yonayaḥ. Then who will deliver these pāpa-yoni? If "I am a big sannyāsī and big devotee, I do not go out side Vṛndāvana, I do not go outside India. I am jagat-guru…" "Have you seen jagat?" "No. I'm self-made jagat-guru." This is going on. Cheating. This cheating is going on. What is mahātmā they do not know; still, they are posing themselves mahātmā. Mahātmāji he (Hindi).

So they are not mahātmā. Mahat, the first qualification is sama-cittāḥ. Everyone must be delivered. Not "I am… I am undergoing severe austerities. I shall become brahmalina and my business is finished." No. Others should be. That is sama-cittāḥ. Others. Just as Prahlāda Mahārāja said, "I do not wish to go alone to Vaikuṇṭha unless I take all these rascals with me." That is Vaiṣṇava. Māya sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. "These vimūḍhān who are so much entangled in this material world and trying to adjust things for peace and happiness, unnecessarily they do not know. So I want to take them." That is Vaiṣṇava. "Alone I don't want to go." Just like Nārada Muni. Nārada Muni is traveling all over the universe. He's going to hell, heaven, everywhere, and trying to make disciples who can become Kṛṣṇa's devotee. He does not stay anywhere for more than three minutes, like that. He's traveling always. This is sama-cittāḥ: always going everywhere: "You become devotee, you become Kṛṣṇa conscious so that your life will be successful." Preaching, that is wanted. Sama-cittāḥ. As soon as there is some facility, one should approach the fallen souls. People are suffering. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. They are so unfortunate, they are suffering in this material world. Give them the information at least that "Why you are suffering? You take to Kṛṣṇa consciousness and be happy." That is wanted. That is sama-cittāḥ.

Prasannātmā. Praśāntā. Prakistho rūpeṇa santaḥ. Preaching is not very, I mean to say, pleasant. They have to meet so many difficulties. Still they are peaceful, not disturbed. Praśāntā. Not that… Just like Nityānanda Prabhu went to preach amongst Jagāi-Mādhāi. And Jagāi-Mādhāi injured. "Why, You rascal, You have come here to disturb us?" And threw the piece of earthen pot, and Nityānanda Prabhu was injured. Still praśāntā. This is sādhu. Yes. "My dear Jagāi-Mādhāi, you have injured Me. It doesn't matter. Chant Hare Kṛṣṇa please." This is praśāntā. He's not disturbed: "Oh, you have injured Me. I shall go to the police." No. Peaceful. "All right, never mind. You do not know how to behave; you have injured Me. It doesn't matter. Please chant." When Lord Caitanya Mahāprabhu heard it, He immediately came, and He was so angry, that "I shall kill these two men immediately. Bring My cakra." Nityānanda Prabhu said, "My Lord, You have promised not to take weapon in this incarnation, so kindly be merciful upon them." "No! They have insulted Vaiṣṇava!" This is another example. Caitanya Mahāprabhu is teaching this humbleness: tṛṇād api sunīcena taror api sahiṣṇunā. But when Nityānanda Prabhu was injured, did He stop punishing them? No. At that time He became fire: "I shall kill them!" Tṛṇād api sunīcena does not mean that if a Vaiṣṇava is insulted or Viṣṇu is defamed, you remain silent, "I am tṛṇād api sunīcena." No. At that time you should become fire. That is the teaching of Śrī Caitanya Mahāprabhu. Just like Hanumānjī, he's Vaiṣṇava. But when there was need for the service of Lord Rāmacandra, he set fire in the Lanka. So when there is viṣṇu-vaiṣṇavaninda, defamation, you should not remain tṛṇād api sunīcena. You should take steps. This is the instruction. Anyway, Vaiṣṇava is never angry, but that does not mean that you tolerate insult to Viṣṇu and Vaiṣṇava. No.

So praśāntā. Praśāntā vimanyavaḥ. Without any anger. Vimanyavaḥ. Suhṛdaḥ. These are the examples. Just see. Suhṛdaḥ. Su-hṛda means one who is actually wanting your welfare. That is called suhṛt. Just like father, mother. In spite of so many faults on the part of the son, still they are willing always, "How my sons will be happy." These are the examples of suhṛdaḥ. He's not ordinary friend. Ordinary friend, that is reciprocation: "If you do me, then I shall do to you. Otherwise not." But suhṛdaḥ means the other side does not do anything benefit, but one side is always willing. That is called suhṛdaḥ. Similarly, a mahātmā, he is not well received. He is criticized, insulted, sometimes injured. Still, he wants Just like Lord Jesus Christ. He was so badly treated and still he was thinking, "Father, they do not know what they are doing. Please excuse." This is suhṛdaḥ. He is praying to God This is sādhu, mahātmā. Suhṛdaḥ praśāntā. Not that… In India there are examples like Haridasa Ṭhākura, Prahlāda Mahārāja. And the Western countries also, Lord Jesus Christ, he is śaktyāveśa-avatāra, God's son. And he tolerated so much. These are the examples of mahātmā. Don't misunderstand that we are preaching that mahātmās are only in India. No. By the order of the Supreme Personality of Godhead there are mahātmās even amongst the birds, even amongst the beasts, even amongst the lower than animals. Because this Kṛṣṇa consciousness movement is going on in different places, in different circumstances. That is God's desire. Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So Kṛṣṇa wants this. Just like in your country there is welfare activities by the government. The welfare department is seeing that nobody is unhappy for want of money. Similarly, mahātmās, they are also in the welfare department of Kṛṣṇa. They are sent to different countries, different places, different species of life, so that the living entity may take advantage of Kṛṣṇa consciousness.

So vimanyavaḥ suhṛdaḥ sādhavaḥ. Sādhavaḥ. Sādhu. Generally sādhu means devotee. Otherwise not sādhu. Sādhavaḥ sādhu-bhūṣaṇāḥ. There is a description of sādhu also. That is suhṛdaḥ sarva-bhūtānām ajāta-śatru sādhava sadhu-bhūṣaṇāḥ titikṣavaḥ kāruṇikām. These are the symptoms of sādhu. Very tolerant and kind, titikṣava-kāruṇikā. And suhṛdaḥ sarva-bhūtānām: and he's friend of all living entities, not that daridra-nārāyaṇa sevā and cow-nārāyaṇa killing. If you have got such vision that Nārāyaṇa is everywhere, why should you distinguish daridra-nārāyaṇa, dhani-nārāyaṇa, cow-nārāyaṇa, goat-nārāyaṇa? It is not that for the humankind Just like it is going on, nationality. What is this nonsense "nationality"? "Nationality" means one who is born in that country. This is the general definition. So why you are giving protection to the human being and killing the cows and goats? They are not national? This means short-sighted. Because they haven't got Kṛṣṇa consciousness they are always crippled. They do not know what is the meaning of nationalism, but they are pushing on nationalism. Rascalism.

Here is nationalism, that īśāvāsyam idaṁ sarvam: [Īśo mantra 1] everything belongs to God. And Kṛṣṇa says bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's the proprietor. He's the proprietor; everyone is His subject. Everyone requires protection. That is nationalism. Not that crippled ideas: "I am good, my brother is good, and everyone is bad." That is not nationalism. This is going on. My nation, a few people Russia is thinking, "A few people in this area, they are our men." And America is thinking like that. India is thinking like that. But what is this nonsense nationalism? Because it is not perfect. Simply taking care of some human being. Otherwise there is no question of nationalism. Even according to their definition of nationalism, there are so many discriminations. Nowadays in your country, now the white and the black have been given the equal rights. But formerly, although the blacks were born, they were treated like animals. But one of your president has given them the right. But there are so many defects. Unless you become mahātmā. So unless you come to Kṛṣṇa consciousness, this so-called nationalism, philanthropism, altruism, this "ism"-that is all rascaldom. It has no value. Real value is here. Mahātmā vimanyavaḥ sādhavaḥ suhṛdaḥ.

So these mahātmās, tyāgīs. Generally, they are sannyāsīs. And so far other mahātmās also, it does not mean only the sannyāsī can be mahātmā. No. Gṛhasthas also can be mahātmā. How gṛhasthas can be mahātmās, that is explained in the next verse: ye vā mayīśe kṛta-sauhṛdārthā. His only business is to satisfy Kṛṣṇa. That is… Otherwise, here it is said, jāyātmaja-rātimatsu gṛheṣu. He has no interest in so-called family life, wife, children, friends, and nationality. No. Ye vā mayīśe kṛta-sauhṛdārthā. Only interest is how to please Kṛṣṇa. Such person, he is also mahātmā. Not that only the mahātmās who are renounced order. There are gṛhasthas also. Just like Advaita Ācārya, He was gṛhastha. He became very, very sorry that people are so much suffering. "It is not in My power to elevate them. Unless Kṛṣṇa personally comes, it is not possible." Therefore He offered to Lord Viṣṇu Gaṅgā-jāl, tulasī, praying, "Please come. People are very much suffering. So if You come…" And on His request Kṛṣṇa came in the form of Caitanya Mahāprabhu. So it is not that a gṛhastha cannot be mahātmā. There are many mahātmās.

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

All gaura-bhakta-vṛndas, they were gṛhasthas. Even Caitanya Mahāprabhu was also gṛhastha. But their only business was to satisfy Kṛṣṇa: ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu gṛheṣu jāyātmaja-rātimatsu na prīti. And the ordinary gṛhasthas, they are called gṛhamedhi, they are simply interested with family life, not for the people in general. So a gṛhastha can be a mahātmā also if he is broad-minded, how to do benefit to the mass of people by introducing Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.3-4

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Bombay, March 29, 1977

Acyutānanda:

ya vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu

na prīti-yuktā yāvad-arthāś ca loke
[SB 5.5.3]

”Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep body and soul together.” (reads purport)

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

”When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another.” (reads purport)

Prabhupāda: Hare Kṛṣṇa.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
(asann api) kleśada āsa dehaḥ
[SB 5.5.4]

The real problem of life is not to adjust things materially, change from one form of government to another form of government. These things are temporary things. It will not give relief. And this fighting between one party with another amongst the politicians or the kṣatriyas or the administrators, they are going on perpetually. That is not a very new thing. So we should not forget our real life. For ruling over to get political predominance, there may be fighting. That is natural. It is going on. Just like the Battle of Kurukṣetra-it is a fighting between two sections of the same family, who will rule over. So there was fighting, but at the same time, they did not lose Kṛṣṇa culture. That is the important point. Similarly, India has got a great culture, background, Vedic culture or Kṛṣṇa culture. Vedic culture means Kṛṣṇa culture, and Kṛṣṇa culture means Vedic culture. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. So study Veda or Vedānta means to understand Kṛṣṇa. That is the purpose. Vedaiś ca sarvair. Veda means knowledge, and anta means end. Vedānta. Vyāsadeva, Śrīla Vyāsadeva, he has given us the Vedānta philosophy. What is the purpose? That is explained in the Bhagavad-gītā:

sarvasya cāhaṁ hṛdi-sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyaṁ
vedānta-vid vedānta-kṛt (eva) ca aham
[Bg. 15.15]

So we should take care of very seriously about this culture of Bhagavad-gītā. This is India’s property. This Vedic culture, instruction of Bhagavad-gītā, was spoken on the land of Bhārata-varṣa, although it is not meant for a particular class of men or a class of people or in a particular country. It is meant for everyone. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Especially for the human being. So our request is that we may fight amongst ourself for political predominance, but why should we forget our real culture, Vedic culture, Kṛṣṇa consciousness? That is our request. All important men, leaders of the society, they should take this Vedic culture, Kṛṣṇa consciousness, and not only preach in their own country, but all over the world. If you don’t take it, there is a great risk. That is stated in the Bhagavad-gītā:

aśradaddhānāḥ puruṣā
dharmasyāsya parantapa
māṁ aprāpya eva nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

Kṛṣṇa says personally… He comes, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7], for the benefit of the human society. Because dharmasya glānir. Dharma is meant for the human society. Dharma is not meant for the cats and dogs. They have no dharma. You cannot have any religious principle or institution in the cat society or dog society. Dharmeṇa hīnāḥ paśubhiḥ samānam. Therefore when human society becomes devoid of dharma, then it is animal society. It is no longer human society.

And what is that dharma? I have several times spoken. Dharmaṁ tu sāksād bhagavat-praṇītam [SB 6.3.19]. Dharma means the law or the words given by the Supreme Personality of Godhead. That is dharma. That is the shortcut definition of dharma. ”You should do this; you should not do this.” Just like the government gives us law, ”Keep to the right.” So that is law. Although it is very simple thing, ”Keep to the right,” but that is law. Similarly what Kṛṣṇa says… Kṛṣṇa is the Supreme Personality of Godhead. If we take it for proper utilization of our this great boon of life, human form of life, then we become dharmī, and our life is successful. What Kṛṣṇa says, that is not at all difficult. Even a child can perform. What Kṛṣṇa said? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Very simple thing. Kṛṣṇa says, ”Always think of Me.” What is the difficulty? Even a child can think of Kṛṣṇa. If he goes to the temple and if he understands from his parents that ”Here is the Deity, Kṛṣṇa,” it impresses. He understands, ”Here is Kṛṣṇa.” Because he is simple. So he can also think of Kṛṣṇa: ”I went to the temple, I saw Kṛṣṇa very nicely dressed, very nicely decorated. Very nice foodstuff was offered, and I got the prasādam." Where is the difficulty? Man-manā bhava mad-bhakto. If you go regularly to see Kṛṣṇa in the temple and to remember Him, then you become a bhakta. It doesn't require that you have to pass M.A. examination to become a knowledge… Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If you simply understand Kṛṣṇa, your all Vedic knowledge is perfect. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If you have understood Hari, Kṛṣṇa, the Supreme Personality of Godhead, tapasā tataḥ kim, then where is the necessity of tapasya? You have achieved the result of tapasya.

Because to understand Kṛṣṇa is not so easy.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa he requires great tapasya. There is no doubt about it. But if some way or other you have understood Kṛṣṇa, then ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. There is no more need of tapasya. Your ultimate goal of life is already achieved. And nārādhito yadi haris tapasā tataḥ kim. And you have performed great austerities, penances, but you do not know what is Kṛṣṇa-then it is useless waste of time. Nārādhito yadi haris tapasā tataḥ kim. What is the value of your tapasya? Real thing you do not understand. So ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim, antar bahir yadi haris tataḥ kim. If you have learned these four principles as instructed by Bhagavān, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru… [Bg. 18.65]. Very simple thing. Antar bahir, within and without, if you have learned to think of Kṛṣṇa, antar bahir yadi haris tapasā, then where is the use of tapasya? It is already achieved. Because you are thinking always, externally and internally, Kṛṣṇa. And nārādhito yadi haris. Antar bahir yadi haris tapasā tataḥ kim. If you have not learned the art of thinking Kṛṣṇa externally and internally, then what is the use of your so-called tapasya?

So this Kṛṣṇa consciousness movement is very easy. If it cannot be introduced, I mean to say, in large scale, collectively, individually anyone can learn and take the Vedic wisdom. Anyone, even a child. Man-manā bhava mad-bhakta. And what is the result? The result is mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Anyone who is doing this, asaṁśaya, "Without any doubt, you are coming to Me." That is the aim of life, how to go back to hom, back to Godhead. Not to join here in the dog's race. That is not aim of life. It will not make me happy, anyone happy.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

The nature's law is working very stringently. You cannot avoid it.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So these things are there. I can quote many verses like that. But Kṛṣṇa consciousness is very easy, and everyone should become Kṛṣṇa conscious. That is the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. We are trying to adjust things externally, but that will never be fulfilled. Durāśayā. This is hope against hope. You cannot do anything independently because you are fully under the clutches of māyā. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa says, "My dear Arjuna, Īśvara, the Supreme Lord, is situated in the core of everyone's heart." He is not far away. And He is observing. In the Upaniṣads it is said that there are two birds on one tree. One is eating the fruit, and the other is witnessing. The witnessing bird is Kṛṣṇa, and the eating bird is the jīvātmā.

So Kṛṣṇa is so friendly that He always lives with us just to turn our face towards Kṛṣṇa. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. What is His business? He is simply waiting for the time when we shall turn our face to Kṛṣṇa. That is His business. But unfortunately, we do not want Kṛṣṇa. We want something which is not Kṛṣṇa. That is our disease. Still, Kṛṣṇa is giving us facility. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Kṛṣṇa gives intelligence, mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15], that "You are My part and parcel. Why you are struggling so hard in this material world? Come to Me. I will give you all protection." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He is ready. But I'll not do. That's my obstinacy. At that time what Kṛṣṇa will do? He is affectionate father. "All right, what do you want to do?" "I want to do like this." "All right." Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. He immediately orders prakṛti… Mayādhyakṣena prakṛteḥ sūyate sa-carācaram [Bg. 9.10]. "This living entity wants a body like this. So give him a body like that." Yantra. That is called yantra. It is a machine. This body is the machine. And therefore we are changing, one body to another, yantrārūḍhāni māyayā. This is our business.

So if I am now in a yantra, Mercedes car, and suppose next life I ride on another yantra which is four-legged dog, then what is the benefit of this kind of struggle for existence? But that is going on. Therefore Kṛṣṇa warns, aśraddhadhānāḥ puruṣā dharmasyasya parantapa mām aprāpya. "The aim of life was to achieve Me," Kṛṣṇa says, "but the result is, because he does not hear what I say," mām aprāpya nivartante, "again goes back," mṛtyu-saṁsāra-vartmani. This material world means to take birth and die. That is called mṛtyu-saṁsāra-vartmani. Now I am born as Indian or as brāhmaṇa or something like that. The next life, there is no guarantee. Kṛṣṇa does not say that there is guarantee. Kṛṣṇa says tathā dehāntara-prāptiḥ. You have to change your body. Tathā dehāntara-prāptiḥ dhīras tatra na muhyati [Bg. 2.13].

So our request is that such a great science of, for the human society, for understanding the problems of life, how to solve it, how to achieve the greatest success in life… We have got this in the Bhagavad-gītā. Why should we neglect it? What is the reason? Other things may go on-this political fight or some fight. Fighting. This is a world of fighting. Āgamāpāyino 'nityaḥ tams titikṣasva bhārata. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. This is world of śītoṣṇa-sukha-duḥkha-dāḥ. You cannot avoid it. So tāṁs titikṣasva bhārata. Just try to tolerate. Caitanya Mahāprabhu also says the same thing:

tṛṇād api sunīcena
taror api suhiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

We have to become tolerant than the grass on the street and forbearing more than the trees. In this way we have to tolerate whatever is going on in this material world. Tolerate does not mean unnecessarily we shall suffer. As far as possible, let us struggle, but we should not forget our real business. That is human life. Real business is that I am part and parcel of God. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. Some way or other, I am fallen in this material condition. There is a Bengali poet, he has sung, anādi-karama-phale paḍi, bhavārṇava-jale, tarivāre na dheki upāya. "Somehow or other I am fallen in this material ocean and struggling for existence." Caitanya Mahāprabhu therefore prayed… He does not pray for any material benefit. He is teaching us, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "My Lord, Jagadīśa, I do not want any material happiness or wealth," na dhanaṁ na janam, "or great followers," na sundarīṁ kavitām, "or beautiful wife." These are the demands of the karmīs: "I must have wealth, I must have position, I must have beautiful home, beautiful wife." But Caitanya Mahāprabhu denies. He says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. He does not want even mukti. Because He says next line that mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "Life after life simply let Me remain Your devotee."

ayi nanda-tanuja patitaṁ kiṅkaraṁ
māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛṣaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

So we have got such vast knowledge for achieving the goal of life. It is India. Why should we neglect? Why we should become so foolish that forget our real purpose of life and engage in will-o'-the-wisp struggle for existence, which will never be successful? Why this misconception of life? At least, there must be this institution of Kṛṣṇa consciousness in India so that not only the Indians, but all outside India, they should come and learn what is Kṛṣṇa consciousness. (applause) So it is already explained. We are trying to develop this institution in Bombay. Bombay is the best city in India, and people are also very advanced, enlightened. So let us combine together and develop this institution for the whole human society. That is our ambition. It is not for any sect or any creed or any particular class of men. Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. It is for the human society, and we have got this opportunity of human body. A Bengali poet sings, hari hari biphale janama goṅāinu. Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu. "My Lord, I have wasted my this valuable life, human form of life, because I did not take to Kṛṣṇa consciousness."

So if you do not take Kṛṣṇa consciousness seriously in this human form of life, then you must know that you are drinking poison knowingly. Don't neglect it. Try to understand. It is based on science, philosophy, śāstra, knowledge. It is not a blind faith. And we are prepared to answer you in any way. The method is very simple; even a child can take advantage of it. Not that we are manufacturing. It is sanctioned in the śāstra. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. This is the statement by Śukadeva Gosvāmī to Mahārāja Parīkṣit. He describes the faults of this Kali-yuga. It is just like the ocean. Kaler doṣa-nidhe rājann hy asti eka mahān… But there is one very great advantage. He said What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If you chant Hare Kṛṣṇa mahā-mantra, then you become free from all contamination and go back to home, back to Godhead.

Thank you very much.

Tamāla-kṛṣṇa: Some people have questions. Do you want to answer them?

Prabhupāda: Hm?

Tamāla-kṛṣṇa: No need? Kīrtana?

Prabhupāda: They do not know. Hare Kṛṣṇa. Thank you very much. Jaya.

Girirāja: We're inviting all of you to remain for… [break] (end)

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Śrīmad-Bhāgavatam 5.5.4

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Vṛndāvana, October 26, 197

Pradyumna: "When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another."

Prabhupāda:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

[SB 5.5.4]

So it is recommended that mahat-sevāṁ dvāram āhur vimuktes [SB 5.5.2]. Mahat-sevā, we have described the symptoms of mahātmā. The sum and substance of mahātmā is mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. That is mahātmā. Otherwise durātmā. Simply putting on a saffron dress and having a big beard, he's not mahātmā. Mahātmā is he who is cent percent engaged in Kṛṣṇa's service. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim [Bg. 9.13]. He's not in the control of this material nature. He's completely under the direction of spiritual nature. Daivīṁ prakṛtim āśritāḥ. And what is the sign? What is the difference between a person under material nature and spiritual nature? The difference is that one who is under spiritual nature, he is cent percent engaged in the service of the Lord. This is the sign.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya manaso…
[Bg. 9.13]
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
[Bg. 9.30]

These things are there. So bhajana wanted. Bhajana means these nine kinds of activities:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is bhajan, bhajana-kriyā. Atho bhajana-kriyā. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā [Cc. Madhya 23.14-15]. Sadhu-sanga [Cc. Madhya 22.83]. So mahat-sevā means sādhu-saṅga. If you associate with devotees, that is called sādhu-saṅga, mahat. Each devotee is mahātmā. And the signs are given there: mahat-sevāṁ dvāram āhur vimuktes mahāntas te sama-cittāḥ praśāntā [SB 5.5.2], we have already discussed. And another mahātmā is also ye vā mayīśe kṛta-sauhṛdārthā.

The main business is how far one is devoted to Kṛṣṇa. That is wanted. It doesn't mean that one has to become a sannyāsī or one has to remain a gṛhastha. There are four āśramas. You should accept whichever is suitable for you, but the business is how to serve Kṛṣṇa. That's If you find that remaining as a gṛhastha, you can serve more Kṛṣṇa, that's all right. Caitanya Mahāprabhu has accepted this. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. Sthāne, sthāne means everyone has got some position. So it doesn't require that you have to change your position. But the real business is you have to see how far you are making progress in Kṛṣṇa consciousness. That is wanted. Caitanya Mahāprabhu says,

kibā vipra, kibā śūdra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya
[Cc. Madhya 8.128]

He never says that only the sannyāsīs should be guru: kṛṣṇa bhajanete nāhi yāti-ulādi-vicāra; or becoming Kṛṣṇa conscious, there is no such distinction of caste, creed, position. No.

yei bhaje sei baḍo abhakta hi cāra
kṛṣṇa-bhajanete nāhi yāti-kulādi-vicāra

Anyone who is advanced in Kṛṣṇa consciousness, he is great. Sei baḍo. Āra saba car. And others, they are all rotten. This is Caitanya Mahāprabhu's division. Simply we have to see how one is advanced in Kṛṣṇa consciousness.

The same thing as Kṛṣṇa says in the Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ bhāvam āśritāḥ
[Bg. 7.15]

If one is not Kṛṣṇa conscious, then he is either duṣkṛtina, mūḍhāḥ, narādhamāḥ, māyā-pahṛta-jñānā, āsuriṁ bhāvam āśrita. This is the test. Take this simple test. Just like test tube. A chemical analyzer examines chemicals in the test tube, a small nozzle, and he tests what it is. You can also test. Just like a big pot of rice boiling, you can test. Take one grain of the rice and press it. If it is properly boiled, then you can understand the whole thing is boiled. Similarly, there are, everything a test tube. So for us, Kṛṣṇa conscious people, there is a test tube. What is that test tube? If one does not accept Kṛṣṇa as the Supreme Personality of Godhead, then he should be rejected immediately. It is not sectarian. It is test tube. Kṛṣṇa says that if you do not find anyone fully surrendered to Kṛṣṇa, then he must belong to these groups. What is that? Duṣkṛtina, simply sinful. That's all. Always engaged Because nobody can become Kṛṣṇa conscious cent percent unless he's free from sinful life. Kṛṣṇa said,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This is the test: if one has taken to Kṛṣṇa, that "Kṛṣṇa is my only worshipable Deity…"

Caitanya-caritāmṛta-kaj says,

'śraddhā' śabde-visvasa sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

This is śraddhā. Ādau śraddhā. Beginning of spiritual life is śraddhā. Just like you have come here. It is based on śraddhā, a little faith. Otherwise, there are millions of people, why they are not coming? There is no śraddhā. But anyone who comes, it means there is ādau śraddhā. This śraddhā has been Śraddadhānāḥ. Kṛṣṇa said. So what is that verse? Aśraddadhānāḥ. Śraddhā, and the opposite word is aśraddhā. So what Kṛṣṇa said, if one has no faith, aśraddadhānāḥ puruṣā dharmasyāsya parantapa [Bg. 9.3]. What Kṛṣṇa said… Kṛṣṇa personally comes to enlighten us, that "This is your life. You should do like this. You should live like this. You should act like this. Why you are rotting in this material world?"

So the same thing is repeated in different way in different places. Here also it is said, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. These rascals have become so mad, pramattaḥ. Prakṛṣṭha rūpena mattaḥ. Mattaḥ means mad, intoxicated. And one, another, pra. Pra means prakiṣṭha, sufficiently mad. So these materialistic persons, you will see everywhere. They're running here and there. Especially in the Western countries, from the early morning, from five o'clock or still earlier, the whole street is full of motorcars. They are going to their work. Those who have gone to foreign countries, you have seen. In every big, big city of the Western countries they are always busy. They work. Now we are also imitating them. Our leaders are advertising, "Work hard. Work hard. That you are pulling on rickshaw, that is not sufficient. Still you have to work hard. You are pulling on thela? That is not sufficient. You have to still…" "What I can do more?" This is going on. This is material civilization, Mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And what for they're doing? Yad indriya-prītaya āpṛṇoti. The aim is how to satisfy senses. Eat, drink, be merry and enjoy. That's all. I get money, go to the restaurant, go to the liquor house, go to the prostitute house, and nightclub, and so on, so on, so on. Because they have no other business. They do not know anything more than that. Indriya-prītaya. A little sense gratification.

So they are all mad. So nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And they are implicating so many sinful activities. Legally and virtually, they are becoming implicated. Yajñārthāt karmaṇo 'nyatra lokāyaṁ karma-bandhanaḥ. If you don't act only for yajña, then you become implicated. The evidence is, the proof is I am implicated that there are different varieties of life. You should know that "Why there are so many varieties of life." That is explained here. The varieties of life is na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. Here, and anyone who has got this material body Material body means kleśada, different degrees of kleśada. Somebody is millionaire-but don't think that his body is not kleśada. His body is also kleśada, giving some pain. Nobody is free from kleśa. There was a very big rich man in Calcutta. So he could not eat. His appetite, there was no appetite. So he's rich man. So he was given sufficient foodstuff, and simply show, he could not eat. But a big rich man. And one poor man was passing on the street, taking a fish and chanting very Not chanting; singing very jubilantly. So this gentleman saw. He said that "I have become so rich man, but I have no appetite inspite of so many nice foodstuff before me. And that poor man is carrying one fish. He's thinking that he'll go and cook it and eat it very nicely. He is so jubilant. So if I would have become a poor man like him I could have enjoyed some food." He was wishing that. Because real business is sense gratification. So in spite of his becoming so rich he could not gratify his senses. But he was

So this is the position. Everyone has got a certain type of body on account of different types of sense gratification. Otherwise why there are so many varieties? Why one is human being? Why one is a pig? Why one is a demigod? Why one is a tree? Why one is a fish? Why…? So many-8,400,000. This is all due to our desire for sense gratification. These varieties. Otherwise, one variety would have been there, existing. Why there are so many varieties? And that is not my creation. Kṛṣṇa says in the Bhagavad-gītā that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, Paramātmā, is situated in everyone's heart. And we are always praying. Even we do not pray, we are… "If I would have been like this, if I would have got this opportunity, then I would have eaten like this, I would have done like this." This is going on continually. Continually. Indriya-prītaya apṛṇoti. We are simply desiring one after… And it is God's business, thankless business, that He is noting down, "All right, I will give you facility like this."

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

So His business is that "This rascal wants like this," and still He's so merciful, He asks māyā, the material nature, "Give him a body like this. He wants like this." So therefore we have got varieties. Because we have got varieties of desires we have got varieties of bodies. This is the explanation. Otherwise who will explain why there are so many varieties of bodies? The varieties of bodies means varieties of desire.

So if you want to stop these varieties of body, then you should give up all these nonsense desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. You are jñānī, you are karmī, you are yogi, but your desires are all different. One yogi wants that "I shall fly in the sky." One yogi wants, "I shall walk on the water." One yogi thinks, "I shall create gold and show magic to the rascal people that I am God." This is going on. One jñānī, he is speaking something, one karmī… This is going on. Therefore there are varieties, varieties of desires. You have to stop these nonsense desires. That is wanted. Otherwise, you are implicated. You are implicated. So, therefore you can stop your desires only by becoming Kṛṣṇa conscious. Otherwise, they will go on. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. This is Dhruva Mahārāja said. He had desires, very, very great desires that "I shall have, I shall possess a kingdom greater than Brahmā, greater than my father." He was insulted by his stepmother. This is desire. This is We are Action and reaction. So he desired that "I shall have a great kingdom-greater kingdom than my father." He went to the forest and he underwent very severe austerities, a five-years-old boy. He saw, Kṛṣṇa came. So when He wanted to give him, fulfill his desires, he said, svāmin kṛtārtho 'smi varaṁ na yāce: "No, no, no, no. I have nothing to ask from You." This is Kṛṣṇa consciousness. No more desires. Otherwise, karmī, jñānī, yogi, and bhakta. Akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [SB 2.3.10]. Mokṣa-kāma, the jñānīs they want mokṣa, to merge into the existence of Brahman. The yogis, they want siddhis, some perfection, material perfection, to show some magic. And the karmīs, they want sense gratification. Therefore Caitanya Mahāprabhu said that karmī jñānī yogi sakali aśānta. Aśānta, they cannot be at peace because they are desiring. So long you want, you desire, there will be no peace. Kṛṣṇa-bhakta-niṣkāma, ataeva śānta [Cc. Madhya 19.149].

So this is the recommendation, nūnaṁ pramattaḥ kurute-vikarma [SB 5.5.4]. They are mad after sense gratification and doing everything nonsense which is forbidden in the śāstra. You know, those who are too much after fulfilling desires, they even kill his own men. He'll kill his own child. Because the mother desiring that "I have become pregnant. It is botheration. It will check my sense gratification. Kill." Vikarma. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. He doesn't see that what will be the result of it. Vikarma. Karma, vikarma, akarma. Karma means prescribed duties, according… Just like law. "You keep to the right," this is law. And as soon as you keep to the wrong side, left, it is vikarma. This is karma and vikarma. But for sense-gratification we execute vikarma. So therefore we are implicating and we are preparing for the next life. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram: [Bg. 8.6] at the time of death these desires become prominent. Even without desire we get so many ideas and dream at night. So at the time of death, on account of our vikarma, we shall create a situation, and the next life we get a similar body. That's all. Nūnaṁ pramattaḥ kurute. Na sādhu manye yata ātmano 'yam.

I have got already one body which is kleśada. Everyone has got experience. No one is here who can say that "My body is very nice. There is no kleśa. There is no pains and pleasure. I am very perfect." That is not possible. As soon as you get a material body, it must be subjected to so many sufferings: adhyātmika, adhibautika, adhidaivika. Tribulations there must be. Material body means kleśada. Therefore the Vedic civilization is to stop getting this material body. That is Vedic civilization. Not that increase. That is explained in the Bhagavad-gītā. Two things are there. You must accept, you must get the service of Kṛṣṇa. Otherwise you go on in this way. Mṛtyu-saṁsāra-vartamani. Aśraddadhānān puruṣā dharmasyasya parantapa māṁ aprāpya. If you don't get Kṛṣṇa, then there is no other way. There is no other alternative. The only alternative is mṛtyu-saṁsāra-vartmani [Bg. 9.3]. You get one body and again you die, again get another body. This will go on. Therefore we should not Na sādhu manye. Ṛṣabhadeva, boys, said, "This is not good." Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4].

So this culture, this education, is practically nil. Especially in Kali-yuga, it is very regrettable. But the informations are there, the science is there. If one is intelligent, he can take advantage of this science, Kṛṣṇa consciousness, and mold his life accordingly so that he can stop this process of accepting a body which is kleśada. Kleśada. That is the perfection of life. And that can be simply done very easily if you simply study Kṛṣṇa, if you come in this temple and see Kṛṣṇa. Very simple method. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. These are not our manufacture; Kṛṣṇa says. You come here. The temple is meant for this purpose: that you come, see Kṛṣṇa, and be attached to Kṛṣṇa. The more you become attached to Kṛṣṇa, that is called bhakti-yoga.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi…
[Bg. 7.1]

Then what will be the benefit? Suppose I understand you very perfectly. Then what will be the result? The result is,

janma karma ca divyam
me yo janati tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti
[Bg. 4.9]

Simply. If you simply know Kṛṣṇa, then this business, repetition of birth and death, will stop. It is so simple thing. So we should take advantage of it and utilize our human form of life perfectly.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.5

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London, September 3, 197

Prabhupāda: Parābhavas tāvad abodha-jātaḥ.

Pradyumna:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
[SB 5.5.5]

Prabhupāda: This great science is unknown to the modern civilization. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. What is the next?

Pradyumna: Yāvat kriyās tāvad…

Prabhupāda: Yāvat kriyās tāvad…

Pradyumna: Idaṁ mano vai.

Prabhupāda: Karmātmakam…

Pradyumna: Yena śarīra-bandhaḥ.

Prabhupāda: Yena śarīra-bandhaḥ. People are working very hard, day and night. Karmātmakam. Karmātmakam means that "I shall work and make profit and enjoy." That is called karmātmakam, fruitive activities. Everyone is working for some profit. So in this way, according to different karma, or according to different association. Everyone is engaged in different karma, or activities. Just like disease. Disease means different type of contamination. This is disease. Doctors, they have got different…, they have to treat different types of diseases by different types of medicine. Why? Because the patient has contaminated a different type of infection.

So actually, spirit soul has nothing to do for livelihood. They are working so hard. That is māyā. Because everyone is working for economic development, this is māyā. Just like the newspaper reporter asked me, ”the crisis.” They created a situation that ultimately it has come to a crisis. The big, big oil tankers are now standing without any work, and they’re feeling scarcity. Actually, we haven’t got to work for our livelihood. There are 8,400,000 species of living entities. Out of that, only 400,000 species of life are human form. Other 8,000,000, they are bird, beast, trees, insect, aquatics, so many varieties. So they have no economic problem. The bird, beast, aquatic, they have no economic problem. They have sufficient… Our material necessities are to eat, to sleep, to have sex life, and to have protection from danger. These are our problems. So living entities less intelligent than the human being, they have no problem of this field of activities. They are eating. They have no problem for eating. They have no problem for sleeping. They have no problem for sex life. And neither they have problem for any defense. That is already there. A bird, early in the morning, chirps very nicely. He has no problem. He will go anywhere and get some fruits and eat and sleeping accommodation is there on top of the tree. And the sex: the male bird, the female bird, they take birth simultaneously. And defense, they know how to defend themselves. They are in danger on the ground; they live on the top of the tree. So they know how to defend, how to enjoy sex life, how to eat, how to sleep. So there is no problem.

Now, why human society has created this problem? If 8,000,000 living entities can have no problem, why the 400,000 group, the human society, they will have problem? That is māyā. Actually, there is no problem. They have created problem. By their advanced intelligence they have created problem. Why? Because (the) advanced intelligence is not being properly used. They are being used for these lower-grade activities: eating, sleeping, mating, and defending. The human being, being advanced in consciousness, they should have used the advanced intelligence for self-realization. But that, they are… There is no such education in the universities. That… I raised this question in the Massachusetts Technical Institution when I was asked to speak, that ”Where is your technical department where a man after death can be alive again, injecting some…?” Just like motor stops, so a mechanical technologist go and makes the, I mean to say, machine correctly. Then it again runs. That I understand that there is technology. But when a man stops running, where is the technology to give him again the energy to go on? Because it is Massachusetts Institute of Technology, this technology must be there. So I asked the university, ”Where is your that department?” The rascal could not answer. (laughter) Yes. And they appreciated, the students. Later on, they surrounded me and they appreciated: ”Actually, where is that technology in the university?” That is called parābhava.

This verse is there: parābhavas tāvad abodha-jātaḥ. These rascals, they are born fools and rascals, and they are working in rascaldom. Therefore, whatever they are doing, it is defeat. Therefore this crisis has come. Parābhavas tāvad abodha-jātaḥ. They are rascals and fools, and there is no proper education to understand ”What I am? What is my necessity?” That education is wanting. These rascals are accepting this body, ”I am this body.” And they are working for the bodily necessities of life. So that is being done by the lower animals, working day and night hard for the necessities of the body. That verse is here. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. These rascals do not inquire also that ”I am working so hard for this body, but this body cannot be protected. And when the body is dead, nobody can help.” They are technologists. When the motor stops, they can again run on by supplying something which is wanting. Why not this technology?

That means they do not know what is the need of the body. When the body dies they cry simply like child, ”My father has gone.” Why your father has gone? It is lying there. Where he has gone? It is lying on the floor or on the bed. ”No, my father has gone.” He has not seen his father; he has seen the body. And now he says, ”My father has gone.” Body, you saw the father’s body. The body is there. Why you are crying, ”My father has gone”? He’s lying there. This is called defeat. What you are seeing, his father or his son, that is lying there, but he does not know who is his father, who is his son. This is called defeat. Abodha-jātaḥ. He remains the same fool and rascal as he was born. A born rascal. Otherwise why children are sent to school? To become intelligent, to become men of knowledge, wise men. But where is the wisdom? Your technology is not there. The whole world is working under this wrong impression, that ”I am this body.” Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. That is the defeat. It is practical. And they are simply meeting crisis after crisis, because they’re rascals and fools. This is a civilization of rascal and fools. Parābhavas tāvad abodha-jātaḥ. Why rascal and fools? Yāvan na jijñāsata ātma-tattvam. There is no inquiry, ”What I am? Why I am becoming befooled? I am trying so much. Why the problems are still there, or the problems are increasing?” These questions are not there. Simply blindly, like asses and cows, working and going to the slaughterhouse, cannot protest, cannot protect. Animal civilization.

So this animal civilization will continue so long one does not inquire what he is. That is real intelligence, ”What I am? Am I this body? If I am not this body, then I am not American, I am not Indian, I am not black, I am not white, I am not brāhmaṇa, I am not śūdra.” So many things become ”I am not.” And when you understand what you are, if you work on that basis, then there is no crisis. You are working on the wrong basis of understanding, identifying with this body yourself. You are not this body. Therefore unless one comes to the standard of inquiring, ”What I am? Why I am forced to suffer? I do not like to suffer. I do not like to die. Why there is death? I do not like to become old man. Why I become old man? I do not want any disease. Why there is disease?” they are not making solution of these problems. They are after these temporary problems. Therefore they are working hard. Working hard means simply contaminating another kind of infection, and therefore the śarīra-bandha. Śarīra-bandha, different types of bodies I am transmigrating from one body to another. My problem remains the same: birth, death, old age and disease. And therefore whatever I am doing, it is all defeat. Parābhava.

So don’t work for being defeated by the laws of material nature. Try to conquer over the laws of material nature. That you can do simply by Kṛṣṇa consciousness. Mama māyā duratyayā. What is that verse?

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Where is that Bhagavad-gītā? Take Bhagavad-gītā. Find out this verse. Seventh Chapter. Mama māyā duratyayā. So read books profusely, and learn the problems of life and the solution of life. Everything is there. Read it.

Pradyumna:
daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Prabhupāda: Yes.

Pradyumna: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

Prabhupāda: Purport.

Pradyumna: "The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy, their original superior power is covered."

Prabhupāda: We have to work under some energy. This is our position. We are also energy. Just like two energies, the negative and positive, works on electricity, similarly… There are varieties of energies. We are also one of the energies of God. So our position is marginal energy. We can work under spiritual energy, we can work under material energy. We have to take shelter of another energy. Therefore our position is marginal. We can take shelter of the material energy or the spiritual energy, as we like. If we take the shelter of material energy, then we become entangled. Therefore it is called daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Without knowledge, without identification, if we take the shelter of material energy, then we become in darkness. Tṛtīya karma-saṅga anya śaktir iṣyate. This third energy, material, I mean to say, human being, or living entity… Therefore at the present moment… There are different atmosphere. Just like here, in this house, in this temple, the spiritual energy is acting. Outside this house the material energy's acting. What is the difference between this house and the next house? Here the material energy is not working. The spiritual energy is working. The other house, the same pattern, no difference between this house and that house. The only difference is the other house, they are interested in material energy, and here, in this house, the inhabitants interested in spiritual energy. So that is explained here, that if we work under material energy, then there will be problems of life. And if we work under spiritual energy there will be no… All problems will be solved. This is Kṛṣṇa consciousness. What is the purport? Go on.

Pradyumna: "Being thus covered by material energy, one cannot possibly overcome its influence."

Prabhupāda: Yes.

Pradyumna: "As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal, superior nature of the Lord. But due to contamination by the inferior nature, matter, their illusion is also eternal."

Prabhupāda: Just like a citizen is supposed to remain free, but sometimes is put into the jail because he has worked under different criminal energy. So therefore he is put into the jail. But when he becomes perfectly civil, so there is no jail for him, he is free to move. So we have preferred to act under material energy; therefore we are suffering, there are problems. And if we prefer to act under spiritual energy, then we'll be happy. This is the difference.

So what is difference between material energy and spiritual energy? Material energy means one works for his own sense gratification, and spiritual energy means one works for sense gratification of Kṛṣṇa. That's all. There must be some sense gratification, working. But when we work for our personal sense gratification, that is called māyā. He cannot personally be satisfied without Kṛṣṇa. Just like in this body, different parts of the body, they cannot enjoy independently. If you get nice cake, you have to put it to the stomach; then you'll get energy. And if you want… This finger caught the cake and want to utilize themself, that is not possible. It must give it here. And then the energy will be distributed. This is the difference. The materialistic persons, they are simply taking things for enjoying themselves. That is māyā. They cannot enjoy them. But if you take through Kṛṣṇa, then it is spiritual life. That is the difference between material and spiritual.

ātmendriya-prīti-vāñchā–tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma
[Cc. Ādi 4.165]

When you try to satisfy your own senses, that is lust. And when you satisfy…, when you try to satisfy the senses of Kṛṣṇa, or God, that is called love. Here in this material world so-called love is personal sense gratification. A girl loves a boy, she has got the intention for personal sense gratification. Or the boy loves the girl, he has also the same, personal sense gratification. But the gopīs' love for Kṛṣṇa is not for personal sense gratification, but for Kṛṣṇa's sense gratification. That is the difference between gopī's love and people's lust.

So love cannot be possible within this material world because every one has got the intention to satisfy his senses. Therefore love is not possible in the material world. Love is possible only in the spiritual atmosphere. When we know how to love Kṛṣṇa, or God, then our life is… Yayātmā suprasīdati. By that love you'll be fully satisfied. Ahaituky apratihatā yayātmā suprasīdati. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. So this Kṛṣṇa consciousness movement is to train people how to satisfy the senses of Kṛṣṇa. Then all problems will be solved.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 5.5.5

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Stockholm, September 10, 19

Prabhupāda: So,
parābhavas tāvad abodha-jāto

yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
[SB 5.5.5]

So in the previous verse Ṛṣabhadeva has said that this madness after sense gratification, nūnaṁ pramattaḥ kurute, and doing all kinds of sinful activities, this is not good. And actually we can see… (aside:) No, I daily say that during talking you should not cut, cut. So one may argue, especially those who are atheists, that ”Suppose we get a material body and little miserable. What is the wrong there? It will be finished. Then there will be no more pains and pleasures.” That is the Buddhist theory, that the body is combination of matter, and there is pains and pleasures, so make this body zero. Then there will be no more pains and pleasures, and you will have to accept another body. And so long you shall continue to accept one body after another, the miserable condition of material existence will continue. Therefore in the beginning it was said that ”This body, human body, is not to be misused simply for sense gratification like the dogs and hogs.” That was the beginning.

So therefore, again he says, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. These rascals, they do not know that for want of knowledge of the soul, ātma-tattvam, on the bodily concept of life, whatever they are doing, that is defeat. They are thinking, ”Now, by scientific advancement, we are able to go to the moon planet.” Of course, I do not know whether they can go. Till now they are not successful. Or at least attempting. So this is our achievement. But Ṛṣabhadeva says, ”That is not your achievement. That is your defeat. It is your defeat.” Why defeat? Because you cannot come to the moon planet or sun planet or any other planet like that. You are simply wasting your time. Just try to understand. Suppose you want to go to some foreign country, and if you think that by force… Just like in England some Indians, they come by some what is called? Smuggling method.

Haṁsadūta: From underground, smuggling.

Prabhupāda: Ah. So that is not allowed. You cannot go. The moon planet, from the śāstra we understand that nobody can go there unless he is fit. Not only the moon planet, any other planet. It is said in the Bhagavad-gītā, yānti deva-vratā devān [Bg. 9.25]. These are higher planetary systems. The demigods live there. So unless you are fit to live with the demigods, you cannot go there. Just like Kṛṣṇaloka. Unless you make yourself fit to enter into the Kṛṣṇaloka, you cannot go by force. That is not possible. Just like to enter into some foreign country, you have to take visa, you have to take passport, immigration. Then you will be allowed. So such attempt to go there. And even if you go there, you will be driven away. So what is the use of such attempt?

Therefore this so-called, what is called, excursion, to attempt to go to some planet, you cannot stay there, neither you’ll be allowed to enter. So this endeavor to go there by so-called scientific advancement is simply defeat, because you will not be allowed, neither you can go there. And actually it is happening. What they have achieved so far? Nothing. No tangible action made. But they have spent millions of dollars, Russia and America, to go to the moon planet. And even you go there, but after all, you will have to die, you have to give up this body, and after death, you do not know where you’ll be placed. That is under the nature’s hand. You cannot dictate that ”After death, I shall go to that planet or this planet.” No. You are completely under the nature’s control. Prakṛteḥ kriyāmāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Unless you are qualified… Everyone is ambitious, but does it mean by becoming ambitious, one can become very rich man or very respectable man? That is not possible. One must qualify himself. So these are futile attempts. You have to act according to the… But they do not believe that there is higher authority, there is judgment and everything. They think that it is blind: ”Whatever we like, we can do.” That is not good. Parābhavaḥ. This is called defeat. Parābhavas tāvad abodha-jāto yāvan na jijñāsata.

So long one is not inquisitive to understand what he is, without understanding his identification, whatever he does, it is defeat. This is the condition. Nobody is interested to know his identity. This is the instruction we get from Sanātana Gosvāmī. Sanātana Gosvāmī, when he first approached Śrī Caitanya Mahāprabhu, his question was that ke āmi kene āmāya jāre tāpa-traya. This is very nice question, that ”Kindly tell me what I am, what I am, and why I am subjected to the threefold miseries of material existence. I do not want all these miserable conditions of life, but I am forced to accept them. Therefore what is my position? Why I am forced to accept?” This should be the question. This is called ātma-tattva-jijñāsā inquiry. ”What I am?” Nobody knows what he is. Everyone thinks that ”I am this body.” Therefore he is abodha-jāta. From the very birth, he is a rascal. He does not know his identity. Somebody is thinking, ”I am American,” somebody is thinking, ”I am Englishman,” somebody is thinking, ”I am an Indian.” All these identifications are doggish identification. Just like a dog is thinking ”I am this body,” the cat is thinking ”I am this body,” similarly, if a human being thinks like that, that ”I am this body,” then he remains in ignorance, abodha-jāta. And if you remain in ignorance, whatever you are acting as your credit, but you are acting in ignorance.

Therefore the achievement is not achievement; it is defeat. This is to be understood. Parābhavas tāvad abodha-jāto yāvan na… One should be inquisitive. Just like Sanātana Gosvāmī went to Caitanya Mahāprabhu. He asked, ”Sir, let me know what I am.” Grāmya-vyavahāre kahe paṇḍita: ”In ordinary behavior, people say that I am very learned man. They say, ’paṇḍitajī.’ ” The brāhmaṇa is addressed in India as ”paṇḍitajī.” Paṇḍitajī means very learned. So Sanātana Gosvāmī submitted that ”The general people, they say that I am very learned, but actually I do not know what I am.” He admitted. So ask anybody, so-called scholar, doctors, Ph.D., D.H.C Just like that Professor Kotovsky said, ”After finishing this body, everything is finished.” He does not know what he is. This is the position. Therefore the so-called scholars, learned men, whatever they are doing, they are being defeated because he does not know his identity. Unless you know your identity, then how can you work for the goal of life? If your identity is mistaken, then whatever you are doing, that is your defeat. Yāvat kriyās tāvad idaṁ mano vai karmātmakaṁ yena śarīra-bandhaḥ. Everyone has got different types of mentality. So karmātmakam means… That is general mentality, that ”I shall work very nice and I shall get money and I shall enjoy life.” This is called karmātmakam. Not only in this life, next life also, they are trying, those who are followers of Vedic ritualistic ceremony, by puṇya-karma. Puṇya-karma means pious activities. Pious activities, that is also activity. So according to our philosophy, we are not impressed even in pious activity. We are not interested in impious activities. We are not interested even in pious activities. This is our position.

Narottama dāsa Ṭhākura has sung, karma-kāṇḍa jñāna-kāṇḍa, kevala viṣera bhāṇḍa, amṛta baliyā jebā khāya, nānā joni sadā phire, kadarya bhakṣaṇa kare. By pious activities, you can get very nice birth. Janmaiśvarya-śruta-śrīḥ [SB 1.8.26], four kinds of material gain: to get birth in a very aristocratic family or rich family, janma, aiśvarya, to become very learned scholar, śruta, and śrī, very beautiful. Just like you American people or Western people, you are supposed to be very learned, advanced in material science, also good-looking and richer than other countries, janma aiśvarya, or birth in a very powerful nation or family. This can be accepted-due to your past pious activities. But suppose you have taken this opportunity for your pious activities and somebody has taken birth in Greenland, always with snow, and there are so many inconveniences. Or take your birth in Africa. There there is no such facilities, they are not very good-looking, not very learned scholars, not birth is very nice, not aristocratic, not riches, poor. So from spiritual point of view, both of these kinds of facilities or inconvenience are one, because when you take your birth, you have to enter within the womb of a mother and stay ten months in a packed-up condition. Not only ten months. Nowadays it is going on, killing the child within the womb. Even you cannot come out. Before your coming out from the womb of your mother, you might be killed by your very mother or father. Because that movement is going on, abortion. So either you are in a womb of a very rich mother or a poor mother or in the womb of a black mother or white mother or a learned mother or foolish mother, the pains of staying within the mother is the same. It is not that because you are in the womb of a rich mother, therefore there will be no pain of living within the womb. The same pain. So janma. Then again, as soon as you accept some material body, you will have to suffer the bodily pains and pleasure. Then, at the time of death, the same painful condition.

So it doesn't matter whether one is rich, one is poor, the material condition, both of them will have to suffer. The material condition. So karmātmakam. If you continue to absorb your mind in fruitive activities, that "I shall work and I shall get the result and I shall enjoy," this is called karmātmakam. So if you do not fulfill your desire, then nature will give you next life another body to fulfill that desire. This is going on. So therefore it is parābhava. Your business is that to know that you are not this body, you are spirit soul, part and parcel of God, Kṛṣṇa. So your real business is to become Kṛṣṇa conscious fully and go back to home, back to Godhead, finish this business of repetition of birth and death. But who will understand this? Therefore it is said, kṛṣṇa yei bhaje, sei baḍa catura. One who has understood what is the meaning of Kṛṣṇa consciousness movement, he must be very intelligent man. Without being intelligent man, nobody can understand what is the purport, what is the basic principle of this movement. The basic principle of this movement is to understand Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. And the result will be, if you understand Kṛṣṇa, what is Kṛṣṇa, then the result will be that after giving up this body, you go to Kṛṣṇa. Yānti mad-yājino 'pi mām. [Bg. 9.25]

This devotional service, the worshiping Kṛṣṇa in the temple, to dress Him, as I explained another… Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **, all these occupational duties will help you to understand Kṛṣṇa. Although it is very difficult to understand Kṛṣṇa, but if you engage yourself in Kṛṣṇa's service, then Kṛṣṇa reveals to you what He is. And that is wanted. That is the perfection of your life. As soon as you understand Kṛṣṇa, then you become fit to go back to home, back to Godhead, and finish this business of repeated birth and death. Mām upetya kaunteya duḥkhālayam aśāśvataṁ nāpnuvanti [Bg. 8.15]. This secret of success, people do not know, neither they can understand. They are not fortunate enough. But it is our duty to push on this movement by superior order. Anyone who will take advantage of this movement, he'll be saved from this repetition, birth and death.

So Ṛṣabhadeva says that "So long one's mind is absorbed in the conception that 'I shall work…' " As people are doing here, industry, trade, or so many things… The real purpose is to gratify senses. So in this way, if people are engaged, then he is parābhava, he is being defeated. Without understanding Kṛṣṇa consciousness, without being Kṛṣṇa conscious, if simply one wastes his time for these fruitive activities, then he is defeated. Parābhavas tāvad abodha-jātaḥ.

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

So everyone is under this impression, wrong conception of life. But he can be saved if he somehow or other becomes a devotee of Vāsudeva, Kṛṣṇa. Prītir na yāvan mayi vāsudeve. Vāsudeve bhagavati. In the Śrīmad-Bhāgavatam it is said,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Vāsudeva. Here are the same thing, mayi vāsudeve. Ṛṣabhadeva is incarnation of Vāsudeva. So in this entanglement of birth and death, if someone comes in contact with devotee, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], and gets the seed of devotional service, then that is the beginning of being saved from this repetition of birth and death.

Just like we are giving opportunities to the people in general. We are opening centers in different parts of the world. What is the purpose? The purpose is to give chance to every man how to become devotee of Vāsudeva, Kṛṣṇa. Then he will be saved. Yāvan na prītir mayi vāsudeve. Because people are struggling hard in this way, by working hard and getting the result for sense gratification and repetition of birth and death. In this struggle for existence, if somehow or other one gets the seed of devotional service to Vāsudeva, then he is saved. Yāvan na prītir mayi vāsudeve.

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

Unless one becomes Kṛṣṇa conscious, his repetition of birth and death and contacting another body from one body to another, that will continue. This is the basic principle of Kṛṣṇa consciousness. Do not misunderstand Kṛṣṇa consciousness as a kind of religious faith. It is a science, how to get release from this repetition of birth and death. This is the science. It is not that as people accept a system of religion and another system of of religion. Because a human being is supposed to accept some type of religion. Somebody is a Hindu, somebody is Mussulman, somebody is Christian. It is not that. It is a science. It is a science. We are teaching that somehow or other you enhance your love for God. Then you are saved. This is a science.

And how to enhance that love of Godhead? That is our activities: to rise early in the morning, to offer maṅgala-ārātrika, to dress the Deity, to offer Him nice foodstuff, to observe festivals, writing books, distributing them. These are activities in devotional service that will save us from this repetition of birth and death. Otherwise we are doomed. We have to continue this repetition of birth and death. Avidyayā eva manuṣyadan.(?) This is avidyā. By avidyā, by misunderstanding, without knowledge, being in ignorance, manuṣya, sometimes we are human being, sometimes cat, sometimes dog, sometimes demigod. This is going on. Caitanya Mahāprabhu said, ei rūpe brahmāṇḍa bhramite kona: [Cc. Madhya 19.151] "We are wandering throughout the whole universe, from one body to another, one planet to another, but somehow or other, if we are fortunate…" This fortune is made in this way. "Man is the architect of his own fortune." If somebody comes to our contact, if he tries to understand what is this Kṛṣṇa consciousness, he is fortunate. He is fortunate. Because he'll be saved from the repetition of birth and death.

Vīrarāghavācārya says therefore, deva-manusvadau paradika deva vasiṣṭha tena aha ahaṅkāra mama upādhīyamāne.(?) That "I am not American, I am not Englishman." This is ahaṅkāra, upādhīyamāne. Karma-vaśana mulaya samsitamane satyatani mana karma-vaśaṁ prayuṅkte vyaparayati puruṣam iti śeṣa, atha yāvad vāsudeve mayi prītir, prīti rūpa bhakti na syāt tāvad deha-yogena na mucyate.(?) Unless you become devotee of Vāsudeva, Kṛṣṇa… Therefore Kṛṣṇa personally comes and He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is for your interest. Kṛṣṇa says that "You surrender unto Me." It is not Kṛṣṇa's interest. If you surrender, not interest, Kṛṣṇa does not lose anything. He is omnipotent. He can create millions of devotees like you by His desire. He doesn't canvass. He is not canvassing, that "You become My devotee and I shall be very rich." No. Not the purpose. It is for your interest. The same thing. If you become a devotee of Vāsudeva, then you are saved from this repetition of birth and death. It is not Kṛṣṇa's interest. It is Kṛṣṇa's interest in this way, that because you are part and parcel, you are son of Kṛṣṇa… Kṛṣṇa is the ahaṁ bīja-pradaḥ pitā… [Bg. 14.4]. As the father, rich father, He does not like to see that His son will become a crazy, mad fellow and loiter in the street. He doesn't want it. But if you do not come back to home, there is no loss of the father. But if you back to home of a rich father, then it is your interest. It is your interest.

So Kṛṣṇa is canvassing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. It is for our interest. So those who are fortunate, they will accept this offer of Kṛṣṇa and… Atha yāvad vāsudeve mayi prītir prīti rūpa bhakti.(?) Prīti means bhakti. Prīti means love. So there is Prīti-sandarbha by Śrīla Jīva Gosvāmī, how one can become lover of Kṛṣṇa. Ṣaṭ-sandarbha. He has written six theses. One of them is the Prīti-sandarbha, Bhāgavata-sandarbha, six sandarbha, very highly philosophical books. So this prīti means bhakti. Bhakti is not official transaction. Bhakti means prīti, real love. When I actually love Kṛṣṇa, that is called prīti. Just like we love our beloved, our child or husband or wife… That is also not love. That is a temporary sentiment. Actual love is possible with Kṛṣṇa. That is actual love. Once you love Kṛṣṇa, it cannot be broken at any time. It cannot be broken, any circumstances. So therefore somehow or other we have to… Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Somehow or other you must engage yourself in loving Kṛṣṇa. That is the success of life. Na devalam deha-yoga-matram api tu anartham tora chityaha yadeti svārthe sasya puruṣārtha bhute svātmā paramātmā deha-sambandha-prayukte vipaścit vivekisan yadā sahasā na paśyati yadā supavan gataḥ smṛti.(?)

This is very important. Ṛṣabhadeva says, yadā na paśyaty ayathā guṇehāṁ svārthe pramattaḥ sahasā vipaścit. So we have to become intelligent that guṇehā… Guṇa, guṇa means these three guṇas, goodness, three modes of material nature. Everyone is trying to love one of these three guṇas: goodness, passion and ignorance. That is material existence. Somebody is trying to become brāhmaṇa, that is goodness. And somebody is trying to become a kṣatriya. Brāhmaṇa, kṣatriya, vaiśya, śūdra, these are under the influence of different modes of material nature. So even one is brāhmaṇa, he is also under the grip of material nature. And what to speak of one who is a śūdra or less than a śūdra. Everyone is trying to improve himself under the influence of certain modes of material nature. So when one becomes vipaścit, viveki… Vipaścit means enlightened. These, my activities under the influence of different modes of material nature, this is waste of time. Even if I become a brāhmaṇa, that is also waste of time, and what to speak of if I become a kṣatriya, passionate. Passionate… This vaiśya, this mercantile class of men, they are passionate and ignorance mixture. They are very active: "I am very running, I am very busy," but running here and there in ignorance. Just like you will see the monkey. Monkey is always very busy, but what is the meaning of his business? He is in ignorance. As soon as a monkey comes… You have so such disturbance. In India, as soon as a monkey comes, everyone wants to drive him away. Because he has come to become business and to make some loss. That's all. That is his business. Wherever he sits, he will move like this. (makes sounds moving arms back and forth) He is not at all silent. He is always active. But because he is monkey, monkey is a symbol of… Ass, they are symbol of ignorance. Therefore such kind of business is useless. It is simply harmful.

So when one comes to understand that "This is my business, this my goodness, everything, it is all useless. Unless I become attached, I am a devotee of Vāsudeva, Kṛṣṇa, all these attempts are simply futile attempts," that is enlightenment. When one understands, "Yes, my only business is to surrender to Kṛṣṇa, to love Kṛṣṇa," then he is to be understood, he is enlightened, educated. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān [Cc. Madhya 19.151]. That is fortune. Yadā na paśyaty ayathā guṇehāṁ svārthe pramattaḥ. He does not know his interest. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that "My svārtha, my interest, my goal of life, is to love, to find out God and to love Him. That is my real interest." So, so long one is not enlightened to that standard of life, then he is defeated. Then how he is defeated? Gata-smṛtir, gata-smṛtir vindati tatra tāpān āsādya maithunyam agāram ajñaḥ. He remains a ajñaḥ, foolish. And what is his happiness? His happiness is sex life. That's all. That is his happiness. Maithunyam agāram. He is in the prison house of this material nature, but he does not know that "I am in prison." He is simply enjoying the three things. Udāram varitha.(?) Udāram varitha: the tongue, the belly and the genital. That is stated here. Gata-smṛtir vindati. And to enjoy this material, he has to undergo so much tribulation. Tāpān vindati.

Therefore Govinda dāsa sings, śīta ātapa bāta bariṣaṇa, e dina jāminī jāgi re, biphale sevinu kṛpaṇa durajana, capala sukha-laba lāgi' re. In this country, there is snowfall. Still, people will have to go to work very hard, day and night. But why? Why they are accepting such hard labor? Somebody is coming from India in this country. The climate is not very suitable in comparison to India, but they have come here to work hard. Why? Sex pleasure. That's all. He will get money and he will have home and sex pleasure or tongue pleasure. So therefore it is said, gata-smṛtiḥ. Actual. Actually, he has forgotten. His own business, he has forgotten, but he is entrapped by a process of sense gratification. Although it is very great hardship and miserable condition, but he is satisfied because this sense gratification is there. Gata-smṛtiḥ tatra tāpān āsādya maithunyam agāram ajñaḥ. Because he is foolish, therefore he likes to be imprisoned simply for sense gratification.

You know the elephant is captured for sense gratification. You know that? Elephant is captured. A big elephant, to capture, it is very difficult. But a female elephant goes there, and he comes for sex, and the female elephant goes forward. Then she brings in a place where there is a big pit and he falls down, the male elephant. Then he becomes captured. Yes. These are the nature's example, how for… And not only sex. Just like the bees. They enter into the lotus flower for eating honey, and they are enjoying. In the meantime, the lotus flower petals becomes closed. So he becomes entrapped, cannot come out, dies. The fish. The fish, how they tackle? You know? You have seen the, what is called, tackle? What is that? There is a small attractive foodstuff, and the fish comes, and as soon as he swallows, bas, he is captured. Similarly, the deers, they are also captured by the hunter. He plays nice flute, and the deers stand up. They are very much fond of music. So as soon as they stand up, entrapped. So one animal or lower than human being, they have got one sense very strong. Someone's the ear, someone's the nose, someone's the tongue, someone's the genital, in this way. But they have got one sense strong. And we, so-called civilized man, our six senses are all strong. So what is the position?

So unless one becomes Kṛṣṇa conscious, he is doomed. So many senses. Tongue is taking him to the hotel, ear is taking to the musical, and eyes is taking, the beautiful things to see. In this way we are embarrassed in so many ways. That is called maithunyam agāram ajñaḥ. He has forgotten his real business, but he is entrapped in a pot or in a place where sense gratification is going on. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ, ato gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. So this mithunī-bhāvam, the sense enjoyment is very strong. So there are two sexes, male and female. And each one of them are attracted by sense gratification, and when they are united, that… [break] In this way, ato gṛha-kṣetra-sutāpta-vittaiḥ, then they become attached to gṛha. Because they must live in an apartment, they must have some land, gṛha-kṣetra. Everywhere that is going on. In this way they become entrapped. And Kṛṣṇa consciousness movement means… But those who are Kṛṣṇa conscious, for them, it is not… They are vigilant that "My real business is Kṛṣṇa consciousness, but it is a license given to me for sense gratification, for gṛhastha, but we should not forget our real business and entrapped in this material nature." That should be our business.

Thank you very much. (end)

761027SB.VRN

Śrīmad-Bhāgavatam 5.5.5

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Vṛndāvana, October 27, 197

Pradyumna: "As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body."

Prabhupāda:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
[SB 5.5.5]

It is very quite natural, whatever you do, your mind will be absorbed in that business. Karmātmakam. Therefore our mind should be engaged always in Kṛṣṇa: sa vai manaḥ kṛṣṇa-padaravindayor [SB 9.4.18]. Then we can be relieved from this śarīra-bandhaḥ. Unfortunately, there is no education that it is a great hamper, impediment, to our progress of life, this material body. And in the Vedic civilization, this material body is condemned everywhere-material, śarīra-bandhaḥ. They do not understand.

So in the bondage state, whatever you are doing in so-called material progress, it is not progress. It is parābhavas, defeat. People are so busily engaged throughout day and night. They are making material progress, but it is not progress. It is regress. But they do not know it. Why? Abodha-jātaḥ, born rascal. Born rascal. If we say that "You are all born rascals," they'll fight. But actually that is the fact. Born rascals: abodha-jātaḥ. Yāvan na jijñāsata ātma-tattvam. That ātma-tattvam, brahma-jijñāsa. Where is that inquiry? Nobody inquires because they have no information. The cats and dogs, big, big professors, they are thinking so long this body is there, by chance, by accident, we have got this body, and as soon as the body is finished, everything is finished. That means they do not know ātma-tattvam. On this misconception of life they are inventing so many "isms."

Just now in the morning we were talking that inventing some means for curing the leprosy. That is good, but why there should be leprosy? That they do not know. Why one man is suffering from leprosy, another man is not suffering? Is there no arrangement? Who is making this arrangement, that one man is suffering from leprosy, another is not suffering, he's quite in good health? So unless there is some arrangement, how it is happening? They do not question. Jijñāsu. That inquisitiveness is absent, dull. Just like trees. They cannot inquire even that "Why you are cutting?" The tree. "Why you are doing harm to…" No inquiry. Just like stone and trees. This is the modern human civilization. Therefore whatever plans they are making, it is becoming baffled, useless after some time, parābhavaḥ. Because they do not know what plan they should make. Just like children, they are thinking that "If I play like this, it will be very nice." So becomes engaged in one type of playing. And then again changing, another type of playing, because they do not know what kind of plan should be made so that Children. Abodha-jātaḥ. Children's another name is abodha. So from abodha, one has to be brought to the platform of bodha. Bodhayantaṁ parasparam. This word is there in the Bhagavad-gītā. That is mahātmā. Bodhayantaṁ parasparam. Not the abodhayantam. The other rascals, they are abodha, those who are bodhayantaṁ parasparam. What is that verse? Mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam [Bg. 10.9]. This is called sat-saṅga. Sat-saṅga. People should be engaged always inquiring about progress of spiritual life. That is advancement. Bodhayantaḥ parasparam. There should be constantly discussion. Everything is there in the books. Just like this word abodha-jātaḥ. We can discuss on this point, abodha-jātaḥ.

So this is jijñāsu. And to dissipate this ignorance, get out of this ignorance, one has to approach a person who is not abodha but bodha. Budhā. Budhā bhāva-samanvitāḥ, one who knows what is the destination of life. That budhā… What is that? Bhajante ananya manaso budhā bhāva-samanvitāḥ [Bg. 10.8]. So one has to approach a budhā. Therefore Lord Buddha's name is Buddha. From this bodha. He has understood everything. He was prince, and he never came out of the palace, and when he came out he saw one old man with a stick, with great difficulty walking. So inquired his servants, "What is this?" "This is old man. Everyone has to become like this." That was the inspiration of understanding. Why he should be like that? Why one should become old man? Why he should walk on sticks? So these inquiries made him Buddha, Lord Buddha, by meditation. That is his pastime. That means one should understand by nature study, why this man is diseased, why this man is old, why this man is suffering. Then bodhayantaḥ parasparam, then the inquisitiveness can lead him to the proper knowledge. And where to get that proper knowledge? That is guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. But if there is no inquiry, if one is dull like stone and tree, then how there will be inquiry?

So our education at the present moment is given just dull like stone and trees. Trees standing, cutting. No inquiry, no… "Why you are cutting?" He cannot. So dull. But this inquisitiveness should be enthused. People should be enthused to inquire: ādau gurvāśrayaṁ sad-dharma pṛcchāt. Sad-dharma pṛcchāt. That inquisitive must Guru means To accept guru means the disciple should be very very eager to know. Sad-dharma pṛcchāt. Ādau gurvāśrayam. Why you accept a guru? "It is a fashion." Fashion. Nowadays they accept a guru fashion. "Everyone has guru. Everyone has a dog. Well, let me keep a dog." Like that. A pet dog. So similarly, to keep a pet guru, that is not One should be very inquisitive: sad-dharma pṛcchāt. And everywhere the same thing. Paripraśna. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. But don't make inquiries cheap: "Here is my guru, and he's meant for answering all my questions. Let me go on questioning, questioning, questioning." No. Sevayā. You must serve. You must be ready to serve him. Then you have got right to make question. Otherwise not. Two things. First of all, you must find out a person where you can fully surrender, praṇipātena. And then you can inquire, and the inquiry should be compensated by seva. Yasya prasādād bhagavat-prasāda. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. The more you are inclined to render seva, the more the truth becomes revealed.

yasya deve parā bhaktir
yathā-deve tathā gurau
tasyaite kathitā hy arthāḥ
prakaśante (mahātmanaḥ)
[ŚU 6.23]

It is a different science. The more you are inclined to render service, the more spiritual truth becomes revealed. And two things: if you are not inquisitive, don't bother yourself to have a guru. Useless. There is no need. Tasmād guruṁ prapadyeta [SB 11.3.21]. Tasmād. Therefore. What is therefore? Jijñāsuḥ śreya uttamam. If you are inquisitive about transcendental science, śreya uttamam… Śreya and preya-two things are there. Śreya means ultimate good, and preya means immediate sense gratification, it is preya. And śreya means ultimate good. So if one is inquisitive to know what is the ultimate goal of life, for him, a guru is required. But if he wants immediate some sense gratification, he doesn't require a guru. For sense gratification there is no need of guru. Even these birds and beasts, they know how to gratify senses. There is no need of university or teacher. Say for sex life, nobody requires to go to the university. They know. Āhāra-nidrā-bhaya-maithunaṁ ca. These four things, there is no need of university education. But at the present moment to go to university means how to gratify the senses very scientifically. Scientifically. How to steal scientifically. Does it require any scientific knowledge how to cut throat and how to steal? No. They require education for spiritual understanding, tad-vijñānārtham, not this vijñānārtham, this material knowledge. It doesn't require. It is simply a waste of time. This modern university education is simply a waste of time.

There was no education for even the vaiśyas. There are four divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra. But vaiśya and śūdra, there is no need of education. The brāhmaṇas, because they will guide the society, they require education. And the kṣatriya, they will give protection to the society; therefore there was education guided by the brāhmaṇa. And for the vaiśyas, kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma… [Bg 18.44]. Where is the education? He can see, learn from his father how the field is to be cultivated with a plow. He doesn't require. He can see. And fifty years ago we have seen that those who were in the lower status of life, they never sent their children to school. I have seen it. Never sent. "Oh, what is the use of wasting time? Better admit him in some working shop or in some business." The Marwaris still do that: "Please keep my son in your firm." And small children, by seeing Just like our children, they are seeing this Deity worship, this kīrtana-they will learn. Similarly, those who have to work to earn their livelihood, mechanical or some, they can go to What is the use of wasting time to the…, going to the university? Scientific education for hammering? Hammering you can see. You take a hammer and go on. (laughs) What is the use for… Technical nonsense, they have invented technical… Does it require any education? No. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] education required if you require to understand the value of life, tattva-jijñāsaḥ. Tattva-jijñāsu śreya uttamam. Jijñāsu tattva-jijñāsaḥ. Jīvasya tattva-jijñāsaḥ. This is recommended in the… Jīvasya tattva-jijñāsaḥ na yaś ceha karmabhīḥ. Tattva-jijñāsa. Brahma-jijñāsa. This is life. Otherwise abodha-jātaḥ. Abodha-jātaḥ.

So this abodha-jātaḥ, this rascal civilization, whatever they are planning, whatever they are doing, that is simply defeat. He does not know what is the aim of life. They are being defeated. So this time, this life I have become prime minister, making so many plans and so many things and so many things. Next life I become a dog. That you cannot check. Karmaṇā daiva-netreṇa [SB 3.31.1]. The God's law or nature's law, will not take account of your premiership, prime ministership. What you are actually-that is nature's law. Kṛṣṇa is there within your heart. Outwardly you become a very big man-minister, president and so on-and God is seeing within what you are. Within. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Within you are a dog, and outside if you are a president, that will not help you. That will not help you. Abodha-jātaḥ. Therefore whatever plan they are making, that's all defeat. Plan-making is already there. Kṛṣṇa has given plan gradually. The last plan is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja

[Bg. 18.66]. This is real plan. This is Kṛṣṇa has given so many plans: karma-yogi, dhyāna-yogi, this yogi, that. But everywhere He has concluded that the real plan is how to become Kṛṣṇa conscious. That is real plan. Yoginām api sarveṣām mad-gatenāntarātmānā śraddhāvān… [Bg. 6.47]. You are trying to be yogi, that's all right. This is haṭha-yoga. Go to a secluded place, sit down in this way, looking. Not sleeping. Eyes half-open. See to the point of your nose. So on, so on. Complete celibacy. These things Kṛṣṇa has said everything, how to become a yogi, how to become a jñāni, how to become a karmi. But everywhere He has concluded about Kṛṣṇa consciousness. Jñāni? All right: bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19]. "They're coming to Me." Yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47]. Yat karoṣi yaj juhoṣi kuruṣva tat mad arpaṇam. The ultimate is Kṛṣṇa. That is real plan. And if you do not know this plan, śrama eva hi kevalam-simply waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvakṣena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

If you do not know ultimately that Kṛṣṇa is required, then all your jñāna, karma, yoga, tapasya, everything is simply waste of time. Simply waste of time.

Therefore it is said parābhava. Whatever you are doing, simply defeat. Because you do not know ātma-tattva. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Very dangerous position. If we do not take to Kṛṣṇa consciousness, then we are defeated in every sphere of life. And then, after death, karmaṇā daiva netreṇa yantra dehopapattaye [SB 3.31.1]. Tathā dehāntara-prāptir. You have to change your body. And that will be selected not by you, not by your government, not by your father, not by your so-called guru. It will be decided by the laws of nature. That you cannot avoid. You should always remember that Kṛṣṇa is the ultimate goal. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know that his self-interest, ultimate goal of self-interest, is Viṣṇu. Duraśayā ye bahir-artha māninaḥ. Simply by the false hope, hope against hope, they are trying to adjust things materially or so-called spiritually, by this or that. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. These rascals, they are tied with the laws of material nature, hand and legs, and they are thinking they are free to do anything and everything without any consultation of śāstra.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhiṁ sa avāpnoti
(na sukham na) parāṁ gatim
[Bg. 16.23]

The same thing. No siddhi. If you do not get success, what is the use of your working so hard? Na siddhiṁ sa avāpnoti. Na sukhaṁ na parām.

So without consulting śāstra, without consulting guru, without consulting Kṛṣṇa… Kṛṣṇa is so kind, He has given. He has come to help you because you are being misled by the so-called leaders. Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. These rascals, these leaders, they will simply mislead you. Andhā yathāndhair upanīyamānās [SB 7.5.31]. They are blind. They do not know how to live. They do not know. Therefore Kṛṣṇa personally comes: "All right. I shall lead you. Take My advice, take My instruction, and ultimately surrender unto Me. Then I'll lead you back to home, back to Godhead."

Thank you very much. (end)

761028SB.VRN

Śrīmad-Bhāgavatam 5.5.6

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Vṛndāvana, October 28, 197

Pradyumna: "When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."

Prabhupāda:

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat
[SB 5.5.6]

This is another important verse. The problem is presented, deha-yogena. Deha-yogena, this body, contact with this material body, this is the problem. But nobody knows it. Especially in these days they cannot understand that "This material body is a foreign element, and somehow or other I am victimized, I am entrapped within this body." This problem is real problem. But they do not know. And this is called avidyā, ignorance.

There are two kinds of strong avidyā, ignorance, unawareness. Sattva-guṇa, rajo-guṇa, tamo-guṇa. Rajo-guṇa and tamo-guṇa is covering. Tamo-guṇa is very densely covering, and rajo-guṇa little open, and sattva-guṇa means prakāśa, there is illumination, brahminical qualifications. When one is in the sattva-guṇa then he can understand that "I am not this body. I am different from this body." For them, those who are in the sattva-guṇa, for them it is easier. So therefore the process is Human civilization means not to drag somebody who is already in the sattva-guṇa or in the family of sattva-guṇa, to drag him down to the tamo-guṇa. The modern civilization is like that. The allurement of material civilization is so strong and so bad that those who are by pious activities born in brāhmaṇa family, they are being dragged to the tamo-guṇa behavior like śūdras. They are learning how to drink, how to eat meat, how to have illicit sex. These are the symptoms of tamo-guṇa, lowest type of tamo-guṇa. There are different degrees of guṇa. The degrees are so mixed up. Therefore three guṇas is manifested into 8,400,000 different forms of life, mixture. You can calculate. We have several times calculated. Three multiplied by three equals nine. Nine multiplied by nine, eighty-one. So therefore there are so many varieties. So human civilization should be so arranged that never mind, it is so mixed up, you have to gradually draw him again to the sattva-guṇa. That is human civilization. Not that drag him again to the tamo-guṇa. Somebody, by pious activities, by good work, he's already in the sattva-guṇa, but the arrangement The social, political, economical arrangement is so bad that one is dragged to the tamo-guṇa. This is not civilization. This is degradation. Civilization means elevation. The aim is how to become disconnected with this material body. This is civilization. Otherwise that is not civilization. It is animal life. Yasyātma-buddhiḥ kunape tri-dhātuke [SB 10.84.13].

So the Kṛṣṇa consciousness movement is an attempt to bring the human society into the proper platform of civilization. It is a very scientific movement. How it is done? Here it is said, prītir na yāvan mayi vāsudeve. Prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat. This is the problem. So by gradual process, to bring one to the platform of vāsudeve prītir, that is bhakti. Prītir means love, how to love Vāsudeva, Kṛṣṇa. That is civilization-to bring one to the platform of loving Kṛṣṇa, prītir to Vāsudeva. Vāsudeva sarvam iti. Just like if you love somebody, the intense love is that your lover or beloved is everything. That is love. Just like a mother loves her child. So she is always anxious to take care of the child. Whole attention is on the child. These are examples. These are not actually love, but a perverted reflection of love. We can understand what is love. This love does not stand, but nature dictates that you love your child like this, you love your husband like this, your wife like this, your country like this, your society like this. There are different grades of loving demonstration. That loving demonstration, when it will be concentrated on Vāsudeva, Kṛṣṇa, that is the highest perfection of life.

Therefore it is said, prītir na yāvan mayi vāsudeve. One may have prītir… Because we do not know Vāsudeva, Kṛṣṇa, we have got natural tendency to love, but we do not know where to place love. If we place our loving tendency unto Kṛṣṇa, Vāsudeva, then that tendency becomes fruitful and perfection. That is wanted. Therefore it is said that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]
vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
ca yad ahaitukam
[SB 1.2.7]

If you place your loving tendency to Vāsudeva, then vāsudeve bhagavati bhakti-yogaḥ. This can be done perfectly by bhakti-yoga, not by any other. There are different yoga systems. Everything is mixed up with little bhakti, but… Just like karma-yoga, jñāna-yoga, dhyāna-yoga, there are different. But the real yoga means loving Vāsudeva, Bhagavān. Therefore Bhagavān says in the Bhagavad-gītā, yoginām api sarveṣāṁ [Bg. 6.47]. All other yoga systems there is little tinge of vāsudeva-bhakti, but not cent percent pure. It is mixed. Miśra-bhakti. Miśra-bhakti will not be immediately fruitful. It will take long, long time. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Everything, there is some bhakti-yoga, but if it is not pure, then it will take very, very, very, very long time, bahūnāṁ janmanām. One janma means hundreds of years. We are not talking of any other janma. Even human form of life. Because those who are advanced in spiritual life, there is every possibility for getting next life a human being. Otherwise nobody knows. Those who are ignorant, they do not know. There will be change of body-tathā dehāntara prāptir-that is a fact. But those who are in the sattva-guṇa, they are sure to get next life in the human society. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sanjāyate [Bg. 6.41]. This śucīnāṁ, pure brāhmaṇa, and śrīmatāṁ, very rich vaiśya, or kṣatriya. Kings and mercantile community, they are rich, śrīmat. Śrī means opulence, and mat means one who has. Śrīmatām.

So this is a chance that even if you are failure in this life, somehow or other, you get chance next life again human form of life, either in a very nice pure brāhmaṇa family or Vaiṣṇava family. Vaiṣṇava family is better than brāhmaṇa family. [break] …ringing the karatālas, chanting, dancing, offering obeisances to the Lord, temple atmosphere. Don't think it is ordinary opportunity. It is very great opportunity. From the very beginning of life they are getting impression, bhakti-yoga. Vāsudeve bhagavati bhakti-yoga. These are not going in vain. Even a child is playing karatāla, imitation. Not imitation. He's given the chance. He was previously Vaiṣṇava. Somehow or other, he could not make his life perfect. Therefore he is given again chance. So naturally he has got tendency to play the karatāla, to offer flower here, to offer obeisances. They take pleasure. It is due to previous life, yogas. But it was not perfectly done, so somehow or other they are getting chance from the very beginning of life. It does not mean that if somebody did not get the chance from the very beginning of life he cannot. He can be also.

So…, but the ultimate aim is vāsudeve. Prītir na yāvan mayi vāsudeve. This is the ultimate goal. You have to come to this stage, vāsudeva sarvam iti, fully, firmly convinced that "Vāsudeva is my life. Vāsudeva is everything. Kṛṣṇa is my life." And the highest perfection is visible in the Vṛndāvana atmosphere, especially by the gopīs. Everyone in Vṛndāvana, even the trees and plants, even the grains of sand, everyone is attached to Kṛṣṇa. That is Vṛndāvana. So not all of a sudden we can get that highest stage of life of Vṛndāvana attachment, but still, wherever we stay, if we practice this bhakti-yoga, as we are preaching… It is becoming successful. People are taking. Those who were so-called mlecchas and yavanas, they are also taking to Vāsudeva. Their love for Kṛṣṇa is increasing. That is natural. It is said in the Caitanya-caritāmṛta, nitya siddha kṛṣṇa bhakti. Nitya siddha. Just like I am, or you are, we are eternal. Nityo śāśvato 'yam na hanyate hanyamāne śarīre [Bg. 2.20]. We are not destroyed by the destruction of the body. We remain, continue to remain. Similarly, our devotion to Kṛṣṇa continues. It is simply covered. Avidyayātmāny upādhiyamāne. Avidya. This is avidya. We forget Kṛṣṇa, that is avidya. And as soon as we take Kṛṣṇa as our life and soul, that is vidya. You can do. Anyone can do very easily. Kṛṣṇa says, therefore, sarva dharmān parityajya mam ekam śaraṇaṁ [Bg. 18.66]. Why? Any other so-called religious system, that is avidya-will keep you in ignorance. There is no light. And the Vedic injunction is that "Don't keep yourself in the darkness of ignorance." Tamasi mā jyoti gamaḥ.

That jyotiḥ means to love Kṛṣṇa. And loving affairs of Kṛṣṇa is in the spiritual world. That is jyotiḥ, jyotirmāyā dhāma, self-effulgent. Yasya prabhā prabhavato jagad-aṇḍa-koti [Bs. 5.40]. There is no darkness. Just like in the sun there is no question of darkness. The examples are here. We can understand what is jyotiḥ. We can see that there is no darkness in the sun planet. It is all glowing effulgence. Similarly, in the spiritual world there is no ignorance. Everyone is śuddha-sattva. Not only sattva-guṇa, but śuddha-sattva. Sattvaṁ viśuddhaṁ vāsudeva-śabditaḥ. Here, in this material world, there are three qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa. So none of these guṇas are pure. There is a mixture. And because there is mixture, therefore we see so many varieties. But we have to come to the platform of sattva-guṇa. And that process is hearing. This is the best process. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you hear regularly Śrīmad-Bhāgavatam… We are therefore stressing: "Always hear, always read, always hear." Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Nitya. If you can constantly, twenty-four hours, if you hear and chant Hear means somebody chants or you chant yourself or hear, or some of your colleague may chant, you hear. Or he may hear, you may chant. This process must go on. This is śrāvaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇoḥ [SB 7.5.23]. That is Bhāgavata. Not any other nonsense talks, gossiping. Simply hear and chant. Then śṛṇvatāṁ sva-kathāḥ kṛṣṇa. If you seriously hear and chant, seriously-"Yes, this life I shall engage only for increasing my love of Vāsudeva"-if you are determined, it can be done. There is no difficulty. And as soon as you do this, you increase fully your love for Vasudeva, then there is no more chance of contacting material body.

janma karma ca divyam
me yo janati tattvataḥ
tyaktvā dehaṁ punar janma
naiti…
[Bg. 4.9]

That is the same thing.

And if you do not understand Kṛṣṇa, if you do not increase your natural love for Kṛṣṇa, then na mucyate deha-yogena tāvat. There is no chance. They have no chance. You may take birth next life in a very rich family, in a brāhmaṇa family, yogo-bhraṣṭaḥ, but that is also not release. Again you may fall down. Just like we see there are so many… Just like you Americans, you are born in rich family, rich nation, but falling down, becoming hippies. Falling down. So there is chance. Not that it is guaranteed. "Because I am born in a rich family or brāhmaṇa family, that is guarantee." No guarantee. This māyā is so strong that it is only trying to drag you-drag you down, drag you down. So many influences. So therefore we sometimes see that these Americans, they are so fortunate they are born in a country where there is no poverty, there is no scarcity. But still, because the leaders are rascals, they have arranged for meat-eating, illicit sex, intoxication, and gambling. Advertise. Advertise naked woman and, what is called, beefeaters, and liquor. This is going on. Advertise cigarettes, just to pull them down again. Go to hell. Punar mūṣika bhava. They do not know what dangerous civilization this is dragging them. Therefore sometimes some saner section of the old men, they come to me, they offer their thanks: "Swamiji, it is a great fortune that you have come to our country." They acknowledge. Yes, that's a fact. This Kṛṣṇa consciousness movement is a great fortunate movement. And especially in the Western countries, that's a fact.

So those who have taken, take it very seriously. Increase your love for Kṛṣṇa. Prītir na yāvan mayi vāsudeve na mucyate deha yogena… They do not know what is the actual problem of life. The actual problem of life is deha-yoga, this foreign body. We are accepting one time Bhūtvā bhūtvā pralīyate [Bg. 8.19], accepting one type of body. Therefore they have, these rascals, leaders in Europe and America, they have concluded there is no birth. That's all. Because if they accept there is life after death, then it is horrible for them. So they have dismissed: "No, there is no birth." Big big so-called professors, learned scholars, they talk foolishly: "Swamiji, after this body is finished, everything is finished." That is their conclusion. And the body comes by accident, kim anyat kāma-haitukam. Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8].

So, this kind of civilization is very dangerous. Very, very dangerous. So at least those who have come to Kṛṣṇa consciousness, they should be very, very cautious about this dangerous type of civilization. People are suffering. Take to Kṛṣṇa consciousness movement and be happy and perfect.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.7

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Vṛndāvana, October 29, 19

Pradyumna: "Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal."

Prabhupāda:

yadā na paśyaty ayathā guṇehāṁ
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādya maithunyam agāram ajñaḥ
[SB 5.5.7]

So, one has to be vipaścit, learned, to understand the interest of life, self-interest. Everyone is working, especially the karmīs, the jñānīs, the yogis, and mixed devotees, they are working for self-interest. The devotees also, so long there is self, there is self-interest also. So there is little difference, that the devotees, they work for Super-self-interest. There is self, but it is Super-self-interest. And the karmīs, jñānīs, yogis they work for individual self-interest. Self-interest there must be. That is the difference between lust and prema, or love. It has been defined in the Caitanya-caritāmṛta, what is the difference between lust and love. It appears almost the same but Kṛṣṇadāsa Kavirāja Gosvāmī has given a definition very clear, ātmendriya-prīti-vāñchā-tāre bali 'kāma' [Cc. Ādi 4.165]. When one is interested for his personal sense gratification, that is called kāma or lust, and kṛṣṇendriya-prīti-icchā dhare 'prema' nāma, and when one is interested for satisfying the senses of Kṛṣṇa, that is prema. And the concrete example is there in the Bhagavad-gītā, that in the beginning Arjuna was thinking of interest of the family. How can I kill my brother, my nephews, my master, teacher, my grandfather, in terms of his family interest.

There are, for the materialistic person, there are two varieties of self-interest. One is concentrated interest and other is expanded interest. Just like a child, if you give him some foodstuff, a cake, he will immediately eat himself, and if he is little liberal, then his other friends also, he will give. First of all, first is, he wants to eat, and then the other friend, "Oh you are eating, give me something." Alright you also take. So, this is called extended interest and the beginning is self-interest, anna brahma(?), I shall… Self-preservation is the first law of nature. So in our ordinary activities we find the same thing. Suppose a big political leader, in the beginning he is interested with his family, with his family members, but sometimes he takes to national interest, for all members of the country, or the society, community. And then there is fight between one community to another community, one family to another family, one nation to another nation, because that extended self-interest does not make the thing perfect. That extended self-interest must be up to Viṣṇu. Then it will be perfect. But that they do not know, because they have no idea that there is Viṣṇu, the Supreme Lord, or Kṛṣṇa. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. They think that I have extended my self-interest to my country, to my family, I have become a big man. And people also give him honor. This we have practical experience but that is extended self-interest. That is not actually philanthropy.

Philanthropy is when one becomes interested in Kṛṣṇa's interest, that is real philanthropy. Otherwise it is all kāma. There is no question of prema. It is going on as prema, deśa-bhakti (?), love for humanity. Hm? The whole world is going on, but these are all imperfect things. The so-called philanthropism, altruism, humanitarianism, they are all, means imperfect, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. That is not self-interest. Self-interest… Just like this finger, pick up some nice cake, rasagullā, but if the fingers think that, "We have got it, we shall use it," all the fingers together, it will be spoiled. But if the fingers think that, "Give it to the stomach," then it will be everyone's interest. As soon as the rasagullā goes to the stomach the energy is distributed not only to these fingers of right hand, but left hand fingers also. This law they do not know. This law they do not know. Therefore it is yadā na paśyanti, paśyaty ayathā guṇehām. Everyone is trying communally, nationally, individually, for his or their interest, so that is not good svārthe pramattaḥ. They do not know what is real self-interest.

Yadā na paśyaty ayathā guṇehāṁ svārthe. Everyone should be interested, but svārthe. This is svārthe, that if you get a nice food stuff, if you put to the stomach, then real svārthe. Not only the fingers which have picked up the foodstuff, not only his interested, tasmin tuṣṭe jagat tuṣṭaḥ. Yathā taror mūla, prāṇopahārāc ca yathendriyāṇām. If you put the foodstuff through this one way, not foolish way, that we have to put the foodstuff within the body. So there are nine holes in the body, this mouth, the eyes, the ears, the genital, the rectum the navel. There are nine holes. If some rascal says that any hole will do, you put the foodstuff through any hole. Sometimes it is done. When one cannot eat, the foodstuff is forced through the body, through the rectum, through the nose. That is very troublesome. But the real process is, one process, you put the foodstuff through the mouth. It must go to the stomach and then the energy will be distributed, everyone will be happy. Similarly, if we serve Kṛṣṇa, if we abide by the orders of Kṛṣṇa, and satisfy Him, as He says, Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that is the perfection of life. If we work otherwise, forgetting Kṛṣṇa… Here it is said, gata-smṛtir vindati tatra tāpān. If we forget Kṛṣṇa, if we make our own plan to satisfy myself, community, society, nation, this is forgetfulness and the result will be, gata-smṛtir vindati tatra tāpān. You get simply trouble. That is being done, actually. The whole world is forgetfulness of Kṛṣṇa, or God. Kṛṣṇa, forgetfulness, and they are making so many plans to become happy but the result is vindati tāpān, simply suffering, simply suffering. It will never be successful.

The same example, yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14], the process is that you have to pour water at the root of the tree, then the tree will luxuriantly grow. But if you do not know the process, if you begin watering leaf to leaf, branch to branch, twig to twig, it will be simply waste of time. You can say, "I am pouring water on this leaf, on that leaf, on that…" It will take… You cannot. There are so many leaves in the tree, it is not possible individually, you can do it. But if you put the water, pour the water on the root, it is very easy, and all the leaves, and twigs, and flowers, and fruits, they get nourishment. That is wanted. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ, prāṇopahārāc ca yathendriyāṇām [SB 4.31.14], and by offering food to the stomach, all the indriyas, senses, they become vigorous or strong. Similarly, sarvārhaṇam acyutejyā, if you satisfy Kṛṣṇa, acyuta ijyā, then the whole society, whole community, whole living beings, everyone will be satisfied. If you simply push on this Kṛṣṇa consciousness movement, then all different activities of the human society will be very, very, nicely performed. Or if you do this nationalism, communism, it will never be perfect.

So we have got example in our country, many countries, not only our country, your country also, that President Kennedy, he was killed. Many other presidents also-in our country Gandhi was killed-because in that way, you cannot satisfy everyone. It is not possible. The so called socialism, communism, altruism, humanitarianism, will never be able to satisfy everyone. That is not possible. Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ. These different types of isms, that is simply satisfying different desires. It is not the program.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

So, that is simply waste of time. The same thing is repeated, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśayā, people are trying to be happy by so many bahir-artha, external desires. Artha, artha means actual interests. And anartha, anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Artha means how to satisfy Kṛṣṇa, this is artha. It is said, arthadam, arthadam, you can get real interest in this life,

kaumāra ācaret prājño

dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This human form of life, although adhruvam… Everybody, we cannot continue this body for all the time. It will be ended, dehāntara-prāptiḥ [Bg. 2.13], another body. So this is the general rule for all living entities, either dog's body, or hog's body, or man's body. It will not stay, it will not endure. You have to change. Therefore it is called adhruvam. But, the special advantage of this human form of life-Prahlāda Mahārāja says-although it is adhruvam, it will not stay, but arthadam, you can have your real interest fulfilled.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This we must understand, that although we have got also a body, and the dog has also a body, the same composition kṣitir āp marud vyoma, mind, intelligence, and ego. There is no difference. The dog has also mind, and I have got mind, you have got mind. The dog has also intelligence, we have got also intelligence. The dog also can eat, you can also eat. The dog can sleep, you can also sleep. So there is no difference so far the bodily constitution. And superficially, if you cut my body there will be blood, if you cut the body of an animal there will be blood. So, in every respect, so far the material body is concerned, it is the same, either of the human being, or of a small insect. The same construction, physiological and atomical, everything is the same. But the difference is, in other body there is no arthadam, but with the human body there will be arthadam. You can realize your position, you can act accordingly, you can make your life successful. That is the special advantage of this human form of life.

Therefore it is said, yadā na paśyaty ayathā guṇehām. We are struggling, guṇe, in this material world. Guṇamayī. Māyā, māyā is called guṇamayī. Guṇe means in the māyā. Īhā, īhā means aspiration. So everyone is trying according to different modes of material nature. Everyone is working, sattva-guṇa, rajo-guṇa, tamo-guṇa. That is, everything is guṇe īhā. So when one does not become conscious that I am working under the influence of material nature in different status of life, they're all useless. As soon as you see that it is all useless, sahasā vipaścit, that is actually enlightenment. So as soon as we find, by the guidance of spiritual master, bona fide spiritual master, by the guidance of Kṛṣṇa personally, as soon as we come to this understanding, that we are simply wasting our time. Simply wasting our time, śrama eva hi kevalam [SB 1.2.8]. When, in the beginning, when I understood the one song of Bhaktivinoda Ṭhākura, māyā-jāle baddha ho'ye ācho miche kāj lo'ye, Bhaktivinoda says, many times he has said,

māyār bośe jāccho bhese'
Khāccho hābuḍubu bhāi
jīv kṛṣṇa-dās, ei viśvās,
korle to' ār duḥkho nāi

Very instructive, Bhaktivinoda Ṭhākura's songs, very instructive simple, and Narottama dāsa Ṭhākura's. So,

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

Regretting, lamenting, my Lord I got this human form of life. Unfortunately I have simply wasted. Why? Rādhā-kṛṣṇa nā bhajiyā manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā. It is exactly like drinking poison knowingly. Sometimes we become poisonous unknowingly. Sometimes food poison or something poison. But if one takes poison knowingly, that means he's killing himself. He knows it. Similarly, in this human form of life, if we do not come to this understanding sahasā vipaścit, that without Kṛṣṇa consciousness, I am simply taking poison, then his life is spoiled, gata-smṛtir vindati tatra tāpān. He will simply be put into miserable condition. That is the nature's way, daivī hy eṣā guṇamayī mama māyā dur… [Bg. 7.14]. You cannot escape the stringent laws of material nature. You will go on suffering, suffering. Mṛtyu-saṁsāra vartmani [Bg. 9.3]. You will suffer again and again this body and next body, next body. That is nature's way. But ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. These rascals, on account of false prestige, false knowledge, false education, he is thinking that I am independent, I can do what ever I like. Ahaṅkāra-vimūḍhātmā kartāham [Bg. 3.27], we have to give up this, then vipaścit, sahasā vipaścit. Otherwise we have to continue the miserable condition of life. Gata-smṛtiḥ, because we have forgotten our real position.

What is our position? Our position is as described by Caitanya Mahāprabhu, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our real position is that I am eternal servant of Kṛṣṇa. So gata-smṛtiḥ, I have forgotten that. And therefore, bhuliyā tomāre saṁsāre āsiyā peye nānā-vidha byathā. Bhaktivinoda Ṭhākura's song, "My Lord, forgetting You I came in this material world. I am simply suffering." Peye nānā-vidha byathā. These… The same thing is there in the Vedic literature, the same thing is instructed by the advanced, enlightened, liberated devotee. The same thing. This forgetfulness. We have forgotten what is our position. Temporarily, because I have got this body in India, I am thinking, "I am Indian, so my interest is Indian." And somebody is thinking, "My interest is American," "My interest is brāhmaṇa," "My interest is śūdra," "My interest is this, that." We have created so many interests. That has to be rectified.

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

Be business-like. People say talk business-like. Why you are talking nonsense? So Kṛṣṇa says, "Yes." For business man there is one interest, real businessman. Vyavasāyātmikā buddhir ekeha kuru-nandana. One who is actually interested in business-like way to make some profit arthadam, then there is only interest is how to become Kṛṣṇa conscious. Otherwise you will manufacture so many interests. Bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām. One who is not actually businessman, he is a rascal, he creates so many branches of different interests. The only one interest is how to satisfy Kṛṣṇa. This is our only business. But forgetting this business, gata-smṛtir vindati tatra tāpān. Whatever business we are doing, we are simply suffering. Tāpān āsādya, he is actually tasting miserable condition. Then how they are working? This is the conclusion of this verse, how they are being baffled in every stage, and how they are working so hard.

We see people are working so hard, day and night. They go to business, or go to office, from morning 5:00 up to ten o'clock at night, they work. You will see in big, big cities, how they are going by the daily, passengers how they are hanging in the buses, going. Why? Why they are working so hard? It is not very simple thing. Why they are working so hard? The answer is maithuna, sex indulgence, that's all. They have no other happiness except that sex intercourse at night, he will enjoy. Therefore he is working so hard. Otherwise there is no other happiness. Everything is zero. The only positive happiness, he's thinking like that. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. That is the only happiness, there is no secrecy. The people are working so hard, simply maithunyam agāram. It is a prison house, agāram. Agāram means packed up, shackled with iron chains, and the only happiness is maithunyam agāram. And this is only abominable, tuccham. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. So how he has accepted this lowest class of happiness as the aim of life? Ajñaḥ, rascal. The conclusion is ajñaḥ. So don't become ajñaḥ, be intelligent. And kṛṣṇa yei bhaje, sei baḍa catura. Don't be rascal, don't remain as… Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. (end)

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Śrīmad-Bhāgavatam 5.5.8

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Vṛndāvana, October 30, 197

Pradyumna: "The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I" and "mine."

Prabhupāda:

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
[SB 5.5.8]

This is material world, ahaṁ mameti, "I am this," artho 'ham, balavān aham. "I am everything," aham, "and this is mine. This is my property. This is my country. This is my society. This is my nation." Mine, mine, mine. And I, I, I. This is material world. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. The Supreme Personality of Godhead declares clearly that "I am the proprietor." Śāstra says, Veda says, īśāvāsyam idam sarvam: [Īśo mantra 1] it is God's property, everything. We are claiming, our country, "This is my country," but as soon as you go on the beach of the sea, your country finishes, the land. Then whose, the water, whose water that is? But the foolish person: "No, it is in my throne(?), it is mine."

So this is moha, illusion. We have heard so many times about illusion, this is illusion. Ahaṁ mameti: [SB 5.5.8] "I am this body and everything in my bodily relationship, that is mine." So how it begins? The begins, mithunī-bhāvam etam, the unity of man and woman. Mithunī-bhāvam. A man is searching after woman, and woman is searching after man. How nature's arrangement to keep the conditioned soul under the laws of nature… Because the conditioned souls are put under the laws of nature, all he has come voluntarily under the laws of nature.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pasate māyā tāre jāpaṭiyā dhare

As soon as we deny to serve Kṛṣṇa, immediately māyā. As soon as we deny to obey the state laws, immediately we are criminals and subjected to the criminal acts, "Go to the prison." This is, we have got practical experience. You cannot defy the laws of the state or the laws of the worlds of the government. If we cannot… You cannot do it. If you do it, then you are punished. That is the statement in every śāstra. Daṇḍaniya. Daṇḍaniya, this daṇḍa is going on, one after another. Daṇḍa means punishment. But we are, because we are in illusion, we are thinking this daṇḍa is advancement of civilization.

So we should know, puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8], this material world is nothing but a false attraction between man and woman. Not only in human society-in birds, beast, animal, aquatics, trees, plants, everywhere. You will find these pigeons, as soon as one female pigeon is there, and the male pigeon immediately wants to canvass, "Please come, let us unite." You have seen this is nature's way, sparrow. The same things: puṁsaḥ striyā mithunī. So, therefore in the human society, by Vedic knowledge, by education, you have to understand that we are bound up within this material world. What is the cause? The cause is that attraction between man and woman. This is the cause. Puṁsaḥ. Puṁsaḥ means the bhokta, the enjoyer. Here the male and female, both of them are puṁsaḥ, puruṣaḥ, because everyone has got that feeling that "I shall enjoy." Nobody is feeling that "I shall be enjoyed." Everyone is thinking, "I shall enjoy." Nobody wants to be predominated; everyone wants to be predominator. This is the illusion.

So Kṛṣṇa consciousness movement means to learn how to be predominated, not to become predominator. Just the opposite. And Kṛṣṇa comes personally, and He says that "I am the predominator." Sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. "I am predominator. Why you are trying to be predominator? That is not possible." So as soon as artificially we want to be predominator, immediately the māyā is there.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pasate māyā tāre jāpaṭiyā dhare

Everybody is: ”All right, come here.” This is the human civilization, to learn that ”Because I wanted to become predominator, ’I am the monarch of all I survey. Whatever I survey, that is my property…’ ” So this inclination, this false inclination, is the cause of our bondage within this material world. We should know that we are ahaṁ brahmāsmi, ”I am spirit soul.” And we learn from Kṛṣṇa that na jāyate na mriyate vā kadācin. ”I cannot take birth, I cannot die, I am not subjected to sufferings of this material world, but why I am put into this condition?” That is called conditioned soul. That is called intelligence. I am not to be conditioned. I am part and parcel of Kṛṣṇa. Kṛṣṇa is free, I am also free, because I am His part and parcel. I may be small, very small. A gold particle is gold, that is not other. So all the qualities of gold is there, even it is part. So these things are to be considered, and this knowledge can be acquired. This is called brahma-jijñāsā. Athāto brahma jijñāsā.

So unless a civilized man is trained up to understand these problems of life, what is that life? That is animal life. If one is not jijñāsu, if one is not inquisitive about the miserable condition of his life, if he remains satisfied in miserable condition of life, then he is nothing but animal. Animal cannot understand. Animal is being taken to the slaughterhouse, and they are going very easily, and one animal enters the slaughterhouse shed, every animal will enter. In Hindi it is called bheriyagasa (?). One bheri enters, then all the bheris will enter, automatically. He does not know that ”Where I am entering? I am entering in this way for being slaughtered.” But he has no knowledge. This is going on. This is called illusion. Ahaṁ mameti [SB 5.5.8]. We, in Hindi it is called (Hindi). When you are married in India, there is some band party, and the bride, bridegroom is decorated like king, and he is on the horseback and is taken. But one who knows, he says that ”This rascal is becoming more rascal.” (Hindi) So therefore to check him, not to become a (Hindi), gadā, ass, the first education is brahmacārī-don’t enter. Don’t enter this puṁsaḥ striyā mithunī-bhāvam. That is education, that is called brahmacārī. Warning that ”It is not good. Better remain brahmacārī,” brahmecaratiti brahmacārī. ”Remain with Brahman, celibacy. You will be happy.” But… That is the first education, brahmacārī. Then one, if he is unable to remain brahmacārī, ”All right, take wife, regulated, gṛhastha.” Don’t remain cats and dogs. That is not human civilization. First of all, education is, ”Don’t unite. Remain brahmacārī.” But if you are not able, ”All right, take a wife like a gentleman and live like a gentleman.” Ekonari brahmacārī, that is also… If one is satisfied with one woman, then he is also brahmacārī. He is not vyabhicārī.

So that is regulated, that you must have wife. Not must have, but if you cannot avoid, take one wife and remain as a gṛhastha. And there are so many rules and regulations of gṛhastha life. Gṛhastha life is not that ”Whenever I like, we have sex.” No, that is not. There is regulated. Once in a month. When there is menstruation, and if the wife is pregnant-then no more sex life. There are so many rules and regulations. Gṛhastha means one who follows the rules and regulation of sex life. That is gṛhastha. Not that simply united, man and woman, and live like animals. No, that is not gṛhastha. That is called gṛhamedhi. Gṛhamedhi and gṛhastha, there are two words. Gṛhamedhi means he does not know the rules and regulation. He thinks that this family, this husband and wife, children and home, that is everything. That is called gṛhamedhi. But gṛhastha means he is as good as a sannyāsī. Gṛhe tiṣṭhati ’pi gṛhastha (?). He is suitable…, he is not suitable to become a brahmacārī, because every facility is there, but regulated. And one who follows the regulative principles, he is āśrama. Either it is gṛhastha āśrama or sannyāsa āśrama, the same thing. Āśrama means-very easily understood in India, there is discussion-the place where the spiritual culture is cultivated, that is called āśrama. What is the difference between the āśrama and ordinary home? Ordinary home means the…, without any regulative principles, and āśrama means real purpose is self-realization, development of Kṛṣṇa consciousness. But if one is unable to accept sannyāsa āśrama or brahmacārī āśrama, that is gṛhastha āśrama. Not that animal āśrama.

So Caitanya Mahāprabhu, therefore He has said, ”If we are eager for advancement in Kṛṣṇa consciousness, then we can stay in any āśrama. It doesn’t matter.” Either gṛhastha āśrama or sannyāsa āśrama, it doesn’t matter. Kṛṣṇa, Caitanya Mahāprabhu, says to Rāmaṇanda,

kibā vipra, kibā śūdra, nyāsī kene naya
yei kṛṣṇa-tattva-vettā, sei ’guru’ haya
[Cc. Madhya 8.128]

Sei guru. Who can become guru? Generally a brāhmaṇa, a sannyāsī, that is, that is, they are forced. Brāhmaṇa is the guru of other varṇas, and sannyāsī is the guru for all varṇāśrama. This is… But Caitanya Mahāprabhu says that is social system. If there is a brāhmaṇa, if there is a sannyāsī, one should accept, give preference to him, to accept guru. But Caitanya Mahāprabhu says, ”That is not the criterion. One must be well expert, experienced, well aware of the science of Kṛṣṇa. He shall be guru.” Not that particularly because one is born in a brāhmaṇa family or one has taken sannyāsa, he is immediately by the dress, or by birth, one can become guru. No. That is going on. Now it is diminishing. Formerly, in India it was the practice. So Caitanya Mahāprabhu says that ”It doesn’t matter.” Kibā vipra, kibā śūdra. Vipra means brāhmaṇa, and śūdra means the fourth class, less than the vaiśyas. So kibā vipra, kibā śūdra, nyāsī kene naya. Nyāsī means sannyāsī. Never mind nyāsī, or without nyāsī, because śūdra cannot be sannyāsī. Without becoming brāhmaṇa, there is no question of becoming sannyāsa. In the Śaṅkara-sampradāya they are very strict. Unless one is born in a brāhmaṇa family, he is not awarded the sannyāsa. That is the stricture. But according to our Vaiṣṇava, according to Caitanya Mahāprabhu, pāñcarātrikī-viddhi, if there is little tendency of the person to become devotee, he is given the chance. Never mind he’s born in a śūdra family, a caṇḍāla family. That is sanctioned in the śāstra: kirāta-hūṇāndhra-pulinda pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye ’nye ca pāpā [SB 2.4.18]. Anyone. Kṛṣṇa also says, māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. So Nārada Muni, he is a great devotee, he has given allowance to everyone to become a brāhmaṇa, to become a sannyāsī. First of all he must be trained up to become a brāhmaṇa, then sannyāsī. This is a fact. Without becoming a brāhmaṇa, there is no question of sannyāsa.

So these regulative principles are there. So what is, what is the big plan behind these regulative principles? The big plan is: here is the attraction, puṁsaḥ striyā mithunī-bhāvam-to cut down this attraction between male and female. This is the big plan. Otherwise there is no need of the varṇāśrama. Varnāśrama means to train the candidates gradually to become free from this entanglement of man and woman. This is the basic principle. Yoga system is also the same thing. Jñānī, that is also same. Karma also. The karma-kāṇḍīya vicāra, that is also, one has to take sannyāsa at the ultimately, cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ [Bg. 4.13], gradually, if one cannot take it immediately.

So this is the training of Bhagavad-gītā. This is the training of Bhāgavata. Everywhere the Vedic principle, the first principle is that we have forgotten Kṛṣṇa. In the previous verse we have already studied, gata-smṛtir vindati tatra tāpān, because we have forgotten what is our position. Gata-smṛti. Smṛti means memory. There is one word, alpa-medhasām, and there is another word, su-medhasam. These words are there, tad-bhavati alpa-medhasām, in the Bhagavad-gītā. Those who are trying to be happy in this material world, kāmais tais tair hṛta-jñānāḥ… [Bg. 7.20]. They, people generally, they are kāma, this kāma, puṁsaḥ striyā mithunī, this is kāma. This kāma is manifested in different ways. The actually the central point is kāma. So that when that kāma is fulfilled Because a man is searching after woman and woman is searching after man, when they unite, then the kāma becomes hard knot, very tightly. When they are separated, there is chance of not being tied, but as soon as they are tied by marriage or by some way or other, then tayor mitha hṛdaya-granthim āhur. Hṛdaya-granthim. We are already attracted to these things, and when it is united, then we see practically in our Indian families that when the boy is grown up and the girl is grown up, the father-mother unite them by marriage system. Everywhere. But India still going on. Why? Because unless he is married, he'll not get attracted to this material life.

So the father and mother's duty is to unite them so that they may not be spoiled, they may not be like cats and dogs. At least there will be some regulative principles they will follow. But the bondage is, as soon as they are united, the economic development, ataḥ gṛha-kṣetra-sutāpta-vittair [SB 5.5.8], then searching after: "Now we must have an apartment, so to…" Either you construct a house or rent a house, anyway money is required, so you will be enthused to earn money. "I have got wife, I have to keep nicely, I have to eat nicely, I have to give her dress, and so on, so on." So first of all, get one apartment or house, ataḥ gṛha. Then how to maintain the house. Formerly there was no other business except that agriculture. Agriculture, that is the economic, annād bhavanti bhūtāni [Bg. 3.14]. We have to eat, so grow food grains. So where shall I grow my food grains? Not on the roof, but I must have some land, ataḥ gṛha-kṣetra, land is wanted, ataḥ gṛha-kṣetra. Then putra-hīnaṁ gṛhaṁ śūnyam, family life, married life, but there is no son. That is another troublesome There are so many married life, they haven't got son, children-they are very unhappy. They spend so much money to get a children. They go to the saintly persons and beg blessing, "Give us one children, one child." There was one great big man long ago, he had no child, so he came to my Guru Mahārāja and he offered, "Guru Mahārāja, if I get a child, I can give you the whole estate." So these are natural demands. First of all husband and wife and child, then apartment, then land, then friends, then money, in this way we become entangled more, ahaṁ mameti [SB 5.5.8]. So instead of sukhera lagiya ei ghara bandhun, I became a householder for happiness, agune puriya gela, now there is blazing fire. Sukhera lagiya ei ghara bandhun agune puriya gela. And there is another, ravana hoila ithe gatila janja: "I wanted to be happy in this way, but it has become an embarassment." So this is going on.

So we should not be entangled as far as possible. It is not possible, very, very difficult, but if it is possible we can…, there is brahmacārī. This is tapasya. Because we have begun these verses, tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Tapasya. That tapasya begins, tapasā brahmacāryeṇa, brahmacārī [SB 6.1.13]. That is tapasya. So if possible we should try to remain. But Kṛṣṇa consciousness is so nice if we accept Kṛṣṇa very seriously, with Kṛṣṇa anyone, either man or woman, we can remain very happy with Kṛṣṇa. Kṛṣṇa can become my friend, Kṛṣṇa can become my husband, Kṛṣṇa can become my son-whatever you want. So in this way, if we advance in Kṛṣṇa consciousness, then we can save ourselves, janasya moho 'yam. In this illusory galaxy of illusory, this material world, we may be saved, and that is wanted that we have to give up the attraction for this material world. Then there is possibility of spiritual advancement. Therefore Kṛṣṇa is canvassing personally that "You give up all these plans, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That will save you from this precarious position of material world, threefold miseries, suffering after suffering after suffering."

Thank you very much. (end)

761031SB.VRN

Śrīmad-Bhāgavatam 5.5.9

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Vṛndāvana, October 31, 1976

Prabhupāda:

yadā mano-hṛdaya-granthir asya
karmānubaddho dṛḍha āślatheta
tadā janaḥ samparivartate 'smād
muktaḥ paraṁ yāty atihāya hetum
[SB 5.5.9]

So the conclusion is given here. One should be completely satiated from this attachment of sex. Then he is liberated. Liberation means no more material life, and the basic principle of material life is sex. Therefore whole Vedic civilization is based on to train people how he becomes free from sex desire. The great emperor Yāmunācārya, he gave his experience how he became liberated from sex desire,

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

Since, he gives his experience, "Since I have given my mind and heart in the service of yad-avadhi mama cetaḥ kṛṣṇa-padāravinde, at the lotus feet of Lord Kṛṣṇa, and I have increased my transcendental, blissful life by rendering such loving service, since then even if I think of sex life, yad-avadhi mama cetaḥ, tad-avadhi bata nārī-saṅgame smaryamāne, even sex life, thinking of it, it becomes so abominable that I spit on it." So this is the test of advancement of Kṛṣṇa conscious life.

Śrī Caitanya Mahāprabhu when He delivered Jagāi-Mādhāi… This Jagāi-Mādhāi was debauch, drinking, illicit sex, meat eating and these things, degradation. These four principles are the four pillars of degradation. Therefore we prohibit. That if you want to make progress in Kṛṣṇa consciousness, you must give up these four principles. So, Caitanya Mahāprabhu made this condition, that if you promise that you will give up these four principles of sinful life, then I will accept you. Never mind whatever you have done in the past. Every man is sinful, there is no doubt about it, more or less. That is not disqualification. If he agrees to give up that, then immediately he becomes liberated. That is Kṛṣṇa also says in the Bhagavad…, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Liberation is not very difficult. It can be obtained in one minute, provided you want to take it. Just like Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

So, if you are free from the resultant action of sinful life, then you are liberated. If you get shelter at the lotus feet of Kṛṣṇa, and do not act in such a way that you again fall down, then you are liberated. Liberation means, we have several times discussed, hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Our svarūpa means original, constitutional position is jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109], eternally servant of Kṛṣṇa. So as soon as we place ourselves in our original place, then you are liberated immediately. If we determine, decide finally, that we shall now continuously vehemently (?) fixed up in Kṛṣṇa consciousness, very simple thing.

Kṛṣṇa consciousness is described by Kṛṣṇa in the Bhagavad-gītā, man-manā bhava mad-bhaktaḥ. That's all. Always think of Me, man-manāḥ, and bhava mad-bhaktaḥ, be ready always to serve Me. Bhakta means, where there is bhakti and Bhagavān. Then bhakta. If there is no Bhagavān, and there is no activities to serve Bhagavān, there is no bhakta also. They are demons. So bhakta means there must be Bhagavān. Sevya, sevaka, and sevā. Sevya sevaka sevā, three things. Sevya means who is to be served, the master, sevya. And sevaka means the servant. If there is master and servant then there is sevā. This sevā is called bhakti. So, here mano-hṛdaya-granthir asya karmānubaddho dṛḍha āślatheta. When he decides no more these things. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam. When we understand that I am becoming more and more implicated, puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8], by this sex desire I am becoming more and more implicated. This implication is engaging me more and more in karma, karmānubaddha. When we understand this, and try to get free from this business, then we become eligible for going back home back to Godhead. Tadā janaḥ samparivartate 'smād. Samparivartate, returns to his original position, asmāt. And when he turns back towards back home, back to Godhead, then he is mukta. That is liberation.

Mukti is described here. It is not very difficult simply we have to decide that it is enough, no more. Then muktaḥ paraṁ yāty atihāya hetum. This is the hetu. We are baddha, conditioned. This is the ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam. So long we shall try, because people are after this gṛha apartment or home, kṣetra land, gṛha, kṣetra, suta children, āpta friends, vitta wealth, riches, the basic principle is that, maithunyam, agāram ajñaḥ vindati tāpān. This is very important point. Therefore according to Vedic civilization, one is trained up how to give up this ideas, concoction. That is brahmacārī, gṛhastha, vānaprastha, ultimately sannyāsa. No more. And ultimately, sannyāsa also is not the perfectional stage. Sannyāsa is also practice, how to come to the perfectional stage. The perfectional stage is to be engaged practically, not theoretically, engaged in the service of the Lord, according to his capacity. Not that everyone will be able to do everything, that is not required.

Kṛṣṇa is not stereotyped, that He has to be served in this way only. No, Kṛṣṇa can accept service in so many ways. There are dvādaśa-rasa, akhila-rasāmṛta-sindhu. Just like Kṛṣṇa is enjoying when Bhīṣmadeva was piercing His body with the arrows. He was enjoying. This is also rasa. Bhīṣma, purposefully, he knows Kṛṣṇa is the Supreme Lord, still, he is devotee, he was giving Him pleasure by throwing arrows on His body. So Kṛṣṇa takes pleasure in that. Kṛṣṇa does not take pleasure only when you throw rose flowers. He can take pleasure when you can pierce. If you are actually able to do that. So that is Kṛṣṇa.

So ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. You have to know how Kṛṣṇa will be pleased, then you are perfect. That you have to practice, first of all, in the vidhi-mārga, according to śāstra, according to the instruction of guru. Sādhu-śāstra-guru-vākya tinete koriyā aikya. Sādhu-mārgānugamanam. Ādau gurvāśrayam. Sad-dharma-pṛcchā. To accept guru means to be inquisitive. Just like Sanātana Gosvāmī, he approached Caitanya Mahāprabhu that, "I was minister. I was implicated in material activities. You have relieved me from this implication. Now please tell me what I have to do." Therefore Sanātana Gosvāmī was given instruction for two months continually, what to do now. So that is called sad-dharma-pṛcchā. Not that a fashion, I have made guru, I have accepted guru, my business is finished. No, sad-dharma-pṛcchā, the disciple must be ready to ask. Sanātana Gosvāmī, he was a minister, he resigned the post. That does not mean he was silent, stopped all work. He was asking, "What I have to do?" This is sad-dharma-pṛcchā and Caitanya Mahāprabhu ordered him to come to Vṛndāvana and renovate the vṛndāvana-līlā.

This place, before Caitanya Mahāprabhu's advent, this city, or this whole Vṛndāvana area, Rādhā-kuṇḍa it was all field only, agricultural field. Nobody knew where Kṛṣṇa had His pastimes. So it was the direction of Caitanya Mahāprabhu that this is Rādhā-kuṇḍa, this is this, this is this, and the Gosvāmīs they did it. That was it. Not that they came here… Although they were sitting underneath a tree (coughs). Raghunātha (?) Gosvāmī had no opportunity to come to a nice temple like this. They came when the whole thing was only agricultural field. But they constructed gradually the Madana-mohana's temple, the Govindajī's temple, the Rādhā-kuṇḍa. They engaged fully, writing books, and establishing temples. Then after them others, big, big…

Just like first of all, Mahārāja Mansingh, he carried out the order of Rūpa Gosvāmī. He spent so much, in those days, lakhs and crores of rupees. You have seen the Govindajī's temple, broken. It is not possible to construct such a temple at the present moment. But is was done by the order of Śrī Rūpa Gosvāmī. It is the system, if you want to see a saintly person, you must go there to serve him. Not that simply asking, "Give me your blessing." And, "Why, are you worthy for blessing?" Cheap blessing. And blessing also, they do not know what is blessing. Blessing, they think that "I have got some disease, if the saintly person gives me some blessing, I will be relieved from this disease." Now why don't you go to the doctor? But you go to saintly person for curing your disease. This is anyābhilāṣitā, that they do not know even how to approach a saintly person. So Mansingh was very important man, he was the commander-in-chief of Akbar, and he approached Rūpa Gosvāmī, "What can I do for you." So, Rūpa Gosvāmī, he did not require that temple, but he wanted to engage this rich man to the service of the Lord and he asked him that, "You construct a temple like this." Rūpa Gosvāmī was living very humbly, you know at the Rādhā-Dāmodara temple, his bhajanāśrama. He did not require a temple. But we are making members. Why? The idea is they'll spend the money for nothing in sense gratification. Take some money from them and engage in constructing temple. This is our conscious…

Not that we want to live in big palatial building and take subscription from others. No, this is not our policy. He'll spoil the money in sense gratification, so try to engage him. This is the policy. And exactly following the footprints of Gosvāmīs, we do not require any money. We, we are quiet confident Kṛṣṇa will supply all the necessities. But to engage the whole world who are spending money in so many rascaldom way, if that money is engaged in Kṛṣṇa consciousness, they'll get a chance. This is called ajñāta-sukṛti. He does not know how he is making progress in Kṛṣṇa consciousness. Ajñāta, it is unknown to him. But the person who is trying to induce him to be engaged in Kṛṣṇa's service, that is his friend, real friend. They are misunderstanding that these people are exacting money by force. Even it is done by force, it is good for the person who is contributing. But you should not use any such means, people will misunderstand.

But the policy is that his money, which is accumulated for sense gratification… In Western countries they accumulate millions of dollars and at the last moment he gives to his dog. (laughter) There are many instances, you know better than me. He has no, nobody even, because they do not marry, no children, no friend, so the dog is the best friend in Western country. Every gentleman must have this best friend, pet dog. So ultimately, because there is nobody to give, he gives it to the dog. Makes a will that my dog will get it and they'll give him jewelry, ornaments and so on, so on, so on. We have got practical experience, the big palace which we have purchased in Detroit, the man did not marry, so ultimately he bequeathed the whole estate to the dog. (laughter) And there is a tomb of the dog. (laughter)

So, one has to do it. If he does not do it for God, then he will have to do it ultimately to the dog. So better, so long you have got money, spend it for God. San-nimitte varaṁ tyāgo vināśe niyate sati(?). This is the instruction of Cāṇakya Paṇḍita, that whatever money you have got, it will be spent. You cannot keep it. Either the money will go from you, or you have to go from the money. You cannot keep together. That is not possible. If you don't spend the money for Kṛṣṇa, if you keep it, that "I shall see it. I shall lick up this money and become happy…" Kṛpaṇa, that those who are miser, they do not spend money for Kṛṣṇa but they see the money. Therefore it has become a problem for us, how to spend the money. How to spend the money for Kṛṣṇa, that is our policy. We do not want to keep money. We cannot keep, that is not possible. Somebody will take it. Ultimately the government will take. Better spend it for Kṛṣṇa. Spend it for Kṛṣṇa that is the right use. San-nimitte varaṁ tyāgo vināśe niya… Cāṇakya Paṇḍita, he was great politician, he is advising that if you have got money, spend it for Kṛṣṇa. Don't keep it. Spend it for Kṛṣṇa. Why? It will be spoiled. Today or tomorrow it will be spoiled. Somebody will take and spoil it. Better, if you spend it for Kṛṣṇa, at least your service will be recognized. Kṛṣṇa will see that this man is spending his hard-earned money for Me. That is called ajñāta-sukṛti. This service to Kṛṣṇa, this inclination, does not arise unless one is very, very, good asset he has got.

Catur-vidhā bhajante māṁ sukṛtinaḥ. Who comes to kṛṣṇa-bhajana? Sukṛtina. Not ordinary man, sukṛtina. Catur-vidhā bhajante māṁ sukṛtinaḥ. The duṣkṛtina, he will never come to Kṛṣṇa consciousness. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15], lowest of the mankind, full of sinful activities. How they can come to Kṛṣṇa? It is not possible.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

These are the qualification. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. So there are many authoritative statements. Na janma koṭibhiḥ sukṛti tatra laulyam ekalaṁ laulyaṁ na labhyate janma koṭibhiḥ sukṛti(?). This desire that I shall serve Kṛṣṇa, it is not ordinary thing. Na janma koṭibhiḥ sukṛtibhir labhyate. But it is possible if we accumulate this sukṛti, all right little service, little service, little service. Therefore the preacher's business is to engage these fools and rascals, who are very enthusiastic in the activities of sense gratification. If they are somehow or other engaged in Kṛṣṇa's service, they accumulate sukṛti, sukṛti.

Another place it is said that, kṛta-puṇya-puñjāḥ [SB 10.12.11]. Kṛta-puṇya-puñjāḥ. Puṇya, sukṛti, little, little, little, when it is accumulated, then they get the chance of talking with Kṛṣṇa, playing with Kṛṣṇa, dancing with Kṛṣṇa. That is possible. It is not mythology. The rascals, they think it is mythology. It is not mythology, it is fact. But it is mythology or imagination for the non-devotees. For the devotees, it is practical. So this is the muktaḥ paraṁ yāty atihāya hetum. That bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ. Bhaktiṁ parāṁ pratilabhya. That is conclusion of when Parīkṣit Mahārāja inquired about Kṛṣṇa's rāsa-līlā. Kṛṣ… Parīkṣit… Śukadeva Gosvāmī replied that "If one is actually qualified to hear about rasa, vikrīḍitam idaṁ ca vraja-vadhūbhir viṣṇoḥ. These activities with Lord Kṛṣṇa and the vraja-vadhūbhiḥ, if it is properly spoken and heard, then the result will be that hṛd-rogaṁ kāmam apahinoti. The material disease, kāma, lusty desire, will be finished, no more. And bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ. Very soon he will be dhīra. No more kāma. This is the result. Not that after hearing rāsa-līlā, "Oh, let me imitate. Let me also dance with young girls and enjoy." This is going on. Rascal. Māyāvādīs they do that. Perhaps you know. There are so many instances. But actually, the result will be this hṛd-rogaṁ kāmam acireṇa dhīraḥ. No more desire. Thank you very much.

Devotees: Jaya. (end)

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Śrīmad-Bhāgavatam 5.5.10-13

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Vṛndāvana, November 1, 1976

Pradyumna: "O My sons, you should accept a highly elevated paramahaṁsa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego."

Prabhupāda:

haṁse gurau mayi bhaktyānuvṛtyā
vitṛṣṇayā dvandva-titikṣayā ca
sarvatra jantor vyasanāvagatyā
jijñāsayā tapasehā-nivṛttyā
[SB 5.5.10]

So this is called regulative principle. In the previous verse, it was recommended that karmānubaddho dṛḍha āślatheta. This attachment, karmānubaddha, for this material world, everyone is busy-we have discussed many times-from morning till late at night, and night also, they are busy. Big, big factories, they are working day and night, one shift, other shift. That has become the criterion of civilization. Formerly it was less, because this ugra-karma… These factories means ugra-karma, unnecessarily severe, hard work. Unnecessarily. We have seen in Detroit, they are manufacturing one Ford, manufacturing Ford, simply wheels of the motorcar. Huge stock wheels. And somebody is manufacturing tire, huge stock of tire, and they are giving estimate: "Up till now, so many millions of tire we have manufactured." Well, you know all this. It is in your country. And then there are so many motor parts, there are three thousand small parts. So big, big factories, they are working to manufacture the parts of the motorcar, different parts of the motorcar, day and night working. And ultimately, they are preparing one car, and people are using huge quantity of cars. This is called karmānubaddha, unnecessary, ugra-karma.

Transportation is required, but we see from Kṛṣṇa books that the inhabitants of Gokula… There was a meeting headed by Nanda Mahārāja's young brother, Upananda, and all the villagers, they assembled together. They discussed that "Our Kṛṣṇa is being repeatedly attacked by the asuras, and it has become very troublesome. So let us leave this place." They are villagers. They thought it wise that "Because we are in this village, some of the demons, they are coming and disturbing." So they are villagers… Immediately Nanda Mahārāja agreed, "All right, let us leave this place." So immediately, they transferred the whole village with their possessions, cloth or something, everything, within one hour. And they transported by the bullock cart to Nandagrāma. That means, the idea is the whole village was transferred from one village to another within very short time. So the transport is required, the transport by bullock carts. The bulls are there. They can be used for transport. Or the asses, they can be used for transport. But… And the camels can be used for transport. There are so many animals. So advancement, and big, big kings, royal families, they have got their transport service by keeping elephants and horses. They can get on the back of the horses and get yourself there. So nature's arrangement, God's arrangement is there. Transport is required in the human society, but you can utilize so many animals for your purpose. But at the present moment, ugra-karma. The transport is there, but they have manufactured big, big buses for transport, big, big cars, and the animals, they are now killed and eat. That's all. This is civilization. This is civilization. Not to reduce the labor, but increase the labor. Therefore they are called ugra-karma, jagataḥ hita, and that will create disastrous condition of the human society. This is discussed in Bhagavad-gītā.

So our this simple living… We are introducing the simple living, that go to the village, have sufficient food grains and milk, and the experiment is successful in the Western countries, in New Vrindaban, in Philadelphia, in New Orleans. So now the leaders of European and American countries, they are threatened: "This kind of civilization, if it is advanced, then where he'll stand?" This simple living… In Australia, one psychiatrist, he remarked that "If this kind of simple living is introduced, then where you stand?" So they want ugra-karma. They want to work day and night in the factories, and to pacify themselves, they immediately require drinking, illicit sex. Thence, by working on motorcars, they have no enough food, they want to eat meat, kill animals; and to digest the meat, he must drink. One after another. One after another.

So this ugra-karma, they have introduced, but they are not happy. Because they are fools, they do not know their happiness is different. It cannot be had from the ugra-karma. Therefore here it is said, sarvatra vyasana? What is that? Jantor vyasanāvagatyā, sarvatra jantor vyasanāvagatyā. Your material civilization, wherever you advance materially, there is trouble. Not only on this planet, but in other planets also, I mean higher planets, where they live for many millions of years and their standard of happiness… Of course, these rascals, they are finding only stones and rocks in other planets. They have got everything only in this planet. And you have to believe them. Wherever they are going, in the moon planet or in the Mars planet, what do they see? Simply rocks and sands. But that is not the fact. Each and every planet is full of living entities, janatā(?). That is the statement in the… Everywhere, every planet, there are different kinds of living entities. Just like we see in this planet also, the Europeans are of different features, the Americans have different features, India different features, Africa different features. So there are varieties of living continent, varieties of living entities, but no planet is vacant. That is not the fact. This is rascaldom. They are declaring the planets are vacant; only their father's property here, that is full of living entities. This is nonsense. This is nonsense.

Therefore it is said, sarvatra jantor vyasanāvagatyā. Sarvatra, everywhere, there are living entities and there are sufferings. Not only living entities. As there are sufferings here, three kinds of miserable conditions, even that will continue. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. That is statement of Kṛṣṇa. Even you go to the Brahmaloka. Not that Brahmaloka is better. Why there are so many, ananta-koṭi, planets? Yasya prabhā prabhavato jagad-aṇḍa-koṭi: [Bs. 5.40] not only one universe but many millions and trillions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Koṭiṣu. In each and every brahmāṇḍa, ananta-vasudhā. Vasudhā means the living places. Vibhinna, ananta yad… Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Bhinnam, the climatic, atmospheric position is different. Not that it is vacant. Bhinnam. Vasudhādi-bhinnam. Just as moon planet, that atmosphere is different. Otherwise how it is possible that the moon planet, it is so nice, soothing rays is coming? And why not from the sun? The sun is differently constructed, different rays. It is God's arrangement. In daytime you require sunshine, and you become tired, so at nighttime there is very soothing moonshine. You becomes pacified, cleansed, soothing. Why the sun and the moon, if they are vacant or something, like that…? They do not know vasudhādi-bhinnam. Each and every planet is differently constructed. They do not know. These rascals, they are passing as scientists and simply giving this conclusion, that "Every planet is full of dust and rocks." If dust and rocks, then why from the sunshine so much heat is coming, and why from the moonshine so soothing and pleasing shine is coming? These rascals, they do not know. And they are passing as scientists. I call them directly rascals, simply, set of rascals. They have never gone to the moon planet. They do not know what are the different position of the different planets. Simply they are, I mean to say, cheating people to get good salary. That's all. And in the name of scientist.

But you should know from the Vedic literature the position. You should know that each and every planet is full of different types of living entities, and in the higher planetary system, the standard of living may be very… Not maybe. It is mentioned, thousands and thousands of times better than this planet. They… This is called Bhūrloka, then Bhuvarloka, then Svargaloka, Janaloka, Maharloka, Tapoloka, Satyaloka, Brahmaloka-these are different higher planetary system-and each loka, the standard of happiness is thousand times better than the earth. This is the position. And Kṛṣṇa says, ā-brahma-bhuvanāl lokāḥ. And similarly down, there are different lokas-Tala, Atala, Talātala, Vitala, Sutala, like that. This is the constitution. But here Ṛṣabhadeva says that anywhere you go, the threefold miseries of material existence, that will continue. You cannot get free. Even Brahmaloka, the Brahmā, he is subjected to die. He is also undergo the principles of death, and what to speak of others. Nobody will exist here. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16].

So we should know that, that we are trying to improve our material condition-it doesn't matter you are now a poor man, and by doing something you get, I mean to say, great amount of wealth. That does not mean that you are free from dangerous condition of life. That is not. Sarvatra. Either in this planet, or in other planet, or this condition, that condition, the threefold miseries, adhyātmika, adhidaivika, and adhibhautika, and these miseries, and janma-mṛtyu-jarā-vyādhi… Kṛṣṇa says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Kṛṣṇa never says that "Within this universe, if you go to the heavenly planet, then you can avoid janma-mṛtyu-jarā-vyādhi." Never says. Nobody says. Kṛṣṇa says, "Even you go to the heavenly planet," ābrahma-bhuvanāl lokāḥ, "the janma-mṛtyu-jarā-vyādhi, they are everywhere; you cannot avoid." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. "But if you come to Me," paraṁ dhāma, "then you can avoid."

Duḥkhālayam aśāśvatam [Bg. 8.15]. Here, everywhere you'll find duḥkhālayam aśāśvatam. Just like I was reading last night that Bṛhaspati's wife is kidnapped by Candra. The Bṛhaspati is the spiritual master of the demigods, and his wife was kidnapped by Candra. He is also one of the demigods. Just see: the sex and lusty desires are so strong, even in the higher planetary system. And that is the cause. That is the cause. Here it is said, liṅgaṁ vyapohet kuśalo 'ham-ākhyam. This false ego is the cause of our miserable condition in this material world. Material world is miserable, duḥkhālayam aśāśvatam [Bg. 8.15], this material world. One ant is living, say for one day, and I am living for hundred years, and Brahmā is living for millions of years. That does not mean any one of us is free is from the miserable condition of this material world. Nobody. Therefore this material world is called duḥkhālayam aśāśvatam [Bg. 8.15].

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

That is saṁsiddhi, that if you become able how to become free from this encagement of material body, liṅgaṁ vyapohet. Therefore the endeavor should be how to give up this material body and be situated in our spiritual status, and that will give us…

So for that there are so many practices, regulative principles, mentioned here. The first thing is haṁse gurau mayi bhaktyānuvṛtyā. This is religion. Ādau gurvāśrayam. If you do not get a qualified guru, then everything is bogus. If you, by good fortune, if you get the association of a guru, qualified haṁsa, paramahaṁsa… Paramahaṁsa guru means sannyāsī's last stage is paramahaṁsa. Kuṭīcaka, bahūdaka, parivrājakācārya, and paramahaṁsa, these are the different stages. When one takes sannyāsa, he lives outside the village in a kuṭī, in a cottage, and the family members goes and delivers him the food, because he is not practiced. So in the beginning, he keeps up this association of neighborhood or family, but he is not practiced. He therefore lives outside the village, and if somebody gives some food, he eats. Then when he becomes experienced, then he does not accept food from one, either his own home or one home. He takes foodstuff from many homes: "Give me a little piece of cāpāṭi." So somebody gives half, because they are also not overburdened. If they have to deliver, so many sannyāsīs come, and sumptuous food, then how the gṛhastha will provide? Therefore though… They do not overburden. There may be other sannyāsīs, therefore little only. Madhupuri. The Gosvāmīs practiced this madhupuri in Vṛndāvana. They lived, but they would take little only from the house. This is called bahūdaka. Then when he has practiced more, he travels all over the world, parivrājakācārya. And when he is fully experienced, then, in spiritual life and everything, then he is paramahaṁsa. So one must find out a guru who is paramahaṁsa. Neither kuṭīcaka, nor bahūdaka, nor parivrājakācārya. Paramahaṁsa. So in the Caitanya-caritāmṛta also, Lord Caitanya says, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. This bhakti-latā-bīja can be obtained through the mercy of guru and Kṛṣṇa. Here Ṛṣabhadeva, who is incarnation of Kṛṣṇa, therefore He says mayi, haṁse gurau mayi. You cannot jump over Kṛṣṇa. "Well, I know Kṛṣṇa. I shall go to Kṛṣṇa directly, without guru." There are many rascals, they say like that. No, that is not possible. First of all guru, then Kṛṣṇa. Haṁse gurau mayi, bhaktyānuvṛtyā.

So these are description, this is the beginning. If we actually practice the description of the prescription given in the śāstra, then it will be possible that, as it is said, karmānubaddho dṛḍha āślatheta. Then our strong desire to enjoy this material world in different way, that will be slackened. That is wanted.

Thank you very much.

Devotees: Jaya! (end)

761102SB.VRN
Śrīmad-Bhāgavatam 5.5.14

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Vṛndāvana, November 2, 1976

Pradyumna: "As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself."

Prabhupāda:

karmāśayaṁ hṛdaya-granthi-bandham
avidyayāsāditam apramattaḥ
anena yogena yathopadeśaṁ
samyag vyapohyoparameta yogāt
[SB 5.5.14]

So, the bhakti-yoga process is described in the previous verses. Real purport is, karmāśayam, how to be free from karmāśayam. So long our mind will be absorbed in karmāśayam, then there is no question of becoming free from this material body. Karmānubandhaṁ na mucyate deha-yogena tāvat. This is already advised, the whole purpose is how to make the spirit soul from the bondage of contamination of repetition of birth and death. That is the purpose of human life. Karmāśayam, everyone is trying to become happy by working hard and getting the result. Ābrahma-bhuvanāl lokāḥ, not only here, but also in other planets up to the Brahmaloka, this process is going on. And to counteract this process, in the previous three verses it has been explained how one can gradually become relieved. The first process is recommended, haṁse gurau mayi bhaktyānuvṛtyā.

So this is the Vedic injunction. If we want to understand this science… It is science, it is not sentiment. Bhakti-yoga is not sentiment, it is a science. Therefore we have to take it from authorized Vedic instruction. Śrīla Rūpa Gosvāmī has advised that science means you have to take it from the Vedic knowledge. Vedic knowledge means there is no mistake, there is no cheating, there is no imperfect senses. Everything is perfect. So science means, which is perfect knowledge. Not perhaps, it may be, that is not science, theory. Theory is not science. Science, the most important items of science is observation and experiment. First of all to study the situation by observation, and then practically, when you are able to make an experiment, then it is science. Otherwise, theoretical knowledge has no meaning.

So in order to know that science, one has to approach a perfect teacher. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Here also it is said, gurau haṁsa. Haṁse gurau mayi. The mayi is also significant. That means, paramahaṁsa guru means, he's as good as the Supreme Personality of Godhead. Because he does not deviate from the instructions of the Supreme Personality of Godhead. That is the symptom of guru. Guru does not deviate from the instruction of the Supreme Personality of Godhead. He does not manufacture something new, novel. No, the same thing. Just like Kṛṣṇa says in the Fourth Chapter, although He is the speaker, millions of years ago He instructed the science to the Sun god, and again when He was instructed to Arjuna, He said that, "I am instructing the same thing." Sa evāyaṁ purātanaḥ. Not that on account of change of time, the instruction has been changed, no. (aside:) What is that exact verse? Sa evāyaṁ purātanaḥ?

Devotee: Yogaḥ proktaḥ purātanaḥ.

Prabhupāda: Yogaḥ proktaḥ purātanaḥ. Purātanaḥ, not something new. This is nonsense. There cannot be something new. Everything established. Science means, scientific knowledge means, it is not something new. Just like the sun rises from the eastern horizon. So millions of years ago, the sun used to rise from the eastern horizon, and still it is going on. Not that because time has changed, the sun is rising from the western side or northern side, no. Knowledge means… That is Vedic knowledge. Established knowledge. It cannot be changed in any circumstance. That is Vedic knowledge. What was millions of years ago fact, it is fact now. So, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. So in order to know that factual knowledge, one has to approach the bona fide spiritual master.

We have several times explained this, who is bona fide spiritual master, confirmed by Caitanya Mahāprabhu. Caitanya Mahāprabhu said that āmāra ājñāya guru hañā, "You become a guru on My instruction." So those who are affiliated with Caitanya Mahāprabhu's instruction, he is guru. Not anyone else. Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Then one may argue that if Caitanya Mahāprabhu is ordering, so anyone can order? No, Caitanya Mahāprabhu is not ordering something new. Caitanya Mahāprabhu says that "Under My instruction you become guru." But the instruction is Kṛṣṇa's, the same instruction, yāre dekha tāre kaha kṛṣṇa-upadeśa. Caitanya Mahāprabhu also does not deviate from kṛṣṇa-upadeśa, what to speak of others. And those rascals who are deviating from the instruction of Kṛṣṇa, how he can become guru? They are interpreting in a different way, how they can become guru? That is not guru. We should simply remember this fact, whether this person is speaking the same thing as Kṛṣṇa says, as Caitanya Mahāprabhu says, as Rāmānujācārya says, even Śaṅkarācārya.

He, superficially he might have said something which is not understandable, but he also followed the same thing, bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha. But due to unfavorable time, he had to say about impersonal feature. But ultimately he said, bhaja govindaṁ bhaja govindam, bhaja govindaṁ mūḍha mate. You rascal, you just worship Govindam. And this jugglery of words, grammatical jugglery, will not help you at the time of death. Nahi nahi rakṣati dukṛn-karaṇe(?). If you misinterpret that "With this grammatical addition or grammatical alteration this meaning can be derived." No. That is mal-interpretation. Real understanding is bhaja govindam. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Lord Brahmā, he also says, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. And Śrīpāda Śaṅkarācārya, he is incarnation of Śaṅkara, he also saying, govindam, bhaja govindam, bhaja govindam, bhaja govindam. And we are following the same thing, so that is guru-paramparā, that is real knowledge. So don't approach a cheater, but actually approach a teacher, not a cheater. Then bhakti-yoga will be… That teacher is guru, and he is representative of Kṛṣṇa. He does not say anything else.

So bhaktyā anuvṛtyā. Anuvṛtyā means following. Not that I have become more than my guru, I can invent something. No. Bhakti means, sādhu-mārgānugamanam. You have to follow the sādhu, the ācārya. That is bhakti. Bhakti does not means that I am so learned I can manufacture something. That is rascal. Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ. That is bhakti. You have to become servant of the servant of the servant of the servant [Cc. Madhya 13.80]. Not that at a point you become suddenly very learned scholar, and you do not remain a servant, but you want to become a master, to dictate the guru. That is rascal. That will not help us. Here it is said, bhaktyānuvṛtyā. Bhaktyā, bhaktyā, bhakti means sevā. Bhaja sevayā. When bhakti, bhajata sukti(?). Bhaja means sevayā. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So we have to understand this bhakti-yoga by bhaktyānuvṛtyā, not otherwise. Not that I am very learned scholar, I can give a different interpretation and… No, that is not bhakti. Bhaktyānuvṛtyā vitṛṣṇayā dvandva-titikṣayā ca.

Then mat-karmabhir mat-kathayā ca nityam. This is a very important word nityam, mat-kathayā. The Bhagavān says, ”My words,” so kṛṣṇa-kathā mat-kathā. Kṛṣṇa says, mat-kathā. We can say, kṛṣṇa-kathā. So kṛṣṇa-kathā, Kṛṣṇa is speaking personally Bhagavad-gītā, this is kṛṣṇa-kathā. Kṛṣṇa is speaking the words, that is kṛṣṇa-kathā. And Śrīmad-Bhāgavatam also kṛṣṇa-kathā, it is spoken about Kṛṣṇa. Janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. Paraṁ satyaṁ dhīmahi, that is paraṁ satyam, kṛṣṇa-kathā. Bhagavān is paraṁ satyam. Paraṁ Brahman. Not only Brahman, Paraṁ Brahman. The Māyāvādī philosophers, they are concerned with the brahman-kathā but, we (are) very interested not only (in) brahman-kathā but parabrahman-kathā, that is Kṛṣṇa consciousness, that is wanted. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So kṛṣṇa-kathā. Caitanya Mahāprabhu also says, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. This is guru. Kṛṣṇa-kathā. So here it is said that, mat-kathā, mat-karmabhir mat-kathayā ca. So…, and how? Mat-karmabhir mat-kathayā ca nityam, twenty-four hours. Nityam means always.

Not that officially, I attend bhāgavata-kathā for seven days or ten days in a year, and there are 365 days, and other 355 days, I go to the share market and simply inquire about the raise of this share and that share. That will not help you. Nityaṁ bhāgavata-sevayā [SB 1.2.18], then it is bhakti-yoga. This manufacturing of seven days bhāgavata-kathā, it is business. It is not bhāgavata-kathā. In the Bhāgavata comments, there are so many authorized comments, just like Śrīdhara Svāmī, Vīrarāghavācārya, Vijayadhvaja, Viśvanātha Cakravartī, Jīva Gosvāmī, and Giridhārī Gosvāmī, so many. Nowhere it is stated that you hear bhāgavata-kathā for seven days. You will not find. Therefore this seven days bhāgavata-kathā, so far we can understand, it is not authorized. Here also it is said, nityam, mat-kathayā ca nityam. Never you will find seven days. In another place it is said, nityaṁ bhāgavata-sevayā. Nityam, you have to hear Bhāgavatam daily. Not that a prescribed method, formality, for seven days. No, that is not authorized. Here it is also said, mat-kathayā, bhāgavata-kathayā ca nityam. Mad-deva-saṅgāt, not in the association of the karmīs, jñānīs, yogis, no. That will not help us. Narottama dāsa Ṭhākura says,

tāṅdera caraṇa-sevi-bhakta-sane vās
janame janame hoy ei abhilāṣ

To live with the devotees. If we associate with the karmīs or the jñānīs or the yogis, then it will not be possible. Then you will be mislead. Therefore it is said that mad-deva-saṅgāt. Mad-deva-saṅgāt means one who has absolutely taken the shelter of Kṛṣṇa’s lotus feet, mad-deva. There are many others, of course nobody is deva, deva is Kṛṣṇa. But there are others, demigods. There are thirty-three millions of devas. But Kṛṣṇa especially, He says, mad-deva, one who has taken Kṛṣṇa as the only worshipable deity. Sarva-dharmān parityajya mām ekam [Bg. 18.66], that is it. One who has taken such vow, that kṛṣṇas tu bhagavān svayam [SB 1.3.28], I shall take to the shelter of Kṛṣṇa, that is not very easy thing. But, that is the ultimate point.

Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That mad-deva, that Kṛṣṇa, is my worshipable deity only. This conclusion comes after many, many births of culturing knowledge, jñāna, yoga, karma, it is not so easy. Therefore we have to take shelter of such person who has taken Kṛṣṇa as the only shelter, vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19]. We have to take shelter of such mahātmā. Not others. Mad-deva these are the different items, mad-deva-saṅgād guṇa-kīrtanān me. Not that now they have invented that, why Hare Kṛṣṇa, we can chant śivo ’ham, śivo ’ham, om, om, kālī, kālī, durgā. They (are) all nonsense. They are all nonsense. Here bhakti-yoga means, here it is, guṇa-kīrtanān me. Not others. You cannot (indistinct), ”This is also good, that is also good.” No compromise, kṛṣṇa-kīrtana. Just like Gosvāmīs, they said, kṛṣṇotkīrtana-gāna-nartana-parau. Not others. Utkīrtana, Hare Kṛṣṇa. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. These are the instructions. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], not of Śiva, not of Durgā, not of any other demigod. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Here (indistinct) says, guṇa-kīrtanān me.

So these are the items we should, nirvaira-sāmyopaśamena putrā jihāsayā deha-geha. This is also one of the important items, that I am executing devotional service, but I have no detachment from my family life. The bhakti-yoga means bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. That is bhakti-yoga. Everyone can test, ”How much I have become detached from my, this worldly affection. This is my family, this is my country, this is my society, this is my son, this is my wife, this is my children.” This is moha. Janasya moho ’yam ahaṁ mameti [SB 5.5.8], we have to give up this. If we have not been able to give up this attachment, worldly attachment, that means we are not making any progress. Therefore it is said clearly, deha-gehātmā. Eh? Buddheḥ. What is that? Jihāsayā deha-gehātma-buddheḥ. Ātma-buddheḥ. Deha-gehātma-buddheḥ. Everyone is thinking ”I am this body.” Everyone is thinking, ”This is my country,” nationalism. ”This is my socialism.” ”I am brāhmaṇa, I belong to the brāhmaṇas,” ”I belong to the kṣatriyas.” ”I belong to America.” ”I belong to India.” This is deha-gehātma-buddheḥ, and yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who is thinking like that, deha-gehātmā, sa eva go-kharaḥ, he is no better than the cows and the asses, animal. Deha-gehātma-buddheḥ is animal conception. One has to come to understand that ”I am not this body, I am not this mind or intelligence.” Ahaṁ brahmāsmi, I am part and parcel of Kṛṣṇa, Paraṁ Brahman. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

So, in this way if we practice according to the prescription, śāstra-vidhi, that is wanted. Not that without śāstra-vidhi, you can become liberated. That is not possible. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti [Bg. 16.23], Kṛṣṇa says. And if you give up, śāstra-vidhim, and act according to your whims, then there is no question of perfection. Na sa siddhim avāp…, na sukham, like that. The śāstra-vidhim (indistinct). Rūpa Gosvāmī also advised like that,

śruti-smṛti-purāṇādi-

pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

There are so many they have invented. Just like Hare Kṛṣṇa mantra is prescribed in the śāstras, and they have invented so many. Although there is the name of the Supreme Lord, still you have to follow the śāstra. If you say Rāma Rāma Rāma, Rādhe Rādhe Rādhe, Kṛṣṇa, there are so many mentioned. That is also name, but you have to follow the śāstra. Śāstra says:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

You have to take that. Not that you can say, nitāi-gaura rādhe-śyāma, hare kṛṣṇa hare rāma, no. Why? Is there any in the śāstra? No, you have invented. What is the value of your invention? You are not perfect. But they like that "It is my guru, I have got some followers, I invent some type of chanting." This is nonsense. You must follow, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot invent. So Caitanya Mahāprabhu… (break-end)

761103SB.VRN

Śrīmad-Bhāgavatam 5.5.15

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Vṛndāvana, November 3, 1976

Pradyumna: "If one is serious about going back to home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in."

Prabhupāda:

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā
mal-loka-kāmo mad-anugrahārthaḥ
itthaṁ vimanyur anuśiṣyād ataj-jñān
na yojayet karmasu karma-mūḍhān
kaṁ yogayan manujo 'rthaṁ labheta
nipātayan naṣṭa-dṛśaṁ hi garte
[SB 5.5.15]

So there are two kinds of ruler or controller. One is the government, and the other is the teacher. Or guru means spiritual master. Spiritual master can control. The disciples obey the order of the spiritual master out of love. Guror-hitam. This is brahmacārī. Brahmacārī guru-gṛhe vasan dānto guror hitam. What guru wants, the brahmacārī has to do, not for his hitam. Just like Arjuna accepted Kṛṣṇa: śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. So Arjuna, for his personal benefit he did not want to fight, but for Kṛṣṇa's sahitam, hitam, for benefit of Kṛṣṇa, he fought. This is the example. He did not like to kill his kinsmen for his hitam. "Oh, if I kill my kinsmen I'll go to hell, I'll be responsible, this, that…" So many arguments he put forward. That means he was considering his hitam, not Kṛṣṇa's hitam. But Kṛṣṇa wanted that fight, and when Arjuna agreed, "No, no more my hitam. Your hitam," oh, that is wanted. That is wanted. Guror-hitam.

So there are two different, I mean to say, controller. One is guru and the other is the king or the government. When the… Now it is government. Government or the king, the same thing. Whatever government orders, you have to accept. There is no question of disobedience. So the aim… What is the… Why he should order and why one should accept the order? What is the purpose? The purpose is mal-loka-kāmo mad-anugrahārthaḥ. This is the ideal life. One should seek the benediction of the Supreme Personality of Godhead, Kṛṣṇa. This is the aim of life. Mad-anugrahārthaḥ. And what is the benefit of pleasing Kṛṣṇa? Now, mal-loka-kāmo. He comes back. He is suffering in this material world. The same thing is there in every book of Vedic knowledge. In the Bhagavad-gītā also, the same thing stated, aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Two things are there: either you get the mercy of Kṛṣṇa or go to hell. Nivartante mṛtyu-saṁsāra-vartmani. Two things are there. Aśraddhadhānāḥ puruṣā dharmasyāsya parantapa. Kṛṣṇa comes. Here is also Kṛṣṇa's incarnation, Ṛṣabhadeva. He is instructing. So Kṛṣṇa comes to instruct us. He becomes guru.

So the aim of life is to go back home, back to Godhead. And we do not know what is the aim of life, why we are suffering. Ke āmi', 'kene āmāya jāre tāpa-traya'. This was the question of Sanātana Gosvāmī. But people have become so animalistic, they cannot understand that they are suffering. They cannot un… The brain has become so dull, rascal, that they do not understand even that they are suffering. The suffering, tri-tāpa-yantraṇā… Now, just like this fan. We don't require it now. Now running of the fan is suffering. But in the summer season it is required. It is pleasing. That means either in the summer or in the winter we are always suffering, this way or that way. The same water, it is pleasing during summer and it is suffering during winter. The water is the same, but it is sometimes suffering, sometimes pleasing. So these things will go on. You cannot stop. That means suffering will go on. You cannot stop it. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. So long we have got this body, we must suffer. This is the truth. Asann api kleśada āsa dehaḥ [SB 5.5.4]. We are getting different types of bodies, tathā dehāntara-prāptiḥ [Bg. 2.13]. Each body is for a short period. It will not last forever. But so long it will last, it will be cause of suffering. That we do not understand. This is the ignorance, mūḍha. And this suffering can be ended only by surrendering to Kṛṣṇa. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. The suffering is inflicted by māyā. Bhuṅkte prakṛti-jān guṇān. But there is no education, the people are so dull, rascal, they cannot understand that they are suffering, and the suffering they are accepting as enjoyment. In this way they are rotting in this material world.

The whole purpose is therefore how to get out of this suffering. Vindate tāpān mūḍha. So the aim of life is how to stop this suffering. The guru or the government should rule over the dependents with this point, with this aim in view. Mal-loka-kāmo mad-anugrahārthaḥ. These two things required: how to get the pleasure or the mercy of the Supreme Personality of Godhead and how to go back home, back to Godhead. This is the aim, not that we are making plan to be happy. Unless we go back home, back to Godhead, there is no question of peace or happiness. This place… We are trying to be happy within this material world by material adjustment. That is not possible. Duḥkhālayam aśāśvatam [Bg. 8.15]. Ābrahma-bhuvanāl lokān punar āvartino 'rjuna. These things they do not… They say it is brainwash, brainwash. We are enforcing something by controlling the mind, some ideas, "There is God, and we have to go to back home, back to Godhead." They are accusing us of brainwash, "mental control." But this is the fact. We are not brainwashing; we are clearing the brain. The rascal brain is full with cow dung. We are clearing. You see? That is our movement. But these rascals are understanding that we are enforcing some idea. What to speak of others, even in our country they do not believe that there is God. Nowadays, not formerly. We have become so rascal: "There is no God," "There is no…," "These are all," what is called, "mythology." "These are mythology ideas-there is God and there is sin, there is pious activities." Big, big sannyāsīs, they are asking that "Don't care for all this, 'There is God, there is sinful, there is pious.' You can do whatever you like because you are yourself God. This is… There is no pāpa-puṇya. You are immune from pāpa-puṇya because you are God."

So this is going on. But that is not the fact. Fact is different. Therefore, putrāṁś ca śiṣyāṁś ca. Śiṣya… The citizen, they are also śiṣya. Śiṣya means one who is controlled. That is called śiṣya, who is disciplined, disciple. The same meaning. Disciple means one who is controlled, one who is disciplined. So controller is the teacher or spiritual master and the government. So the government rules and regulation, teacher's rules and regulations should be in such a way that the dependent, either the śiṣya or the citizen, they must know that this is not life. This material life is not life. Real life is in the spiritual world. Satyaṁ paraṁ dhīmahi [SB 1.1.1]. That is real truth. And this is… This material world is illusion, illusion, the mirage. We are finding here happiness. Kṛṣṇa says, "No, no, there is no happiness." Duḥkhālayam aśāśvatam: [Bg. 8.15] "Why you are finding out happiness here? It is not possible." Kṛṣṇa personally teaching. This is duḥkhālaym aśāśvatam. "If you don't want it, then come to Me." Mām upetya kaunteya duḥkhālayam aśāśvatam nāpnuvanti mahātmānaḥ [Bg. 8.15]. That is mahātmā.

One who is trying to be happy in this material world, he is durātmā; he is not mahātmā. Durātmā. Durāśayā. Durāśayā or durātmā, the same thing. Durāśayā ye bahir-artha-māninaḥ. These rascals, durātmānam, they are trying to be happy. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, they do not know that here there is no happiness. There cannot be any happiness, however you may be expert. Just like if you are thrown in the ocean, so you may be very expert swimmer, but that does not mean you are happy. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Manaḥ-ṣaṣṭhānī. This is struggle for existence. These things should come to our brain. It is not brainwash; it is brain-clearing. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni [Cc. Antya 20.12]. If you want to end this suffering, then you must wash your brain-or heart, the same thing. Ceto-darpaṇa-mārjanam. But they are taking it otherwise. Therefore either the government or the spiritual master, they should not give program, big, big program, plans. Nowadays in material world… In material world this is always. The plan is… There is planning commission by the government. Why? To engage them to work very hard. That is going on. So when you are ruling, controlling, there may be some disobedience. Therefore it is the duty of the spiritual master not to be angry because the disciples or the followers, they are fools. Sometimes they commit mistake; they do not obey. But the ruler, the spiritual master, the government, has to tolerate. And still, vimanyava, sādhava. That is sādhu, vimanyava.

So itthaṁ vimanyur anuśiṣyād ataj-jñān. But they are foolish. Ataj-jñān. There is no knowledge. So simply see. Na yojayet karmasu karma-mūḍhān. They have natural tendency to work and get the benefit and make a plan, "How I shall become very rich man. How I shall own so many houses and so many properties, so many lands, so many, and…" Therefore why these people are so busy? Karma-mūḍhān, day and night. Ataj-jñān. They do not know that such persons cannot improve their economic position simply by working hard. That is not possible. Then everyone would have been rich man. In big, big cities like Calcutta, Bombay, London, New York, everyone is working very hard. Not that in big cities one can get their food easily. No. Everyone has to work. And everyone is working hard. Do you think that everyone is on the same level of position? No. That is not possible. Destiny. Destiny. One man is working hard day and night, twenty-four hours; simply he is getting two capātīs, that's all. We have seen in Bombay. They are living in such rotten condition that even in the daytime they'll have to a kerosene lamp. In such a place they are living, and so dirty condition. Does it mean that everyone in Bombay is living very luxuriantly? No. Similarly, every city. It is not possible. You cannot improve your economic position simply by working hard. That is not possible. You work hard or not work, whatever is destined to you, you'll get it. Therefore our energy should be utilized that mal-loka-kāmo mad-anugrahārthaḥ. The energy should be utilized how to please Kṛṣṇa. That should be done. Energy should be utilized for that purpose, not waste energy simply for a false hope that "I shall become happy. I shall do this. I shall do that. I shall make money like this. I…"

The story of the potter The potter is planning. He has got few pots and he is planning, "Now I have got these four pots and I will sell. I will make some profit. Then there will be ten pots. Then I'll sell ten pots, I'll make some profit. I'll get twenty pots and then thirty pots, forty pots. In this way I shall become millionaire. And at that time I shall marry, and I shall control my wife in this way and that way. And if she is disobedient, then I shall kick her like this." So when he kicked, he kicked the pots and all the pots broke. (laughter) So then his dream is gone. You see? Similarly, we are simply dreaming. With few pots we are simply dreaming that "These pots will be increased into so many pots, so many pots, so many pots," then finished. Don't make imagination, make plan. That is… The guru, the spiritual master and the government should be careful that "These rascals may not make plan. This rascal may not make plan to be happy." Na yojayet karmasu karma-mūḍhān. This is karma-jagat, this world. This material world is that. They are already inclined, so what is the use? Loke vyayāyāmiṣa-madya-sevā nityāstu jantuḥ. Just like sex life. Sex life is natural. It does not require any university education how to enjoy sex. They will enjoy it. Nobody… "Nobody is taught how to cry or how to laugh or how to enjoy sex life." There is a Bengali saying. That is natural. You don't require any education for this karma. Now they are making big, big plans to educate people how to work hard. This is waste of time. Educational institution should be for teaching people how to become Kṛṣṇa conscious, not to become this or that. That is waste of time, because that program will never be successful. Tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā. The nature's law is working Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Whatever…

Therefore our Vedic civilization is that people are satisfied in his own position, a brāhmaṇa, kṣatriya, vaiśya, śūdra. Whatever by God's grace he got, he was satisfied. The real energy was utilized how to become eligible to receive mercy of Kṛṣṇa. That is wanted, how to learn how to surrender to Kṛṣṇa. Then ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. That was the end. In India we find not that… The great sages, ṛṣis, they wrote so many books, but they used to live in a cottage. Only the kings, the kṣatriya, because they had to rule over, they used to construct big, big palaces. No one else. They lived very simple life, very simple life. Not waste time for so-called economic development, skyscraper building, subways and so on, so on. This was not Vedic civilization. This is asuric civilization.

So we have… People are becoming inclined to karma-sukha(?). So it is a very difficult position to convince them that this is not needed. The real life is to become Kṛṣṇa conscious, and for that purpose one should undergo austerities, pen… Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. You have to purify your existence. You are suffering. You are not meant for birth and death. Na jāyate na mriyate vā kadācit. You are not meant for that. Then you are undergoing birth and death and do not know what kind of life you are going to get next life. You have no information. Today you may be very big man and tomorrow you may be a dog. These things going on. They do not know. They simply working hard, making plan to be happy. That is not possible. Therefore it is forbidden. Na yojayet karmasu karma-mūḍhān. Engage them how to acquire Kṛṣṇa's favor. Kṛṣṇa's favor, mad-anugrahārthaḥ. Teach them like that, how. So Kṛṣṇa will be very much pleased if you simply… Kṛṣṇa says… Here it is said that mal-loka-kāmaḥ. How one can go to Kṛṣṇaloka or Vaikuṇṭhaloka? Very easy. Very easy. Kṛṣṇa personally says. It is not our manufactured word. Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Do these four things: "Always think of Me." That is Kṛṣṇa conscious. Manmanā bhava mad-bhaktaḥ: "Become My devotee. Worship Me and offer obeisances to Me," and asaṁśaya, "you'll come." Mal-loka. Very good. Very easy thing. Asaṁśaya. "Without any doubt you'll come to Me." Why do they not accept this proposal of Kṛṣṇa? It is not our manufacture. We are not washing brain. It is Kṛṣṇa's word, that simply by doing four things, manmanā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi asaṁśayaḥ [Bg. 18.65], without any doubt. That is required. Kṛṣṇa will be pleased.

So don't waste your time making material plan, big, big plan. "Big, big monkey, big, big belly, Ceylon jumping, melancholy." One European gentleman, he translated this Bengali proverb. Baro baro badare, baro baro pet, lanka dingake mata kare het.(?) There are many monkeys. The one monkey, he jumped over the Indian Ocean, went to the other side. So there were other monkeys also. They were asked, "Can you do it?" And mata kare het:(?) "He simply bowed down." So this plan is meant for how to, by chanting "Jaya Rāma," I'll jump over the other part of the material world. That is required. Not to work hard to improve your material condition. That will never be possible. Tasyaiva hetoḥ prayateta kovido na labhate yad bhramatām upary adhaḥ [SB 1.5.18]. You cannot get happiness within this material world. Bhramatām upary adhaḥ. Upary adhaḥ means, upari, in the higher planetary system, and down, lower planetary system. We are wandering like this, sometimes in the Svargaloka, sometimes in the Patalaloka, sometimes in naraka, sometimes in heaven. This is going on. Ei rupe brahmāṇḍa bhramite kono bhāgyavān jīva, guru-kṛṣṇa-kṛpa pāya bhakti-latā-bīja [Cc. Madhya 19.151]. So try to take bhakti-latā-bīja by the mercy of guru, by the mercy of Kṛṣṇa, and make your life successful. Don't engage yourself in the material fruitive activities for improving your material condition. That will never be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.16

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Vṛndāvana, November 4, 1976

Pradyumna: Translation: "Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this."

Prabhupāda:

lokaḥ svayaṁ śreyasi naṣṭa-dṛṣṭir
yo 'rthān samīheta nikāma-kāmaḥ
anyonya-vairaḥ sukha-leṣa-hetor
ananta-duḥkhaṁ ca na veda mūḍhaḥ
[SB 5.5.16]

This is the description of the material world. Anyonya-vairaḥ: simply envious of one another. This is material world: I am envious of you; you are envious of me. You can extend this familywise, societywise, communitywise, nationalwise, but the basic principle is enviousness, nothing else. Therefore in the beginning of the Śrīmad-Bhāgavatam it is explained that who are fit for accepting this Bhāgavata principle. Dharmaḥ projjhita-kaitava atra paramo nirmatsarāṇām [SB 1.1.2]. This is meant for the persons who are no more envious, for them. Those who are envious, they have no entrance in the principles of Śrīmad-Bhāgavatam. Paramo nirmat… Because the whole world is based on the principle of enviousness. Anyonya-vairaḥ. And what is the meaning of this enviousness? Sukha-leśa-hetu, temporary happiness. Temporary happiness.

Now, especially in the modern world… Not only modern world, always. That is the nature of this material world. How much fighting is going on between nation to nation, person to person, community to community. There are so many codes, legal codes. The people go there, fight with one another. Then the United Nation… What is that United Nation? I have already explained many times, assembly of barking dogs. That's all. United Nation. They will never unite. They will go there and barking. Many times we have seen their enviousness. Kṛṣṇa says that sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of all planets." But we are claiming, ”This is my country,” ”This is India, my country,” ”This is Pakistan,” ”This is America,” ”This is Russia,” and fighting. And the proprietor is there; he is claiming that ”This is not yours. It is mine.” Still they are. Because why? Ananta-duḥkhaṁ ca na veda mūḍhaḥ. Rascals. He has no right. Unnecessarily he or they are claiming right and fighting.

You have to do it, because we are placed in a condition of suffering. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. I have given this example many times. Just like in the school the teacher engages two naughty boys to catch the ears of one another. And he is pulling the ear; he is also pulling the ear. There is competition of pulling the ear. So nature engages them. Jagat ahita ugra-karma. They have manufactured this ugra-karma world for the annihilation of this world. Russia has discovered the nuclear… What is that? Nuclear weapon? And the Americans, they are finding out the opportunity so, to drop the bomb here and there, and everything will be destroyed. They do not know what is the aim of life. Simply they are engaged in ugra-karma and creating enmity, anyonya-vairaḥ sukha-leśa-hetoḥ. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Prahlāda Mahārāja has also said that śoce tato vimukha-cetasaḥ: "I am simply thinking of these rascals," vimūḍhān. Here it is said, ”mūḍha,” and Prahlāda Mahārāja says, ”vimūḍha,” viśeṣa-rūpeṇa, ”particularly mūḍha.”

Prahlāda Mahārāja, Vaiṣṇava, he has no problem. A Vaiṣṇava has no problem. Prahlāda Mahārāja says, ”I have no problem, my Lord,” to Nṛsiṁhadeva. Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. A devotee will be simply satisfied if he has got the opportunity of reading, reciting Śrīmad-Bhāgavatam anywhere, any part of the world, sitting down underneath a tree. One who has got education, he can read Śrīmad-Bhāgavatam. But even one has no education-he cannot read-still he has no problem. He can chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. So he can enjoy anywhere. There is a practical example in this connection. While Śrī Caitanya Mahāprabhu was touring in the southern India, in the Ranganātha temple He saw one brāhmaṇa. He was reading Bhagavad-gītā. So many persons were coming and criticizing him, ”Well, brāhmaṇa, how you are reading Bhagavad-gītā?” So he did not reply. So Caitanya Mahāprabhu approached him and He saw the brāhmaṇa was reading Bhagavad-gītā and tears gliding down. So He could understand that ”Here is a pure devotee.” So He asked him, ”Well, brāhmaṇa, what you are reading?” So he said, ”Sir, I cannot read. I am illiterate. I am illiterate and I cannot read what is Bhagavad-gītā, especially Sanskrit.” His neighbors were criticizing him. They knew that ”This brāhmaṇa is illiterate, and he is making a show of reading Bhagavad-gītā.” So they were criticizing. But Caitanya Mahāprabhu, He could understand that ”Here is a pure devotee.”

So He asked him that ”What you are reading?” He said frankly, ”Sir, I cannot read. I have no education. Illiterate.” ”Then? It appears that you are reading something. And if you are illiterate, why you are reading Bhagavad-gītā?” ”No, my Guru Mahārāja said. He knew that I am illiterate, but still, my Guru Mahārāja said that ’You read every day the ślokas of Bhagavad-gītā.’ So on account of his order, although I do not know anything what is written there, I am trying to read.” ”Oh, that’s very nice. You are carrying the order of your Guru Mahārāja. But it appears that you are crying also. How you are crying if you cannot read?” ”Yes, Sir, that’s… Because as soon as I take this Bhagavad-gītā in my hand I see the picture that Arjuna is asking Kṛṣṇa to place his chariot in the warfield, and Kṛṣṇa is driving the chariot by his order. So this is creating some feeling in me: ’Oh, Kṛṣṇa is so kind, so nice, that although He is the Supreme Personality of Godhead, He is carrying the order of His devotee as servant.’ When I feel this, I cry: ’Oh, how Kṛṣṇa is kind. How Kṛṣṇa is merciful.’ ” So immediately Caitanya Mahāprabhu embraced him: ”You are reading Bhagavad-gītā. It is not the literacy or education or knowing grammar and putting jugglery of words. That is not reading. If one feels what is the purport of Bhagavad-gītā, that is reading Bhagavad-gītā.”

So it does not depend on literary career. A devotee is simply satisfied if he can think of Kṛṣṇa. Kṛṣṇa wants that. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa never said that ”You become a great paṇḍita or grammarian to read Bhagavad-gītā or Śrīmad-Bhāgavatam.” That, if you can, if you have, you can. Otherwise, anyone, even a child, can do this, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. One can come into this temple and offer obeisances. That will also do. Therefore a devotee can be satisfied in any condition of life, provided he can think of Kṛṣṇa’s lotus feet. That’s all. That much. So therefore Prahlāda Mahārāja said that ”I have no problem.” Naivodvije para duratyaya. ”I have no problem to cross over the ocean of nescience. That solution is already there. Wherever I am, I shall think of Your lotus feet. That’s all.” ”But you appear to be unhappy.” ”Yes, I am unhappy.” ”Why?” Śoce tato vimukha-cetasaḥ: ”I am thinking of these rascals who have rejected Your instruction in the Bhagavad-gītā.” Śoce tato vimukha-cetasaḥ. And they are busy. Like monkeys and dogs they are busy. You will see they are very busy, going here, going there, going there. Just like monkey, jumping from one tree to another, jumping. Wherever he is standing, he will move his arm, everything. But people know that ”Here is a monkey.” He may appear to be very busy, but people will immediately take a stick: ”Go away! Go away! Go away!”

So our business is like that. We are making big, big plans to be happy like the monkeys. Therefore here it is said that arthān samīheta nikāma-kāmaḥ. So it is the duty of everyone to do something for his welfare. But here the beginning is lokaḥ svayaṁ śreyasi naṣṭa-dṛṣṭiḥ: ”These rascals, they are blind to their real interest.” Śreyas means real interest, and preyas means immediate profit. So nikāma-kāmaḥ, sense gratification, is very nice immediately. ”I enjoy sex life. This is very nice. Why shall I chant Hare Kṛṣṇa? Let me enjoy sex.” Śreyasi. And preyasi: ”This is pleasure.” And it is not pleasure; therefore naṣṭa-dṛṣṭiḥ. He does not know that this sense pleasure is not his actual pleasure. It is creating different types of miserable conditions. Naṣṭa-dṛṣṭiḥ. He has no eyes. Arthān samīheta nikāma-kāmaḥ. Based on… He does not know, either it is legal sex or illegal sex. There are two kinds of sex life, legal and illegal. Legal is married life sex. That is taken as legal. And without marriage, like cats and dogs in the street or here and there, that is illegal. So legal sex life is still allowed. Just like Kṛṣṇa says, dharmāviruddha-kāmo ’smi. If there is legal sex, one man and woman, married, and only for progeny they get into sex life, that is allowed in the śāstra. But illegal, illicit sex is most abominable. But either illicit or legal, there are so many sufferings. So many sufferings. Illegal-now they are giving opportunity, abortion, killing the child, and so on, go to the hospital. That is also. And behind that, the killing the child, a very sinful, he has to suffer. He does not know. Ananta-duḥkhaṁ ca na veda mūḍhaḥ. He’s taking the risk of suffering life after life. Those who are killing the child within the womb, they will be punished. They will also enter within the womb of the mother, and somebody will kill, and again he will enter another mother’s womb; again he’ll be killed. So as many child he has killed, he has to go to the womb of the mother to another womb, another. He will never see the light of the world. He’ll be killed. This is the punishment. This is the punishment. But he does not know. Ananta-duḥkhaṁ ca na veda mūḍhaḥ. He does not know how the laws of nature is working, life for life. You have no right to kill any life. Even an ant you cannot kill even. You cannot kill even. If you kill, then you have to suffer.

These are not stories. These are not stories. There are many incidences in the śāstra. Just like Vidura. He was Yamarāja, incarnation of Yamarāja, but he was cursed by a muni to become a śūdra. Why? Now, one muni was brought in the court of Yamarāja, and he was to be punished by like punishment, sula, piercing the lancet through the rectum and it will come out. So the muni asked Yamarāja that "Why you have put me into this tribulation, this punishment? What is my fault?" The Yamarāja explained that "In your childhood you pierced with a nail through the rectum of an ant. Therefore you must be punished like this." Just see. In childhood playing he pierced. Sometimes we have seen, the children do that. That is also counted. You cannot do any harm to any animal, any living being. You cannot do. But these rascals are regularly killing. Although they have got this human form of body, although they have got intelligence, scientific intelligence, and so-called, but they do not know how nature's law is working. They do not care to know. They say these are all mythology. But not mythology. It is not mythology. Na veda mūḍhaḥ. They do not know what is the law of nature, that ananta-duḥkham.

So we should be very, very careful. We are implicating step by step. Padaṁ padaṁ yad vipadām [SB 10.14.58]. They do not know. This material world means at every step we are creating another difficulty. Padaṁ padaṁ yad vipadām. Samāśritā ye pada-pallava-plavaṁ mahat-padam. [break] Kṛṣṇa. Bhavāmbudhir vatsa-padam. For Him the great ocean of nescience becomes just like vatsa-padam, the water containing with the hoofprints of calves. That is called vatsa-padam. And this place, padaṁ padaṁ yad vipadām. This material world, where there is danger in every step, it is not for them. It is not for them. Therefore Śrī Caitanya Mahāprabhu has warned that niṣkiñcanasya bhagavad-bhajanonmukhasya. Anyone who is desirous of rendering service, dedicates life for the service of Bhagavān, Kṛṣṇa... Kṛṣṇa demands that. Sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. For such person, one who has decided, "Yes, I shall fully surrender to Kṛṣṇa," for such person, niṣkiñcanasya... Surrender means he has finished his all material business. No more. No more business. That is called niṣkiñcana. Kiñcana means "something," and niṣkiñcana means that something also nothing. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. There are so many achievement by karma, jñāna, yoga, and so many things. But bhakti means finish this, all this nonsense business, karma, jñāna, yoga. Simply surrender to Kṛṣṇa. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167].

So for such persons... That is niṣkiñcana. Eta saba chāḍi, haya niṣkiñcana, ekanta bhave naya, kṛṣṇaika-śaraṇa.(?). In Caitanya-caritāmṛta... So we have to become niṣkiñcana, no more material business, no more. That is called niṣkiñcanasya. Who can take this niṣkiñcana? Bhagavad-bhajanonmukhasya. Unless one is eager to serve the Lord, nobody can be niṣkiñcana. Everyone is a kiñcana, "Something mine, something mine, something mine." So for such person, niṣkiñcanasya bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya... Why bhagavad-bhajana is required? Yes, it is most essential, śreya. Śreyasi naṣṭa-dṛṣṭiḥ. We do not know. Kṛṣṇa says that "If you do not come to Me, if you do not accept Me, then," nivartante mṛtyu-saṁsāra-vartmani, "you will continue the cycle of birth and death." And that means ananta-duḥkham, ananta-duḥkham, one life after one life, one life after one life. This will go on.

So we should be very, very careful that this human form of life should not be wasted even for a moment. That is real life. There is, by, one śloka by Rūpa Gosvāmī. Avyartha-kālatvam [Cc. Madhya 23.18-19]. A devotee should always be alert to see, "Whether this time, one moment passed, whether I have wasted it or I have utilized it?" That is, should be, the point. Āyūṣaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ. This is also material estimation, that one moment of our life cannot be returned in exchange of millions of dollars, even from material point of view. And those who are advancing in spiritual life, how much careful they should be. Therefore Rūpa Gosvāmī has given the formula, avyartha-kālatvam. Not a single moment may be wasted without chanting Hare Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.17

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Vṛndāvana, November 5, 1976

Pradyumna: "If someone is ignorant and addicted to the path of saṁsāra, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this."

Prabhupāda:

kas taṁ svayaṁ tad-abhijño vipaścid
avidyāyām antare vartamānam
dṛṣṭvā punas taṁ saghṛṇaḥ kubuddhiṁ
prayojayed utpathagaṁ yathāndham
[SB 5.5.17]

So one person is utpathagam yathāndham, another person is vipaścid tad-abhijñaḥ. Two classes of men generally: one who knows the things as they are and one who does not know what is the value of life, how to make progress. So one does not know and one knows. So naturally there must be two classes of men to make real social progress or any, anything. Actually we see that there are a class of men in the school, colleges, universities, who can teach, and class of men who are taught. So without these two classes of men, how society can make progress? But the modern theory is "classless society." Modern rascal theory is classless society: "There is no need of teacher, or there is no need of higher class, or there is no need of... One class." Therefore they fall down. Even in socialistic country like Russia, first of all they wanted to make classless society. Later on they have made a manager class and worker class, because this is not possible.

If you want to manage things, there must be two classes of men, and two classes can be divided into so many other classes. Therefore the intelligent way of civilization is described in the Bhagavad-gītā, cātur-varṇyaṁ mayā-sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ

[Bg. 4.13]. There must be four classes. In order to manage things very nicely, you cannot make classless society. Four classes. The most intelligent class, brāhmaṇa, and then next intelligent, the kṣatriyas, and the next intelligent, the vaiśyas, and the last one, who has no intelligence, śūdra. These four classes must be there. Without this division of classes, society, who will guide them? At the present moment, without any class the government has made adult vote. Anyone who is above certain age, say eighteen years or twenty years, he can vote. But there is no class, that "This class can vote; this class cannot vote." There is no such thing. Anyone who is above eighteen years old, he is competent to cast his vote. And people are not educated in this division, brāhmaṇa, kṣatriya, vaiśya, śūdra. They are all classless.

Classless means fools, rascals, śūdra. If you classify… Classify means "Here is intelligent class, here is next class, here is next." If you don't classify, that means śūdras. So śūdras, they have got votes. Similarly, what they will elect? They will elect another rascal, that's all. Big rascal. A small rascal and big rascal, that's all. Therefore in the Bhāgavata it is said, śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Here is our president. Here is our prime minister. But what is he? He is elected by the śūdras, so he is a big śūdra, that's all. How you can expect nice things? If you say, "Now he is elected President, he is so much honored and he's exalted post, His Excellency," so Bhāgavata says, "Yes. This is all good, but by whom he is praised?" Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. Just like lion. Lion is very strong animal. He is considered to be the king of the forest. So all other small animals, they are very much afraid of, very respectful. But does it mean because he is lion he is not an animal? He is animal. He may be lion, very powerful, very strong, he can subdue others. But that does not mean he is any advanced intelligent person like brāhmaṇa or kṣatriya. This is going on. The Bhāgavata therefore says, śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. The next line I just forget.

So anyone, if he is not Kṛṣṇa conscious, he is a paśuḥ, animal. Because human life is meant for that purpose. Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. Otherwise he is animal. So this is going on at the present moment, that some small animal accepting one big animal as leader. So both of them, all of them, are animals. But this is not social system. The social system, as Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam… [Bg. 4.13]. You cannot violate the laws given by Kṛṣṇa, God. You must have. You must make, train. Just like you are training some men as engineer, some men as medical men, some men as lawyer, some men as technologist. There are so many divisions in the society. Therefore, similarly, if you want to make the human society perfect, then you must have these four classes of men: brāhmaṇa, kṣatriya, vaiśya, and śūdra. Otherwise there is no possibility. If you make all classes one, very liberal-"Very good idea. There is no classification"-no, there must be classifi… But that classification is not by birth. That is not by birth. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa never said, "This classification should be by birth." No. Janmanā jāyate śūdraḥ. By birth everyone is rascal, śūdra. That is to be accepted. Even if one is born in a brāhmaṇa family, he is to be accepted as śūdra, janmanā, by birth. Otherwise why, even a person is born in a brāhmaṇa family, he requires to be educated, he requires to be initiated, sacred thread? Saṁskārād bhaved dvijaḥ. There must be saṁskāra. If he is born brāhmaṇa, then where…, there is no need of saṁskāra. There is no need of education. Suppose a person is born the son of high-court judge. Does it mean that he is high-court judge? No. He requires education, he requires training. But he has a good chance to become a high-court judge. Because his father is high-court judge, he knows how to train his sons, how to educate him how to become a lawyer, and he has got influence in government society. He can recommend him. He has got the chance to become a high-court judge. But not that because he is born of a father who is high-court judge, therefore he is high-court judge. That is going on.

A person born in brāhmaṇa family, if that family is strictly following the brahminical rules and regulation, in the śāstra it is said that in higher section, brāhmaṇa specially, if garbhḍhna saṁskāra is not observed the whole family immediately becomes śūdra. They cannot be called even brāhmaṇa family. That is the injunction of śāstra. Saṁskārād bhaved dvijaḥ. Daśa-vidhā-saṁskāra. That must be strictly observed; otherwise he is śūdra. Śūdra has no saṁskāra. Śūdra has only one saṁskāra-marriage. And the brāhmaṇa, kṣatriya, vaiśya, they have got daśa-vidhā-saṁskāra. Before birth, when the child is in the womb, there is ceremony. Then when he is born there is ceremony. Then he's little more, little more… Just like Parīkṣit Mahārāja, when he was born, immediately all the brāhmaṇas came. Jāta-karma ceremony. A child is born. There will be some pūjā, pāṭha, and then there will be horoscope made immediately, in what moment this child is born, what will be his feature. All the brāhmaṇas made immediately horoscope. You'll find in this Bhāgavata. This is called saṁskāra. Not that like cats and dogs they are born without any saṁskāra, and because he is born in a certain family he becomes brāhmaṇa, kṣatriya, vaiśya. No.

So there must be a first-class man in the society. Śamo damo titikṣa. Where is that educational institution at the present moment that "Here is a school where education is given how to become a brāhmaṇa"? This is Kali-yuga. Nobody will go there. Nobody will go there. If you start a school… I was thinking that now… Just like we are starting this gurukula to train small children how to become brahmacārī. Brahmacārī gurukule vasan dānto guror hitam. But I am very doubtful whether people will send their children here. Because before starting this movement I wanted some boys from respectable family, that "Give me your one son. I shall train him how to become brāhmaṇa, how to become preacher." Nobody gave me. They said, "Swamiji, what they will be by becom…" Because they have seen the so-called brāhmaṇa begging, no education, and if there is no begging, then stealing, then cheating. So a gentleman sees that "This is brāhmaṇa in the society." You will find in Vṛndāvana so-called brāhmaṇa, paṇḍita, paṇḍas-no education, and they do everything. It is known to everyone. So because there is no training… Paṇḍas, they were guiding the tourists or the visitors. They were trained up brāhmaṇa, paṇḍitas. Now practically higher section of the society, they do not come. One gentleman asked me in Delhi in the beginning that "Swamiji, why you have made Vṛndāvana as your headquarters?" Because they have got a very bad experience. So even the Vṛndāvana city, you see how they are neglected. We are a little far off from the city. You go. How they are neglected city, no up-to-date gentlemen can go there because the culture is lost. And from big, big Gosvāmīs' family they are becoming rogues and thieves because training is not there, training, the first-class man to train them.

So therefore it is our little attempt that to train some boys to become first-class character. Śamo damo titikṣa. That is required in the society. Simply all fourth-class, fifth-class men, how the society will improve? That is not possible. And therefore, kas taṁ svayaṁ tad-abhijño vipaścid avidyāyām antare vartamānam. And one who is actually educated in the Vedic knowledge, how he can say that "You are all right"? He cannot say. He gives chance for being trained to be free from the avidyā. Avidyāyām antare. Śarīra avidyā-jāl. Bhaktivinoda Ṭhākura has sung, śarīra avidyā-jāl. This material body is a network of avidyā, ignorance. Śarīra avidyā-jāl, jaḍendriya tāhe kāl. On account of this body of avidyā, ignorance, the blunt senses are simply… They have been described sometimes as kāla-sarpa. Kāla-sarpa indriya-paṭalī durdānta-indriya-kāla-sarpa paṭalī. So therefore yoga system is recommended to control this kāla-sarpa, the indriyas. Yoga indriya-saṁyamaḥ. Real yoga, ordinary yoga Nobody is getting that yoga-siddhi, aṣṭa-siddhi. Generally the so-called yogis, they show some āsana, dhyāna, dhāraṇā, praṇāyāma, but that is meant for controlling the senses. Yoga indriya-saṁyamaḥ. Without sense control nobody can make any progress in human life. Tapasya. That is called tapasya. The yoga is also another tapasya. Tapo. Tapasā brahmacaryeṇa [SB 6.1.13].

So any path you take, the brahmacarya first thing. Without brahmacarya there is no question of tapasya.

tapasā brahmacaryeṇa
śamena damena vā
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

This is human life. This is human life, not that upstart, foolish, rascals, śūdras, that is human society. That is dog society. That is not human society. Human society must be intelligent class of men. They will train the other people. Everything is required. The kṣatriya is required, the vaiśya is required, the śūdra is also required. Just like it is given in the śāstra that to keep a fully equipped body there must be head, there must be arm, there must be belly, and there must be leg. Leg is also required, not that simply brain is required. Brain is required to direct the way: "Go this way; go that way." In that sense śūdra is also… Brain cannot walk; the leg will walk. So the brain will give direction, the hand will give protection. Everything is required. Therefore we have named this "Kṛṣṇa conscious society." "Society" means all classes of men required. But we train them how to make life perfect. That is wanted, not that one-sided, simply brāhmaṇa. That variety. This is called variety, not nirviśeṣa-vada, classless: "No brāhmaṇa required, no śūdra required." No, everything is required. Everything is required, but they should be properly trained up.

So one class. First-class man, first of all teacher, they require. Therefore the brāhmaṇa class must be there, I mean to say, the properly trained-up brāhmaṇa, not by caste brāhmaṇa or… Śamo damo titikṣa… Otherwise where is the ideal class who will teach? And it is the business of brāhmaṇa to teach. Those who are śūdras, avidyāyām antare vartamāna, how they can teach? They cannot teach. Therefore brāhmaṇa business is paṭhana pāṭhana yajana yājana dāna pratigrahaḥ. Six. Ṣat-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. Still, if he is not a Vaiṣṇava, avaiṣṇavo gurur na sa syāt. If one is qualified brāhmaṇa but…, mantra-tantra-viśāradaḥ, everything is well equipped, but if he is not a Vaiṣṇava, if he is impersonalist, Māyāvādī, he cannot teach others. Avaiṣṇavo gurur na sa syāt. He cannot be guru. Sad-vaiṣṇavaḥ śva-paco guruḥ. And if a person born in a family of dog-eaters, śva-paca, means caṇḍāla… There are many kinds of meat-eaters. So the class of men who are dog-eaters, they are the lowest. They are the lowest, caṇḍāla. So if a person born in a dog-eaters' family, he can be also trained up. Sad-vaiṣṇavaḥ śva-paco guruḥ. So guru does not mean a rascal. A śva-paca, a person born in the family of śva-paca, he can be also trained up to become Vaiṣṇava. That is also a claim by Kṛṣṇa. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. This person who is born in the śva-paca family, caṇḍāla family, he is called pāpa-yoni. Yoni means mother, and bīja means father. Bīja may be nice, but if the yoni is not nice, that is called varṇa-saṅkara. These are the things. Yathā bījaṁ tathā yoni. Therefore they must be equally qualified. Anyway, so papa-yoni, born in the womb of a low-class yoni. But he can be trained. How? Māṁ hi pārtha vyapāśritya. If he takes to Kṛṣṇa consciousness, then he can be trained. There is no harm. Māṁ hi… Kṛṣṇa says, māṁ hi pārtha vyapāśritya [Bg. 9.32].

So if we take shelter of Kṛṣṇa's lotus feet, then we can become first-class men. There is no doubt about it. Otherwise Kṛṣṇa says, te 'pi yānti parāṁ gatim. So do you think parāṁ gatim is available for the third-class, fourth-class, last class men? No. Kṛṣṇa says in another place. These things are to be studied very minutely. Yeṣāṁ anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām te dvandva-moha… Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So one who has become Vaiṣṇava, does it mean he is fool still? No. Training. Training is there. Otherwise how Kṛṣṇa recommends, ye 'pi syuḥ pāpa-yonayaḥ te 'pi yānti parāṁ gatim? To become high-court judge, does it mean it is ordinary qualification? If you say that "That man has become high-court judge and the other man who has seen him before, that he is not born 'No, no. How you can become high-court judge? No, he is born of a very low-class family. No.' " "No, no, he has become a high-court…" "No, no. I don't believe." "No, I have seen it." This is possible. It is not that because one is born in low-class family he cannot become high-court judge or he cannot become a Vaiṣṇava. Oh. He can be.

So Sanātana Gosvāmī recommends, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. Tathā dīkṣā-vidhānena. If dīkṣā-vidhāna, initiation process, is done nicely from the right person There are so many śāstric ref… Śuddhyanti yad-apāśrayāśrayāḥ, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā yad-apāśrayāśrayāḥ śuddhyanti [SB 2.4.18]. These things are there. So by the disciplic succession, by the instruction of the Gosvāmīs, everyone can be purified because they will properly train up. Avidyāyām antare vartamānam. They will not misguide. Dṛṣṭvā punas taṁ saghṛṇaḥ kubuddhim. Merciful: "Never mind." But there is no disqualification because one is low born and high born. Everyone can take. But he must follow the direction of the proper guide. Just like we say, "No meat-eating, no intoxication, no illicit sex." If he follows the rules and regulation and chants Hare Kṛṣṇa under the guidance of proper spiritual master, then everything will be all right. He is no more śūdra or caṇḍāla. He will become… Caṇḍālo 'pi dvija-śreṣṭha hari-bhakti-parāyanaḥ. By advancing in Kṛṣṇa consciousness he can be raised to the highest plat… So it is the duty of the guide not to engage him in lower class of occupation. Therefore there must be a class of men first-class who can teach the society how to advance in human civilization.

Thank you very much.

Devotees: Jaya! (end)

761106SB.VRN

Śrīmad-Bhāgavatam 5.5.18

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Vṛndāvana, November 6, 1976

Pradyumna: Translation: "One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod."

Prabhupāda:

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sa syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum
[SB 5.5.18]

So in the previous verse it has been described that kas taṁ svayaṁ tad-abhijño vipaścid. The guardian should be abhijñaḥ, and vipaścit, very learned. The government, the father, the guru, the teacher, or even husband of… Because we are guided, everyone is guided by somebody else. That is society. Not cats and dogs. Just like the cats and dogs, they give birth to the children and then they have no responsibility. The dogs are loitering in the street; nobody takes care. But human society should not be like that. There must be responsible guardians. The some of the responsible guardians are described here. First of all, guru. Either you take ordinary teacher in the school or colleges, they are also called guru, and the sublime guru is the spiritual master. Not only the spiritual master, but anyone who has taken the post of becoming guru to teach others, he must be very learned, very responsible, vipaścit, abhijñaḥ. Abhijñātaḥ, it is the qualification of the Supreme Personality of Godhead. As it is said in the beginning of the Śrīmad-Bhāgavatam, abhijñaḥ. Janmādy asya yataḥ 'nvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. The controller must be abhijñaḥ. The same thing is here. Of course, we cannot be as abhijñaḥ as God-that is not possible-but little quantity of that abhijñātaḥ must be there. Otherwise what is the use of becoming…?

First of all, it is said about guru, anyone who takes care of his subordinate, he is guru. The first charge is that you should not become a guru unless you are completely in awareness how to save your dependent from the path of birth and death. That is the first question. Not that "I am your guru. I can cure some colic pain in your belly." They go to guru also for that purpose. People generally go to guru, rascals go to guru, to another rascal. What is that? "Sir, I have got some pain. Give me some acid bath (?) so that my pain may be cured." "But why you have come here, rascal, here for curing your pain? In the village you can go to some doctor, or you can take some tablet. Is it the purpose of coming to visit guru?" But generally they come to guru and ask for blessing for some material benefit. They are rascals, and therefore Kṛṣṇa also gives them a rascal guru. They want to be cheated. They do not know what is the purpose of going to guru. They do not know. They do not know what is the problem of my life and why shall I go to guru. They do not know. And the so-called gurus also take advantage of this ignorance of the public, and they become a guru. This is going on. The guru does not know what is his responsibility, and the rascal public, they do not know what for one should go to guru. This is the difficulty.

Who requires a guru? Everything is there in the śāstra. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāniḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad-jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

This is qualification of guru, tattva-darśi. What is that tattva?

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayaṁ
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

One who knows what is Paramātmā, what is Brahman, what is Bhagavān, he is tattva-darśi. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. So these are the qualification of guru. Why one should go to a guru to see some magic? One who can make some gold, one who can make some… So many magicians who are becoming guru. This is going on. The public, they do not know what is the meaning of guru, and the cheaters, they get the opportunity of becoming false gurus. In the Western countries we are seeing so many so-called rascal gurus go there and cheat the public because the Europeans, Americans, they have got some conviction that India has got some spiritual knowledge, so anyone goes as a sannyāsī, as a swami, they expect to get something from them. So they gather round them. But these rascals cheat them. Somebody says, "I am incarnation of God, and I can make my secretary, woman, pregnant, and marry and get some money." This is going on. And somebody is Transcendental Meditation. What is the result of prāna…? He'll will get strong. He will get money. Your health will be right. These things are going on.

But śāstra says that you should not…, you are rascal. You should not become a guru because you have no power to save your disciple from the clutches of imminent death. We will not cheat others. Gurur na sa syāt, this is Bhāgavatam. You are rascal if you are not confident that you can save him from the clutches of birth and… This is my problem. But they do not know what is the problem. They think that little pain in my belly or in the head, if the guru can give me a little dust and it is cured. You will find that there are so many cheaters. In some…, about forty years ago, I know near Lucknow, some guru came, he was curing all disease by giving little dust. All cheating. Later on it was detected. Thousands, thousands men came to him, even big, big capitalists, they also. Everyone has got some disease, and they want to see the miracle by giving little dust, and he is curing disease: "Oh! Such a guru!" These things are going on. But Bhāgavata says that both the public must know what for one should go to guru. Not that it is a fashion to keep a guru, just like to keep a dog. No. He must know what is the purpose of guru.

The purpose of guru is described in the Bhāgavatam, that tasmād guruṁ prapadyeta [SB 11.3.21]. Guru to go, to surrender. Just like Arjuna, he surrendered, śiṣyas te 'ham śādhi māṁ prapannam [Bg. 2.7]. Prapadye, tasmād guruṁ prapadye. You must find out guru where you can surrender. Not that keep your guru your order supply, "Give me some acid bath (?) and I may be benefited." He is not guru; he is your order supplier, your servant. Guru means he must order it, "You must do this." If we agree, then he is a guru. Not that "I shall order my guru, and he will execute my order." No that. That will do the dog, not the guru. Then the… You have got a dog, and if you ask him, "Sit down here," a dog will sit. That kind of guru keeping has no value. But here is the responsibility of guru, first that he must save the disciple from the cycle of birth and death. Kṛṣṇa also said, "What is the problem of life?" Not that "I have got some pain here, I have some trouble or some…" These are not problems. This problem one should tolerate. Because destiny is there, one should āgamāpāyino nityā tāṁs titikṣasva bhārata. We should not be disturbed for all these things. It is material world. You will have sometimes mātrā sparśās tu śītoṣṇa-sukha-duḥkha-dāḥ. The whole world is like that. There is sometimes distress, there is sometimes happiness. So to mitigate the worldly distress or getting some happiness, one should not go to guru. That is not the proper way.

The proper way is that you should know the problem of life, and Kṛṣṇa personally says, "This is the real problem of your life." What is that? Janma-mṛtyu-jarā-vyādhi-duḥkha doṣānudarśanam [Bg. 13.9]. This is problems. But they do not know. All rascals. Kṛṣṇa says, na jāyate na mriyate vā kadācit. And don't they read? "I am reading Bhagavad-gītā, I am great politician and great leader. I am reading Bhagavad-gītā." What do you understand? Do you understand that the soul is immortal and it is transmigrating, tathā dehāntara-prāptir? Do you know all this problem? Then why you have become national leader? Today I am a Indian; tomorrow I may become a Chinaman. Then where is my nationality? Today I am human being; tomorrow I may be a dog. Then where is my society? Where is my friendship? Where is my love? They do not disclose all these things. Cheat guru. If my soul is transmigrating, tathā dehāntara prāptiḥ [Bg. 2.13], is it guarantee? Is there any guarantee that today I am Indian, and after my death I shall become Indian? No. There is no guarantee. Today I am American, and after death I shall become a…? No. That is not in your hand. After death your so-called boastfulness, pride-everything finished. Then at the clutches of in the māyā's hand, in the nature's hand,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are in the hands of the laws of prakṛti, even in this life. Even in this life. If you can eat one chatta, and if you will eat little more, immediately you will become diseased. Immediately. Nature will punish you, three days' starvation. You have taken more. So this is the law of nature. You cannot violate the… There is salt is required, little in the food. If it is a little more, you cannot take. If it is a little, you cannot take. So stricture, you cannot violate even a slightest degree the laws of nature. But these rascals are thinking that "I am independent." Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. We should take guidance of the spiritual master or the guru or Kṛṣṇa. Guidance of guru means guidance of Kṛṣṇa, because ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. Ācāryaṁ mām, ācārya is as good as guru, as good as Kṛṣṇa. Caitanya Mahāprabhu says, guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Not only Kṛṣṇa's mercy, but guru's mercy, both mercy required. Guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja.

So by if you are sincere, actually, if we actually want Kṛṣṇa, Kṛṣṇa is within your heart, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna [Bg. 18.61]. When Kṛṣṇa sees that "Here is a sincere soul, he wants Me," teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakaṁ, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. As soon as sees, Kṛṣṇa, that "Here is a sincere person who wants Me," He'll give you nice guru. Guru-kṛṣṇa kṛpa. Yasya prasādād bhagavat-prasādat. And if you have really a bona fide guru, then by pleasing him you will get the favor of Kṛṣṇa. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi *. **If you have become more than your guru, then "Overcoming guru, I shall get Kṛṣṇa's prasāda, Kṛṣṇa's favor, I have learnt more, guru mara vidyā," that is also not good. Yasya prasādād bhagavat-prasādo yasya *.** This is the injunction of the ācārya, Viśvanātha Cakravartī Ṭhākura. He has described very nicely vyavasāyātmikā buddhir ekeha kuru nandana [Bg. 2.41]. The order of guru should be the life and soul of the disciple, without caring for his personal salvation. This is the qualification of śiṣya. Śiṣyas te 'ham śādhi māṁ prapannam [Bg. 2.7], fully surrendered. And guru's duty is to guide them, guide him how to overcome this cycle of birth of death. These are the relationship between guru and disciple or father and son, mother and son, friend and friend, devatā… There are so many devatās. In the śāstras there are thirty-three millions of devatā. They say, "Whatever you worship," the rascals say, not any intelligent man, that "whatever devatā. You worship Kali, that's all right. You worship Gaṇeśa, that's all right. You worship Sūrya, that's all right. Whatever you are doing is all right. It is the same thing." No. Kṛṣṇa does not say. Kṛṣṇa says mām ekam. That is wanted. Kṛṣṇa never says that "You are worshiping Goddess Kali, or Durga, or this, or that, that's all right." But these rascals said, "Oh, this is all right." And he has become guru. He does not know what is the path of salvation, how one can get out, can get rid of this problem of birth, death-and still they preach.

There are so many, you will find, rascal gurus, they are preaching like that, that "Whatever you do, it is all right." There is a big mission, they say also that yata mat tata patha. "Whatever you have manufactured, the way of salvation, that's all right." But Kṛṣṇa does not say, or the śāstra does not say. Śāstra says hariṁ vinā na mṛtiṁ taranti: unless you surrender to Kṛṣṇa, Hari, there is no question of salvation. There is no question of salvation. Therefore bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. One who is bewildered, he thinks that "Whatever I do, it is all right." That is mistake. That is mistake. The jñānīs, they think that they will merge into the existence of the Supreme, that you can merge. That does not mean that you are delivered, you are liberated. Just like you will find one aeroplane is going up and up, up, up, and at a time you will find the aeroplane is no more seen (indistinct). That does not mean he has merged in the sky. He has got a separate existence, but you cannot see. Even one has got so high, it does not mean that he has merged into the sky. If he does not get another shelter, he will come back again. He will come back again. He has not merged. There is no question of merging. Brahmajyoti means the…, it is the combination of millions and trillions of sparks of living entities. That is brahmajyoti. They are not mixed up. They are just like the sunshine. The sunshine, it is not one homogeneous substance. There are millions and trillions of shining particles. Combination is called sunshine. It is not that they are merged. Similarly, every individual soul is individual. Kṛṣṇa says, ”Arjuna, you, Me, and all these soldiers and kings, they were existing before, they are now existing now, and they will continue to exist in the future.” So where is mixture? You, me, and all of you, we are different individuals, and Kṛṣṇa says-not ordinary person-that ”They were individuals in the past, they are individual now, and they will continue to become individual.” So where is this question of merging? There is no question of merging. Mamaivāṁśo jīva-bhūtaḥ jīva-loka sanātanaḥ [Bg. 15.7], eternally they are individuals, and eternally they will keep individual.

So this is knowledge. Otherwise artificially if I think the same thing, that because I have gone very high in the sky, I have become mixed up with the sky… There is no question of mixing up. Therefore because it is not the question of mixing up, amalgamation, separate identity, but it is light, that is all right. But not that they have lost their individuality. Sanātana. Kṛṣṇa says, ”They are individual parts sanātana, eternally.” Not that now they are separated, and after liberation they will mix up. No. This is wrong conception. Therefore mixing up means… Just like we are here, mixed together. We have got individuality, but for a certain purpose we are sitting together very peacefully, and the real purpose is to learn how to serve Kṛṣṇa. So when we agree to serve Kṛṣṇa, then that is mixing up of the devotees. Tāṅdera caraṇa-sevi-bhakta-sane vāsa, that is mixing up. When you assemble together with the same purpose… That’s why we can understand nation. What is that nation? Everyone is individual, but the purpose is how to improve the condition of the politics, or the combination of men. Similarly when you agree… Here in the material world we are individual, and in spiritual world we are also individual, but what is the difference between material world and spiritual world? In the material world we are individual to serve my own senses. Therefore there is fight. Everyone is trying to satisfy his own senses. I am trying to satisfy my senses, you are trying… So there is clash. That is material world. And the spiritual world: when all of them agree to satisfy the senses of Kṛṣṇa. There is like Vṛndāvana.

What is Vṛndāvana? The devotees of Vṛndāvana, they are all individuals. The gopīs are individuals, the cowherd boys are individuals, the calves are individuals, the cows are individuals. Everyone is individual. But the purpose is how to love Kṛṣṇa. That is formless. There is no disagreement in that purpose. The gopīs are trying to satisfy Kṛṣṇa, the cowherd boys are satisfying, trying to satisfy Kṛṣṇa, mother Yaśodā is trying to satisfy Kṛṣṇa, Nanda Mahārāja is trying to satisfy Kṛṣṇa. The whole center is how to satisfy Kṛṣṇa. That oneness is required. Not that I become one with Kṛṣṇa. That is not possible. Therefore śāstra says, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] when they do not agree to serve Kṛṣṇa, then they come back in this material world, again they begin to serve the society, to serve the country, to serve the daridra-nārāyaṇa, to serve this, that, that, that, that. So āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ, even they go to the Brahman effulgence, because they do not agree to serve Kṛṣṇa, anādṛta-yuṣmad-aṅghrayaḥ they again come back to serve the society, friendship, and daridra-nārāyaṇa, so on, so on, so on.

So this is the Bhāgavata’s instruction: one should not begin (to) become a guru, or to cheat the disciple, showing him wrong path. That is not good. That is instructed by Ṛṣabhādeva.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.19

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Vṛndāvana, November 7, 1976

Pradyumna: ”My transcendental body, sac-cid-ānanda-vigraha [Bs. 5.1], looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion, or adharma, and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Ṛṣabhādeva, the Supreme Personality of Godhead, the best of all living entities.”

Prabhupāda:
idaṁ śarīraṁ mama durvibhāvyaṁ
sattvaṁ hi me hṛdayaṁ yatra dharmaḥ
pṛṣṭhe kṛto me yad adharma ārād
ato hi māṁ ṛṣabhaṁ prāhur āryāḥ
[SB 5.5.19]

So, God, whether impersonal or personal, that we cannot conclude by our speculation. It is not possible. Durvibhāvyam. Durvibhāvyam means beyond your conception, beyond your speculation. But He says that idaṁ śarīram. He has got His body;He is not impersonal. He comes sometimes as incarnation. We can see Kṛṣṇa with two hands, two legs, one head. Veṇuṁ kvaṇantam aravinda dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam [Bs. 5.30]. This is described in the Vedic literature. He has two hands and He is playing on flute. He has got the peacock feather on His head. It is not imagination. The Kṛṣṇa arcā-mūrti, it is not imagination, as rascals think, that they have imaginated an idol. This is not idol worship. This is actually… I have several times explained that here is Kṛṣṇa, personally present. We should always think like that, not that it is idol worship. But durvibhāvyam means although He is present, the less intelligent class of men, they will think that ”They are worshiping one statue.” But that is not possible.

You do not know what is the form of the Lord because your present senses are imperfect. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam idriyaiḥ [Cc. Madhya 17.136]-the Lord’s name, His form, His pastimes-na bhaved grāhyam indriyaiḥ-our present senses are unable to conceive. Just like the soul is there within the body but nobody can see where is that soul, similarly, God is also within this body but nobody can see. It is specifically mentioned, īśvaraḥ sarva bhūtānām hṛd deśe arjuna tiṣṭhati [Bg. 18.61]. The Lord is situated in everyone’s heart, but find out the heart, where is God. There is, but you cannot see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Present senses are unable to see. You have to prepare your eyes. Just like with cataract you cannot see anything. You have to undergo surgical operation. Then you will see. That surgical operation process is bhakti.

sarvopādhi vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa sevanaṁ
bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīkena hṛṣīkeśa sevanam. If God has no form, how He is Hṛṣīkeśa and how we can serve with our senses? Hṛṣīkena hṛṣīkeśa sevanam. That is bhakti.

So God has form, but it is inconceivable by us. But from the śāstra we can understand what kind of body God has. Just like in the Brahma-saṁhitā it is explained,

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
ānanda-sat-ujjvala-vigraha…
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

Now, it is inconceivable. Aṅgāni yasya sakalendriya vṛtti-manti. Now, we have got this understanding, that we can see with our eyes, but God can not only see with His eyes; He can eat with His eyes. This is inconceivable. We shall think, "How it is possible that one can eat with His eyes?" Therefore śāstra says, aṅgāni yasya sakalendriya vṛtti-manti [Bs. 5.32]. Just like we offer foodstuff to the Deity. The atheist will say, "Oh, you have offered this, so many nice foodstuff, but He has not eaten. It is there, lying there." But he does not know that God has His indriyas, sakalendriya vṛtti-manti. As soon as sees the foodstuff is offered, He has eaten. That they do not know. This is inconceivable. Unless we accept the inconceivable energy of the Lord, there is no question of God. So He can eat by seeing. Aggāni yasya sakalendriya vṛtti-manti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. He can offer you blessing, everything, by one aṅga. By one part of the body He can do everything. This is inconceivable. Adhokṣaja. Therefore another name of God is called adhokṣaja. Akṣaja jñānam adhaḥ kṛta.

Our knowledge is sense perception. Sense perception, akṣaja jñānam. That will not act there. Acintya. Therefore we have to accept in that way. Idaṁ śarīram, but He has His body. He has His body, and because we cannot conceive, He, out of His causeless mercy, He presents Himself in a form which we can see. That is arcā-vigraha, arcā-mūrti. A vigraha. Arcā means the form which we can worship. If God is impersonal Avyaktāsakta-cetasām. Kleśo adhikataras teṣām. If we accept God as impersonal He is not impersonal. He says idaṁ śarīram. He is personal. But our present senses cannot perceive. That is the difficulty. Therefore out of His causeless mercy He has appeared in a form which you can see, you can touch, you can dress, you can offer garland, you can offer food-to accept your service. That is God's mercy. Don't think that "Because God mercifully has come before Me in a form which we can perceive, which we can see, with which we can serve," not that "He is not God." That is rascaldom. God is there. Otherwise Caitanya Mahāprabhu, as soon as He entered the Jagannātha's temple, immediately He fainted. Does it mean He made a fun? No. He saw the Supreme Personality of Godhead present there.

So it requires eyes to see God. That eyes you have to prepare. What is that eyes? Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. You have to apply eyes' ointment. Just like there is some medicine, eye ointment, which you apply-you can see very distinctly-similarly, that ointment is premāñjana. If you develop love for God Just like Caitanya Mahāprabhu. He is in ecstasy, always in love. He can see. Similarly, if you develop your love for God, then you can see. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. This premāñjana, this ointment of love is bhakti. In the Bhagavad-gītā also it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ, not superficially, actually what He is. That you can understand through bhakti, not any other process. Kṛṣṇa does not say that you can Bhakta, not bhakta but jñānam. There are jñānis. There are yogis. No. They cannot understand Bhagavān tattvataḥ. Therefore Bhagavān says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

"Even persons who are already siddha, perfect jñānīs, yogis, they are also unable to see Me." If one, however, by good fortune, the yogis, the jñānīs, come in contact with a bhakta, then, by the mercy of the bhakta, by the mercy of Kṛṣṇa, he can see. Otherwise durvibhāvya, idaṁ śarīraṁ mama. The Supreme Personality says, mama: "Mine. My body. I have got My body," but durvibhāvyam.

So we have to understand God as He says. Don't imagine. Don't speculate. That is useless.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṇgavānāṁ
so 'py asti yat-prapada-sīmny avicintya tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Avicintya or durvibhāvyam, the same thing. Even if you try to understand God or want to go to God, vāyor athāpi, by your airplane at the speed of the mind, not ordinary speed… Mind's speed you can imagine. You are sitting here, and fifteen thousand miles away, New York, you can immediately see your room there. This is mind's speed. Immediately within a second. Just imagine how much the mind is speedy. Mind is subtle. Everyone, you have got mind, I have got mind, but I cannot see your mind; you cannot see my mind. Subtle. This is a material thing. Bhūmir āpo'nalo vāyuḥ khaṁ mano, mano [Bg. 7.4]. The sky, ether, we cannot see but we can perceive. When you press the sky like this, (claps) there is sound. You can understand, "Here is sky." But mind you cannot see, still subtle.

indriyāṇi parāṇy āhur

indriyebhyaḥ paraṁ manaḥ
manasas tu paro buddhir
buddhes para tu yaḥ
[Bg. 3.42]

So the soul is so subtle, you cannot see. You cannot see sky, and still finer is the mind, still finer is intelligence, and still finer, the soul. So how can you see? With your gross eyes it is not possible. Therefore they are bewildered, how the soul is being transferred from one body to another. They see the gross body. Kṛṣṇa says, na hanyate hanyamāne śarīre [Bg. 2.20], tathā dehāntara prāptiḥ [Bg. 2.13]. But doctors, medical men, scientists, they cannot see that where is the soul, how the soul is transmigrating. These are all durvibhāvya, inconceivable.

Therefore we have to hear from the authorities, from Kṛṣṇa, that there is soul; there is ātmā; there is transmigration. And everything, what is spoken in the śāstra, they are fact, but we do not consult śāstra. We become scientists. We become philosophers. With gross understanding, dull understanding, poor understanding, how you can understand yourself and God? So there is no question of self-realization by your gross understanding. You have to understand by hearing. Therefore to get real knowledge is not by the eyes and senses but by the ear. Therefore Vedic knowledge is called śruti. You have to receive knowledge-śruti. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Why? The guru means who is fully aware of the śruti, śrotriyam, one who has perfectly listened to his guru. Śrotriyaṁ brahma-niṣṭham. And by hearing only, he has become brahma-niṣṭham, without any doubt: "Yes, there is God. Yes." We have to approach such person who has perfectly listened to his… Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So by śruti, by hearing oral reception. Just like there is practical example. Suppose you are sleeping, and somebody is coming to do you some harm, to kill you. But another person is warning you, "Please get up! Get up! Somebody is coming to kill you." But it will act, because while other senses are practically dead, the ear is working. By hearing, you can get up. This is practical.

So at the present moment we are sleeping, sleeping in the darkness. Therefore to get knowledge we have to use our ears. Śravaṇam. Therefore to enter into the devotional service one has to use this ear, śravaṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda… And śravaṇam about whom? Śravaṇam about Viṣṇu, śravaṇaṁ kīrta…, śravaṇam. They say that "You can hear anything." No.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is the process. Tad vijñānārthaṁ sa gurum evābhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. These are the injunction. Ādau gurvāśrayaṁ sad dharma pṛcchat sādhu mārganu gamanam. These are the process.

So Ṛṣabhadeva said that "I have got My body," idaṁ śarīram, when He appears to solve our problem, whether God is personal or impersonal. Impersonal is there, there is no doubt, but what is that impersonal? Mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā [Bg. 9.4]. That is impersonal. No, He's Māyā: "By Me." That means His energy. His energy is distributed throughout the whole creation, cosmic manifestation. But He is still there. Māyā. Unless He is there Not that because He is spread everywhere-vāsudevaḥ sarvam iti [Bg. 7.19]-it does not mean He is finished. That is material understanding. In the materially, if you take a piece of paper and make it a small pieces and throw it, then the original paper is no longer existing. That is material conception. But spiritual conception? Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. That is spiritual idea. If you take cent percent God from God, still He is cent percent. That is pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. Īśāvāsyam idam. So Kṛṣṇa says that māyā, "In My another feature, Vasudeva feature," mayā tatam idaṁ sarvam. Everything is God, but everything is not God. That is explained by God.

mayā tatam idam sarva
jagat avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nahaṁ teṣu avasthitaḥ
[Bg. 9.4]

The Māyāvādīs, the poor fund knowledge, they say, "Why you are worshiping God here? He is everywhere." "He is everywhere? He is in the temple also." "No," they will say, "not in the temple. He is everywhere except in the temple. Don't go to the temple." This is rascaldom. If God is everywhere, why He is not in the temple? So this is their knowledge, poor fund of knowledge. Alpa-medhasā. Alpa-medhasā. Avajānanti māṁ mūḍhāḥ [Bg. 9.11].

So God has form, but He is sac-cid-ānanda-vigraha. He is not… When it is said, the nirākāra, "no form," that does not mean that He has no ākāra. The ākāra, or the form which we understand, He hasn't got that form. He is sac-cid-ānanda vigrahaḥ [Bs. 5.1]. Otherwise how He can accept your offerings? Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. He says, "I eat." So if He has no mouth, how He can eat? And therefore the Vedic literature informs us that paśyati acakṣuḥ: "He sees, but He has no eyes." When the Vedic literature says that He has no eyes, that means He has no eyes like us. But He has got eyes; otherwise how He sees? Paśyati acakṣuḥ śṛṇoti akarṇaḥ. He can hear; otherwise what is the use of offering prayer? Yes, He hears, but akarṇa, not that He has got ears like you. He is in the Vaikuṇṭha, many, many millions and trillions miles away, but still, you are offering here, "Govindam ādi puruṣam." He is hearing. He is here. Sarvatra pāṇi pādas tat. This thing should be understood.

And because we do not understand-everything we try to test with our limited understanding-therefore we do not believe in the activities of the Lord, and we are deceived in that way. God is all-powerful, but when we hear that God at the age of seven years age, old, He lifted the Govardhana Hill, immediately we dismiss, "Oh, this is all mythology." Why? If He has got inconceivable power-He is all-powerful-is it very difficult for Him to lift the Govardhana Hill? "No, we don't believe in God. Even if we believe, we want to believe in our own way." That is bhāvyam, conceivable. But He is durvibhāvyam. You cannot conceive. Two contradict things. Just like here Kṛṣṇa said, Ṛṣabhadeva, that sattvaṁ hi me hṛdayaṁ yatra dharmaḥ. The dharma and adharma, they are two contradictory thought. But He is the source of dharma and adharma both. Janmādy asya yataḥ [SB 1.1.1]. Adharma, which we hate, that is also coming from God. Janmādya asya yataḥ. Otherwise… That is explained here. Pṛṣṭhe. Pṛṣṭhe kṛto me yad adharma ārāt. So adharma is also there in God-on the back side. So is there any difference between back side and front side? Advaya-jñāna, absolute. No.

So these things have to be understood, that both dharma and adharma, they are coming from… He is the original, so… Yato vā imāni bhūtāni jāyante. Everything is coming from Him. So dharma and adharma, that is duality, duality understanding within this material world. In the spiritual world there is no such thing. The dharma and adharma is the same thing because the same source. This to be understood from right sources, right person. Then we can understand. But He comes, Kṛṣṇa comes, out of His causeless mercy to inform us. Not only Kṛṣṇa-many others incarnation of Kṛṣṇa. Just like Ṛṣabhadeva. He is also incarnation of Kṛṣṇa. He is explaining Himself. So we should take advantage of understanding the Supreme Personality of Godhead, the Absolute Truth, from the Absolute Truth. Don't speculate. Speculation has no meaning. So we have got this instruction of the Supreme Personality of Godhead in the Bhagavad-gītā. So if we are serious about understanding about God, then we can hear from Him. And whatever He says, whatever He instructs, you take it. Then our life will be successful. And if we speculate, panthās tu koṭi-śata-vatsara-sampra…

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

So this is the process. We must be ready to surrender to Him. We must be ready to render service unto Him. Then our spiritual life will be revived. At the present moment we are covered by the material conception of life: "I am this body," "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya." These are all designations, sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. When you become free from these all these designation-you become purified-then you can develop your love for God. Hṛṣīkena hṛṣīkeśa sevanaṁ bhaktir ucyate.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.20

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Vṛndāvana, November 8, 1976

Pradyumna: "My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will rule the citizens automatically."

Prabhupāda:

tasmād bhavanto hṛdayena jātāḥ
sarve mahīyāṁsam amuṁ sanābham
akliṣṭa-buddhyā bharatam bhajadhvaṁ
śuśrūṣaṇaṁ tad bharaṇaṁ prajānām
[SB 5.5.20]

So Ṛṣabhadeva was retiring from the duty of royal position, and before that, He selected, out of His one hundred sons, Bharata as the king, next king. Bharata Mahārāja also very exalted. There is a long history of Bharata Mahārāja. Under his name this land or this earthly planet is called Bhāratavarṣa, on account of Bharata Mahārāja. This planet, the whole planet, was formerly known as Bhāratavarṣa. Before that, it was known as Ilāvṛta-varṣa. After the reign of Bharata Mahārāja it was named Bhāratavarṣa. So the emperor of Bhāratavarṣa, of this, ruling all over the world, even up to the time of Mahārāja Parīkṣit… And this New Delhi, Hastināpura, was the capital of the world, and there was only one flag, united. There was no need of hundreds of flags, United Nation. We have seen in New York the United Nation organization. The flags are increasing, not under one flag. The culture is lost. In India also the division. Everywhere the division is increasing. In Europe there is only one city. That is also another state. Luxembourg or…? So without the central point, certainly, gradually the division will increase, and in the name of nationalism, the strife and quarrel and fight will increase. Just like in India twenty years before or thirty years before, there was no Pakistan. Now they are divided, and already two big fights have been fought.

So this is the position, that without Kṛṣṇa consciousness everyone will try to enjoy sense gratification independently. Either individually, collectively, socially, economically, politically, go on dividing, dividing, divide. There is no oneness; simply division. So Ṛṣabhadeva is advising His other sons-He had one hundred sons-that bharataṁ bhajadhvam: "You just be obedient to Bharata. Don't try to rule independently, because if you follow the principles of Bharata Mahārāja, that will satisfy the citizens, not ruling over independently." We have practical examples. At the present moment there are three dozen minister, four dozen secretaries, and two dozen governors and so on, so on. But there is no peace. There is no peace because they are missing the central point, the central point, Kṛṣṇa. Kṛṣṇa says personally He has come personally to inform us the real situation. He says, sarva-loka maheśvaram: [Bg. 5.29] "I am the proprietor of all planets." So accept this principle, that "Kṛṣṇa is the proprietor, and we are all sons of Kṛṣṇa." Kṛṣṇa claims. Kṛṣṇa never said that "I am Indian," "I am Hindu," or "I am Uttar Pradeshiya." No. He never says. He says,

sarva-yoniṣu kaunteya
sambhavanti mūrtayoyaḥ
tāsāṁ mahad yonir brahma
aham bīja-pradaḥ pitā
[Bg. 14.4]

"I am the father not only of the human society, but I am the father of other forms of life."

There are different forms of life, 8,400,000 forms of life. They are all sons of Kṛṣṇa. It may be a small ant or he may be exalted personality like Lord Brahma. Everyone. So if we know the Kṛṣṇa science, then we can understand it. This universal brotherhood, that we all, in different forms of life we are all sons of the Supreme Lord, supreme father… He says in another place, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All the jīvas, they are My part and…" Just like the son is part and parcel of the body of the father, similarly, we are also sons, everyone, of the Supreme Personality of Godhead, Kṛṣṇa. And if you are really advanced in knowledge, then paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Then you are actually paṇḍita, not falsely to be called paṇḍita and number one fool. That is not paṇḍita. Paṇḍitāḥ sama-darśinaḥ. The defect of the modern civilization is that there is no paṇḍita. All rascals. All rascals. Therefore they have demarcated, "This is India," "This is America." No. Everything belongs to Kṛṣṇa. Then there will be peace. If in the United Nation they simply pass one resolution with determination, that "The whole planet belongs to Kṛṣṇa, the Supreme Personality of Godhead, and we are all His sons," there is no trouble.

There is no scarcity. Kṛṣṇa has created this world in such a way that there is no question of starvation in any part of the world. There is no question. Sufficient. Pūrṇam idam [Īśopaniṣad, Invocation]. There is no question of starvation. But because we have rebelled against the principle of universal brotherhood we are all suffering. I have several times said that there are ample space. There is no question of scarcity. Ample space. I am traveling all over the world. So much space lying vacant in America, in Africa, Australia. Why the Chinese or the Indians should be congested, overpopulation? But they will not allow. "It is my country." "Have you got visa?" immigration. "Yes, I have got." "All right, three months. Then get out." This is going on. Because they are rascals, they are falsely claiming, "This is my country. This is my property. Nobody can come here." This is a dog's philosophy. Just like the dogs. They have selected one neighborhood, and three, four dogs, they live peacefully. Not peacefully-they also fight amongst them. But if another dog comes, immediately the four, five dogs will attack: "Why you have come here? Why you have come here? Gow! Gow! Gow!"

So this kind of so-called immigration department means dog's department. They are maintained for checking the human life. Why there should be immigration? We are all brothers. Why you should stop? It is my father's property. It is your father's property. India was like that. The foreigners took advantage of India's simplicity, magnanimity. They came here, the Muhammadans and the Christians, to exploit it. But India was very much magnanimous. Anyone who comes-"Yes, come here. Learn Vedic literature." The India's philosophy is gṛhaṁ śatrum api prāptaṁ viśvastam akutobhayam. That is India's philosophy. "Even the enemy comes to your place, you should receive him so nicely that he will forget that he is your enemy." That is India's philosophy. Gṛhaṁ śatrum api prāptam. What to speak of friend, even if you get your enemy, you shall receive him. That is India's hospitality. In the fight…

We have got incidences in the history. There was fight, Kurus and the Pāṇḍavas, but in the evening time they were friends. Evening time, there is no animosity. Just like Arjuna went to Duryodhana. Duryodhana criticized as grandfather. Grandfather is sometimes criticized by the grandsons. It is not an offense. You cannot criticize superiors, but between grandfather and grandchildren the relation is different. The grandfather also criticizes the grandchildren. So Duryodhana criticized Bhīṣmadeva, "My dear grandfather, you have got affection for the Pāṇḍavas. Then you are not fighting sincerely. You have been appointed the commander-in-chief, but out of your affection you are neglecting your duty." Indirectly he said. So old grandfather became little angry. "What do you want?" "No, can finish them in one day. Why you are taking so much time?" "All right, I shall finish today. Tomorrow I shall do that. At least I shall finish Arjuna tomorrow. Either his intimate friend Kṛṣṇa will have to break His promise or His friend will die. You'll see tomorrow." Because Kṛṣṇa said, "Arjuna, I am joining you, but I shall not fight. Do you want Me?" Still, Arjuna said, "Yes, I want You. You don't fight." And Duryodhana saw Kṛṣṇa divided, one side Himself and another side His eighteen aksauhini military force. So Duryodhana thought that "Better let me take the forces. If Kṛṣṇa does not fight, what shall I do with Him? Better take His forces." So Duryodhana accepted the military force, and Arjuna accepted Kṛṣṇa, with the promise that "I shall not fight. So I shall become your charioteer." So Arjuna, Kṛṣṇa, and Pitāmaha, the Grandfather Bhīṣmadeva, this is the scene.

Now Bhīṣmadeva has promised. Bhīṣmadeva knew that "Arjuna cannot be killed. I will show Duryodhana that I am not partial. He is not to be killed." Yeṣāṁ paṣe janārdanaḥ. Jayas tu pāṇḍu-putrāṇām yeṣāṁ pakṣe janārdanaḥ. "Nobody can kill them. But this rascal is criticizing me, so I shall show tomorrow." So he made five weapons to kill the five brothers, and he said that "I am keeping these five arrows to kill the five brothers tomorrow. Don't worry. Sleep nicely." So Kṛṣṇa could understand that "This arrangement has been done." So Kṛṣṇa reminded Arjuna that "Duryodhana wanted to give you some benediction, being pleased upon you. Now you go there and take the five weapons from him." So when My point is that how the fighting was in a sporting spirit. So Arjuna, when came to the camp of Duryodhana, Duryodhana well received him: "Yes, my dear brother, come. What do you want? Why you have come?" "Now, you promised something to give me. I have come to take that." "Yes, I will give you. You want without fight the kingdom? Take it immediately. You want that?" "No, no, no. I don't want that. Fighting must go on. That is not I have not come to beg you that. We shall I have come to take that weapons which you have kept." Immediately he delivered. He kept the safety for killing them, and because he has come to beg "A kṣatriya should not beg, but he is begging? All right, take it." This is India. This is India's civilization.

And the next day also, Bhīṣmadeva fought so vigorously that Arjuna was going to be killed. His chariot broken, his everything was torn. Then Kṛṣṇa… You have seen the picture. Then Kṛṣṇa came with a broken wheel to kill Bhīṣmadeva, and Bhīṣmadeva immediately stopped: "Yes, my now promise is fulfilled. Yes, my dear Sir, You have broken Your promise. You promised not to fight, not to… Now, at the present moment, to give protection to Your friend, You have now broken. Yes." So Kṛṣṇa can do that. Kṛṣṇa, He can do everything to give protection to His friend and devotee. He can do, break His promise. Therefore in the Bhagavad-gītā Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. He does not promise personally, because He might sometimes break His promise. He is asking Arjuna, "You promise so that your promise will be kept always. I shall see to that." This is the philosophy.

So if we actually formulate peace formula, then everything is possible. Simply we have to accept the instruction of Kṛṣṇa. Our Kṛṣṇa consciousness movement is for this purpose. We are simply requesting to accept the Kṛṣṇa philosophy. Then the whole world will be peaceful. There is no doubt about it.

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

These rascals, their mentality is like the dogs, and they are making United Nation. A dog can be united? Is it possible? No. You bring several dozens of best dog and ask them, "Please live peacefully. We shall give you food, everything." It is not in their capacity to live peacefully. So even there is already ample economic development, sufficiency, but because the mentality is doggish, the so-called farce of United Nation, they are fighting with one another. It is not possible.

So without Kṛṣṇa consciousness everything will be failure. Therefore Bharata Mahārāja, er, Ṛṣabhadeva Mahārāja is advising that "You concentrate your service to Bharata." [break] …it is advised to a brāhmaṇa that if, when that time comes, you can come to the position of a kṣatriya or even up to vaiśya, but never to the position of a śūdra. This is dog's business. They are… At the present moment everyone is being trained up to become śūdra, dogs. High education, big, big degrees, but if the dog is not appointed by a master, his all qualification useless. Therefore it is doggish civilization. And Aryan civilization means brāhmaṇa, kṣatriya, vaiśya, śūdra. Śūdra means one who cannot live independently-he has to depend on some master-he's a śūdra. That's all. The brāhmaṇa should live by education, by knowledge. Everyone will honor them. They will give advice to the śūdras, er, to the kṣatriyas. When Paraśurāma killed eleven…, twenty-one times all the kṣatriyas, his father chastised him that "This is not the business of a brāhmaṇa. My dear son, you are so angry, you have killed all the kṣatriyas and you have killed Kārtavīryārjuna by anger. Oh, you have done great sinful activities. It is not the business of the brāhmaṇa. Therefore you should retire for some time and go to holy places to counteract your sinful activities." This was spoken to Paraśurāma by his father.

So there must be division. A brāhmaṇa can kill anyone simply by words. He is so powerful. But he does not do that. When Viśvāmitra was disturbed by Taraka Rākṣasī in the forest, he came to Dasaratha Mahārāja for help. He could kill that Taraka Rākṣasī simply by his word, but he would not do that. This is not brāhmaṇa's business. He wanted to take the help of a kṣatriya and kill the rākṣasī. Kṣatriya can kill. Brāhmaṇa can take charity. A kṣatriya can exact taxes, and vaiśya be engaged in producing food grains. Kṛṣi gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg 18.44]. This is civilization. Aryan civilization means the division must be there. Kṛṣṇa personally says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma [Bg. 4.13]. The varṇāśrama must be there because the whole aim is how to please the Supreme Personality of Godhead, because the Supreme Personality of Godhead has to be satisfied.

On account of our rebellious attitude towards the Supreme Personality of Godhead, we are suffering in this material world. Just like any citizen rebellious to the laws of God or laws of the government, he is put into the prisonhouse. Similarly, we are all sons and subordinate to the Supreme Personality of Godhead, and when we become rebellious, "Ah, what is God? What is Kṛṣṇa…?" Vimūḍhān kartāham iti manyate. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. All these rascals who are godless, they are rebellious. They must suffer. The prakṛti is there. Prakṛteḥ kriyamāṇāni guṇaiḥ…

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pasate māyā tāre jāpaṭiyā dhare

As soon as you become rebellious to Kṛṣṇa, immediately māyā is there, just like as soon as you become rebellious the government laws, immediately you are under the police custody.

There are two things: government and the police. So you cannot escape. It is… When you think that "I can escape God's ruling. I can deny the existence of God," that is your foolishness. Mūḍhā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. These rascals, they are not only sinful but also lowest of the mankind, who denies the existence of God, godless, the so-called, so many parties. They want to improve by becoming godless. Among the scientists it is a great sin to utter even the name of God. They will say, "Oh, you are talking of God. You are not scientist." Is it not? Yes. Scientist means you must be godless. This is going on. Therefore we are making so much propaganda against these rascal scientists. We are presenting… They are putting this theory that life is born out of chemicals. We are putting the counter theory: "No. Life is born of life, never from chemicals." Our scientist students, they are writing the book, you know. And so our proposition is: anyone against the authority of God, the Supreme Personality of Godhead, we must strongly criticize him and take to task. This is our business. Just like Hanumān, Vajrāṅgajī. He took very severely to punish Rāvaṇa. What was the fault? He was godless. He was against Rāma. Therefore he took it very seriously and set fire to his beautiful kingdom, Laṅkā.

So, of course, Hanumānjī never did it for his personal. They were monkeys, not even human being. They did not want. The monkeys did not want such nice city. But for Rāmacandra… Similarly, our principle should be that we can utilize everything, but not for our sense gratification, but for Kṛṣṇa. That should be the motive of Kṛṣṇa conscious people. And try to educate people to become Kṛṣṇa conscious so that actually they become happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.21-22

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Vṛndāvana, November 9, 1976

Pradyumna: "Of the two energies manifest, spirit and dull matter, beings possessing living force, that is vegetables, grass, trees and plants, are superior to dull matter, or stone, earth, etc. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the king of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahmā, sons like King Dakṣa. And supreme among Brahmā's sons is Lord Śiva. Since Lord Śiva is the son of Lord Brahmā, Brahmā is considered superior, but Brahmā is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brāhmaṇas, the brāhmaṇas are best of all." [break]

Prabhupāda: What is that?

…uduttamā ye
sarīsṛpās teṣu sabodha-niṣṭhāḥ
tato manuṣyāḥ pramathās tato 'pi
gandharva-siddhā vibudhānugā ye
devāsurebhyo maghavat-pradhānā
dakṣādayo brahma-sutās tu teṣāṁ
bhavaḥ paraḥ so 'tha viriñca-vīryaḥ
sa mat-paro ahaṁ dvija-deva-devaḥ
[SB 5.5.21-22]

So Mahārāja Ṛṣabhadeva analyzing the different grades of living entities. Bhūteṣu, anything which is generated. Janmādy asya yataḥ [SB 1.1.1]. Everything is generated from Kṛṣṇa, Parabrahman. Ahaṁ sarvasya prabhavo [Bg. 10.8]. From Kṛṣṇa everything is generated. But according to consciousness, they are divided into two energies: the superior energy and the inferior energy. The more the consciousness is developed, one comes to the platform of superior energy. So the dull stone, dull matter, they have no consciousness, but there is life.

We learn from Brahma-saṁhitā that the Supreme Personality of Godhead is within the atom. Atom is…, not that atom was not known, atomic energy was not known to the Vedic scholars. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣam [Bs. 5.35]. Anor anīyāṁ mahato mahīyān. The Supreme Lord can enter even within the atom. They are studying, modern scientists, the atomic energy, but still, they are perplexed. The smaller than proton, electron, and so many things, still, still, still… So there is life even within the atom. But scientists, because they are materialistic person, they cannot understand wherefrom the energy, the life energy, is emanating. Otherwise life energy is there even within the atom. So the life energy begins, vīrudbhya. The plants, the grass, there is life symptom. Gradually there are different grades.

jalajā nava-lakṣāni
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

In this way, this is evolutionary growth, one after another. The evolution takes place. Evolution means gradual evolution or manifestation of consciousness. That is evolution.

So the atheist class of men, because they cannot understand that there is soul, they cannot understand that evolution means evolution of consciousness. They do not understand. They are thinking that the, originally in the matter there was no life. and all of a sudden the life came. No. Life is completely different from the matter. Not completely different; it is the same energy from the Supreme Lord. One is developed, the other is not developed. In this way, as Brahmā has defined, mat-paro ahaṁ dvija-deva-devaḥ. So in this way, within this material world there are varieties of developed consciousness, and in the spiritual world, when we surpass, transcend the material world, paras tasmāt tu bhāvo anya [Bg. 8.20], when we are promoted to the other energy, other world, then our consciousness… Even when one is, I mean to say, transmitted to the spiritual world… The first is brahmajyoti. Their consciousness is also not developed, even one has gone to the spiritual world where everything is spiritual. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. That means consciousness is fully developed when he is a devotee, when one adores the lotus feet of the Lord. Yuṣmad-aṅghrayaḥ. So those who are promoted even to the Brahmajyoti, they are also not fully conscious. Fully conscious means a devotee. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That is full consciousness. Without this consciousness, Kṛṣṇa consciousness, there is no question of full-fledged Just like a small bud of a flower. First of all the seed. The seed grows, then the buds come out, then gradually the buds develop, it becomes flower, then full-fledged flower, then fragrance, beauty. Everything is developed. That is real development. Similarly, this is the process of development. When one comes to Kṛṣṇa consciousness, then it is full-fledged flower with fragrance, beauty, and everything. That is the perfection.

So there are so many description of different types of living entities within this material world. But these so-called scientists, on account of their being mūḍha or rascals, they are studying that "Except in this planet, everywhere there is dust and rocks." This is their foolishness. No. Here it is stated that siddha Tato manuṣyāḥ pramathās tato 'pi gandharva-siddhā. So see development. Siddha. Siddha means those who have got yogic mystic power, siddhi, aṣṭa-siddhi. Aṇimā, laghimā, mahimā, prāpti, īśitva, vaśitva, these are called siddhis. Nowadays so-called yogis, they show some gymnastic. That is not siddhi. Siddhi is different thing. One can become smaller than the smallest. That is called aṇimā. One can become bigger than the biggest, just like Hanumānji. He jumped over the sea. Jumped over sea… This is mahimā-siddhi. One can become as big as required. Just like there is water. A grown-up man can cross water by jumping, but a small child cannot do. So proportionately, if you increase your body by the mahimā-siddhi, you can jump over the sea. That is possible. So these are called siddhas. We have got description in the Śrīmad-Bhāgavatam about the Siddhaloka. There the people can go from one planet to another in this body. That is called siddhi. Here we are trying to go to other planet with the machine, and still, we are failure. But in the Siddhaloka they can go very easily from one planet to another with this body. They are siddhas.

So these descriptions are there. There are Gandharvalokas, Kinnaralokas, and the topmost is Brahmaloka, where Lord Brahmā lives. And other persons, many, everywhere… Not that simply the chief man lives. His assistant, his paraphernalia, everything, is there. Just like we understand from Bhagavad-gītā, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So Visvasvate, Vivasvān, is the sun-god. The sun-god, Kṛṣṇa instructed him this Bhagavad-gītā. He says personally, imaṁ vivasvate yogaṁ proktavān. So do not think that simply there is sun. No. There are It is very, very big planet, fourteen hundred thousand times bigger than this planet. Don't think that there is vacant. No. We get information from Bhagavad-gītā that every planet is full of living entities. It is not vacant, but they have got different types of body. It is not vacant. Different types of body. In Brahma-samita we understand, yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu aśeṣa-vasudhādi vibhūti-bhinnam [Bs. 5.40]. Aśeṣa-vasudhā vibhūti-bhinnam. There are in each universe Within the Brahmajyoti there are innumerable brahmāṇḍas, universes. When Caitanya Mahāprabhu was requested by one of His devotee, "My Lord, You have come here to deliver the fallen souls, so kindly take them with You. And if You think that 'They are sinful. They cannot go with Me back to home, back to Godhead,' so You kindly transfer all their sinful life to me. I shall suffer here. Let them go with You." This is Vaiṣṇava, para duḥkha duḥkhi. Vaiṣṇava can accept all kinds of sufferings, provided others are benefited. This is Vaiṣṇava. Para duḥkha duḥkhi. This is the sample of Vaiṣṇava. He is requesting Caitanya Mahāprabhu that "My Lord, You have come to deliver the fallen souls. In the material world everyone is fallen. So You take them. And if You think they are so sinful they cannot go, then transfer their sins to me. I shall continue to suffer many lives, but You take." So Caitanya Mahāprabhu was very pleased by his statement. So He replied also. He said, "Suppose the whole universe I take with Me. Then what is the loss in this material world? There are millions of universes." He compared that "In a bag of mustard, if I take out one mustard, then where is the loss there?"

So similarly, Kṛṣṇa's creation, God's creation, is unlimited. That they do not understand. They are the frogs in the well. They are thinking… Kupa-manduka-nyāya. Everyone is thinking… The kupa-manduka is thinking that "This is the whole water, within this well, this three-feet span of water. That is final." And if you say to the kupa-manduka, "Oh, I have seen another vast water, Atlantic Ocean," he cannot imagine. So these rascals, those who are unaware of the potency of God, they think that "God may be like me. I am so little powerful. He may be little more powerful." Therefore they cannot understand what is God because they are thinking in their own terms. And somebody is thinking that "I am God." So this misconception should be given up. He is aṇor aṇīyāṁ mahato mahīyān.

Manuṣyāḥ… These are gradual, pramathāḥ. Pramathāḥ, they are also living entities. We have heard, some of them, about the ghost. They have no material body. The advantage of material body… [break] …they are covered with mind, intelligence, and ego, but their gross body-earth, water, air, fire-that is not there. So one king, he also rejected the material body and remained, Videha. Videha king. So one can remain like that, without this gross body and subtle body, material. Just like in the Vaikuṇṭhaloka, that is… But in the material world, when one is not covered by the gross body but subtle body, they are called ghosts or pramathās. Those who are good, not harmful, they are called pramathās. And those who are harmful… As in this material world there are good men and bad men, similarly, amongst the persons who has no this gross body, they are sometimes called ghosts and sometimes they are called pramathā.

So in this way, varieties of life, beginning from the insects and the aquatics, animal, up to the point of Lord Brahmā. But they are all within this material world. It does not mean because the Gandharvas, Siddhas, they have got higher standard of life and power hundreds and thousands times more than our power, do not think that they are liberated persons. They are not liberated person. They are all conditioned soul. Ā-brahma-bhuvanāl lokān punar āvartino arjuna. All these conditioned soul, according to karma, they are getting different types of body. One has got the body of an ant, and one has got the body of Brahmā, Lord Brahmā. But that is not our aim. Our aim is how to avoid this material body. For that purpose, Kṛṣṇa consciousness. Not that "I have got now the body of an ant. Let me get the body of Brahmā or Indra or in a Siddhaloka." This is not gain.

Therefore those who are devotees, they do not care either for Brahmā or for the ant. They do not care. Kaivalyaṁ narakāyate tridaśa-pūr ākāśa puṣpāyate, vidhi-mahendrādiś ca kīṭāyate. For a devotee… Vidhi means Lord Brahmā, and Mahendra means this maghavat-here it is said-means Indra. So for a devotee they treat equally either Brahmā or Indra kīṭāvat, just like an ant, because they know that he may be Brahmā, he may be Indra, but he has got this material body; one small insect, it has got material body.

kaivalyaṁ narakāyate tridaśa-pūr ākāśa puṣpāyate
durdāntendriya kāla-sarpa-paṭalī protkhāta-daṁstrāyate
vidhi-mahendrādiś ca kīṭāyate viśvaṁ pūrnaṁ-sukhāyate
yat kārunya-katākṣa vaibhavavātaṁ gauram eva stumaḥ

This is a verse by Prabhodānanda Sarasvatī. He gives his opinion that if one is favored by Śrī Caitanya Mahāprabhu, yat katākṣa vaibhavavātaṁ gauram eva stumaḥ: "I am offering my respectful obeisances to Lord Caitanya because little glance of His mercy creates this situation." What is that? Kaivalyaṁ narakāyate. The people are very anxious to merge into kaivalya, brahmajyoti, only spirit. So for them that kaivalya is naraka, hell. Kaivalyaṁ narakāyate. And tridaśa-pūr ākāśa puṣpāyate. Tridaśa-pūr means the heavenly planets, where the demigods, as it is described, the Gandharvas, Kinnaras, Siddhas, they live. They are like flowers in the sky, will-o'-the-wisp, no factual happiness. Kaivalyaṁ narakāyate tridaśa-pūr ākāśa puṣpāyate. And durdāntendriya kāla-sarpa-paālī protkhāta-daṁstrāyate. And indriya saṁyamaḥ, the yogis, they are trying to control the senses. Yoga indriya sam… That is the real purpose. Our indriyas are so disturbing, just like kāla-sarpa. You are sitting here. If one snake comes, immediately you'll be all disturbed, immediately. So to… Disturbing why? Because every one of us, we know, "Here is a kāla-sarpa." Kāla-sarpa means anyone it bites, immediately death. Immediately death. But this kāla-sarpa is dreadful, vicious, so long the fangs are there. Protkhāta daṁstrāyate. If the fangs, the poison fangs, are taken away, or if you know, "Here is a snake, but the snake's fangs have been taken away," you'll not be afraid. Visa hina sarpaḥ. Visa hina sarpaḥ.

So for a devotee this kāla-sarpa-paālī automatically subdued because they do not use the senses for sense gratification. They are engaged in the service of Kṛṣṇa. If our senses are engaged in the service of Kṛṣṇa, the poisonous fangs are taken away. It is no more dreadful. There is no need of practicing indriya saṁyamaḥ. Indriya saṁyamaḥ automatically. One who is Kṛṣṇa conscious, he is not disturbed. Just like Haridāsa Ṭhākura. He did not go to control the senses, but because he was chanting… He practiced chanting. A beautiful prostitute at dead of night offered her body to be enjoyed. He said, "Yes, I shall satisfy you. Please sit down. Let me finish my chanting." This is kāla-sarpa-paālī protkhāta-daṁstrāyate. He was not even agitated. This is the benefit of becoming a favorite servant of Śrī Caitanya Mahāprabhu.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.23

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Vṛndāvana, November 10, 1976

Pradyumna: "O respectful brāhmaṇas, as far as I am concerned, no one is equal or superior to the brāhmaṇas in this world. I do not find anyone comparable to them. When people know My motive, after performing rituals according to the Vedic principles they offer food to Me with faith and love through the mouth of a brāhmaṇa. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire."

Prabhupāda:

na brāhmaṇais tulaye bhūtam anyat
paśyāmi viprāḥ kim ataḥ paraṁ tu
yasmin nṛbhiḥ prahutaṁ śraddhayāham
aṣnāmi kāmaṁ na tathāgni-hotre
[SB 5.5.23]

So Ṛṣabhadeva is teaching us what is the value of brahminical culture. Human society without brahminical culture is animal society. We offer our obeisances to the Lord, namo brāhmaṇya-devāya go-brāhmaṇa-hitāya ca. Kṛṣṇa is first of all interested to see whether in the society the brāhmaṇa and the cow is properly respected. Namo brāhmaṇya-devāya go-brāhmaṇa-hitāya ca. His first business is to see that the brāhmaṇa and cow is being properly honored. Then jagad-dhitāya. Then automatically the whole world will be peaceful. This secret of success they do not know. Nobody is prepared to become brāhmaṇa, and so far cow protection is concerned, it is in the oblivion. This is the whole world position. Therefore it is in chaotic condition. It must be, because this is animal society. When these two things are neglected, it is animal society, and then other animal qualities and paraphernalia follow.

Therefore Ṛṣabhadeva personally speaking that na brāhmaṇais tulaye bhūtam anyat [SB 5.5.23]. There are 8,400,000 of living entities, and as we have studied yesterday, how gradually evolution comes, elevated. So here it is the conclusion, the evolution must come to the topmost platform of brahminical culture. Satya śamo dama titikṣa ārjavaṁ, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Now people are not at all interested. If you advertise that "We are opening one gurukula where brahminical culture will be instructed. Send your boys," nobody will send. They are not concerned anymore that "My son should be truthful, self-controlled, mind controlled," śama dama. Śama means mind-control, śamata, and dama means sense-control. Without controlling the mind, how you can control the senses? The yoga system is practiced to control the mind, to control the senses, because we have to evolve from animal platform to brāhmaṇa platform or spiritual platform, sattva-guṇa.

tato rājas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

Unless we control the base qualities, namely the modes of ignorance and passion, you cannot be happy. It is not possible. Tato rājas-tamo-bhāvāḥ. Rājas tamo-bhāvāḥ means kāma and lobhā. So long I have lusty desire and so long I have greediness to acquire more and more and more, to enjoy senses more and more That is greediness. One should be satisfied, the minimum possible.

Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. Āhāra means eating. Āhāra, nidrā, sleeping, and fearing, and sense enjoyment. These are required, but not for increasing but decreasing. Just like when a person is diseased he should not eat as he likes. Because he is diseased, doctor prescribes that "You take little barley water or glucose, no solid food, if you want to be cured." Similarly, these things are necessity so long this body is there. Āhāra-nidrā-bhaya-maithuna. But this should be decreased, not increased. That is human civilization, not to increase. Just like the Gosvāmīs in Vṛndāvana. They did not come here to increase āhāra-nidrā-bhaya-maithuna. No. They came here to decrease. Nidrāhāra-vihārakādi-vijitau **. That is wanted. This is Vṛndāvana-vasi, not that to live in Vṛndāvana and increase this āhāra-nidrā-bhaya-maithuna. This is not Vṛndāvana-vasa. The monkeys are also living in Vṛndāvana, and the dogs are also and hogs are living in Vṛndāvana. But they do not know how to decrease āhāra-nidrā-bhaya-maithunam. You'll see the monkeys. They are also in Vṛndāvana. But you'll find one male monkey followed by three dozen female monkeys. That is not vṛndāvana-vāsa. Āhāra-nidrā. That means it requires brahminical culture, damo, śamo. That is wanted. That is brahminical culture.

Unfortunately the present civilization, they are not meant for decreasing. They are simply increasing. The Western civlization means increasing the means of sense gratification, "machine, machine, machine, machine." So, and the brahminical culture means śamo damo titikṣa. Titikṣa means without something I may suffer. Suffer. So one should be practiced to suffer. Suffer, that is tapasya. Tapasā brahmacaryenā [SB 6.1.13]. Tapasya begins from celibacy. We are practiced to sex life or sense gratification. Tapasya means first of all stop this. Tapasā brahmacaryeṇa [SB 6.1.13]. This is practice.

So to become fit for going back to home, back to Godhead, it is not so easy. It is not so easily… We have to make our material life almost zero. Not almost zero-practically zero. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. That is wanted, practice. Therefore this, our Kṛṣṇa consciousness center, is meant for practicing this śamo damo titikṣa. Therefore we want to see how far he is eligible to pratice the śamo damo titikṣa. So some new boy come, and as soon as they are given some work, not very good for sense gratification, they go away. That means they are not prepared. It is better they may go away. In Bengal it is said, dusta gorute sunya goaloa(?): "If there is troublesome cows, better keep the cowshed zero, without cow. Don't allow." So this Kṛṣṇa consciousness movement is meant for elevating the animal class of men to the platform of brāhmaṇa. Therefore the sacred thread ceremony is given as second initiation, that "He has practiced now śamo damo titikṣa ārjava, and he has learned what is Kṛṣṇa, what he is, what is his relationship with Kṛṣṇa, now how to act for satisfaction of Kṛṣṇa." These are brahminical qualification. If one is elevated to this platform This platform is called sattva-guṇa. Sattva-guṇa.

There are three guṇas-sattva-guṇa, rajo-guṇa, tamo-guṇa. If you remain in the lower platforms, tamo-guṇa, rajo-guṇa… Tamo-guṇa, rajo-guṇa means, as I have already explained, greediness and lust, desires. That is tamo-guṇa, rajo-guṇa. Tato rājas-tamo-bhava kāma-lobhādayaś ca ye. What is that rajo-guṇa, tamo-guṇa? Now, kama, lusty desires, and greediness, not satisfied with the minimum necessities of life, want to increase more and more, more and more. That is called greediness. The Vedic civilization teaches that "Be satisfied with the minimum necessities of life. Don't increase unnecessary necessities of life, and then you have to work for it very hard like hogs and dogs." That's all. Then you have to work very… Modern world, they have increased their unnecessary necessities of life, and therefore you'll find how hard working. In European and American cities we have seen how people are working very hard, beginning from morning at five o'clock till four o'clock next night, for sense gratification. So this is not civilization. This is condemned civilization. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is not civilization. This is animal civilization, working so hard day and night for eating. That is the business of the hogs and dogs. You will find the hogs and dog, they are loitering on the street whole day and night: "Where is food? Where is sex?" That is not civilization. They must be peaceful brāhmaṇa. Of course, not that everyone can be elevated to the position of a brāhmaṇa, but at least they must have the chance to see that "Here is a class of men, brāhmaṇa." That is wanted. Otherwise the civilization is failure.

Therefore it is said, na brāhmaṇais tulaye bhūtam anyat [SB 5.5.23]. Actual brāhmaṇa, not the so-called brāhmaṇa, that was the Vedic culture. Just like Kṛṣṇa Himself. He is the Supreme Personality of Godhead. When He received Sudāmā Vipra, a brāhmaṇa, He immediately vacated His own seat: "My dear friend, sit down here." And Kṛṣṇa's first wife?

Devotee: Rukmiṇī.

Prabhupāda: Rukmiṇī. He (she) took immediately the camara. He (she) said, "My husband is respecting." But he was dressed very poorly, lean and thin. Brāhmaṇa, because they refuse unnecessary necessities of life, sometimes they look very poor, poverty-stricken. They are not poverty-stricken. They are the richest. Mahātmānas tu māṁ pārtha daivīṁ prakṛtiṁ śritāḥ, bhajanty ananya-manaso [Bg. 9.13]. Those who are engaged in bhajana never think of their poverty. No. They are not poor. Otherwise, if Sudāmā Vipra, externally he looked very poor, lean and thin, not very nice cloth… Kṛṣṇa is: "My dear friend, sit down here." He brought water, washed the feet, just respectable person, guru, brāhmaṇa. This is etiquette. Kṛṣṇa is showing personally. He is the king. He is the Supreme Personality of Godhead. He also respects a brāhmaṇa. When Nārada used to come to Kṛṣṇa, immediately He would get down from the seat and offer obeisances, and Nārada was smiling, "Just see Kṛṣṇa's līlā."

So this is the way, brāhmaṇa. That brāhmaṇa, the India, the brāhmaṇas, their sons later on, later ages, taking advantage of the facility offered to the brāhmaṇas, so without qualification of brāhmaṇa, they wanted the facility for nothing, very cheap. Therefore the brahminical culture is failure now. They are… They should be real brāhmaṇas, śsamo damo. But nobody is prepared to practice śamo damo titikṣa, but he wants the respect of a brāhmaṇa. This is the cause of India's culture being failure at the present moment. They… "First deserve, then desire." So without deserving, they desired. Therefore whole thing is…, it became false. So that is not the purpose. Even somebody says that "Without culture one can remain a brāhmaṇa," but śāstra does not say that. Śāstra says culture is the first consideration.

yasya hi yad lakṣaṇaṁ proktaṁ
varṇābhivyañjakam
yady anyatrāpi vinirdṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

So lakṣaṇam must be, lakṣaṇam, the symptom, what is brāhmaṇas' symptoms. So my request to you, the Europeans and American boys, you have been initiated as brāhmaṇa but you must practice the lakṣaṇa. Otherwise, if you think, puffed up, that "Now I have got the sacred thread. My business is finished. I can do whatever I like," no. That is not. Lakṣaṇam. Lakṣaṇam means symptoms. That you must observe, lakṣaṇam. Yasya hi yad lakṣaṇaṁ proktam. Then nobody can check you. You will be very much dear of Kṛṣṇa. Namo brāhmaṇya-devāya go brāhmaṇa-hitāya ca. If you keep yourself in the platform of a true brāhmaṇa as you are expected… It is not difficult. We have selected the four principles: no illicit sex, no meat-eating, no intoxication, and no gambling. That's all. If you keep to these practices, then you remain. And if you chant, then above brāhmaṇa, you become Vaiṣṇava. Manmanā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Qualify yourself as a brāhmaṇa. Qualify yourself as a Vaiṣṇava. Then your position is guaranteed. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Sure. Guranteed.

Here also said, na brāhmaṇais tulaye bhūtam anyat [SB 5.5.23]. Namo brāhmaṇya-devāya go brāhmaṇa-hitāya ca. So when Kṛṣṇa takes care of you, He…, attention is on you. Then who can…? Māyā's… There is no strength of māyā to touch you. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Māyā may be there. Police may be there. Police is there, so what business I have got with the police if I am honest? If I am properly observing the rules and regulation of the government, what business police has got to touch me? Māyā is there. Māyā must be there. Māyā… (aside:) Don't stop… Māyā is there, but it does not mean māyā can touch you if you are actually surrendered to Kṛṣṇa. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. So here it is (aside:) Sitting there. So Kṛṣṇa personally will take care. And to come to the brāhmaṇa stage, this is also Everything is described. Everything is prescribed. If you have to follow again and again We can come to the brāhmaṇa stage by a simple method, as we are practicing, that nityaṁ bhāgavata. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. Bhāgavata-sevayā. The book Bhāgavata and the person bhāgavata. Person bhāgavata, the guru, is the symbolic representation of person bhāgavata, whose life is bhāgavata and book Bhāgavata. So you have to serve two bhāgavata, nityaṁ bhāgavata, not the bhāgavata-saptāha. This is another cheating. Nityaṁ bhāgavata-sevayā. There is no such thing as bhāgavata-saptāha in authoritative literature. They have manufactured as a business. But bhāgavata should be served nityam. Nityaṁ bhāgavata.

Who can do that? Naṣṭa-prāyeṣu abhadreṣu. By developing Kṛṣṇa consciousness whose sinful life is almost nil, not completely nil but almost nil, prāyeṣu. How? Nityaṁ bhāgavata-sevayā. If you engage yourself to serve, to hear Śrīmad-Bhāgavatam and to serve the person bhāgavatam. Nityam bhāgavata-sevayā. Bhaktiḥ, uttama-śloke bhaktir bhavati naiṣṭhikī. Then your bhakti will increase uttama-śloke, to the Supreme. Uttama-śloka means the Supreme Personality of Godhead. And when you come to that stage, not that completely pure, almost pure, by nityaṁ bhāgavata-sevayā [SB 1.2.18], and increasing your devotional service, then you immediately be situated in the brāhmaṇa qualification. As soon as you increase your devotional service by serving person Bhāgavatam and hearing Śrīmad-Bhāgavatam, immediately you become situated on the sattva-guṇa. Tato rājas-tamo-bhāvāḥ kāma-lobhādayaś ca ye, ceta etair anāviddham [SB 1.2.19]. Then this rajo-guṇa, tamo-guṇa, cannot touch your heart. The whole process is purification of the heart. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Everything is there. Kṛṣṇa-bhakti is there. It is not an artificial thing. Nitya siddha kṛṣṇa bhakti. It is our natural relationship with Kṛṣṇa because we are part and parcel. Just like father and son. Son may be rebelled for some time but the affection between father… [break] …return… (end)

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Śrīmad-Bhāgavatam 5.5.24

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Vṛndāvana, November 11, 1976

Pradyumna: "The Vedas are my eternal, transcendental sound incarnation. Therefore the Vedas are śabda-brahma. In this world, the brāhmaṇas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brāhmaṇas are situated in the supreme transcendental mode of nature, sattva-guṇa. Because of this they are fixed in mind control, or śama; sense control, dama; and truthfulness, or satya. They describe the Vedas in their original sense, and out of mercy, or anugraha, they preach the purpose of the Vedas to all conditioned souls. They practice penance, or tapasya, and tolerance, titikṣa, and they realize the position of the living entity and the Supreme Lord, anubhavaḥ. These are the eight qualifications of the brāhmaṇas. Therefore among all living entities no one is superior to the brāhmaṇas."

Prabhupāda:

dhṛtā tanūr uśatī me purāṇī
yeneha sattvaṁ paramaṁ pavitram
śamo damaḥ satyam anugrahaś ca
tapas titikṣānubhavaś ca yatra
[SB 5.5.24]

So the meaning is clearly described in the translation. So the brāhmaṇas, why they are accepted as the supreme in the human society? On account of these qualities. We have discussed this point, that either brāhmaṇa, kṣatriya, vaiśya, especially dvijottama… The brāhmaṇas are called dvijottama. Dvija-śreṣṭhā. Ataḥ pumbhir dvija-śreṣṭhā. Dvija means twice-born, one birth by the father and mother and the other birth by Vedic knowledge and spiritual master. Twice-born. So the daśa-vidhā-saṁskāra, purificatory processes… Saṁskarād bhaved dvijaḥ. Unless one undergoes the purificatory process, he cannot be called twice-born. Janmanā jāyate śūdraḥ: "By birth everyone is a śūdra, fourth-class man." Practically we see that children, they are sent to school. Why they are sent to school? Because by birth he is foolish, abodha-jātaḥ. There is no knowledge. Therefore he should be sent to school, as he makes progress, to colleges, to learn higher, higher. This is the material arrangement.

The same arrangement for spiritual education… Not that by birth, because one is born of a brāhmaṇa family, he remains a brāhmaṇa although he becomes less than śūdra. No. There must be education. The twice-born, he must approach the spiritual master. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Just like the Sattva Satyakāma, Jabala-Satyakāma Upaniṣad. The boy approached Gautama Muni that "Kindly accept me, your disciple. Initiate me." Formerly, without becoming a brāhmaṇa specially, they were not initiated. So in those days all the families were very pure. Therefore born of a brāhmaṇa father is understood that he has got the training of a brāhmaṇa. That is a facility. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sañjāyate [Bg. 6.41]. By pious activities or by practice of bhakti-yoga, if one has not completed, yoga-bhraṣṭa, one who falls down from the yoga practice, such person is given another chance to take birth in a nice family, a brāhmaṇa family or a rich mercantile family. The brāhmaṇa family is rich in knowledge, and the kṣatriyas and the vaiśyas, they are rich in opulence, wealth, material riches. And śūdras, they are not rich either in material wealth or in knowledge. Therefore they are called śūdras.

So this bhakti-yoga or any yoga… Real yoga, or the first-class class yoga, is bhakti-yoga. Yoginām api sarveṣāṁ. There are many yogis. Out of them, the bhakta-yogi… Yoginām api sarveṣāṁ mad-gata āntarātmanā [Bg. 6.47]. Without becoming a bhakta-yogi, nobody can think of Kṛṣṇa always. That is not possible. Satataṁ kīrtanyanto māṁ yatantaś ca dṛḍha-vratāḥ. The bhakti-yoga we are teaching in this Kṛṣṇa consciousness movement twenty-four hours' engagement. Superficially we engage from four o'clock in the morning till ten o'clock at night, and that is resting time. But when one is advanced in devotional service, while sleeping he also serves Kṛṣṇa. That means twenty-four hours, satatam. That depends on Because in sleeping you also dream, so what we do during daytime we dream at night. So if one is cent percent engaged in Kṛṣṇa's service, naturally he'll dream also at night. I have seen one of our intimate relative. He was a businessman, selling cloth. So in dream also he was quoting price of cloth. So that is natural. That is not unnatural. Therefore we have to practice. At the time of death, somehow or other, if we quote the price of Kṛṣṇa, then our life are successful. Therefore we should practice: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. If we practice Kṛṣṇa, then naturally it is expected that at the time of death we remember Kṛṣṇa. Then immediately we are transferred to the Kṛṣṇaloka, immediately. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Immediately. There is no doubt about it. Simple thing, but it requires practice.

Therefore, to practice Kṛṣṇa consciousness we have to practice other things. That is the position of sattvaṁ paramaṁ pavitram. That is called śuddha-sattva. Sattvaṁ viśuddhaṁ vāsudeva-śabditam, there is a verse. Pure goodness. Pure goodness means there is only Vasudeva. Vāsudevaḥ sarvam iti [Bg. 7.19]. That is pure sattva, when there is no other conception, simply Vasudeva. Vasudeva is the platform. Just like Vasudeva was the father of Kṛṣṇa. When Kṛṣṇa appeared, Vasudeva was the father. So śuddha-sattva is Vasudeva. Vasudeva means there is no contamination of ignorance or passion, simply sattva-guṇa. Tato rājas tamo bhāvā kāma-lobhādayaś ca ye, ceta etair anāviddham. When your mind and consciousness will not be contaminated by the modes of ignorance and passion, that is śuddha-sattva. That is śuddha-sattva. That is spiritual platform, vasudeva. Then Vasudeva will beget Kṛṣṇa. Sattvaṁ viśuddhaṁ vasudeva-śabditam. So if we purify our existence, another Kṛṣṇa comes or Kṛṣṇa's devotees come. They come in śuddha-sattva. Sattvaṁ paramaṁ pavitram. Then naturally there is śamo damo titikṣa ārjavaṁ jñānaṁ vijñānaṁ āstikyam [Bg. 18.42]. Naturally there is brāhmaṇa behavior. And when one becomes brāhmaṇa, pure, no material contamination, then bhakti appears, after becoming brāhmaṇa or brahma-bhūtaḥ, not material platform. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. In the material platform, jīva-bhūtaḥ. But in the spiritual platform, brahma-bhūtaḥ.

So ahaṁ brahmāsmi: "Yes, I am already Brahman because my constitutional position is part and parcel of Parabrahman." Kṛṣṇa is Parabrahman. Paraṁ brahma paraṁ dhāma pavitraṁ [Bg. 10.12], pavitraṁ paramam, this same thing, pavitraṁ paramam. So naturally, because we are part and parcel of the pavitraṁ paramaṁ, Parabrahman, we are also the same thing, a small particle, aṁśa. Mama aṁśa. Aṁśa and aṁśi. A small grain of gold, by quality it is gold, not that because it is small, it is something else. It is the same thing. Similarly, we are also pavitram, pure, but that small can fall down sometimes and becomes apavitra. So we are just like sparks of fire, so so long we are in the fire, this quality of the spark is also fire. It is also illuminating. It is also has got the quality of burning power, small quantity. But when the spark falls down from the fire it becomes extinguished, the fiery quality. That is our position. We have fallen down from the quality, and we have to revive it. Just like a person becomes diseased. Diseased is not his permanent position. That is a temporary infection. But it can be cured. If one likes, he can cure his disease and again he can become healthy. Similarly, we are fallen somehow or other. "Somehow or other" means the reason is as soon as we become independent, we deny to serve Kṛṣṇa, but we deny to serve Kṛṣṇa-we want to become independent. Then immediately we are forced by the illusory energy to come under her and work under her direction. We are born servant, jīvera svarūpa haya-nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Just like this finger is part and parcel of my body. It is made for the purpose of serving me. This is the purpose. But when it is diseased When it cannot serve the body, then it is diseased. Similarly, our constitutional position is to serve Kṛṣṇa. Jīvera svarūpa haya-nitya-kṛṣṇa-dāsa. That is real life. And when you don't serve Kṛṣṇa or deny to serve Kṛṣṇa, that is diseased condition. And that is called māyā. Kṛṣṇa bhuliya jīva bhoga vāñchā kare, pasate māyā tāre jāpaṭiyā dhare.

So we have to cure our disease. This disease means… Kṛṣṇa consciousness movement means purification of our diseased condition, infectious condition. It is not anything artificial. Nitya-siddha kṛṣṇa-bhakti śrādhya kabhu naya. Not that by artificial means, as they are making propaganda in Europe and America that we are brainwashing… It is not that by some means or by some artificial, what is called, hypnotism, we are making these European or American boys, girls kṛṣṇa-bhakta. No. It is there already, kṛṣṇa-bhakti. Otherwise why they should take to Kṛṣṇa? They have got their other, I mean to say, worshipable. There is Jesus, Jesus Christ, and others. Mostly they are coming from Christian family. Why they should agree to worship Kṛṣṇa? No, it is there already. It is not that because they are born in Europe and America they are different from Kṛṣṇa's relationship. No.

Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā. Kṛṣṇa has relationship not only in the human society, in animal society, in bird society, in plant society, in insect society, in demigod society. Ahaṁ bīja-pradaḥ pitā, sarva-yoniṣu kaunteya [Bg. 14.4]. He doesn't claim that "I am interested with the Indians," or "the Hindus" or "the brāhmaṇas," or "this." No. He claims all forms of body. So therefore these foreigners, so-called foreigners, they have got already relationship with Kṛṣṇa. Nitya-siddha kṛṣṇa-bhakti. Every living entity has got relationship with Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. How they can be separate? It is not possible. But they forgot it. And this Kṛṣṇa consciousness movement is to revive their original consciousness. Śravaṇādi-śuddha-citte karaye… "Oh, I am Kṛṣṇa's." As soon as this consciousness comes, he becomes perfect. It is already there. Nitya-siddha kṛṣṇa-bhakti śrādhya kabhu naya, śravaṇādi.

And this revival of original consciousness can be executed by hearing, śravaṇaṁ kīrtanam. It is possible. Therefore we stress on the point of śravaṇaṁ kīrtanam. And actually it is happening. When I went to New York there was no Kṛṣṇa-bhakta at all, a single man. So how so many Kṛṣṇa-bhaktas have come out? By this same process,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nive…
[SB 7.5.23]

This is bhakti process. So anywhere, in Africa also, in the village of Africa, when our Brahmānanda goes there, the big, big Africans with earrings, big, big earrings, very tall, almost naked, they also dance, "Hare Kṛṣṇa." So this is practical. Nitya-yukta kṛṣṇa-bhakti.

So Caitanya Mahāprabhu has given this opportunity that simply by chanting… Caitanya Mahāprabhu has not manufactured it. It is mentioned in the śāstra. No other… Caitanya Mahāprabhu is the Supreme Personality of Godhead. He does not introduce anything by manufacturing, just like nowadays these rascals do. There is no question of manufacturing. Whatever is there already in the śāstra, indication, we have to follow. Yaḥ śāstra-viddhim utsṛjya vartate… Otherwise there is no success. Kṛṣṇa also said śāstra. Kṛṣṇa is also the Supreme Personality of Godhead. He refers to the Brahma-sūtra. Brahma-sūtra-padaiś caiva hetumadbhir viniścitam. So we cannot go beyond the śāstra. We must follow. So in the śāstra it is said, in the Kali-yuga people are so fallen, they cannot be persuaded to so many rules and regulation, but kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply that is special facility for these fallen… You chant Hare Kṛṣṇa regularly and you become liberated from the material contamination. And as soon as you become liberated, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. We have no distinction that "Here is American," "There is European," "Here is Indian," "Here is African." No. Samaḥ sarveṣu, even animals. Samaḥ sarveṣu bhūteṣu. Then bhakti begins. That is practical.

So that is śuddha-sattva. Śamo damo satyaṁ anugraha. The brāhmaṇa's business is anugraha, to be just like Prahlāda Mahārāja. Prahlāda Mahārāja is unhappy for others. Śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "I am thinking of these rascals. They are making so many gorgeous arrangements, big, big skyscraper, big, big roads, and thousands of motorcars." Māyā-sukhāya. "They will enjoy this life for fifty years, sixty years, thirty years, and making big, big arrangement." Māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "I am thinking of these rascals, that they forget the real business, what is the problem of life. They are busy in erecting, constructing big, big skyscrapers." Not only now, formerly also the vimūḍhān, the rascals… Viśeṣa mūḍha. Kṛṣṇa says, mūḍha. Na māṁ prapadyante mūḍha. And Prahlāda Mahārāja stresses more, vimūḍhān, first-class mūḍhas. Yes. Vimūḍhān. So anyone who does not take to Kṛṣṇa consciousness and is busy in other business, he's a vimūḍhān. Don't remain a vimūḍhān. Become intelligent. Kṛṣṇa ye bhaje sei baḍa catur. Be the first-class intelligent man and be Kṛṣṇa conscious.

Thank you very much. (end)

761112SB.VRN
Śrīmad-Bhāgavatam 5.5.25

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Vṛndāvana, November 12, 1976

Pradyumna: "I am fully opulent, almighty, and superior to Lord Brahmā and Indra, the king of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, brāhmaṇas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?"

Prabhupāda:

matto 'py anantāt parataḥ parasmāt
svargāpavargādhipater na kiñcit
yeṣāṁ kim u syād itareṇa teṣām
akiñcanānāṁ mayi bhakti-bhājām
[SB 5.5.25]

So devotional life, bhakti-yoga, is so exalted that they do not care for heavenly planet, apavarga, mukti, liberation. They do not care. Insignificant. That śloka of Prabodhānanda Sarasvatī, he realized this, that kaivalyaṁ narakāyate. The liberation of becoming one with the Supreme is called kaivalyam, kevalādvaitam, oneness. So for a devotee it is as good as the hell. Kaivalyaṁ narakāyate. And then? What about heavenly planets, Svargaloka, Janaloka, Maharloka, Tapoloka? Ākāśa-puṣpāyate. Tri-daśa-pūr ākāśa-puṣpāya. In Bengal there is one word, ghorabdin (?), means "no value." Just like horse. Horse never give any egg, but it is said, "It is as good as the egg of horse." That means "There is no such thing, insignificant." So ākāśa-puṣpāyate. Ākāśa-puṣpāyate means it has no value. Simply imagination. Actually that is the fact. Suppose if you go to Svargaloka, become Indra. So that is not permanent by pious activities you can become Brahmā, Indra, and so many demigods. You can hold that post. But ā-brahma-bhuvanāl lokān punar āvartino arjuna. Even if you go to the Brahmaloka, what is the benefit? Again you have to come back. Kṣīṇe puṇye punar martya-lokaṁ viśanti. Similarly, even you go to the Brahman effulgence, brahmajyoti, āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. That is called paraṁ padam. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ. Again you fall down.

Therefore for a devotee, akiñcanānām, they all neglect all these things. They don't care for all these things. Kaivalyaṁ narakāyate tri-daśa pūr ākāśa puṣpāya. Durdānta indriya-kāla-sarpa-paṭalī proṭkhāta-daṁstrāyate viṣvaṁ pūrna-sukhāyate. They are Karmī, jñānī, yogi, they are feeling that "This material world is full of distresses. Let us take relief from this and become one." Karmī is trying to go to the Svargaloka; jñānīs want to go to the brahmajyoti. The yogis also, they desire like that because they do not feel very comfortable within this material world. But a devotee, there is no such thing that in the material world they are uncomfortable. No. Why? Wherever there is Kṛṣṇa, wherever there is Nārāyaṇa, that is all right. That is the view of the devotional service.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

Nārāyaṇa-parāḥ, they are not anxious either to go to Svargaloka or to refrain from it. They are satisfied: "Wherever Kṛṣṇa keeps me, that is all right. Never mind whether it is heaven or hell." Because he has got Kṛṣṇa within him. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. He is concerned with the Supreme Personality of Godhead. Premāñjana-cchurita.

So wherever Supreme Personality of Godhead is there, that is Vaikuṇṭha. Just like īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is there in every living entity's heart. So the hog, dog, they have got also heart. There is also Kṛṣṇa. So does it mean that He is living with hog and dog? He is living in Vaikuṇṭha. Etad īśanam īśasya. This is called īśasya īśanam. Wherever He may live, He lives in Vaikuṇṭha. Similarly, the devotee, he lives with Nārāyaṇa, so there is no question of hell and heaven. He is in Vaikuṇṭha. If Kṛṣṇa is living in Vaikuṇṭha, the devotee is also living in Vai… He is concerned with Kṛṣṇa, Nārāyaṇa. Therefore they are not afraid. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. Nārada Muni, he is traveling everywhere. He is going to hell; he is going to heaven. He is going to Vaikuṇṭha to see Nārāyaṇa. And he's chanting, nārada muni bhājāy vīṇā rādhikā ramaṇa, that's all. Because he is chanting for… His business is to enlighten. If he goes to naraka, hell, he will advise them, "Chant Hare Kṛṣṇa." And if he goes to Indraloka he will advise the same thing. And if he goes to Svargaloka, or any loka, that is Nārada Muni's business. Similarly, those who are preaching Kṛṣṇa consciousness, they should not be afraid of this hell and heaven. Wherever they should go, they will simply preach, "Chant Hare Kṛṣṇa." This is their business.

Therefore, itareṇa teṣām akiñcanānāṁ mayi bhakti-bhājām. But one has to become akiñcana-nothing material, simply the lotus feet of the Lord. Just like Narottama dāsa Ṭhākura said, hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta. He is praying, nanda-suta, "Kṛṣṇa," vṛṣabhānu-sutā-yuta, "along with Rādhārāṇī." Vṛṣabhānu-sutā is Rādhārāṇī. Karuṇa karaha ei-bāra: "Just be merciful upon me." Narottama-dāsa kahe, nā ṭheliho rāṅgā pāy: "I am fully surrendered unto You. You don't throw me away." Nā ṭheliho rāṅgā. Tomā bine ke āche āmāra. And this is wanted. "I have nothing except Your lotus feet." This is akiñcana, akiñcana, "no other thing except Your So how You can throw me away? Give me shelter." This is akiñcana bhakti-bhājām. If I think that "I have got another shelter except Kṛṣṇa's lotus feet," then I am not akiñcana. Kiñcana-I have got some other hope. No. Akiñcana means only hope: Kṛṣṇa. That is full surrender. Akiñcanānāṁ bhakti-bhājām. Akiñcana-gocara. Kuntidevī in her prayer she has addressed Kṛṣṇa, akiñcana-gocara: "You are realized by such person who has no other thing to possess." Akiñcana-gocara. This very word is very And Caitanya Mahāprabhu also said, niṣkiñcanānām. Niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajana means niṣkiñcana. If we want to enjoy something material, oh, there is no question of bhagavad-bhajana, because even if you have little pinch of desire to enjoy material comforts, you'll not be admitted. Therefore Kṛṣṇa says, sarva-dharmān parityajya

[Bg. 18.66]. Fully. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Then Śūnya means zero. Unless you make material, ara nare bapa(?): "No more. Enough of this mateial enjoyment," then bhakti-yoga begins. Sarva-dharmān parityajya [Bg. 18.66]. Even brahma-bhūtaḥ, Brahman realization, that is also not akiñcana. Ahaṁ brahmāsmi: "I am in brahmajyoti. I have become something important." No. Even brahmajyoti also neglected. Kaivalyaṁ narakāyate. This is the position of the devotee, akiñcanānām. Akiñcanānāṁ mayi bhakti-bhājām.

So bhakti, devotional service, is not easy, but at the same time very easy, one moment's business, one moment's. But I must be willing. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. If I do it, immediately… But that, I am not willing. We have seen so many persons. Kṛṣṇa says directly that "You surrender unto Me," sarva-dharmān parityajya. Still, he says, "When Kṛṣṇa will be merciful, then I shall do." What is this nonsense? Kṛṣṇa is directly asking you. Again He has to become merciful? What kind of mercy? These are all pleas, different pleas. Actually He doesn't want that "I shall not surrender unto You, sir. I shall place some pleas. That's all." In that way… When we become actually niṣkiñcana or akiñcana, then, as Caitanya Mahaprabhu advises, niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajanonmukha means niṣkiñcana. Param… What is that bhagavad-bhajana? Pāraṁ paraṁ jigamiṣor bhava-sāgarasya. Bhava-sāgara. This ocean. Sāgara means ocean, and bhava means take birth, again die. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. That is called mṛtyu-saṁsāra-vartmani, Kṛṣṇa says. Mām aprāpya nivartante mṛtyu-saṁsāra-vartmani. This is bhagavad-bhajana. We do not know how many times we have taken birth and again died. That's a fact. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Millions and millions, for years, we are doing that. Mṛtyu saṁsāra. Still, we are so shameless, we want to do again and again that thing. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30].

This word is used, punaḥ punaś carvita-carvaṇānām. I have enjoyed this material life, āhāra-nidrā-bhaya-maithunaṁ ca. Eating, sleeping, sex, and bhaya is everywhere. A small insect up to Brahmā or Indra, this is the business. So people do not want to stop this business. They want to improve the business. "I am eating now without any plate, and if I can eat on the golden plate," they are thinking, "this is advancement of civilization." So the eating process… Eating means kṣut nivṛtti tuṣṭiḥ puṣṭiḥ. Tuṣṭiḥ puṣṭiḥ kṣut nivṛtti. When one is hungry, when he eats something, according to the taste… A gentleman is eating halavā, purī, and the hog is eating stool. So the taste and tuṣṭiḥ puṣṭiḥ kṣut nivṛtti is the same. Either you eat halavā, purī or stool, you are eating according to the taste. Just like in the airplane we sit down. They are asking, "Sir, what can I…?" We say, "We refuse." We don't touch anything in the airplane because we know what is that. And the next man, he is eating very nicely the intestine of hog. We have seen it. He is very nicely eating with spoon and fork, very enjoying. And we are saying, "Oh, what nasty thing he is eating." We don't, do not touch even what is offered. So why? We are taking whatever little things we have taken with us. But the result is the same, tuṣṭiḥ puṣṭiḥ kṣut nivṛtti. You are hungry, you take something, so your appetite will decrease and your satisfaction will increase. You will get strength. Tuṣṭiḥ puṣṭiḥ kṣut nivṛtti. So this is not improvement. Eating by the hog and eating by the human being, the result is the same. Tuṣṭiḥ puṣṭiḥ kṣut nivṛtti. But eating the intestines of the hog or eating halavā, puri, it does not make any difference. Ei bhāla, ei manda' saba 'manodharma'. In this material world, "This is good and this is bad," this is all mental concoction. 'Dvaite' bhadrābhadra-sakali samana.

So we should not be attached. We should completely give up anything material. That is niṣkiñcana. We have no business with anything material, either in the golden plate or on the street, on the floor. It does not make any difference. Our business is how to accept the prasādam, what Kṛṣṇa has eaten, that is our concern. We are not interested with the intestine of hogs or halavā, puri. No. We are interested to eat which is already accepted by Kṛṣṇa. Kṛṣṇa bara dayāmoy, koribāre jihwā jay, sva-prasād-anna dilo bhāi. Our business is that "Kṛṣṇa is so kind…" The Kṛṣṇa prasāda, those who are eating Kṛṣṇa prasāda, they are enjoying everything. Kṛṣṇa bara dayāmoy, koribāre jihwā jay. We have got thousands of nice preparation. Why should we go to the hotel and restaurant? There are so many nice preparation offered to Kṛṣṇa. Patraṁ puṣpaṁ. Kṛṣṇa is ready to accept from a devotee whatever he offers, but within the limitation. Otherwise he will bring hog's intestine. That is not desired. If people say, "Whatever I eat, I can offer to Kṛṣṇa…" There is a class, they say, "Whatever I eat you can offer." But that is not the process. The process is you must offer to Kṛṣṇa what He wants. Just like you invite one gentleman. You ask him, "What can I offer you?" That is etiquette. Not that however rascal you bring, and one has to eat. No. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi: [Bg. 9.26] "I eat that." How He can eat? The atheist class will see: "Oh, you are offering so many nice foodstuff, but it is lying there. He is not eating." But he does not know the process of eating by Kṛṣṇa. Aṅgāni yasya sakalendriya-vṛtti-manti paśyanti pānti kalayanti [Bs. 5.32]. He can eat by His eyes. He can eat by touching. And even if He eats the whole thing, again He can keep the whole thing. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. The atheist cannot see, but devotee, he can know that "Kṛṣṇa is eating, and the prasādam we shall take."

So bhakti-bhājām. So we have to learn what is bhakti. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If actually we advance in devotional service, then naturally viraktir anyatra syāt. That is niṣkiñcana, no more taste with the material world. Niṣkiñcanasya bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya. We must know why we shall take to devotional service, pāraṁ paraṁ jigamiṣor, not to remain within this material world. Padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. Here in the material world, padaṁ padaṁ vipadām. Every step there is vipada; there is danger. So don't think that "She is dying" or "He is dying, and I shall not die." Everyone will have to die. Every step, there is danger of dying. It is not that The bhute pare gobar hasi(?). Everyone has to die. So before that death we must become fully Kṛṣṇa conscious so that ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. The end will come today or tomorrow or day after tomorrow. Nobody will live here. But the success is if we can remember Nārāyaṇa at the end of life. That is success. Ante nārāyaṇa-smṛtiḥ. We should practice that. Don't bother about that "I shall die tomorrow. You are dying today, so I am better than you." Nobody will live here. Everyone will die, and we must be prepared for death. And the devotee has no fear for dying because if he is completely surrendered to Kṛṣṇa, then he is going back to him. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Simply by surrendering to Kṛṣṇa.

And what is that surrendering? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Without any doubt. He is giving assurance. Four things only. Always think of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī mām. Anyone can do it. Everyone can offer Kṛṣṇa patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26]. Everyone can hear from Kṛṣṇa what is Kṛṣṇa. Where is the difficulty? The difficulty is that we want enjoyment in this material world. That is the difficulty. Therefore it is recommended that akiñcanānāṁ mayi bhakti-bhājām. For a devotee there is no problem. He is not attracted by liberation or by Svargaloka, by yogic perfection. He is not at all interested. Bhukti-mukti-siddhi-kāmi-sakali 'aśānta'. Because they cannot get śānti because they want something The bhukti, the karmīs, they are working so hard. They want some material profit or go to the Svargaloka to enjoy more. This is bhukti. And mukti, they are also undergoing severe austerities, penance, tapasya, for becoming one. Kaivalya sukham. Kevalādvaita. They are also working. And the yogis, they also work very hard. Yoga practice is not so easy. Dhyāna, dhāraṇā, āsana, prāṇāyāma, pratyāhāra, samādhi. It requires And especially in this age it is not so easy. It was easier in the Satya-yuga. Kṛte yad dhyāyato viṣṇu [SB 12.3.52]. Samādhi, that was possible. And now it is not possible. Our bhakti-yoga is so easy, simply man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], very simple thing. So we should take to bhakti, devotional service, and reject everything. Niṣkiñcana. That will make your life successful.

Thank you very much. (end)

761113SB.VRN

Śrīmad-Bhāgavatam 5.5.26

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Vṛndāvana, November 13, 1976

Pradyumna: "My dear sons, you should not envy any living entity, be he moving or nonmoving. Knowing that I am situated in them, you should offer resects to all of them at every moment. In this way you offer respect to Me." [SB 5.5.26]

Prabhupāda: You read the purport.

Pradyumna: "In this verse the word vivikta-dṛgbhiḥ, meaning "without envy," is used. [break] …living entities are the abode of the Supreme Personality of Godhead in His Paramātmā feature. As confirmed in Brahma-saṁhitā: aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. The Lord is situated in this universe as Garbhodakśayī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is also situated within every atom. According to the Vedic statement, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. The Supreme Lord is situated everywhere, and wherever He is situated is His temple. We even offer respects to a temple from a distant place, and all living entites should similarly be offered respect. This is different from the theory of pantheism, which holds that everything is God. Everything has a relationship with God because God is situated everywhere. We should not make any particular distinction between the poor and the rich like the foolish worshipers of daridra-nārāyaṇa. Nārāyaṇa is present in the rich as well as the poor. One should not simply think Nārāyaṇa is situated among the poor. He is everywhere. An advanced devotee will offer respects to everyone-even to cats and dogs.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater or outcaste." (Bg 5.18) This sama-darśinaḥ, equal vision, should not be mistaken to mean that the individual is the same as the Supreme Lord. They are always distinct. Every individual person is different from the Supreme Lord. It is a mistake to equate the individual living entity with the Supreme Lord on the plea of vivikta-dṛk, sama-dṛk. The Lord is always in an exalted position, even though He agrees to live everywhere. Śrīla Madhvācārya, quoting Padma Purāṇa, states, vivikta-dṛṣṭi-jīvānāṁ dhiṣṇyatayā parameśvarasya bheda-dṛṣṭiḥ: "One who has clear vision and who is devoid of envy can see that the Supreme Lord is separate from all living entities, although He is sitauted in every living entity." Madhvācārya further quotes from Padma Purāṇa,

upapādayet parātmānaṁ
jīvebhyo yaḥ pade pade
bhedenaiva na caitasmāt
priyo viṣṇos tu kaścana

"One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord." Padma Purāṇa also states, yo hareś caiva jīvānāṁ bheda-vaktā hareḥ priyaḥ: "One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Viṣṇu."

Prabhupāda:

sarvāṇi mad-dhiṣṇyatayā bhavadbhiś
carāṇi bhūtāni sutā dhruvāṇi
sambhāvitavyāni pade pade vo
vivikta-dṛgbhis tad u hārhaṇaṁ me

So premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. The atheist class men, they say that "I do not see God. How can I believe there is God?" But the advanced devotee, he sees every moment God's presence. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. He doesn't say that "I do not see God." Santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram. And what is that God? It is not manufactured God. Śyāmasundaram, Kṛṣṇa. Yaṁ śyāmasundaram. It is particularly mentioned. God means śyāmasundaram. This is also…, appears to be contradictory. Śyāmasundaram. We have got idea: what is black is not beautiful. But here Kṛṣṇa, Śyāmasundaram. Although He is black, He is sundaram. Barhāvataṁsam asitāmbuda-sundarāṅgam. Asitāmbuda, black cloud. Black cloud, like that, color, but He is very sundaram. Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. He's so beautiful that if you compare with millions of Kandarpa, Cupid Cupid is supposed to be very beautiful. So if you bring together millions of Cupids, still, their combined beauty cannot be compared with Kṛṣṇa's beauty. But He's still Barhāvataṁsam asitāmbuda-sundarāṅgaṁ, kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.30].

So it is required that we develop our attachment for Kṛṣṇa. Then every moment you'll see Kṛṣṇa. There is no need of asking anybody, "Can you show me Kṛṣṇa? Can you show me God?" You will see automatically. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. You cannot ask Kṛṣṇa, "Please come here. I'll see You," just like you ask your dog or your servant. Kṛṣṇa is nobody's servant. Kṛṣṇa is the master. He may like you; He may not like. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. He is everywhere. Aṇḍāntara-stha-paramāṇu cayān… But He is not visible to the nondevotees. That is the… Unless you are devotee, you cannot see. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So that bhakti must be there.

So Kṛṣṇa is present here in this temple. This temple is meant for this purpose, that you come here, see Kṛṣṇa, and become attached to Him. Then you will see Him twenty-four hours. This is the process. Not that, I have several times explained, that this Kṛṣṇa is marble statue. No. This is nārakī-buddhiḥ. Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti buddhir, nārakī buddhiḥ. Nārakī buddhiḥ. This is warned. Kṛṣṇa is here. Kṛṣṇa is here in the temple, but He has come mercifully to be seen by you. Otherwise you are blind; you cannot see Kṛṣṇa. But He has appeared as arcā-vigraha so that You are accustomed to see wood and stone, so He appears in your visible form, but He is Kṛṣṇa. You will understand He is Kṛṣṇa present when you have got enough love for Him.

So as it is stated in the Bhagavad-gītā, that,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

This is the way. You increase your attachment, see Kṛṣṇa in the temple, man-manā bhava mad-bhakto [Bg. 18.65], think of Kṛṣṇa, and chant Kṛṣṇa's name and offer obeisances Kṛṣṇa. These things you can teach even to the small children. They can be practiced to see Kṛṣṇa and increase attachment for Kṛṣṇa. That is wanted. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. But this bhakti-yoga should be practiced not from the nondevotees. Then it will be not possible. Mayy āsakta-manāḥ pārtha yogam…, mad-āśrayaḥ. Not jñānīs' āśraya or yogis' āśraya, no. Then you'll never be able to see. Mad-āśraya. Either you take shelter of Kṛṣṇa… You cannot take shelter of Kṛṣṇa directly, that is not possible, but one who has taken shelter of Kṛṣṇa, you can take shelter of him. That is mad-āśrayaḥ, one, mat-āśrayaḥ: "a person who has taken shelter of Me." That means His devotee, a pure Vaiṣṇava, a Vaiṣṇava guru. You have to take shelter of. Then you can practice bhakti-yoga. Then never mind what you are. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā yad-apāśrayāśrayāḥ [SB 2.4.18]. If you take shelter of a devotee of Kṛṣṇa or Viṣṇu, then śuddhyanti-you'll be purified. Śuddhyanti. How it is possible that…? He's born in low-grade family, kirāta-hūṇāndhra-pulinda-pulkaśā. How he became so purified that he can see? Now prabhaviṣṇave namaḥ. This is Kṛṣṇa's influence. He can do that. If you take shelter, upāśrayāśrayāḥ, a devotee of Kṛṣṇa, then Kṛṣṇa is pleased to reveal Himself. That is Kṛṣṇa's special power, Viṣṇu's special power. He can be seen even by the kirāta-hūṇāndhra andhra, and He cannot be seen even by the most purified brāhmaṇa. That is His option. He is not exposed to be seen by everyone. That is not possible.

So we have to learn through bhakti-yoga how to see Kṛṣṇa, how to understand Him. Tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. These are required. You cannot jump over Kṛṣṇa and see Kṛṣṇa. That is not possible. So everything is sitting place of Kṛṣṇa. Aṇḍāntara-stha-paramāṇu cayāntara-stham [Bs. 5.35]. He is even within the atom, so why not within yourself? He is everywhere. This vision should be developed. And vivikta-dṛgbhis tad ahārhaṇam. If you see in that way, that Kṛṣṇa is everywhere present But that presence can be experienced by love and devotion. There is no other way.

Thank you very much. Hare Kṛṣṇa. (end)

761114SB.VRN

Śrīmad-Bhāgavatam 5.5.27

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Vṛndāvana, November 14, 1976

Pradyumna: "The true activity of the sense organs-mind, sight, words and all the knowledge-gathering and working senses-is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja's stringent rope."

Prabhupāda:

mano-vaco-dṛk-karaṇehitasya
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īśet
[SB 5.5.27]

So the entanglement is made by the senses. Bhaktivinoda Ṭhākura has sung that śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viṣaya-sāgore. This body is covering of ignorance, śarīra avidyā-jāl. Everyone has got a material body, and according to the different proportion of ignorance (aside:) This child is so crying. From three miles we can hear. Balanaṁ rodanaṁ balam. This is strength of the children, crying. They can disturb the whole world (laughter) simply by crying. So just see. This is the body, immediately. You cannot cry like that. Even if you are aggrieved, you cannot cry so loudly that up to four miles one can hear. That is not possible. Why it is not possible? Because he has got a different body and you have got a different. Everything is going on according to the body. This is mahā-vimoha. This is going on, 8,400,000's of different forms of body according to mano, vaca, dṛk, karaṇa, etc. This body is the entanglement, and the senses are the instruments, and we are acting with the senses and we creating another type of body. This is going on. Śarīra avidyā-jāl, joḍendriya tāhe kāl.

Therefore the first business is how to purify the senses. Bhakti means that. Bhakti, devotional service, means purifying the senses. In the Bhagavad-gītā it is said… What is that verse, the body and the senses? I forget now.

Hari-śauri: Indriyāṇi parāṇy āhuḥ?

Prabhupāda: Ah, very good. Thank you. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ [Bg. 3.42]. These are finer. This body means indriya, and finer than the indriyas is the mind. And finer than the mind is intelligence. And finer than the intelligence is the soul, very minute part and parcel of the Supersoul. That is also mentioned: keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So minute, you cannot imagine. Keṣa agra, the tip of the hair, it is a small point. Divide into ten thousand, then you can get an idea what is the measurement of the soul. Keśāgra-śata-bhāgasya śatadhā kalpitasya, jīva bhāgaḥ sa vijñeyaḥ [Cc. Madhya 19.140]. Everything, measurement, is there. It is not that without body. It is. There is body. And the impetus is coming from there. Intelligence is working, then mind is producing the senses, and the senses are transforming into a gross body. This is material existence. How finely it is. Where is the science? The rascal do not know except this body. Dehātma buddhi.

Therefore one who sticks to this body only, gross body, atheist class… Just like in our country the Carvaka, he says, bhasmībhūtasya dehasya kutaḥ punar-āgamano bhavet: "Why you are thinking of next birth? It is not possible. We see this gross body is burnt into ashes. And where is the soul? Who is coming back again? Don't care for all these things. Live happily. Eat, drink, be merry and enjoy." Yāvaj jīvet sukhaṁ jīvet. This philosophy is going on: "There is no mind, there is no intelligence, there is no soul, only this gross body, and so long we possess this gross body, let us enjoy the senses." But this is called, it is described, mahā-vimoha. This is the greatest bewilderment, mahā-vimoha. So because people have no education how we are existing in this material world, vimohana, vimūḍha, prakṛti, how nature is working Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā [Bg. 3.27]. Vimūḍhātmā. Mahā-vimoha. This rascal is thinking that there is no other life. That is not the fact. It is very great entanglement.

So intelligent person, they will try to get out of this śarīra avidyā-jāl, joḍendriya tāhe kāl, to get out of these gross senses. Senses are there. The spirit soul is a person. Person. As Kṛṣṇa is person… Just like the father is person, the child is also person. It cannot be otherwise. Or if the child is a person, the father must be a person. Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. So all living entities, we experience it, that we are all persons. Even a small insect, a small ant, it is a person. An ant is going this way. If you stop, it will struggle: "Why you are stopping me?" That is person. It will try its best to go this way and this way to avoid your checking. You will find it by practical experience. Even a small ant, it has got all the propensities. Āhāra-nidrā-bhaya-maithuna, these propensities, eating, sleeping, sex, and fearing, you will find everywhere. Viṣayaḥ sarvataḥ puruṣya(?). Viṣaya. Viṣaya does not mean to become rich man. Viṣaya means enjoyment of the senses. That is called viṣaya. Viṣaya chāriyā, se rase majiyā, mukhe bolo hari hari. This is instruction, that we can chant the Hare Kṛṣṇa mahā-mantra, we can chant the holy name of the Lord, purely, without offense. Because if we can chant Hare Kṛṣṇa mahā-mantra once only-if it is pure-then immediately you become liberated. Ekara hari name yata pāpa hare, pāpi haya tata pāpa karibāre nare. Hari-nāma is so powerful that once chanting, immediately vanquishes the accumulated sinful reaction of millions of lives. Pāpi haya tata pāpa karibāre. Every pāpi, sinful man, is very expert in committing sinful activities. But hari-nāma is so expert that once chanted, the pāpi, the sinful man, will be failure to commit sin anymore.

But the difficulty is that we cannot come to the pure stage of chanting Hare Kṛṣṇa mantra. Due to our past habits our mind is disturbed. We cannot concentrate. Therefore we have fixed up the minimum. We cannot imitate Haridāsa Ṭhākura. That is not possible. If somebody imitates Haridāsa Ṭhākura… We can see this chanting Hare Kṛṣṇa and smoking bidi. We can understand what is the position. The offense is going on. Therefore we should try to avoid the ten kinds of offenses. Of course, in the beginning the offenses will continue. But chanting, chanting, chanting, chanting, as soon as we become purified Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. By chanting, chanting, chanting repeatedly, when our, the core of heart will be cleansed, ceto-darpaṇa-mārjanam, then immediately bhava-mahā-dāvāgni-nirvāpaṇam, this mahā-vimoha… This is mahā… This is bhava-mahā-dāvāgni. They do not know that what kind of position we are now passing through. Kṛṣṇa says the same thing, mṛtyu saṁsāra vartmani. Mām aprāpya nivartante mṛtyu saṁsāra vartmani [Bg. 9.3].

So we are rascals, we do not know what is that mṛtyu saṁsāra vartmani. We have dismissed everything, all instruction of the śāstra, all instruction of Kṛṣṇa, all instruction of guru. We have all dismissed, "Oh, these are all mythology. There is no life after death." This is going on, maha… Ahaṅkāra vimūḍhātmā. Vimudhātmā. This is the position. We should understand that what is our position. But they have become so dull, just like a stone or a tree. You cut it; it does not respond, does nothing. But if there is life, little pinching-immediately, "Why you are pinching?" That is the difference between life and dead body, or jada and cetana. So long one is not conscious, he's as good as the stone or the wood. Therefore sometimes Vaiṣṇava poets say that amāra lid pasanta bolo na, pasan hole bolo yato(?). We have created such a strong heart of material existence that it does not respond even after suffering so much. This is our position.

So Kṛṣṇa consciousness movement means to bring him to the right position of consciousness. Consciousness we have got. The more it is covered, dull, it cannot respond. But it can be brought into the proper existence, and the process is hearing, hearing. Go on hearing, hearing. Kṛṣṇa has given us one chance, this ear. If we properly use it… Therefore Vedic knowledge is to be heard, hearing. Listen. It is therefore called śruti. The Vedic instruction has to be gotten from the right person through aural reception.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

So this is the process, that we should engage our ear to receive the knowledge, Vedic knowledge, very attentively. And therefore we have to approach to the proper person and inquire and hear. Śravaṇaṁ kīrtanam. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Not to hear like animal, but paripraśnena sevaya. Then our knowledge will be developed. This is the process.

So mano-vaco-dṛk-karaṇehitasya sākṣāt-kṛtaṁ me paribarhaṇaṁ hi. So we can worship the Lord by mind, by words, by seeing, and all senses. Hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. (aside:) You sit down. Yes. Hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhakti ucyate. Bhakti means hṛṣīka. Hṛṣīka means the senses, karaṇa. Mano-vaca. Mind is the king of the senses. So mind is also one of the senses. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Mind and the indriyas combined together, we are trying to be happy in this material world, but there is no happiness, simply struggling. Prakṛti-sthāni karṣati. Puruṣaḥ prakṛti-stho bhuṇkte prakṛti-jān guṇān. He is put into this prakṛti, bhūmir āpo 'nalo vāyuḥ khaṁ buddhi, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. So we are put into this prakṛti. Bhūmir āpo 'nalo vāyuḥ khaṁ buddhi mano. These are material. There is also mana. Mind is subtle matter; it is not spirit. So in this way, separated energy and the jīva, the living entity, although he is part and parcel of Kṛṣṇa, he wanted to enjoy life separately or independently without Kṛṣṇa, and that is called material world, struggle for existence. Without Kṛṣṇa. Therefore he has to come to Kṛṣṇa if he wants to stop his struggle for existence with mind and senses, then he must come to Kṛṣṇa. That is the natural position.

But these rascals are not taught about Kṛṣṇa, but they are already in ignorance and they are kept into ignorance. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. The rascals, they do not know that his real self-interest is how to approach Viṣṇu or Kṛṣṇa. Kṛṣṇa, Viṣṇu, therefore comes personally just to show His causeless mercy upon them, to exhibit Himself, how He can be friend to everyone. Suhṛdaḥ sarva-bhūtānāṁ jñātvā māṁ śāntiṁ ṛcchati. If you want śānti, then you must accept Kṛṣṇa, suhṛdaḥ. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaraṁ, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He is friend of everyone; therefore He comes. He is not only friend of Arjuna. Arjuna is symbolic friend. He is instructing Arjuna, Bhagavad-gītā, His friend, but He is friend of everyone. Suhṛdaṁ sarva-bhūtānām.

So we must take advantage of the instruction of Bhagavad-gītā. It is not meant for… Arjuna is already liberated, but he is placing himself as one of us just to take the lessons of Kṛṣṇa for the benefit of the whole world. And Arjuna, who is living with Kṛṣṇa as friend not only in one life… Bahūni me janmāni vyatītāni tava cārjuna. So Arjuna is always with Kṛṣṇa. He cannot be in ignorance. Kṛṣṇa-sūrya-sama, māyā andhakāra, yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra [Cc. Madhya 22.31]. Who is constantly living with Kṛṣṇa, he has no ignorance, but he's putting himself as ignorant. Just like Lord Caitanya Mahāprabhu. He is asking question from Rāmānanda Rāya. Does it mean that Caitanya Mahāprabhu did not know, Rāmānanda Rāya No. Just to make a scene that how we can get knowledge from hearing from the authorities Similarly, Arjuna placed himself. It is a theatrical stage, that ignorant. But actually he is liberated. When Arjuna was advised to practice haṭha-yoga, he said, "Kṛṣṇa, it is not possible for me."

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍhaṁ
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

"I cannot do this." He was frank enough. Or on behalf of us he said frankly that "It is impossible," at least in the Kali-yuga, "to control the mind." Yoga indriya saṁyamaḥ. It is not possible. Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham [Bg. 6.34]. Five thousand years, Arjuna is denying to accept this yogic process. "It is not possible to give that. I am a politician. I am a military man. I have to fight. I have to see so many things. How can I control my mind? It is not possible."

So that is fact. This controlling the mind by the yogic process, by meditation, is impossible. [break] …read so many śāstras, the essence of the śāstra. That is the duty of the ācārya. The essence of the śāstra should be presented to the fools and rascals so that, just like Caitanya Mahāprabhu, he presented himself before His guru that guru more mūrkha dekhi' karila śāsana: [Cc. Ādi 7.71] "My guru found Me a great rascal." Caitanya Mahāprabhu was not a rascal, but He presented Himself as a rascal because we are rascals. These people of this age, they are all rascals. Therefore he presented Himself, guru more mūrkha dekhi' karila śāsana: "My guru saw Me a great rascal; therefore he has asked Me, chastised Me, that 'You rascal, You cannot understand Vedānta. You cannot read even.' " Mūrkha tumi nāhi tomāra vedānta adhikāra: "You cannot read Vedānta." That means the rascals of this age, what they will understand Vedānta? He will simply misrepresent. They will simply mislead the persons. You see so many big, big politicians, scholars, simply misleading people from Bhagavad-gītā. Bhagavad-gītā is spoken on the battlefield, and they want to prove that it is nonviolence. In this way people are being misled.

Therefore avoid this rascal process, to read something and interpret in a different way. Caitanya Mahāprabhu wanted to do that. Guru more mūrkha dekhi karila śāsana. So we should not try to become very learned scholar by misreading the Vedic literature. Take the instruction of Caitanya Mahāprabhu. Not Caitanya Mahāprabhu-the śāstra, the Bṛhad-nāradīya Purāṇa. Sādhu śāstra guru vākya. Sādhu will not speak anything which is not in the śāstra. That is sādhu. Sādhu cannot manufacture anything. So Caitanya Mahāprabhu has said that,

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir…
[Cc. Ādi 17.21]

Chant Hare Kṛṣṇa as many times as possible and be liberated.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.28

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Vṛndāvana, November 15, 1976

Pradyumna: "Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord, Ṛṣabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Ṛṣabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Ṛṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmavarta to tour the whole world."

Prabhupāda:

evam anuśāsyātmajān svayam anuśiṣṭān api loka-anuśāsanārthaṁ mahānubhāvaḥ…
[SB 5.5.28]

Here the important point is about monarchy. There are different types of government, of which monarchy is the most prominent style. Formerly everywhere, all over the world, the monarchy was prevalent. Even up to date some of the countries, they are maintaining monarchy but only in name actually. The monarch has no power. So monarchy is good so long the king is as ideal as Bharata Mahārāja, Ṛṣabhadeva, Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit, Lord Rāmacandra. That is the perfect type of monarchy. We have description of Rāma-rājya. We have got the word nowadays. They sometimes use Rāma-rājya party, but without Rāma. This is their policy. Where is that Rāma? When Lord Rāmacandra returned from the forest, His brother, Bharata, was ruling as a saintly person. But as soon as the eldest brother came back, He entreated that "Now You sit down on the throne." But He first of all tested what kind of people in generally there are in the Ayodhyā. So when He understood that all the citizens, they are strictly following the varṇāśrama-dharma, then He agreed to accept the throne.

So both ways. The king should be ideal, as here it is, paramahaṁsa. Mahānubhāvaḥ. So, and the prajā should be also strictly following varṇāśrama dharma. Then this world will be happy. Otherwise it is not possible. Not one sided. "The king is not good. Dethrone him. Kill him," and some rascals and fools in the name of democracy, they occupy the seat. What benefit will be there? The whole thing has to be changed, the prajās and the king. The advantage of democracy is there. By votes you can elect somebody as president. One has to follow the principle, monarch, one man on the head of the government. It may be a monarch or it may be a president-it doesn't matter-but there must be one chief executive officer on the head. That you cannot avoid. That is essential. Therefore if we do not have an ideal president or ideal king on the head and the prajās also, the citizens, they do not follow the varṇāśrama, then there cannot be any peace.

The peace formula is given in the Bhagavad-gītā, that,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the peace formula. People should know that who is ultimately the proprietor. We are claiming the proprietorship of this land, but we are not proprietor actually. Actually the proprietor is Kṛṣṇa, the Supreme Personality of Godhead. He said, sarva-loka-maheśvaram [Bg. 5.29]. Unfortunately we are claiming God's property as our own. That means we are thieves. There is United Nation to formulate peace of the world, but truly speaking, it is an assembly of thieves and rogues. How there can be peace? The people must be trained up to know who is the proprietor. If the United Nation immediately accepts that this whole planet is the property of God and we are simply sons of God, not only human being but also the animals, the trees, the plants… There are 8,400,000 different forms of living entities, and Kṛṣṇa claims, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father." And we, all living entities, we are sons of the supreme proprietor. Let us enjoy the father's property without encroaching upon other's share. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam.

But they will not accept it. They will artificially create some assembly of rogues and thief and pass resolution for fifty years but no peace. They want to be united, but flags are increasing daily. We have seen in New York the flags are increasing. Actually, during Mahārāja Parīkṣit's time there was one flag only, and people were controlled by the Pāṇḍava kings all over the world, and they were peaceful. During the battle of Kurukṣetra, it was a family fight, so all the people of the world, they joined this side or that side. The Bhāratavarṣa means under the name of Bharata Mahārāja, who is mahānubhāvaḥ… He is not ordinary person. Bharataṁ parama-bhāgavatam bhagavaj-jana-parāyaṇam. Bhagavaj-jana. He is the follower of devotees, bhagavaj-jana. Bhagavaj-jana and hari-jana, the same thing. Hari means Bhagavān, and here it is stated, bhagavaj-jana, and hari-jana, the same thing. But nowadays hari-jana means if somebody comes and presents himself as hari-jana, immediately we understand he must be a chamar or bhangi.

So this is the position. Hari-jana means persons like Nārada, Vyāsa, Asita, like that, the personal servant of Kṛṣṇa. By rubber-stamp-"hari-jana…" In Bengali it is said, kana chela nama padma locana (?): "One son is blind, and the father has given the name 'lotus-eyed.' " So that you can do out of affection. A blind child you can call "lotus-eyed," that is your business. But lotus-eyed means something else. Very beautiful eyes, then you can say "lotus-eyed." So this is going on. I want some political aims, so I stamp the chamars and bhangis as hari-jana. That's all. That you can call for your political purpose. But hari-jana does not mean that. Here it is, a example of hari-jana, parama bhāgavatan. Parama bhāgavata means the highest stage of devotees. Kaniṣṭha-adhikārī, madhyama-adhikārī, and then uttama-adhikārī. He is parama-bhāgavata. He has no enemy. Kaniṣṭha-adhikārī, he worships the Deity, but he does not know how to do good to others, neither he knows who is devotee. In the kaniṣṭha-adhikara, in the lower stage of devotional service, one cannot distinguish. But he should be engaged fully in Deity worship so that gradually he will develop his mahā-bhāgavata stage. And madhyama-adhikārī means he knows how to make others hari-jana, or devotee.

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpa upekṣā
yaḥ karoti sa madhyamaḥ

He not only worships the Deity wholeheartedly… That is prema. Īśvare prema. But beyond that, tad adhīneṣu-he knows how to respect the devotees, tad adhīneṣu, īśvara adhīneṣu. That means other devotees. Then he becomes madhyama-adhikārī. If he simply takes care of the Deity worship and if he does not offer respectful behavior to another devotee, he is kaniṣṭha-adhikārī. He is in the lower stage. So īśvare tad adhīneṣu. He must see that "Here is a devotee." He must have power to see that "Here is a devotee."

So how to deal with devotee? Maitrī: to make friendship with him. Īśvare prema. And to the devotees, friendship; not with others, friendship. Caitanya Mahāprabhu advised. When He was asked by a gṛhastha devotee how to behave like a Vaiṣṇava, what is the behavior of a Vaiṣṇava, He immediately answered that the standard Vaisnavism is asat-saṅga-tyāga,-ei vaiṣṇava-ācāra: [Cc. Madhya 22.87] "He must give up the company of asat, nondevotees." Asato mā sad gamaḥ. Don't associate with nondevotee. If you want to make progress, don't associate. Associate does not mean to talk with a nondevotee is association. No. That we have to do. As gentlemen, as devotee, we can. But not intimately. Associate means dadāti pratigṛhṇāti bhuṅkte bhojayate caiva, guhyam ākhyāti pṛcchati ca. These are intimate relationship, dealing: giving something to your friend, accepting something from your friend, feeding your friend, accept food from him, and disclose your mind to your friend, and understand his mind. Ṣaḍ-vidhaṁ prīti-lakṣaṇam. So with devotee we should deal in six ways, ṣaḍ-vidhaṁ prīti. Īśvare prema tad-adhīneṣu maitrī. This is friendly behavior. And kṛpa bāliśeṣu. Those who are innocent, does not know what is God or what is our relationship with Him, but they are not atheist-they do not know-to such persons, kṛpa, daya. Īṣvare tad-adhīneṣu bāliśeṣu. And there is a class, dviṣat, sura-dviṣat, simply atheist. As soon as they hear the name of God, Kṛṣṇa, they become angry. Just like Hiraṇyakaśipu. Innocent child, five years old, Prahlāda Mahārāja, because he learned from Nārada Muni even from the womb of his mother how to become a devotee and from the birth he was a devotee and his father did not like, Hiraṇyakaśipu. Not only he did not like, he was prepared to kill his child in so many ways. That is atheism. Atheists are so much averse, sura-dviṣat. They are envious. So to such person the madhyama-adhikārī cannot preach because it is useless waste of time. If one is innocent but not envious we can preach there. That will be, I mean to say, fruitful. If we go to atheist and you go on speaking, he will never accept it. So don't waste your time in that way. That is nāma-aparādha. But because we have not so much power that we can convert an atheist to become theist or devotee of God That requires special power.

So mahā-bhāgavata means he is above the madhyama-adhikārī. He does not see anyone nondevotee. He sees everyone devotee. He sees all living entities existing in Kṛṣṇa, and he sees Kṛṣṇa is living within the heart of everyone. That is mahā-bhāgavata. What is that verse? Sarva... Mayi paśyati. Yo mām... He is mahā-bhāgavata. He is mahā-bhāgavata. He is broad-visioned. Everything. Mayā tatam idaṁ sarvam [Bg. 9.4]. In everything He sees Kṛṣṇa, Kṛṣṇa's hand, Kṛṣṇa's energy. Actually that is the fact. What is this microphone? This is also Kṛṣṇa because what is this? This is made of this material gross matter. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva [Bg. 7.4]. Bhūmi... From earth the iron comes, the aluminium comes, the wood comes. So this is combination of bhūmir āpo analo vāyuḥ, Kṛṣṇa's energy. Therefore it is Kṛṣṇa. Śakti śaktimatayor abheda. There is no difference between śakti and śaktimat. Śaktimat is Kṛṣṇa, and śakti, the manifestation of His energy, of, I mean to say, gross energy Prakṛtir me bhinnā aṣṭadhā. Bhinnā... Just like I am speaking, and this is recorded in the tape recorder, but when replayed, you will find that I am speaking. But I am not there. Bhinnā prakṛtir aṣṭadhā. This is bhinnā, originally coming from Kṛṣṇa, but it is an energy where you cannot find Kṛṣṇa directly. But it is Kṛṣṇa's energy.

The mahā-bhāgavata knows that, that although this material world is a world of forgetfulness of Kṛṣṇa... Material world means when you forget Kṛṣṇa. Here you will find cent percent people, they have forgotten Kṛṣṇa. They do not care to know Kṛṣṇa, neither they have got any relationship with Kṛṣṇa. Therefore it is material world. Here the nature is how to forget Kṛṣṇa. There is a verse in Śrīmad-Bhāgavatam: īśād apetasya viparyayo 'smṛtiḥ. That is called māyā. Māyā means viparyayo 'smṛtiḥ. Everything is in relationship with God, but he, the rascal atheist, he'll say, jagad āhur anīśvaram [Bg. 16.8], there is no īśvaram. This is materially This is material world, forgetfulness. Viparyayo 'smṛtiḥ.

So the devotee's business is how to enlighten him to come to the point of Kṛṣṇa consciousness, real smṛti. So this is Kṛṣṇa consciousness movement, means it is an endeavor to bring the rascals and fools and atheists to the platform of Kṛṣṇa consciousness, the most, I mean to say, important welfare activities in the human society. So that Bharata Mahārāja was therefore... He had the power. He had the power to control how to bring the citizens to Kṛṣṇa consciousness. Therefore he was selected to become the king, not a rascal by vote and come to the become president and you become happy. That is impossible.

Thank you very much. (end)

761116SB.VRN

Śrīmad-Bhāgavatam 5.5.29

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Vṛndāvana, November 16, 1976

Pradyumna: "After accepting the feature of avadhūta, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone."

Prabhupāda:

Jaḍāndha-mūka-badhira-piśāca unmādaka...

What is that other word?

Avadhūta-veṣo abhibhāṣyamāṇo 'pi janānāṁ gṛhīta-mauna-vratas tūṣṇīṁ babhūva.

[SB 5.5.29]

So Ṛṣabhadeva, after giving charge of the government to Bharata Mahārāja, He Paraṁ bhāgavata. That we have explained yesterday, that the king should be paraṁ bhāgavata, not a debauch. That was the system in Vedic age, the ideal king, ideal person. If one person is educated sufficiently he can Being the executive head of the state, he can take care of the whole population because his order is supreme. That was the duty of the king, to see that things are going on nicely in order. The order is that everyone should be educated to the final goal of understanding Kṛṣṇa. That is education. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. This is education. Veda means knowledge.

So there may be different types of sources of knowledge, but the means are justified by the end. What is the end of life? The end of life is to understand Kṛṣṇa. If you don't like to say "Kṛṣṇa"-God. That is end of life. But these rascals, they do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. The general population, they do not know because they are not educated in that way. At the present moment, Kali-yuga... [break] We are educating people atheism, no God, "God is dead." In Europe, America, when I went there, the education was "God is dead." Here also, so many rascals, they have appeared as God. They are also saying, "Now, Kṛṣṇa was God, but He is now dead. I am now God." Yes. They are saying publicly. And they are being accepted.

So this is going on. Therefore Kṛṣṇa has defined these rascals as rascals, mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Anyone who is not Kṛṣṇa conscious or does not surrender to Kṛṣṇa, you can blindly classify him in four groups: duṣkṛtina, means most sinful; mūḍhāḥ-rascals; narādhamāḥ-lowest of the mankind. "No, he is M.A., Ph.D." Māyayāpahṛta-jñānā. "What is the fault?" Because he does not accept Kṛṣṇa-finish. So we are also like other fools and rascals, but we accept this Kṛṣṇa's word as final, that's all. Kṛṣṇa says that these are Those who have not surrendered to Kṛṣṇa, they are four classes, means most sinful, and rascal, lowest of the mankind, and although he has got university degrees, his knowledge is taken away by māyā. Āsuriṁ bhāvam āśritāḥ. This is āsuriṁ bhāvam. And there are two classes of men-the āsura and the deva. So deva means who accepts the authority of the Supreme Personality of Godhead. He is deva. Devata. Viṣṇu-bhaktaḥ bhaved daiva āsuras tad-viparyayaḥ. Even those who are devotees of other demigods, they are also āsuras, what to speak of atheist. Even Just like Rāvaṇa. He was a great devotee of Lord Śiva-everyone knows-but he was called a rākṣasa. Rākṣasa and āsura, the same thing. Hiraṇyakaśipu, he was a great devotee of Lord Brahmā. He is also called rākṣasa.

So one may be very educated, very good scholar in Vedic knowledge, but if he does not accept Viṣṇu, the Supreme Personality of Godhead, or Kṛṣṇa, the Supreme Personality of Godhead... Viṣṇu and Kṛṣṇa the same. Viṣṇu-tattva. Viṣṇu-tattva means the category of the Supreme Personality of Godhead. So durāśayā ye bahir-artha-māninaḥ. Out of false hopes, they are trying to become successful. That is not possible. Durāśayā. Such kind of hope is useless hope. It will never be... Moghāśā mogha-karmāṇaḥ. Leaving aside Viṣṇu and simply they are trying to become very highly learned, mogha-jñāna vicetasaḥ. So they are mogha, means their hopes will never be successful. They may go on.

So this unsuccessful life, mṛtyu-saṁsāra-vartmani [Bg. 9.3], life after life, when one actually comes on the platform of knowledge-bahūṇāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]-that is the sign that here is a jñānavān. Because he has surrendered to Kṛṣṇa, he has accepted Kṛṣṇa, Vāsudeva-vāsudevaḥ sarvam iti sa mahātmā suḍurlabhaḥ [Bg. 7.19]-he is mahātmā. Mahātmā does not mean that to dress like me or having a big beard and No. Vāsudevaḥ sarvam. One who has accepted Kṛṣṇa as the Supreme-paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]-he is mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya manaso [Bg. 9.13]. He is mahātmā, not mahātmā by stamping or by changing the dress. No. Mahātmā means who is surrendered to the... Mahat-padaṁ puṇya-yaśo-murāreḥ. Murāri, Kṛṣṇa's name is mahat-padam. He is mahātmā.

So in this way, here is... Ṛṣabhadeva is teaching us how we should select. Now it is the time for democracy. So Lord Ṛṣabhadeva is teaching us that how you shall select the president or the king, Bharata Mahārāja, the ideal king, parama-bhāgavatam. And vairāgya-lakṣaṇaṁ pāramahaṁsya-dharmam, and bhagavaj-jana-parāyaṇam. These are. So democracy Sometimes I say to my American students that "Your country is opulent in every respect." Janmaiśvarya-śruta-śrī [SB 1.8.26], four kinds of opulences, everyone is trying for. Now everyone is trying for money, because if you get money, then, although you are born in the lowest family, chamar, bhangi, if you have got money, you'll be respectful, everything. Now there is no question of caste because everyone is lost. Kalau śūdra-sambhavāḥ. So you cannot find out who is brāhmaṇa, who is kṣatriya, who is vaiśya, who is śūdra. Everyone is the same. Now they are trying for classless society. Classless society means śūdra. So how a śūdra can be equal to the brāhmaṇa, kṣatriya? But if you earn money, then you are more than brāhmaṇa, you are more than a sannyāsī. This is Kali-yuga. So therefore people are after money only.

So we are being educated in that way, foolish education. And we shall select. When we come to the election we select a person like me. That has been described in the Śrīmad-Bhāgavatam, that śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. This election, we are selecting another person. He is also like me. I am a paśu. How can I select a person who is not paśu? Therefore if you want good government, then-this is democratic age-then you must be good. You must know who is good. Then you can elect: "Here is good man." Otherwise, śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. Śrīla Jīva Gosvāmī has said that these so-called leaders, they are big paśu. I am paśu, and he's a big paśu. What can I select? I cannot find out Bharata Mahārāja, parama-bhāgavatam, bhagavaj-jana-priya. Hm? Bhagavaj-jana-parāyaṇam. Nobody likes bhagavaj-jana. "These people are always speaking of God. It is brainwash." This is the modern "It is brainwash." In Europe and America they are now combining to oppose this Hare Kṛṣṇa movement, that we are brainwashing him, controlling the mind by hypnotism. That is the charge against us. We are placed in the court also in many cases. So this is "What is this nonsense, bhagavaj-jana-parāyaṇam, Bhagavān, Kṛṣṇa? This is simply a sophistry," they say. Even a big scholar say. When Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], a big scholar, he has remarked, "This is sophistry."

So this is the age. So everyone is trying to be happy. That happiness is not possible. That peace is not possible unless you have got a leader or king like Bharata Mahārāja, after whose name this planet is called Bhāratavarṣa, this Bharata Mahārāja. So we have to find out such leader. Then everything will be adjusted. It is the... Now we are speaking of secular state. Secular state does not mean people will become godless. No. Secular state means that no religious preference. "Because you are Hindu, therefore we shall give you more preference than the Muhammadan"-no. Secular state means that the state should see that everyone is strictly following his religious principle. That is secular state. If you are Hindu or varṇāśrami, then you must follow the principles of how one is a brāhmaṇa, how one is a kṣatriya. Hinduism, this is a foreign word. Real principle is varṇāśrama-dharma. Varnāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur arādhyate [Cc. Madhya 8.58]. This is the aim of life, how to worship Viṣṇu. That is explained, and that is the training of this varṇāśrama-dharma.

Śrī Rāmānanda Rāya quoted this when Caitanya Mahāprabhu inquired from him what is sādhya-sādhana. "What is the business of the human society and what is the aim of human society?" This was the question put forward by Caitanya Mahāprabhu. He first of all quoted varṇāśrama. The human society begins when there is varṇāśrama-dharma. Otherwise it is animal society. There is no human society. That is beginning of human society, brāhmaṇa, kṣatriya, vaiśya. Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. My Guru Mahārāja also wanted to establish daiva-varṇāśrama. Yes. There must be the human society, not this, daiva-varṇāśrama, not this āsuric varṇāśrama. Āsuric varṇāśrama... Just like Rāvaṇa. He was also son of a brāhmaṇa, but he was rejected, that "You are not brāhmaṇa; you are rākṣasa because you do not care for Bhagavān Rāmacandra." So this is the verdict of the śāstra. So therefore daiva-varṇāśrama. Varnāśrama should be established on the principles of devata, to make people devata. Devata means viṣṇu bhaktaḥ bhaved daiva āsuras tad-viparyayaḥ. Unless one is not a Vaiṣṇava, he cannot be a devata. He cannot be a civilized man.

It is said in the śāstra that ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. The brāhmaṇa, he knows the brahminical business, sat-karma, means paṭhana pāṭhana yajana yājana dāna pratigraha. A brāhmaṇa must be very learned scholar, pathana, and he shall make others also good scholar. The brāhmaṇa is the teacher. That is brāhmaṇa's business. Paṭhana pāṭhana yajana yājana. He must be a good worshiper of the Supreme Lord, and he must teach others how to become brāhmaṇa, how to worship. Yajana yājana. And dāna pratigraha. Brāhmaṇa, Vaiṣṇava Still the world is going on. At least in India the brāhmaṇa Vaiṣṇavas, they are given charities without any hesitation. Because that mentality is still existing in India, so somebody is taking advantage of it. Unnecessarily they are changing dress and begging and making money. No. So dāna pratigraha. Therefore a brāhmaṇa, as soon as there is excess money, he would immediately spend it for Kṛṣṇa. Dāna pratigraha. He will charity. He'll make charity. He'll distribute prasādam. He'll not keep money for future. No. Dāna pratigraha. So even one is perfect brāhmaṇa like that, yajana yājana paṭhana pāṭhana dāna pratigraha, and mantra-tantra-viśāradaḥ… So if he is actually learned scholar, he must be very expert in quoting, chanting the Vedic mantra, Vedic hymns. That is the sign that he has read something. He has studied Vedas. So mantra-tantra-viśāradaḥ. So avaiṣṇavo gurur na sa syāt. One disqualification: if he is not a Vaiṣṇava, then he cannot become guru. Forgive him, immediately. Ṣaḍ vaiṣṇavaḥ śva-paco guruḥ. Śvapaca means dog-eaters. If one is coming from the family of dog-eaters In India the dog-eaters are considered the lowest of the society, caṇḍāla. But if he is a Vaiṣṇava, then he can become guru. It doesn't matter. Śrī Caitanya Mahāprabhu also supports this.

yei bhaje sei baḍa, abhakta-hīna, chāra
kṛṣṇa-bhajane nāhi jati-kulādi-vicāra
[Cc. Antya 4.67]

This is Caitanya Mahāprabhu said to begin.

So here are the examples in the śāstras, that Bharata Mahārāja, elected or selected, nominated by the Supreme Personality of Godhead, Ṛṣabhadeva… And He retired, avadhūta-veṣa. Avadhūta-veṣa means He is no more within the social community. Just like the word nirgranthā… Kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ. Śrī Caitanya Mahāprabhu has explained this word nirgranthā. Nirgranthā means one who has no granthi, no tight knot with this material world. And the another meaning, one who has no connection with granthā, nirgranthā. So there are two classes of men. One is foolish rascal, no education. He is called also nirgranthā, and another person who has no connection with this material world, he is also nirgranthā. So here the sign of Ṛṣabhadeva, He became just like a madman, a deaf and dumb, a rascal, a fool, a ghost. But He is not madman. He is the Supreme Personality of Godhead. That is… Apparently it may look like that, but He is Supreme Personality of Godhead. He has no connection, either you call Him deaf and dumb, fool, rascal, whatever you call. You can call. Tṛṇād api sunīcena. He has no connection with this body. This is avadhūta-veṣa. When one, no more he has got any connection with this material body, he is avadhūta-veṣa.

Thank you very much. (end)

761117SB.VRN

Śrīmad-Bhāgavatam 5.5.30

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Vṛndāvana, November 17, 1976

Pradyumna: (leads chanting, etc.)

Tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-vanāśramādiṣu anupatham avanicarāpasadaiḥparib-hūyamāno makṣikābhir iva vana-gajas tarjana-tāḍanāvamehana-ṣṭhīvana-grāva-śakṛd-rajaḥ-prakṣepa-pūti-vāta-duruktais tad aviganayann evāsat-saṁsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-svarūpena sva-mahimāvasthānenāsamāropitāhaṁ-mamābhimānatvād avikhaṇḍita-manāḥ pṛthivīm eka-caraḥ paribabhrāma.
[SB 5.5.30]

"Translation: Ṛṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone."

Prabhupāda: So tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa and so on, so on. This is Sanskrit language. By combining words with the process of sandhi and samasa, one word can be as long as three miles. So for ordinary person it is very difficult to combine together. So it is for the learned scholars. But we must understand the purport. Ṛṣabhadeva is parivrājakācārya. This is called parivrājakācārya. We have heard this name, parivrājakācārya. Sannyāsī's third stage is parivrājakācārya, and the fourth stage is paramahaṁsa. Kuṭīcaka, bahūdaka, parivrājakācārya, and then paramahaṁsa. So avadhūta. We have already understood, avadhūta: no conception, no bodily conception, completely. There is a song, deha-smṛti nāhi yāra, saṁsāra kāhāṅ tāra. If one is completely free from the bodily conception of life, as it is shown practically by Ṛṣabhadeva-people are spiting (spitting on him), calling him by ill names, and sometimes passing urine-he doesn't care. This is the example. Āpani ācari prabhu jīveri śikhāya. By imitation, it is not possible. We'll learn more and more about His body, how it was completely spiritual. Na jāyate na mriyate va. In other place the spiritual body is nainaṁ dahati pāvakaḥ. The… No weapon can cut it, no fire can burn it. These descriptions are there.

So what is that thing? It is definition by negation. We cannot understand in our present state what is that spirit soul. Although we can perceive that there is something-in the absence of that something, this body is nothing but a lump of matter. That we get experience every day. But we cannot see what is that. Therefore atheist class or the persons with poor fund of knowledge, they deny the existence. They cannot see. But they cannot answer that why the body is no more working, what is that thing which is absent? They have tried to explain in so many ways how that something… But they could not practically explain. We have to understand it by the śruti process, Vedic knowledge. That is real understanding. And understanding from the right person, Kṛṣṇa or

His representative. And it has to be understood simply by hearing. There is no other process. You cannot see; it is so small particle. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So in these material eyes we cannot see even the spiritual spark within the body. How you can see the Supreme Spirit? It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses cannot see. But we can perceive. This much concession is there, and one can become completely free from bodily conception of life. That is…

Here is the example by Ṛṣabhadeva. There are many. In the yogic process, aṇimā-siddhi… Yogis, those who have attained some perfection in the yoga process, you can put him into locked room but he'll come out. That is called aṇimā-siddhi. Very small, the spirit soul, he'll come out. Aṇimā, laghimā, prāpti, siddhi, there are eight kinds of… He can do that. There was one sannyāsī, Trailinga Swami in Benares. He was sitting on the road naked. The police objected. So several times he was taken and put into the police custody, but he came out. Again he was sitting. This is yoga-siddhi. Then he was allowed-"Hopeless." They cannot be locked up. That is yoga-siddhi, not merely showing some gymnastic process. No. One must be… That yoga-siddhi, it is not possible in this age because people are not expert to practice this yoga system. Therefore Arjuna denied, "No, no, no. Kṛṣṇa, it is not possible for me to practice this yoga system. It is impossible for me." So five thousand years ago he said, "Impossible," but we are daring to make it possible. That is not very good. Better, as Kṛṣṇa says… To encourage Arjuna, Kṛṣṇa said that "Don't be discouraged because you cannot practice this yoga system. Here is the best process." What is that? Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: [Bg. 6.47] "If you simply think of Me, then you are the best yogi."

So everything will be perfectly executed-yoga, jñāna, karma, and many other processes-if you become Kṛṣṇa conscious. That is the real purpose. If you come to the platform of Kṛṣṇa consciousness, then everything is perfect. Even if you cannot execute yoga, jñāna, karma perfectly, still you are perfect. Still you are perfect. But the central point is that we must be absorbed always in thinking of Kṛṣṇa within the core of our heart. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Simply you should remain Kṛṣṇa conscious twenty-four hours, even in sleeping. That is the perfect stage. But we have to practice. It is not simply words. But it can be practiced; it is not impossible. The practice Kṛṣṇa is recommending, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Always think of Me." Our, this temple worship… Mad-yājī māṁ namaskuru. And "Always think of Me." This class, this kīrtana, this prasāda distribution and offering obeisances, worshiping, so many-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]-take any one of them or all of them. Be perfect in that particular process. Try to become, at least. Kṛṣṇa will help you. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If you try your best, Kṛṣṇa will give you strength. Kṛṣṇa is always ready to help you, provided you want to take his help. He is ready. He has come to help you. Otherwise what is the use of Kṛṣṇa's coming here and canvassing, sarva-dharmān parityajya mām ekam [Bg. 18.66]? That is for our interest. You surrender to Kṛṣṇa or not surrender, it doesn't matter to Kṛṣṇa. Kṛṣṇa does not depend on your service. He is completely perfect. He can create millions of servants like you in a moment. So why does He require your service? Why He should canvass for your service? His service is not suffering for want of you. But it is your interest to surrender to Him. It is your interest. This Kṛṣṇa wants to see, that you surrender to Him and become perfect and go back to home, back to Godhead. That is Kṛṣṇa's mission.

So this Kṛṣṇa consciousness movement is the same mission: to canvass.

dante nidhāya tṛṇakaṁ padayor nipatya
(sic) kāku-śatam kṛtvā cāhaṁ bravīmi
he sādhavaḥ sakalam eva vihāya dūrād
caitanya-candra-caraṇe kurutānurāgam

This is our mission, Caitanya Mahāprabhu's mission. Why Prabodhananda Sarasvatī is requesting, caitanya-candra-caraṇe kurutānurāgam: "You just become inclined to serve the lotus feet of Caitanya"? Because He's Kṛṣṇa personally, and He has come to teach us how to approach Kṛṣṇa. That is Caitanya Kṛṣṇaya kṛṣṇa-caitanya-namne gaura-tviṣe namaḥ. Śrīla Rūpa Gosvāmī, he understood. Sārvabhauma Bhaṭṭācārya, he understood.

vairāgya vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

If we understand Kṛṣṇa through Caitanya Mahāprabhu… Caitanya Mahāprabhu says that "You become guru." How? Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Don't change, don't alter. You simply try to preach what Kṛṣṇa has said. This is Caitanya Mahāprabhu's instruction. If you follow this instruction… Don't make any addition and alteration of your so-called learned scholarship That will not help you. You must present Bhagavad-gītā as it is. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. There is everything, very easily done, provided we follow paramparā system.

So our Kṛṣṇa consciousness movement should be pushed on very humbly.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Kīrtanīya. This preaching means kīrtana, not that simply with mṛdaṅga we can have musical kīrtana. No. Preaching is also kīrtana. Abhavad vaiyāsaki-kīrtane. Vaiyāsaki, the son of Vyāsadeva, Śukadeva Gosvāmī, he simply described Śrīmad-Bhāgavatam and became perfect. Abhavad vaiyāsaki-kīrtane. Śrī-viṣṇu-śravaṇe parīkṣit. Parīkṣit Mahārāja simply listened; he became perfect. And Śukadeva Gosvāmī simply described. That is also kīrtana. So this is also kīrtana. As Prabodhānanda Sarasvatī teaching us, he sādhavaḥ sakalam eva vihāya dūrād caitanya-candra-caraṇe kurutānurāgam: "You are sādhu, best person, noble, but this is my request." This is humbleness. If you say, "Oh, you are a karmī, you are a mūḍha…" Actually he's a mūḍha, but don't… In the beginning, if you say, then there will be no opportunity to speak. He is a mūḍha, that there is no… Working like hogs and dogs day and night for sense gratification, certainly he is mūḍha, karmī. Similarly, jñānī, they are simply speculating. That logic, kākā-taliya nyāya: "Whether the crow first of all sat down on the palm fruit; then the palm fruit fell down? Or the palm fruit fell down; therefore the crow could not sit on the palm fruit?" Logic. One paṇḍita said, "No, no. First of all, the palm fruit fell down, and the crow wanted to sit down on it, so he could not." Now another paṇḍita says, "No, no. The palm fruit was there, and because the crow sat down on it, it fell down." Now this is logic. They are wasting time speculating. Kākā-taliya nyāya. Kupa-manduka-nyāya. There are.

So that will also not help. They are presenting themself as big scholar. No. Māyayāpahṛta-jñānā. Simply wasting time. Simply wasting time. They are so-called jñānī, but māyayāpahṛta-jñānā-there is no knowledge, Vedānta. Big, big Vedānti. Kṛṣṇa said, the supreme authority, vedaiś ca sarvair aham eva vedyaḥ vedānta-kṛt vedānta-vid ca aham [Bg. 15.15]. Now they do not care for Kṛṣṇa, and they are Vedānti. What kind of Vedānti? Nonsense. So this will not help. We have to preach… But if we say directly that "You are all mūḍhas, māyayāpahṛta-jñānā, and duṣkṛtina," they will be angry. Because satyaṁ bruyad na bruyat satyam apriyam. You have to speak the truth very cautiously. Otherwise they will be angry. Murkhayopadeṣo hi prokapāya na śāntaye: "If you give good instruction to a rascal, he'll be angry." Therefore Prabodhānanda Sarasvatī is teaching us how we should present our case. Dante nidhāya tṛṇakam: "Sir, I have come to you, taking this grass in my teeth." This is a symbolic representation of becoming very humble in India. They take a grass. Dante nidhāya padayor nipatya: "And I am falling down on your feet." Kāku-śataṁ kṛtvā: "And I am flattering you. You are very grand. You are very nice. You are very learned. You are so on, so on." If you flatter, people become puffed-up. So, dante nidhāya tṛṇakaṁ padayor nipatya kāku-śatam kṛtvā cāham: "I have one submission." "What is that?" No… He sādhavaḥ: "You are a great learned sādhu. My one request is that whatever you have learned, please forget. Whatever nonsense you have learned, please forget. This is my submission." "I have learned so many things, and I have to forget? Then what I have to do?" He sādhavaḥ sakalam eva vihāya dūrāt caitanya-candra-caraṇe kurutānurāgam: "You just submit yourself to Caitanya-candra. Then everything will be perfect."

So our preaching is like that. Śrī kṛṣṇa caitanya prabhu nityānanda. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥv. This process is adopted not by rascals. Su-medhasaḥ, those who have got good brain, they will take it. So very simple thing, and Caitanya Mahāprabhu is approved by the ācāryas, by big, big scholars. So you have no fear of falling down. So take Caitanya Mahāprabhu's first mercy, and then preach Kṛṣṇa consciousness. You'll be successful. It is not possible nowadays to imitate Ṛṣabhadeva. Just like the Jains, they imitate that. What their imitation…? Not a single Jain up till now has become perfectly in the renounced order of life. So they say so. It was imitated by one king in the South India, and he is the originator, propounder of the Jainism. They say. But you cannot imitate Ṛṣabhadeva. That is not possible in this age. Better try to follow the instruction of Caitanya Mahāprabhu and Kṛṣṇa. Your life will be perfect.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 5.5.31

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Vṛndāvana, November 18, 1976
Pradyumna: (leads chanting, etc.)
ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ prakṛti-sundara-svabhāva-hāsa-sumukho nava-nalina-dalāyamāna-śiśira-tārāruṇāyata-nayana-ruciraḥ sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāso vigūḍha-smita-vadana-mahotsavena pura-vanitānāṁ manasi kusuma-śarāsanam upadadhānaḥ parāg-avalambamāna-kuṭila-jaṭila-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-gṛhīta ivādṛśyata
[SB 5.5.31]

"Translation: Lord Ṛṣabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His eddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by the arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost."

Prabhupāda: So God's body is not material. Caitanya Mahāprabhu has said, prākṛta kariyā māne viṣṇu-kalevara aparādha nāhi ara inhāra para. Anyone considering the body of Viṣṇu or Viṣṇu-tattva, Kṛṣṇa, Ṛṣabhadeva… They are not material body. A further description will be there-even the stool and urine also transcendental.

So we cannot conceive in our present stage what is the difference between prākṛta and aprākṛta. The description in the śāstras we have to accept. Just like practically Kṛṣṇa, when He was in the Battlefield of Kurukṣetra, He was great-grandfather. His grandchildren also had sons. It is said that the whole family of Kṛṣṇa consisted of about one crore of living entities, Yadu-vaṁśa, very big family. So grandchildren, their children, their children, like that… But still, Kṛṣṇa was looking just like a boy of sixteen to twenty years. That is aprākṛta. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. This is the description. He is the oldest person because… Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. Even Brahma, Lord Śiva, they also are born of Him. Prapitāmahā. Brahmā is called Pitā-mahā, and Kṛṣṇa is described, Prapitāmahā [Bg. 11.39]. So He is the father of Brahma; still, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]-the oldest. Because Brahmā is the first living being within this material world… First Brahmā was created in the lotus flower from Garbhodakaśayī Viṣṇu, so Brahmā is the first creature, living creature, but he also is born of Viṣṇu. Therefore Kṛṣṇa said, aham ādir hi devānām [Bg 10.2]. Then Brahma, Lord Śiva was born, Rudra. In this way, Viṣṇu or Viṣṇu-tattva, that is original. Sarva-yoniṣu kaunteya sambhavanti mūrti…, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Still, he is nava-yauvanaṁ ca. Nava-yauvanam means it begins from the sixteenth year. He looked like that, a boy of sixteen to twenty years old, and… This is only description of His transcendental body, sac-cid-ānanda vigrahaḥ [Bs. 5.1].

This is the difference between material body and spiritual body. It doesn't matter. The Māyāvādīs, they cannot think of, that material body can be so beautiful, neither they can think of, that the Supreme to possess a body… But He possesses body. The description of the body is there. But it is not like our body. Therefore nirākāra means His body, ākāra, or form, is not like ours. That is to be understood. He is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ [Bs. 5.1]. Vigraha means body. He has got body, but not a body like ours. That is misunderstanding. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And He expands His body into millions of other bodies. Just like when Kṛṣṇa was present upon this earth, He married sixteen thousand wives, and He expanded Himself also into sixteen thousand forms. And each and every form is differently engaged. Nārada was astonished when he heard that Kṛṣṇa has married sixteen thousand wives, and with each and every wife He is different engaged. That he saw. These descriptions are there in the Śrīmad-Bhāgavatam. Somewhere He's engaged some way; in another place, in the…, Arjuna, Nārada saw that although He has expanded, but He is differently engaged. Another example is there. When Lord Brahmā stole away, moved all the cows, calves, cowherd boys, He immediately expanded Himself into so many cowherd boys, cows, calves. He's complete always. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. That is God. That is Kṛṣṇa, not that like ourself. He can expand Himself-ananta-rūpam. Still, He is there; the body is not finished. We cannot conceive. Suppose my body is cut into pieces and thrown. Then where is my body? This is material conception. But spiritually, if my body is cut into thousands of pieces, still I'll remain.

So we cannot understand what is a spiritual body at the present moment. We have to hear from the right source, Vedic knowledge. That is Vedic knowledge. Everything described about God, Kṛṣṇa, at the present moment is inconceivable. We cannot imagine. Long, long ago I was talking with one Ārya-samajī friend. So he did not believe that a lotus stem can grow on the navel of Viṣṇu and there is Brahmā born. Everyone says like that, "mythology." It is not mythology; it is fact. So I asked him that "Here we see one coconut tree, and about sixty feet above, there is coconut and there is water, there is pulp, and it is being carried from the ground. Where is the pipe? Where is the pump? How the water is there within the coconut? Can you explain?" So he could not explain. And I said that "Even in material things which is front of you, you cannot explain. How you will explain the spiritual position? How the lotus grown from the navel of…?" Therefore it should be accepted as inconceivable. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Don't try to argue; it is foolishness. It is inconceivable.

So, so many things, these rascals they do not believe, atheists. When things are described about God which is not conceivable by us, they say, "It is mythology, it is imagination." But that is not the fact. The fact is that Kṛṣṇa or Kṛṣṇa's incarnation, they have got spiritual expansion. Sambhavāmy ātma-māyayā [Bg. 4.6]. Ātma-māyā. Kṛṣṇa said, "I appear in My spiritual potency." We… Our body is not ātma-māyayā. It is given by māyā. That is stated in the Bhagavad-gītā:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This is the fact. We have got this yantra, machine. This body is a machine. That's a fact. But this machine, we are accepting as self-"I am this machine." This whole world is accepting-"I am this body." "I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am Indian," "I am black," "I am white." No. Therefore Kṛṣṇa said in the beginning that "You are not this body." Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This change of body is different. That is on the body. At different times we are accepting different body. So we are not this body. But that is not possible for Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's body-the same. These foolish persons, they do not know. Therefore avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. These mūḍhas, these rascals, they think that Kṛṣṇa has got a different body. No. Kṛṣṇa hasn't got different body. We are given this body by māyā. Māyayā. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. We are sometimes getting a human form of body, sometimes a tree's body, sometimes a demigod's body, sometimes an insect's body. Karmaṇā daiva-netreṇa jantor dehopapatti [SB 3.31.1]. By karma we are forced to accept a certain type of body. You cannot say, "No, I don't want." That is not possible. "You have behaved like a dog. You got this human form of life for chanting Hare Kṛṣṇa mantra; instead of doing that, you have cheated. You have misused your opportunity like a dog and hog. You must accept." This is nature's law. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. We, by practice, we may be, appearance like a human body, but my mentality is just like a dog. I don't discriminate, yoni-vicara (?). I don't discriminate about eating. I eat everything, even up to stool like… That is going on.

So this is misuse of the human form of body, and as soon as we misuse, we are given by nature's law an opportunity. Yantrārūḍhāni māyayā [Bg. 18.61]. Suffering, suffering, suffering, 8,400,000 forms of body, and we get… Aśītiṁś caturaṁś caiva jīva-jatiṣu. That is stated in the śāstra. This is an opportunity to understand Kṛṣṇa. This is human form of body. And if we don't accept Kṛṣṇa or don't try to understand Kṛṣṇa We must try. This is our business. Then we are misusing. Then māyā is there. Māyā is there means the laws are so automatic, māyā's law, that as soon as you do something, immediately the next stage is ready. The māyā hasn't got to do anything. Just like if you infect some disease, the next stage-then you must suffer from that disease. It is automatic, not that māyā has to come, and he has to convince you, "Sir, you have infected smallpox. Now you suffer from this smallpox." No, automatically it takes. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is going on systematically. You cannot change. That is called destiny. Destiny means that so long we are under the laws of nature, that is to happen. You cannot change it. That is not possible. Only… Such law can be changed by the Supreme Personality of Godhead. Therefore Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. You cannot. That is not possible. Nobody can do it. If you have done something wrong, sinful, you must suffer. There is no escape. But He can do that. Just like if you are condemned by the law court to be hanged, nobody can change it. Even the judge who has given you the punishment, even if you appeal to him, "Sir, excuse me," no, he cannot excuse you by law. But if you file petition to the president or the king-that is called king's mercy-he can change. Similarly, whatever we are doing, we must enjoy or suffer. There is no question of enjoyment. When there is birth, death, old age and disease, where is enjoyment? There is no enjoyment. Duḥkhālayam aśāśvatam [Bg. 8.15]. This is a world of suffering. Kṛṣṇa says, duḥkhālayam aśāśvatam. You cannot There is no question of enjoyment. But because we are in māyā, suffering we are accepting as enjoyment.

Suffering is accepted as enjoyment. This is called māyā.

So forgetfulness. That is forgetfulness. We are suffering. Therefore Ṛṣabhadeva said-we have already studied that-na sādhu manye yata ātmano 'yam asann api kleśa-da āsa dehaḥ. The mode of life which we are leading, it is not good. It is foolishness that we simply wasting our life like the animals-āhāra-nidrā-bhaya-maithunaṁ ca-and for maithuna and sense gratification we are doing everything like a madman. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya apṛṇoti [SB 5.5.4]. Only for sense gratification we are acting like madmen. So Ṛṣabhadeva said… We have already… Na sādhu manye yata ātmano 'yam: "This is not good behavior." The same thing, repeated by Narottama dāsa Ṭhākura:

hari hari! viphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

"My Lord, I have wasted my human form of life for nothing, for no purpose." Why? "Now, I got it to understand Kṛṣṇa, but I did not do that." Manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā jāniyā śuniyā. This kind of activities have been described as drinking poison knowingly. So we should not do that. We must take to Kṛṣṇa consciousness and become fully Kṛṣṇa conscious. Then our life is successful.

So by trying to understand the śāstra, especially śrīmad-bhāgavatam, amalaṁ purāṇam, we get ideas of the Supreme Personality of Godhead. Bhaktyā mām abhijānāti: [Bg. 18.55] we can understand Kṛṣṇa through this process of devotional service. Otherwise it is not possible. So Vyāsadeva has given us this book.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
[SB 1.7.6]

So you read this satvata-saṁhitā very carefully, then anartha, this unnecessary changing of body, will be stopped.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.5.32

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Vṛndāvana, November 19, 1976

Pradyumna: "When Lord Ṛṣabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him."

Prabhupāda: Yarhi vāva sa bhagavān lokam imaṁ yogasyāddhā. [SB 5.5.32] So this is another process of yoga-siddhi, ājagara-vṛtti, ājagara, python, lying down in one place, eating and passing urine, stool, everything. Ājagara-vṛtti. Ājagara, the python, it lies down in one place, big, big python, sometimes covered by the earth, but still, he gets his food. Big, big animals enter into the home of the python. And the python can eat even a full horse, what to speak of other animals. But still, Kṛṣṇa supplies him food. He hasn't got to go anywhere. So sometimes saintly persons, they sit down in one place. If Kṛṣṇa sends him food he will eat; otherwise he will starve. In our ācārya-sampradāya, Mādhavendra Purī, Bilvamaṅgala Ṭhākura, they were doing that. In Vṛndāvana Bilvamaṅgala Ṭhākura, he was blind. He was sitting in one place, and Kṛṣṇa used to come and supply him milk.

So there is no anxiety for maintenance of the body. There is no anxiety. Śāstra therefore says that "Don't spoil your energy for the matter of maintenance of the body. That is already settled up." Eko yo bahūnāṁ vidadhāti kāmān. That is the Vedic injunction. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is nitya as we are nitya. Nitya means there is no birth and death. Na jāyate na mriyate vā, nityaḥ śāśvato 'yam, na hanyate hanyamāne śarīre [Bg. 2.20]. This is our constitutional position. And what is the difference between the two nityas? One is plural number and the other is singular number. The singular number nitya, or Kṛṣṇa, He supplies food to everyone. Oh, whatever we require, that is already settled up. Therefore we should not spend our energy for maintenance of the body. That is not required. Tasyaiva hetoḥ prayateta kovido na labhyate yad brahmatām upary adhaḥ [SB 1.5.18]. Our human energy should be utilized only for that purpose which was not fulfilled in other lives, in the 8,400,000 different species of life, and you are changing, tathā dehāntara-prāptiḥ [Bg. 2.13], by nature's law, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. According to guṇa and karma, we are changing our body in 8,400,000's of species and forms. That is By nature's law it is going on, and the nature's law, according to the body, one has to eat, sleep, and sense gratification and protection. At night we see so many dogs. The whole day they could not get food. At night they are crying. And there are other bodies; they are eating nicely. Even the small birds, they have got food. But this dog, they cannot get food. This is God's arrangement. They are condemned life. Otherwise others are getting food; why this body is not getting food? The hogs, they are eating stool.

So varieties of life and varieties of position, you cannot change them. That is not possible. So the theory is humanitarianism, daridra-nārāyaṇa-seva… Seva. It is not seva. A poor man, you can have mercy, dayā. That is allowed. Just like we distribute prasādam. That is bāliśeṣu Īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca, prema-maitrī-kṛpa upekṣā. Kṛpā. Those who are suffering-innocent, they do not know how to get release from the suffering-they are called bāliśa. Just like a child. A child is suffering, he does not know how to get relief; so one should take care. They should be given shelter, they should be given cloth, food. It is the duty of the parents. That is natural. So for the bāliśa, innocent, it is our duty to show them mercy, give them food, give them shelter, give them instruction of Kṛṣṇa consciousness so that he may understand why he is here in this material world, why he is suffering. Ke āmi kene amaya jape tāpa traya. Everyone is suffering threefold miserable condition of life, adhyātmika, adhibhautika, adhidaivika.

So the Kṛṣṇa consciousness movement is meant for showing mercy to the innocent who are suffering in this material world. That is wanted. It is not daridra-nārāyaṇa seva, that "I am very rich man. I am rich Nārāyaṇa, and therefore I can serve the daridra-nārāyaṇa." There is no question of serving. That is not. No. The fact is everyone is suffering. There is nobody… Because asad-grahāt. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Anyone within this material…, he is suffering, full of anxieties. Even the birds and beasts, you'll find, they are full of anxiety. Why? Asad-grahāt. Because he accepted this material body, which is asat, which is temporary. Asato mā sad gamaḥ. Therefore Vedic injunction is, "Don't stay in this material existence. Come to the spiritual existence, sat." Oṁ tat sat. This is the civilization, not to keep the people in ignorance and flatter them that "You are making very good advance." There is no advance unless one is interested in spiritual life. There is no… Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. In this way we are wandering within this universe in different forms of life, in different planets, in different social positions, in so many varieties.

So this is not our life. Our life is to regain our spiritual consciousness, revive our spiritual existence. And for this purpose we must endeavor. Tasyaiva hetoḥ prayateta kovidaḥ. Kovidaḥ means one who is intelligent. Otherwise, those who are not intelligent, they think that "I have got this life. I shall enjoy sense gratification," and "There is no life after death." Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13], but these rascals will say, "No, there is no life." So therefore Kṛṣṇa has said, "Mūḍhas, rascals, they do not accept what I am speaking in this Bhagavad-gītā." Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ [Bg. 7.15]. They got the chance of understanding Kṛṣṇa, but they do not know. And the so-called rascal leaders, they are also misleading them, that "There was no Battle of Kurukṣetra. There was no instruction like that. It is all mythology, and we can utilize it for our political purposes but it has no value. I can interpret in my own way; you can interpret in your own way. Actually, this instruction has no value." Yata mata tata patha. "You can interpret in your own way; I can interpret…" In this way things are going on. This is the position.

Therefore our movement is being checked in the Western countries that this is a brainwash movement. Brainwash movement, that we are injecting some ideas by psychology, mental control, and our people they are taking to it, and it is spreading like epidemic. How to check it? Therefore they are now taking action how to stop this Hare Kṛṣṇa movement in Europe and America. They are trying. Of course, we are not afraid of this attempt. They will never be successful, rest assured, because we are pushing Kṛṣṇa consciousness. Kṛṣṇa was attempted to be killed from the very beginning of His life. That is the nature of this material world, "How to kill God," "God is dead." This is their attempt. So from the life of Kṛṣṇa we can understand that so many attempts were made by the demons and the rākṣasas to kill Kṛṣṇa, but actually Kṛṣṇa killed them all. So if you are sincere, if you follow the principles and push on this Kṛṣṇa consciousness movement, nobody can kill you. You'll go forward, rest assured. We are not going to be killed. That they are perceiving, that this movement is spreading like epidemic, and the young men of Europe and America, they're taking seriously. Professor Stillson Judah already has given his conclusion that "This movement is not going to stop. It will go on." That's a fact. Kṛṣṇa cannot be killed, neither His movement cannot be killed. Rather, those who are attempting to kill, they will be killed. But we must be very sincere, serious, follow the regulative principle and chant Hare Kṛṣṇa mantra as you have been taught. Follow this principle boldly, and there is no fear.

So Ṛṣabhadeva is Kṛṣṇa. So He became disturbed while walking on the street. He is not disturbed, but it is instruction that "If you are disturbed, you feel disturbed in this way, so you adopt this way. You sit down." Similarly, if they are disturbing too much, so we can sit down in one place and chant Hare Kṛṣṇa. There is no difficulty. And Kṛṣṇa will send you all necessities. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. He promises. Kṛṣṇa cannot say anything lie. He is perfect. So if there is actually impediments to push on this movement-people disturb too much-never mind. You sit down in one place and still go on preaching. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. People will come still in India. Why India? In your country also, if saintly person goes, they come. That is the practice in everywhere. So you can sit down and still preach. That is Caitanya Mahāprabhu's mission. Āmāra ājñāya guru hañā tāra' ei deśa. Ei deśa means where you are sitting, where you are living, any place. And sit down. Āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. And But try to deliver these innocent persons who are suffering.

Everyone is suffering. That should be the motto. Do not sit idly, eat and sleep. No. Either loitering, wandering… I know, our men in Kṛṣṇa consciousness, they are bold enough. They have sometimes been, I mean to say, beaten in the airport. But still, they are so straightforward, suffering from the police, from the public. And Ṛṣabhadeva was sometimes bitten on his body, urine, pass urine on his body, so much. He is the Supreme Personality of Godhead Ṛṣabhadeva. So He is teaching us that for the ultimate benefit of life you prepare yourself to suffer all kinds of tribulations. Caitanya Mahāprabhu has given this instruction:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā…

You should not give up your preaching work. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. If there are tribulations, as Ṛṣabhadeva He is Supreme Personality of Godhead, Vaikuṇṭha, and He has no suffering.

Haridāsa Ṭhākura, he was beaten in twenty-one bazaars regular with cane because he was Muhammadan, and in those days the Muhammadan kingdom was going on, Pathan ruling. So the Kazi, he saw that one Muhammadan, he has become a devotee of Kṛṣṇa. So he called him so, that "With great fortune you became a Muhammadan, and now you are taking to Hinduism? You are so unfortunate?" So he could understand that "Here is a rascal. What I shall talk with him and argue with him?" He simply said, "Sir, it is… What is the fault there? Just like so many Hindus, they sometimes become Muhammadan, and suppose if I have become a Hindu, what is the wrong there?" So the Kazi took it very seriously: "Oh, you are answering? All right. Order him that you beat this man in twenty-one…, cane, caning." So Haridāsa Ṭhākura was beaten in public market. The idea was that beating, he would die. But he did not die. Then the, I mean to say, men who were given in charge to beat him, they became afraid, that "If this man is not dead, then the Kazi will take us very seriously that we have not beaten him seriously." So they began to flatter him, "Sir, unless you die, we'll be dead. Our life is in great danger." So Haridāsa Ṭhākura made a show of death, and he was brought before the Kazi that "Here, the body is dead."

So sometimes this kind of tribulation are there. Jesus Christ, what was his fault? He was preaching about God, or Kṛṣṇa. That was his fault and he was crucified. So this is the world. This is the world. As soon as you become… This is māyā's arrangement. Māyā, as soon as she sees that "This man is going out of my hand," she'll put so many tribulations, and we have to tolerate them.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

But you cannot stop kīrtana. That is not possible.

So you should learn from the… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], learn from the mahājana. Mahājana means the devotees. Mahājana. Mahājana is also addressed in India to the baniers, means the mercantile class, mahājana. The brāhmaṇa is addressed as paṇḍita, and the kṣatriya is addressed as ṭhākura, and the vaiśyas are addressed as mahājana, and the śūdras are addressed as chaudhuri. This is Indian etiquette. So we are not talking of this banier mahājana. Mahājanas are described in the śāstra, twelve mahājana:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

So they are twelve mahājanas, and we have to follow these mahājanas. The Ṛṣabhadeva is also mahājana, and the greatest mahājana is Kṛṣṇa. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Jana, jana means life, and mahājana, the supreme person. So mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Don't argue unnecessarily. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā. You cannot come to conclusion by this method or that method. Just try to follow. Sādhu-mārga-anugamanam, ādau gurv-āśrayam sad-dharma-pṛcchā, sādhu-mārganugamanam. We have to follow the footprints of great saintly persons, devotees, mahājana. Here is Ṛṣabhadeva. But in the Kali-yuga it is not possible to imitate ājagara-vṛtti. It is not possible because we are already so weak. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. This is our position. We are very unfortunate. Every one of us, we are very bad, mandāḥ, bad habits. So it is not possible to imitate Ṛṣabhadeva or Haridāsa Ṭhākura. Don't imitate but try to follow. Anusaraṇa. Anukaraṇa is not good. Anukaraṇa means false imitation. That is called anukaraṇa. And anusaraṇa means to follow. Try to follow as far as possible.

So we have got good opportunity to follow Caitanya Mahāprabhu. That is intelligence. Yajñaiḥ saṅkīrtana-prayair yajanti hi su-medhasaḥ [SB 11.5.32]. There is no need of unnecessarily accepting tribulation which is impossible in this age, when we are so much disturbed. We are already dead, just like animals. Therefore it is a special concession:

kaler doṣa-nidhe rājann
hy asti eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param…
[SB 12.3.51]

Simply try to chant Hare Kṛṣṇa mantra very sincerely, without any offense. Then… It is not possible to imitate or even follow Ṛṣabhadeva's process of self-realization. In the Kali-yuga it is not possible. But as it is recommended in the śāstra, as Ṛṣabhadeva in his another incarnation, Caitanya Mahāprabhu, He is teaching, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Chant Hare Kṛṣṇa and you will get perfection.

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 5.5.33

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Vṛndāvana, November 20, 1976

Pradyumna: "Because Lord Ṛṣabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance."

Prabhupāda:

tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśaṁ dāṣa-yojanaṁ samantāt surabhiṁ cakāra
[SB 5.5.33]

So here is incarnation of God, Ṛṣabhadeva. Now there are so many rascal incarnation. Is it possible to pass stool and make it surabhi? Is it possible? So you can ask these rascals incarnation that "Pass your stool here. Let us see first of all. Then we shall accept you." Practical. "We are fools and rascals. We want practical test." So śāstra-cakṣuṣaḥ. This is the injunction, śāstra. Here is śāstra, that the incarnation of God, even He passes stool, it is fragrant. He can do it. That is God. That practically you can see, that the cow dung… Cow dung, you can make a stack of cow dung here. It will never disturb you. You'll, rather, feel pleasure, passing through that portion of field where cow dung is stacked. You'll never feel any disturbance because it is pure. Cow dung… We have discussed this point many times. Where it is impure, that it makes pure. In Indian villages, still they use cow dung for smearing over the floor, and it becomes very nice, fresh, and purified. That is injunction of the śāstra, that cow dung is pure. So if by the will of Kṛṣṇa, by the arrangement of Kṛṣṇa, even an animal's stool can become so purified, what to speak of Kṛṣṇa's stool?

But paraṁ bhāvam ajānantaḥ. They do not know it, what is transcendental body, aprakṛta, sac-cid-ānanda-vigraha [Bs. 5.1], and what is the difference between this body and that body. Muḍha, they do not know. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Therefore they consider that "The Kṛṣṇa's body and my body is the same. If He has become God, so why shall not I become God?" But that is not possible. His body is transcendental; your body is not transcendental. Your body is this rotten earth, water, fire, pañnca-bhautika. You cannot compare with that. In this way, as it is stated in the Brahma-saṁhitā, His body is completely different from our body. Aṅgāni yasya sakalendriya-vṛttimanti, we sing every day in the morning. His body is so made that He can do everything and anything by any part of the body. There are many instances. Just like generally we find a person is born from the yoni. Therefore we call sarva-yoni. But Mahā-Viṣṇu or Garbhodakaśayī Viṣṇu, He did not take any help from his wife to give birth to a son, Lord Brahmā. He generated from His navel. This is called aṅgāni yasya sakalendriya-vṛttimanti. We have to see that. Where is that instance ordinarily that a child is born from the navel? But He can do that. A child is born from female. That is from the yoni. But here is, a living creature is born from the navel, and that is also puruṣa. So these things are there. And Kṛṣṇa, He exhibited, manifested, His virāṭa-rūpa. So He can do everything and anything because His body is not this body. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. That is sac-cid-ānanda-vigrahaḥ.

You cannot compare Kṛṣṇa's body with our body. If you do that, then you must be a mūḍha, rascal. Don't do that. Kṛṣṇa is always transcendental, divyam. Janma karma ca me divyam [Bg. 4.9]. This divya you should understand. Yo jānāti tattvataḥ. He is liberated person. Anyone who knows what is Kṛṣṇa, immediately he becomes liberated. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. It is not so easy to understand Kṛṣṇa in truth. It requires time. He… Not all of a sudden you can understand. But if you stick to devotional service, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234], then He reveals. When you engage your tongue… It is also wonderful. To understand Kṛṣṇa, you require your tongue. Generally we understand by seeing or by hearing. Hearing is there, but here it is recommended tongue, especially. Why tongue is used? Because if you simply chant Hare Kṛṣṇa by your tongue and taste Kṛṣṇa prasādam, you will understand Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you make it a promise that "I shall not talk anything except Kṛṣṇa's message," and if you promise that "I shall not take anything which is not offered to Kṛṣṇa," these two things, this prasādam and chanting, will make you perfect to understand Kṛṣṇa. In another place Kṛṣṇa says, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is yoga, bhakti-yoga. How easy it is. There are so many yogas, but if you practice bhakti-yoga you become first-class yogi.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So it is very easy, bhakti-yoga. It is not at all difficult. You haven't got to strain your body as in other haṭha-yoga practice you have to very undergo hardship, to sit in a particular posture, in a particular place. These things are stated in the Bhagavad-gītā. Not that you become yogi in a fashionable city as you'll find nowadays, yoga-āśrama signboard in a fashionable house, and you show some gymnastic, you become a yogi and get some money. Not that. This is bhakti-yoga, begins from jihva. Exercise your jihva, tongue; then you become a perfect yogi.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayam samagram…

Samagram. Kṛṣṇa you understand fully, not partially. Not partially means not simply understanding impersonal Brahman. That is partial understanding. And then localized Paramātmā, that is also partial understanding. But when you understand Kṛṣṇa, the Supreme Person, that is full understanding. So you simply concentrate your mind unto the person of Kṛṣṇa, mayy āsakta-manāḥ. Here is Kṛṣṇa. We can see Kṛṣṇa. So if we simply concentrate our mind, meditation Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. This was the practice done by Ambarīṣa Mahārāja.

So Durvāsā Muni, he was a great yogi, and he became very much envious that "Here is a person who is a gṛhastha and a kṣatriya, he is not even a brāhmaṇa, and he does not practice anything. He is always engaged in his royal activities, and this man is so famous as a great person, great devotee. So I'll chastise him. I'll show." So he wanted to pick up some quarrel with Ambarīṣa Mahārāja, and on dvādaśī day he approached there with sixty thousand disciples and he said, "Mahārāja, arrange for our prasādam. We…" "Yes, welcome." But his purpose was different. So he went to take bath in the Ganges and Yamunā, and then he came late. In the meantime he had to observe dvādaśī-pāraṇa. With the advice of the brāhmaṇas he took little water. The brāhmaṇas advised, "Mahārāja, water is food and no food. It has no actually food value. So your guest has not returned as yet. You can take little water and observe the completion of dvādaśī." So he did it, and Durvāsā came very angry, that "I am your guest, and you have taken food?" That is not food, little water. So he wanted to chastise him. He created a big giant to kill the Mahārāja.

So immediately Kṛṣṇa's promise… Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Immediately sudarśana-cakra came and killed that demon immediately, and then he pursued Durvāsā Muni. Durvāsā Muni first of all approached Lord Śiva because he was devotee of Śiva: "Please give me protection." He said, "Oh, it is not possible for me. If sudarśana-cakra is after you, I cannot do anything." Then similarly, he approached Brahmā. So he also said, "No, this is not possible." Then he was so powerful that he approached Lord Viṣṇu even, personally, in the Vaikuṇṭhaloka. He refused to help him. He said, "Durvāsā Muni, unless you beg pardon from Ambarīṣa Mahārāja, there is no question of excusing you. The sudarśana-cakra will not excuse." Therefore Vaiṣṇava aparādha is very, very offensive. You should be very careful. Caitanya Mahāprabhu has warned vaiṣṇava aparādha, hātī mata. Vaiṣṇava aparādha, offense at the feet of Vaiṣṇava, is exactly like mad elephant. If a mad elephant enters your garden, then he spoils everything. This has been given. Vaiṣṇava aparādha means hātī mātā. Mātā means mad, and hātī means elephant. So we should be very, very careful not to commit any offense at the feet of Vaiṣṇava. Vaiṣṇava does not take any offense. He does not care who is offender, but Kṛṣṇa takes care. Kṛṣṇa will never tolerate if a person is Vaiṣṇava aparādha. Mind that. Just like a big man. You can offend him, he doesn't mind. But if he does something harmful to his child, so he becomes very angry.

Similarly, here also, Lord Viṣṇu… Just see how much powerful was Durvāsā Muni that he could cross over the material universe and go to the Vaikuṇṭha universe and see the Lord personally. How much powerful yogi he was, just you can… There is no such yogi, at least at the present moment. He could see, but he was refused by Lord Viṣṇu, and he came back to Ambarīṣa Mahārāja, and Ambarīṣa Mahārāja was standing without aking any food, that ”This brāhmaṇa came at my place. Somehow or other, unnecessarily he became angry and he has left. So unless he comes back, I cannot take any food.” So he took only one year. The modern scientists, they are estimating that to go to the topmost planet of this universe, it will take forty thousands of years. That is their estimation. Now, Durvāsā Muni, by his yogic power, he not only crossed over this material space and the material universe, but he went to the other space, paravyoma, where he saw Lord Viṣṇu, and he came back within a year. So that is yoga. One can reach even the sun planet by the beams. This is yoga practice. By touching the beams he can go to the sun planet. There are so many wonderful things. So Durvāsā Muni was a great yogi. He knew all these things. Still, he was defeated before a Vaiṣṇava. He had to come and immediately fall down, ”Mahārāja Ambarīṣa, kindly excuse me. I have done offense.” Mahārāja Ambarīṣa was so humble that ”You are in trouble, brāhmaṇa, so whatever I have got, asset, whatever I have done austerity, penance, and…, you take immediately and be excused.” This is Vaiṣṇava: ”You take all my asset.” So there was very friendly. Then both of them took prasādam, and then Durvāsā Muni could understand what is the power of devotee. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. So be very much careful to remain a spotless devotee. Then all success is there. There is no doubt about it. There are so many instances.

So this is transcendental body. It has nothing to compare with the material body. Paraṁ bhāvam ajānantaḥ. Kṛṣṇa also says, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. So one has to know Kṛṣṇa. But that tattvataḥ, in truth to understand Kṛṣṇa, is very difficult job.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

Not to understand superficially but to understand tattvataḥ. Then you are liberated immediately. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. One who has understood Kṛṣṇa tattvataḥ, he is immediately liberated person. He is fit for being transferred to the spiritual world. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Punar janma… One who does not understand Kṛṣṇa, he will have to repeat birth after birth. Nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Unless you understand Kṛṣṇa-hariṁ vinā na mṛtiṁ taranti-you cannot escape death, birth, death, old age and disease. It is not possible.

So if you want actually your life successful, you must try to understand Kṛṣṇa. That is Kṛṣṇa consciousness movement. Then your life is successful. And to understand Kṛṣṇa, no other method will help you. Kṛṣṇa said, bhaktyā mām abhijānāti [Bg. 18.55]. Never said that ”I can be understood by yogic process or by karma, by jñāna.” The modern politicians, they stress on karma because they want to work hard like hogs and dog. They think karma-yoga… So karma-yoga is good, but karmīs are mūḍhas. Those who are simply working hard day and night for sense gratification, they are no better than the hogs and dogs. They are no good. But karma-yoga is different thing. Karma-yoga means one who has got attachment for producing something, working something. So Kṛṣṇa said that ”Yes, you can do, but,” yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-ar… [Bg. 9.27], ”the result you must give to Me.” Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1].

So anyone who does not take the result of his karma, then he is sannyāsī. Suppose you earn… You are a businessman. You have earned two lakhs of rupees, but give it to Kṛṣṇa. Anāśritaḥ karma-phalam. Otherwise what you will do with these two lakhs of rupees? If you don’t take it, will you throw it away? ”No, why shall I throw it? It should be utilized for Kṛṣṇa.” So let them… People are very much enthusiastic to earn money in this material world. We can see practically, especially in the Western world. But if they engage their profit for pushing on Kṛṣṇa consciousness movement, then their money will no more be engaged in releasing atomic bomb. Otherwise it will be used for releasing atomic bomb. I shall break your head and you shall break my head. Both of them, we shall finish.

Thank you very much. (end)

761121SB.VRN

Śrīmad-Bhāgavatam 5.5.34

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Vṛndāvana, November 21, 1976

Pradyumna: ”In this way Lord Ṛṣabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.”

Prabhupāda:

evaṁ go-mṛga-kāka-caryayā vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ kāka-mṛga-go-caritaḥ pibati khādaty avamehati sma
[SB 5.5.34]

A character, avadhūta, without any connection with human bodily activities, Ṛṣabhadeva remained lying down on the street just like animals. We see so many cows and birds and crows, they do not care for anything of this material world, but eating, sleeping, mating, that is there. As in the human society, so amongst the lower animals the same activities are there. There is no change. Viṣayaḥ khalu sarvataḥ syāt. Śāstra says viṣayaḥ, the objects of sense enjoyment, sarvataḥ syāt, everywhere. There is no difference. Viṣayaḥ khalu sarvataḥ syāt. So viṣaya. Sometimes we say, viṣayī. Viṣayī, generally they mean a man having estates to manage. But actually viṣaya means this eating, sleeping, mating, and defending. These things are there. So He was callous: ”Never mind.” Although He was the emperor, but when He took the position of avadhūta, without any conception of body, He became like ordinary animals, exemplifying that the, so far the body is concerned, the activities of the body, there is no difference between the lower animals and the higher animals; or, in other words, without spiritual conception of life, simply in the bodily conception of life we are equal with the animals. Āhāra-nidrā-bhaya-maithunaṁ sāmānyam etad paśubhiḥ narāṇām.

So our real life is spiritual life, not this bodily conception of life. Narottama dāsa Ṭhākura says that anyone who is above the bodily conception of life, he is liberated person. Saṁsāra bandhana Deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra. Deha-smṛti: "I am this body," "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya." These are bodily conception of life. One who forgets this bodily conception of life, he is liberated. So how we can forget bodily conception of life? It can be forgotten. Just like one big person Sometimes we have seen practically. We have, of course, heard, we have not seen, that Mr. Stalin, the great Communist leader, he was to undergo a surgical operation of the intestine. So the physician, the doctor, surgeon, he wanted to give him anaesthetic, chloroform. He refused: "There is no need of. Let the operation go on. I shall see what is there within the belly." Strong-minded, here, even in material conception, he was, he undergo, underwent the surgical operation without any chloroform. So that is possible. If one is fully absorbed in Kṛṣṇa consciousness, then he has no more bodily conception of life. That is not to be imitated. It is on the highest stage it is possible to forget completely, and he is liberated. Deha-smṛti nāhi yāra saṁsāra bandhana kāhāṅ tāra. He is no more conditioned by the material nature.

So how it can be possible? It can be possible. I have given already one crude example. Similarly, why Mr. Stalin could tolerate without any trouble? Because he was a leader. He was always absorbed in the thought of how he could advance the Communist cause. This is the real reason. Similarly, if we take our cause very seriously, our… What is our cause? That is explained by Śrī Caitanya Mahāprabhu. Our, this Kṛṣṇa consciousness movement means to serve Kṛṣṇa. That is explained by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā vacā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

If you become fully absorbed in the thought of serving Kṛṣṇa, īhā… Īhā means complete absorption in the thought, "How I shall serve Kṛṣṇa?" What is serving Kṛṣṇa? That is explained by Kṛṣṇa, that He… We can see from his practical behavior, ācāraṇa. Not only His ācāraṇa, behavior, but later on, His incarnation, Caitanya Mahāprabhu's ācāraṇa, or behavior. What is that? To spread Kṛṣṇa consciousness. Kṛṣṇa also came for the same purpose, to spread Kṛṣṇa consciousness. Ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati [Bg 18.68]. And Caitanya Mahāprabhu also came for the same purpose, to spread Kṛṣṇa consciousness. So if we follow their footsteps and be fully engaged in spreading Kṛṣṇa consciousness, then immediately we become liberated.

This is the formula: īhā yasya harer dāsye karmaṇā manasā vacā. We act three ways: by our bodily activities, by the mind, and by words. So if we engage our body Body means senses. What is this body? So long the hand is working, the eyes are working, the legs are working, all these different karma and jñāna, indriyas, they are working, then it is body. Otherwise, if the indriyas do not work, then it is dead matter. Indriyāṇi parāṇy āhur [Bg. 3.42]. So these indriyas, so long the indriyas are working, that means my body is working, I am alive. Therefore if we engage our indriyas in the service of Kṛṣṇa, then this material…, not This is not material activities. To engage the senses in the matter of serving Kṛṣṇa, these are not material activities. These are all spiritual activities. And the difference between the Māyāvāda philosophy and Vaiṣṇava philosophy, that the Māyāvāda philosophy, they want to stop activities. They think stopping of all activities is perfection, śūnyam, śūnyavādi. Nirviśeṣa-śūnyavādi. Simply stop material. But what is the positive engagement? That they do not know. That is the difference. Positive engagement means serving Kṛṣṇa. That positive engagement means, engagement means, acting means, the employment of the senses.

So when we employ our senses in the positive activities, that is liberation. That is liberation. Just like a diseased man and a healthy man, what is the difference? The difference is that a healthy man is engaged in healthy activities, and the diseased man is engaged in diseased activities. The diseased man is also lying down, and the healthy man is also lying down. There is vast of difference. The diseased man is also eating, and the healthy man is eating. There is vast difference. So these activities, devotional activities, are not material activities. Material activities means sense gratification, and spiritual activities means to carry out the orders of Kṛṣṇa. This is the difference. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means purified senses must be there. We are living entities. There must be senses. There must be desires. That is not possible because we are living entities. If our senses do not work, if we do not desire, then what is the difference between the stone and myself? The stone does not move, the stone does not act, the stone does not desire. So if I become like stone, then what is the benefit? No. The nirviśeṣavādi, śūnyavādi, they want to make oneself like stone. That is not curing. They give up everything. Brahmā satyaṁ jagan mithyā. They That is not mithyā but temporary. Anyway, they simply give up.

But real thing is to accept the positive life. That is Kṛṣṇa consciousness. That is bhakti. Anukulyena…

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So hṛṣīka means senses. Because I stop material activities, that does not mean my senses are also finished. No. Senses are there. That is purified senses. When I do not act for any material purpose, that means my sense activities are purified, and that is bhakti. That is bhakti. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. This is little difference, not very great difference. People are One has to learn. Ādau gurvāśrayaṁ sad-dharma-pṛcchāt. Sad-dharma-pṛcchāt. To accept guru means to give up all material desires and be ready to ask from guru, "What shall I do?" Just like Sanātana Gosvāmī, when he approached Caitanya Mahāprabhu, he asked this question, that "By Your grace I am now released from my responsible activities." He was a minister of Nawab Hussain Shah, so he had many responsible activities, but he resigned from the post. And when he approached Caitanya Mahāprabhu he asked, "Now, by Your grace, I am now relieved from all material activities. Now kindly tell me what shall I do." So doing, it is not stopped. The Māyāvāda philosophy means stop doing. Jagat mithyā: there is no more activities. That cannot stay. That is artificial. Āruhya kṛcchreṇa paraṁ padaṁ tathā patanty adhaḥ [SB 10.2.32]. If you give up this world as material-you have nothing to do-then you'll fall down again. Patanty adhaḥ. This is the śāstra injunction. So therefore our Gosvāmīs, under the śāstra..., that "Engage yourself in Kṛṣṇa activities; otherwise you will fall down." Īhā yasya harer dāsye karmaṇā manasā vacā.

So here is Ṛṣabhadeva giving example. So far the body is concerned, it has nothing to do with the spiritual activities. The body is as good as that of the animals, the crows and the cows, birds, beasts. He is showing the same now, that so far body is concerned, it is the same thing. But when you come to the spiritual platform, that is... This is negation or equation with the material body. But real activities are ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttama. Simply be ready to work for Kṛṣṇa, sad-dharma-pṛcchāt, as Sanātana Gosvāmī exemplified. He came to Caitanya Maha Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. He was minister. His business was with the big, big men, maṇḍala-pati. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tucchavat: "It has no meaning. No more dealing with them." Tucchavat. Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. And in order to give some benefit to the dīna-gaṇeśakau Gaṇa. Gaṇa means general public. To give them some benefit, that is Vaiṣṇava life. Stop material activities, and for the benefit of the mass of people, dīna. They are very dīna, very poor. Mahad-vicalanaṁ gṛhiṇāṁ dīna-cetasām. Dīna-cetasām. They're very, very crippled, dīnasām. Gṛhiṇām. Those who are gṛhi, they are very dīna, very poor-hearted, because they do not know anything except to maintain the family.

Especially in this age a person will be considered very expert if he can maintain his family. Dākṣyaṁ kuṭumba-bharaṇam. The age is so fallen that if one can maintain one wife and a few children, oh, he is Dakṣa Mahārāja. Dakṣa Mahārāja is called Dakṣa means he was very expert in begetting children and maintaining them. That is Dakṣa Mahārāja. He was begetting children, many thousands, and Nārada used to visit and make them sannyāsī. That was Nārada's business. So, and Dakṣa in Kali-yuga, that is not very easy thing, to beget many thousands of children and maintain them and get them married and their children, their children. Because this is the happiness of home life. Yan-maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. These gṛhamedhis' happiness is sexual intercourse, that's all. So he produces dozens of children by sexual intercourse, and when the children are grown-up, educated, then for him also another arrangement for sex, very pompously married. What is the purpose? The same sex. Therefore gṛhamedhi-sukham is sex. "I have enjoyed sex. I have got so many nice children, educated, now working. Now give him facility for sex. Then again, grandchildren."

So anyone who can maintain like this himself, his children, with wife and eating, āhāra-nidrā-bhaya-maithunam, then he is expert. And if he becomes a sannyāsī, brahmacārī, does not take part in these stereotyped activities, then he is useless, escaping from the world, escaping. They do not take the responsibility. But that is not the fact. If one can maintain himself as brahmacārī, he is escaping all the tribulations of this material world, escaping certainly, but he is escaping all the tribulations of the ma..., so much botheration. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. Kaṇḍūyanena karayor iva duḥkha-duḥkham. Duḥkha-duḥkham, misery after misery. So kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhajaḥ. So these dīna-cetasām, mahad-vicalanam... Those who are mahātmās, their, I mean to say, wandering here and there is to enlighten these poor-hearted gṛhi. Gṛheṣu gṛhamedhinām. Apaśyatām ātma-tattvaṁ gṛheṣu gṛhamedhinām [SB 2.1.2]. Gṛhamedhi, they have no interest in the spiritual advancement of life. They think that "This is meant for the useless person who could not improve in this materialistic way of life. They have taken this dress as a token for maintaining their body and soul together. Useless person." They think like that. Gṛheṣu gṛhamedhinām. Because they think, "This is our only interest," gṛheṣu gṛhamedhinām. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2].

Those who are gṛhamedhis, they have got many, many things to learn. Just like you see the newspaper, so many subject matter. You'll find different stock exchange report, and this municipal report, and the advertisement, wine advertisement, and meat advertisement. What is that? "Beefeater's" advertisement, and cigarette advertisement, and cinema advertisement, restaurant advertisement even. Gṛheṣu. Nṛṇāṁ santi sahasraśaḥ. Thousands and thousands subject matter you'll find. Here we don't have such newspaper in the Western country. Such a big bunch, at least ten kilos' weight. Is it not? Big, big bunch, throwing. Who will read? But they have the subject matter.

So we have to cease these activities, and we shall consider such activities are no better than the activities of the crows and the cows and the other animals are there. These activities have no value, as the crow or the hogs and the dogs, they are engaged the whole day, activities. But these activities have no value. The human form of life are not meant for these activities. Their purpose is to make these activities and the activities of the crows and cows and lower animals only Kṛṣṇa conscious activities, how to serve Kṛṣṇa. That is bona fide. That is our life, real life.

Thank you very much. (end)

761122SB.VRN

Śrīmad-Bhāgavatam 5.5.35

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Vṛndāvana, November 22, 1976

Pradyumna:

iti nānā-yoga-caryācaraṇo bhagavān kaivalya-patir ṛṣabho 'virata-parama-mahānandānubhava ātmani sarveṣāṁ bhūtānām ātma-bhūte bhagavati vāsudeva ātmano 'vyavadhānānanta-rodara-bhāvena siddha-samastārtha-paripūrṇo yogaiśvaryāṇi vaihāyasa-mano-javāntardhāna-parakāya-praveṣa-dūra-grahaṇādīni yadṛcchayopagatāni nāñjasā nṛpa hṛdayenābhyanandat

[SB 5.5.35]

"Translation: O King Parīkṣit, just to show all the yogis the mystic process, Lord Ṛṣabhadeva, the partial expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Ṛṣabhadeva. There is no difference in Their constitution, and consequently Lord Ṛṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers."

Prabhupāda: Iti nānā-yoga-caryācaraṇo bhagavān. So Bhagavān's another name is mahat-pada. Mahat-pada means whatever wonderful things are there, that is resting at His lotus feet. Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Samāśritā, if you take shelter of the lotus feet of the Supreme Personality of Godhead, bhagavān, kṛṣṇas tu bhagavān svayam: [SB 1.3.28] Kṛṣṇa is the origin of all manifestation of Bhagavān, Viṣṇu-tattva. Kṛṣṇa is the origin of Viṣṇu-tattva. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Viṣṇu-tattva is also originated from Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He's the ādi-puruṣa. And Kṛṣṇa was accepted in the Bhagavad-gītā, puruṣam ādyam. Paraṁ brahma paraṁ dhāma [Bg. 10.12]. So everything is there in Kṛṣṇa. Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. All this manifestation of cosmic creation, that is from the mahat-tattva. That mahat-tattva is resting within the dust of the lotus feet of mahat-padaṁ puṇya-yaśo murāreḥ. So if one takes shelter of the lotus feet of Kṛṣṇa, then this bhava-samudra, the vast ocean of birth and death…

This material world is called bhava-samudra. Bhava means the repetition of birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is called bhava. And that is like a samudra, great ocean. We can see by practical experience this outer space, the sky. You cannot have any limitation where it is beginning, where is end. Although we can see within our experience, but still, we cannot calculate. In our childhood we used to present a problem before our friends, that eka tala sukuri gunte pare na vyapare (?). Now, one plateful of betel nuts, but nobody can count. The betel nut You can see the sky is within your experience, but how many stars and planets are there, till now nobody has been able to count. It is unlimited. This is only one universe. There are millions and millions, universes. Yasya prabhā prabhavato jagadaṇḍa-koṭi [Bs. 5.40]. Within the brahmajyoti there are innumerable koṭi, jagadaṇḍa-koṭi. And some of the portion is called material; some portion is called spiritual sky, paravyoma. But the whole spiritual and material sky is full of different planets, and each planet is full of living entities. Janakirna. This very word is used, janakirna, not vacant as these rascals are calculating that it is full of dust. (screeching noise-aside:) What is that? It is full of dust and rocks. (sounds of children playing) (aside:) Ask them to be… Nothing is full of dust. Dust is there, as well as living entities are also there. Janakirna. This is God's creation.

And this material world, ananta-koṭi-brahmāṇḍa, that is material. And Kṛṣṇa says ekāṁśena sthito jagat [Bg. 10.42]. This is only one part manifestation of the creation. Three-fourths part is this paravyoma.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
kotiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ…
[Bs. 5.40]

So this is Kṛṣṇa's opulence. We do not know what is actually opulence. Aiśvaryasya samāgrasya. What is Kṛṣṇa's opulence, it is impossible to calculate. It is said that Ananta, Anantadeva, Śeṣaśāyī Anantadeva, He has got thousands and thousands of hoods, and He is chanting, describing about Kṛṣṇa, in ananta, unlimited mouths, for unlimited time. It is still unable. Advaitam acyutam ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. This is yogic power. Therefore it is said, nānā-yoga-caryācaraṇam: "All yogic perfection is there."

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo…
[Bg. 6.47]

That is first-class yogi. You want yogic power, mystic power, but if you keep Kṛṣṇa within your core of heart, naturally by the grace of Kṛṣṇa, you can perform all… Not the devotee can perform. Devotee is simply dependent on Kṛṣṇa. But Kṛṣṇa can perform unlimited mystic powers through His devotee.

This is Kṛṣṇa's activity. A devotee never takes the credit of any wonderful thing. But it is a fact. What wonderful thing we can play? Kṛṣṇa can do that. Therefore His name is nānā-yoga-caryācaraṇo bhagavān kaivalya-patiḥ. Kaivalya-patiḥ. Kevaladvaitavādī, Māyāvādī philosophers, they think that kaivalya, to become one, one… Just like if you fly in the sky, after going long distance we cannot see you. It appears that you are no longer existing, you have mixed up, you have become one with the sky. But actually it is not the fact. That is not one with God. I cannot see you. The example is given: just like a green bird enters into a green tree. So it appears that the tree has become, the bird has become one with the tree, no more separate existence. No. It appears like that. Actually that is not the fact. The fact is that the bird, green bird, existing with the green tree, but due to my defect in the eyes I am seeing it has become one.

Actually it is not so. Every individual living entity is always individual. That is explained in the Bhagavad-gītā. The Kṛṣṇa said to Arjuna, "My dear Arjuna, we are individuals. In the past we were individuals, at the present we are individuals, and in the future we shall continue to be individuals." There is no question of oneness. Oneness means to agree to serve Kṛṣṇa. That is oneness. There is no disobedience, "Whatever You say, I accept"-that is oneness. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. That is oneness. At the present moment we differ. We make differences. "Here is the opinion of the American. Here is the opinion of Indian. Here is the opinion of the German. Here is the opinion of the śūdra, and so on, so on. So here means disagreement, always disagreement. Because I am envious of you, you are envious of me, so how there can be agreement? So wherefrom this enviousness has begun? Because we are envious of Kṛṣṇa. Because we are envious of Kṛṣṇa-"Why Kṛṣṇa become God? I am also God." This is the beginning of enviousness, this rascaldom, that "Why Kṛṣṇa shall become alone God?" He said, māṁ ekaṁ śaraṇam. "Why Kṛṣṇa alone?" They say, the rascal philosophers say, 'This is sophistry. It is demanding too much. Māṁ ekaṁ śaraṇaṁ vraja. Why? Why shall I accept You as the Supreme?" This enviousness begins. This is the beginning of envy.

So we become envious, each other. I am envious of you, you are envious of me. So this Kṛṣṇa consciousness is not meant for the envious persons. It is meant for very liberal, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini

śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who has become sama-darśinaḥ, he is perfectly learned. And that is very difficult. It is meant for them. Dharmaḥ projjhita-kaitavo atra paramo nirmatsarāṇām [SB 1.1.2]. It is not meant for such bhangi (?), one who thinks that "My Hinduism is better than your Muhammadanism," or he thinks, "My Muhammadanism is better than your Hinduism." The matsaratam, it is in religious platform… There is matsara. That matsaratā dharma, that kind of religious system… Just like there are everywhere the same thing. In Ireland the fighting is going on between the Protestants and the Catholics. Is it not? Going on continuously. Now it has become so dangerous that you cannot walk on the street. At any moment there will be bombs. Last time when I was in London I had the experience. All of a sudden our car was diverted. The police came: "There is bomb. You cannot go there." So this is going on. In London, in Germany, and other places it has become a terrible place. At any moment there can be bomb. And what is the bombing? The fight between the Catholics and the Roman Catholics and Protestants. Just like we have got experience, Pakistan and India, in 1947. Calcutta itself became divided into two, Pakistan and Hindustan. Nobody was going. There is one big road, Chitpoor Road. So up to Hanson Road, it is Hindustan, and after that, it is Pakistan. The Pakistanis did not dare to come to this side.

So this is matsara. The matsaratā, enviousness, that is the nature of this material world. Therefore Kṛṣṇa consciousness, kṛṣṇa-bhakti-rasa-bhāvitā-matiḥ, it is very, very rare. Rūpa Gosvāmī said, "This rare thing, if you can purchase, do it immediately wherever available." Kṛṣṇa-bhakti-rasa-bhāvitā-matiḥ krīyatāṁ yadi kuto 'pi labhyate: "If it is available, if you can purchase it, you do it." "So purchase it? I can try, but what price I have to pay?" Tatra laulyam ekalam mulyam: "The price is simply you must be very, very eager to have it. That's all." "Oh, that I can do. It is not very difficult. I am so much eager after money, after woman, and so I shall transfer." So Kṛṣṇa…, Rūpa Gosvāmī says, "No, no. It is not so easy."

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatāṁ yadi kuto 'pi labhyate
tatra laulyam ekalaṁ mūlyam
na labhyate janma-koṭibhis sukṛtibhiḥ…

Janma-koṭi sukṛtibhiḥ. If you become pious… Because pious is the good position. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. So to become pious is good because there is hope of understanding Kṛṣṇa. Otherwise, if you remain impious, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. If you remain sinful, then you'll remain always rascal. You'll never understand Kṛṣṇa. You'll never understand. Therefore we must try to become pious. And that pious means no sinful activities. Therefore we proscribe four sinful things, the pillars of sinful life: no illicit sex, no meat-eating, no intoxication, no gambling-four pillars. If you break these four pillars from the very beginning of your spiritual life, then you stand on the platform. But if your, these four pillars are there, you stand on a false platform, not on the spiritual platform. That is yogic siddhi. Yeṣāṁ anta-gataṁ pāpaṁ janānām.

So this eagerness to have Kṛṣṇa, kṛṣṇa-bhakti-rasa-bhāvitā-matiḥ, that eagerness is even impossible-janma-koṭi-sukṛtibhiḥ. It is simply happened by the mercy of Kṛṣṇa and His devotee. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Vedeṣu durlabham. Practical purpose of studying Vedas, vedānti… That vedānti means to understand Kṛṣṇa. But vedeṣu durlabham. At the same time, it is said "It is very, very difficult to understand Kṛṣṇa by becoming so-called Vedānti." Actually Vedānta means Anta means the last word. The last work of knowledge is Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. So to understand Kṛṣṇa, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. But it can be done through the mercy of devotee. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Adurlabha. If you satisfy a pure devotee of Kṛṣṇa, he can give you Kṛṣṇa like this, "Take it." Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Bhakta can do that. Bhaktyā mām abhijānāti [Bg. 18.55]. You come through bhakta or come through bhakti.

So bhakti means unless you become an apprentice of a bhakta, how you can attain bhakti? That is not possible. Therefore the bhakti-mārga, it is instructed by Śrīla Rūpa Gosvāmī, ādau gurvāśrayam: "If you want bhakti, then you must accept bhakta as a guru." Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Bhakti means uttamam. Bhakti is not the activities of this material world. Uttamam. Urd-gata-tamo hy asmat. There is no material quality. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. That is uttamam. Here, so long we are in the tama, tamasi mā. "Don't remain in tama, envious." Tamasi mā jyotir gama. So bhakti is uttama. When you are transcendental, above this darkness of material world, then you can accept the If you are actually interested in the uttama, something beyond this darkness of ignorance, then you accept one guru. Don't keep a guru as a fashion to satisfy your senses: "My dear guru, can you make some gold?" "Yes." "Oh, first-class guru." No. That is not guru. That is your flattery. You want something according to your order-"Guru, cure my disease," "Guru, give me some gold," "Guru, give me this. Show me some wonderful mystic power"-that is order supplier. No, guru is not order supplier. Guru can give you the way how to have mercy of Kṛṣṇa. That is guru. Yasya prasādād bhagavat-prasādaḥ **. Bhagavat-prasāda. If you want mercy of Kṛṣṇa, then you have to satisfy the devotee of Kṛṣṇa. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. "Never become envious of guru." Yasya deve parā bhaktir yathā-deve tathā gurau [ŚU 6.23].

So this is the process. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you are actually interested something which is beyond this tama, this darkness of material world, then you require a guru. Otherwise it is not for you. So what is the… "Yes, I am prepared that 'what is that guru?' " Tasmād… Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam, this is guru. Śābde pare ca niṣṇātam: "He knows the Vedic conclusion. He knows the Vedic conclusion." Śābde pare. There are two kinds of sounds. Just like we are speaking. This is also sound, but this is para sound, uttama sound, para-prakṛti. Hare Kṛṣṇa mantra is not ordinary sound. It is para-prakṛti. Golokera prema-dhana hari-nāma-saṅkīrtana. Hari-nāma-saṅkīrtana is not this material sound. If you think it is material sound, you are rascal. Therefore they are wonderful. The American people have become wonderful, astonished how simply by chanting they becoming brainwashed. That is the actual fact. The rascals, they do not know how these people are giving up illicit sex, meat-eating-their life and soul, all these things. How they are giving up unless they have become mad, hearing? The hari-nāma-saṅkīrtana can do that. Yes. When Caitanya Mahāprabhu was chastised by His guru, harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21], so He said that ”You are rascal. You cannot read Vedānta. You chant Hare Kṛṣṇa.” So Caitanya Mahāprabhu, He said, ”Yes, and chanting, I have become mad.”

So this is actually the fact. But these rascals cannot calculate that how simply by chanting they are forever becoming out of home, no more return. ”My dear son, come back. Take all these things.” ”No, sir. I am…” This was actually proved. Our Gargamuni, his father is very rich man. He wanted to take back the son from the Hare Kṛṣṇa movement. He was unable. Hardly! So many fathers. Our… So many… Not so many, few, they left this movement, but they could not stay outside. Again come. That is brainwash.

Thank you very much. (end)

Śrīmad-Bhāgavatam Canto 5.6: Lectures

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Śrīmad-Bhāgavatam 5.6.1

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Vṛndāvana, November 23, 19

Pradyumna: (leads chanting, etc.) ”Translation: King Parīkṣit asked Śukadeva Gosvāmī: My dear Lord, for those who are completely pure in heart, knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause distress. Why, then, did Ṛṣabhadeva neglect them?”

Prabhupāda:

na nūnaṁ bhagava ātmārāmāṇāṁ yoga-samīrita-jñānāvabharjita-karma-bījānām aiśvaryāṇi punaḥ kleśadāni bhavitum arhanti yadṛc-chayopagatāni

[SB 5.6.1]

So ātmārāmāṇām, ātmārāmāṇām, self-satisfied. There are two kinds of men: ātmārāma and apaśyatām atmā-tattvam [SB 2.1.2]-one who does not know what is the soul and what is the business of the soul. Apaśyatām atmā-tattvam [SB 2.1.2]. Ātma-tattvam… First of all, one has to understand that ”I am not this body. I am ātmā, soul. Ahaṁ brahmāsmi.” Then we fix up our business. If I do not know what I am… Sanātana Gosvāmī approached Caitanya Mahāprabhu: grāmya-vyavahāre paṇḍita, satya kari māni āpanāra hitāhita kichui nā jāni. This is going on. So-called learned philosophers, scientist, educationist-people call them learned scholars. But Sanātana Gosvāmī refused to accept. He said, grāmya-vyavahāre kahaye paṇḍita satya kari māni. That is our nature. Just like a beggar comes, he gives his blessing, ”Sir, you become king. You become opulent. You…,” so on, so on. So he thinks, ”Now this beggar is blessing me. I may be… It may be I become a king. ’All right, you take some rupees.’ ” So this is not… They do not know atmā-tattvam. They think that ”This beggar’s blessing will make me happy.” No. One should know atmā-tattvam and act accordingly.

That atmā-tattva begins after being liberated.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate param

[Bg. 18.54]

That is atmā-tattvam. One should know simply understanding ahaṁ brahmāsmi, ”I am not this body; I am a spirit soul.” That is also knowledge, at least, than the karmīs. Karmīs, they have been described by Viśvanātha Cakravartī Ṭhākura as mūḍhas, asses. They do not know what is the aim of life, simply working. Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. So in śāstra, the human being who has no knowledge of atmā-tattva, such person is compared with four kinds of animals. Śva, śva means dog. Viḍ-varāha, viḍ-varāha means the pig. You have seen in Vṛndāvana so many pigs are loitering, searching after stool. Śva-viḍ-varāha uṣṭra. Uṣṭra also you have seen. They are so foolish that the thorny herbs…, and the tongue is cut, and there is blood oozing out, and the blood is tasted with the thorns, and he thinks, ”I am eating very palatable things.” He’s eating thorn, but because it is mixed up with his own blood, the foolish animal is thinking it is very tasteful. So these animals have been selected to compare with the human being if they are apaśyatām atmā-tattvaṁ gṛheṣu gṛha-medhinām.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām atmā-tattvaṁ
gṛheṣu gṛha-medhinām

[SB 2.1.2]

That is a person, one who does not know atmā-tattva. And one who knows atmā-tattva and the business of atmā-tattva, they are called ātmārāma, ātmārāma, enjoying.

Unless we become ātmārāma, there is no possibility of happiness. Just like these Gosvāmīs. They were very opulent ministers, but they were not happy. They resigned from the post. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Because there was no happiness. And what they adopted? They adopted the life of a mendicant. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. For doing good to the others they accepted kaupīna-kanthāśritau. So it is not a business of imitation, that ”I am following the principles of Rūpa Gosvāmī.” That is not so easy to become a Rūpa Gosvāmī, ātmārāma. They were busy, very busy in transcendental activities. Simply to give up the family life or big post and come to Vṛndāvana and live cheaply by begging some capati and become Rūpa Gosvāmī, that is not ideal. You should follow Rūpa Gosvāmī, their footprints. Tyaktvā tūrṇam-aśeṣa-maṇḍala. First of all, Rūpa Gosvāmī, their giving up family life was meaningful. But if somebody, out of poverty, he comes to Vṛndāvana to solve the capati problem, (laughter) that is not Rūpa Gosvāmī.

Rūpa Gosvāmī, they were engaged-nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. They were simply thinking, ”How these rascals will be benefitted by Kṛṣṇa consciousness?” That is what, their business, lokānāṁ hita-kāriṇau. Just like Prahlāda Mahārāja. Prahlāda Mahārāja, śoce tato vimukha-cetasa. Śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Prahlāda Mahārāja was anxious not for himself. Naivodvije para duratyayā-vaitaranyas tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. ”My Lord, personally I have no problem. It is finished.” Svāmin kṛtārtho ’smi. Dhruva Mahārāja also said the same thing. A devotee, for personal… Because they are ātmārāma. They have no business for personal satisfaction. They are completely satisfied, ātmārāma. But they have got another dissatisfaction: that seeing men like us engaged in sense gratification and working whole day and night like dogs and pigs, so they are very much anxious. Tato vimukha-cetasa. ”Without Kṛṣṇa consciousness, they are working so hard day and night like asses and pigs and dogs.” They are very much anxious for this, ”How to stop this foolish person from this unnecessary trouble?” Unnecessary trouble. That Ṛṣabhādeva has already instructed us in the beginning, that ”Don’t spoil your life working so hard like hogs and dogs. No, this is not good.” Na sādhu manye. ”This is not good.” But they are thinking… Now it is advertised that ”Work hard. Work hard.” And the people have come to the stage of pulling thela and rickshaw, and still, they have to work hard. This is the position. Because they do not know what is…, how to become ātmārāma. That is the difficulty.

So this Kṛṣṇa consciousness movement is to teach people how to become ātmārāma. When one becomes ātmārāma, then yoga-samīrita-jñānam. Bhakti-yoga. Bhakti-yoga, if one takes to bhakti-yoga, then automatically the atmā-jñāna, atmā-tattva jñāna, becomes developed. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Simply if you engage yourself in the devotional service of Vāsudeva… Vāsudeva means Kṛṣṇa, the son of Vasudeva. Another meaning of Vāsudeva: ”who is all-pervading.” Sarvatra vasate iti vāsudevaḥ. God is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham.

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti-jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam aham…
[Bs. 5.35]

That is Vasudeva feature of Kṛṣṇa. He is, as Garbhodakaśayī Viṣṇu, aṇḍāntara-stham, within this universe. And paramāṇu-cayāntara-stham. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. So this Vāsudeva, Kṛṣṇa, if we engage ourself in devotional service, that is yoga. Yogaṁ yuñjan mad-āśrayaḥ, Kṛṣṇa says. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. That is real yoga, mad-āśrayaḥ. ”Under Me, or a person who has taken shelter in Me, mad-āśrayaḥ.” Mad-āśrayaḥ means either…It is not possible to take shelter of the lotus feet of Kṛṣṇa directly. That is not possible. You have to take shelter of a person who has already taken shelter of the lotus feet of… That is mad-āśrayaḥ. So that yogam… So this ātmārāma. These Gosvāmīs, Prahlāda Mahārāja, they are ātmārāma. Their karma-bīja is fried. What is said? Ava-bharjitāni. Even if you pour water, no, it is finished.

So those who are ātmā-rama, those who have taken to the bhakti-yoga, their karma-phala is finished. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. They are not… The devotee may be observed that he’s also engaged in ordinary work. He’s also printing books and selling them and maintaining maṭhas and temples. ”So he is also doing business.” No, that is not business. That is bhakti. Sometimes bhakti appears to be like ordinary karma, but it is not karma. It is karma in this way, that the same peas, it looks like peas, but if you sow it, it will not produce anymore. Bharjitāni. Ava-bharjitāni. Yajñārthe karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. If you work for Kṛṣṇa, it appears to be ordinary work, but it is not ordinary work. It is not the cause of bandhanaḥ. But if you work for Kṛṣṇa, there is no more karma-bandhanaḥ. Karmāṇi nirdahati ca kintu ca bhakti-bhājām. All others… Yas tv indragopam mahā indra… There is a germ, it is called indragopa. From indragopa to that Indra the King of heaven, everyone is bound up by the laws of karma. Everyone is bound up. But a bhakta is not bound up. How he can be bound up? Because as soon as he surrenders to Kṛṣṇa, Kṛṣṇa gives him assurance, ahaṁ tvāṁ sarvapāpebhyo mokṣayiṣyāmi; immediately finish…

So we can become immediately liberated. Liberated means who has no karma-bandhana, no resultant action. Ava-bharjitāni. That is liberation. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Devotee, he may seem, it may appear, that he is also dying, but his death and ordinary death is different. Here-tyaktvā dehaṁ punar janma naiti [Bg. 4.9]; and others-they are dying tathā dehāntara-prāptiḥ [Bg. 2.13]. There is a difference. Karmī… It appears that karmīs… People may say, ”A karmī is dying, and bhakta is dying. What is benefit?” No. He’s not dying, but he is dying or giving up this body for living forever. And the nondevotees, he is dying to accept another body. That is the difference. Tathā dehāntara-prāptiḥ. So if you remain a minister, a president or some very big man, but if you are not a devotee, then you have to accept another body. Karmaṇā daiva netreṇa [SB 3.31.1]. You have to… Daiva-netreṇa, by superior management, superior administration, you’ll be judged what kind of karma you have done. Although you are minister, but you have done, acted like a hog, like a dog, then you have to accept the body. Karmaṇā daiva-netreṇa jantor dehopapatti. But that we do not know. They do not believe. At the modern days they do not believe that there is next life and it is conducted by the laws of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ sarvaśaḥ… [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad janma yoniṣu [Bg. 13.22]. Why there are difference of birth? One is king, another is dog; one is tree, another is worm. They are all living entities, part and parcel of Kṛṣṇa. Sarva-yoniṣu kaunteya sambhavanti mūrtayoyaḥ [Bg. 14.4]. They are all part and parcel. Mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”They are all My part and parcel.” Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. They’re struggling in this material nature because conducted by this mind and indriyas.

So we have to give up this. Ātmārāma means we have to give up for good the dictation of the mind. Then you are liberated. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇanuvarṇane [SB 9.4.18]. This is Ambarīṣa Mahārāja’s example. All devotees, they have no other desires. Vaikuṇṭha. Prahlāda Mahārāja also says, tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: [SB 7.9.43] ”I am simply engaged in describing the powerful activities of Your Lordship.” That should be our life. If you stick to this point, then we shall not speak anything except glorifying the Supreme Lord. If we make that point fixed up, we shall not talk foolishly. Simply vacāṁsi vaikuṇṭha-guṇanuvarṇane. We shall use our legs to go to the temples. We shall use our eyes to see the Deity, how nicely He is decorated, and appreciate. We shall use our hand in cleansing the temple, in playing the instruments, khol, karatāla, for chanting. So, ear for hearing Kṛṣṇa’s pastimes, nose for smelling the flower offered to Kṛṣṇa… In this way, hṛṣīkena hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When you engage your senses, hṛṣīkeśa sevanam… The senses are not yours, because this body is given by Kṛṣṇa through the agency of māyā. You wanted this thing. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He knows what you are wanting because He is constantly seeing you. He is sitting within your heart, the same tree, two birds. One bird is I am, the individual soul; another bird is Kṛṣṇa. So He knows, and He is giving us, giving me the facility.

īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

He knows what I am desiring, and He is asking māyā, "Give him this body."

So in this way, if we remain entrapped in the laws of material nature, then it is not good. Na sādhu manye yata atmāno yam asann api kleśada āsa dehaḥ [SB 5.5.4]. This practice we should give up. Mano-dharma. Mental concoction. We should immediately accept Kṛṣṇa's instruction and be situated in atmā-dharma. That is ātmārāma. Kṛṣṇa says, sarva-dharmān parityajya mām ekāṁ śaraṇam vraja [Bg. 18.66].

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.6.2

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Vṛndāvana, November 24, 1976

Pradyumna: (leads chanting, etc.) "Translation: Śrīla Śukadeva Gosvāmī replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them for they might run away. Similarly, those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind's action."

Prabhupāda:

ṛṣir uvāca:
satyam uktaṁ kintv iha vā eke na manaso 'ddhā viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante.
[SB 5.6.2]

First of all, one must prove that he's trustworthy; then we can accept him as trustworthy. Our mind is not fixed up, very restless. Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham [Bg. 6.34]. This is right example. Just like Haridāsa Ṭhākura. He was competent enough, mukta-puruṣa, but still, he was chanting regularly 300,000 times Hare Kṛṣṇa mahā-mantra. Even Caitanya Mahāprabhu said that "Now you have become old man. You can reduce the number." Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau **. Raghunātha dāsa Gosvāmī especially, he was very strict in the matter of following the regulative principles, Raghunātha dāsa Goswami. He was living in Rādhā-kuṇḍa. He was very rich man's son and practiced very rigidly vairāgya.

Bhakti-yoga means vairāgya, as far as possible to deny material necessities, that is vairāgya. It is called vairāgya-vidyā. Śrīla Sārvabhauma Bhaṭṭācārya has said, vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. Vairāgya-vidyā. Bhakti-yoga means vairāgya. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is bhakti-yoga, no more any necessity for material things. Niṣkiñcinasya bhagavad-bhajanonmukhasya. There are so many. Rūpa Gosvāmī, Sanātana Gosvāmī, they were liberated persons. Even Caitanya Mahāprabhu, He's God Himself, but still, to teach us, He was observing the regulative principles of a sannyāsī very, very strictly. These things, to teach us… Similarly, Haridāsa Ṭhākura, he's called Brahma-Haridāsa. Sometimes he is called Yavana-Haridāsa. Yavana means Muslim or those who are not in the Vedic principles, yavana, mleccha. Just like we have seen some temples. Our foreign devotees are not allowed because they have got the rules that mlecchas and yavanas, because they are very unclean, they should not be allowed. But that should not be applicable to the devotees of this Kṛṣṇa consciousness movement, because they have learned how to remain clean, how to follow the… At least, they are expected. They promised at the time of initiation, "Yes, I shall not do this. I shall not do this." So if he's actually following the rules and regulations, he is no more unclean-simply by chanting.

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantaraḥ śuciḥ

He become… If we follow our promise… That is gentlemanly. If you have promised something, you must follow it. That is gentlemanly.

So because we may fail… There is chance; we are prone to fail. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. But sometimes we forget. Not sometimes-practically always we forget. That is material. When we forget that we are eternal servant of Kṛṣṇa, that is material life. Otherwise, if we remain servant of Kṛṣṇa, even in this material body, still, we are liberated.

īhā yasya harer dāsye
karmaṇā manasā vacā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

So we must follow the rules and regulation very… Therefore it is said that viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante. We should not believe our mind, that we have become perfect. By mental dictation we should not be guided. That is a very bad practice, to think of, that "I have now become liberated, I don't require to follow the regulative principles." So we must be very careful.

Here we have quoted that,

yajña-dāna-tapaḥ-karma

na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

Yajña, dāna. Brahmacārī should offer yajña, gṛhastha should give in charity, and sannyāsī, vānaprastha, should undergo tapasya. Yajña-dāna-tapaḥ-karma. We should not give up this, these things. "Because I have become sannyāsī-I have given up my family-therefore I give up also all other regulative principles." No. That you cannot. The sannyāsī means… Sannyāsī, they have got also rules and regulation. Caitanya Mahāprabhu very rigidly followed. He did not lie down even on a quilt, only one naked cloth. He did not use… And no woman should come to offer Him obeisances very near. They must do it from a distant place. He was so strict. One of His personal associates, Haridāsa, Junior Haridāsa, he simply glanced over a young woman with lusty desire. He immediately rejected him: "Ask Haridāsa not to come anymore." So He never excused him very strictly. And Haridāsa, being disappointed, he… On his behalf, very close devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya, big, big devotees, Svarūpa Dāmodara and others, requested Lord Caitanya Mahāprabhu that "He has committed mistake, but he is Your personal servant. Kindly excuse him." Then Caitanya Mahāprabhu said, "All right, then you can call him. You live with him. I shall go from here. You live with him; let Me go away." He was so strict. Then, when Haridāsa Ṭhākura Junior… The senior is another. Then he committed suicide-"Now it is hopeless. I cannot come to Caitanya Mahāprabhu." He committed suicide. And when this information was given to Caitanya Mahāprabhu, He did not regret. "Oh, this man has committed suicide? Yes, it is right." He said, "Yes, it is right." So He was so strict.

Therefore in the śāstra it is forbidden that Kali-yuga is very difficult to follow the rules and regulation of a sannyāsī; therefore better not to accept sannyāsa. Kalau pañca vivarjayet. Sannyāsaṁ pala-paitṛkam devareṇa sutotpattiṁ kalau pañca vivarjayet [Cc. Ādi 17.164]. Instead of becoming a false sannyāsī, do not accept sannyāsa. This is the injunction of the śāstra. But for preaching work we have to get the help of some sannyāsī, but we should remember that we are in Kali-yuga. We should not be sentimentally very much anxious-"Please give me sannyāsa, give me sannyāsa"-and then fall down and go to hell. That is not good. That is not good. If one is able to strictly follow the sannyāsa rules and regulation, he should take. Otherwise, Kṛṣṇa has said that sannyāsa, real sannyāsa, means one who does not take any remuneration for his service to Kṛṣṇa. That is sannyāsa. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī [Bg. 6.1]. "It is my duty. I am eternal servant of Kṛṣṇa. To serve Kṛṣṇa is my duty." Kāryam: "I must do it." Actually that mentality is sannyāsa. It doesn't matter whether we have changed the dress or not, but if we decide it, that "I am eternal servant of Kṛṣṇa; my only duty is to serve Kṛṣṇa," that is sannyāsa.

So better we should try to stay in this determination than to accept the sannyāsa order by changing the dress and then again we fall down. That is not very good. There are instances like that, but it is not at all good. We should not trust the mind. And even we take, we should be very, very vigilant on the mind. Viśvāso naiva kartavyam. Cāṇakya Paṇḍita says, (chuckles) viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca. "Never trust woman and politician." He was a politician, and his wife was kidnapped. He had very bad experience of these two things, Cāṇakya Paṇḍita. Therefore he gave this injunction, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca: "Never trust woman and politician." So Cāṇakya Paṇḍita was not inexperienced; he was very experienced. All the ślokas of Cāṇakya Paṇḍita-very useful for daily affairs. So similarly, we should not trust the mind, that "Now I have become liberated." Never think so. We should always remember that liberation is not so easy thing, but if we follow the rules and regulation, then there is every possibility of becoming liberated.

But this is the business in the human…Tapaḥ. That is the instruction. Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. You must purify your existence. This is the only business of human life, tapasya. So tapasya means brahmacārī. Tapasā brahmacaryeṇa [SB 6.1.13]. Tapasya means brahmacaryeṇa, no sex life. That is tapasya, real tapasya. Tapasā brahmacaryeṇa śamena damena ca. Even if you practice yoga system, this regulation must be followed, celibacy, not that fashion yoga system. Now in your country there are so many transcendental yogis, and they say, "Yes, whatever you like, you can do. God has given you senses, you must enjoy." These are manufactured cheating processes. But actually yoga means indriya-samyamaḥ. Yoga indriya-saṁyamaḥ. Not gymnastic. That is not yoga. Yoga indriya-saṁyamaḥ. Mind control. The same thing, mind control. So mind you cannot control unless your mind is fully engaged in the service of Kṛṣṇa. Sa vai manaḥ kṛṣṇa padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. These are the examples.

So Raghunātha dāsa Gosvāmī followed very strictly, Caitanya Mahāprabhu also followed very strictly, and the Rūpa-Sanātana Gosvāmī followed very strictly. Not that because one is living in Vṛndāvana with a short cut cloth and therefore he has become like Rūpa Gosvāmī… Rūpa Gosvāmī was fully engaged. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. They were in Vṛndāvana, but they were always thinking how to do good to the people, to this material world. Just like Prahlāda Mahārāja. Śoce tato vimukha-cetasa. Sādhu's concern is to think of the misled materialistic persons. They are always thinking, making plan how to elevate them, they are suffering. This is sādhu. Lokānāṁ hita-kāriṇau, sādhu, not that "I have changed my dress in such a way, and people out of sentiment will give me roti, and I shall eat and sleep." That is not sādhu. Sādhu… Bhagavān, Kṛṣṇa, says who is sādhu. Api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. That is sādhu. Who has fully dedicated his life for Kṛṣṇa, he is sādhu. Even he has got some bad habits… Bad habits? A sādhu cannot have bad habits because if one is sādhu, if in the beginning he has got some bad habit, that will be rectified. Śaṣvad bhavati dharmātmā. Kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati. If he's actually sādhu, his bad habits will be rectified very soon, very soon, not that he's continuing his bad habits and also a sādhu. That cannot be. That is not sādhu. Maybe due to his past habits, he might have committed some mistake. That can be excused. But if he, in the name of sādhu and become a liberated person, he continues to do all nonsense, he's a cheater. He's not sādhu. Api cet su-durācāro. Cet, yadi, if, by chance, it is possible. But if he sticks to Kṛṣṇa consciousness, then kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati. In the beginning there may be some mistake, but we must see that "Whether my mistakes are now correct?" That should be vigilance. Never trust the mind. That is the instruction here. Mind should not be trusted. My Guru Mahārāja used to say that "After getting up from your sleep, you take your shoes and beat your mind hundred times. This is your first business. And while going to bed, you take a broomstick and beat your mind hundred times. Then you can control your mind. Otherwise it is very difficult."

So this is… This beating with shoes and broomstick is also another tapasya. For men like us, who have no control over the mind, we should practice this tapasya, beating the mind with shoes and broomstick. Then it can be controlled. And swami means who has control over the mind. Vāco-vegam, krodha-vegam, udara-vegam, upastha-vegam, manasa-vegam, krodha-vegam, etān vegān yo viṣaheta dhīraḥ pṛthivīṁ sa śiṣyāt [NoI 1]. This is Rūpa Gosvāmī's instruction. When we can control vāco-vegam… (child crying, Prabhupāda pauses) This is krandana-vegam. (laughs) They cannot control. They cannot control. Therefore they are child. The child can be excused, but if a person who is in the spiritual life, he cannot control, then hopeless. Then he's hopeless. This should be controlled. Vaco-vegam, krodha-vegam, udara-vegam, upastha vegam. But the most important thing is udara-vegam and jihvā-vegam. Jihvā-vegam, it is very controlled. Bhaktivinoda Ṭhākura said that "All the senses are there, but out of them, this jihvā is very dangerous." Tā'ra madhye jihvā ati lobhamoy sudurmati tā'ke jetā kaṭhina saṁsāre. It is very, very difficult to control the tongue.

Just we can see. Practically I have seen that we… Our prohibited injunctions are that we should not eat meat. So I have seen when on the plane… Of course we never go to the hotel or restaurant, but on the plane we see so many European, American friends traveling. They are eating the meat, not very large quantity, very little quantity. Some of them are eating voraciously, no, but generally I see… But if they give up that little one piece of meat, say, one ounce or two ounce, immediately we can save ourself from so much sinful activities, so many slaughterhouses running on all over the world. If we simply control the tongue, what is that? You are eating a piece of meat. But they cannot. They cannot. Jihvā-vegam. The tongue is dictating, "No, meat is very nice. Take it." A little. It is not much. He's not living on meat. There are loafs, there are vegetables. Actually he's living on that. Nobody takes two or three loaf, of the same weight meat. Meat, little quantity. But they take loaf, butter, rice, other things. Without vegetables, without food grains, you cannot live. It is simply for the tongue. Tā'ra madhye jihvā ati lobhamoy sudurmati. Simply for this tongue, little only. He cannot live simply on meat unless he's an animal exactly. He has to take vegetable, food grains, butter. These are milk products. Otherwise he has no chance to live. But for the tongue's sake he's taking little piece of meat, and for that reason, we have to maintain thousands and thousands of slaughterhouse. This is our position.

Therefore tā'ra madhye jihvā ati. Simply for the tongue we are committing so much sinful activities and becoming implicated because implication means there is no God consciousness, no Kṛṣṇa consciousness. Two things are there: one is God, and one is the repetition of birth and death. There is no third way. Either you take God… This chance… This is a chance. This human form of life is a chance. Either you go back to home, back to Godhead, or go to hell. I think Christians also, they say. Two things are there. And in our śāstra, Kṛṣṇa says, Bhagavad-gītā, mām aprāpya nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Two things are there. Either go this way or that way. Either go to hell or go to heaven. This is the general, yes. Asat-saṅga-tyaga,-ei vaiṣṇava-ācāra [Cc. Madhya 22.87].

So if you are serious about going back to home, back to Godhead, we must be educated how to control the senses, how to control the senses. Therefore while eating, we are reminded that this eating is… If you do not take it as prasādam, then eating is sense enjoyment.

śarīra avidyā-jāl joḍendriya tāhe kāl
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati lobhamoy sudurmati
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baro doyāmoy koribāre jihvā jay
swa-prasād-anna dilo bhāi
sei prasādānna pāo rādhā-kṛṣṇa-guṇa gāo
preme ḍāko caitanya-nitāi

We should be very cautious, always remembering Caitanya-Nitāi and practicing the regulative principles, chanting Hare Kṛṣṇa mantra. Then it will be all right.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.6.3

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Vṛndāvana, November 25, 1976

Pradyumna: "All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Śiva became agitated upon seeing the Mohinī form of Lord Kṛṣṇa, and Saubhari Muni also fell down from the mature stage of yogic perfection."

Prabhupāda:

tathā coktam-
na kuryāt karhicit sākhyam
manasi hy anavasthite
yad-viśrambhāc cirāc cīrṇaṁ
caskanda tapa aiśvaram
[SB 5.6.3]

So it is advised herewith, tathā ca uktam. Although definitely from where it is quoted, it is not described, but it is heard by the paramparā system. That is also authority, not necessarily to know wherefrom it is quoted, but if it is current, it is also evidence. So it is is said by paramparā system, we can understand, that "Do not make any friendship or," what is called, "compromise with mind. Do not do this." As I was saying yesterday, my Guru Mahārāja used to say that "When you get up you beat your mind with shoes hundred times, and when you go to the bed you beat your mind with broomstick hundred times." Then there will be no compromise. If you simply beat your mind… That is required. This is Vedic system. Now, if you want to bring somebody under your control, then you must always chastise him; otherwise it is impossible. Cāṇakya Paṇḍita, the moral instruction, he also says, lālane bahavo doṣās tāḍane bahavo guṇāḥ: ”If you pat your subordinate, then it will increase the faulty habits.” Bahavo doṣaḥ. And tāḍane bahavo guṇāḥ: ”And if you chastise, then they will improve.” Tasmāt śiṣyaṁ ca chatraṁ ca tāḍayen na tu lālayet. Therefore it is advised, ”Either your son or disciple, you should always chastise them. Never give them lenience.” So little leniency, immediately so many faults will grow.

Now for our practical life we are known all over the world as shaven-headed. Is it not? Now we are becoming hair-headed. We are forgetting shaving because there is little leniency. Immediately faulty things are creeping in. So we should be known as shaven-headed, not long-hair-headed. This is discrepancy. At least once in a month you must be clearly shaven-headed. In the bright fortnight on the day of pūrṇimā, four days after ekādaśī, once in a month in the bright fortnight, you must be shaved. It is not desirable that in grown-up ages also you should be chastised. That is not desirable. That is also difficult, because when the disciple or the son is grown up, if he is chastised, then he breaks. So before being chastised, you…, we should be conscious that ”This is our rules and regulation. We must observe.” Therefore it is advised by Cāṇakya Paṇḍita, prāpte tu ṣoḍaśe varṣe putraṁ mitra-vad ācaret: ”After sixteenth year of the disciple or the son, he should be treated as friend.” Because if you chastise when he’s grown-up, then he’ll break up. That is also another risk. So our request is that instead of chastising, with folded hands I request you, don’t you become hippies again by growing hair. Keep your head cleansed at least once in a month. That is my request. Neither I can chastise you. I am also old man; you are young men.

So here the same thing, na kuryāt karhicit sākhyam. To the subordinate never make compromise. We must keep always under control. Of course… Similarly, our mind… The mind is the cause of our material existence, mano-dharma. Why we are in this material world? On account of this change of mind. Our position is jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We are eternal servant of Kṛṣṇa, but sometimes the servant thinks, ”Why shall I remain a servant? Let me become master.” That is natural. A master is always in comfortable situation. Sometimes the servant becomes envious: ”Oh, why this man should always remain in comfortable position and we shall serve? Why not we become also in comfortable position? Let me eat as he eats,” or ”Let me sleep now.” These are so-called comforts. So they want to imitate. When the living being imitates the Supreme Personality of Godhead, then he falls down. Kṛṣṇa bhuliyā jīva bhoga vāñchā kare, pasate māyā tāre jāpaṭiyā dhare. As soon as he forgets his position-he wants to imitate-that is the beginning of māyā, falldown. You should be very careful.

Therefore the brahmacārī… We have to teach the brahmacārī… Brahmācāri gurukule vasan dānto guror hitam. This is brahmacārī, not for his personal benefit, but guror hitam. Then he is brahmacārī. Not that a brahmacārī has to become a very learned scholar in grammar and turīya… These are secondary things. First thing, he has to learn how to control the senses, dānta, how to control the mind. Śamo damaḥ. This is the beginning of brahminical life. If you cannot control your mind, if you cannot control your senses, there is no question of becoming brahmacārī. Brahmacārī, brahme cārati iti brahmacārī. And brāhmaṇa means brahma jānāti iti brāhmaṇaḥ. So these are the beginning, brahmacārī. Brahmacari means who is always in Brahman activities. That is brahmacārī. Or brāhmaṇa means one who knows the Supreme, Supreme Brahman, Parambrahman. So if you understand Kṛṣṇa, then immediately you are liberated. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So if we understand Kṛṣṇa, then we are both brahmacārī or brāhmaṇa, brahma-jñāna, brahma-bhūtaḥ. These words are there in the śāstra: athāto brahma jijñāsā. Therefore the real life is to inquire about Brahman. Inquiring, inquiring, when the conditioned soul… Now it is jīva-bhūtaḥ. So long we are conditioned by the material nature-prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], bhuṅkte prakṛtijān guṇān-then we are jīva-bhūtaḥ. Otherwise when we come to our real position, that is brahma-bhūtaḥ.

So that brahma-bhūtaḥ position can be attained. If we strictly follow the rules and regulation of brahmacārī or brāhmaṇa, then it is possible. Otherwise it will be simply formality. Practical life, brahma-bhūtaḥ. And how do I know that he has become brahma-bhūtaḥ? Prasannātmā [Bg. 18.54], no more moroseness, always jolly in any condition of life. Not that ”For want of this, one is suffering.” There is no want. That, that mentality, that attitude, should be increased. And when it is fully increased, then he’s fully satisfied, ātmārāma. That is called ātmārāma. Just like Dhruva Mahārāja. He said, svāmin kṛtārtho ’smi, ”Oh, I am fully satisfied.” Naivodvije para duratyayā-vaitaraṇyās tvad-vīrya-gāyana-mahā amṛta-magna. As Prahlāda Mahārāja said, ”Now I am in the ocean of nectarean. I have no suffering.” That is brahma-bhūtaḥ. So this brahma-bhūtaḥ… [break]

Yoga indriya-saṁyamaḥ. And the king, head of the indriyas is the mind. So manaḥ-ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. We are struggling in this material world, prakṛti-sthani, bhuṅkte prakṛtijān guṇan. Because we are in this material world-there are three modes of material nature-either of them controlling me. Prakṛtijān guṇan. Therefore you find three kinds of men. Practically we can see richer class, a middle class, and a poorer class. That is always existing. I thought before going to your country, USA, I thought that ”The Americans, they are all rich.” That’s a fact. I don’t say that you are poor. You are rich in comparison to India. But still, when I saw that on the Bowery Street so many drunkards are lying down on the footpath, then I thought, ”Here is also third class.” So either by drinking they are lying on footpath, or by becoming hippies they are lying in the park, and the police is kicking on their face. That means that three classes are always there, either you go to America, or hell or heaven-anywhere-because there are three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. Prakṛtijān guṇān. You cannot escape it. There is no question of becoming poor. In the Western countries the government arrangement is so nice. And still, voluntarily they will become poor. That is hippies. Because nature is working. Most of these hippies, they are coming from very respectable family, rich family. I have seen. In Beverly Hills when I was walking in the morning I saw nice boy, there is car, he is coming from a very nice house, but he’s a hippie. I have seen it. Why he has become hippie? Prakṛtijān guṇān. He might have taken his birth in a very rich family, respectable family. Because the mode of nature is working, voluntarily he has become hippie. This is going on all over the world. Therefore we have to come to the platform of sattva-guṇa, brāhmaṇa platform. Brāhmaṇa platform.

So one endeavor is gradually to come to the brāhmaṇa platform. But if we take bhakti-yogam, immediately you become on the brāhmaṇa platform. This is the advantage. Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ, aghaṁ dhunvanti kārtsnyena… [SB 6.1.15]. What is that?

Pradyumna: Nīhāram iva bhāskaraḥ.

Prabhupāda: What is that word?

Pradyumna: Nīhāram iva bhāskaraḥ.

Prabhupāda: No. I forget. Mist, what is the English? Nīhāram iva, yes. Nīhāram iva bhāskaraḥ. Bhāskaraḥ means sun. So when there is mist, (Hindi) as soon as there is sunrise, immediately everything… Otherwise it is very difficult to drive away the fog. The railway train… I have seen it also. In the mid-ocean immediately there is fog, and the ship immediately stops because there is danger of collision with other ship. At least the ship in which I was going to your country, Jaladuta, so the captain, Mr. Pandia, he immediately used to stop in the mid-ocean and giving horn, "Gaw, gaw," like that. So that was danger, very dangerous. When the sea is rough there is no fog. And as soon as the sea is not rough there is fog. So whether you will go this way or that way, there is misery. Therefore this world is called duḥkhālayam aśāśvatam [Bg. 8.15]. You subdue something and another problem is there. And you solve that problem-another problem… Problematic. Duḥkhālayam aśāśvatam. Kṛṣṇa is recommending that this is duḥkhālayam aśāśvatam. How we'll subside this duḥkhālayam aśāśvatam? And we are… Our struggle is… Kṛṣṇa said, "This is duḥkhālayam aśāśvatam. This place is for miseries," and these rascals are trying to adjust things. Bahir-artha-māninaḥ. These rascals, they are trying to bring peace by material arrangement, mūḍha. Therefore they are mūḍha. It is not possible. Kṛṣṇa has made it suffering. How you can become happy here? But these rascals will not understand. Within the suffering they will try to become happy. That is not possible. The toilet room he wants to make a Deity room. How it is possible? That is not possible.

So it is duḥkhālayam aśāśvatam [Bg. 8.15], and you have to practice tapasya if you want to get out of it. Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. We are now accustomed to this miserable condition of life. If you want actual happiness, then you have to undergo austerity, tapasya. Tapo divyaṁ putrakā yena śuddhyet yasmād brahma-saukhyam anantam. You are hankering after happiness. That happiness, brahma-sukha, eternal happiness, you will get by practicing tapasya. So don't believe, don't make friendship with your restless mind. This is the instruction. Don't make friendship. Simply beat the mind with shoes and broomstick; otherwise cannot bring in control. And other alternative is kevalayā bhaktyā. So if you can engage your mind at the lotus feet of Kṛṣṇa, then it is possible. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Then Kṛṣṇa will control. Kṛṣṇa means light. Darkness, you are suffering in the darkness. So somehow or other, if you bring a light there is no darkness.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

If you keep always within your mind Kṛṣṇa, Kṛṣṇa's lotus feet, you can see Kṛṣṇa's lotus feet, Deity, Baladeva, Balarāma, how He is nicely standing… You can see the nice lotus feet. Don't try to see the face all of a sudden. Try, practice to see the lotus feet constantly. Sa vai manaḥ kṛṣṇa-padāra… This is a chance. This temple means to practice how to think of Kṛṣṇa's lotus feet, Balarāma's lotus feet, always. Man-manā bhava mad-bhaktaḥ. Immediately you become bhakta. And as soon as you become a bhakta, kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ, dhunvanti aghaṁ kṛtsnam: [SB 6.1.15] all kinds of disturbances will be subsided, dhunvanti. Nīhāram iva bhāskaraḥ. This is the śāstra injunction.

So in this Kali-yuga, to control the mind the yoga practice and this practice and…, this is all failure. It will never be possible. It was possible in the Satya-yuga. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Now they have manufactured so many meditation. The real meditation is dhyāyato viṣṇu, the Viṣṇu form, four-handed Viṣṇu form, and always try to see Him. That is wanted. These rascals have manufactured something, some light, some this, some that-yoga practice, sleeping. This will not help. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogis' meditation means to see Viṣṇu mūrti. That is wanted. But they are impersonalists: "Viṣṇu is māyā. Why shall I think of Viṣṇu? Let me see some light." What is that nonsense light? That is also māyā. So what is the wrong there, instead of seeing the light if you see the Viṣṇu form? "No, the light is good. Oṁ is good." But when there is question of personal meditation, they protest.

Therefore tad-vijñānarthaṁ sa gurum evābhigacchet [MU 1.2.12]. In order to learn everything very clearly, he must have the shelter of a bona fide guru. Ādau gurvāśrayam. If we want release from all this disturbance of the material world, then the first and foremost thing is ādau gurvāśrayam. Then,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Guru means tattva-darśī. Tattva-darśī. Otherwise he's useless, waste of time. One has seen the tattva. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam, brahmeti paramātmeti [SB 1.2.11]. Guru means one who knows what is Brahman, what is Paramātmā, what is Bhagavān-not partial knowledge. The jñānīs, the so-called jñānīs, they reach up to the brahmajyoti, that's all. But that is not complete knowledge. The yogis, they reach, utmost, Paramātmā. That is also not complete. Better than the jñānīs, but it is not complete. Brahmeti paramātmeti bhagavān iti. When he comes to the platform to understand the Supreme Personality of Godhead, then that is bhakti. That is bhakti. Therefore Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gatenāntaratmānā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

So if you want to be first-class yogi, always think of Kṛṣṇa within your mind. Do not make friendship that you have become very much advanced: "Now my mind is controlled." It is not so easy, sir. Therefore it is warned, na kuryāt karhicit. Never trust your mind. Always distrust. In any moment it, the mind, can drag you. The example is given here, caskanda tapa aiśvaram. Yad-viśrambhāc cirāc cīrṇaṁ caskanda tapa aiśvaram. Even Lord Śiva-he is called Mahadeva; not only deva, but Mahādeva-he became captivated by seeing the young woman's incarnation, Mohinī-mūrti, became so much captivated. The description is there in the Śrīmad-Bhāgavatam. But as soon as the Mohinī-mūrti demonstrated the features of the breast, immediately Lord Śiva became so mad that he forcibly went there and embraced, and there was discharge. Lord Śiva. And what to speak of us? What we are? (laughter) Therefore it is… Lord Śiva is all right, but by their example they are teaching us that "A personality like me become victimized by this māyā's influence. What you are?" Why you should trust and make friendship with your mind, that "I am now complete," artificially? Don't do that. Therefore it is warned, na kuryāt. Na kuryāt karhicit. Never trust your mind, always try to control. And the easiest method recomended in the śāstra and confirmed by Śrī Caitanya Mahāprabhu-harer nāma harer nāma harer nāma iva kevalam, kalau nāsty eva nāsty… [Cc. Ādi 17.21].

Devotees: …eva nāsty eva gatir anyathā.

Prabhupāda: Thank you very much. Hare Kṛṣṇa.

Devotees: Jaya Śrīla Prabhupāda! (end)

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Śrīmad-Bhāgavatam 5.6.4

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Vṛndāvana, November 26, 1976

Pradyumna: "An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her paramours. If the yogi gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogi." [SB 5.6.4]

Prabhupāda: Purport?

Pradyumna: "In this verse the word puṁścalī refers to a woman who is easily carried away by men. Such a woman is never to be trusted. Unfortunately, in the present age, women are never controlled. According to the directions of śāstras, women are never to be given freedom. When a child, a woman must be strictly controlled by her father. When she is young, she must be strictly controlled by her husband, and when she is old, she must be controlled by her elderly sons. If she is given independence and allowed to mingle unrestrictedly with men, she will be spoiled. A spoiled woman, being manipulated by paramours, might even kill her husband. This example is given here because a yogi desiring to get free from material conditions must always keep his mind under control. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that in the morning our first business should be to beat the mind with shoes a hundred times, and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one's mind can be kept under control. An uncontrolled mind and an unchaste wife are the same. An unchaste wife can kill her husband at any time, and an uncontrolled mind, followed by lust, anger, greed, madness, envy and illusion, can certainly kill the yogi. When the yogi is controlled by the mind, he falls down into the material condition. One should be very careful of the mind, just as a husband should be careful of an unchaste wife."

Prabhupāda:

nityaṁ dadāti kāmasya
cchidraṁ tam anu ye 'rayaḥ
yoginaḥ kṛta-maitrasya
patyur jāyeva puṁścalī

So Śrīmad-Bhāgavatam, everything threadbare discussed, very practical, and Absolute Truth. There are social, political, religious. Everything is discussed very scientifically. So here the example is given of the woman, puṁścalī. There are three kinds of woman: kāminī, svairendrī and puṁścalī, according to śāstra. So they become, because… Just like children. They are innocent, and if they are given freedom they will be spoiled. Everyone knows it. If you don't give proper training to the children and allow him to do independently whatever he likes, that means that child is spoiled. Prāpte tu ṣoḍaśa-varṣe…

Cāṇakya Paṇḍita has advised,

lālane bahavo doṣās
tāḍane bahavo guṇāḥ
tasmāt putraṁ ca śiṣyam ca
tāḍayen na tu lālayet

This is required. And Tulasī dāsa, he has also said… Tulasī dāsa is big poet in Hindi language. He has written the Rāma-carita-manas. His opinion… Not only his opinion, that is the Vedic opinion, that… He says, dhol gamar strī śūdra, paśu śūdra nārī, ei ei sab śāsana ke adhikārī (?). So this statement will not be very palatable to the Western girls. They want independence. In Chicago, when I was there, they talked about independence of the woman. They asked me question. So I replied, "No, woman cannot be given independence." So there was a great agitation against me. In many papers I was very much criticized. But actually it is the fact, because they are innocent, not so intelligent and… These are all practical. We may avoid discussing, but Bhāgavata is very open for discussing all subject matter. That is fact. We should not hide anything artificially. We must discuss the fact. Not only here, the mention it is, the Manu-saṁhitā. Manu-saṁhitā recommends, "A woman should not be given independence." For their interest they must be protected by father, husband, and sons, because if they are polluted, they become very dangerous. Cāṇakya Paṇḍita said that duṣṭā bhāryā.

duṣṭā bhāryā śaṭhaṁ mitraṁ bhṛtyaś cottara-dāyakaḥ
sa-sarpe ca gṛhe vāso mṛtyur eva na saṁśayaḥ

"If the wife is not chaste and friend is cheater, or śaṭham…" Śaṭham means duplicity, not very sincere friend. Outwardly he's showing he's very good friend, but inwardly he has got some intention. Such friend, duplicity, and unchaste wife, duṣṭā bhāryā śaṭhaṁ mitraṁ and bhṛtyaś cottara-dāyakaḥ, and servant giving reply, and sa-sarpe ca grhe vasaḥ, and in your room if there is a snake… Of course in this big, big concrete building there is no question of snake, but in cottages, huts, made with mud, earth, there are sometimes snakes. So Cāṇakya Paṇḍita said, "If you live with a duṣṭā bhāryā and a duplicity friend and an answer-giving servant and a snake, then you are sure to die sometime. You'll be cheated."

So these things are there. The purpose is that our mind is like that, puṁścalī, unchaste wife. Not that everyone is unchaste. We have got many example, the character of woman. It is not that. It is not generalization. But there is chance. If they are not controlled, not properly educated, there is chance of becoming puṁścalī, and there have been many instances that woman, for being attracted by paramour, has killed even one's own son. There are cases. So Bhīṣmadeva also advised that the shyness of woman, lajja, is the control. If you break that shy, what is called, shyness, then there will be disaster. That is the control valve naturally given. And woman's shyness is one beauty, beauty. We have got practical experience. And command also. We have practical experience in our life. You have seen that my friend came, Dinanath Mishra. They were our neighbor. So one day we were sitting on the corridor of the house. One sweeper woman, she wanted to come within, but very shyful, and with a covering of the head, although with broomstick and bucket, she was waiting because we were sitting both side. So she was feeling little shy not to enter the house. So we decided to move so that she may come. This example is given. She is a sweeper, not very respectable, maidservant or sweeper, but on account of her shyness we had to welcome, "Yes, we are moving. You come in." Just see. This is psychology. Therefore Bhīṣmadeva, at his dying stage, he advised that woman's shyness is the valve to control. If their shyness is broken, then it will create disaster. Puṁścalī. This is the psychology. So things are changing nowadays everywhere, not only in India, in other countries also. But this is the psychology. So all these examples are given. Why? Just to control the mind. In Hindi there is a proverb that money and wife you should always keep in control. There are so many examples.

So the real purpose is… We are not talking of the sociology or politics. The example is given that we should not give freedom to the mind. That is the real purpose. If you give freedom to the mind, then mind will create so many ideas. I have practically seen in our society. As soon as one is in charge, immediately he invents something new: "This should be broken, and this should be done." Then another man comes. He breaks the same thing again. There are practical experience I have got. Unless there is control over the mind, it will dictate something new: "Do it like this." There was a Bengali poet. He also sung a song, ek ta nūtana kichu koro: "Do something new." This is mind's business. He is not satisfied with the old things. Nūtana kichu koro. So that's a very big song. Why change? The whole material world is like that. Ei nūtana kichu koro: "Do something new," and be implicated. We are not satisfied with old things. "Old order changes, yields to…" "Old order…," there is an English proverb like that, "yielding to the new."

But the Vedic civilization is that "Do not try to invent some order. That will create disturbance. Be satisfied. Whatever you have got by nature's way, be satisfied. Don't spoil your time. Save your time for Kṛṣṇa consciousness." That is Vedic civilization. That is the purpose of life, the valuable life. Bahūnāṁ saṁbhavānte. This life, human form of life, we have got bahu saṁbhavānte, after many, many years in the evolutionary process. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, kṛmayo rudra-sāṅkhyakāḥ. We are coming, one after another, from the lowest low-grade life in the water. Then plants, creepers, trees, then insect, then flies. In this way-then birds, then beasts-in this way, millions and millions years after, we have got this human form of life, especially those who are civilized. There are 400,000's forms of human life also-not all the same: the uncivilized and civilized, the black and white, and so many different grades of men. They have different intelligence. In this way, one who has taken birth in India, he is the most fortunate. Therefore Caitanya Mahāprabhu said,

bhārata-bhumite manuṣya janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So unfortunately we are forgetting our culture; otherwise we have got a great mission, Indians, for the others, para-upakāra. They require the information of this Vedic knowledge, and they are now getting. They are appreciating. Therefore there is movement against it, but it is actual civilization. The Vedic culture is actual civilization, varṇāśrama-dharma. That is the beginning of civilization. Without Vedic culture and varṇāśrama-dharma it is animal civilization. When Rāmānanda Rāya and Caitanya Mahāprabhu was talking, Caitanya Mahāprabhu inquired from Rāmānanda Rāya, "What is the beginning of life?" Sādhya-sādhana."What is the object, objective of the ultimate goal of life, and how that objective of life is attained?" Sādhya-sādhyana. Sādhya means the objective thing, and sādhana means the process. Sādhya-sādhana. So Rāmānanda Rāya, he said, varṇāśrama. Varṇāśrama. That is the beginning of life. Because varṇāśrama means… The life is… Human life is meant for understanding the Supreme Lord. That is human life. The cats' and dogs' life is not meant for understanding God; it is not possible either. They cannot understand. But the evolutionary process, when you come to the civilized form of life, especially the Vedic culture…

There are many living entities. Out of them, some of them are cala, and some of them are acala. Cala means moving. Just like tree is not moving, but it is life. But a small insect, it is moving. Sthāvara jaṅgama, they are called in technical words. Sthāvara means standing in one place, and the vegetables, trees, plants, they are more condemned. They cannot move even. They'll have to stand up in a place for thousands of years. There is no possibility even to move. If there is storm, scorching heat, pinching cold, they cannot move. They'll have to suffer. So it is very condemned life to become tree and plant, sthāvara. Then jaṅgama. The jaṅgama means moving. So there are many varieties of moving animals. The insects, the birds, the beast, then human form. So how out of the human moving forms, the civilized form… Out of the civilized form, those who are in Vedic culture… Out of the Vedic culture, many are addicted to the fruitive activities, ritualistic ceremony, how to go to the heavenly planet, how to become members of rich family. They are working very hard, karmi. So out of many millions of karmīs, one jñānī… Jñānī means who understands, "What is the use of this karma, fruitive activities?" So out of many jñānīs, one is mukta, liberated. And out of many millions of mukta-koṭiṣv api mahā-mune-one is a bhakta. This is the gradual development.

So we should be very careful. We have got this opportunity of understanding Kṛṣṇa consciousness. We should not waste a single moment without Kṛṣṇa consciousness. Avyartha-kālatvam [Cc. Madhya 23.18-19]. That is advised by Rūpa Gosvāmī. Every moment we shall count, "Whether I have wasted it or utilized it?" This is life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.6.5

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Vṛndāvana, November 27, 1976

Pradyumna: "The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind?"

Prabhupāda:
kāmo manyur mado lobhaḥ
śoka-moha-bhayādayaḥ
karma-bandhaś ca yan-mūlaḥ
svīkuryāt ko nu tad budhaḥ
[SB 5.6.5]

So budha means one who is aware of everything, jñānī. Budhā bhāva-samanvitaḥ [Bg. 10.8]. Such budha, intelligent person, will not accept these base qualities. Kāma, manyur means greediness, lusty; madaḥ-madness; lobha… Mada, mada? Kāmo manyur mada. What is mada? Madness? Mada-pride, yes. Kāmo manyur mado lobhaḥ-greediness; śoka-lamentation; moha-illusion; bhaya… Bhaya means when we are too much materially absorbed then there is bhaya. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. So long we are interested in bodily concept of life, these things are manifested. And when we are spiritually identified, so there is no more kāma-lobha-bhaya-śoka-bhayādayaḥ. Śoka-moha-bhaya apahaḥ. Spiritual means, advanced means śoka moha bhaya, these things are not existing. These are the symptoms of karma-bandha. But if we devote ourselves in the bhakti-yoga, in the service of the Lord, then the face of these things will change. The face of these things will change.

Kāma, kṛṣṇa-kāma-karmārpaṇe. Narottama dāsa Ṭhākura has advised that kāma and the desire will be transformed how to serve Kṛṣṇa. Kṛṣṇārthe akhila-ceṣṭa, the same thing. Kāma means fruitive activities for sense gratification, but this kāma can be utilized in Kṛṣṇa's service. Just like we have constructed this temple with the enthusiasm, there must be a very nice temple for Kṛṣṇa-Balarāma. The same desire, as somebody is willing that "I must have a very big skyscraper building," so the same desire. People may ask, "What is the difference between these two desires? Somebody is desiring to possess a very big house and another body is desiring to possess a very nice temple, expensive temple. So what is the difference?" Difference is one is kāma and the other is prema. That is difference. As soon as we desire, that is natural. We cannot be desireless. That is not possible. People say that you become desireless. That is not possible. I am living being. How I can be desireless? No. That is very difficult task. If we want to become desireless, that is not possible. Kleśo adhikāras teṣām avyaktāsakta-cetasām. Desireless means your desires are suppressed by forced, "I shall not desire." That is not possible. You have got eyes, and if you want to suppress your eyesight, "I shall not see anything," is that possible? That is not possible. Yes, I have got my eyes, but I want to see Kṛṣṇa-Balarāma. That is wanted. That is wanted. Not that "No, I shall not see." Even meditation, so-called meditation, that is also seeing. Real meditation, seeing within. Dhyānāvasthita-tad-gatena manasaḥ paśyanti yaṁ yoginaḥ. Paśyanti, this word is used. Paśyanti means sees, but within, not without. Meditation means seeing within. Not that without seeing. Concentrating the mind to see the form of Lord Viṣṇu, that is real meditation. And without seeing Lord Viṣṇu, that is (indistinct). If you want to fix up my mind into nothing, they say nothingness, that is not possible.

So you cannot be desireless. Desireless means kāma. You cannot be. But desire has to be purified. That is wanted. Kāma, kāma kṛṣṇa-karmātmane. Kāma should be utilized. The same desire should be utilized for Kṛṣṇa's service. Then it is bhakti. Then it is prema. We sometimes mistake the activities of gopīs, it appears just like lusty affairs, but actually that is not. Gopīs used to dress themselves very nicely, attractively, so that Kṛṣṇa may be very pleased. That was gopīs' desire. Just like in the material world the woman dresses very nicely so that a man may be attracted upon her, and then both of them will fulfill their sex desire or sense gratification. That is material world. But in the spiritual world it appears that gopīs are dressed very nicely not for the purpose of her own satisfaction. They want to satisfy Kṛṣṇa, that "If I dress nicely, Kṛṣṇa will be pleased." So that is prema. And as soon as… In the material nobody wants to please anyone. He wants to please himself, his senses. That is kāma. We should understand what is kāma and what is prema.

So kāma, and the proof is because in the material world everyone wants to fulfill his own desire, therefore when the desire is not fulfilled he becomes angry, manyu. The next stage is manyu. Manyu means anger. And mada, then pride, then greediness, then śoka. These are different stages. Lamentation, bhaya. So many things. What is the cause? The root cause is karma-bandha. Because I am bound up by the resultant action of my past karma. Karmaṇā daiva-netreṇa yantra-dehopapattaye [SB 3.31.1]. By the superior arrangement, according to my karma I get a body with varieties of kāma, krodha, moha, like that. Kāma, because somebody has got the body of a human being, his kāma, desires, are different from the hogs and pigs because he has got a different body. He has got also kāma, and the human body, he has human being, he has got also kāma. But one is desiring to have a very palatable dish, and the other is desiring stool. The different…, according to the bodies the desires are (indistinct)-less. So conclusion is that when you get your spiritual body then the desire will be different. And that is prema. Desires are going on. Now the desires are designated. Designated. Because one has got a particular type of body, his desires are different from another because another person, he has got a particular type of body. But in the spiritual world, because there is no material body, only desire is how to satisfy Kṛṣṇa. Kāma kṛṣṇa-karmārpaṇe. This is spiritual. Spiritual means when the center is Kṛṣṇa. That is spiritual. Otherwise it is material. That is material means to forget Kṛṣṇa and satisfy His own senses. That is material. Just like a flower, a nice flower. One is accepting this flower for satisfying his smelling power and another is accepting the same flower with the desire that "Here is a nice flower. Let me offer it to Kṛṣṇa." So according to different mentality. The Kṛṣṇa, sa vai manaḥ kṛṣṇa-pādāravindayor [SB 9.4.18], if we simply engage our mind to Kṛṣṇa, naturally the flower will be offered to Kṛṣṇa.

In this way if we live, bhakti-yoga, then there is no such thing as to give up. Prapañcikatayā buddhyā hari-sambandhi-vastunaḥ. To give up, renounce… Renounce means renounce the mentality of sense gratification. That is renounce. Otherwise nothing can be renounced. Everything can be properly utilized. Kāma kṛṣṇa karmārpaṇe krodha bhakta-dveśi-jane. This manyu-manyu means krodha, anger-it can be also utilized. Bhakti-dveśi-jane, those who are envious of devotees… Just like they are making propaganda in Europe and America that "Why this Kṛṣṇa conscious persons should be allowed?" So bhakti-dveśi. So one should utilize his krodha, anger, upon these persons. That is wanted. Kāma kṛṣṇa karmārpaṇe krodha bhakta-dveśi-jane. And moha, without seeing a devotee, without seeing Kṛṣṇa… Just like Caitanya Mahāprabhu teaching, yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ śūnyāyitaṁ jagat-sarvam. This is illusion. Śūnyāyitam. Jagat is not śūnyaṁ. Just like we have got practical experience. If somebody's beloved has died, he sees everything zero. Nothing is appealing to him. Similarly, if we have developed our love for Kṛṣṇa and if we do not see Kṛṣṇa, that is śūnyāyitaṁ jagat-sarvaṁ govinda-viraheṇa me. But a devotee and ordinary person, if ordinary person wants to see something and if he cannot see, he becomes angry because that is kāma. But a devotee, he says that "Kṛṣṇa, although the whole world is vacant because I cannot see You, still I cannot change my mind to love You." That is… One side śūnyāyitaṁ jagat-sarvam, the other side, āśliṣya vā pādaratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanam. "You break my heart by not allowing me to see You, still You are my beloved, worshipable Lord." That is the difference. There is no manyu, no disappointment. Disappointment is there, but so much disappointed that broken heart, still he wants to love Kṛṣṇa. That is pure love. Not that "I have been disappointed, my heart is broken; therefore I give up Kṛṣṇa." No. Still Kṛṣṇa is good. That is pure love.

So we have to learn in that way. Kāma kṛṣṇa. Otherwise karma-bandhana. Yajñārthe karmaṇe anyatra karma-bandhanaḥ, it is stated in the Bhagavad-gītā. Whatever you do, if it is for Kṛṣṇa, then you are liberated. Otherwise karma-bandha, you are bound up by the laws of nature, karma-bandha. So karma-bandha yān mūlaḥ. If we act for our sense gratification, then this kāma-krodha is bondage. And if we don't accept this karma-bandha, then you are liberated. Very easy thing. So we have to purify our desires. Sarvopādhi vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When we give up this conception of life that "I am Indian," "I am Christian," 'I am Hindu," "I am this and that," these are upādhis. So while serving Kṛṣṇa, don't come back to the upādhi platform, that "We are Indians and they are Europeans, so they are taking more advantage and we are not given advantage," or visa versa. This means coming back to the upādhi. That is not the stage of devotion. We have to become free from the upādhi. "I am neither Indian nor American. I am eternally Kṛṣṇa's servant." That's all. "Whatever Kṛṣṇa orders, in whichever position he keeps me, I am his eternal servant." This is upādhi-mukta-nirmalam, pure stage.

Now, when we are in the pure stage, the same kāma, the same manyu, the same mado lobhaḥ śoka, śoka, lamentation… Just like the gopīs, they were lamenting, "Kṛṣṇa is going to Mathurā," and He has gone there, the lamentation is there. This lamentation and our lamentation not the same. Therefore in the beginning, the neophyte devotees they should not try to understand the dealings of the gopīs with Kṛṣṇa. They should not try to understand. Unless one is free from the material concept, sarvopādhi vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. That means we have to execute devotional service in the regulative principle. "I cannot follow the regulative principle and I am trying to understand Rādhā-Kṛṣṇa prema," this is rascaldom. This is rascaldom. Only rascals will do that. He does not see his position, that "What is my position? I am still full of lusty desires. My mind is still disturbed by seeing a nice woman or nice man, and I am discussing Rādhā-Kṛṣṇa?" This is nonsense. Narottama dāsa Ṭhākura said, rūpa-raghunātha pade haibe ākuti kabe hāma bujhabo se yugala-pīriti. Unless you are expert in devotional service, by practical application of the instruction of Bhakti-rasāmṛta-sindhu… Rūpa-raghunātha pade haibe ākuti. Then if we are qualified, then some day we may be able to understand what is yugala-pīriti, love between Kṛṣṇa and Rādhārāṇī. Not so sudden. That is sahajiyā. Not so sudden. We should not try to do that. First of all I must see how much I have become sarvopādhi vinirmuktam [Cc. Madhya 19.170], how much I am free from the designational position. Then we shall be able. Rādhā-kṛṣṇa-praṇaya-vikṛti ahlādinī śakti asmād.

The Rādhā-Kṛṣṇa-praṇaya, loving affairs of Rādhā and Kṛṣṇa, this is not ordinary thing. When you worship Rādhā-Kṛṣṇa, we are not fit for that… [break] …we shall think ourself as servant of Kṛṣṇa, eternal servant of Kṛṣṇa, under the guidance, ādau gurvāśrayam. So if we want to do something, we must inquire from guru, sad dharma (indistinct). We must follow. We should not manufacture things, that "This way I shall be able to satisfy Kṛṣṇa." No. Sādhu (indistinct). If I discuss about Rādhā-Kṛṣṇa līlā in my neophyte stage, Kṛṣṇa will be pleased. No. You must first of all purify yourself by the regulative principle. And when you are completely free, then from the material conception, then you understand what is Rādhā-Kṛṣṇa līlā.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.6.6

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Vṛndāvana, November 28, 1976

Pradyumna: "Lord Ṛṣabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhūta, He acted as if dull and materially bound. Consequently, no one could observe His divine opulence. He adopted this behavior just to teach yogis how to give up the body. Nonetheless, He maintained His original position as a plenary expansion of Lord Vāsudeva, Kṛṣṇa. Remaining always in that state, He gave up His pastimes as Lord Ṛṣabhadeva within the material world. If, following in the footsteps of Lord Ṛṣabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again."

Prabhupāda:

Athaivam akhila-loka-pāla-lalāmo 'pi vilakṣaṇair jaḍavad avadhūta-veṣa.

[SB 5.6.6]

So this is also opulence of Kṛṣṇa. Jaḍavad avadhūta-veṣa. Although He is the proprietor, sarva-loka-maheśvaram [Bg. 5.29], still, this is another opulence, how to become renounced. This is another opulence. It is as good as the other opulences. Aiśvaryasya samāgrasya. All the op…, means property, money, wealth-these are aiśvarya. And He says, Kṛṣṇa, sarva-loka-maheśvaram. Not only in one planet but all the universes, all the planets within the universes, they are all the properties of Kṛṣṇa. Sarva-loka-maheśvaram. Aiśvaryasya samāgrasya vīryasya. Strength… What is that? Eh?

Indian man: Dharmasya hi… Jñāna-vairāgya…

Prabhupāda: Ah. So yaśasaḥ śriyaḥ jñāna-vairāgya. This is vairāgya. Not that Kṛṣṇa is simply enjoying sixteen thousand palaces, sixteen thousand queens, and millions of descendants, yadu-vaṁśa. This is another side, and this is another side, vairāgya. Jñāna-vairāgya. Jñāna. We can understand a little piece of His contribution of jñāna, Bhagavad-gītā. That is a little piece of His stock of knowledge. Five thousand years He spoke, and still it is being continued, not only in India, but also all over the world. This is jñāna. So anyway-strength. When He was seven years old, Kṛṣṇa, He lifted the Govardhana Hill. Jñāna-vairāgya, everything complete. That is God. Nothing less. Not that, that "I am rich man, but I cannot lie down on the street." Not that kind of vairāgya. He is complete, completely different from a rich person. Akhila-loka-pāla. He is the controller of the whole universe; still, you see His vairāgya.

So Kṛṣṇa consciousness means vairāgya-vidyā. Vairāgya-vidyā nija bhakti-yogam [Cc. Madhya 6.254]. Bhakti-yoga means vairāgya-vidyā. We should under… That is teaching by His personal behavior. Caitanya Mahāprabhu, He also taught us vairāgya-vidyā. He… When He was a gṛhastha, He was the most learned scholar in Navadvīpa. When He was sixteen years old He defeated a very great learned scholar, Keśava Kāśmīrī. He was requested by Caitanya Mahāprabhu to make some stanzas praying the Ganges. So he immediately made one hundred ślokas. And Caitanya Mahāprabhu, at that time sixteen years old, He was a student of grammar. So He pointed out on the sixty-fourth śloka so many defects. He was surprised that "This boy is a student of grammar, and He has picked up so many mistakes in my composition." One of the prominent mistake was bhavānī-bhartā. Bhavānī-bhartā. Bhavānī means the wife of Bhava, Lord Śiva. And He pointed out, "Who can be bhartā, he, her, again?" So both of them were paṇḍita, yes. And there were so many mistakes He pointed out. So that was His learning. He was known as Nimāi Paṇḍita. Of course, brāhmaṇas were all called paṇḍita. Still in India that is the practice. The brāhmaṇas are addressed as "paṇḍitjī" because brāhmaṇa cannot be mūrkha. That is possible. Then he's not a brāhmaṇa. He must be a scholar. At least he must know what is the ultimate goal of knowledge.

So in the Kali-yuga we do not expect everyone to be very great scholar. That is not possible. But if he knows what is the aim of education, what is the objective of education, then he is also scholar. Just like our Gaura-Kiśora dāsa Bābājī Mahārāja. He was illiterate. He could not sign his name even. But he became the spiritual master of the best scholar of his time, Bhaktisiddhānta Sarasvatī. So it is not the education, ABCD. In Bengal we say anguam(?). No. What is the purport of education? The purport of education is spoken by Kṛṣṇa Himself: vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If one understands Kṛṣṇa and takes to the shelter of His lotus feet, he is also the biggest scholar.

yoginām api sarveṣāṁ
mad-gata antarātmanā
śraddhāvān bhajate…
sa me yuktatamo…
[Bg. 6.47]

So therefore Caitanya Mahāprabhu has recommended, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. By His practical life, when Prakāśānanda Sarasvatī criticized Him that "You are a sannyāsī, and You do not read Vedānta and You simply chant and dance…" This was the question. So Caitanya Mahāprabhu replied that "My Guru Mahārāja found Me a great fool. Therefore he advised Me that 'You have no jurisdiction in studying Vedas because you are not a scholar. You are not a very highly learned. You are a mūrkha.' " Guru more mūrkha dekhi karilā śāsana [Cc. Ādi 7.71].

So who will read Vedānta at the present moment? There is no education. But if we follow the footsteps of Caitanya Mahāprabhu, that Vedānta philosophy is not for ordinary person, simply if we chant-harer nāma harer nāma harer nāma eva kevalam-then you get the same result. What we get by studying Vedānta and Vedic literature, if we understand that kṛṣṇas tu bhagavān svayam [SB 1.3.28], and we sacrifice everything for achieving the mercy of Kṛṣṇa, then our Vedānta study is complete. That is the instruction of Caitanya Mahāprabhu.

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

And pratically we see in our Kṛṣṇa consciousness movement. All you are young Westerners. You never study Vedānta, but you can surprise many so-called Vedāntists how to understand Kṛṣṇa. How it has become possible? Simply by your firm faith in your spiritual master and Kṛṣṇa and chanting Hare Kṛṣṇa. That's all. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. This is the Vedic process. If we have got firm faith in guru and firm faith in Kṛṣṇa-guru-kṛṣṇa-kṛpayā pāya bhakti-latā-bīja [Cc. Madhya 19.151]-then you get the seedling of bhakti-latā. Some way or other, we have to come to this bhakti-latā, increasing or nourishing the bhakti creeper. That will be effective.

So those who are jñānīs, very learned scholar, they cannot understand Kṛṣṇa. Vedeṣu durlabham. It is not by academic education one can understand Kṛṣṇa. Yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. So many mistakes they commit. They say it is kalpana(?), so many things. But here Kṛṣṇa as Caitanya Mahāprabhu, Kṛṣṇa as Ṛṣabhadeva, Kṛṣṇa as Kṛṣṇa Himself, They are teaching us how to become pure devotee, because sva kalevaraṁ jihāsur ātmanaḥ. Before leaving your, this body, you must be self-realized. That is the aim of life. Bahūnāṁ janmanām ante [Bg. 7.19]. We have got this life, human form of life, and how to utilize this human form of life? How to achieve the vairāgya-vidyā? This is vairāgya-vidyā, no more interest in material things. That is vairāgya-vidyā. Even to the body. That is… Ṛṣabhadeva is teaching us. This is vairāgya-vidyā. Bhakti-yoga means vairāgya. Caitanya Mahāprabhu also has spoken the same thing, niṣkiñcanasya bhagavad bhajanonmukhasya. Niṣkiñcanasya. If you actually want to become a pure devotee, then you have to make this material way of life completely zero. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Then it will be possible. If you have still a pinch of attraction for material life, then it will be stopped, your promotion to the other, spiritual world. Simply attachment to Kṛṣṇa, that will make you advanced. Janma karma ca me divyaṁ yo jānāti tattvataḥ, tyaktvā deham [Bg. 4.9]. He can, after giving up this body… Mām eti. He does not accept any more the material body. He is immediately promoted to the spiritual world and Goloka Vṛndāvana, Vaikuṇṭha. There are many millions of Vaikuṇṭha planets in the spiritual world.

So if we become vairagī… Vairagī means no attachment for this material world. How to become completely free from all our attachment of this material world, that is being exemplified by Ṛṣabhadeva. He doesn't take care even of the body. Although He is Vaikuṇṭha-puruṣa… How comfortably He lives in Vaikuṇṭha-loka. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ [Bs. 5.29]. We are expecting, "One woman or wife will look after my comforts," but there Kṛṣṇa is taken care of by hundreds and thousands of women. And who are they? Lakṣmī. They're all goddess of fortune, not ordinary women. Lakṣmī has two features: māyā and the goddess of fortune, the same Lakṣmī according to position. Just like a government has got two departments: criminal department and civil department. So the government is the same, but there are two departments. This māyā is criminal department, and Vaikuṇṭha is civil department. Vaikuṇṭha means there is no anxiety, and māyā means always anxiety. Sadā samudvigna-dhiyām asad grahāt [SB 7.5.5]. Because we accepted the jurisdiction of māyā, they are asad-grahāt. Asato mā sad gamaḥ. Therefore the Vedic instruction is,

”Don’t remain in this asat.” Oṁ tat sat. ”Go to the real life.” Jyotir gama. ”Don’t remain in the darkness.” This is Vedic instruction.

So anyone who has accepted this material world as very comfortable… It is not comfortable; it is simply suffering. Kṛṣṇa says, duḥkhālayam aśāśvatam [Bg. 8.15]. And still, if we want to be happy in this material world, bahir-artha-māninaḥ. These fools, they are trying to be happy within this material world. Material means external energy. Bahir-artha-māninaḥ. Na te viduḥ svārtha gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. This is durāśayā, the hope which will never be fulfilled. But this we do not… Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. So unless there is vairāgya, there is no question of happiness. But we cannot attain vairāgya immediately; therefore the vidhi-mārga, vidhi-mārga-bhakti, to rise early in the morning, to attend maṅgala ārati, to offer Deity flowers, fruits, and in this way we shall be engaged twenty-four hours. Then vairāgya-vidyā will gradually develop. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Then the anartha… This material life is simply anartha, has no meaning, because we are creating another life. Without any spiritual knowledge, if we simply give ourself to the action and reaction of material nature, then we are making progress on the path of mṛtyu-saṁsāra vartmani [Bg. 9.3]. And if we attain Kṛṣṇa, then mām upetya kaunteya duḥkhālayam aśāśvatam, nāpnuvanti [Bg. 8.15]. The two ways.

So our request is that you have taken to this vairāgya-vidyā. So vairāgya-vidyā, we do not say that you starve, don’t eat anything, don’t sleep at all. No. It should be regulated. Anāsaktasya viṣayān yathārtham upayuñjataḥ. Don’t be attached to eating, sleeping. That is not good. But you must eat, you must sleep as little as possible, and try to conquer over it. My mind dictating, ”Sleep seventeen hours.” No. That is tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. Why shall you sleep more than four hours or five hours, or utmost six hours? That’s all, not more than that. That is vairāgya-vidyā. We have to learn it. That is devotional service. Vairāgya-vidyā nija-bhakti-yogam [Cc. Madhya 6.254]. He’s teaching. Kṛṣṇa Himself is teaching. Here you see. Ṛṣabhadeva is Kṛṣṇa. Vairāgyā-vidyā. Caitanya Mahāprabhu, He taught vairāgya-vidyā. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam, māyā-mṛgaṁ dayitayepsitam anvadhāvad vande mahā-puruṣa te caraṇāravindam [SB 11.5.34].

So opulence, even Caitanya Mahāprabhu… Kṛṣṇa appeared in a kṣatriya family, very opulent. Lord Rāmacandra appeared in a kṣatriya family, kingdom, opulence. He also accepted vairāgya-vidyā. Father requested, ”My dear son, Your mother likes that You should go to the forest.” Immediately accept, ”Yes.” This śloka is applicable to Lord Rāmacandra. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm [SB 11.5.34]. He was going to be coronated next day king, but immediately, by the order of His father, He left everything. Vairāgya… Tyaktvā sudustyaja-surepsita-rāj… Is there any instance throughout the history of the whole world that a prince was going to be king tomorrow and on the order of father he left everything? This is vairāgya-vidyā. This is called vairāgya-vidyā. Tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam [SB 11.5.34]. Ārya-vacasā. Elderly person is called ārya. Respectful person is called. Ārya means one who is advanced. Ārya does not mean meat-eaters, Āryan family. No. Āryan means one who is advanced in civilization, they are called Āryan, not these fool and rascals, Āryan. No. Ārya-vacasā. By a superior person… His father, Mahārāja Dāsaratha, said-immediately. Similarly, Caitanya Mahāprabhu also…

This śloka can be applicable to Caitanya Mahāprabhu’s life. He also became a sannyāsī, ārya-vacasā. One brāhmaṇa cursed him. Caitanya Mahāprabhu, to receive some blessings from the brāhmaṇas, when He was boy He was voluntarily trying to give some service to the brāhmaṇas who were engaged in bathing in the Ganges. He’ll clear the place because the brāhmaṇa, after taking bath in the Ganges, would sit down, would chant mantra. So He’ll cleanse and He’ll wash the cloth, and in… Voluntarily He was doing that, service. So one brāhmaṇa blessed Him, ”My dear boy, You’ll be very happy in your family life. You’ll have good wife, very opulent position.” And Caitanya Mahāprabhu was blocking the ears. The brāhmaṇa said, ”What is this?” ”No, this is not blessing, sir.” ”Oh, it is not blessing? Then You’ll never be happy in Your family life.” ”Yes, this is the…” (laughter) ”This is all right.” So therefore He took sannyāsa. Arya-vacasā yad agād araṇyam. Similarly, Lord Rāmacandra, ārya-vacasā yad agād araṇyam. These are the characteristic of the Personality of Godhead. Try to follow Them, not imitate, but follow them.

Thank you. (end)

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Śrīmad-Bhāgavatam 5.6.7

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Vṛndāvana, November 29, 1976

Pradyumna: ”Actually Lord Ṛṣabhadeva had no material body, but due to yogamāyā, He considered His body material, and therefore, because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Karṇāṭa in South India and passed through Koṇka, Veṅka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.”

Prabhupāda:

Tasya ha vā evaṁ mukta-liṅgasya bhagavata ṛṣabhasya.

[SB 5.6.7]

Bhagavān, in His any form, He is mukta-liṅga. As we have got liṅga, deha, liṅga, this material body, and we have got our spiritual body also… The spiritual body is covered by the material coating. This is not our actual body. But in the case of Supreme Personality of Godhead, there is no such difference. Deha, dehī. As we have got difference… Dehino ’smin yathā deha. Deha and dehī. Dehī means the owner of the body. Just like I say, ”It is my body.” I don’t say, ”It is I body.” Everyone has got this experience. Even a child, ask him, pointing out to the finger. He will say, ”It is my finger.” Nobody says, ”I finger,” because there is difference between the body and the spirit soul. This is to be understood.

Spiritual education means, beginning is, to understand that ”I am not this body.” Ahaṁ brahmāsmi: ”I am beyond this body.” But in the case of Kṛṣṇa or His different expansion, plenary expansion, there is no such difference, deha dehī.

prakṛta kariya mane viṣṇu-kalevara
apārādha nāhi āra iṅhāra upara(?)

Caitanya Mahāprabhu has said, "Any rascal"-of course, "rascal" he did not say; I say-that "Anyone who considers the body of Kṛṣṇa is prakṛta"-prakṛta means material-"that is the greatest offense." The Māyāvādīs, they say so. Therefore Caitanya Mahāprabhu says, māyāvādī haya kṛṣṇe aparādhī. They think that when… "God is impersonal, but when He becomes a person, He accepts the material body." That is wrong. Here it is said that mukta-liṅgasya bhagavata ṛṣabhasya. It is no difference. Even a big scholar, while writing comments on Bhagavad-gītā, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], he warns the reader, "It is not to the person. The soul or the spirit within the person." Means he is thinking Kṛṣṇa as ordinary person, and he's a big scholar. This is going on.

Kṛṣṇa condemns, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ [Bg. 9.11]. Anyone who thinks that Kṛṣṇa has a different soul… No. Kṛṣṇa and Kṛṣṇa's so-called soul, the same thing. There is no difference. That is the… Otherwise how Kṛṣṇa can lift, as a seven-years-old boy, Govardhana Hill? Is it possible by this material body? No. That is not possible. This is common sense. But they cannot understand Kṛṣṇa, mūḍhā. Avajānanti māṁ mūḍhā. They call, "It is mythology. Mythology. Everything mythology." First of all they cannot find out what is God, and when God comes, shows His opulences, these rascals say, "It is mythology." What God will do? He comes before you. He displays His mighty opulences. He expanded Himself into sixteen thousand form. "Mythology." So what can I do? What Kṛṣṇa can do? Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. Śāstra says He has got ananta-rūpam, but still one. There is no difference. They cannot understand the Absolute Truth, and they like to comment upon it foolishly.

Therefore Sanātana Gosvāmī says that don't hear anything from the Māyāvādī, avaiṣṇava. Māyāvādī means avaiṣṇava. Sanātana Gosvāmī says that śravaṇaṁ na kartavyaṁ pūtaṁ hari-kathāmṛtam. Śravaṇaṁ na kartavyam: "Those who are not Vaiṣṇavas, from them do not hear the transcendental topics." Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-katham, śravaṇaṁ na kartavyam. He has warned, "Don't hear. Who is not a Vaiṣṇava, don't hear from him at least Gītā, Bhāgavatam. Or any śāstra, don't hear," because they do not know what is actually the position. Kṛṣṇa also says, nāhaṁ prakāśaḥ sarvasya yogamāyā-samā… [Bg. 7.25]. Here it is said, yogamāyā-vāsanayā. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses, they cannot appreciate what is Kṛṣṇa. Yogamāyā-samāvṛtaḥ. He's covered. To the nondevotees, He is covered. To the devotees-sevonmukhe hi jihvādau svayam eva-He reveals: "Yes, I am here like this." So do not think… Caitanya Mahāprabhu has warned, prakṛta kariya mane viṣṇu kalevara, aparādha nāhi āra iṅhāra upara(?). So long we are aparādhī, offender, there is no possibility of understanding Kṛṣṇa. And Caitanya Mahāprabhu therefore has warned, that "Don't hear about Kṛṣṇa or any transcendental subject matter from a Māyāvādī." Māyāvādī-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. If you hear from a Māyāvādī, then your advancement in devotional service is finished. Haya sarva-nāśa. You should be very, very careful.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ na kartavyaṁ
sarpocchiṣṭa-payo yathā

If one is not Vaiṣṇava, don't be liberal, that "Oh, what is the wrong? He is talking Bhāgavatam." But he does not know who can speak Bhāgavatam. Here in Vṛndāvana there is a big Māyāvādī sannyāsī. He speaks on Bhāgavatam and speaks all nonsense, but there is a big crowd go to hear him. Yes.

So Māyāvādīs are attractive. They are very educated. They can put things in jugglery of words. That capacity they have got. So people become amazed, and almost everyone… So therefore they are not very much pleased with this movement, that "Kṛṣṇa is God." We are preaching, and all full of Māyāvādīs, they are thinking, "What this nonsense is doing? Kṛṣṇa…" They think Kṛṣṇa is māyā. Viṣṇu-kalevara māyā. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Avajānanti māṁ mūḍhā manuṣīṁ tanum āśritaḥ [Bg. 9.11]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Repeatedly He is saying what He is, and He is personally present and all the ācāryas confirming. Even Śaṅkarācārya, he also says sa bhagavān svayaṁ kṛṣṇa. Nārāyaṇaḥ paraḥ avyaktāt. Don't bring Nārāyaṇa in this material world. So… Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha mate. "You rascal, you have studied so much grammar. Now give up all this. Bhaja govindam, govinda bhaja." Nahi nahi rakṣati dukṛn-karaṇe: "Your grammatical knowledge, du-pratyaya, kṛn-pratyaya, liṅ-pratyaya, din-pratyaya, oh, this will not do." Bhaja govindaṁ mūḍha-mate, prāpte sannihite karaṇa, hita kāla-marane: "This is… Jugglery of words will not save you. This is my final instruction." Māyāvādam asac-chastraṁ pracchanaṁ bauddham ucyate. Kalau brahma-mūrtinā. He has some business to do that, but actually, we should not hear about…, especially Śrīmad-Bhāgavatam. Therefore Śrīpāda Śaṅkarācārya avoided to write any comments on Śrīmad-Bhāgavatam. He has written comments on Bhagavad-gītā, but he has completely avoided to write any comment on Bhāgavata because he knew that "I am doing the wrong thing. How can I touch Śrīmad-Bhāgavatam?" Śrīmad-bhāgavatam amalaṁ purāṇaṁ yad vaiṣṇavānāṁ priyam. He has purposefully avoided. And the ācārya, other ācāryas like Śrī Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī and up to Caitanya Mahāprabhu, everyone has accepted, Śrīmad-bhāgavatam amalaṁ purāṇam.

Amalam means there is no material contamination, pure description. Therefore Vyāsadeva, from the very beginning he says that dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām: [SB 1.1.2] "This book is not meant for the person who is envious." Envious… You begin enviousness from Kṛṣṇa. Kṛṣṇa says, sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The envious person will say, "Oh, this is too much. Why shall I surrender to Kṛṣṇa? I am also Kṛṣṇa. I am also God. This is too much." This is rascaldom. The actual fact is that we are eternal servant of Kṛṣṇa, we have forgotten it, and therefore we have become servant of māyā. We are suffering, and Kṛṣṇa, out of His kindness, He comes to prove that the living entities are eternal servant and He is the eternal master. Still, because they are contaminated, contaminated by the yogamāyā, contaminated by māyā, mahāmāyā… Mahāmāyā. Yā devī sarva-bhūteṣu nidrā-rūpeṇa saṁśritā(?). Mahāmāyā. This material energy is described in the Chandi, yā devī sarva-bhūteṣu nidrā-rūpeṇa saṁśritā(?). (S)he's keeping everyone in sleeping, more dozes. Utthiṣṭhata jāgrata prāpta varān nibodhata. And therefore Veda says that "Don't sleep. Get up, rascal. Get up. This is the opportunity." But no. Yogamāyā-samāvṛtaḥ. Yogamāyā is keeping him in sleeping condition. Nidrālasya. So we should be very careful. Caitanya Mahāprabhu also: jīv jago jīv jago gauracandra bole. The Gauracandra's mission is to awaken the conditioned soul. Jīv jago jīv jago gauracandra… Kota nidrā yāo māyā-piśācīra kole. How long we shall sleep? We are thinking that "I am sleeping at the lap of my beloved mother." Don't do this. Get up. The Vedic vācana: utthiṣṭhata jagrāta prāpta varān nibodhata. We should be very careful that we have got this body, human form of body, and we should not sleep. Sleeping means ignorance. Māyā andha-kara. Just like at night we sleep because it is darkness. But during daytime we do not sleep, generally. That is the way.

So we must come to the light and may not sleep and lose the chance of human form of body. Here the instruction is that Kṛṣṇa, or Ṛṣabhadeva… Ṛṣabhadeva is bhagavata ṛṣabha-devasya, ṛṣabhasya. Imāṁ jagatīm abhimāna, abhimāna ābhāsena. Abhimāna ābhāsena. He looks like ordinary human being, but you should be careful. No. He is not ordinary human being. Then… Therefore we must know. These are the knowledge given by… And if we understand it perfectly… Understanding means when we are uncontaminated, we can understand. So long we are contaminated-daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]-then you cannot. But you can get out of the clutches of this māyā. Then you can understand. How? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Just surrender. Surrender means to surrender… Mayy āsakta manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is surrender. Mad-āśrayaḥ. Take shelter of Kṛṣṇa. Kṛṣṇa, we cannot take shelter directly, mad-āśrayaḥ. But you can take shelter of a person who has taken shelter of Kṛṣṇa. If one is surcharged with electricity, if you touch him, then you will be also electrified. Evaṁ paramparā prāptam imaṁ rājarṣayo [Bg. 4.2]. Kṛṣṇa, five thousand years ago He spoke Bhagavad-gītā. How we can hear Him? Yes, you can hear Him by paramparā system. Kṛṣṇa says repeatedly that "I am this, I am this," and Arjuna understands Him, "Yes, You are this." Sarvam etān ṛtaṁ manye yad vadasi keśava. Then he understands. He is directly understanding. And you take the version of Arjuna. Arjuna says, paraṁ brahma paraṁ dhāma [Bg. 10.12]. Why you, rascal, interpret in a different way, rascal? What right you have got? "My Kṛṣṇa is like that. My Kṛṣṇa…" What right you hve got? Kṛṣṇa says like this; one who listen to Kṛṣṇa about Kṛṣṇa, he says like that. You rascal, why do you interpret in a different way? This is going on.

So be careful of these rascals. Māyāvādī-bhāṣya śunile haya sarva nāśa [Cc. Madhya 6.169]. Then you'll never be able to understand Kṛṣṇa. Yogamāyā-samāvṛtaḥ. We should take the instruction of the śāstra that Kṛṣṇa and Kṛṣṇa's soul, there are… Ekam evādvitiyaḥ. He is one, without any second. Bhayaṁ dvitīyābhiniveśi…, niṣevataḥ syāt īśad apetasya. Īśad apetasya. So the more we forget Kṛṣṇa, then we are in the material stage. Material stage means bhayam, always fearful. "Why shall I accept Kṛṣṇa as human being, as a person? Oh, it is… It is not. How He can be a person? How a person can produce such a vast sky?" He says, bhūmir āpo analo vāyuḥ khaṁ mano buddhir eva: [Bg. 7.4] "Yes, I have produced the sky." But these rascals will not believe how a person can do it. They'll comment in their own way. So avoid this.

Here Ṛṣabhadeva says about the Personality of Godhead. Accept them; believe them; take it. You understand or not understand, take it for granted. Then you will be able to make advance in Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 5.6.8

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Vṛndāvana, November 30, 1976

Pradyumna: "While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord Ṛṣabhādeva were burned to ashes."

Prabhupāda:

atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jāta dāvānalas tad
vanam ālelihānaḥ saha tena dadāha
[SB 5.6.8]

So dāvānala. We have got some description of dāvānala in our daily prayer, saṁsāra dāvānala-līḍha-loka *. **The dāvānala is explained here, what is that dāvānala. Nobody goes to set anala, fire, in the forest. I saw dāvānala first in my experience at Nainital Station. Very high hill, and there was fire, blazing fire upon the hill. Nobody went there to set fire, but there was fire. So how that fire takes place, that is explained here, samīra-vega-vidhūta-veṇu-vikarṣaṇam. In the big jungles there are bamboo trees, and they are very densely situated. When there is wind, very forceful, the friction causes fire. So similarly, this material world is compared with this dāvānala. Saṁsāra dāvānala-līḍha-loka ***. Nobody wants that there will be trouble. In your country there is another kind of fire that is not dāvānala. In the city there is electric anala. And especially in New York, you know, twenty-four hours the fire brigade is working, "dung dung dung dung dung dung dung." Nobody wanted, but there is fire, just to prove that you people, you have avoided jungle life but you cannot avoid dāvānala. This is the proof. You can make arrangement, very large arrangement for living comfortably, but you cannot escape dāvānala. That is not possible.

Therefore saṁsāra dāvānala-līḍha-loka *. **The whole material world is blazing fire. Saṁsāra dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam ***. Now, this dāvānala… Just like in the forest, you cannot send your fire brigade. That is not possible. Neither you can go there to help the animals for extinguishing the fire by bucketful of waters. That is also not possible. Helpless. Similarly, this saṁsāra dāvānala, you cannot extinguish it. So how it will be extinguished? Saṁsāra dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam *. **You have to beg for the mercy of Kṛṣṇa; then this blazing fire can be extinguished, not by your arrangement. That is not possible. Trāṇāya kāruṇya-ghanāghanatvam. That cloud is mercy cloud, not this ordinary cloud. Because dāvānala, the example, personal experience that on the hill of Nainital, some thousand feet high, how this fire will be extinguished? The extinguished it will be when there is cloud on the sky and there is rainfall. Otherwise it is not possible. Similarly, the mercy cloud, kāruṇya, kāruṇa, ghanāghanatvam… So just like ordinary cloud is made possible by evaporating water from the sea, similarly, Kṛṣṇa has the sea of mercy, kāruṇayamaya, kāruṇa-sāgara. Kṛṣṇa's another name is Kāruṇa-sāgara. So as the air evaporate or the heat evaporate from the sea, and the cloud is formed in the sky, similarly, one who has connection or the power to evaporate the mercy sea of Kṛṣṇa, he can extinguish the saṁsāra dāvānala. And that is guru. Guru is the cloud or he is the agent of drying water from the ocean of mercy of Kṛṣṇa and turn it into a mercy cloud and pour water on the saṁsāra dāvānala, and then it is extinguished. Saṁsāra dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam, prāptasya kalyāṇa ***.

Therefore guru must be authorized person, not that bhūmi-phala-guru(?). No. "I am guru," no. You cannot become guru unless you are agent to draw out the mercy water from the ocean of mercy of Kṛṣṇa. That is guru. And therefore a guru is not an ordinary person. He is the representative, bona fide representative of Kṛṣṇa. Bhaktivinoda Ṭhākura has sung, kṛṣṇa se tomāra, kṛṣṇa dite pāra: "Vaiṣṇava Ṭhākura, Kṛṣṇa is your property. If you like, you can give." Vedeṣu durlabhaṁ adurlabhaṁ ātma-bhaktau [Bs. 5.33]. You cannot get Kṛṣṇa by studying Vedas. That is not possible. There is Kṛṣṇa in the Vedas, but you cannot pick up. It is not possible. But if you go to the Kṛṣṇa's favorite person… Kintu prabhor yaḥ priya eva tasya. Kṛṣṇa's very dear servant, confidential servant, is guru. Nobody can become guru unless he is in confidence of Kṛṣṇa. Na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ. These things are there. Not that by magic one can become guru. No. He must be…

Saṁsāra dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam, prāptasya kalyāṇa *. **Everything is there in the śāstra. We have to see whether a person is actually bona fide agent of Kṛṣṇa. Then we accept him as guru. Otherwise useless waste of time. Gurur apy avaliptasya kāryākāryam ajānataḥ. Guru is very confidential serv… Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ** *. Guru is sākṣād hari; there is no distinction between guru and Kṛṣṇa. Just like if you have got some business with a very big man, when his representative comes, you treat him as the same person because he is authorized agent. That is natural. Just like in India during British days, the governor general, viceroy-his name was viceroy-so people treated him exactly like the king, viceroy, in place of the king. Although he was a servant, but still, the honor was given to him just like the king. His dress was like king. He was given honor like king. Wherever he would go, he was received like the king. But he is not king. He does not say that "I am king," but his honor is like the king. Sākṣād-dharitvena samasta-śāstrair, uktaḥ **. It is said in our all…, that you sing always, vede gaya yahāra carita. You read this verse daily. Guru-mukha…, vede gaya yahāra car… What is that? Eh? Who can sing this?

Gurudāsa: Guru-mukha-padma-vākya, cittete kariyā… Vede gāya jāhāra carito **.

Prabhupāda: Hm. Vede gāya jāhāra carito. This is according to, strictly according to the version of the Ve… Sākṣād-dhari… You'll see. This is… Narottama dāsa Ṭhākura is singing, vede gāya yāhāra carita, and Viśvanātha Cakravartī Ṭhākura, he is also singing, sākṣād-dharitvena samasta-śāstraiḥ. So there is no difference. Not that one ācārya will say, "I have seen"-so-called ācārya, not real ācārya-"I have seen in dream." The other day the letter came? He has seen, realized in dream, nitāi-gaura rādhe-śyāma. This is not the process. Process is the śāstra, authority. That is… We have to… Not that jugglery: "I have seen in dream. I have to become guru." No. Whether you are actually in terms of the śāstra? Whether actually you are dear to Kṛṣṇa, you are most confidential servant? That we have to test.

And what is the confidential servant of Kṛṣṇa? Everything is explained. Kṛṣṇa says, ya imaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati. This paramaṁ guhyam. What is that paramaṁ guhyam? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is paramaṁ guhyam, Kṛṣṇa said. Guhyād guhyatamam. What is that verse? Who can say? Just before saying, sarva-dharmān parityajya, Kṛṣṇa said that "You are My very dear friend. Therefore I am talking to you the most confidential part of knowledge." Is it not? What is that confidential part? Sarva-dharmān parityajya: "Give up everything. Simply surrender unto Me." This is confidential knowledge. Jñāna, karma, yoga, this will not help. It will take some time. You can waste your time in that way, you are at liberty, but real dharma is that "You fully surrender unto Me. Don't talk nonsense." Arjuna was talking so many nonsense things. So Kṛṣṇa ultimately said, "My dear Arjuna, you are My confidential friend. Therefore I am asking you. You do this. Don't waste your time. It will not help." It will help-bahūnāṁ janmanām ante [Bg. 7.19]. You can go on with your learning, with your study of Vedas, with your practice of yoga or ritualistic ceremonies, karma-kāṇḍa, jñāna-kāṇḍa, but unless you come to this point-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]-there is no happiness. That is not possible. This is the confidential…

So if this confidential knowledge, one who preaches without any compromise, he is the confidential servant of Kṛṣṇa. There is no compromise. This is real religion. The Kṛṣṇa says, na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ. So this is the person who has received the authority to draw mercy water from the ocean of mercy of Kṛṣṇa. Sākṣād-dharitvena samasta-śāstraiḥ. And what Kṛṣṇa said five thousand years ago, the same thing Caitanya Mahāprabhu said, same thing. There was no change, as there was no change between the statement of Viśvanātha Cakravartī Ṭhākura and Narottama dāsa Ṭhākura. Sādhu śāstra. As śāstra, there is no change. Not that "Modernize. The śāstra should be changed." No. That is nonsense. That is not śāstra. Śāstra cannot be changed. "Circumstantially, it will be changed, seasonal changes." No. That is not śāstra. Śāstra means it is perpetual. What Kṛṣṇa said five thousand years ago or Kṛṣṇa said some forty millions of years ago to the sun god… Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. He says, "I am talking to you that purātanaṁ yogam." Not that "Because it has passed millions of years and now it is a different time, so I will have to change." No. He said, "I am talking to you that very old system." Is it not? Just see. The śāstra cannot be changed. God's word cannot be changed. Then what will be the difference between God and ourself? He is always perfect. He is always perfect. What He said forty millions of years ago, what He said five thousand years ago, that is also correct up to date. That is śāstra. Not that "So many years have passed and it has become old. Now let us reform it and put it into new way." No. You can put the same thing in a new way, but you cannot change the principle. Sādhu śāstra guru-vākya, tinete kariyā aikya. Śāstra is never changed. And the sādhu… Sādhu means who follows the śāstras. He is sādhu. He also does not change. Sādhu, śāstra. And guru? Guru means who follows the śāstra and sādhu. So there are three, the same. A guru will not change, that "It was spoken five thousand years ago. That is not applicable now. Now I am giving you something new, jugglery." He is useless. Sādhu śāstra guru-vākya tinete kariyā aikya. Yaḥ śāstra-vidhim utsṛjya vartate kāma kārataḥ, na siddhim avāpnoti [Bg. 16.23]. These things are there.

So the saṁsāra dāvānala-līḍha-loka **, these eight stanzas of Viśvanātha Cakravartī Ṭhākura is very important. We sing daily. That's very good. This world is dāvānala. Just like Ṛṣabhadeva, He wanted fire, He did not require any matches. No. Fire can be… By His will there will be fire. Formerly yajña fire was also ignited. What is that wood? Araṇi, yes. Not with matches. So it is ordinary thing, the friction of the bamboo, electricity. It creates electricity by friction. The electricity is also friction. Similarly, fire is created and the dry leaves of bamboo tree, they set in fire. Then, gradually, the whole forest is in blazing fire. And especially the snakes, they are the first sufferers. Because they remain on the ground and there are dry leaves and it takes fire very quickly, so they cannot fly away. Other animals, they can… Nobody can escape, but they can try because they can go fast. But the snake… Similarly, when there is catastrophe in the world, the persons like snakes, cruel, envious, they suffer first like a snake. Cāṇakya Paṇḍita has said, sarpaḥ krūraḥ khalaḥ krūraḥ. There are two envious living entities, very dangerous. What are they? One is snake. And another? The man whose habit is like snake. Without any fault he will bite. Without any fault.

So just like we are preaching Kṛṣṇa consciousness. So what is our fault? That we are trying to make men-no illicit sex, no gambling, no meat-eating, no intoxication, and they take it otherwise. They take: ”It is very dangerous.” Without any fault they are finding fault. This is snake. Sarpaḥ krūraḥ khalaḥ krūraḥ. No fault, but still fault-finding and giving us trouble. So you'll find so many persons, without any fault they'll bite. A snake, without any fault… You are passing, and you are taking some fruit from the tree. If there is snake, it will bite-the krūraḥ. So Cāṇakya Paṇḍita said, ”There are two, two kinds of krūraḥ, envious living entities. One is the snake; another is the man-snake, or a man habituated to the snake quality.” So sarpaḥ krūraḥ khalaḥ krūraḥ. But Cāṇakya Paṇḍita said, ”This man snake is more dangerous than the animal snake.” Sarpāt krūrataraḥ khalaḥ. Why? Now, mantrauśādhi-vaṣaḥ sarpaḥ khalaḥ kena nivāryate: ”You can subdue the snake by chanting a snake mantra or some drug, jadi-bhuti(?), but this man-snake cannot be subdued.” It is very, very dangerous.

So this is our position, and therefore a preacher devotee is so, I mean to say, favorite to Kṛṣṇa. They have to meet actually dangerous persons, krūraḥ persons. Just see. Jesus Christ, what fault he had? He was preaching about God, and he was crucified. Crucified. That is in your country, a very good example. Simply his fault was he was talking of God, that's all, and he was crucified. So we have to meet. Our Nityānanda Prabhu, He also met that Jagāi-Mādhāi. Of course, He delivered them. Nityānanda Prabhu is so kind that in spite of being stroken and blood came out from His head, still, He continued to say, ”My dear friends, never mind you have injured Me. You chant Hare Kṛṣṇa.” So the preaching is so difficult thing. Therefore Kṛṣṇa said, na ca tasmād manuṣyeṣu kaścid me priya kṛttamaḥ. It is not very sitting idly, comfortably, and discuss Vedānta. No. It is not like that. Preaching practically. Practically meeting dangerous position because sympathetic. Saṁsāra dāvānala. The whole world is in blazing fire. Para-duḥkha-duḥkhī. Vaiṣṇava is para-duḥkha-duḥkhī. And that is his qualification. For him there is no difficulty. He's quite all right. He's under the protection of Kṛṣṇa. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So he has no danger personally. What danger there is? There is Kṛṣṇa. He is confident, and Kṛṣṇa protects him in all danger. But he is unhappy. He meets Jagāi-Mādhāi class and faces all kinds of danger. Therefore he is the powerful, authorized agent of Kṛṣṇa.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 5.6.10

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Bombay, December 28, 1976
Prabhupāda: So, read it?
Hari-śauri: He doesn't have a book.
Prabhupāda: ”People who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varṇāśrama-dharma and its rules and regulations.” [SB 5.6.10]

The varṇāśrama-dharma, that is beginning of human civilization. So in this age they have already given up. There is no varṇāśrama. In India it is simply in name. Actually, there is no varṇāśrama. The, most of the people, they are śūdras. But without varṇāśrama, there cannot be any human civilization, because the aim of human life is to understand God. That is the aim of human life. Unfortunately, they have given up this idea, the aim of life is to understand God. You inquire all over the world, 99.9% will deny God or they have no clear idea of God. Even the so-called religionists, they have also no clear idea. Maybe some power; no clear idea. Neither they are interested to know. But so far we are concerned, we have got full description of the Lord and His pastimes, His activities. Everything is recorded in the Śrīmad-Bhāgavatam and other Vedic literatures. And God says in the Bhagavad-gītā personally that ”I was existing in the past and I shall continue to exist in the future.” Similarly, the living entities, they also existed in the past and they will continue to exist in the future individually. That is stated in the Bhagavad-gītā in the Second Chapter. It is not that we shall be finished in future or there was no existence in the past. No. We are, both of us, we are eternal. God, Kṛṣṇa, and we, living entities, we are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Our destruction of this material body does not mean we, as spirit soul, we are destroyed. No.

To understand this truth, the varṇāśrama system required. Without this varṇāśrama system nobody can understand that we are individual person, we existed in the past, and we shall exist in the future, and we are existing at present. Anyone can understand. There was no change in the past, neither there will be change in the future. Simply we change the dress: tathā dehāntara-praptir dhīras tatra na muhyati [Bg. 2.13]. This is our self-realization. This is called ātma-tattva-jñāna. But people in the present day, they are not interested. Apaśyatām ātma-tattvam [SB 2.1.2]. Yāvan na jijñāsata krūraḥ ātma-tattvam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Our activities, they are all defeat. The difference… Just like you are constructing this huge, gorgeous building and another person also constructing another huge skyscraper building. So what is the difference? The difference is here we are doing on the ātma-tattva, and they are doing for being defeated in the material world. That is the difference. You'll find the same activities, dealing with stones and bricks and workers, engineers. But one is based on ātma-tattva and the other is based on without any ātma-tattva. That is the difference.

Sometimes bhakti is observed as similar to the activities of the karmīs, but there is difference. One is bhakti, one is going back to home, back to Godhead; and the other is going forward to the hellish condition of life by the same activities. This is the technique. How it is possible? It is possible. By practical example, it is said in the śāstras… Just like if you take more quantity of milk preparation, you get diarrhea. But the same milk preparation, yogurt, is there. It will stop diarrhea. Both of them are milk preparation. One has created the disease diarrhea, and another is stopping diarrhea. So why? Cikirsitam. One is by medical process and the other is without any medical process. The medical process is to satisfy Kṛṣṇa. Here the building is being constructed to satisfy Kṛṣṇa. To satisfy Kṛṣṇa. And in other places the building is constructed to satisfy senses. This is the difference, material and spiritual.

Material means to satisfy one's senses. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītayā āpṛṇoti [SB 5.5.4]. Karma means they are working very hard like dogs and hogs, but the purpose is indriya-prīti. Nūnaṁ pramattaḥ: they are mad. They should not… And why mad? Because the karma means you are creating another body. And as soon as there is another body, dehāntara-prāptir, so long you have got this material body, you'll suffer. That is the law of nature. Karmānu bandhaḥ. Yāvan prīti mayi deve… tavat karmānu bandhanaḥ. The karmānu-bandha will continue. Therefore in the śāstra it is recommended, yajñārthe karma anyatra karma-bandhanaḥ. Don't act anything except for the satisfaction of Kṛṣṇa. That is Kṛṣṇa consciousness movement. If you do anything for your sense gratification, that means you are being bound up by the laws of karma. Laws of karma, it is very strict according to the modes of activities. Puruṣaḥ prakṛti-stho hi bhuṅkte karma-jān guṇān [Bg. 13.22].

So we should be very much careful not to be afflicted by the karma. Karmānu bandha. This is very delicate task. Simply… [break] …but they do not know what is the importance of the varṇāśrama-dharma. They have broken it. They don't like. They want to say classless society. Classless society cannot be. Even in Russia, the Communist country, they wanted to break down the classless society, but they cannot manage. They have now created a manager class and the worker class. Why manager class? Make it classless. But that is not possible. Therefore in the society there must be managers and the workers. Without this you cannot work, you cannot make, keep any systematic… So managers… The varṇāśrama-dharma: the managers, the brāhmaṇas and the kṣatriyas; and the workers, the vaiśyas and the śūdras. And less than that, less than the śūdras, the caṇḍālas, they have to be fully controlled, kirata-hūṇāndhra-pulinda-pulkaśā [SB 2.4.18], because they do not know the regulative principles of life. They are called caṇḍālas. So they are described in the śāstra. So the kṣatriyas, they used to keep these caṇḍālas under full control. Otherwise the society would be lost.

Unfortunately, there is no kṣatriya, there is no brāhmaṇa, there is no control of the caṇḍālas, and the whole world is in chaotic condition. So the Kṛṣṇa consciousness movement is an attempt. Because the caṇḍālas are majority and we are very minority. But still little portion of good thing is still good, and large amount of bad thing, that is bad. That is not good.

So here it is stated that people who are lowest amongst men and bewildered by the illusory energy… This is bewildered. What is that bewilderment? They are trying to be happy by material adjustment. Just this morning we were discussing of the air crash. It is very good to fly in the air, but at any moment the whole plane may be crashed and all of them finished. So this kind of material adjustment will not help us. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This is illusory, or māyā sukha. Prahlāda Mahārāja regrets, tato vimukha-cetasā māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Any moment everything will be crushed. This is called māyā-sukha. And still they are wasting time, that for māyā-sukhāya, illusion. They'll not be happy. Any moment everything can be crushed, and they are busy.

Therefore this modern civilization is most dangerous civilization, soul-killing civilization. The human being got the chance of understanding God, but they are being refused by the authorities to understand God. Rather, if somebody wants to understand, he is checked, he is harassed by the name of brain-washing and mind control. This is Kali-yuga.

Thank you very much. (end)

761229SB.BOM

Śrīmad-Bhāgavatam 5.6.11

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Bombay, December 29, 1976

Pradyumna:

te ca hy aravāktanayā nija-loka-yātrayāndha paramparayāśvastās tamasy andhe svayam eva prapatiṣyanti
[SB 5.6.11]

"Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions they automatically fall down into the darkest regions of existence."

Prabhupāda: "Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles." The other day I was speaking that system of religion can be given by God Himself. But they do not know who is God, where is God, what is His principle, why does He want to give us religion. They are so ignorant, especially in this age, they do not believe in these things at all. Very awkward position. So they deride at Vedic principles, nāstik. According to them, bhasmī bhūtasya dehasya kutaḥ punar āgamano bhavet. The body, which is burned down into ashes, what is the meaning of talking about this body, that again it comes and takes birth in a different form of life? Nobody believes these things. And now everything, very precarious condition of this age. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10].

So therefore the process of reviving their Kṛṣṇa consciousness is Kṛṣṇa's. No other process will help. Caitanya Mahāprabhu, He was Kṛṣṇa Himself. He advised, harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. The only hope is if you go through the śāstras, Vedic literature, that is the way to understand. But at the present moment people are so engrossed with material affairs that they are not interested even to hear or to talk about Kṛṣṇa consciousness. That is not a very good sign. It is the feverish condition of durbhikṣa. That is mentioned in the Śrīmad-Bhāgavatam, that people in general, when they come to the point of suffering from natural law, then they will revive their nitya-siddha kṛṣṇa-bhakti. So therefore, as I was speaking in this morning, we have to elevate the human civilization from a platform which is on equal level with hog civilization. We should very carefully study and try to know whether the advancement of civilization which we have accepted is genuine. No. It is not genuine. It is misleading. Our aim of life is not to get a comfortable life for few years. Actually, there is no comfortable life. Still, we consider and forget our real business, self-realization. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2].

So these persons, māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They have been described by Prahlāda Mahārāja as the most hated, foolish persons, vimūḍhān. Bhagavad-gītā, Kṛṣṇa has mentioned this class of men as mūḍha. And Prahlāda Mahārāja has described these classes of men, not only mūḍha but vimūḍha. Vimūḍha means particularly mūḍha. Pramattaḥ. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Same thing, vimūḍhān. It is very dangerous civilization. They are spoiling their human form of life. This human form of life is meant for different purpose, tapasya. But they have been engaged in the lives of hogs and dogs, work very hard, get some money, and enjoy for sense gratification. This is not human civilization. So following their own mental concoction they automatically fall down into the dark region of existence. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. Here yesterday I went to Malad(?) to some friend's house. How they are living, middle-class men. In Bombay especially we see they are living very awkward position, not very comfortable life. Still, they stick to the city life, and if we call them, "Come to Hyderabad. We shall give you nice place, nice food, nice milk, nice cloth. That is your problem. We shall give you. Please come and live with us," "No." Therefore it is called hog civilization. Hog, they are living in a filthy place, eating stool. If you request the hog, "Please come with me. I shall give you nice place to live in. I shall give you halavā," they'll not come. So this is the position.

Therefore they fall down. Fall down means from our spiritual identification we fall down to material identification, upādhi. Material identification, upādhi, designation. I am now speaking, "I am Indian," but "Indian," that is (not) my designation. I am neither Indian nor European. You are not Indian, European. We are giving more stress on the designation. That is the mistake of modern civlization. And in the śāstra such persons who designate himself with this body, they have been described as go-kharaḥ, sa eva go-kharaḥ [SB 10.84.13]. So we shall be very careful. Take to Kṛṣṇa consciousness.

So next… (reading) "In this age of Kali people are overwhelmed by the modes of passion and ignorance. Lord Ṛṣabhadeva incarnated Himself to deliver them from the clutches of māyā." God has no business to come here. He is Vaikuṇṭha-pati. Vaikuṇṭha means vigata-kuṇṭha-yasmād. Kuṇṭha means anxiety. In the spiritual world there is no anxiety,. and the material world, it is full of anxiety. Sadā samudvigna-dhiyām asad-gṛhāt. On account of accepting this false, temporary material world, we are always full of anxiety, and Vaikuṇṭha world, kingdom of God, is just opposite: no anxiety. Why there should be anxiety? Here we have got the fear of birth, death, old age and disease, and in the spiritual world there is no such thing, birth, death, old age and disease. And everything is complete there. There is no fight between one person to one person. In this way, the description is there. The summary is that there is no jurisdiction for the three modes of material nature. It is above the jurisdiction. That is Vaikuṇṭha world.

So long we are in the jurisdiction of three modes of material nature, up to that time we shall disagree with one another and there will be trouble. Therefore the Vaiṣṇava religion is meant for the peaceful person. No trouble. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Those who have come to the stage of seeing everyone on the equal terms… Equal terms means spiritually. That we invite everyone. There is no discrimination. We don't care for the designations. We invite everyone to leave aside the designation and come in your original form and be Kṛṣṇa conscious and be happy, for which we are prepared to take all kinds of incon… There is no inconvenience, but suppose in the old age I am traveling all over the world. People think that I have taken some hardship. But for Kṛṣṇa's sake, even it is hardship… Actually, there is no hardship. But even it is hardship, we should take it. Para-upakāra. People are in ignorance, they are suffering, and it is especially India's business to release them from this material suffering and give them information about the Vaikuṇṭha world, the world of no anxiety. And try to train them in different ways. That is the real welfare activity in the human society.

Thank you very much. (end)
Śrīmad Bhāgavatam 6.1: Lectures
Śrīmad-Bhāgavatam 6.1.1-4
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Melbourne, May 20, 1975
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Śrīmad-Bhāgavatam 6.1.1-4

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Melbourne, May 20, 1975
Prabhupāda: (devotees chant responsively)
rāja uvāca
nivṛtti-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopalabdhena
brahmaṇā yad asaṁsṛtiḥ
[SB 6.1.1]
pravṛtti-lakṣaṇaś caiva
traiguṇya-viṣayo mune
yo 'sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ
[SB 6.1.2]
adharma-lakṣanā nānā
narakāś cānuvarṇitaḥ
manvantaraś ca vyākhyāta
ādyaḥ svāyambhuvaḥ yataḥ
[SB 6.1.3]
priyavratottānapador
vaṁśas tat-caritāni ca
dvīpa-varṣa-samudrādri
nady-udyāna-vanaspatīn
[SB 6.1.4]

So yesterday we talked about Parīkṣit Mahārāja. So he was cursed by a brāhmaṇa boy. So he prepared himself for death. What was the preparation? That he left immediately his kingdom and the kingdom was divided among his sons. He was young man, not very old, but he understood, ”Now, within seven days, I will have to die.” So immediately he left home and went to the bank of the Ganges. He was situated… His capital was what is now called New Delhi. Formerly it was known as Hastināpura. The another name of Hastinā…, New Delhi, is there still, and there is a very, very old fort. They say that this fort belonged to the Pāṇḍavas, Mahārāja Parīkṣit. They are keeping just like in Rome they are keeping old buildings. So apart from historical reference… So Mahārāja Parīkṣit, he was king, emperor of the world. So he was preparing for dying. Many, many, from all over the world, saintly persons, kings, even some demigods from other planets, they came to see him.

So what to do at the time of death? One has to change. Death means change of this body. The modern civilization, they do not know it. That is the first understanding of spiritual knowledge, that we change our body. I am spirit soul, every one of us, spirit soul, even the animals and the trees and plants and aquatics, any living being. There are 8,400,000 different forms of living being. Of all of them, the human form is considered the best. Best means it has got…, the human form has got developed consciousness. Developed consciousness means they can understand what is past, what is future, what is present. Especially to understand his position as spirit soul, to understand God, to understand what is His relation with God, and what he should do in that relationship-these things are understandable in the human form of life, not otherwise. We cannot invite dogs and cats to come here and hear about Śrīmad-Bhāgavatam. No. That is not possible. But a human being, he can hear. He can understand.

So this is our special opportunity after evolutionary process passing through eight million…, at least eight million different forms of life. The list is there in Padma Purāṇa. Jalajā nava-lakṣāni: ”Nine lakhs’ forms of life within the water.” There is animal in the water which is called timiṅgila. It is so big that… We have got experience. The whale fish is very big. That whale fish is taken up by this timiṅgila fish just like a big fish swallows a small fish. Such big, big fishes are there within the… They do not come visible to the…, but there are. We get information. Timiṅgila. Many very big, big animals are there within the water, deep. So there are nine lakhs, 900,000 forms of life within the water. And then jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Then… Sthāvarā means ”stand up.” We have got experience. I do not know whether you have got. In our school days, if a boy is making trouble, the teacher will ask him, ”Stand up on the bench.” So the stand-up punishment… The trees, the plants, they are stand-up punishment. (laughter) ”Stand up here for five thousand years.” You see? There are many trees, they are standing up for five thousand years, seven thousand years. In California I have seen one tree, they say it is seven thousand years old. So just imagine. If the teacher punishes a boy to stand up for few minutes, how much troublesome it is, and if one is ordered to stand up for seven thousand years, so just imagine what is the punishment. So that is punishment. These trees and plants, because they committed very sinful activities, they… Naked, to become naked, is also another criminal activity. Therefore, by nature’s law, the trees, the, they are standing up naked. They do not dress. Similarly, if a human being does not dress, does not cover, then what is the difference between the trees and the human being? It is the human being who requires to be properly dressed. That is the law of nature. If we violate, then the punishment is: ”All right, you become tree and stand up naked for ten thousand years.” This is the nature’s law. You cannot violate the nature’s law. And we are completely under the laws of nature. You cannot say that ”I don’t care for.” No. You may say, foolishly, but you are, you are. Just like nature’s law is that you must die. Can you say, ”No, I shall not die”? Can you say boldly, ”No, no, I shall not die. I am now scientific. I have got my science, I shall not die.” The nature’s law is: you must die.

So in this way you should understand how strongly you are controlled by the nature’s law. But foolishly we say, ”No.” That is not. Just like this Mahārāja Parīkṣit, such a powerful king, he is now somehow or other cursed by a brāhmaṇa boy that ”You must die within seven days.” So he is preparing. He has got time, seven days. But what we have got? We haven’t got even seven minutes’ warning. At any moment we can die. And what we are doing? That is the foolishness. One must be ready, that ”I will have to die. And ’die’ means I will have to accept another body.” Now, there are so many forms of body. As I was explaining aquatics, 900,000, then trees. As the water dries, the vegetation comes. You have got experience. That is the nature’s process. And after vegetation, then the flies, insects, moving, up to trees and plants, not moving. Then they move-flies, grasshoppers. And they turn into birds again, very freely flying. And there are many, many big birds in the sky, eagles. Some of the eagles, you have got experience. There are monkey-eating eagles. They capture the monkey. And there are eagles elephant-eating. (laughter) We get all this information. Elephant, they will capture elephant and take it away. (laughter) Just imagine. It is no joking. This is a fact.

So there are so many birds, eagle birds, they fly, and they go from one planet to another. They are resting… Just like a bird you see, they fly from one tree to another tree. So their resting place is one planet to another. Just see. You are trying to go to the moon planet bogusly. I’ll say bogusly because you could not go there. The moon planet is far away from the sun planet. So it is not possible to go there by the so-called jets plane. No. It is far, far away. It is sixteen hundred thousand miles away from the sun. The modern scientist calculation is ninety-three million miles, the sun is situated, and above that, sixteen hundred thousand miles up, there is moon planet. So by the Vedic calculation it is not possible to go there by the method we are attempting. That is not possible. And the proof is that why, if they are going to the moon planet, why they cannot stay there? Now, the argument is that ”There is no vegetation. The atmosphere is different, where living being cannot stay.” They say like that. But from the Vedic information we understand that moon planet influence the vegetation in all other planets. So if the moon planet helps vegetation in all other planets, how it is that there is no vegetation? So there are many thing, contradiction, and practically we see, they are going to the moon planet, but they cannot stay, uselessly going and coming. So let them do that, but we have got our other inform…, other sources of information, that we cannot go to the moon planet. It is not possible.

So anyway, the nature’s law is very strict. We cannot surpass. That is stated in the Bhagavad-gītā:

daivī hy eṣā guṇamayī
mam māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

You cannot go, or you may go, but so far you have not gone or you have not been successful. But there are many, many other planets. That we see at night, many, many. But spiritual process is so made… Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Māyā, the material nature, is very, very strict, but if one becomes Kṛṣṇa conscious, fully surrendered to Kṛṣṇa, he surpasses the laws of material nature. That is possible. Māyām etāṁ taranti te [Bg. 7.14]. How? Just like we are trying to go to this planet or that planet, but we have been unsuccessful. But if you become Kṛṣṇa conscious, then immediately after death you immediately go to the Kṛṣṇa planet, immediately. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So we Kṛṣṇa conscious people, we believe in the statement of Kṛṣṇa and act accordingly. So we have no difficulty, because we are under the direction of Kṛṣṇa. So we are assured, if we actually act according to the instruction of Kṛṣṇa, then we are sure to go back to Kṛṣṇa, back to Godhead, without any difficulty. Kṛṣṇa says,

janma karma ca me divyam
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mam eti kaunteya
[Bg. 4.9]

So we believe. We blindly believe, blindly or knowingly. It is not possible knowingly, but if we accept Kṛṣṇa's argument, then we have to believe. Kṛṣṇa does not say anything without any reason. Nobody says. No authority says like that. So what to speak of Kṛṣṇa? Kṛṣṇa is the greatest authority. If we blindly accept His statement, that is also good, and if we apply our reason and argument, that also you can do. Kṛṣṇa says in the Bhagavad-gītā,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

He is giving very practical example that because the soul is within this body, therefore bodily changes are taking place. Now, suppose if a child is born dead. That… You can keep it by some method, preservative method, but it will not grow. One can understand very easily. Because the soul is there, therefore the child from the womb of his mother grows gradually. Grows means changing body. Everything, information, is there in the Śrīmad-Bhāgavatam. The man and woman, father and mother, after sex the two secretion is emulsified and it takes a form like a pea. And the small living entity, the measurement is also given. Keśāgra-śata-bhāgasya śatadhā kalpitaḥ: [Cc. Madhya 19.140] "One ten-thousandth part of the upper portion point of hair." You know the point of hair. Now divided into ten thousand part and take one part. That is the form of the soul. That little spark takes shelter into that emulsified pea, and because the soul is there within, it develops from the mother's womb. The child does not develop all of a sudden. Every mother knows that. It grows gradually, little by little, little by little. When it is seven months, then it is further…, it moves. So in this way the… Kṛṣṇa says that don't take this body as the living being. Dehinaḥ asmin dehe. Within this body, the soul is there. So everyone can understand.

Now, because the soul is there, therefore the body is changing. Everyone knows that he was a child. I know, you know. I remember my childhood body or my boyhood body, my youthhood body. I am old man. I remember them, that "I was doing as a young man like this. I was doing as a boy like this. I was jumping. Now I cannot jump. Why? The body has changed." The body has changed. It is very good logic. The same "I" am there. I was a boy. I was jumping. Now I am old man. I have changed my body. I cannot do that. I will have to take the stick. Because the body has changed. So where is the fallacy of logic? It is very clearly… And the authority says… Kṛṣṇa says, not an ordinary person. He says, "Within this body there is the soul, and as on account of the soul, the body is changing shape from childhood to boyhood, boyhood to youthhood, from youthhood to old man's body. Similarly, when this body will be useless, he will accept another body." This simply truth one has to understand first of all before anything spiritual knowledge. If one cannot understand that the spirit soul is different from this body, then he is cat and dog. He is not human being.

yasyātma-buddhiḥ kuṇape tri-dhātuke
svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Yasyātma-buddhiḥ kuṇape tri-dhātuke. If anyone accepts this body… This body is made of three elements, kapha, pitta, vāyuḥ: mucus, bile, and air. So if we accept this body, combination of bones and flesh and blood and urines and stool and kapha and mucus and so many things, if we consider this body as "I am, the soul," do you mean to say that is very good knowledge? No. That is go-kharaḥ. Go-kharaḥ means animal. Go means cow and kharaḥ means ass. So these animal think like that, "I am this body." And if a man thinks like that, he is no better than the animal. That is not possible. Do you mean to say by combination of this blood, flesh, bones, urine, and stool and so many other things, you can, by combination, make a person like big scientist, philosopher, mathematician, by combination of these ingredients? Is it possible? Then there are much quantity of blood and flesh and this in the slaughterhouse. You bring and mix with them stool and urine and make a Professor Einstein. (laughter) You are advanced scientist. You bring this ingredient and make a very intelligent man. So this is all foolishness. Sa eva go-kharaḥ [SB 10.84.13]. Anyone who thinks this body as the self, then he is in the animal kingdom. One, if anyone wants spiritual knowledge, he first of all know what is spirit, then spiritual knowledge. If you have no idea of spirit, what is the value of your spiritual knowledge? There is no value. Sa eva go-kharaḥ [SB 10.84.13].

So this Kṛṣṇa consciousness movement is giving that enlightenment, that you are not this body. Not this movement; it is there… in the statement of Kṛṣṇa. Dehino 'smin yathā dehe kaumāraṁ yau… [Bg. 2.13]. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. When Arjuna was declining to fight… Other side was his kinsmen, his brother, nephews, his teacher, all very affectionate. So Arjuna declined, "Kṛṣṇa, I am not going to fight. They have usurped our kingdom. That's all right. They are also our own men. Let them enjoy. But I am not going to kill them." This is Vaiṣṇava. Because he is a devotee, in spite of being harrassed by the other party… Wife was insulted, then kingdom was taken by betting, by gambling. In this way they were put into so many troublesome position. Still, when there was actual fight, because Arjuna was a Vaiṣṇava, devotee, he said, "Let them enjoy. I am not going to fight." This is Vaiṣṇava. Ordinary man would have taken very seriously, "Oh, these people have insulted like that. They have taken our… Yes, we must fight." So Vaiṣṇava by naturally, by nature, is not violent. But if it requires, if Kṛṣṇa directs that "You must fight," they fight. That is Vaiṣṇava. When Arjuna declined to fight, and then Kṛṣṇa had to instruct him about the whole instruction of Bhagavad-gītā just to induce him to fight. And at last, Arjuna was asked by Kṛṣṇa, "Now what is your decision? I have told you everything. What do you decide? Whatever you decide, now you do. I have finished My instruction." He said, "Yes, I shall fight." Kariṣye vacanaṁ tava, naṣṭo mohaḥ [Bg. 18.73]. "I was illusioned. Now it is my duty. Because You are ordering and I have heard You very patiently, so it is my duty to fight." Kariṣye vacanaṁ tava [Bg. 18.73]. This very word is there. "I shall act as you advise." This is the result of studying Bhagavad-gītā. You read Bhagavad-gītā, and when you agree to act by the instruction of Kṛṣṇa, then your Bhagavad-gītā reading is success. Otherwise, if you act differently, then you may read Bhagavad-gītā for many thousands of years. There is no benefit.

So Kṛṣṇa says in the Bhagavad-gītā that aśocyān anvaśocan. In the beginning Arjuna was arguing with Kṛṣṇa to support his decision that he would not fight, but he could not convince Kṛṣṇa very nicely. That he understood, that "Although I am speaking so many things, Kṛṣṇa is not changing. He is fixed up." Then he surrendered himself: "My dear Kṛṣṇa, we are now talking as friends. No, we shall talk now as master and disciple. You I accept You as my master." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. He accepted Him as the master and he became disciple to understand Bhagavad-gītā. This is the way. If you have got your own opinion, you will never understand Bhagavad-gītā. You have to take lessons from the master. Although the book is there, for example I can give you. Suppose if you want to be a medical man, the books are available in the market. You can purchase and read and become a doctor. Is it possible? Is it possible that simply by reading books, purchasing from the market, I become a medical man? No. That is not possible. You have to learn it from a person who is a medical man. Then you will. You go to the medical college and learn the medical science from the practical medical man, and then you examine, put yourself in examination. When you pass… This is the way. So any śāstra, any book, even in the material world, it is not possible to read oneself and understand the real fact. That is not possible. Therefore Vedic injunction is that if you want to learn that spiritual science, tad-vijñāna. Tat. Tat-vijñāna means spiritual science. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This is the instruction. If you want to learn that spiritual science, then you must approach a bona fide guru. Gurum evābhigacchet. There are many sastric injunction like that. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

And who requires a guru? Guru is not a fashion. It is necessary. How it is necessary? Now, anyone who is inquisitive to understand the spiritual science, for him it is necessary. Jijñāsuḥ sreya uttamam. Even if you want to become an ordinary electrician, still, you require a teacher, and what to speak of spiritual science. So that is necessary. Tad-vijñānārthaṁ sa gurum evābhigacchet. So Arjuna followed it, and he submitted himself to Kṛṣṇa to become His disciple, not to talk as friend. So when he accepted Him as the spiritual master, so… Teacher… The teacher has the right to chastise the student. That is accepted. So He immediately chastised him, Arjuna. Arjuna was chastised. What is that? Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna, you are talking just like a very learned man, but you are lamenting on the subject matter on which no learned man laments. That means you are a fool." It is indirectly said. "No learned man laments on this subject." What was the subject? He was considering that "If I kill the other side, my brother or my nephew or my teacher, they will die." So that is the general impression in the whole world. Then He teaches, "No. On account of death of the body, the soul does not die. The soul simply changes another body. That's all." This is the first instruction. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. For that reason you cannot kill. It is not that Kṛṣṇa was encouraging killing. No. Duty. When there is fight, there is killing. You cannot avoid it. Just like the soldier. What is the duty of the soldier? Kill as many as possible the enemies. But the same soldier, if he comes back home and kills some of his men or countrymen and he is arrested and in the court, he is ordered to be hanged, and if he pleads that "I am a soldier. In the battlefield I have killed so many persons, and now I have killed one man. Why you are ordering me to be hanged?" What will be the answer of the court? The answer that "You cannot kill on principle. But you can kill on the superior order. You cannot kill by your whims." In the battlefield the commander-in-chief orders, "Yes, you kill and get gold medal." But if you think the, "I have killed so many persons in the battlefield. Here is my enemy. I kill him." No. That you cannot do. That you cannot do. This is the principle. When there is duty, that is another thing. But not whimsically. We cannot kill. Therefore Lord Jesus Christ ordered, "Thou shall not kill." This is the order. "Thou shall not kill." But we are violating the order. We are killing so many animals. So this is not good. On the plea that "Lord Christ sometimes took some fish somewhere; therefore we will have to maintain a big slaughterhouse," this is not very good logic.

So anyway, we have to act according to the superior order. And so far the spirit soul is concerned, that is the first lesson of spiritual knowledge. Unless you understand what is spirit… We are present here. The body is there and the spirit is there. Now we must analyze according to the direction given in authoritative books. That is very easy. Kṛṣṇa says that within this body there is the spirit soul. And we can experience that unless the spirit soul is there, the body does not change, and as soon as the spirit soul goes away, the body is a dead lump of matter. That's all. Very easy to understand. So we have to first understand this, then spiritual progress. If we remain like asses and dogs and cats, that "I am this body," there is no question of spiritual understanding. Therefore we are presenting Bhagavad-gītā As It Is. Read it and you will understand what is the difference between spirit and matter. In so many ways they have been described. Then if we understand that "I am not this body. I am spirit soul," then my duty will be assigned, that "I am spirit soul, ahaṁ brahmāsmi. So I am acting for the body only? The body is perishable." Antavanta ime dehāḥ. Everything is there. Antavat means perishable. Nityasyoktāḥ śarīriṇaḥ: "But the spirit soul is eternal." So I am working day and night so hard only for this body, how to eat, how to dress, how to have sex, how to defend. What I am doing for the spirit soul? That is knowledge. The spirit soul, I am the spirit soul, and because as spirit soul I am within this body, the body is working, moving, and I am simply taking care of the body. What care I am taking for myself, the spirit soul, who is going to change this body?

Now, Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. The spirit soul will change this body, as it has already changed from babyhood to childhood, childhood to boyhood. That I already explained. So what type of body I am going to accept next life? I am not going to die. I am simply changing body. Just like we change dress. If one dress is torn or old, we change another dress. Exactly like that. This body we change when it is no more usable. We have got our spiritual body. And they say the spirit is formless. No. Now if this body is my dress, then how the body has got these hands and legs? Just like because you have got actually hands and legs, therefore your coat and pant has got hands and legs. If you have no form, then how the coat and pant is made? The coat, the pant has got legs because actually I have got leg. The coat has hands or body because actually I have got body. So the argument that the spirit is formless, that is bogus. Unless I have got form, how the dress body is made with hands and legs and heads and everything?

So these are the subject matters to be considered. That is called brahma-jijñāsā, to understand about his spiritual life, spiritual knowledge. Then there will be question, "How the spirit soul-I am-I have contacted this material body?" And it is said in the Bhagavad-gītā that because I have accepted this material body, all miserable conditions are there. We are trying to get over miseries. That is called struggle for existence. Everyone is trying. He thinks, "One status of life is miserable. Let me avoid it and get better life." That is our struggle. In this way, from lower bodies we have come to this spiritual…, I mean to say, human form of body. Now it has to be decided what is our next body. Next body. That is answered in the Bhagavad-gītā. You'll find:

yānti deva vratā-devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

If you want to go to the higher planetary system where the demigods live, you can go there. Therefore the karmīs, by performing Vedic ritualistic ceremonies, they want elevation to the higher planetary system where the life, prolongation of life is very, very big. As we have got day and night, in the higher planetary system the waxing and waning moon, then when the moon is present there and the sky is in light, that is the day of the higher planetary system. And when the moon is dark, that is the night. That means our fifteen days, in the higher planetary system-twelve hours. Just imagine their year. And such ten thousands of years you can live if you can go to the moon planet. The day and night, fifteen days, your fifteen days, is equal to their one day. No, twelve hours. That means your one month is their one day. Now calculate one day, then thirty days, one month. Then twelve months equal to one year. Such ten thousands of years. Just imagine. You can go there and live like that, yānti deva-vratā devān [Bg. 9.25], if you like. But that is not eternal life. After that long period, you have to die. So Kṛṣṇa says janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You are trying to avoid all kinds of miserable condition, but your real miserable condition is your birth, death, old age, and disease. Try to avoid it. That is perfection. That is spiritual life.

So there are many things. If you kindly take advantage of our offering… We are presenting this Kṛṣṇa consciousness movement very genuinely and authorizedly. The center is open now. Now it is up to you to take advantage of it and be benefited.

Thank you very much. (devotees offer obeisances) [break]

Madhudviṣa: If there is any questions to present to His Divine Grace you can ask them now. Yes?

Guest: What is the purpose of the Deity worship?

Madhudviṣa: What is the purpose of Deity worship?

Prabhupāda: Deity means Kṛṣṇa's Deity. Kṛṣṇa and Kṛṣṇa's Deity is not different. The whole idea, spiritual knowledge, means to understand God. So vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is the purpose of Vedic knowledge. So just to favor you… You cannot see now God. So Kṛṣṇa has come in Deity form to accept your service. And we have to render service. Not that it is a doll or stone, no. He is Kṛṣṇa. Because you cannot see at the present moment except stone and wood, He has accepted this form like stone and wood so that you can see and render service. This is the purpose of Deity worship.

Devotee (1): Śrīla Prabhupāda, you were saying that because the body has arms and legs, then the coat has a similar shape. Then does the spirit soul that's within our body have arms and legs like that?

Prabhupāda: Yes.

Devotee (1): Would the spirit soul that is within, say, a cow's body, is in a different shape?

Prabhupāda: Yes. It has got also legs. But the shape has taken according to his desire. Every animal has got these four things. Just like bird, it has got two wings, two legs. The animal has got four legs. And the man has got two hands, two legs. So the same parts of the body, they are appearing in a different type. But the four limbs of the body are there. Hm?

Devotee (2): Is the original body of the spirit soul a human form?

Madhudviṣa: The question is that whether the eternal form of the spirit soul is a human form or is it…

Prabhupāda: Yes, human form. God is also human form. "Man is made after the shape of God." I think there is in the Bible. Is it not? So God is also like human form. Here you see Kṛṣṇa, two hands, two legs.

Hari-śauri: How do we understand, then, that there are peacocks and flowers and trees in the spiritual world? Are these not eternal forms?

Prabhupāda: Yes. They are more covered. Just like if you cover your body with blanket, the hands and legs are invisible. But you are not the blanket. So the trees and plants, they are more covered. They are not in full manifestation. The human form is the full manifestation of the soul.

Hari-śauri: They are covered in the spiritual world?

Madhudviṣa: He is asking if they were actually covered in the spiritual world as well.

Prabhupāda: Not in the spiritual world. There that is voluntary. Some devotee wants to serve Kṛṣṇa as flower; they become flower there. If I want that "As a flower I shall lie down at the lotus feet of Kṛṣṇa," he becomes flower, voluntarily. And he can change his…, from flower to human body. That is spiritual life. There is no restriction. If some devotee wants to serve Kṛṣṇa as cow, he serves Kṛṣṇa as cow, as calf, as flower, as plant, as water, as ground, field, or as father, as mother, as friend, as beloved, anything. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. That is Kṛṣṇa's all-powerfulness, spiritual life.

Guest: What is the first stage of transformation like in the consciousness after one discovers chanting Hare Kṛṣṇa mantra?

Prabhupāda: You understand what you are. By chanting Hare Kṛṣṇa mantra when you are purified, then you can understand that you are not this body; you are soul. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho abhadrāṇi [SB 1.2.17]. Abhadrāṇi means inauspicious things. That is the modes of ignorance and passion. So in the material world some of us, most of us, we are covered by these modes of passion and ignorance. That is abhadra. That is most inauspicious. We cannot understand. But gradually we have to come to the modes of goodness, sattva-guṇa. So rajo-guṇa, tamo-guṇa is covering us. So by śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ… If you hear about Kṛṣṇa, then these dirty things, rajo-guṇa and tamo-guṇa, will be cleansed. And even it is not completely cleansed, naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18], even almost clean, then you come to the platform of sattva-guṇa. And as soon as you come to the platform of sattva-guṇa, the resultant action of tamo-guṇa and rajo-guṇa, namely kāma-lobhādayaś ca ye. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. So long you are covered by the passion and ignorance… The ignorance means you do not know anything. Just like animals. And passion means although human being, they are after sense gratification. That is called passion. So both these qualities will keep you in darkness. By the resultant action of these modes, you will be simply greedy and lusty. So if you come to the platform of sattva-guṇa, then you become free from this greediness and lustiness. Then your life becomes settled. Then gradually you will understand what is God, what is your relationship. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. You can do that simply by cultivating this Bhāgavata life. That is required. What is that?

Devotee (3): Is Kṛṣṇa always seeking to engage us in His devotional service, and is He upset in some way if we reject His offer?

Madhudviṣa: Is Kṛṣṇa always anxious for us to engage in His devotional service, and does He become upset if we reject His offering?

Prabhupāda: Yes, because you are foolish. Kṛṣṇa, God, is coming to you to take you back to home, back to Godhead. If you reject, that is your foolishness. Mūḍha. Na māṁ duṣkṛtino mūḍhaḥ prapadyante narādhamāḥ [Bg. 7.15]. One who does not surrender to Kṛṣṇa, or God-when we speak of Kṛṣṇa, it is God-then what class of man he is? That is described in the Bhagavad-gītā. Duṣkṛtinaḥ, mūḍhaḥ, narādhamāḥ, māyayāpahṛta-jñānāḥ, āsuri bhāvam āśr… Immediately you come to these categories. What is that? Duṣkṛtinaḥ, most sinful. Unless you are most sinful, you cannot reject Kṛṣṇa's offer. Or unless you are rascal number one, you cannot reject Kṛṣṇa's offer. Duṣkṛtino mūḍhaḥ. So as soon as you reject Kṛṣṇa's offer, that means you are most sinful, you are rascal number one, you are lowest of the mankind, and your knowledge has been taken by māyā. That's all. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.1

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Melbourne, May 21, 1975

Prabhupāda: (devotees chant responsively:) Oṁ namo bhagavate vāsudevāya.

rajovaca
pravṛtti-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopālabdhena
brahmaṇā yad asaṁsṛtiḥ
[SB 6.1.1]

So we have discussed the last two days what is the aim of life. So this whole Kṛṣṇa consciousness movement is diverting the aim of life. There are two ways. Our present position, the aim of life is sense gratification. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Material life means sense gratification, as much as possible. And the central point of sense gratification is sex life. Yan maithunādi. Maithuna means sexual intercourse. This is the machine to keep the living entity bound up under the condition of material nature. We are conditioned by the material nature. We are thinking we are free. We are not free. That is not the fact. Therefore Kṛṣṇa says in the Bhagavad-gītā that "You are thinking that you are free, whatever you like, can do, enjoy sense gratification-but under condition. You are not free."

So there are different grades of sense gratification, but the point is sense gratification. The cats and dogs, the animals, they are also satisfying their senses, and the human being also engaged in the same business. The cats and dogs, they are eating to their taste; the human being is also eating to their taste. The standard may be different, but the taste is the same. Either you have sex intercourse with beautiful wife or husband or as sex intercourse between the she-dog and he-dog, the enjoyment is the same. Just like if you have got a palatable food, either you put it into a golden pot or if you put it into iron pot, the taste is the same. The taste is not different. One may think that "I am eating in golden pot; therefore I am advanced." But a learned man will say that "Whether you have changed the taste?" Either you drink something palatable in a golden pot or in iron pot or paper pot, the taste is the same. So this is called pravṛtti-mārga. Pravṛtti-mārga means advancing in sense gratification.

So there are different grades. From the animal life we come to human life, and if we like, we can go to the higher planetary system, Janaloka, Maharloka, Tapaloka. There are many planetary system above the sun. We have already discussed, above the sun… The moon planet is above the sun. The moon planet is not so near. So Kṛṣṇa says that even if you go to the highest planetary system, Brahmaloka… That is many thousands years you can live and gratify your senses to higher standard than in this… Suppose you are drinking here in golden pot; there you will get in diamond pot. That will be the change, not that the taste will change. The taste, the same. The dog's pot and man's pot and demigod's pot, within the material world, the taste is the same, and ultimately, you have to die. That's all. That you cannot stop. Nobody wants to die. He wants to enjoy life perpetually. Now the scientists are trying to live more years. So what is the use of living more years? The śāstra says, taravaḥ kiṁ na jīvanti [SB 2.3.18] . The trees they live for five thousand years or more than that. So do they not live long years? So sane man will think that "What is the use of living for five hundred or five thousand years, standing in one place?"

So this is not advancement. The advancement is that, as Kṛṣṇa says, that to solve the problem of birth, death, old age, and disease. That is advancement. So Kṛṣṇa says, therefore, that ābrahma-bhuvanāl lokān punar āvartino 'rjuna. Even if you go… Why to the moon planet? Even if you go to the topmost planet, which is called Brahmaloka… There you can live for many millions of years, but you have to die. As you have to die here, as the cats dies, dog dies… We human being, we also die. The demigods, they also die. The Brahmā will also die. Nobody can save himself from death. Death… Birth, death, old age, and disease. We have already discussed that we living beings, soul, we are eternal. We are eternal, we are simply changing the body, one body to another. In this way, material life means you can live for one minute or one hour or hundred years or millions of years. You get a particular type of body, and according to that body, you live. And therefore you have to die. Kṛṣṇa says that ābrahma-bhuvanāl lokān punar āvartino ’rjuna. Even if you go to the topmost planet, you can live for long, long years, but you will have to die and again come to this earthly planet and again begin your life. This is going on. So how it is going on? Pravṛtti-mārga. ”I want to enjoy sense gratification.” This is the basic principle. So this Kṛṣṇa consciousness movement means that back to home, back to Godhead, not to make proceed or progress towards birth, death, old age, and disease, but make progress towards no birth, no death, no old age, no disease. That is Kṛṣṇa consciousness. That is called nivṛtti-mārga. Nivṛtti-mārga. Nivṛtti means stop this type of progress.

So there are indication in the śāstra that how to make progress towards the goal of nivṛtti-mārga. That is stated, mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you associate with devotees, mahat, mahātmā, great soul… Who is great soul? Great soul means who has understood God. He is great soul. He is called mahātmā. That is stated, mahātmānas tu māṁ pārtha daivīṁ-prakṛtim āśritāḥ bhajanty ananya-manaso [Bg. 9.13]. Mahātmā means he is not under the condition of this material nature. He is under the protection of the spiritual nature, he is mahātmā. You have to live under somebody. That is our position. You cannot say that ”I am not living under somebody. I am independent.” No. That is not possible. Nobody can say. Can anybody say that ”I am independent”? No. Because our constitutional position is that, to serve. Either I serve my family or serve my community or serve my nation or serve my government-in this way go on increasing-but your position is to serve. You… Here you will find, therefore, that the so-called master is also servant. Just like President Nixon. He was elected the master, president, but actually he was the servant of the popular vote. As soon as he became unpopular, he was immediately dismissed. So the president of a big state is the position that he is a servant. How you are not a servant? That is our nature. So people are engaged in service generally. ”Generally” not. That is the law. If one hasn’t got to serve anybody, no family, no children, no wife, then he keeps a dog, to serve him. Is it not a fact? I have seen in the Western countries, old man who has no family, his whole day he is keeping a dog and seeing the television. That’s all. (laughter) Because nature is to serve. That you cannot… Therefore pravṛtti-mārga means that we are trying to become false master, sense gratification.

Actually, we are the servant of the senses. We are not master. When you become master of the senses, then this title is given, gosvāmī, svāmī. Svāmī means master. Master means master of your senses. Now we are being dictated by the senses, ’You do this,” we do that. So our master is the senses, and the senses are six kinds of senses: Kāma, kāmādīnā, lusty desires; lobha, greediness; and mohaḥ, illusion; kāma, krodha, anger, mind… Mind is dictating something; I am serving: ”Yes, sir, I will do it.” This is our position. Kāma, krodha, lobha, mohaḥ, mātsarya, in this way. So by good association, by saintly man’s association… That is recommended: mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat-sevā. This human life is meant for rectification. We are serving somebody, and we are not happy. We have got very good example in our country, in many other countries. Just like our Mahātmā Gandhi, he served his country very well, but the result was that his countrymen killed him. This is the result of our service. Nobody will appreciate. We are serving our family. The wife is not satisfied; (s)he divorces the husband. The son is not satisfied; he goes out of home. So just analyze that we are serving to our best capacity, but nobody is satisfied. This is our position. Kāmādīnāṁ katidhā na katidhā pālitā durnideśā. Actually we are serving our senses. I love my wife because she satisfies my senses. I love my husband because he satisfies my senses. Actually, we are servant of our senses. As soon as the sense gratification is disturbed, then ”No, no, I am not going to serve you.” Or ”I am not satisfied with your service. You go away. I go away.” This is our position.

So senses are there. So one who is associating with the devotees… Devotees mean who is engaged in the service of the Lord. He is not engaged in the service of the senses. That is devotee. Devotion… The definition of devotion is given in the śāstra,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalaṁ
hṛṣīkeṇa hṛṣīkeṣa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Sarva upādhi-vinirmuktam. Upādhi means designation. I am spirit soul, but because I have accidentally…, or my result action, resultant action of my past karma, I am thinking, ”I am Indian,” somebody is thinking ”I am American.” So this is the designation of the soul. I am neither Indian, nor somebody is American, somebody is Australian. We are living soul, ahaṁ brahmāsmi. That is my position. But being designated in a different way, I have become a servant of that designation. So bhakti… Bhakti means nivṛtti-mārga, to become free from all these designations. That is called bhakti. The definition of mukti, or liberation, or becoming free from the designation, is given in the Śrīmad-Bhāgavatam, muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ: Mukti means when we give up the service in designation and we are situated in our original constitutional position. That is called mukti, liberation, or salvation, whatever you like. Muktir hitvānyathā rūpaṁ sva-rūpeṇa. What is my own constitutional position? I am eternal servant of God, Kṛṣṇa. This is my position. So when we give up all these designation service and engage myself in the real service of the real master, that is called mukti, liberation.

So this Kṛṣṇa consciousness movement is trying to educate men that ”After all, you are servant. You have to serve somebody. You are now serving your senses. Now just divert your service to Kṛṣṇa, or God, and you will be happy. That’s all.” The service, constitutional position, will not change. That is my position. In Bengali there is a proverb, dheki svarge gelo dhana bhange.(?) The dheki, that’s a wooden machine for husking grain. So I do not know whether it is used in your country. It is a big… It is peddled by the legs, and the grains are taken away the skin. So if this dheki, this machine, is sent to heavenly planet, what he will do? The same business: ”Dag! Dag! Dag!” That’s all. So either you go to the heavenly planet or you remain here or you remain in animal kingdom, your… Even the trees, they are standing-they are giving service. They are giving you fruits, they are giving you flowers, and if you want his service, by the wood, by the body, you cut; it will not protest. ”All right, you take my body.” So that is the way to understand that we must render service to somebody higher. So why not go to the Supreme, the great-"God is great"-and render service? This is Kṛṣṇa consciousness. Then we'll be happy. You can go on giving service in this material world under so many designation, but you will never be happy, and the person to whom you are giving service, he will be not happy. This is material world. Try to understand.

Therefore one devotee, he says, kāmādīnāṁ katidhā kathidāḥ na pālitā durnideśās teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ, sāmprataṁ labdha-buddhis tvām āyātaḥ niyuṅkṣvātma-dāsye. This is called good sense. The purport of this verse is, "My dear Lord, I have served my senses in the form of lusty desires and anger and so many things, kāma, krodha, lobha, greediness, and…" My senses are, means, these things. "So I have served life-long, but neither they are satisfied, neither I am satisfied." Teṣām. "And they are not merciful. I have served them up to the age of eighty years, but still they want service from me. If I want to retire, they will not agree." If somebody says to his wife that "I have served so much in the family. Now let me go to the Kṛṣṇa conscious temple. I serve there," the wife will disagree, "No. What service you have done? You have got duty, duty, this duty, that duty."

So it will never end, even if you give lifelong service. Just like I have given the example: Gandhi gave lifelong service according to his own. Hitler gave lifelong service. Napoleon gave lifelong service. But their ultimate end was very, very regrettable. Nobody realized his service. He was punished. This is material world. We have to understand very clearly, and we have to take lesson from this verse that we may go on serving our lusty desire, greediness, anger, and so on, so on, but we will never come to the end and become happy. When one comes to the point that "I have rendered service in so many ways. So neither I am happy nor the person to whom I have served, they are happy. Then what is the remedy?" That is discussed in the Vedānta-sūtra philosophy. Athāto brahma jijñāsā: "Now inquire about your real master, Brahman, or the Supreme, the great, the Absolute Truth." That is required. So we should be prepared like that, that we have served our propensities, different propensities, lusty desire, greediness, anger, kāma, krodha, lobha, mohaḥ… Mohaḥ means illusion. I am doing something wrong, and I am thinking it is all right. This is called illusion, mohaḥ. Mātsarya. Mātsarya means envious, to become envious. Every one of us, either individually or socially or community-wise or nationally, we are all envious. The Russians, they are envious of the Americans, and the Americans, they are envious of the Russians. Similarly, everyone. That is the nature. So we are serving all these propensities. Now, this is called pravṛtti-mārga, progress towards sense gratification in different ways. And if we stop that and make progress to our real self-realization, real happiness, that is called nivṛtti-mārga.

So this morning I was talking with one gentleman. He is in charge of the social welfare. So when I proposed that "Our nivṛtti-mārga…, we recommend these processes: no illicit sex, no meat-eating, no intoxication, and no gambling, beginning," so he was not satisfied. He said that "Why you stop illicit sex? We get pleasure." So this is the understanding of the modern civilization. He is risking his life by all these processes, but if we request that "Stop this process. Come to Kṛṣṇa consciousness," they will not agree. That is the difficulty. Therefore this line of action, nivṛtti-mārga, it is little difficult. But it is very easy. If one understands the philosophy, what is the meaning of pravṛtti-mārga and what is the meaning of nivṛtti-mārga, and if he is sane man, then he will accept, "Yes." Just like if you go to a physician and you are suffering from a disease, being… Say, just like nowadays there is prominent alcoholic treatment. People are too much addicted to alcohol, and there are so many departmental treatment, even for the priest also. I have seen one ad in a paper that in America there is a hospital where especially the priestly class drunkard, they are treated. (laughter) And five thousand patients are there. (laughter) So if the physician says, "No, no, you give up your drinking habit," then he will be angry. Then how he will be treated? That is the only medicine, that "You give up." It is not very difficult thing. Nobody learns drinking from the birth. Now, even one has learned drinking, now, all our students, you see practically. They are young men. They are not old men. Their senses are still strong. But they have given up. They have given up. They have given up illicit sex. They have given up intoxication. They do not take even tea, do not smoke cigarette. Neither they go to cinema, what to speak of going to other places. It is possible. But if we give up all these things, then our beginning to the nivṛtti-mārga, our progress towards back to home, back to Godhead, that is beginning.

So if we accept the process, it is not difficult. So our life should be trained up in this way, nivṛtti-mārga. Then we can make process for going back to home, back to Godhead. First of all we should understand that we are part and parcel of God. That is stated in the Bhagavad-gītā, and actually it is fact. What is God? God means what we are doing, He is also doing, because we are part and parcel. Just like your son, your daughter. They are your part and parcel of your body. So what is the difference? They are also acting, you are also acting. Similarly, God, Kṛṣṇa, is the supreme father. So so far the activities are concerned, the same. But the difference is that God is great; we are small. That is the difference. God can create the so many planets. Just like the sun globe, it is… There are other globes also. They are bigger than sun. Anyway, the sun is very big. So God has created this big globe, means fourteen hundred thousand times bigger than this earth-or even this earth-floating in the air. You can float a big 747 airplane also floating in the air, but you cannot make a globe like sun and floating in the air. That is the difference between you and God. The creative power is there. Because we are part and parcel, the value is there. Just like gold mine and a small particle of gold. So small particle has… It will be called gold, and it has got some value. But not as good as the gold mine. This is the difference between God and ourself. We should understand. So if we give up this service to the senses and we engage ourself in the service of the great… Everyone wants to serve the great. That is natural. If one is serving ordinary mercantile firm, he is thinking of getting some service in the government office. That is very secure. So if we seek our service to the supreme government, Kṛṣṇa, or God, then we will be happy. That is Kṛṣṇa consciousness movement.

If you actually want to be happy… Now you can see. These boys they are chanting, dancing. This is not artificial. Artificial dancing can be performed one day, two days, then finished. But they are doing twenty-four hours. How they are doing, unless they are feeling some happiness, transcendental happiness? They are not fools. They are not uneducated. They are educated. They are coming from a good family. But they have sacrificed everything, and they are enjoying this Hare Kṛṣṇa chanting and dancing. Unless they feel… Even the girls, they are also dancing. So there is transcendental feeling of blissful life. Why? When one engages himself in the service of the Lord. This is the purport, very simple thing. And as soon as he will serve the designation, false service, he will spoil his time and will be under the condition of material nature. Material nature, we are all conditioned by material nature. Therefore we are changing body from one body to another. Now, by the nature's own process, evolution, we have come to this human form of body and we have got advanced consciousness, we have got direction like Bhagavad-gītā, Śrīmad-Bhāgavatam. Hari guru vaiṣṇava bhāgavata gītā. Bhāgavata-gītā. Just our Madhudviṣa Swami sung, we have got Kṛṣṇa, we have got spiritual master, we have got the books, Bhāgavata, we have got Gītā. Now let us take advantage of it. These transcendental literature, we have taken much pain to translate them into English so that you can understand. We have got fifty books. So take advantage. It is not meant for the cats and dogs. It is meant for the human being, not a particular class or nation. No. It is meant for all human being. So take advantage of this knowledge, understand the philosophy of life, that "I am eternal." Na hanyate hanyamāne śarīre [Bg. 2.20]. "I do not die after the annihilation of this body. I accept another body." We have got two bodies: this gross body and one subtle body. Just like you have got your coat, and within the coat there is shirt, similarly, within this gross body, there is another subtle body. This gross body is made of the material elements, earth, water, air, fire, ether, these five elements. Pañca. Pañca means five. Your body and my body, it is simply combination of these five material elements. This is the covering, coat. And within this, there is another body. What is that? Mind, intelligence, and ego. So everyone knows that you have got mind, I have got mind. Everyone knows that you have got intelligence, I have got intelligence. And everyone is puffed up with some identification, "I am this, I am that." These three conception, this is called subtle. Subtle body. So we simply see the gross body, but we do not see the subtle body. When death take place-that means this gross body is finished-then the subtle body is there. And the subtle body carries the soul to another gross body. That we cannot see. Therefore we do not understand how this spirit soul is migrating, transmigrating from one body to another. We do not see. Therefore our seeing should be through knowledge, paśyati jñāna-cakṣuṣā, not this gross seeing. Gross seeing is imperfect. It has no value. We know. We should inquire that "This gross body is finished. Now what about the subtle body?"

So we have to understand from authoritative literature. The subtle body is working, just like when you sleep your gross body is not working, but the subtle body, the mind, intelligence and ego is working; therefore you dream. Your subtle body is lying is some apartment, and you have gone to the seaside by the mental body. So, so long this gross body is able, you again come and enter into this gross body, but when it is not workable, then you have to find out another gross body in the womb of a certain type of mother. This is the law of transmigration of the soul. That subtle body will be carried by the laws of nature. According to the work you have done to your whims, then a certain type of body will be offered to you. You will be forced to enter into the womb of a certain type of mother, and the mother will give you the body. That we have got, everyone, experience. In the mother's body, after pregnancy, the body grows. Everyone knows it. So body grows why? Because the soul has entered, and according to his karma, either good mother or bad mother… So you are growing the same body or better body or lower body, and when it is mature, then you come out. You begin again your life. That is called pravṛtti-mārga. In this way we have to accept birth, death, old age. As soon as you get this material body, there is birth, and as soon as there is birth, there is death. And as soon as the body is there, it is growing old. It is suffering disease.

So if you want to avoid these four things… That is specially pointed out by Kṛṣṇa, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You are solving your problems, but what, how you have solved your birth, death, old age, and disease? That is the question by Kṛṣṇa. Have you solved? Then what is the use of solving problems? The real problem is there. But if you want to solve this real problem, then you should take up this nivṛtti-mārga. Nivṛtti-mārga means stop this way of sense gratification and take to Kṛṣṇa consciousness. That is the way. If you continue your misbehavior, at the same time you want to cure your disease, that is not possible. Just like this alcoholic treatment. They go to the psychiatrist and so experienced… After all, if you do not give up this bad habit, then where is the question of treatment? Where is the question of treatment? That is called… That is explained in the śāstra, hasti-snāna. The example is very right. Hasti-snāna. Hasti, hasti means elephant. Elephant, they go into the water, in the lake, in the pond, and very nicely cleanse their body. Body very nicely cleansed, and after taking bath, as soon as it comes to the bank on the ground, he takes some dust and throw over the body. So atonement… Sometimes we make atonement. I have committed some sin. I go to church or go to temple. I make some atonement. Then after finishing that business, again I do that business. So this kind of habit will not help you. You must try to stop the bad habit. That you can do when you are in the association of devotees. Otherwise it is not possible.

Sometimes there is some disagreement, that "Why one should not live outside the temple?" But that is little difficult, because in the temple you get good association. Everyone is trying to become free from this bondage of life. So there is some inspiration. But if you live outside the temple… We are making this temple commodious so that people may come here and live and learn the art, but if you do not live, there is risk. Because saṅgāt sañjāyate kāmaḥ. If you live in certain association, drunkard association, then you will learn gradually how to drink. And if you live with the association of the devotees, then you will forget drinking. You will become devotee. So we are opening these centers, giving chance everyone. There is no discrimination. It is not a religious system. It is a cultural institution. Don't take as a religious. Religious is a kind of faith. You may accept that faith or not. That is your discretion. But Kṛṣṇa consciousness is not a kind of faith. It is an cultural institution. If you, actually, you are serious that "I must stop these inconveniences of birth, death, and old age," then you must join this Kṛṣṇa consciousness movement. That is my request. That is called nivṛtti-mārga. And gradually, you will be elevated to the topmost position, that you have no more attraction for these material things. That is possible. It is not that impossible. Simply one has got to follow the process.

The process is generally ādau śraddhā. Ādau śraddhā, in the beginning… Just like you have come here with some honor or with some respect. That is called śraddhā. Śraddhā means faith: "All right, let us go there. What is this Kṛṣṇa conscious temple?" This is the beginning, that you come. This is called śraddhā. Then if you like it, "Now, here the people, they speak nicely from the books," then you come daily or weekly and associate with the… Ādau śraddhā tato sādhu-saṅgaḥ. Sādhu-saṅgaḥ. This is the process. First of all one must get a little faith and then associate with the devotees. Ādau śraddhā tato sādhu-saṅgaḥ atha bhajana-kriyā. Then, by associating with the devotees, we learn that "These devotees are worshiping the Deity, they are chanting Hare Kṛṣṇa mantra, and they are eating prasādam, and they are very happy. So why not engage me also in this way?" So therefore gradually they come and offer, "Now, sir, I shall join, and initiate me." In this way we are doing. Ādau śraddhā tato sādhu-saṅgaḥ tato bhajana-kriyā ādau anartha-nivṛttiḥ syāt. By execution of devotional service, whether you are making progress or not, that will be tested when anartha-nivṛttiḥ syāt, all the nonsense things which you have learned artificially, that will be finished. That is called anartha-nivṛttiḥ. Anarthopaśamaṁ sākṣād bhakti-yogam adho [SB 1.7.6].

We have created so many anarthas, unwanted things, not required for me as spirit soul, but artificially, for this designation body. So when one is engaged in actual devotional service, then the result will be anartha-nivṛttiḥ. Same nivṛtti. Nivṛtti means finished. It is not that all our students were free from this alcoholic habit or meat-eating or illicit sex, no. They were habituated. But because they have taken to the devotional service, this is all finished. Anartha-nivṛttiḥ syāt. Then spiritual life begins. Tato niṣṭha: "Yes, it is very nice. I shall continue." This is called niṣṭha, firm faith. The beginning was faith, and after anartha-nivṛtti, firm faith, "Yes, I shall continue." Tato niṣṭhā tatoruciḥ. How one can be firmly fixed up unless he has got a taste for it? He relishes, "Yes, this chanting and dancing is very nice." That is called relish. Tato niṣṭha tato ruciḥ tathāsaktiḥ. Then he becomes attached. He cannot give it up. Āsaktiḥ. Āsaktiḥ means attachment. Just like we have got attachment for so many things. So these are the stages. Tathāsaktiḥ tato bhāvaḥ. Then ecstasy. And then you come to the platform of loving God. Now we are loving cats and dogs. We shall love God. This is the way.

Thank you very much.

Madhudvīṣa: Are there any questions? Yes.

Devotee (1): At the point of death, the gross body returns back to the earth. Is there ever a time when the subtle body dies?

Madhudvīṣa: At the time of death the gross body returns to the earth. Is…?

Prabhupāda: The gross body is finished. Gross body becomes ash, stool, or earth. Those who are burying the gross body, it becomes after sometimes earth. And those who are giving this body to be eaten by other animals, it becomes stool. And those who are burning this body, the body becomes ash. So gross body there are three ultimate goal: either to become ash, or stool, or earth.

Madhudvīṣa: His question was "Is there a time when the subtle body ceases to exist?"

Prabhupāda: Yes, that is liberation. When… So long you are encircled by the subtle body, there is no question of liberation because the subtle body will take you to another gross body. When we are free from the subtle body, then we are liberated. We go back to home, back to Godhead. Yes?

Devotee (2): What's the subtle body like?

Prabhupāda: I have already explained. Mind, intelligence, and ego-this is subtle body. Everyone has got his mind, everyone knows. But we cannot see. The intelligence… Everyone has got intelligence, but we cannot see. Similarly, subtle body is invisible. Ghost means when the living entity remains in the subtle body, do not get another gross body-they are very sinful-they create disturbance. But we cannot see. That is ghost. Ghost means that those who are too much sinful, they do not get this gross body. They are punished with the position, to remain in the subtle body, at least for some time. That is ghostly life. Therefore you will see, ghostly-haunted places, something is being done, but how it is being done, you do not see because you cannot see the subtle body. But you will see something is being carried in the air. It is not something being carried. It is being carried by the subtle body. But I have no eyes to see the subtle body. That is practical. I do not see your mind, but you have got your mind. You do not see my mind. You can see my mind by the action. That's all. The subtle body is there. Gross body, subtle body. Death means finishing of this gross body, and liberation means no more association with the subtle body, only spiritual. That is called liberation.

Madhudviṣa: Śrīla Prabhupāda? How does one become free from that ghostly body?

Prabhupāda: Ghostly body means he has to suffer for some time. Just like you are put into prison. After your term is finished, then you are liberated. Similarly, a most sinful man, he is given this term, "You remain for some years in the subtle body." Everything is like that. This is also. We have got this body, gross body, under certain condition. When that condition is finished, then I give up this body, I create another condition, and I enter another body. This is going on. Yes?

Woman: If we are all liberated in the end, and if we all reach Godhead, why is it necessary… [break]

Madhudvīṣa: …reach Godhead in the end, why do we have to speed up the process? Why not we just let things take their natural course of events if everyone's going back to Godhead ultimately?

Prabhupāda: Hmm. That is a good suggestion, but you rot for the time being. Suppose you are going somewhere, walking, and somebody gives you opportunity, "Come in my car," why don't you take advantage of it? You are… You will reach the destination by walking in six thousand years, (laughter) but if you get the opportunity… In your country there is good. There is staircase and there is elevator. So if you want to go, that "I shall go by the staircase and reach the upstair at the end of the day when office will be finished," (laughter) then you can do that. But if you are intelligent, you shall take the advantage of the elevator. Within a minute you go there. That is intelligence. "I am going. I shall reach at the end of the day when every office will be closed. Then I will come down again." If you see that, that you can do-not very good intelligence. That is not intelligence. We have to take the speediest process. That is intelligence. Yes?

Devotee (3): Śrīla Prabhupāda, if a devotee fills his life with devotional service right from the time he is born, is that enough to attain the spiritual body? Will he necessarily be…

Prabhupāda: Yes, he is liking to serve me, that is the action of the spiritual body.

Devotee (3): Even though he might be…

Prabhupāda: Therefore, if you actually always remain in spiritual understanding, that means to understand Kṛṣṇa, or God. Then Kṛṣṇa says, if you have understood what is God, that makes you qualified to go back to home, back to Godhead. Janma karma ca me divyaṁ yo janati tattvataḥ [Bg. 4.9]. If you know what is God factually, then that is your qualification to go back to home, back to Godhead. But if you do not know, then your spiritual life has not begun. You must know what is God. That is knowledge.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

The spiritual life means to understand yourself and understand God and understand your relationship with God and act accordingly. That is spiritual life. It is not difficult. How to understand God? You can understand just like you understand so many things from books. So there is book, God is explaining Himself, ”I am like this.” So you understand Him. Then you become qualified. Yes?

Devotee (4): Śrīla Prabhupāda, in Bhagavad-gītā it says that ”Out of millions of men, only one may come to know Me, and of millions who know Me, only one can understand.” What are ways…?

Prabhupāda: Hmm? What is that?

Madhudviṣa: He’s speaking about the verse, ”Out of millions of men who try for the path, only one may know Me, and out of those who know Me, only very few know Me in truth.”

Prabhupāda: That is stated in Bhagavad-gītā also.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

Where is Bhagavad-gītā? Find out this verse. Manuṣyāṇāṁ sahasreṣu: ”Out of many millions of men.” The human life is meant for understanding God. Then… He can understand, but the attempt is not there. They are after sense gratification. Nobody is interested to understand God. Everybody is interested in cats’ and dogs’ business, sense gratification. Therefore out of many millions of men, one can understand that ”My life is meant for other purpose.” That is called siddhi, perfection, ”How I shall make my life perfect?” This desire arises in one man out of millions. And they are simply engaged, how to satisfy senses perfectly. But that will never be done. A sane man thinks that ”I have done it so many lives. I have not been satisfied. I have not become perfection. Then where is perfection?” That inquisitiveness makes him eligible. Just like ādau śraddhā. I have already explained. So after becoming siddha, perfect… Perfect means one must know that ”I am not this body; I am soul,” ahaṁ brahmāsmi. That is perfection of knowledge. So Kṛṣṇa says, yatatām api siddhānām: [Bg. 7.3] ”Those who have become perfect, out of many millions of them, one can understand what I am.” It is not so easy to understand God. But if you take the process as is recommended in the śāstras by saintly person, then it is easy. Otherwise it is not easy. If you speculate to understand God, that is not possible. Then you go on and many, many years speculating. You will never understand God. Either you take the shelter of Lord Jesus Christ or Kṛṣṇa, if you follow his instruction-this is the way of understanding-then you will understand. But if you don’t care for his instruction, then you will never understand. This is the process. Hmm.

Devotee (5): Śrīla Prabhupāda, you were saying that only if one can understand the nature of God, then he can go back home.

Prabhupāda: Yes.

Devotee (5): But we have the case of the four Kumaras who were wandering in the Vaikuṇṭha planets, and yet they had not become fully God-realized at that point, and yet they were allowed to enter…

Prabhupāda: Those who are going to Vaikuṇṭha planets, they are not fully realized of God? What does he say?

Madhudvīṣa: He was citing the instance of the four Kumaras who were traveling through the gates of the Vaikuṇṭha world, but actually they were not completely God-realized…

Prabhupāda: Therefore they are on the gates of Vaikuṇṭha, not within. You cannot enter the kingdom of God without full understanding. So you have to be trained up. This is the life. You become trained up to understand God, and you will enter the kingdom of God. Hmm?

Devotee (6): Śrīla Prabhupāda, how does one associate with the devotees?

Prabhupāda: Hmm? What is that?

Madhudvīṣa: How does one associate with the devotees?

Prabhupāda: Oh, you do not understand? You can come and live with these devotees. Where is the difficulty? You can live here, you can take prasādam, and without any charge. Still, you are asking? This is the way. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. You have to make your association with the devotees. Then you will learn. Hmm.

Devotee (7): How much more difficult is it for one born in a family of nondevotees to become a devotee than a person who has been born in a family like Prabhupāda’s?

Prabhupāda: Sādhu-saṅga means you have to give up the association of nondevotees. This question was asked to Śrī Caitanya was asked to Śrī Caitanya Mahāprabhu by a devotee. He was householder. So he inquired, ”My dear Sir, what is the real standard of behavior of a devotee?” He immediately answered that asat-saṅga tyāga ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. ”Vaiṣṇava devotee, his first behavior is he should give up unwanted association.” That is first. Now, the next question will be: ”What is that unwanted association?” He answered, asat eka strī-saṅgī kṛṣṇābhakta’ āra: ”This unwanted association means people who are too much attached to sex life, they are unwanted. And the another: nondevotee of God. They are unwanted.” So you be careful not to mix with these people and come to the devotional service, then your life is perfect.

Devotee (8): Śrīla Prabhupāda, does a disciple first accept his spiritual master within the heart when he takes initiation?

Madhudvīṣa: What is the question again?

Devotee (8): When a disciple takes initiation, does he first take initiation within the heart?

Prabhupāda: Initiation is the third stage. First stage is that… Just like you have come. This is called śraddhā, faith, little faith, not full faith. Then you have to increase this faith by association of devotee. That is required. And when the faith is increased, then the question of initiation. Initiation should not be immediately offered. That will be misused. Therefore when we initiate, we inquire from the head of the temple, ”How long he is coming? What is his behavior?” If he certifies that ”Yes, he is doing nice,” then we initiate. Our initiation is not so cheap, ”You come and be initiated.” No, we do not do that. We must test you first of all. Then we initiate.

Madhudviṣa: His question was that can you take initiation by accepting the spiritual master in your heart without actually taking…

Prabhupāda: These are bogus proposition. It has no meaning. (laughter) It has no meaning. If you think within yourself, "I am eating," will you be satisfied? You starve and simply think, "I have eaten everything." (laughter) Is that very practical proposal? You must eat. We don't say all these bogus proposition. All right. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.1

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Honolulu, May 5, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, the first chaper, text number one. (devotees repeat)

śrī parīkṣid uvāca
nivṛtti-mārgaḥ kathita
ādau bhāgavatā yathā
krama-yogopalabdhena
brahmaṇā yad asaṁsṛtiḥ
[SB 6.1.1]

"Mahārāja Parīkṣit said: O my lord, O Śukadeva Gosvāmī, you have already described in the Second Canto the path of liberation, nivṛtti-mārga. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmaloka, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one's repetition of birth and death in the material world ceases."

So pravṛtti-mārga, nivṛtti-mārga. Pravṛttir eṣāṁ bhūtānāṁ nivṛttes tu mahā-phalam. Pravṛtti means inclination. Here in the material world everyone is inclined to gratify the senses. This is material world. Everyone is trying. Āhāra-nidra-bhaya-maithunaṁ ca. The best type of āhāra-nidra. Even in the human form of life they are also trying for the same thing, as cats and dogs are trying. The cats and dogs, they are also trying to find out where it is, food, where sleeping comfort, where sex life, and where defense. If the human form of life is also utilized for this purpose, pravṛtti-mārga, then it is, as I was talking in the park, it is just like using sandalwood for burning fuel. There is distinction even in wood. There are so many jungle wood, we can use it for cooking. But if the sandalwood, which is so valuable, if we do not know what is the value of sandalwood, if we use it for cooking and burning… Similarly, if we use this human form of life exactly like the cats and dogs, simply for sense gratification, then we are committing suicide.

The whole Vedic civilization means how to utilize this human form of life for better purposes. Even modern scientific point of view. Not scientific, but they say. Accepting their version… Just like Darwin's theory: by evolution you come to the human form of life. Accepting that from monkey one becomes a human being, so what is after this form? Then they have no information. What is the next life? If the evolution is… That is also accepted in the Padma Purāṇa, 8,400,000 species, forms of life, and then we come to this human form of life. What is next? That is the question. But they have no knowledge. They have no sense. They cannot explain what is next. And there is next life. If by evolutionary process through the channel of so many species of life, 900,000 aquatics. Jalajā nava-lakṣāni sthāvarā lakṣa… Two millions trees and plants, then 1100,000 insects, and one million species of birds, and then 33,000,000 species of animals, four-legged animals, paśu. And then we get this human form of life, especially civilized form of life. Then what is next? That question nobody inquires, neither there is answer by the so-called modern scientist, that what is next.

But the answer is there. Answer is there in the Vedic literature that there is higher planetary system. We can see at night: there are so many millions and millions of planets. So we can go there. That is stated in the Bhagavad-gītā, that ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Now we have come to the human form of life. If we cultivate sattva-guṇa… The material word is composed of three modes of material nature, the sattva-guṇa, rajo-guṇa, and tamo-guṇa. So if we remain in the sattva-guṇa, then we shall be promoted to the higher planetary system. If we remain in rajo-guṇa, then we shall remain where we are. And if we remain in tamo-guṇa, ignorance, then we shall go down again to the lower species of life. This is the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

The rascals, they are thinking they are independent. They are not independent. Completely under the control of the material nature. Otherwise why there are different species of life? Where is the arrangement? Arrangement is there. If you remain in sattva-guṇa, then you get higher form of life. Nature's law is so perfect that it hasn't got to create. It is automatically. Just like if you infect some disease, germs, you will automatically suffer from that disease. Similarly, if we are in contamination, sattva-guṇa, rajo-guṇa… Sattva-guṇa… Here sattva-guṇa is also a contamination. And what to speak of rajo-guṇa, tamo-guṇa? So this is called pravṛtti-mārga. According to our inclination we are contacting a certain type of the modes of material nature and we are getting different types of body. Kāraṇaṁ guṇa saṅgo 'sya sad-asad janma yoniṣu [Bg. 13.22]. Kāraṇam. Why one is getting better position, and why one is not getting? Why one is dog, and why one is millionaire? So it is due to our association with different modes of material nature.

So here it is said,

nivṛtti-mārgaḥ kathita
ādau bhāgavatā yathā
krama-yogopalabdhena
brahmaṇā yad asaṁsṛtiḥ

Saṁsṛtiḥ means the cycle of birth and death. This is called saṁsṛtiḥ. Saṁsṛtiḥ. And asaṁsṛtiḥ means to stop the cycle of birth and death and go back to home, back to Godhead. Then, if you want to go back to home, back to Godhead, then you have to follow the nivṛtti-mārga. Pravrtti is there, my inclination is there, but if you practice nivṛtti-mārga, then you overcome the cycle of birth and death, saṁsṛtiḥ. So this human form of life is meant for nivṛtti-mārga, not to indulge the sense gratification but minimize sense gratification as far as possible. Try to make it zero. Then that is called nivṛtti-mārga. We are. We require this eating, sleeping, mating and defending. But if we try, if we practice, that is called austerity. Tapo divyaṁ putrakā yena śuddhyet sattvaḥ [SB 5.5.1]. Śuddha. Śuddha means purification, existence, purifying the existence. We are eternal, we are existing, and on account of impurity, we have got this material body, and it is subjected to the laws of material nature, and we have to change one after another. This is pravṛtti-mārga. But in the human form of life if we come to senses that "Why I shall accept repetition of birth, death, old age, disease, and so many miserable conditions?" so that is called sense. That is intelligence. That intelligence can be developed in human form of life, and if we do not do, then the same example: just you use the sandalwood for burning purpose.

Thank you very much. (end)

760506SB.HON

Śrīmad-Bhāgavatam 6.1.2

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Honolulu, May 6, 1976

Prabhupāda: Second verse. (devotees repeat)

pravṛtti-lakṣaṇaś caiva
traiguṇya-viṣayo mune
yo 'sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ
[SB 6.1.2]

So Parīkṣit Mahārāja is trying to understand pravṛtti and nivṛtti. Pravrtti means here in this material world, anyone who has come, beginning from Lord Brahmā down to the small ant, they have come on account of pravṛtti, means for enjoying sex. This is material world. So long one will be engaged in sense enjoyment in different varieties, he will have to remain within this material world. Kṛṣṇa is so kind. We wanted to enjoy this material world; therefore He has given us full chance: "Yes, you enjoy." Kṛṣṇa does not want that you should enjoy this material world. That is not He… Sometimes the foolish men, they say that "Kṛṣṇa has given us this facility for sense enjoyment. Why we shall not take it?" Sometimes the so-called ṛṣis and yogis, they also say, "Yes, when you have got the senses, it is meant for enjoyment. Why it should be stopped?" Yes. Because… Really it has to be stopped. If you want real life of eternal enjoyment, then you have to stop. If you don't stop, then you remain here.

Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You have to take birth according to your desire, either as Brahmā or as ant, as a cat, as a dog, as demigod, and according to your capacity, Kṛṣṇa will give you: "All right." Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want from Kṛṣṇa sense enjoyment, He will give you all facilities. But Kṛṣṇa does not want. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is His mission, that "You will never be happy in this process of pravṛtti-mārga."

kṛṣṇa bhuliya jīva bhoga vāñchā kāre
pāsate māyā tāre jāpaṭiyā dhāre

Māyā means the condition in which I enjoy material sense gratification. That is called māyā. Māyā jāpaṭiyā dhāre. Jāpaṭiyā dhāre means catches, catches: "All right, come on." There are two things: light and darkness. If you remain in light, there is no darkness, and if you prefer to remain in darkness, there is no light. Two things are there. So māyā is darkness, and Kṛṣṇa is light. That is our motto in the Back to Godhead. "Godhead is light and darkness is nescience. Where there is God, there is no darkness." This is our position.

So pravṛtti lakṣaṇaś caiva traiguṇya viṣayo mune. This is pravṛtti. There are different pravṛttis. Sometimes some animal wants to eat something, another animal wants to eat another thing, but that is pravṛtti. Just like the hog: he is satisfied with stool. That is also eatable. And an enlightened human being, he is satisfied with nice halavā. So this is pravṛtti. Therefore it is said, pravṛtti lakṣaṇaś caiva traiguṇya viṣayo veda. Traiguṇya, according to modes of nature. One who is in the modes of goodness, his foodstuff is different from the person in the modes of ignorance. Therefore we find so many varieties of foodstuff, varieties of taste. This is all within this material world. It is not that… Sometimes this morning we were talking about vegetarian and nonvegetarian. Our mission is not to make a nonvegetarian a vegetarian. No. Our mission is that "Either you are vegetarian or nonvegetarian, it doesn't matter. You become Kṛṣṇa conscious." That is our mission. To become vegetarian is not very good qualification. It is better than the nonvegetarian, but that is not the ultimate solution. The ultimate solution is when you become a lover of God. That is ultimate solution.

So we are not preaching this vegetarianism. Just like there are Jains or many other religious system, Buddhism. They are after making people vegetarian. But the law of nature is that one living entity is the food for another living entity. That is the law of nature. You will find even in the lower animals, they are eating one another. That is the law of nature. Ahastāni sahastānām apadāni catuṣ-padām. This is the law of nature. Ahastāni, one who has no hands, he is the food… They are all animals. The animal which has no hands… Just like goats and others: they have only legs. So they are food for the animals with hands. Ahastāni sahastānām. That is the law of nature. Apadāni catuṣ-padām. The animals which has no leg-that means which cannot move… The plants, the grass, the trees, they cannot move. They have got leg, but they cannot move. Their legs are made for eating. As your mouth is made for eating, the trees… Therefore they are called pada-pa. They drink water by the leg. This is God's creation. You cannot think that how it is possible to drink water by the leg, but it is God's creation. You see. You pour water on the leg of the tree; it becomes very luxuriant, healthy. So different. And so far God is concerned, He can eat with legs; He can see with hands; He can eat with eyes. That is God. That is God. Aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. Aṅgāni, that is transcendental. He is not under any rule. He is not under any rule. If you say, "Why Kṛṣṇa is eating by the eyes?" yes, that is Kṛṣṇa. That is Kṛṣṇa. If you offer something, Kṛṣṇa, simply by seeing, He is eating. That is Kṛṣṇa. And again if you say, "If He is eating, why the plate is full?" that is Kṛṣṇa. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Kṛṣṇa is not a hungry man like me, that "If you give Me something, I will eat everything, finished." No. Kṛṣṇa can take the whole plate; still it will remain the whole plate, for giving prasādam.

So try to understand Kṛṣṇa in this way. And if you actually understand Kṛṣṇa, you are liberated immediately. Janma karma ca divyaṁ me yo jānāti tattvataḥ. How Kṛṣṇa eats, how Kṛṣṇa thinks, how Kṛṣṇa works, if you understand all these things, then immediately you become liberated. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. You immediately become. The only thing is we are rotting in this material world because we do not know Kṛṣṇa. That is the… You'll not be admitted in the spiritual kingdom unless you know Kṛṣṇa, what He is. And as soon as you understand Kṛṣṇa, you are fit-"Come on." Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. And as soon as you go, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Everything is explained. And therefore Kṛṣṇa comes. We have got pravṛtti to enjoy this material world. Kṛṣṇa comes personally, that "This will not help you." He comes personally: "You give up this habit. You simply surrender to Me. I will take you back to home, back to Godhead." This is… Pravṛttir eṣāṁ bhūtānāṁ nivṛttes tu mahā-phalam. We are inclined to enjoy this material world, but if we stop this material enjoyment, we are fit for spiritual life. That is the philosophy.

Therefore Kṛṣṇa says in the Bhagavad-gītā that aśraddadhānāḥ puruṣā.

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

Aśraddadhānāḥ. What Kṛṣṇa is speaking in the Bhagavad-gītā, if we take it, "Let Kṛṣṇa speak. I am not going to accept anything…" Aśraddadhānāḥ: there is no faith in the words of Kṛṣṇa. Aśraddadhānāḥ puruṣa dharmasyāsya: "The religious system which I am speaking." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], this religion. So if one is neglectful, does not like this proposal, then what is the result? Aprāpya mām: "He'll never get Me." Aprāpya mām nivartante mṛtyu-saṁsāra-vartmani. Then he will have to continue this process, mṛtyu-saṁsāra vartmani. He'll take birth, again die, again take birth, again die. That will continue. Mṛtyu-saṁsāra-vartmani. So,

pravṛtti-lakṣaṇaś caiva
traiguṇya-viṣayo mune
yo 'sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ

So we have to give up this habit that "I am master. I can enjoy, and I can do. I am independent." You have to give up this habit. Then you will be eligible for going back to home, back to Godhead.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. (end)

750522SB.MEL

Śrīmad-Bhāgavatam 6.1.3

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Melbourne, May 22, 1975

Prabhupāda: So, we were discussing last night about nivṛtti-mārga, the opposite direction of progressing towards hellish condition of life, that by nature's own way the living entity comes to the human form of body by the evolutionary process. That we have already discussed. There are 900,000's forms in the water. Then there are two millions forms of trees, plants. And jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Then insects, moths and flies, like that, they are 1,100,000 forms. Then birds, one millions forms. Then beast three million forms. And then human being, civilized or not civilized, there are 400,000. This is the total number of different forms of life. The living entity, spirit soul, is the same, but they are passing through different forms of life. Just like I am the same man. I have passed through my babyhood body, my childhood body, my youthhood body. Now I have come to another body. So it is a fact that I was staying in a baby's body. Now it is another body. A very simple thing, that we are changing body, but I am, the soul, the same. We have to understand this thing. The evolution is going on.

Now, by nature's law the evolution brings you to a nice body, civilized human body, with higher consciousness. But if we utilize this higher consciousness simply for constructing very high skyscraper buildings and do not know what form of body I am going to accept next, that is not very good intelligence. My business is that by nature's evolutionary process I have come to this human form of life. Now I have got good intelligence, better than the animals. If I utilize that intelligence for simply having nice motorcar and skyscraper building, but I do not know what is my future, then it is not very good intelligence. You can construct a very nice skyscraper building, and you can have a nice car, but you will not be allowed to stay here. What you have done for that? You will be kicked out at any moment. Then your all labor is simply… You can solace yourself that "My children will enjoy" or "My grandsons will enjoy." But why not enjoy yourself? That is very uncertain. Any moment I shall be kicked out. And then, if it is a fact that I am going to accept another body, there is no guarantee what kind of body I am going to accept. I have constructed a skyscraper building on account of my attachment. I may be allowed by the nature's law to stay in that building, but if by my activities I become a rat or cat in that building, then what is the profit? We are under the nature's law. You cannot say that you are independent. Nature's law is very strict. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Nature's law… Just like fire. If you touch fire, it will burn. And even a child who is innocent, if the child touches the fire, it will burn. There is no excuse. You cannot say that "The child is innocent. It does not know the effect of touching fire, so he should be excused." No. Ignorance is no excuse. Especially… That is the state laws. You cannot say… Suppose you have committed some criminal act. If you plead, "My lord, I did not know that the, after doing this act, I had to suffer imprisonment. So you excuse me," no, that will be no excuse. You know or not know the law, if you have acted like that, you must suffer. This is going on.

So we don't believe in the next life just to avoid this consequence. But that will not excuse us. We have to accept a type of body. Otherwise how there are so many different types of bodies? What is the explanation? Why different forms of body, different stages of body, different standard of body? That is nature's law. Therefore this human form of life should be properly utilized, not simply engaged in sense gratification like cats and dogs. That is not very responsible life. Responsible life is that "I have got this improved form of life than the cats and dogs, and I have got more intelligence than the cats and dogs. If I simply utilize it for four bodily necessities of life…" Four bodily necessities of life means we require some eating. The cats, dogs, human being, or high-court judge, or anyone-they require some eating. They require sleeping, apartment. So that is… The cats and dogs can sleep without apartment, but the sleeping required. That is fact. Eating required, that is fact. And sex life, that is also fact. And defense, that is also fact. But these things are common to the cats and dogs and man, human being. So what is the special feature of the human being? The special feature of the human being is that a human being can consider that "I have got this nice American or Australian or Indian body. Then what I am going to get next? What kind of body?" That is utilized for human intelligence. A cat and dog cannot think like that. Therefore our business should be: "Now, by the nature's way, I have come to this form of life by evolutionary process. Now I have got good intelligence. How I shall utilize it?" That proper utilization is indicated in the Vedānta philosophy. Vedānta philosophy, perhaps you have heard the name. Veda means knowledge, and anta means last stage or end. Everything has got some end. So you are being educated, you are taking education. Where you shall end? That is called Vedānta. Where the ultimate point.

So Vedānta philosophy says I… That is Vedānta philosophy, ultimate knowledge. The ultimate knowledge, that is explained in the Bhagavad-gītā, what is that ultimate knowledge. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. You are cultivating knowledge. "The ultimate goal of knowledge," Kṛṣṇa says, "is to know Me." Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The whole knowledge is meant for understanding God. That is the end of knowledge. By progressive knowledge you can make progress, but unless you do come to the point to understand what is God, then your knowledge is imperfect. That is called Vedānta. Athāto brahma jijñāsā. This human form of life, nice facility, intelligence… Just like Australia was undeveloped. Since the Europeans came here, it is now very developed, resourceful, because the intelligence has been utilized. Similarly, America, many other places. So this intelligence should be utilized. But if we simply utilize this intelligence for the same purpose as the cats and dogs are engaged, then it is not proper utilization. The proper utilization is Vedānta. Athāto brahma jijñāsā: "Now you should inquire about Brahman, the Absolute." That is intelligence.

So the Kṛṣṇa consciousness movement, as I have repeatedly said, it is that culture. Athāto brahma jijñāsā: "What is the ultimate aim of life, ultimate goal of life?" Because I am eternal. I am simply changing body. Na jāyate na mriyate va kadācit. Kadācit means at any time the ātmā, the soul, is never born, na jāyate, the living soul. Na jāyate. Na jāyate means never born. "But I see. My child is born." No, that you see, the body of the child, not the child as soul. That is knowledge. That is called brahma-jñāna, that "This body… I am not this body; I am spirit soul." Then the inquiry will be "Then wherefrom the spirit soul has come?" That should be the inquiry. "And why, if I am eternal, then why I am put to this condition of repetition of birth and death?" These are inquiries. This is called brahma-jijñāsā. Brahma-jijñāsā means inquiry about the spirit soul. That is brahma-jijñāsā. So in this way we should utilize our intelligence, life, not simply for these bodily comforts of life, no. That bodily comforts of life even the dogs and hogs they are also seeking. They are also seeking. Then what is the difference between dogs, hogs, and myself? Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is the warning given by Mahārāja Ṛṣabhadeva to His sons. "My dear sons, don't spoil your life working very hard like the dogs and hogs just to satisfy your senses." This is the instruction. We are being taught at the modern age that "Work very hard and enjoy your senses." This is the modern civilization. "Get money some way or other, and spend it for sense gratification." That is the goal. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They are not taught, they are not educated, that what is the end of life, goal of life. That is God realization. They do not know it. Na te viduḥ. "They do not know it." Na te viduḥ svārtha-gatim. Everyone is self-interested. Everyone is looking after his self-interest. That's good, very good. But do you know what is your self-interest? That they do not know. Somebody is thinking, "My self-interest is this"; somebody is thinking, "My self-interest is this," and therefore there is collision, strife, fight. But actually, the self-interest is one for the…, at least for the human being. What is that? Realization of God. It is equally important for the Americans; it is equally important for the Indians; equally important for every living being, especially for the civilized man. This is self-interest. Athāto brahma jijñāsā. What is that Absolute Truth? Jīvasya tattva-jijñāsā. That should be our first business. Of course, we require a living place and eating materials and sex arrangement or defense arrangement. That is required. You do that. But don't forget your main business. Then you are cats and dogs. Your main business is God realization.

Therefore śāstra says that ayaṁ dehaḥ. Dehaḥ means this body, ayam means "this." What is this body? Now, nāyaṁ dehaḥ deha-bhājāṁ nṛloke. Deha-bhājām, deha-bhājām, one who has got this material body… Everyone, all living entities, either a cat, dog or human being, everyone has got this material body. If you analyze the body of a dog and your body, you will find the same ingredients-the same blood, the same skin, the same mucus, the same bone, the same urine, same stool. That is bodily construction. So bodily construction is the same. There is no difference. From chemical point of view, from physical point of view, the same thing. Just like the biologist. They study the human body by dissecting, the frog's body. They say, the biologists say, that there is similarity of anatomical construction of the frogs and the human body. Anyway, we also accept that because, after all, it is this material body. So the arrangement in the frog's body and in the dog's body or in the human body it must be the same material. So then what is the advantage of this human body? That is instructed, ayaṁ deha: "This body, this particular type of body, human body, is not meant for the purpose, serving the cats and dogs." Nāyaṁ dehaḥ deha-bhājāṁ nṛloke. Nṛloke means in the human society. Nṛ means human being. So human society, when you have got this nice body, you should not utilize this body for the same business as the cats and dogs and hogs are utilizing.

How the hogs are…? Especially this animal has been… Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān [SB 5.5.1]. Kaṣṭān kāmān means with hard labor to satisfy the four necessities of life. The four necessities of life I have already mentioned: eating, sleeping, sex life, and defense. This is bodily necessity. So the hog or the pig is trying to maintain his body. You have no experience. In India we have got experience. In the villages there are hogs. Day and night, they are loitering in the street, and when they find out some stool, they are very happy. Therefore this animal has been especially mentioned, that "Do you spoil your life like the hog, working day and night, night duty, work day duty and this duty, that duty, and what is the gain? You get some food which may not be very nice and eat it. And then you satisfy your sex." Is that life very perfect life? That is being done by the hogs. They are working day and night to find out where is stool. Stool is not very good food, but it is for them very good food. If you give, offer, the hog halavā, they will not accept it. They will accept stool. Just like Don't mind. We are offering such nice food. But people do not like. They will go to the restaurant and eat some rotten, one week passed, some meat preparation. They will like. I do not know, but I have heard it from my disciples. (laughter) When it is decomposed and rotten, it is tasteful. It is very tasteful, they say. I do not know. I have never taken meat in my life. So I do not know. So anyway, according to different position, the taste is also different. The hog taste is eat like stool. That means it can accept any damn foodstuff, even up to stool. That is hog's life. And human life? No, no, no. Why should you accept? You just have nice fruits, flowers, grains, and vegetables and prepared from milk product, and eat it. God has given you this. Why should you eat stool? This is human consciousness. So when better food is available, I must take the best food full of vitamins, full of taste, full of energy. Why should I take something else? No, that is human intelligence.

Therefore our program is that we offer Kṛṣṇa the best foodstuff. Kṛṣṇa says, "Give Me this foodstuff." What is that? Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aṣnāmi [Bg. 9.26]. If you call a guest, you should ask him, "My dear friend, what can I offer you, you'll like to eat?" So if he says, "This thing, I shall be very much pleased," that is your duty to give him. Similarly, people may ask that "Why I cannot offer meat to Kṛṣṇa?" No, Kṛṣṇa does not say. Kṛṣṇa does not want it. Kṛṣṇa is mentioning in the Bhagavad-gītā that "You give Me…" Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "You give Me vegetables, give Me fruits, give Me grain, give Me milk, nice water, nice flower, nice Tulasī." Tad aham aṣnāmi: "I eat that." Kṛṣṇa, or God, He can eat anything because He is God. He is all-powerful. But He is asking to the devotees, "Give Me these things." So we shall, we offer Kṛṣṇa these things and prepare varieties. That is our intelligence. You can make varieties. Just like one milk. You can prepare fifty different kinds of preparation from milk-at least. So many varieties. In New Vrindaban we are keeping cows. That is an example. And the cows are giving milk, delivering milk, double than other farmers. Why? Because the cows know that "These people will not kill me." They are not in anxiety. Suppose you are engaged in some work, and if you know that "After seven days, I will be killed," can you do the work very nicely? No. Similarly, the cows know in the Western countries that "These people giving me very nice grains and grass, but after all, they will kill me." So they are not happy. But if they are assured that "You'll not be killed," then they will give double milk, double milk. That is stated in the śāstra. During Mahārāja Yudhiṣṭhira's time, the cows milk bag was so filled up that in the pasturing ground they were dropping, and the whole pasturing ground became moist, muddy with milk. The land used to be muddy with milk, not with water. That was the position. Therefore cow is so important that we can get nice food, the milk. Milk is required every morning. But what is this justice, that after taking milk from the animal and kill it? Is that very good justice? So it is very, very sinful, and we have to suffer for that. And they are stated in the śāstras that "If you do this sinful act, you will go to this kind of hell." There are description in the Fifth Canto.

So pravṛtti-mārga means if I do things according to my whims, that is called pravṛtti-mārga. Then the next life is waiting for my suffering. That is fact. Just like if you irresponsibly live and there is epidemic and you contact some disease, infection, then you must suffer from it. There is no excuse. So we are acting in this life, in this material world as it is stated here, traiguṇya-viṣayo mune Pravṛtti-lakṣaṇaś caiva traiguṇya-viṣayo mune. Our desires According to the modes of material nature, we are associating. Just like in the temple, in this temple. Here everything is on the modes of goodness. So if you associate with this temple atmosphere, your behavior, your mode of life, will be different. And if you associate with the atmosphere of a brothel, a slaughterhouse, then your atmosphere will be different. That means infection. Association means infection. If we infect tamo-guṇa, then your life is different. And if you infect the rajo-guṇa, then your life is different. Therefore there are varieties of life. Why there are varieties of life? Because we have infected different varieties of infection. There are three kinds of infection originally: sattva-guṇa, rajo-guṇa, tamo-guṇa, just like originally there are three colors: red, yellow, and blue. Now, you mix up these three colors. Three into three, it becomes nine, and nine into nine, it becomes eighty-one. So those who are expert color mixer, they make varieties of color originally from these three color. Similarly, originally there are three kinds of material modes of nature: goodness, passion, and ignorance. Now mix it. It become nine, and again nine into nine, Therefore there are 8,400,000 forms of life on account of this mixture.

So people do not care to understand how nature's law is going on. Nature's law means God's law. Nature is not independent. That is stated in the Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Nature is a machine. So do you think a machine works without an operator? Do you think? Is there any evidence? Now, this is a machine, photography, a wonderful machine. It is taking the picture, and it will move. But there is an operator. Where is the machine which is working without operator? Can you give any example, "Here is a machine which is working without operator"? So how do you think that the nature machine is working without the supreme operator, God's instruction. How do you think it? This is not very reasonable. We have to judge. There are different evidences. One of the evidence is hypothesis. That hypothesis is that "Because we see that no machine works without operator, therefore we should conclude it, even though we do not know what is God, what is the nature, we must conclude it that the nature is working under some supreme operator. That is God." It is not necessary to see the operator, but we can guess that there must be operator. So human life is meant for finding out who is there to operate. That is human life. Otherwise it cats' and dogs' life. They are eating, sleeping, mating, and dancing. That's all. That is not human life. You must find out who is the operator. Athāto brahma jijñāsā. This is called, in Sanskrit word, "Now this human form of life is meant for inquiring about the supreme operator." Now, that supreme operator, Kṛṣṇa, is so kind. He is giving evidence in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Now here I am. Under My direction the prakṛti, the nature, material nature, is working." So you accept. Then your business is done. And Kṛṣṇa give evidences how He is controlling the nature. When Kṛṣṇa was seven years old, He lifted one big mountain on His finger. That means the Our understanding is that there is law of gravitation. By law of gravitation, such a big mountain, it cannot stay in one man's finger. That is our calculation. But He did it. That means He counteracted the law of gravitation. That is God. So if you believe this, then you know God immediately. There is no difficulty. Just like if the child is warned, "My dear child, do not touch fire. It will burn you." So if the child accepts, then he gets the perfect knowledge immediately. If the child does not accept, he wants to make experiment, then he will burn his finger.

So our process of knowledge-you should take from the supreme authority. Then we save time for research work. That is Kṛṣṇa consciousness movement. We take perfect knowledge from Kṛṣṇa. I may be imperfect. Just like child is imperfect, so I may be imperfect, you may be imperfect, but if you take the perfect knowledge from the supreme perfect, then your knowledge is perfect. That is the process. This is called avaroha-panthā, knowledge coming, deductive knowledge. So everything is there, and if you like to take advantage of this movement and make your life perfect, go back to home, back to Godhead, then fully utilize this center, our Melbourne center. Come here, read our books, and argue. Try to understand with your full knowledge, no blindly acceptance. There is reason. There is argument. There is philosophy. There is science. Everything is there. And if you accept that "Simply by chanting, I shall realize," that is also allowed. Both ways: if you accept this simple process, that "Chant Hare Kṛṣṇa and realize God," that is also fact, and if you think, "What is this nonsense, chanting Hare Kṛṣṇa?" then you read books. Both ways we are prepared. Come and take advantage of this movement.

Thank you very much. (devotees offer obeisances)

Madhudvīṣa: His Divine Grace will be flying out of Australia tomorrow at 1:45 p.m., flying back to Hawaii by way of Fiji, where he will be stopping off for a couple of days. But our spiritual master will be coming tomorrow morning to greet the Deities, and everybody can have their last opportunity to have his darshan at that time. And it is good news that he has promised to return again in January…

Devotees: Jaya! Hari bol! Hari bol!

Madhudvīṣa: …for a more extended stay. So at this time, if there is any questions, you can take the last opportunity to present questions to his Divine Grace for some time. Yes?

Devotee (1): Being…, everybody being influenced by different desires, different intentions and desires, each individual's sādhana is something different?

Madhudvīṣa: Being influenced by different degrees of desires, would that influence each person's faith?

Prabhupāda: No. It may be faith. Just like different kinds of disease. You infect one kind of, I mean to say, infection. You suffer in that disease. So it is due to… Different desire means different types of association. We are, therefore, recommending that you associate with us. Then there will be one desire, how to understand God, that's all. That is wanted. The bhakti means sarvopādhi… Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Anyābhilāṣa, other desires, other material desires, when we give up and only desire to serve Kṛṣṇa, that is our perfection. This has to be learned. We have got certainly many desires according to infection and association. But when we agree to give up all these desire… Desire must be there. If there is no desire, then you are a dead stone. Desire must be there. Any living being, he must have desires. Otherwise how he is living? He is dead stone. So desire must be there. But is should be proper desire. The proper desire is… Because we are part and parcel of God, so our desire should be how to meet Him again and work with Him conjointly. That should be the only desire. Therefore when Kṛṣṇa comes, He orders, or He commands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other desires. Simply desire how to surrender unto Me." This is required. And that can be understood by the human being. And because we have got different desires… I have already explained. Different qualities of the material nature, that mixed up, it comes to eighty-one. So therefore we have got… According to desires, we have got so many varieties of bodies. So we have to learn how to stop all these material desires and simply concentrate our desires how to serve Kṛṣṇa, or God. That is required. That is the training. Just like these boys, these girls, who are in the Kṛṣṇa conscious…, they have no other desire. Their only desire is how to push on this Kṛṣṇa consciousness movement. That's all. It is possible. They had many desires. They are also coming from your country. They had many desires. But they have no other desire now. Their simply desire is how to push on Kṛṣṇa consciousness. That is perfection. When you stick to this one desire, that "I shall serve Kṛṣṇa," then you are free from all desires; otherwise not. Otherwise it is impossible. Then desires will drag you to different types of body. Then your suffering will increase. Then we have to come to the body of a pig. Because nature's law is very strict. According to your desire, he will give you body. So you desire to serve Kṛṣṇa. You will get a body like Kṛṣṇa, That's all.

Devotee (2): Śrīla Prabhupāda, when it is cited in the scriptures that Lord Brahmā rides on a swan, a haṁsa, is this, are we to take this to mean it is a real swan, or is it something symbolic?

Prabhupāda: Not symbolic, it is fact. Why do you say symbolic?

Devotee (2): It's rather unusual.

Prabhupāda: Unusual, what experience you have got? You have no experience. Have you got any experience of other planetary system, what is there? Then? Your experience is very teeny. So you should not calculate Brahma's life and other things by your teeny experience. Now, in the Bhagavad-gītā it is said that the duration of life of Brahma, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ… [Bg. 8.17]. Now, Brahma's life, it is stated in the śāstras. We have already explained that we accept the authoritative statement of śāstra. Now, Brahma's life is stated there. Arhat means his one day is equal to our four yugas. Four yugas means 4,300,000 years, and multiply it by one thousand, sahasra-yuga-paryantam. Sahasra means one thousand. And yuga, yuga means the 4,300,000 years makes a yuga. And multiply it by one thousand: that period is Brahma's one day. Similarly, he has got one night. Similarly, he has got one month. Similarly, he has got one year. And such hundred years he will live. So how you can calculate? How it is within your experience? You will think something mysterious. No. Your experience is nothing. Therefore you have to take experience from the perfect person, Kṛṣṇa. Then your knowledge is perfect. That I have already said. Don't try to understand with your teeny experience everything. Then you will be failure.

Devotee (3): Prabhupāda, are all one's efforts to serve Kṛṣṇa virtually useless…?

Prabhupāda: That I have already explained, that you are coming here. Even though you are not initiated, that is also service. So if you deposit one cent daily, one day it may become a hundred dollars. So when you get the hundred dollars, you can get the business. (laughter) So you come here daily, one cent, one cent… When it will be hundred dollars, you will become a devotee.

Devotees: Jaya! Hari bol!

Prabhupāda: So this is not wasted. It is… That is stated in the Śrīmad-Bhāgavatam, kṛta-puṇya-puñjāḥ [SB 10.12.11]. Kṛta-puṇya. Kṛta means done. Śukadeva Gosvāmī is describing when Kṛṣṇa was playing with His cowherd boys friends, so he was describing that "These cowherd boys who are playing with Kṛṣṇa, they have not come to this position in one day." Kṛta-puṇya-puñjāḥ. "After life after life, having performed pious activities, now they have come to this position that they are allowed to play with the Supreme." So kṛta-puṇyaḥ-puñjāḥ. Any pious activities done for the sake of Kṛṣṇa, that is your permanent asset. It will never be lost. So go on increasing the asset. One day it will so help you that you will be able to play with Kṛṣṇa. This is Kṛṣṇa consciousness movement.

Devotee (4): How can you convince somebody who…

Prabhupāda: First of all. You are devotee. He is not.

Guest (1): There are different or many spiritual movements in the world. How can I know which one is right for me?

Prabhupāda: It is very easy. Spiritual movement means to understand God. Any spiritual movement you adopt, if you understand God, then it is all right. Otherwise it is a bogus. If you understand God… You take any movement. If you think everyone is spiritual movement, all right, you take it. Then, if you come to understand, "Now I have understood God," then that is all right. Otherwise bogus.

Guest (1): I have no experience, so…

Prabhupāda: That is the experience. Just like if you eat, you will feel satisfaction. And without eating, how you will feel satisfaction? So if you follow spiritual movement, then you will understand God. That is the result. And if you think that you are following some spiritual movement but you do not know what is God, that means you are following some bogus thing. That is the test. It hasn't got to be certified. You can know. Just like if you eat, you will feel satisfaction. You haven't got to take certificate from others. Do you think I am eating? You can say. If you understand fully God, then that is spiritual movement. If you do not understand, then you must know that you are following some bogus movement. This is the test.

Guest (1): There are different cards…

Prabhupāda: I say different, may be hundreds, but it is up to you to test whether you have understood God. That is the test, real test. Yes?

Guest (2): How do you convince a person who says…, that they are suffering, when they're actually, when they're saying they are happy and not afraid to die?

Madhudvīṣa: Someone who is not afraid to die and says that he's not suffering, how do…

Prabhupāda: He is a madman. (laughter) That's all. Who is caring for madman's word?

Devotee (5): It's very easy to convince some people that they're not their bodies, but it's not very easy to convince them that they're not their minds. Is there some way we can…

Prabhupāda: That will take time. How can you expect that in one minute everyone will understand everything? It requires education, time. If he is prepared to give the time, then he will understand, not that within five minutes, ten minutes, he will understand the whole thing. That is not possible. He is a diseased man. He requires treatment, medicine, and diet. In this way he will understand. A diseased man, if he doesn't care for medicine, diet, then he will suffer. That's all. Yes? Anyone? No?

Devotee (6): If we've been here lifetime after lifetime performing impious activities, does it mean that we have to be here lifetime after lifetime performing pious activities to balance out our sinful reactions?

Madhudvīṣa: We have been here for many lifetimes performing sinful activities. So is it possible to counteract all those sinful activities in one lifetime, or does it require many…?

Prabhupāda: One minute. That is Kṛṣṇa consciousness movement. One minute. You are not reading Bhagavad-gītā? What Kṛṣṇa says? Sarva-dharmān parityajya mām ekam śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "You surrender unto Me. Give up your all business. I will give you relief from all sinful reaction immediately." So it requires one minute. "My dear Kṛṣṇa, I was forgotten. Now I understand. I fully surrender unto you." Then you become immediately free from all sinful reactions. Without any reservation, without any politics, if you fully surrender, Kṛṣṇa is assuring, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. He reassures, "Don't worry whether I will be able to give you relief from all reaction." Mā śucaḥ. "Finished, guaranteed. You do this." So how much time it requires to surrender to Kṛṣṇa? Immediately you can do that. Surrender means you surrender and work as Kṛṣṇa says. That is surrender. What Kṛṣṇa says to do? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things: "You always think of Me, and you become My devotee, you worship Me, and offer your respect, full obeisances unto Me." You do these four things? That is full surrender. Mām evaiṣyasi asaṁśaya: "Then you come to Me without any doubt." Everything is there. Kṛṣṇa has given everything fully. If you accept it, then life is very simple. There is no difficulty. Yes?

Devotee (7): How long do you say it is before Kṛṣṇa comes to this planet again in His physical, in human form?

Prabhupāda: Now calculate, I have already given the duration of one day, twelve hours, of Brahmā means 4,300,000 years multiplied by one thousand. What it comes? 4,300,000 years multiplied by one thousand.

Devotees: Four thousand, three hundred million.

Prabhupāda: No, no.

Paramahaṁsa: Four billion, three hundred million.

Prabhupāda: Oh, difference of opinion. (laughter)

Madhudviṣa: In Australia they calculate different. (laughter)

Prabhupāda: Anyway, what is your Australian calculation? Let me know.

Madhudvīṣa: It's true. Their billion is something else.

Prabhupāda: Oh. Anyway, I give you the right figure, four million, according to American or English calculation, (laughter) 4,300,000 years and multiply it by one thousand. Then what it comes according to English calculation?

Paramahaṁsa: 4,300,000.

Prabhupāda: That is twelve hours. And add again twelve hours, night. Then eight billion…?

Paramahaṁsa: 600,000,000.

Prabhupāda: So Kṛṣṇa comes after this period. (laughter) In one day, after one day of Brahma, He appears.

Devotee (8): Śrīla Prabhupāda, does Lord Caitanya Mahāprabhu also appear every day of Brahma?

Prabhupāda: Yes, following Kṛṣṇa. Kṛṣṇa comes in the Dvāpara-yuga. There are four periods of each yuga: Sattva, Tretā, Dvāpara, Kali. So Kṛṣṇa comes at the end of Dvāpara-yuga, and Caitanya Mahāprabhu comes in the Kali-yuga. So almost about the same year, same circulation. Just like the sun appears after so many hours. It is like that. And the sun does not disappear. Sun is already there in the sky. It may not be in Australia's vision, but it may be in other country's vision. The sun is not dead. Similarly, Kṛṣṇa appears by rotation in this universe after so many years, eight billion and billion years. So next He goes to another universe. Just like the sun, after disappearance from Australia, it goes to another country. Similarly, Kṛṣṇa, after finishing His business in this universe, He goes to another universe. In this way the rotation takes eight million, nine billion years. Just imagine how many universes are there. He stays in one universe for 125 years. Everything is there, calculation, in the śāstra. Now we can imagine how many universes are there. That is, altogether, material world. That is stated in the…

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

This material creation is one-fourth creation of the whole God's property. And the three-fourth part is in the spiritual world. That is God. Not that cheap God, "I am God," in this God. We don't accept such cheap God.

Devotee (9): Because you're here(?) and all the devotees here are your disciples, Śrīla Prabhupāda, eternal disciples, eternal servitors. But what if we have to take birth in the material world in the next life? How will we be able to render direct service unto you?

Prabhupāda: Yes. Even if you remain in the material… If you are not completed your spiritual life, still, you will get good birth. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭoḥ sanjāyate: [Bg. 6.41] "One who is failure in completing Kṛṣṇa consciousness, then he is given next chance in a very aristocratic family or very nice, pure brāhmaṇa's family so that he can again cultivate Kṛṣṇa consciousness next chance."

Devotee (9): Will that mean taking initiation from another guru, or will he remain your eternal servant?

Madhudvīṣa: His question was when we take initiation from you, we understand that we become your eternal servitors.

Prabhupāda: Yes.

Madhudvīṣa: But if we have to come again to another birth…

Prabhupāda: But if you remain eternally in the instruction… And if you fall from the instruction, how you can remain eternal? You have to stay on the platform. Then eternally you are safe. If you fall down from the platform, then it is your fault. Just like we are all in the Vaikuṇṭha planet. Now, we wanted to enjoy this material world. We have fallen down, just like Jaya-Vijaya. Now we are trying to go back again. Therefore we say, "Go back to home, back to Godhead." So everything is… There is process. If you follow the process, then you go back. If you fall down, that is our fault. Therefore the life is meant for tapasya, that Ṛṣabhadeva's instruction, that our life should not be wasted like dogs and hogs and pigs. It should be utilized for tapasya, for understanding our position. Tapo putrakā yena śuddhyed sattva. This is the aim of life. We have to purify our existence. At the present moment our existence is impurified. Therefore we are subjected to birth, death, old age, and disease. And as soon as we purify ourself, then we are not subjected to these four material laws. Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.6

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Los Angeles, January 3, 197
Prabhupāda: (chants maṅgalācaraṇa prayers)

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

Today we shall discuss a very nice historical event, the story-history or story, whatever you call-of Ajāmila and his salvation. Before this chapter in the Śrīmad-Bhāgavatam there has been a very elaborate description of different kinds of hellish punishment. So far the Śrīmad-Bhāgavata is concerned, it contains the information of all other planets within this universe. So we get information of one planet which is about 800,000's of miles away from this planet. In that planet the Yamarāja or the personality or demigod who, I mean to say, tries the person who are very much sinful and gives him punishment… Just like here you have got the magistrate who tries the criminals and gives punishment according to the gravity of criminality, similarly there is no reason to disbelieve that in this vast kingdom of God, why there shall not be a magistrate like that? If in a small state, say this California state, there are so many magistrates, so many courts in different towns, and if you calculate, in comparison to this universe, what is this California state? You can see at night there are millions and billions of planets glittering in the sky, and this earthly planet is one of them. That's all. And in this earthly planet there are so many countries-America, Canada, United States, Mexico, India, China… There are so many countries, and there are so many cities. And each and every city, there are so many courts and magistrates. Just think that this planet is only a spot in comparison to the universal construction. So how we can think that there is no control, there is no government, everything has come out of its own course? This theory is foolish theory. There is controller. There is controller, and He is called Īśvara. Īśvara means God. There is management of God. It is very commonsense understanding.

So about that description of that hellish planet has been described in the previous chapter. Now, you should always remember that this Bhāgavatam is being spoken by Śukadeva Gosvāmī to King Parīkṣit. Mahārāja Parīkṣit was to die within seven days, and he immediately left his kingdom and family and went to the bank of the Ganges, sat down there tightly without taking even a drop of water, simply with great seriousness he heard Śrīmad-Bhāgavatam. And he got salvation, within seven days. There are nine different process of executing Kṛṣṇa consciousness. Several times I have described that nine processes. The first process is hearing. The second process is chanting. The third process is remembering, or meditating. The fourth process is serving the Lord. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Pāda-sevanam means to serve the lotus feet of the Lord. Then arcanam. Arcanam means temple worship. Just like in this temple you see there is Deity, Kṛṣṇa's Arca-mūrti or Deity, or idol, whatever you call, and we are offering flowers and fruits and cooked foodstuff, whatever we can get by the mercy of Kṛṣṇa. And we offer it, "Kṛṣṇa, You have kindly sent this foodstuff." This is acknowledgement. You cannot manufacture this nice fruit. It is not in your power. You may be very much expert in conducting a big factory for manufacturing these motorcars, but it is not possible for you to manufacture these nice grapes or oranges or banana or rice. No. That is not in your power. Therefore a sane man should admit that "This is sent by God." This is common sense. What is beyond your power… If you say it is product of nature… What do you mean by nature? Nature means an energy which is acting under the direction of God. That is nature. That is explained in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti means nature. Don't take that the nature is producing without the active cooperation of the Supreme Lord, puruṣa. Just like when a woman has got a child, produced a child, you must know that she had connection with a man, the puruṣa. So it is common sense.

So this offering of foodstuff to the Deity, Kṛṣṇa or God, is very nice. "My Lord, You have given me so nice foodstuff to eat; so You first of all taste, and then we shall take." It is a gratitude. You haven't got even any gratitude to express. In the Bhagavad-gītā it is said, stena eva sa ucyate [Bg. 3.12]. Anyone who does not offer foodstuff to the Personality of Godhead, he is thief. He is thief. And yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. And if you take foodstuff offered to the Deity, then you get rid of all sinful activities. Mucyante sarva-kilbiṣaiḥ and bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. Ātma-kāraṇāt means self satisfaction or sense gratification. We are eating. Everyone is eating; we are also eating. The difference is somebody is eating for sense gratification and somebody is eating for satisfaction of Kṛṣṇa. That is the difference. So if you simply acknowledge that "My dear Lord…" Just like a son, if he acknowledges the benefits derived from the father, how much the father is satisfied, "Oh, here is a very good son." The father is supplying everything, but if the son says, "My dear father, you are so kind to me that you are supplying such nice things. I thank you," the father becomes very much pleased. Father does not want that thanks, but it is natural. Father does not care for such thanks. His duty he is supplying. But if the son feels thankful for the father's benefit, the father is especially satisfied.

Similarly God is the father. He is supplying us. In the Vedic mantra it is said, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme living entity amongst all living entities. He is singular number, nitya. And nityānām, plural number-we are all plural number. We are also as living entity, as good living entity as Kṛṣṇa or God. God is also living entity, we are also living entity. Just like father and son. The father is also living entity and the son is also living entity. There is no difference so far living conditions are there. Similarly, Kṛṣṇa and Kṛṣṇa's sons, or God or God's sons. Now, in the Bible, Lord Jesus Christ is described as the son of God. Now, so far I have heard, that it is claimed that he is the only one son of God. Now according to Bhagavad-gītā, every living entity is son of God. Now how to adjust? If the Bible says that Lord Jesus Christ is the only one son, then how these so many innumerable sons can be adjusted? There is adjustment. There is very nice adjustment. One should know it. He is the only one son means one who can sacrifice his life for God, he is real son. And one who is simply taking from father, "Oh, God, give us our daily bread," and He is supplying and eating and enjoying sense enjoyement, he is not real son. The real son is he who sacrifices his life for glorifying his father. Similarly, anyone who will sacrifice his life… Of course, it is not required that everyone shall be crucified like Lord Jesus Christ, but he should sacrifice his energy for the Supreme Lord. And that person who has devoted his energy for the satisfaction of the Supreme Lord, he is called Kṛṣṇa conscious person.

We have got a limited, measured amount of energy throughout our life. We are not going to live forever, but we have got some energy by which we can create so many things. Everyone is coming as a small child. As he grows up, by his energy he is becoming Ford, he is becoming Rockefeller, he is becoming Carnegie, or in our country just like Birla, so many things. It is simply energy. One has got sufficient energy, intelligence, he is utilizing, he is becoming Rockefeller, Ford, or Birla, or something like that. Another man, he has got energy, he cannot utilize his energy. He remains a poor man, a loafer class. It is all question of energy. So, so long we have got this energy in our control, that means so long we live, we have got a certain amount of…, that should be employed for Kṛṣṇa, for God. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness does not mean anything wonderful. It is not… A very simple thing. Simply you have to employ your energy for Kṛṣṇa. That is expected by Kṛṣṇa. And what will be the result? The result will be, at least individually you shall be peaceful, you shall be happy. If everyone becomes like that, in Kṛṣṇa consciousness, or everyone tries to apply his energy for the service of the Lord, then this world becomes kingdom of God actually.

But that is not possible. Here there is another opposing element, which is called māyā, or Satan, who is acting against this principle. So we cannot expect that cent percent people will be God conscious or Kṛṣṇa conscious. That is not possible because here in this material world… This material world means it is a place where māyā is predominant. Māyā is predominant means the forgetfulness of God is predominant. Māyā means nothing. Māyā is not a ghost. Māyā is a condition of consciousness. That's all. When you forget God, or Kṛṣṇa, that is called māyā. And in the Bhagavad-gītā it is very nicely explained in the Seventh Chapter that daivī hy eṣā guṇamayī mama māyā duratyayā: [Bg. 7.14] "The influence of māyā is so strong that it is very difficult to surmount." Yes. Māyā is energy of God also. So as your energy can produce so much wonderful thing, why not Kṛṣṇa's energy, or God's energy, is very strong? Yes. It is very strong. Just like you are also energy, but why you are not strong? Just like when you are criminal, when you are in the custody of police energy of the government, you are weaker. You are all the, one of the energies of this government. The whole population is the energy of the government, producing. This is an example. But one energy is civil population, another energy is criminal population, and another energy, the government. So the criminal population means against the principles of government. And civil population means law-abiding principle of government. And the law order energy means to punish the criminals.

So this māyā is law-and-order energy of God. And we, those who have come to this material world, we are all criminal energy now. We are not actually criminal. Just like a man born is not criminal, but by association he becomes a criminal, or by association he becomes a godly man. It is a question of association. Similarly, the spirit soul, as son of God, he is pure. He is as pure as anything. As God is pure, similarly the son of God is also pure. But as soon as he forgets God and wants to become free, or wants to become imitation God… Here in this material world everyone is trying to become an imitation God. God is one. God cannot be two. But here the struggle for existence means that these, I mean to say, living entities who are put into this material world, every one of them is trying to become an imitation God. Therefore there is struggle. I am trying to… Either collectively or individually, everyone is trying to become a certain type of God. What is that God? God means, I have several times explained that God means the richest man, the richest, famous man, the most famous man, the strongest man, the beautiful man, the learned man, and the renounced man. You just find out who is God. That is defined in the Vedic literature, that the person who has got the utmost opulence, utmost strength, utmost beauty, utmost knowledge, and utmost renunciation, He is God. This is the definition of God. You can find out some rich man, but you cannot find out the richest man. Every day you will find so many competitors. So as soon as you find the richest man, nobody can surpass him, then he is God. So these are some of the examples.

So it is to be understood that all living entities who have come to this material existence… This material existence means this is a life which is not permanent. Why it is not permanent? It is not permanent for this reason: that we are given a chance. This material manifestation, creation of this material world, and let loose the living entities. These are all statement in the Bhagavad-gītā. Mama yonir mahad-brahma tasmin garbhaṁ dadāmy aham. The history of creation, as we learn from the Vedic literature, that after creation of this material world, the living entities are impregnated… Just like a man constructs a nice house or takes a very nice apartment and begets children in the womb of his wife, similarly, the material nature is the mother, and the father is God, and we are all children. These are the Vedic literature description. So who are these children? These children are all criminals. All criminals. Beginning from Brahma, the highest living creature, down to the ant, a small insignificant ant, more or less, we are criminals, and we are suffering the consequences. We cannot deny. If we are sincere, if we actually believe in the śāstras, in the Vedic literature, then our sufferings are due to our mischievous activities.

So according to the mischievous activities, there are different kinds of suffering and there are different kinds of species of life. But māyā, the spell of māyā is so strong that one cannot understand that he is suffering. We understand that we are trying to be happy. Actually, this material world, there is no happiness, but to counteract the agency of distress, we accept, "That is happiness. That is happiness." Just like I have no apartment, but to counteract this inconvenience, if I try my utmost to get a good apartment I feel, "Oh, now I am happy. I am happy." What is this happiness? How long you shall remain in this apartment? Suppose you have got, purchased, now long you will live? So here happiness means to counteract the force of distress is called happiness. Actually there is no happiness. This is called māyā. Just like I am in distressed condition, puzzled, I take some intoxication. This is called happiness. I remain in the same condition. After my intoxication is over, I come back again into the same condition, but I am thinking (I am) happy. This is called māyā. Māyā means… Ma means "not," yā means "this." "You are thinking like this, but it is not this." This is called māyā. You are thinking that you are happy, but you are not happy. So we are seeing that a criminal is arrested by the police and he is put into the prisonhouse. We know that he is put into trouble, but still, in spite of seeing that "This kind of criminality will put me also into such kind of distress," but still, I commit that thing. This is the influence of māyā. This is the influence of māyā.

So these all description of hellish description has been given in the previous chapter. Now, Parīkṣit Mahārāja, he is a Vaiṣṇava. A Vaiṣṇava, Vaiṣṇava feeling… Vaiṣṇava means he is always feeling for the distress of the others. Just like Lord Jesus Christ. What is the necessity of being crucified? Because he was a Vaiṣṇava. Vaiṣṇava means the servant of God or the devotee of God, Vaiṣṇava. Viṣṇu means Lord, and Vaiṣṇava means one who is devotee of Viṣṇu, he is called Vaiṣṇava. Godly. Godly person. Vaiṣṇava means godly person. So every godly person, he thinks for others. "Oh, people are suffering for want of knowledge, for want of God consciousness, for want of Kṛṣṇa consciousness. Oh, let me do some service. Let me enlighten them so that they may be happy." Therefore we offer our obeisances to the Vaiṣṇavas: vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca. Vāñchā-kalpa-taru means that "My dear devotee, you are just like a desire tree. Whatever I desire from you, you fulfill." Vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca. Kṛpā means mercy. "You are the ocean of mercy." And patitānāṁ pāvanebhyo, "And you are deliverer of the fallen souls. Therefore I offer my obeisances unto you." It is very nice to offer respect to a godly person. Is described very nicely. Why? Now, patitānāṁ pāvanebhyo. A godly person's business is to reclaim the fallen souls. They cannot see… A godly person sees that "Here is my brother. He is son of God. I am son of God. Without enlightenment, without knowledge of God, he is suffering. So let me give him some knowledge of God." This is godly person's business. He has no other business. He has no business to find out where to eat, where to sleep. Oh, that God provides for him. If God can provide food and shelter for cats and dogs, do you think God will not provide food and shelter for His confidential devotee? Is God so blind or ingratitude or unable? If He is able to feed innumerable living entities within this universe, does it mean that one who has sacrificed his life for God's service, he will starve? No. In the Bhagavad-gītā it is said, kaunteya pratijānīhi na me bhaktaḥ pranaśyati: [Bg. 9.31] "My dear Kaunteya, Arjuna, you declare it to the world that My devotee will never be vanquished." Never be vanquished. Another place it is said, teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham: [Bg. 9.22] "Those who are constantly engaged in My service, for them, I personally carry all the necessities to his home." So rest assured that if you become Kṛṣṇa conscious, if you become God conscious, there will be no scarcity of happiness. Don't think that "If I devote my life only for Kṛṣṇa consciousness I will be starving." No. So this enlightenment is given by godly persons.

So here Mahārāja Parīkṣit, he was very godly person. He was so great devotee that there is no comparison. He is… So he is asking, after hearing the hellish punishment of the criminals, he is asking,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

He is addressing Śukadeva Gosvāmī. He has accepted Śukadeva Gosvāmī as his spiritual master. Therefore he says, mahā-bhāga, "the most fortunate man." You have to select a spiritual master, the most fortunate man. And who is most fortunate man? One who has understood Kṛṣṇa, he is most fortunate man. Not that one who has got dozens of motorcars, he is most fortunate man. You do not know where he is going after this body. You see? He may be enjoying very nicely in this life, but he is not preparing for the next life. This life is preparation for the next life. The modern civilization does not know that every living entity is eternal; he is changing simply different phases of life. So if one is ignorant how he is changing his different phases of life, what is his next life, what he was in the past life… How one can know? One can know, śāstra-cakṣuṣāt. One can know from the scriptures, from the authorized books, as you know so many things. How you know that the moon planet or sun planet or this planet or that planet have got so many things, this or that? It is from the books. You have never gone to the moon planet, but you learn it from the books, authorized books. Simply you have to consult authorized books, you get learned yourself.

So the Vaiṣṇava, I mean to say, Mahārāja Parīkṣit, he was very much distressed when he heard about the hellish punishment of the criminals. So he's asking him, mahā-bhāga, "My dear fortunate." He's asking Śukadeva Gosvāmī… Śukadeva Gosvāmī was naked. He was so renounced that after his birth, he left his home. And he was traveling, wandering, and when he met Mahārāja Parīkṣit he was only sixteen years old and naked, but he is accepted as the spiritual master of this great king because he was full of knowledge. It is a question of knowledge. It is not the question of age. He was only sixteen years old and he was not even properly dressed, but God kindly sent him for instructing this king. So he is asking, "Mahā-bhāga, can you explain how these suffering men can be delivered from this hellish suffering?" So he was feeling. This is the sentiment of Vaiṣṇava. They cannot see the suffering humanity. They always try to reform them and to get them as… Not only the devotees; the Lord also, He is so compassionate He sends His son, His most confidential son, Jesus Christ. He comes Himself, He sends His incarnation, He sends His knowledge. Just like this Bhagavad-gītā is knowledge. He speaks Himself about this knowledge. His representatives are there by disciplic succession. So we can take advantage of all these things. Still, there is Kṛṣṇa. Still there is speaking Kṛṣṇa and His representative, and everything is there. Simply we have to take advantage. That's all. But the spell of māyā is so strong that it does not allow.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So if you know the secret of success, that is not very difficult. There it is… The statement is given by Lord Kṛṣṇa Himself that "The spell of māyā is very strong undoubtedly. It is insurmountable. But if one is intelligently or one is intelligent enough and comes to My shelter, oh, there is no more spell of māyā."

So we have to become little intelligent to take to this Kṛṣṇa consciousness. It is not very costly thing. You haven't got to pay for it, you haven't got to lose anything. But if you simply chant Hare Kṛṣṇa whenever you get opportunity… You have got so much opportunity. Instead of talking nonsense and wasting your time, if you please chant Hare Kṛṣṇa, your life will be successful.

Thank you very much.

Any question? [break] Yes. There are stages of Kṛṣṇa consciousness. According to time, circumstances, and people, Kṛṣṇa consciousness is understood in different measure. Actually, Kṛṣṇa consciousness is that one should understand that God is great and we are minute particles of God. Just like the sun globe and the sunshine. The sunshine is the combination of brilliant molecular atoms, sunshine. Similarly, we are molecular sparks, spiritual sparks, but the quality of the molecule of the sunshine and the sun is the same-light. Similarly, we, although very minute particle of the Supreme Personality of Godhead, but qualitatively we are one. Quantitatively we are different. So if one understands that we are small particles of the Supreme Lord and our business is to dovetail our consciousness with His consciousness, that is perfect Kṛṣṇa consciousness. But it is not very easy also at the same time. To immediately accept that "My consciousness may be dovetailed with Kṛṣṇa's consciousness," then I become almost like Kṛṣṇa. The example I have given here in this class many times, that a car, motorcar, is running at seventy miles speed, but if a cyclist catches the motorcar, he can also run on the same speed. So although the cyclist is small… Similarly, although we are small particle… Just like in the fire, these sparks, the particle sparks, we can see they are very small in comparison to the fire, but when the fire and the sparks are together, everything is beautiful. Everything is beautiful. The sparks also looks very beautiful, and the fire also looks very beautiful. So God has become many. Eko bahu syāma. Why? Because as it is stated in the Vedānta-sūtra, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He is by nature ānandamaya, joyful. (end)

701106SB.BOM
Śrīmad-Bhāgavatam 6.1.6

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Bombay, November 6, 197
Prabhupāda:
…mahā-bhāga
yathaiva narakān naraā
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

There was topics of the different hellish conditions of life according to different sinful activities. There is description in the Śrīmad-Bhāgavatam, Fifth Canto, the different planetary systems of this universe, how each and every planet is different from the other by its atmosphere, by its inhabitants, dealings. Just like modern scientists, they are finding difference between this planet and the moon planet. They say that there is no living entity. That is not fact. They… Even though they have reached the moon planet, it is not a fact that there is no living entity. Accepting they reached the moon planet, they might have gone to the part where it is desert or barren land, because in each and every planet there is such possibility. In our, this planet also, when I was passing through the Suez Canal, it is horrible desert. So if somebody drops in that Arabian desert and concludes that there is no living entity in this planet, it is simply foolish. Similarly, these people are going, maybe going… First of all, I don't believe they have gone, frankly speaking. Even they have gone, they are landing in some part of the moon planet where there is no inhabitation.

But there are different kinds of planets. That we get from Vedic literatures. Vibhūti-bhinnam. Bhinnam means different, and vibhūti means opulence. Every planet has got special opulence. Just like the moon planet. It is shining. It has got a special opulence-it is shining. The sun planet is so hot and so brilliant. Similarly, each and every planet, either small or big, they have got a particular type of opulence. That is stated in the Brahma-saṁhitā. Yasya prabhā prabhavato jagadaṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Vibhūti-bhinnam. In this planet also, different places have got different opulence. Just like in India you will find throughout the whole year brilliant sunshine, and in Western countries, in London, hellish-always moist, raining, and cloudy. You cannot distinguish whether it is night or day. In our… Now I was in London. When I was, I think, last year, in this time, December, the morning was at ten o'clock, and the evening was at three o'clock. So how many hours from ten to three?

Devotee (1): Five.

Prabhupāda: Five hours day. And nineteen hours night. So, of course, I was rising, as usual, early in the morning, so I wanted to go out. So I couldn't go out before half-past-nine to the Regent Park, and it was full of snow and ice, and it is very difficult to walk. So just like in this planet there are different places of different conditions, so it is natural to accept it that different planets have got different atmosphere, different opulences, different kinds of population, living entities. Keśava tuyā jagat vicitra. Bhaktivinoda Ṭhākura has sung that "My dear Kṛṣṇa, Your creation is variegated." There are different types. Similarly, there are planets where hellish conditions perpetually continue. Just like you can compare the northern pole. It is a hellish condition within this earth. And similarly, there are planets, so, and they are suffering. So Parīkṣit Mahārāja inquired that

adhuneha mahā-bhāga
yathaiva narakān naraā
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

"You have described 'For this kind of sinful activities one has to take his birth in this kind of planet or this kind of place.' Now please let me know how these suffering living entities can be delivered from this suffering condition, different varieties of suffering condition." Ugra. Ugra means very acute. "If there is any means to deliver them?" So that answer is given.

na ced ihaivāpacitiṁ yathāmhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

So, "My dear king, one has to suffer. This is the law of karma. According to the volume of sinful activity, one has to accept the reaction. There is no other alternative." Tasmāt, "therefore,"

…puraivaṣv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

Just like you are suffering from some disease. So according to the nature of the disease, you have to pay for its medicine. One who is suffering from malarial disease, tuberculosis disease, asthmatic tendency, these disease are considered very severe type of disease. Coughing or having some little fever, they are not very severe. But there are many severe diseases. So as you pay to the specialist doctor or you pay for the medicine according to the severity of disease, similarly-yasmād evaṁ tasmād pāpasya niṣkṛtau prayaścitte yateta-you have to make treatment. And according to the symptoms of the disease, you have to undergo treatment. That is called prāyaścitta.

Just like if a man who has committed murder… His prāyaścitta is that he should be hanged. This is prāyaścitta, life for life. That is Manu-saṁhitā. This hanging a condemned person, a murderer, is a mercy to him. That is stated in the Manu-saṁhitā. People are becoming now sympathetic that "Whatever is done is done. Let this man be saved." This kind of sympathy is no good. People are taking sympathy. A man suffering from certain disease or certain miserable condition. They want to ameliorate it. This kind of sympathy is not sanctioned. He should suffer so that the reaction of his sinful activities in the past life should be diminished. If he does not suffer, then he will have to suffer more, continue, because he is condemned to suffer so much. If you minimize it now, that does not mean he will not suffer. He will suffer next life. Just like a man is imprisoned, and if your friend or relative is imprisoned, by somehow or other you get him released by hook and crook, so when you are again captured you are again severely punished, both the men. Is it not the law? So how can you give relief to the suffering person who is condemned? If in your state law a man suffering in the prison and if you feel sympathy or you may try to give him release and get him out by some hook and crook means, then both of you will be punished. Is it not? So how can you avoid the punishment by God's law?

So this kind of sympathy, just like this Rāmakrishna Mission daridra-nārāyaṇa sevā, under the plea of accepting this suffering humanity as Nārāyaṇa and appealing to the compassion of the people… Although they cannot do anything. Actually they are not doing anything but this philosophy is a rubbish philosophy. You cannot do. If you can do anything good to the people, then you can simply awaken them to Kṛṣṇa consciousness. That is the best service. Other service you cannot do. Te 'pīśa-tantryām uru-dāmni-baddhāḥ. Just like by any means you cannot get released a man who is condemned in the prison. Against law. However sympathetic you may be to your friend, but you cannot release him. That is against law. Similarly, people are suffering, undoubtedly, but they have to undergo the prāyaścitta process. In the śāstras there are prāyaścitta process. Formerly, even our childhood days, we have seen in Calcutta, there is a special quarter of the bhaṭṭācārya brāhmaṇas. The bhaṭṭācārya brāhmaṇas' business is that if you have committed some sinful act, you should immediately go and consult the bhattācārya: "What is the process of prāyaścitta?" Just like you go in case of disease, consult a physician, and take his prescription and diagnosis, similarly, that was the Vedic system.

You have read in the Caitanya-caritāmṛta that one Buddhimanta Khan, he was formerly… He was very rich man and Nawab Hussain Shah was the servant when he was not Nawab. So he was menial servant. So he stole some money as servants are generally habituated. So he whipped him with his cane. So that whipping stripe was on his back side. When he was Nawab, so his wife saw it and inquired, "What is this scar?" So he replied the whole story, that "I was formerly a menial servant to this Buddhimanta Khan and I did something wrong. So as my father, he punished me. That's all. He was treating me as my son." So he admitted that he was so kind. But his wife said, "Oh, this scar is a defamation. If somebody sees and you explain, then it will be known that you were a menial servant previously." So the Nawab did not mind. He: "What is that? I may be… Now what I am, that's all." So the wife requested that "This man should be killed so that he may not disclose the secret of your life, that you were a menial servant in his house." And "No, no, no. This is… This cannot be. He is just like my father. How can I kill him? This is not possible." And just see. Then she advised, "At least make him Mohammedan. Convert him to be a Mohammedan." In those days it was not very difficult. If somebody, a Mohammedan, takes water from his water pot and simply sprinkle in somebody's body, he becomes Mohammedan. The Hindu society was so rascal. Still they are. Simply by sprinkling water from the pot of a Mohammedan he becomes Mohammedan. So this Nawab said, "All right, I shall sprinkle water. Let him do what he likes," to satisfy his wife. So he did it. When he did it-then the society was so strong-he went to the bhaṭṭācārya to consult: "Oh, sir, I have been sprinkled water by a Mohammedan. So what prāyaścitta?" What is called? What is the English of prāyaścitta, compensation?

Revatīnandana: Some penance.

Prabhupāda: No, no. Atonement. "So what kind of atonement I have to do?" So the bhaṭṭācārya advised him that "You take one kilo of lead and melt it and drink it, and that is your atonement." You see? So he said, "How it is possible?" "This is the atonement for such sinful activity. Yes." Just see. For the last five hundred, six hundred years… Why…? For thousands of years the Hindu society is so fallen. Therefore so many Mohammedans have increased here. They are not imported. In this way the Hindu population, they have been forced to accept Mohammedan religion. You see? By the Mohammedans. Just like Aurangzeb. He imposed one tax for the Hindus. So all the poor men class, to avoid the tax they became Mohammedans. And there was so much punishment by the Hindus. And so he became a Mohammedan, so-called Mohammedan, by the diagnosis of the bhaṭṭācārya. So this kind of prāyaścitta was current during the fallen days of the Vedic society.

But in the śāstras there are… In every scripture… Just like in Christian, their prāyaścitta is to confess, similarly, there are different types of prāyaścitta. So here Parīkṣit Mahārāja is advised, yathā puraiva. Yathā evaṁ tasmāt pāpasya niṣkṛtau prāyaścitta yateta kadā mṛtyu puraiva. So prāyaścitta. If you want to be free from the reaction of the sinful activities in this life-exactly in the same way as Christian Bible advises that you have to make some atonement, go to the church and confess your sinful activities and pay some fine-exactly in the same way in Vedic scriptures also, that "Before death you must make some atonement; otherwise you will continue in your next life." Tasmāt puraivaṣv iha pāpa-niṣkṛtau yateta mṛtyor avipadyatātmanā [SB 6.1.8]. "Before you meet your death, that you should take." Doṣasya dṛṣṭvā guru-lāghavaṁ yathā. And you have to make atonement according to the gravity of your sinful activities. Yathā bhiṣak cikitseta rujāṁ nidānavit. Just like nidānavit. Nidāna means a expert physician. He prescribes medicine and advises treatment according to the gravity of the disease. Similarly, you have to undergo atonement for the sinful activities according to the gravity. That is the treatment. Then… The king is very intelligent. He is not only king but he's a great devotee of Kṛṣṇa, Kṛṣṇa conscious. So he replied, "What is the use of this kind of atonement?"

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

"Sir, what is the value of this atonement? If people continue to act sinfully, then what is the use of this kind of prāyaścitta?" This is a very intelligent question. Suppose a man suffering from venereal disease goes to a doctor and he prescribes some medicine and gives him some diagnosis that "You should live in this way, in that way." But after the disease is cured, immediately if he commits the same sinful act, then what is the value of the treatment? The same thing, just like nāmnād balād yasya hi pāpa-buddhiḥ. In every society this is going on. In our Kṛṣṇa conscious society, or those who are Vaiṣṇava, they are, some of them are thinking like that, that "I am chanting Hare Kṛṣṇa mantra, so if I commit some sinful act, then I shall again chant Hare Kṛṣṇa and it will be adjusted." And Christians also think like that, that "I may commit sins throughout the whole week, and on Sunday I shall go to the church and confess it. It will be counteracted." So this defective conclusion of the human society is interrupted here by the question of Mahārāja Parīkṣit, that

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
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prāyaścittam atho katham
[SB 6.1.9]

So people, they know that "There is resultant action of this kind of sinful activity." He knows. Even if he does not know, he sees. Just like a man who has stolen, committed theft. One sees that he is arrested or he is punished, he is put into the prison, and still, he commits stealing. He knows. So similarly, we are hearing from the śāstra that "If you commit this sin…" Just like māṁsa. Māṁsa, this very thing, means, māṁ sa khadati. Therefore flesh is called māṁsa. "The animal which I am killing, he will have the right to kill me and eat me." That is going on, repetition: "I kill you this life. Next life you kill me. In this life you have become a cow or goat. Next time I'll become a cow or goat. You have the right to kill me." This is called karma-bandhana.

So we hear from the śāstras. You may not believe, but we can see practically that a man who has committed murder, he is also hanged. There is no doubt about it. "Life for life." So how these foolish persons very, I mean to say, boldly killing animal? If it is a fact even in your state law that "life for life," how I can dare to commit murder or kill another animal? You see? And this is conclusion. The śāstra says that you have to pay that particular individual soul by your life. That is the meaning of māṁsa, the Sanskrit word māṁsa. Māṁsa khadati. I am taking the risk. When I kill one animal for eating, I am taking the risk that "This animal sometimes will kill me." Exactly in the same way, life for life, murder, murderer is hanged-that is the law of the state-so why not that law in the state of the Supreme? Is that very unreasonable? But they do not see. Parīkṣit Mahārāja says that dṛṣṭa-śruta. In the scriptures or in the religious lawbooks I have heard it that this kind of sin will be reacted in this way. And dṛṣṭa, and I have seen also that a man committing murder is hanged.

So dṛṣṭa-śruta yat pāpam. So this kind of sinful activities, janānn apy, everyone knows. Yesterday we were speaking of seeing and hearing. These experiences gathered by seeing and hearing is very important. This is tangible. So these two words have been used, dṛṣṭa-śruta: "by hearing and by seeing." Everyone knows that there is sinful reaction. Janānn apy. What is that? Ātmano ahitam, ātmanā: it is disastrous for his self. He has to undergo so much punishment. Still, karoti bhūyo vivaśaḥ. Vivaśaḥ means automatically. He has been habituated. Automatically he commits the same sin, vivaśa. Prāyaścittam atho katham. Then, if he remains always a victim to the sinful reaction and if he is habituated to do that, so artificially this kind of confession in the church or giving some bribe to the bhaṭṭācārya, what is the meaning of this? It is practical question. If the man is habituated to commit sinful activities throughout the whole week, what is the use of his going to the church and confessing and give some bribe or… You take in any, any field. So it is very intelligent question. There is practically no use. If you remain a thief always, so for your theft you are put into the prison, and as soon as you get out of the prison again you commit theft. He knows that "I shall be again put into the prison." Still, he commits the same thing. Actually there are many thieves. At least in India I have seen. Their business is stealing, and they are put into the jail, and as soon as he comes out, again commits the same thing and put into the jail for many days.

Himāvatī: Swami, many people also think that "If you're sinful, how can church help you? What is the use of going to church?"

Prabhupāda: Yes. If you… That will be discussed. This is the point. This is being discussed. It is not the… It is not the question of atheism. Their point is "What is the use of going to the church?" But the use is that if he goes to the church, if he actually hears about, I mean to say, glorious life, to become devotee, to understand God, then the utilization of going to the church is all right. But if he goes with that spirit that "I shall go to the church and my sinful activities will be counteracted by giving some bribe and going to the church. Then it is very good…" But his motive is different. Churchgoing is not for that purpose. That is a facility.

Just like we are preaching, "You chant Hare Kṛṣṇa mantra and ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-your sinful activities will be counteracted. Kṛṣṇa says that 'You just surrender unto Me and I shall give you protection from the sinful acts.' " So if I think, "It is very good. Then I shall go to Kṛṣṇa. I shall take to Kṛṣṇa consciousness, and He will protect me from the sinful reaction. So it is a great opportunity. You become Kṛṣṇa conscious and commit all sinful activities, Kṛṣṇa will give me protection." And that will create certainly atheism: "What is this bogus thing?" But that does not mean… So, you surrender to Kṛṣṇa. Kṛṣṇa takes charge of your past sinful activities. But that does not mean that I shall remain Kṛṣṇa conscious, at the same time I shall go on committing sin. This, for this facility, if anyone takes to Kṛṣṇa consciousness, that is most sinful, that "I shall take to Kṛṣṇa consciousness because whatever sinful activities I shall do, it will be counteracted by Kṛṣṇa." So that will create certainly atheism, that "What is this bogus talk?" Do you follow? Yes. But that is not meant for.

Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu accepted Jagāi Mādhāi on the condition that they will not commit any more sinful activities. So whatever they have committed, that is excused. Just like I am also accepting. Not that on the condition that you take to Kṛṣṇa consciousness and whatever you do, it will be counteracted. We are not making that condition. We are making condition that you take to Kṛṣṇa consciousness. Whatever sinful activities you have done, that will be squared up. But you don't do any more. Don't have illicit sex, don't drink, don't do this, don't do this. So you must take it in that (indistinct). Whatever you have done, that is no disqualification. That will be squared up. But not that on the strength of your Kṛṣṇa consciousness you'll do again. So these people are misunderstanding that "Church is giving me some facility that 'All right, whatever you have committed, that you confess. It is excused.' " But if the church and the people make a business that "All right, throughout the whole week let me commit all kinds of sins and on Sunday it will be all counteracted…" Yes?

Revatīnandana: There's one example I just remembered from the Christian Gospel. Jesus was accustomed to heal diseased people. And one time they brought a leper or somebody with a very bad disease before him. Or he was blind or something. And they asked him, "Can you heal this man?" And instead of saying, "Be free from leprosy," he said, "Your sins are forgiven." And they said, "Oh, what is this? We don't want you to forgive his sins. We want you to cure his disease." Jesus said, "What is the difference? Your sins are forgiven you." And when he said that the man's disease was healed and then he said, "Now go away and sin no more."

Prabhupāda: Yes.

Revatīnandana: That was a reference about karma. Those who do not understand… It was a lesson on karma.

Prabhupāda: So there is no value of this question of the atheist. They do not know what is the meaning of going to the church or going to the temple or church or spiritual master. That is a foolish question. The church does not allow. But if the church does not disclose this fact, that "Oh, I see every week you come. What is this nonsense?" But the priest, they get some money and they want to continue their church business to get some money. So this is going on, cheating and cheated. Therefore the society has become the full of cheaters and cheated. So the cheating cheaters are not encouraged. If in the church or if anywhere, in the court, they are all full of cheaters and cheated, then what can be done? But either the court or the church is not meant for that purpose, that they will excuse the sinners every week without questioning and without giving him full, nice instruction that "You cannot do this." But if they say like that, then no more, nobody will come. Their income will be lost. So therefore they are cheated and those people who are thinking that "I have gone to church and my priest has excused me. I have confessed," this is cheating. That's all. Actually the purpose is different.

Revatīnandana: The priests are all driving Lincoln-Continentals. All the priests drive very expensive automobiles. They're all dressed very nicely and they have very big cars, Catholic priests. They get so much money for forgiving sins.

Prabhupāda: They get money?

Revatīnandana: Yes, in Europe they used to sell indulgences. For a certain amount of money you get a certain indulgence.

Prabhupāda: Here also. The priests allow. The guru allow. The professional guru… His disciple will come: "Sir, doctor has advised me to take fish. Without taking fish my eyesight will be lost. He has advised. So what to do? You have asked me not to take fish. You said." "Oh, all right, I give you permission." He gives his permission. This is going on. "I give you per…" Because the guru sees that "If I say no, this rich disciple will be lost. So better let him do whatever he likes. I get my fees. That's all." This is going on. That statement of my Guru Mahārāja, "the society of the cheaters and the cheated," is a fact everywhere. In a law court also, you bribe; you get justice. That is stated in the Śrīmad-Bhāgavatam. Arghyeṇa nyāya-rahitam: "If you have got no money, then you cannot get justice in this age. You cannot get justice." It is clearly stated here. That is the symptom of this age. In the law court you have to bribe. In the judges…

I know so many cases. The judges are bribed and they give favorable judgment. You bribe any judge, then he accepts. One big judge and a big man's brother, P.R. Das. He was a very famous judge in high-court and, in Patna high-court, and he is the brother of a great pleader, C.R. Das. So he was taking bribe. He was taking bribe. And this was known to the other judges and the chief justice also. Complaint was there by other judges that "He takes bribe." So in one case… Because there are rivals in everywhere. You see? So in one case he was to just deliver the judgment and everyone knew that he has taken already bribe, some thousands of rupees. So chief justice called him in his room, that "Mr. Das, I have heard that you do this business, and you have done this also today. All reports are with me. You immediately resign and go. Otherwise I shall take action. You immediately resign and go away. Otherwise I'll take action. I have got all evidence." So when he saw that "There is now no way out." So he resigned that "On consideration on health. I am feeling very weak. My heart is palpatating." In this way wrote and resigned and immediately he left high-court, and the judgment was saved, and it was announced, "Mr. Das is very ill, sick, so today's court is closed. It will return tomorrow." So that means that was the last day of his sitting in the court, and he retired. I think that man is still living or dead? He was taking. And when he was asked by his friends that "Why did you take bribe?" So, "I get only four thousand rupees. I have got expenditure, ten thousand. What can I do?" You see? A big judge. He was doing that business. That is within our experience.

Mālatī: That (indistinct) Das in Calcutta was a (indistinct).

Prabhupāda: Huh? Which missionary?

Mālatī: That (indistinct).

Prabhupāda: No, no, no. That is different. This is a different Das. So so many cases, I know, in the legal take bribe. They take bribe. Therefore it is called Kali-yuga. The whole atmosphere is surcharged with vicious condition, anywhere. You go to the court, you go to the church, you go to the priest, you go to the so-called spiritual master… The time is so vicious. You see? The only rescue is to become sincere to Kṛṣṇa consciousness. Then one is safe. Otherwise the whole atmosphere is very dangerous. That's all. (devotees offer obeisances) [break] There are nice birds. Cuckoo.

Devotee: That cuckoo bird?

Prabhupāda: "Co-co, co-co, co."

Haṁsadūta: In India everything is alive.

Prabhupāda: Huh?

Haṁsadūta: In India it appears that everything is alive.

Prabhupāda: Yes.

Haṁsadūta: When we came we first noticed everywhere there's a town, all kinds of animals are living. No one is disturbing them.

Prabhupāda: Well, this is land of religion. It is admitted by other parts of the world. Just see. Columbus was searching after India even for trade, hundred of years… People are coming to India for so many: for knowledge, for philosophy, for trade, for money. Why these Britishers came? They came for money. And now, India being exploited for so many thousands of years and their standard of civilization deteriorated, the condition is now… Still, India's position is unique, still, in this fallen condition. Now people are degraded from their high standard of living, from spiritual point of view, material point of view. And still, they stand, previous social construction, their living condition, their feelings of religion. It is still going on. Climate also.

Haṁsadūta: Climate.

Prabhupāda: Climate also. The climate is very favorable. Now it is, of course, winter season. Otherwise, it will continue for two months only. It is not very severe, and still, this condition will not continue. Throughout the whole year you can remain naked body. There is no expenditure for dressing much. And to remain clean, you simply wash in the water, and immediately it is… So with one cloth or two cloths you can go on for six months. There is no much expenditure. And this vegetarian diet, if you take a few grains of this chick pea and little milk, you don't require anything to eat. Everything, facility, is there still. But they have… The people are being trained up to imitate Western civilization. That is the government policy, that, "Unless you become Westernized, technologist, you'll not be happy." But they can become happy even in this condition. This artificial partition has caused some trouble by the Britishers because the Pakistan has taken away all the wheat and rice. Their purpose was that. The Punjab side, they are producing wheat in very large quantity. In Bengal, that is the, perhaps the biggest rice producing country in the world, Bengal. So rice is in Pakistan and wheat is in Pakistan. Even cows, they were maintained by the Punjabis, big, big cows, milk-producing. They are now in the Punjab. So there is no milk, there is no rice, there is no wheat. And they have no sugar. The sugar is produced this side. In this way, always. And the Kashmir question… That is British policy. Due to this partition only, India's position is now very crippled. And these rascal leaders, they accepted partition for becoming prime minister. This policy. Gandhi never agreed. So the Jawaharlal Nehru, in order to become prime minister, he committed such a blunder. Therefore India is given… Still, if they keep to their original culture, they will not be unhappy. And you find in every city some such institution as this Gītā Bhavan, in every city you'll find. People are contributing. They are coming. They are holding ceremony, calling saintly persons, every city still. Just like we have gone to Punjab?

Revatīnandana: Amritsar.

Prabhupāda: Amritsar. How people were anxious to hear. Then there will be the Kumbha-melā. If you go to Kumbha-melā you'll see how from all different parts of the country, millions of people will come to participate.

Devotee: (indistinct)

Prabhupāda: Yes. Millions and millions of people. There is no advertisement but they will come. Government wanted to discourage them in so many ways. In Jagannātha Purī you will find daily, in Vṛndāvana and all sacred places. The Ārya-samājīs, the government, they tried to condemn this temple worship, this…

Haṁsadūta: Nehru.

Prabhupāda: Yes. Nehru, yes. Nehru was such a rascal that he came… Ramakrishna Mission has a big hospital in Vṛndāvana. So on the opening day he came from Delhi by helicopter. He stayed there the whole day. He came in the morning, and the function took place in the evening. Or in daytime. He left the same day. But he did not visit a single temple. You see? Such an atheist he was.

Haṁsadūta: He was also involved in that Jagannātha… There were many carvings on the temple, and he had some of them destroyed, at the Jagannātha temple.

Prabhupāda: What it is? What he is destroyed?

Himāvatī: It was a sun temple. They worship the sun.

Prabhupāda: Oh, yes, yes.

Himāvatī: And there are many obscene statues, so he came to that temple and said, ”What is this?” and he had them destroyed.

Prabhupāda: He was a great rascal. Change this water.

Revatīnandana: You saved us from all these rascals, Śrīla Prabhupāda.

Prabhupāda: Hm?

Revatīnandana: You saved us from all these rascals.

Prabhupāda: What is that?

Himāvatī: You saved us from all these rascals. You’re the only one who told us these kind of people are…

Prabhupāda: Yes.

Revatīnandana: Because if Nehru was a rascal, then what was Johnson and Nixon? What are they?

Prabhupāda: They are also rascals. All these politicians, they are rascals. Yes. That is Kali-yuga. Where king was like Mahārāja Parīkṣit, now he is Johnson and Nehru. So how people will be happy?

Haṁsadūta: So we have to run some of our devotees for office.

Prabhupāda: No, if you can make the people Kṛṣṇa conscious, then everything will be automatically…, because the democracy is there. So if they vote for a Kṛṣṇa conscious person to become president and prime minister, then everything will be saved. So that means you have to create voters, Kṛṣṇa conscious. Then everything will be right. That should be one of your aims, the Kṛṣṇa conscious movement. The government still is under the control of the public. That’s a fact. If the public becomes Kṛṣṇa conscious, naturally the government will be Kṛṣṇa conscious. But that is up to the public. But they do not want to be. Therefore they want a king-the crane was sent. You know this story? The frogs, they wanted a king from God, and God gave. He gave them one stone. (indistinct) small. So they were expecting a king. Then, when they saw that king is not speaking, somebody jumped over it. Still, the king did not say. ”What can be done to the king?” So they accused the God that ”What kind of king you have…? He does not speak. He does not move.” ”All right.” Then He sent one crane. So the crane came and began to catch one like that. Then they became, ”Oh, what kind of king?” (laughter) So the public is like that. They wanted. They defied this religious system. They defied their… Yes. The modernized. Who was saying, ”the modernized version of Bhagavad-gītā?” Chinmayananda?

Haṁsadūta: Chinmayananda.

Prabhupāda: They’re appreciating. You see?

Revatīnandana: There’s a story I read. Sometimes the… In South America there’s a small wild cat called ocelot. And they are like tigers but very small. They eat monkeys. They eat monkeys in the tree. They’re cats, about twice as big as a house cat, called ocelots. And sometimes these ocelots, they’ll lay on the branch of a tree like they’re dead. They don’t move. They don’t even blink their eyes. And all the monkeys come and they gather around to see the dead ocelot. And finally the monkeys get very crazy and they go, one of them, and pull the tail of the ocelot, and then it’s all over. That’s how they kill the monkeys.

Prabhupāda: Therefore monkeys are considered very fools.

Haṁsadūta: Foolish.

Prabhupāda: Foolish, yes.

Revatīnandana: They’re like people, and the leaders kill them.

Prabhupāda: There are some birds; they also eat monkeys.

Haṁsadūta: Birds.

Revatīnandana: Big hawks like eagles.

Prabhupāda: Monkey-eaters. I have seen that bird in Los Angeles zoo, monkey-eater bird.

Revatīnandana: They’re from Africa, big eagles.

Haṁsadūta: Kīrtanānanda Mahārāja told us about the monkeys in Vṛndāvana.

Prabhupāda: Yes. There are many monkeys.

Himāvatī: Big monkeys.

Prabhupāda: No, no.

Himāvatī: No?

Prabhupāda: That is Bengal. That is called Hanumān.

Revatīnandana: You said in Vṛndāvana they would come in a gang. Three or four will jump out in front like this, and the rest will grab what you have and take it away. You said they would do that.

Prabhupāda: Yes.

Revatīnandana: They’re very smart.

Prabhupāda: But if you have got a stick they will not come. They are afraid of stick. The dogs also, they are afraid of stick. Therefore in such places one should carry in hand one stick. That is safe. After all, they are animals. They know that a man can strike with the stick very severely. They are afraid of that. In Vṛndāvana, in the beginning, I was eating, and a monkey entered very peacefully and took it, everything. (laughter) He took everything. I could not replace. I began running. Immediately caught also. They do like that. In Vṛndāvana you cannot open doors.

Haṁsadūta: Really?

Prabhupāda: Oh, yes.

Haṁsadūta: They come right in. They're so bold?

Prabhupāda: Huh? Yes.

Haṁsadūta: They're so bold?

Prabhupāda: Bold means they will come and they have no tactic. You are eating and they'll enter. Something he will take away. Therefore there are… Just like here, two sets of doors, one net, the railing door. So one door is closed, wooden; another is railing. So railing door must be closed always. Otherwise you cannot eat, you cannot live very peacefully. They may… Monkey will come.

Devotee: Acyutānanda said he was making capatis one day, and there was a little, a nail this thin especially to keep the monkeys out, holding the door closed. So he heard a sound outside and thought somebody was coming, and, sure enough, the nail was lifted to see, and a monkey popped in, got his capatis and ran.

Prabhupāda: Yes, they are very clever.

Himāvatī: But after all, they're human beings also.

Prabhupāda: Monkey is the last species of life before being promoted to the human being. There are three animals: monkey and cow, and tiger. Lion… Yes.

Haṁsadūta: When that promotion comes, Śrīla Prabhupāda, they are not immediately born into a society like American or…?

Prabhupāda: No, no. Uncivilized, just like aborigine.

Haṁsadūta: Aborigines, negroes…

Prabhupāda: Human species. Then gradually they become born in civilized…

Haṁsadūta: It must be very difficult to get a birth in a civilized society.

Prabhupāda: Yes. Certainly. Therefore it is said, labdhvā sudurlabham. [SB 11.9.29] It is very rare, now, especially to take birth in India in the Vedic society. India means within this planet, the civilized Aryan family. Now Aryan families have degraded. Otherwise Aryan means progressive. So all over the world the Aryan families they have degraded. Otherwise the Vedic civilization was Aryan civilization.

Devotee: Some places they recognize that. When we went to one meeting in Bombay…

Prabhupāda: The Europeans and Americans, they belong to Aryan family. They have lost their Vedic culture. Now it is being revived again.

Revatīnandana: They came from those renegade kings that ran away from Paraśurāma?

Prabhupāda: Yes, there are so many reasons.

Revatīnandana: Is it also true that the Scandinavians come from… Kaṁsa-nisūdana was telling me that the Scandinavians came from Skandha, god of war, and that these people were driven out of India by the Hindu society. They were worshipers of Skandha, and they took shelter in northern Europe?

Prabhupāda: Maybe. Actually Aryan civilization was central Asia. Some of them went towards India and some of them went towards Europe. Indo-European stock that is called.

Revatīnandana: Central Asia.

Prabhupāda: Central Asia. Caucasian. Kaśyapa Muni's place.

Haṁsadūta: How come they're so white?

Prabhupāda: The Aryans are white. But here, this side, due to climatic influence, they are a little tan. Indians are tan but they are not black. But Aryans are all white. And the non-Aryans, they are called black. Yes.

Devotee: They use the term Caucasian to designate those persons who…

Prabhupāda: Not only Europeans. The Kashmir side of this Afghanistan, Baluchistan and Punjab, they are all white.

Devotee: Caucasaus Mountains is near Afghanistan.

Prabhupāda: Yes. All white. In Punjab, you'll find, they are as white as Europeans. Oh, yes. Kashmir.

Himāvatī: Also in Vṛndāvana (indistinct). And they're tall.

Prabhupāda: Tall. So Aryan family, whole Aryans, they are white. And śūdras are called kṛṣṇa, kṛṣṇa, black.

Revatīnandana: But the śūdras have handsome bodily features also. In Amritsar the people have, I think, handsome bodily features.

Prabhupāda: Yes, Aryan family, the structure of body… From the… There is a science called physiognomy. No? Yes. So it can be ascertained. But we have got forget all these material. We have to advance in Kṛṣṇa consciousness. This is white skin… So you have all taken your bath? So, give me little oil. I shall also take bath.

Devotee: What to do about a massage?

Prabhupāda: Do. Do it. (end)

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Śrīmad-Bhāgavatam 6.1.6

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Sydney, February 17, 1973

Prabhupāda: This is a verse from Śrīmad-Bhāgavatam, Sixth Canto, First Chapter, verse number six. [SB 6.1.6] In the course of conversation… Not conversation. Mahārāja Parīkṣit was hearing Śrīmad-Bhāgavatam from Śukadeva Gosvāmī. This Śrīmad-Bhāgavatam is the summit of all knowledge. Vidyā bhāgavatāvadhiḥ. Amongst the Vedic scholars, the topmost knowledge means to understand Śrīmad-Bhāgavatam. Everything is there. (aside:) This noise has to be stopped. So in all subject matter-physics, chemistry, astronomy, religion, politics, sociology-everything has been fully described, and above all, the science of God is also described. Therefore it is called Bhāgavatam. Bhāgavatam, the word is derived from bhagavān, bhāgavatam. Bhagavān is the first nominative case from the word bhāgavata, and from bhāgavata-Bhāgavatam. Bhāgavatam means in relationship with God and in relationship with the devotees of God. Śrīmad-Bhāgavatam amalaṁ purāṇam.

So this Kṛṣṇa consciousness movement means we are preaching the cult of Bhāgavatam. It is a scientific method. So there were many discussions, and in the Fifth Canto of Śrīmad-Bhāgavatam there is a chronological description of people suffering due to different kinds of sinful activities. Unfortunately, at the present moment people are unaware. They are kept in darkness. Therefore each and every sinful activity, there is punishment. They do not believe in the next life, but they can see practically in this life that if you violate a little laws of nature, you'll be punished immediately. Immediately punished. Just like I have got some pain in this finger, I scratch some nail, that I should not have done. Immediately there is reaction, I'm suffering. Every… You cannot do anything whimsically. As soon as you do it, there is reaction. Take for example just like salt. Salt is necessary. Unless you put little salt in the foodstuff, you cannot eat it. So salt is necessary, but if you put little more, immediately you cannot eat. It will not, not eatable. Because God has given you salt, the seas and oceans of salt, you cannot make it use more than is necessary. If you think that "There is so much salt, let me eat it," no, you can not do. Any, any action. Just like in this material world, sex life is very pleasing, but if you enjoy more, then you become impotent, the reaction. If you can eat say four ounce, and if you eat five ounce, immediately there is indigestion; two days you will have to starve.

So why don't you see? People have become so rascal that they do not think of sinful activities. By nature's law it is so strict that you have to follow the laws given by God. If you don't follow, then you'll be punished. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the laws given by God. That is the simple description of dharma. If you do not know what are the laws of God, then that does not mean you'll not be punished. Innocence of law is no cause for excuse. If you go… Suppose if you have done something criminal without your knowledge, and if in the court you say, "My lord, I did not know this law, that committing something criminal like this I would have been punished." So that is no excuse. Ignorance of law is no excuse. Nature's law is so strict. Just like a small child, if a child puts his finger on the fire, the fire will not excuse the child: "Oh, he is an innocent child. He does not know." No. It must burn, never mind it is child. So there is description of different types of punishment in the Śrīmad-Bhāgavatam for different kinds of sinful activities. Therefore, after hearing the description… Parīkṣit Mahārāja is a Vaiṣṇava. Vaiṣṇava is very sympathetic. If actually there is any welfare worker, that is Vaiṣṇava. This Kṛṣṇa consciousness movement is going on. The Vaiṣṇavas are taking so much, I mean to say, trouble. Just like in Melbourne our, these preachers are being punished regularly. They are taken to the jail, and still they are doing their duty. Still they are going for saṅkīrtana. Just like one side they are violating the so-called laws of the state, they are being punished. Similarly, important laws of God, if one violates, how you cannot be punished? This is an instance. Must be punished.

So Vaiṣṇava is always thinking how people will be happy. This Kṛṣṇa consciousness movement is going on just to make people happy. They do not know so many things and for which they are suffering in this material world in so many stages of life, in so many forms of life. Huh? They are transmigrating from one life to another. There are 8,400,00 species of life. Huh? In this way, actually their existence is being spoiled. Therefore Kṛṣṇa consciousness movement is to give them right knowledge so that they may become happy. So this question was raised by Parīkṣit Mahārāja, that,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

"I heard that people suffer such-and-such kind of punishment for such-and-such kind of sinful activities. So how to get them released from this suffering?" Just like a friend, suppose another friend for criminal activity is put into jail, but the friend is thinking, "Anyway, my friend is now put into jail, suffering. How to get him released?" That is friend's action-father, mother or friend. Similarly, Vaiṣṇava, Vaiṣṇava is patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ. We offer our respectful obeisances to Vaiṣṇava because Vaiṣṇava is meant for delivering the fallen souls. That is Vaiṣṇava's business. They have taken so much trouble just to deliver the fallen souls from the sinful activities, and those who are being punished, to save them, this is Vaiṣṇava's business. So Parīkṣit Mahārāja, not for himself, but for others he inquired this question: "My dear Śukadeva Goswāmī, I understand that these people are suffering so many different types of punishment. But how to rescue, rescue them? Is there any method to rescue them? If there is, kindly describe, kindly describe." Adhuneha mahā-bhāga yathaiva narakān naraḥ. Adhuna-now; iha-in this world; mahā-bhāga. Mahā-bhāga, the Śukadeva Goswāmī is described, mahā-bhāga, most fortunate. A Vaiṣṇava is most fortunate. Vaiṣṇava is most fortunate because he has got the shelter of Kṛṣṇa. Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi (mā śucaḥ)
[Bg. 18.66]

If one takes shelter of Kṛṣṇa, he's immediately released from these resultant actions of sinful activities. So mahā-bhāga means those who have no sufferings, they're always possessed of all good fortune, he is called mahā-bhāga. Bhagavān. The Sanskrit word is used, bhagavān, fortunate.

So Parīkṣit Mahārāja addressed Śukadeva Goswāmī as mahā-bhāga, the most fortunate. Because he's perfect Vaiṣṇava, therefore he addresses, "My dear, the most fortunate," mahā-bhāga. Adhunā, "Now," yathaiva narakān naraḥ, "these people are suffering in the hellish condition of life. How they can be rescued?" Nānā ugra-yātanān. Very severe punishment they are undergoing. People cannot see. They have no eyes to see, you see? They suffer in great calamities, and still they cannot see that "I am suffering." Just like when you pass through the streets of Australia, we go daily, morning walk, big, big skyscraper buildings have been constructed, and people are making plans, designs, working very, very hard, lifting so many heavy things. These are very heavy tasks, but they are thinking, "It is very happiness." (laughter) They are thinking, "We are making progress, we are making progress. We are bringing stones and irons on head and putting together, and it is progress. We are very happy." (laughter) This is going on. This is called varāta māninaḥ(?). They are enamored by the external energy of the Personality of Godhead. These material things are products of the external energy of the Lord. Bhūmir āpo 'nalo vayuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Bhūmi, the earth, the iron, stone, wood, they are nothing but transformations of earth. Similarly, apo, water. So whatever we are manufacturing here, they are simply combination of earth, water, air, fire, that's all. Nothing but. Tejo-vāri-mṛdāṁ vinimayam. Exchange of teja, fire. Teja means fire, vāri means water, and mṛd means earth. Just like the bricks. What is this brick? You take earth, you take earth and mix it with water and put it in the fire, it becomes brick. So whole thing, either earth, stone or iron, anything, they are simply mixture of these five elements. So I am spirit soul. I have been engaged in mixing these five things and big, big lumps and gathering them just like children play in the sea beach, gathering so much sand and making like this, big house, and then it is fallen down. So we are engaged in these material activities, but we forget at the same time that there is ready, atom bomb. As soon as there will be declared war, these things will be finished, immediately. These people are not declaring war. America is not declaring war against Asia, Russia or China. They are thinking because they know they have got the deadly weapons, atom, and that is the now diplomacy. When there will be war, the first dropping of atom bomb will be victorious. Aah, victorious.

So this is called material civilization, that we do not know that these things will be finished today or tomorrow or hundred years after. It will be finished. And I am living soul, I am eternal, and I have been engaged in these material activities without knowing my progress of life, or without knowing my transmigration from… Suppose I spent all of my energy in this piling of stone and wood in this life, and next life if I become a rat or cat in this house, then what is the profit? (laughter) And there is possibility. There is possibility, because after death you cannot say that "I am going to be like this." That is under the hands of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti will take charge of you immediately. As soon as you give up this body, prakṛti will take charge. Take charge means the prakṛti will test what is the mentality at the time of your death, and he will give you a body like that, automatically. The nature's law is working so nicely, so perfectly, that everything is becoming manifest automatically. Just like fire, ah, flower. You see how beautiful flower, rose flower, is coming into existence automatically. Don't think that there is no brain. There is brain, but the brain is so perfect and instant that you are seeing that it is becoming automatically grown. No. There is brain. Just like electric, electrons. Just like here is a machine working, and pushing some buttons it is recorded, and pushing some buttons it is stopped. A child may think that it is being done automatically. No. There is a big brain behind this machine, big brain. But a foolish man sees that it is being automatically. Similarly, nature's law is parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Na tasya kāryam… These are the Vedic versions. Na tasya kāryaṁ kāraṇam ca vidyate. Just like if we have to construct a skyscraper building, then we have to work so hard to collect the materials and piling them and making them secure and so many things. So…, but this material creation, this universe, was created not like that. Just like it is said in the Bible, " 'Let there be creation,' and there was creation." Similarly, actually it is so. Parāsya śaktir. God's potencies are so subtle and perfect, as soon as He desires, immediately thing is ready. This is called yoga system, yoga system. Therefore Kṛṣṇa is known as Yogeśvara. Of all the yogis, He is the supreme yogi. Yathā yogeśvara. So, there is work, but do not think that "There was no work; automatically it comes." No. There was work, but it is so subtle and perfect. The same thing, the working, so many things are working, going on within the machine, that simply I push it on and it acts. Similarly, work is there for creation. The work is there, but it is actuated by the perfect potency of Kṛṣṇa. That is real understanding. Don't think that it has come like mantra. No. The mantra is like that, but we cannot see how subtle work is going on. If we cannot see even in our body… Suppose there is some injury in your finger or any part of the body. You do not know how subtle work is going on to cure it. Medicine is not cure; medicine is only helping. But there is automatic way of curing. Even your energy, this is your energy. My bodily pains and pleasures, so many things are going on. Just like so many, you cannot count even how many hairs are there on your head. You cannot count. But it is your hair, and it is produced by your energy. You have got so much energy that as soon as you cut your hair, immediately next moment it begins to grow. Thousands and millions automatically growing. As soon as the body is dead, then no more growing, because energy is gone. So similarly, as in your body so much subtle energies are working, just imagine this universal body of Kṛṣṇa, virāṭ-rūpa, how much subtle energies are working. So that we do not know. That is our ignorance.

So any slight deviation from the law and we are put into undesirable condition. That is a fact. Just like here, according to Vedic principle, the laws are given by Manu, Manu. From Manu, the word manuṣya has come, or "man." And there is Manu-saṁhitā. In the Manu-saṁhitā it is stated that if a man commits murder then he should be hanged. He should be hanged. That is followed by every human society. Why? Because the sinful activities which he has enacted, if he is punished in this life, then he'll not so suffer again in the next life. His punishment will be finished. So that is a favor. If a murderer is hanged, then that is a favor shown by the government, because the next life you'll not have to suffer. So when Parīkṣit Mahārāja inquired,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

"Kindly describe how these sinful men who are suffering, how they can be rescued from this sinful reaction?" So Śukadeva Goswāmī replied,

na ced ihaivāpacitiṁ yathāmhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

He says, "My dear King, that unless he makes atonement for the sinful activities in this life, then next life he'll have to suffer." This is the answer. Ihaivāpacitim yathāmhasaḥ. Aṁhasaḥ means sinful activities, as he has done. How he has done? Kuryān manah-ukta-pāṇibhiḥ. Just see. We are committing sinful activities even by thinking, even by thinking. If I think that "I shall kill that man," this is mental activity. Still it is sinful. Manaḥ uktiḥ. If I unnecessarily chastise you by words, "You rascal this and that," so many…, that is also a kind of sinful activity. And if I commit by action, oh, that is sure. Therefore it is said, kṛtasya kuryān mana-ukta-pāṇibhiḥ. Pāṇibhiḥ with hands, or by mind or… The concession for this age, when we think of any sinful activities it does not affect us, but when we actually… Suppose I'm thinking of killing you. This thinking of killing you is also sinful, but unless I kill you, the sin is not so prominent. In this age that is a concession. But we are actually thinking, feeling, and willing and acting so many sinful activities that we do not know. That is the ignorance. So dhruvaṁ sa vai pretya narakān upaiti. If he does not atone in this life… Just like if I take some money from you, if I do not pay you, then I will have to pay four times next life. That you do not know. Four times, many times, with interest. Just like bank gives you interest, you have to pay. But we cheat so many people. We are thinking that we are very clever: "I can cheat so many persons and take money and enjoy." That is atheistic. Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. The atheistic philosopher… Everything there are in Indian Vedic culture. Everything is discussed-atheistic, theistic, scientific, everything is there.

So this Carvaka Muni was an atheistic philosopher. His philosophy was that so long you… Now that philosophy is being followed at the present moment, that "You don't care for sinful activities, there is no life, and after finishing this body, everything is finished; enjoy life as you like." This is going on. That is Carvaka's philosophy. Ṛṇaṁ kṛtvā ghṛtaṁ pibet. He said that "You enjoy life by eating as much as quantity as you can provide ghee." Because Indian philosophy means if you can eat… Just like in Western countries, if you can eat meat you think that "I am very much fortunate." Similarly, in India still, in villages also, they think that "If we can eat more ghee then we are very fortunate." (laughter) So ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. So "Beg, borrow, steal, eat ghee." Eat ghee, because so long you live, you'll live very sumptuously eating ghee and become fatty. That's all. (laughter) So ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. Live very happily. And then if you say that "I have no money. If I borrow from friends ghee, then I'll have to pay…," because these are the injunctions in the śāstras. But he is atheistic. He says, bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet. According to Vedic culture, the body is burned into ashes. So when the body is burned to ashes, who is coming again and paying him back? (laughter) "Don't think about it. Everything is finished." So this is the atheistic nonsense. But actually it is not. If you take real knowledge from Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20], that is real knowledge. After destruction of this body, don't think that you are finished. You live, tathā dehāntara-prāptir dhīras tatra na muhyati, dehino 'smin yathā dehe [Bg. 2.13]. This is the first instruction. If you want to enter into spiritual life, you must know that you, spirit soul, you are eternal. You don't die; you are not finished. That after the destruction of this body, you accept another body, tathā dehāntara prāptir. These are the versions in Bhagavad-gītā, authoritative. And dehāntara means another body. There is no guarantee what kind of body you get. That will depend on your work. You may get the body of a king or you may get the body of a hog, as you have done work in this life. This life is a preparation for the next life.

So here Śukadeva Goswāmī says that if one does not atone his sinful activities… That is prāyaścitta vidhi, according to Vedic culture. In Christian also they have got prāyaścitta, confession. Confession, the Christians are supposed to go into the church and confess the sinful activities and pay some fine and then he becomes free. But that free, that excuse can be done once, twice, thrice, not perpetually. It is not possible. Suppose if you have done something wrong, and if you go to the court and say, "Sir, excuse me. I did not know," the court may excuse you one time, second time, but not for the third time. Third time you will be severely punished. So these people who are thinking, "By going to the church, by confession, I become free from all sinful activities, and then let me go again, commit the same thing for the whole week, come again and confess," this is not very good business. (laughter) This is not very good business. Similarly, if you think also, you are chanting Hare Kṛṣṇa mantra, Hare Kṛṣṇa mantra means you become free from all sinful reaction of life. But if you think that "I have got an instrument, chanting Hare Kṛṣṇa mantra, so let me commit all sinful activities, then I shall chant Hare Kṛṣṇa, it will be nullified," no. That is the greatest offense. That is the greatest offense. Out of ten kinds of offenses, this is the greatest offense. Nāmno balād yasya hi pāpa-buddhiḥ. So God can excuse you once, twice, thrice, not more than that. Then you will be punished. Because you are knowingly criminal, your punishment will be very severe. So those who think that "This atonement, confession, or chanting Hare Kṛṣṇa is the counteraction of our sinful activities," they're greatest sinners. They're greatest sinners. They'll be severely punished. Just like a police, a policeman, a constable, if he commits theft, he's severely punished. He's to detect criminality, but he becomes himself a criminal, then he's very highly punished. That is the law.

So here Śukadeva Goswāmī says that unless one atones his sinful activities done in this life, then he has to accept severe punishment in the next life. There is no excuse. This is the conclusion. Dhruvaṁ sa vai pretya narakān upaiti. Dhruvam, dhruvam means sure. Surely he must suffer the hellish condition of life, next life, if he does not atone in this life. That is called prāyaścitta, confession, so many things. Ye kīrtitā me: "And I've already described them in the Fifth Chapter, that if you commit this kind of sin, you suffer like this. If you commit this kind of sin, you suffer like this." And he's giving a nice example:

tasmāt puraivāśv iha pāpa-niṣkṛtau
yate ta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidāna-vit
[SB 6.1.8]

"Therefore, my dear King, according to the gravity of sinful activities, one has to atone similarly." The example is, according to the gravity of the disease, the physician prescribes different types of medicine. If your disease is very severe then the physician says, "You have to take this medicine. This is very costly. You have to live like this." You know, you know everyone. Ordinary disease, that can be cured by giving some tablet, but if the disease is very severe, then you have to undergo severe medical treatment and suffering and so on. This very example. This is practical. This is practical. There is no question of doubt. The example is given that in this life, if you have some severe type of disease, you have to pay the doctor's bill, also severe. That you cannot avoid. So why not for sinful activities? And what is disease? Disease infection means that is also violating the laws of nature. That is disease. Just I gave you the example, a little scratching of nail, again means (indistinct) so much trouble. So you cannot violate, that is, that is breaking the laws of nature, breaking the laws of God. That is sinful. Either you take it as disease or take it as sinful activities or whatever you call it. This is… So you have to atone.

So Parīkṣit Mahārāja is answering, he's very intelligent, dṛṣṭa-śrutābhyaṁ yat pāpam. (aside:) You sit down properly if you are feeling sleepy.

dṛṣṭa-śrutābhyaṁ yat pāpaṁ
jānann apy ātmano 'hitaṁ
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

So Parīkṣit Mahārāja says that "I accept that unless one atones, then he'll be punished, but what is the value of this atonement?" Just like a man falls diseased. He's habituated to some certain habits, and he falls diseased on account of that. He knows that "I committed this mistake in respect of my healthy condition, so I'm now punished by this disease. He knows and he has suffered, but why he commits again? This is the question. Why he commits again? So Parīkṣit Mahārāja says that dṛṣṭa-śrutābhyaṁ yat pāpaṁ jānann apy ātmano 'hitaṁ [SB 6.1.9]. A person knows that this is not good for him. For example a thief. A thief knows that stealing is not good. It is against law, and against our revealed scriptures also. No religious book or scriptures will say that "You go on stealing." No. Neither the state laws also allows stealing. A man knows. And suppose he's stolen in the past and he was punished or he sees that one who has stolen property, he is arrested by the police and he's being taken into custody. He has seen it, he has heard it. We experience. We gather our knowledge by seeing and by hearing. So both things he has done, but still he is stealing. Why? This is the question. So suppose if I knowingly do something and I make atonement and again I do it. Or a disease. I know that if I attack this infection I'll suffer, still I, ah, become infected, and again I suffer. Again I go to the physician, he gives me medicine, again I'm cured, again disease. This is going on. Why this is? He has got experience, and still he has experienced, he has seen, he has heard, he has full knowledge that "This kind of sinful activity will be fruitful in this way, and I'll have to suffer." Why does he do it? Therefore, he says,

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat
[SB 6.1.10]

"My dear Śukadeva Goswāmī…" If a man knows it, by knowing he may refrain for sometime from sinful activity, but again he does it. Again he does it. He's forced, he's forced: "Let me do it. All right, I suffer, doesn't matter." But again he suffers, and when he suffers he says, "Oh, I'll not do it again, I'll not do it again." But when he's again cured, again he does it. Therefore, Parīkṣit Mahārāja… The same, confession, or anything you take, atonement. So Parīkṣit Mahārāja is comparing it, kuñjara-śaucavat. It is just like the elephant's taking bath. The elephant… This is natural, one can see. The elephant takes bath very thoroughly, he washes the body in the water, in the tank, very thoroughly for long time, becomes very cleansed. And as soon as it comes on the shore it takes some dust and throws it. (laughter) That is nature, we have seen. So Parīkṣit Mahārāja… This is just like cleaning the body of an elephant like. The elephant cleanses the body very nicely, but as soon as he comes to the land, he takes dust and throws over it. So what is the use of such atonement if I have to commit again? I do it again and again. Again I commit sinful activities and again I atone. So what is the benefit of this atonement? This is a strong criticism of so-called confession and atonement.

Then because, as Śukadeva Goswāmī is the most intelligent instructor of Bhāgavata principles, the audience, Parīkṣit Mahārāja, he is also very important, very intelligent audience, and he has put this, "What is the use of this atonement? I don't find any benefit. If I have to commit the same sinful activities, what is the use of such atonement? It is just like the bath taken by the elephant, kuñjara-śaucavat." Therefore he replied,

bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

"Yes, my dear King, you are right. Your question is very intelligent. Actually, by committing something wrong and reacting it by something else, that is not very beneficial. The real prāyaścitta is knowledge." Real prāyaścitta is knowledge. A thief is committing theft and going to the prison, suffers for six months, again he comes out, and again he commits theft, and within four days again he is put into the prison. We have seen many such cases. He…, the thief comes out of the jail, and exactly after four days he's again put into the jail. So this action and reaction… One has committed theft, and the reaction is that he is put into the jail. This is not exactly beneficial. Real is that thief must be given knowledge. Knowledge… For want of knowledge, the whole world is suffering for want of knowledge. Therefore Kṛṣṇa consciousness movement is giving actual knowledge of the living entity, mīmāṁsā. Mīmāṁsā means that think over the matter, that "Why I am doing this?" This is called brahma-jijñāsā, this is called brahma-jijñāsā. Means when a person becomes inquisitive about this "Why?" "Why I am suffering?" then he becomes intelligent. The he comes to the standard of human life. And there is Upaniṣad, Kena Upaniṣad. Kena means "why." Just like Sanātana Gosvāmī, when he approached Caitanya Mahāprabhu, he placed this question, "Why? Why I am suffering?" Ke āmi, kene jāre tāpa-traya. "I do not want to die. Why there is death? I do not want to suffer from disease. Why there is disease? I do not want to take birth. Why I am put into the womb of mother again and again? Janma-mṛtyu jarā-vyādhi [Bg. 13.9]. And I do not want to become old. Why I am forced to become old?" When a person comes to this standard, to inquire "Why these things are there?" this is real intelligence. Intelligence does not mean you gather, like asses, all the stones and iron and put them together and be satisfied that "Oh, I am very happy." That is asses' business. Ass is very expert to overload his body with heavy tons of… You know that? Maybe you do not know, but in India there is washerman, he puts tons of cloth over the back of the ass, and it carries. It cannot move, still it carries it. And it goes to the washing ghāṭa, washing place, and it stands there whole day eating little morsel of grass. He's thinking that "Unless I overload my back with this cloth, I cannot get this grass." Although he sees there are so many thousands and thousands of grasses all over, still he'll serve that washerman. Therefore it is called ass. (devotees laugh) You see? Ass. (more laughter) No intelligence, simply working for others, and eating a morsel of… I've seen in New York, very big publisher, he's very busy, but he's eating a few slice of bread and cup of tea and nothing more, that's all. You see? There are so many big, big men, they cannot eat much but they work more than us, all day and night. Therefore they are called asses. Karmīs, they are called asses. Not for his personal benefit, but he does not know for whose benefit he is working so hard, but still he is working, without benefit. Therefore sa eva go-kharaḥ. Those who are under the impression, the bodily concept of life, sa eva… Yasyātmā buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādīṣu bhauma ijya-dhīḥ [SB 10.84.13]. So when the asses will come to this standard, "Why I am working so hard?" then he's human being; otherwise he's no better than the cows and the asses.

Therefore Parīkṣit Mahārāja here, Śukadeva Goswāmī, "Yes. Real prāyaścitta is to inquire, to become inquisitive." This is the Vedānta-sūtra, beginning of Vedānta-sūtra philosophy. Athāto brahma jijñāsā. Vimarśanam. And,

nāśnataḥ pathyam evānnaṁ
vyādhayo abhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]

He's prescribing first thing. Just like if you live regularly, if you take foodstuff not more than what you require, if take nice foodstuff, healthy foodstuff, if you follow the hygienic principles, then you will never be attacked with disease. Very reasonable (indistinct). Similarly, we have to live very regulated life; then we shall not be affected or infected by sinful activities. That is the prescription. This is required. If we do not live regulated life, if we do not follow the regulative principles as they are given in the śāstra, then in spite of being put into jail, in spite of my suffering, as soon as I come back, I again commit the same thing and again go to jail. This is… The example is given very nicely here that if anyone does not know how to live hygienically, healthfully, he must fall diseased. That's a fact. Similarly, one must have knowledge what is the value of this life, how I shall live, then he will be not subjected to the sinful activities. This is the conclusion. And if he lives like ass and cow, without any knowledge, without knowing the values of human life, then he must be subjected to sinful activities and will be punished one after another, accepting different types of bodies.

The different types of bodies means that is our punishment. We may think it as happiness, but as soon as you accept a material body, you are subjected to the four principles of material distresses. What is that? Janma, mṛtyu, jarā, vyādhi. You may think that you are very scientifically advanced-"There is no more distress in my life"-but Kṛṣṇa says, "No. If you are intelligent, then you should think of these four principles as distresses." What is that? Birth, death, old age and disease. But the modern so-called scientists, they cannot make any solution to birth, death, old age and disease; therefore they have left them aside: "Oh, don't care for them." That is ignorance. Our real problem is not this temporary problem that we are in such and such distressed condition. That is temporary. But real problem is, as Kṛṣṇa says in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If anyone is intelligent enough, he should always keep before him that there are, these are my distresses: janma-mṛtyu-jarā-vyādhi. I don't want to die, so what I have done for stopping my death? What have I done to stop my birth? Huh? Because as soon as I die, again I enter into the womb of a particular type of mother. Hm? Again I have to live there, packed up. That is the… Everyone knows. I cannot move even. No independence. The insects biting my delicate body, I cannot protest. I'm simply suffering. So many things. After coming out of the womb, still there is suffering. Suffering, suffering, suffering-the whole life is suffering-but I do not know how to compensate the suffering. That I do not know. That is ignorance. Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam. Just like the ass cannot understand that he's suffering, loading so much cloth upon his back. That is ass, one who cannot understand the suffering. And we are taking it, "This is now pleasure. This is not suffering, this is pleasure. I am working so hard." I remember long ago, about forty years ago, one of my servants, he left my service and he was pulling on ṭhelā. You know ṭhelā, a hand-pulled cart? So after that he came to see me. I asked him, "How you are doing now?" So he was very pleased that "I am working, pulling on this ṭhelā and eating sumptuously, and by evening it becomes all digested and again I'll eat." That is the (indistinct). He's eating sumptuously, and by working, by pulling on the ṭhelā, hard labor, whole thing is digested and again goes in the evening he eats very sumptuously, he is very pleased. That is his success of life. So people are doing like that. They are eating in the morning and working very hard whole day, and in the evening again he becomes hungry and eats more sumptuously. That is his happiness. That is his happiness. But he does not think that these distresses are there, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So there is no solution for them made. The so-called scientists and philosophers, they do not…, "Oh, death is natural. What is this? I'll have to, I'll die." But when there is warning, "Now death," there is… I have, everyone has seen that as soon as there is earthquake, they began to scream, "Oh, now I'm going to die." As soon as there is any shaking in the airplane, they begin to scream. (laughter) He's afraid of death, but he says, "Oh, that is not a problem." He has got his experience that at the time of death it is very severe punishment. Therefore Bhagavad-gītā says, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: "You may be satisfied with your foolish idea that you are very happy, but if you are intelligent then you must always keep yourself…" The Cānakya Paṇḍita also said that those who advancing in spiritual life, they should place before him that "Here is death," just before him. And those who are karmīs, like ass, they'll always think that "I'll never die." The spiritualist always thinks that "I am dying, dying, dying, going to die next moment." And the karmīs, he should think that "I'll live forever." Otherwise he cannot work. He cannot. Unless he is put into this ignorance that he'll never die, he cannot work.

So at the modern age the people are simply kept into ignorance so that they can work like ass and cow and be satisfied. This is the present civilization. And this Kṛṣṇa consciousness movement is a fight against this civilization, this wrong civilization. This Kṛṣṇa consciousness… the people are being denied their privilege. The human life is meant for getting out of this ignorance of life. But people are being put into ignorance, and their human life is being spoiled. So therefore this Kṛṣṇa consciousness movement is the greatest welfare activity to the human society. Those who are intelligent enough, they should try to understand it and help it as much as possible. Otherwise it is very risky civilization. People are kept into ignorance. He does not know what is the value of life. He does not know what he is. He does not know what is God. He does not know what is life. He does not know what he is going to become next life. He's completely in darkness. Therefore Bhāgavata says, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long he does not inquire that "What I am? What is my necessity? Why I am suffering?" Unless one comes to this position of inquisitiveness, whatever he is doing, it is all defeat for him. It is all defeat for him because he does not know what is his position. So this Kṛṣṇa consciousness movement is just to giving him the chance to understand himself, and it is very easy, it is very easy. And it is stated in the Bhagavad-gītā,

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktva dehaṁ punar janma
naiti mām eti (so 'rjuna)
[Bg. 4.9]

If you simply try to understand Kṛṣṇa-why Kṛṣṇa advents Himself, why does He come, why does He disappear, what are His activities, what is His philosophy, this is Kṛṣṇa consciousness. If you simply try to understand Kṛṣṇa, then the result will be tyaktva deham. After giving up this body, no more accepting. Then you stop your janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. This is the science of Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.6

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Honolulu, June 8, 1975

Prabhupāda: Oṁ namo bhagavate vāsudevāya. (chants three times with devotees responding) (chants verse word for word with devotees responding:)

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

So Śukadeva Gosvāmī... The whole Bhāgavata is talking between the spiritual master and the disciple. Śukadeva Gosvāmī is the spiritual master, and Mahārāja Parīkṣit, king, is the disciple. At the time of his death he had only seven days remaining. He was aware that only seven days remaining. So Mahārāja Parīkṣit left his kingdom and sat down on the bank of the Ganges, and fortunately his spiritual master also came.

So there was discussion on the Śrīmad-Bhāgavatam for seven days. This seven days' discussion is imitated by the professional Bhāgavata reciters in India. But that is not required. We have to hear Śrīmad-Bhāgavatam daily. Parīkṣit Mahārāja had only seven days left in his life; therefore he hurriedly finished the reading of Bhāgavatam. But, of course, he had seven days assured. We haven't got seven minute assured. We can die at any moment. Anyway, the recommendation is nityaṁ bhāgavata-sevayā. We should read Śrīmad-Bhāgavatam daily. Simply you go on reading. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. We have no taste for reading and hearing Śrīmad-Bhāgavatam, but the taste will be created if we even by force sit down and attend Bhāgavata class. The taste will be created. How it will be created? Just like a person suffering from jaundice, if you give him sugar candy, it will be tasted by him as bitter. This is very practical example. He will say, the patient suffering from jaundice, he will say it is bitter. But sugar candy is not bitter. And at the same time, for jaundice-diseased man the sugar candy is the only medicine. If you give him sugar candy, water, sugarcane, then it will..., he will be cured very soon. And papaya. These things are recommended for jaundice patient. Similarly, the discussion on Śrīmad-Bhāgavatam may not be liked by me in the beginning, but if we hear... Just like child does not want to go to school, but if you force him to go, gradually he will go automatically. This is the process.

So Śukadeva Gosvāmī is speaking Śrīmad-Bhāgavatam, and his disciple, Mahārāja Parīkṣit, was hearing. So at the end... This is the Sixth Canto. There are twelve Cantos of Śrīmad-Bhāgavatam, and this is Sixth Canto. So at the end of the Fifth Canto the Parīkṣit Mahārāja was informed about the hellish planets. This universe, there are different types of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam [Bs. 5.40]. This universe is one of the universes. There are millions of universes. We do not know. We do not know even one universe. We cannot study even one universe. They are... They were-not are-trying to go to the moon planet, but that has become a failure. From śāstra we understand that the moon planet is situated 1,600,000 miles away from the sun, and the sun is situated in the middle of the universe. And the total diameter from one circumference to the other of the universe it is four billions of miles. So the sun is situated at the point of two billions of miles from the circumference of the universe, and above the sun planet, 1,600,000, there is the moon. And above that there is Venus, there is Jupiter, there is Mars-all difference of 1,600,000 of miles. So it is not possible to go to the moon planet. Because first of all the sun is a little... According to the modern scientists calculation it is 93,000,0000. Taking it, accepted as 93,000,000's from this earthly planet, then again add 1,600,000, that means 94,600,000 miles away from the earth there is the moon planet. It is not possible. Therefore they are now silent. They cannot go there; neither ever they went there. This is the conclusion. So that is a controversial point, controversial, but we have to see the result. According to Vedic culture, one has to judge by the result. Not by if you simply talk nonsense, one has to accept. What is the result? Suppose if one says that "I have done very good business. I have earned so much money I have got in bank balance..." You can say all these thing. But one sees that a prosperous businessman has got a nice house, nice motorcar, his standard of living is very nice. But if he is loitering in the street, has no good dress, and if he advertises himself that "I am a very big businessman. I have got so much money," who will believe him? Similarly, this moon planet expedition is, up to this date, it is a failure. So how can I believe that they have gone there?

So this universe is fully described in the Fifth Canto of Śrīmad-Bhāgavatam. You will see it, where, which planet, where it is situated, what is the dimension, what kind of people live there. Everything is there. Similarly, there are description of the hellish planet, downwards. So that description of those planets when Parīkṣit Mahārāja heard it, that "These sinful men, they are suffering there; some of them being fried in boiling oil," this description is there. Some of them put into the river which is full of germs and mosquitoes, and some of them are forced to embrace a iron, hot iron man, a hot iron woman. In this way there are many description. And Śukadeva Gosvāmī concluded, "Mahārāja, I have described a few of them. There are many thousands and thousand kinds of suffering." So Parīkṣit Mahārāja is a Vaiṣṇava. Vaiṣṇava means devotee. So he did not appreciate the suffering of the human being in such a way. That is a Vaiṣṇava's nature. Vaiṣṇava himself is very happy because he is in direct connection with Kṛṣṇa. He personally has no complaint, because a Vaiṣṇava is satisfied simply by serving Kṛṣṇa. That's all. He doesn't want anything.

Caitanya Mahāprabhu, at least, teaches us. Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Dhanam means wealth, and janam means many followers or family members, big family, big factory. There are many businessmen, they are running on big factories and thousands of men are working at his direction. This is also opulence. And to have great amount of money, that is also opulence. Dhanaṁ janam. And another a opulence, to have a very nice wife, beautiful, obedient, very pleasing. So these are material necessities. People generally aspire for these three things: wealth, many followers, and a good wife at home. But Caitanya Mahāprabhu says, na dhanam: "I don't want money." Just the opposite. Everyone wants money. He says, "No, I don't want money." Na dhanaṁ na janam: "I don't want many men to…, as My followers." Just see opposite. Everyone wants. The politicians, the yogis, the swamis, everyone wants, "There may be hundreds and thousands of my followers." But Caitanya Mahāprabhu says, "No, I don't want." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "Neither I want very nice, beautiful, obedient wife." Then what You want? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī: "Life after life, let me remain a faithful servant of Your Lordship." This is Vaiṣṇava. He doesn't want anything. Why he will want? If he becomes servant of Kṛṣṇa, then what does he want? Suppose if you become servant of a very, very big man, then what is the question of your want? This is intelligence. Any servant of any big man, he is bigger than his master. Because he is given Master is given so many varieties of food. Master takes little, and the balance the servants eat. (laughs) So where is his want? There is no question of want. Just try to become servant of God, and all your necessities will be sufficiently fulfilled. This is intelligence. Just like a rich man's child, does he want anything from father? No, he simply wants father, mother. The father-mother knows what does he want, how he will be happy. That is the duty of the father and mother. Similarly, this is very good intelligence: just to try to become the sincere servant of Kṛṣṇa. All your necessities of life will be sufficiently supplied. There is no question of asking.

Therefore intelligent devotee they do not ask like the unintelligent devotee go to the church and pray to God, "Give us our daily bread." He's God's servant, and He will not get your bread? You have to ask from God? No. God is giving bread to the eight million other living entities. Birds, beast, tigers, elephants, they are not going to the church for asking bread. But they are getting it. So if God is supplying everyone's food, why He shall not supply you? He is supplying you. So we should not go to God for begging some material benefit. That is not actual devotion. We shall go to God for begging how one can be engaged in His service. That should be the begging: "Hare Kṛṣṇa," means… Hare means "O the energy of God and Kṛṣṇa. O Kṛṣṇa, Lord Kṛṣṇa, please engage me in Your service." This is Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is simply praying, "O my Lord Kṛṣṇa, O Śrīmatī Rādhārāṇī, Kṛṣṇa's energy, kindly engage me in Your service." That's all. Finished all business. This is Vaiṣṇava. So Vaiṣṇava has no necessity. He knows that "I have no necessity. My only business is to serve Kṛṣṇa." Therefore he is happy in all conditions.

So Parīkṣit Mahārāja is a Vaiṣṇava. From his childhood he is a Vaiṣṇava. So he has no unhappiness. But when he heard that so many sinful persons are going to the hell and they are suffering in this way, he became very sorry. That is Vaiṣṇava. Para-duḥkha-duḥkhī. He is unhappy by seeing others unhappy. He has personally no unhappiness, but he is para-duḥkha-duḥkhī. Just like Prahlāda Mahārāja. All the Vaiṣṇava you will see. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu, tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyaṁ, māyā-mṛgaṁ dayitayepsitam anvadhāvad vande mahā-puruṣa te caraṇāravindam [SB 11.5.34]. Caitanya Mahāprabhu was born in a very highly respectable brāhmaṇa family. He was personally very, very beautiful. His name is Gaurasundara. And very learned scholar. At the age of sixteen years He defeated a very learned scholar from Kashmir. So He was very influential. When He was twenty years old the Kazi broke the mṛdaṅga in saṅkīrtana. Kazi means the Mussulman magistrate. And He started the civil disobedience movement and He called for one lakh of men, 100,000 men, to join the saṅkīrtana and go to the Kazi's house. Immediately it was done. Just see how much influential He was. So, so far material condition, He had His very affectionate mother. He was a only son of His mother. All brothers and sister died. And His wife was very Lakṣmī-priya… Lakṣmī-priya died first, then He married, second time, Viṣṇu-priya. So very happy life. But He left. Tyaktvā… surepsita-rājya-lakṣmīm [SB 11.5.34]. He was so happy in His family life that even the demigods cannot expect such happiness. Surepsita. Sura means demigods. They had no so much happiness. Tyaktvā, but He gave up. Why? Māyā-mṛgaṁ dayitayepsitam anvadhāvat. He took this mission just to show mercy to the fallen conditioned souls who are suffering in this material world. That was His…

Similarly, the Gosvāmīs. Just like Rūpa Gosvāmī, he was prime minister in the government. And about him it is said that tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. He gave up such exalted post as minister of the government, chief minister in the government. And tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. As a minister his association was with very big, big men, maṇḍala-pati. Maṇḍala-pati means very, very big leaders. Actually big merchant, big businessman, big industrialist, big politician, they used to visit him. So he gave of up this company. Sadā tuccha-vat: "Eh, what is this nonsense? What is the use of meeting all these men?" Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā succha-vat. And what they became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Here is the Gosvāmīs' photo. You can see how they have become mendicant. A small loincloth, one waterpot only, that's all, finished, no possession. So why? Bhūtvā dīna-gaṇeśadau karuṇayā. They wanted to show their mercy to the suffering humanity. So in this way they adopted change of life. That is Vaiṣṇava. Vaiṣṇava personally has no demand for life, no unhappiness. He is completely satisfied with Kṛṣṇa. But he is unhappy by seeing other conditioned souls suffering. This is Vaiṣṇava. There are many example. Prahlāda Mahārāja also said the same thing.

So here also Parīkṣit Mahārāja, he heard so many things, but he is very much perplexed that "How these suffering men who are put into this hellish condition of life, not all, some of them?" So he is asking, "My dear sir, you have explained so many things. They are very nice." Adhunā, "just now"; iha, "in this connection"; mahā-bhāga, "O the great fortunate"; mahā-bhāga yathaiva narakān naraḥ. Yathā eva, "and as"; "from this hellish condition," narakāt, "from the hell"; the human being, nāna-ugra-yātanān… They are put into the hell means they are suffering very severe type of pains. Nāna-ugra-yātanān neyāt: "They become free." Tan me vyākhyātum arhasi: "Now leaving aside all other topics, kindly let me know how these men can be delivered from this hellish condition of life." This is his praśna.

So we may declare very foolishly that we are independent. That is the foolishness of the modern civilization. They are not independent, nobody. Everyone is dependent. But because they are dependent and there are so many sufferings awaiting them for their so-called independent life, they do not believe in the next life. This is the, I mean to say, special feature of the modern civilization. They say, big, big professor, big, big leader, "No, there is no life after death. This is once we get and finished." That is also another foolishness. Just like a child. A child, he knows that his body will be changed. Nobody will remain a baby. Nobody will remain a child. Nobody will remain a boy. Next life is awaiting. It is very simple philosophy. And then after this body another body is waiting. That's a fact. And not only fact. If you cannot understand it-there is no difficulty in understanding-but the authority says, Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. As we are changing from this body to that body, this body to that body, this body to that body, every moment… According to medical science, every moment we are changing body. That's a fact. But the changing is going so swiftly that we do not see how it is being changed. But if you come after some years… Just like we are seeing so many children, and if you come some years after, his father says, "This is the same child," oh, you will be surprised, "Oh!" Because he has changed body. You will say, "Oh, you have become so big." So it is a fact that we are changing body, and Kṛṣṇa says this example, that as we are changing even in this life the body, similarly we shall have to change this body. The authority says, and we are practical example is there. Why we should not believe in the next life? Even a child can understand. But they are trying to avoid next life. That is their philosophy. If there are next life, and next life one is going to put into the hell and suffering is there, to dismiss this problem they do not believe in next life. This is the real fact. But actually this is the fact. If you live irresponsibly then you have to suffer.

So not that all living entities are going to the hell, but some of them. Some of them. Because most of the living entities, they are less than the human being-8,400,000. So eight millions they are below the human standard of life, human being. They are animals. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Nine lakhs, hundred thousand in the water, different types of forms, body. Then insect… Then plants, trees, then insect, then birds, then beast, then human being. This is the evolution. So these eight million different forms of body below the human being, they are not punishable because they are animals. They have no intelligence. Then again, amongst the human being, those who are intelligent, those who are acting according to the Vedic instruction, they will not be also suffering. Those who are avoiding the instruction of the Vedas, they will be put into that hellish condition of life.

So this question was raised by Parīkṣit Mahārāja that "You have already described." He did not disbelieve. He believed. Because he is Vaiṣṇava, he knows. And he is disciple of Śukadeva Gosvāmī, so he has thorough knowledge. Now he is anxious. This is the symptom of Vaiṣṇava, that he cannot see others are suffering. Therefore he takes. Just like Lord Jesus Christ, Vaiṣṇava. For others' suffering he agreed to be crucified. But the followers are so unfaithful, they have settled up that "Let Christ suffer for us, and let us go on committing sin." Very good conclusion. They love Christ so, that "My dear Christ, you suffer for our sinful activities and let us go on with our sinful activities." Christ says, "Thou shall not kill." They decided, "Let us kill on and on, and open scientific slaughterhouse. And if there is any sin, then Christ will suffer. That's all. He has taken the agency on suffering." Very good conclusion. No. The Vaiṣṇava can take the sufferings for you, but you should be sane, that "Why I shall put such and such Vaiṣṇava into suffering for my sinful activity? Let me stop this sinful activity." That is intelligent. Not that "I give the suffering portion to Christ, and let me go on committing all sinful activities." That is not… But that will not be. That is not a fact. Suppose one is very pet son of his father, and he commits murder, and he thinks "If there is any punishment my father will suffer." Will it be done? Will it be done? When he is arrested, if he says, "No, you can release me. You can arrest my father because I am very pet son of my father," so will the government will do that, that you have committed murder and your father will be arrested? No. This is quite unreasonable. You have committed murder, you must be hanged. Nor your father nor your son nor your brother. This is the law. So that is the law. If you commit sinful life, then you must suffer, not anyone else. But we are thinking like that: "That let me go on doing all nonsense and somebody for me will suffer." No, that is not the law.

So here Parīkṣit Mahārāja does not raise such foolish question that "Who is suffering for…" He is suffering. One who has committed sinful life, he must suffer. That is the law. So the answer is, Śukadeva Gosvāmī,

na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryāt mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

So Śukadeva Gosvāmī replied, "My dear king, the sinful activities must be atoned." There are three processes: karma, jñāna, bhakti. So yoga is within the jñāna. To improve our condition there are different processes. One is called karma. Just like generally people are trying to elevate his position, economic condition, working day and night very hard. Similarly, we can also work very hard for our future happiness. We can promote ourself in the heavenly planets and we can degrade ourself to the hellish planets also-both ways. Because as soon as we are engaged in karma, unknowingly or knowingly we commit some sinful activities. This is the position. Just like even if I do not like to kill any animal, still, while walking we are killing many animals, many ants on the street, unwillingly. So that is also taken into account. You cannot kill even an ant. So the karma, karma-kāṇḍa, is not very safe. Even if we want to act very piously, the danger is not over. There were many instances. There was one king. He was very charitable and he was giving cows, many cows to the brāhmaṇas, and you will find this story in the Kṛṣṇa book. So there was some mistake. One brāhmaṇa was taking another brāhmaṇa's cows, and both of them fought and they persisted. The owner wanted, "I want this cow returned back." And the king offered that "Instead of this cow you take ten cows from me. You settle up." No, he would not do that. In this way there was some misunderstanding, and the brāhmaṇa cursed him, as a result of which he had to become an, what is called?

Devotees: Lizard.

Prabhupāda: Lizard. Just see this karma-kāṇḍa. He had to become a lizard, that Kṛṣṇa delivered him. So this is karma-kāṇḍa. If there is little discrepancy then there is great risk. Then jñāna-kāṇḍa. Jñāna-kāṇḍa means to understand things very properly. So jñāna-kāṇḍa is simply speculation, because there is no knowledge of the Supreme Personality of Godhead. So that is also risky. So only bhakti-mārga is not risky. Bhakti-mārga means the devotional…, path of devotional service. Because this material life means contamination of the three modes of material nature. Either you are on the goodness or in the passion or in ignorance, there is chance of falling down from one platform to another, so long you are on the material platform. But if you remain on the spiritual platform… Just like we are trying to keep you on the spiritual platform. That is bhakti-yoga-always engaged in devotional service. Then you are above all these material qualities.

That is confirmed in the Bhagavad-gītā:

māṁ ca vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Anyone who is fully, constantly, twenty-four hours engaged, avyabhicāriṇi… Avyabhicāriṇi, without any stoppage. Therefore I want that in our temple there should be program that we are always engaged in devotional service, twenty-four hours. But because we have got this material body we require a little rest, the minimum rest, as minimum as possible. Because the sleeping means waste of time. We are supposed to be engaged twenty-four hours in the service of the Lord, but as it is not possible, we have to sleep, take little rest, so that should be the minimum. Because the whole period sleeping means waste. So all these Gosvāmīs, they used to sleep not more than two hours. That was also not possible in some day. They were so busy in writing books and other…

So this should be minimized, and we should be engaged twenty-four hours. If we remain engaged in that way… We have got so many engagement. We are daily singing-I do not know whether you understand the meaning-śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira mārjanādau, yuktasya bhaktāṁś ca niyuñjato 'pi vande guroḥ śrī-caraṇāravindam **. We have got śrī-vigraha. The śrī-vigraha-sevā-all rising early in the morning, arrange for maṅgala āratrik, then dressing, then offering food, then āratrik, so many hours. The whole day can be used in that way. Then reading books, class, taking care of the temple. Tan-mandira-mārjanādau. Don't think that if one is engaged in the Deity worship and if one is engaged in the gardening work there is distinction. No. The one who is working as a gardener, he is as good as the one who is dressing the Deity, because it is Absolute plane. There is no difference between… Just like in the material world, if one is working as manager and the other is working as menial servant, there is difference of pay or difference of service. No. In the spiritual world there is no such thing. In the spiritual world even a small ant who is serving Kṛṣṇa by chance… Suppose if there is an ant and the flower is thrown into the lotus feet of Kṛṣṇa and the ant kisses the lotus feet of Kṛṣṇa, he is as good as the pūjārī. This is spiritual world. So we should give everyone chance how to serve Kṛṣṇa. Then he will remain on the upper platform. Samatītya. Atītya mean transcending. Etan guṇān. Etan guṇān means because the material world is complicated with the modes of material nature, so this is called guṇa. So anyone who is engaged constantly in devotional service, sa guṇān samatītyaitān [Bg. 14.26], he immediately transcends the influence of the material qualities. Sa guṇān samatītya etān brahma-bhūyāya kalpate.

So these things will be discussed, that "Such person is no meant for going to the hell." No. They are not meant. It is stated that such devotees, they will not in dream also see what is hellish condition of life. They are so, mean, guaranteed. So this hellish condition of life is meant for the persons who are rotting in these material modes of nature, and if you remain above the influence of material nature, always being engaged in devotional service… We have got varieties of service, and we have got such program. So if, some way or other, if we remain engaged always in devotional service, then there is no question of downfall or going to the hellish condition of life.

Thank you very much. (end)
760105SB.NEL
Śrīmad-Bhāgavatam 6.1.6

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Nellore, January 5, 1976
Prabhupāda:

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

This is from Śrīmad-Bhāgavatam, Sixth Canto. This is our latest publication, Śrīmad-Bhāgavatam. Therefore I am taking advantage of this publication to present before you. So in the Fifth Canto of Śrīmad-Bhāgavatam Śukadeva Gosvāmī has given a vivid description of the naraka planets or the hellish condition of life. Fifth Canto, Śrīmad-Bhāgavatam, Śukadeva Gosvāmī has given a vivid description of the naraka planets, or the hellish planets. So this verse I am quoting from the First Chapter, Sixth Canto, that Parīkṣit Mahārāja is asking Śukadeva Gosvāmī "How the people suffering in hellish condition of life can be delivered?" [break] Let him… [break] This is the beginning of the Sixth Chapter of Śrīmad-Bhāgavatam.

At the end of the Fifth Chapter, Śrīla Śukadeva Gosvāmī has given description of the hellish planets. You have seen in the sky. There are millions and millions of stars or planets, and they are divided into three groups. Everything is described in the Śrīmad-Bhāgavatam. So as it is said in the Bhagavad-gītā, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. [break] …sattva-sthāḥ, meaning that those who are in the sattva-guṇa, modes of goodness, they are promoted to the higher planetary system. Madhye tiṣṭhanti rājasaḥ: "Those who are under the influence of passion, they remain in the middle planetary system." And those who are in the lowest grade of tamo-guṇa, adho gacchanti tāmasāḥ. So Parīkṣit Mahārāja, after hearing the pitiable condition of persons in the hellish planets, he became sympathetic. Therefore he is putting the statement before Śukadeva Gosvāmī. Adhuneha mahā-bhāga yathaiva narakān naraḥ: "My dear sir, you have described about the hellish condition of the suffering persons. Now kindly give me any enlightenment how they can be delivered."

This is the symptom of a Vaiṣṇava. Vaiṣṇava cannot tolerate the sufferings of the humanity. Just like Prahlāda Mahārāja. He said before Nṛsiṁhadeva, naitad udvije paro duratyaya-vaitaraṇyāḥ: "My dear Lord, I have no problem how to get delivered from this material world," because a devotee is already on the transcendental platform. It is said in the Bhagavad-gītā,

mām ca (yo) vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyā…
[Bg. 14.26]

Means anyone who is engaged in devotional service, he is already on the Brahman platform. Therefore a devotee means he is already in the Brahman platform, or spiritual platform. So Parīkṣit Mahārāja became very anxious how this suffering humanity can be saved. Here it is said, nānā ugra yātanāt neyāt tan me vyākhyātum arhasi: "Kindly give me some enlightenment how these people can be saved from this severe type of suffering." So at the present moment in this age of Kali people are so fallen low that they do not know what is going to happen in the future. They are dismissing the whole problem by saying that there is no next life. This is very precarious condition of the modern civilization. So as there are comfortable life, we can see there are discomfortable life also. So there is understanding of pāpa and puṇya. Especially in the human form of life one should know what is pāpa and what is puṇya. The human life is responsible life.

You have got practical experience that if you violate the law of the state you become criminal and punished. But if the cats and dogs or animals, they violate the law, they are not punishable. Therefore human life must be very responsible. Yes. So Śukadeva Gosvāmī says, "My dear king, if before one's next death whatever impious acts one has performed in this life with his mind, words, and body are not counteracted through proper atonement according to the description of the Manu-saṁhitā and other dharma-śāstras, one will certainly enter into the hellish planets after death and undergo terrible sufferings as I have previously described." So just like in our ordinary life if we commit some sinful activity and if we plead in the court, "My dear judge, I did not know the law," so this kind of pleading will not help him. Ignorance is no excuse. Therefore human life is distinct from animal life. If we live in human life without caring for the supreme laws, then we are destined to suffer.

Therefore in the human society there is a system of religion and scripture. It is the duty of the human being to understand the laws of the nature, the injunction in the śāstras and live very honestly according to their direction. In the Bhagavad-gītā Kṛṣṇa says,

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhiṁ sa avapnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

"Anyone who does not follow the instruction of the śāstras and live whimsically as very free to act, such person never gets perfection of life, no happiness, and what to speak of going back to home, back to Godhead." Especially in India, who are born as Indians, they have got a special facility to get this transcendental knowledge from śāstras. Caitanya Mahāprabhu advised or ordered to every Indian that "You make your life perfect by going through the śāstras and distribute this knowledge throughout the whole world for welfare activities." The exact words in Bengali is like this,

bhārata bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Means anyone who has taken birth in this holy land of Bhāratavarṣa must make his life successful by going through the śāstras and distribute the knowledge throughout the whole world. Therefore I am appealing to my Indian brothers to take up this missionary work as ordered by Śrī Caitanya Mahāprabhu, especially my appeal is to the people of South India. Because all our ācāryas, Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇu Svāmī, Śaṅkarācārya, they came out from South India, so I especially request gentlemen present here to take up this Kṛṣṇa consciousness movement very seriously and join with us. [break] …says that before our next death comes… Death will come. We say generally, "As sure as death." For our next life. Śukadeva Gosvāmī advises according to our Vedic principle, before death there is a ceremony which is called prāyaścitta or atonement. He advises that when a diseased man goes to a physician, the physician, after diagnosing the disease, he gives the suitable medicine. If the disease is very serious, sometimes very expensive medicine is recommended. There is some example in the Caitanya Mahāprabhu's time. One gentleman, he was a big zamindar, landholder. He was converted into a Muslim. In those days, five hundred years ago, it was not very difficult to convert a person into Muslim religion. If a Muslim would take some water from his water pot and sprinkle on the body of a Hindu, he would become Muslim. In this way, so many people were converted into Muslims. So I am quoting these instances in this respect because when in those days people would go to the brāhmaṇa to take advice for atonement they would give so severe type of atonement that it was impossible to perform.

So there was the king in Bengal at that time. He was known as Nawab Hussein Shah. Formerly he was a Mohammedan servant to a big Hindu landlord. So this boy servant committed some theft so the master punished him by striking with a cane. So the striking mark of the cane was there on his backside. So one day the Nawab's wife, Begam, saw the mark and inquired from her husband, "What is this mark?" So the Nawab described that in his childhood, when he was a servant of that Hindu gentleman, Buddhimanta Khan, he beat him with that cane and that mark is there. So the wife of the Nawab, Begum Sair(?), she requested that "You kill this man. Otherwise people will blaspheme you." The Nawab, however, declined. "No, no, this cannot… This is not possible. He was my master, just like my father. He chastised me. There was no fault." So the wife then requested, "At least make him a Mohammedan." So the Nawab, to satisfy his wife, he agreed, "Well, that is not very difficult task." So one day he called Buddhimanta Khan and sprinkled the water on his body.

So Buddhimanta Khan took it that he has now become a Mohammeddan, so he went to the brāhmaṇa for consultation. So when Buddhimanta Khan went to a bhaṭṭācārya, he said that "The," what is called, "prāyaścitta is that you melt one kilogram of," what is called, "lead, and drink it." So he, being helpless, he went to consult another brāhmaṇa bhaṭṭācārya. He said, "All right, if you cannot drink molten lead, then you can drink one kilo of melted ghee." So in this way, when he was helpless, he went to Caitanya Mahāprabhu. So Caitanya Mahāprabhu knew the situation of the then society. He therefore advised him that "You better give (up) your family life. You go to Vṛndāvana." So He advised him that "Go to Vṛndāvana, live there and chant Hare Kṛṣṇa." So the difficulty is, in the śāstras there are atonement for prāyaścitta of so…, not like that-you drink hot ghee or hot lead-but there are prāyaścittas. So one has to execute that.

So when Śukadeva Gosvāmī recommended, "My dear King, you are very anxious for these persons suffering in the hell. They have to perform prāyaścitta." So Śukadeva Gosvāmī, after recommending this, could not satisfy Parīkṣit Mahārāja. He was king, kṣatriya. He knew the nature of the citizen. Therefore he said,

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
janānn apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

The Mahārāja Parīkṣit said, "One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general, and because he hears from the scriptures and learned scholars that one is thrown into hellish condition in the next life for committing sinful act. Nevertheless, in spite of such knowledge one is forced to commit sins again and again, even after performing acts of atonement. Therefore what is the value of such atonement?" [break] Parīkṣit Mahārāja was ruler, the king. He knew everything practically, that so many citizens committing criminal act were imprisoned and punished. Still, they, after coming back from the jail, prisonhouse, again committed. So on the whole, Parīkṣit Mahārāja did not like, the process of prāyaścitta is ultimately beneficial to the people.

We get experience by two methods, by seeing and by hearing. Just like a criminal, thief, he has seen that previously a man who stole, he was arrested by the police and punished and he has heard also from authorities, from lawyers, that "Stealing is bad. If you are arrested you will be put into the prison." So this is the defect of the modern civilization. They are enacting so many laws to stop criminal but the criminality is increasing. The practical example is, when you go to the airport there is security checking. So all gentlemen, whoever he may be-sometimes they excuse me-but they are checked thoroughly. So the authorities check everyone means that everyone is dishonest. So what is the value of this education if everyone is criminal and dishonest? So Parīkṣit Mahārāja is intelligent devotee. He therefore protested against this so-called atonement. Therefore he describes like this, dṛṣṭa-śrutābhyāṁ yat pāpaṁ janānn apy ātmano 'hitam [SB 6.1.9]. Everyone knows that "I am stealing; it is not good for me," but even though he is put into the jail as prāyaścitta, again he comes back and does the same thing. Then what is the meaning of this legal punishment or prāyaścitta? Therefore Parīkṣit Mahārāja says that

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat
[SB 6.1.10]

He gave very good example, that "This prāyaścitta or legal punishment is like kuñjara-śaucavat." Kuñjara means elephant, and śauca, taking bath. So kuñjara, the elephant, dips itself into the water and takes bath very thoroughly, and as soon as it comes on the land, it takes some dust and throws over his body. The purpose is that unless one is fully convinced that "Sinful activities are very, very abominable for me," he cannot give it up. Therefore one has to cleanse his heart. That is real prāyaścitta. Otherwise, even being imprisoned or giving fine or suffering one cannot cease from sinful activity. So this Kṛṣṇa consciousness movement is thoroughly wholesale process of cleansing the mind.

Therefore Śrī Caitanya Mahāprabhu has given His own version, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam [Cc. Antya 20.12]. The purport is-it is a long verse-that by chanting, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. If we perform this Kṛṣṇa saṅkīrtana, then immediately our core of heart, which is filled up with all dirty things will be cleansed. For example, you can see practically all my disciples present there. They are coming from Western countries, Europe, America, or even in India, Parsis and other, Mohammedans, they are coming. But they are now pure, cleansed of all dirty things. In this movement throughout the whole world there are at least ten to twelve thousand devotees like that. And before this life they were addicted to all kinds of sinful life. We have summarized all sinful activities into four groups, namely, illicit sex, meat-eating, intoxication, and gambling. So all these ten to twelve thousand men who are now attached with this Kṛṣṇa consciousness movement, they are not committing these four pillars of sinful life.

Therefore our request is that you take to this chanting method. It is very easy, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, and gradually you shall become free from all sinful reaction of life. But one thing we must be very careful, that we should not commit again sinful life. If you chant Hare Kṛṣṇa mantra, you become free immediately from all sinful reaction. But if you commit again sinful life, that is your responsibility. This is warned very… Amongst the ten kinds of offenses, one offense is very grievous offense-nāmnād balād yasya hi pāpa-buddhiḥ-if one thinks that "I am chanting Hare Kṛṣṇa; therefore whatever sinful acts I am doing, it is becoming counteracted." If you keep yourself on the platform of chanting Hare Kṛṣṇa mantra and do not commit willfully again sinful life, then you are liberated. So not only mukti-mārga, if you keep yourself always pure, do not commit any sinful activity and chant Hare Kṛṣṇa mantra, then your life is successful. Don't commit the mistake of the elephant that take bath thoroughly and again come and throw dust on your body. I think I shall end tonight this here. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.6

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Honolulu, May 7, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number six. (devotees repeat)

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

Adhuna-"just now"; mahā-bhāga-"O the most fortunate." Parīkṣit Mahārāja is addressed as mahā-bhāga. Mahā means great, and bhāga, the same bhāga from the word bhaga, bhāga. Bhagavān and bhāgyavān, mahā-bhāga-these terms are applicable to the very, very great fortunate, opulent. Actually Bhagavān, this word, is applicable to Kṛṣṇa. Therefore in the Bhagavad-gītā, you will find, whenever Kṛṣṇa is speaking, Vyāsadeva has written, śrī bhagavān uvāca. Real Bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Everyone has got little fortune, opulence, but nobody is comparable with Kṛṣṇa. Therefore in the śāstra it is said, kṛṣnas tu bhagavān svayam: "Real Bhagavān is Kṛṣṇa," The supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. But if one has got little favor of Kṛṣṇa, he is called bhāgyavān, not Bhagavān; bhāgyavān, fortunate. The word is coming from the same bhaga. I have several times explained. Bhaga means richness, bhaga means influence, bhaga means bodily strength, bhaga means knowledge, bhaga means beauty, and bhaga means renunciation. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). And bhaga means reputation, fame. So these are the symptoms of bhaga. So Parīkṣit Mahārāja, although nobody can be equal to Kṛṣṇa… Bhagavān means asamaurdha. Nobody is equal to Him; nobody is greater than Him. That is Bhagavān. I am fortunate, you are fortunate, but we have got many equals and many greater than. But when you reach somebody where you find nobody is equal to Him and nobody is greater than Him, that is real Bhagavān. This is a logical conclusion, who is Bhagavān. Nowadays so many rascals they write, "Bhagavān." Bhagavān. That is blasphemy. If Bhagavān likes, such persons should be punished. But Bhagavān excuses. That is another thing. So Bhagavān is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Nobody should try to become equal to Him. That is not possible.

So here Śukadeva Gosvāmī is addressed as mahā-bhāga. Mahā means great, and bhāga means fortunate. Because he is very fortunate, he is describing Śrīmad-Bhāgavatam. Again Bhāgavatam, the same word bhaga comes. Bhagavat. Bhagavat. Vat, this word, is used when the meaning is "possessing." Asty arthe vatup. Bhagavān, bhāgyavān and bhagavat. Bhāgavat means one who has power to possess the Supreme Lord. He is called bhāgavata. There are two kinds of bhāgavata: one is grantha-bhāgavata and one is person bhāgavata. A devotee, he is called bhāgavata, and the book in which the pastimes or characteristics of Bhagavān is described, that is called Bhāgavata. So this Śrīmad-Bhāgavata… Śrī means beauty. Again vat. Bhagavat, Śrīvat. Śrī means very beautiful. So every śloka you'll find very, very beautiful. Five thousand years ago these verses were written. There is no comparison. Nobody can write such verses even up to date. It was written by Vyāsadeva, Veda-vyasa.

So mahā-bhāga yathā eva narakāt naraḥ. So this is Sixth Canto. In the Fifth Canto of Śrīmad-Bhāgavatam there is description of the hellish condition of life. According to the… Just like there is punishment according to criminality, similarly, there is punishment by nature's law. According to impious life, there is punishment. So people do not care for impious life. That is misfortune. No knowledge. Impious or vicious activities are done out of ignorance. Just like a person commits some criminality without knowing the laws, government laws. Ordinarily, just like in your country, "Keep to the right." If you drive your car on the left side, immediately you become a criminal. So in our country the car is driven on the left side. In this country the car is driven on the right side. So if some Indian gentleman says that "I am accustomed to drive on the left side. So what is wrong there?" "No, this country's law is 'right side.' You know or do not know, whatever may be in your country, because you have driven your car on the left side, you are criminal." So ignorance is no excuse. In the law court if you say, "Sir, it was not known to me," so that does not mean that you will be excused. Similarly, knowingly or unknowingly, if you do something, sinful act, then you are immediately criminal. You'll be punishable. It doesn't matter whether you know or not know. Just like fire. This child, if he touches the fire, the fire will not excuse. There is no consideration, "Sir, here is a little child. He does not know this fire is burning." But as soon as he touches, it will burn. This is nature's law. You infect some disease knowingly or unknowingly, it doesn't matter, but the disease will be manifest. Suppose you have infected smallpox infection, contamination. Then it will be manifest.

So this education is lacking now. They are… Everyone is thinking that he's independent, he can do whatever he likes. That is not possible. Then you'll be punished. Nature's law is so strict, stringent. Therefore in the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot escape the stringent laws of nature. Little discrepancy… Suppose you can eat eight ounce. If you eat nine ounce, then you will have to starve for three days. There is no excuse. "Why you have eaten more than eight ounce?" The nature says… Just like we require salt in our foodstuff, everyone. But if the salt is little more, it is useless. And if the salt is little less, that is also useless. It must be exactly to the quantity. So nature's law is like that. People, if they simply study nature's law, he becomes a learned scholar. There is no need of going to school, college. But if he sees how nature is working… You can see this flower. Every flower is so beautiful, nicely constructed symmetrically. You'll find two flowers, the small fiber coming out exactly in the same way. There is no question of accident. There is no question of accident. They are also being manipulated by the laws of nature. And what is the laws of nature? The laws of nature is acting under the supervision of the Supreme Personality of Godhead.

The nature is instrument. Just like any machine. Take typewriter machine. The typewriter machine or any machine, working very nicely, but the machine is not working nicely. The man, the person who is typing, he is doing nicely. There may be wonderful machine, computer, but there must be one actor, one manipulator. So the, this nature is an instrument only. The actually worker is Kṛṣṇa. That is described in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. But these rascals, they are praising the machine. They have no information that who is the person, what is the brain behind this machine. That is ignorance. That is the difference between the so-called scientists and devotee. A devotee knows that all these wonderful things which are happening, behind this thing there is Kṛṣṇa. And Kṛṣṇa says-we believe that. And that's a fact. If you paint a very nice flower, how much labor you require. Still, it cannot be so beautiful as the natural flower. So don't think the natural flower has come accidentally. No. It was done by the machine manipulated by Kṛṣṇa. That is Kṛṣṇa understanding. It is confirmed in the śāstra, parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Para, the Supreme, His energies are multi-energies. They are acting the same way the machine is working. You can see potency or the power of a person. Just like you see airplane: the pilot is sitting there, pushing one button. Immediately the turning, such a huge machine is turning, simply by putting button. So this is an arrangement of energy. Similarly, the whole material world is working by putting the button, pushing the button. Don't think it is going on automatically or accidentally. These are all rascaldom. There is hand in everywhere.

So narakāt naraḥ. We should always remember that if we commit some sinful activities there is punishment. That has been described in the previous chapter, Fifth Canto. Therefore Parīkṣit Mahārāja… That is Vaiṣṇava. Parīkṣit Mahārāja is Vaiṣṇava. He is very unhappy that so many living entities, they are rotting in this naraka, hellish condition of life. So he is asking,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

"I am very sorry that so many living entities are suffering. So if there is any way to give them relief?" That is Vaiṣṇava. And avaiṣṇava sees another person is suffering; he doesn't care: "Let him suffer." We have come to that state. I heard from one of my disciples that here, in New York, if somebody is killed on the road, nobody will care. Is it a fact?

Devotee: Yes.

Prabhupāda: So we have come to that stage of civilization. But Parīkṣit Mahārāja, simply by hearing from Śukadeva Gosvāmī that "A person, if he commits sinful activities, he suffers like that," he is not seeing; he is compassionate: "How such person can be delivered?" This is the inquiry, that "They are suffering for some sinful activities. How they can be saved?" This is Vaiṣṇava. Vaiṣṇava means para-duḥkha-duḥkhī. Vaiṣṇava is unhappy by seeing others' unhappiness. He has no unhappiness. Personally he has no unhappiness.

Nityānanda Prabhu, He is… Hā hā prabhu nityānanda, premānanda sukhī, kṛpābalokana koro, āmi boro duḥkhī. Nityānanda means… Nitya means eternally; ānanda means happy. So Nityānanda has no unhappiness, but He was passing on the street, there was a crowd, and Nityānanda Prabhu inquired, "Why there is so much crowd?" So somebody informed that "There are two brothers, Jagāi and Mādhāi, and they are very fallen souls, although they were born in brāhmaṇa family, very nice, rich family. But being addicted to drinking and prostitution, they have become now rogues, thieves, this way. So they are disturbing the whole neighborhood." So Nityānanda Prabhu considered, "So these two brothers are so fallen? So why not deliver them first?" This is Nityānanda Prabhu. "Then My Lord…" Nityānanda Prabhu considered Caitanya Mahāprabhu as His master. So "My master's name will be famous. Because the master's propaganda is 'Chant Hare Kṛṣṇa,' so if I can induce these two brothers to chant Hare Kṛṣṇa, they will be saved. So why not try?" This is Nityānanda Prabhu, that para-duḥkha-duḥkhī. He is happy personally, but because He knows that "These drunkards, woman-hunters, prostitute-hunters, will suffer very, very severely, so why not deliver them?" This is Nityānanda Prabhu, Vaiṣṇava. Vaiṣṇava, you will find so many others also. In your country there is Lord Jesus Christ. When he was being crucified, still he was saying, "My Lord, excuse them. They do not know what they are doing." This is Vaiṣṇava. They are not unhappy, and they can tolerate any unhappy position. But they are… Therefore they come to deliver so many fallen souls.

So here Parīkṣit Mahārāja, out of compassion, he inquired from Śukadeva Gosvāmī, "These persons, they are rotting in the naraka. Is there any means to deliver them?" That he's saying. Nānā ugra-yātanā. Ugra-yātanā. These are described. We find also, there are many persons, they are suffering ugra-yāta. Ugra means severe, severe punishment. There are living entities, they are suffering so many ugra-yātanā. So this Kṛṣṇa consciousness movement means to save people from the severe punishment of materialistic life. This is Kṛṣṇa consciousness movement. Caitanya Mahāprabhu's movement, Kṛṣṇa's movement, is to save. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Tadātmānaṁ sṛjāmy aham. Kṛṣṇa said. Kṛṣṇa also very compassionate: "Whenever there is discrepancies, people put themselves in great suffering. Māyā will not excuse. Nature will not excuse. At that time I come to deliver them, to give them instruction, 'Why you are suffering in this way? Do this way.' " Kṛṣṇa says, "Accept this philosophy." What is that? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Always think of Me, become a devotee of Me." Man-manā bhava mad-bhakto mad-yājī: "Worship Me and offer little obeisances unto Me." Four things. It is not difficult. Just like a child, he is offering obeisances, he is offering a flower. This is bhakta. And he is thinking of… Man-manā bhava mad-bhakto mad-yājī mām. Even a child can do. Where is the difficulty? And Kṛṣṇa assures, "If you do these four things," man-manā bhava mad, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65], "without any doubt you'll come back to Me." And people are not agreeing even to do these simple things. Still, the Kṛṣṇa consciousness movement is there to teach people how to become devotee and save from the greatest sufferings of hellish condition of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.6-8

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New York, July 21, 1971

Prabhupāda: (chants maṅgalācaraṇa) So today I shall speak to you about glorification of the holy name of God. This was discussed between Mahārāja Parīkṣit and Śukadeva Gosvāmī in connection with one brāhmaṇa who was very much fallen and addicted to all kinds of sinful activities, but he was saved simply by chanting the holy name. So this is from the Sixth Canto of Śrīmad-Bhāgavatam. [SB 6.1.6]

In the Fifth Canto of Śrīmad-Bhāgavatam, the universal planetary system have been very nicely explained, and within the planetary system there is some planet, some planetary system which are called hellish planet. Actually in every scripture, not only in Bhāgavata, in other religious scripture, the description of hell and heaven are there, some way or other. So in Śrīmad-Bhāgavatam you'll find where are those hellish planets, how it is distant from this planet. Just like modern astronomy, they have got calculation, how far the moon planet is there from here, what is the distance, what is the distance between earthly planet, the sun planet. Similarly, there are hellish planets also. Just like… We have got practical experience. Even on this planet, there are different conditions of atmosphere. Western countries, nearing the North Pole, the climate is different from India because it is near the equator. As there are differences of atmosphere and condition of life within this planet, similarly, there are particular planets also, the condition of life, atmosphere and everything different.

So after hearing all these descriptions of hellish planets… As there are heavenly planets, there are hellish planets also. So Parīkṣit Mahārāja inquiring from Śukadeva Gosvāmī,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānā ugra yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

"Sir, I have heard from you about many hellish planetary description, and the men who are very much sinful, they are put into those planets." But Parīkṣit Mahārāja is a Vaiṣṇava. Vaiṣṇava is always feeling for others' distress. That is Vaiṣṇava. (aside:) Don't make this sound. (indistinct) Vaiṣṇava-para-duḥkha-duḥkhī. They're very much afflicted with others', I mean to say, miserable life. Just like Lord Jesus Christ, he presented himself as very much afflicted with others' miserable condition of life. So all the Vaiṣṇavas, devotees… It doesn't matter which country he belongs to or which sect he belongs to. Anyone who is God-conscious or Kṛṣṇa conscious… Therefore to blaspheme a Vaiṣṇava, a preacher of God's glory, is great offense. Kṛṣṇa, or God, will never tolerate offense on the lotus feet of a Vaiṣṇava. So here Parīkṣit Mahārāja is asking… Because he's a Vaiṣṇava. Mind that. A Vaiṣṇava is actually feeling… Para-duḥkha-duḥkhī kṛpāmbudhi. These are the adjectives of the qualifications. (aside:) Sit down. Kṛpāmbudhi means ocean of mercy, kṛpāmbudhi. And para-duḥkha-duhkhī. Vāñchā-kalpa-taru. Vāñchā-kalpa-taru means everyone has got desires, but Vaiṣṇava can fulfill all desires. Kalpa-taru. Kalpa-taru means desire tree. There is a tree which is called desire tree. Here, in this material world, you get a fruit, a particular type of fruit, from a particular type of tree. But in Kṛṣṇa-loka or Vaikuṇṭha planets, all the trees, because they're spiritual, so you can get anything you like from any tree. That is described in the Brahma-saṁhitā, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. Kalpa-vṛkṣa means desire tree.

So here Parīkṣit Mahārāja is asking, adhunā, now, iha mahā-bhāga. A Vaiṣṇava is addressed as mahā-bhāga. Bhāga means fortunate. One who becomes Vaiṣṇava, God conscious, he is to be understood as great fortunate. Caitanya Mahāprabhu, therefore, has said that ei rūpe brahmāṇḍa kono bhāgyavān jīva, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. The living entities are rotating in different species of life, in different planetary system, all over the universe, brahmāṇḍa. Means a living entity can go anywhere, hell, heaven, as he likes, as he prepares himself. So there are many heavenly planets, many hellish planets, many species of life, not only planets. This is varieties, 8,400,000 species of life. So a living entity is rotating, wandering. According to the type of mentality he's creating in the present life, he's getting next life similar body. "As you sow, so you reap." This is going on. So therefore Caitanya Mahāprabhu says, ei rūpe brahmāṇḍa brahmite. The living entity is rotating. Out of them… Millions, numberless living entities are rotating. Out of them, one who is fortunate… Ei rūpe brahmāṇḍa bhramite kono bhāga… [Cc. Madhya 19.151]. Kono, not all. If all would have been so fortunate, everyone would have taken to this Kṛṣṇa consciousness. It is being distributed freely everywhere. But why they are not taking to it? Because unfortunate. Therefore Caitanya Mahāprabhu says, kono bhāgyavān jīva: "Only one who is fortunate." So because… Why fortunate? Because if he takes to Kṛṣṇa consciousness, all the problems of his life become solved. But he'll not take to it due to his unfortunate condition. So Caitanya Mahāprabhu says, "Only the fortunate persons…" There are many fortunate persons all over the world, and many unfortunate persons also. So those who are fortunate, they're taking to this Kṛṣṇa consciousness, this ideal life, hopeful life, pleasant life, blissful life, life of knowledge. They're taking to it. But it is the duty of Vaiṣṇava to go door to door to make them fortunate. Although they are unfortunate, but you have to go door to door to make them fortunate. That is your duty.

So a Vaiṣṇava is thinking, mahā-bhāga, "How these people can be delivered from this hellish condition of life?" That was his inquiry. "Sir, you have described that on account of these sinful activities, he's put into this hellish condition of life or in hellish planetary system. Now what are the countermethods by which they can be saved?" This is the question. This question… Because he is Vaiṣṇava, he is thinking, "Oh, so many living entities are suffering. How they can be saved?" A Vaiṣṇava comes, God also comes and God's son or very confidential devotee also comes. Their only mission is how to save these sinful men who are suffering so much. That is their mission. They have no other mission. Just like Prahlāda Mahārāja. When Nṛsiṁhadeva met him, he said a very nice verse. I'll quote that verse. So Prahlāda Mahārāja says one place,

naiva udvije para duratyaya-vaitaraṇyāḥ
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

[SB 7.9.43]

Prahlāda Mahārāja says, "My dear Lord, I'm not very much anxious for my deliverance." Because Māyāvādī philosophers, they are very much, I mean to say, careful, that "My salvation may…, may…, may not be interrupted. If I go to preach, and in association with others, if I fall down, then my business will be finished." So they do not come. Only Vaiṣṇava comes at the risk of their falldown. They do not fall down, but they go even to the hell to deliver. So Prahlāda, this is Prahlāda Mahārāja's admission. He says that na udvije: "I'm not very much anxious or perturbed because I am living in this material world." Naivodvije para duratyaya-vaitaraṇyāḥ. Vaitaraṇyāḥ means this hellish condition of life, how to cross the river of hellish condition of life. So "I have no anxiety for that." Why you are not anxious? Now, he says, tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: [SB 7.9.43] "Because some way or other, I have been trained to be always in Kṛṣṇa consciousness. Therefore I have no anxiety." There is a confidence. One who is purely in Kṛṣṇa consciousness, he's confident that next life he's going to Kṛṣṇa. So if we simply carefully execute our Kṛṣṇa conscious regulative principles, it is sure, actually. In the Bhagavad-gītā that is stated.

Then Prahlāda Mahārāja says, "There is only one anxiety for me." Just see. He has no anxiety for himself, but he has still anxiety. What is that? Śoce tato vimukha-cetasa. "I am anxious. I am anxious for these persons who are not persons…, who are not Kṛṣṇa conscious. That is my anxiety. For me, I have no anxiety. But I am thinking of these persons who are not Kṛṣṇa conscious." Why they are not Kṛṣṇa conscious? Now, māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "These rascals, they have created a civilization, a humbug civilization, (laughter) for temporary happiness." Māyā-sukhāya. Actually, this is the fact, humbug civilization. So many cars are being manufactured every year, and for that purpose so many roads have to be excavated, prepared, and… Problems after problems. Therefore it is māyā-sukha. We are trying to be happy this way, manufacture some way, but it creates another problem. I am giving this particular example of motorcar because in your country you have got the greatest number of cars. But that does not solve the problem. You have manufactured cars. I have practical experience. When Dayānanda wanted to take me to a doctor from Los Angeles, it is thirty miles off. Thirty miles off. So I had to take trouble to go thirty miles and come thirty miles before I could consult the doctor. You see? And if you have created cars, then you must have meet your friends and necessities thirty miles off, forty miles off. You can go from New York to Boston in one hour, but go to the airport you will take three hours. (laughter) Therefore it is called māyā-sukhāya. (laughter) Māyā means false, illusory. We are trying to create some very comfortable situation, but creating another uncomfortable situation. This is called māyā-su… This is the way of… If you do not be satisfied by the natural comforts offered by God, or nature, if you want to create artificial comfort, then you have to create another discomfort for counteracting. They do not know that. They are thinking that "We are creating very comfortable situation." Fifty miles going to the office. For earning livelihood, fifty miles, from one place to another. I saw in Hawaii. When Gaurasundara was working to maintain our temple, he was working. Unfortunately, he had to go fifty miles off from the temple to work for it. So I was very sorry to see how this boy is going fifty miles. How Kṛṣṇa will say? But Kṛṣṇa has given us chance. Now they haven't got to work.

So Prahlāda Mahārāja says that "These vimūḍhān, these materialistic persons, these rascals…" He has exactly used this word, vimūḍhān. Mūḍha I have already explained several times in connection with Bhagavad-gītā. Mūḍha means rascals. And here Prahlāda Mahārāja uses another nice word with addition, "vi." Vimūḍhān. Vi means viśeṣa, "particularly." The vimūḍhān… Māyā-sukhāya bharam udvahataḥ: "They have created unnecessary burden on their shoulder simply for temporary happiness." Temporary happiness. Therefore, in the Vedic civilization, a sannyāsa, renounced order of life, is recommended for prosecuting spiritual life absolutely without any anxiety. If one can execute Kṛṣṇa consciousness in family life, that's very good. Just like Bhaktivinoda Ṭhākura. He was a family man, magistrate. Still, he executed devotional service so nicely. Dhruva Mahārāja, Prahlāda Mahārāja, they are, they were gṛhastha, householders, but they trained themselves in such a nice way that even householder, as a householder, there was no interruption. Just like Prahlāda Mahārāja said that "I have learned the art, how to remain always in Kṛṣṇa consciousness." What is that? Tvad-vīrya-gāyana-mahāmṛta: "Simply glorifying the," I mean to, "the victorious activities, pastimes of the Lord." Tvad-vīrya. Vīrya means very strenuous, very heroic. Vīrya means heroic. So Kṛṣṇa's activities are all heroic. You can read from Kṛṣṇa book. Tvad-vīrya-gāyana. Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's activities, Kṛṣṇa's associates-everything is heroic. So Prahlāda Mahārāja says, "For me, I am certain, wherever I shall go, I can glorify Your heroic activities and I am, I mean to say, saved. There is no question of my falling down. But I wish… I am simply anxious for these persons who have created a type of civilization that they are always busy and working hard. So I am thinking of them."

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye
[SB 7.9.44]

He says, "My dear Lord, there are many saintly persons, sages…" Munaya. Munaya means saintly persons, philosophers. Prāyeṇa deva munayaḥ sva-vimukti-kāmā: "They are very much interested for their own liberation." Sva-muk. Sva means "own." Sva-vimukti-kāmā. And maunaṁ caranti vijane na parārtha-niṣṭhāḥ: "They try to live in solitary place, in Himalaya Mountain, maunam, not talk to anyone, caranti…" Because they are always afraid that "If I mix with these ordinary people in the cities, I may be disturbed, I may fall down. Better let me save myself first of all." So Prahlāda Mahārāja regretting that these great saintly persons, they do not come in the city where they have manufactured a civilization, all day and night working hard. So… "But I am anxious for them." This is Prahlāda Mahārāja's philosophy (?). Maunaṁ caranti vijane parārtha-niṣṭhāḥ, na parartha niṣṭhāḥ: "They are not very much compassionate with these fallen people who are unnecessarily working so hard simply for sense gratification." If there is some substance in that working hard, no, they do not know what is the substance. And at most they know sex. That's all. Working so hard day and night. And what is satisfaction? Either naked dance, go to the naked club or this or that. That's all. (laughter) Maunaṁ caranti vijane.

But Prahlāda Mahārāja says, naitān vihāya kṛpaṇān vimumukṣa ekaḥ: "My Lord, I do not require salvation alone. Unless I take all these fools with me, I'll not go." (laughter) He refuses to go the kingdom of God without taking all these fallen souls. Just see.

This is Vaiṣṇava. He says, naitān vihāya kṛpaṇān vimumukṣa ekaḥ: ”Then what is your process? You are very ambitious. That’s all right. You want to take all of them with you to the kingdom of God, but what process?” People may ask, ”How you are going to do that?” He says, nānyam tvad asya-śaraṇaṁ bhramato ’nupaśye: ”I simply want to teach them how to surrender unto You. That’s all. That is my process.” Because he knows, as soon as he surrenders, his path is clear. Because Kṛṣṇa assures,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

So simply, somehow or other, let them bow down before Kṛṣṇa. That’s all. Very simple method. As soon as you bow down before Kṛṣṇa with faith: ”My Lord, Kṛṣṇa, I was forgetful of Yourself so long, so many lives. Now I have come to consciousness. Please accept me.” That’s all. If people simply learn this technique and sincerely surrenders himself to the Lord, his path is immediately open.

So these are the Vaiṣṇava philosophical thought, how they are thinking for the conditioned souls, fallen souls, how they can be delivered. They are making plan in that way. They are, they always they busy in that business, how to deliver. Just like Gosvāmīs, about the six Gosvāmīs of Vṛndāvana, Lord Caitanya’s direct disciples, what was their business? That is stated by Śrīnivāsācārya,

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So they were busy, nānā-śāstra-vicāraṇaika. They were consulting many authoritative scriptures, how to put people in the right religious way of life. Nānā-śāstra-vicāraṇaika, sad-dharma-saṁsthāpakau. Why? Lokānāṁ hita-kāriṇau, actually for doing welfare activities to the people in general, not for themselves. A Vaiṣṇava is liberated, and he can keep himself liberated always, anywhere, any place, without any hindrance, simply by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… So… But still they are very much anxious for the conditioned souls. [break] Similarly, here also, Parīkṣit Mahārāja says that ”Śukadeva Gosvāmī, you have described about the different types of hellish condition of life. Now, how they can be delivered? Kindly explain.” Adhuneha mahā-bhāga yathaiva narakān naraḥ. Nara means human beings. ”Those who are fallen, how they can be delivered?” Narakān naraḥ nānā ugra-yātanān neyāt. Ugra yātanān, very, I mean to say, fierceful miseries, yātanān. Yātanān, pains, horrible pains. Ugra. Ugra means horrible, very strong pain, painful life. ”How they can be delivered?” Nānā ugra-yātanān, tan me vyākhyātum arhasi: ”If you kindly explain how they can be delivered?” That is Vaiṣṇava heart. ”Never mind. Some way or other, they have fallen down to this condition, this hellish condition of life, but that does not mean that they should remain in that condition of life. There must be some ways and means by which they can be delivered. So if you kindly explain that.”

Now, Śukadeva Gosvāmī says,

na ced ihaiva apacatiṁ yathāmhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti ye
kīrtitā me bhavatas tigma-yātanāḥ
[SB 6.1.7]

”Yes, I have already described the different types of hellish condition, and there are very severe, painful life. But one has to counteract it-how? They are… These kinds of sinful activities are committed in various ways.” He says that kṛtasya kuryān mana-ukta-pāṇibhiḥ. We can commit sinful activities by mind. If I think of something, committing, ”I shall kill that man,” if I make plan… So even if do not kill that man, simply because I am thinking of killing that man, that is also sinful. Ukta-pāṇibhiḥ. Thinking, mind… Thinking, feeling, willing-then there is action. So here it is said, mana-ukta-pāṇibhiḥ. Just like the, the other day I was reading in some book that if you are passing on road, if other’s dog barks, then that is an, that is an offense on the part of the dog-owner, according to law. So why one should be scared by dog barking? One should take care of the dog. I have read it. This is a law in your country. So it is simply barking, but it is sinful. It is sinful not because he… It is animal, but the owner of the animal, who has made the dog as a best friend, he’s responsible by law. (laughter) He’s responsible. That is your law in the country I am speaking. He’s responsible. If any dog, outside dog, enters your house, the dog may not be killed, but the owners of the dog may be prosecuted. I have read this. So similarly, if a barking of dog is unlawful, so when you speak something offensive to others, that is sinful. That is also like barking. Therefore sinful activities are committed in so many ways. We are so much dependent. If we think of sinful activities or if we speak something sinful activities, ukta-pāṇibhiḥ, or we commit something sinful activities with hands, they’re all sinful activities. Dhruvaṁ sa vai pretya narakān upaiti.

So one has to suffer. People, they do not believe next life because they want to avoid this botheration. But there… You cannot avoid this botheration. If you do not go according to law… As there is punishment even in this state of our life-if I commit some sins, criminal activities, the state will punish me-similarly, if we do something which is punishable, I may avoid the state law, but I cannot avoid God’s law. That is not possible. I can hide myself, cheating others, or committing theft, and that, thereby I save myself from the punishment of the state laws, but I cannot save myself from the superior law, the law of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is very difficult. There are so many witnesses. The daylight is witness. The moonlight is witness. These are described. You cannot say that ”I am committing these things. Nobody is seeing me. There is no witness. So how I can be…?” And the supreme witness is Kṛṣṇa. He is sitting within your heart. He is noting down what you are thinking, what you are doing. He is giving facility also. If you wanted to do something to satisfy your senses, so Kṛṣṇa is giving facility. That is stated in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] ”I am sitting in everyone’s heart.” Mattaḥ smṛtir jñānam apohanaṁ ca. ”From Me, there is remembrance, knowledge,” smṛtir jñānam apohanaṁ ca, ”and forgetfulness.”

So Kṛṣṇa gives us chance. If you want Kṛṣṇa, then He will give you full chance how to have Kṛṣṇa. And if you don't want Kṛṣṇa, then He'll give you full chance how to forget Kṛṣṇa. Two things are going on. If you want to forget… If you want to enjoy life, forgetting Kṛṣṇa, forgetting God, then Kṛṣṇa will give you all facilities so that you can forget Him. And if you want to enjoy life with Kṛṣṇa consciousness, then Kṛṣṇa will give you chance how to make your progress in Kṛṣṇa consciousness. That is up to you. If you think that without Kṛṣṇa consciousness you'll be happy, do that. Kṛṣṇa does not object to that. Yathecchasi tathā kuru [Bg. 18.63]. Kṛṣṇa, after advising Arjuna, He simply inquired, "Now I have explained to you everything. Whatever you desire you can now do." So immediately Arjuna replied, kariṣye vacanaṁ tava [Bg. 18.73]: "Now I shall execute Your order." That is Kṛṣṇa consciousness. God does not interfere with your little independence. If you want to act according to the order of God, then God will help you. Even sometimes you fall down, if you become sincere that "From this time, I shall remain Kṛṣṇa conscious and execute His orders," then Kṛṣṇa will help you, in all respects. Even you fall down, He'll excuse you and He will give more intelligence, "Don't do this. Now go on with your duty." But if you want to forget Kṛṣṇa, if you want to become happy without Kṛṣṇa, He, He'll give you so many chances that you'll forget Kṛṣṇa, you'll forget. Life after life. That's all.

So here Parīkṣit Mahārāja says that… It is not that if I say "There is no God," there will be no God, and whatever I do, that will not be, I'll not be responsible for that. That is atheistic theory. Atheists do not want God because they're always sinful, and if they think of God, that there is God, then there is a great risk of punishment. They shudder. Therefore they deny God. That is their process. Because if they forget God, there is God, then there is no punishment. He can do whatever he likes. Just like the animals. The rabbits, when they're attacked by a greater animal, they close their eyes. (laughter) He thinks that "I'm not going to be killed." That's all. But he's killed. Similarly, we may deny the existence of God, the law of God, the exigencies of God, but they are already there. Just like in the… Why God? In state, if you say, "I don't care for God," er, I mean, "state, government," but you'll be forced to accept government laws. You'll be put into the prison house, and you'll be forced. "Because you denied the state laws, now you suffer." Similarly, I may decry the existence of God, "There is no God. I am God." That you may think, foolishly, like that. But you are responsible for all your activities, either good or bad. It doesn't matter.

There are two kind of activities: good or bad. If you act nicely, pious activities, then you get good chance. And if you act sinfully, then you have to suffer. So Śukadeva Gosvāmī says,

tasmāt puraivāśu iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

There are different kinds of, what is called, condonement? Prāyaścitta? What is that exact English? Con…? Yes.

Devotee: Condiment?

Prabhupāda: What is the meaning of condonement?

Devotees: Condemnation?

Prabhupāda: Not condemnation

Devotees: Relish, spices, etc.

Prabhupāda: No, no, not condiment. Condone.

Devotees: Oh, condone, Sanction, approval.

Prabhupāda: No. Suppose if you commit some sin and counteract it by some other thing. What is called? Just like in Christian Bible there is…?

Devotees: Confession, atonement…

Prabhupāda: Atonement, yes. (laughter) That's it. Atonement. I was forgetting this word. Atonement. So Śukadeva Gosvāmī suggests that you should know the responsibility, and according to the gravity of sinful life, you should accept some type of atonement as they are described in the śāstras. Actually, according to Vedic way of life, there is a class of brāhmaṇas who… Just like you go when you are diseased. You go to the doctor for atonement, for paying doctor's bill, similarly, they go to a bhaṭṭācārya. The bhaṭṭācārya is supposed to give him prescription that "I've committed such sins, sir. What is my atonement?" He gives you a prescription that "You do like this." So Śukadeva Gosvāmī says that "According to the gravity of sinful life, one has to execute the prescribed atonement." Exactly… He gives the example, doṣasya dṛṣṭvā guru-lāghavaṁ yathā bhiṣak cikitseta rujāṁ nidānavit [SB 6.1.8]. Exactly like when you go to consult a physician, he prescribes a nice medicine or costly medicine, according to the gravity of the disease. If you have simply some headache, he may prescribe you something like aspirin. But if you have got something else, very severe, he immediately prescribes that "It has to be surgically operated, and the expenditure will be one thousand dollars." (laughter)

So similarly, this is also diseased condition, to… (aside:) Don't… Down. Atonement, the sinful life, this is also diseased condition. Just like we have accepted this chain of birth and death. This is diseased condition of the soul. The soul has no birth and death, no disease. Because it is spirit soul. Na jāyate na mriyate vā kadācit. Kṛṣṇa says in the Bhagavad-gītā, na jāyate: "Soul has no birth." Na mriyate: "It has no death." Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre: [Bg. 2.20] "Soul is eternal," śāśvataḥ, "existing everlasting. Don't think that it is lost along with the dissolution of this body. No." Na hanyate hanyamāne śarīre [Bg. 2.20]. Na hanyate means it is not killed, or it is destroyed, even after the destruction of this body. This is the missing point of modern civilization. They do not know… There is no educational system in the university, what happens after death. There is no such educational system. The most defective education, because without this knowledge, what happens after death, without this knowledge, one who is dying without this knowledge, he's an animal. The animal does not know that what he's going to have, another body, how it is… He has no such knowledge. But human life is not meant for becoming an animal, simply interested in eating, sleeping, sex life and defense. You may have very nice arrangement for eating or you may have very nice building for sleeping, or you may have very good arrangement for sex life, or you may have very good defense force to protect yourself. But that does not mean that you are in human civilization. That type of civilization is there in the animal life. They are also interested in eating. They are also interested in sleeping. They're also interested in sex life. And according to their own method, they defend also. Then where is the distinction between a human life and animal life if you are simply engaged with these four principles of our bodily necessities?

The distinction is when a human being is inquisitive, "Why I am put into this miserable condition of life? Is there any remedy? Is there any perpetual, eternal life? I want I shall not die. I shall live very happily and peacefully. Whether there is such chance? What is that method? What is that science?" When these inquiries will be there and steps should be taken for answering the question, that is human civilization. Otherwise it is dog's civilization. If there is no such inquiry, then it is animal. Animals are satisfied if they can eat something and sleep and have some sex life and some defense. That's all. There is no defense, actually, because nobody can protect himself from the hands of the cruel death. Therefore Hiraṇyakaśipu wanted to live forever, and he underwent severe austerities. The so-called scientists are also saying that "By scientific method we shall stop death." This is also another crazy utterances. That is not possible. You may make very much advance in scientific knowledge, but there is no solution, by your so-called science, of these four problems: birth, death, old age and disease. There is no solution. Therefore, one who is intelligent, he'll be eager, how to solve these four prime problems. That is intelligence. Because nobody wants to die. "Why shall I die?" But there is no remedy. I have to die. The… Everyone is very much anxious to stop increase of population by so many contraceptive methods. But still, birth is going on. So there is no stoppage of death. There is no stoppage of birth. And you might have invented very nice medicine by your scientific method, up-to-date medicines, but you cannot stop the disease. Just discover a tablet that you take this tablet-there will be no more any disease. That is not possible. Disease will be there. You can invent some better medicine. That is, that is the way. Therefore in the Bhagavad-gītā it is said that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One might think that he has solved all the problems of his life, but where is the solution of these four problems: birth, death, old age and disease? That is intelligence.

But there is a solution. That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. Kṛṣṇa says in the Bhagavad-gītā,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"If anyone understands about My appearance and disappearance and activities in truth, not superficially, in truth…" Janma karma me divyaṁ yo jānāti tattvataḥ. Tattvataḥ means truth, not superficially, ephemerally. Actually. What he gains? He gains that tyaktvā deham, after giving up this body… Because we have to give up this body, every one of us. We are giving up body every moment. So the last phase of giving up this body is called death. Kṛṣṇa says, tyaktvā deham… After giving up this body, punar janma naiti, he does not accept any more a material body. Why? Mām eti. Because he returns back to Kṛṣṇa. When you have to go to Kṛṣṇa, then you have to prepare your body, spiritual body. That is Kṛṣṇa consciousness. If your keep yourself in Kṛṣṇa consciousness, then gradually you make, you prepare your next body, spiritual body, which carries you immediately to Kṛṣṇa-loka, and you become happy and live there perpetually, blissfully.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.6-15

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San Francisco, September 12, 1968

Prabhupāda: (chants maṅgalācaraṇa prayers) So we have been discussing the talks between Śukadeva Gosvāmī and Mahārāja Parīkṣit. The question is how one can be delivered from the miserable condition of hellish life. The nature's illusory methods are two kinds: one is covering energy, and another is throwing energy. Nature is acting upon us in two ways. Just like somebody may think that "Here is a nice movement, Kṛṣṇa conscious movement. Let me take part in this." And nature dictates, "Why shall you go there? Don't go there. Better enjoy like this." This is throwing energy. Throws him from the path. And another is covering energy. Covering energy means a person or a living entity may remain in the most abominable condition, still, he thinks he's happy. He's happy. Just like you have seen many friends in the diseased condition on the bed. And if you go to see him, "How you are feeling?" and he'll say, "Yes, I am all right." He's on the diseased condition. What is the meaning of this "all right"? This is also covering energy. So anyone, in a…, however… A dog, in such abominable condition, still, he's joyful. He thinks, "I am very happy." A hog, any animal… We are human beings; we are given better facilities of life. The animals are not given so much facilities by nature, but still, they feel happy. If we say, of course, straight, somebody may be sorry, but this is nature's law. So however abominable condition it may be, one feels that he's happy.

So these two kinds of things are going on, parallel. But actually, everyone who is encaged in this material body, he's unhappy. That is the sum and substance of the whole material existence. In the Caitanya-caritāmṛta it is said, dvaite bhadrābhadra sakale samān. In the dual world or in this material world, what we have manufactured that "This is very nice and this is not nice"-this bad or good conception-he says that it is simply mental concoction. Actually, there is nothing good here. One should be very much pessimistic. Otherwise, he'll have to remain in the darkness of ignorance of this material nature. One should thoroughly understand that we are in a very precarious condition of this material… Because they have no information that there is happy life, there is eternal life, there is blissful life. They have no information. They think, "This is the life. So let us adjust things as far as possible." This is the covering energy of material energy.

So Mahārāja Parīkṣit asks,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi
[SB 6.1.6]

"Please explain to me how one can become free from this hellish condition of life." We are not only living very unhappy while we are in life; after death there are so many miserable conditions, hellish conditions, transmigration of the soul from one body to another. That is also very miserable condition. And to remain in the body of a dog or hog, that sort of degradation is also there. And again to come even in the human body, in the womb of the mother, that is also very miserable condition. Now this child, the small child, he's protesting that "I'm not in comfortable condition. Mother, take me in this way." So mother is trying to satisfy him. So always, always. That thing has to be understood, that so long we are in this material world, the miseries will continue. So a very intelligent question, that "How one can get out of this miserable life?"

So he answered,

na ced ihaivāpacitiṁ yathāmhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ
[SB 6.1.7]

Śukadeva Gosvāmī, he said that "I have already described the different kinds of hellish conditions. So unless one atones his sinful life, one has to suffer such hellish conditional life." Tasmāt puraivāśv iha pāpa-niṣkṛtau yateta mṛtyor avipadyatātmanā [SB 6.1.8]. Therefore it is everyone's duty that before you meet death, you atone your sinful activities. And what is that example he's giving? Doṣasya dṛṣṭvā guru-lāghavaṁ yathā bhiṣak cikitseta rujāṁ nidānavit [SB 6.1.8]. Just like when one is diseased, if he does not make proper treatment immediately, that disease may increase and cause fatal. Everyone knows that, that when he's diseased… So diseased condition means sinful condition. Diseased condition means suffering, and suffering means sinful, reaction of sinful activities. So the prescription is that as one goes to the physician, similarly, for treatment of his disease-otherwise it may prove fatal-similarly, one should atone the sinful activities as they are prescribed in different scriptures. That is the prescription.

It is said in the Cāṇakya Paṇḍita śloka that three things you should not neglect. What is that? Fire and debts and disease. Suppose you are sitting here, and there is small fire in the corner, some cigarette butts or something like that. You should not neglect it. Never think, "Oh, it is small fire. It will extinguish automatically." No. It may take a very, I mean to say, blazing shape at any moment. So one should not neglect fire. Similarly, debts also. If somebody thinks, "Oh, I have got this hundred, thousand dollars I am indebted. All right I shall see to it." After some years it may increase to five thousand dollars. So similarly, disease also. Suppose you are thinking that "Oh, this is nothing. It will cure out of itself." No. That is the instruction. So we should not neglect. And in the Manu-saṁhitā it is enjoined that when a man is a murderer, that we have got practical experience, the king condemns him to death. And the Manu-saṁhitā supports that it is good. It is good for him. In every country and every law that "life for life" is good. Because if he's hanged in this life, then next life he hasn't got to suffer. His all sinful reaction is finished, being hanged. Therefore in every state, and especially in the Manu-saṁhitā, it is said that it is king's mercy when a person is hanged for his murdering sinful activities; it is to be thought that king's mercy. So because we have to suffer for any… Just like if we take more food, then we have to suffer-indigestion or something else. This is nature's law. Either you be careful, or if there is some sinful reaction, be, I mean to say, alarmed, and take care of it. Otherwise, the suffering will increase. So Śukadeva Gosvāmī advises that as… In India still, the practice is if somebody commits some sinful activity he goes to a learned paṇḍita, brāhmaṇa, "Sir, this thing has been done by me. So what is the atonement?" He prescribes something. Of course, in this way some business is also going on. (chuckling) But actually one should atone. That is the statement of Śukadeva Gosvāmī.

Now the king is very intelligent. He's putting next question,

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
janānn apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]
kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat
[SB 6.1.10]

Very intelligent question. "My dear sir, Śukadeva Gosvāmī, I can understand that one should take care of his sinful reaction and atone for it as prescribed in the śāstras. But my question is that," dṛṣṭa-śrutābhyāṁ yat pāpam [SB 6.1.9], "one sees that due to this sinful activity one is suffering." Dṛṣṭa. Dṛṣṭa means actually personal experience, face to face. How is that? A man has killed somebody, murder, and he's going to be hanged. Everyone sees it. Then why does he commit the same thing? He has seen it that "My friend committed a murder." Or forget murdering…, committed something else which is against the law of the state, and he's punished. Dṛṣṭa-śruta. Dṛṣṭa means by seeing, and sruta means by hearing. Just like you are hearing. We are all hearing from authoritative scripture. This is called śruta, śruti, hearing. Not this scripture. Everyone has heard that if you commit theft, then you'll go to prison for six months. I may not have practical experience; I have heard it, and I see it also, that this man has committed theft and he's going to prisonhouse. He's arrested by the police and he's going. So dṛṣṭa-śruta. One hears, also practically sees. So dṛṣṭa-śrutābhyāṁ yat pāpam [SB 6.1.9], that if one commits some sinful activities, and other sees it, and he also sees it, and he has heard it from scripture, still, janānn apy ātmano 'hitam. Ātmano, he knows that "This is not good for me." Ātmanā, ātmanā means for the soul. The soul is suffering, and he sees practically that "This is not good for me." "Me" means I am as soul. Because I have to travel or transmigrate in so many species of life, he knows. So he has heard it from the scripture, he's seeing that there is suffering. But karoti bhūyo vivaśaḥ: still, he commits the same sin, vivaśaḥ. Vivaśaḥ means just like somebody is forcing him to do it. Something forced. A thief has committed theft and he has gone to a prisonhouse. He's suffering, and he's thinking that "Next time I shall not do like this. This is very troublesome." But as soon as he comes out, again he commits the same thing.

There is a very nice proverb. It is said in Bengali that a woman, when she is in pain of labor, delivering child, she thinks that "Next time I shall never be pregnant." But after that (chuckling) again she becomes pregnant. You see? She knows the trouble of giving delivery to a child, and she promises that "Next time I shall…" Of course, nowadays there are so many contraceptive methods. But this is a proverb. So a diseased man, he has gone to the physician. He's suffering from a chronic disease. He knows the cause. Doctor says that "You have done this; therefore you are suffering." But after cure he again does the same thing. Why? This is the real problem. Why does he do so? He has seen, he has experienced. Therefore Parīkṣit Mahārāja says, kvacin nivartate 'bhadrāt [SB 6.1.10]. By such experience, by hearing and seeing, sometimes he refrains that "No, I shall not do these things. It is very troublesome. Last time I had so much trouble." And kvacic carati tat punaḥ: and sometimes he again commits the same mistake. Prāyaścittam atho 'pārthaṁ manye kuñjara-śaucavat [SB 6.1.10]. "Therefore, my dear sir, I think this so-called atonement is useless." Useless. Because the prescribed atonement he performs, suppose he becomes free from the sin, but why again he commits? Therefore he says, manye kuñjara-śaucavat.

He's giving very nice example-kuñjara-śaucavat. Kuñjara means elephant. In your country you don't see elephant. We are… In India, we have seen. Not nowadays. Still, there are some, but fifty years before there were many elephants. Especially the zamindars, the landlords and the native princes, they used to keep so many elephants. They used to spend for it… To keep elephant means it is very expensive job. So elephant, there is a particular type of lake where elephants are allowed to take their bath. So if anyone has not seen it, the elephant will take bath very nicely, wash the body very nicely. And as soon as he come over the land, he takes some dust from the land and throws over the body again. Immediately. In that wet body he will cover the whole body with dust. So Parīkṣit Mahārāja is giving very nice example, kuñjara-śaucavat: just like cleansing the body of an elephant. It cleanses very nicely, that's all right, but as soon as come out of the water… We have to study all these things from nature. The elephant is so big, and it is supposed to be the biggest animal. And he has got great strength, but how fool he is, just see. Just after taking bath it will cover the whole body with dust.

Bādarāyaṇir uvāca-now he's answering. Rujāṁ rogānāṁ nidānavid yathā vaidyas tad anurūpaṁ cikitseta (?). Atra codayati dvābhyām. Hm. This is already finished. Yathā kuñjara-snāna rajobhir ātmānaṁ malīni karoti tathā pāpasya punar durṇivāratvena naraka-pātasya avaśyaṁ prāyaścittaṁ vyārtham iti So if there is possibility of gliding down to the hellish condition of life by committing sinful activities, now supposing one makes atonement for such activities and again he commits, then what is the use of it? Simply… Just like you kindle fire and pour water on it. Then what is the use of kindling fire? So,

karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad adhikāritvāt
prāyaścittaṁ vimarśanam
[SB 6.1.11]

Now Śukadeva Gosvāmī is answering the question, that so long one is in ignorance, so long one is in the…, one's heart is full with dirty things, so he may commit sinful activities or he may counteract it by atonement. But so long the dirty thing is within the heart, it is all useless. Therefore our process, this Kṛṣṇa consciousness, as it is said by Caitanya Mahāprabhu that ceto-darpaṇa-mārjanam [Cc. Antya 20.12], one has to cleanse the dirty things from the heart. That is real atonement. If the dirty things are there as it is, simply… Just like one man is diseased. The dirty things are within his body, and he cleanses outwardly with soap and water very nicely, that does not mean that he is freed from the diseased condition. The cause of the disease must be removed. Then he'll be healthy. Simply by superfluous washing the body, one does not become free from diseased condition. So avidvad-adhikāritvāt. So long… Avidvad means ignorance. So ignorance, what is the ignorance? The ignorance we have explained many times, that "I am this body." And everyone is acting on this bodily concept of life. This is called avidyā. Avidyā means ignorance. So avidvad-adhikāritvāt prāyaścittaṁ vimarśanam. So there is no utility for atonement if that ignorance, the dirty things, exist in the heart.

nāśnataḥ pathyam evānnaṁ
vyādhayo 'bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāyā kalpate
[SB 6.1.12]

(reads Śrīdhāra Swami's commentary:) Avidvan adhikārī yasmin tasya bhāvas tattvaṁ tathā, avidyā naśāthavād naṣṭe 'pi tasmin pāpe tat saṁskāraṇa pāpāntarasya punaḥ punaḥ prāroho bhavati. Tat tu nimitta-pramattaḥ śanair labhate nānya iti sadṛṣṭāntam āha. Pathyam eva annam aśnataḥ puruṣān yathā vyādhayo na bādhante tathā niyamādi kārtā kṣemāya tattva-jñānāya samartho bhavati. Very nice. He says just like a person who is following the rules and regulation prescribed by the physician. A man may be diseased. Every one of us is, some way or other, we are diseased. This material body means we are in diseased condition. So he is giving very nice example, that,

nāśnataḥ pathyam evānnaṁ
vyādhayo 'bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāyā kalpate
[SB 6.1.12]

Just like in diseased condition of life there are some restraints. Doctor says that "You are suffering from diabetes. You should not take sugar. You should not take sugar, you should not eat this thing, that thing," so many restriction. So Śukadeva Gosvāmī says that niyama-kṛd, if you follow the regulation and rules of life, then śanaiḥ ksemāya kalpate, then very soon that dirty things of the heart can be cured. Just like we prescribe. Not prescribe-it is already there in the śāstras. Our students, those who are initiated specially, we say that "Don't have illicit sex life, don't take part in gambling, don't take foodstuff except vegetables, and don't take intoxicants." Four rules. So if these four rules are followed, gradually, gradually, one becomes free from the dirty things of the heart.

So one has to follow. Simply I am diseased and I take some immediate medicine, it may give me some temporary benefit, but that is not cure. If you have to cure yourself, then you have to follow the rules and regulation prescribed by the physician. And what are the rules and regulation? He says,

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

Tapasā. Tapasā means austerity. Austerity. Suppose if you are habituated to some bad habits. Suppose you smoke, and the prescription is, "Don't take intoxicants." Smoking is intoxication. Now if you have to follow the rules, you cannot smoke, it will be troublesome for you. Because you are habituated to smoke, and I say "You don't smoke," it will be very difficult for you. You are habituated to unrestricted sex life, and if I say that "Don't have illicit sex life," it will be troublesome for you. Similarly, so many things are there, we are habituated, and if they are restricted there will be some trouble. So voluntarily accepting some trouble is called tapasya, or austerity. Just like a patient, if he wants to be cured, he has to follow the restriction imposed by the physician. And he follows it. Just like doctor says it, "Oh, you cannot get up. You must lie down twenty-four hours." He doesn't like it, but he has to do it. This is called tapasya, austerity. Penance. Austerity. Just like we say that on the ekādaśī day you should fast. So fasting is not very, I mean to say, pleasant, but one has to do. This is called tapasya. Brahmacaryeṇa. Brahmacaryeṇa means celibacy. The more you restrain your sex life, the more you become strong for spiritual life. Brahmacaryeṇa. Brahma…, brahmacarya means to restrain, control sex life. Therefore somebody asked me, "Swamiji, why you are stressing so much on married life?" I have given this answer to many gentleman in the television, that because we have got a demand for sex life. But if we are restricted with married life, then there is no, I mean to say, illicit sex life. At least we refrain from that.

So it is stated here. These are the rules. Tapasā brahmacaryeṇa [SB 6.1.13]. Brahmacarya means celibacy, and śamena, control the mind. Damena, control the senses. If you can control your mind, then you can control your senses. In the mind is the center of sense activities. If you can control the mind, then easily you can control the senses. And the easiest process of controlling the mind is to fix up your mind in Kṛṣṇa consciousness. If Kṛṣṇa… Kṛṣṇa is all-powerful. If He is seated on your mind, there will be no chance for anything nonsense coming into your mind. Śamena ca damena ca, and tyāgena. Tyāgena means by renunciation. These things are to be practiced. It is not that you can go on doing all nonsense and you become (chuckling) spiritually advanced. If somebody says like that, he is simply cheating. He's cheating. Just like a nonsense doctor may say that "You simply pay my fees, and you can do all kinds of nonsense and you'll be cured." You see. This sort of doctor nobody consults. You see. He says that "You come and pay me my fees, and I shall give you a mantra. You'll be cured, and you can do all kinds of nonsense." Will anybody go to that doctor? Any sane man? Similarly, if somebody says that "You can do whatever you like. You take this mantra and pay me my fees, and you'll be highly advanced in spiritual consciousness," these things we do not find in the authorized books, or Vedic literature. They're all manufactured just to flatter and just to earn some money.

But actually, if you are serious, then as it is stated, that you have to follow the regulation, austerity, celibacy, controlling the mind, controlling the senses, by renunciation, by truthfulness, by cleanliness, and by following the rules and regulations. This is stated.

deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ
[SB 6.1.14]

Now he is giving very nice example. Veṇu-gulmam ivānalaḥ. Just like in the dry season there are so many dry grasses from the field, and if you have to clear the field, you simply set fire on the field and everything automatically becomes cleansed. Similarly, deha-vāg-buddhijaṁ dhīrā dharmajñāḥ śraddhayānvitāḥ. Those who are intelligent enough, dharmajñāḥ, one who knows what is real religious principle, and śraddhayānvitāḥ, and who is faithful, he can get out of all kinds of sinful activities by an intelligent method. What is that intelligent method?

kecit kevalaya bhaktyā
vāsudeva parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

That he says that simply by Kṛṣṇa consciousness or devotional service, pure devotional service, vāsudeva-parāyaṇāḥ… Vāsudeva means Kṛṣṇa. One who is devoted to Kṛṣṇa, simply by that devotional process, and always being in Kṛṣṇa consciousness, agham dhunvanti kārtsnyena. one can get out of all sinful reactions. How? Nīhāram iva bhāskaraḥ. Nīhāram means dews. You have seen in this season, so many dews are on the grass, on the tree. As soon as there is sunrise, everything finished. Everything finished. It is very nice example. So if you bring forth the sun of Kṛṣṇa… These are all products… These sinful activities is due to ignorance. Ignorance is darkness, māyā, and Kṛṣṇa or Kṛṣṇa consciousness is just like the sun. Now this is night; everything is dark. If some way or other there is sunrise, then immediately the darkness is finished. So Śukadeva Gosvāmī says that kecit. Kecit. Kecit means it is not possible for all, but some fortunate men do like this instead of going to so many details how to get out of this sinful reaction, simply by Kṛṣṇa consciousness and devotional service, vāsudeva-parāyaṇāḥ, those who are devotees of Lord Kṛṣṇa, agham… Agham means all kinds of sinful reaction. Dhunvanti kārtsnyena. Wholesale. Kārtsnyena means wholesale. Kārtsnyena nihāram. Nihāram means just like dews, bhāskaraḥ means sun. As the sun disseminates immediately, dissipates immediately the dews without any effort, similarly, as soon as there is Kṛṣṇa consciousness, you become free from all sinful reaction.

Another thing, this is confirmed in the Bhagavad-gītā also, that the Lord says that sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all kinds of bodily religious principles of life." What is that? Kṛṣṇa is asking sarva-dharmān.

Dharma means religious principles. Now in one place He says that dharma-saṁsthāpanārthāya, "I have come to reestablish the religious principle," and at the end He says sarva-dharmān parityajya [Bg. 18.66]. Sarva-dharmān. This sarva-dharmān, all kinds of religious principles pertaining to the bodily concept of life. We present ourselves that "I am Hindu" or "I am Christian," "I am Muhammadan…" [break] (kīrtana) (end)

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Śrīmad-Bhāgavatam 6.1.7

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San Francisco, March 1, 1967

Prabhupāda: (chants maṅgalācaraṇa prayers) So last night in our meeting, we were… Not last night; day before last night. Parīkṣit Mahārāja, King Parīkṣit, is very much, I mean to say, compassionate by hearing different kinds of miserable conditions in different hellish situation. He is asking Śukadeva Gosvāmī whether there is any possibility of delivering them. Vaiṣṇava, a devotee of the Lord, is always anxious to reclaim the fallen souls, who, out of ignorance, they are suffering. We must know always that by ignorance only we suffer. Just like we have got practical experience: by ignorance if I take something which is not suitable for my constitution, I become ill, sick. So that sickness is due to my ignorance. I have seen in Calcutta one neighbor, he died out of ignorance. He took too much pakori one day, and they were fried in oil, and the next day he was attacked by cholera and died. So similarly, whatever suffering we are undergoing, that is due to our ignorance.

Actually, we are not meant for suffering. If we are sons of God, who is full with all opulence, why should we suffer? Does a rich man's son suffer anytime? If he suffers, it is due to his ignorance. Similarly, we are suffering, but our ignorance is so strong that we are suffering, but at the same time we are thinking that we are happy. This is the influence of ignorance. Just like last night in the television, that gentleman was talking with me. He said that "We have got good brain and we are utilizing it. So that is better for our advancement of happiness. Why Hare Kṛṣṇa?" His idea was, he plainly told me, that "If Hare Kṛṣṇa is so powerful, then why India is so poverty-stricken and they are suffering?" So I replied that "Do you think that your problems are solved because you have got a dozens or a hundreds dozens of skyscrapers? That problem is here also. It is not that because America is materially advanced, 'Oh, they are free from all sufferings.' Why there are so many hospitals? Why there are so many lunatic asylums? Why this confusion of the hippies? Why young boys are always disturbed for the draft board? So how can you say the Americans are free from all sufferings?" This is ignorance. The sufferings are there, here or India or hell or heaven-anywhere within this material world-there is suffering. But people are so foolish that simply having a nice motorcar or a skyscraper building, he thinks that "My all problems are solved." He does not know that this life is a flash only. I am eternal.

Suppose I have got some comfortable situation as born as American. How long shall I remain American? Say, fifty years or hundred years. That's all. Then finish. Get out of the skyscraper building. Throw away your motorcar. Go to the graveyard. And then, what is next life? That I do not know. That I do not know. The life is continuous. Vāsāṁsi jīrnāṇi yathā vihāya [Bg. 2.22]. I am changing my dress. Supposing I have got very nice, good dress, American body, very fair complexion, comfortable life, all these things. That's all right. But do you think what is your next dress? Are you going, are you sure that you are going to be American again? Who can say? Is there any scientist? Is there any astrologer who can say, "Yes"? No. Nobody can say.

But the śāstra can say. Śāstra means the authoritative scriptures. Just the other day we described about the symptoms of this Kali-yuga. So many things are foretold five thousand years before, and they are coming true in this age. For example, one small example: lāvaṇyaṁ keśa-dhāraṇam. In this age people will think that by keeping long hairs they have become beautiful. This is stated in the Bhāgavata. A very small example. So many other things. Five thousand years before, ago, this was foretold, that in this age people will like to keep long hairs in order to become beautiful. So this is śāstra. Śāstra means direction-both past, present, and future. Everything is there. Therefore we have to consult the Vedic literature. It is perfect. It is without any mistake, without any cheating. This is śāstra. Just like in the Śrīmad-Bhāgavatam you'll find the indication of Lord Buddha's birth. It is stated in the list of incarnation of God that buddha-nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati. Bhaviṣyati means future tense. In the beginning, just after the beginning of this age, kīkaṭeṣu, in the province of Gayā… If you have gone to India, you will see still there is a place known as Gayā in the province of Bihar. And Lord Buddha, I mean to say, flourished himself in that part of the country. And it is indicated there that kīkaṭeṣu bhaviṣyati, in future. And his mother's name is also mentioned: añjana-sutaḥ. Lord Buddha's mother's name was Añjana. He was Hindu, kṣatriya, a prince. So everything is stated there. Similarly, the next incarnation at the end of this Kali-yuga is also mentioned in the Bhāgavata. That will take place 400,000's of years after from this time. But His father's name and the incarnation's name and the place where He will come, that is also stated in the Śrīmad-Bhāgavatam.

So this is called śāstra. Śāstra means you can consult. Just like you consult dictionary, you consult encyclopedia, you consult so many authoritative books for understanding knowledge, similarly, if you consult, you get all information. So in this Śrīmad-Bhāgavatam it is all stated: "If you do like this, you get birth like this. If you do like this, you get birth like this." And in the Śrīmad Bhagavad-gītā it is generally spoken, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Those who are in the modes of goodness… There are three qualities in this material world: the quality of goodness, the quality of passion, and the quality of ignorance. So in the Bhagavad-gītā it is stated that ūrdhvaṁ gacchanti sattva-sthāḥ. Those who are cultivating the quality of goodness, they can be promoted to the higher status of life in higher planetary system. Ūrdhvam. Ūrdhvam means higher. Ūrdhvaṁ gacchanti sattva-sthāḥ. And madhye tiṣṭhanti rājasāḥ. Rājasāḥ means those who are in the modes of passion. They remain either in this planet or some of them may be elevated to the heavenly planet. Heavenly planet is also in the middle of the universe. And adho gacchanti tāmasāḥ jaghanya-guṇa-vṛtti-sthāḥ. Jaghanya-very abominable characters. Jaghanya-guṇa-vṛtti-sthāḥ. Those who are situated not only ignorance… Out of ignorance, one remains in abominable condition. So jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. They go downwards, even to the animal life. So we have to consult and we have to mold our life in that way.

So Kṛṣṇa consciousness means it is above the modes of goodness. The goodness characteristic is manifested in a true brāhmaṇa. What is that characteristic? He is truthful. First thing is satya. Satya means truthful. A brāhmaṇa is supposed to speak truth even to his enemy. Everyone hides his secret before the enemy, but truthful means that he does not hide anything even to his enemy. That is brahminical qualification. Satya śama, controlling the senses, controlling the mind. Dama, controlling the senses, satya-sama-dama-śaucam, always clean, taking bath three times daily. Antar-bahiḥ. Outwardly, to wash with soap and other materials to clean, keep oneself clean, and inwardly, always thinking of Kṛṣṇa-that is cleanliness. So satya-sama-śaucam ārjavam, simplicity. Not to encourage artificial necessities of life. Simple life: plain living, high thinking-simplicity. And titikṣa, tolerance. Because this world is miserable. If we become disturbed with the miseries of this world, oh, you cannot live for a moment, because this life is, material life is full of miseries. So you have to become tolerant. When Kṛṣṇa was instructed about the eternity of the soul to Arjuna, Arjuna understood it. He said, "My dear Kṛṣṇa, I quite understand that soul is eternal. Even my teacher and grandfather is killed, he is bodily killed, but he is eternal. I can understand. But do You think that if my brother or if my grandfather or if my teacher with whom I am so thickly connected, if they die, shall I be happy?" So Kṛṣṇa answered, "Yes. You'll not be happy. Although you know that your son is eternal, he is not dying, he is changing his body… By theoretical knowledge or by understanding, you know it. But who is there in this world who will not cry when the son is dead? He will cry. But that crying is not crying like a layman. He knows that 'My…,' this is habitual. This is habitual."

That is explained in the Bhagavad-gītā: mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Just like we feel warm and we feel cold due to the skin. So that does not mean because we in the summer we feel warm, therefore we shall not go to the fire and cook our foodstuff. Everyone does his duty. That is tolerance. Even it is very warm in the kitchen and if it is summer season, perspiration, nobody, I mean to say, stay away from cooking. One has to do his duty. So Kṛṣṇa advised Arjuna that tāṁs titikṣasva bhārata. "My dear Arjuna, even there is some pain due to the miserable condition of this material world, so we have to tolerate that." Just like a patient, he is suffering in so many symptoms of the disease. Doctor is giving him medicine. He is also being treated nicely, but his suffering is there. And then? What the patient will think? He has to tolerate, tolerate, because he knows that "I am going to be cured very soon. The treatment is there. So let me suffer little.'

Similarly, our aim should be how to get out of this miserable condition of this material existence. And we should prepare ourself for that purpose. And the best and easiest method is this Kṛṣṇa consciousness. You chant Hare Kṛṣṇa, dance in ecstasy, you become in the process of purification. You chant, you dance nicely, enjoy. Just see how nice and easiest process has been endowed to us by Lord Caitanya. He's teaching Himself. And immediately you can take part. There is no prerequisite qualification. You haven't got to educate yourself. Just like if one studies Vedānta, he has to tax his brain so much, he has to learn Sanskrit, he has to learn the intricacies of logic and philosophy and so many things. Here, there is no need of anything. You come here as you are, whatever you may be, and join this chanting and dancing. Your purification method immediately begins. Immediately. And if you continue, then you become purified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. As soon as you are purified… Purification means purification of your heart, that's all. All the dirty things are within our heart. The bodily dirty things, if you wash once, it is all gone. But it is very difficult to remove the dirty things within the heart. That requires purification. So this process, chanting Hare Kṛṣṇa, begins from the purification of your heart.

Now, the television man was asking how it is possible. It is possible. One may not understand. Just like a child, he does not know how he is produced. I know. I asked my mother in my childhood, "My dear mother, how did I come out from your belly?" I still remember. So my mother showed me her navel: "You come out from this place." So anyway, a child cannot understand, but when he grows up, he understands everything. So how Kṛṣṇa consciousness acts, how this transcendental sound cleanses your heart, you may not understand in the beginning, but if you take to it and if you practice it, then you understand. Then you can understand. And in the Vedānta-sūtra it is said, śabdāt anāvṛttiḥ. As from the sound the whole material existence has come into being, similarly, from sound also, you can go back to the spiritual existence. So this sound vibration… The oṁkāra is also the same sound as…, om, but this is easier, Hare Kṛṣṇa. You cannot have so ecstasy by vibrating om, but because it was chanted by the greatest authority, Lord Caitanya, it has got special power. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The scriptures indicate that we have to follow the footprints of great authorities. Tarko apratiṣṭham. You cannot come to the right conclusion simply by arguing. You may be a very good logician and you can argue very nicely, but another man, he may be a greater logician than you. He can nullify all your arguments. There is possibility. So tarko apratiṣṭhaḥ.

Therefore simply by argument and logical conclusion, you cannot approach to the Absolute Truth or real truth. Tarko apratiṣṭhaḥ śrutayo vibhinnāḥ. And if you consult yourself scriptures… Just like Bhagavad-gītā, if you read yourself, you get one kind of impression, and if you hear explanation from an authorized person, you get another impression. The book is the same, but by hearing from the authorities, you get a better impression, better understanding. There are so many examples like this. Tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ. Now there are many scriptures in the world. The Hindus have got the Vedas; the Christians have got the Bible; the Muslims, they have got Koran. Now, if you read all these scriptures, you will find something contradictory. Just like animal killing. Animal killing, more or less, there are in every scripture, restricted or nonrestricted. There is none nonrestricted. Restricted. Even in the Koran, the animal killing is restricted. Animal is to be killed in the, in certain Bakri Eid ceremony and in the Masjid. Similarly, animal killing amongst the Hindus, they are to be done in the temple of Goddess Kālī. But no slaughterhouse is recommended. Anyway…

So if you read different scripture, you will be bewildered. In one scripture it is said… But there is adjustment. If you go to the authorized person, he can adjust. But you cannot see. You see, you'll see contradiction. So śrutayo vibhinnāḥ. Therefore they are considered different, but actually, they are not different. Śrutayo vibhinnāḥ. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsau munir yasya mataṁ na bhinnam. And there are speculators, so-called philosophers, putting theories and doctrines. So one doctrine is different from another doctrine. And people are convinced that no doctrine is absolute; therefore they are going on searching doctrine after doctrine throughout the whole life, and they do not know… Just like the theosophists. They go on, simply searching. They have never come to the conclusion, "Here is the end." They cannot do that. But in Bhagavad-gītā you will find, "Here is the end." Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Arjuna, here is the ultimate goal. I am-Kṛṣṇa. There is no more anything higher than Me." Nānyad asti kiñcid dhanañjaya. Mayi sarvam idaṁ protaṁ sūtre maṇi-ganā iva: "Just like in a thread, the pearls are woven, similarly, everything is standing in Me."

So if we read different scriptures, then we are also bewildered and we cannot come to the conclusions by arguments. And nāsau munir yasya mataṁ na bhinnam. And if you read different speculative methods or philosophical doctrines, that is also different from one another. Because the philosophy, one philosopher is big philosopher if he can defy his predecessor philosophers. Matam na bhinnam. Therefore, dharmasya tattvaṁ nihitaṁ guhāyām. Therefore the truth of a religious path is in oblivion. How one can understand what is actual Absolute Truth, what is the religious path? The last instruction is mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Therefore you have to follow the footprints of authority. You can take anyone as you authority, as authority, but according to Bhāgavata there are twelve authorities. That is also mentioned. They are authorized persons from the Supreme Personality of Godhead, and they have got disciplic succession. The twelve authorities are Brahmā, Nārada, Lord Śiva and Kumāra, Manu and Lord Kapila, Bhīṣma and Prahlāda, Janaka and Yamarāja and this Śukadeva Gosvāmī, who is speaking the Śrīmad-Bhāgavatam. Vaiyāsaki. Vaiyāsaki means "the son of Vyāsadeva." And they have got their disciplic succession. And if we receive that knowledge from disciplic succession, then we can get perfect knowledge. That is the process of Vedic way.

Vedic way is to receive knowledge from the authority, not to manufacture knowledge by mental speculation. Manufacturing…, your manufacturing process is very poor because you are imperfect. At least your senses, by which you will produce knowledge… Sense, there are senses to acquire knowledge. Just like by hearing, I have acquired knowledge, and by speaking, I am distributing knowledge. So these are all sense activities. But our senses are imperfect; therefore we cannot manufacture knowledge. We have to receive knowledge from the authority. Just like we receive knowledge from our father, mother, "This is this." The child learns, "This is lamp." The father tells, "My dear boy, this is called lamp," and the boy understands, "This is lamp." The mother says, "My dear boy, this is your father," and the boy accepts, "This is my father." He doesn't make any research "Who is my father?" because mother is the authority.

Similarly, perfect knowledge is from the authority. Perfect knowledge is not by speculation. Speculation, how much speculation you can do? What is the worth of your speculation? Because you are imperfect. Your senses are imperfect. You have got cheating within your heart; you commit mistake; you are illusioned. So how you can give perfect knowledge? This is our tendency. Nobody will say that "I am fool number one." Everyone will say that "I am very much learned," although he is fool number one. This is cheating. So this cheating propensity is there in everyone-even in our ordinary dealing, in business dealing or any other dealing, even within husband and wife. The husband thinking, "Oh, I have bluffed my wife in this way," and the wife is thinking, "Oh, I have bluffed my husband in this way." So the cheating process is there in me, in you, everywhere, because we are imperfect. Therefore it is not possible to get perfect knowledge from an imperfect man. We receive, therefore, knowledge from Kṛṣṇa, who is neither imperfect nor a man. He is the Supreme Personality of Godhead. That is the process.

So Mahārāja Parīkṣit is asking from the authority how these persons who are suffering in the hellish condition of life can be reclaimed. Śukadeva Gosvāmī is replying,

na ced ihaivāpacitiṁ yathāṁhasaḥ
krtasya kuryān manokta-pāṇibhiḥ
dhruvaṁ sa pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ
[SB 6.1.7]

"My dear King, one cannot get rid of the reaction of one's sinful activities unless he undergoes the counter-affecting means." In every scripture, there is a process of atonement. Just like in Christian religion, at the time of death, if somebody admits that "I have committed this kind of sin," it is supposed that he is forgiven. Similarly, in Muslim scripture there is also similar injunction, and in Hindu scripture there are many such injunctions. And as far as possible, they are followed by different followers. So the same thing is confirmed here: "My dear King, if somebody does not atone for his sinful activities…" Sinful activities function in three ways. Here it is stated. What is that? Mana-ukta-pāṇibhiḥ. Mana-ukta-pāṇibhiḥ: by mind, by activities of the mind, and by activities of our words, and by activities of our senses. And if I hurt you by harsh word, then that is also a sin. And when actually commit violence or do something with my hands or legs or something, that is certainly sinful. So we can commit sins in three ways: mind and words and karma, by action. Thinking, feeling and willing and acting. Therefore a svāmī or gosvāmī means who has control over the function of the mind, of the words, and of the activities of the senses. There is definition. "One who can control the tongue, one who can control the mind, one who can control the words, one who can control the belly, one who can control the generative organ, he is svāmī." And pṛthiviṁ sa śiṣyāt: "He is allowed to create disciples all over the world."

So unless one has control over these things, over the tongue… Over the tongue means tongue is not allowed to eat anything except Kṛṣṇa-prasādam. Tongue is not allowed to vibrate anything except Hare Kṛṣṇa or topics in the Bhagavad-gītā and the Śrīmad-Bhāgavatam. That is controlling. Controlling the tongue does not mean that you lock up your tongue. Sometimes in India if you go… There are so many bogus things. One has cut the tongue and has locked it. But tongue cannot be locked. Tongue, any sense, you cannot stop its activities. Simply you have to divert it. Just like my eyes. My eyes want to see very beautiful thing, very beautiful girl, very beautiful dress. So you practice, you decorate the Deity in the temple very beautifully with dress, with ornaments, with flowers, and see. That means your propensity for seeing beautiful things will be satisfied; at the same time, you become Kṛṣṇa conscious. Your tongue wants to eat very nice things. All right, you get it Kṛṣṇa-prasādam. Kṛṣṇa is offered the nicest cooked foodstuff. So you satisfy your tongue; at the same time, you become Kṛṣṇa conscious. So, Kṛṣṇa conscious movement is so nice, that there is no forceful prohibition of the senses. Even the sense organ, generative organ, that can be used also for Kṛṣṇa. How? If you can beget children who will be Kṛṣṇa conscious, then produce hundred, one hundred children. Otherwise stop producing cats and dogs.

So no sense is stopped, but you have to utilize it for Kṛṣṇa. You can walk to Kṛṣṇa's temple, you can dance to the tune of Kṛṣṇa's song, you can eat nice foodstuff, you can see very beautiful Deities, you can hear very beautiful sound, you can talk on Kṛṣṇa philosophically from Bhāgavata and Bhagavad-gītā. So everything in Kṛṣṇa consciousness. There is no stoppage. And devotional service means that purifying the senses and engage them in the service of Kṛṣṇa. Tat-paratvena nirmalam. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to get himself freed from all material designations. We are impure because we are compact in designation: "Oh, I am Christian," "I am Hindu," "I am American," "I am Indian," "I am white," "I am black." So these are all designation. If you simply know that "I am servant of Kṛṣṇa. I am servant of God," then you are purified. You are neither white nor black nor this nor that, but you are simple servant of Kṛṣṇa. If you continue this consciousness, then you are purified immediately. No more contamination. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. And as soon as you take it very seriously, that "I am Kṛṣṇa's"-neither to the society, neither to the community, neither to the country, neither to the international society, or neither anything, but "I am Kṛṣṇa's"-if this firm conviction is there, then you are completely pure: tat-paratvena nirmalam. And in the pure condition, when you engage your senses in the service of the Lord, that is called Kṛṣṇa conscious service or devotional service. (end)

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Śrīmad-Bhāgavatam 6.1.7

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Honolulu, June 15, 1975,

Sunday Feast Lecture

Prabhupāda: Oṁ namo bhagavate vāsudevāya. (chants twice with devotees responding) (chants verse word for word with devotees responding:)

na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ
[SB 6.1.7]

So last week we discussed Parīkṣit Mahārāja's sympathy with the suffering humanity. This is Vaiṣṇava. The Vaiṣṇava, or devotee, he is the perfect sympathizer for all suffering humanity. Others' sympathy is not perfect. They are planning so many things-opening hospitals or charitable dispensaries, schools, lunatic asylum. These are all public sympathetic activities. But they are not… They are, of course, good to some extent. If a man is suffering from the bodily ailments, if he is given some relief in the hospital, or if the society is not educated, give him education, this is all good work undoubtedly. But the ultimate good work is not known to them. They are taking care of the external symptoms. Why a person, a living entity, is put into that condition? And if that condition is ended, that is real sympathy. A person is suffering from some disease. He goes to the doctor, physician. He gives some medicine-immediate some relief from the pain. This is one sympathy. And there is another sympathy, that "Why the man is getting such disease and suffering? Why not stop the cause of the disease?" That is real sympathy.

Now, we can see in our front, there is a tree standing for many years, and he has to stand in scorching heat, torrents of rain, pinching cold. He cannot move an inch. And if we think seriously, "Suppose if I would have been put into that condition, that 'Stand up here for five hundred or five thousand years. You cannot move an inch, and you bear all the sufferings, scorching heat, storm,' " would I agree to do that? No. I will not agree. But the tree is also a living entity. He is a living being. I am also living being. So I am put in a different condition of life and the tree is put in a different condition of life. Why? Why this distinction? Is there any upper hand superior judgment that one is put in the condition of standing tree and one is put in the beautiful human body, freely moving? There must be, because we are all living entities. We are all soul, spirit soul. We are simply put in different dresses.

Therefore, in the beginning of the instruction of Bhagavad-gītā, this lesson is the first lesson. We have to understand.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Ninety-nine point nine percent, they do not understand this philosophy, especially in the modern age. Mandāḥ sumanda-matayo [SB 1.1.10]. They are very, very dull rascals. This is the challenge. Mandāḥ. Mandāḥ means dull, no intelligence. A simple truth, Kṛṣṇa is explaining to Arjuna. It is authoritative statement because Kṛṣṇa says, and Kṛṣṇa says not unreasonably, very reasonably, "I am giving very common example that smin dehe, within this body, the proprietor of the body or the spirit soul is there. And on account of this," dehino 'smin yathā dehe [Bg. 2.13], "because the living entity is within this body, therefore the bodily changes are taking place." What is that changing? Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā. "The body is sometimes child, and sometimes boy, sometimes young man, sometimes old man. So the body is changing." Who cannot understand this? The child, the small child, is dancing. Now, that child will get the body of a young man like you. Everyone knows it. This body will change. Where is the difficulty? And Kṛṣṇa is giving this common example, tathā dehāntara-prāptiḥ [Bg. 2.13]. As you are experiencing this change of body, similarly, you take it that this body also will change. An old man like me, the next body is there. Either farther old man or, after death, another body. This is to be understood. Tathā dehāntara-prāptiḥ. Dehāntara-prāptiḥ means to get another body.

So we are experiencing in our this life. It is taking change so swiftly that we cannot understand how the body is changing, but it is changing. So similarly, this body will change. Tathā dehāntara-prāptiḥ. And we have to change that body after death according to my mental condition because we have got two bodies, the subtle body and the gross body. This gross body is finished; it is no more working. Just like at night the gross body does not work. We are thinking, "I am sleeping." Sleeping means the body is so much tired, it is no more working. But your another body, which is made of mind, intelligence, and ego-subtle body-that is working. Everyone has got this experience. The subtle body takes you to another place or another condition. You are dreaming that you have gone to the jungle. You are meeting some animals. The tiger is there coming to attack you, and you are crying, "Here is tiger! Tiger! Tiger!" And the man who is not dreaming, he says, "Where is tiger? Why you are crying?" But he's actually… The result is there. Don't think that the result is not there. In dream you are thinking your lover is there, you are embracing, and you get discharge, not that that you are not working and it is not, there is no result. There is result. I cannot see what is the result, what you are dreaming. I am fool. I do not know. But the man who is dreaming, he is experiencing. Similarly, change of body means we are carried by the subtle body to another gross body. This is the process, nature's way. You cannot say that "I will not change body." No, you will be forced. Just like a young man can say, "I will not become old man." No, nature will force you to become an old man, or change your body. This is the law of nature. You cannot surpass the laws of nature. Similarly, change of body, that is forced by the nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛteḥ, by the nature's law, we have to do. We are completely under nature's law. And we are declaring independence. This is our foolishness. This is our foolishness.

So in the Fifth Chapter, at the end of the Fifth Chapter, Śukadeva Gosvāmī has described the different sufferings, body in the hellish condition. We are, according to change of body, we are not only going through the evolutionary process of different types of body, as we have got experience here: the aquatics, the trees, the plants, the insect, the birds, the beast, then a human being. Similarly, after human being, if we do not work properly with our advanced consciousness, then we go down again in the hellish planet that are down this universe. And if we act piously, then you go to the upper planetary system. This moon planet is also one of the upper planetary system. But you cannot go by sputnik. That is not possible. It is all foolishness. The moon planet is situated above the sun planet. They are not going to the moon planet; therefore they have stopped their propaganda. So above that moon planet, there is Venus, there is Jupiter, there is Mars, and so many others. So in the śāstra it is said, ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you act very piously, in the mode of goodness, then you are promoted to the higher planetary system. And if you do not work in the modes of goodness-in the modes of passion-then you remain in this planet and become changed into so many bodies. And if you still work… Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. If you are so abominable that you do not work as a human being and just like animal, then you go to the hellish condition. This is nature's law.

So Śukadeva Gosvāmī has described all the planetary system, where and how they are situated, how many miles they are different from one another. The calculation of the whole universe is made there. The diameter is described: four billion miles up and down, this way and that. And where is the sun is situated and how far above the sun the moon is situated, how far above the moon the Mars, Jupiter-everything is clearly described. And where the hellish planets are situated, and how in the hellish planets different sinful men are suffering. So Parīkṣit Mahārāja, after hearing… That is Vaiṣṇava. He did not take care of the other things. He immediately took care of the suffering planets, because that is the Vaiṣṇava's nature. Vaiṣṇava has no problem. He is servant of God, representative of God. But he is feeling the sufferings of the humanity. That is Vaiṣṇava. He feels, "Oh, these people are suffering. Let us give some information from the śāstra so that they can be relieved from the suffering condition."

So in this Kali-yuga, (it is) especially Caitanya Mahāprabhu's mercy that you are chanting and dancing before Caitanya Mahāprabhu… So He is so merciful that if you continue this process, you are guaranteed that you will never go to the hellish planet. This is Caitanya Mahāprabhu's mercy. Very simple thing. If you simply chant and dance before Caitanya Mahāprabhu Kalau saṅkīrtanaiḥ yajñaiḥ yajanti hi su-medhasaḥ. This is the description of the śāstra:

kṛṣṇa-varṇam tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadaṁ
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is the method of worship in this Kali-yuga, in this age. What is that? That kṛṣṇa-varṇam tviṣākṛṣṇam: "The Supreme Personality of Godhead, Kṛṣṇa, descends as Caitanya Mahāprabhu, whose complexion is very beautiful." Tviṣā. Tviṣā means by the complexion; akṛṣṇa, not blackish. As Kṛṣṇa is blackish, this incarnation is not blackish. It is just like golden, molten gold. So tviṣākṛṣṇam. And kṛṣṇa-varṇam, "He is Kṛṣṇa," or "always chanting Hare Kṛṣṇa." Kṛṣṇa-varṇam tviṣākṛṣṇaṁ saṅgopāṅgāstra-pārṣadam. And His associates, just like Nityānanda Prabhu and Advaita Prabhu and Gadādhara and Śrīvāsa and many others… So He is always in association of His assistants, who are assisting Him in propagating the saṅkīrtana movement. Gaurāṅgera saṅgi-gaṇe, nitya-siddha bhoi māne. Anyone who is preaching the saṅkīrtana movement is associate of Caitanya Mahāprabhu. Saṅgopāṅgāstra… Just like Advaita Prabhu, Nityānanda Prabhu helped, similarly, anyone, even up to date, who is trying to help the propagation of Caitanya Mahāprabhu's mission, preach this saṅkīrtana movement all over the world, he is also associate of Caitanya Mahāprabhu. Gaurāṅgera saṅgi-gaṇe nitya siddha boli māne. They are not ordinary human being. Nitya siddha, ever liberated.

So if we follow this leadership and if we act very nicely, very easily… Sukham. There is one verse in Sanskrit, Bhagavad-gītā, rāja-guhyaṁ pavitram idam uttamam, kartum avyayam. To perform this activity, it doesn't require much energy, much austerity. Simply you join the saṅkīrtana movement, and ecstasy you dance, take prasādam. By this process you are guaranteed; you will never go to the hellish planet. So this saṅkīrtana movement is so nice. Anyway, don't disbelieve. It is in the śāstra. So there are hellish planet, hellish birth, 8,400,000 species of birth. So we have to take information from the śāstra. Don't be foolish. You create your mental concoction. No, that will not help you, because you are not free. Nobody is free. Everyone is under the grip of material laws. Even if I think, "I am free," that is my foolishness. I will be forced to act. Even if I do not want to become old man, I will be forced to become old man. And if I, after this giving up this body, if I… Suppose nature is offering me a dog's body. If I say "No, no, I will not accept this," no, you will be forced to accept it. That is nature's law. But you can save yourself if you follow conscientiously. That is Kṛṣṇa consciousness. If you keep yourself in Kṛṣṇa consciousness and act accordingly, then you will be saved. Otherwise there is no saving. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You will have to accept another body. And what is that body? That is not stated. That will be decided at the end of your life, at the time of your death, at the condition of your mind and intelligence at that time. If, at that time, you are thinking of your pet dog, "What will happen to my pet dog? How he will live? Let me leave some of my property in his name," (laughter) then you can leave the dog with some property, but you are going to be dog. This is laws of nature. You may love your dog very nicely and leave some property, but where you are going, sir? That is under the nature's law. You cannot say that "I given so much property to the dog. Why shall I accept the…?" No. Because your mind is absorbed in the thought of dog, therefore you must take the dog's body. This is nature's law. Therefore we have to train up our mind. Instead of dog, you must train up your mind to think of God. Then you will be saved. Tyaktvā dehaṁ punar janma naiti mām [Bg. 4.9].

Anyway, so Parīkṣit Mahārāja asked that "How these people can be delivered from this hellish condition of life?" That was his question to Śukadeva Gosvāmī. He asked,

adhuneha mahā-bhāga

yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

”I have heard you, my dear sir.” Śukadeva Gosvāmī is the guru of Parīkṣit Mahārāja. So he became very much anxious, ”Oh, so many people are suffering in the hellish condition?” So he immediately asked his spiritual master, ”Kindly let me know how these living entities who are suffering in this way can be saved, can be delivered from the severe pain of hellish condition of life.” This was his question. So the answer is given that,

na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

”My dear Parīkṣit, if, before the end of the life…” We are committing so many sinful activities. We are committing so many sinful activities. Just like in the Western countries they are killing so many birds and beasts, especially cows, thousands and thousands. They are all becoming implicated. You have no right. Even Christ said, ”Thou shalt not kill.” (aside, to someone fiddling with tape recorder:) What is that business? Stop it. Who is making this ”kut, kut”?

Devotee: This tape recorder.

Prabhupāda: No, why this is…? Stop it. So we are responsible. Even if we kill one mosquito, we are responsible. It is not man-made law, that ”If you kill a human being, then you are punished, and if you kill another animal, you are not punished.” This is man-made law, according to our convenience. ”We have to eat the animal; therefore there is no punishment for animal killing.” But God is for everyone the same. Every living entity is part and parcel of God. So they have been given an opportunity to undergo the punishment or enjoyment. You cannot disturb him. You cannot disturb him. Just like you are living in an apartment according to your position, but if I forcibly I ask you, ”Go out of this apartment,” then I will be punishable by the law. I have no right to get you out from that apartment. Similarly, every living entity by the laws of nature, all laws of nature, is imprisoned or allowed under certain apartment, either in the body of a tree or a human being or demigod or cat or dog. These are all ordained. So you cannot get out the living entity, soul, by force from that body. Then you will be punishable. The living entity is never killed, but you have no right to get him out from that body. That is sinful. If you argue that ”What is the harm if I kill one animal, because it is said, na hanyate hanyamāne śarīre: [Bg. 2.20] ’The living entity, soul, is never killed even after the annihilation of this body’?” that is all right. But you cannot force him. Just like if you get one person, by force, get out from his apartment-he is not dying, of course, but still, it is criminal because you are forcing to go out of the apartment. So that is the law of nature. You cannot force anyone to get out of the body. Then you are punishable.

So the punishments are different. So therefore Śukadeva Gosvāmī is informing, na ced ihaivāpacitiṁ yathāṁhasaḥ. You have done something, sinful activity, and if you do not atone for it before your next death, kṛtasya kuryān mana-ukta-pāṇibhiḥ, the sinful activities which you have done with your body, with your mind, with your senses, that you have to atone for it. ”Otherwise,” dhruvaṁ sa vai pretya narakān upaiti, dhruvam, ”surely he will get the different types of hellish condition of life,” ye kīrtitā me, ”as I have already described,” bhavatas tigma-yātanāḥ, ”before you how they are suffering.” This is karma-kāṇḍa vicāra, means for one sinful activities, another pious activity, counteraction. But this will be discussed in the next verse, that prāyaścittam. Prāyaścitta means atonement. That is the next verse here:

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

So according to degree of sinful activities… So degree, the most sinful activity, according to Vedic information-to kill a child, to kill a woman, to kill a brāhmaṇa, and to kill a cow. This is very abominable punishment. Child, brāhmaṇa, cow, and woman, they are to be given protection by the laws of Vedic instruction. They have to be protected. So this should be very carefully done. Strī-śūdra-dvija-bandhūnām [SB 1.4.25]. Strī, they are considered either as innocent as the child or as innocent as the animal. So they should be given always protection. So here it is said that tasmāt puraiva āśu iha pāpa-niṣkṛtau. Very busy. We do not know when is, when we shall die. But we must know, we have committed so many sinful activities; therefore before the next death, yateta mṛtyor avipadyatātmanā. Mṛtyu: we have to die. Before death, we have to make the atonement. ”Otherwise,” Śukadeva Gosvāmī says, ”as I have already described the different position of hellish condition of life, one has to suffer.” And how it will be done? Doṣasya dṛṣṭvā lāghu…, guru-lāghavaṁ yathā. There are degrees. The first degree sinful activity I have already said. There are different degrees. So as the physician The example is given that bhiṣak cikitseta rujāṁ nidānavit. Bhiṣak means physician. You have got some pain, disease, ailments. He gives you Suppose you are suffering, so he sees that this suffering is not very serious. ”All right, you take this tablet.” What is called? Anacin? ”And you will be relived.” But if he has got a big boil, and it has got pus and bad [break]

…decided in India still there is the system. Now everything is gone practically. But still the Vedic system is there that if one has committed… They are always conscious, the mass of people, not the so-called educated men, that ”In the śāstra it is said that this is sinful.” So if he commits some sinful activity, he goes to a very expert brāhmaṇa. They are called bhaṭṭācārya. They are especial… Just like there are physicians for treatment of the disease, there are highly learned brāhmaṇas who are called bhaṭṭācāryas. People go there: ”Sir, I have committed this sin. What I have to do?” So they prescribe that ”You do like this.” So similarly, as we go to the physician, we have to go to consult an expert learned brāhmaṇa, that ”I have committed…” But people used to understand that what is sinful and what is pious. Now people are so downtrodden, so dull, mandāḥ, that they do not understand what is sinful, what is pious. They are going on, doing all nonsense without any care. And there is no question of consulting physician or learned brāhmaṇa.

So these things are all gone. In Caitanya Mahāprabhu's time there was misuse also of this… Just like sometimes the physician does not give him the proper medicine. Just to keep him under treatment and take money from him, he continues. Similarly, in this age things are being deteriorated. So even you go to a learned brāhmaṇa, he does not give you the proper instruction. He wants to exact some money from you. Therefore things have gone, everything, very bad. Even in Caitanya Mahāprabhu's time, when Caitanya Mahāprabhu was there, one gentleman, he was made into a Muhammadan. This is a long story. The shortcut is he was very rich man, and the Nawab of Bengal, Hussain Shah, when he was a boy, he was his servant. Later on he became the Nawab, the king. So one day the Nawab was being massaged, and his wife saw that there is a stripe on the back. So (s)he asked the Nawab, "What is this?" So he stated that "When I was a poor boy, I was servant of Buddhimanta Khan, and I committed some wrong, so he whipped me with a cane." "Oh? Then it is a sign that you were a servant of Buddhimanta Khan sometimes before. If people will see and you will explain, that is an insult for you." "Oh, what is that? He was just like my father. He chastised me. I don't mind." "No, no, no, no. You should kill him so that he may not say to anyone that you were sometime his servant." So Nawab disagreed. Nawab said, "No, no. He treated me just like my son, and I accepted him as my father. It is not possible to kill him." Then the queen suggested that "At least you make him a Muhammadan. Then that will be the punishment." So the king, or the Nawab, said, "All right, I shall make him." Because in those days, to make a Hindu a Muhammadan, it was very easy. The Muhammadans they have got a pot, it is called badna. So if the Mohammedan takes little water from the badna and sprinkles upon a Hindu, then Hindu community will immediately reject him, "Oh, he has become Muhammadan." This was the Hindu community. Therefore so many Muhammadans were there in India, and ultimately, by the British policy, they divided. They were not actually Muhammadans coming from Turkey or from West. They were lower-class Hindus. But the Hindus were so foolish that if a Muhammadan sprinkled some water in this way, so he becomes Muhammadan and he is rejected, in this way the Muhammadan population was there.

Anyway, that was done in the case of Buddhimanta Khan. The Nawab called him one day and took little water from his pot and sprinkled, and it was the law, "He has become Muhammadan, he has become Muhammadan." So he went to a bhaṭṭācārya, "So what is the atonement? Now I have become Muhammadan." Just see the conception. And the bhaṭṭācārya said that "You drink one pound of molten lead." "How it is possible?" "That is the atonement." So in this way he was baffled. He went to Caitanya Mahāprabhu. He was very respectable man. And Caitanya Mahāprabhu laughed, that "This the condition of the Hindu society." So He said that "I tell you that you give up your family life. You go to Vṛndāvana and chant there Hare Kṛṣṇa. That's all. That will be the…"

So at the present moment that is the only atonement. Whatever we have done and whatever we are doing, the atonement is chant Hare Kṛṣṇa mantra. So we haven't got to go to Vṛndāvana. We have got Vṛndāvana, Nabadwīp, here in Hawaii, in this temple. So you take this process of atonement, but don't commit sinful life any more. Don't think that "Now I am chanting and I can go on committing all sinful activities." That is aparādha. That is offense. Nāmnad balād yasya hi pāpa-buddhiḥ. If we think like that, that "We have got an instrument, chanting of Hare Kṛṣṇa mantra, which nullifies or neutralizes all kinds of sinful activities. It is very good instrument. Then I go on committing all kinds of sinful activities, and sometimes I go in the temple and chant Hare Kṛṣṇa and dance," no, don't take this policy. You must stop your sinful activities. Hare Kṛṣṇa mantra has got the power to neutralize the resultant action of your all sinful activities. That's a fact. But don't accumulate again the sinful activities. Then you are safe. If you take it as an instrument: "Now let me commit sinful activities and chant Hare Kṛṣṇa," then that is very dangerous. You will never be excused. Just like sometimes the Christians do. They go to the church, make some atonement, and again does the same thing next week, and again goes to the church, again atonement. This is not good. If you make atonement for your sinful activities by some process-just like we are prescribing this process, chant Hare Kṛṣṇa-surely your sinful reaction is nullified. But don't commit it again. That is Caitanya Mahāprabhu. He delivered Jagāi-Mādhāi. They were very sinful. Sinful means they were born in a respectable brāhmaṇa family, but by bad association they became drunkard, woman-hunter, cheater, and plunderer, like that. That is sinful. So Caitanya Mahāprabhu delivered them. Then how delivered them? Caitanya Mahāprabhu made them promise that "You will not do any more all these things." They said, "Yes, we promise. We shall not do." "Then you are delivered." Similarly, by chanting Hare Kṛṣṇa mantra, all the sinful activities are excused, but you don't commit it again. Therefore we are prescribing… Along with chanting of Hare Kṛṣṇa mantra, we are asking our disciples, "No illicit sex, no meat-eating, no intoxication, no gambling." If you save yourself from these four pillars of sinful activities and chant Hare Kṛṣṇa mantra-not very much, only sixteen rounds minimum-then you are saved from the hellish condition of life for which Parīkṣit Mahārāja was so disturbed and he was asking, "How to save these people from this hellish condition of life?"

So this will be described more and more. The book is there, Bhāgavata. You can read. We are… We have published so many Śrīmad-Bhāgavatam edition, nicely explained in English. So they are being accepted even educated circle, school, college, and big, big professors. So you also try to read this Bhāgavatam, and don't commit sinful activities, the four things, and chant Hare Kṛṣṇa. Then your life is saved from hellish condition of life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.7

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Honolulu, May 8, 1976
Prabhupāda: Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number seven. (devotees repeat:)
śrī śuka uvāca
na cet ihaiva apacitiṁ yathā aṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ
[SB 6.1.7]

So Śukadeva Gosvāmī said, ”My dear King, if before one’s next death whatever impious acts one has performed in this life with the mind, words and body are not counteracted through the proper atonement according to the description of the Manu-saṁhitā and other dharma-śāstras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.”

So atonement is prescribed in every scripture. Even in Christian Bible there is atonement. So in other scriptures also there is atonement. Just like a man who has committed murder, he must die. ”Life for life.” This is atonement. When the government punishes a murderer with capital punishment, death, that is a mercy upon him. That punishment is accepted practically all over the world from time immemorial. So there must be atonement. So if a person who has committed murder, killed somebody else, then if he is punished by death, then the sinful activities which he has committed, that is counteracted. Otherwise he will have to suffer next life very severely, four times. So people do not believe even in the next life, and what to speak of atonement and punishment. They are kept in darkness. Otherwise they would have been… If they would have followed actually the injunction of the śāstras… First of all one should not be killing anyone. In the Bible also it is said, ”Thou shall not kill.” Why it is forbidden? Because if he kills, he’ll have to suffer. But they do not care for it. Therefore they suffer.

So Śukadeva Gosvāmī said that ”Whatever punishment I have described in the Fifth Canto on account of different sinful activities, one has to suffer that unless he commits…, unless he performs atonement.” This is the… Na ced ihaivāpacitiṁ yathāṁhasaḥ kṛtasya kuryān mana-ukta-pāṇibhiḥ. We can commit sinful activities in different ways. Mana, even by mind, we can commit sinful activities. If I contemplate something sinful by my mind, then we become affected. Therefore we must keep always sinless. Kaya-mana-vākya. This sannyāsa tridaṇḍa… There are three rods within the stick or the cover, three daṇḍas. Not three, four. Three is kaya-body, mind, kaya, mana, and words, and one he is personally. Therefore there are four sticks within the daṇḍa. Those who have taken sannyāsa, they know it. The idea is that ”I surrender to my spiritual master or Kṛṣṇa.” Spiritual master is identical with Kṛṣṇa because he gives true knowledge. Therefore he is as good as God. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata **. A spiritual master is considered directly as the Supreme Personality of Godhead. Sākṣād. Sākṣād means directly. Why? Because he is jñāna-prada. He gives knowledge, real knowledge. That is the qualification of spiritual master. Nobody can become spiritual master if he has no knowledge. If he’s a speculator, he cannot become a spiritual master. He must give the right knowledge. Then he is bona fide spiritual master. Otherwise he’s a bogus. Jñāna-prada. And without real knowledge, our life is useless.

Just like this morning we were talking so many things. They have no standard knowledge, no real knowledge. They do not know anything. Still, they present themselves, pretend themselves as philosopher, as scientist, as guru, as father, no. Everyone, those who are guardian… Therefore śāstra has forbidden, gurur na sa syāt sva-jano na sa syāt pitā na sa syāj jananī na sa syāt: ”One should not become a guru, one should not become a relative, one should not become the father, one should not become the mother, one should not become the husband…” In this way there is a list. Why? Na mocayed yaḥ samupeta-mṛtyum: ”If he does not know how to guide his disciple or subordinate to stop the cycle of birth and death.” He should not do. This is the ultimate goal of life, that we have to stop the cycle. Punar-janma-jayayā. Punar-janma-jayayā, to conquer over next birth. Punar-janma-jayaya.

When Viśvamitra Muni went to see Mahārāja Daśaratha to ask the help of Lord Rāmacandra and Lakṣmaṇa… There was a demon. They were disturbing in the forest. The saintly persons were disturbed. They could kill that demon, but because they were brāhmaṇas, saintly person, they did not like the killing business in their own hand. That was the system. A brāhmaṇa will not kill. A brāhmaṇa, simply by cursing, he can kill. Doesn’t require even open… Just like Mahārāja Parīkṣit, he was cursed by a boy brāhmaṇa that within seven days he’ll be bitten by a snake and he’ll die. The brāhmaṇas were so powerful. So brāhmaṇa is not joke. In Kali-yuga there is no such brāhmaṇa. So this Viśvamitra Muni came to Mahārāja Daśaratha to request that ”Send your sons Rāmacandra and Laksmana to kill these demons.” Kṣatriyas’ business is… Kṣat. Kṣat means injury. If somebody is injuring your body, it is the duty of the government to save you: ”Why unnecessarily you are injuring this…?” Just like Parīkṣit Mahārāja, when he was going… And some person was śūdra in the dress of the king. He was trying to kill a cow. Immediately Parīkṣit Mahārāja took his sword: ”Who are you, rascal, you are trying to kill a cow in my kingdom?” That is kṣatriya.

[break] The tree has taken birth. The man has taken birth. Why simply man should be saved, not the cows, not the trees? [break] He must be saved. This is the government’s duty. Unnecessarily there cannot be any killing. Lord Christ also, ”Thou shall not kill.” Yes, this is the beginning of religious life. If you are accustomed to kill somebody, either man, animal, trees, fish, anything, there is no entrance in religious life. There is no entrance because everyone, every living entity, is son of God. Sarva-yoniṣu. You have read Bhagavad-gītā. Sarva-yoniṣu: in all sorts of body. Sarva-yoniṣu sambhavanti mūrtayo yaḥ. There are different forms of life, 8,400,000. They are all living entities, but according to karma, they have got different bodies. This is the difference. Just like we have got different dresses according to my choice, similarly, we get different bodies according to my choice. This morning we were talking about the sufferers, what is called? The sea suffers?

Devotees: Surfers.

Prabhupāda: Surfer, yes. (devotees laugh) Surfer. I call ”sufferer.” ”Sea-sufferer.” (laughter) Sea-surfer, it is practical because we are creating a situation by which we shall become a fish. Yes. Contamination. Just like if you purposely contaminate some disease you must suffer from that disease. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad janma-yoniṣu [Bg. 13.22], in the Bhagavad-gītā. Why there are different varieties of life? What is the reason? That reason means kāraṇam. Kṛṣṇa says in the Bhagavad…, kāraṇaṁ guṇa-saṅgo ’sya sad-asad janma-yoniṣu. Prakṛteḥ kriyamāṇāni prakṛti-stho ’pi puruṣaḥ bhuñjante tad-guṇān. So the reason is as we are infecting. The nature’s law is so perfect that you infect something, some disease, some contamination, then you must suffer. This is nature’s law, automatically going on. Kāraṇaṁ guṇa-saṅgo ’sya.

So there are three modes of material nature-goodness, passion, and ignorance. So long we are in this material world, puruṣaḥ prakṛti-stho ’pi bhuñjante tad-guṇān. If we remain in certain place, we must be affected by the modes of that place. So there are three modes, sattva-guṇa, rajo-guṇa. We have to associate either with the modes of goodness or with the modes of passion or with the modes of ignorance. Now, three into three, it becomes nine, and nine into nine, it becomes eighty-one. So mixture. Just like color. There are three colors: blue, red and yellow. Now, those who are expert in manufacturing color, artists, they mix these three colors in different way and they display. Similarly, according to the guṇas or mixture, association-kāraṇaṁ guṇa-saṅgo ’sya-we get different types of bodies. Therefore we see so many varieties of bodies. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. So the person who is taking very much pleasure, dancing in the sea like fish, so he is contaminating that modes of nature so that in next life he will become a fish. He'll be very free to dance with the ocean. (laughter) Now it will take again millions of years to come to the stage of human being. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. He has to pass through the fish life. There are 900,000 different species of life. Then you again come to the land-you become trees, plants, and so on. Two millions different forms you have to go through. That is evolution. Darwin's theory of evolution, that is not perfectly explained. It is explained in the Vedic literature. So just a tree is standing for ten thousands of years, we had to pass through this life. But there is no perfect knowledge. We are thinking we are now very nice American body or Indian body. No. It took so many years to come to this life. Therefore śāstra says, labdhvā sudurlābhaṁ idaṁ bahu-sambhavānte: [SB 11.9.29] "You have got this human form of life after many, many millions of years' waiting." So do not misuse it. That is Vedic civilization, not to misuse the human form of life. Nature's law is very, very strict. This life, it is given, a chance. Nature gives a chance. Now you get this human form of life, advanced consciousness. Now you make further improvement. That is wanted. From here we can make further improvement.

What is that further improvement? We can go to the better planets. There are many better planets. You can go there, heavenly planets. There you can live for ten thousands of years. Ten thousands of years, and that is also not our year. The higher planetary system, their one day-our six months. In that way you can live there for ten thousands of years. And the standard of living condition is thousand times better. Therefore it is called heavenly. So if you like, you can go there. Ūrdhvaṁ gacchanti sattva-sthaḥ [Bg. 14.18]. Yānti deva-vrataḥ devān. Everything is explained. Or if you can go, if you like you can go to the Pitṛloka. If you want to remain here as human being, you can also remain here, but you have to work for it to keep your position, status. Just like if you become rich man, high standard of life, you have to maintain it. Not that it will continue automatically. No, that is not possible, sir. This material world is not like that: you get one position and it will continue. No. A little discrepancy, immediately deteriorate your position. So you have to maintain it.

So if you want to maintain yourself within this Bhurloka… There are above this Bhūrloka, Bhuvarloka, Janaloka, Tapoloka, Maharloka. There are so many planetary system. And down also, Tala, Atala, Vitala, Pātāla, Talātala, like that. If you want to go down, you can go down. If you want to go up, you can go. Ūrdhvaṁ gacchanti sattva… Everything is there; you can do that. Ordinary, anyone can understand that in the human society if you want to become high-court judge, you can become. And if you want to become a criminal in the prisonhouse, you can become. Everything is open. Not that government says that you become a criminal and he prefers somebody, "You become a high-court…" No. Everything is in your hand. If you like, you can become so. Similarly, if you like, you can go back to home, back to Godhead. That is perfection of life. And if you don't like, then remain here.

Therefore Kṛṣṇa says, aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Kṛṣṇa has come to you to give you nice instruction how you can go back to home, back to Godhead. Back to home, back to Godhead. That is Kṛṣṇa's mission. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. He comes Himself, Kṛṣṇa, and He comes as Caitanya Mahāprabhu, as devotee of Kṛṣṇa. Caitanya Mahāprabhu is Kṛṣṇa, but because people misunderstood that Kṛṣṇa is asking sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja… [Bg. 18.66]. These rascals thought that "It is too much. Why I shall surrender to Kṛṣṇa? I am also as good as Kṛṣṇa. Why shall I surrender?" That is our mentality. If somebody says, good man, that "You surrender. I shall give you good instruction," "Oh, why shall I surrender to you?" That is material life. But our, this Kṛṣṇa consciousness movement begins when you are ready to surrender. That is beginning. Tad viddhi praṇipātena [Bg. 4.34]. Praṇipāt means surrender. Prakṛṣṭa-rūpeṇa nipāta. "Yes, I surrender to you." That is the beginning. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. To learn the surrender, it will take many, many births. Bahūnāṁ janmanām ante. But those who are intelligent, they will surrender immediately. "Kṛṣṇa says, 'Surrender,' and why not? Kṛṣṇa is the Supreme Lord. Let me surrender." Then his life is successful immediately. Within a second his life is successful. But we are not prepared to surrender. That is our material disease. So if we do not surrender to Kṛṣṇa and take His instruction and make our life, that is our choice. But if you like, you can make your life successful within a moment simply by surrendering to Kṛṣṇa.

Thank you very much.

Devotees: Jaya Prabhupāda! (end)

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Śrīmad-Bhāgavatam 6.1.8

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New York, July 22, 1971

Prabhupāda: (chants maṅgalācaraṇa)

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

Just like you go to a physician, and according to the gravity of the disease, the physician prescribes a medicine which may be very costly or may not be costly. That depends on the gravity of the disease. If the disease is very dangerous, then sometimes you have to accept some medicine which is very costly. Similarly, our contamination with sinful activities will require proportionate atonement. That is the prescription of the scriptures. So Śukadeva Gosvāmī says that "Before your death, if you accept some atonement, then next life you'll not suffer. Otherwise you'll carry with you the resultant action of your sinful activities and you'll have to suffer next life." Just like in the state laws, if you kill some man, murder, then the state law says that you shall be also hanged. "Life for life."

So this is is not very new. The, in the Manu-saṁhitā… Manu-saṁhitā means Lord Manu, he's the giver of law to the mankind. From Manu, the word man has come. The exact Sanskrit word "manuṣya." Manuṣya means man. So there is some link with Manu, M-a-n-u, and "man." So this Latin word comes from the Sanskrit word, manu. So Manu is supposed to be the law-giver to the humankind. So in the Manu-saṁhitā it is stated there that when the king kills one man, or hangs one man who is a murderer, that is benefit to him. Otherwise, if he's not killed, then he will carry the reaction of his murdering action, and he'll have to suffer in so many ways. The laws of nature are very subtle. They are very diligently administered. People do not know it. So on the whole, the Manu-saṁhitā, life for life is sanctioned. And that is practically observed all over the world. But similarly, there are other laws, that you cannot kill even an ant. Then you are responsible. You have no right to kill. And in the Bible also, we see, Lord Jesus Christ says, "Thou shalt not kill." So killing is not allowed in any religious principle. Anyone who is killing, he's not considered in the human society. You cannot kill. The… Lord Buddha's also principle is ahiṁsā paramo dharmaḥ, no killing. Lord Jesus Christ also says, "Thou shalt not kill." In our Bhagavad-gītā it is also said, amānitvam adambhitvam ahiṁsā [Bg. 13.8]. Ahiṁsā means not to become violent, not to kill.

So as there is state laws that you shall be killed if you kill your fellow man, similarly in the God's law there are the same thing. Not only man; if you kill anyone, then you'll have to suffer, because everyone is God's creature. They are in different dress only. He's considered the supreme father. So father may have many children-one is not very intelligent, another is very intelligent. And if the intelligent son says to the father that "This, my brother, is not intelligent. Let me kill him," will the father allow? Because his one son is not very intelligent, and if the intelligent son desires to kill him to avoid the burden, will the father agree to this? No. Similarly, if God is the supreme father, how He can sanction that you live and you kill animal? The animals are also His sons.

So there is no justice. In the Bhagavad-gītā, God claims,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

"Arjuna, all living entities in different species of life…" There are 8,400,000 species of life. They're all sons of God. Ahaṁ bīja-pradaḥ pitā. The Lord says, "I am the seed-giving father." Just like in ordinary birth, the father gives the seed, and the mother develops the body. Mother, by her blood, she supplies the ingredients of developing the child in the embryo. That is law's nature. Similarly, we living entities, we are part and parcel of the supreme father. We are very minute. The dimension is also given there in the śāstras: keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. Keśāgra, the tip of the hair. Agra means tip; keśa means hair. Just imagine-very small point. And you have to divide it into ten thousand parts. And that one part is the dimension of the living entity, spirit soul, spark. Everything is there in the śāstra. But because we have no eyes to see… Our material eyes cannot see what is the dimension of the soul. But the soul is there within this body. And as soon as the soul departs or takes another body, according to the work the soul is doing here, there is superior superintendence. Karmaṇā daiva-netreṇa [SB 3.31.1]. We are working here… Just like in a office, somebody is working, and the service record is kept, "How this man is working." He does not know what is the opinion of the superior boss. But a service record is there in the office.

Young man: (yelling) Prabhupāda! Prabhupāda! Look what your Godbrothers are doing. Prabhupāda! Please help me, Prabhupāda!

Prabhupāda: What is that?

Devotees: There's a crazy boy out there. Crazy man. Crazy man…

Young man: Prabhupāda! Prabhupāda! Prabhupāda! Devotees. Hypocrites. They're hypocrites. (devotees chant japa loudly)

Prabhupāda: So office record is kept there…

Young man: You're full of nescience!

Prabhupāda: …and, according to the activities of that particular person, he's awarded promotion, increment of pay, or sometimes degraded and fired off. Two things are there. Similarly, for all our activities, which we are doing, there are witnesses. The sun is witness, the moon is witness, the day is witness, the air is witness and, above all witnesses, God Himself as the Supersoul, He's sitting in everyone's heart. He's also witness. So we cannot hide any activity from the eyes of God. So according to our work… Therefore in the śāstra it is said, daiva-netreṇa. Daiva means God, and netra, netreṇa means under supervision. So karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. Jantu. Jantu means living entities. Deha means this body; upapattaye, "for manufacturing." Now we have got this human body. Next life it may not be human body-something else, better or lower. That will be decided by the superior examination. Daiva-netreṇa.

So this is going on, but people do not know what is this science, how the spirit soul is transmigrating from one body to another, not only in one duration of life. In one duration of life, there are so many changes of body. The body first manufactured within the womb of the mother is very small, just like chick pea, small. And it develops. And there are holes. The holes develop into nine holes: two eyes, two ears, two nostrils, one mouth, one genital, one rectum. In this way the body develops. And so long it requires to develop within the embryo, within the mother's womb, it remains there. And when it is sufficiently developed to grow outside, it comes out. Then it grows, the body grows. Grows means changing the body. Growing, we…, we are imperceptibly, cannot understand, but it is actually changing the body. Just like in your childhood you had a small body. That is no longer existing. That means you have changed your body. Similarly, you'll have to change this body. When this body will not work anymore… Because it is material. Every material things deteriorate and it becomes useless at certain length of time. Any machine, any clock… Therefore it has been taken as dress: vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22].

So this is going on, but unfortunately modern universities, educational systems, they do not know anything about this. And still, they are very much proud of advancement of education. Actually, there is no education. Without this knowledge, spiritual knowledge, this education for earning bread, eating, sleeping, mating… That can be done without education. The animals, they are not educated-they are not technologists, or they have no education in the universities, degrees-they're also eating, sleeping, mating and defending. So if our education is meant for simply eating sleeping, mating and defending, then what is the difference? That is not education. Real education is to understand what you are. That is real education. Ātma-jñāna. In the Śrīmad-Bhāgavatam it is said, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long a man does not develop consciousness to understand his self, ātma-tattvam, the truth of the self, then whatever he's doing in ignorance, it is all defeat for his life. This human life is meant for victorious, to become victorious over the laws of material nature. Actually we are trying for that purpose. The whole struggle is how to counteract the onslaught of material nature. The whole activities are going on. But what is the ultimate victory? The ultimate victory is how to conquer over birth, death, disease and old age. That is the outcome, victory.

But we have set aside, neglected this important point, and our education system is for how to eat, how to sleep, how to defend. What is… God is giving us to eat so many things. What your education system will improve? We are eating fruits, grains, or whatever we eat. That is given by God. Food is supplied to the animals. The four-legged animals… Ahastāni sahastānām. Sahastānām ahastāni. In the Śrīmad-Bhāgavata, everything is… The food is there. Jīvo jīvasya jīvanam: "One living entity is the food for another living entity." Ahastāni sahastānām. Just like animals, they have got no hands. So they are food for the animals which has…, who has got hands. We are animals with hands, and there are animals without hands. So ahastāni sahastānām. Sahasta means hand, with-hands animals, they're eating others which has no hand. Apadāni catuṣ-padām. "And those who have no legs, they are food for the animals, four-legged." Just like grass. This is also living entity, but it has no leg to move. It has leg, but it is fixed up. It cannot move. They're condemned, that "You cannot move." A tree is standing for seven thousand years. It cannot move. So they are food for moving animals. Just like cow eats grass. The goat eats grass. So apadāni catuṣ-padām. Phalgūni mahatāṁ tatra. In this way the world is being exploited. The weaker section is being exploited by the stronger section. Phalgūni mahatāṁ tatra jīvo jīvasya jīvanam: "One life is meant for being exploited by other life." This is nature's law. So we have no quarrel with persons who are meat-eating. But our propaganda is to make people God conscious. That's all.

So in order to become God conscious, you have to follow some rules and regulations. We do not give any credit to the vegetarians than the meat-eaters. Because one has to eat. But our proposal is, Kṛṣṇa conscious men, that we shall eat remnants of foodstuff offered to Kṛṣṇa. That is our philosophy. And Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26], that Kṛṣṇa says that "Anyone who offers Me a little fruit, a little water, and little leaf with devotion and love, I accept it." Kṛṣṇa is not hungry that He is begging some food from us. No. He is trying to create loving transaction: "You love Me; I love you." Kṛṣṇa is God. Kṛṣṇa, practically by His energy everything is produced. Janmādy asya yataḥ [SB 1.1.1]. So why He should beg for, from me, a little leaf and little fruit and little water? He has no business. But if we offer a little fruit and little leaf and little water with love-"Kṛṣṇa, I am so poor that I cannot secure anything. I have secured this little fruit and little flowers and a leaf. Kindly accept it"-Kṛṣṇa is very glad. Yes. And if He eats, offered by you, your life is successful. You make friendship with Kṛṣṇa. That is our preaching.

So this little fruit, little flower and little water can be secured any part of the world by any man, poor or rich. And can be offered. Simply we have to try, we have to learn how to love Kṛṣṇa. And love begins with this give and take. You give something to your lover; he gives you, something to you. In this way love develops. Dadāti pratigṛhṇāti. The development takes place, loving affairs, by giving and taking. Dadāti pratigṛhṇāti bhuṅkte bhojayate caiva. When you create loving transaction with any boy or girl or any man, any friend, the give and take. So Kṛṣṇa is teaching us give and take. "You give something," Kṛṣṇa is begging. "You try to love Me. You learn how to love Me. Give Me." "Sir, I have nothing to give You." "Oh, you cannot collect a little fruit and flower and leaf and little water?" "Oh, yes. Why not? Anyone can collect." So the Kṛṣṇa consciousness movement is so nice. You can make direct friendship with Kṛṣṇa. You can become direct servant of Kṛṣṇa. Or, in higher stages, you can become father, mother of Kṛṣṇa. Or you can become lover of Kṛṣṇa. Kṛṣṇa is prepared to establish loving relationship… There is already loving relationship with us, because we are part and parcel of Kṛṣṇa. Just like father and son. Son is the part of the body of the father. Similarly, the supreme father… So as the relationship between the father and the son cannot be broken… It may be forgotten for some time, but as soon as one knows, "He's my father," and as soon as one knows, "He's my son," immediately affection develops.

So we are eternally related with Kṛṣṇa. At the present moment it is simply forgotten, suppressed. Therefore we are thinking that we have no relationship with Kṛṣṇa. But that is not the fact. Because we are part and parcel of Kṛṣṇa, the relationship is eternal. Simply we have to revive it. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness means… We are now in different consciousness. I am thinking that I am Indian. Somebody is thinking, "I am American." Somebody is thinking, "I am this, I am that." But actual thinking should be "I am Kṛṣṇa's." That is Kṛṣṇa consciousness. "I am Kṛṣṇa's." And in Kṛṣṇa consciousness relationship, because Kṛṣṇa is for everyone, therefore I become everyone's. Just try to understand. In India, the system is when a girl is married to a boy, so-in your country also, everywhere, the same system-just like the nephew of the boy calls the girl "Aunt." Now, how she becomes aunt? Because, in relationship with her husband. Before the marriage, she was not aunt, but as soon as he (she) is related with her husband, the husband's nephew become the nephew. Just try to understand the example. Similarly, if we reestablish our relationship, or our original relationship with Kṛṣṇa, and Kṛṣṇa is for everyone, therefore I become for everyone. That is real universal love. The artificial, so-called universal love cannot be established unless you have established your relationship with the central point. Just like you are Americans. Why? Because you are born in this land. So another American is a member of your country, but if you become something else, then you have no relationship with another American. So we have to reestablish our relationship with Kṛṣṇa. Then the question of universal brotherhood, justice, peace, prosperity will come. Otherwise, there is no possibility. Central point missing. How there can be justice and peace? It is not possible.

Therefore in the Bhagavad-gītā the peace formula is given. The peace formula is that one should understand that Kṛṣṇa is the only enjoyer. Just like in this temple, our central point is Kṛṣṇa. If we are cooking, it is for Kṛṣṇa, not that we are cooking for our purpose. Ultimately, although we shall eat the prasādam, but when we cook, we don't think that we are cooking for ourself. We are cooking for Kṛṣṇa. When you go outside to collect some funds, it is not that the persons who are in the kīrtana party, they have got any personal interest. No. They are collecting, or they are distributing the literature, for Kṛṣṇa's sake, for making people Kṛṣṇa conscious. And whatever collection is there, that is being spent for Kṛṣṇa. So in this way, when we are practiced to this system of life, everything for Kṛṣṇa, that is Kṛṣṇa consciousness. The same thing, what we are doing, we have to do. Simply we have to change the consciousness, that "I am doing for Kṛṣṇa, not for my personal." In this way, if we develop Kṛṣṇa consciousness, then we come to our original consciousness. Then we become happy.

Unless we come to the original consciousness, then we are crazy in different degrees. Everyone who is not in Kṛṣṇa consciousness, he is to be supposed crazy because he is talking on a platform which is temporary, transient. It will be finished. But we, as living entities, we are eternal. So temporary business is not our business. Our business should be eternal because we are eternal. And that eternal business is how to serve Kṛṣṇa. Just like this finger is the part and parcel of my body, but the finger's eternal business is how to serve this body, here. That's all. It has no other business. And that is the healthy state of the finger. If it cannot serve the whole body, that is diseased condition. Similarly, Kṛṣṇa is eternal; we are eternal. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). These are the Vedic instructions. The supreme eternal is Śrī Kṛṣṇa, and we are also eternal. We are not supreme; we are subordinate. Nityo nityānāṁ cetanaś cetanānām. He is the supreme living entity, and we are subordinate living entities. Eko bahūnāṁ yo vidadhāti kāmān. That one living entity, one eternal, He's supplying all the necessities of life to the plural number eternals. Eko bahūnām, unlimited number of living entities. You cannot count. Bahūnām. This is our relationship. So, as part and parcel, we have to serve Kṛṣṇa, and we are subordinate. He is supplying our necessities. He is the Supreme Father. This life is normal life and liberated life. Any other life, beyond this conception of Kṛṣṇa consciousness, that is sinful life.

So in this subject matter, topics between Śukadeva Gosvāmī and Mahārāja Parīkṣit, there is… Parīkṣit Mahārāja is anxious to know how these conditioned souls who are rotting in the hellish condition of life, they can be delivered. So Śukadeva Gosvāmī is first of all prescribing that they have to make atonement. Just like I gave you the example: If one man has committed criminal activities, he has to atone for the sinful activity. He must be arrested. He must be put into the jail and given some trouble for a certain period of time. And then he may be given freedom. So this atonement is there, by nature's law. You cannot avoid it. If you think that "God cannot see. I am doing this nonsense without His vision," that is wrong. Anything we do, that is recorded just like the service record. And the judgment… Just like in other literatures, there is the day of judgment. That's fact. We have to accept the judgment of the superior superintendent of all our activities.

So Śukadeva Gosvāmī says that the volume of atonement should be according to the gravity of the offense. Just like when a man is diseased, he goes to a physician. He prescribes different type of medicine to the different type of patient according to the gravity of the disease. But there are many rascals, they say that any medicine we take, that's all right. No. That's not all right. You have to take the medicine through the physician, not independently. In your country there is law that you cannot purchase from the drug shop any medicine without being prescribed by the medical man. Is it not? So the prescription should be taken from the experienced physician to cure the disease. So in this age, Kali-yuga… It is called Kali-yuga. Kali-yuga means the age of quarrel and misunderstanding. This is the age. For nothing there is misunderstanding and quarrel and fight and war, for nothing. So in this age the medicine for delivering the conditioned souls from miserable, materialistic way of life is prescribed in the śāstras. What is that? Harer nāma, simply chanting of the holy name of Hari, Hare Kṛṣṇa. Harer nāma harer nāma harer nāmaiva kevalam: [Cc. Ādi 17.21] "In this age, simply this harer nāma kevalam, only." There is no other alternative. Therefore in the next line it is stressed, nāsty eva nāsty eva nāsty eva gatir anyathā: "There is no other alternative, no other alternative, no other alternative."

So this Kṛṣṇa consciousness movement is based on authority. We are prescribing the right medicine, and it is becoming very effective also. That is the proof. If you say that "How I can understand that this medicine is very effective?" Yes, it is effective. By chanting this Hare Kṛṣṇa mantra, any part of the world, although they do not know the meaning, they chant and they join and they become rectified, and they become bright-faced. That is the verdict. So therefore we appeal to everyone, irrespective of any caste-creed consideration, please come, join this movement, and be happy.

Thank you very much. Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 6.1.8

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Los Angeles, June 21, 1975
Prabhupāda:
tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

So the discussion is going on between Parīkṣit Mahārāja and Śukadeva Gosvāmī. In the last portion of the Fifth Canto, Śukadeva Gosvāmī has given description of different hellish planets down this universe. There are many hellish planets. As there are heavenly planets, similarly there are hellish planets. Those who are pious, in the modes of goodness, they are promoted to the higher planetary system, and those who are very much abominable, condemned, they are degraded to the lower planetary system. There are different planets, and our modern scientists, they say that "Except this earthly planet, there is no life." This is their knowledge. But actually that is not the fact. Everywhere there is life-but the life of different grades. Just like here also we see. In this planet some of them are very well situated, and some of them are very much degraded in every respect, by birth, janma aiṣvarya, by opulence, and by education, by beauty. There is such arrangement, by nature's law, that you are promoted or degraded. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. In the Bhagavad-gītā it is said that prakṛti, we are under the guidance or rulings of material nature. That is It is not a fact that "We are independent," "There is no life after death." These are all foolish man's theory. We are eternal, there is life after death, and that life also has got different gradation. So this has been described, and this is the fact.

Now, Parīkṣit Mahārāja, being Vaiṣṇava, he became very much sympathetic with the persons who are degraded in the hellish planet. So his question was, "My dear sir," Śukadeva Gosvāmī his spiritual master, that "how these people could be saved from this hellish condition of life?" This is Vaiṣṇava's concern. Vaiṣṇava is not a pickpocket, that he will exploit others for his benefit. No. Para-duḥkha-duḥkhī. Vaiṣṇava's business is: he is very unhappy by seeing others unhappy. Prahlāda Mahārāja said like that:
naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna cittaḥ
śoce tato vimukha-cetasa māyā-sukhāya

bharam udvahato vimūḍhān
[SB 7.9.43]

Prahlāda Mahārāja, he said to Nṛsiṁhadeva, "My Lord," na udvije, "I am not at all in anxiety." Na udvije. Para: "You are transcendental." Naivodvije para duratyaya-vaitaraṇyās. Duratyaya means very difficult to cross over. Vaitaraṇyā, vaitaraṇi, the nescience, ocean of nescience. "Why you are not afraid of?" Tvad-vīrya-gāyana-mahāmṛta-magna cittaḥ: "Because I am now Kṛṣṇa conscious, and as soon as I hear the glories of Your wonderful activities, I become merged in it. So I have no problem." "Then you appear to be little unhappy. Why?" "No," śoce, "I am very much aggrieved." "Why?" Tato vimukha-cetasa: "For these rascals who do not take to Kṛṣṇa consciousness. I am thinking of them. Instead of taking to Kṛṣṇa consciousness, they are busy in māyā-sukhāya, māyā, this temporary, little temporary happiness. They are making big, big program. He will live for fifty years, but he is making program for five millions of years. So I am…," śoce, "I am actually lamenting for them." This is Vaiṣṇava. Vaiṣṇava is not very anxious or unhappy for his personal affair. He knows that "Everywhere I will be protected by Kṛṣṇa," so he has no problem. Therefore real Vaiṣṇava, he wants to deliver all these fallen souls from this miserable condition of life. So Parīkṣit Mahārāja is Vaiṣṇava. His first attention was drawn to the persons in the hellish planet. They are suffering. He questioned, "How they can be saved?" That is his concern. This is Vaiṣṇava.

So Śukadeva Gosvāmī is answering. The spiritual master and disciple… First of all he wanted to test where is standing Parīkṣit Mahārāja. So there are three kinds of processes for becoming free from these material clutches. One is karma, the other is jñāna, or yoga, and the other is bhakti. So first of all Parīkṣit Mahārāja was tested by Śukadeva Gosvāmī whether he is satisfied by the karma-kāṇḍa, or fruitive activities. Fruitive activities means that "I have done something wrong. So I go to the church and make some atonement and finished; then again I do." This is karma-kāṇḍa. Just like somebody has done something criminal. He says, "All right, never mind. I shall go to the court and pay some fine. That's all." So this is karma-kāṇḍīya-vicāra. And nowadays, even karma-kāṇḍīya vicāra, they are also not accepted. People have become so foolish. This karma-kāṇḍīya vicāra, means action and reaction of the fruitive activities, they also do not believe that. This is the lowest grade. So here it is answered that "If you want to be saved from the sinful reaction of your life and put into the hellish condition, then you have to do like this." Tasmāt purā eva āśu iha pāpa-niṣkṛtau. Tasmāt: "Therefore, in order to become freed from the reaction of your sinful activities," pāpa-niṣkṛtau, puraiva, purā eva āśu, "before your death, as soon as possible, you should atone. You should counteract. Otherwise you will suffer very much." Just like a disease. A little disease, if you treat immediately, it may not increase to be a very problem, big problem disease. Cāṇakya Paṇḍita has instructed that three things we should be very careful: disease, fire, and debts. If there is disease, if you think, "Oh, this is little ailment. There is no need of going to the doctor," no, you must immediately take steps. It may increase to be a very big problem. Disease increases. Similarly fire. If there is fire, you have extinguished everything and little fire there is, if you think that "Oh, little fire, it will automatically…," no, that also you must extinguish. Otherwise it may take into big fire again. Similarly debts. If you don't clear your debts, if you think, "All right, there is some debts. It will…," no, interest, compound interest So similarly, the disease. We are already in the material disease. This birth, death, old age, and disease. This is our material miserable condition. And again, if we act sinfully, then it will increase. Therefore Śukadeva Gosvāmī is advising that "Before your death, you should atone for the sinful activities, what you have done." Just like in the Manu-saṁhitā, if a man has committed some murder, it is advised that King should order him to be hanged. Otherwise next life he will have to suffer so much. So this order of hanging a murderer is a kind of kindness to the criminal.

So here it is advised that doṣasya dṛṣṭvā guru-lāghavaṁ yathā [SB 6.1.8]. There are different kinds of sinful activities, and there are different kinds of suffering also. A little infection of bronchitis, the suffering is not so acute, but infection of smallpox is fatal. We should always remember that. We are infecting. On account of this material world, we are infecting different modes of material nature. I have explained several times. There are three modes of material nature, and when you mix up, then it becomes three into three equal to nine, and again mix up, nine into nine, eighty-one, and again mix up Every minute particles, there is account. You cannot avoid. Material nature's punishment you cannot avoid. Even little, whatever you have done, it will be punished. Automatically the rules and regulations are there. Kāraṇaṁ guṇa-sangaḥ asya sad-asad-janma-yoniṣu. Why there are so different varieties of life if there is no some judgment behind it? There must be. Otherwise everyone should have been of the same bodily feature, same standard of life, same opulence. No. So many grades, because the modes of material nature are different, different mixture.

So here it is said that doṣasya dṛṣṭvā guru-lāghavaṁ yathā [SB 6.1.8]. Doṣa. Still people in India, they go to a bhaṭṭācārya, that "Sir, I have done this sinful activity. What is my atonement?" Amongst the Christian also, they go to the church. So guru-lāghavaṁ dṛṣṭvā. Guru means heavy. We use this word guru. Guru means heavy. So according to the criminal activities Just like a man has stolen some fruit from a fruit shop, his criminality is not equal to the man who has committed murder-one he has killed one man. This is guru-lāghavam. So there is punishment according to the heaviness and lightness of criminal activities. The example is given here: bhiṣak cikitseta rujāṁ nidānavit. Just like you go to a physician for treatment of your disease, he gives different types of medicine. Not that one medicine for everyone. No. If one has got little headache, he gives one that tablet, aspirin tablet, but if it is pneumonia, then the treatment is different. That is being advised, that "One has to see what kind of sinful activity he has done and what is the atonement for that purpose." This is advised. Parīkṣit Mahārāja was advised that "These people, they are suffering in different grades of suffering on account of different grades of sinful activities. So best thing is: before death, if they seek atonement for different grades of sinful activities, then it is good for him so that after death he may not suffer very severely." But people do not accept even that "There is life after death, we are eternal, and the infection which you are committing, that will react." There is no such knowledge. The modern civilization is so foolish. Simply like cats and dogs, they are eating and sleeping and sex life and little defense, that's all. They have no knowledge.

So therefore we are preaching Kṛṣṇa consciousness. Lokasya ajānataḥ, they do not know what kind of risky life they are conducting. So the Kṛṣṇa consciousness movement is trying to make them awakened to the consciousness. That is the duty of a sane man or a gentleman. That is the instruction of the Vedas, to awaken people. Uttiṣṭhata jāgrata prāpya varān nibodhata. This Vedic instruction is, to the human society, uttiṣṭhata: "Get up." Jāgrata: "Don't sleep. Be awakened." Uttiṣṭhata jāgrata prāpya varān nibodhata. "You have got a boon. Try to understand it." Nibodhata. Prāpya varān. Varān means benediction. What is that benediction?

The benediction is this human form of life. You should understand that you are not cat and dog, simply you shall spoil your life by eating, sleeping, and sex and defense. No. This is very valuable life. Labdhvā su-durlabham idaṁ bahu-sambhavānte. This is the instruction of Śrīmad-Bhāgavatam. "No, don't spoil it. You have got this boon, this human form of life, after many, many births, evolutionary process. Don't you see so many different varieties of life? And you had to undergo through all these life. Now you have come to human form of life, so you should utilize it."

So that full utilization is how to become Kṛṣṇa conscious. That we shall come, one after another. This karma-kāṇḍīya vicāra, this will not help us. That will be discussed in the next verse. Neither the mental speculation will help us. Unless we come to the platform of bhakti and fully surrender to Kṛṣṇa and take to Kṛṣṇa consciousness business, it is very, very difficult. We will have to continue. In many places, śāstra, it is said.

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Nūnaṁ pramattaḥ: "The people have become mad." And why? Kurute vikarma. "They are acting adversely, against the principle of life." Vikarma. Karma, vikarma. Karma means to act according to the injunction of the śāstra, and vikarma means to act against. Then you suffer. So vikarma. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Now, why they are doing? Because they are mad, pramattaḥ. What for mad? Yad indriya-prītaya: "Simply for sense gratification." There is no other profit. A temporary sense gratification. They are acting so sinfully. So Ṛṣabhadeva says, na sādhu manye: "This is not good." Why? Yata ātmano 'yam: "Because you have got already this material body, this temporary body." So "That's all right. I have got this temporary body. It will be finished." No. Asann api kleśada: "Although it is temporary, so long you will possess this material body, you will have to suffer so many suffering, threefold miseries." So they don't care for it because illiterate. Not illiterate-ignorant. Literary knowledge is not sufficient. There must be real knowledge. The real knowledge you will get from the Vedas. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Real knowledge you will get from guru, from Kṛṣṇa. Evaṁ paramparā-prāptam [Bg. 4.2]. That is real knowledge. Otherwise, anything has got some knowledge, that knowledge is not sufficient.

So the Śrīmad-Bhāgavatam is full of knowledge. It is specially compiled by Vyāsadeva to help the foolish human society and save him from all kinds of miserable condition of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.8

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Honolulu, May 9, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, Chapter Three..., Chapter One, verse number eight. (devotees repeat:)

tasmāt purā eva āśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit
[SB 6.1.8]

So there are different varieties of sinful activities, just like there are different varieties of diseases. To become diseased is not our normal life. To remain healthy is our normal life. When we become diseased, that is abnormal condition of life. Therefore we want to treat, get out of the disease. Similarly, this material life is the diseased condition of the living being. We are all living beings, but because we have accepted this material body, we are suffering. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Now we require this fan. Why? Because feeling some pains on account of heat. That heat is felt by the body, not the soul. Therefore in the Bhagavad-gītā it is said, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. These material pains and pleasure, they are simply touching this body, not the soul. Soul is always aloof. Just like we are on a car. Suppose there is some accident: the car is broken, but not the person, the driver, is broken. The car is broken. But because the driver or the proprietor of the car is too much adhered to the car, when the car is broken, his heart fails. Actually the person has nothing to do with the car, but because he is too much attached to the car, when the car is broken, he thinks, "I am finished." Heart is broken. Like that.

So we are part and parcel of God, every one of us. So we remain always pure, but on account of material attachment, we are suffering. This is the position. So therefore the diseased condition of our present life has to be treated. What is that treatment? To become detached. On account of attachment we are suffering. But... (aside:) You should... Outside. Detachment. So the detachment, there are many different processes of becoming detached: karma-yoga, jñāna-yoga, dhyāna-yoga, and many other processes. But the most perfect process is bhakti-yoga. Bhakti-yoga. That is stated, vāsudeve bhagavati bhakti-yoga-prayojitaḥ, janayaty āśu vairāgyam. If one is trained up to become devotee of Vāsudeva, Kṛṣṇa... Vāsudeva means Kṛṣṇa. Vāsudeve bhagavati. Vāsudeva is the Supreme Personality, Bhagavān. Bhagavati. Vāsudeve bhagavati bhakti-yogaṁ prayojitaḥ. If we engage ourself in the bhakti-yoga process to Vasudeva, the Supreme Personality of Godhead, then what happens? Janaty āśu vairāgyam. Then very soon one becomes detached. Vairāgya. The bhakti-yoga means vairāgya-vidyā, how to become detached. That is the test. "Whether I am making progress in the bhakti-yoga?"-the test is within yourself. You haven't got to take a certificate from others. How much you are becoming detached to this material world, that is the test. If you are still attached to the material pleasures, that means you are not making progress in bhakti-yoga. It is a test.

Just like bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Vairāgya-vidyā. Caitanya Mahāprabhu, by His example of life, He was twenty-four years, young boy, and He had a very beautiful sixteen-years-old wife, very affectionate mother. In the family, two persons, the mother and the wife, if they are very, very good, then the happy life... In the Cāṇakya Paṇḍita therefore said,

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

At home if one has no mother and if his wife is not very, I mean, what is called, apriya-vādinī, does not speak very well… Wife is meant for speaking very well to the husband. That is the husband and wife relationship. So Cāṇakya Paṇḍita says if the wife is not very attached and does not speak very well… Means does not like the husband on the whole. If such wife is at home and mother is not there… This is ideal Indian happy home. But in your country it is very rare, you see. But this is the standard of happiness. So if there is no mother and there is no good wife, then araṇyaṁ tena gantavyam, immediately he should give up that home. Araṇyam: he should go to the forest. "Why forest? In the city, I have got very nice home, nice building." No. For a person who has no good wife, neither mother, for him, yathāraṇyaṁ tathā gṛham. For him either this home or the forest, it is same. So Caitanya Mahāprabhu had these two greatest attachment at home, very affectionate mother. You have read about Śacīmātā is… Because He was the only… Out of his (her) ten children, only Caitanya Mahāprabhu was the living child of Śacīmātā. So naturally she was very, very affection to his (her) son, and this Viṣṇupriyā, wife, very, very affectionate, beautiful, young-but He gave up. This is called vairāgya-vidyā, no attachment. Although there is reason of attachment, but He had no attachment.

tyaktvā sudustyaja-surepsita rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.34]

He left home for the benefit of the whole human society. This is vairāgya-vidyā.

Similarly, the Gosvāmīs, they were ministers. They were not ordinary men, Rūpa Gosvāmī, Sanātana Gosvāmī. Practically they were governing the whole affairs of government at that time, a very exalted post. So about them also, it is written by Śrīnivāsācārya, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Aśeṣa-maṇḍala. Maṇḍala-pati means big, big leaders, big, big leaders of the society. He was minister, so he was associating with big, big men, not ordinary men. But he gave up. He's such a position, minister, drawing high salary, and association, all the big, big men of the country or the society. But he gave them up-sadā tuccha-vat, that "What is the use of this?" This is called vairāgya. Tyaktvā tūrṇam… Very soon. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. Not only one, many, many big men were flattering them. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. Then what he became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. They are so affectionate for the poor, suffering souls. Bhūtvā dīna-gaṇeśakau karuṇayā. So Vaiṣṇava is very, very merciful. They are merciful to the fallen souls. Their only concern is how to deliver these fallen souls. They are under the clutches of māyā, suffering. So various means adopting, just try to save them. This is Vaiṣṇava business. Nānā-śāstra-vicā raṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. These Gosvāmīs, they were studying so many books, Vedic literature and found out the cream, how to establish… Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthā… Sad-dharma, not cheating dharma. Dharma means religion. Real religion, sad-dharma. So the sad-dharma… As soon as we become addicted to sinful activities, then our real, constitutional position we forget, and we become mad after it and the disease increases.

So here it is suggested that "According to the disease…" Diseases, there are different types of disease. Some disease is very acute; some disease is not very important. So he suggests that tasmāt purā eva ca iha pāpa-niṣkṛtau yateta mṛtyor avipadya ātmanā. You have to die. That is a fact. Nobody will live here. "As sure as death." So before death we must finish the atonement of our sinful activities. This is recommended. Purā. Tasmāt purā eva iha pāpa-niṣkṛtau. But nobody knows. At the present moment they do not know what is pāpa and how to get out of it, what is next birth. Everything is unknown at the present moment. This is the modern civilization. Therefore Caitanya Mahāprabhu took one thing, that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. They are in gross misunderstanding of life. So in order to cleanse their heart to understand what is the position where they are going, where they are actually, how things are going on… It is due to ignorance.

So Caitanya Mahāprabhu says that ceto-darpaṇa-mārjanam. Ceto-da… Bhava-mahā-dāvāgni-nirvā… Unless we cleanse our hearts of all the dirty things that we have accumulated, then we have to continue the sufferings of this material world. But if we cleanse, we understand what is our position. The position is that we are part and parcel of God. If God is good, we are also good. Just like gold and particle of gold. If gold is valuable, the little particle, it may be less valuable, but it is valuable. It is not ordinary thing. Similarly, we living entities, mamaivāṁśo jīva-bhūta [Bg. 15.7]. Kṛṣṇa says in the Bhagavad-gītā that "These, all these living entities, they are My part and parcels," means "as good as I am." But thing is that manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣ… He is concocting; he is manufacturing ideas to become happy. Manaḥ-ṣaṣṭhānīndriyāṇi. And with the senses he is trying to satisfy himself. But because he has no information how to become happy, manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Karṣati means that is struggle for existence.

That struggle for existence is explained by different scholars and philosophers in different way. But actually there is struggle for existence and they are trying to be happy manufacturing different types of struggle for existence. The other day who was saying that they have now discovered another way of happiness. Flying in the air? Yes. Now the sufferers, or what is called?

Devotee: Surfers.

Prabhupāda: That is not sufficient. Now they want to fly. You see. Another discovery. This is going on. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Actually they are manufacturing different ways of suffering. And there is no happiness. Simply the business is going on, manufacturing different ways of suffering. So therefore that is disease. This is our material disease, and it is recommended here that before the next death, if we come to the right conclusion how we shall become happy, then this process of continuously dying and again taking birth and again disease and again old age, then it is not very good.

But they are so fools and rascals, they do not know how the life is going on, how nature is working upon us. Everything is in darkness. Therefore Kṛṣṇa consciousness is the only hope for human society. Only hope. It is not story; it is fact. So those who have come to Kṛṣṇa consciousness, I request that take it very seriously and read the books and make progress and simply try to understand Kṛṣṇa. Then everything, all problems, will be solved.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.9

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Los Angeles, June 22, 1975

Santoṣa: "I have actually seen that one who becomes a criminal by committing sinful acts is punished by the government's law, but although rebuked, he does the same thing again. One also hears from the scriptures spoken by learned scholars that committing sin throws one into hell in the next life. Nevertheless, although he has received full experience through seeing and hearing, which are the sources of practical knowledge, he is forced repeatedly to commit sins and again perform acts of atonement. What then is the value of such atonement?"

Prabhupāda:

dṛṣṭa-śrutābhyaṁ yat pāpaṁ
jānann apy ātmano 'hitaṁ
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

This is intelligence. Mahārāja Parīkṣit is Vaiṣṇava, and his inquiry was: "How these men who are rotting in this hellish condition can be relieved?" That was his question. So… (about music on loudspeakers:) What is that?

Jayatīrtha: The radio, some interference on the microphone. The radio is being picked up outside.

Prabhupāda: I have already explained that there are three ways, karma-kāṇḍa, jñāna-kāṇḍa, and upāsanā-kāṇḍa. Therefore Veda is called trayī, three kinds of activities. So devotees, they are not in the karma-kāṇḍa, jñāna-kāṇḍa. He is not pure devotee. Bhakti means jñāna-karmādy-anāvṛtam: [Cc. Madhya 19.167] "There is no touch of this fruitive activities or speculative knowledge." The devotees do not accept this.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That is first-class bhakti, ānukūlyena kṛṣṇānu-śīlana, just to satisfy Kṛṣṇa. Just like Arjuna. He was not willing to fight or to kill the other party. That is very good. He is a Vaiṣṇava. Naturally he does not like to fight or pick up quarrel with others or do some harm to others. Vaiṣṇava is para-duḥkha-duḥkhī. He knows very well that "If something harmful is done to me, I am unhappy, so why should I commit the same thing to others?" So But in spite of his conviction that he should not fight, still, when Kṛṣṇa insisted up to the point that "Your this mercy upon them will not act because it is already My plan that they will have to die. So you have become very kind, but you cannot surpass My plan. That is not possible. I have come here…" Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. "That is My true mission: to save the devotees and to annihilate the nondevotees. So here I have brought them all together in this battlefield, and it will be finished."

Whenever there is some crash, either railway or the airplane, it should be noted that all those passengers are destined to die by the will of God, and they come together and destroy.(?) Because without the sanction, will, of God, nothing can take place. [break] …some reason. Father is not unkind, but when father denies the same facility he is giving to the other child, that does not mean he is unkind. [break] …the devotee is suffering from some reverse condition, then he is feeling very much obliged to Kṛṣṇa, "Oh, my dear Lord, it is Your great mercy that I am suffering." This is devotee. He is suffering and he is taking it as great mercy of God. Tat te anukampām. Anukampā. Anukampā means mercy. So it is Your mercy. Tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. He knows the same thing, that a man suffers on account of his past sinful activities or present sinful activities. The past or present doesn't matter. If one is sinful, then he must be punished.

Just like here it is said, dṛṣṭa. Dṛṣṭa means by direct experience. Direct experience everyone has seen, that a thief, he is arrested. This is our direct experience. He has committed theft, and therefore he is arrested by the police. It is our direct experience. And śrutābhyām, by hearing from the lawbook or scripture, whatever you take… In the lawbook it is stated that "You commit a theft, then you will be punished, imprisoned, for six months. Or if you commit murder, then you will be hanged." This is called śrutābhyām, by hearing. We have got two senses: one, by the knowledge-acquiring senses, and practical working senses. So dṛṣṭa means our eyes are working, and we see that a criminal is arrested and he is punished. And śruta means knowledge-gathering. Just like you gather knowledge from book. So we have got two senses-not two senses, but ten senses: five senses, knowledge gathering, and five senses, directing, knowledge, working senses. So dṛṣṭa-śrutābhyām means by two senses, two kinds of senses: knowledge-gathering senses and working senses. We have experience by two kinds of senses. So Parīkṣit Mahārāja says that a person, means a sinful person, he is getting experience from the both kinds of senses, dṛṣṭa-śrutābhyām, and by that experience he knows that "This is not good. This is a sinful act." Just like in your country, in each cigarette packet, what is written there?

Sudāmā: "It is hazardous for the health."

Prabhupāda: So he knows it, that "I am smoking something which is detrimental to my health." But why he is smoking? Why he is smoking? This is the question. Prāyaścitta… Now from smoking sometimes he gets bronchitis or something, some disease in the heart. So he goes to the doctor, he suffers, and he takes medicine and he is cured, then again smoking, again do the same thing. One is suffering from syphilis, and he is suffering so much. The doctor gives injection and so on, so on. Then, after being cured, again doing the same. That is his question. It is not that a man always commits sinful activities without knowledge. No. They have full knowledge. So if one does, cannot resist himself from sinful activity, then what is the meaning of this atonement? He rejects, ”This is useless.” You commit some sinful activities and go to the church and pay some fine, and again you commit sinful acts. So it is useless. That is questioned by Parīkṣit Mahārāja. Prāyaścittam atho katham: ”What is this?”That is intelligence. He is devotee. He knows that this kind of atonement is useless. It has no meaning.

So the problem is that within the heart we have got so many dirty things. So unless those dirty things are removed or cleansed, this kind of prāyaścitta or medicine or fine or going to the jail-he is not saved. He will commit the same thing. Again will suffer. Again he will suffer. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Real problem is that we should stop our suffering. But the karmīs, they are interested in the temporary cure, and they do not know how to cure completely. There will be no more suffering. That they do not know. But a Vaiṣṇava, because he is Kṛṣṇa conscious, he knows what is real suffering-because he understands from Kṛṣṇa. So Kṛṣṇa says that ”Your real suffering is these four things, janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] repetition of birth, death, old age, and disease. Actually this is your problem.” So without devotees, without hearing from Kṛṣṇa, these rascals, they do not know actually what is the problem nor what is suffering. They are simply concerned with temporary suffering and temporary cure. Therefore they have been explained, they have been described in the Bhagavad-gītā, as mūḍhas. Mūḍha means ass.

So the whole world is going on like that, full of asses. Not only asses, but like other animal… That past sinful activities or present sinful activities. The past or present doesn’t matter. If one is sinful, then he must be punished.

Just like here it is said, dṛṣṭa. Dṛṣṭa means by direct experience. Direct experience everyone has seen, that a thief, he is arrested. This is our direct experience. He has committed theft, and therefore he is arrested by the police. It is our direct experience. And śrutābhyām, by hearing from the lawbook or scripture, whatever you take… ”O my dear lion, O king…” Lion is considered as the king of the animals, paśu rāja. Actually, he is the king in the jungle. Everyone is afraid of him, he is so powerful. Even the elephant is afraid of the lion. So if the lion is praised by some small animals, does it mean the lion is not animal? Has it any value like the human being? No. Still he is animal. Even though the small animals are praising, giving votes, ”You become president,” (laughter) but who is these voters? Another animal. This is democracy. The small animals are voting the big animal. So how you can expect peace? That much I have already explained. So this is not civilization, that the small animals giving vote to the big animals to occupy the government. That is going on. This will not help.

So according to Vedic civilization, the king or the president or the ruling chief must be representative of God. That is wanted. Therefore you will find in the Bhagavad-gītā, imaṁ rājarṣayo viduḥ: [Bg. 4.2] ”This Bhagavad-gītā was understood by the rājarṣi.” Rājarṣi means… Rāja means king, and ṛṣi means great saintly person. Rājarṣi. So education, culture, is meant for the higher two classes, the brāhmaṇas and the kṣatriyas. Education means for them, those who are intelligent, for them. Education is not for masses. Now it is called mass education. So mass education means it will produce undesirable elements. That’s all. So the Vedic system is there must be first of all the most intelligent class of men. They should be given education how to become self-controlled, śamaḥ; how to control the mind, how to control the senses; śama damaḥ satyam, how to become truthful; śaucam, how to become cleanse; śamo damaḥ satyaṁ śaucaṁ titikṣa, how to become tolerant; ārjavam, how to become simple, no intricacy; śamo damas satyaṁ śaucaṁ titikṣa ārjavam eva ca, jñānaṁ vijñānam āstikyam, full of knowledge; and vijñānam, practical application in life; āstikyam, and to believe in the existence of God or knowing God partially or fully. Partially knowing God means impersonal or Paramātmā. This is partial. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11].

They say religion is a kind of faith. Similarly, during some play I heard it is that…(?) So ”You are okay; I am okay.” Our proposal is not that. Our proposal is: ”You are not okay; I am okay.” (laughter)

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 6.1.9

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Nellore, January 7, 1976

Prabhupāda:

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano ’hitaṁ
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

”Mahārāja Parīkṣit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by the people in general, and because he hears from the scriptures and learned scholars that one is thrown into hellish condition in the next life for committing sinful acts. Nevertheless, in spite of such knowledge one is forced to commit sins again and again, even after performing acts of atonement. Therefore what is the value of such atonement?”

kvacin nivartate ’bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho ’pārthaṁ
manye kuñjara-śaucavat
[SB 6.1.10]

”Mahārāja Parīkṣit said: Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath but then throws dust over its head and body as soon as it returns to the land.”

In every religious system there is a process of atonement. In Christian religion there is a process of atonement called confession. The Parīkṣit Mahārāja is practical politician. He said that… He had also experience that a criminal is punished and again he commits the criminal act. Nowadays we practically see also that government has enacted so many laws against criminality, but criminality is going on without any stoppage. We have got practical experience, as we have explained last night, that in the airport the security checking is going on for everyone, which means that after so much education, every one of us, we are dishonest. This answer is there in the śāstra: yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ. This means that if one is turned to be a pure devotee, then all the good qualities automatically become manifest in him. Harāv abhaktasya kuto mahad-guṇā manorathenāsato dhāvato bahiḥ [SB 5.18.12]. Whereas a nondevotee, he has no good qualification because he is acting on the mental platform, as such, he will be always attracted by material things.

In this connection I shall recite one historical incident from the Purāṇas. There was a hunter in Prayāg. Prayāg you know, in Allahabad. So he was hunting in the forest indiscriminately. So Nārada Muni was passing through the jungle and he was very compassionate to see the animals being half-dead and half-killed by the hunter. Nārada Muni, being Vaiṣṇava, he was very kind to all living entities, so he went to the hunter whose name was Mṛgāri. So the Mṛgāri thought that "This saintly person is coming to me for some deerskin," so he said, "Sir, don't disturb in my business. If you want deerskin I shall give you. Please get out of my activities for the present." Nārada Muni said that "I have not come here to ask for deerskin, but I simply ask you that if you want to kill the animals, you kill them total. Why you are killing half?" The hunter said, "What is the difference between killing whole and killing half?"

Actually he had no idea about pāpa and puṇya. Actually, those who are animal-hunter, they cannot understand what is spiritual life, what is God, what is sinful life, what is pious life. There is a verse in the Śrīmad-Bhāgavatam quoted by Mahārāja Parīkṣit,

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka guṇānuvādāt
pumān virajyeta vinā paśughnāt
[SB 10.1.4]

Unless one is animal hunter, he cannot be away from chanting this Hare Kṛṣṇa mantra. So Nārada Muni said that "If you kill the animal totally it is less sinful than you kill them half." Nārada Muni said, "No, if you kill the animal half, it is more sinful than you kill them whole." The hunter said that "From my childhood I have been taught like this by my father. I do not know which is sinful, which is pious." Nārada Muni, as Vaiṣṇava, advised him that "You stop this hunting business and I will give you your livelihood." So hunter, having seen a Vaiṣṇava, was little convinced about spiritual life. Then he said that "Sir, if you give me my livelihood, then I can give up my, this business." Then Nārada Muni suggested that "You and your wife may come with me. I shall arrange for your livelihood. You give up this business."

So they followed the instruction of Nārada Muni, the spiritual master, and they came with Nārada Muni and sat down in a place on the bank of the Ganges at Prayāg. Nārada Muni gave them one tulasī plant, and they sat down near the tulasī plant, and he advised that "Go on chanting Hare Kṛṣṇa mantra." In the meantime, in the village it was advertised that "The hunter has become a Vaiṣṇava. Let us go and see." So people who were coming to visit, they were bringing… It is the custom still now, India, that when you go to see some Deity or a Vaiṣṇava, sādhu, you bring some…, one must give rice or attar; you give them as contribution. So he thought that Nārada Muni was sending the attar, rice, dahl, and everything. So he became confident that he would not die because he is chanting Hare Kṛṣṇa mantra. In this way he gradually became a perfect Vaiṣṇava because he was chanting under the instruction of the spiritual master and committing no sinful activities. So we being in the disciplic succession of Nārada Muni, this Kṛṣṇa consciousness movement, we are advising the same principle, that "Don't commit sinful activities, and chant Hare Kṛṣṇa mantra."

So one day Nārada Muni asked his friend, Parvata Muni, "I have got a disciple. Let us go and see him." (to translator:) Parvata Muni, his friend. Yes. So when Nārada Muni and Parvata Muni was coming to the same hunter who had become now a Vaiṣṇava, so he was going to receive his spiritual master by going forward. So while he was going forward towards his spiritual master to receive him, on the way he was jumping in so many places. So Parvata Muni asked him that "Why you are jumping on your way while coming to us?" The hunter, the Vaiṣṇava, he replied, "Sir, there were so many ants on the ground. Therefore I was trying to avoid trampling them." So Parvata Muni was surprised, that "This man was hunting and killing animal half. Now, because he has become a Vaiṣṇava, he is not prepared to kill even an ant."

So this is the practical instance that if one becomes devotee of the Lord, all the good qualities manifest in his body. Therefore Śukadeva Gosvāmī replied to Parīkṣit Mahārāja that "You are saying right that simply by atonement, simply by punishment, one cannot become honest." Practically speaking, if you simply enact laws to make people honest, it is impossible to do that. So Śukadeva Gosvāmī said,

karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad adhikāritvāt
prāyaścittaṁ vimarśanam

The Śukadeva Gosvāmī said, "O son of Vedavyasa…" The Śukadeva Gosvāmī, the son of Vedavyasa… Śukadeva Gosvāmī is the son of Vyāsadeva. He answered, "My dear king, since acts meant to neutralize impious action are also fruitive, they will not relieve one from the tendency to act fruitively. Persons who subject themselves to the rules and regulation of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desire. Thus, even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedānta, by which one understands the Supreme Absolute Truth." In this verse there is one particular word, vimarśanam. The meaning of this vimarśanam: "full knowledge of Vedānta."

Then Śukadeva Gosvāmī continued to speak, "My dear king, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured and the infection of disease can no longer touch him. If one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination." Therefore in the Vedānta-sūtra it is said that athāto brahma jijñāsā: "Now this life, human form of life, is simply meant for inquiring about Brahman." At the present moment, especially in this Kali-yuga, nobody is interested in brahma-jijñāsā. Therefore he prescribes from scripture,

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyaṁ
yamena niyamena vā
[SB 6.1.13]

One should make his life successful by tapasya, austerity, penance. So brahmācārya is one of the item. Tapasya means beginning with brahmācārya, celibacy. Here we have given the meaning of tapasya: "by austerity or voluntary rejection of material enjoyment." Tapasā bramacaryeṇa. So tapasya. I do not like something to do because it is pleasing to me, but for the sake of my advancement of spiritual life I must have it. This is called tapasya. We prescribe four kinds of regulative principle: no illicit sex, no meat-eating, no gambling, no intoxication. In the Western countries these four things are very ordinary means of life. In the Western countries practically cent percent population, they are addicted to these sinful activities. So in our society, anyone who joins, he has to accept these four principles of regulative life.

So brahmācārya, celibacy, sex, prohibition of sex life, especially illicit sex life… Unless one is married, no sex life is allowed. That is called brahmācārya. Tapasya begins with brahmācārya, life of celibacy, or accepting one wife only. That's all. Then śamena. Śamena, controlling the senses, controlling the mind. Śamena damena ca, these two things required. We should not become the servant of the mind; we should become master of the mind. And tyāgena. Tyāgena. Therefore in the śāstra the process of charity is recommended. In the Bhagavad-gītā it is also recommended that yajña-dāna-tapaḥ-kriya na tyājyaṁ kāryam eva tat. Because I have renounced this world, it does not mean I shall give up the process of performing yajña, dāna, and tapasya. It is further stressed, yajña-dāna-tapaḥ-kriya pāvanāni manīṣiṇāḥ. Even if you think that you are very advanced, still, you should not give up these three processes, means performing yajña, giving in charity, and performing tapasya. "One must then control the mind and senses, give charity, be truthful, clean, and nonviolent, follow the regulative principle, and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principle is temporarily purified of all sins performed with his body, words, and mind." In the Bhagavad-gītā it is also recommended,

yuktāhāra-vihārasya
yukta-ceṣṭasya karmaṇā
yukta-svapnā…, yukta
yogo bhavati duḥkha-hā

In this way, if we practice yoga, bhakti-yoga, then gradually we are elevated to the perfectional stage.

Now, one may say that "If I give up all these thing which is habituated to me, there will be some painful condition." So therefore Bhagavad-gītā has recommended to tolerate. Mātrā sparśās tu kaunteya. We have to tolerate. This is called tapasya. Even though it is painful for me-it is not at all painful, but those who are trying to practice in the beginning, it may be painful-so Bhagavān, Kṛṣṇa, is advising that even it is painful, you must do it and tolerate it. So mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. The example is given just like we suffer sometimes in scorching heat and very pinching or chilly cold. But we tolerate and do our business. Sometimes to cure our disease, say, for example, fever, we have to swallow very bitter quinine pills. But Śrī Caitanya Mahāprabhu, considering the people in general of this age, Kali-yuga, He knew that people will not be able to even tolerate such little pain for advancing in spiritual life. So Śrī Caitanya Mahāprabhu therefore recommended that,

harer nāma harer nāma harer nāma iva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

It is very difficult in this age to follow the principles of brahmācārya, as it is recommended, tapasā brahmacaryeṇa śamena damena vā [SB 6.1.13]. (to translator:) Yes, go on. Therefore Nārada Muni also… Śukadeva Gosvāmī also advising that "If one is unable to follow the regulative principles, then," he says,

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

The translation is, "Only a rare person who has adopted complete unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful action with no possibility that they will revive." Kevalayā bhaktyā. "Simply… He can do the simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." So by other processes temporarily it can be ceased, but actually from the root of the cause it is not possible to get it out.

In the previous verse Śukadeva Gosvāmī gave the example that "The dried leaves of creepers beneath a bamboo tree may be completely burned to ashes by a fire, although the creepers may sprout again because the root is still in the ground." You have seen practically. On the field the grass is dried up, and sometimes fire is set and it becomes all burned into ashes. But as soon as there is rainy season, again they sprout and become green. The idea is that you may perform the religious, ritualistic ceremonies, but if you heart is not cleansed, simply by performing these ritualistic ceremonies you'll not be purified. So we have got two desires: pious desire or impious desires. So either you become desirous of doing pious thing or you desirous of doing impious things, the sufferings of this material world will continue.

It is said in the Bhagavad-gītā,

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā

adho gacchanti tāmasāḥ
[Bg. 14.18]

So by pious activities you can be elevated to the higher planetary system in the heavenly planet, but that does not mean completion of your suffering of the material world. Kṛṣṇa has said, therefore, ābrahma-bhuvanāl lokān punar āvartino 'rjuna. Even you are promoted to the Brahmaloka, where the standard of living, duration of life, is very, very big, still, you cannot avoid there these material pains and pleasure, because after finishing your resultant action of pious activities you'll come…, you'll have to come back again in this lower planetary system. Kṣīṇe puṇye puṇar martya-lokaṁ viśanti. After the resultant action of pious activity is finished, you are again dragged within this lower planetary system. Therefore, unless you take to the devotional path, bhakti, because Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55], if you want to understand God, Kṛṣṇa, then you have to take the only path, bhaktyā, bhakti, or devotional service.

So we shall discuss further tomorrow about this bhakti-yoga and today let us end here. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.9

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Honolulu, May 10, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, Chapter One, text number nine. (devotees repeat:)

śrī-rājovāca
dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

Śrī-rājovāca, the king, Parīkṣit Mahārāja said. Parīkṣit Mahārāja is the disciple and Śukadeva Gosvāmī is the spiritual master. So the spiritual master is speaking and the disciple is hearing, but in the meantime making some question. That is the way of understanding.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānam
jñāninas tattva darśinaḥ
[Bg. 4.34]

The injunction is that tad viddhi, if you want to understand transcendental subject matter, not material, spiritual… Spiritual is completely unknown to us because we do not know what is spiritual. We are identifying with this body. You do not know even that "I am spirit soul." So where is the possibility of spiritual understanding? One cannot see himself, what he is. He is thinking, "I am this body," exactly like the dog. The dog is thinking, "I am dog." So if I think, "I am American," "I am Indian," where is the difference? There is no difference. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If one thinks that "I am this body," then he's no better than sa eva go-kharaḥ. The animals, they also think like that, "I am this body."

So when one understands that "I am not this body. I'm extra…" That can be understood very easily if we analyze ourselves. I have several times said, beginning from your breathing, you analyze. Take breathing. They say breathing is the life. As soon as the breathing is stopped, no more life. So does it mean that breathing is life? No. Analyze. What is this breathing? It is air. So you can get so much air and put it into a machine, just like, what is called, bellow, and pump it through the nose. It is possible to get life? No. In this way, item by item, you analyze this body. Now you are advanced in laboratory analyzing. Take this breathing, take this blood, take this skin, take this bone. So many things are there, ingredients. Analyze each one of them. Will you find life? Therefore common sense, that this is not life… Life is beyond this, beyond this material. So so-called rascals, they think that this is body, this is life, combination. There are many theories. One of the theories is the combination of this matter, these bones, this blood, this skin, the veins, the stool, the urine, so many things-that combination makes the life. And why don't you put… All these things are available. Why don't you put together and bring life? "That we shall do in future." Just see. What is this proposal? Therefore we are so fools and rascals that we do not know what is spirit, life, spirit. Still, we are passing as big scientist and philosopher, all rascals. Anyone who is thinking, "I am this body," he's a rascal. He's an animal. Sa eva go-kharaḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. This is Bhāgavata, practical analysis.

So here the Bhāgavata-kathā, that is transcendental knowledge. So Parīkṣit Mahārāja has approached the right person, Śukadeva Gosvāmī. Why? Because he is the disciple and son of Vyāsadeva. So this is paramparā. One should learn from the right person, that is perfect knowledge. We are sticking to Kṛṣṇa consciousness movement because to receive perfect knowledge. If we change, if we become so rascal that "What has spoken in the Vedic literature, there is beyond, something," then we are rascal. There is no beyond. This is perfect knowledge. So how to take perfect knowledge? Tad viddhi. First of all you try to learn. Tad viddhi. How to learn? Where to learn? Praṇipātena, fully surrendered. If you find somebody that he is somebody important where you can surrender fully, from him… Tad viddhi praṇipāta… This is. Our process of Vedic knowledge is how to surrender, not that I hear and I reject it. That is not the way. That is another rascaldom. First of all find out the person where you can surrender.

Surrender means you first of all be convinced that "Here is a person who can give me actual knowledge." Therefore before selecting guru one has to convince himself that "The person whom I am going to accept as guru, whether he actually can give me the knowledge?" That is wanted. Therefore before making guru, the system is, for one year the prospective disciple should hear from the person and then decide. And similarly, the guru also see a person who is actually submissive or not. That is Vaiṣṇava injunction, Hari-bhakti-vilāsa, not that to make a guru as a fashion. No. Not do. Don't keep a guru, order-supplying guru. No. Just like if somebody keeps a dog and the master orders him, "Do this," and he does, fashion. No. It is not fashion. You must approach guru who…, where you can surrender. Otherwise don't make guru. And the guru also should not accept such rascal as guru. First of all the thing is surrender. Tad viddhi praṇipātena [Bg. 4.34]. The first necessity is that you surrender. So here you have seen, Parīkṣit Mahārāja, although the emperor of the world, he is taking lesson from Śukadeva Gosvāmī. Śukadeva Gosvāmī is seated on the throne and he is seated on the ground, submissive. So does it mean that "I shall become submissive, and whatever my guru will say, I will have to accept?" No. Paripraśnena. Tad viddhi. Here is the paripraśna. Śrī-rāja uvāca. Ask him. That is intelligent. Intelligently serve. First of all we must… It is not that he is checking the guru, "How my guru is learned?" No. The submission is there. But when the guru says something, he may not understand. That concession is given, paripraśna. You inquire.

So Śukadeva Gosvāmī said that "You have to atone for your sinful activities before your death; otherwise you will suffer in the next life." Rājovāca. Rājovāca, rāja, the king, he was little doubtful about this atonement. Atonement. So his inquiry…

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

"Sir, you have spoken about atonement, but they are doing atonement. Every moment they are suffering, but still, again he is committing the sinful activities. So what is the use of this atonement?" Just like in the Christian church they go to confess every weekly, "Sir, I have done it." "All right, give some fine." And again, next week, again, the same thing going on. So this is very intelligent question. The atonement is there in every religion. In the Vedic process there is atonement, but what is the use of this atonement if he does not cease committing the same sinful activity? Just like practically we see a thief. So he knows that "I am committing theft. I shall be punished if I am arrested." He knows it; otherwise why he goes silently at night and break? He knows it well that "If I am arrested I will be punished."

So śrutābhyām. Śruta means… Just like we are hearing the śāstra, so he has heard it from the lawbooks that if one commits theft he'll be punished. And he has seen also that a person who has committed theft, he is arrested by the police, so he was being taken to the prison house. So knowledge is acquired from two sources, by direct perception and by hearing. Just like we are hearing Śrīmad-Bhāgavatam. This is knowledge also. And when you see there are three kinds of receiving knowledge… One is śruti. Śruti means hearing. So our Vedic process is that we hear the Vedic information, and we become perfect, śruti. And somebody challenges that "Why shall I believe in the Vedas? I must see." But everything is not possible to see. For example somebody, the mother said to the son, "Here is your father." So you have to believe your mother; otherwise how you can see your father? It is not possible. If you want to see to take the proof, "Whether this gentleman is my father," that is not possible. Because he became your father before your birth, how you can see? This is the way. You have to accept authority. So things which are beyond our perception we have to accept authority. Therefore the Vedic process is, if the world perfect order is there in the Vedas… Not if; anything which is in the Vedas, that is perfect. We have to accept. Accept. This is the way, Vedic, śruti.

So dṛṣṭa-śrutābhyām. Śruta means hearing, knowledge… The same thing… The person, the thief, he has seen and he has heard. Dṛṣṭa-śrutābhyām yat pāpam [SB 6.1.9]. He knows what is sinful activities. Jānann apy. He knows this is… Jānann apy ātmano 'hitam. "This kind of activity is injurious to my person." Karoti bhūyo vivaśaḥ: "Again he commits the same thing." He knows. Karoti vivaśaḥ prāyaścittam atho katham: "Then what is the value of that? If he cannot stop his sinful activity, then what is the meaning of this prāyaścittam?" So a professional thief, he has gone to the prison several times. He has been punished. Still, he commits the same thing, again goes to the jail. A patient, he has suffered from the disease on account of certain bad habits and he has gone to the doctor. He has paid much money and suffered injection, operation, and still he is doing that. Therefore Parīkṣit Mahārāja said, "What is the value of this prāyaścitta?" Prāyaścitta, kind of punishment.

So this is very important question. The world, whole world nowadays… I say sometimes that in the airport it is proved that… [break] …punishment the practice of committing criminal activities is going on. This is very intelligent question, and Parīkṣit Mahārāja will reply… Śukadeva Gosvāmī will reply. But this is student. Just see how intelligent question is put. The Śukadeva Gosvāmī said that for any sinful action one has to atone. So immediately catches the word, this is intelligent disciple, that "What is the value of this atonement? If he cannot correct himself to commit the sinful activity, then what is the value of atonement?" This is very nice question. We shall discuss tomorrow.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.8-13

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Prabhupāda: So Parīkṣit Mahārāja inquired from Sūta Gosvāmī, Śukadeva Gosvāmī, how the people in general, rotting in hellish life, could be saved. This is the desire of a Vaiṣṇava. Others, they do not care whether one is suffering or enjoying. But a Vaiṣṇava, a devotee of the Lord, he always thinks of the fallen condition of general people. Just like in Christian philosophy they believe that Lord Jesus Christ suffered to be crucified by assimilating all the sinful activities of the people. Yes. A devotee of Lord thinks like that. Similar devotee was Vāsudeva Datta, Lord Caitanya's… He requested the Lord that "You have come. Kindly deliver all these people now present on this earth, and take them to Vaikuṇṭha. And if You think that they are so sinful that they cannot be delivered, then please transfer all their sins unto me. I shall suffer. You take them." This is Vaiṣṇava: "So for all their sins, I shall suffer. You take them." This philosophy is also expressed in Bible, Lord Jesus Christ, that he agreed to suffer himself for the sins of all the people. But that does not mean that Jesus Christ or Vāsudeva Datta should make a contract for ourself and we shall go on committing sins. This is most heinous proposal. A Vaiṣṇava and a devotee suffers for all humanity, human race. But that does not mean that human race, or the particular followers should take advantage of this facility and go on committing sins. That is not a good proposal. They should take rather seriously, that "Lord Jesus Christ or Vāsudeva Datta who has suffered for us so much, we shall stop committing sins now.” That is sane proposal. Otherwise, if I think, ”Well, there is Vāsudeva Datta and Lord Jesus Christ. He will suffer for us and let us go on merry-making. That’s all.” A most heinous life.

Anyway, everyone is responsible for his sinful activities. That’s a fact. Therefore Śukadeva Gosvāmī recommends that tasmāt, ”Therefore,” puraiva āśu iha pāpa-niṣkṛtau, ”so long you are in this body, in order to get yourself free from all the reaction of sinful activities, you should atone.” Yateta mṛtyor avipadyata, avipadyatātmanā, doṣasya dṛṣṭvā guru-lāghavaṁ yathā bhiṣak cikitseta rujāṁ nidānavit [SB 6.1.8]. According to the sinful activities, one should accept the prescription and program of atonement exactly like a…, a physician prescribes different type of medicines according to the gravity of the disease. The other day I was explaining. Just like the state law is that if you commit a murder, if you kill your fellow man, then you have to atone that sinful activity by being killed, by offering your life. That’s a fact. Everyone knows it. You cannot escape. If you have killed one man… Of course, not man; if you kill even an ant, you are responsible for that, what to speak of man. Because that distinction is imperfect because this is man-made law. Man-made law, they’re taking consideration of the man being killed. Another, the killer, must be killed. Why not an animal? The animal also a living entity. The man is also living entity. So if you have law that if a man kills one man he must be killed, why not if a man kills an animal he should be killed also? What is the reason? This is man-made law, defective. But there cannot be defect in God-made laws. God-made law, if you kill an animal, you are equally punishable as you kill a man. That is God’s law. There is no excuse that he…, when you kill a man you are punishable, but when you kill an animal you are not punishable. This is concoction. This is not perfect law. Perfect law. Therefore Lord Jesus Christ prescribes in the Ten Commandments: ”Thou shalt not kill.” That is perfect law. Not that you shall discriminate that ”I shall not kill man, but I shall kill animals.” This is cheating one’s self. The God laws will not excuse.

Therefore there are different atonements. According to Vedic law, if one cow dies while he’s locked up on the neck… Because the cow is on the safe.(?) Somehow or other, it dies and the rope is round the neck, the proprietor of the cow has to make some atonement. Because it is to be supposed that the cow has died on account of being locked up with the rope, there is atonement. Now if you are willingly killing cows and so many animals, so how much we are being responsible? Therefore at the present moment there is war, and the human society becomes subjected to be killed in mass massacre-the nature’s law. You cannot stop war and go on killing animals. That is not possible. There will be so many accidents for killing. The wholesale kill. When Kṛṣṇa kills, He kills wholesale. When I kill-one after another. But when Kṛṣṇa kills, they assemble all the killers and kill. Therefore there is atonement in the śāstras. Just like in your Bible also there is atonement, confession, paying some fine. But after performing atonement, why people commits the same sin again? That is to be understood.

So Parīkṣit Mahārāja is very intelligent. He’s Vaiṣṇava. He therefore inquires from Śukadeva Gosvāmī that,

rājovāca
dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano ’hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

A man… Suppose a man… Of course, if…, if he commits murder, he’s killed and gone. That’s another thing. The, the Śukadeva Gosvāmī’s proposal was that tasmāt puraiva āśu iha pāpa-niṣkṛtau yateta mṛtyor avipadyatātmanā. ”Before your death, next death comes, you should perform atonement so that you may not carry the sinful activities to suffer next life.” If I do not commit, perform atonement for the commit, for the sinful activities, then nature will not excuse me. You’ll have to take the effect of it and suffer in the next life. The law… As I explained the other day, that a murderer should be killed, that is mercy upon him. The, when the king orders… It is very old law. It is not new law, ”Life for life.” So that, when the king awards, or the judge, high-court judge, that ”This man must be hanged,” the judge is not the enemy of that man, but, according to law, in order to save him from further trouble in the next life, this prescription of hanging is there. The…, exactly like that: according to the disease, the prescription of medicine is there. Similarly, according to the gravity of the sinful activity, the atonement is there. If one has killed a man, he should be should be hanged-according to the gravity of his sin. So that is showing mercy upon him. But, if he’s not killed, then he’ll be killed in so many ways. He’ll be… Suppose something, some animal, and this man who has killed. He will take another birth and he will slaughter him. There are so many subtle laws. Māṁsa. The word māṁsa, Sanskrit. Mām means ”me,” and sa means ”he.” ”As I am eating him just now, he will eat me next life.” That is called māṁsa. Māṁsa khādati. This is the definition of māṁsa, or flesh. Māṁsa khādati. ”As I am eating, enjoying now, palate, eating some animal, so he’ll also eat me next life.” This is called karma-bandhana. Karma-bandhana means being locked up in one’s material activities. Yajñārthe karmaṇaḥ anyatra karma-bandhanaḥ. Yajña, Viṣṇu…, if you act for Kṛṣṇa, beyond this, whatever you act, you’ll be under bondage. Just like I’m killing some animal, eating, enjoying, so it is karma-bandhana. I am being locked up with my action so that I shall become again a cow or goat, and this man, this cow and goat will become man, and he will kill me and eat. You believe or not believe-that’s a different thing. But these are the Vedic statement. And, practically, we are seeing that life for life. Why? Unless there is some meaning, why this punishment is there? Life for life.

So Sūta Go…, Śukadeva Gosvāmī recommends that we should atone immediately, so long this body’s there. Otherwise, we’ll have to carry the effect and suffer next life. Unfortunately, at the present moment, people are educated in such a way that they do not believe in next life. They are so befooled. The education means to make people befooled. He has no knowledge actually. This is the education. The more you are educated, you don’t believe in God, you don’t believe in God’s law. You don’t believe your next life. You don’t believe in sinful and pious activities. You become animal. That’s all. More or less, you become animal. The modern education is like that, preparing so many animals. Therefore you don’t mind if I tell you frankly that in spite of so many education and universities arrangement in your country, so much nice arrangement, you’re producing hippies. Because that is no education. If the… A human being does not know what I am… I am this body? If this education is there, then he’s no better than an ass. The ass also thinks that ”I’m this body.” The cow also thinks that ”I’m this body.” The dog also thinks that ”I am this body.” So if a human being thinks like that, cats, dogs and…, then what is the difference?

Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. The śāstra says one who has accepted this body, which is made of three elements… According to Āyurveda, this body's made of three elements: kapha, pitta, vāyu-mucus, bile and air. Development. There is great machinery within this body. You are taking food; you are transforming into liquid. Whatever you can absorb, that goes to become blood. And what you cannot absorb, that becomes urine. It comes out. Therefore in old age, or those who are diseased, they cannot absorb. They pass more urine. Therefore they become lean and thin, weak. They cannot make blood. So many machinery work is going on. And when that secretion comes to the heart, it turns into blood. Then the blood is distributed by air. It becomes solidified. It becomes flesh, it becomes muscle, it becomes bone. So many things are going on. But what we know? We say that "It is my body." What do you know about your body? Still he says that "I am God." He does not know what is going within his body, and still he's supposed to be God. So yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. The, this bag of stool, urine, blood, bones, if one takes it that intelligence comes out of this stool, urines, and blood, and bone, then he's a fool. Can you create intelligence by taking stool and urine and bones and blood and mix it in laboratory, make some intelligence? Is it possible? But they're thinking like that. "I am this body."

Therefore śāstra says,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Yasyātma-buddhiḥ kuṇape tri-dhātuke. Anyone who has accepted this body as self and the bodily production or bodily relationship- "Wife, children, family, they are my own men…" Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu. Kalatra means wife. Kalatra ādi. Ādi means beginning. Because I am alone. As soon as I get, accept a wife, immediately there are children and then…, and children. Then expansion. So kalatra ādi. Strī. Strī means "which expands." So kalatrādiṣu, beginning from wife and other expansions, that is mine. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma means the land, the land of birth. That is ijya-dhīḥ, worshipable. People are giving life for the land wherein he's born. But he does not know that he's neither this land, nor this body, nor this wife, nor these children, nor this country, nor this society. He's spirit soul. Ahaṁ brahmāsmi. This is realization of knowledge. When he comes to this knowledge, then he becomes happy.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When one comes to understand that "I'm spirit soul," ahaṁ brahma, "I'm not this matter," so immediately he becomes jolly, prasannātmā. And what is the sign of jolliness? Na śocati na kāṅkṣati. He has no more any hankering, no more any lamentation. Within this world, everyone is subjected to these categories of life. We are lamenting for the loss and we are hankering for some gain. But real gain is to understand oneself, what I am.

So, so long we have got this bodily concept of life, so long we have to abide by the laws of material nature, by the laws of the state, or any other laws. Because this body is conditional. Every one of us who are sitting in this meeting has got a different body. Because everyone is under different condition, varieties, varieties of condition. Therefore I'm responsible. If I do not atone for the sinful activities I'm doing within this body, then I have to suffer in my next body because I'll get another body according to my karma. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Kalevaram means this body. That is a nature's law. So Śukadeva Gosvāmī recommended that considering the gravity of your sinful life, you should undergo a type of atonement. They are prescribed in the śāstras. You have to do that. Otherwise, there is no rescue. Exactly like that, if you have committed murder, if you become killed here, then your sinful activities is neutralized. Otherwise, you'll have to suffer next life. So when a king orders a subject, or the state orders that "This man should be hanged," it is not cruelty to him. It is mercy. They do not know. It is a mercy. Otherwise why… Every state, anywhere you go, the law is there, "Life for life."

So atonement must be done. But King Parīkṣit Mahārāja, he's very intelligent. He says, "All right, Sir, there is atonement. By performing some type of atonement I become free from the sinful activities." Suppose a man, he has committed murder and he's killed. So the sinful reaction of his committing a murder is neutralized. But it does not mean that next time, next life he'll not again kill another man. That is not guaranteed. Exactly like that, you are diseased, the physician gives you medicine, you are cured. But it is not guarantee that you'll not be attacked again by that type of disease. That is not guarantee. One man is suffering from venereal disease, and it is painful. Doctor gives some painful injection. Some way or other, he's cured, but again he's attacked with venereal disease, again comes to the doctor. There are many instances like that. A man has committed theft and he was punished. He was taken to the government custody and he was punished for six months or one year. And comes back. Again he commits the theft. Why? This is intelligent question. So, so Parīkṣit Mahārāja inquires from Śukadeva that 'Atonement, that's all right. You are prescribing atonement. That is all right, to counteract the sinful activities. But why a man commits again the same sinful activities? What is the remedy for that?"

This is intelligent question. He says: dṛṣṭvā, dṛṣṭa-śrutābhyāṁ yat pāpam [SB 6.1.9]. Dṛṣṭa means just like one man sees this man has committed murder and he's hanged. Everyone sees. And in the lawbook it is said that if a man commits murder he'll be hanged. So śruta means we have heard it from authoritative sources; lawbook is authoritative source. Just like śāstra. Śāstra and lawbook is the same. Śāstra means that which controls. Śās-dhātu. Śāstra, śastra, śāsana, śiṣya comes from the same root. Śiṣya. Śiṣya also comes from the same root. Śiṣya means one agrees voluntarily to be governed by the spiritual master. He's called śiṣya. And śāsana, the government. So śāstra means that regulates our daily activities. So here it is called… Śāstra is learned by hearing, not by licking, not by seeing. Just like here is a śāstra, bhagavat-śāstra. You cannot learn it by seeing or by touching or… You have to learn it by hearing. Śās… This is called śruta. Therefore Vedas are called Śrutis. Śruti. Tad-vijñānārthaṁ sa gurum eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. So śruta, śruta means hearing from authoritative sources, either you take a scripture or lawbook. So one knows that in every śāstra, every scripture, every lawbook, man is warned: ”Don’t commit theft; you’ll be punished. Don’t tell lie; you’ll be punished. Don’t do this; you’ll be punished. Don’t kill. Thou shalt not kill. Otherwise, you’ll be punished.” But nobody’s caring. Why? What is the remedy for that? Everything is there. Dṛṣṭa, practical experience, and śruta,… Śruta means heard also from authoritative sources. So he says, dṛṣṭa-śrutābhyāṁ yat pāpam [SB 6.1.9]. Everyone knows it, jānan, everyone knows that this is pāpa, this is sinful activity. Everyone knows. Nobody can say that ”I do not know that is sinful activities.” Who does not know that stealing is sinful, committing murder is sinful, or so many other things? So Parīkṣit Mahārāja inquires that dṛṣṭa-śrutābhyāṁ yat pāpaṁ jānann apy ātmano ’hitam [SB 6.1.9]. ”And he knows that ’It is not good for me; if I steal I’ll be arrested, I’ll be punished, I’ll be put into jail. That is not a very comfortable life.’ He knows that.” Karoti bhūyo vivaśaḥ. ”But he commits again and again, vivaśaḥ, as if forced by something, forced by something.” Karoti bhūyo vivaśaḥ prāyaścittam atho katham [SB 6.1.9].

So Parīkṣit Mahārāja immediately says, ”What is the value of this atonement? If he is not corrected, checked that he should not commit such sin any more, then what is the value of prāyaścitta, katham? ’I have committed some sin. I do some atonement. Again I commit. Again I atone. I again I commit. I confess, and again I do the same thing.’ So what is the use of such atonement?” His question is… Another question:

kvacin nivartate ’bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho ’pārthaṁ
manye kuñjara-śaucavat
[SB 6.1.10]

For the time being, when he’s punished, he thinks, ”I shall not commit what mistake I did.” But as soon as he’s out of the danger, he commits again. So kvacin nivartate abhadrāt. Nivartate means he refrains, abhadrāt, from abominable activities. Kvacic carati tat punaḥ. And again sometimes he commits the same thing. Punaḥ. Therefore habit is second nature. It is very difficult. The example that yasya hi yaḥ svabhāvasya tasya sa duratikramaḥ.(?) Svabhāva, one who has his habit, one who is habituated to do something, it is very difficult for him to give it up. The example is given: sva yadi kriyate rāja saḥ kiṁ na so uparhanam.(?) You can keep one dog in a royal position, but as soon as it will see one shoe there, immediately bite-because he’s a dog. The doggish quality’s there. You may put him on the throne; that’s doesn’t matter. But the doggish quality, you cannot change. Similarly this svabhāva. Svabhāva means the material nature, material nature. We have acquired so many material nature, by association of the three modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. So our habits are formed on account of our association with the three different qualities of material nature. But if we can disassociate ourself from the three modes of material nature, then our real nature, means spiritual nature, becomes invoked. That is the process of Kṛṣṇa consciousness. If you remain Kṛṣṇa conscious, then there is no chance of your associating with the three material modes of nature. That is the secret. Therefore you’ll find our students, those who are habituated to so many bad things previously, they are able to stay in a platform where there is no such contamination.

So Kṛṣṇa consciousness is such nice medicine. Unless you come to Kṛṣṇa consciousness, your habits, formed by the association with the three modes of material nature, will continue. You cannot check it. They… Therefore, if you want to save yourself from this repetition of different types of birth and death, then you must come to Kṛṣṇa consciousness. That is the medicine. In the Bhagavad-gītā it is said, māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate: [Bg. 14.26] ”Anyone who is engaged in My transcendental loving service, bhakti-yoga, the devotional yoga…” Māṁ ca yo ’vyabhicāreṇa bhakti-yogena sevate, sa guṇān samatītyaitān: [Bg. 14.26] ”He can transcend the influence of these all these three qualities.” Brahma-bhūyāya kalpate. ”Immediately he’s situated on the Brahman platform.” So our Kṛṣṇa consciousness movement is, without recommending this atonement or that atonement, which will not check him… You can go on, make many experiment of atonement, but the disease of the heart will remain. And you’ll commit again sin. But as soon as you come to the Kṛṣṇa platform, then you become free from the contamination. This is the advantage of Kṛṣṇa consciousness. If you don’t come to Kṛṣṇa consciousness, then you may be relieved for the time being from the reaction of sinful activities, but you’ll again commit.

So Parīkṣit Mahārāja says, ”This kind of committing sin and again become relieved by atone, atonement, repetition, it is just like kuñjara-śaucavat.” He’s giving very nice example. Kvacin nivartate abhadrāt kvacic carati tat punaḥ, prāyaścittam atho ’pārtham [SB 6.1.10]. ”Therefore this atonement, to me, is nothing but waste of time.” How it is waste of…? Kuñjara-śaucavat. The example, kuñjara means elephant. The elephant cleanses the body very nicely in the water, in the lake, or some water, reservoir, but as soon as comes on the shore takes some dust and overthrows. Those who have seen, that have got experience-immediately the whole body becomes dirty. Immediately taking… Just like we, human beings, we go to the bathroom and cleanse ourself with soap and water, and then we feel comfortable. We do not again take some dirty things and throw over it. But the elephant, animal, does it. These are our examples. So Parīkṣit Mahārāja said that ”You may become cleansed by the atonement process, or you may be relieved from the disease by taking some medicine, but if again you commit, then what is the use of this treatment or use of this atonement?”

So this is the second question of Parīkṣit Mahārāja to Śukadeva Gosvāmī, very important question, that how one can ultimately become free from all contamination of these material modes of nature? Otherwise, what is the use of atonement? So that is-I’ve told you in summary-that unless one comes to Kṛṣṇa consciousness, there is no possibility of being freed from this repetition of committing sins and atonement. So, so Śukadeva Gosvāmī is replying:

karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam
[SB 6.1.11]
nāśnataḥ pathyam evānnaṁ
vyādhayo ’bhibhavanti hi

evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]
tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

So we shall discuss this prescription tomorrow again. It is a long discussion. Thank you very much. What is that?

Devotee: He said that he'd like to submit some questions.

Nārāyaṇa: Prabhupāda…, question? (pause) Could you elaborate on the position of the person who comes to Kṛṣṇa consciousness and is chanting Hare Kṛṣṇa and has committed all these sinful activities in this lifetime. For instance, let's say a person has been in the, involved in the Vietnam War due to his relation with the material world and has been drawn into this activity. And now he's in Kṛṣṇa consciousness. How is he then relieved of the law of karma for his activity?

Prabhupāda: You come and live with us. That's all. Is it very difficult? Our students, they are living with us. You simply come and live with us-you are free from all karma. Is it difficult? Then do that. We shall give you food, we shall give you shelter, we shall give you nice philosophy. If you want to marry, we shall give you good wife. What you want more? So come and live with us. That's all. That I've already explained: māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. We employ you immediately in the devotional service of Lord, and you become free. Kṛṣṇa says, not that we have concocted this idea. Kṛṣṇa says that "Anyone who's engaged in My devotional service, without any hypocrisy, avyabhicāreṇa, then immediately he's freed, immediately." And in another place Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

So this assurance is there. You believe it and see, practically. You hear and you see practically, what is being done. What is the difficulty? So increase the volume of the society. The whole world will be happy. That's a fact. That's all right. Join us. Try to understand the philosophy, and preach, make others happy. Kṛṣṇa will be pleased upon you. Then your life is successful. (end)

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Śrīmad-Bhāgavatam 6.1.10

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Los Angeles, June 23, 1975

Santoṣa: "Sometimes one who is very alert not to commit sinful acts is victimized by sinful life again. If one atones for the sins after committing them but then repeatedly commits the same sins, his atonement is a useless process. Indeed, it is like the bathing of an elephant, for the elephant fully cleanses itself but then throws dust all over its head and body as soon as it returns to the land."

Prabhupāda:

kvacin nivartate' bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ
manye kuñjara-śaucavat
[SB 6.1.10]

Parīkṣit Mahārāja is devotee. He knows what are these material activities. Punaḥ punaś carvita carvaṇānām [SB 7.5.30]. This word is used here, punaḥ. Punaḥ means "again and again." Carvita-carvaṇānām.

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

This was the statement of Prahlāda Mahārāja, that gṛha-vratānām… Those who have concluded that "We shall live in this material world and become happy here by adjustment," they are called gṛha-vratānām. Or those who have concluded that "We shall live very happily in family life," and trying to be happy, and failure, and again trying, and again trying… This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Just like a father engages his son in the same way, the same family life, same business life, same working day and night. But he does not think that "I was a married man. I got children. I have got business. I have got car. Whether I have become happy?" That he does not conclude, that "Again I am engaging my son in the same business? So why shall I be unhappy if my son has joined the Kṛṣṇa consciousness movement?" No. He wants, "Please come home and again be doing the same thing. Which I have done and I am frustrated, you do the same thing and be frustrated." (laughter) This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Nobody will advise. His son will become hippie-he will tolerate: "This is modern fashion." And if he joins Kṛṣṇa consciousness movement, he is unhappy, because he wants that "My son also be doing the same thing." That is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The world is going like that. They are chewing the chewed. We are teaching Kṛṣṇa consciousness movement, that "What you will gain by this material way of life? Just try to understand Kṛṣṇa, and then you will get the greatest benefit." Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. The all troubles which we are suffering, that is due to our accepting this material body. That they do not know. They do not know except this material body anything. Yasyātma-buddhiḥ kunape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13].

So it is Parīkṣit Mahārāja. He is very intelligent devotee. He is criticizing this atonement process-"Whole week I have done all sinful activities, and on Sunday I go to church and pay some fine, and again, from Monday, I begin my business." Punaḥ punaḥ, again and again. So this business will not help us, because the…, I may commit some sinful activities, and repenting, I pay some fine or some prāyaścitta, but my heart is not cleansed. That is required. The heart is filled up with all dirty things. What it will give me benefit if formally I give some fine as atonement? Parīkṣit Mahārāja is rejecting this process, "This will not help." And he has given very good example: kuñjara-śaucavat. From nature we can study so many things, very instructive. Kṛṣṇa has made the nature in such a way that any intelligent man, if he studies simply the nature, without going into school or college he becomes a very learned man, if he has got the capacity to study nature. So such nature, a natural instance, example, is cited: kuñjara-śaucavat. Kuñjara means elephant. Elephant is a very big animal, and it takes bath in the lake, very nicely washes the body. Then, as soon as he comes on the bank, he immediately takes some dust and throw it over the body. Those who have seen the elephants… This is their nature.

So these people may be very big men, very big animal, but their intelligence is lacking. The intelligence is that "Why I am put into miserable condition of life?" That is intelligence. That intelligence was found in the life of Sanātana Gosvāmī. When he first met Caitanya Mahāprabhu, his spiritual master, the first question was that "I am considered as very learned scholar and very good administrator." Grāmya-vyavahāre kahe paṇḍita, satya kori māni. "And some, my ignorant friends, they call me I am very big man, very learned man." But āpanāra hitāhita kichui nā jāni: "Unfortunately, I do not know how to get out of this material condition of life. I do not know." So that is the position, everyone. We are big, big scientist, big, big philosophers, big, big statesmen, politician, but I do not know why I am forced to die. Big, big scientists, they are discovering so many things, but he cannot discover something which will stop his death. That is not possible. So punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. We may attempt so many things, but if we do not know how to stop the mental activities which is prone to commit sinful activities That is our first business. That cannot be done by any other means except Kṛṣṇa consciousness. Except Kṛṣṇa consciousness, it is not possible to control the mind. If you can Now, it is the business of everyone If he wants to be the first-class man in the society, brāhmaṇa, the qualification is śamo damas satyaṁ śaucaṁ titikṣva. These are the brāhmaṇa Śamaḥ means controlling the mind. Even Arjuna, he said to Kṛṣṇa when Kṛṣṇa was teaching him the process of mystic yoga and control the mind Five thousand years ago Arjuna A person like Arjuna is not ordinary person. He is talking with Kṛṣṇa. So still he says, "My dear Kṛṣṇa, this is not possible for me. I am a family man and a politician. I cannot control my mind. It is not possible." So nowadays, after five thousand years when Arjuna thought himself incapable of controlling the mind by the so-called yogic process, how it is possible now-this world has so much deteriorated-to practice this meditation and yoga process and control the mind? It is impossible. That is not possible. It is simply humbug. You have to

Therefore śāstra gives us the instruction, kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Kṛte mean in the Satya-yuga, when man used to live for one hundred thousands of years. Just like Valmiki Muni, he underwent meditation for sixty thousands of years, and he attained success. So it was possible, kṛte, in the Satya-yuga. Satya-yuga was the first, beginning of millennium. Satya-yuga exists for eighteen hundred thousand years, and then Treta-yuga, for twelve hundred thousand years, then Dvāpara-yuga, eight hundred thousands of years. Now it is Kali-yuga, it is four hundred thousands of years. And the duration of life in Satya-yuga was hundred thousands of years, and in the Treta-yuga it was one thousands of years. No? Ten thousands of years. And in the Dvāpara-yuga one thousand years. And now it is one hundred. That is also not all. So this age is not suitable for yogic meditation. That is not possible. Therefore śāstra gives us instruction that "Self-realization which was possible in the Satya-yuga by meditation, the same thing was made possible in the Treta-yuga," kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, "by performing big, big sacrifices." That is Treta-yuga. And Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, dvāpare paricaryāyām: "In Dvāpara-yuga by worshiping the Deity." Therefore in India you will find so many temples, because this is coming from Dvāpara-yuga.

So kalau tad dhari-kīrtanāt. In this age, Kali-yuga, the age of quarrel and fight and misunderstanding-this is called Kali-yuga-in this age this is the only means: hari-kīrtanāt. The saṅkīrtana movement is hari-kīrtana. Hari-kīrtana… Kīrtana means chanting about the glorification of the Lord, hari-kīrtana. And this is also confirmed in the Śrīmad-Bhāgavatam:

kaler doṣa-nidhe rājan
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

So this is recommended, and similarly, about Śrī Caitanya Mahāprabhu, there is statement in the Śrīmad-Bhāgavatam, tviṣākṛṣṇaṁ…

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadaṁ
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

Therefore our first duty is to worship Caitanya Mahāprabhu. We keep the Deity. In the first we offer our obeisances to Caitanya Mahāprabhu along with His associate, and then, Guru-Gaurāṅga, then we offer Rādhā-Kṛṣṇa or Jagannātha. So because this is the process of Kali-yuga, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ, if you perform this saṅkīrtana, simply this process, as many times as possible before Lord Caitanya, then your success is guaranteed. You don't require anything else. This is recommended: yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi sumedhasaḥ.

So those who are intelligent, they catch up this easy method of self-realization. The more you chant, then the cleansing process of the heart goes on very nicely. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is recommended. Ceto-darp… This is the first, because our spiritual life does not begin unless ceto-darpaṇa-mārjanam, unless the mirror of the heart is cleansed. But this is the easiest process. If you chant Hare Kṛṣṇa mahā-mantra in ecstasy, the first benefit will be that your heart will be cleansed. Then you can see what is your position, what you are, what is your business. If your heart is unclean, then… So that uncleanliness of heart cannot be cleansed by this process, atonement. That is not possible. Therefore… Parīkṣit Mahārāja is very intelligent. He said, prāyaścittam atho apārtham. Apa, apa means "negative," and artha means "meaning." "It has no meaning." He immediately rejects the prāyaścittam apārtham. "What benefit will be there? He remains unclean. He does not cleanse his heart, core of heart." In the core of heart he has got all the dirty things: "How I shall cheat, how I shall make black market, how I shall enjoy senses, how I will go to prostitute and drink." These things are packed up. So simply by going to the temple or to the church and make some atonement, it will not benefit. One has to take seriously to this method, saṅkīrtanam. Ceto-darpaṇa-mārjanaṁ bhava-mahā-davāgni-nirvāpaṇam [Cc. Antya 20.12]. The first installment is that you cleanse your heart. The next installment is bhava-mahā-davāgni-nirvāpaṇam. If your heart is cleansed, then you can understand what is your position in this material world. And with a dirty heart, you cannot understand. If your heart is clean, then you can understand that "I am not this body. I am spirit soul. So what I am doing really for me? I am spirit soul. I am not this body. I am soaping over this body, but as I am, I am starving." This is going on. The material civilization means they are taking care of the body and no information of the soul which is within the body. This is material civilization. And our Kṛṣṇa consciousness movement is not so much attention for the body, but full attention for the soul. This is Kṛṣṇa consciousness, just opposite.

Therefore they cannot understand this movement. It is completely spiritual movement. It is not material movement. Therefore they sometimes mistake that "Your people are weak in health. They are becoming this and that. They do not eat meat, so vitality is less." Then "We are not concerned with the vitality. We are concerned with the spiritual life." Therefore they sometimes misunderstand. So anyway, people may understand or misunderstand-it doesn't matter. You go on with your kīrtana and make guarantee that there is no material life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.10

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Honolulu, May 11, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Śrīmad-Bhāgavatam, Sixth Canto, First Chapter, verse number ten. (devotees repeat)

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ
manye kuñjara-śaucavat
[SB 6.1.10]

So Parīkṣit Mahārāja, he said that everyone in this material world know what is, to some extent at least, or to his capacity, knows "This is right" or "This is wrong." May not be very advanced in knowledge, but something they know, "This is right; this is wrong."

So criminality we have described. Everyone knows "This is not good," but he is punished. Again he does that. So Parīkṣit Mahārāja said, "What is the use of this atonement?" He further explains in this verse that kvacin nivartate abhadrāt. Abhadra means unclean, wrong things. Bhadra means right thing. Bhadra and abhadra. In India bhadra means gentleman and abhadra means uncivilized man. So sometimes he does like gentlemen and sometimes like foolish rascal. Kvacin nivartate 'bhadrāt kvacic carati tat punaḥ [SB 6.1.10]. After coming from the prison house, jail, he decides, "No more I shall commit. I shall now become gentleman." But as soon as his friends, criminals, again mix with them, he again commits the same sinful activity. So in this condition, atonement, if he cannot change his character, so what is the use of this atonement? Prāyaścittam atho 'pārtham [SB 6.1.10]. Apārtham means useless. If he cannot change his character, change his mind, then the punishment or prāyaścittam is apārtha, useless. How useless? Manye, "I think it is as useless as kuñjara-śaucavat."

Kuñjara means elephant. Elephants taking bath. Perhaps you have not seen. In India we had some opportunity. They wash the body very nicely, repeatedly throwing water with the trunk, and as soon as come on the shore of the tank, again take some dust and throws over the body. We have to study from nature that how is that. This rascal washed so nicely his body, and immediately, coming out of the tank, he throws dust. Śaucye manye kuñjara-śaucavat. Very appropriate. It is that hasti-snāna. In Sanskrit it is called hasti-snāna. Snāna means bathing and hasti means elephant. So if we are not changing our character, then what is the use of advancement of knowledge, education? That I told you yesterday, that in spite of so-called advancement of education, culture, science, philosophy, the result is when you go to the airport you are proved you are a dishonest man. Everyone is checked means everyone is dishonest, it is to be supposed. Maybe some honest men, but the majority are dishonest. Even there is somebody honest he also… Gardulika pravāha(?) Majority… Nowadays it is democratic days, majority. So as this Kṛṣṇa consciousness movement is also taken as one of the sentimental movements… It is the most scientific movement, but because there are so many gurus, rascals, they imagine something and cheat people. People want to be cheated. They take advantage. So we are also one of them, because majority is this. "It is folly to be wise where ignorance is bliss." When everyone is rascal, to become intelligent is rascaldom. Otherwise you say, "I am also a rascal." Then it is all right. If you say, "No, you are rascal," then there is fight.

So this is going on. Actually it will be explained in the next verse. Parīkṣit Mahārāja puts a very intelligent question, that "What is the use of this kind of prāyaścitta, atonement? It has no use." So as the student is intelligent, the spiritual master is also gradually giving him more intelligence. First of all, for ordinary man the atonement, punishment, he proposed. But when the student, intelligent student, Mahārāja Parīkṣit said, "It is useless," then next proposal is,

karmaṇā karma-nirhāro
na hy ātyantika iśyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

Avidyā. If somebody is kept into darkness, then there is no use of this punishment or prāyaścitta. So he proposes that the man in darkness should be educated. Vimarśanam. Vimarśanam means cultivation of knowledge, culture. So where is that culture? There is no culture. We propose that the beginning of culture is no illicit sex. This is the beginning. Who is accepting that? "Illicit sex? Why illicit sex? Sex is sex." No, that is the beginning of culture because in the dog society there is no marriage, and why in the human society there is marriage? They could avoid it. Nowadays they are being avoided. In the Kali-yuga there will be no more marriage. That is stated in the Bhāgavata. It is stated. Five thousand years ago it was foretold that during Kali-yuga, svīkāram eva hi udvāhe. Just see. This is called śāstra. Five thousand years ago it was foretold that marriage means agreement. It will be in Kali-yuga. Svīkāram eva hi udvāhe. This is called śāstra. Bhūr bhaviṣyat vartamāna, everything. That is śāstra and that is perfect knowledge. And dam-patye ratir eva hi. Rati means sex satisfaction. So husband and wife means sex satisfaction. It will be the standard of man and woman's relationship. Dam-patye ratim eva hi. Vipratve sūtram eva hi. To become a brāhmaṇa means a thread, a two-cent worth, one thread. That's all. This is going on. These are all foretold. So that is being explained.

So,

karmaṇā karma-nirhāro
na hy ātyantika iśyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

So the guru, Śukadeva Gosvāmī, has examined Parīkṣit Mahārāja, and it appears that the king has passed one phase of examination by rejecting the process of atonement. This is intelligence. lmmediately said, "Guru, what is this?" He has rejected. Rejecting the process of atonement because it involves fruitive activities, karma. Karma. I have committed some sinful activity, then other, another karma to punish me. So here it is said by… One karma cannot be nullified by another karma. Karma means activity. They are going on, passing resolution after resolution and laws after laws, but things are in the same position. They are not changing. Therefore it cannot be checked in that way. Karmaṇā karma-nirhāra. Now Śukadeva Gosvāmī is suggesting the platform of speculative knowledge. When it has failed that a thief repeatedly committing criminal activities, repeatedly he is being punished but he is not corrected, then what is the remedy? That is vimarśanam, speculative knowledge. Progressing from karma-kāṇḍa to jñāna-kāṇḍa, he is proposing prāyaścittaṁ vimarśanam: real atonement is full knowledge. One should be given knowledge. Unless one comes to the knowledge…

So modern education there is no real knowledge. Real knowledge begins in the Bhagavad-gītā. Those who have read Bhagavad-gītā, the first understanding, Arjuna was given lesson. When he was perplexed and he became a disciple of Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "Kṛṣṇa, let us stop this friendly talking. Let us stop this friendly talking. Now I agree to become Your disciple. Now You teach me." So the first teaching was chastisment. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "You have no knowledge." Gātāsun agatāsūṁś ca nānuśocanti paṇḍitāḥ: "You are talking like a paṇḍita but you are not paṇḍita." He indirectly said, "You are a fool," because nānuśocanti, "This kind of thinking is not maintained by learned scholars." That means "You are not a learned man." That is going on at the present moment. Everyone is thinking that he is very highly elevated, learned, but he is fool number one. That is going on because there is no standard knowledge. Sanātana Gosvāmī also, when he approached Caitanya Mahāprabhu, he also said the same thing. He was in the sense. He was prime minister. He was very learned scholar in Sanskrit and Urdu-in those days Urdu because it was Muhammadan government. But he thought it wise that "They call me learned scholar, but what kind of scholar I am?" He put this question before Caitanya. Grāmya vyavahāre kahaye paṇḍita satya kari māni, āpanāra hitāhita kichui nāhi jāni: "My dear Lord Caitanya Mahāprabhu, these common men, they say that I am M.A., Ph.D., D.A.C. and so on, so on. I am very learned scholar. But I am so big scholar that I do not know what I am and what is my aim of life. Just see." Ask any so-called scholar that "What is the aim of life?" He cannot say. The aim of life is the same like the dog: eat, drink, be merry, and enjoy, and die. That's all.

So where is education? There is no education. Real education is different, that one must know his own position and act accordingly. That you can get from Vedic knowledge.

tad vijñānārthaṁ sa gurum evābhigacchet
samit-pāniḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

Brahma-niṣṭham. If one has no sense to understand Kṛṣṇa consciousness, or God consciousness, he is no better than the dog and cat. No credit. According to Vedic civilization anyone who is thinking, "I am this body," and doing accordingly-for the bodily pleasure he is working so hard-so that is not knowledge. Here it is suggested that prāyaścittam vimarsanam. If you want to be saved from the tribulation offered by the material nature, then you have to very thoughtful, thinking that what is the actual position. That is the beginning of Vedānta-sūtra, that "You inquire about Brahman, the Absolute Truth." Athāto brahma jijñāsā. This human form of life, don't spoil it like cats and dogs, eating, sleeping, mating and dancing. No. So, so same dancing, same eating can be utilized when it is in Kṛṣṇa consciousness. Then he will be… Simply by dancing and chanting and taking prasādam you'll be learned scholar.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.11

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New York, July 25, 1971
Prabhupāda:

karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

[SB 6.1.11]

The answer, Parīkṣit Mahārāja's question to Śukadeva Gosvāmī, that this atonement, once committing some sinful activity, and counteracting it by so-called atonement, confession, has no meaning. If one is suffering from certain type of disease, goes to a doctor, physician, he gives some medicine, it is cured for the time being, and again if he's attacked with such disease and goes to the doctor, again he gives medicine, then what is the use of this business? Again and again. That is the question, very intelligent question. How to cure the disease completely?

So this was the question of King Parīkṣit. The answer is given by Śukadeva Gosvāmī that karmaṇā karma-nirhāro na hy ātyantika iṣyate. Karma, fruitive activities, counteracting it by another activity, that is not final decision. Just like people in modern age, they are trying to have some peaceful situation in the world by the intervention of the United Nations, but they cannot stop it. Again there is war. There was First War in 1914, then they manufactured League of Nations. Perhaps you, most of you may not know. We were, at that time, boys, students, and we know about this League of Nations, how it was manufactured. Then again the Second War. And now they have manufactured United Nations. But the war is going on, Vietnam or here or there. But actual medicine is how to stop war. That cannot be done by… By one action there is war, and by another action the war is stopped for the time being. And again, when the opportunity's there, again war. So sinful activities and atonement is like that. But actual, what we want, that no suffering, no war-that is our hankering. We want that. That is not happening.

So the answer is given by Śukadeva Gosvāmī. But that one kind of war causes some disturbances and another kind of war stops it for some time, for the time being, that is not ultimate solution of the problem. Any intelligent man can understand it. Therefore Śukadeva Gosvāmī recommends that these things happen on account of foolishness, avidvad-adhikāritvāt. Avidvad means without sufficient education, or without sufficient knowledge, lack of knowledge. Avidvad adhikāritvāt prāyaścittaṁ vimarśanam. Real prāyaścitta, atonement, is knowledge. Why we are fighting? This knowledge required. Why you are fighting? Why there is miseries? This "why" question, this "why" question is in the Vedas. It is called Kena Upaniṣad, asking "Why?" Unless this question arises in a human mind, "Why?" "Why I am suffering?" that is not human life. This question must arise. "Wherefrom I have come? What is my constitutional position? Where I shall go after death? Why I am put into this miserable condition of life? Why there is birth, death, old age, disease? I do not want all of them." So that, this is called vimarśanam, jñānam, thoughtful, how to solve these questions.

Now Śukadeva Gosvāmī says, nāśnataḥ.

nāśnataḥ pathyam evānnaṁ
vyādhayo 'bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]

If you want to stop some diseased condition of life, then you have to follow a regulative principle. Just like when you go to a doctor for curing some disease, he gives you some medicine and some direction also, that "You should not eat like this, you not sleep like this, you should do like this." Some do's and some do not's. That prescription is followed. So here, Śukadeva Gosvāmī gives this example that na aśnataḥ pathyam eva annam. Suppose if you have got indigestion. You cannot digest food very nicely. So you have to eat such things which are easily digestible, or which may not cause acidity, flatulence, air. The doctor prescribes. So if you neglect those principles, then how you can be cured? Similarly, if you want to eradicate your ignorance, how miserable conditions are arising, problems are arising, and you do not try to subside them with real knowledge, how there can be solution of the problems? Try to understand. Just like if you do not follow the program given by the physician for curing your disease, you cannot be cured. If you violate the rules given by the doctor, then how you can expect cure of your disease? Similarly, if you do not think wisely, like wise man, as they're prescribed in the Vedic knowledge, how you can stop the problems of life? That is not possible. Simply by atonement there may be temporary suppression of something, but it will arise again. The same example can be given. The whole world is trying to stop war. But by some means like League of Nation, United Nation, but it is stopped for the time being, but again, after some years, there is huge war.

So, so Śukadeva Gosvāmī says that this material world, sinful life, we are acting in a way, we are forced to commit some sins, and you are suffering as a resultant action. This is going on. But if you want to stop this business-one suffering and one again becomes victim-then you have to become advanced in knowledge. Karmī-jñānī. Ordinary people, they are karmīs, or fruitive actors. Fruitive actors. They're working whole day and night, and getting some result, enjoying, again suffering, again there is problem. This is going on. They are called karmīs. So this will not solve the question, problem. He suggests that you have to elevate yourself to the platform of knowledge. How it is done? That is prescribed herein. The first thing is tapasya. The first… Tapasya means you have to accept some austerity. The same example can be given that the doctor says… Suppose a diabetic patient. So doctor prohibits him that "You cannot eat. You have to starve for some days." So I do not like to starve, nobody likes to starve. But because doctor says you have to starve, if you want to cure a disease, then I have to voluntarily accept, accept starving. This is called tapasya: voluntarily accept some miserable condition of life. That is good. And human life is meant for that purpose.

When Ṛṣabhadeva, the father of Mahārāja Bharata, after whose name this planet is called Bhāratavarṣa The name Bhāratavarṣa is not only the name for India, but it is the name for this planet. Formerly, five thousand years ago, the whole planet was known as Bhāratavarṣa. The Vedic culture was all over the world. These Europeans and Americans, they are coming of the same stock, Indo-Aryan stock. There is a great history behind this, how some of the kṣatriyas, they left India during the time of Paraśurāma. He declared war against the kṣatriyas and he was incarnation of God. He was killing the kṣatriyas like anything and some of the kṣatriyas fled from India and came to this part of the world. So from historical point of view you Europeans and Americans, you belong to the kṣatriya stock of old India, and somehow or other you have forgotten this Vedic culture. Originally you belonged to this Vedic culture. The Vedic culture was all over the world, even in America-different types of worship or concept of God. The Red Indians also had some religion.

So, apart from that historical point of view, the Vedic culture prescribes tapasya. Tapasya. Tapasya means voluntarily accept some bodily inconvenience. That is called tapasya. There are many tapasvīs undergoing austerity. They meditate in winter in water up to…, up to the neck, standing within water, meditating. To stand within water in winter, severe cold, is not very comfortable business, but they voluntarily accept it. This is called tapasya. And summer season, they blaze fire all round and sit down in the midst and meditate. I am giving you some of the examples, how severely they accept tapasya. So tapasya is required. Without tapasya you cannot make advancement in spiritual life, or life of knowledge. If you simply give away…, in the animal propensities of life, eating, sleeping, mating and defending and don't accept the process of tapasya, then your human life is failure. You have to accept some tapasya if you want to make solution of the problems of life. Śukadeva Gosvāmī first recommends tapasya. Just like here, in our institution, whoever comes and becomes an initiated member, we first of all ask them to undergo tapasya. Tapasya. Especially in your country, it is a great tapasya to give up illicit sex life, to give up intoxication up to the point of smoking and tea drinking, and to give up meat-eating, and to give up gambling. Although they're only four, but it is very difficult to give up these four items. Even Lord Zetland, in England, when he was asked to do this, one of my Godbrothers, Lord Zetland, Marquis of Zetland, he inquired from my Godbrother, "Swamiji, whether you can make us brāhmaṇa?" So he said, "Yes, why not? You have to give up these four principles of life, prohibited: no illicit sex, no intoxication, no gambling, and no meat-eating." The Lord Zetland replied "Impossible." Yes, it is impossible. Because in Europe and America, this is the way of life from the very beginning. And from India, our Indian gentlemen come here to learn this art, how to do it nicely. And they think it is advancement. India is automatically taught this tapasya by their culture, but they come here to forget that culture and accept another type of life.

But real, real fact is if you want to advance in spiritual understanding, if you want to make a solution of all the problems of your life, then you have to accept this life of austerity, tapasya. Restriction. Restriction is meant for human beings, not for the animals. Just like in our common dealings, when you drive your car, you have got some restriction. You cannot drive your car on the left side. That is offense. "Keep to the right." You cannot drive your car when there is red light, or yellow light. You have to follow the restriction. But the dog, if it keeps to the left or crosses the street when there is red light, it is not punished, because it is animal, dog. But if you violate the laws, you'll be punished. Why? That means you have got advanced consciousness. If you do not follow the rules and regulation, then you are nothing but animal. Human being, human life means voluntarily accepting the laws, the rules and regulation. That is human life. But now the propaganda is that everyone, one wants to be free, no regulative life. This is animal life. Just try to understand. The regulations, lawbooks, restrictions, they are meant for human being, not for animals. And if you want freedom from all restrictions, then you come to the animal life. Therefore Śukadeva Gosvāmī recommends first tapasya. If you want to stop the problems of life, then you have to accept the life of austerity, tapasya.

And what is the tapasya? That is also… Brahmacaryeṇa. Brahmacaryeṇa. Brahmacaryeṇa means restricted sex life. Real meaning is no sex life, no sex, celibacy, completely. This is tapasya. Therefore, according to Vedic culture, the first beginning of life is brahmacārī. [break] But in the brahmacārī life there is no sex life. Only in the gṛhastha life there is sex life, married life. I was reading the other day a magazine, Watch… What is that? Watchtower. So this paper was criticizing so many immoral activities in the Christian world. And one item I was surprised to read that a Christian priest has sanctioned marriage between man to man. That was written there. I do not wish to discuss all those things, but people are degrading for want of this tapasya. People are not taught how to execute tapasya life, tapasvī life. Simply by criticizing will not do. Practically you have to be trained in the life of tapasya. Then it will be effective. Just like we are doing. Here, in our Kṛṣṇa consciousness movement, in every center, everyone, at least who are living within this temple, must get up at four o'clock to perform the ārātrika. This morning I was asking somebody that if you cannot rise, then you cannot live in this temple. Because this temple is meant for tapasya, not for extravagancy. Unless you follow the life of tapasya, you cannot make progress.

So this temple, we are inviting everyone to live here, to live with us, and practice tapasya. Then your life will be advanced. Then you'll understand what is your constitutional position, what is God, or Kṛṣṇa, what is your relationship with Him, what is the aim of life, how to execute it, how to make life successful. These things are taught here. This is called tapasya. And in the Vedas it is said that those who are executing the regulative life of tapasya, they are brāhmaṇas. Etad viditvā yaḥ prayāti sa eva brāhmaṇaḥ. Etad aviditvā yaḥ prayāti sa kṛpaṇaḥ(?). These are the Vedic injunctions. One who is dying… Everyone is dying. Nobody can live here permanently. That's a fact. But one who is dying after executing the life of tapasya, he's a brāhmaṇa. And one who is dying like cats and dogs, without any execution of tapasya, he's called kṛpaṇa. The two words are there in the Vedic literature: one is brāhmaṇa and one is kṛpaṇa. Kṛpaṇa means miser, and brāhmaṇa means liberal, broad-minded. Brahma jānāti iti brāhmaṇaḥ, or one who knows the Supreme, the Absolute Truth, he's brāhmaṇa. And one who does not know, that is animal. This is the difference between animal and man. Man should be educated to understand the Absolute Truth. Therefore in the human society there is school, colleges, universities, philosophers, scientists, mathematician. Because human life is meant for knowledge. The animal life, they're not required to take education. They are simply busy with how…, with the business how to eat, how sleep, how to mate and how to defend. That's all.

So the tapasya life begins from celibacy, brahmacaryeṇa. Śukadeva Gosvāmī recommends. Brahmacarya is described in the śāstras that smaraṇaṁ kīrtanaṁ keliḥ prekṣaṇaṁ guhyam āsanam(?). Sex life, smaraṇam, thinking of sex life, that is against brahmacarya. Complete celibacy means one should not think of even sex life. Smaraṇam. Or talk of sex life. Our modern literature, newspaper and everything, simply full with talks of sex life. But this is against brahmacarya life. Smaraṇaṁ kīrtanaṁ keli. And actually indulging in sex life. Prekṣaṇam: looking, overlooking a nice boy or nice girl, that is also against brahmacarya. Guhyam āsanam: whispering between girls and boys, that is also against brahmacārī. Guhyam āsanaṁ saṅkalpam. Then determination of sex life. Vyavasāya: endeavoring how to effect sex life. So when we can stop all these activities, that is real brahmacarya. It is very difficult at the present age. Etan maithunyam aṣṭāṅgaṁ pravadanti manīṣinaḥ vikārita brahmacaryam eda astanam lakṣaṇam iti(?). So brahmacarya means that you cannot think of sex life, you cannot talk of sex life, you cannot whisper about sex life, or you cannot endeavor for sex life. These eight types of activities in sex indulgence are against brahmacārī life. But here it is prescribed that if you want to make solution of the problems of life, then you adopt, you have to adopt a life of tapasya, austerity, which begins from brahmacārī.

To summarize this brahmacarya life in this age, we have given a simple formula, that "No illicit sex." Sex is there. Sex is not bad. In the Bhagavad-gītā it is said, dharmāviruddhaḥ kāmo 'smi: "Sex life which is not against the religious principles of life, that is I am." Kṛṣṇa says. So dharmāviruddha, according to Vedic civilization, one should have sex indulgence only once in a month. That is the prescription. And when the wife is pregnant there is no sex life. That is dharmāviruddha. That is not against the religious principles. Even in your life, married life, if you indulge sex life more than once in a month, or in pregnancy, that is against religious principles. So Kṛṣṇa dharmāviruddhaḥ kāmo 'smi: "Lust, sex indulgence, which is not against the rules of religious principles, that is I am." That means only for begetting children, nice children, so that there may not be disturbance. Unless there are nice population, children born in a systematic way, how you can expect peace in the world? That is described in the Bhagavad-gītā. When there are varṇa-saṅkara the whole world becomes hell. This is described in the Bhagavad-gītā. So the life of austerity begins from the life of celibacy, brahmacarya. So brahmacarya, the descriptions are given here, how you can execute brahmacārī life. You cannot think of sex life, you cannot talk of sex life, you cannot whisper about sex life. There are eight types of different regulation to stop sex life. But these things are very difficult in this age. Therefore we have simply summarized that don't have sex life beyond the married life. That is not good.

Then how brahmacarya can be executed? That is also given here: tapasā brahmacaryeṇa śamena [SB 6.1.13]. Śamena means controlling the mind. The yoga system, aṣṭāṅga-yoga system, practicing the āsana, sitting posture, breathing exercise, controlling the senses from outside engagement, pratyāhāra, these are, this yoga system is meant for controlling the mind and controlling the sense. If there is no control of mind and no control of senses, the so-called yoga practice is bogus. It has no meaning. Yoga indriya saṁyama. Yoga means to control the senses. That is the real meaning of yoga. So if one is unable to control the senses… I have seen in some yoga practice institution in New York. They are practicing some, this āsana, and just after finishing, immediately smoking. You see. This much control they learned. So these, these are all bogus. This is not yoga system. Yoga system is not so easy, especially in this age. Yoga system means to control the senses, control the mind; and control the mind means you have to control so many things-your eating, your sleeping, your behaving. These are prescribed in the Bhagavad-gītā, how to practice the aṣṭāṅga-yoga. You have to find out a suitable place, a sacred place, a solitary place. Therefore real yogis, they used to go to Himalaya. Sometimes some young men, here, in your country, they inquire from me how to go to Himalaya, and what you'll do there, going there, Himalaya? So you are not practiced. So instead of practicing yoga in the Himalaya, you practice yoga here. We have come here to help you. Here this Kṛṣṇa consciousness movement is there. If you are serious about practicing yoga, this, take bhakti-yoga. That will come, how it happens in the next lines.

So this aṣṭāṅga-yoga is not possible in this age-śamo damaḥ, controlling the mind, controlling the senses. Because nobody can properly practice the aṣṭāṅga-yoga system. Impossible. It is not only impossible now-even five thousand years ago, when Kṛṣṇa was advising about this aṣṭāṅga-yoga to Arjuna. Arjuna was not ordinary man. He was friend of Kṛṣṇa. He was a great son of a royal family. And Arjuna's name and fame, everyone knows. So he said to Kṛṣṇa: "My dear Kṛṣṇa, this yoga practice is not possible to be performed by me. I am unable." So Arjuna said frankly that he was unable to practice this yoga system. And what we are, in comparison to Arjuna? So this aṣṭāṅga-yoga system is not possible at all in this age. If you are satisfied by learning some sitting posture, artificially, that may give you some chance of good exercise of the body. You can keep good health. But there is no chance of spiritual realization by aṣṭāṅga-yoga practice in this age. So Śukadeva Gosvāmī says śamena. Śama means manasa-niyamam, controlling the mind. The mind's business is acception, acceptance and rejection. This is mind's business. Even one is very elevated, the mind's business is mind's business. Mind will accept something: "It is very good," and next moment it will reject. That is mind's business. But you have to fix up your mind in something which you cannot reject. That is only the lotus feet of Kṛṣṇa. If you fix up your mind on the lotus feet of Kṛṣṇa, then your mind cannot go elsewhere. You practice it and you'll see it. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18].

Therefore Ambarīṣa Mahārāja fixed up his mind always… Our Kṛṣṇa consciousness movement we are teaching our students, how to fix up the mind always in Kṛṣṇa, some way or other. That is the first-class yoga system. And Kṛṣṇa also advises. [break] …feet, and pray, bhajate. "Kṛṣṇa, I am Your eternal servant. Kindly again engage me in Your service. Somehow or other, without being engaged in Your service, I have been dragged to the service of māyā. Service I am going. I am rendering service. Because I am eternal servant, therefore my serving process is going on. But where it is going on? I am serving my lust, I am serving my anger, I am serving my greediness. So that means, in one word, I am serving my sense gratification. So kindly help me. Instead of serving my sense gratification, let me serve Your sense gratification." That is yoga. That is first-class yoga. Pray always, fix up your mind in Kṛṣṇa's lotus feet, and pray that "I am eternal servant. Now I'm engaged in the service of my sense gratification, and You please help me. I have come to my senses, to engage my(self) in Your sense gratification." The business is there, sense gratification. But Kṛṣṇa consciousness means instead of satisfying one's own senses, one should be ready to satisfy the senses of Kṛṣṇa. That is Kṛṣṇa consciousness. It is not very difficult. In the Caitanya-caritāmṛta this distinction has been clearly made, what is love and what is lust. Lust means satisfying to gratify one's personal senses. And, and love means trying to satisfy the senses of the lover. And who is the lover? Kṛṣṇa, the supreme lover. So one, one is called prema, love, and the other is called lust-although the process may appear to be the same.

ātmendriya-prīti-vāñchā-tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma
[Cc. Ādi 4.165]

Kāma and prema, this is the difference.

So in order to control your mind, in order to control your senses, if you simply divert your activities for Kṛṣṇa, or you act in Kṛṣṇa consciousness, then you become the perfect yogi, first-class, topmost yogi. There is no comparison of this yogi. Yogināṁ api sarveṣāṁ mad-gatenāntarātmanā, śraddhāvān bhajate yo māṁ [Bg. 6.47]. Kṛṣṇa. Māṁ means Kṛṣṇa. Sa me yuktatamo mataḥ. He's the highest, topmost yogi. So this Kṛṣṇa consciousness movement is not any concocted idea of a bluffing movement. It is authoritative, based on Vedic authority, and Bhagavad-gītā is there, Śrīmad-Bhāgavata is there, accepted by all the ācāryas. So if you kindly take advantage of this Kṛṣṇa consciousness movement and try to accept this devotional yoga system, bhakti-yoga, bhakti-yogena sevate… Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. This bhakti-yoga… Sa guṇān samatītyaitān.

He immediately transcends all the influence of the three material modes of nature. Brahma-bhūyāya kalpate. Immediately he's on the transcendental platform called Brahman. So if you want to solve the problems of life, without any difficulty, very easily, then this is the movement, Kṛṣṇa consciousness. Very simple and easy. You are seeing practically. You boys and girls who are participating in this movement… We have got sixty branches all over the world. Outside India… India, we have got four branches only. But fifty-six branches are outside the world, outside India. And they're all foreigners. Four years, or three years ago, they did not know who is Kṛṣṇa. Now they are chanting, dancing, enjoying Kṛṣṇa conscious life. This is practical proof how Kṛṣṇa consciousness movement is effective. Before me, from India, many swamis came, but actually they could not induce the Westerners, especially the young generation, to any Indian cultural movement except this Kṛṣṇa consciousness movement. That's a fact, historical.

So my request to you all, those who are present here: try to understand the philosophy. You're educated, grown-up boys and girls, gentlemen, ladies. We have got books, immense literature, big, big voluminous book. If you want to understand this philosophy through books, we are not in scarcity. We can supply you volumes of books. These books, some of them are demonstrated, but, if you do not like to take so much trouble to read over the book, then simply come and chant and dance with us and take prasādam, go home happy.

Thank you very much. (pause) Question? Yes.

Devotee: How do you feel about self-expression, art, as a path back to Godhead?

Prabhupāda: Back to Godhead means God is a person, a person like you and me. Jut like your father is a person. That is a practical knowledge. Your father's father is also a person. His father is also a person. His father is also a person. Immediately you can understand. Therefore the supreme father must be a person. It is very difficult to understand? Any one of you can say it is very difficult to understand? God is called supreme father, not only in your Bible, but in the Vedas also. In all literature. And actually He's father, because the Vedānta says the Absolute Truth is the original father, janmādy asya yataḥ [SB 1.1.1], from whom everything has taken birth or emanated. So the supreme father cannot be impersonal. He's a person. And in the Vedas, it is confirmed: nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). He is the supreme eternal amongst all eternals. We are all eternal, living entities, and He's the supreme eternal. And we are all living entities, cetana, life symptoms. We have got everything, all desires. So similarly the supreme father has got all desires. Our desires are born because He has got desires. Just like we like to love, young boy, young girl. They're in love. Wherefrom this idea of love comes? It comes from there, Rādhā and Kṛṣṇa. Because we are part and parcel of God, we have got all the instincts of God in minute quantity. But because here we are in this material world, material world means where God is forgotten. That is called material world. In this temple we are not in the material world. We are not in New York. We are in Vaikuṇṭha. Because we have not forgotten Kṛṣṇa. Yes. That is the definition given by the Vedic literature. Transcendental. Anyone who's living within this temple… I'll give you one example. Just like if a ship comes from foreign country, that ship may be within the border of your country, or within your country-that ship is not within the law of your country. The ambassadors, the embassies, they are not within the law of USA. I give you some practical example. Similarly, anyone who is engaged in Kṛṣṇa's service, anyplace it may be, that spot is not within the material world. That is transcendentally situated. So for practical going back to Godhead, you come to our temple. That's all. You'll never forget Kṛṣṇa. You'll be engaged in the service of Kṛṣṇa. Therefore you'll live in Vaikuṇṭha or Vṛndāvana. This is the easiest process of going back to Godhead. And then, after death, surely you're going to Vaikuṇṭha or Kṛṣṇaloka. Hare Kṛṣṇa. Yes?

Guest: I (indistinct) something. How does one learn to control the senses, overwhelming?

Prabhupāda: This is very easy. If you apply your senses for the service of Kṛṣṇa, then your senses cannot act independently. That is controlling. Just like if you absorb your mind in something you forget everything. Similarly, if you practice how to make yourself Kṛṣṇa conscious, then automatically the senses and mind become controlled. It is not very difficult. Therefore we say that for solution of all problems you come and join with us. Here is a big temple. You live here. You learn how to do it. All right, thank you. (end)

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Śrīmad-Bhāgavatam 6.1.11

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Honolulu, May 12, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya. Śrīmad-Bhāgavatam, Canto Six, Chapter, One, verse number 12.

Puṣṭa Kṛṣṇa: Eleven?

Prabhupāda: Thirteen? Eh?

Puṣṭa Kṛṣṇa: Eleven?

Prabhupāda: Eleven. No, eleven I have discussed. Yes. You have got eleven there?

Puṣṭa Kṛṣṇa: Yes.

Hari-śauri: We did ten yesterday.

Prabhupāda: All right. (devotees repeat)

śrī-bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam
[SB 6.1.11]

[break]…and I have several times said that what is the use of? That is the same, hasti-snāna. If he does not know how to keep the elephant, how to keep neat and clean, if he has no this knowledge, so repeatedly he'll take bath and throw dust.

So Bhāgavata, Parīkṣit, Śukadeva Gosvāmī, the next step… Next step means to become cultured. First of all prāyaścitta: "You have done this wrong; you should be punished." But the punishment will not rectify him. And that is practical. There are so many rules and regular punishment. In common cases… Just like every day the police is giving a ticket to the motor driver; still, the same thing is going on. So to keep oneself in darkness and makes rules and regulation will not help. Just like your government has admitted that they have spent millions of dollars, they could not stop the intoxication habit of LSD. That's a fact. But in our Kṛṣṇa consciousness movement one who joins, he gives up immediately. That's a fact. What is the difference? The difference is that to stop one kind of karma by karma will not help. Therefore it is said, karmaṇā karma-nirhāra. One kind of activity is criminality, and one kind of activity just to punish him, this will not stop criminality. This is the real fact. He must be in knowledge. Cultivation of knowledge required. He must come to the senses, that "I am suffering. Every time I commit some criminality, I am punished. This is not very palatable. So why I cannot stop it?"

This is the beginning of human life, that unless you come to this knowledge… athāto brahma jijñāsā. This is called brahma-jijñāsā. So that is possible in the human form of life. A dog cannot. A dog comes within your room, and you drive him away, you punish him, and still, with some plea he will come. So therefore Parīkṣit… Śukadeva Gosvāmī suggests that we have to make him free from the avidyā, ignorance. That is Kṛṣṇa consciousness movement. Everyone is under the spell of māyā. Punaḥ punaḥ. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is going on, but we do not inquire that "Why I am repeatedly accepting the cycle of birth and death?" That is avidyā. They are, rather, supporting, "Suppose if I become dog, what is the wrong there?" They say like that: "What is the wrong there?" So this means avidyā, ignorance.

So for eradicating ignorance from life, it requires culture, cultivation. That is suggested in the next verse.

nāśnataḥ pathyam evānnaṁ
vyādhayo abhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]

Just like if you go to the physician and the physician is giving medicine and he's taking the medicine and cured, again he is affected with the disease, again going, so why it is happening? It is happening because he does not follow the rules and regulation given by the physician. Therefore it is happening. The physician… As soon as you go to a physician, you have to accept something "do not" and something "do." That is called regulative principle. Without regulative principle you cannot correct yourself. So that regulative principle cannot stay if you are not a devotee. This is the gradual process. Simply if I say, "Follow the rules and regulation," it will not stay unless you become a devotee. That is the test of devotional service, or Kṛṣṇa consciousness. Because it is so powerful, devotional service, that as soon as you become a devotee, gradually, immediately, all the good qualities of your original position…

Good qualities means we are part and parcel of God, so God is good, so we are also good. Otherwise how can I be part and parcel of God? If God is gold, then I am gold. So why I become iron? I am not iron, but I am covered with dirty things. I look like iron. This is the position. Actually I am not iron; I am gold, because I am part and parcel of God. If God is good, then I am good. So because I am covered by the material dirty things, I look like not gold. So this is the test. As soon as you become God conscious, your original all good qualities will manifest automatically.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ
[SB 5.18.12]

That "One who has got unflinching faith, devotion to the Lord," yasyāsti bhaktir bhagavaty akiñcanā, "without any motive, then all the good qualities of God will manifest in him very soon."

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]
api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ…
[Bg. 9.30]

These things are there. The devotional service is so nice. If you simply take to devotional service, then all good qualities will come. You don't have to educate him, to send some reformatory school or this or that. That will be explained. In devotional service, Kṛṣṇa consciousness is so nice. If you simply take to Kṛṣṇa consciousness, then all your… Because originally you are good. You have become bad on account of the material association. Therefore devotion means to be purified. This is a purificatory process from material contamination. Sarvopādhi vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170]. If you think… Vimarśanam. If we think little soberly, that "I am thinking I am American or Indian. Am I American or Indian? This is upādhi, designation. By accident or somehow or other, I have got this body in America. Therefore I am American. But next time I may not take the American body. I may take another, Chinese body or something else." So one has to understand that "I am neither American, neither Chinese, nor Indian, nor white, nor black." Ahaṁ brahmāsmi: "I am spirit soul, part and parcel of God." That is knowledge. We have to come to that. That is brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām
[Bg. 18.54]

So this Kṛṣṇa consciousness movement is to purify the designation. And so long we are in the darkness of this designation, that ”I am this,” ”I am that,” ”I am this,” ”I am that,” that is ignorance. Suppose a thief-he is thinking that ”If I do not steal, I cannot exist. I’ll die. So I cannot stop stealing. I must go on.” So this is ignorance. But if he thinks over that ”The cats and dogs and the birds and beasts, they are very nicely eating. They are not stealing anyone’s… Whatever he gets by the grace of God, he is happy,” this is knowledge. Vimarśanam. Vimarśanam. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything God’s property. And we are all part and parcel, sons of God, so the property is for us. It is not for others. Just like father’s property is meant for the son’s enjoyment. That’s a fact. So ”If other sons, without any labor, without any endeavor, they can get their food, why I am stealing?” This is knowledge. This is knowledge. ”Why I shall steal? There is enough food.” But because I haven’t got this knowledge that ”God is the proprietor. I am His part and parcel, son. So if He has provided food for the elephant, who eats at a time forty kilos, he can eat, and I eat only, say, half a pound, I cannot eat?” This is knowledge. ”Why shall I steal? I shall depend on God.” This is knowledge. So this is Kṛṣṇa consciousness. I am part and parcel of Kṛṣṇa. I am God’s part… Why shall I starve? There are so many… Out of 8,400,000 forms of life, eight million forms of life are less than the human being. Human being, only 400,000. Out of that, civilized men very few. Out of that, Americans are very few, Indians are very few. So ”If so many, 8,300,000 forms of life, they can get without stealing, why shall I steal?” This is knowledge. Prāyaścitta vimarśanam. As soon as he becomes in quite perfect knowledge, then whole problem solved.

So this is the instruction of Śrīmad-Bhāgavatam. If we take seriously, then there is no problem. Otherwise the problems will go on, and the so-called rascal scientists will give up bluff that ”We are making solution of all problem.” It is never solved. It will never be solved in the future also, unless we take to Kṛṣṇa consciousness. That is a fact. If you like, you can take it; otherwise suffer.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.12

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Los Angeles, June 25, 1975

Santoṣa: ”My dear King, the pure uncontaminated food prescribed by a physician is suitable for a diseased person. If the patient continues eating such food, the infection of disease cannot touch him, for although diseased, he gradually advances on the path toward cure. Similarly, if one follows the regulative principles of preliminary knowledge, he gradually progresses toward liberation from material contamination.”

Prabhupāda:
nāśnataḥ pathyam evānnaṁ
vyādhayo ’bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]

So Parīkṣit Mahārāja, he, prāyaścittam atho ’pārtham [SB 6.1.10], he rejected this prāyaścitta policy, ”I do something wrong and…” Just like in your country it is very… You make little mistake in driving car and you get a ticket. You go to the police and give some fine. But you should be careful no again ticket, again ticket. So this is condemned by Parīkṣit Mahārāja, that we can do mistake once or twice, but what is this? I go on committing mistake, and the police ticket is there, and again give, pay fine, and again do the same mistake again, again and again? Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Better be careful.

That is being prescribed, that aśnataḥ pathyam eva annam. Pathyam means just suitable for your health. Such kind of foodstuff, you should eat. If you don’t eat, then you’ll fall sick. You cannot avoid eating. That is essential for maintaining the body. But if you eat everything, whatever you like, then you cannot keep good health. The example is given that if we do not carefully live, we shall be liable to punishment. But people do not care for punishment. ”Oh, we shall see later on. Now let me enjoy.” This is going on. The modern civilization means they do not care for next life or hellish condition of life. They do not care. They do not believe. It is great relief: ”If I think that there is next life and I will have to suffer for my sinful activities, then life becomes very difficult, extravagance. Better don’t accept this ’There is no life,’ and then go on doing whatever we like.” This is modern civilization. But that is very irresponsible life, because from the śāstra we understand-by practical experience also-just if the boy does not go to school and he is not educated, then his future life is very dark. And a boy has to become a young man. A boy who says, ”No, no, I am not going to be young man. I will remain a boy and go on playing whole day. I don’t go to school, don’t take education…,”that is not the fact. The fact is tathā dehāntara-prāptiḥ [Bg. 2.13]. Kṛṣṇa says, and we practically experience.

So we must be very careful for the next life. That is human life. Cats and dogs, they cannot think of next life. They can do. They also do not do, because they are protected by nature. But when a man comes, becoming human being, the living entity, he must be responsible, ”What I am doing?” Actually, we are reponsible. So for the next life we must be responsible. Yānti deva-vratā devān [Bg. 9.25]. This is the life junction. If you like, you can go to the higher planetary system, you can go to the pitṛ-lokas, or lower down in the hellish lokas, or you can go to Kṛṣṇa also. That information we have got from the śāstra. So the human life means responsible life, not extravagance, ”Whatever I like, I do like cats and dogs.” That is not good. And in another place Ṛṣabhadeva has said also…, several times we have repeated, na sādhu manye yata ātmano ’yam, kleśada āsa dehaḥ. This world is going on not now. So long the material world is there, the living entities are after sense enjoyment like a madman. This is the position. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. They are acting very irresponsibly, and all kinds of sinful activities they are committing like a madman, without any responsibility of life. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And what for they are doing? Yad indriya-prītaye, simply for sense gratification, that’s all. So Ṛṣabhadeva says, na sādhu manye: ”This is not good.” ”Why it is not good? I am enjoying life.”

No, you are not enjoying. Because you have got this material body, there is no question of enjoyment. It is simply suffering. And you are thinking it is enjoyment. That is illusion. That is māyā. You are accepting something which is not.

So everyone should be careful, that "I have got this material body. This is disease. Why I shall get material body?" That they do not know. From Bhagavad-gītā we understand, na hanyate hanyamāne śarīre [Bg. 2.20]. We are not finished after the body is annihilated, no, or destroyed, no. So we are eternal. That is called brahma-jñāna. Unless one has the brahma-jñāna, that "I am not this body," ahaṁ brahmāsmi, aham, "I am brahman, spirit soul," so people will go on doing all irresponsible things. Because he does not know. So we human being should come to the understanding-that is knowledge-that so long we get this material body, this is my disease. And disease means suffering. Nobody can say that "By being diseased, I am very happy." Nobody will say that. Disease means suffering. "So the śāstra says-and I am practically experiencing-that I am eternal. I am changing body every moment. So I am eternal. Why I am put into this condition, repetition of birth and death?" This is intelligence. Unless one comes to this intelligence, he is not human being. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13].

So this wrong thing is going on. So here the example is given that if you live in regulative principle, then you will not suffer from this disease. This disease means this material world. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We take one kind of..., we accept one kind of body and struggle for existence, suffer so much, again we get another body, and new chapter of suffering begins. This knowledge is lacking in modern education. And they are very much proud of becoming advanced in knowledge. What is the advancement of knowledge? You have to cure your disease. The whole Vedic civilization is how to cure this disease of repetition of birth and death. That they do not know. All tapasya, all austerities, penances... This will be explained next verse. Why needed? Now, just to cure this disease, repetition of birth and death. They have no knowledge.

So it is recommended that adhayo vyādhayaḥ. There are three kinds of miserable condition-everyone, not for a particular person-adhyātmika, adhibhautika, adhidaivika. And as soon as you get this material body, you will have to suffer. So if you want to stop this suffering, then you must live regulative life. Regulative life is recommended in the next verse,

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyaṁ
yamena niyamena vā
[SB 6.1.13]

These are prescribed duties of human being. What are the prescribed duties? The first prescribed duty is tapasā, they must execute austerities. This is human life. That is everywhere recommended. Ṛṣabhadeva also recommended, tapo divyaṁ putrakā yena śuddhyed sattva: "My dear boys, don't live like cats and dogs and hogs." He advised. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. "If I don't work hard, how shall I satisfy my senses? At night I must have this intoxication, this woman, this club, this If I don't work hard how shall I get this enjoyment?" So Ṛṣabhadeva says, "This kind of enjoyment is available to the hogs. It is not very good type of enjoyment, sense gratification." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām means the stool-eater. So they are also enjoying by eating stool and having sex without any discrimination, don't care for mother, sister So this kind of sense gratification civilization is there amongst the dogs and hogs, but human life is not meant for that. Human life is meant for tapasya, austerity, so that human life you can stop your repetition of birth and death and come to your eternal life and enjoy blissful eternal life of knowledge. That is the aim of life. Not that "Never mind." The education is that a university student, and if he is said, if he is informed that "If you live irresponsibly, then you may become dog next life," so they say, "What is the wrong if I become a dog?" (laughter) This is the result of education. He doesn't care. He is thinking, "If I get the life of a dog, I will have no restriction of my sex life on the street." That's it. He is thinking that is advancement. "If now there is restriction, now unrestrictedly if I get sex life on the street..." And they are coming gradually, that advancement.

So this is the position. So they do not believe in the next life, and what to speak of cats' and dogs' life. "Never mind." Everything is very dark. Therefore, unless we take to Kṛṣṇa consciousness movement, the human civilization is doomed. It is not human civilization. Human civilization is responsible life. Actually, we are being educated, we go to school, to college, to become responsible man. So this responsibility should be "How to stop this repetition of birth." In many places this is advised. And that is the only aim of human life. Punar-janma-jayāya. I have told you many times that when Viśvāmitra Muni went to Daśaratha Mahārāja to take Rāmacandra and Lakṣmaṇa to kill one demon in the forest... Viśvāmitra Muni is brāhmaṇa. He was so powerful, he could himself kill that demon, but because he is brāhmaṇa, he is not allowed to kill. A brāhmaṇa must be nonviolent. So therefore he went to the kṣatriya, Mahārāja Daśaratha. This is kṣatriya's business. Kṣatriya means..., kṣat means injury, and tra means delivered. The kṣatriya's duty is... There is somebody is creating disturbance, injury to others-it is the government's duty, kṣatriya's duty, to punish him immediately, or, if required, to kill him, immediately. That is kṣatriya's duty. So one demon was very much disturbing the ṛṣis in the jungle. So they came to Daśaratha Mahārāja to get some relief. Kṣatraṁ dvijatvaṁ ca parasparārtham. He said, "My dear King Daśaratha, I have come to you for some help. The disturbance is going on." Just like we go to the government for police help if there is some disturbance, this is the duty of the government, kṣatriya. So "We are having sacrifices, penances for the whole humanity. Now we are disturbed. You save us." Kṣatraṁ dvijatvaṁ ca parasparārtham. This is required.

Parasparārtham means mutual help. The brāhmaṇas should give advice to the kṣatriyas, to the government, and the government, according to the nice good advice, should maintain the state. In this way there will be peaceful condition of the society. Therefore there is the institution of varṇāśrama. Cātur-varṇyaṁ māyā... Kṛṣṇa says, "I have made this varṇāśrama for the benefit of the whole human society, although I don't belong to any varṇa, āśrama." Kṛṣṇa has nothing to do, but to maintain the human society very peaceful, advancing in spiritual knowledge, this varṇāśrama is required. Therefore sometimes I become very eager to start a varṇāśrama college. We have nothing to do with varṇāśrama, we Kṛṣṇa..., But we want to see that the whole human society is peaceful. That is our mission. Sarve sukhino bhavantu. This is the desire of the Supreme Personality of Godhead, and those who are servants of the Supreme Personality of Godhead, they should also desire how to do good to the whole human society. A Vaiṣṇava is not only interested for his own benefit. His own benefit is already done as soon as he has taken shelter of Kṛṣṇa's lotus feet. He has nothing else desire over. Everything is finished, protected by Kṛṣṇa. Kaunteya pratijānīhi na me bhaktaḥ praṇaś… [Bg. 9.31]. But they work in the human society on behalf of Kṛṣṇa so that they may be happy, peaceful, and make progress in spiritual life. That is Vaiṣṇava's duty. Otherwise Vaiṣṇava has nothing to ask. Kṛṣṇa knows how to help him, how to give him all protection. So he has no anxiety. His only anxiety is śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Vaiṣṇava is anxious to see that these rascals who has forgotten completely his relationship with God, Kṛṣṇa, and making gorgeous arrangement for living fifty years only, although he is eternal He is not making any eternal arrangement. "I shall live here for fifty years or sixty years as an American or as an Indian. Make me gorgeous arrangement, defense and so on, so on, so on." If you defend, then You are going to live for fifty, sixty, or utmost hundred years, but you are eternal. What you are doing for your eternal life? That is the mistake of the civilization. You may remain as American or Indian for, say, utmost, hundred years. But you are not for hundred years. You are eternal. What you are doing for your eternal life? This is our question. But they do not believe in eternal life. "We don't believe in the next life." But that is You believe or not believe If some young man says, "I will not become old man," so he may believe or not, he must become old man. If somebody says, "I am not going to die. I don't believe in death," you believe or not believe, you must die. This is law of nature. How can we avoid it?

So this is intelligence. Therefore we should live very regulative life. And as I was going to say, the Vedic civilization… Just like the Visvamitra when he went to Mahārāja Daśaratha, kṣatriya, to get help, Mahārāja Daśaratha inquired that… Just like if we go to a friend, so what is our inquiry? "You are happy with your family, with your children?" Because they have a family. But here is a saintly man. So what should we inquire? Inquire, the inquiry is aihiṣṭhaṁ yat tam punar-janme-jayāya: "My dear Viśvāmitra Muni, brāhmaṇa, I know that you are all trying to get release from repetition of birth and death." Why he has gone to the forest? He has gone to the forest for executing austerity, so that next life may be not material but spiritual life. This is the aim of life. The whole human effort, civilization, should be conducted with the aim how to stop this repetition of birth and death. This is science. Aihiṣṭhaṁ yat tam punar-janma-jayāya. He inquired-he was a brāhmaṇa, great sage-that "You have taken so much trouble that you are living in the forest, you are undergoing meditation and other regulative principles-why?" Punar-janma-jayāya: "To stop next birth." Punar-janma-jayāya, the Buddhist philosophy, punar-janma-jayāya means they take it that no more birth, but finish this business in the different way. They do not believe that there is next life, but dismantle this material condition of life. That is their nirvāṇa theory. Because Buddha philosophy was taught not amongst very intelligent person, atheist class of men. So that is punar… They are also trying for punar-janma-jayāya. The Christians, the Lord Christ, he also said that "Come to kingdom of God," not repetition of birth here again and again. That is the principle of all religious system. Punar-janma-jayāya. So it is not for the Hindus, Muslim, or Christian. Every human being should try his best, how to avoid to get another material body. This is the basic principle of civilization. But this can be attained only when you agree to live a regulative life. Just like we see one…, what is called? "Repent sinners." What is that? (laughter) Every day we go, see that. So one must be repentant for his sinful activities. One must know what are sinful activities. Apart from any other scripture, in Christian scripture it is said, "Thou shall not kill. Thou shall not covet. Thou shall not do this." These are sinful activities. Otherwise why it is forbidden, "Thou shall not"?

So people are neglecting. Any religious system-it doesn't matter-forbids, "Don't commit sinful life, you will suffer." So people have made a civilization that "There is no life, and you can go on irresponsibly, as you like, enjoy life, and never mind if I become a dog. What is the wrong there?" That's all. This kind of civilization must be stopped if we want to remain a human being. And if we don't want, if we want to remain as cats and dogs, that is a different thing. But if you want to remain as human being, you must live regulative principle. And that we are teaching. Our Kṛṣṇa consciousness movement is teaching regulative life for next spiritual life, back to home, back to Godhead. This is our mission. So regulative life means… Sinful life, if we become sinful, irresponsible, then another material body. That is the advice. Na sādhu manye yata ātmano 'yam asann api kleśada. As soon as you get another material body, it is suffering. So try to realize these things. Therefore, punar-janma-jayāya. The whole aim should be how to conquer over again material… This is intelligence. This is intelligence.

So he is recommending, Śukadeva Gosvāmī, that this regulative life should be conducted: first of all tapasya. Tapasya means… Tapa. Tapa means voluntary suffering. That is called tapasya. The voluntary suffering means what is our enjoyment? First of all let us see. The enjoyment is if we can eat voraciously, eating, and if we can sleep thirty hours, and if we have got sex life without any discrimination, and don't care for defense. That's all. This is enjoyment life, material enjoyment means. Now, tapasya means denying all these things, denying. Eating as much as I require to maintain my body-this is tapasya, not that voraciously eating. Tapasya means practically not eating. That is tapasya: not eating. Raghunātha dāsa Gosvāmī, he was a very rich man's son. So he showed us the example, what is tapasya. He gradually reduced his eating, every alternate days a little butter. That's all. Raguṇatha dāsa Gosvāmī. And still, he was taking three times bath and hundred times… Sāṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. He was offering obeisances flat hundred times and taking bath three times. Raghunātha dāsa Gosvāmī, those who have gone to Rādhā-Kunda, you have seen, the extreme tapasya. He was very rich man's son. In those days his father's income was twelve lakhs of rupees. He left his happy home and joined Caitanya Mahāprabhu and exemplified tapasya. He showed.

So tapasya generally means that first thing is that we should reduce our eating, sleeping, mating and defense. This is called tapasya, voluntarily accept. Suppose I am accustomed to eat very voraciously, and if I have to execute tapasya, that means I will have to reduce my eating to the point of no eating. But that is not possible. But that will create some trouble. But I will accept this trouble, this is called tapasya. I am habituated to sleep so many hours; I will have to reduce it. Yuktāhāra vihāraś ca. We don't say, "Don't sleep," but we say, "Reduce sleep as much as possible. Reduce your eating as much as possible." So this is called tapasya. And brahmacaryeṇa. Brahmacaryeṇa means completely cessation of sex life. So that is not possible to completely give up eating or completely sex life, but make it regulated. That is tapasya: eating, sleeping, mating, and defense as much as it is required. The aim should be to make it nil. That is called tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. Brahmācārya means, strictly. Brahmācārya means that one should not look upon woman, "Oh, here is a very beautiful girl." That is also sex, subtle sex. And to talk, "Fsh, fsh, fsh, fsh," that is also subtle sex. So these things are to be avoided. There are eight kinds of subtle sex life. This is called brahmācārya. So according to Vedic śāstra, if one lives with one woman, one man, they are also brahmacārī. Not many. This is… If one cannot give up sex life, let him be satisfied with one man and one woman. That is also tapasya, that is also brahmacārī. But not that jumping from here, there, there, there, there, no, like monkey, no. (laughter) This is training. This is training.

Now, by nature, according to Vedic civilization, that… Vedic civilization is natural life. It is not something artificial or irresponsible life. That is Vedic civilization. Vedic means full of knowledge, life with full of knowledge. That is called Vedic civilization. It is not a particular type of… With full of knowledge. So in the Vedic civilization a woman, if she has no child or son or daughter, she can marry for the second time. Otherwise, she will be enemy of the child. This is practical. If a woman has got child and again she marries, that means voluntarily she becomes enemy of his child. Therefore Cāṇakya Paṇḍita says, mātā śatru dvi cārinī.

ṛna-kartā pitā śatrur
mātā śatrur dvicārinī
rūpavatī bhāryā śatruḥ
putraḥ śatrur apaṇḍitaḥ

His moral instruction. Śatruḥ means enemy. Now, who are enemies within our family? Outside enemies, that is not very… That is natural. Everyone is enemy of the other man. But within the family, if we live with enemies, that is very difficult. So how enemies, who are enemies? That he has described: ṛna-kartā pitā śatruḥ. If the father is a great debtor, then he is enemy. Because people will criticize, "Oh, your father has taken so much money, so much credit. Why he is not paying? Why don't you…?" So he is enemy. Ṛna-kartā pitā śatrur. And according to Manu-saṁhitā law, if he does not inherit even a farthing from his father, and if his father dies debtor, then the son has to pay it. Because son inherits the property of the father, so he is responsible for the father's debt. Never mind he has got anything from the father or not. Therefore it is said, ṛna-kartā pitā śatruḥ: "A father who dies a debtor, then he is enemy." And mātā śatrur dhicārinī: "Mother, if in the presence of his son marries again, she is enemy. She is enemy." Ṛna-kartā pitā śatrur mātā śatrur dhicārinī. Dhicārinī means in the presence of children-one or two, it doesn't matter-she becomes enemy. Ṛna-kartā pitā śatrur mātā…rūpavatī bhāryā śatruḥ: "If you have got very beautiful wife, she is also enemy." (laughter) Because many man will try to kidnap, and you will have to remain always anxiety. (laughter) So rūpavatī bhāryā śatruḥ. And putraḥ śatrur apaṇḍitaḥ… (end)

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Śrīmad-Bhāgavatam 6.1.12

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Honolulu, May 13, 1976

Prabhupāda: Oṁ namo bhagavate vāsudevāya.

Devotees: Oṁ namo bhagavate vāsudevāya.

Prabhupāda: So, Śrīmad-Bhāgavatam, Canto Six, Chapter One, text number twelve. (devotees repeat)

nāśnataḥ pathyam evānnaṁ
vyādhayo abhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate
[SB 6.1.12]

So Śukadeva Gosvāmī is explaining how to become perfect gentleman. That is culture. If we do not accept education, culture, then where is the difference between a man and dog? There is no difference. So the Vedic civilization means everything under rules and regulation. That is Vedic civilization. Animal cannot be brought under rules and regulations. That is not possible. Therefore that is the speciality of human society, that the more one society follows the rules and regulation, he is to be considered civilized. Just like throughout the whole history there are civilization, Aryan civilization, Aryan and non-Aryan. What is the difference? Aryan means progress. One who is progressing towards the perfection of life, they are called Aryans, and those who are degrading towards animal propensity, they are non-Aryans. This is the difference. Aryan culture.

So Kṛṣṇa, when found Arjuna, that he was in the battlefield and Kṛṣṇa Himself is guiding him and becoming the chariot driver, and He saw that "Arjuna is declining to fight?" He became surprised. So He chastised him, kutas te kaśmalam idaṁ viṣame samupasthitam anārya-juṣṭam. Aryan, ārya, ārya. "So this is not for a gentleman, business. You are behaving like non-Aryans." Non-Aryan. So this is the difference between culture and nonculture, that… There is a Bengali proverb that one girl was to dance on the stage. So in Indian civilization the girls or the woman, they cover their head with…, from superiors. So nāste vase guntala(?). She has gone to dance on the stage, and she is pulling on the veil. "Now, where is the opportunity of here to become a household wife? You have come to dance." So similarly, Arjuna was chastised that "You have come to fight, and now you are becoming very nonviolent, atheist…, er, theist. What is…? So this is anārya. You have to do your duty in proper place." That is Aryanism. That is ārya. Ārya-samāj means one who knows his duty, how to do it in proper time. So kṣatriya, his duty is to fight, to defend from the hands of the enemy. So he was declining to fight, so He chastised him, "Non-Aryans. You are not Aryan.

So here Śukadeva Gosvāmī says, "My dear king, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses towards liberation from material contamination." This is the translation of the… Nāśnataḥ pathyam. Pathyam. Pathyam means good foodstuff, not "Anything I can eat." That is the business of the hogs and dogs. Just like hogs have no discrimination. Anything, up to stool you give him: it will eat. That is not human civilization. Although it is the law of nature that ahastāni sahastānām. Vegetables or animals who has no hand… Just like ordinary animals, they have got four legs, no hand. So these four-legged animals is the food for the two-legged animals. Ahastāni sahastānām. Uncivilized men means two-legged animals. They are animals, but two-legged. There are four-legged animals; there are two-legged. Ahastāni sahastānām apadāni catuṣ-padām: "And living entities who have no legs, just like the vegetables, grass, plants, trees…" They have no legs. They cannot move, but they are living entities. They are food for catuṣ-padām, for the animals who have got four legs. Ahastāni sahastānām apadāni catuṣ-padām, phalgūni mahatāṁ tatra: "And the weak is food for the strong." Phalgūni… Jīvo jīvasya jīvanam. This is the law of nature, that one life is meant for maintaining another life. That is going on. So sometimes they put forward this argument that "You are also eating vegetables. They have got life. Why you object that nonvegetarians who are eating four legged animals…?" No. We are not going to infringe to the laws of nature. That is not our business. You can eat four-legged animals because you are also animal. But when we speak of civilized animals… Civilized is not animal. That is human being. So long one is not civilized, he is animal. And the civilization begins when one understands that he is not this body. That is the beginning of civilization. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. So long one is in ignorance, the bodily concept of life, he is animal. When one knows that "I am not this body; I am… Ahaṁ brahmāsmi," then civilization begins.

So here it is recommended that unless we follow the rules and regulations, then there is no possibility of curing our material disease. The whole process is we are in materially diseased. Otherwise we are as good as Kṛṣṇa, but because we are materially diseased, we are in the difficult position of birth, death, old age and disease. Kṛṣṇa says. This is real problem. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. So if we want to be cured from this disease, then we have to follow rules and regulation, just like a patient, if he wants to be cured from the disease, he has to follow the rules and regulation prescribed by the physician. Therefore law, religion, Vedic scripture, they are all meant for human being, not for the cats and dogs. Even ordinary law, they are meant for human being. Just like on the street it is "Keep to the right." So this is for the human being. If the cats and dogs goes from right to the left or wrong, they are not prosecuted. The law is meant for the human being. If the human being does not follow rules and regulative principle, law, then he's animal. So civilized means to raise oneself from the animal status of life to the human status life. That means rules and regulations. Nāśnataḥ pathyam evānnaṁ vyādhayo abhibhavanti hi, evaṁ niyamakṛd rājan [SB 6.1.12]. Niyama. Niyama means regulation. We have to follow the rules and regulation. That is compulsory. That is human. In the Caitanya-caritāmṛta you'll find this verse, anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda-purāṇa karilā. The purport is that our disease is that we have forgotten God. The more we are forgetful about God, the more we are animals. And the more we become advanced in understanding God, Kṛṣṇa consciousness, then we are human being. And if we are more advanced, then you are devatā, demigods. And when you more make advance, then you become fit for going back to home, back to Godhead. This is the process.

So real civilization is how to go back to home, back to Godhead. But that they do not know. Na te viduḥ. The materialistic persons, they do not know. Therefore there must be organization, institution, to teach the human society how to go back to home, back to… That is real civilization. Otherwise cats and dogs, they are also eating, sleeping, mating, getting children, and dying. That is not human civilization. In the next verse we'll find that human civilization can be attained. The first thing is, thirteeth verse, tapasa, "by austerity."

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]
deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ

These are the different steps, how one person can become civilized. So first thing is tapasā. Tapasā brahmacaryeṇa [SB 6.1.13], austerities. Therefore in the Vedic civilization the children, they are taught from the very beginning brahmacarya. Tapasā brahmacarya. A small boy, five-years-old boy… That is gurukula. Brahmacārī guru-kule vasan dānto guror hitam [SB 7.12.1]. This is a way of life, to teach the brahmācārya, brahmacarya, celibacy, to restrain from sex life. That is brahmacarya. So this is the beginning of civilization. The unlimited, unrestricted sex life like hogs and dogs, that is not civilization. Civilization, the first of all, to learn how to observe celibacy, to come to the point, no sex life. That is perfect civilization: no sex life. Therefore in the Vedic civilization you'll find the human society is divided into four orders and four spiritual or…, material and spiritual, varṇāśrama. Varṇa and āśrama. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. (end)

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Śrīmad-Bhāgavatam 6.1.13-14

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New York, July 27, 1971

Prabhupāda: So we have been discussing this verse for the last two days. Tyāgena. Partially I have already explained: tyāga, renounce. There is some natural tendency also for renouncing. When one gets to the topmost of material opulence, immediately there is a tendency for renunciation. This hippie movement is like that. They have got a good qualification that they have renounced this materialistic way of life. Tyāgena. The, there are two kinds of tendencies: one is bhoga and one is tyāga. Bhoga means enjoyment, sense enjoyment, and tyāga means to give up this material world. But without guidance, one does not know how to renounce this material world. That is called tyāga. Bhoga and tyāga, two kinds of tendencies are going on in this material world. First of all they want to enjoy, and when they are frustrated in enjoyment, then there is renouncement. Again when they are tired of renouncement, again enjoyment. Just like the clock pendulum, this side and that side-tock, tock, tock, tock. Similarly, we are oscillating: sometimes in the platform of enjoyment and sometimes on the platform of renouncement. Two things are there in this material world. The karmīs, they are trying to enjoy this world, whole day and night that expressway, always trucks and cars are going on-sonh, sonh, sonh, sonh. Bhoga, how to enjoy, first class. Another, the hippies. They don't want to do anything. Both sides are there in your country, bhoga and tyāga.

But in neither of the paths you'll be happy, because that is not your proper position. You cannot enjoy or you cannot renounce. Actually the whole thing belongs to Kṛṣṇa. Nothing belongs to anyone. Whatever you have got in possession, that is Kṛṣṇa's property. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything. You do…, you try to understand. The trees, the plants, the water, the land-have you produced it? Then how do you claim that it is your land, it is your country, it is your water, it is your tree? That is the wrong position. And similarly, tyāga, renouncement… What can you renounce? What you had? What is the meaning of renouncement? You had nothing. You came here in this world from the womb of your mother empty-handed, a child. Then you falsely claim: "This is my country, this is my home, this is my wife, this is my children, this is my property, this is my bank balance, this is my skyscraper building…" All these false. Because you did not brought this. You came empty-handed, and when you go, you go empty-handed. The things are there. The bank balance is there. The building is there. You cannot take anything. So what is the meaning of bhoga and tyāga? There is no meaning. Either now, neither able to enjoy, because it is not your property. If you want to enjoy other's property, then you'll be implicated in criminal offenses. And if you say others' property, "I renounce this bank, I renounce this Bank of America," when did it belong to you, that you are making renouncement? It is all lunacy.

Then what to do? That is direction given by Kṛṣṇa: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You have created different types of religion on the basis of this bhoga and tyāga. So you give up all them. Then? Mām ekaṁ śaraṇaṁ vraja: "You surrender unto Me." Because you cannot enjoy nor make any renunciation. But here it is said tapasā, tyāgena, by renouncing. Renouncing means that you're falsely possessing. So you give it to Kṛṣṇa, the original proprietor. Just like one hundred dollars note, a child has taken from the father. The child does not know how to use that hundred dollars note, but he, he'll not give it to the father. "No, I shall not give it." Father is begging: "Oh, my dear child, you are so nice. Kindly give it to me." Actually the note belongs to the father. But because he's child, he's innocent, ignorant, he does not know. Therefore Kṛṣṇa says, dadāsi yat kuruṣva mad-arpaṇam. Dāna, this tyāga, "You renounces this world for Me. You renounce your wealth, your property for Me." The same thing. Everything belongs to Kṛṣṇa. He's not a beggar. But He's patting the child, "Oh, you are very good boy. Kindly give it to Me." That is the way. Kṛṣṇa is so kind. Because… The same example: the child does not know how to utilize that hundred dollars note. He'll simply spoil it. The best thing is to give it over, hand it over to the father. He knows how to use it. It is his property.

Similarly this tyāgena means to practice, to give everything to Kṛṣṇa. Everything. Tyāgena. Śamena damena tyāgena. This is the different steps of elevating yourself to Kṛṣṇa consciousness. Tapasā brahmacaryeṇa śamena ca damena ca, tyāgena satya-śaucābhyām [SB 6.1.13]. Satya means truthfulness. One should know what is truth, ultimate truth, Absolute Truth. We are concerned with relative truths, but we have to know the Absolute Truth. Just like in the Bhāgavata Vyāsadeva is offering his respect, obeisances: satyaṁ paraṁ dhīmahi [SB 1.1.1]. "I offer my respect to the Supreme Truth, not to the relative truth." We are concerned with relative truth, categorical truth, not the summum bonum. Śaucābhyām: cleanliness. This is also required. Cleanliness. You should take bath, twice, thrice, at least once. That is hygienic. Bāhyābhyantara-śuciḥ. One should be cleansed. Bāhya means externally, and abhyantara, internally. Externally, you take soap, water, soda, and cleanse yourself, body. Take bath, cleanse, keep your clothing very cleansed. Unclean habit will not help you, unclean habit. Cleanliness is godliness. Truthful. Truthfulness. These are the qualities of brāhmaṇa. Satyaṁ śamo damas titikṣā ārjavam āstikyaṁ jñānaṁ vijñānaṁ brahma-karma svabhāva-jam. Those who are brāhmaṇas, they must be qualified with all these symptoms. Satyam. This satyam, truthful. How truthful? You, even before your enemies, you'll disclose everything. Such truthful. That is the instruction of ācāryas. We don't want to disclose everything, hide. But truthfulness means even to a enemy you should be truthful. Satyaṁ śamam. This śamam, controlling the mind. Damam, controlling the senses. Satyaṁ samo damaḥ śaucam, cleanliness. Ārjavam, simply sitting, no duplicity, simply sitting. Ārjavam āstikyam. Faith in Vedas, that is called āstikyam. Just like Bhagavad-gītā, part of Vedas. Here Kṛṣṇa says, "I am the Supreme Lord." So you have to accept Him by faith. This is called āstikyam. Āstikyam, jñānam. Not foolishly, but with knowledge, full knowledge. And vijñānam, practical application in life. Brahma-karma svabhāva-jam. This is the natural symptoms of a brāhmaṇa.

So you are all initiated to become brāhmaṇa. You have become brāhmaṇa. Don't become false brāhmaṇa. Real brāhmaṇa. It is not by birth; it is by education, by practice, by knowledge. So we are offering the sacred thread to the Americans and Europeans in the Western countries, and some of our Indian contemporaries, they are not very happy with my action. They are under contemplation that a brāhmaṇa can be, I mean to say, seen by birthright. No. No. Brāhmaṇa is by qualification. Brāhmaṇa, kṣatriya, vaiśya, śūdra. That is the verdict of Kṛṣṇa. We are concerned with Kṛṣṇa, not any other else. Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "By division of quality and, guṇa, and work, one must have the symptoms, the quality of a brāhmaṇa, and work as a brāhmaṇa." Not that… Quality will be tested by work. Suppose if you are engineer. You have got the quality of… But if you sit down at home, what is your value? You must be engaged in some engineer work. Suppose you are lawyer, and if you don't go to the court and sleep at your home, then what is the worth of your studying law? Therefore guṇa-karma. One should not be simply qualified as engineer or lawyer, but he must work also, as engineer, as lawyer. Then he's bona fide. Similarly, unless you work as a brāhmaṇa, simply saying that "I am a brāhmaṇa," what is the value? Useless. They…, therefore Kṛṣṇa says, guṇa-karma-vibhāgaśaḥ. There must be quality and work also. So here we are qualifying the students to be raised in the brahminical platform, and they're working also as brāhmaṇa. How they are working as brāhmaṇa? Because they're fully engaged in Paraṁ Brahma's service, Kṛṣṇa's service. Therefore they are brāhmaṇas. Brahma jānāti iti brāhmaṇaḥ. Without knowing, nobody can render service. They are not rendering service in the ear. They are serving Kṛṣṇa factually. Here is sitting Kṛṣṇa with Rādhārāṇī. Therefore they're brāhmaṇa by quality and work. Guṇa-karma-vibhāgaśaḥ [Bg. 4.13].

So this is paraṁ satyaṁ dhīmahi. They are worshiping the Supreme Truth, Kṛṣṇa. Kṛṣṇa is the Absolute Truth.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Cause of all causes. Relative truth is the effect of the Absolute Truth. But He's Absolute Truth. He's the supreme cause, and everything is effect. Cause of all causes. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Satya-śaucābhyām and… How these things can be executed? Yamena niyamena vā. Yama-niyama. The practice of yoga is based on this principle of yama-niyama, regulating, controlling, regulating. Regulation cannot be executed without control. Therefore yamena niyamena vā. These are the process. If you want to elevate… Our topics began… The people are suffering. Although one knows that "This is not good, what I am doing," he has heard, he has seen also the effect of it… The same example: A man who has stolen some property, he's arrested. And he knew it, that "If I steal, I'll be punished." But he has done it, the same thing. He knew it. He heard it from the police courts, that stealing is not good. He knew it. He heard it from authorities. Still he has done it. So Parīkṣit Mahārāja's question is, "What is this atonement?" If he, although knowing and hearing, completely in knowledge, still he's forced to do something, to steal, or to something criminal, what then is the use of putting him into the jail and atonement? He'll come again and again do the same thing.

Therefore he's saying that actually atonement is knowledge. "Why I am stealing? What is the use?" Vimarśanam, prāyaścittaṁ vimarśanam. Vimarśanam means to be thoughtful. Without being thoughtful, philosopher, how one can understand, what is his position? Thoughtful. And that thoughtfulness comprehends so many things. Tapasā. One has to learn it by tapasya. Just like if one wants to pass M.A. examination, then he has to go school, follow the principle of the schools, college, study, and take some pains. Then gradually he'll come a passed M.A. student. And if he plays all the day on the street, how he can…? That is not possible. Therefore the process is being explained by Śukadeva Gosvāmī: tapasā. First thing is tapasya, austerity. Even it is painful… Austerity's painful. Brahmacarya is painful. Because we want, unrestricted, to do everything. But no. As soon as it is regulated it appears to be painful. When it is practiced, it is not painful. One brahmacārī in Indian city, in severe cold, he was sleeping in the open air, without any covering. And it was severe cold. But it was practice. During Māgha-melā, many saintly persons come there on the bank of the Gaṅgā, Ganges. This year we had our own camp; we have seen. The whole night they are sitting in the open air, without any covering.

So practice. So practice means if you undergo austerity, tapasya, everything will be practiced. That is a Bengali proverb: śarīre nā mahāśaya(?). Mahāśaya is a word used in India, a very respectable gentleman, mahāśaya. So this śarīra, this body is mahāśaya. Ya sa haye sa taicha(?). Whatever he'll practice, it will be accustomed. So practice. So here this Kṛṣṇa consciousness movement is bringing them to the practice. Therefore you find, so nice, boys and girls, they're practiced. As soon as they're neglectful to the practice-falls down. They cannot stay. Immediately goes out. So that is called austerity, tapasya. Practice. Practical life. So these are the processes.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ
[SB 6.1.13-14]

Veṇu-gulmam ivānalaḥ. Just like there is a jungle-so many unwanted creepers-so you set fire. Everything will be burned into ashes and the field will be cleared, cleansed. So it is said: deha-vāg-buddhijaṁ dhīrā dharmajñāḥ śraddhayānvitāḥ. Those who are dhīra… Dhīra and adhīra. Dhīra means sober and adhīra means extravagant. There are two classes of men, dhīra and adhīra. Here Śukadeva Gosvāmī's speaking of the dhīra. Who is dhīra? Dhīra means in spite of provocation, in spite of something present which agitates the mind, one remains, I mean to say, in his position, steady. He's called dhīra.

The dhīra example is given by Kālidāsa Paṇḍita, a great poet in India, Sanskrit poet, long, long ago. He has written one book: Kumāra-sambhava. Kumāra-sambhava. In our college we read that book in Sanskrit class. Kumāra-sambhava. So he has given one example of dhīra about Lord Śiva, Mahādeva. He was meditating and the demigods, they had a plan, that "The demons are fighting with us. We are being defeated. We want a commander in chief, who must be born out of the semina of Lord Śiva." But he was in meditation. So how to do it? So Pārvatī, she was sent. She was young girl. And she was worshiping the genital of Lord Śiva. So a young girl, touching the genital, and she's present, but still Lord Śiva was in meditation. So Kālidāsa-here is the example of dhīra. He's called dhīra. In spite of presence of a young girl touching the genital, he's not, I mean to say, disturbed. Just like Haridāsa Ṭhākura. You have heard the Haridāsa Ṭhākura. He was chanting Hare Kṛṣṇa mantra, and somebody wanted to cut down. He was young man. So young prostitute was sent at dead of night. And he, she proposed… Haridāsa Ṭhākura said, "Yes, it is very nice proposal. Please sit down. Let me finish my chanting, and I shall enjoy." So it became morning. The prostitute became, I mean to say, perturbed. And Haridāsa Ṭhākura replied, "I am very sorry. I could not finish my chanting. Please come this night again." The first night, second night…, third night the prostitute fell down on his feet and said, "Sir, this was my intention. I was induced to do this act by some man who is your enemy. So kindly excuse me." So Haridāsa Ṭhākura replied, "I knew that. But because you came to me, therefore I allowed you to come here, three days, so that you may be converted to be a devotee. So now take these chanting beads. You sit down. Go on chanting. I am leaving this place." Here is another dhīra.

So here it is said, deha-vāg-buddhijaṁ dhīrā dharmajñāḥ. One who has control, deha, the body, vāk, the words, buddhi, intelligence-they are dhīra. So this tridaṇḍī. This tridaṇḍī-sannyāsa means to become dhīra, controlling śarīra; deha, the body; vāk, words; and intelligence. These things should be utilized. How? By dhīra, those who are dhīra. Dharmajña. One who knows actually the principle of religion. Dharmajña. Deha-vāg-buddhijaṁ dhīrā dharmajñāḥ śraddhayānvitāḥ, kṣipanty aghaṁ mahad api. So because our life is continuously committing sinful activities, from time immemorial… You do not know when it began. Evolution, many births. Therefore this life is meant for rectifying all mistakes that we had committed in our previous life or in this life. How? By this process. Kṣipanty agham. Agham means the resultant action of sinful life. Mahad api. Although it is very great, mahad api, how? Veṇu-gulmam, veṇu-gulmam ivānalaḥ. Just like if you set fire to unwanted grass and creepers in the field. You set fire, and they will be all burned. Similarly, by this process, tapasā brahmacaryeṇa [SB 6.1.13], you can liquidate all of your sinful activities of life and you become purified.

So the next process, another alternative process is being suggested by Śukadeva Gosvāmī.

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ

aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

Kecit, not all. Kecit means somebody. Somebody, not all. Generally people understand austerity or pious life by this process. What is that? Brahmacarya, śama-dama, yama-niyama, tyāga, renunciation: "Oh, he's very pious man." But another man, kecit… That is also kecit, not all. Kecit means somebody. Kecit kevalayā bhaktyā [SB 6.1.15]. Simply by pure devotional service, simply by pure devotional service, vāsudeva-parāyaṇāḥ, I mean, inclined to Vāsudeva, Kṛṣṇa. Vāsudeva-parāyaṇāḥ. Or somebody simply by becoming Kṛṣṇa conscious, aghaṁ dhunvanti, they kill all resultant action of sinful life. Dhunvanti. Aghaṁ dhunvanti kārtsnyena, wholesale. How it is? Nīhāram iva bhāskaraḥ. Just like there is fog and, as soon as the sun rises, whole fog gone, finished. Very good example. The fog is dense. You cannot see the next person. It is so dangerous. When there is fog in the ocean, they stop all the ships. I have experience. And the aeroplanes, sometimes they clash, they move very carefully. It is very dangerous, fog. Those who are… But as soon as there is sunrise, some way or other, everything finished. Similarly, some way or other, if you take to Kṛṣṇa consciousness, all the sinful reaction of your life immediately finished like the fog. So, but… This process is accepted kecit, somebody, very fortunate. Caitanya Mahāprabhu therefore said:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The Kṛṣṇa consciousness is not for ordinary persons. It is meant for very, very fortunate persons. But simply by accepting one thing, Kṛṣṇa consciousness, he finishes all business of brahmacarya, tyāga, yama, niyama, śama, dama, everything.

So Śukadeva Gosvāmī is prescribing, kecit kevalayā bhaktyā [SB 6.1.15]. Kevalayā bhaktyā. Kevala-bhakti. There is no mixture. Kevala means only pure devotional service. What is that pure devotional service?

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

No other desire than to please Kṛṣṇa. Not that "I have become a devotee. Now my income will increase," or "I shall be…" That, that will come automatically. You want money to increase your income to become happy. But if you take to Kṛṣṇa consciousness, automatically you'll be so happy that you'll neglect to collect money. That will automatically come. There is no need of separate endeavor. Happiness will come. Yaṁ labdhvā. Just like Dhruva, Dhruva Mahārāja. He was so lamenting. Those who are recording, I mean, transcribing my tapes, how he was lamenting, that "How foolish I was that I took to devotional service with a desire for some material profit." He was so much repentant. So that is, that is another profit of the devotee. For material profit, somebody goes to somebody, some boss, some rich man, some demigod, some powerful man. But a devotee does not go anywhere. He goes to Kṛṣṇa only. Even if he has got material desires. That is the advantage. This advantage: that if you go to Kṛṣṇa for some material advantage even, then day will come, you'll forget that material advantage.

Just like Dhruva Mahārāja, he was repentant, that "I came to Kṛṣṇa for asking some material…" The example is given: Just like one has pleased a very big, rich man, and the rich man said, "All right, you ask me whatever you want. I shall give you." So when he's asked to beg whatever he wants, then if he asks that "Give me some broken rice grains," is that very good proposal? If he's asking that "You can ask anything else from me"-he's a rich man-ask him for millions of dollars or something like that. But instead of…, if you ask for your foolishness, that "Please give me some broken grains of rice…" So similarly, to go to Kṛṣṇa and to ask some material benefit is exactly like this, to go to some rich man and ask from his "Please give me some broken grains of rice." Why one should ask for material happiness from Kṛṣṇa? Material happiness will roll on his feet: "Please take me, please take me." These Kṛṣṇa conscious boys and girls, in sixty centers, just see how they are materially opulent. They're living in the best house. They're eating best food. They're in best consciousness. They have got the best hope. Everything best. Their feature of body is best. What you want material happiness more than this? They have got wife, children, happiness, home-everything-full. So material happiness is nothing to a Kṛṣṇa conscious person. He gets automatically by the grace of Kṛṣṇa. There is no need of asking for it. Simply be steady to ask Kṛṣṇa, "Please engage me in Your service." Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. How Kṛṣṇa will be satisfied? Then your satisfaction will automatically come. Don't bother for material happiness.

Thank you very much.

Guest: (long question in Hindi)

Prabhupāda: (Hindi) (end)

750626SB.LA
Śrīmad-Bhāgavatam 6.1.13-14

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Los Angeles, June 26, 1975

Santoṣa: "To concentrate the mind, one must observe a life of celibacy and never fall down. Such a life of celibacy or brahmacarya is perfect. One should voluntarily give up sense enjoyment. One should control the mind and senses, give charity, speak truthfully, be clean and nonviolent. He should follow regulative principles and chant the holy name of the Lord. These practices certainly bring temporary purification. Thus they are like fire, for although fire clears away the dry creepers beneath the bamboo plant, the creepers grow back again at the first opportunity."

Prabhupāda:

tapasā brahmacaryeṇa
śamena ca damena ca

tyāgena satya-śaucābhyāṁ
yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ
[SB 6.1.13-14]

So this is first-class human life. This should be the ideal of first-class human life. The first thing is tapasya, austerity, not extravagance. That is not human life. Tapasya. Tapasā means, generally, voluntarily accepting some inconvenience. And then brahmacarya. Brahmacarya means no sex life. According to Vedic civilization, the students, they are called brahmacārī. In student life there is no sex life. Then his brain will be finished. That is happening nowadays. From the student life they indulge in sex life. Therefore not very big men are coming now-because their brain substance is finished. So a brahmacārī is supposed to raise the semina to the brain, ūrdhvam anti,(?) not discharge, but keep it on the brain. Then their memory becomes very sharp. Once heard from anyone, he will exactly produce, without any forget. Where is that science now? There is no such thing.

So to fulfill the human life aim of human life, we have to become first-class human being. The first-class human being, ideal human being, is the brāhmaṇa. And the second class, the kṣatriya; the third class, vaiśya; and fourth class, śūdra. So at the present moment, Kali-yuga, kalau śūdrā-sambhavāḥ. In Kali-yuga there is no first class, second class, or even third class. All fourth-class men, śūdrā-sambhavāḥ. So therefore they are unable to perform all these tapasya or brahmacarya. Then what is their hope for progress? That has been enunciated in the śāstra, Brahma-vaivarta Purāṇa, and Caitanya Mahāprabhu has given us the formula that,

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

To make one's life successful, to reach to the goal of life, it is very difficult. [break] …discharge all these principles, tapasā, brahmacarya. Śamo damaḥ titikṣa satyam. Satyam means truthfulness. One should be so truthful that if a rogue comes to him and if he asks, "What money you have got?" he will say, "I have got so much money." This is called satyam. He will not conceal even to the enemies. That is called truthfulness. Everything should be plainly and truthfully presented. These are satyam. And śaucābhyām, cleanliness. Cleanliness means if you go to the latrine, the injunction is that you will have to wash your hands, legs, so many times. Not with water, but with earth. Nowadays it is soap. So if we cannot wash our hands and legs for many times, at least we should wash once or twice with soap. This is called śaucam. A brahminical qualification is he is very neat and clean, three times taking bath, and keeping the body very neat, cloth, everything. Where he lives, his bedding, his place-all must be cleansed. And yamena niyamena vā: sex control, mind control, and senses control by regulative principles.

So we have to observe all these regulative principles if we want to become first-class man. And without becoming first-class man, nobody can understand what is God. That is not possible. Fourth-class man cannot understand. It is not possible. Brahma jānātīti brāhmaṇaḥ. A brāhmaṇa, or the first-class man, is he because he knows Brahman. He knows Brahman, what is God-even not perfectly well, but Brahman, the impersonal conception of the Supreme. This impersonal conception of the Supreme Absolute Truth is also brahma-jñāna, but that is partial. God is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form, His person… Kṛṣṇa says in the Bhagavad-gītā that "My dear Arjuna, you, Me, and all these men who have come here, we existed like this in the past." That means we are all individuals, because when Kṛṣṇa was speaking in the battlefield, He is person, and He was teaching Arjuna-he is also person. And the soldiers and other kings, they are also all persons. So Kṛṣṇa says that "It is not that we are imperson in the past or we shall become imperson in the future." No. Just like, take another example, that before our birth, accepting this body, I was a person, you were a person. And according to our personal different activities, pious or impious, we have got this body. So I was person before the beginning of my this body, and after my death, I shall remain a person, and I shall accept another body. Dhīras tatra na muhyati [Bg. 2.13]. Tathā dehāntara-prāptiḥ. So when I become imperson? Past, present, future, there are three different phases of time. So in the past I was a person, at present I am a person, and in future I shall remain a person. So where is the question of imperson?

This is spoken by Kṛṣṇa in the Bhagavad-gītā in the Second Chapter, that "My dear Arjuna, it is not that we did not exist in the past. We existed in this way, and we are existing now in the same way, and we shall exist." That means our personality is never lost. And therefore we see so many varieties of men. Each one is a person. You cannot find anyone exactly similar to the other, because everyone has got his personal propensities. And according to the personal propensities and desires, Kṛṣṇa is giving us different opportunities, and that is different body. Karmaṇā daiva-netreṇa [SB 3.31.1]. Just like in the court, the…, everyone is judged as person, not wholesale. The judge not says that "Now all you have come here"-some of them are complainants and some of them are respondents-"so you stand together. I give this judgment." No. Everyone is personally judged. And everyone is given reward or punishment personally. So where is the question of imperson?

And in the Vedas it is said, nityo nityānāṁ cetanaś cetanānām, eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God means He is also nitya, eternal, amongst the eternals. There are many… We living entities, we are many, plural number. Nityānām. Nityānām means plural number. And nitya, singular number. So God is singular number person, and we are plural number. We are many. God is one, but living entities are many. Not that God also is many. No. God may have many expansion-that is another thing-but God is singular number. God is not plural number. Nityo nityānām. So what kind of singular number? That He is chief singular number. Just like leader. There are many followers. Take any example: in the class room or here, a teacher is one, but the audience they are many. Similarly, God is one, but the living entities are many. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). And what kind of living entity? Now, living entity means living entity, he is also living force. He is not dead. Just like just now we were taking that "God is dead." No. Nitya, cetana. Cetana means conscious, and nitya, eternal. We are also conscious and eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. It is not that after we have…, our body is destroyed, we become destroyed. No. Na jāyate na mriyate vā. These things we have learned from Bhagavad-gītā. This is the position. We are many, and God is one. So if we accept one God, then where is the chance of different religious system? God is one. God is neither Christian nor Hindu or Muslim or… No. God is God. Just like gold. Gold is gold. Either in the Hindu community, or Muslim community, gold is gold. Because gold is there in some Hindu community, nobody says ”Hindu gold.” Does anybody say, ”It is Hindu gold” or ”It is Christian gold”? No. Gold is gold. Similarly, God is one. There is no ”Hindu God” or ”Muslim God” or ”Christian God.” This is mistake. ”We believe God in this way…,” that is nonsense. No. God is one, and you have to see what is the characteristic of God. Just like when it is gold, everyone wants to see whether it is actually gold or imitation gold. That we have to see. There cannot be Hindu gold, Muslim gold, Christian gold. No. Simply you have to see whether it is actually gold, acceptable. That should be the subject matter of theology, to know actually what is God and to understand what is our relationship with God.

So that is stated in the Vedas, that God is also a living entity like us, as we are living entities, nityo nityānām. We are plural number; He is singular number. Then why He is singular number? Why not plural number? And what is the difference between singular number or plural number? That is also Eko yo bahūnāṁ vidadhāti kāmān: ”That eko, that singular number is supplying all the necessities of life of all this plural number-that is God.” He is maintainer, maintainer. Eko yo bahūnāṁ vidadhā… We have got different types of demands on account of our different types of body. And who is supplying these necessities? That is God. That is God. Very simple definition: eko yo bahūnāṁ vidadhāti kāmān. Find out somebody who can supply the necessities of everyone-He is God. Is it very difficult to find out who is God? This is simple formula: eko yo bahūnāṁ vidadhāti kāmān. We become charitable persons, but have we got any means that ”Anyone who comes, I can give charity”? No. That is not possible.

Therefore God’s definition is given by the Parāśara Muni. What is that?

aiśvaryasya samāgrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
sad iti bhāgamgaṇa
(Viṣṇu Purāṇa 6.5.47)

This is definition. What is that? Aiśvarya means wealth, riches. Everyone has got riches, some money, either at home or in the bank. So you may have two millions dollars; I may have ten dollars; you may have hundred dollars. Everyone has got some riches. That is admitted. But nobody can say that ”I have got all the riches.” That is not possible. If somebody can say that ”I have got all the riches,” he is God. That is spoken by Kṛṣṇa. Nobody has said in the history of the world. Kṛṣṇa said, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] ”I am the enjoyer of everything, and I am the proprietor of all the universe.” Who can say that? That is God. Aiśvaryasya samāgrasya. Samāgra means total, not that partial, that ”I have got so much. Now I have distributed.” I do not wish to mention by name-one artificial God, he was teaching his disciple, and the disciple was feeling electrical shocks. So unfortunately, I cannot give you electrical shocks. (laughter) You see? Electrical shocks, and he became fainted by electrical shock. And these are written publicly, and fools are accepting. Why teachers should give electrical shock? Where is that mentioned in the śāstra? (laughter) But these things are, bogus things are stated. Electrical shock. And when he fainted, then the God was sitting, and when he got his senses, then the disciple asked God, ”Sir, why you are crying?” ”Now, I have finished everything. I have given you everything.” Just see. Does a teacher finishes everything by teaching his disciple? These things are going on. So Kṛṣṇa is not that kind of God, that ”I have finished everything.” Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. This is definition of God. God is so perfect and full that even if you take all His opulences, still, He is full. That is God. Not that ”I have finished my stock.”

So intelligent man should learn what is God from the Vedic information. Don’t manufacture God. Manufacture…, how we can manufacture God? That is not possible. So that is called mana-dharma. By mental concoction, mental speculation, we cannot create God. Here is the definition of God, that īśāvāsyam idaṁ sarvaṁ yat kiñcid jagatyāṁ jagat [Īśo mantra 1]. Idaṁ sarvam. Sarvam means whatever you see. You see the big Pacific Ocean. That is created by God. It is not that He has created one Pacific Ocean, therefore His all chemicals, hydrogen and oxygen finished. No. There are millions and trillions of Pacific Ocean floating in the sky. That is God’s creation. There are millions and trillions of planets floating in the sky, and there are millions and trillions of living entites, seas, and mountains, and everything, but there is no scarcity. Not only this universe, there are millions and trillions of universes. We get this information from the Vedic

yasya prabhā prabhavato jagad-aṇḍa-koṭi
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam aham…
[Bs. 5.40]

Try to understand the opulence of God. Just like yasya prabhā prabhavato. Now, you can see. This is… Material science also accept that everything in this material world, they are generated by the heat and light of the sun. So as you have got experience, on account of the sunlight the whole universe is going on-you have seen that machine, when that is heated, it is running-so similarly, the real shine is brahmajyoti, brahmajyoti, that impersonal Brahman. And in the impersonal Brahman there are… Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. There are millions of universes. As you have seen… You are daily seeing, on the sunshine there are millions and trillions of planets floating, on account of the sunshine. They are rotating, everything. Similarly, the original sunshine is brahmajyoti. What is that brahmajyoti? Yasya prabhā [Bs. 5.40]. It is the rays from the body of Kṛṣṇa, Govinda, just like the sunshine is the rays of the body of the sun-god. That we can see. If you do not see sun-god, at least you see the sun planet. So similarly, Kṛṣṇa is there, and there is a Kṛṣṇaloka planet. And the Kṛṣṇaloka planet is distributing the shining. You see the sky is bluish because the rays of the body of Kṛṣṇa is also bluish. And that is reflected in each universe. Therefore we see the sky bluish, Kṛṣṇa’s color.

So in this way we have to understand what is God. God is not a petty thing, that He dies, or one is manufactured by meditation, he become God. This kind of God has no value. God is always God. Kṛṣṇa, when He was a child, He had no opportunity to meditate. He was a child playing on the lap of His mother. And when Pūtanā came and wanted to kill the child, the small child God, He killed

Putana, a big demon. So even He was at that time three months old, still… And not only Pūtanā, many other demons. And then, when He was six or seven-years-old boy, so at that time there was crisis in Vṛndāvana, and He lifted the Govardhana Hill with His finger. This is God. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). God has got unlimited strength. You have seen in Kṛṣṇa picture: Kṛṣṇa is killing so many demons. That horse demon? Kesi, Kesi. Kṛṣṇa simply pushed His hand in the mouth of the horse. Because to control a horse means he control his mouth; then you can control the whole big animal. So immediately the horse came before Him, He pushed His hand within the mouth of the horse, and the horse began to feel it is red-hot iron. So this is God. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ.

So apart from we are not seeing personally, but we have heard it, but personally, at least, we can see one thing: how Kṛṣṇa is great. Because aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ, jñāna. Śrīya, beautiful. No more Nobody can be more beautiful than Kṛṣṇa. Śrīya, śriya means beauty. You see here Kṛṣṇa, how He is beautiful. So He does not become old. Nava-yauvanaṁ ca. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. He is the oldest person because He has created everything, but He will never look old. You will never see Kṛṣṇa's picture as old man. These are the definition of God. God, nobody can be richer than Him, nobody can be stronger than Him, nobody can be more beautiful than Him, and nobody wiser than Him even. That proof we can see: Bhagavad-gītā was spoken five thousand years ago, and still Bhagavad-gītā is worshiped as the best book of knowledge. This is the proof. So God does not depend on anyone's proof. But if you want to prove whether He is God, you can get. That you can get.

Therefore we should accept Kṛṣṇa as the Supreme God. It is stated in all śāstras, and Arjuna also, who listened Bhagavad-gītā from Kṛṣṇa, he also accepted. After hearing Bhagavad-gītā, he said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. So our process is to follow the predecessor. The Arjuna, he accepted. Not only Arjuna. "Arjuna may be His friend. He might have accepted his friend as God." No. Kṛṣṇa is accepted by the greatest learned scholar, Vyāsadeva, and greatest saintly person, Nārada. That is Vyāsadeva writes in his Śrīmad-Bhāgavatam that "I have given description of different incarnation of God." He has given so many incarnation. At last, he concludes that "Although Kṛṣṇa came as incarnation, but He is not incarnation. He is the incarnate. From Him, all incarnations come." Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. As soon as you say "incarnation," the next question will be, "Whose incarnation?" That Vyāsadeva explains, that Kṛṣṇa's incarnation Kṛṣṇa is not incarnation. Kṛṣṇa is personally the Supreme Personality of Godhead. That is the statement of Vyāsadeva, the most learned. He is accepted the most, actually. Who can be more learned than Vyāsadeva in this material world? Nobody. You can see his writing, Bhāgavatam, how exalted, scholarly. Nobody can write such verses at the present moment. It is not possible. Each and every word is full of meaning and so nicely set up. Therefore it is said, vidvān cakre sātvata-saṁhitām: "The vidvān, the most learned Vyāsadeva, has given us the sātvata-saṁhitā."

So if we want to know, everything is there; but to understand, that will require a separate brain. That is recommended here. You create your brain. Tapasā, first of all austerity. You cannot create your brain by doing nonsense things. That is not possible. You have to control: śamena damena, tapasā brahmacaryeṇa [SB 6.1.13]. These are the process to create a brain to understand God. Otherwise it is useless. Śrama eva hi kevalam [SB 1.2.8]. It is simply laboring for nothing. So this is the recommended, that treatment. That is also not sufficient. In the last, Śukadeva gives an hint that "This kind of purification, by tapasā brahmacaryeṇa [SB 6.1.13], is like veṇu-gulmam ivānalaḥ." Veṇu-gulma, veṇu-gulma means the dried creepers and grass. You can set fire. In India or here also-I have seen in London-they set fire, and all the dried creepers and grass become… But what is the purpose of saying veṇu-gulman ivānalaḥ? Veṇu-gulmam ivānalaḥ means that superficially we see that now it is burnt into ashes, but the root remains there. As soon as there will be rain, waterfall, they will come out again. So the whole process is how to become detached from this material world. So this, even if you practice this tapasya, it is not completely able to finish these attachments. Therefore it is said, veṇu-gulmam ivānalaḥ.

So we can finish this material attachment only by worshiping Kṛṣṇa. That is stated in the Śrīmad-Bhāgavatam:

vāsudeve bhagavati
bhakti-yogaḥ-prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

The practical example is here in our Kṛṣṇa consciousness movement, that our students, simply by executing devotional service to Vasudeva, they have become free from so many sinful activities. That is the particular. So this should be introduced, this system, so that people at the present moment, they may become purified and make their advance in progress to the ultimate goal. The ultimate goal is back to home, back to Godhead. That is wanted. So na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know what is their self-interest, ultimate goal of… Durāśayā ye bahir-artha-māninaḥ. They are thinking by adjusting the external material things, they will be happy. No, that is not possible. Durāśayā. It is called durāśayā, hopeless hope. It is not possible. Dur means it will be very difficult to fulfill the āśayā, the hope, that "We shall be very happy in this world and enjoy senses without any interruption. Now let us make some United Nations' program and we will be happy." It will never be happy. Be sure.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.13-14

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Honolulu, May 14, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Texts number thirteen and fourteen.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā

deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ
[SB 6.1.13-14]

So, how to become advanced. These are the prescribed methods. Tapasā. Tapasya. Tapa means voluntarily taking some disadvantage. That is tapa. Tapa. Tapa means, just like if there is fire, so there is heat, but the method of tapasya is that during summer season they ignite some firewood all round and sit down. Already there is scorching heat, and still, all round fire, and one has to sit. These are some of the examples of tapasya. Similarly, in the winter season it is very cold: one has to go down the water up to neck. This is the meaning of tapasya, voluntarily accepting some severe condition of life.

So in this age it is very difficult, but this is the meaning of tapasya, voluntarily accepting inconveniences. When there is cold, one has to take the help of heater, fire. No. No heater, no fire, but go deep into the cold water. Of course, it is very difficult in your country because the water is so cold, and if you go deep, immediately finish. (laughter) I have seen in New York. One dog, he jumped over-immediately finished. I have seen it. That is actual fact. So Caitanya Mahāprabhu is so kind that these people in this age, they will not be able to undergo severe austerity. That is not possible. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. In this age every man is alpāyuṣaḥ. Alpāyuṣaḥ means very short-living. The limit is hundred years, but who is going to live hundred years? Nobody. If one is eighty, seventy years, it is considered… Within sixty, seventy years everyone finished. But the age limit is hundred years. So what tapasya he'll do? What meditation he will do? In the Satya-yuga, by meditation one could get perfection. Just like Valmiki Muni. He meditated for sixty thousands of years. Because in those days a man used to live for 100,000's of years. Gradually it is reducing. In the Satya-yuga man and woman used to live, human being, up to 100,000's of years. Then, next yuga, it was ten thousands of years, reduced by ten times. And then, next yuga, next millennium, it is one thousands of years. And now, in the Kali-yuga, it is one hundred years. So it is very difficult to perform tapasya. But the recommendation is there, tapasā brahmacaryena [SB 6.1.13].

So brahmacarya, tapasya begins-brahmacarya, celibacy, no sex life. That is the beginning of tapasya. Meditation means tapasya. So tapasā brahmacaryeṇa śamena [SB 6.1.13]. Śama, to control the senses, to keep in equilibrium. Senses may not be agitated. Damena, even it is agitated, by my knowledge I have to curb down. Just like if I become agitated by seeing a beautiful girl, or for woman, a beautiful boy… That is natural. Yuvatīnāṁ yathā yunor yunor yathā yuvaḥ(?). Young boy, young girl, they are naturally attracted. There is nothing surprising. But tapasya means that "I have taken vow, no illicit sex." That is knowledge. "Why? Even if I am attracted, I shall not do this." This is tapasya. And "Because I am now attracted, now we shall enjoy"-that is not tapasya. Tapasya means even one is attracted, he should not act. That is tapasya. There may be some difficulty to control, but that should be practiced. It can be practiced. It is not very difficult. But one has to practice the determination: "Now I have taken vow before Deity because at the time of initiation, it is promised before the Deity, before the fire, and before the spiritual master, before the Vaiṣṇava, that 'I'll not have illicit sex.' That is promised. How can I break it?" This is tapasya. "I have taken vow before the Deity, before fire, before my spiritual master, before the Vaiṣṇavas, 'No illicit sex, no meat-eating, no drinking or intoxication, no gambling.' I have promised it. If I am gentleman, how can I break my promise?" This is called jñāna. With knowledge one has to respect. That is called tapasya. With knowledge. Otherwise, to become attracted, that is not unnatural. Caitanya Mahāprabhu used to say… He was sannyāsī. He said that "Even if I see a doll made of wood, a beautiful woman, My mind becomes agitated." So what to speak of us? So this is the example. Caitanya Mahāprabhu giving some… To be agitated in the mind, that is not unnatural, but if you practice, then you'll not be agitated anymore. If you practice by your knowledge, then you'll not be agitated. That is called dhīra. Dhīras tatra na muhyati [Bg. 2.13]. You have to become dhīra.

Dhīra and adhīra, there are two classes of men. One is sober. Even there is cause of agitation, still he remains firm. He is called dhīra. And adhīra means as soon as there is cause of agitation, he became a victim. That is called adhīra. So we have to become dhīra. We have been adhīra in so many different forms of life because I am coming to this human form of life after evolution of 8,000,000 forms of body. Jalajā nava-lakṣāṇi sthāvarā lakṣa viṁśati. That is evolution. So after… Bahu sambhavānte. After many, many years I have got this opportunity. In other lower animal life I have enjoyed the senses in so many ways. So sense enjoyment is not very difficult. Even there… Viṣayaḥ khalu sarvataḥ syāt. The hogs and pigs, they have got facility for sense enjoyment. They do not care even who is who. Even she is mother or she is sister or she is daughter, they will enjoy sex. That is hog life. You have seen. There is no discrimination. And the monkeys, they are enjoying sex life. So everyone enjoys sense life. So "Why? I have got this valuable life, human form of life. Why I shall become a living entity like hogs and dogs?" This is called tapasya. "Why I shall become hogs and dogs and again I shall put myself in the cycle of birth and death? I have got this life after so many evolutionary process. Why not practice little tapasya in this life?" This is knowledge. "If by practicing little tapasya, restraint, I can get relief from this repetition of birth and death, why shall I not do it?" This is knowledge. And if I again become victimized… The laws of nature is there. If you want, you can enjoy. Nature will give you. "All right, you want so much sex. All right, come on. Become a hog. Yes." So nature is ready. It is not very difficult. Therefore the śāstra says, "No, no, no. This life is not for becoming a hog and dog." Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1].

The whole world is working so hard. They are going to the office. They are going to the…, working hours to earn livelihood, but what is the pleasure? The pleasure is sex. That's all. Their ultimate goal is sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So, one should consider, "The sex indulgence is given to the hogs and dogs, and for the same enjoyment I'll have to work so hard?" This is knowledge. "For same enjoyment? I have got this human form of life for understanding Kṛṣṇa, for understanding God, my position, what I am. I am not this body. I am spirit soul. I have been put into this body, and because I have been put into this body-the body is material-it must finished. It must be finished." Anything, it has got six changes. Anything material, it has got birth, it has got growth, it has got aftereffect, then dwindles, and then finished, everything, anything you take, the material. This is called ṣaḍ-vikāra, six kinds of changes. So I am eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. I do not die after this body is finished, and again I will have to… Tathā dehāntara-prāptiḥ [Bg. 2.13]. So this is knowledge. One has to always think of this. That is called tapasya.

So a little… Kaṇḍūyanena karayor iva duḥkha-duḥkham. This is śāstra, that "What is this sex life?" It is said, kaṇḍūyanena karayor iva duḥkha-duḥkham. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Gṛhamedhi. Gṛhamedhi means one who does not know what is the aim of life. Gṛhamedhi and gṛhastha. Gṛhastha means although he is living with wife and children, but he knows what is the aim of life. That is the gṛhastha āśrama. As the sannyāsī knows what is the aim of life, similarly, a gṛhastha also may know. So such gṛhastha, sex life is allowed, who knows the aim of life. And one who does not know the aim of life, simply enjoys sex, he is called gṛhamedhi. These two words are there. In Sanskrit literature every word has got particular meaning, particular thought. Therefore it is called Sanskṛta, most performed and purified literature, Sanskrit. Sanskrit means purified. Saṁskāra. Just like we offer saṁskāra at the time of initiation, purification. So our main problem is the sex life. That is… Because sex life is the basic principle of material life. Either you are human being or you are demigod or you are a bird, you are a beast, you are a fly, you are a fish, you are tree, plants-everything-the basic principle of material life is sex. Puṁsaḥ striyā mithunī-bhāvam etat tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. Everything is there. You have got books. You study and follow the practice. Be little sober. It is not that you'll not be able. You'll be able. And Kṛṣṇa will help. As soon as you are very eager, then Kṛṣṇa will help. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10].

So therefore the Deity worship is there. Along with Deity worship we should always pray, "Kṛṣṇa, kindly save me from the pitfalls of māyā." He'll do it. But if we want to cheat Kṛṣṇa and cheat guru, then you'll be cheated. That's all. The guru will not be cheated, neither Kṛṣṇa will be cheated. You'll be cheated. That's all. If you want to be cheated, then do whatever you like and prolong your this term of repetition of birth and death. And if you want to stop it, then here, the tapasā brahmacaryeṇa ṣamena ca damena ca tyāgena [SB 6.1.13]. Tyāgena. This is also one of the tapasya. Don't keep with you anything, even… Then you will make plan: "Let me have illicit sex. Let me have intoxication." As soon as you have got money. Best thing is, as soon as you get money, immediately you spend it for Kṛṣṇa. Tyāgena, charity. Charity. Tyāgena means charity. Not that you starve. No. That kind of starvation… You keep yourself fit to execute Kṛṣṇa consciousness, but don't keep much money. Immediately give in charity to Kṛṣṇa. Kṛṣṇa can take your charity as much as you can give.

Just like Bali, Bali Mahārāja. Bali Mahārāja, he secured the whole three worlds. He became the master of the three worlds, means the upper planetary system, down planetary system, middle planet. So, but he was a devotee also. Therefore Kṛṣṇa came to him as Vāmana.

chalayasi vikramaṇe balim adbhuta vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta vāmana śarīra
jaya jagadīśa…

So, because he was very proud of his possession, so Vāmanadeva came to Bali Mahārāja: "Mahārāja, you are kṣatriya. You are very charitable, I have heard. If you can give me little land?" So Bali Mahārāja was very much pleased: "Yes, I will give You. How much land You want?" "Now, three feet." "Three feet? For this you have come to me?" "Yes, yes." So, "All right, I will give you three feet." So by one feet He covered the whole sky, and the other feet, he covered the whole down planetary system. So Bali Mahārāja understood that what kind of beggar is He. (laughter) Yes. So Vāmanadeva said, "My dear Bali Mahārāja, you promised three feet, but by two feet you have finished all your possession. So what about the other feet?" So Bali Mahārāja, he was a devotee. He said, "My Lord, don't worry. Still there is. It is my head. Place Your other feet on my head." So Vāmanadeva said, "Now you have purchased Me by your charity. I shall remain your doorkeeper." So if you make charity to Kṛṣṇa you can purchase Kṛṣṇa. Yes. Although Kṛṣṇa is all-powerful proprietor, you can purchase Kṛṣṇa. So do that. If you have got any money, spend for Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.14

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Bombay, November 10, 1970

(begins with short conversation with devotees)

Prabhupāda: (chants verse) It is recording? [break] We have to… Nobody is preparing that way. So when Guptas(?) took you from the train, where did you stay?

Yamunā: We were taken to a small mandira called Raghunātha(?) temple in old Delhi, right by (indistinct), and we stayed there for only one night. (month?)

Prabhupāda: So is that all right? No.

Yamunā: It is not first class, no.

Prabhupāda: Second class or third class?

Yamunā: Between second and third.

Prabhupāda: Intermediate.

Yamunā: Now Gurudāsa agrees third class.

Prabhupāda: Hm. Where it is?

Yamunā: It is on outskirts of Delhi but very reputable.

Prabhupāda: Oh.

Yamunā: Very much respected

Prabhupāda: International academy. It is near (indistinct) Road?

Yamunā: I don't know, Śrīla Prabhupāda.

Prabhupāda: What is the address? Somebody knows. Eh? Where is Girirāja? He is not yet prepared? (door opens and closes) Acchā. (Hindi) [break]

deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ
[SB 6.1.13-14]

So persons who observe the principles of tapasya, austerities; brahmācārya, celibacy; controlling the mind; controlling the senses-these are practiced-this is called yoga system. Then, mahad api agham. Even he is subjected to the resultant action of great sinful life, he can vanquish it. The example is given just like to set fire in the field and all the dry plants and grasses immediately become burned. So by austerity, tapasya, brahmācārya, celibacy, these regulative principles can burn out the sinful reaction, not by the root. The example is given the dry vegetables or plants, they are burned from outside, but the root remains. The root is not burned. And the root remaining within the earth, as soon as there is favorable condition, there is some rain-again they come out. In other words, by tapasya, by austerity, by celibacy one can superficially get out of the sinful reaction, but because it is not rooted out, as soon as there is some opportunity, favorable conditions, again they come out.

Therefore Śukadeva Gosvāmī says,

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

He is giving another example, nīhāram iva bhāskaraḥ. Fog, when there is big fog that you cannot see in front of you anyone, but as soon as there is sunlight the fog immediately disappears. Similarly, agham dhunvanti. Kecit kevalaya bhaktya vasudeva parayanaḥ [SB 6.1.15]. Simply by becoming devotee of Kṛṣṇa, Vāsudeva, one can immediately vanquish all sinful reaction. Just like the sun causes disappearance of the fog without any extra effort. You take to Kṛṣṇa consciousness sincerely, seriously, then all the past reaction of your sinful activities will be vanquished. Now there are two kinds of vanquishing: one by setting fire on the dry plants, and the rising of the sun and fog, the fog disappearing. Again in the presence of sun there is no possibility of appearance of fog. That is not possible. But the dry plants burnt out, as soon as there is rainfall, it again comes out.

So by bhakti, by devotional service, one can completely root out the causes of sinful life. Not by otherwise. It is not possible.

kecit kevalayā bhaktyā
vāsudeva parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]
na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
[SB 6.1.16]

(door opens) (aside:) Yes, come on. Aiye. Therefore Śukadeva Gosvāmī comments, na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ. Tapasya, austerity; brahmācārya, celibacy; controlling the mind; controlling the senses-they are also recommended, but they are not as strong means as devotional service. Na tathā hy aghavān rājan pūyeta tapa-ādhibhiḥ. That aghavān, those who are sinful persons, they cannot become so much purified by observing austerity, penances, celibacy, as one can become completely freed from sinful reaction by becoming devotee. Yathā kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā. One who has dedicated his life to Kṛṣṇa, kṛṣṇārpita prāṇa. Prāṇa means life, and arpita means dedicated unto Kṛṣṇa. Or kṛṣṇārpita, two things: one to dedicate his life to Kṛṣṇa, and at the same time tat-puruṣa-niṣevayā. Tat puruṣa means the spiritual master who is a bona fide devotee of Kṛṣṇa. By serving him, niṣevayā.... Guru-kṛṣṇa-kṛpā. We have to acquire two kinds of benedictions: one from Kṛṣṇa and one from the spiritual master. By serving the spiritual master we get the mercy of Kṛṣṇa. Yasya prasādād bhagavat-prasādo **. By serving the spiritual master we please Kṛṣṇa. We cannot please Kṛṣṇa directly. This is nonsense. It is not possible. Just like we cannot approach any big man without going through his secretary. Similarly, we cannot approach directly Kṛṣṇa without going through His bona fide representative. Tat-puruṣa-niṣevayā.

Bhakti svapalpy pumarpi... (reading commentary) Tat-puruṣa-niṣevaya. Kṛṣṇa arpita prāṇa jñeya. Then again he says, sadhrīcīno hy ayaṁ loke panthāḥ kṣemo akuto-bhayaḥ. Therefore this process of devotional service is without any danger, akuto-bhayaḥ. Akuto-bhayaḥ means without any fearfulness. You can go express. Just like a child taking shelter of his father, catching the hand of his father, crosses the street without any fear. There is no cause of fear. He knows, "My father is there." Similarly, by accepting this process of devotional service these things they do not consider, they do not.... Now yesterday the two boys, medical boys, they were arguing, "Why not other way?" Other ways are not so safe. Any other way is-jñāna-mārga, yoga-mārga, karma-mārga-they are not safe. Exactly the same way-prāyaścitta, atonement. They are not safe. The only safest way is bhakti-mārga.

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ

Nārāyaṇa-parāyaṇāḥ. Those who are devotees of the Supreme Personality of Godhead, automatically they are suśīlāḥ, their characters are very nice, suśīlāḥ. Sādhava, and they are actually saintly persons. Others cannot be accepted because they have got chance of falling down, but those who are devotees, they cannot fall. Kṛṣṇa will protect them. Suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ.

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ

Prāyaścittāni, the process of atonement or the process of austerity, penance, they are not safe. Kiṁ na nārāyaṇa-parāṅmukham. They are not safe in this sense: because they are nārāyaṇa-parāṅmukham. Parāṅmukham, devoid of devotional service. They are thinking by this practice of self-realization process, austerities, they'll be safe. But there is no sense of devotional service, such persons are not safe. Prāyaścittāni cīrṇāni nārāyaṇa-parāṅmukham, na niṣpunanti. Therefore they are not completely freed from the contamination. The example is given, na niṣpunanti rājendra surā-kumbham ivāpagāḥ. Just like the pot which contains wine, they are even washed by the river they are not accepted, they are not purified. In India the process is, which is still, that big earthen pot which contains wine, they are thrown into the river, but nobody touches, although it is washed very nicely. Nowadays the situation is different. Formerly anything which contained wine, it is never purified. It is never to be touched. Surā-kumbham ivāpagāḥ.

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa niṣkṛtāḥ

Śrīdhara Swami says, tad daiva suśīlāḥ kṛpalavaḥ sādhavaḥ niṣkāma. Suśīlāḥ means those who have received the mercy of Kṛṣṇa, suśīlāḥ, kṛpalavaḥ, or those who can bestow benediction to others, suśīlāḥ. Sādhava. Who are sādhava, sādhu? Niṣkāma, those who have no desire for material enjoyment. That is, he is called sādhu. And that niṣkāma means those who are devotee. Without being devotee, nobody can be niṣkāma, without any desires. Without any desires. Desire there must be. We cannot subdue our desires because we are living entities. Desire must be there. But desire for sense gratification has to be given up. That is called desireless. Otherwise it is not possible to become desireless. Desire must be there.

So sādhava. Sādhava, Śrīdhara Swami is giving note, niṣkāma, those who have no desire. So this desire…, niṣkāma means those who have no desire for sense gratification. They are sādhu. And who are they? Devotees. Akāma. Their other name is akāma. They have no desires. Personally they have no desires. Their only business is how to satisfy Kṛṣṇa. That is their only desire. That is natural. Because we are eternally servants of Kṛṣṇa, or God, our desire should be how to please God, how to please Kṛṣṇa. Just like obedient servant, sincere servant, they are always waiting for the order of the master, and they try how to please him, how to make him happy. Of course, this is not possible in this material world. Material world nobody is servant of anybody. Everyone wants to be master of another. Actually he does not serve anyone. He serves because he gets some money. So as soon as the money payment is stopped, immediately servant becomes disobedient. Therefore there is no service in the material world. It is exchange of money. The service is niṣkāma. That is brāhmaṇa, devotee. They do not expect anything from the Personality of Godhead. They want simply His satisfaction. Sādhava niṣkāmān yatra yasmin mārge. Therefore we have to follow mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], great personality, the path of the great personalities. The great personalities means the devotees. We have to follow the path of the devotees.

(reads Sanskrit commentary) Śrīdhara Swami says that bhakti mārga, the path of devotion, is immune from all kinds of fearfulness because jñāna-mārga, jñāna mārga, the path of knowledge is full of difficulties. Because I am trying myself, I have no protector. I do not know if I am in danger who will give me protection. Jñānīs, they try to understand the Absolute Truth by dint of their knowledge. So Śrīdhara Swami says they are atahaya. Atahaya means without any protection. If they make any mistake… Just like a little student they are learning something, but there is protection of the teacher. As soon as he commits a mistake, immediately the teacher rectifies: "My dear boy, do like this." But anyone who has no teacher, no protector, simply trying himself, if he commits any mistake there is nobody protecting him. Therefore jñāna-mārga, the path of knowledge, is risky. Similarly, the path of karma is also risky. Mataraka(?). If you prosecute the path of karma, there is envy between the karmīs. If you become greater than me in execution of your fruitive activities, I become envious of you: "Oh, this man is making so much progress in business or in some other way, in practice. I could not do." So I become envious. Similarly, if I advance, my friend becomes envious. So karma-mārga is the path of enviousness. Therefore Śrīmad-Bhāgavata says paramo nirmatsarāṇām [SB 1.1.2]. The Bhāgavata is meant for persons who are absolutely free from enviousness.

So both paths, karma-mārga, jñāna-mārga, they are not very safe. So in Bhagavad-gītā you will find in the Seventh Chapter, asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Asaṁśaya, without any doubt. Just like our path, devotional service, we are fully convinced that Kṛṣṇa is the Supreme Personality of Godhead. There is no doubt. So others, they are finding who is God, what is God, they have got doubt. And they do not know also completely what is God. But we know what is God: Supreme Personality, Kṛṣṇa, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Because we have taken the path of devotional service that with firm conviction, and we are making progress in that way. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Mayā mano buddhiḥ. That is explained in the Bhagavad-gītā. Anyone who, yogaṁ yuñjan mad-āśrayaḥ, by accepting a devotee, by taking shelter of a devotee, one who practices this yoga, Kṛṣṇa says in the Seventh Chapter, then "He can understand Me," asaṁśayam, "without any doubt," and samagram, "completely." Yathā jñāsyasi tac chṛṇu. In other part…. Actually, there are so many parties, especially the impersonalist party, they are also searching after the Absolute Truth, but they have got only vague idea, not complete, perfect idea. It is saṁśayam, with doubts, and asamagram, not complete. That's a fact. They cannot give you any clear idea of the concept of God. That is not possible. And sādhu. The Bhagavad-gītā… Who is sādhu? That is also explained in the Bhagavad-gītā: api cet su-durācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. One who is performing devotional service without any deviation, ananya-bhāk, undivided mind, simply unto Kṛṣṇa, he is sādhu.

So api cet su-durācāro. If somebody says, "These devotee, these American and European devotees, we accept as sādhu, but they have got some bad habits." Suppose one sees, according to the European-American custom after eating they do not wash hands.

That is, they are not practiced to that way. So similarly, if I see that "Here is an American devotee or European devotee, he ate but did not wash his hands, so he is not yet perfect," "No," Kṛṣṇa says. "No." Api cet suḍurācāro. This is a small fault that he has not washed his hands. But we should not neglect to wash our hands. If by mistake, if by forgetfulness I do that, that is excused. But not that because it is excused we shall follow…, we shall neglect the rules and regulations. But Kṛṣṇa says that even he is suḍurācāro, his behavior is not up to the standards, still he is sādhu. Still sādhur eva sa mantavyaḥ [Bg. 9.30]. He should be taken, accepted as sādhu. Because why? Because he has taken Kṛṣṇa as the Supreme Personality of Godhead. Without any deviation he is engaged in his service. That qualification makes him sādhu. It is not that by mistake, he commits some mistake in his behavior.

So if the question is, then, "With misbehavior, how he can be sādhu?" Kṛṣṇa answers that, kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati: because he has taken shelter of Kṛṣṇa as the absolute Supreme Personality of Godhead, therefore very soon he'll be reformed, although in the, at the present moment he is not completely in sadācara platform. Still he should be accepted as sādhu because very soon he'll be completely reformed. The same thing Śukadeva Gosvāmī says: sakṛn manaḥ kṛṣṇa-padāravindayor niveśitaṁ tad-guṇa-rāgi yair iha. Anyone who has taken the shelter of Kṛṣṇa, sakṛn, manaḥ kṛṣṇa, and has dedicated his mind unto Kṛṣṇa, and one who is attracted by the transcendental qualities, na te yamaṁ pāśa bhṛtaś ca tad-bhaṭān. You are assured that they will never be touched by Yamaraja or his assistants, tad-bhaṭān. Na te yamaṁ pāśa bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti. Not even dream they can see that "The Yamaraja's assistants are coming to take me." It is so much assured. All right. So have little kīrtana, Hare Kṛṣṇa. [break]

So some gentlemen were coming, and ladies. I think they are not prepared to hear these things. If you talk that "You are God, I am God," then they will like it. As soon as the real process of self-realization, God-realization, is put before them, they are not agreeing.

Yamunā: Guru Mahārāja, what chapter of Śrīmad-Bhāgavatam (indistinct)?

Prabhupāda: This is Sixth Canto, First Chapter. This is also one part of tapasya, to come early in the morning. So they want everything very cheap. That is the falldown of India's position. So Mr. Pandiya?

Pandiya: Yes, sir.

Prabhupāda: What is your question, you can ask now.

Pandiya: (indistinct)

Prabhupāda: God, you know the common definition is "God is all-powerful." Mr. Marwar? God is all-powerful.

Guest: (indistinct)

Prabhupāda: That all-powerful. Now let us come to our own concept of all-powerfulness. We consider a rich man powerful, influential man powerful. Then a strong man powerful, a man of knowledge powerful. A man that is very beautiful, he is also powerful, or a woman is beautiful, she is powerful-she attracts so many. In this way, when all the six opulences are together in fullness, he is God. Is it clear?

Pandiya: Oh, yes.

Prabhupāda: God means nobody can be richer than Him, nobody can be stronger than Him, nobody can be more beautiful than Him, nobody can be wiser than Him, and nobody can be influential than Him. That is God. When you find somebody that "Here is the richest man in the whole universe or in the whole creation. Here is the most beautiful man in the whole universe," in this way, when you compare the six opulences, then that you will find in Kṛṣṇa. When Kṛṣṇa was present He exhibited this practically. Therefore, Kṛṣṇa is the Supreme Personality of Godhead.

Guest: (Hindi)

Prabhupāda: (Hindi) Bhagavān is transcendental, above this universe. That is stated in the Bhagavad-gītā: trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna. That nistrai-guṇya means nirguṇa. (Hindi) He has no qualities-this is nonsense. When one is powerful, all-powerful, how he can think that He has no good qualities? Is it possible to think like that? That means He has no material qualities. When there is nirviśeṣa, when there are such description, "The Absolute Truth has no form," that means He has no material form. As soon as there is question of form, we think of form like you have got a form, I have got a form, he has got a form. Immediately we think of form like that. When Veda says "God is formless," that means He is not under the conception of form which you can conceive. Sac-cid-ānanda-vigraha [Bs. 5.1]. His form, His form is described in the Brahma-saṁhitā, that aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. He has got form, but every part of His limb has got the power of other limbs. Just like I can see with the eyes only, but Bhagavān, Kṛṣṇa, can see with His fingers. I can eat with my tongue, with my mouth, but Kṛṣṇa can eat by seeing, by eyes. Therefore His form is not exactly like your form.

That is also confirmed in the Bhagavad-gītā. Avajānanti māṁ mūḍhā [Bg. 9.11]. Because they see as a human being they commit mistakes and they say, "How it can be?" Just like Arjuna inquired from Kṛṣṇa, "How can I believe that You delivered the yoga system of Bhagavad-gītā to the sun-god?" Arjuna was taking the position of ordinary man. Because our form, we have got this form in our previous form, body, we are existing because we are eternal, but we don't remember. We don't remember what I was in my previous life. So this form is distinct. Kṛṣṇa's form is distinct from this form. He hasn't got a form like this useless form. Therefore He is formless. Not that He hasn't got form. His form is sac-cid-ānanda-vigraha [Bs. 5.1]. His form is eternal, sat; cit, full of knowledge; and blissful. Our this form is not blissful. Why you are covering the body? Because it is painful. Unless what is the use of covering? Similarly during summer season we have to take out all this…

Devotee: (indistinct)

Prabhupāda: Yes. Due to this form you are always in suffering. Adyātmika ādibhautika. But because they are in māyā they are thinking they are happy. Kṛṣṇa's form is not like that. He is always ānandamāyā. We see Kṛṣṇa's form in a picture. He is always happy. Therefore His form is not like our form. Therefore indirectly it is said "formless." His qualities are not exactly like our qualities; therefore He is called nirguṇa. Apāṇi pāda grahītā. Just like Veda says that He has no hands, no legs, but still He accepts the sacrifices which you offer Him. How He accepts? Paśyaty acakṣuḥ. He has no eyes but He sees everything. How you can adjust it? Two contradicting things. He has no eyes but He sees. Upadraṣṭā anumantā. So His words are there in the Bhagavad-gītā. Your conception of eye, that if God has no eye then how He can see? Is it not the next question? But He sees. That means He has eyes which is not exactly this eye. Therefore you can say He has no eye.

Guest: (indistinct)

Prabhupāda: Yes. So another place you will find, acakṣuḥ. But here it is said that He has thousands of eyes. So how you can adjust? That means His eyes are not exactly like our eyes. I cannot see if this room is dark-so much defective are my eyes. But His eyes are not like that. Even there is darkness or light, He can see.

Guest: (indistinct)

Prabhupāda: Yes, He has got variety. In the Brahma-saṁhitā also it is said, advaitam acyutam anadim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. Just like Bhagavān, Kṛṣṇa, showed His viśva-rūpa. So ananta, cakṣur ananta. (Hindi) So your question is clear? He has got eyes, He has got form, He has got qualities-but not exactly the qualities which you have got, the form which you have got, the eyes which you have got. No. Then it will be avajānanti māṁ mūḍhā [Bg. 9.11]. As soon as we think that "Kṛṣṇa is like me. He has got a body like me," that is mūḍhā, gadā. That is the conclusion of the rascals. That is not the conclusion of a man who is in knowledge.

So these nirākāra vādīs, they are…, they cannot think of that there can be any eye which can act from Vaikuṇṭha, which we cannot ascertain how far it is, still you can keep traveling. We can simply think of that "I can see three yards; therefore Kṛṣṇa can see also three yards." But the actual fact is Kṛṣṇa can see you from any distant place. Sarvata pāṇi pādas… sarvato. He has got eyes everywhere. That eyes is not exactly your eyes. Therefore it is called apāṇi acakṣur. Acakṣur means his eyes are not like your eyes. So as soon as we consider "Kṛṣṇa like me, Kṛṣṇa like me," that is natural for a foolish person. That is the first consideration. Because they cannot adjust that God can have eyes different from me, therefore they take nirviśeṣa, nirākāra. Nirākāra means He has no form, He has no eyes, no leg. If I say that God has no leg, no eyes, it is defaming. He has got the brilliant eyes. Yac-cakṣur eṣa savitā. Here is one of the eyes of Kṛṣṇa: the sun. When as soon as they declare "God has no eyes," if we take in that way that we cannot see, He has no eyes, then it is blaspheme.

Guest: (indistinct)

Prabhupāda: Who says? Who says?

Guest: Others.

Prabhupāda: Who says?

Guest: (indistinct) in the Bible.

Prabhupāda: What does it say?

Guest: (indistinct)

Prabhupāda: Not without?

Guest: (indistinct)

Prabhupāda: Then why stressing within?

Guest: (indistinct)

Prabhupāda: Then why you are stressing on the point within? He is without. Without; within also. That is God. That Kṛṣṇa says: sarva-loka-maheśvaram [Bg. 5.29]. "I am the proprietor of all the planets, all the, everything," without… Antar-bahiḥ. So He is both inside and outside. Why you are stressing on inside only? One-sided.

Guest: (indistinct)

Prabhupāda: Why? Why not outside? Suppose if one cannot begin from inside, then his beginning is not substantial? If it says by Kṛṣṇa Himself that sarva-loka-maheśvaram, "I am the proprietor of all planets," so if I say "This planet is Kṛṣṇa's property," what is the wrong there? What is the wrong? Kṛṣṇa says bhūmir āpo 'nalo vāyuḥ khaṁ buddhir prakṛti me, bhinna me prakṛtir aṣṭadhā [Bg. 7.4]. "This earth, water, fire, everything, is My energy." So if I say "This water is Kṛṣṇa's, the fire is Kṛṣṇa's," what is the wrong there?

Guest: What is the light?

Prabhupāda: What is the light? It is common sense. The sea water, Kṛṣṇa says, "It is Mine." And if I say, "The water is Kṛṣṇa's," what is the wrong there? Kṛṣṇa says in the Bhagavad-gītā that "This bhūmir āpo 'nalo vāyuḥ, this bhūmir, this pṛthvī, is Mine." So if I say that "Land is Kṛṣṇa's," then what is wrong there? Then why should I go to inside? Outside (indistinct) Kṛṣṇa's property. Why you bother for inside? Inside is very difficult to understand, but outside I can see directly. But I see it, "Oh, it is mine. It is my land. It is my house. It is my property." Therefore that is wrong. As soon as you see "It is Kṛṣṇa's," that is perfection. Why you bother about inside? Why don't you see outside? This outside whose property it is? Kṛṣṇa has simply hidden Himself inside and He is not outside? Inside He is also. Ṝśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. That's nice. But why not outside? Then what is this outside? That is also explained by Kṛṣṇa: "It is Mine." So inside and outside you have to see. Any man can see outside. Any child, if I say, if I teach a child, "Well, this everything you see, it is Kṛṣṇa's," what is the wrong there? This tape recorder is Kṛṣṇa's, this microphone is Kṛṣṇa's, this fire is Kṛṣṇa's. What is the wrong there? Kṛṣṇa has kindly given me. So I should feel obliged, "Kṛṣṇa, You are so kind that You have given this fire so I am not suffering." Is that not Kṛṣṇa consciousness? We want to teach that. Not a bogus thing, "I am seeing within Kṛṣṇa." Why not outside? What is the wrong there? Tell me what is. Is it clear or not? If you have doubt, you go on questioning.

Guest: (indistinct)

Prabhupāda: This is easier process. "This child belongs to Kṛṣṇa. He has kindly given me prasādam." This is not easier? Which is easier?

Guest: That is a particular kind of approach of…

Prabhupāda: Eh? It is not a fact?

Guest: It's a fact.

Prabhupāda: But it is not easier? If you teach one child that "If you meditate upon Kṛṣṇa within," that is easier? Or if you say that "The fire which you are cooking on, this is Kṛṣṇa's"? Which is easier? So why you become more than child? You should remain always child, then you will get knowledge, real knowledge. That is the mistake. "I am now grown up. I cannot accept as child." What is the difference between child? A child also learns ABCD and a grown up man also uses ABCD. In what sense he is grown up? The ABCD is there. But when you are grown up can you give up ABCD? Can you give up ABCD when you are grown up? What do you mean by grown up? What is the difference between child and you? You also use ABCD, he also uses ABCD. But his knowledge of ABCD is not so perfect as yours.

Guest: (indistinct)

Prabhupāda: Eh? Yes, actually.

Guest: (indistinct)

Prabhupāda: Yes. We should remain child. But they are going to become Kṛṣṇa. That is nonsense. That is nonsense. If you remain a child of Kṛṣṇa, that is real sense. And as soon as I want to become Kṛṣṇa, that is rascaldom. Do you accept this or not?

Guest: No, no…

Prabhupāda: Yes. This is rascaldom. We want to stop this rascaldom from this world. That is our movement. We want to remain a child eternally of Kṛṣṇa, protected by. That is our mission. Because you cannot become Kṛṣṇa at any time. How you can become? It is false endeavor to try to become Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva… What is that verse? Mamaivāṁśo jīva bhūtaḥ jīva loke sanātanaḥ [Bg. 15.7]? What is that? You know this verse? What is that? Just recite.

Guest: (indistinct)

Prabhupāda: No, you recite this verse. (Hindi) Kṛṣṇa is saying that "The living entities are My part and parcels eternally." Sanātanaḥ. So how you become equal to Kṛṣṇa? Part is never equal to the whole. That is axiomatic truth. So if you are eternally part and parcel of Kṛṣṇa, how you become equal with Kṛṣṇa? Simply by artificial endeavor you become one with Kṛṣṇa? That oneness realization means oneness of quality, not of quantity.

Guest: (indistinct) …merge into Kṛṣṇa.

Prabhupāda: Eh?

Guest: When you merge into Kṛṣṇa, all this merges into Kṛṣṇa, then…

Prabhupāda: Merges?

Guest: (indistinct)

Prabhupāda: First of all, you are part. Suppose you are part, a screw. You are set in the machine. Does it mean that you become machine? Does it mean that you become machine? You are a screw, you are a part of the machine. Now you are aloof from the machine. Now when somebody comes and he again screws, it will be machine. The machine's part is complete and you are also complete.

Guest: (indistinct) …to merge into that?

Prabhupāda: Merging means this. Just like the machine merges with the machine…, a screw merges with the machine, but still a screw remains the screw and the machine remains the machine. But as soon as they are mixed together the screw has value and the machine is complete. But not that the screw becomes the machine or the machine becomes screw. Is it not?

Guest: (indistinct)

Prabhupāda: So merging means that the machine and the screw, some screw being slackened it has fallen down on the ground, so so long it is out of the touch of the machine it is useless. It has no value. So merging into the Supreme means your value is now useless without being merging into the Supreme. And as soon as you become adjusted with the Supreme your original value is revived. That is real meaning of merging. Tato māṁ tattvato jñātvā viśate tad-anantaram. In the Bhagavad-gītā you'll find. Tato māṁ tattvato jñātvā. When one understands Kṛṣṇa in truth, tattvata. Tattvata means in truth. Then he is allowed to enter or merge. Tato māṁ tattvato jñātvā viśate tad-anantaram. Bhaktyā mām abhijānāti [Bg. 18.55]. That also, that entrance is allowed by bhakti. Bhaktyā mām abhijānāti. Tattvato jñātvā. You can understand Kṛṣṇa in truth by devotional service. Not by any other means. Suppose you are a big lawyer. I want to make friendship with you, I want to know about your inside life. That I can know by knowing you completely, and by satisfying you someway or other, by serving you. Then you: "Oh my dear sir, you want to know me. All right. This is this." Similarly, bhakti means service. You have to please Kṛṣṇa, then you can know Kṛṣṇa. Kṛṣṇa will say. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti pūrvakam [Bg. 10.10]. "Those who are always engaged in love and affection." Buddhi-yogaṁ dadāmi tam, "I say unto Him, I give him intelligence." Not to ordinary persons. Those who are actually engaged in the service of the Lord, he can get instruction from Kṛṣṇa. Tato māṁ tattvato jñātvā. And when he gets instruction fully and he is fully aware of Kṛṣṇa, viśate tad anantaram, then merging question comes. Without understanding… Without clear understanding of Kṛṣṇa where is the question of merging? Simply imagining that I am merge into Kṛṣṇa? No. That is not possible. You should know first of all what is Kṛṣṇa, what is God. Then there is question of merging. Bahūnāṁ janmanām ante [Bg. 7.19]. Therefore this merging process takes place after many, many births. Is it not? So we first of all have to understand Kṛṣṇa, what is Kṛṣṇa. If he has vague idea of Kṛṣṇa, vague idea of… Where is the question of merging?

Guest: And that we understand by service.

Prabhupāda: Eh? Yes, that service. Yes, service. Therefore only by devotional service you can understand Kṛṣṇa. There is no other way. That I have explained, bhaktyā. Bhaktyā, by bhakti you can become perfect, you can understand Kṛṣṇa, God, and you can enter into the kingdom of God, make your life perfect. Only bhakti. There is no compromise. One who says that there are so many other ways, any way… Especially this Ramakrishna Mission, that whatever way you accept, that is complete. No. Only. That is the recommended process. Bhaktyā māṁ abhijānāti yāvān… [Bg. 18.55]. In the Vedas, in the Purāṇas, in the Bhāgavata, in.., everywhere. That is the process. Simply by devotional service you can understand God. Otherwise it is not possible. So is it becoming clear?

Guest: Yes.

Prabhupāda: Don't keep yourself in doubt. So long you are in doubt you go on searching.

Guest: No, no, I… (indistinct)

Prabhupāda: Yes. One difficulty is that we go to some saintly person, we hear and we challenge whether the saintly person corroborated my idea. If he does not, then he's not good.

Guest: That is not…

Prabhupāda: If it is against my conviction, "Oh, he is not good."

Guest: (indistinct)

Prabhupāda: No, I am speaking not of you. I know what you are doing. But we should corroborate. But as a preacher we should simply speak the real truth. There is no question of corresponding with your ideas and another idea, no. We… Whatever we know, whatever we have heard from our authorities we'll speak. That's all. It may be somebody may know better than me. That is another thing. But I have to present what I have learned from the authority. That's all. And our authority is Kṛṣṇa, mainly. Yāre dekha tāre kaha 'kṛṣṇa'-upa… That is the spiritual master. Who does not add or subtract from the talks of Kṛṣṇa, he is spiritual master. One who adds and subtracts according to his whims, he is not spiritual master. He is not bona fide spiritual master. "I, my opinion…" "I give this interpretation…" He is not authorized. You are lawyer, you know better than me. In your law court you cannot change the law by your opinion. That is not possible.

Guest: (indistinct)

Prabhupāda: That is another thing, but that is judged by the expert lawyer that your interpretation is right. And when interpreted. Not ordinarily interpret everything. When it is not distinct. The law point, when it is not distinct then interpretation required. When it is distinct, is there any necessity of interpretation? It is clear. Similarly, Kṛṣṇa says, "I am God. I am the Supreme." So how you can interpret that "No, no, not Kṛṣṇa. Something within Kṛṣṇa." Dr. Radhakrishnan says like that. Yes. That is foolishness. Kṛṣṇa says, man-manā bhava mad-bhakto mad… [Bg. 18.65].

Guest: That is something within Kṛṣṇa?

Prabhupāda: That is his idea, foolish idea. Because he is nirviśeṣavādi, he cannot accept Kṛṣṇa as the Supreme Person, therefore how he can avoid the version of Kṛṣṇa unless he pushes something extra out of his foolishness? And there are foolish persons, they'll say, "Oh, here is Dr. Radhakrishnan says." The intelligent person will see why this foolish person introduces something else? Here is the clear… Kṛṣṇa says, "Just become My devotee." And why he introduces somebody else? But less intelligent persons cannot.

Guest: (indistinct)

Prabhupāda: Yes, yes. If you have got Dr. Radhakrishnan's book I will show you.

Guest: (indistinct)

Prabhupāda: Yes. If you go to the market you can purchase one copy of Bhagavad-gītā of Gita Press. Gita Press. With Rāmānuja commentary.

Guest: Rāmānuja.

Prabhupāda: Yes. That will help you.

Guest: That is English?

Prabhupāda: No, Sanskrit-Hindi. Rāmānuja-bhāṣya. Yes.

Guest: Rāmānuja means the old (indistinct).

Prabhupāda: What is that? Rāmānuja-bhāṣya? Oh, he has got this.

Revatīnandana: Śrīla Prabhupāda?

Prabhupāda: Hm.

Revatīnandana: I was looking at the Gītā yesterday. There is a verse in the Sixth Chapter where Kṛṣṇa says that "The yogi who knows that I and the Supersoul are one and always worships Me in that way (indistinct) that when the yogi sees Lord Kṛṣṇa as Viṣṇu within the heart, that would appear that that is actually Bhagavān realization because Lord Viṣṇu and Kṛṣṇa are the same so it would be Bhagavān. So what is the distinction between Paramātmā realization and Bhagavān realization?

Prabhupāda: Bhagavān realization is complete. Paramātmā realization is partial.

Revatīnandana: Partial.

Prabhupāda: Partial.

Revatīnandana: Is that realizing knowledge without realizing it's coming from God?

Prabhupāda: No, the realization of existence of God everywhere, that is Paramātmā realization.

Revatīnandana: (indistinct)

Prabhupāda: Yes.

Revatīnandana: That is called Paramātmā.

Prabhupāda: That is Paramātmā realization. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is situated in everyone's heart. Aṇḍāntara-stha-paramāṇu cayāntara-stham [Bs. 5.35]. He is within the universe and He is also within the atom. That is Paramātmā realization. Everywhere, all-pervading. Akhilātma-bhūto. Goloka eva nivasaty [Bs. 5.37]. Although He is situated in His Goloka Vṛndāvana-dhāma, He is everywhere. That everywhere aspect is Paramātmā. And that Goloka Vṛndāvana-sthiti is Bhagavān.

Devotee: When a person becomes Bhagavān realized, is Supersoul in his heart (indistinct) form?

Prabhupāda: Yes. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38].

Devotee: Also I was told by one devotee, a person working for Lord Caitanya, Lord Caitanya will appear as Supersoul to him (indistinct) this happen?

Prabhupāda: Well, Lord Caitanya, Lord Kṛṣṇa, there is no difference. If you see Kṛṣṇa and Lord Caitanya the same, or Viṣṇu. It doesn't matter. Viṣṇu-tattva.

Revatīnandana: (indistinct) …Paramātmā realized in that way.

Prabhupāda: Yogis, yogis , they realize Paramātmā.

Devotee: And they're completely satisfied in that way.

Prabhupāda: Yes. Yogis, they see Bhagavān as Paramātmā. Brahman, Paramātmā and Bhagavān. So all of them are on the platform but realization different. Gradually develop. Brahman realization is also spiritual realization. Paramātmā realization also spiritual realization and Bhagavān realization is also spiritual, but the perfect spiritual realization is Bhagavān realization. It includes Paramātmā and Brahman, everything.

Devotee: In the Bhāgavatam it tells about Bhīṣmadeva,. Bhīṣma? He was worshiping Lakṣmī-Nārāyaṇa and when Kṛṣṇa came to (indistinct) …Kṛṣṇa appeared in His four-armed form and then…

Prabhupāda: He knew there is no difference between Kṛṣṇa and Nārāyaṇa because he was in perfect knowledge. Why Bhīṣma? Everyone of us. You do not know?

Revatīnandana: Bhīṣma was more attracted to four-armed form.

Prabhupāda: That is, that is… Some devotee is worshiper of Viṣṇu, some devotee is worshiper of Kṛṣṇa.

Revatīnandana: Their constitutional nature is that way.

Prabhupāda: That is rasa. He likes this form. Just like Hanumān said that ”Although I know Rāma and Kṛṣṇa are the same, still, I want to see Rāma.” We also. Although we know Rāma and Kṛṣṇa the same but we want to see Kṛṣṇa.

Devotee: Tulasi dāsa said that he wanted to see Rāma.

Prabhupāda: Yes. That is devotee’s inclination. That we must have. Just like the gopīs were searching Kṛṣṇa and they saw that Kṛṣṇa sitting in one place as four-handed Nārāyaṇa. They offered respect, ”Oh, He is Nārāyaṇa. We don’t care for Him.” (laughter) ”We don’t care for Him.” But they offered respect, ”Oh, Nārāyaṇa, namaskara. But we want Kṛṣṇa.” And when Rādhārāṇī came, Kṛṣṇa wanted to remain Nārāyaṇa, He could not. Rādhārāṇī’s desire is so strong that Kṛṣṇa could not remain as Nārāyaṇa. He became Kṛṣṇa. You see? So somebody is offering us a little piece of land. Sak… Saket.(?)

Guest: Saket.(?) It is good quarter.

Prabhupāda: Saket(?). It is good quarter. So why not accept that land and immediately have our building.

Guest: (indistinct) say about four o’clock. (indistinct)

Prabhupāda: Yesterday there was a meeting. There is a hope of getting 87 life members. So if you get some life members, say 50, then we can have immediately one center.

Guest: But anyhow…

Prabhupāda: No, either we purchase or we invest (indistinct) but we require some life members.

Guest: (talks about making some appointment at between four and four-thirty)

Prabhupāda: But at that time somebody comes to see me. Somebody comes to see me and talk with me.

Guest: (indistinct)

Prabhupāda: All right. If you can make some life members.

Guest: (indistinct)

Prabhupāda: You are trying for that?

Guest: Yes.

Prabhupāda: All right. All right.

Guest: (indistinct)

Prabhupāda: So Maharani has got many buildings also, I see.

Guest: (indistinct)

Prabhupāda: She’s American.

Guest: She’s American.

Prabhupāda: She was born in India?

Guest: No, she was born in America. She was the daughter of (indistinct). Her father owned (indistinct) companies (indistinct)

Prabhupāda: She has culture. Just like there is one, another American woman in Bombay, Mrs. Kwaliya(?).

Guest: (indistinct)

Prabhupāda: Yes. She’s American (indistinct) a Parsee, a big businessman.

Guest: (indistinct)

Prabhupāda: So you are Mr. Panday. You know him? He is also advocate. (Indian men converse) Yes. In devotees’ association everyone is blessed. Satāṁ prasaṅgāt mama virya saṁvido. There is some enlightenment.

Guest: May I sing one bhajana?

Prabhupāda: Hare Kṛṣṇa. We chant Hare Kṛṣṇa.

Guest: (indistinct)?

Prabhupāda: No, Hare Kṛṣṇa. We chant Hare Kṛṣṇa. It may not be melodious but we chant Hare Kṛṣṇa.

(Indian man starts singing Hare Kṛṣṇa mantra, coughs and stops) All right, don’t take now(?). You want water? Eh? Give this glass. Come on. [break] …nāmaiva eva kevalam kalau nāsty eva nāsty eva nāsty eva. There is no mention that it should be chanted lowly. So how you can say it is gupta? It is not gupta.

Guest: (indistinct)

Prabhupāda: This is also Purāṇa says. Especially it is harer nāma [Cc. Ādi 17.21], not gupta. That is in the Kali-yuga it should be openly chanted and we have to follow our predecessor, Haridāsa Ṭhākura, nāmācārya.

Guest: (indistinct)

Prabhupāda: [break] When we chant, when we utter the bīja mantra

that we utter loudly. That is required. That is japa. So this mantra is mahāmantra and it should be chanted loudly, or as you like. There is no such restriction. Niyamitaḥ smaraṇe na kālaḥ. Nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. (Hindi) And we have to follow the great personalities. Haridāsa Ṭhākura, he was chanting very loudly; Caitanya Mahāprabhu chanted very loudly. So what more evidence you want? My Guru Mahārāja chanted loudly, we are chanting loudly. Whole business finished. (chuckles) Is that all right? Eh?

Guest: (indistinct)

Prabhupāda: Our process is very easy. We have to see whether my Guru Mahārāja, his Guru Mahārāja has followed this. Then there will be no more doubt. Evaṁ paramparā-prāptam [Bg. 4.2]. We receive things by paramparā system. Mahājano yena gataḥ. Sādhu mārgānu-gamanam. We have to follow the footsteps of sādhu.

Guest: (indistinct)

Prabhupāda: Even if I am not well conversant with the Vedas and Purāṇas, if I see that my spiritual master is doing that, that's sufficient.

Guest: (indistinct)

Prabhupāda: Yes. So karma-kāṇḍa, jñāna-kāṇḍa… We say karma-kāṇḍa jñāna-kāṇḍa sakali visera bandha. They are all pots of poison. Karma-kāṇḍa jñāna-kāṇḍa sakalī viṣera bāṅdha. You understand? All of them are pots of poison. Amṛta baliyā yebā khāya. One who accepts this viṣa bandha, this poison pot, as amrta, as nectar, then what is the result? Nānā yoni brahman kare. The result is that he will continue with the…

Guest: (indistinct)

Prabhupāda: Ah, that business will go on. Nānā yoni brahman kare kadarya bhakṣaṇa kare. When there is question of various types of body, it may be I can get the body of hog, then I have to eat stool. By karma-kāṇḍa I become so much abominable because nānā yoni brahman kare, there is no guarantee.

Guest: (indistinct)

Prabhupāda: That's all right. But he was the king, he had to perform this karma-kāṇḍa for the prajā. Yes. That is according to the Vedic principle. So karma-kāṇḍa for ordinary man it is not condemned, but those who are in devotional service, they do not require the guidance of karma-kāṇḍa or jñāna-kāṇḍa. Therefore sarva-dharmān parityajya [Bg. 18.66]. All dharmas, they are in karma-kāṇḍa, jñāna-kāṇḍa. And bhakti is jñāna-karmādy anāvṛtam [Cc. Madhya 19.167].

anyābhilāṣitā śūnyaṁ
jñāna karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam…
[Brs. 1.1.11]

So bhakti is above karma-kāṇḍa and jñāna-kāṇḍa. Rather bhakti should not be tinged or polluted by karma-kāṇḍa conception.

Guest: (indistinct)

Prabhupāda: Yes. Bhakti. Rasa (indistinct) Bhagavan… Raso (indistinct) Similarly, bhagavān, nāma. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. Rasa-vigrahaḥ. Yes.

Revatīnandana: That is why Lord Kṛṣṇa says, "Give up all varieties of religiousness and just surrender to Me." All these other paths…

Prabhupāda: They are duality, karma-kāṇḍa, jñāna-karma. Karmīs, they are after enjoying this world and jñānīs they are after renouncing this world. But you haven't got to enjoy Kṛṣṇa's property, neither you have to renounce Kṛṣṇa's… The property is not yours, then how you can renounce? What is the meaning of your renouncement? If the property is not yours, then how you can accept it as your enjoyable thing. That is karma-kāṇḍa. And how you can reject it? That is jnana-kāṇḍa. So the best thing is to know that everything belongs to Kṛṣṇa and it should be utilized for Kṛṣṇa.

Guest: (indistinct)

Prabhupāda: Yes, karma-kāṇḍa is the lowest thing. When they are fully under the concept of this body, that is karma-kāṇḍa. And when one is transferred to the mental platform, that is jnana-kāṇḍa. And when he's transferred to the spiritual platform, that is bhakti.

Guest: (Hindi)

Prabhupāda: (Hindi) (end)

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Śrīmad-Bhāgavatam 6.1.15

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London, August 3, 1971

Prabhupāda:

kecit kevalayā bhaktyā
vāsudeva-parāyaṇaḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskarā
[SB 6.1.15]

This is a discussion between Śukadeva Gosvāmī and Mahārāja Parīkṣit. The question was that "Why people are suffering in different types of hellish condition of life, and how they can be delivered?" Parīkṣit Mahārāja heard from Śukadeva Gosvāmī that there (are) different kinds of hellish condition of life according to different types of sinful activities. So in this material world everyone is implicated or involved in some sort of sinful life. Just like in the prison house. One may be a first-class prisoner, just like sometimes big politicians, they are put into first-class prison arrangement. A second-class prisoner, a third-class prisoner, there are. But as soon as we understand this man is in the prison or prisoner, it should be understood that he's criminal. He has committed some criminal activity; therefore he is in prison. Now, you can compare between the first-class prisoner or third-class prisoner, that is another thing. But they're all prisoners. They're undergoing the duration of prison life. [break]

Anyone who is in this material world, he may be Brahmā or a small, insignificant ant, it is to be understood that he's sinful. It doesn't matter whether he is Brahmā or an insignificant ant. Everyone has got a different type of body according to the desires of sinful activities. In the Bhagavad-gītā also it is stated, yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. At the time of death the situation of mental situation, according to that mental situation he gets the next body. How? The example is: just like air passing over a nice rose garden. The air is carrying the flavor of the rose garden. And if the air is passing through some filthy place, stool, urine, then it carries the smell of stool and urine. The air is pure, but according to the blowing of the air under certain situation, it is carrying the flavor or smell, a bad smell or good smell. Similarly, we spirit souls, we are all parts and parcel of the Supreme Lord. Therefore, qualitatively we are one. If God is gold, then I am also gold. How can I be otherwise? Because I am part and parcel. If God is iron, then I am also iron. That is my position. But as I am carrying different airs by my association with this material nature, I am getting a different body. It is very simple to understand. We are getting different bodies, that's a fact. Even in our present life we have passed through so many different bodies: a baby's body, a child's body, a boy's body, young man's body. All those bodies are gone. Now I am undergoing in an old man's body. Similarly, when this body will be useless for any purpose, then I accept another body. This is called transmigration of the soul. So for another body, that will be created according to the mental situation we made here at the present body-just like the same air passing through rose garden and air passing through a toilet room.

Therefore, this human form of body is especially meant for creating a favorable situation so that when we pass through this body or we leave this body and we accept another body, we'll get exact a body like Kṛṣṇa. That is Kṛṣṇa consciousness movement. We are trying to change the consciousness of the people so that this preparation will help him to get exactly a body like Kṛṣṇa in next life, and he may dance with Kṛṣṇa in rasa dance. That is our propaganda. Body you'll get. That's a fact. Just as you are getting one body after another in this life, similarly, tathā dehāntara-prāptir, similarly another change of body. Dhīras tatra na muhyati [Bg. 2.13]. Those who are in the knowledge, they're not surprised. They know what kind of body. "My father left this body; now he has accepted another body." He can understand what kind of body he has. How? Just like when you see a friend going away to other place by plane, you know, "This plane is meant for…" Just like I came from New York yesterday to London. So everyone knows that I have gone to London. How? They are not seeing me, but from the evidences of the ticket, of the aeroplane and everything, they know certainly, "Swamijī has gone to London." Similarly, if you know the things right, you can know also "Where this man is going after death." How you gan know? That is also stated in the Bhagavad-gītā. Ūrdhvaṁ gacchanti sattva-sthā: [Bg. 14.18] "Those who are situated in the modes of goodness…" There are three qualities in the material world: the quality of goodness, the quality of passion, and the quality of ignorance. So, if you know somebody that he is in the quality of goodness, then you can understand, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. Those who are in the quality of goodness, they are being promoted to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. And those who are in the modes of passion, they remain in the middle planetary systems. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ: and those who are associating very much abominable condition of life, they go adhaḥ, downward. So we can understand from the śāstras. Therefore people has to be taught to be situated in the modes of goodness. At least, he will be guaranteed to get a life in the higher planetary system, if not liberated. That is Vedic civilization.

The whole Vedic civilization is to elevate people. There are two kinds of systems in the Vedas: pravṛtti-mārga and nivṛtti-mārga. Because we are all here criminals. Criminal means we have come here within this material world with a purpose to enjoy to the fullest extent. Don't you see? Anywhere you go, people are struggling so hard because the idea is that "I shall be greater than him" or "I shall be very great." "I shall be minister," "I shall be president," "I shall be big merchant," "I shall be very big leader." "How I can be bigger?" When he fails everything, then he thinks, "Now I shall become God." This is going on. So up to the understanding to become God is materialism. All endeavors up to the point of becoming God is materialism. Therefore Kṛṣṇa says that "You cannot be happy by all these religious systems." Religious system, there are two kinds of religious systems. Some of them are pravṛtti-mārga, increasing the path of enjoyment, sense enjoyment. That dictates that "You come to the heavenly planet. You'll have ten thousands of years duration of life and very beautiful women to enjoy. Very nice garden, and drinking soma-rasa." So this is called pravṛtti-mārga. And nivṛtti-mārga means a little more advanced, when one understands that there is no actual happiness in this way, then he says, "This is all false." Brahma satyaṁ jagan mithyā: "The world is false. Now let me search out Brahman." Athāto brahma jijñāsā. But… That sort of brahma-jijñāsa is called nivṛtti-mārga, negativating this path of enjoyment. But śāstra says that simply by understanding that "This is false, and I'll have to become away from these false engagements," so without knowledge of Kṛṣṇa, such elevators, they become impersonalists and voidists, to make negative this material enjoyment.

So we are manufacturing so many religious system on these two platforms. One platform is how to enjoy to the fullest extent, and another platform is how to become zero, voidism. But actually, neither you are enjoyer, nor you are zero. Both of them are false. Therefore Kṛṣṇa says that any religious system on the basis of this renunciation or enjoyment… When we take this material world as fact, that means we want to enjoy it. And when are frustrated then we want to make zero. So actually, it is neither zero, nor there is any cause of frustration. You have to simply to take to the right knowledge. The right knowledge is given in the Bhagavad-gītā. Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you simply understand that Kṛṣṇa is the only enjoyer, then your propensity to become false enjoyer will be vanquished, that "I am not enjoyer. Kṛṣṇa is the enjoyer." Then there is no question of renunciation also. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. And He says that "I am the proprietor of all planetary systems." Loka. Loka means universe. Then what you have got to renounce? If Kṛṣṇa or somebody is proprietor of something, what is the meaning of your renouncement? And if He is the only enjoyer, then what is the meaning of you are enjoyer? So if you enjoy, then you become a thief. And if you renounce, you become a pretender. Because we have nothing to renounce, and you cannot enjoy other's property. This is your position.

So one who knows this perfectly well, he's in Kṛṣṇa consciousness. This is sum and substance of Kṛṣṇa consciousness. So, when we engage ourself in enjoying other's property… Because Kṛṣṇa's property, how you can enjoy? That means you become criminal.

Just like in the modern state, or any state, if you want to enjoy other's property, then you are a thief. That is the statement given in the Īśopaniṣad. Īśāvāsyam idaṁ sarvam: [Īśo mantra 1] everything belongs to God. Yat kiñcid jagatyāṁ jagat. Anything, anywhere in this universe, it belongs to God. "Then? How I can enjoy? I have to live. If everything belongs to God…" Tena tyaktena bhuñjīthā. "Yes, you can enjoy." Just like the father in a family. Father is very rich. Actually, the proprietor is the father, but the enjoyers are the sons. Similarly, whatever there is, it is the property of God. But because you are all sons of God, you have got the right to enjoy the property of the father. There is no denying. But you cannot enjoy the property of your other brother. Tena tyaktena bhuñjīthā. Whatever the father says, "My dear boy, you enjoy this," you be satisfied with that. Don't try to encroach upon others', other brothers' property. Then you'll be criminal. You enjoy. Kṛṣṇa has give you sufficient. Kṛṣṇa is not poor. Sarvaiśvarya… Ṣaḍ-aiśvarya-pūrṇa. So if you remain satisfied what is given to you by Kṛṣṇa and remain in Kṛṣṇa consciousness, that "My father is so kind, my father is so rich, so let me abide by the orders of my father and live peacefully," then the world becomes peaceful. This is Kṛṣṇa consciousness. It is very scientific and authorized. But as soon as we want to encroach upon others' property, to enjoy more than it is allotted to me, that is criminal.

So in order to become free from this criminality, there are so many prescriptions in the śāstras. They're called tapasya. The beginning is the tapasya. Tapasya means just like a thief wants to steal others' property, but if he thinks at the same time, "No, no, it will be criminal. Father has said it is criminal. I shall not steal others' property," this is tapasya. Because I have got the inclination to steal, to usurp other things, but if I restrain myself by the order of father or the śāstras, the laws… Just like a thief. He knows that if he steals, if he takes others' property, he'll be arrested and he will be punished. But he has got that bad inclination. That is called pāpa-bīja. The śāstras, they prescribe different types of atonement for person who has committed criminal activity. The criminal activities is that if you encroach upon others' property, others' right, that is criminal. Tena tyaktena… You should be satisfied whatever Kṛṣṇa has allotted to you. Therefore we are training our devotees to take Kṛṣṇa-prasādam. Whatever Kṛṣṇa has willfully left after His eating, we take it. But Kṛṣṇa is so kind that He keeps the prasādam as it is. Because He's pūrṇa. He's not hungry. He's feeding millions of living entities. Eko bahūnāṁ vidadhāti kāmān. So He's not hungry. Neither whatever you are offering to Kṛṣṇa, it is your property. It is Kṛṣṇa's property. You cannot manufacture fruits, flowers, grains, or milk, or anything else. Anything eatable you cannot manufacture in your factory. That is Kṛṣṇa's manufacture. Therefore, actually, it is Kṛṣṇa's property. Simply you have to acknowledge: "Kṛṣṇa, You are so kind. You have given so many things for our eating. First of all, You taste. Then we shall take it." What is the difficulty? This is Kṛṣṇa consciousness.

So each and every item, if you study what is Kṛṣṇa consciousness, then your life will be happy-if you take to it. Simply understanding Kṛṣṇa, you'll be liberated. Kṛṣṇa says in the Bhagavad-gītā,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

Kṛṣṇa says that "If somebody simply understands Me, Kṛṣṇa, in fact…" To understand Kṛṣṇa superficially is no knowledge of Kṛṣṇa. Tattvataḥ. That tattvic knowledge is also very difficult. Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

It is very difficult to understand. Because Kṛṣṇa says out of many millions of people, one is perfect, and out of many millions of perfect men, one can hardly understand Kṛṣṇa. So it is very difficult to understand Kṛṣṇa. But if one is fortunate, he can understand. How? Now, Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. "There is no more higher truth than Me." So if one is fortunate to understand Kṛṣṇa, that there is no more higher truth than Kṛṣṇa. And if he follows the advice of Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], then he's fortunate. Fortunate means everyone has got his discretion. So one who has the fortune to discriminate, then he can understand Kṛṣṇa very easily.

Therefore this association is required, how to understand Kṛṣṇa, although it is very difficult. But the difficulty is removed by the association of devotees, by the association of Kṛṣṇa. So this opening of different centers in different parts of the world means we are trying to give association of Kṛṣṇa to everyone. There is no discrimination. Just like in the Western countries we are trying to give Kṛṣṇa consciousness for the last four or five years, and people are taking it. We have got now sixty centers, and they're accepting the principles, they're becoming devotees of Kṛṣṇa sincerely. So it is not very difficult task, provided one is sincere and serious. Then as soon as you understand Kṛṣṇa, then what happens to you? Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Anyone who simply understands Kṛṣṇa, then the result will be that after quitting this body you won't have to come back again in this material world and accept a body for different kinds of miserable conditions. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "He doesn't take birth again here." Then where does he go? Mām eti, "He comes to Me."

So these are simple truths, all explained in the Bhagavad-gītā. It is open to everyone. Kṛṣṇa is everyone's father. You may take Kṛṣṇa Indian God, or Kṛṣṇa Indian, or Hindu, but Kṛṣṇa says that sarva-yoniṣu kaunteya: [Bg. 14.4] "In all forms of life, in all species of life, whoever he may be, I am the seed-giving father." So don't think that Kṛṣṇa is for the Hindus, for the Indians, or for the human being. No. Kṛṣṇa is for everyone. Otherwise how He is God? If He is for a particular section, then how He can be God? God cannot be for a particular type of man or particular section, particular society. God is for human being or the birds, beasts, aquatics, insect, trees, plants, everyone. That is God. He says, sarva-yoniṣu: "In every species of life, whatever form may be, that doesn't matter," ahaṁ bīja-pradaḥ pitā [Bg. 14.4], He says, "I am the seed-give father." This is Kṛṣṇa consciousness.

So our proposition is that we are somehow or other in an envelopment of so many mistakes. And therefore we are suffering.

Suffering means due to ignorance. Just like a man does not know the law of the country… A civil instance:(?) just like here in London the car is driven from the left side, in America the car is driven by the right side. So suppose one comes from America, he's driving the car from the right side, the police arrest. "Why you arrest me, sir?" "Because you are driving on the right side." "That I know. I do not know that you have to drive left side." "That does not mean you are free from criminal charges. Come to the court." So this criminality is happened on account of ignorance. So any criminal person wrongly-guided means ignorance. Therefore we have to develop real knowledge. The real knowledge is that God is one, God is great, we are part and parcel of God, and therefore we have to serve God. This is knowledge.

Thank you very much. Hare Kṛṣṇa. [break]

Śyāmasundara: Does anyone have any questions that you would like to ask Śrīla Prabhupāda?

Guest (1): Your Divine Grace, you talked about when one was dead if he's completely Kṛṣṇa consciousness or is ready to take death and is in exact mindfulness of this state, how, how do you process to a right moment unless one is helped at the last minute of death?(?)

Prabhupāda: Yes, somehow or other, at the time of your death if you become Kṛṣṇa conscious, then your life is successful. Ante nārāyaṇa smṛtiḥ [SB 2.1.6]. But if you do not practice while you're conscious, then it is very difficult to remember Kṛṣṇa at the time of death.

Guest (1): Would you possibly say that the moment of death, the last thought which is…

Prabhupāda: At the time of death, somehow or other, if you are fortunate enough to remember Kṛṣṇa, then your life is successful. I shall describe this instance in these discourses, Ajamila, how he became delivered. So the real purpose is ante nārāyaṇa-smṛtiḥ: at the time of death we may be able to think of Kṛṣṇa. Then life is successful.

Guest (1): Much has been said about yoga and…

Prabhupāda: That yoga is also the same thing. Yoga practice means to concentrate one's mind, to practice, the Viṣṇu form within the heart. Viṣṇu is another form of Kṛṣṇa. So, not this modern yoga system, thinking something void. This is not prescribed in the authoritative scriptures. That is simply taking trouble. Kleśaḥ adhikataras teṣām avyaktāsakta-cetasām. Those who are attached void, voidness, they simply take more trouble to realize God.

Guest (2): Many books from the East advocate the, without any success in yoga, before one has success, the kuṇḍalinī must be opened. What do you think about this?

Prabhupāda: Well, we think of Bhagavad-gītā first, then others. Bhagavad-gītā says that yoga should be practiced concentrating one's mind on Kṛṣṇa. Mat-parāyaṇaḥ. Vāsudeva-parāyaṇaḥ. Nārāyaṇa parāyaṇaḥ. These words are there. So if yoga practice is performed by concentrating one's mind on Kṛṣṇa or Viṣṇu, that is first-class yoga, and that is stated in the Bhagavad-gītā, yoginām api sarveṣāṁ mad-gatenāntarātmanā: [Bg. 6.47] "Of all yogis, one who is always thinking of Me within the heart, he is first-class yogi." So if you are practicing yoga, we should recommend that you think of Kṛṣṇa within your heart. That will help you. That is our advice. But if you think something else, that is your business. (laughter) We cannot advise anything. But we would advise you, if you are fond of practicing yoga… This is also yoga. This is called bhakti-yoga. Everything yoga. Jñāna-yoga, karma-yoga, dhyāna-yoga, haṭha-yoga. Generally, they practice haṭha-yoga, and they're satisfied only by getting into practice the system of āsana. That's all. But there are many other steps: yama, niyama, āsana, praṇāyāma, dhyāna, dhāraṇā, pratyāhāra, samādhi. Say, generally, the so-called yogi class, they simply practice some āsana. And no yama, niyama, dhyāna, dhāraṇā, pratyāhāra. So to practice yoga, it is recommended in the Bhagavad-gītā, first of all, you have to select a secluded place. And that must be very sacred. And you have to sit there alone. Who is going to do that? It is not possible to practice yoga in a fashionable city. It is not possible. Therefore India, those who are actually yogis, they go to the Himalaya, Hardwar, in a secluded place, in a sacred place they sit down tight and practice yoga. That is yoga. Not that in a yoga class you practice some gymnastic and you become a yogi. Yoga system is very difficult system, haṭha-yoga system. But we do not know that. We want everything very cheap. Oh, that is not possible. Because it is not possible, therefore in this age the śāstra recommends, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Simply chant Hare Kṛṣṇa mantra and you will achieve… And see the result. We have thousands of students. They have been called by the newspaper reporter "bright faces." Compare with these students and any yoga class student: how much they know, how do they know? So this haṭha-yoga system is a recommended system. That's all right. But it is not possible in this age. It is very difficult. This practice is very easy. Even a child can chant Hare Kṛṣṇa, and he becomes purified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. So if your business is how to become purified and realize yourself or realize God, then this is the system in this age. You have to take to it, Kṛṣṇa consciousness. If you take to other system, you are at liberty. But so far śāstra is concerned, that will not be successful. Yes?

Guest (2): When the living entity comes to the material world, what is the state of the spiritual body? And then how does this spiritual body begin to develop?

Prabhupāda: Spiritual body is there already. You simply cover yourself with another material coating. Just like you are trying to go to the moon planet. Your body's there, but you coat your body just suitable to the moon planet. And that dress costs $40,000 or something like that. (laughter) So after spending $40,000 for each man and going for so many years, they have collected little dust. That is their success. So if you want to waste your money in that way, do that. (laughter) Yes?

Indian lady: Is it better to chant the Hare Kṛṣṇa mantra loud or is it better hide the mantra? (?)

Prabhupāda: As loud as possible.

Devotees: Jaya! Hari bol!

Prabhupāda: So that others can hear and take benefit of it. There is no secret. It is not that secret mantra, that "I'll give you a special mantra, and you give me $35." (laughter) It is open to everyone. Chant loudly, as loudly as possible. No question of payment.

Guest (3): Have you seen Kṛṣṇa?

Prabhupāda: Yes. You are not seeing? Why you are so blind? Everyone seeing, Kṛṣṇa is here.

Woman: Is it a very good omen to see in your sleep state person showing to do the Hare Kṛṣṇa chant?

Prabhupāda: Well, sleep, when you sleep and dream, you take it all false. It is not very good omen.

Śyāmasundara: She said…

Woman: Like(?) you do anything about the movement in sleep, and I was… (?)

Prabhupāda: Sleep… Sleep is sleep. But in advanced stages in sleep also… Dream means whatever you act in awakened state, that comes as something, phantasmagoria. But actually, you have to do according to the rules and regulations, not under some dream or phantasmagoria. So Kṛṣṇa consciousness has to be executed according to the rules and regulations. Then it will be successful. Yes?

Indian lady: What does the peacock feather mean to Kṛṣṇa?

Śyāmasundara: What does a peacock feather mean to Kṛṣṇa?

Prabhupāda: Kṛṣṇa likes it. Yes.

Indian lady: Is it a symbol of love, or what it is?

Prabhupāda: No. Kṛṣṇa likes peacock feather. Barhāvataṁsam asitāmbuda-sundarāṅgam. We cannot check Kṛṣṇa's liking. (laughter) Yes? First of all, yes…

Indian man: I am very much thankful to you for giving this divine knowledge to our crippled people, who are suffering in this material world. But… And I'm also convinced by this of kīrtana. I am somewhat surprised and I feel very much grateful about… Or the world, it is not grateful for Kṛṣṇa consciousness(?). And there were many Kṛṣṇa devotees in that part of the world which is now called Bangaladesh. And millions of Kṛṣṇa devotees, all sons of Kṛṣṇa, are being butchered by the…, and butcher of their family or… I'm talking about west Pakistan. What is your answer to this sort of the genocide or greatest man-made disaster.

Prabhupāda: That is going on since the creation. How can you stop it? The history repeats itself. This butchering, this attack by one country by another or by one king to another, that is going on. This is the nature; therefore it is called duḥkhālayam aśāśvatam [Bg. 8.15]. This is a place simply for suffering. Therefore everyone's business is how to get out of it. You cannot stop what is going on in Bangaladesh. It may be in Bangaladesh or it may be in Vietnam or it may be in some other places-this is nature's law; it will go on. You cannot stop it. The best thing is to get out of the scene. That is your business. You cannot stop it. Even if you show sympathy, that is useless. Because this is the way of nature. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Paritrāṇāya sa… vināśāya ca duṣkṛtām. The vināśa is there. The two things are going on: maintenance and dissolution and creation. So you cannot stop the process. And in the Bhagavad-gītā it is said, yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha. All these ephemeral things which come and go, if one is not disturbed by all these things, then he is the right candidate for liberation.

Indian man: They seem the greater criminal who is now telling these people there…

Prabhupāda: Well, criminal is criminal, greater or smaller. Just like in India it is said that if you have stolen a khira, a cucumber, or you have stolen a hīrā, a diamond, you are equally punishable.

Indian man: Do you think those who are butcher are all criminals?

Prabhupāda: Huh?

Indian man: Those who are butcher, they are all criminals?

Prabhupāda: They may not be criminals, but what is your idea?

Indian man: I want to hear the solution from you to this disastrous situation in the present material world.

Prabhupāda: So what way you want?

Indian man: No, I don't know. I want from you.

Prabhupāda: So our solution is that chant Hare Kṛṣṇa.

Devotees: Haribol! Jaya!

Indian lady: What is the best method of making your children Kṛṣṇa conscious? Teaching the śāstra or…?

Prabhupāda: What is that?

Devotee: What is the best method of making children Kṛṣṇa conscious?

Prabhupāda: Yes. Dharmāviruddho kāmo 'smi. In the Bhagavad-gītā it is said that "Sexual intercourse which is not against religious principles, that is I am." Kṛṣṇa says. So sex intercourse should be not against the religious principle. Therefore illicit sex life is forbidden in our society. Sex should be utilized only for begetting nice children, not for any other purpose.

Indian lady: How do you make the children… But how do you make them Kṛṣṇa conscious?

Prabhupāda: Yes. We are propagating this Kṛṣṇa consciousness movement just to make everyone Kṛṣṇa conscious. Never mind what is his past background. If one takes to this process, he becomes purified. That is our propaganda. We are not taking account of his past deeds. In the Kali-yuga everyone's past deeds is not very happy. Therefore we don't consider about the past deeds. We simply request that you take to Kṛṣṇa consciousness. And Kṛṣṇa also says that,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣ…
[Bg. 18.66]

It might be I was very sinful in my past life, but when I surrender to Kṛṣṇa He gives me shelter and I am free. That is our proposal. We don't consider about the past deeds. Everyone may be sinful in his past deeds. That doesn't matter. But if he takes to Kṛṣṇa's shelter as Kṛṣṇa says, then Kṛṣṇa will give us protection. That is our propaganda.

Guest (3): Swamijī, can you tell us why we're in this material contamination? Why is it that the spirit soul has material contamination?

Prabhupāda: That is the slight independence of the spirit soul. As soon as the spirit soul wants to enjoy for himself… Just like many boys gives up the association of the parents and he wants to enjoy this material world in his own way, without the sanction of the father and mother. He has got the right. Similarly, although we are all sons of God, or Kṛṣṇa, we have got the independence to give up His company and enjoy this material world. That is contamination.

Guest (3): And do we all originate from Kṛṣṇa?

Prabhupāda: Yes.

Indian lady: What is one's prescribed duty?

Devotee: What is one's prescribed duty?

Prabhupāda: To surrender to Kṛṣṇa. Very simple thing. "Kṛṣṇa, I forgot You for so many lives. Now I surrender unto You. Give me protection." That's all. Very simple thing. Yes?

Guest (4): Your Divine Grace, will you kindly explain the significance of Ratha-yātrā festival?

Prabhupāda: Ratha-yātrā is Kṛṣṇa's festival.

Guest (4): And purpose of it?

Prabhupāda: Purpose to see how Kṛṣṇa is enjoying.

Guest (4): Is it a victory procession? I'm not quite sure. I'm not quite sure whether it is a victory procession. And…

Prabhupāda: Yes, you'll be sure when you come to Kṛṣṇa consciousness. At this present, at the present moment, you cannot be sure. But when you come to Kṛṣṇa consciousness you'll be sure.

Guest (4): No, I mean, When Viṣṇu was returning from the Battlefield of…

Prabhupāda: Yes, this is meant for the devotees of the Kṛṣṇa, or those who are in Kṛṣṇa consciousness. But with the Kṛṣṇa consciousness people, others also can take the advantage. But if anyone sincerely sees the Ratha-yātrā festival and understands how Kṛṣṇa visited Kurukṣetra along with His brother and sister, that is very nice. That is Kṛṣṇa consciousness.

Kulaśekhara: (indistinct)

Prabhupāda: I cannot hear you.

Kulaśekhara: Could you explain a little bit about the position in which we were situated in the spiritual sky before coming to the material world?

Devotee: What position did we occupy in the spiritual sky before we fell into the material world?

Prabhupāda: You are already in the spiritual sky, but you are simply covered. Just like the sun is already there. You are also already there, but there is a cloud which hinders your checking, your seeing of the sun. Similarly… The sky is one, when it is clouded or not clouded. So actually we are always in the spiritual world. But when you forget Kṛṣṇa by the cloud of illusion, that is material. Try to understand. There is allotted(?)… When the sky is clouded, you cannot see the sun, it does not mean that you are in a different sky. You are in the same sky. When the cloud is clear, you are in the same sky. But the difference of position is due to the cloud. That is called māyā. When you forget Kṛṣṇa, that is material. And as soon as you become Kṛṣṇa conscious, that is spiritual. Just like here, this temple is not in London. It is Vaikuṇṭha.

Devotees: Haribol!

Prabhupāda: Because here everyone is Kṛṣṇa conscious. They haven't forgotten Kṛṣṇa. Therefore they are in Vaikuṇṭha. Others may see that "Oh, you are in London. How you are in Vaikuṇṭha?" Just like Kṛṣṇa, in the Bhagavad-gītā is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] God is situated in everyone's heart. So everyone's heart means He is in the heart of the hog also. But if the hog is within the stool, that does not mean Kṛṣṇa is also within the stool. Similarly, the devotees, although they are in London or New York, they're in Vaikuṇṭha. That is to be realized when one is in Kṛṣṇa consciousness. Yatra tiṣṭhanti mad-bhaktā tatra tiṣṭhāmi nārada. Kṛṣṇa says, "I live there where My devotees are there." So Kṛṣṇa can be everywhere where there is devotee. So this material world, spiritual world means when you forget Kṛṣṇa, that is material. When you are Kṛṣṇa conscious, that is spiritual. That's all. You may remain in the same place. Because everything is Kṛṣṇa's-īśāvāsyam idaṁ sarvam [Īśo mantra 1]-so how you can distinguish what is material, what is spiritual? If every, every part of the creation belongs to Kṛṣṇa, you cannot practically distinguish, "This portion is spiritual, this portion is material." That distinction is due to our forgetfulness. So as soon as you come to Kṛṣṇa consciousness you will find everything spiritual.

Guest (5): If one realizes the impersonal Brahman, what progress can be made here from this?

Prabhupāda: So if you realize impersonal Brahman, there is chance of falling down again to the material conception. Because you are person, you cannot remain in impersonal stage. Therefore to elevate, to be elevated in the impersonal stage means there is chance of falling down again. But if you elevate yourself to the personal conception of the Absolute Truth, there is no falldown. Of course, because we are marginal potency of Kṛṣṇa, there is possibility of falldown always. But those who are strong in Kṛṣṇa consciousness, they do not fall. That's all right. (end)

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Śrīmad-Bhāgavatam 6.1.15

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New York, August 1, 1971

Prabhupāda: Thank you very much. Hare Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi *. **So we are not going to be misled by anyone. We simply worship the original person, ādi-puruṣa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi** *.

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

Śrīdhara Svāmī is giving his commentation in this connection, that tasya ati duṣkarād mukham eva anyāt prāyaścittaṁ kecit kīrtanena, evaṁ mūḍho bhakti pradhāna virala iti darśayet(?). Kaivalyaṁ tapa-ādibhir nirapekṣaya(?). Śrīdhara Svāmī's explaining this word, kevalayā, "simply by devotional service," kevalayā bhaktyā-but without being dependent on other processes. The other processes we have described: tapasā brahmacaryeṇa śamena damena [SB 6.1.13], by observing celibacy. Now take for example celibacy. In this age, especially… Why especially in this or that? All over the world, to remain a brahmacārī is little difficult. One who can, it is very good. But it is difficult. So brahmacaryeṇa, by practicing celibacy, a life of celibacy, even one has the intention, the association, the society is so much polluted that one cannot. It is very difficult. So in bhakti-yoga it is not very strict that one has to observe celibacy strictly. He can marry. Marriage is allowed, but not for indulgence. But because a man requires a woman or a woman requires a man, there is sacred marriage. This man and woman is educated that he or she is not this body. Therefore advancement of this education will stop him for this bodily enjoyment. Just like eating also. We are eating; we are not fasting. We are eating. But we are eating just to maintain the body and soul together, not extravagantly. Although we have very nice plates, kṛṣṇa-prasādam, but we do not make any palatable dishes for enjoyment. We make all nice things for Kṛṣṇa, and we take prasādam. Therefore the material effect of eating, it does not act upon the devotees.

So therefore Śukadeva Gosvāmī says, "By one stroke, kevalayā-without waiting for the austerity, undergoing severe penance, austerities, celibacy, controlling the mind, controlling the senses, and giving in charity, performing great sacrifices, to become, becoming very truthful, clean-but without waiting for all these things, simply by one stroke, accepting Kṛṣṇa consciousness, one immediately ascends the highest position." There is ample proof in our Society. They had never any austerity, penance or celibacy, or they tried to control the senses or mind, or they gave any big amount of charities, or they observed cleanliness. Nothing of the sort. But immediately, simply by accepting Kṛṣṇa consciousness, just see how they are nice. Practical proof. Now bring any yogi, any jñānī, any person undergoing severe penances, and compare with these boys and girls. He'll fail. This is practical… Simply by accepting this devotional service, kevala-bhakti, without waiting for the other penance. They're already under penance. They're already leading the life of celibacy. They have already controlled the senses. They have already controlled the mind. They're giving in charity. Whatever they have, they're giving to Kṛṣṇa. Damena tyāgena, tyāga. They have given their life. What to speak of money and other things, they have given their whole life for Kṛṣṇa. Otherwise, how this Movement is improving? If I… I came here alone. Still, no Indian helping me. There may be one or two of my disciples. Others… There are so many Indians in this country. They're not helping me. But these boys, these girls, because they have come to the transcendental platform, they're helping me so nicely. Therefore the Movement is going forward. This is practical. Kevalayā bhaktyā. Simply by taking to Kṛṣṇa consciousness, devotional service.

It is just like, I sometimes give example: The blacksmith's method and the goldsmith's method. The goldsmith, he has got a small hammer-tuk, tuk, tuk, tuk, tuk, tuk, tuk, tuk, tuk. And the blacksmith has a big hammer-dumh, finish. So our is blacksmith method. We take the big hammer of bhakti yoga and finish all, everything. You see. We won't have to undergo so many tuk, tuk, tuk, tuk. And there is no possibility. If I say, "Now you have to become completely brahmacārī. You have to sit down in the forest and stay at right angle and press your nose for six months," who will follow? There is no possibility. This tuk tuk method, there is no possibility. We have to get this hammer, blacksmith hammer of Kṛṣṇa consciousness, and immediately finish everything. This is Kali-yuga. Simply one… Who can do this? This one hammer, finishing all, who can do this? Vāsudeva-parāyaṇāḥ. Bhaktyā vāsudeva-parāyaṇāḥ. By devotional service one has to become vāsudeva-parāyaṇa, devotee of Lord Vāsudeva. That's all. That is being taught here: how to become lover of Vāsudeva. This prescribed method, that rise early in the morning, have maṅgala-ārātrika, kīrtana, then bhoga-ārātrika, kīrtana, then go to the street saṅkīrtana, then come back, again kīrtana, again ārātrika-simply engaged in Vāsudeva's service. That includes everything. All these austerities, penance, charity, and cleanliness… They're clean. They're taking bath every day three times, at least two times, they are taking bath, although previous to this, perhaps weekly they were taking once bath. You see? So how they have become? This is practical proof. Vāsudeva-parāyaṇa. Therefore whole people of the world should be made vāsudeva-parāyaṇa by the simple method of Kṛṣṇa consciousness, and they will be all peaceful. It will become Vaikuṇṭha. Otherwise it is hellish. It is, has already become a hell, the whole world. And if you don't take to this Kṛṣṇa consciousness, this hellish condition of life will simply make progress, in spite of all your education and economic development. That's a fact. Those who are thoughtful, they should take this Movement very seriously. They should try to understand what is the value of this Movement. It is not that something manufactured by me or by man. It is authoritative.

Here it is said: bhaktyā vāsudeva-parāyaṇāḥ, aghaṁ dhunvanti kārtsnyena. They become able, quite competent to cut down all sinful reactions simply by one method, kārtsnyena. How? Nīhāram iva bhāskaraḥ. Bhāskara means sun. As soon as there is sunrise, the mist or the fog immediately disappears. Many thousands of miles. People in the mist, in the fog, they cannot run on railway, they cannot run on the airplanes. And I've seen, I've experienced. Yesterday practically our plane was lost in the fog, and high in the sky. And I've seen in the sea also, as soon as there is fog… When I was coming to your country on ship, the ship stops and they began to bugle: gaonh gongh gonhgonh, like that. But as soon as there is sun, this thousands miles of fog immediately… The example is very nice: nīhāram iva bhāskaraḥ. So you try to make Kṛṣṇa sun rise in your heart. Kṛṣṇa sūrya-sama. In the Caitanya-caritāmṛta it is said Kṛṣṇa is just like sun. Māyā haya andhakāra. And māyā, this illusory energy, it is darkness. Yāhāṅ kṛṣṇa tāhāṅ nāhi māyāra adhikāra. As soon as there is sun, Kṛṣṇa, immediately darkness of māyā disappears. So why not take this simple method? All māyā disappears. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Otherwise, to surpass, to overcome this ocean of darkness, māyā, is very difficult. Daivī hy eṣā guṇamayī mama māyā duratyayā. Duratyayā, very, very difficult. Hard. Then how? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Simply teach people to surrender unto Kṛṣṇa. God. All illusion, fog, mist will disappear. Will disappear.

And the method is very simple: chant Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… The more you go on chanting the…, the fog within your heart, the clumsy darkness of many, many lives sinful activities, will be cleared. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. And everything will be seen very distinctly. What I am? What is God? What is this world? What is our interrelation? How I shall live in this world? Then what is my next life? These things are not taught. Simply how to manufacture something for sense gratification. After all, it is sense gratification. You may discover… The other day somebody was telling me in Los Angeles that they have discovered an aeroplane which can run on very, I mean, speedily. But there is danger. As soon as the aeroplane will run on, there may be many windows here in the city, they'll dismantle. So we are trying to create something for sense gratification. At the same time, side by side, we are creating so much inconvenience. In this way, our time is being wasted. Action and reaction. Action and reaction. There must be some reaction. Whatever you do, there must be reaction. And that reaction you'll be entangled. That is stated in the Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Either you do good work or bad work, if it is for sense gratification, then you'll be entangled. But yajñārthe karma, if you do for kṛṣṇa-yajña, then you are free. So this process, recommended by Śukadeva Gosvāmī-kevala-bhakta-take to devotional service, this Kṛṣṇa consciousness, and everything, all other things will be automatically adjusted.

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
[SB 6.1.16]

Now he clearly summarizes: na tathā hy aghavān. Aghavān means one who is sinful. Every one of us sinful, more or less. That's all. Otherwise, unless you are sinful, you don't get this material body. As soon as we are free from sinful life, then we are liberated. We are transferred to the spiritual world, and we get spiritual body. The whole process is how to cleanse ourself from the contamination of our sinful life. That is material world. So here Śukadeva Gosvāmī says that na tathā hy aghavān rājan. "My dear King"-rājan, he's the king, rājan. Aghavān, "Those who are sinful…," rājan na tathā hy aghavān rājan pūyeta. Pūyeta means becomes purified from contamination. Tapa-ādibhiḥ. Tapa-ādibhiḥ…, tapa means this austerity, beginning from austerity, tapasā brahmacaryeṇa śamena damena ca [SB 6.1.13]. I've described. We have discussed. He says that one cannot be completely purified by executing these process of purificatory methods. Na tathā. Maybe. Just like there are many examples. There are Dhruva, Viśvāmitra Muni. He underwent all this tapasya. He was a kṣatriya. He wanted to become a brāhmaṇa. There was a quarrel between him and a ṛṣi. So he saw the extraordinary power of the ṛṣi, and he wanted to become a brāhmaṇa. So he began austerity. But he became also a victim of Menakā, the society girl of heavenly planet. And being entangled, he begot a child. In this way he became implicated, because he was not pure.

So here it is said that even if you perform austerity, penances, the worldly circumstances are so implicated that it will involve you some way or other again into the material modes of nature. There are many instances. Many sannyāsīs, they give up this world as mithyā, all false. "Let me take to Brahman." But again they become implicated to philanthropic work, welfare activities. If this world is false, why you are attracted to the welfare activities? If it is false in your opinion… We say it is not false. Our philosophy is… We don't say that the world is false; we say the world is temporary. How it can be false? If God created this world, if God is true, how His creation can be false? We don't approve this philosophy. We accept that this is not false, but this is temporary. And because it is creation of God, because He's Absolute Truth, it is also true. Simply we are seeing it otherwise. Just like I'm claiming something within this world as my property. That is false. But this is someone's property-that is fact. That is God's property. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Not that the property is false. Just like this house, this building, this nice room, it is so nicely decorated; there is electric light. If somebody says: "It is false," how it is false? It is not false. Why I shall say false? Why I shall discourage the persons who are using this room as for their devotional service, they're making progress…? How we can say it is false? It is not false. The false is when I claim that "This is my house." That is false. That is false. That is my false puffed-up consciousness, that "I am the proprietor, I am the master, I am God." This is false. Just like first of all we want to become a proprietor, then master, then minister, then president, then God. When everything fails, then "I am God." Same tendency is there-that I want to become the greatest. But how you can be the greatest? God is greatest. You are always smallest. That is… That smallest is thinking greatest that is false. The smallness is not false. The greatness is not false. But when the small thinks as great, that is false. That is māyā.

So long one is in māyā… Now our beginning is that we accept immediately the great the great and the small the small. We understand from the Vedic literature: mahato mahīyān aṇor aṇīyān. Aṇu means atom. The atom, he is, the Brahman, or the spirit, is smaller than the atom. Aṇor aṇīyān, still smaller. And mahato mahīyān: and the greater than the greatest. We have the conception of the greatest, the sky. But Kṛṣṇa showed that millions of skies were within His mouth. So therefore mahato mahīyān. So actually we, the living entities, we are part and parcel of God, but we are very minute quantity, infinitesimal. And God is infinite. So infinitesimal, our magnitude is, I've several times explained, one ten-thousandth part of the tip of the hair. So you cannot even imagine with your material senses. Therefore aṇor aṇīyān, smaller than the atom. The same thing-we are also spirit, and Kṛṣṇa, or the Supreme Lord, is also spirit. Qualitatively we are one. But we are the smallest and He is the greatest. So we accept it immediately from the Vedic information. Therefore our position is safe. We do not falsely declare that "I am God." Just give proof that you are God. Then claim. But some rascal claims that he's God, and other rascals, they accept that he's God. God is not so cheap. God, as we get description from Brahma-saṁhitā: yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Many millions of universes are coming out from the exhaling of God, and again they are disappearing by inhaling of God. That is God. By simply breathing, millions of universes are being created and millions of universes are being dissolved simply by inhaling. This is going on. So how we can claim? So our, this unnecessary, puffed-up claim is not there. Therefore we are already liberated. We don't have to seek for liberation. Liberation means to become liberated from these nonsense, false ideas. That is liberation. As soon as we think that "I am this body," I'm not liberated. And as soon as I know perfectly well that "I am not this body," I am liberated. This knowledge gives liberation. Therefore Śukadeva Gosvāmī says prāyaścittaṁ vimarśanam. To develop your knowledge, that will give you relief.

So our knowledge is perfect because we know that we are very small particle of spiritual spark. That is our constitutional position. And God is the Supreme, the greatest spiritual identity. Eko bahūnāṁ yo vidadhāti kāmān. He's supplying all the necessities of the small, spiritual sparks. Because we know rightly, and as we are part and parcel of God, minute particles, therefore our duty is to serve God. Just like this finger is part and parcel of my body; this finger is not enjoyer. The body, or the chief place in the body, the stomach, he's the enjoyer. Similarly, God is the center of all creation, the whole universal body. Therefore He's enjoyer; we are servitor. So our conception is very clear. Therefore we are liberated. Liberation means to become free from all false conception of life. That is liberation. Liberation does not mean that you have got now two hands, and, as soon as you are liberated, you'll have ten hands. No. Liberation means that you become free from all nonsensical, false conception of life. That is liberation. That is the definition given in the Śrīmad-Bhāgavatam, what is liberation. Muktir hitvā anyathā rūpam. Mukti means to give up… Anyathā rūpam… As we are now living under some false conception, so when one gives up this all false conception, that is called mukti. Muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. And when one is situated in his original, constitutional position, giving up all false notions, he's liberated. That is liberation. Liberation is not very difficult. Simply… There is another verse that by awakening knowledge, one becomes liberated immediately. But, but what is that knowledge? This knowledge is very simple: God is great; we are small. We are His part and parcel; therefore it is our duty to serve Him. Two lines-liberation. Instead of undergoing so much difficult processes, if simply you understand these two lines: God is great, I am very small. He is the Supreme Proprietor, or master, He is supplying us all necessities of life; therefore our duty is to serve Him. That's all.

Now, if anyone present here can challenge this statement? Is there anyone? No, you cannot challenge. This is the fact. Simply we are under false impression that "I am this; I am that." Lastly "I am God. I am God." What kind of God you are? If you get immediately little toothache, you go to physician-god, the dentist-god. This is called māyā. This is called māyā. There is a verse that

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

Piśācī means ghost. When one man is ghostly haunted, he speaks so many nonsense. Similarly, when one is entangled by the illusory energy, māyā, he also speaks all nonsense. At last he speaks that "I am God." That is the last snare of māyā. So they are not, they cannot be liberated, because they are under the false impression still. Anyone who is under the false impression, or anyone who is attracted by false knowledge, he's under the clutches of māyā. When there is right knowledge, right conception of life, then one is liberated. That is called brahma-bhūta [SB 4.30.20]. And Kṛṣṇa says in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you get right knowledge, you become jolly. First jolliness is due to "Oh, I was in such false notion so long. Oh, how fool I was." Then you become happy that "Now I am no longer fool. I was thinking that I'm God. But now I can understand that I am God's eternal servant." That gives him liberation and he becomes prasannātmā, jolly.

Because that is the right situation. Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati [Bg. 18.54]. Na śocati. He has no lamentation. Because if anyone knows that I am a small particle, spiritual spark, and protected by the Supreme Lord, then where there is scope of my lamentation? Just like a small child, so long he knows that "My father is standing by me, I am free. Nobody can touch my body…" Because he's confident that if there is any danger, "My father is there." Similarly, this surrender means completely to have faith that "I have no danger because God, Kṛṣṇa, is protecting me. I am now fully surrendered, prasannātmā." That is called prasannātmā. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no lamentation, and he has no desire also. Na śocati na kāṅkṣati. He's hankering after something. The whole material world, one who is not God conscious, is simply hankering, hankering. Or, if he loses something, he's lamenting. That is two business are there. But a God conscious person, Kṛṣṇa conscious person, has no lamentation, no hankering. If anything is lost, he knows that it is God's wish. "God desired this. That's all right." And he knows that "Everything is provided by God; why shall I hanker?" Na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu. Then universal brotherhood: "As I am part and parcel of God, my brother is also, my friend is also, the dog is also like that, the cow is also like that. They're all part and parcel of God as spirit, as spiritual spark. Therefore they're all equal. Why shall I envy him? Why shall I utilize(?) him? Why shall I trouble him?" These good consciousness, good qualities, automatically develop. Harāv abhaktasya kuto mahad-guṇāḥ. Yasyāsti bhaktir bhagavaty akiñcanā. Anyone who has developed Kṛṣṇa consciousness, all the good qualities of the demigods will manifest in his body. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. The demigods are supposed to be very highly qualified. So all the godly or demigodly qualities will manifest. They are… Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca. The Vaiṣṇava becomes the ocean of mercy to others. They're going door to door: "Please be Kṛṣṇa conscious. You'll be happy." Actually that is the fact. So who can be merciful than these Vaiṣṇavas? They are giving the right contribution to the society. They need it.

So simply by God consciousness, simply by Kṛṣṇa consciousness, we can develop all the good qualities, we can conquer over all reactions of our sinful life. Simply we have to follow the regulative principles as they're enjoined by the ācāryas, as they're… Very simple method. And by chanting this Hare Kṛṣṇa mantra, as much as possible, then we keep the standard. We keep the standard means we keep ourself in liberated state. Simply we have to be cautious that māyā, or material conception of life, may not again attack us. So (he) says, na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ, yathā kṛṣṇārpita-prāṇaḥ. Anyone who has dedicated himself, his life, to Kṛṣṇa, na ta…, yathā kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā… How one can become dedicated to Kṛṣṇa? Tat-puruṣa-niṣevayā. That Supreme Personality being served, being served. By serving. You can, you can, simply by lip… But you cannot say that "Now I have dedicated my life to Kṛṣṇa." No. That's all right, but you have to keep the standard of surrender by niṣevayā, by serving. Sevonmukhe hi jihvādau svayam eva [Brs. 1.2.234]. As you serve, as you go on serving the Supreme Lord, so He becomes revealed within your… He's within your heart. So by your service He'll reveal Himself. So kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā. We should remember this, that our business is that we should be dedicated to Kṛṣṇa. Our life, everything, should be dedicated to Kṛṣṇa. And how it can be possible? Tat-puruṣa-niṣevayā. Simply by serving the Supreme Personality.

So this program, this devotional service, morning, from morning till night, is simply how to serve Him. The more we serve, then we become dedicated to Kṛṣṇa. And Kṛṣṇa says on the Bhagavad-gītā the same thing: teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Persons who are twenty-four hours engaged, satata-yuktānām… Satata means twenty-four hours. Not that five minutes or fifteen minutes meditation, and then do all nonsense. No. Twenty-four hours one should be engaged in the service of the Lord. Twenty-four hours. That we are doing. Whatever he knows, whatever talent he has got, use for Kṛṣṇa. That is twenty-four hours' engagement. Either

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

There are nine processes. So keep your self always engaged in either of these nine processes. That is twenty-four hours' engagement. Satata. Teṣāṁ satata-yuktānām [Bg. 10.10]. One who is always engaged in Kṛṣṇa's service. How? Bhajatāṁ prīti-pūrvakam. Not that it is disgusting. No. Prīti, with love. Of course, it may be disgusting in the beginning. But as you make progress in service, you'll find it pleasing, not disgusting. That is the taste that you have developed. When you do not feel disgusted in the service, in executing the service of the Lord, that means you have made progress. That material service becomes disgusting.

Just like for example, here is Kṛṣṇa's name, "Hare Kṛṣṇa." Throughout one's life, twenty-four hours, he's chanting Hare Kṛṣṇa. But it is not disgusting. But take any material name and chant it three times, you become disgusted. This is a fact. But these boys, these girls, throughout, throughout their life will go on chanting Hare Kṛṣṇa, will never be disgusted, but they will chant more and more. So this is prīti. The more you chant, the more you become attached: "Let me chant more." Not disgusted, but "Let me chant more." This is called prīti. Similarly, any service of the Lord. This is service by śravaṇam and kīrtanam. That is the beginning. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Then always remembering Kṛṣṇa. When you are perfect in chanting and hearing, then you'll always remember Kṛṣṇa. That means in the third stage you become the greatest yogi. Because Kṛṣṇa says, yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān bhajate yo mām: [Bg. 6.47] "One who is always engaged…" So Kṛṣṇa says, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10]. Then Kṛṣṇa reveals and gives him intelligence: "You do like this. You do like this." Why Kṛṣṇa gives intelligence? Yena mām upayānti te. He gives such intelligence by which he may progress for reaching Kṛṣṇa-not for going to hell. He's given intelligence for making progress to approach Kṛṣṇa, not that turn back to Kṛṣṇa and go to hell. No. That intelligence is not given by Kṛṣṇa.

So here also the same thing is stated, that,

yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ

Now Śukadeva Gosvāmī says… This is the perfect way for our ultimate good, goodness, kṣema. Akuto-bhayaḥ: without any fearfulness. In any action you do, there is some fearfulness whether it will be successful or not: "If I fail, if…" But if you take to devotional service, then it is akuto-bhayaḥ. Akutaḥ means there is no fear, no fear, because any, anything material you do, unless you come to the perfectional point, whatever you have done, that is all gone to hell. Suppose you are trying to construct a nice factory. But if you do not come to the ultimate end, the factory cannot be started. If in the middle you have no money or somehow or other the factory construction is stopped, then whatever money you invested, that is gone to hell. But Kṛṣṇa consciousness is so nice that whatever you have done in this life-one percent, two percent, ten percent, fifty percent… If you can execute cent percent, then the whole life is perfect. But even if you do not come to the perfectional point, whatever you have done, that is your permanent asset. Next life you begin from that point. These things are stated in the Bhagavad-gītā when Arjuna enquired that "If one cannot finish the whole course of yoga system, what happens to him?" He assured that "Whatever he has done, that remains his permanent asset. Now, from next life, he begins-suppose he has finished fifty percent-from the next life he begins from fifty one percent." But for the karmīs, whatever they have done in this life, whatever they have earned… Suppose by working very hard, you got millions of dollars. But you cannot take it away. It is left here and go. You cannot take. But Kṛṣṇa conscious activities you take with you and next life begin again.

So we should not wait for next life. We should try to fulfill the mission of Kṛṣṇa consciousness in this life so that, as assured by Kṛṣṇa, tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "After leaving this body, he does not come again to this material world." Mām eti: "He comes to Me."

Thank you very much. (end)

730222SB.AUC
Śrīmad-Bhāgavatam 6.1.15

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Auckland, February 22, 1973
Prabhupāda:

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

So purificatory process. Our disease is… Try to understand very patiently. The living entity, he is under diseased condition. What is that diseased condition? Accepting birth, death, old age and disease. This is diseased condition. We living entity, we are eternal, pure. Because we are part and parcel of God, therefore… God is the purest. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Kṛṣṇa when realized… Arjuna, when he realized the teachings of Bhagavad-gītā, he accepted Lord Kṛṣṇa that "You are Parabrahma. You are the Supreme Brahman." We are all Brahmans, but He is Supreme Brahman, paraṁ brahma. We are īśvaras or… It is very now popular to become God. We are God. That's all right. But the Godhead, He is Godhead. Therefore we use the word "Godhead," "Back to Godhead," not "Back to God." That God is everyone. That's a fact. Just like there are clerks and head clerk in the office. There are many clerks, hundreds of clerks, but one of them is the head clerk. Similarly, the atheistic persons, they are declaring themselves as God. We accept that we are all god-not theoretically, practically. God means controller. So everyone controls. So in that sense everyone is god. Everyone is opulent. In his relative position, everyone is opulent. I have got one thousand, you have got ten thousand, he has got hundred thousand. But we have got something. So in that way everyone is opulent. Everyone is god. I control my children, my family. Or bigger than me, my boss, he controls a big establishment, a factory, big factory. And similarly, the president, he controls the state. So relatively, everyone is controller, god; but he is not supreme controller. That is not possible. Supreme controller is Kṛṣṇa. Īśvaraḥ-paramaḥ-kṛṣṇaḥ [Bs. 5.1]. Therefore it is stated in the śāstra, "The supreme controller is Kṛṣṇa." Kṛṣṇa also says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7]

”My dear Arjuna, above Me, there is nobody.” Above Him, there is nobody. Therefore He is the supreme controller or Supreme Lord, Parameśvara.

So anyway, our controlling business is also interruptable. I want to control. Just like this janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. I want to control death, disease, but I cannot. Everyone is trying. As soon as one is diseased, he tries to control it. He goes to take help from other, the physician, but he cannot. Therefore he is not supreme controller. And at the same time, I want something, but it is not happening. Just like I want to eat something palatable, but due to my diseased condition, I cannot eat. Forbidden apple. But I have the desire to eat it. So because I am not supreme controller, because I am in diseased condition, therefore my business is to cure the disease. Cure the disease-that is sane man’s business. If you are infected with some disease, you should try to cure it. That is your business. If you don’t care of it, then you are nonsense. You are not very intelligent man. If you keep yourself always in diseased condition, that is… You are not very intelligent man. Similarly, we are part and parcel of God, a small God, but under material conditions we are subjected to birth, death, old age and disease. We should understand this. This foolish brain cannot understand, that… This question must rise: ”Why I am put into this tribulation? Why I am in distressed condition? I do not want it. Why I am diseased? I do not want it. Why I become old? I do not want it. Why I am subject to death? I do not want it.” These questions do not arise. Arise, but they cannot make any solution. That is less intelligent.

But there is solution. And that solution is possible in this life, in this human form of life, intelligent life, advanced consciousness, not in the animal life. By nature’s evolutionary process, we come, gradually, through the 8,400,000 forms of life, we come to human life. And this human life is meant for curing this material disease. What is that? Birth, death, old age and disease. But people are so unintelligent that they do not care for it. They are simply busy in producing some material, temporary comfortable situation of this body. That’s all. They are wasting time. Dīna gelo, rātri gelo… That we are sleeping at night. Divā cārthehayā rājan, nidrayā naktam. At night we sleep or indulge in sex life, and in daytime we earn money. And as soon as we get money, we spend it for the comforts of the world. This is our business. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. Vyavāyena ca vā vayaḥ, divā cārthehayā rājan kutūmba-bharaṇena vā. This is the position. At night we are wasting time. The so long we sleep, that is wasting time. The less we sleep… And even a very, very big businessmen, they sleep very less. Very, very big politician, they also sleep less. So because sleeping, the part of our life spended sleeping that means wasted. So we should control our sleeping, not to sleep more. That is one of the business. Because our life is very short, and if we spend our time sleeping… Suppose half sleeping and half working. Then half our life is spoiled simply by sleeping. Then other business are there. In old age we cannot do anything. In childhood we cannot do anything substantial. So childhood means up to twenty years we spoil. And then, when we get old, we spend another twenty years-forty years. And suppose we live eighty years. So eighty years, out of eighty years, another twenty years by sleeping, then we get twenty years. (laughter) But our business is very responsible, that we have to solve all the problems of life. This is human life. This is human life: to solve the problem, not to increase the problem.

But at the present moment people are being taught to increase the problem. Increase the problem… Just like I was discussing, they have increased the problems so much so that even in the womb of mother they are being killed. Just imagine how much we have increased the problem. Even there is no security… In India they say, security position, that one is sleeping on the lap of his mother. That is best security. Because the child, when he is sleeping on the lap of his mother, if there is some danger, mother will first of all come forward to save the child. That is natural. But the problems of life has so become complicated that even mother is killing child. Just imagine. The present position of the civilization, that there is no question of security, even on the lap of the mother, and what to speak of otherwise. But the business of human life is to solve the problems of life, but we have increased the problems of life. This is the civilization. Why? Because we are not taking to the process of human life. The process of human life is mentioned here: tapasya, austerity. Tapasā brahmacaryeṇa śamena damena ca [SB 6.1.13]. This is the process to make solution of the problems of life. And if we do not do that, then we implicate ourself in more problems. But they do not know. They are so foolish that they do not know the problems of life, how to solve it. And here in the Śrīmad-Bhagavat, Śrīmat Śukadeva Gosvāmī has given you that ”You do this.” Tapasā brahmacaryeṇa: [SB 6.1.13] ”Accept austerities, penance. Observe brahmācārya, celibacy. Control your mind. Control your senses, God consciousness.” Dharma-jñā: ”Become dhīra, sober.” These are the things to be learned in human life. And if we simply, like animals, jump like dog, then what is that civilization?

So two alternatives. One alternative, this step by step; another alternative is, as it is suggested here, kecit kevalayā bhaktyā [SB 6.1.15]. There is one step, one side, that you observe austerities, penance, and control your mind, senses, and become religiously minded, sober, so many things. Another: kevalayā bhaktyā, simply by engaging yourself in devotional activities. Devotional activities. Devotional activities mean the first beginning of devotional activities is to hear, śravaṇaṁ. Śravaṇam. Just like you are kindly hearing. This is the beginning of devotional life. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Śravaṇam about whom? Sravanam not of politics. If there is political meeting, thousands of men will go to hear. That is also śravaṇam. Therefore in the śāstras it is recommended, śravaṇaṁ kīrtanaṁ viṣṇoḥ, to hear about Viṣṇu, Kṛṣṇa, not other thing. If you say, ”Yes, I am śravaṇam. I am hearing a politicial meeting,” not that hearing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Everything pertaining to Viṣṇu.

These are nine items: śravaṇaṁ kīrtanaṁ smaraṇaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam arcanaṁ vandanam, like that. There are nine items. Śravaṇam, hearing, chanting. Hearing and chanting, kīrtanam. Smaraṇam, thinking of Kṛṣṇa. Anyone can think of Kṛṣṇa. Here is Kṛṣṇa’s form. You see and get the form within your heart and think of Kṛṣṇa, meditate. Where is the difficulty? There is no difficulty. Śravaṇaṁ kīrtanam. You hear about Kṛṣṇa, Bhagavad-gītā, Śrīmad-Bhāgavatam. You haven’t got to do anything. And kīrtanam also. Hearing means somebody is speaking and others are hearing. There must be somebody chanting. Just like I am chanting, I am speaking-you are hearing. So śravaṇaṁ kīrtanam. And as soon as we hear and chant, we remember also, smaraṇam. The vandanam, offering prayers. Everyone goes to the temple, to the church, offers prayer. That is also bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Then arcanam. Just like these boys and girls are engaged in worshiping the Deity. That is called arcanam. Vandanaṁ dāsyam: to become servant of God, to cleanse the temple, to work for God, for Kṛṣṇa, dāsyaṁ. Sakhyam, to accept Kṛṣṇa as friend. Ātma-nivedanam, and offering everything to Kṛṣṇa. These are nine items. You can accept nine, eight, seven, as you like, as you can conveniently, either the whole nine items or one, two, three, four-any. Even if you accept one, your life will be perfect. If you simply take this śravaṇam, if you simply come to this temple and hear about

Kṛṣṇa, your life will be successful. It is so nice. Even if you don't do anything, simply if you kindly take the trouble of coming here and just try to hear about Kṛṣna sincerely, then your life will be successful. This is called bhakti. Kevalayā bhaktyā. Simply by executing devotional service And there are nine different types of devotional services, out of which, even if you accept one, your life is successful. This is called kevalayā bhaktyā. Just like Parīkṣit Mahārāja. At the last stage of his life he was cursed by a brāhmaṇa boy to die within seven days. So within seven days he had to prepare himself for the next birth. So he was little perplexed, and all the great saintly persons, sages-because he was emperor of the world-so they came. They consulted. It was decided that "You hear Śrīmad-Bhāgavatam the seven days." That is The Śukadeva Gosvāmī spoke, and he, listened from Śukadeva, and he became perfect within seven days. Therefore in India they observe this Bhagavat-saptāha. That is simply official. Actually, nobody hears very seriously.

So śravaṇam is so perfect also. Parīkṣit Mahārāja attained perfection simply by hearing seven days. Similarly, Śukadeva Gosvāmī, he also attained perfection by speaking seven days to Parīkṣit Mahārāja. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Prahlāda Mahārāja, he was put into so many difficulties by his atheist father, Hiraṇyakaśipu, but he was simply remembering Nārāyaṇa, Kṛṣṇa. Because he was a child, five years old, how he can fight with his father? His father was the greatest demon, powerful, and he was against the child. So he used to simply think of Kṛṣṇa, smaraṇam. Pāda-sevanam: Lakṣmī, goddess of fortune, she simply engaged herself in massaging the lotus feet of Viṣṇu. Pāda-sevanam. Arcanam: Pṛthu Mahārāja, he engaged himself in the arcana. Vandanaṁ. Dāsyam: Hanumān. Akrūra, Akrūra, he simply offered prayers to Kṛṣṇa. Akrūra came to Kṛṣṇa Balarāma to take Them to Mathurā. So he got salvation simply by offering prayers. Vandanaṁ dāsyam. Hanumān, he simply offered his bodily service to Lord Rāmacandra. He got perfection. So śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyaṁ sakhyam… Arjuna. Arjuna simply kept friendship with Kṛṣṇa. He got perfection. Sakhyam.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Ātma-nivedanam, giving everything to Kṛṣṇa. That is Bali Mahārāja. He did not do anything. He simply… Whatever he possessed, he gave it to Kṛṣṇa, "Take it," his everything. He promised three feet land, and by two feet land all his possession was covered. Then Kṛṣṇa asking that "Where to keep the another feet?" He said, "Yes, sir, there is place. Just keep it on my head. That's all." So by three feet he lost everything. He lost not everything, but he gained everything, and Kṛṣṇa agreed that "You are so sacrificing. Now I shall remain as your doorkeeper here, stand here always to save you from all dangers." So by giving to Kṛṣṇa, by serving Kṛṣṇa, by loving Kṛṣṇa, nobody is loser. Nobody is loser. Everyone is gainer. Everyone is gainer. So therefore we should take this process.

Therefore it is recommended here, kecit kevalayā bhaktyā [SB 6.1.15]. Somebody, without undergoing so much austerities, penances and practice in yoga for controlling mind, the senses… It is not possible for the time being, in this age. People are so fallen that they cannot take to these processes. But they can take to this bhakti process. That is the easiest. Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. Bhaktyā means to become devotee of Vāsudeva, Kṛṣṇa. Vāsudeva-parāyaṇāḥ, aghaṁ dhunvanti. Agham means all sinful reaction of life. Not only one life. Life after life, we have done. So that can be solved in this human form of life simply by taking to this Kṛṣṇa consciousness. Aghaṁ dhunvanti kārtsnyena. In toto, wholesale, kārtsnyena, wholesale. How? Nīhāram ivaṁ bhāskaraḥ. Just like the whole atmosphere is surcharged with fog; nobody can see. The other day we were going from Calcutta to Māyāpur, and so many accidents took place. Yes, actually we could not see even five feet away what is there. And two sides motors are running. Nobody could see. There were so many accidents. Even for few hours' fog, there were hundreds of accidents. Just see. So this is fog. In the sea also… I have got experience when I was coming from India to New York. When there was fog in the sea, then immediately ship would stop and horn, "Onh, onh, onh," Because nobody can see where is another ship. There may be collision there. Similarly, it is dangerous to fly also. The fog is so dangerous. Nowadays people are engaged in the sky, in the water, in the land. Everywhere they have got engagement. But as soon as there is fog, everything is calamity, everything is dangerous. So here this same example is that. When there is fog, it is very difficult to move. But the fog can be immediately moved if there is sunrise. Sunrise is there. If this temperature of the sun becomes little more, then immediately fog is dissipated. Nīhāram iva bhāskaraḥ.

Then he further explains,

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
[SB 6.1.16]

Now, there is two alternatives offered. One side is austerity, penance, controlling the mind, controlling the senses, and giving in charity. So many formulas are given, the tapa-ādibhiḥ. Because the other side, the tapasya, therefore tapa-ādibhiḥ, "beginning with tapasya, austerity." So Śukadeva Gosvāmī says, "My dear King," na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ, "if one is practicing the other side, namely tapasya, brahmācārya, celibacy, austerities, yogic principle, controlling the mind, the senses, charity, so many things, so they are also purifying, but they are not so strong. They are not so strong as this devotional service is strong." That is tapa-ādibhiḥ. Na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ, yathās kṛṣṇa-arpita-prāṇaḥ. One who has dedicated his life to Kṛṣṇa, he is very strong. Kṛṣṇārpita-prāṇaḥ. Yathā kṛṣṇārpita-prāṇas tat-puruṣa niṣevayā. Or dedicated his life to Kṛṣna or Kṛṣṇa's representative. He is very strong than the other man who is undergoing austerities, penances, and He is also making progress, certainly. But better process is this: one who has surrendered completely to the lotus feet of Kṛṣṇa or his representative. Kṛṣṇārpita-prāṇaḥ tat-puruṣa-niṣevayā.

But you cannot surrender to Kṛṣṇa without serving the representative of Kṛṣṇa. Narottama dāsa Ṭhākura said, chāḍiyā vaiṣṇava-sevā nistara paveche kebā: ”Without serving the representative of Kṛṣṇa, nobody can approach Kṛṣṇa.” It is not possible. It is not possible. There are many instances. Mahāt-pāda-rajo ’bhiṣekam. Niṣkiñcanānṁ, niṣkiñcanānām… There is one verse-just now I forget. The thing is that without being blessed by the representative of Kṛṣṇa, nobody can take interest into Kṛṣṇa. That is another secret. Yasya prasādaḍ bhagavat-prasādaḥ **. The Viśvanātha Cakravartī Ṭhākura says that ”By the mercy of the spiritual master, one can get the mercy of Kṛṣṇa.” Yasya prasādāt, ”by whose mercy, Kṛṣṇa is merciful.” Niṣkiñcanānāṁ pāda-rajo ’bhiṣekam. So this is also stated here, that surrender to Kṛṣṇa means surrender to Kṛṣṇa’s representative. If you surrender to Kṛṣṇa, then also Kṛṣṇa’s first mercy is that He will send His representative. If anyone is serious to surrender to Kṛṣṇa, then Kṛṣṇa will help him from within and without. Within, as Supersoul, He will help, and He will dictate that ”You go to this person.” Guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. When there is combined mercy, both Kṛṣṇa and Kṛṣṇa’s representative, then you are successful. Guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja. Two things. Here also it is stated that one may practice, as the austerities, penances, brahmācārya, celibacy, but better position is to take to devotional service and surrender to Kṛṣṇa through His representative. This bhakti.

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo ’kuto-bhayaṁ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ

Atra hetu sadhrīcīnaḥ samicinaḥ. ”It is quite deserving,” sadhrīcīnaḥ. Sadhrīcīnaḥ hy ayaṁ loke panthāḥ kṣema akuto-bhayam. This path, this devotional path, is very secure and very deserving, especially in this age. It is deserving, all the ages. But in other ages people were very long living. Just like tapasya: tapasya is not so very easy thing. Tapasya, it takes too long time. But our life is very short in this age. In the Satya-yuga people used to live for 100,000’s of years. In the Tretā-yuga, ten times reduced: ten thousand years. In Dvāpara-yuga, ten times reduced: one thousand years. And the Kali-yuga, again ten times reduced: hundred years. So our life is very short. Where is the time? Therefore to accept this process of devotional service is very deserving, sadhrīcīnaḥ. Sadhrīcīnaḥ sādhavaḥ yatra. Sadhrīcīno hy ayaṁ loke panthāḥ kṣemo akuto-bhayam. Akuto-bhayam, there is no fear. It is completely secure. Once you take to devotional service, you become directly protected by the Personality of Godhead. If you remain a devotee of Kṛṣṇa, then Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] ”My dear Arjuna, you just…, you can declare, anyone who has become My devotee, he will never be vanquished. I will give him all protection.” And Kṛṣṇa says also,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

”I shall give you protection.”

So Kṛṣṇa is the supreme powerful. He is giving assurance. Therefore, instead of accepting the other way, to practice penance and becoming, observing brahmācārya and so many other things-by one stroke, simply by surrendering to Kṛṣṇa, you will achieve all the benefits, all other benefits. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate [SB 5.18.12]. By becoming a devotee, automatically he is practicing penances. Just like here in these devotees, our society. This is penance. They are observing brahmācārya, no illicit sex. That is brahmācārya. Or there is no sex at all. The sannyāsī, brahmacārī, they observe completely celibacy life. And those who are gṛhastha, they have regulated sex life. That is brahmācārya. And as soon as you become brahmacārī, your mind becomes controlled. As soon as your senses are engaged in Kṛṣṇa’s service, your senses are controlled. The automatic yogic process you attain. If you simply try to control the senses, it is very difficult. But if you give the senses engagement, then it is automatic. Because senses must work something. Just like a child. A child at home without engagement, he will simply spoil things, so many. But if you send him to school, give him some engagement, he will be peaceful. Similarly, our senses, we cannot stop the activities of the senses. That is not possible. Just like some foolish people say that ”Become desireless.” How you can be desireless? I am a living man, living being. I must desire. I cannot be desireless. But if the desire is transformed to Kṛṣṇa… Suppose instead of desiring that ”I shall have a very big skyscraper building,” if I desire that ”I shall have a very big, big temple for Kṛṣṇa.” The same desire. But as soon as you desire to have a big skyscraper building, that is material. And as soon as you desire to construct a big temple for Kṛṣṇa, that is spiritual. Just like as you get a nice rose flower: as soon as you desire that you shall enjoy it, this is material. And as soon as you desire, ”Oh, this is nice flower. I shall go and offer it to Kṛṣṇa,” that is spiritual. Simply change the desire. There is no question of desirelessness. Why? We cannot be desireless… That is not possible. Change the… Purify the desire. Purify the desire.

Therefore bhakti means sarvopādhi-vinirmuktaṁ tat-paratvena nirmalaṁ [Cc. Madhya 19.170]. Nirmalam. We have to cleanse the desire. We have to cleanse our seeing. Now our eyes want to see some beautiful thing. Now, if we become accustomed to see Kṛṣṇa beautifully decorated, nicely decorated, nicely dressed, then we forget other, so-called material beauty. So the activities of the eyes, to see beautiful thing, is not changed, but it is purified. That is bhakti. Nothing has to be changed or nothing has to be stopped, but the process has to be changed. Nirbandhe kṛṣṇa-sambandhe yukta vairāgyam ucyate. We cannot be desireless. We cannot be inactive. That is also not possible. We must be active-but active for working for Kṛṣṇa. Then it is devotional life. That is being taught in Kṛṣṇa consciousness movement, that it is not simply negation. Simply negation will not help you. There must be some positive occupation. So we say, ”Do not do this, but do this.” We say, ”Do not eat meat,” but we say, ”Eat Kṛṣṇa’s nice prasādam, halavā.” So he forgets meat-eating. This is our process. We give immediately alternative. You dance. You don’t dance in the naked club; dance in the Kṛṣṇa’s temple. The dancing is there, but is purified. In the club there are also girls are dancing and boys are dancing. Here also, girls are dancing and boys are…, but they are dancing for Kṛṣṇa ecstasy. So nothing is stopped. This is bhakti. Kṛṣṇa consciousness means you have to simply change your consciousness. Consciousness is there. At the present moment our consciousness is polluted. Just like water. Water is always pure. But when it is… Just like rain falls from the sky. You catch. Before touching the earth, you catch the water, it is distilled water. It is distilled water. Sometimes they catch, they hold the water.

It is distilled water. You take so much time to distill water. Rain is distilled water, purified, without any contamination. But as soon as it touches this surface of the earth, it becomes muddy. Similarly, we are also… When we come from Kṛṣṇa, we come pure, but as soon as we touch these material modes of nature, we become muddy, impure, the consciousness. Therefore, as muddy water can be filtered, settled up and filtered and again it becomes clear, similarly, this Kṛṣṇa consciousness movement is that however muddy you may be, by Kṛṣṇa consciousness you will be picked up and you will come again clear, crystal like water. This is the process.

So there is nothing to change, nothing to give up. Simply it is clearing process. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. This clearing process is we should we free from the designations. Just like these boys, American and European or Australian, Japanese, so many… We have got all kinds of students, but they are now devoid of all designations. They are not thinking that "I am American." They are not thinking, "I am Indian." They are thinking always, "I am Kṛṣṇa's servant." This is purification. This is purification. Sarva upādhi. Upādhi. This is designation. I am not American, nor Indian. This is body. This is circumstantial. I am, ahaṁ brahmāsmi, and Kṛṣṇa is Supreme Brahman, and I am Brahman, His eternal servant. This is self-realization. This is called mukti. Muktiḥ hitvānyathā rūpaṁ sva-rūpeṇa avasthitiḥ. This is mukti. Now we are anyathā rūpam. I am thinking Even there are so many human beings here, suppose in Auckland Somebody is thinking, "I am Indian." Somebody is thinking, "I am American." Somebody is thinking, "I am Englishman." So upādhi, that is upādhi. But if we give up this upādhi, designation, that "I am not this…" Just like Caitanya Mahāprabhu taught that "I am not a brāhmaṇa. I am not a kṣatriya. I am not a vaiśya. I am not a śūdra. I am not a sannyāsī. I am not a brahmacārī." These are all upādhi. Then what You are, Sir? Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am the servant of the servant of the servant of Kṛṣṇa." This is called upādhi-less, or free from all designation. When we become free from all designation, then, in that purified state, if we engage ourself in Kṛṣṇa activities, that is our success of life.

Thank you very much. [break]

Devotee (1): …somehow or other…

Prabhupāda: You are not outsider. (laughter) First of all outsider. You have got chance. So? No question from outsider? Now you can ask.

Devotee (1): If someone has a desire to do something so that…

Prabhupāda: Do something for Kṛṣṇa?

Devotee (1): For Kṛṣṇa. But he begins to realize it's still tinged with a lot of personal gratification…

Prabhupāda: Therefore he should consult spiritual master. The guide is there. Then it is all right. He should take sanction from Kṛṣṇa or Kṛṣṇa's representative. If he wants to do something, that's good, but whether that doing is right or wrong you have to know it from Kṛṣṇa or His representative. Is it clear or not? Yes.

Devotee (1): How can one reach the point where he knows that a particular type of service…

Sruta-kirti: How can one reach the point where he knows a particular type of service…

Devotee (1): …will please the spiritual master?

Madhudviṣa: He wants to know how to find out how to please the spiritual master with one service.

Prabhupāda: The spiritual master has given you so many things to do. Do it. First of all finish that. First of all finish sixteen rounds, observe the regulative principles. First of all… First of all finish this duty. And neglecting this duty, what you can do further? If you cannot finish sixteen rounds chanting, you cannot observe the regulative principles, then what else you can do? First of all finish this duty. Be expert in finishing, executing these duties. Then ask for another duty. And if you finish these duties, automatically Kṛṣṇa will give you intelligence. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is actually engaged in the service of the Lord, buddhi-yogaṁ dadāmi tam, "I give him intelligence." Kṛṣṇa will give you intelligence. You will be able to talk with Kṛṣṇa from within if you become sincere. If you cannot execute the preliminary duties, then how you can execute further duty? There is no question.

Madhudviṣa: This is a problem, I think, with many devotees. They have a difficulty distinguishing between their own speculation and the inspiration…

Prabhupāda: Then they should stop speculation. That is their first duty. Devotional life means stop speculation.

Madhudviṣa: Well, what is inspiration then?

Prabhupāda: Inspiration? That inspiration is there. That is very good, that "I shall do something for Kṛṣṇa." So whatever duty is assorted to you or allotted to you, you first execute that duty.

Devotee (2): How important is formal initiation?

Prabhupāda: Formal initiation means to accept, officially, to abide by the orders of Kṛṣṇa and His representative. That is formal initiation. Officially accept, "Yes, sir, I shall accept. I shall do whatever you say." This is initiation, official acceptance of the job. That's all. Now, you formally accept, and if you do not do the duties, then where is the question of other function? There is no question. Initiation means this is the beginning of accepting the orders of Kṛṣṇa and His representative to carry out. This is the beginning. That is initiation. Just like if you enter in an office establishment, so you accept the terms of service. That is initiation. Then you go on serving, you become promoted, you get salary increase. You become recognized. You become officer. You become big officer, like that. That very word initiation suggests, "This is the beginning." Dīkṣā, dīkṣā. Di… Divya. There are two words, divya-jñāna. Divya-jñāna means transcendental, spiritual knowledge. So divya is dī, and jñānam, kṣapayati, explaining, that is kṣa, dī-kṣā. This is called dīkṣā, dīkṣā, the combination. So dīkṣā means the initiation to begin transcendental activities. That is called initiation. Therefore we take promise from the disciple that "You chant so many times," "Yes, sir." "You observe these rules and regulations," "Yes, sir." That is initiation. He has to observe; he has to chant. Then everything comes automatically. In the beginning he is faulty; then how he can make progress? There is no question of in…, what is called? What you were asking?

Madhudviṣa: Inspiration.

Prabhupāda: Inspiration. What is that inspiration? If you have got inspiration, first of all execute this. Inspiration there is. Because we are, by nature, we are servant of Kṛṣṇa, we want to serve. But that should be regulated. That should be regulated. That is initiation. Yes?

Madhudviṣa: Śrīla Prabhupāda, you were speaking about Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23], that any one of these principles, if executed, is sufficient. Now, some devotees may take this to mean that they simply can chant Hare Kṛṣṇa and don't have to do anything else like temple duties or readings or…

Prabhupāda: That means he is not chanting Hare Kṛṣṇa. Because if he is actually chanting Hare Kṛṣṇa, he must be enthusiastic to serve Kṛṣṇa more and more. This is an excuse. Utsāhān dhairyāt tat-tat-karma-pravar… He must be very enthusiastic. Therefore we have limited. If you are chanting Hare Kṛṣṇa, if you are so advanced, then chant Hare Kṛṣṇa twenty-four hours. But he will sleep. (makes snoring noise) (laughter) So in the name of chanting Hare Kṛṣṇa, you will sleep. And if you are actually chanting Hare Kṛṣṇa, you will be enthusiastic, "Oh, I shall serve. I shall…" That is effect. Phalena paricīyate. We have to see by the result. He should be enthusiastic more and more. Ānandāmbudhi-vardhanam. It will increase. The service attitude will increase. Therefore we have given all the nine items sometimes here, sometimes there, sometimes here, but all Kṛṣṇa's. Actually recommended, all the nine, but even one is accepted sincerely, that also give perfection. That is another thing. But actually, we should accept all the nine items: Śravaṇaṁ kīrtanaṁ viṣṇu smaraṇaṁ pāda-sevanam, arcanam… And All right. Yes?

Devotee (3): How is it possible that Tulasi-devī is a pure devotee, what we might call a plant?

Prabhupāda: That you cannot know in your impure state. You just become pure. You will understand. (laughter) Just like a physician, he can understand another physician, what is his position. The layman, what he can understand? If you say, physician, "Oh, how I can understand this physician?" How you can understand? You are not a physician. You become a physician, then you will understand what kind of physician he is. So when you become devotee, you will understand what kind of devotee is Tulasi. So long you are not devotee, you cannot understand. Don't expect. Therefore we have to accept the authority. That is beginning. Śāstra says, "Tulasi is the greatest devotee of Kṛṣṇa." We have to accept, that's all. Authority. How she is so great devotee, that you will understand when you become a devotee. You come to the platform; then you will understand, not before. Now chant. (kīrtana) (Prabhupāda leads prema-dhvāṇī) (end)

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Śrīmad-Bhāgavatam 6.1.15

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Los Angeles, June 27, 1975

Santoṣa: "The rare person who has completely adopted unalloyed devotional service can uproot all the weeds of sinful activities simply by discharging that service, and there is no possibility that the weeds will grow again. His devotional service is just like the sun, which can immediately dissipate fog simply by its rays."

Prabhupāda:

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

So we have been discussing for the last few days how to become free from the reaction of our sinful life. That is real problem. But people, they have no knowledge what is life, what is sinful life, what is pious life, why we are put into this condition that "We have to do this; we haven't got to do that." This is real philosophy of life. The āsuras, as we were discussing in this morning walk, they do not know it. Āsurās… Pravṛttiṁ ca nivṛttiṁ ca na vidur āsurāḥ janāḥ. We are living… In the ordinary life also, we live a little carefully so that we may not fall sick. For that purpose there is very vigilance in the immigration department that in Australia we had some nice mangoes brought from Bombay, and they did not allow to take it. They thought this mango is more dangerous than the dry meat. They will allow importation of dry meat, three hundred years old, (laughter) put into the refrigerator, and that is imported. That is not infectious. But mango, very nice mango, fresh mango-we started in Bombay at night, and we came in the morning, it has become poisonous. So we are so much precautious that not any germs, infectious disease, may enter. That is there. But what is that infection which has caused me to accept this material body again and again? That they do not know. That they do not know. They do not believe in the next life, and therefore āsurāḥ janāḥ. This is, the symptom or characteristic of the āsurāḥ janāḥ. You should be precautious. That is natural. We become precautious, that "We should not do this so that I may not fall sick." But we do not know what is our real sickness. That we do not know.

That is being presented by Kṛṣṇa in the Bhagavad-gītā, that "This is your sickness, real sickness." What is that? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You are trying to be unaffected by all kinds of sickness, but your real sickness is this material disease: you take birth, you die, you become old, and you suffer from diseases. This is your real sickness. But who is caring for this? Where is the scientist who are investigating how to stop death, how to stop birth. They are, of course, investigating how to stop birth, but still, birth is going on. This sort of stopping births, by killing the body, is not stopping because the body is not the person. The real person is within the body, within the body. Dehino 'smin yathā dehe [Bg. 2.13]. We have explained. That they do not know. They are taking… No. By killing the body or by protecting the body, that is not the solution. The solution is that the living entity has infected itself with the material disease. It has to be cured. That is the whole purpose of Vedic civilization, how to cure your material disease.

So this cure of material disease have been described-we are discussing-first by atonement. So Parīkṣit Mahārāja did not like it very much because he saw, the atonement is like bathing of the elephant. By atonement we may be free from the infection, but again we do it. Karmaṇā. Then again… That is called karma-kāṇḍa, fruitive activities. Because the bīja, the seed of my sinful desires, that is not cured. For the time being… Just like go to the doctor. You are suffering from a severe disease, and he gives some medicine, takes his fees. That is my atonement, prāyaścitta. But it is no guarantee that I will not fall disease again. So this atonement like that. Many patients, they are suffering from some chronic disease, some venereal disease. They go to the doctor and they give injection, very costly medicine and so much suffering, but as soon as he cure, again he does the same thing so that he is attacked with venereal disease. So this is not very effective way of becoming… Then it was suggested that people, because they are in darkness, āsuras, they do not know how to become immune from all diseases, therefore prāyaścittaṁ vimarśanam. He suggested, Śukadeva. Vimarśanam: he must be sober, that "I am suffering from some disease, and I am heavily paying the penalty to the doctor, and still, I am doing the same thing?" So therefore Śukadeva Gosvāmī suggested, prāyaścittaṁ vimarśanam. Vimarśanam means to become sober and think that "Why I cannot check my desire to do sinful activities?" Then he suggested, to come to that understanding he requires good brain. Ordinary brain, they cannot understand that "Why I am forced to act sinfully although after doing that I suffer? I have committed theft. I am suffer…, I go to jail. Again I come out." So therefore it is called vimarśanam.

So for vimarśanam-means to become sober-you require practicing the tapasya. That is also, we have discussed.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śauchyṁ yamena niyamena vā
[SB 6.1.13]

A series of practice. Then the brain will be clear. So this process also-not very safe. The example has been given that kṣipanty aghaṁ mahad api veṇu-gulmam ivānalaḥ. It is something like burning, setting fire into the dry grass. And superficially it appears that all the grasses are now burned into ashes; there is no possibility of coming out. No. Therefore this very word is there, iva analaḥ. Although superficially, outside, it appears that everything is burned, but the root remains there. The root remains there, and as soon as there will be facility or there will be rainy season, the same grasses and twigs and other things will come out again, new growth. That is… Even after so much tapasya… There are many instances. Just like Viśvāmitra Muni. Viśvāmitra Muni was a king. He wanted to become a brāhmaṇa, and he practiced mystic yoga for many years. Still, he became a victim of a woman, Menakā. He was meditating, closing eyes, and Indra sent this woman, Menakā. And simply by hearing the sound of the bangles, ching, ching, ching, "Oh, there is woman. Yes, very nice," (laughter) all mystic yoga finished. Then he begot one daughter. That…, her name is Śakuntalā, the famous beautiful daughter. So that history is there.

So the root of our material enjoyment cannot be taken away, cannot be uprooted by… The first process is called karma, and the second process is called jñāna, and the next, it is suggested, bhakti. So he is suggesting that kecit. People are more inclined to take to the… Those who are absolutely in the rotten condition of life, not for then, but those who are little above the rotten condition… Animals. Rotten condition of, means like animals, cats and dogs. Above them, human life, they take to pious activities or meditation or mystic yoga process, just to purify. So these processes are not sufficient. Therefore Śukadeva Gosvāmī is suggesting next, kecit. That kecit word is very significant. Kecit means somebody, somebody. Who are the somebody? Kecit kevalayā bhaktyā [SB 6.1.15], pure devotional service. And how they become? Vāsudeva-parāyaṇāḥ. They become Kṛṣṇa conscious. Kṛṣṇa conscious person or vāsudeva-parāyaṇāḥ, the same thing. Vāsudeva means Kṛṣṇa, that "Simply I shall worship Kṛṣṇa," kevalayā, "nothing else." This firm conviction and steadiness will save you without any doubt, this conviction. Vāsudeva-parāyaṇāḥ. Then what is that vāsudeva-parāyaṇāḥ? That is also not very easy thing. Kṛṣṇa, Vasudeva, says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Vāsudeva-parāyaṇāḥ and jñānavān mām…, the same thing. When one is fully in awareness what is what, then That awareness also comes-bahūnāṁ janmanām ante, after many many thousands of births, bahūnāṁ janmanām ante, jñān…, when he is actually jñānavān, that "What I am, what is my duty," that is actually jñānavān māṁ prapadyate. So vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. After many, many births, when he comes to this, understand that "Vāsudeva, Kṛṣṇa, is everything. So let me. Kṛṣṇa also asking me to surrender. Let me do it immediately," that is called vāsudeva-parāyaṇāḥ.

In another place, Bhāgavata, it is said that,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Those who have become vāsudeva-parāyaṇāḥ and engages himself in the service, for them, janayaty āśu vairāgyam, very soon they become detestful to all this material way of life.

That is the test. How much one has advanced in Kṛṣṇa consciousness, one can test himself that "How much I have become detestful, all this material way of life?" Everyone can test himself. If he has got still some inclination, then he is not fully Kṛṣṇa conscious. He has to work very hard, how to become fully Kṛṣṇa conscious, chant Hare Kṛṣṇa. Then it is possible. So that is called vāsudeva-parā. Vāsudeva-parāyaṇāḥ is not so easy. Therefore it is said, kecit. Kecit means "maybe somebody." It is not for all. And Kṛṣṇa also says in the Bhagavad-gītā… Who is vāsudeva-parāyaṇāḥ? Who knows Vāsudeva, who knows Kṛṣṇa. So He says, manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] "Out of millions of persons," manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, "somebody is trying to make his life perfect." Everyone is being carried away by the waves of this material nature: "Eat, drink, be merry and enjoy." But that is not siddhi. That is imperfection. If you are carried away by the waves of these material necessities, then it is not siddhi. One has to become siddha. Siddha means one who understand that "What I am and what is my duty." That is siddha, perfect. Not… That is the beginning of perfection. So manuṣyāṇāṁ sahasreṣu kaścid yatati siddhate [Bg. 7.3]. That siddha, perfection of life, is also not for everyone. Somebody out of millions. And Kṛṣṇa said, yatatām api siddhānām: [Bg. 7.3] "Those who are siddhas, those who have attained perfection, if they are trying to understand Me, maybe one or two may understand." Yatatām api siddhānāṁ kaścit vetti māṁ tattvataḥ [Bg. 7.3]. Therefore it is said that to become vāsudeva-parāyaṇāḥ that is very very rare. Therefore it is said kecit, "somebody out of many millions."

So one may ask, "If it is so difficult to become Kṛṣṇa conscious, so how so many people are becoming Kṛṣṇa conscious? They are not genuine? They are all false? If it is said kecit?" No, they are not false. They are amongst these kecit, amongst those rare persons, those who have become Kṛṣṇa conscious. How? It is due to Caitanya Mahāprabhu. Caitanya Mahāprabhu has descended to distribute Kṛṣṇa. That is His mercy. So by the mercy of Caitanya Mahāprabhu, so many people are becoming vāsudeva-parāyaṇāḥ. But otherwise, it is not possible. Therefore we first offer our obeisances to Guru-Gaurāṅga, by whose mercy we get Kṛṣṇa. This is the system. Adau gurvāśrayam. Now, Caitanya Mahāprabhu is so kind. Rūpa Gosvāmī could understand, could understand.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He understood, confidential devotee, Rūpa Gosvāmī, ”O my Lord, You are the same Kṛṣṇa. Now You have appeared as Kṛṣṇa-Caitanya, and Your business is to distribute love of Kṛṣṇa, not only Kṛṣṇa, but love of Kṛṣṇa.”

So this is Caitanya Mahāprabhu’s mercy that you are becoming Kṛṣṇa conscious. Otherwise, it is not so easy thing; very, very difficult. Kecit kevalayā bhaktyā [SB 6.1.15]. So stick to this principle. Chant śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By their favor, by their mercy, we can chant Hare Kṛṣṇa. And as soon as we chant Hare Kṛṣṇa, we are vāsudeva-parāyaṇāḥ. There is no more fear. That is required. So you stick to this principle, do not forget. We have already given our ways and instruction. So don’t deviate from it. Then everything is perfect and your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.15

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Denver, June 28, 1975

Nitāi: Sixth Canto, First Chapter, verse number eight. Tasmāt…

Prabhupāda: We were reading yesterday this fifteenth verse.

Harikeśa: I asked you if you wanted to go back to eight, and you said yes.

Prabhupāda: Who said?

Harikeśa: I thought you did.

Prabhupāda: You thought. I didn’t say.

Nitāi: He told me that…

Harikeśa: That’s what I thought.

Prabhupāda: You told him, but I didn’t say.

Nitāi: (mumbling)

Prabhupāda: Yes.

Nitāi: Tasmāt purai…

Prabhupāda: Hmm? Fifteen. [break]

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

Kecit means ”somebody, ”very rarely.” ”Somebody” means ”very rarely.” It is not so easy thing to become vāsudeva-parāyaṇāḥ. Yesterday I explained that Bhagavān, Kṛṣṇa, says that yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi means perfection of life. Generally they take it aṣṭa-siddhi of yoga practice-aṇimā, laghimā, mahimā, prāpti, siddhi, īśitva, vaśitva, prākāmya. So these are called siddhis, yoga-siddi. Yoga-siddhi means you can become smaller than the smallest. Our actually magnitude is very, very small. So by yoga-siddi, in spite of having this material body, one yogi can come to the smallest size, and anywhere you keep him packed, he will come out. That is called aṇimā-siddhi. Similarly, there is mahimā-siddhi, laghimā-siddhi. He can become lighter than the swab of cotton. The yogis, they become so light. Still there are yogis in India. Of course, in our childhood we saw some yogi, he used to come to my father. So he said that he could go anywhere within very few seconds. And sometimes they go early in the morning to Jagannātha Purī, to Rāmeśvaram, to Haridwar, and take their bathing in different Ganges water and others. That is called laghimā-siddhi. He became very light. He used to say that ”We are sitting with our guru and just touching. We are sitting here, and after few seconds we see in a different place.” This is called laghimā-siddhi.

So there are many yoga-siddhis. People become very much puzzled by seeing these yoga-siddhi. But Kṛṣṇa says, yatatām api siddhānām: [Bg. 7.3] ”Amongst many such siddhas, who have got yoga-siddhi,” yatatām api siddhānām kaścid vetti māṁ tattvataḥ [Bg. 7.3], ”somebody may understand Me.” So one may achieve some yoga-siddhis; still it is not possible to understand Kṛṣṇa. That is not possible. Kṛṣṇa can be understood only such persons who has dedicated everything to Kṛṣṇa. Therefore Kṛṣṇa wants that, demands, sarva-dharmān parityajya mām ekam śaraṇaṁ [Bg. 18.66]. Kṛṣṇa is only understandable by His pure devotee, not anyone else. Athāpi te deva padāmbuja-dvayaṁ prasāda-leśānugṛhīta eva hi, jānāti tattvaṁ na cānya eko ’pi ciram vicinvan [SB 10.14.29]. Those who are favored by the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. Others, na cānya eko ’pi ciram vicinvan. Ciram means for long time, for many years, if they speculate only what is God or what is Kṛṣṇa That process will not help us. There are many Vedic version like that:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

Kṛṣṇa, His name, His fame, His attributes, His activities… Śrī-kṛṣṇa-nāmādi na bhaved… Nāmādi means "beginning from the holy name." So not possible… So if we keep ourself on the material platform, then for thousand years we may chant, it will be difficult. That is called nāmāparadha. Of course, holy name is so powerful that even by chanting with offense, gradually he becomes pure. Therefore we should not give up chanting. Any circumstances, we should go on chanting Hare Kṛṣṇa. But the warning is that if we keep us on the material platform, then it will be not possible to understand Kṛṣṇa, His holy name, His attribute, His form, His activities. It will not be possible.

So the process is bhakti. And when you come to the platform of understanding Kṛṣṇa, then immediately you become fit for being transferred to the spiritual world. That is… Kṛṣṇa said also in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. So then first of all people do not understand what is the aim of life. They do not care at the present moment. They have no distinction what is sinful life or what is pious life. But we may not believe in these things, but things are there like that. Just like if you infect some disease, it will come out. You believe or not believe, it doesn't matter. Here is our doctor saheb. He knows that if you have infected some disease, it will come out. So we are infecting so many infectious qualities. There are three qualities-sattva-guṇa, rajo-guṇa, tamo-guṇa-and according to our infection, we have to accept a different type of body. Karmaṇā daiva-netreṇa [SB 3.31.1]. Every one of us, we are working under the modes of material nature, and according to our association we will have to accept a certain type of body, tathā dehāntara-prāptiḥ [Bg. 2.13]. Unfortunately, there is no science, there is no college, there is no university to learn this science of nature, how things are going on. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti is being there.

So we are in this material world on account of this infectious condition. This is our problem. And we have to die. That's a fact. If you say that "I don't believe in death," that is not excuse. Death must be there. You must die. So in this way our life is going on. So in the human form of life we can rectify this. This is the process of Kṛṣṇa consciousness, that if we rectify our constant association with different material modes of nature… And as the result of this association, we are accepting one body and again dying, and again accepting another body, again dying. This business will be stopped. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Somehow or other, if you become fit to go back to home, back to Godhead, yad gatvā, then you haven't got to come back again. But they do not understand that this material conditional life is always miserable. They have accepted, "It is very nice." Animals. Animals Just like in the slaughterhouse, livestock godown, there are so many animals, and they are going to be slaughtered. Everyone knows. They also know, the animals. But on account of their animal quality, they cannot do anything. Similarly, we are also put into the slaughterhouse of this material world. It is called mṛtyu-loka. Everyone knows that he will be slaughtered. Today or tomorrow or fifty years after or a hundred years after, everyone knows that he will be slaughtered. He will die. Death means slaughter. Nobody wants to die. The animal also do not like to die. But they are forcibly killed. This is called slaughter. Similarly, who wants to die? Nobody wants to die. But by nature's law he has to be killed. That is slaughterhouse. The whole material world is slaughterhouse. We have to realize that. And it is called mṛtyu-loka. This is the problem. But they do not take it very seriously, like animal. The animal, he does not take very seriously. And even if he knows he will die, he cannot take any step.

So our mṛtyu-saṁsāra-sāgarāt, position is like that. Teṣām ahaṁ anukampārtham aham ajñāna-jaṁ tamaḥ. Teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt [Bg. 12.7]. So we should understand our position. Nobody wants to die, but he is slaughtered. Again he is given another chance, another body. Again he is slaughtered. This is the laws of nature, going on. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. We should seriously understand this, that how to stop this slaughtering process of material nature. That is intelligence. Otherwise, to become happy like cats and dogs, "Oh, I am very nicely eating and jumping. I don't care for being slaughtered," that is not very good intelligence. Intelligence is how to stop this slaughtering process of nature. That is intelligence. That is being discussed.

So anyone can get out of the slaughtering process by devotional service. That is stated here, kecit kevalayā bhaktyā [SB 6.1.15]. Kecit. That is not very common. Very rarely one comes to Kṛṣṇa consciousness. Kecit kevalayā bhaktyā. Simply by devotional service, one can get out of this dangerous condition of being slaughtered. Kecit kevalayā bhaktyā [SB 6.1.15]. And who are they? Vāsudeva-parāyaṇāḥ, devotees of Kṛṣṇa. Kṛṣṇa's name is Vāsudeva. He is the son of Vāsudeva; therefore His name is Vāsudeva. So vāsudeva-parāyaṇāḥ. Parāyaṇāḥ means "Our ultimate goal is Vāsudeva, nothing more." They are called vāsudeva-parāyaṇāḥ. Vāsudeva-parāyaṇāḥ, aghaṁ dhunvanti. Agham means the material contamination. We are always associating with material contamination. So if we become vāsudeva-parāyaṇāḥ… Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19], the same thing. Here it says kecit-means very rarely. And Kṛṣṇa also says in the Bhagavad-gītā, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Sudurlabhaḥ, very rare.

So this Kṛṣṇa consciousness movement, although it is very rare, we are trying to deliver Kṛṣṇa and love of Kṛṣṇa. So this is the topmost welfare activities to the human society. Because it is very difficult to understand Kṛṣṇa, and we, under certain process, we are delivering Kṛṣṇa, and it is being effective. The process is so nice. Even the Europeans and Americans, they did not know what is Kṛṣṇa five, six years ago. But they are now very serious. Even one priest in Boston, he was astonished that "These boys, Christian boys or the Jewish boys, they are our men. And they did not care to know what is God, what is… Now they are after God. They are mad. How it is?" There are many practical proof. Just like in our many temples. The Los Angeles temple, it was sold by the church because nobody was coming. Nobody was coming. We have many churches purchased in that way. Now you will see in Los Angeles it is always packed up. So we did not bring all these men from India. The men are the local men, and the church is the same church. Why they are coming? Why they are taking interest? So this is the effect of Śrī Caitanya Mahāprabhu's mercy. He is personally being merciful. He is distributing, Kṛṣṇa Himself. Therefore so quickly. So if we keep ourself in the right way of executing Kṛṣṇa consciousness, then it will be possible-even in this very life we shall be perfect. Perfection means tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. This body, this material body, we have to give up. Everyone knows. But those who are not becoming perfect, they will have to come back again to accept another body. But those who are developed in Kṛṣṇa consciousness, this is the final giving up material body, go back to home, back to Godhead. This is Kṛṣṇa consciousness movement. And try to execute it very carefully, lovingly. Then your life is successful. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

So one who becomes fit for going to the spiritual world, Kṛṣṇaloka, Vaikuṇṭhaloka, where is the question of his sinful reaction?

Aghaṁ dhunvanti. No sinful man can go back to home, back to Godhead. So if one is actually, somehow or other, becomes fit for going back to home, back…, that means automatically his sinful reaction of life… One may question how it is. If a man is sinful for many, many lives, how simply by becoming Kṛṣṇa conscious he becomes free from the reaction? Yes. Kṛṣṇa says. You haven't got to take proof from anyone else. Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

Kṛṣṇa says, "I shall give you release from all sinful reaction which you have committed for many, many births." Kṛṣṇa says. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. There is no question of worrying about it, that "Oh, I have committed." But the thing is that after surrendering to Kṛṣṇa, don't commit any more sinful life. Then you are perfect. Whatever you have done is done. It doesn't matter. But after surrendering, if you think, "It is a good business. I have surrendered," no, that is not surrender. Surrender is that sarva-dharmān parityajya [Bg. 18.66]. He has no other business. That is surrender. You cannot become a devotee of Kṛṣṇa and engage in sinful activities. Then it is not surrender. You want to do your business on the strength of Kṛṣṇa's blessing-no. That is not allowed. Therefore Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]. All kinds of activities, occupational duty, you should give up. Simply be engaged in Kṛṣṇa's service.

Kṛṣṇa's service… Just like Arjuna. Arjuna, in the beginning he was hesitating to be engaged in Kṛṣṇa's service. Kṛṣṇa wanted him to fight, to take part in the fight. But he was hesitating. But when he was instructed Bhagavad-gītā, he understood, he decided, "Yes," kariṣye vacanaṁ tava [Bg. 18.73], "I shall fight." This is Kṛṣṇa consciousness. We have got many programs according to our mental concoction. That will not help us. If we simply act as Kṛṣṇa desires, then our life is perfect. Ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. This is bhakti. Bhakti means ānukūlyena kṛṣṇānu-śīlanam. You have to cultivate Kṛṣṇa consciousness as it pleases Kṛṣṇa, not whimsically. Ānukūlyena. Just like Arjuna got ordered directly from Kṛṣṇa. One may argue that "Where is Kṛṣṇa?" No, you have got Kṛṣṇa's representative, guru. Yasya prasādād bhagavat-prasādo ***. The representative is there. If you act according to his instruction, if you want to please him, then Kṛṣṇa is pleased. Just like in office the managing director or the proprietor is not in contact. Of course, Kṛṣṇa is in contact with everyone: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. But even taking this crude example, still, the office superintendent, if he recommends somebody, some clerk, that "This man is working very nice," that is accepted by the managing director. There is no difficulty. Therefore yasya prasādād bhagavat-prasādo: *** if you want to please Kṛṣṇa, you please Kṛṣṇa's representative… Śrī-guru-caraṇe rati, sei se uttama-gati. We are singing daily. So Kṛṣṇa is not absent. Kṛṣṇa is already within you, but He manifests Himself as guru, prakāśa. This is stated in the Caitanya-caritāmṛta.

So things are very easily performed if we follow the system of the Kṛṣṇa consciousness movement. And we should; we must. It if not that optional. If you make it optional, you will suffer. That is the Vedic injunction. Kṛṣṇa also says, mām eva ya prapadyante māyām etāṁ taranti. You have to surrender to Kṛṣṇa or become… Otherwise you will suffer by this material energy. That you cannot avoid. So every one of us, at least those who have taken Kṛṣṇa consciousness as their life and soul, they should execute devotional service very sincerely. Then their success is assured.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.15

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Nellore, January 8, 1976
Prabhupāda:
kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

We are discussing this verse, that "Somebody," kecit, "not all." Kecit, "Somebody, simply by acting devotional service, devotional service to Vāsudeva, he immediately finishes all reaction of sinful life." Simply by devotional service unto the Vāsudeva, one can become free from all sinful reaction of life. Bhaktyā means "by devotional service." So bhaktyā, there are nine different processes. [break] …and the same, but according to our capacity they are divided into nine processes. So it begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma… [SB 7.5.23]. Beginning with śravaṇam, hearing. [break] …nine processes are hearing, chanting, then worshiping, serving, offering everything. In this way there are nine different ways. The beginning is hearing. Hearing, just you all ladies, gentlemen, you have come here to hear. Then hearing, if your hearing is perfect, then kīrtanam, means describing or preaching.

So our, this movement, Kṛṣṇa consciousness movement, we are first giving chance to the people in general for hearing. Śrī Caitanya Mahāprabhu, when He was talking with Rāmānanda Rāya, he specially gave stress on this point of hearing. If you hear, then the Supreme Personality of Godhead, who is never conquered by anyone, but a devotee who is hearing about Him, he can conquer over Him. Śrī Caitanya Mahāprabhu, of course, He quoted from Bhāgavatam. Any devotee or bona fide preacher, he does not manufacture anything. He simply follows the previous mahājana. He said, jñāne prayāsam udapāsya. One should not try to speculate to understand the Supreme Truth. So we should give up this habit of speculating to understand God. One should become submissive, jñāne prayāsam udapāsya namanta eva, that very submissive to hear from the right person. So hearing is so important. Therefore our all Vedic literature is called śruti. So the subject matter which is beyond our sense perception, avāṅ-manasā gocaraḥ, that cannot be understood by using our imperfect senses. Now the question is: from whom to hear? So in the śāstra it is said, san-mukharitām: "You have to hear from realized saintly person." It is said in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

You have to hear from a person who has seen or who has understood the Absolute Truth and who is tat, sad-guru. He must be a devotee of the Lord.

So it is stated in the śāstra that,

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇava gurur na sa syāt
sat śva-paco guruḥ

It is said that "A brāhmaṇa who is very well expert in the brahminical activities and mantra-tantra-viśārada, knows all the Vedic mantras, but if he is not a Vaiṣṇava, he cannot become guru. But a person born in a family of dog-eaters, śva-paca, he can become guru if he has become Vaiṣṇava." Sanātana Gosvāmī, one of the big ācāryas of Gauḍīya sampradāya, he has also said that avaiṣṇava gurur na sa syāt. Sa. He says that… I forget that verse That "A person…" Pūta-hari-kathāmṛtaṁ śravaṇaṁ na kartavyam. Avaiṣṇava-mukhodgīrṇa-pūta-hari-kathāmṛtaṁ śravaṇaṁ na kartavyam. He says that "You do not try to hear from a person who is avaiṣṇava hari-kathāmṛtam." The hari-kathā, the message of Kṛṣṇa like Bhagavad-gītā and other, Bhāgavata, Śrīmad-Bhāgavatam, you should not hear from a person who is not a Vaiṣṇava. In the Bhāgavata also it is said, satāṁ prasaṅgāt mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ-kathāḥ. When we hear from sad-vekti(?), or Vaiṣṇava, then we get real effect. So if one argues that "Hari-kathā is pure. Even a avaiṣṇava speaks, what is the harm there?" so Sanātana Gosvāmī said in connection with this that śravaṇaṁ na kartavyaṁ sarpocchiṣṭaṁ payo yathā. Just like milk: it is very nice food, but if it is touched with the lips of a snake, it becomes poisonous. Therefore it is concluded that we have to hear the transcendental message of Kṛṣṇa from a realized soul, a devotee.

So this hearing process is recommended, that you should hear from a realized person who is sadācara-sampanna-vaiṣṇava. So who is a bhakta? Because you have to learn from a bhakta, so who is a bhakta? That is also described. So it is stated in the śāstras and the Gosvāmīs as sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] "Anyone who has no more designation and he is pure from material contamination." Upādhi means so long we think that "I am this body," that means I am decorated with this upādhi. So long we think that "I am Indian," "I am American," "I am brāhmaṇa," "I am Hindu," "I am Muslim," we are decorated with upādhi. Upādhi-śūnya is described in the Vedas, when one understands ahaṁ brahmāsmi. So there are two Brahmans: Parabrahman and ordinary Brahman. Parabrahman is the Supreme, vibhu, and ordinary Brahman, they are anu. Parabrahman is all-pervading, and Brahman is not all-pervading. So Kṛṣṇa says in the Bhagavad-gītā that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Kṣetra, kṣetrajña, when He was describing Kṣetra means this body, and kṣetrajña means the soul who knows about his body.

So there are two kṣetrajñas. One kṣetrajña is the jīva, soul, and another kṣetrajña is Paramātmā, Bhagavān. [break] …clearly distinguished by Kṛṣṇa that kṣetra-jñaṁ cāpi māṁ viddhi: "You are not only kṣetrajña." The jīva soul is kṣetrajñā. He knows, just like you know, I know, "It is my body." So there are two kṣetrajñas. One kṣetrajña I am. Just like I know this is my body, you know this is your body, but I do not know what is going on in your body, you do not know what is going on in my body. Therefore Kṛṣṇa says ca, eva, kṣetrajñaṁ ca api māṁ viddhi: "Not only you are kṣetrajña; I am also kṣetrajña because I am Parambrahman, or Supersoul." But what is difference between these two kṣetrajñas ? The difference is that one kṣetrajña knows about his own body, but the super-kṣetrajña, he knows everyone's body. So in this way if we understand our position, that Kṛṣṇa, or the Supreme Personality of Godhead, is the great and we are small, that is perfect knowledge. Therefore Kṛṣṇa commands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. As the master commands the servant that "What, rascal, you are doing? What I say, you do it." [break] There are two living entities: one, the superior, who orders, and the other, inferior, who carries out the order. This is further explained in the Fifteenth Chapter of the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭho mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. He says, Lord Kṛṣṇa said, that "I am situated in everyone's heart. I am giving order." Mattaḥ smṛtir jñānam. And then the jīvātmā gets knowledge and carries it out.

So when one is perfectly in knowledge of kṣetra, kṣetrajña, then his devotional life begins. This understanding of the relationship between God and ourself is more clearly explained by Caitanya Mahāprabhu when He says, jīvera 'svarūpa' haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Our real identity is that we are eternally servant of God. This understanding, pure understanding, is called mukti. When we understand that "Kṛṣṇa, the Supreme Personality of Godhead, is my eternal master, and I am eternal servant of Him," that is called mukti. The mukti definition is given in the Śrīmad-Bhāgavatam: mukti hitva anyathā rūpaṁ sva-rūpeṇa avasthiti. Mukti means when we give up our wrong ideas and we stay in our real identification. That is called mukti. So a bhakta who understands clearly that "I am eternal servant of God, and God is my eternal master," this very understanding means mukti. If I wrongly think that "I am something of this material world" or "I am God myself," these are misunderstanding. There is no question of mukti. Here the word is kecit kevalayā: "somebody." The purpose is that most people, they are either karmīs or jñānīs. Karmīs or jñānīs. Karmīs means those who are working very hard day and night for sense gratification, and jñānis means after being frustrated in such activities, he tries to give up this world, brahma satyaṁ jagan mithyā. This is not jñāna, that brahma satyaṁ jagan mithyā. If brahma is satya, then jagat is also satya. Jñāna means to know real fact. The real fact is that is (as) Brahman is satya, anything which is emanated from Brahman, that is also satya. In the Vedānta-sūtra it begins like this: athāto brahma jijñāsā. "Now we have to inquire about Brahman." So about this description, Brahman, yato vā imāni bhūtāni jāyante. And in the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. Anything which is emanating… Everything which is emanating from a particular source, that is Brahman. So what is that original source of everything? That is explained in the Bhagavad-gītā. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "From Me everything is emanating." Therefore Kṛṣṇa is Parambrahman. Therefore the conclusion is that if you come to the platform of bhakti, then automatically you become liberated. So it is also confirmed in the Bhagavad-gītā,

mam cāvyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

In order to become mukta or Brahman platform, one has to render unalloyed service to the Supreme Lord Kṛṣṇa.

So here it is said, kecit kevalayā bhaktyā [SB 6.1.15]. Kecit, somebody-not the karmīs, not the jñānīs, not the yogis-can execute devotional service. The karmīs, it is openly known that they want to enjoy. They want something. Similarly, jñānīs, they want to become one with the Supreme. That is also wanting something. The yogis also, they want something, some mystic power. So karmīs, jñānīs, yogis, all of them wanting something. The subject matter of want may be different, but a bhakta, he does not want anything. He simply wants to be engaged in carrying out the orders of the Supreme Lord. But such person is very, very rare. [break] …out of many millions of karmīs, one may be jñānī. And out of many millions of jñānīs, one may become mukta. And out of many, many millions of muktas, one may become a bhakta. Therefore Kṛṣṇa said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means to become perfect jñānī or perfect yogi. And yatatām api siddhānām: and amongst the siddhas, those who have got perfection in jñāna and yoga, kaścid vetti māṁ tattvataḥ: "Some of them may." Not some of them. "May be someone is able to understand Me." Therefore in this verse it is clearly said kecit, the same thing. Kaścid vetti māṁ tattvataḥ. To become a bhakta is not so easy. Therefore he says, kecit: "somebody." Somebody, eka personality, may become a bhakta. So kecit kevalayā bhaktyā [SB 6.1.15].

Kevalayā. Kevalayā means unalloyed, pure. Kevalayā bhakti means śuddha-bhakti, unalloyed bhakti. Otherwise bhakti is sometimes mixed with jñāna and sometimes mixed with yoga, mixed with karma. [break] …because karmīs, jñānīs, and yogis, they have got some desire to be fulfilled. The karmīs, they want to be elevated to the heavenly planet, the jñānīs, they want to become one with the Supreme Lord, and the yogis, they want some power to exhibit so that they may be honored as God. [break] The yoga, mystic power, aṇimā, laghimā, siddhi, like that. But bhakti means one must be freed from all these desires. Therefore Śrīla Rūpa Gosvāmī gives the definition of bhakti, anyābhilāṣitā-śūnyam: [Brs. 1.1.11] "without any other desire." "Other" means bhukti, mukti, siddhi: to enjoy this material world or to become one with the God or to get some mystic power. So the bhakti means anyābhilāṣitā-śūnyam, no karmī's desire, no jñānī's desire, no yogi's desire. So anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. So one should be cleansed from the desires of jñāna, karma, yoga. He should be desireless. So these are all material desires. So when one gives up these material desires, then he is desireless. But one cannot be desireless. That is not possible. Then he is dead and gone. So desirelessness means no material desires. So we cannot be desireless, but desirelessness means no bhukti, no yogic siddhi, neither oneness, monism, to merge into the Supreme. These are all material desires. So bhakti means ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttama [Cc. Madhya 19.167]. That is first-class bhakti, when we are ready to serve Kṛṣṇa as He orders. So to become ready to serve Kṛṣṇa is desirelessness. Otherwise a living entity, a living being, cannot be desireless.

So this Kṛṣṇa consciousness movement is teaching how to become desirous to serve Kṛṣṇa. This teaching, perfection of instruction, we find in the Bhagavad-gītā when Arjuna says kariṣye vacanaṁ tava [Bg. 18.73]: "I shall execute what You order me." Te vacanaṁ tava: "I shall execute any order which You order me." Arjuna was a warrior, soldier. When he was… Before his hearing Bhagavad-gītā he was a soldier, and after hearing Bhagavad-gītā he remained a soldier. But in the beginning of the fight he was not willing to fight with his brothers. Although Kṛṣṇa was speaking to him that "You fight," he was declining. This is the stage of abhakta, or nondevotee. Although mundane person will very much be pleased that "Arjuna was not willing to fight. He is nonviolent," but Kṛṣṇa was not accepting. So fighting is not a good business, so Arjuna was declining to fight. It was good from the worldly point of view. But after hearing Bhagavad-gītā, when Kṛṣṇa inquired from Arjuna, "What you have decided?" Arjuna replied, naṣṭo mohaḥ smṛtir labdhā kariṣye vacanaṁ tava [Bg. 18.73]: "Now I am quite in knowledge. I shall execute Your order." This is mukti. When we are prepared to execute the order of Kṛṣṇa, that is the platform of mukti. Therefore it is said, kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. Simply by executing the order of Vasudeva one becomes mukta. Just like master and servant. If the servant executes the order of the master, he is faultless. If the servant declines to execute the order of the master, however qualified he may be, he is useless. So therefore it is said, kevalayā bhaktyā: "without any contamination, simply ready to execute the order of Kṛṣṇa, or Vasudeva." Therefore it is called vāsudeva-parāyaṇā. Therefore it is, in the Bhagavad-gītā it is confirmed, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births of struggling, when one is actually jñānavān, wise, he surrenders unto Me." So either you become karmī, jñānī, or yogi, you are not mukta. Mukta means, I have already defined, mukti hitva anyathā rūpaṁ sva-rūpeṇa avasthiti. When you stay in your own original position to execute the order of Kṛṣṇa, that is mukti.

So in the previous verses the mode of progress is tapasa brahmacaryeṇa śamena damena vā [SB 6.1.13]. These things are to be executed. But here in these verses, simply if you become a pure devotee, then it is to be understood that you have already executed tapasā, brahmācārya, śama, dama, everything. As soon as you surrender to Kṛṣṇa…

sarva-dharmān parityajya
māṁ ekaṁ śaraṇam
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

That our miserable condition of life is due to our material attraction or pāpa, impious activities. Here it is confirmed that kevalayā bhaktyā, aghaṁ dhunvanti kārtsnyena: totally you can kill all reaction of sinful activities. And a very good example is given here: nīhāram iva bhāskaraḥ. Nīhāra means fog. In the fog you cannot see what is there in your front. But as soon as there is sunrise, immediately fog is dissipated. Therefore,

bahūnāṁ janmanam ante

jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

When we understand that Vāsudeva is the Supreme, sa mahātmā, then we become the great mahātmā.

So if you accept Kṛṣṇa consciousness, then life of ignorance will finish and you come to the light and become liberated. If you come to Kṛṣṇa consciousness, the light is there. Therefore the darkness of life is dissipated. Therefore it is said, ārādhito yadi haris tapasā tataḥ kim: [Nārada-pañcarātra] "If you have learned how to worship Hari, the Supreme Personality of Godhead, then there is no more use of your tapasya." [break] …ārādhito yadi haris tapasā tataḥ kim: "And if you cannot understand Hari, then what is the use of your tapasya?" Antar-bahir yadi haris tapasā tataḥ kim: "If you can see Hari, Kṛṣṇa, within yourself and outside yourself, then what is the use of tapasya?" Nantar-bahir, antar-bahir yadi haris tapasā tataḥ kim: "And if you have not learned to see Kṛṣṇa, Hari, within yourself and outside, then what is the use of your tapasya?"

So this movement is giving the chance to everyone. It doesn't mean for any particular nation, particular country, or particular person. For everyone. Caitanya Mahaprabhu said, "All over the world." Caitanya Mahāprabhu said, "All over the world, in every village and every town, this message will be spread," and that is being done now. So it is a great movement. I request you all to join wholeheartedly.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.15

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Honolulu, May 15, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya. Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number fifteen.

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

So karma, jñāna, yoga, then bhakti. So karmaṇā, karma niyahara na tantritaṁ bhaviṣyati(?). We have discussed this. By karma you cannot nullify another… [break] Everyone has got that tendency. The śāstra gives them chance to act, fruitive activities, because while working, working, one day it will come when he will be not interested, working any more. Then athāto brahma jijñāsā, jñāna. Jñāna also, theoretical. It has been seen that theoretical knowledge, even one has come to the platform of Brahman… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32]. There are many examples. Simply theoretical knowledge will not help us. Our main aim is how to become perfect.

So by karma we cannot become perfect perpetually. Just like I have given several times the example that in spite of so much education and universities and advancement of civili…, nobody is perfect in the modern civilization, not even honest. In spite of education, so much learning… I have given this example many times. This is tested in the airport, that everyone is examined about his dishonest. That means nobody is honest. So this will not help. If you want to make the world perfect, then not by karma, neither by mental speculation. That is not possible. The only means is bhakti, especially in this age. In this Kali-yuga people are very much embarrassed. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutaḥ [SB 1.1.10]. Manda-bhāgyā. Even nobody is happy in his family life, so unfortunate, manda-bhāgyā. That is practical. So these things will not help, especially in this age.

So Śukadeva Gosvāmī suggested for kecit, "somebody," not all. This Kṛṣṇa consciousness understanding is very easy, at the same time very difficult. So therefore here it is said, kevalā bhaktyā. Kevalā means only bhakti, without any jñāna, karma, yoga. That is kevalā bhakti. That is pure devotion, bhakti. Tan manye adhītam uttamam. Prahlāda Mahārāja, when he was asked by his father that "What the best thing you have learned? What is the best thing?" he said this: kevalā bhakti. Kevalā bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sākhyam ātma-nive…
[SB 7.5.23]

If we simply stick to these principles of kevalā bhakti, even simply by hearing, śravaṇaṁ… Just like we are holding class everywhere, in every center. If somebody simply hears attentively, he'll be perfect. This is bhakti, simply hearing. Or śravaṇaṁ kīrtanam, or describing or chanting the holy name, he'll be perfect. Śravaṇaṁ kīrtanaṁ viṣṇu… But Viṣṇu, about Lord Viṣṇu, Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtana [SB 1.2.17]. If you simply hear and chant, then you will be purified. One who is chanting and one who is hearing, both of them will be purified. And gradually, as soon as one is purified, he becomes pious. If you argue that "Somebody is hearing for so many years," so then there is question of offense. Offense, ten kinds of offense, you know. While you are initiated the ten kinds of… So even one is in offense, still, if he continues hearing and chanting, he will be purified. It is so nice thing. This is kevalā bhakti.

But there should not be any motive. That you should be very careful. Anyābhilāṣitā-śūnyam [Brs. 1.1.11], no motive. Bhakti, bhaj-dhātu, simply pure desire, "How I shall serve Kṛṣṇa?" Then he is mukta. Immediately he is liberated. One who has this fixed-up mind, that "How I shall render service to Kṛṣṇa?" and if he tries his best, then he becomes immediately mukta unless he changes his decision. That is… Every time is possible. Even one is mukta, liberated, he can be also fallen down unless he is very strong in his determination. Māyā is always there. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. But if one is determined that "I shall stick to the service of Kṛṣṇa," māyā will not touch. That is kevalā bhakti. If sometimes it appears that he has deviated out of past habit, that is excused. Api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. But not intentional. We should not fall down and deviate from our path of devotional service intentionally. That will not… That is very great criminality. We must try our best, kevalayā bhaktyā.

So kecit. Kecit means this determination is very difficult. Therefore it has been said here, kecit, "somebody," not all. Not all can get that determination. But everyone can get determination, provided he likes. It is not determination is monopolized by a certain man. Anyone who determines that "I shall simply serve Kṛṣṇa," that simple determination will save him. Kevalayā bhaktyā. And kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. Bhaktyā, bhakti, devotion, to whom? Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. If one determines that "Vāsudeva is everything…" Actually Kṛṣṇa is everything. Mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā. In everywhere. Īśāvāsyam idaṁ sarvam yat kiñcid jagatyāṁ jagat [Īśo mantra 1]. Everywhere there is Kṛṣṇa's relationship, because without Kṛṣṇa, nothing exists. Mayā tatam idaṁ sarvaṁ jagat avyaktya, mat-sthani sarva-bhūtāni [Bg. 9.4]. Everything is resting on Kṛṣṇa. Īśāvāsyam idaṁ sarvam. This is Kṛṣṇa conscious. Without Kṛṣṇa… So that is the fact, but when you come to this understanding, then you become perfectly Kṛṣṇa conscious. Without Kṛṣṇa, nothing can exist.

So vāsudeva-parāyaṇā-agham. Agham means sin, sinful reaction of life. Dhunvanti, "one washes." Just like dirty thing, if you bring bucket of water and wash it, then everything cleansed immediately. So this process of chanting is so nice that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. It cleanses the heart, misunderstanding that "I am this body. I belong to this nation. I belong to this community. I belong to this religion." No. "I belong to Kṛṣṇa," that's all. This is ceto-darpaṇa-mārjanam. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is real knowledge, real perfection, as soon as one comes to this conclusion, that "Kṛṣṇa is mine, and I am Kṛṣṇa's," simply this understanding. Ceto-darpaṇa-mārjanam. So by this consciousness automatically all reaction of sinful life becomes washed. Aghaṁ dhunvanti kārtsnyena, totally. How? How it is possible? "He has accumulated sinful reaction of life for so many births, and simply…?" Yes, it is possible. "How?" Now, nīhāram iva bhāskaraḥ. When there is, what is called? Frost.

Devotee: Fog.

Prabhupāda: Fog, yes. When there is fog, you try so many ways; it cannot go. Then, if somehow or other sun rises, immediately finished. Immediately clear. That is our motto in the Back to Godhead: "Godhead is light and nescience is darkness. Where there is Godhead, there is no jurisdiction of darkness."

kṛṣṇa sūrya-sama māyā andhakāra
yāhāṅ kṛṣṇa tāhāṅ nāhi māyā adhikāra
[Cc. Madhya 22.31]

As soon as there is sunshine, immediately the fog is… It's practical.

So somehow or other, Kṛṣṇa, if we get Kṛṣṇa arisen in our heart… Sa vai manaḥ-kṛṣṇa-padāravindayoḥ [SB 9.4.18]. If we simply concentrate our mind, that is real meditation, to think of Kṛṣṇa-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]-then everything will be cleansed automatically. Kṛṣṇa says in the…

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is there already, just like friend. Kṛṣṇa is always ready to give us instruction so that we can get out of this miserable condition of life. Kṛṣṇa is ready. He is coming to give you instruction. Simply you have to follow; then everything will be all right.

So this is the only way. Otherwise in this age severe austerity, tapasya, celibacy, charity, and so on, recommended. Tyāgena satya-śaucābhyāṁ yamena niyamena vā. These are the methods, gradual process of transcendental life. But in this age, especially in this Kali-yuga, it is very, very difficult, almost impossible. So best thing is take to this Kṛṣṇa consciousness, kevalayā bhaktyā, simply this understanding, that "Kṛṣṇa is my eternal master; I am Kṛṣṇa's eternal servant. So let us exchange our feelings of master and servant. Then I shall be perfect."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.16

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Denver, June 29, 1975

Nitāi: (Purport:) "Tat-puruṣa means a person engaged in Kṛṣṇa consciousness as the spiritual master." Translation: "My dear King, any sinful person, by practicing the principles of austerity, penance, brahmacarya and other practices, cannot become completely purified as one can by dedicating his life to the service of Kṛṣṇa's lotus feet under the direction of the Lord's bona fide devotee."

Prabhupāda:

na tathā hy-aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
[SB 6.1.16]

We are discussing the process of purification. Different methods have been described, by prāyaścitta and by tapasya. We have discussed. And then kevalayā bhakta. Bhakti includes everything-karma, jñāna, yoga, everything. And it is specially recommended that by austerities and other methods, there is possibility, but it may not be successful. But if we adopt this process, devotional service, then it is sure. So this purificatory process means nivṛtti-mārga. And pravṛtti-mārga means without any knowledge where we are going on, rushing on-we are doing everything, whatever we like-that is called pravṛtti-mārga. People are generally engaged in pravṛtti-mārga. Especially in this age, they do not care what is going to happen next. Therefore they feel relief that "There is no life after death. Let us enjoy this life to the best capacity. Then after death, never mind what will come." First of all, they deny to believe the next life. And even there is next life, and even if I am going to become cats and dogs, they do not mind. This is the experience of the modern age, irresponsible life.

But our Kṛṣṇa consciousness movement is teaching people that "Don't live irresponsibly." Take, for example, that you may say, "There is no life." But if I put the argument, "Suppose there is life…" Now this is also supposition, because nobody, those who are in ignorance, they do not know whether there is life or whether there is no life. So you are arguing, "There is no life," but you do not know whether there is life. That is not in your knowledge. So supposing you have to take both the ways and think over it… You are simply thinking on the point that there is no life. Now, why don't you take my proposition, "If there is life"? Because you have not ascertained whether there is life. We say there is life. We take the example: just like this child has got his next life. The child may say, "There is no life next life." But actually that is not the fact. The fact is, there is life. The child will change this body and he will become a boy. And the boy will change this body; he will become young man. That is a fact. But by simply obstinacy if you say there is no life, that you can say. But take this argument: if there is life, then how much irresponsibly you are making your future life so dark? The same example: if a child does not go to school, does not take education, if he thinks, "There is no other life than this life, I shall play all day. Why shall I go to school?" he may say so, but there is life, and if he does not take education, in next life, when he is young man, if he is not posted in a good position then he suffers. This is irresponsible life.

So before we get next life, we must be free from all sinful lifes. Otherwise we are not going to have better life. Especially going back to home, back to Godhead, one has to finish the resultant action of his sinful life in this life. In the Bhagavad-gītā you will find,

yeṣām tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

To become a staunch devotee of Kṛṣṇa, perfect devotee of Kṛṣṇa, means one has become freed from all reaction of sinful life. Yeṣām anta-gataṁ pāpam. No more committing any sinful activities. And whatever sinful activities he had done in his previous life, that is also negated. That is also made negation. There is no more reaction. Yeṣām tu anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. So people are engaged either in sinful activities or in pious activities. So those who have not only finished the resultant action of their past sinful activities but at the present moment, they are simply engaged in pious activities, such person, yeṣāṁ tu anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām, te, such person, dvandva-moha-nirmuktā, without any hesitation, without any doubt, bhajante māṁ dṛḍha-vratāḥ. That is the So anyone who is engaged in Kṛṣṇa's service with firm conviciton and devotion, it is to be understood that he is now free from all reaction of sinful activities. A Vaiṣṇava never commits any sinful activities, and whatever he had done in the past, that is also finished. This is said by Kṛṣṇa. Or in other words, if you devoutly engage yourself in the service of the Lord, then certainly you are freed from all reaction of sinful activities.

So how it is possible? Yathā kṛṣṇārpita-prāṇaḥ. Prāṇaḥ, prāṇair arthair dhiyā vācā. Prāṇa, prāṇa means life. One who has dedicated his life to the service of Kṛṣṇa, such person How this dedication of life to Kṛṣṇa's service can be made possible? That is also stated here: tat-puruṣa-niṣevayā. You have to take shelter of a person who is a devotee of Kṛṣṇa, and you have to serve. That means you have to accept a devotee, a true devotee, a pure devotee, as your guide. That is our process. The Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhu, "The first process is, first step is ādau gurvāśrayam to accept guru." Accept guru Guru means Kṛṣṇa's representative. One who is not Kṛṣṇa's representative, he cannot become guru. Guru does not mean any nonsense can become guru. No. Only tat-puruṣa. Tat-puruṣa means a person who has accepted the Supreme Personality of Godhead as everything. Tat-puruṣa-niṣevayā. That means Vaiṣṇava, pure devotee. So it is not very difficult. By the grace of Kṛṣṇa there are pure devotees, so one has to take shelter of him. Ādau gurvāśrayam. Then sad-dharma-pṛcchāt: after accepting a bona fide spiritual master, one should be inquisitive to learn what is the science of Kṛṣṇa. Sad-dharma-pṛcchāt sādhu-mārga-anugamanam. And this Kṛṣṇa consciousness means one has to follow the footsteps of the devotees, sādhu-mārga-anugamanam.

So who are those sādhus? That is also mentioned in the śāstra, we have already discussed.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

That two…, twelve personalities are mentioned especially, that they are mahājana, they are authorized, bona fide guru, and you have to follow their path. It is not difficult. So Svayambhū means Lord Brahmā. Svayambhūḥ nāradaḥ śambhuḥ. Śambhu means Lord Śiva. So each of them, out of these twelve mahājana, four are very prominent, that is, Svayambhū means Brahmā, and then śambhuḥ, Lord Śiva, and then kumāraḥ. And there is another sampradāya, Śrī sampradāya, from Lakṣmījī. So we have to accept a spiritual master who are strictly in these four line of disciplic succession. Then we shall be gainer. If we accept a so-called guru, then it will not be possible. We have to accept guru in the disciplic succession. Therefore it is recommended here, tat-puruṣa-niṣevayā: we have to serve him faithfully and always honestly. Then our purpose will be served. And if you take to this line of action, dedicating life to Kṛṣṇa and always engaged in the service of Kṛṣṇa under the direction of tat-puruṣa-means who has no other business than to preach Kṛṣṇa consciousness-then our life is successful. We become free from all sinful reaction, and without being purified… Because Kṛṣṇa, or God, is pure. Arjuna said, paraṁ brahma paraṁ brahma pavitraṁ paramaṁ bhavān: "My Lord Kṛṣṇa, You are the supreme pure." So unless we are pure we cannot approach Kṛṣṇa. That is the statement in the śāstra. Without becoming fire, you cannot enter into fire. Similarly, without becoming completely pure, you cannot enter into the kingdom of God. That is accepted by all religious system. The Christian system is also like that, that without becoming pure you cannot enter into the kingdom of God.

So the human life is meant for this purification. We are working very hard for getting our daily bread. People are not getting their bread sitting idly. That is not possible. They are working very hard. This nice city of Denver is there. It has not sprung up from the jungle or desert. One had to work very hard to make this city so nicely, perfectly standing. So we have to work. If we want happiness, then we have to work. There is no doubt about it. But Kṛṣṇa says that yānti deva-vratā devān [Bg. 9.25]. Somebody is working to become happy within this material atmosphere by becoming very big man within this world, or a little more intelligent, they are not happy in this life, but they want to become happy in the next life. Sometimes they go to the higher planetary system. So yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ [Bg. 9.25]. So as you work, you get the desired result. But at the last line, Kṛṣṇa says, mad-yājino'pi yānti mām: "If you work or if you worship Me, then you come to Me." Then where is the difference between going to Kṛṣṇa and keeping within this material world? The difference is ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. In this material world even if you go to the topmost planet, Brahmaloka, still, there is birth, death, old age and disease. Or you have to return back again. Just like these people are going to the moon planet and again coming back here. So this kind of going and coming back here is not good. Yad gatvā na nivartante [Bg. 15.6]. If you go to such planet wherefrom you haven't got to come back again to this material world, that is highest perfection. That is Kṛṣṇaloka.

So Kṛṣṇa says that "If you are working so hard to become happy in this material world, the same labor, if you worship Me, Kṛṣṇa, then you come to Me." Mad-yājino 'pi yānti mām. What is the benefit especially? Mām upetya kaunteya duḥkhālayam aśāśvatam nāpnuvanti: [Bg. 8.15] "Anyone who comes to Me, he hasn't got to come back again to this material world." So our Kṛṣṇa consciousness movement is teaching people how to go back to home, back to Godhead, Kṛṣṇa. That will make the people happy eternally. So in this life also, Kṛṣṇa conscious people, they are not unhappy. You can see practically. We are sitting in a very nice room and chanting Hare Kṛṣṇa and taking prasādam. Where is unhappiness? There is no unhappiness. And other processes, they have to undergo so many unhappy processes. Here, Kṛṣṇa consciousness, there is nothing unhappiness. That is stated in the Bhagavad-gītā: susukham kartum avyayam [Bg. 9.2]. Susukham. When you execute devotional service, it is not only sukham-sukham means happiness-but another word is added, susukham, "very comfortable, very happy." Kartum, to execute devotional service, is great pleasure, great happiness. And avyayam. Avyayam means whatever you do, that is your permanent asset. Other things, that is finishable. Suppose you are very much advanced educated person. You have passed M.A., Ph.D., and something, something. But it is not avyayam; it is vyayam. Vyayam means it is finishable. As soon as your body is finished, your so-called degrees all finished. Then again next life if you become a human being, of course again there is chance of becoming M.A., Ph.D., but the first M.A., Ph.D. in this life, that is finished.

So whatever we are acquiring here, that is not avyayam. Vyayam means expenditure, and a means "not," not expenditure. If you have got some money, if you spend, then it is vyayam, finished after some time. Avyayam means you spend as much, still not finished. That is avyayam. So devotional service of Kṛṣṇa is explained as susukhaṁ kartum avyayam. Whatever you do, if you have attained success ten percent, that ten percent your permanent. Therefore it is stated in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sanjāyate [Bg. 6.41]. Those who could not finish the bhakti-yoga in this life, they get another chance of human life. Not only human life, it is stated they go to the heavenly planet, they enjoy there, and then again come back in this planet. And that also not ordinary man. Śucīnāṁ śrīmatāṁ gehe: he takes birth in very sanctified family, just like brāhmaṇa-Vaiṣṇava, śucīnām, and śrīmatām, very rich family. Then it is his duty. So those who are born rich… You Americans, you are supposed to be born rich. Actually it is so. So you should think in this term, that "Due to our previous devotional service, by Kṛṣṇa's grace we have got our birth in this country. There is no poverty," śrīmatām. So you should take to Kṛṣṇa consciousness very seriously. You have got the opportunity. You are not poverty-stricken. You haven't got to waste your time, "Where is food? Where is food? Where is food?" Just like in other, poverty-stricken country, they are embarrassed to find out food. But you are very fortunate, so don't waste this opportunity by becoming hippies. Don't waste. Become devotee, Kṛṣṇa's devotee. The Kṛṣṇa consciousness movement is there, and we have got so many centers. Just try to learn this Kṛṣṇa consciousness science and make your life perfect. That is our request.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.16

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Honolulu, May 16, 1976

Prabhupāda: (devotees repeat) Oṁ namo bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya. Śrīmad-Bhāgavatam, Canto Six, chapter one, verse number sixteen.

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā
[SB 6.1.16]

So Śukadeva Gosvāmī said already that kecit kevalayā bhaktyā [SB 6.1.15], "Simply by devotional service," vāsudeva-parāyaṇāḥ, "one has become attached to Vāsudeva." This stage is very difficult but very easy also. For the simple person it is very easy, and those who are crooked, demons, for them it is very difficult. So in another place it is stated in the First Canto,

vāsudeve bhagavati
bhakti-yoga prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

The whole idea is that we are in this material world. That is miserable. Under the spell of illusion, we are thinking we are very happy. They do not know is actually happiness. What is happiness? But there is no argument for these rascals. They are thinking they are very happy. That is māyā's prakṣepātmika-śakti, covering energy. Just like you are seeing a hog eating stool, but he is thinking that he's very happy. But you are seeing, "Oh, what abominable life. He's eating stool." So this is the position. Those who are advanced in civilization, for them eating of stool is unthinkable. But for the hogs and dogs, it is very palatable. This is the difference. Just like we are recommending, "No illicit sex, no meat-eating, no intoxication, no gambling." So somebody is thinking, "Then what remains to enjoy? Everything is finished. Life is finished."

So according to different grades of person, the taste is also different. You cannot expect that the taste will be the same. "One man's food, another man's poison." This is an English proverb. One man's food is another man's poison. Therefore the society is divided. That is scientific method, class. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is God's creation, four classes, men. And the fifth class is almost rejected. Up to fourth class. First class, second class, third class, fourth class. And below fourth class, from fifth class, they are not human being. So taste of different classes are different. But one thing is that in whichever class we may belong, if you take to Kṛṣṇa consciousness, then you'll become one. People are wanting unity. There is United Nation organization, but so long we keep ourself on the material platform there cannot be unity. That is not possible. Only in the spiritual platform there can be unity.

So here it is said that aghavān. Aghavān means sinful. Agha means sin and vān means… Just like Bhagavān. Bhagavān means one who has bhaga, or opulence, or fortune. That is called bhagavat. And just the opposite is called aghavat. This is Sanskrit language. Bhagavān means the most opulent, topmost place, Bhagavān. And aghavān means lowest place. So here it is said that one has to become aghavān to the stage of Bhagavān. This is Kṛṣṇa consciousness: not to remain aghavān, but to become Bhagavān. Bhagavān, of course, means the Supreme Personality of Godhead. But those who are very, very advanced, recognized by Bhagavān, they are also sometimes called Bhagavān. Just like Lord Śiva, Lord Brahma, Nārada Muni, on their status, sometimes they are called Bhagavān. Nowadays it has become a fashion to become Bhagavān. So Bhagavān is not so cheap. Everyone is aghavān. But if he wants to become Bhagavān or in the higher status, higher level, then it is recommended, "Let him take to the devotional service." Vāsudeve bhagavati bhakti-yoga-prayojitaḥ, janayaty āśu vairāgyam. To become Bhagavān, not Bhagavān but on the level, means highest stage, two things required. One thing is jñāna and one thing is vairāgya. Jñāna and vairāgya. Because we are in this material world, miserable condition, but we have no knowledge that we are in a very miserable condition. That is ajñāna. As soon as one understands that this is miserable condition of life… That was presented by Sanātana Gosvāmī before Caitanya Mahāprabhu. He said… He was minister and very opulent position, very good associates. Because he was minister, so his associates were also very big men. But he resigned. He resigned. That is vairāgya. So why? To understand what is the aim of life. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Therefore he came to Caitanya Mahāprabhu for understanding the value of life. So he presented himself that grāmya vyavahāre kaha ei paṇḍita: "So in this ordinary behavior they call me paṇḍita, learned. But…" Satya kari māni: "I also accept it that I am paṇḍita or learned. But actually, my position is, I do not know what I am. I am such a paṇḍita, such a learned man."

So we are in ignorance. We do not know. We are accepting this body as "I am." So many animal propensities, animal condition. So if we remain in animal condition of life, then that is aghavān. When one is in animal condition, that means more sinful. So we have to become sinless. That requires jñāna-vairāgya. Jñāna-vairāgya. So jñāna, vairāgya can be attained very easily if one becomes a devotee of Kṛṣṇa. Vāsudeve bhagavati bhakti-yoga-prayo… This is the verdict of all Vedic literatures, that if one becomes devotee, then he'll develop his original good qualities. Because we are part and parcel of God, so we have got good qualities. It is covered now by material contamination. That gold, gold is gold, but it is covered by mud, dirty things, one cannot understand whether is it gold or something else. So our position is like that. So when we are free from these dirty things, then our original life becomes manifest. That is called mukti. Mukti hitvā anyathā rūpaṁ svarūpea avasthiti. Mukti means now we are differently contaminated situation. Roga-mukti. There is a verse, roga-mukti. One is suffering from fever, and when there is no more fever it is called mukti. Similarly, we are suffering on account of this diseased condition. This material life means diseased condition. It is not our real, but they do not know. They do not know. They are thinking this is life. But this is not life. They have no information. So this sinful life, suffering. Sinful means, when we are sinful, then we suffer.

So by bhakti-yoga, as it is stated in the previous verse, kevalayā bhaktyā… So the same again being stressed. Na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ [SB 6.1.16]. Before explaining bhakti-yoga, Śukadeva Gosvāmī said that to become purified, general process is,

tapasā brahmacaryeṇa
śamena damena vā
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

These are the general process. But to overcome this general process if one… That is already explained, that kārtsnyena. Just like fog is immediately driven away if there is sunrise, bhakti is so strong. Then he is again saying that pūyeta tapa-ādibhiḥ. If we practice tapa, especially in this age, it is very, very difficult. Tapaḥ. Tapasya, austerities. But if we take to Kṛṣṇa consciousness it becomes very soon available. Yathā kṛṣṇārpita-prāṇaḥ. Prāṇa means life and arpita means dedicated. Kṛṣṇārpita. If one dedicates his life for Kṛṣṇa, yathā kṛṣṇārpita prāṇas tat-puruṣa-niṣevayā. Tat-puruṣa, you… It is impossible to dedicate our life to Kṛṣṇa unless we serve the devotee of Kṛṣṇa. Tat-puruṣa-niṣevayā. You cannot approach Kṛṣṇa directly. That is not possible. You have to go through His devotee. Therefore Kṛṣṇa sends His devotee, "Go and deliver them." Just like Dhruva Mahārāja. He did not know how to achieve the favor of Supreme Personality of Godhead, but on account of his eagerness… He wanted to see God. Because he was kṣatriya… His mother said that "God can only help you, my dear son. If you want to become king on the throne of your father, better position, then only God can help you. I cannot help you. It is not…" So he was determined, "I must see God." So he went to the forest but he did not know how to approach God. A boy of five years old only, he has got the determination. So Kṛṣṇa saw that "This boy is very determined." Therefore He sent His representative, Nārada: "Go and train him. He is very eager."

Therefore Caitanya Mahāprabhu says, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. You can enter into the devotional service by double mercy. One mercy is Kṛṣṇa; another mercy is the spiritual master. Therefore here it is said, the same thing, kṛṣṇārpita-prāṇas tat-puruṣa niṣevayā. One cannot be kṛṣṇārpita prāṇaḥ, one cannot dedicate his life to Kṛṣṇa, unless he has gotten the mercy of spiritual master. This is the way. You cannot get directly. That is not possible. Therefore Narottama dāsa Ṭhākura said in many of his songs, chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā: "Without serving Vaiṣṇava, who has got liberation?" Nobody has.

tāṅdera caraṇa-sevi bhakta-sane vās
janame janame mora ei abhilāṣ

Narottama dāsa Ṭhākura says that "I have to serve the gurus, Sanātana Gosvāmī, Rūpa Gosvāmī, and live in the association of devotees." Tāṅdera caraṇa-sevi bhakta-sane vās. Narottama dāsa Ṭhākura said, janame janame mora, ei abhilāṣ. Our... We are... Ambition should be how to serve Kṛṣṇa through the disciplic succession, guru, and live in the association of devotees. This is the process. So we are opening so many centers all over the world. This is the policy, that people may take chance of associating with devotees and the chance of serving the Vaiṣṇava. Then it will be successful.

Therefore here it is said, bhakti-yoga means not only dedicating life to Kṛṣṇa but also to serve the Vaiṣṇava, tat-puruṣa. Tat-puruṣa means to serve a person who has dedicate his life to Kṛṣṇa. Two things: dedication to Kṛṣṇa and dedication to the devotee of Kṛṣṇa. So in this way if we advance, then it is very easy to become free from this material contamination. That is stated. Na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ [SB 6.1.16]. Tapa-ādibhiḥ, it is general process, but it is very, very difficult, especially in this age. So if we simply take this course, that dedicate life to Kṛṣṇa and dedicate life to Vaiṣṇava, then our life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.17

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Denver, June 30, 1975

Nitāi: "In this material world, following the path of the pure devotees who are well behaved and completely endowed with first-class qualifications due to their having fully taken to the service of Nārāyaṇa as their life and soul is certainly the most auspicious, without any fear, and authorized by the śāstra."

Prabhupāda:

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ
[SB 6.1.17]

So the śāstra says that the association of devotees... Nārāyaṇa-parāyaṇāḥ means devotees. Nārāyaṇa-parāyaṇa, one who has taken Nārāyaṇa as the ultimate goal of life. Nārāyaṇa, Kṛṣṇa, Viṣṇu-They are of the same tattva, viṣṇu-tattva. So people do not know this, that to approach the platform of worshiping Nārāyaṇa or Viṣṇu or Kṛṣṇa, that is the most exalted and assured platform. Just like we get insurance, so this is assured. Assured by whom? Assured by Kṛṣṇa. Kṛṣṇa is assuring, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa man... [Bg. 9.30]. So many assurances there. Nārāyaṇa-parāyaṇa. Kṛṣṇa says personally that "I shall protect you." People suffer on account of sinful reaction, ignorance. Out of ignorance, they commit sinful action, and sinful action reacts. Just like a child, ignorant, he touches blazing fire, and it burns the hand, and he suffers. You cannot say that "Child is innocent, and the fire has burned." No. This is nature's law. Ignorance. So sinful activities are done out of ignorance. Therefore one should be in knowledge. Ignorance of law is no excuse. If you go to the court and if you plead, "Sir, I did not know that I have to suffer, I have to go to imprisonment for six months because I have stolen. This was unknown to me..." No. Known or unknown, you must go to the jail.

Therefore the greatest contribution to the human society is knowledge. To keep them in ignorance, in darkness, that is not human society, that is cats' and dogs'... Because they are in ignorance, nobody can give them knowledge, neither they can take. Therefore in the human society there is institution for giving knowledge. That is the greatest contribution. And that knowledge, the supreme knowledge, is there in the Vedas. Vedaiś ca sarvaiḥ. And all the Vedas ascertain that one should know what is God. That is wanted. (aside:) Don't make that sound. Vedaiś ca sarvaiḥ. People do not know it. This whole material world, they do not know what is the actual knowledge. They are busy in temporary things for sense gratification, but they are not aware what is actual the goal of knowledge. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] the goal of knowledge is to know Viṣṇu, God. That is goal of knowledge. Athāto brahma jijñāsā. Jīvasya tattva-jijñāsā. This life, the human form of life, is meant for understanding the Absolute Truth. That is life. And without trying to understand the Absolute Truth, if we simply are busy how to eat little comfortably, how to sleep little comfortably, or how to have sex little conveniently, these are animal activities. These are animal activities. Human activity means to know what is God. That is human activity. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Without knowing this, they are struggling for existence. They want to be happy by adjusting the external energy, bahir-artha-māninaḥ. And people, leaders, andhā yathāndhair upanīyamānāḥ. Ask big big scientists, philosopher, "What is the goal of life?" They do not know. They simply theorize, that's all. The real goal of life is to understand God.

So that can be done, as it is said here, that you make association... What is the number of the verse?

Nitāi: Seventeen.

Prabhupāda: Sadhrīcīno hy ayaṁ loke panthāḥ kṣemo 'kuto-bhayaḥ. Our life is to attain the transcendental platform of knowledge. That is our goal of life. Then how it can be done? Suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ. You associate with that cultural institution where there are suśīlāḥ, very well behaved. Now, find out any institution throughout the whole world who are suśīla. You will find here in Kṛṣṇa consciousness movement: no meat-eating, no illicit sex, no gambling, no intoxication. You won't find anywhere. This is called suśīla, well behaved. Suśīla means… śīla means behavior, or custom. Here you will find they are taking bath three times, they are changing cloth, everything neat and clean, personally their character, their behavior, suśīla. Suśīlāḥ sādhavaḥ. Sādhavaḥ means saintly. What are the saintly characteristics? That is also mentioned:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

These are the characteristics of sādhu, not a sādhu having a dress like a sannyāsī and accompanied by three dozen women. No. Sādhavaḥ, their business is to preach. Kṛṣṇa says,

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

He is sādhu who are engaged in Kṛṣṇa consciousness movement. Api cet sudurācāraḥ. Such person, even if you find some fault… Because everyone cannot become immediately perfect. Due to bad habits, sometimes they fall victim. But still, if he is Kṛṣṇa conscious strictly, he does not deviate, he does not forget Kṛṣṇa, then he is to be accepted as sādhu. Kṛṣṇa says. That, only for that qualification. Bhajate mām ananya-bhāk. That is the qualification of Kṛṣṇa consciousness movement.

So sādhu, they have to preach. They have to preach. Therefore the first qualification is titikṣavaḥ, tolerant. So many people will criticize, so many people attack, so many opposing elements, and he has to fight with them. Therefore titikṣavaḥ, toleration. Just like you see, Lord Jesus Christ is so tolerant that he was crucified; still, he did not curse anybody. This is sādhu: titikṣavaḥ, tolerant. The very great example of tolerance, Christ, Jesus Christ. So similarly, Haridāsa Ṭhākura. There are many saintly persons, sādhu, who were very tolerant. So first qualification of sādhu is titikṣavaḥ. Titikṣavaḥ and kāruṇikāḥ: at the same time, kind. These two examples we find in the character of Lord Jesus Christ. He was being crucified, and still he was praying to God, "My Lord, they do not know what they are doing." Did he not?

Brahmānanda: Yes.

Prabhupāda: Yes. Just see. And he was persecuted, and still, he was kind. He was kind. Still, he was praying to God that "These rascals are doing. They cannot kill me, but they are thinking that I will be killed. So they are committing offense." So this is toleration, and kāruṇikāḥ. Similarly, there are many examples. Titikṣavaḥ kāruṇikāḥ, and suhṛdaḥ sarva-dehinām: [SB 3.25.21] friend of all living entities. Lord Christ said, "Thou shall not kill." He never said that… Now they are interpreting in a different way: "The animal has no soul, and you can kill animals and keep slaughterhouse." So who is a Christian? I do not know who is a Christian. They profess to be Christian. It is very difficult to find out a true Christian who is strictly following the words of Lord Jesus Christ. So he is a good example of sādhu. We therefore adore and offer our obeisances to Lord Christ. Sādhu, example. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām [SB 3.25.21]. This is suhṛdaḥ, not that "My brother will be saved, my family will be saved, and all others should be killed." That is not sādhu's qualification. Sādhu's qualification is he is kind to everyone. It is not that if a human being is killed, the killer is also killed. Why? Even a human being is killer of an animal, he should be killed. That is called suhṛdaḥ sarva-dehinām: friend to everyone. Not that "Only the human being should be given protection, he is national, and others animals and trees should not be given protection." No. That is imperfect knowledge. National means one who has taken birth in that land. So do the animals do not take their birth in the land? They are also national, but it is your discriminating law that you are giving protection to the human being and not to the animals. This is sinful activities. Therefore we say that "No meat-eating." If we give up this meat-eating, then so many lifes of the poor animals will be saved.

So that is sādhu, no meat-eating. Here you will find. In Kṛṣṇa consciousness movement you will find, nobody is meat-eating. Nobody is prepared to kill even an ant, what to speak of big animal. They put argument that "You are vegetarian, and you are also killing vegetable life." Of course, we are killing. But we are not killing vegetables. First of all, vegetables are not killed. If I take a fruit from the tree, the tree is not killed. Or if I take the grains from the plant, before the grains are ripe the plant dies. So actually there is no question of killing. Although the law is, nature's law is that "One living entity is the food for another living entity." Jīvo jīvasya jīvanam. But a human being should be discriminative. If I can live by eating fruits and grains and milk, why shall I kill animal? This is human consciousness. Milk, if you get milk, you can prepare hundreds of nice preparations, all full of vitamins and nourishing. In our New Vrindaban we are maintaining cows and having so many nice preparations, rābri and lagdu and this peḍā and baraphi and sandeśa and rasagullā and yogurt-varieties enough. The other farmers they come, they are surprised, that "Such nice preparation can be made from milk?" Yes, you do not know. You do not know how to utilize the animal. Ignorance. The milk is also produced out of the blood.

So it is intelligence. You are drinking the blood in a different way, produced by nature with more vitamin values and more taste and more gentleman. Why should you kill one cow and try to drink the blood? The blood is there already, but in a different form, without any violence. And we have seen it. It is practical experience that if the cows are assured they would not be killed, they will give you double milk. That we have experience. And it is stated in the Śrīmad-Bhāgavatam that siṣicuḥ… We have not got here the verse. The purport is that during Mahārāja Yudhiṣṭhira's time, the cows were so happy and jubilant that from their milk bag always drop milk, so that the pasturing ground became muddy with milk.

So this science is unknown to the rascal civilization, how to utilize things for the best purpose. So in the Bhagavad-gītā you will find, kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Vaiśyas… First-class men, brāhmaṇa; second-class men, the kṣatriya; third-class men, the vaiśyas; and fourth-class men, all others, the worker class, śūdras. So the first-class men, the brāhmaṇa, they should give instruction, nice instruction, so that the whole human society will profit. By seeing the character of the brāhmaṇa, the behavior of the brāhmaṇa… Śamo damaḥ satyaṁ śaucaṁ titikṣā kṣāntir eva ca, jñānaṁ vijñānam. A brāhmaṇa is not, never recommended, a brāhmaṇa will make some trade or become a engineer. No. Śamo damas titikṣā, these are the qualification, characteristics, of brāhmaṇa. And śāstra says yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam, tat tenaiva vinirdiśet [SB 7.11.35]. When there is characteristics of a brāhmaṇa, then you should accept him as a brāhmaṇa. Not whimsically. Similarly, kṣatriya, he must be very strong and chivalrous and never be go, I mean, fly away from battle. They should come forward when there is some battle, riot. They should give protection. They are kṣatriyas. And vaiśya means… Now, the brāhmaṇas, they are not going to produce food or other things. They are simply for knowledge, giving the best knowledge to the human society. There is a need of brāhmaṇa. Everyone śūdra, simply working hard and because they are accusing, ”Oh, you people are escaping…” What is escaping? We are giving the best knowledge to the human society.

So it is specially mentioned, kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]. The vaiśyas, food production means produce food grains, agricultural. By agriculture, you can. So much land is vacant all over the world. They are producing coffee. I have seen in Africa. Vast land is engaged in producing coffee. No food grain. So this is the defect of the civilization. They do not know how to live. Will man die without drinking coffee? No. That is not the fact. But man will die if they have no real food, anna, food grains. If you think that ”I eat meat. I don’t require food grains,” but the cows, the animal eat food grains. So without food grain, how we can live? Therefore Kṛṣṇa says in the Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14]. You produce food grains. Why you are producing so much unnecessary things-television and tools, and stool also, so many thing. Why? They are not necessary. Live in the village, produce your own food, your own cloth, and drink milk sufficiently-all economic questions solved. Then you become suśīla, well behaved. And if you go on killing animals and drinking wine and gambling, when you will be suśīla? You are always bad character.

Here it is said suśīla, ”well behaved,” ”good character.” Suśīlāḥ sādhavaḥ. Sādhavaḥ, character like ideal. You have got ideal, Lord Jesus Christ. Suśīlāḥ sādhavaḥ nārāyaṇa… Why? Nārāyaṇa-parāyaṇāḥ: because they are devotee of Nārāyaṇa. If you become simply nārāyaṇa-parāyaṇa, devotee of Nārāyaṇa or Kṛṣṇa, all good qualities will come to you automatically. All good qualities. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Take practical example. These boys, these girls, how they have become so nice? They are known as ”bright-faced.” Why? Because nārāyaṇa-parāyaṇāḥ: they have taken seriously Kṛṣṇa as the object of worship. So actually if you want happiness within this world, peace, and prosperity, just become Kṛṣṇa conscious. All problems will be solved and you will be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.17

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Honolulu, May 17, 1976

Prabhupāda: (devotees repeating) Oṁ namo bhagavate vāsudevaya. Oṁ namo bhagavate vāsudevaya. Śrīmad-Bhāgavatam, Sixth Canto, Chapter One, verse number seventeen.

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo ’kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ
[SB 6.1.17]

”The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the śāstras.”

So this is the summarization of our Kṛṣṇa consciousness movement, that the path followed by pure devotees. Pure devotees means who has no material desire. That is pure devotee. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnya means zero, one who has made all material desires zero. That is the way. In the Buddha philosophy it is called nirvāṇa. Nirvāṇa means make zero, śūnyavādi. But we cannot remain in the śūnya. That is not possible. Śūnyavādī-nirvāṇa means to give up material desires. It is not possible to give up desires. That is not possible. To give up desires means I am dead body, a stone. If I have got life, if I am not a stone, there must be desires. Where is the living entity who has no desires? That is not possible. If we kill somebody to make him desireless, that ”If you are killed, then there will be no more desire,” no, the desire will continue in the subtle body. Even one is finished, this material body… Sometimes they commit suicide out of frustration, that ”This desire is not fulfilled. Let me commit suicide.” No. That is ignorance. Desires continue in the subtle body, mind, intelligence, and ego. And to fulfill the desire, Kṛṣṇa will give you another body. If we make a desire, it must be fulfilled and Kṛṣṇa will give you facilities. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Desire is so strong. So how to make it zero? That is not possible. To make it zero means no more material desire. That is to make zero material desires. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170].

That is more lucidly explained in the Nārada-bhakti-sūtra. Desire means we should give up the desire of this bodily designation: ”I am Indian; you are American,” ”I am Hindu; you are Christian.” These are all designation of the body. I… Accidentally I am born in India; therefore I call myself Indian. You are accidentally… Not accidentally. Some way or other born in… You are American. Accidentally somebody takes birth in the Hindu family; he becomes Hindu. Accidentally he takes birth in the Christian family; he becomes Christian. These are all designation. So when we give up this designation, that is desirelessness. Designation. Everyone is acting. They are fighting. They are making so many plans. Why? ”We are Indian” or ”We are American,” ”We are Russian, and the Russian must exceed the Americans,” ”Americans must exceed…” This is going on on the platform of designation. When we change the platform and we simply desire how to serve Kṛṣṇa, that is desirelessness. Otherwise not that desirelessness means I become zero. That is not possible. Because I am a living being, I am living soul. How can I be desire… [break] …want to be designationless, then come to the association of such persons who are suśīlāḥ sādhava yatra nārāyaṇa-parāyaṇāḥ, persons who are simply interested in serving Nārāyaṇa. Nārāyaṇa parāyaṇa means… Parāyaṇa means they’re always ready to abide by the orders of Nārāyaṇa. Nārāyaṇa… "Those who have taken the path of Nārāyaṇa, devotional service, as their life and soul." They are called nārāyaṇa-parāyaṇāḥ.

So what is the qualification of nārāyaṇa-parāyaṇa? It does not require any qualification to become nārāyaṇa-parāyaṇa, but if you become voluntarily nārāyaṇa-parāyaṇa… Nārāyaṇa-parāyaṇa means my life is now dedicated for Nārāyaṇa. Nārāyaṇa, Kṛṣṇa, Viṣṇu, they're the same. So that is qualification, if you simply take it as vow that "From this day my life is dedicated to Nārāyaṇa, Kṛṣṇa." Sarvopādhi vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170]. As soon as we take this vow, that "From this day my life is dedicated to Kṛṣṇa. Kṛṣṇa wants everyone to surrender. I surrender unto the…," from that day you become free from all designation. Simply this determination, that "From this day I belong to Nārāyaṇa, or Kṛṣṇa. Whatever He wants…" That is the teachings of Bhagavad-gītā So long Arjuna… That is a superficial picture. Arjuna is always for Kṛṣṇa, but just to teach us, he became for his family. He became… In the warfield, when there was to be fighting, he became to the family side and he said, "My dear Kṛṣṇa, how can I fight with my family? They are my brothers, they are my nephews, they are my grandfather, they are my teacher, the other…" Because it was a family fight, five brothers and hundred brothers. So at the warfield he became perplexed, that "I am fighting with my family. The fight means to fight with enemies. How is that? What kind of war it is? Eh? I have to fight with family." He said, Kṛṣṇa, "So who has taught this kind of fighting, Kṛṣṇa, to kill his own brother, his nephews and…?" Therefore that means he leaned to the family side. This is designation. This is designation. Because he belonged to the Kuru's family he took side of the family. But after hearing Bhagavad-gītā, after understanding Kṛṣṇa, when he came to the conclusion that "I must be with Kṛṣṇa's side, not to the family side," then he became perfect. After hearing thoroughly Bhagavad-gītā, he… Kṛṣṇa said, "Now what you will do? To the family side or My side?" Yathecchasi. That freedom is there. Yathecchasi: "Whatever you like, you can do. I have given my instruction."

That freedom is there always. The Kṛṣṇa or His representative, the spiritual master, he can give you good instruction, good advice, but to do it or not to do it, that is your option. That is your option. You decide yourself. That is the… Kṛṣṇa said, yathecchasi tathā kuru: [Bg. 18.63] "I am not interfering with your independence. I am dealing as your spiritual master, and you accepted Me as your spiritual master." Kṛṣṇa was accepted, Arjuna, śiṣyas te 'ham: "Kṛṣṇa, no more friendly talk. I accept You as my spiritual master." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "What kind of disciple?" Now, prapannam, fully surrendered: "Now whatever You will say, I'll do." This is śiṣya. Śiṣya I have several times explained, śās-dhātu. Who voluntarily accepts the ruling of a person, he is śiṣya. And otherwise, "You go on talking whatever nonsense you can. I'll do my own business," that is not śiṣya. Śiṣya means śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Tad viddhi praṇipātena [Bg. 4.34]. That is śiṣya.

So Kṛṣṇa taught him Bhagavad-gītā. Then, still, He gave him the freedom, yathecchasi tathā kuru: [Bg. 18.63] "Now Arjuna, I have instructed you everything. Now you decide what to do." It is not force. Reply was that now, naṣṭo moho smṛtir labdhā: "My illusion is now over. I have got… I am now remembering what I am." That remembering means "I am not belonging to this family." Tvat prasādād madhusūdana. Smṛtir labdhā. Smṛtir. This is… In the material world we have lost our memory that "I am part and parcel of Kṛṣṇa, and my duty is to serve Kṛṣṇa." This is our position. This is called illusion. Just like this finger is the part and parcel of my body. So what is the duty of this finger? To abide by the order of the body. I want: "Finger, you stand like this"; the finger is standing. "You come here," "Yes." That is part and parcel. That is part and parcel. So if we are part and parcel of Kṛṣṇa, our only duty is to serve Kṛṣṇa. There is no other duty. But we have created so many duties, and that is designation.

So we can be designationless when you live with the pure devotees of Kṛṣṇa. Therefore it is said that suśīlāḥ sādhavo yatra. That path is very nice. Akuto bhayam, fearlessness. Where? Now, suśīlāḥ sādhavo yatra: "Where well-behaved saintly persons are there." Well behaved. It is the first word, suśīla. Śīla means character, very nice character. A devotee cannot be bad character. Because Kṛṣṇa is paraṁ brahma paraṁ dhāma pavitram [Bg. 10.12]-pavitra means pure-so impure cannot approach Him. That is not possible. If you want to enter fire, you must be fire. And if you are not fire, then you will burn. So first of all we have to revive, because Kṛṣṇa… The example is given that Kṛṣṇa is the big fire and we are sparks of fire. We are also fire, very small. The sparks of fire can play, can remain within fire, and it is beautiful: "Phat! Phat!" There is spark. You have seen while fire is going on. It is very beautiful. And as soon as this "Phat! Phat!" falls down, separate from the…, it is extinguished. No more fire. It is black charcoal, that's all. So if we want happiness, then we have to dance with Kṛṣṇa. But you cannot dance Kṛṣṇa if I am not pure. Kṛṣṇa is pavitraṁ paramaṁ bhavān. Pavitra means the supreme pure. If you want to take pleasure in the company of Kṛṣṇa and dance rasa dance, then you have to become pure, purified. That is sarvopādhi vinirmuktam [Cc. Madhya 19.170], to free from all designation. Nārāyaṇa parāyaṇa. Nārāyaṇa society or Kṛṣṇa society, the same thing.

So this is very nice verse, substance of Kṛṣṇa consciousness movement, that those who are conducting this movement, they must be suśīla, very well behaved. Nobody can find out any fault. That is suśīla, well behaved. The behavior should be so nice. That is the test how you have become Kṛṣṇa conscious. That is the test. Spotless. You study Caitanya Mahāprabhu's behavior, character, He's ideal. Throughout His whole life you'll not find a spot. You read Caitanya-caritāmṛta. Find out some fault, that "Here is Caitanya… Śrī Kṛṣṇa Caitanya is faulty." No. That is suśīla. And that is sādhu. Sādhava. Sādhava means sādhu, saintly person. What is saintly person?

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-bhūtānām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

This is the definition of a sādhu. What is that? Titikṣava, very, very tolerant. Just see Christ, ideal character. How tolerant he is. He was being crucified; still he is merciful. Similarly, anywhere, those who are actually sādhu, saintly persons, they are very tolerant. Kṣamā-rūpa tapasvinām. That is the qualification of sādhu: titikṣava. At the same time kāruṇika, merciful. The others are torturing him, but still he is merciful.

That is the qualification of sādhu. Titikṣava kāruṇikā. Why? Suhṛdaḥ sarva-bhūtānām: "He is friend of everyone." There is no distinction that "He is American," "He is Indian," "He is Christian," "He is Hindu," "He is dog," "He is cat," "He is man…" No.

He is kind to everyone. Why we are preaching ”No meat-eating”? If you stop meat-eating, then the poor animals will be saved. So what business we have got with the animals? Suhṛdaḥ sarva-bhūtānām. A saintly person is friend to everyone. ”Why unnecessarily an animal should be killed?” That is his feeling. You can eat animals because by nature this is the arrangement, that ahastāni sahastānām. Even we eat vegetable, that is also killing. But because I have to kill somebody to eat, that does not mean that I can kill my child also. That is also going on. There is discrimination. Similarly, our principle is that we are kind, merciful, to everyone. But we have to eat, so we eat Kṛṣṇa prasādam. Because after all, Kṛṣṇa is the Supreme Lord. So if He eats something, the responsibility is His. But we are not advocate of vegetarianism or nonvegetarianism. No. That is not our business. We are Kṛṣṇa-ites. What Kṛṣṇa said, we have to do. Therefore sādhu, suhṛt. Suhṛdaḥ sarva-bhūtānām. Sādhu is not enemy. Ajāta-śatrava. He does not create enemy, but the world is such that if you become devotee, even your father will be enemy. Prahlāda Mahārāja, five-years-old boy, what was his fault? He became a devotee and his father was prepared to kill him. This is world. So he does not create an enemy, but these demons, rascals, out of their jealousy they become our enemy. Otherwise our process is not to make enemy. We invite everyone, ”Please come here, take prasādam, chant Hare Kṛṣṇa, dance, and go home.” Where is enmity? (laughter) But still, they’ll become enemy. This is the world. But if he lives with the sādhava, suśīla, and follows the rules and regulation, then he also becomes sādhava. Saṅgāt sanjāyate kāmaḥ. Just like if you mix with a drunkard, thieves and rogues, then you also become a drunkard, thief, similarly, if we live with the sādhu, sādhava, then you become sādhu.

So the Kṛṣṇa consciousness movement is simply giving chance to people without any discrimination, ”Please come. Become Nārāyaṇa-parāyaṇa, devotee, and automatically you’ll become suśīla and sādhu.” As soon as-that is the test-you become a devotee, nārāyaṇa-para, then automatically you become suṣīla and sādhava. And if you become well behaved and sādhava, committing no sinful activities, sādhava, and simply serving Nārāyaṇa, or Kṛṣṇa, then for our elevation or salvation, that is the panthāḥ kṣemo akuto-bhayaḥ. Akuto-bhayam. Now we are fearless. If on the devotional path, then you have no fear. Why? Now, Kṛṣṇa takes charge of you. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ pranaśyati: [Bg. 9.31] ”Kaunteya, Arjuna, you can declare throughout the whole world that one who has become My devotee, he will never be vanquished.” Kaunteya pratijānīhi na me bhaktaḥ pranaśyati. You get immediately Kṛṣṇa’s help. So if we depend completely on Kṛṣṇa, Nārāyaṇa, Nārāyaṇa-para, then automatically we become sādhu, automatically we become well behaved, and automatically we are protected. Therefore this path is the best way of advancing in our life and go back to home, back to Godhead.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.18

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Denver, July 1, 1975

(Prabhupāda leads prema-dhvani) [break]

Nitāi: ”Those persons who are performing many processes of atonement cannot become purified by such atonement due to their being nondevotees, just as a pot containing liquor cannot be purified even if it is washed by all the rivers combined together.”

Prabhupāda:

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ
[SB 6.1.18]

Ivāpagāḥ. So here is one significant word, surā-kumbham. Everything is washed very nicely. If you go to the river, you can wash very nicely. But just see how much infectious is liquor that the any pot or any bottle which was filled up with liquor, they cannot be purified. This is Vedic civilization. How much condemned is liquor! Because a pot was filled up with liquor, you cannot use it for any other purpose. It is lost. Even if you wash it very nicely, no, it will not be accepted. Finished. Similarly, there are many processes of purification; they cannot be as useful as bhagavad-bhakti. Bhagavad-bhakti is so nice that Kṛṣṇa says that ”You surrender to Me,” sarva-dharmān parityajya, ”and immediately you become immune from all reaction of sinful activity, immediately.”

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

Bhagavad-bhakti is so strong. In many places it is stated in the śāstra.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

So there are different varieties of religious system, but if you execute your particular type of religious system very perfectly but the result, if you do not become attached to Kṛṣṇa, your love for Kṛṣṇa is not awakened, then simply by performing such ritualistic ceremony or rules and regulation of your religious system, if you do not become develop yourself to love God, then it is all useless waste of time. It has no meaning. That is the test, how to become, how to advance in loving service of the Lord. That is the… Then you are religious, you are philosopher, you are great man, you are everything. Otherwise, if you do not awaken your dormant love for Kṛṣṇa, or God, then all such labor is useless. Śrama eva hi kevalam. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ, notpādayed yadi [SB 1.2.8]. By performing religious ceremonies or following the religious principle, the test is how one has become advanced in the loving service of the Lord. This is required. And his example is very strong, that surā-kumbham ivāpagāḥ. Surā-kumbha, the pot which contained liquor, it cannot be purified. Therefore it is so strictly prohibited about liquor.

So,

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Therefore Rūpa Gosvāmī has recommended that "Somehow or other, you become Kṛṣṇa conscious." Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. That is the recommendation of Rūpa Gosvāmī: "Somehow or other, you engage your mind in Kṛṣṇa." Then your life will be successful. Somehow or other. Do anything, but you remember Kṛṣṇa. That is the instruction in the Bhagavad-gītā also. Yudhyasva mām anusmara: [Bg. 8.7] "You fight; at the same time, you remember Me." "How it is possible? I am busy, and I have to remember Kṛṣṇa?" Sometimes this argument is put forward. But that argument is not strong. Rūpa Gosvāmī has given a very nice example that a woman, if she is attached to some man and she has a fixed up time to meet the man at some place or at some hour, so she may be engaged in household affairs very busily, but she is expecting, "When that hour will come?" This is very factual example. The mind is there, "When that meeting will take place?" Similarly, you can remember Kṛṣṇa. The… It is a crude example, but it is possible that you be busy in so many ways, but at the same time you can remember Kṛṣṇa. That is wanted. That is Kṛṣṇa conscious. We have no objection. You do business, you do this, you do that. But if you can always remember Kṛṣṇa, then your life is successful. It doesn't matter. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. And if you remember always Kṛṣṇa, that means you are becoming purified. You are purified immediately.

So that is required. Prāyaścitta and other things, they may be temporarily… That is… We are discussing this point. The real point is that nārāyaṇa-parāṅmukham. Without thinking of Nārāyaṇa or Kṛṣṇa or Viṣṇu, no other method will be able to purify you. There are many places… Vīta-rāga-bhaya-krodhā man-mayā… [Bg. 4.10]. What is that verse? Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ… [Bg. 4.10]. The simple process to become purified. And that simple process is this chanting. Chanting Hare Kṛṣṇa, Hare Kṛṣṇa, this name "Kṛṣṇa" is reminding me. I must hear and I must chant with the tongue. Then you keep yourself always in Kṛṣṇa consciousness. Our method is very simple. It doesn't require much education or to become rich or become beautiful or become…, to take birth in high family. No. In any condition. Ahaituky apratihatā. If you want to chant Hare Kṛṣṇa mantra, there is no impediment in the world. You can, walking on the street, you can chant Hare Kṛṣṇa. That will keep you purified. No other method. This is the purport of this verse.

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ

So this purificatory process… Bhakti means purificatory process. We are impure. Because we are impure, therefore we are undergoing so many tribulations, so many miserable condition of life. Otherwise we are spirit soul, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Our position is ānandamaya. Ānandamaya, the Vedānta-sūtra says, ānandamaya…, "By nature, spirit soul is ānandamaya, always full of jolly." You see Kṛṣṇa. Kṛṣṇa is full of jolly. Always you see pictures of Kṛṣṇa, either He is playing with the cowherds boy or either He is killing some demon, He is laughing, very sportively He is killing. And what to speak of with the gopīs and Rādhārāṇī? Because He is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], always full of happiness and bliss. And we are also part and parcel of Kṛṣṇa. Therefore our position is the same, maybe in small scale. The position is the same, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānandamaya. So why should we be morose? Why should we be unhappy? Because we are now at the present moment covered with the sinful reaction of our life. So if we purify ourself… Tapasā brahmacaryeṇa [SB 6.1.13]. We have already discussed, or that will be discussed later. The human life is meant for that. Purify. Don't keep yourself unclean. Purify. Then you regain your original, spiritual life. That is the only business.

But unfortunately, we are not interested in purifying, but we are interested to be more implicated by being impure. A diseased man, if he is to be cured, he must follow the rules and regulation as prescribed by the physician. And if he does not follow the rules and regulation-whatever he likes, he does-then the disease will increase. Disease will increase. We shall be careful to follow the rules and regulation. And another complaint I was hearing that we are not taking prasādam, especially the gṛhasthas. No. That is not good. You should take prasādam. Kṛṣṇa baṛo doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi, sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi. Kṛṣṇa baṛo doyā… Our tongue is the greatest enemy. Tā 'ra madhye jihwā ati, lobhamoy sudurmati. The tongue is the greatest enemy, and if you can control the tongue, then you can control all the senses. Otherwise tongue will dictate, "Give me this kind of food, give me this kind of food." And if you don't take prasādam in the temple, then our tongue will dictate, "Now you can prepare some nice food. Let us take it." That will not help us in our Kṛṣṇa consciousness. Whatever Kṛṣṇa…, kṛṣṇa baṛo doyāmoy, koribāre jihwā jay. Kṛṣṇa-prasāda means to control the tongue. Our main enemy is the tongue. In another place it is said, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: [Brs. 1.2.234] "God realization becomes by keeping the tongue engaged in the service of the Lord." Sevonmukhe hi jihvādau. The tongue has to be first of all engaged, not the hands and legs. "I have to serve Kṛṣṇa. So yes, I am ready. I am expanding my hands. I am going there." But śāstra says, "No, no, no. Not your hands and legs but your tongue. This is the one. First of all engage your tongue." This is astonish: "How can I serve with tongue? If I have to serve, I have got my hands and legs, my eyes and I…" No. Śāstra says tongue. This is very peculiar. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. If you engage your tongue… So how to engage my tongue? What is the business of my tongue? Two business only: to taste, or eat, and chant. Chant Hare Kṛṣṇa with tongue and take kṛṣṇa-prasādam-you will conquer Kṛṣṇa. This is the program. Sevonmukhe hi jihvādau. So if you do not control your tongue, if you feel inconvenient in taking prasādam, that means you are not making progress. This is the… This is the formula. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.

So in our other branches, all the devotees, they take together prasādam. That is nice. Why one should be not liking to take prasādam in the temple? What is the fault? No, this is not good. We should… Everyone should take prasādam. You see still if you go to Jagannātha Purī. Even outsiders who go there, they do not cook. Strictly, they do not cook. They purchase prasādam. And if you go there, one thousand men-because there are pilgrims, they are coming, there is no-you will get immediately ready prasādam, purchased from the the market, the Jagannātha Purī, still. And there is no such thing as infection. I am taking your prasādam remnants. Whatever you left, I am… He is taking. Even if you are outcaste, if you are not brāhmaṇa, still there is. Because prasāda is transcendental. It is not material thing. So one must have faith that it is not material. It cannot be infected by any material things. In this way prasāda should be taken. It is called prasāda-sevā, not "prasāda enjoyment." Sevā means giving service. Prasāda is as good as Kṛṣṇa; therefore prasāda should be respected as good as Kṛṣṇa. As soon as one gets prasādam, immediately he touches on the head because it is Kṛṣṇa, absolute. In this way we have to be trained up as it is prescribed in the śāstras.

So those who are attached to Kṛṣṇa consciousness movement and those who are attached to the service, they should take prasādam, first-class prasādam. Everyone likes the taste of the prasādam. I used to go in my household life to take prasādam in the temples and pay them. I used to do that. And I used to go… Especially in Śrī Rāmapur, there are two temples, one of Jagannātha and one of Rādhā-Vallabhajī. So it was very nice. On Sunday I used to go to take prasādam. So you should be habituated to prasādam as far as possible unless you are very sick, you cannot take. That is different. Otherwise you should take it. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Then we will remember Kṛṣṇa, and that will keep us fit and immune from all infection of material miserable condition.

So prāyaścittāni, because one, if he, one is not nārāyaṇa-parāṅmukha… Nārāyaṇa-parāṅmukha and nārāyaṇa-parāyaṇa-just the opposite. One is Nārāyaṇa…, attached to Nārāyaṇa, and one is detached to Nārāyaṇa. So Nārāyaṇa detached cannot be purified simply by performing or executing the ritualistic ceremony. That is the verdict of this verse.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.18

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Honolulu, May 18, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, Chapter Three, verse number eighteen. (devotees repeat)

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ
[SB 6.1.18]

So bhakti-yoga, devotional service, is so powerful that simply by taking to the bhakti-yoga according to the rules and regulation one is supposed to be purified. Yesterday we have discussed, sadhrīcīno hy ayaṁ loke panthāḥ kṣemo 'kuto-bhayaḥ. First of all we are so ignorant that we do not know what is the aim of life. The modern education, modern civilization, they are so much misled that they do not know what is the aim of… Ask anybody, very learned scholar, scientist, philosopher, or medical man, engineer, lawyer, that "What is the aim of life?" Nobody knows. They think aim of life-eat, drink, be merry, and enjoy, that's all. This is aim of life. So that is not the aim of life. That eat, drink, be merry and enjoy, that is being done by the cats and dogs and hogs. So do you mean to say that this human form of life is also meant for that purpose? No. Human life is meant for understanding "What I am? What is God? What is relationship with God? Why I am here in this material world? Why I am suffering?" These are the questions for human life. Eating, sleeping, mating, that is wanted because we have got this body. So suppose there is car and a driver. So the petrol and grease, these things are required for the car. But you cannot eat petrol and grease and live. That is not possible. You have to eat something else. So we are thinking that the bodily necessities, petrol and grease, is my food(?). That is the mistake.

So therefore they do not know what is the aim of life, and the nature's law is, unless you come to the point of understanding what is the aim of life, the nature will go on punishing you in so many ways. Little mistake, you'll be punished. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. We have come to this material world, disobeying the Supreme Personality of Godhead. So just like police: as soon as you become outlaw, the police will take you and the police will go on punishing you unless you become lawful. This is the… So without understanding "Why I am put into the jail?" if I simply think that "It is all right. Let me remain here and suffer the punishment," jail life is not for happiness. That is, everyone knows. Jail life is for punishment. Similarly, in this material world everything is punishment, but by the illusory energy you are thinking, "This is all right." Every step there is punishment. Just study your life or my life. What is that? That beginning from the womb of my mother, when the body is formed, the soul, spirit soul, is injected in the womb of the woman, and then the formation of the body takes place. So the body grows. And now imagine when we are in the womb of the mother, how much difficult position packed up in a bag, airtight bag. If we, at the present moment, if I put into some airtight condition, within three minutes I shall die. Within three minutes. But similarly, just like packed the child remains within the womb of the mother. It is very, very painful. But by the grace of God he lives. He lives. Otherwise it is suffocating. Just imagine if you are put in a airtight box, tied up, hands and legs. How long you can live? So we remain in that condition, unconscious stage. Then, when the body is formed, we get our consciousness. Therefore at the age when the child is seven years, er, seven months old, it moves because he feels the pains.

So in this way we have to remain within the womb of the mother. And when the body is formed, time is right, then by nature's way the child comes out. But he forgets that "I was in such condition. Now I am relieved." But he forgets. The mother or the father or the relative takes him. Bhaktivinoda Ṭhākura has sung these different conditions. So we forget. That is spell of māyā. Then, even in this childhood, there are so many pains. Just like our… Here are children. They are crying. There is some pain. But we cannot understand what is the pain. Suppose some bug is biting. He's crying and mother is thinking that "He is hungry, so he's not stopping. So just…" Our point is: just try to study this life, how much painful it is. This is the human body and what to speak of the dog's body, cat's body? You study very minutely. You'll find, from the beginning of my life in the womb of my mother up to the death point, simply miseries. Simply miseries. Simply. Duḥkhalayam aśāśvatam [Bg. 8.15]. Kṛṣṇa said that this material life is duḥkhālayam, simply full of miseries. But under the spell of māyā we are thinking that we are very happy. That's not the fact. Therefore human life is a chance to get out of this miserable condition. That should be the aim of life, how to get out of this miserable condition of life. That requires knowledge how we are suffering, how it can be mitigated. The sufferings will be ended… The same thing: unless you become law-abiding to the laws given by God, you'll suffer. That is nature's way. The same principle: unless you become lawful, the police will give you punishment. Similarly, material nature, that is explained in Bhagavad-gītā, puruṣaḥ prakṛti-stho 'pi bhuṅkte tad-guṇān. We are suffering because in the material there are threefold miseries generally: adhyātmika, adhibhautika, adhidaivika. That is permanent. Besides that, extra miserable condition due to the age, due to the climate, due to the condition of life. So we have to study these things. Why… The human life begins when he begins to say "Why?" Kenopaniṣad. "Why I am suffering?"

So there are different methods how to get out of the suffering condition, karmī, jñānī, yogi. But ultimate, very easy process is, if you become a devotee, if you become engaged in Kṛṣṇa consciousness, then it is very easy. Kṣemaḥ akuto-bhayaḥ. Then your prosperity, your auspicity, is guaranteed. Kṣemaḥ akuto-bhayaḥ. Akuto-bhayaḥ means "without any fear." You can keep yourself in Kṛṣṇa consciousness as it is prescribed. Then your life is secure, akuto-bhayaḥ. Therefore no more fear. Because why? Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "If you become surrendered unto Me and if you keep yourself under My instruction, then I'll give you protection." Therefore it is said, akuto-bhayam. Then your character will be formed, you'll become… You'll manifest your all good qualities simply by becoming nārāyaṇa-parāyaṇa. And so far atonement… We began this atonement. So atonement is concerned, here it is said, prāyaścittāni cīrṇāni nārāyaṇa-parāṅmukham. You can have some atonement, but if you are bereft of Kṛṣṇa consciousness, so this purification will not be complete. How? Rājendra surā-kumbham ivāpagāḥ. According to Vedic civilization, a pot in which wine was kept, it is impure forever. It is impure forever. You cannot use for any other purpose. It is so abominable. If you think that "This bottle contained wine. Now wine is finished. Wash it, then it becomes pure," then according to Vedic civilization wine is so impure that even the pot in which wine was kept, it will never become pure. Surā… These examples outsider cannot understand, but it is said in the śāstra.

So we have to understand that what is the aim of life. Aim of life is go back to home, back to Godhead. Unless we understand this, our life is in darkness. Na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. We are trying to be happy in this place of miserable condition, manufacturing so many ways of life. In the modern age they are thinking that "If we have got a very nice car and nice residential quarter and nice wife…" Oh, people also do not care now for wife and children. They want car, of course. (laughter) That is essential, although at any moment he can meet accident and finish. So this is not the aim of life. The aim of life is described that how to go back to home, back to Godhead. That should be. So if that is our aim of life, then we must engage ourself in devotional service, or Kṛṣṇa consciousness. Then our life is successful. Otherwise we shall continue and drag the miserable condition of life, means we shall change in different ways, but it will never be successful.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.19

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Los Angeles, January 15, 1970
Prabhupāda:
sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgī yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhatān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ
[SB 6.1.19]

We have been discussing sinful activities and their reaction for the last three weeks. So here, Śukadeva Gosvāmī says that there are many different processes for counteracting our sinful activities, but he summarizes that sakṛn kṛṣṇa-padāravindayor niveśitaṁ tad-guṇa-rāgī yair iha. Anyone who has fixed up his mind on the lotus feet of Kṛṣṇa, kṛṣṇa-padāravinda… Padāravinda means the lotus feet of Kṛṣṇa. Aravinda means lotus flower, and pada means feet. Someway or other, if anybody fixes his mind on the lotus feet of Kṛṣṇa, then, he says, na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti. It is, according to Vedic scripture, the sinful persons are taken to the superintendent of death, and there, according to his different volumes or proportion of sinful activities, a living entity is punished. The spirit soul is taken in that planet where the Yamarāja is there, and in the subtle form… Subtle form means the spirit covered in the subtle form of mind, intelligence and false ego, he is put into various trouble. Sometimes, just like we are also, even in this life, we are put into such troublesome position in dream. That is our experience. Suppose we are put into some narrow space and I am just going to be suffocated, or I am in the face of some dangerous animal, or deep into the ocean. Sometimes we dream like that. A similar punishment is given after death, and when the living being or the living entity becomes accustomed to such habit, then he is put into the womb of a certain type of animal or man where that suffering will continue. He is made into practice.

Māyā has got two things: āvaraṇātmika and prakṣepātmika. Āvaraṇātmika means just like a dog or a hog, he is in a, encaged in a body, eating stool, living in a very filthy place, but still, the hog is feeling himself that he is happy, he's happy. This is called āvaraṇātmika-śakti. Any abominable condition we may live, but māyā will cover our intelligence and we will think that we are living very nice. This is called āvaraṇātmika-śakti. Otherwise he cannot live. If an animal or a dog or hog thinks that he's in most abominable condition of life, then he cannot live. But he enjoys. A dog is chained up by the master, but he thinks that he's very happy. He does not think that "I am completely dependent and I am chained up. I have no independence, I cannot freely move." Even his chain is taken away, he wants to be chained. This is māyā. In any condition of life, everyone thinks that he's happy. But actually he does not know what is happiness. This is called māyā.

But here it is said that a person, for a short period, if he becomes Kṛṣṇa conscious, sakṛt, manaḥ, if his mind is somehow or other placed on the lotus feet of Kṛṣṇa, then, even in dream he'll never see what is the punishment in the planet of Yamarāja. That means a Kṛṣṇa conscious person is guaranteed not to be touched by the Yamarāja or his attendants or his police force or constables. They…

A living entity is taken away. After his death, if he's sinful man, then his soul is taken away by force. He doesn't want to… Through a desert. These things are described. You may believe or not believe, but we believe, because we believe in Vedic literature. So these descriptions are there, and practically we experience also in our this life, sometimes in dream we are put into great troublesome position and we suffer. Although when we wake up we do not see anything like that, but still, the consequence of the dream we suffer. So here, Śukadeva Gosvāmī gives guarantee that a Kṛṣṇa conscious person is never to be troubled by the Yamarāja or his agents.

atra codāharanti imam
itihāsaṁ puratānam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādaṁ taṁ nibodha me

Now, Śukadeva Gosvāmī is giving one historical examples. Example is better than precept. Generally, common men, if they see one example, they understand better. So how, one's mind being fixed up in the lotus feet of Kṛṣṇa, even for a moment, he can get relief from the greatest danger, Śukadeva Gosvāmī is narrating one story. This fact is corroborated in the Bhagavad-gītā. Those who have read, you know. Lord Kṛṣṇa said, svalpam apy hi dharmasya trāyate mahato bhayāt. This Kṛṣṇa conscious, you call it a culture or religion, whatever you call, if one executes this process of Kṛṣṇa consciousness even very little, then there is chance of his being saved from the greatest danger. Svalpam apy asya dharmasya. Asya, this devotional service, or Kṛṣṇa consciousness, is so nice that even very little done, it can save one from the greatest danger. Now, that example is being narrated by a practical historical reference. Here it is said that itihāsam, codāharanti. It is exemplified from the historical reference. So all the narrations or stories that are mentioned in the Purāṇas and Vedic literature, they are historical references. They are not manufactured. Actual fact. Just like history, you know the historical facts are facts; they are not manufactured.

So here this very word is used, itihāsam. Itihāsam means history. Itihāsaṁ purātanam. But it is very old. All these Purāṇas… This Purāṇa means, Purāṇa means "very old." Very old history. Purāṇa, this word, very word, means "old." So there are eighteen Purāṇas in Vedic literature. Because there are three kinds of living entities… Some of them are in goodness, some of them are in passion, and some of them are in ignorance. For all people, there are different kinds of Purāṇas. Those who are in the modes of passion and ignorance, they cannot generally understand the historical references made in the sattvic Purāṇa. Just like this Bhāgavata, Śrīmad-Bhāgavatam, is also one of the Purāṇas, essence of history. Whole history. Similarly, Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, these are Purāṇas in the modes of goodness. There are different types of people. The example is given just like there are different types of birds. A pigeon class… "Birds of the same feather flocks together." You see? That is natural. The pigeons will flock together and the crows will flock together. The swans will flock together. The swans will never go to the crow or the crow will never go to the swan. In human society also the same natural tendency is there. Of course, now we are becoming more liberal. Otherwise, formerly, the white people will not mix with black people. So this is not new. It is by nature. Everyone has got a particular type of society, environment.

So literatures also, there are different kinds of literature. For the crowlike men there are different kinds of literature. And for the swanlike men there are different kinds of literature. So swanlike men…, swan means haṁsa. From nature's study you can see. The swans, they have got a special qualification. What is that? If you give a swan milk mixed with water, the swan will take out only the milk portion, and the water portion will remain. That means those who are swanlike men, they take the essence, not the adulteration. Similarly, there are elevated persons who are also called paramahaṁsa. Paramahaṁsa. The same example of the haṁsa, swan. Paramahaṁsa means they are interested with the essence of this world, not with the adulteration. What is the adulteration? The adulteration is matter and the essence is spirit. Just like this body. What is this body? This body is that I am a spirit soul, living entity. I am encaged in this material body. Everything. Even in the atom there is some active principle. A drug, there is some active principle. So similarly, in this body, my body, your body, or any body, what is the active principle? The active principle is that living soul. As soon as the active principle is gone, then it is useless. "Dust thou art, dust thou be-est." Then this body is made of this earth, and it again becomes earth. Either as stool or as earth or as ashes. These are the our experience. Just like Hindus, they burn this body. So this body become ashes. And there are communities, they throw out the body for being eaten up by birds and beasts. So it becomes stool. Because after eating they will pass stool. So the aftereffects of this beautiful body will be stool or ashes. We are now soaping so nicely, dressing so nicely this body, but the (laughs) aftereffects will be stool or ashes. Or earth. In your country you bury the body. So after few days it will be moth-eaten, and it will be turned into earth.

So we have to utilize. The paramahaṁsa means they take the essence. What is the essence of this body? The essence of this body is the spirit soul. So one should try to understand what is science of that spirit soul. They are not interested with the adulteration. Just like the example is given: the swan. The swan takes out the active principle. The swans, they live in a very nice place where there is very clear water, nice garden, nice fruits, flowers, birds chirping. You will find, these white swans are there. When I was in London I saw there was a, there is a nice Regent Park. There are many swans. The park is mostly flower, rose flower, nice park. So they are living there. And the crows, where they live? They'll go where you throw away all nasty things. They will go and enjoy there. You see, the crows. Why? Why the crows does not do like the swans, and the white swans do not do like these crows? These are the different qualities. The whole world is moving in different qualities. Therefore the quality of goodness, that has to be acquired in human form of life. This temple is meant for the persons who are in the quality of goodness, those who are after the essence of the world-paramahaṁsa. And this, our Kṛṣṇa consciousness movement is also meant for the paramahaṁsas. Not for the crowslike men but swanslike men, those who are white swans, trying to live in a very nice place, clear water, nice tree, nice fruits.

So in the Śrīmad-Bhāgavatam in the beginning you'll find in the introduction, paramo nirmatsarāṇāṁ satām. Dharmaḥ projjhita-kaitavaḥ atra. Atra means "in this book, in this transcendental literature," dharmaḥ projjhita-kaitavo 'tra… [SB 1.1.2]. Kaitavaḥ means cheating. Dharmaḥ means religiosity. Religiosity or the cheating type of religiosity is not here. It is for paramo nirmatsarāṇāṁ, for persons who are not envious. The crowlike birds or crowlike men or karmīs, they're envious. You'll find. And even, without any offense… Just like dog: You pass on. Without any offense, he'll bark, "Ow, ow, ow, ow." (laughter) You have no offense. You have no offense, but it will try to pick up some quarrel with you. Sometime it will come to bite you unless you have got sufficient stick to show. (laughter) So, similar… There are dogs and cats and hogs. There are similar men also. They will simply pick up quarrel unnecessarily. Sometimes political leaders… Just like in Europe, Hitler unnecessarily picked up some war, and there was devastation all over the world. You see. There was no gain. The Germany become defeated and bifurcated. So this leader could not do anything good to the nation, but unnecessarily picked up some quarrel. So that is the cause of world trouble, the crowlike men, the doglike men, the hoglike men. So we have to create paramahaṁsas, good men. Then you can expect peace and prosperity. If you create cats and dogs, then how can you expect that there will be peace, there will be no war, there will be no disturbance? No. Paramo nirmatsarāṇāṁ satāṁ vāstava-vastu vedyam atra [SB 1.1.2].

So this Kṛṣṇa consciousness movement is trying to create a population of paramahaṁsa. That is our propaganda. We are not trying to create a class of men like crows or cats and dogs, but like the haṁsas. Of course, it is very difficult. When you try to create some M.A., pass boys and girls, their number will be very little. Because anything valuable, the customer is very little. If you want to sell jewel, in the jewelry shop hardly you will find one customer in a day, or two customer in a day. But in a beef shop or a meat shop you will find hundreds of… You see? So as soon as a thing is valuable, the number of customer will be less. So don't consider the quality of the good by estimation of the number of customers. The customer may be very little, but you should try to understand what is the quality of the thing. So in our Kṛṣṇa consciousness movement you will please try to understand what kind of things we are going to deliver. Don't try to understand that "These people have no very many customers." The customers will be less because we have so many restriction. So people do not like it. Everyone thinks "why I shall be restricted? I shall be free." But actually, he is not free. Just like the dog thinks that he is very free, but he is chained up. Similarly, every one of us are chained up by the laws of material nature. We cannot go even a inch beyond the laws of material nature. You cannot eat more what you can digest. The law of nature immediately will try to inflict punishment upon you. This is practical experience. You have to eat as much as you require. If you eat more, then you get indigestion, and if you eat less, then you become weak. You have to eat exactly what you require. That is the law of nature. Similarly, these Kṛṣṇa consciousness boys and girls, they're being taught not to eat more, not to eat less; not to enjoy senses more, not to enjoy less. Similarly, the paramahaṁsa life is a regulated life.

So here, how the person of whose history is mentioned here became irregulated and how he was to be punished, this story is narrated. Kindly hear. He says,

kānyakubje dvijaḥ kaścid
dāsī-patiḥ ajāmilaḥ
nāmnā naṣṭa-sadācāraḥ
dāsyāḥ saṁsarga-dūṣitaḥ

Just try to understand. Here it is said that in a Kānyakubja city… There is a city, now it is called, by the British period, it is now known as Kanauj, a city in the northern India near Kanpur city… So that is very old city, because it is mentioned in the Śrīmad-Bhāgavata, and Bhāgavata was written five thousand years ago. So it means that city is famous since five thousand years ago, and it was inhabited by learned brāhmaṇas. So here it is said, kānyakubje dvijaḥ kaścid. Dvijaḥ, dvijaḥ means brāhmaṇas, kṣatriyas and vaiśyas. Especially it is meant the brāhmaṇas and the Vaiṣṇavas. Just like in this morning we had ceremony, initiation. The second ceremony will be for offering sacred thread. So one who has got this sacred thread, he is called dvijaḥ, twice-born. Twice-born. Once born by the father and mother, and the next birth is given by the spiritual master and Vedic literature. Vedic literature is the mother and the spiritual master is the father. As in every birth the necessity of father and mother is there, similarly, in this birth also, spiritual rebirth, there is necessity of mother and father. The mother is this Vedic knowledge, and the father is the spiritual master.

So there was a dvijaḥ. Dvijaḥ means he was born in the family of a brāhmaṇa. And he was sanctified also. From the life history of this man we understand that in his early age, when he was up to his youthful life, sixteen or seventeen or up to twenty years, he was very well behaved boy. He was under the care of his father and mother, and how by bad association he became a debauch, that is stated here. It is stated that, kānyakubje dvijaḥ kaścid āsīt dāsī-patir ajāmilaḥ. Ajāmilaḥ, his name was Ajāmila, and he was a brāhmaṇa. But he contacted some woman which is called dāsī, or prostitute, and he remained with her. Dāsī-patiḥ. In India also, still, the practice is that if anyone, any person, wants contact of more woman than his wife, then he cannot disturb in the society. He has to search out this dāsī, or some prostitute. So from time, very long, long ago, even in Kṛṣṇa's time we find that there was a prostitute class. When Kṛṣṇa entered Dvārakā, these, some of the… They were still devotee. Although their profession was prostitute, prostitution, still, they were devotee. So we find from this narration of Śrīmad-Bhāgavatam that many devotee prostitutes also went to receive Lord Kṛṣṇa. So it does not matter even if one is prostitute, she cannot be devotee. She can be devotee also. So this man, Ajāmila, contacted a prostitute. Dāsī-patiḥ ajāmilaḥ nāmnā naṣṭa-sadācāraḥ dāsyāḥ saṁsarga-dūṣitaḥ. And because, although he was born in a nice family, he contacted the association of a prostitute, his sadācāraḥ, his well-behaved life, became lost.

Well-behaved life… Sadācāraḥ and durācāraḥ. Sadācāraḥ means those who are following the regulative principles, they are called sadācāraḥ. And those who are not following the regulative principles, they are called durācāraḥ. So here it is said that dāsyāḥ saṁsarga-dūṣitaḥ. Being contaminated by the association of the prostitute, he lost his life of well behavior. And what is that? How did he lose his well behavior? Bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ. He accepted the profession of cheating, gambling. Bandy-akṣaiḥ kaitavaiś. Stealing, cauryaiḥ, and garhitāṁ vṛttim. Those are condemned profession. Now these condemned professions have become ordinary profession in the civilized society, but according to the Vedic civilization, these things are condemned things. Cheating or gambling, cheating and speaking lie, bandy-akṣaiḥ kaitavaiś. And stealing. These are condemned profession. But he adopted all these things because he was associated with a woman for illicit sex.

So illicit sex is so bad thing. This is the example. If we indulge in illicit sex life, then we won't care for all these abominable actions. That was the example by Ajāmila. We shall come to understand later on that he was married, but he left his legal wife, and he contacted a prostitute, and the association of this prostitute, he became a thief, a cheater, a gambler, a liar and so many nice things simply for maintaining the family. So we shall not take much of your time. This is a long story. We shall narrate again next week. Please come.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.19 and Room Conversation

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Bombay, November 15, 1970

Prabhupāda: So I will have to inform that man he'll come at about ten.

Haṁsadūta: He'll come in time tonight? It's on the way to Gorakhpur?

Prabhupāda: Yes, we can go via that way also. Then it would be time.

Haṁsadūta: When do they want us to come there?

Prabhupāda: Huh?

Haṁsadūta: When do they want us? If we leave… The day we leave here we can go there? Sixteenth or seventeenth?

Prabhupāda: No, we are leaving on the seventeenth, so we can get that place on the eighteenth and live there for three, four days if they'll provide a good bungalow, and they have promised. So this is the position. Now you can consider.

Haṁsadūta: They can arrange a program for you?

Prabhupāda: Oh, yes. They'll do everything.

Yamunā: (indistinct) make arrangements.

Prabhupāda: Then we can cancel that. So the possibility is on the eighteenth. [break]

Devotee: In order that you should leave by the eighteenth, actually we have to go by plane, and so the plane reservation has already been made, and…

Prabhupāda: So you, amongst yourself, consider all these. I cannot tax my brain. So whatever is good, you do it. At Gurudāsa's meeting we shall be required all to represent there? Some of them may go.

Yamunā: Not all.

Prabhupāda: Not all. Then some of them may go directly to Delhi, and some of them may go via Krishnanagar. What do you think, Haṁsadūta?

Haṁsadūta: I think so, yes.

Prabhupāda: So you consider. Make a meeting amongst yourselves. Decide what to do. And here for opening a center it is already proposed that they will give us land and they will give us a temple also. Other buildings we have to manage.

Haṁsadūta: They will give us a temple also?

Prabhupāda: Yes.

Haṁsadūta: Where is that temple?

Prabhupāda: Temple we have to construct. But for that construction, temple, they will pay. But for residential and other buildings and maintenance we have to arrange. That's not a bad proposal. It is very nice proposal. They are giving us land, giving us a temple. And we can raise funds and construct as we increase men. In the meantime we can manage the temple. It is good proposal. Open it. Somebody is knocking. Keep it open. No, don't keep it ope… Yes, open, open. Keep it open like that. Yes. Another thing: that Gopāla is not offered sacred thread? You were not doubly initiated? So he can be initiated doubly. And Bruce, what it is? He is not going to be initiated?

Yamunā: I'll have to ask him (indistinct).

Prabhupāda: Huh? No, you can ask later on. He is now practiced to our habits. So he can be initiated, yes. There is sufficient place. You can sit down here. [break] (Hindi) You can sit down behind the women. Aiye, aiye, (Hindi) Come. Come on forward. Come forward. (Hindi) Now the difficulty is if I speak in English, most probably the ladies will not be able to understand. And if I speak in Hindi, then these…

Guest (2): (indistinct)

Prabhupāda: Huh? Speak in English? You can do one thing. You can translate. Huh? That will be nice. So you come here. Svalpam apy asya dharmasya trāyate mahato bhayāt.

Guest (2): The Sanskrit… I don't read Sanskrit.

Prabhupāda: No, I will speak in English.

Guest (3): (indistinct)

Prabhupāda: Svalpam apy asya dharmasya?

Guest (3): Yes.

Prabhupāda: (Hindi) So Śukadeva Gosvāmī says,

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgī yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ
[SB 6.1.19]

Sakṛt. Sakṛt means very a little, svalpam, very little. Sakṛt manaḥ. If one accepts this process of devotional service as very good, not that he has got full knowledge but simply accepts it, simply accepts it… That is stated in the Bhagavad-gītā, svalpam apy asya dharmasya trāyate mahato bhayāt. (Indian man translates) (Prabhupāda speaks in Hindi) We have no other business, simply Kṛṣṇa consciousness. Therefore anyone who joins with us even for a moment, even for a few minutes, still, it is so powerful that it can help you to save you from the greatest danger.

For this reason the temple is situated. In the temple generally ordinary man, woman, they come to see the Deities, hear the chanting, and sometimes play some instrument. All these help him progressing toward devotional service. Niveśitaṁ tad-guṇa-rāgī yair iha. Śrīdhara Svami says, bhaktiḥ svalpāpi punāti: "Bhakti, devotional service, is so nice that even it is done very little, still it purifies." Just like fire. Even a small fire can burn wherever it is placed. Tasya guṇeṣu rāga-mātram asti na tu janānām. Śrīdhara

Svāmī says, "Simply a little attraction for Kṛṣṇa, not full knowledge even, simply a little attraction, can purify one from all sinful reaction."

atra codāharantīmam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me

Now he again says that "Those who are attracted to devotional service of Kṛṣṇa even to a very little extent, for them," na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ, "they do not even dream the Yamarāja or his constables." Because at the time of death those who are very sinful, they are taken away to Yamarāja's place… That's a fact. Not only that, he even in dream does not see them because that little service to Kṛṣṇa has made him freed from all sinful contamination. (Hindi) The very word is used, cīrṇa-niṣkṛtāḥ.

atra codāharanti imam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me

Now Śukadeva Gosvāmī is giving an example from the history. Now it is explicitly stated here, itihāsaṁ purāṇam. All the Purāṇas that we have got, they are not legends; they are all history. They are all histories. Just like there is no chronological history one after another, but any incident which has taken actually place, they are reciting. They are not fiction or imaginary stories, all the Purāṇas. Itihāsa, yes. So Śukadeva Gosvāmī is giving an instance from the history which is very instructive. Atra codāharantīmam itihāsaṁ purātanam. Purāṇa means old history, actually Purāṇa. Purāṇa means old. So purātaṇam itihāsam. Now he gives that,

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ

He says, "In the city of Kānyakubja…" Kānyakubja is still existing. That is also historical place. That place is now known as Kanauj. Yes. (some discussion in Hindi) "In the city of Kānyakubja, formerly there was a brāhmaṇa." Kānyakubje dvijaḥ kaścit. "There was a brāhmaṇa." Āsīd dāsī-patir ajāmilaḥ. Dāsī-pati means one who keeps woman; it is not married. He kept one woman, dāsī; therefore he was the husband of a dāsī. He was living with a woman who was not married wife. So a brāhmaṇa of the name Ajāmila who was husband of a kept woman, kānyakubje dvijaḥ kaścid dāsī-patir ajāmilaḥ, nāmnā naṣṭa-sadācāraḥ. But he lost all good qualification of a brāhmaṇa. That is the result of illegitimate connection with woman.

So this point is very important, that if one is addicted to illicit sex life, if one is addicted to meat-eating and if one is addicted in intoxicants, then he is immediately fallen from the standard of human society. (Hindi) The present state of Hindu society is so fallen because a brāhmaṇa, in spite of his kad-ācāra, he claims to become a brāhmaṇa. Do you follow? The śāstra says that as soon as you give up your good habits, the behavior of a brāhmaṇa… The behavior brāhmaṇa or… Just like it is stated in the Bhagavad-gītā, satya-śama-dama-titikṣa-ārjavam, jñānaṁ vijñānaṁ āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So we have to select a brāhmaṇa by the symptoms of his life, not that because he is born of a brāhmaṇa family he remains a brāhmaṇa. No. He must continue the brahminical qualification; otherwise he is not a… Naṣṭa-sadācāra. He is lost. Sadācāra must be continued. This is the conclusion of the Bhāgavata. Unfortunately, not only brāhmaṇas-kṣatriyas or śūdras, they are practically… They have lost all sadācāra. Still, they are claiming that "I am born in higher family." Naṣṭa-sadācāra dāsyāḥ sam… And why he was lost of his good behavior? Dāsyāḥ saṁsarga-duṣitaḥ: because he was contaminated by that illicit sex life. And at the present moment a gentleman keeps woman and goes there, and still, he passes on as brāhmaṇa. He does not know that he has fallen down. (Hindi) For this reason the present Hindu society is so degraded.

bandy-akṣaiḥ kaiṭavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ

Now his profession was… When a man falls down, then he lives by this profession. What are these? Bandy-akṣaiḥ: gambling, cheating, and stealing. All these abominable activities they adopt. And he does not think that "I am doing something bad because I have no other means to maintain my family." He gives the reason that "What can I do? I have to maintain my family, so somehow or other I must get money." So there is a practical example in Patna high-court. I do not wish to name, but there was a big high-court judge. He was taking bribe, and he was detected one day. When he was just to deliver one judgment, the chief judge called him and he asked him that "You immediately resign on health condition and go away." But when his friends asked him that "Why you were doing so?" he replied that "I have got expenditure, ten thousand rupees per month, and I get only four thousand. What can I do?" So the… (the door opens) (aside:) Come on. Just see practically. Even a high-court judge, because he has to spend more than his income, he adopted these vile means of living. The trend of modern civilization is like that. They unnecessarily increase their expenditure and adopt these all vile means. (Hindi) So your party is ready? (Hindi) So you can go with him. Yes. (Hindi) (end)

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Śrīmad-Bhāgavatam 6.1.19

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Denver, July 2, 1975

Nitāi: "Those who have given up all varieties of religiosity and who have surrendered to Kṛṣṇa alone by fixing their minds on His lotus feet may not have fully realized Him. But due to their simply surrendering unto Him they have become attached to His name, fame, quality, and pastimes. By such surrender they have become completely purified of all sinful reactions, although they may not have accepted the principles of atonement. Even in dreams such a surrendered soul does not see Yamarāja or his order carriers equipped with ropes for binding sinful men."

Prabhupāda:

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ
[SB 6.1.19]

So this is the profit of Kṛṣṇa conscious person. Kṛṣṇa is so attractive that if anyone only once has fully applied his mind in thinking of Kṛṣṇa and surrendering, then he becomes immediately saved from all miserable condition of this material life. So that is our perfection of life. Somehow or other, we surrender to the lotus feet of Kṛṣṇa. So here it is stressed, sakṛt. Sakṛt means "only once." So if so much profit is there simply once thinking of Kṛṣṇa, then we can imagine, those who are always engaged in thinking of Kṛṣṇa by chanting the Hare Kṛṣṇa mantra, what is their position. They are very safe. So much so that it is said, na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti. Svapna means dreaming. Dreaming is false. To see the Yamadūtas, or the carriers of order of Yamarāja, superintendent of death, to see face to face… At the time of death, when one very sinful man is dying, he sees the Yamarāja or the order carriers of Yamarāja. They are very fierce looking. Sometimes the man on the deathbed becomes very much fearful, cries, "Save me, save me." This also happened to Ajāmila. And that is the story we shall narrate later on. But he was saved. For his past activities in Kṛṣṇa consciousness, he was saved. That story we shall get later on.

So this is the safest position. Otherwise this material world is full of danger. It is dangerous place. It is said in the Bhagavad-gītā, duḥkhālayam. It is the place of miseries. You cannot become happy in a place which is meant for miseries. That we have to understand. Kṛṣṇa says, the Supreme Personality, that duḥkhālayam aśāśvatam: [Bg. 8.15] this material world is place of miserable condition. And that also aśāśvatam, not permanent. You cannot stay. Even if you make a compromise that "Never mind it is place of misery. I shall make adjustment and I shall stay here…" People are so much attached in this material world, I have got practical experience. In 1958 or '57, when I first published this book, Easy Journey to Other Planets, so I met one gentleman. He was very enthusiastic, "So we can go to other planet? You are giving such information?" "Yes. And if you go, you will not come back." "No, no, then I don't want to go." (laughter) He said the whole idea is that we shall go another planet just like they are making the fun. They are going to moon planet, but they could not stay there. They're coming back. That is scientific advancement. And if you go there, why don't you stay there? And I read the newspaper that when the Russian aeronautics went, they were looking down, "Where is Moscow?" (laughter)

So our attachment is so strong. That even it is duḥkhālayam… Just like some hogs, they are living in filthy place and eating stool. And if you say that "I will take you somewhere else, a good place," then they will not go there. This happened. It is stated in the Bhāgavata that once the king of heaven, he was cursed to become hog. And he was living amongst the hog society. And when Lord Brahmā came to call him back, that "Mr. such and such, for your bad behavior you became hog. Now come back to heaven," so he refused, "No, I have got so much responsibility. I cannot go." You see? This is material… It is called māyā, illusion. Even you are in the most abominable condition of life, we will feel, "Now we are very happy." So that is our position. We do not want to leave this place. Therefore we create nationalism, Communism, this "ism," that "ism," because we want to stay here permanently. But unfortunately nobody will be allowed to stay even if you want to stay. That is the miserable condition of material life. Duḥkhālayam aśāśvatam [Bg. 8.15]. So we have to leave this place. And when we leave, then, according to our proportion of sinful or pious activities, we get next body. So those who are very, very sinful, they go to the hellish condition of life, the planets. They are down this universe. There is the kingdom of Pluto, or Yamarāja. And he comes at the time of death, and the sinful man… Is very, very fierceful, odd looking, and they come to take. So here it is said that one who has once surrendered to Kṛṣṇa, for them there is no such fear. Even in dream they will not see the order-carriers of Yamarāja.

So the Kṛṣṇa consciousness movement is giving this benefit to the human society. It is very easy, not difficult. Without any condition. You simply chant and remember Kṛṣṇa. It is not at all difficult. Everyone can… Here you are seeing the Deity of Kṛṣṇa. So while chanting, if you remember this Deity, is it very difficult? We are opening these centers, giving this education, and from śāstras, all information we are giving. So you take advantage of it. Don't spoil life. Labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29]. This human form of life is obtained after many, many millions of years. We have to come through the evolutionary process from aquatics to plants, trees, insects, serpents, birds, beasts. In this way we have come to this human form of life. And in this life we can hear about Kṛṣṇa, think about Kṛṣṇa, see Kṛṣṇa's Deity, so many opportunities. And if you take this opportunity, be accustomed to think of Kṛṣṇa… When we speak of Kṛṣṇa, means God. Kṛṣṇa is the God, Supreme. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇa is the Supreme Personality of Godhead. So Kṛṣṇa has very kindly agreed to come to your city, Denver city, this temple. Take advantage of it. Come daily, see Kṛṣṇa, think of Kṛṣṇa, chant Hare Kṛṣṇa, take Kṛṣṇa's prasādam, and be happy. This is our movement. We want to see that everyone is happy. That is the Vedic vision. Sarve sukhino bhavantu. This is human life. Human life means paropakāra. That is Caitanya Mahāprabhu's mission, to do others something auspicious. That is human life. The animal life means do…, "For my good, I will do harm to many others." That is animal life. So this is not life, the human life, that for our sense gratification, we are killing so many animals, we are doing so many mischievous things, we are cheating others. We can do that, but we are becoming more and more implicated. At the time of death the Yamarāja will come and take us to the hellish condition. Therefore foolish people they want to forget that there is next life. No, there is next life. We are discussing every day. Next life is there. We are every moment getting a different body. This is the scientific study. I do not know why they cannot understand. This is biology. Biology means we are, every moment we are getting a new body. This is biology.

So we have to give up this body and we have to accept another body. So labor or work for such body which will no more be material body. This is intelligence. Mad-yājino 'pi yānti mām [Bg. 9.25]. Next body means as we are acting, according to the resultant action of our activities, we get next body. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. How you get next life? In this life we are acting in a certain way, and by nature we shall get a similar body. Nature's law is so perfect that the law you… Just like infection. I have several times explained. You infect some disease, the disease will come out. Not that somebody will come to award you the disease. By nature's way, it will come out. If you say that "Somebody will come," no. The nature's law is so perfect. Just like if you touch fire, immediately it will burn, not that you have to wait. Similarly, nature's law. It is stated in the Bhagavad-gītā, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As you are associating with different modes of material nature, you are creating your future.

So there is future life. You should take it. You should try to understand it. It is not very difficult, but by the modern education we have become so dull-headed, we cannot understand the simple truth that we have to change this body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. So this is a fact. You take it. So we must have the next life at least without any danger. Not to go to the hellish planet. At least remain in this planet. That we can do. Yānti bhūtāni bhūtejyā. If you want to stick to this planet or this world, that also you can get the facility. And if you want to go to the higher planets, that also you can get. And if you go to the hellish planet, that also the possibility is there. And if you want to go to Kṛṣṇa, that possibility… [break] …yānti mad-yājino 'pi mām [Bg. 9.25]. So we are creating a situation by our activities, our next life. This is the fact. So why not work for going back to Kṛṣṇa? This is intelligence. So what is the benefit of going to Kṛṣṇa? Yad gatvā na nivartante tad dhāma paramam [Bg. 15.6]. You won't have to again come back and accept this material body. This is benefit.

So sakṛd api kṛṣṇa manaḥ. Mind has to be fixed up to something. The yogis, karmīs, the jñānīs and the bhaktas. The karmīs, their mind is fixed up, "Where to get money? Where to get money?" That's all. This is karmī. Just to live comfortably, enjoy sense gratification, this is karmī. And jñānī means they want to… Because they are disgusted. They are better than the karmīs. They want to merge into the impersonal Brahman effulgence, jñānī. And yogi, they… Actual, their business is, yogi, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they are always in meditation and thinking of Kṛṣṇa. That is real yogi, not to show some gymnastic feats. These things are required to concentrate the mind. But where to concentrate the mind? Concentrate the mind in the Supreme Soul, or Kṛṣṇa, or Viṣṇu. That is yoga system. So a Kṛṣṇa conscious person is above all of them because by nature, by chanting Hare Kṛṣṇa mantra, he cannot think anything else except Kṛṣṇa. He is worshiping the Deity in the temple, he is going to distribute books, Kṛṣṇa books, he is talking of Kṛṣṇa, he is eating kṛṣṇa-prasādam, and always absorbed in Kṛṣṇa. So here it is said sakṛd api. If once one does like this, he becomes saved. So if we go on with this habit, Kṛṣṇa consciousness, then our position is very secure, and keep yourself in that secure position rigidly. Then your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.19

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Honolulu, May 19, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, Chapter One, verse number nineteen. Is that verse number right?

Puṣṭa Kṛṣṇa: Nineteen. Yes. Sakṛn.

Prabhupāda: (devotees repeat)

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ
[SB 6.1.19]

So sakṛn manaḥ. Sakṛt means even in once in ecstasy, mind, kṛṣṇa padāravindayoḥ, the lotus feet of Kṛṣṇa, if one thinks, niveṣitam, with full ecstasy and absorption, if one thinks very nicely about the lotus feet of Kṛṣṇa, tad-anurāgi, being attached, anurāgi, yaiḥ, anyone, iha, in this material world… Then what happens? Na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān. Yama-pāśa… Yamarāja, the superintendent of death… After death one goes to Yamarāja. Not the devotees, but the nondevotees. Na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān svapne: "Even in dream they do not see Yamaraja." Svapne 'pi paśyanti cīrṇa-niṣkṛtāḥ. And completely freed from all reaction of sinful activities simply by once thinking of Kṛṣṇa. We are chanting Hare Kṛṣṇa mahā-mantra, but if we become at least once in life in ecstasy in chanting Hare Kṛṣṇa, then all our sinful reaction of life is finished. Unfortunately, we again commit sinful life. Otherwise, by chanting once Hare Kṛṣṇa mantra, one becomes immediately free from the reaction.

But the māyā is so powerful that it induces again to commit sinful life. So we have to promise… Just like Jagāi Mādhāi. They were delivered by Caitanya Mahāprabhu. They were very sinful, their activities. Sinful means that has become ordinary things nowadays in Kali-yuga. They… What is that sinful? They were drunkards, illicit sex, meat-eater, and gambling. These four things, they were very much addicted, so they were rejected from the society. The society was so pure. Five thousand years before, Parīkṣit Mahārāja gave the Kali-yuga four places. First of all he wanted to kill Kali. Then he begged pardon, "Sir, I am also your praja, a citizen in your kingdom. So it is my business to kill these animals. So why you are punishing me? So give me protection. What can I do?" So Parīkṣit Mahārāja allowed, "No, you cannot do in my kingdom. You have to go out." So Parīkṣit Mahārāja was the emperor of the whole world, so the Kali, he said, "Sir, you say go out of your kingdom, but where is not your kingdom? Everywhere, throughout the whole world, where shall I go?" Then he designated that "You stay in these four places." "What are those places?" "Now, where illicit sex, brothel, prostitutes are going on. You can live there. And where unnecessary animal killing is going on, you can stay here. And where drinking, intoxication, is encouraged, you can stay there. And where gambling is there, you can stay there." So he could not find any place throughout the whole world where these things were going on. That is the kingdom of Mahārāja Parīkṣit. There was no chance. So it is the government's duty to see that people are very nicely ruled so that they become all pious. That is the duty of the government. Imaṁ rājarṣayo viduḥ [Bg. 4.2]. Because if the king, monarch, is properly instructed, and if he orders that "My subject, my citizens, should follow this order," then it will be automatically followed out. By king's order…

So in the Kali-yuga, this age, there is no such king. There is no such government. Therefore people are becoming polluted. It is the duty of the guru, the duty of the parents, duty of the government to train people in such a way that they may become pious, sinless. But they do not believe, even in the next life, that "If we act impiously, then we have to suffer next life." They avoid to believe that there is next life. But there is next life. In the morning we were talking about this. How you can say there is no next life? The child has got next life: a boy. The boy has got next life: a young man. And the young man has next life, to become old man. Similarly, the old man has got next life. It is very common logic. And it is spoken by Kṛṣṇa, the supreme authority. Even if you do not understand, your dull brain, but we have to accept the words of Kṛṣṇa. That is the critical point. If we take Kṛṣṇa's instruction, everything will be solved. There will be no problem.

Therefore we are presenting Bhagavad-gītā As It Is to induce people to take as it is. Don't make any amendment, interpretation. As Kṛṣṇa says, you do it; then your life is successful. The instruction is there. It is not that we are manufacturing some ideas. No. That is not our business. We are following the same principle as Kṛṣṇa said to the sun-god:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā prāptam
imaṁ rājarṣayo…
[Bg. 4.2]

The same thing. We have no difficulty. If you say, "How can I take instruction from Kṛṣṇa? Kṛṣṇa is not present." No, Kṛṣṇa is present by His instruction. The Bhagavad-gītā is there. Not that it is necessary… Kṛṣṇa is always present, but you have no eyes to see. That is another thing. Kṛṣṇa is present everywhere. Aṇḍāntara-sthaṁ paramāṇu cayāntara-stham. Kṛṣṇa is present everywhere, even within the atom. But we cannot see. That is another thing. I have no eyes to see. But if I develop Kṛṣṇa consciousness, then I'll see constantly Kṛṣṇa. This is the effect. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Kṛṣṇa consciousness means to develop love for Kṛṣṇa. So one who has developed this love for Kṛṣṇa, he can see Kṛṣṇa every moment. There is no difficulty. Kṛṣṇa is present. So even though you think that Kṛṣṇa is not present, but He is present by words, Bhagavad-gītā. He is absolute. Kṛṣṇa, the person, and Kṛṣṇa's words, Bhagavad-gītā, there is no difference. Advaya-jñāna, no duality. Everything is one, absolute. Kṛṣṇa is absolute, Kṛṣṇa's instruction is also absolute, Kṛṣṇa's pastimes absolute. Everything. That is Absolute Truth. There is no difference. In the material world the name and the thing is different. Suppose here is mango, so mango is the thing and mango is the name. So if I simply say "Mango, mango, mango," there is no mango. There must be the thing, mango. That is duality. This is the world of duality. Absolute means the name mango and the mango thing is the same. Otherwise what is the… If they're different, then what is the use of chanting Kṛṣṇa? Kṛṣṇa chanting means Kṛṣṇa, this word, and Kṛṣṇa the person, the same. Therefore by constant chanting means constantly associating with Kṛṣṇa. Then we are becoming purified. Purified. There is no difference.

So we have to understand this philosophy. Everything is there in the book. So we have to read it carefully, understand it through the teacher's or guru's instruction. So in this way, if our mind becomes fixed up in Kṛṣṇa the person or the Kṛṣṇa, Hare Kṛṣṇa word, sakṛt, once only… Sakṛt means once only, yes. Kṛṣṇa padāravindayoḥ, pandaro(?), niveśitam, fully absorbed. This practice, Kṛṣṇa consciousness, means to practice this, how to fix up the mind always at the lotus feet of Kṛṣṇa. Kṛṣṇa also advised the same thing: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is yoga, meditation. If you simply sit down in a place and you… It is recommended that in a solitary place and sitting straight, right angle, and not closing the eyes but half open-this is yoga practice-and looking over this point of nose, and observing celibacy, brahmacarya, following the rules and regulations, in this way you can practice yoga. Not that you can do whatever nonsense you like and you have become a yogi. This bluff is going on. The yoga system-first yoga indriya-saṁyamaḥ, to control the senses. And now it is going on, transcendental meditation, that "After practicing yoga you will increase your sex power." This is going on. And that is accepted as yoga, and they are paying for it, thousands, yes. This is going on. Yoga-indriya… Just the opposite. People want sense gratification. If somebody encourages, "Yes, you take this mantra and you'll be very powerful sex enjoyer," so people will pay for that: "Yes, give me that." This rascaldom is going on. You see? So what we can do? We can simply explain, but people want to be cheated. That is the thing. Satya bole to mare lata(?) There is a Hindi proverb that "If somebody speaks the truth, it is received in loggerhead, and if he speaks lies, all bluffing, then it is relieved and payment is there."

One scientist in Delhi, our Delhi festival, he said very nicely that "We scientists, we are just like learning how to bark like dog." Yes. He said very plainly. Because a dog is barking, everyone knows. But if there is a tent and advertisement, yes, that "Mr. such and such will bark like a dog," and people will come and pay ten dollars' fee: "A man is barking. Very wonderful. Let us see." So these rascals, the chemists, they are trying to manufacture living being within test tube, and they are becoming very famous: "Oh, now they are making life in the…" Rascal, there are so many hundreds and millions of life are there, every day being created. What credit you'll get if you manufacture a life within test tube? But the rascals, they are: "Oh, scientists. He is now going to manufacture life." "No, show me how made…" "Yes, we are trying. It will be in future." Yes. Our Svarūpa Dāmodara… There was one professor. He came to California. He was speaking how from matter life can be there. He has written one volume, book, and he has got Nobel Prize, and the book's name is Evolution of Chemicals and Life. So he is also doctor in chemistry, our Svarūpa Dāmodara. He was also present there. As soon as he asked, "Sir, if I give you the chemicals, can you manufacture life?" at that time he said, "That I cannot say." "Why you cannot say? You are speaking that 'Combination of chemical brings in life.' " We are writing one book that life is from life, not from matter. That is not possible. These rascals are simply bluffing that "From chemicals life can be manufactured." No. We challenge.

So these things are going on. We want to be cheated, and there are so many cheaters. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. The Bhāgavata has discussed everything. These rascals are andhā, blind, and one blind man is promising to lead other blind men. So what will be the result? If one man is not blind, he can lead hundreds of blind men. That is fact. But if the leader is also blind, then what is the use of leading such blind men? So that is discussed in the Śrīmad-Bhāgavatam:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Īśa tantra, by the laws of nature or laws of God… Laws of nature means laws of God. They accept, "By nature it is…" But they do not know who is behind this nature. That is intelligence. Nature is dead matter. It cannot… Just like this microphone. This is matter, material. What is that? Some iron, some other thing, some wood, some… But this iron-wood combination cannot take place and become a microphone. No. There is a life behind this iron and wood, and he has manufactured. Therefore it is working. But these rascals, they are thinking that combination of this iron and wood and something else, it has become microphone. No. It is a machine, but machine is manipulated and manufactured by life, not that automatically the iron-wood becomes a machine. No. So these rascals, they cannot understand that… The nature is working, that's all right, but how it is working? What is the background? That they do not know. That answer is in the Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My superintendence it is working," Kṛṣṇa says. That's a fact. You might have manufactured a very big machine. That is all manufactured by some light. Not that the iron and wood has come together, a skyscraper building-the bricks have come all together automatically. They say, "By chance." What is this nonsense? By chance these bricks have come and piled and become rooms? Just see. These things are going on, rascals. Therefore andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. (aside:) Let him sleep somewhere.

So this is going on. Don't be misled. Īśa-tantrya, by the laws of nature, we are bound up tight, hands and legs. We are not independent. You cannot do anything independently. You are completely under the clutches of material nature. And behind the material nature is Kṛṣṇa. Therefore our business is to surrender to Kṛṣṇa and take knowledge from Him, and then you become perfect. That is explained here, sakṛn manaḥ kṛṣṇa-padāravindayor niveśitaṁ tad-guṇa-rāgi yair iha. Who will take instruction from Kṛṣṇa? Tad-guṇa-rāgi. When you understand that "Kṛṣṇa is the Supreme. We have to take instruction from Him." Nobody is perfect except Kṛṣṇa. Or one who follows Kṛṣṇa, he is perfect. Kṛṣṇa is perfect; one who follows Kṛṣṇa, he is perfect. Just like a child. He does not know what it is, but if he takes instruction from his father or teacher that "This is microphone," so when he says, "This is microphone," this is perfect. He may be child, but because he has learned from his father or teacher, "This is microphone," and he says, "This is microphone. This is this," then it is perfect. So the instruction of Kṛṣṇa is perfect, and the teacher or guru who speaks the same thing as Kṛṣṇa says, that is perfect. And if he manufacture his own ideas and becomes more than Kṛṣṇa, then he's a rascal number one. There is no benefit.

Thank you very much. (end)

750704SB.CHI

Śrīmad-Bhāgavatam 6.1.20

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Chicago, July 4, 1975

Nitāi: Translation. "In this connection, the learned scholars and saintly persons give as an example the description of one very old historical incident, wherein a discussion takes place between the order-carriers of Lord Viṣṇu and the order-carriers of Yamarāja. Please try and understand it as I describe it to you."

Prabhupāda:

atra codāharantīmam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me
[SB 6.1.20]

So here is, one example is given, itihāsa. Itihāsa means history. The Vedic system of itihāsa, it is not the modern history. Modern… Itihāsa means some incidence which took place long, long ago, and such incidence is very beneficial to hear so that we can follow. That is called itihāsa. It is not chronological record of all incidences. Only important things. Purātanam. Purātanam means old and important. So Śukadeva Gosvāmī is explaining to Parīkṣit Mahārāja how important is Kṛṣṇa consciousness. Now he is giving one incidence of history-example is better than precept-how Ajāmila was saved simply by chanting once…, not once, many times, Nārāyaṇa. That is the itihāsaṁ purātanam. In the Vedic literatures there are itihāsas, or histories. Just like Mahābhārata. Mahābhārata is the history. Bhārata means India, and Mahā means greater. Greater India. Just like modern age they use "Greater Britain," "Greater this," so many, same thing. Mahābhārata means "Greater…" Mahā means great, and Bhārata means India. "The history of Greater India." Although India is very small now in comparison to… Although it is called subcontinent, still, in comparison to your America or Africa, it is very small. But formerly it was not so small. Greater India means India and outside also. And so far we collect records from the Mahābhārata, part of Europe, also India. Up to Greek and Rome. Therefore it is called Mahābhārata. And when there was the Battle of Kurukṣetra, all kings and rulers from different parts of the world, they joined either this party or that party. The Kaurava, the dynasty of the Kurus, they were ruling all over the world. The capital was Hastināpura, which is now known as New Delhi. It is very old. And the emperor, up to Mahārāja Parīkṣit, they were ruling all over the world. There was one flag, not many flags. Therefore it is called Mahābhārata.

So Mahābhārata, the Battle of Kurukṣetra was executed by two section of brothers of the same family. It was the one empire, one king, but Dhṛtarāṣṭra and his younger brother… They were two brothers. So Dhṛtarāṣṭra being blind, he was not qualified to occupy the throne, so his younger brother, Pāṇḍu, he was given the throne. And Pāṇḍu died untimely, keeping his children, these five brothers, Pāṇḍavas. Because they were son of Pāṇḍu, they were known as Pāṇḍavas. So Pāṇḍu also belonged to the Kuru family, and Dhṛtarāṣṭra's son also belonged to the Kuru family. Actually they are Kauravas. But when there was fight between the two brothers' son, one party was known as Kaurava, and the other party was known as Pāṇḍava. Therefore Dhṛtarāṣṭra says in the Bhagavad-gītā beginning, māmakāḥ pāṇḍavāś caiva [Bg. 1.1]. Māmakāḥ means "my sons," and… Because both of them are Kurus, now they are divided, māmakāḥ, "my sons," and Pāṇḍavas, "the Pāṇḍu's sons." Kim akurvata sañjaya [Bg. 1.1].

And this Kurukṣetra is dharma-kṣetra. Not because the fight was there and Kṛṣṇa was on the battlefield, therefore it is called dharma-kṣetra. Sometimes it is interpreted like that. But actually Kurukṣetra was dharma-kṣetra since very, very long time. In the Vedas it is stated, kuru-kṣetre dharmam ācaret: "If one wants to execute ritualistic ceremony, he should go to Kurukṣetra." And it is the system still now in India, if there is some disagreement or quarrel between two parties, so still they would go to the temple-temple is dharma-kṣetra-so that one may not dare to speak lie in front of the Deity. This was still going on. Even one is very low in mentality, still, if he is challenged that "You are talking this false. Now speak before the Deity," he will hesitate, "No." This is India still. You cannot speak lies before the Deity. That is offense. Don't consider that Deity is a marble statue. No. Svayaṁ bhagavān. Just like Caitanya Mahāprabhu. As soon as He saw Jagannātha Deity, He immediately fainted. "Oh, here is My Lord." Not like us: "Oh, here is some statue." No. It is the question of appreciation. So you appreciate or not appreciate, the Deity is the Supreme Personality of Godhead personally. We should always remember. So we shall be very careful before the Deity, not to commit offense. In serving Him, in offering Him prasādam, in dressing Him, we should always think, "Here is personally Kṛṣṇa." He is personally, but due to our lack of knowledge, we cannot understand it.

So everything in the śāstra we should follow. This is called brahminical culture. This Kṛṣṇa consciousness movement means brahminical culture-the cultural exhibition of the first-class men, first-class men. The brāhmaṇa is to be understood as the first-class man within the human society. Therefore Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Itihāsa, history, history means to understand the activities of the first-class man. That is history. They pick up the most important incidences. Therefore the example is given here that udāharanti imam itihāsaṁ purātanam. Because it is a first-class incidence… Otherwise, if you record the history of the whole period, then where…, who will read that, and who will appreciate that, and where you will keep that? Daily so many things are happening. Therefore, according to Vedic system, the only important incidences are recorded in the history. Therefore it is called Purāṇa. Purāṇa means old history. Purātanam. Purātanam means very, very old. That are recorded. So this Śrīmad-Bhāgavatam is the collection of very old history, historical incidence. Itihāsa purāṇānāṁ sāraṁ sāraṁ samuddhṛtya(?). Sāram means essence. Not that all nonsense records have to be taken. No. Sāraṁ sāram, only the important, essence, that are to be recorded. This is called Indian history. Mahābhārata… Mahā means Greater India. Greater India, there were so many incidences were there, but the most important incidence, the Battle of Kurukṣetra, is there. Not that all the battles should be recorded.

So long the human history is there, there must be war. You cannot avoid it. Because it is material world, disagreement, misunderstanding must be there. You cannot avoid it. Because everyone is not of the same standard. That is not possible. Somebody is in the lower standard, somebody is in the middle standard, and somebody in the highest standard. That is division: goodness, passion, and ignorance. You cannot avoid it. So out of these three qualities, goodness, passion and ignorance, the ignorance and passion are base quality, and goodness is first-class quality. So the human life means we are born either in the base qualities… Nobody is born in the first-class quality. One who is born in this material world… May be somebody has taken his birth in the mode of goodness, but very rare. But maybe. Mostly they are born in the base qualities, ignorance and passion. But the śāstras are there. Anyone can be raised to the first-class quality by training. That is human civilization.

janmanā jāyate śūdraḥ
saṁskārād bhaved divjaḥ
veda-pāṭhād bhaved vipro
brahma jānātīti brāhmaṇaḥ

This is the process. When you take your birth, that birth is not significant-a śūdra, fourth-class man. Everyone is born fourth-class man. So if you keep them fourth class and degrade them into fifth class, sixth class, then how there will be peace? How there will be peace? Therefore in your country, in America, they are now perplexed, "Crime, Why and What to Do?" Because you kept them fourth class, and they are going down to be fifth class, sixth class, how you can expect peace? It is not possible. If you do not elevate them… He is already born śūdra, janmanā jāyate śūdraḥ. Now you have to reform him. Saṁskārāt. Saṁskāra means reforming. You are born śūdra. You are inclined to do something, so many things-intoxication, illicit sex and drinking and gambling and meat-eating. These are all śūdra qualities or less than that. Śūdras also, they abide by the Vedic orders. Śūdras also do not do whimsically whatever he likes. Śūdras, they are taken among the, in the Vedic society… Because śūdras also, they are last class, fourth class, they are eager to follow the orders or the orderly things as given by the brāhmaṇas. Therefore śūdras, up to śūdras, accepted as bona fide classification. And below the śūdras, they are called caṇḍālas, caṇḍālas, fifth grade. They are also mentioned, kirāta-hūṇāndhra-pulinda-pulkaśāḥ. Everything is analyzed.

So human civilization should be to raise the fourth-class man to the first-class man. That is human civilization. But there is no idea who is first-class man. Everyone is a drunkard, everyone is illicit sex hunter, and everyone is gambler, and everyone is meat-eater. Where is first-class man? There is no first-class man. All fourth-class man. And they are being taught simply how to manufacture big, big skyscraper, and every year, new model of car. Is that civilization? That is not civilization. You may be advanced in technology. So technology means technician. Suppose a man knows how to work in electricity, in so many things. Does it mean he is a learned man? No. Learned, first-class man, that is given in the Bhagavad-gītā: śamo damaḥ satyaṁ śucis titikṣā ārjavaṁ jñānam, vijñānam āstikyam brahma-karma svabhāva-jam [Bg. 18.42]. These are the first class. There is nothing mentioned that "electrician" or a "motor mechanics" and a… (laughter) So you are misled. Therefore you are facing this crisis, that "Crimes, and Why and What to Do?" So unless you take to Kṛṣṇa consciousness, how to create first-class man, you are doomed. You must know this. Therefore, those who have taken to Kṛṣṇa consciousness, it is my request that you help your countrymen how to become… At least, there must be a section of men first-class so that people will see. They are appreciating. I know that. When I was going from Los Angeles to Hawaii, one priest in plain dress came to see me. He came to…, "Oh, Swamiji, can I speak with you?" "Yes, come here." So his first question was that "How your disciples look so bright?" They are appreciating that "Here is a first-class man." So I replied, "The process is so nice. Face is the index of mind. If you become purified within, then your faces will be bright. If you dirty within his heart, how you can be brightened? No, that is not possible. Face is the index of mind."

So this Hare Kṛṣṇa mantra means to purify inside. Purify inside. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. So, of course, we are trying our best. Now, you American boys and girls, try to understand more and more and help your countrymen how to become first-class men. That I have requested every time, that from material point of view, you are already first class because you are not poverty-stricken. You have got enough everything. But in spite of materially first class, bigger or stronger than other nations, because there is no training spiritual, therefore there is crime. Therefore there is crime. And it is very difficult to solve. So this is the problem. I am talking since yesterday when as soon as I saw the Times magazine and the heading, "Crime: Why and What to Do?" Yes, this is a problem. It is a problem. But the solution is here, Kṛṣṇa consciousness. Solution is here. And it is very easy to become first-class men. You know by practical experience: simply by chanting Hare Kṛṣṇa mantra. That's all. It is not difficult. Anyone, even a child can do it. So increase this chanting of Hare Kṛṣṇa mantra and give them nice prasādam.

So one Ajāmila was delivered by chanting Nārāyaṇa's name, you can deliver many millions of Ajāmila. The process is the same. The process has not changed. Therefore he is quoting that itihāsam atra codāharanti imam itihāsaṁ purātanam. It is spiritual. It is not that now the mode has changed. No. What was potent millions of years ago, that is potent still. That is spiritual. It does not change. Therefore it is said, itihāsaṁ purātanam. Although it is very old, but the effect is the same, effect is the same. In the old times people used to eat and get satisfaction; the same satisfaction is now also. You eat; you feel satisfaction. Eating, sleeping, mating and defending-this is the material necessities. So the such necessities were in the old, millions of years ago, and those necessities are still there. It is no change actually. So this is the process how to… They are now thinking, "Why there is crime, and why, what is the remedy?" They are think in the material way. They are thinking that "We have got enough everything. Why there should be crime?" But they do not know that unless you make first-class men by training, the fourth-class man will degrade more and more. Just like a child, if you don't send him to school to get education, he will be street boy and degrade more and more. So this is the problem. So how to train first-class man, that method is here, Kṛṣṇa consciousness movement. And take it seriously, and if you actually love your countrymen, raise them to the standard of first-class man.

Thank you very much. [break] Not in this way. This is not the process. The process is you must be free. Don't manufacture something. That is the way of dancing. You have seen all the Pañca-tattva. They are dancing like this. So you should follow them. Hare Kṛṣṇa. (end)

760520SB.HON

Śrīmad-Bhāgavatam 6.1.20

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Honolulu, May 20, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number twenty? Is that the number, twenty? (devotees repeat)

atra codāharantīmam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me
[SB 6.1.20]

"In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Viṣṇu and those of Yamarāja. Please hear of this from me."

So Yamarāja is the superintendent or the judge for considering what kind of punishment should be given to a certain sinful person. After death, those who are sinful, they are taken to Yamarāja for judgment, what kind of punishment one has to be given. And those who are pious devotees, they are taken charge by the Viṣṇudūta. I think the Christian doctrine, that in this life either you go to hell or go to heaven. Is it not?

Devotee: Yes.

Prabhupāda: That is nice. The same thing. This human form of life is a chance. Actually, in this material world we are all suffering. Duḥkhālayam aśāśvatam [Bg. 8.15]. You cannot make it a happy place. That is not possible. Kṛṣṇa says, who has created this material world, He says, duḥkhālayam aśāśvatam [Bg. 8.15]. Duḥkha means unhappiness; ālayam means place. Duḥkhālayam aśāśvatam. That is also temporary. Duḥkhālayam aśāśvatam, nāpnuvanti mahātmānāṁ saṁsiddhiṁ paramāṁ gatāḥ [Bg. 8.15]. So this is place of duḥkhālayam. Any commonsense man can understand that Kṛṣṇa says in the Bhagavad-gītā… You may challenge, "Where is the unhappiness? We are very happy." Madmen. Kṛṣṇa points out, "No, it is not place of happiness." Why it is not place of happiness? Now, janma-mṛtyu-jarā vyādhi-duḥkha-dośānudarśanam [Bg. 13.9]. Why don't you see the real unhappiness? This is real duḥkha, or unhappiness. What is that? Janma-mṛtyu-jarā-vyādhi. You have to die. You have to take birth within the womb with so much risk that even your mother can kill you. Is it very happiness? At the present moment the mother… When the child sleeps very peacefully, that "I am on the lap of my mother," now the time has come when the mother is killing the child. So is it very happiness place? That you cannot trust even your mother, what to speak of others. The time has come, degraded, that… Naturally a child, he thinks, "I am safe now with my mother." But the Kali-yuga is so cruel that even with mother you are not safe. And still you say it is a place of happiness? This is called illusion. It is not place.

So this is going on. Not only in the human form of life, in the animal form of life, in trees and so on, so on, it is going on. Eight million, four hundred… So this is a chance given, human form of life. Just like after imprisonment you are again given little freedom. You cannot be completely free; however, you may declare that "I belong to free nation…" Free nation means you are free, certainly, but not absolutely free. You are dependent on the state laws. Similarly, nobody can be free. That is not possible.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

[Bg. 3.27]

These rascals, they are thinking, "I am free." No. Nobody is free. But because we are not free, that does not mean there is no freedom. There is freedom. That is not in this world. That is in the spiritual world. Just like mirage, the desert: the animal does not know that there is no water; it is simply reflection by the sunshine. There is some reflection. There is no water. So a man does not run after such false water, but animal runs, and they lost in the running after. Similarly, this material world is reflection of the spiritual world. There is no happiness. Happiness is there in the spiritual world, but we are running after it, being ignorant. But that does not mean… Although we are running after false water, it does not mean there is no water. Water is there, but not in the desert. That is intelligence. So happiness is there, but not in this material world. It is in the spiritual world.

So we have forgotten. There is no education. So anyway, nature gives us the chance. So either you take the Biblical truth or Vedic truth… So this is… The human form is given to us. Now you make your choice: whether you are going to hell or you are going to heaven. That's a fact. If you want, you can go to back to home, back to Godhead, or if you want to remain in this material world and go under the rules and regulation of birth and death, then make your choice. That is also explained in the Bhagavad-gītā.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

So generally the karmīs, they want happiness in this life, and if he is intelligent enough, if he believes in the next life, then he makes some provision for next life. Next life is there. Only the rascals, they cannot understand. It is very simple. Next life is there. Tathā dehāntara-prāptiḥ [Bg. 2.13]. There is no doubt about it. So next life you can prepare in this life, where you want to go. If you go, want to go to the higher planetary systems, you can go. Yānti deva-vratā devān pitṝn yānti… [Bg. 9.25]. If you want to go to the Pitṛloka… Don't think like the so-called scientists that only this planet is full of living beings and other all vacant. No, that is not the fact. Every planet, it is congested with living entities. That information given there. That is… The whole bunch of universe is just like a tree. At night you have seen, it is rotating. On each and every planet there is life, full of life. Don't think there is no life. There is life. Why not there life? If this planet contains so many living entities, why not in other planets? So from Vedic scripture we understand.

So we can go anywhere. There are three divisions: ūrdhva, madhya, and adhaḥ-upper planetary system, middle planetary system, and lower planetary system. So ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. If you practice here how to remain in the modes of goodness… Goodness means brahminical qualification: satya śamo damo titikṣa ārjava, to become truthful, controlling the senses, controlling the mind, satya śama titikṣa, tolerant; satya śamo damo titikṣa ārjava, simple, no duplicity; jñānam, full knowledge of everything; vijñānam, practical application; jñānaṁ vijñānam āstikyam… Āstikyam means to accept Vedic literature as fact, not imagination. That is called āstikyam, or theistic. Āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is called to live in the modes of goodness. So our Kṛṣṇa consciousness movement is to bring every person to the platform of goodness, not even on the platform of passion, no, because ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. At least, if you remain on the platform of goodness, then you can be promoted to the higher planetary system. Svarga, begins… Higher planetary system begins from the sun, moon, and there are others, Janaloka, Tapoloka, Maharloka, like that, up to Satyaloka, Brahmaloka. So this is the chance. So now you make your selection. Either you go in the upper planetary system or remain where you are or go down in animal life also.

So this is the chance. We should not neglect. So if we misuse this human form of life like animals, then we are punishable. Then you have to go to the Yamarāja and he'll judge what kind of body you'll get. Karmaṇā daiva-netreṇa [SB 3.31.1]. Just like if you are criminal, then you are put into the magistrate's court and the magistrate decides what kind of punishment you must be given. So don't think you are, we are, every one of us, independent. No. No independent. And after death you are completely under the grip of material nature. That time you cannot say, "I don't care for anyone." No, you have to care. You can falsely become proud so long this body is there. You can talk all nonsense. But when the body is finished, now you are completely under the control of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi. Then your quality will be judged. Guṇaiḥ karmāṇi. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everyone is under the control of this prakṛti, but rascals, ahaṅkāra-vimūḍhātmā, too much bodily concept of life, bewildered, vimūḍha… Viśeṣa mūḍha, first-class rascal, vimūḍha. Vimudhātmā kartāham iti manyate. He says that "Whatever I like, I can do," kartā. No. That is not possible. So this life is preparation for the next life. You can prepare. It is in your hand. It is in your hand. God has given you the superior intelligence better than the animals. The animals are simply interested eating, sleeping, mating and fearing. So we have got better intelligence, so we must utilize it. Therefore Narottama dāsa Ṭhākura sings, you know, those who are, the song, hari hari biphale janama goṅāinu: "My Lord, I have simply wasted my life." Why? Manuṣya-janama pāiyā, rādhā-kṛṣṇa na bhajiyā, jāniyā śuniyā viṣa-khāinu. "I got this nice human form of body for understanding, worshiping Rādhā-Kṛṣṇa. Now I did not do anything, that means knowingly I have taken poison."

So if we misuse this human form of life only like animals, eating, sleeping, sex and fearing, then we are spoiling our life. We must prepare next life. If we don't, then after death we have to go to the Yamarāja, and he will decide what kind of next body… Body will change. Kṛṣṇa says in the Bhagavad… Tathā dehāntara-prāptiḥ [Bg. 2.13]. After death you have to change the body. As you are changing from childhood to boyhood, boyhood to youthhood, similarly this old body, when it is no more usable, that means death. But the subtle body, mind, intelligence, that is… We have got proof. At night this body is silent, but your mind, intelligence and ego takes you somewhere. You dream that "I have come to here." Sometimes we dream, "I am flying in the sky," or gone to some forest or some friend's house or so many things. "I am talking with a beautiful girl or beautiful man." So this dream we every day see. So that means when this body stops, the gross body, the subtle body is there. Why don't you believe it? Unless the subtle body is working, how do you dream? The dreaming means subtle body is working. So transmigration of the soul means the soul is twice covered-subtle body and gross body-just like shirt and coat. So when this gross body is finished, the subtle body is there. It takes you to another body. The subtle body with the semina of the father, it is injected in the mother's womb, and then again you will develop another body. This is the process of transmigration. So this body, how you'll be transferred to another body, that will be judged by the Yamarāja. Daiva-netreṇa. Karmaṇā daiva-netreṇa [SB 3.31.1]. By our activities we shall be judged. Those who are criminal, they will be judged, not that everyone will be judged. So, and because those who are devotees, they are… Mad-yajino 'pi yānti mām [Bg. 9.25]. Those who have devoted their life, dedicated their life only in Kṛṣṇa consciousness, they are sure. Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is sure. They are going back to home, back to Godhead. And those who are not dedicated or taken to Kṛṣṇa consciousness, they are criminals. They will be taken to the Yamarāja's court, and Yamarāja will decide what kind of body. There are 8,400,000 different forms of body, and he will be given a certain type of body. This is called transmigration of the soul.

And so Śukadeva Gosvāmī is going to give example from the history about the Ajāmila, how he was in the beginning very good boy, brāhmaṇa, and then, under the influence of a prostitute, he fell down and became most degraded, and then again, because in the past he had some good asset of spiritual life… That is described in the Bhāgavata, svalpam apy asya dharmasya trāyate mahato bhayāt. Spiritual life is so nice, Kṛṣṇa consciousness. If one has executed even for a short time, it may help to deliver him from the greatest dangerous way of life, and that history will be recited by Śukadeva Gosvāmī. Kānyakubje dvijaḥ kaścid dāsī-patir ajāmilaḥ. Dāsī patir ajāmilaḥ, nāmnā naṣṭa-sadācāro dāsyaḥ saṁsarga-dūṣitaḥ. This is the beginning of the story, that in Kānyakubja… Kānyakubja is… Still the place is there in India. Kānyakubja is a very famous place. It is near Kanpur. There is a place, Kanpur. So there… Kānyakubje dvijaḥ kaścid. He was a brāhmaṇa, but he became under the clutches of a prostitute. And how naṣṭā-sadācāra, how he lost his brahminical qualification, saṁsarga-dūṣitaḥ, by the association of prostitute, so this history will be recited. So tomorrow we shall speak of this.

Thank you very much. (end)

750705SB.CHI

Śrīmad-Bhāgavatam 6.1.21

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Chicago, July 5, 1975

Nitāi: "In the country known as Kānyakubja there was a brāhmaṇa of the name Ajāmila. Later on, he married a kept maidservant, a prostitute. On account of the association with the low-class woman, he lost all his brahminical qualities."

Prabhupāda: This is the history. Yesterday we talked, itihāsam udāharanti, atra codāharanti imam itihāsaṁ purātanam. This Kānyakubja…

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ
[SB 6.1.21]

This Kānyakubja is still there. It is now known as Kanauj, within the division of Kanpur. It is very old city resided by brāhmaṇas especially. Still, in that city the most inhabitants are brāhmaṇas. Just like Nadia, Navadvīpa. It was formerly, even in Caitanya Mahāprabhu's time, inhabited by brāhmaṇas, learned scholars. So similarly, in northern India this place, Kanauj, since very long, long time, it is a very celebrated place. Now this place is very much famous for manufacturing perfumes, rosewater, scented attars, like that.

So anyway, it is history. Long, long ago there was a brāhmaṇa, dvija. Dvija means twice-born: first birth by the father and mother… That kind of birth is obtainable by any person, man or animal. As soon as you take birth, there must be father and mother. Without father-mother, there is no question of birth. Therefore, in the human society they do not take this birth as very important. We are very much proud of becoming American or Indian on account of birth, but according to the Vedic civilization, simply the birth by father-mother is not very important. There must be second birth, dvija. Dvi means second, and ja means birth. So according to the Vedic civilization, a human being must be trained up to become dvija, or take his birth second time. This is human civilization. Saṁskārād bhaved dvijaḥ. Janmanā jāyate śūdraḥ. Simply by ordinary birth by father and mother, it is śūdra. But the civilization is how a śūdra or less than śūdra can be elevated to the position of a brāhmaṇa. That is civilization.

So, as I was explaining yesterday, that if you keep people fourth-class man, then that is not advancement of civilization. Attempt should be made how a fourth-class man can be raised to the first-class position by culture and education. So this Ajāmila, he was trained up by his parents to be a qualified brāhmaṇa. What is that qualified brāhmaṇa? You have heard many times: śamo damaḥ satyaṁ śaucam ārjavaṁ titikṣā, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. These qualities should be developed. First of all, śama. Śama means equilibrium in the mental position. Mind is never disturbed. There are so many causes of the mind being disturbed. When the mind is not disturbed, that is called samaḥ. Guruṇāpi duḥkhena na vicālyate. That is perfection of yoga.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi na vicālyate
[Bg. 6.20-23]

This is training. Mind is very flickering. Even five thousand years ago, when Arjuna was advised by Kṛṣṇa that "You make your restless mind fixed up," he frankly said, "Kṛṣṇa, it is not possible." Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham: [Bg. 6.34] "I see my mind is always very much agitated, and to control the mind is exactly an attempt to stop the wind. So it is not possible." But actually his mind was fixed up in Kṛṣṇa. So those who mind have been fixed up at the lotus feet of Kṛṣṇa, they have conquered. Their mind is fixed up. That is wanted. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. These are the qualifications of Mahārāja Ambarīṣa. He was very responsible emperor, but his mind was fixed up at the lotus feet of Kṛṣṇa. That is wanted.

So this is brahminical qualification, to practice how to fix up the mind at the lotus feet of Kṛṣṇa, and that is the perfection of yoga. Yoga means not to show some magical feats. No. Real perfection of yoga means to fix up the mind at the lotus feet of Kṛṣṇa. Therefore in the Bhagavad-gītā you will find the last conclusion of this yoga chapter, Sixth Chapter,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

That was encouraging to Arjuna because Arjuna thought, "Then I am useless. I cannot fix up." But his mind was already fixed up. Therefore Kṛṣṇa encouraged him, "Don't be discouraged. Anyone whose mind is already fixed up in Me always, he is the first-class, topmost yogi." Therefore we should be always thinking of Kṛṣṇa. That is Hare Kṛṣṇa mantra. If you chant Hare Kṛṣṇa, Hare Kṛṣṇa, that means your mind is fixed up in Kṛṣṇa. That is the perfection of yoga. So to become a brāhmaṇa, this is the first qualification, to keep the mind fixed up, not being agitated, śama. And when your mind is fixed up, then your senses will be controlled. If you fix up your mind that "I shall simply chant Hare Kṛṣṇa and take prasādam, no more business," then the senses will be controlled automatically. Tā'ra madhye jihwā ati, lobhamoy sudurmati.

So these are the different stages, how to become a brāhmaṇa. Śamaḥ damaḥ, then satyam, truthful. Truthful means in one sense ordinary truthful. But real truthful means to know the Absolute Truth. Absolute Truth. So that Absolute Truth, who is Absolute Truth? Kṛṣṇa. We are searching after truth, what is the truth, what is the relative truth. But when you come to Kṛṣṇa, that is Absolute Truth. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. This is truth. Then what is the cause of this truth? This is the… This is the… Neti, neti. So when you come to Kṛṣṇa, so above Him there is no more truth. Kṛṣṇa has no cause, but He is the cause of everything, sarva-kāraṇa-kāraṇam. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādiḥ [Bs. 5.1]. He has no… People ask generally that "Everything has cause. What is the cause of Kṛṣṇa?" The answer is anādi: "He has no cause." That is God. Anādir ādiḥ: "He is the cause of everyone." Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So if our mind is fixed up in Kṛṣṇa, then naturally the senses will be controlled. If we fix up our mind that we shall not do anything, dṛḍha-vratāḥ… Bhajante māṁ dṛḍha-vratāḥ. This is determination, that "I shall have nothing to do without Kṛṣṇa." Then you are first-class yogi-dvija, brāhmaṇa, everything. Everything. So this is…, these are the qualification of not dvija… Dvija is primary qualification of becoming a brāhmaṇa. Saṁskārād bhaved dvijaḥ. By saṁskāra, by the reformatory process, one is initiated-that is called dvija, dvitīya-janma. The spiritual master is the father, and the Vedic knowledge is the mother. This is called dvija, dvitīya-janma, second birth. So after being dvija, when the spiritual master sees that he is acquired sadācāra… Sadācāra means these four things: no illicit sex, no intoxication, no meat-eating, no gambling; taking bath thrice, rising early in the… These are called sadācāra. These are brahminical qualification.

So this Ajāmila was very nicely trained up, born of a brāhmaṇa father, and his father trained up. But unfortunately, when he was young man, he was passing through the road, he saw one śūdra is embracing another śūdrāṇī, or prostitute. Now it is very common affair all over the world: a man is embracing, kissing. But this was not allowed in gentlemen's society. The śūdras, the fourth-class man, they used to do that. Sometimes, not always. So he was young man. Naturally, when he saw that a young śūdra is embracing another young girl, śūdrāṇī, and she is not properly dressed, he became attracted. He became attracted. And they were drunk. So in this way he fell a victim of that prostitute. He liked that prostitute, and later on, he remained with her, and he had very good wife, very respectable family, brāhmaṇa, but he forgot everything. Therefore it is said, naṣṭa-sadācāraḥ: "He lost all brahminical qualification." So he was so much trained up, and still, by seeing the sex behavior of a śūdra and śūdrāṇī, he fell down long, long years ago. Now these things are very common affair. How the young man can be saved? It is very difficult. Therefore Śrī Caitanya Mahāprabhu has given one panacea: "Chant Hare Kṛṣṇa." That can save you. Otherwise it is very difficult. Harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva… [Cc. Ādi 17.21]. By practicing the tapasya and yoga and… Nothing will help you, because the age is very fallen. He especially mentioned, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Otherwise one cannot…

So he lost all sadācāra. Kānyakubje dvijaḥ kaścit. Kaścit, kaścit means "some are…" Every brāhmaṇa was very elevated. One, somebody, kaścit. Kaścid dāsī-patiḥ. And why he fell down? Because he married one maidservant, prostitute. The prostitute class, you will find in the history of India, but they are a class, a low-class woman. Otherwise, in gentleman class or higher class, namely the brāhmaṇa, kṣatriya, and vaiśya, it is not possible to mix freely. That is not possible. They still, in respectable families, the young girls, they are not allowed to go out, not to mix with any… The first young man, this, her husband, when the father-mother selects, then… This is the process. So prostitution was existent. Now I do not know what is the position. But in the low class, dāsī-pati, maidservant, sweeper, maidservant. One could mix and have the advantage of prostitution in the lower class, not in the higher class. So therefore it is stated that kaścid dāsī-patiḥ, dāsī-pati. Not the married wife, but dāsī-pati, a maidservant. And his name was Ajāmila. Dāsī-patir ajāmilaḥ nāmnā. So what was his condition? Naṣṭa-sadācaraḥ. He had no…, he lost all the sadācāra. Sadācāra, these are the sadācāra: to rise early in the morning, to take bath, attend maṅgala-ārātrika, and chant Hare Kṛṣṇa mantra, read books, Vedic literature, and then prasādam-always some prescribed duty for Kṛṣṇa consciousness. That is called sadācāra. So Ajāmila, on account of this association of this prostitute, he lost all good qualities, sadācāra, and then he took all abominable professional for earning money. That will be described next verse.

Thank you very much. (end)

760521SB.HON

Śrīmad-Bhāgavatam 6.1.21

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Honolulu, May 21, 1976

Prabhupāda: (leads chanting, etc.)

kānyakubje dvijaḥ kaścid

dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ
[SB 6.1.21]

So yesterday Śukadeva Gosvāmī said, "In this connection I shall cite the example, historical example, of Ajāmila." So historical reference. It is not fiction because Kānyakubja is still there. The city of Kānyakubja is still existing there, and the Bhāgavata was written five thousand years ago. So that means the city existed before five thousand… Kānyakubje. Kānyakubje dvijaḥ. Dvija means twice-born. First-born by the father and mother, and the next birth is dvijaḥ, means by the father, spiritual master, and the mother, Vedic knowledge. This is called second birth. Saṁskārād bhaved dvijaḥ. Saṁkāra means purificatory process. So that is human life, not that to beget a child. That begetting is going on by the cats and dogs. That is not… That is first birth. Janmanā jāyate śūdraḥ. So that kind of birth is accepted as śūdra. Then he can be trained up.

A śūdra, actually those who are by qualification śūdra… Śūdra means lamentation, simply changing. They accept something, and then they find it useless, and they lament. The so-called scientists, philosophers, they're all śūdras because they say, "We have discovered something," and after few years, "Oh, it is now useless." Another theory. Śūdra. So śūdra cannot give you any education. That is not possible. Education has to be taken from brāhmaṇa. That is the Vedic system. Brāhmaṇa is the teacher because they are trained up-satya śama damo titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma-svabhāva-jam [Bg. 18.42]. Therefore in India still, not in the city but in the village, the brāhmaṇa is accepted as teacher, natural teacher. And there was… (aside:) You sit down properly. Yes. Brāhmaṇa, they are teachers, natural teachers, and there is no fees. No fees. Just like we started this Kṛṣṇa consciousness movement, teaching, but there was no fees. This is the teaching, real teaching. So brāhmaṇa should not charge anything, but they can take charity. So the students, they would bring charities naturally. This was brāhmaṇa's profession. They would not charge anything, but his disciples, students, would beg from door to door and bring. That is gurukula. Gurukula. Gurukula means every student should go to gurukula and learn to become very simple and obedient and self-controlled and learn how to address every woman as mother. This is guru…, from the very beginning. They would go every home. Small children or big children, they will address, "Mother, give us some alms." So every woman will give, and they would bring it to guru. And that is guru's property, not because he has begged this thing from somebody, it has become his property. No. It is guru's property. This is called brahmacārī gurukula, to gives one the training.

So when he's trained up nicely, humble, self-controlled, educated, then his second birth, second birth by Vedic knowledge. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Saṁskāra, reformatory. He has become humble, meek, well-versed in śāstra. When these all qualifications are there, then guru says, "Now I recognize you." Upanayana. Upa means near, and nayana means bringing. So gradually the spiritual master brings him nearer. Then, when he's actually trained up, then it is called… The sacred ceremony, upanayana, means he has now come nearer to understand Vedic knowledge. Then he studies Vedas, dvija. When he is initiated, then his studying of the Vedas… Veda-paṭhād bhaved vipraḥ. So after this dvija, second birth, he studies Vedas. And when he's well versed in Vedas he is called vipra. Then, by studying Vedas, when he understands Kṛṣṇa… Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. In the Bhagavad-gītā it is said what is Vedic study. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedic study means to understand Kṛṣṇa. That is Vedic study. If he does not understand what is Kṛṣṇa, then he's useless. Śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viśvaksena kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

Svanuṣṭhitasya dharmasya. Everyone is executing his occupational duty. I give this meaning, "Dharma means occupational duty." It is not a sentiment, faith. Occupational duty. That is called dharma. Brahmācāri's dharma, gṛhastha's dharma, vānaprastha's dharma, occupational duty. So by discharging one's occupational duties very nicely-not as a machine regulation, no-the result will be dharmaḥ svanuṣṭhitaḥ puṁsāṁ viśvaksena kathāsu yaḥ: [SB 1.2.8] he will gradually be interested to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is Vedic study. Not that after studying Vedas he becomes nirviśeṣavādī, impersonalist, or śūnyavādī. Then useless. Śrama eva hi kevalam. Vedas means knowledge, and Vedānta… Anta means last status or the end, end of. Everything has got some end, that "This is final, end." End means final. So Vedas means knowledge, and anta means end. So what is that end? That Vedānta is Śrīmad-Bhāgavatam. Therefore you'll find in every, at the end of every chapter of Śrīmad-Bhāgavatam, brahma-sūtra-bhāṣye. Brahma-sūtra means Vedānta.

So it is the natural comment by Vyāsadeva. Vyāsadeva is the writer of Vedānta philosophy, and he has written a comment personally so that in future, rascals may not misrepresent Vedānta. There are so many bhāṣyas, but that is not commentary. Real commentary… The author knows what he wants to speak. So Vedānta is the compilation by Vyāsadeva. So he knows what he wants to speak. What others have got the right? Just like Bhagavad-gītā. The purpose of Bhagavad-gītā is known by Kṛṣṇa. Why the rascals comment in different way? They may write their rascal philosophy other… Why they touch Bhagavad-gītā and give different interpretation? They have no right. I have written a book; I have got my purpose. Why you should poke your nose and make it a different purpose? This is very mischievous rascaldom. So we want to stop this. We present Bhagavad-gītā as it is, as Kṛṣṇa says. We don't allow any rascal to comment upon Bhagavad-gītā in a different way. That is our Kṛṣṇa consciousness movement. This is very natural. If you have got a different type of philosophy, you can write. Why you should touch Bhagavad-gītā and misrepresent it? So because they are śūdras-their business is to cheat-they do that. But a brāhmaṇa will not do that. Yathānugītānām. Yathānugītānām. Brāhmaṇa means as it is, they will describe. That is brāhmaṇa. And if one has got some motive, that "Bhagavad-gītā is popular book. Let me utilize it and make my rascal philosophy popular…" This is going on. Big, big politician, big, big mental speculator… No. That is wrong. That is… A brāhmaṇa should present as it is. Yathānugītānām. This word is used.

So this dvijaḥ, brāhmaṇa. Brāhmaṇa means one who has acquired these qualifications. Satya śama damo titikṣa. The first qualification of brāhmaṇa is to become truthful. He'll never speak lies. That is the first qualification. Satya śama, then controlling the senses; dama, controlling the mind. Śama means controlling the mind, and dama is controlling the senses. Śama dama titikṣa [Bg. 18.42]. Titikṣa means tolerance. Titikṣa ārjava, simplicity; and full knowledge, jñānam; vijñānam, practical. Simply theoretical knowledge, no practical application-he is not brāhmaṇa. Therefore Kṛṣṇa said, guṇa-karma. Only guṇa is not good. Guṇa and karma. Karma means some act. Suppose you are initiated as a brāhmaṇa. That is not finish, that "Now I am initiated. I have got sacred thread. I can do all nonsense thing." No. You must act as a brāhmaṇa. Then you are brāhmaṇa. You always remember that. They are criticizing in India that I am giving a brāhmaṇa's position to these mlecchas and yavanas. You should be very careful so that we may not be subjected to criticism. If there are so many foreign brāhmaṇas in India and I am making brāhmaṇa in the Western countries, if they are still fallen, then what is this attempt? My attempt is futile. So kindly be responsible, those who are second initiated. If you fall down, then the whole movement becomes false. That is happening. So kindly rectify if that is happening, that guṇa-karma. You must acquire the qualities and must act accordingly. That is practical. Suppose one man is educated as medical man, but after taking his degrees he is playing football. So will anybody call him a medical man? He might have the qualification, medical qualification, but because he is not practicing as medical man he is useless. That is the śāstra injunction. Yady anyatrāpi dṛśyeta tat tenaiva vinirdiśet [SB 7.11.35]. If one has acquired some quality but he practices differently, then he should be called by the name of that practice. A medical man, after passing medical examination-I am giving you crude example-if he is, he becomes a football player, then he will be called a football player, not a medical man. These are the sastric injunction.

But there is no culture. There is no attention. Therefore the whole world is in chaotic condition. But if we accept the Vedic civilization which is in nutshell-everything is there in the Bhagavad-gītā-then the whole world will be Vaikuṇṭha. You haven't got to go in the Vaikuṇṭha. Here you'll have Vaikuṇṭha. And next life will be Vaikuṇṭha. Janma karma ca divyaṁ me yo jānāti tattvataḥ. Kṛṣṇa is giving the civilization, Vedic civilization. And if we thoroughly understand it, then we are fit for going back to home. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. So this Vedic civilization is so nice, and it is given in nutshell in simple words by the Supreme Lord Himself. If we take it, then immediately the face of the world will change, immediately. They have got this United Nation organization. If they take up Bhagavad-gītā and introduce the teachings all over the world, then it is successful, United Nation. Otherwise where is unity? All false.

So these are the duties of the brāhmaṇa. To give proper education, he himself should be properly educated. That is called brahminical culture. And we offer our respect to Kṛṣṇa because He gives the brahminical culture. Namo brahmanya-devāya. Because He is giving the brahminical culture. Without brahminical culture, useless. That is not civilization. Therefore Kṛṣṇa is offered obeisance, namo brahmanya-devāya go-brāhmaṇa-hitāya ca. He is first concerned for the cows and the brāhmaṇa. Go-brāhmaṇa-hitāya ca. Then jagad-hitāya. Then He's concerned for the whole, other things. The first concern means cows and brāhmaṇa. Many times He has repeated, go-rakṣya. Why He did not say "pig-rakṣya"? No. He said, go-rakṣya, because without cows' milk there is no civilization. You will not have nice brain to understand things, simply speculate. We are discussing the philosophy of so many speculators, simply talking nonsense. Simply… Why? This speculator to another, he says, "I think, I…" What you are? You can think? First of all you become brāhmaṇa; then you can think properly. Where is your education as brāhmaṇa? Where is that brain? Eating all nasty things and you become a brāhmaṇa? Therefore Kṛṣṇa's is go-brāhmaṇa-hitāya ca.

The Vedic civilization, the brāhmaṇas, they used to live in the forest, and the king would offer them some cows. So they will draw some milk. And in the forest there are fruits, so they will eat fruits and milk. And if the disciples go to the village, beg some food grain, then sometimes they cook some food grains. Otherwise the brāhmaṇas used to live in the forest, drink milk and take fruit. That is sufficient. There was no need of jumping here and there. Anywhere you keep cows. And what cows to maintain? No expenditure. The fruits? The skin thrown away, and the cow will eat. And in exchange it will give you nice foodstuff, milk. Or it will eat in the grazing ground, some grass. So there is no expenditure of keeping cows, but you get the best food in the world. The proof is that the child born simply can live on milk. That is the proof. So anyone can live only on milk. If you have got the opportunity to drink one pound milk maximum, not very much-half-pound is sufficient; suppose one pound-then you don't require any other foodstuff. Only this cow's milk will help you. It is so nice. And it gives very nice brain, not pig's brain. So it is so important thing. Other…, why Kṛṣṇa says go-rakṣya? He did not say that "pig-rakṣya." No. "Dog-rakṣya." No. Now they are interested in dog-rakṣya instead of cow-rakṣya. This is the civilization. They'll spend millions of dollars for dog, not for cow.

So this kind of civilization will not bring any peace and prosperity. You have to take Kṛṣṇa's civilization if you want actually… That is human civilization. That is stated in the Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you actually want śānti, peace, then you try to understand only three things. What is that? Sarva-loka-maheśvaram: Kṛṣṇa is the proprietor of everything. Just like we ask every day, "Who is the proprietor of the sea?" They do not know. Theories. But Kṛṣṇa said, "I am the proprietor," sarva-loka-maheśvaram, "not only of this sea." This Pacific Ocean is only one, insignificant. There are millions of Pacific Ocean flying in the sky. So who is the proprietor? Sarva-loka-maheśvaram. Kṛṣṇa says, "I am." You are not proprietor. There must be some proprietor. So who is that proprietor? Kṛṣṇa says, "I am the proprietor." You have to know it, whether Kṛṣṇa is not proprietor. He says, "I am proprietor," but if you are doubtful, prove that He is not proprietor. But that you cannot do. Or bring another person who can claim like that, that "I am the proprietor." Therefore you have to accept Kṛṣṇa as the proprietor. And it is accepted by all great personalities. Vyāsadeva, Nārada, Asita, Devala, all the ācāryas, Nimbārka, then Madhvācārya, Rāmānujācārya, and our worshipable Deity, Caitanya Mahāprabhu. Everyone has accepted. So unless we are grand fool, we can't deny this. It is not possible. Evaṁ paramparā-prāptam [Bg. 4.2]. We have to take knowledge by the disciplic succession.

So let us get admission by Caitanya Mahāprabhu: kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. Caitanya Mahāprabhu's, this Kṛṣṇa consciousness movement propagana, what is this propaganda? He says that

”Every one of you become guru.” He wants not rascal imitation guru but real guru. That He wants. Because people are in darkness, we require many millions of gurus to enlighten them. Therefore Caitanya Mahāprabhu’s mission is, He said, that ”Every one of you become guru.” Āmāra ājñāya guru haya tāra ei deśa. You haven’t got to go foreign countries. Wherever you are, you teach; become guru. It doesn’t matter. Ei deśa. He says, ei deśa. If you have got power, you can go other country, but it doesn’t require. In whichever village, whichever country or town you are, you become a guru. This is Caitanya Mahāprabhu’s mission. Āmāra ājñāya guru haya tāra ei deśa. ”This country, this place.” So, ”But I have no qualification. How can I become guru?” There is no need of qualification. ”Still I can become guru?” Yes. ”How?” Yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] ”Whomever you meet, you simply instruct what Kṛṣṇa has said. That’s all. You become guru.” Everyone is very anxious to become guru, but rascal does not know how to become guru, a simple thing. So many gurus come from India in this country, all rascal, but they will not speak what Kṛṣṇa has instructed. Maybe for the first time this has begun in Kṛṣṇa consciousness. Otherwise all rascals, they instructed something else, some meditation, this, that, all cheating.

Real guru is he who instructs what Kṛṣṇa has said. It is not that you maufacture your teaching. No. That is Caitanya Mahāprabhu. There is no need of manufacturing. The instruction is already there. You have simply to say, ”This is this.” That’s all. Is it very difficult task? Father said, ”This is microphone.” A child can say that ”Father said this is microphone.” He becomes guru. Where is the difficulty? The authority, father, has said, ”This is microphone.” A child only can say, ”This is microphone.” So similarly, Kṛṣṇa says that ”I am the Supreme.” So if I say, ”Kṛṣṇa is the Supreme,” where is my difficulty, unless I cheat others to become the Kṛṣṇa or the Supreme? That is cheating. But if I say the simple truth, that ”Kṛṣṇa is the Supreme Personality of Godhead. He is the proprietor of everything. He is to be worshiped,” then where is my difficulty?

So that is our mission. All of you who have come to Kṛṣṇa consciousness movement, that is our request, that you, all of you, become guru but don’t speak nonsense. That is request. Simply speak what Kṛṣṇa has said. Then you become brāhmaṇa. You’ll be guru, and everything.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.22

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Indore, December 13, 1970

Prabhupāda: So Gītā Bhavan is also imitating?

Haṁsadūta: They’re also getting up earlier.

Prabhupāda: Earlier?

Haṁsadūta: I don’t know.

Prabhupāda: So this is very important point, Śukadeva Gosvāmī says. This is authority, that naṣṭa-sadācāro dāsyāḥ saṁsarga-dūṣitaḥ. As soon as there will be contamination of illicit sex life, he will be bereft of all good character, this basic principle. And the whole world is now encouraged in that way. So how we can expect good character from the modern man? There is no possibility, if we accept this statement of Śrīmad-Bhāgavatam given by Śukadeva Gosvāmī, naṣṭa-sadācāro dāsyāḥ saṁsarga-dūṣitaḥ. So Ajāmila, being contaminated by that illicit sex life with a prostitute, he lost all his brahminical qualifications and gradually he was in need of money. Just like the other day I gave you the instance of a big high-court judge, because he was also of that type. I know his private character. He was most debauched and therefore he wanted money, ten thousand rupees per month. And in spite of his position as a high-court judge and getting four thousand, five thousand salary, he could not check from his falldown. So this is natural. If you indulge in illicit sex life and naturally other things, intoxication, gambling, then there will be no limit of expenditure. And to meet all those expenditure one has to adopt cheating or stealing. These processes has to be.

Woman: (Hindi)

Prabhupāda: But… (Hindi) So by any means money wanted. So he adopted all disrespectful profession-cheating, gambling and stealing, any way to live.

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ
[SB 6.1.22]

The only attraction is family, kuṭumba. So for the sake of maintaining family, he was committing all kinds of sinful activities.

So there was one Ajāmila at that time, but you will find many Ajāmilas like that at the present moment because it is the age of Kali. There was one Rāvaṇa. In the dress of a sannyāsī he kidnapped Lord Rāmacandra’s wife, and nowadays you will find many Rāvaṇas like that. You see? The so-called sannyāsīs, their business is to… This tendency is always there, but according to the age, sometimes it is very prominent and sometimes not so prominent. But this material world is so contaminated. In the days of Rāmacandra people were hankering after the kingdom of Rāma, even there was Rāvaṇa in the days of Rāmacandra. And what to speak of all these nonsense debauchees? Rāmacandra was so strict, and God Himself was ruling, and still, there was Rāvaṇa. But because Rāmacandra was there he was also killed. Paritrāṇāya sādhūnām [Bg. 4.8]. God’s business is to protect the faithful and kill the demons. That is always. Therefore we find Lord Viṣṇu, the four symbolic representation: for killing, the club and the cakra; and for protecting, the lotus flower and conchshell.

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo ’tyāgan mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ

In this way he was living with his prostitute wife, and many children he got because he was attracted to the prostitute, say, at the age of twenty, very young man. And as such… (aside:) Aiye. He begot many children. He begot many children. Evaṁ nivasatas tasya lālayānasya tat-sutān. Tat-sutān. Here it is not stated that it is Ajāmila's son. The tat-sutān means the children were of the prostitute. Because she was not married, therefore that woman did not belong to him. Just like a land you possess. The production goes to the possessor of the land, not to others. Therefore, because the prostitute was not married to Ajāmila, her sons were not Ajāmila's sons. They were all sons of the prostitute. Therefore, at least still in India, a prostitute's son has no position in the society.

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo 'tyāgan mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ

In this way, when he was about eighty years old, at that time, time came when he was to die.

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo avamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam

Out of his many children, elderly children… He was eighty years old. They were all elderly children, grown up children, and there were ten, ten elderly children. Out of them, tesam tu yo avamaḥ, the youngest child, youngest child was named as Nārāyaṇa. Tasya pravayasaḥ putrā daśa teṣāṁ tu yo avamaḥ . Bālo, "a boy," nārāyaṇo nāmnā, "his name was Nārāyaṇa." Pitroś ca dayito bhṛśam. Naturally the youngest child becomes very favorite to the parents. So this Ajāmila was very much attached to the youngest child. Sa baddha-hṛdayas tasminn arbhake kala-bhāṣiṇi. The youngest child, naturally… This is the attraction of family life. When a small baby smiles, immediately the father, mother and relatives become attracted. When the child begins to talk broken language, they enjoy. Unless this attraction is there, it is not possible to raise the child with affection. That is natural. That affection is even in the animals. You'll find a dog, even a tiger, everyone. That affection is there in the every… Monkey. I have seen it practically. In Kanpur I was staying in a room, and one monkey came with a child, and the child somehow or other entered into the window through the bars and the mother became mad. She thought, "My child is gone." She became mad. So somehow or other, again I pushed that monkey out of the bars, and immediately she embraced the child and took away. Just see. The affection is there.

Guest (1): Can I ask you one thing?

Prabhupāda: Yes.

Guest (1): I am informed that female monkey has got the highest affection for the baby, and when, after the death of the baby, she attaches the baby… Affection…

Prabhupāda: Yes. It dries up. When the dead body dries up.

Guest (1): …to her and continues to carry on the dead body until the dead body falls away to that she goes on carrying the dead body on her bosom. This is so said about the female monkey.

Prabhupāda: So therefore in the society the parental affection is taken as very good qualification. But such qualification is visible even in the animals. So that is not a very good qualification. That is nature's law. Unless the mother and the child are not so affectionately connected, it is not possible for the child to grow up. That is nature's law. But that is not a qualification. Child simplicity… These things are very much eulogized in the society, child's simplicity, mother's affection. They are necessary. But they are not qualification to raise one to the spiritual platform. Just like this debauch, Ajāmila. His character is abominable, but he's still very much affectionate to the youngest child.

That is stated here. In one place his character is described, that he used to live by cheating, by stealing, by gambling. This was his life's profession. But still, he was very much affectionate to the child, the youngest child.

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlāṁ
mumude jaraṭho bhṛśam

Jaraṭhaḥ vṛddhaḥ. So although he was very old, still he was enjoying the child's play, pastimes, the same thing. Just like Mahārāja Nanda and Yaśodā were enjoying the childish pastimes of Lord Kṛṣṇa, the same thing is pervertedly reflected in this material world. Father's affection, child's activities. Because we are part and parcel of Kṛṣṇa, the same thing you'll find in the transcendental world. The Māyāvādī philosophers, they cannot adjust. They think that if the same things are there in the spiritual world, then what is the difference between the spiritual and the material? That is the defect of Māyāvāda philosophy. But if they are seriously students of Vedānta-sūtra… It is stated clearly in the very beginning, janmādy asya yataḥ [SB 1.1.1]. The Supreme Absolute Truth is that from which everything emanates. So this affection between the child and the father or mother, if it is not there in the original Absolute Truth, wherefrom it comes? Do you follow? If the Absolute Truth is the source of everything, then whatever you will see here in this material world, they are simply reflection of the original. How you can defy(?)? How the Absolute Truth can be nirākāra, nirviśeṣa, without any variety, if the Absolute Truth is the source of everything. So these varieties of this material world, wherefrom it came? What is the answer?

Guest (2): From God.

Prabhupāda: Then how God can be nirākāra or impersonal?

Guest (2): Nirākāra means all-pervading.

Prabhupāda: That is another thing. All-pervading we also accept. He is brahmajyoti. He is spread all over the creation. That is His nirākāra. Another meaning of nirākāra, that He hasn't got His form like us-sac-cid-ānanda-vigraha [Bs. 5.1]-you may say that. Or nirākāra means where the varieties are not manifested. Just like you go to the sunshine. You don't find any rest. Your plane must fly on, fly on, fly on, unless you get a support in some planet. Either you go to the moon planet or remain in this planet, you must have a support. Otherwise the effulgence, the sun effulgence, the sunlight is not (indistinct). Similarly, brahmajyoti is like that, just like sunshine, but you cannot rest there. If you want rest, then you have to take shelter under the lotus feet of Kṛṣṇa. That is stated in the Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninas: [SB 10.2.32] Those who are in the impersonal situation, they think themselves that they have become liberated. Exactly the same example. Suppose you are very high in the sunshine. Do you think, "Now I am liberated from worldly connection. I am far, far away, or high"? But unless you have shelter, you have to fly. This is crude example. Similarly, these impersonalists, they are in the liberated atmosphere, that's a fact. Brahman. He has realized that "I am not this matter. I am Brahman." And because he has no information in the brahmajyoti there are innumerable planets, he thinks that "This is all in all, this jyoti, brahmajyoti." That is his imperfect knowledge.

Guest (2): That is not the ultimate end.

Prabhupāda: No.

Guest (2): He was just in the…

Prabhupāda: Ultimate end means you can remain. Go on flying, flying, flying. But that will exhaust your energy and you'll like to take shelter in any planet. And because they have no information of the Vaikuṇṭha planets, they again come to these material planets. That is stated in the Śrīmad-Bhāgavatam. Because they have no rest, they become perturbed. Therefore this śloka says, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ: [SB 10.2.32] "Because these impersonalists, although they are almost liberated, still, on account of their negligence to the lotus feet of the Supreme Lord, without having shelter, their intelligence is not purified still." They are simply accepting something opposite to these imperfect varieties of this material world. They want to make the spiritual world without varieties because they have got a very bad experience of this material varieties. So their conception is just the opposite. Just the opposite. There must not be any varieties. Just like there are… They say Kṛṣṇa… Because they are convinced the Supreme Brahman is impersonal, brahmajyoti, so when brahmajyoti appears, He must take a form of this material world. Just like we are spiritual sparks, but we have taken this material form in this material world, so they take it also that God, when He comes, appears, He also accepts a material body. That is called Māyāvādī. But Kṛṣṇa says that janma karma me divyam: [Bg. 4.9] "When I come I do not accept a material body." Divyam, janma divyam. It is completely spiritual. And yo jānāti tattvataḥ: "Anyone who knows it, he becomes liberated." But these Māyāvādī philosophers, they do not know Him; therefore they are not liberated. Do you follow? Yes. They are not liberated. Kṛṣṇa says, "One who knows perfectly well about Me, he becomes liberated." But they do not know. They accept Kṛṣṇa as ordinary man. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Because they are rascals, they accept Kṛṣṇa as ordinary human being. God can display Himself, manifest Himself, just exactly like ordinary human. Just like when He was displaying Himself as a child, a perfect child to mother Yaśodā, He would break everything if mother Yaśodā would not supply mākhana, you see, as if He is in need of mākhana. But these Māyāvādīs, they said, "Oh, here is… How He can be God?" Brahmā became bewildered: "How this boy can be the Supreme Lord? Let me test." So… Indra became bewildered. Muhyanti yat sūrayaḥ, the Bhāgavatam says. Even big, big demigods, they become bewildered to understand. So when Kṛṣṇa was present, Indra, he wanted to test Him, and Brahmā wanted to test Him, whether He is actually God. So that is intelligence. If anyone declares… People are… Sometimes a so-called incarnations are, they are declaring that "I am God." Then one should test whether actually God. That is intelligence. Simply by declaring, if somebody declares falsely that "I am God…" Just like this Ramakrishna. He declared that "I am the same Kṛṣṇa and Rāma." Is it not? You do not know?

Guest (2): I haven't got a basic idea, but he was taken in the world…

Prabhupāda: That is the… How he has taken? How he was taken? There is no, in the śāstras, any confirmation. He was accepted by Vivekananda. He said that "I am the same Rāma and Kṛṣṇa," and Vivekananda accepted. So anyone can say like that; anyone can accept. But that is the test? What is the proof? You can say that "I am the same Rāma and Kṛṣṇa," but because you say, I'll have to accept? So that is nonintelligent. So the Brahmā and Indra, they are not fools. When they saw that "A boy is in Vṛndāvana, and He is accepted as the Supreme Lord, and He is doing something like God. Let us test," so Brahmā took away all His cows and calves and playmates. And after a second, when he came, he saw the same cows, same calves, same boys were there. Kṛṣṇa has expanded. Although His cows were taken away, He immediately expanded Himself in so many cows and calves and boys. And when they returned home their mother could not recognize that they were the same or Kṛṣṇa has expanded. But their affection became very much acute for their children. These stories are mentioned in Kṛṣṇa. You have read it? Yes.

Haṁsadūta: Yes.

Prabhupāda: Kṛṣṇa expanded. So Brahmā understood that "It was my fault that I wanted to test my Lord." Then he came and surrendered, and there is a very nice stotra of Brahmā.

Guest (3): Stotra says Brahmā didn't know something about…

Prabhupāda: Yes, even if he knew, but sometimes he become bewildered. Therefore it is…, Bhāgavata says that even the big, big demigods, they become bewildered. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāt tene brahma hṛdā muhyanti yatra sūrayaḥ [SB 1.1.1]. That māyā is so strong that they can bewilder a personality like Brahmā and Indra, and what to speak of us? Māyā is so strong. Similarly, Indra was also bewildered when He stopped Indra-yajña. Kṛṣṇa, when He asked His father, "There is no need of Indra-yajña…" He is under the order of the Supreme Lord. He did not say…, Kṛṣṇa said to Nanda Mahārāja that "I am the Supreme Lord," but He said, "He is working under the Supreme Lord. He has to supply water. There is no need of yajña." In other words, Kṛṣṇa is not in favor of any type of demigod worship. No. In the Govardhana chapter He stressed: simply the Supreme Personality of Godhead should be satisfied. That is stated everywhere, in Bhagavad-gītā also, kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. So Indra, when his yajña was stopped, so he tried to punish the inhabitants of Vṛndāvana by torrents of, incessant torrents of rain for seven days-havoc. The whole Vṛndāvana was to be drowned under water, and Kṛṣṇa immediately lifted the whole Govardhana Hill. And He stood seven days without taking any food and protected all the inhabitants of Vṛndāvana. Now God is displaying as God. When these things are there, the rascals will say, "Oh, these are all legends." When God displays Himself as God, the rascals take it as legend. Just see. They do not believe in the śāstras. They interpret in a different way. Is it not? Yes. And this is going on. And they are supposed to be… What is their interpretation about this Govardhana Hill? Do you know? Kṛṣṇa's lifting the Govardhana Hill, what, how they interpret it? I know, the Māyāvādīs, they do not accept. Or "Kṛṣṇa is ordinary human being." The Ārya-samājīs and others, they take it as legend. But the ācāryas, they do not take it as legend. Therefore we have to follow the ācāryas.

Woman devotee: Is it true when you said that the hill, there is cracks?

Prabhupāda: Why not?

Woman devotee: You said it cracked in the middle.

Prabhupāda: So therefore Arjuna said, sarvam etam ṛtaṁ manye yad vadasi mām [Bg. 10.14]. This is devotee, that "I accept everything, whatever You say." This is devotee, not that I make some amendment and then I accept. And this is nonsense. You cannot… This is called ardha-kukkuṭī-nyāya. [Cc. Ādi-līlā 5.176] Ardha-kukkuṭī-nyāya means one man was keeping a hen and it was delivering every day a golden egg. So the man thought, "It is very profitable, but it is expensive to feed this hen. Better cut the head so I shall save the expenditure of feeing her, and I'll get the eggs without any charge." So these rascals, they take, accept śāstras like that. "Oh, this is not… That is very expensive. Cut this portion." And when Kṛṣṇa says that "Anyone who sees Me in everyone," "Oh, that is very palatable. That is very palatable." And when Kṛṣṇa says, "You give up everything. You surrender…," "Oh, that is not palatable." And this is ardha-kukkuṭī-nyāya. I accept things which are very favorable to my understanding, and other things I reject. This is called ardha-kukkuṭī-nyāya. So people accept śāstras in that way, the Māyāvādīs.

Guest (3): But one who is self-realized, he interprets them out, the ślokas or…

Prabhupāda: There is no interpretation. Kṛṣṇa says. In the Bhāgavata it is said that He lifted the mountain just like a child snatch one flower or the…, what is called? Yes. Mushroom. Yes. So easily. They do not believe.

Guest (3): No, but in Bhāgavata there are many ślokas interpreted by many teachers and…

Prabhupāda: Those who believe in Bhāgavata, they do not interpret. Those who do not believe in Bhāgavata, they interpret.

Guest (3): But its meaning has to be understood.

Prabhupāda: Meaning is clear. There is nothing to be understood. But the rascals, they draw their own meaning. Just like Bhagavad-gītā. What is the difficulty to understand this:

dharma-kṣetre kuru-kṣetre
samavetā yuyutsava
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

What is the difficulty to understand Kurukṣetra is a religious place, acknowledged by the Vedas, and it is going on still? Why do they interpret, "Kurukṣetra means this body"? Is it not rascal? Why there is interpretation when you understand a thing very clearly? Eh?

Guest (3): Because Kurukṣetra is to be taken as a particular place.

Prabhupāda: Not taken. It is still there. Why do you interpret that this is body? Is it not rascaldom? No devotee, no ācārya has done this, but these modern so-called scholars and leaders, they have done it. Are they not rascals? What do you think? Eh?

Guest (3): No, rascals… My representative (?) orders that "The people listen to me…"

Prabhupāda: So, why they should say? Now, you are a lawyer.

Guest (3): We do not know (indistinct)

Prabhupāda: And why do they…? What is the difficulty? Dharma-kṣetra kuru-kṣetra, is that a very difficult Sanskrit? Now, there is no question. Even in… If you do not understand Sanskrit, what is the difficulty to understand dharma-kṣetra? Is it not a Hindi word? Kurukṣetra is a name of place. So what is the difficulty? Why do you interpret that Kurukṣetra means this body? This rascaldom has killed the whole spiritual atmosphere of India. They are responsible, these rascal politicians, the rascal scholars, so-called. Actually if we want good of the people, these rascals should be disclosed and people should come back. We should… Therefore we are presenting Bhagavad-gītā as it is. Why we should interpret? You know, you, as a lawyer. When there is legal point, if it is not clear, one lawyer is trying to extract some meaning and the other lawyer is extract… It is… After all, the judges (indistinct) give the judgment. So this interpretation between the two lawyers are there when the subject matter is not very clear. Is it not?

Guest (3): …amongst the judges now they have passed a…

Prabhupāda: But judges are not perfect, and the law is also not perfect. But I am simply speaking of the procedure. The law is not perfect because it is man-made, and judges, because he is human, he is also not perfect. So that imperfectness you must find. But I am speaking of the procedure. You have to speak on the lawbooks. You cannot… In the law court you cannot speak beyond the lawbooks. And the lawbooks… Suppose one section is not very clear. You fight: "This should be interpreted like this. This should be interpreted…" I am taking that procedure. But when it is clear, do you interpret?

Guest (3): It is not possible.

Prabhupāda: That's not possible. Similarly, Bhagavad-gītā, it is clear, dharma-kṣetra kuru-kṣetra. Why these rascals say that Kurukṣetra means body?

Guest (3): Even according to the rules of interpretation, in the books it is stated, "When the words are clear, you should…"

Prabhupāda: That is eternally fact.

Guest (3): (indistinct)

Prabhupāda: Yes. Yes.

Guest (3): If the language is absolutely clear, the language should be interpreted… (indistinct)

Prabhupāda: Yes. So when the language is clear it is… Just like anything you take, all these Vedic literatures, simply by interpretation they have played havoc. Now, this Vedānta-sūtra, Vedānta, is accepted as the supreme authority of Vedic literature. Janmādy asya yataḥ [SB 1.1.1], the sutra, that janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth must be the original source of everything." There is no question of interpretation. This is the clear meaning. Janmādi. Janma means birth and… Janma, sthiti and laya. There are three words in this material world. The things come out, just like this body has come out from the womb of my mother. It stays for some time, it grows, it gives some by-products, then it becomes old and again vanishes. So therefore janmādy asya: [SB 1.1.1] "Beginning from birth up to the annihilation, everything is emanation from the Absolute Truth." So is not that very clear? Absolute Truth must be that which is the source of everything and reservoir of everything and who is maintaining everything.

That is the meaning of… Now, Bhāgavata, because it is interpretation of the Vedānta-sūtra, it begins from that sutra, janmādy asya yataḥ [SB 1.1.1]. Now, how that janmādy asya yataḥ? It is explained, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ. If the original source… How the characteristics of the original source should be? The original source must be cognizant indirectly and directly of everything. The original Absolute Truth should be cognizant, abhijñaḥ. If He is the source of everything, then He must be cognizant of everything, either directly or indirectly. Just like for example this body is my product. I am spiritual spark. This spiritual spark, as soon as takes shelter into the womb of a woman, it develops this body. The spiritual spark has that power, develops body. So I am a spirit soul, I have developed this body. That means I am a spiritual spark, which is source of this body, all mechanisms. And similarly, the whole creation, it is…, there is supreme spirit. The whole creation, janmādy asya yataḥ [SB 1.1.1]. So He knows everything because He is perfect. But I do not know. Although it is by my energy this body is produced. I do not know how these veins are created, how these bones are created. I do not know. Therefore I am not God. I do not know… I say "my body," but actually this body has developed, me, as spirit soul, but I do not know how many hairs are there on my head and how it is growing. But He knows. That is a characteristic of the Absolute Truth. He must be knowing everything, and that is confirmed in the Bhagavad-gītā. Vedahaṁ samatītāni: [Bg. 7.26] "I know everything in the past. I know what will happen in the future. I know everything." That is God.

When Arjuna was asked to Kṛṣṇa that "How can I accept that You taught this philosophy to sun-god? Because You are my contemporary. We are born practically on the same date." So He replied, "Yes. Both you and Me, we took many, many births. But you have forgotten. I know everything." And that is God. That is God. Abhijñaḥ. God must be cognizant of everything. And I do not know everything, and still, I claim I am God and people accept. How rascal. The Bhāgavata explains that the Absolute Truth is cognizant of everything, abhijñaḥ. "So how His knowledge is so perfect?"-the next question, because we become cognizant by taking knowledge or accepting knowledge from spiritual master. But how he has become so cognizant? The answer is svarāṭ, fully independent. He hasn't got to learn… [break] But He is God without taking knowledge from anybody. That is real God. Svarāṭ. In this way Śrīmad-Bhāgavatam has explained the Vedānta-sūtras, that Śrīmad-Bhāgavatam is the right explanation of Vedānta-sūtra. Bhāṣyāyāṁ brahma-sūtrānām. The Brahma-sūtra means Vedānta-sūtra. And the real commentary and explanation is Śrīmad-Bhāgavatam, of Vedānta. But these Vedantists, so-called Vedantists, they do not read Śrīmad-Bhāgavatam. Even read, they make a different interpretation, because to make them popular they have to go through Bhāgavata sometimes. I see Akṣajānanda also tries to explain. But they explain in their own way. Just like "This Kurukṣetra, this body, and this means…" I, in a… Long ago in Bombay this Akṣajānanda explaining one śloka. I just forget, but I remember his interpretation, that "When I am satisfied, God is satisfied." He explained like that. And he is passing on as a great scholar and great sannyāsa. He said like that: "When I am satisfied, God is satisfied-because I am God." We say, "When God is satisfied, then I am satisfied." If you say that "When the finger is satisfied, the whole body is satisfied," it is possible?

Guest (4): No.

Prabhupāda: So in this way, misinterpretation, malinterpretation, and people are gliding down to abominable condition of this material life. So our Kṛṣṇa consciousness movement is a protest against all this nonsense. And therefore we, sometimes we are unpopular. But we don't care for that. Popular or unpopular, we must go on with our business. What do you think?

Śyāmasundara: Yes.

Guest (5): Do you mean one has to…

Prabhupāda: Yes.

Guest (5): Unpopularity also means you are creating something.

Prabhupāda: Yes. (laughs) That is the reaction.

Guest (5): Here because (indistinct).

Prabhupāda: So therefore so quickly we have become popular in the foreign countries. Even the priestly class, the Christian priestly class, they have recognized that "We are preaching about God, Bible; we could not create such nice boys and girls. And all these young boys, they were Christians and they are attracted, attached to Swami, and they are so nice." They can appreciate that their character and their behavior, everything is so godly. They are astonished.

Guest (5): (indistinct)

Prabhupāda: So therefore the Christian priests, they do not go against us. They appreciate. One Christian priest was talking on plane when I was going to Hawaii. He was so much appreciating my students. So at heart, they are appreciating. The government is appreciating, the public is appreciating. Many fathers come and say, "Oh, Swamijī, we are so fortunate that you have come. You have saved our sons and daughters." And they fall flat to offer me obeisances, although he is not my disciple. And those are directly father and mother, oh, they come to congratulate me in any way because they understand that "Here Swamijī is giving our sons and daughters spiritual life." They hope. They were hopeless. They were confused. So that is not my credit. I am simply presenting the right thing without…, Bhagavad-gītā as it is, without malinterpretation, spoiling time and energy. Everywhere I say like that, that "I have no credit, but…," because the only credit is that I do not adulterate. Now here, you see, the Bhāgavata says that naṣṭa-sadācāro dāsyāḥ saṁsarga-dūṣitaḥ. Because this man, this brāhmaṇa boy, Ajamila, in his boyhood… He became attached to the prostitute when he was about twenty years old, young man, and he lost his brahminical qualification. Naṣṭa-sadācāro. But the Bhāgavata says… Now, at the present moment, there are so many so-called brāhmaṇas. They have no sadācāra. Still they are passing as brāhmaṇa. Illicit sex, intoxication, meat-eating-everything is there, but he is a brāhmaṇa. Is it not?

Guest (5): Eighty percent. Accepted by birth.

Prabhupāda: But here Bhāgavata says, naṣṭa-sadācāra. As soon as… How? Dāsyāḥ saṁsarga-dūṣitaḥ: "Because he is attached with a prostitute, he has lost all his qualifications." At the present moment to become attached to a prostitute is no fault. The society accepts: "Oh, that's all… Young man goes to that." Does not mind. But he does not know that this association will make him fall down to the lowest stage of human life. And that is stated next, that he used to live on these principles-beg, borrow, steal and gambling-and he was degraded. And how he was degraded? That will be explained. So people do not take care of their śāstras. They make their own interpretation and therefore India's position is so fallen. They are guided. The great ṛṣis and great sages, they have given them guidance. Vyāsadeva has given guidance. Lokasyājānato vidvāṁś cakre sātvata-saṁhitā. It is stated. "People are rascals, fools. In order to teach them nicely, this highest learned personality, Vyāsadeva, created the Śrīmad-Bhāgavatam." Lokasya ajānataḥ. Ajānataḥ means rascals who has no knowledge.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitā
[SB 1.7.6]

Whatever abominable characteristics we have developed, if we want to counteract it, we have to take to bhakti-yoga only. Anartha. Anartha. We have developed so many anartha. We don't require it, but we have developed all these symptoms. So anartha upaśamam. So if you want to cut down these anarthas, then bhakti-yogam adhokṣaje-you have to accept this bhakti-yoga principle to the adhoksaja. Lokasya ajānato: "These rascal men, they do not know it." Therefore vidvāṁś cakre sātvata-saṁhitā: "The most learned Vyāsadeva compiled this Śrīmad-Bhāgavatam." And they do not take care of Bhāgavata. They do not take care of Bhagavad-gītā. They take care of a book written by some rascal leaders. That's all. The aim of that book is to kill Kṛṣṇa. That's all. So how you can improve? It is not possible. If they actually want improvement, not only this country or that country, whole world to world, one has to take this Kṛṣṇa consciousness movement; otherwise it is doomed. So we are giving the best service to the human society-Kṛṣṇa consciousness. You came yesterday? No. This gentleman? Yes? No, you are coming first? So that boy, he was to immediately offer his service to join us. "We can join you if you flatter me. Whatever I know, if you accept, that's all, then I can. And if you say something against my conviction, oh, then I am not going to join." But here the process is, first is, you first surrender. Whatever you know, nonsense, you give it up. First of all become blank slate. So I was told by some authority, a very responsible man, that in Germany there are musical institution. So when a student who goes there who knows something about musical art, he is charged more. Is it a fact? He is charged more. He is charged more because extra endeavor has to be done to make him forget what nonsense he has learned. Because this learning is all nonsense, so one has to take... Just like so many people come. I have to talk so many hours to forget, to make him forget what nonsense he has learned. So he should be charged more, this student. And one who comes as blank slate... They have accepted Kṛṣṇa consciousness because they are blank slates. And in India they think that they have learned so many things. Yes. They have learned from Radhakrishnan, they have learned from Aurobindo, they have learned from Vivekananda, the Ramakrishna, this, that, so many nonsense-except Kṛṣṇa. They have learned everything from so many nonsense except Kṛṣṇa. Now here there is so much advertisement of Ramakrishna... Just see these American boys, they do not know even the name of Ramakrishna in America.

Guest (5): (indistinct)

Prabhupāda: Huh? But ask them. They do not know even. He might have gone to Chicago. That's all right. But what is his influence there? But here it is advertised, "Oh, Ramakrishna went to America. Vivekananda went to..."

Devotee: There was no temple like that in Chicago, Prabhupāda.

Prabhupāda: Eh?

Devotee: There was not temple like that in Chicago.

Prabhupāda: No.

Devotee: (indistinct)

Prabhupāda: They never heard of the Ramakrishna. And here... Just like homeopathics. They advertise, "American homeopathics." But there is not a single shop of homeopathic medicine in America, not a single shop. And this is going on. All these bogus homeopathic practitioners, they write, "American homeopathic medicine," and so on, so on. They do not allow this homeopathic medicine as bona fide practice. They are not so foolish that you will give water and it will be accepted as medicine. There you cannot ask even any medicine directly from the drug shop without doctor's prescription. If you go, offering to a medical drug shop, and "Give me this medicine," no, he'll not do so. "Bring doctor's prescription." That is law.

Guest (5): He can't do that.

Prabhupāda: Eh? No, you cannot directly take supply of the medicine without doctor's prescription. So, so many things are going on, bogus.

Yamunā: (indistinct) ...you'll find Americans...

Prabhupāda: Yes. Even in my absence many centers are developing. When I came back to India this time... There were thirty-five or thirty-two centers. Now it is forty-two.

Guest (5): (indistinct)

Prabhupāda: Yes. They are increasing. Here, India difficulty-we have to make them forget all nonsense he has learned. That is the difficulty. And here, there in America I got all nice blank slates, and whatever I say they accepted, and improvement is immediately there. And here the people are coming to test me, to talk with me nonsense and waste my time.

Guest (6): The ones who have come here, they are not aware of this morning... (indistinct)

Prabhupāda: But they are not genuine. That is the difficulty. They want... They come, and as soon as they say, "Oh, Swamijī is speaking something against our conviction," they reject that.

Guest (6): But are they aware that...?

Prabhupāda: No, even they are aware, so many came and they are not coming. Because the nonsense was stopped, they are, that "Oh, Swamijī is..." They have not come. They want that whatever nonsense they have learned, I have to confirm: "Yes, it is right." Just like the Ramakrishna Mission says, "Whatever you do, it is all right," I have to say that. Then I am good. And as soon as I say, "You are wrong, nonsense, rascal. You do not know anything..." (laughter) Satyaṁ bruyāt priyaṁ bruyāt mā bruyāt satyam apriyam. You tell truth, but it must be very palatable. If you say truth unpalatable, then you will create enemies. But how can I do so in the spiritual knowledge?

Guest (7): In the Bhāgavata (indistinct). I get up at four in the morning (indistinct).

Prabhupāda: There is a proverb that "If you go to a prostitute, go in the morning. (laughter) Not at night." In the morning you will see her real beauty. Give some prasādam to the… All right. [break] Prasādam should be taken in any condition. This dhoop is very nice, though.

Guest (8): (indistinct)

Prabhupāda: Where is…? What is the brand of this dhoop? It is locally manufactured? No.

Guest (8): No, no.

Prabhupāda: Where is?

Guest (8): (indistinct)

Prabhupāda: Yes, it is very good. No, it is very good. So that discussion we shall have privately? All right. So let us go to the other room. (end)

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Śrīmad-Bhāgavatam 6.1.22

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Chicago, July 6, 1975

Nitāi: "That fallen brāhmaṇa of the name Ajāmila was giving trouble to all other men by forcibly arresting them, cheating them by gambling with weighted dice, or by directly plundering someone. Thus he used to earn his livelihood to maintain his family by giving trouble and pain to others."

Prabhupāda:

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ
[SB 6.1.22]

Bibhrat. Bibhrat kuṭumbam aśucir yātayām āsa dehinaḥ. Bibhrat, we have to maintain our body. This is called bibhrat. That is necessary. We have got this body in this material world. This is not spiritual world. In the spiritual world there is no necessity of maintaining the body. The body is spiritual. As we have got here in this material world, to maintain this body I require to eat, I require to sleep, I require to satisfy my sense, and I require to defend-the four necessities… Āhāra-nidrā-bhaya-maithunaṁ ca. And spiritual body means these four kinds of bodily demands, nil, no more. That is spiritual life. That means no eating, no sleeping, no sex, and no defense. The six Gosvāmīs in Vṛndāvana, they practiced it. (sic:) Nidrāhāra-vihārakādi-vijitau **. They conquered over sleeping, eating, mating, and defending. Nidrā means sleeping, āhāra means eating, vihāra means sex. Nidrāhāra-vihārakādi-vijitau. Conquered.

So this is the advancement of spiritual life. When we conquer over these things, that means we have come to the spiritual platform. So, so long we have got this material body, it is not possible, but try to minimize. Try to minimize. Therefore Śrīla Raghunātha dāsa Gosvāmī… He was very rich man's son. His father's income, five hundred years, ago was twelve hundred thousand rupees. So now, you know, the exchange is… What is the exchange today? It is at least five hundred times increased. Anyway, that Raghunātha dāsa Gosvāmī, when left home… His father and uncle was very strictly observing. He was given very nice beautiful wife and very beautiful house. But he was not very much satisfied. He wanted to join Caitanya Mahāprabhu. So his father was very strictly keeping guard, that "This boy may not go out." Just like some of your parents do. (laughter) So… But this cannot be checked. So Raghunātha dāsa Gosvāmī, after all, by some tricks-after all, he was very intelligent, rich man's son-he went away to Caitanya Mahāprabhu. And his mother was advising to his father that "Why don't you handcuff this boy?" So his father was saying that "I have already handcuffed him with such beautiful wife and such beautiful residence, and he has opened this. Now what this material handcuff will do?" So anyway, he left father's home and approached Caitanya Mahāprabhu when He was in Jagannātha Purī, and he was intrusted to Svarūpa Dāmodara Gosvāmī, Caitanya Mahāprabhu's secretary, to take care of him.

So he was practicing this thing, how to conquer over eating, sleeping, mating, and defense. It is a long story. Perhaps one who has read Caitanya-caritāmṛta… So at last, when he was living at Rādhā-kuṇḍa, he was taking every alternate day a little quantity of butter. That's all. Nothing else. So it is possible. When he left home, his father sent four men, and with arrangement that he would get four hundred rupees. In those days four hundred rupees meant at least twenty times. What is the four hundred rupees, twenty times?

Devotee: Eight thousand.

Prabhupāda: Eight thousand rupees for his personal expenditure. So he was utilizing that money by inviting sannyāsīs of Jagannātha Purī. There were many sannyāsīs. So Caitanya Mahāprabhu was also being invited. So after a few days, there was no invitation. So Caitanya Mahāprabhu inquired His secretary that "Why Raghunātha does not invite?" So he replied that "He refused to take his father's contribution." So Caitanya, "Oh, it is very nice." It is not that "Money will come from home, and I shall become a renounced order of life." No. He understood that "I have left my home. Why shall I take money from my father?" He refused.

So in this way Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs, very important devotee, he used to live. He used to eat every alternate day, not daily. One day starving, and the next day, a little butter. But he was observing his regulative principles, taking thrice daily bath and offering daṇḍavat, what is called? Counting, numerical. Just like we count twenty-five rounds minimum, so Raghunātha dāsa Gosvāmī was also chanting by counting. Similarly, he was offering daṇḍavat. You offer daṇḍavat, the same way. That is also counting. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. Saṅkhyā-pūrvaka, keeping a strength, a numerical strength, just like we are advised at least sixteen rounds. So these things were going on. Not that because he was taking little butter alternate day, he lost his strength. No. The strength was all right. So the fasting means if you don't feel weak, then you fast. Not that you imitate Raghunātha dāsa Gosvāmī. That is not possible in the beginning. But it is possible if you practice, if you practice. Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau **. So everything is possible. But that is advanced spiritual life. It is no use imitating a higher authority, Haridāsa Ṭhākura. Just like he was chanting not sixteen rounds, but 164 rounds. So that is not possible. Gradually, śanaiḥ śanaiḥ, gradually, we have to practice.

So, so long we are in this material world, not in the spiritual world, still we have to live very honestly. Then there is hope for raising oneself to the spiritual platform. So here… Yesterday we have discussed, ajāmilaḥ nāmnā kaścid dvijaḥ. Dvija, a brāhmaṇa. Dvija is not still brāhmaṇa. Dvija means he is initiated, dvija, means second birth. Saṁskārād bhaved dvijaḥ. By reformatory method one is initiated for the second time or second birth. Then he is educated by the Vedic literature. Just like we have got so many books. After initiation, one become bona fide student to study all these Vedic literatures. Then he become vipra. That is brahminical stage. Veda-pāṭhād bhaved vipraḥ. And not only simply reading, but when he realizes what is Brahman, then he is brāhmaṇa. Not easy, the stages. Veda-pāṭhād bhaved vipro brahma jānātīti brāhmaṇaḥ. This Brahman is impersonal Brahman, and still, you have to go above. When… Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. In the beginning, Brahman realization, impersonal. Then, as you gradually increase, then Paramātmā realization. That is meditation. That is meditation. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, by meditation, they observe the Supreme Personality of Godhead Viṣṇu within the heart. That is yoga system perfection. And above that, there is personal realization, Bhagavān. So when you realize the Personality of Godhead, then you become a Vaiṣṇava. This is gradual steps.

So this dvija, as soon as he contacted a prostitute… Prostitute, unchaste, puṁścalī. Another name is puṁścalī. Those who are, I mean to say, moved by another person, they are called puṁścalī. They become captivated by another person. So they, another name is prostitute. So this dvija, although he was initiated to make further progress to become brāhmaṇa and Vaiṣṇava, in the middle, he contacted one prostitute. Young man, he became a victim. Therefore kaścid dāsī-patiḥ, contacted and remained as husband, wife, or friend. So by the contact of this prostitute, the result was naṣṭa-sadācāra, he became lost of all gentle activities. Naṣṭa-sadācāra. Sadācāra means… Sat means gentle, and ācāra means behavior, gentleman's behavior. What is that gentleman's behavior? That we teach, that "You don't take meat, don't have illicit sex, no gambling, no intoxication, rise early in the morning, take bath, chant Hare Kṛṣṇa, attend maṅgala-ārātrika." These are called sadācāra. So on account of his contact with this prostitute, although he was born in a brāhmaṇa family and he was reformed up to the point of initiation, he fell a victim. And as soon as he fell victim to that prostitute, naṣṭa-sadācāra. Dāsyāḥ saṁ… Why sadācāra, why he should lose? Dāsyāḥ saṁsarga-dūṣitaḥ. Because he is associating with this prostitute, therefore the next sequence is that he should be bereft of all gentle behavior.

Therefore to create a first-class man, it requires great endeavor. It is not that you go to a school, colleges, and learn and smoke and do all nonsense, and you become elevated. It is a fourth-class, fifth-class… The modern educational system is producing not only fourth… Fourth class is also gentle, fifth-class, sixth-class. Fifth-class, sixth-class… The education means… What is the education? What is the symptom of education? That is described by Cāṇakya Paṇḍita, mātṛvat para-dāreṣu. The first educational symptom is that except one's own wife, any woman is mother. This is the first symptom of education. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. And other's property and money is just like garbage in the… Not very many years, say, about hundred years ago… You have heard the name, the Kashmir state. The Kashmir state was so strict, if somebody had stolen others' property and it is proved, the thief's hands will be cut off. Still, I think, in Arabia there is. This is a strict law. So if some golden ornament is lying on the street, out of this fear-and people were simple at the time-they will not touch. Exactly like garbage they will not touch. It was lying on the street. The law was that nobody should touch. If some golden ornament is there, the actual proprietor, he will come and pick it up. You do not require to assist him also, taking, "I shall…" No, you cannot touch. If you touch, your hands will be cut off. So if one learns this habit, that others' property, others' money is just like garbage, nobody touches… Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu. And one who thinks like himself sarva-bhū…, all living entities. What is that? If I prick you, then you feel some pain, so why should you prick others? This is called ātmavat. What you feel yourself… If somebody cuts your throat, do you feel very happy? No. Then why should you cut throat of others, other animals or human beings? So these three things, Cāṇakya Paṇḍita has said that this is, if one has learned these three things, he is learned. Not that he has got a university degrees, no. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu.

So this is gentleman; this is educated, culture. So this man, Ajāmila, as soon as he became fallen down from the sadācāra, gentleman's behavior, the next stage is this, bandy-akṣaiḥ kaitavaiś cauryaiḥ. One must earn his livelihood. But he has fallen down to the sixth grade. First, second, third, fourth, fifth, sixth, or lower than that, everyone must have his means of livelihood. So what is the means of livelihood of the first-class man? That is said, paṭhana-pāṭhana yajana-yājana dāna-pratigraha. First-class man means brahminical class. Their occupational duty is first of all he must become a very learned scholar in the Vedic literature. Veda-pāṭhād bhaved vipraḥ. He must become a learned scholar. And after becoming a scholar, it is not that that he will enjoy himself the knowledge. No. He will distribute the knowledge. This is one, that first-class man, or the brāhmaṇa, first of all he must become a learned scholar… If he is not scholar, what he will, nonsense he will teach? So the first position is that he must become a learned scholar. And the next business is to teach others, to make disciple. Formerly even fifty year or sixty years ago in India a brāhmaṇa would not accept anyone's service. Because whatever he has knowledge, he would sit down anywhere, underneath a tree or in the corridor of somebody, and he will invite the village small children, and they will go, and he will teach little grammar, little mathematics, gradually. And the children will bring from their father and mother. Somebody will bring rice. Somebody will bring ḍāl. Somebody will bring something. So he had no necessity of making any contract, that "You give me so many dollars. Then I shall teach you." No. Free. Free education. In this way India was free education. So paṭhana-pāṭhana yajana-yājana.

Then next business is brāhmaṇa should be a devotee, worshiping Deity, either Viṣṇu or sometimes other demigod. So yajana-yājana. He will personally do it, and he will teach others how to worship. Paṭhana-pāṭhana yajana. And his livelihood-by voluntary contribution; whatever people will give, that's all right. People used to give brāhmaṇa. So paṭhana-pāṭhana yajana-yājana dāna-pratigraha. A brāhmaṇa would receive… People were very honest, that "This man is teaching our children. He does not charge. This man is teaching me how to worship, how to become well behaved." So they have no scarcity, enough. So he would simply use as much as he required; balance he will give in charity. Not that keep in stock for tomorrow. No. That is not brāhmaṇa's business. Whatever is come today, I use it for my necessities of life, and balance, I give to the poor or somebody else, somebody else, somebody…, or make some festival. So paṭhana-pāṭhana yajana-yājana dāna-pratigraha. So we require some income for our maintenance. So this was the brāhmaṇa's business. There is no question of doing some business or making some profession or going to the office or going to the factory. This is not brāhmaṇa's business.

Then kṣatriya, next, second-class man. So what is his livelihood? His livelihood: to take tax. The kṣatriyas were entrusted certain villages, that "You look after these villages, that the people are becoming well behaved." So kṣatriya's business was to see whether brāhmaṇa is actually acting as brāhmaṇa, a kṣatriya actually acting as kṣatriya. This was the ruler's business to see. And to see that nobody is unemployed, nobody is a devil's workshop. Because if you have no business, no occupation, then your brain will plan something. This plan is cauryam and cheating. They had no opportunity to plan all these things. So kṣatriya's income is to take some tax. What is that tax? Not in money. But people are engaged in agricultural work, so whatever he has produced, he gives twenty-five percent to the ruler. That's all. That includes income tax, this tax, that tax. No more tax. "Take. Whatever I have got, you take twenty-five percent." So this is kṣatriya's occupation, second class.

And the third class, vaiśya. Vaiśya means produce food grain, kṛṣi, agriculture, not produce food in the slaughterhouse. No. Slaughterhouse, even the sixth-class, seventh-class men… They did not know how to produce food, how to live. That means the aborigines in the jungle. They were hunting one animal, then eating, not that civilized nation, organized slaughterhouse. Oh, how horrible it is. If you want to eat an animal, then you go to the jungle, kill one animal, and eat. The government is not going to maintain a slaughterhouse for you. You see? This is the civilization. So our eatables should be food grains-kṛṣi-go-rakṣya-and milk. Kṛṣi means by agriculture process you can produce fruits, flower, vegetables, then rice, wheat, and pulses, and you have got milk. Then where is your want, scarcity? This is civilization. Meat-eating is meant for the sixth-class, seventh-class men who does not know, who remain naked, and they can neither produce food neither cloth in the jungle. It is for them. They also were not very much expert to maintain a slaughterhouse. When you need, you can kill one lower animal, not cow. The cow is not available in the jungle. You can have some deer or some boar. So these unimportant animals were killed by them. That is the sixth class, not the first class, second class, third class, fourth class. No. And the fourth-class man who could not utilize his brain as first class, second class, third class, then he becomes fourth class-his business: to help, worker, these higher three classes.

So in this way everyone must have his means of livelihood. And I have already described that this is the way of livelihood. First-class man, this is livelihood. Second-class man, this is livelihood. And third-class man, this is livelihood. Fourth-class man… And below the fourth-class man, means fifth-class, the fifth-class man, the jungle man, by hunting, like that. But this class of man, that they do not accept any of these livelihood means, but they cheat you, cheat you. That we will find now, so many cheaters in big, big cities, and so many pickpockets, so many thieves, rogues, and now the present society is perplexed, "Crime, Why and What to Do?" You are maintaining sixth-class, seventh-class men. Your education is meant for that. Why you are afraid of crimes now? This is the result. Now enjoy the result. As you reap so you…, as you sow, so you reap. Therefore this movement is specially meant for making first-class, second-class men at least. Or even third class, fourth class. But what is this? You are producing sixth-class, seventh-class, tenth-class men, and you expect that there will be no crime, people will be happy, it will be peaceful? That is not possible. If you want to be happy, peaceful, then you must take this movement, Kṛṣṇa consciousness, and try to create at least a group of men first class. Just like we are doing that. People will see their behavior, their character, their mode of life, and at least they will be attracted.

So this man, Ajāmila, on account of his association with a prostitute… That is illicit sex. Sex means with married wife. That's all. So this is the first falldown. Then he lost his all gentle behavior, and then he came to this platform, bandy-akṣaiḥ kaitavaiś cauryaiḥ. So as soon as one become fallen down from the standard of gentle life, they must take to this profession. There is no other alternative. You cannot check it. This is natural falldown, one after another. So, bandy-akṣaiḥ… What time up to? Up to 7:30? It is finished. Eh?

Brahmānanda: The curtain closes in ten minutes.

Prabhupāda: Anyway, so bandī. Bandī means now especially in the United States, nobody goes out at night. No gentleman goes out at night. In our Brooklyn temple nobody goes out at night. Just see. America is so advanced in civilization, and the result is that one cannot go on a street at night. In India it is so poverty-stricken. Still, even in villages, they are freely moving, man, woman, at dead of night. They know there is no danger. Still, although they are so poverty-stricken now… You will be surprised that in 1942 there was an artificial famine created by the government. People suffered starvation, and poor men, they died out of starvation. But there was no report of stealing. No report. One American gentleman went there, "If this is the condition in our country, there would have been revolution. And these people do not even steal others' properties, dying starvation." Lonely man is going. He will arrest him, "Give me whatever you have got. Otherwise I will kill you." So this is bandī.

And next business was gambling, dice playing, bandy-akṣaiḥ. Everything was there. It was… Of course, these historical incidences, and, some thousands and thousands of years ago happened. But because it is material world, these things were there at that time also. Now it has increased. Kali-yuga means it has increased. The same thieves, cheater, everything were there at that time. It was rare incidences. But now it has become daily affair due to the Kali-yuga. So his business was kaitavaiḥ. Kaitavaiḥ means cheating. Cheating. Now what kind of cheating? The cheaters will round, surround one man, and he says, "Have you seen some gold lump falling down? I have seen. One is lost." Then another man will come, "Sir, I have got this gold lump. If you pay me something, I will give you." But that is not gold, actually, but he creates a situation that "Somebody lost his gold lump. Now he has got. He wants to sell me. All right, I give you ten rupees. Give me." (laughter) This is called kaitavaiḥ. I know some things. (laughter) So bandy-akṣaiḥ kaitavaiś cauryaiḥ, and then direct stealing.

So these kind of profession is garhitām, abominable. This is not human civilization. But this has become a common thing. Garhitāṁ vṛttim. Vṛttim means occupation. So if you become first-class man, you have occupation, that paṭhana-pāṭhana yajana. If you are second-class man, you have got your occupation. If you are third-class man, the kṛṣi-go-rakṣya. If you are fourth-class man, then serve other. If you are fifth-class man, then go to the jungle and hunt some animal and eat. Then these persons, they, cheating, stealing, these are the occupation of the tenth class, eighth class, like that. This is not honest. So if you produce such tenth-class and eighth-class and seventh-class men, then how you can expect without crime in the society? That is not possible. So we should know that this is the defect of civilization, that by education, by practice, by examples we are simply creating eighth-class, tenth-class of men, so there cannot be any peace. Therefore the human society must take this Kṛṣṇa consciousness movement and teach people at least how to become second class, third class, if not first class. But there must be first-class men, second-class men. Then everything, social affair, political affair, will go very smoothly, without any trouble. Otherwise you have to meet with this class of profession, stealing, cheating, and so on.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.22

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Honolulu, May 22, 1976

Prabhupāda: (leads chanting, etc.)

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ
[SB 6.1.22]

So in this way, Ajāmila, he practiced this unfair way of livelihood, bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ. So vṛtti means livelihood. If one adopts abominable livelihood, there is no, I mean to say, hope of spiritual advancement. Finished. Because we have learned from Bhagavad-gītā, Arjuna says Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "Kṛṣṇa, You are the Supreme Brahman," paraṁ dhāma, "the supreme resort to everything," and pavitraṁ paramaṁ bhavān, "and the supreme pure." So nobody can approach Kṛṣṇa if he is impure. That is not possible. In the Bhagavad-gītā here it is said yeṣāṁ anta-gataṁ pāpam: one who is free from all contamination of sinful activities. Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmāṇām: simply engaged in pious activities. Te, such persons, dvanda-moha-nirmuktā, nirmuktā, without any doubt and duality, bhajante māṁ dṛḍha-vratāḥ, with fixed-up mind we can become Kṛṣṇa conscious. So this Ajāmila, he learned all this nonsense, abominable way of livelihood, therefore his example is there: how he was downtrodden and fallen, still by the grace of Nārāyaṇa, how he was elevated. That is the history which is Sūta Goswami is citing. How Kṛṣṇa consciousness is powerful, that is the motive of narrating Ajāmila uddha, delivering Ajāmila.

So here it is said, evaṁ nivasatas tasya lālayānasya tat-sutān. Everyone is tat-sutān, with children. Even one big economics professor, Professor Marshall, he says… I was student of economics, the Marshall book. He says that economic development begins out of family affection, family affection. That is the basis. That was his understanding, that nobody would work for livelihood unless he is attached in family. That is his proposition. So here he was attached to the family. Lālayānasya tat-sutān. Atha gṛhas kṣetra-sutāpta-vittair. Material bondage is that family affection. It is not that one has to give up this procedure. No. That is not. The Vedic civilization is so nice that you accept the platform which is suitable. The brahmacārī, gṛhastha, vānaprastha, sannyāsa… The spiritual… These are called āśrama. Āśrama means where spiritual culture is practiced. That is called āśrama. Perhaps you know this āśrama word. Āśrama means it is not a place for sense gratification; it is a place for advancing in Kṛṣṇa consciousness. That is āśrama.

So there are four āśramas for your spiritual cultivation: brahmacārī, gṛhastha… Gṛhastha is also āśrama, family. That is also āśrama. If the gṛhastha life is meant for cultivating Kṛṣṇa consciousness, it is all right. This is āśrama. Gṛhastha-āśrama. Then retired life, vānaprastha. Although gṛhastha-āśrama is allowed, but not the for all the time that up to the death. No. That is not allowed after fiftieth year. Twenty-five years, to fifty year, fiftieth year the young man's spirit is there, the sex power is strong, so this gṛhastha-āśrama is a concession for satisfying sex, that's all. But not more than fifty years. Then you must give up. That is the Vedic civilization. We accept gṛhastha-āśrama. Up to twenty-fifth year you remain a brahmacārī, learn from guru how to become brahmacārī, gurukula. Brahmācāri gurukule vasan dānta: how to practice self control, sense control. A brahmacārī is forbidden to see even young girl, even the spiritual master's wife is young. Sometimes spiritual master's wife is considered as mother. Ādau mātā guru-patni. There are seven mothers. So real mother, ādau mātā, guru-patni, the spiritual master's wife, she is also mother. Ādau mātā guru-patni brāhmaṇi, the wife of a brāhmaṇa is mother. Actually every woman is mother. That is moral instruction. Mātṛvat para-dāreṣu. Anyone, any woman who is not your wife, except your wife, everyone, every woman is to be considered as mother. This is education. And that (indistinct) of education is defined by Cāṇakya Paṇḍita, that who is paṇḍita, learned.

So he does not say that one who has passed M.A., Ph.D., D.A.C. No, he doesn't say that. He says any person who has learned to see like this. What is that? Mātṛvat para-dāreṣu. Everyone's wife should be considered, para-dāra, para means other's wife, mātṛvat, mother. Therefore the Vedic system is when we address another woman, "Mother." No other address. "Mother, can I do this? Would you like this?" The address should be "mother." Practice, this is practice. A brahmacārī is practiced. He goes to every householder's wife, "Mother, give me some…" Just like this child, if he is taught from the very beginning of his life that "Address all woman as mother," that training and intermingling with anyone, that is a different way. That is brahmacārī.

So brahmacārī is taught that how he should behave in society, what is the aim of life. That is brahmacārī. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. And other's property just like garbage. Nobody goes… But that I have seen nowadays garbage is also tackled(?). I have seen in Hong Kong one woman is finding out something valuable from the garbage. This is Kali-yuga. It is untouchable, but still people are trying to get something from the garbage. So downtrodden, this Kali-yuga. So mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat ātmavat sarva-bhūteṣu. All other living entities think like yourself. That means your pains and pleasure that you feel, you should take others pains and pleasure. Not that you protect yourself from all danger and you cut the throat of the poor animals on the plea that it has no soul. This is not education. This is education, that whether the animal has soul or not soul, we shall consider later on. But when knife is on my throat I cry, and he also cries. Why shall I say that it has no soul and let me kill it? So that means he does not know how to see other living entity like himself. Buddha philosophy is based on this, that whatever you feel pain you should not inflict to others. This is education. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat.

So this is moral education, and in the śāstra it is also said that there are seven mothers:

ādau mātā guru-patni
brāhmaṇi rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ

Real mother and guru-patni, the wife of spiritual master or teacher. Ādau mātā guru-patni, brāhmaṇi, the wife of a brāhmaṇa, and rāja-patnikā, the queen, she is also mother, rāja. Dhenu, cow. Dhenu, dhātrī, nurse. Dhenur dhātrī tathā pṛthvī, as well as the earth. Earth is mother because she is giving us so many things, fruits, flowers, grains for our eating. Mother gives for eating, cow gives us milk. This is sense. But if one becomes addicted to prostitute hunting then he will be fallen. That is the example. Then he'll become thief, rascal, cheater, drunkard, and so on, so on, so on. Why? Now, only for maintaining the family. The family maintenance, the cats and dogs, they also do, the birds also do, but they do not do anything unnatural. The bird maintains his children, brings some fruit or something in the mouth and push into mouth of the small kiddies. That is natural. But why one should take unfair means for maintaining family? This is culture. This is culture. But nowadays they have manufactured "Necessity has no law." "I require money, somehow or other I must have it and let me adopt this means, that means." No. So evaṁ nivasatas tasya lālayānasya. Lālayānasya tat-sutān. So without understanding what is the duty of human being, because he is fallen… We should not bother for maintaining our family and children till the time of death. No. Up to twenty-five years. A brahmacārī is trained to refrain from sex life, that is brahmacārī, celibacy. But if he is still not able, then he is allowed to accept gṛhastha life. There is no cheating, hypocrisy, that I proclaim myself as brahmacārī or sannyāsī and I secretly do all nonsense. This is hypocrisy. The hypocrisy life will not make one advanced in spiritual life.

That is the example given by Śrī Caitanya Mahāprabhu. His personal associate, you know, Choṭa Haridāsa, Junior Haridāsa. He was a very nice singer, so he was singing in the assembly of Caitanya Mahāprabhu. One day he went to beg some rice from Śikhi Māhiti's sister, and there was a young woman and he lustfully saw her. That is sometimes natural. But Caitanya Mahāprabhu understand that, just to teach us, while He was eating He said, "Who brought this rice?" "Choṭa Haridāsa." "So ask him not to see Me anymore, finished." Everyone was surprised: "What happened?" Then by inquiry it was found that he lustfully saw one young woman. So just Caitanya Mahāprabhu is so strict that rejected him from His associates. Then other big, big devotees requested Him that "He has committed some mistake. Please excuse him. He is Your servant." Caitanya Mahāprabhu said, "All right, then you bring him back, you live here. I am leaving this place. I am leaving this place." Then they said, "No, Sir, we shall not raise this question anymore." So when Choṭa Haridāsa found it impossible to again go into the assembly of Caitanya Mahāprabhu he found it a hopeless life. Then he went to Triveṇī and committed suicide. So Caitanya Mahāprabhu knows everything. Sometimes afterward He inquired that "What about Choṭa Haridāsa?" Somebody said, "Sir, You rejected him. Out of disappointment he has committed suicide." "Oh, that's nice." Just see how strict. "That's nice." He never expressed any sympathy: "Oh, I rejected this person and he has committed suicide. Oh." No. He said, "Oh, that's nice. That's all right." He said like that. This is one thing.

Another thing: Śivānanda was a very exalted devotee. He was taking care of all devotees who were coming to Caitanya Mahāprabhu to live during Ratha-yātrā. So his wife came and offered Caitanya Mahāprabhu obeisances, and He saw that the wife is pregnant. So He immediately asked Śivānanda, "Your wife is pregnant?" "Yes." 'All right. When she will give birth to a child you keep his name like this." Just see. One man, simply saw with lusty desire to a young woman, he was rejected. And one man has his wife pregnant, He adored him, "That's all right." So sex life is not forbidden in this movement but hypocrisy is forbidden. If you become hypocrite, then there is no (indistinct). That is Caitanya Mahāprabhu's teaching. Choṭa Haridāsa, he represented himself as a brahmacārī and he was looking after a young woman. Then He understood, "He is a hypocrite. Reject him." And Śivānanda Sena, he was gṛhastha, gṛhastha must have children. What is wrong there? He said, "Yes. My remnants of foodstuff should be given." This is Caitanya Mahāprabhu's movement. So our request is, don't be hypocrite. There are four āśramas: brahmacārī, gṛhastha, vānaprastha, sannyāsa. Whichever āśrama is suitable for you, you accept, but sincere. Don't be hypocrite. If you think that you want sex, all right. You marry and remain like a gentleman. Don't be hypocrite. This is Caitanya Mahāprabhu's movement. He did not like hypocrisy. Nobody likes. But for a person who is seriously engaged in Kṛṣṇa consciousness movement, for him sex life and material opulence is not very good. That is Caitanya Mahāprabhu opinion. Parāṁ paraṁ jigamiṣor bhava… Niṣkiñcanasya bhajanonmukhasya parāṁ param… Therefore voluntarily Caitanya Mahāprabhu accepted sannyāsa. He was very nicely situated in his family life, and He was family man, He married twice. One wife died and He married again. So Caitanya Mahāprabhu taught us not to become, but when He took sannyāsa He was very, very strict. No woman could come very near to Him. From distance. This is Caitanya Mahāprabhu's teaching.

So you have to follow strictly the rules and regulations if you are serious. This is Caitanya Mahāprabhu's movement.

niṣkiñcanasya bhagavad-bhajanonmukhasya
parāṁ paraṁ jigamiṣor bhava-sāgarasya
viṣayināṁ sandarśanam atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣanato 'py asādhu
[Cc. Madhya 11.8]

Those who are determined that in his life we shall finish this material way of life… That is real struggle for existence. Actually everyone is trying. Material life means it is full of distress. Duḥkhālayam, Kṛṣṇa says. So, so long you prolong this material way of life, that is called struggle for existence. The struggle for existence, as I have repeated, this word is very common, but nobody knows what is that struggle for existence and what is the platform of becoming fittest. Nobody knows. It is we are preaching. If you remain in this material world, then struggle for existence will continue. And fittest means one who has come to the spiritual platform. He is fittest to survive. What is survival? Who is going to survive? Do you mean to say that by cultivating health culture, big, strong, and you will survive? Nobody will survive. So who will survive? Only Kṛṣṇa conscious. If he is strictly Kṛṣṇa conscious, then he will survive. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. The Kṛṣṇa conscious person who has studied Kṛṣṇa only (?) perfectly, then he is fit. This body is also… This body is not permanent, that's a fact. But tyaktvā dehaṁ, after giving up this body, no more material body-spiritual body. Sat-cit-ānanda-vigraha.

So we should be very serious. We should not fall down from the standard of Vedic culture. If you are actually serious about stopping this, manaḥ ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. This is struggle for existence. In this material world everyone is struggling to survive. But who is surviving? That way, materialistic way of life will not help you to survive. That is prakṛteḥ kriyamāṇāni [Bg. 3.27]. Nature is so strong that you must die. "I am very strong." You may be very strong, that's all right. There is a, I mean to say, joking story that one man thought how to avoid death-Hiraṇyakaśipu. So he thought that the Yamarāja is the superintendent of death, he comes to take. So I shall make such policy that he may not come to me. What is that policy? "Bring some stool. I shall smear over my body, and out of bad smell he will not come." So he began to smear stool on his body at the time of death. So this is going on. They are making body very stout and strong so they will survive. Nobody will survive, sir, unless he is Kṛṣṇa conscious.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda!

Puṣṭa Kṛṣṇa: Please bring the children forward. (kīrtana) (end)

760522SB.HON

Śrīmad-Bhāgavatam 6.1.22

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Honolulu, May 22, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Sixth Canto, Chapter One, text number 22. (aside:) Get on the… Oṁ namo bhagavate vāsudevaya, (devotees repeating) oṁ namo bhagavate vāsudevaya, oṁ namo bhagavate vāsudevaya.

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ
[SB 6.1.22]

So gradually the history of Ajāmila. We have already narrated, he was inhabitant of Kānyakubja. It is historical incidence. It is not a fiction, manufactured something. No. History, itihāsa. So in the Vedic literature they are… Everything is itihāsa, history. Just like in the park we were talking of the Milk Ocean. The Milk Ocean is there in some part of the universe, top, near Brahmaloka. So it is not fiction; it is itihāsa, means history. We do not know the universal history. We may know some history of our country or this planet, that's all. But there are millions and trillions of planets.

So that history is recorded in the Vedic literature. There are different varieties of planets, there are different standard of comfort, different standard… It is stated in the Brahma-saṁhitā that yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. The brahmajyoti, the effulgence of Kṛṣṇa's body… Just like effulgence of the sun-god's body is the sunshine. We can very easily understand. This is a material thing. There is sun-god. The sun-god, his name is Vivasvān. Everything is there. Imaṁ vivasvān, imaṁ vivasvān yogaṁ proktavān aham avyayam. Kṛṣṇa says that "I spoke this philosophy of Bhagavad-gītā to Vivasvān." Vivasvān is the name of the person who is predominating in the sun globe. So we have to know from Kṛṣṇa that sun globe is not vacant. When the king is there, the other things are also; the kingdom is also there. That is a planet with fire, just like this planet is earth predominant, and that planet is fire predominant. And there are five elements: earth, water, fire… Somewhere the water predominates, somewhere the fire predominates, somewhere… We can experience. Just like on the sea, beach we go. We are standing where the earth is predominant, but just a few yards after, the water is predominant. But on the earth there are so many living entities-birds, beasts, human being-why not in the water? Where is the wrong there? It is also one of the five elements. You cannot live in the water; that does not mean others cannot live. This is common sense. They have got different body. They can live. The fish, you take out of the water-it will die. And if you are put into the water, so long you can swim… Otherwise you'll die.

Therefore in the Brahma-saṁhitā it is said that yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. On the effulgence, shining of Kṛṣṇa's body, there are innumerable universes. Jagad-aṇḍa. Jagad-aṇḍa, this aṇḍa. You were talking of that egg. Aṇḍa means egg, egglike. Jagad-aṇḍa. Yasya prabhā jagad-aṇḍa koṭi, and koṭiṣu vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In each universe there are millions and trillions of planets, each one different from the other. Vibhūti-bhinnam. Bhinnam means separate. As here earth is prominent, somewhere the fire is prominent, somewhere the air is prominent, but the whole thing is made of these five elements-earth, water, air, fire-that's all. So why should you deny that "Fire-no living entities"? You cannot live in the fire; you cannot live in the water. Does it mean others cannot? This is foolishness. This is foolish. And Kṛṣṇa says that imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I spoke this philosophy, Bhagavad-gītā, to sun-god." His name is also given, Vivasvān. So Vaivasvata Manu. So either Kṛṣṇa is talking lies… How Kṛṣṇa spoke unless he's a person, living there? Everything is there. We cannot conjecture from here that "Because I cannot live in such atmosphere, therefore others cannot live." No. There are different varieties of living entities, 8,400,000 varieties. How many you have seen? Therefore you have to take knowledge from the perfect source. Then we you can understand. Tad-vijñānārthaṁ gurum eva abhigacchet. This is Vedic injunction. If you want to know perfectly everything, then you must go to the proper teacher. Then you will learn. But how you can imagine from here? A dwarf is trying to touch the moon. How it is possible? That is not possible. The Vedic injunction is in order to… Tad-vijñānārtham. Higher science. Vijñāna means science. If you want to know higher science-not this science, simply filling of the belly, not this science-higher science, which is above fulfilling the belly, that, for that purpose, you have to go to guru. Guru means who knows more than you. That is guru. So who can know more than Kṛṣṇa? Therefore we have to accept Kṛṣṇa as guru and learn from Him. Then you'll get perfect knowledge. And Kṛṣṇa also says that tad viddhi. Here Veda says, tad-vijñā… Tat, tat, sat, the real knowledge, transcendental knowledge, tat sat, which is eternal. So here Vedas says that tad viddhi, tad-vijñānārtham, and Kṛṣṇa also says, tad viddhi: "You try to understand this transcendental knowledge." Tad viddhi praṇipātena [Bg. 4.34]. Don't go to a guru to challenge him: "I shall see how much my guru knows." Then it will be useless. Praṇipātena.

Rūpa Gosvāmī, when he was in Vṛndāvana, he was known, the most learned scholar. So one mundane scholar came, and he approached Rūpa Gosvāmī and said, "Sir, I want to talk with you on śāstras." So Rūpa Gosvāmī said, "Why talking with me about śāstras?" "Now, you are well known, so well known about śāstra, Vedic literatures. So I want to test you." "So what is the purpose?" "Now, if I can defeat you, then I will be renowned." "All right. I am defeated." So there is no question of talking, because Rūpa Gosvāmī saw, "What is the use of talking with this rascal? He is for material name and fame." "So what do you want?" "Now, if you think that you are less intelligent, then give me in writing." "All right, I am giving in writing that 'This scholar has defeated me.' " So he gave him. But Jīva Gosvāmī, his nephew, at the same time disciple, he was standing outside, that… He said, "What is that?" "Now your uncle has already given me in writing that he is defeated." "Let me see." So he took the paper. So he said, "All right, let us talk now." So when he talked with Jīva Gosvāmī, what is his learning? He became defeated. So sometimes, if somebody goes to challenge the guru, the real guru will say, "What is the use of talking with this nonsense? Better say that 'You know better than me.' That's all. 'Go away.' " Upekṣa. Upekṣa. Neglect him, because he has no intention to learn. He has come to simply waste time.

So a person like Rūpa Gosvāmī, why he will waste time talking with a nonsense? No. Actually teaching is for the student, not for outsiders. All these talks should be between… So student means who has surrendered. That, he is student. Otherwise what is the use of wasting time? There is no use. Therefore Kṛṣṇa said that tad viddhi praṇipātena [Bg. 4.34]. Praṇipātena means fully surrendering. If you have still doubts to surrender, then don't waste time. Don't waste time. That is not the way. Tad viddhi praṇipātena paripraśnena sevayā. Guru has to be given service, that nīcavat. That nīcavat. Nīcavat means menial servant. Whatever guru says… Guru says, "Just brush my shoes." "Yes, sir." You cannot think, "Oh, I am coming from such a respectable person, I am so much learned, and my guru is asking me to 'Brush my shoe'? No, I am not doing it." No, then you are not disciple. Nīcavat. That is the training. So praṇipāta, if you find out somebody where you can fully surrender, then accept guru. Don't make guru a fashion, just like you keep a dog, fashion, pet dog. People, they generally do that, that "Everyone has a guru. Let me collect. Let me pick up some guru who will be dancing dog." That kind of guru will not help you. You must be convinced that "Here is a guru where I can surrender." So then you can make praśna, or question. Then the question will be answered. Otherwise it is waste of time. That is not the Vedic system, simply waste of time. And if there is really talk between one philosopher to another philosopher… Just like Sārvabhauma Bhaṭṭācārya and Caitanya Mahāprabhu. Sārvabhauma Bhaṭṭācārya was a great scholar, and Caitanya Mahāprabhu…? Who can speak about scholarship? So Sārvabhauma Bhaṭṭācārya was defeated by Caitanya Mahāprabhu. He was elderly person. There may be talks on philosophy, but if one party is defeated, the defeated person, he must be disciple of the winning, victorious party. But at the present moment we'll go on talking for years together, and nobody is defeated; nobody is going to be disciple. Then what is the use of talking like that? So this kind of things will not do. We have to follow the Vedic principle that either remain without guru… And if you want to make a guru, first of all be convinced that "He is fit to become my guru." But generally people, they don't want transcendental knowledge. They want some material profit. So if the guru can give him some gold, not all, then he accepts him guru or the God or something like that. So this way will not help us.

So here this Ajāmila… Ajāmila was trained up, the son of a brāhmaṇa. Dvija, this very word is used. Kānyakubje dvijaḥ kaścid āsīd dāsī-patir ajāmilaḥ. But unfortunately he became the husband or keeper of a prostitute. Dāsī-pati. Pati means husband, or pati means the chief. So dāsī-pati. Dāsī-pati means… Formerly, if one is prostitute-hunter, then the maidservant… Still in India the lower class, the servant class, they become prostitute. First of all no gentleman is prostitute-hunter, but if he is… He cannot make in the society a innocent girl a prostitute. That is a… There is no possibility in India still, because no respectable man's daughter will mix with any unknown young man, still. So how he (she) can become prostitute? There is no possibility. So if anyone wanted prostitute, there is this professional. The prostitute… Even in Kṛṣṇa's time there were prostitute. We have seen. When Kṛṣṇa came from, came back from Hastinapura, many prostitute devotee went to receive Him. So that means in the Vedic society prostitutes are allowed. Those who are not satisfied with one wife or legitimate wife, they can go to the prostitute. But they cannot intermingle in the society and spoil the society. So this rascal became a prostitute-hunter, dāsī-pati. Therefore it is called dāsī-pati. Dāsī means śūdra, śūdra, fourth class. The first class, brāhmaṇa; second class, kṣatriya; third class, vaiśya; and the śūdra, the fourth class, the servants, they are women.

So he became a dāsī-pati, Ajāmila, nāmnā, by the name. And what was the result? Naṣṭa-sadācāraḥ. Sadācāra means well behavior, gentleman's behavior. And ācāra. (sic:) Ācāryavān puruṣo veda. Ācāra. One who teaches ācāra, sadācāra, he is ācārya. Ācārya means one who teaches sadācāra. Just like in our society we teach, "No illicit sex." This is sadācāra. "No gambling. No drinking or intoxication." This is sadācāra, gentleman, how to become gentleman. If one is prostitute-hunter, drunkard, meat-eater, gambler, he's not even a gentleman, what to speak of becoming a devotee and philosopher? Impossible. Those who are addicted to these bad habits, in their hundreds and thousands of life they will never be able to understand what is God. The door is locked for them. So naṣṭa-sadācāra. As soon as you become illicit sex hunter, prostitute-hunter, addicted, then you will lose your sadācāra. All good behavior finished. Naṣṭa-sadācāra. Why? Dāsyāḥ saṁsarga-duṣitaḥ. On account of association with the prostitute, one will lose all his good qualities.

In this way the next stage is, as soon as he lost all sadācāra, then his profession became bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ. Bandy-akṣaiḥ. Just like it is very common thing, nowadays especially, that as soon as you find somebody solitary: "Yes, what you have got? Give me. Otherwise I shall kill you. Here is knife." This is called bandy-akṣaiḥ. Arrest somebody and take whatever he has got. This is called bandy-akṣaiḥ. And kaitavaiḥ, cheating: "I shall give you this. I shall…" There are so many cheating processes. Bandy-akṣaiḥ kaitavaiś cauryaiḥ. Cauryaiḥ means stealing. Cauryair garhitām. All these are condemned things. Vṛttim āsthitaḥ. He became situated in this profession for earning his livelihood. Because he lost sadācāra, he must be coming… You'll find this. As soon as there is no sadācāra, people will be addicted to all these means. Any way get money. Bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ. Why? Now, bibhrat kuṭumbam. He is thinking that "I have to maintain my family, my children, so any way I must get money." So bibhrat kuṭumbam. Kuṭumbam aśuciḥ, unclean. This is unclean method, aśuci. And yatayām āsa dehinaḥ. And as soon as one takes all this profession, it means his business will be to give trouble to the all living entities. Yatayām āsa dehinaḥ. Dehinaḥ means one who has accepted this material body. So he will not hesitate to kill anyone because he is practiced to give pains and misery to other living entities, and what to speak of killing animals under the plea, "The animal has no soul"? This rascaldom will go on.

So the civilization is how to make human being elevated to the standard of becoming a brāhmaṇa, dvija. And if one dvija falls down by bad association, especially by prostitution, then he comes to this. This is the Ajāmila's life.

Thank you very much. (end)

750707SB.CHI

Śrīmad-Bhāgavatam 6.1.23

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Chicago, July 7, 1975

Nitāi: "My dear King, Ajāmila, while maintaining his large family of many sons by abominable activities, passed eighty-eight years of his life."

Prabhupāda:

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo 'tyagān mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ
[SB 6.1.23]

So his living condition was cheating and stealing and forcing others to snatch away some money. This was his living condition. So he was thinking, "I am very happy. I am begetting children..." Lālayānasya tat-sutān. Every year, one children, and getting money by cheating others, and living very peacefully. But the time factor was waiting, according to one's duration of life. So when aṣṭāśīti, eighty-eight years reached, his death was imminent. Kāla. Kāla means death. So he did not know that time and tide waits for no man. When time will come, death, then all this my paraphernalia will be taken away. I am very proud of my wealth, prestigious position, family, society. Everything is all right. But what about your death? Do you think that any day death will come and it will take everything, what you possess?

In the Bhagavad-gītā it is said that mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. We are accumulating so many things, big, big buildings, big, big estate, big, big bank balance, big, big family. That's all right, but what is the guarantee that we will be able to enjoy this? That they are not thinking. And it is a fact that death may come at any moment. Especially nowadays. So you... There is no guarantee. Even in your ordinary life you are going by the car, there may be accident. "Maybe" not. They are taking place. So many people are dying. He does not expect that "I am going to office. I shall be killed." In aeroplane crash... So there is no guarantee. Any moment we can die. But we are not thinking..., because they have made this theory, "There is no life after death. So enjoy. Enjoy life as far as possible." But that is not the fact. After death, we will have to accept another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. But they try to forget it. And the argument they put forward, that "Even I get one body next life, I shall forget this life. So what is the wrong? Let us enjoy." This is called life of ignorance, passion. But this is not the proper life.

So yesterday we discussed the different grades of life: first class, second class, third class, fourth class, fifth class, sixth class. So this kind of life, without any responsibility and carried away by the waves of time, is the tenth-class life. This is tenth-class life, ignorance. So Bhaktivinoda Ṭhākura, he sings one song, miche māyār bośe, jāccho bhese', Khāccho hābuḍubu bhāi: "By the waves of māyā you are being carried away, and hābuḍubu, sometimes being drowned within the, under the water, and sometimes rising, floating on the water." This is our life, material life. We are being carried away by the waves of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. And sometimes... Just like in the waves of water you will find many straws and vegetables and leaves, they gather together. You will find. And again, by another toss, they are separated. One straw goes this way, another straw, leaf, goes this way, no combination. Similarly, we are, gathering together: society, friendship, love, community, society, and so on, so on, nationality, family, sons, daughters, wife. The same thing: the waves of water gathering together the straws, leaves, and other, and another wave, finished. All society, friendship, love, children, wife, everything, national-finished. This is going on. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

In the Bhagavad-gītā it is said, bhūtvā. Bhūtvā means taking shape in some particular type of body. The living soul is there within this body, but the outward dress... Just like we are sitting, so many persons-we have got different dresses-similarly, all these 8,400,000's different forms of life, they are coming into existence and again changing. This is called material world. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. But we are hearing from authorities like Lord Kṛṣṇa. He says, na jāyate na mriyate vā kadācit: "My dear Arjuna, a living entity does not take birth. There is no birth, death, old age, disease of the spirit soul." Na jāyate na mriyate vā kadācin nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. That is understanding, that we, ahaṁ brahmāsmi, we, all of us, we are particle of Brahman. Therefore we are eternal. There is no birth, death, old age, and disease. So actually, we do not like to die. Why? Because I am eternal, you are eternal, so I want to live forever. But we are put under certain condition of this material world, that we have to die.

Die means in this body we are creating some situation for the next life, and in order to accept... Just like one person-especially this Ajāmila upākhyāna-his ways of life was not ordinary; most abominable. So abominable, good, or bad, in this life we are creating some situation so that we will get next life another body. Therefore there is death. That is material world. And as soon as there is death, there is birth. Death means we enter into the womb of a mother for, say, ten months. That ten months is considered as death. Not ten months, because the child within the womb of the mother returns his consciousness when the child is seven months old. This is human body. At that time he feels inconvenience within the womb of mother. Before that, he is unconscious, sleeping. Now, when the body grows within the mother womb and it is seven months, then he returns consciousness. He feels inconvenient. And he is very eager to come out. Those who are advanced, they pray to God, "My Lord, somehow or other get me release from this condition. This life I shall devote for rendering You service so that I may be free from this condition." So similarly, at ten months, ten days, he comes out and..., but forgets. Svajanera kole. Many relatives, mother, father, takes care, and he forgets that "I promised

I shall become Kṛṣṇa conscious this time.” But on account of illusory energy, he thought that ”I am very comfortably situated. My father is taking care. My mother is taking care. My relatives are taking care. So very happy life.” This is called forgetfulness.

So Śukadeva Gosvāmī, therefore, he remained within the womb of his mother for sixteen years. And as soon as he got out from the mother’s womb, immediately he left home. You will read in Bhāgavatam. So father was going after. After all, father, that ”This boy, going out. My dear son, come back. Where you are going? Where you are going?” He didn’t care. He didn’t care. He went away. There are persons like that. They don’t want to be attached to this material affection. Māyāra vaibhava. These are expansion of the illusory energy. That is sense. That is first-class understanding. Actually, there is no need of this material world. Just like somebody says that ”If all the prisoners become free, how the prisonhouse will go on?” And is it a very good proposal? The prisonhouse, as soon as it is stopped, as soon as it is closed, that is good for the society. Why there should be prisonhouse at all? But they want to maintain the prisonhouse and very anxious, ”If people all are set free, then who will fill up this prisonhouse?” They question that, that ”If all people go to back to home, back to Godhead, then how this world will go on?” (laughter) That is their anxiety. But we say the sooner you close this business and all of you go back to home, back to Godhead, then everything is very nice.

Devotees: Jaya! Jaya, Prabhupāda!

Prabhupāda: So kāla, as it is said. Kālaḥ atyagāt mahān. Mahān means very powerful, great. You may be a very big scientist and very powerful politician, you don’t care for anything, but you cannot conquer over the mahān, the great powerful time. Oh, that is not possible. You are independent. You don’t care for God. But God will come. You will see. Kālo ’smi. When Kṛṣṇa showed the gigantic form, virāḍ-mūrti, Arjuna enquired, ”Who are You, Sir?” Because he was dealing with Kṛṣṇa as friend, but after seeing the virāḍ-rūpa, the gigantic universal form, so he enquired, ”Who are You, Sir?” He replied, kālo ’smi: ”I am kāla, kāla. I have appeared to take away all these sinful demons.” So Kṛṣṇa appears still in form of war, big gigantic war, and takes away so many millions of people by one stroke. This is going on. So we should have sense that ”We hear from the śāstras that we are eternal. Why we are subjugated to these laws of nature, kāla? I do not wish to die, I do not wish to suffer, I do not wish to be old man, I do not wish to be diseased, and these things are forced upon me. I have to accept, and still, I am so fool, I am thinking I am independent.” This is called foolishness, rascaldom.

So our Kṛṣṇa consciousness movement is trying to remove this rascaldom, foolishness. That is the purpose of this movement, that ”Sir, you are not independent. You are completely under the grip of material nature, and after death, your all independence finished. You are under the control of material nature, and you have to accept. A type of body will be forced upon you.” Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. So how the next body is formed? Karmaṇā, by your activities. You are forming your next body. You are responsible for your next body. Therefore you should not become a tenth-class man like Ajāmila. Of course, Ajāmila is better than anyone. That will come. But we are creating this tenth class… No. Everyone has the chance to become first-class man and come to the understanding, the value of life, and mold our life so that we can, next life we can get better chance. The so-called Darwin’s evolutionary theory… Some way or other, he brings to the human body, but he has not discussed what is after human body. He has avoided. But after this, that depends on your work. Because your consciousness is developed than the animal, than the cats and dogs. And the śāstra is giving you information, how you can get the other body, next body.

In the Bhagavad-gītā you will find,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām
[Bg. 9.25]

Now make your choice. There are different planets. These rascals say that only living entities are in this planet, and all planets are vacant. Just see their scientific knowledge. What the other planets have done? It is made of the same ingredient, five elements, earth, water, air, fire, and we find innumerable living entities within this planet, and why other planets made of the same ingredient and there is vacant? Why? This is not scientific knowledge. The other planets are also filled up with living entities. Even in the sun planet. We cannot think… The sun planet is made of fire. How living entities can live there? Yes. Why not? You have to little consider about your rascal senses. What is the fault in the sun planet that there shall be no life? The five elements means earth, water, fire, air, ether. So fire is as good as the earth, one of the elements. Earth, water, fire, air, ether or sky. So we are experiencing that on earth, on the land, there are so many lives. And in the water there are so many lives. In the air there are so many lives. And why not in the fire? What is the reason? You have got some concocted ideas that in fire, nobody can live there. But Bhagavad-gītā says, ”No, you can live there.” There is a verse-I now forget-that ”Fire cannot burn it.” Can anyone recite that verse?

Nitāi: Adāhyo ’yam?

Prabhupāda: Adāhyo ’yam. Adāhyo ’yam. This is the nature of the soul, adāhya. Aśoṣyo ’yam, aśoṣyo ’yam. The, that is the distinction between the soul and the matter. Matter, any matter you take, earth, earthly matter, even the hardest matter, namely the iron, it can be melted, it can be burned. But the soul is distinct from this matter. Therefore it is described, adāhyo ’yam. Any material thing can be dried up by the air. But soul, aśoṣyo ’yam: ”It is not dried up.” Any material thing can be moistened. So the soul cannot be. In this way every particular there is. So in the fire the soul cannot be adāhyo ’yam, it cannot be burned. And we get information, as there are worms in everything, earth, water, fire… In the fire there are worms. They are called agni-po(?). Where is the scientist? But we get this information from the śāstra. Agni-po(?), worms within the fire. And Kṛṣṇa says, above all-this is also Kṛṣṇa’s statement-imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. There is kingdom. There is city. There is population. Otherwise, how Kṛṣṇa went there long, long ago, forty millions of years, and He instructed this Bhagavad-gītā to the sun-god? Vivasvān, his name, is also there. Not fictitious. This is the paramparā system. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1].

So we have got picture in our Bhagavad-gītā. The sun-god is listening. The sun-god, there is sun-god. Just like here we have got a god, Ford or Nixon, similarly, in every planet there is a god. Therefore it is described, yānti deva-vratā devān [Bg. 9.25]. All these gods, they are demigods. They are not God. God is one. So deva. That… If you try to go to the sun planet, moon planet, or any other planet, millions and trillions of planet, you can go. Higher planetary system, lower planetary system, that you can go. That is… The description is there in the śāstras. They are going to the moon. Of course, I have several times… They have never gone, but anyway… You can go to the moon planet. How you can go, the description is there. So moon planet is not vacant. That is counted amongst the heavenly planets. If anyone can go there, he can live there for ten thousands of years. Ten thousand of years means according to the demigods' years. Their duration and our duration is: our one day, our six months, their one day. That is admitted by scientists that you go higher, the relative time is different. Just like when the Russians first of all sent that sputnik, in one hour, twenty-five minutes, they surrounded all over the world. Now it is relative. You have got a speedy vehicle. So generally, the 25,000 miles, this earth, it takes long, long time, even you go by aeroplane But when you have got a better machine, it is finished within one hour, twenty-five minutes. So as you go higher, higher, the time duration becomes different. This is called relativity. We hear from the Bhagavad-gītā the duration of life of Brahmā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Our some millions of years is equal to twelve hours of Brahmā.

So in this way, if you like to go to the other, higher planetary system, there is system, how to go there. As we have got system here in this world… If anyone wants to come to America, he has to arrange for visa and passport and so many things. Without going through the system, you cannot enter by force. So these foolish people are thinking that "There is no living entity. It is lying vacant, and by force, we can go there." And after spending millions of dollars, we come back with some dust, that's all. (laughter) And become proud that we have gone to moon planet. So the Vedic śāstra does not say so. But you can go there. You can live there, a higher standard of comfortable life, higher duration of life. Yānti deva-vratā devān [Bg. 9.25]. You can go there. But anywhere you go within this material world, either the moon planet or sun planet or Brahmaloka, Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, that is also not permanent settlement. After many, many years, you have to come… Kṣīṇe puṇye punaḥ martya-lokaṁ viśanti. When your resultant action of pious life will be finished, you will come back again.

So our Kṛṣṇa consciousness movement is that why we shall accept this material body, which is limited? Maybe one hundred years or one thousand years or one hundred second or millions of… The our advice is that take, revive your original, permanent life, eternal life, and go back to home, back to Godhead. That is our program. Don't die like Ajāmila and others. This is our program. Those who are intelligent, they will take advantage of this movement, and… Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So take advantage of this movement intelligently, and there is no difficulty. You can see practically. We are not in any kind of difficulty. Very easily… Susukhaṁ kartum avyayam [Bg. 9.2]. Those who are devotees executing Kṛṣṇa consciousness, susukham, they are happy. Susukhaṁ kartum… To execute this Kṛṣṇa conscious atmosphere, susukham, what is that? Chant Hare Kṛṣṇa and dance and take prasādam. That's all. Where is the difficulty? So our request is take advantage of this movement and push it on. Those who are in ignorance, they do not know what is the value of life, what is next life. Just enlighten them. That is a good business. Kṛṣṇa will recognize. Anyone who is pushing on this movement, he is immediately recognized. Because Kṛṣṇa wants… We are all sons of Kṛṣṇa. He wants us back to home, live with Him comfortably, without any disadvantage of conditional life, freedom. Kṛṣṇa wants. Therefore he comes: yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. That dharmasya glāniḥ means… Dharma means religious. Glāni means pollution. What is that? We are manufacturing so many rascal type of religion. This is dharmasya glāniḥ. But real religion is as Kṛṣṇa says. What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Religion means the order of Kṛṣṇa. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture religion. Religion means you carry out the order of God. That is religion. That is religion. So you do not know what is God, what is the order of God, or even if you know, you do not carry out-then what is the meaning of your religion? It has no meaning. Therefore Śrīmad-Bhāgavatam directly takes it, dharmaḥ projjhita-kaitavaḥ atra paramaḥ nirmatsarāṇāṁ vāstavaṁ vastu vedyam atra.

So this Bhāgavata religion is not a cheating religion. This is real religion. Don't be carried away by cheating type of religion; you do not understand what is the value of life, what is the goal of life, how we can revive our eternal life. These things are to be known, and then your life, human life, is successful. And that chance is present before you in this form of Kṛṣṇa consciousness movement. Take advantage of it and be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.23

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Honolulu, May 23, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number 23. (devotees repeat)

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo 'tyagān mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ
[SB 6.1.23]

So in this way the Ajāmila, he practiced this unfair way of livelihood. Bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ. So vṛtti means livelihood. If one adopts abominable livelihood, there is no, I mean to say, hope of spiritual advancement, finished because… We have learned from Bhagavad-gītā. Arjuna says Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. "Kṛṣṇa, you are the Supreme Brahman, param dhāma, the supreme resort of everything, and pavitraṁ paramaṁ bhavān, and the supreme pure." So nobody can approach Kṛṣṇa if he's impure. That is not possible. In the Bhagavad-gītā still it is said, yeṣāṁ tu anta-gataṁ pāpam: "One who is free from all contamination of sinful activities, yeṣāṁ anta-gataṁ pāpam janānām puṇya-karmaṇām, ”simply engaged in pious activities only,” te, ”such persons,” dvanda-moha-nirmukta, ”without any doubt and duality,” bhajante māṁ dṛḍha-vratāḥ, ”with fixed up mind he can become Kṛṣṇa conscious.”

So this Ajāmila, he learned all this nonsense, abominable way of livelihood. And therefore his example is given, how he was downtrodden and fallen. Still by the grace of Nārāyaṇa how he was elevated, that is the itihāsa, history, which is, Sūta Gosvāmī is citing, how Kṛṣṇa consciousness is powerful. That is the motive of narrating Ajāmila ūḍha, delivering Ajāmila. So here it is said, evaṁ nivasatas tasya lālayānasya tat-sutān. Everyone is tat-sutān, his children. Even one big economic, economist professor, Prof. Marshall, he says… I was student of economics in the Marshall book. He says that economic development begins out of family affection. Family affection. That is the basis. That was his understanding, that nobody would work for livelihood unless he is attached in family. That is his proposition. So here he was attached to the family. Lālayānasya tat-sutān. Ataḥ gṛha-kṣetra sutāpta vittaiḥ [SB 5.5.8]. Material bondage is that family affection. It is not that one has to give up this procedure. No, that is not.

The Vedic civilization is so nice that you accept the platform which is suitable for you, brahmacārī, gṛhastha, vānaprastha, sannyāsa. The spiritual… These are called āśrama. Āśrama means where spiritual culture is practiced. That is called āśrama. Perhaps you know this āśrama word. Āśrama means… It is not a place for sense gratification. It is a place for advancing in Kṛṣṇa conscious. That is āśrama. So there are four āśramas for your spiritual cultivation: brahmacārī, gṛhastha… Gṛhastha is also āśrama, family. That is also āśrama. If the gṛhastha life is meant for cultivating Kṛṣṇa consciousness, it is all right. This is āśrama. Gṛhastha āśrama, then retired life, vānaprastha. Although gṛhastha āśrama is allowed, but not for all the time, that up to the death, no. That is not allowed. After fiftieth year… Twenty-five years to fiftieth year the young man’s spirit is there, the sex power is strong, so the gṛhastha-āśrama is a concession for satisfying sex, that’s all. But not more than fifty years. Then you must give up. That is the Vedic civilization. You accept gṛhastha āśrama.

Up to twenty-fifth year you remain a brahmacārī, learn from guru how to become brahmacārī, guru-kula. Brahmacārī gurukule vasan dānta, how to practice self-control, sense control. A brahmacārī is forbidden to see even young girl. Even the spiritual master’s wife is young… Sometimes spiritual master is considered as mother. Ādau mātā guru-patnī. There are seven mothers. So real mother, ādau mātā… Guru-patnī, the spiritual master’s wife, she is also mother. Ādau mātā guru-patnī brāhmaṇī. The wife of a brāhmaṇa is mother. Actually every woman is mother. That is moral instruction. Mātṛvat para-dāreṣu. Anyone, any woman who is not your wife, except your wife, every woman is to be considered as mother. This is education.

The nutshell of education is defined by Cāṇakya Paṇḍita that ”Who is paṇḍita, learned?” So he does not say that one who has passed MA, PhD, DAC, no. He doesn’t say that. He says, ”Any person who has learned to see like this.” What is that? Mātṛvat para-dāreṣu: ”Everyone’s wife should be considered…” Para-dāra. Para means others’ wife. Mātṛvat, mother. Therefore the Vedic system is, when we address another woman, ”Mother,” no other address. ”Mother, can I do this? Would you like this?” The address should be ”Mother.” Practice. This is practice, the brahmacārī’s practice. He goes to every householder’s wife: ”Mother, give me some…” Just like this child. If he is taught from the very beginning of his life that ”Address all women as mother…” That training and intermingling with anyone, then it is a different training. That is brahmacārī. So brahmacārī is taught that how he should behave in society, what is the aim of life. That is brahmacārī. Mātṛvat para-dāreṣu.

Para-dravyeṣu loṣṭravat. And other’s property? Just like garbage. Nobody goes. But I have seen. Nowadays garbage is also tackled. I have seen in Hong Kong, one woman is finding out something valuable from the garbage. This is Kali-yuga. It is untouchable, but still, people are trying to get something from the garbage, so downtrodden, this Kali-yuga. So mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat, ātmavat sarva-bhūteṣu: ”All other living entities think like yourself.” That means your pains and pleasure, as you feel, you should take up others’ pains and pleasure, not that you protect yourself from all danger and you cut the throat of the poor animals on the plea that it has no soul. This is not education. This is education, that whether the animal has soul or not soul we shall consider later on. But when knife is on my throat I cry, and he also cries. Why shall I say that ”It has no soul, and let me kill it”? So that means he does not know how to see other living entities like himself. Buddha philosophy is based on this, that ”Whatever you feel, pain, you should not inflict to others.” This is education. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat ātmavat. So this is moral education, and in the śāstra it is also said that there are seven mothers.

ādau mātā guru-patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
sapteti mātarī smṛta

Real mother and guru-patnī, the wife of spiritual master or teacher… Ādau mātā guru-patnī, brāhmaṇī, the wife of a brāhmaṇa. And rāja-patnikā, the queen, she is also mother. Dhenu, cow. Dhenur dhātrī, nurse. Dhenur dhātrī, tathā pṛthvī, as well as the earth. Earth is mother because they are giving us so many things, fruit, flowers, grains for our eating. Mother gives for eating. Cow gives us milk. This is sense.

But if one becomes addicted to prostitute-hunting then he’ll be fallen. That is the example. Then he’ll become thief, rascal, cheater, drunkard, and so on, so on, so on. Why? Now, only for maintaining the family. The family maintenance, the cats and dogs, they also do, the birds also do, but they do not do anything unnatural. A bird maintains his children, brings some fruit or something in the mouth and puts into the mouth of the small kiddies. So that is natural. But why one should take unfair means for maintaining family? This is culture. This is culture. So but nowadays they have manufactured. ”Necessity has no law.” ”I require money, so somehow or other I must have it. Let me adopt this means, that means.” No. So evaṁ nivasatas tasya lālayānasya. The lālayānasya tat-sutān. So without understanding what is the duty of human being, because he is fallen, so we should not bother for maintaining our family and children till the time of death.

No. Up to twenty-five years. A brahmacārī is trained to refrain from sex life. That is brahmacārī, celibacy. But if he is still not able, then he is allowed to accept gṛhastha life. There is no cheating, hypocrisy, that I proclaim myself as brahmacārī or sannyāsī, and I secretly do all nonsense. This is hypocrisy. The hypocrisy life will not make one advance in spiritual life. That is the example given by Śrī Caitanya Mahāprabhu. His personal associate you know, Choṭa Haridāsa, Junior Haridāsa. He was a very nice singer, so he was singing in the assembly of Caitanya Mahāprabhu, and one day he went to beg some rice from Śikhi Mahiti’s sister, and there was a young woman, and he lustfully saw there. That is sometimes natural. But Caitanya Mahāprabhu understand that. Just to teach us, while He was eating, He said, "Who brought this rice?" "Choṭa Haridāsa." "So ask him not to see Me anymore. Finish." Everyone was surprised. "What happened?" Then by inquiry it was found that he lustfully saw on young woman. So just… Caitanya Mahāprabhu is so strict that He rejected him from His associates. Then other big, big devotees requested him that "He has committed some mistake, and please excuse him. He is your servant." So Caitanya Mahāprabhu said, "All right, then you bring him back. You live with him. I am leaving this place. I am leaving this place." They said, "No, sir, we shall not raise this question anymore."

So when this Choṭa Haridāsa found it impossible to again go into the assembly of Caitanya Mahāprabhu, he found it hopelessness. Then he went to Triveṇī and committed suicide. So Caitanya Mahāprabhu knows everything. Then, sometimes after, He inquired, "What about Choṭa Haridāsa?" Somebody said, "Sir, You rejected him. Out of disappointment, he has committed suicide in the…" "Oh, that's nice." Just see how strict. "That's nice." He never expect (expressed?) any, any sympathy: "Oh, I rejected this person and he has committed suicide?" Oh. No, He said, "That's nice. That's all right." He said like that. This is one thing.

Another thing, Śivānanda, one of His very exalted devotee, he was taking care of all devotees who were coming to Caitanya Mahāprabhu to visit during Ratha-yātrā. So his wife came and offered Caitanya Mahāprabhu obeisances, and he saw that the wife is pregnant. So immediately asked, "Śivānanda, your wife is pregnant." "Yes". "All right, when she gives birth to a child, you keep his name like that." Now see. One man, simply he saw with lusty desire to a young (woman) man; he was rejected. And one man has his wife pregnant; He adored him: "That's all right." So sex life is not forbidden in this movement but hypocrisy is forbidden. If you become hypocrite, then there is nowhere to… That is Caitanya Mahāprabhu's teaching. Choṭa Haridāsa, he presented himself as a brahmacārī and he was looking after a young woman. Then He understood, "He is a hypocrite. Reject him." And Śivānanda Sena, he was a gṛhastha. Gṛhastha must have children. What is wrong there? He said, "Yes, my remnants of foodstuff should be given." This is Caitanya Mahāprabhu's movement.

So our request is, don't be hypocrite. There are four āśramas, brahmacārī, gṛhastha, vānaprastha, sannyāsa. Whichever āśrama is suitable for you, you accept, but sincere. Don't be hypocrite. If you think that you want sex, all right, you marry and remain like a gentleman. Don't be hypocrite. This is Caitanya Mahāprabhu's movement. He did not like hypocrisy. Nobody likes. But for a person who is seriously engaged in Kṛṣṇa consciousness movement, for him sex life and material opulence is not very good. That is Caitanya Mahāprabhu's opinion. Pāraṁ paraṁ jigamiṣor bhava…, niṣkiñcanasya bhajanonmukhasya, pāraṁ param… Therefore voluntarily Caitanya Mahāprabhu accepted sannyāsa. He was very nicely situated in His family life. When He was family man, He married twice. One wife died; He married again. So Caitanya Mahāprabhu taught us not to become… But when He took sannyāsa, He was very, very strict. No woman could come very near to Him. From distance… This is Caitanya Mahāprabhu's teaching. So you have to follow strictly the rules and regulation. If you are serious, then this is Caitanya Mahāprabhu's movement.

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
viṣayināṁ sandarśanam atha yoṣitāṁ ca
ha hanta hanta viṣa-bhakṣanato 'py asādhu
[Cc. Madhya 11.8]

Those who are determined that "In this life we shall finish this material way of life, or material…" That is real struggle for existence. Actually everyone is trying. Material life means it is full of distress, duḥkhālayam. Kṛṣṇa says. So so long you'll prolong this material way of life, that is called struggle for existence. The "struggle for existence" and "survival of the fittest," this word is very common but nobody knows what is that struggle for existence and what is the platform of becoming fittest. Nobody knows. It is we are preaching that "If you remain in this material world, then struggle for existence will continue." And fittest means one who has come to the spiritual platform, he is fittest to survive. What is survival? Who is going to survive? Do you mean to say by cultivating health culture, very strong, you'll survive? Nobody will survive. So who will survive? Only Kṛṣṇa conscious. If he is strictly Kṛṣṇa conscious, then he will survive. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. The Kṛṣṇa conscious person who has studied Kṛṣṇa only, nothing more, perfectly, that is fit. This body also, this body is not permanent. That's a fact. But tyaktvā deham, after giving up this body no more material body; spiritual body, sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

So we should be very serious. We should not fall down from the standard of Vedic culture. If you are actually serious about stopping this… Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This is struggle for existence. In this material world everyone is struggling to survive. But who is surviving? That way, materialistic way of life, will not help you to survive. That is… Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Nature is so strong that you must die. "I am very strong." You may be very strong, that's all right, but you must. There is a, I mean to say, joking story that one man thought, "How to avoid death?" Just like Hiraṇyakaśipu. So he thought that "Yamarāja is the superintendent of death. He comes to take, so I shall make such policy that he may not come to me." What is that policy? "So bring some stool. I shall smear over my body, and out of bad smell, he'll not come." So he began to smear stool on his body at the time of death. So this is going on. They are making body very stout and strong so they'll survive. Nobody will survive, sir, unless he is Kṛṣṇa conscious.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.24

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Chicago, July 8, 1975

Nitāi: "Ajāmila had ten sons. The youngest son, named Nārāyaṇa, was a child begotten while Ajāmila was very old. Because he was the youngest son, he was naturally very dear to his father and mother."

Prabhupāda:

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo 'vamaḥ

bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam
[SB 6.1.24]

So a small child of very old man, because when the child, baby, is within two, three years, they are taken care of especially by the parents. And the youngest son, when the child is two, three years, naturally he is youngest. So youngest is taken more care. Sneha, affection, is compared with oil. Sneha means oil. So affection is just like oil. Why? Now, you put oil in the ground, it will glide down where there is slope. So generally, the affection goes down to the youngest child. The particular point in this connection is pravayasaḥ. Pravayasaḥ means very old. Yes, he was eighty-eight years old. So this child might be three years or two years, less than three years. That means when he was eighty-five or eighty-six he begot a child. This is the purpose, to point out. This is family life. He is going to die after one or two years, and still, he is begetting child. Therefore this word is used, pravayasaḥ. This is not proper life that up to the point of death one has to beget a child. This is animal life. Human life, maximum fifty years, that's all. After that, by force, pañcāśordhvaṁ vanaṁ vrajet, give up this family life. And if you don't give up, then you remain and go on begetting children. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. What is the happiness of this gṛhamedhī life, attached to family life? The only happiness is this sex, that's all. Otherwise there is no happiness. They are working day and night. Therefore, at the present moment the tendency is to kill the child. Because to enjoy sex life means there must be pregnancy. But when there is pregnancy, either illicit or..., legal or illegal, the child-bearing, the giving birth to the child, then taking care of it, then growing, raising, feeding him, education-so many troubles there is. But tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ [SB 7.9.45].

The kṛpaṇa, those who are not brāhmaṇa... The brāhmaṇa means liberal or advanced in knowledge, and kṛpaṇa means miser. So the opposite word of brāhmaṇa is kṛpaṇa. Kṛpaṇa... Because one who is liberal, he knows how to utilize this life, therefore he is called brāhmaṇa. Brahma jānāti. This life is meant for knowing Brahman, the Supreme Absolute Truth. That is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. And if somebody, getting this human life, he does not become a brāhmaṇa, then he remains a kṛpaṇa, miser. Kṛpaṇa means miser. You have got some millions of dollars, but you do not spend it. You keep it in the safe and see daily, "Oh, I have got so much money." They are kṛpaṇa. Why you keep money? Utilize it. Distribute it for Kṛṣṇa. That is brāhmaṇa. Why should you keep it? But the kṛpaṇa, they do not know how to utilize the money. The money belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. That's a fact. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. So He is the proprietor. Some way or other... Just like in our society somebody is entrusted with millions of dollars to spend. But that money is Kṛṣṇa's money; it is not his money. Similarly, you take big society, the nation, the community, whatever money is there, that is Kṛṣṇa's money. So if we spend it properly, conscientiously, for Kṛṣṇa consciousness movement, then it is properly utilized. Otherwise he becomes a kṛpaṇa, miser. He got the opportunity to serve Kṛṣṇa-Kṛṣṇa gave him so much money-but he kept it without any use. That is called kṛpaṇa.

So brāhmaṇa and... Brāhmaṇas, I have already explained, that brāhmaṇa's business is dāna-pratigraha. He will collect. Brāhmaṇa has the right to collect from his disciples. Spiritual master. But he will distribute it. Dāna-pratigraha. He will be also a man charitably disposed, spending that money for public welfare, for Kṛṣṇa consciousness. So kṛpaṇa. Kṛpaṇa, this word, is used, kṛpaṇāḥ phala-hetavaḥ. The kṛpaṇas, they are simply trying to get some benefit. Another word is used:

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ
[SB 7.9.45]

Dhīras tatra na muhyati [Bg. 2.13]. This word is used, dhīra. So if one is not dhīra, adhīra, agitated always, they will go on begetting children one after another, up to the eighty-ninth year. Why? Tṛpyanti... They are not satisfied, although to beget a child means so many troubles, if you are responsible father. And those who are not responsible father-mother, they want to kill it, that's all. This is the psychology of killing children nowadays, because they know that "This child, I have to take care so much," bahu-duḥkha-bhājaḥ. There are... Tṛpyanti... By very analytical study... Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. This happiness of the gṛhamedhī, family attachment... Family you can utilize, gṛhastha. If you are inconvenienced to accept sannyāsa or brahmacārī life, remain in household life, but the purpose is the same, to develop Kṛṣṇa consciousness. If one is in the family life and is trying to advance in Kṛṣṇa consciousness, he is called gṛhastha, and his family life is called gṛhastha-āśrama. Just like sannyāsa-āśrama. Āśrama means where there is activities, spiritual. That is called āśrama. So if you remain as gṛhastha or family man, there is no harm. But utilize for advancement of Kṛṣṇa consciousness. Then you are gṛhastha. And if you do not know that, if you simply remain a family man for satisfying your senses and begetting children up to the point of death, that is called gṛhamedhī. These two words. Apaśyatām ātma-tattvaṁ gṛheṣu gṛhamedhinām [SB 2.1.2]. So one should not be gṛhamedhī. One may become gṛhastha. That is the difference.

So this man, Ajāmila, was not a gṛhastha because his beginning of life is that he gave up his married life. He was married with nice wife, coming from respectable family, but he gave up that, and he was attached to a maidservant. And he gave up his real family life. He became a family man with this maidservant, and go on begetting children. That was his life. Therefore this word is used particularly, tasya pravayasaḥ. He was old enough; still, he was begetting child. But one who is brāhmaṇa, he would not stay in family life more than fiftieth year. Pañcāśordhvaṁ vanaṁ vrajet. One must go to the forest. Forest means vana, and therefore, one who goes to the forest, from the word vana, it is vāna, vānaprastha. Prastha mean one who has gone. This is regulative life. One has to take leave from this family life and accept the vānaprastha. Vānaprastha means prior to accepting the renounced order of life. The husband and wife goes out of home and travels in many holy places to associate with holy man and take his instruction just to prepare for sannyāsa. So when one is fully equipped in knowledge, then he asks his wife to go to home to be taken care of by the elderly children, and he becomes a sannyāsī. This is called varṇāśrama-dharma. This is real purpose of life. Four varṇas, four classes of men, up to fourth class, not up to tenth class. And then spiritual life: brahmacārī, gṛhastha, vānaprastha, sannyāsa. This institution is called varṇāśrama-dharma: four varṇas and four āśrama. So when one is educated or trained up by this varṇāśrama institution, then his human life begins. Otherwise he is animal. One who does not take to this varṇāśrama-dharma, he remains in the animal life. That is the Vedic system. So Caitanya Mahāprabhu enquired from Rāmānanda Rāya, ”What is the aim of life?” Rāmānanda Rāya immediately replied that,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The real purpose of life, goal of life, is to satisfy Viṣṇu. Viṣṇu, Lord, the Supreme Lord, or Kṛṣṇa. This is life, to become Kṛṣṇa conscious, to know Kṛṣṇa, and try to satisfy Him. That is life.

So to enter into this elevated life, fulfilling the desire or the aim of life is varṇāśrama-dharma. Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate. Viṣṇur ārādhyate, that is required, how to become Kṛṣṇa conscious or Viṣṇu conscious and to worship Him. So that begins with this varṇāśrama. So Caitanya Mahāprabhu, He knew that this is Kali-yuga; it is very, very difficult to engage people strictly in the varṇāśrama-dharma. Actually it is difficult. Who is going… If you open a varṇāśrama college, there will be no student. Because they will think, ”What is this nonsense, varṇāśrama? Let us learn technology. We shall get good salary. We shall earn money.” Yes. So Caitanya Mahāprabhu immediately said, eho bāhya, āge kaha āra. In this age it is not possible, varṇāśrama-dharma. So āge kaha āra: ”If you know something better than this, you say.” So in this way Rāmānanda Rāya recommended that karma-tyāga, sannyāsa, so many stages. And Caitanya Mahāprabhu went on saying, eho bāhya āge kaha āra: ”This is useless now. If you know better, then something, something.” So then at last-not at last, in the middle-Rāmānanda Rāya said that jñāne prayāsam udapāsya namanta eva…, namanta eva, bhavadīya-vārtām, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. The purport is that all these processes recommended in the śāstra, varṇāśrama-dharma, acceptance of sannyāsa, or other, karma-tyāga, miśra, karma-miśra-jñāna… There are so many things.

So Kṛṣṇa Caitanya Mahāprabhu said, eho bāhya. But when he quoted one passage from Śrīmad-Bhāgavatam, quotation… That is the statement of Lord Brahmā,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ’jita jito ’py asi tais tri-lokyām

Our aim is how to realize God. That is the aim. So there are so many different processes recommended in the śāstra: varṇāśrama-dharma, karma-tyāga, karma-sannyāsa, jñāna-miśra-bhakti, karma-miśra-bhakti. So all of them were rejected by Caitanya Mahāprabhu. But when He quoted this verse… What is this? Jñāne prayāsam. People are trying to understand the Absolute Truth by speculation, according to one’s knowledge. The so-called philosopher, theosophists, theologists, these are useless. You cannot speculate to understand the Absolute Truth. That is not possible. Therefore Brahmā recommends that one should give up this nonsense practice. It is not nonsense, but at the present moment it has no use. The so-called theolosophists and theologists or philosophers, they do not know, speculators. So this sort of practice, jñāne prayāsam, endeavoring after knowledge, udapāsya, give up this. Jñāne prayāsam udapāsya.

Then what is required? Namanta eva. Just become submissive. Don’t think yourself as very great philosopher, theologist, scientist. Just be humble. ”My dear sir, just be humble.” Namanta eva. ”Then what will be my business? All right, I shall become humble. Then how I shall make progress?” Now, namanta eva san-mukharitāṁ bhavadīya-vārtām. ”Just hear the message of God.” ”From whom?” San-mukharitām: ”through the mouth of the devotees.” Not professional, not gramophone-through the mouth of, through the lips of real devotee. ”So then? Next? I will have to become sannyāsa or gṛhastha or what?” ”No.” Sthāne sthitāḥ: ”You remain wherever you are. Either you are a gṛhastha or a vānaprastha, or apart from that, either you are a medical man or engineer or politician or businessman or shopkeeper-something your position is there-so you remain in that.” Sthāne sthitāḥ: ”You remain in your position. Simply you have to hear the message of Godhead, Kṛṣṇa, through the realized saintly person.” This recommendation. If you go on speculating, you will never be able to understand. Therefore give up this practice. Jñāne prayāsam udapāsya namanta eva. ”Be submissive.” If you think, ”Oh, I am so much advanced. I can speculate. Why shall I go to a devotee and hear from him?” No. You have to adopt this. Why? If you want to conquer the ajita. Ajita, ajita means Kṛṣṇa, or God. Nobody can conquer Him. But you can conquer Him. How? By this process. Remain your process…, remain in your situation, in your occupation, but try to hear from the realized soul. Very simple thing.

So this process is recommended to realize God. Yadi… If somebody follows this process without mental speculation and if he has got intelligence, by hearing from the realized soul, he will realize everything. Kṛṣṇa will also help him from within. Guru means Kṛṣṇa without, and Supersoul means Kṛṣṇa within. So Kṛṣṇa is so kind that He is ready to help us from within and without, both ways. We have to take advantage of this. So if we become devotee, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ, and engage our body, mind, tanu… Tanu means body, and vāk means words. Tanu-vāṅ-manobhiḥ. And mano means mind. We have got three things: mind, this body, and words, vāk. So we can serve Kṛṣṇa according to the direction of the śāstra. Śāstra, guru, satām. Satām means one who… Ācārya means one who knows śāstra. He will not speak anything which is not in the śāstra. He will never say, ”In my opinion you can do like this.” No. He must give evidence from the śāstra. Therefore our practice is, whenever we speak something, immediately we quote from authoritative śāstra. In this way…

So here it is said, tasya pravayasaḥ putrā daśa. So in his so-called gṛhamedhī life… That I was going to explain. Gṛhamedhī life means darkness. He will know simply how to beget child, that’s all, up to the eighty-fifth year. He is going to die next moment. So he is fortunate that he named his son Nārāyaṇa. This is God’s grace. This was done-Kṛṣṇa is so kind-because in his youthhood he was a devotee. Not devotee; he was trying to become a devotee. Dvija, he was initiated. We have begun his life that kānyakubje kaścid dvijaḥ. He was initiated, but he fell down. Later on, he fell down in contact with a prostitute. Therefore he lost his all qualification, and he was busy… Instead of serving Kṛṣṇa, he was busy in begetting children, up to the eighty-fifth year. Therefore pravayasaḥ.

Although he had made… The last one is tenth. Although he had nine sons, still, at the eighty-fifth year he is begetting another. That is called kṛpaṇa.

tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ
[SB 7.9.45]

Dhīra, one who is sober, he thinks that "What is the use of simply begetting children? One, two, three, that's all. Let me engage now in Kṛṣṇa consciousness." That is dhīra, sober.

So we should not be like this Ajāmila, go on begetting children, children, children, children, up to eighty-fifth year. No. Teṣāṁ yaḥ avamaḥ. The most junior, the small, the latest edition, they are very much fond, father and mother. It is said, bālo nārāyaṇo nāmnā pitroś ca dayito bhṛśam. Pitroḥ, pitroḥ means parents, father and mother, naturally, dayitaḥ, very merciful upon him than all other, bhṛśam, sufficiently. So the idea is that by God's grace, because in the beginning of his life he engaged himself to be Kṛṣṇa conscious, and he was initiated, but later on… But the first assessment of his life, that helped him that Kṛṣṇa gave him the advice, "All right, you keep your this youngest son's name Nārāyaṇa, because you will be naturally attached to this boy and you will call him, 'Nārāyaṇa, please come here. Nārāyaṇa, take your food. Nārāyaṇa, take your drink.' So you will chant 'Nārāyaṇa.' " (pause)

All right. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.24

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Honolulu, May 24, 1976

Prabhupāda: (leads chanting, etc.)

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo 'vamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam
[SB 6.1.24]

So he was engaged in maintaining the family. Everyone is engaged like that. Cats and dogs also do that. It is not very extraordinary thing. Sometimes they say, "It is my duty." Yes, it is duty, but the prime duty is to solve the real problems: how to stop mṛtyu, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. That we forget. Minor duties we take priority. That is the present situation. They do not know that there is life after death, and according to our karma, we are getting the next life. This morning we were discussing, Kṛṣṇa is always ready. Automatically it is going on. Kāraṇaṁ guṇa saṅgo 'sya [Bg. 13.22]. As you desire according to the contamination of different modes of material nature, immediately the body's ready. Immediately after death.

So everyone is engaged in so-called duties but forget the real duty. This is called māyā. By the spell of māyā we forget what is the objective of life, what is the aim of life. This is called māyā. We are thinking this is our duty. No. Real duty in the human form of life is here is a chance whether you want to go to home to back to Godhead or again you want to go to hell, the repetition of birth and death. That is your choice. Otherwise why there are so many scriptures, religious system, all over the world? It is not only in India. According to the capacity of understanding, in every civilized human society there is a system called religion. It may be Hindu religion, Christian religion or Buddha religion-these are major religious systems-but the aim is how to make a solution of the problems of life. That… But because they do not seriously discuss nowadays the religious propensity, tendency of the human society decrease. It has become a also money-making business. The priestly order, they think that "As others make some money by working hard, by professional or by doing some business or working, so we shall also earn some money by showing the church or temple or the mosque." They have taken it like that.

Therefore people have lost faith in religion. This is the reason. Because those who are in charge of the religious department, the brāhmaṇas, those who are in charge of religion, the priestly order or the maulanis (?) or the brāhmaṇas, they're the same order, their duty is to keep people enlightened in the real mission of life. That is their duty. But if they're also doing the same thing, sense gratification, how long they can cheat others? Therefore people have lost faith in religion. This is the reason. But that is not good. Because the system of religion has become polluted, we should not give up religion. That is our prime duty. Karamayi tasya eka bhūṣesya (?). What is the difference between animal and man? The animal has no religion. They have no religion. Eating, sleeping, sex and defense. Āhāra-nidrā-bhaya-maithunaṁ ca, sāmānyam etat. This is very easy to understand. The dog is eating; I am eating. Dog is sleeping; I am sleeping. Dog is enjoying sex; I am also enjoying sex. Dog is also afraid; I am also afraid. So what is the difference between dog and me? The only difference is that dog has no religion; I've got religion. So if I give up religion, life of religiosity, then I am equal to dharmeṇa hīnāḥ paśubhiḥ samānāḥ.

So this Ajāmila, on account of bad association with prostitute, he lost his character and he became thief, cheater, somehow or other being punished. So in this way, while he was maintaining his children and family, then the time of death came. That will not wait, that "I have not finished my duty, family duty. Please wait few years more." "Oh, that is not possible." So kālo… Atyagāt. Kālo atyagāt mahān rājan aṣṭāśīti āyuṣaḥ samāḥ. He became very old, eighty-eight years old, aṣṭaśīti. Aṣṭa means eight, aśīti means eighty-eight. In this way, aṣṭāśītyā āyuṣaḥ samāḥ. So at that time he had ten sons. Tasya pravayasaḥ putrāḥ. He begot so many children, number is ten. So putra, how many? Daśa, ten, ten children he had. Teṣāṁ tu yaḥ avamaḥ. Out of the ten sons, the youngest son, teṣāṁ tu yaḥ avamaḥ bālaḥ, the child, nārāyaṇaḥ nāmnā, he kept the name Nārāyaṇa, Nārāyaṇa dāsa, just like we give name to an initiate. So this is his great fortune. He gave the youngest son the name Nārāyaṇa. Naturally father, mother becomes affectionate to the youngest baby. So by way of calling the young child, he was chanting "Nārāyaṇa." This is very good system, that if you keep the name of your children Nārāyaṇa, Govinda, Kṛṣṇa, Rāma, then you will get some chance to chanting this Hare Kṛṣṇa. Therefore in India still the system is they keep some name which is with reference to Kṛṣṇa. He has got thousands of names, so you can keep one name so that you have the opportunity of repeating, chanting the holy name of the Lord.

So bālaḥ nārāyaṇaḥ sakṛt, pitroḥ ca dayitaṁ bhṛśam. [break] So he was very dear to the parents, innocent child, kala-bhāṣinī, talking broken languages, "mommy," "mama," that is very sweet. One becomes attached to this voice: "Oh, how my child is talking." Nirīkṣamāṇa tat līlām. And the child is walking, the child is doing something, coming to the mother, capturing. This līlā, this pastime, nirīkṣamāṇaḥ tan līlā mumude, it was very, very pleasing. Jaraṭho bhṛśam. In this way,

bhuñjānaḥ prapiban sa kalam
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam

He was very busy in enjoying the child's, how you would say, pastimes, and feeding him and taking him. In this way he was very much pleased, "My life is go like this." But the time of death, bhojayan pāyayan mūḍho na vedāgatam antakam. Antakam means the last day of life. Antakam means death. So death is called māyā. You are thinking, "Now I have arranged everything. Things are going very nicely. Now I'm very happy." But, all of a sudden, the death comes. That you cannot avoid. All of a sudden. That is… Death is described in the Bhagavad-gītā. What is that death? That death is Kṛṣṇa, ūrdhva. That is stated in the Śrīmad-Bhagavad-gītā: mṛtyu sarva-haraś ca aham. That means death will come, your all asset, your so-called children, your family, your bank balance, your friends, your country, your leadership, your pride and everything will be taken. That will be taken by Kṛṣṇa. The atheist class who does not believe in God, he'll see God at the end of life when he cannot do anything. But before that, if he sees God, then his life is saved. Tattva dehaṁ punar janma naiti mām eti. But that they'll not accept. "What is God? I don't care for… There is no God." "All right. Wait. God will come." (laughter) And at that time he said that the Hiraṇyakaśipu, he always defied the son's, the small child, five-years-old boy, his only fault was he was chanting Hare Kṛṣṇa. And even the father, what to speak of others. Therefore we say that "Don't think that Kṛṣṇa consciousness will go without any difficulty. There will be so many difficulties. Even your father will be angry." This is the history.

So this father, Hiraṇyakaśipu, he defied God: "Who is God? I am God. Take my (indistinct)." The child said, "My dear father, you are not God." He would never address his father as "father." He addressed him "the best of the asuras." "My dear best of the asuras," tat sādhu manye asura-vārya dehinām. After all, the relationship is father and son. So one day the father took him, "My dear son, what you have learned, the best thing, from your teachers? Tell me." "Yes, I'll tell you." "What is that?" Tat sādhu manye asura-varya. He never addressed "father." "O the best of the asuras." Asura-vārya means "the best of the asura." Tad sādhu manye: "I think that is very good thing." "What is that?" Tad sādhu manye asura-vārya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. "All these people, they're simply full of anxieties." That's a fact. Who's not full of anxieties? Those who are in this material world, who can say, "No, I have no anxiety"? That is not possible. Either you become President Nixon or in the street beggar, there is anxiety. At any moment danger will come. But they are busy.

So the child said, "My dear best of the asuras, I think that is the best thing for the persons who have accepted this material body, asad grahā…" Why anxiety? The anxiety is because this material body. I am thinking of "I may be hot." Oh, what's that hot? The hot means body. The soul is never hot. The soul is eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. That they do not know. They think this body, "I'm this body. I'll be hot, I'll die, I'll this," and so on and so many. Simply anxiety: "How I shall protect my body? How I shall protect my bodily relationship?" everything in connection with the body. Everything asat. The body's asat, perishable, temporary. So whatever you have got in relationship with this body-my country, my society, my bank balance, my money, my wife, children-everything in the body, they're also temporary. So they are very, very anxiety. Tat sādhu manye. So "I want to relieve them from this anxiety." What is that? Tad sādhu manye asura-vārya dehināṁ sadā samudvigna-dhiyām asad-grahāt. Then, what you advise? Hitvātmā-pātaṁ gṛham andha-kūpam. He's fallen in this dark region of black well, this family life. Hitvātmā-pātaṁ gṛham andha-kūpam. Gṛha, we can take this material world, even up to the sky, that is also another bondage, either in society, or in country, or in this body, or within this material universe-wherever you want-that is andha-kūpa, dark well. So he advises, "Give up this darkness," hitvātmā-pātam , "because it will kill you." In this dark well you'll be killed. Just like, the dark well, we are put into the dark well, you'll be killed. Hitvātmā pātaṁ gṛham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. That is the first… You should give up this dark well and go to the forest. Vanam. Come to Vṛndāvana. Vanam means forest. We have constructed very nice temple. Come there. And vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Vanaṁ gato means to come to the forest.

So what is business? The business is to take shelter of Kṛṣṇa. Then he'll be free from all these things. Vanaṁ gato yad. Otherwise like monkey, descendants of monkey, if you go… The monkeys are in the forest, but they do not take shelter of Hari. So their simply going to the forest is no use. One has to take shelter of the lotus feet of Kṛṣṇa. Vanaṁ gato yad dharim āśraya. Therefore Kṛṣṇa has made this Vṛndāvana. Anyone goes there, he gets shelter of Kṛṣṇa's lotus feet, and his life becomes successful.

Thank you very much. (end)

750709SB.CHI

Śrīmad-Bhāgavatam 6.1.25

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Chicago, July 9, 1975

Nitāi: "The child's broken language and movements were very pleasing to Ajāmila, who was very attracted to the child. He always took care of the child and enjoyed his activities."

Prabhupāda: "Attached, attached to the child."

Nitāi: "…very much attached to the child."

Prabhupāda:

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlāṁ
mumude jaraṭho bhṛśam

[SB 6.1.25]

So this is called material attachment. He is very much attached to the child, but he does not know this will break. This attachment will not endure. When the child is grown up, neither the father will have so much attachment, nor the child will have so much… This is called material world. But the same attachment is there in the spiritual world. Just like mother Yaśodā. Mahārāja Nanda, he is attached to Kṛṣṇa. They are also enjoying the same way, but that enjoyment is never broken. That is the difference. This attachment between father and son or mother and son in this material world, it will not stay. It will break, today or tomorrow. That is the nature.

Therefore in the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. Wherefrom this attachment has come unless originally it is there in the spiritual world? Originally, the same attachment… Just like we have got attachment for our country, nation. Then attachment between the servant and the master, attachment between friend and friend, attachment between father and son or mother and son, and attachment between husband and wife or the beloved and the lover-these five kinds of attachment are there in this material world. Śānta, dāsya, sākhya, vātsalya, mādhurya. So the same attachment is there between Kṛṣṇa and devotee, either in the śānta… Some devotees have become there land, water, tree, flower. They are attached to Kṛṣṇa. Some devotees, they have become servants. They are attached to Kṛṣṇa. And some devotees, they have become cowherds boy, friendly. They are attached to Kṛṣṇa. And some devotees have become Kṛṣṇa's father, mother, uncle, elderly. They are attached to Kṛṣṇa. And some devotees, they have become gopīs, young girls, and love Kṛṣṇa, dance with Him rasa dance. So in this way Vṛndāvana means this attachment to Kṛṣṇa. Central point is Kṛṣṇa, but the varieties of attachment, they are the same. The only difference is that this attachment centering round Kṛṣṇa is never broken. If you love Kṛṣṇa as your child, just like Ajāmila is loving his youngest child so much, similarly, if you love Kṛṣṇa, then it will continue eternally. You will enjoy. It is enjoyment, ānanda. The father is seeing that the small child is trying to walk and trying to talk with the father in broken language, and he is observing very minutely, and mumude, he was enjoying. So you can have the idea of enjoyment. Not idea. Everyone has got practical experience. So if enjoyment continues perpetually, just imagine what is that life. And you are enjoying, but if it is broken halfway, then it is very painful.

So if you want this permanent enjoyment, eternal… We are all eternal. We want everything eternally existing. If you want that, then you place your love in Kṛṣṇa. This is the difference. Kṛṣṇa consciousness means if you practice here, following the inhabitants of Vṛndāvana either as gopī or as cowherd boy or as flowers, trees, water… Vṛndāvana is not vacant. It is full of varieties. Without varieties, there is no enjoyment. Variety is the mother of enjoyment. So the Māyāvādī philosophers, nirviśeṣa-śūnyavādi… There are philosophers. They are trying to negate these varieties. They are disgusted with the varieties. Everyone is disgusted. The same child, when he grows up, he becomes disobedient to the father and breaks. He goes away. The father is broken-hearted, "Oh, I loved this child and he became so unfaithful? He has done so much harm and he has gone away?" Broken-hearted. Broken-heart… That you will have to experience in the material world.

So the śūnyavādī and the nirviśeṣavādī, they want to make these varieties of enjoyment zero. That is called nirvāṇa philosophy, Buddha philosophy, that "These varieties of enjoyment is followed by painful condition, so you should make this variety zero." Just like sometimes one commits suicide. When these varieties become intolerable, social condition unbearable, then he commits suicide. So this śūnyavādī, māyāvādī, means it is spiritual suicide, because they have no information of the spiritual varieties. Anādṛta-yuṣmad-aṅghrayaḥ. They do not know that these varieties of enjoyment can be executed with the Supreme Personality of Godhead, and that will endure eternally, and we shall enjoy eternally. That they cannot understand. That is the difference between Vaiṣṇava and others. They, being disgusted… Brahma satyaṁ jagan mithyā, Śaṅkara's philosophy, impersonalist, that "Take to Brahman. The so-called varieties of enjoyment in this material world is mithyā, false. So take to Brahman, merge into the Brahman, and remain there perpetually. Don't seek after these varieties of enjoyment."

But the thing is that we are living entities, and Kṛṣṇa is also the supreme living entity, and both of us after enjoyment… Because the same quality, we are qualitatively one. As Kṛṣṇa dances with the gopīs, we also try to dance in the ball dance, the same imitation. But the ball dance does not endure. We become frustrated, because it is only shadow. The reality is there. A shadow… Suppose you love a boy or girl. But if it is a shadow, it does not give you actual pleasure. Just like in your country, in the tailor's shop, there are so many beautiful women and beautiful man also, dressed, but nobody is attracted there because you know it is shadow. It is shadow. There is a very nice, beautiful girl in the window, and you pass on. You are not attracted, don't see even, because you know it is false, it is not reality. Again, suppose you love one girl, very nice, beautiful, and when she is dead, you are no more attached, because you know it is shadow. Why you are not attached to the same lover or beloved who is dead now? "No, no, here is your lover. Here is your beloved. Why don't you…?" "No, no, she is gone," or "He is gone." "Oh, where he is gone? He is lying there." (laughter)

So when we are attached to the shadow, that is called ignorance, illusion. This is illusion. So here in the material world we are all engaged in shadow attachment. Therefore it is called illusion. Māyā-mohitam. Daivī hy eṣā guṇamayī [Bg. 7.14]. So this is going on, life after life. We are after shadow. Tejo-vāri-mṛṣā mṛdāṁ yathā vinimayaḥ. They, just like in the desert you will find exactly a vast water, pool, and the animal runs after the… It is called phantasmagoria? No?

Devotees: Mirage.

Prabhupāda: Mirage, yes. So running after it, running after it, the shadow is also going ahead and the animal also running. So there is no water. He becomes more and more exhausted. Then he dies. This is the example. So here in this material world we are running after the shadow enjoyment. And running, running, running, running, somebody is exhausted and dies. The karmīs, they have no knowledge. They have been described as mūḍhas. They are running after shadow, shadow, that's all. And the jñānīs, they understand that "This is shadow, mithyā." So shadow means there is reality also. Shadow means… Without reality, how there can be shadow? So they are searching after that reality. Brahma satyaṁ jagan mithyā. They understand, "This is shadow. Find out where is water." So the jñānīs are also in the darkness, because they do not know where is water. They simply know that because it is shadow therefore there must be somewhere the reality. This is jñānī, or yogi. And bhakta, they know where is real water. That's all. This is the difference. The karmīs are like animals. They are after shadow water, running, running, running, exhausted and finished. That is karmī. And jñānī, they understand that "This is shadow, but there is reality." But they do not know where is that reality. But a devotee knows that "This is shadow, but it is shadow of the reality," and they know where is that reality. Like this, this is the difference.

So the kingdom of God is not devoid of varieties. There are the real varieties. Therefore ordinary man cannot understand what is Kṛṣṇa. They do not understand, because they have been described in the śāstra as aviśuddha-buddhayaḥ: their core of heart is not yet cleansed. Aviśuddha-buddhayaḥ. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. It is said in the śāstra, in the Śrīmad-Bhāgavatam, that ye 'nye 'ravindākṣa vimukta-māninaḥ. These jñānīs, they are thinking that "Now we have become liberated because we have learned to distinguish between the shadow and reality." So… But they cannot enjoy reality because they are śūnyavādī, nirviśeṣa. They cannot believe that here there is ball dance and there is Kṛṣṇa dancing with the gopīs-it is the same thing. So how it is reality? This is their misfortune. They cannot judge that unless in Kṛṣṇa there is ball dance, how this ball dance can be shadow? The variety is there. But unless there is reality, how the shadow… We are after shadow. Shadow is not reality. But there must be reality. And if in the shadow there are so many varieties, so why not reality also full of varieties? The poor fund of knowledge of the Māyāvādī… They cannot understand even that unless in the shadow there are so much varieties, unless there is reality… And in the Vedānta-sūtra it is said, ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) "The living entities and the Supreme Being, they are full of enjoyment." Why we are seeking enjoyment here in this mater…? Everyone is seeking after enjoyment. But they are seeking after false enjoyment.

So this Kṛṣṇa consciousness movement means to give them idea of real enjoyment. If… So real enjoyment means that when you are uncontaminated with this material body. Spiritual enjoyment. Now we are trying to enjoy with this body. The body is senses. Indriyāṇi parāṇy āhuḥ. Bodily enjoy means the sense enjoyment. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhiḥ [Bg. 3.42]. In this way we have to understand that this body is false; therefore the bodily enjoyment is also false. That they cannot understand. This is their misfortune. Therefore one who does not understand in the beginning of spiritual life that "I am not this body. I am different from body…" Then his spiritual life begins. Otherwise, cats and dogs and everyone is engaged with this bodily enjoyment. So long we shall be captivated by this bodily enjoyment, we are in the groups of animals. That's all.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Animals. The whole world is going on in a way which is animal civilization. So if you want to be happy, you have to come to the spiritual platform, reality. That is wanted, thorough overhauling. They should know perfectly well that "We are after false enjoyment. We have to come to the platform of real enjoyment." Somebody is mistaking that "Real enjoyment, there cannot be any varieties. If there are varieties, then what is the difference between this and that?" So these varieties are different in quality. This is material quality, and that is spiritual quality. They have no distinction between matter and spirit. They cannot understand this exactly like cats and dogs.

So our this Kṛṣṇa consciousness movement is not to stop your enjoyment but to bring you in the platform where you can enjoy eternally. That is Kṛṣṇa consciousness. So if you want false enjoyment, then you remain in this material world in the darkness. But the Veda says, tamasi mā jyotir gama: "Don't keep yourself foolishly in darkness. Come to the light." So in order to come to the light, you have to follow certain restrictions. Just like you are diseased, and if you want to come to be healthy again, then you have to follow some restrictions, some injunctions. Doctor says, "You don't eat this. You don't do this. You don't do this." That is the way of going to the healthy condition of life. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. So a person, intelligent person, if he knows that "By observing certain rules and regulations prescribed by the physician, if I can become again healthy, so why not do this?" this is intelligence. And if you fall victims of this material enjoyment, without any idea of spiritual life, then you remain cats and dogs. That's all. But we must always know that the enjoyment, as Ajāmila… He is enjoying the movements of the child. The similar enjoyment is there in the spiritual world. Kṛṣṇa is the child. Kṛṣṇa never dies, and the father never dies, the mother never dies. Eternally there is enjoyment.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

So we have to understand where is that spiritual world. That is… You have… Those who are reading Bhagavad-gītā, you will find, paras tasmāt tu bhāvaḥ anyaḥ: "There is another world." Bhāva means nature. Paras tasmāt tu bhāvaḥ anyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Sanātana means eternal. The living entity is described as sanātanaḥ. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātana means eternal. And there is another nature, which is also described, sanātana. So when a living entity is constitutionally sanātana, if he wants to go back to that sanātana nature, that is called sanātana-dharma. It is called… You have heard the name sanātana-dharma. Sanātana-dharma means when the sanātana-jīva, living entity, tries go to back home… That is our real home. Here it is not home. We have taken America as home. How long it is your home, sir? Say, fifty years, hundred years, that's all. Not this kind of home. So that home is eternal. That is called, therefore, sanātana. Avyakto 'vyaktāt sanātanaḥ. Yasmin sarveṣu naśyatsu means when in the material world everything will be dissolved, annihilated, then it is said that the other nature… We have tried to describe in our Easy Journey to Other Planets, antimaterial, material and antimaterial. So that world, the spiritual world, there is if you go beyond this covering of the sky. You cannot touch even the ultimate covering even, Brahmaloka. We can see there is a covering round, what is called? Horizon. That is covering. This covering is covered by seven layers, same earth, water, fire, ether. One layer is ten times bigger than the other layer. If you can penetrate and go through, then there is the other world, spiritual world. So this is the position. We should be clever enough to understand the constitution of this material world, this material body, and the spirit soul, how the spirit soul can be liberated, how the spirit soul can go to the spiritual world and live there eternally. Everything is very nicely described in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Everyone can go. Mad-yājino 'pi yānti mām [Bg. 9.25].

So our endeavor should be, instead of being attached to this false enjoyment like cats and dogs, like the animal is running after the false water, the human life is meant for understanding that "The animal is running after false water. Why I shall go there? I am not animal." That is human life. If one, like the cats and dogs and deer, animal, runs after the false water and he dies, struggle for existence… "Survival of the fittest," they say. Nobody will survive. So there is no question. If you take the word in a real sense, the survival of the fittest, one who has understood that he is not this body, he is spirit soul, he is fit to survive. Otherwise, bhūtvā bhūtvā pralīyate [Bg. 8.19], you will run after this false thing, and this body will be finished, and again you will have to accept another body, and again you will run after, bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is going on. After false thing. Therefore the śāstra says that this human form of life is not meant for running after this false thing. They must understand what is reality. And how to attain that reality? Exactly in the same way: intelligent man knows that "This is my diseased condition. How to get out, achieve that healthy condition? Because I am eternal." Na hanyate hanyamāne śarīre [Bg. 2.20].

So it is possible even by Ajāmila. That is the story we are now trying to understand. Simply we have to accept the association of realized soul. Then it is possible. There is no hopelessness. Anyone can attain the spiritual perfection. Satāṁ prasaṅgān mama vīrya-saṁvidaḥ. Therefore Caitanya Mahāprabhu has recommended,

sādhu-saṅga, sādhu-saṅga-sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
[Cc. Madhya 22.54]

So our aim of life should be how to associate, how to keep association with devotee. Then everything will be possible. And as soon as we give up the association and we associate with māyā, then our life is finished. Always remember this. Caitanya Mahāprabhu was enquired by a devotee that "What is the business of a devotee? How he will make progress without any difficulty?" So Caitanya Mahāprabhu said in two lines that asat-saṅga-tyāga, ei vaiṣṇava-ācāra: [Cc. Madhya 22.87] "A Vaiṣṇava should always avoid asat, materialistic person, always avoid the association.' Asat-saṅga-tyāga. But matter is asat, not permanent. So those who are attached to the material world, they are called asat. Satāṁ prasaṅgāt, one should associate with sat, means those who are in spiritual advancement. They are called sat. And those who are interested in material advancement, they are called asat. So Caitanya Mahāprabhu advised, "Don't associate with persons who are trying to be advanced in material way." Asat-saṅga-tyāga, ei vaiṣṇava-ācāra. And how we can understand this person is materialist? That is stated next line: asat eka strī-saṅgī. Those who are too much attached in sex, they are asat, materialist, and Kṛṣṇa, those who are not devotee of Kṛṣṇa. That's all. If you can find out these two persons, then you understand who is asat and who is sat. And sat-just the opposite. Sat means he is no more interested in material enjoyment. That is sat. And those who are interested in material enjoyment, they are asat.

So if we keep our association with persons who are materially interested, then we cannot make progress. If you keep our company always with persons who are spiritually interested, then you make progress.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.25

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Honolulu, May 25, 1976

Prabhupāda: Śrīmad-Bhāgavatam, Canto Six, Chapter One, verse number twenty-five. (recites the Sanskrit verse responsively with devotees.)

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlāṁ
mumude jaraṭho bhṛśam
[SB 6.1.25]

So the youngest child was very dear. Everyone sneha. Sneha is, another meaning of sneha is oil, liquid. So sneha means affection. So this sneha word is used that there is a liquid, how you say, goes to down. Liquid does not go up. Slow. Similarly, we have got some affection, the affection goes to the lowest. Therefore father and mother's affection generally goes to the youngest. So here also Ajāmila, although he's a cheat, he's a rogue, he's a thief, he has learned all the bad quality, but still the sneha, the affection, that is not lost. So this is natural. Similarly, we have got a natural feeling for Kṛṣṇa. If you study thoroughly, that is called meditation, that "Whom I love." Say for the first time, I love my body. If there is some danger I try to protect myself from the danger. That means I love my body. So the next question will be: "Then why don't you love a dead body?" Suppose your wife or husband, you love, because the husband and wife is in the body, dehino 'smin yathā dehe [Bg. 2.13]. So I love the body because the spirit soul is there. This is right conclusion. Otherwise who is going to love a dead body? Nobody. Now if wife's husband has died, son has died, he's crying. You can say that "Why you are crying?" "Oh, my son is gone, my husband is gone." "Nobody gone. It is lying here." "No, no, no. He's not." So after death we understand that this dead body is neither my husband nor my son. Late experience. But in the beginning there is no such experience. That is called illusion. He's understanding that this dead body is not neither my father, nor my husband, nor my son. He's different from. That is practical example. Otherwise why not take the dead body of your husband or son and keep it? No. That is not possible.

So it is clear that the soul is different from the body. But because we are fools and rascals, we learn it after death. That is foolishness. Not in the beginning. In the beginning the Bhagavad-gītā says, Kṛṣṇa says, that asmin dehe, "Within this body, the soul is there." "No, no. I don't believe." Dull brain cannot understand. But after death, he sees, "Yes. The body's not my son. The body's not my husband." So that is foolishness. The foolish person understands late, and the intelligent person understands very quickly. That is the difference. So I love my body. I love my husband's body, my wife's body. Why? The real husband, wife or son is within the body. Therefore we love. Then the conclusion is that the soul is important more than the body. Then the question will be that "Why you love the soul?" Then the answer will be "Because the soul is part and parcel of Kṛṣṇa." Kṛṣṇa says, mamaivāṁśo jīva-bhūta [Bg. 15.7]. So ultimately the conclusion is that I love Kṛṣṇa and, because the soul is part and parcel of Kṛṣṇa, therefore I love the soul. And because the soul loves within this body, therefore I love… There is no difficulty to understand. But so long one is under illusion, he's under the bodily concept of life. Therefore śāstra says that one who is in the bodily concept of life, he's animal. He's animal.

yasyātma-buddhiḥ kuṇape tri-dhātuke
svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow and kharaḥ means ass. I repeatedly say this. So unless we understand that I and you, we are not this body, there is no question of spiritual understanding or spiritual education.

So here the Ajāmila, because, although he was a brāhmaṇa, but due to association of a prostitute, he lost everything. This is the version. We have already studied, that,

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sad-ācāro
dāsyāḥ saṁsarga-dūṣitaḥ

Sad-ācāra. Sad-ācāra, just like we are teaching sad-ācāra, rise early in the morning, taking a bath, change your cloth, wash your mouth, and then go to the Deity room and have maṅgala arotika, then study, so many, so many…, simply sad-ācāra. Sad-ācāra means, sat means "that will exist," and ācāra means "behavior." Sad-ācāra So here it is said that Ajamila, he became the husband of a prostitute. It is not the sastric injunction. You can become husband, but not the husband of a prostitute. Then your life is finished. Naṣṭa sad-ācāra. You will be lost all… Therefore so much stress is given that wife should be chaste and husband should be very well behaved, then life will be successful. Arjuna argued with Kṛṣṇa that "You're asking me to kill my brothers and relatives on the other side, so don't You think that if I kill them, their wives will be widowed and they'll be polluted? And as soon as they'll be polluted, there will be varṇa-saṅkara." Varṇa-saṅkara, the practical example of varṇa-saṅkara is the hippies in your country: no caste, no creed, neither useful for the material world, neither useful for the spiritual. That is called varṇa-saṅkara. Then he said, "My…," Arjuna… Strīṣu duṣṭāsu varṇa-saṅkara (indistinct). "My dear Kṛṣṇa, You are asking me to kill my… There will be widow, and they'll be polluted, and there'll be varṇa-saṅkara, and (indistinct), and when there'll be varṇa-saṅkara, then the whole world will be hell. It will be no more suitable for habitation of gentlemen. Finished."

Therefore in the Vedic civilization two things are very much stressed: to teach the man from childhood how to become expert in sad-ācāra, and woman trained up how to become chaste. So this chaste woman and this sad-ācāra, brāhmaṇa, ideal is brāhmaṇa, he'll become married. Then there will be peace, there will be progress, there will be peace in the society, peace in the family. There is a poetry in English, "Society, friendship and love, divine (indistinct)." But that society is not this society. If we become husband of the prostitute, no, that is not possible. Then sad-ācāra will be finished. Nāmnā sad-ācāra. Dāsyāḥ saṁsarga-dūṣitaḥ: as soon as you become associated with prostitute, then everything will be lost. Sad-ācāra means your progress in spiritual life is lost. Therefore we are stressing so much on the four avoidances: no illicit sex, no meat-eating, no intoxication, no gambling. This is the way. If you are serious… But if you take it as a fashion, that is another thing. But if you take it seriously to progress, then these things will done. This is the basic principle of spiritual progress. Otherwise we shall learn, bandy-akṣaiḥ kaitavaiś cauryair garhitāṁ vṛttim āsthitaḥ, bibhrat kuṭumbam aśucir… Aśuci, aśuci. Aśuci means unclean. Spiritual life means purification. So if you purify and again become unclean, that we have discussed hasti-snāna, the elephant. Elephant takes bath very nicely, and as soon as come on the shore, take some dust and throw on… Kuñjara śaucavat. Parīkṣit Mahārāja said that "What is this cleaning?"

But without cleaning, your life is spoiled. If you don't clean your life, then you'll have to accept another body according to karma. We have to accept that the whole human mission is to stop this repetition of birth… They do not know. There is no science, there is no philosophy, there is no education throughout the whole world. But the aim of life is to stop these four things: birth, death, old age and disease. They cannot think of. How it can be stopped? They cannot think of. They're trying the different way-contraceptive method of killing the child. That is not how to stop this. No. Nature's law is so strong that if you kill the child in the womb then you'll be also killed. You'll be also killed. Tit for tat. There is no escape. "Life for life," just like in the law. You cannot do that. So this is very important things to understand. You are thinking very free but no, there is: prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Exactly. Kāraṇaṁ guṇa saṅgo 'sya [Bg. 13.22]. Just like if you contaminate some disease, you must suffer from it. That is natural law. You cannot avoid. There is no escape. So similarly, this spiritual life, this human life is a chance that you learn how to purify yourself. That is human life. And if you don't purify yourself, you remain impure without any endeavor, then what is the difference between you and cats and dogs? There's no difference.

So, kuṭumbam aśucir yāyatām āsa. So in that aśuci bhṛta āsa, the sneha is there. This Ajāmila, although became the rogue number one, but the affection, natural, that is there. Affection is there. Sa baddha-hṛdayas tasminn arbhake kala-bhāṣiṇi. Attract. The child is talking in broken language-that is very pleasing, pleasing to everyone, especially the parents. So nirīkṣamāṇas tal-līlām. And he's walking, or he's crawling, he's coming to the father, coming to the mother… These things are very attractive, and we become more and more attracted, and we forget our real business. The real business we should always remember. These things are natural. It is very good, be affectionate to your children. But don't forget your real business. Otherwise this kind of affection is there in cats and dogs also. Cats and dogs you'll find they carry the cat, the kitties. What is called, kitties?

Devotee: Kittens.

Prabhupāda: …on the mouth. They have no hands. And they give protection to the… [break] …so one thing is for these kitties and one thing is for the… Similarly, Nṛsiṁhadeva-one thing for the Hiraṇyakaśipu and one thing for Prahlāda. So that is not God's discrimination, but that is natural. That is natural. He states. Kṛṣṇa says in the Bhagavad-gītā, samo 'haṁ sarva-bhūteṣu: [Bg. 9.29] "I'm equal to everyone." Otherwise if He's not equal to everyone, how He can be God? If He's partial to somebody and He's affectionate to some… No. That is not God's foolishness. God is equal to everyone. Samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "Nobody is My enemy and nobody is My friend, but still," ye tu bhajanti māṁ bhaktyā teṣu te mayi, "but anyone who is devotee, I take special care for Him." The same thing that the cat carries in the mouth, the cat as well as the mouse. The mouse, for mouse it is death, and for the cat it is pleasure. Similarly, Hiraṇyakaśipu, when he's captured by Nṛsiṁhadeva, He's death. Tava nakha. Kara-kamale nakham adbhuta-śṛṅgaṁ dalita hiraṇ... Immediately. Finished. The same hand on the head of Prahlāda Mahārāja, "My dear child, be blessed," the same hand. This is the position.

So we shall try to purify ourselves from sinful activity so that Prahlāda Mahā..., Nṛsiṁhadeva may keep His hand on our..., bless head. That is wanted. Then our life is successful. Otherwise nature will not excuse. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Hiraṇyakaśipu will be killed. A demon should be... That is true business of Kṛṣṇa. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], to kill the demons. Of course, any demon killed by Kṛṣṇa, he also gets salvation. But if the demon gets salvation being killed, but just imagine what is the position of devotees to whom Kṛṣṇa is so affectionate. Just imagine what is his position. And His name is Bhakta-vatsala. Kṛṣṇa's name is "very much affectionate to the devotee." So you have taken Kṛṣṇa consciousness movement. Take it seriously. Follow the rules and regulations. Then Kṛṣṇa will give you all protection. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. If you are sincere devotee... It is very easy thing to become devotee. Simply four things: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four... A child can, they are learning. They're also offering a flower, mad-yājī. This is worship. If a child can do it, you cannot do it? What is the difficulty? If you offer a flower to the Deity, if you offer your obeisances... The child, it's learning. Don't think it is knowing for nothing. Everything is calculated, "Ah, here is this child. He is offering obeisances." Credit. "He's offering flower." Credit. (laughter) Yes. From his childhood, if one becomes, simply deposits credit, then someday it will be a big balance, a good bank balance. So therefore this institution means to give everyone the chance to do these four things: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And Kṛṣṇa says maṁ evaiṣyasi asaṁśayaḥ: [Bg. 18.65] "Without any doubt, simply by doing these four things, you'll come back to Me." So what is the difficulty? Live properly and be happy.

Thank you very much.
Devotees: Jaya! (end)
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Śrīmad-Bhāgavatam 6.1.26

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Chicago, July 11, 1975
Prabhupāda: Oṁ namo bhagavate vāsudevāya (repeats twice with devotees responding).

bhuñjānaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam
[SB 6.1.26]

Bhuñjāna, by raising him very affectionately, by giving him all necessities of life, bhuñjānaḥ prapiban, all kinds of drinks, milk, fruit juice, khādan, solid food... There are four kinds of foodstuff: something we chew, something we swallow, something we lick up, and something we drink. So everything was being supplied, bālakam, to that small boy. Every mother, every father does so. It is very natural. Sneha-yantritaḥ. Why do they do so? That is God's arrangement. If the father and mother hasn't got such affection, then the helpless child... In the beginning there is no other means of living. Even cats and dogs, even tigers, they also take care. So this is not very extraordinary thing, that human being has got affection. That affection is there even in tiger. So you are not very in that way advanced. That is natural. That kind of affection for the small child, you will find in cats and dogs and tigers, even snake. These things are not extraordinary thing. They are very much proud, "How I have to take care of my children." So that is taken care by other animals also. Bhuñjānaḥ prapiban khādan bālakaṁ sneha-yantritaḥ, bhojayan pāyayan mūḍhaḥ. In spite of so much affection and taking care of the children, he is addressed here, mūḍha. Just see. (laughs) They are very much proud of being affectionate, but śāstra says, "You are rascal, that's all." Mūḍha. Bhojayan pāyayan mūḍho na veda āgatam antakam. He could not understand that "I am very busy in raising my child, but here, back side, there is death. Death is waiting to scramble me."

So not only in these activities, in every activity we are very busy with material activities. And we do not know that on my back side death is standing. He will take everything, what I have got. Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś ca aham. The death is also Kṛṣṇa. He said, aham, mṛtyuḥ sarva-haraś ca aham: "I am death. You cannot see God. You are very much proud of your eyes. Now you see I have come. I will take away everything, what have you got. Now you protect yourself and your property, your skyscraper building, everything. Now you protect." So therefore mūḍha. He does not know how to protect things, but he is creating things. That is called mūḍha. Just like I am collecting lakhs and millions of money, but next moment there is standing somebody, he will take away. So that I do not know, that one man is waiting. I am collecting. There was a caricature picture when India was struggling for independence. So the Gandhi's picture, Gandhi was fishing with the tackle, and Jinnah was standing behind with a knife and plate, that "Let this rascal struggle for independence, and as soon as (sic:) he's get, I will take share and go away, Pakistan." Actually he did so. He never went to jail, but he took the share and made Pakistan. So Gandhi, therefore, was not in favor of partition. But he had to do, accept it. Because the Britishers were very intelligent, that "Let us divide it so that India may not become a strong power." So that still, it is going on, the animosity between Pakistan and Hindustan. It is British plan. That is politics.

So similar plan is always there, that we are struggling for existence and accumulating so many things. Just like you have got this nice city, Chicago. Not only Chicago; there are many others in America. But the people are not thinking that "How long I shall remain American and enjoy this? Maybe fifty years, twenty-five years or utmost hundred years. But everything will be taken-my American citizenship, my body, my wealth-everything will be taken by death. So what insurance I am doing for that purpose, that it will not be taken, I shall enjoy it?" Therefore mūḍha. There is reason why they are called mūḍhas, rascals. They do not know their actual interest. Everyone, not only you, everyone, the whole material world, they do not know what is is actual interest. Everyone should be self-interested. That is very good. But the fools, rascals, do not know what is his actual self-interest. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Svārtha-gatim means the self-interest. Svārtha. Sva means own, and artha means interest. He does not know. Therefore he is mūḍha. He does not know his self-interest. It is very good that you become self-interested, but if you do not know what is your self-interest, then you are a mūḍha.

So actually, that is the position of all living entities within this material world. Encaged by māyā, illusion, they have forgotten what is the self-interest. The self-interest is: go back to home, back to Godhead. That is real-self interest. So every intelligent man should first of all see to his self-interest, how to become free from this repetition of birth and death and go back to home, back to God. That is self-interest. And if we do not know, we do not execute in that way-that means Kṛṣṇa consciousness-then however we may be philanthropist, affectionate, very good economist, very good philosopher, everything is nonsense, mūḍha. That is the statement, that we should not remain mūḍha; we should become intelligent and see to our self-interest, and that is the success of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.26

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Honolulu, May 26, 1976

Prabhupāda: So, Śrīmad-Bhāgavatam, Sixth Canto, First Chapter, text number twenty-six. (chants verse responsively with devotees)

bhuñjānaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam
[SB 6.1.26]

So this is the general way of life. Everyone is engaged in these material activities, and the basic principle of material activity is gṛhastha, family life. Family life, according to Vedic system, or anywhere, is responsible life to maintain the wife, children. Everyone is engaged. They think this is the only duty. "To maintain the family, that is my duty. As comfortably as possible. That is my duty." One does not think that this kind of duty is performed even by animals. They have got also children, and they feed. What is the difference? Therefore here the word used is mūḍha. Mūḍha means ass. One who is engaged in such duties, bhuñjānaḥ prapiban khādan. Prapiban. Prapiban means drinking, and bhuñjānaḥ means eating. While eating, while drinking, khādan, while chewing, carva casya raja preya (?). There are four kinds of eatables. Sometimes we chew, sometimes we lick up, (Sanskrit) sometimes we swallow, and sometimes we drink. So there are four kinds of foodstuff. Therefore we sing catuḥ vidhā śrī-bhagavat-prasādāt. Catuḥ vidhā means four kinds. So we offer to the Deities so many foodstuffs within these four categories. Something is chewed, something is licked up, something is swallowed. In that way.

So bhuñjānaḥ prapiban khādan bālakaṁ sneha-yantritaḥ. The father and mother takes care of the children, how to give them foodstuffs. We have seen mother Yaśodā is feeding Kṛṣṇa. Same thing. This is the difference. We are feeding ordinary child, which is done by cats and dogs also, but mother Yaśodā is feeding Kṛṣṇa. The same process. The process there is no difference, but one is the Kṛṣṇa center and other is whimsical center. That is the difference. When it is Kṛṣṇa-centered, then it is spiritual, and when it is whimsical centered, then it is material. There is no difference between material… This is the difference. There is… Just like lusty desires and love, pure love. What is the difference between lusty desires and pure love? Here we are mixing, man and woman, mixing with lusty desires, and Kṛṣṇa is also mixing with the gopīs. Superficially they look the same thing. Yet what is the difference? So this difference has been explained by the author of Caitanya-caritāmṛta, that what is the difference between lusty desires and love? That has been explained. He has said, ātmendriya-prīti-vāñchā-tāre bali 'kāma' [Cc. Ādi 4.165], "When I want to satisfy my senses, that is kāma." But kṛṣṇendriya-prīti-icchā dhare 'prema' nāma, "And when we want to satisfy the senses of Kṛṣṇa, then it is love, prema." That is the difference. Here in this material world there is no love because the man and woman, they have no idea that "I mix with the man, the man who satisfies desires with me." No. "I will satisfy my desires." This is the basic principle. The man is thinking that "Mixing with this woman, I'll satisfy my sense desire," and woman is thinking that "By mixing with this man, I shall satisfy my desire." Therefore it is very prominent in the Western countries, as soon as there is difficulty in personal sense gratification, immediately divorce. This is the psychological, why so many divorces in this country. The root cause is that "As soon as I don't find satisfaction, then I don't want." That is stated in the Śrīmad-Bhāgavatam: dāṁ-patyaṁ ratim eva hi. In this age, husband and wife means sex satisfaction, personal. There is no question of that "We shall live together; we shall satisfy Kṛṣṇa by being trained up how to satisfy Kṛṣṇa." That is Kṛṣṇa consciousness movement. Don't do anything for your personal sense gratification. Do everything for Kṛṣṇa's sense gratification.

Just like the gopīs, they used to go to Kṛṣṇa. These gopīs, they were married, because in India twelve years, thirteen years girls are married still. I've told many incidences. So from childhood they are friends, small children, but the girls are married early, so they go to their husband's place, thirteen, fourteen years. But because they had, they prayed to Kātyāyanī when they're not married, they prayed to Kātyāyanī that "Kṛṣṇa is so beautiful. Please give me Kṛṣṇa as my husband." Kṛṣṇa is all-attractive, so Kṛṣṇa fulfilled their desire, and that is vastrāṇām. Of course, these things are not to be publicly discussed, but still you are little interested in Kṛṣṇa. So all the gopīs, girls, before their marriage, they prayed to Kātyāyanī that "You give me Kṛṣṇa as my husband." So Kṛṣṇa…, it is not possible socially, but Kṛṣṇa makes such a plan that He accepted every one of them as His wife. That is vastrana-līlā. Vastrana-līlā, the girls were taking bath in the Yamunā, keeping their clothing, garments, on the shore. Still in India, especially in Punjab, the practice is that where the women take bath, strictly no man can go there because they put their clothings on the shore and they dip into the water naked. So this was being done, and Kṛṣṇa took their clothings and got up on the tree. So they begged Kṛṣṇa, their friend, "Kṛṣṇa, this is very bad. Why You have taken away our…" "No, you beg the clothes with folded hands, then I shall give you." (laughter) So you have read this story, you do not require, but the idea is that "You wanted Me, all of you, as your husband. Now I'm fulfilling your desire. I'm seeing you naked." Because a woman can be naked only before the husband. No one else. This is chastity. A woman cannot be naked anywhere, just like in the club, naked dance. This is most abominable. Woman can be naked only before the husband. [break]

…brāhmaṇa. That will be explained. He was brāhmaṇa. He was well trained as a brāhmaṇa, but one day while he was coming home with the ingredients of worshiping the Deity, he saw one śūdra embracing another śūdra girl, embracing, kissing, because they have no shame. No brāhmaṇa, kṣatriya, vaiśya will do that. It is not etiquette. But because a śūdra, now it is everywhere we can see, embracing, kissing, open to everyone. So young man, seeing this, how he can restrain, check his lusty desire? It is not possible. Kali-yuga is so fallen. If a young man sees another young man he's enjoying with another young girl, then naturally his lusty desires increases. So these things are forbidden therefore. Still in some places it is forbidden that you cannot… India this is strictly forbidden. There is no such thing in the public street a young man can embrace or kiss. No. That is not possible. Then it will be criminal. Neither a young boy can dare to speak with another young girl on the street. Still it is criminal. She'll begin immediately protest that is incivility.

So the whole civilization is how to restrict this sex desire. Because… Why restriction? Because the sex desire, sex life, will keep him within this material world in different bodies, either as human being or as animal or as bird or as insect-so long there will be this sex desire. To become free, to become liberated means to become liberated from sex desire. That's all. This is the basic principle. Not that this tantra-yoga, how to increase sex desires. This is not civilization. Civilization is how to cut down sex desire and ultimately become free, paramahaṁsa. That is civilization according to Vedic culture. Therefore the training from the very beginning, brahmacārī. Brahmacārī is instructed in such a way that he'll remain brahmacārī throughout the whole life. A brahmacārī is open to accept either a gṛhastha āśrama or vānaprastha āśrama or sannyāsa āśrama, but the guru advises, "Better remain all through brahmacārī. No botheration." So he's trained properly, but still if he has desire, then he's allowed to become a gṛhastha. That is also for a limited time. The whole plan is how to stop, because as soon as here, that Ajāmila, he was not properly married, he became the husband of a prostitute. But there are ten children, but he's entangled with the family, with children, and now he's engaged bhuñjānaḥ prapiban khādan bālakaṁ sneha-yantritaḥ, one after another. First of all sex desire, puṁsaḥ striyā mithunī-bhāvam etam [SB 5.5.8].

This world, what is this world, material world? The material means sex desire. That's all. The woman is hunting after man, and the man is hunting after woman. Either in human society or bird society or beast society or dog society or cat society, the principle is sex. And the human society means to understand this, that what is the basic principle of material life. If we understand it is sex, therefore we have to cut down the sex desire gradually by becoming brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is the process. Otherwise, if I do not know what is the cause of my material bondage, then how we can take remedy? This is the cause, puṁsaḥ striyā mithunī-bhāvam etam. The desire is there. As soon as one is grown up, reaching youthful time, the sex desire is very strong, very strong. So they unite, a man…, a boy finds out a girl, a girl finds out a boy. They unite, and there is sex, and as soon as there is sex then there is bondage. Immediately. Puṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitha. As soon as they unite, then the relation becomes very tight, very strong. Then, as soon as one is married, or unmarried-generally speaking married-then he wants apartment. Ato gṛha. Gṛha means apartment. So long he remains brahmacārī there is no need of apartment. He can dine right out on the street. (laughter) But as soon as they're joined together, immediately apartment, gṛha. Then how to maintain the apartment? Then he must have land. Because formerly there was no industry. Everyone must produce his own food by tilling the field. So to produce food he must have some land. So land was available, still available. One can produce. But they have left that process of livelihood. They are taking to industry.

So ato gṛha. First of all apartment, then kṣetra. Kṣetra means agricultural land. Then some capital. Ato gṛha-kṣetra. Then as soon as they're married they, at least woman, wants some child, children. Ato gṛha-kṣetra-suta-āpta. After, if he has got very nice apartment and good condition of living, then he'll invite some friends, "Please come and see our happily living." (laughter) And one after another-bondage. One after another. Because if you're opulent, you have to show your friends. Otherwise what is your opulence? If your friends do not come and say, "Oh, you're so wonderful. (laughter) Yes. You have got such a nice wife, nice apartment. Wonderful!" Because in the Kali-yuga this is wonderful. Everything is mentioned in śāstra. Dakṣyaṁ kuṭumba-bharaṇam. If one can maintain one wife and some children, ah, he's most expert. (laughs) Forget Kṛṣṇa. Here is expert. (laughter) Daksa means expert. "Oh, he's expert. How he's maintaining." When I first came, I met one elderly lady. She had a son. So, as Indian I asked, "Oh, why don't you get your son married?" She replied, "Oh, I have no objection. If he can maintain a wife I have no objection." That means to maintain a wife is a very big job in your country. I've seen it. (laughter) Of course, when we talk we must talk freely. (laughter) That is a fact. (laughter) But formerly, in our father's age, they used to come to foreign countries and they thought it, it is a great laugh to possess one white wife. Yes, they are thinking like that. So all the students who used to come to England for higher studies, naturally he'd carry one white elephant. (laughter) They used to say-it is not my coined words-they used to say, "Oh, to maintain European wife, it is like maintaining white elephant." So anyway, you have got so many white elephants. (laughter)

So this is the way, ato gṛha-kṣetra-suta-āpta, friends. Arjuna was lamenting, "My dear Kṛṣṇa, You are asking me to fight with my relatives. Then suppose I become victorious and they're killed. Then whom I shall show the kingdom?" That was his objection. (laughter) "If everyone is killed on the other side, my friends and relatives, and suppose I become victorious, then whom I shall show my prosperity?" So āpta, suta, ato gṛha-kṣetra-suta-āpta and vitta and money. It is one after another. First wife, then apartment, then field for agriculture, then friends, then children, then money, bank balance. In this way he does not know he's becoming entangled more and more. Ato gṛha-kṣetra-suta-āpta-vittaiḥ, janasya moho 'yam. He's thinking that "Now everything is settled up; I am very happy." And next day death comes and kicks him out: "Get out!" That he does not understand. That he does not understand, that "Any moment death can come and kick me out of all this arrangement." That is ignorance. That is foolishness.

So here, bhojayan pāyayan mūḍho na veda āgatam antakam. He was eighty-eight years old. So he was busy in maintaining the family, children, everything. But he never thought that "Death will come all of a sudden without waiting for my settle everything." That is the eighth wonder. This question was asked by Dharmarāja to Yudhiṣṭhira Mahārāja: "What are the wonders, the most wonderful wonders? What is that?" So he said, "This is the most wonderful thing." "What is that?" Ahany ahani gacchanti lokāni yama-mandiram. Every moment we see that someone is going to the court of Yamaraja-that means death. That is our experience, everything. Ahany ahani lokāni gacchanti yama-mandiraṁ śeṣāḥ sthitam icchanti. Śeṣāḥ, who is not yet dead, he's still alive, he thinks, "I will never die. My dear friend is dying. That's all right. But I'll… Your father is dead. No, still I will be…" Śeṣāḥ sthitam icchanti kim aścaryam ataḥ param. This is the most wonderful thing that we have experience, that "My father is dead, my father's father is dead, so I shall also be die, my sons will die." Well, who will stay? Well, what is the struggle for existence, survival of the fittest? He never thinks of it. This is the eighth wonder.

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 6.1.26-27

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Philadelphia, July 12, 1975

Prabhupāda:

sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matiṁ cakāra tanaye
bāle nārāyaṇāhvaye
[SB 6.1.27]

So vartamāna, everyone is situated under certain condition. This is material life. I am situated under certain consciousness, you are situated in certain consciousness, everyone. According to the modes of nature, we have got different conception of life and different consciousness. That is called material life. All of us, we are sitting here. Every one of us has got a different consciousness. Generally, it is meant for sense gratification. Material life means everyone is planning, "I shall live like this. I shall acquire money like this. I shall enjoy like this." Everyone has got a program.

So Ajāmila also had a program. What was his program? His program was, as he is very much attached to his youngest child and whole attention was there, how the child is moving, how the child is eating, how the child is talking, and sometimes he was calling, he was feeding, so his whole mind was absorbed with the activities of the child. In the previous verse we have already discussed:

bhuñjānaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam
[SB 6.1.26]

Not only Ajāmila, everyone, they are absorbed in certain type of consciousness. And what is due to it? How the consciousness develops? It is said, sneha-yantritaḥ. Sneha means affection. "By the…, affected by the machine which is called affection." So everyone is affected by this machine. This machine… This body is a machine. And it is being worked by the nature. And direction is coming from the Supreme Lord. We wanted to enjoy a certain way and Kṛṣṇa has given us a certain type of body, yantra. Just like you have got different makes of motorcar. You want. Somebody wants. I want Buick car. Somebody says, "I want Chevrolet," some, "Ford." They are ready. Similarly, our body is also like that. Somebody is Ford, somebody is Chevrolet, somebody is Buick, and Kṛṣṇa has given us the chance, "You wanted this kind of car or body. You sit down and enjoy." This is our material position. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. We forget. After changing the body, we forget what I desired and why I have got this kind of body. But Kṛṣṇa, He is situated within your heart. He does not forget. He gives you. Ye yathā māṁ prapadyante [Bg. 4.11]. You wanted this kind of body: you get it. Kṛṣṇa is so kind. If somebody wanted a body so that he can eat everything, so Kṛṣṇa gives him the body of a pig, so it can eat even stool. And if somebody wanted a body that "I shall dance with Kṛṣṇa," then he gets that body. Now, it is up to you to decide whether you are going to get a body which will be able to dance with Kṛṣṇa, to talk with Kṛṣṇa, to play with Kṛṣṇa. You can get it. And if you want a body how to eat stool, urine, you will get it. So we have to decide, this human form of life. But if you have no information that "What kind of body I am going to get next," if you don't believe… You believe or not believe, it doesn't matter. The nature's law will act. If you say, "I don't believe in the next life," you may say like that, but nature's law will act. Karmaṇā daiva-netreṇa [SB 3.31.1]. As you are acting, according to that, you are preparing your next body. So after death-after death means when this body is finished-then you get another body immediately, because you have already made the field work, what kind of body you will get.

So this man, Ajāmila, was engaged in taking care of his child very nicely, and the whole mind was absorbed in the child. So… (aside:) Don't disturb. Therefore he has been described as mūḍha. Here it is said, bhojayan pāyayan mūḍhaḥ. We are forgetting that some day is coming. That is ahead. That is called mṛtyu, death. We forget that. This is our imperfectness. So this man forgot that he was very busy as affectionate father or affectionate husband. Or anything. I have got so many relationship. As an affectionate friend or envious enemy, we have got some relationship. With everyone with this world we have got some. Either it may be affectionate or envy; it doesn't matter. So in this way we are living forgetting that death is ahead. Therefore we are mūḍha. Mūḍha means rascal, ass, who does not know what is actual interest. Just like ass. Ass, the… Mūḍha means ass. The ass does not know his own interest. We have seen that ass is loaded with three tons of cloth by the washerman, and he cannot go; still, he has to do it. And he does (not) know that "I am loading so many tons of cloth on my back, and what interest I have got with it? Not a single cloth belongs to me." So the ass has no such sense. Ass means he has no such sense. He is thinking, "It is my duty. To load upon me so much clothing, it is my duty." Why it is duty? Now, "Because the washerman gives you grass." So he has no sense that "Grass I can get anywhere. Why I have taken this duty?" This is the… Everyone is anxious about his duty. Somebody is politician, somebody is householder, somebody is something else. Because he has taken up some false duty and working hard for it, therefore he is an ass. He is forgetting his real business. Real business is that death will come. It will not avoid me. Everyone says, ”As sure as death.” Now, before death, I have to act in such a way that I may have a position in Vaikuṇṭha, in Vṛndāvana, and I may have permanent life to live with Kṛṣṇa. This is our real duty.

But we do not know that. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. We are in this conditioned state of life because we are separated from our original person, Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, we have forgotten this. We are thinking we are part and parcel of America or India. This is called illusion. They are interested… Somebody is interested in his country; somebody is interested in his society or family. We have created so many things, duty. Therefore śāstra says that ”These rascals do not know what is his actual self-interest.” Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. He is hoping something which will never be fulfilled. Therefore he is rascal. We are trying to adjust things within this material world to become happy, but the rascal does not know that so long he will remain in this material world, there is no question of happiness. That is rascaldom.

Kṛṣṇa says that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. This material world, where we are now living under different change of body one after another, it is duḥkhālayam. Why I have to change my body? Why not… I am permanent. Na hanyate hanyamāne śarīre [Bg. 2.20]. Therefore we have to learn, we have to be educated, we have to receive knowledge from the perfect. And Kṛṣṇa personally, the Supreme Perfect Person, is giving you knowledge. And if we are so unfortunate that we do not take the perfect knowledge-we concoct, we speculate, we create our own idea-then it is to be understood that durāśayā. We are thinking, ”I shall be happy in this way. I shall be happy in this…” Nothing. You shall never be happy-this is perfect instruction-unless you go back to home, back to Godhead. Just like a mad boy, he has forsaken his father. His father is rich man, everything is there, but he has become hippie. So similarly, we are also like that. Our father is Kṛṣṇa. We can live there very comfortably without any botheration, without endeavor for earning money, but we have decided that we shall live here in this material world. This is called ass. This is the… Therefore mūḍha. We do not know what is our self-interest. And we are hoping against hope, ”I shall be happy in this way. I shall be happy in this way.” Therefore this word is used, mūḍha. They do not know what is actually his happiness, and he is trying one chapter, another, one chapter, another, ”Now I will be happy.” The ass. The ass. Sometimes the washerman sits on his back and takes a bunch of grass and puts in front of the ass, and the ass wants to take the grass. But as he moving forward, the grass is also moving forward. (laughter) And he thinks, ”Just one step forward, I shall get the grass.” But because he is ass, he does not know that ”The grass is situated in such a way that I may go on for millions of years; still, I will not get the happi…” This is ass. He does not come to his senses that ”For millions and trillions of years I may try to be happy in this material world. I will never be happy.”

Therefore we have to take the knowledge from the guru who knows things. Therefore guru is worshiped,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

The politician or, what is called, leaders, andha, they will promise you that ”You will be happy in this way. You give me vote, and I shall bring heaven for you, and let me become minister. That is… You simply wait, and as soon as I become a minister and president, I will give you such and such benefit.” So you select Mr. Nixon, and again you become disappointed. Then we request, ”Mr. Nixon, you get out.” And we accept another fool. This is going on. This is going… But śāstra says you will not be getting right information in that way. These foolish men, they will promise you something, and he is unable to make you happy. You will be again disappointed, again regret. Then what is…, wherefrom I shall get the right information? That Vedas says, tad-vijñānārthaṁ sa gurum eva abhigacchet: [MU 1.2.12] ”If you want right information, then go to the guru.” And who is guru? That Caitanya Mahāprabhu explains that āmāra ājñāya guru hañā tāra’ ei deśa [Cc. Madhya 7.128]. He says, ”You just become on My order.” Guru means who carries the order of Kṛṣṇa. Caitanya Mahāprabhu is Kṛṣṇa. Or who is Kṛṣṇa’s servant, that is guru. Nobody can become guru unless he carries the order of the Supreme. Therefore you will find… Because every one of us is ass, we do not know what is our self-interest, and somebody comes, ”I am guru.” ”How you become guru?” ”No, I am self-perfected. I don’t require to read any book. I have come to bless you.” (laughter) And the foolish rascals, they do not know, ”How you can become guru?” If he does not follow the śāstra or the supreme authority Kṛṣṇa, how he can become? But they accept, guru.

So this kind of guru is going on. But you should know, guru means who carries the order of the Supreme Lord. That is guru. Any rascal who manufactures some idea is not guru. Immediately kick him out, immediately, that ”This is a rascal. This is not a guru.” Guru is here, as Caitanya Mahāprabhu says, āmāra ājñāya guru hañā [Cc. Madhya 7.128]. Guru means the faithful servant of God. That is guru. So you have to first of all test that ”Are you faithful servant of God?” If he says, ”No, I am God,” oh, kick him on his face immediately. (laughter) Kick him immediately, that ”You are rascal. You have come to cheat us.” Because test is there that guru means faithful servant of God, simple. You don’t require large definition, what is guru. So Vedic knowledge gives you indication that tad-vijñānārtham. If you want to know the science of spiritual life, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], you must approach guru. And who is guru? Guru means who is the faithful servant of God. Very simple.

So this is the position. Without guru, if he is manufacturing his way of life, then he is mūḍha, rascal. Therefore it is said, mūḍha. He was thinking, ”I am so affectionate father. I am taking care of my son, little son. In all respect I am feeding him, I am patting him, and so many things I am… I am very faithful and very honest father.” But śāstra says, ”Here is a mūḍha, rascal.” You see here. It says, bhojayan pāyayan mūḍhaḥ. Why he is mūḍha? Na vedāgatam antakam. He does not say, does not know, that ”Behind me, the death is awaiting. He has come to take me.” Now, ”How your affection for your so-called son and society and family and nation will save you? Here is death.” That he cannot answer. He cannot answer that death is there. So we shall be prepared. That is human life. We must always know that ”There is death behind me.” At any moment he can capture my neck and take it away. That’s a fact. Is there any guarantee that you shall live hundred years? No. Even just after few seconds, if you go to the street, you may immediately meet death. There may be heart failure. There may be motor accident. There may be something, something. So to live is wonderful. To die is not wonderful. Because you are meant for death. As soon as you took your birth, immediately you begin to die. Immediately. If you enquire, ”Oh, when the child is born?” you say, say, ”One week.” That means he has died one week. We are taking that he is living one week, but actually he has died one week. That is wonderful, that still he is living, he has not died. So death is not wonderful because it is sure. It will come-after one week or after one hundred years. That is not wonderful. So long you live, that is wonderful.

So we should utilize this time to make solution of the life that we are repeatedly dying and again accepting another body. So how they will understand unless they come to the proper guru? Therefore śāstra, says tad-vijñānārtham: "If you want to know the real problem of your life and if you want to be enlightened how to become Kṛṣṇa conscious, how to become eternal, go back to home, back to Godhead, then you must approach the guru." And who is guru? That is explained, very simple thing. Guru never manufactures idea that "You do this and give me money and you become happy." That is not guru. That is another process of earning money. So here it is said, mūḍha, everyone who is simply living in the fool's paradise, manufacturing his own ideas like Ajāmila… Somebody has taken, "This is my duty," somebody has… He is a fool. You must know what is your duty from guru. You are singing every day, guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā **. This is life. This is life. Guru-mukha-pad… You accept the bona fide guru, and what he orders you, carry out. Then your life is successful. Ār nā koriho mane āśā. You rascal, you do not desire anything else. Are you not singing daily? But do you understand the meaning? Or you are singing only? What is the meaning? Who will explain? Nobody knows? Yes, what is the meaning?

Devotee: "My only wish is that my mind be purified by the words coming from the mouth of my spiritual master. I have no other desire but this."

Prabhupāda: Yes. This is the order. Guru-mukha-padma-vākya, cittete koriyā aikya ***. Now citta means consciousness or heart. "I shall do this only, bas. My Guru Mahārāja told me; I shall do this." Cittete koriyā aikya, ār nā koriho mane āśā. So it is not my pride, but I can say, for your instruction, I did it. Therefore whatever little success you see than my all my Godbrothers, it is due to this. I have no capacity, but I took it, the words of my guru, as life and soul. So this is fact. Guru-mukha-padma-vākya, cittete koriyā aikya ***. Everyone should do that. But if he makes addition, alteration, then he is finished. No addition, alteration. You have to approach guru-guru means the faithful servant of God, Kṛṣṇa-and take his word how to serve Him. Then you are successful. If you concoct, "I am very intelligent than my guru, and I can make addition or alteration," then you are finished. So that is the only. And now, sing further.

Devotee: Śrī-guru-caraṇe rati, ei se uttama-gati.

Prabhupāda: Śrī-guru-caraṇe rati, ei se, uttama-gati. If you want to make real progress, then you must be firmly faithful at the lotus feet of guru. Then?

Devotee: Je prasāde pūre sarva āśā.

Prabhupāda: Je prasāde pūre sarva āśā. Yasya prasādāt… This is the instruction in the whole Vaiṣṇava philosophy. So unless we do that, we remain mūḍha, and this is explained in this Ajāmila-upākhyāna. So today we are reading this verse, sa evaṁ vartamānaḥ ajñaḥ. Again he says. Again Vyāsadeva says that "This rascal was situated in that, absorbed in the service of his son, Nārāyaṇa, of the name." He did not know… "What is this nonsense Nārāyaṇa?" He knew his son. But Nārāyaṇa is so merciful that because he was constantly calling his son, "Nārāyaṇa, please come here. Nārāyaṇa, please take this," so Kṛṣṇa was taking that "He is chanting 'Nārāyaṇa.' " Kṛṣṇa is so merciful. He never meant that "I am going to Nārāyaṇa." He wanted his son because he was affectionate. But he got the opportunity of chanting the holy name of Nārāyaṇa. This is his good fortune. Therefore, according to this, we change the name. Why? Because every name is meant for becoming a servant of Kṛṣṇa. So just like Upendra. Upendra means Vāmanadeva. So if you call "Upendra, Upendra," or similarly, that name is taken account of. So that will be explained later on.

So here also it is said… In the first verse it is said mūḍha, and the second verse also it is said, sa evaṁ vartamānaḥ ajñaḥ. Ajña means rascal. Mūḍha means rascal. Ajña means ignorant, ignorant, who has no knowledge. Jña means one who has knowledge. Ajña mean who has no knowledge. Mṛtyu-kāla upasthite. So everyone in this material world, he is mūḍha, ajña. He does not care that "I will have to meet death. When everything will be finished, all my plans, all my assets, everything, will be finished." He does not know that. He knows it, but he doesn't care to observing these things. Therefore everyone is mūḍha and ajña. Then, in spite of the death has come, matiṁ cakāra tanaye bāle nārāyaṇāhvaye. He is experiencing, "Now I am dying; death is near." Still, he is thinking of his, that child. So yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante [Bg. 8.6]. He has got a child. His name is Nārāyaṇa. Now, his position is different. But if I am similarly affected, similarly affectionate to my dog, then what is my position? Or anything. Naturally, I will think of my dog, and immediately I shall get the another body like a dog, or dog. This is nature's law. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. At the time… The test will be at the time of death, what kind of body you are going to get. So yaṁ yaṁ vāpi smaran bhāvam. The… Just like he is very much affectionate to his son. He is thinking of his son. Similarly, if you very much affectionate to your dog or something else, you will think at that time. Therefore practice Hare Kṛṣṇa so that at the time of death you can think of Kṛṣṇa and your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.27

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Indore, December 15, 1970

Prabhupāda: …all sinful contamination. Therefore purposely they commit sinful activity and chant Hare Kṛṣṇa to counteract. That is also greatest offense, that "Because I am chanting Hare Kṛṣṇa…" Just like some government officer, because he is in higher post… Just like the other day I cited the high-court judge. So "I shall take opportunity of taking bribe on the strength of my superior post in government service." According to law, that is greatest offender, the greatest criminal according to law. If a police man kills, his offense and his punishment is greater than an ordinary man killing. That is the law. Knowingly. So the "Nārāyaṇa," the constant chanting of "Nārāyaṇa," on account of the name… Nowadays the fashion is that we do not keep the name of our children in God's name. Formerly, "Kṛṣṇa dāsa," "Nārāyaṇa dāsa," "Govardhana dāsa," some of… There are thousands of Viṣṇu's name. The people would keep the children's name according to that so that, so that indirectly, directly, they would be able to chant the holy name of the Lord. That was the process. And by doing so he will be gradually developing his Kṛṣṇa consciousness. Bhuñjānaḥ prapiban khādan bālakaṁ sneha-yantritaḥ. By affection. Some way or other, we have to increase our affection for Kṛṣṇa, love of Godhead. Through the channel of the affection of one's son or children, one can increase-that is Kṛṣṇa consciousness.

sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matiṁ cakāra tanaye
bāle nārāyaṇāhvaye
[SB 6.1.27]

So when he was just on the point of death, naturally he had affection for his son, so he was calling, "Nārāyaṇa, Nārāyaṇa, Nārāyaṇa, Nārāyaṇa, please come here, please come here." That is natural. I know my father, when he was dying, so I was not at home. So he lived for one day to see me. He was always inquiring "Whether Abhay has come back, come back," like that. So by the paternal affection he showed that. Similarly, the Ajāmila was also calling, "Nārāyaṇa, Nārāyaṇa." And in the Bhagavad-gītā it is said, yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. This practice means at the time of death if one can remember Kṛṣṇa, Nārāyaṇa, then the whole life is successful. At the time of death. Because the mentality, status of the mind at the time of death, will carry him to the next life. Just like the flavor is carried by the air, similarly, my mentality will carry me to a different type of body. If I have created my mentality like Vaiṣṇava, pure devotee, then I shall immediately transfer to Vaikuṇṭha. If I created my mind as an ordinary karmī, then I will have to stay within this material world to enjoy the type of mentality which I have created. If I keep myself as a businessman, doing business... Naturally it is done so. One gentleman in Calcutta, he was a very big businessman, and he was dealing in shares. So at the time of death he was crying, "Kamahatti, Kamahatti shares." Kamahatti shares at that time was very popular to the people. So at the time of his death the result will be that he might have taken his birth as a rat in the Kamahatti mill. It is possible. At the time of death, whatever you think, that will carry you to a type of body. Kṛṣṇa is very kind. Ye yathā māṁ prapadyante [Bg. 4.11]. Anyone whoever begs from Kṛṣṇa any any benefit, any type of benefit required from Kṛṣṇa, Kṛṣṇa gives him: "All right. You are thinking like rat, so you become a rat. You are thinking like a tiger; you become a tiger. You are thinking like a devotee, you become a devotee. You are thinking of Me, please come to Me." That's all. Simple truth.

So by chanting Hare Kṛṣṇa we have to mold our thinking power, always thinking of Kṛṣṇa. If you always think... That is recommended in the Bhagavad-gītā: yoginām api sarveṣāṁ mad-gatenāntar-ātmanā. Who is the first-class yogi? "Who is always thinking of Me within himself."

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

This Kṛṣṇa consciousness movement is specially meant for creating that mentality of the members of the society. That's all. If at the end of his life he simply remembers Kṛṣṇa, that is natural. Whatever you practice whole life, that will come out at the time of your death. That is natural. Sa evaṁ vartamāno ajñaḥ. Ajña. He does not know. Ajña, the very word is used here, ajña, foolish. He is thinking that he will be able to remain forever and enjoy the association of his family and children. Therefore it is said here, ajña. Everyone is thinking that "My..., this material atmosphere, my bank balance, my nice house, my nice family, children, they will protect me." That is foolishness. Nobody will protect you. You have to protect yourself. Just like while you are flying in the sky, airplane or the birds, when there is danger no other plane will be able to save you. No other bird will be able to save you. If you have got your own strength of flying with your wings, then you can be saved. The Bhāgavata says therefore,

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Those who are mad, they think that "My, this body, strong body," deha apatya, "my children, my grown up children," dehāpatya-kalatra, "my good wife," dehapātya-kalatrādiṣu, "and the by-products of this combination-wife, children, and bank balance." Just like one fights in the battlefield, you are simply fighting, struggle for existence within this material world, and our soldiers are these: my children, my wife, my relatives, my country, so on, so on. But Bhāgavata says pramatta, "he is mad"; teṣāṁ nidhanam, "he does not know that they will be all finished." Paśyann api na paśyati: "he does not see, although he is seeing." He has seen that his father was living, but he is no more: "He is not no more protecting me. Then how I shall protect my son, or how my son will protect me?" And therefore it is stated pramatta, ajña. These words are used. They are factually the fact, but they do not know. Pramatta.

Evaṁ vartamāno 'jño mṛtyu-kāla upasthite. When it was time for death, mṛtyu-kāla upasthite, matiṁ cakāra tanaye bāle nārāyaṇa. So the benefit was, because he was chanting the name of Nārāyaṇa in connection with his child's name, naturally at the time of his death he was thinking of the Nārāyaṇa child, the name. Viśvanātha Cakravartī has commented on this point that this Nārāyaṇa, thinking of the name of the child, immediately reminded him of the service he was doing according to his father's direction. He was also, in the childhood or in his boyhood, he was engaged in the service of the Lord, Nārāyaṇa. According to Vedic civilization, therefore, a child-he may be a king's son or a poor man's son-must go to gurukula and live for some time under the training of the spiritual master to be very thickly connected with Nārāyaṇa and Kṛṣṇa. The āśrama... Just like we have got this Kṛṣṇa conscious āśrama, there is rules and regulations that one should rise early in the morning, chant Hare Kṛṣṇa mantra, and so many duties are there. They are all in connection with Kṛṣṇa. If a child is trained up in that way, then he becomes automatically Kṛṣṇa conscious. And if a child becomes Kṛṣṇa conscious up to the age of twenty, twenty-five years, then naturally he becomes a devotee of Kṛṣṇa. So when he enters life, although he accepts wife and children, he cannot forget Kṛṣṇa. Therefore his household life also continues Kṛṣṇa consciousness. Naturally, at the age of fifty he leaves the family connection and accepts the vānaprastha. And then, when he is fully trained, he accepts sannyāsa.

This is the system of varṇāśrama-dharma-four kinds of varṇas and four kinds of āśrama. It is very scientific. The whole idea of human civilization should be how to fix one to Kṛṣṇa consciousness, to Viṣṇu. Because they do not know na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. The real interest is to approach Viṣṇu, to go back to home, go back to Godhead. That he does not know. He is entangled with these material affairs. Anartha. They are called anartha. They are not required. When you get a human form of body you must know that your food and shelter is already ordained. You don't require to try for this. Even the birds and beasts, they do not try for their food and shelter. They are certain that "Somewhere we have got our shelter and there is somewhere my food." Eko bahūnāṁ yo vidadhāti kāmān. Kṛṣṇa, the supreme patron, He is supplying food to everyone. He is supplying food to the elephant, who eats one time one hundred pounds, and He is supplying a grain of sugar to the ant also. So why should bother about my food? That is śaraṇāgati. When a man becomes śaraṇāgata, he knows perfectly well that "Somehow or other there is my food." A sannyāsī… sannyāsī means sat nyāsa, to fully surrender to Kṛṣṇa. But the sannyāsīs, they misuse in another way. Actually sannyāsa means to fully surrender. Nowadays in India there are so many sannyāsīs, some three million sannyāsīs. They are wandering all over the country. They have no food problem. Still, although India is considered to be poverty-stricken. Either sannyāsī or gṛhastha, nobody has to have problem. You have created such… Simply artificially you have created such problem. Bhāgavata says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. One should try for that thing which is not obtainable either in the higher planetary system or lower planetary system. Because everywhere the food, shelter, sex life, and protection is there, in every planet. But the only want is that one is not Kṛṣṇa conscious. My Guru Mahārāja used to say that "There is no scarcity in the world. The only scarcity is that people are not Kṛṣṇa conscious. That's all. Otherwise there is no scarcity." He has declared like that. They have simply artificially created the problem. If you say that "Why a man is suffering for want?" Actually man is not suffering for want. He is eating. But that you cannot check. Just like a man is suffering from some disease. Why he is suffering? Nobody has given him that disease. Similarly, nobody has given him that poverty. You try to help (indistinct). But don't think that "God has created somebody poor and somebody rich." That is not fact. God is impartial. We create our poverty; we create our disease. Matiṁ cakāra tanaye bāle nārāyaṇāhvaye.

sa pāśa-hastāṁs trīn dṛṣṭvā
puruṣān ati-dāruṇān
vakra-tuṇḍān ūrdhva-romṇa
ātmānaṁ netum āgatān

When he was dying he also saw that three ferocious persons, very fearful persons with rope in their hands, sa pāśa-hastāṁs trīn dṛṣṭvā puruṣān ati-dāruṇān, very fearful, he saw. Sometimes dying man cries because he sees that "Somebody has come to take me to Yamarāja." He sees, and he is very fearful. So now he also became. Vakra-tuṇḍān ūrdhva-romṇa. The description of the assistants of Yamarāja: their hairs are very curled, vakra. Vakra-tuṇḍān ūrdhva-romṇa: and the hairs on the body are standing. Ūrdhva-romṇa ātmānaṁ netum āgatān. Now at the time of Ajāmila's death, the assistants of Yamarāja have come to take him. We shall discuss, some time again. (devotees offer obeisances) Hare Kṛṣṇa. (end-room conversation follows)

760527SB.HON

Śrīmad-Bhāgavatam 6.1.27

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Honolulu, May 27, 1976

Pradyumna: Translation: "When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son, Nārāyaṇa." [SB 6.1.27]

Prabhupāda: So in the previous verse also it has been described, bhojayan pāyayan mūḍho, and here is also, sa evaṁ vartamāno ajñā. Ajñā means one who has no sufficient knowledge. He is called ajñā. And mūḍha means ass, rascal. So in both the verses the Ajāmila is described as fool, rascal, and without sufficient knowledge. Why? Because he's attached to the child and he does not know that death is coming now. Death is there. This is our position. We say that "God is dead." God is not dead. God is coming very soon. Wait a few years, he'll be dead. This is the position. You rascal, God is not dead. God is coming to kick you, to kill you. Yes. Kṛṣṇa says, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. What is death? Just like in your previous life you had been something. Death means you have forgotten everything. Suppose I was a very big king or prime minister or president. But that is all finished. Now I've got another life, another chapter of life. Tathā dehāntara-prāpti. You have to change your body. It may be lower degree or higher degree, but you have to change your body. There are 8,400,000 species of life, forms of life. You have to accept one of them. That is our real problem. If we forget the real problem and blindly or foolishly say that "God is dead…" God may be dead, but God's law is not dead. Suppose a king dies, a president dies; does it mean the government dies? Huh? The government will go on. You can say, "God is dead." God is not dead, neither you are dead. But if you foolishly say that God is dead, that does not mean His law is also dead. The law will go on. One king may be dead. The next, his son or somebody will become king, and the government law will go on. So what is the use of talking foolishly like "God is dead"? God is never dead. This is going on. This morning we're talking.

So we are concerned with the laws of God. God may be dead or alive-it doesn't matter. Suppose by law we are prisoners, we are in the prison house, and all of a sudden the president or the king dies. Does it mean you shall be free? No. You have to rot. Just like Bengali proverb says (Bengali), that if the king dies, his government is not stopped. We should remember that, that that government is prakṛti, the material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are reading Bhagavad-gītā. So this is all foolish things, that "God is dead," "I don't care for God." But God, actually, God is not dead. You are dead. You are dead actually because this body, the bodily concept of life, this body is dead. Just like you are driving one car. But if you think that "I'm the car…" The car is dead. The car is moving because you are alive. Similarly, this dead body, this body is dead, already dead from the very beginning, but it is moving on account of the soul. This is knowledge. It is dead from the very beginning. Therefore in the śāstra it is said that… What is that? I am just now forgetting. Oh, aprāṇasya hi dehasya maṇḍanaṁ loka-rañjanam. Aprāṇasya hi dehasya. Deha, deha means this body. So either it is dead or alive, it has no life. Aprāṇasya hi dehasya. Deha, he is not alive. It is always dead. Simply we understand, because we are foolish rascals, we understand that this body is dead when the soul is away. The body is always dead. So bhagavad-bhakti-vihīnasya jatiḥ japas tapaḥ kriyaḥ. If one is not Kṛṣṇa conscious, bhāgavata-bhakti-vihīnasya, then his big nationality, jatiḥ, his achievement, japas tapaḥ, his activities, everything bhagavad-bhakti-vihīnasya jatiḥ japas tapaḥ kriyaḥ, all these things are like decoration of the dead body. Aprāṇasya hi dehasya maṇḍanaṁ loka-rañjanam. Maṇḍanaṁ loka-rañjanam. We are decorating this body with flower, ornaments, nice cloth. How long? So long the life is there. Then it is beautiful. Otherwise no one will do. If you garland… Suppose I become dead and you garland. It may be pleasing to somebody, but what is the value? There is no value.

So this material civilization, they're decorating this body. So the bodily concept of life is condemned in the very beginning of the Bhagavad-gītā. This knowledge was given to Arjuna by Kṛṣṇa when he surrendered. When he was talking friendly, He did not say. When Kṛṣṇa…, Arjuna submitted that "Kṛṣṇa, I'm now perplexed. So how my intelligence can be revived? You know." Arjuna knew that Kṛṣṇa is the Supreme Personality of Godhead, so his perplexed position can be solved by Kṛṣṇa. That he knew. Therefore he said, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "Kṛṣṇa, no more friendly talks. We are wasting time. Now I become Your disciple, śiṣya." Śiṣya means disciple. "You kindly advise me. I'm surrendering unto You." Tad viddhi praṇipātena [Bg. 4.34]. Spiritual master means you must surrender to him. If you talk foolish, then you will not be benefited. You must submissively hear and accept whatever he says. So when Kṛṣṇa began to teach him as teacher, the first thing He uttered… Anyone can say what He first said?

Devotee: Aśocyān anvaśocas tvam.

Prabhupāda: Ah.

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"My dear Arjuna, you are talking like very learned scholar, but you are so rascal that you are talking of this body."

So, so far this body's concerned, either it is dead or alive, it is not the subject matter of any talk. Nānuśocanti paṇḍitāḥ. Those who are learned scholars don't talk about the body. They'll talk about the soul. That is paṇḍita. What is the… This is dead body. Suppose this is cloth. Uh? Now if you talk about this cloth, you can talk. You can write volumes of books: "This silk was purchased in that store and it was manufactured in such and such day, and the man manufactured, he's like this…" You can go on talking nonsense like that and can write books. So all these rascal philosophers, they are writing about this cloth. That's all. Yasyātmā-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. But this is not the subject matter for the learned scholars. Nānuśocanti paṇḍitāḥ. What is this body? A combination of matter. It is already dead. Because the living soul is there, it is moving, and as soon as the living bo…, soul is out of the body, it is useless, dead matter. So what is there important talking about this dead body? It is made of this earth, earthly ingredient, bhūmir āpo 'nalo, and it will become again. Either… There are three, how do you say, transformation of this body. One transformation is ash. Another transformation is stool. Another transformation is earth. There are three different types of transformations. Just like Christian people, they bury the body. So, in due course of time you'll find, say, after ten years, twenty, your body's finished. It is now earth. The body has become earth. And Hindus, they burn it, so the body becomes ash. And the Parsees, they throw the body to be eaten by the vultures. It becomes stool. That is the last, how would you say, transformation of this body. And we are so much busy about this ash, stool, and earth. Just see how foolish we are.

Therefore Kṛṣṇa said to Arjuna, gatāsūn agatāsūṁś ca. Just like motorcar, with driver or no driver, what is it? It is dead matter. That's all. Why one should be busy about this motorcar? One should be busy about the driver, whether he's (indistinct) nicely, whether he's eating nicely, he'll drive. If you don't take care of the driver, simply you wash the car, what is the use? The car will not be moving without driver. Similarly, the whole civilization should be on the basis of understanding the soul. That is civilization. Unfortunately, by the spell of māyā… Just like this Ajāmila. He's committing sinful activities. He's now rogue, thief, cheater. He doesn't care for that. But he's taking care of the body of the child. He's thinking, "This child will save me when I'll be in danger." There is another verse in the Second Canto:

dehāpatya-kalatrādiṣu
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Deha means this body. Apatya means children. Dehāpatya. Kalatra means wife. Dehāpatya kalatrādiṣu ātm-asainyeṣu. Here is struggle for existence, and you're thinking that "This my strong body and my nice children and my wife, they are my soldiers. Therefore I am saved." Everyone is thinking like that. "Now I am in a good family. I've got my family members very nice. I've got this strong body. Oh, what do I care, God is dead?" That's all.

So this is our misconception. We are thinking that this paraphernalia-my country, my community, my countrymen or my family, my wife, my children and so many things, mine, mine, mine-so I'm thinking that they will give me all protection. No. Therefore, in the Bhāgavata it is said, dehāpatya-kalatrādiṣu asatsv api. He knows that "They will be finished. They cannot give protection to themselves. What protection they'll give to me?" This is knowledge. This is knowledge. Dehāpatya-kalatrādiṣu ātma-sainyeṣv asatsv api pramatta teṣāṁ nidhanam [SB 2.1.4]. He knows that they will be finished, paśyann api na paśyati. He has practical experience, yet still he does not see. This is called māyā. Māyā means thing is one and he's thinking otherwise. His soldier, the so-called soldier, the protector, will be finished, but still he's depending on him. Suppose a bird is flying with his family in the sky. But if there is some danger, then no other bird can help him. You have to help yourself. Just like aeroplane. If dozens of aeroplane is flying, but if one aeroplane is in danger, no other plane can give him any help. It will fall down and crash. Finished.

So we have to take care of ourself. Daily, we are thinking, ”My country, my community”-they’re all busy in this way-”they’ll save me.” No. When death will come, nobody will save you. He’ll remember that. You are challenging, ”God is dead.” When God will come and make you killed, nobody can save you. So we are so foolish for thinking that ”God is dead, and I shall continue my life, and my wife, my children, my countrymen, my nation will save me.” That is not possible.

Thank you very much. (end)

701217SB.SUR

Śrīmad-Bhāgavatam 6.1.27-34

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Surat, December 17, 1970

Prabhupāda:

sa evaṁ vartamānaḥ ajñaḥ
mṛtyu-kāla upasthite
matiṁ cakāra tanaye
bāle nārāyaṇa-āhvaye
[SB 6.1.27]

So Ajāmila, at the point of his death, just remembered his youngest son, who was named Nārāyaṇa. So the Nārāyaṇa, very name, has got the full potency of the Supreme Personality of Godhead, Nārāyaṇa. That is the secret of this nāma-saṅkīrtana movement. By chanting the holy name of Nārāyaṇa, you immediately contact with the Supreme Personality of Godhead. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. Nāma, the Lord’s name, is not material; it is spiritual. The sound is Brahman, śabda-brahma. Vedic sounds, they are śabda-brahma. They are not material sound. So nāma cintāmaṇiḥ, spiritual. Kṛṣṇa. Kṛṣṇa and Kṛṣṇa’s name, there is no difference. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. Rasa, the transcendental mellows. Every one of us is searching after some mellow, some pleasure from everything. Kṛṣṇa is the reservoir of all pleasures, rasa-vigraha, fully personified. Wherever there is Kṛṣṇa, there is rasa, a transcendental mellow, enjoyment, relishable. Very Kṛṣṇa presence.

For instance, that, when in the Battlefield of Kurukṣetra, fighting was going on between Kṛṣṇa and Bhīṣma, both of them… Kṛṣṇa, of course, did not touch any weapon because He promised. But Grandfather Bhīṣma was very severely piercing Kṛṣṇa’s body with arrows, and Kṛṣṇa was enjoying. That is the relationship between Kṛṣṇa and His devotees. Kṛṣṇa can be worshiped, Kṛṣṇa can be loved, by any capacity. The gopīs loved Kṛṣṇa out of seemingly lust, lusty desires, and Śiśupāla remembered Kṛṣṇa out of anger. Kāmāt krodhād bhayāt. And Kamsa remembered always Kṛṣṇa out of fear. And, of course, they were not devotees. Devotees means they should be always favorably disposed to Kṛṣṇa. Not inimical. But Kṛṣṇa is so kind, even somebody is disposed to Him in an inimical attitude, he also gets salvation. For example, Kamsa, Dantavakra, Śiśupāla, Hiraṇyakaśipu, Rāvaṇa. They were not friendly. Still, because they thought of the Supreme Personality of Godhead, consciousness were there, but it was unfavorable. Bhakti means favorable. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Favorably. That is bhakti. And pratikūlyena, just in the opposite way, thinking of Kṛṣṇa in inimical way, that is also accepted by Kṛṣṇa. Kṛṣṇa is so kind. Anyone who thinks of Kṛṣṇa always, he is the greatest yogi. So even the enemies who think of Kṛṣṇa always, although unfavorably, he becomes a yogi because thinking of Kṛṣṇa.

Therefore the result of yogic performances are achieved by the inimical personalities. In the impersonal Brahman effulgence, not only the highly learned scholars who are trying to attain brahma-jñāna, they enter, but also the enemies who are unfavorably thinking of Kṛṣṇa, they also enter into that spiritual kingdom, impersonal effulgence, nirviśeṣa-brahmajyoti. Therefore a devotee’s position is different from the jñānīs’, impersonalists’. Because the destination which is achieved by the jñānīs is also achieved by the enemies of Kṛṣṇa. So that is not a very high position. Therefore devotees’ position is very exalted. They do not… They go through the impersonal effulgence of Brahman, but they are not attracted. They are attracted in the Vaikuṇṭha planets, Goloka Vṛndāvana planets, where the Supreme Personality of Godhead lives eternally with His associates.

So the effect of chanting the holy name of Nārāyaṇa was immediately visible in the person of Ajāmila. Although he was so much sinfully absorbed, because he uttered the name of his boy, whose name was Nārāyaṇa,

dūre krīḍanakāsaktaṁ
putraṁ nārāyaṇāhvayam
plāvitena svareṇoccair
ājuhāvākulendriyaḥ

At the time of death, especially those who are full of sinful activities, they become too much agitated how to save himself, how to enter into another body. It is a very painful situation. The painful situation becomes so acute that no more the living entity can live in this body. Just like sometimes it happens: when a person becomes too much painful, he commits suicide. He does not want to live within this body. But he does not know that is another sinful activity. You cannot commit suicide. That is another criminal action.

So at the time of death… Of course, those who are devotees, their position is different. People may say, ”The devotee is also dying, and the nondevotee, sinful man, is also dying. What is the difference?” So there is much difference. The example is given: just like a cat catching a rat in his mouth and at the same time carrying his cubs in the mouth. Superficially, we can see that the same mouth is being used, but one is feeling comfortable being carried by the mother, and another is feeling the death knell. Similarly, at the time of death, the devotee’s feeling that they are being transferred to Vaikuṇṭha, whereas the ordinary sinful man is feeling that the Yamarāja, the dūtas, the constables of Yamarāja are dragging him to the hellish condition of life. So one should not conclude simply by seeing that he is dying. No. The process is different. Janma karma ca me divyam [Bg. 4.9]. As Lord Kṛṣṇa’s appearance and disappearance are all spiritual, transcendental, they are not ordinary things, similarly, Lord Kṛṣṇa’s devotee, His representative, who is sent to this material world for preaching the glories of Lord Kṛṣṇa, their appearance and disappearance is also like Kṛṣṇa’s. Therefore, according to Vaiṣṇava principles, the appearance and disappearance of Vaiṣṇava is considered all-auspicious. Therefore we hold festivals. Just like yesterday we had the disappearance day of His Divine Grace Bhaktisiddhānta Sarasvatī Goswami Prabhupāda. So we offered our respects and observed a festival, Āvirbhava, Tirobhava. Tirobhava.

Actually the living entity has no birth or death, and what to speak of Kṛṣṇa or His devotee. Kṛṣṇa is the chief living entity of all living entities. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is also a living entity. Sometimes the atheist class of men say, "God is dead." The rascals, they do not know that even a small living entity does not die. How Kṛṣṇa can be dead or God can be dead? Mūḍhā. Therefore these classes of men are described in the Bhagavad-gītā as mūḍhā, rascals. They do not know anything; still, they pose themselves as very learned and utter something which is neither good for them nor for the public.

So in this way, dūre krīḍanakāsaktaṁ putraṁ nārāyaṇāhvayam, plāvitena svareṇa, very appealing voice, he began to ask his youngest son, "Please come here. I am dying." He was very much afraid of the three Yamadūtas who were…, who came there to drag him.

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan

Kṛṣṇa is so kind. As soon as He heard that "This man is chanting 'Nārāyaṇa' at the time of his death," immediately He sent His assistants, Viṣṇudūtas, to give him shelter. Therefore in the Bhagavad-gītā it is said, svalpam apy asya dharmasya trāyate mahato bhayāt. The mahato bhayāt… This man, this Ajāmila, is fallen into great calamity. The Yamadūtas, the assistants of the superintendent of death, Yamarāja, has come there to drag him. So mahato bhayāt. It was a great, fearful, dangerous place. But simply by uttering 'Nārāyaṇa' he was saved.

So that practice is required. Simply by… Mahato bhayāt. Here it is also said, niśamya mriyamāṇasya mukhato hari-kīrtanam. The hari-kīrtana is so glorious. If anyone at the time of death, mriyamāṇa, mriyamāṇa, one who is just dying… In a Bengali proverb it is said, parable, bhajan koro sādhan koro murte jānle haya: "Whatever you do, spiritual activities, they will be tested at the time of death." All your chants that you are practicing, this will be tested at the time of death. If you can remember Kṛṣṇa, Hare Kṛṣṇa, hari-kīrtana, at the time of death, then you are successful. So Kṛṣṇa is so kind, that immediately after hearing that the dying man was chanting Hare Kṛṣṇa or Nārāyaṇa, the same thing… Bhartur nāma pārṣadāḥ.

The nārāyaṇa-sena, the assistants of Lord Nārāyaṇa, they are also looking like Nārāyaṇa. They have also got four hands. In the Vaikuṇṭha planets the residents are also exactly of the same feature of Nārāyaṇa. Just like in this planet the king and the citizens have the same feature of body-two hands, two legs… [break] The same bodily feature. There are five kinds of mukti, liberation: sārūpya, sālokya, sāmīpya, sārṣṭi. Sārṣṭi liberation is not accepted by the devotees. Not sārṣṭi; sārūpya. And those who are devotees of Kṛṣṇa, they do not accept any one of these liberations. Although, by the mercy of Kṛṣṇa, they are elevated to the planet Goloka Vṛndāvana, but from their part they do not wish any kind of liberation. They simply want to serve the Lord. And Bhaktivinoda Ṭhākura says that "I may take birth in a family as an ant where there are devotees," because in the house of a devotee, the ants also, by eating the remnants of the foodstuff of the devotee, becomes liberated. A devotee's position is so great, a pure devotee. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11].

vikarṣato 'ntar hṛdayād
dāsī-patim ajāmilam
yama-preṣyān viṣṇudūtā
vārayām āsur ojasā

The Yamadūtas, the constables of Yamarāja, they are dragging Ajāmila to take him to the planet there Yamarāja is there. And as soon as he uttered the holy name of Nārāyaṇa, immediately Lord Nārāyaṇa's assistants came, and with grave voice they said, "What are you doing? Stop! You cannot take this man to the Yama-mandira." Ojasā. Ojasā, with great gravity they said,

ūcur niṣedhitās tāṁs te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam

The assistants of the Yamarāja, Yamadūtas, saw that they are very beautiful and their bodily features are very attractive because they are coming from Vaikuṇṭha, with four hands. So immediately they got some respectful attitude and inquired that "Who are you, that you are trying to interrupt in the administration of Yamarāja? It is not possible. You cannot… Nobody has ever interrupted with the administration of Yamarāja, so we are surprised. Who are you?" Ūcur niṣedhitās tāṁs te vaivasvata-puraḥsarāḥ. Vaivasvata-puraḥsarāḥ. Yamarāja is also the son of Manu; therefore his assistants are called vaivasvata-puraḥ. Ke yūyaṁ pratiṣeddhāro dharma-rājasya śāsanam: "Who are you? You have appeared before us as opposing party," pratiyuddhāraḥ. Warriors, they have got opposite party to fight. So they expected there will be fight because they are determined to take away Ajāmila to the Yama-mandira, whereas the Viṣṇudūtas, they forbade, "Oh, you cannot take them. You cannot take him. Stop."

Kasya vā kuta āyātāḥ kasmād asya niṣedhatha: "Who are you, my dear sirs? Why you are forbidding us? What is the purpose of this forbidding?"

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā vā
yūyaṁ kiṁ siddha-sattamāḥ

They saw that they were not ordinary men. With four hands. Because within this universe, four hands, only Lord Brahmā has got four hands. Nobody has got four hands. But they were four-handed. So they understood that "They are not ordinary living entities. They must be some extraordinary demigods or some upadevatā, almost like demigods." Siddha-sattamāḥ: "Or you are coming from the Siddhaloka." There is a planet which is called Siddhaloka within this universe. In the Siddhaloka they have got full perfection of life. And sometimes the yogis can demonstrate. In the Siddhaloka, for going from one planet to another planet there is no need of vehicles, no need of aeroplane. They can fly themselves in the sky. Sometimes we have seen pictures-a beautiful man and woman with wings. That is, of course, imagination. Maybe. We have not seen the inhabitants of the Siddhaloka, but we find it from Vedic scriptures that they can fly in the sky without any help of aeroplane or similar machine. They travel from one planet to another by yoga-siddhi. As the yogis can transfer themselves from one place to another without any difficulty, similarly, the inhabitants of Siddhaloka, they can fly in the sky. (aside:) What is that?

Yamunā: In Siddhaloka there are angels? That means angels?

Prabhupāda: Yes. [break] There are many different types of human beings. So, the Caranas, the demigods, the Siddhas. Don't think that in every planet you can find out the same bodily features. There are different bodily features. So in Siddhaloka they have got the same bodily features, but their powers are far, far greater than ours. Siddha-sat…

Now they are describing,

sarve padma-palāśākṣāḥ
pīta-kauśeya-vāsasaḥ
kirīṭinaḥ kuṇḍalino
lasat-puṣkara-mālinaḥ

"You are so beautiful-looking that all of your eyes are just like lotus petals." Sarve padma-palāśākṣāḥ pīta-kauśeya-vāsasaḥ: "And you are very nicely dressed with yellow colored garments and ornaments," and kirīṭinaḥ, "with helmet," kirīṭinaḥ kuṇḍalinaḥ, "earrings, nice earrings, nice jewels, helmets," kirīṭinaḥ kuṇḍalino lasat-puṣkara…, "and with nice flower garlands." This is the description of the inhabitants of Vaikuṇṭhaloka. There is no hat-coat-pant. They are dressed in a different way.

All right. Now have… [break] There are five kinds of devotees, liberation. Any one. There are varieties in the spiritual kingdom also, the five kinds of liberation, any one of them. Māyāvādī philosophers, they know only one kind of liberation, sāyujya-mukti, to merge into the existence of brahmajyoti. That much they know. Or they know… They prefer this kind of liberation, to become with the Supreme. That is taste. But devotees, they do not like. They want to keep their individuality.

Yamunā: (indistinct) angels in the (indistinct) different angels?

Prabhupāda: So the angels… The Siddhaloka is not in the spiritual world. It is in the material world. But they are highly qualified. But that Siddhaloka is not in the spiritual world. That is within the material world.

Devotee (1): You said that the pictures they draw of the men with wings, that is not bona fide pictures?

Prabhupāda: No. The statement in the Vedic literature-that they can fly. Now one can draw some picture, because they have idea that without wings how one can fly? That may be. That is their idea. But Nārada can fly everywhere. He has no wings. He can travel both in the spiritual and material world, but he has no wings.

Mālatī: Is it true he has the same body in the spiritual world and when he comes into the material world?

Prabhupāda: Yes, it is Nārada's facility. He has got the benediction that he can travel anywhere, without any restriction. Even some of the yogis… Durvāsā Muni, he also went to the spiritual world, saw Lord Viṣṇu. And Arjuna also went to the spiritual world with Kṛṣṇa. So, not that this material body cannot be transformed into spiritual body by the supreme will of the Lord. Anything can be changed. We think that this is stereotyped; it cannot be transformed. No. That's not the fact. By the supreme will, anything can be changed into anything.

Revatīnandana: I have a question. One of my prabhus told me that you once said that your Guru Mahārāja said that Jesus Christ was a śaktyāveśāvatāra. Is that correct?

Prabhupāda: Yes. Because he said it, it must be correct. Muhammad also, śaktyāveśāvatāra. Śaktyāveśāvatāra means a living entity is especially empowered to preach the glories of the Lord. Lord Buddha is also śaktyāveśāvatāra. They are not ordinary human being. They are especially empowered personalities.

Devotee (1): Lord Buddha is not an incarnation?

Prabhupāda: Incarnation. Avatāra means incarnation.

Devotee (1): So that means incarnation also?

Prabhupāda: Yes. Śaktyāveśāvatāra means incarnation with special power.

Revatīnandana: It's stated in the Bhāgavatam that there are two kinds of incarnations. One is a plenary portion, and the other is an empowered living entity. They're both incarnations.

Devotee (1): I thought that Lord Buddha was supposed to be incarnation of Viṣṇu.(?)

Prabhupāda: Not viṣṇu-tattva. They are not viṣṇu-tattva. There are jīva-tattva and viṣṇu-tattva. The jīvas are sometimes… Just like Lord Brahmā. He is also not viṣṇu-tattva. Lord Śiva is between viṣṇu-tattva and jīva-tattva. So powers, energies of the Lord exhibited in different categories… The viṣṇu-tattva is full of the energy of the Supreme Personality of Godhead. Others, they are not full. And Kṛṣṇa is the fullest, ṣoḍaśa-kalāḥ. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa, aṁśa. Aṁśa means partially present in Kṛṣṇa. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28].

Revatīnandana: In the picture in the revealed book, Nāradajī is asking questions of Lord Brahmā. I was thinking that Nārada has actually an all-spiritual body, and Brahmā has a material form, material body. And yet Nārada appears to Brahmājī to ask questions from him as spiritual master. How is that?

Prabhupāda: Brahmājī also enters the spiritual kingdom at the time of annihilation with his persons.

Revatīnandana: Does he undergo a change of body at that time?

Prabhupāda: Yes. That automatically takes place. Just like Hiraṇyakaśipu's son is Prahlāda. It doesn't matter. And spiritual body, material body, that can be changed. [break]

Revatīnandana: It will all be one thing(?), spiritual into material or material…

Prabhupāda: Material means when the consciousness is not Kṛṣṇa. That is material. The same example, that iron rod, if kept to the fire, gradually it becomes warm, warmer, and at last it becomes red. When it is red, it is no longer iron; it is fire. Similarly, by spiritual association, your body gradually becomes spiritualized. And at the perfection stage, there is no more material activities, simply the activities of the fire. That is stated in the Bhagavad-gītā:

māṁ cāvyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

The whole body becomes supplemented with Brahman effulgence. It is not for everyone, and those who are very, very much spiritually advanced, their body becomes like that. Therefore a Vaiṣṇava ācārya's body is never burned. It is entombed. They worship the body. But that is spiritual body.

Devotee (2): It is never burned?

Prabhupāda: No. (end)

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Śrīmad-Bhāgavatam 6.1.28-29

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Philadelphia, July 13, 1975

Nitāi: "At the time of death, Ajāmila saw three awkward persons, very fearsome in appearance, with ropes in their hands. They had twisted faces and deformed bodily features, and their hair stood on end. They had come to take Ajāmila away to the shelter of Yamarāja. Ajāmila became extremely bewildered when he saw them. His small child, Nārāyaṇa, was playing a little distance off, and with tearful eyes and great anxiety, he called the name of his son very loudly three times, 'Nārāyaṇa, Nārāyaṇa, Nārāyaṇa!' " [SB 6.1.28-29]

Prabhupāda: Is there "three times"?

Nitāi: It said in the manuscript. The manuscript said "three times."

Prabhupāda: Who said in the manuscript? There is no three times. Not "Nārāyaṇa" three times. One time, "O Nārāyaṇa," that's all. So did I say "three times"? No, it is not said here. You should correct it. Once, "O Nārāyaṇa," that's all. There is no reason of calling three times. There is no mention here. Once is sufficient. (laughter)

sa pāśa-hastāṁs trīn dṛṣṭvā
puruṣān ati-dāruṇān
vakra-tuṇḍān ūrdhva-romṇa
ātmānaṁ netum āgatān
dūre krīḍanakāsaktaṁ
putraṁ nārāyaṇāhvayam
plāvitena svareṇoccair
ājuhāvākulendriyaḥ
[SB 6.1.28-29]

Uccair ājuhāva, very loudly, "Nārāyaṇa!" Like that. That's all. Uccair ājuhāva ākulendriyaḥ. So you edited it? Not yet?

Nitāi: No.

Prabhupāda: So you should keep at least what is there. So this is the position at the time of death. Sometimes you will find the dying man is crying, ākulendriyaḥ, tearful eyes. He cannot express. He is not practiced. But he was given the chance. Kṛṣṇa gave him the conscience when the child was born to keep his name Nārāyaṇa. This is Kṛṣṇa's mercy, that "This rascal was My devotee, and now he is so fallen. All right, he is attracted to his children." So He gave the conscience, "Now keep your son's name Nārāyaṇa." Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. Kṛṣṇa is situated in everyone's heart. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa says, "From Me everything, remembrance and forgetfulness, come." Those who want to forget Kṛṣṇa, Kṛṣṇa helps him to forget: "All right, you forget." He does not give. He does not dictate from the within. And one who is foolishly in bad association, unfortunately forgets Kṛṣṇa, then Kṛṣṇa gives him chance. Offenders are very nuisance. Kṛṣṇa… Too much offender, purposefully, guru-Vaiṣṇava, his position is very difficult. But by chance if one forgets Kṛṣṇa, Kṛṣṇa does not forget him.

Therefore in the Bhagavad-gītā it is said,

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

Practiced, we are practiced to so many bad habits life after life in this material condition. So sometimes, one who is engaged in devotional service to the Lord may, on account of old practice, he commits some sinful activities. Kṛṣṇa forgives him. He knows that he is sincere, but on account of his old practice, he has done something mistake. There is a verse, saḥ pāda-mūlaṁ bhajatāṁ priyasya(?). Somehow or other, you become recognized by Kṛṣṇa, priya. Kṛṣṇa may know that "He is sincerely trying to do something for render…" Kṛṣṇa does not require your service or my service. He is self-sufficient. If we render service, that is for…, that is good for us. Kṛṣṇa, He recognizes, "Oh, now he has again begun service. That's nice." So to such person Kṛṣṇa excuses. Saḥ pāda-mūlaṁ bhajatāṁ priyasya. That verse. Now I forget. There is a verse like that.

So the Ajāmila, young man, on account of association with a prostitute, he lost his good character and began to maintain the prostitute by stealing, by cheating, one after another. So by mistake or on account of the age, he became captivated by the prostitute. So Kṛṣṇa was watching. Therefore He gave him this chance that on account of his affection towards the child, he will at least repeat "Nārāyaṇa, Nārāyaṇa." "Nārāyaṇa come. Nārāyaṇa take your food. Nārāyaṇa sit down." So bhāva-grāhi-janārdanaḥ. Kṛṣṇa is so kind. He takes the purpose or the essence. Because the holy name has its effect. So although this Ajāmila, by his foolishness, he was attached to the material body of the son, but because he was chanting "Nārāyaṇa," Kṛṣṇa was taking that essence, that's all, that

"Some way or other, he is chanting." The importance of chanting is so nice. So do not give up chanting. Then Kṛṣṇa will protect you. This is the example. "Hare Kṛṣṇa, Hare Kṛṣṇa," you practice. Naturally, when you are in danger, you will say, "Hare Kṛṣṇa." This much do. If you are practiced to do something, chant Hare Kṛṣṇa, then you are safe.

So it is not difficult. Sincerely chant. Try to avoid offense. Don't try to fall down purposefully for sense gratification. That is very dangerous. He… Purposefully, he did not fall down. Circumstantially came in contact with a prostitute, could not help him. So circumstantially he fell down, not by willingly. This should be noted. Willingly doing, that is very great offense. But circumstantially, there is every chance because we are fallen and practiced to malpractices life after life. Because the material life means sinful life. You see the whole people. They do not care. They do not know even this is sinful. We say, "No illicit sex, no meat eating, no intoxication and no gambling." So Western people will think, "What is this nonsense? These are the preliminary facilities for a human being, and this man is denying." They do not know even. Some of our students left this institution. They thought that "Swamiji is denying the primary necessities of life." They are so dull that they cannot understand this is sinful. Not only ordinary common man, even a big man, Lord Zetland in England. So one of my Godbrothers went to preach, and Lord Zetland, Marquis of Zetland… He was known as Lord Rolandsey(?). He was governor of Bengal. In our college days he came to our coll… He's Scotch man. So very gentleman and inclined to philosophy. So he asked this Godbrother, "Can you make me brāhmaṇa?" So he proposed, "Yes, why not? You follow these rules and regulation. You will become brāhmaṇa." So when he heard the rules and regulation-no illicit sex, no meat eating, no gambling, no intoxication-he said, "Oh, it is impossible. It is not possible." He flatly refused, that "In our country it is not possible."

So it is very difficult job, but if one is able to give up these sinful activities, then his life is very pure. He becomes purified. And unless one is purified, he cannot chant Hare Kṛṣṇa; neither he can understand Kṛṣṇa consciousness.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

This Kṛṣṇa says. "One who has ended the process of sinful activities and engaged in pious activities, such person can become a firm devotee." So these four principle, as we have recommended, you must follow. There is no question of optional, "I may do it, I may not do." No, you must. Otherwise, the progress will be checked. Kṛṣṇa will not leave you. Just like the Ajāmila. The progress was checked, but because he did not do it willfully, therefore Kṛṣṇa was giving him opportunity. As soon as possible, again capture him. Because he did not do anything willfully. First of all, this is the condition, circumstantial. Therefore Kṛṣṇa was very kind. He gave him the son, "Call him. You have affection for your son? All right, chant 'Nārāyaṇa' by calling your son." This opportunity was given. So for his sinful activities he saw fierceful features of these order-carriers, or Yamadūta. That is going on. If one is not offender, then he has no chance even to see the Yamadūta. But because willfully or nonwillfully he was engaged in sinful activities, associating with the prostitute, and for maintaining the prostitute he was planning so many sinful activities, cheat and take others' money and enjoy, for that reason, he had to see. And if he remains pure, he hasn't got to see. This is the difference.

So regular resultant action of sinful life, one has to. Just like Yudhiṣṭhira Mahārāja. Yudhiṣṭhira Mahārāja was advised by Kṛṣṇa that "You go to Droṇācārya and tell him the lies." "What is that?" "Now, tell him that 'Your son Aśvatthāmā is dead.' " Because Droṇācārya had some benediction that unless he is shocked by the death of his son, he will never die. So Kṛṣṇa had to take this diplomatic, because it is politics. So Kṛṣṇa… Because Droṇācārya will not believe anyone. He knew that Mahārāja Yudhiṣṭhira is a most pious man; he never tells lies. So if Mahārāja Yudhiṣṭhira goes and says that "Your son is dead," then he will believe. Otherwise, Kṛṣṇa could have gone personally, but He knew that people do not believe Him. (laughter) He is very tricky. (laughter) So therefore no tricky man can excel Him. A man may be very tricky, very intelligent, but he will not be able to excel Kṛṣṇa. He is more tricky. Just like in His childhood, Kṛṣṇa was naughty, so mother wanted to bind Him. So Kṛṣṇa also became tricky. Mother first of all brought some rope and bound, and when it was to be knotted, it was short. And then again she joined another rope. In this way, whatever rope store she had, she brought one after another, and at last, when knotting, it is too… What is called?

Devotees: Inches.

Prabhupāda: Short. So she, Kṛṣṇa thought, "Mother, nobody can bind Me, and because I have accepted to become your child, you are trying to bind Me? All right, you bring your all ropes. You will never be able to bind Me." This is Kṛṣṇa. But mother Yaśodā is the greatest devotee. So when Kṛṣṇa saw that "My mother is now exhausted, perspiring. All right, you can bind Me." This is the… You have seen in the Kṛṣṇa book. So ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want to play tricks with Kṛṣṇa, Kṛṣṇa is the greater trick. You will never be able. That is our mistake, that we think that "I am so intelligent, I can do something without the knowledge of Kṛṣṇa." That is our foolishness. Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: [Bg. 15.15] "I am sitting in everyone's heart." How you can cheat Him? It is not possible. Don't try to cheat Kṛṣṇa. Don't try to cheat guru. Don't try to cheat Kṛṣṇa. Then your progress is sure. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. You are singing daily, śrī-guru-caraṇa… What is that? Śrī-guru…

Devotees: Śrī-guru-caraṇa-padma, kevala-bhakati-sadma.

Prabhupāda: No, that…

Devotee: Guru-mukha?

Prabhupāda: Guru-mukha-padma-vākya, cittete koriyā aikya **. Don't try to cheat guru. Then progress will be checked.

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-devamayo guruḥ
[SB 11.17.27]

Ācāryaṁ māṁ vijānīyān. Kṛṣṇa says, "Ācārya means I am." Nāvamanyeta karhicit: "Do not try to neglect." Na martya-buddhyāsūyeta: "Do not consider ācārya, spiritual master, as ordinary human being and become envious." These things are warned. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta [SB 11.17.27]. Familiarity breeds contempt. That is not good. Similarly… Because by the mercy of ācārya, by the mercy of guru, you will get Kṛṣṇa. You sing that, kṛṣṇa-prāpti jāhā hoite, what is that? Kṛṣṇa-prāpti jāhā hoite. What is that language?

Kṛta-kṛta: That by his mercy he brings us close to Kṛṣṇa.

Prabhupāda: No, no, what is that Bengali language? You cannot… You are singing daily?

Kṛta-kṛta: Prema-bhakti jāhā hoite, avidyā vināśa jāte.

Prabhupāda: Ah. Avidyā vināśa jāte, kṛṣṇa-prāpti haya… So these are the things. Avidyā vināśa jāte. Avidyā means ignorance. We are full of ignorance. So guru's duty is to open the eyes, and by opening your eyes he will give you Kṛṣṇa. So this is the process. So you should be very much careful not to cheat Kṛṣṇa, not to cheat guru, and become very sincere and follow. Then it is guaranteed. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Two things required. You cannot jump over Kṛṣṇa, neglecting guru. Then it is finished. If you want to jump over Kṛṣṇa without favor of the guru, Kṛṣṇa is not so easy. So these things should be very carefully observed, no offense. Sincerely follow. Then Kṛṣṇa will protect, and your progress in Kṛṣṇa consciousness, to go back to home, back to Godhead, will be assured, insured.

So this man circumstantially fell down. So Kṛṣṇa is saving him. Kṛṣṇa is saving him, and he will be saved. We shall see in the following passage.

Thank you very much. (end)

760528SB.HON

Śrīmad-Bhāgavatam 6.1.28-29

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Honolulu, May 28, 1976

Pradyumna: Translation: "Ajāmila then saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus, with tears in his eyes, he somehow or other chanted the holy name of Nārāyaṇa." [SB 6.1.28-29]

Prabhupāda: Sa pāśa-hastāṁs trīn dṛṣṭvā puruṣān ati-dāruṇān. So, at the time of death there are so many disturbance. We have got experience, but you have forgot because bhūtvā bhūtvā pralīyate [Bg. 8.19]. But these things are observed by the sinful person. The Yamadūta, they come to take to the sinful, sinful person, not devotees. Just like the whole population of the city, they are not all subjected to the prison laws. Some criminals. Similarly, this Yamadūta goes to such sinful persons. They are not all. But it is the question of Ajāmila… He was so sinful that automatically the Yamadūtas came, and they wanted to take him.

The description of the Yamadūtas is there, that twisted face and very ugly-looking, very fierceful, and with ropes in the hand. So naturally he was very afraid. And he was attached to his son, so naturally he wanted to call somebody to save him, so he called his affectionate son, whose name was Nārāyaṇa. This is the opportunity. Kṛṣṇa is so kind upon His devotee. This Ajāmila was in the beginning a devotee. Later on he fell down. But Kṛṣṇa, Nārāyaṇa, is so kind that He gave him the dictation that "You keep your son's name as Nārāyaṇa," so that he'll be able to call the holy name Nārāyaṇa by calling his son. He was very much attached to the youngest son, whose name was Nārāyaṇa. So, unconsciously, he was chanting the holy name of Nārāyaṇa, although he never meant that he's calling real Nārāyaṇa. He's asking his son, Nārāyaṇa, "My dear son, Nārāyaṇa, please come here, take your food, sit down here, play here, Nārāyaṇa, Nārāyaṇa, Nārāyaṇa." This was practice. This opportunity was given to Ajāmila that, although he fell down from his standard of devotional service, but he got the opportunity of chanting "Nārāyaṇa." Ante nārāyaṇa smṛtiḥ [SB 2.1.6]. And when we are afraid of something, so we chant, we call somebody who is very dear. This is very psychological.

So when he was too much afraid of this Yamadūta, unconsciously he chanted the holy name of Nārāyaṇa. So somehow or other he remembered Nārāyaṇa. Some commentator says that when he chanted "Nārāyaṇa," then all his reaction of sinful life immediately disappeared and he remembered real Nārāyaṇa. Because he, in his boyhood, was trained up as a Vaiṣṇava by his father, so some… There is big comments on this incidence. Viśvanātha Cakravartī Ṭhākura has written three or four pages about this. So his opinion is that as soon as he chanted the holy name of Nārāyaṇa, immediately he remembered real Nārāyaṇa. That this child Nārāyaṇa… "I'm calling my child, how he'll be able to save me from the hands of this Yamadūta." He remembered that "Nārāyaṇa, if He kindly helps me, then I can be saved." Immediately there was response. Immediately there is response. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajanty ante kalevaram [Bg. 8.6]. In the Bhagavad-gītā it is said that at the time of death, whatever your mental condition is, that will act.

So this mental condition naturally is there what I practice throughout my whole life. So if we practice this chanting of Hare Kṛṣṇa name, then there is chance of chanting Hare Kṛṣṇa at the time of death. That is the examination. In Bengali there is a proverb, bhajan kara sādhana kara murte jānle hoy. That is, "How you are becoming Kṛṣṇa conscious, that you'll be tested at your time of death." That is wanted. If we practice throughout whole life "Hare Kṛṣṇa, Hare Kṛṣṇa," then there is good chance of chanting Hare Kṛṣṇa, because at the time of death everything becomes disordered. The tongue becomes disordered, the mind becomes disordered. There is a verse by Kulaśekhara. He was praying to Lord, adyaiva me viśatu mānasa-rāja-haṁsaḥ, prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ smaraṇaṁ kutas te [MM 33]. He was praying to the Lord, "My Lord, Mukunda, now I am healthy, very strong. Everything is all right. My mind is in order. My health is in order. So I am praying to You, let death come immediately so that I can soundly remember Your name. Otherwise natural death, it may be that on account of dissolution of the…, arrangement, physiological arrangement of the body…" Just like in sleep we forget everything. In sleep we forget everything. The subtle mind, intelligence work. I am sleeping in a nice bed, but mind and intelligence have taken me far away near the desert. And I'm seeing I'm in the desert. That is happening daily. Dream means the stock in the mind of our experience past, may be many, many years past, but the stock is there. Sometimes they come. That is dreaming. Just like you'll find in a lake all of a sudden… There is discussed in psychology also how this remembrance comes all of a sudden. The example is given just like in a lake all of a sudden you'll find there is a bubble. So similarly, the mind is the subtle matter. That is described in the Bhagavad-gītā, bhūmir āpo analo vāyuḥ khaṁ mano [Bg. 7.4]. This gross is this land, bhūmi, earth, straw. Water is a little more subtle. Just like in land you can stand, but in the water you cannot stand. It has become little subtle. Then fire, then air, and then ether. This is the position, from gross to subtle. And then mind. Still finer than the ether is the mind. And then intelligence. And then false ego, and then the soul. These are the different position.

So we have to go to the platform of soul. That is spiritual education. But there are so many other stages. Somebody's stopping in the mind. He's thinking that this is the final. Philosophy, poetry, imagination, the mind mental… As we see that mostly your Western philosophers, they are stuck up on the platform of mind. That's all. They're thinking this is the final. So far I've studied only Socrates. He has reached up to the point of soul. Otherwise, all Western philosophers, they're on the mental platform. So anyway, we have to go farther, farther. So the dreaming is the function of the subtle body, namely mind, intelligence and false ego. You're not free, the subtle body. So those who have no knowledge how material things are acting, covering the soul, they utmost they can think of the mind, the activities of the mind-thinking, feeling, willing, psychology, or writing some books, some mental speculation philosophy. They think this is final. That is not final. You have to go farther to the intellectual platform, then egoism, then soul. That is described in the Bhagavad-gītā:

indriyāni parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
buddhes tu ya para saḥ
[Bg. 3.42]

Kṛṣṇa is giving all intelligence. That is, through gross understanding, this indriya, the senses.

So those who are in the lowest stage of knowledge they are in the bodily concept of life-the indriya, the senses. Just like cats and dogs, they cannot think more than that. So, but Kṛṣṇa advises, "No, don't stop here." Indriyāṇi parāny āhur [Bg. 3.42]. Bodily concept of life, sense pleasure, they think it is all. There is no more other. Those who are little above the bodily concept of life, they find pleasure in the mind. And farther, they find pleasure in intellectually. And in this way the thing is very complicated. It requires very cool brain to understand all these things. But those who are meat-eaters, they are very troubled. They cannot understand. For them the subject matter is very, very difficult. That is described in the Śrīmad-Bhāgavatam,

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt
[SB 10.1.4]

Paśu-ghna. Paśu means life, or living entity. Paśu-ghna, ghna means killer. So unless one who is killing himself or killing this animal… Both are killing. The killing of the animal in the slaughterhouse, that is gross killing. And another killing is one who is killing himself without knowledge. That is also killing. He got this human form of life, but without sufficient knowledge he's killing himself. Mām aprāpya. He cannot understand God. That is killing himself. This human form of life was given to him by nature's way, that "Now you understand God." But he's wasting time by surfing in the water. You see? He got the chance of understanding God-he doesn't care for that. He's unnecessarily laboring whole day in the sea, so that he's developing the mentality at the time of, you think of swimming in the water, and the subtle body will carry him to the fish journey.

The subtle body, the transmigration of the soul means when the gross body stops. The subtle body… Just like… This is very easy to understand. Little brain is required. Just like when you sleep, your gross body is on the bed, but the subtle body takes you somewhere. So the transmigration of the soul takes place carried by the subtle body. And mukti means when there is no more working of the subtle body also. This death, this elimination of this gross body, that is not mukti, because the subtle body will work and subtle body will carry you to the next gross body. The soul will be carried by the subtle body and, according to its mentality, nature will put him into the semina of a certain father, and the father will inject the semina within which the soul is there, and then again, with the mixture of ovam and semen there will be formation a pealike body, and the soul is there, and he'll develop. Then there will be nine holes and hands and legs, and when the complete he comes out, again begin your chapter-either as cat, or as dog or as human being or as tree or as plant, as aquatics. There are so many, 8,400,000. So subtle body's working. Nature's work is so fine that everything… Just like this Yamadūta, immediately there, "Yes, we have come to take." Now if you become a criminal, if he comes attack, one has to phone to the police that "Here is a thief who has come." He does not… Nature's work is going on so nicely there is no necessity of phoning Yamadūtas. They will come. (laughter) But this rascal civilization do not know this, how things are going on.

So this is going… Our whole Kṛṣṇa consciousness movement is that try to understand how the laws of God is working. That is religion. Don't remain fool rascal. There are three stages: the stage of ignorance, the stage of passion, the stage of goodness, and the stage of transcendence. There are different stages. So, after millions of births, nature gives us this human form of life when, if we try, we can understand in which stage I am standing. Yes. Either in ignorance or passion or goodness. And to understand this there are books. These books are there. So you have to study. The Caitanya-caritāmṛta says, anādi-bahir-mukha jīva kṛṣṇa bhuli gela ataeva kṛṣṇa veda-purāṇa korila. The Vedas, this knowledge, for whom? Is it for the cats and dogs? No. They cannot read. They cannot understand. It is meant for men, and especially civilized men. Not for the crude men in the jungle. Those who are civilized-for them. They are called civilized men, means another word is Āryan. For them it is. Just like Arjuna was chastised by Kṛṣṇa. When he did not like to fight He chastised him, "Non-Āryan." Kutas tvāṁ kaśmalam idaṁ viṣame samupasthitam anārya juṣṭam. "You're talking like non-Āryan." Āryan means advanced. So if you claim to belong to the Āryan family, then it is your duty to study Vedic literature and understand your position and make your life successful. That is Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.30

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Philadelphia, July 14, 1975

Nitāi: "My dear King, the order carriers of Viṣṇu, upon hearing the chanting of the holy name of their master, Nārāyaṇa, being offenselessly chanted by Ajāmila, who was in great anxiety at the time of his death, immediately arrived on the scene."

Prabhupāda:

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan
[SB 6.1.30]

So he was calling his son, Nārāyaṇa. So the pārṣadāḥ, viṣṇu-pārṣadāḥ-pārṣadāḥ means associates or attendants-they immediately came. Just like in your city, the police is wandering in the car, and if somebody calls for police, immediately he is present, similarly, the attendants of Lord Viṣṇu, they are also wandering throughout the universe and searching out somebody who is engaged in chanting the holy name of the Lord. So if you chant holy name of the Lord, they are very much pleased and they immediately come. That happened to Ajāmila. He did not mean Nārāyaṇa. Maybe or may not be, but he was calling his son. But the attendants of Hari, or the order carriers, they took notice of the chanting only. That's all. They did not care to know by "Nārāyaṇa," Ajāmila, what he was meaning. No. Because they heard bhartur nāma, their master's name, they immediately appeared. This is clear.

So anyone who is chanting the holy name of the Lord, he is taken care of immediately by the attendants of the Supreme Lord, especially at the time of death, because that is the last moment. The account is taken at the last moment. If you practice Hare Kṛṣṇa, naturally at the last moment you will be inclined to chant Hare Kṛṣṇa. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. It is so nice. If we practice in this life chanting Hare Kṛṣṇa mantra, then gradually my core of heart will be cleansed and everything will be manifest: my position, my duty, what is God. Everything will be manifest. It is so nice. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Because we are filled up with so many rubbish dirty things, we cannot understand the science of God. But if you be practiced to chant Hare Kṛṣṇa mahā-mantra, then your heart will be cleansed and you will see things as they are. Ceto-darpaṇa-mārjanam. And as soon as we are able to see things as they are, then our material bondage is over. Because first of all I will see… People are making research work about the bodily cells, how they are working, and so many things, simply on the body. But as soon as you become cleansed of your heart, then immediately you understand, "I am not this body, so what is the use of studying the cells and atoms and this and that? I am not this body." Immediately. "Actually, I am not this body. I am simply wasting my time in studying." The same thing, example, that I am in the car, I am studying the machine only. I forgot my destination, where I have to go. I am busy with studying the car. What is the use? You must know. You have got a good car. You must know where is the destination, where you have to go. That is your business. The business… Of course, it is secondary. If you want to know what is the car, that is secondary; that is not your main business. The main business is how to utilize the car and go to my destination. That is intelligence.

So we are fallen in this material condition in different forms. So long we are in this bodily concept, "I am this car," that is ignorance. I am not this car, but I have to utilize this car for going to my destination. That is wanted. So I am not this body. I am spirit soul. My destination is how to go to the spiritual world, how to meet the supreme spirit, God, and live with Him in His association. So this life is meant for understanding what is the Supreme Lord, where does He live, what does He do, what is my relationship with Him. This is called brahma-jijñāsā. That is actual education. And I am given this machine. If we simply study the machine, then what is the use of it? The śāstra says that machine is working, and it will work until it is rotten. So you don't bother with the machine, but you simply appreciate that you have got now a good machine. The dog has got also a machine, and a human being has got a machine. Everyone has got a machine, living entity, but the śāstra says, "This machine should not be utilized like the dog's machine." Nāyaṁ deho deha-bhājāṁ nṛ… Everyone has got machine. Even an ant, it has got machine, because according to his desire, he has been given a body. That is also machine. An elephant has got a machine. I am also. I have got also machine. Every one of us, we are spirit soul, and relatively we have got different machine. So that machine is required for going from here. But we should not waste our time simply studying the machine, forgetting our destination. This is human intelligence. God has already given you a type of machine. Now utilize it to go to the destination.

Nṛ-deham ādyaṁ sulabhaṁ sukalpam. This nṛ-deham, this machine is very carefully made not by me, but by the nature. Nature is the agent of God. I wanted to do something. That means I require a particular type of machine. God orders nature that "This living entity wants something like this. You give him a machine." So the prakṛti, or the nature, gives us different types of machine. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. I am neither driving the machine; neither I have made the machine. I have been given as gift to work on or to fulfill my desire. This is the position. So śāstra says that "You have got now a very good machine." Nṛ-deham. The human form of body is very good machine. Nṛ-deham ādyaṁ sulabhaṁ sukalpam. It is very rare. With great difficulty, you have got this machine because we have to come through so many machines, the aquatics, the plants, the insects, the trees, and the serpents, reptiles, then birds, then beast, millions and millions of years. Just like you have seen this. The trees are standing there, maybe standing for five thousand years. So if you get that machine, you cannot move. You have to stand in one place. So we had to go through this. Foolish people, they do not know.

Therefore this machine is sulabham. Sulabham means very fortunately we have got this machine. And sukalpam, "very nicely made." Those who are medical man, they see how nicely made it is, how the nerves are working, the nails are working, the intestines and the heart and everything-a grand machine. Therefore it is called sukalpam, "very well planned." And what for? Just like a nice boat, well planned. If you have got a nice boat, you get on it and cross over the river or the ocean. Similarly, we are in this material ocean. Life after life we are struggling. So now we have got a nice boat, this human body. Sulabhaṁ sudurlabham. And it is specially advantageous because the breeze is very favorable. When you ply your boat, if the breeze is favorable, pushing on, that is another advantage, good boat and good breeze. And guru-karṇadhāram: ”And the captain, steering man, is guru.” He is giving instruction, ”Row like this. Turn this way, that way.” He is turning everything. So we have got this opportunity. If the boat is very nice, the captain is very nice, the breeze is very favorable, and even accepting or getting this nice boat, favorable, if we do not cross over the sea of ignorance, of material existence, then we are committing suicide. Sa ātma-hā. You get all the opportunities, and still you remain in this material world, repetition of birth, death, old age and disease? Is that very good intelligence? No. That is not good.

So we are misled. We are engaged in studying the machine, that’s all. Instead of using the machine to cross over the ocean, take the advantage, they are very busy in studying the machine. Is that very good intelligence? Machine is already given to you. You cannot study even. You do not know. Even if you study, you cannot say… I claim, ”It is my body,” and if somebody asks me, ”How many hairs you have got in your body?” I cannot say. How I am eating something, how it is being turned into some secretion, it is going to the heart, it is becoming red and it is again distributed through the nerves and veins-I do not know anything. I can simply theorize. But the machine is not under your control. The machine is made by God or by nature. It is very subtle machine. If you are very expert, the first thing is that what is the use of simply studying the machine? You got it. You utilize it for going to the destination. That is your intelligent. No, they forgot to use the machine for going to the destination; they are simply studying the machine. And that is going on in the name of science. What is this nonsense science? Simply busy in studying the machine.

So that is our mistake. Our mistake is that we have got advanced or developed consciousness. We should utilize it for going back to home, back to Godhead. Why should we misuse it unnecessarily? And you are not perfect. Suppose you are studying the machine throughout the whole life. What you will get that? Can you make the machine to your favor that this machine will not be lost, there will be no death? You all scientists, you are studying the machine. Have you found out any means that there will be no death? Where is that knowledge. Death will be there. You study the machine or do not study the machine, in due course, time, the death will come and will take you. The machine will stay. So this is intelligence. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu… [Bg. 13.9]. You cannot cure even one disease. You are embarrassed with the cancer disease. You find out how the cells are working, how it can be changed, and there will be no cancer. No, that you cannot do. You go on studying simply, waste your time. So śāstra says, ”Don’t waste your valuable time in that way. Try to understand God. Use your intelligence for this purpose.” Tapaḥ. Tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. You have to undergo austerities that you may not be subjected to this machine. That is your business, not to study the machine. How to become independent of the machine. So long you are in this material world, you are desiring differently. Nature is supplying you a different type of machine, and you are busy. Then again, the machine is broken, then you accept another machine. This is going on.

So your problem is to stop this repetition of birth, death, old age and disease. Come to your spiritual life. That is your business. That is the instruction of the śāstra. The machine maintaining, everyone knows it. The dog knows how to maintain the machine. He eats according to the necessity of his doggish body. So we also know, human body. So that is natural. That is… The supplies are already there. You cannot manufacture supplies. That is the Vedic instruction: eko yo bahūnāṁ vidadhāti kāmān, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). There are many millions and trillions of living entities, and there is another living entity: that is God. So this another, one, singular number. There is no second, duplicate, of this one. But we ordinary living entities, we have got many millions of duplicates. Therefore two things are used: nitya, nityānām. Nityānām means plural number. Many, many, innumerable. You cannot count. Asaṅkhyā. The jīva is. Asaṅkhyā means nobody can count. And above this asaṅkhyā innumerable living entities, there is one prime living entity. God is also a living entity. He is also like us. In your Bible there is there: ”Man is made after God.” Is it not? So God is living entity, and we have got this form after the form… God is two-handed; we have got two hands. So that is a fact. This human form of life is made according to the form of Lord. It is imitation; that is real. Sac-cid-ānanda-vigrahaḥ, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. But we are thinking that God has no form. Why? Wherefrom you got your form? You are daily praying, ”O God, O Father, give us our daily bread,” and we accept God as the supreme father. So if I have got form, the father must have got form. It is reasonable. How you say, ”There is no form”? This is all not very reasonable argument. God is also a living entity, but what is the difference between God and all these living entities? They are all dependent on God. That’s all. God is great; we are small. Just like father maintains all the children, so we are all children, and the supreme father maintains. So if the children have got forms, so it is naturally concluded the father has got, even though you have not seen the father. Suppose a posthumous child, a child is born after the death or disappearance of the father. So that does not mean because he has not seen the father, he will conclude that ”My father had no form.” This is not conclusion. He should know from the mother that ”Yes, my child, your father had form.” So this is intelligence.

So difference between this prime, or the Supreme Person, and these… Difference is that eko yo bahūnāṁ vidadhāti kāmān. We different living entities, we are planning differently. Just like children. Somebody is playing with the motorcar toy, somebody is something, somebody is…, a doll, and the parents are supplying, ”All right, you take this doll. You take this. You take this. You take this.” So we are playing like that, making plan. So God is supplying all the… But He wants that ”My dear child, you are now grown up. You have got this human form of body. You don’t play like this and waste your time. You take education and know things as they are.” That is called athāto brahma jijñāsā. The Vedānta-sūtra: ”Now you have got human form of life. You try to understand what is God.” That is the main business. Unfortunately, we are misled by blind leaders. We have been engaged in studying the body, that’s all.

So here it is said, niśamya mriyamāṇasya mukhato hari-kīrtanam. So God very much appreciates when we use our tongue and mouth in glorifying or chanting the holy name. He very much appreciates. Because the name of God and God is not different, so immediately he becomes in touch with God. As soon you chant Hare Kṛṣṇa, immediately we are in touch. So He very much appreciated. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Śravaṇa means hearing, and kīrtana means chanting. So anyone who is chanting God’s name and one who is hearing God’s name, both of them are becoming purified, puṇya. Puṇya means piety. So simply by chanting… This is the example, that this man was addicted to so many sinful activities, and out of fear or out of his good luck, he chanted ”Nārāyaṇa.” Immediately the attendants of Nārāyaṇa has come to deliver him. And now there will be talk between the order carriers, attendants of Yamarāja and Viṣṇudūta, and that we shall discuss later on.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.30

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Honolulu, May 29, 1976

Pradyumna: Translation: "My dear king, the order carriers of Viṣṇu, the Viṣṇūdutas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety."

Prabhupāda:
niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan
[SB 6.1.30]

So this is the benefit of chanting Hare Kṛṣṇa mahā-mantra. Both the order carriers of Yamarāja and order carriers of Lord Viṣṇu, they're everywhere, just like the police is everywhere. But as soon as you call them, from the police's station they immediately inform the patrol police on the car, immediately he comes. If there is such material arrangement within the government, how much nice arrangement is there in the supreme government?

So we have to practice this, that Hare Kṛṣṇa mahā-mantra. If we practice, there is chance at the time of death repeating the same thing, Hare Kṛṣṇa mahā-mantra. So immediately you are saved, not to go to the yama-mandira. The powerful name, holy name is as good as the Supreme Personality of Godhead. There is no difference-absolute. Absolute means… Just like here if I simply chant "mango, mango, mango," there is no mango. Mango is different from the name mango. If I want to eat mango, the substance mango I must have. So there is difference between the name and its substance. That is material-duality. But in the absolute world there is…, means there's no duality. The name mango and mango: the same. This requires advanced knowledge. So there is no difference between Kṛṣṇa the name and Kṛṣṇa the person. There is no difference. Otherwise this is practical. You're chanting Hare Kṛṣṇa. Twenty-four hours you can chant, you'll never feel tired. But if you chant any other thing… [break]

…etādṛśī tava kṛpā bhagavān mamāpi durdaivam īdṛśam ihājani nānurāgaḥ. God realization…, the atheist class, they say, "There is no God." But if you chant the God's holy name, you'll see God. There is no difficult process of… The Kali-yuga especially, this is a special prerogative of this age because God realization is very, very difficult for them. But if you take advantage of Caitanya Mahāprabhu's mercy… It is… Caitanya Mahāprabhu's mercy means it is perpetual. Not that because Caitanya Mahāprabhu has introduced the saṅkīrtana movement, therefore the name is as good as the person. No. It is always the name Nārāyaṇa or Kṛṣṇa, the name of the Supreme Lord, is as good as the Su… It is always. But in this age especially it has got special potency. That is because we are all very, very fallen souls. (child crying) (aside:) The child. We are very, very fallen souls. We cannot do anything. It is very, very difficult. Although at any time, as it is said before, kevalayā bhaktyā. Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. Simply by bhakti, devotional service, one can become liberated from all contamination. That's a fact, especially in this age. Otherwise why the Europeans and Americans, they will join this movement and chant if there is no effective measure? Why? They are not fools, rascals; they are educated. They're coming from respectable family. It is not that we are befooling them to chant Hare Kṛṣṇa and dance. No. They are feeling ecstasy. It's a fact. Not blindly they are doing. Not only in one place, hundreds of centers. Why? That is the effect of chanting. If you chant, you get the effect, because the holy name and the Supreme Lord, there is no difference.

That is Caitanya Mahāprabhu says: nāmnām akāri bahudhā nija… God has many names. It is not that you have to chant only "Kṛṣṇa." No. If you have got any other name of God… Must be God's name. But they do not believe in God. Generally they think there is no God, or if there is God, God is dead. Something like that. And I don't think there is any definitive name in any other religious system. It is only in the Vedic system there is name. So anyway, if somebody thinks that "This Kṛṣṇa is an Indian name. Why shall I chant 'Kṛṣṇa'?" Well, you chant any other name, but it must be God's name. Then it will be effective. Just like immediately chanted "Nārāyaṇa." Not that one has to chant "Kṛṣṇa." "Nārāyaṇa" will do. "Govinda" will do. Must be God's name, because God and God's name… There are sahasra, one thousand Viṣṇu-stotra. God has many names, hundreds and thousands. So any name you prefer, you chant, you'll get result. This is the perfect… God, factually, He has no name. How many names you will remember? But His names are given according to His activities. Kṛṣṇa, Kṛṣṇa is the best name. Why? That Kṛṣṇa means "all-attractive." This name can attract everyone. This is the most perfect. Although God has many names, out of many names the Kṛṣṇa name is mukha or the primary.

So Caitanya Mahāprabhu has introduced Kṛṣṇa name, kṛṣṇa-varṇam. Caitanya Mahāprabhu's identification is given in the Śrīmad-Bhāgavatam, kṛṣṇa-varṇam, kṛṣṇam varṇa iti, iti kṛṣṇa-varṇam (?). He is always chanting "Kṛṣṇa." He's Kṛṣṇa, kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. The incarnation of Caitanya Mahāprabhu is described in the Eleventh Canto, Fifth Chapter. He's described. He has recommended in the śāstra that in the Kali-yuga this incarnation, this form of God, should be worshiped. What is that? That is here: kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ. He is always chanting "Kṛṣṇa,"and He's Kṛṣṇa. He belongs to the category of Kṛṣṇa, kṛṣṇa-varṇam. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ. But in this age His bodily complexion is not blackish, (indistinct). Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ saṇgopaṅgāstra-pārṣadam: [SB 11.5.32] accompanied by His associates. Just like there is Nityānanda, there is Advaita, there is Gadādhara. So saṅga upaṅgāstra-pārṣadam. Astra, astra means weapon. So saṅga… Because when God incarnates, He has got two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So one business is to give protection to the devotees and to annihilate the duṣkṛta, those who are sinful. So first annihilating, it requires weapon, śaṇkha, cakra, gadā, (indistinct). Lord Rāmacandra has got bows and arrows, and Kṛṣṇa has got Sudarśana-cakra. But here it is said, saṅga-upaṅga-astra. What is that astra, weapon? Caitanya Mahāprabhu has no astra. Seemingly there's a… But this is astra, this hari-saṅkīrtana. This is astra. In the Kali-yuga there is no profit by killing them. They're already killed. So therefore this is the astra. To kill the miscreants this is astra, this hari-saṅkīrtana. If they'll simply chant Hare Kṛṣṇa, this is astra that will kill all their sinful reaction of life, then become devotee. This is astra. Now it is not required the bows and arrows or… Because they're already dead, because they have no conception of God. Simply fighting how to avoid God, this is their business. It is very difficult to convince them about the existence of… They're seeing every moment there is existence of God, but they're so stubborn, so much bewildered by māyā, they'll not. So, under the circumstances, Caitanya Mahāprabhu, He's therefore called namo mahā-vadānyāya, most munificent incarnation. Why? Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Even without understanding Kṛṣṇa, simply by chanting Hare Kṛṣṇa mantra they become ecstatic for love of Kṛṣṇa. This is Caitanya Mahāprabhu's benediction: no qualification, but if he simply chants Hare Kṛṣṇa mantra he'll be ecstatic. Kṛṣṇa-prema-pradāya te.

To understand Kṛṣṇa is very difficult job. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, one is endeavoring to make his life perfect. But they do not know what is perfection of life. So yatatām api siddhānām. Siddhi means to understand that "I'm not this body. I don't belong to this material world." That is siddhi. Siddhi. Everyone is under the impression that "I'm this body." "I'm Indian," "I'm American," "I'm Hindu," "I'm Muslim," "I'm Christian"-bodily upādhi, designation. He does not become free from the designation. The other day we were talking on Mr. Huxley(?) I think. He was talking of philosophy, but He was thinking, "I'm Englishman. I do this like that." So this bodily concept of life is there although he's philosopher. What kind of philosopher? Philosopher begins when there is no more bodily conception. What is that? Sarvopādhi-vinirmuktaṁ tat paratvena nirmalam [Cc. Madhya 19.170]. So this kind of philosophy has no meaning, because how a dog can become philosopher? That is not possible. A human being can become philosopher. So long I'm on the bodily concept of life, I'm in the line of cats and dogs. So how we can become philosopher? There is no question of. But they're philosophizing, means bluffing, and similar men, he's thinking, "I believe." You believe or not believe, the law will go on.

So everyone is proposing "I believe." That's why the government law is there, that "If you do this, you'll be punished like this." That is government law. Suppose you have stolen something, committed theft, you must be punished for six months' imprisonment. So you believe or not believe, the law will act. If you say in the court, "I believe," what is the meaning of your belief? There's no question of belief. Law is law. Ignorance is no excuse. If you go in the court and if you're punished, so if you say, "My lordship, I believe like this. I'll not be punished. So you're punishing me," so that is no excuse. You believe or not believe, the law is law. So, similarly, these philosophers theorizing so many "I believe." So these things will not go. These things will not go. That is useless, simply waste of time. You must know there is God. How we can deny it? There is supreme power. I am being controlled every moment. Who wants to die? And who is forcing me to die? How he can deny the superior power? I do not want to become old man, and superior power forces me, "You must become old man." So, so long there is force behind you, you have to act according to that. Where is your so-called belief or independence? That is foolishness. That is foolishness. But they have no brain that "I am being kicked. I'm being enforced to do something, and still I'm thinking 'independent,' 'I believe.' " What is this meaning of his belief? There is no question of. This is foolishness.

So our Kṛṣṇa consciousness movement is just to educate man that you believe or not believe, it doesn't matter. There is God. There is the proprietor, but He's coming personally and He's saying, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaraṁ suhṛdaṁ sarva-bhūtānām: [Bg. 5.29] "I am the proprietor, I am the enjoyer, and I am everyone's friend. If you want to be delivered from this miserable condition of material life, I am your best friend." Suhṛdaṁ sarva-bhūtānām. Kṛṣṇa. Because He's the father. Who can be better friend than the father? Ha? Father always wants to see that "My son is happy." That is natural. There is no begging, "Father, be kind upon me." No. Father is already kind. But if you revolt against the father, then you suffer. Similarly, God is our father, God is our friend, naturally, and He says, suhṛdaṁ sarva-bhūtānām, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving…," not only for the human beings-all species of life, they are living entities. Then according to your karma, therefore different dresses. Just like we have got in this meeting different dresses. So (indistinct) human beings, the dress will be different. That is another thing. Similarly, the living entity is part and parcel of God, but someone has become human beings, some has become cats, someone has become tree, some as insects, some as demigods, some as (indistinct), some as the ant-varieties. Because they wanted to become like that, and God has given them the chance, "All right. You want to become like this and enjoy life? All right, you become like this." So this is arrangement that God is there, and He is everyone's father. He is everyone's friend. He is always ready. He's coming personally to canvas. He's so kind. Just hear, immediately.

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan

God has sent so many order carriers. Just see if one is inclined to come to Him. Just see. So as soon as the order carriers-they're travelling everywhere-so "Here's a person, he's chanting 'Nārāyaṇa.' Come on. Take him." Just see. "Here this person is chanting 'Nārāyaṇa.' Yes." Bhartur nāma mahārāja niśaṁya. "Oh, it is wonderful. He's chanting 'Nārāyaṇa.' " Immediately Yamadūtas wonder, "Why they are disturbing him? Stop!"

So take this chance of chanting harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. You're always safe. The Yamadūtas, the order carriers of Yamarāja, will not be able to touch you. It is so (indistinct). So take this opportunity, chanting Hare Kṛṣṇa. I'm very glad that you are doing, but be very strict, sincerely chant. Your life is saved. Your next life is saved. Everything is all right.

Thank you very much. (end).

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Śrīmad-Bhāgavatam 6.1.31

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San Francisco, July 16, 1975

Nitāi: "As the order carriers of Yamarāja were snatching out the soul from the core of the heart of Ajāmila, the husband of the prostitute, the order carriers of Viṣṇu forbade them with great resounding voices to do so."

Prabhupāda:

vikarṣato 'ntar hṛdayād
dāsī-patim ajāmilam
yama-preṣyān viṣṇudūtā
vārayām āsur ojasā
[SB 6.1.31]

So when the order carriers of Yamarāja were trying to take away Ajāmila from this world to the other lower planetary system… Below this universe there are many planetary systems. They are called Pātāla, Atala, Vitala, Talātala, Rasātala, Mahātala, Sutala-seven layers. So below that layers there is hellish planets. Just like up there are heavenly planets, similarly, down there are hellish planets. So Yamarāja, his kingdom, his jurisdiction, is within these hellish planets.

So one point is very important. People are sometimes amazed, "Where is the soul?" Now it is clearly said here, hṛdayāt: "from the core of the heart." Therefore soul is existing within the heart. And the Paramātmā is also existing. The yogis, they want to see. Although they are, Paramātmā and jīvātmā, sitting side by side, and He is dictating, but on account of our foolishness we cannot see Him, neither hear Him. Antar-bahiḥ. He is within and He is without, but unfortunate as we are, we cannot see Him either within or without. How it is possible? Just like a family member, your father or brother, is playing on the stage, but you cannot see him. Somebody is pointing out, "Here is your brother, dancing." You cannot see him. Naṭo nāṭyadharo yathā. Just like a person dressed in dramatic performance, his relative cannot see him, similarly, Kṛṣṇa is everywhere, aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Simply one has to make his eyes purified to see Him. Then he can see always Kṛṣṇa, within and without.

Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. This seeing is possible only in bhakti, not in jñāna, karma. No. No other way. Premāñjana-cchurita-bhakti-vilocanena. No other method is prescribed. In Bhagavad-gītā also, it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa as He is, then you have to know Him through bhakti-yoga, not any other. Others, they may go on speculating for many, many millions of years. Still, they will not be able to understand.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

For many millions of years running in the speed of mind and air, not this aeroplane speed… Aeroplane speed is, utmost, five hundred, six hundred miles. But you just imagine the mind's speed. Ten thousand miles away your mind can go immediately at a place where you have been. Mind is so speedy. Vāyu, air, is speedy undoubtedly, but mind is still speedier. So even if you try to understand with the…, panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi [Bs. 5.34], in aeroplane or via manasa, aeroplane with the… Aeroplane has got different speed, but even if you go with the mind's speed and time, panthās tu koṭi-śata-vatsara, hundreds and millions of years, still, you will not be able to understand what is Kṛṣṇa, what is God, if you speculate. But if you are a devotee then you can see twenty-four hours Kṛṣṇa. That is the difference. Panthās tu koṭi-śata-vatsara-sampragamyaḥ.

So this dāsī-pati, this is also significant word, "the prostitute's husband." Prostitute means… They are, in Sanskrit, called puṁścalī. Puṁścalī means they are moved by other men, puṁścalī. There are three kinds of women: sairindhrī, puṁścalī… In this way there are divisions. So some women, they are very easily carried by men. So that is not very good. Therefore I am instructing our GBC's that "Let our little girls be educated to become faithful and chaste." That is their qualification. No education required. And the boys should be trained up to become first-class men, śamo damas titikṣā, like that. And literary, Sanskrit and English, that will make them perfect. If the husband is first class and the wife is chaste and faithful, then the home is heaven. This is the formula. Dampatyoḥ kalaho nāsti tatra śrīḥ svayam āgatāḥ.

mūrkhā yatra na pūjyante
dhānyaṁ yatra susañcitam
dampatyoḥ kalaho nāsti
tatra śrīḥ svayam āgatāḥ

Everyone is trying to become fortunate. Now, Cāṇakya Paṇḍita gives three things, formula, "If you want to be fortunate, then do these three things." What is that? Mūrkhā yatra na pūjyante: "Do not give any credit to the rascal." That is first qualification. Don't be carried away by the rascal. Mūrkhā yatra na pūjyante. If you worship a rascal, then your life is spoiled. You must worship a really learned representative of God. That is very good. And dhānyaṁ yatra susañcitam: "Food grains, they are properly stocked." Not that for your foodstuff, getting your food grain or earning your livelihood, you have to go hundred miles, fifty miles. No. At home, you produce your food grain and stock it. In India still, they work for three months during this rainy season, and they get their food grains for the whole year. You can save time so nicely. So these things are required for happy home. There must be food grains. You cannot be happy without eating. That is not possible. Annād bhavanti. Kṛṣṇa also says in the Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14]. If you have got sufficient anna, eatables, foodstuff, then you become happy.

So three things: one thing, that at home no rascal should be received or given credit… According to Vedic system, at home a sannyāsī is welcome, a brāhmaṇa is welcome. Because they will give good instruction, so they are welcome. Just like when Gargamuni came to Mahārāja Nanda, Nanda Mahārāja's house, how nice reception he gave him. That is the… Especially… Of course, any guest is welcome, but especially a brāhmaṇa, a sannyāsī, is very well received. Still in Indian village, if a sannyāsī goes, he has no problem for eating or staying, residence. Everyone will request, "Swamiji, today you take prasādam at my place." So there are many villagers. So he can stay three days, four days. So there is no scarcity. Still they will invite you, "Please come. Take prasādam." So because… Why this system? Because sannyāsī means he will give good instruction, spiritual knowledge. But that is his business, parivrājakācārya, wandering all over the world and giving good instruction. Therefore parivrājaka. Parivrājaka means wandering, and ācārya means teacher. Parivrājakācārya. This is sannyāsī's business. So they must be well received. At the present moment, if a sannyāsī is trying to enter in some householder's house, immediately the doorman, "Please get out. Get out. Get out." Because some of the sannyāsīs, they have taken this dress as a means of livelihood. But still in the village, any sannyāsī-he may be a cheater, still he is welcome. In the cities, of course, in India, they are now doubtful, "Whether he is actually sannyāsī or to fill up his belly he has taken this dress?" So this is the formula. So very learned men, the… generally, the sannyāsī and brāhmaṇas, they should be worshiped, not the fools and rascals.

So mūrkhā yatra na pūjyante and dhānyaṁ yatra. Dhānyam means paddy, rice, well-stocked. Perhaps you have, in your country also what is called, barn? That, you keep…

Devotee: Silo.

Prabhupāda: So you have got big, big stock. That is required. There may be scarcity at times, but if you keep stock, then there is no trouble. This one, no foolish rascal should be worshiped, food grains should be nicely stocked, and the third thing, most important, dampatyoḥ kalaho nāsti: "There is no disagreement between husband and wife." If these three things are there, then you haven't got to pray to the goddess of fortune, "Kindly be merciful." She will automatically come. "Here is a very nice place. I shall stay here."

So this Ajāmila, he was dāsī-pati. He was a husband of a prostitute. So he was not happy. He was attached. Another thing is… That is also Cāṇakya Paṇḍita. He says, duṣṭā-bhāryā. Duṣṭā-bhāryā means this prostitute. Duṣṭā, who is polluted by another man, he is called duṣṭā. Strīṣu duṣṭāsu varṇa-saṅkaraḥ abhibhavāt. Therefore human civilization must be very careful that the women may not become polluted. Strīṣu duṣṭāsu. Duṣṭā means she is not satisfied with husband. She wants new, new. That is called duṣṭā. So Cāṇakya Paṇḍita says, duṣṭā-bhāryā: "If the wife is duṣṭā," duṣṭā-bhāryā śaṭhaṁ mitram, "and friend is śaṭham, hypocrite, talking very friendly, but he has got something, design…" That is called śaṭhaṁ mitram. Śaṭham means hypocrite. So "If somebody's wife is duṣṭā and friend is hypocrite," duṣṭā-bhāryā śaṭhaṁ mitraṁ bhṛtyaś ca uttara-dāyakaḥ, "and bhṛtya, servant, does not obey, he argues with the master…" Master says, "Why did you not do?" "Oh, I am this…" No argument. Bhṛtya should be very silent. Then he is faithful servant. Sometimes master may be angry, but bhṛtya should be silent. Then master becomes kind. But if he replies on equal level, oh, then it is very bad. Duṣṭā-bhāryā śaṭhaṁ mitraṁ bhṛtyaś ca uttara-dāyakaḥ, sa-sarpe ca gṛhe vāsaḥ: "And you are living in a apartment where there is a snake." So if these four things are there or one of them, not all the fours, then mṛtyur eva na saṁśayaḥ: "Then you are doomed." You are doomed. Your life is spoiled.

duṣṭā-bhāryā śaṭhaṁ mitraṁ
bhṛtyaś cottara-dāyakaḥ
sa-sarpe ca gṛhe vāso
mṛtyur eva na saṁśayaḥ

So this man married a prostitute, duṣṭā-bhāryā, and he learned how to cheat, how to become fraud, so many. We have already discussed. That was his business. And he was very nicely… He was thinking, "I am very nicely situated." In this way he was little attached to the youngest child. That was his fortune, that he was named Nārāyaṇa. That is Kṛṣṇa's kindness. Kṛṣṇa is so kind, so merciful to His devotee, that Uddhava says that "Kṛṣṇa is so kind that Pūtanā came to poison Kṛṣṇa…" She smeared poison on her breast. She made a policy that "I shall take this child very affectionately and push the nipple in His mouth, and as soon as the child will drink the poison, He will die." And Kṛṣṇa is so kind that although her motive was to kill Kṛṣṇa, Kṛṣṇa took the bright side. What is that? "Oh, I have sucked her breast, so she is My mother." Kṛṣṇa has taken that. And therefore, after death, Pūtanā got the same position as mother Yaśodā. So Kṛṣṇa is so kind. Who can kill Kṛṣṇa? So for Kṛṣṇa there is no black side or bright side. Kṛṣṇa can drink oceans of poison. So that He did not take very seriously, that "This witches have come to poison Me, but she has agreed to give Me milk from her breast. Then she is My mother." This is Kṛṣṇa's conclusion. Therefore Uddhava says, "Such a kind Supreme Personality of Godhead, Kṛṣṇa, that the enemy, the poison-giver was accepted as mother. So whom I shall worship except Kṛṣṇa?" This should be the conclusion, that "Kṛṣṇa is so kind. Little service…"

So this Ajāmila… And in the beginning of his life we was being trained up by his father, first-class brāhmaṇa Vaiṣṇava, but he fell a victim to the prostitute and he forgot everything. But Kṛṣṇa noted that "He has done something for Me." Svalpam apy asya dharmasya trāyate mahato bhayāt. Devotional service, if sincerely done, little only, that is also taken, just like the Pūtanā. She had no desire, but still, consciously, unconsciously, she gave some service. Similarly, we should try our best to give some service to Kṛṣṇa. If a little service is sincerely given, Kṛṣṇa takes note of it, and His business is protect you, even though you fall down just like Ajāmila. So Ajāmila fell down very deeply from the standard of brāhmaṇa Vaiṣṇava, but Kṛṣṇa saved him, that "This man has got very much attraction for the child. So let him have the name Nārāyaṇa." That dictation was given by Kṛṣṇa, that "Better keep your son's name 'Nārāyaṇa.' "

So he was attached to the son, always chanting "Nārāyaṇa." "Nārāyaṇa, please come. Nārāyaṇa, please eat. Nārāyaṇa, please sit down." So at the time of death he loudly chanted, "Nārāyaṇa." He thought his son will save him from the hands of these Yamadūtas. But immediately Kṛṣṇa's attendants immediately came there, Viṣṇudūtas. And immediately they ordered, "You Yamadūtas, carriers of order, stop, you cannot do it." That is stated here. Yama-preṣyān viṣṇudūtā vārayām āsuḥ: "Do not touch him." Ojasā: "very strongly." "If you touch, then you will be punished. Don't do it." (laughter) Ojasā. Ojasā. Ojasā means very strongly. Just like a master orders the servant, "You must do it," similarly, ojasā. This is the benefit of becoming Vaiṣṇava and chanting. If you chant offenselessly… This man had no offense. He was misguided accidentally, but he did not commit any offense. He did not perform all sinful activities, that "I am now chanting Nārāyaṇa, so it is being nullified. So let me go on doing these sinful activities and chant Nārāyaṇa." No, he did not do so. He did not know what is the benefit of chanting Nārāyaṇa's name. He did not know. So therefore, unconsciously, he was offenseless. Nāmno balād yasya hi pāpa-buddhiḥ. If one thinks that "I am chanting Hare Kṛṣṇa mantra, and it is said, 'By chanting Hare Kṛṣṇa, everyone's sinful reaction of life becomes nullified,' so let me do these two thing," oh, that is very great offense. Nāmno balād yasya. You have heard about ten offenses. This is the gravest offense.

So Ajāmila did not do that. He was foolish. He became victimized unknowingly. So he was committing sinful, means cheating others, became a fraud because he thought, "This is my livelihood." But he was affectionate to his son. He is always chanting, "Nārāyaṇa, Nārāyaṇa, Nārāyaṇa," not purposefully, that "Let me chant Nārāyaṇa and commit all sinful activities." No, that is not.

You should mark this. Therefore the Viṣṇudūtas came, that "He is not offender. He is innocent criminal." So therefore the Yamadūtas came and immediately, very forcefully ordered, "Do not touch Ajāmila." Now, the next discussion we shall… It is very interesting.

Thank you very much. (end)

760530SB.HON

Śrīmad-Bhāgavatam 6.1.31

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Honolulu, May 30, 1976

Pradyumna: "The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute. But with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so."

Prabhupāda:

vikarṣato 'ntar hṛdayād
dāsī-patim ajāmilam
yama-preṣyān viṣṇudūta
vārayām āsur ojasā
[SB 6.1.31]

So the Yamadūtas were dragging Ajāmila-not this body, but the soul. Body will stay there, but the soul (indistinct). Now wherefrom? Vikarṣato antar hṛdayād. From the core of the heart. Now, from the śāstra you can understand where the soul is. Soul is not in the brain, not in the here, there. No. Therefore when the soul is taken away, going away from the heart, we say "heart failure." Heart failure means the soul has gone. The soul lives in the heart. This is proof from the śāstra. Not only the soul, but the Supersoul also is there. Supersoul is God, Kṛṣṇa, and the individual soul, they're living together. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Īśvara, the Supreme Lord, He's also there, very minute form, aṇor aṇīyān mahato mahīyān. The dimension of the soul is also mentioned in the śāstra: one ten thousandth part of the tip of a hair.

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīvaḥ bhāgo sa vijñeyaḥ
sa cānantyāya kalpate
[Cc. Madhya 19.140]

Very minute. So just see that minute portion of God is so powerful. Ha? Just like potassium cyanide. Minute quantity, if you take one grain, immediately you'll die. Immediately you die. Similarly, if some ordinary material thing is so powerful, just imagine the spirit soul, how much powerful he is. And they have no machines to find out. How they will find out? One ten-thousandth part of the hair, we cannot see-the tip of the hair is so small-and divided into ten-thousandth part. That one part is dimension of the soul. Everything is there in the śāstra, Upaniṣads. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca jīvaḥ bhāgo sa vijñeyaḥ [Cc. Madhya 19.140], and… It is very powerful. We can take the example that very minute quantity of potash cyanide. There is no taste. In chemical analysis there is a taste. So up to date, nobody has tasted potash cyanide, because as soon as chemist will taste, immediately, he'll not be able to say what is this. (laughing)

So you have to understand from the śāstra, śāstra-cakṣuṣa. The Vedas say that you have to see through the śāstra, through the authoritative śāstra. With these blunt eyes what can you see? You're so much anxious. Everyone says, "Can you show me God?" What you can see? What is the power of your eyes? You cannot see even your eyelid. The eyelid is attached to the eye. Can you see? So how you can see God? You're so imperfect. Just like if there is some particle within the eyelid, we become embarrassed. But the eye is attached. Why not see and take it away? This is practical. So what is the power of your eyes? You cannot see the nearest and you cannot see distant place. You cannot see in darkness. So many conditions. So you're always under the conditions, and you declare "Independent." How foolishness it is. Your senses are all imperfect. No senses are perfect. You can use the senses under certain condition only. I'm claiming "This is my hand," and as soon as there is some nervous disability it is paralyzed, finished.

So actually we are claiming that "This is mine," but you have no right to claim it. You're dependent. Suppose if you live in a rented apartment, you cannot claim that this is your apartment. It belongs to the landlord. You're allowed to stay here under certain conditions. You're not proprietor. Similarly, this body is Kṛṣṇa's. What is this body? Bhūmir āpo analo vāyuḥ khaṁ mano buddhir…. [Bg. 7.4]. It is constituted of these things: earth, water, fire, air, ether, mind, intelligence and ego. And Kṛṣṇa says, bhinna me prakṛti aṣṭadhā: "These are Mine, My things." You cannot create water. You cannot create earth. You cannot create fire. You cannot create ether. Nothing. So this body is pañcabhūta, five elements. So you have not created. Kṛṣṇa has created. So how it is your body? It is Kṛṣṇa's body. He has given you the concession that you can live. "You can live peacefully. You can enjoy the products which are given to you. I have given you food grains. I have given you fruits, flowers. Or, even if you want to eat meat, that also I have given you." You cannot produce an animal. So everything you are eating, given by God. Your body is given by God. Your mind is given by God. And you, you also the soul, you're also part and parcel of God. So what is your independent existence? There is no independent existence. This is knowledge. Not only that. Because you have forgotten that everything belongs to Kṛṣṇa, He is also sitting within you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna… [Bg. 18.61]. Sarvasya cāhaṁ hṛdi sanniviṣ… Again He says hrdi, "in the heart." Sarvasya cāhaṁ hṛdi sanniviṣṭa, mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Everything is there. The Lord and the living entity, both are within his heart.

So those who are yogis, they want to find out that "God is sitting with me. Let me see by meditation." That is yogi's business. Dhyānāvasthita tad gatena manasā paśyanti yaṁ yogina. This is yoga system. Dhyānāvasthita tad gatena manasā paśyanti. Not that manufacturing something nonsense, just so that you'll be stout and strong to enjoy sex, or your power of business brain will expand. This is not yoga. These all bluff. Real yoga system is to find out within the heart where is God. My business is that I've forgotten God. The karmīs, they…, karmīs, real karmīs, they do not forget. The upstarts, the rascals, they forget. Karmīs also… Just like they go to church or to go to temple, they ask some favor from God. Ārto arthārthī jñānī jijñāsuḥ. Catur-vidhā bhajante mām. In the Bhagavad-gītā everything explained: four kinds of men begins God consciousness. And what kind of man he is? Sukṛtina, one who has background of pious life, not the rogues and rascals. Little pious activities one has done. Ajñāta-sukṛti. So far everyone has got some charitable disposition of mind, in that disposition of mind, if by chance he gives to some Vaiṣṇava some money, that becomes a credit. That is called ajñāta-sukṛti. He does not know that "I am getting some…" Of course people, they pay to saintly person, brāhmaṇa, that datavyam iti yad dhānam: "Here charity should be given." So that charity goes into his credit. Catur-vidhā bhajante māṁ sukṛtino 'rjuna-those who have got background of pious life. So even one goes to the church, "God, give us our daily bread," he's not ordinary person. He's pious man. He has gone to God to ask. He has not gone to anyone. No. "My Lord, I'm very poor man. I have no money. Kindly give me some money." That also accepted. Of course, he should not be foolish, that "God is giving me everything without asking, so why should I bother God, asking?" That is advanced devotion. Therefore pure devotee, they do not ask anything from God. They simply want to give service. "Why should I ask? God knows my necessities." He says, yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. My duty is, this body belongs to God, I belong to God, my mind belongs to God, everything belongs to God. And I simply have to offer, "My dear Lord, I have brought this little flower, this fruit, kindly accept it." Nothing belongs to you. The fruit is God's. The flower is God's. You are God's. Simply you have to change your consciousness. This is Kṛṣṇa consciousness. Everything is given by God. You have not manufactured the fruit or flower or your body or… Nothing. This is Kṛṣṇa consciousness, when you understand that "Everything belongs to God. Why it should be utilized for other purpose?" It should be utilized for God.

There is another example. Just like somebody drops his money bag, unconsciously drops. So somebody picks up and he thinks, "Oh, here is so much money. Put it in my pocket." (laughter) He's a thief. He's a thief. That is karmī. Karmī is trying to simply take from God's property and putting in his own pocket. That is karmī. "Bring me more. Bring me more. Bring me more." And the jñānī, he sees that one purse is there, somebody has left, so "Why shall I touch it? Let it remain there." He doesn't touch anyone's property. Jñānī: "Why shall I be criminal? Let it remain." He's jñānī. But a bhakta, he finds a purse, so what his duty? He does not put into the back pocket, neither he throws away, let it be there. He finds out, "Who is the proprietor? Who is the proprietor?" So he can ask somebody if anyone has lost anything. So somebody says, "Yes, yes. I have lost my purse." So you can examine whether it belongs to him: "I will now examine it." "Sir, here is the purse." "Yes, it is mine." So these three men, who is best? Ha? The man who takes the purse and puts in his pocket, he, or the man who neglects, brahma satyaṁ jagan mithyā, "Why shall I touch? It is mithyā. This is false." Eh? He is good? Or whoever puts in the pocket, he is good? Or one who finds out and gives to the proprietor? Who is good?

Devotee: The honest man.

Prabhupāda: The last one, devotee. Therefore devotee's business is to know that everything belongs to Kṛṣṇa; it must be used for Kṛṣṇa. This is Kṛṣṇa consciousness. He's neither tyāgī or bhogī. Bhogī means takes the thing and utilizes for his own sense gratification. That is called bhogī, sense gratification: "Oh, I have got this bag. Very nice. It will help me in going to the restaurant for (indistinct)." That is bhogī. And tyāgī means "Oh, this is all material. Why shall I touch? Ahaṁ brahmāsmi. I'm Brahman. I am nothing."(laughter) He's better than the rascal who takes the money and uses his own purpose, karmī. Therefore Caitanya Mahāprabhu says, (Bengali). The jñānī, he does not touch anyone's property. That is very good. Then the karmī, because karmī takes other's property and utilizes it for his own purpose. But bhakta is neither karmī nor jñānī.

So there are two kinds of religious systems. The karmīs… Karma-kāṇḍa and jñāna-kāṇḍa. The Vedas, there are three kāṇḍas; therefore Vedas' name is trayi. Trayi means there are three different phases of activities-karma-kāṇḍa, jñāna-kāṇḍa and upāsana-kāṇḍa. That is the teaching of the Vedic literature. So when Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vrāja… [Bg. 18.66]. Because there are two kinds of men in this world. One is karmī, and one is jñānī. Karmīs are trying to use all the money of the world and utilize it for sense gratification. They are karmīs, sarva-kāmo… They're described in the śāstra-sarva-kāmo. Akāmaḥ sarvo-kāma, mokṣa-kāma udāra-dhīḥ. So when Kṛṣṇa says that sarva-dharmān patityajya, sarva means "all." So generally, in the material world two things are going on. The karmīs are busy try to earn money for their sense gratification, and the jñānīs, they've given up the world as mithyā. Brahma satyaṁ jagan mithyā. "Brahman is truth, and this is all mithyā." So Kṛṣṇa said, "You give up all this business." Mām ekaṁ śaraṇaṁ vrāja: "You do everything for Me. That's all. Don't utilize the assets of the world for your sense gratification, neither you give it up as mithyā. Why mithyā? I've created." Why it should be mithyā? Mithyā means false. Whatever God has created, that is not false, everything. So our Kṛṣṇa consciousness view is that everything created by God is not mithyā. It is fact. Everything is fact. We don't say unnecessarily, "This is mithyā. This is false." Why it is false? God is truth. If He has created anything, that is also truth. Why it should be false? That is Vaiṣṇava view. Truth does not come out of untruth. Truth comes from truth. Something comes from something; something does not come from nothing. This is voidism.

So we should not be impersonalists. We should not be voidists. Nirviśeṣa śūnyavādī. Śūnyavādī means voidist, and nirviśeṣa means impersonalist. The whole world is going on like that. So we should be careful about this voidists and impersonalists. We should take direct instruction from Kṛṣṇa, and He advises, yat karoṣi, yat juhoṣi, yat aśnāsi, yat tapasyasi kuruṣva tat mad-arpaṇam: "You can do whatever you like, but the result should be given to Me." karmāṇy evādhikāras te mā phaleṣu kadā… "Then you become Kṛṣṇa conscious." Of course, Kṛṣṇa does not advise that "You become a thief, and all the money stolen, you bring to Me." He does not say that. That is not. But even if you are a thief, still you can offer. Don't use it for your sense gratification. Yat karoṣi. "Whatever you've got. If you cannot earn honestly, dishonestly, you give it to Me."

So this is Kṛṣṇa consciousness, and from this verse we can understand that the ātmā, the soul, is within the heart. Why they are searching the soul? So the… If you want to find out where is soul, and if you dissect the heart, then soul is gone. (laughter) That is another danger. (laughs) Better understand from the authority. That is knowledge. Śāstra-cakṣuṣā. Śāstra… From authoritative statement of śāstra you'll see. Don't see by your blunt eyes, rascal, this consciousness. Then you'll never find the actual fact. Śāstra-cakṣuṣā, authority. Just like here. Śāstra says, "Here is the soul." The Yamarāja is snatching, dragging the soul, not his leg or hand. There's no business. As soon as the soul is gone, the leg and hand and everything becomes a lump of matter. That's all. What is the use of it? So vikarṣato 'ntar hṛdayād, antar-hṛdayād, core of heart. Antar means within the heart. Antar-hṛdayād dāsī-patim. Nowadays, sometimes one becomes a prostitute. That is very usual now. But in India still, nobody will marry a prostitute. Nobody. Still. In the Western country, never mind he's a prostitute, she's a prostitute, if she marries-Ph.D. certificate, that's all. So this is old custom. Once one girl becomes prostitute, she'll never be touched. Kṛṣṇa married sixteen thousand wives. Kṛṣṇa can do anything. That is another thing. So these sixteen thousand girls were kidnapped by that Bhaumāsura. So without finding any way how to escaped from this asura's hand, they appealed to Kṛṣṇa that "You save us. This is our position." So Kṛṣṇa is bhakta-vatsala. He came and released them and killed the Bhaumāsura and asked them, "Now you can go to your father's house." So they began to cry. Why? "Now our fathers will not accept us because we have been kidnapped." Just see. "We have been kidnapped. I have no right to go to the father. And we're not married also." "Then, what you want?" "You kindly marry us." "All right. Come on." (laughter) This is Kṛṣṇa. Yes. "You have no shelter. You're taking My shelter? Come on. I shall give you all palaces. Come on." This is Kṛṣṇa. Take shelter of Kṛṣṇa. Never mind what is your position. Kṛṣṇa will accept you and give you all comfort. Ahaṁ tvaṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He will not kick out, even you are a prostitute. "I will give you protection." So why shall..., we should not take shelter of Kṛṣṇa? This is very natural conclusion.

Thank you very much. (end)

701216SB.SUR

Śrīmad-Bhāgavatam 6.1.32

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Surat, December 16, 1970

Prabhupāda:

ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam
ūcur niṣedhitās tāṁs te
vaisvasvata-puraḥ saraḥ
[SB 6.1.32]

So the constables of Yamarāja inquired from the Vaikuṇṭhadūta, the messengers of Vaikuṇṭha, that yūyaṁ pratiṣeddhāraḥ: "Why you are interrupting in our business?" Pratiṣeddhāro. Pratiṣeddhāraḥ. Pratiṣeddhāraḥ means the opposing elements. "Why you are opposing? We are Yamadūta. It is our duty to take away a sinful man, sinful soul, like Ajāmila, who has simply acting misdeeds throughout his whole life. Now, at the end of his life, we are authorized to take him to the Yamarāja. Why you are preventing us? Why you are interrupting in our business?"

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā vā
yūyaṁ kiṁ siddha-sattamāḥ

So because the Viṣṇudūtas were very beautiful, four-handed, exactly resembling Lord Viṣṇu... As I have explained, in the Vaikuṇṭhaloka all the inhabitants, their feature of the body are exactly like Lord Viṣṇu, four-handed, with conchshell, lotus flower, club, and disc. So they never saw Viṣṇudūta before, these Yamadūtas, because they go in an atmosphere where sinful activities are executed. But this time they were astonished, that "How these beautiful personalities are here?" Kiṁ devā upadevā vā yūyaṁ kiṁ siddha-sattamāḥ. So, "Will you kindly let us know wherefrom you are coming? Are you coming from the Siddhaloka planet or heavenly planet?" Because in the material world nobody knows that there is a spiritual sky beyond this material sky... As it is stated in the Bhagavad-gītā, paras tasmād tu bhava anyaḥ: "There is another nature." This is one nature, material nature, where millions and trillions of universes are clustered together in the corner of the spiritual sky. This is only one universe, within which there are innumerable planets. But there are millions and trillions of universes also. That is material creation. Material creation means one-fourth part of the whole creation. Three-fourths part is spiritual creation. Ekāṁśena sthito jagat [Bg. 10.42]. Kṛṣṇa says in the Bhagavad-gītā, "This whole material world is existing in one fourth of My energy." kiṁ devā upadevā vā bhṛśaṁ kiṁ siddha-sattamāḥ.

Sarve padma-palāśākṣāḥ. They were very much satisfied by seeing the Viṣṇudūtas. Just like in your country they are very much satisfied by seeing your face. They have named you "bright-faced." Why? You are naturally very beautiful, but they understand, your countrymen, that you have become more beautiful by Kṛṣṇa consciousness. That's a fact. (aside): You can sit down there. This is disturbing. So Kṛṣṇa consciousness is so nice that naturally it will make you beautiful, not black-faced, not morose-beautiful face. That is the sign of spiritual advancement. By the face you'll understand that "Here is a man who is spiritually advanced." Pratyakṣam avagamaṁ dharmyam. This process of spiritual consciousness can be directly perceived. It is not theoretical: "Oh, I am a very great devotee." No. Simply theoretical understanding, "I am a great devotee..." From the very face it will be understood. Face is the index of mind, how you are thinking. If you are thinking of Kṛṣṇa always, then your face will be beautiful. Therefore it is called pratyakṣam avagamaṁ dharmyam, direct perception. There is no theoretical. It is practical. Pratyakṣyam avagamaṁ dharmyaṁ su-sukham.

Then to become such spiritually advanced, is it very difficult task? No. Su-sukham: very easy and very happy. How it is happy? Happy because this spiritual consciousness is developed by chanting Hare Kṛṣṇa mantra. That is very pleasing. With music, with musical instrument we chant Hare Kṛṣṇa mantra. There is no trouble. Even a child can take part, experience. A child also claps; he also dances. So what can be easier method than this? Any other method you take, you have to exercise, you have to tax your brain, press your nose, or so many other things. But here automatically you chant before ārātrika and you become spiritually enlightened. Even the child becomes. Therefore it is susukham, very happy to execute. Susukham kartum avyayam [Bg. 9.2]. And whatever you do, little, that becomes a permanent asset, avyayam. It is never to be vanished. Even one percent of devotional service you execute, it will help you again to begin from that point.

So here is a description of the Vaikuṇṭha-puruṣā. Sarve padma-palāśākṣāḥ: "Your eyes are so beautiful, just like petals of the lotus flower." And pīta-kauśeya-vāsasaḥ. Saffron and yellow. These two kinds of colors of garments because... Those who are Māyāvādīs, impersonalists, they cannot understand that there is another spiritual world and there are spiritual planets, and their inhabitants, their bodily features are like this, their dress are like… Everything is there. But unfortunate persons, they cannot understand. They think everything is here. They are that kūpa-maṇḍūka, frog philosophy, that the frog in the well, he cannot understand beyond that well. Similarly, these materialistic persons, frog, they cannot understand that there is a Pacific Ocean, or spiritual world. They are satisfied with this well, three-cubic-feet well. That's all. And simply imagining, "God may be like this, may be like this, may be like this, and therefore I am God." So God is so easy that "Everyone is God. God is loitering in the street as daridra. God as Nārāyaṇa has become that poor, and I am so rich that I can provide Nārāyaṇa also." This is going on.

So, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Persons who are very much influenced by this materialistic way of thought, āsuri-bhāvam āśritāḥ, such persons are always engaged in misdeeds, duṣkṛtina. Misdeeds. Na māṁ duṣkṛtino mūḍhāḥ. Why they are engaged in misdeeds? Because mūḍha. They do not know what is the responsibility of this human form of life. They are simply wasting their life in animal propensities, mūḍha. Mūḍha is the symbol of an ass. He does not know. The ass does not know why he is working so hard for the washerman. He carries a very heavy load, but he does not know "Why I am carrying so much heavy load?" That is the symbol of an ass. If you work so hard, you must know what benefit you are deriving out of it. But the ass does not know. Similarly, the karmīs, they are very busy, very busy accumulating wealth. But he does not know what for he is doing so, why he is so laboring hard. Ṛṣabhadeva says that this life, human form of life, is not meant for so much hard working. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Why people are taught to work so hard? Simply for morsel of bread and little sense gratification. So Ṛṣabhadeva says that that is done by the hogs and dogs. Daily they are whole day and night working: "Where is some food? Where is some stool?" But that human form of life is meant for that purpose, working hard, so hard like hogs and dogs simply for fulfilling the belly and having sex life? No. So they should be taught for tapasya. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye tapo divyaṁ putrakā yena śuddhyet [SB 5.5.1]. Ṛṣabhadeva was advising, instructing His sons, "My dear boys, this life is meant for tapo-divyam, for spiritual realization, austerity. That should be taught."

So the Kṛṣṇa consciousness movement is teaching that tapaḥ. Tapaḥ means you have to accept voluntarily some difficulties. Actually it is not difficulty because… Just like somebody smoking, and we are advising, "Don't smoke." The smoker may feel some inconvenience. But if he voluntarily suffers that inconvenience, that is called tapasya. Actually he will not die, but because he is practiced to so many nonsense habits, he feels difficulty to give it up. From the birth he is not a drunkard, from birth he is not a smoker, but by bad association, so-called civilized association, he becomes a drunkard, he becomes a smoker, he becomes a woman hunter, he becomes a gambler-sinful life. So to advance in spiritual life one has to give up all these sinful activities; otherwise it is not possible. Some rascal says that "You can do whatever you like. It has nothing to do with your religiousness." This is nonsense. Religious life means to approach God, and God is pure. As it is stated in the Bhagavad-gītā, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Pavitra. Kṛṣṇa is addressed by Arjuna, pavitram. In the Upaniṣad it is said, Īśopaniṣad, apāpa-viddham. God cannot be infected by sinful activities. That is God's… Just like we are infected by sinful activities, God is not like that… There is Absolute. So He is always pure. So we have to make ourselves purified before we can approach the Supreme Personality of Godhead. So these are sinful activities: illicit sex life and meat-eating, unnecessarily killing the animals. Why should you kill animals? If God has given you so many nice foodstuffs-varieties of fruit, varieties of grain, sufficient milk-why should you take to this obnoxious foodstuff? But it is ill luck, unfortunate. By ill association you have learned all this nonsense. So therefore one has to give up these nonsense habits. That is called tapasya. Tapo divyam [SB 5.5.1].

Why tapasya? Divyam: for spiritual realization. Why it is necessary? Tapo divyaṁ yena śuddhyet sattva. Your existence will be purified because… Just like in diseased condition we cannot relish very palatable foodstuff. A man, jaundice, suffering from jaundice, if you give him something just like candy, sugar candy, he'll taste it as bitter because he is suffering from jaundice. But sugar candy is not bitter. Similarly, in our diseased condition, this material body, actually you cannot taste real happiness. That is not possible. Therefore we have to cure the disease. Bhagavad-gītā therefore says curing the disease means janma-mṛtyu-jarā-vyādhi-doṣa…, kleśa-doṣānudarśanam [Bg. 13.9]. Those who are actually advancing in spiritual life, they should always keep in front that "We may advance in so many things, but these four things-birth, death, old age, and disease-cannot be solved by our so-called material advancement of science." And Bhagavad-gītā points out that you should always keep these four principles of misery in front. Then you'll be able to advance in spiritual path. And if you become callous-"Oh, death takes place. What is that?" Why you should die? You are not subjected to death. Na hanyate hanyamāne śarīre [Bg. 2.20]. Even after the destruction of this body you do not die. "Then why should I accept this material body?" This is intelligence. This is science. "I do not want to be old. Why I become old?" Nityaḥ śāśvato 'yam. Because the living entity is eternal, so why he should become old? Kṛṣṇa never becomes old. Kṛṣṇa's picture you have never seen old. Similarly, you also cannot become old.

So these questions do not arise. They are simply, I mean to say, engrossed with animal propensities-eating, sleeping, mating, and defending-as if these are the problems. These are no problems. We have created these problems. Eating is no problem. The animals, they do not endeavor for doing some work for eating. Eating is already there. The birds, beasts are eating. Similarly, human body, eating is there. For example, we are, these forty heads, we are traveling. So eating is already there. Before our coming, our Padubhai(?) has arranged for our eating. So why should we think for eating? So, but actually that is the fact. There is no problem of eating. They have created this problem. God has given enough food. In America they throw away foodstuff in the ocean. You see. This is nonsense. Because they have no Kṛṣṇa consciousness, they do not know that these food grains belong to Kṛṣṇa. He has sent. So instead of throwing in the ocean, it should be dispatched to the countries where there is scarcity. There cannot be any scarcity. Pūrṇam idam [Īśopaniṣad, Invocation]. Everything created by God is sufficiently pūrṇam. Pūrṇāt pūrṇam. It is… There is arrangement of raining; there is arrangement of producing. We simply, so-called rascals, so-called politicians, they have created all this trouble for their political ambition. Just like our politicians created the Pakistan and Hindustan. So all the foodstuff is there in Pakistan. Rice is in East Bengal and wheat is in East Pakistan. So this Hindustan is in shortage, in short of wheat and rice. So this is the creation of the politicians. By God's arrangement everything is complete. Therefore you have to change the whole consciousness of the people if you want to be happy. That is Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. [break]

Devotee (1): You were talking about Ajāmila, and I would like to know what is the difference between the planetary systems that the earth here, or the universe. Is the planetary system the universe, or is there something beyond the planetary system which it is situated in? I do not not understand the difference between planetary system and the universe.

Prabhupāda: Universe is a covering just like a football, and within that, there are planetary system. And these football-like universes, they are floating in the Virajā water, where Mahā-Viṣṇu is lying. So each universe is covered.

Revatīnandana: Like a coconut?

Prabhupāda: Eh? Yes.

Revatīnandana: Like a coconut half filled with water?

Prabhupāda: Yes. Yasya prabhā prabhavato jagad-aṇḍa koṭi [Bs. 5.40]. Jagad-aṇḍa. Jagad-aṇḍa means this universe, aṇḍa, round sphere(?). Koṭi. Koṭi means innumerable. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. And in each of them there are innumerable planets, and each planet, the atmosphere is different from one another. Vibhūti-bhinnam. Just like sun planet. It is a different thing from this planet, but… And the moon planet is a different thing from this planet. And the scientists, they are thinking that the sun planet being fiery, there cannot be any living entity. No. There are. There are living entities. Their bodies are also fiery. Fire is also one of the elements. Here we have body with material elements. Major portion is earth, and there major portion is fire. So somewhere major portion is water. So therefore there are vibhūti-bhinnam, different atmosphere. That is God's creation.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Govinda's bodily rays is brahmajyoti. The impersonalists, by their ascending process they realize brahmajyoti and they think, "This is end." No. You have to go further, further. Brahmaṇo 'haṁ pratiṣṭhā, Kṛṣṇa says, "I am the," what is called, "reservoir, or the background of this brahmajyoti." Background. Because Kṛṣṇa is there, therefore brahmajyoti is there. You'll find always in Kṛṣṇa's picture there is a auri. It is called auri?

Haṁsadūta: Aura.

Prabhupāda: Aura.

Revatīnandana: When Kṛṣṇa appeared… I think the translation in Bhagavad-gītā begins that "I am the source…"

Prabhupāda: (aside:) Sit down.

Revatīnandana: That "I am the source of impersonal Brahman, which is eternal, and the constitutional position of ultimate happiness." Does that mean that because everything in the spiritual sky is situated in the brahmajyoti, that therefore it is the position of ultimate happiness?

Prabhupāda: Yes.

Revatīnandana: Or is it because Kṛṣṇa is situated in the spiritual sky, therefore the spiritual sky is the position where there is ultimate happiness to be found?

Prabhupāda: Yes.

Revatīnandana: That is the understanding?

Prabhupāda: Yes. In the spiritual sky you will find happiness, real happiness. In the material sky there is no happiness. How it can be happiness, because the four things are there, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]? If you think it is happiness in spite of your death, then you are a fool. You do not want to be a dead man, but you are forced to accept death. You do not want to become old man, but you are forced to accept. And these things, if you accept-happiness-that is your foolishness. Vyādhi. Jarā-vyādhi, disease. If you are constantly suffering from various types of diseases and if you think you are happy, that is another foolishness. Therefore Bhāgavata says, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam, that "All the foolish persons who are born foolish, all their activities are defeat for them unless they are enlightened to inquire about ātma-tattvam."

So in the modern education there is no department for inquiring about ātma-tattvam. And they are proud of advancement of learning. But Bhāgavata says, parābhava: "These are all defeat." They do not know what is ātmā, what is ātma-tattva. They are identifying, "I am this body." "I am Indian," "I am American," "I am Gujarati," "I am Bengali," "I am this," "I am that." Yasyātmā-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. Anyone who identifies himself with this body, he is nothing but ass and cow. And that is going on. We are fighting, nations and nations, community and community, religious party and religious party-because due to the misidentification of body. Therefore Kṛṣṇa consciousness begins when one is above this bodily concept of life. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. These are upādhis, designations. So these Kṛṣṇa conscious boys and girls, they are no longer thinking that "I am American," "I am Canadian," "I am French," "I am German." No. "I am Indian." No. They know certainly that "I am part and parcel of Kṛṣṇa. I am eternally servant of Kṛṣṇa." And that is our real identity. That is Kṛṣṇa consciousness. They are no more interested to be identified as American or European. And this is knowledge. And this is mukti. If one is under the misconception that "I am American," "I am Indian," then how there is mukti? There is no mukti. Mukti means svarupena avasthiti, to stay in his own constitutional position. That is called mukti.

So this movement is very important movement. Everyone should seriously study and execute this. Don't be carried away by the illusory ideas of material existence. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. It is very easy. If you simply chant this Hare Kṛṣṇa mantra, Caitanya Mahāprabhu said, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-immediately all the misconception within your heart will be cleansed. This is misconception: "I am this body." "I am American," "I am Indian," "I am brāhmaṇa," "I am Gujarati," "I am Bengali." These are all misconceptions. You are part and parcel of God, Kṛṣṇa. That is your identity. So that can be realized. The easiest process is this chanting Hare… Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam. And next stage is that the blazing fire of this material existence will be extinguished immediately. Here in our disciples you'll find Americans, Europeans, Japanese, Africans. They are all absorbed in Kṛṣṇa thoughts, chanting Hare Kṛṣṇa. They have lost all these misgivings, upādhi, designations, nonsense designations. The nonsense designation is the cause of their bondage. So let us realize that we are not this, not this. We are eternally… Just like Caitanya Mahāprabhu immediately says, gives to you the highest philosophy, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Taṭastha-śakti jāta acintya bhedābheda-prakāśa. In two lines He has given the whole idea of jīva-tattva. Jīvera svarūpa haya nitya kṛṣṇa dāsa. You can explain in so many books these two lines. The real identity of the living entity is that he is eternal servant of Kṛṣṇa.

Haṁsadūta: What is the second line? Jīvera svarūpa…

Prabhupāda: Jīvera svarūpa haya nitya kṛṣṇa dāsa, taṭastha-śakti acintya bhedābheda, taṭastha-śakti prakāśa. The jīva is the manifestation of the marginal potency of Kṛṣṇa. Kṛṣṇa has many potencies. Parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]-in the Vedic injunction. The Absolute Truth has many varieties of energy. Those energies are consolidated into three divisions: spiritual energy, material energy and marginal energy. So these jīvas are products of this marginal energy, bhedābheda prakāśa. Bhedābheda means… bheda means different, and abheda means one. So jīva is one and different simultaneous. He is one in quality; he is different in quantity. So when you are free from all these designations,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

At that time, when we are purified, when we have purified our senses, when in that sense we shall engage ourself in the matter of satisfying the owner of the senses, Hṛṣīkeśa-Kṛṣṇa is Hṛṣīkeśa-that is called bhakti. Bhakti is not a sentiment. Bhakti is practical, by purified senses … Kṛṣṇa's birth… Kṛṣṇa is born as son of Devakī. So how do you explain that His birth is transcendental? How do you explain? Anyone can explain. Kṛṣṇa says that "My birth is not ordinary birth. It is transcendental." But we see that He is born of father, mother, He accepts father, mother. Now, how it is transcendental?

Haṁsadūta: You explained, just like the sun rises… Like the sun rises every morning and it appears to our eyes that sometimes it's there, sometimes it's not there, but actually it's always there, Kṛṣṇa is always there.

Prabhupāda: (aside:) (Hindi) So I am very glad that you have come early in the morning. So what is the transcendental? That is an example, but what is the transcendental nature of His birth? (Hindi)

Devotee (1): That He has appeared many, many times.

Prabhupāda: You also appear many, many times.

Devotee (1): But by His yogamāyā He appears as a child, an ordinary child, but He did not appear as an ord… He is not an ordinary child. This material nature is always under His direct control. And even if you accept that He takes a material body, He does so of His own free will. He does not do so, forced by the modes of material nature.

Prabhupāda: Why? Why He takes a free will? There must be some reason.

Devotee (1): The reason for it is…

Devotee (2): Because He's the cause of all causes.

Prabhupāda: That's all right. But why He appeared?

Devotee (3): For the pleasure of His devotees.

Prabhupāda: Yes. That's nice. Very good. Yes. Mā Yaśodā wanted Kṛṣṇa to be his (her) child, and therefore He comes. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Other things are secondary. He comes for the devotees. That is the transcendental. He is so kind that mother Yaśodā wanted Him as child. He played so nicely, as if completely dependent on mother Yaśodā. So mother Yaśodā had full enjoyment of his (her) child, Kṛṣṇa. This is transcendental. As the devotee wants to please the Lord, similarly, the Lord also wants to please the devotee. That is transcendental. Now you know. [break] And "I am the cause of all the devatās." Brahmā is the first creature, and he is father. Now, how He can take birth like that? He is the father of Brahma, Purāṇa, the oldest. Advaitam acyutam anādim ananta, purāṇaṁ nava-yauvanam [Bs. 5.33]. The oldest, but He is always young. This is very nice. He has said that He appears for the devotees' pleasure. That's nice. So you should always think. You must be thoughtful. Janma karma me divyam yo jānāti tattvataḥ [Bg. 4.9]. So you have become liberated. You are liberated now.

Devotee (3): Become liberated?

Prabhupāda: Yes.

Devotee (3): I would ask back in, Prabhupāda, in order to…(?)

Prabhupāda: Because Kṛṣṇa says, "Anyone who knows Me in My transcendental nature, he immediately becomes liberated." (end)

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Śrīmad-Bhāgavatam 6.1.32

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San Francisco, July 17, 1975

Nitāi: "Being forbidden in this way, the order carriers of the son of the sun-god, Yamarāja, immediately replied: Who are all of you who have the audacity to oppose the ruling jurisdiction of Yamarāja, the king of religious principles?"

Prabhupāda:

ūcur niṣedhitās tāṁs te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam
[SB 6.1.32]

Dharma-rājasya śāsanam. There is a ruling all over the universe under the jurisdiction of Dharmarāja, or the supreme judge, for considering sinful and pious activities. There is a big government within this universe. But those who are thinking very poorly, without any advanced knowledge, atheist, they think that everything is coming automatically. Anīśva, anīśvara rahuḥ.(?) They say there is no īśvara, supreme ruler, and everything is happening by nature. But they cannot explain what is nature. At least, they have to admit nature is a power which is controlling him. We are not independent of the laws of nature. That is not possible. Even if you accept nature, then you are under the control of nature. That is a fact. Who is controlling nature, that you may not know because your knowledge is very poor. But nature is controlling you, that you can understand, everyone can understand. You cannot supersede the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like ordinary criminal, thief. The police is chastising him. He does not think that there is any other power over the police. He thinks the police is the father and mother, and he is poor class. He does not know that police is not the supreme power. The supreme power is the president or the minister of law and order. He thinks, "This constable is everything." So poor-class thinking, they think nature is everything. But any way, everyone is under the control of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

The so-called scientists, thinker, they are thinking that "We are everything. We can create, and we can control over the nature." These are all mad thinking. It is not possible. Nobody has ever been able to control over the nature, what to speak of understanding God. God is the controller of nature. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Nature is not independent.

So anyway, we are dependent on the laws of nature. That nobody can deny, even the greatest scientist, he cannot also deny. And because we are under the control of the laws of nature, we must admit, if we are sane man, that there is a system of ruling. If we deny the supreme ruler, we may do it madly, but there must be a systematic action, reaction. So here is Dharmarāja. Just like we have got magistrate. So magistrate's duty is, when a criminal is brought before him, to judge what kind of punishment he should be allowed. Justice there is. Similarly, this Dharmarāja means the criminals are brought before him. Dharmarāja is appointed magistrate by the Supreme Lord. So everyone, after death, he is brought before Dharmarāja, the Yamarāja, and he judges what kind of next body this criminal will have. That is Dharmarāja. He is judged by his work. Karmaṇā daiva-netreṇa jantur deha-upapattaye [SB 3.31.1]. Just like the magistrate punishes the criminal, what kind of punishment he should be awarded, how he will be allowed to live within the prison house. Just like a political prisoner. In our country just now they have… So many big, big leaders have been arrested. But they are not put in the same level of ordinary criminals. They are given all facilities. They are given nice house, servants and newspaper. They are given all facilities of indepen…, outside life, according to the position. They are called first-class prisoners. And there are similarly second-class prisoners, third-class prisoners. So this is judged by a person.

So here we are all prisoners within the material world, and some of us are first-class prisoners, and some of us second class, and some of us third class. Therefore, we see the higher class of men in the society, middle class of men in the society, either in human society or even animal society… There is first-class animal, second-class animal, third-class animal. In the trees also, the same work is going on by nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. One tree is supplying mango, so this mango tree is respect, and another tree, which is producing nothing, they are cut and made into fuel, because useless, no use. So amongst the trees, also you will find first class, second class, third class. Amongst the birds, beasts, animals, there is… Just like lion. He is also animal, and dog is also animal. They are not on the same level. Amongst the birds there are swans and there are crows. The crow is different from the swan although they are birds. The standard of enjoyment by the crows is different from the standard of enjoyment of the swan, white swan.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

Now here we are studying Śrīmad-Bhāgavatam or Bhagavad-gītā. This is… This literature is meant for the swans, not for the crows. That is the division. And other literatures, sex literatures and these criminal literatures-there are so many literatures-they are meant for the crows, crow-class men. And this literature is meant for swan-class of men, swan, paramahaṁsa. We are also reading… We are not interested with the lump of newspaper. We are interested in Śrīmad-Bhāgavatam. Why? Because within this literature there is glorification of the Supreme Lord, how He is conducting the whole universal affair, how the sun is rising exactly in time by His order, the moon is rising exactly by His order, not a minute's deviation. The big, big ocean, Pacific Ocean, Atlantic Ocean, very big, powerful, but still within the limit. The Pacific Ocean cannot come beyond the jurisdiction. So who is managing this? Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Even the biggest planet within this universe, the sun, it is also rotating in his orbit by the supreme order. So there is supreme order everywhere. There is government. There is ruling. But the rascals, they cannot see. They simply believe in the direct experience. Direct experience is not first-class experience. The first-class experience is to receive knowledge from the person who knows. That is first-class experience.

There are there types of experience. One kind of experience is direct experience. That is third-class. And another experience is by history, by books. And another experience is by hearing from the Supreme. So we are gathering experience by hearing from the Supreme. Just like here Śukadeva Gosvāmī is narrating Śrīmad-Bhāgavatam. He has heard it from his father, Vyāsadeva. His father has heard it from Nārada Muni, his spiritual master. Nārada Muni has heard it from Brahmā, the first living creature within this universe. And Brahmā has heard it from Kṛṣṇa. This is called paramparā system. So this kind of knowledge is perfect knowledge. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This Vivasvān… Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa said, "I first of all narrated this yoga system to Vivasvān, Vivasvān, the sun-god." Vivasvān manave prāha: "So Vivasvān, the sun-god, from him, Manu heard it." Here also it is said, vaivasvata-puraḥsarāḥ. The vaivasvata, this word, comes from Vivasvān. The Yamarāja is authorized because he also heard everything about truth from Vivasvān. Therefore his name is vaivasvata-puraḥsarāḥ. And his servants, they heard it from their master. This is the way. This is the way of understanding.

So ūcur niṣedhitās tāṁs te. They are the servants of Yamarāja, vaivasvata. So therefore they are vaivasvata-puraḥsarāḥ. The important assistants of Vaivasvata, Yamarāja, they heard that somebody is warning, "Don't touch." In the previous verse we have learned, vārayām āsuḥ, forbidden, "Don't touch," ojasā, very strongly. So they became surprised, "Who are these persons? They are interfering with our business. We have come from supreme authority, magistrate." Just like police comes with his warrant of magistrate-nobody can check it. If somebody wants to check it, then he will be punished. The whole government force is behind the warrant of the police. Nobody can check it. If there is riot, then government will bring military forces to accept. So this is called ruling. So we are under these rulings. However foolishly we may declare we are independent, that is our completely foolishness. When the warrant is there, you cannot check it. The whole power is behind. Either you become the great scientist or philosopher, when the warrant of death will come from Yamarāja, there is no power to check it. Therefore they were surprised, that "Who is this foolish?" But they saw that the persons, they are coming from Vaikuṇṭha. They had different features, so beautiful, four handed, nicely decorated. So they were surprised.

Therefore in the next verse it is:

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ

"You are so nice." Because they are Yamarāja. Their bodily features already described: twisted face and the hair standing just perpendicularly. So they never saw. Why they? Even... We are supposed to be civilized man. We have not seen how the bodies are there in the Vaikuṇṭha. Here you can understand that in the Vaikuṇṭha planets, as the Lord Viṣṇu is four-handed, similarly, all the inhabitants there, they are also four-handed and equally dressed. Just like here, if your President Ford comes, he also dressed like a nice gentleman. And there are many others also, equally nicely dressed. You cannot distinguish who is President and who is ordinary man. Similarly, in the Vaikuṇṭhaloka all the inhabitants are equally in external feature: four-handed with the weapons-the disc, the club, the conchshell, the lotus flower. All the Vaikuṇṭha's inhabitants: the same dress, same garment, same ornaments, same weapons. But still, there is distinction, that kaustubha jewel. That you will find Him hanging. By that kaustubha jewel, one can understand that "Here is Lord Viṣṇu, and here is ordinary living being." Just like the president has got his confidential plaque. If one challenges his credential, he can show, "Yes." The same principle.

So ruling is there. You can say foolishly that "There is no ruling. I can do whatever I like." That you can do. Just like Ajāmila was doing. But now the two classes of messengers have come. The Yamadūtas have come to take him away because externally he is the most sinful man. Therefore they are protesting, "How is that? It is already settled up. This man has committed so many sinful activities. So they are under our jurisdiction. Who are you, you are forbidding us?" But the Viṣṇudūtas have come there because although he was sinful, although he was most impious, although he was a prostitute-hunter and cheater and so many good qualities, still, he has chanted the holy name of Nārāyaṇa at the end of his life. Immediately Viṣṇudūtas... This is the facility. Whole life sinful, ante nārāyaṇa-smṛtiḥ [SB 2.1.6], but he has remembered Nārāyaṇa at the end of his life. Very painful life. At the time of death it is very, very painful. We have got experience. Therefore you do not wish to die, because it is very, very painful. Similarly, after death, immediately, by the discrimination of Yamarāja, he gets another body. Karmaṇā daiva-netreṇa [SB 3.31.1]. Daiva-netreṇa, by the supervision of superior power, the Yamarāja takes away, and then he gives a body. First of all he is put into the hellish condition of life as he will get. Then, when he is little practiced, then he is given the similar body. Otherwise how it...? It will be... Suppose a person from, coming from very high family or king's royal family, but he has acted just like dogs and dogs. Then next life he is going to have a body of hog or dog. So therefore he is put into such life, subtle life-that is Yamarāja's business-to be used in that way of life Then he is given a solid body or gross body so that the same royal prince, he can very easily eat stool. This is the process, nature's process is going on. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. They are simply explaining "nature." How nature is working, these foolish rascals, they do not know. They do not know. Nature is working. That is fact. But how the nature is working, how different forms of body, different activities are going on, by whose judgment, who is looking after, these things they do not know. This is the modern education.

But Kṛṣṇa conscious person, they know how things are going on, how nature is working, what is the effect. Everything we will find in the Śrīmad-Bhāgavatam, how many different planetary systems are there, what is the situation each and every planet. You will get all this description in the Śrīmad-Bhāgavatam. There are... We have got description. There are many planets. They are simply thousands and millions of miles only gold, thousands and millions of miles only copper. We have got this description from the Śrīmad-Bhāgavatam. There are oceans of milk, oceans of liquor, oceans of oil, oceans of yogurt. These things are there. What information you have got? You do not know fully what is the material nature. Therefore we do not believe that these men went to the moon planet. We have got different description of the moon planet. The moon planet is situated 1,600,000's of miles above the sun. We have got this description: 1,600,000 miles above the... And there is also blazing fire like the sun planet. Sun planet is very hot, and the moon planet is surrounded by very cool atmosphere. Just like when there is cold and heat together, you enjoy it, so moon planet is like that. And those who are in the karma-kāṇḍīya, means fruitive activities, those who are actually acting very piously, they are allowed to enter into the moon planet. And there you get life, ten thousands of years' duration of life. And that year is very, very big than our years. Our six months equal to one day in the moon planet. Now, such ten thousands of years you can get your duration of life, and very cold. Therefore you can drink there soma-rasa.

So these are the explanation in the Śrīmad-Bhāgavatam. And it is situated above the sun planet, and above, the distance is also given there: 1,600,000's of miles. And above that, similarly, 1,600,000 miles, there is Mars, there is Jupiter, there is Venus, like that. So universe is not so small that you can ride on your 747 and go. (laughter) It is not so easy. It is not so easy. So therefore, from the circumstances, we can conclude that they could not approach the moon planet. And now they are saying that ”It is useless. There is no need of going there. The grapes are sour.” (laughter) The jackal jumping, jumping, jumping. When he could not get the grapes, then he is rejecting, ”Oh, this is sour. It is no use.” So after jumping so many years and spending so much money, they are now rejecting: ”The moon planet is not habitable.” But we get there. This is one of the heavenly planets, and it is habitable by the most advanced pious men. So these are the difference. Now it is your business to believe the so-called scientist or the śāstra, as you like. But we cannot believe. Because we are Kṛṣṇa conscious, we have to believe what is stated in the śāstra.

So there is government. Therefore they were surprised that ”Who are you that you are trying to…” Dharma-rājasya śāsanam. Śāsanam means government. ”You are trying to resist us, from the government of Dharmarāja? We have never experienced. How is this? Who are you?” So this is the question. Now we shall discuss next day how this government of Dharmarāja is violated and why it is violated. We will hear next.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.32

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Honolulu, May 31, 1976

Pradyumna: ”When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied, ’Who are you, sirs, to have the audacity to challenge the jurisdiction of Yamarāja?’ ”

Prabhupāda:

ūcur niṣedhitās tāṁs te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam
[SB 6.1.32]

So there is śāsana. Śāsana means government. Śās-dhātu I have several times explained. Śās-dhātu means ruling. Śās-dhātu. From śās-dhātu the word has come, śāsana. There are many other words. From śās-dhātu is śāstra. And from śās-dhātu, śāstra. From śās-dhātu, śāsanam. The Sanskrit words are coined from the dhātu verb. So śās-dhātu means ruling. So there is ruling. You cannot think that you are independent. There is government. If you disobey the ruling, the government has got police department, and if you are still disobedient there will be military department. You cannot disobey the rulings of the government. Similarly, this government, God’s government, there are so many things-government officers, department rulings. Don’t think that there was a chunk and immediately there was… Nonsense. It is not chunk. (laughs) It is regular government. Just like we have here a small place. In Hawaii you have got so many government officers, rulers. And do you think such a vast (indistinct) is manifested and there is no ruling? Just see how poor thought. There is ruling. Don’t think all of a sudden that… Any sane man can understand that things are being carried systematically-the seasonal changes, the seasonal fruits and flowers, the sunrise, the moonrise, the birds, death, old age, disease, everything systematically. And is that happening by chance? Why by chance one does not live forever? There is no such chance, sir. There is ruling. You cannot say, ”Now here is a chance the man has not died.” Where is that chance? Why do you speak of nonsense chance? It is not chance. It is ruling. You must die. However, utopianly says, ”Now we shall live.” Oh, that is not. There is ruler.

So the Yamarāja is in charge of ruling of the sinful persons. Dharmasya śāsanam. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the laws of God. It is not a sentiment thing, ”I believe.” You believe or not believe, what does it matter? You believe or not believe in the government laws-it must (indistinct). Similarly, the so-called philosophers, they simply concoct idea, ”I believe. I believe.” Whatever you believe, that is your business, but the ruling of the Supreme Lord must go on. You cannot check it. You cannot avoid it. You can go on with your believe or not believe. That is not the business. So Yamarāja is in charge of punishing according to the gravity of sinful activities. He’s meant for punishing. That is just like superintendent of police or something like that, big officer, inspector general of the police department or the minister in charge of law and order. Everything is there in imitation, yato vā imāni bhūtāni jayante, janmādy asya yataḥ [SB 1.1.1]. Wherefrom you get this idea? There must be minister in charge of law and order. Where you get this idea? The idea is there from the original government. And there is the director or the minister in charge of law and order. The Yamarāja is minister in charge. They say it is mythology, it is man’s creation. How it is man’s creation? Things are going on. In the śāstra it is said,

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Savitā, the sun, you, those who are initiated, so oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. That savitā, the sun, they (indistinct) from the sun. What is that? Yac-cakṣur eṣa, this is God’s eyes. As soon as there is sunlight, you see everything. You cannot avoid His eyes. You think that ”Nobody’s here. Let me steal this.” No. Immediately recorded. At night the moon is there. There are so many witnesses. And the Supreme Personality of Godhead is also witnessing within. So we cannot escape His witnessing. He’s witnessing from inside, from outside. So how He’s escape your sinful activities? No. That is not possible.

So immediately things are recorded and, at the time of death, just as in the previous verse, we studied, vikarṣato ’ntar hṛdayād. Antar hṛdayād, in the core of the heart the individual soul and the Supersoul is there, and Yamarāja will take, his order carriers will take the, not the heart, but the soul. The heart of the body, that is made of this material element, that will lie down here. But the soul may be taken by arrangement. This is very, very subtle arrangement, and these rascals, they do not know how things are going on. They are imagining, ”I think it is like this and that.” There is no value of this ”I believe,” ”I think,” ”I conjecture.” You can do that, but things are going on. The government is very, very strong. Little deviation from the law, you'll be punished. Little deviation. Nature's law, they are so systematically set up that automatically… Just like the same example I've given: you'll infect some disease, automatically you'll have to suffer from the disease. Not that somebody's come to ask you that "You have infected this disease. Now you have to suffer from this." No. The machine is so perfect that as you have infected this disease… This is practically we know. So all of a sudden one gets cholera. So the doctor says that you are very bilious, or cholera (indistinct). So nature's law is so perfect. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot escape. Suppose you can eat two ounce, and if you eat four ounce, then you have to starve three days. This is the law. "There's some very palatable dishes. Now eat, let me eat it to my satisfaction," and you'll overeat. No. The nature's law is that you have to starve for three days. Next eating will be after three days.

So this way nature's law is acting. And what is this nature's law? Nature's law means a system, a machine. Just like in this government there is system. You cannot violate. "Keep to the right!" "Stop here, red light!" You must have to stop. "I'm governor." "Never mind, you stop." This is law. You cannot say that "I am governor," "I am Mr. Ford" or "Mr. Rockefeller," "Why shall I stop my car?" No, it is government law. You must stop. So this is practical going on. How you can violate the nature's law? It is not possible. Nature's law is so strict, a little deviation will put you into suffering. This is going on. That is Yamarāja. And if you violate more and more and more, then you suffer more and more and more. This is the law. You cannot escape. So that is fixed up. But as there is some exceptional cases… Just like one has committed murder, so by law he must be hanged. By law. That is the general law everywhere, all over the world: life for life. So similarly, in the God's law there is no such thing that if you kill a human being you'll be killed, and if you kill an animal you won't be killed. That is imperfect law, man-made law. Therefore Jesus Christ said, "Thou shall not kill." No question of… They have modified, "This killing means murdering." Christ does not say. What is your proof that if you committed mistake, a mistake, instead of writing "Thou shall not commit murder," here is written, "Thou shall not kill," general. Otherwise Christ has no intelligence. He cannot use the proper word. But you are misusing the order of Lord Christ.

So you are suffering. You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb-finished. You'll have to suffer. Don't think that "Innocent animals, they cannot protest. Let us kill and eat." No. You'll be also punished. Wait for accumulation of your sinful activities, and there will be war, and the America will drop the atom bomb, and Russia will be finished. Both will be finished. Go on now enjoying. It takes time. Just like even if you infect some disease, it takes time. Not that immediately you infect, and immediately the disease is there. No. It takes a week's time or so. What is called? A quarantine, quarantine…

Devotee: Period of incubation.

Prabhupāda: Ha? Incubation. So from Africa, if anyone goes anywhere, they require yellow fever injection. So if you haven't got yellow fever injection, then even in the airport, there is arrangement, you have to wait in the quarantine area for six days. You'll not be allowed. So this is… As you have got the laws and the punishment in this government, so why do you think there is no punishment and there is no God? This is utopian. Don't think like that. Utopian. There is God, there is his government, there are his agents, there are witnesses, and… Otherwise why there are different varieties of life? Different varieties of life. Why? Eight million, four hundred thousand species of life. Everyone is a living being. The trees are living being, the fishes are living being, the ants are living being, the mosquitos are living being, and the human being also living being, the demigods also living being, the cats, dogs-everyone is living being. It is simply in different dresses. They're living beings. But why they are situated in different position? According to karma, punished.

So we should be very careful. This is… This human form of life is a chance to make your choice, whether you are to go on being punished like this in different forms of life or whether you shall go back to home, back to Godhead. Here is the chance. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions and millions of persons, one is intelligent enough, he can inquire that "Why I am suffering?" Everyone is suffering. That's a fact. Only the rascals, they think, "We're enjoying." Everyone is suffering. This is a place for suffering. Duḥkhālayam aśāśvatam [Bg. 8.15], Kṛṣṇa says, who has created this place. It is a place of suffering. Every moment you are suffering due to this body, due to the mind, due to the suffering imposed by other living entities. The mosquito will bite, the flies will disturb you, the bugs are there, and then the dogs will bark unnecessarily. You are passing, and his business is barking. Ha? "Bow! Bow! Bow!" (laughter) So this is also suffering. You don't like the next door the dog is barking. So in this way, if you are sober man, you don't want all this suffering, but it is imposed upon you. How do you think that you are living very happy? This is foolishness. It is not… This place, either ā-brahma-bhuvanāl lokān punar āvartino… Wherever you go, you read from the śāstra, the demigods, they're supposed to be very happy in the upper planetary systems-they are also not in happiness. There is fight between the demons and the demigods and so on, so on. The same politics, same (indistinct), the same…, so many things. Here in the small scale, just like two birds, they fight also. You've seen them. So their fighting you neglect. But your fighting-there is atom bomb. And similarly there is fighting in upper planets also.

So these things are going on, struggle for existence, survival of the fittest. This is nice theory. So here, anywhere you go… Just like your America is the richest country. Do you think there is happiness, there is no fighting, there is no disease, there is no death? No. Everything's there as it is in other countries, poverty-stricken countries. So you cannot avoid. The birth… Kṛṣṇa says, "Birth, death, old age and disease, these are your problems." Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. Does it mean that these sufferings of birth, death and old age and disease, there is none in America or in other, moon planet? No. There is also same. Neither in greater portion, proportion. So there is stringent laws of the material nature everywhere, and there is God behind him, behind the nature. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Everything is going on under the direction of the supreme controller, and these are officers, just like Yamarāja, strictly following the regulative principles, the order of sun-god.

So this Ajāmila… We have already described his life-cheating, roguism and prostitute-hunter and so many things, that is his life. So he's subjected to the punishment, to be punished by the Yamarāja. So his order carriers have come to take him away. But, in the meantime, the Viṣṇudūtas came and asked them, "No. Don't touch him. Don't touch him." So they were surprised: "What is this?" Therefore they are asking, ke yūyaṁ pratiṣeddhāro dharma-rājasya śāsanam: "Who are you, interfering with government's law? Who are you?" They are surprising. "Nobody has checked us." Just like police… They come… Police comes to somebody's house, everyone knows there is some business, serious business. Who will ask the police, ”Why you are entering here?” No. Nobody has right. (indistinct) But why this punishment? Just to save him from so many other punishments. That is the law in Manu-saṁhitā, that a murderer is killed, then his all sinful activities, reaction of life, finishes by that killing, by that hanging. Otherwise next life he has to suffer so many things. So when the king orders a murderer to be killed, it is his mercy. It is his mercy. Because he saves him from so many other entanglement. Better kill him so that his sinful reaction is finished. Similarly, Yamarāja, the sinful man taken to the Yamarāja, he is put into suffering, the same principle as a prisoner. He has to suffer for a time, six months or one year or sometimes more than that, just to atone for his sinful activities. So nobody can check. You can imagine that ”There is no God, there is no Yamarāja, there is no punishment. Let me do.” That is your fancy. But it is not the fact. Fact is, if we commit some sin we must suffer from it, and there is nobody in the world who can check it.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.33

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San Francisco, July 18, 1975

Nitāi: ”Dear sirs, whose servant are you, where have you come from, and for what reason are you forbidding us to touch the body of Ajāmila? Are you coming from the heavenly planets, are you demigods, sub-demigods, or the best of the perfected devotees?”

Prabhupāda:

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ
[SB 6.1.33]

This Yamarāja, he has been given his jurisdiction on the lower portion of the universe, Pātāla. Yamarāja is not one of the candidates, but he has been designated to go down and administer the government there. (child making noise)

Jayatīrtha: The children should go out.

Prabhupāda: So nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. Just like government servant, they have to go anywhere the government orders, ”You go and see there.” So Yamarāja is, although one of the mahājanas, great personality, most confidential devotee and officer of Kṛṣṇa… There are twelve great personalities: Lord Brahmā…

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

So Yamarāja is also one of the twelve exalted officers or representative of Kṛṣṇa. But still, he has gone to take charge of the judicial department for judging the sinful-not all, only the sinful.

So these Yamadūtas, order carriers of Yamarāja, they were surprised to see how nice they are, good-looking. So they were surprised, and they were asking question that kasya vā, ”Whose servants you are? We are Yamarāja’s servant. We are so ugly-looking, and you are so beautiful. So whose servants you are?” Kasya, ”whose,” means either ”whose servant” or ”whose son,” like that. Kasya vā kuta āyātāḥ: ”And wherefrom you are coming?” Kasmāt: ”And what is the business? Here you have got… You are so nice-looking. We have come to take this sinful man, and what business you have got here? Why you are forbidding us?” Kiṁ devāḥ: ”Are you demigods or semi-demigods?” In the upper planetary system there are gods, demigods. But yūyaṁ kiṁ siddha-sattamāḥ. Siddha-sattamāḥ means in the spiritual world. Siddha means ”completely perfect,” and sattamāḥ, ”devotees.”

Within this material world, there is one Siddhaloka. Siddha, caraṇa. They are called siddha means all the yogic mystic powers they have got naturally. Here in this, on the earthly planet, if we want to get some mystic power, we have to practice it by yoga, mystic exercise. But in that planet, Siddhaloka, they are born perfect. Just like if you want to swim in the water, you have to learn it; you have to practice it. But within the sea or water even a small fish, he can very expertly swim, a born qualification. You cannot go against the current of the sea or the water of the river, but a small fish takes pleasure going against the current. Tulasī dāsa has said that to go against the current is very difficult. Even an elephant is washed away. But a small fish, because he has taken shelter of the ocean, he can go against the current. This is the… So if we take shelter of Kṛṣṇa, then even the current is against, we can go because… The same example: the fish has taken shelter of the ocean. Although very small animal, he can go against the…

So siddha-sattamāḥ. Siddhas… Here we have to practice to become siddha, perfect, but there, in the Siddhaloka, they are so perfect that they can go from one planet to another. The yogis can go, but they are born yogis. One planet… This is described in the Śrīmad-Bhāgavatam. We have seen in this Second Canto. There is Siddhaloka. So many planets are there, so many opulences are there, that it cannot be compared. And there is description. So one planet to another, or one planet to the Sumeru hills, there is long, millions of miles, made of gold. They are gold. Similarly copper. Similarly, there are different oceans. Now, we may not believe, but there is no question of believing. You cannot say, ”There is no such thing.” But we can say because we get the information from the śāstra. You have no evidence, so you cannot say ”No.” You can say ”Maybe,” but we don’t say ”Maybe.” There is because we get the information from the śāstra.

So kasya vā kuta āyātāḥ kasmād asya niṣedhatha: ”Then why you are forbidding us? You look so nicely, very highly born, and why you are forbidding us? We have come here to discharge our duties, to take this man to Yamaloka. He is so sinful. Why you are interrupting our business?” Yes. So in the next verses the description is there of the Viṣṇudūta. So sarve padma-palāśākṣāḥ: exactly the feature like Nārāyaṇa. Padma-palāśa: their eyes are compared with the lotus petal, very nice. Sarve: ”All of you look so nice.” Padma-palāśa-akṣāḥ pīta-kauśeya-vāsasaḥ. In Vaikuṇṭha, people, they also dress with yellow cloth, pīta-kauśeya, or this saffron color. This is Vaikuṇṭha dress. Kauśeya, pīta, the dress, garments. Kirīṭinaḥ: "with helmets." Kuṇḍalinaḥ: "with nice earring." Kirīṭinaḥ kuṇḍalino lasat-puṣkara-mālinaḥ, "and very nice flower garland." This is Vaikuṇṭha dress. Lasat-puṣkara-mālinaḥ, sarve ca nūtna-vayasaḥ: all young men. In Vaikuṇṭha there is no old age, although they are eternal. That is the real form of the spirit. The old age is due to this body, material body. Material thing is born and stays for some time, and then it is annihilated. So up to the time of annihilation, it becomes so old, nasty, bad-looking. But in the Vaikuṇṭha there is no such thing. Nityaḥ śāśvato 'yam.

The Vaikuṇṭha planet, because that is spiritual body, that is nityaḥ śāśvataḥ. Never it become… Just like Kṛṣṇa or Nārāyaṇa or Viṣṇu. They are not old. You will find all these pictures of Nārāyaṇa, Viṣṇu, Kṛṣṇa-all young men. So they are also… The inhabitants of Vaikuṇṭha on the spiritual planet, they are also exactly of the same feature. You everything get exactly like God. This is Vaikuṇṭhaloka. The opulence is also like that. Sārṣṭi. There are five kinds of mukti, liberation. One is sāyujya, to merge into the existence. That is also mukti. But Vaiṣṇava does not like such kind of mukti. They think to merge, to become one with the Supreme and lost our individuality, that is, Vaiṣṇava thinks, as hell. Kaivalyaṁ narakāyate. Why? We shall keep ourself, our individuality, the body exactly like Kṛṣṇa. In the Goloka Vṛndāvana they keep exactly like two-handed Kṛṣṇa. In the Vaikuṇṭha they also keep themselves four-handed as Viṣṇu, Nārāyaṇa. So the Vaiṣṇavas are very intelligent. They want to keep themself in as good as God. Sometimes more than God, Vaiṣṇava. That is very intelligent. What is the use of becoming one? I lose my individuality. So that is jñānī's aspiration. But the bhaktas, they want to keep association with Kṛṣṇa or Viṣṇu in the same opulence, same prosperity, everything, bodily features the same, everything.

So advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. So nava-yauvanam. Lord Viṣṇu, Nārāyaṇa, Kṛṣṇa, or the liberated devotees there, they are of the same bodily feature, nava-yauvanam, always young. Therefore it is said, sarve ca nūtna-vayasaḥ. Vayasaḥ means age, and nūtna means just fresh young man. Nūtna-vayasaḥ sarve cāru-caturbhujāḥ: "All of you are very beautiful, with four hands." So even the living entities they have got also four hands, not empty hands, with good ornament, good dress, and the complexion, color-everything like Viṣṇu. Everything like Viṣṇu. Sarve cāru-caturbhujāḥ, dhanur-niṣaṅgāsi-gadā-śaṇkha-cakrāmbuja-śriyaḥ. And the weapons: dhanuḥ, bow; dhanur-niṣaṅga asi, the arrows and the sword; gadā, club; śaṇkha, conchshell; and cakra, disc. As Viṣṇu has Sudarśana… Śaṅkha-cakra-gadā-padma. There are fourteen different forms of Viṣṇu according to the position of the weapon in different hand, beginning with śaṇkha-cakra-gadā-padma, then cakra-gadā-śaṇkha-padma, in this way. These description are there in the Caitanya-caritāmṛta. And according to the change of the weapon, the different names are there. One viṣṇu-mūrti is called Vāmana; one mūrti is called Govinda. In this way there are twenty-four forms of Viṣṇu, śaṇkha-cakra-gadā-padma, according to Their placing in different hands.

So these Viṣṇudūtas, they are exactly dressed like Viṣṇu or equipped with ornaments and everything. Then again, diśaḥ vitimirālokāḥ. And on account of their presence… They have got also bodily effulgence. As Viṣṇu has got bodily effulgence, similarly, the Viṣṇudūtas, they have also the bodily effulgence so that wherever they will go, it will be illuminated immediately. There is no necessity of light or sunshine. They personally, they make the place illuminated. Diśo vitimira. Timira means darkness, and vi means without. Wherever they will be present… Therefore, in the spiritual world everyone has got the spiritual effulgence, so whole planet is full of effulgence. Just like one example is here in this material world, the sun. There there are living entities. They are also all light because their body is made of fire. And many hundreds and thousands and millions of people with the fiery body, they are living. Therefore you will find always sun fiery, light. Just like you can see from distance a big city. The light is coming out. Is it not? In the night you see a big city, and you are in the village, you will find a big light is coming. So that is artificial, electric light. But in the Vaikuṇṭhaloka normally, regularly, their body is light.

We have got one example to learn: the sun planet. Everything is fiery there. Don't think that there is no life. Just like they are concluding, "In this moon planet there is no life." No. Every planet is full of living entities, either in the Vaikuṇṭhaloka or in this material world. Sarva-gaḥ sthanur acalo 'yam. Living entities are everywhere. Therefore we cannot believe that these people went to moon planet, because they say there is no living entity. That is not possible. That is not possible. Living entities are everywhere. Even in the fiery planet like the sun, there are. But we are rascals. We think everyone is rascal like us. Ātmavat manyate jagat. If one is rascal, he thinks all other rascals also. That is nature. He cannot think that "Somebody is more intelligent than me." He thinks, "I am rascal; therefore everyone is rascal." Ātmavat manyate jagat. This is the formula. You will find the example: just like a deaf man. He speaks very slowly. He thinks the other man is also speaking slowly. No. He is deaf. Other man is crying, but he is hearing very slow. Therefore a deaf man speaks very slow. He thinks that he is speaking slow. So ātmavat manyate jagat. This is the nature.

So because we cannot live in the fire, it does not mean that there is no such living entity whose body is made of fire. Because I cannot live in the water, don't think there is no living entity. Huge, big, big living entities are there within the water. Why should you think there is no living entity? Similarly, the watery living entities, they may think there is nobody in the land, because they cannot live in the land. This is God's creation. Vicitra. Vicitra means varieties, varieties. There are living entities on the earth. Within the earth you will see. When you go to the beach, there are so many living entities within the earth. Or here, within the wall, there are so many living entities. Sarva-gaḥ. Everywhere there are living entities. There is living entities in the water, there is living entities on the land, there is living entities on the air, and why not in the fire? Fire is also one of the five elements: earth, water, fire, air and sky. So if there are living entities in the water, on the earth, in the air, in the sky, so what is the objection, not in the fire? This is foolishness. And Kṛṣṇa says in the Bhagavad-gītā, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I spoke this philosophy formerly to the sun-god." So unless there is sun-god or the king of the sun planet… So if the king is there, the citizens must be there, the kingdom must be there-but they are made of fire. So similarly, in the Vaikuṇṭha world, everything is spiritual. That we have to learn. We cannot make our own conclusion foolishly. That is not possible.

So these people never saw, these Yamadūta, such persons with four hands, so decorated, so effulgent. So they were surprised, that "You are so nice." So diśo vitimirālokāḥ kurvantaḥ svena tejasā: "By your personal effulgence, you are illuminating wherever you are standing." Diśa. Kim arthaṁ dharma-pālasya kiṅkarān no niṣedhatha: "You look so beautiful and gentle. Why you are doing this wrong thing? We have come to discharge our duties, and you are forbidding us." Means they could understand that "They are so powerful, they have stopped us to touch Ajāmila's body. If we forcibly do, they can punish us." The Yamadūtas could understand. Therefore politely asking that "You are so gentle, so good-looking, so nice. Why this is your business, that you are forbidding us in discharging our duties?" Kim arthaṁ dharma-pālasya. Dharma-pāla: "We are also acting not whimsically. We are working under the Dharmarāja, Yamarāja, who is justice, how to make judgment against the sinful man. He is appointed for this purpose, and we are just carrying out his order." Then "You look so gentle and highly exalted. Why you are forbidding us? This is very…" kim arthaṁ dharma-pālasya kiṅkarān no niṣedhatha.

So we get description of the Viṣṇudūtas. Now, at least we can think, if we are transferred to the spiritual world, how much happy we shall be, how much opulent we shall be. Here we are thinking possessing one tin car made of tin, and after one year, it is smashed, and throw it again, and we becoming very opulent. So we do not know what is opulence there in the spiritual world. Not only in the spiritual…, even in this material world. In higher planetary system there are many, many different types, opulence. Svargaloka. This moon planet is also one of the opulent planets within this material world. So that is very, very nice. But these people say they went there and could not find any living entities. So if we believe in the Śrīmad-Bhāgavatam, we have to conclude that these people did not go at all in the moon planet. You have to believe this or that, as you like. But we get information from Śrīmad-Bhāgavatam, the moon planet is one of the heavenly planets. If somebody goes there, he can live there for ten thousands of years. Ten thousands of years means our calculation six times. Then sixty thousands of years like of this planet. So these descriptions are there. So these are the ideas. One can understand what will be our opulence if by chance… Not by chance; by our activities.

What is that activities? That is also explained in the Bhagavad-gītā… [break] …janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. You try to understand Kṛṣṇa. Simply try to understand. Don't conclude that "Kṛṣṇa is like us, ordinary human being, maybe little learned more than us, or little power…" No. He is the Supreme Personality of Godhead. By His merciful or causeless mercy, He descends to exhibit His form, His activities, so that he can see. Just like in the Buckingham Palace in London, many people are standing. Sometimes the queen comes and stands on the corridor, and everyone can see. That is queen's mercy, not that because she comes in the audience of so many public men; therefore she is also one of them. This is nonsense conclusion. Similarly Kṛṣṇa, by His causeless mercy if He comes… Some rascals say that God cannot come. Why? Why God cannot come? If He is all-powerful, why He cannot come? Does it mean that God is subject to your dictation that He cannot come? This is foolishness. Yes, God can come; therefore He is all-powerful. He can exhibit Himself to the audience of common man. But only the fortunate man can understand, "Here is God." That is the difference. Kṛṣṇa, when appeared, a few men upon this planet could understand that "Here is the Supreme Personality of Godhead," especially the Pāṇḍavas. They were so fortunate, they could understand, "Kṛṣṇa is…" Kuntī, their mother, she could understand. Kuntī, kuntī-stotra prayer, you will find how she has realized that "Kṛṣṇa, although He is playing just like my nephew, my brother's son, but no, He is the Supreme Personality of…" Even Dhṛtarāṣṭra knew. Dhṛtarāṣṭra knew that Kṛṣṇa is the Supreme Personality of Godhead. When Kṛṣṇa sent his messenger to Dhṛtarāṣṭra, Akrūra, to advise him that "Why you are envious of your nephews? You stop this," before the war of Kurukṣetra, so Dhṛtarāṣṭra admitted that "I know that the advice has come from the Supreme Personality of Godhead, but I am so unfortunate, I cannot give up my this habit. Please excuse." So even Dhṛtarāṣṭra knew, and what to speak of the Pāṇḍavas?

So that is the defect of conditioned souls, that they want to see God, and even God comes personally, they cannot see. They cannot see. So who can see? Premāñjana-cchurita-bhakti-vilo… One how has got love for God, he can see God all the time, and now what to speak of God comes personally before him? So we have to learn from the Supreme Personality of Godhead everything, what is the situation of this material world, what is the situation of the spiritual world. Everything perfectly, there is described in the Śrīmad-Bhāgavatam, and we have to learn. Then our life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.33

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Honolulu, June 1, 1976

Pradyumna: (leads chanting, etc.) Translation: "Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are you demigods from the heavenly planets, are you subdemigods, or are you the best of the devotees?"

Prabhupāda:

kasya vā kuta āyātāḥ
kasmād asya niṣedhātha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ
[SB 6.1.33]

So the Yamadūtas, their description of the body already given. They are not very good-looking. So when they saw the Viṣṇu-dūta-the description of the Viṣṇu-dūta is in the next verse-they were surprised, that "Wherefrom such nice features of the body…" They have been described here, sarve padma-palāśākṣāḥ. They saw that their eyes were just like petals of the lotus flower, so beautiful. Sarve padma-palāśākṣāḥ pīta-kauśeya-vāsasaḥ. And all dressed in saffron cloth, yellow. Kirīṭinaḥ, with helmet, kuṇḍalino, and earrings. Kuṇḍalino. Lasat-puṣkara-mālinaḥ. And with flower garland. Just imagine if somebody is very good-looking, with helmet and nice earring, bedecked with jewels, and the helmet bedecked with jewels, and cloth yellow, with garland, four hands. Sarve ca nūtna-vayasaḥ. All young, not old like me; all young like you. Nūtna-vayasaḥ. Just (indistinct) very young. Sarve ca nūtna-vayasaḥ sarve cāru-caturbhujāḥ. And four-handed. Here we get two hands, in the Vaikuṇṭha planet we get four hands. Dhanur niṣa aṅgāsi-gadā-śaṇkha-cakra-ambuja śriyaḥ. And each hand is decorated with bow, arrow, sword, and conchshell, and disc. Like that. This is the description of Vaikuṇṭha features.

So always young. There is no old age, disease, or birth and death. Here in this material world these four things are there: birth, death, old age and disease. In the spiritual world the men are so beautiful, and imagine the women also still more beautiful, very attractive. But there is no sex. That is the feature we find in… Why there? Because, after all, we want pleasure. So in the material world the topmost pleasure is sex, because there is no other idea. So all people, even so-called yogis, swamis and… Ultimately they are coming down to sex. Whatever they have got asset, the culmination is sex. Old man, he has got money, he has got everything-still he is going to the night club. So here in this material world, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. In the material world, gṛha-medhi… Gṛha-medhi means those who are entrapped within this universe or within this body, same thing. This is also entrapment, I am within this body. Or even in any part of the universe, either you go to the moon planet or sun planet or any other planet. You see the sky is just like egglike, within that. They are called baddha-jīva. Baddha-jīva means entrapped. So entrapped living entities, they are in different grades of life, 8,400,000 different forms of life. Now, how they are entrapped? This sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. This is their pleasure. And in the spiritual world there is no sex. So one may question, "How they are living? Life is finished if there is no sex.' So somebody committed suicide, who was telling? Because doctor asked him not to have any more sex. Who told me the other day? Somebody told me, some big man. He was famous man. So he was forbidden. Especially when one is attacked with tuberculosis, the medical man advises, "No more sex. Then you will die soon." So this was ordered and he committed suicide.

Devotee: Very soon.

Prabhupāda: Eh?

Devotee: Very soon.

Prabhupāda: Just see. It is practical. Because his… The life is finished there is no sex life. Actually that is the fact here. Birds, beast, you will find the pigeons, the dogs, they are enjoying sex at least four times in a hour. There are men also like that. So here in this material world the sex life is the top pleasure. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. It is very abominable. Just imagine what kind of happiness it is, but we are forced to act like that. So tuccham, very insignificant. Yan maithunādi gṛhamedhi sukhaṁ hi tuccham [SB 7.9.45]. What kind of pleasure? Kaṇḍūyanena karayor iva duḥkha-duḥkham. It is just like itching between the two hands. And tṛpyanti neha kṛpanā bahu dūḥkha-bhājaḥ. The aftereffects of sex life is very, very bad.

So in that interview I gave that information that woman's freedom? I gave this reply, that "Where is the woman's freedom? The boy and the girl intermingle, and the girl becomes pregnant, and the boy goes away without any responsibility, and the burden…, the child is a burden for the woman. Either she should kill or beg from the government. Is that independence?" They are trying to be independent. This is not civilization. There is no question of independence. The woman must be given protection in childhood by the father unless she is married, and in youthhood by the husband, and in old age by grown up sons. This is Vedic civilization. Na striyaṁ svatantram arhati. Just like children, they must be always protected. It is not dependence, it is protection. So there should be responsible father, responsible husband, responsible sons to keep woman very happy. In India still it is going on.

So the point is that here the sex life is the highest pleasure, and in the spiritual world there is no sex. So what is that pleasure? That pleasure is this chanting and dancing, Hare Kṛṣṇa mahā-mantra. That is stated in the śāstra. They are so much absorbed in this chanting and dancing, they are no more interested in sex. That is the only way. If you want to stop the pleasure of sex, then you have to take this pleasure, this transcendental pleasure. You'll forget everything. That is said by Yamunacārya:

yad avadhi mama cetāḥ kṛṣṇa-padāravindayor
nava-nava-dhāman udyata rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

Yamunacārya was a very big king. So he had very good opportunity for sex life, he was king. But later on he became perfect Vaiṣṇava, devotee. So after he became devotee, he was expressing his experience, that "Since I have taken to Kṛṣṇa consciousness and I am enjoying that ecstatic love for Kṛṣṇa, whenever I think of sex with woman, I spite." Bhaktiḥ pareśānubhavo viraktir anyatra ca [SB 11.2.42]. So if we want to be free from the entanglement of this world, we should practice… That practice, simply artificial practice will not help. Unless we advance in Kṛṣṇa consciousness, unless we become accustomed to enjoy this ecstasy of chanting and dancing, it is not possible.

So they were surprised, wherefrom these beautiful… They never experienced. Because these Yamadūtas, they generally… Just like police. Police go to the thieves, rogues and criminals. They have very little opportunity to see very beautiful, aristocratic, nice family. They have no possibility because they are invited by this class (indistinct) or they are forced to go there. So these Yamadūtas, they are accustomed to go to the sinful men like Ajāmila and many others. Their business is to arrest the sinful soul and take the soul to Yamarāja. So they were very much surprised by seeing these beautiful Viṣṇudūta. Viṣṇudūta. So don't think it is mythology. No. This is fact. Vyāsadeva or big big saintly persons, they have no business to present before you something mythology. Why they should waste time in that way? It is simply rascaldom to think all the statement as mythology. Not mythology. We have no knowledge. In the śāstra we understand, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā. The rays of Kṛṣṇa's body, when it is expanded, brahmajyoti, within that brahmajyoti there are innumerable universes. Just like within the sunlight, sunshine, there are innumerable planets. We are seeing daily. Similarly, there are innumerable universes in the brahmajyoti. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. And koṭiṣu, and each and every universe, millions, koṭiṣu. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Vasudhā, vasudhā means planet. Just like this is also vasudhā, this planet here. We can see there are so many millions of planets, at night you can see, and each of them is peculiar, different from the others. Why they have failed to utilize the moon planet? It is a different atmosphere. It is different atmosphere. These rascals cannot go there. It is not possible. They have simply made false propaganda. They cannot go there. So because the atmosphere is different… There is also blazing fire surrounded by ice. That is the description. I am speaking from the description. And therefore at night it is so pleasing. You have got experience. Fire coming through ice, the rays, that is very pleasing. Therefore sunshine is making the whole thing very hot, and the moonshine making it pleasing.

So God's arrangement is so nice that everything is going on nicely. There is brain behind it. Why there is sunshine, why there is moonshine, everything described. You'll read in the Śrīmad-Bhāgavatam, moon is the cause of vegetation, and there is no vegetation, that's all. Moon is the cause of vegetation in all planets, and they say there is no vegetation, it is simply dust. So we have to believe it? And when you present actual fact, it is mysticism or mythology. Anyway, we are not concerned with their statement. Our process is to know things from the śāstra. Sādhu-śāstra-guru-vākya tinete kariya aikya. Our process is deductive, not inductive. We take knowledge, just like this Śrīmad-Bhāgavatam written by Vyāsadeva under the instruction of his guru, spiritual master, Nārada. So Nārada advised him that "You have written so many books: Purāṇas, Vedas, Vedānta." Vyāsadeva said, "Still I am not feeling very satisfied." So Nārada Muni advised him that "You are not feeling satisfied because you have not described about the Supreme Personality of Godhead. That is the defect. So now you have got mature experience. You describe simply about the Supreme Personality of Godhead, Kṛṣṇa." So therefore he wrote the Śrīmad-Bhāgavatam, eighteen thousand verses. So each verse, we are reading suppose one verse daily, or two verses. So eighteen thousand verses, how long it will take? At least five thousand days. So five thousand days, how many years?

Devotee: Seven years?

Prabhupāda: Seven years? Five thousand verses. Anyway, so we have got enough stock in the Śrīmad-Bhāgavatam, at least whatever we have published. One thousand days how many years?

Devotee: Three years.

Prabhupāda: Two years?

Puṣṭa Kṛṣṇa: It would take between twenty-five and thirty years.

Prabhupāda: Yes. Not seven years. (laughter) If we regularly read two verses. That will be also not possible. Anyway, we can read. Not once reading you can understand. Repeatedly. Punaḥ punaḥ (indistinct) the stock which we have already got, you can study and take lessons from the Vedic literature. Make your life perfect. What kind of residential quarters are there throughout the whole universe, how many universes are there, what is the special features of different residents. But don't take this nonsense instruction that "Except on this planet there is no life other planet." This is simply nonsense. Every planet is congested with living entities. This is the description of the śāstra. Jana, jana means "congested with," but different types. Just like they have come from Vaikuṇṭha, their bodily feature is different. We have got experience here on this planet in some portion there are black people, some portion there are white people, some portion there are yellow people. There are so many manifestation within this planet. Just imagine how many. This is God's creation, different varieties. Just like we see on this planet. Why on this planet? Even on this Hawaii island how many beautiful things, flowers, trees, and fruits. That is God's creation. Ānanda. Variety is the mother of enjoyment. If you want enjoyment there must be variety. Impersonal without variety, zero, these are not enjoyment. This is all rascaldom. The voidists make everything zero. Why zero? There must be varieties. Variety is the mother of enjoyment.

So Kṛṣṇa, the Supreme Person… We are also. Because we are part and parcel of Kṛṣṇa we have got the same quality. So you see Kṛṣṇa, He is enjoying with the gopīs, with the cowherd boys, friends, in Vṛndāvana, in the forest, with cows, with calves. This is enjoyment, variety. Zero is enjoyment? No. Zero is not enjoyment. Ānanda mayo 'bhyāsāt. This is the Vedānta-sūtra, that the Absolute Truth, Personality of Godhead, is simply enjoying. Everything enjoyment. You find Kṛṣṇa always, wherever He is, He is playing on flute with company, either gopīs or cowherd boy or somebody, somebody. This is enjoyment. And He comes personally on this planet to show His enjoyment life in Vṛndāvana-that place is Vṛndāvana; therefore Vṛndāvana is so important-to invite us that "Why you are not in here? Come with Me. Enjoy with My dance." Similarly, Śrī Caitanya Mahāprabhu also you see dancing. Śrī-kṛṣṇa-caitanya prabhu-nityananda śrī-advaita-gadādhara śrīvāsādi… All dancing. Saṅgo-paṅgāstra-pārṣada. So the life is this enjoyment, dancing. That is life, not meditation, "For fifteen minutes' meditation I become God. That's all." (laughter) These are all rascals. Enjoyment is real life. Enjoyment. That enjoyment, not this material world, the sex. No. Above this. Transcendental. That we find information in Kṛṣṇa consciousness.

So I am very glad that you have all taken. Continue this Kṛṣṇa consciousness. Read books, chant, dance, eat nicely and be happy.

Thank you very much.

Devotees: Jaya. (kīrtana) (end)

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Śrīmad-Bhāgavatam 6.1.34-39

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Surat, December 19, 1970

Prabhupāda: There are so many ladies.

Guest (1): And there are so many English devotees.

Prabhupāda: Eh?

Guest (1): English devotees.

Prabhupāda: That's all right. (Hindi) So the constables of Yamarāja, they are describing the bodily features of the Viṣṇudūta. You can have an idea of the Viṣṇuloka, or Vaikuṇṭhaloka. From this study, we have to understand that there is a spiritual sky, and that is far, far extensive than the material sky. You cannot even measure the sky covered by one universe, and there are innumerable universes. That is… All together, that is one-fourth of the whole sky. It is a rough estimate only, according to the Vedic scripture. And the three-fourths of the sky is spiritual sky. The population in the spiritual sky is far, far greater than the material sky. Only a few living entities who are rebelled… Just like the population in the prison house is insignificant compared to the whole population of the state, similarly, the living entities who are here in this material world, they are very insignificant. Including all the universes, all the planets together, they are an insignificant portion of the whole living entities. Ananta. Hy anantāya kalpate. The living entities, there is no counting, ananta, unlimited number of living entities. Therefore in the Vedas the living entities are plural, but God is one. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13).

sarve ca nūtna-vayasaḥ
sarve cāru-caturbhujāḥ
dhanur-niṣaṅgāsi-gadā-
śaṅkha-cakrāmbuja-śriyaḥ
[SB 6.1.34]

This is another description of the feature. Sarve ca nūtna-vayasaḥ. In the Vaikuṇṭhaloka, the inhabitants are always young, just like Kṛṣṇa or Viṣṇu is always young. There is no old age. Old age is here in this material world because this material body becomes old, not the spirit soul. Spirit soul is always fresh. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. So they are describing that "You are… You look all just very young." And sarve cāru-caturbhujāḥ: "And you are beautifully embodied with four hands." Sarve cāru-caturbhujāḥ. (aside:) What is that? Dhanur-niṣaṅgāsi-gadā-śaṅkha-cakrāmbuja-śriyaḥ: "And exactly like Viṣṇu, you have got dhanur, bows; and śaṅkha, conchshell; cakra, disc; gadā, club; and ambuja, padma, lotus flower. Everyone." That means everyone in the Vaikuṇṭhaloka, they are exactly like the bodily feature of the Supreme Personality of Godhead, Nārāyaṇa. This is called sārūpya-mukti. There are five kinds of liberation. This liberation, to have the same bodily feature like Nārāyaṇa, is called sārūpya, "the form exactly like Viṣṇu." Sārūpya-mukti. There are five kinds of liberations: sāyujya, sālokya, sārūpya, sārṣṭi, sāmīpya [Cc. Madhya 6.266].

So the Māyāvādī philosophers, they prefer sāyujya, to merge into the existence of impersonal existence. A living entity can live, can remain in the Brahman effulgence as a particle of shining. Just like there are many molecular particles in the sunshine, similarly, the living entities also can cluster together and live as a small particle of spiritual shining, and that is called brahma-sāyujya-mukti. But that kind of existence is subjected to fall down again.

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho…
[SB 10.2.32]

Because the living entities, they want varieties of enjoyment, but in that impersonal existence there is no varieties of enjoyment, therefore, when they desire varieties of enjoyment, they have come to this material world. So even they merge into the effulgence of brahmajyoti, there is cause; there is chance of falling. Not all. Some of them may go to the planets, but there is chance.

sarve ca nūtna-vayasaḥ
sarve cāru-caturbhujāḥ
dhanur-niṣaṅgāsi-gadā-
śaṅkha-cakrāmbuja-śriyaḥ
diśo vitimirālokāḥ
kurvantaḥ svena tejasā
kim arthaṁ dharma-pālasya
kiṅkarān no niṣedhatha

"You are so brilliant that immediately on your appearance the darkness is dissipated. Immediately." They are so much, I mean to say, glowing, their body, in Vaikuṇṭha. Therefore in the Upaniṣad it is said that in the Vaikuṇṭhaloka, in the spiritual sky, there is no need of sun, moon. The planets and the bodily effulgence of the inhabitants, they are all glowing. So on account of everything glowing in the spiritual world, there is no necessity of sunshine or moonshine or electricity. They are self-effulgent.

diśo vitimirālokāḥ
kurvantaḥ svena tejasā
kim arthaṁ dharma-pālasya
kiṅkarān no niṣedhatha

"You are so brilliant, you appear to be very enlightened and coming from some planets." Because they had no exactly idea what kind of planet they live. They are simply suggesting that "You must be coming from some very exalted planet. But why you are interfering with our business?"

Kim arthaṁ dharma-pālasya. Dharma-pāla. Yamarāja's another name is Dharmarāja or Dharmapāla. He is one of the authorities. There are twelve authorities mentioned in the śāstras. Brahmā is one authority, Lord Śiva is one authority, and Nārada is one authority. Then Manu is one authority, Prahlāda Mahārāja is authority, Bali Mahārāja is authority, Śukadeva Gosvāmī is authority. So similarly, Yamarāja is also authority. They are authority who know exactly what is God, or Kṛṣṇa, and they can direct. Therefore śāstra says you have to follow the authority. Otherwise it is not possible. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot understand the path of religion by your mental speculation. Dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, religious principles are enacted by the Supreme Personality of Godhead. No ordinary man can enact dharma. Therefore there is dharma-viparya. Real dharma, actual dharma, is to abide by the words of the Supreme Lord. That is dharma. Just like Kṛṣṇa says, mām ekaṁ śaraṇaṁ. That is dharma, simply to surrender unto Kṛṣṇa. Otherwise it is not dharma. Man-made dharma is no dharma. That is called kaitava-dharma, cheating dharma. You cannot manufacture religion. But nowadays it has become fashion. Everyone is manufacturing his own religion. Therefore there is dharma-viparya. So one should know that dharma means the laws given by God. That is dharma. And such dharma, or the path of dharma, is strictly followed by these mahājanas. Just like Brahmā, Lord Śiva, Nārada, Manu, Kapila, Kapiladeva, Kapiladeva who enunciated sāṅkhya philosophy… Svayaṁbhūr nāradaḥ śaṁbhuḥ kumāraḥ kapilo manuḥ, prahlādo bhīṣmaḥ [SB 6.3.20]. Bhīṣmadeva is also authority. You know Bhīṣmadeva, the grandfather of the Pāṇḍavas. He is also authority. Prahlāda, Bhīṣma… Bali Mahārāja is also authority. So we have to follow these authorities. Otherwise there is no possibility of understanding what is religion, what is God. This… Our, this sampradāya, Madhva-Gauḍīya sampradāya, they are following the authorities of Lord Brahmā and Nārada. Similarly, there is another sampradāya, Rudra-sampradāya. Rudra-sampradāya. And there is another sampradāya coming from Lakṣmījī, Śrī-sampradāya, Rāmānuja. So we have to accept religious principles from the leaders of the sampradāyas. Otherwise it is useless. Sampradāya-vihīnā ye mantrās te viphalā matāḥ: "If you do not accept mantra initiation from the disciplic succession of the sampradāya, then it will be useless." Sampradāya-vihīnā ye. So people are manufacturing religion without any reference to these authorities.

So diśo vitimirālokāḥ kurvantaḥ svena tejasā. Svena: "By your own effulgence you are dissipating the darkness, all directions. You are so bright, brilliant." Kim arthaṁ dharma-pālasya: "Oh, we can understand that you are not ordinary living entities. You are coming from some exalted planet. What business you have got to interfere with our business?" Dharma-pālasya.

śrī-śuka uvāca
ity ukte yamadūtais te
vāsudevokta-kāriṇaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhrādayā girā

When they were addressed by the assistants of Yamarāja, then the representative of Vāsudeva, vāsudevokta-kāriṇaḥ, those who are followers of the order of Vāsudeva… Representative… (aside:) Again you have to stand, please. Tān pratyūcuḥ prahasyedaṁ megha-nirhrādayā girā. Now, the Viṣṇudūta, they began to speak in a very grave language, just like resounding the cloud. (commentary:) Kim anya-lokasyānyasya prakāśa yat tu tathā bhūta diśaḥ kurvantaḥ bhavatam anuṣitaṁ yam ity āhuḥ kim artham ity āha (?). Indirectly, the Yamadūtas said that "You are so exalted, so it is not very good for you to interfere with our business." They politely submitted. And… (commentary:) Ato daṇḍyādaṇḍya-jñāna-śūnyā iti śaura evākṣnod dhiyā dharma-rājasya kiṅkarā ity anvitaṁ vadanti viṣayena prahasya tān pratyūcuḥ (?).

Now, Śrīdhāra Swami is commenting why they were smiling, these Viṣṇudūtas, because the Yamadūtas were criticizing, "Why you are interfering?" The Yamadūtas did not know that whatever action is taken by the representative of Viṣṇu, they are not, I mean to say, unnecessarily interference. They are actual fact. Therefore they are smiling, that "These Yamadūtas, without knowing our position, they are trying to criticize us." So they were smiling. Prahasya, prahasya. Just like if a child speaks something to a learned man, he smiles. So Viṣṇudūta were smiling, hearing the Yamadūtas. Meghasya eva nirhrāda hānir yasya prayātaḥ:(?) "They began to speak in grave voice, as if the thundering cloud."

śrī-viṣṇudūta uvāca
yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac ca adharmasya lakṣaṇam

"You are claiming to be representative of Dharmarāja, Yamarāja." Yamarāja is Dharmarāja. So Viṣṇudūta knows that they are representative. So he challenged. The Viṣṇudūtas challenged the Yamadūtas, that "You are accusing us that we are interfering with your business which is entrusted unto you by the Dharmarāja, the maintainer of dharma. Would you kindly explain what is dharma and what is adharma?" It is very intelligent answer. Yūyaṁ vai dharma-rājasya: "If you are actually representative."

Therefore Caitanya Mahāprabhu said that yei kṛṣṇa tattva-vettā sei guru haya: [Cc. Madhya 8.128] "If anyone is representing as guru, he must know Kṛṣṇa." He must know. Kṛṣṇa cannot be known, but at least… Just like Kṛṣṇa says, yo jānāti tattvataḥ, that… One must know Kṛṣṇa in fact, tattvataḥ, in truth. He can become guru. Otherwise, guru is not a, so cheap post that everyone can become guru. Similarly, here is the challenge, that "If you are representative of Dharmarāja, you must explain what is dharma and what is adharma." That should be the criterion of test. Not that everyone should be accepted as religious, everyone should be accepted as guru. This ignorance of the population has created so many nonsense as representing as guru and dharma-jñā. No. Tasmād guruṁ prapadyeta [SB 11.3.21]. The Vedic injunction says, tasmad gurum prapadyeta jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam. One is advised… First of all, who will accept a guru? Guru is not a plaything, that "I must have a guru, and I will never care to obey his orders, but because it is a fashion to keep a guru, I shall keep a guru." That kind of guru is useless, and that kind of disciple is also useless. One must seek after a guru-when? When he is inquisitive to understand the transcendental knowledge. Jijñāsuḥ śreya uttamam. It is not a fashion. It should be very serious. One who is very much eager to understand transcendental knowledge, śreya uttamam… Jijñāsuḥ śreya. Śreyaḥ and preyaḥ. There are two kinds of paths. Preyaḥ means immediate satisfaction or sense gratification, and preyaḥ means spiritual happiness, er, śreyaḥ. Śreyaḥ means spiritual happiness. Just like children, they are interested with playing. That is preyaḥ. Whereas, the elderly persons, they are interested to give education.

So people… What is the meaning of this preaching? Why we are taking interest in preaching Kṛṣṇa consciousness? Because the people in general, they are interested in preyaḥ, for their sense gratification, immediate sense gratification. But that is not good for them. Bhāgavata says, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛnoti: [SB 5.5.4] "Simply for sense gratification, they are committing so many sinful activities. It is like, just like madman." A madman does not know what he is doing. Similarly, the materialistic persons, they are so much engrossed and become maddened to commit everything simply for sense gratification. Indriya-prīti. So Ṛṣabhadeva says, "It is not good. It is very risky life." If we indulge in sense gratification, Kṛṣṇa will give us facilities for sense gratification. Just like a monkey. A monkey has very good facility for sex life. A monkey, every monkey has got at least three dozen wives. Perhaps you know it. So he has been given the facility for sense gratification: "All right." But what is his position? He is a monkey. (laughter) Therefore it is called markaṭa-vairāgya. Markaṭa-vairāgya means that a monkey is renounced. He does not dress, naked. And he lives in the forest. And he eats also fruit, vegetarian. But the nature is that he must have at least three dozen wives. You see? So the so-called sādhus or so-called vairagis, having illicit sex life very secretly, they are just like monkeys. So Rūpa Gosvāmī has said markaṭa-vairāgya. Markaṭa-vairāgya.

So markaṭa-vairāgya is not necessary. Real vairāgya. We do not indulge in so-called sannyāsī or brahmacārī. If one is unable, he must become a gṛhastha, live like a gṛhastha, and not that "I pose myself as a brahmacārī or a sannyāsī, but I have got illicit sex life secretly." This is markaṭa-vairāgya. Markaṭa-vairāgya is not wanted. Real vairāgya. Real vairāgya means one who can sacrifice everything for Kṛṣṇa. That is vairāgya. Karma-phala-tyāga-that is karma-yoga. One should give up the result of his fruitive activities to Kṛṣṇa. That is karma-yoga. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ [Bg. 6.1]. Anāśritaḥ karma-phalaṁ. One who is not desirous to enjoy the fruits of his activities, fruitive activities, anāśritaḥ karma-phalaṁ, but does it as a matter of duty… "Kṛṣṇa wants it. Kṛṣṇa will be satisfied by doing this." Kāryam: "It must be done." Just like Arjuna. Arjuna, for his personal interest, he was not willing to fight. But when he understood that "Kṛṣṇa wants this fighting," then he took it as kāryam: "It must be done. It doesn't matter whether I like it or not, but Kṛṣṇa wants it. Therefore I must do it." That is called anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī. He is sannyāsī. Na niragnir na cākriyaḥ. Niragnir and akriya. Akriya means they are freed, all kinds of fruitive activities. So they are not sannyāsīs, they are not yogis, but a yogi is he who gives away the result of his activities to Kṛṣṇa. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ.

So he is asking… Viṣṇudūta uvāca, yūyaṁ vai dharma-rājasya yadi nirdeśa-kāriṇaḥ. It is a challenge: "So you are claiming that you are representative of Dharmarāja. So we want to know from you what is dharma." Just like yesterday some gentleman came. He said that he has performed yoga, and he has become Nārāyaṇa. Was not? Was not he speaking?

Guest: He has not come in there. He is not God.

Prabhupāda: Oh. So naturally… Just like somebody says that "I am God. I have become God by mystic yoga." So one should challenge him, "What kind of God you are? Whenever there is a toothache, you go to the doctor immediately. And you are God?" So I have seen. I have seen one man in America. He had some disciples, some. And he was claiming everyone is God, he is God. And one day he was suffering from toothache. So I asked him, "What kind of God you are, that you are so much painful, suffering from toothache?" And actually, one should challenge these… And they are, practically, another kind of lunatic, who claim that "I am God." Similarly, this challenge is given by the Viṣṇudūtas to the Yamadūtas, that "You are representative of Dharmarāja. Now explain what is dharma and what is adharma." brūta dharmasya nas tattvaṁ yac ca adharmasya lakṣaṇam. Tattva, lakṣaṇam: the symptoms of adharma, and the truth of dharma.

kathaṁ svid dhriyate daṇḍaḥ
kiṁ vāsya sthānam īpsitam
daṇḍyāḥ kiṁ kāriṇaḥ sarve
āho svit katicin nṛṇām

"Now explain who is subjected to the punishment of Yamarāja. You have come here to take away this Ajāmila to the court of Yamarāja. But first of all explain who is actually subjected to go to the court of Yamarāja for being punished." This is the question, and we shall discuss tomorrow about the answer. Hare Kṛṣṇa. [break]

Yamunā: What is adhut? What is the (indistinct) adhu?

Prabhupāda: Dut? Avadhūta. Paramahaṁsa. Paramahaṁsa stage, the highest stage of perfection… They are not under any rules and regulations, paramahaṁsa.

Yamunā: How does such a person engage?

Prabhupāda: That's a long history. You'll find in the Bhagavad-gītā, sthita-prajñasya. Sthita-prajñā. So there are many symptoms. On the whole, avadhūta or paramahaṁsa is not subjected to any rules and regulations. They are so elevated. That is not to be imitated. That is a post, position, very exalted, perfectional stage, spiritual advancement. So if you want to know the symptoms, that is in the Bhagavad-gītā. There is a list. But one thing you can simply know, a paramahaṁsa is a stage who is above all rules and regulations. That's all.

Haṁsadūta: (indistinct) disturbed.

Prabhupāda: Another nonsense. That's all.

Revatīnandana: So if he continues to follow these rules and regulations…

Prabhupāda: He doesn't follow. He doesn't follow. I can… I understand from his behavior.

Revatīnandana: But generally they do follow in the sense that they generally…

Prabhupāda: No, no. Paramahaṁsa…

Revatīnandana: For setting example for others?

Prabhupāda: Yes. Paramahaṁsa, they do not come in the society because people may imitate and they fall down. Therefore they are aloof. Just like Gaura Kiśora dāsa Bābājī Mahārāja. He was aloof, bhajanānandī. But one who will act as preacher or spiritual master, even if he is paramahaṁsa, he should live ordinary so that his disciples may follow. He comes to second stage. Paramahaṁsa is the first stage, and preacher is in the second stage, and neophytes are in the third stage. So the neophyte should try to come to second stage. Īśvare tad-adhīneṣu bāliśeṣu dviṣatsu. They have got discrimination: Īśvara, Bhagavān, the Supreme Personality of Godhead; tad-adhīna, the devotees; bāliśa, innocent; and dviṣat, those who are atheists, envious of… As soon as they hear that here is something going on, talking about God, they become immediately envious. We have increased the number of this kind of men. There is someone interested in God. They simply challenge. They are called dviṣat. So a preacher should avoid them. But the paramahaṁsa, he does not avoid. So there are so many things. So we haven't got to imitate the activities of… A paramahaṁsa is a position, exalted position. They are very rare to be visible because they do not care to come in the society. So, and if you want to know about the paramahaṁsa, the sthita-prajñā description in the Bhagavad-gītā, I think, in the Twelfth Chapter, you can know it.

Mālatī: Prabhupāda? Can you explain more about preyaḥ and śreyaḥ?

Prabhupāda: Yes. Śreyaḥ means ultimate benefit, and preyaḥ means immediate sense gratification. That is called… That is the difference between śreyaḥ and preyaḥ. That's all right.

Revatīnandana: So the transcendentalists are śreyaḥ? And the karmīs and others are…

Prabhupāda: Yes, they are after preyaḥ. Those who are after śreyaḥ, they should follow the catur-āśrama, varṇāśrama. The varṇāśrama, according to Vedic system, the four kinds of varṇas or social caste, and four kinds of spiritual order, āśramas. That is the beginning of preyaḥ. Without this acceptance of these principles, according to Vedic principles, one is not considered as human being or civilized man. Because that is a system, if we follow that system, gradually we rise to the platform of śreyaḥ. If anyone does not follow regulative principles, it is very hard for him to come to the standard of śreyaḥ. But in this age, in Kali-yuga, every man is so fallen that he cannot follow any regulative principles according to the Vedic scriptures. As such, they have been accepted as śūdras. Kalau śūdra-sambhavaḥ: "In this age everyone should be accepted as śūdra." But then how to elevate them? For elevating them, this…, not the Vedic system is to be followed but Pañcarātriki. Pañcarātriki… Just like we are trying to elevate these Europeans and Americans according to Pañcarātriki-vidhi. Everyone should be followed. It is not that Indians should not follow; only the others will. No. It is for everyone, Pañcarātriki-vidhi. The Pañcarātriki-vidhi means that if anyone has got little tendency for being elevated to the śreyaḥ platform, he should be given chance. That is called Pañcarātriki-vidhi. Just like dīkṣā, initiation. Śūdras are not given initiation. A śūdra cannot be initiated. Only the brāhmaṇas can be initiated, or dvija, or the vaiśyas and the kṣatriyas, the higher caste, not the śūdras. But according to Pañcarātriki-vidhi, even the śūdras or less than the śūdras, kirāta-hūṇāndhra-pulinda-pulkaśā [SB 2.4.18], everyone can be initiated by a bona fide representative of Kṛṣṇa, not by others. That is the system.

Śyāmasundara: Does one become elevated by following the karma-yoga principles only?

Prabhupāda: It will take a long, long time, and failure is possible. In this age, nothing is possible for the fallen people.

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This is the injunction. If you want to be elevated to the perfectional stage of life, then you must chant this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. That will help you. No other method, measures, will help you. You can try for it, but there is every chance of failure. But if you follow this path, as enunciated by the śāstras and elaborated by Lord Caitanya, then there is chance. And actually we are seeing that is being done.

Revatīnandana: In the First Chapter, God Realization booklet, First Chapter, Second Canto of Śrīmad-Bhāgavatam, the process described there where it says that the gross materialists can begin meditating on the syllable om and then try to contemplate the universal form. That is not recommended for this age, right?

Prabhupāda: No, that is not for the advanced stage. Those who cannot… Just like the materialistic persons, they cannot understand why we are worshiping Deity. They are puzzled. They think, "Why these fools are taking one brass doll and worshiping as God?" They laugh. You see? They cannot understand. They are hard… What is called? It is impossible for them. Therefore they have been recommended that "You think of God, the universal form." That they like, their meditation, that universal form. They cannot understand or concentrate on this form, kṛṣṇas tu bhagavān svayam [SB 1.3.28], dvi-bhuja-muralīdhāra, Śyāmasundara form. They cannot. But by this arca process we are giving chance to everyone. But for the materialistic person it is difficult. They think that they are idol worshipers. But actually, the Vaiṣṇavas, they are not so fools that they will worship an idol. Therefore they have been recommended to concentrate on the universal form.

Revatīnandana: We always encourage chanting Hare Kṛṣṇa, is that so?

Prabhupāda: Yes. That is the only method in this age. By chanting Hare Kṛṣṇa, one's… The reservoir of understanding will be cleared. And then you, he can receive, he can receive the spiritual knowledge. Without cleansing the heart it is very difficult to understand and receive spiritual knowledge. All these reformatory measures-brahmacārī, gṛhastha, vānaprastha-they are simply the cleansing method. And bhakti is also a cleansing method, vidhi-bhakti. But by engaging oneself in this Deity worship, he also becomes cleansed. Tat-paratve… Sarvopādhi… As he becomes enlightened or advanced in understanding that he is eternal servant of Kṛṣṇa, he becomes purified. He becomes purified. Sarvopādhi means he doesn't… Sarvopādhi. He tries to eliminate his upādhi, his designation, that "I am American," "I am Indian," "I am this," "I am that." So in this way, when you become fully eliminated of this bodily concept of life, then nirmalam. He becomes nirmala, uncontaminated. And so long this concept of life is going on that "I am this," "I am that," "I am that," he's still in the… Sa bhaktaḥ prakṛtaḥ smṛtaḥ. (aside:) Sit down properly, not like that. Sa bhaktaḥ prakṛtaḥ smṛtaḥ. Arcāyām eva haraye… Even in this process, when they are engaged in Deity worship, arcāyāṁ haraye yat-pūjāṁ śraddhāyehate, with great devotion doing, but na tad bhakteṣu cānyeṣu, but he has no sympathy with others or he does not know what is the position of a devotee, then sa bhaktaḥ prakṛtaḥ smṛtaḥ: "He is called material devotee, material devotee." So we have to elevate ourselves from material devotional stage to the second platform when one can understand what is a devotee, what is a nondevotee, what is God, what is atheist. These discriminations are there. And in paramahaṁsa stage there is no such discrimination. He sees everyone is engaged in service of the Lord. He does not envy anyone, he does not see anything, anybody. But that is another stage. We should not imitate, try to imitate, but we may know that paramahaṁsa is the highest stage of perfection. Just like as a preacher we have to point out… Just like I told this boy, "You sit down like this." But a paramahaṁsa will not say. A paramahaṁsa, he sees, rather: "He is all right." He sees. But we should not imitate paramahaṁsa. Because we are preacher, we are teacher, we should not imitate paramahaṁsa. We must tell the right source, right course.

Revatīnandana: You must be higher than the paramahaṁsa stage, Prabhupāda.

Prabhupāda: I am lower than you. I am lower than you.

Revatīnandana: You are so beautiful. You are paramahaṁsa, but still, you are preaching to us.

Prabhupāda: No, I am lower than you. I am the lowest of the all creatures. I am simply trying to execute the order of my spiritual master. That's all. That should be the business of everyone. Try best. Try your best to execute the higher order. That is the safest way of progressing. One may be in the lowest stage, but if he tries to execute the duty entrusted upon him, he is perfect. He may be in lowest stage, but because he is trying to execute the duty entrusted to him, then he is perfect. That is the consideration. [break] Back to Godhead means one must be completely pure. A slight impurity will not allow. Kingdom of God is so, that no impure person can enter. Just like in your country. You belong to USA.? There are… In every country, there are so many. Especially in your country, there are so many immigrants, immigration to check whether contamination… Even they do not allow plants to be carried. Is it not? From one port to another. Why? Checking the contamination. So if in this material world such strict checkings are there, don't you think that one who enters, one who wants to enter the kingdom of God, there is no checking? Anyone will be able to enter? It is a commonsense affair.

So kingdom of God means purity. So if there is slight impurity, he will not be allowed: "Keep aside." And it is stated in the Bhagavad-gītā, yeṣām anta-gataṁ pāpam. Yeṣām: "Persons who are completely being freed from the contamination of sinful activities," yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmāṇām, "simply engaged in pious activities, they can become a devotee." Te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28]. These are clear statements. And the pillars of sinful activities, that is also mentioned in the Bhāgavata. Striya-sūna-pāna-dyūta yatra pāpaś catur-vidhāḥ: [SB 1.17.38] "Four kinds of sinful activities: illicit sex, and intoxication, and unnecessarily killing of animals, and gambling." All the slaughterhouses of the world are being maintained unnecessarily. That is recruiting simply sins. They are eating sins, and therefore the world is in trouble. Simply committing. There is no necessity of killing animals. But here in India they are killing ten thousand cows daily, what to speak of Western countries. So people are so much addicted to sinful activities. How they can be happy? They are condemned. Only this movement, Kṛṣṇa consciousness, if they take to this movement, they can be saved. Otherwise, there is no saving. They must cycle round the 8,400,000 species of life, sometimes very happy and sometimes very sad, sometimes this Brahma, sometimes the germs in the stool. This is going on, changing bodies, one after another, just like we change our dress. This will go on so long one is not completely freed from the sinful activities. Unless he enters into the kingdom of God, this cycle of birth and death will go on. Only in the spiritual sky there is no birth, death, old age, and disease. And as soon as you are out of the spiritual sky, these four things will… You may live for thousands of years. That doesn't matter, but you have to die. That is the law of material nature. You may have very good medicine, drug shop, as you have got in your country, but still, you have to suffer from diseases. You may have thousands of methods of contraceptives, but the population will increase. And as soon as there is death, and as soon as this body, the janma-mṛtyu-jarā-vyādhi… [Bg. 13.9].

In the Bhagavad-gītā everything is clearly stated, that any intelligent person will put forward before him that "We have solved all our miserable conditions of life, but not these four principles." That is not possible. Janma-mṛtyu-jarā-vyādhi: "The sufferings of birth, the sufferings of death, the sufferings of old age, and the sufferings of disease." That cannot be solved. That can only be solved if you become Kṛṣṇa conscious and go back to home, back to Godhead. That's all. Otherwise it is not possible. You may be a very great yogi. You may be very great meditator. All these things, they are very nice. They can elevate you from higher standard of life. Just like your country, USA, you have got higher standard of life than India, in one sense. But you can have thousand thousands more higher standard of life in higher planets. Thousand thousand times. As there is comparison between India and USA, or any country, similarly, in planetary system also, there is comparison. This planet is so much full of material pleasures, another planet so much, so much. But in no planet there is the guarantee that there will be no death. That is not possible. That is stated in the Bhagavad…, ā-brahma-bhuvanāl-lokān punar āvartino 'rjuna. Even if you go to the Brahmaloka where one twelve hours means thousands of four yugas, still, there is death. So you cannot avoid this. So one who is serious… So we shall begin. What is this name of this magazine? Asia?

Śyāmasundara: Asia. Asia magazine.

Prabhupāda: Asia magazine. It is published from London?

Guest (1): It is published from Hong Kong.

Prabhupāda: Hong Kong. Oh, I see. Oh, our New Vrindaban. (laughs) Very nice. So you have published very nice pictures. So it is not… You can take it to our… This is one picture, and this is one picture. Bring. Hare Kṛṣṇa. Side by side, hell and heaven. One has to select. [break] …and the spiritual world there is only one class of men. Therefore spiritual world is called absolute. There is no disagreement. The center is Kṛṣṇa, or God, and everyone is engaged in His service in love, not paid servant. Paid servant will always disagree in proportion to the money he receives. But in the Vaikuṇṭha world there is no question of paid servant. Everyone is free. Everyone has got sufficient because, as I told you yesterday, that they are all liberated. They have got equal opulence like God. But still, they serve. That is the superiority(?). Here one serves in need, and there they serve without need. There is no need of service. Everything is there complete. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. It is said that there are kalpa-vṛkṣa, desire tree. Desire tree means a tree from which you can get enything you desire. Then why there should be service? Here service is forced. If you don't render service, then you will starve. This nature is called avidyā-karma-saṁjñānya tṛtīyā śaktir iṣyate. Karma-saṁjñā. Here one may be king, but still he has to work, and what to speak of the poor man. Everyone has to work. This is called avidyā-karma-saṁjñā. But in the spiritual world there is no question of work.

So there are two classes of men in this material world, not in the spiritual world. The spiritual world is one. They are all cognizant that "We are eternally servant of God." Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). There are plural number living entities; they are all being provided with one cetana, the supreme cetana. So these two classes of men are known… One is known as demigods or servant of God. And another is called a servant of māyā. Both of them are servants. Nobody is master. That is not possible. Only one master is God, or Kṛṣṇa. That is stated in the Caitanya-caritāmṛta, ekale īśvara kṛṣṇa: [Cc. Ādi 5.142] "Only īśvara, or the controller, or the master, is Kṛṣṇa." Āra saba bhṛtyā: "And any other, either demigods or ordinary [break] living entities(?), they are all servants." Yāre yaiche nācāya se taiche kare nṛtya: "Now, under the direction of the Supreme Lord, everyone is dancing or working." In the common word we say that "We are dancing dogs." Because under the direction of the master… The master says "You please dance," the dog will dance. So master, because the dog knows that "He is my master. If I don't dance, then I will starve." So actually that is the position. Nobody is master here. But when you falsely claim that "I am master," that is māyā. Everyone is serving, but under the impression that he is master. The head of the family, he is thinking that "I am the master," but actually he is serving each and every member of the family. The state executive officer-you may call a king or a president-he is thinking that "I am king," "I am president," but actually he is serving. That is his position. Unless he serves properly, immediately he will be dethroned or next time he will not be elected. So that is our position. We are all serving. Ekale īśvara kṛṣṇa āra saba bhṛtyā [Cc. Ādi 5.142]. This is a fact. Only master is Kṛṣṇa, and everyone is servant. Who can challenge this statement? Is there anyone within this hall, that "I don't serve anyone"? Is there anyone? And somebody is claiming that "I am God." Just see. This is called illusion, māyā. This claim is made by the illusioned living entity. Here, this material world means everyone is trying to become the master. And there is competition between one master to another. Because nobody is master, that competition, that "I shall become master," that is illusion. So in this illusory fighting and competition, when one fails, that "I could not become the master…"

For example, in our country we respected Mahātmā Gandhi as the father of the nation or the master of the nation. But actually, he was servant. As soon as there was little discrepancy, immediately he was put to death. Immediately. Similarly, in USA also, President Kennedy, he was very popular president, but as soon as there was little discrepancy, he was also killed. So this position we must know, that nobody is master here; everyone is servant. But the real position is to become the servant of God. That he is, but because… Just like a criminal. He thinks that "I don't care for any law." But he is forced to obey the laws in the prison house. Outside or inside, he has to obey the laws of the government, but under illusion he thinks that "I don't care for the government." Similarly, those who are rascals, they think that "There is no God. I am God. I don't care for anyone." That is another class, demonic class. And those who obey the laws of God, they are called demigods. Dvau bhūta-sargau loke daiva āsura eva ca [Bg. 16.6].

There are two classes of men in this world. One is called daiva, and the other is called āsura. Āsura means rebelled against God: ”Don’t care for God. I am God. You are God. Everyone is God. Why you are searching after God? There are so many Gods in the streets, lying on the footpath, daridra-nārāyaṇa. You serve these Gods.” You see? This is illusion. Daridra-nārāyaṇa, starving God. So many subscription are raised in America in the name of serving these daridra-nārāyaṇas in India. Now these Americans are questioning that ”You take money for serving the daridra-nārāyaṇa. Why we see…? When we go to India, why we see so many daridra-nārāyaṇas are lying on the footpath?” These questions are being made. One of the big Ramakrishna Mission swamis, Swami Nikhilananda, he told me. It is not my manufactured story. Actually, people are claiming welfare society, welfare activities. But what welfare they are doing actually? The welfare activities are increasing, and the candidates for receiving the welfare, they are increasing. You are trying to serve the daridra-nārāyaṇa, but actually the number of daridra-nārāyaṇas are increasing daily. So that is the position. Here, practically, Nārāyaṇa cannot be daridra. That is another illusion. Nārāyaṇa is the husband of the goddess of fortune, Lakṣmī. How He can be daridra? It is also manufactured word. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.29]. Here we keep one Lakṣmī, but as soon as there is any little discrepancy, the Lakṣmī immediately becomes angry and there is divorce. Practically there is no respect from the side of Lakṣmī to the so-called daridra-nārāyaṇa. But there, thousands and thousands of Lakṣmīs are very respectfully serving the Lord. You’ll read in the story of Rukmiṇī, the prime Lakṣmī of Lord Kṛṣṇa. One day Kṛṣṇa was a little joking, and she took it very seriously, and she immediately fainted. So much respect. ”Oh, Kṛṣṇa might be thinking of leaving me.” So she fainted immediately. So much sambhrama. Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ [Bs. 5.29]. These are the statements of scripture. And when Kṛṣṇa was actually present on the planet, He showed it, how much He is respectfully served by His sixteen thousand wives, and how much comfortably He kept all of them in different palaces, and expanding Himself into sixteen thousand forms. That is God. That is God. So everyone, even the Lakṣmī is servant, maidservant of Kṛṣṇa, what to speak of others? Dāsī. So how one can claim that ”I am God”? God is not so cheap. Only persons who are illusioned, they claim that ”I am God.” He is servant. Instead of becoming, voluntarily rendering service to God, because they claim to be God they are more put into illusion. Māyā-graṣṭa jīvera sei dāsa upajaya. It is said in the Vaiṣṇava literature, piśacī pāile yena mati-cchanna haya, māyā-graṣṭa jīvera sei dāsa upajaya: ”Just like a person, when he is haunted by ghosts, he speaks all kinds of nonsense, similarly, when a living entity is engrossed by the illusory aspect of this material nature, he also talks all foolishly.” He also talks… One of the greatest foolish things is that he claims that ”I am God.”

So God is not so cheap. Therefore there are two classes of men: asura and devatā. You have heard that there is always fight between asuras and devatās because asuras are always against God, and devatās, they are servant of God. That is the difference. Even at home there are, there was asura and devatā. The father was an asura, and the son was a devatā, Prahlāda Mahārāja. And the father became enemy of the son. Naturally, father is always affectionate. But because he was asura, he became against his beloved son. That is the nature of the asura. Even asuras… Just like tiger also has got affection for the cub, so this Hiraṇyakaśipu was affectionate because Prahlāda Mahārāja was very nice boy, five years old, very good looking. Natural affection. He was youngest. And one day he asked the son, ”My dear boy, what you have learned the best thing? Tell me.” Just like father asks sometimes. So he described that ”One should sacrifice everything for realizing God.” Tat sādhu manye ’sura-varya dehinām, asad-grahāt… I forget that śloka now, that Prahlāda Mahārāja said that ”That is the best way of life in the human form of life, to utilize this opportunity for realizing God.” That was his version. And the father became very angry. And from that day, father, the father taught, instructed the teachers, that ”How is that you are teaching all this nonsense to my boy?” They replied, ”Sir, we do not teach. This boy is naturally God-inclined. What can I do? As soon as he gets opportunity, he begins to preach God consciousness in the class.” When the teacher is absent, immediately Prahlāda Mahārāja stands up on the bench and he addresses the friends, ”My dear boys, this is the life for realizing God. You don’t forget this.” In this way he was lecturing. These are in the Bhāgavata.

So the demigods means God-realized persons or servant of God. They have dedicated their life for the service of the Lord, whereas the asuras, they are always against such principles. So here also the same thing is happening. Yūyaṁ vai dharma-rājasya yadi nirdeśa-kāriṇaḥ. The Viṣṇudūtas challenged the Yamadūta that ”If you are actually the servants of your master, Dharmarāja…” Yamarāja is Dharmarāja. Another name is Dharmarāja. He is also representative of God. Just like a magistrate, he also deals with the criminal cases, but magistrate is not bad. Magistrate is representative of the government. Similarly, Dharmarāja, although punishes all criminals or sinful persons, but he is a pure servant of God. Therefore his name is Dharmarāja. He is executing the order of the master. So therefore the Viṣṇudūtas challenged the Yamadūtas that ”If you are actually serving your master, Dharmarāja…” Just like a police constable is supposed to know the law, whom to arrest. If he arrests anyone and everyone, then he is a fool. He cannot arrest anyone and everyone. He cannot arrest a law-abiding man. Similarly, the Yamadūtas, they also cannot take away to the court of the Yamarāja everyone and anyone. No. Only the nondevotees are taken. Those who are devotees, they are not taken. That is… You will find in the Bhāgavata, Śrīmad-Bhāgavatam, Yamarāja especially instructs that ”Those who are Vaiṣṇavas, you should not go there. You should offer your respect to them.” Somebody asked me that ”Swamijī, why these tulasī beads in your neck or your devotees’ neck?” So I replied, ”Just like a pet dog has got a collar, similarly we are pet dogs of God. We have got this collar. And Yamarāja will understand that ’He is God’s dog. He should not be shot down.’ ” (laughter)

So actually that is the position. Anyone… There is a verse. There is a verse that ”Don’t go to the Vaiṣṇavas.” The Yamadūtas were especially instructed. But this Ajāmila was known, a sinful person. Everyone knew. But he had become, I mean to say, free from all sinful contamination because at the time of death, he uttered the word ”Nārāyaṇa” without any offense. The Yamadūtas, they could not understand that he is no more under the laws of criminal punishment; he is free from all contamination. And actually, that is the position. Kṛṣṇa… One who utters the name ”Kṛṣṇa,” he immediately becomes free from all sinful activities, immediately. That is the power of Kṛṣṇa’s name. But the difficulty is that after being freed, we again commit mistake in sinful activity. Kṛṣṇa’s name has got the power. As soon as you utter the name ”Hare Kṛṣṇa,” immediately you become freed from all contamination. Therefore if one thinks that ”I am chanting Hare Kṛṣṇa mantra, so even if I commit sinful activities, that will be counteracted by my chanting,” that is another, greatest offense. That we have discussed many times, that on the strength of holy name of Lord, if one commits sinful activities, he is a greatest offender. Just like sometimes we find in Christian churches. They go on Sunday, and they confess, and they are supposed to be excused from the sinful reaction. But again, after coming back from the church, again commits the same sins with expectation that "Next week, when I shall go to the church, I shall confess, and it will be counteracted." This kind of, I mean to say, understanding is prohibited, this kind of understanding. One… Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu accepted Jagāi-Mādhāi. They were very sinful. What is their sin? The illicit sex, woman-hunter, drunkard, meat-eaters. That's it. That is sinful activities according to Vedic scripture. So they became debauchees and gundas, a disturbing element. But Caitanya Mahāprabhu delivered them. Caitanya Mahāprabhu delivered them on one condition. What is that condition? When they fell down on the lotus feet of Lord Caitanya and Nityānanda, "Sirs, we are so much sinful. Kindly deliver us"-there is a long history, incidence; I will tell you some day-Caitanya Mahāprabhu made one condition, that "I can accept you only on your promise that you shall no more commit sinful activities. What you have done, that is all right. I will excuse. But if you commit again, that will be greatest offense." So they said, āra nāre bābā. Āra nāre: "No more, sir. This is the end of our sinful activities. No more we shall do it."

So our Kṛṣṇa consciousness movement, following the footsteps of Lord Caitanya, we are also following the same principles under the authority of Lord Caitanya. When we accept somebody in our society as initiated member we put forward this obligation, restriction, that "No more illicit sex life, no more gambling, no more intoxication and no more animal food." That is necessary. If you accept spiritual life, at the same time go on committing sinful activities, then you will never be able to progress. That is not possible. Because in the Bhagavad-gītā it is clearly said by Kṛṣṇa, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmāṇām: "Persons who are completely freed from all contamination of sinful activities and simply engaged in pious activity, they only are admitted in devotional service." So if you are actually serious about entering into the kingdom of God, Vaikuṇṭha, then you should be very much careful about these four principles of restriction. No illicit… You cannot have any sex life without being married. That is sinful activity. You cannot indulge in intoxication. You cannot eat anything which is beyond the jurisdiction of your food. For you, for a human being, the food is, I mean to say, given there, quota, that "You can eat grains. You can eat fruits. You can eat flowers, vegetables. You can eat milk." That is sattvikāhāra, foodstuff prepared from vegetables, fruits, grains, sugar, and milk products. That's all. That is sattvika. That is allotted for the human being. You cannot imitate the cats and dogs: "Because they are eating meat, I also meat… Meat also is my food." They put forward, "Everything is food." So why don't you eat stool? That is also food-for the hog. So we must have discrimination, that what sort of food we shall take. Not that like hogs, anything will be accepted. That is humanity. So in this way, actually if we enter, if we want to enter into spiritual life, then these four principles of restriction must be observed. [break]

…And those who do not believe in God and act according to whims, such persons are called asuras. In the Bhagavad-gītā you will find, na māṁ duṣkṛtino mūḍhā prapadyante narādhamāḥ [Bg. 7.15]. It is clearly stated, māyayā apahṛta-jñānā asuri-bhāvam āśritāḥ. This very word is very important: asuri-bhāvam āśritāḥ. They have… Because they have taken to the shelter of asuri-bhāva, atheistic philosophy, in spite of advancement of education, they are narādhama, lowest of the mankind. These words are exactly there. Naradhāmā. You cannot say, "How you can say this gentleman asura? He is so much educated, highly qualified, university degree." The answer is there, māyayā apahṛta-jñānā: "Yes, it appears that he is very learned, but his actual knowledge is taken away by the māyā on account of his being atheistic." And such atheistic person, bewildered by māyā and being lowest of the mankind, they cannot surrender unto God. Na māṁ duṣkṛtino mūḍhā prapadyante narādhamāḥ [Bg. 7.15]. So these things may not be very palatable, but these things are there in scriptures. We have to preach the scriptural injunction. Therefore we say, "Bhagavad-gītā as it is." You cannot play hide and seek with the problem of life. You must know your real position, and you must…

Therefore here it is asked that brūta dharmasya nas tattvam. So dharma and adharma. There are two kinds of activities, dharma… Dharma means one who is acting according to the order of God. That is dharma. And one who is not acting according to the order, that is adharma. Therefore the challenge was there: "If you are actually representative of Dharmarāja, you must know what is dharma and what is adharma. You explain." That means they are also not aware what was the actual position of Ajāmila. They did not know that although throughout his whole life he was sinful, but because at the time of his death he simply remembered Nārāyaṇa… But that is also difficult. We may not think that "Let me now go on committing all sinful activities. At the time of death I shall remember Nārāyaṇa or Kṛṣṇa." That is not possible. It is only possible for persons who had some intimate relationship with Nārāyaṇa. This Ajāmila had very intimate relationship with Nārāyaṇa. When he was boy, when he was being trained up by his father, he was very faithful to Nārāyaṇa, to his father. Up to twenty years, he served very nicely Nārāyaṇa. Therefore he had the effect of remembering Nārāyaṇa at the time of death. Therefore in the Bhagavad-gītā it is said, svalpam api asya dharmasya trāyate mahato bhayāt. If even slight of this Nārāyaṇa-dharma is practiced, it can save you from the greatest danger. So why not take to this Nārāyaṇa consciousness or Kṛṣṇa consciousness always, twenty-four hours? Then there is no question of danger. Nārāyaṇa-paraḥ sarve na kutaścana bibhyati [SB 6.17.28]. One who has become nārāyaṇa-para, he is not afraid of anything. Na kutaścana bibhyati. Why he should be afraid? He knows, "There is Nārāyaṇa; there is Kṛṣṇa. Why shall I be afraid?"

So, it is past six.

Devotee (1): Can I ask one question, Śrīla Prabhupāda?

Prabhupāda: Yes.

Devotee (1): You said that Ajāmila, because he chanted "Nārāyaṇa, Nārāyaṇa," offenselessly, so he went to Vaikuṇṭha. And then you said if we are chanting, if we chant Hare Kṛṣṇa, all our sinful activities are washed away. Is that so even if we chant offensively?

Prabhupāda: Offensive means when you chant with this idea that "Now I am chanting, all my sinful activities are gone. So again I can commit sinful activities, and I shall chant, 'Nārāyaṇa.' " That is offense. That is offense. Knowingly you are committing sinful activities. You know this is sinful activity, but you are thinking on the strength of chanting that "Even if I commit this offense, sinful activities, it will be counteracted by my chanting." That is offense. That offense was not there in the case of Ajāmila. He was young man. He was being trained up by his father in the Nārāyaṇa philosophy, Nārāyaṇa life. But due to bad association he became a victim to all kinds of sinful activities, and that was not offense. You can fall down by, I mean to say, unaware the association. But if you are offenseless, then you'll be saved. But if you purposely think that "Because I am chanting Hare Kṛṣṇa mantra, it can counteract my sinful activities," that is the greatest offense, knowingly. Ajāmila did not know. He was a boy. He fell a victim to bad association, but he was not offender. He did not do it purposefully. Therefore he was saved. Yes.

Guest (2): Why Vaiṣṇavas are…? They are bearing(?) one of the risks(?). Yamadūtas are not going. Is there already some rules(?) of they or something like that?

Prabhupāda: Yes. It is not to be kept falsely. You see? Yamadūtas are… They are very intelligent. If you keep it falsely, they can catch you. They are not foolish persons that you can cheat him. No, it is not possible. You must be actually Vaiṣṇava; then you are excused. Otherwise not. You cannot cheat. So they are being trained up to become actually Vaiṣṇavas, not a pseudo Vaiṣṇava, simply for earning livelihood. No. That is not our proposition. And those who are earning livelihood by presenting himself as false Vaiṣṇava, their condition is more condemned. My Guru Mahārāja used to say that "Instead of earning your livelihood by presenting yourself as a Vaiṣṇava, better you become a sweeper in the street and earn your livelihood. Don't cheat." That was the order of my Guru Mahārāja. "It is better to become a sweeper in the street than to become a false Vaiṣṇava." That is real philosophy.

Devotee (3): Prabhupāda, you said that the greatest offense is to chant thinking that "My sins will be washed away" and commit sins, or wants to.(?) So what is the result that that person gets if he dies in that condition?

Prabhupāda: He dies a sinful. Because he does not want to go back to Godhead, he wants to make some profit, so he dies sinful, and he has to be punished for that reason, in spite of his false this tilaka and false mālā. He'll be punished. Yes?

Karttikeya: Śrīla Prabhupāda? Even if a person is completely engrossed in material activities, but somehow or other, they utter the name of Kṛṣṇa… Like you said my mother attained Kṛṣṇa's kingdom, although she was completely absorbed in material activities…

Prabhupāda: That was due to your grace. You reminded your mother at the time of her death, "Kṛṣṇa." You were a good boy of your mother, and she got the opportunity, remembering Kṛṣṇa, and got all the profit due to having a good son like you. Yes, his mother… I do not wish to discuss. But we are not at all… Just like European ladies there. So he was visiting his mother and inspiring her, "Mother, you chant Hare Kṛṣṇa," whatever he has learned from me. She got some idea of Kṛṣṇa, later on developed little affection for Kṛṣṇa consciousness. So at the time of death, by seeing him, she simply inquired from him, "Is your Kṛṣṇa here?" and died immediately. So she was fortunate to have a good son like him who reminded, by his presence, "Kṛṣṇa," and she became liberated. Therefore these things are required, Vaiṣṇava symptoms. People will immediately remember Kṛṣṇa by this tilaka, by this beads, by their fearures. Immediately they will know, "Here are the groups of Kṛṣṇa consciousness." Yes?

Guest (2): Who can be told as a true Vaiṣṇava?

Prabhupāda: That you have to learn-not in a minute. That you have to be trained up. Just see how they are being trained up. You cannot ask who has passed M.A. because you have to become M.A. Then you can. Not that simply asking for a minute you can understand. It is a long course of training. You have to admit yourself in the Vaiṣṇava school and become trained up. Then you will understand what is Vaiṣṇava. Yes?

Revatīnandana: Did I… In Indore did I understand, Prabhupāda, that you said that at first Ajāmila saw his son. And because his son's name was Nārāyaṇa, and he remembered, "Oh, Kṛṣṇa…" By calling for his son, he remembered Kṛṣṇa. Finally, he was calling Kṛṣṇa.

Prabhupāda: That is the commentary by Viśvanātha Cakravartī Ṭhākura, so we have to accept our ācāryas. That is commentary. But some way or other, Nārāyaṇa, the very name, the holy name, has got so much power. That you have to understand. So those who are always chanting Hare Kṛṣṇa, they are saved. It is not a show. But offenseless chanting of Hare Kṛṣṇa mantra will always keep us safe and sound from the attack of māyā. And there is no expenditure; there is no loss. Why people should not take? Why this obstinacy? I ask. They are thinking that "I have become civilized. I have become educated. Therefore I shall not do this." So are they not educated? Are they not civilized? Why Indian boys are refusing? That is my question. They are losing the opportunity of taking birth in India. They are so much fortunate to take their birth in India, and they are refusing this culture. That is the effect of this modern education. Āpana dhana dilaye diye bhikṣa bhaje pareka.(?) What is the position of India? Nobody cares for India. Wherever I go, they say, "Oh, India? That's poverty-stricken country." That is your good name. Because you are actually going. Your administrators are going: "Give me. Give me grains. Give me money. Give me weapons so I can be saved from the slapping of China." A begging business. The India's position is not very glorious outside India. You may be puffed up that you have become independent. But everyone is anxious to have your spiritual culture, everyone. They know. Even a Chinaman, he has written one book that is recommended in New York University. He says that "If you want to know about spiritual culture and religion, then you must go to India." So you are all young boys. You should be very responsible. Caitanya Mahāprabhu has said specifically, bhārata-bhūmite manuṣya-janma haila jāra: "Anyone who has taken birth as a human being in the land of Bhāratavarṣa," janma sārthaka kari' kara paropakāra, "just make your life successful and do welfare activities for others." So you must realize, because in India you have got this Kṛṣṇa science or spiritual culture so nicely left by so many sages, so many saintly persons. You do not make your life successful by following their path. And what can you do for yourself or for others? You cannot be glorious simply by imitating them. When you have established some technological institution, you will find in the Western countries, they are hundred years ahead than you. So in that way you cannot make competition. You should realize your own assets and distribute to the world, and that will make you glorious. (end)

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Śrīmad-Bhāgavatam 6.1.37

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San Francisco, July 19, 1975

Nitāi: "Śukadeva Gosvāmī continued to speak: After the messengers of Yamarāja thus addressed the Viṣṇudūtas, those perfected beings who are personal associates of Vāsudeva smiled and, with voices resounding as the sound of the cloud, gravely spoke the following words."

Prabhupāda:

ity ukte yamadūtais te
vāsudevokta-kāriṇaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhrādayā girā
[SB 6.1.37]

So the Yamadūtas, they very politely submitted. They could understand immediately that these persons so nicely decorated, four hands, looking very youthful, all the good qualities… So with due submission, they said that "You look so nice, gentle. Why you are interfering with our duties?" Kim arthaṁ dharma-pālasya kiṅkarān no niṣedhatha. So they accepted the submission. Very humbly they submitted, with great respect. Therefore they were smiling. And the word is used here, tān pratyūcuḥ prahasya idam. When there is argument, dealing, if the words are exchanged very politely, so things go on nicely. So prahasya. Prahasya, now they are challenging, the Viṣṇudūta, that "You are claiming to become the servants of Yamarāja, and he is Dharmarāja, he is authority, and how is that you do not know whom to arrest and whom not to arrest? This man is now free from all sinful reaction. How is that you are claiming to be servant of Yamarāja, Dharmarāja, and do not know?" Therefore they were smiling.

So their challenge was that "You are claiming to be servants of Yamarāja, but we are doubting whether you are bona fide servants of Yamarāja. Otherwise why you are committing this mistake?" So this indicates the servant should be as good as the master. That is servant. Because sometimes servants may be challenged. So that is the qualification of Kṛṣṇa's servant. Kṛṣṇa's servant must be always equipped, because they have to meet so many opposing elements, Kṛṣṇa's the… Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. There are so many… Practically the whole material world is full of duṣkṛtām. They want to create God. They don't want to become servant of God. That is their challenge. Therefore, anyone who is claiming to become servant of God, Kṛṣṇa, he must be well equipped to meet the challenging spirit of others. Prahasya idaṁ megha-nirhrādayā girā. Very gravely enquired from them. What is that enquiry? They said, śrī-viṣṇudūtā ūcuḥ. The Viṣṇudūta replied. Their submission was, "Sir, you are so nice gentlemen. You appear to be coming from the very elevated planets, and why you are interfering?"

So they, with very grave voice and smiling, challenging them. What is that?

yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac cādharmasya lakṣaṇam

"So if you are actually servant of Dharmarāja, then you must know what is dharma and what is adharma." Yūyaṁ vai dharma-rājasya yadi nirdeśa-kāriṇaḥ. "That will be your bona fide representation. You cannot do any mistake if you are servant of Dharmarāja." Dharmarāja means… Here there are so many living entities, of course, in the human society. I have explained many times. Dharma, religious system, is in the human society, not in the animal society. The animals does not… They have no knowledge; neither they have capacity to distinguish what is dharma, what is adharma. Their business is simply eating, sleeping, mating and defending. That's all. It is the human society, another extra, not only simply eating, sleeping, mating. That is required because we have got this body. But we have got extra intelligence. Why this extra intelligence? That is for understanding dharma, religion.

But unfortunately, the modern rascal society, they utilizing that extra intelligence than the cats and dog for the same purpose: eating, sleeping, mating and defending. That is the defect of the modern civilization. In spite of advancement of education, scientific knowledge, technical knowledge, this knowledge, that knowledge, they remain the same cats and dogs. This is the defect. Therefore people are dissatisfied, disappointed. God has given him extra intelligence for understanding God, but they are being misled: "There is no God. You utilize it for your sense gratification." This is education. Extra… Therefore they are thinking, "The dog is eating on the street. We are eating in a very good hotel on nice table, nice dishes. This is advancement of life." But they do not think that after all, the dog is eating, you are also eating. You may be a better dog, that's all. So what is your extra business? So a dog is eating only flesh or meat, because God has ordained. But you are ordained to eat fruits, flowers, nice grain, milk preparation, but you, because you are dog, you are eating meat. The extra intelligence that… Because you have got extra intelligence, you should utilize the food for you. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. The Upaniṣad, Vedas, says, "What you are ordained to take or accept… Everything belongs to God, but He has given allotment: 'You use like this. You use like this.' " So if you imitate dog instead of human being… You are advanced human being. Why should you eat like dog or the uncivilized man? The uncivilized man in the jungle, he does not know how to produce grain, how to prepare many nice preparation. He does not know. But you are civilized man. Why you should eat like dogs and tigers? This is misuse of intelligence.

So therefore, as they are challenging, that first of all, "You are claiming to be servant of Dharmarāja, so let us know what do you know about dharma?" so similarly, we should also challenge, "If you are human being, you must know how to live like human being. Otherwise you are animal. If you eat like animal, sleep like animal and have sex like animal and defend like animal, then you are animal." They say that "It is very good to become dog because there is no restriction of sex life. We can have it on the street." They think like that. "This is advancement." The animals wander naked, so man is also trying to become naked, nudism. This is life. So their extra intelligence is being used like that-very, very abominable condition of the human society. You are the only hope to save them. Otherwise it is doomed.

So the question is, they are challenged, "What is dharma and what is adharma? If you are servant of Dharmarāja, you must distinguish what is dharma." So even though the Yamadūtas, they are not very good-looking as the Viṣṇudūtas, still, this question was put to them to explain. They are not very much civilized, you may say. Still, they are expected to know this distinction. Just see. Even the Yamadūtas were how much advanced, and how we are advanced? We do not know what is dharma, what is adharma. We don't make any distinction. Dharma is… We have repeatedly said: dharma means to surrender to Kṛṣṇa, simple. And adharma means everything except this. If you don't surrender to Kṛṣṇa, then whatever you are doing, that is adharma, means nonreligious. Therefore in the Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavaḥ atra. Kaitava means cheating, false, pretentious. So all kinds of cheating religion is kicked out. Cheating religions, they are teaching that "We can create God. As we can create television, similarly, we can create God." They are teaching, "This is dharma." Just see how degraded they have… And these things are going on as dharma. Brūta dharmasya nas tattvam. Tattvam. Tattvam means truth. "Don't talk nonsense. Don't waste time." Tattvam: "In truth, what is dharma?" Brūta dharmasya nas tattvaṁ yac ca adharmasya lakṣaṇam: "And how you distinguish from adharma, nonreligious thing?" Knowledge means you should know both things, not one side. You must know what is religious system and what is not religious system. Simply one side is not full knowledge. Upayaṁ ca cintayet prajñā, apayaṁ ca cintayet(?). Just like if you want to do some business, you have calculated that "I shall invest so much money, and I shall get so much profit. So let us do this business. It is very nice." But śāstra says, "No, you have simply calculated the profit, and you also calculate no profit, not one-sided." Similarly, to know dharma, you must know adharma also, the opposite side. If you know white, you should know what is black. Otherwise the knowledge is not… Relative. This world is… If you know the father, then you must know the son. Or if you know the son, then you must know the father. So in the religious system, if one knows the son, the further improvement is to know the father. That is required. Otherwise incomplete. If you simply know the son of God, then it is incomplete. If you know the father of the son of God, then it is complete.

So here, in our Kṛṣṇa consciousness movement, there are… In all other religious system, they say that "Our this leader is son of God." Somebody says, "He is… Our leader is a servant of God." So now, because you did not know who is the master, who is the father, therefore gradually it has dwindled. Now we must know. The Kṛṣṇa consciousness movement is awarding, "Here is the father of the son of God-Kṛṣṇa. Here is the master of the servant." This is Kṛṣṇa consciousness. So there is no quarrel with other religious system. They know simply the son of God, but they do not know who is the father of the son. That is Kṛṣṇa. Ahaṁ bīja-pradaḥ pitā. Kṛṣṇa says, "I am the seed-giving father." Whose father? Sarva-yoniṣu. "In all forms of living entity." Sarva-yoniṣu kaunteya sambhavanti [Bg. 14.4]. Beginning from the microscopic living entities up to the Brahmā, the biggest, so Kṛṣṇa claims that "I am the father of Brahmā as well as the microscopic germ." Sarva-yoniṣu. So you should know. And if anyone understands Kṛṣṇa, how He is father of Brahmā and father of this microscopic germ, then he becomes perfect, immediately. Therefore Kṛṣṇa recommends, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. The tattva, truth, if you simply try to understand Kṛṣṇa in truth, how He is father of Lord Brahmā and how He is father of the microscopic germ, and if you in truth understand what is this microscopic germ and what is this Brahmā, what is this human being, what is this tiger, what is this tree, so to know Kṛṣṇa means to know everything.

Therefore in the Vedas it is said, kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati: "If you simply understand Kṛṣṇa, then you become full knowledge." That is complete knowledge. Etaj jñānam. This is… Bhagavad-gītā says, "This is knowledge." If you simply study Kṛṣṇa, so what is the difficulty? Kṛṣṇa is explaining Himself. Suppose if you want to study somebody, you may guess that this body, this man, may be like this, like that. That is going on all over the world, what is God. Some theosophist, some theosophist and theologist, all are speculating, "Maybe," "Perhaps," "This, that." And the God is explaining Himself, "I am this, like this," that they will not take. Just see. God is canvassing that "Here I am. I have come." Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. "I have appeared before you just to give you relief." Paritrāṇāya sādhūnām. "You are trying to understand Me, so here I am. I am present. Why you are thinking God is formless? Here I am, Kṛṣṇa, form. You see, I have got My flute in the hand. I am very much fond of the cows. I love the cows and the sage and Brahmā, everyone equally, because they are all My sons in different bodies." Kṛṣṇa is playing. Kṛṣṇa is speaking. Still, these rascals will not understand Kṛṣṇa. So what is Kṛṣṇa's fault? It is our fault. Andha. Just like the owl. Owl will never open the eyes to see that there is sunlight. You know this, owl? So they will not open. However you may say, "Mr. Owl, please open your eyes and see the sun," "No, there is no sun. I don't see." (laughter) This owl civilization. So you have to fight with these owls. You must be very strong, especially the sannyāsīs. We have to fight with the owls. We have to open their eyes by force from this, with machine. (laughter) So this is going on. So this Kṛṣṇa consciousness movement is a fight against all the owls.

So here is a challenge: yūyaṁ vai dharma-rājasya yadi nirdeśa-kāriṇaḥ. Nirdeśa-kāriṇaḥ. Servant means they have no second choice than to carry out the orders of the master. Therefore nirdeśa-kāriṇaḥ. They cannot argue. No. Whatever is ordered, that is served. So if anyone claims to become… He is expecting the… I think… Here the Viṣṇudūtas are also mentioned here, vāsudevokta-kāriṇaḥ. They are also servant. So ukta means whatever order is given by Vāsudeva, they carry out. Similarly, the Yamadūtas, they are servant of Yamarāja. They are also addressed nirdeśa-kāriṇaḥ: "If you are actually servant of Yamarāja, you act according to his direction, then you must know what is dharma and what is adharma." So they are actually bona fide servant of Yamarāja, there is no doubt about it. Now they are giving their identification in this way, yamadūtā ūcuḥ veda-praṇihito dharmaḥ, immediately answered. "What is dharma?" That was the question. Immediately answered. They know what is dharma. Veda-praṇihito dharmaḥ: "Dharma means what is explained in the Vedas." You cannot create dharma. Veda, the original knowledge, Veda means knowledge. Veda-śāstra. So from the time of creation, the Veda was given to Brahmā. Veda… Therefore it is called apauruṣeya; it is not manufactured. That is explained in the Śrīmad-Bhāgavatam, tene brahma hṛdā ādi-kavaye. Brahma, brahma means Veda. Vedas another name is brahma, spiritual knowledge, or all knowledge, brahma. So tene brahma ādi-kavaye hṛdā. So Veda has to be studied from the spiritual master.

So it is said that the Brahmā is the first living being who understood Vedas. So how he understood? Where is The teacher? There is no other creature. How he understood Vedas? Now, that teacher was Kṛṣṇa, and He is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So He is teaching from the heart. So Kṛṣṇa teaches-He is so kind-as caitya-guru, from the heart, and He sends His representative from outside. Caitya-guru and guru, both ways, Kṛṣṇa is trying. Kṛṣṇa is so kind. So therefore Vedas, they are not man-made books. Veda, apauruṣeya. Apauruṣeya means not made by… We should not take Vedas as ordinary mental speculation book. No. It is perfect knowledge. It is perfect knowledge. And one has to take as it is, without any adulteration, interpretation. So it is spoken by God. Therefore Bhagavad-gītā is also Veda. It is spoken by Kṛṣṇa. So you cannot make any addition, alteration. You must take it as it is. Then you get the right knowledge. Vedas, how… The example is given. Perhaps you know several times that the Vedas, how it should be accepted as it is without interpretation. Just like Vedas says that if you touch stool, immediately you have to take your bath. You have become impure. This is Vedic injunction. If you touch bone, then you have become impure. You have to take your bath immediately, full. Then Vedas say, "Now, the stool of cow is pure, cow dung." Now, with your reason you can say, "First of all you said that stool is impure, and as soon as you touch you must take your bathing. Otherwise you remain impure. So another stool, cow stool, you say pure? This is contradiction. You say that the bone is impure, and you are keeping the bone in the Deity's room?" The conchshell is bone. You know this conchshell is a bone of an animal. So it is being used in the Deity room, and the cow dung is also used in the Deity room. Even Kṛṣṇa is smearing His whole body with cow dung. You know Kṛṣṇa's līlā. So if you say, argue, with your poor knowledge, then it becomes contradiction. One stool is good; another stool is bad. But because it is said by the Vedas, you have to accept it. This is Vedic knowledge. You cannot argue. There is no scope of argument. Whatever is said, you have to accept. Otherwise how Vedas become authority? You can change in your own way.

So therefore we say that if you want to take benefit by reading Bhagavad-gītā, then you should accept it as it is said. Don't try to interpret foolishly. Then you will never get the benefit. That is our propaganda. And people are very against us: "No, I am a scholar. I am a philosopher. I can interpret in a way." We say, "No, sir, you cannot do that." This is our propaganda. Veda-praṇihito dharmaḥ.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.37

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Los Angeles, June 3, 1976

Pradyumna: Translation: "Śukadeva Gosvāmī continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds."

Prabhupāda:

śri-śuka uvāca
ity ukte yamadūtais te
vāsudevokta-kāriṇaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhrādayā girā
[SB 6.1.37]

In this verse the word vāsudevokta-kāriṇaḥ… Vāsudeva, Kṛṣṇa, vāsudeva-ukta, ukta means what is said by Vāsudeva. Ukta means what is spoken by Vāsudeva, Kṛṣṇa. Vāsudevokta-kāriṇaḥ: they'll do that, that's all. This is devotee. There is no difficulty to become devotee. At once you can become a devotee, within a second. They ask something, sometimes, that "How long it will take to become a devotee?" It will take one second. How? Vāsudevokta-kāriṇaḥ. You simply accept that whatever Vāsudeva says, you'll do, that's all. Vāsudeva says so many things. Vāsudeva says to Arjuna that "You fight." So if you accept, "Yes, I'll fight," then you become devotee. But Arjuna denied, "No, Kṛṣṇa, I'll not fight." That is our disease. Our whole disease is that as soon as we agree to accept the words of Kṛṣṇa, we are liberated, immediately. We are immediately in the Vaikuṇṭha. As as soon we deny, immediately within māyā.

kṛṣṇa bhuliya jīve bhoga vāñchā kare
pāsate māyā tāre jāpaṭiyā dhare

Two things are there. If you deny to keep yourself in the light, then go to the darkness. And if you deny to keep yourself in the darkness, then go to the light. Two things are side by side. If you agree to act according to Vāsudeva's instruction, His order, then you are immediately liberated person. And if you do not, then you are immediately under illusion, māyā.

So this is wanted. Liberation But it is very difficult to accept the position that "I shall do whatever Vāsudeva says." Immediately our life becomes very clear and happy. Not only happy in this life, but also next life. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If we accept simply to obey the words of Vāsudeva … It is so simple, but we are so unfortunate that we do not accept. Especially in this age, mandāḥ sumanda matayo manda-bhāgyāḥ [SB 1.1.10]. In this age, people in general, they're all bad, mandaḥ. Mandaḥ means bad, nobody's good. Because everyone is in ignorance, the modes of ignorance, that is bad. Or little upwards, in the modes of passion. Rajas-tamo-bhavaḥ [SB 1.2.19]. And the best part, best platform in this material world, is goodness, sattva-guṇa. Raja-guṇa, tamo-guṇa… There are three modes of material nature-goodness, passion and ignorance. Those who are in ignorance, they are animals, animals platform. Those who are in passion, karmī platform. And those who are in goodness, they're jñānī platform. But our aim is to transcend even the jñānī platform. Not to remain in the platform of ignorance, not to remain in the platform of passion, and not to remain even in the platform of goodness. That is transcendental. That is transcendental. Just like gopīs are going to Kṛṣṇa at dead of night, at midnight. And how they're going? Kṛṣṇa is playing the flute, and gopīs are running, giving up all their engagement in the family. Somebody was lying with her husband, somebody was engaged in the kitchen, somebody was taking care of the children, so on, so on. But they left everything and went to Kṛṣṇa. This is transcendental. When we go to Kṛṣṇa consciousness, giving up everything, that is transcendental platform. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So this word is a very important word, vāsudevokta-kāriṇaḥ. A devotee has nothing to do anything more except to execute the order of Kṛṣṇa. That is transcendental platform. They do not know what is transcendental plat… Transcendental meditation means to think of Kṛṣṇa always. That is transcendental meditation. That is said in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Who is the first-class yogi? Kṛṣṇa says, "That person who is always thinking of Me Yoginām api sarveṣāṁ. There are many varieties of yogis, but this person, who is thinking of Me, he has no more to think any other thing." Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā: within the core of the heart, he's thinking of Kṛṣṇa. This is the ideal transcendental meditation, meditation. It has become a medicine now. (laughter) To become fatty, to have more power for sex, it is not meditation, but medicine. So this is wanted. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. That is the supermost, topmost position of yogi. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Brs. 1.1.11]. In this material world the jñāna-bhūmika, or the modes of goodness, that is very estimated. So, transcending that position also. Karma is lower position, karmīs… (aside:) That child is disturbing. Hm. Jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Simply remain prepared how to execute the order of Kṛṣṇa. Ānukūlyena. "Kṛṣṇa says this; now I must do it." That is vāsudevokta-kāriṇaḥ. Ukta means whatever He says.

So the Kṛṣṇa conscious life is not very difficult. It is very easy. In one second, if he agrees: "Yes, Kṛṣṇa, whatever You say, I shall do…" That Arjuna did at last, after hearing the whole Bhagavad-gītā. When Kṛṣṇa asked, inquired from him, "Now, what is your decision…?" Kṛṣṇa never interferes with your decision. You have got little independence. Kṛṣṇa has given you. But if you use your independence, do not like to obey the orders of Kṛṣṇa, that is your business. You can do that. Kṛṣṇa will not interfere with you. But Kṛṣṇa says that "If you want actual happiness, liberation, then follow what I say." That is Kṛṣṇa's request. As we are subordinate, Kṛṣṇa can order that "You must do it." That Kṛṣṇa does not say, never. Kuru. He says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], "You do it." He doesn't say "You must." That is your option. You can deny it. That is going on. Kṛṣṇa is instructing everything perfectly, but why people are not doing? That is his discretion. That Kṛṣṇa gives always. After teaching Bhagavad-gītā thoroughly, He asked Arjuna: "Now, Arjuna, I have spoken to you everything. Now it is up to you to do it or not to do it." Yathecchasi tathā kuru [Bg. 18.63]. Yathā-icchasi: "Whatever you like, you do." He doesn't force, but Arjuna, that is, means knowledge, Arjuna said naṣṭo mohaḥ: "My illusion is now over." Naṣṭo mohaḥ smṛtir labdhā: "Now I am remembering, I am memorizing my position," tvat-prasādād, "by Your grace." So kariṣye vacanaṁ tava [Bg. 18.73]: "Now I shall act as You desire." This is perfection of life. Whenever we decide that "Now we shall act as Kṛṣṇa says," then our life is perfect. Vāsudeva-uktaḥ kāriṇaḥ.

They were smiling. When the Yamadūtas challenged them that "Who are you? You look like very nice, coming from some very, very nice place. You are very well dressed, and you are all young men and nicely dressed, everything Oh, why you are interfering with our business?" So, they were smiling. They were smiling because they knew their business. They knew their business, they have come to rescue Ajāmila by the order of the Supreme Personality of Godhead. So they know their position, that "We have come from the supreme controller. You cannot do any more this things. That is your foolishness." They were smiling that "What these foolish persons are asking us question?" Our position is like that. Anyone who is preaching Kṛṣṇa consciousness, you may protest against Kṛṣṇa consciousness, we shall smile, that's all. (laughter) We know our duty. Yes. We shall simply smile, that "What these nonsense speaking?" We shall go on, forward, because we are carrying the order of Kṛṣṇa. We shall be protected in every respect. Nobody can supersede our order. This is our position. So they were smiling that "What these nonsense are speaking?" Yes. So tān pratyūcuḥ prahasya idaṁ megha-nirhrādayā. Just like cloud. Cloud means sounds, everything stops. Megha-nirhrādayā. So the point is that those who are preaching Kṛṣṇa consciousness, if they are strictly following vāsudevoktaḥ, whatever Vāsudeva has said or the Vāsudeva's representative has said, if he's simply prepared to carry out the orders, then his position is very secure. His position is very secure.

So we are Kṛṣṇa conscious men or we are known as Hare Kṛṣṇa men. Anyway… So we are not manufacturing something imaginary. That is not our position. Vāsudevoktaḥ. We are simply excecuting what Vāsudeva has spoken, that's all. So our task is very easy, because we haven't got to manufacture, tax our brain, to create something nonsense. No. Our position is very clear. Kṛṣṇa has said man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa's words. So many things, these are important things. Kṛṣṇa says that "Always think of Me." So we are saying the same thing. "My dear friend, my dear student, my dear son, chant Hare Kṛṣṇa." Then you'll think of Kṛṣṇa. Man-manā. And, who will chant Hare Kṛṣṇa? Mad-bhakto. Unless one agrees to become a devotee of Kṛṣṇa, why he'll chant? Man-manā bhava mad-bhakto mad-yājī: "You worship Me." So we have created this temple. Come on, worship Kṛṣṇa. And māṁ namaskuru-and whoever comes to the temple, he offers obeisances. We teach how to offer obeisances as soon as we enter. That is our business. Where is the difficulty? There is no difficulty. Either you are learned or a fool or rich or poor or black or white or American or Indian, Hindu, Muslim, never mind-take this lesson, you become perfect. So human society should take advantage of this movement and do these four things only-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. Then what is the… Māṁ evaiṣyasi asaṁśayaḥ: [Bg. 18.65] "I guarantee you come back to home, back to Godhead, by this process."

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.38

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Los Angeles, June 4, 1976

Pradyumna: Translation: "The blessed messengers of Lord Viṣṇu, the Viṣṇudūtas, said: If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion."

Prabhupāda:
śrī viṣṇudūtā ūcuḥ
yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac cādharmasya lakṣaṇam
[SB 6.1.38]

They challenged, the Yamadūtas challenged: "Who are you, interfering in our business? We have come to arrest him." So, before talking, the, the counterchallenge was that "You spoke that 'We are servants of Dharmarāja. So it is his jurisdiction… This person is impious. So this is the jurisdiction of Dharmarāja. He has to try the case and give him punishment, criminal department, law and order. So, you cannot interfere with us.' " Therefore the challenge is replied by Viṣṇudūtas that "If you are actually representative of Dharmarāja, who tries the case of dharma and adharma, first of all explain what is dharma and what is adharma."

This is very nice challenge. Suppose if somebody, if you say that "We are Kṛṣṇa conscious persons." So one may challenge you, "First of all, explain what do you know about Kṛṣṇa?" That is quite natural. If you do not know about Kṛṣṇa, you have no right to say that "I belong to the Kṛṣṇa consciousness movement." You have not right to say. So your position is like that, simply if you have a tilaka and a kaṇṭhi, that does not mean that you belong to the Kṛṣṇa consciousness movement. Any cheater can do that. You must know the philosophy. If one challenges, you must reply. Therefore Bhaktivinoda Ṭhākura has sung a song indicating these cheaters. He says, ei oto ek kalir cela(?). "Here is a servant of Kali." What kind of cela? Na te tilal golai mālā (?). "He has got a tilaka and golai mālā, bās, that's all." He does not know what is the philosophy. If you do not know the philosophy of Kṛṣṇa consciousness, if you simply mark your body with tilaka and kaṇṭhi, then you are not proper servant, you are not qualified. So tilaka, mala, is necessary. Just like a policeman. A bogus man, if he dresses like a policeman, he is not a policeman. He must know what is the police law, criminal law, who is to be punished, who is not to be punished, what is criminality, what is innocence. All these things he must know.

So here is a very good challenge, that "You are talking that you are the servant of Dharmarāja. I know Dharmarāja." It is not that… Because they must know. They are coming from Lord Viṣṇu, and they know that everyone is servant of Kṛṣṇa. Ekale īśvara kṛṣṇa, āra saba bhṛtya, yaiche nācāya, se taiche kare nṛtya [Cc. Ādi 5.142], in Caitanya-caritāmṛta. The master is one, Kṛṣṇa or God. There cannot be two masters. That is not possible. Or two Gods. You cannot say, "In our faith, God is like this." That is nonsense. God is one. You cannot say, "In our country, gold is like this." No. Gold is everywhere the same. Either in your country or my country, it doesn't matter. Gold is gold everywhere. You cannot say "Christian gold," "Muslim gold," and "Hindu gold." No. Similarly, you cannot say "Hindu God," "Muslim God," "Christian God." No. God is one. Otherwise, there is no God. The definition of God is eka brahma dvitiya nāsti. There cannot be any competitor of God. Just like nowadays so many rascals are coming, presenting, "I am God." What kind of God you are? You must check before accepting one rascal as God, what is God.

The description of God is there in the śāstra: yasyaika-niśvasita kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. That is God. By His breathing, millions of universes are coming with exhaling. And when He's inhaling, billions of universes are going within. Can you show like that? That is also not original God. That is plenary expansion of God. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣa [Bs. 5.48]. This transaction is going on in the body of Maha-Viṣṇu. The material world is being created and annihilated. When there is exhaling, the universes are coming into existence; when there is inhaling, it is all finished. This material world is like that. It is not permanent. Everyone got such experience. Your body, it has a beginning at a certain date from your father and mother. It stays for some time, it develops, it gives some by-products, then it becomes old and you finish. This is material body. Everybody knows it. Similarly, the whole cosmic manifestation, what you are seeing, so big things-it may be very big thing, but the process is the same. Either you take the body of an ant or you take the body of Brahmājī or… The process, the same rules and regulations. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. There is no change. So that is God. God is producing by His exhaling, inhaling, so many universes. Why should you take such a cheap God? As soon as the God has got some toothache, he goes to the dentist. And he's God! Don't take such cheap Gods. We don't take them. At least, we Kṛṣṇa conscious persons. Just to accept Kṛṣṇa as God…

Arjuna, he knew that Kṛṣṇa is God. Therefore he requested Kṛṣṇa, "My dear Kṛṣṇa, can You show me Your form how You are universally working?" And He showed His universal form, how it is working, that is described in the Eleventh Chapter of the Bhagavad-gītā. Why? Arjuna knew from the very beginning that "Kṛṣṇa is the Supreme Lord; I am His servant." But either by Kṛṣṇa's yoga-māyā or Arjuna's humility, he played that "My family is more important than Your service." He played like that. At last, he agreed that kariṣye vacanaṁ tava [Bg. 18.73]. So, Kṛṣṇa and Arjuna, they're teaching us by playing, because Kṛṣṇa can play with His devotee, not with others. Most confidential devotee. What He wants to teach. So Arjuna presented himself as ordinary human being. He's not ordinary human being; he's personal friend of Kṛṣṇa. He cannot be bewildered, but he played the part of ordinary being, that "I have got attachment with my family. Why shall I kill them by Your order, and what is this, what is that?" so many, you know. Bhagavad-gītā, there are questions and answers. And at last, Kṛṣṇa said that "Give up this foolishness. Surrender unto Me." So he agreed, Arjuna. That is perfection. That is perfection.

So here the same thing. Kṛṣṇa said… Kṛṣṇa described what is the meaning of dharma. Here the question is that "If you are servant of Dharmarāja, then explain what is dharma and adharma." Dharma means religiosity, and adharma means nonreligiosity. What is adharma? Everything is… Because this world is duality. If there is black, there is white. If there is good, there is bad. If there is father, there is son. Otherwise, there is no meaning of son, eh, father. "I am father, bachelor daddy." No. If you are father, you must have a son. If you are a son, then you must have a father. If the son says, "I dropped from the sky," how it is possible? These rascals say it that there is no creator. How is that there is no creator? First of all, prove that you have no creator. Your father has created. How you can say there is no creator? Silent. The rascal is silent. You are talking of "There is no creator," but you, yourself, you were created by your father. So these rascals are talking foolishly and other foolish persons are accepting them. But we are not so intelligent. Our answer is that "You say there is no creator. How you are created?" It may be we are rascals also, but this is our simple questions.

This morning I was asking that why there is Sunday first and Monday second? Who can answer? Is there anyone in this meeting who can answer my, this simple question? Why, all over the world, the, everyone accepts Sunday, Monday, Tuesday, Wednesday, Sambar, Mangalbar, Bhurbar, the same thing? There may be different language. And Saturday is last. Why this arrangement? Who can answer? Is there anyone? I've asked this simple question to so many. Even Svarūpa Dāmodara, our doctor Ph.D., he has not yet answered. And I've asked this question to Dr. Wolfe also. He's not present here?

Devotee: "Someone has an answer."

Prabhupāda: You have got answer?

Caitanya-siṁha: Because Sunday is God's day. Sunday is Kṛṣṇa's day.

Prabhupāda: That is your sentiment. Speak scientifically. Nowadays, the scientific days, you have to speak scientifically.

Devotee: The order of the planets.

Prabhupāda: Yes, that is the answer. Anyway, he has got the right to ask that "You are representing Dharmarāja. First of all, explain what is dharma. Then we shall understand that you are representative or order-carrier or servant of Dharmarāja." That will be explained.

So here, in the Bhagavad-gītā, we also can understand what is dharma. This is the question and answers between Yamadūtas. But if you are serious student of Bhagavad-gītā, we can understand what is dharma. Kṛṣṇa says in the beginning of the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya [Bg. 4.7]. Just like this world is duality. If you are sick, that means you are not healthy. And if you are healthy, then you are not sick. Duality. There are two things, sickness and health. So if you are really religious, you are not religious(?). Nonreligious; not nonreligious. Two negatives make one positive. So two things are there. Religiosity and nonreligiosity. So duality. So Kṛṣṇa says two things that yadā yadā hi dharmasya glānir bhavati bhārata. When there are discrepancies in the matter of executing religious principles… So there is religion. Yadā yadā hi dharmasya glānir [Bg. 4.7]. Glānir means discrepancies. When there is discrepancies of religious principles and abhyutthānam adharmasya, and the society is prominent in doing sinful activities, abhyutthānam… If you are not religious, then you must be irreligious. Two things are there. If there is no light, it is darkness. If it is not darkness, it is light. Similarly, two things cannot go. Either you are a demon or you are Kṛṣṇa conscious, godly. This is the conclusion. Dvau bhūta-sargau loke ('smin) daiva āsura eva ca [Bg. 16.6]. There are two kinds of men in this world. Not only in this world, throughout the whole universe. Two kinds. No third. What is that? Daiva āsura eva ca. One is godly, another is demon. So what is the difference? Viṣṇu bhakto bhaved daiva. Those who are devotees of the Supreme Lord, they are called demigods, or godly. Āsuras tad-viparyayaḥ. And those who are opposite number, they are demons.

So we have got two tests. One test is sufficient. If one is not devotee, if one is not Kṛṣṇa conscious, he's a demon, has finished our conclusion. We simply ask whether you are Kṛṣṇa conscious, whether you know Kṛṣṇa. If he says, "No, I don't know…" I think our Śyāmasundara's daughter is… She used to preach. She used to go to any elderly person when she was four years old. "Do you know Kṛṣṇa?" she said. So he says, "No, I don't know." "Oh, the Supreme Personality of Godhead." This is preaching. Finish, preaching. A child can preach. A child can understand, "Do you know God?" "No." "You are a demon." (laughter) Finished. Where is the difficulty? As soon as you say "I do not know God," you are a demon. Bās. First-class demon. "I am scientist." "You are rascal." "No, I have studied, I have got my degrees." "Māyayāpahṛta-jñāna. (laughter) Rascal, you have studied so long, simply waste of time. Your real knowledge is taken away because you do not know God." That is described. We have got very simple test in Kṛṣṇa consciousness movement how to distinguish between an intelligent man a rascal. As soon as we understand that he's not Kṛṣṇa conscious, he's a rascal. Bās. There is no need of testing. Even though he's M.A., Ph.D, D.H.C. and so on, so on, still we shall call him a rascal. This is open challenge; it is not secret. How? Cāṇakya Paṇḍita has said, tyaja durjana-saṁsargaṁ vidyayā 'pi alaṅkṛto san. He very nicely says that rascals and fools, must give up their company. Tyaja durjana-saṁsargam. "No, I have got many friends, they are university educated." But he says, vidyayālaṅkṛto 'pi san. Even they are with degrees of M.A. Ph.D., tyaja durjana saṁsargaṁ vidyayālaṅkṛto 'pi san. Even he is educated, so-called educated, he's not educated. Anyone who does not know God, he's not educated, he's a rascal. This is our conclusion. Not our conclusions, this is śāstra's conclusion. So "He has got so many degrees and he's rascal and he's durjana, a bad man?" "Yes." "Why?" Now maṇinā bhuṣitaḥ sarpaḥ kim asau na bhayāṅkaraḥ. Suppose a serpent, he has got a gem on his head. Is it not fearful? Very good example. Suppose a snake comes here and he, it has a jewel on the head. So you'll be all safe? (laughter) No. He's dangerous.

So that is going on. So-called educated scientist, degrees, what they're doing? Atom bomb, kill men. This is their scientific discovery: that you can kill a man with a knife, one man or two men; now we have got scientific discovery, millions of men in a moment. Come on, discovery. So why don't you discover something that millions of hospitals, diseased men can be brought into life again? That we cannot do. Kill, killing, killing is going on. What you have discovered? So this is their scientific… Discover something and declare that there is no more death. Here is medicine. Then that is scientific discovery. What is this nonsense? People are dying, and you have discovered something to facilitate death? Is that discovery? Therefore they are this snake with jewel. That's all. They're not gentlemen even. A gentlemen thinks that "I shall kill so many persons by dropping one atom bomb. I have discovered such nonsense thing"? And they are going on as scientist. So be careful. They are like snakes with jewel on the head. That's all. So they do not know.

So here we must know what is dharma and what is adharma. Simply rubberstamp, "I am Christian," "I am Hindu," "I am Muslim," "I am this…," like the tilaka and mālā. No. You must know the science. And Caitanya Mahāprabhu recommends, ye kṛṣṇa-tattva-vettā sei 'guru' haya. Any person who knows about Kṛṣṇa perfectly well, he is guru. That's all. He is guru. So we have to learn this science, what is dharma, what is religion, what is irreligion, what is God. That is human life. Simply talking all nonsense, "There is no God and there is no creation," don't waste your time. Don't waste your time. The human life is very, very valuable. This is the time. In cat's and dog's life… We cannot invite the cats and dogs in this temple and take this lesson on Bhāgavata and Bhagavad-gītā. We invite human beings. We invite human beings because there is chance. Athāto brahma jijñāsā. A human being can understand what is God, what I am, what is my relationship with God. And if we act according to that, our life is successful. Simply denying God and manufacturing atom bomb and killing, is that civilization? No.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.39

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San Francisco, July 20, 1975

Nitāi: What is the process of punishing others? Who are the actual candidates for punishment? Are all karmīs engaged in fruitive activities punishable, or only some of them?

Prabhupāda:

kathaṁ svid dhriyate daṇḍaḥ
kiṁ vāsya sthānam īpsitam
daṇḍyāḥ kiṁ kāriṇaḥ sarve
āho svit katicin nṛṇām
[SB 6.1.39]

So first question was, brūta dharmasya nas tattvaṁ yac ca adharmasya lakṣaṇam. When there is some vicāra, judgment, it must be done very nicely. A criminal is judged before the magistrate. He is taken just to make proper judgment, "Whether this man is punishable? He committed some criminal activities." The circumstances, the condition of the mind-everything should be judged.

This is called judgment. So who is punishable? Deśa-kāla-pātra. There is consideration, deśa-kāla-pātra. Deśa means situation, and kāla, time, and pātra, and the subject. Just like a child, he takes one fruit here. So he is not punishable. According to Vedic system, a child, a woman, a brāhmaṇa, a cow and a saintly person, they are not punishable. Cow, woman, saintly person, brāhmaṇa and child-they are beyond all laws. Even they commit some… They do not do. They have no criminal purpose. Formerly the women were trained up in such a way, very chaste and obedient. So they had no chance to commit any offense. And brāhmaṇas, they are also trained up. Śamo damaḥ satyaṁ śaucam… (children making noise)

Sudāmā: Take the children out.

Bahulāśva: All the children should go out.

Prabhupāda: No, that's all right. (some devotees say "Jaya!" and applaud) So, children are not punishable. (laughter, more applause) Neither the women. (more applause, laughter) Hm. But don't take advantage. (laughter) And here we have got these brāhmaṇas, saintly persons, women and children. So who is to be punished? (laughter) Yes. Kathaṁ svid dhriyate daṇḍaḥ. So the judge must know who is to be punished. That is judgment. Kathaṁ svid dhriyate daṇḍaḥ sthānam. Deśa-kāla-pātra: according to time, according to circumstances, according to the subject, everything scrutinizingly judged, not whimsically. Nowadays it is the time for emergency. Anyone can be punished without any judgment. But this is not good position.

Then daṇḍyāḥ kiṁ kāriṇaḥ sarve. Kāriṇaḥ means fruitive actors, those who are working for getting some profit. So sometimes with getting profit we make some undesirable activities which is called black market. So that is punishable. There are system… Of course, I cannot quote from where, but it is the system that a merchant, highest profit he can take for exchanging-not more than twenty-five percent. That is the highest. If one merchant takes more than twenty-five percent profit, then he is punishable. This was the system. So the kāriṇaḥ… So we are all workers. So somebody is working for his personal profit, and somebody is working for the profit of Kṛṣṇa. It appears almost similar. A ordinary man is selling some newspaper, and our man selling the magazine. It looks the similar thing, but it is not similar; it is different. Therefore, if a newspaper seller creates some disturbance on the street, the police can punish, but when one is selling Back to Godhead, he is not punishable. (laughter) This is the difference. But nowadays these rascals, they do not know whom to punish, whom not to punish. They take, "All right, you are selling Back to Godhead. You must come police custody." So our are not punishable although doing the same thing. This is judgment.

Then the animals, they are also working hard day and night for their necessities of life. But if an animal steals something from your house or takes some eatables, he is not punishable. India you will find in the bazaars. There is crowd, and the cows enter there, and they eat the vegetables to their heart's content. But he is not punishable. Still the cow is not punishable. But if a man takes one potato without the permission, he is punishable. So the animals are not punishable. All the lawbooks are meant for the men, for the human being, not for the animals. Just like in your country the police law is: "Keep to the right your car." But if a animal goes, keep to the left, it is not punishable. So everyone not punishable. Then again, human being, all of them, not punishable. Those who are criminals, those who have violated laws, they are punishable. So therefore this question is "Whether and how they are punishable? What is dharma, and what is adharma? So if you are representative of Yamarāja, then you explain to us first of all whether you are actually representative."

So the Yamadūta, they are also servant of very exalted personality, one of the authority. So they are not lacking in knowledge by the grace of their master. So the first thing they said, veda-praṇihito dharmo hy adharmas tad-viparyayaḥ. Dharma and adharma, religious principle and not religious principle, nonreligious principle-how to discern. The book is there, Veda. We have to consult the Vedas. There are so many Vedic literatures: four Vedas, then Upaniṣad, 108 Upaniṣad, then philosophy, Vedānta-sūtra, all summarized. Then explanation of Vedānta-sūtra, or Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām **. Then there is Rāmāyaṇa, there is Mahābhārata, immense literature, full of Vedic literature. So one should try to understand this literature. They are meant for the human being. Veda-praṇihito dharmaḥ. If one wants to be religious… Religious means that is the beginning of human life. If one is not religious, then he is animal. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. So in order to make a person perfectly religious, there are so many Vedic literatures. So who is taking care of it? Nobody is taking care of. Therefore, at the present moment, kalau śūdra-sambhavaḥ. Śūdra means equal to the animal. Tulasī dāsa has classified, dhol guṇar śūdra paśu nārī, ihe sab sasan ke adhikārī.(?) So women will be sorry, but he has classified in that way. Anyway… So nobody is taking care of the Vedic literature. Therefore they do not know what is right, what is wrong. Dharma, dharma means right and wrong.

But Bhagavad-gītā is the essence of all Vedic literature. Sarva-gavopanisadam.(?) It is the essence of all Vedic literature. Therefore Kṛṣṇa says… What is the purpose of Vedas? You may be very learned scholar in Vedas, then what you have learned, Vedānta? Vedānta means the last knowledge of Vedas. So Vedānta is, Kṛṣṇa is explaining in the Bhagavad-gītā, vedānta-kṛd vedānta-vid eva cāham.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

So the summary is there. Kṛṣṇa is sitting, sarvasya ca aham, hṛdi, within the heart, sanniviṣṭaḥ, "I am seated there." Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. And He is giving intelligence and forgetfulness. Why one is forgetful of Kṛṣṇa, and why one is conscious of Kṛṣṇa? That is also due to Kṛṣṇa. One who has tried to forget Kṛṣṇa-then Kṛṣṇa is giving him opportunity to forget Kṛṣṇa. One who is trying to know Kṛṣṇa, then Kṛṣṇa is giving intelligence to know Kṛṣṇa. This is the process. Kṛṣṇa is there. If you want to know Kṛṣṇa, then Kṛṣṇa will give you intelligence how to know Him. If you want to forget Kṛṣṇa, then He will give you, mislead you in such a way that you will forever forget Kṛṣṇa. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15].

That is also explained in the Bhagavad-gītā. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu [Bg. 16.19]. Those who are asuras, demons, trying to defy the existence of God, Kṛṣṇa, Kṛṣṇa is putting him in such circumstances, in such family, in such society, in such community, in such country, that he will have no opportunity to know Kṛṣṇa. Tān ahaṁ dviṣa… Because he is envious of Kṛṣṇa, wants to forget Kṛṣṇa, so Kṛṣṇa is putting him in such circumstances. And one who is little eager to know Kṛṣṇa, then Kṛṣṇa is giving the intelligence.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Everything is said there. Teṣāṁ satata-yuktānām. Anyone who is twenty-four hours engaged in… How he is engaged? Bhajatām, simply for bhajana. Bhajana means worshiping, "How to worship Kṛṣṇa?" Satata-yuktānām, and twenty-four hours anxious, "How to serve Kṛṣṇa? How to serve Kṛṣṇa?" To become mad after Kṛṣṇa, such person… Just like Caitanya Mahāprabhu says, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me: "I see everything vacant being separated from Govinda." This is called love. So, of course, it is not possible to come to that position like Caitanya Mahāprabhu. That is mahā-bhāva, mahā-bhāva. It is not for any human being to come to that stage. But Caitanya Mahāprabhu has shown how to become mad after Kṛṣṇa by His life when He was in Jagannātha Purī, Caitanya. At night He would go out and fall down on the sea or somewhere. Nobody knows. The door was closed, and still, He would get out and go, and, "Where is Kṛṣṇa? Where is Kṛṣṇa?" Then His assistants, secretaries, would go out and find out Him. So for eighteen years He was in that way in Jagannātha Purī. That is called mahā-bhāva.

So it is not possible for human being. But at least, not mahā-bhāva but bhāva, that we can… Bhāva. Tato bhāvaḥ. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ, athāsaktis tato bhāvaḥ [Cc. Madhya 23.14-15]. One can increase gradually to the stage of bhāva. This bhāva stage, that separation… Just like the Gosvāmīs, when they were in Vṛndāvana, they were feeling this bhāva. He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ. And they were simply searching after in the Vṛndāvana forest. He rādhe, "Rādhārāṇī," vraja-devīke, "all the gopīs," he rādhe vraja-devike ca lalite he nanda-sūno: "O the son of Nanda Mahārāja, Kṛṣṇa." Kutaḥ, "Where you are all?" This is bhāva. "Where you are all?" Śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ: "Where you are? Are you near the Govardhana Hill or some forest on the bank of the Yamunā? Please let me know." Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. In this way they were searching after Kṛṣṇa, "Where is Kṛṣṇa? Where is Kṛṣṇa?" and crying, ghoṣantāv iti mahā-vihvalau, just like madmen. This is Kṛṣṇa consciousness. This is the highest perfection of Kṛṣṇa consciousness, when one will be mad after Kṛṣṇa, "Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?" That is… Caitanya Mahāprabhu also showed us that way. The Gosvāmīs also showed us that way.

Therefore Narottama dāsa Ṭhākura says that we must follow the Gosvāmīs and their servant. Ei chay gosāi jāṅr-tāṅr mui dās: "I am not going to be a servant of anyone. But a person who has taken the six Gosvāmīs as his master, I become his servant." Ei chay gosāi jāṅr-tāṅr mui dās. "Why I shall become anyone's dāsa? But if somebody is the servant of the Gosvāmīs, then I become his servant." Ei chay gosāi jāṅr-tāṅr mui dās, tāṅ-sabāra pada-reṇu mora pañca-grās: "Their dust of lotus feet, that is my food." This is… Narottama dāsa Ṭhākura says. Ei chay gosāi jabe braje koilā bās, rādhā-kṛṣṇa-nitya-līlā korilā prakāś. What is the business of Gosvāmīs? From Vṛndāvana they tried to broadcast the pastimes of Lord Kṛṣṇa, Kṛṣṇa and Rādhā. Ei chay gosāi jabe braje koilā bās. So we should follow that principle, that we should not be packed up. Sometimes we find in Vṛndāvana they say, "No, no, I have taken vow. I am not going out of Vṛndāvana." Of course, the Gosvāmīs did not get out of Vṛndāvana, but they preached. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. They were always engaged in writing books, nānā-śāstra, various śāstra, scripture always studying, and taking essence of the śāstra and presenting to the world people. Why? Sad-dharma-saṁsthāpakau: just to establish real religious principle, nānā-śāstra-vicāraṇaika-nipuṇau, with scrutinizing thinking over and giving to the people. This is Gosvāmīs' business. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Why? Lokānāṁ hita-kāriṇau: for the benefit of the whole human society. Lokānāṁ hita-kāriṇau mānyau śaraṇyākarau. Therefore one should take shelter of the Gosvāmīs. That is Gosvāmī.

So here, veda-praṇihita, the Veda. The Vedic literature, that is dharma, no manufacturing. Nowadays it has become a fashion. So Vedas, that is beginning. Millions, nobody can give any description, since when the Vedas are coming down by the paramparā system. But after this Vedic period, so many religious system has come out. Up to five thousand years before, the Vedas were accepted all over the world, Vedic civilization. Then later on, gradually, they, the Christianity has come, the Muhammadanism, Islamism has come, Buddhism come, and now there are so many other, this samāja, that samāja, this religion, this religion, this religion. Because that means people are getting out of the touch of the Vedic civilization. So this Kṛṣṇa consciousness movement means we are trying again to bring them to this Vedic civilization. Here it is stated, veda-praṇihito dharmaḥ. If you take to the Vedic principles of life, then you become religious. And what is that Vedic principle? Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Kṛṣṇa says, "Vedic principle means to know Me, Kṛṣṇa." Vedaiś ca sarvaiḥ. Veda-praṇihito dharmaḥ. And what is Veda? Vedaiś ca sarvair aham eva vedyaḥ. So… "But there is Vedānta?" Yes. Vedānta-kṛd vedānta-vid aham: "I am the compiler of Vedānta, and I know what is Vedānta." So whatever Kṛṣṇa says, that is Vedānta. And other so-called Vedantists, they are nonsense. They do not know what is Vedānta. Here is. Kṛṣṇa says, vedānta-vit: "I know what is Vedānta." "Why You know?" Vedānta-kṛt: "I have compiled Vedānta." In the incarnation of Vyāsadeva, Vyāsadeva incarnation, Kṛṣṇa-dvaipāyana Vyāsa… Mahā-muni-kṛte. Mahā-muni, the great sage, Vyāsadeva, is incarnation of Kṛṣṇa. So he has compiled Vedānta-sūtra. Therefore he knows what is Vedānta. And because Vedānta is being misinterpreted by the rascals, therefore Vyāsadeva personally has commented on Vedānta-sūtra by writing Śrīmad-Bhāgavatam. Therefore he begins Śrīmad-Bhāgavatam with the first aphorism of Vedānta, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ [SB 1.1.1].

So this Kṛṣṇa consciousness movement is Vedic movement, authorized. Veda-praṇihito dharmaḥ. If one becomes Kṛṣṇa conscious, then he knows what is dharma and what is adharma. He knows who is punishable, who is not punishable. In this way, if you follow the principles of Kṛṣṇa consciousness… It is in a different way. Not different way; Kṛṣṇa name is there. When I registered this association, many friends requested me that "Why you are, nomenclature, this 'Kṛṣṇa'? Make it 'God consciousness.' " And "No." As soon as I give "God consciousness," all the rascals will bring so many false God. Therefore it must be definitely stated, "Kṛṣṇa consciousness." So try to follow Kṛṣṇa consciousness movement. Then you will be situated in the Vedic civilization, and you will know everything properly. Kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati. If you understand Kṛṣṇa, then you understand everything. This is Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.39

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Los Angeles, June 5, 1976

Devotee: (leads chanting, etc.) Translation: "What is the process of punishing others? Who are the actual candidates for punishment? Are all karmīs engaged in fruitive activities punishable, or only some of them?"

Prabhupāda:

kathaṁ svid dhriyate daṇḍaḥ
kiṁ vāsya sthānam īpsitam
daṇḍyaḥ kiṁ kāriṇaḥ sarve
aho svit katicin nṛṇām
[SB 6.1.39]

So challenge was replied that "You are representing Dharmarāja. So you have come here to take away this person, and we are prohibiting. So you have challenged us. So first of all explain your position, whether you know what is dharma and what is adharma, who is punishable, under what circumstance one is punished, and one who is punished, where does he go?" Actually, all these descriptions are there in the Śrīmad-Bhāgavatam, different types of hellish life, what kind of sinful activities are punished by what kind of hellish condition. Everything is there. In the Fifth Canto, everything is there. There are different planets where Yamarāja is there, how a dead man or the soul is taken there, the path-everything is in detail there. If you say it is mythology… Why you should say mythology? You have not seen the whole universe, how it is situated. You are simply imagining from this place. So your imagination, imaginology, and we have our mythology. So we have got some evidence, but you have no evidence. At least we have got some support of the books. But what you have got? You are simply imagining, "I think," "I believe." What is this nonsense? What is your proof? Everyone is saying "I believe." Hundreds and thousands… And what is correct? Everyone… At least, we have got something correct. We don't say "I believe." This is not our process of knowledge. We, Kṛṣṇa conscious person, we never say "I believe." No, we immediately quote from the śāstra.

Here is the statement, śruti-pramāṇam. According to Vedic civilization, evidence, is śruti, Vedas. If you say something and if you give evidence, proof from the Vedic literature, then it is perfect. No such nonsense things: "I believe," "We believe," "Perhaps," "Maybe." No. Such foolish things are not accepted. Then everyone will say something. There are thousands and millions of people, everyone will imagine something and say something. Then where is the correct thing? This is not good. Veda-pramāṇam. That will be described in the next verse. Veda-praṇihito dharmo. Veda-praṇihito. What is explained in the Veda, that is dharma. You cannot manufacture dharma. If it is mentioned in the Vedas, what is dharma, what is adharma, then it is acceptable. I have several times explained that you cannot make law in your comfortable home. No. Law is made by the government. And you have to accept it. You cannot say that "I believe this will be law." Who will care for your law? You may believe. You believe at your home. That will not be accepted. The law given by the government, "Keep to the right," that you must have. You cannot say, "I believe left thing" or… No. That is not. Similarly, dharmaś ca, it will be explained further.

So what is dharma, religion? In the dictionary, English dictionary it is explained: "a kind of faith." But we do not take in that way. Faith, you have got different faith, I have got different faith, how it will be dharma? The same example: if you have different faith that you do not accept this government law, that will not do. You may have faith or no faith, but you have to accept. That is dharma. That is dharma. So they very particularly analyzed dharma. Dharma means… I have given translation in many places: "occupational duty." Everyone is fit for a certain occupation. And the duty ascertained for such occupation, that is dharma. Natural. Or, in one word, it can be explained as characteristic. So, just like a chemical, it has got some characteristic in the chemical analytical book, that… Take soda bicarb. The characteristic-it tastes like this, the color is like this, the, like this, so many things. Hmm. (aside:) That child is coughing. So dharma means characteristic. So what is the dharma of the living entity? We are all living entities. What is the dharma? What is the characteristic? Common. Not that because I am Hindu, my characteristic is different from your characteristic. As living being, our characteristic is the same. Either you are Hindu or Muslim or Christian or white or black, never mind. What is that characteristic? That characteristic-to serve. The inferior must serve to the superior. That's all. This is characteristic. Find out all over the universe, the service.

That is explained by Śrī Caitanya Mahāprabhu: jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is his real charactertistic. He is eternal servant of God, or Kṛṣṇa. This is characteristic. So if you don't serve God, then you have to serve dog. But you have to serve. You see practically. So many godless persons, they have no family, no affection, no position, no home, nothing. But still he keeps a dog to serve. This is the characteristic. Because he has nothing to serve, he has no wife, no children, no (indistinct), nothing, so he must have somebody, keep a dog. Just see practically. He cannot avoid service. That is your characteristic. If you don't serve God, then you have to serve dog. Now make your choice, whether you shall spoil your life by serving dog and become next life a dog, or by serving God, you, next life you become a god. Make your choice. This is Kṛṣṇa consciousness movement. If you want to become a dog next life, that is must. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death, if you are affectionate to the dog, naturally you'll think of dog, and your soul will be transferred in the womb of a dog. This is nature's way. And, similarly, if you practice to love God in this life, at the time of death, naturally you'll think of God. Then next life, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. It is explained in the… Tyaktvā deham, everyone has to give up this body, but if, at the time of quitting this body, you think of Kṛṣṇa, immediately you go back to home, back to Godhead, Kṛṣṇa. This is opportunity. If you ask, of course, anyone who is desirous of going back to home, back to Godhead, he knows everything about Kṛṣṇa. Otherwise, why he should be eager?

So, Kṛṣṇa is always joyful. Kṛṣṇa is always joyful. Just like see before you. Kṛṣṇa is joyfully accepting to be bound up by His mother. He is Supreme Lord; nobody can chastise Him, but He is taking pleasure: "How My mother chastises Me." This is also another pleasure. Just like a very rich man, he always eats very nice foodstuff. So sometimes he wants, "Can you give me little puffed rice?" Puffed rice is not very valuable food, but he likes. This is change of variety of enjoyment. So everyone worships God: "My Lord, my Lord, my Lord." So therefore God sometimes wants that "Who will chastise Me?" He selects one of His devotees, first-class devotees: "You become My father, you become My mother, and you chastise Me." This is God's pleasure. Ānanda-mayo 'bhyāsāt. Then that is God. Ānanda, that is ānanda. Here, mother Yaśodā is going to bind Kṛṣṇa. It is not His displeasure; He is not unhappy. He is feeling happy. That is Kṛṣṇa. So in this way we have to understand Kṛṣṇa thoroughly. And if you simply understand thoroughly Kṛṣṇa, you are liberated. You are liberated. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. One may question that… They may neglect that "If Kṛṣṇa is God, why mother Yaśodā is binding Him?" But he does not know that is a pleasure. That is a pleasure. There are many instances. I'll cite one instance that there was a big prime minister in England, Gladstone. Perhaps you have heard the name. Queen Victoria's prime minister. So somebody came to see him, and the servant informed him that "The prime minister is little busy. You wait." So he was waiting. One hour passed, and still no message. Then he opened the door. He wanted to see what the prime minister is doing. He saw that the prime minister has become a horse, and his grandchildren driving him. That is enjoyment. He is the prime minister but he has become a horse of his grandchild. (laughter).

So this is the position. There are different types of position. When there is battlefield, Kṛṣṇa said that "I'll not fight. Arjuna, although I shall be on your side, but don't expect that I shall fight. Because it is between your brothers, both of you are My relatives, I will not fight." So Arjuna accepted, "Yes, You don't fight. So You, any way You like, You can help me." So He said, "All right, I shall become your chariot, I shall drive your chariot." So "That's all right; whatever You like." This was the agreement. So Duryodhana complained to Bhīṣmadeva that "Arjuna is your pet grandchild. You are not fighting wholeheartedly." So he began to criticize him. He was also grandchild. So when Bhīṣmadeva saw that "Duryodhana is thinking that I am inclined to Arjuna, I am not fighting properly," so he said: "All right, tomorrow I shall finish Arjuna. Tomorrow I shall fight in such a way, either Arjuna has to die, or his friend who has promised not to fight, He has to fight. Otherwise there is no escape of Arjuna." So Duryodhana became very satisfied. And Bhīṣma was a great hero. He was not ordinary hero. He fought in such a way that Arjuna's chariot became broken and he became fainted and so on, so on. Then Kṛṣṇa saw that "My friend is going to die." So He became very angry. And He was coming with the chariot wheel to kill Bhīṣmadeva, and Bhīṣmadeva was piercing His body with arrows like anything. So Kṛṣṇa was feeling very satisfaction, because Bhīṣma is also great devotee. So when Kṛṣṇa came before Bhīṣmadeva, that "Now I shall kill you, you are doing too much," so he immediately left, means "That was my promise, that either You have to fight or Your friend will be killed."

So these are the transactions between devotee and God. Generally, people cannot understand. But if one understands, he becomes liberated. If some way or other… It is not very difficult; simply we have to associate with devotees and discuss this literature. Then we'll understand Kṛṣṇa very easily. And Kṛṣṇa is explaining in the Bhagavad-gītā about Himself. In the Seventh Chapter Kṛṣṇa says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa is offering that samagram, sama, "In fullness, completely, as you can understand Me, I am speaking to you." Asaṁśayam-without any doubt. Doubt there may be. Because God is great, we are very small; how we can understand God? There is always some doubt, whether He's personal, impersonal, all-pervading. There are so many different conception of God. But therefore God Himself says asaṁśayam, "without any doubt." And samagram, "completely." Asaṁśayam samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Just like to study a subject matter, it takes some time, takes little endeavor to associate with person who knows the thing rightly. In this way we can understand God also. Just like we understand so many science, so many arts, by patience. Then that is Rūpa Gosvāmī's advice: niścayād dhairyāt. Dhairyāt means patience. We have to learn patiently. Niścayād dhairyāt tat-tat-karma-pravartanāt sato vṛtteḥ saṅga-tyāgāt ṣaḍbhir bhaktiḥ prasidhyati.

So, if we follow the instruction, tat-tat-karma-pravartanāt, as it is prescribed in the śāstras, as it instructed by the spiritual master… We have to learn everything through the spiritual master. You cannot understand directly. That is not possible. Just like if you purchase one medical book and read at home you cannot become doctor, medical man. You have to go through the medical college and professor. Similarly, the śāstra says, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If you want to learn that transcendental science, you must go through the bona fide guru. And Kṛṣṇa also says in the… This is Vedic injunction. Kṛṣṇa also says in the Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

One has to approach a person who has seen God. Tattva-darśinaḥ. How God can be seen? Tattva-darśinaḥ. Tattva-darśinaḥ means one who knows the truth. Truth means how to see. Paśyanti jñāna-cakṣuṣa: by the eyes of knowledge. Paśyanti jñāna-cakṣuṣa. Śāstra-cakṣuṣāt. Not that if somebody challenges that "Have you seen God?" "Yes, I have seen." "How?" "Through śāstra, through śāstra." God reveals. You cannot see, even God comes before you… Just like Kṛṣṇa was present… Here is God before you. But you cannot understand. Unless we are advanced in Kṛṣṇa consciousness, we'll think, "What is this, a statue of stone? He is God?" Yes, He is God. Otherwise, why we are spending so much money, wasting time? No, here is God. But how you can see God? Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. You have to make the eyes to see God. Otherwise, God is everywhere. So they may ask that "If God is everywhere, why you are worshiping an idol?" He's not idol, He is God, but he is seeing idol. Unless he has developed love for God, he cannot see. But it is, God is there. But because our eyes cannot see the spirit, at the present moment, our dull material eyes… Just like you are spirit soul, I am spirit soul, your father is spirit soul, your mother is spirit soul-but are you seeing the spirit soul? When the spirit soul goes away, you're crying, "My father is gone, my father is gone." Why father is gone? He's lying on the bed. You have seen the coat, pants, hands, legs, that is there. Why you say gone? "No, he's gone." So we cannot see the spirit soul even of our father and mother; how can you see God, the Supreme Spirit? Therefore God comes before you just like stone, which you can see. It is to favor you. God is everything. So, in this way, we have to understand God, Kṛṣṇa. And if anyone understands, then he becomes immediately fit for going back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya. Janma karma ca me divyaṁ yo tattvataḥ [Bg. 4.9].

So therefore we require good association. Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā tataḥ rucis tato bhāvas sadhakānām ayaṁ premnaḥ prādurbhāve… [Cc. Madhya 23.14-15]. You cannot develop love of Godhead in one second. You can, provided you are so sincere and God is very much pleased upon you. He can give you. He can give you immediately. That is possible. But that may be some rare cases. Ordinarily, this is the process. Ādau śraddhā tataḥ sādhu-saṅgo. Just like we have come here in this temple. You have got some faith, all of us. That is called śraddhā, ādau śraddhā. There are many hundred thousand in this quarter. Why they are not coming? This is the beginning. You have got some faith, śraddhā. You have come. Ādau śraddhā tataḥ sādhu-saṅgo. And if you continue… What we are doing? We are making the association to take lessons from these Vedic literatures. This is called sādhu-saṅga [Cc. Madhya 22.83]. In the drinking shop we make one kind of association, in the restaurant we make one association, in the club we make some association, different places. So here is a place, here is also association. It is called sādhu-saṅga, association with devotees. Ādau śraddhā tataḥ sādhu-saṅgo [Cc. Madhya 23.14-15]. And if one is mature, then he wants to execute devotional service, bhajana-kriyā. And as soon as there is bhajana-kriyā, the unnecessary nonsense things will disappear. No more illicit sex, no more intoxication, no more drinking, no more gambling. Finished. When anartha-nivṛttiḥ syāt, all these rascal habits are gone, then niṣṭhā, then firm faith, not to be agitated. Tato niṣṭhā tataḥ rucis. Then taste. You cannot live outside this camp. Taste has changed. Tato niṣṭhā tataḥ rucis, tathāśaktis, then attraction. Then bhāva. Bhāva means ecstasy: "Oh, Kṛṣṇa." Then there is love. There are different stage.

So this… Real religion is love, how to love God. That is real religion Dharma, what is that? Yato bhaktir… Sa vai puṁsāṁ paro dharmo [SB 1.2.6]. There are different kinds of dharma, or religious system. But real religious system means how we have learned to love God. That's all. Nothing more. No ritualistic ceremony, no formula, nothing. If your heart is always crying for God, that is perfect religion. That is perfect religion. Therefore Caitanya Mahāprabhu says, śūnyāyitaṁ jagat sarvam: "Oh, without Kṛṣṇa, I am feeling the whole world is vacant." Vacant, yes. So we have to come to that stage. Of course, it is not possible for all of us, but Caitanya Mahāprabhu showed us how to become highest religious person. That is to feel always, "Oh, without Kṛṣṇa, everything is vacant." Śūnyāyitaṁ jagat sarvaṁ govinda viraheṇa me. That is dharma, that is dharma. So the Viṣṇudūta is testing these Yamadūtas, whether he understands what is the meaning of dharma. Dharma, we cannot create. Dharma is neither Hindu dharma, Muslim dharma, Christian dharma, this dharma, that dharma. They may be some sectarian understanding, but real dharma means how we have learned to love God.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.39-40

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Surat, December 21, 1970

Prabhupāda: That is the material disease. Therefore Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This roguism has to be purged. Then talk of spiritualism. At heart, dirty things are so much hugely accumulated by millions of years' contamination of this material world. It is very difficult to get out of this roguism. And to become a Vaiṣṇava, he has to become a brāhmaṇa. And brāhmaṇa means… One of the qualification, brāhmaṇa, is, ṣaḍ-laksa (?), ārjava, simplicity. The rogues cannot be simple. Always intriguing, making plan, plotting-these are roguisms. But a Vaiṣṇava requires very simple life. Satya-śama-dama-titikṣa-ārjava [Bg. 18.42]. (someone sneezing) Ārjavam means simplicity. (aside:) He is very forward, without any covering. Now he is sneezing.

Nature's law is so subtle. Uru-dāmni baddhāḥ. Bhāgavata says, uru-dāmni baddhāḥ. Just like a man is tied up tightly, hands and legs, by the laws of nature we are tied up in that way. Every part of our body is being controlled by some controller. We cannot violate a very insignificant portion of nature's law. Kṛṣṇa is perfect. We think that, we rogues, "Kṛṣṇa cannot see." But Kṛṣṇa has kept so many witnesses, and He is sitting Himself within. How you can hide and seek? No hide and seek. That is another foolishness, illusion. How you can hide yourself from Kṛṣṇa? That's not possible. And we are violating the laws of nature, and we are suffering. No excuse. Exactly like that: if a child catches fire, the catches fire will no excuse because it is a child. No. It will act. So we should know that, that… (aside:) Yes, yes. Aiye. There cannot be any excuse. Therefore we have to be very, very careful. And the best carefulness is chanting Hare Kṛṣṇa. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Simply if we surrender. (aside:) You take this letter and post immediately, immediately after class. In that envelope our Dhruvānanda Mahārāja has written that "I am enclosing herewith one bird's-eye view plan." Eh? Have you done? If he has done, ask him and put it. If he has not, without that plan we shall send. Aiye. Hare Kṛṣṇa.

I am very glad the young doctor is attending this meeting. He can cure many patients who are suffering from this material disease. What do you think, Doctor?

Doctor: Very kind of you.

Prabhupāda: Yes. You are now curing physical disease, but when you take up curing material, I mean to say, spiritual disease… Yes. Try to bring all people to the normal spiritual life. All their suffering is due to abnormal spiritual life, all suffering. Because, I was discussing with my disciples just now, nature's law is so subtle and so acute, that a little violation will be punished immediately.

You know. You are medical man. Little violation will immediately subjected to the punishment. This is God's law. There is a word in the Śrīmad-Bhāgavatam, uru-dāmni baddhāḥ. Uru. Uru means very strong and dāmni means rope. Just like if you are tied up with a strong rope, hands and feet, as you are helpless, our position is like that. This very word is used, uru-dāmni baddhāḥ. Na te viduḥ… And such baddha, conditioned souls, they are declaring freedom: "I don't care for anyone. I don't care for God." How much foolishness. Just like sometimes naughty children, they are also bound up. Yaśodāmayī also bound up Kṛṣṇa. That is an Indian system, or everywhere, that tied up. And that small child, when it is bound up, if that child declares freedom, how it is possible? Similarly, by the laws of mother nature we are bound up. How you can declare freedom? Every part of our body is being controlled by some controller. That is stated in the Bhāgavatam. Even your, this eyelid moving, that is also under some controller.

So the people do not understand it, and they are declaring, "I am God. I don't care for God. God is dead." How God is dead? You are under so much control, and how God is dead? You can say that there is no government, provided there is nobody to check you. But if you are in every step checked, how you can say that there is no government. That is another foolishness. All men, they have been declared in the Bhāgavata, abodha-jāta, born fools and rascals. But these are very strong words. But if we state the strong, that is another foolishness. It is so, and if we deny, that "We cannot accept such strong things," then another foolishness. Begin.

[break] Begin from there. Where is Bhagyobhai? (pause) Hare Kṛṣṇa. [break] Viṣṇudūta, representative of Lord Viṣṇu, challenged the Yamadūta that "If you are representative of Yamarāja, who is supposed to be one of the authorities of religion, then you must explain what is religion, dharma, and what is nonreligion, or adharma, because, according to this principle, one is punished or rewarded. If you become religious, then you are rewarded, and if you are irreligious, then you are punished." That is stated in the Bhagavad-gītā also:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

How a man is going to heaven or hell, one can understand from the direction of the scriptures, just like you can understand how a man is going to be punished or rewarded within this material world. If you see somebody is working very hard, doing nicely, you can conjecture that "This man will be happy." Say, for example, if a boy is studying very nicely, you can conjecture that "This boy will rise very highly in his future life." And similarly, if a boy is whiling away his time by playing, you can understand, "This boy is being spoiled." Similarly, by the direction of the scripture, you can understand what is the destination of a certain person. Therefore they say, śāstra-cakṣuṣaḥ. Whether I am progressing or regressing, that will be understood through the eyes of śāstra, not in ordinary eyes.

So he says, kathaṁ svid dhriyate daṇḍaḥ kiṁ vāsya sthānam īpsitam. [SB 6.1.39] "According to punishment and reward, a man, a living entity…" Living entity means this daṇḍaḥ, this punishment and reward is meant for the human being, not the animals. Animals are not supposed to be under the stringent laws of material nature. Just like in ordinary way, all the state laws are applicable to the human being, not to the animals. Because if an animal goes to the wrong path or if an animal takes away something from your possession, he is not punished, neither anybody goes to complain in the police court. Similarly, human being… That is also civilized human being, advanced, civilized… That is stated here that daṇḍyāḥ kiṁ kāriṇaḥ sarve āho svit katicin nṛṇām. Human being… That is also very few human being, because those who are supposed to be advanced, the Aryans… The Aryans are called the advanced human being. The civilization means Aryan civilization. So katicin nṛṇām. This very word is used here. Not all human beings. Those who are…, they are also punished. But a civilized human being is very much responsible life. The chance is given to get out of this cycle of birth and death. Therefore, for civilized human being, these Vedas, these scriptures, are made for them, not for the rascals and fools, those who are in the lower stage of life, only for the civilized.

So the yamadūta ūcuḥ. Then the reply is given by the Yamadūtas, the representatives, the constables of Yamarāja. They are working under Yamarāja, who is an authority. They must know. They must know what is right and wrong. So how nicely they are replying. So the first challenge was given: "What is dharma? What is religion? What is piety?" So they are replying, veda-praṇihito dharmaḥ: "Dharma means the injunctions given in the Vedas. That is dharma." Just like if you ask, "What is law?" then the immediate answer is, "Law means the injunction of the state." You cannot make it law. The state, the government, whatever the government orders, that is law. The word of the government is law. Similarly, dharma means the injunctions given in the Vedas. It is clearly said, veda-praṇihito dharma hy adharmas tad viparyayaḥ: [SB 6.1.40] "And nonreligions or irreligion, irreligion, or nonreligion, is just the opposite." For example, if you abide by the laws of the Vedas, then you should know that you are following the path of dharma, or religion. But if you do not abide by the laws of Vedas, then you are irreligious. This is the sum and substance.

Now, why Vedas should be accepted to seriously? At least we, who are supposed to be followers of the Vedic laws, we take it so seriously. For example, how we accept the injunctions of Vedas seriously? There is example, a stool, animal stool, or any, human being stool-stool is stool-that stool is supposed to be impious, impure. If you touch stool, then you have to take your bath. You become impure. You have to take your bath, as you do generally. After passing stool we take bath. That is a Hindu injunction. And even a man goes twice for passing stool, he must take twice bath. That is real Hindu religious life. Now, stool, in one place it is said that "It is impure. If you touch, then you have to take your bath." In another place it is said, "This stool, particular, the cow dung, is pure. Cow dung is pure. If there is any impure place, if you smear over it cow dung, then it is pure." That is also injunction of the Vedas. Now, you cannot argue that "One place you say that this stool is impure, and another place you say this is pure. This is contradiction." Sometimes people find this contradiction. But you have to accept because it is injunction of the Vedas. That you are doing practically every day.

Similarly, this bone, any bone, animal bone, if you touch, you have to take bath. You become impure. But this conchshell, which you are sounding, vibrating in the Deity room, that is also bone. But you cannot argue that "You say bone is impure. Why you are taking one bone in the Deity room?" That you cannot say. This is acceptance of Vedas, without any argument. And if you want to know why one is accepted pure and one is accepted impure, if you make, I mean to say, research, you will find that the Vedic injunction is right. Take for…, this cow dung. Perhaps, you doctor, know, that one Dr. Lalman Ghosh in Calcutta, he analyzed this cow dung and he was a professor in the medical college. He has declared that cow dung is full of antiseptic properties. So Vedic injunction is… That is right. But sometimes it appears to be contradictory. But we cannot judge how it is so contradictory. We have to accept like that. That is the following of Vedic rules. Similarly, in the Bhagavad-gītā you will find, Kṛṣṇa has explained so many ways karma-yoga, jñāna-yoga, dhyāna-yoga, haṭha-yoga, so many other things, but ultimately He says bhakti-yoga is the Supreme. Sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mām ekaṁ śaraṇaṁ vraja means this is bhakti-yoga. One has to simply obey or surrender unto Kṛṣṇa, giving up all other types of religious principles. So one can say that Lord Kṛṣṇa said in some places of the Bhagavad-gītā that this yoga, karma-yoga is nice, jñāna-yoga is nice. No. The last word, what He says, that is to be accepted. You cannot argue that Kṛṣṇa said karma-yoga is also good. You cannot argue that ”I shall take to karma-yoga.” That is, karma-yoga, different stages of evolution. One who is fit for simply karma-yoga, that process is recommended for him. But if one ultimately wants the supreme benefit, then this is the injunction of Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So we have to follow the Vedic principles. That is dharma. And why Vedic principles are to be accepted as supreme? That is also explained here. Veda-praṇihito dharmo hy adharmas tad viparyayaḥ vedo nārāyaṇaḥ sākṣāt [SB 6.1.40]. Veda means Nārāyaṇa, the Supreme Personality of Godhead directly. Just like lawbook is directly government, similarly, veda nārāyaṇaḥ sākṣāt svayambhūr iti śuśruma. Again he says, susruma, ”I have heard it. I have heard it.” When I say, ”I have heard it,” that means I have heard it from a superior authority. Śuśruma. No follower of Vedic principle will say, ”It is my opinion.” Your opinion is nonsense. What you are? This is the way of understanding Vedas. Śuśruma. Therefore Veda is known as śruti, śruti and smṛti. There is no such thing that ”In my opinion, I comment like this. I take the meaning like this.” No. You have to understand it by the śuśruma process or śrota-panthā, by hearing from the authorities.

Just like in the Bhagavad-gītā it is said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], that ”First of all I said this principle of bhagavad-bhakti-yoga, or Bhagavad-gītā yoga, to the sun-god.” Imaṁ vivasvate yogaṁ proktavān aham: ”I spoke.” Proktavān. Vivasvān manave prahuḥ: ”And the sun-god said to his son, Manu.” Manur ikṣvākave bravīt. Just see. That means the principles of Bhagavad-gītā is being accepted by the process of hearing from authority. That is the process. You cannot comment in your own way. That is not authorized. You have to hear from the authority. Therefore Kathopanisad says, tad vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] ”If anyone wants to learn the transcendental science, he has to accept.” Gacchet. This is vidhiliṅ, ”must.” There is no exception. You cannot say that ”Without going to a spiritual master, I shall learn the transcendental science.” No, that is not possible. Therefore, in our Vaiṣṇava principles, it is said, ādau gurv-āśrayam. In the very beginning of understanding spiritual knowledge, one has to take shelter of a guru. Ādau gurv-āśrayam. Sad-dharma-pṛcchati: ”The next stage is inquiring from the spiritual master about real spiritual life.” These are the processes.

In the Śrīmad-Bhāgavatam also it is said that tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] ”One who has actually become serious inquiring about supreme subject, uttamam…” Udgata tamaṁ yasmāt. In the material world, all knowledge is covered with illusion, and material world is known as tama. Tamasi mā jyotir gamaḥ. This is darkness. So real knowledge means which has surpassed this province of darkness, uttamam. Jijñāsuḥ śreya uttamam: ”Anyone who has become very much inquisitive to learn about the transcendental subject matter, he has to accept a guru.” Tasmād guruṁ prapadyeta [SB 11.3.21]. Guru means you have to find out some personality who is well versed in the Vedic knowledge. Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. These are the symptoms of guru: that he is well versed, well cognizant in the conclusion of the Vedas. Not only that he is well-versed, but he has actually in his life taken to that path, upaśamāśrayam, without being deviated by any other ways. Upaśama, upaśama. He has finished all material hankerings. He has taken simply to the spiritual life and simply surrendered to the Supreme Personality of Godhead. And at the same time, he knows all the Vedic conclusions. This is the description of a guru. Similarly, Kathopaniṣad it is said, tasmād guruṁ prapadyeta… [SB 11.3.21]. This is Bhāgavata. Tad vijñānārthaṁ sa gurum evābhigacchet samit-pāniḥ śrotriyam [MU 1.2.12]. Śrotriyam. One who has very nicely heard, one who has acquired Vedic knowledge by the hearing process, śrotriyaṁ brahma-niṣṭham, and the result is that he is fully, firmly fixed up in Brahman. Bhagavad-gītā also says that tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Tat. If you want to understand the spiritual knowledge, then you have to learn it by surrender, praṇipāta. Praṇipātena, paripraśnena and sevayā-these three things. You have to surrender. You have to inquire or make questions with service, not by challenging way. Upadekṣyanti tad-jñānaṁ jñāninas tattva-darśinaḥ. Then you will be able to understand real spiritual knowledge.

So veda-praṇihitaḥ, this very word, is implicated with so many ideas of Vedic knowledge, but they have summarized that ”Dharma means the injunctions of the Vedas.” Dharmo… Veda-praṇihito dharmo hy adharmas tad viparyayaḥ, vedo nārāyaṇaḥ sākṣāt. Why Vedas should be taken so seriously? People question that ”Vedas are written by some man.” That’s wrong. Vedas are not written by any man. Otherwise, why Vedas should be taken so seriously? Not… Not present moment. It is coming. All the ācāryas. All the ācāryas. So far we are concerned, we Indians, Hindus, we are very controlled by the ācāryas, recent ācāryas-Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī. They have accepted Vedas as supreme. Lord Caitanya accepted Vedas as the supreme. And Lord Buddha, although he is accepted as incarnation of God, still, because he did not accept Vedas, his philosophy was not accepted in India. Veda nā māniyā bauddha haila nāstika. Our principle, the Vedic principle, is that anyone who does not obey the injunctions of the Vedas, he is called nāstika, atheist. He does not believe. Veda nā māniyā bauddha haila nāstika. Caitanya Mahāprabhu’s saying that ”We consider the Buddhists as atheists because they do not accept the Vedic principles.” But Caitanya Mahāprabhu says, vedāśraya-nāstikya-vada bauddhake adhika: ”But persons who superficially says that ’We are being controlled by the Vedas,’ but actually they are atheists-they do not believe in God-they are more dangerous than these Buddhists.” That is the version of Caitanya Mahāprabhu.

So dharma-praṇihitaḥ. Veda-praṇihito dharmo hy adharmas tad viparyayaḥ, vedo nārāyaṇaḥ sākṣāt. Vedo nārāyaṇaḥ sākṣāt. This is the injunction. You have to accept the Vedic words as the words of Nārāyaṇa. Now, if you accept Kṛṣṇa as the Supreme Personality of Godhead, then whatever He has said in the Bhagavad-gītā, that is Veda. Is it not? If vedo nārāyaṇaḥ sākṣāt, if Vedas are to be considered as Nārāyaṇa directly, then Kṛṣṇa… He is accepted by the ācāryas as the Supreme Personality of Godhead.

That is a conclusion of the Vedas also. Nārāyaṇa is expansion of Kṛṣṇa. If you read Caitanya-caritāmṛta-and there are many other saṁhitās-Kṛṣṇa is the original Supreme Personality of Godhead.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Even He is the cause of Nārāyaṇa, Kṛṣṇa expansion. Kṛṣṇa expands, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. He is advaita, absolute, but He expands Himself in multiforms. He expands Himself as Baladeva, and from Baladeva, there is Saṅkarṣaṇa; from Saṅkarṣaṇa, there is Aniruddha, Pradyumna. In this way, expansion goes. These are Vedic versions. So Nārāyaṇa is also Kṛṣṇa's expansion, although these expansions are not different from one another. That is also… The example is given, just like one candle. Then you light up another candle, another candle. Each one of these candles are equally powerful, but the original candle is called the first candle. Similarly, Kṛṣṇa is the original Supreme Personality of Godhead. From Him, all other expansions… They are called Viṣṇu-tattva. And Kṛṣṇa also says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ [Bg. 10.8], aham ādir devānām. These things are there.

So in this way we have to accept dharma. As it is said in the recent, say, within five years, five thousand years, the Kṛṣṇa consciousness is… Actually we are spreading. This Kṛṣṇa consciousness means what Kṛṣṇa has said. That we have taken. That is Vedas. Sometimes people argue that Bhagavad-gītā is smṛti. Professor, Dr. Stahl, he argued with me that Bhagavad-gītā is smṛti. Smṛti means the Vedic conclusion written by somebody else. That is called smṛti. He is also authorized. So Bhagavad-gītā is also accepted as smṛti, but smṛti is not different from śruti. Rūpa Gosvāmī says,

śruti-smṛti-purāṇādi
pañcarātriki-vidhiṁ-vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

So smṛti is not without Veda. Or Purāṇa… Sometimes people do not accept the Purāṇas as Vedic. No. Here it is said by Rūpa Gosvāmī, śruti-smṛti-purāṇādi [Brs. 1.2.101]. They are all Vedas. Purāṇa means supplementary. Just like the Vedic knowledge is described in the Mahābhārata. It is in the form of history. But actually the Vedic knowledge is there. That is also stated in the Śrīmad-Bhāgavatam, strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocaraḥ [SB 1.4.25]. Strī, woman, śūdra, and dvija-bandhu… Dvija-bandhu means a person who is born in brāhmaṇa family but he is not advanced in spiritual knowledge. He is called dvija-bandhu. He is not called a brāhmaṇa. Strī, śūdra. And they are classified along with strī and śūdra. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocaraḥ. For these persons it is very difficult to understand the Vedic injunctions. Therefore the Vedic injunctions are sometimes made into historical stories. The stories, they are not fiction; they are fact. But some of the… Just like the Battle of Kurukṣetra between the Pāṇḍavas and the Kauravas, this is a fact. But the incidences are so nice that you can derive Vedic knowledge from them. And Bhagavad-gītā is within Mahābhārata.

So this is a fact, that veda-praṇihito dharmaḥ. Dharma… It is to be settled up that dharma means the injunction of the Supreme Nārāyaṇa. And adharma means that you manufacture something out of your own fertile brain. That is adharma. And dharma means the injunction. Dharmāṁ (tu) sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means what is spoke by the Supreme Personality of Godhead, that is dharma." Therefore we take it for acceptance that Kṛṣṇa says… That is actually the fact. Mām ekaṁ śaraṇaṁ vraja. To surrender unto Kṛṣṇa, that is dharma. Sarva-dharmān parityajya [Bg. 18.66]. And in another place of the Bhagavad-gītā it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Those who are thinking themselves as advanced in knowledge, such persons, after many, many births take to the surrendering process to Kṛṣṇa. So the version of Śrīmad-Bhāgavatam and version of the Vedas and version of Bhagavad-gītā, there is no difference. It has to be studied a little carefully.

I think we should finish here. Any questions? Now we have come to the conclusion: dharma means the words of the Supreme Personality of Godhead. This is sum and substance, what we mean by dharma. That means dharma cannot be manufactured by any conditioned soul. Conditioned souls, they are subjected to so many deficiencies; therefore they cannot create any dharma. That will not be accepted as dharma. Here, as the assistants of Yamarāja says, that veda-praṇihito dharmo… Dharma means what is stated in the Vedas. And Vedas means the Supreme Personality of Godhead, sākṣād, directly. Just like when you speak, when you speak or hear Bhagavad-gītā, immediately we should know-at least this vision we take-that Kṛṣṇa is directly speaking. And if we interpret, then the whole thing is lost. That is not Bhagavad-gītā, and that is going on, malinterpretation of Bhagavad-gītā. Everyone is taking Bhagavad-gītā, and he is interpreting in his own way. So that is not Bhagavad-gītā. Bhagavad-gītā means as Kṛṣṇa says. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. But a commentator, big commentator, says, "Oh, it is not to Kṛṣṇa, to the person." Just see. This kind of commentary is going on.

Mālatī: Śrīla Prabhupāda, you said that the animals are not subject to the laws of the state, that if they steal something, they are not punished. But in our country, even if a person has a mouse in his house, a little mouse, he sets some trap and he kills him for stealing food.

Prabhupāda: That is not punishment. That is to stop the disturbance. By law… There is no such law that "When there is a rat in your house, you should catch it and kill it." Law does not say. Is there any law like that?

Mālatī: No.

Prabhupāda: Then that is another thing.

Mālatī: But this country had it into the laws.(?)

Prabhupāda: Yes, but sometimes… That depends on the person. Sometimes… Those who are pious persons, they know that these rats, they are also hungry and they should be given some food. That is the vision of the pious person. And that is stated in the Śrīmad-Bhāgavatam, that in your house you should see not only to the welfare of your children. Even there is a lizard, there is a rat, even there is a snake, you should see how he is also comfortably situated. That is spiritual communism. In Vṛndāvana still, a snake found in the house is never killed, snake. Still a rat is never killed. If you kill a rat in Vṛndāvana, then so many people will come: ”Oh, you are committing such sinful acts. You are killing a rat.” That depends on the mentality of the person. You can take care of this animal, I mean to say, against the disturbance created by this animal, but you cannot kill them. That is not. But when it is unavoidable, we have to do like that. But as far as possible we should avoid. We have heard from our father that his elder brother in the village had a cloth shop, and there were rats. So at night he would keep a big bowl of rice in the middle of the shop, and the rats will eat whole night. They would not commit any harm to the cloth. They respect it. They are also hungry, they are also living entities. They have also right to live, to eat. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything. They are God’s creatures. The food is not only meant for you, that you shall simply eat rice and not allow to the rats and cats. No. That is not Vedic injunction. You will find in the Śrīmad-Bhāgavatam. You can take precaution. After all, they are animals. But you cannot kill.

Himāvatī: But then if you think further, that is that if you are going to make a program to feed the animals in your house, then won’t more and more animals come into your residence? Suppose I feed these rats and I go on feeding them. Won’t more and more rats come?

Prabhupāda: Well, the rats will be fed. Either you give or not, it will steal. So that is not the problem. But if you give them food, they will… Of course, that is Western philosophy, that because the animals are increasing, they should be killed. We Indians also, we have taken that view-because we cannot give protection to the cows, they must be sent to the slaughterhouse. That is the modern view. But that is not injunction of the Vedas. The Vedas says that everyone has right to live, every living entity. That is going on not only in consideration of the animals-even in human beings. Just like the Americans, they were all Europeans, and they entered this American land, killed so many Red Indians. So these kind of things are going on, but that does not mean that is the law. You killed so many Red Indians for your benefit, but you have to suffer for that. So that… This is going on in the human society, but that does not mean it is dharma. No. Dharma means you have to abide by the regulation given by the Vedas. You have to adjust things. Sometimes in Africa the man-eaters, they kill their grandfather, make a feast. The Russians also, they maintain such theory, that old men, they should be neglected. I have heard. I do not know. They become burden. But that is not Vedic injunction.

Himāvatī: But isn’t that natural, just like no one wants to keep an old bull in the barn?

Prabhupāda: Yes. These things are man-manufactured. Dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Therefore we have to accept the words of Nārāyaṇa, the Supreme Personality of Godhead. That is dharma.

Yamunā: Bhaktivinoda in one of his prayers prays that he may be born ”as a worm in the home of Thy devotee, rather than be born a brāhmaṇa averse to Thee.”

Prabhupāda: Yes? [break] So in Śrīmad-Bhāgavatam every line is so interesting. Therefore vidyā bhāgavatāvadhiḥ: ”Knowledge means up to the knowledge of Śrīmad-Bhāgavatam.” But generally people do not discuss Bhāgavatam in this way. They go immediately to the Tenth Canto and rāsa-līlā. You see? That is the subject matter of (chuckles) Bhāgavatam. And Bhagavat-saptāha means that Kṛṣṇa is kissing the gopīs. That’s all. And there are so many nice instructions-that is not nothing. They have neglected because they do not like to hear such instructions. Kṛṣṇa’s dealings with the gopīs, that is very much liked. But Bhāgavata, in order to understand Kṛṣṇa, nine cantos have been written. And Kṛṣṇa’s activities have been inserted in the Tenth Canto, after understanding Kṛṣṇa. Vetti māṁ tattvataḥ. And it is said in the Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye yatatām api siddhānām [Bg. 7.3]. So first of all one has to become liberated person by understanding Kṛṣṇa; then he can understand what is Kṛṣṇa’s pastimes with the gopīs. It is for the liberated person. It is not a thing to be explained in the marketplace. (end)

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Śrīmad-Bhāgavatam 6.1.40

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Surat, December 22, 1970
Prabhupāda:
veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma
[SB 6.1.40]

So we were speaking this verse yesterday morning. So vedo nārāyaṇaḥ sākṣāt. That is to be understood-why Vedas are given so much importance. Here it is explained that Veda means directly Nārāyaṇa. Why? Because Nārāyaṇa is absolute, God is absolute; therefore the words of God are also God. You cannot make any differentiation. Sākṣāt, directly. So this is to be understood, that God-His form, His quality, His pastimes, His entourage-everything of God is God. Even sometimes… Why sometimes? Always, the devotee of God is also God. Just like we chanted this mantra, sākṣād-dharitvena samasta-śāstraiḥ, that ”In every scripture the spiritual master is identified as directly God.” Sākṣād-dharitvena samasta-śāstraiḥ. Viśvanātha Cakravartī said, not that any section śāstra, but all śāstra, all scriptures, they admit that the spiritual master is God directly. Sākṣād-dharitvena samasta-śāstrair uktaḥ: * **”It is said. It is mentioned. Authoritative śāstra, actually bona fide śāstra, it is said.” Sākṣād-dharitvena samasta-śāstrair uktaḥ:** * ”It is said.” And sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ: ** ”And that is accepted by all strict followers of transcendental science.” Not that somebody admits or somebody does not admit. No. Everyone, sadbhiḥ. Sadbhiḥ means ”by the transcendentalists, those who are actually making progress in transcendental science and those who are…, objective is to reach the Supreme.” They are doing.

Then again, Viśvanātha Cakravartī Ṭhākura says, kintu prabhor yaḥ priya eva tasya. Why the spiritual master should be accepted directly as Nārāyaṇa and God? The Māyāvāda philosophers, they say, ”Yes, spiritual master is God and I am God, you are God-everyone is God.” No. That is rectified. Everyone is not God. God is God, and living entities are living entities. In the Vedas it is…, nityo nityānāṁ cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) ”He is the prime entity of all entities.” So there cannot be two Gods.

One God. As such, if God is one, there cannot be two religion also, because religion means to understand God, to love God. That is religion. And religion means the words of God, just as it is said. So why there should be two religions? There cannot be two religions. There may be some difference according to climate, country, population. There may be some difference in the execution of religion. But on principle there cannot be two religions because God is one and religion means the words of God. So how there can be two religions? We have made two, three, four, five, six, increasing the number of religion. Just like in New York we have seen the United Nations organization. It is said they are united, but there are thousands of flags. Disunited. Because actually they do not want to unite. It is a farce that they have made a United Nations organization. Nobody wants to unite. In the material world how there can be unity? That is not possible. Material world means everyone wants to enjoy to his satisfaction sense gratification. That is material world. So you want to satisfy your senses, I want to satisfy my senses. Therefore there is struggle: "Oh, this man is enjoying so much; I am unable." Even brother to brother, envious: "Oh, my, this brother has increased so much money. He is enjoying." Envious. That is material envy, to be envious.

Therefore the science of God is for persons who are not envious. That is religion. Bhāgavata, in the Bhāgavata you will find in the beginning it is said, dharmaḥ projjhita-kaitavaḥ atra paramo nirmatsarāṇāṁ satām: [SB 1.1.2] "Here the religion of Bhāgavata is not a cheating religion." Kaitava. Kaitava means cheating, cheating. And Śrīdhara Svāmī has remarked, commented on the statement, kaitava. He says that atra mokṣa-vāñchā-paryantaṁ nirastam:(?) "Anyone who is trying to become liberated or merge into the existence of God, that is also cheating." Nirastam: that is also nullified, nirastam. Why? Why the…? A person who is trying to be merged into the existence of God, jñānīs… Those who are philosophically advancing, they are called jñānīs. The Absolute Truth Idea is that "Because I am Brahman, and God is also Brahman, therefore, as soon as I am freed from māyā, I become one with God." In one sense it is all right because God and the living entity, they are of the same quality. As it is stated in the Vedas, nityo nityānām. There are millions and trillions of nityas, eternals. So God is the chief eternal. Therefore quality, eternity, is there both for the living entities and God. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Knowledge, sense, cetana, life, activities… So God is also active; the living entities are also active. But His actions and my actions are not comparable. Just like God is creator; I am also creator. So in this way I am one. I have got creative power; God has also creative power. But God creates innumerable universes, and you can create a motorcar. That's all, no more. Or atom bomb-to kill. You cannot create a planet; you can create a sputnik. With great difficulty it flies in the sky. But God's creation-innumerable planets, they are floating without any machine. Still, the rascal says, "There is no God. I am God." You do like God; then you become God. What you have done like God? You have created a toy flying in the sky. Therefore you are so much proud that you compare yourself with God? This is called demons, demonic. Unnecessarily, without any authority, when a man claims that "I am God," that is demonic.

Now, just like Hiraṇyakaśipu, Rāvaṇa. Rāvaṇa was materially very much powerful, but he defied Rāma: "What is Rāma? I am more than Rāma. I shall kidnap His wife, and I shall enjoy." So this is Rāvaṇa, Rāvaṇa spirit. Sītā… Sītā is Lakṣmī. Lakṣmī is the goddess of fortune. So God is the husband of the goddess of fortune, and goddess of fortune is under His control. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Thousands and millions of goddesses of fortune are serving the Supreme Lord, and I am thinking that "God has become poor, daridra, daridra-nārāyaṇa." And what…? Nārāyaṇa, He is so great authority that His words are accepted as Vedic truth, and He has become daridra? These are all demonic declarations.

So sincere…, those who are actually followers of Vedas, they should understand that there is no difference between the Lord and His words-absolute. We read Bhagavad-gītā, the words of Kṛṣṇa. Then how we can change the meaning of Gītā when it is spoken by Lord? Does it mean that I am greater than the Lord? "Kṛṣṇa left something to be told by some rascals later on"-is that the meaning of Bhagavad-gītā? Then where is the authority of Bhagavad-gītā? If the meaning was to be corrected and commented by a conditioned soul, then where is the authority of Bhagavad-gītā? Then what is the necessity of reading Bhagavad-gītā? Simply because it is written in Sanskrit? No. That is not the fact. The words of Bhagavad-gītā are Kṛṣṇa. That should be taken into consideration. That is real reading of Bhagavad-gītā. And if we read Bhagavad-gītā according to my whims-I like some stanza; I take it, and other stanza I give up-that is not reading of Bhagavad-gītā. You have to take everything, what it is presented. Just like Arjuna says, who has taken Bhagavad-gītā as it is. He says, sarvam etad ṛtaṁ manye yan māṁ vadasi keśava: [Bg. 10.14] "My dear Lord…" He… Of course, he was friend. "My dear Kṛṣṇa, whatever You have spoken, I accept in toto." There is no question of eliminating this stanza and that stanza. I accept some, selected, and I become a student of Bhagavad-gītā and authority of Bhagavad-gītā. No. That is not authority of Bhagavad-gītā. You have to accept. And then it is…

Similarly, Vedas, as I gave you the example, that in the Vedas you will find that stools are considered as impure, stool of some animal, but Vedas says that "This stool, the cow stool, is pure." So there is no argument that "Once you said that stool of animal is impure, and another time you say that this stool is pure. Once you said that all bones of animals are impure; again you say that śaṅkha, conchshell… This is also a bone of an animal. You say it is pure." So there cannot be any argument. Veda says, "This is this; this is that." We have to accept it. That is the following of religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. And vedaḥ sākṣāt… Vedo nārāyaṇaḥ sākṣāt svayambhūḥ. Svayambhūr iti śuśruma. Svayambhū. Svayambhū means which is not created by any man. Just like Brahmā is sometimes called Svayambhū. His another name is Svayambhū. Svayambhū means he was not created by father and mother. The father-mother… Ordinarily, a living entity take birth by the combination of father and mother. But Brahmā is called Svayambhū because he is not created by father and mother. Then again, you can argue that Brahmā was created by Garbhodakaśāyī Viṣṇu, so He is his father. But the argument can be defied that although He is the father, but he was not born of a mother. That is all-powerful Kṛṣṇa, Nārāyaṇa, Viṣṇu. You have seen the picture that Nārāyaṇa is lying down on the water of Garbhodaka, udaka, and Lakṣmī is massaging His lotus feet, and Brahmā in a lotus flower is born. So generally, when a father begets a son, he takes the advantage of his wife, the help of his wife. But here Garbhodakaśāyī Viṣṇu, although His wife is present, He did not take the assistance of the wife. A lotus sprouted from His navel, and there was Brahmā. That is all-powerful. Generally we understand that whenever there is birth, the man and woman must combine. But that is for ordinary entities or in this material world. But that is not possible in the case of God, or Viṣṇu. Therefore He is called sarva-śaktimān, all-powerful. He can do anything, whatever He likes.

In the Brahma-saṁhitā it is stated, aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. So we have to take the help of Vedic literature. Then we understand what is God. Aṅgāni yasya sakalendriya-vṛttimanti: "The limbs of Kṛṣṇa or God has got the potency of all other limbs." Just like with eyes we can see only, but Kṛṣṇa, or God, can eat also with eyes. With ears we simply hear, but… Just like this navel. The navel has got some purpose, but Kṛṣṇa can beget. Nārāyaṇa can beget a child also, Brahmā. Therefore, in the śāstras it is said, aṅgāni yasya sakalendriya-vṛttimanti. All the potencies of all other limbs can be found in… (aside:) Why it is closed?

Devotee (1): There's men making some noise downstairs.

Prabhupāda: But others who are outside, they are closed. It can be open. You can ask them to stop.

So Śrīdhara Svāmī says, vedena praṇihitaḥ vihita-dharma, vedena praṇihitaḥ vihita-dharma, na ca pramāṇa…, sa ca veda-pramāṇaka ity arthaḥ.(?) So whenever you accept some religion, you have to corroborate with the words of the Vedas. Then that is religion. Veda means knowledge, the knowledge, not ordinary knowledge-transcendental knowledge. Why Vedas' knowledge accepted so rigidly? It is already said, sākṣād nārāyaṇaḥ. Because it is spoken by… In the words of Nārāyaṇa there are no deficiencies. In the words of conditioned soul there are so many deficiencies. Why? The deficiencies are that bhrama… Any conditioned soul, however great he may be, he must commit mistakes. That is one of the deficiencies. In this material world, however great one may be in the estimation of the general populace, he is not above committing mistakes. "To err is human," as it is said. We commit mistake. Bhrama, pramāda. And pramāda means to accept something as something, something else. Just like the most erudite scholar, he also accepts that "This body is the self. There is no soul." Others… There are many scholars, they do not accept that there is soul differently. "This body is everything," that is called pramāda. Bhrama, pramāda, vipralipsā. Vipralipsā means cheating. Every conditioned soul has a cheating propensity. "For my purpose, to fulfill my purpose, I say something to you which is not beneficial to you, but still, I impress that this is right." That is called cheating. And karaṇa-pāṭava. Karaṇa means the senses. The senses are also imperfect. I am seeing the sun daily with my eyes, but still, I have no full knowledge of the sun because my eyes are imperfect. If there is any sound upstairs, and I inquire, "What is this sound?" (aside:) Why he is crying so much? What is that? (man talking loudly outside the room)

Haṁsadūta: Telephone.

Prabhupāda: Oh, telephone. Oh. That's all right. So Śrīdhara Svāmī says that vedena praṇihita vihita dharmaḥ sa ca veda-pramāṇaka ity arthaḥ.(?) Unless it is verified by the words of the Vedas, that cannot be accepted as authoritative. Anena yo veda-pramakaḥ sa dharmaḥ. Now, it is concluded that "Anything which is supported by the Vedic injunction, that is dharma." Sa dharma yo 'dharmo na veda pramāṇakaḥ: "And any dharma which is not corroborated by the Vedas, that is not dharma. That is not accepted as religion." Iti svarūpaḥ pramāṇaṁ ca ity uktam.(?) Now, that is the characteristic of dharma, svarūpa. So if we want to understand what is dharma, then the test should be whether it is corroborated by the Vedas. Then it is dharma. Otherwise it is…

Now, the question may be that the Indians or the followers of the Vedas… Now it has become so. Actually, the followers of Vedas are everyone. Every human being is the followers of Veda because the history of all other religions, they are all recent-one thousand year, two thousand years, three thousand years-but you cannot trace out the history of the Vedic religion. So from historical point of view, suppose one religion is current for the last three thousand years. Then what was their condition before three thousand years? So the natural conclusion is: as there was no such religion three thousand years and the Vedic religion has no history-it is coming from time immemorial-that was the religion. Take for example in India. Twenty years before there was no Pakistan, but now there is Pakistan. Under certain circumstances, the religious principle has changed, but originally every human being on this planet were following the Vedic religion. And another sense, everyone is following the Vedic religion if it is religion.

How? In the Bhagavad-gītā you will find that vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Sarvaṁ vedam: "all Vedas." "All Vedas" means originally there was one Veda, Ṛg Veda, or, somebody says, Atharva Veda. Then, later on it was divided into four: Ṛg, Sāma, Yajur, Atharva. Then, from the Vedic injunction, then it was summarized, which is called Vedānta, summarized in sūtras. Janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. In the sūtra there are so many meanings. Then the Upaniṣads, 108 Upaniṣads, they are also Vedic. Then they were explained further for ordinary men-the Purāṇas. They are also Vedas. Then it was further explained by Mahābhārata. So that is also Veda. Rāmāyaṇa, that is also Veda. So any scripture, any literature, transcendental literature, whose aim is to understand God, that is Veda. Therefore, anyone who is searching after the Supreme Lord, he is following the Vedic religion. This is another conclusion. The searching process may be different according to the country, climate, but if the ultimate goal is God, then that is accepted as religion. Just like Christian religion. Christian religion, they are also searching after God-Lord Jesus Christ advising, "Be lover of God." He presents himself as son of God. The Muhammadan, Muhammad, he also presented himself as servant of God. In this way, everyone is accepting. Or if anyone is accepting God as the ultimate goal of religious process, that is also Vedic. Because Kṛṣṇa says that vedaiś ca sarvair aham. And a godless scripture, that is not accepted as religion. Therefore in India, although Lord Buddha appeared in India-he was a kṣatriya, and he started some religious principle-it is not accepted because it is not, in the Buddha religion, there is no acceptance of God or soul.

So these are some of the points. But the Bhāgavata says that although in the Buddha religion there is no, I mean to say, mention of worshiping God, but Lord Buddha is himself incarnation of God, and he induced his followers to worship him. Therefore in the Bhāgavata it is said that he cheated the atheists. The atheists were against God. He appeared before them. He said, "Yes, you are right. You don't worship God. You worship me." And he is incarnation of God. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. He is accepted in the Vedic literature as incarnation of God, but he says that "There is no God. You worship me. You follow me," because his principle was to stop animal-killing. Sadaya-hṛdaya darśita-paśu-ghātam. God became very much compassionate. When people were too much addicted in killing animals unnecessarily, He appeared as Lord Buddha. Sadaya-hṛdaya darśita-paśu-ghātam. Paśu-ghātam. The paśu-ghātam means they were being implicated in innumerable sinful activities by this process. Therefore God wanted to… Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. In the name of religion, they were killing so many animals. Therefore to stop this nonsense, he appeared. And he declined to accept the Vedic principles because there was no other way to stop. If he would have accepted Vedic principles, then these animal-killers would have shown him evidences that in the Vedas there is mention of animal-killing in the sacrifice. But he wanted to stop completely animal-killing; so therefore he adopted a new type of religion. But those who were followers of Vedic religion, they did not accept because that is not religion because it is against the Vedas. These are the principles.

Śaṅkarācārya… Śaṅkarācārya, after Buddha, His Holiness Śaṅkarācārya appeared to drive away Buddhism, and he established again Vedic religion. But that Vedic religion, being impersonal, that is also not Vedic religion. That is also another thing, that God is person. Nityo nityānām. Nityānām, the so many living entities-every one is person. How God can be imperson? If God is the supreme father… If you are a person, then how your father can be imperson? So that is imperfect knowledge. When we speak of God as imperson, that is imperfect knowledge.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is presented in three different phases. One is Brahman, impersonal Brahman, another is localized Paramātmā, and another is the Supreme Personality of Godhead. So we shall discuss again. Next morning we shall…

Mālatī: [break] …that Lord Buddha, he adopted a new type of religion, but those who were strict followers of Vedas, they would not accept him. Does that mean that there were still people who were following those beliefs, scriptures, at his time, or did he convert all of India?

Prabhupāda: Yes. Lord Buddha was patronized by the then emperor, Ashoka. And anything patronized by the state, it becomes very popular. Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate [Bg. 3.21]. So Lord Buddha converted Ashoka, Emperor Ashoka, to this religion. Therefore whole India became Buddhist. And later on, when Buddhism was driven out of India, the Jainism and similar other religious principles became visible. Ahiṁsā paramo dharmaḥ. Lord Buddha… Ahiṁsā paramo dharmaḥ is also Vedic religion, but they stressed especially on ahiṁsā. In the Bhagavad-gītā you will find: amānitvam adambhitvam ahiṁsā kṣāntir ārjavam [Bg. 13.8]. These are the different steps of progressing in knowledge and religion. The first thing is amānitvam. Amānitvam means very humble. Very humble. And therefore Caitanya Mahāprabhu teaches that tṛṇād api sunīcena, ”Just become humbler than the straw in the street or grass.” To become religious means… Lord Jesus Christ also, he taught like that-”The humble and meek will attain the kingdom of God.” Is it not said like that?

Haṁsadūta: He said, ”The greatest amongst you shall be the last…”

Prabhupāda: Yes.

Haṁsadūta: ”…and the servant of all.”

Prabhupāda: So this is taught also in the Bhagavad-gītā. Amānitvam adambhitvam. No false pride. Then ahiṁsā. Unless one is prideless, unless one is humble, it is not possible to become nonviolent. So this nonviolence is also there, the Vaiṣṇava. So automatically they don’t encourage animal-killing. So every religion, the highest principle of any religion is there in Vaiṣṇavites, or the followers of Kṛṣṇa consciousness. Any best thing, in any religion, you will find in Kṛṣṇa consciousness. Therefore it is perfect. Buddha religion teaches ahiṁsā; the Kṛṣṇa conscious people are ahiṁsā. Lord Jesus teaches love of God; they are the best lover of God. And Hindu religion teaches liberation; they are… As soon as they become Kṛṣṇa conscious, immediately they are liberated, immediately, instantly. There is no question of asking for liberation. Bilvamaṅgala Ṭhākura says liberation means… What is that? Liberation from this material hankering. And what is that material hankering? To satisfy the senses. So these devotees, they are not for satisfying their senses. They are simply trying to satisfy Kṛṣṇa. Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. They are determined to preach this cult, that ”You surrender to Kṛṣṇa.” Therefore they are actual representative of Kṛṣṇa. Immediately they are liberated. So, so far liberation is concerned, there is. So far ahiṁsā, nonviolence, there is. So far love of God is there, there is. So combination of Hindu religion, Muslim religion… And Muslims also, they also say their bandeḥ.(?) They also pray in the mosque. I do not know, of course, all other religions. These principal things I know. They also accept ”Allah akbar”, ”God is great.” We are all bandehs,(?) all servants. So that is also… Vaiṣṇavism, that is Kṛṣṇa consciousness. ”Kṛṣṇa is great.”

So any highest principle of religion in any religion of the world you take, this is the summarization of all religions, Kṛṣṇa consciousness. And that is accepted by Śrīmad-Bhāgavatam-sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] ”That is first-class religion which teaches how to love God, how to learn to love God.” That is first class, not the rituals, not the formulas. That is another thing. Just like when a man is diseased, the physicians prescribes so many, that ”You don’t do this. You do this. You take this medicine. You just…” That is according to the particular disease. But the real aim is to be cured from the disease. So any religion which teaches to be cured from the material disease of sense gratification and teaches love of Godhead, that is perfect religion.

Revatīnandana: You were saying Lord Buddha gave impetus to Buddhism by converting the Emperor Ashoka. What is…?

Prabhupāda: No, no. Lord Buddha, of course, did not come to convert… Ashoka liked it, that’s all.

Revatīnandana: But because of that, that gave impetus to the spreading of Buddhism.

Prabhupāda: That is natural. If the state is after some religion… Just like Christian religion spread in India because there was Christian government. The Muhammadan religion spread because there was Muhammadan government. That is natural. If the state is following a certain type of religion, then naturally… And that is said in the Bhagavad-gītā: yad yad ācarati śreṣṭhaḥ [Bg. 3.21]. Just like in India, at least in Bengal, we have got the history that educated persons, they saw that ”In Christian religion one can drink, one can eat meat. So why not become Christian?” So the drunkards and meat-eaters, they became Christians. Similarly the Muhammadans also, they thought a clue to deviate from the Vedic principles, and they turned themselves. Just like Aurangzeb enacted the lidia(?) tax, that all the Hindus will have to pay this tax. So the untouchables… Because Hindus made these untouchables, so untouchables, they thought that ”Why shall I pay the tax? Better become Muhammadan.” So so many people, they became converted into Muhammadans. So a state controls anything, if the state… Now the state is secular, atheist. The people are becoming atheist. They are teaching that ”Throw away these scriptures. You eat everything. What is the wrong in eating flesh, eating meat, eating chickens?” They are advertising, ”Eggs are available here.” When the state supports, so people follow.

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate
[Bg. 3.21]

This is stated in the Bhagavad-gītā.

Revatīnandana: The Emperor Constantine in Rome, when he became a Christian, that was the real beginning of the Christian era.

Prabhupāda: Yes. Because the whole Europe was under Roman Empire. That's nice.

Mālatī: Śrīla Prabhupāda, in the United States' constitution there is a bill of rights that says that any religion can be practiced. Therefore anything goes and people become atheistic?

Prabhupāda: Yes, don't you feel that your people are atheistic?

Mālatī: Yes. Because they can do anything.

Prabhupāda: They are simply after wine and women. So that is fall of religion. Just like Mahārāja Parīkṣit. As soon as he saw that one man was trying to kill a cow, immediately with his sword: "Who are you? You are killing a cow in my kingdom?" So if the state does not take steps in maintaining religion, then religion will fall down. Just like a father. If he does not take care of his son to be a man of character, he becomes a debauchee. That is natural. So according to Vedic principles, the kings were very much highly trained to see how the people are advancing in the spiritual knowledge. Just like one king… You will find in The Nectar of Devotion. There was law that… He said that, (chuckles) "If I do not find any one of my citizens with tilaka, then I shall punish him." So everyone, out of that fear, they used to have this tilaka. And they were looking all Vaiṣṇavas. (laughs) Although they had no very much faith in Viṣṇu, but out of fear of the state orders, they were having tilaka. So sometimes authority orders are accepted in that, out of fear. Hare Kṛṣṇa. (pause) I was thinking of Doctor…, yourself. You are a little late today? Yes. Let us stop here. Tomorrow we shall again… (end)

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Śrīmad-Bhāgavatam 6.1.40

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San Francisco, July 21, 1975

Nitāi: "…replied: What is established by the Vedas as duty, that is called religious principles, and irreligion is the opposite of that. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. Thus we have heard from Yamarāja."

Prabhupāda:
yamadūtā ūcuḥ
veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma
[SB 6.1.40]

This word śuśruma is very important. "We have heard it." They never say that "We have manufactured it." Śuśruma means "We have heard it." Śuśruma, śuśruma: "We have heard it with service." That is the way of Vedic instruction.

The Bhagavad-gītā says,
tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

To receive Vedic knowledge… Vedic knowledge means spiritual knowledge. Material knowledge also, the same process, any knowledge, especially spiritual knowledge. Because material things sometimes we can perceive directly because our body is material. But spiritual knowledge, unless you hear from the authority, there is no source of knowledge. You cannot understand. Because we do not see what is spirit. I am spirit, you are spirit, but I do not see your spirit soul, you do not see my spirit soul, because we have got material eyes. When somebody dies, one cries, "Oh, my father is gone. My father is gone." Where is your father gone? Your father is lying on the bed. Why do you say father gone? That means with these material eyes we cannot see spirit.

So these material eyes has to be purified. Then spiritual eyes begins. Therefore it is said,
ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

All of our eyes are covered with darkness; we cannot see. Then how we can see in the darkness? Ajñāna-timirāndhasya jñānāñjana-śalākayā. Śalākayā means torch. So the torch, what is that torch? Jñānāñjana, smearing with the ointment of knowledge, that is the torch. So knowledge means not to see but to hear. Therefore it is called śruti, śuśruma. Knowledge has to be received through the ear, not by the eyes. Not by the eyes. This is not recommended. Nobody says, "I want to see knowledge," no: "I want to hear knowledge." Therefore it is called śruti, and knowledge is received through the ear, aural reception. Why not with eyes and other senses? That is also very important to know. Suppose you are sleeping. Then all your senses are also sleeping. But the ear does not sleep. You have got practical experience. When a man is sleeping and somebody is coming to kill him, so what do you say? You cry, "Mr. such and such, wake up! Wake up! There is danger. There is…" Then he can… Otherwise, all the senses are there, but only the ear will help you. The eyes are there, hands are there, legs are there, everything is there-nothing of this limbs of your, part of your body, will help you. Simply your ear will help you when you are in danger. Therefore here it is said, śuśruma: ”We have received knowledge through the ears, not with the eyes.” Those rascals says, ”I want to see practically.” He cannot see. That is not possible. The modern defect is that they do not hear. The so-called scientists, philosophers, they do not hear. They simply want to see, want to touch, want to smell, want to lick up. That is not knowledge. So they are all failure. They do not hear. But the process is here, as it is said, śuśruma: ”We have received knowledge by hearing from the authority.” That is perfect knowledge. That is perfect knowledge.

So what they heard? They heard from Yamarāja, their master, that the dharma is that which is enunciated in the Vedas. That is dharma. Dharma, that does not mean that a faith. Faith, of course, we have to. Dharma, religion, is explained in English dictionary as ”a kind of faith.” That is the beginning. But really dharma means the constitutional position. That is dharma. Constitutional position. Just like chemicals. Chemicals, to find its purity, the books of pharmacology or other books this chemical, the water, it contains so many percentage of hydrogen, so many percentage of oxygen, and so on, so on. So there is taste. The potassium cyanide, there is no taste. But other chemicals there are taste, touching. Because nobody has tasted potassium cyanide up to date, because as soon as you touch on the tongue, you will die. So similarly, there are taste. So what is the taste? Taste is that jīvera svarūpa haya nitya-kṛṣṇa-dāsa: [Cc. Madhya 20.108-109] we are eternal servant of God. This is our dharma, or constitutional position. Just like sugar is sweet. That is the taste. If sugar is salty, although both of them looks the same, white powder, but if I give you sugar and if it is actually salt, then immediately you will say, ”Oh, this is not sugar. This is not sugar.” How? By taste. Similarly, everything has got his constitutional position. The sugar is sweet, and the chili is pungent. If sugar is pungent and chili is sweet, then you throw it away. It is not real. It is not real. Similarly, what is the constitutional position of human being, dharma? To serve. This is the constitutional position. Every one of us, we are serving. Without service we have no other business. So this is our constitutional position. But we are serving wrongly; therefore we are not satisfied. This is the position. Caitanya Mahāprabhu therefore begins His philosophy from this point, that jīvera svarūpa haya nitya-kṛṣṇa-dāsa: [Cc. Madhya 20.108-109] ”The real constitutional position of all living entities is to serve Kṛṣṇa.” This is constitutional position.

But unfortunately, being misguided, instead of serving Kṛṣṇa, we are serving so many other things. Somebody is serving his family. Somebody is serving his country. Somebody is serving his dog. In this way, service is there-but the service is misplaced. Therefore we are not satisfied. Why in the material world people are not satisfied? Because his position is to serve Kṛṣṇa. He is serving māyā; therefore he is not happy. Plain thing. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] ”Jīva, the living entity, they are My part and parcel.” So each one of us, we are part and parcel of God. So we have got some duty. Just like the part and parcel of my body has got some duty. The eyes, his duty is to see. The ear, his duty is to hear. So every part of duty, even within, without. So we, being servant, eternal servant of Kṛṣṇa, our only duty is to serve Kṛṣṇa. And because we are not doing that, therefore we are unhappy.

So that duty is called dharma. It is not a kind of faith. It is the constitutional position. You must have to serve. If you don’t serve Kṛṣṇa, then you will have to serve māyā. There are two things: God or Satan. So similarly, God is Kṛṣṇa, and Satan is māyā. So if you refuse to serve God, then you have to serve Satan. That’s all. You cannot become master. This is called dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. And, as it is said here, vedo nārāyaṇaḥ sākṣāt. Vedo nārāyaṇaḥ sākṣāt. Veda, the knowledge, the law or the order, that order is from God. Therefore there is no difference between the Vedas and Nārāyaṇa. Because Nārāyaṇa or God is absolute, He personally and His word, it is the same thing. And in the material experience also we see that the government and the government law is the same thing. You cannot say that the government law is different from government. This is material example. And spiritual is still more perfect. Vedo nārāyaṇaḥ sākṣāt. In other words, that you cannot make any law. The government can make law. Similarly, you cannot manufacture any religion. Nārāyaṇa sākṣāt. Nārāyaṇa, God, He can make. You cannot make at your home, ”I have manufactured a type of religion.” No. That you cannot do. Nowadays this is going on. Yata mata tata patha: ”You can manufacture your own religion.” This is going on. ”You are okay, I am okay.” ”I manufacture my religion. You manufacture your religion. Don’t fight. Let us become brother.” This is going on. So how you can be brother? The dog remains a dog. How they can become brother? It is not possible. Therefore so many religious systems, they are all rascaldom. One religion: that is the order of God. That is religion. If you want one religion, then you must know who is God and you must abide by the order of God. That is religion, very simple thing. You cannot manufacture, concoction. That is not religion. Therefore Bhāgavata, it is said, dharmaḥ projjhita-kaitavaḥ: ”All these cheating type of religion is rejected, kicked out from Śrīmad-Bhāgavatam.” What is that religion there? Paraṁ satyaṁ dhīmahi: ”The Supreme Truth, the Absolute Truth, we are accepting.” This is religion.

So the Absolute Truth is Kṛṣṇa. So Kṛṣṇa is God, accepted in the Vedas. That is… Kṛṣṇa also says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. From Vedic knowledge, you get all knowledge. So if you don’t accept Kṛṣṇa as God, that is also your mistake. You do not know God, but here Kṛṣṇa presents Himself as God, and He is accepted by authorities. So you have to accept. If you say that ”I don’t accept Kṛṣṇa,” then you have to present somebody else if you know God. And if you say that ”I do not know what is God,” then you have to accept Kṛṣṇa. Because you do not know. Here the authority says, ”Kṛṣṇa is God.” So you have to accept that. You cannot deny it. So Kṛṣṇa is the Supreme Personality of Godhead, and Kṛṣṇa means Nārāyaṇa. Therefore it is said, vedo nārāyaṇaḥ sākṣāt. Therefore knowledge or religion means what is ordained, what is described by the words of Kṛṣṇa, Nārāyaṇa.

Then the next question will be: ”Then how Nārāyaṇa learned the Vedas or knowledge?” Because we have got experience. We receive knowledge from others. So this question may be raised. Therefore it is said, sākṣāt svayambhūḥ. He does not require. That is God. All of us, we require knowledge by somebody, guru. But Kṛṣṇa does not require any guru, although when He comes, He accepts guru just to teach us. Caitanya Mahāprabhu had guru, Kṛṣṇa has also guru, because when They incarnate, They play just like ordinary man. But the knowledge is self-sufficient. The example is given like this: Just like the cloud. Cloud takes water from the sea, and he pours it down, and again the water goes down to the sea. So all knowledge comes from Kṛṣṇa, but when Kṛṣṇa appears, He takes the same knowledge from through the guru. Just try to understand. The knowledge is just like the sea, full knowledge, but it distributes the water on the land. Again the water goes down. Similarly, anyone who becomes Kṛṣṇa’s guru or Caitanya

Mahāprabhu's guru, they take knowledge from him, but superficially Kṛṣṇa accepts guru. He has no guru. Svayambhū. Therefore it is called svayambhū. Svayambhū. Svayambhūr iti śuśruma. Kṛṣṇa has no cause. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Anādir ādir govindaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. Īśvara [Bs. 5.1], the Supreme Lord, is Kṛṣṇa, sac-cid-ānanda-vigraha, anādi. He has no source of knowledge. That is called svayambhū.

In the Śrīmad-Bhāgavatam, in the beginning also, it is described, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1], abhijñaḥ. Now, God created this world. Everyone knows, those who are religious, either Hindu, Muslim, Christian, that God has created. Now, creation means He must be very expert. You do not see that this cosmic manifestation, the earth, water, air, fire, so nicely arranged, and they are being mixed up and so many other things are happening. Everything is perfectly, perfectly being done. So this perfect knowledge, how Kṛṣṇa or God received? Wherefrom He got this perfect knowledge? That is the difference between our knowledge and Kṛṣṇa's knowledge, God's knowledge. That is called abhijña: He knows everything perfectly, without going to anyone else. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. This is the Vedic statement, that "The Absolute Truth is so perfect, He has got so many potencies, that everything is being done so perfectly." Just like one artist. If he wants to paint one picture, one flower, he has to give his attention is so many ways. He has to move the brush in such a way and take this color, different colors. It requires so many artistic sense and so much good sense, so many things. It does not come. One who is not artist, not painter, he cannot paint. So do you think this flower which is coming out daily in your garden in different colors and different smell and flavor, they are being done without any artistic sense? This is nonsense. There is sense. There is God's potency. But parāsya śaktiḥ, His senses, His knowledge, is so perfect that it is coming automatically, and we foolish people, we think that nature is producing. No, nature is the instrument, just like the brush, but the brain is God. That is Kṛṣṇa consciousness. These rascal scientists, they do not know that. They deny God.

So therefore veda-praṇihito dharmaḥ. So how God is working, how His brush is moving, how the things are coming out so nicely, how much great brain He has got… Kṛṣṇa says, mattaḥ parataraṁ nānyat. Kṛṣṇa says, "There is no more good brain than Me." He says. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The prakṛti, nature, is instrument. Nature is not brain. Just like nowadays you have got very complicated machine, computer. The computer machine is not brain; the man who is pushing the buttons, he has got the brain. So we have to learn like that. Therefore we have to take knowledge from Kṛṣṇa, and Kṛṣṇa is giving knowledge directly in the Bhagavad-gītā. So if you read and accept it as it is without any foolishness, then you become perfectly in knowledge.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.40

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Los Angeles, June 6, 1976

Devotee: (leads chanting, etc.) Translation: "The Yamadūtas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja."

Prabhupāda:

yamadūtā ūcuḥ
veda-praṇihito dharmo
hy adharmas tad-viparayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma
[SB 6.1.40]

So here is explanation by the Yamadūtas. The Yamadūtas were not very advanced so far their position was there. They were very odd-looking and not to be supposed very civilized-uneducated-but how they are explaining about dharma? Because the challenge was that "If you are the servants of Dharmarāja, then explain what is dharma." It doesn't matter whether a man is civilized or uncivilized or good-looking or bad-looking, but if he has got proper guide, then he can speak the right thing. This is the … Yamarāja ūcuḥ. They're not manufacturing anything. They're saying iti śuśruma. Iti śuśruma, "We have heard it from our master." This is knowledge. They are not expected to manufacture something speculative. They are neither educated nor civilized nor… Nothing of the sort. But they are talking of the source of religion, how they have heard it from the authority, Yamarāja. Yamarāja is authority. In the śāstra it is said that,

tarko apratiṣṭhaḥ śrutayor vibhinnā
nāsau munir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ
[Cc. Madhya 17.186]

So dharma, the path of religiosity, is very confidential. Dharmasya tattvaṁ nihitaṁ guhāyām. Then how I shall accept what is dharma, what is religion? Mahājano yena gataḥ sa panthāḥ. You just follow the footsteps of authorized persons. Then you understand what is dharma. You cannot manufacture. So, here is the same system, the Vedic system is the same. Either you hear from the direct Vedas or scriptures following the Vedas.

So here the Yamadūtas says that dharma means what is spoken or directed in the Vedas. And what is Veda? Veda nārāyaṇaḥ sākṣāt. Veda means God Himself. Just like… We can understand very easily. Just like the king and the king's law. What king has said, that this should be done like this, keep to the right, king or government, whatever it may be, authority… So that is Veda. What is… Just like the law means what the government says. You cannot manufacture law. Similarly, veda nārāyaṇaḥ sākṣāt. What Nārāyaṇa says, that is Veda. There is no other authority. And one who follows the Nārāyaṇa, he is also authority. Śaṅkarācārya says, nārāyaṇaḥ paraḥ avyaktāt. Nārāyaṇa is transcendental. He's not anybody of this material world. Nārāyaṇaḥ paraḥ avyaktāt. Avyaktāt anasambhavaḥ. Avyakta. The cosmic manifestation, this is called vyakta, and when it is not manifested, it is called avyakta. Just like a house is manifestation of the five elements: earth, water, air, fire. So earth, water is there already, but that is not manifested as the house. But the same combination, it becomes a house, big skyscraper building. This is difference between vyakta and avyakta. Avyakta means the whole material energy, when it is not manifested, that is called avyakta; and when it is manifested it is called vyakta. Nārāyaṇa paro 'vyaktāt. That means Nārāyaṇa is not of this material world. God is nothing of this material world. He's transcendental. Para, nārāyaṇa paro 'vyaktāt. Para means superior, transcendental.

So Veda, here it is said that vedo nārāyaṇaḥ sākṣāt. But Nārāyaṇa is nothing of this material world. Similarly, Veda is nothing of this material world. Vedo nārāyaṇaḥ sākṣāt. So you cannot… Therefore Vedic authority is so evidential… Because it is not manufactured by any material person. It is… Nārāyaṇa, or God God created this world. So God was existing before this creation, and Veda means before the creation, the laws and the words which were existing, that is Veda. Somebody may argue that "This is written by some scholar or some learned person." No, Veda is not like that. Veda is coming directly from Nārāyaṇa, and Nārāyaṇa means God. God was existing before the creation. Because (God) created, therefore God existed before the creation, so whatever we get out of this created world, that is not Veda. If some person, great philosopher of this material world, he thinks, he says "I believe," and he writes something, that is nonsense. That is not Veda. Because he is a created being, and as created being he has got four defects. The most important defect is that his senses are imperfect. Therefore by sense perception, by so-called mental speculation, whatever he creates, that is defective. That is not perfect knowledge. Perfect knowledge is there, Veda, because Vedas existed before the creation. And whatever there is within the creation, they're imperfect. Therefore it is clearly said that vedo nārāyaṇa sākṣāt. As Nārāyaṇa is beyond this created, manifested cosmic manifestation, similarly Vedas also are like that. Don't think it is written by… It is called therefore apauruṣeya. Apauruṣeya means it is not written by any mundane creature. Brahma, he is the supreme creature within… No. It is said that he is not created. Tene brahma hṛdā ya, hṛdā ya ādi kavaye. He was instructed the Vedic lessons by Nārāyaṇa, or Kṛṣṇa. He did not manufacture it. So Vedas means coming from directly Nārāyaṇa, not that Brahmā has created. Brahmā has Vedas in his hand, but he has received it from Nārāyaṇa. That is the information we get. And… So Brahmā instructed his sons. Then they got the knowledge. The sons instructed to the grandsons. In this way, Vedic knowledge is coming. Therefore it is called paramparā, disciplic succession. We don't manufacture. We receive the knowledge, the perfect knowledge by disciplic succession, beginning from Nārāyaṇa.

So whatever knowledge we are getting from the śāstras in Kṛṣṇa consciousness movement, it is not manufactured by man. It is not man-made knowledge. The knowledge was received by, through, knowledge was imparted or instructed by Nārāyaṇa or Kṛṣṇa. Brahmā received it, and from Brahma, Nārada received it. From Nārada, Vyāsadeva received it, and Vyāsadeva is writing this Śrīmad-Bhāgavatam. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Great learned sages, saintly persons, they're always thinking how the people will be happy Vaisvana. Para duḥkha-duḥkhi: he is always unhappy for unhappiness of the people in general, public. That is Vaiṣṇava. Para duḥkha-duḥkhi. Just like in the Western country Lord Jesus Christ, he was unhappy for others. So that is the business of devotee, God's son or God's devotee. That is the duty, that people are suffering on account of proper knowledge, and the most grievous ignorance is without any knowledge of God. That is the most dangerous ignorance. Because human life is meant for understanding God. Athāto brahma jijñāsā. But they do not care to understand God. Then animal life: "Where is food, where is sex, where is apartment, and where is defense force?" this is going on.

Therefore the challenge was that "Now explain what is dharma." So they're explaining. Mind that. They are not educated themselves, but their education is by hearing from the authority. Iti śuśruma. This is real education. Therefore Vedas' another name is śruti. Śruti means the knowledge which you receive by hearing, not by your so-called eyes or tongue. No. The tongue, you can chant what you hear. Therefore our beginning of knowledge is śravaṇaṁ kīrtanaṁ. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Not that go to some technical college and learn it. This is also technical, transcendental technical, but the technique is first of all hear. This is technique. Not take a hammer and understood. This is hearing. This technology begins by hearing. Just like you have come here kindly and hearing. This is the technology, beginning of transcendental knowledge or spiritual knowledge. So here also these Yamadūtas said, "We have heard it from the authority." That is perfection. Go to the authority and hear from him the real knowledge. Then you become perfect in knowledge. Actually, we imitate, we also go to a school, college, hear from the professor, teachers. That is the process anywhere, either transcendental or material knowledge. The hearing is most important thing. And Caitanya Mahāprabhu has recommended this hearing very important in transcendental knowledge especially. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir: if you know to know God, that is Caitanya Mahāprabhu's recommendation, he's recommending from the śāstra. He doesn't recommend anything, "I think," "I believe," "Perhaps." No, not this nonsense. You may… You are rascal. What is the value of your belief? No. It is the… Here is the knowledge. Iti śuśruma, "We have heard it from authority." This is knowledge.

Caitanya Mahāprabhu, when He was talking with Rāmānanda Raya, how to cultivate spiritual knowledge, how to know the ultimate goal of life, sādhya sādhana, what is the aim of life and what is the process to approach the aim of life… This was the talk between Rāmānanda Rāya and Caitanya Mahāprabhu. So Rāmānanda Raya began with varṇāśrama dharma, the institution of four orders of social and four orders of spiritual life. Caitanya Mahāprabhu said, eho bāhya, "It is not very important nowadays." Yes, eho bāhya, āge kahe āra, "If you know something more, better than this…" Then he… Karma-tyāga, sannyāsa, so many, step by step, he said, and Caitanya Mahāprabhu denied, "Yes, it is right, but it is not very important." Then Caitanya Mahāprabhu said…, uh, Rāmānanda Rāya said, quoting from the Vedas, jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtāṁ (sthāne sthitāḥ) śruti-gatāṁ tanu-vāṇ-manobhir (ye) prāyaśo 'jita jito 'py asi tais tri-lokyām. "If you want to know who is God, what is God, then give up your, this speculative endeavor." Jñāne prayāsam. Prayāsa means endeavor: "May be like this," "Perhaps like this." No. You give up this habit. Jñane prayāsam udapāsya, give up this bad habit. Then? How? Jñāne prayāsam udapāsya namanta eva: "Just become humble and meek. Don't declare yourself a great philosopher or great learned scholar and…" No. That is not the process. "Now I am a learned scholar, I can discover God, I can manufacture God." No. Give up this bad habit. Jñāne prayāsam udapāsya-be humble. If you know to know God, then be humble. In the Bible also it is said, "God is for the meek and the humble," not for the impudent.

So jñāne prayāsam udapāsya namanta eva. Then what will I be I become humble? Yes? Then what is my next duty? San-mukharitāṁ bhavadīya-vārtām. You just try to hear from the saintly person, devotee. San-mukharitāṁ bhavadīya-vārtām. Then what will be the result? Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. This hearing, becoming humble and meek… And if we hear from the devotee who is actually self-realized, one who has seen God through the śāstra, if you hear from him… And never mind what you are. You may be a brāhmaṇa, you may be kṣatriya, you may be śūdra, you may be sannyāsī, you may be so on, so on, you may be American, you may be Indian, whatever you may be, that doesn't matter. Remain in your place. Sthāne sthitāḥ. Simply hear. Śruti-gatāṁ tanu-vāṅ. Then one day, what will be the result? Now God is unconquerable, nobody can conquer, you'll be conquered. Simply by hearing, He'll be… This is the process. Therefore he says śuśruma, humble and meek and hear. Then you'll understand God. Then you'll understand what is religion, then you'll understand everything. Not only religion and God, but everything. Yasmin vijñāte sarvam eva vijñātaṁ bhavati. If you simply know God or Kṛṣṇa, then everything you know. Just like we are sometimes challenging big, big philosophers, big, big scientists, big, big psychologists, and so on, so on. What is the strength? Because we have learned something about Kṛṣṇa. That's all. This is Vedic injunction. Yasmin vijñāte sarvam eva vijñātaṁ bhavati. If you have learned what is God, what is Kṛṣṇa, then you learn everything. This is knowledge.

Therefore they say. They are, according to their description, third class, fourth class, not even human beings, these Yamadūtas. And they are explaining about dharma. Why? Śuśruma: "From the right source we have heard it." And whatever they're speaking, correct. Veda-praṇihito dharma. What is ordered in the Vedas, that is dharma, that is religion. And what is Vedas? Vedo nārāyaṇa sākṣāt. Absolute. Nārāyaṇa, spiritual world, absolute. Nonduality. Nārāyaṇa, Nārāyaṇa's words are the same. There is no difference. Just like we are reading Bhagavad-gītā. Why we're interested? Because Bhagavad-gītā and the speaker of Bhagavad-gītā, Kṛṣṇa, they are identical. So you cannot change the words of Bhagavad-gītā. That is foolishness. Anyone who changes the orders and the words of Bhagavad-gītā, they are rascal, they'll not get any benefit. Because you cannot correct Kṛṣṇa, what Kṛṣṇa says or God says. That is not in your power. So these rascals, they want to interpret, "This is like this, this is this, I think it is this." No. Kṛṣṇa did not leave for you, for your thinking rascally. No. Kṛṣṇa is completely learned. Whatever He has said, it is perfectly in order. You cannot change.

So in this way, we have to hear the right thing from the right person. Then the question will be, "Who is the right person?" So if we cannot select the right person… Right person is paramparā, one who is following the paramparā, he is the right person. Even though you cannot understand actually who is… The śāstra says these are right persons. Who?

svayaṁbhūr nāradaḥ śaṁbhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

This is the statement of Yamarāja, that "I am also considered as one of the authorities," vayam. So here the Yamadūtas say, "We have heard it from our master, Yamarāja; therefore whatever he said is authoritative."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.41

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Los Angeles, June 7, 1976

Devotee: (leads chanting, etc.) Translation: "The supreme cause of all causes, Nārāyaṇa, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. In this way all living entities are awarded different qualities, different names such as brāhmaṇa, kṣatriya and vaiśya, different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation."

Prabhupāda:

yena sva-dhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham
[SB 6.1.41]

So supreme controller is Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa also explains… Here in the śāstra, we understand that Nārāyaṇa is the supreme controller. In many other places the same thing is explained.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So Kṛṣṇa explains in the Bhagavad-gītā: ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So Nārāyaṇa… In the Vedic mantra also, the same thing: eko nārāyaṇa āsīt. In the beginning, Nārāyaṇa was there. So Nārāyaṇa is not alone. When you say the king is coming, it does not mean that king is coming alone. King is coming with his ministers, with his secretaries, with his military forces, bodyguards, many thousands. Similarly, when we speak eko nārāyaṇa āsīt, nārāyaṇa paraḥ avyaktāt, it does not mean that Nārāyaṇa is alone. Nārāyaṇa is always… If a king can be surrounded by so many officers and ministers, and Nārāyaṇa is the supreme king, so how He is surrounded by paraphernalia we can just think over.

So Nārāyaṇa-dhāma, the Vaikuṇṭha-dhāma … There are millions and millions of Vaikuṇṭha-dhāmas in the spiritual world. As we see in this material world. And in each planet Nārāyaṇa is there in different forms. That is described in the Caitanya-caritāmṛta. Different forms means Nārāyaṇa has the same form, four hands with four symbolic weapons, simply changing-śaṅkha, cakra, gadā, padma; gadā, cakra, śaṅkha, padma-like that. These things are explained in the Caitanya-caritāmṛta. So in the Vaikuṇṭha, the spiritual world, Nārāyaṇa is there. And above these Vaikuṇṭha planets there is the Goloka Vṛndāvana planet. That is described in the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

There is the Goloka Vṛndāvana, the description is there. There are also trees, there are also animals. And Kṛṣṇa is there. And He is being served by lakṣmīs, the gopīs. Sahasra-śata-sambhrama-sevyamānam. With great respect they are serving. These descriptions are there. There, trees are desire trees. Whatever you want from that tree, you'll get. The cows are surabhī cows, means you can draw milk as many times as you like and as much as you like. Surabhīr abhipālayantam.

So when we speak of Vṛndāvana, it is not imagination. In the śāstra, there is description, how Kṛṣṇa is there, what He is doing. Especially it is mentioned: surabhīr abhipālayantam. Kṛṣṇa has got this hobby. Just like our hobby-dog-abhipālayantam. We keep, every one of us, especially in the Western countries, a dog. So why not Kṛṣṇa keeping so many cows? What is the difficulty for Him? So He, intentionally, He becomes a cowherd boy. That is His pleasure. Just like here, we, a minute particle of God, we have got so many hobbies. So He has … Because nothing can be present here without being in Kṛṣṇa. Therefore Kṛṣṇa says, ahaṁ sarvasya prabhavo [Bg. 10.8]. Whatever is there in this material world, bad or good, similar things are there in the spiritual world. The difference is here everything, bad, and there everything, good. That is the difference. Here we have made bad and good; it has no meaning. Caitanya-caritāmṛta kaja, Kavirāja Gosvāmī, he has explained the conception of bad and good in this material world. He says, 'dvaite bhadrābhadra-(jñāna,) sakale sama 'ei bhāla, ei manda', sab mano-dharma. In the world of duality… This is the world of duality. So the absolute… There is absolute world. That is spiritual world. But here there is duality, bad and good. You cannot understand bad without having some conception of good, and you cannot understand good without having some conception of bad. You require the opposite. So in the spiritual world, this duality conception is absent. Everything is absolute. We have to understand this theoretically at the present moment. But there, everything is cintāmaṇi. Everything is alive, spiritual.

So Nārāyaṇa's place is there, sa dhāmani. That is His own abode. This is also Nārāyaṇa's abode, this material world. Just like king. King's kingdom is very widespread, but still, he has got a palace. That is sa dhāmani. Everywhere his property, government property, but still there is a government house, particular. Similarly, everything belongs to God, īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything. Everything, God's property. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. But still He has got His own abode. That is Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. That is God. He's always there. He hasn't got to go out for some business. No. He hasn't got to work for maintaining His establishment. No. He is complete, and He's staying there. Just like Kṛṣṇa… It is said in the śāstra: vṛndāvanaṁ parityaja na padam ekaṁ gacchati. Kṛṣṇa never leaves Vṛndāvana. He doesn't go anywhere. He's always existing there. But still, He's everywhere. That is His inconceivable potency. Goloka eva nivasaty akhilātma-bhūto. We are limited. I am sitting here; I'm not in my apartment. But Kṛṣṇa is not like that. Kṛṣṇa is in His abode, Goloka Vṛndāvana-He doesn't leave that place any moment-but you'll find Kṛṣṇa everywhere. Goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. Don't think that "Kṛṣṇa is not here." Kṛṣṇa is here also. You see, personally, Kṛṣṇa is present here. Don't think that it is not Kṛṣṇa, it is some stone statue. No. He's Kṛṣṇa. But because you cannot see Kṛṣṇa, He's appearing just that you may see. Because you cannot see without stone and wood. Therefore it is called arca-vigraha, arca-avatāra. Arca-avatāra.

Therefore: arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ nārakī. Forbidden, that never think the vigrahaḥ, the form of the Lord, as stone or wood. Arcye viṣṇau śilā-dhīr. One who thinks like that…, guruṣu nara-matir, and the spiritual master as ordinary human being. Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ: Vaiṣṇava, who has become a devotee, to accept him belonging to some caste or nation or some… No. He doesn't belong to anything… Never to think that's he's American Vaiṣṇava, he's Indian Vaiṣṇava, he's brāhmaṇa Vaiṣṇava, he's kṣatriya… No. This is jāti-buddhiḥ, classification. Vaiṣṇava does not belong to any jāti. He belongs to Kṛṣṇa, kṛṣṇa dāsa. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Therefore practically you can see the members of Kṛṣṇa consciousness, some of them are Indians, some of them are Europeans, some of them are Englishmen, some of them are black, some of them are white, some of them are brāhmaṇas, some of them are Hindus, but they do not think anymore that "I belong to this category." No. No. Or otherwise they could not work. Every one of them completely aware that "We are all Kṛṣṇa's servants." Similarly, guru is not ordinary human being. Guruṣu nara-matir. Guru is not ordinary human being. Ordinary human being cannot preach Kṛṣṇa consciousness. That is not possible. Kṛṣṇa-śakti vinā nahe kṛṣṇa nāma pracāra. So anyone who is preaching, he cannot be considered as ordinary human being. Even though Viśvanātha Cakravartī Ṭhākura has explained this, that why not ordinary being? His son is calling him "father," or his relatives, they're taking him as ordinary. So Viśvanātha Cakravartī Ṭhākura says still he is not ordinary human being. Why? Because he is preaching Kṛṣṇa consciousness. So vaiṣṇave jāti-buddhiḥ, guruṣu nara-matir, and śrī viṣṇu-padatīrthau. The… Just like Ganges water, Yamunā water, to think of ordinary water, these are forbidden.

So Kṛṣṇa, guṇa nāma-rūpair vibhāyvante yathā-tatham. He has innumerable means and innumerable forms, according to the necessity. Unlimited forms: Nārāyaṇa, Govinda, Kṛṣṇa, thousands and thousands of names. But He's situated in His own place, and He's governing the whole creation. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. That is the Vedic mantra. Everything is being controlled by Him. How He is controlling, how He is witness, that will be explained in the next verse.

sūryo 'gniḥ khaṁ marud devaḥ
somaḥ sandhyā ahanī diśaḥ
kaṁ kuḥ svayaṁ dharma iti

hy ete daihyasya sākṣiṇaḥ

This will be explained, next verse, how He is controlling, how things are managed. We can see practically that universal affairs, how things are being managed. Exactly in the right time, the sun is rising, the moon is rising, and they're working exactly to the time. In this season, the sun will stay during daytime so many hours. Exactly we find. Not that this year he's staying from six to six, and next year he's not appearing. No. There is no question of accidents. The same date, same month, and the same appearance of the sun and the moon. Everything. And still we say "There is no God," "God is dead," "There is no controller." This is foolishness. Mūḍha. The mūḍhas, the asses… Mūḍha means asses, one who has no knowledge. It is commonsense affair. That if everything is going on so nicely, how I can think there is no controller? In your house, in your office, if everything goes very nicely, systematically, there is the director, there is the manager, superintendent, and everything is going nice, how, without these things, how the whole universal affair can go so nicely? That is not accidental, that there was a chunk and immediately it became a this and that. No. There was no accident. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. There is no question of accidents. Kṛṣṇa says, "Under My supervision, everything is going on."

So Nārāyaṇa, or Kṛṣṇa, He's controlling everything. And this material world is made of three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. The Bhagavad-gītā also says the same thing. Prakṛteḥ, this material nature, is working under three modes of material nature-sattva-guṇa, tamo-guṇa, rajo-guṇa. In the rajo-guṇa, the material world is created. In sattva-guṇa, the material world is maintained. And in tamo-guṇa, this material world is dissolved, or annihilated. This is the way, going on. So sattva-guṇa, maintenance, in charge is Viṣṇu Himself. Without Viṣṇu, nobody can maintain. Just like one contractor, he can manufacture a very big skyscraper building, but to maintain it, it requires another management, how to manage and maintain. And dissolution, anyone can break this big skyscraper. These three things are going on. So the maintenance in charge is Nārāyaṇa, His expansion, Viṣṇu. Viṣṇu, Viṣṇu is supplying all the needs of our… We are so many living entities, innumerable, but Viṣṇu, Lord Viṣṇu, He is supplying all our needs. Just like father, he supplies the needs of the family, children. Similarly, Viṣṇu is maintaining. Eko yo bahūnāṁ vidadhāti kāmān. So many different varieties of living entities and they have got different demands, different necessities, everything is supplied by Viṣṇu. Eko yo bahūnāṁ vidadhāti kāmān. That is God.

So we cannot declare independence. That is not possible. There is no independence. We are completely dependent on Viṣṇu. There is no doubt about it. You cannot manufacture your necessities, all the necessities. You can manufacture some motorcar or some needle or this or that, but you cannot manufacture the primary necessities of life. That is not possible. When there is scarcity of food, you cannot manufacture in your factory. That is not possible. That you have to receive from Viṣṇu, from God. That, that is explained in the Bhagavad-gītā, that annād bhavanti bhūtāni parjanyād anna-sambhavaḥ [Bg. 3.14]. Parjanyād anna-sambhavaḥ. Anna means food grains. Or even you take that "My anna, my food, is animal." That's all right, either you eat animal or vegetable or food grains, it is supplied by God. You cannot manufacture it. Suppose I am eating vegetables, you are eating meat. But meat you cannot manufacture, a vegetable also I may not manufacture. That is supplied by God. Eko yo bahūnāṁ vidadhāti kāmān. Whatever our necessities are there, it is supplied by God, Kṛṣṇa. So He advises… This world, although Kṛṣṇa supplies everything, but still, you have to work. You have to work. This material world means karma-saṁjñaḥ. Without working, you cannot live. You have to work. There is a verse in the Bhagavad-gītā: śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ. Do not stop working. Some foolish people say that we are not working. We are working for Kṛṣṇa. It is not that we are not working. Working is necessary here. But the difference is a bhakta is working under the direction of Kṛṣṇa, and nondevotees are working under the direction of māyā. That is the difference. Therefore bhakti and ordinary work, karmīs, it looks similar, similar, that these men, they are also working, they're also cooking, they're also going to the Press, they're also typing. They're this… So what is the difference between bhakti and karma? The difference is that we are working for Kṛṣṇa and others are working for māyā. That is difference.

So nirbandha-kṛṣṇa-sambhandhe yukta-vairāgyam ucyate. Working is not stopped. Our Gosvāmīs, Rūpa Gosvāmī, they retired from their ministerial service, they went to Vṛndāvana, but the work increased. When they were ministers they were sleeping thirteen hours, but when they went to Vṛndāvana, they had not time to sleep even for two hours. That is Vṛndāvana life. That is Vṛndāvana life. They had no time. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. These are the description about the Gosvāmīs that, by the order of Śrī Caitanya Mahāprabhu, they retired from ministerial job. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ. Maṇḍala-pati means very, very big men in society. Minister, his business was with big, big man. Who can see the minister? The zamindar, the big businessmen. So he gave up that association. Then what he became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. He took up a small loincloth. You have seen the picture of Gosvāmīs. Why? Just to show compassion and mercy to the whole world who are suffering. So how much business he increased? He was minister of a state. Now he has to do good to the whole world. How much responsibility it is. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. They had to establish the real purpose of religion-sad-dharma-saṁsthāpakau. So presented so many books so that they may understand what is the meaning of religion. Nānā-śāstra. Nānā means varieties of śāstra. Vicāraṇaika-after deliberation… You'll find, therefore, Bhakti-rasāmṛta-sindhu or any book written by the Gosvāmīs, all giving reference from the śāstras. Nānā-śāstra vicāraṇaika-nipuṇau sad-dharma, lokānāṁ hita-kāriṇau.

So Vaiṣṇava, the servant of Nārāyaṇa, nārāyaṇa-parāḥ sarve na kutaścana bibhyati-they are not afraid to go anywhere for the service of Nārāyaṇa. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Because Nārāyaṇa has got so many widespread government, and Nārāyaṇa's servants, nārāyaṇa-parāḥ, they have to go everywhere. Nārāyaṇa parāḥ sarve na kutaścana bibhyati. They are not afraid, "No, I'll have to go to such distant place, no friend, no money. How shall I go?" No. Nārāyaṇa is there. Nārāyaṇa-parāḥ, na bibhyati-he's not afraid of. "Whether I'm going to die or live, it doesn't matter. I must go there. It is the order of Nārāyaṇa." This is devotee.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

[SB 6.17.28]

Nārāyaṇa may order, "Go to hell and preach." "Yes." Tulyārtha. "Then if You send me in heaven or hell, I don't mind."

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.41-42

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Surat, December 23, 1970

Prabhupāda: …means Vedic injunction, and Vedic injunction means directly the Supreme Personality of Godhead. This is the sum and substance. Dharma means approved by the Vedas. You cannot manufacture dharma, "This dharma, that dharma." No. It must be approved by the Vedic injunction. And next? How this material world is created by the Supreme Personality of Godhead. Every religion accepts this: God created this material world.

yena svadhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham
[SB 6.1.41]

The difference between material world and spiritual world is that here in this material world these three qualities are acting. Therefore we find so many different varieties of men. There are three qualities: the quality of goodness, the quality of passion, and the quality of ignorance-sattva, rajas, tamas. Now, these qualities, again mixed up, they create several varieties of… Just like three multiplied by three becomes nine. Nine multiplied by nine becomes eighty-one. Eighty-one multiplied by eighty-one, it becomes so many varieties. Expert color men, they take three colors-that blue, red, and yellow-and mixes the color, and varieties of color is manufactured. Similarly, these three guṇas, originally they are coming from the Supreme Personality of Godhead.

It is stated in the Bhagavad-gītā that the three qualities are also emanated or generated from the Supreme Personality of Godhead. And the three qualities are represented by Brahmā, Viṣṇu, Maheśvara. The quality of goodness is represented by Viṣṇu, the quality of passion is represented by Brahmā, and the quality of darkness is represented by Lord Śiva. By the quality of goodness this whole material world is maintained, and by the quality of passion the whole material world is created, and by the quality of ignorance the whole material world is again annihilated. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. The nature of this material world is that it becomes manifest at a certain time and again it disappears. That is the difference between material world and spiritual world. Spiritual world is eternal. There is no question of occasional appearance and occasional disappearance. Paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]. In the Bhagavad-gītā you will find the description that "There is another nature, bhāva." Bhāva means… Svabhāva, bhāva, these are the Sanskrit terms of the nature. So that nature is vyaktāvyakta. This nature is vyakta and avyakta, manifest and nonmanifest. So, and above this, beyond this manifested and nonmanifest material nature, there is another, spiritual nature, which is sanātana. Sanātana means eternal. And it is also stated, yasmin sarveṣu api naśyatsu na vinaśyate: "When everything is annihilated, that sanātana nature is not annihilated. That sanātana nature remains as it is." That is the spiritual nature and material nature.

So these three qualities… As from Viṣṇu, Brahmā is generated, and from Brahmā, Lord Śiva is generated, so original cause is Viṣṇu. And Viṣṇu's cause is Kṛṣṇa. Yasyaika-niśvasita-kālam. In the Brahma-saṁhitā it is said ,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The Kāraṇārṇavaśāyī Viṣṇu, the Viṣṇu lying in the Causal Ocean of material creation, so He is in the nature of sleeping, ananta. And He is breathing. So yasyaika-niśvasita-kālam athāvalambya. This breathing, exhaling and inhaling, that is going on. So that exhaling and inhaling is the duration of this material existence. When Viṣṇu exhales, whole creation takes place. And when He inhales, the whole creation again is… Prakṛtiṁ yānti māmikām. In the Bhagavad-gītā it is said, "Then it again enters into the nature of the Supreme." So with the exhaling of breathing, innumerable universes are being generated. Yasyaika-niśvasita-kālam atha. Niśvasita-kāla, that period. Now, imagine what is that period. Jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ. And also from the holes of the body, many universes are coming out. Such Viṣṇu, the Brahma-saṁhitā says, yasya iha kalā-viśeṣaḥ, such Viṣṇu, Lord Viṣṇu, Kāraṇodakaśāyī Viṣṇu, He is also a plenary portion of Govinda. Just imagine what is Govinda. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā [Bs. 5.48]. That is also confirmed by Govinda, Kṛṣṇa, in the Bhagavad-gītā: ekāṁśena sthito jagat [Bg. 10.42]. When Arjuna inquired from Kṛṣṇa, "What is Your opulence?" then He is describing the opulence, and in that opulence He concludes that "There is no necessity of describing My opulence very much. You simply understand that the whole material creation is existing in one fourth of My energy." So that is understanding of Bhagavad-gītā. We have to understand what is Kṛṣṇa.

So here it is also said that yena svadhāmni bhāvāḥ. The svadhāmni bhāvāḥ. This goodness, this passion, this mode, they are also represented in the spiritual world. They are also represented in the spiritual world, svadhāmni bhāvāḥ, but a perverted reflection is represented here only. Everything is there. Otherwise, there cannot be any creation. The Vedānta says, janmādy asya yataḥ [SB 1.1.1]. Everything, whatever we see, it has got a source of generation, and that is Brahman, Absolute Truth. So these guṇas, these material guṇas, they are also generated from the Absolute Truth. That is explained in Bhagavad-gītā also. But here everything is perverted reflection. Therefore we see in a different way it is represented. Guṇa-nāma-kriyā-rūpair vibhāvyante yathā-tatham. And those qualities, guṇa-nāma, guṇa-nāma-kriyā-rūpaiḥ, when the qualities begin to act, they are represented in different varieties, these qualities. These qualities of goodness, passion, and ignorance, when they are interacted, they represent in different varieties of representation. Just like when there is quality of goodness, then it is brahmanism. That is the representation of the quality of goodness. And when the quality of passion is represented, that is the quality of kṣatriya. And when the quality of ignorance is represented, that is the presentation of the śūdras. And mixed-up quality of ignorance and passion, that is vaiśya. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is stated in the Bhagavad-gītā, that ”These four qualitative representation, brāhmaṇas, kṣatriya…”

So when it is creation by the Supreme Lord, it is not that the brāhmaṇas are to be found only in India. That is another wrong conclusion. Because brāhmaṇas means representation of the quality of goodness. Anywhere you find the quality of goodness, that is brahmanism. So these American, European boys, when they have developed their quality of goodness, Kṛṣṇa consciousness, they are brāhmaṇas. If they are considered as mlecchas and yavanas, that is nārakīya-buddhi, hellish consideration. Vaiṣṇave jāti-buddhiḥ. If anyone considers a Vaiṣṇava, a devotee of the Lord, in the categorical estimation of birth, then that is hellish consideration. Vaiṣṇave jāti-buddhiḥ. Arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. Just like here we are worshiping Rādhā-Kṛṣṇa Deity. You have all come here early in the morning, and… So does it mean that you are all fools? You have come to see a brass idol is being worshiped here? So anyone who considers the Deity as arcye śilā-dhīḥ, made of stone, made of brass, made of wood, that is nārakī-buddhiḥ. Arcye śilā-dhīḥ. Śilā. Śilā means stone. So those who are unaware of the Vedic knowledge, they consider that this is idol worship. It is not idol worship. It is directly worshiping the Supreme Lord. The Supreme Lord has, by His mercy, descended to accept your service. If you want to dress the Supreme Lord, if you take His virāḍ-rūpa, universal form, where is your cloth and how you can dress? Eh? You haven’t got so much cloth. In spite of having so many mills, you cannot dress the virāṭ form. Therefore Kṛṣṇa, by His omnipotency, He becomes a smaller just to be handled by you. That is His mercy. Not that… Just like Kṛṣṇa became a small child of Yaśodā. That does not mean Kṛṣṇa has diminished in His power. He immediately showed. When there was attempt to kill Him by the Pūtanā, immediately He showed His Godly power. So we have to study like that, that God in any circumstances is God. God is never made. Any circumstances, God is God. God… Not that by meditation, pressing your nose, you become God. No. That is not God. God is God. So all the…

Therefore Rūpa Gosvāmī says,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

”Their conception of God or devotional service to God without reference to the Vedas, śruti and smṛti, and the purāṇas,” śruti-smṛti-purāṇa, pañcarātra-vidhi, ”the Nārada-pañcarātra, these regulative principles, without reference to these regulative principles, if one, anyone, claims that he has become a devotee of the Lord, it is simply disturbance.” It is simply disturbance. One cannot become a bona fide devotee without being trained up under the regulative principles of śruti-smṛti-purāṇādi-pañcarātra-vidhi. Rūpa Gosvāmī directly says in his Bhakti-rasāmṛta-sindhu that ”Without reference”-that means without being trained up by a bona fide spiritual master-”if one poses that he has become a devotee, he simply creates disturbance. That’s all.” That is being done. That is being done. We have got so many so-called devotees, but without any reference to the authoritative scripture; therefore we are creating disturbance. Here it is said that guṇa-nāma, guṇa-nāma-kriyā-rūpaiḥ. Guṇa-nāma-kriyā-rūpair vibhāvyante yathā-tatham.

Then again says,

sūryo ’gniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ
kaṁ kuḥ svayaṁ dharma iti
hy ete daihyasya sākṣiṇaḥ
[SB 6.1.42]

Now we are acting under the influence of different guṇas. Therefore we find the brahminical class of men, the kṣatriya class of men, the vaiśya class of men, the śūdra class of men. That is natural. Natural. A śūdra class of man, his behavior, and a brāhmaṇa class of man, his behavior, is different. And Nārada Muni says, and Bhāgavata also says, that we have to see the symptoms, how one is acting. Yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam. Varṇa, this catur-varṇa-brāhmaṇa, kṣatriya, vaiśya, śūdra-there are symptoms. By symptoms… Just like a physician diagnoses the disease by the symptoms of the disease, similarly, we have to accept one as brāhmaṇa by the symptoms of his behavior, not by birth. It is not said in the Bhagavad-gītā or any śāstra. That is going on in India at the present moment. By birthright one is claiming ”I am brāhmaṇa,” ”I am kṣatriya.” That is the cause of falldown of India’s civilization. Without any qualities they are claiming, and it is passing on. Here, in every śāstra, the Nārada-pañcarātra, Bhāgavata, Bhagavad-gītā, everywhere… It is said, yasya yal lakṣaṇaṁ proktam. Yasya: the varṇasya, of the varṇa, of the class, there are symptoms.

Just like in Bhagavad-gītā you will find, satyaṁ śamaḥ śaucam ārjavaṁ titikṣā, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. By nature a brāhmaṇa will be truthful. Satyaṁ śamaḥ. He will be controlling of the senses, controlling the mind, very cleansed, śaucam. Satyaṁ śaucaṁ śamaḥ damaḥ titikṣā, tolerant. Even in the severest type of danger, he is never disturbed. Tolerant. Satyaṁ śamaḥ damaḥ śaucam ārjavam, and simplicity; jñānam, full of knowledge; and vijñānam, practical application in life; āstikyam, firm faith in the scripture and Kṛṣṇa-these are the qualification of brāhmaṇa. Similarly, the kṣatriyas’ qualification-they want to rule over. A kṣatriya never goes away from fighting. He is never afraid of fighting. He never, I mean to say, he is afraid of the challenge of the other party. Just like Jarāsandha. Jarāsandha was a kṣatriya, and he was… At the same time, a kṣatriya’s quality is charitable. Formerly the kings, they would distribute! money like anything. They would collect money by taxing, but at the same time, they would distribute. The example is given in the case of Mahārāja Daśaratha, that he was exacting taxes just like the sunshine exacts water from the sea, and it turns into cloud and it distributes all over the planet. Similarly, the kṣatriya’s duty is to collect… Government’s duty is to collect tax, heavily tax. But the money should be distributed to all the citizens by different way. That is the way, dāna-bhāva-jam, not that I collect tax and I engage it in my sense gratification; I employ three hundred prostitutes for dancing before me. These are… This is the cause of falling down of monarchy system. Therefore people are in democracy. And the democracy is also failure. Every democratic member has become another debauchee. So therefore it is coming down to Communism, dictatorship. You see? So in this way things are changing. But actually, if they follow the symptoms of a kṣatriya, then it is good for the kṣatriya king and the citizens.

But they are not following. Therefore śāstra says that the brāhmaṇa, kṣatriya, vaiśya, śūdra… If one is… Kṛṣi-vāṇijyam, go-rakṣya. That is the symptom of the vaiśya. As the kṣatriyas are entrusted to protect the human beings, the vaiśya is expected to protect the cows. Unfortunately, they are not doing that. There is no kṣatriya; there is no brāhmaṇa; there is no vaiśya. Therefore the śāstra says, kalau śūdra-sambhavaḥ: ”In the Kali-yuga there is only śūdras.” There is no more brāhmaṇa. Of course, there is, not ”no more,” but very minor quantity, very… Manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Brāhmaṇa means one who is aware of the Supreme Absolute Truth. And one who is above brāhmaṇa, when the Absolute Truth is worshiped, that is Vaiṣṇava. A brāhmaṇa may be qualified in so many ways, but if he is not a Vaiṣṇava, then he cannot be a spiritual master. That is also stated in the śāstra: ṣaṭ-karma-nipuṇo vipraḥ. A brāhmaṇa is very qualified, ṣaṭ-karma. Ṣaṭ-karma, six kinds of activities. The six kinds of activities are paṭhana-pāṭhana yajana-yājana dāna-pratigraha. Paṭhana means he must be very much serious in understanding the Vedic literatures. That is brāhmaṇa's qualification, very much studious, high-class scholar in Vedic literature, paṭhana. And pāṭhana, he must teach the Vedic knowledge.

Formerly, therefore, you know, everyone, that in every village the brāhmaṇa had a catuṣpāṭhī. The brāhmaṇa had no other business. He would sit down in his cottage, and he would teach Vedic literature. Even in Muhammadan, the, what is called, maulanas, they also teach Koran. That is brahminical quality, paṭhana-pāṭhana, not that ”I am very much learned; I will not distribute it. I shall…” That is called jñāna-khala, envious even he has knowledge. The spiritual knowledge must be distributed. That is the system of our Vaiṣṇava philosophy. Śravaṇaṁ kīrtanam [SB 7.5.23]. The śravaṇam is paṭhana, to learn from the spiritual master. That is called śravaṇam. And then kīrtanam, then distribute the knowledge. Whatever you have learned from your spiritual master, you must distribute. Śravaṇaṁ kīrtanam. So paṭhana-pāṭhana yajana-yājana. Yajana means worshiping the Lord, the Deity. And yājana, and inducing others to engage in that worshiping. This is going on. You kindly mark in this society, we are allowing the students, giving them volumes of books for reading, paṭhana. Then pāṭhana, then teach others. And they are worshiping the Lord, and they are inviting others to come here and learn how to worship Lord. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. They are exacting money: ”Give us some money. Become our member.” But what is that membership fee? That is not being used for their sense gratification. For dāna, for distributing knowledge. ”You give us some money as membership fee. We give you whatever we have got. We have got this book. Take it.” Dāna-pratigraha.

So this is brahminical business. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. Again… (aside:) You can… Again, in the śāstra it is said that ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ: ”If a brāhmaṇa has become very much expert in this six kinds of business,” and mantra-tantra-viśāradaḥ, ”and he knows also all the mantras and tantras, but he is impersonalist or voidist, then he cannot become guru.” Avaiṣṇavo gurur na syāt. In spite of having all these qualities, if he is impersonalist and voidist, he cannot become spiritual master. Avaiṣṇavo gurur na syād vaiṣṇavaḥ śvapaco guruḥ: ”On the other hand, if a person is Vaiṣṇava, devotee of the Lord, even if he is born in the family of caṇḍāla, less than the śūdra, he can become the spiritual master.” These are the injunctions of the śāstra.

So guṇa-nāma-kriyā-rūpair vibhāvyante yathā-tatham. Sūryaḥ agniḥ. Now, the creation, the God's creation, is going on, and we are acting under the influence of the material qualities. As such, when we act in tamo-guṇa, we become entangled with so many sinful activities. Tamo-guṇa. Tamo-guṇa means ignorance. We have to act because in the material world sometimes we are under the influence of goodness, sometimes we are under the influence of passion, sometimes we are under the influence of ignorance. So when we are in ignorance… Everyone commits sin or criminal activities simply by ignorance. Ignorance. Just like by ignorance a child touches a fire. The fire will not excuse. Because it is a child, he does not know, therefore the fire excuses? It does not burn his hand? No. Even it is child, the fire must act. It burns. Similarly, ignorance is no excuse of law. If you commit some sin and go to the law court and if you plead, ”Sir, I did not know this law,” that is no excuse. You have committed this criminal activity; even though you did not know the law, that does not mean you will be excused.

Therefore all sinful activities are done in ignorance or in mixed-up passion and ignorance. Therefore one has to raise himself to the quality of goodness. He must be good, very good man. And if you want to become very good man, then you have to follow these regulative principles: no illicit sex life, no meat-eating, no intoxication, no gambling. These are the four pillars of sinful life. If you indulge in these four principles of sinful life, you cannot become a good man. And if there is want of good men, how you can expect peace and prosperity in the world? If everyone is full of rascaldom, how you can expect? You are… Why you are accusing the government? The government is your representative. You are rascals, fools. You select some rascal and fool. How you can expect good government? Democracy. You become good man. You will see government is good. So therefore the mass education should be how to become good man. And how one can become good man? That is also stated in the śāstras: yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. If one is simply made a devotee and he has got unflinching faith in God, Kṛṣṇa, then all the good qualities automatically develop.

So therefore this is the duty. This is duty of this society, to make everyone a devotee, a sincere, a pure devotee of Kṛṣṇa. That is Kṛṣṇa consciousness movement. If you make the people all good, you will have good society, you will have good government. You will have everything good. And if you create rascals and fools, how you can expect good government? That is not possible. Therefore all serious, thoughtful men should take it that Kṛṣṇa consciousness movement is very, very essential in this world.

Thank you very much. Hare Kṛṣṇa. [break]

Devotee (1): A devotee becomes more surrendered because the influence of the modes, the three modes, becomes diminished, or is the influence just changed from ignorance and passion to goodness?

Prabhupāda: The surrender means surrender to whom?

Devotee (1): To Kṛṣṇa and to Your Divine Grace.

Prabhupāda: So that surrender means to accept his orders. The spiritual master trains the disciple in the way of goodness quality. So if you do not abide the orders of spiritual master, what is the use of your surrender? Surrender means ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam. Anukūla, favorable things, should be accepted. And you do not know. Therefore spiritual master will direct you, ”This is favorable. This is unfavorable. Don’t smoke-this is unfavorable.” But if you don’t accept the instruction, what is the meaning of surrender? Simply by offering obeisances, falling flat for the time being, that is not surrender.

Devotee (2): Daṇḍavat.

Prabhupāda: Daṇḍavat class(?). Surrender means you must abide strictly the orders, sad-dharma-pṛcchā, ādau gurvāśrayam. To accept a guru means… Śiṣya means one must agree to be governed by the spiritual master. That is called śiṣya. Śiṣya… Śās-dhātu. From śās-dhātu all these terms-śāstra, śiṣya, śāsana. These are words derived from the root śās-dhātu. Śās-dhātu means śāsana, governing. The governing is done by military, governing is done by lawbooks, governing is done by personal instruction, so many things. So śiṣya means who voluntarily accepts to be guided or being governed by the representative of God. That is śiṣya. Yes.

Devotee (3): In regard to worshiping arcā-vigraha form, you have explained that if one receives a mantra from a spiritual master who is not bona fide, that mantra has no effect. So I would like to ask if one is worshiping a Deity and his spiritual master is not bona fide, so that Deity cannot be considered the Supreme Lord?

Prabhupāda: Well, first of all, thing is if the spiritual master is not bona fide, how his mantra can be bona fide? Your statement is contradictory. If you say the spiritual master is not bona fide, then how his mantra becomes bona fide? If he is bona fide, then his mantra is bona fide.

Devotee (3): Then why is he giving instruction to worship the Deity? If the spiritual master is not bona fide, then is the Deity also not bona fide?

Prabhupāda: I do not follow. What does he say?

Tamāla Kṛṣṇa: His idea is that if one receives a mantra from a spiritual master, if the spiritual master is not bona fide…

Prabhupāda: Then there is no question of mantra. There is no question of worshiping Deity. These are all bogus things. If you are not… Just like here is a young medical man. If he has not received instruction from a bona fide medical college, so what is the value of his medical, being… That is… What is called? What is the technical name?

Devotee (4): Quack.

Prabhupāda: Quack! (laughter) (pronounces like ”quark”)

Devotees: Quack.

Prabhupāda: A quack is not a medical man, however he may show all red bottles, white bottles. There is a Bengali proverb, naj jal yac curi tini ei daktar.(?) One stethoscope, naj(?), and some bottles, jala, and talking all nonsense, he becomes a doctor. That means the quack doctor, not a… Qualified doctor, he knows what is what. So naj jal yac curi tini ei daktar(?). In Bengali they say. And mostly in villages they go on like that. But of course, they have got some experience. I know in Allahabad there was a doctor, Kabhir, a Dr. Kabhir. And because in my previous household life I was a chemist and druggist, I was supplying medicine, so he was my customer. So he had that… This Dr. Kabhir was a compounder. Later on he practiced. So he had very, very big prac… He was my biggest customer. He was purchasing medicine like anything. But he had experience. He learned from an experienced doctor. He cannot be called a bogus, because whatever he learned, he was… But generally, one who is not a bona fide doctor, he is called a quack. So anything, experience required, not that you have to go to the medical college. If you are trained under a bona fide doctor, then also you can get the quality of a doctor. Similarly, the whole thing is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One should go to the bona fide spiritual master to learn this transcendental science.

Guest: There is a, just a quotation from Bengali poet that to be devotee of Lord Kṛṣṇa, one should be fully trained without any… And it is often said that in this Kali-yuga, even if you do not know, or if you are not studied any books, but if you know only bhakti…

Prabhupāda: What is that? If you know bhakti… That’s a very big task. If you know actually bhakti, then it is all good. But do you know what is bhakti? First thing is that.

Guest: Means worshiping God. By understanding this mantra, Hare Kṛṣṇa, if you do not know any scriptures, you do not know śrutis, mantras, anything, then has any effect at all?

Prabhupāda: Oh, yes, because this is a special advantage for the people in this age, that if he chants this Hare Kṛṣṇa mantra without any offense, purely, then… There are three stages of chanting this Hare Kṛṣṇa mantra. In the beginning there are full of offenses. Then it is almost offenseless. And then, when it is pure, that is perfectional stage. So by chanting, if you practice chanting, even though in the beginning it is full of offenses, but if you continue chanting… Therefore we say that ”You must chant so many times.” So even there are offenses, by chanting, chanting, chanting, chanting, he will be purified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. So therefore, in this age we must stick to this process of chanting. That will make us perfect. If not immediately, it will do, certainly. That is special advantage for the men of this age. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Mahān guṇaḥ. It is a great advantage. What is that? Kīrtanād eva kṛṣṇasya: [SB 12.3.51] ”Simply by chanting Lord Kṛṣṇa’s name,” mukta-saṅga, ’he becomes free from all contamination and he becomes eligible to be promoted to the spiritual kingdom.” That is special advantage of this age. Therefore we are advising, we are preaching, that ”You chant this mantra. In any condition of life, begin chanting. You will be benefited.” Yes.

Devotee (5): Prabhupāda, you mentioned a person who commits sins because he is in ignorance.

Prabhupāda: Yes.

Devotee (5): What if the person knows what he is doing is wrong, and he knows what the ultimate result of his doings is also wrong, but he still commits? Is that still ignorance?

Prabhupāda: Yes. That is ignorance-rooted, ignorance, heart, rooted in the heart. That can be… Therefore Caitanya Mahāprabhu recommends ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. You have to cleanse your heart. Then, when your heart is cleansed, then you will say, ”No, no. No more I am going to do this. I have suffered so much. No. No.” That is real knowledge. Unless your heart is cleansed, then, even though you know that ”By committing theft I will be punished,” you will commit, because the heart is not clear. Even though one knows that ”By doing this, I will suffer,” still, he will do that. That distinction is always there. Therefore the only method is this cleansing process in this age, Hare Kṛṣṇa mahā-mantra.

Revatīnandana: In the Fourteenth Chapter in the Gītā, you describe that the mode of goodness, people who are in the mode of goodness become conditioned by that mode, and they come back repeatedly as philosophers, educators, like that.

Prabhupāda: Yes.

Revatīnandana: And then in the Eighteenth Chapter there are different qualities described, and the qualities in the mode of goodness are said to be leading to self-realization. So is there a distinction between that mode of goodness described in the Eighteenth Chapter and the Fourteenth Chapter?

Prabhupāda: No. Goodness is a chance. If you acquire… Just like if you become a graduate, there is chance of becoming a lawyer. But if you do not become a lawyer, you remain only graduate. That's all. But without becoming graduate they cannot enter to be a lawyer. Similarly, goodness is the qualification of a brāhmaṇa. A brāhmaṇa has a chance. When you are qualified, you are following the regulative principles, qualified, you have got the chance of being promoted to become a Vaiṣṇava. That is the advantage. But in this age… Again, the same thing. Even one is not a brāhmaṇa-he is in the category of caṇḍāla-still, if he chants this Hare Kṛṣṇa mantra, he becomes elevated to the position more than a brāhmaṇa. Yes.

Revatīnandana: Is that called purified goodness?

Prabhupāda: Purified… Goodness is purified, but this material world is so made that you cannot have here absolute goodness. That is not possible. There is… Sometimes it is mixed with passion, mixed with ignorance, mixture. You see? Therefore the transcendental stage is called śuddha-sattva. Sattva-guṇa is goodness, and the platform where the other qualities cannot contaminate even the quality of goodness, that is the stage of devotion. That is confirmed in the Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

All the guṇas… He transcends all the three guṇas. He remains in the fourth stage. Therefore Hare Kṛṣṇa mantra is so powerful. If you keep yourself always chanting, you will stay on the…, above goodness, where this passion, the mode of passion and ignorance, cannot touch you. Yes.

Guest: Is it true that all… (end)

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Śrīmad-Bhāgavatam 6.1.42

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Los Angeles, July 23, 1975

Nitai: "The sun, fire, sky, sir, demigods, moon, evening, day, night, directions, water, land and the Supersoul Himself all witness the activities of the living entity."

Prabhupāda:

sūryo 'gniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ
kaṁ kuḥ svayaṁ dharma iti
hy ete daihyasya sākṣiṇaḥ
[SB 6.1.42]

Sometimes foolish people challenge that "Who has seen? Who has seen?" Sometimes they argue, Christian philosophers, that "If I am suffering the resultant action of my past life, then where is the witness that I have done something wrong in my past life? Where is the witness?" So to them this is the answer, that God has created so many witnesses. The first witness is sūrya, the sun. How you can go away from the sunlight? Anywhere you go… We are in this room. Because it is daytime, the sunlight is there. Sūryaḥ agniḥ. Agniḥ means fire. We have to touch with fire in so many ways. The factories are working fire, the electric powerhouse, the electricity, the oven, the kitchen, fire. So agniḥ…, sūryaḥ agniḥ kham ākāśa, sky. Where you can escape sky? Within the room there is sky; outside, the sky; up, the sky; down, the sky. Everywhere is sky. Sūryaḥ agniḥ khaṁ marud, air. Where is no air? Every place there is air. Devaḥ. Devaḥ means the Supreme Lord. What is that devaḥ?

Nitai: demigods.

Prabhupāda: Demigods or God, God is also situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Devaḥ. And sandhyā. In the morning there is sun, in the evening there is moon, and sandhyā ahanī. Ahanī means day. And diśaḥ, the direction: east, west, north, south, then corner, then up and down. These are called diśaḥ. Kam, then water. And kuḥ means the land. Kaṁ kuḥ svayaṁ dharma. And the Dharmarāja, Yamarāja, he is present. Iti, "thus," hi, "indeed," ete, "all these," daihyasya. Daihyasya means one who has accepted this body, material body. A living entity who has accepted this material body he has to work. This is called field of work. In the Bhagavad-gītā it is called What is called?

Devotees: Kṣetra.

Prabhupāda: Kṣetra, yes. Kṣetra-kṣetrajña. I am kṣetrajña. I am the soul. I know this is my body. I never say "I, the body." "My body." Never say "I body." Nobody says. So daihyasya. Any sane man, he knows that "I am not this body. It is my body." I never say, "I finger." "My finger." I never say, "I head." "My head." So this body is mine.

So anyone who has accepted this body, daihyasya, and whatever he is doing, it is all being witnessed by so many witnesses. How can you avoid? How you can do something very secretly? That is not possible. Everything is being noted. And so punishment or reward, you will have to accept because you are not independent. We foolishly say independent. "We don't care for anybody. There is no God." But there is death. That you have to believe. So that death is God. Kṛṣṇa says, ahaṁ mṛtyuḥ sarva-haraś ca. One who does not see God during lifetime, so he will see God at the time of death. So there is no question of not seeing God. Here is God, Kṛṣṇa. He is standing. He is so merciful. He has come to this temple so that we can take the advantage of seeing Him, But we are seeing Him still idol or something, stone or wood. He does not know that because we cannot see now at the present moment without being wood or stone or something material, so Kṛṣṇa has very kindly come to me so that I can see Him in a form which I can see. That is His mercy. We have repeatedly said this.

Therefore we should never think, arcye viṣṇu śilā-dhīḥ, the worshipable Deity, Kṛṣṇa, Viṣṇu, as made of stone. In the higher sense, stone is also Kṛṣṇa, because Kṛṣṇa's energy. Just like if you go to the street, you may see the sun in the sky, but when you are within the room, you may not see the sun in the sky directly. But because it is daytime, therefore we can understand there is sun on the sky. Similarly, we do not require to see God directly. We can see Him through His energy. Just like in a telephone hanger, as soon as somebody speaks, immediately see him. How it is possible? By his word, immediately see him. You are in a closed room, somebody knocking, and you say, "Who is it?" He says, "I am." So immediately by his voice, you can see him. So why do you want to see directly? We can see anything by his energy. Just like if you feel heat here, then immediately you becomes alert, "Oh, there must be some fire." If there is some smoke, immediately you can understand that there is fire. So by intelligence and by the energy of God, you can see God. That is intelligence. So Kṛṣṇa says,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itī me
bhinnā prakṛtiḥ aṣṭadhā
[Bg. 7.4]

"It is My energy." So stone is also energy of Kṛṣṇa, but you have not eyes to see Kṛṣṇa in the stone. That is your defect. Kṛṣṇa says that "This is My energy." Just like you can see, by energy, you can see the energetic, similarly, by seeing Kṛṣṇa's energy, you can see Kṛṣṇa.

Therefore those who are advanced devotee, for them, there is nothing material; everything is Kṛṣṇa. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. Actually, a Vaiṣṇava is factually monist because he does not see anything except Kṛṣṇa. Anything he sees, he will think, "This is Kṛṣṇa's energy." So why it is not Kṛṣṇa? So Kṛṣṇa also says in the Bhagavad-gītā, mayā tatam idaṁ sarvam: [Bg. 9.4] "I am expanded everywhere." Avyakta-mūrtinā. Avyakta means not manifest. He is in the fire. He is in the water. He is in the land. He is in the sky-everywhere. He is in the mind. He is in intelligence. He is soul. He's part and So Kṛṣṇa is everywhere; simply you have to make your eyes how to see Him. That is required. That is prema. Premāṇjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are santaḥ, saintly person, they always see Kṛṣṇa. Why? Premāñjana-cchurita, because he is in love with Kṛṣṇa. Just like you have your beloved child. Although he is out of sight, you can see him in his shoe, in his cloth, in his toy: "Oh, it is my child." That requires prema. Similarly, if you have knowledge, theoretical knowledge even, that everything is Kṛṣṇa's energy and if you have love for Kṛṣṇa, with reference to the context, whatever you see, you see Kṛṣṇa. That is Kṛṣṇa consciousness. Perfection of Kṛṣṇa consciousness. You cannot see anywhere where there is no Kṛṣṇa. This is for the devotee. For the ordinary person these are the description, that the sūrya, the sun is also Kṛṣṇa, the fire is also Kṛṣṇa, the sky is also Kṛṣṇa, the air is also Kṛṣṇa, the moon is also Kṛṣṇa, the evening is Kṛṣṇa, daytime is Kṛṣṇa. Then how you can avoid Kṛṣṇa? Kṛṣṇa says that "I am…" Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa is everywhere. You cannot avoid Kṛṣṇa. Simply on account of your foolishness, māyā is covering your eyes to see Kṛṣṇa. So mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you surrender to Kṛṣṇa, then māyā's curtain will be taken away and you will see Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa. That's all. This is required. Then you become perfect as soon as you learn how to see Kṛṣṇa everywhere. This is the art, transcendental art, spiritual art, how to see Kṛṣṇa. Then you become perfect. That is wanted.

So the devotee of Kṛṣṇa, they know that "Everywhere is Kṛṣṇa, and I cannot do anything, concealing myself from the eyes of Kṛṣṇa. Therefore I should not do anything which is sinful." This is the first step of advancing in Kṛṣṇa consciousness. We are thinking that "Although we are doing this sinful activity, Kṛṣṇa cannot see." No, Kṛṣṇa will see. You should always know that. Kṛṣṇa will see. And Kṛṣṇa says that unless one is free from all sinful activities, he cannot be engaged in full devotional service of Kṛṣṇa consciousness.

yeṣāṁ anta-gataṁ tu pāpaṁ
janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So we should wilfully try to become… He is seeing, but there are two kinds of seeing. When you act sinfully, that is also being seen by Kṛṣṇa, and when you are serving Him, that is also being seen by Kṛṣṇa. So we have to be seen by Him that we are actually acting for Him as His servant. Then we will be recognized. You cannot conceal Him. He is seeing. He can see everything. But when you act sinfully, then the māyā's curtain prohibits you not to see Kṛṣṇa. But when you actually surrender to Him, then you can see Kṛṣṇa is present. He is seeing everything. That is wanted. My Guru Mahārāja used to say that "Don't try to see Kṛṣṇa. Try to become being seen by Kṛṣṇa." That is wanted. You cannot see Kṛṣṇa so long… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. So long we have got these material eyes, material senses, we cannot hear… Others may chant Hare Kṛṣṇa, he is enjoying, and others, they are thinking disturbing, the same chanting. So because one has got this material ear, he is thinking it is disturbing, and one who has got spiritual ear, then he is enjoying, "Oh, here is Hare Kṛṣṇa chant." This is the difference.

So we have to purify our senses. Then we shall see Kṛṣṇa. We shall know that Kṛṣṇa is seeing us, our activities, our sinful activities, and we have to suffer for this. We have to accept a similar body. Just Kṛṣṇa says,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

So everybody of us, we are getting a new type of body. This is a yantra. This is a machine given by Kṛṣṇa through the agency of material nature. This body is made of material nature. I am the owner of the body or driver of the body, and Kṛṣṇa is the giver of the body. We should always remember. Kṛṣṇa is sitting within us, and He knows what kind of body I am desiring. So He is immediately ordering material nature that "You give him such and such body." And she is ready. She can manufacture millions of types of body in a second, material nature. That you have seen, nature, how all of a sudden all the trees become green. Yesterday or day before yesterday, there was no leaf. And the third day, in the morning you see all the trees are full with leaves. How it is done? So nature is so powerful. Immediately. So therefore… Similarly, our bodies, you body, my body, millions and trillions and numberless body, immediately created. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi… [Bg. 3.27]. We have to study like that, how prakṛti is working. The prakṛti is not under your control. That prakṛti is working under the supervision of Kṛṣṇa. Mayādhaykṣeṇa prakṛtiḥ sūyate sa-carācaram. As soon as Kṛṣṇa says, "Now make all the trees leafless," immediately leafless. He says, "Make the all the trees with all leafs," immediately with leaves. That is God; that is prakṛti. Try to understand like that. Why you compare your silly intelligence with God's intelligence? "I cannot do it; therefore God cannot do it. I cannot see God; therefore God cannot see me." This rascaldom is going on. Because I am an insignificant creature, kṣudrad api-kṣudra, kṣḍra means very, very insignificant-I am comparing myself with the intelligence of God. This is my fault(?).

So we have to give up this nonsense idea as knowledge. We have to understand God as it is said in the śāstras. Practically, you have to judge. Then we shall understand God, His intelligence, how He is working. Because in the previous verse it is said,

yena sva-dhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham

Everything is being supplied by the nature. By the order of Kṛṣṇa, according to the modes of nature, we are contaminating guṇa-nāma. As we are infected with a certain type of guṇa, immediately our body, activities, name… We have contacted, contaminated, with tamo-guṇa… There are so many animals in the tamo-guṇa-trees, plants. Tamo-guṇa: darkness, no knowledge. So similarly sattva-guṇa. If you associate with sattva-guṇa, then you get the body of a brāhmaṇa, intelligent man, saintly man. Everything is ready. It requires only our association. That's all. Therefore the advice is that "You all become the topmost qualified man." That is the propaganda of Kṛṣṇa consciousness. "Become first-class topmost men. Don't remain…" Tamasi mā: "Don't remain in darkness." This is our only request. Otherwise… But why we are making this propaganda? Because Kṛṣṇa wants. We are all servant of Kṛṣṇa; therefore our only aim is to serve Kṛṣṇa. And Kṛṣṇa wants that "Save these rascals from rajo-guṇa, tamo-guṇa. Bring them transcendent to sattva-guṇa, and they will be happy." This is Kṛṣṇa's desire. Nistraiguṇyo bhavārjuna: "Arjuna, you become above the three guṇas." That is the Kṛṣṇa's desire. "Why you are bothering with these guṇas? 'This is my body. This is my family. This is this. This is this. This is this.' You are arguing so much." So therefore Kṛṣṇa said, nistraiguṇyo bhavārjuna: "These are on the material platform. Come to the spiritual platform." Ultimately he said that "You are My very dear friend. Therefore I am disclosing to you the most confidential knowledge." Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. This is the whole instruction.

So all these śāstras, all these Vedas, all this knowledge, they are simply leading to Kṛṣṇa consciousness. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. But in the Kali-yuga it is very difficult to go step by step. People are so fallen, so much engrossed in rajo-guṇa and tamo-guṇa. Therefore, by the mercy of Caitanya Mahāprabhu, He has empowered the holy name of God, that simply by chanting Hare Kṛṣṇa mantra you can make equal progress than in other ages. Kalau tad dhari-kīrtanāt.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

This is the injunction of the śāstra, that in the Satya-yuga people used to live for 100,000's of years. At that time you could meditate upon for sixty thousand years. Still, forty thousand years you can live perfectly. But it is not possible now. Therefore the supreme perfection attained in the Satya-yuga by meditation was possible in the next yuga, Tretā-yuga, by performing sacrifices. Tretāyāṁ yajato makhaiḥ. Dvāpare paricaryāyām. In the next age, by worshiping Deity, paricaryāyām. Kalau tad dhari-kīrtanāt: the same result you will get. Because Kali-yuga, it is very difficult to be fixed up in meditation or to perform very costly yajñas or to perform worship of the Deity. That is also difficult. I am very much pleased that you are worshiping Deity very nicely, gorgeously. But in India you will find there are so many temples. Of course, it requires the energy. Otherwise here also, there are so many churches. Now they are being closed. This church, this was a church. Now it was closed. There was no customer. And now it is filled up. Why? The same church, the same men, the same spot. It is due to real knowledge. So if you go on simply opening centers, if there is no knowledge then it will again become a closed church someday. So don't do that. Before opening a center you must have perfect worshiper, perfect devotees. Not perfect; at least those who are willing to become. Then open. Otherwise, simply chant. Kalau tad dhari-kīrtanāt. That will never be impaired. Anywhere you chant, you will be successful, anywhere. Sit down. If you chant without any offense, then kalau tad dhari-kīrtanāt. But if possible, open nice centers, worship nicely. That will be very good. But if you are unable to do anything, either the meditation or offering sacrifices, worshiping the Deity, in this age, simply if you sincerely chant without any offense, then your life is sure to be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.42

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Los Angeles, June 8, 1976

Pradyumna: (leads chanting, etc.) Translation: ”The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land, and the Supersoul Himself all witness the activities of the living entity.”

Prabhupāda:

sūryo ’gniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ
kaṁ kuḥ svayaṁ dharma iti hy
ete daihyasya sākṣiṇaḥ
[SB 6.1.42]

In the Christian religion they do not believe karma, that I did something in my past life. ”Where is the evidence that I did something; therefore I am suffering?” They take the analogy: just like a criminal in the court is convinced when there is sufficient witness, not that I have complained against you, and you go to the court, you are punished. No. My charges against you should be corroborated by sufficient witness. So the Christian religionists, they do not believe in the next birth, transmigration of the soul, something like that. So they do not believe also in the fruitive activities’ resultant action of our past life. This very word ”witness”… It is my personal experience. I was student in the Scottish Churches College, and we had to attend half an hour Bible class. So Dr. W.S. Urquhart, he was teaching, Reverend W.S. Urquhart. He said, I remember, that ”Where is the evidence? The Hindus believe in the karma, but where is the evidence that I did it?”

The answer is here, that… We may not compare our inefficiency with the arrangement of the Supreme Lord. Now, God has kept so many witnesses. How you can escape? Here is a name, list of witness. Sūrya first of all-the sun. So how you can escape Sūrya’s light? You cannot escape. So here is one witness. Then Agni, fire. Then Kham, the sky. Where there is no sky? Here we are sitting; there is sky. And there is light also. Then Marut, air. Deva. Who is deva? Demigods, yes. Then Soma. At night there is moon. Sandhya, evening or noon. Noon is also sandhya. Sandhya means junction. When the night is going away-the day is coming early in the morning-that is also sandhya. When midday, the forenoon is passing-the afternoon is beginning-that is also sandhya. Tri-sandhya. Tri-sandhya. We have to chant Gāyatrī mantra tri-sandhya, early in the morning, in the midday and in the evening. That is tri-sandhya. Yasya prasādād bhagavat-prasādaḥ yasyāprasādād na gatiḥ kuto ’pi **. What is next line?

Devotee: Dhyāyan stuvaṁs tasya yaśas tri-sandhyam.

Prabhupāda: Tri-sandhya. This tri-sandhya, early in the morning, midday and in the evening. So every sandhya is witness. Sandhya, ahani, day and night together, whole day, twenty-four hours, ahani. Ahany ahani lokā gacchanti yama-mandiram. This ahani. Every day hundreds and thousands of living entities are dying. Śeṣaḥ sthitam icchanti kim aścaryam ataḥ param. Still, one who is not dead, he is thinking, ”I’ll not die. I’ll remain.” This is the wonderful thing, most wonderful thing. Everyone should be prepared for death. Death is inevitable. So diśaḥ, and ten directions: north, south, east, west, the four corners, eight, and up and down. They are ten directions. Where you’ll go? Everywhere there is witness. You cannot escape. Kaṁ kuḥ svayam. What is kaṁ kuḥ?

Devotee: Water and earth.

Prabhupāda: Water and earth, yes. So how you can escape God’s eyes? Sarvataḥ pāṇi-pādaṁ tat sarvato cakṣuḥ. Everywhere God’s eyes are there. So you cannot escape. You are wanting witness? Here are so many witnesses. How you can hide your sinful activities? That is not possible. You can hide yourself from the material laws, that ”The police has not seen me. Then I may escape.” No. God’s law you cannot do that. That is not possible. So we should remember it, that when we act sinfully, then there are so many witnesses, and we have to be punished. You cannot escape. Kaṁ kuḥ svayam. Svayam. These are so many gods, witnesses, and over and above them svayam, the Personality of Godhead in His Supersoul feature Supersoul means God is present in everyone’s heart. Not only heart, He is everywhere present, even within the atom.

yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramānu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

The Lord, in order to maintain this material world, how He has expanded, it is described in the śāstra. Eko ’py asau racayituṁ jagad-aṇḍa-koṭi. Jagad-aṇḍa means this universe. Aṇḍa: it is egglike. Aṇḍa means egglike, jagat-aṇḍa, the universe. So that universe is not one. We are seeing only one universe with our, these naked eyes, but when we see through the eyes of śāstra, authority… Śāstra-cakṣuṣāt. This is Vedic knowledge, that ”Don’t be simply after your, these defective eyes.” What is the value of these eyes? There are so many things. Just like this morning we were discussing: you take photograph from the sea. What you will see? But there are many millions of fishes within the sea. What you will take, photograph? They say that ”We have taken photograph on the moon planet. There is no life.” What is the value of this photograph? Can you take photograph in the water, how many fishes are there? So what is the value of your photograph? This is the difficulty, that these rascals, they do not accept that they are defective. That is the difficulty. With their defective senses they are thinking, ”We are perfect. Because we have got a photograph, telescope, therefore it is sufficient.” It is made by you. You are defective, and whatever you make, that is defective. This is the conclusion. This is right conclusion. If blind man, if he creates some telescope or…, can he see? You are blind. What you can see? But they are taking evidence: ”We have seen with photograph, with telescope.”

So these questions were never raised. We are now raising these questions. And they were passing on. No. This is not the process. The process is śāstra-cakṣuṣāt, śabda-pramāṇam. That is the Vedic injunction, śabda-pramāṇam. Just like you are sleeping, and somebody is coming to kill you with knife. So how you can take precaution? You are sleeping. But some of your friend or relative: ”Get up! Get up! Get up! There is enemy! There is enemy!” Immediately you wake up. That means you see with the ear, not with the eyes. The real seeing is through the eyes, er, through the ears. Suppose one does not know who is your…, who is his father. So how he can see the father? Through the ear, not with the eyes. That is not possible. The mother says, ”My dear child, here is your father,” and you see through the eyes: ”Here is my father.” So therefore real eyes-the ear, not these eyes. Real eyes. That is real seeing. Therefore śāstra says, Vedic knowledge, that śāstra-cakṣuṣāt, paśyati jñāna-cakṣuṣāt: ”One can see by the eyes of knowledge," not by these blunt eyes. This is useless. They cannot see. And how you can see through the śabda? Śāstra means śabda. Through the ear… My Guru Mahārāja used to say, "Don't try to see a saintly person by your eyes. You see a saintly person by the ear." Because if you hear from the saintly person and if he is speaking from the experience which he has heard from the, another saintly person-this is called guru-paramparā-then the knowledge is perfect. Yesterday we … The Yamadūtas said that iti śuśruma. Never said, "I have seen it." Vedo nārāyaṇaḥ sākṣāt svayaṁbhūr iti śuśruma: "We have heard it." Vedo nārāyaṇaḥ sākṣā… He never says, "I have seen it." No. Iti ṣuṣruma. So this is experience, real experience, real knowledge. Vedo nārāyaṇaḥ sākṣāt. Veda is directly Nārāyaṇa. So Nārāyaṇa… You can see Nārāyaṇa. You can hear about Nārāyaṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Viṣṇu is Nārāyaṇa. This is the beginning of understanding Nārāyaṇa, śravaṇaṁ kīrtanam. Never says, "By seeing, by touching, by licking up." No. You cannot see. That is not experience. Real experience is iti śuśruma. So if we take our knowledge that there is no witness what we did in our previous life, that is nonsense. Here are the so many witnesses. Iti śuśruma. Hear. You cannot say there is no witness. You hear from the Vedic literature how many witnesses are present there for all your activities and how they are becoming recorded minutely, and everything will be judged. Therefore the Yamarāja is there.

So this is our position, that prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], ahaṅkāra-vimūḍhātmā. Anyone who is proud of his so-called knowledge, so-called experience-simply "I believe," "I think," "It may be," "Suppose"-what is this knowledge? They're all nonsense. When you get knowledge śuśruma, from the authority, that is knowledge. Otherwise all useless. All useless. Because your senses are imperfect. You cannot see properly. You cannot hear properly. You cannot touch properly. You cannot smell properly. These are your instruments for getting experience. You cannot go. How you can say in other planets there is no life? You cannot go. According to the scientists' calculations, they say that to go to the topmost planet it will take forty… Eh? Forty thousands of years. Who is going to travel forty thousand years? But we are seeing. The planets are there. Go there and see. You cannot estimate of one universe, which you are practically seeing. And in the śāstra we hear that there are millions of universes.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So we have to take knowledge from śāstra. And who will teach me śāstra? Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Go to guru. Tad-vijñānārtham. Just like you go to some superior person to learn something. That is the process. Similarly, the same process… You have to go to a person who has also heard. Śuśruma. You go to that, not that person who says that "I suppose," "I believe," "Maybe." No. You go to the person who says, iti śuśruma: "We have heard it from authorities." You have to go to that person. Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Who is guru? Śrotriyam: "Who has properly heard." Śrotriyam. And what is the result? Brahma-niṣṭham: by hearing, he is firmly convinced there is God. You have to go to such guru. If you go to a fakir, what he will teach you? No. Fakir means one who talks much without any knowledge. He is called fakir.

So everything is, direction is there. Tad-vijñānārtham. If you want to know that science, then Tad-vijñānārthaṁ sa gurum eva: [MU 1.2.12] "must." Gacchet. This verb is used when there is the sense "must." If somebody says, "All right, I shall learn even without going to any guru," no, that is not possible. Therefore this verb is used, gacchet: "You must if you want to learn." Otherwise you remain in darkness. This is Vedic injunction. Śuśruma? You must hear from the right source; then you will get perfect knowledge. So therefore, whether there is witness or not witness, we cannot understand from a so-called professor. There is witness, śāstra says. And how can you deny it? If sūrya… first word is sūrya. The sūrya is the eyes of God, one eye. Another eye is the moon. And it is described in the śāstra,

yac-cakṣur eṣa savitā sakala-grahānāṁ
rāja samasta-sura-mūrtir aśeṣa-tejāḥ,
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

So Sūrya can see that… We have got some rays of the eyes, three feet. But, you see, from the 93,000,000 miles away he is seeing you. So brightly he is seeing. So you have to understand in that way. The śāstra says, "Here is the eyes." Another eye, another eye, one after another, one after another. How you will escape? That is not possible.

Therefore we must be very cautious and, I mean to say, with sense we must act, and if we act according to the direction of the śāstra, then our position is safe. Otherwise, we are risking life. Risking life means this human life, human life. The dog has got ear; we have got also ear. But a dog cannot understand śāstra; that is not possible. Or the elephant has got ear, very big ear. (laughter) Does it mean that he can hear more? No. This is rascaldom. One must be quite able to hear to understand śāstra. Therefore śāstra is meant for the human society. In the Caitanya-caritāmṛta you will find, the Sanātana Gosvāmī's teachings, you will find, anadi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda purāṇa karila. Why these Vedas and Purāṇas are there? Just to remind us. The veda purāṇa karila. Veda, the four Vedas and other literatures abiding by the Vedas… Purāṇa means supplementary Vedas. There are many historical incidences. They say "mythology." No, it is not mythology. It is from selected historical incidences put together, but the same Vedic instruction for common man. In the Vedas the mantras are there. Common man cannot understand. Janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. This Veda mantra goes on. But ordinary persons, they cannot understand. Therefore the same Vedas explained with reference to the historical incidences, that is called Purāṇa. Purāṇa means "who is complete." Purāṇa, pūrayati iti purāṇa. So, the Māyāvādī philosopher, they say the Purāṇas are stories. No. The Bhāgavata is Purāṇa. It is full of stories. But what kind of stories? All Vedic instruction. Just like Ajāmila. Ajāmila began, itihāsa. The Bhāgavata Purāṇa is speaking itihāsa, in the beginning. It is said. So Śukadeva Gosvāmī is giving incidences of itihāsa, history, example from the history. So this is actual fact.

So in order to convince Parīkṣit Mahārāja how chanting of Hare Kṛṣṇa mantra is powerful, he is giving a lesson from the history, how Ajāmila was delivered simply by chanting "Nārāyaṇa." This is the incidence from the history. And it is history. The story begins, kānyakubje. Kānyakubja is still there in India. Perhaps you have heard the name of Kanpur. So that is within the Kānyakubja area.

Kānyakubje dvijaḥ: ”There was a brāhmaṇa in Kānyakubja.” Historical name is all… So it is history. It is not story, mythology. No story. It is historical fact. Anything which is described in the śāstra… The Bhāgavata is Maha-Purāṇa. Don’t be misled, ”These are mythology.” No, these are historical facts. And we have to learn the Vedic knowledge by the description selected from the history so that we can easily understand. This is the purpose.

So in our, this human form of life we should be very careful, and what is ordered that ”You should do like this…” Just like if you go to a medical man, so if you are diseased, a medical man, physician, will give you a prescription that ”You take this medicine, and you do not take this kind of food. You can take this kind of food.” Āhāra-pathya. So if you want to cure your material disease, then two things are required: the medicine and the food. It is called pathya. The proper food and proper medicine. The proper medicine is chanting Hare Kṛṣṇa, and the proper food is Kṛṣṇa prasāda.

Devotees: Jaya!

Prabhupāda: Take these two things-you are liberated.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.43

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Los Angeles, July 24, 1975

Nitai: ”The candidates for punishment are those who are confirmed by these many witnesses to have deviated from the prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his different sinful activities.”

Prabhupāda:

etair adharmo vijñātaḥ
sthānaṁ daṇḍasya yujyate
sarve karmānurodhena
daṇḍam arhanti kāriṇaḥ
[SB 6.1.43]

So we have discussed about the witnesses last, yesterday. You cannot conceal anything from the eyes of God. That is not possible. In the Bhagavad-gītā it is said, sarvato pāṇi-pādas tam. God has His eyes, heads, legs, hands everywhere. Therefore He is all-pervasive. So just like government has got vigilance: you are running on the road; there is vigilance. Similarly, everyone within this material world, either in this planet or lower planetary system or higher planetary system, they are daṇḍam arhanti.

Everyone is deserving to be punished, beginning from Lord Brahmā down to the ant, every living entity. Daṇḍam arhanti. And the final daṇḍam… Daṇḍa means punishment. The final daṇḍa is death. Everywhere, anywhere you go within this universe, planetary system… Ūrdhvaṁ gacchanti sattva-sthāḥ: ”Those who are in the modes of goodness, they are elevated to the higher planetary system.” And madhye tiṣṭhanti rājasāḥ: ”Those who are under the spell of passion, they keep within the middle planetary system.” And those who are most abominable, they are given to the lower planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ, jaghanya-guṇa-vṛtti-sthāḥ [Bg. 14.18]. Jaghanya means very abominable guṇa, in the darkest region of ignorance. They are put into the lower planetary system, animal. And there are 8,400,000 different forms of life, and they are distributed all over the universe. Don’t think that here only there are living entities and all other planets are vacant. This is nonsense. Everywhere there is living entity. Therefore it is said in the Bhagavad…, sarva-gaḥ. The living entity is everywhere. You can go anywhere. You can go to the higher planetary system, you can go to the lower planetary system, and you can go to the kingdom of God also in the spiritual world. Therefore the living entity’s another name is sarva-gaḥ. He can go anywhere. If you like, you go to hell. If you like, you go to heaven. If you like, you go to God. If you like, you become animal. If you like, you can become demigod. Everything, fully. That little independence is there. As you like, Kṛṣṇa will give you facility.

Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] ”My dear Arjuna, the Lord is situated in everyone’s heart.” Why He is situated there? Because He is the suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. We are sons of God. He is very sorry that unnecessarily we are wandering within this universe and suffering in different types of bodies, and this is going on. So īśvara, He is very well-wisher, friend. He is simply trying to turn His face towards you. That’s it. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. He has given little freedom, so do whatever you like. But He is simply taking the chance, ”When this rascal will turn towards Me?” That is His business. That is stated in the Vedic śāstra, that two birds are sitting in the same tree. One is eating the fruit and the other is simple witnessing. So the eating bird is the jīvātmā, individual soul, and the witness bird is God, Paramātmā. So He is giving us the facility. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna ti…, bhrāmayan sarva-bhūtāni [Bg. 18.61]. You cannot, out of your own power, you can go to the higher planetary, lower planetary, anywhere. No. That is to be sanctioned by God. Bhrāmayan. I want to go here, there. He will give me facility. And what is the process? Now, yantra, a machine. Just like you have got the machine, aeroplane, you go from here to there, similarly, this is also a yantra, this is also a machine. The difference is that this is God-made machine or Yes, everything is God-made, and your machine is man-made. Here the machine is growing automatically, and your machine, each and every machine you have to manufacture in the factory. That is the difference. Both of them are machine, but this machine is God-made, and the other machine is man-made.

So some atheist old man, he challenged me that ”Why you are thinking of God? This body is just like a clock. You wind it and it will go on.” That’s all right. But here a clock machine is there. It can produce other clock. But your clock cannot do that. That is the difference. Here God-made machine is so nice and perfect that He creates one male and one female, and unlimited machine is coming out, so much so that you, being disgusted, you kill some of the machine. And they are trying to manufacture another machine in the laboratory, in the test tube. What is the credit there? Millions of machine are coming out without your test tube. But they want to take credit.

So anyway, this is a machine, and the machine is given by God. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. God has nothing to do. He simply orders His maidservant, this material nature. The material nature is God's maidservant, lower-grade maidservant. He has got many maidservants, Lakṣmīs. They are all goddess of fortune. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. He has got so many. The gopīs are maidservants. The Lakṣmīs are maidservant. You will find this description in Śrīmad-Bhāgavatam, Kṛṣṇa book, that all the queens of Kṛṣṇa they were discussing with Draupadī, female talk. Draupadī was asking, "How you were married?" So they were narrating the incidence, how (s)he was married to Kṛṣṇa. But the conclusion is there: every queen was speaking, "In this way, I have been maidservant of Kṛṣṇa." Nobody says that "I have become queen," although they were queen. They were also coming from royal family, very good family. Kṛṣṇa had to conquer such queen by fighting. They're not ordinary wife. But still, they say that "In this way I have become maidservant." So everyone is maidservant. We are also maidservant, prakṛti. Prakṛti means female. Jīva-bhūtāḥ, yayedaṁ dhāryate, itas tu prakṛti viddhi me parāḥ. Kṛṣṇa says First of all the material energy, prakṛti… The material energy is also prakṛti, maidservant. And the spiritual energy, also maidservant. And we are, we jīvas, we are also maidservant. Here we are dressed as man, but our original position is maidservant of Kṛṣṇa, prakṛti. Here, of course, even woman, she is also thinking as man. Man means enjoyer, and prakṛti means enjoyed. So anyone who is thinking, "I am enjoyer," outwardly he may be in the female form or male form-he is puruṣa. Therefore this conditioned soul is puruṣa. Puruṣaḥ prakṛti-sthe api.

So anyone who has come within this material world, everyone is thinking, "I am puruṣa. I am enjoyer." That is sinful. That is… Just like if a woman artificially dresses herself as a man, that is not very good business. That is not appreciated. So our position is that we are actually maidservant of Kṛṣṇa, but here, in the material world, we are trying to become puruṣa, or enjoyer. This is our disease. That is sinful. That is sinful. Suppose if a woman dresses like man… Of course, nowadays it is very fashionable to have coat, pant, like the… So that is not very, liked very much. It is artificial. So anything artificial we do, that is sinful. This is the description of sin. What is sin? You, if you act naturally, that is good; but if you act artificially, that is sinful. This is the distinction between sinful activities and pious activities. So our natural function is, as described by Śrī Caitanya Mahāprabhu, jīvera 'svarūpa' haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. This is our constitutional position, that we are eternally servant of Kṛṣṇa, or maidservant of Kṛṣṇa, as you say. But we are trying to become master. So that is sinful. So we are creating so many positions, situations, "How I can become the master." Kṛṣṇa bhuliya jīva bhoga vāñchā kare, pasate māyā tāre jāpaṭiyā dhare. The living entity, forgetting his real position as maidservant of God or servant of God, when he wants to enjoy this material world, that is māyā. Māyā tāre jāpaṭiyā dhare. Immediately. That is sinful.

So this disease is there even in Lord Brahmā down to the small ant. Everyone is trying to enjoy this material… The whole material civilization means everyone is trying to enjoy this world, that civilization. So many cars are running here and there, but what is the purpose? The purpose is everyone is trying to enjoy. That is sinful. That is sinful, because you cannot enjoy. Enjoyer is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. So long you are trying to encroach upon Kṛṣṇa's jurisdiction-everything is Kṛṣṇa's jurisdiction, but you are falsely trying to enjoy-that is disease. So this human life specially meant for understanding this truth. That is human life. Kṛṣṇa is educating the human society. Apareyam itas tu viddhi me prakṛtiṁ parāḥ. First of all He described the material energy, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. This is also Kṛṣṇa's energy. Kṛṣṇa is everything-the material, spiritual, marginal, everything. Parasya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. Somewhere He is personally present. Somewhere He is present by His energy. So everything is energy of Kṛṣṇa. Parasya brāhmaṇaḥ śaktiḥ.

eka-deśa-sthitasyāgner
jyotsnā vistārina yathā
parasya brāhmaṇaḥ śaktiḥ
sarvedam akhilam jagat

Very nicely it is described in the Viṣṇu Purāṇa, shortly, what is this world, manifested world. This manifested world is distribution of the energy of Brahman. Just like this whole material world, universe, is distribution of the energy of the sun. This is scientific. Everyone knows. Similarly, whatever there is, it is the distribution of the energy of Kṛṣṇa. So Kṛṣṇa and Kṛṣṇa's energy not different. But still, energy is not Kṛṣṇa, Kṛṣṇa is not energy. In this way we have to understand Kṛṣṇa.

So every living entity who has forgotten Kṛṣṇa, trying to imitate Kṛṣṇa, that is sinful. So these sinful activities we are doing in ignorance, in lower grade of life. Just like cats and dogs and birds and trees and the…, they do not know, there is no capacity. They are so much covered with ignorance that a tree is standing, you cut it: there is no protest because it is so dull. Similarly, you take the animal, slaughterhouse, it cannot protest. These are the symptoms of ignorance. And as soon as there is awakening of Kṛṣṇa consciousness or advanced consciousness, then if I pinch you, immediately you protest, "Why you have pinched me?" That is the difference between the lower-grade life and higher-grade life. So if in the higher-grade life we do not understand Kṛṣṇa, then we are making suicide, cutting our own throat. That is sinful. So here is a chance, the human form of body. Death will come to the dog and to me also. Then where is the difference? The difference is so long I am living, I can try to understand Kṛṣṇa; others cannot. If we miss this opportunity, then we are committing suicide. This is the verdict of the śāstra.

So nāyaṁ deha deho-bhājāṁ nṛloke. Everybody has got material body. The ant has got also material body, and Lord Brahmā has got also material body. Anyone who is in the material world, he has got this material body. Therefore it is called ayaṁ deha: "this deha, this body." I am not deha. That is the tenth-class ignorance if I think, "I am this body." Nāyaṁ deho deha-bhājāṁ nṛloke. Everyone has got body, but nrloke, in the human society, the body which you have got, or the person who has got this human form of body, kaṣṭān kāmān na arhate, for such animal, having this material body, human body, it is not meant for working so hard. That is first-class civilization when people are not working very hard, living very peacefully, and getting their necessities of life. That is first-class civilization, not that to work day and night like hogs and dog, and get a cup of tea and little morsel of bread. That is not civilization. Therefore śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhu… [SB 5.5.1]. This kind of hard labor for sense gratification little, it is done by the hogs and dogs. So to teach people to work day and night for simply eating purposes, sense gratification, that is hog civilization, according to śāstra. Nāyaṁ deha deho-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Then what is the purpose of human life? Tapo divyaṁ putrakā yena śuddhyed sattva yena brahma-saukhyaṁ anantam. You are seeking after happiness. So this life is meant for tapasya, austerity. Not to indulge in sense gratification. That is done by the dogs and hogs. You are human being, you are meant for practicing austerity. ”Oh, why shall I practice austerity?” Now, yato śuddhyed sattva. Your existence will be purified. You are suffering in this material world because your existence is not purified. Therefore you are accepting death. Who dies? The diseased man dies. Of course, everyone dies. Everyone is diseased here. But generally, we understand, one who is not healthy, he dies. So why we die? We are eternal. Everyone knows. Nityaḥ śāśvato ’yam na hanyate hanyamāne śarīre [Bg. 2.20]. Then why I am dying? Why I am suffering from disease, from old age? This should be the human question, and they should try to solve this, and this opportunity is given by nature and God combined. God has ordered nature to give me this machine, human form of body. If we do not utilize it as human being, that is sinful. That is sinful.

So there are so many witnesses, as we have already discussed.

sūryaḥ agniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ
kaṁ kuhsvayaṁ dharma iti
hy ete daihyasya sākṣiṇaḥ

How Kṛṣṇa is anxious, that ”This rascal has been given the nice human form of body to understand Me, My relationship with him.” Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Prahlāda Mahārāja said that this human form of body is durlabhaṁ. Labham means ”obtainable,” and duḥ, ”when you have(?) difficulty.” So many species of life we had to go through by evolution. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. In this way we have got this human form, durlabhaṁ, with great difficulty. So Prahlāda Mahārāja, durlabhaṁ mānuṣaṁ janma. So mānuṣaṁ janma, durlabhaṁ: ”very, very difficult to obtain it.” So somebody says, ”What is the benefit? Everyone dies, and man also dies.” But Prahlāda Mahārāja says, ”Yes, that is fact.” Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam: ”Although it is temporary, but you can achieve the great success of life.” That is int Arthadam, arthadam. Artha means some meaningful. If we don’t use it as meaningful life, then we are punished, again go to Either go to back to home, back to Godhead, or go to dog’s and cat’s life. We have to select now. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. If you practice only tamo-guṇa, then you go to hell again.

So therefore it is said here, etair adharmo vijñātaḥ. One who is religious or irreligious, there are so many witnesses. They inform. Kṛṣṇa personally sees also. He is there within the heart. So it is not very difficult for Kṛṣṇa and His agent to understand who is religious or irreligious. Just like I have said many times that our test tube testing is Kṛṣṇa’s word that ”One who is religious or unreligious…” What is that? Catur-vidhā bhajante māṁ sukṛtinaḥ arjuna: ”Four classes of men who are pious, they come to Me for worshiping.” Who are they? Ārto arthārthī jijñāsuḥ jñānī, four classes. One who is distressed, he goes to God: ”Sir, I am very much distressed. Kindly give me relief.” Arthārthī, one is poor, he also goes, provided he is pious. The impious, they’ll ”Uh, what is God? I will do it.” Just like the Communists, they say, ”You are poor, so why you are going to the church? Beg from us bread.” And poor men, they beg, and they give many breads, and they become atheist: ”Well, we are getting from the Communist leaders bread. Why shall I go to church, ’God gives us, give me’?” But because they are poor, poor in knowledge, they do not know that the bread is coming from the Communist factory. It is coming from God, the wheat. That is not manufactured in the factory. But they have no intelligence. They think that ”Our Communist friend, he is giving me bread.”

So in this way we are misguided by so many rascals and forget God, and that is sinful life. That is the sinful life. Therefore it is said, etair adharmaḥ vijñātaḥ: now as soon as you are sinful, you have to be punished. That is nature’s law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. It is not that God has to come personally to punish you. When God comes personally to punish you, then you are not ordinary. (laughter) Just like He came to punish Rāvaṇa, Kaṁsa. They are not ordinary. But ordinary person, a little headache is sufficient to finish him. He doesn’t require to bring God. God’s agents, there are so many agents. One agent is sufficient. So in this way there are different grades of punishment. Just like first-class, second-class, third-class prisoner. They are all punished in the prison house, but some of them are first class, some of them are second class. So similarly, within this material world it is called durgā. Durgā means fort, and the superintending deity is called Durgā, goddess material nature. So it is a fort like. You cannot go from here and there. You are trying so much to go from this planet to moon. You cannot do. Just like in the prison house, no prisoner can leave this place to go to another unless he is ordered to do so; similarly, we are conditioned. It is not possible, ”Because we have manufactured some machine, by force I can go anywhere.” No. That is not possible. That is not possible. You may do it for perpetually, but śāstra says if you practice piously, then you can be elevated to the higher planetary system. It is very easy, but we are so fool, we cannot understand that… Suppose in coming, either from India to America or America to…, we have to make so many arrangements: visa, passport, medical certificate, this, that. No country will allow you without all these things. So how you can go to the other planets without being equipped? This is foolishness. This is not possible. We are conditioned means we cannot go from here to there. There is rule and regulation. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. So this is futile attempt. Therefore the Vaiṣṇavas recommend that ”Why you are foolishly attempting so many things? Just utilize this life for developing Kṛṣṇa consciousness. Chant Hare Kṛṣṇa.”

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.43

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Los Angeles, June 9, 1976

Pradyumna: Translation: ”The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.”

Prabhupāda:

etair adharmo vijñātaḥ
sthānaṁ daṇḍasya yujyate

sarve karmānurodhena
daṇḍam arhanti kāriṇaḥ
[SB 6.1.43]

So you can say that "God is dead" or "There is no God," but that is not the fact. The atheist class of men, they want that there may not be any God; they can do whatever they like. That is not possible. Just like in a small state there are so many CID, police and so many other depart…, detectives, just to find out who is transgressing the law. So in this big government of the universe, how do you think that there is no system of finding out who is culprit? So what is adharma? Etair adharmo vijñātaḥ. Adharma, irreligiosity, or transgressing the law, that is adharma. Dharma and adharma… Dharma means obeying the laws. Just like good citizens means who is obeying the laws of the state. He is good citizen. And other person who is disobeying, they are called outlaws. So what is dharma? Just like it is the duty of good citizen to abide by the laws of the state, similarly, dharmī, a person who is religious, means who is abiding by the laws of God. That's all. And who is not abiding, he is adharmi. That is the difference.

So what is our dharma? Living entities, we are part and parcel of God; we are not separated from God. Just like this finger is not separated from the whole body, a part of the body. So when Kṛṣṇa says that "All these living entities, they are My part and parcel…" Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Not that the part and parcel is differently created. As soon as the body is there, the part and parcel are also there. So what is the duty of the part and parcel? Just like this finger. I am feeling some itching sensation; immediately comes, naturally, without asking. It's always ready to serve. This is the duty of the part and parcel. So if we are part and parcel of God, then what is our duty? To serve God, that's all. This is our duty. So anyone who is serving always Kṛṣṇa, or God, he is dharmī; he is in dharma. And who is not serving is adharma. Because a duty… It requires treatment. This finger, part and parcel of my body. I want to get some service from the finger, but if the finger is diseased or due to some pain or some injury it cannot serve the body, it requires treatment. This is natural. Similarly, punishment means treatment. Why government has opened so many prison house? So this punishment… Government does not desire to keep the prison house open and inviting, "Please come here." No, that is not the policy. Policy is that "One who is outlaw, diseased, he should be brought here and corrected."

So Yamarāja is for this purpose. When we are punished that is no envious envy on the part of God or His agent; it is our correction, I think the Yamarāja, er, the Yamadūtas said in the beginning that "We have come to take Ajāmila just to correct him." So dharma and adharma… Our real dharma is to serve God. That is our real duty. And as soon as we neglect this permanent service or occupation, then we are liable to be punished. You cannot become independent of God. That is not possible. That will (not) make you happy. The healthy condition of the finger is that it is able to serve the body. If the finger is not able to serve the body, that will mean unhealthy. Otherwise… Similarly, when we are engaged in Kṛṣṇa consciousness and engaged in the service of the Lord, that is our healthy state. That is mukti, liberation. Mukti means no disease. So when we deny to serve Kṛṣṇa, when we are not engaged in the service of Kṛṣṇa, that is our diseased condition. That is not healthy condition.

So this Kṛṣṇa consciousness movement is a treatment to cure this disease, atheist and rogues, to come to Kṛṣṇa consciousness and be happy. This is Kṛṣṇa consciousness movement. It is not an artificial thing to give you facility for your sense gratification. No. There is no question of sense gratification. That is disease. The healthy state is how to satisfy Kṛṣṇa. That is bhakti. Bhakti definition, you know:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

That is bhakti, no other business. Anyābhilāṣitā-śūnyam. Śūnyam means zero. We are singing, āra nā kariha mane āśā **. Make all… They could not understand. They are so much atheistic that it was impossible for them to understand what is God, what is devotion. So therefore Lord Buddha propounded the philosophy, "Make all your nonsense activities zero, so much. First of all make zero, then positive we shall say." That is zero movement, śūnyavādī. At least, if a rascal children is always doing something nonsense, then first of all stop him. Make him zero. Then good lesson: "Come. Do this." So this Buddhist movement means to make their atheistic activities zero. At least that is good. It is better not to… Maunam, silent. Instead of talking all nonsense, better be silent; don't create disturbance. So… And the other movement, nirviśeṣa-vādī, are giving little hint, Śaṅkarācārya, Māyāvāda, that "Yes, this zero is not sufficient. There is positive." Brahma satyaṁ jagan mithyā. His movement was that "This material world is false; make it zero. But there is a positive thing which is Brahman." What is that Brahman, he did not disclose.

Then the Vaiṣṇava ācāryas, Rāmanujācārya, Madhvācārya, they said, brahma satya. And what is Brahman? Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Brahman, first realization, impersonal; then localized; then person. Just like Kṛṣṇa says in the Bhagavad-gītā, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "Long, long years ago, millions of years ago, I spoke this philosophy to the sun-god, Vivasvān." So, Kṛṣṇa, as He was instructing Arjuna, similarly, He was instructing the sun-god that… Arjuna is a person. Kṛṣṇa is a person. Similarly, sun-god is also a person, and Kṛṣṇa is a person. And Kṛṣṇa says in the Second Chapter of Bhagavad-gītā that "My dear Arjuna, you, Me, and all of them who are standing here in this battlefield, we were existing in the past, we are existing now, and we shall continue to exist." So God is person; we are also person. We existed in the past as person, we are existing now as person and we shall continue to exist as person. There is no question of imperson. If past, present, future, everywhere is a person, where is the question of imperson? So imperson means… Just like the sun-god is person, but the sunshine is imperson. Those who are in the sunshine, they cannot understand what is sun-god. That is not possible. It requires strength. If you want to go and see the sun-god Vivasvān, that requires qualification. It is not so easy. You cannot enter even the sun planet, what to speak of talking with him. But Kṛṣṇa could talk. Kṛṣṇa can go anywhere. And when there is sun-god, then "god" means not alone. A king does not mean alone. King means he has got his kingdom, he has got his subjects, he has got minister, he has got military strength. Everything is there. So similarly, if we accept Kṛṣṇa's statement that "I spoke to sun-god," the sun-god is there in the sun globe, and he has his kingdom, so dazzling kingdom. It looks like fire, blazing. But don't think it is impersonal. Impersonal? How Kṛṣṇa could talk with him? There is no question of impersonality.

So here, adharmaḥ vijñātaḥ, the degrees. Real dharma is, Kṛṣṇa is explaining in the Bhagavad…, sarva-dharmān parityajya… [Bg. 18.66]. You have created, man-made, so many dharmas. So one Bengali Vaiṣṇava, he has mentioned, pṛthivite yaha kichu dharma nāme cale, bhāgavat kahe taha paripūrṇa chale. Bhāgavata, Śrīmad-Bhāgavatam says, dharmaḥ projjhita-kaitavo 'tra: [SB 1.1.2] "In the Śrīmad-Bhāgavatam all kaitava"-kaitava means cheating-"cheating type of religious religious system is kicked out." Projjhita, dharmaḥ projjhita-kaitavo atra. So dharma is one; religion is one. There cannot be different types of religion. That is concoction. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. I have several times… So dharma and adharma. These witnesses are there to see who is disobeying the orders of the Lord. That is adharma. A clear order is that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. Everything is explained in the Bhagavad-gītā, what is jñāna, what is dharma, what is vairāgya.

So we have got this opportunity, this human form of life. As I was saying yesterday, kṛṣṇa-bhuliya jīva… Anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda-purāṇa karila. We do not know when, but since a very, very long time, anādi… Ādi means it is beginning of this creation. And before that, anādi. Anādi bahir-mukha jīva. We are forgetful of Kṛṣṇa since a very, very long time, and going within the cycle of birth and death, transmigration. So we get the opportunity, this human form of life. So we must revive our consciousness by going through, by understanding, by hearing these literatures. Veda-Purāṇa. Veda-Purāṇa. Anādi bahir-mukha jīva kṛṣṇa bhuli gela. Our position is: we have forgotten God. But this forgetfulness can be subdued, and we can revive our original consciousness. Just like a man sleeping, but if you call him again and again, "Mr. such and such, get up. Get up. Now your time is to go to office and do this, to do that," similarly, although we are sleeping on the lap of māyā, kota nidrā yao māyā piśācīra kole, so we can be awakened by simply this chanting process, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So this chanting Hare Kṛṣṇa mantra will cleanse our heart. We are loaded with so many dirty things, so this can be cleansed. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. This Kṛṣṇa consciousness movement is to cleanse the heart of the human being and get out all the…, projjhita, kick out all dirty things and concentrate on devotional service of Kṛṣṇa. And the beginning is śṛṇvatām, śṛṇvatām, this process. It doesn't require that you should be very rich man or you should be very educated or so on, so on. No. In whatever position you are, remain. There is no question of artificial improvement. There is no question. You remain. Simply God has given you the ear. Utilize it properly. That's all. You don't require to go to the university and get a Ph.D. degree and then you can understand. No. That is Caitanya Mahāprabhu's mission, that,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ

Caitanya Mahāprabhu's movement is so nice that you don't require to acquire something artificial. No. Wherever you are, remain there. Simply hear. And preaching means to propagate or to vibrate what Kṛṣṇa has said. So this is the position of the preacher, that you simply repeat, like a parrot, no qualification. You simply … Whatever is said in the Bhagavad-gītā, you repeat. And the others simply hear. Śravaṇaṁ kīrtanam [SB 7.5.23]. Then both of them become liberated. There is no question of that, to become a qualified person. This is the only qualification, that a preacher should preach only what Kṛṣṇa has said. That's all. No manufacturing, no concoction. And the audience? They will hear from such person who does not speak anything else except Kṛṣṇa's teaching, that's all. These two things, if carried, then your both the life,(?) the śravaṇaṁ kīrtanam, the one who is speaking and one who is hearing, both of them are benefited.

So this Kṛṣṇa consciousness movement is opening so many centers just to give people opportunity to hear. To hear. So I am very glad that this church… This was a church, and nobody was coming here, and therefore it was sold to us. Now… You are all belonging to America, Los Angeles, and the church also was there. Now why it is crowded? It is not that you are imported from India to hear about Kṛṣṇa. (laughter) So if there is substance, they will hear. If there is no substance, who will hear? That is the difference. So substance is here. Ataeva kṛṣṇa veda-purāṇa karila. You hear these Vedas and Purāṇas and make your life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.44

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Los Angeles, July 25, 1975

Nitai: "O inhabitants of Vaikuṇṭha, you are all sinless, but those within this material world, they are all karmīs acting piously or impiously. Both kinds of activities are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot remain inactive, and it is inevitable for one acting under the modes of nature to be sinful. Therefore all the living entities within this material world are punishable."

Prabhupāda:

sambhavanti hi bhadrāṇi
viparītāni cānaghāḥ
kāriṇāṁ guṇa-saṅgo 'sti
dehavān na hy akarma-kṛt
[SB 6.1.44]

So dehavān we have explained several times. Deha means the body, and vān means one who possesses. Asty arthe vatup. This vat-pratyāya is affixed when there is the meaning of possessing. Therefore Bhagavān. Bhāga means opulence, and vān means one who possesses. That is Bhagavān. So same thing, in the same process: dehavān. So dehavān, every one of us, dehavān. The dog is also dehavān; he has got body. I am also dehavān, every one of us.

So anyone who has got this material body, he cannot stop even for a moment working something. Na hy akarma-kṛt. This is the nature. He must do some… Just as child. Child is always restless. Similarly… "Child is the father of man." One who becomes father, the same restlessness because that is the nature. Na hi dehavān akarma-kṛt. So if you are not engaged in good work, then you must act badly. That is natural. You have to work. Therefore idle brain is devil's workshop. If you are sitting idly, then brain also will work, mind also will work. The bodily function will go. So if you don't engage yourself in good work, then you must be engaged in bad work. And if you are not engaged in good work and if you are engaged in… There are two things, good or bad. So in one of them we must be engaged.

So if we are not instructed or trained up to act in good work, then we must be doing bad work. Bad work means māyā and good work means God. There are two things, God and māyā. If we do not act in godly situation then we must be acting in māyā's clutches. That is explained in the Caitanya-caritāmṛta in a very simple verse, nāna māyāra dāsa, kari nāna abhilāṣa: "As soon as I become servant of māyā, then I shall create so many rascaldom in the name of philosophy and science." This is going on. So-called philosophy and science means all rascaldom, bad work. It is very challenging word, but this is the fact. If we do not… Take for example… There are so many scientists, so many philosophers and so many hippies also, LSD men. Why this has happened? Because there is no good engagement. Some are passing in the name of so-called scientist and so-called philosopher, and some of them are hippies, but all of them are engaged in bad, asat. Asat and sat. Sat means permanent, and asat means temporary.

So we must know what is our constitutional position. That we do not know. We are sat, eternal; therefore we shall act in such a way that will benefit my eternal life. That is sat. Therefore the Vedas instruct, asato mā sad gamaḥ: "Don't be engaged in temporary activities, bodily…" Bodily necessities means temporary. If I am child, my body is of a child's body, then my necessities are different from my father's necessities. So everyone is engaged in bodily necessities. Therefore it is said, dehavān na hy akarma-kṛt. And kāriṇāṁ guṇa-saṅgo 'sti. Infection. We have got this practical understanding. If your body infects some disease, then you have to suffer. And if your body remains uninfected, unaffected by any poisonous…, then you remain healthy. Therefore it is said, sambhavanti hi bhadrāṇi viparītāni cānaghaḥ. Viparītāni. Viparī means just opposite. Sambhavanti bhadrāṇi. One is acting in auspicity, and one is acting viparītāni, just the opposite, inauspicity. In this way we are becoming entangled, life after life. Karinam guṇa-sango 'sti. In other place it is said, karmaṇā daiva-netreṇa: [SB 3.31.1] "As we are acting auspicious or inauspicious, by higher supervision, higher consideration, judgment, we are getting different body." Otherwise why there are so many varieties of body? This is the cause. One is getting auspicious body, one is getting inauspicious body, but there is one opportunity that… If you want to change materially your auspicious or inauspicious position, that cannot be done. It is fixed up. It cannot be done otherwise. Suppose a man has got a nice body; a dog has got inferior body. You cannot change the… Bodily, you cannot make a man dog or a dog man. That is not possible. But spiritually, you can make. Spiritually, a bad man or bad dog even can be elevated to the highest perfection.

Therefore the conclusion is if you act spiritually, then it is bhadrāṇi, or auspicious. If you act materially, on the bodily concept of life, that is inauspicious. This is the conclusion. And that is being watched by the authorities, as we have already explained, the witnesses. God is the original chastiser or awarder, but there are so many witnesses. That we have already discussed. Sūryaḥ agniḥ khaṁ marud devaḥ somaḥ. Everywhere it is thoroughly watched. So we must be very careful that we have got this human form of body-how to act? The act means first of all you know what is your position. That is the first instruction in the Bhagavad-gītā, that "Your position is that you are not this body. Your position is that you are the proprietor of the body, you are spirit soul." So if people are not educated on this understanding, that the soul is different from body, that is… The beginning of education is wrong. Therefore whatever further advancement of so-called education is wrong, because the basic principle is wrong.

So the Kṛṣṇa consciousness movement means they want to educate people, rectifying the basic principle of misconception: "I am body," "I am American," "I am Indian," "I am fat," "I am thin," "I am black," "I am white"-all bodily conception. This has to be removed first of all. So the śāstra says that if one is in the bodily concept of life, then he is no more better than an animal. No better than an animal. Yasyātma-buddhiḥ kunape tri-dhātuke [SB 10.84.13]. We have discussed many times. This bodily concept of life should be first of all removed. We must be enlightened. Otherwise, if we act on the bodily concept of life, then-not bhadrāṇi, not auspicious-everything is inauspicious, viparītāni. Sambhavanti hi bhadrāṇi viparītāni cānaghaḥ, kāriṇām. Kāriṇām means one who is working. Nobody is… Because dead stone, that is sitting idly, but any…, even a small ant, it is also working. That is the difference between matter and the spirit. So we cannot understand this difference, that what is the difference between matter and spirit. Why the big mountain does not move? Because it is dead matter. And a small ant, it moves. Why it is so? That is the difference between matter and spirit. Why you are misunderstanding that "The spirit is also matter; it is coming from chemical"? This miseducation is going on that spirit is also chemical composition, although I cannot experiment it by mixing chemical, producing…

So under this misconception of life we are simply acting inauspiciously. Why inauspiciously? Because we are working blindly. We do not know what is my next life, or we do not believe in next life. But you believe or not believe; next life is there. As the child has his next life, the boy has his next life, the youth has his next life, similarly, the old man has got his next life. You believe or not believe; you have to accept next life. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. This is real education. You have to accept the next life. Now, what kind of next life you will get, you have to prepare in this life. That is auspicious. That is bhadrāṇi. And if you don't prepare for the next life, irresponsible… Just like a street boy does not take education because he has no idea of next life. But his father, his mother, is anxious that "My son's next life, future life, will be spoiled if he does not take education." They are anxious. Similarly, the father and the mother, the guru, the friend-everyone should be actually well-wisher of his friend, dependent, when he gives spiritual education. Then he is friend. Otherwise they are enemy. Pitā na sa syāj jananī na sa syāt. The sastric contraception means that "If you cannot educate your sons how to stop repetition of birth, then don't become a father. Don't become a mother." This is śāstric… "Don't become a guru. Don't become so on, so on, well-wisher, if you cannot stop."

So how it can be stopped? Unless there is spiritual education, unless one is spiritually enlightened, you have to undergo the process of birth, death, old age and disease. You may talk very highly and foolishly, but the process of nature, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], that you cannot stop. That is… Therefore any education which does not give enlightenment on the subject matter of how to stop death, they are all foolish talking. That's all. This is the conclusion, not bhadrāṇi, abhadrāṇi. Sambhavanti bhadrāṇi viparītāni cānaghaḥ, kāriṇāṁ guṇa-saṅgo 'sti. Guṇa-saṅgaḥ. Therefore the Kṛṣṇa consciousness movement is trying to give the association of goodness. There are three guṇas. Just like in a brothel, they are giving the association of darkness, similarly, this Kṛṣṇa consciousness movement is opening so many centers to give the facility to the people in general the association of goodness.

That is the difference. Saṅgāt sañjāyate kāmaḥ. If you associate with persons addicted to so many drugs or brothel men, then you will become like that. And if you associate with the Kṛṣṇa conscious men, then you become Kṛṣṇa conscious; you understand what is your real position, what is the aim of life, how to stop birth, death, old age. This is the profit of Kṛṣṇa consciousness movement. And actually, learned, educated circle, they are appreciating that ”Government spends so much money for stopping the drug habit, but they have failed. But this Kṛṣṇa consciousness movement have saved so many hippies and young men from this fallen condition of life.” That is the practical way. Anyone who has got intelligence, they will see to it.

Therefore this movement should be encouraged. Especially I request my students that you push on this movement. Your country is very good. Let them become Kṛṣṇa conscious. Then everything will be bhadrāṇi, all auspicious, bhadrāṇi. Otherwise your so-called big, big motorcars will create abhadrāṇi, viparītāni. We don't discourage you to construct big, big cars, but it should be used for the kīrtana party to go to village to village, not to go to the brothels and liquor shop. Then you are ruined. You can use it, all the facilities. The microphone should be used for spreading Kṛṣṇa consciousness, not talking nonsense. This should be this… Everything is good, provided it is used for good purpose. Nirbandhe kṛṣṇa sambandhe yukta vairāgyam ucyate. We are not such foolish person that ”This is material, this microphone. We shall not touch it.” No, we are not so fool. We are intelligent enough how to use it. That's all. That is Rūpa Gosvāmī's instruction:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgaḥ
phalgu-vairāgyaḥ kath…

Prāpañcika means material, artificial abnegation or renouncement. The Māyāvādīs, they say, ”No, no, it is material.” The other day we saw that Suśīla Muni. Suśīla Munis, they are Jains. According to Jain philosophy, they should…, they do not use any vehicle from going this place to another place. They will go by walking. That is their principle. But we are not following that principle. We are preaching Kṛṣṇa consciousness… Suppose if I have to come to your country, and if I say, ”I will go by walking.” (laughter) Then my life will be finished (laughter) before preaching. We are intelligent. Now we have got this aeroplane. Take advantage of and go in three hours to America, speedy. That is our policy. Therefore sometimes people criticize us that we are accepting all material things; still, we are condemning material civilization. They accuse us. But they do not know that we do not distinguish matter and spirit. Anything which is used for Kṛṣṇa, that is spirit. This house, if you use for making a club, dancing club, that is material. And if this house is used for chanting Hare Kṛṣṇa mantra and dancing, that is spiritual. That is the difference, because actually everything is emanation from the supreme spirit soul, Kṛṣṇa. Kṛṣṇa says bhūmir āpo 'nalaḥ vāyuḥ khaṁ mano buddhir eva ca, apareyam. What you say material, that is also expansion of the energy of Kṛṣṇa. So actually it is not material. But when you use it for other purposes than Kṛṣṇa, that is material. You should know this philosophy very nicely.

Therefore Rūpa Gosvāmī said, prāpañcikatayā buddhyā hari-sambandhi. Īśāvāsyam idam sarvam [Īśo mantra 1]. Everything has got relationship with God. We must know that, that nothing can exist without God. Therefore in other sense, everything is God. So everything is God, then how it is material? It is material when it is not used for God. This is material. And if it is used for God, Kṛṣṇa, then it is… Therefore, abhadrāṇi and bhadrāṇi, two things, are to be distinguished. How? This is the process. Try to engage everything in God's service. Then it is bhadrāṇi. And as soon as it is being done for your sense gratification, then it is abhadrāṇi. Try to understand. Two things are there.

sambhavanti bhadrāṇi
viparītāni cānaghaḥ
kāriṇāṁ guṇa-saṅgo 'sti
dehavān na hy akarma-kṛt

Everyone has to work. Nobody can avoid work. But on account of ignorance, one works in darkness, and on account of light or enlightenment, one works in light. So we have to work in light. This is light working, Kṛṣṇa consciousness, bhakti. Bhakti means…

māṁ cavyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

There is said guṇa-saṅgaḥ, infected by the modes of material nature. But Kṛṣṇa says anyone, māṁ ca avyabhicāriṇi-bhakti-yogena, avyabhicāriṇi, without any stoppage, twenty-four hours, if one is engaged in devotional service, avyabhicāriṇi bhakti-yogena ya sevate, serving Kṛṣṇa, then he is no more in the guṇa-saṅgaḥ. Here it is said guṇa-saṅgaḥ, infection of the material qualities. So if one is twenty-four hours engaged in Kṛṣṇa's service, he is no more in touch with these three guṇas. Otherwise he will be in touch with the guṇas, different guṇas, and he will be infected, and you have to… Just like if you infect some disease, you have to suffer from that particular disease. This is going on.

So bhadrāṇi, auspicity or auspicious activities, is this, devotional service. Be engaged always, twenty-four hours, in devotional service. There we have got program, early morning, 4:30, up through 9:30 in the evening. This is all auspicious activities. We are giving chance people: ”Come here and join this auspicious activity so that you will be saved from this repetition of birth, death and old age.”

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.44

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Los Angeles, June 10, 1976

Pradyumna: Translation: ”O inhabitants of Vaikuṇṭha, you are sinless, but those within this material world are all karmīs, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.”

Prabhupāda:

sambhavanti hi bhadrāṇi
viparītāni cānaghāḥ
kāriṇāṁ guṇa-saṅgo ’sti
dehavān na hy akarma-kṛt
[SB 6.1.44]

This material world is karma-kṛt-you have to do something. Kṛṣṇa has explained that ”Without acting, you cannot even maintain your body and soul together.” Śarīra-yātrāpi te na prasiddhyed akarmaṇaḥ. If you become idle, then you cannot even maintain your body. That is the difference between civilized man and uncivilized man or developed country… (aside:) Stop that. Developed country and undeveloped country. Just like America. This land was inhabited by the Red Indians. They could not do anything, but the Europeans, when they migrated, they made it so beautiful country. So karma-kṛt, one has to work. This material world is so made. Tṛtīyā karma-saṅgā anyā śaktir īṣyate.

In the Padma Purāṇa, Viṣṇu Purāṇa: parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. God’s energy are varieties. All those varieties are grouped into three divisions. Out of that… Three divisions means tatastha-śakti, antarāṅga-śakti, cit-chakti. Tatastha-śakti and this external, or this karma-śakti… The… Tṛtīyā śaktiḥ karma-saṅgā anyā. It is mentioned that the spiritual world is just manifestation of cic-chakti, and this material world is creation of material energy or karma-saṅgā, where everyone has to work. Without work, it is said, na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. That is very nice example. In the forest the lion is supposed to be the mightiest animal, and he is sometimes called the king of the animals, paśu-rāja. So in one place it is said that even the lion, who is the king of the forest, if he sleeps and he thinks that animals will come and enter in his mouth, that is not possible. He has to also find out how to eat. Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. The lion is so powerful, but he cannot also dictate.

So there is another story,

buddhir yasya balaṁ tasya
nirbuddhes tu kuto balam
paśya siṁho madonmataḥ
śaśakena nipātitaḥ

There is a story that a lion was killed by a rabbit. Śaśakena nipātitaḥ. Why? Now, buddhir yasya balaṁ tasya: ”One who has got intelligence, he has got power.” A lion is very mighty, ferocious animal, and a śaśaka, a ordinary rabbit, he killed a lion. How? Now the lion was disturbing all animals, so all the animals held a meeting and called the lion: ”Sir, you do not try to kill us all, hunting after everyone. We shall go voluntarily every day, one of us. So you don’t create disturbance. Let us become peaceful.” So lion agreed, ”All right, if you voluntarily come, I will sleep, and if you enter in my mouth…” So this was the agreement. There was the turn of one rabbit. So he planned something. So he went to the lion a little late. So lion was very angry that ”Why you have come late? I am very hungry, and you did not come.” (laughter) So the rabbit said, ”Sir, there was a danger in the way.” ”What is that?” ”There is another lion, and he wanted to kill me and eat, so I protested, ’No, sir, you cannot kill me. (laughter) I am destined to be killed by such and such lion, so you cannot do it.’ ” So he was very much pleased: ”Where is that lion?” ”Please come. I will show you.” So he took him near one well. So he… The rabbit said, ”He is living within this.” (laughter) The lion immediately… ”Come on. Make a how!’ ” So there was vibration, still higher sound, and he saw his photo, yes, shadow. So he thought it, ”Yes, there is lion.” He immediately jumped over him. (devotees laugh) Finished. So how the lion was killed by the rabbit? Now, buddhir yasya balaṁ tasya: ”One who has got intelligence, he has got power.” The foolish… So everywhere you will find.

So how one is intelligent, how one is dull, how one is via media-that is due to these three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. If one is intelligent, that is one of the qualification of sattva-guṇa. Jñānaṁ vijñānam āstikyam. The brahminical qualification… Satyaḥ śamo damo titikṣa arjavam eva ca, jñānam vijñānam āstikyam brahma-karma svabhāva-jam [Bg. 18.42]. In the society, human society, there must be a class of brāhmaṇa, intelligent class. So our Kṛṣṇa consciousness movement is trying to create a section of the human society-real brāhmaṇa, intelligence. And the intelligence means Veda. Veda means knowledge. Knowledge… One who has got sufficient knowledge, he is intelligence, not the fool, rascal. So therefore the… There is Vedas, and there are Vedānta, Vedānta. Veda, Vedānta, source of knowledge. So Vedas means knowledge, and Veda-anta… Anta means the last word. So that anta knowledge, or the last word in knowledge, is Śrīmad-Bhāgavatam. Vidyā bhāgavatāvadhiḥ, they say. Knowledge, expansion of knowledge, the last word is Śrīmad-Bhāgavatam. So it is the explanation of Vedānta. Bhāṣyaṁ brahma-sūtrāṇām **. Vedānta’s another name is Brahma-sūtra. In India there are Māyāvādī sannyāsīs. They advertise themselves as the Vedāntists, ”one who knows Vedānta.” But actually they do not know Vedānta. Real Vedānta is Śrīmad-Bhāgavatam, because this is commentary. Bhāṣya ayaṁ brahma-sūtrāṇām. Brahma-sūtra is Vedānta.

So Vedānta, what is that Vedānta? That is explained by Kṛṣṇa in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] ”Vedas means to understand Me.” That is Veda. If one does not understand Kṛṣṇa, his so-called Vedic knowledge or Vedānta knowledge is useless, śrama eva hi kevalam, simply labor.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

Everyone is engaged in executing a particular type of faith or religious system, ritualistic. That's all right. Dharmaḥ svanuṣṭhitaḥ. You are Hindu; you are doing your Hindu ritualistic ceremony or religious rules and regulations. Or a Christian is doing nicely, or a Muhammadan is doing… That's all right, but we are interested-those who are followers of real Vedānta-to see the result. Phalena paricīyate. Phalena means "by the result." So what is the result? The result is by executing one's particular type of religious system, he must develop Kṛṣṇa consciousness or God consciousness. That is the test. If you are unaware of what is God, what do you mean by God, and you are very, very religious, that is useless. One must know God. So therefore, those who are in the lowest grade of human life, they cannot understand. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Narādhama … Nara means human being, and adhamāḥ means the lowest. So one who is in the lowest grade of human society, they are called the śvapaca. Śvapaca. Śvapaca means those who are the dog-eaters. So in this way there is description. There are others also.

So here the same thing is…

sambhavanti hi bhadrāṇi
viparītāni cānaghāḥ
kāriṇāṁ guṇa-saṅgo 'sti…

This guṇa-saṅga… Why one is in the lowest grade, and why… There are three grades generally, and if you mix it, it becomes eighty-one. Three into three equal to nine; nine into nine, eighty-one. Therefore we have got so many species of life, 8,400,000. So how it is possible? Now, guṇa-saṅgo 'sti. In the Bhagavad-gītā also it is… Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Why there are different varieties of life, so many, 8,400,000? Now, what is the reason? Kāraṇam… Kāraṇam means reason, the cause. Guṇa-saṅga. Guṇa-saṅga. Now, here is temple, and a few yards after this temple there may be a brothel, there may be liquor house. So somebody is coming here, and somebody is going there. So what is the reason? Kāraṇaṁ guṇa-saṇgo 'sti. One is attached to sattva-guṇa; one is attached to rajo-guṇa; one is attached… But everyone is working, and that working must be under the influence of one of these three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa.

So if one associates with the sattva-guṇa, then he is promoted gradually to the higher planetary system. Higher planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. Everything explained in the Bhagavad-gītā. Those who are developing the good qualities of this material world, three qualities, so ūrdhvaṁ gacchanti sattva-sthāḥ. The upper planetary system, heavenly planetary system… Therefore we say that you cannot go to the moon planet, from the śāstra. Because the moon planet, who will go? Ūrdhvaṁ gacchanti sattva-sthāḥ. Unless one is in the modes of goodness, they cannot enter there. It is not possible. "By force," if you say, "Yes, we have gone; we are going," you may say, but we are followers of the śāstra. Śāstra-cakṣuṣaḥ. We see through the śāstra. We understand that these men, they are not even rajo-guṇa, or maybe in rajas-tamo-guṇa. But where is sattva-guṇa? Sattva-guṇa. So through the śāstra we can understand that who is who through śāstra. Therefore in my poetry, on the strength of śāstra, I said that rajas tamo guṇe erā sabāi ācchanna, vāsudeva-kathā ruci mahe se prasanna: [SB 1.2.16] "Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied; therefore they have no taste for the transcendental message of Vāsudeva. So I do not know how they will be able to understand it." Actually that is the fact. Everyone, so many swamis and yogis, come in this country. So they advertise in India that they went out of India for preaching Vedānta. But being influenced, what Vedānta they learned? When they returned to India, they have learned how to entice women and how to eat meat. This is their Vedānta. Because kāraṇaṁ guṇa-saṅgo 'sya. If you are not strong enough, then association will induce or influence. If you are not a Vaiṣṇava, then if you go in a brothel or a liquor house, then you will be influenced by the drunkards and prostitute-hunters. But if you are strong enough, then you will… The effect you will give your effect of association; they will be Vaiṣṇavas. That is the difference.

There is a scientific story that one doctor friend, perhaps you know, the Dr. Ghosh who came. When he was student, he read in a medical magazine that one girl…, her name was Mary. So there was a Mary contamination. What is that? Typhoid, yes. Wherever she used to go, there was typhoid fever, so many people suffering, but she was not suffering. So by analysis of the blood, it was found that this girl, the blood was full of typhoid germs, but she was so strong that she could resist. She was not suffering, but wherever she used to go, everyone was infected with typhoid. So that is the explained. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. If you are strong enough, then the lower qualities will not affect you. And if you are not strong, if you are weak yourself, then where you are going to convert, they will induce their infectious quality, and you will be victimized. So kāraṇaṁ guṇa saṇgo 'sya. So in the Western countries, everywhere, all over the world at the present moment, Kali-yuga, the guṇa, the rajo-guṇa and tamo-guṇa, is very prominent. The rajo-guṇa… How it is understood that the rajo-guṇa, tamo-guṇa, is prominent? Now, the rajo-guṇa, tamo-guṇa, the symptom, rajas-tamo bhāvāḥ kāma-lobhadayaś ca ye… Tada rajas-tamo-bhāvāḥ kāma-lobhadayaś ca ye [SB 1.2.19]. When one is infected with tamo-guṇa and rajo-guṇa, the symptoms will be that he is very greedy and lusty. This is the symptom. If one is very greedy and lusty, then you should know that he is infected with rajo-guṇa and tamo-guṇa. And if one is not greedy and lusty-satisfied in every circumstances, and is Kṛṣṇa conscious or trying to become Kṛṣṇa conscious-then it is sattva-guṇa. He is turned.

So by the culture of this Kṛṣṇa consciousness, one comes to the sattva-guṇa, the immediate effect, sattva-guṇa. Just like our students: little association with this Kṛṣṇa consciousness movement, they immediately come to the sattva-guṇa, at least officially. Although rajo-guṇa, tamo-guṇa, was there, but it overlaps. So how it overlaps? What is this process?

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho abhadrāṇi
vidhunoti su-hṛt-satām
[SB 1.2.17]

Kṛṣṇa is within everyone. If we simply hear the words and the instruction of Kṛṣṇa, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ… So this Śrīmad-Bhāgavatam and Bhagavad-gītā-full of Kṛṣṇa's pastimes, Kṛṣṇa's instruction. So if we hear this, especially these two books, Bhagavad-gītā and Śrīmad-Bhāgavatam, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, then you become pious. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. There is no need of separate attempt. If we simply hear every moment or as many times as possible, then we become purified. Puṇya-śravaṇa-kīrtanaḥ. One who is speaking, he is also becoming pious, and one who is hearing, he is also becoming pious. Puṇya-śravaṇa-kīrtanaḥ.

So, pious? What is the meaning of pious? Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho abhadrāṇi. The… Everything is causing effects within the heart, within the heart. The civilization or not civilization means the change of heart. A man is civilized because he has changed his heart. A man is uncivilized? He has not changed. Just like you know the story of Sik… What is that? Sikari? The name, I forgot.

Candanācārya: Mṛgārī?

Prabhupāda: Mṛgārī, yes. So Mṛgārī was in the lowest status of tamo-guṇa. He was killing animals half-dead, and he was enjoying. But when he became Kṛṣṇa conscious, elevated, he was not prepared to kill even one ant. You know this story. That is the change, change of heart. The same man, same man who was killing animals in the jungle half-dead… And when Nārada Muni asked him that "Why you are killing half? Kill them complete. They are suffering. You will be more sinful," he said, "My father taught me that this is pleasure."

So this is going on, tamo-guṇa, rajo-guṇa. But if we simply hear this Śrīmad-Bhāgavatam, Bhagavad-gītā… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. How it is possible? Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. This abhadra-inauspicious, nasty things within our heart, most uncivilized way of life, killing of animals-this will be stopped. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. By hearing the message of God, bhāgavataṁ bhaktiḥ uttama-śloke bhavati naiṣṭhikī, gradually you become devotee. This is the process, how to transcend the material qualities. That is explained.

So this, my song… I was thinking on board the ship that rajas tamo gune erā sabāi ācchanna, vāsudeva-kathā ruci mahe se prasanna [SB 1.2.16]. Nobody is interested. At the present moment, everyone is covered by the rajas-tamaḥ, the base qualities, ignorance and passion, so they have no interest in Kṛṣṇa consciousness. That is not possible. One has to purify himself. Tadā rajas-tamo-bhāvāḥ kāma-lobhadayaś… [SB 1.2.19]. When we kill the rajas-tamo-bhāvāḥ, ceta etair anāviddham… When our heart is no more contaminated by the rajas-tamo-bhāvāḥ, ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. There are three guṇas. If you make minus these two guṇas, rajas-tamo-guṇa, then the remaining-only sattva-guṇa. So these rajas-tamo-guṇa can be counteracted simply by hearing about Kṛṣṇa. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. So therefore I wrote, tabe jadi tava kṛpā hay ahaitukī, sakala sambhava hay tumi se kautikī, that "God is all-powerful, Kṛṣṇa is all-powerful. He can do everything impossible, possible." So whatever is being done in our Kṛṣṇa consciousness movement, don't think that it is my influence of my… It is Kṛṣṇa's. Kṛṣṇa can do everything. He can change sattva-guṇa into tamo-guṇa, tamo-guṇa into rajo-guṇa, rajo-guṇa into sattva-guṇa. That is as He likes. Just like a expert electrician: he can turn the heater into cooler and cooler into heater. The electric energy is the same. Similarly, parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has His energy. If He likes… My point is that this Kṛṣṇa consciousness movement has come to your country by the will of Kṛṣṇa. So here is favorable situation because the will of Kṛṣṇa is there, that "Now the Westerners, especially the Americans, they should become Kṛṣṇa conscious." That is His will. So you take the opportunity, cooperate with Kṛṣṇa, and you will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.45

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Laguna Beach, July 26, 1975

Nitai: "In this life, any person to the proportionate degree of the varieties of work, either religious or irreligious, as they are performed in the next life also, the same person to the same degree, the same variety, the resultant action of his karma must enjoy or suffer."

Prabhupāda:

yena yāvān yathādharmo
dharmo veha samīhitaḥ
sa eva tat-phalaṁ bhuṅkte
tathā tāvad amutra vai
[SB 6.1.45]

So in the previous verse we have discussed, dehavān na hy akarma-kṛt. Anyone who has got this material body, he has to work. Everyone has to work. In the spiritual body also you have to work. In the material body also you have to work. Because the working principle is the soul-soul is living force-so he is busy. Living body means there is movement. There is work. He cannot sit idly. In the Bhagavad-gītā it is said, "Not even for a moment one can be idle." That is the symptom of living being. So this working is going on according to the particular body. The dog is also running, and a man is also running. But a man thinks he is very much civilized because he is running on motorcar. Both of them are running, but a man has got a particular type of body by which he can prepare a vehicle or cycle, and he can run on. He is thinking that "I am running in greater speed than the dog; therefore I am civilized. This is the modern mentality. He does not know that what is the difference between running on fifty miles speed or five miles speed or five thousand miles speed or five millions miles of speed. The space is unlimited. Whatever speed you discover, it is still insufficient. Still insufficient.

So this is not life, that "Because I can run in more speed than the dog, therefore I am civilized."

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānāṁ
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Our speed… What for speed? Because we want to go to certain destination, that is his speed. So the real destination is Govinda, Viṣṇu. And na te viduḥ svārtha-gatiṁ hi viṣṇu. They are running in different speed, but they do not know what is the destination.

Our one big poet in our country, Rabindranath Tagore, he wrote an article-I read it-when he was in London. So in your country, western countries, the motorcars and the…, they run in high speed. So Rabindranath Tagore, he was poet. He was thinking that "These Englishmen's is country so small, and they are running on so great speed they will fall in the ocean." He remarked like that. Why they are running so fast? So similarly, we are running so fast for going to hell. This is our position, because we do not know what is the destination. If I do not know what is the destination and try to drive my car in full speed, then what will be the result? The result will be disaster. We must know why we are running. Running means just like the river is running in great tide, flowing, but the destination is the sea. When the river comes to the sea, then its destination gone. So similarly, we must know what is the destination. The destination is Viṣṇu, God. We are part and parcel of God. We are… Somehow or other, we are fallen in this material world. Therefore our destination of life will be to go back to home, back to Godhead. That is our destination. There is no other destination. So our Kṛṣṇa consciousness movement is teaching that "You fix up your goal of life." And what is that goal of life? "Back to home, back to Godhead. You are going this side, opposite side, toward the side of hell. That is not your destination. You go this side, back to Godhead." That is our propaganda.

So we have not manufactured this; this is the standard. Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. "Why you are unnecessarily running just like dog?" That street dog, we have seen just now on the beach, he has no master. So sometimes he is running this way, sometimes this running way, and he saw us. He knows-after all, he is a living being-that "There are some Vaiṣṇavas. So let me go with them if they will give us shelter." That is the purpose. He was coming. You were making, "Hut!" (laughter) But he wanted some master, because a dog without master, his position is very precarious. Without master… So we are all servant. Every one of us, we are all servants of māyā. Māyā means we are servant of our desires. We are servant of our different desires. Somebody is thinking, "I shall be happy in this way"; somebody is thinking, "I shall be happy in this way." In this way we have got different desires, and we are servant of the desires. So servant of desire means just like the street dog. He is also desiring: "If these gentleman will accept me as his dog?" But he is going there, and he is driven away: "Hut! Hut!" He is going to some house, moving his tail, "My dear sir, will you give me some food?" "No, no. Go away." We are also going also: "My dear sir, will you give me some service?" "No vacancy. Get out." This is our position. Hana māyāra dāsa kori nāna abhilāṣa. Because we are constitutionally servant of God, but we have given up that service, we have now become the servant of māyā. Therefore our life is frustrated, because you do not know "What is my actual position." Caitanya Mahāprabhu teaches, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Caitanya Mahāprabhu's teaching, that "Why you are going door to door like a dog: 'Will you give me some food, give me some duty? I am prepared to serve you,' and refusing, nāna abhilāṣa, and desiring again and again, this way, that way?" But I do not know what is my real destination, how I shall be happy. That information is given by Śrī Caitanya Mahāprabhu, that "You are suffering in this way for a permanent service to become happy. Why you are going here and there? You are servant of Kṛṣṇa. Go there. Then you will be happy."

This is Kṛṣṇa consciousness movement. We are teaching people that you are suffering life after life. Now the human society has come to such a position that they do not know that there is life after this life. They are so advanced. Exactly the cats and dogs, they do not know that there is life after life. That is here stated: yena yāvān yathādharmo dharmo veha samīhitaḥ. Iha, iha means "in this life." Sa eva tat-phalaṁ bhuṅkte tathā tāvat amutra vai. Amutra means "next life." So we are preparing our next life in this… Yatha adharmaḥ, yathā dharmaḥ. There are two things: you can act piously or impiously. There is no third, no third path. One path is pious; one path is nonpious. So here both are mentioned. Yena yāvān yathādharmaḥ, dharmaḥ. Dharma means constitutional. Dharma does not mean, as it is stated in some of the English dictionary, "a kind of faith." Faith may be blind. That is not dharma. Dharma means original, constitutional position. That is dharma. I have several times said… Just like water. Water is liquid. That is its dharma. Water, if by circumstantially it becomes solid, ice, but still, it tries to become again liquid because that is its dharma. You put ice, and gradually it will become liquid. That means this solid condition of the water is artificial. By some chemical composition the water has become solid, but by natural course it becomes liquid.

So our present position is solid: "Don't hear anything about God." But natural position is that we are servant of God. Because we are seeking master… The supreme master is Kṛṣṇa. Bhoktāraṁ yajña-tapasāṁ sarva-loka maheśvaram [Bg. 5.29]. Kṛṣṇa says, "I am the master of the whole creation. I am the enjoyer." He is the master. Caitanya-caritāmṛta also said, ekala īśvara kṛṣṇa. Īśvara means controller or master. Ekala īśvara kṛṣṇa āra saba bhṛtya: "Except Kṛṣṇa, they are, any big or small living entity, they are all servants, except Kṛṣṇa." You will therefore see: Kṛṣṇa is not serving anybody. He is simply enjoying. Bhoktāraṁ yajña-tapasāṁ sarva-loka… Others like us, they first of all work very hard, and then enjoys. Kṛṣṇa never works. Na tasya kāryaṁ kāranaṁ ca vidyate. Still, He enjoys. That is Kṛṣṇa. Na tasya… This is the Vedic information. Na tasya kāryaṁ kāranaṁ ca vidyate: "God, Kṛṣṇa, He has nothing to do." You see, therefore, Kṛṣṇa always dancing with the gopīs and playing with the cowherd boys. And when He feels fatigue, He lies down on the Yamunā and immediately His friends come. Somebody fans Him; somebody gives massage. Therefore He is the master. Anywhere He goes, He is master. Ekala īśvara kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The supreme controller is Kṛṣṇa. "Then who is controller?" No, there is no controller of Him. That is Kṛṣṇa. Here we are director of such and such, president of United States, but I am not supreme controller. As soon as the public wants, immediately pulls me down. That we do not understand, that we are posing ourself as master controller, but I am controlled by somebody else. So he is not controller. Here we will find a controller to some extent, but he is controlled by another controller. So Kṛṣṇa means He is controller, but nobody is there to control Him. That is Kṛṣṇa; that is God. This is the science of understanding. God means He is controller of everything, but He has no controller.

So we are, at the present moment in different conditions of life on account of our different activities, pious and impious, dharma, adharma. So pious activities means to be controlled by Kṛṣṇa, and impious activities means to be controlled by māyā. We have to be controlled. Our position is such that we cannot become controller. That is not possible. If we want to become controller, that is my artificial desire. And the resultant action we will have to suffer. First of all you must understand this, that we are controlled. Either you agree to be controlled by Kṛṣṇa or you agree to be controlled by māyā, but you cannot become controller. Is there anyone here who can say that "I am controller"? Is there anyone who will answer this? So I may think that "I am controller," but I am controlled by drugs, by sense gratification, desires-kāma krodha lobha moha mātsarya. So there is no question of the living entity's being independent. That is not possible. He is dependent. But if he becomes dependent on Kṛṣṇa, then life is successful. Exactly the position, the dog. The dog is loitering without being controlled by somebody, he is seeking, "Somebody may control me." He's seeking position. But if he does not get anybody to control him, his life is very precarious; he is not happy. Therefore, if you want to be happy, then we must return to our own original position: to be controlled by Kṛṣṇa. This is perfection of life.

So here it is said generally, yena yāvān yathādharmaḥ. Adharma I have already explained. Dharma means to become servant of Kṛṣṇa, and adharma means to become servant of māyā. This is the distinction between dharma and adharma, religious and irreligious. Dharma means the order of God, Kṛṣṇa. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. As I have explained several times… Just like law. Law means the order of the government. If somebody, ordinary man, makes some law, nobody will accept that law. That is not law. But government gives some law that "Keep to the right," you have to obey it. If you break this law, you will be punished. You can say, "What wrong I have done? Instead of going to the right, I have gone to the left. Both ways there are roads and streets." The government says, "No, I ordered you to keep to the right. You have violated. You must be punished." Simple thing. This is adharma: "You have violated the laws of the government. You must be punished." So a dog, of course, if he violates the law, he is not punished. The punishment is meant for the human being, because he has got developed sense. He cannot violate the laws. If he violates… All the books, laws, everything-education, culture, philosophy, science-it is all meant for the human being, not for the cats and dogs. So the human being must know what is the actual law. That is dharma. Therefore in the human society there is some form of dharma. Either you are Christian or Hindu or Muslim or Buddhist, throughout the whole world, any civilized nation, they have got some dharma or religious system. Why? Through it, you should understand what is the goal of your life. If you do not know that, then proportionately, as you are ignorant, fool, you will be punished. You will be punished.

So nature's way, evolution… The punishment is beginning from the aquatics. Then gradually, gradually, by evolutionary process, nature gives the chance that from aquatics you become plants and trees; then from plants and trees you become insect, reptiles; then from that, you become bird; then from that, you become beast; and from that beast, you become human being. In this way, by evolutionary process, you come to the platform of becoming a human being. Now, developed consciousness, you have to decide, "Where… Whom I shall serve now? I have… So long I have served the laws of material nature, and it has brought me to this platform." Now you have to decide, "What kind of service I shall accept?" That is human life. Athāto brahma jijñāsā. Jijñāsā means enquiry. A sane man will understand that "I have been engaged in different types of service, now by evolutionary process, I have come to the human form of life. What is my real service? Under whom I shall work? Shall I loiter in the street like the dog, or find out some good master?" This is human life. Athāto brahma jijñāsā.

So the śāstra… You have to learn from the śāstra that who is the master. I have to serve. The master is Kṛṣṇa. And that is our natural position. And if we do not serve Kṛṣṇa, if we serve a big man or a demigod or any other but he is not Kṛṣṇa, that is adharma. So dharma and adharma, these two things, are there. You serve either of them. But the result-according to your service. If you are serving as high-court judge, that salary, and if you serving as ordinary, what is called, washer of dishes, that salary cannot be equal. You cannot expect, becoming a dishwasher, to draw the same salary as the high-court judge is drawing. That is not possible. Therefore it is said, sa eva tat-phalaṁ bhuṅkte. You get… You can become high-court judge. There is no, I mean to say, obstacle. You could be qualified like the high-court judge. Now you are qualified like this, so you have to accept this. Therefore it is said, sa eva tat-phalaṁ bhuṅkte tathā tāvat amutra vai. Amutra. So our life is continuity, eternal. Just like a boy takes education, expecting to become one day high-court judge. But one who has not taken education-he simply played in the street-how he can become a high-court judge? It is not possible. Therefore it is said, sa eva tat-phalaṁ bhuṅkte tathā tāvat amutra, "in future life." But these rascals, they do not know what is future life. This is modern civilization. They are so rascal. But there is future life. So in this life, if you prepare yourself for the next life, then you are intelligent. If you remain irresponsible rascal, do not know what is going to happen next life, then you will have to suffer. That we must know. How I shall know? What I shall prepare for, and where shall I go? That is stated in the Bhagavad-gītā: yānti deva-vratā devān [Bg. 9.25]. If you act in goodness, then you will be promoted to the higher planetary system, devān, where demigods live. They have ten thousand years of life, very high standard of life. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. And if you are attached to pitṛ-loka, you can go there. Bhūtejyā yānti bhūtāni. And if you are materially attracted, then you will remain in this material… Mad-yājino 'pi yānti mām: "If you My become devotee, you'll come to Me." Now it is your choice. Make your choice, what you want.

So what is the difference between going to the heavenly planet and going to Kṛṣṇa? The difference is ābrahma-bhuvanāl lokān punar āvartino 'rjuna: "My dear Arjuna, if you go even to the highest planetary system, Brahmaloka, you will again fall down." Then? Mad-gatvā na nivartante: "If you come to Me, you will have not…" So why not select this, that "I have to work for the next life. Why not devote this life for Kṛṣṇa? I shall go back to home, back to Kṛṣṇa"? This is intelligence. I am suffering so many lives, accepting this fish life or the tree life, the plant life, the moth life, the insect life, the serpent life, the bird's life. And not only bird's life-there are so many varieties of birds, beginning from the eagle. There is a big eagle bird. We have no information. They are very big bird. They are flying in the sky, and their rest is from one planet to another. Just like here you find the birds, they are flying from one tree to another. Similarly, there are so big birds… They are called garuḍa. So garuḍa, these birds, they start their flying from one planet and sits in another planet. Just try to understand what is their flying. Not only that, they also lay eggs while flying, and the eggs, while falling down, it becomes another bird. And these birds can pick up elephants for eating. So this is God's creation. So if you want to become such a big bird, you can become. (laughter) Yes. Ye yathā māṁ prapadyante [Bg. 4.11]. God is so kind. Whatever you desire, you will get. Therefore it is depending upon our discretion, that "What kind of desire I shall maintain?" That desire is Kṛṣṇa consciousness. Then you will be happy. Otherwise, you prepare your next life and you suffer or enjoy and again next life, again next life… That is not very good. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Nobody wants that, that "I accept some position: again it is lost. Again I accept another position, again it is lost."

So we are becoming so dullheaded by so-called education, we do not know anything of these things, that there is next life and I can become immortal; I can avoid death, birth, death, old age and disease. There is no discussion of these scientific… It is only the Kṛṣṇa consciousness movement which is giving all this information. It is very scientific and authorized. So I am very glad, so many devotees here. Try to make your life perfect by accepting Kṛṣṇa consciousness and studying the philosophy and practicing the method. Then you will be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.45

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Los Angeles, June 11, 1976

Prabhupāda:

yena yāvān yathādharmo
dharmo veha samīhitaḥ
sa eva tat-phalaṁ bhuṅkte
tathā tāvad amutra vai
[SB 6.1.45]

So, one has to suffer or enjoy. There are two things. So that is according to our activities. That we can practically experience. If one is educated, naturally, he gets a good position, and if one is criminal, he gets another position. There is no difficulty to understand. So there are two things, dharma and adharma. Religiosity and irreligiosity. Religiosity means to abide by the orders of God and irreligiosity means to disobey the orders of God. That's all. Simple thing. But in this connection we must know what is the order of God, what is God, how He orders, how to execute, how we become fit for executing orders. These things-these questions are there, but God is speaking personally, "This is My order," in the Bhagavad-gītā. You'll find, very simple thing.

What Kṛṣṇa says in the Bhagavad-gītā? First of all, He establishes Himself that "I am the Supreme Lord." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So, the Māyāvādīs, they also think that "I am also Kṛṣṇa. I can also speak." No, that you cannot do. Just like we are singing this song daily, gopī-jana-vallabha giri-vara-dhārī. It is… Kṛṣṇa is playing with the gopīs. The sahajiyās, they take it very easily. But giri-vara-dhārī, oh, that is very difficult thing. He raised the whole Govardhana Hill in His finger; that nobody is imitating. But gopī-jana-vallabha, very easy. "You are gopī, I am Kṛṣṇa. Let us enjoy." This is sahajiyā. This is sahajiyā. That is going on. Parakīyā-rasa. All rascaldom is going on. But one should understand that here is Kṛṣṇa. He can dance with the gopīs and He can lift the Govardhana Hill also, simultaneously. That is also for pleasing the gopīs. When there was incessant rainfall, all the inhabitants of Vṛndāvana became so disturbed, and they had no other friend than Kṛṣṇa. So they appealed, "Kṛṣṇa, do something!" "Yes!" Immediately, He raised the whole hill as umbrella. "Come on under this." So that is Kṛṣṇa. So don't imitate Kṛṣṇa, but hear Kṛṣṇa, what says, then our life is successful. We cannot imitate God. We have to simply follow His order. That is dharma. And if you imitate Kṛṣṇa, that is adharma. Don't try to imitate. There are two words in Sanskrit, anukāraṇa, anusaraṇa. Anukāraṇa means imitation, and anusaraṇa means follow. We have to execute anusaraṇa, follow. Tejīyasāṁ na doṣāya. Tejīyasāṁ na doṣāya [SB 10.33.29].

The Parīkṣit Mahārāja inquired that "Śukadeva Gosvāmī, Kṛṣṇa, He came to establish dharma, but it appears that He danced with other's wife or other's daughter." According to Vedic civilization you cannot mix with any other woman except your wife. That is not allowed. So, according to the Vedic conception of life, it was not right thing that Kṛṣṇa danced with other's wife or other's daughter. This question was put. Parīkṣit Mahārāja said that Kṛṣṇa, because He is God, He cannot do anything wrong. Just like in England, the constitution says, "The king can do no wrong." King cannot be subject to any law. Similarly, when Kṛṣṇa danced with the gopīs, it has got a deep meaning. Because they are all devotees, they did not know except Kṛṣṇa, and they prayed to the Kātyāyanī, although they are married, they prayed to Kātyāyanī before they were married, that "Let Kṛṣṇa become our husband." Kṛṣṇa is so beautiful. Naturally there is attraction. Kṛṣṇa means all-attractive. So… And they were not ordinary women. They are eternal consorts or associates of Kṛṣṇa. Ānanda-cin-māyā-rasa-pratibhāvitābhiḥ. They are expansion of Kṛṣṇa; they are not ordinary women. Expansion of Kṛṣṇa. Rādhā-kṛṣṇa-praṇaya-vikṛtiḥ hlādinī-śaktiḥ asmād. The gopīs, Rādhārāṇī, they are expansion of the spiritual energy of Kṛṣṇa. Don't think they are ordinary women. They are Kṛṣṇa. Śaktiḥ śaktimator abhedaḥ. They are not different from Kṛṣṇa. But to give Kṛṣṇa pleasure, Kṛṣṇa expands Himself by His spiritual energy, ānanda hlādinī, spiritual energy, sandinī hlādinī. That is the expansion of His pleasure potency. It is not that to imitate gopīs. That is sahajiyā. That is sahajiyā. They are ānanda-cin-māyā-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. When Kṛṣṇa wants pleasure, He is full spiritual, His pleasure is full spiritual. There is no question of material.

It has been very broadly described by Śrī Jīva Gosvāmī. Read all this. Don't try to imitate. That is sahajiyā. We should know the position of Kṛṣṇa. His expansion of pleasure potency. Therefore Kṛṣṇa's līlā is put into the middle of the Tenth Canto. First of all, try to understand Kṛṣṇa from the very beginning. Janmādy asya yataḥ [SB 1.1.1]. What is Kṛṣṇa? Vāsudeve, oṁ namo bhagavate vāsudevāya. So what is Vāsudeva? Janmādy asya yato. Here is the original source of everything. Ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate [Bg. 10.8]. First of all, try to understand Kṛṣṇa. So therefore Vyāsadeva has dedicated full nine cantos for understanding Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. [break]…siddhis, they think of gopīs. That is recommended in Caitanya-caritāmṛta, siddha-deha. Where is siddha? And siddha-deha means there is no more any material lusty desires. That is siddha-deha. Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt tad-avadhi bata nārī-saṅgame smaryamāne. So long we shall think of nārī-saṅga, association, unity with woman, we must consider this is material body. Not siddha body. Siddha body means anyābhilāṣitā-śūnyam [Brs. 1.1.11]. All material desires, zero. That is siddha body. So therefore it is very confidential. But to clear it, that "How Kṛṣṇa accepted to dance with so many gopīs," this was for clearance.

In that question, you'll find, Śukadeva Gosvāmī has answered that unless one is liberated, he should not think of it even. Should not think of it. And he has given the example that, you have read, that Lord Śiva, when there was churning, the poison came out, he took it and kept it. But if we imitate Lord Śiva, that "He kept, he also drunk, so let me drink also, let me smoke gañja," no. You cannot do. Tejīyasāṁ na doṣāya [SB 10.33.29]. The example is given: those who are very, very powerful, they are not contaminated. Just like the sun. Sun is so powerful that it can soak water from the urine, or from the stool, but it still is sun. But if you imitate sun and you… Nowadays, it is going on. The urine is turned into water and they drink. And from stool they are getting fat. So these things are going on. But we should not try to imitate. The sum and substance is Kṛṣṇa cannot be contaminated. Apāpa-viddham. In the Īśopaniṣad, you'll find. Tejīyasām. Just like sun is never contaminated. From the whole universe, the sun is soaking water from any filthy place. But the filthy place is becoming purified by the sun rays. That is possible by the sun.

So similarly, we cannot imitate Kṛṣṇa. That is pāpa, adharma. Dharma is to abide by the orders of Kṛṣṇa. That is very simple. And if we do that then we become qualified to go back to home, back to Godhead. Very simple thing. It doesn't require much education. Simply it requires a purified mind, that "I shall execute it honestly." That much qualification is sufficient. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa's law and order. Kṛṣṇa does not say anything which is very difficult to execute, because we cannot do it. Kṛṣṇa asks from you very simple thing. Not that Kṛṣṇa is asking from you very things which we cannot supply. No. We can supply. Anyone, any poor man, any illiterate man, any poor man or any rich man. Everyone, it is open to everyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Kṛṣṇa consciousness is not forbidden to anyone, even pāpa-yoni.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyas tathā śūdras
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Kiṁ punar brāhmaṇāḥ puṇya bhaktā rājarṣayas tathā [Bg. 9.33]. Bhajasva mām. This is Kṛṣṇa's instruction. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī: "Simply always think of Me." This is the law and order. Who cannot think of Kṛṣṇa? Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Very easy. Where is the difficulty? This is always thinking of Kṛṣṇa. Man-manā, bhava mad-bhakto. And unless one is devotee, he cannot spend time in that way, "Hare Kṛṣṇa, Hare Kṛṣṇa." Only the devotees can do. And mad-yājī, to worship Kṛṣṇa. So if somebody says, "I am very poor man. I cannot construct such a nice temple or offer Kṛṣṇa so many nice foodstuffs," Kṛṣṇa says, "No, no need." Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. "Come on." You do not require. If you have money, then spend it for Kṛṣṇa, as much as you can. Then if you don't spend, if you think, "Kṛṣṇa wants patraṁ puṣpam; the money I shall keep in the bank for my pleasure," then Kṛṣṇa will cheat you also. If you want to cheat Kṛṣṇa, Kṛṣṇa is the greatest cheater. Then you'll be cheated. Don't be cheater. Simply, fervently, very honestly, obey the orders of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī mām. Four things. And what is the result? Mām evaiṣyasi asaṁśayaḥ: [Bg. 18.65] "Without any doubt, you'll come back to Me." What do you want more? That Kṛṣṇa is so nice.

So spread this movement all over your country. Your country is… By the grace of Kṛṣṇa, everything is there. And the first qualification is that you are not poverty-stricken. So take the instruction of Kṛṣṇa and be happy. Open similar temples all over your country. Your country is not poor. You can establish such temples, hundreds and thousands. And similarly assemble, hear Kṛṣṇa's instruction, and see how happy you'll become.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.46

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San Diego, July 27, 1975

Nitāi: "O best of the demigods, as we can see three different varieties of life on account of different contamination of the three modes of nature, and thus the living entities are seen to be peaceful, most restless and foolish, or happy, unhappy, and in between, or religious, nonreligious and in between, similarly we can infer that in the next life these three kinds of material nature exist."

Prabhupāda:
yatheha deva-pravarās
trai-vidhyam upalabhyate
bhūteṣu guṇa-vaicitryāt
tathānyatrānumīyate
[SB 6.1.46]

Anumīyate. Anumīyate means hypothesis. This is also an evidence. Pratyakṣa, anumāna, and śruta. According to Vedic principles, there are three different types of evidences. Everything must be proved by evidence. So these are primarily three evidences. Pratyakṣa, direct perception, pratyakṣa; anumāna; and śruti. Anumāna means I cannot see directly, but by the symptoms I can imagine. That is anumāna. Just like I have seen that in the month of April, May, June, we can get mangoes. That is our direct experience. So similarly, we can say, in the month of January, we can say that "In the month of April, May, June, we shall have mangoes." In the January there is no mango. But because I know, I experienced in my last April, May, June, so similarly, this intuition is nothing but experience of my last life. That is called intuition. The rascals, they say that there is no experience. Whatever life we have got just now, here experience. No. The intuition… Just like a dog's cub born, it is also trying to find out milk from the body of the mother, and exactly in the same place putting his mouth. Or human child also. This is last experience. That proves that life is continual. Just like I came here about two, three years ago? So I immediately, while getting down, I immediately understood, "Oh, the same house." So this is called intuition, means past experience.

Then the most authentic evidence is śruti, out of three evidences, the śruti, hearing from the authority. Just like Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So Kṛṣṇa says… Kṛṣṇa is the authority, best authority, supreme authority. So we can understand from His speech that in the sun planet there is a king whose name is Vaivasvata. And Kṛṣṇa says that "I spoke to Vivasvān." So Vivasvān… Now, nobody can say when the sun planet was created. But we can calculate, as it is said, vivasvān manave prāhuḥ, that Vivasvān, he explained to Manu. So Manu's age we can calculate. Manu's age, there are seventy-two Manus in one day of Brahmā. And the one day of Brahmā means forty-three hundred thousands of years multiplied by one thousand and divided by seventy-two. Then we can immediately calculate what is Manu's age. So by Manu's age we can calculate that forty millions of years ago Kṛṣṇa spoke to the sun-god about this philosophy. This is called śruti. The exact calculation, by śruti you can make. So śruti-pramāṇa.

So here it is said deva-pravarāḥ. The Viṣṇudūtas, they are coming from Vaikuṇṭha, so beautiful, so nicely dressed, four-handed with ornaments, helmet, garland. So they have experience of the demigods, but the Viṣṇudūtas do not belong to this material world. They belong to the spiritual world. Therefore they are addressed deva-pravarāḥ, "More than the demigods," deva-pravarāḥ. They are very much pleased to see the Viṣṇudūtas, although argument is going on. Immediately after see them, they are, the Yamadūtas, they are very much pleased upon them, that "They are not ordinary living being." And with four hands. Therefore they are addressing, deva-pravarāḥ. Yatheha deva-pravarās trai-vidhyam upalabhyate. Vidhi, tri-vidha. Tri-vidha means three varieties. Vidha mean variety, and tri means three. So from tri-vidha it is said, trai-vidhyaṁ bhavaḥ.

So trai-vidhyam, three kinds. Three kinds. Here also, in this world, we see varieties of men, varieties of animals, varieties of trees, varieties of insects-many varieties. It is already informed that altogether, within this universe, there are 8,400,000 varieties of life. Life is one. The varieties means body. Just like we are sitting. Every one of us has got a particular type of body. You will never find that this man or this boy or this girl exactly of the same bodily feature. Varieties. So altogether there are classes, or species, 8,400,000. So those who are experienced, thoughtful men, by reading scripture… Just like Kṛṣṇa says that imaṁ vivasvate yogaṁ proktavān. He said to the sun-god or the president of the sun planet, Vivasvān. So that means that is also a similar place like this. You cannot say there is no living entity. Anumīyate. That is intelligence. Because this planet is also one of the material things, everything is made here, earth, water, air, fire. So somewhere some element is very prominent. Here in this planet the earth is prominent. In the sun planet the fire is prominent. But that does not mean there is no living entity. This is foolishness. Anumīyate. This is intelligence, that everything within this universe, this material universe, everything is made of these five elements: earth, water, fire, air, sky. We see here practically that the aquatics, they have got a different type of body, and they are very peacefully living in the water. And if you are thrown in the water, you will die. And the fish is taken from the water; he will die. So land, water, fire-the particular type of body.

So here it is said that it is anumīyate. As here we find varieties, similarly, in other planet or in next life there are varieties. This is intelligence, human intelligence. Why you should say there is no next life or there is no life in other planet? Therefore we have to refer to the śāstras, śāstra-vidhi. Yaḥ śāstra-vidhim utsṛjya vartate kāma… [Bg. 16.23]. If you unnecessarily becomes too much intelligent and theorize, then he is never successful, he is never sukhi. Na sukhaṁ na… Na siddhiṁ sa avāpnoti na sukhaṁ na parāṁ gatim. Such a rascal, who does not consult the śāstras and thinks whimsically according to his mad conception, such person, na siddhim avāpnoti. That is spoken by Kṛṣṇa. He will never get success. He will simply speculate. There is no, definite knowledge. Na sukham, and he is not happy. And what to speak of going back to home, back to Godhead. He is a rascal. There is no hope. So do not conclude in your foolish way anything. Just refer to the śāstra, authority, śruti. Therefore it is called śruti. We cannot imagine that there is possibility of living entity in the sun planet or moon planet, but śruti… Just like Kṛṣṇa says that "I spoke to sun-god." So by hearing this śruti, we understand that there is also life and there is also system, the government, the chief executive. Everything is there. And that is by śruti anumīyate. Anumīyate means you can imagine it is a fact.

So from śāstra we can get the different varieties of life there are, 8,400… Some of them living for a few second, some of them are living few hours, some of them are living for years, and some of them are living for a few millions of years, some millions of years, just like Brahmā. You cannot calculate Brahmā's duration of life. But the duration of life is given in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. So you have to understand like that, that here is Brahma's twelve hours, one day, millions and millions of years. And he lives for hundred years. So his hundred years and my hundred years is not the same. That is scientific, relativity. Or the ant's hundred years and my hundred years is not the same. The space, time, they differ according to position. I think Professor Einstein has got this knowledge, relativity, Law of Relativity. Everything is… My one moment and Brahmā's one moment, different. My one moment, the ant's one moment is different, according to my body. But time is unlimited, eternal. But according to my body, it is past, present and future. An ant's past, present, future and my past, present, future-different. My past, present, future and Brahmā's past, present, future-different. It is the relative. Just like by speed we are calculating this whole world is twenty-five thousand miles. But it has been proved by the, what is that? Weapon for going to the space? Sputnik, sputnik. He rounded over the world-one hour, twenty-five minutes. That is experience, relative. If you increase your speed, then the round about time decreases. Similarly, if by yoga system you increase your speed, then you can travel all over the universe as Durvāsā Muni said. Durvāsā Muni, he crossed over this universe and went to the Vaikuṇṭhaloka. It took only one year. This is relative. It took one years only. And you cannot go in so many years. Panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34]. Everything is relative.

So first of all the Yamadūtas are so experienced because they are servant of Yamarāja. He is not ordinary living being. Therefore they are explaining that how people are happy, unhappy, in one position or other… It is due to past activities, dharma adharma. That is the next verse. So the example is given that why there are so many varieties of living entities? It is due to varieties of three guṇas. Last evening I was talking with that Hope(?) professor that "Why in country like America and Europe there are hippies lying on the street? Why? They are not poor. In India you can say that they are poor. They have no shelter; therefore lying down on the street." I thought when I came that there is no man in America who is lying down, street, because that is rich country. But when I actually saw in Bowery, hundreds of men are lying down in the street… They are not poor, but they are destined to lie down on the street. So the three orders, traigunya, trai-vidhya, must be there. Either it may be America or Europe or India or Czechoslovakia or anywhere. Anywhere, the three must…, one high class, one middle class and low class. There must be there. And then again take these three varieties and multiply it again with three, nine. Then nine into nine. eighty-one.

So these varieties of bodies are there. You cannot change the law of nature. Struggle for existence: we are trying to conquer over the laws of nature. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So these are the subject matter of studies. Why there are, everyone is unhappy and happy to some extent? According to these qualities. So here it is said, therefore, that ”As here we see in this life, in duration of life, there are varieties, similarly, guṇa-vaicitryāt, by the varieties of the guṇa, guṇa-vaicitryāt,” tathānyatrānumīyate. Anyatra means next life or next planet or next anything. Everything is being controlled. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Kṛṣṇa advises Arjuna that ”The whole material world is being controlled by these three guṇas,” guṇa-vaicitryāt. ”Therefore you become nistraiguṇya, where these three guṇas cannot act.” Nistraiguṇyo bhavārjuna. So how you can stop the action of these three guṇas? That is also explained in the Bhagavad-gītā:

māṁ ca vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

If you engage yourself in pure devotional service incessantly, without any stop, then you always remain transcendental, above these three guṇas. So our Kṛṣṇa consciousness movement is to keep the devotee above the three guṇas. Just like in the ocean, if you are fallen in the ocean, it is very dangerous position. But if somebody helps you to lift you from the ocean water and keep one inch above the ocean water, there is no danger. Your life is saved.

So that is wanted, that guṇa-vaicitryāt, if you want to save yourself from these varieties of life, birth, death, old age and disease, and accept so many varieties of life… Just like you were telling while walking that there are trees in California; they are living for five thousand years. That is also another variety of life. People are trying to live for many many years. By nature’s way, here is a tree, five thousand years. So is that kind of living is very profitable, to stand up five thousand years in a forest? So any variety of life within this material world is not good, either you are demigod or tree or this or that. That is education. That is education. So one should understand that any varieties of life, either as demigod or dog, here the life is troublesome. The demigods even, they are put into so many dangers. Many times they approach God. So here you will be always in danger. Padaṁ padaṁ yad vipadām [SB 10.14.58]. It is futile to attempt to make this material world dangerless. That is not possible. As there are varieties of bodies, varieties of dangers, calamities, so one after another, you will have to… So best thing is, therefore, stop this business, material. That is Vedic civilization. The whole Vedic civilization is based on this idea, that ”Stop this nonsense business, repetition of birth, death, old age.” Therefore Kṛṣṇa said, janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. This is knowledge. What knowledge, this technical knowledge, this knowledge? You cannot stop these things. Therefore main business is how to stop it. And because they are foolish people, they think that ”These things cannot be stopped. Let us go on with this repetition of birth and death, and in each life let us struggle for existence.” This is material civilization, ignorance, no knowledge.

The knowledge is given by Bhagavān Śrī Kṛṣṇa that ”Here is the solution: janma karma ca me divyaṁ yo janati tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9].” The problem is punar janma, repetition of birth, and if you want to stop it, then try to understand Kṛṣṇa. Then you will be able to stop. As soon as you understand Kṛṣṇa… To understand Kṛṣṇa means even if you blindly accept, that is also beneficial. Kṛṣṇa says what He is, that He is the Supreme Lord. So you accept Him. That’s all. Simply have this faith, that ”Kṛṣṇa is the Supreme Personality of Godhead.” That will make you sufficiently advanced. But this is very difficult for the materialistic person. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante: [Bg. 7.19] ”After endeavoring for many, many births,” bahūnāṁ janmanām ante jñānavān māṁ prapadyate, jñānavān, ”who is actually wise, he surrenders to Kṛṣṇa.” Otherwise, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: [Bg. 7.15] ”Otherwise he remain a rascal and implicated in sinful activities, lowest of the mankind, knowledge is taken away.” Na māṁ prapadyante: ”He never surrenders to Kṛṣṇa.”

So our Kṛṣṇa consciousness movement is to propagate this knowledge that you understand Kṛṣṇa, that He is the Supreme Personality of Godhead, by His activities which are recorded in the śāstra. When Kṛṣṇa was present on this earthly planet, He showed according to our understanding. Just like one man cannot maintain one wife: He married sixteen thousand wife. And He maintained them how? Sixteen thousand palaces. And will the women will be satisfied simply having very good palaces? No, she must have husband. So Kṛṣṇa expanded Himself into sixteen thousand husband. This is Kṛṣṇa. But because I cannot do it, we say, ”Oh, this is all allegory, fiction. It is not fact.” That is our defect. If God comes, explains, then we do not believe Him. Then how we will be convinced about God? God is omnipotent, and when He shows His omnipotency and it is recorded in the śāstra, we don’t believe. So therefore, why we do not believe? Now, yeṣāṁ anta-gataṁ pāpam. Yeṣām… Kṛṣṇa says everything.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One who is completely free from the reaction of sinful life, anta-gataṁ pāpam, and only engaged in pious activities, that such person can be engaged in His devotional service.

So you engage yourself in the routine devotional service of Kṛṣṇa. Either understanding or not understanding, your life will be successful. Just like if you touch fire, understanding or not understanding, it will burn. Similarly, take to this Kṛṣṇa consciousness. There is nothing blindly accepting. Everything is explained in the śāstra, preliminary knowledge in Bhagavad-gītā, further explained in the Śrīmad-Bhāgavatam. So utilize your human life in understanding Kṛṣṇa, and then your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.46

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Detroit, June 12, 1976

Devotee: (leads chanting, etc.) Translation: ”O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act."

Prabhupāda:

yatheha deva-pravarās
trai-vidhyam upalabhyate
bhuteṣu guṇa-vaicitryāt
tathānyatrānumīyate
[SB 6.1.46]

Just like, now this month of June, we have got a certain type of experience, what are the natural changes, atmosphere, in this month of June. Similarly, when you are in month of December, you can foretell what will be the next month of June. It is not difficult. Because you have got experience, the atmospheric changes and situations in this month of June. Just like in Bombay there is practical calculation that by the tenth of June, the rain, rainy season will begin. Actually so happens. In different places, different types of seasonal changes. So everything should be seen through the śāstra. Śāstra-cakṣuṣāt. This is Vedic process. In the śāstra it is said that ūrdhvaṁ gacchanti sattva-sthāḥ: [Bg. 14.18] elevation in this material world is when a person is in the sattva-guṇa, the modes of goodness. And middle, via media, is rajo-guṇa. Madhye tiṣṭhanti rājasāḥ. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Those who are very, very low class, jaghanya-vṛtti, their behavior is very, very abominable, they go down, adho gacchanti.

But our, this Kṛṣṇa consciousness movement, is to go above the modes of goodness. Here, either goodness or passion or ignorance, they sometimes overlap. Just like a brāhmaṇa, he is in goodness. But this Ajāmila, he was born in a brāhmaṇa family. We have begun that history, kānyakubje dvijaḥ. He was born in a brāhmaṇa family of Kānyakubja city, historical fact. Kānyakubja is still there in India; it is now called Kanauj. [break] …family. Everything was there. But accidentally, one day he was bringing flowers and other paraphernalia for worshiping Deity for his father. On the way, he saw one śūdra, fourth-class man, was embracing one śūdrāṇī. This kind of embracing, kissing, on the public street, they're never indulged in India. Especially among the high class, brāhmaṇa, kṣatriya, vaiśya. No. The śūdras, they also do it very carefully. But śūdras can do. Prostitution, these things are the low-class. The high-class, no, not allowed. The high-class society, a woman cannot mix with any man. Especially unmarried. The fathers, parents, will not allow. So this person, this Ajāmila, happened to see that a young śūdra, he's embracing another young śūdrāṇī, and naturally, he became excited. And then he made contact with that prostitute, and whatever money he had he was spending for her. In this way he fell down, sadācāro. That is stated here, that naṣṭa-sadācāro, on account of mixing with a prostitute, he became completely fall down.

So the point is that although he was born in a brāhmaṇa family, he was being trained up as a pure brāhmaṇa, but he fell down to the modes of ignorance. Therefore one has to surpass the platform of goodness also. There are many cases, very good boy, all of a sudden falls. In our society, you have seen very nice boy, doing nicely, all of a sudden, finished. So that is possible. That is stated in the Bhagavad-gītā: overlap. The rajo-guṇa is overlapping tamo-guṇa, tamo-guṇa is overlapping sattva-guṇa; in this way, it is going on. Therefore we see varieties. So that is stated here, that deva-pravarās trai-vidhyam upalabhyate, guṇa-vaicitryāt. Guṇa-vaicitryāt, by mixture of different guṇas. Just like color, painter. There are three colors originally: red, yellow and blue. Now those who are expert, they can mix these. If you mix yellow and blue, it becomes green. Those who are painters, they know. And yellow mixed with red, it becomes orange. In this way those who are painters, they know how to mix color, and varieties come. Guṇa-vaicitryāt.

So there are originally three colors. Similarly, originally three guṇas. Now they become mixed up. Three into three equal to nine; nine into nine equal to eighty-one; and again eighty-one, and eighty-one… Nature's law is very subtle. Those who are botanists, scientists, they know how the color of the flower… So many varieties. They calculate, a little… There is regular principle. Not that by chance it has become yellow, chance it has become red. This is rascaldom. No. There is regular. Parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Everything is being done by the manifestation of energy of the Supreme Personality of Godhead. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Everywhere there is control of Kṛṣṇa. So don't think that in the flower some nice color has come without any supervision or control. Don't think. That is nonsense. Not by chance. It is under Kṛṣṇa's direction. He has got artistic sense. Not like us. He can dictate to show(?) the various varieties of living entities, all varieties, trees and so many things, there are varieties. Jalajā nava-lakṣāṇi: nine hundred thousand different forms of fishes, from big to small. There are whale fishes. There is another big fish; they can swallow up the whale fishes, so big, jala-hasti. They are within the ocean. How many we know? We are… The Nirviśeṣa-vādīs' philosophy is like that, that on the ocean we see it is simply water. No, that is not actual vision. You should take knowledge from the experience. What is that? Now within the ocean there are nine hundred thousand different forms of life. You rascal, you are thinking that there is nothing, nirviśeṣa.

So nirviśeṣa-vādī, impersonalists, are like that. In the creation of God, there are varieties, not impersonal. Therefore we see, we are sitting here, you won't find two men of the same feature of the body. Even there are twin, still, we'll find some difference. The father, mother can see. There is variety. Here it is said, bhūteṣu guṇa-vaicitryāt. They are guṇa-vaicitryāt. Therefore we don't find two men of the same nature, two men of the same thinking. Varieties, varieties, this is going on. But that is our cause of bondage, varieties. But if we can surpass these varieties, as Kṛṣṇa advises in the Bhagavad-gītā, trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna. Nistrai-guṇyo, nirguṇa. Nirguṇa does not mean no varieties. Nirguṇa means not these material varieties-the spiritual varieties. So they misunderstand. Spiritual varieties they think material varieties. So nistraigunyo: we have to overcome the varieties of this material nature. We have come to the spiritual platform. And how it is possible? That is stated in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

One who is engaged in devotional service, he becomes transcendental to these three guṇas and its varieties. Māṁ ca yo 'vyabhicāreṇa bhakti-yogena. Avyabhicāreṇa, without any adulteration, pure devotion. Pure devotion means anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam: [Brs. 1.1.11] only concentration of Kṛṣṇa. Kṛṣṇa is the root. Kṛṣṇa is vāsudevaḥ sarvam iti [Bg. 7.19]. One who knows this… This knowledge is not so easy. Bahūnāṁ janmanām ante. After many, many births cultivating knowledge, if one is fortunate, he can understand that Kṛṣṇa is the root of everything. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. But that is the ultimate goal. So if we understand this central point, that Kṛṣṇa is the root of everything, then we are successful in life. Otherwise, it is not.

So it is said, māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. People are missing this point, that Kṛṣṇa is the center. If any way we act, making Kṛṣṇa in the center, you may draw many thousands of circles, it will not overlap. It will not overlap. So our, this Kṛṣṇa consciousness movement is… To become Kṛṣṇa conscious means not to remain within this guṇa-vaicitrya, the varieties of material color, or material guṇas. Above that. Center Kṛṣṇa. Make center Kṛṣṇa. Then whatever you do, it will be perfect. Make Kṛṣṇa center. It doesn't matter whether I'm a businessman or professional man, or engineer, doctor-there are so many varieties-or a mendicant or brahmacārī, gṛhastha. Never mind. It is, make Kṛṣṇa center. Ataḥ pumbhir dvija-śreṣṭhā.

This was decided in the resolution of the Naimiṣāraṇya meeting. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There were very, very learned scholars, brāhmaṇas, and sages, and that is not ordinary meeting. Just like our, this meeting, is not ordinary meeting; this is Kṛṣṇa conscious meeting. Similarly, there was a big meeting, Naimiṣāraṇya, wherefrom Bhāgavata was given to the public. So in that meeting Sūta Gosvāmī said, dvija-śreṣṭhā: "You are all selected first-class brāhmaṇa in this meeting." So, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There is division, varṇa and āśrama. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha. Now, varṇāśrama-vibhāgaśaḥ, everything has got varieties of duties. Brāhmaṇas have got varieties of duties. Kṣatriya has got varieties. Just like brāhmaṇa: sattva śamo-damas-titikṣa ārjavaṁ jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. There must be a class of men, brāhmaṇa. Otherwise, society will go to hell. Who will guide? Just like in this body there must be the head. Otherwise, what is the use of these hands and legs? There is no use. Who will give direction? They are now trying to make classless society. Therefore they are bringing the whole human society into ruination. It cannot be done. There must be classes. Just like in my body there are four divisions: brain, arms, belly, leg. So they are required. Leg is also required, hand is also required, belly is also required. Similarly, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī-varieties. And when the varieties center around Kṛṣṇa, it becomes beautiful. Kṛṣṇa center, and the circle, rasa dance, it becomes very beautiful.

So unless people accept this principle, that Kṛṣṇa center, their, all their plans will be futile. Moghāśā mogha-karmāṇo mogha-jñānā [Bg. 9.12], everything. You try the history. They are trying to do so many things, planning. In every country, there is a planning commission, but according to Bhagavad-gītā, any plan you do, it is all rascaldom if it is without Kṛṣṇa. It will fail. History will… Take, for example, in our India, Mahātmā Gandhi made so many plans to get our independence. He was taking Bhagavad-gītā in his hand and publicly said that "I get solace from Bhagavad-gītā." He was very fond of Bhagavad-gītā. But unfortunately he could not make Kṛṣṇa as center. This is the unfortunate. Therefore whole plan failed. Gandhi wanted nonviolence-failed. Gandhi wanted Hindu-Muslim unity-failed. Why? Because he never said that Kṛṣṇa is the center. Find his lecture. He'll never say Kṛṣṇa. Missing. Kṛṣṇa is missing. Similarly, so many… One French professor has admitted, Aurobindo or Dr. Radhakrishnan, they have written Bhagavad-gītā, annotation, so many others also, but Kṛṣṇa is missing. They're faulty. Kṛṣṇa is missing. Through Bhagavad-gītā, they want to make the society Kṛṣṇa-less. That is their policy. So nothing has become… For the last two hundred, three hundred years, from India so many swamis, yogis came. But because they missed Kṛṣṇa, it was all useless. And now this Kṛṣṇa consciousness movement, because we are making Kṛṣṇa as the center, you see practically, thousands of devotees. Successful.

So that is a fact. If you don't make Kṛṣṇa the center, never mind the varieties of qualities are there… That will continue. It is everywhere, the varieties will be there. But if Kṛṣṇa is the center, the varieties will be very nice bouquet, bunch of flower. And without Kṛṣṇa, it is all useless. So make Kṛṣṇa center. Then these varieties of guṇa, mixture of guṇa, that will not… Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. This will not affect our spiritual position. Kṛṣṇa says: sa brahma-bhūyāya, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. So the aim is how to make people brahma-bhūtaḥ. Ahaṁ brahmāsmi. Ahaṁ brahmāsmi does not mean that I have become Bhagavān or God. No. I am not matter; I am spirit soul. That is ahaṁ brahmāsmi. This is called Brahman realization. And when one is in Brahman realization, then that is the peaceful condition of life. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. So take this Kṛṣṇa consciousness movement. I am very pleased that you are doing, endeavoring. So do it very nicely and… Apratihatā. And this Kṛṣṇa consciousness movement cannot be checked by any material impediments. Ahaitukī apratihatā yayātmā suprasīdati. This devotional service to Kṛṣṇa can be done by anyone, by everyone, in any place, in any condition. This is Kṛṣṇa consciousness movement, to become happy and peaceful.

Thank you very much. (end)
750729SB.DAL
Śrīmad-Bhāgavatam 6.1.47

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Dallas, July 29, 1975
Prabhupāda:
vartamānaḥ anyayoḥ kālaḥ
guṇabhijñāpako yathā
evaṁ janmānyayor etad
dharmādharma-nidarśanam
[SB 6.1.47]

So there are three phases of time: past, present and future. Time is eternal; I am also eternal. But because I am in the material world, the time is relatively divided into past, present and future. Relativity, the law of relativity-I have explained several times. Brahmā's past, present, future and the ant's past, present, future are not the same. Similarly, our past, present, future or the ant's past, present, future are not the same. Time is eternal, but according to the quality of the body, the past, present, future is calculated. So it is said in the Bhagavad-gītā… Kṛṣṇa says vedāhaṁ samatītāni [Bg. 7.26]. Because Kṛṣṇa is not changing body, therefore He has no past, present, future. Those who are changing body, they have got past, present, future. I had my childhood. I have changed the body in this old age. Therefore I think, ”In the past I was like this, or future, I will be like this.” So this is relative. Time is eternal, we are eternal, but because we have accepted this temporary body, therefore we have to calculate past, present and future. So future means… Just like there is ordinary word in English, ”Child is the father of man,” future. The same child will be father or grandfather in future.

So this future, past, present, future, is being controlled by the three modes of material nature. If we practice in this life sattva-guṇa, then ūrdhvaṁ gacchanti sattva-sthāḥ: [Bg. 14.18] then we shall be promoted to the higher planetary system. Madhye tiṣṭhanti rājasāḥ. If we cultivate rajo-guṇa… Rajo-guṇa means kāma-lobha, kāma, simply desiring. This is called rajo-guṇa. ”I want this, I want this, I want this.” Because there is no satiation of want, therefore every man or woman planning something, ”How my sense gratification will be fully satisfied.” This is rajo-guṇa, kāma. Everyone is forgetting his real business. His real business is he should know, one should know, that ”I am eternal. I have taken this temporary body and subjected to the laws of nature, birth, death and old age. So my real problem is how to become again eternal, not accepting any more birth, death, old age. That is my real business.” But because I am infected with the material modes of nature, we are making different plans. Everyone is busy. Everyone is busy in different plans, forgetting his real business. This is called māyā. Māyā means…, ma means not; ya means this. Therefore māyā means when you understand, ”This is not my business,” then you are out of māyā. ”This is not,” mā-yā.

So here the Yamadūtas are analyzing whether Ajāmila is pious or impious. The Viṣṇudūtas asked them to explain what is dharma and what is adharma. ”You have come here to arrest this person, to take away with to the yama… So you are servant of Dharmarāja. Now explain what is dharma and adharma.” Dharma means which will bring me again to my original, constitutional position, and adharma means which will take me down and down from my original, constitutional position. This is the test of dharma and adharma. I am eternal part and parcel of God, so my dharma is to render service to God and go back to home, back to Godhead. This is my real business. So adharma means I forget my relationship with the Supreme Lord and I go down and down just to become up to the worm in the stool. This is called adharma. There are so many varieties of life. Why? This is due to difference of dharma and adharma. Those who are trying to take the principles of dharma, they are being elevated to the higher, higher, higher, higher, higher, up to back to home, back to Godhead. And those who are not accepting… Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. Jaghanya, they do not know how to live, just like animal, less than animal. Animal has got also sense. The modern civilization is less than animal. Animal does not kill its own son. The human being is killing his own son.

So this is the position. And this is not at all good. It is suffering. We are purchasing suffering more and more. The laws of God or laws of nature, they are very strict. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot avoid the stringent laws of the material nature. If you violate, then you will suffer. If you follow, then you will be elevated. That is stated, vartamānaḥ anyayoḥ kālaḥ. This suffering or enjoying-there is no enjoyment-suffering, so this is past, present and future. I am suffering or enjoying in this body. Then I am manufacturing another body for the future. And that manufacturing of future depending on the influence of kāla and the material modes, sattva-guṇa, rajo-guṇa, tamo-guṇa. In this way I am implicated. That they do not know. Vartamānaḥ anyayoḥ kālaḥ guṇābhijñāpako. Those who are learned, they can understand why this man has become like this or why the animal has become this. Guna-jñāpa. Guṇa, according to guṇa. There are three guṇas, and mix it then it becomes nine, then mix it, it becomes eighty-one. Guṇa-jñāpakaḥ. It is not that every different types of body and living entities have come by chance. This is nonsense. There is no question of chance. Everything is being carried or being conducted by the three modes of material nature. Guṇa-jñāpakaḥ. Evaṁ janma anyayoḥ. As I have got this body according to guṇa, similarly, anyayoḥ, in the future we shall get different types of body according to guṇa. Evaṁ janmānyayor etad. But all these-based on dharma and adharma. The principle is dharma and adharma, our occupational duty according to modes of material nature.

Just like a pig. It is very much fond of eating stool. So if you want to ask, ”Why this animal is fond of eating stool?”… So dharma adharma jñāpaka, because in the past life this living entity practiced tamo-guṇa, no discrimination of eating… Tamo-guṇa means no discrimination. Eating… We have got four businesses in this life, so long we have got this material body: āhāra-nidrā-bhaya-maithunaṁ ca, eating, sleeping and sex and defense. These are primary business of the body. So why there are different types of eating, different types of sleeping? Why different types of mating, sex intercourse, and different types of defense? It is due to different qualities of the nature. A dog is happy sleeping on the street. A man does not want to sleep on the street. He wants to sleep in a nice apartment. Why this difference of…? According to guṇa. A dog enjoys sex life on the street without any shame, but a man has got some social convention. So he does not do so. But now they are coming, improving, that ”There is no harm if there is sex on the street. Why we should have apartment?”

So these are all due to different infection of the guṇa. Tamo-guṇa means shameless, tamo-guṇa. Rajo-guṇa means lusty desire. And sattva-guṇa means knowledge, to see things as they are. So just like here in the temple, we are cultivating sattva-guṇa, or more than that, above sattva-guṇa. Above sattva-guṇa. It is said in the śāstra that to live in the forest is sattva-guṇa. Sattva-guṇa, people have got tendency to live in a secluded place, solitary place, without any disturbance. That is sign of sattva-guṇa. And to live in the cities, big, big cities, skyscraper building, this is rajo-guṇa. And to live in the brothel, in the liquor shop, in the slaughterhouse, this is tamo-guṇa. Sattva-guṇa, rajo-guṇa, tamo-guṇa. But to live in the temple is transcendental. Transcendental. It is above sattva-guṇa, rajo-guṇa, tamo-guṇa, to live in temple. Therefore we are introducing this Kṛṣṇa consciousness movement so that the persons who are in Kṛṣṇa consciousness, living in the temple according to the regulative principles, they are above all these sattva-guṇa, rajo-guṇa, tamo-guṇa. That is wanted. Nistraiguṇya. Traiguṇya means three guṇas, and niḥ means negative. Nistraiguṇyo bhavārjuna. That is our aim, that although we are in this material world, by this Kṛṣṇa consciousness process we shall live above these three guṇas. These three guṇas cannot touch me. That is confirmed in the Bhagavad-gītā: sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who? Māṁ ca vyabhicāriṇi bhakti-yogena ya sevate. Anyone who is engaged in pure devotional service avyabhicāriṇi, not mixed up, whimsical, regularly, as they are ordained, as they are prescribed. So if anyone is engaged in such transcendental loving service of the Lord, then his position is: he is above the three guṇas. He is not…

So these Yamadūta superficially saw that ”This man, Ajāmila, is a first-class sinful man, and he has to be taken to Yamarāja. He has simply committed adharma.” But the Viṣṇudūta has come because he is now freed from all material contamination, because at the end of his life he chanted the holy name of Nārāyaṇa. So that is… If it is possible, so much advantage of chanting the holy name of the Lord, if you constantly keep yourself engaged in chanting the holy name of the Lord, there is no possibility of your being touched by māyā. This is the position. Vartamānaḥ anyayoḥ kālaḥ guṇābhijñāpakaḥ. Guṇābhijñāpakaḥ. Anyone who is intelligent, who can understand what this man is, which quality he belongs to… This is education. This is learning, to understand what is the position of this particular… The general definition is given, ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ, jaghanya-guṇa-vṛtti-sthā adho gac… [Bg. 14.18]. You can… Any person who has studied śāstra, and he is in the sattva-guṇa, to him it is…, everything is there. He can understand what is this man, what he is going to be and what he was, past, present, future, everything. Why? How one can understand past, present, future? Through the śāstra. Śāstra-cakṣuśaḥ. There are still astrological calculation in India called Bṛghu-saṁhitā. If you consult Bṛghu-saṁhitā, immediately they will give you your past, present and future. Immediately they will give. The astrology science is so perfect. What you were in the past life, what you are at the present and what you are going to be, these three things they can be known.

vartamānaḥ anyayoḥ kālaḥ
guṇābhijñāpako yathā
evaṁ janmānyayor etad
dharmādharma-nidarśanam

So we have to follow the principle of religion; otherwise we are misguided. Just like a child has to be sent to school to understand, to become learned scholar. It is compulsory, not that I may send my child to school or if I like, I don't send. No. It is compulsory. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This is Vedic injunction. If you want to be learned fully, especially if you want to learn the transcendental science, gurum eva abhigacchet: "One must go to a guru." Guru-the spiritual master as well as the teacher also, guru. So he must att…, he must go to a guru. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. And going to guru, what you have to do? Praṇipātena. You have to fully surrender. Paripraśnena. After surrendering, then you can enquire, you can put question. Otherwise, it is illegal. If you do not accept anybody as guru, then don't put question before him to waste his time and your time. This is the process. First of all find out whom you like to accept as guru. Then put question. But sometimes we have to talk with persons who is not student: outsider. That is preaching work. But śāstra says that one should approach a guru, and with surrender he would ask him, and guru will talk with a person who is surrendered. Otherwise, there is no necessity of talk, because he will not accept. One who has come to challenge the guru, so he will simply waste time. He will not accept. But a disciple who has surrendered, he will accept. Therefore talking is recommended between guru and disciple, not outsider. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This is essential. And guru trains the disciple according to the Vedic principle. Therefore there are division of varṇa and āśrama.

So these are very scientific things. The whole world is unaware of these scientific things, this animal civilization; and this Kṛṣṇa consciousness movement is trying to elevate to the standard of human being.

Thank you very much. (end)

760613SB.DET

Śrīmad-Bhāgavatam 6.1.47

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Detroit, June 13, 1976

Devotee: (leads chanting, etc.) Translation: "Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives."

Prabhupāda:

vartamāno 'nyāyoḥ kālo
guṇābhijñāpako yathā
evaṁ janmānyayor etad
dharmādharma-nidarśanam
[SB 6.1.47]

By the symptoms of birth, one can understand, of course, through abhijñā, those who are abhijñā. And the word is used guṇabhijñā, jñāpakaḥ. Guṇābhijñā, guṇābhijñāpako yathā. By the guṇas, one can-guṇa means quality-one can understand the past and future. Still in India there is an astrological system, it is called Bhṛgu-saṁhitā. According to that Bhṛgu-saṁhitā, the astrologer can say what the man was in the past and what he's going to be in future. And present also.

So, generally we can understand from the śāstra that according to guṇa-sattva-guṇa, rajo-guṇa, tamo-guṇa-those who are in sattva-guṇa, they are going higher planetary system; rajo-guṇa, in the same platform; tamo-guṇa, going down. So the human endeavor should be how to increase the sattva-guṇa quality of the man. That is the duty of all guardians. State, king, government, everyone should. If you do not make such attempt to elevate your dependent towards the sattva-guṇa platform, simply lamenting, what will do good to you? "Our position is this, now it is uncontrollable, the things are going bad, there are problems." Yes, problem must be there. Because the aim of life should be known. They do not know. The modern civilization, they do not know what is the aim of life, how life is going on, eternally, how it is implicated, how to entangle. So many things are there, it is a great science.

So the Kṛṣṇa consciousness movement is trying to establish this science. Our real mission is how the human society will be happy. That is the duty of all saintly persons. The, according to our paramparā system… Just like the Gosvāmīs, Rūpa Gosvāmī, Sanātana Gosvāmī. They were very exalted personalities, minister in government. Still, they resigned from the service and joined Caitanya Mahāprabhu's movement. That is the history. All the direct disciples of Caitanya Mahāprabhu, they were very big personalities. Just like Rūpa, Sanātana. They were minister. Then Bhaṭṭa Raghunātha, Dāsa Raghunātha. Raghunātha Dāsa, he was coming, more than minister. His father and uncle were the biggest zamindar, landlord, in those times. And he was the only son of the father and the uncle. Huge estate, beautiful wife, everything-he left and joined this movement, Caitanya Mahāprabhu's. Similarly, Gopal Bhaṭṭa

Gosvāmī, he also coming from a very aristocratic brāhmaṇa family in South India. And Śrī Jīva Gosvāmī, the nephew of Rūpa Gosvāmī, in the learned circle, still, in Bengal, they say such a big scholar and philosophy, there was none, and nobody expects a similar philosopher and learned scholar in the future. He was such a big personality, Jīva Gosvāmī. Big, big Māyāvādīs, they were afraid of Jīva Gosvāmī's logic and argument to establish the Vaiṣṇava philosophy.

So it is not… This Kṛṣṇa consciousness movement is for very intelligent, high-class, fortunate persons. Because they are going to guide the destiny of the human society. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. Their only endeavor is how people will be happy. This is their real mission. Just like Caitanya Mahāprabhu therefore asked to "Take this mission and go village to village, town to town, and spread My mission."

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

So you young Americans, you have taken a very great mission, and the system we have introduced, to go in the vans, buses and village to village, town to town. And if you keep strictly on the principles and chant Hare Kṛṣṇa mahā-mantra, then your mission will be successful. There is no doubt about it.

So vartamāno 'nyayoḥ kālo, there are three different features of time-past, present, and future. So those who are learned scholars, from one point, they can calculate what is the past and what is the future. Evaṁ janmānyayor etad dharmādharma-nidarśanam. There is astrology, there are experienced persons, they can say what was the past, what will be the future, this is one side. But Caitanya Mahāprabhu's movement is, even without any knowledge of the past, without any knowledge of the future, if you take the present opportunity, then your life is successful. The present opportunity is that in this age, Kali-yuga, Caitanya Mahāprabhu appeared. Anarpita-cariṁ cirāt karuṇayā… What? Anyone knows this verse?

anarpita-carīṁ-cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana

Śacī-nandana. This is Rūpa Gosvāmī's blessings, that "Within your heart, let Śacī-nandana be seated." Sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ. Then everything will be adjusted. He has appeared for this cause (indistinct). Anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam. He is personally, Kṛṣṇa personally is giving Kṛṣṇa. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ [Cc. Madhya 19.53]. These are the verses composed by Rūpa Gosvāmī, that "Here is most munificent incarnation. Because He's giving Kṛṣṇa. Not only Kṛṣṇa-Kṛṣṇa-prema, love of Kṛṣṇa, what was very, very difficult to understand." Manuṣyāṇāṁ sahasreṣu kaścid yayati siddhaye [Bg. 7.3]. To understand Kṛṣṇa is not so easy, but Kṛṣṇa Himself is giving Himself: "Take Me." That is Caitanya Mahāprabhu. So future, past, present, future, whatever it has been, our past, or what is present, it doesn't matter. But if you take to Kṛṣṇa consciousness movement, then our present and future, both are bright, undoubtedly.

So we should take the instruction of the Gosvāmīs, Rūpa Gosvāmī, Sanātana Gosvāmī… Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau priyakarau nirmatsarau. Nirmatsarau, this movement, there is no distinction. No matsarata. Matsarata means to be intolerant for other's advancement. Nobody's… This is material nature. Nobody wants that his friend or his son, or, of course, the father likes, the son is increasing in opulence, he likes, but sometimes he does not like. So this world is full of envy. But Caitanya Mahāprabhu's movement is for the parama-haṁsa, who is not envious. Paramo nirmatsarāṇāṁ satāṁ vāstavaṁ vastu vedyam atra. Nirmatsara [SB 1.1.2], when one is not envious of others. That is called nirma…, Because in the material world, everyone is envious of another person. That is the nature. Therefore there is so much fight. Everyone is envious. Nation is another nation's against, envious, even person to person, brother to brother, family to family, community to community. Everywhere, matsarata. Para-utkarṣaṇam asahanam (indistinct). Matsarata means one cannot tolerate other's flourishing condition. Immediately envious. But this system, Kṛṣṇa consciousness, is meant for paramo nirmatsarāṇām. One who has learned this art not to become envious. Tolerant. That is the qualification of saintly persons. Kind. Tin… Hm? What is that? Titikṣavaḥ kāruṇikaḥ. Those who are preachers, they should be titikṣava. Titikṣava means titikṣa, tolerance. There will be so much insult, inconveniences, against party, everything. We have to tolerate. Titikṣavaḥ kāruṇa. At the same time, we have to distribute the mercy of Caitanya Mahāprabhu. Titikṣavaḥ kāruṇikaḥ. Suhṛdaḥ sarva-bhūtānām, and friend of everyone, there is no distinction. Friend of everyone. Ajāta-śatravaḥ. By their action they'll not create any enemy. Ajāta-śatravaḥ santaḥ, peaceful. Ajāta-śatravaḥ santaḥ sādhavaḥ sādhu-bhūṣaṇāḥ. These are the decoration of sādhus, saintly persons. Titikṣavaḥ kāruṇikaḥ. I think this śloka is there in the Kapila's teaching to His mother. Titikṣavaḥ kāruṇikaḥ, ajāta-śatravaḥ santaḥ, sādhavaḥ sādhu-bhūṣaṇā [SB 3.25.21].

So, so far the Kali-yuga is concerned, the future is very dark. There, everything is described in the Śrīmad-Bhāgavatam. The future of this Kali-yuga, as it will advance, Kali-yuga… We have only passed five thousand years out of thirty-two hundred thousands of years. We have only passed five thousand years, and the miserable condition, situation, will degrade more and more, more and more. So if you have to take again birth in this material world, then we'll have to suffer more and more. Best thing is that let us finish our business of Kṛṣṇa consciousness and go back to home, back to Godhead, so that we haven't got to come again to this nonsense material world. That is wanted. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. This should be the aim of life, that we are not going to take advantage of this so-called advance of material civilization. We have no business. Āra nare vaka (indistinct). We should make it a determination that we have enough of this material civilization; we are not any more concerned about it. We are interested in Kṛṣṇa, how to go back to home, back to Godhead, Kṛṣṇa. This should be the determination. And if we think, "Let me taste this also and taste that also…" In Bengal it is said durakhai tanakakai (indistinct). Not like that.

Caitanya Mahāprabhu has warned very seriously:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ param jigamiṣor bhava-sāgarasya
viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca

hā hanta hanta viṣa-bhakṣanād apy asādhu
[Cc. Madhya 11.8]

For a person who is going back to home, back to Godhead, he should be niṣkiñcana. Niṣkiñcana means no more any material necessities. Niṣkiñcana. Niṣkiñcanasya bhagavad-bhajanomukhasya. One side, this is nirvāṇa, finished. And the other side positive. Negative side, no more material, and positive side, Kṛṣṇa. Bhagavad-bhajanonmukhasya. How to go back to home, back to Godhead to serve Kṛṣṇa-this is one side. And one side-nil, we don't want any more anything. Niṣkiñcana. For such a person, viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca [Cc. Madhya 11.8]. For such a person, if he has become captivated by the material attraction, means money and material comforts… Woman and material comforts. This is material civilization. Everyone is after woman. Woman or men, the… It is not that woman means the form of woman and man is the form of man. Woman means enjoyable and man means enjoyer. So here in this material world everyone is enjoyer. Everyone is enjoyer. Not only the man thinks "I shall enjoy the woman," the woman thinks, "I shall enjoy the man." The spirit is now to become enjoyer, Therefore sometimes the living entity is described as puruṣa. Actually every living entity is prakṛti. Prakṛti means enjoyable. So everyone is to be enjoyable by Kṛṣṇa. But thinking, "I am enjoyer." That is māyā. So everyone is thinking of enjoying this material world. Viṣayiṇāṁ atha yoṣitāṁ ca. Viṣayiṇāṁ sandarśanam atha yoṣitām. So for any person who is serious about going back to home, back to…, for them these things are abominable, more than drinking poison. This is the verdict of Caitanya Mahāprabhu.

So we have… This is the idea. So we must be serious. It is not that in one day we, all of us, we become paramahaṁsa. That is not possible. Don't try to imitate, but follow the rules and regulation with vow that "This life I shall go back to home, back to Godhead, with determination." Then Kṛṣṇa will give you intelligence. That is promised by Kṛṣṇa in the Bhagavad-gītā. Teṣāṁ nityābhiyuktānāṁ bhajatāṁ prītiḥ, satata-yuktānāṁ bhajatāṁ prīti-pūrvakaṁ dadāmi… If you are serious, then Kṛṣṇa is within everyone's heart, He'll give you intelligence. But we must be very serious. Then past, present, future will be clear before us, and because Kṛṣṇa is personally directing, buddhi-yogaṁ dadāmi. So what knowledge is wanting there when Kṛṣṇa…? In another place Kṛṣṇa says,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

For a sincere devotee, Kṛṣṇa says: "To show him special favor, even though he is rascal, I'll make him intelligent."

Thank you very much. (end)

750730SB.DAL

Śrīmad-Bhāgavatam 6.1.48

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Dallas, July 30, 1975

Nitai: "The omnipotent Yamarāja is as good as Lord Brahmā because although he is situated in his own abode or being situated in everyone's heart like Paramātmā, by his mind he observes the past activities of a living entity, and according to that, by the same mind he understands how the living entity will act in his future life."

Prabhupāda:

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsati apūrvaṁ
manasā bhagavān ajaḥ
[SB 6.1.48]

So now the Yamadūtas are describing about Yamarāja, who is as good as Brahmā. He is entrusted with the majestical power To Yamarāja not all the living beings are taken to, neither the animals, only the human being and those who are criminals or sinful, not all of them. First of all there are living entities, 8,400,000 forms, or species. So not all of them sinful and subjected to be brought for justice before Yamarāja. Just like magistrate, criminal magistrate. He is… In every city the district magistrate, not all the people are brought there, only the criminals. So he is so powerful that through his mind he can see the past and the future, tri-kāla-jñā, by mind. And because he is so powerful, he is addressed here as Bhagavān. I have several times explained, Bhagavān means the most powerful, full of opulences. So those who are in charge of departmental affairs within this universal kingdom, they are also sometimes addressed as Bhagavān. And Aja, Aja is Brahmā. Aja means who does not take birth. So Brahmā also did not take birth like ordinary human being. He sprouted like the lotus flower from the abdomen of Mahā Viṣṇu…, Garbhodakaśāyī Viṣṇu. Therefore he is called Aja or Svāyambhu, Svāyambhu: "personally born, not through the womb of the mother." Brahmā was not born through the womb of mother; therefore he is called bhagavān ajaḥ.

So the mind of Yamarāja, he can see. In the previous verse it is said, vartamanaḥ anyayoḥ kālaḥ guṇābhijñāpako yathā. Within this material world we are passing through many evolutionary process and getting different types of body according to the guṇa, quality, modes of nature, we are associating. So Yamaraja can see. When a living being, criminal, sinful living being is brought before him, he can understand through his mind. Just see that everyone's mind is not of the same category. There are difference of mind also, according to the position. That we have got experience. A high-court judge's mind and ordinary person's mind-far different. The judges can immediately understand what is the position. So this is also God's gift. Different people have got different power of the mind. That is also through Kṛṣṇa. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ mattaḥ smṛtiḥ jñānam apohanaṁ ca [Bg. 15.15]. So mind means whose memory is very sharp, he is called great-minded. So this greatness of mind and smallness of mind are different according to the dictation of the Supersoul. Mattaḥ smṛtir jñānam… One man can remember small things for many years; another man forgets. Immediately he hears and immediately forgets. Why this difference of mental position? It is due to Kṛṣṇa. Kṛṣṇa helps one to memorize or to forget. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. One can, one has… Just like in school some student has got very sharp memory. Once heard from the teacher, he never forgets it. So these different stages are due to the association of different modes of material nature.

So Yamaraja, when a person is brought before him, he can immediately understand that "He was sinful in this way." Manasa pure devaḥ. Or Yamarāja is sitting in his place, but he is seeing everyone, what he is doing through the sun, through the moon. We have already discussed, through fire, through evening, through morning-there are so many witnesses. And all those information goes to him, and because he is almost as powerful as Bhagavān, he can remember. This is special power. Manasaiva pure devaḥ pūrva-rūpam. Because after death, one is brought before Yamarāja, so before his death, what he was doing sinfully, that is all recorded in the mind of Yamarāja. Manasaiva pure devaḥ pūrva-rūpaṁ vipaśyati. Because they are so recorded, he can see vividly what this man was doing. Anumīmāṁsate apūrvam. Apūrvam means the next body. Pūrvam means the past body, and apūrvam the next body. So he immediately decides what kind of body this criminal, this sinful man, should be offered. Anumīmāṁsati apūrvaṁ manasā. That is also by his mind. He is so powerful. Therefore he has been addressed as Bhagavān. Anumīmāṁsati. Just like the judge. He is hearing the case. That is everyone. Anyone who is hearing something, so he makes a conclusion, "This should be done like that." The judgment…

There was one story. It is not story; it is fact, that two pleaders were talking about the activities of a criminal, and the judge was dozing. So his clerk said, "Sir, you are dozing. The two big lawyers, they are arguing, and what they will say?" That means he warned. The judge said, "I have already made my judgment. Let them go on talking." So actually, it is done. A very important judge, he, by hearing the preliminary points of the case, he makes his judgment. But because the two lawyers want to fight, because they are paid for that, so they go on fighting. But the judge, he has already concluded what judgment should be given. Similarly, Yamarāja is judge. He has got everything recorded in his mind of a sinful man's activities in the past. So immediately he decides that "This soul should be given such and such body." So we are getting body.

In another place, in the Third Canto, I think, it is described, karmaṇā daiva-netreṇa [SB 3.31.1]. We are acting in different way. We are not independent. This is foolishness. Just like an outlaw. He is thinking that he is free from the jurisdiction of state laws, and he is working irresponsibly, but when he is arrested, then he has no independence. He has to undergo the punishment. Similarly, in this life we may think very independent, "Whatever we like, we can do." That is foolishness. You cannot do that. If you do it wilfully, then you will be punished. That they do not know. Punished means by a different body. If a man, human being, is punished to stand up like as a tree for five thousand years, just imagine how much great punishment it is. And that is possible. Just like in the śāstra it is stated that those who want to remain naked, they are punished in the next life to become tree, that "You wanted to be naked. Now you stand naked." The trees, they do not dress; neither they have the opportunity. Nobody goes to dress them. So they stand naked for so many hundreds and thousands of years. This punishment is awaiting. Human being is not supposed to be naked. That is civilization. They must cover. But if one wilfully does not cover, becomes as dull as the tree, then he gets the next body as tree. This is punishment. Otherwise, wherefrom all these living entities are coming? They have no calculation. They are thinking that "I shall remain in this human form of beautiful body and in opulent…" No, changing. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body according to the decision of superior authority, daiva-netreṇa. We should always remember it.

Therefore a human being should be very, very cautious and conscious. They should not do anything irresponsibly. And how to work with responsibility and how to work irresponsibly? Therefore śāstra required. Śāstra, these books, Vedic knowledge, books, why they are? So that a human being may take advantage of it and he act responsibly or irresponsibly. If he works irresponsibly, then his punishment is awaiting, lower grade of life. So human being should be educated how to… Therefore these children are being educated from the very beginning of their life how to become responsible man. This is the idea of our gurukula. So these children should be taught. Yesterday Dayananda was talking with me that while living at gurukula they should be very nicely trained up. Nīcavat. The children, they have no sense what is prestige. You can train them any way. If you train them to work as a servant, they will work it. So in the gurukula they should live just to be trained up how to control the senses. Brahmacārī. Brahmacārī mean life of celibacy, no sex. That is brahmacārī, strictly. Brahmacārati iti brahmacārī. So ordinary brain or brain with cow dung, they cannot understand the spiritual science. Therefore the brahmacārī should be trained up how to control the senses. Then they will be able to understand. The brain will be sharp. Instead of discharging semina, there are brahmacārīs who takes the semina to the brain. They are called ūrdhvaretaḥ, means the brain becomes very, very fertile. Once heard from the spiritual master or teacher, he will remember. He will never forget. Therefore, formerly there was no written book. Śruti, simply by hearing, a brahmacārī would be educated, simply by hearing. There was no need of books, writing. Therefore the Vedic literature is known as śruti. It is to be learned by hearing. Even there is book, still, one has to learn it by hearing from the realized soul. Therefore it is called śruti. So this śruti memorizing power should be increased if one observes strictly the life of celibacy. This is the science. Therefore brahmacārī is taught strictly. The brahmacārī is supposed to remain in gurukula up to the twenty-fifth year. He is trained up. Then if guru finds him that he requires to be married, then he goes home and he is married. Otherwise the teaching is to remain a brahmacārī throughout the whole life. There is no need of entering…

Because this human life is meant for God realization. It is not meant for sex enjoyment or sense gratification. It is simply meant for… Here is an opportunity to understand one's constitutional position, that he is spirit soul, and Kṛṣṇa or the Supreme Lord is also spirit soul. So the spirit soul, individual soul, is part and parcel of Kṛṣṇa. Therefore it is his duty to remain with the whole. Just like a mechanical part, a screw in a typewriter machine. If the screw remains with the machine, then it has got value. And if the screw remains without the machine, it has no value. Who cares for a small screw? But when that screw is wanting in a machine, you go to purchase-they will charge five dollars. Why? When it is fixed up with the machine, it has got value. There are so many example. Just like sparks of the fire. When the fire is burning, you will find small particle of spark, "Fut! Fut!" with this. It is very beautiful. It is very beautiful because it is with the fire. And as soon as the spark falls down out of the fire, then it has no value. Nobody cares for that. It is finished. Similarly, so long we are with Kṛṣṇa, being part and parcel of Kṛṣṇa, we have got value. And as soon as we are out of Kṛṣṇa touch, then we have no value. We should understand that.

So how to keep oneself always with Kṛṣṇa, that is the aim of human life. And if we do not do that, that is sinful. Then we become punishable, that "You were given the chance to understand yourself, Kṛṣṇa and your relationship with Kṛṣṇa. You did not take this chance." Oh, he is punished: "All right, you become again animal, again in the cycle of birth and death." So we should be very, very careful. Do not think that "We are independent, and we can do whatever nonsense I like." That is very risky life. Do not think like that, foolishly. There is a regular… There is Yamarāja. Because we are sons of Kṛṣṇa, when Kṛṣṇa wants that "These My sons, rascals, are suffering in this material world. Let them come back home," therefore He comes personally. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmyaham [Bg. 4.7]. He desires that, that "These rascals, they are rotting in this material world, birth after birth. Let them come back." Because He is more affectionate. So… And if he does not utilize this human form of life to take the advantage of going back to home, back to Godhead, that is sinful. Then he is punished.

So the conclusion is that everyone should take to this Kṛṣṇa consciousness movement; otherwise, he is awaiting punishment by Yamarāja.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.48

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Detroit, June 14, 1976

Devotee: (leads chanting, etc.) Translation: "The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode or in everyone's heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives."

Prabhupāda:

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate 'pūrvaṁ
manasā bhagavān ajaḥ
[SB 6.1.48]

This is called tri-kala-jña: past, present and future. So Yamarāja or Lord Brahmā or great personalities, they, even great sages, saintly persons, they know the three features of time. Just like yesterday I told you that there is an astrological system; immediately they will speak what I was in my previous life, what I am now and what will be my future life. So Yamarāja is not ordinary person. He is given in charge; he is also one of the authorities out of twelve authorities. Baliḥ vaiyāsakir vayam. He is one of the authorities about religious performances. So he knows everything even from within his mind, manasaiva pūrva-rūpaṁ vipaśyati, what this person was in the past, because everything is going on exactly on the rulings of the prakṛti, material nature. It cannot be changed. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. This is called destiny. So destiny cannot be changed. With the insight of destiny Yamarāja can understand what was this man previously, what is his position now, and what he's going to become in future. Anumīmāṁsate 'pūrvam. Apūrvam means that which is not yet in vision. Apūrvam, future. Manasā bhagavān ajaḥ. That is also… So therefore he can give judgment within a second. After death those who are sinful they are taken to the Yamarāja's. Just like in the criminal court, those who are criminals, they are taken there. Thieves, rogues, cheater-not ordinary persons, honest persons-they are not taken there. Similarly, only a few number of the whole human society. Now in the Kali-yuga it is increasing. In the Satya-yuga, Satya-yuga, there was no criminal. Everyone was paramahaṁsa. Then, in the next yuga, Tretā-yuga, seventy-five percent paramahaṁsa, first class; twenty-five percent this third class, fourth class. And then in the Dvāpara, half and half. Now in the Kali-yuga, seventy-five percent all rogues and thieves. Maybe twenty-five percent, that is also decreasing. And with the advancement of Kali-yuga, it will be practically nil. This is advancement of Kali-yuga.

Therefore the living entities, means human beings, they have been described in the Śrīmad-Bhāgavatam as manda. Manda means all bad. Manda, there are two meanings, "slow" or "bad." Slow means bad. Slow, if you take the meaning of slow, that will be like this, that this human form of life is meant for spiritual realization. That is the advantage. In the cycle of birth and death, we are rotating. Once a chance is given to decide whether we shall rotate in the cycle of birth and death or we shall go back to home, back to Godhead. That decision rests on this life. It is a very responsible life. Labdhvā sudurlabhaṁ idaṁ bahu-sambhavānte [SB 11.9.29]. Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam: "Don't spoil this human form of life like animals." This is the special prerogative, to realize one's spiritual identity and engage oneself in spiritual activities. That is human life. And if we do not take care of it and give(?) us washed away by the waves of material nature, as Bhaktivinoda Ṭhākura sings, māyār bośe, yāccho bhese khaccha hābuḍubu bhai… The ocean of nescience, if we place ourselves to be carried away by the waves of nescience, then our life is spoiled. If we want to save our life from this being carried away by the waves of material nature, then we must take to Kṛṣṇa consciousness. Jīv kṛṣṇa dās ei viśvās korle to' ār duḥkha nai. This is Bhaktivinoda Ṭhākura's song, that if we simply accept this truth, that "I am eternal servant of Kṛṣṇa," then we are immediately free.

So to come to this understanding in the material world… In other ages, they voluntarily used to take up how to make life perfect, but in this Kali-yuga, everyone is manda. Manda means very, very slow. They do not care that there is next life, and we have to take care of it and make our next life spiritual or go back to home, back to Godhead. These things we do not… Perhaps this message is being distributed by this movement only. Otherwise, people are in darkness, very slow, and most of them very bad, mandāḥ sumanda-matayo [SB 1.1.10]. And if one is a little interested, then he's captured by some party. Sumanda-matayo. Mata means cult. So many cults there are. They'll mislead. So people are attracted by such cults. Mandāḥ sumanda-matayo manda-bhāgyāḥ. And everyone is unfortunate. They have no fixed, I mean to say, arrangement, even for the bare necessities of life. What the animals, birds and beasts, they have got arrangement, they believe in that, but our human society, because we are so advanced, there are so many hundreds and thousands of men, there is no fixed purpose of life. Even in your rich country we see such men without any purpose, without any aim of life. So they are called manda-bhāgyāḥ, most unfortunate. Most unfortunate. Manda-bhāgyāḥ and upadrutāḥ. Over and above that, they are always disturbed. This is the condition of life.

So those who are saintly persons or those who are following the path of Yamarāja… Yamarāja is mahājana. As Yamarāja knows, anyone who follows the mahājana… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot ascertain what is our aim of life, so we have to follow these mahājanas. Yamarāja is mahājana. Baliḥ vaiyāsakir vayam. So, (reading:) "One should not consider Yamarāja an ordinary living being. He's as good as Lord Brahmā. He has the complete cooperation of the Supreme Lord, who is situated in everyone's heart, and therefore by the grace of the Supersoul he can see the past, present and future of a living being from within. The word anumīmāṁsate means that he can decide in consultation with the Supersoul. Anu means 'following.' The actual decisions concerning the next lives of the living entities are made by the Supersoul and they are carried out by Yamarāja." So actual witness is the Supreme Personality of Godhead. Everyone's heart He's living. Kṛṣṇa says in the Bhagavad-gītā:

sarvasya cāhaṁ hṛdi-sanniviṣṭo
smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
[Bg. 15.15]

So Supersoul, and there are many other witnesses. We cannot avoid. That we have discussed already. The sun is witness, the moon is witness, the day is witness, the directions are witness. We cannot avoid any one of them. So we must know what is sinful activities, what we should do, what is religious, what is not religious. On the whole, if we, I mean to say, intelligent, then we can learn from Bhagavad-gītā that we become all perfect as soon as we surrender to Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If we take this… Kṛṣṇa comes here on this planet. When He comes within this universe He comes on this planet, and He appears in Vṛndāvana. So these are special features of this planet. So He comes to give us enlightenment. Yadā yadā hi dharmasya glānir bhavaty bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. He comes, He's so kind, and gives us instruction. The most confidential instruction is to surrender to Kṛṣṇa. Then our life is successful.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

Simply by this understanding, kevalayā bhaktyā.

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nihāram iva bhāskaraḥ
[SB 6.1.15]

Aghaṁ dhunvanti, this material life means full of sinful activities. Either little… Sinful activities are sinful activities. It may be, according to the material calculation, these are good sinful activities and these are bad sinful activities. No, sinful activities are sinful activities. And what is our sinful activity? As soon as we forget Kṛṣṇa, everything we do, that is sinful. Na māṁ duṣkṛtino prapadyante narādhamāḥ. This is the criterion, test, that if one is not Kṛṣṇa conscious, if he's not a surrendered soul to Kṛṣṇa, whatever activities they are doing, that is all sinful. This is the conclusion. So we should always remain in full understanding, that whether our time is being properly utilized in Kṛṣṇa consciousness. Then we axe saved. Otherwise we are under the clutches of māyā, and Yamarāja is there, and immediately we get a certain type of body for another term of suffering.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.49

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New Orleans Farm, August 1, 1975

Harikeśa (leads chanting, etc.) Translation: "As a person in a dream while sleeping acts according to the body manifested in his dream, or accepts the body as himself, similarly, he identifies the present body as himself, which was acquired on account of past religious or irreligious life, and is not able to know of his past or future life."

Prabhupāda:

yathājñas tamasā (yukta)
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā
[SB 6.1.49]

This is our position. This is our advancement of science, that we do not know "What I was before this life and what I shall become after this life?" Life is continuation. That is spiritual knowledge. But they do not know also even that life is continuation. They think, "By chance, I have got this life, and it will be finished after death. There is no question of past, present or future. Let us enjoy." This is called ignorance, tamasā, irresponsible life.

So ajñaḥ. Ajñaḥ means one who has no knowledge. And who has no knowledge? Now, tamasā. Those who are in the modes of ignorance. There are three kinds of material nature, modes: sattva, raja, tamas. Sattva-guṇa means everything is clear, prakāśa. Just like now the sky is covered with cloud; the sunshine is not clear. But above the cloud there is sunshine, everything clear. And within the cloud there is not clear. Similarly, those who are in the sattva-guṇa, for them everything is clear, and those who are in the tamo-guṇa, everything is ignorance, and those who are mixed up, neither rajo-guṇa, neither tamo-guṇa, via media, they are called rajo-guṇa. Three guṇas. Tamasā. So they are simply interested in the present body, does not care what is going to happen, and has no knowledge what he was before. There is another place it is described: nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Pramattaḥ, just like madman. He does not know why he has become mad. He forgets. And by his activities, what is going to happen next, he does not know. Madman.

So this civilization, modern civilization, is just like madman civilization. They have no knowledge of past life, neither they are interested in the future life. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And fully engaged in sinful activities because they have no knowledge of the past life. Just like a dog. Why he has become dog, that he does not know and what he is going to have next? So a dog might have been in his past life the prime minister, but when he gets the dog's life, he forgets. That is also another influence of māyā. Prakṣepātmikā-śakti, āvaraṇātmikā-śakti. Māyā has got two potencies. If somebody for his past sinful activities has become a dog, and if he remembers that "I was prime minister; now I have become dog," it will be impossible for him to live. Therefore māyā covers his knowledge. Mṛtyu. Mṛtyu means forgetting everything. That is called mṛtyu. So that we have got experience every day and night. When at night we dream in a separate atmosphere, separate life, we forget about this body, that "I am lying down. My body is lying down in a very nice apartment, very nice bedding." No. Suppose he is loitering on the street or he is on the hill. So he is taking, in dream, he is taking… Everyone, we take interest of that body. We forget the past body. So this is ignorance. So ignorance, the more we become elevated from ignorance to knowledge, that is success of life. And if we keep ourself in ignorance, that is no success. That is spoiling the life.

So our Kṛṣṇa consciousness movement is to raise a person from ignorance to knowledge. That is the whole scheme of Vedic literature: to deliver a person. Kṛṣṇa says in the Bhagavad-gītā about the devotees-not for all-teṣāṁ ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt [Bg. 12.7]. Another:

teṣāṁ evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

For special, for the devotees… He is situated in everyone's heart, but a devotee who is trying to understand Kṛṣṇa He helps. He helps. To the nondevotees, they have no concern with the… They are just like animal-eating, sleeping, sex life and defense. They do not care for anything, to understand God or his relationship with God. For them, they think there is no God, and Kṛṣṇa also says, "Yes, there is no God. You sleep." That's all. Therefore sat-saṅga required. This sat-saṅga, satāṁ prasaṅgāt. By the association of devotee we awaken our inquisitiveness about God. Therefore the centers are required. It is not unnecessarily we are opening so many centers. No. It is for the benefit of the human society. (aside:) You can… This fly…

Caitanya Mahāprabhu's mission is that paropakāra, benefit of the human society. All living entities within this material world, they are in ignorance, all 8,400,000 different forms of life. (aside:) This nearby come, the… Come near. Yes. This is specially meant for driving away the flies. (laughter) Yes. This cāmara is meant for that. Even it is touching body, there is no harm. So all living entities, they are ajñaḥ; they have forgotten what is the value of life. So in the human form of life, where there is chance of getting the real light, if they spoil in this way like cats and dogs, the whole world, what is the position of the world? Very precarious condition. So paropakāra. Therefore those who have got enlightenment, they should try to raise these rascals who are in ignorance. That is Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu therefore says, bhārata-bhūmite manuṣya janma haila jāra: "Anyone who has taken birth in Bhārata-varṣa, India, as human being, not cats and dogs," janma sārthaka kari, "first of all make your life successful," then paropakāra, "then distribute the knowledge." This is Caitanya Mahāprabhu's mission. How? Why He is stressing on Indian? Now, because it is in India you will find these śāstras, the Bhagavad-gītā and Śrīmad-Bhāgavatam and many others, not in other places. The four Vedas; then the explanation of the Vedas, Upaniṣad; summarization of the Vedas, Vedānta-sūtra; then historically explanation, Purāṇas; then actual history, Mahābhārata, Rāmāyaṇa-so these things are available in India. And one should take advantage of this śāstra and make his life successful and then preach all over the world.

So in this paramparā system, this knowledge has come to your country, America. You are intelligent. You are prosperous. So take this knowledge seriously and at least distribute this knowledge properly for the benefit of your people. Otherwise the world is in very, very precarious condition, and although the human form of life is obtained for the success of life, they are being kept purposefully all ignorantly in darkness. So, na veda pūrvam aparaṁ naṣṭa-janma-smṛtis tathā. Just like Bharata Mahārāja, he was a great devotee, but somehow or other, he was very much attached to one, a small deer. He had to accept the body of a deer. But he did not forget about his last birth. That is special prerogative for advanced devotees. Nature's law is that at the time of death, what you think, you get the body. That is nature's law. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6], Kṛṣṇa says. So we have to train up our bhāva, our thoughts. If we keep always in Kṛṣṇa thoughts, then naturally at the time of death we may remember Kṛṣṇa. That is success. Then immediately tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Immediately you are transferred to the Kṛṣṇaloka, and according to your desire, you become amongst the gopīs or the cowherds boys or the cows and the calves. They are all equal. There is no… That is spiritual world. Here there is difference between the man, woman, cows, or trees, or flowers. No. In the spiritual world there is no such difference. The flower is also devotee, living. The flower wants to serve Kṛṣṇa as flower. The calf wants to serve Kṛṣṇa as calf. The gopīs want to serve Kṛṣṇa as gopī. They are all the same, but according to the varieties-yesterday I was speaking of the variety-varieties of desires to serve Kṛṣṇa… So that is spiritual world. And material world? The same varieties are there, imitation, but everyone wants to satisfy sense gratification. There is no desire for serving Kṛṣṇa. That is the difference between material world and the spiritual world. In the spiritual world all the varieties are there, and they are all spirit. There is no touch of matter. They are all conscious. When the flower is there in the hand of Kṛṣṇa, in the lotus hand, he is conscious. He is enjoying that "I wanted to serve Kṛṣṇa as flower; now I am enjoying." That is spiritual. They are all conscious. So in this way we shall keep ourself always Kṛṣṇa conscious. Then, even though we fall down just like Bharata Mahārāja fell down, became… He lost one birth. He became too much attached to that animal. He forgot his daily routine work. And the description is there in the, I think, which canto? What?

Devotee: Fifth Canto.

Prabhupāda: Fifth Canto. He became always attached to that. Therefore the nature's punishment was that he had to accept the body of a deer. But he was conscious, not that naṣṭa-janma-smṛtiḥ. He did not forget what he was. He understood that "I was engaged in advancing in spiritual consciousness. Unnecessarily I became attached to this animal. Now I have got this animal body." So he was keeping himself always with the devotees. That was his advantage. Then the next life he again took birth in a brāhmaṇa family, and he remained just like a dull. He was very much afraid to mix with the society so that he may not be misled. Therefore his name was Jaḍa Bharata. Jaḍa means dull. People used to think him as the dull-headed fool. But he was conscious of his position. He kept himself like that. Then Rahūgaṇa, the King Rahūgaṇa, understood that "He is keeping himself as dull, but he is most intelligent, advanced in spiritual consciousness," and there was talk. And so, in next birth Bharata Mahārāja, Jaḍa Bharata, got his salvation.

So we shall be very much cautious so that we do not forget our responsibility. Naṣṭa-janma-smṛtiḥ, it is not good. Naṣṭa-janma. We must be responsible that "We have got this birth," labdhvā su-durlabhaṁ bahu-sambhavānte, "after many, many births, after much suffering in so many species of life, one after another, one after an…" And unfortunately, the people are so dull-headed, they do not care for it. But this is the most important subject matter of life. So those who are devotees of Kṛṣṇa, they should take charge, that "These rascals are suffering. Let them have some idea about Kṛṣṇa." That is wanted. This is Kṛṣṇa consciousness movement. So I am very glad that you are seriously interested, and Kṛṣṇa is pleased upon you. And that you are sincerely trying, I can understand from these tulasī plants. Yes. This is the practical demonstration. Unless there is bhakti, this tulasī plant will not grow. We must be very much thankful to our Govinda dāsī. She first of all cultivated the tulasī plant in Hawaii. And now our tulasī plants are distributed. So she has done a great service. I think I gave her the seeds, and she very nicely done it. Now everywhere we see tulasī plant. It is very pleasing. So the same thing-Deity worship and watering the tulasī plants, chanting sixteen rounds at least, and observing the rules and regulation, regulative principle… Then your life is successful. Don't neglect. Very seriously continue. And in this one life you are going back to home, back to Godhead. It is sure. I am not flattering you. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Asaṁśayaḥ, "Without any doubt, simply following these rules and regulation," mām evaiṣyasi, "you come back to Me."

So take these words of Kṛṣṇa, guru-Kṛṣṇa. The guru will also…, the same thing, what Kṛṣṇa has said. And follow the principles. Your life is successful. Now, this place I see, although I have not seen all, is a nice place. And the gṛhasthas may come here, have some small cottage, and grow your own food grains, vegetables, and have your cow's milk. Get nice foodstuff, save time. Why should you go in the city, hundred miles in car and again hundred miles come back and take unnecessary trouble? Stick to this spot and grow your own food, your own cloth, and live peacefully, save time, chant Hare Kṛṣṇa. Very nice program. This is actual life. What is this nonsense life, big, big cities and always people busy? If he wants to see one friend, he has to go thirty miles. If he has to see a physician, he has to go fifty miles. If he has to go to work, another hundred miles. So what is this life? This is not life. Be satisfied. The devotee's life should be yāvad artha-prayojanam. We require material necessities as much as it is required, no artificial life. That is spiritual life. Simply increasing artificial life, even for shaving, a big machine is required. What is this? Simply wasting time. Devil's workshop. Make life very simple. And simple living, high thinking, and always conscious to go back to home, back to Kṛṣṇa. That is life. Not this life, that simply machine, machine, machine, machine. So if you show practical example that how you are living simple life and how you are advanced in Kṛṣṇa consciousness, then people will learn from you. You American people, if you show example, people will try to follow you, and they will be happy. So I am very glad to see this farm. Develop it nicely, live peacefully, and chant Hare Kṛṣṇa.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. (end)

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Śrīmad-Bhāgavatam 6.1.49

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Detroit, June 15, 1976

Gaura-Nitāi Installation and Initiations

Devotee: (leads chanting, etc.) Translation: "As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives."

Prabhupāda:

yathājñas tamasā yukta
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā
[SB 6.1.49]

So ignorance, a very good example is given here, that in dream we forget everything, that I am Mr. such and such, I am inhabitant of such and such place-everything forgotten. And again when we are awakened, we forget about the dream. This is our daily experience. But in my awakening stage or dreaming stage, I am seeing both the activities. In the dream, I am the seer, and so-called awake, I am the seer. So I, the spirit soul, experiencing, I remain the same, but circumstances change. Similarly, in our previous birth, what I was, what you were, we cannot remember. Similarly, you do not know what you are going to become next. But it is a fact that I am, as spirit soul, I am eternal, present. I was present in the past, I am present in the present time, and I'll continue to be present in future.

That is explained in Bhagavad-gītā, that "Arjuna, yourself, Myself, and all these persons who have assembled in this battlefield, all of us, we were existing before, we are existing now, and we shall continue to exist." Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the first, preliminary knowledge of understanding spiritual life, that "I am eternal." Na jāyate na mriyate vā kadācin. As spirit soul, I do not take birth, neither I die. Na hanyate hanyamāne śarīre [Bg. 2.20]. I am not finished with the destruction of this material body. That is going on already. My childhood body is destroyed now. You cannot find out where is that body. My youthhood body, that is destroyed. We cannot find out anymore. So in this way, this body will be also destroyed, and we shall get another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. In this way, we are changing body, one after another. So why there are different types of body? That means the living entity, spirit soul, he is contacting different types of material modes of nature. And according to that, we are developing a gross body. The transmigration of the soul means the gross body is lost. Because anything material, it will be finished. That is the nature of material, anything material. It will be finished. But the spirit soul is not finished.

So we have got this body according to our past work. Karmaṇā daivā-netreṇa jantra jantor deha upapatti [SB 3.31.1]. How one gets a particular type of body? Because according to his past karma. Nature will automatically act. Just like if you contact some contaminous disease, nature will act. You will have to undergo the process of disease or develop that disease. So nature's law is working so nicely. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is being done by the laws of nature. So, human body, when we are civilized, we should know that "Why I am suffering?" Although under the spell of māyā we take suffering as enjoyment. That is called māyā. Māyā means what is not. We are thinking we are enjoying, but actually we are suffering. In this material body we have to suffer. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. This example is given by Kṛṣṇa in the Bhagavad-gītā, that suffering means on account of this body. There is pinching cold, scorching heat. We feel these things on account of this body. At a certain circumstances, we feel pain; at a certain circumstance we feel happy. But actually, this so-called happiness and distress is due to the body.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

Kṛṣṇa has advised that this material happiness and distress, they are on account of this body. They come and go. They do not stay. So long we are in this material world, this happiness and distress will come and go. Just like seasonal changes: it does not stay. It comes and again goes away. So we should not be disturbed. (aside:) If you want to stand, you can stand. It comes and goes. We should not be disturbed. Our real business is to realize ourself, self-realization, That must go on. It must not stop. That is human life. Suffering and so-called suffering, distress, that will go on so long we have got this body. But we must come to the knowledge that "I am, I have got this body due to my past activities." That is knowledge. Karmaṇā daivā-netreṇa [SB 3.31.1].

So a sensible man should consider: "Is it not possible to stop this material body? Because I am spirit soul, it is simply covering." Here, that is human life: how to stop this contamination of this material body. So, so long we shall work irresponsibly,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛnoti
na sādhu manye yata ātmano 'yam
asann api kleśada asa dehaḥ
[SB 5.5.4]

We do not understand that this deha, this body, is always kleśada. Kleśada means giving pains. For the time being, we may feel some pleasure, but actually it is a reservoir of pain, not pleasure. The example is given in this connection… Formerly, this was done by the government servants to criminal, to take a man in the middle of the river and drown him, and catching his hair, and when he's almost suffocating, then they again draw from the water and he takes little rest and again put him into the water. So that was the system of punishment. Similarly, whatever little pleasure we are feeling, that is exactly similarly the man, when he's taken from the water, that's all. Again he's to be drowned. This material world is like that.

Therefore Sanātana Gosvāmī, he was minister of the then Muhammadan government. So he presented himself to Caitanya Mahāprabhu that: ke āmi, kene āmāya jāre tāpa-traya. This is the intelligence, that "I am undergoing constantly some sort of distresses due to this body, due to this mind, due to distresses inflicted by other living entities, and due to natural disturbances. A combination of distresses. But I don't want all these distresses." Everyone is aware. He doesn't want distresses, but it is enforced. This should be the question, to… When one accepts the spiritual master… Caitanya Mahāprabhu, Sanātana Gosvāmī, he is by his practical example, he said that one should go and inquire from the spiritual master that "Why I am in this condition of life, always suffering?" Tri-tāpa yātanā. But we have become so dull, like the animals. The animals, they cannot question. They are suffering. Everyone knows animal life is full of suffering, but they cannot realize. But a human being can realize. And when the question comes, when he becomes intelligent enough that "Why I am suffering?" then his human life begins. Otherwise, he is animal. The animal cannot inquire. An animal is being taken to the slaughterhouse, but he cannot question or inquire that "Why I am taken by force in this slaughterhouse?" That is animal. But if you take one human being to be killed, if he understands, he'll make a great noise, that "This man is going, taking me. Why I am being…," so on, so on. Yes. That is human life. That is the distinction between human life and animal life, that one can understand that "Why I am put into this condition of suffering?" This is called brahma-jijñāsā. That is the beginning of Vedānta philosophy. athāto brahma jijñāsā. Then we understand, one after another.

So we should take advantage. Not that we shall live like animal, without any inquiry, without finding out the remedy, how to stop this miserable condition of life. We are actually trying. Everyone is working so hard, struggle for existence. He is trying. Why one is trying to get money? Because he thinks that "If I get money, then the distressed condition in which I am suffering, it can be mitigated." So the struggle for existence is going on. Everyone is trying to become happy. But that is not in the material way. Material way, we are trying to get happiness, that means sense gratification. That is not happiness. Happiness means spiritual happiness. That is happiness. This material happiness is temporary. That is not happiness, but perverted happiness. It is exemplified just like we are trying to find out water in the desert. Actually in the desert there is no water, but an animal, he sees that there is water in the desert, as we also see. But we are human being. We know in the desert there is no water, it is a reflection of the sunshine. But animal does not know. He's thirsty, he looks after the water in the desert. So this is the distinction between animal and human life.

So by understanding knowledge, real life from sādhu-śāstra-guru-vākya, by approaching saintly persons, sādhu… Śāstra means authorized scriptures. Sādhu, śāstra and guru, and spiritual master. This is the source of knowledge. And the Vedic injunction is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. In order to learn that higher transcendental platform of knowledge, one should approach a guru, bona fide guru, who knows.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

This is the process. So,

yathājñas tamasā yukta
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā

Naṣṭa-janma-smṛtis. We are changing the circumstances, naṣṭa-janma-smṛtis. As soon as one form of body is finished… Death means forgetfulness. Death means forgetfulness. Everyone is continuing life, but when one forgets the activities of this life and accepts another body, that is called death. Otherwise, a spirit soul has no death. So therefore we should be careful that I have already got this body which is meant for suffering. More or less, it doesn't matter. There is suffering. A cat or dog is suffering more than a human being, but it does not mean that the human being is without suffering. That is not possible. Everyone is suffering. So in the human form of life we can inquire, "Why I am suffering." That is human being. So śāstra says that you are already suffering, in any form of body. Either you are President Nixon or a man in the street, you are already suffering. That's a fact. Now you are suffering on account of this body. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And still you are doing something which will cause to accept another material body. Nūnaṁ pramattaḥ kurute vikarma. And you are suffering because you indulged in your past life sense gratification, and you have got this body according to karma, and again, if you are engaged in sense gratification, do not try to elevate yourself from this platform of sense gratification, then you'll again suffer. You'll get, by nature's way, you'll get another body according to the desire. According to the mentality you create at the time of death, nature will supply you another body. And as soon as you get another body, your suffering begins. Your suffering immediately begins, even from the womb of the mother. As soon as the body is developed, the suffering is there. To remain in that compact bag and for so many months, hands and legs all tied up, cannot move. And nowadays there is risk of being killed also. There is so much suffering from the beginning of my body in the mother's womb. And then I come out, again suffering, again suffering.

So one should have the sense that so long we shall go on accepting this material body, the sufferings will go on. We simply forget. So this awakening of consciousness is possible simply by chanting this Hare Kṛṣṇa mahā-mantra. It is so simple thing. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If you chant Hare Kṛṣṇa mahā-mantra, then you'll understand. Ceto-darpaṇa. Suffering means there are so many dirty things within our heart. That is the cause of suffering. Just like a criminal: he has got the dirty things within the mind, that "If I get such and such things, I'll be happy." And he takes the risk of criminality at the risk of life. A burglar, a thief goes, he knows that "If I am captured, I'll be killed, I'll be punished, I'll be handed over to the police," and so on, so on, and still he goes and steals. Why? That is śāstra, nūnaṁ pramattaḥ: he has become mad after sense gratification. Nūnaṁ pramattaḥ. Pramattaḥ means mad. Why he's taking so much risk? Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītayā [SB 5.5.4], simply for sense gratification. That's all. Simply for sense gratification.

So Ṛṣabhadeva said, "For only sense gratification, why you are accepting so much suffering life after life? Now you have got this human form of life, you just try to rectify, that no more material body. This is human life." Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. "You purify your existence, tapa, by tapasya, by austerity, penances." Therefore in the human life you'll find so many tapasvīs undergoing tapasya. Voluntarily not accepting the so-called material pleasures, that is called tapasya. Tapo divyam. So tapo means undergo some austerities, penances, for divyam. For awakening your spiritual existence. Then your struggle for existence will stop. Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Just like one man is infected with some disease. That is aśuddha, impure condition. So we try to make it purified by injection, by medicine. And similarly, we are getting repeatedly different types of body. Now we should purify this bodily existence. And that purification in this age, it is very, very simple: chant Hare Kṛṣṇa. That's all. That is Caitanya Mahāprabhu's contribution. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If you chant this Hare Kṛṣṇa mantra, paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam. So very simple thing. There is no question of cast, creed, nationality, color, richness. No. Everyone has got the tongue by the grace of God. Everyone can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So just continue and be happy.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.50

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Detroit, August 3, 1975

Nitāi: (leads chanting, etc.) "The mind is the sixteenth item, and above the mind, the soul is the seventeenth item. He is the living being; therefore he is one only. In cooperation with the other fifteen items along with the mind, the living entity is enjoying the material world alone. The instruments are the five sense organs, the five working organs, and the five objects of the senses. Thus the mind is sixteen and the living entity himself is seventeen. In this way the living entity is enjoying different situations of three types, namely happiness, distress, or a mixture of both."

Prabhupāda:

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ

ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo ’śnute
[SB 6.1.50]

So we are fallen into great ocean of nescience, covered. First of all the five senses, knowledge-acquiring senses, jñānendriya and karmendriya, working senses, ten, and sense object… We have got eyes; therefore eyes are engaged for seeing something beautiful, rūpa. Rasa. Rasa means taste. That is the business of the tongue. And to see beautiful thing, that is the business of the eyes. Rūpa, rasa, śabda. Śabda means sound. The ear, we have got ear. We want to hear nice songs, music, radio, television. So ear is there; the objects are there. Rūpa, rasa, śabda, gandha, smelling. There is good odor also, bad odor also. Rūpa, rasa, gandha, śabda, sparśā. In this way we are entangled, completely under the laws of material nature. I am the spirit soul. Saptadaśaḥ. I have given my power of attorney to the mind, and mind is creating different varieties of the śabda, sparśā, rūpa, rasa, gandha, śabda, sparśā. In this way, life after life, as it is explained in the previous verse,

yathājñas tamasā
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā

So naṣṭa-jan… I do not know. I do not know means I cannot remember what I did in my past life and what is going to happen in the next life, in ignorance, tamasā. Ajñas tamasā upāste. This is tamo-guṇa. The present life as it is, we try to enjoy-that’s all-without caring for the next life, or without understanding what was my past life. But human being should be intelligent enough that ”Why…? I am enjoying or I am suffering. The other person, he is differently enjoying or suffering differently. Why the differences are there?” This is intelligence. Why not one kind of enjoyment? Why not everyone millionaire? Why not everyone pauper, or poor? There are varieties. So they do not consider it. They are so fool, they… They should, that ”Why I am put into this condition? Why he is put into another condition? Why the other is put in another condition?” That is called tamasā. They do not care to know also. Tamasā. Tamase ca.

So this is not life. This is animal life. Therefore Vedic injunction is, ”Don’t keep in this animal life.” Tamasi mā: ”Don’t keep yourself in this darkness.” Jyotir gama: ”Come to the light.” So jyotir gama means… That is tapasya. To come to the platform of light, it requires tapasya, austerity. That is required. The human life is meant for tapasya, to come to the life platform. Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. Tamasic or tamas, or darkness, means just like a person is attacked with tuberculosis, but he doesn’t care for it. But intelligent man goes to the physician, asks that ”Why I am suffering? What is the medicine?” That is intelligence. So human life begins when one is inquisitive to know, ”Why I am suffering?” That is human life. And if he keeps himself in darkness-”Oh, this is… Suffering is suffering. Let me enjoy…” Sometimes they want to forget the suffering by another suffering, drinking or LSD, to forget suffering. That is another suffering, another suffering so much so that one becomes crazy and commits suicide. This is going on, a very precarious life. And human life is the only opportunity to rectify these mistakes and come to his original position, constitutional position, means the spiritual platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That is wanted. Brahma-bhūtaḥ. As soon as one becomes brahma-bhūtaḥ, then immediately he becomes prasannātmā, jubilant, just like one is suffering from a disease, and some way or other, when he is relieved from that disease, immediately he becomes jubilant. That is required. That is wanted. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. And when one becomes jubilant, then, in that attitude, one can enter into devotional service of the Lord, not in the material condition, which is always suffering. Duḥkhālayam aśāśvatam [Bg. 8.15]. But we go on suffering just like animal. Animal is being taken to the slaughterhouse; still, he is eating very jubilantly. Next item, he will be killed. So this kind of consciousness is called animal consciousness.

yasyātma-buddhiḥ kunape tri-dhātuke
svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
(janeṣu abhijñeṣu) sa eva go-kharaḥ
[SB 10.84.13]
Go-kharaḥ.

So this Kṛṣṇa consciousness movement means to deliver people from this ignorant ignorance platform and bring him to the light platform, or…, and knowledge platform, so that one can understand what is his constitutional position, how he can stop the sufferings of life, and how one can become eternally blissful life of knowledge. [break] …ness. Caitanya Mahāprabhu, He has given us the Śikṣāṣṭaka. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By chanting the Hare Kṛṣṇa mantra… [break] In the Bhāgavata says tapasā. Tapasā means ”by undergoing severe austerities, penances.” Tapasā brahmacaryeṇa śamena damena vā [SB 6.1.13]. This is the instruction in the śāstra. One has to become perfect by tapasā, by austerities. Tapasā brahmacaryeṇa. And becoming brahmacārī, celibate. What is called? Celibate life? Eh?

Jagadīśa: Celibacy.

Prabhupāda: Celibacy, yes. Life of celibacy, controlling the sex desire. This is tapasya. Tapasā brahmacaryeṇa śamena damena vā [SB 6.1.13]. These things are education. And what is this nonsense education how to become a big mechanics of motorcar parts? This is not education. This is śūdra, śūdra education. It is not education. It is called śilpa. Śilpa-vidyā, brahma-vidyā. Vidyā means brahma-vidyā. Therefore, in the Vedic society, education was meant for the brāhmaṇas. Education was not meant for the śūdras. Education was meant for the brāhmaṇas, and partially of the kṣatriyas, neither of the vaiśyas nor of the śūdras. What education? Vaiśyas livelihood is, or his occupational duty is, how to produce food, how to give protection to the cows, and if there is excess stock, how to trade with it. So anyone can learn by seeing only. It doesn't require any high education. If the father is tilling the field, the son can learn it by seeing it. If the father… Just like in Vṛndāvana, we… Kṛṣṇa… Kṛṣṇa was going to tend the cows and calves of Nanda Mahārāja. There was no education. It can be learned simply by seeing others doing that. So at the present moment education means many Indians are coming to America to learn how to polish motorcar parts or how to create technology. So this is not education. This is not ed… But the Europeans and Americans, they are going to India for learning brahma-vidya. That is education. The Europeans and Americans, when they go to Vṛndāvana and Māyāpur, they do not go there to see how we have manufacturd cycle and machine for sewing. They have seen enough of this. We may be very proud in India: "Now we are manufacturing cycle and sewing machine or some motor parts, advanced." This is not advanced. Education means how to make one brāhmaṇa, how to teach him how he become sense controlled, śama, dama, mind control, how to become truthful, how to become clean, how to become simple, how to become full of knowledge, how to apply knowledge in practical life, how to know God. This is education. This is education.

So the present situation of the human civilization is very, very dark, tamasā. They want to live in the city without working for producing their food. And there are butchers, they kill innocent animals. And in the city they eat the meat, and to digest they drink and work like hogs and dogs whole day and night. This is civilization. This is not civilization. This is darkness, darkness of life. So we are in the darkness of life at the present moment because it is Kali-yuga, and… The system is always there so long the material world is there and the living entities are fallen in this material world. So they are implicated more or less. So in the Satya-yuga, Tretā-yuga, Dvāpara-yuga, they were not so implicated as they are implicated at this moment, Kali-yuga, because the age of misunderstanding… And the duration of age is also very short. Prāyeṇa alpa āyuṣaḥ. In this age people are living not very long. Although the limit is hundred years, nobody is living hundred years. It is reduced, reduced, more and more. In the Kali-yuga the memory will be reduced, the duration of life will be reduced, the strength of the body will be reduced, people's sense of mercifulness will be reduced. In this way there are eight items mentioned in the Śrīmad-Bhāgavatam, it will be reduced.

So this is the age of Kali, and we are in darkness, and a mode of life just like animals. So this is our position. But the Supreme Personality of Godhead, Kṛṣṇa, He is sympathetic. He comes, therefore. He comes… He came in the Dvāpara-yuga, by the end of Dvāpara-yuga, and He left behind Him this Bhagavad-gītā, being merciful upon these conditioned soul, that "You make your life perfect by reading this Bhagavad-gītā. I am leaving behind him. Arjuna is My friend." So in the way of questions or answers and in the way of Arjuna's falling in difficulty… Arjuna was not difficulty. He is personal friend of Kṛṣṇa. But in order to derive the instruction of Bhagavad-gītā, he showed himself as in ignorance. The benefit is our, that we have got this Bhagavad-gītā. But still, we are so fallen. Because Kṛṣṇa said that sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja, therefore people misunderstood. Again Kṛṣṇa came in this Kali-yuga as Caitanya Mahāprabhu. Kṛṣṇāya kṛṣṇa-caitanya nāmne. The Rūpa Gosvāmī, he prayed to Caitanya Mahāprabhu, namo mahā-vadānyāya. Kṛṣṇa came. That's all right. But He was not so liberal. He wanted first of all surrender.

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

Kṛṣṇa made condition. Kṛṣṇa is personal Supreme Personality of Godhead Himself. He came to show His mercy, and therefore He left Bhagavad-gītā to be read by common… Any common man can understand. But the rascals are so rigid that they will misinterpret. Kṛṣṇa left it for reading it by everyone. Any common man can understand. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. This is the beginning. Any common man can understand. The Kurukṣetra is still there, and it is dharma-kṣetra. Still people go there to take bath in the Brahma-kunda during lunar and solar eclipse. It is a great dharma-kṣetra. But they will interpret, "Dharma-kṣetra kuru-kṣetra means this body." Where they get this meaning? Where is the dictionary? No, because he is scholar, he has invented some meaning. This is going on, and people are misled.

So the time is very, very, bad, and even there is attempt to deliver them, they are so rigid and so stubborn, dog obstinacy, they want to remain in the doggish condition of life. It is very, very difficult. But Caitanya Mahāprabhu is so kind. Kṛṣṇa said in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not so easy thing. Manuṣyāṇāṁ sahasreṣu After many, many millions of persons, one tries to become siddha. Siddha means to understand what he is, jñāna. That is brahma-bhūtaḥ prasannātmā [Bg. 18.54]. And yatatām api siddhānām… [Bg. 7.3]. Just like there are two classes of transcendentalists: the Māyāvādī and the Vaiṣṇava. That is all over the world. So Māyāvādī, they are supposed to be siddhas. They are not siddha, but they are trying to become siddha, to understand the spiritual position. Neti neti: "I am not this; I am not this; I am not this." But they are not siddhas. Siddhas, when they will understand that vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19], when they will understand Kṛṣṇa, that "Kṛṣṇa is everything," sa mahātmā, that mahātmā, not this ordinary mahātmā, "Nārāyaṇa, namo nārāyaṇa…" He is ordinary. Sa mahātmā sudurlabhaḥ. Very rare mahātmā. Who is? Vāsudevaḥ sarvam iti sa mahātmā: [Bg. 7.19] "Vasudeva, Kṛṣṇa, is everything." That is siddha. Siddha. And again, yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3].

So Śrī Caitanya Mahāprabhu is very kind that without considering whether he is a siddha or viddha or anything else-"Let them take Kṛṣṇa-prema." Therefore Rūpa Gosvāmī prayed to Caitanya Mahāprabhu,

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He understood that "Here is Kṛṣṇa, but He has come now in the most liberal way. Everyone He is giving kṛṣṇa-prema." How? "Chant Hare Kṛṣṇa, dance, and become a lover of Kṛṣṇa." So nice. Simply by chanting and dancing, one is becoming… Practical it is. All these boys and girls, four or five years ago they did not know who is Kṛṣṇa. That is surprising to everyone. The whole world is praising this movement because they see practically that how these European-American boys and girls are so much absorbed in the thought of Kṛṣṇa. That is Caitanya Mahāprabhu's gift. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne [Cc. Madhya 19.53]. So very simple thing. Don't think I have played something wonder. No, it is not my wonder. The process is wonderful, the process itself. You have to simply accept; then your life will be successful. It is not that "Bhaktivedanta Swami has brought this." They say. They give me the credit. That is my good fortune also. But actually I am just like a peon. I have brought, but I am delivering it without any adulteration. That may be my credit. And if you take it without any adulteration and practice it, then your life is successful. This is the secret of success. Chant, dance, take prasādam, live very happily, and look very brilliant, and next life go to home, back to Godhead.

So kindly… I am very pleased that you are doing nicely. But don't be proud. Always remain humble, meek, that "I am nothing. I cannot…" That will be nice. And if you think, "Now I have become liberated. I can chant and dance," no, don't think like that. Just like even Caitanya-caritāmṛta author, he says, purīṣera kīṭa haite muñi se laghiṣṭha: [Cc. Ādi 5.205] "I am lower than the worm in the stool." Jagāi mādhāi haite muñi se pāpiṣṭha: "I am more sinner than Jagāi-Mādhāi." In this way… That is not artificial. A Vaiṣṇava must think like that, that "I am rotten. I have no value." Don't be proud. Then the things will go on nicely. And as soon as you become proud, then māyā-"Yes, you are God. Come on. I will kick you on your face. Come on." (laughter) These rascals becomes God, and the māyā kicks on the face, and they think that they have become God. Don't become like that. Always remain humble servant and you will be happy.

Thank you very much.

Devotees: Jaya Prabhupāda! (end)

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Śrīmad-Bhāgavatam 6.1.50

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Detroit, June 16, 1976

Devotee: (leads chanting, etc.) Translation: "Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situation, namely happy, distressful and mixed."

Prabhupāda:

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo 'śnute
[SB 6.1.50]

This is the analytical study of our material position. Very clear analysis. We, pañcabhiḥ, with five working senses, voice, vāk, pāṇi, pāyu, udāra, upastha… Voice, arms, legs, anus, and genital. There are twenty-four, the total material constituent parts are twenty-five, sometimes twenty-six they say. These seventeen and the five elements gross and three subtle elements, in this way, altogether twenty-five including the soul. The soul is pure spirit, and other twenty-four elements, they are different varieties of material covering. In this way we are entangled and we are desiring and nature is giving us facility to enjoy our desires. This is the material world.

So unless we are free from all kinds of desires, we shall be entangled with these elements. Therefore bhakti, bhakti-mārga, devotional service, means no more material desire. It is difficult because we are associated with the material desires life after life, from time immemorial. Bhaktivinoda Ṭhākura sings therefore: anādi karama phale pori bhavārṇava-jale toribāre na dekhi upāy. Anādi karama, time immemorial I am fallen in this ocean of fruitive activities and I have no rescue from this ocean. Toribāre na dekhi upāy. This is our position. Very, very difficult to come out of these elements. But if we practice, that is possible. Abhyāsa-yoga-yuktena cetasā nānya-gāminā [Bg. 8.8]. Cetasā nānya-gāminā, this is practice. Mind is going somewhere. When we sit down the mind is manufacturing so many ideas. All of a sudden mind is attracted by something which has no connection with my present position, still, mind is dragging me. Therefore Arjuna said, when he was advised by Kṛṣṇa that "You concentrate your mind…" That is the yoga practice. Yoga-indriya-samyaya. So Arjuna said, "Kṛṣṇa it is not possible for me."

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram
[Bg. 6.34]

"It is not possible for me." But if we concentrate our mind on Kṛṣṇa, then it is possible. Otherwise, it is not. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. If we engage our senses only on Kṛṣṇa, always fixed up in Kṛṣṇa, then it is possible.

So to engage the mind means, as it is said here, that pañcabhiḥ, the mind means controlling all the senses. So if you control the mind, then all the other senses will be controlled. So therefore it is advised that you engage your mind in Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. And vāk, vāṇī, pāyu, the voice, voice, arms, legs, anus and genitals. So voice should be engaged in vibrating Kṛṣṇa activities. You read Bhagavad-gītā, read Śrīmad-Bhāgavatam and talk about Kṛṣṇa. Then voice is engaged. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. Always engage your voice in chanting or speaking about Kṛṣṇa. The mind is engaged automatically. Then arms, the hands, engaged in cleansing the temple. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira mārjanādau **. This is the advice. This is business of guru, to engage. How the arms can be engaged? You can engage your arms for decorating the Deity, for sewing the clothing, dress, garland. In this way you can engage your arms. Voice in speaking about Kṛṣṇa, eyes to see Kṛṣṇa, how nicely decorated, come to the temple. For coming to the temple your legs will be used. And after coming to the temple, your hands will be used, your eyes will be used, your ear will be used, your tongue will be used. Chant Hare Kṛṣṇa, take prasāda. In this way, if we engage all our senses in Kṛṣṇa consciousness, then we are victorious. Otherwise, it is not possible. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. We have got our senses. Senses cannot be stopped working, that is not possible. The Māyāvādī philosophers, they stay that stop, nirvāṇa. Buddha philosophy: stop sense activity. That is not possible. That is impossible. Then how we can control the senses? You can control the senses by engaging all of them in Kṛṣṇa's service. Then it is controlled. Otherwise not.

Therefore our business is… "Artificially, I shall not see anything." Now how it is possible? You'll see in the mind. Suppose you close your eyes, but there are so many impressions, they will come within the mind. Even if you close your eyes. The so-called meditation means he has closed his eyes but he's thinking of his beloved or his business or something like, something like that. So is not possible. First of all, you have to fix up your mind in Kṛṣṇa. Always think of Kṛṣṇa. That is advised by Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. These four principles guarantees, Kṛṣṇa says. Mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. If you simply execute these four things, then Kṛṣṇa guarantees, asaṁśaya, without any doubt you are coming back to me, back to home, back to Godhead. It is so nice. So mind engaged in Kṛṣṇa. Always think of Kṛṣṇa. We are seeing Kṛṣṇa here so nicely dressed, decorated, and immediately there is impression with the mind and you can think the whole day. And Kṛṣṇa says he is first-class yogi who,

yogīnām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi. There are different types of yogis. Kṛṣṇa says yoginām api sarveṣām. Sarveṣām means all different kinds of yogis. There are many. "But one yogi, bhakta-yogi or dhyāna-yogi, who is always thinking of Me within the mind, he is first class." He is first class. That we have to practice. We have got our senses and the sense… We are covered by the network of the senses. The knowledge gathering senses, the working senses, the sense objects… Everything is explained here.

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo 'śnute

This is practice. This is called bhakti-yoga, practice. Engage your senses, all senses, working senses and perceiving senses, everything in Kṛṣṇa, and that will make you perfect.

So the mind, as it is said here… Similarly, Kṛṣṇa personally says that sa vai, yoginām api sarveṣām [Bg. 6.47], sa vai manaḥ kṛṣṇa, mind, engage always mind. Do something for Kṛṣṇa. Then the mind automatically will be engaged. Something. Just like a nationalist, a family man, he is doing always something for the welfare of the family. Or for the welfare of the society. Or a big, big nationalist, leaders. Why they become big leaders? Why they are worshiped? Because they are thinking always of the nation, of the community. That is good. But a Vaiṣṇava is not only thinking of the community or society or family, he is thinking of all living entities. That is Vaiṣṇava. Lokānāṁ hita-kāriṇau, all planets. That is Vaiṣṇava. Nānā-śāstra vicāraṇaika nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau. This is Vaiṣṇava business. They are not thinking for a particular… That includes, Kṛṣṇa includes everything. So if you think of Kṛṣṇa, then automatically you'll think of everything. The same process, watering the root. Why we are preaching? Why, what was the necessity to come in the Western country? No. Kṛṣṇa wants, Caitanya Mahāprabhu wants. Therefore devotee goes from town to town, village to village. Pṛthivīte āche yata nagarādi-grāma. This is Vaiṣṇava. He is thinking for everyone. Because it is a fact, without Kṛṣṇa consciousness, everyone is suffering. That's a fact. So therefore preaching is so important-to awaken them. Jīva jago, jīva jago, gauracand… This is Gauracand, Caitanya Mahāprabhu's mission, to awaken everyone from this material entanglement. That is preaching.

Actually, they are suffering. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We are getting these elements according to the circumstances, according to the body. The same encagement, but quality. A dog has got body, I have got body. The body is made of the same ingredients, but according to the body or quality of the body, the thinking, feeling, willing and activities are different. Because mind, mind's sphere of activities is thinking, feeling and willing, psychology. So according to the body… Just like a child. His thinking, feeling, willing is different from the child's father. Why? Because he has got a body, child, and the father has got a different body. People cannot understand. We are changing. Child is the father of man. So the same child, he has become now father, but he's not talking nonsense now because the body has changed. The child is talking so many nonsense things. People laugh, enjoy. But if the father talks nonsense, then he'll be called, "Here is a rascal." Because the body has changed. So in this way, body is being changed. The child is becoming father, the body has changed. Still, you cannot understand how the change of body, transformation of the body, does not make any transformation of the owner of the body. Dehino 'smin yathā dehe kaumāraṁ yauvanam [Bg. 2.13]. He is there, but according to the body he is behaving differently. When he's in the cat's body, he's behaving differently. When he's in a dog's body, he's behaving differently. When he's human body, he's behaving differently. When he's child's body… This is all due to the body.

So therefore when we come to the full-fledged human form of life, developed consciousness, we must utilize it, as it is advised by Kṛṣṇa Himself, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always think of Me, man-manā," And who can think of Kṛṣṇa unless he's devotee? Man-manā bhava mad-bhakto. Who is nondevotee, he'll think of something else. "Why I think of Kṛṣṇa?" Therefore to stick to this principle, to apply the mind always in Kṛṣṇa, that means he's devotee. This is devotee. Devotee means not with four hands or four legs, no. The hands, legs are the same. But his mode of thinking different. That's all. That is devotee. Devotee does not depend on the country, color or religion or circumstance. Devotee means the mind. Anyone who is always thinking of Kṛṣṇa, he is devotee. That is the first qualification of devotee. Man-manā bhava mad-bhakto. Therefore we have to practice. Abhyāsa yoga-yuktena… [Bg. 8.8]. This is called abhyāsa. Mind is going out of my control. I want to think of Kṛṣṇa, but mind is thinking something else. This is called yoga practice. So we have to catch again mind: "Why you are going there? Come here. Think of Kṛṣṇa." Then that is practice. That is called yoga. You cannot allow the mind. And when you can control the mind… Generally, we are controlled by the mind. That is the position of our conditional life. Baddha-jīva, mukta-jīva. Liberated soul and conditioned soul. What is the difference? Conditioned soul means who is becoming conditioned by the mind or controlled by the mind, he is conditioned soul. And liberated soul means who is not conditioned by the mind. Mind says, "Why not smoke one cigarette?" And when you'll be able to say, "No cigarette!" then you've controlled the mind. Mind will say always for some sense gratification. But when you control the mind, then you are liberated person. Therefore the svāmī, svāmī means controller or gosvāmī. Svāmī does not mean you simply stamp over your name "Svāmī." No, svāmī means the controller of the mind. He is not controlled by the mind; he controls the mind. Then he is svāmī. Gosvāmī. Go means senses and svāmī means master. When you are able to control your senses, then you are a gosvāmī or svāmī, the same thing. Otherwise, godāsa. Dāsa means servant. Everyone in this material world, he's godāsa. Godāsa means servant of the mind, servant of the senses. Everyone, servant of the senses. He may be very big man, but he's servant of the senses.

So the spiritual process, spiritual advancement means that at the present moment we are all servants of the senses or of the mind. Mind is the master of the senses, central point. Therefore if you can control the mind, then you can control the senses. So among the senses, the tongue is the most formidable, very difficult to control. So Bhaktivinoda Ṭhākura said, tār madhye jihvā ati, lobhamoy sudurmati ta 'ke jetā koṭhina saṁsāre. Of all the senses, the tongue is the strongest enemy, always proposing, "Eat this, eat this, eat this, eat this, eat this." Just see, for tongue, only one person eats little bit of beef only, not much. No, I have seen. A piece of beef. But for the satisfaction of the senses, thousands of innocent animals are being killed. Just see. They cannot control this, a bit of beef. They cannot control. If they decide that we shall not… We are prohibiting, "No meat-eating." So this is controlling the sense. Because unless you bring the senses under control, there is no question of spiritual advancement. Tār madhye jihvā ati. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Tṛpyanti neha kṛpana bahu-duḥkha-bhājaḥ. The sense, the tongue, the belly, the straight line, and then the genital. If you can control the tongue, then you can control your belly and then control your genital. And that is required. Unless you can control the genital, there is no question of liberation from this material bondage. This is the principle.

Therefore by practicing bhakti-yoga, gradually,… Immediately it is not possible. But gradually, by sticking to the regulative principles and chanting Hare Kṛṣṇa, we shall be able to control the senses, and the first sense is the tongue. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Ataḥ śrī-kṛsna-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The senses are so strong, they'll not allow me to become Kṛṣṇa conscious. They'll not allow me. Ataḥ śrī-kṛsna-nāmādi. Kṛṣṇa consciousness means to understand Kṛṣṇa, His name, His form, His pastimes, His paraphernalia, so many things. Kṛṣṇa is the Supreme Lord. How much we have to learn about Him, just imagine. So all these things cannot be understood by these blunt senses engaged in material sense enjoyment. That is not possible. Therefore we have to control the senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our indriyas… We are now habituated to use this indriya for material sense enjoyment. Therefore these indriyas, senses, is not fit for understanding Kṛṣṇa. It has to be purified. The senses, you cannot stop the activities of the senses, but you have to purify. That is recommended. That purification of the senses begins from the tongue. Therefore we have recommended that don't eat meat, don't taste intoxication, don't, and illicit sex. From the tongue, it goes to… Sex is not prohibited, but illicit sex, that is controlled, that is controlled. If one is allowed to have unlimited, unrestricted sex, then he is doomed. Better restrict your sex in one wife, woman (indistinct). That means gradually it will be controlled.

So we have to follow this. If we are actually serious about Kṛṣṇa consciousness and going back to home, back to Godhead, make our lives successful in this very life, then… Life successful means mukti, to be not entangled again with this material body. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is success. That after giving up this body… This body means the combination of the so many, twenty-four elements. So long we'll be entangled within this network of twenty-four elements, it is called conditioned life. And mukti, liberated, means no more entanglement. Muktir hitvā anyathā rūpam. We are now entangled in these twenty-four elements, and mukti means we are not entangled. Muktir hitvā anyathā rūpam. Because we are entangled, we are thinking otherwise. "I am American," "I am Indian," "I am this," "I am that," "I am that," "I have got so many duties." These things. But when one understands that these so-called duties and entanglement of these twenty-four elements of matter, "I do not belong this. I am aloof, I aloof," this understanding is called brahma-bhūtaḥ prasannātmā [Bg. 18.54]. At least theoretically if we understand, then our duty changes. Prasannātmā, fixed up. That whatever I am doing now, I am doing with this material, for the benefit of this material, not for my personal benefit. I am not these twenty-four elements. This is called mukti.

So we have to practice. We are accustomed to this material entanglement. This practice is there. Then gradually we shall be freed from this entanglement. Sarvopādhi vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. That is purification, when we become free from this designation. Then hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate. And when you are freed from this… Therefore bhakti actually begins after liberation. Bhakti is not… Nivṛtta-tarṣair-upagīyamānā. Nivṛtta means one who has ceased tṛṣna. Tṛṣna means aspiration. We have got so many aspirations. So this transcendental life or chanting of Hare Kṛṣṇa is means for the liberated person. Nivṛtta-tarṣair-upagīyamānād bhavauṣadhāc-chrotra-mano 'bhirāmāt [SB 10.1.4]. This chanting is the medicine for our conditioned stage.

nivṛtta-tarṣair-upagīyamānād
bhavauṣadhāc-chrotra-mano 'bhirāmāt
ka uttama-śloka-guṇānuvādāt

virajyati pumān vinā paśughnāt
[SB 10.1.4]

Paśughnāt, animal killer. Paśughnāt has two meanings. One who is killing himself, he's also paśughnāt. And one who is killing animals, he is also paśughnāt. Therefore meat-eating is prohibited, that if you remain a killer of animals, then you cannot be purified. That is essential. No meat-eating. So in this way… You cannot stop the activities of the senses. That is not possible. Because I am living being. If the sense activities are stopped, then where is my life? I'm finished. So that cannot be. This is impossible. The Buddha philosophy is stop, nirvāṇa: "Stop the activities of the senses." That is not possible. Stop means you stop material activities. A boy is, when he's child, he is simply doing all nonsense and creating some disturbance. The same boy, when he's engaged in reading and writing, going to school, he's a good boy, Similarly, you cannot stop the activities of your senses, but when you engage your senses in the activities of Kṛṣṇa, that is perfection of life.

Thank you very much. (end)
750804SB.DET
Śrīmad-Bhāgavatam 6.1.51

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Detroit, August 4, 1975

Nitāi: "The subtle body endowed with the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind, altogether sixteen parts, which is the effect of the three modes of material nature and is composed of very strong, insurmountable desires, causes the living entity to transmigrate from one body to another within the kingdom of human life, animal life, or higher demigod life. When he gets the body of a demigod he is certainly very jubilant. When he gets the body of a human being he is always in lamentation. When he gets the body of an animal he is always afraid. In this way, in all conditions he is miserable. This miserable condition is called saṁsṛti, or transmigration in material life."

Prabhupāda:
tad etat ṣoḍaśa-kalaṁ
liṅgaṁ śakti-trayaṁ mahat
dhatte 'nusaṁsṛtiṁ puṁsi
harṣa-śoka-bhayārtidām
[SB 6.1.51]

This is called sāṅkhya-yoga, to understand the analytical process of this body. In the Bhagavad-gītā you have learned that,
dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So with this combination of sixteen elements, within that there is the soul. He is enwrapped in so many wrappers, mana, buddhi, ahaṅkāra and… Altogether twenty-four wrappers, and within that wrappers there is the living soul. The modern science, they cannot understand this. They are searching after the active principle or living force within this body, but they have no information. But here, in the Śrīmad Bhāgavatam, you get the full analysis. Tad etat ṣoḍaśa-kalam. The analysis is that the living entity is enwrapped first all with sixteen wrappers, ṣoḍaśa-kalam. What are those? Now, ten senses: five working senses and five knowledge-gathering senses. We are experience… We are perceiving by using our five knowledge-gathering senses, just like eyes, ear, cakṣu, karṇa, smell, nose. Cakṣu, karṇa, nāsikā, jihvā, tongue, touch, hand… In this way we get knowledge experience. Sometimes we stress on the knowledge experienced by the eyes: "I want to see." But that is not the only source of knowledge. There are many blind men who cannot see, but he has got full knowledge. There are other sources of knowledge. Just like a mango. You see the mango, but you cannot experience the full knowledge unless you use the tongue. Then you can say whether it is good mango or bad mango, not by seeing.

So these are our knowledge-gathering senses, and there are working senses, just like hand, leg, the stomach, the rectum, the genital. These are working senses. In this way, ten senses and five sense objects. We have got eyes, so there must be object of seeing. Pañca-tanmātrā, rūpa, rasa. With eyes we can see the form. With tongue we can taste. Rūpa, rasa, śabda. With the ear we can hear the sound. In this way, five sense objects of three, five, means fifteen, and the mind. The mind is the center of directing the senses. Indriyāṇi parāṇy āhuḥ indriyebhyaḥ paraṁ manaḥ. The senses are there, sense objects are there, but without mind it cannot work. Therefore the mind is the sixteenth item. And everything is being used by whom? By the soul. Therefore seventeenth. And in this gross body there are five elements and three subtle elements. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. In this way there are twenty-four elements which is covering the twenty-fifth, living entity, and he is packed up in this way.

Then tad etat ṣoḍaśa-kalam liṅgam. Liṅgam means the form. Liṅgaṁ śakti-trayaṁ mahat. Just like we have got this microphone, so the machine is made of these elements. That is analyzed. Then how it is working? Śakti-traya. The sattva-guṇa, rajo-guṇa, tamo-guṇa, mahat-tattva, the material elements… In this way the living entity is under the full control of material nature. And everything is coming out swiftly by our desire. These desires are also being generated from the soul, but by the infection of three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. So just try to understand how the nature's law is working very finely and immediately. Parasya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. And above all these things, the nature's working, there is Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The prakṛti, nature… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is being done. Just like the big airship is floating in the sky, but the pilot is pushing the button, similarly, the whole cosmic manifestation is working, but the button-pusher is Kṛṣṇa. Parasya śaktir vividhaiva śruyate. His knowledge is so perfect, and He has made this machine so perfect. A man can make so nice perfect machine, so what to speak about God? So mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So the basic principle… We are under these laws of material nature only for our desire. That is the basic principle. So the Kṛṣṇa consciousness movement means we have to change the desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnyam means zero. As soon as we make all other desires… Other means there are two things: Kṛṣṇa and māyā. So this material world means māyā. Māyā means which is not fact. It is an illusion. Just like we dream at night. It is no fact, but it works. Similarly, this material world is called māyā, means it is not factually in existence, but it is working, hallucination. So if we want to be really… Because we are within this entanglement, twenty-four elements, as we have analyzed, within this, the result is that, being influenced by this māyā or mahat-tattva, who is working with the three modes of material nature, and I am desiring, my basic principle of my material existence is my desire, and as soon as I desire, by the order of Kṛṣṇa, immediately the instruments and facilities are given to me. In this way, dhatte anusaṁsṛtiṁ puṁsi. As I desire, immediately the instrument… This body is instrument. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. (child making noise) (aside:) Stop this child. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Kṛṣṇa is situated everyone's heart, and as I am desiring, He has given us full freedom, not full freedom, but freedom. Kṛṣṇa is so kind that just like father, mother, gives the child little freedom and it moves here and there, but always looking after-may not catch up any fire, for may not fall down in the water, or some animal may not attack-so similarly, we are desiring and Kṛṣṇa is giving us facilities. But if we want to stop this repetition of birth and death and change of different atmosphere, as it is said, harṣa-śoka-bhaya ārti. This material existence means sometimes we are very jubilant: "Oh, I have got this. Now I have got in America, I have got so many cars." Now harṣa, jubilant. Then śoka. And you take birth in some other place, lamentation, scarcity: "This is not. This is not." And bhaya. So there are 8,400,000 species of forms of life, and by this process we are entering into different types of atmosphere and subjected to sometimes harṣa, jubilation, sometimes lamentation, sometimes fear. Even in this life we are undergoing such changes.

So if one is actually intelligent, then he should consider that "I don't want this lamentation. Why it is forced upon me?" It is forced upon me-on my desire, on my desire. It is not forced by any external thing. It is my desire. I wanted this position, and I got it by the grace of Kṛṣṇa, but when I got it, then again… Because the nature is like that, material nature… Duḥkhālayam aśāśvatam [Bg. 8.15]. You can place yourself in any position-the whole thing is duḥkhālayam; it is miserable. We are simply changing, that "If I am posted in this position, then I will be happy. If I am posted in this position, then I will…" And we are changing different positions. Harṣa-śoka-bhayāpaha. But if we want to stop this, if we want to come to our original position… Original position means we are part and parcel of God. So qualitatively the same position… It may be small, but the position is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternal life of bliss and knowledge. If we want to come to that, then the process is that we should not any more desire or manufacture some ideas for becoming happy in this material world. This is intelligence.

Therefore Rūpa Gosvāmī says, anyābhilāṣitā-śūnyam [Brs. 1.1.11]. You have to make zero all material desires. Anyābhilāṣitā-śūnyam means zero. So zero, that is Buddhist philosophy to make zero, śūnyavādī, to make everything void. No. That cannot be. I cannot make my desires zero. That is not possible because I am living being. I may select what kind of desires I will have. That is intelligence. But desirelessness is not possible. Therefore the next item is that anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. You make your material desires zero, void. "Then? What shall I do next? Shall I become void and finish?" No. Then your real life begins. What is that? Anābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇānuśīlanam. Ānukūlyena kṛṣṇānuśīlanam. We have desires, many types of desires, jñāna and karma. Karma platform is foolishness. Just like everywhere they are very busy, karmī, but they do not know what is the aim of life. That is called karma, acting something and suffering again. This is called karma. And jñāna means one who understands that, by analysis, that "These wrappers, material wrappers, these fifteen, five, five, five-five sense organs, five object of sense enjoyment-in this way twenty-four wrappers, so how I am to get out of these wrappings?" That is intelligence. That is jñānī. But a jñānī does not know that "I get out from this entanglement. Then where I stay?" That they do not know. So that information is given by Kṛṣṇa, that "Give up this, and take up Me," negative and positive, both. Sarva-dharmān parityajya: [Bg. 18.66] "Give up this nonsense desires." Then? What to do? Now, mām ekaṁ śaraṇaṁ vraja: "Come to Me, under Me." This is required. Ānukūlyena kṛṣṇānu. Mām ekaṁ śaraṇaṁ vraja. That is not varietyless, that "I surrender unto You; then business finished." No. Śaraṇaṁ vraja means ānukūlyena kṛṣṇānuśīlanam: [Cc. Madhya 19.167] what Kṛṣṇa says, you do that. Just like Arjuna. Arjuna was not willing to fight, but when he listened Bhagavad-gītā from Kṛṣṇa, then he agreed to fight.

So our first business is that if we want to stop this repetition of birth and death-and sometimes we are very happy, sometimes we are very unhappy, sometimes we are in fearfulness, sometimes in so many other calamities-then our first business is that we shall stop all these material desires. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. To stop means… The desire cannot be stopped. Because we are living entities, life, we are not dead stone, that desires will be stopped. No. Desires are to be purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Desires to purified… Everyone is working under some impure consciousness, just like nationalism: "I am American," "I am Indian," "I am Englishman," "I am German." This desire is polluted, because I am spirit soul, part and parcel of Kṛṣṇa. What is the benefit, my identifying with America or India or…? This is called purification of the desire. Everyone is working under national, and they are fighting with one another because the desire is impure.

So the problem, the whole problem of the material world, can be solved only when we purify our desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇā [Cc. Madhya 19.167]. Ānukūla, what Kṛṣṇa says. Kṛṣṇa is not dead. Therefore ānukūlyena. What Kṛṣṇa says, we have to do that. Kṛṣṇa says to Arjuna to fight. So we have to meet the situation as Kṛṣṇa desired by. Sometimes He may say, "You sit down." So we have to carry out only. The Kṛṣṇa is not dead. He can give us varieties of order, and our position is that we shall simply carry out the order. That is life. Otherwise we are under the clutches of māyā, or material nature. Prakteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. We are thinking that "I am the lord of everything." That is not the fact. The fact is that we have to work under somebody. That is our real position. Jīvera 'svarūpa' haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We are workers. We are not enjoyer. But unfortunately we are trying to take the position of enjoyer. That is māyā. That is māyā. And if we agree to work under the direction of Kṛṣṇa, then our original life is revived. That is wanted. The Kṛṣṇa consciousness movement means that we are trying to educate people to change the consciousness. We have got so many desires under different consciousness. So one desire, that "I am eternal servant of Kṛṣṇa," this is called mukti, as soon as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is mukti. If we give up all other desires and agree to accept Kṛṣṇa's desires, that mām ekaṁ śaraṇaṁ vraja, "You surrender unto Me," that is mukti; that is liberation. Otherwise, under the influence of these twenty-four elements and the material nature and the three guṇas, infection, dhatte anusaṁsṛtiṁ puṁsi harṣa-śoka-bhayārtidām, you go on changing any body. The subject matter is very difficult, but we have to learn it from śāstra what is our position. Otherwise, to realize these things, it is not very easy. But if we accept the direction of the śāstra, that this is our position We cannot know what is my disease, but if I go to a doctor, physician, he can feel the pulse and he can recommend, "This is your disease. You do like this."

So if we want to avoid the tiresome, troublesome, miserable condition of this material world, then we have to accept the direction given in the śāstras. But we are so dull, we cannot even understand what is the miserable condition of our life. [break] …dead stone life or animal life. The animal cannot understand. But there is possibility. Sometimes when the miserable condition is very acute, we feel: "How to get out of it?" That is intelligence. But if we take the direction of the śāstras-sādhu guru śāstra vākya; guru mukha padma vākya, cittete kariyā aikya, āra nā kariya mane āśā **, then there is possibility of getting out of these clutches, entanglement, and become free again and go back to home, back to Godhead.

Thank you very much. (end)

750805SB.DET

Śrīmad-Bhāgavatam 6.1.52

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Detroit, August 5, 1975

Nitāi: "The foolish embodied living entity, inadept at controlling his senses and mind, although he does not desire to, he is forced to act by the different influences of the modes of material nature. He is just like the silkworm, who by the thread created from his own saliva creates a cocoon and becomes encaged in it without any possibility of getting out. The living entity has similarly engaged himself in a network of his own different fruitive activities and cannot find a way to get out of it. In that condition, he is always bewildered and repeatedly dies."

Prabhupāda:

dehy ajño 'jita-ṣaḍ-vargo
necchan karmāṇi kāryate
kośakāra ivātmānaṁ
karmaṇācchādya muhyati
[SB 6.1.52]

This is the position of all of us living entities. Because we cannot control the mind and the senses, especially karmendriya, the eyes, the ear, the tongue, the touch, the udara upastha… Pāṇi, pāda, pāyu, udara, upastha, these five karmendriya Pāṇi means hand, pāyu means rectum, and pāda means leg. Udara means belly, and upastha means genital. And these are karmendriya, and mind So mind dictates, "Oh, let me see this beautiful thing"-immediately eyes act. "Let me hear this sweet song"-immediately ear is engaged. So of all, the jihvā, the tongue, is very strong. Therefore Bhaktivinoda Ṭhākura has sung, tā'ra madhye jihwā ati, lobhamoy sudurmati. Amongst all the senses, the tongue, taste, it is very strong. In your country especially, for the tongue so many advertisement: this wine, that wine, varieties of cigarettes, restaurants, roasted beef, so many things, just attracting the tongue, "Please come here. Please come here and be entangled." This advertisement. So one has to control the tongue. Tā'ra madhye jihwā ati, lobhamoy sudurmati. This is very secret science that you have to clear out your path of liberation by controlling the tongue. Then other things will be controlled, the straight line: tongue, then belly, then genital. Therefore in our society we have restricted the tongue: "Don't eat meat. Don't take intoxication." And then, the straight line: "No free use of the genital, illicit sex." These things are required if you want to be free from this material entanglement. This is called tapasya.

Human life is meant for tapasya, not to live like cats and dogs and hogs. That is not human life. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This body, all bodies, are there in the darkness. Therefore it is said, dehy ajñaḥ. The lower animals, they are ajñaḥ. They cannot control. But human body is meant for controlling. Na ayaṁ deho deha-bhājāṁ nṛloke. Nṛloke means "in the human society." Na ayaṁ deha. Everyone has got body. Cats and dogs, they have got body. The trees also have body. The worms have body. All living entity, anyone who has come into this material world, under different body or different dress, they are suffering in this material world. Therefore the śāstra is meant for the human being so that he can understand his awkward position. So everywhere this is advised, ayaṁ deha: "You had many other bodies in your past lives' evolution. Now, this body," ayaṁ deha, nāyaṁ deho deha-bhājāṁ nṛloke, "one who has got this human form of body," nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujām [SB 5.5.1], "don't engage yourself for simply for eating, sleeping, in very hard labor." Just like at the present moment huge, big, big industries, karma It is called ugra-karma. Ugra-karma means ferocious activities. Anyone who has gone into the factories, it is ferocious activities, unnecessarily economic development. So this is kaṣṭān, so much laboring. Even the animals, they do not undergo so much laboring. And a human being is engaged in so much laboring? Kaṣṭān kāmān. And what for, laboring, working? Now, kāmān, to sense gratify, that's all. This is the highest state. Whole day and night, night shift, day shift, and-who was telling? Upendra-that our next door neighbor, he wanted to sleep up to ten o'clock. So when they were, I mean to say, sweeping the floor he became disturbed because last night he had drunk and sense gratification, now, little disturbance, he cannot sleep. You are creating in this way entanglement, ajñaḥ, dehy ajñaḥ, on account of his ignorance. And this education system is keeping him more and more in ignorance. Mūḍha.

So this principle they do not know, that this human life, actually the desire is like that, that "Let me earn some money. Then I shall go in a village or in a secluded place I shall live very peacefully." And those who have got money, at the weekend they go out for peaceful living. So that is the tendency, not to work hard, but live peacefully. That can be done. Everyone can do that, provided he lives in the village, he lives in the village and produces his own food, little labor, vegetable, food grains. Anyone can produce. This is human civilization. Therefore… Not that all, everyone has to do. The third class… First-class men, they should cultivate knowledge to guide the human society, brāhmaṇa. Śama dama titikṣa… [Bg. 18.42]. They should learn, ideal men. Under their advice… Brāhmaṇa is considered to be the guru of other sections: kṣatriya, vaiśya, śūdra. So anyone can live very peacefully without any hard labor. What is this civilization? For getting foodstuff one has to go hundred miles away from home, daily passengers. And some of them are going in the foreign countries also. Recently there was news that in Africa, Uganda, that, the President Amin, he asked some very respectable English gentleman to carry his palanquin just to insult them. But the Englishmen, now they are in a precarious condition. The British Empire is now finished. Now they had to carry this man. And under protest they could not go away because they have got business. So why one should go so far distance? Everyone can produce his foodstuff at home. Nature's arrangement is so nice. If not, little trade. So it is not meant for so much hard labor. Śāstra says, "This kind of laboring hard simply for satisfaction of senses is the business of the hog and pig. It is not the business of the human being." Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1].

So human society, they should rectify their mode of civilization by taking this Kṛṣṇa consciousness movement. Then they will be happy. Otherwise, if they keep themself in ignorance, ajñaḥ, dehy ajñaḥ, then ajita-ṣaḍ-varga: he will never be able to control the senses. The yoga system, haṭha-yoga system, is meant for this class of rascals, ajita. Yoga indriya-saṁyamaḥ. Real meaning of yoga means controlling the senses. So because everyone is ajita-ṣaḍ-varga-ajita means not conquered-so those who are too much addicted in the bodily concept of life, for them this haṭha-yoga is prescribed. The purpose is to control the senses, not that to reduce fat or something else. No. Real purpose is yoga indriya-saṁyamaḥ because unless we control the senses, we remain in ignorance, blind, and go on. Ajita-ṣaḍ-vargo necchan. Necchan. Na icchan. If we do not try, then even though I do not want to do something, even I… On the cigarette package there is, that "It is not good for health." So I do not like that my health should be ruined, but necchan, I am compelled to smoke. This is our position. It is written, warning there. Government has written. What is the written there?

Satsvarūpa: "The surgeon general has determined that smoking may be hazardous to your health."

Prabhupāda: "May be." Not assured. (laughter) Therefore they take it, "may not be." But we don't say "may be." We say "No intoxication," because it is actually harmful to the health and in every respect. We see so many places in airplane, "No smoking. No smoking." But the rascal will not stop that… Nobody can smoke, but allowed, "Now you can smoke." They say also. First of all write, "No smoking," then, as soon as the plane is running, they say, "Now you can smoke." So this is going on. This is education. This is education. And blind, simply blind rascals. I always say that, the strong word, rascal, because blind, ajñaḥ, anicchan. They hear that smoking is not good, "determined," but as soon as the cigarette packet is there, "Give me a cigarette." Necchan. This is called tapasya, that you have to beat your mind with shoes at least twice. My Guru Mahārāja used to say that "When you get up, your first business is to beat the mind with shoes. And when you go to bed, you have to beat the mind with broomstick." (laughter) Then you will be able to control the mind.

So all catastrophes are happening on account of this rascal mind. Mind is not rascal; I am rascal. I am using my mind in a different way. So this can be stopped. You can control the mind if you place your mind always at the lotus feet of Kṛṣṇa. Then it is possible. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. Ambarīṣa Mahārāja, he practiced it. He was very responsible emperor of the world. He had many responsible duties, but he was a great devotee. How? This is the process, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18], always thinking of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. When the mind is controlled, if you fix up your mind on the lotus feet of Kṛṣṇa, then this māyā cannot touch your mind. Yāhāṅ kṛṣṇa, nāhi tāhāṅ māyāra adhikāra. Māyā andhakāra.

kṛṣṇa sūrya-sama; māyā andhakāra,
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra
[Cc. Madhya 22.31]

Kṛṣṇa sūrya-sama. Kṛṣṇa is just like sun. If you want that "In the sunshine or in the sun globe I shall inject darkness," it is not possible. It will be a failure. Sun is so bright that even a big darkness cannot enter. At night it is big darkness, but sun is so strong that as soon as there is glimpse of the sun, immediately whole darkness gone. You haven't got to drive the darkness by separate endeavor. Simply await for the sun rising. Immediately finish. So māyā is darkness. So if you bring Kṛṣṇa within your heart, all māyā will be finished. No more māyā. This is the process. That is called Kṛṣṇa consciousness. Māyā can act only when there is no Kṛṣṇa. So therefore Gosvāmī, ṣaḍ-gosvāmī, Rūpa Gosvāmī, advises, yena tena prakāreṇa manaḥ kṛṣṇe niveśayet sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ. Somehow or other, you fix up your mind on Kṛṣṇa.

So when I started this movement, somehow or other, I tried to fix up the mind of these boys in Kṛṣṇa. In the beginning I never said that "You have to do this. You have to do that." But somehow or other, they are very nice boys, so they fixed up their mind in Hare Kṛṣṇa chanting. Kṛṣṇa and chanting Hare Kṛṣṇa-the same thing. Therefore we… Our process is to chant, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31], chant Hare Kṛṣṇa always. Then the mind becomes… Chant and hear. Yena tena prakāreṇa. Then everything will be complete. It is so… As we are fallen at the present moment in this age, the remedy is also very effective. Kīrtanād eva kṛṣṇasya paraṁ vrajet [SB 12.3.51]. Kīrtanād eva kṛṣṇasya nitya-muktaḥ paraṁ vrajet. This is the special advantage of this Kali-yuga, because people are so fallen that it is very difficult to raise them to the standard of spiritual understanding by the prescribed method. Prescribed method means tapasā brahmacaryeṇa śamena damena niyamena tyāgena [SB 6.1.13]. It is very difficult. Therefore Caitanya Mahāprabhu has given us His blessings, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31].

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

That's a fact. So if we want to come to the light… Because our qualification is, not only in this age, any living being who has accepted this material body, he is ajñaḥ; he is a rascal. He is a rascal, in ignorance, and he cannot control the senses. This is his qualification. Dehy ajño ajita-ṣaḍ-vargo. And on account of this ignorance and being unable to control the senses, then he unwillingly, he is being forced by nature to act sinful activities, unwillingly. Necchan. Necchan means unwilling. He doesn't like it. Just like even a thief: he is practiced to steal, so he knows that "I will be arrested again." He has had experience. He knows that "I will be again arrested, and I will go again to the jail, and will suffer there." But he is still forced to commit stealing again. A man suffering from venereal disease, he goes to the doctor, injection, so much painful. Still, he acts the same way. Necchan. Practice. "Habit is the…" What is called? "Second nature." So practice.

So necchan karmāṇi kāryate. And as soon as you act, immediately the reaction is there. That you cannot avoid. If you have touched fire, it must burn. The action is touching fire, and the result is burning. So necchan. We do not know. We are ignorance. We are committing so many abominable things, and we are becoming entangled like that silkworm. He is making a bag without knowledge, and gradually he becomes entangled within this and dies. That is our position. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We entangle ourself in a different activities and create another result, and according to the result… Because it is infection… Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. We are getting different types of body. Why? The cause, kāraṇaṁ, guṇa-saṅgo 'sya [Bg. 13.22]. In ignorance… Just like we are infecting different types of disease-we have to suffer-similarly, we, under ignorance we are infecting the modes of material nature and different types of bodies. Today I am Indian or American, and tomorrow I may be a cat, a dog. That these people, they do not know. Ajñaḥ. These rascals, they do not know. At least one should know that "I am going to die." That's a fact, inevitable. You may be very intelligent, but Kṛṣṇa says, "You don't like Me. All right, I shall come to you as death. Then you will understand. And at that time I shall take away whatever you have accumulated." Mṛtyu aham. Kṛṣṇa says in the Bhagavad-gītā that "I come as death and take away everything, whatever you have earned or collected in this life." Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Sarva-hara: "I will take. I will take all: your bank balance, your skyscraper building, your nice family. Your everything will be finished. I will take it away." Mṛtyuḥ sarva-haraś ca aham. So after death I may be very proud of my intelligence and power and talking, completely under the laws of material nature. Then nature… Karmaṇā daiva-netreṇa [SB 3.31.1], by superior supervision, as you have acted, jantur deha upapatti, then you will have to accept one body.

So in this way, life after life, we are changing the body. In this planet, in other planet, in this variety, in that variety, we are wandering. Therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa brahmite kono bhāgyavān jīva
guru kṛṣṇa kṛpa pāya bhakti-latā-bīja

In this way we are wandering, life after life. But somehow or other, if he becomes fortunate, fortunate Unless one becomes fortunate, one cannot take to Kṛṣṇa consciousness. It is not possible. So we are trying to make this fallen soul fortunate. Be fortunate and take to Kṛṣṇa consciousness.

ei rūpe brahmāṇḍa brahmite kono bhāgyavān jīva
guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

By Kṛṣṇa's mercy, by guru's mercy, both… Don't try to take mercy of one. Guru kṛṣṇa kṛpāya pāya bhakti-latā-bīja. By guru's mercy one gets Kṛṣṇa. And kṛṣṇa sei tomāra, kṛṣṇa dite pāro. To approach a guru means just to beg from him Kṛṣṇa. Kṛṣṇa sei tomāra. Because Kṛṣṇa is devotee's Kṛṣṇa. Kṛṣṇa is the master, but who can control Kṛṣṇa? His devotee. Kṛṣṇa is the supreme controller, but He is controlled by devotee. That is, Kṛṣṇa is bhakti-vatsala. Just like a big father, a high-court judge and There is a story that the Prime Minister Gladstone, somebody came to see him. And the Mr. Gladstone informed that "Wait. I am busy." So he was waiting for hours, then he became inquisitive: "What this gentleman is doing?" So he wanted to see within that He had become a horse, and taking his child on the backside. That business he was doing. You see? The prime minister, he is controlling the British Empire, but he is controlled by a child out of affection. This is called affection.

So similarly, Kṛṣṇa is the supreme controller.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He's the supreme controller, but He is controlled by His devotee, Śrīmatī Rādhārāṇī. He is controlled. So it is not to be easily understood what is the pastimes between… But Kṛṣṇa is willingly agreed to be controlled by His devotee. That is Kṛṣṇa's nature. Just like mother Yaśodā. Mother Yaśodā is controlling Kṛṣṇa, binding Him: "You are very naughty? I will bind you." Mother Yaśodā has a stick, and Kṛṣṇa is crying. Kṛṣṇa is crying. These things you study. It is stated in the Śrīmad-Bhāgavatam, Kunti's prayer, how she is appreciating that "My dear Kṛṣṇa, You are the Supreme. But when under the stick of mother Yaśodā you are crying, that scene I want to see." So Kṛṣṇa is so bhakta-vatsala that He is the supreme controller. But a devotee like mother Yaśodā, a devotee like Rādhārāṇī, devotees like gopīs, devotees like the cowherds boy, they can control Kṛṣṇa. That is Vṛndāvana life.

So this Kṛṣṇa consciousness movement is trying to take you there. The foolish persons, they are being deviated. They do not know what is the value of this Kṛṣṇa consciousness movement. They are trying to give the human society the topmost benefit, position. They don't want to become one with God, but they are giving the right to control God. This is Kṛṣṇa consciousness movement. What is the use of becoming one with God? Nobody can become. But Kṛṣṇa is willing to be controlled by the devotee. This is Kṛṣṇa consciousness movement. So from this position, ajño ajita-ṣaḍ-varga, forced to work by the spell of material energy, from this rotten condition of life, we are trying to raise him to the platform where he can control Kṛṣṇa.

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 6.1.55

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Paris, August 11, 1975

Prabhupāda: (leads chanting line by line:)

eṣa prakṛti-saṅgena
puruṣasya viparyayaḥ
āsīt sa eva na cirād
īśa-saṅgād vilīyate

[SB 6.1.55]

Hm. In the previous verse it has been discussed, na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt. Nobody can… (child making sounds) Just like this child. He wants to do something. (laughter) He does not know that he is doing something nonsense. (devotee translates throughout) Similarly, the child's father also, he wants to do something although it is nonsense. Therefore, here it is mentioned, na hi kaścit, "Anyone," kṣaṇam api, "even for a moment," na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma, "he must do something." This is the tendency. How? Kāryate hy avaśaḥ. Avaśaḥ means being forced. He has no control. He must do something and he has no control over it. So why no control? No control means he is controlled by somebody else. He is not in his own control. And what is that controller? Guṇaiḥ svābhāvikair balāt. He has infected some type of material modes of nature and he has to act accordingly. Prakṛteḥ kriyamāṇāni. The similar verse is there in the Bhagavad-gītā. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27].

So we are under the control of the modes of material nature. Now, the next verse says, eṣa prakṛti-saṅgena. Eṣa means all these living entities. In this way, on account of association with this material nature… Prakṛti-saṅgena puruṣasya viparyayaḥ. Puruṣasya means the living entities; viparyayaḥ, entanglement. Āsīt: "In this way he is involved." Sa eva na cirād īśa-saṅgād vilīyate. So he is involved in this way, but if he associates with Īśa, the Supreme Lord, then na cirād, very soon, all these things, entanglement, can be finished. This is also confirmed in the Bhagavad-gītā: daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. One who is entangled with these modes of material nature, it is very difficult to come out of it. But mām eva ye prapadyante: "Anyone who takes My shelter, he can get out." And practically you have got all experience that our regulative principle is very difficult to give it up, but those who have become devotee, they have easily given up. That is also confirmed in another place, vāsudeve bhagavati bhakti-yoga-prayojitaḥ. If we engage ourself in devotional service of Vāsudeva, Kṛṣṇa, janaty āśu vairāgyam, then very soon he become detached to these material activities. Vairāgyaṁ jñānaṁ ca yad ahaitukam [SB 1.2.7]. These two things required: knowledge and detachment. Knowledge means that "I am not this body," and detachment means "I am not this body; therefore I have nothing to do with this material world." [break]

…of Yamarāja, came to take him to Yamarāja. In the meantime, because he uttered the name of Nārāyaṇa, the order-carriers of Nārāyaṇa also came there. So while the Yamadūtas were dragging this Ajāmila to take him to Yamarāja, the Nārāyaṇa-dūtas warned, "Don't touch him." So Yamadūtas complained that "This man was very sinful. We must take him to Yamarāja." But the Nārāyaṇa-dūtas said, "No, you cannot take because he has uttered the holy name of Nārāyaṇa." So the discussion was going on, "Now who will take him." In the meantime the Nārāyaṇa-dutas challenged the Yamadūtas that "Do you know the principles of religion?" And so they were explaining.

Now, these Yamadūtas explained about the past life of Ajāmila. His past life is described in this way, ayaṁ hi śruta-sampannaḥ: "This man, Ajāmila, was formerly, was a very learned scholar, brāhmaṇa." Śruta. Śruta means Vedic knowledge, and sampannaḥ means accomplished. So ayaṁ hi śruta-sampannaḥ śīla-vṛtta-guṇālayaḥ. "And very well behaved, properly situated in his position," dhṛta-vrata, "and avowedly following the regulative principles." So he was learned, he was well-behaved, and he was avowedly, strictly following the regulative principles. Mṛduḥ. Mṛdu means very gentle. Dāntaḥ: he had control over his senses. Satya-vāṅ: he was very truthful. Mantra vit śuciḥ: and he knew all the Vedic mantras and he was very clean. Then gurv-agny-atithi-vṛddhānām. Guru, spiritual master; agni, sacrificial fire; vṛddhā, aged person; and atithi… Atithi means guest without invitation. This is the Vedic culture, that these men should be well received. Guru means spiritual master; agni, fire; atithi… Atithi. Atithi means without any fixed-up invitation if somebody comes at your place. And old men, they should be respectful. Not very long ago, when we were young men, say thirty years old, that time we have seen that a young man would not smoke before an old man. This was the etiquette. Now they have all forgotten this cultural civilization. They have no respect for old men. And the time is coming when old men will be killed as mercy?

Brahmānanda: Mercy-killing.

Prabhupāda: Mercy-killing. Sarva-bhūta-suhṛdam. Not only these particular persons, but he was friendly to all living entities, sarva-bhūta-suhṛdam. Sādhu, very honest devotee, sādhu. And mita-vāg: did not speak more than required. This is also good qualification: don't talk nonsense. Unless you are required to speak, don't speak. This is also another good feature. Mita-vāg anasūyakaḥ: and not envious to anyone. These were his qualification when he was young man. Up to the age of, say, twenty, he was like this.

Ekadāsau vanaṁ yātaḥ pitṛ-sandeśa-kṛd dvijaḥ. Once upon a time, he was passing through the forest to collect flowers, dry wood, by the order of his father for performing sacrifices, worshiping the Deity. He asked his son, "Please collect all these things and bring it." Ekadāsau vanaṁ yātaḥ pitṛ-sandeśa-kṛd dvijaḥ. He is explained as dvija. Dvija means twice-born. So this dvija He was a brāhmaṇa, dvija. He was initiated for the second time, dvija. So about his going to the forest for collecting all these things he was going. Yes. Ādāya tata āvṛttaḥ phala-puṣpa-samit-kuśān. In this way he collected all the things required for sacrifice, yajña. Sacrifice, yajña is It doesn't require any money. You can collect. Just like flowers you can collect, leaves you can collect, kuśa, a kind of grass, you can collect, and nobody will object. Even you collect from a nice garden nobody will object. So while he was coming back home with all these things, what happened? Dadarśa kāminaṁ kañcic chūdraṁ saha bhujiṣyayā. Kāma, a lusty ś\ udra. There are four classes-brāhmaṇa, kṣatriya, vaiśya, and śūdra. So he saw one lusty śūdra, fourth class. Dadarśa kāminaṁ kañcic chūdraṁ saha bhujiṣyayā. What he saw? That this śūdra was embracing another śūdrāṇī, woman śūdra. So nowadays it has become a fashion-young man is kissing another young woman on the street. So this embracing of young man and young woman on the public street was strictly prohibited, especially for the higher castes. But the śūdras, the lower class, fourth-class men, they used to do such things sometimes, not always. And what was their position? Pitvā ca madhu maireyaṁ madāghūrṇita-netrayā. They were not only embracing but they were drunken. And their eyes were rolling in a different way. Mattayā, and being mad, almost mad, mattayā, or intoxicated, viślathan nīvyā vyapetaṁ nirapatrapam, the dress of both of them were loose and they did not care for it. So in this posture-krīḍantam, doing their own business; anugāyantam, singing; hasantam, laughing, cheering, hasantam; anayāntike, in a place in the forest-so he saw, this young man. So after seeing that, he also become inclined, lusty, and that will be explained next, that he became a victim of this lusty woman and then he lost his good character and left home and his young wife, coming of very respectable family. He forgot everything. Then, in association with this prostitute, he gradually became degenerated, degraded. He became a thief. He became a rogue. He became a cheater. That will be explained later on.

The purport is: human life is not meant for these things. Human life is meant for being elevated to the highest platform of good character and controlling the senses, controlling the mind, remain very clean. Then you can make progress and your life can become successful. So because they are not accustomed already to follow this, therefore so many rascals and dangerous yogis are advertising that "There is no need of control. You can join this yoga system and give me money. I shall give you mantra, and you become God." Be careful of these dogs.

Thank you very much. (end)

750813SB.LON

Śrīmad-Bhāgavatam 6.1.55

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London, August 13, 1975

Prabhupāda:

eṣa prakṛti-saṅgena
puruṣasya viparyayaḥ
āsīt sa eva na cirād
īśa-saṅgād vilīyate
[SB 6.1.55]

Viparyaya, in the reverse condition, unfavorable condition… So… (aside:) Stop.

Haṁsadūta: The children should go out.

Prabhupāda: Puruṣa. Puruṣa means enjoyer, and prakṛti means enjoyed, or, in simple word, puruṣa means male, and prakṛti means female. So this material world is called prakṛti, and the living entities who are struggling in this material world to enjoy it, they are called puruṣa. Of course, puruṣa is Kṛṣṇa only. Puruṣa means enjoyer. Nobody is enjoyer; therefore nobody is puruṣa. And in the Bhagavad-gītā, the living entities have been described also as prakṛti-apareyam itas tv bhinnāṁ me prakṛti…, apareyam itas tv bhinnāṁ me prakṛtiṁ parā-superior prakṛti, not puruṣa. But because we are conditioned, we are under illusion. Although we are prakṛti, we are thinking that we are puruṣa. But actually we are not puruṣa. We are also prakṛti. So this living entity, on the false understanding of becoming a puruṣa, they have come to this material world to enjoy the material nature.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyā tāre jāpaṭiyā dhare

Just like a male and female. That movement is very strong now in America. The female wants to become male, or equal rights. This is māyā. How woman can become in equal with man? Of course, we are not going to study the social welfare activities or something like that, but puruṣa and prakṛti, they are different. Purusa means enjoyer, and prakṛti means enjoyed. So here the prakṛti, this material nature-earth, water, air, fire, sky, mind, intelligence, and ego, egotism-these are eight material things. So in the Bhagavad-gītā it is said, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā prakṛtiṁ me aṣṭadhā [Bg. 7.4]. These are eight kinds of material energy. Material energy is one, mahat-tattva, but they have been divided. Mahat-tattva, when it is separated… Just like some philosopher says, "There was a chunk, and it became broken, and the creation took place." This can be applicable… The mahat-tattva, the total material energy, by, when the three guṇas break them, they become twenty-four elements, five material, and three material, subtle, and the ten senses, and the ten object of senses. In this way twenty-four elements is become.

So we living entities, we are part and parcel of Kṛṣṇa. Just like fire and the small fragments of fire, sparks, our position is like that. Or the sun and the small particles of shining elements combined together becomes the sunshine. The sunshine which we daily see, it is not a homogeneous mixture. There is molecules, very small, shining particle. So we are like that, a very small… As there are atoms, material atoms-nobody can count-similarly, we are atomic sparks of God. How many we are, there is no count. Asaṅkhyā. Asaṅkhyā means we cannot count. So many living entities. So we are very small particle, and we have come here in this material world. Just like the Europeans especially, they go to other countries for colonizing to use the material resources for their sense gratification. The America was discovered, and the Europeans went there. The idea was to go there and… Now they are trying to go to the moon planet to find out if there is any convenience. This is the tendency of the conditioned soul. So they have come to this material world. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. Means puruṣa is bhokta.

Bhoktā. Kṛṣṇa is actually bhoktā. Bhoktāraṁ yajña-tapasām [Bg. 5.29]. So we are imitating Kṛṣṇa. This is our position. Everyone is trying to become Kṛṣṇa. The Māyāvādīs, although they have undergone penances, austerities-very strictly they follow the principles of spiritual life-but because they are under māyā, at the end they are thinking that "I am God, Purusa," the same disease, puruṣa. Purusa means bhoktā. That "I am Kṛṣṇa…" Bhoktāraṁ yajña… And even after advancing so much by austerities, penances, following regulative principle, the māyā is so strong that still, he is under this impression that "I am puruṣa." Not only ordinary puruṣa, but the Supreme Puruṣa, as Kṛṣṇa is described in the Bhagavad-gītā. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam śāśvata: [Bg. 10.12] "You are puruṣa." So māyā is so strong that after being kicked so many lives, life after life, still he is thinking, "I am puruṣa. I am enjoyer." This is the disease.

Therefore here it is said that eṣa prakṛti-saṅgena puruṣasya viparyayaḥ. His material life begun from this conception, that "I am puruṣa. I am enjoyer." And because he cannot give up this idea that "I am enjoyer," life after life he is viparyayaḥ, reverse condition. Reverse condition means… Because the living entity is part and parcel of God and God is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], so we are also sac-cid-ānanda-vigrahaḥ, a small sac-cid-ānanda-vigrahaḥ, but our position is prakṛti, not puruṣa. Both of them… Just like Rādhā and Kṛṣṇa, They are of the same quality. Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāt. They are one, but still, Rādhā is prakṛti, and Kṛṣṇa is puruṣa. Similarly, we are, although part and parcel of Kṛṣṇa, but we are prakṛti, and Kṛṣṇa is puruṣa. So by falsely, when we think of becoming puruṣa, this is called māyā or viparyayaḥ. That is stated here. Evaṁ prakṛti-saṅgena puruṣasya viparyayaḥ. Viparyayaḥ means he is meant for actually enjoying with the puruṣa. When the puruṣa and prakṛti, male and female, enjoy, they enjoy, they get the same pleasure, but one is puruṣa; one is prakṛti. Similarly, Kṛṣṇa is puruṣa, and we are prakṛti. If we enjoy with Kṛṣṇa, then the ānanda, sac-cid-ānanda, is there. That we have forgotten. We want to be puruṣa. So some way or other, this condition has come into existence, a false conception of becoming puruṣa, enjoyer. Then what is the result? The result is that we are trying to be enjoyer life after life, but we are being enjoyed; we are not enjoyer. We are simply struggling to become enjoyer. This is our position.

So how you can stop this struggling and come to your original position? That is stated here. Sa eva na cirād īśa-saṅgād vilīyate. This false conception of life, that "I am puruṣa," it can be vanquished completely. How? Īśa-saṅga, by association with God, Īśa. Īśa means the supreme controller. Īśa-saṅga. "So where is Īśa? I cannot see Īśa. I cannot see… Even Kṛṣṇa is Īśa, the Supreme, but I cannot see Him." Now, Kṛṣṇa is there. You are blind. Why don't you see Him? Therefore you cannot see. So you have to open your eyes, not close. That is the business of guru. The guru opens the eyes.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

So how Kṛṣṇa opens the eyes? By jñānāñjana-śalākayā. Just like in the darkness we cannot see anything. But if there is matches or candle, if the candle is ignited, then we can see. Similarly, guru's business is to open the eyes. To open the eyes means to give him knowledge that "You are not puruṣa. You are prakṛti. Change your views." That is Kṛṣṇa consciousness. When one is in his original position that "I am not bhoktā. Kṛṣṇa is bhoktā. We are helping-beings for enjoyment of Kṛṣṇa. This is our actual position," this is Kṛṣṇa consciousness. Therefore īśa-saṅgāt, "by association with Bhagavān." So in this condition when I am so much fallen, how I can associate with Kṛṣṇa? So that is īśa-saṅgāt. Īśa is absolute. Everything has emanated from Isa, God. So in that way everything is Īśa. There is nothing but Īśa, but we haven't got the eyes to see. Antar-bahir-avasthitaḥ. Kunti said, "My dear Kṛṣṇa, You are situated outside and inside. Still, we are so rascal, we cannot see You." We cannot see You. How we can see? Īśa-saṅgāt, association. Saṅgāt sanjāyate kāmaḥ.

So with whom associate? Now, Īśa. These are… Īśa means His name, His form, His attributes, His, so many things. You see? Nāma, rūpa, rasa-everything is Īśa. So this temple means to give chance to people for associating with Īśa, with Kṛṣṇa. So therefore, according to Vedic civilization, everyone is advised to go to the temple. Still people are going to the church, to the temple, to the mosque, to the synagogue. Why? Īśa-saṅgāt, īśa-saṅgāt, just to associate with God. That is the purpose. So if you actually search after Īśa, Kṛṣṇa, or God, you can get it. There is arrangement. Just like this temple. This temple, if you come, if you make association with this temple, immediately you will be benefited by hearing the glories of the Lord this, every subject matter pertaining to God. We are reading Bhāgavatam or Bhagavad-gītā. That is also Īśa. Because these are the words of Īśa, therefore, Īśa being absolute, there is no difference between His words and Him. Kṛṣṇa, five thousand years ago He spoke Bhagavad-gītā. That Bhagavad-gītā is the same Bhagavad-gītā which He spoke five thousand years ago, and it is not different from Kṛṣṇa because Kṛṣṇa is absolute. Whatever, His words, His form, His name, His quality, everything, His temple, His activities, His books-everything Īśa.

So if we associate with all these things, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], hearing and chanting about Viṣṇu, then this misconception of life, that "I am puruṣa," will vanquish. Then you become liberated. Īśa-saṅgād vilīyate. So take chance of this īśa-saṅga very vigorously. Tivreṇa bhakti-yogena. That is recommended. Anyone who is… There are two classes of men. One class of men, they are trying to enjoy this material world. Another class of men, they are rejecting-brahma satyaṁ jagan mithyā-Māyāvādī. They say, "We have no use for this material world." And the karmīs… Those who are rejecting, they are jñānis. And those who are karmīs, they want more material enjoyment, more money, more money, more assets. The two classes of men. But a devotee is neither this class or that class. A devotee is neither karmī nor jñāni. Therefore bhakti means jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. If one is involved in jñāna and karma he cannot become bhakta.

Bhakta means anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. The bhakta has nothing to do with this jñāna and karma. Jñāna means to understand. So you understand simply that "I am part and parcel of Kṛṣṇa, and Kṛṣṇa is the Supreme Personality of Godhead." Then your jñāna is full. Your knowledge is full. These two words, that "Kṛṣṇa is the Supreme Personality of Godhead, and I am Kṛṣṇa's part and parcel," if we realize these things only, then our jñāna, our knowledge, is perfect. And then, as soon as knowledge is perfect, then next is vairāgya. Jñāna-vairāgya-yuktayā [SB 1.2.12]. Two things required. But if you remain in the jñāna platform, do not come to the actual spiritual platform, then śrama eva hi kevalam [SB 1.2.8]. It is simply waste of… Jñāna means to have knowledge. What knowledge? This knowledge, that "Kṛṣṇa is the Supreme Person, bhoktā, puruṣa, and we are just part and parcel of Kṛṣṇa to fulfill the desire of Kṛṣṇa." This is jñāna. Just like the hand is part and parcel of my body, so what is the duty of this hand? The duty is to fulfill the desire of the person. Similarly, we are part and parcel of God, or Kṛṣṇa. Or only business is to fulfill the desire of Kṛṣṇa, not to fulfill our desire. That is… That is not bhakti. That is jñāna or karma. But fulfill the desire of Kṛṣṇa, that is bhakti. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttama [Cc. Madhya 19.167]. This is first-class bhakti.

So this philosophy is spoken by the Yamadūta that one has become conditioned on this false conception of life, that "I am puruṣa," but this misconception can be vanquished. It is not very easy to vanquish, but it can be. How? Īśa-saṅga. Associate with Kṛṣṇa consciousness movement and you will be able to give up this false misconception of life. The whole world, material world, is going on. You can see any city, any big town you go, or even in the village in these countries. Everyone, from the morning to night, they are simply trying how to enjoy the material world: "How to enjoy? How to enjoy?" This is called karma-jñāna. When they are fed up, then "the grapes are sour." They give up: brahma satyaṁ jagan mithyā. But that will not stay. If you… Even if you give up for the time being, that jagat mithyā-"We have no business with the jagat"-it may be sentimentally enduring for some time, but because you are not purified, therefore Bhāgavata says, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Simply to understand that "I am not this material body, so I have nothing to do with this body, and I am spirit soul," simply this much knowledge is not perfect.

Therefore, sometimes the Māyāvādīs, they think, "Now we have understood that I am not this body. I have nothing to do with the material world. Ahaṁ brahmāsmi: I am Brahman," but they do not understand the Supreme Brahman, Parabrahman, Kṛṣṇa. They do not understand. Therefore śāstra says, ye 'nye 'ravindākṣa vimukta-māninaḥ. Because they have understood what is the difference between spirit and matter, that knowledge is not perfect. He aravindākṣa. Anye. They are thinking, "Now we have understood what is spirit and what… Therefore we are liberated. We are the… Aham. So 'ham: I have become the same." So for them the śāstra says, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād [SB 10.2.32]. Tvayy means "unto You, Kṛṣṇa." They have not understood yet what is Kṛṣṇa, the Puruṣa, the Supreme Puruṣa. Tvayy asta-bhāvād aviśuddha-buddhayaḥ. Therefore their intelligence is not yet clear. Simply understanding that "I am not this material body; I am spirit soul," is not sufficient because unless you come to the point to understand Kṛṣṇa, this will not stand.

Therefore many sannyāsīs, they give up the brahma satyaṁ jagan mithyā. I mean to… Māyāvādī sannyāsī. Again they fall down in this mithyā jagat. They come for political work, they come for social work, daridra-nārāyaṇa-seva and this and that. That's all. Because they are not pure. If jagat is mithyā, why you again so much anxious for serving the jagat? This misconception is going on. Everyone asks us that, "Kṛṣṇa consciousness movement, why not serve the suffering humanity?" They say always. And what you can do? You are… Simply like a madman you are thinking that you can serve the humanity. You cannot serve the humanity. You have no such power. What you can do? The example was… I was giving that if you want to give help a suffering in disease man, and bring some nice doctor, medical man to help him and bring some nice medicine, that is good work, but does it mean that it is guaranteed that he will be cured? No. Therefore you cannot do anything. You may think like that. Or you may act like that. But unless the Supreme Person sanctions, you cannot do anything. One is sure to suffer the material pangs of life. Nobody can stop it. So therefore we should not try. It will be automatically tried.

Just like we are distributing prasādam. Not that because he is poor man and we are giving prasāda, no. This is not our idea. To our eyes, the so-called poor man and rich man, they are all suffering, not that the simply poor man suffering and the rich man is not suffering. Therefore we give them prasādam or īśa-saṅga. That prasādam is also Īśa. The prasādam accepted by Kṛṣṇa, offered to Kṛṣṇa, is also Kṛṣṇa. So if we give prasādam, then he is getting the opportunity of associating with Kṛṣṇa. This is our idea. But people very much appreciate poor-feeding. So that, you can take it, that. But everyone is poor. Who is rich? Unless one has got knowledge of Kṛṣṇa, he is poor. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So-called knowledge has no value. Therefore a jñānavān, a man of knowledge, after many, many births he comes to Kṛṣṇa consciousness. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. So this is the process. Īśa-saṅgāt. So this prasāda distribution means giving chance to the people, those who are poor in knowledge, to awaken their Kṛṣṇa consciousness. This is our policy. Otherwise we cannot do any good to any others.

Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sar… [Bg. 3.27]. Everyone is going on under the stringent laws of material nature. We cannot help. The same example: If a man is diseased, you can try to bring to him nice physician, nice medicine, but that is not guarantee that he will be cured. That depends on Kṛṣṇa. Therefore Kṛṣṇa is the ultimate, I mean to say, beneficiary, or benevolent. Kṛṣṇa is the ultimate bene… If He likes, He can. So take Kṛṣṇa's shelter, and whatever He likes, accept that. This is full surrender. Just like Bhaktivinoda Ṭhākura-

mānasa deha geha, yo kichu mora,
arpilūn tuwā pade nanda-kiśora

"Nanda-kiśora, what I have got? I have got this body, and I have got some mental speculation, and maybe I have got some house and family. So everything I surrender unto You." This is called full surrender.

mānasa deha geha, yo kichu mora,
arpilūn tuwā pade nanda-kiśora

That is wanted. If we can do that, then we shall be happy. Otherwise there is no question of happiness. Viparyayaḥ: always reverse condition, miserable condition. Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.1.56-57

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Bombay, August 14, 1975

Prabhupāda:

ayaṁ hi śruta-sampannaḥ
śīla-vṛtta-guṇālayaḥ
dhṛta-vrato mṛdur dāntaḥ
satya-vāṅ mantra-vic chuciḥ
gurv-agny-atithi-vṛddhānāṁ
śuśrūṣur anahaṅkṛtaḥ
sarva-bhūta-suhṛt sādhur
mita-vāg anasūyakaḥ
[SB 6.1.56-57]

These are qualifications of the most exalted person. In the society the brāhmaṇa is the topmost division of human society, not by caste or by birth but by qualification. These things are spoken about Ajāmila. These are ajāmila-upākhyāna, the history of Ajāmila. Ajāmila, although he was a very well trained brāhmaṇa boy at the beginning of his life, but later on, on account of bad association he became the most sinful man in the world. But at the end of his life he chanted the holy name of Nārāyaṇa, not meaning Nārāyaṇa the Supreme Personality of Godhead, but his youngest son's name was Nārāyaṇa. He called the holy name of Nārāyaṇa, calling his son. He did not know that he is chanting the holy name of Nārāyaṇa, and still, he got salvation. That is the purport of this history, that the holy name of God, Nārāyaṇa, Kṛṣṇa, Rāma… There are many names of the Lord. Nāmnām akāri bahudhā. He has got thousands of names, and you can chant any one of them, either Kṛṣṇa or Rāma, Govinda, Nārāyaṇa, like that. So you get the result.

So here the example is that Ajāmila, although he had forgotten Nārāyaṇa, but on account of his chanting the holy name of Nārāyaṇa, although he meant his son, it was effective. We have to understand like this. Somehow or other, if you chant the holy name of the Lord, knowingly or unknowingly, it will have its effect. Just like you touch fire knowingly or unknowingly, it will burn; similarly, if you chant Hare Kṛṣṇa mahā-mantra knowingly or unknowingly, it will be effective on your life. Therefore we see it practically that in the Western countries, although they did not know who is Nārāyaṇa or Kṛṣṇa… It is dictionary, the English dictionary, there is statement, "Kṛṣṇa is the name of Hindu god." So, but nobody is consulting dictionary for chanting Hare Kṛṣṇa. But the śāstra says that somehow or other, if you chant the holy name of God, then you gradually become purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam [Cc. Antya 20.12]. So this history of Ajamila's life is described in the Śrīmad Bhāgavatam to show the importance of chanting the holy name of God. That is the purpose.

So the Ajāmila later on became a great sinful person. Therefore he was to be taken to Yamarāja. But because he chanted at the end of his life "Nārāyaṇa," he became purified from all sinful activities. So the order-carriers of Nārāyaṇa came to deliver him, save him from the hands of the Yamadūta. So the Yamadūta is describing the history of Ajāmila in the past, how he was in the beginning. Because he was the son of a brāhmaṇa, his father trained up the brāhmaṇa boy like a brāhmaṇa. So as such, he got this training. What is that? Ayaṁ hi śruta-sampannaḥ: "This boy got training to become expert in Vedic knowledge." Śruta-sampannam. Śruta means Vedic knowledge, and sampannaḥ means finished. Within twelve years a brāhmaṇa's son is supposed to finished all the studies of Vedas, vyakāraṇa, grammar. That was education. From five years he is trained up. He goes to… Nowadays also, the children are sent to school at five years age, but the mode of education, different. Formerly, within twenty years a student, a brahmacārī, was trained up with all these qualifications, as it is described. What is that? The first is śruta-sampannaḥ, "expertly aware of Vedic knowledge." Ayaṁ hi śruta-sampannaḥ, śīla, śīla-vṛtta-guṇālayaḥ. Śīla means śuddhacara, cleansing. Because brāhmaṇa's qualification is śamo damo satam. What is that? Śamo damo… Tapo satyam. Cleanliness. So this is also trained up, how to become clean, to rise early in the morning, take bath, wash mouth, feet. Guṇa-sampannaḥ. Then take to maṅgala-āratika. In this he was also trained up. Ayaṁ hi śruta-sampannaḥ śīla-vṛtta-guṇālayaḥ. Guṇa means sad-guṇa, this śamo damo titikṣa ārjava, jñānaṁ vijñānam āstikyam. These are guṇālayaḥ, reservoir of all good qualities. Dhṛta-vrata. These things not occasionally but regularly, dhṛta-vrata. "I must rise early in the morning"-that is called dhṛta-vrata, vow. "I must do it." Dhṛta-vrato mṛduḥ, mild, gentleness. This is human life, not to live like cats and dogs. That is not human life. Real human life, the picture is here. One must be trained up to all these qualifications. Just like nowadays we send our boys to school, college, for being trained up as a technician, formerly the boys were sent for education… These are the effects of education.

Education means to become human being. Cāṇakya Paṇḍita, he also, although he was a politician, but brāhmaṇa, he also says who is educated, paṇḍita. The brāhmaṇa is known as paṇḍita. So what is the sign of paṇḍita? He has summarized,

mātṛ-vat para-dāreṣu
para-dravyeṣu loṣṭra-vat
ātma-vat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Paṇḍita means mātṛ-vat para-dāreṣu: "to accept all women as mother," para-dāreṣu. Dāra means wife, and para means others'. Except his own wife, he should treat all women outside, taking them as mother. Therefore, still in Hindu society, every woman is addressed by an unknown man, "mother." It doesn't matter if a person is unknown. He can speak with another woman, addressing him first…, addressing her first, "mother," "mātājī." Then nobody will be offended. This is the etiquette. That is taught by Cāṇakya Paṇḍita. Mātṛ-vat para-dāreṣu. Woman should be addressed as "mother." And para-dravyeṣu loṣṭra-vat: and others' property should be accepted as some pebbles on the street-nobody cares for it. If some pebbles, some stones, are thrown on the street, nobody cares for it. Garbage. So nobody should touch others' property. Nowadays the education is how to make friendship with others' wife and how to take away others' money by tricks. This is not education. The education is here: Mātṛ-vat para-dāreṣu para-dravyeṣu loṣṭra-vat, ātma-vat sarva-bhūteṣu. Sarva-bhūteṣu: in all living entities… There are 8,400,000 different forms of living entities. The grass is also a living entity, and Brahmā is also a living entity. So a paṇḍita accepts everyone as living entity, and he deals with them-ātma-vat: "What I feel, pains and pleasure, I must deal with others by the same sentiment." Therefore modern days' nationality means human being. But actually the animals, they are also national. National means one is born in the same country according to their definition. The "national" word is never found in the Vedic literature. This is modern invention. So here ātma-vat sarva-bhūteṣu. It doesn't matter whether one is national or outsider national. Sarva-bhūteṣu. Here is also… It is said, sarva-bhūta-suhṛt. Suhṛt, friend, well-wisher, sarva-bhūta. Why I shall think only well for my relatives or my family members? That is kṛpaṇa, miser. A broad-minded brāhmaṇa should be engaged for doing good to all, everyone.

Therefore Caitanya Mahāprabhu's mission is pṛthivīte āche yata nagarādi-grāma. Caitanya Mahāprabhu never instructed that "You should limit your preaching within your society or within your country." He is asking, pṛthīvite āche yata nagarādi-grāma: "As many villages and towns are there on the surface…" (aside:) That's all right. Don't be disturbed. Sarvatra pracāra haibe mora nāma. This is the mission. This is Vedic knowledge. Sarva-bhūta-suhṛt. You should become… (pause)

Devotee: (indistinct)

Prabhupāda: Why you are speaking? They can come inside. So we should be engaged, sarva-bhūta-hite ratāḥ. Everyone should be taken as friend. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. This is the qualification of an advanced Kṛṣṇa conscious person. So this qualification…

ayaṁ hi śruta-sampannaḥ
śīla-vṛtta-guṇālayaḥ
dhṛta-vrato mṛdur dāntaḥ…

Dāntaḥ means self-control. Śānta, dānta. Śānta means how to become self-controlled, not to become disturbed by the senses. These are training for a first-class human being. But there is no class human… Nowadays it is said "classless." First class and last class, all one. This is the modern philosophy. But that is not very scientific proposal. The scientific proposal is that there is first class man and there is tenth class man, but everyone can be utilized for the ultimate goal of life. That is classless. And that means everyone can become Kṛṣṇa conscious. It doesn't matter whether by his qualification he is first class or last class. Kṛṣṇa consciousness is transcendental. First class, last class is considered in the material world. But so long one is not on the platform of Kṛṣṇa consciousness, for him this training is required to become a first-class man. And for a Kṛṣṇa conscious person, if he simply becomes Kṛṣṇa conscious, then automatically he becomes a first-class man. This is the secret of success. Kevalayā bhaktyā vāsudeva-parāyanāḥ, dhunvanty aghaṁ nīhāram iva bhāskaraḥ. It is said, dhunvanti Every sinful reaction becomes washed away if one becomes vāsudeva-parāyanāḥ, kevalayā bhaktyā. All these qualities can be attained by a devotee automatically. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇair tatra samāsate surāḥ [SB 5.18.12]. Sarvair guṇaiḥ, all good qualities As it said, guṇālayaḥ, the reservoir of all good qualities. This can be attained, this stage can be attained, only by training in Kṛṣṇa consciousness.

So about Ajāmila, the Yamadūtas, they said, "We know that this man Ajāmila was fully qualified before." Dhṛta-vrato mṛdur dāntaḥ satya-vāṅ: truthful, never speaks untruth. Satya śama dama, satya. Or satya-vāṅ means paraṁ satyaṁ dhīmahi. Paraṁ satyam is Kṛṣṇa, Vāsudeva. Who is only speaking about Kṛṣṇa, the Supreme Truth, he is called satya-vāṅ. He does not speak anything… Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. He is simply glorifying. If one's life is dedicated to preach about Kṛṣṇa, then he is also satya-vāṅ. He does not speak anything else. So our, these Kṛṣṇa conscious members, they are simply trained up to go and speak about Kṛṣṇa. Therefore they are satya-vāṅ. They do not speak anything else. They do not waste their time by speaking anything which has no relation with Kṛṣṇa. That is satya-vāṅ. Satya-vāṅ mantravit. Mantravit means Vit means one who knows, and mantra means Vedic hymns. Mantravit. So therefore Hare Kṛṣṇa mahā-mantra… Hare Kṛṣṇa, this chanting, is called mahā-mantra. So if anyone chants Hare Kṛṣṇa, then he is not only mantravit but he is mahā-mantravit because the Hare Kṛṣṇa chanting is called mahā-mantra. Mantravit. Mantravit and śuci. Śuci means brāhmaṇa, and muci means non-brāhmaṇa.

There are two words still current in the Hindu society: śuci and muci. Muci means cobbler, dealing with skin. "I am this skin," "I am white skin," "I am black skin," "I am American skin," "I am Indian skin"-this understanding means muci. And muci is skin expert. "This is cow skin. This is goat skin. It is lamb skin." This is… He is called muci, skin expert. Modern technology has given the title "tannery expert." So this "tannery expert," if you become tannery expert, then you are muci. So there is a Bengali proverb, muci haya śuci haya, yadi kṛṣṇa bhaje. Every one of us, we are all tannery expert and we have created so many "isms" on the basis of becoming a tannery expert. Therefore they are called muci. So muci haya śuci haya. And śuci means brāhmaṇa, pure. He has no such sense of becoming a tannery expert. He is brāhmaṇa, brahma-vit. One who knows Brahman, he is called brāhmaṇa. He is śuci. He is not more tannery expert. So therefore, it is said, if from the muci platform if you want to become śuci, really brāhmaṇa, purified, then you have to take to Kṛṣṇa conscious. Muci haya śuci haya, yadi kṛṣṇa bhaje. If one becomes Kṛṣṇa conscious, then from the platform of becoming a muci, one becomes śuci. Therefore we have no caste distinction because our process is to elevate the muci to the platform of śuci, this Kṛṣṇa consciousness movement. Actually that is the fact. We are unnecessarily becoming tannery expert. That is not the aim of life. The aim of life is to become śuci, to become brāhmaṇa, or the person who is aware of Brahman. Brahma jānātī iti brāhmaṇaḥ. This is the philosophy. But nobody is interested to become a brāhmaṇa. Everyone is interested to remain a muci and tannery expert. That is not the aim of life. So this is training. Muci haya śuci haya. One can be trained up to become a śuci from the platform of muci. And even though one is born of a śuci family, if by practice he is not Kṛṣṇa conscious, then he automatically becomes a muci. Śuci haya muci haya, yadi kṛṣṇa tyāje. If one gives up Kṛṣṇa consciousness, even though he is born in a brāhmaṇa family or even though he has practiced brāhmanism, still, on account of his not accepting Kṛṣṇa consciousness, he is accepted as muci. Śuci haya muci haya, yadi kṛṣṇa tyāje. And muci haya śuci haya, yadi kṛṣṇa bhaje: if one is Kṛṣṇa conscious, then he is śuci. This is

So this Ajāmila became śuci, brāhmaṇa. Then guru, agni. Guru, the spiritual master; agni, the fire; and atithi. Atithi means uninvited guest, hospitality. If somebody comes at your home without your invitation, he is called atithi. Tithi means particular time and date. But a person arrives at your home without any invitation on particular time and date, he is called atithi. Atithi-satkāra. This is also one of the items of Vedic culture. Atithi-satkāra. So the sannyāsīs especially, they are begging from door to door. So they have no fixed up program in which door he will go on which date. No. Anywhere they approach. Therefore atithi means generally the brahmacārī and the sannyāsa. Brahmacārī is also begging alms from door to door, and a sannyāsī also allowed, but door to door does not mean that he would collect more than is necessity. But he does not cook. A sannyāsī goes to a pure householder's life, er, home, because generally in a brāhmaṇa's house or kṣatriya or vaiśya… But not to a śūdra. This is restriction. Why? Because the three upper classes, brāhmaṇa, kṣatriya, vaiśya, especially the brāhmaṇa-they are considered the topmost-they have got Viṣṇu worship at home. Still in all brāhmaṇa's family, ancestral śālagrāma-śilā is worshiped in a brāhmaṇa family. So also in kṣatriya family also. So these sannyāsīs go to a brāhmaṇa family because it is known fact the brāhmaṇas are engaged in worshiping Viṣṇu.

Brāhmaṇa means Vaiṣṇava. Brāhmaṇa means paṇḍita. Therefore two words are used along with the word brāhmaṇa: brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita. Śruta-sampannaḥ. The first qualification is śruta-sampannaḥ. He must be learned scholar in Vedic… Vedic knowledge means śruti. So that is the first qualification. Ayaṁ hi śruta-sampannaḥ. So therefore brāhmaṇa is paṇḍita. Without becoming a paṇḍita, how one can become brāhmaṇa? Śruta-sampannaḥ. Śruta-sampannaḥ, then guru, agni, very respectful to spiritual master, agni, the fire… Because a brāhmaṇa has to make fire sacrifice every day. Guru, agni, and atithi. Atithi is a sannyāsīs. They are coming to a brāhmaṇa's house for one capātī. They don't want more. They are called mādhu-karī. Mādhu-karī means mādhu… Mādhu is collected by drops, not in lump. The, what is called, bees? Honey bees? What is called? No, honey, and bees, what is called? Mādhumakṣi? Bumblebees. Yes. So they collect a drop-from this flower, drop; that flower, drop; that flower, drop. In this way they make a big honeycomb. So a brāhmaṇas and kṣatriya, er, sannyāsīs, although they are meant for collecting, they do not collect heavy at a place. Little. Because they are collecting not for his sense gratification. He is collecting for satisfying Kṛṣṇa. So everyone is given chance, that "You give little. You give little. You give little," and whole thing is engaged in Kṛṣṇa's service. And just like here we have got the container of flour and container of rice. So although we are feeding two hundred men daily, still, it can be collected by muṣṭi. Everyone, gṛhastha, can come and place one muṣṭi attar. That is not difficult for him. He has got children, family. He is consuming five kilos of attar daily. Out of that, little, if it is put into the temple, he does not feel any burden. Therefore the collection… Sannyāsī, brahmacārī collects little, little, little from everywhere. That is called mādhukāri, exactly following the footsteps of mādhukāra, bumblebees.

So they are very… Householder, this is meant for the householder especially. This is ideal householder, that guru, agni, atithi, vṛddhānām. Old man also should be taken care of. Nowadays the philosophy is coming: "mercy-killing." "Old men should be killed to show him mercy." Because he is burden in the society, the communistic theory "Old man does not do anything and simply eats; therefore to show him mercy he should be killed." "Mercy-killing." Just see the philosophy: "Killing is mercy." But this is going on. "Mercy-killing." Is that? "Mercy-killing"? What is that?

Brahmānanda: They kill someone for that person's benefit.

Prabhupāda: Benefit. So the man killer, will he take that benefit? If somebody comes that "I shall kill you for your benefit," that he will be afraid of. But he is philosophizing, "mercy-killing." This is going on. So one should be respectful also to the old men. According to Vedic knowledge, brāhmaṇa, old men, child, woman, and cow-they have no fault. They are free. They are not within this jurisdiction of law. So therefore cow-killing, brāhmaṇa-killing, woman-killing, and elderly-person-killing, they are accepted as the great sinful activities. So gurv-agny-atithi-vṛddhānāṁ śūśrūṣur anahaṅkṛtaḥ. Anahaṅkṛtaḥ, not with any pride or puffedness, anahaṅkṛtaḥ, very humbly. Sarva-bhūta-suhṛtam. This is the most exalted qualification, to become well-wisher of all living entities, not that we open hospitals for the human being and we send the cows to the slaughterhouse or poor animals should be slaughtered. That is not suhṛt sarva-bhūtānām. That is partiality and it has no meaning. If you become envious to other living entities and if you become friend of particular living entity, that is not good qualification. Suhṛdaḥ sarva-bhūtānāṁ. Sarva-bhūtaḥ-suhṛt sādhu. He is sādhu. Sādhavaḥ sādhu-bhūṣaṇāḥ. These are the qualification of a sādhu. Suhṛdaḥ sarva-bhūtānām. Sādhavaḥ sādhu-bhūṣaṇāḥ. Everything is described in the Vedic literature, all description.

So this Ajāmila's past qualification is described in this, that he was well qualified brāhmaṇa, well trained, because these qualification became manifested in his life. Then his degradation began.

ekadāsau vanaṁ yātaḥ
pitṛ-sandeśa-kṛd dvijaḥ
ādāya tata āvṛttaḥ
phala-puṣpa-samit-kuśān
[SB 6.1.58]
dadarśa kāminaṁ kañcic
chūdraṁ saha-bhujiṣyayā
[SB 6.1.59]

That, this, we may describe later on and how degradation begins even to exalted person, as described, Ajāmila. So the degradation began-dadarśa, he saw on the way… Kāminaṁ kañcic chūdram. Chūdram, these male-female behavior… Nowadays, not so much in India, but in the Western countries it is very usual thing-a young man is embracing another young woman or kissing. So there is no fault. But according to Vedic civilization, this is fault because it will give chance to others. Nowadays in picture they are also shown to enthuse others to become lusty, and that is the beginning of his falldown. But there is no restriction. The young men, they are seeing daily in the cinema, on the road, in their school, college. But this Ajāmila, although he was so exalted a brāhmaṇa, simply by seeing one śūdra… Śūdra means who has no training, fools, rascals. So he was embracing another woman, and that became attractive to this Ajāmila, and then he wanted to do the same thing and he became degraded. This will be described later on.

Hare Kṛṣṇa. (end)

Śrīmad-Bhāgavatam 6.1.56-62

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Surat, January 3, 1971,
at Adubhai Patel's House
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Prabhupāda: (aside:) Just sprinkle, not individual, sprinkle. Minimize time. Don't waste time. So the point is here that Ajāmila was so qualified just as a brāhmaṇa, perfect brāhmaṇa, born of a brāhmaṇa father and educated, qualified, and acquired the qualities. All the qualities are mentioned, that śruta-sampannaḥ. Śruta-sampannaḥ means well studied in Vedas. That is a brāhmaṇa's qualification. Veda-pāṭhād bhaved vipraḥ. Vipra, brāhmaṇa, without any knowledge of the Vedas, (laughs) that is not a brāhmaṇa. So he was actually brāhmaṇa, śruta-sampannaḥ. And after… Simply reading of Vedas as a scholar is useless. Just like foreign Western scholar… (aside:) Now stop. One must practically apply the knowledge, not like armchair politician or armchair Vedantist, smoking cigarette and reading Vedānta. This kind of study of Vedas is useless. Now, we have seen so many sannyāsīs, so-called sannyāsīs, talking on Vedānta and smoking at the same time. You see? So Ajāmila was not like that. He was a scholar in the Vedic literature. Ayaṁ hi śruta-sampannaḥ śīla-vṛtta-guṇālayaḥ. And he was very well behaved and reservoir of all good qualities. Guṇālayaḥ. Dhṛta-vrataḥ, and avowed to follow the regulative principles.

This point we have already discussed, that the most important point is that even one is such qualified, there is chance of falldown as Ajāmila. Because in the beginning Ajāmila was introduced, the story of Ajāmila was introduced,

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ
[SB 6.1.21]

Dāsyā. Dāsyā means prostitute. In India it is the old custom that a prostitute quarter is maintained for the lusty people. Those who are not satisfied with one wife, they should not pollute the society, but they should go to the prostitutes. So that means illicit sex, sex without the, I mean to say, intention for begetting a nice child, that is illicit sex. There are two kinds of illic… Avaidha-strī-saṅga. Avaidha. Avaidha means against the vidhi, against the regulation. Putra-piṇḍa. Putrārthe kriyate bhāryā. Bhāryā means wife. Wife is accepted simply for begetting sons. Therefore it is called dharma-patnī. Dharma-patnī. A son is required… Why one should accept a wife for begetting son? Putra-piṇḍa-prayojanam. According to Vedic dharma the piṇḍa-dāna, offering piṇḍa, oblations to the forefather, putra is pun-nāmno narakād yasmāt trāyate iti putraḥ. Well, everything is derivative, and it has got sound substance in each and every word of Sanskrit. Who is putra? There is a naraka, hell, hell, and if somebody by his sinful action is sent to that hell, the putra will deliver him. Pun-nāmno narakād yasmāt trāyate. That pun-nāmna, that pu… Pun-nāmno narakāt, the first word of that naraka, pu, and trāyate, tra, if combined together, it becomes putra. So putra has meaning. Putra is not a product of sexual intercourse. No. Putra means "who can deliver the forefather if by chance he is fallen in the hellish condition." Therefore putra-piṇḍa-prayojanam. What is putra-piṇḍa? Caitanya Mahāprabhu also showed us the example. He went to Gayā Pradesh to offer piṇḍa for his forefathers. This is necessary still. In Gayā there is Viṣṇu temple, and in the Viṣṇu temple the oblation is offered at the lotus feet of the… There are many practical cases that one's father or mother became ghost after death, and after offering oblations at the lotus feet of Viṣṇu at Gayā, he was delivered. There are many cases.

So actual fact is Viṣṇu worship. That is the ultimate goal of Vedic civilization, but they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Their attention is diverted in so many demigods. The greatest disservice to the society, that "Here is another god, here…" Not only manufacturing a man-god, but they are advising that "Any god you can worship." No: Viṣṇu. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is Vedic mantra. Those who are sūrayaḥ, means advanced… Sūrayaḥ means… Sūrayaḥ and asūrayaḥ. Asūrayaḥ means demons. Viṣṇu-bhakto bhaved suraḥ: "Those who are devotees of Lord Viṣṇu, they are sura." Asuras tad-viparyayaḥ: "And those who are not Viṣṇu bhaktas, they are asuras." Just like Rāvaṇa was very great devotee of Lord Śiva; still, he was a asura. Hiraṇyakaśipu, he was a great devotee of Lord Brahmā, but he was considered asura. So anyone who is not devotee of Lord Viṣṇu, he is asura. That is the verdict. Asuras tad-viparyayaḥ. And this piṇḍa-dāna is offered oblations to the Viṣṇu. So if any man becomes a Vaiṣṇava, he is offering oblations to Viṣṇu every moment, so his forefathers are delivered without any trouble. Without any trouble. If one's son becomes a Vaiṣṇava in the family, he can deliver fourteen generations, up and down. That is the verdict. Not only verdict, this is the version in the Śrīmad-Bhāgavatam.

When Prahlāda Mahārāja, offered all benediction, but he declined: "My dear Lord, I have tried to worship Your lotus feet not for any material benediction. And we are born of a father too much materialistic. Naturally I have got the tendency for enjoy material prosperity. And you are so able, Supreme Personality of God… You can give me any kind of material prosperity. So if You induce me in that way, 'Take benediction, whatever you like,' naturally I will be inclined. But do not put me into such illusion." That was the reply. He could ask any benefit… (aside:) On the side. He could ask any material benediction from Lord Nṛsiṁhadeva, but this is not pure devotee. They were pure devotees. By worshiping Lord, one should not ask for any material benediction. Why they should? That is not the proper… That is not pure devotion. Pure devotion means anyābhilāṣitā-śūnyam [Brs. 1.1.11], no material desire, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], without any coverage of fruitive activities and speculative knowledge. Because the real purpose of successful life is to invoke your dormant love for Kṛṣṇa. That is the perfection of life. Caitanya Mahāprabhu… Premā pum-artho mahān. That is the highest perfection. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religion, pursuing which one can develop his dormant love for God. That is first-class religion.

So Ajāmila was being trained up. He was sufficiently educated in Vedic literature, his character was very nice, and he was offering respects to the elderly persons, spiritual master. He was offering oblations daily to the fire, sacrifice. Everything is described. But all these qualities became nullified simply by illicit sex life. Just see how it is dangerous. How it is dangerous. Therefore it is the greatest pillar of sinful life, illicit sex life. Here it is clearly said, stated, that… Ajāmila's qualities were stated at the same time. In the beginning it is stated that kānyakubje dvijaḥ kaścid dāsī-patir ajāmilaḥ. Dāsī-pati. He was attached to a prostitute, dāsī-pati. A prostitute is called dāsī, and wife is called dharma-patnī. These are distinction. There are distinction of dresses also, according to Vedic way of life. The prostitute would separate the hair here, not in the middle. Yes, what is called?

Guest (1): Part.

Prabhupāda: That is… A prostitute should, I mean to say, comb her hair in that way so that people can understand she is prostitute and she is chaste woman. And this sindūra, the red, red lead, these were the signs. A vidava, one who has no husband, they should wear without any skirt, sari without any skirt, vidava, without any bangles. So people will understand, "This woman is without husband," "This woman is prostitute," "This woman is chaste woman," "This woman is not married," "This woman's husband is away from home." So different dresses. Proṣita-bhartṛkā. Proṣita-bhartṛkā. The name was… A woman whose husband is away from home, she should not dress very nicely. She should not comb her hair. That is the system. There are so many systems.

So anyway, this, this brāhmaṇa, although so much qualified, and because he kept one prostitute it is clearly stated, naṣṭa-sadācāra: "All his good qualities became void." All his good qualities. Naṣṭa-sadācāra. Why naṣṭa-sadācāra? Dāsyāḥ saṁsarga-dūṣitaḥ: "Simply by association with a prostitute." Dāsyāḥ saṁsarga-dūṣitaḥ. This Bhāgavata was written five thousand years ago, and this story… Śukadeva Gosvāmī said, "I am speaking an old story." That means this incident of Ajāmila was not less than fifty thousand years ago. At that time, five thousand years ago, Śukadeva Gosvāmī is narrating "a very old story." And very old sto…, at least forty thousand, fifty thousand years old. So just see how Vedic civilization was planned from the very…, time immemorial. Simply by association of illicit sex life so many qualities became null and void.

Now he is describing that,

ekadāsau vanaṁ yātaḥ
pitṛ-sandeśakṛd dvijaḥ
ādāya tata āvṛttaḥ
phala-puṣpa-samit-kuśān
[SB 6.1.58]

For offering daily worship fruits, flowers, and samit, the kuśa, grass, everything is required for… His father ordered him, "Just bring all these things." He went in the forest to collect all these things, and while coming back he saw one śūdra was in embrace with a prostitute, and he happened to pass that way and he stood there and saw, attracted. Young man becomes attracted. Therefore these things should be very secretly done. Everyone knows that a husband, wife, have sex intercourse. But not like cats and dogs. That is human civilization. Not that on the road the boy or the girl is embracing, kissing, and having sex life. This is animal life. This is animal life. Simple they are educated to prostitution. Now, at the present moment, father, mother, sends the daughter for prostitution: "Find out a suitable man. Attract a suitable man. Don't marry abruptly. Just test this man, this man, this man, this man, this man. Then marry." So father-mother, they are teaching daughters prostitution. This is the condition of the society. How there can be peace? And they are after peace. They are making conference-"peace." By conference and passing resolution there can be peace? And the result is Naxalites, Communists. Huh?

Guest (1): Naxalism.

Prabhupāda: Naxalite-ism. So all over the world. It is not only in India-all over the world. There cannot be peace unless you reform the whole social structure, and that can be done only by this movement, Kṛṣṇa consciousness. Only by this movement. That's a fact, and it is being done.

So how this man fell down, it is said, that ekadāsau… Dadarśa kāminam. Kāmina, kāminam. Kāminam means lusty. The lusty people, they do like that. They do not care for society, do not care for elderly persons, do not care that "People will not like this." In the road, in the street, in the sea beach-anywhere-in the cinema. These things are very advertised in cinema nowadays to attract people. You see? Formerly in India this was not, but they are gradually introducing all this nonsense to make people more lusty. And to become lusty means that he is going to hell. He is going to hell. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam [SB 5.5.2]. If you want to open the door of your liberation, then you should engage yourself in serving the mahat, the devotees, a pure devotee. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Tamo-dvāram means the door for hellish condition of life. And if you want that, then you mix with yoṣitāṁ saṅgi-saṅgam. Those who are too much attached to women, you associate with them. These things are there in the śāstras. And practically it is said, dadarśa kāminaṁ kañcic chūdraṁ saha bhujiṣyayā, pītvā ca madhu maireyam. Not only he was engaged in embracing a prostitute, but the prostitute was drunk. Her eyes were moving by madhu. Wine is made from madhu, sugar, and still, all spirit is made from molasses. This is old system. This is very intoxicating. Rectified spirits, you know, doctor may know, this is made from molasses. Because we were in the chemical line we know. So here it is also said that spirit made, liquor made, whiskey made from madhu… Pītvā ca madhu-maireyam. Maireyam. Another process of manufacturing wine is, from a flower, is called mahuyā, mahuyā flower. Perhaps you know. The jungle people, the kirātas, they take this mahuyā flower from the jungle, and they soak it in water, and when it is fermented, it becomes wine. So such kind of… Everything is there. If anyone wants to manufacture wine, that is also there in Bhāgavata. You see? (laughter) Because it is perfect knowledge, all knowledge you can get.

So pītvā ca. Pītvā means drinking. Madhu-maireyam. Pītvā ca madhu, mada āghūrṇita-netrayā. When one becomes a drunkard, his eyes are not set up in right position. These things he saw. Mattayā viślathan-nīvyā vyapetaṁ nirapatrapam. And because both of them were drunkard, their, I mean to say, dhotis and saris were slackened. Now it has become a fashion, to slacken, but this is not very good. To make more attractive for sex indulgence, of course, this has become a fashion, but it is not very good. Then mattayā viślathan-nīvyā vyapetaṁ nirapatrapam. And because they were so rascal, they had no, I mean to say, bashfulness. They were freely… Nirapatrapam. Nirapatrapa means one who does not care for any public criticism. Nirapatrapam, krīḍantam anugāyantaṁ hasantam anayāntike. And was laughing and smiling and singing and enjoying. And this boy, Ajāmila, when he was passing on that road he saw everything. Dṛṣṭvā tāṁ kāma-liptena bāhunā parirambhitām. The boy, when he saw that they are engaged in such lusty affairs, bāhunā, with arms, parirambhitām… Parirambhitām means embracing one another.

dṛṣṭvā tāṁ kāma-liptena
bāhunā parirambhitām
jagāma hṛc-chaya-vaśaṁ
sahasaiva vimohitaḥ
[SB 6.1.61]

Although he was so much trained up, still, vimohita, forcibly he was attracted to this thing, forcibly. Because young man.

So these things are being shown regularly in the cinema. What character will be formed of the young men? By seeing once, this Ajāmila, he fell down so much, and our boys and girls are seeing these things every day in the cinema. So what kind of character you can expect from them? These are the instruction to be taken from Śrīmad-Bhāgavatam. But generally people go to hear Bhāgavatam to the professional reciters when the rāsa-līlā of Kṛṣṇa is described, because they think, "Oh, Kṛṣṇa is doing this, embracing a nice girl. So this is very nice." Not this part of Bhāgavata is interesting. That part of Bhāgavata is very interesting, and people gather in ten thousands to hear rāsa-līlā. And the reciter will make very monetary profit. This is going on, Bhāgavatam. Nobody is interested to hear the incidences of Ajāmila. They at once go to Kṛṣṇa. Although Kṛṣṇa's rāsa-līlā is not this lusty affair-that is a different thing-but people, because they want such thing, they are very much addicted to Bhāgavata reading, or Bhāgavata recitation when rāsa-līlā is described. So the rāsa-līlā should be strictly… Caitanya, according to Caitanya Mahāprabhu's instruction-we follow that-this rāsa-līlā chapter is not for ordinary person. They are meant for liberated persons, not for ordinary persons. Therefore they should not be, this rāsa-līlā description should not be made amongst ordinary people. Those who are advanced devotee, those who are liberated from material contamination, they should try to understand what is rāsa-līlā. That is described in Śrīmad-Bhāgavatam, that one should not even imagine the rāsa-līlā of Kṛṣṇa. But it is meant when one is advanced in Kṛṣṇa consciousness. It is for them only.

So dṛṣṭvā tāṁ kāma-liptena bāhunā parirambhitām. Kāma-liptena, engaged in such lusty affairs, embracing one another by the arms, jagāma hṛc-chaya-vaśaṁ sahasaiva vimohitaḥ, all his education and training become bewildered, and he become attracted and stunned by the scene. Stambhayann ātmanātmānaṁ yāvat sattvaṁ yathā-śrutam.

stambhayann ātmanātmānaṁ
yāvat sattvaṁ yathā-śrutam
na śaśāka samādhātuṁ
mano madana-vepitam

[SB 6.1.62]

Madana-vepitam. Madana, this Cupid. When Cupid attacks somebody or one who… When one becomes, I mean to say, too much attracted by lust, all his education, all his culture, all his knowledge, becomes stunned. That is the… Therefore one has to avoid this society. Tyaja durjana-saṁsargam. The Cāṇakya Paṇḍita, he advises us, tyaja durjana-saṁsargam: "Always avoid durjana-saṁsargam, association with durjana." Durjana means sense gratifying persons, those who are engaged only in sense gratification, durjana. And sujana means those who are engaged for spiritual enlightenment. They are called sujana. That is the instruction everywhere. Therefore, from the very beginning of life a boy is sent to gurukula for good association. Gurukula means… Still there are many gurukulas in India, a spiritual master training some boys in spiritual life. That has also become polluted. So many things… This is Kali-yuga. Therefore the only way of deliverance from this bewilderment is chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… He became attracted. Na śaśāka samādhātuṁ mano madana-vepitam. He is personally seeing the sex affairs. How he can be checked from the sex appetite? It is clearly said, na śaśāka: "He was unable," na śaśāka samādhātum, "to control himself." Controlling.

Therefore these things are strictly prohibited for public seeing. These things… Everyone knows that when there is man and woman or husband and wife there is…, but not to be publicly exhibited. According to Hindu system-we have seen it-the wives go to the husband at night and nobody could see. Everyone… When everyone has gone, all elderly people has gone to sleep, then the wife goes. And he (she) comes early in the morning so that nobody can see when she has come out from the husband. This was the system. And at daytime no wife was allowed to see the husband, especially young wife. So this sex affair, according to Vedic civilization, is strictly regulated. It is not that cat's and dog's sex life. Because if you allow the sex life like cats and dogs, then the society will be cats and dogs. So these things are to be taken lesson from Śrīmad-Bhāgavatam. All right.

Devotee: Hare Kṛṣṇa. (devotees offer obeisances) [break]

Guest (1): In the Rāmāyaṇa it told that how we should hear actual life, and Rāmāyaṇa told actual that, in that grantha, how we should live. And if you are saying Rāma to be asura, how we are…

Prabhupāda: Rāma was asura?

Guest (1): No, you told that.

Prabhupāda: Rāvaṇa was asura.

Devotees: Rāvaṇa.

Prabhupāda: (laughter) Oh, you have become asura. You do not hear properly? You have become asura. It is God saved you that you questioned. Otherwise you would have gone like asura. You do attentively hear. Don't speak like asura.

Haṁsadūta: Starting with chanting.

Prabhupāda: Yes. That happens, you see. Not hearing attentively, sometimes wrong conclusion is made. Yes.

Guest (2): Proper question, there is answer.

Prabhupāda: Huh?

Guest (2): If you are questioned properly, there is answer.

Prabhupāda: There is answer.

Revatīnandana: You said… If these pastimes of rāsa-līlā are only for liberated souls, and yet in Kṛṣṇa book, in Nectar of Devotion, there are some descriptions of pastimes of Rādhā and Kṛṣṇa…

Prabhupāda: That is very cautiously mentioned. Yes. It had to be given because it is part of Kṛṣṇa's pastimes. We cannot avoid it. Therefore it has to be heard from right person. He will be cautious to present the things. Anuśṛṇuyāt. The injunction is one should hear from a person bona fide, anuśṛṇuyāt, not directly. Not directly. (aside:) Give that note to Bhagubhai.

Revatīnandana: In this age it's practically impossible. We cannot avoid this kind of association.

Prabhupāda: Therefore kalau nāsty eva nāsty eva nāsty eva. There is no other alternative. You have to take this purificatory process, chanting Hare Kṛṣṇa. There is no other way. You cannot reform the society. That is not possible. You cannot train them in the Vedic way. Everything is lost now. Manda-bhāgyāḥ. They are all unfortunate, manda-bhāgyā hy upadrutāḥ, and disturbed by the social con… Yes.

Devotee (1): It says in the Bhagavad-gītā that when, if one performs devotional service, then his result is never lost. Then how was it possible for Ajāmila to lose all his devotional service to Viṣṇu by associating with a prostitute?

Prabhupāda: What is that question? I do not follow.

Devotee (1): It says in the Bhagavad-gītā that if one makes a little bit of endeavor on the path of devotional service…

Prabhupāda: Yes.

Devotee (1): …then the result is never lost. So then how was it possible for Ajāmila to lose his devotional…?

Prabhupāda: He was not in devotional service.

Devotee (1): He was not serving Viṣṇu?

Prabhupāda: He was trained… Viṣṇu worship is not always devotional service. Caitanya Mahāprabhu, when He was presented by Rāmānanda Rāya about Viṣṇu worship, He said, "No, no. This is not the right description. You go further." You'll find in the… Yes. "You go further." Eho bāhya āge kaha āra. Because unless they understand what Viṣṇu…, simple official Viṣṇu worship will not help. One has to become real devotee. Anyābhilāṣitā… Generally goes to Viṣṇu for asking something, or any other demigod, they go. People are very much addicted to material enjoyment. Either he goes to śuddha-bhakti… This bhakti means śuddha-bhakti. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. That, that is transcendental platform. There are viddha-bhakti. Viddha-bhakti. So one who goes to worship Viṣṇu for some material bene… Just like Dhruva Mahārāja went. That was bhakti, but that was viddha-bhakti, adulterated. Dhruva Mahārāja went to gain his father's kingdom. That is arthārthī. Ārtaḥ arthārthī. Catur-vidhā bhajante mām. Four kinds of men goes to worship Viṣṇu: ārta, those who are distressed; arthārthī, those who are in need of money or material benefit; jijñāsu, those who are inquisitive; and jñānī-these four kinds. Out of these, jijñāsu and jñānī are better than the ārta and arthārthī, the distressed and need of money. So even the jñānī and jijñāsu, they are not on the pure devotional service because pure devotional service is beyond jñāna also. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Just like gopīs, they did not try to understand Kṛṣṇa by jñāna, whether Kṛṣṇa is Bhagavān. No. They simply automatically developed-not automatically; by their previous good activities-acute love for Kṛṣṇa. They never tried to understand Kṛṣṇa, whether He is God. When Uddhava tried to preach before them about jñāna they did not hear it very attentively. They simply absorbed in thought of Kṛṣṇa. That is the perfection of Kṛṣṇa consciousness. Never mind Kṛṣṇa worship, but one loves Kṛṣṇa. And that is wanted. That is spontaneous. Real love means that. A lover does not consider what he is, the opposite party, what he is, whether he is rich man, whether he is educated man or educated… There is no such consideration. Love is spontaneous. That is an example also. Similarly, love for Kṛṣṇa, that should be simply spontaneous, without any consideration. Āśliṣya vā pāda-ratāṁ pinaṣṭu mām: [Cc. Antya 20.47] "Either You trample down under Your feet or embrace me, still, I love You." That is love, that kind of love. Hare Kṛṣṇa, Hare Kṛṣṇa…

Haṁsadūta: Prabhupāda?

Prabhupāda: Yes.

Haṁsadūta: If someone is engaged in devotional service and he commits an offense at the feet of a pure devotee, whatever he has done up until that time is not lost? Or he, in his next life he gets…?

Prabhupāda: No, if he thinks that he has committed offense, he should ask pardon, excuse, that's all.

Haṁsadūta: What if he just goes on and he never asks pardon? Is he finished in…?

Prabhupāda: Then that he should. That he should. That he should.

Haṁsadūta: He should ask.

Prabhupāda: Yes. "Please excuse me. I have done…"

Haṁsadūta: But suppose he doesn't ask and he just…

Prabhupāda: That is obstinacy. Why should he not? If he thinks that he has committed offense, why should he not ask excuse?

Haṁsadūta: Well, he may not think so. He may just find himself falling down.

Prabhupāda: Then fallen down, what can be done? To save from this fallen down she should ask or he should ask, "Please excuse me. I have done…" That's all. Finish it. And a devotee is always prepared to excuse. Why should he not ask? Yes. One should be very cautious, and if it happens so, then he should ask to be excused. That's all. Yes.

Devotee (2): That's the cause of all falldown, committing offenses at the feet of a pure devotee?

Prabhupāda: There are many causes. One should be cautious, that's all. Therefore one should hear, one should be cautious, and chant Hare Kṛṣṇa. Kṛṣṇa will help. We should be cautious, but if something is done unwillingly, that is excused by Kṛṣṇa. That is another thing. We are offending in every moment, but when it is within our consciousness we should take some precaution that "This should not be done. If I have done, ask excuse." That's all. Finish.

Devotee (3): And also in the Bhāgavatam that many times even great devotees like Akrūra and so many great devotees of Kṛṣṇa offered prayers to Kṛṣṇa to please forgive him for all his sinful activities. So then this can be taken as prayers too.

Prabhupāda: Yes. Prayer, prayer, daily prayers, offering, means like that. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. Saṅkhyā-pūrvaka, by avowed determination that "I shall chant so many times, I offer this prayer…" One should be very active and enthusiastic. Life should be so molded that only devotional service, no other thought, no other offense, nothing. We have so many engagements, so many opportunities. We can execute devotional service without any disturbance. And one may commit offense once-not that to repeat that offense. Unwillingly committing offense is excused, but willingly committing, that is very dangerous. So why one should commit offense willingly? There is no meaning. Unwillingly or unconsciously one may commit. That is excused. [break] …in Bhāgavata, bhajatām, sa-pāda-mūlaṁ bhajatām. There is a verse like that. That is excused. Otherwise how Kṛṣṇa says, api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]? Unwillingly, by his practice, he has committed. That is excused. Not that "Because I have become a Vaiṣṇava, because I am chanting Hare Kṛṣṇa, therefore I can do any kind of offense. It will be counteracted." This is the greatest offense. Sometimes it happens but that is very grievous offense. On the strength of becoming Vaiṣṇava and chanting Hare Kṛṣṇa and committing offense at the same time, that is the greatest offense. That should be avoided especially. But unintentionally, unconsciously, something is done-that is excused. And if we understand that "We have… I have committed this offense," immediately steps should be taken. That's all. [break] …think tomorrow there will be no meeting, eh? Tomorrow, early in the morning, at four, we are going to Bombay. But you can hold this meeting and discuss this Bhāgavatam, chant Hare Kṛṣṇa.

Guest (3): But there is no possibility of staying here, no?

Prabhupāda: Eh? [break] …create vitality. Utsāha. Therefore it is called utsāhād dhairyāt tat-tat-karma-pravartanāt, niścayāt. Utsāha requires enthusiasm, vital force.

Guest (3): Devotion also.

Prabhupāda: Hm? All right.

Guest (3): Service to mankind is service to God. Remember.

Revatīnandana: Is that true, Śrīla Prabhupāda?

Prabhupāda: What is that?

Revatīnandana: That service to mankind is service God?

Prabhupāda: That is nonsense.

Guest (3): Doctor. For doctor, I mean.

Prabhupāda: Well, that is another thing. When doctor gives service to man, he does not give service to the man; he gives service to the money. (laughter)

Revatīnandana: Śrīla Prabhupāda, hearing(?) from Haṁsadūta's question, sometimes we might experience that our Godbrothers have fallen away, and when they have fallen away they really fallen and lost their spirit and they fall away.

Prabhupāda: Best thing is that after this meeting you should stand together and fall down, "Prabhu, please excuse me."

Yamunā: Oh, jaya.

Prabhupāda: Yes. Is that all right?

Revatīnandana: What is going to happen to these who are left and they are…, commit offenses against you?

Prabhupāda: Eh?

Revatīnandana: They have left and yet they are committing offenses against you and against Kṛṣṇa because they have become deranged.

Prabhupāda: Therefore the falling down, obeisances, is there. If there is any offense, by offering obeisances it is excused.

Yamunā: All glories to Prabhupāda.

Prabhupāda: And amongst yourself you should also offer obeisances, "Prabhu, please excuse this offense."

Yamunā: And then take remedial measures.

Prabhupāda: Then… Then finished. That is system. One now… Everyone should fall down. What is that? (end)

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Śrīmad-Bhāgavatam 6.1.61

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Vṛndāvana, August 28, 1975

Prabhupāda:

dṛṣṭvā tāṁ kāma-liptena
bāhunā parirambhitāṁ
jagāma hṛc-chaya-vaśaṁ
sahasaiva vimohitaḥ
[SB 6.1.61]

So in the morning we shall speak in Hindi for the foreign students. In the evening there will be Hindi. Morning, seven up to eight or little more, and similarly in the evening.

So we are talking about Ajāmila. He was a nice brāhmaṇa boy executing the duties of a brāhmaṇa, but one day, when he was passing, he saw one śūdra and one śūdrāṇī embracing, kissing, talking, laughing-all lusty affairs. So it is mentioned here, śūdra.

ekadāsau vanaṁ yātaḥ
pitṛ-sandeśa-kṛd dvijaḥ
ādāya tata āvṛttaḥ
phala-puṣpa-samit-kuśān
[SB 6.1.58]

Dadarśa kāminaṁ kañcic chudram. Śūdram. This business on the public way, kissing, embracing, this is meant for the śūdras. Therefore it is said, kalau śūdrā-sambhavāḥ: "In the Kali-yuga the population is all śūdra." There is no brahminical culture. Brāhminical culture means śama, dama, controlling the mind, controlling the senses. A real brāhmaṇa will never agree to embrace the opposite sex in public way. No. That is not brāhmaṇa's business. He has been trained up how to become controller of the mind, controller of the senses. That is the first business of a brāhmaṇa. Śama, dama, satyam. He is truthful, śaucam, clean, thrice taking bath. So you should always… You are given the chance of becoming brāhmaṇa. You should not become again śūdras or mlecchas or caṇḍālas. Be careful. This is brāhmaṇa business. If we again come back to caṇḍālas or śūd… Caṇḍāla means less than the śūdras. Even śūdras, they eat meat under control. But caṇḍālas, they eat meat without any control. So just like in the Vedic society, although there are meat-eaters, they would eat meat after offering sacrifice to Goddess Kālī. Restriction. Restriction. Because if you eat meat from the slaughterhouse there is no restriction. You can go and purchase at any time. But if you follow the scriptural regulation, they say, "Yes…" It is restriction. It is indirectly saying, "Don't eat," but because this less intelligent person will not be able to understand, therefore they are given some permission under certain restriction. This is restriction, that "If you want to eat meat, then you must offer sacrifice to Goddess Kālī and then you can." And the Goddess Kālī is worshiped once in a month. That means by restriction he will come to his senses; he will give it up. So śūdra, up to śūdra, there is possibility of raising him. Although he can see ideal character, it is not that anyone be ideal character like a brāhmaṇa. That is not possible. But still, in the society there must be an ideal person who is actually brāhmaṇa.

So śūdra… This kind of business on the public street… Just like cats and dogs, they have sex pleasure without any shame on the street. Similarly, the śūdras, they embrace the opposite sex in the public street, and sometimes they have got sex also. I have seen in the Western countries-without any shame… So he saw, this brāhmaṇa boy. The brāhmaṇa boy saw. He is young man. Although he is qualified with the brāhmaṇa… Not exactly qualified; otherwise he would not have fallen. He was on the neophyte stage. Therefore we restrict, "No illicit sex." Completely forbidden. Otherwise it will be very difficult to keep oneself in the brahminical standard and make spiritual progress. Without being in the platform of brāhmaṇa, you cannot make any spiritual progress. That is not… A śūdra, a vaiśya… But they can be trained up. Therefore Kṛṣṇa said,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo śūdrās tathā vaiśyās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

In Kṛṣṇa consciousness, a śūdra, a caṇḍāla, the lowborn, he can be elevated to the highest stage of Vaiṣṇava. Vaiṣṇava is higher stage than brāhmaṇa.

So this boy, Ajāmila, he was passing, he saw that the śūdra was embracing another śūdrāṇī. Dṛṣṭvā tāṁ kāma-liptena. When he saw that this man and woman is embraced with one another with lusty desire… Embracing woman or man, this is kāma, lust. There is no question of any other thing. Kāma-liptena. Dṛṣṭvā tāṁ kāma-liptena bāhunā. The man was embracing the woman, and the woman was embracing, pari-liptena, very closely attached, and everything was going on. Then… We have got lusty desires. Everyone's heart… Hṛd-roga-kāma. The material world means there is a heart disease which is called kāma, hṛd-roga-kāma. So hṛc-chaya-avaśam. If we… This is called impetus. If I see one engaged in lusty or sex affairs, naturally my sex desire also becomes awakened. Even though I am trying to control in the neophyte stage, still, if I see in my front something, lusty affairs, naturally I will be inclined to such. Therefore it is called avaśam. He was student, brahmacārī, practicing śama, dama, satyam, śaucam. He was not very old man; he was young man. But he could not control. Therefore it is said hṛc-chaya-avaśam. Avaśam sahasaiva: "all of a sudden," vimohitam, "he became very much attracted."

So this is the social condition. If in society we have no restriction, then naturally those young boys and girls, they will be inclined. And as soon as one is sexually inclined, he forgets all other culture and gradually becomes down fallen, as you will see from the life of Ajāmila. Although he was trained up… So similarly, this is a warning to our students that they are learning how to become Kṛṣṇa conscious. It is very difficult job. To become Kṛṣṇa conscious is not very easy thing. But by the grace of Lord Caitanya Mahāprabhu, we are trying to teach that, and it is becoming effective. Otherwise how you all European and Americans can give up these four sinful activities? So try to preserve. And it can be preserved only by remaining in the devotional service. It can be. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

māṁ ca vyabhicāriṇi
bhakti-yogena ya sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

As soon as you come on the platform of Brahman, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], then you will be able to. Otherwise you will not be able to. If you don't come on the transcendental platform, then you will not be able to.

So we have to stick to these principles to keep ourselves on the transcendental platform, rising early in the morning, offer maṅgala ārati, then gradually, one after another, attending class, guru-pūjā, and so on, so on. Up to till you go to bed, you should always be engaged. Then you will be above these three guṇas. Just like this boy, Ajāmila. He is attracted because all of a sudden he fell down on the platform of passion. There are three platforms: sattvic, rajasic, tamasic. So if you keep yourself on the sattvic platform, there is also chance to falling down on the passion and ignorance. But if you keep yourself in the śuddha-sattva platform… Śuddha-sattva platform means devotional service. Sattvaṁ viśuddhaṁ vasudeva-śabditam. Śuddha platform means… That is called vasudeva. As Vasudeva can beget a child whose name is Kṛṣṇa, similarly, if you keep yourself on the vasudeva platform, sattvaṁ viśuddhaṁ vasudeva-śabditam, then Kṛṣṇa will take birth. Kṛṣṇa will take birth. So our these rules and regulation, restriction, means to keep one on the vasudeva platform. We should remember always that. And if you keep yourself on vasudeva platform, these things will not entice you. Otherwise we shall be enticed and fallen down. Agāma hṛc-chaya-vaśaṁ sahasaiva vimohitaḥ.

Sometimes we go to hear or see rāsa-līlā. But unless we are advanced in spiritual consciousness, this hearing of or seeing some rāsa-līlā, sometimes it brings us down. If one is actually seeing rāsa-līlā, the result will be hṛd-roga-kāmam apahinoty acireṇa dhīraḥ. This is the injunction in the Śrīmad Bhāgavatam. If one has actually heard from a realized person about vikrīḍitam idam vraja-vadhūbhir viṣṇoḥ, Viṣṇu and vraja-vadhū, the gopīs, vikṛtam, their līlā, their pastime Śraddhānvita anuśṛṇūyād atha varṇayed yaḥ. One who is actually advanced in spiritual consciousness, śraddhānvita, anuśṛṇuyāt, and hears from the realized person-anu, anu means paramparā, not from ordinary person, professional reciter, but from a realized person-the result will be hṛd-roga-kāmam apahinoti. Then the, our natural lusty desires will disappear. That is the result. But in spite of disappearing our, this lusty desire, if we increase our lusty desire, that means we are spoiling our life. Therefore it is forbidden that neophyte students, they should not indulge in these affairs of rāsa-līlā. You should be very careful. People are very much accustomed to see rāsa-līlā in Vṛndāvana. Maybe they are advanced, but the test is whether he has given up his lusty desire. That is the test. If he has given up, then, after seeing rāsa-līlā, he should not have returned to home. My Guru Mahārāja used to say, "Do not go to Vṛndāvana with return ticket." So therefore it is very confidential. There are ten cantos in Bhāgavatam. Nine cantos are devoted to understand Kṛṣṇa, nine cantos. Then tenth canto begins. Then Kṛṣṇa's birth and pastimes are mentioned there. So we should not jump over the tenth canto all of a sudden. People are very much anxious to jump over the tenth canto. No. Tenth canto is the mukhāravinda. It is the face of Kṛṣṇa, smiling. But Kṛṣṇa worship begins from the lotus feet of Kṛṣṇa. Nobody offers flowers and tulasī on the face of Kṛṣṇa. They offer on the feet. That is the beginning, the first and second canto of Śrīmad Bhāgavatam, two lotus feet. So we have to go by and by. And when we are actually experienced devotional servant, then you try to understand the tenth canto. This is the way. Otherwise there may be fall down, as this Ajāmila fell down. He was neophyte, and as soon as he saw the śūdra and śūdrāṇī embracing, he became victmized.

So we should be very… Brahmacārī, there are so many restrictions. Even to see woman-"A beautiful woman is going, let me see"-that is also forbidden. That is also subtle sex enjoyment. Gross and subtle, there are so many subtle sex enjoyments-to think of woman, to see a beautiful woman going on the street, or to talk about woman, to read about woman. There are eight kinds of subtle sexual intercourse. So it is restricted. But in the Kali-yuga it is very difficult to follow all the rules and regulation. One is not trained up. Even up to ripe old age, one becomes attracted by beautiful women. Especially in the Western countries. I have seen in Paris, old man, seventy-five years old, eighty years old, they are going to the brothel. They are going to the night club. They are purchasing ticket to enter into the club-fifty dollars. Then they have to pay for the woman and wine and everything. In this way…

So hṛd-roga-kāma, this hṛd-roga, hṛc-chaya, is a heart disease. It is very, very difficult to avoid unless one is fully Kṛṣṇa conscious. And that is stated by Yamunācārya:

yadavadhi mama cettaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

This is the test. Yadavadhi kṛṣṇa-padāravinde. "Since I have learned how to take transcendental bliss from the lotus feet of Kṛṣṇa…" He is explaining. He was an emperor. He had ample opportunity of enjoyment, material enjoyment. He was enjoying it. But he said, "Since I have become Kṛṣṇa conscious and I am taking pleasure in Kṛṣṇa consciousness, from that time," bata nārī-saṅgame smaryamāne, "whenever I think of enjoying with woman, I spite on it." This is the test. This is the test, how I am becoming advanced. You do not require any certificate from anyone. You can learn yourself. Just like when you are eating, you do not require any certificate from others, "Whether I am feeling all right?" Eating means you are hungry, so if you eat, you will feel satisfied. Your hunger will be satisfied. You will be getting strength. These are the symptoms that have eaten. Similarly, when you'll no longer be attracted by this sex desire, then you should understand that "I am now making progress in Kṛṣṇa consciousness." This is the test.

So this boy became victimized. Although he was under training, he was not completely fit. Therefore he fell victimized by seeing this affair, lusty affairs. So at that time might be one or two cases. Now the whole world is full with all of these lusty desires, especially in the Western country. Here also now it has come. No more they are following the Vedic principles. But it is not so deteriorated as in the Western countries, and so we should be very, very careful. Not only… Simply becoming careful will not. We must advance in Kṛṣṇa consciousness, and that is very easily done by chanting Hare Kṛṣṇa mantra. If you keep yourself always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, then it will be… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is hṛc-chaya-vaśam. The lusty desire is a disease of the heart. It is… Practically it has no value. So therefore Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam. They cleanse the heart with all dirty things. Ceto-darpaṇa-mārjanam. How? Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. This is confirmed in Bhāgavatam, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51] Simply by chanting, you can keep. If you follow the rules and regulation and chanting, then you will not be victimized. You'll make your progress without any fear.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.1.62

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Vṛndāvana, August 29, 1975

Prabhupāda:

stambhayann ātmanātmānaṁ
yāvat sattvaṁ yathā-śrutaṁ
na śaśāka samādhātuṁ
mano madana-vepitam
[SB 6.1.62]

So his mind became very much agitated, young man, and he is seeing in his front that another young man and woman embracing and kissing. It is very difficult to restrain. Unless one is very advanced, it is not possible. That I was reciting, the verse by Yamunācārya, yadāvadhi mama cettaḥ padāravinde, kṛṣṇa-padāravinde nava-nava-dhāman rantum āsīt, tadāvadhi bata nārī-aṅgame bhavati suṣṭu niṣṭhi… Unless one is very strong in Kṛṣṇa consciousness, it is very difficult to restrain the mind and the senses. It is very difficult. Here it is said, mana madana-vepitum. Madana means Cupid, or the lusty desires. So he was agitated. His mind was agitated by lusty desires. Therefore we have to be very careful for the association. Saṅgāt sañjāyate kāmaḥ. We develop different consciousness by particular association. Therefore, for advancing in Kṛṣṇa consciousness, we must associate with the devotees. You cannot advance in Kṛṣṇa consciousness without being in the association of devotees. Śrī Narottama dāsa Ṭhākura says… (aside:) Tell them that Hindi will be in the evening. Tell them that Hindi will be evening. They are going away. Yes. Between half past seven to half past eight. So mano madana-vepitam. Cupid is always disturbing. This material world means this Madana, Cupid, whole material world. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ [SB 7.9.45]. Gṛhamedhi means those who have decided to prolong this body for sense enjoyment. That is going on. Everyone is trying so hard. In big, big cities they are working so hard like hogs and dogs, not for… They say that "We are hungry. We must work very hard." But that is not the fact. The real fact is that "We want to enjoy sex." So far hunger is concerned, you can control, but sex desire, it is very difficult to control.

So this material world means that maithunādi. Maithuna means sex intercourse. That is the beginning of material life. You know very well how strong is sex desire in the Western countries. Even old man, going to die, he has also. Although he cannot enjoy sex, still, he is trying his best by medicine, by other means, by intoxication, by stimulant. So that is the only happiness of this material world.

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkhaṁ
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ
[SB 7.9.45]

The human civilization means to create the population dhīra, not to be disturbed by sex impulse. This is human civilization, not that so many so-called sādhus and… They are now preaching openly the yoga by sex. Yoga by sex. They have invented. Yoga means to find out the Supreme Lord within one's self, within the core of the heart. That is real yoga. Yoga means to connect. To connect with whom? With sex life? No. The sex life connection is there even in the birds, beast, ants, animals, worms-everywhere-because the whole world is going on on sex life. Does it require any yoga system? But people are fallen so down that they have invented because people want it, and these rascals, they exploit. This is going on. So real yoga system means to control the senses, not to increase or indulge. They are clearly advertising in the Western countries, "Transcendental meditation. There is no restriction. There is no question of faith," and so many things, means as people want it. They want money, and they advertise like that. People do not want to follow the religious principles. People do not want any restriction. They advertise, "Yes. You haven't got to follow any restriction. You haven't got to believe in some religion. You simply pay me $127, and I give you mantra, and you become happy." This is going on.

But that is not the fact. Real fact is how to control the mind. Here we see that mana madana-vepitam. Na śaśāka samādhātuṁ mano madana-vepitam. Our mind is always agitated for sense enjoyment. Mind is the master of the senses, or the chief man, just like superintendent. Mind is dictating, and the senses The mind is dictating, "You go there"; immediately the legs go. "You see here"; the eyes see. So mind is the center. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Bhagavad-gītā. This living entity, mamaivāṁśo Kṛṣṇa says, "All these living entities, they are My part and parcel." So question may be, "Then why they are rotting here? If the living entities are part and parcel of Kṛṣṇa, or God, so why does he not live with God?" The immediate answer is manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. These living entities, these conditioned souls who has come to this material world-the only reason is that they want to satisfy the senses, manaḥ-ṣaṣṭhānīndriyāṇi. Therefore there is struggle for existence. He wants to enjoy. He wants to become the enjoyer. But he is not enjoyer. That is called illusion. He is enjoyed. He cannot enjoy. Enjoyer is only Kṛṣṇa, puruṣa. Puruṣaḥ śāśvatam.

In the Bhagavad-gītā it is said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam adyam [Bg. 10.12]. Kṛṣṇa, the Lord, is described as puruṣa, and living entities are described as prakṛti. Apareyam itas tu viddhi me prakṛtiṁ parā, jīva-bhūto mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Kṛṣṇa has explained. There is material energy and spiritual energy. So jīva-bhūta. Jīva-bhūta, the living entities, they have been described as prakṛti, and prakṛti means females. And Kṛṣṇa has been described as puruṣa. So puruṣa is the enjoyer, and prakṛti is the enjoyed. Don't think that "enjoyed" means simply sex. No. "Enjoyed" means subordinate, to carry out the order of the puruṣa. This is the position of Kṛṣṇa and ourself. We are part and parcel, just like the hands and legs are my part and parcel of the body. So the duty of the hands and legs are that carry out my order. I say my legs, "Carry me there." He will… It will do immediately. My hand-"Just take it." I'll take it. The hand will take it. So this is prakṛti and puruṣa. The puruṣa orders, and the prakṛti performs the duty. This is the real…, not that as soon as we say prakṛti and puruṣa, immediately there is question of sex. No. Means… Prakṛti means obedient, obedient to the puruṣa. This is natural way. In the Western countries they are artificially trying to become equal, but that is not possible by nature. And there is no such question, inferiority or superiority. There is no such question. Such like the begin, in the beginning, yato vā imani bhūtāni jayante. Janmādy asya yataḥ [SB 1.1.1]. Wherefrom this puruṣa and prakṛti relationship begun? Janmādy asya yataḥ. It has begun from the Absolute Truth. Therefore Absolute Truth is Rādhā-Kṛṣṇa, the same puruṣa and prakṛti. But Rādhārāṇī is the servitor, serving. Rādhārāṇī is so expert that She always attracts Kṛṣṇa by Her service. This is Rādhārāṇī's position. Kṛṣṇa is called Madana-Mohana. Here in Vṛndāvana there is Madana-Mohana, and Rādhārāṇī is called Madana-Mohana-Mohinī. Kṛṣṇa is so attractive that we are attracted by Cupid, and Kṛṣṇa attracts Cupid. Therefore His name is Madana-Mohana. And Rādhārāṇī is so great that She attracts Kṛṣṇa. Therefore She is the greatest. In the Vṛndāvana, therefore, people are accustomed to chant Rādhārāṇī's name more than Kṛṣṇa's name-"Jaya Rādhe." Yes. If you want Kṛṣṇa's favor, you just try to please Rādhārāṇī. So this is the way.

Now here it is said, mana madana-vepitam: "Mind was agitated." So this mind agitation will go on unless one is attracted by Madana Mohana. If we do not be attracted by the Madana Mohana, so long we are not attracted by Madana Mohana we must be attracted by Madana, madana-vepitam. This is the process. And unless you can control your mind, unless you are able to control your mind not to be disturbed by Madana, there is no question of liberation or salvation. The ultimate goal of life is how to become free from this material engagement, repetition of birth, death, and threefold miseries. That is the perfection. They do not know what is the goal of life, what is the perfection of life, the whole world. Especially in this age they are so fallen that they do not know what is the goal of life. All these big, big political parties, philosophers, scientists, they have no knowledge. They are in the darkness. Therefore it is called illusion, in the darkness. But we understand that kṛṣṇa sūrya sama: "Kṛṣṇa is just like sun." Kṛṣṇa sūrya-sama; māyā andhakāra: "And this darkness means māyā."

kṛṣṇa sūrya-sama; māyā andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra
[Cc. Madhya 22.31]

Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. This is the process.

So it is a great science. Kṛṣṇa consciousness movement is most scientific movement to get the whole human society from the pitch of darkness. Gṛham andha-kūpam. Gṛham andha-kūpam. The Prahlāda Mahārāja was asked by his father, "What you have learned most…," I mean to say… I forget. Yes, "The best thing, what you have learned?" He said, hitvāndha kūpaṁ, hitvātma-ghātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Tat sādhu manye asura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt. The same thing. Sadā samudvigna-dhiyām asad-grahāt. The materialistic persons, they are always in anxiety. Tat sādhu manye asura-varya dehinām. Dehinām means not only human society. Anyone who has accepted this material body, even a small ant, and a big, the demigods, Indra and Lord Brahmā, such big, big They are also living entities, and the ant is also living entity. By their pious activities they have got big, big post as demigods, prolonged life and many other facilities. But they are all living entities. So these living entities means everyone has got a material body. Material body means it will end. Antavanta ime dehā [Bg. 2.18]. In the Bhagavad-gītā it is said. However strong you may be for one, antavanta ime dehā, it will end. You cannot You may run in the morning three miles and then take very stimulative foodstuff, and Everyone is trying to become very strong. That is good, but however strong we may be, even Hiraṇyakaśipu, it is not possible to stay here. Hiraṇyakaśipu became very, very strong. He insured that he would not die in daytime, at nighttime, and in the water, in the land, on the sky, not by any human being, not by any demigods, not by any animal, not by any weapon. Everything he insured there. That's all right. But God's policy is so nice that, all his insurance keeping aside, He killed him not by weapon-by the nails. He forgot this, that "I may be killed by the nails." Then he thought, "I shall not be killed by any animal or man." So Nṛsiṁhadeva-you cannot say it is lion or man-mixed. And he thought that he would not die in daytime or nighttime, but he was killed in the evening. It is neither day nor night. So he would not be killed in the sky, in the water or in the land, so he was killed on the threshold. Therefore we should always remember that we cannot cheat God. He is always at least little more intelligent.

So the conditioned soul, they want to cheat God. They want to deny God. They want to cheat God. That is not possible. In spite of all your insurance and cheating policy, you must have to die. That is stated in the Bhagavad-gītā. Mṛtyuḥ ahaṁ, sarva-haram: "You do not accept Me. That's all right. You are collecting things for your enjoyment. But I shall… When I shall come as death, not only you shall be killed, but I shall take away whatever you possess." So this is intelligence, that… They say, "There is no God," and God says, "Yes, you see Me at the time of death." But you cannot avoid death. So before meeting death… Just like Hiraṇyakaśipu. Prahlāda Mahārāja so many times requested, "My dear father, why you are becoming atheist? By His grace you have got so much power. Just submit to Him." "No. There is no God. I am God." So this is called demon. In spite of being punished in so many ways, they will deny the existence of God. So they are… Those who are not devotee, they will be agitated by the māyā, by Madana, by Cupid, by so many other illusory things. But if one becomes Kṛṣṇa conscious, then nothing can. Because Kṛṣṇa conscious person is not in want. He is not in want. So long we will be in want, our mind will be agitated. Therefore Prahlāda Mahārāja advised that, sadā samudvigna-dhiyām: "Those who are always agitated…" Everyone is agitated. Samudvigna. Tat sādhu manye asura-varya dehinām. Anyone who has accepted this material body must be always agitated in mind, sadā. Why? Asad-grahāt. Because he has accepted this temporary body, he must be full of anxiety. It cannot be avoided. Asad-grahāt. Asato mā sad gama. The Vedic injunction is "Don't keep yourself in this temporary world or temporary body. Must go to the spiritual world, back to home, back to…" This is Vedic injunction. Sad gama. Asato mā sad gama. Asad-grahāt. If you accept this temporary material world, means temporary body… Dehino 'smin yathā dehe kaumāraṁ yauvanam… [Bg. 2.13]. We are transmigratng from one body to another. This is asad-grahāt. Why I shall transmigrate if I am eternal? Na hanyate hanyamāne śarīre [Bg. 2.20]. I am eternal. So this is intelligence: "How I can get permanent body so that I may not have to change bodies one after another." This is intelligence.

So this person… There are many important words in this verse, and it can be explained for a long time. The one word is that stambhayann ātmanā ātmānam. Just like a thief is going to steal. He also tries to control him: "I am going to steal. The after-effect will be that I will be arrested, and I will have to go to jail, and it is forbidden by śāstra and human laws also, state laws. So I am going to steal. There is risk." Actually there is risk. But this consciousness beats him, but he cannot control. This is the position. He cannot control. He knows everything, but still, he steals. The same thing happened here. Here it is said, na śaśāka samādhātum. He was a brāhmaṇa, learned brāhmaṇa. He knew that "I am being agitated by these sex desires. It is not good. It is not good." Yathā-śrutam. Śruta. Śruta means Vedic knowledge. He had sufficient education in Vedic knowledge. Yathā-śrutam and yāvat sattvam, as far he could control… Stambhayann ātmanā ātmānam. He tried to control the mind as far as intelligence concerned, but na śaśāka-he could not control. Na śaśāka samādhātum. Why? The mind was too much agitated. This is the point. This is the point, that his mind was too much agitated, madana-vepitam, by lusty desire. Lusty desire is very strong. Therefore it is in the injunction of the śāstra,

mātrā svasrā duhitrā vā
nāviviktāsane vaset
balavān indriya-grāmo
vidvāṁsam api karṣati
[SB 9.19.17]

That is vidvāṁsam api karṣati. This Ajāmila is a learned brāhmaṇa. He is vidvān. He is not a fool. But vidvāṁsam api karṣati. Therefore it is forbidden, mātrā svasrā duhitrā vā: "Don't keep yourself in a lonely place and talk 'pish pish' with woman, even she is mother, daughter, or sister." Strictly forbidden. That "pish pish" will kill you. Therefore it is forbidden that "Don't talk in solitary place with woman even she happens to be your daughter, your mother, and your sister." Generally one is not agitated in sex with mother, with sister, with daughter. But it is forbidden up to death. Even Brahmā became agitated by seeing his daughter. There is instances. Even Brahma, and what to speak of others?

So mind is so susceptible that… But this mind can be controlled only by Kṛṣṇa consciousness. Yoginām api sarveṣāṁ mad-gata anāntarātmanā [Bg. 6.47]. Mad-gata, thinking of Kṛṣṇa, āntarātmanā, within the core of heart. Mad gata anāntarātmṇā, śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ: "He is first-class yogi." So unless we can control the mind, we cannot become yogi. Yoga means indriya-saṁyamaḥ. Yoga means not reducing fat or this or… No. Yoga means controlling the mind, controlling the senses, and concentrate it upon Viṣṇu, Kṛṣṇa. Mat para. Yogaṁ yuñjan mad-āśrayaḥ. That is yoga. When we take shelter of Kṛṣṇa and practice yoga, then it will be successful, not that transcendental meditation, this, all foolish things. No. So we have to control the mind. If you want liberation from this material world, you have to control your mind. Therefore Ambarīṣa Mahārāja, he showed us example that sa vai manaḥ kṛṣṇa padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Simply engage your mind thinking of Kṛṣṇa and talk of Kṛṣṇa. Then this agitation will not disturb you.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.63

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Vṛndāvana, August 30, 1975
Prabhupāda:
tan-nimitta-smara-vyāja
graha-grasto vicetasaḥ
tām eva manasā dhyāyan
sva-dharmād virarāma ha
[SB 6.1.63]

So the one word is very significant in this connection: graha-grasto vicetasaḥ. Graha-grasto means ghostly haunted or influenced by bad star, graha-grasto. Sometimes we become… We are always graha-grasto in this material world. It is said by some Vaiṣṇava poet, piśāci pāile yena mati-cchana haya māyār graṣṭa jīvera sei dāsa upajaya. Piśāci, ghostly haunted or inspired by the witches, when one becomes so, mati-cchana, he becomes bewildered and his intelligence becomes scattered. Mati-cchana. That is the condition of all living entities within this material world in different degrees. Everyone is ghostly haunted. And what is that ghostly haunted? That ghostly haunted, tan-nimitta-smara-vyāja. This Ajāmila had seen one śūdra and one śūdrāṇī were embracing, kissing, laughing, enjoying in lusty affairs. So he became tan-nimitta. By seeing these activities of the śūdra and the śūdrāṇī, naturally the lusty desire is there, which I explained yesterday. It is called hṛd-roga-kāma. This kāma, lusty desire, is a heart disease. So he was infected by the heart disease by seeing the scene, that one woman and man is embracing kissing, immediately.

So the nature's law is so nice or so perfect that by seeing only, you will be infected, by seeing only. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We are put into such a position that every moment we are being affected by the three modes of material nature. Prakṛteḥ kriyamāṇāni. The prakṛti, the nature, is working so expertly. Prakṛteḥ kriyamāṇāni. And kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. In this way our transmigration from one body to another, tathā dehāntara-prāptiḥ [Bg. 2.13], it is due to this infection of contacting different material modes of nature. The whole world is going on. So therefore our business of human life is how to protect ourself from this infection of material nature. That should be the aim of human life, not that allow us to be infected more and more and become implicated in the cycle of birth and death, sometimes lower, sometimes higher. This is not intelligence. The intelligence is how to get out of it. In the lower animal forms of life the nature takes care. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati, kṛmayo rudra-sāṅkhyakāḥ. From the aquatics to the plant life, then insect life, then bird life, then beast life, then we come to the human life. And that is also When we come to the civilized life we should not waste our time like animals or lower creatures.

Therefore another important thing is that those who are born in India, Bhāratabhūmi, they are to be considered the topmost. Therefore Caitanya Mahāprabhu has said,

bhārata-bhūmite manuṣya-janma haile jāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

This is Caitanya Mahāprabhu's mission. Those who have taken birth in India, Bhāratabhūmi, they should make their life perfect by understanding the Vedic knowledge. And the Supreme Lord Kṛṣṇa comes here to teach the Vedic knowledge. He left Bhagavad-gītā. Then Vyāsadeva developed the idea of Kṛṣṇa consciousness from Bhagavad-gītā, Vedānta-sūtra, into Śrīmad Bhāgavatam. Bhāṣyayaṁ brahma-sutrānām. So we have got this advantage, and we are giving up these advantages. First of all, the advantage is that we are born in India, and we have got the stock of knowledge left by great sages, ṛṣis and the Supreme Personality of Godhead. And you are not taking advantage of it. How much foolish we are becoming by so-called education, we should understand that. It is graha-grasta. We are thinking that… Our leaders are thinking that India, becoming too much religiously conscious, they have been poverty-stricken. No. That is not the fact. By Kṛṣṇa's desire, by Kṛṣṇa's will, everyone is provided. In the Vedas it is said, yo eko bahūnāṁ vidadhāti kāmān. The Supreme Lord is quite competent to provide, to supply the necessities of life to millions and millions of living entities. There is no question of scarcity of supply. Eko yo bahūnāṁ vidadhāti kāmān. In the forest there are millions of elephants. Who is supplying them food? Kṛṣṇa is supplying. So there is no question of overpopulation. Overpopulation, there is no question of. If Kṛṣṇa has overpopulation, He is competent to supply them food. But it is the nature's restriction. When we become godless, the nature's trouble will be there. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like the flood is going on in many parts of the world. So this is due to our sinful life. Nature is punishing. Adhidaivika. You cannot control. Nature will punish. Why nature is punishing? Because we are godless. That is nature's business. The more we become godless, the more we'll be punished by the laws of nature. Therefore in the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā. You cannot surpass. You make many scientific plans to overcome-it is not possible. Then how it is possible? Mām eva ye prapadyante māyām etāṁ taranti. Unless you surrender to Kṛṣṇa That is your business.

Therefore Kṛṣṇa openly says, sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. The Ajamila, he was brāhmaṇa, undoubtedly, but he fell a victim to māyā. But you know the story of Haridāsa. He was young man at that time, and one man instigated a prostitute, young prostitute, to deviate him, but she was unable. On the other hand, the prostitute became a Vaiṣṇavī. This is the difference between a devotee and a nondevotee. A nondevotee cannot surpass the stringent laws of material nature. But a devotee can do that because a devotee is not affected by the influence of material nature. It is stated in the Bhagavad-gītā that,

māṁ cavyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"Anyone who is strictly engaged in devotional service, he surpasses the influence of the laws of material…" Sa guṇān samatītya etān. He can surpass. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. This is the only way. Otherwise how these European and American boys and girls, they are living strictly under regulative principle-no illicit sex, no meat-eating, no intoxication up to drinking tea, and no gambling? How they can surpass them? It is possible when one is a devotee, pure devotee. That is possible.

So this is the example. The Ajāmila was trained up as a nice brāhmaṇa, but he was not still expert to become Vaiṣṇava. Therefore… But still, the seed of Vaiṣṇavism was there because a brāhmaṇa is trained up how to worship Viṣṇu, how to worship Nārāyaṇa. That is essential. So this boy was also trained up how to worship Nārāyaṇa, Viṣṇu. And it was beneficially at the last stage of his life. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even if you practice little of devotional service, it can save you from the greatest danger of life. That actually happened in the life of Ajamila. So tan-nimitta. So in this age, especially Kali-yuga, it is very, very difficult to save oneself from these infections of life. We have got already… We have come to this material world to fulfill our lusty desires. Naturally whenever there is any lusty activities, our heart disease immediately becomes impeted, and the same thing happened to Ajāmila. And graha-grasto vicetasaḥ. Graha-grasta. Just like when we are haunted by ghost-a ghost captures, then vicetasaḥ, we are lost, lost of our our consciousness, our intelligence-he became like that. Tām eva manasā dhyāyan. Then, instead of meditating on Kṛṣṇa, he began to meditate on the lusty affairs of the śūdra and the śūdrāṇī.

Therefore, in the Kali-yuga the so-called meditation is a farce. Because we are always seeing these lusty affairs before our eyes, naturally when we close our eyes and meditate, instead of thinking of Kṛṣṇa or Viṣṇu, we shall think of woman and other things. Therefore it is not possible. In the Kali-yuga it is not possible. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. In the Satya-yuga it was possible, meditation on Viṣṇu, not on other things. But now, in this Kali-yuga, we are infected with so many lusty desires that it is not possible. Therefore śāstra said, kṛte yad dhyāyato viṣṇuṁ tretāyāṁ majato makhaiḥ. You can realize Viṣṇu because Viṣṇu is the ultimate goal of life. But we do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. So that Viṣṇu meditation was possible in the kṛte, in the Satya-yuga, when a man used to live for hundred thousands of years. And then reduce. The next age it is ten thousand of years. Then again, in the next age, it is one thousands of years. And now it is reduced to one hundred years. So therefore it is said that,

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ majato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

In the Kali-yuga you perform perfect meditation by loudly chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the recommendation of the śāstra-not only one, but many śāstras. In the Bhāgavata also it is said,

kaler doṣa-nidhe rājan
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

So there are dangers in this material world. It is very dangerous place, padaṁ padaṁ yad vipadām [SB 10.14.58], every step, not only spiritually, materially also. Suppose you are out of this temple, there is every chance you may be dashed by a motorcar and die. So it is dangerous. Padaṁ padaṁ yad vipadām. So our motive of life should be how to get out of this dangerous position of life. How to get out of it, that should be the aim, not that to become more and more implicated in with this dangerous situation of life. That is not intelligence. The intelligence is how to get out of it. That is this movement, Kṛṣṇa consciousness movement, how to get out of this dangerous position and go back to home, back to Godhead-this is the mission. It is not that by spiritual advancement one gets material facilities to increase the income and increase the standard of sense enjoyment. This is karma-kāṇḍīya-vicāra karma, to get the resultant action of our fruitive activities. And that is not very… They are called mūḍha. Those who are engaged in karma-kāṇḍīya entanglement, they are called mūḍha. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on the word mūḍha described in the Śrīmad Bhagavad-gītā. The mūḍha means karmīs. Karmīs, they work day, day and night, very hard. What is their aim? The aim is sense gratification. That is done by animals like dogs and hogs and asses. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. This is the recommendation, that this life, human life, ayaṁ deha, nṛloke, in this Everyone has got a material body, but one who has got a material body in the human society, nṛloke Kaṣṭān kāmān na arhati. To work so hard simply to satisfy the senses is not desirable.

So modern civilization means that increase the activities of sense gratification. And especially… Of course in India, still there are peaceful land. But in the Western countries, from five o'clock in the morning we see on the streets thousands and thousands of motorcars. They are going to work, thousands and thousands. And they will come at night. This has begun also in India. We see in big, big cities like Calcutta and Bombay, they are coming early in the morning from home, and going, night, going at home at night, ten o'clock, eleven o'clock, and then sleep for two or three hours and again go to work. So there is a story. Just like a little child, because when his father comes back, he is asleep, and when the father goes out of home, he is asleep. So one night he saw one man is lying there. So he is asking his mother, "Who is this man? Who is this man?" Actually this is the position, that we are working day and… Bombay and Calcutta we have seen that they are hanging on the, what is called, local trains, and there are sometimes accidents.

So in this way, gradually, we are coming to very dangerous, I mean to say, pattern of living condition with the age, with the advancement of this age of Kali. And it is said that for earning our bread we have to work like an ass in this Kali-yuga. This is not civilization. The civilization is… That is really Vedic civilization, that ayaṁ deha. Nāyaṁ deha nṛloke kaṣṭān kāmān. We should make our life so simple and easy that we can get our necessities of life without any hard labor and save time to advance in Kṛṣṇa consciousness. That is perfect civilization. This is not perfect civilization. There is every chance of being influenced by these lusty desires, and that is going on, especially in the Western country. They lusty for fulfilling these lusty desires there are so many clubs at night, nightclubs, bottomless and topless and so many advertisements. This is not civilization. Civilization is peaceful life, and we should be satisfied in simple mode of life and always think of Kṛṣṇa. Therefore Vṛndāvana life is like that, Vṛndāvana life, especially those who are engaged in devotional service. So we have opened this temple to give facility to the elderly section of the human being to come and live with us. We invite all elderly persons, especially retired person. They should come and live with us. We have got a nice guesthouse, and if required, we can construct many other guesthouses. At least those are retired Everyone should retire after fiftieth year. That is the injunction of the śāstras, that pañcāśordhvaṁ varaṁ vrajet. After fifty years one should give up family life and vanaṁ vrajet. Pañcāśordhvaṁ vanam. Vanam means Vṛndāvana. Vanaṁ vrajet. Similarly, Prahlāda Mahārāja has advised,

tat sādhu manye asura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-ghātam gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

Vanaṁ gato. One should go in the vana, in Vṛndāvana. Then what to do there? Harim āśrayeta. Otherwise, if we live in Vṛndāvana like monkeys and other animals, that will not be beneficial. Harim āśrayeta. Come here, live here and take shelter of Hari. That is the ultimate goal. Therefore Hari personally says, Kṛṣṇa, sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. Harim āśrayeta.

So we are not only inviting Indians throughout the whole world. Now we have got connection with the whole world. We invite everyone. At least after the age of fifty they should come here in Vṛndāvana. They should live peacefully and take shelter at the lotus feet of Kṛṣṇa-Balarāma and be happy in this life and get salvation in next life.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.1.64-65

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Vṛndāvana, September 1, 1975
Prabhupāda:
tām eva toṣayām āsa
pitṛyeṇārthena yāvatā
grāmyair manoramaiḥ kāmaiḥ
prasīdeta yathā tathā
[SB 6.1.64]

So after seeing the woman, he was meditating always, twenty-four hours, about the subject, lusty desires. Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. When one becomes lusty, then one becomes lost of all intelligence. The whole world is going on on the basis of these lusty desires. This is material world. And because I am lusty, you are lusty, every one of us, so as soon as my desires are not fulfilled, your desires are not fulfilled, then I become your enemy, you become my enemy. I cannot see you are making very good progress. You cannot see me making very good progress. This is material world, envious, lusty desires, kāma, krodha, lobha, moha, mātsarya. This is the basis of this material world.

So he became… The training was that he was training to become a brāhmaṇa, śamo, dama, but the progress became checked on account of being attached to a woman. Therefore according to Vedic civilization, the woman is accepted as hindrance to spiritual advancement. The whole basic civilization is how to avoid… Woman… You do not think that only woman is woman. The man is also woman. Don't think that the woman is condemned; man is not. Woman means enjoyed, and man means enjoyer. So this feeling, this feeling is condemned. If I see one woman for enjoyment, so I am man. And if woman also sees another man for enjoyment, she is also man. Woman means enjoyed and man means enjoyer. So anyone who has got feeling of enjoyment, he is considered to be man. So here both sexes meant for… Everyone is planning, "How I shall enjoy?" Therefore he is puruṣa, artificially. Otherwise, originally, we are all prakṛti, jīva, either woman or man. This is outward dress.

In the Bhagavad-gītā it is said,
apareyam itas tv (anyāṁ)
viddhi me prakṛtiṁ parām
jīva-bhūtāḥ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

The prakṛti… We are prakṛti, nature, spiritual nature, parā prakṛti. The material nature is aparā prakṛti, and we living entities, we are trying to enjoy this prakṛti. Therefore sometimes the living entity, either man or woman, he is described as puruṣa. Puruṣa means the one who keeps the feeling of becoming enjoyer. That is puruṣa. So this material world is prakṛti and puruṣa. It is said in the Śrīmad Bhāgavatam in the instruction of Ṛṣabhadeva, puṁsaṁ striyā mithunī-bhāvam etat. The whole basic principle of materialistic civilization is the attachment between man and woman. Puṁsaṁ striyā mithunī-bhāva. Mithunī-bhāvam is sex. And tayor mitho hṛdaya-granthim āhuḥ. On account of this sex relationship, the man or woman is bound up. Hṛdaya-granthi. Granthi means knot, and hṛdaya means heart. So the man is thinking of the woman, and the woman is thinking of man. Hṛdaya granthim āhuḥ. Then we require material possession. Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is our material, conditional life.

So this man, although he was being trained up as a brāhmaṇa, his attention was diverted all of a sudden by seeing one śūdra and śūdrāṇī embracing, kissing, talking. So that became his meditation. Instead of meditating on Viṣṇu, he began to meditate on that śūdrani. Svayam eva toṣayām āsa. In the first verse, tan-nimitta-smara vyāja-graha-grasto vicetasaḥ. He became mad, vicetasa, bewildered, as if haunted by ghost. Tām eva manasā dhyāyan. Always meditating, "How shall I get that woman? How shall I please that woman so that she may satisfy my lusty desires?" Therefore tām eva toṣayām āsa: "His only business was how to please her." Now they require money. So he was not earning money, but pitṛyeṇa, whatever money he inherited from the father's earning… The son generally inherits father's property. He was the only son. So he was squandering the father's money in that way just to please that śūdrāṇī-tām eva toṣayām āsa pitṛyenārthena yāvatā-as much as possible. If he could get more money, then he would have spent them only for that women. Grāmyaiḥ. Grāmyair manoramaiḥ. This word grāmya is very significant. Grāmya means external, material. Grāmyair manoramaiḥ. By the sense gratification, whatever we find very pleasing, that is called grāmya manorama. Actually that is not pleasing. That is entangling. But he became entangled. So grāmyair manoramaiḥ kāmaiḥ. The basic principle is lust. Kāmaiḥ prasīdeta yaḥ. Wanted to satisfy the woman here and there as soon as meets. We can see these examples very often. Then next step was,
viprāṁ sva-bhāryām aprauḍhāṁ
kule mahati lambhitāṁ
visasarjācirāt pāpaḥ
svairiṇyāpāṅga-viddha-dhīḥ
[SB 6.1.65]

There are three kinds of women: kāmiṇī, svairiṇi, and puṁścalī. Puṁścalī. Svairiṇi means free, freedom. Nobody is controller. That is called svairiṇi. And kāmiṇī means to attract, very much attract. And another, puṁścalī-living with woman, er, man for some time; giving up; again another; again another. That is exemplified by the lightning. You have seen the lightning-immediately, within a second, from this cloud to that cloud, that cloud to that cloud. So they are called svairiṇi. So three divisions. Similarly, there are divisions of men also.

So in this way the material world is very, very entangled. And if we become Kṛṣṇa conscious, then we become free from this entanglement. All these criticisms or the divisions are there for grāmyaiḥ. Therefore Caitanya Mahāprabhu has advised, grāma-kathā nā śunibe, bhāla nā khāibe nā bhāla nā paribe. This is vairāgya-"Don't indulge in grāmya-kathā." Therefore we always advise, "Don't read newspaper. Don't read any other book," because it is full of grāmya-kathā, grāmyaiḥ. So to avoid it as far as possible. There is no need. What is the news of a grāmya-kathā newspaper? The same thing repeated. "Here there is flood, where there is train disaster, where there is accident, and political, and one politician is giving speech, another politician is giving speech." These are the grāmya things. So we should save ourself. Grāmyair manoramaiḥ. These externally very attractive news, we should avoid it completely. We shall simply talk of Kṛṣṇa. That is the safest method. We shall simply talk kṛṣṇa-kathā. And kṛṣṇa-kathā means what Kṛṣṇa has said. That is kṛṣṇa-kathā. Or what is spoken about Kṛṣṇa. So Bhagavad-gītā means kṛṣṇa-kathā, what Kṛṣṇa has said. And Śrīmad Bhāgavatam is also kṛṣṇa-kathā because everything said about Kṛṣṇa. So we don't We should not indulge in grāmya-kathā. That will mislead us. And if we do not indulge in grāmya-kathā, but if we make advancement on Kṛṣṇa-kathā, then we are always situated on transcendental position. We are no more affected by the modes of material nature. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. So we should stick to this principle. Then we shall be saved. Otherwise, either I become man or woman, we are all condemned because we are implicated with grāmya-kathā.

So grāmya-kathā should be avoided. The temple is specially meant for Kṛṣṇa-kathā. Here there is no other business than Kṛṣṇa. Therefore a temple is always transcendental, nirguṇa. Nirguṇa. If you live in the forest, that is sattva-guṇa. If you live in the city, that is rajo-guṇa. And if you live in the brothel or liquor house or gambling house, that is tamo-guṇa. But if you live in the temple, that is nirguṇa. Traiguṇya-viṣaya-vedā nistraiguṇyo bhavārjuna. This is advice of Kṛṣṇa. The whole world is complicated with the three modes of material nature, and you have to become above this material nature. Nistraiguṇyo bhavārjuna. So nistraiguṇya, how you can become? Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who… (end)

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Śrīmad-Bhāgavatam 6.1.66

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Vṛndāvana, September 2, 1975
Prabhupāda:
yatas tataś copaninye
nyāyato 'nyāyato dhanaṁ
babhārāsyāḥ kuṭumbinyāḥ
kuṭumbaṁ manda-dhīr ayam
[SB 6.1.66]

So this is the beginning of saṁsāra. So there is attraction between man and woman, and as soon as the attraction becomes little intimate, they unite. Then they have children. Then they require money, apartment, so many things. This man became sinful. He gave up his real wife, married wife, coming from very good family, but he became attracted with that śūdrāṇī, fourth class. Śūdra means fourth class, worker class. Brāhmaṇa, kṣatriya, vaiśya, śūdra. So śūdra women, they are not chaste. Some of them are practically professional prostitute. But that is not in higher caste family-brāhmaṇa, kṣatriya, vaiśya. But at the present moment it is very difficult to distinguish who is brāhmaṇa and who is śūdra. But formerly this is the system of Vedic civilization-ideal character, ideal behavior of the brāhmaṇa; less, little less, kṣatriya; little less, vaiśya; and less than the vaiśya, the śūdra; and less than the śūdras are called caṇḍālas. First class, second class, third class, fourth class, and then fifth class.

So this man, being attracted with the śūdrāṇī, naturally there was children. So he began to maintain them. This is natural affection. Even cats and dogs, they maintain their children. The birds also, they maintain their kiddies. So although children were born of śūdrāṇī, natural, there was affection. So he required money. But he became sinful; he could not earn money honestly. A sinful man cannot earn money honestly. Just like a thief: because he has adopted the means of earning money by sinful activities, he cannot take to honest work. He can work, but he is accustomed to steal. He knows that "This work is not good." If he is arrested, he will be punished. He has seen that one thief arrested and punished, and he has heard also that if one steals, he will be punished. And he has heard also from the śāstra, either law book or Vedic literature, that "Stealing is not good. It is punishable." But still, he does it. That means a sinful man cannot restrain himself from sinful activity. He has to do it. Kāraṇaṁ guṇa-saṅgo asya sad-asad-janma-yoniṣu [Bg. 13.22]. Unless you give up the particular situation with the modes of nature, it is not possible for him to restrain himself from committing sinful activities.

So he became sinful because he left his married wife and he became attracted with a śūdrāṇī immediately. That has been described in the previous verse. Visasarjācirāt pāpaḥ. Pāpaḥ means sinful man. He became sinful immediately. Therefore we stress on marriage. They cannot understand why this association stresses so much for marriage, not to live… They live as friend. That is śūdra. There is no legal marrige. Śūdra and śūdrāṇī. Just like he was living with the śūdrāṇī-he was not married-as friend. So even śūdra's marriage there is. For the śūdra there is one āśrama-that is gṛhastha āśrama. And for the brāhmaṇas, four āśramas: brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is for the brāhmaṇas. For the kṣatriya: brahmacārī, gṛhastha, and vānaprastha. For the vaiśyas: brahmacārī and gṛhastha. And for the śūdras: no brahmacārī, only family life, and that also sometimes without marriage. This is the low-grade, first-grade, second-grade. So now to live as friend, a śūdra, that is now current all over the world. Now marriage is being forgotten. That is also written the śāstra, that "There will be no more marriage. One man and woman should live together by agreement." That is going on now in Kali-yuga. Svikāram eva hy udvāhe, it is stated. Simply agree: "Yes, you become my bedfellow; I become your bedfellow." That's all. Finished. Svikāram eva hy udvāhe. That is marriage. No more that ceremonial marriage. That is being forgotten. This is Kali-yuga now. Dāmpatyam eva hi… Ratim eva hi dāmpatye: "And their so-called unity, man and woman, means sex." There is no other meaning. Dāmpatye, union of man and woman, means sex. There is no other religious system, that husband, wife, live together; they should cooperate for advancing in Kṛṣṇa consciousness. These things are being forgotten.

So Kali-yuga, these things are very common, but in the previous yuga, Satya-yuga, they were not very common, but rare. This combination of the brāhmaṇa and the śūdrāṇī, this is accidental. It is not common. So anyway, accidental or organized, it doesn't matter. One who violates the rules and regulation, immediately he comes to the category of such classification. So he became a śūdra. Although he was born in a brāhmaṇa family, he was being trained up, but on account of the association of a śūdrāṇī, prostitute, he fell down and he became a pāpaḥ, most sinful man. So as a pāpaḥ, he did not know how to earn money honestly. He is neither brāhmaṇa, nor kṣatriya, nor vaiśya. He is now not even śūdra, less than that. Therefore it is said, yatas tataś ca upaninye: "Somehow or other…" According to classification, a brāhmaṇa has got specific function for earning his livelihood, a kṣatriya has got a specific action for livelihood, a vaiśya has got specific action for livelihood, and a śūdra has got a specific action for livelihood. But he became less than śūdra. Therefore yatas tataś ca-"Somehow or other, bring money, bring money." This is called yatas tataś ca, no fixed up.

A brāhmaṇa… Everyone has to earn livelihood. That is a fact. Without working, you cannot live. So there are specific… Just like brāhmaṇa-yajan yājan paṭhan pāṭhan dānaḥ pratigrahaḥ. He must be very good worshiper of the Lord, and he must induce his yajamāna, his dependent. Brāhmaṇa is the head, and the kṣatriya, vaiśya, they are yajamāna. So they should induce, just like we are inducing all over the world, "Open temple. Worship Kṛṣṇa." This is brāhmaṇa's business.

śrī-vigrahārādhana-nitya-nānā
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

This is the duty of the guru. He worships himself. Unless he knows how to worship, how he will teach them? So he acts himself as brāhmaṇa, and he teaches the disciple how to work as a brāhmaṇa. Śrī-vigraha. This is called yajana yājana. Paṭhana pāṭhana. He must be a learned brāhmaṇa, and he must teach others how to become learned brāhmaṇa, paṇḍita. Paṭhana pāṭhana yajana yājana dāna pratigraha. He can accept charity from others, and he will distribute it by temple worship, distribute. All that you have collected, worship the Deity and distribute prasādam. Distribute this. Distribute. Dānaḥ pratigrahaḥ. This is brāhmaṇa's business. Paṭhana pāṭhana yajana yājana. And kṣatriya, they will be governor of certain villages or little extended, and they will give protection. Kṣatriya means giving protection. If somebody is coming outside to attack you, the kṣatriya kings will immediately come out and with sword they will give you protection. And because the kṣatriya gives you protection, therefore you give him some tax. Unless the governor or the government does not give you protection, they have no place to tax. That is not. That is illegal. Therefore kṣatriya can levy tax because he gives protection. And a brāhmaṇa, he elevates the society to spiritual standard. Then simply protection and advancing in spiritual life will not do. We must have food also. So that is vaiśya's business. Kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg 18.44]. The vaiśyas should produce food. Annād bhavanti bhūtāni [Bg. 3.14]. Unless people eat, how they will live? Simply becoming king for levying tax and simply becoming brāhmaṇa to teach how to worship, but if you have no food, then what you will do? There must be arrangement for food. That is entrusted to the vaiśyas. In this way this is classification. Not by birth one becomes brāhmaṇa, and working less than a śūdra, and he is still brāhmaṇa. This is nonsense. One must be Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The society is divided. According to the quality, he is working accordingly.

So this is the Vedic society. Now it is all lost. But if you revive it, people will be happy, if you can revive it. There is no difficulty. But unfortunately, in this age everyone has become śūdra, so it is little difficult to raise them again. But if everyone is engaged in chanting Hare Kṛṣṇa mantra, then everything is possible. Without chanting Hare Kṛṣṇa mantra they are all fallen. Artificially you cannot raise them to the standard of living. That is not possible. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. They must be cleansed of the dirty things within the heart, and then it will. That is the instruction we are going… This man is falling down, and how he will be elevated by chanting the holy name of Nārāyaṇa. That is the narration we are going to have. Now, how he is fallen down, now, that is now being described. And how he'll be raised, that will be also described.

So now it is falling down. His business… He has got family, wife, children, and he requires money because the economic development, economic impetus, begins from this family affection. It is fact. Nobody would earn money. Therefore, if one is not married, he does not like to earn money. This is natural. And if he has got family, wife and children, then he will try to earn money. So this man is a rogue, he is sinful, but because still he has got children and wife, therefore he has to earn money. But because he is sinful, he cannot earn money honestly. Yatas tataś ca upaninye. Yena tena prakāreṇa: "Bring money. Somehow or other, bring money." Yatas tataś ca upaninye nyāyataḥ anyāyataḥ. Nyāyataḥ means legally, lawfully. Nyāya means law. Anyāyataḥ, "without legal…" Just like we can earn money by stealing, but that is anyāyataḥ. You cannot touch others' property. Tena tyaktena bhuñjīthāḥ mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. This is Vedic instruction. Whatever you are allotted you can "A brāhmaṇa, you can earn like this. A kṣatriya, you can earn like this. A vaiśya, you can earn like this." But don't encroach upon others' property. But he became sinful, yena tena prakāreṇa. Nyāyataḥ anyāyataḥ. Nyāyataḥ is finished because he was a brāhmaṇa. No more he is brāhmaṇa. So anyāyataḥ, simply unlawfully. Anyāya. Why? Babhāra, maintaining, asyāḥ kuṭumbinyāḥ, the family members, wife and children. Kuṭumbaṁ manda-dhīr ayam. Manda-dhīḥ. Manda means very bad, very bad intelligence. In this way he began to earn his money and gradually he degraded and that will be described, how he became degraded.

So beginning, his degradation, is the association. He was a brāhmaṇa, but by chance he became associated with a prostitute. So this association is very, very important. By association… Saṅgāt sañjāyate kāmaḥ. If you associate with good association, then you become good. And if you associate with bad association, then you become bad. Therefore we are establishing Kṛṣṇa conscious society. A Kṛṣṇa conscious man cannot be bad. Therefore, if people are given chance to associate with this society, automatically he'll become good. Otherwise there is no need of opening so many centers all over the world. But the idea is that to give the chance of good association. Therefore, those who are members of this society, they should be ideal. Simply by their association people will become good, very good responsibility. And if they become bad themselves, there is no possibility because we are giving instruction. We are behaving like that. Still, one becomes bad-oḥ, that is very great misfortune. Therefore all our members, the members of the Kṛṣṇa consciousness society, should be ideal. At least people may see that "Here is a class of men-ideal character, ideal behavior, spiritual advanced, and very frugal and very nice." That is… Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. That is natural. If one becomes a devotee… That is the certificate, that how one has achieved good qualities. That is the test of becoming a devotee. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ. A devotee means he has, what is called, awakened all the good qualities. The good qualities are there. Because we are part and parcel of God, there is no bad quality in our constitutional position. We are godly. We may be small, but the same quality. So there cannot be originally. Asaṅgo 'yaṁ puruṣaḥ. This is Vedic instruction. A living entity means spiritually part and parcel of God. There cannot be any bad quality. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna said to Kṛṣṇa that pavitraṁ paramaṁ bhavān: "You are the most pure." So how His part and parcel can be impure? Gold may be a small particle, gold, but it is gold. It cannot be otherwise. Similarly, we, being Mamaivāṁśaḥ. Kṛṣṇa says that "They are My living beings. They are My part and parcel." So there cannot be any bad thing. The bad thing is because we have accepted this material body.

So in order to come back to our original position-completely good, no bad thing-we must come to Kṛṣṇa consciousness. Otherwise we are gone; we are condemned. This is the purpose of Kṛṣṇa consciousness movement, to bring him again to the platform of complete goodness.

Thank you very much. (end)
750903SB.VRN
Śrīmad-Bhāgavatam 6.1.67

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Vṛndāvana, September 3, 1975
Prabhupāda:
yad asau śāstram ullaṅghya
svaira-cāry-ati-garhitaḥ
avartata ciraṁ kālam
aghāyur aśucir malāt
[SB 6.1.67]

Degradation. The first degradation is undesirable association, the first degradation; then no more respect for scriptural injunction, second degradation; and then the third step, aghāyur aśuciḥ, you become infected with the low-grade quality. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. The first grade qualification is sattva-guṇa, second rajo-guṇa, and the third, tamo-guṇa. So they believe in the evolution. Now, in this human form of life, what is further evolution? The further evolution is that if you are keeping in sattva-guṇa, in goodness, then you can be promoted, elevated, to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. And if you keep yourself in the rajo-guṇa, then you will keep within this Bhurloka. And if you are infected with the tamo-guṇa, then you again go to lower grade life, again animal life, plant life. This is the nature's process. You cannot avoid it. You may be very much proud falsely, but after death, after giving up this body, you are completely… You are already completely under the regulative principle of nature. You cannot violate even. But if you foolishly violate, then you are preparing your next life according to your karma. Karmaṇā daiva-netreṇa [SB 3.31.1].

So this man, Ajāmila, by his association with the prostitute, he degraded. Therefore it is the duty of the guardians, of the government, of the father, to protect the civilization from degradation. But nobody cares for that. Therefore, at the present moment, everything is chaotic. They are degraded. Prostitution is allowed freely, bad association, and they are encouraging by opening liquor shop, brothel, restaurant, meat-eating. So how you can expect a very nice civilization? That is not possible. We are suffering the consequence of our own degraded life. So how we can protect ourself from degradation? The śāstra is there. Śāstra, the scriptures, are there. Never mind whatever scriptures you have got-Hindu, Muslim, Christian, Buddha, or any. Every religion has got scripture. Just like the Christians have got Bible, the Muslims have got Koran, and Hindus, they have got Vedas. They should abide by the injunction of the śāstra. Lord Kṛṣṇa also recommends that you must follow the sastric injunction.

So Kṛṣṇa says,
yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

If you do not follow the injunction of the śāstra, then your human life is unsuccessful. Na siddhim. Human life means that you stop the process of transmigration from one body to another. That is human life mission. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. One should endeavor in such a way that you do not take again birth in this material world. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Because as soon as you accept any material body, either the material body of Lord Brahmā or the material body of an ant, most inignificant, the trouble is there. You will have to suffer. You cannot escape it. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Irresponsibly, we, if we act, pramattaḥ, like madman, without following the sastric injunction… That is a madman. Just like a madman does not care for any instruction. He acts according to his own whim. That is described here: svaira-cāri. Svaira-cāri. Svaira-cāri means "I will act according to my whims. I don't care for any authority." That is called svaira-cāri. No. The laws are meant for human beings. Even on the street, as soon as you go out on the street, immediately the law is there: "Keep to the right. Keep to the left." And if you violate, immediately you'll be punished, immediately become criminal. Similarly… This is government law. Similarly, law given by the Supreme Lord.

So we must follow the rules and regulations as given by God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the law which is given by God, and if you follow, then your life is successful. This is religion. Religion is not that concocted, you manufacture some religion. That is not religion. Just like you cannot manufacture law. The law is given by the state, by the government. That is law. Similarly, religion means the law given by God. So therefore in the Bhagavad-gītā the real religion means sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. Don't manufacture concocted religion, this samāj, this religion, that, all nonsense. The only religion is how to surrender to Kṛṣṇa, or God. That is religion. But nobody will surrender to God, and they will manufacture religion. So what is the meaning? Therefore Bhāgavata has rejected all this cheating type of religion. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatarāṇām [SB 1.1.2]. Religion means for the paramhaṁsa. Paramo nirmatarāṇāṁ. Nirmatsarā. Matsarāta means envious. Everyone is envious of his friend, of his neighbor, even of his father or son. This is material nature. So this bhāgavata-dharma is meant for the first-class nonenvious person, because everyone is envious, and the enviousness begins by envying Kṛṣṇa or God. Then other enviousness begins. And he becomes svaira-carī, living whimsically. This kind of living is condemned herewith. Aghāyuḥ. Aghāyuḥ means sinful life. Āyuḥ means life; agha means sinful life. Aghāyur aśuciḥ, impure. Malāt. Malāt means material infection, especially rajo-guṇa, tamo-guṇa, dirty things. So one is expected to go above these dirty things. Dirty things means greediness and lusty desires. These are dirty. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Rajas-tamaḥ, these are the dirty qualities, and sattva-guṇa is pure quality, and you have to go above sattva-guṇa. Then your life is perfect. Even if you rise, elevate yourself to sattva-guṇa, means a pure brahminical stage-śama dama sataṁ śaucaṁ titikṣa ārjavaṁ, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]-still, you have to go further, śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. Then you can understand what is Kṛṣṇa.

So this devotional service means to go above sattva-guṇa. Sa guṇṇ samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. You have to transcend all the material qualities, even sattva-guṇa. Therefore a Vaiṣṇava is above sattva-guṇa. So his brahminical qualities is supposed to be included. A Vaiṣṇava is already a brāhmaṇa. We give a Vaiṣṇava the sacred thread, the mark of becoming a brāhmaṇa, because without becoming a brāhmaṇa, nobody can come to the platform of Vaiṣṇava. That is the idea. Nobody should come to the platform of śuddha-sattva without being elevated to the sattva-guṇa platform. So this man… Sattva-guṇa… He was already sattva-guṇa. He was son of a brāhmaṇa. He was being trained up very nicely. But because it was not śuddha-sattvata, therefore he fell down, even on the sattva-guṇa platform. But when one is on the śuddha-sattva… Just like Haridāsa Ṭhākura. This man was brahminically qualified, but as soon as he saw that a śūdrāṇī and śūdra were engaged in lusty affairs, he fell down. But see the behavior of Haridāsa Ṭhākura. Because he was situated on the śuddha-sattva-guṇa and… Although he was young man, one, another young prostitute came to deviate him, and he remained in his position. Rather, he converted the prostitute to become a devotee. This is the difference between sattva-guṇa and śuddha-sattva-guṇa. If you keep yourself on the śuddha-sattva-guṇa, then you will be able to convert others to become devotees. Therefore it is not difficult. It is very easy also.

Kṛṣṇa says,
māṁ cavyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

This brahma-bhūyāya means śuddha-sattva. Śuddha-sattva. That is also, in śuddha-sattva-guṇa, that is liberated stage. If you do not stick to devotional service, then there is chance of fall down also. So without taking to the devotional service, life is very, very risky. Risky means now we can dance and laugh because we have got this human form of life. But after death we do not know. We do not know unless we are very much cautious. That is… Here it is said aghāyuḥ. Aghāyuḥ. This Ajāmila lived for more than eighty-eight years, but what is the use of prolonged life? Aghāyuḥ. Just like trees, they are standing for thousands of years. Taravaḥ kiṁ na jīvanti [SB 2.3.18] . You are trying to prolong your life by scientific method, but what is the use of such life? This material life, there is suffering. Just like the tree. It does not do any harm to anyone. Rather, it is very hospitable. It gives shelter to the people. They are taking fruits, they are taking branches, leaves, sometimes cutting. They are very harmless, but still, there is harm, suffering. Must stand there for five thousand years and scorching heat and pinching winter, storm, and sometimes fall down. The suffering is there. Even we become a nonviolent… Even Gandhi. He was nonviolent, very moralist. Still he was killed. Just see. This is material world. He was killed by bullet. So the material world means suffering. So what is the use of making a prolonged life? Prolonged suffering. Therefore it is said, aghāyuḥ. If you live for a moment as a devotee, your life is successful. And if you live for many thousands of years without any Kṛṣṇa consciousness-aghāyuḥ, useless life, useless. Aghāyur aśucir malāt, because the desire is there, kāma and lobha, greediness and lusty desire.

So this Kṛṣṇa consciousness movement is very important, scientific movement. Take to it. Stick to the principles. Don't live uselessly like a tree or cats and dogs. They have also sense pleasure. It is not that because in human life we have got full opportunity for sense pleasures… Well, sense pleasure is offered to the monkeys and pigs and dogs more leniently. So that is means that is life? No. That is not life. This has been discussed in the Śrīmad Bhāgavatam. Bhastrāḥ kiṁ na śvasanty uta, taravo kiṁ na jīvanti. They have been analyzed. No, the real life is Kṛṣṇa conscious life. That is success of life. So some way or other, you have come to this platform of Kṛṣṇa conscious life. Stick to the principle carefully. Don't fall down. Then try to understand Kṛṣṇa. Then life is successful.

Thank you very much. (end)
750904SB.VRN
Śrīmad-Bhāgavatam 6.1.68

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Vṛndāvana, September 4, 1975
Prabhupāda:
tata enaṁ daṇḍa-pāṇeḥ
sakāśaṁ kṛta-kilbiṣaṁ
neṣyāmo 'kṛta-nirveśaṁ
yatra daṇḍena śuddhyati
[SB 6.1.68]

So without obeying the instruction of the śāstra, he has fallen down. Although he was born in the brāhmaṇa family and educated nicely, but on account of bad association he fell down from the standard of human ideal life. Therefore he is punishable. Not only he, every one of us. The human fom of life is specially meant for going back to home, back to Godhead. The animal life… By progressive evolution, they come to the human form of life, and when one is, the living entity is on the platform of human form of life, he has got his responsibility. Therefore śāstra says,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujām ye
tapo divyaṁ putrakā yena śuddhyet
sattvaṁ yasmād brahma-saukhyam anantam
[SB 5.5.1]

This is the responsibility of human life. This human life is not meant for working day and night like the dogs and hogs for sense gratification. At the present moment it is going on all over the world. Simply for sense gratification, they are working so hard. From hundred miles they are going to the working place, hanging on the Delhi passenger train. Sometimes there is accident. These things are going on, very hard labor like the asses. So this is also another punishment. The more punishment is awaiting, Yama-daṇḍa, at the court of Yamarāja. Not only they are suffering here, but they will be taken to the Yamarāja. And there, according to his work, abominable work, he will be punished. Therefore the Yamadūtas said, tata enaṁ daṇḍa-pāṇeḥ sakāśaṁ kṛta-kilbiṣaṁ neṣyāmaḥ. "Now it is our duty." Just like police force, they are engaged to arrest the criminals and take him to the court or to the police officer for necessary action, so these Yamadūtas, they have given sufficient reason that "This man has committed sinful life; therefore he is punishable."

So, the fact is, this is nature's law. Nature's law is that if the human being does not follow the injunction of the śāstra and he acts whimsically, independently, then he becomes punishable, exactly in the state laws, if you violate the laws… You are not independent. If you violate the laws, you'll be punished. Similarly, dharma means the laws of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. So if you violate the laws of God, the principles of dharma, then you will be punished. What is that principle of dharma? This Kṛṣṇa consciousness. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have manufactured so many different types of religious faith, but they are man-manufactured. They are not laws. And now it is being supported by many so-called swāmīs, that "You can manufacture your own religion. It doesn't matter. Whatever nonsense type of religion you follow, you get the same result." This is going on. But that is not the fact. Dharma is that, only one. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. To surrender unto Kṛṣṇa, the Supreme Personality of Godhead, is real dharma. And what of others? They are cheating. That is stated in the Śrīmad Bhāgavatam. Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Kaitava means cheating. Cheating type of religion is rejected.

So we cannot violate the laws of God, or dharma. Then we'll be punished. The punishment is there, awaiting, by the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The laws of nature is to punish you. So long you are not Kṛṣṇa conscious, the laws of nature will go on punishing you-three kinds of miserable conditions: adhyātmika, adhibhautika, adhidaivika. This is the law. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are thinking independent, but that is not the fact. We are dependent, completely dependent on the laws of nature. And laws of nature means laws of God. What is prakṛti? Prakṛti is acting under the direction of Kṛṣṇa. Just like a police constable is working under the direction of magistrate or superior office, similarly, prakṛti is giving us various types of miserable condition of life directed by the Supreme Personality of Godhead. Mayādhyakṣeṇa prakṛtiḥ suyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says, "Under My superintendence the laws of nature is working." And what is the laws of nature? That in the human form of life, if you do not endeavor to understand what is God, what you are, what is your relationship with God, what is your duty-these things, if you do not learn, then you are punishable immediately.

kṛṣṇa bhuliya jīva bhoga vāvchā kare
pasate māyāra tāre jāpaṭiyā dhare

As soon as you forget Kṛṣṇa and you want to act independently, then immediately you are captured by māyā and you are punished.

So when you come to this senses, that "I am punished by māyā on account of my forgetting Kṛṣṇa consciousness; therefore my duty is to come back again to Kṛṣṇa consciousness and be saved from the punishment of the material nature," that is human duty. You cannot say that "I don't want Kṛṣṇa consciousness." If you don't want, then you must suffer. If you want to save yourself from suffering, then you must take to Kṛṣṇa. It is a question of "must." It is not your option. Your option is there. Because you are part and parcel of Kṛṣṇa, you have got little independence. But if you misuse that independence, then you are punishable. You cannot. Just like everyone has got little independence to violate the laws of the state. You can do that, but that is punishable. So if we take the risk of being punished, then we can violate the laws of nature or laws of God. The laws of God is very simple thing. It is not very difficult. God personally says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just always think of Me." So it is not at all difficult. Kṛṣṇa is here. You see the Deity of Kṛṣṇa. Have impression in your heart how Kṛṣṇa and Balarāma is standing, how Rādhā-Kṛṣṇa is standing, how Gaura-Nitai is standing. So you can think always. Man-manā. Or you can think of Him by chanting Hare Kṛṣṇa. Where is the difficulty? Man-manā. You become devotee, come here in the temple, offer your respect. So to become Kṛṣṇa conscious is not at all difficult. But people will not take to it; therefore they must suffer. This is the law.

So here the same thing is stated, tata enaṁ daṇḍa-pāṇeḥ sakāśaṁ kṛta-kilbiṣam: "He has acted sinfully; therefore he is punishable, and he must be taken to the Yamarāja." Neṣyāmo akṛta-nirveśam. Nirveśam means… Suppose I have committed some sins. I must be arrested. Sometimes a great criminal voluntarily goes to the police and surrenders because he knows, "I will be arrested, and if I surrender immediately, my punishment may be lesser." So you cannot escape the punishment. So punishment… Suppose you have stolen something. You must be punished for six months' imprisonment. That is the law. If you have killed somebody, then you must be killed. You must be hanged. This is the law. So that is called nirviśeṣam, to counteract. If I have stolen some property, then I must suffer imprisonment. This is counteracting, prāyaścitta. If you have infected some disease, then you must suffer for some time from that disease. So akṛta-nirveśam: "So he has not neutralized his sinful activities." Yatra daṇḍena śuddhyati: "Because he has not nullified his sinful activities by atonement or other measures, then he must be punsihed. Then he will be purified."

So punishment is also purification. Purification. Same law: If you infect some disease, then you must get that disease and you must suffer from that disease. That is your punishment. Therefore you should be very much careful not to infect any disease. Similarly, don’t infect the material qualities, rajo-guṇa and tamo-guṇa. Remain in sattva-guṇa and try to elevate yourself from sattva-guṇa to transcendental stage, brahma-bhūtaḥ. Then life is successful. Otherwise we shall be repeatedly punished so long we have got the tendency to enjoy material happiness and get another body, one after another. We shall be punishable by the Ya mache piche. It is the Bengali poetry. It is said, kṛṣṇa nāma koro bhāi (end)

SB 6.2: Lectures
710106SB.CAL
Śrīmad-Bhāgavatam 6.2.1-5

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Calcutta, January 6, 1971
Prabhupāda: …authorized is Śukadeva Gosvāmī. You haven’t got to sit here.

evaṁ te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ
[SB 6.2.1]

So the speeches of the Yamadūta, assistants of Yamarāja, was thus finished, arguments. The argument was that ”This man, Ajāmila, born of a brāhmaṇa father, although acquired all qualification… He was qualified brāhmaṇa, not simply born of a brāhmaṇa father, but qualified brāhmaṇa, with full knowledge of Vedic instruction, nice character, very gentle and silent and offering respects to elderly persons, spiritual master, father. In this way he was perfect brāhmaṇa. But due to his contact with a prostitute he lost his all good qualification. And later on, he had to earn money by hook and crook, and thus he degraded more and more, and therefore his sinful activities are now responsible for his punishment, and we shall take him to the court of Yamarāja.” That was the summary of the speech of the Yamadūta. Evaṁ te bhagavad-dūtā yamadūtābhibhāṣitam.

So after finishing that speech, the bhagavad-dūta… So there are bhagavad-dūta also, assistants, servants of the Supreme Personality of Godhead. There are two kinds of servants: the māyā’s servant and Kṛṣṇa’s servant. Nobody is master. That is illusion. Everyone is servant. Every living entity is a servant. As enunciated by Caitanya Mahāprabhu, jīvera svarūpa haya nitya-kṛṣṇa-dāsa: [Cc. Madhya 20.108-109] ”The real constitutional position of the living entity is eternal servant of Kṛṣṇa.” When he does not render service to Kṛṣṇa, under false prestige… Just like somebody says, ”The Vaiṣṇava religion is slave mentality.” ”Vaiṣṇava religion is slave mentality. They want to be servant.” But the rascals do not that (think) ”What you have gained by master mentality?” You are simply servant of your senses. But they criticize that Vaiṣṇava is a slave men. Everyone is slave. Somebody is slave of the senses, and somebody is slave of Kṛṣṇa. Nobody is master. That is illusion. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. The slaves of the senses, they are following the dictation of the senses, and abominable activities they are doing. Just like Ajāmila. He was a brāhmaṇa. He was a slave of Nārāyaṇa, a slave of Kṛṣṇa, brāhmaṇa Vaiṣṇava. Brāhmaṇa means… A brāhmaṇa, qualified brāhmaṇa, means he is a Vaiṣṇava. Tad viṣṇoḥ paramaṁ padaṁ paśyanti sadā sūrayaḥ. Sura. Brāhmaṇas’ another name is sura. So those who are suras, those who are demigods, they are Vaiṣṇava. They are always ready to render service to the Supreme Personality of Godhead. But by false prestige, when one tries to become master… Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. A master is supposed to be the supreme enjoyer of the establishment. But actually nobody is the enjoyer. Kṛṣṇa is the only enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor. So when we forget this relationship with Kṛṣṇa, that ”I am eternal servant of Kṛṣṇa,” then he becomes servant of the senses, or māyā. So by becoming servant of the senses he follows the dictation of the master senses and goes down to the darkest region of illusion and becomes subject to the punishment of Yamarāja. This is the substance.

So intelligent persons… That we find, the statements of a brāhmaṇa, that he says, ”My dear Lord, I was so long servant of my senses and I followed their dictation even though it was very, very abominable.” Sometimes our conscience bids, ”Don’t do this,” but due to our lust and greediness we do something which is abominable. Kṛṣṇa is there within our heart. He also gives sometimes dictation, ”Don’t do it”; still, we do. So kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. If the master says something ”You do it,” if it is good, that’s all right. But if it is bad, even though I have to do because I have accepted the servitude, oh, that is very abominable. That is śūdras. According to Vedic principle, the śūdras… Śūdra-karma svabhāva-jam. The śūdras are meant for obeying the orders of the master. So sometimes it happens; the master says, ”You do this, you do that,” which is not very good. The servant has to act. So the intelligent brāhmaṇa says, ”My dear Lord, I have served the senses in so many ways, even though abominable. But, I find, still they are not satisfied, and neither the senses are very kind to me. Because I have served so faithfully, still they are dictating and I am doing.” This is my position. So now I have got good sense, that if I am destined to serve, then why not Kṛṣṇa? Why shall I serve the senses? If my position is to serve…” (aside:) Don’t do that. ”If my position is to serve, and by serving the senses I am going to the darkest regions of darkness, oh, why shall I serve the senses?”

So bhagavad-dūta. The bhagavad-dūta means they are in right constitutional position. So you all become bhagavad-dūta, bhagavad-dūta, messenger of God. That is perfection of life. Otherwise you shall be obliged to become the servant of the senses. Go-dāsa and gosvāmī. The bhagavad-dūtas are gosvāmī, and the servants of the senses are go-dāsa. Unfortunately the go-dāsas are claiming to be gosvāmīs. That is the cause of falldown of Indian Vedic civilization. One has to become gosvāmī. Gosvāmī means refuse to follow the dictation of the senses. Simply he has to follow the dictation of the Supreme Personality of Godhead. That dictation comes through the paramparā system. Kṛṣṇa dictated Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you follow Arjuna, then you (are) in directly contact with Kṛṣṇa. There is no difficulty. The dictation comes through disciplic succession. Now Kṛṣṇa is teaching to His disciple, Arjuna. Arjuna accepted, śiṣyas te ’ham: [Bg. 2.7] ”Just now I become Your disciple.” Śiṣya means one who voluntarily accepts the ruling of a spiritual master. He is called śiṣya. Nobody wants to follow the dictation of others-that is another independent nature of living entity-but when one voluntarily agrees to serve the dictation of the spiritual master…, means to follow the dictation of Kṛṣṇa… Ācāryaṁ māṁ vijānīyāt. Kṛṣṇa says, "Ācārya is My self." Nāvamanyeta karhicit: "Never disobey." Na martya-buddhyāsūyeta: "And do not think him as ordinary person and become envious of his position." Then there is fall down. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta [SB 11.17.27].

So this dictation of Kṛṣṇa comes through the disciplic success, and if we follow the instruction of ācārya, or spiritual master, then we are directly following the orders of Kṛṣṇa, and thus I become a bhagavad-dūta. No more I am the dūta or the follower of the dictation of my senses. And one who is bhagavad-dūta, he is called gosvāmī, just like Rūpa Gosvāmī, Sanātana Gosvāmī. Whose life is dedicated to follow the dictation of Kṛṣṇa, they are gosvāmī. Gosvāmī is not a caste title, just like it has become in India. Gosvāmī… Rūpa Gosvāmī was a minister. He was rejected by the brāhmaṇa society, but Caitanya Mahāprabhu made him gosvāmī. He is the original gosvāmī. Why? Because he gave up the dictation of Nawab Shah but he followed the dictation of Caitanya Mahāprabhu. Therefore he became gosvāmī, prabhupāda. He became prabhupāda. Prabhupāda means the title or the respect which is given to the Supreme Personality of Godhead. That is called… Prabhu means master and pāda means maryādā, or the respect or the distinction. So bhagavad-dūta, those who are strictly following the dictation of Kṛṣṇa under strict disciplinary chain of disciplic succession, he is Kṛṣṇa's representative and he should be given all the respect. Sākṣād-dharitvena samasta-śāstraiḥ. That is the verdict of all śāstras.

And those who are actually Vaiṣṇava, they follow this instruction.

evaṁ te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ
[SB 6.2.1]

Naya-kovidāḥ. Naya-kovidāḥ means nyāya-nipuṇa. Bhagavad-dūtas, those who are gosvāmīs, they place everything with nyāya, or logic. Their instructions are not blind, dogmatic. Naya-kovidāḥ. Everything, what is said by Kṛṣṇa or His representative, they are not dogmas. Those who are not representative of Kṛṣṇa, they will say simply dogmas. Just like in every religion there is a dogma. But in bhāgavata religion, bhāgavata-dharma, there is no dogma. Caitanya Mahāprabhu's bhāgavata-dharma, the Caitanya-caritāmṛta's author, Kṛṣṇadāsa Kavirāja Gosvāmī, says, therefore, that caitanyera dayāra kathā karaha vicāra. Vicāra means you just try to understand the gift of Lord Caitanya by logic, vicāra. Don't follow blindly. Following blindly something, that is not good. That will not stay. But one should take everything with logic. But the servants of God, they put everything in logic. Caitanyera dayāra kathā karaha vicāra. If you study the Caitanya's philosophy with logic and argument… Don't go by sentiment. The so-called missionary, they're simply bogus propaganda without any logic. Without any logic. Just like some missionary people are propagating a man to become God. How a man can become God? There must be evidences how God incarnates. Not that somebody by worshiping a demigod becomes God. So many false propaganda is going on. That is not logical at all. So one should be intelligent to understand the philosophy of Kṛṣṇa or philosophy of Lord Caitanya with logic and argument. Don't follow blindly. But once you accept, you cannot argue. You have to accept blindly. But before accepting, you take to logic. But when you accept, then don't go back. Then that is falldown. Naya-kovidāḥ.

viṣṇudūtā ūcuḥ
aho kaṣṭaṁ dharma-dṛśām
adharmaḥ spṛśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā

Now, he is regretting that "If the court is contaminated…" Court, everyone goes to the court to receive justice. But if the court is itself polluted, then how people will live? That has become the practice in the Kali-yuga. Anardhyena nyāya-rahitam.(?) In Kali-yuga, if you have no money, then you will not be able to get justice. Anardhyena nyāya-rahitam. As soon as you go to the court, immediately you'll have to appoint a pleader and pay him at least seventy-five rupees and then stamp duty, this and that, so many things-then bribe. Then bribe. You give bribe to this man, you give bribe to that man. Suppose you actually want some money from somebody. He has taken money, he is not paying, or something else. So you have to push good money after bad money. So money which is due from others-he is not paying-that has become a bad money. Good money means which is in your hand. That is good money. And if you are simply speculating that "I shall get this money from that person. I shall get this money from…," that is bad money. So there is an English proverb, perhaps you know all, "To push good money after bad money." So therefore sometimes intelligent persons, they do not go to the court because he knows that money which is not being paid… Before entering into agreement you should be very clever so that your money may not be bad money which you are advancing. But if somehow or other it has become bad money, don't try to put good money. Let that bad money go to hell. So better nowadays not to go to the court as far as possible. But you should deal with people in such a way… Just like I was advising you, just find out a respectable transporter, because the time is very bad. Otherwise it will become a bad money. You go for cheap thing, that "He will carry my goods free," but he will throw it away. Somebody will take away. Then your whole profit is gone. You should be very careful. And if you have to go to court, then it is still more bad. You see?

So we have to be very careful. The age is very bad, the Kali-yuga. You are experiencing. We have to simply take shelter of Kṛṣṇa and always cry,

kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, he!
kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, he!
kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, rakṣa mām!
kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, pāhi mām!
kṛṣṇa, keśava, kṛṣṇa, keśava, kṛṣṇa, keśava, rakṣa mām!
rāma rāghava, rāma rāghava, rāma rāghava, pāhi mām!

Like that, as Caitanya Mahāprabhu taught us. The time is very dangerous. And still, in this dangerous time… Just like in epidemic condition where every people is being contaminated and dying, still, the doctors appointed by the government, they have to go into the epidemic area and try to treat the person and save them. Our duty is like that. The whole atmosphere is epidemic, whole atmosphere, this Kali-yuga. And still, by the superior orders we have to preach this Kṛṣṇa consciousness movement. Therefore our only shelter is Kṛṣṇa. Kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, kṛṣṇa, rakṣa mām. Very dangerous position. The foolish people, they are thinking that "We are very happy and we are very safe." But nobody is safe. Nobody is safe. So we have to deal with persons very carefully, and at the same time, we have to push our missionary activities. Aho kaṣṭaṁ dharma-dṛśām.

So they are saying, dharma-dṛśāṁ sabhām, sabhā, sabhām adharmaḥ spṛśate: "If in the court of justice these false things are bribing and without money nobody can get justice, these things happen, it becomes very troublesome."

aho kaṣṭaṁ dharma-dṛśām
adharmaḥ spṛśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā

Sabhāṁ yatra sabhāyam, vaidharma dhigbhiḥ esam tan saha.(?) "If the people who are administering justice, they become irreligious, impious, oh, how troublesome situation!" is the first acclamation. Then he says,

prajānāṁ pitaro ye ca
śāstāraḥ sādhavaḥ samāḥ
yadi syāt teṣu vaiṣamyaṁ
kaṁ yānti śaraṇaṁ prajāḥ

"The citizens, they are just like innocent children, and the government is to be supposed as the father. So small children, they are completely dependent on father with full faith: 'My father is there. My mother is there.' And if the father and mother become contaminated, then where is the position of the children?" If the whole government is polluted, then what is the position of the citizens? Just see. There is so-called government, millions of rupees they are spending and taking salary, government house, but the prajā, they have no security for their life income. Just see the position. So that is said here. Prajānāṁ pitaro ye ca śāstāraḥ sādhavaḥ samāḥ. How impartial they should be, how competent they should be to give protection to the citizens. And if they are polluted, if they are incapable and such government is there, then it is just like… Yadi syāt teṣu vaiṣamyaṁ kaṁ yānti śaraṇaṁ prajāḥ. Then what is the condition of the citizens? Where they will go for protection?

That is the position now. This is called Kali-yuga. They have no other shelter. Now, these people are so frightened of their life and property; still, they cannot go to the… But it will happen in this age. Ācchinna-dāra-draviṇā gacchanti giri-kānanam. Due to this rascal government people will be so much embarrassed that ācchinna-dāra-draviṇāḥ: they will be separated from their wife, children, and money, and they will go to the forest. This will happen. They will go to the forest. Nobody wants to leave the company of wife, children, and property, but people will be forced. Just like we have seen already in the time of partition, the Muslims and Hindus. The Hindus were going away, and the Muslims were also going away. Nobody was happy, but the partition was made, and this was accepted as India's independence. This is called māyā. They are going to be more dependent, more and more, and still, it was accepted as independence.

yad yad ācarati śreyān
itaras tat tad īhate
sa yat pramāṇaṁ kurute
lokas tad anuvartate

If the head…, the heads of the society, whatever they do, general people follow them. Yad yad ācarati śreyān. Śreyān means the leading personality. Yad yad ācarati śreyān itaras tat tad īhate. And the general public, they follow them. Sa yat pramāṇaṁ kurute. What the leaders accept as good, the general public they also accept so. Sa yat pramāṇaṁ kurute lokas tad anuvartate. Pitaraḥ. Pitṛ iva pālakaḥ. Now, here the government or the king is compared with the father. That is the position of father. Just like a father will never tolerate the killing of his child before him. He will give his own life. He will try to attack that person who has killed his child and give his own life: "I do not like to live." That is the position of government. But they are silent. They're silent. This is Kali-yuga. Sa yat pramāṇaṁ kurute lokas tad anuvartate.

yasyāṅke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ

Just like if you put your head on some friend's lap and you sleep very nicely without any care, but the man on whose lap you are putting your head, if he is ungrateful-he is not faithful; he wants to cut your throat-then what is your position? This is going on.

So it is very nice discussion, very well, by the bhagavad-dūtas. These are the speeches of the bhagavad-dūta, not of the māyā's dūta. Māyā-dūta will say, "Oh, this is all right. This is all right." But this is the speech of the bhagavad-dūta. Try to understand.

Thank you very much. Hare Kṛṣṇa.

Revatīnandana: [break] …the forest in Kali-yuga

Prabhupāda: Just to take shelter to save their life-because one's own life is first consideration. "Self-preservation is the first law of nature." So when there is danger, people will give up their wife and property and go. Just like people are going. Yes. This will happen. In European countries also, when there was war, so many refugees. I have got one… I have heard. One Mr. McPherson, Englishman, he was known to me. He was coming to my shop. He stated that in the First World War, he was in the war, service, and some Belgium refugees came to France because Marshall Fox, he was in charge of that area, and when he was informed that so many refugees, mostly women and children, they have come, so he became so much disturbed that "Where shall I give them shelter in this warfield?" His advice was that "Blow them. Finish." So they were blown up. This is a practical… In warfield such things happen. "Who is going to take responsibility of so many women and children in this war?" They were blown up. They came to take shelter but they were blown up. Such things happen in war. Yes. Just like in your country the real policy-to continue the Vietnam-means they cannot manage these hippies, and they are trying to send them to Vietnam and kill them. That's all. That is the policy. They cannot manage. They cannot make them sane and normal condition. They have no such policy, neither they do know it. So what to do? "Blow him. We cannot manage them." Therefore they are continuing. That's all. This is the policy. Do you think? Eh? What do you think? This is my suggestion. "Unwanted persons, let them be finished." Just like this Marshall Fox did. "Unwanted refugees? Blow them." And killing and blowing, oh, this is very easy thing for the animal-eaters, for the maintainers of slaughterhouse. I hear that these Naxalites have taken to slaughterhouse to learn how to kill. Do you know that? Somebody was telling. Yes. Your husband was telling. So these Naxalites, they are taken to the slaughterhouse and they are taught how to kill. Therefore they do not care. Immediately beating by rocks, and as soon as he falls down, they go away, just like slaughterhouse. They are taught. And the military men, they are also taught like that, to become cruel. A very horrible position in this Kali-yuga. (laughter) Kṛṣṇa-nāma koro bhāi āra saba mithyā. You take shelter of Kṛṣṇa; otherwise so many things will happen. (re: tape recorder:) So stop it. (end)

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Śrīmad-Bhāgavatam 6.2.1

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Vṛndāvana, September 5, 1975

Prabhupāda:

śrī-bādarāyaṇir uvāca
evaṁ te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ
[SB 6.2.1]

So two parties, Yamadūta and the Bhagavad-dūtā. So this human life is the junction, which way to go, to the Yamadūtas or to the Bhagavad-dūtās. There is no three. Two alternative. In the Bible also it is said, "Either you go to hell or go to heaven." Is it not? This is right. Yamadūta means go to hell, and Bhagavad-dūtā means go to Vaikuṇṭha. This is the junction.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

Now make your selection. So long we are in the lower animal life, nature is giving chance. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Then nature brings you in the platform of human life, developed consciousness, and you can take advantage of the śāstra. Anādi bahirmukha kṛṣṇa bhuli gela, ataeva kṛṣṇa veda purāṇa karilā. Veda-Purāṇa, why they have been made? It is made for the human being. This is the chance. Veda-Purāṇa is not made for the cats and dogs. They are not supposed to read Veda and Purāṇas. Similarly, if the human being does not take care of the Veda Purāṇas, then he is no better than the cats and dogs. Ataeva kṛṣṇa veda purāṇa karilā. To revive our Kṛṣṇa consciousness. Uttiṣṭhata jāgrata prāpta-varān nibodhata. This is the Vedic injunction. So long you were in the lower grade of life it was not possible for you to take the path of Vedas and Purāṇas. That was not possible. But now, even if getting the human form of life, if you live for sense gratification like cats and dogs, then the Yamadūta… Yamadūta. Kṛṣṇa nāma kara bhāi āra saba miche, palaye barā kathā naya yo māche piche.(?) These are very easily understandable. You cannot avoid Kṛṣṇa consciousness. That is not possible. If you avoid, then yo māche piche-the Yamadūtas will carry you. You can say, "I can do whatever I like. Why you are forcing me to become Kṛṣṇa conscious? I can do whatever I like. There is no need of your preaching Kṛṣṇa consciousness. I am independent. I don't believe in the next life." That is the general statement of the rascals and fools. But the fact is different. If you don't take to Kṛṣṇa consciousness, then Yamadūtas Then you'll be punished. You cannot avoid. You are completely dependent on Kṛṣṇa. Kṛṣṇa is the Supreme, and you are the servant. You have declined to serve Kṛṣṇa; therefore you must be punished. This is the nature's way. Daivī hy eṣā guṇamayī [Bg. 7.14]. You cannot escape. You can not escape the mundane, man-made laws, but you cannot the God-made laws. That is not possible.

So Yamadūtas, they came to take him. Now the Viṣṇudūta… Evaṁ te bhagavad-dūtā. So Bhagavad-dūtā… Bhagavān is not alone, without any followers. In the Vaikuṇṭhaloka Bhagavān is there in His innumerable forms. There are innumerable Vaikuṇṭhalokas, and in each and every planet there is innumerable devotees. He is not alone. Advaitam acyutam anantam ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. So Yamadūtas As the Yamarāja has got his adherent order-carriers, similarly, in the Vaikuṇṭhaloka there are so many order-carriers. In the Vaikuṇṭhaloka there is no a single person who is not a devotee. That is Vaikuṇṭha. Vaikuṇṭha means… Kuṇṭha means anxiety, and vigata-kuṇṭha iti vaikuṇṭha. There is no anxiety. And the material world means anxiety: "What will happen? What will happen." Even the sparrow, you will see. You give them some grain, they are eating, but they are looking this way, that way: "If somebody is not coming to kill me?" Everyone-full of anxiety. That we are forgetting, that we are trying to remain in this material world very happy, but that is not possible. Anxiety, full of anxiety.

Therefore Prahlāda Mahārāja said, hitvātma-ghātaṁ gṛhaṁ andha-kūpaṁ vanaṁ gato yad dharim āśyrayeta. He was asked by his father what was the best thing he had learned. So he said, "I have learned this best thing." What is that? Hitvātma-ghātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta: [SB 7.5.5] "This is the first-class thing." What is that? "Now, giving up this gṛha andha-kūpaṁ, gṛhastha life." They are thinking very happy, husband, wife, living together, enjoying. But that is grha andha-kūpam. Andha-kūpam means if you are thrown into the dark well, it is like that. Of course, those who are Kṛṣṇa conscious, that is different thing. But ordinarily, the so-called household life means to be in the darkness, in the dark well. Gṛhānda-kū…, hitva: "One should give up." Therefore, according to Vedic civilization, when one is fifty years old, above that, he must give up family life. No more. Then sannyāsa. Not that up to the point of death one should remain a gṛhastha. No. If he wants to become free from anxiety, that is…

Otherwise anxiety. Tat sādhu maye asura-varya dehināṁ sadā samudvigna-dhiyām. Dehinām, one who has accepted this material body, he must be always restless with anxiety. This is the… Duḥkhālayam aśāśvatam [Bg. 8.15]. You cannot avoid it.

So this Kṛṣṇa consciousness movement, you can take it as a religious movement, bhāgavata-dharma. This is the only dharma, bhāgavata-dharma. Except bhāgavata-dharma, any other dharma, so-called dharma, is cheating. That is not dharma. Dharmāṁ tu sākṣād bhagavat pranītaṁ [SB 6.3.19]. Bhagavat-pranītam, therefore called Bhāgavatam. The word Bhāgavatam comes from the word bhagavat. Bhavārthe sipan.(?) Bhagavad-bhāva iti bhāgavata. So religion means what is given by God. Dharmāṁ tu sākṣād bhagavat-pranītam [SB 6.3.19]. You cannot manufacture religion, nonsense, give this dharma, that dharma, that dharma. No. Dharma is only one. That is bhāgavata-dharma. Otherwise there is no dharma. They are all cheating. Ahaṁ mameti [SB 5.5.8]. The fight between different religious principles, religious followers-"I am Hindu," "You are Muslim," "I am Christian," "I am Buddhist," "My religion is better," "Your religion is bad"-these are all not religion. Real religion is bhāgavata-dharma. In any other religion there is para-hiṁsa. Para-hiṁsa. In the history you will find many instances. In our country I have seen fight between Hindus and Muslims. And in the history you will find Europe, the Prostestants, and the Roman Catholics, and the Crusades. So this kind of religion has no value. Religion means when one understands Kṛṣṇa, or God, he understands automatically that all living entities are Kṛṣṇa's part and parcels. Some way or other, they have been put into this māyā. Anādi bahirmukha jīva kṛṣṇa bhuli gela. They have forgotten. Therefore a devotee tries to bring them back to Kṛṣṇa consciousness, back to home, back to Godhead. This is vision. He has no discrimination that "Here is a Hindu. Here is a Muslim. Here is a Christian. Here is an African. Here is a white. Here is a black." No. "Everyone is Kṛṣṇa's part and parcel. Let them revive their Kṛṣṇa consciousness and be happy." That is religion. All others cheating.

So this Kṛṣṇa consciousness movement we are pushing on. We have no such distinction. Samaḥ sarveṣu bhūteṣu. Not that "They are Europeans. They cannot take to this religion." This is in the andha-kūpa, andha. Andhā yathāndhair upanīyamānās te 'pīśa-tantrya uru-dāmni baddhāḥ [SB 7.5.31]. Such class of men are subjected to the punishment by the Yamaduta. Otherwise, paṇḍitaḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍita, they should be equal. Kṛṣṇa says,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striya śūdrās tatra vaiśyās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Everyone has got the right to go back to home, back to Godhead. Kṛṣṇa says, ye 'pi syuḥ pāpa-yonayaḥ: "Never mind he is born in the sinful family. That's all right, but he has got the right to go back to home, back to Godhead." And who will take up the work? If everyone has got the right to go back to home, back to Godhead, and by taking to Kṛṣṇa consciousness, māṁ hi pārtha vyapāśritya. Kṛṣṇa says, "Everyone has got the right." Then who will teach them how to go back to home, back to Godhead? Who is the man? If you say, "No, no, they are untouchable, pāpa-yoni. They are untouchable. They cannot," so that is not the duty.

The duty is, as Caitanya Mahāprabhu said,

bhārata-bhūmite manuṣya-janma haila jāra
janma sārthaka kari' kara para upakāra
[Cc. Ādi 9.41]

Anyone who has taken birth in India, if he's a man… If he's a dog, if he's a cat, that is another. If he's a man… Manuṣya janma haila jāra. So what is his duty? Janma sārthaka kari. First of all awaken your own Kṛṣṇa consciousness, you understand Kṛṣṇa, and then go out, kara para upakāra. Because people are in darkness. People are in darkness. They have forgotten Kṛṣṇa. This is Kṛṣṇa consciousness meant, not that "I have understood Kṛṣṇa. Now pack it up in the box and see sometimes: 'Oh, I have become Kṛṣṇa conscious.' " My Guru Mahārāja condemned this. He said, mana tumi kisera vaiṣṇava: "My dear mind, you are thinking that you have become a very good Vaiṣṇava and chanting Hare Kṛṣṇa, imitating Haridāsa Ṭhākura, and smoking bidi." This imitation has no value. My Guru Mahārāja condemned it. He said, mana tumi kisera vaiṣṇava: "What a rascal you are. You are thinking that you are Vaiṣṇava." Nirjanera ghare… What is that? I forget now. Tava hari-nāma kevala kaitava. Pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "My dear mind, you are very much proud of becoming Vaiṣṇava. In a solitary place you are imitating Haridāsa Ṭhākura." Nirjanera ghare, pratiṣṭhāra tare: "Your this solitary chanting of Hare Kṛṣṇa means that you want cheap popularity-'Oh, he is chanting Hare Kṛṣṇa.' " That is not possible. You cannot imitate Haridāsa Ṭhākura. So by imitating Haridāsa Ṭhākura, keeping connection with woman and doing all nonsense, you cannot imitate Haridāsa Ṭhākura. You must work. You must go out for chanting, for preaching. This is the real chanting. Yāre dekha, tāre kaha 'kṛṣṇa' upadeśa [Cc. Madhya 7.128]. This is wanted, Caitanya Mahāprabhu. Caitanya Mahāprabhu has never said that "You may imitate Haridāsa Ṭhākura, and in a solitary place, 'Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa… Bidi, bidi, bidi.' " Not like that. Caitanya Mahāprabhu said, "Go out."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru haya tāra' ei deśa
[Cc. Madhya 7.128]

So our request is, you all foreigners, so you have learned something about Kṛṣṇa consciousness. This is Caitanya Mahāprabhu's order. Although He expected that every Indian should go out for parupakāra, but anyway, some of the Indians, at least one… But you take this mission and go everywhere, in every corner. I am thankful to you. You are already doing that, in Europe and America, (people are) deep asleep. Because people are sleeping under misguidance, and they are becoming candidate for being carried away by the Yamadūta. This is the position of the whole world, Yamadūta. Palaye barā kathā naya yo māche piche.(?) Yamāduta will not excuse you, however you may be very proud of becoming independent. This is not possible. To save the human civilization, the rascal civilization, that "There is no life after death, and you go on enjoying as much as you like," this wrong civilization is killing civilization. So you save them. You save them. Otherwise the Yamadūta is there.

Evaṁ te bhagavad-dūtā yamadūtābhibhāṣitam, upadhārya. They listened to the words of Yamadūta very carefully, upadhārya, not that haphazardously they heard, no. Their reason, their everything, that "This man was like this, and he must be carried to Yamarāja for punishment…" Why punishment? No, to make him purified, it is said. Punishment required. This is nature's law. Just like if you have infected some disease, the punishment is you must suffer for it. The punishment is good. If you have infected some disease, and when you suffer, that means you become purified from the disease. Suffering is not bad, to become purified. Therefore when a devotee suffers, he does not take it illy. He thinks that "I am being purified. I am being purified."

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
[SB 10.14.8]

A devotee, when he is in troubled condition, he thinks, "My Lord is so kind that He is purifying me. I am suffering from my past misdeeds. So Kṛṣṇa is so kind that He is purifying me, giving me little suffering. That's all right. Therefore I must be obliged to Him." And he offers more respectful obeisances to the Lord: "My Lord, You are purifying me." If one lives like this, mukti-pade sa dāya-bhāk, his liberation is guaranteed.

Dāya-bhāk. Dāya-bhāk means just like the son inherits the father's property without any check. Nobody can check. Law is there-"The father's property must be inherited by the son." Similarly, those who are strictly in Kṛṣṇa consciousness despite all kinds of hindrances, his liberation is guaranteed. His liberation is guaranteed. And if he becomes little, immediately disturbed with little inconvenience, and "What is this nonsense, Kṛṣṇa con…? Give it up. Let me enjoy," then he is again in the clutches of māyā. But if one sticks to Kṛṣṇa consciousness in spite of all difficulties, then his liberation, going back to home, back to Godhead, is guaranteed. Mukti-pade sa dāya-bhāk. This is the statement of the śāstra. Dāya-bhāk means nobody can check him.

So we should be very careful to stick to Kṛṣṇa consciousness without being agitated or deviated in any circumstances of life. Then we will not be liable to the punishment of Yamadāta. That is the incident happening here. Slightly he became Kṛṣṇa conscious at the end of life and chanted "Nārāyaṇa"-immediately the Viṣṇu, Bhagavad-dūta came: "Oh, he has chanted Hare Kṛṣṇa mantra. That's all right. Let him take back home, back to Godhead."

Thank you very much. (end)

750906SB.VRN
Śrīmad-Bhāgavatam 6.2.2

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Vṛndāvana, September 6, 1975
Prabhupāda:

śrī-viṣṇudūtā ūcuḥ
aho kaṣṭaṁ dharma-dṛśām
adharmaḥ spṛśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā
[SB 6.2.2]

So the conversation between the Yamadūta and Viṣṇudūta… So this material world is for Yamaduta, and the spiritual world is for Viṣṇudūta. We have discussed all these points. So in the material world, more or less, we are susceptible for being punished by the Yamadūtas or Yamarāja, not all. Who are punishable? They are nondevotees, those who are sinful. So anyone who is not following the principles of religion, they are to be punished, because the human form of life is meant for executing religion. Not the animals.

So if we do not follow religious principle, then we are punishable. You cannot escape. Exactly if you do not follow the state laws, then you are punishable, criminal. Similarly the original law or original controller, the original king is Kṛṣṇa, Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, those who manufacture religion, they do not know that religion can be given by Viṣṇu, and we have to satisfy Viṣṇu. Therefore there is varṇāśrama-dharma: four varṇas and four āśramas. The brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha, and sannyāsa. This is the conception of human civilization, Aryan civilization. There are Aryans and non-Aryans. Aryan means who follow the varṇāśrama-dharma. They are Aryans. In India they were following strictly this varṇāśrama-dharma; therefore they were Aryans. Not now, formerly they were. Why? By the varṇāśrama-dharma one can please the Supreme Lord Viṣṇu.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsaṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The aim of human life is to satisfy Viṣṇu. That is Vedic civilization.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Saṁsiddhir hari-toṣaṇam. You are brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha… Varnāśrama-vibhāgaśaḥ.

But what is the aim of life? Aim of life is to satisfy the Viṣṇu, Lord Viṣṇu. But they do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. At least at the present moment, nobody knows that he has to satisfy the Supreme Lord. That is the aim of life. He does not know. He does not know even what is God. Just like animal. The animal does not know what is God. They are making research what is God, the theosophists, the theologists, making research. God is canvassing, "Here I am." Kṛṣṇa, He comes. Yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmi [Bg. 4.7]. When these rascals forget what is God, He comes. And still, they are making research. He is acting as God; He is instructing as God; He is accepted by the ācāryas as God; still, these rascals are searching out God. This is their position. Why you are searching out? Here is God. God says, ahaṁ sarvasya prabhavaḥ mattaṁ sarvaṁ pravartate [Bg. 10.8], aham ādir hi devānāṁ maharṣīṇāṁ sa saptasaḥ [Bg 10.2]. And still you are searching God? That is the folly. Even God comes before you, and if you are demon, then you cannot understand what is God.

Therefore we have to follow the ācāryas. We are ignorant. To become ignorant is not any fault. But when the ignorant thinks that he knows everything, then he's fault. Therefore the ignorant people are advised in the Vedas, tad-vijñānārthaṁ sa gurum evābhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. "So I am ignorant, I am fool, I am rascals. I shall remain like that"? No, that is not human life; that is animal life. Animal is also ignorant. A dog, he cannot go to a guru. That is not possible. But a human being, he must. Abhigacchet. It must. It is not optional, that "I may go, or I may not." No, you must. That is the injunction. That is the Vedic injunction. Ācārya-paramparā. Evam paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ. Formerly the king was responsible, responsible king. Responsible government means responsible king. So what is the responsibility of the king? The responsibility that all the citizens, all the inhabitants of the state, they should live very comfortably and develop Kṛṣṇa consciousness. This is the responsibility of the king. He has to see that everyone is free from anxiety, everyone is feeling secure, everyone has no disease, no mental anxiety, and in peaceful condition they are executing bhāgavata-dharma. That is real dharma, bhāgavata-dharma. Bhāgavata-dharma means to understand the science of God. That is Bhāgavata. And it is advised, kaumāram ācaret prājño dharmān bhāgavatān iha. Kaumāra, from the very boyhood, childhood, one should be instructed and educated about bhāgavata-dharma.

Dharma means bhāgavata-dharma. Otherwise it is not dharma; it is cheating. Otherwise, why Kṛṣṇa said sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]? Because that is bhāgavata-dharma. Bhagavān is speaking. Therefore, what Bhagavān is speaking, that is in relationship with Bhagavān. Therefore it is called bhāgavata-dharma. Bhāgavata means in relationship with God, or Bhagavān. Bhāgavata-śabda and then Bhāgavata. That is dharma. So bhāgavata-dharma. Dharma means bhāgavata-dharma. Dharma does no mean I manufacture at my home some religion and it becomes dharma. No. That kind of religion is rejected. Dharmaḥ projjhita kaivato 'tra: "That kind of cheating religion is rejected." Projjhita. Prakṛṣṭa-rūpeṇa ujjhita. That is not religion. Religion is for… Religion means the relationship between Bhagavān and me, or everything. Bhāgavata-dharma. So the Bhāgavata-dharma is spoken by Bhagavān Himself, Bhagavad-gītā. So He says that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The human society must be divided into four classes: brāhmaṇa, kṣatriya, vaiśya, śūdra. He says. That is bhāgavata-dharma. If you abolish this, everyone is śūdra, no brāhmaṇa. That brāhmaṇa means guṇa-karma-vibhāgaśaḥ-guṇa, quality and action, not by birth. He never says, "by birth." Anyone who is qualified… Just like in ordinary life, anyone who is a qualified medical man, he is given the title "doctor," "medical practice," not that a doctor's son is necessarily a doctor. Even if he is a son of a doctor, still, he has to be educated as a medical man, then he will be accepted as doctor. This is bhāgavata-dharma. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. And in another place it is stated, yasya hi yad lakṣaṇaṁ proktaṁ varṇābhivyañjakam. It it said by Nārada Muni to Mahārāja Yudhiṣṭhira, yasya hi yad lakṣaṇaṁ proktam. There are symptoms that he has… Here are the symptoms of a brāhmaṇa: satva śama dama titikṣa ārjavaṁ, jñāna-vijñāna āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So then Nārada Muni said that yasya hi yad lakṣaṇaṁ proktam: "In the śāstra, as the symptoms are described, if such symptom," yadi anyatra vidṛśyeta, "if such symptoms are visible in other place," tat tenaiva vinirdiśet [SB 7.11.35], "if the symptoms of a brāhmaṇa is found in a place, other place than, either in the śūdra family or vaiśya family or kṣatriya family, then he should be accepted as a brāhmaṇa. Similarly if somebody in a brāhmaṇa family, his symptoms are like kṣatriya or vaiśya or śūdra, then he should be designated like that." So this is bhāgavata-dharma, strictly following the words and the injunction of God. That is bhāgavata-dharma. And that is real dharma.

So this man deviated from bhāgavata-dharma. Therefore he was to be arrested by the Yamadūtas for purification. That was his external affair. But by chance, by the grace of the Lord, at the time of his death he chanted "Nārāyaṇa," not exactly meaning the Supreme Lord Nārāyaṇa, but his son's name was Nārāyaṇa. He was thinking that "I am being dragged by the Yamadūta. So my son will save me." Therefore he exclaimed, "Nārāyaṇa, please save me." So he meant his son, but Nārāyaṇa, actual Nārāyaṇa, heard it-"O Nārāyaṇa, please save me." This is the… Nārāyaṇa is so kind that although the name of Nārāyaṇa was called by Ajāmila, meaning his son, still, because he has chanted the name, holy name of Nārāyaṇa, it was immediately taken seriously by Lord Nārāyaṇa, and His order-carriers, the Viṣṇudūtas, were sent to save this man. Svalpam apy asya dharmasya trāyate mahato bhayāt.

So this process of Kṛṣṇa consciousness is so nice that svalpam apy asya dharmasya, even slightly executed in due time… Because the process is we are educating people to chant Hare Kṛṣṇa to practice, so in due time, Hare Kṛṣṇa at the time of death especially, if we can chant this holy name of God, Hare Kṛṣṇa, then our life is successful. So unless we practice, how it will be possible to chant at the time of death? Because at the time of death the whole system, anatomical-physiological system, becomes disturbed, in bewilderedness, in coma, in unconsciousness. But still, if one has practiced, there is possibility of chanting the holy name of the Lord, Hare Kṛṣṇa, Nārāyaṇa. Then that is success of life. In a Bengali there is a proverb, bhajana kara sādhana kara mūrti jānle haya(?), that "Whatever you are executing as a bhajana, sādhana, that's all right, but it will be tested at the time of your death." It will be test. Just like a parrot is chanting, "Hare Kṛṣṇa, Hare Kṛṣṇa," but when some cat comes in, "Kaw, kaw, kaw." No. Then missing. So parrot life will not help you. You must be really chanting without any offense. Then it is possibility that at the time of death… Death will be there. You may be very proud of your body, that "I am permanent." No. "As sure as death." And after death you have to change your body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That we do not know, what kind of body I will enjoy. Now I have got Serji's(?) body. That's all right. But your karma will decide the next body.

So intelligent person, they should be Kṛṣṇa conscious, kṛṣṇa-karma, always engaged in Kṛṣṇa's service. Then it is mad-yājino 'pi yānti mām [Bg. 9.25]. Kṛṣṇa says, "One who is always engaged in My service, activities," Kṛṣṇa says, "he comes back to Me." Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So practice that. This is Kṛṣṇa consciousness movement. This life will be finished, and you do not know what kind of body you are going to get next. The best guarantee is that you execute Kṛṣṇa consciousness, chant Hare Kṛṣṇa mantra constantly, remain pure by following the regulative principles, and satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Then everything is assured, and your life is successful. At the time of death you go back to home. Just see how Kṛṣṇa, Nārāyaṇa, is so kind that because he feelingly chanted at the time of his death, "O Nārāyaṇa, please come and save me…" But he was meaning his son. But Kṛṣṇa did not take that. Just like Pūtanā. Pūtanā wanted to kill Kṛṣṇa. That was his (her) plan. But Kṛṣṇa, because He sucked the breast of Pūtanā, He took him (her) as His mother. This is Kṛṣṇa. Kṛṣṇa never takes the bad side. Kṛṣṇa takes always the bright side. Pūtanā, although she came to cheat Kṛṣṇa, but how Kṛṣṇa will cheat? Kṛṣṇa thought that "I have sucked her breast, so she is My mother. She should go to the same place where Yaśodāmayi is going." This is Kṛṣṇa.

So we should always remember that Kṛṣṇa is very, very kind, and a slight devotional service to Him will please Him, and therefore He is begging, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. What you will give to Kṛṣṇa? He is self-sufficient. But if you give something to Kṛṣṇa, your life becomes successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.2.3

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Vṛndāvana, September 7, 1975

Prabhupāda:

…am pitaro ye ca
śāstāraḥ sādhavaḥ samāḥ
yadi syāt teṣu vaiṣamyaṁ
kaṁ yānti śaraṇaṁ prajāḥ
[SB 6.2.3]

So yesterday we discussed that aho kaṣṭaṁ dharma-dṛśām adharmaḥ spṛśate sabhām. Just like in the court, court of justice, if there is adharma, then it is very painful situation. That is happening now in this Kali-yuga generally. Big, big court justice, magistrate, they are giving favorable judgment, being bribed. This is Kali-yuga. But śāstra says, "No. Justice must be given very honestly." That is the rule.

So about this Ajāmila, these Yamadūtas, they came to take him away to Yamarāja, but the Viṣṇudūtas said, "No. He is not to be taken away. He is now cleansed of all sinful activities. You do not know that; therefore you are not giving him justice." So yatrādaṇḍyeṣv apāpeṣu daṇḍo yair dhriyate vṛthā: "One who is not punishable, if he is punished, that is injustice. So you should not take him away. He is not punishable." Yamarāja is there for punishing the sinful men. So all of them are not sinful. There are many pious men. Sinful men, they are of small number. So one must be very cognizant of justice. Just like in the prison house the number of prisoners are not greater than the number of free persons. That is natural. Although this material world is mixed-sinful men and pious men-still, at least formerly, there were sinful men, less. It is said in the śāstra that in Satya-yuga there was no sinful men at all. All pious men. Then, in Tretā-yuga, one-fourth sinful and three-fourth's pious. And then, Dvāpara-yuga, half and half. And now, in the Kali-yuga, one-fourth pious and three-fourth's sinful. And that will also gradually diminish. And when everyone will be sinful, then there is no more preaching. There is Kalki avatāra, simply cutting the head. That's all. What is that verse? That Kalki avatāra… Keśava dhṛta-kalki-śarīra jaya jagadīśa hare.

So at the end of the Kali-yuga people will be so sinful that… It is already becoming. Only five thousand years we have passed, and the number of sinful men is already greater-three-fourth's sinful men, one-fourth pious men-and it will increase, and gradually it will become zero. Everyone shall be, at that time, end of Kali-yuga. That will take four lakhs and 27,000's of years. We have passed only five thousand years. Since the Battle of Kurukṣetra, or since the demise of Mahārāja Parīkṣit, the Kali-yuga has begun, and that is five thousand years. And the total duration of life of Kali-yuga is 432,000's of years. That means there is a balance of 427,000's of years to finish this Kali-yuga. And gradually, with the advancement of Kali-yuga, people's duration of life, memory, mercifulness, religious propensities, in this way eight items-they are described in the Śrīmad Bhagavatam-will reduce. We can see practically at the present moment. People are not very strong in body. They are lean and thin. And not only in India-we are poverty-stricken-but in Europe, America, also I see. The Europeans and Americans are no more as tall men or very stout men, very… So reducing their bodily strength and memory. That is also fact. We cannot memorize very sharply. People are becoming more and more dull. No more very brilliant scholars are coming out, philosophers, mathematicians. And duration of life, everyone knows it is reducing. In India the average duration of life is thirty years. So this will reduce. And dharma, sense of religiosity, that will also reduce and become more and more punishable by the Yamarāja. Yamarāja is there.

But this Ajāmila was cleansed of all sinful activity because at the time of his death he chanted the holy name of Nārāyaṇa. That's a fact. When we chant the holy name of Nārāyaṇa, Kṛṣṇa, Rāma, the holy name of God, we immediately become free from all sinful reaction. That's a fact. It is said, eka hari-nāma yata pāpa hare, pāpi haya tata para kari bare nare(?). This is statement of śāstra: "By once chanting the holy name of the Lord, you become free from all sinful reaction of life." That's a fact. But the difficulty is that we become free; again we commit sinful life. That is the… Otherwise one chanting in life is sufficient. But that we do not do. We chant and again do the sinful activities. Nāmnad balād yasya hi pāpa-buddhiḥ. This is the greatest offense, that "I am chanting Hare Kṛṣṇa; therefore I can continue to commit sinful activities. It will be adjusted. Balance will be zero." No. This is the greatest offense. Greatest offense. Nāmnad balād. Out of ten offenses, this is the greatest offense. Nāmnad balād yasya hi pāpa-buddhiḥ. So this should not be done.

So Ajāmila did not do that. He was sinful, but he never utilized Kṛṣṇa to counteract his sinful life. Aparādha-śūnya, without any offense-that was his qualification. He did not know what is the value of chanting the holy name. He… Fallen down, he became a rogue, rascal. That's all right. But he never utilized the chanting of name for counteracting his sinful activities. No, he never did. He was affectionate to his youngest son, whose name was Nārāyaṇa. So, very much affectionate, youngest son-"Nārāyaṇa, please come here. Take your food. Please drink this milk. Come here. Sit down"-so he was addressing Nārāyaṇa, his son, but it was taken into account by Nārāyaṇa. Therefore it is the system in Hindu families to keep children's name as Nārāyaṇa dāsa, Kṛṣṇa dāsa, Govardhana dāsa, so that one may be able to chant the holy name of the Lord somehow or other. This is the way. So that is the example of Ajāmila. Simply by loving his son of the name Nārāyaṇa, his account was credited in so many times.

So these Yamadūta, they did not know. So they came to arrest him. But Viṣṇudūta came to save him: "No, no. He is no more sinful. He is free from all sinful life. Don't do injustice." So for They are regretting that aho kaṣṭaṁ dharma-dṛśām adharmaḥ spṛśate sabhām. "Justice must be done very nicely." Prajānāṁ pitaro ye ca śāstāraḥ sādhavaḥ samāḥ. Prajānām, children, or the citizens, prajā Prajā means who has taken birth, national. Prajānāṁ pitaro. Pitaro means father or anyone who takes the care of the children or the citizen like father. The government or the king-formerly there was king, now government-their position is just like father. As the father's duty is to see that the children, the son, is raised very nicely so that in future he may be very happy. This is the duty of the father, to see, not that simply to feed him and make him fatty. No. In the śāstra it is said, pitā na sa syāt. One should not become a father. This is contraceptive. Pitā na sa syāt jananī na sā syāt: "One should not become a father, one should not become a mother, one should not become a guru, one should not become a relative, one should not become a caretaker, one should not become the king…" Who? Na mocayed yaḥ samupeta-mṛtyum: "One who cannot protect the dependent from the clutches of death." This is sastric injunction. So how much the father and the government or the guru should be strong so that he can save his dependents from the clutches of death.

So how it is possible? Hariṁ vinā na mṛtiṁ taranti. Without becoming Kṛṣṇa conscious, nobody can be saved from death. This is the law. Hariṁ vinā na mṛtiṁ taranti. You can have other benefits from the demigods. There are sastric… There is injunction that "If you want a beautiful wife, you can worship Uma. If you want to be free from disease, you worship the sun-god. If you want to be very learned, you worship Brahmā, Sarasvatī." There are… That is the injunction, that "If you want this benefit, particular benefit, then you worship this particular." Yānti deva-vratā devān [Bg. 9.25]. There is injunction. The demigod worship, there is injunction that "You do this." But for whom? For the less intelligent person. Kāmais tais tair hṛta-jñānāḥ yajanti anya-devatāḥ: [Bg. 7.20] "Except God, the Supreme Lord, when the other demigod worship is allowed, that is for the person, hṛta-jñānāḥ, one who does not know his ultimate goal of life, for them." But one who is interested to stop the cycle of birth and death, they must come to Kṛṣṇa. Otherwise it is not possible. Hariṁ vinā na mṛtiṁ taranti. Kṛṣṇa, Hari, also says, Kṛṣṇa also says, māṁ ca yo What is that? What is that verse? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Janma karma me divyam. Kṛṣṇa says that "I appear." Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. "I take birth as the son of Devakī, or I am raised as the son of Mother Yaśodā. So one should understand that ajo 'pi sann avyayātmā: I am aja, I never take birth, but why I come and take birth as a child of Devakī or Yaśodā?" If we simply understand this fact, janma karma me divyaṁ, janati yo tattvataḥ, if anyone understands, then he becomes free from the cycle of birth and death. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9].

So this is possible. Therefore the government, the father, the guru and the guardian-the everyone should try to make his dependent how he becomes Kṛṣṇa conscious. This is the duty. Therefore the Kṛṣṇa consciousness movement is so important, because the human life is meant for stopping the cycle of birth and death. Na mocayed yaḥ samupeta-mṛtyum. This is the only process. You cannot stop… But they do not know that this birth and death can be stopped. They are so rascal, they are so foolish, that they do not believe, neither they believe in the next birth, neither they have any idea how to stop death or stop next birth. No education. Throughout the whole world there is no education, there is no science. They are callous. Therefore in the Bhagavad-gītā it is said, mūḍha.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

This āsuri-bhava: "What is God? I don't believe in God. There is no God. Every one of us we are God. Why you are finding God anywhere, in the temple? You do not know that in the street there are so many gods, loitering, daridra nārāyaṇa?" This is going on. This is going on, all full of ignorance. Therefore we have to push on this Kṛṣṇa consciousness movement at very difficult position.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti mām
[Bg. 7.3]

Simply by knowing Kṛṣṇa, one can become free from the clutches of cycle of birth and death. That's a fact. But manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. It is very, very difficult.

So we have taken a very difficult task, to convince people to take to Kṛṣṇa consciousness. But that is the only benefit, or the supreme goal of life. Kṛṣṇa personally comes to teach this science. Why Kṛṣṇa left Bhagavad-gītā? Out of His compassion, that "After My disappearance people would take advantage of this Bhagavad-gītā. As I instructed My dear friend Arjuna, they will also take advantage and become free from the clutches of death." This is the purpose of Bhagavad-gītā. Bhāgavata-dharma. Unfortunately, people have become so rascal that they do not care for this Bhagavad-gītā instruction. And if anyone poses himself to be a very good scholar of Bhagavad-gītā, he interprets in his own way, he misleads himself and misleads others also. This is the position. Therefore my request to you all who are in Kṛṣṇa consciousness movement-do not be a bluffer. Behave in your life how to become Kṛṣṇa conscious and teach others. Then the whole world will be benefited, and the Yamadūta will not come to them.

Thank you very much. (end)
750908SB.VRN
Śrīmad-Bhāgavatam 6.2.4

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Vṛndāvana, September 8, 1975
Prabhupāda:

yad yad ācarati śreyān
itaras tat tad īhate
sa yat pramāṇaṁ kurute
lokas tad anuvartate
[SB 6.2.4]

Very important verse. Ideal class of men therefore needed in the society. Therefore Vedic society is divided-ideal men: the brāhmaṇas. Brāhmaṇa, kṣatriya, vaiśya, śūdra. The brāhmaṇa, the saintly person, the sannyāsī, the rājarṣi. This is required. Imaṁ rājarṣayo viduḥ [Bg. 4.2]. In the Bhagavad-gītā it is said that the Bhagavad-gītā was taught to the rājarṣi, not to the third-class men. Rājarṣi, rāja and ṛṣi at the same time. Although king, but they were saintly king, just like Mahārāja Yudhiṣṭhira, the ideal king. Bhagavān, Rāmacandra, the ideal king, ideal king, so ideal that because some citizen criticized that ”Lord Rāmacandara, King Rāmacandra, has accepted His wife who was kidnapped by Rāvaṇa,” and he was a low-class man, washerman, and still, the king, Lord Rāmacandra, thought that ”My citizens are criticizing Me.” Immediately He separated Lakṣmī-devi, Sītā. This is ideal king, no criticism from the citizen, even Lord Rāmacandra. This is called rājarṣi.

Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit… Parīkṣit Mahārāja was going on a tour. These Pāṇḍavas, they were the emperor of the whole world. So he saw that a black man was trying to kill a cow. So immediately he took action: ”Who is this man trying to kill cow?” So he chastised him, punished him. He was going to kill him, but he saved himself, that ”This is my time. I am Kali-yuga. I am the representative. So this is my business, to kill cow. So what can I do?” Then he said that ”You better get out. Otherwise I shall kill you.” ”So where shall I go?” ”Now, out of my kingdom.” ”Then where is not your kingdom? The whole world is your kingdom. Where shall I go? I am also your subject. You must give me a place.” Then he gave him the places-striyaḥ sūnā pānaṁ dyūtaṁ yatra pāpas catur-vidhaḥ: ”You can remain in four places. Where illicit sex is indulged, prostitution, you can remain there; and sūnā,” means unnecessary killing animals, slaughterhouse, ”you can remain there. And brothel and liquorhouse, striyaḥ sūnā pāna, where intoxication is indulged, you can remain there. And gambling.” Pāna dyūta [SB 1.17.38]. Dyūta means gambling. ”You can remain in these places.” So it was very difficult for Kali to find out such place because Mahārāja Parīkṣit's time the kingdom was so nice that there was no brothel, no slaughterhouse, no liquor shop and no gambling club. This is rājarṣi. So you could not find. Therefore Kali made a conspiracy how to get out Mahārāja Parīkṣit so that he could spread his influence. So long Mahārāja Parīkṣit was there, there was no influence of Kali-yuga. So after all, the age has come. It is ordained. So Parīkṣit Mahārāja was cursed by a brāhmaṇa to die within seven days, and after his death the Kali-yuga spreaded its influence. And now, by the advancement of ages, you will find these four places in every home. This is Illicit sex, and intoxication, gambling and meat-eating-this is Kali-yuga.

So the king was very strict not to allow these things. The people were following. Yad yad ācarati śreyān. The king was strict; the government was strict. Therefore people were following. So these sinful activities of the whole world can be stopped immediately if the government is strong. But the government members, they are themself, they are victims of Kali-yuga, so how they can stop it? Some big, big politician, when they enjoy, they bring naked girls and drinking, and this is their standard of enjoyment. So how you can expect good government? It is not possible. Why they should be bothering about people's happiness? They want to occupy big, big ministerial post to enjoy their life. Therefore the position of the whole world is so deteriorated because there is no ideal man. All rogues, thieves, I mean to say, in very fallen condition. Therefore people are deteriorating. Dāmpatye ratim eva hi. These will be the signs of Kali-yuga. Dāmpata means husband and wife. Their relation will stand so long they satisfy one another by sex, rati. Rati means sex. Dāmpate ratim eva hi. And as soon as there is sex disturbance: divorce-”I don't want you.” Vipratve sūtram eva hi: ”A brāhmaṇa means one, two paisa thread.” That's all. ”A sannyāsī means a rod.” These are the explanations. And a very expert man means kuṭumba, dākṣyaṁ kuṭumba-bharaṇam. If anyone can maintain a family-family means one wife and one or two children-then he is to be considered very expert, successful because… Therefore you will find in these days-no wife, no children, no family. In Western countries they take dog as the best friend, and television. That's all. Because this is Kali-yuga, no family. But he must have some companion, but he doesn't want family, the botheration of family. Then dog is the best friend. What can be done? This is going on, and it will increase more and more, more and more.

Therefore, at the present moment it is a great necessity to have some ideal men. Yad yad ācarati śreyān. Therefore we are endeavoring to create some ideal men, Kṛṣṇa conscious men, their character, their behavior, their ideal aim of life. So those who have taken to Kṛṣṇa consciousness seriously, they should be ideal men. The society will be benefited at least by seeing their behavior. And Caitanya Mahāprabhu has taught us, āpani ācari prabhu jīveri śikṣāya. If you don't behave yourself as an ideal man, you cannot preach. Your preaching will not be successful. Āpani ācari prabhu jīveri śikṣāya. Because the nature's law is that ordinary men, they follow the ideal. If there is rājarṣi, kṣatriya, ruler, king, just like saintly person, like Mahārāja Yudhiṣṭhira, Parīkṣit, Lord Rāmacandra-there are many-Mahārāja Ambarīṣa, then people will be happy. Just like it is described, during the reign of Mahārāja Parīkṣit there was no trouble at all of the citizens. They were free from even ordinary minor diseases. It is said there, in the Śrīmad Bhāgavatam. And so far production is concerned, it is said that the land was producing all the necessities. Sarva-dughāṁ mahī. Sarva-kāma-dughāṁ mahī. Actually we get everything from the earth, all supplies. We are getting these flowers from earth. We are getting these fruits from earth. We are getting foodstuff from the earth. We are getting minerals from the earth-everything. Sarva-dughāṁ mahī. So nature will supply you sufficiently, provided you follow ideal life. Otherwise nature will punish you. There will be no supply.

These are all described in Śrīmad Bhāgavatam. The nature was not supplying sufficiently, and then Mahārāja Pṛthu, the personified Prithivi, he was going to kill her, punish her. King's business is, if somebody is doing wrong, then the king must punish. So he was prepared to punish Pṛthvī. She submitted that ”King, why you are trying to punish me? It is my business when people become demons, I restrict my supply.” So this is nature's law. As soon as you become demons, godless, nature will restrict supply. There will be no rain, no production. There will be scarcity, everything. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is being carried by prakṛti. And prakṛti is working under the direction of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Without prakṛti's cooperation you cannot get anything. You may have big, big mills and factories-useless. You cannot manufacture, I mean to say, rice, grains. Even if you eat meat, the cows and the animals, they must eat vegetables. There will be no vegetables. How you will be able to eat meat even? So nature has got the restricting power. As you become more and more demons and sinful, nature will restrict supply and you'll suffer. This is the law.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti
[Bg. 7.14]

Therefore our Kṛṣṇa consciousness movement is just to teach people how to become Kṛṣṇa conscious, surrender unto Him. Then they will be happy. This is the way of Kṛṣṇa consciousness movement. We want to create some ideal men. People will see them, and at least they will understand that "Here are the ideal men." They will be ashamed. So those who are in Kṛṣṇa consciousness movement, they should be śreyān-yad yad ācarati śreyān-the best men in the society. Otherwise useless. If you waste your time to make a free hotel and sleep-useless. That will not make our mission successful, if you take advantage of free hotel and no work. That will not be successful. We must be śreyān, first-class men. That is wanted because there is no first-class men. All fourth-class, fifth-class śūdra. Kalau śūdrā-sambhavāḥ. Śūdra means fourth-class men, and caṇḍāla means fifth-class men. So nowadays they are mainly caṇḍālas. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. Yavana and caṇḍālas. By the grace of Caitanya Mahāprabhu, this movement is able to pick up even caṇḍālas and yavanās to become brāhmaṇas.

māṁ ca (yo) 'vyabhicāriṇī
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"One who is engaged in devotional service, he becomes immediately transcendental to this infection of the three qualities of material nature." Sa guṇān samatītyaitān brahma-bhūyāya kalpate. That is actually happening. This powerful Kṛṣṇa consciousness movement is so strong that we can pick up from the lowest stage of life and bring him to the highest stage of life if we follow the rules and regulation. It is possible. Practically we are seeing. So that is required, yad yad ācarati śreyān, a class of men. Maybe minority; it doesn't matter. But their ideal behavior, character, will lead other people to appreciate: "Yes. We should be like this." Now, who was telling this night? I think Praṇava was telling that some friend has told that in the Western countries they are appreciating this movement because I have stopped amongst my members this intoxication. There are. Are you not telling?

Praṇava: Yes.

Prabhupāda: Yes. They are gradually appreciating that "Oh." Yes, Professor Judah also, he says that. They are appreciating now, that "How is this, nice movement, that our students, they were habituated to all these and they have now become God conscious? They are mad after God?" And one priest in Boston, he also agreed. One priest came to see me. He said, "Swamiji, how is that? Your disciples look so bright." They are appreciating. This is wanted, everyone śreyān. So this movement is very important movement because it is creating first-class men so that others will see and follow. So this is required. Yad yad ācarati śreyān tad tad itaraḥ īhate. It is natural. A father may be drunkard, but he doesn't like to see his son has become drunkard. This is natural. Everyone appreciates good quality. So similarly, if we can create an ideal class of men, then others who are fallen will try to become like us.

So don't take this movement very insignificantly. Very serious. And those who are members, they should become ideal. We have got very easy, easy method to become ideal. Avoid these four principles of sinful life and chant Hare Kṛṣṇa sixteen times-you become ideal.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So in the very beginning the first thing is ceto-darpaṇa-mārjanam. We are all suffering on account of ignorance. There are so many nasty, dirty things within our heart. It will be cleansed. Nityaṁ bhāgavata-sevayā.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

These are the formulas. If we hear Bhāgavatam from Bhāgavatam, not from the professional men who have made business for reciting Bhāgavata… No. Nityaṁ bhāgavata-sevayā.

There are two bhāgavatas: grantha-bhāgavata and the man bhāgavata. So therefore Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara, he recommended a brāhmaṇa. He came to see him, writing something that was full of mistakes. Then he chastised him that "You do not know what is what. You have tried to explain Bhāgavata." But when the brāhmaṇa was submissively hearing and tolerated the chastisement, then he gave the advice, bhāgavata porā giyā bhāgavata-sthāne: "Go. Hear Bhāgavata from a person whose life is Bhāgavata." Bhāgavata parā giyā bhāgavata-sthāne. Not the professional bhāgavata. They are aiming Therefore they immediately open the rāsa-līlā chapter and explain it very nicely. People will like: "Oh, Kṛṣṇa and myself, the same. He is also embracing the young girl. I shall now try to find out young girl.” This is going on. They are going to hell by hearing Bhāgavatam from these rascal professionals. Bhāgavata is meant, from the very beginning First of all try to understand what is God. Janmādy asya yataḥ anvayād itaraḥ [SB 1.1.1]. Nine cantos to explain what is God. Then Tenth Canto, God, Vāsudeva, Kṛṣṇa, is there, not Tenth Canto immediately. So everything is misused only for ”Money, money, money. Bring money.” This is Kali-yuga. Everything will be judged by money. And as soon as there is money there will be hiṁsa. Therefore this bhāgavata-dharma is not for this class of men. Dharma-projjhita-kaitavo ’tra paramo nirmatsarāṇām [SB 1.1.2]. Those who are above enviousness, those who are above after hankering after money, for them, this bhāgavata-dharma is not for them. Paramo nirmatsarāṇāṁ. Paramhaṁsāya.

So we have taken this Bhāgavatam. We should be very, very careful to become first-class men so that others will follow. Sa yat pramāṇaṁ kurute. If you become a first-class man, sa yat pramāṇam, whatever you will do, lokas tad anuvartate, people will follow, naturally. Lokas tad anuvartate. Unfortunately nowadays first-class man means kill Kṛṣṇa. This is first-class man. All these so-called rascal scholars of Bhagavad-gītā, their only business is how to kill Kṛṣṇa, pounce Him, (Kamsa?), as Kamsa was planning how to kill Kṛṣṇa. That was his plan, demon. He was also thinking of Kṛṣṇa, but he was thinking Kṛṣṇa, how to kill Him. So that is not bhakti. Kṛṣṇa consciousness… He was also Kṛṣṇa conscious. He was thinking always, twenty-four hours, Kṛṣṇa, how to kill Kṛṣṇa. So that is not bhakti. Bhakti means how to serve Kṛṣṇa. That is bhakti. Ānukūlyena kṛṣṇānuśīlanaṁ, na tu pratikūlyena [Cc. Madhya 19.167]. Pratikūla means adverse. Yes. If you think of Kṛṣṇa adversely, how to kill this Kṛṣṇa consciousness movement… Of course, Kṛṣṇa is so nice that even if you think of Kṛṣṇa adversely, because you’ll chant ”Kṛṣṇa, Kṛṣṇa,” you will get benefit. Kṛṣṇa is so nice. Because you are chanting unconsciously… Just like there were so many propaganda in Germany, ”The Hare Kṛṣṇa people are so bad.” But every paper chanted Hare Kṛṣṇa. ”Hare Kṛṣṇa movement is bad,” but in the beginning, ”Hare Kṛṣṇa.” So therefore, in spite of their propaganda, we are existing there. We are existing. We have come out triumphant. They could not do anything.

So the Hare Kṛṣṇa movement is so strong, and indirectly, directly, or some way or other, if you chant Hare Kṛṣṇa, you become benefited. It is so. So if you neglectfully chant Hare Kṛṣṇa you become so benefited, then how much you will be benefited if you carefully chant Hare Kṛṣṇa. That should be the ideal. Therefore, sa yat pramāṇaṁ kurute lokas tad anuvartate. Unfortunately, those decrying this Kṛṣṇa movement or Kṛṣṇa… They directly making propaganda. When Kṛṣṇa says, man-manā mad-bhakto mad-yājī māṁ namaskuru, the so-called scholars, they say, ”It is not to Kṛṣṇa.” They’re misleading. Lokas tad anuvartate. The people are becoming against Kṛṣṇa: ”Why Kṛṣṇa should be God? I have got another God, manufactured. Here is God.” Kṛṣṇa was so beautiful, and I am God, so ugly God? No. There are so many ugly Gods nowadays that ferocious face and he is God. We worship God, so nice face, people come and become enchanted, and they bring a God, a ferocious head, and he becomes God. This is going on. The whole propaganda is like that. Even big, big political leaders, they’ll say, ”We don’t believe in Kṛṣṇa, there was a person as Kṛṣṇa living ever.” So people are being misled. Lokas tad anuvartate. He has taken the position of śreyān, big leader, big scholar, and he is decrying Kṛṣṇa. So what people will do? They are helpless. They will give, ”Oh, Mr. such and such said it is fiction. Kṛṣṇa is imagination.” This is going on. In Vṛndāvana you’ll find so many big, big Māyāvādīs. They’re explaining that this Kṛṣṇa concept is an imagination, and people are thronged together to hear him, in Vṛndāvana, and what to speak of other places. So this is the position of the world, and they are suffering and they will continue to suffer. Nature will punish them. Yamarāja will take them. That is their next life. So you try to save them. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)
750909SB.VRN
Śrīmad-Bhāgavatam 6.2.5-6

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Vṛndāvana, September 9, 1975
Prabhupāda:
yasyāṅke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ
sa kathaṁ nyarpitātmānaṁ
kṛta-maitram acetanaṁ
visrambhaṇīyo bhūtānāṁ
saghṛṇo dogdhum arhati
[SB 6.2.5-6]

Just like a child is sleeping on the lap of his mother, feeling secure, completely secure, that ”I am on the lap of my mother…” Naturally a child, when it is on the lap of it’s mother, he is quite comfortable, silent, feeling very secure. So in that position if the mother kills the child… It is like that, that prajā and the king… The prajās… Prajā means the citizens, subjects. They should be feeling so much secure that ”We are under good government. There is no disturbance.” Just like during the government of Mahārāja Yudhiṣṭhira, they were so secure that even they had no very much anxieties. ”Our king is there.” The world is full of anxieties, miseries, and difficulties. So the good government means when the subjects, citizens, feel secure from all such things.

So here, yasyāṅke śira ādhāya. Suppose I am sleeping very comfortably, feeling secure by keeping my head on your lap, yasyāṅke śira ādhāya lokaḥ svapiti, and dreaming very happily. Svaya dharmam adharmaṁ vā na he veda yathā paśuḥ. You cannot expect all men to understand what is religion and what is not religion, general mass of people. So what is the position of a person or any being who does not know to make distinction what is dharma and adharma? So they have been described. He is described as yathā paśuḥ. Paśuḥ. Paśuḥ means animal. An animal cannot make distinction what is right or what is wrong. That is not possible. Therefore it is said, dharmeṇa hīnā paśubhiḥ samānāḥ: ”One who is ignorant of dharma-adharma, he is no better than paśu.” Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. Āhāra, eating. I eat, the dog eats, the cat eats. I sleep, the dog sleeps, and the cat sleeps. I have sex desire, I satisfy it. The cats and dogs also satisfy it. And I am also afraid of my enemy; the cats and dogs are also afraid of enemy. Then where is the difference between cats and dogs? The difference is that I can be trained up to become religious; the cats and dogs cannot be trained. That is the difference. Dharmeṇa hīnā paśubhiḥ samānāḥ. So if I don't take education and enlightenment how to become religious, I do not know how to distinguish between right and wrong, then yathā paśu-then I am as good as animal.

That is the position at the present moment, that people are not educated to distinguish or to become pious. They are not educated. They are being… Now, at the present moment, education means you learn technology and learn how to earn money, and then, after earning money, you spend it for sense gratification: eating meat, eating wine, going to the brothel, prostitute. This is modern civilization. So therefore it is the civilization of paśu, animal civilization, polished animal. It is not civilization. It is the duty of the guardian, father, guru, government or elderly relative. Everyone should be compassionate with the dependent. The father should be compassionate to the children, that "My children, they have come to me. They are now innocent. If I do not train them nicely…" What kind of training? Na mocayed yaḥ samupeta-mṛtyum. That is the duty of the father, of the guru, how to save the dependent from the clutches of death. This is the duty. The government also. Because death is sure. As soon as we get this material body, the death is sure.

So we are eternal spiritual spark. Kṛṣṇa says that the living entity is eternal. Nityaḥ śāśvato 'yaṁ, na hanyate hanyamāne śarīre [Bg. 2.20]. This is the information we get from the authority, that "The living entity is eternal," nitya, śāśvata, "and ever-existing, and does not die on the death or annihilation of the body." Then what is the duty of the father? What is the duty of the government? Duty of the guru? Now how to save him from this repetition of birth and death. And that is the duty. Otherwise to give some food… That also, people cannot give now. Rather, killing their children in the womb. This is Kali-yuga. Whereas it is the duty of the parents how to save the child or the son from the clutches of death, they are now killing. This is advanced civilization. This is going on all over the world. They are going to the medical man and taking help and killing the child within the womb. This is Kali-yuga.

So here it is, the same thing said, that yasyāṅke śira ādhāya lokaḥ svapiti nirvṛtaḥ. The child is sleeping in the womb of the mother, and the mother is killing. Then where to take shelter? Similarly, this example is that "This Ajāmila, he might have committed some sins without knowledge. Now he is no more sinful because he has chanted the holy name of Nārāyaṇa, and he is not to be punished." That is the purpose of the Viṣṇudūta. "So why you are dragging him, trying to take him to Yamarāja to punish him? You do not know that he is innocent. We have to…" The real purpose is that everyone… We commit sinful activities on account of ignorance. Therefore the best humanitarian work is to give knowledge to the humanity, not that one is suffering for want of food and… If I give some food, that is good work, but that is not sufficient. I may give food; that's all right. You give. We also give prasādam free. But that does not mean simply by giving prasādam, we are silent. We give knowledge also. This is Kṛṣṇa consciousness movement. Food, automatically you have to give. That is… There is no prohibition. But at the same time: knowledge. Without knowledge-giving, if he remains ignorant… Just like the same example. If you have got some children, if you don't give them education, simply feed them, that is not your proper duty. You must give knowledge.

Kṛṣṇa consciousness movement is therefore giving them knowledge. The first knowledge is that we are trying to convince everyone, following the footprints of Lord Kṛṣṇa, as He wanted to convince in the very beginning, that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This is the first knowledge. One should know that he is not this body. He is spirit soul, different from this body. He is living within this body. This is called knowledge. And at the same time, he should be supplied the necessities of the body. Yāvād artha-prayojanaṁ. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Anāsaktasya viṣayān yathārham upayuñjataḥ Viṣayā. Viṣayā means we need something for our sense gratification. That is allowed. We don't say that "You don't eat." No, you eat, but you eat kṛṣṇa-prasādam. Don't eat anything else. Then gradually your senses will be conquered. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If you want to realize God, first of all you should engage your tongue in the service of the Lord. It is very astonishing that "Engaging the tongue I become perfect?" Yes. The beginning is the tongue because tongue is the greatest enemy. People are going to hell on account of being unable to control the tongue. Therefore one has to control the tongue. And controlling tongue means you engage the tongue in the service of the Lord. How? Tongue means you can speak with your tongue and you can eat with your tongue. So engage the tongue chanting Hare Kṛṣṇa and preaching Kṛṣṇa consciousness. This is service. And tongue wants to taste. Give him kṛṣṇa-prasādam, very nice. So as soon as you engage your tongue in these two business, then naturally you become purified and your senses become also purified. Then you come to the real platform.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalaṁ
hṛṣīkena hṛṣīkeśa-sevanaṁ
bhaktir ucyate
[Cc. Madhya 19.170]

This is the bhakti, to engage the purified senses in the service of the master of senses, Hṛṣīkeśa. Hṛṣīkeśa means master. Hṛṣika means the senses, and īśa means master. Hṛṣīkeśa. Kṛṣṇa's another name is Hṛṣīkeśa.

So we have to engage our senses. It is not our senses; it is Kṛṣṇa's. We have forgotten it. I am seeing with my eyes. I am very much proud I can see. But why you cannot see when you are blind? The eyes are there. Because the master has withdrawn the sight power. You can be happy with your decoration of the eyes, but you cannot see. So actually I do not see. Just like I have got this spectacle. The spectacle does not see; I am seeing. Similarly, with my eyes I am not seeing; Kṛṣṇa is seeing. Because Kṛṣṇa is seeing, therefore I am seeing. This is the Vedic version. You will find in Upaniṣad. Because the Supreme Brahman is seeing, therefore we are seeing. Because the Brahman is walking… There are many evidences. Just like this ear. Now I am hearing with this ear. You are also hearing. But when I am unconscious, this ear is there, and you call me, "Mr. Mo…, Mr. Sir, Mr. Sir," but I cannot hear. The machine is there. Why you cannot hear? Therefore the Brahman is withdrawn.

So sarvaṁ khalv idaṁ brahman. Everything is working because the Brahman is there. Otherwise it will not work, simply machine. This body, because the Brahman, the soul, is there, it is working. And as soon as the soul is out of this body, it is lump of matter. They are thinking the brain is working. The brain is not working. Brain is a machine. Just like typing. You are typing. The machine is not typing. You are typing. Unless there is touch of Brahman, nothing can work. So when we realize this, that is called brahma-bhūtaḥ prasannātmā [Bg. 18.54], when we understand that "I am simply instrumental." That is also explained in the Bhagavad-gītā. Bhramāyan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Actually we are under the direction of Kṛṣṇa, and he has given us this machine, this body, and we are wandering throughout the whole universe. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva. This is our position. We have got this machine, and we are wandering throughout the universe in different planets and different forms of life, and we do not know what is the aim of life.

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru kṛṣṇa kṛpa pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this wandering, wandering, wandering, when we come in contact with a bona fide guru, we get the seed of devotional service. That is the aim of life, how to get that. Therefore the Vedic injunction is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. You must go. Otherwise your life is useless.

So it is the duty of guru, it is the duty of father, it is the duty of the government, it is the duty of the elderly relative to educate everyone. This is human life, not that simply eating like dog and dancing like dog. This is not human civilization. So sa kathaṁ nyarpitātmānaṁ kṛta-maitram acetanam. If I think that "My spiritual master is here. He will save me," and if I do not train him how to save them, then what is the use of having such spiritual master? What is the use of having such father? And what is the use of such government? There is a Bengali poetry by a Bengali Vaiṣṇava: kaname janame sabe pitā mātā paya, kṛṣṇa guru nahi mile bhajaha e aya.(?) As soon as you take birth, there is father. Either you take birth as a snake or you take birth as a human being, without father and mother there is no question of birth. So father and mother you will get in every birth. But kṛṣṇa guru nahi mile bhajaha e aya(?): Kṛṣṇa and guru will not be available in every birth. That is very important thing. You cannot get Kṛṣṇa in the form of a snake or a cat and a dog, but you can get Kṛṣṇa in the form as a human being.

Therefore human being, this form of human being… Labdhvā sudurlabham idaṁ bahu-sambhavānte [SB 11.9.29]. After many, many millions of years we have got this human form of body. It should not be misused simply like cats and dogs. This is not success of life. Therefore Prahlāda Mahārāja, although he was five-years-old boy, he advised his classfriend that kaumāraṁ ācaret prājñaḥ. He was instructing. He was a devotee. He was preaching, "My dear friend, you just become devotee of Kṛṣṇa." The children protested, "Eh! We shall now play or we shall become Kṛṣṇa conscious? No, no, we shall play." So Prahlāda Mahārāja repeatedly said, "No, no, no. Even we are children, we should not play. We should become Kṛṣṇa conscious." Kaumāraṁ ācaret prājñaḥ. If you are intelligent… Kaumāraṁ. Kaumāram means from the childhood, from five years. Kaumāraṁ ācaret prājño dharmān bhāgavatān iha. "Why? All right, if you say that I shall become Kṛṣṇa conscious, I shall become. Let us grow now." No. Durlabhaṁ mānuṣyaṁ janma tad api adhruvam arthadam [SB 7.6.1]. "No, no, no. Don't spoil your life in that way. It is… Although we have got this body, human form, but it is also adhruvam. It will not stay."

So before your next death you finish your Kṛṣṇa consciousness. That is the real gain of life. Don't wait that "I shall become old, and when I shall become feeble-there is no more energy-then I shall become Kṛṣṇa conscious." Of course, Kṛṣṇa conscious, one can become in a moment perfect. But that is rarely done. Everyone should be taught Kṛṣṇa consciousness from the very childhood. This is human civilization.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.2.5-8

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Calcutta, January 10, 1971

Prabhupāda:

yasyāṅke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ
sa kathaṁ nyarpitātmānaṁ
kṛta-maitram acetanam
visrambhaṇīyo bhūtānāṁ
saghṛṇo dogdhum arhati
[SB 6.2.5-6]

(microphone moves) Is that all right? Visvasena nitaram arpita ātmā yenārtham visrambhaṇīyo visva-saghṛṇiya visva-saniya saghṛṇasya.(?)

sa kathaṁ nyarpitātmānaṁ
kṛta-maitram acetanam
visrambhaṇīyo bhūtānāṁ
saghṛṇo dogdhum arhati

So the Yamadūta is comparing the trustworthy government. Everything is discussed in Śrīmad-Bhāgavatam, but people do not take advantage of all these instructions. They mean… Bhāgavatam means that rāsa-līlā, that's all. So many nice instructions are there in different cantos. Actually, the Kṛṣṇa is described in the Tenth Canto, and other nine cantos are specially meant for purifying the heart and understanding real Kṛṣṇa, tattvataḥ, as it is described in the Bhagavad-gītā. They do not know. Those who take advantage of Kṛṣṇa's rāsa-līlā only as ordinary story, they do not know Kṛṣṇa tattvataḥ. But even though they do not know, because they are hearing about Kṛṣṇa's pastimes, they are also becoming purified. But if they hear from authorized source, then the result will be bhaktiṁ parāṁ bhagavati bhagavati pratilabhya. They will be promoted to transcendental devotional platform, and the result will be that hṛd-roga-kāmam apahinoti.

Actually, by hearing about rāsa-līlā the result will be that one will be raised to the platform of transcendental service, and the disease of lust within the heart-that is material disease-that will be completely vanquished. Hṛd-roga-kāmam apahinoti aciram. Aciram, very soon, they will be able to eradicate the deep-rooted lusty desires in the heart of material existence. Material existence means lusty life. Kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. Material life means simply to desire to enjoy. Of course, there is no enjoyment. That is… So if one hears rāsa-līlā from authoritative source, the result will be that he will be promoted to the transcendental platform of loving service to Kṛṣṇa. And the material disease, lusty desires, will be vanquished. But they do not hear from the authoritative source. Some professional reciters they hear; therefore they remain in the material existence of lusty affairs and sometimes they turn to be sahajiyā. When Kṛṣṇa had connection with so many women… You know that in Vṛndāvana, the "yugala-bhajana"-one becomes Kṛṣṇa and one becomes Rādhā. That is their theory. And so many things are going on. Therefore we instruct that first of all read the nine chapters very carefully, and then… There are so many nice instructions, but they do not hear about this nice instruction, ajāmila-śraddhā caritra. At least, picked up, some incidences, they should hear.

So,

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhasām api
yad vyājahāra vivaśo
nāma svasty-ayanaṁ hareḥ
[SB 6.2.7]

The charge of Viṣṇudūtas for the Yamadūta was that they did not know whom to arrest and whom not to arrest. Therefore he was criticizing. Yamarāja is meant for arresting the criminals, sinful persons. But these Yamadūtas came to arrest Ajāmila, who was already relieved from all sinful actions simply by chanting "Nārāyaṇa." That was not known to them. So in order to criticize them, that "You do not know where to go and where not to go," they described in so many ways. Now they are positively saying that ayaṁ hi kṛta-nirveśo janma-koṭy-aṁhasām api: "Even though he committed sinful activity for millions of years, he is now free." Ayaṁ hi kṛta-nirveśaḥ: "He has completely counteracted all those sinful activities." How? Yad vyājahāra vivaśo nāma svasty-ayanaṁ hareḥ. So vivaśaḥ: "Somehow or other, he has chanted the holy name of Hari." Asya pāpena daṇḍe kim artham akrośa kriyate tatrāhur ayaṁ hriyate:(?) (commentary) "Why you are attempting to arrest this person as criminal?" Yamadūta, yad yada vivaśi 'pi harer nāma vyājahāra uccaritavan:(?) "There was no intention of chanting the holy name of Hari, but even though consciously or unconsciously he has chanted the holy name of Hari, therefore he is now free."

Now, we have to note this important thing, that the powerful hari-nāma is so strong that even one unconsciously or conscious… Sometimes they imitate: "Hare Kṛṣṇa." They have no intention to chant the holy name of Kṛṣṇa, but they imitate or criticize, "Hare Kṛṣṇa." That has also effect. That has also effect. Just like the Muhammadans during Caitanya Mahāprabhu's time, they sometimes used to criticize, "These Hindus are chanting Hare Kṛṣṇa." So they were imitating. So gradually they also became devotees. Yad vyājahāra vivaśo nāma svasty-ayanaṁ hareḥ. Vivaśi 'pi harer nāma vyājahāra uccaritavan na kevalam prāyaścitta. Mātram harer nāma api tu svasty-ayanaṁ makara-sādhanam api.(?) So Śrīdhara Svāmī says that "This chanting of holy name of Nārāyaṇa, Hari, is not only counteracting his all sinful reactions, but he is now eligible to become liberated and being transferred to the spiritual world. Not only he has been freed from, but there is a reward for it." You see? Eka hari-nāme yata pāpa hare, pāpī haya tata pāpa karibāre nare.(?) A sinful man is very expert in committing sinful activities, but here is a statement that the holy name of Hari is so powerful that even an expert criminal cannot commit as much sinful activity as by once chanting the holy name of Hari, it can be counteracted. He is unable. The expert criminal is very advanced in committing sinful life, but śāstra says that he cannot commit so many sinful life. The one chanting of Hare Kṛṣṇa mantra is so powerful.

So one may be not bewildered. They may criticize that it's too much, but it is not too much. It is actual fact. Actual fact. That is aparādha. One who thinks like that, that hari-nāma has not so much power that it can counteract, they are offender. For them it is not possible. But one who believes in the words of the śāstras, as it is stated here, for him it is actually effective. Artha-vāda. Out of ten offenses, artha-vāda, one who comments like that, that is artha-vāda, and that is offense. So those who are cultivating this chanting of Hare Kṛṣṇa mantra, they should have firm faith in the statement of the śāstras that chanting of harer nāma is so powerful.

etenaiva hy aghono 'sya
kṛtaṁ syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram
[SB 6.2.8]

Now, it clearly says that catur-akṣaram, these four alphabet-nā, rā, ya, ṇa-four, nā, rā, ya, ṇa, that "Because he has uttered these four alphabets, Nārāyaṇa…" But he had no offense in chanting. He sincerely chanted offenseless chanting; therefore he became free immediately.

etenaiva hy aghono 'sya
kṛtaṁ syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram
[SB 6.2.8]

(commentary:) Nanu karma syād guṇakaram harer nāmeti yuktam, yasya smṛtya ca nāmoktvā tapo-yajña-kriyādiṣu nūnaṁ taṁ pūrṇakaṁ yati sadyaḥ vande acyutam ity ādi-vacanam.(?) So Śrīdhara Svāmī is quoting from śāstras that baddha parikaratvena mokṣaya gamanam pratiti smṛte, na kevalaṁ prāyaścittaṁ harer nāma api tu satyayana…(?) (etc.) This is a quotation from smṛti-śāstra, that sakṛd uccaritaṁ yena hariti akṣara-dvayam. If anyone simply chants these two alphabets, ha, ri-hari-then baddha-parikaras tena mokṣaya gamanaṁ pratiti: "Although he is a conditioned soul, his path for liberation is open." Yasya smṛtya ca nāmoktvā tapa-yajña-kriyādiṣu, nūnaṁ taṁ pūrṇakaṁ yati sadyaḥ vande acyutam ity ādi-vacanam.(?) There is another quotation, that yasya smṛtya ca moktva tapo-yajña-kriyādiṣu. These are pious activities: austerity and sacrifice, tapas, yajña, and kriyā, pious activities. Everything is done simply by chanting this Hare Kṛṣṇa mantra. There is no need of doing anything. Simply by chanting, one can achieve the result of japa, yajña, and other ritualistic performances prescribed in the Vedas. And this is specially advised to the karma-kāṇḍīyas, those who are very much fond of performing ritualistic ceremony. For them this instruction is specially meant, that if you chant simply Hare Kṛṣṇa mantra without any offense, then you'll get all the results of japa, yajña, and other ritualistic performances.

Sakamtvena tapta-nivantakaṁ harer nāma katham syat tatrahuḥ etenaiva iti agho 'nya anyāyataḥ maghavat śabda…(?) This light is not sufficient. (end)

750910SB.VRN

Śrīmad-Bhāgavatam 6.2.7

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Vṛndāvana, September 10, 1975

Prabhupāda:

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhasām api
yad vyājahāra vivaśo
nāma svasty-ayanaṁ hareḥ
[SB 6.2.7]

So the order carriers of Lord Viṣṇu, Viṣṇudūta, declared that "This man, although he was very sinful, but now he is cleared of all sinful reaction. He is now clean." How he is clean? Yad vyājahāra: "He has uttered the name of Nārāyaṇa," yad vyājahāra vivaśo, "not any artificially, but automatically," vivaśaḥ, nāma, "the holy name." Svasty-ayanam: "To chant the holy name of the Lord means to achieve all auspicity." Hare.

Now, this name, hare… Sometimes the Māyāvādīs, they say that any name, either of Hari or any other demigod, is equal. No. That is not. That is nāmāparadha. If one thinks that the holy name of Hari is as good as the name of other demigods, then it is nāmāparadha. That is not śuddha-nāma. So people are being misguided in that way. But the śāstra does not say that. The śāstra says, harer nāma, harer nāma [Cc. Ādi 17.21], the holy name of Hari, Kṛṣṇa, Viṣṇu, Viṣṇu-tattva. Hari means Viṣṇu-tattva. There are… Tattva is manifested in different ways: Viṣṇu-tattva, Viṣṇu-śakti-tattva, jīva-tattva, like that. So śāstra says that harer nāma, Viṣṇu-tattva. Viṣṇu… Of course, Lord Viṣṇu has several thousands of names according to His different activities: Viṣṇu, Nārāyaṇa, Hari, Govinda, Mādhava, many names. So any name of the Supreme Personality of Godhead Hari… Harer nāma harer nāma harer nāma. The śāstra reminding us three times. Just like we stress upon something that "Do this! Do this! Do this!" Thrice. So therefore it is said three times, harer nāma harer nāma harer nāma, so that he may not forget. He may not be misguided by the so-called Māyāvādīs that any name… No. Harer nāma, three times. Harer nāma harer nāma harer nāma eva [Cc. Ādi 17.21], again eva. Then again three times: kalau nāsty eva nāsty eva nāsty eva gatir anyathā. You cannot deviate from this process. There is no other alternative process. You cannot say that "I will be liberated by this process or that process," no. Because it is Kali-yuga, any other process will not be successful. You adopt any process; ultimately you have to come to this process, bhakti-yoga. You can work on karma-yoga. You can work on jñāna-yoga. You can work on haṭha-yoga. There are different yogas. Yoga means how to connect with the Supreme. Yoga means connection, and viyoga means distraction. We know, anyone who knows mathematics, yoga. Yoga means addition, and subtraction, viyoga. So at the present moment, in our conditional stage, we are separated. Not exactly separated, but we have forgotten. We have forgotten our relationship with the Supreme Personality of Godhead. So we have to connect it again. That is called yoga. Because we are now disconnected somehow or other, now we have to connect it again.

So any yoga system means an endeavor to connect our relationship with the Supreme Lord. That is called yoga. So someone is trying to make the connection-karma-yoga. Someone is trying by jñāna-yoga. Someone is trying haṭha-yoga. But the real aim is bhakti-yoga. Just like different steps. You are on the first step, and other is on the second step, and other is on the third step, and other is on the fourth step. But the ultimate goal is bhakti-yoga. You cannot understand God or Kṛṣṇa by any other yoga. It may be a step forward, but ultimately you have to come to the bhakti-yoga. Therefore in the Bhagavad-gītā it is said, bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births' endeavor to execute the yoga system," bahūnāṁ janmanām ante jñānavān, "one who is actually practicing jñāna-yoga or mystic yoga, he comes to the bhakti-yoga." Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Prapadyate. This is bhakti-yoga. And still clearly explained. What is that prapatti? Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] "When one comes to this understanding that Vāsudeva, Kṛṣṇa, is everything. I surrender to Kṛṣṇa.' " Kṛṣṇa is canvassing personally. Kṛṣṇa is so kind that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That we'll not take. "Oh, Kṛṣṇa is claiming too much." But that is the ultimate goal, that you have to surrender to Kṛṣṇa. That is the highest perfection.

So this conclusion, that "Let me surrender… Kṛṣṇa is asking me. Kṛṣṇa, the Supreme Personality of Godhead, the ultimate Absolute Truth, He is asking me to surrender. Why shall I delay? Let me surrender," this is intelligence. Jñānavān. So those who are intelligent, they will take immediately. It is explained in the Caitanya-caritāmṛta,

'śraddhā'-śabde viśvāsa sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva karma kṛta haya

This is the real śraddhā, faith. What is that faith? Śraddhā śabde viśvāsa. Faith means strong faith, not flickering faith, viśvāsa, "to believe." What is that viśvāsa? Śraddhā śabde viśvāsa sudṛḍha niścaya: very firm faith and with surety. Surety must be because Kṛṣṇa, the Supreme Personality of Godhead, says that "You surrender unto Me, and I shall give you protection from all sinful reaction." He is assuring. Then why we shall doubt? Because we are doubting Kṛṣṇa, that is the defect, that Kṛṣṇa says; "It may be or may not be," doubt. That is called doubt. Kṛṣṇa says in many places, asaṁśaya: "Don't doubt what I say. Accept it." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mam evaiṣyasi asaṁśayaḥ: [Bg. 18.65] "You do this, and without any doubt, rest assured, you will come to Me." In another place Kṛṣṇa said, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, asaṁśayam. Again asaṁśayam. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1].

So it is our misfortune that we become doubtful about Kṛṣṇa. This is our misfortune. Otherwise, to become liberated, to go back to home, back to Godhead, very easy thing-provided we accept the Kṛṣṇa's version as it is, without any change. It is very easy. Kṛṣṇa, when He comes personally, He comes to bestow the mercy to the fallen souls, and He speaks very clearly that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more better positive truth than Myself." But we don't believe. That is the misfortune. But this man, although he did not know what he is doing, but very faithfully he chanted, vivaśaḥ, vivaśaḥ, without any hesitation. Vivaśaḥ. Vivaśaḥ means being forced. He was forced to chant. So yena tena prakāreṇa. If you chant without any committing any offense the holy name of the Lord, then you become liberated. This is the purpose of this Ajāmila upākhyāna. Ayaṁ hi kṛta-nirveṣaḥ. Nirveṣa means atonement. If you commit some sin, then you should atone for it. Otherwise you have to carry the reaction of your sinful life to the next life. Therefore, according to the Vedic system, there is prāyaścitta. So prāyaścitta, that is also very heavy task. In this age nobody can perform prāyaścitta. And even one is able to perform prāyaścitta, then he…, there is possibility of again falling down unless one is clear consciousness, and that, Kṛṣṇa consciousness. Unless one is Kṛṣṇa conscious, there is every chance of falling down.

So anyway, this Ajāmila is kṛta-nirveṣa. The Viṣṇudūta informed to the Yamadūta that "You cannot touch him anymore. He is now pure." Kṛta-nirveṣa. Kṛta-nirveṣa. Then the next question is… The Yamadūta may say that "How he has become kṛta-nirveṣa? He is so sinful that there is no limit of his sinful activities, and you say that it is clear immediately?" And therefore he says, janma-koṭy-aṁhaām api: "Not only one life's sinful activity, but many, many crores of births' sinful activities." So we do not know how many births we had previously, but from the śāstra we understand crores, many millions of times, we had to take birth. Therefore it is used, janma koṭi: not one birth or two birth or second birth or fifth birth. So unless we come to Kṛṣṇa consciousness, this repetition of birth and death will continue. Therefore it is said janma koṭi… We are passing through many forms of different forms of life. We are creating one family, that "I belong to this family." But what about my other families? Because janma koṭi, in every family, when I enter, there must be father and mother and family members. So which family I am especially concerned? That is our ignorance. We become interested in the particular family where we are at present. But we do not know that in the past we had to pass through many hundreds and millions of families. So which family is correct? And again, if I do not correct myself at the present moment, I have to go through many millions of families until we come to the point: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. This is the point.

So this vāsudevaḥ sarvam iti [Bg. 7.19], we are distributing on the order of Śrī Caitanya Mahāprabhu. People may take that Kṛṣṇa consciousness movement means that we are preaching vāsudevaḥ sarvam iti [Bg. 7.19]-no compromise, only Vasudeva, Kṛṣṇa. Oṁ namo bhagavate vāsudevāya. This is Kṛṣṇa consciousness movement. If people can take it without any hesitation… As Kṛṣṇa says, mā śucaḥ: "Don't be worried." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa says Even out of sentiment we take to Kṛṣṇa consciousness, believing on the word of Kṛṣṇa, out of sentiment, still, we are benefited. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. It is said that if by sentiment one takes to Kṛṣṇa consciousness, tyaktvā sva-dharmam Everyone has got his occupational duty. The brāhmaṇa, kṣatriya, vaiśya, śūdra, or anyone-everyone has got some particular duty, obligation. But Kṛṣṇa says, "There is no need of executing all this obligation. Simply surrender to Me." Kṛṣṇa says. So if somebody, out of sentiment, if one thinks that "Simply by surrendering to Kṛṣṇa, I will be perfect? Why not take it? Let me give up my so-called religious principle." So that is confirmed in the Bhāgavata. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ. He is giving up. Just like these European, American boys, they belong to Jewish religion, they belong to Christian religion, but out of their pious activity or even by sentiment, they have given up. Now they have taken to Kṛṣṇa consciousness. But they are perfect. You may say that some of them are fallen. So śāstra says that "Even one has fallen, where is the wrong there? And another person, who has not taken to Kṛṣṇa consciousness, who has not fallen, what is the benefit there?" Even one has not fallen, sticking to his own particular religious system, he is not gainer. But a person who has taken to Kṛṣṇa consciousness even by sentiment and has fallen, he has great benefit because once he has taken to Kṛṣṇa consciousness, Kṛṣṇa becomes attached to him. That is ajñāta-sukṛti. Therefore, in all circumstances, we should accept the Kṛṣṇa's instruction, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], and surely we shall be benefited.

So it doesn't matter whether he is advanced. Of course, everyone should try his best to advance more and more in Kṛṣṇa consciousness, but even though one falls down circumstantially… Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer patet tato yadi bhajann apakvo [SB 1.5.17]. Bhajan means this execution of devotional service. Gradually it should be strong and ripe. But if one falls down, even it is not ripened, bhajann apakvo, so śāstra says that "What is the wrong there? What is the loss there? Because he has begun this line of devotional service, even it is stopped at a certain point circumstantially, he is not loser." He is not loser because he will get the opportunity of another human form of life. That is stated in the Bhagavad-gītā, that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sañjāyate: [Bg. 6.41] "Even one has fallen down, still, he will get the chance of taking birth"-śucīnāṁ śrīmatāṁ gehe-"in the family of brāhmaṇa, first-class brāhmaṇa," śucīnāṁ, śucī, "very pure," or śrīmatām, "or very rich man, a rich vaiśya." Generally the vaiśyas are rich. So he will get chance either in a very good family of brāhmaṇa or vaiśyas. Vaiśyas are generally devotees. Therefore he gets the chance of taking birth in a nice family. And if he is fortunate or if he is guided, then he begins again Kṛṣṇa consciousness from the point where he lost it. Therefore he is not loser, whereas others who are not in Kṛṣṇa consciousness, he may be diverted, and there is no guarantee what is the next birth. Kṛṣṇa does not guarantee. Kṛṣṇa says, tyaktvā dehaṁ punar janma… [Bg. 4.9]. Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, yathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ. He will get another body. But what kind of body he is going to get, that is not certain. He may be a demigod or he may be a dog, according to his karma. But this man who is a devotee of Kṛṣṇa, if he is fallen and if he has to take birth again, it is guaranteed, śucīnāṁ śrīmatāṁ gehe: [Bg. 6.41] "He will take birth in a very rich family or in a very pure family." This is guaranteed. For others there is no guarantee. He may take birth out of the 8,400,000's of different forms of life. There is no guarantee.

So our request is that, some way or other, take to Kṛṣṇa consciousness. Even if you fall down without being ripened, still, you are not loser. That is our request.

Thank you very much. Hare Kṛṣṇa. (end)

750911SB.VRN
Śrīmad-Bhāgavatam 6.2.8

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Vṛndāvana, September 11, 1975
Prabhupāda:

etenaiva hy aghono 'sya
kṛtaṁ syād agha-niṣkṛtaṁ
yadā nārāyaṇāyeti
jagāda catur-akṣaram
[SB 6.2.8]

Now, the question may be… The Viṣṇudūta asked the Yamadūta, "You don't touch him. Don't try to take him away. He is now clean of all sinful reaction. You cannot touch him." Yamadūta is meant for the unclean, sinful men, not for the pious, clean men. Criminal department is meant for the unclean, not for the honest gentlemen. Similarly Yamarāja is meant for punishing the sinful men. So apparently he was sinful man. He did everything. But the Viṣṇudūta came to deliver him.

So the question is that "When this man became sinless?" So that answer is given here, etenaiva: "This chanting of Nārāyaṇa, by this process," eva, "indeed, he, also," aghonaḥ-agha means sinful"-asya, "of this Ajāmila," kṛtaṁ syād agha-niṣkṛtam, "he is now cleansed of all sinful reaction." When he became? Yadā, "from that time." Yadā, nārāyaṇa, " 'O Nārāyaṇa,' " āyeti, āyeti, " 'Come here please…' " He was affectionate to his youngest son, little son, child. Generally father-mother becomes very much attached. So this child was named Nārāyaṇa. So constantly he was chanting, "Nārāyaṇa, please come here." (aside:) What is that?

Devotee: (loud chirping of bird) (someone claps)

Prabhupāda: That's all right. "Nārāyaṇa, please come here. Take your meal. Nārāyaṇa, please sit down here. Nārāyaṇa, take your meals," like that. So although he was addressing his son, he did not know that this chanting of Nārāyaṇa is going to his credit, although he did not know. This is called ajñāta-sukṛti. He did not know what is the use of chanting Nārāyaṇa, these four alphabet, catur-akṣaram. But some way or other, he was chanting.

So Nārāyaṇa is so kind that although he did not mean real Nārāyaṇa-he was meaning his son-but the affection was there for Nārāyaṇa. So Nārāyaṇa is so kind that consciously or unconsciously, if you chant the holy name of the Lord, it goes to your credit. Just like sometimes when you walk in the street, people say "Hare Kṛṣṇa!" So this is also going to their credit. When they offer their respect to a Vaiṣṇava, that goes to their credit. When one comes in this temple, offers his obeisances, it goes to their credit, because Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So some way or other, with some purpose even it is so… Generally people come with a purpose, that "I shall go to the temple, offer my respect to the Deity, and I shall ask this benediction." That is also good, even if he has come with a motive. So Nārāyaṇa or Kṛṣṇa is so kind. Kāmād bhayāt lobhāt… Or if one chants Nārāyaṇa name with śuddha, then what to speak?

So this Kṛṣṇa consciousness movement is so nice that even people joke with us, "Hare Kṛṣṇa," it goes to his credit, even joking. When this Hare Kṛṣṇa movement was started by Caitanya Mahāprabhu, at that time India was under Pathan rule, Muhammadan kingdom. So the constables, they were requested to "Arrest these chanters." The brāhmaṇas, the smārta brāhmaṇas, because Caitanya Mahāprabhu preached that "Simply by chanting Hare Kṛṣṇa mantra you will be liberated," so the smārta brāhmaṇas, they thought it very dangerous because their profession will be lost. So they protested to the magistrate, Muhammadan magistrate, Chand Kazi, that "This Caitanya, the Nimāi Paṇḍit, He has inaugurated one movement that 'Simply by chanting one will become liberated.' This is not according to our Hindu scripture. So you may be Muhammadan, but you are our ruler. You should give us some protection. Otherwise this Nimāi Paṇḍit will ruin our Hindu religion." This was the complaint. So after all, he is the magistrate. He took some action, and he forbade through the constables that "You cannot chant." Caitanya Mahāprabhu, when He was informed by His followers that "We have been ordered by the magistrate to stop…" Just like in foreign countries we are being very occasionally arrested by the police, taken to the jail. So many obstacles are there. But our students are so adamant, they don't stop. They prefer to go to jail, but they will never stop. They are so much determined. So this persecution of devotees, it is from the very beginning. Prahlāda Mahārāja, he was five-years-old boy, and he was simply chanting "Nārāyaṇa." So his father became enemy, what to speak of others, his father. He was atheist. He did not believe in God. So he asked his son, "Why you are chanting 'Nārāyaṇa'?" "Nārāyaṇa is God, the Supreme Lord." "Eh? Supreme Lord? I am Supreme Lord. You chant my name." The boy will not hear. So there was enmity. He was persecuted. So not in this age, devotees are supposed to be persecuted all the time. Christ was crucified. So this is the position of the devotee in the material world, that they become very easily enemy of the demons. But the devotees are not afraid of the demons.

So the purport is that yadā nārāyaṇa āyeti jagāda catur-akṣaram. So Ajāmila was benefited, although he did not know the distinction between pious and impious activities on account of too much attachment with this material world. He was the husband of a prostitute, and he got some children. So to maintain the family and children he used to adopt any means. Never mind. He did not know what is sinful and what is not sinful. But his only credit was that he was chanting "Nārāyaṇa." He was chanting "Nārāyaṇa." It does not mean knowingly we shall commit sinful activities and chant "Nārāyaṇa." It is not meant, that. He did not know what is sin, what is not sin, what is Nārāyaṇa, but circumstantially he was doing all the sinful activities; at the same time he was chanting "Nārāyaṇa." This is by accident. He did not know that "I am becoming sinless by chanting Nārāyaṇa." He did not have that concept. Knowingly… Nāmnād balād yasya hi pāpa-buddhiḥ. If somebody chants the name of Nārāyaṇa knowingly, that "I am chanting the name of Nārāyaṇa; therefore let me do, act some sinful activity," it will be counteracted. They are very sinful. They are not excused. But he was innocent. He did not know that what is the effect of sinful activities, neither he knew what is sinful activity, neither he knew what is Nārāyaṇa. Therefore it was going to his credit. The Viṣṇudūta informed the Yamadūta that "He is already cleansed.

Don't worry about him," because he was chanting nārāyaṇāyeti. Nārāyaṇāyeti: "Nārāyaṇa, my dear son, please come here." He was very much attached. Yadā nārāyaṇeti jagāda. He uttered catur-akṣaram, four words, four alphabets only, catur-akṣaram.

So Śrīla Viśvanātha Cakravartī Ṭhākura has given in this connection many, many quotation from the śāstra how one can become free from all sinful reaction by chanting the holy name of the Lord, importance of chanting the holy name. So we are also preaching the same thing under the direction of higher authorities, Caitanya Mahāprabhu.

harer nāma harer nāma harer nāma iva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age people are generally, seventy-five or eighty percent or ninety percent, they are all sinful. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. This is the position of the people in this age. They are mandāḥ, all bad, all bad. You cannot distinguish who is bad and who is good. All bad and very slow. They do not know what is the value of life, how to make this human form of life successful. Mandāḥ. Just like we are chanting all over the whole world that "Chant Hare Kṛṣṇa mantra and you will be happy." Still, they are not very much interested. Mandāḥ, slow: "All right, I shall do it at the time of death. Now let me enjoy." Mandāḥ. And manda-matayo. And if one is interested for spiritual advancement of life, he will go to some rascal, some avatāra, some yogi, some bluffer, some magician, as spiritual salvation. Mandaḥ manda-matayo. Why they are attracted by these rascals? Manda-bhāgyā, unfortunate. Kṛṣṇa says directly, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. They will not hear Kṛṣṇa. They will hear these rascals, so-called yogis, so-called avatāras, so-called mahātmās. Manda-bhāgyāḥ. Therefore upadrutāḥ. They are always, constantly, disturbed. This is the position.

So therefore this age, Kali-yuga, is the ocean of faulty things. Doṣa-nidhi. Nidhi means ocean. And you will find… Just like unfathomed water in the ocean, Pacific Ocean, similarly, this Kali-yuga is the ocean of unfathomed sinful activities. Kalau doṣa-nidhe. But Śukadeva Gosvāmī said to Parīkṣit Mahārāja, kalau doṣa-nidhe rājan hy asti eko mahān guṇaḥ. In this age this ocean of faults, there is a very valuable thing. That is special concession to these fallen souls of this age. Because Kṛṣṇa is so kind, He is always anxious to deliver us. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmyaham [Bg. 4.7]. He is father. He is the seed-giving father of all living entities. We are part and parcel of Kṛṣṇa, mamaivāṁśaḥ. So He is very unhappy. Of course, He cannot be unhappy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). But at least, because we are His sons and we are rotting in this material world for sense gratification, in this way He is very sorry. Therefore He comes and teaches us, sarva-dharmān parityajya mām: [Bg. 18.66] "You rascal, why you are going here and there? Just surrender unto Me. I will give you…" But still, the rascals will not take.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

Because they have been trained up with the atheistic temperament they will never surrender. They will go on committing sinful life, duṣkṛtina. They do not know what is the value of life, mūḍha. And in spite of getting this human form of life, still, they remain mūḍha. Therefore narādhamā, lowest of the mankind. "No. They are passing M.A., B.A. examination, and so many titles, academic career." Māyayāpahṛta-jñānāḥ. This kind of knowledge has no value. The value is already taken away. Therefore you will find highly educated person: he is committing sinful life, organized. Māyayāpahṛta-jñānā. He does not know how to live. Why? The basic principle is āsuri-bhāvam āśritāḥ. Because they have taken the atheistic way of life, therefore they are suffering.

So this is the position of this age, and the one benefit is that kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. If you chant this Hare Kṛṣṇa mantra… Particularly says, kīrtanād eva kṛṣṇasya [SB 12.3.51]. Kṛṣṇa and Rāma. Kṛṣṇa means including Rāma and other incarnations. This is the statement in the śāstra.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam aham bhajāmi
[Bs. 5.39]

Kṛṣṇa has so many expansion, rāmādi-mūrtiṣu: Rāma, Nṛsiṁha, Varāha, ity ādi. So Kṛṣṇa is existing with innumerable expansion of His form. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanam [Bs. 5.33]. So Hare Kṛṣṇa and Hare Rāma. Therefore it is enjoined by the śāstra, "Chant these two names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." So Rāma and Kṛṣṇa is the Supreme Lord, and Hare means Harā. So Harā means the potency, pleasure potency of the Supreme Lord, Harā. It is addressed as Hare. So Hare Kṛṣṇa means Rādhā-Kṛṣṇa, and Hare Rāma means Sītā-Rāma. So either you chant Hare Kṛṣṇa or Sītā-Rāma, it is the same. And this is the only way. This is only. There is no difficulty. So however your condition may be fallen, take this instruction of the śāstras and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (end)
710115SB.ALL
Śrīmad-Bhāgavatām 6.2.9-10

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Allahabad, January 15, 1971

Haṁsadūta: Sixteen heads arrived at the Kumbha-melā, January 5, 1971. Śrīla Prabhupāda arrived on the morning of January 13, 1971, and the following lectures were recorded beginning January 15, 1971, at the Kumbha-melā, crossing of Kali and Yamunā roads, just across from the Hanumān Mandira, a temple which is said to be at least one million years old. Prabhupāda said it was standing since the time of Lord Rāmacandra. [break]

Prabhupāda: (recites prema-dhvani prayers, etc.) We have been discussing Ajāmila's upākhyāna after finishing the speeches by the Yamadūta, assistants of Yamarāja, the superintendent of judgment after death. Yamarāja is one of the appointed officers, mahājanas. He's a Vaiṣṇava, but his thankless task is that he has to punish all the sinful activities. That is his position. Just like superintendent of police, he is also a government officer, responsible officer, respectful servant of the government, but the task is simply to chastise the sinful persons. So if such person is required in ordinary government, why not a similar personality in the government of the Supreme Person? Because from the Vedānta-sūtra we understand that everything that we experience within this world, they are emanation from the Absolute Truth. So this intelligence, that one person should be in charge of the criminal department, has come from the Absolute Truth. Otherwise there was no possibility. It is not an human invention. We should always understand, whatever we experience within this world, that is emanation from the Absolute Truth. As Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the original source of everything that you experience."

So the assistants of Yamarāja charged that "This man was throughout his whole life a sinful man. Therefore he is punishable and we must take him to the Yamarāja." And the Viṣṇudūtas protested that "Even though he was sinful throughout his whole life, because he once uttered the holy name of Nārāyaṇa some way or other-it doesn't matter-therefore he is now free from all reaction of sinful life." And he has spoken that there are different kinds of sinful life, and he has described some of them. Stenaḥ. Stenaḥ means stealing, thieves, burglars. They are very sinful. Stenaḥ; surā-paḥ, drunkard, intoxicant, those who are addicted to intoxication. So stealing and drinking, these are the honorable occupations of the moralist. But they are condemned by the Yamarāja…, by the Viṣṇu… Stenaḥ surā-po mitra-dhruk [SB 6.2.9]. One who is unfaithful to his friends, mitra-dhruk; brahma-hā, one who has killed a brāhmaṇa or a Vaiṣṇava, brahma-hā. And guru-talpa-gaḥ: and one who has dishonored a spiritual master or teacher. Strī-rāja-pitṛ-go-hantā, one who has killed a woman, one who has killed a king, and one who has killed a cow. These are all the severest type of sinful activities. Ye ca pātakino 'pare. Some of the sinful activities are mentioned here. And besides these sinful activities, there are other, many.

So the Viṣṇudūtas say that "Even though one has committed so many sinful activities, if at the…, if once he utters the holy name of Nārāyaṇa, he becomes free immediately." That's a fact. It is not exaggeration. A sinful man, someway or other, if he chants this Hare Kṛṣṇa mantra, he immediately becomes free from all reaction. But the difficulty is that he commits again. That is nāmāparādha, offense. There are ten kinds of offenses. This is the severest offense, that after being freed from all sinful reaction by chanting Hare Kṛṣṇa mantra, if he again commits the same sin, that is a grievous criminal action. For ordinary man it may not be so severe, but one who is chanting Hare Kṛṣṇa mantra, if he takes advantage of this mantra, that "Because I am chanting Hare Kṛṣṇa mantra, even though I commit some sin, I'll be free," he'll be free, but because he is offender he will not achieve the ultimate goal of chanting Hare Kṛṣṇa mantra. Because he'll be freed, and again he'll commit-freed, again he'll commit-in this way there will be no chance of his liberation. But don't think that by chanting Hare Kṛṣṇa mantra one's sinful reactions are counteracted. That is not exaggeration. That's a fact. The difficulty is that one chants Hare Kṛṣṇa mantra, again commits sin, that is greatest sin. That is the greatest offense.

Sarveṣām apy aghavatām idam eva suniṣkṛtam. Suniṣkṛtam. Nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ. Now, the Viṣṇudūta says, sarveṣām apy aghavatām. Aghavatām means those who are sinful. Agha means sin, and vatām means who are possessors of sinful life. Sarveṣām, "Of all kinds of sinful persons," sarveṣām apy aghavatām idam eva suniṣkṛtam, "this is the only process by which he can become immediately freed from the reaction." Idam eva suniṣkṛtam. What is that? Nāma-vyāharaṇam: "Simply chanting this mantra," vyāharaṇa. Nāma-vyāharaṇaṁ viṣṇoḥ. Not that any other name. The foolish persons, they say that "You chant any name, any name," sometimes demigods' names, sometimes his beloved's name. They think that any name, chanting… Because the Māyāvādīs, they think that everyone is God-"Even the demigods, they are God. I am God. You are God"-therefore they say that any name you chant and you will be free. But that's not a fact. Here it is said clearly, vyāharaṇaṁ nāma viṣṇoḥ: "Only the Supreme Personality of Godhead Viṣṇu's name," viṣṇu-sahasra-nāma. There are list of one thousand names of Viṣṇu. So Kṛṣṇa and Viṣṇu, the same, and it is stated in the śāstras that by chanting one thousand holy names of Viṣṇu you can get the result of chanting…, once chanting the name of Rāma. If you, say, only chant Rāma, by this chanting, you immediately get the result of chanting thousand times Viṣṇu's name. And by chanting three times Lord Rāma's name you get the result of chanting once Kṛṣṇa's name. Therefore by chanting Kṛṣṇa's name you get all the good results.

Caitanya Mahāprabhu therefore recommends this. He recommends, not that He has manufactured. He recommends the shastric injunction: harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. So the harer nāma or viṣṇu-nāma or devotional service to Viṣṇu… Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. You should always remember this, because sometimes rascals mislead that "Any name." In Bengal it is very popular. There is a party, they chant kālī-kīrtana. "Kālī, Kālī, Kālī," imitation. Or there are so many so-called avatāras. There was another rascal, he added his wife's name. Yes. And the rascal, foolish scholars also accepted. Yes. "Haro kusuma, haro kusuma, kusuma kusuma, haro," like that. The rascal's name was Haro, and his wife's name was Kusuma, so he made a mantra, "haro kusuma, haro kusuma, kusuma kusuma, haro haro." (laughter) And the rascal followers also accepted that this is… So this is going on. A Māyāvādī philosophers, they are so dangerous that they mislead their followers to the hell. Caitanya Mahāprabhu has therefore strongly warned, māyāvādi-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] "If you attempt to hear some Māyāvādī philosopher, then your life will be spoiled. Your path to devotional service will be blocked, so don't try to hear a Māyāvādī." This is the recommendation by Caitanya Mahāprabhu. So we should always remember, when there is question of chanting the holy name, that means Viṣṇu, not any other's name. Vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ.

So there is advantage, a special advantage. What is that advantage? Immediately you become freed from all sinful reaction by chanting Viṣṇu's name, Hari's name, Hari's name, Kṛṣṇa's name. And not, even not immediately, that is the beginning of your spiritual life, because without being freed from sinful reactionary life there is no possibility of becoming a pure Vaiṣṇava. He may be a Vaiṣṇava, performing the devotional service in the routine work, but if his behavior is not sinless he is called kadācāra, sudurācāra. Of course, this sudurācāra, if it happens accidentally without any consciousness… Sometimes we commit some sinful activity without knowledge or due to my past behavior. That accident, if one repents that "I should not have done this, but I am so sinful that I have again committed this sin," so this repentance will help him to be excused by the Supreme Lord. But if one commits sinful life intentionally, that is not to be excused. That is to be taken seriously.

Just like in this place, confluence of the river of Yamunā and Gaṅgā, one of the associates of Lord Caitanya committed suicide. You know, Choṭa Haridāsa. This Choṭa Haridāsa was associate of Lord Caitanya. He was daily singing kīrtana, and he was very nice singer. So Caitanya Mahāprabhu liked him. He was one of the associates in Purī. But somehow or other, he became inclined for sense gratification. So Caitanya Mahāprabhu as Paramātmā could understand, and He immediately asked His other associates, "Not to allow this man to come before Me any more." So even Sārvabhauma Bhaṭṭācārya and other big, big, big guns of Caitanya Mahāprabhu's associates, Rāmānanda Rāya, they requested that "This man is Your eternal servant. Somehow or other, he has committed this sin. So You kindly excuse him." Caitanya Mahāprabhu was so much stern in this respect that He immediately replied that "If you like Choṭa Haridāsa, better you remain with him. Let Me go away." So from that moment nobody ventured to request again Caitanya Mahāprabhu to excuse him. So when he was hopeless not to be excused by Caitanya Mahāprabhu, he came here in this place, Prayāga, and in the confluence of river Yamunā and Gaṅgā he committed suicide. He drowned himself. And Caitanya Mahāprabhu knew also this incident. So after some time, when he died, say after some months, He simply inquired, "Where is Choṭa Haridāsa now?" So his other associates replied, "Sir, You did not accept him, so he has committed suicide." So Caitanya Mahāprabhu said, "Yes, this is very good. This is very good." So vajrād api kaṭhora. Caitanya Mahāprabhu was sometimes harder than the stone, and sometimes He was softer than the flower.

So that is the behavior of the Supreme Personality of Godhead. Sometimes He becomes very strong. Just like Kṛṣṇa says, tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu: [Bg. 16.19] "Those who are envious, I keep them constantly in the darkest region of hellish life." So Kṛṣṇa is very kind, but if He is angry, He is very hard also. Now, one may say, "Why God should be angry?" No, God is angry also; otherwise wherefrom this anger comes if God is not angry? Janmādy asya yataḥ: [SB 1.1.1] everything is coming from the Absolute Truth. If God is not angry, then wherefrom this anger comes? Because He is the original source of everything. So everything is there, but His activity and our activity is different. If Kṛṣṇa is angry… Just like He becomes angry and He kills so many demons. But all of them got liberation. Therefore His anger and our anger is not the same. If we become angry unnecessarily… But sometimes we may also become angry in the service of the Lord, not for personal interest. Just like Hanumānjī. Hanumānjī, he became very angry upon Rāvaṇa and he devastated his kingdom, which was known as golden kingdom of Rāvaṇa. So not for his personal interest. Arjuna also, he was nonviolent naturally because he's a devotee of Kṛṣṇa. But when Kṛṣṇa asked him to fight he became very much angry, because without being angry you cannot fight. You have to agitate your mind even artificially. Then you can fight. Therefore, when there is fight both the parties, they stood very strongly so that agitate themselves to become angry. This is the process.

So Narottama dāsa Ṭhākura says that we can utilize these enemies, kāma, krodha, lobha, lust, anger, greediness. They can be utilized also for Kṛṣṇa's service. Kāmī, lusty. One should be so much lusty to serve Kṛṣṇa. Just like we become lusty to have our desired object, similarly, we should be lusty to work for Kṛṣṇa as a madman: "I must do it." That is the utilization of lustiness. Kāma, krodha. Krodha bhakta-dveṣi-jane. One should be very much angry upon a person who is envious of the devotees. Yes. A pure devotee, satāṁ nindā, a pure devotee who is trying to spread the holy name of God, if somebody becomes envious upon him, that person is a great offender. So another devotee should be very much angry upon such person. Krodha bhakta-dveṣi-jane. Bhakta-dveṣi means one who is envious of a pure devotee. And who is a pure devotee? Who is trying to spread the holy name of the Lord all over the world. Satāṁ nindā. This is offense. So a devotee can utilize all these elements-lustiness, anger, kāma, krodha, greediness, and moha. Illusion also can be utilized. Just like illusion… Caitanya Mahāprabhu said, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me: "I see everything vacant, being separated from Govinda." So when one is bewildered, illusioned, that can be also there. You become bewildered, illusioned, being separated from Govinda.

So the…
sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇaṁ viṣṇor
yatas tad-viṣayā matiḥ
[SB 6.2.10]

So by chanting Hare Kṛṣṇa mantra one becomes free from sinful reaction. Not only that, he becomes very soon a devotee. Yatas tad-viṣayā matiḥ. Yataḥ means simply by chanting. Here it is clearly stated, nāma-vyāharaṇam, chanting of the holy name. Vyāharaṇam means chanting. Nāma-vyāharaṇaṁ viṣṇoḥ, "of Lord Viṣṇu." So not only he becomes free from all sinful reaction of his life, but yatas tad-viṣayā matiḥ: his mind becomes fixed up in the lotus feet of Kṛṣṇa. So try to understand what is the result of chanting, simply by chanting Hare Kṛṣṇa mantra. Therefore Caitanya Mahāprabhu recommends, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. So without offense, without committing offense, if we regularly chant this Hare Kṛṣṇa mantra, then we remain freed from all sinful reaction of life and our attachment for the Supreme Lord in devotional service increases. Yatas tad-viṣayā matiḥ. Brahma-vādibhiḥ. Brahma-vādī means those who are very much fond of Vedic rituals, performances, yajñas. There was an argument, conversation with Haridāsa Ṭhākura and a brāhmaṇa. The Haridāsa Ṭhākura says that offenseless chanting of the holy name of Lord, one not only becomes free, not only he becomes brahma-bhūta [SB 4.30.20], but his love of Godhead manifests. The dormant love of Godhead manifests and automatically he is liberated. So that brāhmaṇa protested that "Don't exaggerate your chanting in this way. One becomes liberated after performing so much austerities, penances, and you say simply by chanting Hare Kṛṣṇa? This is too much exaggeration." So there was argument, and the argument increased, and there was cursing also, and Haridāsa Ṭhākura was a little bit agitated, and the brāhmaṇa became offender and he suffered. That incidence is described in the Caitanya-caritāmṛta.

So the first stage of chanting Hare Kṛṣṇa mantra is full of offenses. But if one sticks to the principle… Therefore we have to chant regularly sixteen rounds at least. So even there are offenses, by simply chanting and being repentant that "I have committed this offense unnecessarily or without knowledge," so simply be repentant and go on chanting. Then the stage will come. It is called nāmābhāsa. That is offenseless, when there is no more offenses. That is called nāmābhāsa. At nāmābhāsa stage one becomes liberated immediately. And when one is liberated, if he goes on chanting-naturally he will go on chanting-then his love of Kṛṣṇa becomes manifest. These are the three stages of chanting: chanting with offense, chanting as a liberated person and chanting in love of God. There are three stage of chanting. The same thing, the example is just like a mango, unripe mango, going on, changes. It is not that chanting brings another thing as a result. No. The same thing becomes manifest in different feature. Just like unripe mango, you taste in a different way; it is very sour. But when it is ripened and it is fully ripened, the taste is changed. The taste is now sweet.

So in the beginning we may be very much reluctant in the matter of chanting, but when you become liberated the chanting will be so sweet that you cannot give up. Just like Rūpa Gosvāmī. He has composed a śloka. He says in that śloka that "If I had millions of tongues and trillions of ears, then the chanting of Hare Kṛṣṇa mantra would have been relishable. How, what can I do with one tongue and two ears?" So that is liberated stage. That is prema. But that stage is attainable. If you follow regularly the principles, everyone will attain to that stage when he simply likes to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. Hare Kṛṣṇa.

Śyāmasundara: All glories to Śrīla Prabhupāda.

Prabhupāda: [break] …gain commit the sins, then you have to suffer.

Guest: We say, "oṁ namaḥ śivāya, oṁ namaḥ śivāya." What is the difference, oṁ namaḥ śivāya, oṁ namo hare rāma? You say Hare Rāma mokṣa. Oṁ namaḥ śivāya is no mokṣa?

Prabhupāda: No.

Guest: Who is Śiva?

Prabhupāda: Śiva is Śiva.

Guest: No, Kārttikeya, who…? Daitya…?

Prabhupāda: That's all right, but Śiva is Śiva.

Guest: Śiva, is he not a god?

Prabhupāda: He's a demigod.

Guest: Devi-god.

Prabhupāda: Demigod, not devi-god. Demigod.

Guest: He is also god.

Prabhupāda: Yes. God, you are also god.

Guest: We are also, get the same reward through the Hare Rāma Kṛṣṇa mūrti.

Prabhupāda: No, no.

Guest: That is, increases, eh?

Prabhupāda: If you chant Hare Kṛṣṇa you'll get the different result. And if you chant Śiva's name you'll get different result.

Guest: Which is the best?

Prabhupāda: Hare Kṛṣṇa.

Yamunā: Haribol!

Prabhupāda: If you chant Lord Śiva's name you will get material opulence, but if you chant Lord Viṣṇu's name, then you'll be transferred to the spiritual world. So we have to be very cautious. Just like a person, after being freed from the diseased condition, he is in convalescent stage. In convalescent, again if he does something wrong, the disease is relapse. Then, at that time, one has to be very careful, not that "Because I have become liberated, I'll do anything," no. That is going on. Just like we Indians, we have become independent, and therefore we are doing anything we like and we are conditioned now again.

Guest: (Hindi) [break]

Prabhupāda: …of Brahman. You are also Brahman. So your manifestation and Lord Śiva's manifestation is not the same. So there are different grades of manifestation. We have to know that. Although the thing is one but there are different manifestation, not that because everything is one, that everyone is the same. No. Hare Kṛṣṇa.

Haṁsadūta: Hare Kṛṣṇa. Prabhupāda just gave a wonderful example which I will repeat. He said that everything is one, just like wood. Wood in the primary stage is wood, and then in the smoking stage it's also wood. And then in the fire stage it is also wood, but fire is required. So in three stages… So similarly, the Supreme Lord is manifest as Brahmā, Śiva, and Viṣṇu. So it is compared to the wood. (end)

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Śrīmad-Bhāgavatam 6.2.11

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Allahabad, January 16, 1971

Prabhupāda: (Hindi) (sings maṅgalacaraṇa prayers) (aside:) That's all right.

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam
[SB 6.2.11]

Na niṣkṛtair uditair brahma-vādibhiḥ. There are twenty kinds of religious scripture, out of which, Manu is considered to be the greatest. So they have prescribed many methods for getting oneself released from the reaction of sinful activities. Every one of us, anyone who is engaged in karma… Karma means pāpa, sinful activities. And karma means one who is working for his own benefit. He is karmī. The whole world is working so hard not for others' benefit but his personal benefit. That is called karma. Try to understand what is karma. Karma means anyone who is working very hard day and night for his own benefit. That is called karma.

And whenever you perform karma for your personal interest there must be some sinful activity. Therefore every karmī is a sinful man. It is clear understanding. No karmī can be without being sinful. Every karmī is. Therefore how to work?

Just like government gives you license, say for… One is… Every businessman is given some license. The municipality gives license. The sales tax department gives license, certificate. There are so many licenses a businessman has to follow, income tax licenses. But there are rules and regulations because all these departments know it very well that any businessman or karmī, he is sure to commit sinful activities. Therefore there are so many regulations just to stop him as far as possible from sinful activities. Similarly, there are twenty kinds of viṁśati-prakāśa-dharma-śāstra. How one can live faithfully, religiously, the directions are there in twenty kinds of scriptures made by Parāśara, Manu, and many other sages. There are different types. So therefore it is said here that na niṣkṛtair uditair brahma-vādibhiḥ. Brahma-vādibhiḥ. Brahma-vādī means those who are trying to lead persons to realize Brahman. The whole direction of the Vedic injunction is to understand that "I am not this material body; I am spirit soul." And in order to understand this factual position there are so many directions in the dharma-śāstra or religious scriptures. And you'll find here the Yamadūta or Yamarāja will speak, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

Really, originally, the, I mean to say regulator of religious principle is the Supreme Personality of Godhead. Therefore Kṛṣṇa is sometimes addressed as dharma-setu. Setu means bridge. We have to cross over. The whole plan is that we have to cross over the ocean of nescience in which we are now fallen. The material existence means it is ocean of ignorance and nescience, and one has to cross over it. Then he gets the real life. This is not real life. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. We are… Na hanyate hanyamāne śarīre [Bg. 2.20]. People are so foolish. They do not take it very seriously because they do not know that they are eternal. That is another ignorance. Bhagavad-gītā begins from this knowledge that living soul is eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. But they are in ignorance. They take it as a matter of fact that "This life, this body, is all in all, and after death there is no more any body, so who cares for sinful activities?" That is another ignorance. And in order to give them direction there are so many religious scriptures in human society. Therefore it is said, dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If one is not following the principles of religious scriptures… It doesn't matter whether it is Hindu religion or Christian religion or Muslim religion. It doesn't matter. But human civilization, a civilized human being must follow some religious principles. That is the aim of human life. And anyone who does not follow any religious scripture, he is simply animal. That is the position of the present world. We may claim to be Hindu or Muslim or Christian, but nobody cares for religion. They are simply karmīs. Therefore they are all sinful.

Na niṣkṛtair uditair brahma-vādibhiḥ. Now here the Viṣṇudūta says that "The direction given in the religious principles, to get out of reaction of the sinful activities, they are not sufficient." Just like in Christian religion there is the direction that if anyone is sinful he should go to a priest and confess that "I have committed these things." And if the priest or the father who is supposed to be representative of God or Christ, if he excuses for his confession, then his sinful activities become null and void. Here it is said, na niṣkṛtair uditair brahma-vādibhis tathā viśuddhyaty aghavān. Just try to understand that this direction cannot purify the sinful man so nicely because the same man who has confessed that "I have committed these sins," he again comes out of the church and again commits the same sin. Therefore he is not purified. He is not purified. Here it is said, na viśuddhyaty aghavān vratādibhiḥ. It is not only in Christian religion. In every religion there are some prescribed method that… Accepting as a matter of fact that every man is sinful, therefore in religious scriptures there are certain methods to purify them. But here the Viṣṇudūta says that these prescribed methods, although they are authorized and fact, but they cannot purify the heart of the follower of that religion. And you can see that as our Hindu-Muslim religion, even they perform the ritualistic ceremonies, they do not cease from committing the sins. Just like a rascal patient. He goes to the physician. The physician gives some medicine and gives some direction that "You take this medicine. Do not do this. You do not eat so many things. You eat like this." But he takes the medicine. For the time being he follows and again he commits the same mistake and again he goes to the physician and "Doctor, please give me medicine." This is going on.

So this kind of treatment is not accepted by the Viṣṇudūta. Therefore it is said, tathā viśuddhyaty,

na tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

So this is the superexcellence of chanting the holy name of Kṛṣṇa or God. Here it is said that "Such description or prescription for performing ritualistic ceremony, they are not sufficient to purify a man." But if one chants the holy name of God, Hare Kṛṣṇa mantra, yathā harer nāma-padair udāhṛtaiḥ, padaiḥ, once, once only, Kṛṣṇa, Rāma, Nārāyaṇa… So harer nāma, not other name, only harer nāma. Yathā harer nāma-padair udāhṛtaiḥ. Simply once chanting. Uttamaśloka-guṇopalambhakam. The purification of chanting harer nāma [Cc. Ādi 17.21] means as soon as you chant the holy name of Kṛṣṇa immediately you will see the form of Kṛṣṇa, you will realize the qualities of Kṛṣṇa, you will immediately remember the pastimes of Kṛṣṇa. That is pure chanting of Hare Kṛṣṇa mantra. That is the commented by Śrīla Jīva Gosvāmī, that a pure devotee who chants Hare Kṛṣṇa mantra, immediately all these-nāma, rūpa, guṇa, līlā, parikara, vasiṣṭha… Simply by chanting name you will feel the form of Kṛṣṇa: "Here is Kṛṣṇa." Nāma, rūpa, guṇa. "Here are the qualities. Oh, Kṛṣṇa is so qualified. He is so kind. He is so magnanimous." So many qualities you will remember. Nāma, rūpa, guṇa, līlā. Then His pastimes. "Oh, Kṛṣṇa instructed Arjuna. Kṛṣṇa played with His cowherd boys. Kṛṣṇa had very nice talks with the gopīs, with His mother Yaśodā." These things will be remembered. That is factual perfection of chanting, that Ajāmila…

Ajāmila in his previous life, although he became fallen in later age, but he was a brahmacārī. He was being trained by his father and he knew the pastimes, the form, the name of Nārāyaṇa. But by bad association for the time being, he forgot. But as soon as he chanted the name of Nārāyaṇa he remembered all these. Therefore he was saved. Try to understand this. One should know the offenseless chanting means remembering the form. Therefore Māyāvādī, those who are impersonalists, they cannot think of the form of the Lord, neither of the pastimes. They do not believe in the pastimes of the Lord. They think these pastimes means it is māyā. Kṛṣṇa's transcendental pastimes, they think it is māyā. Kṛṣṇa's form, it is māyā because they are impersonalists. Therefore Kṛṣṇa says that janma karma me divyam. The rascals, they cannot understand what are the activities, pastimes of Kṛṣṇa. They think it is māyā. But they are divyam, transcendental, not of this material nature. Kṛṣṇa-līlā is not of material nature. Janma karma me divyaṁ yo jānāti tattvataḥ. Anyone who knows factually, in truth, he only is immediately liberated. Just try to tally. Here it is said that Nārāyaṇa, Nārāyaṇa, simply by chanting this holy name, if immediately you remember what is the nature of the form of Kṛṣṇa, what is the nature of His pastimes, what is the nature of entourage, then you immediately become liberated. That is confirmed in the Bhagavad-gītā.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Therefore chanting is so easy and sublime. One who is chanting Hare Kṛṣṇa mantra, if he is offenseless he'll always remember Kṛṣṇa's form, Kṛṣṇa's pastimes, Kṛṣṇa's qualities, Kṛṣṇa's entourage. The whole thing will be remembered and that will make him liberated. Offenseless chanting means liberated. We should therefore (be) very much careful not to commit offenses. Then we remain always… So long you chant Hare Kṛṣṇa mantra, you remain liberated. And actually ayi mukta-kalir upaśyamāna. Śrīla Rūpa Gosvāmī has said that the chanting is possible only by the liberated soul. Ayi mukta-kalir upaśyamāna. When he is addressing the holy name he says mukta-kalir upasya: "Those who are liberated, they can chant offenseless or pure holy name of the Lord." Ayi mukta-kalir upaśyamāna. And Parīkṣit Mahārāja also has stated in the Śrīmad-Bhāgavatam… What is that verse? I immediately forget. Bhavauṣadhāc chrotra-mano-'bhirāmāt. What is that śloka? Catur-māsa, can you remember? Bhavauṣadhāc chrotra-mano-'bhirāmāt ka uttamaśloka-guṇānuvādāt, virajyeta pumān vinā paśughnāt [SB 10.1.4]. Nivṛtta-tarṣair upagīyamānāt. Yes, I remember now. Nivṛtta-tarṣair upagīyamānāt, that "The holy name of Kṛṣṇa can be chanted by persons who are nivṛtta-tarṣaiḥ." Nivṛtta means those who are completely ceased from material desire. He can chant. Nivṛtta-tarṣair upagīyamānāt. The holy name of God, Kṛṣṇa, can be chanted by persons who are completely liberated from all kinds of material desire. That is pure stage of devotional service.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

One who has become completely freed from all kinds of material desires… Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñāna-karmādy… Jñāna, cultivation of knowledge, and cultivation of pious activities, that is also on the material field. The pious… To become very pious man does not mean that he is a liberated man. He is good man, on the platform of the quality of goodness, but he is not a liberated man. Try to understand. A good man is not a liberated man. Good man is also conditioned soul. He is bound up by good condition. Just like to become a brāhmaṇa. That does not mean that… He has acquired the good qualities but that does not mean that he is a devotee. You will find in this prayer. You will find many good men but you will find rarely a pure devotee. So good man is not a devotee. Try to distinguish. Good man is good for this material existence but devotee is different from good man. A devotee…

Just like Arjuna. Arjuna is killing, engaged in killing. People may think that "Oh, Arjuna is not very good man. He is killing his grandfather, he is killing his, what is called, nephews, and devastating the whole family. Oh, he is not a good man." Sometimes comment, people comment like that. But Kṛṣṇa says, bhakto 'si priyo 'si me: [Bg. 4.3] "You are My very dear friend." Just try to understand. In the estimation of the material world he is a very good man, er, he is not a good man because he is killing his own kinsmen. But in the estimation of Kṛṣṇa, he is dear friend and devotee. So that is the difference between a devotee and good man of this world. A devotee is naturally very good man, but when he acts just like a bad man on behalf of Kṛṣṇa, he does not fall down. He still remains a pure devotee.

So here it is said that yad uttamaśloka-guṇopalambhaka. We have to… Just like there are some sahajiyas. They think that "Kṛṣṇa's rasa-līlā is very nice, but Kṛṣṇa's fighting with the demons and killing of the demons, that is not very nice." But they do not know the Absolute Truth, that Kṛṣṇa is as good in any circumstances, either He is enjoying the company of the gopīs or He is killing the demon. That is the Absolute Truth. So these things should be understood. So any kind of līlā, yad uttamaśloka-guṇānu, līlā, any kind of Kṛṣṇa's activities, if you remember by chanting Hare Kṛṣṇa mantra, then you are liberated. Immediately you are liberated, from the authoritative description of Śrīmad-Bhāgavatam. Na niṣkṛtair uditair brahma-vādibhiḥ. Brahma-vādibhiḥ, those who are very much anxious to realize Brahman, they have prescribed so many methods, ritualistic methods, but they are not sufficient because such things cannot elevate a person to the standard of a pure devotee. He may…

Just like this arrangement, this Kumbha-līlā arrangement, is a prescription by the Brahmavādīs. There is a prescription that one should go during this time, maghamelā, and live in the confluence, on the bank of the confluence of Gaṅga and Yamunā and at least three days he must live. Then he becomes eligible to enter into the heavenly kingdom. These people who have come here, their ambition is to enter into the heavenly kingdom. But a devotee does not care for heavenly kingdom. A devotee cares a very fig in any planet within this material world. As Kṛṣṇa says, ā-brahma-bhuvanāl lokān punar āvartino arjuna. Means they know what is the benefit of entering into heavenly kingdom. There is no benefit. Suppose I may get thousands of years' age and I enjoy very high standard of life, woman, money, wine. Just think. But what is the benefit? There is no benefit. I was very glad to read one article sent by Satsvarūpa in Boston. He has said, "What is this society, family? It is all hellish. We do not wish to live without Kṛṣṇa." Very nice statement. That is real realization. We do not like to live without Kṛṣṇa. So anyone who has realized it that "Any amount of material happiness is to be kicked out. We don't care for it. We simply care for Kṛṣṇa, how Kṛṣṇa will be happy," that is pure devotee. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Ānukūlyena means favorably. We should simply try to please Kṛṣṇa favorably, not unfavorably.

Just like Kamsa. Kamsa was also Kṛṣṇa conscious, always thinking of Kṛṣṇa, but that was unfavorably. His business was how to kill Kṛṣṇa. He was thinking of Kṛṣṇa but his business was he was thinking, "How to kill Kṛṣṇa?" That is prātikūla. Prātikūla is not bhakti. When you think of Kṛṣṇa against His desire, against the principle of satisfying Him, that is not bhakti, although that is also Kṛṣṇa consciousness. An enemy of Kṛṣṇa, he is also thinking of Kṛṣṇa. That does not mean that he is Kṛṣṇa conscious. He is Kṛṣṇa conscious unfavorably. Therefore it is not bhakti. You have to act favorably. So Arjuna became a devotee because he acted favorably for satisfaction of Kṛṣṇa. It was not favorable to the material life but it was favorable to Kṛṣṇa. That should be your business, how Kṛṣṇa should be satisfied. And therefore naturally it is concluded that "How I can satisfy Kṛṣṇa?" You have to satisfy his representative.

Therefore we have sung just now, yasya prasādād bhagavat-prasādaḥ **. If you satisfy His representative, then He is satisfied. Just like in office the proprietor has got a head of a department. If you satisfy that head of the department the proprietor is satisfied. The report goes to the proprietor that "This man, this clerk is working very nice," so his promotion, increment of payment is already there. So a pure devotee's business is how to satisfy Kṛṣṇa. And as soon as he chants the Hare Kṛṣṇa mantra, immediately he remembers the whole plan, how to satisfy Kṛṣṇa. Therefore he's a liberated person. Thank you very much. Hare Kṛṣṇa.

Devotee (1): (indistinct) …wants to satisfy… (indistinct) …satisfy the proprietor… (indistinct)

Prabhupāda: Yes.

Devotee (1): If one satisfies the pure devotee, he'll be satisfying Lord Kṛṣṇa.

Prabhupāda: Yes.

Devotee (1): Yet he was saying that the demigods are also taking part of…

Prabhupāda: The demigods are not pure devotees. They are devotees. Just like Brahmā is the best of the demigods but he has a material desire that "I shall be the controller of the universe." Therefore he is not a pure devotee. Bhaktivinoda Ṭhākura has said, kīṭa janma hau, jathā tuā dāsa, bahir-mukha brahma-janme, nāhi mora āśa. Is not that? So a pure devotee does not try to become a Brahmā also, what to speak of other demigods, because anyone within this material world, he has got some material desire, anyone. Therefore he is not liberated. He is conditioned. Only the pure devotee who is trying to satisfy Kṛṣṇa by all his activities, he is liberated. What do you think, Rāmānanda? Eh? Is it clear or not? That's nice. Thank you. Yamunā devī?

Yamunā: I surrender to your lotus feet, Śrīla Prabhupāda.

Prabhupāda: All right. So anyone, if you have got doubt you can clear it. Now you can try to understand how powerful is this pure chanting of Hare Kṛṣṇa mantra. Offenseless chanting of Hare Kṛṣṇa mantra means you remain liberated always. Offenseless chanting, once chanting is sufficient. But because we are not offenseless, therefore we have to make a regulated program that we must chant Hare Kṛṣṇa so many times. Otherwise one chanting of Kṛṣṇa is sufficient to make you liberated, one chant, "Kṛṣṇa," "Rāma," once, that's all, sufficient. Just like this Ajāmila. Once he chanted Nārāyaṇa. He became immediately liberated because he was offenseless. But because we cannot do that, therefore we have to make a prescription. Just like a child who cannot write very good hand. He is asked that "You write so many pages." By writing, writing, writing, writing, writing, he writes good hand. So we should not neglect. Chanting, chanting, chanting… Another… This is one side. Another side is when you become liberated the chanting will give you transcendental pleasure so that you cannot cease. You cannot cease chanting. That is another side. That is liberated stage, just like Rūpa Gosvāmī, Haridāsa Ṭhākura. You cannot imitate Haridāsa Ṭhākura but you must make a prescribed form that "I must chant so many times." That is for conditioned soul. When you are liberated, then there is no need of giving you direction. You'll feel transcendental pleasure by chanting. You cannot cease. Yes?

Devotee (2): (indistinct) …was not prescribed… So how was it possible to chant the name at the time of death?

Prabhupāda: No, when he was a boy he was doing everything. You have not heard? So svalpam apy asya dharmasya trāyate mahato bhayāt. Because he practiced sometimes before falling down, so by chanting this Hare Kṛṣṇa mantra he immediately remembered that real Nārāyaṇa immediately, His pastimes, His form, everything, and therefore he became liberated. He had practiced. But for the time being his practice was stopped on account of bad association. But as soon as chanted… That is the advantage of a devotee. If you practice devotional service even for some time and if you fall down, then it will also help sometime. Nārada therefore says, tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. He says that a person who takes to devotional service, giving up all his prescribed duties… Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Now, in course of prosecuting the devotional service, even he falls down there is no loss. Because whatever he has done, that remains his credit. Whereas a person who is following the ritualistic principles but does not develop devotional service, what will be benefit? He may get a promotion to the heavenly planet. What is that gain?

The performance of ritualistic ceremonies according to Vedic injunction may… Just like here they are doing. They may get promotion to the heavenly planet. That much. They are not devotees. They are not eligible for entering into the kingdom of God. Therefore Nārada says, "What is the benefit?" Suppose if one performs a ritualistic ceremony and is elevated to the heavenly planet, Satyaloka, Maharloka, Janaloka, Tapoloka. There are so many higher planets, up to Brahmaloka. But Kṛṣṇa says, ā-brahma-bhuvanāl lokān punar āvartino. He has to come back again. But once you understand Kṛṣṇa in fact-janma karma me divyam [Bg. 4.9]-once you remember Kṛṣṇa's pastimes, Kṛṣṇa's form, in pure devotion, he immediately becomes liberated. The karma-kāṇḍīya, they cannot understand this. Therefore pure devotion should be freed from the contamination of karma-kāṇḍa and jñāna-kāṇḍa. Narottama dāsa Ṭhākura says, karma-kāṇḍa, jñāna-kāṇḍa, sakali viṣera bandha. "Either you become pious or you become very learned philosopher, they are all poison pots because by cultivating such things you cannot become liberated from this material condition."

Therefore pure devotion means anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Pure devotion means one should be freed from all material desires, even from the desire of being elevated to the heavenly planet or Brahmaloka, Satyaloka-that is karma-or to try to understand, just like the philosophists, they do. By speculation, by philosophical speculation, they try to understand what is God. So they are not pure devotion. They are karma-kāṇḍa, jñāna-kāṇḍa. And Narottama dāsa Ṭhākura warns that karma-kāṇḍa, jñāna-kāṇḍa, sakali viṣera bandha, amṛta baliyā yebā khāya: "A person, by mistake if he takes to the pots of karma-kāṇḍa and jñāna-kāṇḍa, then the result is: nānā yoni bhraman kare, he wanders in various species of life, sometimes as demigods, sometimes in heaven, sometimes…" But does not mean liberation. Nānā yoni bhraman kare, kadarya bhakṣaṇa kare. And within these different varieties of life he may be sometimes a worm in the stool, a hog. Kadarya bhakṣaṇa kare. At that time he has to eat most abominable things. Therefore who takes to this principle-tāra janma, adho pāte yāya. If one does not take advantage of this human form of life to be a Kṛṣṇa conscious person, then he simply spoils his life. Tara janma, adho pāte yāya. Even if he is elevated to the heavenly kingdom what does he gain? He's adho pata because the next chance he may be worm in the stool. Tāra janma, adho pāte yāya. These are facts. (end)

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Śrīmad-Bhāgavatam 6.2.11

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Vṛndāvana, September 13, 1975
Prabhupāda:
na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam
[SB 6.2.11]

So the Viṣṇudūtas, they are instructing the Yamadūtas. They are authorized person. These Viṣṇudūta, they are authorized persons. They are not ordinary person. They are coming from Vaikuṇṭha. Just like Nārada Muni comes from higher planetary system, Vaikuṇṭhaloka. He is called deva-ṛṣi. He travels all over the universes, material and spiritual. He has got special concession. Sometimes… (child making noise-Hindi) Sometimes we have got information the yogis, they can also travel not only within this material universe but in the spiritual. The instance of… (child making noise) Durvāsā Muni.

Durvāsā Muni, when he committed offense at the feet of Mahārāja Ambarīṣa. Mahārāja Ambarīṣa was a gṛhastha, a kṣatriya, and king. He had to rule over the kingdom. But because he was devotee, he was very respectful. So Durvāsā Muni, he was a great yogi. He became very much envious of this king, Ambarīṣa Mahārāja, that ”He is ordinary gṛhastha, dealing with politics, and I am a great yogi, known all over the universe, and he is more respected than me?” So he wanted to punish him to show him his yogic power. Sometimes the yogis, they get some power and misuse it for personal sense gratification. That is the pitfall of yogic perfection. Aiye. When one gets little power he misuses it and thereby falls down. So this Durvāsā Muni also, what to speak of other paltry yogis, even Durvāsā Muni, he became envious.

So one day he came to Ambarīṣa Mahārāja on the dvādaśī day with sixty thousand disciples and ordered the Mahārāja, ”Mahārāja, today we have come to take prasādam in your palace. Please arrange for this.” So that was dvādaśī day. You know, on the dvādaśī there was… That is a regulative principle, that in the morning at about nine o’clock one has to take something, prasādam, to break the vows, break fast. So this Durvāsā Muni along with disciples, they went to the river Ganges to take bath, but they were willfully not coming back. So Ambarīṣa Mahārāja asked the priest that ”Durvāsā Muni is my guest. I cannot take anything without offering him. So what shall I do? Now I have to observe the dvādaśī breakfast.” So the brāhmaṇa priest ordered him that ”Mahārāja, you can take little caraṇāmṛta,” the water. So according to śāstra, drinking little water is not breaking fast, so it will be not taken very… So with the advice of the brāhmaṇa… Formerly the kings, they were guided by the instruction of the brāhmaṇas and great saintly persons. They were not doing anything whimsically. That is not the fact. So with the instruction of the brāhmaṇas, he took little caraṇāmṛta. And Durvāsā Muni was a great yogi. He could immediately understand. Then he came back and became very angry. His idea was to punish him some way or other. ”Give the dog bad name and hang it.” This was his policy. So he was to give some bad name. So he became angry that ”I am your guest and you have already taken, broken your ekādaśī fasting. So I shall teach you.”

So he immediately ordered… He plucked one hair and a great demon came. So Durvāsā Muni made his caricature of yogic power, and Ambarīṣa Mahārāja was a devotee. He did not know anything, such magic. He was pure devotee, that’s all. So he could simply stand: ”All right. I am faulty. You can punish me.” So this great demon was coming to kill him, and a devotee has no other way than to remember Kṛṣṇa, so immediately Kṛṣṇa’s sudarśana-cakra came to protect him and the sudarśana-cakra immediately killed the demon. Then the sudarśana-cakra attacked Durvāsā Muni. So Durvāsā Muni began to flee. He went upper planetary system to Lord Śiva, Lord Brahma, and this way he wanted protection, but nobody could give protection. They said, ”No, no, we cannot give you protection. Lord Viṣṇu is angry upon you. It is not possible to give you protection.” So he then went to Lord Viṣṇu also in the Vaikuṇṭhaloka. Just see how much powerful he is, that he could go through the whole universe, then enter into the spiritual world, Vaikuṇṭhaloka, and he could see personally Lord Viṣṇu. And Lord Viṣṇu also denied protection, ”No, I cannot give you protection. You are Vaiṣṇava aparādhī. You have offended to the Vaiṣṇava, Mahārāja Ambarīṣa. You can be protected only if you go and fall down at his feet and if he excuses, then my sudarśana-cakra will not disturb.”

So this incidence… This Durvāsā Muni penetrated through the universe, went to the Vaikuṇṭhaloka, personally saw Viṣṇu. Still, he was not protected. And this time took about one year. So yogic power… My point was how yogis are powerful, that they cannot…, they can go through the space very swiftly. The modern scientists, they say that to go to the topmost planet within this universe, it will take forty thousands of years. That is their calculation. But this yogi, Durvāsā, could go through the universe-not only universe, other, Vaikuṇṭha-so, within one year. This is called yogic power. But still, he is not as powerful as the devotee. He had to come back and fall down at the lotus feet of Ambarīṣa Mahārāja, and when Ambarīṣa Mahārāja excused him… He was a brāhmaṇa, yogi. As soon as he fell down at the feet of Ambarīṣa Mahārāja, he said, ”You are Durvāsā Muni. You are so great, powerful. Don’t put me into this difficulty. What you want?” ”Now you excuse me.” ”Excuse? If I have got any resultant actions of my pious activities, take everything. Take everything. You be saved.” This is Vaiṣṇava, and this is avaiṣṇava.

Therefore harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. If one may have all the good qualities but if he is not a devotee of the Lord, his good qualities have no value. Harāv abhaktasya kuto mahad-guṇā mano-rathena āsato dhāvato bahiḥ [SB 5.18.12]. They are simply carried away by the mental concoction. This is their qualification. So karmī, jñānī, yogis, they are all restless because they are carried away by the whims of mind. And a bhakta is fixed up. Bhajate māṁ ananya-bhak, sādhur eva sa mantavyaḥ [Bg. 9.30]. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso. This is devotee. They do not like to show any power. Power is already there. Just see. This Ambarīṣa Mahārāja was not a yogi. He did not know. He was simply surrendered, simply fully surrendered to Kṛṣṇa. That’s all. But he defeated this yogi. The yogi came and fell down at his feet. So a devotee does not require to acquire any yogic power or any jñāna-siddhi or this siddhi. Therefore Caitanya Mahāprabhu said,

bhukti-mukti-siddhi-kāmī sakali aśānta

kṛṣṇa bhakta niṣkāma ataeva śānta
[Cc. Madhya 19.149]

People are after śānti, peacefulness. So it is declared that nobody can get śānti, peacefulness, unless he is unalloyed devotee of Kṛṣṇa.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is wanted. If you have got a pinch of anyābhilāṣa, then you cannot become a pure devotee. That is not possible. Then Kṛṣṇa will give you chance to fulfill your anyābhilāṣa, not Kṛṣṇa bhakti. He can give you even mukti, but He will not give you bhakti. This is Kṛṣṇa's principle. Bhakti can be awarded to a person who is fully surrendering, one who does not know anything but Kṛṣṇa. This is the way. Therefore, it is said, na niṣkṛtair uditair brahma-vādibhis tathā viśuddhyaty aghavān vratādibhiḥ.

In the śāstras there are different varieties of ritualistic ceremony, vratas, to counteract our sinful activities within this material world. The material world is so situated that if you do not want to become a sinful man, unless you are devotee, you will be forced to commit sinful activities. You'll be forced. Just like you are very good man, but when walking on the street you are killing so many ants. We have got experience while morning walk. You cannot avoid it. It is not possible. And you are responsible for killing the ant. Then? How you can save yourself from the sinful activities? Therefore in the śāstra it is said, padaṁ padaṁ yad vipadam [SB 10.14.58]. Padaṁ padaṁ yad vipadam. If you want to stay within this material world, then padaṁ padam-"in every step there is danger." Padaṁ padaṁ yad vipadaṁ na teṣām. Na teṣām. "Not for them." Who? Samāśritā ye pada-pallavaṁ plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ: "One who has taken shelter of the lotus feet of the lotus feet of Murāri," means Kṛṣṇa. Samāśritā. Samyag āśritā. Sarva-dharmān parityajya mām ekam [Bg. 18.66]. Samyak, fully. Sama means samyak, no reservation: "Kṛṣṇa, I do not know anything more. I simply surrender unto You. Now whatever You do, accepted. If you like to kill me, kill me. If you want to give me protection, that's all right. Anyway, I am surrendered." This is called full surrender.

So the bhakti-mārga, it is clearly said, it is, that you cannot be purified simply by performing the Vedic ritualistic ceremony. Na niskrtaiḥ. Na niṣkṛtair uditair brahma-vādibhiḥ. Brahma-vādī means... Brahma means śabda-brahma, Vedic injunction. So there are many brahmavādīs. Just like Manu-saṁhitā. Parāśara, he has made viṁśati dharma-śāstras. So they are authorized things. But still, if you follow the ritualistic ceremonies, if you make atonement according to the Vedic direction, you cannot be fully purified, fully purified, because unless you are detestful of this material existence, unless you are determined to go back to home, back to Godhead. If you want to adjust in this material world to be happy, then you have to commit sinful activities. There is no doubt about it. Therefore it is said that you cannot be purified. Na niṣkṛtair uditair brahma-vādibhis tathā viśuddhyaty aghavān vratādibhiḥ. Aghavān. Aghavān means sinful. Every one of us who is in this material world, he is sinful. So he has to be purified. So this best purification process is devotional service. And the purification process begins-anyābhilāṣitā-śūnyam: [Brs. 1.1.11] when you have no more any material desires. Then you..., the purification begins.

Sarvopādhi-vinirmutaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam. Malam means sinful reaction. And nirmala. If you want to become completely free from all contamination of this material world... Contamination means associating with the different modes of material nature-sattva-guṇa, rajo-guṇa, tamo-guṇa. Even if you are associating with sattva-guṇa, still, it is contamination, what to speak of other, rajo-guṇa, tamo-guṇa. Those who are contaminated by rajo-guṇa and tamo-guṇa, they are fully engaged in lusty desires and greediness. Tadā rajas-tamo bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. Kāma, lobha, rajas, tamaḥ. The whole world is infected with rajo-guṇa and tamo-guṇa. Therefore they are simply absorbed in kāma and lobha, lusty desires and greediness. Not that only the poor man is hankering after money. Even the richest man in this material world, he is also hankering after. Lobha: "I want more. I want more." Kṛṣṇa is assuring that yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham: "If one is fully surrendered, I supply him personally. I carry his personal necessities," yoga-kṣemaṁ vahāmy aham, "Not that I ask somebody but I carry Myself." He is giving assurance. So why we should be hankering after other things to become happy? It is foolishness. Kṛṣṇa assures, teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22].

So this is the special mercy for the unalloyed devotee. So unalloyed devotee means anyābhilāṣitā-śūnyam, sarvopādhi-vinirmuktam [Brs. 1.1.11]. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Upādhi means artificially. "I am the husband of this wife." "I am the father of these children." "I am the inhabitants of America." "I am American." "I am Hindu." "I am Muslim." "I am Christian." "I am brāhmaṇa." "I am fat." "I am thin." "I am white." "I am black." So many. These are all upādhis. So one has to become free from these upādhi. "I am not this. I am not that. I am not this." Then what you are? Gopī-bhartur pada-kamalayor dāsa-dāsānudāsa. When one becomes like that... "I am the servant of the servant of the servant of Kṛṣṇa, gopī-bhartuḥ [Cc. Madhya 13.80]." This is called paramparā system. This is our real identification. Caitanya Mahāprabhu gave. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. So if you want to be happy, you cannot become happy by your so-called endeavor, by tidbits: "This I will do and I will be happy." No, this is all nonsense. You can be happy only when you fully surrender to Kṛṣṇa without any abhilāṣa.

Therefore the... Even the big, big karmīs who are able to perform big, big costly sacrifices. Karmīs, they do big, big. You will find even nowadays... Of course, there is no yajñic brāhmaṇas at the present moment. Still, if you advertise that "Here there will be big yajña," you will get lots of brāhmaṇas immediately: "Oh, there will be yajña." But in the Kali-yuga there is no yajñic brāhmaṇa. No yajña will be successful. Kṛte yad yajato makhaiḥ. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. Makha means yajña. You cannot perform yajña now. It is not possible. Where is the ghee? Where is the grain? People are starving without food grains. How you can... Formerly tons and tons of food grains, ghee were sacrificed. That is yajña. So this is not possible. Up to Tretā-yuga it was possible. Kṛte yad dhyāyato viṣṇum. Meditation, this is a farce. So many foolish people, they are misled by other rascal: "meditation." What meditation? Meditation is so easy thing? Vālmikī Muni meditated for sixty thousands of years. Then he got perfection. So who will get that opportunity? It is all farce. Meditation is farce. Yajña, the so-called yajña, is also farce because there is no yajñic brāhmaṇa. The yajñic brāhmaṇa would ignite fire by mantra, not matches. So where is that yajñic brāhmaṇa? So this is not possible.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

This is the sastric injunction. You have to take this process. If you want to be perfect, then you have to take the śāstra-vidhi. If you don't take,

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhiṁ sa avapnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

If you don't accept the injunction in the śāstras, especially when Kṛṣṇa, the Supreme Lord, is instructing you in the Bhagavad-gītā… That is the essence of all śāstra. You take that. Then you will be happy. Otherwise not. So here it is said that aghavān, the sinful man, cannot be purified by simply these ritualistic ceremonies, atonement, or keeping some vow, vrataḥ. Then how it is possible? Because everyone… Yathā harer nāma. Therefore it is recommended, harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva [Cc. Ādi 17.21], the same thing. You will never find the injunction of the śāstra contradictory. In the Agni Purāṇa it is said and in the Śrīmad-Bhāgavata also the same thing. Agni Purāṇa says, harer nāma harer nāma harer nāmaiva kevalam, and here in the Śrīmad Bhāgavatam it is said, yathā harer nāma-padair udāhṛtaiḥ tad uttamaśloka-guṇopalambhakam. Harer nāma means chanting of the holy name. That is simple. But when you chant harer nāma then you gradually understand what is Hari, what is His form, what is His quality, what is His activities. Then you can understand. Because without harer nāma your heart is dirty-ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-unless your heart is cleansed you cannot understand what is Hari, what is His name, what is His form, what is His quality, what are His activities. You cannot understand.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Your blunt nonsense senses, if you utilize, you cannot understand Kṛṣṇa. Therefore people are not understanding Kṛṣṇa, neither they understanding the value of hari-nāma. Because their senses are blunt, contaminated with these māyic qualities, they cannot understand. But this is the only way-ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Because you have to be purified, so this is the only method. Chant Hare Kṛṣṇa. Then you will be gradually purified. Puṇya-śravaṇa-kīrtanaḥ. Puṇya-śravaṇa-kīrtanaḥ. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you hear, if you chant about Kṛṣṇa, Uttamaśloka, as it is said, tad uttamaśloka-guṇopalambhakam, so many benefits are there. So the Hare Kṛṣṇa movement is so important that everyone should take it very seriously. Kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

This is the instruction of Caitanya Mahāprabhu. Difficult… It is padaṁ padaṁ yad vipadam [SB 10.14.58]. In this material world there is only vipada. There is no sampada. Foolishly we think that "Now I am very nice." What is nice? You have to die next moment. What is nice? But these foolish people say, "Yes, I am nice." You ask anybody, "How are you?" "Yes, very nice." What is that nice? You are going to die tomorrow. Still nice. That's all. This is going on. So it is padaṁ padaṁ yad vi… They are making scientific researches to become happy, but these rascals, they do not know how to stop death. So what is the nice? But they have no brain to understand. But Kṛṣṇa says, "These are the problems, my dear sir. You scientists, you are trying so many things." Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. First of all find out what is your problem. Janma-mṛtyu-jarā-vyādhi. You have to take birth, you have to die, you have to suffer from disease, you have to become old. Stop it first of all; then talk of scientific advancement. Otherwise you are nonsense. Thank you very much. Hare Kṛṣṇa. (end)

Śrīmad-Bhāgavatam 6.2.12-14

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Allahabad, January 17, 1971,
at Kumbha-melā
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Prabhupāda: There are so many persons following their own principles of religious, ritualistic performances, but… [break] …by remaining in the same standard. They are not improving. The spiritual life or religious life means that one should make advance towards back to home, back to Godhead, not that religious life should be followed to make some material improvement. That is not religious life. Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. These are the principles for elevating a living entity to the highest platform. But they have taken it, generally… They perform religious ritualistic performances for getting some more money, artha. Of course, we require some money for our maintenance. That is necessary. But if we simply perform religious performances to acquire money only, that is misguided. Generally people do so. They give in charity so that they may get more money. They open dharmaśālā so that they can get more houses. That is their purpose. Or they may be elevated to the heavenly kingdom. Because they do not know what is his actual interest. The actual interest is to go back to home, go back to Godhead. This idea, perhaps not even one percent men know that the ultimate end of, ultimate goal of life is to go back to home, back to Godhead. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]-Viṣṇu, God, the Supreme Personality of Godhead. They do not know that the real interest is to go back home, go back to Godhead. Durāśayā ye bahir-artha-māninaḥ. They have accepted that "We shall be happy by adjusting this material world." Therefore they cannot make any progress.

Actually, religion does not mean to improve your material condition. That is not religion. Śrīmad-Bhāgavata therefore says that sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That type of religion is first class which elevates one to the platform of pure devotional service to the Absolute Truth." That is religion. People are not attracted to the bhāgavata-dharma, or the religion. Bhāgavata-dharma is actually sanātana-dharma. Sanātana-dharma does not mean that one must have a certain type of religious life. Sanātana-dharma means the eternal religion. Sanātana-dharma is applicable for all living entities. A living entity is eternal, God is eternal, and there is an eternal abode also. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. So the religious principles which promote a follower to the highest platform of serving the eternal, supreme God, that is called sanātana-dharma. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That is first-class religion.

Therefore here it is said, naikāntikam. Naikāntikaṁ tad dhi kṛte 'pi niṣkṛte [SB 6.2.12]. Even one becomes free from all contamination of sinful life by prosecuting the particular type of religious principles, that is not sufficient, because ultimately it cannot give any good result. Naikāntikaṁ tad dhi kṛte 'pi niṣkṛte manaḥ punar dhāvati ced asat-pathe. Because the mind is so disturbing that even after being free from all contamination of sinful life, the mind again goes to that sinful activity. It is very difficult to control the mind. Arjuna, when he was advised to perform the haṭha-yoga system to control the mind, he flatly refused, that "I am unable to control my mind in this way." He stated that cañcalaṁ hi manaḥ kṛṣṇa: [Bg. 6.34] "Kṛṣṇa, the mind is so agitating and moving," cañcalaṁ hi manaḥ kṛṣṇa pramāthi, "it is just like a madman." Just like you cannot control a madman. Sometimes you have to chain a madman for doing mischievous activities. Sometimes you have to send to some hospital for special care. So Arjuna said, cañcalaṁ hi manaḥ kṛṣṇa pramāthi, balavat. And not only balavat, "is very strong," and dṛḍham, "and very strong and determined" Tasyāhaṁ nigrahaṁ manye: "If you ask me to control my mind, it is very difficult for me." Tasyāhaṁ nigrahaṁ manye vāyor api suduṣkaram: "If there is some wind, strong wind, and if one thinks that 'I shall control this wind, stop this strong blowing of wind,' as it is impossible, similarly, the movement of my mind is so strong that I cannot promise that I can control this mind." And after the statement of Arjuna, Kṛṣṇa said… Kṛṣṇa saw that His friend was becoming disappointed. Because he cannot prosecute the yoga system, so he's becoming disappointed. But He knew that Arjuna was always thinking of Kṛṣṇa. That was certain. Although his mind was very agitated because he was politician, he was warrior, still, his mind was fixed up in Kṛṣṇa. That He knew. Therefore He said that yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47].

The Kṛṣṇa consciousness movement, the technique, is that you may be engaged in various types of work, but the mind must be always fixed up in Kṛṣṇa. That art you have to learn. How it is possible? It is possible. Perhaps you have not seen-in India the women, they go to draw water from the well and they keep on the head. They are going, but the head is so balanced that the waterpot will never fall down. There are many instances that if you learn how to keep the balance, in spite of your movement the waterpot on the head will not fall. Similarly, if you mold your life in such a way that Kṛṣṇa should always be remembered, then, in spite of your mind being very agitated, your mind will be fixed up in Kṛṣṇa. That is required. Therefore in the devotional service we have got so many engagements.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is the art. Just like Ambarīṣa Mahārāja. He was also great emperor, and he had to rule over all over the world. Still, sa vai manaḥ kṛṣṇa-padāravindayoḥ: [SB 9.4.18] he always fixed up his mind on the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. That is the art of Kṛṣṇa consciousness. In spite of your all engagement, your mind should be fixed up in Kṛṣṇa. Naikāntikaṁ tad dhi kṛte 'pi niṣkṛte manaḥ punar dhāvati ced asat-pathe. Because mind is inclined, inclined to go astray. Asat-pathe. Asat means this material, and pathe means way. Mind is generally attracted to this asat-pathe. but you have to draw the mind to the sat-pathe. Sat means spiritual, eternal. That is the practice.

Tat karma-nirhāram abhīpsatāṁ harer guṇānuvādaḥ khalu sattva-bhāvanaḥ. Therefore tat karma-nirhāram abhīpsatām. Karma. Because if you are engaged in ordinary karma… Karma I have already explained. Karma means doing something for your personal benefit. That is called karma. Or, in plain words, doing something for sense gratification, that is called karma. And as soon as you engage your activities for such sense gratification or for your personal benefit, then you have to commit sins. That's a fact. Therefore we are entangled in this birth and death problem. So here the Viṣṇudūta advises that "If you want…" Tat karma-nirhāram abhīpsatām. "If you desire at all that 'I shall be freed from the resultant action of karma,' then your duty should be harer guṇānuvādaḥ khalu sattva-bhāvanaḥ. You simply try to glorify the Supreme Lord always, twenty-four hours. That will purify you." Khalu sattva-bhāvanaḥ. Sattva-bhāvanaḥ. Śrīdhara Svāmī says, sattva-bhāvanaḥ citta-śodhakaḥ. Sattva-bhāvana means citta-śodhaka. Citta means the heart, and śodhaka, the purifying process. So instead of taking yourself to these prescribed ritualistic ceremonies, if you simply engage your mind in describing or glorifying the Supreme Personality of Godhead… That is our process. Our only objective is how to glorify the Supreme Personality of Godhead. We are writing books, we are publishing magazines, we are preaching, we are going everywhere-just to glorify the Supreme Personality of Godhead, Kṛṣṇa. That is our only business. This process is recommended here, citta-śodhaka. If you sit down and write some article on Kṛṣṇa, that means you have to concentrate on Kṛṣṇa's activities or Kṛṣṇa's devotees' activities, and that very process will purify your heart. Therefore we always recommend to our students that you write articles, read our magazine, read our book. In this way if we keep ourself… Work for Kṛṣṇa. This… We have come here in this paṇḍal or in this Kumbha-melā not for any other purpose than to glorify the Supreme Lord so that people may understand the importance of this movement. So citta-śodhaka, here recommended by the Viṣṇudūta. Viṣṇudūta means the direct associates of Lord Viṣṇu. Tat karma-nirhāram abhīpsatāṁ harer guṇānuvādaḥ khalu sattva-bhāvanaḥ. Be always engaged in glorifying the transcendental qualities of Hari. Again it is said hareḥ, not any other person, Hari, Viṣṇu, the Supreme Personality of Godhead.

athainaṁ māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma

mriyamāṇaḥ samagrahīt
[SB 6.2.13]

Now, the Viṣṇudūta concludes that "This Ajāmila, we know that throughout his whole life he has simply committed sinful activities. That's a fact. We know. But at the time of his death," mriyamāṇaḥ, yad asau bhagavan-nāma samagrahīt, "simply chanted the name of Hari, Nārāyaṇa," samagrahīt, "perfectly, without any offense." Just try to understand that simply by chanting one name only, Nārāyaṇa, samagrahīt, without any offense, he became immediately purified from all sinful activities. These are not exaggeration. This is the fact. Otherwise why Caitanya Mahāprabhu should encourage,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You'll never find any disagreement with the śāstra, sādhu, and guru. Therefore Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākya. That is our guidance. Sādhu. If you say Caitanya Mahāprabhu was a sādhu or a devotee, so His words and the words of the scriptures are the same. The sādhu will speak only on the authority of śāstra. And śāstra means the description given by the sādhu. They are correlative. And guru means who follows the sādhu and the śāstra. So these are very instructive. Sādhu who is always engaged in the service of the Lord, he is sādhu, bhakta. And śāstra. Śāstra means description of the activities of the sādhu and Bhagavān. Just like Śrīmad-Bhāgavatam. We are reading the story of Ajāmila. He became a sādhu; therefore his description of his life is imparted here. Prahlāda Mahārāja is sādhu, Dhruva Mahārāja, a sādhu, Ambarīṣa Mahārāja, a sādhu. Formerly the kings were all sādhus, rājarṣi. Just like in the Bhagavad-gītā, you have heard, imaṁ rājarṣayo viduḥ [Bg. 4.2]. Formerly the kings were so exalted and they were so nice that they were, although they were sitting on the throne, they were dealing in politics, still, they were sādhu, just like ṛṣi. There are many instances.

So if there is one sādhu, he can make many other sādhus. Sādhu. Sādhu does not mean that he is alone enjoying the fruits of his spiritual life. Sādhu means who is trying to make others sādhu. He is sādhu. Kṛṣṇa likes such sādhu, as He has described in the last portion of Bhagavad-gītā, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. The sādhu… And sādhu means he should preach according to the scriptures, not outside the scriptures. Sādhu does not mean he malinterprets the śāstra. He should present the śāstra as it is. He should understand the śāstra as it is. And guru means who is following sādhu and śāstra. He is guru. Therefore Narottama dāsa Ṭhākura says that sādhu, śāstra, these things should be confirmed by the spiritual master, and if we should follow these principles, sādhu-śāstra-guru-vākya, cittete kariyā aikya… We should confirmed one thing by the other, the other by another. In this way we have to make our conclusion.

So yad asau bhagavan-nāma mriyamāṇaḥ samagrahīt. Because the Yamadūta…, yes, Viṣṇudūta says that "We know that this person was addicted to sinful activities throughout his whole life, but at the time of his death he has remembered. He has uttered offenselessly once the name of Nārāyaṇa." But one should not think that "All right. Let us go on committing all sinful activities, and at the time of my death I shall think of Nārāyaṇa or Kṛṣṇa." That is not possible. That is explained in the Bhagavad-gītā. If you practice when you are alive, when you are strong for chanting the holy name of Kṛṣṇa or Nārāyaṇa, then there may be chance. Otherwise it is not possible. Not that a layman will all of a sudden will chant "Nārāyaṇa." He must have previous practice. Therefore Caitanya Mahāprabhu has recommended, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Amāninā mānadena kīrtanīyaḥ sadā hariḥ. Sadā tad-bhāva-bhāvitaḥ. In the Bhagavad-gītā Śrī Kṛṣṇa says, sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. If you practice in your life chanting the holy name of Kṛṣṇa… I remember one of our teachers in our school life. He instructed that "If you always think that 'I shall pass my examination with distinction,' then you can pass in first division. If you think that 'I shall pass my examination in the first division,' then you may pass in the third division. And if you think that 'I shall some way pass my examination in the third division,' then you will fail." That means if you expect more than your capacity, then it may be possible that at the time of examination you get the right number and pass your examination.

So the chanting of Hare Kṛṣṇa mantra, Caitanya Mahāprabhu has said, sadā, kīrtanīyaḥ sadā hariḥ, not that two hours or one hours, but one should practice. And that is the recommendation as it was followed by Haridāsa Ṭhākura. But because we cannot do that, therefore we have to engage always in the service of Kṛṣṇa. That will make me remembering Kṛṣṇa. Real fact is how to remember Kṛṣṇa. So this remembering of Kṛṣṇa by Ajāmila was not accidental. He chanted. He served Nārāyaṇa in his previous life when he was young man, but by bad association he fell down. But the effect was there at the time of his death, so much effective that the Viṣṇudūta recommends that "Because he has chanted at the time of his death the holy name of Lord, he is now free from all sinful reaction."

Now,

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ
[SB 6.2.14]

Now, it is very nice conclusion. He says, the Viṣṇudūta says, sāṅketyam. Sāṅketyam means "simply by indication." Sāṅketyaṁ pārihāsyam, "or by joking." Sometimes people joke us, "Hare Kṛṣṇa, Hare Kṛṣṇa, Haribol." That is… That has also its effect, pārihāsyam. Sāṅketyaṁ pārihāsyaṁ vā stobham, "or with devotion and reverence," stobhaṁ helanam eva vā. Or helanam means "without giving any importance, if one chants." Helanam eva vā vaikuṇṭha-nāma-grahaṇam. Vaikuṇṭha means Kṛṣṇa or Nārāyaṇa. Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ. But even in such way one chants the holy name, then it can vanquish immediately many millions of sinful reactions. There is another Bengali verse, eka hari-nāme, yata pāpa hare, pāpī haya tata pāpa, karibāre nahe:(?) "Once chanted Hare Kṛṣṇa, or Kṛṣṇa's name, it has so potency, so much potencies that it can vanquish millions and millions of sinful reaction that so much a sinful man cannot commit." A sinful man can commit hundreds of thousands of sinful activities, but the holy name of Kṛṣṇa is so powerful that a sinful man will be unable to commit so many sins as the name can vanquish simply by chanting once offenselessly. This is the conclusion.

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ
patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ

Some way or other, if we chant Hare Kṛṣṇa mantra, then we can save ourselves from so many troubles, as it is example. This verse shall explain tomorrow again.

Thank you very much. Hare Kṛṣṇa. (end)

750915SB.VRN

Śrīmad-Bhāgavatam 6.2.13

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Vṛndāvana, September 15, 1975

Prabhupāda:

athainaṁ māpanayata
kṛtāśeṣāgha-niṣkṛtaṁ
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt
[SB 6.2.13]

The most important word here is mriyamāṇaḥ samagrahīt. Ordinarily there are discrimination of nāma, nāmābhāsa, and nāmāparādha-śuddha-nāma, pure name; nāmābhāsa, almost pure; and nāmāparādha, chanting the holy name with aparādha. There are ten kinds of offenses, that nāma… Nāmnād… Out of the ten kinds of offenses, the most offensive chanting is nāmnād balād yasya hi pāpa-buddhiḥ. One aparādha is guror avajñā. If we neglect the orders of guru and chant Hare Kṛṣṇa, then it is aparādha, offense. Guru-avajñā śruti-śāstra-nindanam. The Vedic literature, whatever injunction is there, if I don't obey or I decry-"Oh, there are so many rules. It is not possible"-śruti-śāstra nindanam. Nāma artha-vāda. We interpret in our own way about the nāma. And to consider the holy name of Viṣṇu and other name equally potent, that is nāmāparādha. And nāmnād balād yasya hi pāpa-buddhiḥ. And because one is chanting Hare Kṛṣṇa, he thinks, "Even if I do something sinful, it will be counteracted." That is aparādha. And to instruct to a person who has no interest in hari-kīrtana, that is also aparādha. So we should not be very much interested to preach Kṛṣṇa consciousness if one is not very much interested. But tactfully, if you can, just try to give him a book. In this way there are ten kinds of offenses. We have discussed many times, and I think all of you know it.

So here it is said, mriyamāṇaḥ samagrahīt. Because at the time of death he has uttered "Nārāyaṇa," so now there is no question of offense. There is no question of. It is said in the Bhagavad-gītā that yeṣāṁ tu anta-gataṁ pāpam: by chanting Hare Kṛṣṇa mantra, one gradually becomes free from all sinful reaction. Yeṣāṁ tu anta-gataṁ. Te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28]. And the proof is, as it is said in the Bhagavad-gītā,

anta-kāle ca mām eva
smaran muktvā kalevaraṁ
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ
[Bg. 8.5]

If at the time of death one can chant Hare Kṛṣṇa, then he is glorious. Nāsty atra saṁśayaḥ. Here is clearly said in the Bhagavad-gītā, nāsty atra. Anta-kāle: "At the time of…" I have several times said, the test will be examined at the time of death. They say in Bengal, bhajan koro pūjān koro murte jānle haya.(?) Your austerity, penances, chanting of the holy name, all these things… Just like there is examination. Before promotion to the higher class, one is examined in the school, and the, if the marks are sufficient, then he is promoted. So our promotion will depend at the time of death, where we are going. Tathā dehāntara-prāptiḥ [Bg. 2.13]. We are going to change our… Death means we are going to change our body. So this change of body will be decided at the time of death. It is already decided what kind of body we are going to get, but the final decision will be taken at the time of death. That is said by Kṛṣṇa. So how the test… You… Everyone can understand. If at the time of death one chants Hare Kṛṣṇa, then you know certainly that he has gone to Vaikuṇṭha. There is no doubt about it. Anta-kāle. And even there is aparādha, that is not taken into consideration, because at the time of death he has uttered. This is special consideration. Anta-kāle.

Here it is said, yad asau bhagavan-nāma mriyamāṇaḥ samagrahīt. Sama means samak, "perfectly." "Now he is quite fit for going back to home, back to Godhead. So you do not touch him. He is completely free." So if we are serious about our life, the method is very easy. The prescription is man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Where is the difficulty? We are now serious. Chant Hare Kṛṣṇa and hear Hare Kṛṣṇa. Then mind is fixed up. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Our business is to fix up my mind on the lotus feet of Kṛṣṇa. So this Kṛṣṇa, Hare Kṛṣṇa chanting, will help us. As soon as we chant, we hear. It is not that simply by seeing Kṛṣṇa you become perfect. By hearing Kṛṣṇa also. This is also another sense. We gather knowledge from different senses. Suppose there is a good mango. So when you say, "Let me see how the mango is," but you are seeing. No, this seeing is imperfect. You take little portion of the mango and taste it; then you can understand. So experience is gathered from different senses. Why you are giving stress only on seeing? This is foolishness. Just like you can… Even if you do not taste-the mango seller may not allow you to taste-but you can smell. By smelling, you can understand whether the mango is good or bad. After all, you have to get experience. So why we should stress upon seeing Kṛṣṇa? That is most foolish proposal. You have other senses. Kṛṣṇa is prepared to be perceived by you by other senses. What is that? If you hear Kṛṣṇa, then you must know there is Kṛṣṇa. There is Kṛṣṇa. Kṛṣṇa is not different from His name, from His form, either form or name or quality or paraphernalia, anything. He is Absolute. There is no duality. Anything you perceive, that is Kṛṣṇa. This Kṛṣṇa temple is also Kṛṣṇa. So we have no sufficient knowledge how to understand Kṛṣṇa. Kṛṣṇa is prepared to be understood by us in so many ways. So the Kali-yuga, therefore, name is so important. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. This formula should be seriously taken. Kṛtāśeṣa agha-niṣkṛtam. Aśeṣa. Unlimited amount or unlimited number of sinful activities are already finished.

So the Yamadūta forbade them, that "Don't touch him. He is not fit for going to Yamaloka, but he is fit for going to Viṣṇuloka." Bhagavan-nāma mriyamāṇaḥ. The most important thing is how to become successful. At the time of death chant Hare Kṛṣṇa. This should be there. Bhagavan-nāma mriyamāṇaḥ. That will be the perfection of life. Then they explain,

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

Sāṅketya. Just like sometimes on the street some outsider, seeing you, they chant Hare Kṛṣṇa only by the symbolic, sāṅketya. Because they see: "They have got tilaka, kunti." Therefore these things are required. Don't become immediately paramahaṁsa-no tilaka, no kunti and no bead bag. This is not good. Sāṅketya. So that others may understand, "Here is a Vaiṣṇava. Here is a Kṛṣṇa devotee…" And if he is simple, he'll chant, "Hare Kṛṣṇa." This chance should be given. Therefore it is necessary, how people can utter. That chanting may save him from the greatest danger. Therefore it is said, sāṅketyaṁ pārihāsyam. If somebody jokes… Sometimes they do that. "Hare Kṛṣṇa" means he is not seriously chanting, but he is trying to joke the other party who is engaged in chanting. And that is also good, pārihāsya. During Caitanya Mahāprabhu's time, the Muslims, they used to joke the Hindus, "Hare Kṛṣṇa, Hare Kṛṣṇa." So the practice made them chanting Hare Kṛṣṇa. And the police officer was informed by the constables that "These Hindus are chanting 'Hare Kṛṣṇa, Hare Kṛṣṇa.' " The police officer asked him, "Then why you are chanting Hare Kṛṣṇa?" By imitating, they became practiced to chant Hare Kṛṣṇa. It is so nice, even joking, symbolic. Sāṅketyaṁ pārihāsyaṁ stobham. Or prema. Helanam eva vā. Without any care, "Hare Kṛṣṇa," any way, if you chant Hare Kṛṣṇa, then vaikuṇṭha-nāma grahaṇam aśeṣa agha-haram. Agha. Agha means sinful activities.

So nice thing, Hare Kṛṣṇa movement, some way or other, if we can take it very seriously, then our life will be succesful at the end of life if we can chant. Therefore Yamunācārya says… Not Yamunācārya; Kulaśekhara Mahārāja. He was also emperor.

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha vāta pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

He is praying, "My Lord, now I am healthy. I am quite conscious. So this time, if I absorb my mind in Your lotus feet and die, it is very good. It is very good because in the natural time of death, the three elements-kapha, vāta-they'll be dismantled, and there will be different sounds, and mind will be distracted. Brain will be falling. So hardly there is possibility of chanting Your holy name. The best thing is: now I am feeling healthy. My whole system, physical system, is quite fit. Let me chant and die immediately." This is desire of the devotee.

So we should keep ourself… Kṛṣṇa is also very kind. If you chant seriously, without offense, even the mental condition at the time of death is disordered, Kṛṣṇa will help you how to chant without any offense. So we must… The only qualification is that we must be very sincere. Even by symbolic chanting, by joking, if one can get the benefit, why not do it carefully? Why not do it carefully? What is the wrong there? Be serious and chant Hare Kṛṣṇa very carefully in order to get success of life at the time of death.

Thank you very much. Hare Kṛṣṇa.

Devotees: Jaya Prabhupāda. (end)

750917SB.VRN

Śrīmad-Bhāgavatam 6.2.14

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Vṛndāvana, September 17, 1975

Prabhupāda: All right. Sāṅketyam, "indication."

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ
[SB 6.2.14]

Everyone should know, viduḥ. Generally we do not know what is the power of vaikuṇṭha-nāma.

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

Caitanya Mahāprabhu regretted that the holy name of Kṛṣṇa is so powerful that all the potencies or all the energies in the Absolute Person, the same thing you'll find in His name, in His form. But these things are not understood by less intelligent class of men. To understand these things means to know Kṛṣṇa in truth.

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

This is tattva, truth, that Kṛṣṇa, the Supreme Person, His holy name, His form, His attributes, His pastimes, His paraphernalia, His dhāma… Just like we are in Vṛndāvana-dhāma. So why Vṛndāvana-dhāma is worshiped? Because the Vṛndāvana-dhāma is not different from Kṛṣṇa. When you take little dust of Vṛndāvana-dhāma and take it, that means you are taking the dust of Kṛṣṇa's lotus feet, and you take it. Vṛndāvana-dhāma, so important.

So Vṛndāvana-dhāma, ordinary man cannot see. Therefore Narottama dāsa Ṭhākura says,

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhabo śrī yugala-pīriti
viṣaya chādiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana

Vṛndāvana, if you come from anywhere by the train and airplane and see Vṛndāvana, that is not seeing Vṛndāvana. Vṛndāvana seeing means

viṣaya chādiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana

When we shall be free from viṣaya… Viṣaya means āhāra-nidrā-bhaya-maithunam. So who can give up viṣaya unless he is a great devotee? Others cannot. Viṣaya, it is very difficult. But if one is advanced devotee-paraṁ dṛṣṭvā nivartate [Bg. 9.59]-they can give up. So if you come to Vṛndāvana and arrange for a viṣaya-bhoga-āhāra-nidrā-bhaya-maithunam-then Vṛndāvana is far away. Viṣaya chādiyā. The whole Kṛṣṇa consciousness movement is on the basis of viṣaya chādiyā. And Śrī Locana dāsa Ṭhākura also sings, viṣaya chādiyā se rase majiyā, mukhe bolo hari hari. Viṣaya chādiyā. If… Of course, in the beginning it is not possible, but the ultimate goal of life is to give up viṣaya-no more āhāra-nidrā-bhaya-maithuna. That is called viṣaya chādiyā. Just like Raghunātha dāsa Gosvāmī did. He came here, lived in Vṛndāvana. He was a very, very rich man's son. Five hundred years ago his father's income was twelve lakhs of rupees. Now it may be crores of rupees. Five hundred years He was such a rich man's son. And very beautiful wife. Because Raghunātha dāsa Gosvāmī was restless, he was always trying to go with Caitanya Mahāprabhu, so his father and uncle He was the only son of these two brothers. So they thought that "This boy is very restless. He wants to go away with Caitanya Mahāprabhu. Let him have a very nice, beautiful wife and he'll be attracted." But he was not attracted. He was not even going inside the house. He was lying down outside the house, young man. He had no taste for viṣaya. Viṣaya chādiyā. Therefore later on he became Raghunātha dāsa Gosvāmī. Formerly he was simply Raghunātha, and when he joined Caitanya Mahāprabhu, then he became Raghunātha dāsa Gosvāmī.

So he was eating… He was living in Rādhā-kuṇḍa, you know, all Vṛndāvana-vāsīs. He was eating every alternate days a little butter. That's all. So āhāra-nidrā-bhaya-maithuna. Nidrāhāra-vihārakādi-vijitau **. This is… The more you have become free from nidrā, means sleeping; āhāra, eating; and vihāra, sex; and… Nidrāhāra-vihārakādi. And so far bhaya, a devotee is not fearful of anything.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣu
narakeṣu api tulyārtha-darśinaḥ
[SB 6.17.28]

A devotee is not interested whether he is going to hell or heaven. Everything is, for him… He knows hell is also kingdom of God and heaven is also kingdom of God. A devotee's kingdom of God means where he gets the chance of serving the Lord. That is wanted. So sāṅketyam. Therefore in the Hindu families they keep the name of the children with the God's name. Just like this Ajamila, although he was a very, very sinful man, still, because the culture was there, he kept his son's name Nārāyaṇa. He did not lose the culture, although he was so much sinful. The culture is so important. Still in India, as there is very, very good propaganda to make the people godless atheist, still, you see, find, in Vṛndāvana thousands and lakhs of people are coming. It is their birthright. Not only in Vṛndāvana, we have seen wherever we held that Hare Kṛṣṇa festival, thousands of men were coming. Even the so-called educated. When we held that ceremony in Delhi, L.I.C. Ground, many, many secretaries, officers, they came and they were dancing with their hat-coat-pant. So it is so nice.

So some way or other, if you be in touch with this Hare Kṛṣṇa movement, then your life is successful.

Sāṅketyam. You keep your children's name just like he kept, Nārāyaṇa. He actually became delivered because he kept his son's name Nārāyaṇa. Sāṅketyaṁ pārihāsyam. Joking. Sometimes they joke: "Oh, these people are chanting 'Hare Kṛṣṇa, Hare Kṛṣṇa,' " and they joke also, "Hare Kṛṣṇa!" sometimes seriously, sometimes joking. So joking, they are chanting Hare Kṛṣṇa-that is taken to their credit, although he is joking; he is not serious. Sāṅketyaṁ pārihāsyaṁ stobham. Sometimes we make fun. To complete one sentence sometimes we, "Hari," "Kṛṣṇa," we add it. So that is also accepted. And then helanam eva vā. Helanam eva vā. Just like sometimes in the Western countries there is propaganda, as it was in Germany. Now they are going in Japan: "These Hare Kṛṣṇa people are very bad." But he's chanting Hare Kṛṣṇa. While saying that "Hare Kṛṣṇa people are very bad," but the "Hare Kṛṣṇa" is chanted. The helanam eva vā. And that is going to their credit. Although they are going to say Just like "Rāma chor nāhe," and somebody heard, "Nāhe Rāma chor." So "Rāma chor," but because he uttered the name Rāma, even he says, "Rāma chor," he gets the benefit. Sometimes they joke, "Kṛṣṇa is Mākhanchor." So he is accusing "chor," but because he is chanting "Kṛṣṇa" he is getting the benefit.

So some way or other… Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. This is the process. Somehow or other, you engage your mind in Kṛṣṇa. Yena tena prakāreṇa. Without any regulative principle? Yes. Sarve vidhi-niveṣedhāḥ syur etayor eva kiṅkarāḥ. If you some way or other think of Kṛṣṇa, then the vidhi-niṣedhā, vidhi-niṣedhā, regulative principle and forbidden things Just like we have got our regulative principle that "Chant Hare Kṛṣṇa mantra at least sixteen rounds." This is called vidhi. And niṣedhā: don't have illicit sex, don't eat meat, don't have intoxication, don't indulge in gambling. These are niṣedhā. So sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ. As soon as you go on chanting the holy name of the Lord, vidhi, sixteen round, this niṣedhā will automatically follow. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. This is the process.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

This is the process. Somehow or other, yena tena prakāreṇa, you think of Kṛṣṇa, you chant Kṛṣṇa's name, you just offer your obeisances, and… This temple is here. There are many temples. What is the process? Process… If somebody comes here, he immediately think of Kṛṣṇa. By seeing Kṛṣṇa's Deity… Kṛṣṇa's Deity and Kṛṣṇa is not different. So even if he thinks that it is some stone Deity, but Kṛṣṇa's stone Deity… Therefore "Kṛṣṇa's," he says-that will benefit him. Some way or other, he is chanting "Kṛṣṇa." "Kṛṣṇa and Balarāma is very nice in this temple." So that "Kṛṣṇa" and seeing Kṛṣṇa, thinking of Kṛṣṇa, chanting Kṛṣṇa Man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. And if you worship Kṛṣṇa, offer ārātika, bhoga, decorate with flowers Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan mandira-mār…** Even you wash this temple, you get the benefit. Somehow or other, be in touch with this temple, with the holy name, with the Vaiṣṇava. In this way, by constant association-saṅgāt sañjāyate kāmaḥ-by association of devotees, you become a Kṛṣṇa devotee.

Actually it is happening. In your country, the Europeans and Americans, say, ten years before the beginning of this movement, you did not know Kṛṣṇa, every one of you. That's a fact. How you are now mad after Kṛṣṇa? It is simply because by association. So association is so important thing. You boys and girls in your country, you were so luxuriously living. Why you have left everything and you are after a beggar sannyāsī? It is the association. The association is so strong. Therefore Narottama dāsa Ṭhākura says,

tāṅdera caraṇa-sevi-bhakta-sane vās
janame janame mor ei abhilāṣ

"Let me engage myself in the service of the Gosvāmīs and associate with the devotees. I do not want anything." Janame janame mor ei abhilāṣ. Bhaktivinoda Ṭhākura said that kīṭa-janma hau, jathā tuwā dās. This association. "Let me become a worm, not a devotee, even worm." Kīṭa. Kīṭa means worm, an insignificant ant, worm. Better to remain as an ant with the association of devotees than to become a Brahmā without any devotee's association. Brahmā-janme nāhi mora āś. Bahir-mukha brahmā-janme, nāhi mora āś, kīṭa janma hau, jathā tuwā dās. This is Bhaktivinoda Ṭhākura's hankering. So some way or other, we are propagating this association, Kṛṣṇa consciousness, International Society for Kṛṣṇa Consciousness. Why? Why we are establishing so many centers? Just to give the people in general the chance of association. It is very important thing, association. Saṅgāt sañjāyate kāmaḥ.

So either kāma or lobha or bhaya or enviousness, some way or other connect with Kṛṣṇa. Just like the gopīs. The gopīs, they liked Kṛṣṇa. They did not know that Kṛṣṇa is the Supreme Lord. They did not know. They liked Kṛṣṇa. He was a very funny boy, young boy, very beautiful, and these girls were attracted. They went to Kātyāyanī: "Mother Kātyāyanī, please give Kṛṣṇa as our husband." Their only prayer was that. They did not go to Kātyāyanī for begging: dhanaṁ dehi, rūpaṁ dehi, yaśo dehi-no. "Give me Kṛṣṇa. Give me Kṛṣṇa." So there is no harm to worship the deity, I mean to say, other demigods. But that is not possible for anyone. That was possible only for the gopīs, because they did not know anything except Kṛṣṇa. Wherever they go, they want Kṛṣṇa. But we worship demigods not for Kṛṣṇa-for my sense gratification. Kāmais tais tair hṛta-jñāna yajanty anya-devatāḥ [Bg. 7.20]. When we worship any other demigods… Just like you worship Gaṇeśa for siddhi, ṛddhi-siddhi. You will find in mercantile shop, namo gaṇeśāya namaḥ ṛddhi-siddhi kurdan mile(?). So similarly, we worship Goddess Durgā for beautiful wife. These are prescribed in the śāstras, that "If you want this, then you worship this Deity. If you want this, then you worship this Deity." So different worshipers of demigods, they are meant for satisfying the senses. But Kṛṣṇa is not that. You cannot satisfy your senses by worshiping Kṛṣṇa. That is not possible. Kṛṣṇa is not order-supplier: "My dear Kṛṣṇa, please give me this. Then I shall worship You." Kṛṣṇa does not accept such worship. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You first of all surrender to Me. I am not your order-supplier." This is Kṛṣṇa's worship. So those who are not taking Kṛṣṇa as order-supplier, those who are accepting Kṛṣṇa as order-carrier, he will be successful. Otherwise it will take time. Don't take Kṛṣṇa as your order-carrier, order-supplier. You become. Hṛṣīkena-hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means when you engage your senses for satisfaction of Kṛṣṇa. That is bhakti. And if you take Kṛṣṇa for satisfying your senses, just like you worship other demigod, that is not bhakti. That is not bhakti.

So helanam eva vaikuṇṭha-nāma-grahaṇaṁ aśeṣāgha-haraṁ viduḥ. So some way or other, if we are engaged in chanting the Vaikuṇṭha-nāma Vaikuṇṭha-nāma. Vaikuṇṭha is Kṛṣṇa or Viṣṇu. Vigata-kuṇṭhād yasmād iti vaikuṇṭha. Here in the material world you are always filled up with kuṇṭha, anxieties. And if you go to Viṣṇu or Kṛṣṇa, then there is no more kuṇṭha, full freedom without anxiety. Because even if you realize yourself that you are part and parcel of Parabrahman, when you realize Brahman yourself, not this body, immediately you become jolly. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There are many sannyāsīs who are brahmavādī. So as soon as they feel "Ahaṁ brahmāsmi," they are no more in anxiety of this material world. And if you increase that-Brahman, Paramātmā, Bhagavān That simple Brahman realization, it is knowledge that "I am not this, but I am that." Neti. But that knowledge will not be sufficient. You have to make progress further because we are by nature ānandamāya. Ānanda-mayo 'bhyāsāt. Our nature is to search after ānanda. So simply Brahman realization will not give you ānanda. Therefore we see sometimes big, big sannyāsīs, they gave up this world as brahma satyaṁ jagan mithyā, but because they could not get ānanda, they come down again. Again they become busy in opening hospital and school and philanthropic work, politics, because they could not get ānanda. That is the defect of the impersonalists. They can simply understand ahaṁ brahmāsmi: "I am not this body. I am not matter. I am spirit." But that much understanding will not help. It may be helpful for some time, but because he is bereft of ānanda, he will fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta yuṣmad-aṅghrayaḥ [SB 10.2.32]. Ānanda you cannot get without being a servant of the Supreme Lord. That is ānanda, reciprocation(?). That is Vṛndāvana. There is ānanda, cinmāya, ānanda, because everyone is engaged in the service of Kṛṣṇa. The cowherd boys, the calves, the cows, the birds, the beasts, the trees, the water, the father, mother, playmates-everyone-Kṛṣṇa is the center. That is ānanda. And if you make Kṛṣṇa minus, then there is no ānanda. You may be Brahman realized, you may be seeing the Paramātmā, but there is no ānanda.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 6.2.15

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Vṛndāvana, September 18, 1975

Prabhupāda:

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ
[SB 6.2.15]

These are the, some of the practical examples. There are persons who criticize chanting of Hare Kṛṣṇa mantra. Nāmnād artha-vāda. Because the glories of the holy name are described here, that one can become free from the sinful reaction of life simply by chanting the holy name of the Lord, so sometimes those who are not in the line, they think, "It is too much. It is too much." So the next verse, the… It is advised… Not it is too much. You can test it. Test it. What is that test? Patita. When you fall down from a high place… Suppose from the roof you may fall down, patitaṁ. Skhalita: you may slip and fall down. Bhagnaḥ: by falling down you may break your bones. Then sandaṣṭaḥ: you may be bitten by some animal-cats, dogs, a snake. There are so many, domestic. Then tapta: you may be burned. And āhataḥ: you may be injured from others. Then during this time you can test, practical. What is that test? Harir ity avaśena aha. Try to chant Hare Kṛṣṇa. Pumān. If anyone does so, na arhati yātanāḥ. You'll immediately feel that from the injuries you are not feeling pain. This is practical seen. Even a snake bite… You may be saved. The author says, never says, that you may be saved from death, but the suggestion is that you may not feel much pain. This is practical.

Because this material world is full of dangers, these symptoms of dangerous position, patitaṁ skhalito bhagnaḥ… Especially in the modern age, in the Western countries, accident, motor accident and die, is very common thing nowadays. Here also it is becoming. On the whole, even there is no motor accident, there are so many accidents. In every step there is danger. Padaṁ padaṁ yad vipadām [SB 10.14.58]. This material world means every step there is danger. There is no question of safety. At any moment. Therefore Prahlāda Mahārāja recommended, kaumāraṁ ācaret prājño dharmān bhāgavatān iha. Why in the beginning of childhood one should learn bhāgavata-dharma? Durlabhaṁ mānuṣaṁ janma. Somehow or other, we have got this body, human form of body, durlabham, after many, many births. They do not know. The foolish persons, they do not know what is the value of this human form of life. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyatāḥ. In this way 8,400,000 different forms of life we have to pass through. Then we have got this. Especially a civilized human being. The human race, they are also 400,000…, 400,000 types. Out of them, those who are civilized, they are called Aryans. Aryan means civilized. Aryan means those who are making progress. They are called Aryans.

So amongst the Aryans there is the division-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha. The Aryans, they do follow it, these Vedic principles, varṇāśrama-dharma. Varnāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58]. What is the purpose of varṇāśrama? Now, viṣṇu ārādhana. Why Viṣṇu ārādhana? There are so many other demigods. That is also answered by Lord Śiva. When he was asked by Pārvatī, "What is the best form of worship?" he recommended, ārādhanānāṁ sarveṣām: "There are many different types of worship." Sarveṣam. Viṣṇur ārādhanaṁ param. He never said, Lord Śiva, that "My ārādhana is…" Kṛṣṇa says, māṁ ekaṁ śaraṇaṁ vraja, but no other demigod has ever said. No. You'll never find. Here Lord Śiva says, viṣṇur ārādhanaṁ param. Then again he stresses, tasmāt parataraṁ devī madīyānāṁ, tadīyānām ārādhanam: "Viṣṇu ārādhanam is the best, but better than this best there is another ārādhanam." What is that? Tadīyānām ārādhananam: "To worship the Vaiṣṇava." Viṣṇu ārādhana is the topmost, but Vaiṣṇava ārādhana is still more. Narottama dāsa Ṭhākura therefore says, chādiyā vaiṣṇava-sevā, nistara payeche kebā. The Vaiṣṇava ārādhana is so important.

Therefore Kṛṣṇa says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninās tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśi. This word tattva is very important. Unless one is tattva-darsi, there is no use to take instruction from him. Useless waste of time. Tattva-darśi means… Kṛṣṇa says in another place, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhi means liberated, means who has no more the bodily concept of life. This is the Vedic meaning of ahaṁ brahmāsmi. Aham: "I, the spiritual spark, I am not this matter. I am a spirit soul." That is brahmāsmi. So long we are in the bodily concept of life, that is called jīva-bhūta-mamivāṁśo jīva-bhūtaḥ-conditioned soul. And when one understands ahaṁ brahmāsmi, that is called [SB 4.30.20] brahma-bhūta. There are two words. The conditioned soul is called jīva-bhūta. He is thinking, "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," "I am cat," "I am dog," "I am this," "I am that." That is called jīva-bhūta. And in the human form of life, when he studies athāto brahma jijñāsā, when he is inquisitive to understand Brahman, spirit, that is real life. Jīvasya tattva-jijñāsā.

In the Śrīmad Bhāgavatam it is said that dharmārtha-kāma-mokṣa [SB 4.8.41]. So mokṣa means tattva-jijñāsā. Jīvasya tattva-jijñāsa na yas ceha karmabhiḥ. So that tattva-jijñāsā means to understand Kṛṣṇa. You'll find in the Bhagavad-gītā, kaścid vetti māṁ tattvataḥ. The same. Tattva-jijñāsā… Who will inquire about tattva? Those who are siddha. So that siddha stage, brahma-bhūta stage, is not for everyone. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, one may be interested how to become siddha, to understand ahaṁ brahmāsmi. That is called siddha. And yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. This is called tattva-jijñāsā. So tattva-jijñāsā is meant for the siddhas, not for the fools and rascals. They cannot. They are inquiring, ke apa haya. (Hindi?) You find in the market, big, big merchants, they have got exchange in Calcutta, Bombay. The inquiry is ke apa haya. So not that inquiry. Ke apa haya, share cut ke apa haya, cao ke apa haya, dal ke apa haya.(?) Not That is not tattva-jijñāsā. Tattva-jijñāsā means "What is Brahman?" That is tattva-jijñāsā, because Vedas indicates that "Try to understand ahaṁ brahmāsmi, 'You are Brahman.' " Tat tvam asi. So 'ham. So this is the Vedic injunction.

So the Vedic injunction, tattva-jijñāsā, that is the first aphorism in the Vedānta-sūtra. Athāto brahma-jijñāsāḥ: "The human form of life is meant for inquiring about the Absolute Truth." Therefore Bhāgavata explains, jīvasya tattva-jijñāsā. That is the explanation of Brahma-sutra. Therefore you will find at the end of each chapter of Śrīmad Bhāgavatam, śrīmad-bhāgavate mahā-purāṇe brahma-sutra-bhasye. The Śrīmad Bhāgavatam is the real comment on Brahma-sutra, Vedānta-sūtra. Vedānta-sūtra was compiled by Vyāsadeva. He summarized all the Vedic knowledge, summarized all Vedic knowledge into Brahma-sutra, in nutshell. Then he was not satisfied, although he made so many Purāṇas, Mahābhārata, Brahma-sutra, Upaniṣads and… Means these were correct. He wrote into letters in the book. Being compassionate on the people of this age, all fools and rascals-they have no good memory-therefore he compiled all these Vedas into writing. Before that, there was no writing. People were so sharp in memory, simply by hearing from the guru, they will remember. Simply. The education and the brain and the capacity was so nice. So that is not possible in the age. Everything is diminishing. The strength, bodily strength, is diminishing. The memory is diminishing. The duration of life is diminishing. Man's propensity to be merciful is diminishing. At the present moment, even in the civilized world, so-called civilized, if one man is being killed on the open street, nobody will go and help him because the tendency for showing mercy to others, that is diminishing. And bodily strength is diminishing. Memory is diminishing. Dharma, the principle of religion, that is diminishing. This is calculated. Therefore brahma-jijñāsā.

When Caitanya Mahāprabhu was questioned by Prakāśānanda Sarasvatī at Benares, follower of Śaṅkara philosophy, that… There was meeting between Caitanya Mahāprabhu… Caitanya Mahāprabhu did not like to meet the Māyāvādī sannyāsīs. He used to live alone. But sometimes these Māyāvādī sannyāsīs, they were criticizing Him that "This Bengali sannyāsī comes from Bengal, and He does not indulge in reading Brahma-sutra or Vedānta-sūtra. He dances and chants with some ecstatic people. What kind of sannyāsī He is? A sannyāsī is meant for studying Vedānta-sūtra, Sāṅkhya philosophy." Some of them were very learned scholars. There's no doubt about it. But when Caitanya Mahāprabhu was inquired by Prakāśānanda Sarasvatī, "Sir, I learned that in your previous life…" He was a learned scholar. He was known as Nimāi Paṇḍita. "And You have taken sannyāsa. So instead of reading Sāṅkhya philosophy and Vedānta-sūtra, You are simply chanting and dancing with some fanatics. What is this?" This was the question. Caitanya Mahāprabhu replied that "Sir, if I reply your question candidly, please do not be sorry." "No, I am not sorry. We are prepared." "Because My guru mahārāja saw Me: I am the greatest fool." Guru more mūrkha dekhi, karila vedanta nāhi tava adhikāra [Cc. Ādi 7.71]. He became a fool. The purpose was that at the the present moment they are simply fools and rascals. What they will understand about Vedānta? Therefore the sastric injunction is harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21].

So there was very long discussion, and all the sannyāsīs, sixty thousand sannyāsīs, they were convinced about Caitanya Mahāprabhu's philosophy, His explanation of the Upaniṣad. So it is not that the Caitanya Mahāprabhu's sampradāya is simply chanting and dancing. If required, they are prepared to answer all Vedic discussion. They are prepared. We have got so many books, all Vedic discussions. Not that we are simply indul… But this is sufficient. Simply chanting is sufficient. But if one thinks like Prakāśānanda Sarasvatī, that "These people simply chant and dance…" Sometimes one sannyāsī accused us like that. Germany or some…? That Bharati? So we answered them that "Come on. We have got at least seventy-five books, four hundred pages each, to teach you Kṛṣṇa consciousness. Come on." So we are prepared. It is not that. We are the followers of Caitanya Mahāprabhu. He was chanting and dancing, but when there was Prakāśānanda Sarasvatī, when there was Sarvabhauma Bhaṭṭācārya, He discussed Vedānta very elaborately, not with fools and rascals. A paṇḍita like Sarvabhauma Bhaṭṭācārya, a sannyāsī like Prakāśānanda Sarasvatī who knew what is Vedānta, what is Vedas-then we are prepared, because we know certainly. Kṛṣṇa says, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If anyone understands Kṛṣṇa, it is to be understood that he has studied all the Vedas. There is no doubt about it. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15].

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

So everything is explained there. We are preaching Kṛṣṇa consciousness not with empty hand. We are prepared to talk on Vedānta. We are prepared to talk on Upaniṣad. And the conclusion is kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Ete cāṁśa-kalāḥ puṁsaṁ kṛṣṇas tu bhagavān svayam. This is the conclusion. Kṛṣṇa also confirms that mattaḥ parataraṁ nānyat kiñcid asti dhanañjayaḥ, praṇava [Bg. 7.7]. Sometimes they take praṇavaḥ as the Supreme. Kṛṣṇa says, praṇavaḥ ahaṁ sarva vedeṣu: "This praṇava, oṁkāra, in all the Vedas, that is I am. That is My sound representation." So this holy name of Kṛṣṇa is so powerful that simply by chanting, one can become liberated. This is the blessing of Śrī Caitanya Mahāprabhu. He said, ihā haite sarva siddhi haibe tomāra. All siddhis. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Siddhi means to cleanse the heart. That is siddhi. Because we are now materially obsessed, we are thinking, "I am Indian," "I am American," "I am this and that," all material-upādhi. And bhakti means when you are freed from the upādhi, then bhakti begins.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Then bhakti begins. Bhakti is not for the person who is not liberated, because as soon as you begin bhakti, devotional service, you immediately come to the liberated platform. That is stated in the Bhagavad-gītā.

māṁ cāvyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇan samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Bhakti, beginning of bhakti, means immediately he is on the Brahman platform. We are trying to understand ahaṁ brahmāsmi, but if you take to devotional service you are immediately on the platform of brahma-bhūyāya kalpate.

So this is the scientific understanding of brahma-bhūtaḥ stage, or ahaṁ brahmāsmi, and… Everything is explained in the Bhagavad-gītā. So therefore this name is Brahman. The holy name of Lord is Brahman, Brahman's name. Brahman's name means Brahman. Because Brahman is Absolute, He is not different from His name, He is not different from His form, He is not different from His quality. Otherwise how we are worshiping this form of Kṛṣṇa here? This Kṛṣṇa and that Kṛṣṇa… There is no "this" and "that." Kṛṣṇa is one. But even if we think that this is the statue of Kṛṣṇa, that is our misconception. It is not statue. It (is) Kṛṣṇa. We have to prepare our eyes to see Him. Just like Caitanya Mahāprabhu. When He entered Jagannātha temple, He immediately fainted-"Here is Kṛṣṇa. Here is Kṛṣṇa"-because He had the eyes to see Kṛṣṇa. So we have to prepare our eyes to see. That eye is also explained in the Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38], to develop your love of Kṛṣṇa. Then Kṛṣṇa will be revealed. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234].

So you cannot understand Kṛṣṇa by argument or by your these staring eyes. No. You have to prepare your eyes, you have to prepare your ear, you have to prepare your nose, you have to prepare your tongue, you have to prepare your hand, you have to prepare your leg-all the senses.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalaṁ
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

These senses, now it is upādhi. I am thinking, "I am American; therefore my hand is American, my leg is American, my eyes are American." No. You have to become free from these "American eyes" or "Indian eyes" or "brahminical eyes" or… No. Pure eyes. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When your eyes are purified from all these designations, when your senses are purified, then nirmalaṁ… Nirmalam means purified. That senses… Purification does not mean that you are senseless. No. Just like cataract operation of the eyes does not mean pluck out the eyes. No. The eyes will remain; the cataracts will be taken away. Then you will see. So when your material conception of life is finished, ahaṁ brahmāsmi. That is called ahaṁ brahmāsmi. And to simply realize ahaṁ brahmāsmi will not stay. You have to go further.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

If you make further advance, then your Brahman activities will begin, and that is called bhakti, parā-bhakti.

Thank you very much. (end)

750919SB.VRN
Śrīmad-Bhāgavatam 6.2.16

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Vṛndāvana, September 19, 1975
Prabhupāda:

gurūṇāṁ ca laghūnāṁ ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānāṁ
jñātvoktāni maharṣibhiḥ
[SB 6.2.16]

So sinful activities, it is punishable. You cannot violate the laws of nature. Prakṛti is very strong. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like the government has police department, military department, law courts. Why? Because not all the citizens were good citizens. There are many outlaws. So more or less, whoever is in this material world, they are outlaws. Outlaw means they do not abide by the laws of nature, and therefore they are punishable.

The first punishment is that we have got this material body. This is the first punishment.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pasate māyā tāre jāpaṭiyā dhare

The first criminal action is that when we forget Kṛṣṇa and our relationship with Him Our relationship with Kṛṣṇa is that Kṛṣṇa is the enjoyer; we are eternal servant. This is our relationship. Just like a big man, rich man: he is the enjoyer and he has got many servants. That we practically see. The capitalist, he starts some business, big factory. Ten thousand men are working, but the capitalist is not working. It is our practical experience. He is aloof from the factory. In a nice place, in a nice bungalow, garden house, he is enjoying. Similarly, God, Kṛṣṇa, He is the enjoyer. You will find, therefore, Kṛṣṇa here in this temple, He is enjoying. He is standing with His elder brother, enjoying in the forest, sporting with His cowherd boy friends, His cows, calves-enjoying in the forest. The description is there in the Śrīmad Bhāgavatam. And those who are playing with Him, those who are associates of Kṛṣṇa in Vṛndāvana, they are also not ordinary persons.

itthaṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sārddhaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śukadeva Gosvāmī said that "These boys who are playing with Kṛṣṇa, they are not ordinary boys." Kṛta-puṇya-puñjāḥ: "After many, many births' accumulation of pious activities they have not got this position, the chance of playing with Kṛṣṇa." Similarly, everyone in Vṛndāvana when Kṛṣṇa was present, all the gopīs, all the cowherds boys…

So Kṛṣṇa comes. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. This is the process. Every living entity is part and parcel of Kṛṣṇa. He belongs to the Kṛṣṇa's family. Kṛṣṇa's family. This is our original position. Vṛndāvana means whole Kṛṣṇa's family. Even the birds, beast, trees, plants, water-all belong to the Kṛṣṇa's family. Advaya-jñāna. Therefore anything in Vṛndāvana is as good as Kṛṣṇa. Even the dust of Vṛndāvana is as good as Kṛṣṇa. This is the philosophy, Absolute Truth. So Kṛṣṇa, out of His causeless mercy, He comes. At a certain interval during one day of Brahma, He comes. He exhibits His līlā, that "Anyone who desires to go back to home, back to Godhead, they can enjoy with Me like this." This is Kṛṣṇa's mission. "Come on. Why you are playing here and suffering this māyā's play? Come to the real play." This is Kṛṣṇa's mission. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Kṛṣṇa comes: "Just try to understand Me, why I come."

The certain section, they say that "Why God will come? God has no business to come here." So these rascals, they do not know. Why God will not come? Is He your father's servant, that you think God cannot come, therefore God cannot come? You can think in your way, but God is fully independent. Whenever He likes, He can come. Yadā yadā hi dharmasya glānir bhavati bhārata. Just to show the example. Why God should be restrained not to come? He is not God. If God is restrained by us, by our speculation, by our imagination, that is not God. That is dog. A dog can be restrained: "Don't come here." Why God can be restrained? So there is no reason. He says freely that yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. He wants. We are part and parcel of God, just like sons are part and parcel of father. If the father is rich man, all-powerful, he does not like to see that his sons are loitering in the street without any food, without any shelter. He doesn't like. Father entreats, "My dear son, why you are rotting in this way? Come home. You'll be comfortable. You'll be happy." But these rascal sons will not go. They are thinking, "We shall make plan here and live peacefully." That is going on. And God is coming, Kṛṣṇa is coming, canvassing, that "Come back to home, back to Godhead," and we are not interested. We are making plan here. This is our misfortune. But this plan will be frustrated. That is the nature's law. Daivi hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Whatever plan you make, it will be frustrated. It will never be successful. Therefore śāstra says, bahir-artha-maninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Where is the destination of life, they do not know it. Na te viduḥ. These rascals, those who have come to this material world, they do not know where is the goal of life because they are rascals, mūḍha, narādhama. Kṛṣṇa is canvassing that "Give up all this nonsense business." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Nobody will hear. He will manufacture his own way. This is the disease. Why? Because under the spell of māyā.

So to forget Kṛṣṇa and to become subjected to the condition of material nature, that is called material life. Material life means to give up the idea of going back to home, back to Godhead, but making plan here to be happy. This is called māyā, or material life. So here it is said that,

gurūṇāṁ ca laghūnāṁ ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānāṁ
jñātvoktāni maharṣibhiḥ

Maharṣibhi. Great learned scholars, realized soul, liberated soul, they have given us Vedic literature. There are different types of explanation, just like main is the Manu-saṁhitā. In the Manu-saṁhitā it is said that if a man kills, then he should be also killed. No excuse. From Manu-saṁhitā the hanging or killing of a murderer, that is enjoined. That is there. Maharṣibhiḥ. A killer of other animals or other living entities, he must be killed. This is Manu-saṁhitā. This is showing the mercy. When a king orders a murderer to be hanged, that is king's mercy. It is said in the Manu-saṁhitā. He is not to be excused. Life for life. Now imagine how many lives we are killing every day. We have now become very civilized. We are maintaining slaughterhouses, thousands and thousands, up-to-date machine, how to kill the animals. This is our advancement of civilization, and they are all sinful activities, pāpāni. And not only killing. There are so many institution how to cheat, how to take your money by tricks, how to kidnap others' wife, how…, so many things, simply sinful activities. Simply. Of course, there are different grades of sinful activities. Therefore it is said, gurūṇāṁ ca laghūnāṁ ca. Just like disease. You are suffering from some headache, and that is also disease. And you are suffering from cancer, and that is also disease. But when you are suffering from headache the doctors may give you a tablet, Anacin, and the headache is cured. And this is laghū, very insignificant disease. But if you are suffering from cancer, that tablet will not help you. Therefore gurūṇāṁ ca laghūnāṁ ca. As there are different types of diseases-some of them are very, very acute and severe, and some of them are very insignificant-similarly, the grades of sinful activities are there. Some of them are not very serious and some of them are very, very serious. So as the physician prescribes costly medicine for serious disease, similarly, maharṣibhiḥ, big, big saintly persons, liberated persons, they have prescribed prāyaścitta, atonement, for severe types of sinful activities and insignificant types of sinful activities.

But sinful activities must be there. We are put into certain condition; therefore it is called conditional life. Suppose you are very pious man. You are not killing any man or any cow-we are very careful-but still you have to kill. What is that? Because we are walking on the street. You have seen. You are killing so many ants. The position is like that. Even if you do not wish to kill, even if you are very pious man, still you have to kill, unconsciously or consciously. The world situation is like that. Anyone who has come here, he must commit sinful activities. As soon as you get this material body, then you must have to commit sinful activities, even if you are very careful. It is not possible. Therefore śāstra says, padaṁ padaṁ yad vipadām: [SB 10.14.58] "Every step there is vipadā." You cannot be excused. Because you are killing one ant unconsciously while walking, your name is noted. Your ticket is immediately there: "Oh, you have killed so many ants." The law is so nice. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. Automatically it is recorded, automatically, and you have to suffer.

So then what to do? If the situation is like that, how to save? Therefore Kṛṣṇa says, yajñārthe karmaṇānyatra karma-bandhanaḥ. If you dedicate your life for yajña... Yajña means for Viṣṇu. Yajñārthe karma means Yajña-puruṣa is Viṣṇu. If you work for Viṣṇu, then you are safe. Otherwise you are becoming complicated. Yajñārthe. Kṛṣṇa says yajñārthe karma anyatra karma-bandhanaḥ. If you are going to office to earn your bread, very hurriedly to attend the office, and you are killing so many ants, you are becoming entangled. You think, "I am going to office to do my duty very hurriedly," but you are becoming implicated. But if you go out for receiving some help for worshiping Viṣṇu, then you are free. Then you are free. Exactly like that: soldier who is fighting in the battlefield and killing so many men and he is given gold medal, "Oh, you have killed so many. So many lives you have killed of the opposite party, enemy. You take this Victoria Cross." He becomes recognized by the government. The same man, when he comes home, if he kills somebody for his sense gratification, he will be hanged. The same man. The same soldier, when he is fighting for king's service, government service, government is supplying him food, everything-"So fight very chivalrously"-and offering him gold medal. And the same men, when he comes home, for his sense gratification if he kills a man, he will be hanged. He may say in the court, "Sir, I have killed so many men in the battlefield and I was never hanged. I was given gold medal. And now I have killed only one man and I am going to be killed? Why? What is this?" "Yes." For your sense gratification, as soon as you do anything, that is sinful, whatever you do. It may be so-called pious activities in your calculation, but in this material world there is no such thing as pious activities or impious. Everything impious.

The Caitanya-caritāmṛta kaj has said, dvaite bhadrābhadra sakali samana. In this material world... The material world means world of duality. And the absolute world means the world of one. Eka brahma dvitīya nāsti. That is absolute, spiritual world. There is one only, spirit. There is nothing, although there are varieties of spiritual manifestation. So, so long you are in this material world of duality, then you have to commit sinful activities. Therefore the whole Vedic literature is meant for taking you to the spiritual world. Tamasi mā jyotir gamā: "Don't remain in this material world of darkness. Come to the spiritual world." Tamasi mā jyotir gamā. This is instruction. And jyotir means that spiritual world. First appreciation of the jyotirmān, Brahman, Brahmaloka, Brahman effulgence, that is the first entrance. Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. Just like you see the sunshine: it is impersonal, only light. But if you have got power, strength, if you can go to the sun planet, that is another. This is also... Sun planet is also shining. The heat and light is there. And in the sunshine there is heat and light and shining. But the temperature in the sun globe is different from this temperature. And if you have got strength, then you can see who is reigning over that sun planet. In the Vedic literature you will find his name. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. The name of the predominating deity, or the president of the sun globe, is Vivasvān. His name is also there. His address is also there. The God is there. God's name is there. God's address is there. Now if you have got power to go there, you can go. Just like Indira Gandhi or the President's name is there, address is there, but if you are fit to see him or her, that depends on you. Not that because you cannot see the President or Indira Gandhi, she is nirākāra. This is foolishness. This is foolishness. Why God should be nirākāra?

Śāstra says that brahmeti paramātmeti bhagavān iti śabdyate.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayaṁ
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth, advaya jñāna. There is no duality. He is absolute in three features: Brahman, Paramātmā and Bhagavān. So Brahman realization means sac-cid-ānanda, simply realization of the sat proportion, eternity. That is Brahman realization. And Paramātmā realization means eternity and knowledge. And Bhagavān realization means eternity, knowledge, and ānanda. Ānandamāyo 'bhyāsāt (Vedānta-sūtra 1.1.12). There are three things, if you can reach. But foolish persons, although they are advanced in spiritual knowledge, they do not get the information that behind this Brahman effulgence, behind this Paramātmā realization there is the Personality of Godhead, Kṛṣṇa. They cannot understand it on account of poor fund of knowledge. Therefore Kṛṣṇa says in the Bhagavad-gītā,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

Why an impersonalist, although very advanced in knowledge, in Vedic knowledge, still he does not know what is Kṛṣṇa? He inquires, "What is God?" Just see. God is canvassing, "Here I am," and he is inquiring, "What is God?" So this is our misfortune. Why they cannot realize? Duṣkṛtina. Duṣkṛtina means acting sinfully. Specifically denying the existence of God. That is the greatest offense. Suppose you are a gentleman, and if I say, "You are blind. You are lame. You are handless. You are armless. You have no head. You are...," will you be sat..., happy? Will anybody be happy? Similarly, those persons who are describing the Absolute Personality of Godhead, "He has no eyes..." In other words, he is blind. "He has no hand" mean armless. "He has no leg," then he is lame man. "He has no tongue." In this way it is the definition by negation, and after all, make it zero. If you cut my hand, leg, my head, my eyes, ears, then what I remain?

So the atheist class men, they say openly they don't believe in God. That is honest. And those who have taken the shelter of Vedas and talking of God as armless, legless, and headless, and earless, they are saying the same thing. Vedāśraya nāstika-vāda bauddha ke adhika. Caitanya Mahāprabhu has said that veda nā māniyā bauddha haila nāstika: "Persons who do not agree with the Vedic authority..." He called them nāstika. As the Mussulman, they say one who does not believe in the Koran, he is kafir, and

Christian, one who do not believe in the Bible, they are called heathens, similarly, according to our Vedic civilization, anyone who does not accept the authority of Vedas, he is called atheist. So Caitanya Mahāprabhu says that veda nā māniyā bauddha haila nāstika. Buddha philosophy, they do not accept the authority of Vedas, although Lord Buddha is accepted as incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. But for the time being, he did not accept the authority of Veda. Nindasi yajña-vidher ahaha śruti-jātam. Lord Buddha was preaching ahiṁsā, so according to Vedic rituals there is prescription sometimes-not always-killing of animals. So when Lord Buddha was preaching ahiṁsā, "No more animal killing," the so-called Vedantists and Vedic followers, they said, "Why you are preaching in that way? We have got in the Vedas many animal sacrifice is prescribed there, paśu-bali." So Lord Buddha, what he will reply to these foolish persons what was his mission? He said, "I don't care for your Vedas." Therefore nindasi. Nindasi yajña-vidher ahaha śruti-jātam: "Although it is Vedic injunction, my Lord, you have decried." Means there is no way. Why? Sadaya-hṛdaya-darśita-paśu-ghātam: "You are so kind, you wanted to stop this poor animal killing: 'Never mind. For the time being stop Vedic authority.' "

So these things can be understood by the devotees. Although he decried Vedic authority, still, he is worshiped. Keśava dhṛta-buddha-śarīra jaya jagadīśa. This is the understanding of the devotees. They know everything perfectly well, what is what. They know Śaṅkarācārya, what he is. Śaṅkarācārya is the incarnation of Lord Śaṅkara, Lord Śiva. Lord Śiva. Vaiṣṇavānāṁ yathā śambhuḥ. He is the topmost Vaiṣṇava. So the devotees know that Śaṅkarācārya was at heart a Vaiṣṇava, but he had to preach like avaiṣṇava because he had to drive away Buddhism from India. That was the mission. So therefore he made something, compromise, with the Buddhist philosophies. Therefore Caitanya Mahāprabhu said He wanted to accept Vedas against Buddhism, who did not accept the Vedas, but He preached this atheism under the shadow of Vedas. He said therefore that veda nā māniyā buddha haila nāstika, vedāśraye vāda nāstika ke adhika. So these are the discussion. One has to learn very cautiously how, what is the purpose of, why Lord Buddha came, why Lord Śiva and Śaṅkarācārya came, why other ācāryas came, why Caitanya Mahāprabhu came. It requires thorough study under able guidance. Then one can understand.

On the whole, the conclusion is that anyone who is in this material world, he is a sinful man. Anyone. Otherwise he would not have gotten this material body. Just like anyone who is in the prison house, you can conclude that he is a sinful, criminal man. You do not require to study one after another. Because he is in the prison house you can conclude that "Here is a criminal." Similarly, anyone who is in the material world, he is a criminal. But not the superintendent of jail. You cannot conclude, "Because everyone is in the jail, criminal, therefore the superintendent of jail, he is also criminal." Then you are mistaken. Those who are conducting these sinful men to take them back to home, back to Godhead, he is not criminal. His business is how to release this rascal from this prison house and take him back to home, back to Godhead.

So mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasāṁ. Gṛhiṇāṁ. Gṛhi means anyone who is living within this body or anyone who is living within this material world. It is a compact thing. So they are very poor-hearted. They do not know what is the value of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. So instead of enlightening them, if mahāt or mahātmā, they keep them in the darkness, that is a great disservice. They must be enlightened. Their business is to preach that "Don't keep yourself within this material world. Come to the spiritual world." This is the business of mahātmā. Mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām. They are very poor knowledge, mūḍha. They have been described as mūḍha, duṣkṛtina. All these men are engaged in sinful activities on account of their ignorance. If you say, "No, how you can say they are in ignorance? There are so many universities. They are passing M.A.C., D.A.C., doctor, Ph.D., and still they are ignorant?" "Yes." "How?" Māyayāpahṛta-jñānā: "The so-called knowledge is taken away by māyā." Otherwise why they are sticking to this material world? If you become enlightened, then you must know that this material world is not for our habitation. We must go back to home, back to Godhead. Therefore this Kṛṣṇa consciousness movement is preaching that "This is not your home. Don't try to be happy here." Durāśayā ye bahir-artha-māninaḥ. Bahir-artha-māninaḥ. Bahir, the external energy. They are thinking that "Materially, if we make some arrangement…" Some of them are trying to be happy by scientific improvement or some of them are trying to go to the heavenly planet, and some of them are trying to become this, that, but they do not know that real happiness is to go back to home, back to Godhead. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that. So this is very important movement, that we are giving them hint and education how to go back to home, back to Godhead.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 6.2.17

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Vṛndāvana, September 20, 1975
Prabhupāda:
tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajaṁ tad-dhṛdayaṁ
tad apīśāṅghri-sevayā
[SB 6.2.17]

So yesterday we have explained that we are put into such position in this material world (pause) that we have to commit sinful activities. This is our position. Even if I do not want to do it. Just like a man accustomed to steal, he is dictated from within, "Don't steal." Otherwise why he goes at night to steal? He knows that "This is not good." He does not steal openly. Secretly, without any knowledge. Because he knows that "What I am going to do is not good." That's a fact. Therefore sometimes it is called black. So he is forced to do it.

It was questioned by Arjuna to Kṛṣṇa that "How one man is forced to commit sinful activities." So Kṛṣṇa replied, kāma eṣa krodha eṣa rajoguṇa-samudbhavam. There are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So those who are in tamo-guṇa and rajo-guṇa, they are forced to commit sinful activities, forced. There is no alternative. Therefore we have to come. Just like we go to school, college for education. What is the purpose? That ”We are ignorant. We are illiterate, uneducated. Therefore I must go to school to learn, to become enlightened.” Similarly, from the lower animal status we are coming by evolution, and in the human form of life, especially in the civilized human form of life, the enlightenment is that one should come from this tamo-guṇa, rajo-guṇa to sattva-guṇa. That is required. Therefore the brahminical culture is so much adored in India to make one from the lower status of life to the higher status of life. And that is very easily done simply by devotional service.

That is stated here. Na adharmajaṁ dhṛdayam. Our heart is filled up with all dirty things, adharma. And it is very difficult to purify the heart, but it is possible, tad api. Even the hard-hearted, stone-hearted, rajo-guṇa, tamo-guṇa, can be melted, can be reformed. How? Īśāṅghri-sevayā. Īśa. Īśa means the Supreme Lord, Kṛṣṇa. Āṅghri means His lotus feet. Sevayā. This is possible. In the Bhagavad-gītā also, Kṛṣṇa says the same thing. Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni. Puṇya-yoni means according to the infection of the heart with different qualities of these material modes of nature. That is called pāpa-yoni. One whose heart is too much engrossed with tamo-guṇa, rajo-guṇa, they are lower grade, pāpa-yoni. And gradually one who is free from the tamo-guṇa, rajo-guṇa… Even sattva-guṇa. Of course, sattva-guṇa is taken-the platform of goodness. That is the only hope in this material world, that one has to come by endeavor to the sattva-guṇa platform. Then the heart disease, kāma… hṛd-roga-kāma(?). It is a heart disease. Kāma means lusty desires simply to enjoy senses. This is called kāma. Hṛd-roga-kāma āpṛṇoti.

So the Kṛṣṇa consciousness movement means to cure the heart disease full with lusty desires. This is Kṛṣṇa consciousness. And the perfection comes when anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11]-no more any material desire. That is possible. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you get something, that something, ”I don’t want anything more.” Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42], Dhruva Mahārāja said. He went to the forest to undergo severe austerities so that he can see Nārāyaṇa and beg some benefit, to get a greater kingdom than his father. He was insulted by his stepmother, so the boy, son of a kṣatriya, he determined that ”I shall have a better kingdom than my father.” So he got it. By Kṛṣṇa’s grace he got it, that Dhruvaloka, the polestar. It is very big star. So he went for this purpose. Arthārthī. Catur-vidhā bhajante māṁ sukṛtino arjuna. Arthārthī. Ārto arthārthī. So he was in search after money, Dhruva Mahārāja, and therefore at five years old he went to the forest. His mother advised that ”Kṛṣṇa can help you only.” Others cannot help. So he was simple boy. He decided, ”Where is Kṛṣṇa?” ”Now, my dear child, I know that He is found in the forest.” So he went to the forest, and he very severely Nārada Muni tried to persuade him, ”No, no, you are simply a small child. Why you are so much infected with the insult given by your stepmother?” So he said, ”No, I don’t want your advice. If you can give me God, just talk of that. You don’t talk of compromise. I am not going.” This is determination. This is determination. So he, actually, within six months he saw Nārāyaṇa. But when he saw Nārāyaṇa, then his all material desires finished. He said, svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”I came to ask You for some benefit, material benefit. Now, by seeing You I am so satisfied that I have no more any desire to ask for.” This is the ultimate stage, no more desire. We may begin with desire, but perfection is that, when there is no more desire. That is the beginning of bhakti.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ
bhaktir uttama
[Brs. 1.1.11]

That is bhakti, no more desire.

So here, na adharmajaṁ tad-dhṛdayam. Adharmajam. So long our heart is compact with material desires, we have to take birth after birth to fulfill that desire. It is automatic. So how to become desireless? Not desireless but no material desires. There is desire to go back to home, back to Godhead. That is natural. To become a devotee, to desire like that, that is wanted. We cannot stop our desires. But desires have to be purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. So this is the process of bhakti. Therefore even one is infected with these lusty desires, kāma-lobhadayas ca ye, rajo-guṇa, tamo-guṇa… Rajo-guṇa, and tamo-guṇa means lusty desires and greediness. Kāma-lobha. So, so long we are influenced by the two material modes of nature, rajo-guṇa and tamo-guṇa, then we will be pushed for fulfilling our lusty desires and greediness. And that will help us to become implicated in sinful activities. The people are becoming implicated in sinful activities only for this kāma-lobha. He is never satisfied, and his greediness increases and we create sinful life.

So there is prescription in the śāstra that ”If you are sinful, you do this prāyaścitta, atonement.” Tapo-dāna-vratādibhiḥ. Tapo, tapasya, dāna, and observing some vratās, vows, ritualistic ceremonies, recommended. But here the Viṣṇudutas says that actually, by these processes, tapasya, dāna… Na tyājyaṁ kāryam eva tat. Kṛṣṇa also says that… What is that verse? I just forget. That tapasya, dāna, vrata… Just like one has taken sannyāsa. Sannyāsa means he has given up all these obligatory ceremonies. But Kṛṣṇa says that ”Even if you have taken sannyāsa, you cannot give up these processes.” What is that? ”Tapasya, dāna, and vrata.” It is pāvanāni manīṣiṇām. Even if you have become manīṣi, very exalted great sage, still, you should continue this tapasya. And tapasya means voluntarily accepting some miserable condition. That is called tapasya. Just like they used to perform austerity in winter season, to go deep into the water. When one tries to avoid water, tapasya means one goes You have seen many persons, they are standing within the water and chanting Gāyatrī mantra. This is tapasya. And in summer season they ignite fire all around and sit down.

So these things are not possible at the present moment in the Kali-yuga. But little tapasya required. Without tapasya you cannot be purified. That little tapasya we have prescribed, that ”Rise early in the morning at half past three,” but they are so downtrodden, they cannot do it. ”Let me sleep five minutes more. I’ll enjoy.” You see? Such downtrodden. They were performing austerities, standing in the water in winter season, and we are recommending, ”Please rise early in the morning at half past three. Be prepared for maṅgala-ārati,” it is very difficult job. Just see how much we are fallen. We cannot sacrifice, say, fifteen minutes or half an hour’s sleep. We consider, ”Sleeping is very good enjoyment.” I have seen in the Western countries, they want to sleep so much. That is enjoyment. Up to twelve o’clock in daytime. There are many Indians also, they sleep up to twelve o’clock, and then they prepare for going to the office, big man. He goes to the office at four o’clock when the office is going to be closed. That is their enjoyment. ”I have slept so much. That is my life’s success. I have eaten so much. That is my enjoyment. I have enjoyed sex life so much. That is enjoyment." He does not know… The rascal does not know that he is becoming implicated for the next birth. If you are too much sleeping, then you become owl. You know? The whole day they can sleep, the owl. If you want to be naked, all right, you become a tree. Stand five thousand years naked. If you want sex, all right, become a hog or a monkey. Nature is prepared to give you facilities.

So purification means to stop this low-grade life. And low-grade life is there. Otherwise wherefrom they are coming? These cats and dogs and other lower animals, wherefrom they are coming? Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. We are creating the facility for the next body, karmana. Therefore it has to be purified. That is called tapaḥ. Tapo divyaṁ-putrakā yena śuddhyet [SB 5.5.1]. This is the… "My dear boys…" Ṛṣabhādeva instructed His children, hundred sons, "My dear boys, just prepare yourself for tapasya." That is the whole Vedic civilization, tapasya. Tapo divyaṁ. Tapasya for realizing God. This is the only business of the human life, not any other business. Any other business will not help you. Otherwise everyone would have been very rich man. Everyone is trying, whole day and night working. Does it mean that everyone is becoming Birla and like that? No. That is not possible. You can get only what is destined to you, not more than that. You cannot get more than that. Therefore śāstra says, tasyaiva hetoḥ prayeteta kovido. Tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18]. We are, by the impelling of the material nature-prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]-we are wandering throughout the whole universe in different types of bodies, in different planets, but we are not getting released. Therefore our only business is to get released from this repetition of birth and death. Śāstra… Tapo… Tasyaiva hetoḥ prayeteta kovido. You have become the inhabitants of the higher planets, and you have become an ant, a small insect. This is going on. But you haven't got that release. Now you have got sense; you are human being. Tapo divyam [SB 5.5.1]. Now you engage yourself in that tapasya. Yajña-dāna-tapaḥ-kriya na tyājyaṁ kāryam eva tat. Yajña, dāna and tapasya. Kṛṣṇa says, "These things are not to be given up." That is human civilization. Yajña-dāna-tapaḥ-kriya na tyājyaṁ kāryam eva tat: "It must be done." So if we do not do that, then you are not human being. We are not… We are losing the chance of becoming purified, and again implicated in the cycle of birth and death.

So these things can be very easily done, as it is said here, tad api īśa āṅghri-sevayā, simply by dedicating yourself at the lotus feet of Īśa, the supreme controller. Īśa means controller. Jagadīśa. God's another name is Jagadīśa. He is the controller of the whole universe. So īśāṅghri-sevayā. That is the only way. So that seva begins from tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. You can begin īśa-seva by the tongue, service. Chanting Hare Kṛṣṇa, that is also by tongue, and eating prasādam. Very easy. Caitanya Mahāprabhu has given us this easy program. So don't deviate from this. Chant Hare Kṛṣṇa and take prasādam. Make life simplified and be happy. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 6.2.24-25

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Gorakhpur, February 13, 1971

Prabhupāda: …humbler than the grass and tolerant more than the tree. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena. We have to give all respect to everyone. Even one has no respect, he should be also offered respect. In this attitude one can make advancement by chanting this Hare Kṛṣṇa mantra. That is the instruction of Lord Caitanya. (aside:) I was expecting you earlier because I speak in English for them. (speaks in Hindi with Indian man) So one who cannot understand English, they can hear that. (Hindi) Every one is requesting to have a temple here. Some police officers, they are very much appreciating. (Hindi) So Śrīdhāra Swami is very nicely explaining the omnipotency of chanting the holy name. So he says, tasmād idam upapannam iti tatrāha etāvad iti. If one takes shelter of the transcendental holy name of the Supreme Personality of Godhead, he hasn't got to go through the dharma śāstras or abiding by the rules and regulation of different kinds of religious scripture. Etāvat. Etāvad iti. Simply by surrendering to the holy name. So this is applicable in all ages, but especially in this age because nobody can perform the ritualistic ceremonies of any religious principle. The people are so fallen that they cannot. So this hari-nāmānukīrtanam, it is not that it is manufactured for this age. No. This is potent in all other ages also, but especially it is potent because people in this age, they are unable to execute any religious principles very nicely. Bhagavato guṇānāṁ karmāṇāṁ nāmnāṁ ca samyak kīrtanaṁ iti yat etāvatā puṁsām agha-nirṇayāya pāpa-kṣaya-mātrāya alam upayogo nāsti alam-śabdena atra varaṇe. So Śrīdhāra Swami especially stresses on the point, alam, means "It is forbidden. There is no necessity. Simply…" That is the version of Lord Caitanya Mahāprabhu. He said, ihā haite sarva-siddhi haibe tomāra. He also stresses that "Simply by chanting, you will get all perfection." Yata amara-śṛṅgāḥ, alaṁ bhūṣaṇa-paryāpi śakti-varaṇa-vaśakam ity upayoga-bhavam eva ajāmilo mahā-pāpa-kṛd api nārāyaṇeti vikṛṣya na tu samyak kīrtayitaḥ. You can hear now.

Yamunā: Yes.

Prabhupāda: In Ajāmila. There was not pure saṅkīrtana. Just like we are advised when chanting the mantra, mahā-mantra, to avoid ten kinds of offenses. So Ajāmila had no such program. He never meant that he was chanting the holy name of Nārāyaṇa. This point is being stressed by Śrīdhāra Swami. He simply tried to call his son, whose name was Nārāyaṇa. That was not practically kīrtana, but this very vibration, transcendent vibration, has got so potency that without following the rules and regulations of chanting the holy name, he became immediately released from all sinful reaction. That point is stressed here. Abhavan aśucir api niyamāna asustha-cittaḥ (?). Not only he never meant for chanting the holy name, he was not only sinful, but he was practically in coma because he was dying. His all functions of the physical body was stopped, and he could not chant even properly. Still, he became released from all sinful reaction. At the time of death… Why death? Even in our sleeping condition we are out of our own control completely. So Ajāmila was diseased and was almost on the verge of death, and he was calling his son only. Practically he had no program, but still, he became released, and what to speak of persons who are regularly chanting Hare Kṛṣṇa mantra under principles and without any offense? Avṛtti-śraddhādi-viṣayas tu pāpa-vāsanā-kṣayārtham harer guṇānuvādaḥ khalu sattva-bhāvanaḥ (?). So some way or other, if one is engaged in glorifying the activities…(Hindi) Harer guṇānuvādaṁ khalu sattva-bhāvanaḥ. So even with offense… Because in the beginning everyone chants with offenses… But harer guṇānuvāda, the glorification of the Lord is so powerful that simply by chanting constantly… Therefore we stress that so many rounds must be done. So many rounds must be done. That will protect him from contamination of this material world. Sattva-bhāvanaḥ. Sattva-bhāvanaḥ means his pure consciousness will gradually develop. Pure consciousness means Kṛṣṇa consciousness. Yadu-priya āvṛtaṁ tarhi dāruṣa, dāruṣābdi-smaraṇam iti tatrāha prāya… (etc., to:) …tvayi noktam (reads long commentary in Sanskrit).

Śrīdhāra Swami is explaining the next verse. Prāyeṇa veda tad idaṁ na mahājano 'yaṁ divya-vimohita-matir bata māyayālam trayyaṁ jaḍi-kṛta-matir madhu-puṣpitāyāṁ vaitānike mahati karmāṇi yujyamānāḥ (?). People, if they are advised, as it, as he is actually advised… The question is why there are so many ritualistic ceremonial scriptures. Why? So the conclusion is that people are very much attached to any gorgeous method. If you perform here in this temple a great sacrifice with hundreds of brāhmaṇas and chanting Veda mantras, people will be very much attracted immediately. They'll think, "Oh, something very gorgeous is going on." You see? Why they are so? Vimohita-matir bata māyayālam. Because they are captivated by māyā, they cannot understand what is the potency of the holy name. They cannot understand. Therefore sometimes something, very gorgeous ceremony, is advised just to attract them. Trayyaṁ jaḍi-kṛta-matir madhu-puṣpitāyām. Trayyam. Trayyam means Vedas. Veda is called trayi because there are three kinds of different processes: karma-kāṇḍa, jñāna-kāṇḍa, and upāsana-kāṇḍa. So jaḍi-kṛta. Just like in India there is a section called Ārya-samājīs. They are very much attached to performance of these sacrifices. They say that "We do not want anything. We shall simply chant the Vedic mantra." Of course, they cannot do it properly. That is also gone. Simply as a formality, they ignite some fire and hither and thither, some mantra-finished. (laughter) Especially in this age, these sacrifices are not possible. Our… There is a sannyāsī leader, many sannyāsī leaders, they attract people by this performance of yajña, although in this age yajña is not possible because there is no yajñic brāhmaṇa. The mantra… Perhaps you have seen in the Kumbha-melā some government officers were… They are also born in a brāhmaṇa family, and they are performing yajña. Actually the brāhmaṇas had so much power in those days that simply by mantra, they would ignite fire. The fire was not ignited by matches-by mantra. And the animal… Just like in medical science, in physiology sometimes experiment is made by plying the knife on some animal, similarly, how the yajña was being performed, that was tested by animal sacrifice. Animal sacrifice was not meant for killing one animal and eating. No. That the animal, an old animal, should be put into the yajña fire and he'll come out a young, with a young body, that was the test how Vedic mantras were being chanted powerfully. That was the… Not that animal was to be killed there. No. Superficially it appears that animal is put and he is killed, but when the animal comes out of the yajña, that is the test of yajñic brāhmaṇa chanting the Vedic hymns correctly. That was the system. And because there is no such powerful yajñic brāhmaṇa at the present moment, therefore all kinds of yajñas are forbidden at the present moment. Kalau tad hari-kīrtanāt. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. This is the injunction of the śāstra, that in the Satya-yuga, meditation on Viṣṇu… Now they have manufactured meditation in so many ways, but actually meditation means dhyāyato viṣṇu. Viṣṇu-mūrti, the Supreme Personality of Godhead, meditation, focusing the mind on the form of four-handed Viṣṇu, that is yoga.

yaṁ brahmā-varuṇendra-rudra(-marutaḥ) stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ…
[SB 12.13.1]

Yogina dhyānāvasthita yaṁ paśyanti. Yam. Whom? The Supreme Personality of Godhead.

So kṛte yad dhyāyato viṣṇum. Perfection of life was attained in the Satya-yuga… Because in the Satya-yuga there is no disturbance. Every man is perfectly religious and peaceful, and therefore they could concentrate their mind focusing their mind on Viṣṇu. So this dhyāna, meditation, was possible in the Satya-yuga. Kṛte yad dhyāyato…, tretāyāṁ yajato makhaiḥ. Then, next stage, next yuga is performance of sacrifices. People, the brāhmaṇas, were so powerful that they could give the desired result by performing sacrifices, and there were means of securing the ingredients. Just like tons of ghee is wanted. Where is ghee? It is all dalda. Where you can perform sacrifice? (laughter) Ghee is finished. You cannot secure even the ingredients. There is no qualified brāhmaṇa. Therefore yajña is not possible in this age. Kṛte yad dhyāyato viṣṇuṁ tretāyām…, dvāpare paricaryāyām [SB 12.3.52]. And gorgeous temple worship according to the principle was possible perfectly in the Dvāpara-yuga. Our, this temple worship, Deity worship, we are following the principles of Deity worship because our ācāryas established temple, but main principle is chanting. Therefore, whatever we are doing, we offering prasādam to the Lord, we are having maṅgalārati, the main principle is chanting Hare Kṛṣṇa mantra. This temple worship, it can be avoided, but we cannot avoid chanting Hare Kṛṣṇa mantra. As such, we have introduced in several centers that "Begin with Hare Kṛṣṇa mantra, keeping the picture of Guru-Gaurāṅga." If it is not possible to worship the Deity according to the rules and regulation, there is no need of establishing temple. But if there are devotees who can actually keep the temple worship method in right order, then… Otherwise, simple, by chanting, everything is complete. But when there is temple worship, there is automatic purification because we have to rise early in the morning, we have to take bath. This kind of purification help…, is helped by temple worship. But when there is grossest type of people who cannot take to this, simply chanting will do. Hari nāmānukīrtanam. Kalau tad, kali, kalau. Kalau, means this age, that cleanliness is very difficult to maintain. Therefore kalau tad dhari-kīrtanāt. This is recommended.

So trayyāṁ jaḍi-kṛta-matiḥ. By the injunction of the Vedas, people are captivated. "Oh, if I perform this yajña, then next life I'll be elevated to the heavenly planet, Svarga." Svargaloka mem. So madhu-puṣpitāyām. That is also stated in the Bhagavad-gītā. Veda-vada-ratāḥ pārtha nānyad astīti vādinaḥ. Those who are simply after the formulas of the Veda, they cannot understand. The same example. Even at the present moment, because here is temple, people are attracted. If you simply chant, very few people will come. Very few people will come. Therefore both things are recommended. Trayyāṁ jaḍi-kṛta-matiḥ. Their mind is so materialistic that they cannot give proper respect or importance to the chanting of the holy name. Trayyāṁ jaḍi-krta-matir madhu-puṣpitāyāṁ vaitāni ke mahati karmāṇi yujyamānāḥ (?). They are… Generally, they are attracted for karma-kāṇḍīya vicāra. That is explained here. Puspitāyāṁ puṣpatanair artha-vādi-mano harāyāṁ trayyāṁ jaḍi-kṛta abhiniviṣṭa matir yasya ata eva mahaty eva karmāṇi agni-stomādau śraddhāya yujyamāno narake pravartate. If you do not arrange for this gorgeous system, people are not attracted. Therefore we have to do sometimes to attract people, this gorgeousness. Otherwise, chanting of the Hare Kṛṣṇa mantra without any offense is sufficient. Therefore our Guru Mahārāja introduced both the processes. This arca, arca, this is pañcarātriki-vidhi. According to pañcarātrika system, Nārada-pañcarātra, this worship of the Deity is there. And bhāgavata-mārga, the path of Śrīmad-Bhāgavatam, is simply śravaṇaṁ kīrtanam. Out of the nine processes recommended, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], so up to śravaṇaṁ kīrtanaṁ smaraṇam, that is Bhāgavata-mārga. That is the best. And pāda-sevanaṁ arcanaṁ vandanaṁ dāsyam, that is pañcarātriki-vidhi.

So both the viddhis, both the systems have been introduced. One will help the other. That is the way. Simply Bhāgavata-mārga… Just like in the Śrīmad-Bhāgavatam, in the beginning, is simply śravaṇam-paraṁ satyaṁ dhīmahi; janmādy asya [SB 1.1.1]-smaraṇam, simply remembering, memorizing the Supreme Truth. But, of course, the pañcarātrika-vidhi is recommended in the Second Canto. That, another pañcarātrika-vidhi, is worshiping the gigantic form of the Lord. These things are there. But both, combined together, it is very much helpful. Bhāgavata-mārga. Bhāgavata-mārga will help the pañcarātrika-mārga, or process, and the pañcarātrika process will help Bhāgavata process. Both together is helpful. Therefore my Guru Mahārāja introduced… You have seen the, what is called? That signia? One side, pañcarātriki-vidhi, one side bhāgavata-viddhi. That is… I have seen that Gauḍīya Math emblem. Yes. And, so actually, Bhāgavata-mārga is very strong. That is sufficient. But without pañcarātrika-vidhi this polluted body, polluted mind of the devotee, cannot be purified. Therefore both the process should be adopted in preaching Kṛṣṇa consciousness movement. I think it is now… So any questions?

Tamāla Kṛṣṇa: Prabhupāda? You said… When you were speaking of bhāgavata-vidhi, you said that of the nine devotional methods, it includes… I didn't understand which ones it includes, up to what point.

Prabhupāda: Śravaṇam kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]-this is bhāgavata-mārga. And arcanaṁ vandanaṁ dāsyaṁ sākhyam ātmā-nivedanam-that is pañcarātrika, arcanam. So out of the nine-nine, eight, seven, six, five-whatever you do, that is sufficient because absolute. Any item, even one item, you can, if you perform perfectly, that is sufficient. But there are nine alternative items. Just like Haridāsa Ṭhākura, he simply chanted, śravaṇaṁ kīrtanam. He did not establish any Deity, but he got perfection. There were many others. Just like Parīkṣit Mahārāja. At the last stage of his life he simply concentrated in hearing Śrīmad-Bhāgavatam. Śravaṇam. So if śravaṇa is perfect, that is sufficient. Any one of the nine items, if it is done perfectly, that is sufficient. Parīkṣit Mahārāja, he did not go to the temple. He sat on the bank of the Ganges, and he was very serious because he knew that "I am going to die within seven days. Let me finish as soon as possible simply hearing of Śrīmad-Bhāgavatam." He was intelligent. Otherwise… Not that simply he was hearing. He was questioning, as you have seen in the Śrīmad-Bhāgavatam. So he was very scholar. It means as the spiritual master, Śukadeva Gosvāmī, was a great scholar in Sanskrit, the king was also a great scholar. Therefore quickly he was reciting, and he was understanding. And as soon as there was some difficulty, he was immediately questioning.

So both the spiritual master and the disciple, they became perfect simply by śravaṇaṁ kīrtanam. This is Bhāgavata-mārga. Simply by hearing and chanting. The spiritual master chanted, recited Śrīmad-Bhāgavatam, and that is being imitated. Again this karma-kāṇḍīya… This karma-kāṇḍīya vicāra, fruitive activities. The smārta brāhmaṇas, they have manufactured a way of bhāgavata-saptaha. That is a farce only because it is imitation of the process adopted by Parīkṣit Mahārāja and Śukadeva Gosvāmī. But they are… These people, at the present moment, they are neither Parīkṣit Mahārāja nor Śukadeva Gosvāmī. So how it is possible to finish Śrīmad-Bhāgavatam within seven days? That is not possible. It has become a profession, that gorgeousness. They will make a mañcha(?), they will perform some ceremonies and there is some charitable. The result is that the professional reciter will gather some money and some goods and he will maintain his family. That's all. And these people will say that "I have heard for seven days Śrīmad-Bhāgavatam." Of course, there is some effect, but this is not recommended anywhere in the Śrīmad-Bhāgavatam, that one has to hear Śrīmad-Bhāgavatam within seven days. No. So far we see in the Śrīmad-Bhāgavatam, it is said, nityam bhāgavata-sevayā [SB 1.2.18]. People should hear daily, regularly Śrīmad-Bhāgavatam. Why seven days? Regularly. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā. Nityam, daily, regularly, if one hears and chants Śrīmad-Bhāgavatam, then naṣṭa-prāyeṣu abhadreṣu, then the dirty things within his heart becomes almost cleansed.

Now, just try to understand. By daily hearing… Because we are so much contaminated that it is very difficult to get us freed from the contamination, so nityam, regularly, there should be regularly class, hearing of Śrīmad-Bhāgavatam. Naṣṭa-prāyeṣu abhadreṣu.

naṣṭa-prāyeṣu abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭikī
[SB 1.2.18]

By the process of cleansing our heart, our devotional temperament becomes fixed up on the Supreme Personality of Godhead who is called Uttama-śloka, who is glorified with first-class, I mean to say, Sanskrit stanzas, uttama-śloka. Just like we pray, we offer prayer to Kṛṣṇa, govindam adi-puruṣam, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. These stanzas are not ordinary. It is very first-class composition, and written by, written or offered by the first living creature, Lord Brahmā. Therefore Kṛṣṇa's name is Uttama-śloka. He is prayed with first-class composition. All the ślokas, all the prayers we will find, they are not ordinary Sanskrit composition, as we have seen Bhīṣma's prayer to Kṛṣṇa, Kuntī's prayer to Kṛṣṇa in the Śrīmad-Bhāgavatam. How philosophically they are elevated; how nicely they are composed. And because Kṛṣṇa is worshiped, God is worshiped by such kind of language and elevated poetical and rhetorical, all perfect, therefore His another name is Uttama-śloka.

So by studying, by hearing, and chanting, reciting regularly of Śrīmad-Bhāgavatam, nityam… Not that we make a function for seven days, and all the days we do all nonsense. No. Regular habit should be there. Nityaṁ bhāgavata-sevayā bhagavaty uttama-śloke bhaktir bhavati naiṣṭikī. The result will be that our devotional service towards the Supreme Personality of Godhead will be fixed up, firmly fixed up. And that firmly fixed up means you are immediately elevated to the platform of sattva-guṇa, goodness. Sattva-guṇa. Tato rajas-tamo-bhāvāḥ [SB 1.2.19], as soon as you are fixed up. The devotional service is so nice. As soon as you are fixed up, the other two qualities… To be fixed up in devotional service. Therefore we offer the brahminical position. One who is… When we see that "This man is chanting Hare Kṛṣṇa mantra, and his bad habits, contaminated stage, is much improved, naṣṭa prāyeṣu…" Prāyeṣu means almost he is purified. At that time he is fixed up in devotional service; therefore we offer the brahminical position, sacred thread, because a person who is fixed up in devotional service, he is a brāhmaṇa. He is a brāhmaṇa. He is no more any other because he has cleansed almost the bad habits and the unclean state of mind. Naṣṭa prāyeṣu abhadreṣu. Just see. It is, whatever we are doing, it is all according to the śāstra. Not that he has completely become free, but naṣṭa prāyeṣu. Prāya means almost. Almost he has finished the contamination. Therefore he is fixed up. The first test is whether he is fixed up. As soon as he is fixed up, that means he is fixed up in the brahminical stage.

My Guru Mahārāja introduced the sacred ceremony because foolish people, they used to… Vaiṣṇave jāti-buddhiḥ. They used to consider Vaiṣṇava as belonging to some jāta, some particular caste. No. Vaiṣṇava is not in the particular caste. As soon as he is fixed up… He may be coming from the pāpa-yoni, from the most abominable family, but as soon as he is fixed up, immediately he is fixed up in the position of a brāhmaṇa because sattva-guṇa… Naṣṭa-prāyeṣu abhadreṣu. Naṣṭa. Tato rajas-tamo-bhāvāḥ [SB 1.2.19]. He has no more inclination to be attracted by the activities of tamo-guṇa and rajo-guṇa. They have no more attraction for drinking, no more attraction for meat-eating, therefore no more attraction for smoking, drinking tea. This means that the rajas-tamo-bhāvāḥ, kāma-lobha, greediness… We are addicted to all these bad habits due to greediness. There is no other cause. A man will not die if he does not drink. A man will not die if he does not eat meat. He will not die. It is due to our greediness: "I want." And lusty. The illicit sex means lusty. So rajas-tamo-bhāvāḥ means lustiness and greediness. So when one is fixed up in devotional service, then tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye, ceta etair anāviddha. At that time, when he's fixed up in devotional service, his mind is not disturbed with all this nonsense coming out of the quality of ignorance and passion. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye, ceta etair anāviddha. Anāviddham means it is not attacked by this greediness and lustiness. Sthitaṁ sattve prasīdati: "He is immediately in the sattva-guṇa, goodness. Therefore his mind is satisfied." These are the test. Mind is no more disturbance.

And as soon as his mind is in tranquillity, evaṁ prasanna-manaso… [SB 1.2.20], because as soon as one is elevated to the sattva-guṇa platform, he becomes happy in his mental situation. Evaṁ prasanna-manaso. Unless one is situated in tranquillity of his mental position, one cannot understand the science of Kṛṣṇa. That is not possible. One must become satisfied. That satisfaction comes on the platform of sattva-guṇa, not in the platform of ignorance and passion. People are… They come… Mostly people, they are being conducted by passion and ignorance. Therefore they cannot understand. They say, "Such and such person is greater than Kṛṣṇa," because they are captivated by ignorance. They do not know and therefore talk so many nonsense. Unless we are freed from the rajas-tamo-bhāvāḥ… They advise, "You can do whatever you like. You can eat whatever you like. Now you are liberated, you can indulge in all kinds of nonsense, but still, you are God. You are Brahman." These things are going on. How they can understand Kṛṣṇa? It is not possible.

Revatīnandana: Śrīla Prabhupāda? If they were more intelligent in previous ages, then why didn't they take to the chanting process? Why did they do it, the more difficult method, if they were more intelligent?

Prabhupāda: They do not care. They say, "What is this chanting? Let me perform a big sacrifice." That is explained. Jaḍi-kṛta-matiḥ. They are so materialized, they do not understand the importance of chanting. For them, they should be called, "Come on. Here is a big yajña. Bring three hundred pounds of ghee." "Oh, it is something." You see? "It is something." Gorgeousness. They want gorgeousness. And people come to show them gorgeousness to cheat. Because although it is not possible to perform properly yajña, but people are…, want that, so there are many cheaters. They say, "Oh, this yajña, that yajña, that yajña," and people will be attracted. Jaḍi-kṛta-matiḥ, materialized. Their brain cannot accommodate that the Hare Kṛṣṇa, this Kṛṣṇa name, is Kṛṣṇa. It is very difficult for them to understand.

Guest: Just you have told by chanting holy name one can attain the sattva-guṇa standard.

Prabhupāda: Yes.

Guest: But the many persons such as this, that the so-called vicāra, namely they introduce when the karma-kāṇḍa(?) and this is particularly difficult to get in this age. So how can we get these vicāra? By chanting holy name within two or three days we don't find that sort of blissful (indistinct) I don't know how, what is this, but I…

Prabhupāda: Chanting… Chanting? What is your question?

Haṁsadūta: Right now we have so many preachers, so many other kinds of preachers in India. Then how can they get rid of them just by chanting?

Prabhupāda: That is the difficulty. That is the difficulty, but you have got little intelligent associate. Just like if you want to purchase something, once or twice you may be cheated. A third time, you are very intelligent. (chuckles) So even despite being cheated, you should try to find out who is the real preacher. That requires little intelligence.

Guest: But these so-called spiritual preachers are looking at you, and immediately you know they will pounce over you. Where is the guarantee…?

Prabhupāda: Yes, there is such possibility. Yes.

Guest: I have discussed yesterday in the market. They were, "You are chanting with this party. What interest you have got?" I explained that "The mass have forgotten Lord Kṛṣṇa, and we are importing the importance of Kṛṣṇa from USA."

Prabhupāda: Yes, that… Yes. That is the fact. That is the fact.

Guest: Then I told that "Guru Mahārāja is Indian, but he has got no place in India. And it is the Western people who are teaching us how to serve Kṛṣṇa. If I learn something from them, what is wrong with it?"

Prabhupāda: Their brain is full with hodgepodge. You see? Brain is full with hodgepodge. They cannot understand clearly. Just see. The other day the boy was speaking that Aurobindo is greater than Kṛṣṇa. You see? How much misled they are. That is the difficulty in India. The so-called preachers, yogis, they have filled up the brain with so many hodgepodge things that it is difficult for them. These boys in…, they had no such hodgepodge things. They accepted Kṛṣṇa as He is, and therefore their progress is very quick.

Guest: (indistinct)

Prabhupāda: Yes.

Guest: And some people I have told that they are the friends of Kṛṣṇa…

Prabhupāda: Yes. Anyone, not only they. Anyone. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Anyone who will accept this principle, he will be elevated. That's all. But his brain is filled, "Then why Kṛṣṇa? Why not Aurobindo?

He is greater than Kṛṣṇa." You see?

Guest: I don't think he is greater than Kṛṣṇa.

Prabhupāda: No.

Guest: He has told only,"Ahaṁ brahmāsmi."

Prabhupāda: Ahaṁ brahmāsmi… Not he says, but his disciple says.

Guest: These things are wrong then. What is wrong with guru?

Prabhupāda: And why you did not follow it, that "Why? What we are…?" Just like Caitanya Mahāprabhu. As soon as he was addressed "Kṛṣṇa," He was doing like this: "Oh, what you are nonsense speaking?" That should be done. He was enjoying: "Yes. I am greater than Kṛṣṇa. Oh." Because he is leader of the fools, so he is a great fool. Because leader-a great man becomes leader-so he is a fool, so he is a great fool. That's all. Caitanya Mahāprabhu, by His practical… He was Kṛṣṇa Himself. So as soon as He was addressed that "You are Kṛṣṇa…" When He went to Vṛndāvana… The incident is that people saw at night some light in Yamunā dancing. So people thought that "Kṛṣṇa has again come and He is curbing down the Kāliya." So people gathered. Every night they used to gather on the bank of the Yamunā that "Kṛṣṇa has again come." So Caitanya Mahāprabhu had one personal assistant, Balabhadra. So he asked permission from Caitanya Mahāprabhu that "Can I go and see Kṛṣṇa? So many people are going." And Caitanya…, "Don't be foolish. Where is Kṛṣṇa?" So next morning some people came to see Him, Caitanya Mahāprabhu asked them, "How you have seen Kṛṣṇa?" Then some intelligent person, "No, no. It was all wrong impression. It was not Kṛṣṇa. Some fisherman was fishing at night and there was light. The light was dancing like that, and these people took that Kṛṣṇa is dancing." So actually Kṛṣṇa was present during that time because Caitanya Mahāprabhu is Kṛṣṇa. But He never said that "I am Kṛṣṇa." He never said. When people addressed Him that "You are Kṛṣṇa…" Sanātana Gosvāmī some…, tactfully addressed Him, "Kṛṣṇa." One who directly addressed Him, "Kṛṣṇa"-immediately He used to close His ears like this: "Viṣṇu, Viṣṇu, Viṣṇu. Why you are speaking like that? Why you are addressing an ordinary man as Kṛṣṇa?" This is the teaching. And if you say, "Oh, Swamijī Mahārāja, you are Kṛṣṇa," and if I accept that "Oh, yes, I am Kṛṣṇa," then I am greater fool. You are a fool, I am also fool. Is it not? How one can accept that he is Kṛṣṇa, he is greater than Kṛṣṇa? Then he's a greater fool. Andhā yathāndhair upanīyamānāḥ: [SB 7.5.31] "One blind man is leading many other blind men." And that is the position. We have got manufactured so many incarnation. Still, there are so many, this mother, that father, this, that, so many. You know prac… Yes. All incarnation. All incarnation, they have congested together and spoiling the brain of the poor people. Every day incarnation. And there are many rascals. He says that "I am Kṛṣṇa's incarnation, and rasa-līlā." You know? Yes. This rascaldom is going on, rasa-līlā. And people are so fool that they send their wife and their daughter for performing rasa-līlā. Things are going on like that.

You know the Bhaktivinoda Ṭhākura's life? A similar rasa-līlā was going on. You know that story? Bhaktivinoda Ṭhākura was magistrate, and one person in Orissa, he declared himself that "I am Viṣṇu," and in the village he was enticing young women and girls to dance at night. And some of them protested, and they lodged complaint to the government that "This person is doing like that." And the government commissioner, he knew that Bhaktivinoda Ṭhākura, Kedāranātha Datta was a very elevated, religious man, and he was magistrate. So the commissioner entrusted the inquiry to Kedāranātha Datta at that time. So Kedāranātha Datta, Bhaktivinoda Ṭhākura, took the matter and went to inquire at that, in the village of Orissa, with some constables in plain dress. So when he went there… He had some yogic power, so immediately he could say, "Oh, your name is Kedarnatha Datta. I know you are very good man, but don't be after me. You will not be happy. And I shall elevate you to become the king of this country. Don't be after me." Now, if anyone… He was Bhaktivinoda Ṭhākura, a strong devotee. If any other person would have been addressed like that, he would be immediately puzzled: "How this man is talking about me, that I am Kedāranātha Datta, I am magistrate and…?" So he would not do anything. But Bhaktivinoda Ṭhākura was so strong, he said, "Yes. Thank you very much, that I shall become king. So why don't you go to Jagannātha Purī and stay there? That is a nice pilgrimage, and you can stay there. Many holy men go there. Why you are in this village?" He wanted to drive him away from that village. "Oh, what is that Jagannātha? That is wood. I am Viṣṇu." As soon as he said, Bhaktivinoda Ṭhākura became fire. "Oh, this rascal is like that." He immediately ordered, "Arrest him. Arrest him." And he showed some fiery spark coming from his jāta. So the constables were hesitating to arrest him, but Bhaktivinoda Ṭhākura ordered, "Yes, immediately arrest him. Handcuff." So he took him away, arrested. And as soon as he returned home, all the members of his family were in fever, high degree fever, and Bhaktivinoda Ṭhākura himself was in fever. He made some trick, yogic trick. So his wife began to cry: "Oh, you have arrested one great yogi. He is Viṣṇu, and therefore we are now going to die. We are now…" (laughter) So Bhaktivinoda Ṭhākura: "Yes, you die. All die. Still, what I have done is all right." Then when there is date for appearance in the court, in the court the man was brought, and yogi. You see? And Bhaktivinoda Ṭhākura asked… Bhaktivinoda Ṭhākura was suffering still in fever. Still, he attended the court and asked the constables that "Cut his jāta."

Haṁsadūta: What is jāta?

Prabhupāda: Jāta is hair. Hair. Jāta. So no barber was available. (laughter) Because they knew that Bhaktivinoda Ṭhākura, after arresting, he is suffering from fever. Whole family is lying down in fever. So nobody came forward to cut his jāta. So Bhaktivinoda: "All right, bring one scissor. I shall cut." So he personally cut, and personally cut, and that man became very thin immediately after cutting his jata. He had some power in the jāta. And he ordered six months' imprisonment. And in the prison he managed to take some poison and died. So devotees are so strong. They can know what is what. You see? He was not puzzled that "He is Viṣṇu and this…" No. So we should learn from the Bhaktivinoda Ṭhākura's treatment that this jugglery or this so-called power is not, no good for advancement in spiritual life. You have to follow the regulative principles as enjoined in the śāstra. Yaḥ śāstra vidhim utsṛjya. If you do not follow the injunction of the śāstra, then there is no possibility of attaining perfection. Na siddhiṁ sāvapnoti. So our business is to accept a bona fide spiritual master, being guided by him, to follow the rules and regulations. Then advancement is sure. There is no doubt about it. And if we become hodgepodge and mix with hodgepodge and do hodgepodge, there is no progress. Na siddhim. It is clearly said by Kṛṣṇa, "There is no question of perfection," na sukham, "neither happiness," na parāṁ gatim, "and what to speak of being promoted to the spiritual world? There is no…" Therefore vaidhi-bhakti, as it is enunciated in the Bhakti-rasāmṛta-sindhu, Nectar of Devotion, by the Gosvāmīs, we shall try to follow as far as possible. Be sincere and hard-working. Then the success is sure. Not to be bewildered, misled by the so-called avatāra, incarnation. You see? The so-called avatāras, they are simply rascals. Especially in Bengal, every day there is an avatāra. (laughter)

Devotee: The other day I received a postcard that "Some Viṣṇu has appeared in some temple, next to…"

Prabhupāda: Just see. So many. Everyone.

Guest: Just ten years ago there was, and he was speaking sometimes, "I am the incarnation. I am Brahman."

Prabhupāda: Yes. In Kanpur also one man has been arrested.

Guest: And just one man, he is coming, and thousands of people just near the (indistinct) protested. They are at liberty. They can do. "Why you are protesting?" Then we told, "He is misrepresenting the Vedānta and ācāryas. He doesn't accept the Veda-sanctioned authorities, so we don't want him."

Prabhupāda: Now state is secular; therefore this is the condition. Formerly the kings and the executive heads were very responsible to protect religion. That is the duty of the king, to protect. Just like Parīkṣit Mahārāja, when he was on tour. As soon as he saw that one man is trying to kill a cow, immediately he became fire: "Oh, in my kingdom there is killing of cow? Who are you? I shall immediately kill you." You know this? The kings were taking. The kings were so responsible. But here they have declared… The so-called kings, they are themselves debauch, and they do not know what is religion. Therefore, in the Kali-yuga there is no other alternative than to chant peacefully, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare… There is no protection. And what does the executive heads, the presidents or secretaries? They simply manipulate some votes, third-class men. Who has written that article?

Devotees: Satsvarūpa.

Prabhupāda: What he has written? "In this age government is ruled by…?"

Guest: The lowest class.

Prabhupāda: "Lowest class of men." He is bold enough to declare like that. One of my, our students, he has written an article in which he has said that "At the present moment, everywhere, the government is ruled by lowest class of men." And he's right in this sense because this is the verdict of the Vedas. Harāv abhaktasya kuto mahad guṇā [SB 5.18.12]. Unless one is a devotee of the Personality of Godhead, he cannot have any good qualification. That's a fact. And one who is a devotee, all good qualifications automatically develop. (noise) What is this? Hm?

Guest: He tipped a glass of water.

Prabhupāda: So as far as possible, let us follow the footsteps of mahājana-mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]-and depend on Kṛṣṇa and chant Hare Kṛṣṇa. Everything will be all right. The simple method. Try to follow Caitanya Mahāprabhu's teachings. Chant Hare Kṛṣṇa mantra and be sincere, and, as far as possible, worship the Deity. Everything is all right. [break] …camp, the servant's camp was overcrowded, and people would come to our camp.

Guest: The university's there. Intellectuals are…

Prabhupāda: Yes. So many judges and high-court retired justice, they also came. And one retired judge, Gaṅgeśvarānanda, he admitted that "Swamijī, for the first time it is my experience that you are explaining Personality of Godhead so nicely." He was also under the impression God is impersonal. Gaṅgeśvarānanda, yes. [break] Dr. Rao is not here. Who will speak in Hindi? (Hindi or Bengali) (end)

SB 6.3: Lectures

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Śrīmad-Bhāgavatam 6.3.12-15

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Gorakhpur, February 9, 1971

Prabhupāda: …his position. And from his statements any sane man will understand also his position. Don't claim that "I am God. I am Supreme." Just try to understand what is your position. Most insignificant position. How do you claim that you are God?

So Yamarāja says, (reads Sanskrit commentary) ko 'sau yatra yasmin vittam otam protam urdham urdhva tiryak tanti tu tatavat yasya tu amsabhyo brahma-visnu-rudrebhyasya trtiyadaya bhagavān tu yasya ca bhase loka vartase nasi nasikayam prota bali madhyam iva vastu.(?) So, before claiming oneself as the Supreme, one should consider how he is the Supreme. There are different controllers. And the supreme controller, as is explained by Yamarāja, is one who creates this cosmic manifestation, maintains, and again annihilates. He is the supreme cont… And this is confirmed by Bhagavad-gītā, that this prakṛti, or the nature, is not working independently. The scientists take it, a platform, that the nature is doing out of its own accord. That is not a very scientific proposal. Anyone knows that nothing takes place automatically unless one living force adjusts the materials. The house does not come automatically, although the ingredients are there. It has to be handled by a living entity, and then the house is appearing as one of the product of this material world. Similarly, we have to consider that this big cosmic manifestation is not creation of blunt material energy. No. That is not possible. There must be. How one can deny God? There is no possibility of denying God.

So Yamarāja is explaining that "He is above me, the supreme controller, and He is the…, He is such controller that He creates, He maintains, and He annihilates also." We become so much harassed even for creating a family and maintaining them. We have become so much harassed. And foolishly we claim that we are the Supreme Personality of Godhead who creates the whole cosmic manifestation. And Brahmā, Viṣṇu, Maheśvara, the directors of creation department, maintenance department, and annihilation department… Annihilation also required. That annihilation is one of the business of Kṛṣṇa, or God, for this material world. Not in the spiritual world. There is no annihilation. Here it is required. Sometimes, because everyone has come here to lord it over the material nature, so there must be an ultimate situation when it becomes intolerable, and therefore Kṛṣṇa has to annihilate, finish. That is kalki-avatāra.

mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare

Mleccha. When people become mlecchas… Mleccha means not following the Vedic principles. Those who are following the Vedic principles, they are classified guṇa-karma-vibhāgaśaḥ [Bg. 4.13], in four divisions. And beyond these four divisions, who are less than śūdras, they are called mlecchas and yavanas and caṇḍālas. Their behavior is so abominable that they cannot be accepted as civilized man. Civilized man, not by so-called material advancement. Civilized man is this four division of society-brāhmaṇas, kṣatriyas, vaiśyas, and śūdras. That is civilized society. Where there is no such division, everyone is a śūdra, that is not a civilized form of society. At the present moment the whole world is… [break]

Drakṣye tan-nabhita-susta-māyā sattva-pradhāna api kim tato me. Anye ca ye vrsyasi yo maresa bhrgradayaḥ spṛṣṭa-rajas-tamasya sapta-pradhāna…, drakṣye hi tam na viduḥ spṛṣṭa-māyā sattva-pradhāna api kim tato 'smi.(?) Bhṛgv-ādayaḥ. There are seven ṛṣis headed by Bhṛgu: Bhṛgu, Vasiṣṭha, Ātreya, like that. There are seven great ṛṣis. The seven planets you see on the northern side, they are supposed to be their abodes, bhṛgv-ādayaḥ, centering Dhruvaloka, the polestar. You have seen the seven stars? What is called?

Devotee: It's called the Little Dipper. Seven-star formation?

Prabhupāda: Yes. Like that.

Devotee: Box and then one thing going up?

Prabhupāda: Yes.

Devotee: That's the Dipper.

Prabhupāda: No, no. Seven star in the northern pole, center being the polestar. It is moving whole night.

Guest: Saptarṣi-maṇḍala.

Prabhupāda: Saptarṣi-maṇḍala, yes. That saptarṣi-maṇḍala is the abode of great seven ṛṣis. So here it is said, Yamarāja says, "Even the seven ṛṣis…" They are controlling the affairs, like the demigods, and they are brāhmaṇas amongst the demigods, the great sages. The demigods, some of them are brāhmaṇas, some of them are kṣatriyas, exactly in the same way. So this bhṛgv-ādayaḥ ṛṣis, they are brāhmaṇas. Sattva-guṇa-pradhānāḥ. Sattva-pradhānāḥ. They are standing on the modes of goodness. So… And they are viśva-sṛjo 'mareśāḥ. Amara. Amara means the demigods. They are supposed to be amara in our calculation. Just like Brahmā. We cannot calculate his duration of life. His duration of life is so long that it is beyond our calculation. Therefore they are sometimes called amara. Amara means immortal. Although none of them are immortal, but… Just like in comparison to a germ or… What is called in our, in Diwali, during? What is that, that worms? They generate in the night, in the evening, and at the end of the night, finished. During… We call deoyāli-pokā in Bengali. What do you call in Hindi? You have not seen?

Devotee (1): Glowworms.

Prabhupāda: No, no. Glowworm is different. They…, small. They generate in the evening, lots of. They come, attack the light.

Guest: Pataṅga.

Prabhupāda: Pataṅga. And many millions gather, and in the morning finished. Within that period their birth, death, marriage, and children-everything finished. Now, for them, suppose such pataṅgas, whose life is only, say, twelve hours, within that hours they finish all business. So if they are told that "You are doing so much, but there is another, man-this night is only twelve hours; similarly, another twelve hours, day; similarly, another such thirty days makes a month; such twelve months makes a year; and such hundred years they live," so they will be surprised: "How is that?" Similarly, we are surprised also when we hear about Brahmā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Actually in the higher planet our six months is equal to their one day. Just like when the sputniks were thrown in the outer space, they circulated the whole world in one hour, twenty-five minutes. One hour, twenty-five was all. They circulated three times within one hours, twenty-five minutes. Such a speed. Now actually, in our calculation the whole world can be circumambulated in twenty-four hours. But that is reduced to one hour, twenty-five. That is admitted by Einstein. This is called relative, relativity, according to the speed. Just like when you travel by airplane from here to London it takes, say, about nine hours. That is relative, relative to the force. Similarly, everything is relative. We are thinking that Brahmā's duration of life is so great, but it is also hundred years. But it is… You will understand very nicely. You can explain. According to our calculation they are immortal. Just like according to calculation of the pataṅga, our life is immortal. You see. They will calculate, "Oh, these human beings are immortal." But none of them are immortal. So we call them immortal, the demigods. Amareśāḥ.

So amareśāḥ, they are the bhṛgv-ādaya-ṛṣis, great ṛṣis, or Indra, Candra, and so many demigods. They are looking after the management of this universe. Bhṛgv-ādayaḥ. But they are also attacked, contaminated, by these qualities of ignorance and passion and goodness. Some of them are in goodness; some of them are in passion; some of them in ignorance. They are not free. The proportion may be… Because their duration of life is greater, far, far greater than ours, the proportion may be different, but they are not free. That is stated here. Nobody is free. Anye ca ye viśva-sṛjo 'mareśā bhṛgv-ādayo 'spṛṣṭa-rajas-tamaskāḥ. Spṛṣṭa, they are also contaminated. Nobody… Unless one is completely free from this contamination, nobody is allowed to enter in the spiritual kingdom. Śuddha-sattva. Śuddha-sattva means…Even one is situated in that sattva-guṇa, he is not completely pure. Sometimes the other two qualities, ignorance and passion, may attack.

Therefore Yamarāja says, yasyehitaṁ na viduḥ: "They also tried to understand the Supreme Personality of Godhead. Such great personalities whose duration of life is so long, who are so advanced in the modes of goodness, they also try to understand the Supreme Personality of Godhead." Na viduḥ: "But they could not do so." And what to speak of us? It is said also that Ananta, He has got unlimited faces, Anantadeva…You have seen the picture, Viṣṇu… Holding over the head of Viṣṇu is Ananta. Ananta-śayyā. So Ananta, He has ananta hoods and ananta mouth and… Ananta means unlimited. And He is trying to chant the glories of the Supreme Personality of Godhead unlimitedly in unlimited time. Still, it is unfinished. Still, it is unfinished. So yasyehitaṁ na viduḥ. Why? If they are so much advanced, why they cannot? Spṛṣṭa-māyāḥ: "They are also contaminated by māyā." Spṛṣṭa-māyāḥ. Sattva-pradhānāḥ: "Their position in the platform of goodness, on the quality of goodness, that is very prominent, but they are not free from the contamination." Just like in this, our experience, a first-class brāhmaṇa, he is supposed a first-class man. But still there is contamination. At least this contamination is there: "Oh, I am a brāhmaṇa. I am brāhmaṇa. I am greater than all others. I am learned, and I know all the Vedas. I know what is what. I understand Brahman. Because brahma jānātīti brāhmaṇaḥ, so he knows. So all these qualities, first-class brāhmaṇa, but still he is contaminated because he is proud: "I am this. I am this." That is material identification. That is… He is not free from the material identification. And this proud, this pride, when increases, then there is falldown, which has caused this falldown of the brāhmaṇas of this age. Unnecessarily they became pride and tried to dominate over the other classes. And they saw… Gradually they degraded in their qualities, and they saw, ”Why this class of men…” That is being protested still-who are known to be brāhmaṇas, they should go over everyone. ”We are also qualified.” Therefore, instead of cooperation there was misunderstanding, and the whole structure of Vedic society became dismantled. The whole Vedic society. They are simply now proud: ”I am brāhmaṇa. I am kṣatriya.”

But according to our Bhāgavata school or the Vedānta school… Bhāgavata is the Vedānta, you should always remember. Bhāṣyaṁ brahma-sūtrāṇām **. It is the right commentary on the Brahma-sūtra, Vedānta. So the falldown takes place not only of the brāhmaṇas, but also of the kṣatriyas, vaiśyas, and the śūdras. How the falldown takes place?

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

When these classes of men forget that we are all parts and parcels of the Supreme Personality of Godhead, and as soon as they neglect… Always remember: being parts and parcel, our duty is to serve the Supreme. The same example: the finger, hand, being part and parcel of body, is always engaged in the service of the whole. So these brāhmaṇas, kṣatriyas, vaiśyas, śūdras, they are also parts and parcels, the same position. Brāhmaṇa is the head, kṣatriya is the arm, vaiśya is the belly, and the śūdras… But everything is required. If you want to keep up your body in sound condition of… Any part of the body is important. Comparatively, the head is most important. But other parts, you cannot say they are not important. But when there is competition, that ”I am the most important. You are nothing,” or ”I am something. You are nothing,” in this way we forget to serve the whole, and that becomes the cause of our falldown. Na bhajanty avajānanti. Gradually, by their degradation, they forget service of Kṛṣṇa. Simply they fight for their position. Then they fall down their position. Sthānād bhraṣṭaḥ patanty adhaḥ. They are no more brāhmaṇas or kṣatriyas; they are all rascals. One who forgets the service of the Lord, in spite of His appearing in a brāhmaṇa family or a kṣatriya family, he is rascal. He is nothing. Harāv abhaktasya kuto mahad-guṇāḥ. All these guṇas… Guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. All the guṇas are lost.

So Yamarāja says… It sometimes takes place in the great. Just like Bhṛgu Muni. There was meeting, ”Who is the greatest, the three deities, Brahmā, Viṣṇu, Maheśvara?” So Bhṛgu Muni was deputed to test. And he purposefully kicked on the chest of Viṣṇu. So the so-called brāhmaṇas, they take pride: ”Oh, our community man was able to kick.” Even in Tulasī Dāsa's Rāmāyaṇa that is very… But no brāhmaṇas should discuss. The kicking on the chest of Viṣṇu, that was a different matter. But the so-called brāhmaṇas are very much proud that ”We are so great that we can kick on the chest of Viṣṇu.” They described this incident very proudly, nonsensically. Bhṛgv-ādayaḥ. Bhṛgu is considered to be great ṛṣi. But Yamarāja says-he is mahājana, he is authority-that ”They are also contaminated.” That Bhṛgu dared to kick on the chest of Viṣṇu, being contaminated by the brahminical… ”I am so great. I can do that.” So when such great personalities like Bhṛgu Muni, Parāśara Muni, er, I mean to say, Vasiṣṭha, and Ātreya, they are so much contaminated, what to speak of others? How they will understand the Supreme Personality of Godhead by mental speculation? They will conclude naturally, ”Imperson.” That's all. It is not possible for them. Only the devotees, they can understand what is the actual identification of the Absolute Truth. Yasyehitaṁ na viduḥ spṛṣṭa-māyāḥ sattva-pradhānā api kiṁ tato 'nye. What others can do it.

So yasya ca līlā durvibhavya ity aham iti vādyam. Na spṛṣṭaṁ rajas-tamaṁ ye iti tam abhyehi pretam ceṣṭitaṁ vā na viduḥ.(?) Although they are freed from the contamination of the lower-grade qualities, still they could not understand, although there is possibility. There is possibility. Sattva-guṇa-pradhānāḥ. The brāhmaṇas…, it is for the brāhmaṇas. By quality, they can understand to some extent. Brahma jānāti iti brāhmaṇaḥ. He has to become Vaiṣṇava. Simply brahminical qualification will not help him. That is the greatest qualification within this material world. But still, he has to surpass that… Just like postgraduate. The brāhmaṇas may be graduate. Others, they are not graduate. They are, say, ISA matriculate, like that. But even the brāhmaṇa has to become… That is also stated. Ṣaṭ-karma-nipuṇo vipraḥ, nipuṇa, mantra-tantra-viśāradaḥ. A brāhmaṇa, his qualification is that he knows what is his business. And that business is ṣaṭ-karma. Ṣaṭ-karma means a brāhmaṇa has to become very learned. Paṭhana. He must be a serious student of Vedic religion. That is first qualification. Veda-pāṭhād bhaved vipraḥ. And he has studied all these Vedic literatures, and he remains a fool, that is… Immediately he is disqualified. So paṭhana-pāṭhana. Not that he would simply take advantage of the knowledge without distributing it. Therefore a brāhmaṇa's business is to distribute the knowledge. Just like yesterday we saw. There is a small school. That's a very nasty condition. But this is the business of the brāhmaṇas. In the village a brāhmaṇa would sit down and the village boys and girls would come there to learn from him, and they will bring some presentation. That will be his livelihood. A brāhmaṇa hasn't got to go anywhere to seek his livelihood. So therefore paṭhana-pāṭhana. He should be himself very learned scholar, and he should try to make others also like him.

Paṭhana-pāṭhana yajana-yājana. He should also worship the Supreme Personality of Godhead, and he should try to induce others to come to that position. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. The brāhmaṇa is offered donation. That is the system. But he not should keep it for his personal… As soon as he gets donation, he spends for some service of the Lord. Even a brāhmaṇa gets one lakh of rupees, next morning he is still a beggar because he does not keep anything for tomorrow. Everything depending on Kṛṣṇa, and he spends money like that. Paṭhana-pāṭhana yajana-yājana dāna-pratigraha. The brāhmana is, I mean to say, allowed. A brāhmaṇa is allowed to take charity from others-a sannyāsī and a brāhmaṇa. No other is allowed. Nowadays it is come, daridra-nārāyaṇa. Daridra. ”The poor man become Nārāyaṇa; therefore he should be served.” This nonsensical theory has come up by some nonsense. But actually a qualified brāhmaṇa should be given charity. A sannyāsī, Vaiṣṇava, should be given charity. That is sāttvika charity. And rājasika charity means to open hospital, schools. These are rājasika charity. And tāmasika charity means without any discrimination, a Bowery man given one rupee and immediately purchase a bottle of wine. So this is tāmasika charity. By tāmasika charity, one is degraded.

So śāstra says, ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. He is not only… A brāhmaṇa, qualified brāhmaṇa, is expert in these six kinds of businesses, but he should be very much expert in chanting the Vedic mantras, hymns, mantra-tantra-viśāradaḥ, very expert. And even he is expert in such way, if he is avaiṣṇava, if he has no tendency for rendering devotional service to the Lord, avaiṣṇavo gurur na sa syāt, he cannot be a guru. Even without… Even with all the qualifications, if he is avaiṣṇava… You will find, there are many brāhmaṇas, they are smārtas. They are called smārta, means they are under conclusion that "If we do nice Vedic…, perform nice Vedic rituals, then our duty is finished. These devotees, they are chanting. They are less intelligent class of men. They do not, cannot do anything. They have taken to this process." So therefore he is avaiṣṇava. Just like Rāmānanda Rāya. He was accompanied by very, very learned men, learned brāhmaṇas. And Caitanya Mahāprabhu, when he met Caitanya Mahāprabhu and both of them embraced and were crying in ecstasy, the brāhmaṇas, the smārta-brāhmaṇas, they could not understand that "Why this great personality, governor…? He is so great and simply by embracing a sannyāsī he is crying. And why this sannyāsī… It is understood that He is coming from a brāhmaṇa family. And He has taken such a great personality. Why He is crying by embracing Rāmānanda?" They could not understand. And as soon as Lord Caitanya saw that the smārtas are puzzled, He stopped. He stopped. Perhaps you know this incidence. So the smārtas, they cannot understand the… Smārta, jāta-gosāi. The smārtas, to pull on their business, so they have become gosvāmīs. But actually they are not devotees. So these gosvāmīs will go to a devotee, and one who is willing to accept a spiritual master. Then they will offer different kinds of mantras: "You want to worship Kṛṣṇa? All right. I will give you Kṛṣṇa mantra. You want to worship Kālī? I will give you kālī-mantra." This way the business is going on.

So that sort of qualification is not very good qualification. One should be actually a surrendered soul. That will make him qualified. Mām eva ye prapadyante māyām. Here it is said, spṛṣṭa-māyāḥ. Even such qualified brāhmaṇas, they are also spṛṣṭa-māyāḥ, contaminated by the touch of māyā, māyā-grasta. He is not free. But Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Only a fully surrendered soul to Kṛṣṇa is able to get out of the contamination of māyā. Therefore such surrendered soul can understand what is Kṛṣṇa, not others. Not others.

yaṁ vai na gobhir manasāsubhir vā
hṛdā girā vāsu-bhṛto vicakṣate
ātmānam antar-hṛdi santam ātmanāṁ
cakṣur yathaivākṛtayas tataḥ param
Tan māyā-mohitam, mohitād na jānanty ity uktam.

So the conclusion is that nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Kṛṣṇa says, "I am not revealed to everyone." Yogamāyā. Therefore very few persons can understand what is Kṛṣṇa. Kṛṣṇa does not reveal Himself. Those who are devotees… Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Those who are actually devotees, dedicated the life and everything for Kṛṣṇa, for them only, Kṛṣṇa reveals: "Yes, I am like this." Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Those who are twenty-four hours engaged in the devotional service-not as a routine, but with faith and love-bhajatāṁ prīti-pūrvakam. Not that official. Official, he cannot understand. But one who is serving the Deity with love and faith, to him only, Kṛṣṇa will reveal and He will give intelligence. Kṛṣṇa is very intelligent. Kṛṣṇa ye bhaje… Only intelligent men can worship Kṛṣṇa.

So here it is said, yaṁ vai na gobhir manasāsubhir vā hṛdā girā vāsu-bhṛto vicakṣate. (reads commentary) Tan māyā-mohitād na jānanty ity uktam, avaśed tata tasya ityāhayam iti. Gobhir indriyair cittena na vicakṣata na paśyanti.(?) So gobhiḥ, by sensual gymnastic or mental speculation, the Supreme Personality of Godhead cannot be understood. There are many mental speculator, just like Aurobindo Ghosh. So he speculated. He understood that there are activities even after liberation, but he could not understand Kṛṣṇa, so hard it is. Others, the so-called sannyāsīs, just like Ramatirtha or Vivekananda, they could not approach even, in the modern age. And the Aurobindo, he approached up to the Brahman liberation, but he could not approach to the understanding of the Supreme Personality of Godhead. That is… Arjuna says also in the Bhagavad-gītā, "It is very difficult to understand Your personality." Everyone becomes… The other day in the Melā, Māgha-melā, one Gangeshvarananda, retired high-court judge, he said that "This is the first time, Swamijī, that we are hearing from you on solid basis about the Personality." The whole world, nirviśeṣa-śūnyavādi… Nirviśeṣa… Means the impersonalists and voidists, that's all. They have no understanding what is Personality of Godhead. Gobhir indriyair hṛdā cittena na vicakṣate. One cannot, a gobhiḥ, by exercise of the senses. Gobhiḥ and indriyair hṛdā, heart also, meditation. The jñānīs, the speculators, they are speculating by sensual activities, and the yogis, they are trying to find out the Supreme within the heart, cittena. So na paśyanti: "But they cannot see." They cannot see. So jñānīs, the yogis, they cannot understand. Although they are trying for it, they cannot understand. It is clearly said, hṛdā girā vāsu-bhṛto vicakṣate. Yad vāca nābhūd dhṛtaṁ yan manaḥ manute ityādi śruteḥ.(?) And he is giving recitation from the Vedas: yad vāca nābhūd dhṛtaṁ yan manaḥ manute ityādi śruteḥ. Avann mānasa-gocaraḥ.(?) He is beyond the reception of mental speculation or philosophical topics.

(reading commentary) Ātmānaṁ jīvanam ātmānaṁ drastaram yam ākṛte rūpāṇi cakṣur yathā karmabhūt na jānanti. Tataḥ param ākṛte nāyaṁ prakāśakaṁ nāhi pramattaḥ pranmanasya viṣaya iti bhāvam. Evaṁ bhūta parameśvara mad-anyasyeti pūrvenaiva sambandhaḥ.(?) So he is trying to explain about his master, that it is not very easily understood. That was the point of Yamarāja to his assistants, that "People like you, they think that Yamarāja… I am the supreme. But that's not a fact. The fact is I am also controlled by another supreme master." And how to know him he is describing. He is describing that, "It is not possible to know Him in this way. It is not possible in this way. Even great sages and ṛṣis, they could not understand in this way. Yam evaiṣa vṛṇute… Nāyam ātmā pravacanena labh… This is Vedic injunction. Simply by talking, becoming a very nice speaker or lecturer. you cannot understand the Supreme. Nāyam ātmā na medhayā. Because you have got very nice brain, therefore you will be able to understand-no. Na medhayā. Nāyam ātmā pravacanena labhyo na medhayā na. Then how? Yam evaiṣa vṛṇute tena labhyaḥ-labhyaḥ Kaṭha Upaniṣad 1.2.23. "Only such person who is favored by the Supreme Personality of Godhead, he can understand." He can understand. Otherwise, nobody can understand. So therefore our business should be how to get His favor. And that favor, that is very easy to understand, that if you surrender to a person, then you can get his favor; otherwise not. This is process of understanding the Supreme Personality. [break]

Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. These are Vedic injunctions. Bahunā śrutena. Śruti means education. Not by medhā, brain, and not by education, not by lecturing, but simply by surrendering. Or… Surrendering, or simply by the mercy, by the causeless mercy of the Lord. By… His causeless mercy to this age is simple. Immediately says, sarva-dharmān parityajya mām ekam [Bg. 18.66], sarva-guhyatamam: "The most confidential part of My instruction is this, that you simply surrender unto Me." Sarva-dharmān. Sarva-guhyatamam. What is that verse? Mahārāja, you can say? Sarva-guhyatamam. No, no. In the Bhagavad-gītā. Before this sarva-dharmān parityajya [Bg. 18.66], there is another verse. Where is the Bhagavad-gītā?

Not English. I want original Sanskrit. Sarva-guhyatamaṁ bhūyaḥ. Sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ: ”The most confidential instruction, just try to understand.” (Hindi) ”Surrender unto Me.” They cannot understand: ”Why shall I surrender?” But it is the most confidential instruction. Those who cannot understand Bhagavad-gītā, they will put forward, ”Why should we surrender? Kṛṣṇa has said about jñāna, about karma, about yoga. Why not these processes?” But he does not know that is the ultimate process. The jñāna, yoga, may help one to come to that point, bahūnāṁ janmanām ante jñānavān [Bg. 7.19], after many many births, but that is not the direct process. The direct process is sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ iṣṭo ’si: ”I am disclosing this most confidential part of My instruction unto you,” iṣṭo ’si, ”because I love you.” Iṣṭo ’si me dṛḍham iti. ”Because I am confident that you are My confidential friend.” Dṛḍham iti tato vakṣyāmi te hitam: ”Therefore I am disclosing this to you.”

Kṛṣṇa does not say everyone that sarva-dharmān parityajya [Bg. 18.66], only to a selected devotee. Because unless one is very highly elevated devotee, he cannot accept this proposition. He is puffed up with his material, contaminated life. That’s all. ”I am this. I am that. I am this. I am that. Why shall I surrender?” Actually they forgot. Dr. Radhakrishnan says, ”This is sophistry, that Kṛṣṇa is demanding like that.” He is proud of his becoming a great philosophy, but he does not know he is a fool number one. He comments on the Bhagavad-gītā in a different way. That he does not know. Therefore he is surprised: ”How this gentleman, Kṛṣṇa, is asking to surrender? I am so proud. I am so learned.” But this is the only process. What is that? He again explains it: man-manā bhava mad-bhaktaḥ. The same thing which was instructed in the Ninth…

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo ’si me
[Bg. 18.65]

Priyo ’si me: ”Because you are My very dear friend, you have fully surrendered unto Me, therefore I am speaking to you.” Then He says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

These three verses are the ultimate instruction of Bhagavad-gītā, sarva-guhyatamam.

So people do not understand, and they read Bhagavad-gītā daily. And they are very much proud: ”I am reading Bhagavad-gītā daily.” If anyone actually reads Bhagavad-gītā, then he will be Kṛṣṇa conscious. It is meant for that purpose. But they do not read actually. They simply make a show. Neither do they understand what is Bhagavad-gītā. Therefore we are presenting Bhagavad-gītā as it is. Is that all right? So we have to preach in that spirit.

What is the next program? (end)

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Śrīmad-Bhāgavatam 6.3.16-17

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Gorakhpur, February 10, 1971
Prabhupāda:

yaṁ vai na gobhir manasāsubhir vā
hṛdā girā vāsu-bhṛto vicakṣate
ātmānam antar-hṛdi santam ātmanāṁ
(sic:) yac-cakṣur yathaivākṛtayāntaḥ param
[SB 6.3.16]

Tasmād…, tan-māyā-mohitatvād na jānanti ity uktam aviṣayatvāc ca tasya ity āha. So Śrīdhāra Swami give his comment that ”Those who are,” I mean to say, ”involved with the material energy…” This material energy means the three modes of passion, ignorance, and goodness. Tan-māyā-mohita. This is the moha. Moha means illusion. Anyone who is contaminated by these three qualities of māyā, he is supposed to be involved in māyika, or material existence. Tan-māyā-mohitatvād na jānanti: ”And anyone who is involved with the material qualities of this external energy, they cannot understand what is God.” It is not possible. Aviṣayatvāc ca. This is not their subject matter at all. The subject matter for them different. Therefore we see. They are becoming educated, scientists, philosophers, but they do not understand what is God. Avisayatvāc ca. It is not their subject matter. That I repeatedly say, that one who is not a devotee of Kṛṣṇa, it is, Bhagavad-gītā is not a subject matter for their study, what to speak of commenting upon it? He has no business to comment on Bhagavad-gītā because it is not their subject matter. This should be very distinctly understood. There is a Bengali parable, ādhāra vyapari yahāre khabola (?). Ādhāra vyapari, a merchant dealing in ginger, so he is taking information, ”What about the shipping one…, just like one cartload or one ship full of ginger?” So ādhāre vyapari means he has not very large quantity to sell. Ginger is taken, very little quantity. So ginger merchant, if he has got stock, say, one bag, it will take months together to sell it. And if he thinks that ”I will stock hundreds of bags,” it is useless for him. That is not his subject. But one who sells rice or wheat, that is in great demand. That he can stock and talk of large shipment. Similarly, those who are already engrossed in material qualities, the science of God is not their subject matter at all. So that is the test. Just like who shall be the guru? Whose subject matter is only Kṛṣṇa or God, he shall be guru, not an amateur man. He is doing some other business, and in some pastime he makes a guru business. No, that is not their subject matter. The subject matter is different.

Therefore Śrīdhāra Swami says, aviṣayatvāc ca tasya ity āha, gobhir indriyair na cittena: ”Because the subject matter is not for them, however they may exercise their senses, gobhiḥ…” Go means indra (indriya). Simply by exercising… Just like there are so many yogis. They exercise their senses only-yama, niyama, prāṇāyāma-senses. But it is not their subject matter to understand God.

They may show some jugglery or some gymnastic, wonderful, or they may get some material perfection, animā… The eight kinds of perfection in yoga system… One can become very small. Just like there was a trailiṅga swami in Benares. He was staying naked on the street, and the police objected, and he was put into police custody. He again came out. That means people became more devoted to him. But still… This is a perfection by the gymnastic of yoga process, but that does not mean he knows God. That does not mean. There was another yogi in Benares. Anyone who would come to him, immediately in a pot he will present two rasagullā. And after eating two rasagullā, the man will be captivated, and big man, manager of bank and this and that, and they… They become captivated. He does not know "What he has given me? Two rasagullā. Say, two annas, or four annas at most." So, but they become captivated: "Oh, here is a yogi. He can manufacture immediately." In Calcutta I was passing in a street, Cornwallis Street, and there was some crowd, and I entered that crowd, long ago, when I was young man. So I saw that he was a Muhammadan (indistinct). He was giving everyone some pieces of grass, straw. So he gave me one. So I saw it is raisin, kismis. You see? So I immediate threw it away and went away. So some yogi can show. He'll press his beads, and there milk will come. So there are so many yogic fantasies. But that does not mean that he knows God. Or a great philosopher like Dr. Radhakrishnan, that does not mean he knows God.

Therefore Brahma-saṁhitā says, advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca vedeṣu durlabha [Bs. 5.33]. Simply by Vedic knowledge it is very difficult to understand what is Govinda. Vedeṣu durlabha adurlabha ātma-bhaktau: "But He is available from His pure devotees." So here the same thing is stated by Yamarāja. Yaṁ vai na gobhir manasāsubhir vā hṛdā girā vāsu-bhṛto vicakṣate. So ātmānaṁ jīvanam ātmānaṁ draṣṭāraṁ yam akṛtayaḥ rūpāṇi cakṣur yathā karma-bhūtaṁ na jānanti tataḥ param akṛtinaṁ prakāśakaṁ na hi pramata-pramāṇasya viṣaya iti. Bhāla. So our bhakti process is not to try to see God personally. Just like the karmīs, they challenge, "If we can see eye to eye, God?" No. That is not our process. Our process is different. Just like Caitanya Mahāprabhu teaches us, āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā adarśanān [Cc. Antya 20.47]. Every devotee likes to see, but Caitanya Mahāprabhu teaches that "Even if You make me broken-hearted, not being seen for life or perpetually, it doesn't matter. Still, You are my worshipable Lord." That is pure devotee. Just like there is a song, "My dear Lord, please appear before me, dancing with Your flute." This is not devotion. This is not devotion. People may think, "Oh, how great devotee he is, asking Kṛṣṇa to come before him dancing." That means ordering Kṛṣṇa. A devotee does not order anything or ask anything from Kṛṣṇa, but he loves only. That is the pure love. That is the teaching of Lord Caitanya. Āśliṣya vā pāda-ratāṁ pinaṣṭu mām: [Cc. Antya 20.47] "Either You embrace me or You trample down, You give me all kinds of miserable life and You break my heart, not being seen by me…" This is Caitanya Mahāprabhu's prayer in His ecstasy of Rādhārāṇī.

So that is wanted. So we should not try to see God. Then we'll be baffled. Sometimes if, trying, trying, if I baffled-I cannot see-then I'll conclude, "There is no God. If there was God, I prayed so much and He did not appear before me. Oh, this… It is all humbug." You see? So pure devotion means anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any desire. Simply one desire, that "How I shall be able to satisfy Kṛṣṇa?" That registered… Where is Mr. Singh? He was saying that "I shall do my duty, and I do not want to know whether Kṛṣṇa is pleased or not pleased." This is not bhakti. This is not bhakti. Bhakti means the bhakta's only business is to understand whether Kṛṣṇa is pleased by my activity. That is bhakta's business. But because they have no relationship with God, they are puzzled that "How I shall understand whether Kṛṣṇa is pleased or not?" They are puzzled. That answer is given by Viśvanātha Cakravartī, yasya prasādād bhagavat-prasādaḥ: ** "If you please the representative of Kṛṣṇa, guru, then He is pleased." Yasya prasādād bhagavat… Otherwise you cannot understand whether Kṛṣṇa is pleased or not. You can understand also, because if you follow the Kṛṣṇa's instructions… Kṛṣṇa says, sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]. If one is completely surrendered to Kṛṣṇa and he has no other business than to serve Him, then he can understand that "I am now… Even if I do not understand whether Kṛṣṇa is pleased or not, by the formula I can understand that because I am fully surrendered-I have no other business-then Kṛṣṇa must be pleased." That is the… And practical.

Kṛṣṇa appears in two ways. He appears as antaryāmi, the Supersoul within himself, within oneself, and He appears as the spiritual master, externally. Caitya-guru and dīkṣā-guru. Caitya-guru… As caitya-guru, as the supreme spiritual master, He is in everyone's heart. And His representative… In order to help externally the sincere person, He sends the spiritual master. Therefore the spiritual master from outside and the caitya-guru from inside, they are helping. The Supreme Personality is helping a devotee, a real, serious devotee two ways: from within, from without. The Caitanya-caritāmṛta therefore says that kṛṣṇera prakāśa, manifestation of Kṛṣṇa, a spiritual master. And Viśvanātha Cakravartī Ṭhākura says, yasya prasādād bhagavat-prasādo yasya aprasādād na gatiḥ kuto 'pi: ** "If I can satisfy my spiritual master, then I understand that Kṛṣṇa is satisfied. And if I cannot satisfy my spiritual master, then I have no other way to approach Kṛṣṇa." These songs we sing every day. So my Guru Mahārāja used to say that "Instead of seeing Kṛṣṇa, you serve so faithfully that Kṛṣṇa will see you." That should be the process. Kṛṣṇa is omnipresent. He can see you, He can understand you, what are doing. So we have to execute devotional service in such a faithful way that Kṛṣṇa will see us. Then you will be successful. "Don't try to see Kṛṣṇa. Try to become seen by Kṛṣṇa." That was my Guru Mahārāja's instruction. Cakṣur yathaiva kṛtayaiva antaḥ-param. Tasyātma-tantrasya harer ahīśituḥ parasya māyādhipater mahātmanaḥ. Evaṁ bhūtaḥ parameśvaraḥ mad-anyad astīti.

Now, Yamarāja says that "I have got a master like that." The Yamarāja has anubhūti. Therefore he describes what is the nature, characteristics, of his master. Yamarāja also does not say that "I have seen my master." But he still accepts that there is a master. "I am not all in all." Never said… In these ślokas we do not find anywhere Yamarāja says that "I have seen Him." It is very common thing. Now the government is going on. Not that everyone has seen the president or the king, but still, the government is so nicely managed that everyone knows that there is an executive head. So there is no question of this villainy that "There is no God. I do not believe in God. God is dead," or "Everyone is God." Not like that.

tasyātma-tantrasya harer ahīśituḥ
parasya māyādhipater mahātmanaḥ
prāyeṇa dūtā iha vai manoharāś
caranti tad-rūpa-guṇa-svabhāvāḥ
[SB 6.3.17]

Now, Yamarāja says that,

bhavaty evaṁ bhūta anyaṁ
parameśvara ye punar asmād
niduḥṣasya pāpinaṁ rakṣita-vāñchā
te ke tān āha tasyeti dvābhyām (?)

So the Yamadūtas inquired from Yamarāja, "Whether there is another controller than yourself?" So that he has described, that "There is supreme controller than myself." Tasyeva rūpaṁ guṇaḥ prabhāvaḥ prabhāvāya svabhāvaṁ bhakta-vatsalyādi yeṣām. So that tasyātma-tantrasya harer ahīśituḥ parasya māyādhipater mahātmanaḥ, so he is informing that "There are Viṣṇudūtas also. They are…" Viṣṇudūta means devotees, the devotee of Lord Viṣṇu. "They are also…" Just, the Yamadūtas, they are also traveling everywhere to find out… Not to find out. Everyone is sinful. "Similarly, there are Viṣṇudūtas also." That is the information. "They are also seeing, inspecting what kinds of actions we are actually performing." Prāyeṇa dūta iha vai manoharaḥ. Because the Viṣṇudūtas came to take away Ajāmila, so they were surprised, that "Who these persons, the great personalities, were there?" So now Yamarāja is explaining that "These manohara, these beautiful personalities who appeared, they are Viṣṇudūtas. Just like you are Yamadūtas, similarly, they are Viṣṇudūtas." Prāyeṇa dūtā iha vai manoharāś caranti. Caranti: "They also travel all over the universe." And what is their qualities? Tad-rūpa-guṇa-svabhāvāḥ: "Exactly looking like Viṣṇu, four hands with śaṅkha-cakra-gadā-padma, tad-rūpa." This is called liberation of possessing the similar feature of the body as Lord Viṣṇu. Tad-rūpa-guṇa-svabhāvāḥ. And their qualities are also the same. And svabhāvāḥ, and nature, character, is also the same. That is oneness. When one is liberated in his original spiritual feature, he becomes equal, just like in svarūpa, in form; guṇa, in quality; and svabhāvāḥ, characteristics, exactly like Viṣṇu. Prāyeṇa dūtā: "It is very difficult to recognize." Just like in this world also, if the president or the king comes in common dress, you cannot understand who is president, who is king and who is a common man. Similarly, in the Vaikuṇṭha world also the inhabitants of Vaikuṇṭha, they have got the same feature of the body, same qualities, and same characteristics. This is described here. Try to understand. What is that?

Revatīnandana: I'm feeling a little chilly.

Prabhupāda: Prāyeṇa dūtā iha vai manoharāś caranti tad-rūpa-guṇa-svabhāvāḥ, bhūtāni viṣṇoḥ sura-pūjitāni: "These Viṣṇudūtas, they are not only worshipable by common men, but they are worshipable by the demigods." Sura-pūjitāni. Sura means the demigods. Pūjitāni: "They are worshiped." Bhutāni viṣṇoḥ: "Those who are associates of Lord Viṣṇu…"

So there is no question of impersonalism. This oneness with God and the living entity, these are the oneness, that they attain the same quality, the same characteristics, the same feature of the body. That is oneness. Not that they have no individuality. God has got individuality and His devotees or the living entities, even though not devotees, nondevotees, everyone has got individuality. That is confirmed in the Bhagavad-gītā. Kṛṣṇa says that "I, you, and all these persons who have assembled here in the Battle of Kurukṣetra, they existed in the past, they are existing at the present moment, and they will continue to exist in the future." Now, where is the question of mixing together? They existed as they are existing now, and at the present moment they are existing as individuals, and in the past, they also existed as individuals, and the future, they will continue to exist as individuals. So there is no question of losing the individuality. That's a theory only. No living entity loses his individuality even after liberation. They try to keep mixed up with others. Just like the sunshine is a combination of molecular parts, something shining. Is it not? Similarly, brahmajyoti is combination of the individual parts and parcels of God. But without individual activity they cannot stay in the brahmajyoti for long. Because everyone wants some individual activity. Just like we are sitting together now. After some hour, every one of us will feel what is our individual… Everyone will be engaged in his individual activity. Therefore, according to Bhagavat-siddhānta, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanti [SB 10.2.32]. The individual soul who simply tries to merge into the effulgence, Brahman effulgence… That position is attained after many, many years' austerity and penances. Āruhya kṛcchreṇa. Kṛcchreṇa means with great trouble and difficulty one is elevated to that position, merging into the impersonal brahmajyoti. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. That is called paraṁ padam. But again says, patanty adhaḥ: "But they still, again they are prone to fall down." Why they fall down? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they do not care for Your lotus feet."

That has been practically experienced. In our country many many, very, very big swamis, they attain perfection and realize that he is Brahman. But after a time again comes down to this material field of worker, opening hospital, schools. So these Māyāvādī sannyāsīs, they say that the world is false. Brahma satyaṁ jagan mithyā. So if the world is false, then why they come down to open schools and colleges and hospitals? That means they could not stay in the Brahman atmosphere for want of activity. Therefore this devotional service is Brahman activity. One can stay. Without this Brahman activity, even one is elevated to the Brahman position, he falls down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. They are not very much inclined or decline practically to accept this devotional service. The Māyāvādīs, they say this devotional service, this arcana-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pāda-sevanam [SB 7.5.23]-they take it as a means to merge into the Brahman effulgence. They do not understand that this is the perpetual engagement of a devotee. Nitya-yuktā upāsate. In the Bhagavad-gītā it is said that devotees, they are eternally engaged in devotional service. Eternally means after liberation, not that after liberation the whole thing is changed. No. The process is so transcendental that the devotees, they are serving the Supreme Personality of Godhead, even when he is conditioned… A devotee is not conditioned. Even accepting he is conditioned, but his engagement in the liberation stage does not change. The same condition goes on, the same worshiping, his chanting.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]
bhūtāni viṣṇoḥ sura-pūjitāni
durdarśa-liṅgāni mahādbhutāni
rakṣanti tad-bhaktimataḥ parebhyo
mattaś ca martyān atha sarvataś ca

Very nice verse. The Yamarāja says that "These bhutāni viṣṇoḥ, viṣṇu-bhutāni, the Vaiṣṇava, the Viṣṇudūtas, they are worshiped by the demigods. Anywhere they go, they are worshiped." They are worshipable, Vaiṣṇava. As God is worshipable, similarly, the Vaiṣṇava, or the God's servant, they are also worshipable. And Kṛṣṇa says, mad bhakta-pūjābhyadhikā [SB 11.19.21]. So, "Anyone who worships My devotee, he renders devotional service better than by worshiping Me directly." So therefore He says in another…,

ācāryaṁ māṁ vijānīyāt
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ
[SB 11.17.27]

There is another version that Kṛṣṇa says… These are stated in the Śrīmad-Bhāgavatam while He was talking with Uddhava, Eleventh Canto. Just like Kṛṣṇa had talks with Arjuna, which is known as Arjuna-gītā, similarly, He had talks with Uddhava, another devotee. That is known as Uddhava-gītā. So in that Uddhava-gītā these statements are there, that ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit: "Ācārya should be known as good as God." That is confirmed in Viśvanātha Cakravartī… Sākṣād dharitvena samasta-śāstraiḥ. He also refers to the śāstra, not that he is opining by his own intellect. No. That is the speciality of learned scholars and devotees. They should immediately give evidence from the śāstra. Viśvanātha Cakravartī said that "Guru is as good as God by the verdict of the śāstra." Sākṣād dharitvena samasta-śāstraiḥ. And Kṛṣṇa says, ācāryaṁ māṁ vijānīyāt: "Ācārya should be known as good as Myself." Nāvamanyeta karhicit: "Never become disobedient to ācārya." Na martya buddhyāsūyeta: "Never be envious of the ācārya, considering him to be an ordinary person." Nāvamanyeta karhicit. Sarva-deva-mayo. By worshiping ācārya… And Bhagavad-gītā it is said, ācāryopāsanam. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. These things are there.

So these, I mean to say, assistants and associates of Viṣṇu, Viṣṇudūta, it is stated, Yamarāja says… Yamarāja is Mahājana, therefore we have to accept. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The Yamarāja says that bhūtāni viṣṇoḥ sura-pūjitāni durdarśa-liṅgāni mahādbhūtāni. Durdarśa. It is very difficult to find out them, because in our experience within this material world, perhaps only Brahmā has four hands, and Viṣṇu has four hands, and sometimes Lord Śiva has also four hands because they are biggest of all the demigods. But ordinary living entities, hardly one can find out a person with four hands. Therefore it is said here, durdarśa liṅgāni: "They are very rarely to be seen." But mahadbhūtāni: "They are wonderful." Mahādbhūtāni. Rakṣanti tad-bhaktimataḥ parebhyo. And what is their business? The business is rakṣanti tad-bhakta. "Their business is to give protection to the devotees of the Lord." Rakṣanti tad-bhakta mataḥ parebhyo. Just like Ajāmila was attacked by the Yamadūtas. Immediately they came and protected. Parebhyo. Rakṣanti tad-bhaktimataḥ parebhyo mattaś ca martyān atha sarvataś ca: "And they give protection from my jurisdiction. I may be sometimes mistaken to go to a person who is completely a devotee. Therefore they are required, 'No, you cannot come here.' " These things are stated.

viṣṇu-bhūtāni bhūtyā durdarśāni
draṣṭum apy asāṅkhyāni rūpāṇi
yeṣāṁ tāni bhakti-mata viṣṇu-bhaktān
parebhyaḥ śatrubhyaḥ martyasya

There is no use to become envious of a devotee because a devotee, a pure devotee, will always be protected by these Viṣṇudūtas as they have protected Ajamila. Parebhyo. Parebhyo, Śrīdhāra Swamijī's gives śatru, enemies. In this world, although a devotee is ajāta-śatru, he does not do anything which will create enemy, but the nature of the world is that they will become envious. Any person, he has done no wrong to you, but he is making progress-his friends and his neighbors will be envious: "Oh, this man is becoming so successful." So the nature of this world is envious, enviousness. Therefore, in the Śrīmad-Bhāgavatam, in the beginning it is said, nirmatsarāṇāṁ satām. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām: [SB 1.1.2] "This is understandable by persons who are freed from this quality of enviousness." Here is a quality in the material world. Anyone who is here, he will be envious of his… Para utkarṣa asahanam. They cannot tolerate that his friend or his brother is very much, I mean to say, advancing either material or spiritual. They cannot tolerate. This is the society. Therefore my Guru Mahārāja used to say that "This is not the place for a gentleman to live," because surrounded by envious persons, especially to the devotees. Especially when a man becomes devoted to the Lord, he creates… He does not create, but the atmosphere is such-many enemies.

Just like Prahlāda Maharaja. He was a five-years'-old boy only, child. His father became enemy because the only disqualification Prahlāda Mahārāja had, that he was a great devotee. His father became enemy, what to speak of others? Therefore Caitanya Mahāprabhu has said, taror api sahiṣṇunā. You will have many enemies, many envious persons, when you become pure devotee, but you should tolerate. Taror api sahiṣṇunā. Be tolerant just like a tree and be humble just like a grass. Tṛṇād api sunīcena taror api sahiṣṇunā. Don't be afraid of our enemies because Kṛṣṇa will protect you, but in order to stop more misunderstanding, better become tolerant, as Caitanya Mahāprabhu says that… Envious persons, automatically… Just like Caitanya Mahāprabhu's time, Śrīvāsa. Śrīvāsa was chanting Hare Kṛṣṇa mantra, and his neighborers became enemies. They wanted to insult him in so many ways. These are described in the Caitanya-caritāmṛta. So that is natural. But we should always remember that "Let there be enemies. Let there be envious persons. I will be protected by Kṛṣṇa and His associates." And even I am not so accustomed, so I should learn to tolerate.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā…

Kīrtanīyaḥ. If you want to make advancement in the chanting process, then you should be tolerant than the tree and humbler than the grass. And anyone who hasn't got any respect, give him all respect: "Oh, you are so wonderful," and go on with your business, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma…" (chuckles)

That's all. Thank you very much. (Hindi) So any other questions?

Devotee (1): The Viṣṇudūtas, they had spiritual bodies, spiritual forms. Are they traveling through all the planets or only where there are devotees?

Prabhupāda: All the planets. Everywhere there are devotees. You are thinking that only in America there are devotees? (laughter)

Devotee (1): No, I'm speaking particularly of the four-armed form described as… Particularly of those.

Prabhupāda: Yes. Viṣṇudūtas are looking exactly like Viṣṇu.

Tamāla Kṛṣṇa: Prabhupāda, don't the living entities on Brahmaloka have bodies like Lord Brahmā?

Prabhupāda: Not exactly. Brahmā is four-handed.

Tamāla Kṛṣṇa: Oh, they don't have…

Haṁsadūta: Prabhupāda, you said that when a person changes original spiritual form, just like the Viṣṇudūtas, they have their four-handed form. Does that mean that they will never rise up to the state of associating with Kṛṣṇa in two-handed form? What does it mean, "original form"?

Prabhupāda: Original form, two-handed.

Haṁsadūta: Two-handed.

Prabhupāda: Yes.

Haṁsadūta: So that four-handed form is not complete perfection of Kṛṣṇa consciousness?

Prabhupāda: No. There is perfection everywhere in the spiritual world, but it is a question of variety, taste. When you take rasagullā, don't take kachori, that does not mean kachori is not perfect. It is a question of taste. Somebody likes kachori, somebody likes rasagullā. Not that kachori is inferior to rasagullā; rasagullā is inferior to kachori.

Haṁsadūta: So that means if someone is situated in that svarūpa…

Prabhupāda: Yes. Everything is svarūpa. Everything is svarūpa.

Haṁsadūta: Suppose someone is situated as Viṣṇudūta. He may change his taste.

Prabhupāda: Why he shall change it?

Haṁsadūta: He may get a taste for associating with Kṛṣṇa.

Prabhupāda: The change is taking place in this material world. There all tastes are fixed up, rasa, eternal, eternal rasa. Every one of us has a different taste of associating with Kṛṣṇa, and that will be realized when one is liberated.

Haṁsadūta: So that's fixed already.

Prabhupāda: Yes. When you are liberated, you will understand in which way you are related with Kṛṣṇa. That is called svarūpa-siddhi. But that is attained when you are actually perfect in devotional service. Just like in our family, we enjoy different rasas. We have got one kind of relationship with wife, one kind of relationship with sons and daughters, one kind of relation with friends, one kind of relationship with servants, one kind of relationship with property. So similarly, Kṛṣṇa… The whole creation is His family, and He has got relationship in that way. So why the son will change his relationship into husband and wife?

Haṁsadūta: I see.

Prabhupāda: Yes. Because every relationship is very palatable. The gentleman, the head of the family, his relationship with wife and his relationship with servant is as much palatable. Maybe some degradation, but it is palatable. There is no question of changing. Not that "I am tasting this rasa at the present moment. Then I will get better rasas." No, that is not. Everyone thinks, "My rasa is the best." Although there is comparative gradation, but everyone thinks. These things are explained in Caitanya-caritāmṛta. Why don't you see?

Haṁsadūta: And Nectar of Devotion.

Prabhupāda: Yes. Everyone thinks, "My relationship with Kṛṣṇa is the best."

Haṁsadūta: So it's not a matter of aspiring to some…

Prabhupāda: No, there is no question of aspiring, because he is already situated in the best of relationship with Kṛṣṇa. Even the trees in Vṛndāvana, they want to serve Kṛṣṇa silently in that way, supplying fruits and flowers. That is their ānanda, everyone enjoying the supreme bliss. When Kṛṣṇa comes, takes a flower or fruit, that is their enjoyment: "Oh…"

Revatīnandana: When Kṛṣṇa doesn't come, then they are feeling separation?

Prabhupāda: Yes, certainly. That is another bliss, to feel separation from Kṛṣṇa. Everything, either you meet or you separate, the bliss is there. Crying for Kṛṣṇa is better bliss. So as there are Yamadūtas-they are arresting all the sinful persons-similarly, Viṣṇudūtas, they are always protecting the devotees. Nārāyaṇa-paraḥ sarve na kutaścana bibhyati [SB 6.17.28]. Therefore those who are devotees, they are not afraid of anything because they know confidently that "Kṛṣṇa is there." That is one of the items of śaraṇāgati. Surrender means when… Unless one is convinced that "Kṛṣṇa will give me protection," so how he can surrender? There is no question of surrender. Avaśya rakṣibe kṛṣṇa vivaśa-pālana. Bhaktivinoda Ṭhākura has said to be firmly convinced: "Then Kṛṣṇa will give me all protection." Therefore surrender is perfect. Ānukūlyasya saṅkalpaḥ prātikūlyaṁ vivarjanam. Surrender means one should simply accept favorable service to Kṛṣṇa and reject anything which is unfavorable, and then next is avaśya rakṣibe kṛṣṇa viśvasa-pālana: "And to be firmly convinced that 'Kṛṣṇa will give me all protection.' " Therefore, instead of "trying to protect myself," a devotee should always remain dependent on Kṛṣṇa. That is śaraṇāgati. And to consider oneself that "Now I am in the association of Kṛṣṇa," these are different items of śaraṇāgati. So this Kṛṣṇa consciousness movement is the best contribution to the human society. There is no comparison with this movement, any other welfare activity of the whole world. There is no comparison. Can you suggest any better welfare activities than this Kṛṣṇa consciousness, that "Here is another item which is better than Kṛṣṇa consciousness?" What is that? Who will suggest?

Haṁsadūta: Nobody.

Prabhupāda: No?

Haṁsadūta: No one.

Prabhupāda: (Hindi) There cannot be. As Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], similarly… Nanyāt: "There is no better personality or higher personality than Me," Kṛṣṇa says. Similarly, kṛṣṇa-bhakti also, in the, at the same position, there is no more higher activity than Kṛṣṇa consciousness.

Guest (1): Viṣṇu and Kṛṣṇa-dūta is same. Viṣṇu and Kṛṣṇa-dūta is same thing or…?

Prabhupāda: Yes. Guṇa-svabhāva. It is stated there. But the same means, does not mean that Viṣṇu, the associate have forgotten Viṣṇu's position. No. Although everything is there, same, still the Viṣṇudūtas know that "Viṣṇu is master; we are servant." But there are many instances in higher official circles. Let's say a high-court. All the justices are of the same caliber, but still, all the other justices accept chief justice. They are considered subordinate. Is it not? Although their position, facilities, all the same, still, the chief justice position and the other judges' position is little different. (pause) You are little bit late. We began at five-thirty. Yes. The class… We began our ārati at five, and after ārati we began class at five-thirty. So along with our temple, we shall have to construct some residential quarters for the students. And the students will remain with us. There will be no charge for their fooding or lodging. They will remain as brahmacārī and go to their schools, colleges. Is that idea all right? Not only students, anyone who will remain with us, there is no charge for boarding and lodging.

Guest (2): Kṛṣṇa consciousness leads to the Supreme.

Prabhupāda: That is the highest perfection.

Guest (2): That is… When your Divine Grace asked, I told that "Kṛṣṇa consciousness is the beginning. That leads to Kṛṣṇa-prema." Then, naturally, Kṛṣṇa-prema should be superior to Kṛṣṇa consciousness.

Prabhupāda: No superior.

Guest (2): Because that is means, and that is the end.

Prabhupāda: Just like the mango has got a different feature when it is not ripened, and the same mango, when it is ripened, it has got a different feature. That's all. The process is to the ripened stage. It is… But all the same, it is a mango. It's a mango.

Guest (2): That is what I thought of the…

Prabhupāda: Yes. It is no other thing than mango. Bhakti is always there, either in the perfectional stage or in the beginning stage. The same example: mango is mango, but unripened stage, it has got a different feature, and ripened stage has a different feature.

Devotee (2): Paripakur(?).

Prabhupāda: Paripakur.

Devotee (1): But in the ripened stage it is more succulent.

Prabhupāda: Sometimes unripened stage also, it is very palatable. So many are charged(?). (laughter) You see? It is so nice, mango is so nice, either ripened or unripened, it is always good. And that goodness may be tasted by different types of men. But mango is always good. Mango is mango, phala ka rāja, "King of all fruits." So devotional service is king of all processes of God realization. That is its position always, either ripened or unripe. It doesn't matter.

Devotee (1): This mango you can taste both ways, both in the beginning and in the end.

Prabhupāda: That is maybe your taste, but others may… (laughter)

Devotee (1): I mean if Kṛṣṇa consciousness leads to Kṛṣṇa-prema, then it must, must be a different enjoyment, superior…

Prabhupāda: Generally Kṛṣṇa-prema is the highest stage.

Guest (2): Is it right to say that Kṛṣṇa-prema is the perfection of Kṛṣṇa consciousness?

Prabhupāda: Perfect is always. That is the highest stage. That we cannot relish. Just… All the rasas in relationship with Kṛṣṇa is perfect. But according to different devotees' taste… That I already told. Everyone says, "My relationship with Kṛṣṇa is the best." Everyone thinks. But it is for the outsider to consider that "This stage, conjugal love, this is better than the Kṛṣṇa's relationship with His servants or with the trees and…" That is our calculation. But in the Kṛṣṇa field… That is called Absolute. Every taste is as good than the other. That is oneness, Absolute.

Haṁsadūta: So Prabhupāda, a neophyte devotee, he may think it might be very nice to be Kṛṣṇa's friend, but he may actually be a blade of grass and he'll be fully satisfied when he comes to that stage.

Prabhupāda: No. If he thinks like that, then he should cultivate that knowledge in that way. Yes. That is described in The Nectar of Devotion and Teachings of Lord Caitanya.

Haṁsadūta: But that may not be his actual position. It may be something else.

Prabhupāda: No. But when, at the time of devotional service, if such impetuses come, that means he has got such relation. It is to be developed. That's all. That means the actual relationship with Kṛṣṇa is coming out gradually. It is being developed. So one has to develop it, following the footsteps of the Kṛṣṇa's friends in Vṛndāvana. These are described here. Yes. Not directly. No. You cannot say that "I have become Sudāmā." No. You have to follow the footsteps of Sudāmā. "I have become mother Yaśodā." No. You have to follow the footsteps of mother Yaśodā. That is real position. And as soon as you say, "I am Yaśodā. I am Su…," then it is as good as the Māyāvādīs say, "I am God." You see? So dāsa-dāsānudāsa. That process should be followed.

Devotee (2): Dāsa-dāsānudāsa.

Haṁsadūta: Suppose someone is satisfied simply being related with the spiritual master.

Prabhupāda: That is everyone's business. Everyone's business. That is not a particular taste. That is the duty of all devotees.

Revatīnandana: Śrīla Prabhupāda, you are like Rādhā-Kṛṣṇa-dūta. You are a devotee of Rādhā-Kṛṣṇa.

Prabhupāda: I am not Rādhā-Kṛṣṇa-dūta. My Guru Mahārāja is Rādhā-Kṛṣṇa…

Revatīnandana: Well, we would say that you were.

Prabhupāda: No, no, no. My Guru Mahārāja is Rādhā-Kṛṣṇa-dūta. I am simply trying to carry his order. That's all. I am not Rādhā-Kṛṣṇa-dūta.

Revatīnandana: But we have become your followers.

Prabhupāda: That is your duty. Dāsānudāsa. That is the process.

Revatīnandana: Somebody else might become a follower of a devotee of Lakṣmī-Nārāyaṇa.

Prabhupāda: It is not that I am directly connected with Kṛṣṇa or Viṣṇu. I am directly connected with my spiritual master, and my business is to carry out his order. That's all. If I can do that well, that is my purpose. That's all.

Revatīnandana: But if somebody else may become, say, a devotee of Lakṣmī-Nārāyaṇa, then is it to be understood that he, then, because he has become devotee of a follower of Lakṣmī-Nārāyaṇa, he may come to associate with Lakṣmī-Nārāyaṇa?

Prabhupāda: No, no. It is not that. A devotee is not particular follower of Lakṣmī-Nārāyaṇa, not of Kṛṣṇa. One who is pure devotee, he knows both the line is as perfect. He may be, a spiritual master is devotee of Rādhā-Kṛṣṇa, but his disciple may be a devotee of Lakṣmī-Nārāyaṇa. It does not hamper. It does not matter, because They are the same. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. They are all one. When we say "Kṛṣṇa," He includes everyone-Rāma, Nārāyaṇa, Viṣṇu, everyone. So let us… (end)

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Śrīmad-Bhāgavatam 6.3.18

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Gorakhpur, February 11, 1971

Prabhupāda: …rakṣanti tad-bhaktimataḥ parebhyo mattaś ca martyān atha sarvataś ca [SB 6.3.18]. So invisible Viṣṇudūtas, they are always traveling. Just like Viṣṇu, Lord Viṣṇu, the Supreme Personality of Godhead. He is all-pervading, He is everywhere, but our present eyes cannot see Him, material eyes. Just like we cannot see even the living entity when he is passing through this body, leaving this body aside, very small. We cannot see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By the dint of your…, by the strength of your senses, the present material senses, it is not possible to appreciate śrī-kṛṣṇa-nāmādi. Beginning from Kṛṣṇa's holy name. (dog barking) (aside:) Where is this dog? No, your dog. Your dog? This is your dog?

Guest: No no no.

Prabhupāda: Why is barking? So invisible Viṣṇudūtas, they are always everywhere. Just like police constables, Yamadūtas are there, and Viṣṇudūtas are there. Civil guard and the police constables, both are there. So Yamadūtas' business is to arrest the sinful. That is their… Here everyone is sinful. Nobody is free from sin. That is the position of this material world. So Yamadūtas are searching or taking away. Just after leaving this body, one is taken away by Yamadūta to the place of Yamadūta. There is a planet described in the Śrīmad-Bhāgavatam. So those who are very sinful, they are dragged through hot desert. They cannot… They fall down. Such persons fall down, but still, he is dragged through the desert. These descriptions are there. Sometimes we feel like that. So there is a planet. So sinful persons are arrested and taken to Yamadūtas. Similarly, Viṣṇudūtas are there. Bhūtāni viṣṇoḥ sura-pūjitāni. Sura means demigod. The residents of the higher planets, they also respect, show their obeisances, respectful obeisances, to these assistants of…, Viṣṇudūtas, sura-pūjitāni. Durdarśa-liṅgāni. Durdarśa, very rarely seen. Because the Ajāmila was practically the only case who was taken from the clutches of the Yamadūta. Otherwise there is no need of their coming. But there are still devotees. Just like Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] "After leaving this body they do not come again to take birth in this material world, but they come to Me." So those who are eligible to go back to Godhead, they are taken by Viṣṇudūta as guides. But durdarśa-liṅgāni, they are very rarely to be seen because directly going to Vaikuṇṭha after leaving this body, such persons are also very rare. Durdarśa-liṅgāni mahādbhutāni. Adbhuta, wonderful. Certainly they must be wonderful because they are spiritual body-four hands, with different weapons, just like Viṣṇu.

So such things are not visible within this material world. Therefore mahādbhutāni, very wonderful. Mahādbhutāni rakṣanti. What is their business? They give protection to the devotees. Rakṣanti tad-bhaktimataḥ parebhyaḥ. Bhaktimataḥ. Those who are engaged in devotional service, they are protected from parebhyaḥ. Parebhyaḥ. means the enemies of the devotees. The devotees of the Lord are always protected by these Viṣṇudūtas, who are almost as powerful as Viṣṇu. And they give protection to the devotees of the Lord, mad-bhaktaḥ, tad-bhaktamataḥ, who are following the principles of devotional service, parebhyaḥ. How they are protected? First they are protected from the hands of the enemies. Because there are many enemies. Don't think that because one has become Kṛṣṇa conscious there will be no enemy. Of course, Kṛṣṇa conscious person is always ajāta-śatru. There cannot be any enemy. There cannot be enemy in this sense-that no enemy can do any harm to them. Because they are always protected, no enemy can harm to them. Ajāta-śatru. As Kṛṣṇa is ajāta-śatru, no enemy can harm to Him, there are śatrus or enemies of Kṛṣṇa, as you will read from the Kṛṣṇa … Thousands and thousands of the demons, from the very beginning of His birth there are enemies. When Kṛṣṇa is born… (aside:) Don't meditate. Just hear. These are important things. Kṛṣṇa, as soon as He is born, there is enemy present, Kaṁsa. As soon as He is grown little, two months, three months, there is enemy-Pūtanā, Agha, Baka. So even God, Kṛṣṇa, has got enemies, so why not of the devotees? The devotees' enemy… Just like Hiraṇyakaśipu. He is enemy of his son, five-years-old son. So you don't think that because one has become Kṛṣṇa conscious, he has no enemy. Don't judge in that way: "Oh, he is Kṛṣṇa conscious. Why there is enemy? Why somebody criticizes him? Why one finds fault with him? Then he is not kṛṣṇa-bhakta." The enemies will do that. That is enemies' business. Even Kṛṣṇa has enemy; why not the… Just like Jesus Christ, he had enemies. He was killed by the enemies. Sometimes it so happened. Haridāsa Ṭhākura had enemies. So enemies there will be. Because he has got enemy, therefore it is not that he is kṛṣṇa-bhakta. He is kṛṣṇa-bhakta, even having his enemies, just like Kṛṣṇa, despite having enemies, is Kṛṣṇa. But the difference is that Kṛṣṇa or Kṛṣṇa's bhakta will never be defeated by the enemies. That is the distinction. Enemies may have, but he will never be defeated. God or God's devotee cannot be defeated by the enemies. Otherwise Kṛṣṇa's declaration will be false. He says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31].

Here it is also stated that rakṣanti. Rakṣanti. Rakṣanti means protect. What is the business? The rakṣanti. From where? Parebhyaḥ, from the hands of the enemies. Kṛṣṇa is able. He is the Supreme Personality of Godhead. He can protect Himself. Just like when Kṛṣṇa was a child on the lap of His mother, the Pūtanā came to attack by policy to poison the child. But Kṛṣṇa was so able that He agreed to suck the breast of the Pūtanā smeared with poison. But we should not imitate that. Unconsciously, somebody gives poison. That is… Kṛṣṇa protects. But we should not imitate. Kṛṣṇa can eat any amount of poison. Even Kṛṣṇa's greatest devotee, Lord Śiva, he can also drink any amount of poison. But the rascals, fools, they think that "Lord Śiva smokes gāñjā and he can drink the ocean of poison. So let us also try to follow the footsteps of Lord Śiva by smoking gāñjā." They cannot follow the footsteps of Lord Śiva that he is the greatest devotee, always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa. That is not their business, to follow. But they are very much eager to follow the footsteps of Lord Śiva for smoking gāñjā. But they do not know that Śiva, Lord Śiva, can drink an ocean of poison and he can keep it just here. He does not allow it go to the stomach. That is his power. He cannot… He does not allow the poison. Therefore His another name is Nīlakaṇṭha, Nīlakaṇṭha, Nīlakaṇṭha, because he keeps the poison here, kaṇṭha. It is called? Throat. Because he keeps the poison just on the door of the throat, he does not… That is Lord Śiva. Just like there are many fools who try to imitate Kṛṣṇa for performing the rāsa-līlā with women. But they cannot imitate Kṛṣṇa for killing Pūtanā, Aghāsura, Bakāsura, or lifting the Govardhana. That they do not follow. That is very difficult for them. The rascals, they take easily.

(aside:) So you can go and lie down. Why you are sitting? This is not good. You don't have sufficient sleep from ten to four? Is not sufficient? Why you do like this? Whole day and night, whenever you sit down. What is this? Every one of you more or less. What is the reason?

Yamunā: Inattentive.

Prabhupāda: Inattentive means like this? No. Unless one is tired or had no sufficient sleep, one cannot do like that. Not inattentiveness.

Gurudāsa: Not enough sleep.

Prabhupāda: Enough sleep. That means you require twenty-four hours sleep. Out of that, if you sleep for ten hours, that is not sufficient. Your business is to sleep only. So ten hours' or eight hours' sleep is not sufficient. Kumbhakarṇa. Kumbhakarṇa. Just like he was sleeping six months.

Tamāla Kṛṣṇa: Hibernation.

Prabhupāda: (chuckling) Six months. We are also sleeping six months in a year because we sleep, generally, ten to twelve hours. So if you half day, means half year. We are also all Kumbhakarṇas. Anyone who sleeps more than six or seven hours, he is a Kumbhakarṇa. Kumbhakarṇa was the brother of Rāvaṇa. He was sleeping six months, and six months he was awake. That means anyone who sleeps half the, out of twenty-four hours, anyone, if he sleeps twelve hours, he's a Kumbhakarṇa. So at least I think that one should not sleep more than seven hours utmost. That is sufficient, sufficient, seven hours. So you can sleep six hours at night and one hour to rest in daytime. That is sufficient. But if you sleep more than that, then you are Kumbhakarṇa. You should adjust things. Nidrāhāra-vihārakādi-vijitau. That's the Gosvāmins.

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau **

So we are followers, Rūpānuga. We are followers of the Gosvāmins. So their behavior, saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau. The whole time, twenty-four hours, was used in Kṛṣṇa consciousness by chanting Hare Kṛṣṇa mantra regularly on fixed up, big beads. So we have reduced that to sixteen. But they were chanting… Haridāsa Ṭhākura was chanting four times sixty-four. That means… Three times sixty-four. So three times sixty-four means?

Tamāla Kṛṣṇa: One hundred and ninety-two.

Prabhupāda: One hundred and ninety-two rounds. And we are giving you only for sixteen rounds. We don't ask you to imitate Haridāsa Ṭhākura. But saṅkhyā-pūrvaka… He would not sleep or he would not eat unless he has finished his 192 rounds. Saṅkhyā-pūrvaka-nāma-gāna… And nāma-gāna and natibhiḥ. Raghunātha dāsa Gosvāmī was offering obeisances round the Rādhā-kuṇḍa, whole, that "So many times I shall fall down." He was falling down. Still there are many devotees, they do that. You fall down, daṇḍavat. Then, from the point where your head is touching, you just have a line. Again stand there and fall down. Again stand there and fall down. Huh?

Devotee (1): He would circumambulate?

Prabhupāda: Yes. Just see how much good exercise it is. Huh? Just like I fall down in this way, flat. Then I make a line. And I stand again in that line; again fall down. Make a line. Again that line. In this way, round. Tapasya. This is called tapasya, austerity. We should not take very leniently that we are going back to Godhead. Of course, there is so many concession for the… But at the same time, we should be very much aware of the responsibility that we have decided to go back to Godhead after leaving this body, so we have to perform some austerities. The austerity in our Gauḍīya-sampradāya is very simple: following the four principles, restriction, avoiding the offenses, and chanting regular beads. That's all. And hearing. Chanting and hearing, both things. Not only chanting; we have to hear Śrīmad-Bhāgavatam. In this way we should engage twenty-four hours' business. Hear and chanting… When you speak, when you go to a lecture for preaching, that is also chanting, when you speak. And automatically there is hearing. If you chant, there is hearing also. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. There is memorizing also. Unless you memorize all the conclusions of Śrīmad-Bhāgavatam, Bhagavad-gītā, you cannot speak. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam. Arcanam, this is arcanam. Vandanam, offering prayers. Hare Kṛṣṇa is also prayer. Hare Kṛṣṇa Hare Kṛṣṇa: "O Kṛṣṇa, O the energy of Kṛṣṇa, please engage me in Your service." This Hare Kṛṣṇa is simply prayer. So śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam. Always remain engaged as servant, dāsyam. Sakhyam, always think that Kṛṣṇa is your best friend, ātma-nivedanam, and dedicating everything to Kṛṣṇa. This is our process. And we have to be utilized under these processes twenty-four hours. Out of that, because we have got this body, it requires eating, sleeping, mating.

So the arrangement is there. Eating is there; sleeping is there; mating is there; defending is there-but not excessively. Nāma-gāna… Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau nidrāhāra-vihārakādi-vijitau **. The very word is used, vijita. You should not be conquered by them. Eating, sleeping, mating, defending required, but you should not be conquered by them. You shall conquer them. The māyā is forcing me that "You sleep twenty-four hours." But I have to conquer māyā: "No. I shall not sleep more than seven hours." That is your business. If I ask, if you say, "I don't know," that is not the answer. You have to… And how this māyā can be conquered? That is also said. Mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "Anyone who is fully surrendered, he can conquer the māyā." Just like Haridāsa Ṭhākura conquered māyā. She came at dead of night, beautifully dressed, very young girl, and offered herself. But he conquered. "Yes, I shall do. I shall enjoy with you. Please sit down. Let me finish my regular chanting process. Then we shall enjoy." So he conquered māyā. Māyā could not conquer.

So these are the instances. And if we fall flat to be conquered by the māyā, then… We have to struggle. This is also another struggle for existence. As the materialists, they are also struggling for existence for a few days or few years only, our struggle is not for few days or few years, but eternally. The same struggle is there. Their process is different, our process is different. So we should be always conscious of our responsibility that… That will help us. We must stay awake. Uttiṣṭhata. Always remain awakened. So regular, seven hours sleep is sufficient. Why it should be more than that? What is the cause? Another cause may be that if we eat more, then sleep more. So in order to reduce the sleeping process, the eating process should be reduced. You can take, make… I…, you fast one day, don't take anything, you will see that there will be less sleep. Is it not? Yes.

Devotee (2): I generally find that the first day of a fast I sleep. Second day I feel a little more…

Prabhupāda: Then you continue fasting?

Devotee (2): Yes. For example, last night I ate very heavily, but this morning, now I'm awake. I'm staying awake.

Prabhupāda: Why you eat heavily?

Devotee (2): I'm saying that incidentally, I ate heavily, and this morning I am not falling asleep.

Prabhupāda: So anyway, that you have to adjust, all of you, that "How I shall not sleep more than seven hours." Six hours, from ten to four, that is six hours, complete. And one hour during daytime. Then no more sleeping unless you are sick. But why you young boys and girls, why should you fall sick? There is no question of falling sick. You have got your now blood running on. You are not old. Your stomach is working nice. So you should adjust. For a devotee, to reduce this is the process, this āhāra-nidrā-bhaya-maithunam. Eating, sleeping, mating and defending, they should be reduced, and come to the point, no sleeping, no eating. That is not possible. But spirit soul, when one… Just like Raghunātha dāsa Gosvāmī. He came to that point, no sleeping, no eating. All the Gosvāmīs, they were not sleeping more than two hours. So why about Gosvāmīs? Even big karmīs, like Subash Bose, Gandhi, they were also not sleeping. I heard that Napoleon Bonaparte, he was not sleeping. He was sleeping… When he was passing from one warfield to another, on his horse he slept. That's all. He never went to the bedroom for sleeping. Gandhi used to do that. He would sleep when he was passing from one station, one… In the motorcar he would sleep. Then again he will begin work.

Devotee (1): Sometimes you sleep only for five minutes. Only for five minutes.

Tamāla Kṛṣṇa: Can we do that?

Prabhupāda: Yes. But Gandhi was very regular in his eating. He would take simply a cup of goat's milk and few peanuts and some day one or two cāpāṭis. Otherwise he will not take anything. And some oranges.

Devotee (2): I heard he used to take raw…

Prabhupāda: Huh?

Devotee (2): A root. A particular root which has a…

Prabhupāda: That is for blood pressure medicine. Blood pressure medicine. That is different thing. But he was eating very little. His secretaries, his grandson and granddaughter-in-law and some other girls, they were assisting. So he would, even in the jail… Government, when imprisoned him, he will take his goat. A great politician-he would not accept government supplied food. Goat must be milked before him, and the milk is made hot and given to him. He would not allow any other food. Then he will starve. He will fast. So government was obliged to give him whatever he wanted as his food. So Gandhi was not sleeping very much. Even ordinary, Subash Bose, he was not sleeping very much. And Napoleon Bonaparte, he also was not sleeping very much. So there were many instances, even the karmī. That means when one is engaged in some serious business, he sleeps less. When I was in your country and was not attacked by the heart, so at night I was taping, and I was taping still two tapes. Two tapes. Therefore I was able to write so many books. Yes.

So one should be engaged in serious business; then sleeping will be less. If there is no…, if we become lazy, if we have no sufficient engagement, then sleeping will come. And if no sufficient engagement, but sufficient eating, then the next result is sleeping. So we have to adjust things. We should not sleep more than seven hours. Six hours at night and one hour, that is sufficient. From medical point of view, they say six hours sleeping is sufficient, six hours. So suppose if we sleep seven to eight hours, one hour more, then out of twenty-four hours we sleep eight hours. Then sixteen hours. And chanting, two hours. Ten hours. And for taking bath and dressing, another two hours. Then eight hours and four hours, twelve hours. So…

Devotee (1): Then eating.

Prabhupāda: No. I have taken that: two hours for taking bath and eating, and eight hours for sleeping-ten hours. And two hours for chanting-twelve hours. And still we have got twelve hours for Kṛṣṇa's service. Is there any mistake? Just calculate. Why there should be, "Oh, I work so hard. I have no… Therefore I am sleeping more," to find out an excuse. "I was dysentery." Why you dysentery? Why there should be dysentery unless you eat more? This way, personally we have to adjust things, not that by dictation or by rules and regulations. Personal affairs cannot be adjusted by rules and regulation. It can be adjusted by oneself. And then everything will be all right.

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
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rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau **

They save time in this way, and rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau, be jolly in the service of Rādhā-Kṛṣṇa, bhajanānanda. That should be the basis of jolly, jollyness. And this should be adjusted or minimized according to… Our real pleasure should be in bhajanānandena. Rādhā-kṛṣṇa-padāravinda-bhajanānandena. In this way we have taken very serious job. In this life we want to finish this material existence for good. That should be the responsibility, that "We are going to finish this material existence for good. No more coming." Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you take responsibility in that way, then everything will be adjusted. Serious. My Guru Mahārāja used to say like that, that "Finish this business in this life. Don't delay for the next life." He was telling also that "Don't give me trouble again to come here to deliver you." That is the responsibility of spiritual master. Spiritual master responsibility is to take the disciple to Kṛṣṇa, until he is able to do, to help him, to help him, to help him. That is the verdict of the śāstras. Just like Bilvamaṅgala Ṭhākura. His spiritual master delivered him, taking the shape of a prostitute. So these stories are there.

We have to take responsibility. The first thing is that we have taken very, very responsible task, to finish this so-called lording over this material nature. The material life means everyone is trying to lord over the material nature, bhoga. And we cannot do that. That is not possible. Therefore we are in trouble. This very mentality, that "I shall lord it over…" Everyone in the material world… And so long this, "I shall serve Kṛṣṇa, not lord it over…" Just the opposite. This is material mentality: "I shall lord it over." The whole world is struggling. Everyone is thinking, "I will lord it over. I shall be over everyone. My votes shall be the largest number. I shall become…" And our business is not to lord it over but to serve Kṛṣṇa.

So the Viṣṇudūta… We have to become Viṣṇudūtas. Our preachers are Viṣṇudūtas, just to give protection to any person who is slightly inclined to worship the Supreme Personality of Godhead. That is pañcarātra-vidhi. We shall give all help, all assistance, to such persons. That is our business. It is not sleeping business, it is not lazying business. We should be always active. We shall always make plan, think how to protect this miserable condition of the material… They cannot understand. They are fools. They are rascals. So you have to give them knowledge. You have to give them help. That is missionary activity. Missionary activity is not laziness or sleeping. My Guru Mahārāja used to say that prāṇa āche yāra sei hetu pracāra, that "I have got some dozens of disciples, and I have got a temple, and people are contributing. Now I have got good arrangement for eating and sleeping. Now I am perfect. Because I am getting some food without any work, and honor, then I am perfect." This is not the mentality. Prāṇa āche yāra. You must be engaged continually for these missionary activity. The Gauḍīya Mission has failed in preaching work because they adopted this principle. As soon as they got a little shelter under the name of Maṭha, or temple, and a few dozen of…, not few dozen, one dozen, then he is settled up there. Now he is bhajana, "Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa," showing that he is very great chanter. And what is your preaching? Lord Caitanya ordered you pṛthivīte āche yata nagarādi. Why don't you go? How you are Indian?

Therefore my Guru Mahārāja condemned this policy. Mana tumi kisera vaiṣṇava: "What kind of Vaiṣṇava you are?" Pratiṣṭhāra tare nirjanera ghare: "And simply for cheap popularity, 'Oh, he is a Vaiṣṇava. He is chanting. All right.' " Pratiṣṭhāra tare nirjanera ghare tava hari…, nirjanera ghare. No botheration, because if there is no preaching, there is no botheration. You can sit down and show people, "I have now become a very liberated soul," and chant and meditate. That means sleeping. This sort of business is condemned by my Guru Mahārāja. Pratiṣṭhāra tare nirjanera ghare tava hari-nāma kevala. This is simply cheating. He did not approve this kind of business. He did not approve. He wanted to see that everyone is engaged in preaching work, some sort of preaching work, either indoor or outdoor. When you are indoor you have to be busy writing articles for a magazine and proofread and so many things indoors. And outdoors you have to go door to door, make them members, make them interested in this movement, collect money for expenses, outdoor. Preaching, you have to meet opposing elements. So many will criticize, so many will attack. Nityānanda Prabhu was hurt personally, but still, outdoor. This is missionary work, not that "Whenever I find some opportunity, go to some solitary place and sleep." This is not missionary life.

So we should adjust things, not that "All right, it is going on. That's all." You have got very responsible business, this Kṛṣṇa consciousness. It is genuine, it is authorized, and Lord Caitanya wants us to do it all over the world. The things should be adjusted and keep us always alive to our self responsibility. That is missionary life, not to give away. (aside:) So it is working?

So I think we should now… Six-thirty, yes. You can have kīrtana, another kīrtana. Our business is very responsible.

Tamāla Kṛṣṇa: What song do you want us to sing, Prabhupāda? (end)

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Śrīmad-Bhāgavatam 6.3.18-19

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Gorakhpur, February 12, 1971

Prabhupāda:

bhūtāni viṣṇoḥ sura-pūjitāni
durdarśa-liṅgāni mahādbhutāni
rakṣanti tad-bhaktimataḥ parebhyo
mattaś ca martyān atha sarvataś ca
[SB 6.3.18]

So the devotees are protected by the Viṣṇudūta always, constantly. They are invisibly wandering all over the universe. We may see or not see because we cannot see spiritual body with these material eyes. So even we do not see, the Viṣṇudūta is always protecting the devotees from the enemies.

As I have explained yesterday, devotees will have enemies. Kṛṣṇa had enemies. This world is such, envious. Ordinarily, they are envious. The whole world is full of enviousness. Even the greatest personalities like Indra, he is also envious. If somebody is undergoing great austerities, thus Indra becomes envious. Just like Viśvāmitra. Viśvāmitra was meditating by the yoga process. Immediately Indra became disturbed: "Oh, this man is practicing so much severe austerities. He may capture my post some day. So this man must be curbed down immediately." Just like in political party, everyone is thinking, "Oh, this man is becoming greater than me. So he should be curbed down; he should be checked. Otherwise, some day he may occupy my ministership." This is the position of the world. Everyone is envious. So the devotees have enemies. But the Viṣṇudūta protects, as Kṛṣṇa says, that kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31], "My dear Arjuna, you can declare on My behalf that a devotee will never be… A pure devotee…" Always remember-a pure devotee. Devotee means a pure devotee. Contaminated devotee is different. Dvidha(?)-bhakta and śuddha-bhakta. Those who are contaminated with material desires, with fruitive activities and mental speculation, they are contaminated devotees. They are not pure devotees. Pure devotees means anyābhilāṣitā-śūnyam [Brs. 1.1.11], no material desires, no action and fruitive activities, no mental speculation. So he is pure devotee. So that pure devotee in transcendental position is always protected by the Lord. And His Viṣṇudūta is wandering everywhere. Just like Ajāmila. As soon as he was arrested by the Yamadūtas, immediately they approached. So as there are different police department, military police department, civil police department, similarly, there is transcendental police department. Don't be afraid. Yes, here it is stated. So simply we have to be sincere devotee, and all protection will be given by Kṛṣṇa.

So rakṣanti bhakti, tad-bhaktimataḥ parebhyo mattaś ca. Now, Yamarāja says mattaś ca. Not only from the enemies, but mattaḥ means "my men," the Yamadūtas. Because they were surprised. The Yamadūtas were surprised: "How is that? Some four-handed, very good-looking persons came and checked our duty." So therefore Yamarāja said that "The devotees are protected from the Yamadūtas by the men of Yamarāja." Mattaś ca, martyān atha sarvataś ca. Therefore a devotee has nothing to fear. He is protected from the attack of enemies, from the attack of Yamadūtas. How is that? There are many hundreds and thousands of instances-Prahlāda Mahārāja, Haridāsa Ṭhākura... But don't think that a devotee will not have enemies. A devotee may have anything. Oh, he may be attacked by enemies. He may be attacked with severe type of diseases and so many things. But he will be protected. That is the difference between a devotee and a nondevotee. A nondevotee is neglected. That is stated by Prahlāda Mahārāja, that people may discover so many antibiotics or antiseptics for giving protection, or "anti-" measures, but unless he is given protection by Kṛṣṇa, all those "anti-" devices will not protect, help him. That is certain. Therefore we should take protection only of Kṛṣṇa. Otherwise our all protective measures will fail. Rāvaṇa..., when Rāvaṇa was attacked by Rāmacandra... He was a great devotee of Lord Śiva, so he began to pray. Because life and death question, he was praying to Lord Śiva, "Please save me. I have served you so much." Rāvaṇa was so great devotee of Lord Śiva that he sometimes cut his head and offered to Lord Śiva. So... And Śiva was thinking very deeply what to do. And Pārvatī was requesting that "Your, such a great devotee, he is in danger, and he is asking your help, and you are sitting idly? You are doing nothing? How is that?" Lord Śiva replied that "It is not possible to protect him. It is not possible for me." So as a woman, sympathetic, she came out and that "If you cannot protect, then I shall go and protect Rāvaṇa." But she also could not protect. Therefore there is a... It is a verse, māre kṛṣṇa rākhe ke: "If Kṛṣṇa desires to kill somebody, nobody can protect." And rākhe kṛṣṇa māre ke: "And if Kṛṣṇa protects somebody, nobody can kill." This is the process. Mattaś ca martyān atha sarvataś ca.

Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Now, the Yamadūtas may be in doubt, that "You are Dharmarāja. You are the protector of all religious principles. You are entrusted. So how your business can be interfered by the Viṣṇudūtas?" So Yamarāja is explaining what is real dharma. This is very important. Dharmaṁ tu sākṣād bhagavat-praṇītam. (aside:) You can take sleep over here(?). Don't be inattentive. Better sleep. Dharmaṁ tu sākṣād bhagavat-praṇītaṁ na vai vidur ṛṣayo nāpi devāḥ [SB 6.3.19]. Dharma means... This is authority. Yamarāja is authority. What is dharma? What is religion? Now, he says-he is authority-"Dharma means what is enacted by the Supreme Personality of Godhead. That is dharma." Dharmaṁ tu sākṣād bhagavat-praṇītaṁ na vai vidur ṛṣayaḥ: "The essence of dharma is not known even to the great sages." Na vai vidur ṛṣayo nāpi devāḥ: "Not by the demigods." Now, the authority, Dharmarāja, says that dharma cannot be manufactured by anybody, even great sages or demigods. But nowadays everyone is manufacturing a dharma, and the so-called rascals, they are supporting that "As many opinions there are, all of them are good." Yata mata tata patha. That is the preaching of the Ramakrishna Mission, that "Anyone can manufacture his own. It is personal." Is it not? And I have seen in your country also this, the same opinion he gave, that "Everyone has got his personal religion." And there is the hippies also. They are against any organized religion. These things are going on.

But here, we see, dharma means... Of course, it is a fact that you cannot make an organized religion by your concoction. So actually those who are religious, they have no difference, opinion, because religion means enacted by God. God is one. So not that God makes one kind of religion for one kind of person and another kind of religion for another person. Real dharma is, as the Supreme Personality of Godhead says, that "Don't manufacture your own religion. Simply surrender unto Me, the one God." That is dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Whatever the Supreme Personality says, "This is dharma," that is dharma. The same example, as I have given: law means which is enacted by the king or the government. You cannot manufacture laws by your whims. That is not possible. No, what to speak of you, here it is said, "Even great sages like Vyāsadeva, Nārada, they cannot also manufacture religion. And what to speak of the ordinary devas?" The Brahmā... Brahmā is the topmost of all the demigods. He cannot also manufacture religion. Nobody can. Here it is stated.

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ
[SB 6.3.19]

So when such great personalities... Na siddha-mukhyāḥ. Siddha-mukhyāḥ means the... There is a Siddhaloka. They are all yogis. They have got all the eight kinds of yogic perfection, Siddhaloka. Therefore they are called siddhas. They have got all the siddhis-bhukti, mukti, siddhi. Siddhi means perfection. So far as material world is concerned, a siddha can have anything he desires. Therefore Kṛṣṇa is called Yogeśvara. By yogic power one can have anything he desires. But that is not possible in this material world, but people try to achieve as far as possible these yogic powers. They are called eight kinds of siddhis, perfection. So there is a planet which is called Siddhaloka. So here it is meant, siddha-mukhyāḥ. Mukhya means the chief of the siddhas. They also cannot manufacture religion. Although they have got all the perfections of material existence, still, they cannot. Now, in this world, just like in Christian religion also... Because in... What is that king? John? He did not like that one man cannot marry more than once. He started the Protestant religion. Is it not?

Devotee (1): King Henry, he did it.

Prabhupāda: That means because... Or whatever it may be, he thought "Because I am king, I can start a religion." So that is not possible. Dharmaṁ tu sākṣād bhagavat-praṇītaṁ na vai vidur ṛṣayo nāpi devāḥ, na siddha-mukhyā asurā manuṣyāḥ [SB 6.3.19]. (aside:) If somebody dozes, it gives me too much pain. And I asked you to go and sleep. It disturbs me, too much disturbs me. I tell you frankly. When I speak or when I speak if somebody dozes, better not to sit. Sleep twenty-four hours, but don't make show like that: "I am sitting here and dozing." This is very much disturbing to me. Better frankly sleep. Why this should be? I do not know. What is the reason? You don't have full sleep? And if you don't have sleep, then extend. You make it eight o'clock. But sleep sufficiently. If six hours', seven hours' sleep is not sufficient, sleep thirteen hours, fourteen hours. But don't make dozing like this.

So Yamarāja says, "My dear boys, that…" (reads commentary:) Tam eva dharmam ity aha etavani na ca pramāṇaṁ vaktavyam drstatyady aha nama-sarana iti yenaiva kevalayam sakrd ity aditena.(?) So Yamarāja says that "Nobody can manufacture, even the great sages or demigods, or the chief of the siddhas, who have attained all kinds of perfections, and what to speak of others?" This is very important verse, that any manufactured religion, that is not religion. That is not… The principle of religion is our relationship with God. In any religion where is no such conception, that is not religion. This is bhāgavata-dharma, direct relationship with Kṛṣṇa or the Supreme Personality. This Kṛṣṇa consciousness is specially teaching this, I mean to say, fact, direct relationship with Kṛṣṇa. Na siddha-mukhyā asurāḥ, asurā manuṣyāḥ. Asurāḥ means they are also very powerful, but almost atheists. Just like in the modern world there are many powerful men and materially advanced, many powerful men. But because they are godless-they have no sense of God-they are called asuras. The example is Rāvaṇa, Hiraṇyakaśipu. And manuṣyāḥ, manuṣyāḥ, ordinary men. So everyone is described here, that nobody can. You cannot say, "If the asuras cannot, then the demigods can, or the human society can, or the siddhas can." No. Everybody is denied, that "Nobody can manufacture the principles of religion." Kuto nu vidyādhara-cāraṇādayaḥ. There is a planet which is inhabited by the Vidyādharas and Cāraṇas. They are very expert in singing. Vidyādhara-cāraṇādayaḥ.

Then he says… Then who knows the secret of religion? He describes: svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. Just like there are entrusted bodies in every department, in every state, similarly, Kṛṣṇa, or the Supreme Personality of Godhead, He has got also several very faithful or confidential, confidential authorities who can speak about religion. Therefore paramparā system is so necessary, disciplic succession. Kṛṣṇa has got direct confidential servants. They know what is religion. Therefore it is said, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If we are puzzled about the principles of religion, then we must follow the mahājanas. Mahājana. These mahājanas are described here. Who is mahājana? Svayambhū. Svayambhū means Brahmā. Svayambhū. He is called Svayambhū. Svayambhū means "one who is born by himself." Of course, he is not born by himself, but he is not ordinarily born. Just like a child is born by the sex intercourse of the father and the mother, Brahmā is not born like that. There was no sex intercourse to beget Brahmā. Therefore he is called Svayambhū. Svayambhū. Automatically he has come out. He has come out from the father without the help of the mother. Therefore he is called Svayambhū. You know that there was a lotus flower from the navel of Garbhodakaśāyī Viṣṇu, and within that lotus flower, Brahmā appeared. Therefore he is called Svayambhū. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Svayambhū and next, Nārada. Nārada is mahājana. Svayambhū is mahājana. Śambhu, Lord Śiva, is mahājana. Kumāra, the four Kumāras, Sanaka, Sanātana, they are also mahājanas. And these four, they have got their disciplic succession: from Brahmā, the Brahma-sampradāya; from Śambhu, Viṣṇu Svāmī-sampradāya; from Lakṣmī, Śrī-sampradāya; and from Kumāra, this Nimbārka-sampradāya. Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. Unless one who comes through the sampradāya, their principles are not authorized. And Kṛṣṇa also says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Paramparā, sampradāya. Kṛṣṇa also says. So this is very important. Unless one comes to the disciplic succession, anything he prescribes, that is null and void. It is not to be accepted. Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlādaḥ [SB 6.3.20]. Prahlāda, Mahārāja Prahlāda, he is also.

So how they have become mahājana, that is also described. Mahājana means one who can sacrifice everything for the sake of the Supreme Lord. Prahlāda Mahārāja, he personally saw that the father is killed before him. But from material point of view, this is the most abominable, I mean to say, incident, that a son is seeing that his father is being killed before him without any protest. Similarly, Bali Mahārāja, he gave up the connection of his spiritual master. To give up the connection with spiritual master, that is also most abominable. So these people became mahājanas because as soon as they saw that "My father or my spiritual master is against the Supreme Personality of Godhead, such person immediately should be given up." Jīva Gosvāmī says… In Indian, according to Indian custom, there is a family spiritual master, family priest, family spiritual master. So Jīva Gosvāmī says that for advancement of spiritual life, one should give up the family spiritual master if he is not competent and accept actually a bona fide spiritual master. Because people are under impression that… Impression… It is a fact that one cannot give up the connection of the spiritual master. That is a great sin. But Jīva Gosvāmī says that if your family spiritual master does not help you in your matter of making progress in spiritual life, then you should give up his connection and accept a bona fide spiritual master. That is their direction. Gurur apy avaliptasya kāryākāryam ajānataḥ, parityāgo vidhīyate: "If a spiritual master is not competent to help the disciple to make progress nicely, or if he goes against…"

Just like spiritual master of Bali Mahārāja, he tried to advise his disciple Bali Mahārāja not to give to Viṣṇu. Viṣṇu, as Vāmanadeva, came to ask some alms from the Bali Mahārāja, "Give Me some alms. I want three feet of land." And Śukrācārya prohibited: "He is Viṣṇu. He is asking you three feet of land, but He will take everything from you." So in this way, he was against this charity. And when Bali Mahārāja understood that "For his personal interest, he is going against Viṣṇu," he immediately gave up his connection. Similarly, the gopīs also, they flaunted the social law. At midnight they left their husbands and home and came to Kṛṣṇa. There are so many instances. For Kṛṣṇa's sake they sacrificed everything. They became, I mean to say, social outcaste. They transgressed the laws of the Vedas. But because they did it for Kṛṣṇa, they have been accepted as mahājanas, as authorities.

So prahlādo janako bhīṣmo balir vaiyāsakir vayam. These are twelve mahājanas. Just remember. The first one is Lord Brahmā, the second is Nārada, the third is Lord Śiva, and the fourth, the Kumāras, and the five, Kapila, and then Manu, Vaivasvata Manu. Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāha [Bg. 4.1]. This Manu, he is also mahājana. This, this time is going on, Vaivasvata Manu. Vivasvān manave prāha. Manu is also mahājana, Prahlāda Mahārāja, and Janaka, Janaka Mahārāja, the father of mother Sītā, he is also mahājana. And Bhīṣma. Bhīṣma, the grandfather Bhīṣma, he is also mahājana. Therefore Bhīṣma's instruction in the Bhāgavata should be taken seriously. And on his deathbed, he instructed Mahārāja Yudhiṣṭhira, and Kṛṣṇa also heard. So these are mahājanas. Bhīṣmo baliḥ, Bali Mahārāja. Vaiyāsaki, Śukadeva Gosvāmī, the son of Vyāsadeva, he is mahājana. And vayam. Vayam means Yamarāja himself. He says, "We are also."

Then he says, guhyaṁ viśuddhaṁ durbodhaṁ yaṁ jñātvā amṛtam aśnute. Dvādaśaite vijānīmo dharmaṁ bhāgavataṁ bhaṭāḥ: "My dear boys, these twelve men…" Dvādaśa. Two and ten, dvādaśa. Dvādaśaite vijānīmaḥ: "We know what are the principles of dharma. We know, we twelve personalities, authorities." Dharmaṁ bhāgavatam. Dharmam means bhāgavata-dharma, the relationship with God and the living entity. That is dharma. Bhāgavataṁ bhaṭāḥ, guhyaṁ viśuddham: "This is very confidential and without any material contamination," durbodham, "and very difficult to understand, the principles of religion, very difficult." They are reading Bhagavad-gītā so many years together, but when the question comes that "Surrender unto Me," they cannot understand. Durbodham: "It is very difficult to understand." Durbodhaṁ yaṁ jñātvā: "But fortunately, if anyone understands, jñātvā…" Jñātvā means "If one understands," amṛtam aśnute, "he can drink the nectarine." If actually one understands the religious principle, he becomes, I mean to say, free from all material contamination. Amṛtam aśnute: "He is a fit candidate to drink the nectar of devotion." Amṛtam aśnute. Etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ. Now, what is the best principle of executing dharma, religion? So he says, etāvān eva loke 'smin: "Especially in this material world," puṁsāṁ dharmaḥ paraḥ smṛtaḥ, "this is the first-class religious principle." What is that? Bhakti-yogo bhagavati: "Of rendering devotional service to the Supreme Personality of Godhead." That is first-class religion. Bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ. Tan-nāma. And how it begins? "Simply by chanting His holy name." These are the authoritative statements of Yamarāja. Tam eva dharmam etāvān iti. This is dharma.

So our movement, the chanting of the holy name of Kṛṣṇa, that is authorized. Here it is stated, tan-nāma-grahaṇādibhiḥ. And you have seen that our…, in Back to Godhead, Hayagrīva has also quoted many passages from Bible, the chanting, Hare Kṛṣṇa mantra chanting. So this chanting of the holy name of Kṛṣṇa, or God, is authorized. And actually the effect is being felt, because we are advised to execute this kind of religious principles according to the law, offenseless, and avoiding these four regulative principles. Simply by chanting Hare Kṛṣṇa mantra and observing these rules and regulations, one is sure to go to home, go to back to Godhead. There is no doubt about it.

nāmoccāraṇa-māhātmyaṁ
hareḥ paśyata putrakāḥ
ajāmilo 'pi yenaiva
mṛtyu-pāśād amucyata

Then he says the assistants, "My dear boys, just see how much powerful is the chanting of the holy name of God is that this Ajāmila, he did not directly mean to chant the holy name of Kṛṣṇa, Nārāyaṇa, but indirectly, because he chanted the name of Nārāyaṇa, although this Nārāyaṇa was not the original Nārāyaṇa, his son, but it is so effective that he also became delivered." Nāmoccāraṇa-māhātmyaṁ hareḥ paśyata putrakāḥ, ajāmilo 'pi yenaiva mṛtyu-pāśāt: "He was saved from the imminent danger of death and being carried away by the Yamadūtas." I think we have covered. Na tatra pramāṇaṁ vaktavyam:(?) "How powerful is the holy name of Kṛṣṇa, or God, there is no need of evidences. Just see practically how it is being done." And Śrīdhara Svāmī says that na tatra pramāṇam vaktavyaṁ dṛṣṭaḥ syād ity āha nāmoccāraṇeti yenaiva kevalena sakṛd uccaritena.(?) Once he uttered, simply, "Nārāyaṇa…" That's a fact. Once uttered, the holy name of God, without any offense, without any motive, immediately makes one free from this material world.

Any question?

Devotee (1): Does one have to be a pure devotee to be a…? The twelve authorities, are they all pure devotees?

Prabhupāda: Why do you ask this question? You have no sense. Without pure devotee, how they became authority? You are ask the question, "Is Mr. Rockefeller a rich man?" Your question is like that. He is known a very rich man, and he has foundation. If you ask, "Is he a rich man?" is that very intelligent question? Unless pure devotee, how they are authorized?

Devotee (1): What I was wondering about was the four Kumāras were… And I wanted to ask about Lord Kapila.

Prabhupāda: Kapilo manuḥ.

Devotee (1): They weren't pure devotees right from…, they weren't devotees right from the first. The Nectar of Devotion says that the four Kumāras were first situated in the…

Prabhupāda: Right from the… What do you mean by "right from the first"? What do you mean by that? Just like Rūpa Gosvāmī. Rūpa Gosvāmī was a minister of Muhammadan government. So what is his position? He was minister, he was working under government service, and he was rejected by the brāhmaṇa community. Then how he became gosvāmī?

Devotee (1): From the beginning of their…

Prabhupāda: Beginning… Bhaktivinoda Ṭhākura was a magistrate. What do you mean by "beginning"? As soon as he is situated in his own original position, then he is pure devotee. That's all. It doesn't matter what he has done in the past. It is called nagna-mati. Nagna-mati.(?) One's mother was naked in her childhood. So one is asking, "Mother, why you are putting on those saris? You were naked. You can remain naked." This kind of argument is no argument. Whatever one may be in his past, that's all right. As soon as he is situated in pure devotee, devotional state, that's all. One hasn't got to inquire, "from the beginning" or "from the end." There is no need of such inquiry. As soon as he is situated in his original position, hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6], gives up nondevotional activities, but is situated in devotional service, immediately he is all right, pure devotee. Doesn't matter whether he was in the beginning. Because even a person, ordinary person, ordinarily, he is not contaminated. He lives aloof from this material existence. But for sometimes, even if he is influenced, that doesn't matter. As soon as he comes to his real position, he is a pure devotee. There is no question of tracing his past history. There is no question. You be situated in pure devotional service; you are pure devotee. That's all. There is no question of inquiring what he was in the past. That doesn't matter. Is it clear? Yes. Just like Ajāmila. In the past history he, simply sinful, Jagāi-Mādhāi, simply sinful, but as soon as they come to the position of pure devotional life, he is pure. That's all. Yes.

Yamunā: (indistinct)

Prabhupāda: Kumāra-sampradāya, yes. Kumāra-sampradāya. That is called Nimbārka-sampradāya. Nimbārka. N-i-m-b-a-r-k-a. Nimbārka-sampradāya.

Yamunā: And Janaka, isn't he…?

Prabhupāda: Janaka. Janaka Mahārāja. Yes. King Janaka. He's the father of Sītā, Janaka Mahārāja. He was a great king, but he had no attachment. Even great sages used to go to learn from him about spiritual affairs. He was so…, such a great personality, although he was a king and gṛhastha. All of them were gṛhasthas. Lord Svayambhū, Brahmā, he is also gṛhastha. Nārada is brahmacārī. Śambhu, he is also gṛhastha; he has his wife. Svayambhūr nāradaḥ śambhuḥ kapilaḥ [SB 6.3.20], he is also gṛhastha. Kumāraḥ, they are brahmacārīs. And Manu, he is also gṛhastha, Prahlāda Mahārāja, gṛhastha; Janaka, gṛhastha; Bhīṣma, brahmacārī;

and Yamarāja, a gṛhastha. So the number of gṛhasthas are greater than the brahmacārīs, but they are mahājanas. It doesn't matter whether he is a gṛhastha or brahmacārī. Just like we are practically following. We are giving equal rights to everyone. Either gṛhastha or brahmacārī or sannyāsī, the main center is Kṛṣṇa. One who is advanced in Kṛṣṇa consciousness is all right. It doesn't matter what he is. That is Caitanya Mahāprabhu's recommendation.

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
[Cc. Madhya 8.128]

Anyone who is conversant, well conversant in the science of Kṛṣṇa, he is guru. He is mahājana. He is following actually the mahājanas.

Revatīnandana: In the Bhāgavatam and also in the Teachings of Lord Caitanya you talk about the oṁkāra and tat tvam asi vibration. Now, the impersonalists improperly emphasize tat tvam asi over the original oṁkāra. I was wondering what are the significance of these two vibrations and what is their relationship to Kṛṣṇa? What is tat tvam asi?

Prabhupāda: Oṁkāra is Kṛṣṇa also. Kṛṣṇa is everything. Why not oṁkāra? So tat tvam asi means "You are the same." Tat tvam asi. That means you are spirit soul. So what is the objection? And for every Vedic mantra, the oṁkāra is there. Praṇāma. Every Vedic mantra. Just like we also chant oṁ tad viṣṇoḥ paramam. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. So every Vedic mantra is preceded by the oṁkāra.

So who is going to mop these two rooms? The ladies (indistinct). It is the ladies' business. Ladies' business. First after this, cleansing (indistinct). Then get some flowers, change dress. This is the procedure. And then offer breakfast. In this way. (end)

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Śrīmad-Bhāgavatam 6.3.20-23

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Gorakhpur, February 14, 1971

Prabhupāda:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Twelve mahājanas, authorities, we have discussed yesterday morning.

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute
[SB 6.3.21]

So the science of Kṛṣṇa is very difficult to understand. Durbodham. Durbodham. Durbodham means very, very difficult to understand. Therefore you have to approach the mahājanas. People, they try to understand which is impossible to understand by their own effort. That is a great mistake. Therefore this very word is used, durbodham. What is religion and what is God, that is very, very difficult to understand. The Vedic injunction is, in order to understand, one must approach a bona fide spiritual master, durbodham. Guhyaṁ viśuddham. Why durbodham? Why it is very difficult to understand? Because it is transcendental, viśuddham, beyond the range of this material atmosphere. Our knowledge is… We get knowledge after creation of this body; therefore all knowledge is material. We tax our brain, which is a material production only. So there is no possibility of understanding religion or God by taxing the material membrane. What is called?

Haṁsadūta: Membrane.

Prabhupāda: Yes. That is not possible. But those who are grossly materialistic, those who do not know that beyond this materialistic body there is the soul, they cannot understand, for them, this yogic principle is recommended, to exercise this body. As if by exercising the body he will understand God and understand religion.

Therefore the yoga system is not recommended for the first-class men. First-class men, they know that by gymnastic process of exercising the material senses, one cannot understand God or religion. Viśuddham. It is beyond. Therefore another name of Kṛṣṇa, or God, is Adhokṣaja. Adhaḥ. Adhaḥ means falls down, and akṣaja, akṣaja means… Akṣa means direct experience, direct seeing, direct touching. And ja means born. Knowledge born of direct perception of the senses-this is called akṣaja. And adhaḥ means where akṣaja, the direct perception of material senses, is cut down. (curbed?) There is no possibility. He is called adhokṣaja. Therefore, Kṛṣṇa's another name is Adhokṣaja, "beyond the sense perception knowledge." Panthās tu koṭi-śata-vatsara-sampragamyaḥ. We cannot understand God or religion by our mental speculation even by the speed of mind, manasa. Panthās tu koṭi-śata-vatsara. And the speculation continues by, continues to hundreds and hundreds of years. Panthās tu koṭi-śata-vatsara. Śata means hundred, and koṭi means ten million. So ten million into hundred-unlimited time. If you go on speculating, by speculation, panthās tu koṭi, still, your conception of God or religion will remain incomplete. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi [Bs. 5.34]. By airplane, with the speed of the mind… There are different airplanes, and they have got different speeds. Now, if you manufacture an airplane which runs with the speed of the mind… You know the speed of the mind. Within a second, you can travel millions of miles. So an airplane running on, on that speed, and thinking for millions of years, still, you cannot approach the abode of Kṛṣṇa or understand Kṛṣṇa. Only you can understand by His mercy. Only by the mercy of… Bhaktyā mām abhijānāti. Bhaktyā mām abhijānāti [Bg. 18.55]. Just like Kṛṣṇa is voluntarily offering Arjuna to understand Bhagavad-gītā. He's not going to canvass anyone. "Arjuna, you understand it. You'll be able to understand because you are My devotee."

So for a devotee only, the door of God is open. For others, there is no possibility. Therefore, He's called durbodham. Durbodhaṁ yaṁ jñātvā. But somehow or other, if he can understand the principles of religion and God, then immediately he becomes immortal. Immortal means he's no more going to accept any material body. That is also stated in the Bhagavad-gītā:

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Anyone who can understand in truth, not ephemerally, substantially, if one understands what is Kṛṣṇa, how He appears, what are His activities, what is our relation-these things, when one understands, immediately he becomes liberated. Tyaktvā dehaṁ punar janma [Bg. 4.9]. Such person, giving up this body, no more comes into this material world. The same thing is herein: jñātvā. If one can understand what is religion and what is Kṛṣṇa, only by this understanding, jñātvā amṛtam aśnute. Amṛtam. Mṛtam means death. A means "none," "not," negation. So amṛtam aśnute: he drinks nectarine. The word nectarine, sudhā. You know there was fight between the demons and the demigods, who will drink the amṛta, the nectarine. Because by drinking nectarine one becomes immortal. So here it is said, amṛtam aśnute. As by drinking nectarine, one can become immortal, similarly, by drinking the nectarine of devotion, one becomes immortal. Therefore we have named the book Nectar of Devotion. You drink it and become immortal. That's all. Amṛtam aśnute.

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ
[SB 6.3.22]

So dharma, this religion, so although it is very difficult to understand, still, by the grace of Kṛṣṇa, it has been made very simple and easy. Unfortunately, people have no faith. They do not believe. They think something cumberous, something speculative, something very difficult is the process of executing religion. No. Yamarāja says that etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ: "The highest principle of religion is this." What is that? Bhakti-yogaḥ bhagavati. Bhakti-yoga. One may… Just like some people, some foolish say, "Bhakti-yoga… I have got very much devotion to Goddess Kālī, to Goddess Durgā, or so many demigods. This is also bhakti." No. Bhakti-yoga means bhagavati. Love means love of Godhead. Otherwise, there is no love-only lust. Similarly, bhakti means, when this word used, bhakti-yoga, that is only in relationship with the bhakta, or devotee, and Bhagavān. That is called bhakti-yoga. Nāma, harer nāma, not that any name. Harer nāma harer nāma [Cc. Ādi 17.21]. Any name can be applied to Kṛṣṇa indirectly, but directly… We are concerned directly. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. We have to cultivate Kṛṣṇa not indirectly. Indirectly, everything is worshiping Kṛṣṇa, because there is nothing but Kṛṣṇa everywhere. Just like Kaṁsa. Kaṁsa, he was thinking of Kṛṣṇa indirectly as enemy. Therefore, that is not bhakti. Bhakti means Kṛṣṇa consciousness favorably, directly.

So if somebody says, "If everything is Bhagavān, why not worshiping the Goddess Kālī and Durgā becomes bhakti?" No. That is not. Here it is distinctly stated, bhakti-yogaḥ bhagavati. Bhakti-yogaḥ bhagavati. And that bhakti-yoga, how it begins? Tan-nāma-grahaṇādibhiḥ. Tan-nāma, His name, His holy name, grahaṇa, chanting. The method is very simple. Tan-nāma-grahaṇa-ādibhiḥ. Ādibhiḥ means beginning is chanting. There are other processes. Chanting, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam… [SB 7.5.23]. There are different processes, but the beginning is chanting and hearing. Tan-nāma-grahaṇādibhiḥ. Nāma-grahaṇa. Bhaktivinoda Ṭhākura says, nāma saya sari tako apana karya.(?) So this, our process, first of all, we give the chanting process. Sixteen rounds. That whole process of bhakti-yoga begins from that point. And the more you become experienced and more you relish the chanting, the more you become advanced. Other things will automatically come and make you perfect. Tan-nāma. Therefore we should be very much, I mean to say, strict in the principle of following the regulative principles and avoiding offenses and chant the mantra faithfully. That is the beginning of religion, and that is the beginning of liberation. And Caitanya Mahāprabhu blesses that ihā haite sarva-siddhi haibe tomāra. If you chant the holy name of Kṛṣṇa in faith and according to rules and regulations… Even rules and regulation fails, but chanting may not be stopped. Even sometimes we fail. There is possibility of failing, because we are conditioned, and there is every chance of falling down. So despite you are fallen down, still, you should go on chanting.

This verse Nārada Muni's instruction, we were discussing the last meeting. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. One has taken to this Kṛṣṇa consciousness cult and is chanting as far as possible, but there is possibility, because one is not mature, there are so many attraction of māyā, he may fall down. But Nārada Muni says, "Still, he is not in loss." It is so powerful. "Still he is in gain. And one who does not take to Kṛṣṇa consciousness, if he is following the religious principles… Everyone has got some religion. Still, what does he gain? He does not gain anything." That is the verdict of Nārada Muni. A person who has taken to Kṛṣṇa consciousness, giving up his all religious principles and occupations, even he falls down on account of his immature position, he is much gainer than the person who is sticking to his religious principle, so-called religious principle, but does not know what Kṛṣṇa consciousness. He does not gain anything. That is the verdict of Nārada Muni.

nāmoccāraṇa māhātmyaṁ
hareḥ paśyata putrakāḥ
ajāmilo 'pi yenaiva
mṛtyu-pāśād amucyata
[SB 6.3.23]

So the evidence is that Ajāmila, simply by his chanting "Nārāyaṇa," he became saved from imminent danger, being arrested by the Yamadūtas, or death.

etāvatālam agha-nirharaṇāya puṁsāṁ

saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo ’pi
nārāyaṇeti mriyamāṇa iyāya muktim
[SB 6.3.24]

This is the conclusion, that etāvatālam agha-nirharaṇāya puṁsāṁ saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām. Therefore Yamarāja is recommending that by our fruitive activities we are implicated in so many sinful reaction of life, so saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām. Not only the chanting of Hare Kṛṣṇa mantra is called saṅkīrtana of the holy name of the Lord, but here it is said, guṇa-karma-nāmnām. Saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām. Not that when you read Kṛṣṇa, the book which is full of Kṛṣṇa’s activities… That is also saṅkīrtana. That is also saṅkīrtana. Saṅkīrtana does not mean simply chanting the holy name of Kṛṣṇa. Saṅkīrtana means you discuss Kṛṣṇa’s activities, that is also saṅkīrtana. That is not different from saṅkīrtana. It is clearly stated here that bhagavato guṇa-karma-nāmnām. Nāma means name, and guṇa means quality, and karma means activities. That is not ordinary karma. Just like when we read Kṛṣṇa book, Kṛṣṇa is killing so many demons, He is kidnapping somebody, He is… So many things. It appears just like ordinary, I mean to say, malpractices in the material world. It appears like that. ”So what is this God? He is killing so many persons, He is kidnapping some woman. What is this God?” they may say. But they do not know that that is also transcendental. That is as pure as chanting Hare Kṛṣṇa mantra. It is as pure as. Otherwise, what interest we have got to read Bhagavad-gītā? It is in the battlefield. Senayor ubhayor madhye. Combination of two parties, soldiers, and they are fighting, they are killing.

Therefore those who are sahajiyās, they simply go to the pastimes of Lord Kṛṣṇa with the gopīs. Other things, ”Oh, no, no. That is not Kṛṣṇa’s pastimes. That is not Kṛṣṇa’s pastimes.” That is, they differentiate the absolute activities of the Absolute. That is called sahajiyā. The sahajiyās will never read Bhagavad-gītā, will never read. (sarcastic:) Because they have been elevated to the mellows of conjugal love. Therefore they have no interest in Bhagavad-gītā. They say… Or when you discuss Śrīmad-Bhāgavatam on the philosophical point, janmādy asya [SB 1.1.1], they also do not attend. If you discuss on the philosophy of Upaniṣad and Vedānta, they’ll not attend. I have seen it. In Rādhā-kuṇḍa, sometime in 1934, my Guru Mahārāja was living, and he was discussing Upaniṣad. He was discussing Upaniṣad regularly. And the bābājīs… There are many bābājīs in Rādhā-kuṇḍa. First of all, they came, that ”Bhaktisiddhānta Sarasvatī Ṭhākura has come, such a learned scholar and the establisher of Gauḍīya Maṭha.” So out of curiosity they came. And when they saw that he was discussing Upaniṣad, gradually they stopped coming. So my Guru Mahārāja recommended that ”These people are not living in Rādhā-kuṇḍa. They are living in Nāraka-kuṇḍa.” I have heard it personally.

So those persons distinguish. Just like Bhīṣma. Bhīṣma is stated here as one of the authority, mahājanas. But what did he do? He fought against Kṛṣṇa and pierced with his arrows. You know, in the… We have stated in the Śrīmad-Bhāgavatam. Kṛṣṇa became so much disturbed that… Not disturbed. That is also another… He’s pleased. He became pleased, rather. Being pierced by the arrows of Bhīṣma, He became pleased. That I have described in my translation. So being pleased, He came before him. He came before him as if angry, but not… He was so pleased, that ”You wanted to break My promise. I have broken it! Please save Arjuna; that is My request to you.’ ” He promised that ”Now tomorrow I shall fight in such a way that either Kṛṣṇa has to break His promise, either, or His most intimate friend, beloved friend, Arjuna, will be killed.” So this person is determining to kill Kṛṣṇa’s friend, most intimate friend, and he’s a mahājana. Just try to understand. Bhīṣma is accepted here as mahājana, as authority. And what was his business? He wanted to kill Kṛṣṇa and Arjuna. Just try to understand. Therefore, we have to follow only the instruction of mahājana; otherwise, we’ll be bewildered. Vaiṣṇave kriyā mudrā vijñeha nā bujhaya [Cc. Madhya 23.39]. We cannot understand what are the activities of Kṛṣṇa and His devotees. We have to simply follow their instruction. That’s all. The sahajiyās, they do not follow the instruction. They imitate only: ”Kṛṣṇa has made rāsa-līlā; so why not we also make rāsa-līlā?” It is going on, regularly.

So etāvatālam agha-nirharaṇāya puṁsāṁ saṅkīrtanam [SB 6.3.24]. If you actually want to become free from the contamination of this material world, then you should always be engaged in chanting, saṅkīrtanam. Not only the holy name, but reading the Kṛṣṇa book, The Nectar of Devotion, Teachings of Lord Caitanya. If you feel tired chanting, you read these books. Sometimes there is psychology, transfer. You are reading some book, you want to read another book. So we have got so many books. If you feel tired this book, then transfer your attention to another book, or another book, or chant. Find out. Simply, not to waste a single moment. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu says sadā. Sadā means always. So we have got materials for engaging ourself always in Kṛṣṇa consciousness. Not that we have got only this one item. No. We have got so many items. That is also accepted.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

In whatever activities you are engaged… My Guru Mahārāja condemns the… Mana tumi kisera vaiṣṇava, pratiṣṭhāra tare nirjanera ghare, tara hari-nāma kevala kaitava, He says that in a corner, in a secluded place, you are chanting in a cheating process for cheap adoration. Why? Because he knows that those who are neophytes, if they imitate the chanting, they simply waste their time. Therefore, he should be engaged in other activities because he has got the power at the present moment, karma… Karma means activities. This whole world is full of activities. Therefore this karma should be changed into bhakti, in devotional service. He…, one must be engaged in that… It appears like karma, but it is not karma. It is bhakti. Here also… Just like Kṛṣṇa is doing something. That is not karma. That is transcendental. Similarly, a devotee in Kṛṣṇa consciousness, for service of Kṛṣṇa, if he is engaged which looks superficially as karma, that is not karma. That is bhakti.

The sahajiyās, they do not know it. They think that ”We shall sit in a secluded place and chant, imitating Haridāsa.” We have seen it. Their imitation is useless. They fall down. Therefore, they must be always engaged in some activities. Otherwise, he’ll be attracted by the modes of ignorance and passion. Etāvatālam agha-nirharaṇāya. Agha means the reaction of sinful activities. Every one of us, anyone who is in this material world, he is sinful. Without being sinful, nobody is here in this material world. If he’s not sinful, then he'll be immediately transferred. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Immediately transferred to the spiritual world. He has… Just like a person who has finished his criminal punishment, immediately he is released from the prison. Similarly, a person who is freed from the resultant action of sinful activities, he immediately becomes liberated. Therefore anyone who is in this material world engaged in fruitive activities… Not the devotees. That is another mistake. The devotees are also here, but they are always in Vaikuṇṭha. Brahma-bhūyāya kalpate [Bg. 14.26]. So anyway, the general process is that instead of, I mean to say, following the religious rituals for diminishing or getting out of the sinful reaction, one is recommended to accept bhakti-yoga, beginning with the chanting of the holy name of Kṛṣṇa. That is the conclusion.

Thank you very much. Hare Kṛṣṇa. (end)
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Śrīmad-Bhāgavatam 6.3.25-26

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Gorakhpur, February 18, 1971
Prabhupāda:
prāyeṇa veda tad idaṁ na mahājano 'yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ
[SB 6.3.25]

So Śrīdhara Svāmī says, "As a physician without knowing the presence of mṛta-sañjīvanī…" In Ayurvedic medicine system there is a medicine which is called mṛta-sañjīvanī. Mṛta-sañjīvanī. Mṛta means death, and sañjīvanī means giving life. Even a dead man can get life by drinking that medicine. It is a strong tonic. It is still used in Ayurvedic medicine, and some of the biggest manufacturer of Ayurvedic medicine, they prepare, and it has a good sale. So it may not be exactly the same mṛta-sañjīvanī, but it is very well known. So Śrīdhara Svāmī says… Just like one, a person, is suffering from fever, so according to Ayurvedic medicine, tri-kaṭu… Tri means three, and kaṭu means bitter. Tri-kaṭu, just like nim, nim fruits, kālamegha and ciratā. They are prescribed, very bitter to eat. So Śrīdhara Svāmī gives this example: "Without knowing that there is a very nice medicine, mṛta-sañjīvanī, they takes so many troublesome medicines. Similarly, the great stalwart leaders of religious principles, without knowing this Hare Kṛṣṇa mahā-mantra, they take to so many troublesome, multiritualistic ceremonies."

Viṁśati-prakāra-dharma-śāstrāḥ. There are twenty kinds of dharma-śāstra composed by Manu, Parāśara and others. They are very difficult. All of them are meant for counteracting our sinful life. This, as we have explained, material life is so arranged that even you do not like to commit some sin, in course of your life there will be sinful reaction. Just like we sing the prayers of Viśvanātha Cakravartī, saṁsāra-dāvānala-līḍha-loka **. This world is so situated that there is a blazing fire always in this material world. Even if you do not want, still, that fire is there. Nobody wants blazing fire, dāvānala. Dāvānala means forest fire. Nobody goes to set fire in the forest, but it takes place. Similarly, this material world is also like that. Nobody wants, but still, miserable condition of life come in. Just like in Calcutta, nobody wanted the Naxalite disturbance, but it has come. There are so many troubles. And why this happens? Because their unconscious activities of sinful life… Just like we are walking on the street. Unconsciously, we are killing so many small ants and insects, unconsciously. I do not wish to kill, but we are, having situated, we are, being situated in material condition of life, we are unconsciously killing so many living entities. Therefore, according to the Vedic rites, the injunction is that one has to perform yajñas, sacrifices. And without that sacrifice you'll be liable to be punishment for that unconscious killing of small animals. As such, those who are actually fearful of a sinful reaction of life, they perform yajñas. But here it is said that the mahājanas, the great leaders of religions, without knowing his simple method of getting out of sinful life, they take to so many yajñas prescribed in the Vedas. Prāyeṇa veda tad idaṁ na mahājano 'yaṁ devyā vimohita-matir bata māyayālam: "Practically they were also bewildered by the influence of māyā." They do not know that there is such a medicine. The example is given, mṛta-sañjīvanī. But they take to bitter medical drugs like nim, ciratā and kālamegha. That is explained by Śrīdhara Svāmī. Mṛta-saṁyamani viṣam ajānanta auṣadham ajānanta vaidya roga-nirharaṇāya tri-kaṭu nimva dini smaran, tatha svayambhūḥ sanmukha-pramukhat dvādaśa, dvādaśa vyatire kenayam mahājana api guhyam idam ajñāta-dvādaśādhikaṁ smaranti.(?)

So the great compiler of religious scripture, headed by Manu and others, without knowing the simple method, they prescribe gorgeous ritualistic ceremonies. Kim ca māyayā divyalam vimohitam matir ayam jana madhu, madhunam yatha bhavati evam puspitayam puṣpa-sthaniya ratavadi mano-harayam trayyam jadi-kṛta abhinivista-matir yasya ata eva mahaty eva karmany agni-stomadau śraddhayā yujyamānaḥ.(?) So being bewildered by the material or external energy, they take to these gorgeous ceremonies or sacrificial performances. Actually there is no need. The whole thing is that Śrīdhara Svāmī is giving stress very strongly that you can simply chant Hare Kṛṣṇa mantra without undergoing any ritualistic ceremonies. Actually it is very difficult to understand. Mādhavendra Purī, our predecessor ācārya, he also has composed a nice verse. He says, "My dear gāyatrī-mantra, I offer you my respect, but no more I can chant gāyatrī-mantra." In this way… Taking bath early in the morning, that's a good recommendation for spiritual advancement. But Mādhavendra Purī said, "Now I am unable to execute this order. Please excuse me." In this way he has described in many ways. At last, he concludes that "I shall sit down somewhere underneath a tree and simply remember Govinda's name. That is sufficient. Yes." He says, "Please excuse me, please excuse me, please excuse me."

But this Mādhavendra's statement is not for the neophyte devotees. We should not imitate Mādhavendra Purī. Mādhavendra Purī was the spiritual master of Īśvara Purī, and Īśvara Purī was the spiritual master of Caitanya Mahāprabhu. So the position of Mādhavendra Purī, the position of Haridāsa Ṭhākura, they are different from our position. We should not imitate, that "Because Mādhavendra Purī gave up everything and simply concentrated his mind in chanting mahā-mantra, Hare Kṛṣṇa, or Haridāsa Ṭhākura, therefore I shall also do that. I shall not rise early in the morning. I shall not take bath. I shall not worship the Deity. Simply I shall…" That is not possible. That is not possible. But actually, if anyone can chant Hare Kṛṣṇa mantra offenselessly and in devotion and love… There the first thing is love-not force-love, what is called automatically, spontaneous. Spontaneous. Just like Rūpa Gosvāmī, he said that "How I shall chant Hare Kṛṣṇa mantra in one tongue? If I had hundreds and thousands of tongues, then I could chant and relish what is Hare Kṛṣṇa mantra." That is a different stage. We should not imitate. But actually this is a fact, that simply by chanting Hare Kṛṣṇa mantra, you can get relief from all kinds of performances, ritualistic ceremonies. That is the point stressed by Śrīdhara Svāmī.

evaṁ vimṛśya sudhiyo bhagavaty anante
sarvātmanā vidadhate khalu bhāva-yogam
te me na daṇḍam arhanty atha yady amīṣāṁ
syāt pātakaṁ tad api hanty urugāya-vādaḥ
[SB 6.3.26]

Now Yamarāja is saying that evaṁ vimṛśya sudhiyo bhagavaty anante. One who is so much attached unto the Supreme Personality of Godhead that he constantly associates with Him simply by chanting Hare Kṛṣṇa mantra, or by performing the devotional service… Yamarāja does not, I mean to say, give only stress on the Hare Kṛṣṇa mantra. He is giving stress on different process of devotional service. Bhagavaty anante sarvātmanā vidadhate khalu bhāva-yogam. Sarvātmanā. Sarvātmanā means "in all respect." And bhāva-yogam means bhakti-yogam. So if anyone seriously takes to bhakti-yoga process without any reservation-that means śuddha-bhakti, unalloyed devotional service, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11], as we have explained several times-then evaṁ vimṛśya sudhiyo bhagavaty anante sarvātmanā… There is another verse in the Śrīmad-Bhāgavatam:

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

Sarvātmanā, this word, is very important. The Kṛṣṇa also asks when He said that "Giving up all other kinds of engagement of religious process, simply surrender unto Me." That is called sarvātmanā, "with all heart, with all intention, without any reservation," sarvātmanā, the exact meaning. Yamarāja says that "One who has taken to devotional service," sarvātmanā, "very seriously, and without any deviation," sarvātmanā vidadhate khalu bhāva-yogam, te me na daṇḍam arhanti, "they are not," I mean to say, "within the jurisdiction of my punishment." It is clearly said, yama-daṇḍa. Those who are devotees, they are out of the jurisdiction of ruling of Yamarāja. It is especially stated here, te me na daṇḍam arhanti: "They are not liable for my punishment. Even they commit some mistake or fall down, or even they commit a very sinister, sinful activity, still, they are not under my jurisdiction." Kṛṣṇa also says in the Bhagavad-gītā, api cet sudurācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. But this concession… There are many other concessions. Kṛṣṇa says that "Anyone who is engaged in devotional service, if unintentionally he commits some mistake and offense, I excuse."

So these are special cases, not that because Kṛṣṇa promises to excuse… Because Kṛṣṇa says that "Even though he has committed such sinful activities, still, he's a sādhu," and although Yamarāja says that "Those who are engaged in devotional service, they are out of my jurisdiction of punishment," so we should not take advantage of this concession. That is a great offense, greatest offense. Nāmno balād yasya hi pāpa-buddhiḥ. These concessions are there for the devotees, but not for intentional committing sinful activity. If by accident, if by previous habit, one commits some mistake or falls down, that is excused. And one should be repentant: "My dear Lord, I have committed this offense. Please excuse me." And one should fast. One should be very much repentant. Then Kṛṣṇa is so kind. But he hasn't got to take to the prāyaścitta or, what is called, atonement system. A devotee hasn't got to do that. A devotee's sinful activities is excused, and if he is repentant, then he is again elevated to his original position. That is the verdict of all śāstras.

And here also the Yamarāja says that te me na daṇḍam arhanty atha yady amīṣāṁ syāt pātakaṁ tad api hanty urugāya-vādaḥ: "Even if he has committed some sinful activities, because he is chanting the glories of the Lord, his sinful activity is not taken into account-excused." Te deva-siddha-parigīta-pavitra-gāthā ye sādhavaḥ samadṛśo bhagavat-prapannāḥ. Bhagavat-prapannāḥ. How Yamarāja is eulogizing the devotees. Devotee is bhagavat-prapannāḥ. Bhagavat means to the Supreme Personality of Godhead. Prapannāḥ means fully surrendered. Bhagavat-prapannāḥ. The same thing is corroborated here. So just like Kṛṣṇa said, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], "I shall protect you from all sinful reaction," because there is declaration by the Supreme Personality of Godhead, therefore His servant, the executor of the criminal department, Yamarāja, he also says that te deva-siddha-parigīta-pavitra-gāthā ye sādhavaḥ samadṛśo bhagavat-prapannāḥ, that "A devotee who has fully surrendered to the Supreme Personality of Godhead, they are worshiped by devaloka, siddhaloka." The demigods also, they worship. They show full respect.

Now, Kṛṣṇa says that kāmais tais tair hṛta-jñānāḥ prapadyante anya-devatāḥ: [Bg. 7.20] "Those who are worshipers of the demigods, they are bewildered by their lusty desires." And here Yamarāja says that deva-siddha-parigīta-pavitra-gāthāḥ: "A devotee is worshiped by the devāḥ, demigods." Just try to understand the opposite direction, that those who are ordinarily enthused by lust and greed, they go to worship demigods. But if one becomes a devotee of the Lord, the demigods worship him. That is the prerogative of devotees. Siddha… Bhāva-yogam. There the bhāva… This word is bhāva-yogam. Bhāva means ecstasy. Ecstatic yoga, the yoga principle by which one comes to the ecstasy. Just like sometimes while you are chanting Hare Kṛṣṇa you come to the ecstatic point. You forget yourself and dance, forget everything. That is called bhāva-yogam. To the devotee it appears sometimes. So bhāva-yogam. There are aṣṭa-sāttvika-bhāva-sometimes crying, some stunned, sometimes perspiring. These things come to the devotee. That is not to be practiced artificially. When actually one advances in devotional service this bhāva-yoga, aṣṭa-sāttvika-bhāva, vikāra, comes into existence. Therefore the devotional service is known also, bhāva-yogam.

Śrīdhara Svāmī says the bhāva-yogam… Sarvātmanā vidadhate khalu bhāva-yogaṁ syāt pātakam. So bhāva-yogam, bhakti-yogam amīṣāṁ pātakaṁ na syād eva yadi syād urugāyasya vāda-kīrtanam. Actually a devotee never commits any sinful activities. They are so careful, they are so sober, and because they are protected by Kṛṣṇa they never think of acting anything sinful. But sometimes it happens because this material world, sometimes we are prone to fall down. A devotee… Just like Arjuna. He was not willing to kill his kinsmen. Although he was so much insulted, he was bereft of his kingdom, his wife was insulted, still, he was thinking that "What is the use of killing my family members? Let them enjoy the kingdom. I shall better beg and live." He was thinking in that way because a devotee, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. A devotee, a pure devotee, is naturally qualified with all good qualities. Automatically it comes as he becomes… Just like as a man suffering from fever decreases the degree of fever-he becomes healthy-similarly, with the increase of our degree of devotional service, naturally all the good qualities that is constitutionally existing in the pure soul… Pure soul, being part and parcel, it is naturally very pure. And Vedas says even when the soul is within the material existence, it is not mixed up. It remains always separate. Just like if you put a drop of oil in the water it does not mix-although it is in the water, it does not mix-similarly the spirit soul, part and parcel of God, Kṛṣṇa, although in the material world, he does not mix. Therefore if there is a process… Just like you can pick up the spot of oil floating in the water by some process immediately, similarly, by bhakti-yoga process, although the spirit soul is floating in this material ocean, he can be picked up immediately. He can be picked up. And asaṅgo 'yaṁ puruṣaḥ. The Veda says that "This puruṣa, the spirit soul, is always unmixed, unmixed." Therefore Māyāvādī philosophers, they say that "This material association is simply a bewilderment. Actually it does not exist. I am Brahman; I am the same." But actually, although I am the same, because I am associating with the different qualities, I mean to say, higher qualities or lower qualities of the material nature, then that association will give me a different position, although I am not mixed up with this material existence.

So Śrīdhara Svāmī says, bhāva-yogaṁ bhakti, amīṣāṁ pātakaṁ na syād eva, yadi syād urugāyasya vāda-kīrtanam. The conclusion is that generally the devotee does not do anything which is sinful, but accidentally, unconsciously, if he does, because he's engaged in chanting or in the devotional service of the Lord, there is no sinful reaction on his life. That is the conclusion.

Thank you very much. [break] Viṣṇujana is doing very nice. He has printed some literatures, and he's going for enrolling members. So I think this literature should be rendered into Hindi and Bengali. He has picked up from the purport of Śrīmad-Bhāgavatam very nicely and presenting this booklet about the mission, missionary activities of Kṛṣṇa consciousness movement, The Kṛṣṇa Consciousness Movement Is the Genuine Vedic Way. He has done it nicely, so I think this should be translated in different languages. Yes. The selected portion he has picked up from the purport of Śrīmad-Bhāgavatam, that is a very nice arrangement. If you simply preach these principles, people will very much appreciate. Where is Girirāja?

Tamāla Kṛṣṇa: Last night he had to stay up from nine o'clock 'til two in the morning preaching with someone. So I told him he should go and take rest when he came home.

Prabhupāda: That's nice. All right.

Devotee (1): Prabhupāda? You said Arjuna was lamenting, but pure devotees become… Superior qualities that all devotees possess… So why is this? So why did Kṛṣṇa call him a fool?

Prabhupāda: Yes. In spite of our superior qualities, we are always fool. You should know. Don't be puffed up with your superior qualities. You should remain always fool. Just like Caitanya Mahāprabhu, He presents Himself as a fool. So even Caitanya Mahāprabhu presents Himself before His spiritual master as a fool. So that is a good qualification, to remain a fool. Otherwise, it he becomes puffed up-"Oh, I have learned everything. My business is finished"-so there is prone to fall down again. And the spi… Because… Arjuna was addressed as a fool because Kṛṣṇa accepted, er, Arjuna accepted Kṛṣṇa as his spiritual master. So the spiritual master has the right, just like father has the right to say like that. So there was nothing wrong. [break] …kīrtanaṁ viṣṇoḥ. This is chanting and hearing of the glories of Viṣṇu, harer nāma kīrtanam [Cc. Ādi 17.21]. So that is the beginning. Devotional service begins from hearing. Unless there is chanting, what you can hear? Śravaṇādi-śuddha-citte. Śravaṇādi. Śravaṇa means hearing. That is the beginning of devotional… As you chant and hear, so you become purified more and more. Then your heart becomes cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The whole thing is that we have accumulated so many nasty things in our heart. That has to be moved. It is cleansing process. So chanting Hare Kṛṣṇa mantra means beginning the cleansing process. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. Is it clear? Or you have got any question like that?

Devotee (2): What is the difference between bhakti-yoga and bhāva-yoga?

Prabhupāda: Bhāva-yoga… Bhāva-yoga and bhakti-yoga, the same thing, as Śrīdhara Svāmī has explained. Bhāva. Bhāva means the previous state of pure love for God. Tato bhāvas tataḥ… After bhāva, when we are always absorbed in thought of Kṛṣṇa in ecstasy, that is the immediate previous stage of love of Godhead, love of Kṛṣṇa. And bhakti-yoga means to invoke our dormant love for God, the same thing. Therefore bhāva-yoga and bhakti-yoga-the same thing. And another name of bhakti-yoga is buddhi-yoga. Actually yoga means bhakti, but because yoga system has been used in so many other ways, therefore buddhi-yoga, bhāva-yoga, and bhakti-yoga, these terms are used. Budhā bhāva-samanvitāḥ. Without bhāva-yoga, nobody can worship Kṛṣṇa. That is stated in the Bhagavad-gītā:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Bhajante. Bhajante means engaged in devotional service. Why? Now, budhā bhāva-samanvitāḥ: "Because he is situated in the bhāva." What is that bhāva? That bhāva is vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. One who is always absorbed in thought, one who sees Kṛṣṇa's energy in everything, that is called bhāva. Budhā bhāva-samanvitāḥ. How that bhāva comes? When one understands clearly that Kṛṣṇa is the origin of all creation. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "Everything is emanating from Me." When one understands this fact in full knowledge, that is called bhāva. He sees everything. He doesn't see anything except Kṛṣṇa. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti. He sees the trees and the animals, or the men, sthāvara-jaṅgama, everything he sees, but he does not see the tree, but he sees in that tree Kṛṣṇa. That is bhāva-yoga.

sthāvara-jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]

Do you follow this Bengali? Sthāvara. Sthāvara means living entities which does not move, just like trees, plants, creepers. And jaṅgama means those who are moving. Animals, man, they move. So a devotee who is actually in bhāva stage, he may see a tree or an animal or a man, but he does not see the man or tree or the animal; he sees a part and parcel of Kṛṣṇa, a jīvātmā. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. That is the stage of full knowledge. He does not see the skin or the dress. Just like when we talk with a gentleman, we do not see to the dress; we see the person as he is. So that's a stage. That is called bhāva-sam…, budhā bhāva-samanvitāḥ. (end)

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Śrīmad-Bhāgavatam 6.3.27-28

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Gorakhpur, February 20, 1971

Haṁsadūta: The following lecture was recorded on the morning of February 20, 1971, at Sree Krishna-niketana, Gorakhpur, U.P.

Prabhupāda:

te deva-siddha-parigīta-pavitra-gāthā
ye sādhavaḥ samadṛśo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe
[SB 6.3.27]

So devotees, they are so exalted that as Kṛṣṇa's activities, pastimes, are transcendentally relishable, similarly, devotees dealings with the Personality of Godhead is also relishable. Sometimes we find the gopīs, they accuse Kṛṣṇa, "Ungrateful cheater," and so many things. Very strong words sometimes gopīs use. When Uddhava came, they immediately accused Uddhava, "Oh, you are coming from Kṛṣṇa? We know your Kṛṣṇa, how cheater He is. So you must be another cheater." You see? But these strong words used by the gopīs in connection with Kṛṣṇa, that is, it is stated here, te deva-siddha-parigīta-pavitra-gāthā. When these words are discussed even in the society of the demigods and the siddhas…

Siddha means there is a Siddhaloka. The inhabitants of that planet, they are automatically yoga-siddhi. All the perfection of yogic principles are there, yoga siddha. There are different planets of different vibhūtis. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. Every planet is differently exalted. And the more you go in the upper planetary systems, thousands and thousands of times better comfortable life than on this planet. I have several times explained. Vibhūti-bhinnam. All of them are differently situated. Not that all planets are of the same type. So there is a Siddhaloka. In that Siddhaloka, if anyone wants to go to another planet, he does not require any airplane or sputnik. He can go immediately. That is called Siddhaloka.

So ye sādhavaḥ. Te deva-siddha-parigīta-pavitra-gāthā. Pavitra-gāthā, varṇita pavitra-kathā. If they are discussed as Kṛṣṇa's pastimes… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. As Kṛṣṇa's pastimes, Kṛṣṇa's activities, are puṇya-śravaṇa-kīrtanaḥ… If somebody hears and chants, if he does not understand even a farthing of it, still, he becomes pious. There is no need of understanding. Simply that holy sound will make his heart pure. Pavitra-gāthā. This sound. Just like when kīrtana is going on, an animal is standing. He does not understand what is the meaning of that kīrtana, but that sound will purify him. There are many insects within this room, many small creatures, ants, mosquitos, flies. Simply by hearing this holy name, transcendental vibration, they will be purified. Pavitra-gāthā. As soon as you discuss dealings of Kṛṣṇa with the gopīs… Because Kṛṣṇa's pastimes means there must be the other party. And what is that other party? That is devotee. Dealings. There is a proverb like that. Some foolish persons were speaking that "This year I have seen many boys were married." What does it mean? Many boys are married means there must be many girls also. Otherwise, how he's married? Similarly, Kṛṣṇa's pastimes means there must be devotees; otherwise, with whom Kṛṣṇa will play? Kṛṣṇa does not play with any other one unless they are devotees. Sādhavo hṛdayaṁ mahyam. As a devotee is always absorbed in thought of Kṛṣṇa, similarly, Kṛṣṇa is always absorbed in thought of His devotees.

The gopīs… Kṛṣṇa became absent from Vṛndāvana, so their mind was always absorbed in the thought of Kṛṣṇa. When Kṛṣṇa was present in Vṛndāvana, that time also. When Kṛṣṇa used to go the forest, the gopīs were thinking of Kṛṣṇa always: "Oh, how Kṛṣṇa is walking on the rough field. There are so many stone chips. Kṛṣṇa's feet is so soft. How He is feeling?" And feeling this, they were crying. That was the gopīs. So therefore, as Kṛṣṇa and Kṛṣṇa's thought, they are absolute, there is no difference… Therefore it is said Kṛṣṇa never goes a step forward from Vṛndāvana because gopīs have captured them. Kṛṣṇa cannot go out of Vṛndāvana on account of gopīs always thinking of Him. The gopīs will never cease to think of Kṛṣṇa; therefore it is not possible for Kṛṣṇa to go out of Vṛndāvana, although physically He may not be present. He has no difference between physical or mental, or subtle or gross. He has no such difference. Kṛṣṇa is absolute any way. Similarly, if you also think of Kṛṣṇa, if you are also pure devotee, then Kṛṣṇa is always with you. That is the advantage. Otherwise, how Kṛṣṇa says, yoginām api sarveṣāṁ mad-gatena [Bg. 6.47]? The topmost yogi: those who are always thinking of Kṛṣṇa. Pavitra-gāthā.

Te deva-siddha-parigīta-pavitra-gāthā ye sādhavaḥ samadṛśo bhagavat-prapannāḥ. Bhagavat-prapannāḥ sādhavaḥ. Sādhus, sādhavaḥ, bahuvacana, plural number. So only the bhagavat-prapannāḥ sādhus, not others. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet sudurācāraḥ. Sādhu, there is a word, sādhu, means "pious man." So pious man is he who is surrendered to Kṛṣṇa, bhagavat-prapannāḥ. They are sādhavaḥ. Sādhavaḥ sādhu-bhūṣaṇāḥ. Sādhavaḥ sādhu-bhūṣaṇāḥ. Ajāta-śatravaḥ… Suhṛdaḥ sarva-dehinām, titikṣavaḥ kāruṇikāḥ [SB 3.25.21]. These are the symptoms of sādhavaḥ, sādhus. The first symptom is titikṣavaḥ, very tolerant. In any condition they'll go on thinking of Kṛṣṇa, never mind what is happening externally. There may be so many dangerous things coming and going, but they cannot give up thinking of Kṛṣṇa. Titikṣavaḥ. And kāruṇikāḥ. Kāruṇikāḥ means very compassionate. Just like Gosvāmīs. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. The devotee's business is he's always thinking of how to do good to the people in general, how they will accept Kṛṣṇa consciousness. Simply twenty-four hours thinking, making plan. Therefore kāruṇikāḥ. Although personally they are in so many inconveniences-tolerating. But that planning, Kṛṣṇa planning, is going on. Kāruṇikāḥ: how the people of the world will be happy. Titikṣavaḥ kāruṇikāḥ. Why they are planning like…? Suhṛdaḥ sarva-dehinām. They are not selfish, "Now I have become Kṛṣṇa devotee. That's all right. Let others go to hell." No. They want to see that everyone becomes a devotee of Kṛṣṇa. Therefore they are real friend. That is, he is real friend. Lokānāṁ hita-kāriṇau.

The Gosvāmīs, ideal. They left their comfortable position as ministers, went to Vṛndāvana, and became a mendicant. Kaupīna-kanthāśritau. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Because they were ministers, their associates, their friends, their companions were all rich men, aristocratic. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati. Maṇḍala-pati means "great leaders of aristocratic family." He gave up. Gosvāmīs, Rūpa Gosvāmī, Sanātana Gosvāmī, they gave up this association of big aristocratic families. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Tucchavat means "There is no necessity. It is most insignificant. We don't want it." Tyaktvā tūrṇam aśeṣa… Why you are standing? Huh?

Haṁsadūta: This just fell off the wall.

Prabhupāda: Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Just like you have got a piece of scrap paper, you throw it away, similarly, they gave up the association of aristocratic families just like: "Oh, what is this? No need. Throw it away." Tucchavat. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Being compassionate with the poor souls. Poor souls… Who are poor souls? Anyone who is not Kṛṣṇa conscious, he's a poor soul. He may be outwardly very rich, but he's a poor soul. Dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau, gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ. And how they were living? Always thinking of the pastimes of the gopīs with Kṛṣṇa. That was their life substance. How Kṛṣṇa gopī-jana-vallabha. They are thinking of Kṛṣṇa as gopī-jana-vallabha. That is Kṛṣṇa's business. Rādhā-mādhava gopī-jana-vallabha. So how gopī-jana-vallabha was dealing, they were always thinking. In that ecstasy they were keeping life. Otherwise, they had no comforts of the body. They gave up everything, living underneath a tree and became a mendi… Kaupīna-kanthāśritau. Kaupīna means simply the two pieces of underwear, that's all. No gorgeous clothing, nothing of the sort. But they were rich in understanding the gopī-jana-vallabha. They understood what is gopī-jana-vallabha. Gopī-bhāva-rasa. That is just like ocean. Rasāmṛtābdhi. There is a rasa, mellow, which they were tasting twenty-four hours, and therefore they didn't care whether they were living underneath a tree or there was no cloth, no food. That doesn't matter. Gopī-jana-vallabha.

So sādhavaḥ, they are… Apparently, it appears that they are living in a very, in a poor condition. But they are very rich. Sādhavaḥ. Sādhavaḥ sādhu-bhūṣaṇāḥ. These are the symptoms of sādhu.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ
[SB 3.25.21]

The first thing is they are very tolerant, titikṣavaḥ; kāruṇikāḥ, compassionate; and suhṛdaḥ, friend of all living entities. They are not like that… Just like politicians, they are friends only to the countrymen or to the party. But still, they are so much eulogized: "Oh, he is our leader." But this sort of leader cannot be compared with a sādhu because a sādhu is leader for all living entities. They are thinking of the ant also, how it will be helped. Not only human society or own society, family members. There cannot be broader-minded than a sādhu. That is real sādhu. Suhṛdaḥ sarva-dehinām. Friend of all living entities. Never mind whether it is an ant or whether he is Brahmā-he's friend of everyone. Ajāta-śatravaḥ. And because a sādhu is friend of everyone, there cannot be any conceivable enemy. But still, there are enemies. That is the nature of the world.

So here it is said, ye sādhavaḥ samadṛśaḥ. Samadṛśaḥ. Samadṛśaḥ means equally, equipoised. Not that "I shall simply serve this, my brothers or my community or my society or my nation or the human society." Nowadays there is a hobby. Just like Vivekananda: "daridra-nārāyaṇa-sevā," the human society, the poor men. And chāga-nārāyaṇa, the goat nārāyaṇa, they must be killed for this daridra-nārāyaṇa-sevā. This kind of discrimination of not for the sādhu. He's not a sādhu. Sādhu is equally disposed to all living entities-not only human society; animal society. In the material atmosphere… Because the material atmosphere is envious to one another. I am envious to you, you are envious to me. That is the position of the material world. So these so-called philanthropists or altruists, they take a section only, do good to them, but neglect others. Neglect others. Or others are enemies. But a sādhu is equipoised. He takes compassion for all kinds of living entities. Suhṛdaḥ sarva-dehinām. Ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ. Ye sādhavaḥ samadṛśo bhagavat-prapannāḥ. So without being surrendered soul to Kṛṣṇa, bhagavat-prapannāḥ, there cannot be any sādhu and there cannot be any man equipoised to everyone. (short Hindi conversation with a woman) But these are the description of sādhu. Bhagavat-prapannāḥ. Each and every word is so nice, perfect in Śrīmad-Bhāgavatam, describing… Ye sādhavaḥ. Sādhavaḥ means those who are pious men. Who is a pious man? Samadṛśaḥ. Samadṛśaḥ, equipoised. And bhagavat-prapannāḥ.

So therefore the conclusion is the same thing as we repeat several times: without being Kṛṣṇa conscious, nobody can be a good man. That's all. We should not hate, that "Oh, he's not a good man; therefore we have to hate." No. That is not our business. No. But this is the conclusion. And because the world is full of no good men, therefore we have to preach. So we cannot hate, even he's not a good man. But this is a fact. One who is not a Kṛṣṇa conscious person, he's not a good man. But our duty is preach. Because the world is full of no-good men, therefore we have to preach. Otherwise what is the use of preaching? Therefore we should not be envious, although a man is not good man. That is the time. Samadṛśaḥ. Just like Gosvāmīs. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. Dhīra. Dhīra means sober, and adhīra means rascals. So dhīrādhīra-jana-priyau. They are priya, dear, both the rascals and good men because they were distributing Kṛṣṇa consciousness. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu, just you saw in Benares. Not that all the men who joined the procession, they were all good men. From materialist's point of view… But this Caitanya Mahāprabhu is so kind, thousand of men joined Caitanya and they danced. Dhīrādhīra. Not that in the crowd only selected devotees were there. No. Most of them, ninety-nine percent all nondevotees. Similarly, in your country you have seen. That Caitanya Mahāprabhu statue attracted so many people in Berkeley.

Dhīrādhīra-jana-priyau. So Caitanya Mahāprabhu and His servant, they are dear both to the sober and rascals. Dhīrādhīra-jana-priyau. Because in their mind there is no such discrimination that "Here is a rascal. I shall not talk to him," or "Here is only good man. I shall talk to him." No. Nityānanda Prabhu, He first of all selected, "Oh, here is Jagāi-Mādhāi. All right, first..., My first business is with them," and delivered them. These are the examples. Sādhu. What is sādhu? Sādhu is not with a tilaka and in a secluded place chanting and not coming out and very, imitating Haridāsa Ṭhākura. And as soon as the throat is dry, "Oh, biḍi. Give me biḍi." You see? These imitations are going on. You see. Showing just like Haridāsa Ṭhākura, but chanting, chanting, the throat becomes dry, and immediately assistance of cigarette or biḍi is required, or a gāñjā, (laughter) still more. What do you think, Muktānanda? Is it not? Did you practice this?

Muktānanda: No, I have not... (laughter)

Prabhupāda: Thank you. Therefore you have come to us. Because... So sādhavaḥ samadṛśo bhagavat-prapannāḥ tān nopasīdata. These are the signs of sādhu. "Don't approach there." Yamarāja says, "Don't approach there. Be careful. You have no business to go there." Nopasīdata. "Don't approach." Why nopasīdata? Harer gadayābhiguptān. "You know, Viṣṇu has got club? Immediately that club will be used." Just like the Viṣṇudūta acted in case of Ajāmila as soon as they approached. Therefore warning, "Don't do this again. One who's a devotee, don't do, don't go there. Otherwise... They are protected by the club of Viṣṇu, cakra. Immediately that will be used." Just see, everything is clearly said.

So simply become Kṛṣṇa devotee, your life is successful. That's all. You are well protected and you are very recognized. Your qualities, your everything becomes all transcendental, immediately. It is so nice. Kṛṣṇa says, sarva-dharmān parityajya māṁ [Bg. 18.66]. "I'll give you." That is... These are things are stated. Tān nopasīdata harer gadayābhiguptān naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe. "They are not our candidates and neither we have got any power to punish them. Even he's in wrong, that is not our jurisdiction. That is Kṛṣṇa's jurisdiction. Kṛṣṇa will see to it what to do, even if he's wrong." That is called departmental punishment. That is Kṛṣṇa's departmental punishment. Not outside. "Kṛṣṇa may punish him or excuse him; that is Kṛṣṇa's business, not ours." Therefore a devotee knows, when he's fully surrendered to Kṛṣṇa, if there is some punishment from the side of Kṛṣṇa, they accept it as mercy of Kṛṣṇa. Tat te 'nukampāṁ susamīkṣamāṇaḥ [SB 10.14.8]. They have the eyes to see that "This is mercy of Kṛṣṇa. Kṛṣṇa has put me into some dangerous position. That is Kṛṣṇa's mercy." And actually it is so. By a little inconvenience, immediately he's rectified.

So Yamarāja says, naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe. Atas tān nopasīdata samipan api na gacchat.(?) Śrīdhara Svāmī says, "Do not try to go their vicinity even, what to speak of going directly before them. Where they are sitting, don't go hundreds of thousands years away's time." Vayaḥ kālo 'pi na prabhavati. Then the Yamadūtas can say that "We may not go, but the time factor will act on them." So that is also, "No. There is no question of time factor for them." Such are the facilities. Now, Yamarāja is a mahājana. We have to take his statement, how devotees are stated. Kṛṣṇa says summarily that "I'll give you protection." And how they are protected you have to learn from the mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Then next question will be: "Then what is our business? Where to go? Suppose they're all devotee?" Sometimes a rascal question is there, that "If everyone becomes devotee, how this world will go on?" That is their concern. If everyone becomes honest, how the prison house will go on? What is the use of prison house? If it is closed, that is good. Similarly, if the whole world becomes devotee and the business of the material world is closed for good, that is very good. But that will not happen. That is not possible.

So Yamarāja says, tān ānayadhvam. Tān ānayadhvam asato vimukhān mukunda-pādāravinda-makaranda-rasād ajasram [SB 6.3.28]. "You simply approach to persons who are averse to the lotus feet of Mukunda, Kṛṣṇa. One who does not relish the honey in the lotus feet..." Because in the lotus there is honey. So devotees, they take the honey at the lotus feet of Kṛṣṇa... But how? What they are tasting? They are tasting: niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān. Those who are not associating with pure devotees, niṣkiñcanaiḥ. One who has no other business than to taste the honey at the lotus feet of Kṛṣṇa... The persons who are not associating, that means those who are not becoming life members of Kṛṣṇa conscious movement. (chuckles) Yamarāja is advising, "Go there." (laughter) "Go there." Why? Why? Juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān. They are staying at home, which is the path to hell, and they are absorbed in unlimited desires. Gṛhe. Gṛhe. Gṛhe means staying at home, not going out for canvassing for Kṛṣṇa. Gṛhe niraya-vartmani. What is this gṛhe? Niraya means hell, and vartmani means path. Gṛhe means "the path of going to hell." That was also advised by Prahlāda Mahārāja. Gṛham andha-kūpam. Tyaktvā gṛham andha-kūpam. Andha-kūpam means blind well. I saw one blind well in Ascot when I was at... What is his name?

Haṁsadūta: John Lennon.

Prabhupāda: John Lennon's house. There was a blind pit, and it was covered with grass, and somebody fell. So this gṛham andha-kūpam, this family life is sometimes... Unless there is Kṛṣṇa, the family life... Without Kṛṣṇa, without Kṛṣṇa consciousness, family life is just like a blind well covered with grass. As soon as you go, and fall down. Prahlāda Mahārāja recommended that one should give up this blind well and go to the open forest. So here also it is said, gṛhe niraya-vartmani baddha-tṛṣṇān. And why they are staying in that blind well? Baddha-tṛṣṇān, conditioned by material desires. That's all. Thinking that "I am in family. My..., they are friends, they are countrymen, they are my children, and they'll give me protection. What this Kṛṣṇa consciousness movement will give us protection? They have no money. They are begging. So how they can?" No. That is their idea, that "This, my family affairs, a nice situation, that will give me protection." But that is wrong. Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati.

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

They think that "This atmosphere will give me protection," without seeing that they'll be all destroyed by the laws of nature. So Yamarāja says, "Those who are under this conception, that 'This secure home life will give me protection...,' " but that is not the fact. Such security means security for gliding down to hell. That's all. Juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān.

(reads commentary): Ke tarhi daṇḍārtham anaya tat praha tan iti darbhyam asataḥ.(?) Asataḥ, duṣṭān. Asat means duṣṭān, rogues. Asato duṣṭān tan eva aha mukunda pādāravindayoḥ.(?) How one can distinguish that he's a rogue? That's what I say, that rogue you can understand immediately: who is not Kṛṣṇa conscious. He's a rogue. So tān evāha mukunda-pādāravindayo marakandarūpa-rasaṁ tasmād vimukhān. Those who are averse to taste the honey in Kṛṣṇa consciousness, they are rogues. They are rogues. And the Yamarāja is advising, "Go there. Bring them here, and I shall chastise them nicely." That is Yamarāja. Duṣṭān tān eva āha mukunda-pādāravindayo yo makaranda-rūpa tasmād vimukhān. Kathām bhūtat? Niṣkiñcinair ajasram juṣṭād tesam jñāpakam aha niraya-vartmani sva-dharma-sunye gṛhe baddha trsnad ye tan.(?) So what is their symptoms? Their symptoms we shall describe tomorrow. [break]

The advantages of Kṛṣṇa consciousness. Yes. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Yamarāja personally explains. He is mahājana. Anyone who is not Kṛṣṇa conscious, he's a candidate for Yamarāja. [break] …incarnations are as unlimited as there are waves in the sea. As there is no limit how may waves are there, similarly there is no limit of Kṛṣṇa's incarnation. But some of the prominent incarnations connected with this world, they have been mentioned. Now this boy is advancing in Kṛṣṇa consciousness by this method. So Kauśalyā has transferred Kṛṣṇa consciousness to him?

Devotee: She's leaving today.

Tamāla Kṛṣṇa: But he's also leaving today. That means he has to transfer it to someone else. [break]

Prabhupāda: …ādau svayam eva sphuraty adaḥ. We should not transfer our service to somebody. The more we serve, the more we understand Kṛṣṇa. We should follow this principle. Sevonmukhe hi… The only means of understanding Kṛṣṇa is service. There is no other means. [break]

Devotee: Some day one person will do the floor, and the next day another person? Is that all right?

Prabhupāda: If one man can continue, that's nice. Why should we try for another man?

Devotee: I was thinking that everybody could have an opportunity that way.

Prabhupāda: Well, that is very doubtful. (chuckles) The opportunity is neglected. That attitude, it is accepted that "Here is an opportunity," that is very nice. But sometimes we try to transfer the opportunity, being compassionate with another devotee. (laughter) Himāvatī? (chuckles) Devotees are very compassionate. (laughs) Kāruṇikāḥ. "Please you take this service, and other service, I may take prasādam. (laughter) That I cannot neglect." And Kṛṣṇa is so kind, any service you do, still you are accepted. Either you take this service or that service, still you are accepted. (end)

Śrīmad Bhāgavatam 7.5: Lectures

Śrīmad-Bhāgavatam 7.5.1, Pandal Lecture

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Bombay, January 12, 1973

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Śrīmad-Bhāgavatam 7.5.1,

Pandal Lecture

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Bombay, January 12, 1973

Prabhupāda: Śrīmad-Bhāgavatam, pañcama skandha, Fifth Canto. There are twelve cantos, skandhas, or division, of the Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam amalaṁ purāṇaṁ yad vaiṣṇavānāṁ priyam. Śrīmad-Bhāgavatam is amalaṁ purāṇam. Amala means spotless. There are eighteen purāṇas. Six purāṇas for the sattvic people, those who are in the modes of goodness. There are three qualities of the material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. The living entities, or the jīvātmās, they are in this material world for sense gratification. Anyone, beginning from Lord Brahmā down to the small ant or microscopic insect, everyone, every living entity, has come here in this material world for gratifying their senses.

The Prema-vivarta, an authorized book by one of the disciples of Lord Caitanya, he says-it is in Bengali-

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

As soon as we desire to enjoy… Because constitutionally we are not enjoyer; we are enjoyed. We are not predominator, but we are predominated. That is our position. And Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Our real position is to remain eternal servant of Kṛṣṇa. This is our real position. But because we have got little independence… Because we are part and parcel of Kṛṣṇa… Kṛṣṇa is supremely independent. abhijñaḥ sva-rāṭ. Description of Kṛṣṇa, the Supreme Personality of Godhead, is there in the Śrīmad-Bhāgavatam: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ [SB 1.1.1]. Sva-rāṭ means fully independent. Kṛṣṇa is fully independent. But because we are part and parcel of Kṛṣṇa, we are minutely possessing almost, not all, all the qualities of Kṛṣṇa in proportionately in minute quantity. Just like the particle of gold is also gold. That is nothing else but gold. But the value of that particle is different from the gold mine. Our relationship with Kṛṣṇa is like that. Kṛṣṇa is just like the gold mine, and I and you, just like gold earring. The gold earring or gold finger ring or any golden ornament, that is gold undoubtedly, but is not as big as the gold mine. That is the difference between God and ourself. That is the difference. Qualitatively, we are one, being part and parcel of the Supreme Absolute Truth, but quantitatively we are different. Therefore, simultaneously, we are one and different. This is called acintya-bhedābheda tattva. Acintya. We cannot conceive in our present status of life that one thing can be equal and different from another. But if we think over it (a) little soberly, we can understand. This is the example. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7].

So aṁśa, particle, that is also sanātana. Not that, as the Māyāvādī philosophers say, that because we are now under the illusion, therefore we are thinking as different; otherwise, God and we are the same. This Vaiṣṇava philosophy, Caitanya Mahāprabhu's philosophy, acintya-bhedābheda-tattva. There are other Vaiṣṇava philosophers also-viśuddha-dvaita, dvaitādvaita, advaita, like that. So many philosophies are there. But Caitanya Mahāprabhu, the latest ācārya who appeared five thousand years ago, er, five hundred years ago, I'm sorry, He preached this acintya-bhedābheda-tattva. Means that jīva, simultaneously one and different, one in quality and different in quantity. This is very reasonable. And it is confirmed in the Vedas, Upaniṣad. Just like in Kaṭhopaniṣad it is said:

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ vidadhāti kāmān

(Kaṭha Upaniṣad 2.2.13)

So Kṛṣṇa is the supreme nitya, eternal, and we are also eternal. Kṛṣṇa says in the Bhagavad-gītā, mamaivāṁśa jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. We are eternal, and Kṛṣṇa is also eternal. That is qualitatively one. Kṛṣṇa is cetana, living force. We are also living force. So in that way, we are one in quality. But His living force and our living force, different in quality. His creative power, my creative power, your creative power, they are different. You can create a few skyscraper buildings, but Kṛṣṇa has created millions and trillions of universes. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa-koṭi. We are simply experiencing one jagad-aṇḍa, or universe, but there are jagad-aṇḍa-koṭi, there are millions and trillions of universes. Ekāṁśena sthito jagat.

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Kṛṣṇa, when He was inquired about His opulence, about His potencies, vibhūti, Kṛṣṇa explained that "I am like this, I am like this, I am like this." But He concluded that "How much I shall describe? Try to understand this."

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"This whole material manifestation, cosmic manifestation, is maintained by one of My plenary portion, Paramātmā." That is also confirmed in the Brahma-saṁhitā:

eko 'py asau racayituṁ jagad-aṇḍa-koṭi
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

So Kṛṣṇa, by His one plenary portion as Paramātmā… The Absolute Truth is realized in three ways: Brahman, Paramātmā and Bhagavān.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So Kṛṣṇa, by His Paramātmā feature, He is all-pervading. He is in all universes. He is all, everywhere, in the heart of all living entity. Īśvaraḥ paramaḥ… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. And He is also within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Aṇor aṇīyān mahato mahīyān. This is Kṛṣṇa. So one has to understand Kṛṣṇa perfectly. So for preliminary study of Kṛṣṇa, there is Bhagavad-gītā, how to understand Kṛṣṇa. And next… Bhagavad-gītā is the ABCD, primary entrance to the understanding of spiritual life. This is ABCD. But people are so fallen that they cannot understand even ABCD, what to speak of becoming graduate or postgraduate. In this age people are so fallen. This Mahābhārata… Mahābhārata was given by Vyāsadeva for the less intelligent class of men: strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Śruti means Vedas. Vyāsadeva considered that stri, woman; śūdra, the fourth-class men… Strī-śūdra-dvija-bandhūnām… Dvija-bandhu means those who are born in higher-class society-brāhmaṇa, kṣatriya, vaiśya-but they are not qualified. They are simply proud of getting birth in higher families. They are called dvija-bandhu. They are equal to woman and the śūdra. Strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā. Trayī means the Vedas. Karma-kāṇḍa, jñāna-kāṇḍa, upāsana-kāṇḍa. There are three methods in understanding Vedas, and their language, their process, is very difficult. Therefore Vyāsadeva, considering the immediate inauguration of Kali-yuga… Because Vyāsadeva appeared at the end of Dvāpara-yuga. So before writing these Vedas, Vyāsadeva, by Vyāsadeva, there was no written scripture. Therefore these Vedas are called śrutis. People learn it simply by hearing, śruti. Śrotram. Śrotriyam. Tad-vijñānārthaṁ sa gurum eva abhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Śrotriyam means the guru must be (an) expert who has heard from his bona fide spiritual master. That's śrotriyam, not śaukram. Śaukram means generation by semina. And śrotriyam, generation by hearing from the bona fide spiritual master. Śrotriyaṁ brahma-niṣṭham. After hearing, one must be firmly fixed up in brahma-jñāna. Brahma-niṣṭham. This is called śrotriyam.

So dvija-bandhu means who has not perfected his knowledge by hearing from the bona fide source. He is called dvija-bandhu. And the śūdras have no facility, neither the woman has got the facility to go to the gurukula and become a brahmacārī and remain there and learn the Vedic literature. Because women were not allowed, neither could follow. It is not discrimination. It is actual fact by nature. There may be some exception, but by nature it is so fixed up. So for them, this Mahābhārata, greater history, or history of greater India, Mahābhārata…

This Bhārata… Bhārata means this planet, not this small land now we are occupying. No. This whole planet is called Bhārata-varṣa. Since the time of Mahārāja Bhārata, he was the emperor of the whole world. Formerly we understand from history that the king of Hastināpura was the emperor of the whole world, up to Mahārāja Parīkṣit, five thousand years ago. After that, it became separated on account of depreciation of the Vedic culture. They could not control. Just like we could not control Pakistan. They have gone away. Pakistan, twenty years ago, it was India, but they have left you. The Mussulmans, they left you because you could not control them. That is your fault. And the fault is depreciation of the Vedic culture. In the Vedic culture there is no such thing that once one has become fallen, he cannot be reclaimed. He can be reclaimed. It doesn't matter however fallen he is. Just like in the

Bhagavad-gītā Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni. According to Vedic culture the lower class of people… Lower class of people means one who cannot be educated to the Vedic culture. He is called lower class. Otherwise the Vedic culture is open for everyone. So Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Never mind, papa-yoni. He can be claimed. Striyaḥ śūdrās tathā vaiśyās te 'pi yānti parāṁ gatim. So suppose these Muhammadans or others in India… The Muhammadans, these Muhammadans did not come from any other part of the world. They were lower class and they, after Aurangzeb's propaganda of Obzevier(?) tax, some of them or more of them, they became Mussulmans. This is the historical fact. So why they were not reclaimed again? Reclaimed. Of course, some of the sannyāsīs, they tried to reclaim, but that was not the proper way; therefore it was failure.

The proper way of reclaiming all the fallen souls: by Kṛṣṇa consciousness movement. Kṛṣṇa says, māṁ hi pārtha vyapāśritya. One has to be educated to take shelter of the lotus feet of Kṛṣṇa. Māṁ hi pārtha vyapāśritya. Not otherwise. You cannot propagate śuddhi movement by otherwise. You have to reclaim everyone to the Vedic platform by making him Vaiṣṇava. Because when one becomes Vaiṣṇava, he becomes transcendental. That is confirmed in the Bhagavad-gītā. Māṁ hi pārtha, er, māṁ ca 'vyabhicāriṇi-bhakti-yogena yaḥ sevate. Avyabhicāriṇi-bhakti-yogena. Bhakti-yoga, the process of devotional service, if one is engaged, avyabhicāriṇi, without any adulteration… Real bhakti-yoga means,

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is real bhakti. There cannot be any motive behind bhakti-yoga. Anyābhilāṣitā-śūnyam and jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], and transcendental to the position of philosophical speculation and fruitive activities. Jñāna-karmādy-anāvṛtam. Ānukūlyena kṛṣṇānu-śīlanam. Just simply to serve Kṛṣṇa favorably, ānukūla, that is bhakti. So this bhakti is called avyabhicāriṇi-bhakti, without any adulteration, without any mutilation, perfect bhakti. So by that bhakti,

māṁ ca yo 'vyabhicāriṇi
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

That person who is engaged in pure devotional service, he transcends all the qualities of material nature.

Our defect is… Just like I have already explained that we are gold because we are part and parcel of Kṛṣṇa. Kṛṣṇa is the big gold, we are simply small particle of gold. That is the difference. But gold is always valuable, may be a small particle or big. So our position is transcendental. Our position is not material. But we have been captured by the material nature because we wanted to disobey the orders of Kṛṣṇa. Kṛṣṇa bhuliya jīva bhoga vāñchā… And because we disobeyed or we did not like to serve Kṛṣṇa, therefore we have been sent into this material world. Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. Icchā: "Why shall I serve Kṛṣṇa? Why shall I not become Kṛṣṇa? Let me become God." That is still going on. Even big, big advanced spiritually sannyāsī, they are thinking that "I am Kṛṣṇa. I am Kṛṣṇa. Why shall I go to serve Kṛṣṇa? This is slave mentality. Just become Kṛṣṇa. I am Kṛṣṇa. Now I am in māyā; I am not Kṛṣṇa. But as soon as my māyā is over, then I become Kṛṣṇa." Then the question is this: "If you are Kṛṣṇa, why māyā covered you? Then māyā is greater than Kṛṣṇa." So this question they cannot answer, that "Why you have been fallen?" No. The real explanation is that because we are little Kṛṣṇa… Just like the father and the little child, if there is fight, the father may come out victorious, the child may become overwhelmed, similarly, we are also Kṛṣṇa, a small particle of Kṛṣṇa, but some way or other, when we come in touch with this material world, we contact either of the three modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa, and according to our association with the particular type of nature, we get a different type of body. Kāraṇāṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu.

Why there are different types of living entities, different types of bodies? That is explained in the Bhagavad-gītā. Kāraṇam, the cause, the reason is, guṇa-saṅgaḥ asya. Guṇa saṅgasya. So we are gold, but some gold has fallen in the mud, some gold has fallen in the water, some gold has fallen on the grass. These are examples. They are very much nicely explained in the Vedic literature. Sometimes the living entity is considered as the spark of fire. You have seen the sparks of fire. So the fire, original fire, is never covered by māyā or darkness. But the small particle of fire, which are called sparks, they, as soon as come out of the fire, they are extinguished. No more, I mean to say, sparking. So this is our position. Although we are part and parcel of Kṛṣṇa, sanātana, eternally… Manaḥ-ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. Because on account of our material mind… Material mind means the mind is absorbed in the thought of enjoying this material world. This is the beginning of our material disease. Manaḥ-ṣaṣṭhāni indriyāṇi [Bg. 15.7]. Then according to the mind, we develop different senses, and we are trying to enjoy this material world in different type of body. That is our material disease. Manaḥ-ṣaṣṭhāni indriyāṇi prakṛti-sthāni karṣati. Therefore the whole Vedic literature is meant for reminding us about our original position. That is explained in the Caitanya-caritāmṛta. Kṛṣṇa… Anādi bahirmukha jīva kṛṣṇa bhuli' gela. We have forgotten Kṛṣṇa anādi. Anādi means we do not know when we did forgot, but we have forgotten our relationship. Anādi bahirmukha jīva kṛṣṇa bhuli'… ataeva kṛṣṇa veda-purāṇa karilā. These Vedas and the Purāṇas, they are meant for reminding us, to give us information that "You are not this material body. You are not Indian, you are not American, you are not brāhmaṇa, you are not śūdra. You are eternally part and parcel of Kṛṣṇa. So your business is to serve Kṛṣṇa." This is the purpose of all Vedic literature. Vedaiṣ ca sarvair aham eva vedyam [Bg. 15.15].

So the Bhagavad-gītā is giving us directly information about our relationship with Kṛṣṇa. Kṛṣṇa personally giving instruction that is His position and what is our position, what is our relationship with Him and what is the ultimate goal of life. These are called in Sanskrit language, sambandha, abhidheya, prayojana. Sambandha means we must know what is our relationship with God, Kṛṣṇa. That is called sambandha. Everyone is speaking about God. That is human nature. Any civilized form of human society has some sort of religious principles, to understand God. That is a fact. So in the human form of life, this is the main question. This is called brahma-jijñāsā. ”What is my relationship with God? What I am? Why I am suffering in this material world? Is there a solution?” This is the business of human form of life, not to imitate the animals, how to eat nicely, how to live nicely, how to have sexual intercourse nicely and how to defend. These are animal propensities. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narānām. The animals are also doing the same business, whole day and night. Therefore Bhāgavata says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] ”This human form of life is not meant for to work so hard like hogs and dogs simply for sense gratification.” The aim is only sense gratification. In the modern civilization they have no other aim. They do not know ”What is God, what is my relationship with God, what is the ultimate goal of life, how shall I work in this material world?” These questions are rejected. It is very abominable condition of the human society. Therefore this Kṛṣṇa consciousness movement is very important to enlivening the whole human society to his real position, constitutional position. Jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109].

mamaivāṁśo jīva-bhūta
jīva-loke sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

So long, long ago there was an atheist king, Hiraṇyakaśipu, Hiraṇyakaśipu, and his son happened to be a Vaiṣṇava, Prahlāda. So Prahlāda, from the beginning of his life, he was a Vaiṣṇava, although born of an atheist father, Hiraṇyakaśipu. So we shall try to explain the life of Prahlāda Mahārāja while reading Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam, there are twelve cantos, out of which we are just trying to explain in the Fifth Canto…, not Fifth Canto, Seventh Canto, Fifth Chapter, Prahlāda Mahārāja’s upākhyāna. So Prahlāda Mahārāja, his father Hiraṇyakaśipu was so powerful king that he became by force, demonic force, he became practically the ruler of the all planets. There are different planetary system within this universe. So this demon Hiraṇyakaśipu, some way or other, he achieved great prowess and he conquered over all the planets. Even the demigods, they were under the subjugation of Hiraṇyakaśipu. So his son Prahlāda from the very beginning of his life, because he got instruction from Nārada Muni within the belly of his mother… This is the story. When the demigods conquered over this Hiraṇyakaśipu, they captured his wife Kayādhu. At that time the wife of Hiraṇyakaśipu was pregnant, and Prahlāda Mahārāja was there. So because the woman was pregnant, the demigods were taking her away. On the way, Nārada Mahāmuni met the demigods, Indra. So he inquired, ”What you are doing? You are dragging a woman? Oh, this is not good.” So they explained that ”We have nothing to do with this woman. Because within the womb of this woman there is a son of Hiraṇyakaśipu-he is also demon-therefore, as soon as she gives birth to the child, we shall kill him. This is our program.” Nārada Muni said, ”No. This child is not demon. This child is a great devotee, mahā-bhāgavata. So you cannot do that.” So they accepted the word of Nārada Muni and they offered obeisances, ”Oh, here is a Vaiṣṇava.” This is demigod. Although they were carrying out, thinking of the child as a demon, but when they heard from Nārada Muni that ”This child is not a demon: he is a great devotee,” immediately they offered respect and they circumambulated the mother of Prahlāda Mahārāja and they went away. And the lady was taken care of, Nārada Muni. And Nārada Muni instructed the mother. Because as soon as you meet some saintly person, his business is to instruct you about spiritual matter. So Hiraṇyakaśipu’s wife was situated in the house, in the ashram of Nārada Muni, and she wanted protection that ”Until my husband comes back, kindly give me protection so that my child may not take birth.” So Nārada Muni gave her benediction, ”Yes, even it is mature, unless your husband comes back, you will not deliver the child.” So he instructed, and the instruction was so powerful. Spiritual instruction is not conditioned by the material nature. Ahaituky apratihatā. That is stated in the Śrīmad-Bhāgavatam.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā samprasīdati
[SB 1.2.6]

This instruction of bhakti is so powerful that even a child can receive it in any condition of life. We have seen when our saṅkīrtana is performed, especially the children, they immediately imitate… Because they cannot vibrate, small children, but they give claps. The saṅkīrtana movement is so perfect that there is no question of any material condition. In any condition Kṛṣṇa consciousness can be aroused, provided it is in touch with a Kṛṣṇa conscious bona fide spiritual master.

So this child, Prahlāda Mahārāja, from, in the womb of his mother he learned spiritual instruction and he became Kṛṣṇa conscious. Therefore from his birth he was chanting this Hare Kṛṣṇa mantra, and his father was very, very much unhappy: ”What kind of child is born? He is Kṛṣṇa conscious.” Because he is, he was very much against Viṣṇu. Because Lord Viṣṇu killed his brother Hiraṇyākṣa, so Hiraṇyakaśipu always considered Viṣṇu as the enemy. So he did not like that his son Prahlāda Mahārāja should become a Vaiṣṇava. Vaiṣṇava means viṣṇur asya devatā iti vaiṣṇava. One who has taken, accepted Lord Viṣṇu… That is the Vedic instruction, to take shelter of Lord Viṣṇu. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is Ṛg mantra, Ṛg-veda mantra. Viṣṇoḥ paramaṁ padam. Those who are sūraya, sūri or devatā, they are always aiming at the lotus feet of Viṣṇu. Tad viṣṇoḥ paramaṁ padam. That is the highest perfection of life. Other demigods, they are not our goal of life. That is also condemned in the Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Anya-devatāḥ. Who are the worshipers of the anya-devatā, other demigods? Those who are lost of their senses. Kāmais tais tair hṛta-jñānāḥ. These are the statements. In the Bhāgavata also it is said, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. People generally, they do not know that their goal of life should be to take shelter of Viṣṇu. Viṣṇu-tattva and Kṛṣṇa-tattva the same thing.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

So our aim of life should be how to understand Viṣṇu-tattva, Kṛṣṇa. Kṛṣṇa is the origin of Viṣṇu-tattva. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. He is the origin. Janmādy asya yataḥ [SB 1.1.1]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. These are things. Aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ [Bg 10.2]. These are there. So Prahlāda Mahārāja, by the grace of Nārada Muni, he became a great devotee, and… From the beginning of his life. This is another advantage. If you become a devotee of the Lord, then your next life is guaranteed as human being. Yoga-bhraṣṭaḥ sanjāyate. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sañjāyate [Bg. 6.41]. One who is a devotee but could not finish the devotional function in one life, he is given chance another, another chance to take birth in a very good family. Good family means śucīnāṁ śrīmatāṁ gehe: either in the family of a very highly elevated brāhmaṇa, śucīnām, or śrīmatāṁ, or very rich family. Brāhmaṇa or vaiśya family or kṣatriya family. So either brāhmaṇa family or kṣatriya family or vaiśya family, it doesn't matter-a human being. So yoga-bhraṣṭaḥ sanjāyate. Let us begin our life in Kṛṣṇa consciousness in this life. It doesn't matter if we cannot finish, but whatever we can finish, that is our eternal asset. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even if we slightly touch only Kṛṣṇa consciousness, then mahato bhayāt. Just like Ajamila, he was saved.

So these are the instruction of Vedic literature, especially in the Śrīmad-Bhāgavatam. Bhāgavatam. The Bhāgavatam, it is derived from the word bhagavat-śabda. Bhagavat-śabda means bhagavān, and bhāgavata means those who are in connection with Bhagavat, Bhagavān. So this Śrīmad-Bhāgavatam means it is in connection with the Supreme Lord and His devotee. A devotee is called bhāgavata, and the book about Bhagavān, that is also bhāgavata. There are two kinds of bhāgavatam. The living bhāgavatam is the devotee, and the representation Bhāgavatam is the Bhagavat-grantha. There is no difference. Absolute means there is no difference. Kṛṣṇa is Absolute; therefore either this grantha-bhāgavatam or the devotee bhāgavata or Kṛṣṇa, they are all one. That is Absolute conception. Advaya-jñāna. We should not distinguish a devotee from Bhagavān. We shall not distinguish Bhāgavatam from Bhagavān. When we read Bhagavad-gītā-practically every one of us reads-we should not think that Bhagavad-gītā is different from Kṛṣṇa. Bhagavad-gītā is as good as Kṛṣṇa. It is not ordinary book. Ordinary book is different from the author, but this Bhagavad-gītā is Bhagavān Himself.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]
nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukta
'bhinattvān nāma-nāminoḥ
[Cc. Madhya 17.133]

So Bhagavad-gītā or Śrīmad-Bhagavam or Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's pastime, anything about Kṛṣṇa, they are one. Abhinnatvān nāma-nāminoḥ. Abhinnatvān, that is not separated. Therefore by chanting this Hare Kṛṣṇa mahā-mantra, you directly contact with Kṛṣṇa. Abhinnatvān nāma-nāminoḥ. Kṛṣṇa is the nāminoḥ, and Hare Kṛṣṇa mantra is His name. But they are abhinna. Otherwise how this Hare Kṛṣṇa movement is being so quickly appreciated all over the world? Because there is no difference between chanting of Hare Kṛṣṇa mantra and meeting Kṛṣṇa eye to eye, face to face. There is no difference. Simply one has to realize. The more you become purified by chanting this Hare Kṛṣṇa mantra, you see Kṛṣṇa face to face. People are asking, "Can you show me God?" You can see God. Simply prepare your eyes. Simply prepare your ears. You will… By hearing. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12].

So this is a very scientific movement authorized, practical. You chant Hare Kṛṣṇa mantra and you will realize that gradually you are advancing to meet Kṛṣṇa face to face. That is possible. Chant Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. [break]… still people are feeling some difficulty or some deficiency in the whole structure, and that deficiency can be fulfilled, can be satisfied by making people Kṛṣṇa conscious. This is the movement. So we have got ample literature. Not only Bhagavad-gītā, Śrīmad-Bhāgavatam-others. There are hundreds of literatures, and we have already published about twenty books like this. So we shall request… All the life members, they have got our books. Those who are not life members, I would request them to become life members, and we give you more than your money, books' worth. We want that everyone, every scholar, every thoughtful man should read these books, Bhagavad-gītā As It Is. These books are very much welcome in the Western countries. I have got report just now, I have received from Los Angeles. The report is that within the three days of Christmas holidays, we have sold one lakh worth of books within three days. So our books are being very much welcome in the Western countries, especially the Bhagavad-gītā As It Is. So this movement is very important movement. It is not a fanaticism. It is based on science, philosophy and authority and Vedic principles. And all the students, they are following strictly the Vedic principles. They do not indulge in illicit sex life, meat-eating, intoxication up to drinking of coffee, tea and smoking. They have given up. This is Vedic principles. And they do not take part in gambling. They regular chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, sixteen rounds. In this way we are training. Not only we are training these young boys, but we are training their sons and children. We have got a very nice school in Dallas, Texas. From the very beginning they are being taught about Kṛṣṇa consciousness, how to rise early in the morning, how to take part in the maṅgala ārātrika, how to take prasādam. Then teaching, they are learning Sanskrit and English especially, a little geography, mathematics. We have started a school. So do not take this movement very insignificantly. Try to understand this movement with all your intelligence. As Caitanya-caritāmṛta author says, caitanyera dayāra kathā karaha vicāra. Vicāra. Just put your judgment. Try to understand with logic and try to understand with philosophy. Not as a fanatic. Vicāra. Vicāra karile citte pābe camatkāra. And if you rightly judge this movement, you will find it very sublime.

So we have got four branches now in India, out of 102 branches all over the world. But especially this movement is easier for the Indians because by birth they are imbibed with the Kṛṣṇa consciousness idea. Caitanya Mahāprabhu said,

bhārata-bhūmite manuṣya-janma haila yāra

janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

So Indians are meant for welfare activities for the whole world. And how they will do? Not by begging: "Give me rice, give me milk powder, give me money, give me this." No. If you spread this Kṛṣṇa consciousness movement all over the world, then you will be respectful. People will like it. They are very hungry for this Kṛṣṇa consciousness. So I am struggling alone. I require many Indians to join and spread this movement all over the world.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 7.5.22-30

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London, September 8, 1971

Prabhupāda: Prahlāda Mahārāja at the age of five years only he was a great devotee. Prahlāda Mahārāja is one of the mahājanas, great authorities of this line, devotional line. (aside:) You can take your seats. To understand God and to understand our relationship with God, it is not to be done by mental speculation. It is not possible. God is not so cheap thing that one can understand by mental speculation. In the present age people are very much fond of mental speculation. In the śāstra it is said, tarko apratiṣṭhaḥ: [Cc. Madhya 17.186] "Simply by arguing you cannot come to the right conclusion." You may be very good arguer, but another arguer may defeat you by his argument. So in this way, simply by dry arguments it is not possible to come to the conclusion. Tarko 'pratiṣṭha śrutayo vibhinnāḥ. Scripture. There are different scriptures. If you simply… Scripture means Vedic, Vedas. There are four Vedas and many other also, corollaries. So by studying at home these books, that is also not possible to understand. And nāsau munir yasya mataṁ na bhinnam. And if you follow philosophers, so one philosopher is differing from another philosopher. Just like our Śyāmasundara has brought one book, Ideas of Philosophers, different philosophers talking differently. So how you can take the conclusion? Even Aristotle, he is talking so many things nonsense. So mental speculators, philosophers. In this way you cannot.

Dharmasya tattvaṁ nihitaṁ guhāyām: "Actually, the purport of religion and God is very confidential." Therefore, to understand it, one has to follow the great authorities, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana. So that mahājana, great authorities, are also mentioned, who are mahājanas. Authorities. So,

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Everything is there in the śāstra. If you simply refer to śāstras for the right source of knowledge, then you get. In the Bhagavad-gītā also it is said, yaḥ śāstra-vidhim utsṛjya. If you do things without reference to the śāstras, then Lord Kṛṣṇa says, na siddhiṁ sa avapnoti: "You will never get perfection." Na sukham: "Neither happiness."

This Prahlāda Mahārāja, although he was a five-years-old boy, he became an authority in the devotional line. So his father was atheist. He wanted that his son should be politician. He should be taught how to cheat others, how to get money. But this boy was devotee. The difficulty was a devotee is not accustomed to all these tricks of materialistic way of life. They are not interested in such things. Purposefully, they avoid all these things. Because devotional life means coming to the original position. Original position is that we are part and parcel of God; therefore our original position is godly. Not exactly like God, but godly. Just like gold and a particle of gold is also gold. A drop of ocean water contains the same chemical composition. Similarly, qualitatively we are as good as God in our original position. Now we are covered by this material body, but as soon as we take to the devotional service, that is our original position. Then very quickly we develop our good qualities, original godly qualities. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇair tatra samāsate surāḥ [SB 5.18.12].

So devotees are generally very good, godly qualities. Just like Arjuna. Arjuna, he was insulted by his brothers, his wife was insulted, his kingdom was usurped, taken away, that…, forced to go to the forest for twelve years. So many troubles they had to undergo due to the political intrigues by the cousin-brothers. Still, while he was in front of fighting, he thought, "What is the use of fighting and killing my cousin-brothers? Better let them enjoy. I retire. Kṛṣṇa, I cannot fight," he said. Why? Because he was a devotee. He was prepared to forego his claim. It is not that he was a coward. He was a great warrior, fighter. He could fight immediately. But because he was devotee, he was avoiding, trying to avoid fight, "No." This is godly quality. So in order to induce him to fight, Kṛṣṇa had to speak to him the whole Bhagavad-gītā. When he understood that "Although I do not wish to fight, Kṛṣṇa desires," then he took: "All right. Then I change my decision because Kṛṣṇa's desire is my first duty." That is devotee's duty. If Kṛṣṇa says, God says to devotee, that "You jump on the fire," he will do immediately. That is devotee: without any argument. So there is no consideration. Just like commander in the military active field. The commander says, "You jump in this fire," he jumps. He knows that "I'll surely die." Similarly, a devotee, fully surrendered devotee, means he is prepared to do anything for God. That is pure devotee.

So Prahlāda Mahārāja was a devotee and he was a child. So his father thought that "He is taking good education in politics, in diplomacy." So one day he asked the boy, "My dear boy, will you kindly say what nice things you have learned from your teachers?" Prahrādānūcyatāṁ tāta svadhītaṁ kiñcid uttamam: "My dear son Prahlāda, will you kindly explain what you have learned very good thing from your teacher?" Svadhītaṁ kiñcid uttamam: "Very selected best things what you have learned," ucyatam, "please explain." Kālena etāvatā āyuṣman yad aśikṣad guror bhavān: "You have taken lessons from your teachers." Hiraṇyakaśipu appointed some special teachers for teaching Prahlāda Mahārāja. "So tell me what you have learned." And Prahlāda Mahārāja says,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ

sakhyam ātma-nivedanam
[SB 7.5.23]
iti puṁsārpitā viṣṇau
bhaktiṣ cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

He wanted to know from the son what best knowledge he has received. He said, "This is the best knowledge." Tan manye adhītam uttamam: "I think he has learned very nice thing. His education is first class." Who? Now, "Who is always engaged in śravaṇaṁ kīrtanaṁ viṣṇu, who is always engaged in chanting and hearing about the glories of Lord Viṣṇu."

This chanting and hearing which we perform-not chanting of any demigod. Viṣṇu, only of Viṣṇu. The chanting and hearing is not recommended for… Suppose if you chant and hear of the queen. That is not recommended. What to speak of queen, even of Lord Brahmā, Lord Śiva.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvena vīkṣeta
sa pāsaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

"Anyone who thinks that the Supreme Personality of Godhead Nārāyaṇa is as good as the demigods, he's a rascal, he's a fool." Sa pāsaṇḍī bhaved dhruvam. And the Bhagavad-gītā also it is said, kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ: [Bg. 7.20] "Those who are worshiping other demigods, they are hṛta-jñānāḥ. Their knowledge is lost." That requires a very big explanation. So one thing is that you should never place or put the demigods on equal footing with the Supreme Personality of Godhead. That is a great offense.

So here it is said, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. "To hear and chant about the glories of Lord Viṣṇu, the Supreme Personality of Godhead." Smaranam pada sevanam. Nine different types of devotional service. So śravaṇaṁ, hearing. If you simply hear, that is also devotional service. Just like you are all coming. If you simply hear Śrīmad-Bhāgavatam, Bhagavad-gītā, where there is description of the glories of the Lord, that is also devotional service. You don't require any education to read books or Vedic literature. Simply if you hear, śravaṇaṁ. Just like Parīkṣit Mahārāja. Parīkṣit Mahārāja, at the end of his life, he simply heard from Śukadeva Gosvāmī Śrīmad-Bhāgavatam seven days, and he became liberated. That is śravaṇaṁ. Either you execute all the nine different types of devotional service-

śravaṇaṁ kīrtanaṁ (viṣṇoḥ)
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

There are nine different process. They are one, but it appears like different. Just like you are hearing, I am speaking, but both of them are the same, because while you are hearing, I am also hearing. So they are absolute. But still, as it is convenient, you can accept any one of them and you advance in devotional service.

So he said, śravaṇaṁ kīrtanaṁ viṣṇu smaraṇam. If you have no time to hear, to go to the temple or to hear the speeches of the ācāryas, at home you can simply remember the Lord. This Rādhā-Kṛṣṇa mūrti, if you simply remember, meditate, that will also do. Smaraṇaṁ pāda-sevanam. Pāda-sevanam means to serve, giving service, rendering service to the lotus feet of the Lord, just like devotees do. They bring flowers, tulasī, and offer to the lotus feet of the Lord. The worshiping of the Lord begins from the leg, from the lotus feet, not directly to the head. That is the way. So pāda-sevanam. Then arcanam. Arcanam means the offering ārātrika, offering bhoga, cleansing the Deity room and dressing the Lord, changing the flowers. These are called arcanam. Vandanam. If you cannot do this, then offer prayers. Just like in Christian church they offers prayers. That is also bhakti, devotional service. The Muslims, they offer prayers. Any way. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanam. Vandanam means offering prayer. Dāsyam. Dāsyam means to work as menial servant of the Lord. Dāsyam. Sakhyam, to make friendship with the Lord, just like Arjuna did. He treated Kṛṣṇa as his friend, and by making friendship with Kṛṣṇa he became liberated. Sakhyam. And ātma-nivedanam. Ātma-nivedanam means giving everything to the Lord, even his body, wealth, and everything, just like Bali Mahārāja did. So,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

(aside:) Don't make that sound. Iti puṁsārpitā viṣṇau bhaktiś cet nava-lakṣaṇā. Iti. Again he says, "All these services, when rendered to Lord Viṣṇu," the bhaktiś cet nava-lakṣaṇā, "nine different types of devotional service," kriyeta bhagavaty addhā, "those who are engaged in such services," tan manye adhītam uttamam, "I think they are the most advanced learned. That is the end of education." Tan manye adhītam uttamam.

So anyone who is engaged in devotional service, it should be understood that they are free, they are now liberated from all sinful resultant action of life. That is stated in the Bhagavad-gītā. Māṁ cāvyabhicāriṇi-bhakti-yogena yaḥ sevate. Anyone who is unflinchingly, without any deviation, engaged in this kind of devotional service, śravaṇaṁ kīrtanam, māṁ ca 'vyabhicāriṇi, without any motive, without any purpose, simply to serve the Supreme Lord, with this purpose only… Anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any purpose of material profit, simply "It is my duty to serve Lord," on this stage it is said in the Bhagavad-gītā that,

māṁ cāvyabhicāriṇi

bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

”Such persons immediately becomes liberated from the bondage of three modes of material nature.” Sa guṇān samatītyaitān. Great philosophers, great yogis, they are undergoing severe type of austerities. Why? Just to get out of the clutches of these three modes of material nature, the three modes of material nature: goodness, passion, and ignorance. Everyone is being conducted under the influence of these different types of material nature. Even in this material world, goodness, that is also bondage, and what to speak of passion and ignorance. So Kṛṣṇa says anyone who is engaged in devotional service, immediately, sa samatītyaitān guṇān. Etān guṇān means these three qualities of material nature, brahma-bhūyāya kalpate [Bg. 14.26]. That is real stage of ahaṁ brahmāsmi. Śaṅkarācārya taught his philosophy, to develop your consciousness to the platform of Brahman understanding. When one understands himself that ”I am not this body, I do not belong to this material world. I am spirit soul,” that is Brahman understanding. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. At that time he becomes very jolly. So there are many different process of austerity to come to this platform of Brahman understanding, but if one is engaged in this devotional service, sravanam kīrtanam visnu, he is to be understood as already on the Brahman platform. Therefore Prahlāda Mahārāja says, ”I think such person has studied completely. His knowledge is perfect.” Tan manye adhītam uttamam.

niśamyaitat suta-vaco
hiraṇyakaśipus tadā
guru-putram uvācedaṁ
ruṣā-prasphuritādharaḥ

When he heard, the atheist father, ”Oh, this boy is speaking nonsense,” you see, he became very much angry. Ruṣā. Ruṣā means became too much angry. Ruṣā-prasphuritādharaḥ. His lips were throbbing. He was so angry. Immediately called the teachers, ”Come on!” Guru-putram uvācedaṁ ruṣā, brahma-bandho kim etat te vipakṣaṁ śrayatāsatā. ”I gave my child, my boy, to be educated by you. What sort of education you have given him? He is talking nonsense, devotional service. I wanted to make him politician, diplomat, tricky, and you have taught him śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]?” You see? That is still going on. That is still going on. When I wanted to start this movement in India, I approached many friends, ”Sir, you have got four boys. Give me one boy. I want to make him devotee.” They refused. ”Oh,” he will say, ”Swamijī, what will be the benefit by becoming devotee? After all, he has to earn his livelihood.” (laughter) Nobody agreed. Nobody agreed. Everyone wants that his son should be hard working, just like hogs and dogs, and satisfy senses. That’s all. Everyone wants. That is civilization. Nobody wants that his son should be a devotee. They will not tolerate that. If somebody’s son comes to us to become devotee, I have experienced, the father and mother immediately come: ”Oh, Swamijī, what you are doing?” But his son becomes hippie-he will tolerate. That he will tolerate. But he becomes devotee-”Oh, we can’t tolerate. How can we…?” You see? This is the nature. This is the nature. If one son is going astray by drinking, ”Oh, young men, they can do that.” But he becomes a devotee, he immediately becomes warned, ”Oh, what danger is…!” (laughter) ”He is going to be a devotee.” This is the nature of demons. If the father, mother, are demons, how you can expect nice child? You see? That is the defect of the modern civilization. Therefore the whole world is unhappy. There is need of devotees, need of real brāhmaṇas. That is wanted. Therefore this Kṛṣṇa consciousness movement… Even a certain little percentage of people becomes Kṛṣṇa conscious, the whole face of the world will change. It is so nice.

So Hiraṇyakaśipu did not like that his son was becoming a devotee. So he chastised the teachers because he was king, emperor, very powerful. He conquered all the universal planets, he was so powerful. So the teachers became very much frightened. So when they were asked, ”What nonsense you have taught my boy, spoiled? He has become a devotee,” so they said,

na mat praṇītaṁ na para-praṇītaṁ
suto vadaty eṣa tavendra-śatro
naisargikīyaṁ matir asya rājan
niyaccha manyuṁ kad adāḥ sma mā naḥ

So the teacher said, ”Sir, we have not taught this. I do not know how your son has learned all this devotional service. By nature he is so like that.” Prahlāda was doing that. Because the teachers were very much cautious that ”This Prahlāda has got tendency to become a devotee,” so they were very careful. But Prahlāda Mahārāja, what he did do, as soon as there is tiffin hours, all the teachers gone, he would immediately call all the class friends and stand up on the bench and speak on bhagavad-bhakti. Perhaps you have seen that picture. That teaching is there. If there is time we shall…, how he was teaching his class friend to become devotee. Just like our boys going on the street try to teach all others how to learn devotional service. This is our business. Prahlāda Mahārāja is our ācārya, former ācārya. So following his footsteps, we have to do that. Everyone did that, preaching. Preaching is required. People are in ignorance. They do not know what is God, what is his relationship with God. Therefore preaching is necessary. So Prahlāda Mahārāja was doing that. Therefore the teacher said that naisargikīyaṁ matir asya rājan niyaccha manyum: ”Don’t be unnecessarily angry upon us. We did not teach him. By nature he is like that.”

So this is also another feature, that why one becomes devotee, why the other does not become? That means in his former life he was a devotee. It could not be finished in one life, but in this life automatically he is trying to become devotee. Therefore devotional service is so nice that even if you cannot finish the whole course in one life, next life you are guaranteed to get a very nice birth so that you can develop further. That is stated in the Bhagavad-gītā. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭoḥ sañjāyate [Bg. 6.41]. When Arjuna inquired from Kṛṣṇa that ”A yogi, he cannot finish his duty or yogic process in one life. Then what happens? He becomes neither this way or that way.” Kṛṣṇa said, ”No. Whatever he has finished, that is his permanent asset. Next life he begins from that point and he gets the opportunity of take birth-śucīnāṁ śrīmatāṁ gehe. He is given birth in very nice family, either in very nice brāhmaṇa family or very rich family.” In these two places one gets the opportunity to increase his Kṛṣṇa consciousness very easily. If he gets his birth in a nice brāhmaṇa family, automatically he is trained in that way. And if he gets his birth in a rich family, he has no economic demand. He hasn’t got to earn. He can save the time for developing Kṛṣṇa consciousness. So those who are born in rich family, they should know that "By the grace of Kṛṣṇa, by the grace of Lord, we are born with silver spoon, but we should utilize this opportunity." Not only rich man; every human being should be conscious to utilize this human form of life to understand God. That is the highest perfection of life. Otherwise it is animal life. The animal life means the animals are also eating, sleeping, mating and defending. So if we are simply engaged in four principles of bodily demand and do not inquire about the Brahman-athāto brahma jijñāsā, that is the Vedānta-sūtra-then we are no better than animals.

So Prahlāda Mahārāja was… Before his birth he was taught by Nārada Muni. Therefore naturally he was in devotional service. So he was executing, the boy. Devotional service… If one is devotee, he cannot sit down silently. He wants to preach God's glories to others, even at the risk of life, like Lord Jesus Christ did it. Even at the risk of life, he preached God consciousness. That is the duty of a devotee. Lord Nityānanda did it, Haridāsa Ṭhākura did it. There are many instances; a devotee risked even life for preaching glories of God. So Prahlāda Mahārāja also did that. He knew that "My father is nothing but a ferocious animal, Hiraṇyakaśipu." Even big, big demigods would be threatened by his red eyes. He was so powerful. Still, he was executing devotional service at the risk of life. And he was put to so many dangerous condition of life. Still, he did not give up. Then, if we try to understand Prahlāda Mahārāja's character… Now, at the present moment the teacher said that, naisargikīyaṁ matir asya rājan. "My dear king, your boy, this tendency of God consciousness, Kṛṣṇa consciousness, is by nature. We never taught him. Please don't be angry with us unnecessarily." Niyaccha manyum. "Please give up your anger." Niyaccha manyuṁ kad adāḥ sma mā naḥ. "Don't degrade us in that way."

So he was king. He could understand that the boy is… By nature he is doing that. Then he inquired, "Prahlāda, wherefrom you have learned this art of God consciousness, service? Wherefrom you have got this Kṛṣṇa consciousness?" Then Prahlāda Mahārāja, explaining to his father,

prahlada uvāca
matir na kṛṣṇe parato svato vā
mitho 'bhipadyeta gṛha-vratānām

Gṛha-vratānām: "those who have taken it as vow to be happy in this material world." Therefore they are called gṛha-vrata. Gṛhastha… There are two words in Sanskrit language. One is gṛha-stha, and one is gṛha-vrata or gṛha-medhi. Gṛhastha means gṛhastha-āśrama. As soon as… Those who are conversant with Vedic language, they know. Āśrama means something in connection with God. That is called āśrama. So gṛhastha-āśrama means one may live with family, children, wife, children, friends-that's all right. Live. Whatever life is suitable for you, you accept. But you change Kṛṣṇa consciousness. Cultivate Kṛṣṇa consciousness. That is āśrama. Therefore it is called brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama, sannyāsa-āśrama. This is varṇāśrama, four varṇas and four āśramas. We are wrongly called Hindus. This is a wrong designation given by the Muhammadans. We don't find this word in any Vedic literature, "Hindu." It is a foreign word. Real word is varṇāśrama. Varnāśramācāravatā puruṣeṇa parā pumān. That is Vedic civilization, four varṇas and four āśramas. Four varṇas means brāhmaṇa, kṣatriya, vaiśya, śūdra, and four āśrama means brahmacārī, gṛhastha, vānaprastha, and sannyāsa. One who follow this system of civilization, they are called varṇāśramī. So the "Hindus" is a foreign name given to these Indians by the neighborhood Muhammadans. Actually, Hindu is not to be found. So when we call ourselves Hindus, that is misconception of Indian civilization. Real concept of Indian civilization, Vedic civilization, is varṇāśrama dharma. In the Viṣṇu Purāṇa it is said,

varṇāśramācāravatā
puruṣeṇa parā pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam

So here it is said, gṛha-vratānām. Gṛha-vrata means those who have taken this family life or material life as all in all. That's all. Vrata. Vrata means vow. "I shall improve my family condition, I shall improve my social condition. I shall improve the international condition or political condition." All these things, they are called gṛha-vratānām. They have no idea that beyond this life there is another life. Therefore they are stuck up with this idea. They are called gṛha-vrata. Generally, at the present moment, everyone is gṛha-vrata. That's all. They simply want "How to improve my economic condition." That's all. Individually, socially, family wise, internationally or nationally, that is their aim. They are called gṛha-vrata. So Prahlāda Mahārāja said, because he knew that his father is number one gṛha-vrata, atheist number one, and materialist number one, so when he inquired, "How you developed Kṛṣṇa consciousness?" he said immediately, flatly, to his father, "My dear father, don't worry. You will never will have Kṛṣṇa consciousness. (laughter) Because you are so much attached to this materialistic way of life, be sure you will never increase your devotion to Kṛṣṇa. Be sure. Don't be agitated." Yes. Matir na kṛṣṇe parato svato vā mitho 'bhipadyeta gṛha-vratānām. "Those who have taken this vow, for them there is no possibility of increasing or culturing Kṛṣṇa consciousness. There is no possibility." These boys who have come to me, and they have become so nice devotee, because they are not gṛha-vrata. They have no interest with this material world. That is their first-class qualification. Therefore they have come to Kṛṣṇa consciousness. If anyone wants to make his economic position developed by Kṛṣṇa consciousness, don't do that. There is no possibility. Of course, Kṛṣṇa is very kind. If anyone wants… Just like Dhruva Mahārāja wanted to develop his economic condition. Kṛṣṇa gave him. Kṛṣṇa gives. He is very kind. But that is not the purpose of developing Kṛṣṇa consciousness. Kṛṣṇa consciousness should be pure, simply to serve the Lord.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So Prahlāda Mahārāja first of all said, "My dear father, anyone whose vow is to live in this material world very comfortably, although there is no possibility of comfort…" This is called māyā. But they are trying to be comfortable. They are trying to be comfortable. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. They have seen that Roman Empire was lost, Greek Empire was lost, Mogul Empire was lost; still, they tried for British Empire, and it has failed. They are called punaḥ punaś carvita-carvaṇānām [SB

7.5.30]. The things which have been thrown away after chewing, again chewing the same thing, that is called gṛha-vratānām. You cannot make any permanent settlement within this material world. That is not possible. The nature is made so, whatever you do, for the time being you relish that "I have done something, I am now very comfortably situated," and so on, so on, but time will come, you will be kicked off from your position. You will be again thrown into the wilderness. Therefore they do not know. That will be explained also. They do not know what is the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. They are foolish. Andhā yathāndhair. Their foolish leaders also misleading them.

So this will be explained by Prahlāda Mahārāja. It is very nice instruction. You please come tomorrow, I shall speak also tomorrow. Thank you very much. (devotees offer obeisances)

Śyāmasundara: …question relating to tonight's lecture, pertaining to this philosophy of Prahlāda Mahārāja, please ask. You are free to ask any questions.

German boy: Śrīla Prabhupāda, in the beginning, that sravanam is hearing… I was discussing this with somebody and they said that reading of books silently is no good. Is this true? Does one have to recite aloud while one is reading? Do you have to read Bhagavad-gītā…

Prabhupāda: Reading is also smaraṇam. That śravaṇam, kīrtanam, smaraṇam. It is clear? Śravaṇam means hearing, kīrtanam means chanting, and smaraṇam. When you read, you remember God's activities, Kṛṣṇa's activities, His devotee's activities. Therefore it is smaraṇam. This is also one of the prescribed methods. But if anyone cannot read even… Suppose if he is not educated, illiterate. Does it mean that he will not get Kṛṣṇa consciousness? He will get, simply by hearing. The process is so perfect and nice, there is no need of education even. Illiterate person, simply if he gives aural reception submissively, he will get the benefit. Therefore it is universal. It is good for everyone-educated, noneducated, learned, fool, rich, poor, everyone. Man, woman, child, adult-everyone can take part and take benefit out of it. It is so nice.

English boy: Prabhupāda, if someone is hearing the holy name in the street, if the saṅkīrtana party is chanting, and they are atheists, what benefit is it for them?

Prabhupāda: There is. In time, in due course of time, he will no longer remain atheist. He'll become theist. The hearing effect is so nice that gradually he becomes theist. As our students… Not that everyone was Prahlāda Mahārāja. Still, by simply hearing they have come to Kṛṣṇa consciousness movement. Is it not? Yes. Simply by… (laughter) We are giving chance to hear. Our street sankīrtana is meant for that. If somebody hears a little attentively, he will get the chance to come to Kṛṣṇa consciousness.

Śyāmasundara: Any other question?

English boy: Prahlāda Mahārāja's father, he said that he would never come to Kṛṣṇa consciousness.

Prabhupāda: "Never" means so long he remains a gṛha-vrata, because his only plan was-he was a powerful king-to conquer all over the world and become happy with money and women. That's all. That is gṛha-vrata. Anyone who wants to be happy with money and women, that is called gṛha-vrata. So he flatly said to his father, matir na kṛṣṇe parato svato vā mitho 'bhipadyeta gṛha-vratānām. But by good association, by Kṛṣṇa conscious association, one becomes free from this vow, gṛha-vrata. They becomes detached. That is the progress of devotional service. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. …materialistic way of life. Therefore people are afraid to send their boys to us. "Oh, he'll be disinterested. He'll not do business. He'll not become a demon." That's it. They do not like. All right. (end)

760331SB.VRN
Śrīmad-Bhāgavatam 7.5.23-24

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Vṛndāvana, March 31, 1976
Prabhupāda:
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam
[SB 7.5.23-24]

So the nine different processes of devotional service. So Prahlāda Mahārāja was asked by his father to say something from whatever he had learned. He considered that what he had learned from his spiritual master was the best of all teaching, whereas what he had learned about diplomacy from his material teachers, Sanda and Amarka, was useless.

So the education at the present moment throughout the whole world is Sanda-Amarka education. For a devotee such kind of education has no value. Āhāra-nidrā-bhaya-maithunaṁ ca. Everyone is being educated how to live comfortably with reference to the comforts of the body. This is not education. Real education is to understand oneself, self-realization, and with that purpose one should make progress in Kṛṣṇa consciousness, that beginning with śravaṇam. As we are hearing, without śravaṇa there is no beginning of spiritual education. Satāṁ prasaṅgād mama vīrya-saṁvidaḥ. That śravaṇa, hearing also, should be accepted from devotee, from real devotee. Śrī Svarūpa Dāmodara Gosvāmī recommended that a brāhmaṇa… He wrote something about Caitanya Mahāprabhu, and there were so many discrepancies. So Svarūpa Dāmodara Gosvāmī was not at all satisfied with such writings. He chastised the brāhmaṇa that "You cannot write." So unless one is self-realized, there is practically no use writing about Kṛṣṇa. This transcendental writing does not depend on material education. It depends on the spiritual realization. You'll find, therefore, in the comments of Bhāgavatam by different ācāryas, even there are some discrepancies, they are accepted as asat-patha. It should remain as it is.

So Sanātana Gosvāmī therefore said, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtaṁ, śravaṇaṁ naiva kartavyam: "One who is not Vaiṣṇava, from him one should not hear hari-kathāmṛtaṁ." Hari-kathā Śrīmad-Bhāgavatam is hari-kathā, and it is amṛta, nectarine. But if it is recited or explained by some avaiṣṇava, one should not hear. It is forbidden. The example is given, sarpocchiṣṭaṁ payo yathā. So professional reciters or one who speaks and writes for living means it is strictly prohibited. Na vyākhyām upayuñjītaḥ. One should not make Bhāgavata recitation as a means of livelihood. That is, the process is not accepted. So śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. You should hear from Vaiṣṇava, at least one who is trying to become Vaiṣṇava, not professional man. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42].

So the test of advancement in Kṛṣṇa consciousness is that one should be detestful, lose attachment to the material things. Therefore Prahlāda Mahārāja did not like the material education from Sanda and Amarka. He very plainly said to his father that "What I have heard from my spiritual master, Nārada Muni…" Spiritual master means Nārada Muni or his representative. Therefore we should follow the Nārada-pañcarātra instructions. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. According to Nārada-pañcarātra, one should be free from all designation. Just like you boys from America and Europe, you have forgotten your designation. Therefore you are advanced, and people are very much praising that "How these Europeans, Americans have become nice devotee." They do not know that they are no longer Americans or Europeans. They are devotees, Kṛṣṇa's servant. This is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. So long we shall think that "I am American," "I am Indian," "I am African," there is no possibility of advancement in Kṛṣṇa consciousness. This teaching we have got from the greatest authority, Śrī Caitanya Mahāprabhu. He said that "I am not a brāhmaṇa; I am not a kṣatriya; I am not a vaiśya; I am not a śūdra; neither I am a brahmacārī or gṛhastha, vānaprastha, sannyāsa. I am simply servant of the servant of the servant of Kṛṣṇa [Cc. Madhya 13.80]." Gopī-bhartur pada-kamalayor dāsa-dāsa-dāsānudāsaḥ. So the more we advance in the matter of becoming designationless, no designation… Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. So long we have got upādhis, designations, there are many desires, material desires. But we have to become zero about these material desires. Karma, jñāna, yoga, they are all material desires. Bhukti-mukti-siddhi-kāmī-sakali 'aśānta'. Because they are in the material world. The karmīs, they are in the material world. The jñānīs, they are simply trying to get out of the material world, but their attempt will be failure because they do not catch up the real spiritual work. Real spiritual work is Kṛṣṇa. And yogis, they are after demonstrating magic and get cheap popularity. So they are also in the material world-karmīs, jñānīs, and yogis. Only pure devotees, they are in the spiritual world. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. That is confirmed by Kṛṣṇa:

māṁ ca 'vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So as soon as you engage yourself in pure devotional service without any material desire, without any material designation, immediately you are liberated. Svarūpena avasthiti. That is real situation of our constitutional position. So long we are not engaged in Kṛṣṇa's service, that is our opposite number of life, not real life. Real life is when you are fully engaged in Kṛṣṇa consciousness, always engaged. That is life. Śravaṇaṁ kīrtanam. So to be fixed up in that spiritual life we should always engage ourself, śravaṇaṁ kīrtanam. Śravaṇaṁ kīrtanam of whom? Viṣṇu. Of Kṛṣṇa or Viṣṇu. Even not of any other demigods, what to speak of ordinary beings. We are engaged in śravaṇaṁ kīrtana from the morning. We take a newspaper and we read what the politician says, what so many nonsense things. We waste our time. Śrama eva hi kevalam [SB 1.2.8]. We should increase our taste for hearing and chanting about Viṣṇu, Kṛṣṇa. That engagement you have fully in the Śrīmad-Bhāgavatam and Bhagavad-gītā. So stick to these two books or Caitanya-caritāmṛta. Caitanya-caritāmṛta is still far advanced.

So anyway, we should always engage ourself twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Here it said, śravaṇaṁ kīrtanam, but Caitanya Mahāprabhu says, kīrtanīyaḥ sadā hariḥ. Sadā means twenty-four hours. We shall mold our life in such a way that… If somebody says, "How it is possible? We have got other business. How it is possible to simply engage in śravaṇaṁ kīr…?" Therefore smaraṇam. Whatever you are hearing, you should remember it. That is very easy. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. And always engage in serving. Just like śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mār janādau **. If you have no engagement, simply cleanse this temple. Tan-mandira-mārjana. That is also service. That is also service. Pāda-sevanam. Arcanaṁ vandanam. Then actually worshiping, decorating, vandanam, offering prayer, dāsyam, sakhyam. In this way remain always engaged in Kṛṣṇa's service. Then you are to be considered the most learned.

That is the recommendation of Prahlāda Mahārāja. Tan manye adhītam uttamam. "In my mind, in my decision, persons who are engaged in Kṛṣṇa consciousness fully, they are to be understood as the first-class advanced in education." And this material education… Of course, we are going to open the gurukula. Our aim is not how to make the students a big grammarian. No. That is not our purpose. How to make him fully Kṛṣṇa conscious. That is the aim of this gurukula. In the gurukula description there is nothing, such thing as how to make the student a big grammarian or… Generally they take Sanskrit education, first grammar, and it is recommended that one should read at least for twelve years grammar. Actually this is the fact. Sanskrit grammar is very difficult, and unless one reads regularly for twelve years… But that is another thing. If one is well versed in grammar he can read all the Sanskrit literatures. That is another thing. But our aim is not that, to read Sanskrit literature. No. Our aim is how to mold the life to become fully Kṛṣṇa conscious. Those who are contemplating to organize our, this gurukula, they should stress on this point as Prahlāda Mahārāja says, tan manye adhītam uttamam: "He is first-class educated." Who? Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pāda-sevanam, arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. We want to teach that. There is no question of economic problem, that one has to become learned to get some service in some big school or college and get some big salary. This is not our aim. Our only aim is how to mold the life of the children to become Kṛṣṇa conscious. So this is the summary given by Caitanya…, Prahlāda Mahārāja. We should follow this instruction.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.5.30

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London, September 9, 1971
Prabhupāda:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

Adānta-gobhir viśatāṁ tamisram. Adānta means uncontrolled. Our materialstic life means we cannot control our senses and the mind. The mind is dictating that enjoy your senses in this way. What is this sound? (feedback) And our… We are enjoying our senses. Materialistic life means… (aside:) Stop that sound. Stop that. We don't want it.

Śyāmasundara: Turn it off.

Prabhupāda: So materialistic life means sense gratification. This sense gratification process is going on life after life. So many varieties of life means different standard of sense gratification. Kṛṣṇa is so kind that he has given us full liberty to gratify our senses. Kṛṣṇa bhuliya jīva bhoga-vāñchā kare. We are part and parcel of Kṛṣṇa, but we are living entities, and because we are part and parcel of Kṛṣṇa, we have got all the desires of Kṛṣṇa in small particle. As our existence is a small particle… Just like, try to understand gold and a small particle of gold. So the small particle of gold has got all the qualities of the original gold. Just like sense gratification. Kṛṣṇa has got also propensity for sense gratification. He is the original sense gratifier, as it is stated in the Bhagavad-gītā: bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Supreme enjoyer. Wherefrom the enjoying spirit of us comes? Because it is there in Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says everything is originated from Kṛṣṇa. Parabrahman or the Absolute Truth means where everything is generated. That is Absolute Truth. Therefore our desire for sense gratification is from Kṛṣṇa.

Here is the perfect sense gratification, Kṛṣṇa and Rādhārāṇī. The same thing as here: young boys and girls, they try to enjoy senses. But where this propensity comes from? It is coming from Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, the quality of sense gratification is there; therefore we, being part and parcel of Kṛṣṇa, the quality of sense gratification also there. But the difference is here we are trying to gratify our senses in the material world; therefore we are frustrated. Kṛṣṇa consciousness means that you gratify your senses in association with Kṛṣṇa. Then it is perfect. The same example: just like this finger, the finger. There is a nice sweetball or a nice foodstuff. The finger picks it up, but it cannot enjoy. It has to be…, the foodstuff has to be, given to the stomach, and then the finger also can enjoy. Similarly, we cannot gratify our senses directly, but when we join with Kṛṣṇa, when Kṛṣṇa enjoys, then we can enjoy. This is our position. The same example: the finger independently cannot eat anything, cannot enjoy the sweetball, nice sweetballs. The finger can pick it up and put it in the stomach, and the stomach enjoys, the finger enjoys. This is our position.

So we have to purify the propensity of sense gratification, materially. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness means,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

We have to be purified. What is that purification? That we cannot enjoy anything directly. We have to enjoy through Kṛṣṇa, prasādam. Just like we take prasādam. The nice foodstuff prepared, we don't take directly. We take through Kṛṣṇa. First of all we offer to Kṛṣṇa and then take it. What is the difficulty? There is no difficulty. But you become purified. The eating process is the same, but if you eat directly, then you become materialistically encumbered. But if you offer to Kṛṣṇa and then take it, then you become free from all contamination of material life.

That is stated in the Bhagavad-gītā:

yajña-śiṣṭāśinaḥ santo
mucyante sarva kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

Yajña-śiṣṭāśinaḥ santo. Santa, devotees, they take prasādam after offering to Kṛṣṇa. That is called yajña. Whatever you offer to Kṛṣṇa or Viṣṇu, that is called sacrifice, yajña. Kṛṣṇa's or Viṣṇu's another name is Yajña-pati. So yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Whatever we do here within this material world, there is some sort of sinful activity. We do not know, imperceptibly. Just like killing of some animal is sinful activities. But even if we do not willingly kill some animal, when we are walking on the street, we are killing so many animals. When we are drinking water, in the, below the waterpot there are so many ants and microbes, they are being killed. When we ignite fire, there are so many small microbes, they also become burned into the fire. When you rub the pestle and mortar for rubbing spices, so many small microbes are killed. So we are responsible for that. Therefore, willingly or unwillingly, we are becoming entangled in so many sinful activities. Therefore the Bhagavad-gītā says, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. If you take the remnants of foodstuff of yajña, after offering yajña, then you become free from all contamination. Otherwise, bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt: [Bg. 3.13] "One who is cooking for eating personally without offering to Kṛṣṇa, he is simply all sinful resultant action." This is our position.

Therefore here it is said that generally persons, adānta-gobhir viśatāṁ tamisram, because they cannot control their senses, adanta… Adanta means uncontrolled; go means senses. Viśatāṁ tamisram. Tamisram means this materialistic way of life, repeated birth and death in different species or forms. That is called tamisram. I do not know what is my next life, but next life is there. And before us there are so many species of life, and I can become one of them. I can become a demigod. I can become a cat. I can become a dog. I can become Brahman. There are so many forms of life. Sarva-yoniṣu kaunteya sambhavanti murtayo yaḥ [Bg. 14.4]. So next life I will have to accept one of the forms even if I do not want. Suppose if somebody says, "Next life, would you like to take the form of a dog or a hog?" I may not like it, but the law of nature, after giving up this body, when no more I am existing in this body, I have to accept another body according to my karma. That is in the hands of nature. Karmaṇā daiva-netreṇa [SB 3.31.1]. Daiva-netreṇa, "by superior supervision." You cannot order that "Give me the body of Brahma. Give me the body of Indra or a king or something exalted." That is not in your hand or in my hand. That will be judged by the superior agent of God, Kṛṣṇa, and you will have a body. Therefore it is our duty to prepare a body which will help me to go back to Kṛṣṇa. That is Kṛṣṇa consciousness.

Therefore in this verse Prahlāda Mahārāja says, matir na kṛṣṇe. Kṛṣṇe matiḥ means Kṛṣṇa consciousness. Matiḥ means consciousness. Matir na kṛṣṇe parato svato vā. Parataḥ means taking instruction from others or taking instruction from guru. Nobody goes to take instruction from anyone unless one accepts a guru, or spiritual master. So even one has got nice guru, he cannot also get Kṛṣṇa consciousness if he has determined himself to remain in this material world. Matir na kṛṣṇe parato svato vā. And svato. Svataḥ means by mental speculation, judging, considering oneself personally. And parato means taking instruction from others. Matir na kṛṣṇe parato svato vā mitho 'bhipad… Mitha, meeting. Just like we are talking about Kṛṣṇa consciousness in this meeting. Mitha, mitha means in assembly. So gṛha-vratānām. If our determination is that "I shall remain in this material world, I shall enjoy this material life," then Kṛṣṇa consciousness is impossible. Matir na kṛṣṇe parato svato vā. Whose decision is that "I shall try to make my life in this material world," as everyone is trying… All kinds of political, philanthropical, humanitarian activities are going on. For what purpose? To make material life happy and prosperous. That's all. Which is not possible. One should understand it defintely that in the material world, however you may try to make adjustments, you cannot be happy. It is not possible.

So that we must first of all understand that we cannot be happy. The example I have given many times. Just like if you take out a fish from water, you can give it very comfortable, velvet lying down bedstead. The fish cannot be happy. It will die. Because the fish is the animal of water, it cannot be happy without water. Similarly, we are all spirit souls. Unless we are in spiritual life or in the spiritual world, we cannot be happy. That is our position. Everyone is trying for that spiritual realization, but he does not know. Therefore he is trying to be happy here in material condition. He is becoming frustrated, confused. So we have to withdraw this understanding that "We shall be very happy by making adjustment of this material world." That we have to understand first of all. Then Kṛṣṇa consciousness will be effective. As I told last night, that our students, these boys and girls, they have been very much detestful in the materialistic way of life. Otherwise, they are coming of great nation. Just these American boys and girls, their fathers and their guardians, they are not poor. There is no scarcity of food or any material enjoyment. Why they are being frustrated? In India… You may say that India is poverty-stricken. They may be frustrated due to poverty, but why American boys and girls are being frustrated? That is the proof that materialistic way of life cannot make you happy. You may go on for some time to become happy, but happiness will never come from materialistic way of life. That's a fact. So those who are trying to be happy by adjustment of materialistic way of life, they cannot take to Kṛṣṇa consciousness. Therefore these boys' and girls' frustration and confusion in the materialistic way of life is a qualification to come to Kṛṣṇa consciousness. They have got a good qualification, that they are coming to Kṛṣṇa consciousness.

There is a verse in Śrīmad-Bhāgavatam: yasyāham anughṛnāmi hariṣye tad-dhanaṁ śanaiḥ. Sometimes Kṛṣṇa, to show some special favor to His devotee, He takes away his all material opulences. Dhanaṁ śanaiḥ. Just like the Pāṇḍavas. The Pāṇḍavas, they were bereft of their kingdom, although Kṛṣṇa was present there, Kṛṣṇa as their friend was present there. Still they became bereft of their kingdom, they lost their property, their wife was insulted, they were driven away to the forest-although Kṛṣṇa was there. This question was inquired by Yudhiṣṭhira Mahārāja to Kṛṣṇa, "How is that?" Indirectly he inquired that "You are our friend, and why we are put into such difficulty?" So Kṛṣṇa replied to Yudhiṣṭhira Mahārāja that "This is My special favor. This is My special favor." Sometimes we do not, we cannot understand the special favor of Kṛṣṇa. So this frustration of these boys, these American boys or English boys, in the materialistic way of life is a good sign for accepting Kṛṣṇa consciousness. They are searching after something nice. That is Kṛṣṇa consciousness. Of course, it does not require to become poor to take to Kṛṣṇa consciousness, but if anyone has the desire that "I will become spiritually advanced; at the same time I shall enjoy this material life," that is not possible. These are two contradictory things. You have to become determined to be happy in spiritual life. That is real happiness. And this human form of life is specially meant for coming to that standard of spiritual life by tapasya, by voluntarily rejecting materialistic way of life. Therefore you will find in the history of India many great kings, even at very young age they left. Just like Bhārata Mahārāja. Bhārata Mahārāja, at the age of twenty-four years only, he left his young wife, young children and the whole empire, Bharatvarsa, and went to the forest for meditation. There are many instances.

So Prahlāda Mahārāja, when he was inquired by his father that "Who has taught you this Kṛṣṇa consciousness…?" Because he knew that "He is my son, king's son. He does not go to mix with anyone else. He simply takes his lesson from the appointed teachers. How is that this boy, five years old only, and he is so much Kṛṣṇa conscious?" So he was surprised. He asked him that "How you have taken to this Kṛṣṇa consciousness?" The answer is that "My dear father, this Kṛṣṇa consciousness cannot be achieved by a person like you, whose vow is simply to enjoy this material world." Hiraṇya. Hiraṇya means gold, and kaśipu means nice bed, very soft, cushioned bed. Hiraṇyakaśipu.

matir na kṛṣṇe parato svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

This materialistic way of life means chewing the chewed. Just like the father. Father knows that "I married, I work so hard to maintain my family, and it is very difficult to keep the high standard of living in this age. We have to work very hard. Still, I engage my son also in the same way. In spite of my very bad experience of materialistic way of life, still, I engage my son in the same way." This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaś means "again and again." Carvita: "chewing chewed things." Just like sugarcane. One has chewed it, has taken its juice-it is thrown away in the street. And if somebody wants to taste it, "How it is sweet, let me see," that is called chewing the chewed. Similarly, we have got very good experience about this materialistic way of life, hard struggle for life.

But the human society, it is also stated in the Śrīmad-Bhāgavatam, human beings, they are born of the quality of passion. There are three qualities in the material world: goodness, passion and ignorance. Therefore they love to work very hard. And that very hard working is considered as happiness. That propensity of hard working… Just like in London you will see: everyone is engaged in hard working from the morning. You will see. All the buses and trucks, they are going with great speed, and people are going to the working office or factory. From morning til late night they are hard working, and it is called advancement of civilization. So some of them are frustrated. They don't want it. They don't want it. It will be frustration. Frustration. After all, it is hard work. Just like the hogs, they are working hard day and night for finding out "Where is stool, where is stool." That is their business. Therefore in one sense, this kind of civilization is hogs' and dogs' civilization. It is not human civilization. Human civilization means he must be sober. He should be inquisitive. A human being should be inquisitive to know "Who I am? Why I am put into this condition to work very hard to get a few breads only? Why I am this uncomfortable situation? Wherefrom I have come? Where I have to go?" These are inquiries. These inquiries are called brahma-jijñāsā. The Vedānta-sūtra begins, athāto brahma jijñāsā: "A human being should be inquisitive to know these things: 'Who I am? Wherefrom I have come? Where I have to go? Why I am put into this uncomfortable position?' "

So Kṛṣṇa consciousness is for them who have become detestful of this material world. They are good candidates for developing Kṛṣṇa consciousness. Then the inquiry may be that "What for these men are working so hard? What is their goal of life?" That is answered in the next verse by na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These people are working so hard because they do not know actually what is the goal of life. Na te viduḥ. Viduḥ means knowing; na means not. These people, they do not know what is actually the goal of life. Na te viduḥ svārtha-gatim. Everyone says that "I am looking after my interests," but he does not know what is his interest. That he does not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. He should know that his real interest is to make his progress toward Viṣṇu, the Supreme Personality of Godhead. They do not know it. Why they do not know it? Durāśayā. By their hope against hope, durāśayā. Duḥ means which is very difficult to fulfill. I may hope something which is possible-that is good-but if I hope something which is never possible, that is called durāśayā. Āśa means hope, and durāśa means which will never be fulfilled. So here it is, the word is used, durāśayā. Bahir-artha-māninaḥ. Bahiḥ. Bahiḥ, means the external. Just we are composition of external and internal energies of God. The external energy is this gross body, and the internal energy is the mind and ego, intelligence. And behind this, both energies, external… This is external gross energy and external subtle energy. This body made of earth, water, air, and ether, this is called gross external energy. And there is subtle external energy. What is that? Mind, intelligence, and false ego. And behind that, I am. The soul is there. I am the proprietor of this body made of… Just like you are covered by the shirt and coat. The shirt and coat is external body. Real body you are. Similarly this body, this gross body made of earth, water, air, fire, that is gross external energy of God, or Kṛṣṇa, and the mind, and ego, and intelligence, they are subtle. So we are covered. So one who has taken… Just like if I think that "Simply by having nice shirt and coat I will be happy," is it possible? Unless you eat nicely, unless you sleep nicely, unless you have got your sense gratification, simply by putting on costly nice shirt and coat, will you be happy? No. That is not possible.

So here we have taken this… Bahir-artha-māninaḥ. We want to be happy by adjustment of this external energy. Durāśayā ye bahir-artha-māninaḥ. That cannot be. You are spirit soul. You must have spiritual food. You must have spiritual life. Then you can be happy. Simply as you cannot be happy by having nice shirt and coat, similarly, simply by materialistic way of life, I mean a gross and fine… Gross means this high skyscraper building, machines, factories, nice road goes motorcar. These are gross. And subtle: nice song, poetry, philosophy. That is subtle, subtle matter. So people are trying to be happy with this gross and subtle material existence. That cannot be. Durāśayā ye bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Why they have accepted this sort of civilization? Because they are led by blind leaders. Now, suppose we are conducting this Kṛṣṇa consciousness movement. Nobody is interested. Very few interested. But if we give some false hope that "If you follow this path, then within six months you will become God and you will be all-powerful, and then…," oh, so many people will come. You see?

Andhā yathāndhair upanīyamānāḥ. One blind leader giving, leading to other blind men. Suppose one blind man says that "All right. Come. Follow me. I shall help you crossing this street, Mulberry Street. All right." So he is blind, and the followers are also blind. The result will be that he is dashed by some motorcar or truck and they all die. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. They do not know that we are tied up very hard by the laws, stringent laws of material nature. How we can become free from this material bondage? That is not possible. You have to take instruction who is not andhā, who is not blind. That means whose eyes are open, who is liberated from this material bondage. You have to take instruction from him. Then you will understand what is your self-interest. Otherwise, if you take instruction from another blind man. You are already blind. If you take instruction from another blind man, then it will be not possible to become liberated from this material bondage.

Na te viduḥ svārtha-gatim. Actually his interest is Viṣṇu. Just like a small child is crying. Then what is the child's interest? It is searching after the mother's breast. So anyone who knows, immediately he takes the child and brings to the mother, "Take care of your child. She is crying." And the mother takes on the breast. The child is immediately happy. The child cannot express what does he want, but he is simply crying. But one who knows what for she is crying or he is crying, he takes that, he helps with the child, and then the child is happy. Similarly, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Because we are part and parcel of Kṛṣṇa or the Supreme Lord, Supreme Personality of Godhead, we are actually crying for Kṛṣṇa. But these false leaders, these blind leaders, they do not know. They are giving… Instead of bread, they are giving stone. How one can be happy? That is the position. Na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Bahir-artha-māninaḥ. Bahiḥ I have already explained-external energy, gross external energy and subtle external energy. So those who are interested with the gross external energy and subtle external energy, their amibition of life will never be fulfilled. Durāśayā. Those who are interested with Viṣṇu, and one who is showing the path of Viṣṇu, he is his real friend. One who is giving Kṛṣṇa consciousness, he is the real friend of the world. All others, leading to the external energy, they cannot give any happiness to this human society. That is the explanation given by Prahlāda Mahārāja. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair upanīyamānāḥ [SB 7.5.31].

You cannot manufacture the process of your happiness by tackling this material energy. That is not possible because the material energy is not under your control. It is controlled by the Supreme. How you can overpower the material energy? That is not possible. That is explained in the Bhagavad-gītā: Daivī hy eṣa guṇamayī mama māyā duratyayā [Bg. 7.14]. It is not possible to overcome the stringent laws of material nature. It is not possible. Daivī hy eṣā guṇamayī mama māyā: "It is My energy. I am controlling." Mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "But if somebody surrenders unto Me…" The whole process, whole material activities, the cosmic manifestation, situation, is going on just to bring these rebelled souls to come back to Godhead. That is the situation. The māyā, the stringent laws, are there. Just like what is the purpose of this police force or material force or military force? The purpose is to keep the citizens obedient to the state. That is the purpose. So long… At any time, if a citizen becomes disobedient to the state laws, he is immediately put into the police custody. And if he is more powerful, then under military custody. Similarly, anyone who has rebelled against the superiority of God, he is put into the stringent laws of material nature and he is suffering. That is the position. Therefore his self-interest is to seek out the Supreme Personality of Godhead and surrender unto Him. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That will make you happy. Otherwise, if you simply try to adjust material things and become happy, that is not possible. This is the explanation of Prahlāda Mahārāja.

Now, next verse Prahlāda Mahārāja gives hint how one can seek out the path of Viṣṇu, or Kṛṣṇa consciousness. That is also given hint by Prahlāda Mahārāja. He says, naiṣāṁ matis tāvad urukramāṅghriṁ spṛśaty anarthāpagamo yad-arthaḥ [SB 7.5.32]. Anartha. We have created so many unnecessary things and become entangled. So in the beginning of Śrīmad-Bhāgavatam it is stated, anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. If you want to get out of these anarthas, unnecessary trouble and problems which you have created, anarthopaśamam, if you want to cut down these unnecessary problems… This morning I was seeing one picture of Berlin sent by one of my disciples. So I had been in Moscow also. This city I have seen, very nice city. Berlin is very nice city. London is very nice city. But why they engaged in fighting and bombed each, other's city? Why this happenned? Because they have lost their interest in Viṣṇu, in God. Therefore I am thinking, "You are my enemy; I am your enemy," and we fight like cats and dogs. But as soon as we come to the Viṣṇu understanding, Kṛṣṇa understanding, these cities, these nice cities, this nice civilization, can be maintained very nicely. You be happy. Yajña-śiṣṭāśino santaḥ. You eat nicely, dance nicely, live nicely, and go back to home, back to Godhead. Enjoy this life and next life. The Kṛṣṇa consciousness movement is so nice. Everyone should take seriously, try to understand it seriously. It is authorized on the Vedic principles. It is nothing something manufactured, unauthorized. So that is our request. So we are opening centers in different parts of the world to give opportunity to the people to understand his real interest: Viṣṇu, his real interest. That is our mission. So kindly help us and join us.

Thank you very much. Hare Kṛṣṇa. [break]

Śyāmasundara: …questions. Be nice if you take this opportunity. This will be the last speaking engagement by His Divine Grace in London. No questions?

Prabhupāda: That's all right. (end)

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Śrīmad-Bhāgavatam 7.5.30

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Mauritius, October 2, 1975

Prabhupāda:

prahlāda uvāca
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

So we are trying to spread this Kṛṣṇa consciousness movement. It is very difficult task because people are so much addicted to material enjoyment that they do not like this movement, Kṛṣṇa consciousness, although this is the objective, aim, and ultimate goal of human life: how to revive our Kṛṣṇa consciousness. Since we have forgotten Kṛṣṇa… Kṛṣṇa means God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. This is the verdict of the Vedic literature, that people are searching after God, making great research work to find out what is God. Most people, they are not interested in God. At the present moment, especially in this Kali-yuga, they are not interested in God consciousness.

Why they are not interested in God consciousness? That is stated in Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

Kṛṣṇa says, "These classes of men, namely…" First is the duṣkṛtina. Duṣkṛtina means always engaged in sinful activities. Kṛti. Kṛti means very meritorious, very intelligent, kṛti, this word. But duṣkṛti: their merit is being utilized in sinful activities. They are called duṣkṛti. They could be utilized for making this life perfect, but instead of doing that, they are engaged in sinful activities. Sinful activities means sense gratification. Sense gratification, they are… When one becomes very much addicted to sense gratification… The symptoms are very prominent in this age. Everyone is working very hard simply for sense gratification. And as soon as you take this life of sense gratification, you are sure to commit sinful activities. For example, throughout the whole world there are so many breweries manufacturing liquor. Especially in the Western countries you will find so many, the advertisement, liquor advertisement, whiskey advertisement, cigarette advertisement. And what to speak of slaughterhouse? There are many, many hundreds and thousands of slaughterhouse. And innocent animals are being killed all over the world unnecessarily. People can live with food grains. That is allowed for the all living entities. In the Bhagavad-gītā it is said, annād bhavanti bhūtāni: [Bg. 3.14] "Simply by growing food grains, both the animals and the man, they can live very happily." And you can grow food grains very easily. I have seen in the Western countries, they are growing food grains for the animals, and the food grains are eaten by the animals, and the animal is eaten by man. They are producing food grains. What is the statistics that the animal eating food grains, the same time, the same amount food grains can be eaten by so many men?

Brahmānanda: The acreage… For a cow to eat requires so many acres for that one cow, and then that cow is slaughtered and it only feeds a few men, whereas that same acreage could feed hundreds of men by grains.

Prabhupāda: Yes.

Devotee: Seventeen times.

Prabhupāda: So these things are to be noted, how they are engaged in sinful activities. And the solution is given in the Bhagavad-gītā, that "Produce food grain." Annād bhavanti bhūtāni.

So I see in your this Mauritius land, you have got enough land to produce food grains. You produce food grain. I understand that instead of growing food grains, you are growing sugar cane for exporting. Why? And you are dependent on food grains, on rice, wheat, dahl. Why? Why this attempt? You first of all grow your own eatables. And if there is time and if your population has got sufficient food grains, then you can try to grow other fruits and vegetables for exporting. The first necessity is that you should be self-sufficient. That is God's arrangement. Everywhere there is sufficient land to produce food grains, not only in your country. I have traveled all over the world-Africa, Australia, and other, in America also. There are so much land vacant that if we produce food grains, then we can feed ten times as much population as at the present moment. There is no question of scarcity. The whole creation is so made by Kṛṣṇa that everything is pūrṇam, complete. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. If we don't produce food grain-you require it-and put unnecessarily men into scarcity, that is sinful. That is sinful. Everything, every instruction for our happy life and to advance in Kṛṣṇa consciousness and make life perfect

Unfortunately, we do not know what is the perfect life. Therefore it is said here, punaḥ punaś carvita-carvaṇānām: [SB 7.5.30] "chewing the chewed." If we don't make our life perfect Perfect means stop this business of chewing the chewed. Punaḥ punaś carvita-carvaṇānām. Now, suppose we have got this human form of life. Now, by our pious activities we may be elevated to the higher planetary system, Svargaloka, heavenly planet. But what we shall gain there? The same sense gratification, in higher standard, that's all. Just like sense gratification is there in the society of the cats and dogs, sense gratification is there in one country, in another country, but the arrangement is, may be, little different. But the pleasure of sense gratification is the same, either you enjoy it as a dog, as a human being, or as a demigod. The sense gratification pleasure is not different. It is the same. So we are, in this material world, we are changing our body, tathā dehāntara-prāptiḥ [Bg. 2.13], and enjoying sense gratification. That is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], again chewing the chewed. I have tasted it in this life or that life; again I am trying to that. So this business, when we are disgusted with this business, that is called knowledge. So that knowledge and that renunciation, or detachment, can be achieved only by Kṛṣṇa consciousness. Only by Kṛṣṇa consciousness. It is clearly stated in the Bhagavad-gītā, janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If we simply study Kṛṣṇa in truth, then tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] then the result will be that after giving up this present body he will not have to accept another material body. To accept another material body, that is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Either I get this human form of body, either get as the body of a dog or either I get the body of a demigod, the business is the same, āhāra-nidrā-bhaya-maithunaṁ ca: eating, sleeping, and sex life, and defense. Don't think that the heavenly planet, they are very safe. We have got information from Bhāgavatam. Lord Indra, he is always perplexed. So many demons disturbing, the fighting is going on, although they have got a long duration of life, ten thousands of years, their duration of life. And their one day is equal to our six months.

So this way our life is being spoiled, and it can be stopped only by Kṛṣṇa consciousness. But this Kṛṣṇa consciousness… Prahlāda Mahārāja saying that "This Kṛṣṇa consciousness cannot be achieved by gṛha-vratānām." Gṛha-vratānām means those who are interested in this family life or sense gratification life. For them it is very difficult. The talking was going on between the father and the son. The son is Prahlāda. He is a devotee. And the father, Hiranyakasipu, he is materialistic person. He is interested in money and women. So this is the difference between devotee and nondevotee. So father was challenging his son, "Where you got this Kṛṣṇa consciousness?" So the son replied flatly that matir na kṛṣṇe parataḥ svato vā: "My dear father, this Kṛṣṇa consciousness cannot be achieved by speculation or by hearing from others." Matir na… Parata means hearing from others, and svataḥ, svata means personally by mental speculation or philosophical speculation. Mitho. Mitho means by congregational meeting, by conferences. Why? Now, gṛha-vratānām. If one is addicted to this material way of life, he cannot understand, or cannot be convinced, about Kṛṣṇa consciousness. In the Bhagavad-gītā also, it is said that,

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasāṁ
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
[Bg. 2.44]

Those who are too much attached for materialistic way of life-means sense gratification… Materialistic way of life means sense gratification. What is the difference between spiritual life and material life? These boys, these boys from Europe and America, they have adopted this spiritual life means they have stopped the process of sense gratification-no illicit sex, no meat-eating, no gambling, no intoxication. This is materialistic way of life. Otherwise where is the difference between this life and that life?

So if we stick to the materialistic way of life, it will be very, very difficult to understand this Kṛṣṇa consciousness movement. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Why? Now, adānta-gobhiḥ. Adānta means uncontrolled. Uncontrolled. Our senses are uncontrolled. This morning, while I was walking on the beach, we found so many things, the capsule of the Coca-cola, cigarette butts and so many other things. So what is the necessity of this Coca-cola? You don't find all these things in our society. We don't drink Coca-cola. We don't drink Pepsi-cola. We don't smoke. So many things which are selling in the market in huge quantity by advertisement, by victimizing the poor customer… But they are called unnecessary things. There is no need of such things. But adānta-gobhiḥ, because the senses cannot be controlled, they are making business. They are making business, unnecessary thing. So we have to control the senses. If we really want spiritual life, if we really want to be free from these material clutches, then we have to learn how to control the senses. That is wanted. That is the purpose of human life. Now… That is the purpose of human life. Human life is not meant for imitating the life of cats and dogs and hogs. That is not human life.

This morning there was press representative. So they came to take some information. Our first information is that we are trying to bring human being to the standard of human being from the standard of cats' and dogs' life. This is Kṛṣṇa consciousness… Cats' and dogs' life means these adānta-go, uncontrolled senses. That is cats' and dogs' life. Just like one dog, one female dog, is surrounded by one dozen male dogs. Why? Adānta-gobhiḥ: they cannot control their senses. On the street they are having sex. They cannot control the senses. Adānta-gobhiḥ. So human life means control the senses. That is human life. If you remain like cats and dogs, adānta-gobhiḥ, without controlling the senses, then where is the difference between dog and you? There is no difference. Actually that is being accepted at the present moment. The so-called civilization means to allow the senses to enjoy as far as possible. This is advancement of civilization. The same example: Just we can be very happy by eating the food grains which must we have to produce either for me or for the animal. Without producing food grain you cannot even eat the meat. Because they want food grains, they want vegetables, so you have to produce. But because we have uncontrolled senses, instead of eating the grains, we are eating the animals. So this is called adānta-gobhiḥ. We do not consider that "The life which I am killing for my subsistence, it is eating grain, and I can also eat grain. So why shall I commit this sinful life by killing another living being?" So you cannot do that. You are not allowed to kill even an ant. Just like in any state suppose one man is useless; he is not doing anything. So you cannot kill. The state will take step. You will have to be hanged. You cannot say that "This man was useless; it has no utility for the society. Therefore I have killed him." No. That is consideration of the human being. That is man-made law. But God-made laws, any living being, if you kill, the same punishment. But that we do not know on account of our uncontrolled senses. Adānta-gobhir viśatāṁ tamisram. We do not know that by killing innocent animals we are going to the darkest region of hellish life. Actually that is happening now, hellish life. The child is in the womb of the mother; it is hellish condition, with stool, urine, it is floating. And there also the life is not safe because at the modern advanced civilization the child is being killed even by the mother. This is going on.

So we do not know subtle laws of nature, subtle laws of God, how things are happening, how things are going on. And without knowing these facts, our human life is spoiled. So the Kṛṣṇa consciousness movement is trying to convince, educate people the value of life, how the process of living conditions are going on. Not we have manufactured all this. It is received from the Vedas. Vedas means the book of knowledge. Veda means knowledge. Vetti veda vido jñāne. Jñāna means knowledge. So human life is meant for taking knowledge, jñāna. Jñāna-vairāgya. So vāsudeve bhagavatir bhakti-yoga-prayojitaḥ, janayaty āzu vairāgyam. When we understand… We are now implicated in so many sinful life, and we have to reap the result. We have to suffer for it in dehāntara-prāptiḥ [Bg. 2.13]. We are not going to die. Na hanyate hanyamāne śarīre [Bg. 2.20]. It is not that everything… The atheists thinks like that-"When this body is finished, everything is finished." That is not the fact. There were atheists in India also. They say, bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet, yāvaj jīvet sukhaṁ jīvet. That is the atheistic theory, actually, that we are not, I mean to say, this, subjected to death. Na jāyate na mriyate vā. We are not subjected. This… We are simply changing the dress, this body. But as soul, I am eternal, you are eternal, and on account of our uncontrolled senses, unbridled senses, we are changing different types of body. Suppose I am now human being, I am enjoying life very nicely, but if, next life, I become a dog, street dog, we can see how miserable life it is. Or even I become a very powerful, strong animal, a tiger or a lion, there is still… It is miserable life. Miserable life. So long we shall be in the material world, changing different bodies, it is miserable. Kleśada āsa dehaḥ. Any body, it is kleśada, painful, miserable. The śāstra says,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

People have become mad, pramattaḥ, and doing all sinful activities. Nūnaṁ pramattaḥ kurute vikarma. Vikarma means sinful activities. And why they are doing so? Yad indriya-prītaya āpṛṇoti: "Simply for sense gratification." There is no higher aim, only sense gratification. The śāstra says, na sādhu ayam: "This is not good." Why? Because on account of our sinful activities we have already got this painful, miserable, conditioned life, this body, and if we still go on like that, then again we shall get such body and suffering. This is sense. This is jñāna. Every one of us, we are trying to be happy without any suffering. That is the aim of life. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). We are living beings, part and parcel of Kṛṣṇa. Our nature is to become happy, pleased, joyful. But this is not the way of becoming happy, joyful, and enjoy pleasure. This is not the way. The way is different. That is Kṛṣṇa consciousness.

So everyone should be very serious to accept this process of Kṛṣṇa consciousness not only personally, but teach others, statewise, familywise, communitywise, so that we may not be envious to our dependent. We should be liberal. So give them the proper chance to understand Kṛṣṇa consciousness so that they make their life happy and attain the stage of eternity. We are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Simply we are changing body. It is a great science. But unfortunately there is no teaching in the school, college and university. Simply we are in darkness. If we keep people in darkness and advertise that we are advancing, it is another type of cheating. So people should understand the value of life, the science of life, that tathā dehāntara-prāptiḥ: [Bg. 2.13] we are changing this body. And the samples of body, 8,400,000 forms of life… Just like the trees are standing in our compound. They cannot move an inch. Is that very good life? So if I am asked to stand at a place for five minutes, it becomes troublesome. And they are standing for five thousand years. Just see the punishment. So there are so many forms of life. There is no science to understand why there are varieties of life, why this tree standing in front of me in miserable condition and I am sitting in this room very comfortably. It is also a life; I am also a life. Why? Who is arranging for this different status of life? These are to be understood. And everything is there, clear, in the Bhagavad-gītā. If you take to Kṛṣṇa consciousness, study Bhagavad-gītā, and then after studying we study Śrīmad-Bhāgavatam, then our life is successful. So every father, every state, every guardian, every guru, every, everyone, relative, should educate his dependent in Kṛṣṇa consciousness to give them chance to be liberated from this bondage of miserable condition of material life.

Thank you very much. Hare Kṛṣṇa. [break]

Guest (1): (indistinct)

Puṣṭa-kṛṣṇa: (translating) Is it true that when you die, when you're going to die, you get another life?

Guest (1): Reincarnate.

Prabhupāda: Yes. You do not believe in this?

Guest (1): No. For the moment I don't believe it, because when you die, you are not… When you have been damned…

Prabhupāda: You are dying every moment. You are dying every moment. Do you know that?

Guest (1): Yes. I know it.

Prabhupāda: You know it?

Guest (1): Yes, but when we die…

Prabhupāda: No, no, why…? You are dying every moment, not "When we die." You are dying every… Just like what is your age?

Guest (1): I am twenty-two.

Prabhupāda: Twenty-two. Since your birth you have died already twenty-two years. Do you know that? Suppose if you'll live for eighty years, out of that twenty-two years minus, that means you have already died twenty-two years. Is it not?

Devotee: (French)

Guest (1): (French)

Puṣṭa-kṛṣṇa: (translating) How does reincarnation happen when one dies?

Prabhupāda: Now, first of all, you have to admit this, that since your birth you have already died twenty-two years. Do you admit or not?

Guest (1): Yes.

Prabhupāda: Then why do you say "when I die"? You have already died. It is less intelligence only that you cannot understand that you have died twenty-two years. Yes. That is the ignorance. So it is just like bank balance. You have got 100,000 rupees, and you are withdrawing. That means the bank balance is decreasing. So you are destined to live, say, for hundred years. Out of that, twenty-two years you have already died. So why don't you understand that you are dying every moment? So now, if you have understood…

Guest (2): No, you see, I think… (French) You see, these gentlemen want to know whether reincarnation…, reincarnation, whether after death we come back.

Prabhupāda: It is a common sense. You were a child, so that body is dead, and now you are young man. So is it not incarnation?

Guest (2): (French) The same body, different stage in life…

Prabhupāda: Not the same body. Not the same body. (laughter)

Guest (2): No, not the same body. It is the same soul, and the body alters, you see, because the different stages, the structure… (French)

Prabhupāda: Brahmānanda, you come this side. Come this side. It is not the same body. When… When…

Guest (1): (French)

Guest (2): What he want to know, whether the end of the world…

Prabhupāda: No, first of all his question is incarnation. (laughter) You don't talk big, big words. First of all let him understand what is his question. The question is that after death how he is incarnated. That he can understand from the present life. His childhood body is dead, and he still has got a body. This is incarnation.

Guest (2): How do you understand that the end of the world?

Prabhupāda: No, first of all, your first question should be answered.

Guest (2): So he's saying that he has got the message about reincarnation. He understand now.

Prabhupāda: Now, it is clear. It is clear that your childhood body is dead, your boyhood body is dead, and you are still, have a body. This is incarnation.

Guest (2): He understand now.

Guest (3): What he wants to know is, when the soul leaves the body completely, what happens after that?

Prabhupāda: This soul is eternal. It is… The soul is covered by two kinds of body. One is subtle body. Just like you have got your mind; I have got my mind. Do you see your mind? Do I see your mind? (second guest translates into French) So the soul is carried by two kinds of body. One body is this gross, made of earth, water, air, sky, like that. And the other… They are like shirt and coat. This is the coating, and there is another body, shirt, which is made of mind, intelligence, and ego. So when this gross body is finished, the subtle body is there. So at the time of your death the mental condition will carry you to a similar body. (Puṣṭa-kṛṣṇa translates) [break] This mental body you do not see. Therefore you say that this man is dead. It is not dead. The gross body is changed, and the mental body carries him to another gross body. (second guest translates) Any other question? That's all right. (end)

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Śrīmad-Bhāgavatam 7.5.31

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Mauritius, October 4, 1975

Prabhupāda:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

The people in general, especially in this age, they do not know what is the goal of life, and still, they are leaders. That is the defect of the modern civilization. It is the defect of material world, but especially in this Kali-yuga, it is the most abominable, fallen age. There are Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga, just like there are different seasons in the year-summer, rainy season, then winter season, autumn, spring, like that. So formerly, in the Satya-yuga people used to live for 100,000's of years. Then, in the Tretā-yuga, they used to live for 10,000 years. And in the Dvāpara-yuga they used to live for 1,000 years. That is the maximum. And in the Kali-yuga they can live up to one hundred years. That is also not completed. With the advancement of Kali-yuga the duration of life, bodily strength, memory, mercifulness, religious sense-in this way everything will be reduced. And the duration of life will be reduced so much so that it is stated in the Bhāgavata that "If a man lives for twenty to thirty years he will be considered as a grand old man." And there will be not available especially rice, wheat, milk, sugar. These are stated. This is Kali-yuga.

So the nature of this material world is that without knowing the goal of life they become leaders. Material world, especially in this age, they do not know what is the goal of life. They do not know what he is. That is the defect. Dehātma-buddhiḥ. Everyone, all over the world, they are thinking in terms of this body. Accidentally, somehow or other, because I have got this Indian body I am thinking, "I am Indian." And another person, he has got the American body from America... This land also we have demarcated. That is also our creation. Otherwise the land belongs to God. We have created this, that "This is America," "This is India," and "This is England," 'This is Germany..." But actually every land belongs to..., every land, sea, sky belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. That is Vedic civilization. "Everything belongs to God." Īśāvāsyam idaṁ sarvam. That is Kṛṣṇa consciousness. People should be free to move in Kṛṣṇa consciousness. Everything, actually it belongs to Kṛṣṇa. But we have got restriction because we see "This is America, this is India, this is..." So they have been described here as andhā yathāndhair upanīyamānāḥ: "These leaders are themselves blind, and they are leading other blind men." General public, they are blind, and the leaders are also blind. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Why they are blind? Now, because they do not know what is the aim of life. Na te viduḥ. Na te viduḥ svārtha-gatim. Everyone is self-interested. That's very good. You are self-interested; I am self-interested. So that is... But you do not know what is your self-interest. Therefore you are blind. That is described here, that "These blind leaders, they do not know." They are especially mentioned, andhā yathāndhair upanīyamānāḥ. The leaders, they lead others. So, yad yad ācarati śreṣṭha tat tad evetaro janaḥ [Bg. 3.21]. Leaders are responsible because yad yad ācarati śreṣṭha: "Those who are leaders, whatever they do, they perform, common men follow that." Therefore they must be very perfect. Common men follow the leaders. If the leaders are themselves imperfect, then what will be the position of the common men?

So here it is said that because the leaders, they do not know what is the aim of life, what is the goal of life, therefore common men, people in general, they are being misguided. They are being misguided. Suppose a blind man leads some other blind men. What will be the result? Both of them will meet danger. That is the result because... "Why? They are doing very nicely, with great cautiousness." No. But they do not know that they are bound up by the laws of nature. Te 'pīśa-tantryā uru-dāmni baddhāḥ. They cannot divert their attention or deviate from the laws of nature. That is not possible. So they are under the laws of nature. They do not now why the laws of nature acting in a different way, against their will. Suppose I do not wish to die. Why laws of nature enforcing, forcing me to die? Nobody wants to die. So you cannot surpass the laws of nature. Therefore Kṛṣṇa presents in the Bhagavad-gītā that "You are trying to solve the problems of life, but here are the real problems of life: janma-mṛtyu-jarā vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]." The real problem is that there is death, there is birth, there is old age and there is disease. This is real problem. That problem is due to this material body. Therefore our real problem is that we have got this material body, but we have no sense that "Within this material body I am the spirit soul, living. So how to get out of this material body and again revive our spiritual body?" Spiritual body is already there. How to become free from the bondage of this material body and become free again in spiritual life, that is real problem of life. That they do not. Who knows? Bring any big, big leaders. Ask him that "Do you know what is the problem of life?" They do not know. Therefore it is said, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31].

Therefore this movement, Kṛṣṇa consciousness movement, is preaching back to Godhead, not go forward for meeting again and again birth, death, old age, and disease. That this portion of problem, we have already discussed yesterday. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaś carvita-carvaṇānām means chewing the chewed. You have got sugarcane, many quantity. If somebody chewed the sugarcane, took out the juice, and if the remnants is thrown away, what you will get by chewing again that remnants? So punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. By our activities we are being placed under the laws of material nature-prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]-infecting different modes of material nature. Just like if you infect that... This morning some medical officer came to inject me about the yellow fever. So why this injection, vaccine, against the disease? That means if I infect this yellow fever, I will have to suffer. Similarly, the modes of material nature are three: sattva-guṇa, rajo-guṇa, tamo-guṇa. And as we are infecting ourself with the three kinds of modes of material nature, we are getting different types of bodies. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. I am put into these laws of material nature, and as I am acting under the influence of different modes of material nature, I am getting a type of body. That is my material position. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Tathā dehāntara prāptir dhīras tatra na muhyati [Bg. 2.13]. We have to change this body. Death means changing body. We are changing body every moment, every second, and getting a new body imperceptibly. And the last change of this body is taken as death, transmigration of the soul. But nobody knows "What kind of change is going to happen in my next body or next life." But there is change of body, dehāntara-prāptiḥ. Just like I was a child. Now I have got another body, the body is changed. Similarly, when this body will be finished, then I will get another body. This is a fact. If we cannot understand, then we have to take it from authority to understand, because understanding means taking knowledge from the authority.

So Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. Dehāntara-prāptiḥ is there, information. So how can we deny that there is no life after death? There is. But nobody is caring to understand, ”What is my next life, what is going to happen? Today I may be in a very big position, and tomorrow, if I am going to be a tree…” Here we are sitting very comfortably in this room. Just a few yards after, there is a tree. He cannot move an inch even, and he has to stand there in cyclone, in scorching heat, in everything. Why? We are Both of us, we are living entities. Why he has got this body, I have got this body, and one may have better body than me? Why there are so many, 8,400,000 species of life and different position? Why this is? There is no such inquiry. There is no such knowledge. Therefore they have been described here as andhā, blind. They do not know the goal of life that we are part and parcel of God. Mamaivāṁśo jīva bhūtaḥ [Bg. 15.7]. Some way or other, we have come in material contact. Now it is our duty to get out of these laws of material Īśa-tantryā. Īśa-tantryā, under certain condition Just like under certain condition a criminal is put into the prisonhouse. So it is his duty to know that ”I have committed this criminal activity; therefore I have been put into this jail or prison life. Some way or other, complete it, and let me decide not to commit again any criminal acts so that I may be put again into prison life.” This is intelligent. Similarly, we should be educated how we have been put into this material conditional life and how we can get out of it and then again in our spiritual life we can go back to home, back to Godhead. That should be the aim of life. But na te viduḥ: ”They do not know.” Na te viduḥ svārtha-gatim. The progress should be towards Viṣṇu, Lord Viṣṇu, the Supreme Personality of Godhead, back to home, back to Godhead. They do not know. Why? Because durāśayā. They are thinking that ”We shall make adjustment in this material life, and we shall be happy.”

Durāśayā ye bahir-artha-māninaḥ. Bahiḥ. Bahiḥ means external. This material world is the external energy of God, and the spiritual world is the internal energy of God. So we are in the external energy of God. The external energy of God means although we are eternal, we have to accept different types of body according to our desire, according to our tendency to enjoy this material world, and therefore that facility is given in this material world. In the spiritual world there is only one aim-they are all eternal servitors of the Supreme Personality of Godhead. They have no other desire. That is spiritual world. So you can transform this material world into spiritual world if you have got only aim to please the Supreme Personality of Godhead. Then it can be transformed into spiritual world, although spiritual world is differently situated. Paras tasmāt tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature which is spiritual world. They have no information. But we get information from Bhagavad-gītā and other śāstras that spiritual world is still bigger. This material world is the one-fourth of the God’s creation, and the spiritual world is the three-fourth. It is stated in the Bhagavad-gītā, ekāṁśena sthito jagat.

When Arjuna inquired about Kṛṣṇa’s vibhūti, His opulence, He summarized,

athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyā idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

”My dear Arjuna, how long I shall describe you about My opulence? I summarize it that this material world is only one-fourth manifestation of My opulence.” Ekāṁśena sthito jagat. This material world means… You have… We have got experience about this universe up to the sky, as far as we can see, the horizon. This is one universe. And there are millions of universes like this. That is stated in the Brahma-saṁhitā, that yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ [Bs. 5.40]. Yasya prabhā. The Lord’s effulgence is Brahman effulgence. Within that Brahman effulgence there are innumerable universes, jagad-aṇḍa-koṭi. Jagad-aṇḍa means this brahmāṇḍa. Aṇḍa. It is round; it is not flat. Aṇḍa, just like egg. Koṭi. Koṭi means innumerable. And in each universe… Yasya prabhā prabhavato jagad-aṇḍa-koṭi koṭiṣv aṣeṣa-vasudhādi [Bs. 5.40]. In each brahmāṇḍa there are unlimited number of planets and stars, aśeṣa-vasudha. And vibhūti-bhinnam. And each planet is differently situated. Each planet has got specific atmosphere, specific arrangement. Just like the sun globe. The sun globe is fiery. The moon, moon planet, it is very pleasing. There is also fire, but it is surrounded by cold atmosphere; therefore it is very pleasing. So vibhūti-bhinnam. Each every planet has got different atmosphere. And each and every planet, there are different kinds of living entities just suitable for that atmosphere. Don’t think that in the sun planet there is no life. There is also life. If there is no life, how Kṛṣṇa says that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]? Vivasvate means… The king of sun planet is known as Vivasvān. So Kṛṣṇa spoke with him, so how you can say there is no life? This is material world, many millions of universes. In another place it is said, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48].

So we have to take information from the authoritative literature what is the position of this material world, the spiritual world, God, and His relationship with us, our position. This is real knowledge, not that a knowledge that how to live. Living condition is fulfilled by the nature’s way. There are 8,400,000 different forms of living entities. They are not concerned how to eat, how to sleep. They know, by nature’s arrangement there is already arrangement. Just like the birds in the morning. They rise up early in the morning. They are not concerned where they will eat. They know there is already arrangement for eating. The elephants in Africa, they know that God has already arranged for their eating forty kilos at a time. The ants within the room, they know there is already arrangement. So if God has arranged for everyone, eight million different species of life or forms of life, why not for human being? There is arrangement. But in the human being is advised to do certain things. They must do it. Then there is no question of scarcity. There is… Everything is arranged there. Just like Kṛṣṇa says, annād bhavanti bhūtāni: [Bg. 3.14] ”You produce your food grains so that the animals and the man, both will be happy.” But if you don’t produce food grains, if you produce sugarcane, then how they will be satisifed? Food grains must be produced. That is the injunction of the śāstra. So, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. If you do not follow the instruction of the śāstra-śāstra means the instruction of God-then na siddhiṁ sa, such civilization will never be perfect, na siddhiṁ sa avāpnoti, na sukham, neither they will be happy, na parāṁ gatim, neither they will be elevated back to home, back to Godhead. This is the defect. Therefore we should try to understand what is the goal of life. But that we do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇu. By their own blind intelligence they are trying to adjust things within this material word, and they are being failure repeatedly. Still, they have no sense. So those who are actually leaders of the society, they should be sensible. They should take advice, instruction from the most perfect personality, Kṛṣṇa, and adjust things. Then they will be happy.

Thank you very much. Hare Kṛṣṇa. [break]

Devotee (1): He is asking if we are sure if we are right in what we are saying.

Prabhupāda: Are you sure that you are right? I am sure because I am not speaking my words; I am speaking from the authority. Therefore I am sure.

Indian man (1): You are sure of somebody else's…

Prabhupāda: No, your question is "Are you sure?" So I am sure because… Just like a small child, he does not know what is this. He asks, "Father, what is this?" The father says, "My dear child, it is called ring." So I heard from my father, "It is called ring," and if I say, "It is ring," then I am sure. I don't say it is something else. I heard it from my father that it is called ring. So if I call a ring a ring, that is truth. I may be child, but because I have heard from my father, who is not a child-he is mature, and he gives me the knowledge-"This is called ring," and if when I say, "This is ring," that is perfect. You can say that "You are a child. How do you know it is ring?" But if he says, "My father has said this is ring," then he is perfect. Similarly, we are not talking anything, manufacturing: "I think." We don't say like that, because I know I have no value. But we say what the authority says, Kṛṣṇa says. That is our position. Therefore we are sure.

Indian man (2): I want to know one thing, Prabhupāda. You have just said that in the moon there is a cold atmosphere and there is still a living entity there? You see? But what the Americans have said… Of course, they have sent man there, different rockets there, satellites…

Prabhupāda: So I understand. Your authority is America, and my authority is śāstra. That is the difference.

Indian man (2): But they…

Prabhupāda: That is the difference. That means your authority is America. You say through the words of the American. You have not experienced. Your position: you have no experience. My position: I have no experience. But you accept the Americans, authority, and I accept the śāstra as authority. That is the difference.

Indian man (2): This I want to know the difference, whether it is true or not.

Prabhupāda: That is up to you whether you accept American or the śāstra. (laughter) That is up to you. But you cannot say because you have learned from America, therefore it is correct.

Indian man (2): But they have revealed to the world that there is no living entity there, but the śāstra says there is…

Prabhupāda: Why? Reason does not say so. Why there is no living entity? We see living entity are everywhere. Why you say that there is no living entity?

Indian man (2): But when these fellows have come there…

Prabhupāda: These fellows… Therefore your authority are these fellows. (laughter) These fellows will say something now, and after ten years they will change. These fellows are like that. (laughter)

Indian man (3): According to science it is said that…

Prabhupāda: "According to science" means American science or Russian science. That's all.

Indian man (2): The sun, you see, is a ball of fire. Nothing can exist there, according to…

Prabhupāda: No. We have got information-even in the fire there are living entities. Why? Because, in the Bhagavad-gītā you will find. The constitutional position of the living entity is that it does not become burned. So how you can say that in the fire? What is the verse? No, no. In the second chapter there is the description of the living entity, you find. The living entity… Find out.

Harikeśa: Acchedyo?

Prabhupāda: Huh? Acchedyo 'yam adāhyo 'yam. Find it.

Harikeśa:

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo'yam sanātanaḥ

"This individual soul is unbreakable and insoluable and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

Prabhupāda: So if he is all-pervading and if he is unburnable, then how it is possible that in the fire he does not exist? It cannot be burned, and it is everywhere. Sarva-ga. And we find also when we go on the sea beach-within the sand there is life. Now it is up to you to accept the authority of Bhagavad-gītā or authority of the Americans. That is your… We follow the authorities of Bhagavad-gītā. Adāhyo 'yam: "It cannot be burned." And from reason also, there is… In the water there are living entities; in the air there are living entities; in the earth there are living entities. So the material elements are five: earth, water, fire, air and sky. So if everywhere there is living entities, fire is also one of the material elements. Why not in the fire? What is the reason? And Bhagavad-gītā says, adāhyo 'yam: "It is never burned." So why do you think like that, that in the fire there is no living entity? Therefore they have been described as blind. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. They are blind, and they are leading other blind men. But they do not know what is the laws of nature, how things are going.

Devotee: There's another question. Yes? [break]

Guest (1): about all the words that you said about Kṛṣṇa and God. If someone is a cruel man, he never expects in God, and all that we say for the man that you are saying falls from right here and get out on earth… In original life all was difficult for him.

Prabhupāda: I cannot follow him. You are following?

Guest (1): What about his soul? Did God welcome it to paradise or soul are always in the air and makes people think that he is a devil's man too?

Devotee: If a man does not understand God in this lifetime, is he still accepted by God? What he is hearing does not come…

Prabhupāda: God is everywhere, and God is with you also. God knows you, and He is trying to guide you. But you do not know Him.

Guest (1): You just said that the soul takes rebirth when he does. Therefore what's the soul? Got rebirth, soul, so that he will make always difficult thing in life and would not fix in God, or what God do with the souls?

Prabhupāda: Soul is there, and God is there. When you take rebirth, God is also there. He is trying to guide you. You are desiring the… Just like "I want to enjoy like this," and God is giving you facility: "All right, you enjoy like this." Just like driver. You are asking driver, "Please take me to this place," so driver is taking you to that place. Similarly it is said in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "My dear Arjuna, the God is situated in everyone's heart, core of the heart," bhrāmayan sarva-bhūtāni [Bg. 18.61], "and He is causing the traveling of the living entity," yantrārūḍhāni māyayā, "on a machine which is given by this material nature." So this body is just like a machine, motorcar, and Kṛṣṇa is the driver, charioteer. And as you are desiring, He is driving your car in the same way or He is supplying different types of car. In this way you are… Life after life, you are trying to satisfy your senses. Kṛṣṇa is giving you the facility, God is giving you the facility, but He is asking you that "Give up this business, nonsense." Sarvam-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. He is simply finding out the opportunity how to say that, this ultimate truth of life. So our business is, instead of traveling in different cars and fulfill our whimsical desire, better surrender to God and abide by His order and be happy.

Guest (1): One more. If Kṛṣṇa knows when he dies that he will…

Prabhupāda: Kṛṣṇa knows everything. There is no question.

Guest (1): Does He know that he will rebirth and then come to earth and to preach us and make all that?

Prabhupāda: He is preaching always. He is preaching always, "Do this like this." Just like Bhagavad-gītā is open to everyone. That is His preaching. But we are not accepting. That is our fault. Otherwise He is preaching always.

Guest (2): If man be part and parcel of God, how do you explain the evil deeds of man?

Prabhupāda: Because he likes to do that.

Guest (2): That means God also likes to do evil.

Prabhupāda: No. God gives simply facility. That's all.

Guest (1): Therefore he must have the same power as God.

Prabhupāda: Not same power, but it has got a little independence.

Guest (1): It will exists on us.

Prabhupāda: Yes, independence. By misusing the independence, he can… Just like a child, a small child, and his father. The father gives the little child little independence. But the child is not as powerful as the father. But still, the father, out of affection, he gives little independence to the child. Even to the dog, a master gives a little independence to the dog. That is affection.

Indian man (3): But if you say this affection… The child is doing something wrong, say, becoming enthusiastic, becoming mad to go…(?)

Prabhupāda: Father says, "Don't do it. But if you do it, do it at your risk."

Indian man (3): But if Kṛṣṇa is guiding us…

Prabhupāda: But you don't accept Kṛṣṇa's guidance. That is the difficulty. Just like you are taking the guidance of Americans. You are elderly man, educated man, you prefer to take guidance from the Americans, not from Kṛṣṇa. So what can be done? That is Kṛṣṇa's ill luck and your misfortune. What can be done? All right. Chant Hare Kṛṣṇa. (end)

SB 7.6: Lectures

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Śrīmad-Bhāgavatam 7.6.1

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San Francisco, March 3, 1967

Prabhupāda:

…gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Today I shall speak before you the conversation of Prahlāda Mahārāja and his classfellows. Prahlāda Mahārāja, when he was grown up young man, he was a big emperor. But when he was a child, from the very beginning of his life, he was a great devotee.

And his father was a great atheist. So the child was taught about this bhāgavata-dharma, or… Bhāgavata-dharma means dealings with the Personality of Godhead. There are many kinds of dealings. So when our dealings are with the Supreme Personality of Godhead, that is called bhāgavata-dharma.

Bhāgavata means from the word bhagavān. Bhagavān means the person who has got all the six opulences in full. He is called Bhagavān or God. In most scriptures of the world there is idea of God, but actually there is no definition of God. But in the Śrīmad-Bhāgavatam, because it is science of God, there is definition, what do you mean by God. The definition is that one person who has got six opulences in full, He is God. What are the six opulences? Aiśvarya. Aiśvarya means wealth. And samāgra, aiśvaryasya samāgrasya, complete wealth. Complete wealth means, just like we are sitting here, say, twenty-five or fifty men. Everyone has got some wealth in bank balance. But if some one of us can exceed the bank balance of every one of us, he is called samāgra. Now try to understand what is the definition of God. There are many rich men, not only here in your country, in other countries also. So take the whole world as a whole, and if you scrutinize who is the richest man, you will hardly find one who is the richest of all. There is a competitor, another. But here the definition is the richest. Nobody can compete with Him, the richest. Then, aiśvaryasya samāgrasya vīryasya. Vīryasya means strength. You have got some strength, I have got some strength, but another man may be stronger than you and me. Another man is stronger than he. So nobody can say that "I am the strongest," and nobody can say, "I am the richest." So aiśvaryasya samāgrasya vīryasya yaśasaḥ. Yaśasaḥ means fame. Lābha-pūjā-pratiṣṭhaḥ. This materialistic life means we want some profit, we want some fame, and we want some good name. If I see that my name is stamped in the history, I think, "Oh, I am My life is successful." But what is the history? Your name means your body, your photo of this body. But as soon as you leave this body, what you will do with this name? You are going to another body, another name. So aiśvaryasya samāgrasya vīryasya. Vīryasya means strength. So one should have the complete power of riches, complete power of strength, complete fame. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47), and complete beauty. And jñāna, complete knowledge, and vairāgya, complete renouncement. If you can find out somebody that nobody is richer than him, nobody is more famous than him, nobody is stronger than him, nobody is wiser than him, nobody is more beautiful than him, and nobody is more renouncer than him, when these six opulences you will find, without any competition, that is God. This is the definition of God.

So everything should be understood very distinctly, what do we mean by God, not that a third-class man comes and he proclaims himself, "I am God." This is our foolishness. Why shall I accept a third-class man as God? At the present moment everyone is very much anxious to become God and cheat you. There are so many so-called swamis. They are coming, and they are preaching that "You are God. I am God." Then who is God? Everyone is God? No. Therefore you will find in the Vedic literature definition of God. Here is definition of… Just apply this definition. If you find somebody, that he is corroborating with this definition of God, then he is God. Otherwise he is a nonsense. God is not so cheap thing. You find out a person that nobody can be found richer than him, nobody can be found stronger than him, nobody can be found more famous than him, or beautiful than him, or wiser than him, or renouncer than him.

So this analysis, this definition, analytical study of God, is very nicely made by the sages, ancient sages of India, Bhārata-varṣa, and they have studied the qualification of the demigods just like the sun-god, the moon-god, the heavenly god, this god, that god. There are so many. You are also god, I am also god, in this sense, that every one of us has got little, little, these opulences. Everyone, you have got some wealth. It is not that you have no wealth, but you cannot claim that you are the wealthiest. That is not possible. As you have got also some strength, you have got also some fame, you have got also some beauty, you have got some also wisdom, you have got some renunciation. Little, little. Because we are part and parcel of the Supreme, therefore all the qualities of God can be found in each and every living entity in minute quantity. So you can claim that you are also minute god, but you cannot claim that you are Supreme God. This is the definition of God! So the science of God, or our relationship with God and our dealings with God, is called bhāgavata-dharma, occupation with God…, dealings with God. But Śrīmad-Bhāgavatam means how we can learn.

First of all, we have to understand what is God, what I am, what is my relationship with God. And as soon as the relationship is established, then there is dealings. And as soon as there is dealing, then there is some profit. There must be some profit. Just like a businessman, another businessman, they first of all make some connection, that "You are supplier. I am…" I mean to say. What is called? "Receiver." Because a businessman, one businessman sells. Another businessman purchases. "So you are purchaser. I am seller." So our agreement is made that "I shall supply you. You shall purchase." This is called relationship. In every dealings we must have first of all the relationship. Then, when there is relationship established, then next stage is to deal according to that relationship. And when the dealing is perfect, then we get the desired result. So either in business field or in other relationship, friend and friend, wife and husband, master and servant, father and son… You can take any, accept any form of relationship. There must be a standard of dealing, and there must be a result out of that. This is called Bhāgavata-dharma. You must know what is your position, you must know what is God, and you must know what is your relationship with God. Then you must deal with God in that way. Then you get the desired result. This is perfection of life. It is called bhāgavata-dharma.

So what is our relationship with God? I have already explained that the six opulences are there in God in full and the same six opulences are in me, but in particle. Just like the ocean water. It contains tons, millions of tons salt, ocean water, salt. You take a drop of ocean water. You analyze. You will find a grain of salt also. The salt is there also. Similarly, as it is stated in the Bhagavad-gītā, what is our relationship? Relationship is

mamaivāṁśo jīva-bhūtaḥ
jīva-loke sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

Kṛṣṇa says that "All the living entities, they are My part and parcels, but manaḥ ṣaṣṭhānīndriyāṇi, due to their contaminated mind, they are struggling hard in this material nature." We are struggling very hard as part and parcel. Just like this hand is part and parcel of my body. So what is the real function of the hand? It must always remain attached with this body. Then it is in healthy condition. If the hand is cut off from this body, you may call that "This is Swamiji's hand," you may call it, but it has no use. So long this hand is attached with my body, if there is some pain, I can spend thousands of dollars to relieve that pain. The same hand, when it is cut off from the body, if you trample with your legs my hand, I don't care for it. Similarly, we living entities, we are also part and parcel of God, but because we have separated ourself, our relationship with God, therefore we are being trampled own by the materialistic laws, the material laws-always pinching, so many miseries. But we have become so fool that we do not realize that this is a platform where simply miseries are being experienced. That is called māyā.

We are always in miseries, but if I ask you or you ask me "How are you," I will say, "Oh, it is very nice." What is very nice? We are sitting here. The heat is so extensive, everyone is feeling inconvenienced. But if you ask me, "Sir, how are you," I will say, "It is very nice." This is called māyā. We are always under some tribulation, always, either now it is very hot, it is warm, and after few months, it will be too cold. So either you are in cold or you are in heat. So these are miseries. If not heat and cold, it is all right, atmosphere, oh, there is something, mental misery. If there is no mental misery, there is some bodily misery. If there is no mental misery, bodily misery or natural misery, then somebody must… At least, there is mosquito misery, the bug misery. So if you analyze your life, it is full of miseries, full of miseries.

Therefore, we are part and parcel of the Supreme Lord, but because we have separated ourselves from God… Because we are speaking of God… Very… People are interested, "Oh, the Swamiji is speaking of God. God is dead." This is nonsense. You are living. "Everyone is living. Simply God has died." You see? This is, this philosophy is going on. Therefore bhāgavata-dharma, one has to study from the very beginning of life. Otherwise we shall learn this philosophy, that "God is dead." So Prahlāda Mahārāja says, kaumāra acaret prajno dharmān bhāgavatan iha [SB 7.6.1]. This occupation of dealing with the Supreme Personality of Godhead, Bhagavān, should be learned from the very beginning of life. Just like one of our student comes, Eddy(?). He is always with his father, and he is learning bhāgavata-dharma. He is also bowing down, seeing his father and other Godbrothers of his father. He is learning. We also learned in that way, in our childhood. So from the very childhood one should be taught what is bhāgavata-dharma. Otherwise there will be unwanted population, and the world will become a hell.

Just like at the present moment we practically experience. Everywhere there is discontentment, there is scarcity. Just like from India we thought that "When I go to America and other western countries, I will see that every man is very rich man and every man has got a very nice apartment and is enjoying life." But actually, when I come here I see that there are many poor men, there are many miserable men here also. Only the proportion is different, but the actual fact is the same, either in India or in America or in Canada or in everywhere. The same thing. Proportion different. Therefore, if we want… Prahlāda Mahārāja says that

kaumāra acaret prajno
dharmān bhāgavatan iha
durlābhaṁ manusam janma
tad apy adhruvam arthadam
[SB 7.6.1]

This Prahlāda Mahārāja learned this bhāgavata-dharma from Nārada Muni from the womb of his mother. When he was living within the womb of his mother like this… Perhaps you have seen the child in the womb. At least, you have seen in the photograph. So he was lying there within the womb of his mother. And Nārada Muni instructed his mother about this bhāgavata-dharma, and the child… This bhāgavata-dharma is, therefore, without any impediment. Just like one child, four years old, he is associating with us, so he is also getting the same benefit as his father. It is so nice thing. It is not that because he is child he is not getting any benefit. Simply by associating with the devotees, he is getting so much profit, incalculable. Incalculable.

The bhāgavata-dharma, Prahlāda Mahārāja says, kaumāra acaret… If not a very small child, but as soon as one is four or five years old… Kaumāra means from five years old to fifteen years. That period of life is called kaumāra. So one should learn this bhāgavata-dharma from the beginning. Just like we send boys, children, to schools for training, similarly, the children should be trained for learning bhāgavata-dharma. Unfortunately, nobody is interested. He was… Prahlāda Mahārāja also was in difficulty. His father… Even his father was against him because he was teaching this bhāgavata-dharma, and the teachers were complaining to his father, "Sir, your son, we do not know how he has learned this bhāgavata-dharma. He is simply teaching. As soon as he gets some opportunity he makes this education of God consciousness, or Kṛṣṇa consciousness, to other children. So what to do with your son?" The father asked, "Where you have learned this? Tell me." Those topics will come later on. Now here Prahlāda Mahārāja, as soon as he saw some opportunity that the teacher is out of the class, he will call all the boys, "My dear friends, this bhāgavata-dharma, this understanding God consciousness or Kṛṣṇa consciousness, should be learned from the very beginning of life." "Why? Let us play. Why bhāgavata-dharma now? All right, if there is Kṛṣṇa consciousness movement, when we shall get older or when the time of death will be nearing, we can study at that time bhāgavata-dharma."

But Prahlāda Mahārāja said, "No." Kaumāra. Why kaumāraṁ? Now, durlabhaṁ mānuṣaṁ janma. You are calculating that when you'll get old, at that time you shall try to understand what is Kṛṣṇa consciousness. But what is the guarantee that you are not already old enough? Who can say? The next moment I can die. Old age means nearing death, but there is no such guarantee that one shall die at eighty years old or hundred years old. Death can take place at any moment. Therefore a sane man will understand that we are always old enough because there is no guarantee. Durlabhaṁ. And this mānuṣaṁ janma, this human form of life is called durlabha. Durlabha means very rarely obtained, after many, many evolutionary process, either you take the anthropologists' theory how human body has developed or you take from Vedic literature. But the difference is that anthropologists, they say, "There is no soul. The organic matter is developing in different ways." But Vedic literature says it is not the organic matter, but it is the soul. The soul is a person, is individual, and he is transforming different types of bodies from one body to another, transmigrating. This we have explained several times.

Just we were experiencing. This child who is playing, he is now, he has got a small body. Similarly, when he will get a body like his father, he has to change so many bodies, so many bodies. So the body will change but he, the soul, will remain the same. And now, at the childhood, or in the womb of his mother, or when the body is just like his father, or when the body is just like his grandfather-the same thing, soul, will continue. So therefore soul is permanent and the body is changing. This is explained in the Bhagavad-gītā. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This body is temporary. Temporary. Either this childhood body or boyhood body or youthhood body or mature body or old body, they are all temporary. Every moment, every second, we are changing. But the soul within the body, that is permanent. So this body, Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma: "Now, after many many births…"

Perhaps you do not know. There are nine million types of aquatic animals. So we have to pass through all these nine millions. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. And lakṣa-viṁśati, 200,000's. I am sorry, not nine millions; 900,000. And then two millions species of plant life, vegetable life, we have to pass through. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati, kṛmayo rudra-sāṅkhyakāḥ. And eleven hundred thousands species of worms and reptiles. Sthāvarā lakṣa-viṁśati kṛmayo rudra, pakṣiṇāṁ daśa-lakṣaṇam. And there are ten hundred thousands of species of the birds. So similarly, there are three million types of four-legged animals. And the human species of life are only 400,000 species, or types, as you say. In this way the total is 8,400,000's of types of bodies, and we have to pass through, by transmigration, from one body to another, another, another, another. Now we have got this civilized form of body. Prahlāda Mahārāja says that it is very rare opportunity. We should not misuse this body just like other animals. Then it will be our foolishness.

Durlabhaṁ mānuṣaṁ janma tad apy adhruvam. When we have got this human form of body, then we shall live more than the cats and dogs? No. Adhruvam. Adhruvam means this body also will not exist. Adhruvam. It is not eternal. This soul is eternal, but the body is not eternal. But although it is not eternal, the distinction between this body and the animal body is that although it will not exist… As a dog's body will not exist or a cat's body will not exist or the bird's body will not exist, similarly, this body also will not exist. That's a fact. But arthadam: but if you like, you can attain the highest perfection of life in this body. That is the opportunity. Therefore, from the very beginning, a child should be given opportunity how to make his life perfect. That is Vedic civilization.

Śrīmad-Bhāgavatam says that "One should not become a father, one should not become a mother, one should not become a spiritual master, one should not become a guardian, one should not become a husband…" In this way they have given a long list. Who? Who is that one? "One who cannot give his dependents relief from death." Samupeta-mṛtyuḥ. Na mocayed yaḥ samupeta-mṛtyuḥ: "One who cannot make free his dependents." What is that freedom? "Freedom from the cycle of birth and death." He should not become a father or mother or spiritual master, like that. And Prahlāda Mahārāja is also instructing in this way, that "This human form body should be utilized fully for understanding our real position, our relationship with God, and our transaction, our dealings, and the basis of our relationship with God, and what is the real goal of life." So Caitanya Mahāprabhu has said that the real goal of life is premā pum-artho mahān, prema, to attain love. Of course, in this material world, so many things are going on in the name of love. But actually there is no love. They are all lust. But going on in trade in the name of love. Love is possible only with Kṛṣṇa, or God. Premā pum-artho mahān. So Caitanya Mahāprabhu's… Not any other thing.

Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Generally, people understand eating, sleeping, mating and fearing. That is the lowest grade of life. A little higher grade of life, they try to understand about some religious principle, and they are generally become religious for some gain, some material gain. Just like in the churches or in the temples they go. They ask some benefit from God, "O God, give us our daily bread." Or somebody goes to temple, asks some benefit. So dharma, artha, kāma. Why they ask some benefit? Now, just to satisfy their senses, that's all. They have no other aim. Dharma artha kāma and mokṣa. And when they are dissatisfied or frustrated in sense gratification, then mokṣa, they want to become one with God. So dharmārtha-kāma-mokṣa [SB 4.8.41]. These are the general demands. The lower class of men, they are simply demands of the body, something eating, something eating, defending and mating. And the higher class, little elevated, they are after religiosity and some material gain and sense gratification, or utmost, to become one with the Supreme. But they have no other idea generally. But Caitanya Mahāprabhu says, "No, above that there is another thing." That is prema, to love God. That is transcendental.

So Kṛṣṇa consciousness is the topmost, topmost knowledge how to love God and thereby enjoy life. Because we want to love. Unfortunately The other day I was instructing my students that "You just get yourself married." Now, they were confused. Somebody said, "Where to get a nice girl?" Just see. Everyone wants to love, but frustration. The girls will say, "Where is a nice boy?" So the tendency of love is there in everywhere, either in animal or in man, but the lovable object is missing. Missing. That is Kṛṣṇa. If you try to love Kṛṣṇa, then your life will be fulfilled: "Oh, here is lovable object." Premā pum-artho mahān. Therefore Lord Caitanya Mahāprabhu is considered to be most munificent personality. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Oh, Rūpa Gosvāmī is offering Him his obeisances, "My dear Lord, You are the most magni…, munificent…" [break] Why? Kṛṣṇa-prema-pradāya te: "You are distributing love of God, love of Kṛṣṇa." Kṛṣṇa-prema-pradāya. So we want to love somebody, but we are being frustrated. But if you try to love Kṛṣṇa, either as master or as friend or as the Supreme or as husband or lover There are so many relationships. Just try to establish, find out, what is the relationship with Kṛṣṇa, and this science is being taught in the matter of Kṛṣṇa consciousness. Thank you very much. Any questions? [break]

Yamunā: …those disciples (indistinct) other(?) disciples of the spiritual master?

Prabhupāda: Yes. Every relationship… Just like I have given you example, business relationship. So if you want to establish some business relationship, there must be a broker. You see? If you want to establish a relationship with some girl, there must be a negotiator. Of course, in your country it is very free. In India it is no… There is no free love. There is a negotiator, either privately or through the parent. So in every transaction there is a negotiator. So spiritual master is the negotiator. He is the broker. Of course, without any brokerage, but he is supposed to be the broker or the transparent medium. My Guru Mahārāja used to say, "the transparent media, via media." Just like my eyes are not very perfect, so I am using this transparent via media to see, similarly, because we have forgotten our relationship with Kṛṣṇa, or God, so we have to see through the transparent via media of spiritual master. Otherwise it is very difficult. That is the process. That is the process. Therefore Bhāgavata, er, Vedic literature gives you injunction, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Tad-vijñānārtham. Tat means spiritual or transcendental. If you want to understand about transcendental science, then tad-vijñānārtham, in order to understand that transcendental love, so gurum eva. Eva. Gurum means a spiritual master. Eva. Eva means must. And gacchet. Gacchet also, it is used in the obli…, or the imperative, "must." And who is a guru? Who is a spiritual master? That is also defined there. Otherwise he will be puzzled where to go. "All right, I am ready to go to a spiritual master to understand the transcendental science, but who is a guru?" Everyone will be ready: "Oh, I am your guru. I am a spiritual master." No. There are signs. What is that? Śrotriyam.

Śrotriyam means one who has perfectly heard the science of God from authoritative sources in disciplic succession. That is the qualification. Śrotriyam, and brahma-niṣṭham means not that simply he has heard, but the result is that he is firmly fixed up in God consciousness. These two qualifications. You have to find out that whether this man is coming from disciplic succession, śrotriyam… Just like in the Bhagavad-gītā it is said, evaṁ paramparā-prāptam: [Bg. 4.2] "By this disciplic succession, this science of Bhagavad-gītā was learned." So you have to approach the spiritual master who is coming down from that disciplic succession. Then he is bona fide. Not only… He may be coming, but if he has not understood, then simply accepting will not do. Then the next symptom is śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Brahma-niṣṭham means he is firmly fixed up. Nobody can deviate from his point of steadiness. These are the general. There are many other definition in different… And the disciple also, he must have also qualification to approach a spiritual master. It is not that because you have got a bona fide spiritual master, therefore you will be benefited. You must be also qualified.

What is that qualification? What is the disciple's qualification? That is stated in the Śrīmad-Bhāgavatam. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Śreya uttamam. Everyone is engaged for some temporary benefit, everyone in this world, you will find. Everyone is very busy. When you say, "Please come to our temple," "Sir, I am very busy." What is his business? The business is eating, sleeping, and mating. That's all, his business.

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

What is the engagement? At night, sleeping or sex indulgence, and at daytime, "Where is money? Where is money?" And if there is money, then "Where to purchase these things?" Go to the store. Go to the shop. Finish. So that sort of inquiry engagement is not a qualification for understanding spiritual science. One should be inquisitive. Jijñāsuḥ śreya uttamam. One should be inquisitive to understand what is the highest benefit of life. And that is the beginning of Vedānta-sūtra, athāto brahma jijñāsā. And the highest benefit of life is to understand the spiritual science or the supreme spirit, athāto brahma, brahma-jijñāsā. So before establishing our relationship with God, we have to establish our relationship with the negotiator. If that relationship is sound and secure, then your realization of God is secure and sound. There is no doubt about it. If, fortunately, one gets a bona fide spiritual master and if he follows the instruction rigidly, then his God realization is guaranteed. There is no doubt about it.

Devotee: (indistinct)

Prabhupāda: Yes. Yes. Kṛṣṇa is always with you. When you are anxious for Kṛṣṇa, or God, then Kṛṣṇa will give you direction that "You please go to that person who is My representative." So Kṛṣṇa will help you from within and without. Therefore spiritual master is supposed to be Kṛṣṇa's representative from without, and Kṛṣṇa is speaking within yourself. So Kṛṣṇa is ready to help you from within and without provided you are anxious to get that help. Yes?

Devotee: (indistinct) …anxious to learn from the spiritual master?

Prabhupāda: Certainly. Unless he is anxious to learn, what is the use of going to spiritual master? There is no need. That I already said. Jijñāsuḥ śreya uttamam. One must be very inquisitive. But inquisitive about what? For the supreme benefit. He should be inquisitive to learn the supreme. Then he has the necessity of searching out or approaching a spiritual master. If there is no such demand, then there is no necessity of going to a spiritual master or accepting a spiritual master. A spiritual master should not be accepted as a matter of phobia(?). Just like you keep some pet dog or cat, similarly if you want to keep one spiritual master, there is no profit. You see? You must be qualified to in…, inquisitive to understand the spiritual science, and the spiritual master should be also qualified to answer your inquisitiveness. Then the relationship is nice, not one-sided. Yes?

Devotee: Swamiji, you said… (indistinct) …after death, when…

Prabhupāda: Just like a boy, his father is very rich man, but he has left his home, so he is separated. The same boy, when he comes to his senses, "Oh, my father is so rich, and I am simply suffering for want of money. Let me go back to my father." And the father is always anxious to receive the boy. So he goes back to his father. The father says, "Yes, my dear boy, please come. I was so much anxious." So this separation means the father and the son relationship cannot be separated. But the son's rebellion to the father is separated. Similarly, our relationship with God cannot be separated. God is supplying us everything, although we think, "There is no God, God is dead," and all nonsense you may say. But it is due to God's grace that you are eating daily. That's a fact. Either you say, "God give us our daily bread," or you don't say, God is anxious to supply you bread. He is so kind because you are His son. (end)

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Śrīmad-Bhāgavatam 7.6.1

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San Francisco, March 6, 1967
Prabhupāda:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Prahlāda Mahārāja, advising his classfriends, "My dear friend, if you want success in your life…" People do not know what is the success of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Everyone is supposed to be interested in his self, what is called self-interested. Everyone, beginning from the animal up to the highest living entity, Brahmā, everyone is interested for his self-satisfaction. But Prahlāda Mahārāja says, not exactly here, in other place, he has said, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB

7.5.31]. When he was talking with his father, father was instructing him that ”You foolish boy. You are simply chanting Hare Kṛṣṇa. You do not know your self-interest. You should be politician. You should be technician. You should be bluffer. (laughter) So so many things are there. Unless you become quite alert in this world, how you can live?” The child said, ”My dear father, perhaps you do not know what is your self-interest.” Yes. He was always challenging his father. Five years old boy, and his father, the most powerful atheist king, and he was talking very freely. At last, when the boys was challenging always the father, the father inquired, ”You rascal, under whose strength you talk with me so freely?” The boy replied, ”My dear father, by whose power you are talking so freely, I am also talking by His power.” (laughter) So that is the difference between atheist and theist. The child knew, ”My dear father, you are so proud of your strength, of your material assets, but you do not know by whose grace you have got all these things. But I know. I know. Therefore by whose power you are so puffed up, by His power I am so humble.” That is the difference. That is the difference. ”The power is acting equally within you and within me, but you want to be puffed up, so He is helping you how you become more and more puffed up and go to hell.” (laughter)

Kṛṣṇa says in the Bhagavad-gītā, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] ”Anyone who worships Me in a particular way, I give him chance to be successful in that particular way.” If you want to be a first-class atheist, Kṛṣṇa will give you chance to become a first-class atheist. He will give you intelligence. He will give you ways and means how you can become a first-class atheist. And if you want to become a first-class devotee, Kṛṣṇa will give you intelligence how you can become a first-class devotee. Therefore He says, ye yathā māṁ prapadyante. If you think that Kṛṣṇa here: ”Here is a statue of Kṛṣṇa. He is an idol. And these foolish people are chanting Hare Kṛṣṇa with an idol,” so Kṛṣṇa will remain to such person an idol forever. And one who knows, ”Oh, these people are chanting Hare Kṛṣṇa, the Supreme Personality of Godhead,” for him, Kṛṣṇa will reveal, ”Yes. I am the Supreme Personality of Godhead.” This is the difference.

In the Bhagavad-gītā you’ll find, sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. Kṛṣṇa says that ”I am living in everyone’s heart.” Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: ”And through Me one is forgetting and one is remembering.” So why Kṛṣṇa is doing like that? He is helping somebody to forget, and He is helping somebody to remember. Why? The same answer: ye yathā māṁ prapadyante. If you want to forget Kṛṣṇa or God, He will give you intelligence in such a way that you will forget forever. There will be no chance to come to the precincts of God. But it is the devotees of Kṛṣṇa. They are very compassionate. Kṛṣṇa is very strict. If anyone wants to forget Him, He will give him so many chances that he will never be able to understand what is Kṛṣṇa. But Kṛṣṇa’s devotee are more compassionate than Kṛṣṇa. Therefore they preach Kṛṣṇa consciousness or God consciousness to the poor people. Gṛhiṇāṁ dīna-cetasām. Mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām. When Nārada approached Mahārāja Yudhiṣṭhira, he welcomed him that ”My dear sir, you are free. You can travel anywhere you like. You are so great and so free. Then why do you come to me? You have no business to come here. I am ordinary king, and what business you have got with me? But still, you come to my house. You talk with me. Why?” Gṛhiṇāṁ

dīna-cetasām. Our mind is very poor. We simply… We are very much busy in the matter of maintaining family, and we have taken it: ”This is the sum and substance or success of life.”

In this way, as the other day I was speaking, not here, in San Francisco, that in this age especially, a man will think himself very successful if he simply can maintain one wife and a few children. That’s all. He will think himself very successful. And actually, it is a problem for present day people to maintain even an wife, which is… An animal, an animal is also maintaining a wife. There is no difficulty for him. A dog has a wife and children, so he has no economic problem. A bird has wife and children, but he has no economic problem. But man has gone so down that he is thinking to keep wife and children is an economic problem, to avoid it. To avoid it use contraceptive method, no children, simply indulge in sex life. So man has become so down and down, especially in this age. But it is not a problem. Bhāgavata says that this is not a problem. You are thinking of maintaining your wife and children. Oh, that is already arranged. As this is arranged for the animals, for the birds, for the beasts, to have a wife and enjoy sex life and beget some children, then why not for you? You are advanced human being. Then Bhāgavata says that tasyaiva hetoḥ prayateta kovidaḥ. One who is intelligent, one who knows things as they are, he is called kovidaḥ. Kovidaḥ means very expert. So Bhāgavata advising the most intelligent man that tasyaiva hetoḥ prayateta kovidaḥ: ”If you are intelligent, then you should try for advancing your Kṛṣṇa consciousness.” Why? Na labhyate yad bhramatām upary adhaḥ: [1.5.18] ”Because this Kṛṣṇa consciousness is so valuable and rare that if you travel all over the space by your sputnik or something else, you cannot get this Kṛṣṇa consciousness anywhere.” Na labhyate yad bhramatām upary adhaḥ. ”Oh, Kṛṣṇa consciousness is so very valuable that I shall simply devote my life only for attaining or achieving this end of life? Then what about my economic problem?” The Bhāgavata says, tal labhyate duḥkhavad anyataḥ sukhaṁ kālena sarvatra gabhīra-raṁhasā: ”My dear friend, because you are a part and parcel of the Supreme Lord, so your economic problem is already solved.” You will get something to eat, you will have some opposite sex to satisfy your senses, and you will be able to defend yourself according to your capacity, and āhāra-nidrā, and you will be allowed a place to sleep nicely. That is already arranged.

There is a very nice story. I have several times perhaps recited that one morning… In the western countries also fair takes place, some in county, some village place. So in India there are weekly bazaar which is called haṭṭa. So at that time the salesmen with their goods, commodities, they assemble and many purchase are…, just like in market place. So there was a market, weekly market, and thousands of people assembled there. So one old lady of that village, she began to cry. Then her elderly son inquired, ”Mother, why you are crying?” ”No, where shall I accommodate all these people to lie down in the, at night? There are so many people in this village, and how I shall accommodate?” The son began to laugh. ”My dear mother, you don’t bother. It will be all arranged.” ”No, my dear son, I am very much perplexed.” So she began to cry. So in the evening the son called the mother, ”Mother, now you see in the marketplace.” She saw, ”Oh, where are all those people gone? Huh?” So there is arrangement. All those thousands of people assembled in the market, they have got their sleeping place. They have got their eating place. So by arrangement. There is arrangement. Similarly, there may be millions and millions of living entities; God has arrangement. If you calculate the human population and other living entities, the human population, especially the civilized human beings, are nothing in comparison to other living entities. There are millions and billions of living entities even in this store. If you find out a small hole, you will find millions of ants coming. They are also living entities. And who is arranging for their food? You are not very much busy to… Although it is your duty. That is also Bhāgavata communism. Bhāgavata communism says that even if you have got a lizard in your room, you must give him something to eat. If you have got a serpent in your room, you must give it something to eat. Nobody in your house should starve. You see? This is Bhāgavata communism, not that ”Only my brother and sister will not starve, and other animals should be killed.” This is not communism. Here is communism. This is Kṛṣṇa consciousness communism, that a Kṛṣṇa conscious person is thinking even for the ant, even for the lizard, even for the serpent. That is real communism.

Devotee: Yes, Prabhupāda.

Prabhupāda: Not that, ”Oh, my brother is good and I am good, and my father is good or my countrymen is good, my society, and all are bad.” This is not communism. So the arrangement is there by God's grace. There is ample food. There is no economic problem. We have created our economic problem by so-called social arrangement. So Bhāgavata says that there is no economic problem. Tal labhyate duḥkhavad anyataḥ sukham. ”How do you say that there is no economic problem?” The Bhāgavata gives… Bhāgavata means… Any authoritative literature, they must give evidence. So here Bhāgavata gives evidence that tal labhyate duḥkhavad anyataḥ sukham. Now, you never try to invite calamities, but sometimes calamities come upon you unexpected. There is some great loss. There is some calamity, distress, but you do not want it. How do they come? Similarly, even if you do not endeavor for your happiness, whatever happiness is destined to you, it will come. Don't bother about it. Simply bother for how you can make advance in Kṛṣṇa consciousness. That is being instructed by Prahlāda Mahārāja, that kaumāra ācaret prājñaḥ. From the beginning of life.

From the beginning of life means… Actually, our life begins at the age of five years. According to Cāṇakya Paṇḍita's nīti, it is said that the boys, the children, should be given complete freedom to do anything he likes up to five years, not more than that. Lālayet pañca-varṣāṇi: ”Up to five years a child should be given all freedom.” Never mind however miscreant he may be. But from five years to fifteen years-that means a period of ten years-tāḍayet. Lālayet pañca-varṣāṇi tāḍayet daśa-varṣāṇi: ”You should give all freedom to your child for five years, and then, next ten years, you should be very strict, very strict, so that the child may be very much afraid. And as soon as he attains sixteen years of age, then you should treat him like friend, not, I mean to say, so strictly.” These are the moral instruction by Cāṇakya Paṇḍita.

So Prahlāda Mahārāja advises the bhāgavata-dharma. Bhāgavata. What is the bhāgavata-dharma? Bhāgavatān dharmān ācared yata arthadam etaj janma devādi-janmani mahā-viṣaya āviśat. Now, why this life is given so much importance, this human life? There are many other lives, lower and higher. In the higher planets there are demigods. They are far more improved, they are more intelligent, they are more happy than this planet. You must know that the higher planets, the comforts of life is thousand times more. As you go in the higher planetary system, the standard of life, the conveniences, are thousand times greater than in this planet. Therefore the commentator, Śrī Jīva Gosvāmī is that ”Why not bhāgavata-dharma, cultivate Kṛṣṇa consciousness, in the life of demigods? Why in this human form of life?” So the answer is that devādi-janma, devādi-janmani mahā-viṣaya āviśat. Devādi-janmani. In the lives of demigod, they are puffed up with so much material enjoyments that there is very little chance to become Kṛṣṇa conscious.

Just like in India still, in this fallen condition of India, whenever there is Bhāgavata recitation, thousands of people still will assemble because the benefit is that they are little poverty-stricken than the western people. So Jīva Gosvāmī says that a person who is too much puffed up with material facilities, it is very difficult for him to come into Kṛṣṇa consciousness. In the Bhāgavata it is stated, Kṛṣṇa…, I mean to say, question and answer between Mahārāja Parīkṣit and Śukadeva Gosvāmī. Mahārāja Parīkṣit inquired his spiritual master Śukadeva Gosvāmī that ”Generally we find that those who are Vaiṣṇava, or Kṛṣṇa conscious persons, they are poorer, whereas we see those who are worshiper of Lord Śiva, they are very rich.” This question was put by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and he narrated that ”Lord Śiva is so poor that he hasn't got even one house to live. He is living underneath tree. He cannot provide even a shelter to his wife, who is coming, who is the princess of a very great king, Mahārāja Dakṣa. So why this difference? And whereas persons who are devoted to Viṣṇu, who is the master of everything, goddess of fortune…” Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Not only one goddess of fortune, but many hundreds and thousands of goddess of fortune is serving Kṛṣṇa or Viṣṇu in the spiritual planet. ”So the devotee of Kṛṣṇa or Viṣṇu, they appear to be poorer than the devotees of Lord Śiva, who is less than a poor man. Why this contradiction?”

So the contradiction was answered by Śukadeva Gosvāmī, not personally. He took authority. What is that authority? He said immediately, ”My dear king, this answer I shall not give you, but a similar answer was put forward by your grandfather, Mahārāja Yudhiṣṭhira, to your other grandfather, Kṛṣṇa.” Kṛṣṇa also happened to be grandfather of Mahārāja Parīkṣit. Because Kṛṣṇa's sister was married to Arjuna and Mahārāja Parīkṣit is the grandson of Subhadrā, Arjuna's wife. Therefore Kṛṣṇa also happens to be grandfather of Mahārāja Parīkṣit, and Mahārāja Yudhiṣṭhira also happens to be grandfather, being the eldest brother of his grandfather. So Kṛṣṇa is the authority. Therefore Śukadeva Gosvāmī is giving authoritative answer as it was spoken by Kṛṣṇa. This is the way of speaking. One should cite authority. Śukadeva Gosvāmī was not less authority. As I described the other day that there are twelve authorities. Out of them, Śukadeva Gosvāmī himself is one of the authorities. But still, he is citing the authority of Kṛṣṇa. That is the way of presenting things. That is called Vedic knowledge, that you must giving… Whatever you say, it must be supported by the authority. Just like a good lawyer. He gives good evidence from other courts' judgement, authority. So Śukadeva Gosvāmī said that ”This very question was inquired by your grandfather, Mahārāja Yudhiṣṭhira, to Kṛṣṇa because they were put into so many calamities, the Pāṇḍavas. Kṛṣṇa was their personal friend. Still, they were put into so many calamities for which they had to fight forcibly.” So Kṛṣṇa answered. When Mahārāja Yudhiṣṭhira inquired ”Why this contradiction? The Vaiṣṇava, who is worshiper of the most opulent personality, Viṣṇu, they appear to be poorer, whereas the worshiper of Lord Śiva, who appears to be poorer than ordinary man, they become very richer. Why?”

Kṛṣṇa answered that yasyāham anugṛhnāmi hariṣye tad-dhanam śanaiḥ: [SB 10.88.8] ”My dear brother, Yudhiṣṭhira, My first evidence of mercy to My devotee is to plunder all his wealth, whatever he has got. You see? Whatever he has got, I take it away. Then he tries again to accumulate some money. Again I take it away. In this way, he tries; I take away. When he becomes confused and baffled, he fully surrenders unto Me.” Hā hā prabhu nanda-suta. Just like Narottama dāsa Ṭhākura is praying Kṛṣṇa, hā hā prabhu nanda-suta: ”Oh my dear Lord Kṛṣṇa, the son of Nanda Mahārāja,” vṛṣabhānu-sutā-juta, ”oḥ, You are standing before me accompanied by Rādhārāṇī, the daughter of Mahārāja Vṛṣabhānu.” Koruṇā karoho ei-bāro: ”Now this is the time to show me mercy." Narottama-dāsa kahe: "Narottama dāsa is appealing to You." Nā ṭheliho rāṅgā pāy: "Don't push me away." Tomā bine ke āche āmāra: "I have no other personality than Yourself. I have lost everything." This is surrender. So one should think like that. That is the perfection of Kṛṣṇa consciousness, that "I have nothing more except Kṛṣṇa." So that has to be practiced, and not that if one thinks like that, that he has nothing except Kṛṣṇa. One who has Kṛṣṇa, he has everything. He has everything. The Bhagavad-gītā supports, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you can gain Kṛṣṇa, then there is no more necessity of any other profit. All profit is there.

yam labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthite guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

"If one is fixed up in Kṛṣṇa consciousness, however heaviest calamity may come upon me, come upon one, he will remain steady without any disturbance." This is such a thing. And Kṛṣṇa said, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. The evidence is Arjuna himself. They were put to so much trouble by their cousin brothers, but ultimately, they came out victorious. So if we accept Kṛṣṇa as everything, so there is no poverty, there is no economic problem. Everything is all right. Thank you very much. [break]

Prabhupāda: …Bhāgavatam is… You have read that Siddhartha's book?

Woman (1): Siddhartha.

Prabhupāda: That's all right. Have you read that book? What is the ultimate destination? Yes, I know the story of Buddha.

Woman (1): (indistinct)

Prabhupāda: Yes, I know. Not from that book, but from Bhāgavata I have read Lord Buddha's life. So we know Lord Buddha. It is not that we do not know him, but we know from Śrīmad-Bhāgavatam. In Bhāgavatam there is description of Lord Buddha. The reason is that when a doctor says a patient that "You must starve," what is the reason? Sometimes doctors says to his patient that "You cannot eat. You must starve." Why?

Woman (1): To help heal.

Prabhupāda: Yes. Therefore when, by nature's way, one is starving, you should know that he is getting better. You should not be bothered about that thing. Suppose doctor advises some patient that he should starve. And if you become very compassionate and give him some bread, you will be doing harm to him. Your business is how to become Kṛṣṇa conscious. You should not be disturbed by nature's process. But if you want to help anyone, just try to help him in relationship with Kṛṣṇa. That will be real benefit.

People are very much attracted by humanitarian work, but there are so many institutions that improvement the world's, I mean to say, condition has not improved. Just like from India I was thinking that every American is rich man, but actually, when I come to America, there is economic problem. There is poverty problem here also, although not in comparison to India. But proportion is there, five thousand upon five and five hundred upon…, like that. Proportion is the same. So karma, the karma, the law of karma is there. Everyone is subjected to law of karma, and he has to enjoy or suffer according to law of karma. So we cannot interfere. We can simply teach everybody that sometimes you are becoming in the point of starvation, and sometimes you are becoming extravagant in opulence. But this is changing. Your life, this material existence, is always changing. Sometimes I am very rich man. Sometimes I am very poor man. Sometimes I am human being. Sometimes I am cats and dogs. We shall stop this business of changing. Bhagavad-gītā says, mad-dhāma gatvā punar janma na vidyate. If we try this life to go back to Godhead, go back to home, that is our success. We should not bother about the condition of life. Whatever condition of life we are put in, we may be satisfied.

So we should endeavor for improving Kṛṣṇa consciousness. Then our life will be successful. Sometimes you will find mother is supplying very nice foodstuff to one child, and other child the mother is supplying only little barley water. Do you mean to say mother is unkind to one child and not unkind to other? Because mother knows better than anyone that this child cannot digest. There is some trouble in his stomach. He should be given light food. And the other child is all right. Similarly, mother nature is the guidance. So if somebody is starving, it should be noted like that, that he is put into that circumstances to get better. That's all. So any other question? [break] Everyone, I shall request you to chant Hare Kṛṣṇa. We have enjoyed so many lives in the past, or suffered. Now, this life, at least one life may be devoted for chanting Hare Kṛṣṇa and see the result. That is our request. (end)

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Śrīmad-Bhāgavatam 7.6.1

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San Francisco, March 15, 1968

Prabhupāda: Yamunā?

Yamunā: Swamiji?

Prabhupāda: It is not working, I think. [break]

…ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

It is not properly working.

Yamunā: No, Swamiji. I don't want to fix it. I've been… [break]

Prabhupāda: We have been discussing Prahlāda Mahārāja's instructions to his class fellows. Fortunately, we have got some little boys. So it is very interesting. Prahlāda Mahārāja was five years old boy, and he was preaching Kṛṣṇa consciousness. All the boys, and Prahlāda Mahārāja himself, belonged to the atheist class, most materialist. They did not know anything beyond sense enjoyment. That's all. All the fathers of the students, classfellows of Prahlāda Mahārāja, they belonged to the atheist family. In Sanskrit language the atheist is called asura, asurian. And the persons who are God conscious, they are suras or āryans. So they belonged to the family of Assyrian(?) or asura. So Prahlāda Mahārāja is fortunately, although he is born of a father, completely atheist, by the grace of Kṛṣṇa and by the grace of his mother, he became a great devotee. From very childhood, from his birth, he was a devotee. Why he became such devotee, that is explained in later chapters. We shall come to that.

So he was agitating in the school amongst his classfellows to become Kṛṣṇa conscious. So he's preaching. Just in the tiffin hour, in the recess hour, as soon as the teacher's gone, he took the opportunity and stood up on the bench and began to agitate his friends, "My dear friends," kaumāra ācaret prājñā, "now we should become Kṛṣṇa conscious from this childhood. Don't wait for your old age." Generally, people think that "When we shall become old, we shall take care of becoming Kṛṣṇa conscious or God conscious or go to the church or temple. At present, let us play and enjoy life." So Prahlāda Mahārāja says, "No." Kaumāra ācaret prājñā. Prājñā means intelligent. Intelligent means who does not waste time. Time is very valuable. You are American people. You know very well how to utilize time. But time is very valuable is also accepted in Vedic civilization. There is a very nice verse in Cāṇakya śloka. You just see how much time was considered as valuable. By this verse, you will know. Cāṇakya Paṇḍita says Cāṇakya Paṇḍita was a great politician. He was sometimes prime minister of the emperor of India. So he says, āyuṣaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ. He says that "A moment's time of your duration of life, moment…" Not to speak of hours and days, but moments. He was considering moment to moment. Just like today, 15th March, 1968, now it is half past seven or past seven, thirty-five. Now this 1968, 7:35, gone, as soon as it is 7:36, you cannot bring back that 1968, 15th March, evening, 7:35, again. Even if you pay millions of dollars, "Please come back again," no, finished. So Cāṇakya Paṇḍita says that "Time is so valuable that if you pay millions of golden coins, you cannot get back even a moment." What is lost is lost for good. Na cen nirarthakaṁ nītiḥ: "If you such valuable time spoil for nothing, without any profit," na ca hānis tato 'dhikā, "just imagine how much you are losing, how greatly you are loser." The thing which you cannot get back by paying millions of dollars, if that is lost for nothing, how much you are losing, just imagine.

So the same thing: Prahlāda Mahārāja says that dharmān bhāgavatan, to become Kṛṣṇa conscious, or God conscious, is so important that we should not lose even a moment's time. Immediately we shall begin. Why? Durlabhaṁ mānuṣaṁ janma. Mānuṣaṁ janma. He says that this human form of body is very rare. It is obtained after many, many births. So modern civilization, they do not understand what is the value of this human form of life. They think that this body is meant for sense enjoyment like cats and dogs. The cats and dogs, they are also enjoying life in four principles; eating, sleeping, defending, and mating. So human form of life is not meant for spoiling like cats and dogs. Human form of life is meant for something else. And that "something else" is Kṛṣṇa conscious or God consciousness because without human form of life, no other body can understand what is God, what is this world, what I am, wherefrom I have come, where I have to go. These things are meant for human life. So he says that "From very childhood…" Actually this is essential. From childhood, in the schools, in the colleges, this bhāgavata-dharma, or the occupation of Kṛṣṇa consciousness, should be introduced. This is necessary, but they do not understand. They think that this spot life is all, and this body is all, and there is no other life. Next life, they do not believe it. This is all due to ignorance. Life is eternity, and this spot life is preparation for the next life.

So Prahlāda Mahārāja says, durlabhaṁ. Durlabhaṁ means very rarely obtained. Our modern anthropologists, they also admit it, that after many evolution of different species of life, this human form of life is obtained. But they do not know what is meant for. That is answered here, Prahlāda Mahārāja. We have to pass through many millions of species of life. There are 900,000 species of life in the water. Eleven hundred thousand species of life Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Sthāvarā means plants and trees. Two million species of life. And jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati, kṛmayo rudra-saṅkhyakāḥ. And worms, they are 1,100,000 species of life. Kṛmayo rudra-saṅkhyakāḥ. Pakṣiṇāṁ daśa-lakṣaṇam. And birds, they are one million species of life. And then four-legged beasts, they are three million species of life. And human form of life, beginning from the most uncivilized to the civilized form of life, they are only 400,000 species of life. So in consideration of all the total species of life, human form of life is very small. Only four hundred. Out of 8,400,000's of species of life, human form of life is only 400,000. Out of that, there are many uncivilized.

So the Aryan family, they are considered as advanced, civilized, so, with full developed consciousness, and therefore this is the opportunity for understanding the value of life. So

kaumāra ācaret prājño
dharmān bhāgavatān iha

durlabhaṁ mānuṣaṁ janma
tad apy adhruvam (arthadam)
[SB 7.6.1]

Adhruvam arthadam. He says that "This life is very valuable, very rare, but it is also temporary." Because it is very rarely obtained, it is not permanent. It is also temporary like cats and dogs. They have got their temporary body. But the one significance of this body is arthadam. Arthadam means you can derive the greatest value in this life. Arthadam. Artha means money, and paramartha means spiritual consciousness. That is also artha. So one should be engaged for earning money because the body requires material necessities. That's all right. But his real attention should be how to achieve spiritual consciousness, or Kṛṣṇa consciousness. That is arthadam. That is the value of life.

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānām
priya ātmeśvaraḥ suhṛt

And what is that spiritual consciousness? Puruṣasyeha viṣṇoḥ pādopasarpaṇam. Viṣṇu. Viṣṇu means the Supreme Lord. The Supreme Lord is called Viṣṇu, all-pervading, the word used here, viṣṇoḥ. Viṣṇu means who is all-pervading at the same time He's a person. The Supreme Personality of Godhead is person; at the same time, He is all-pervading. How it is? In our material conception we cannot imagine, but there is a proof in your presence.

Just like the sun. Sun is localized. You can see every day. Sun globe is located at a certain place in the outer space, but the sunshine is all-pervading. Sun is present everywhere by his all-pervasive sunshine. Similarly, Viṣṇu, or the Supreme Personality of Godhead, He is in His abode which is called Viṣṇuloka, or the kingdom of God, or Kṛṣṇaloka, whatever you may understand. He has got His particular abode. But at the same time, by His different energies, He is all-pervading. There is another example of this all-pervasiveness of God in the Viṣṇu Purāṇa that "Just like fire is located in one place, but its light and heat is distributed long, long distant, similarly, whatever we see within this cosmic manifestation, that is diffusion of the energy of the Supreme Personality of Godhead." So Prahlāda Mahārāja points out that

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānām
priya ātmeśvaraḥ suhṛt

One should be Kṛṣṇa conscious or God conscious, why? Because He is the master of your self and the most intimate friend, suhṛt. Yathā ātmeśvara. Ātmeśvara means we are individual self and He is the original Superself. Just like we, for the present we like this body, we love this body…why? Because the body is the production of the soul. Without soul, there is no body. Just like a child born. If the soul is there, the child will grow. If the child is born dead, however chemically you can keep up that body, it will never grow. So that is the significance of the presence of the soul. So as the body grows on account of presence of the soul, similarly, the soul, individual soul, is the part and parcel of the Supreme Lord. It is stated in the Bhagavad-gītā that mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All these living entities, they are My part and parcels." We are part and parcel of God. You can study. You can understand what is the nature of God by studying yourself because you are sample God. You are miniature, small God. Just like particle of gold is also small particle, it is also gold, similarly, because we are part and parcel of God, therefore there all the ingredients, all the chemical compounds in the God, we have got. (end)

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Śrīmad-Bhāgavatam 7.6.1 Excerpt

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San Francisco, March 16, 1968

Prabhupāda: The soul is the production of Kṛṣṇa. Therefore ultimately, He is our dearmost friend. We are trying to love somebody. That somebody is a perverted reflection of Kṛṣṇa. Actually… Just like the child. The child is searching after the mother's breast. And it is crying. If somebody takes the child, he's not satisfied. Because he cannot express that "I want my mother." Similarly, we are hankering after loving Kṛṣṇa in a perverted way. But because we have no information of Kṛṣṇa, we have forgotten our relationship with Kṛṣṇa, therefore we are loving this body, that body. Ultimately, I am loving a cat or dog or something else. The love is there, but we have misplaced the love. As soon as we replace our love to Kṛṣṇa, then our perfection of love is manifested and our perfection of life is also achieved. Lord Caitanya preached this philosophy that premā pum-artho mahān. Prema, prema means love. His philosophy, Lord Caitanya's philosophy, is ārādhyo bhagavān vrajeśa-tanayaḥ. Vrajeśa-tanayaḥ means Kṛṣṇa. Kṛṣṇa appeared as the son of the king of Vraja, Vṛndāvana. Therefore And tanaya means son. So Śrī Caitanya Mahāprabhu, His propagation, His teaching, the substance of His teaching is that Kṛṣṇa is the most worshipable object. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam.

And as He is worshipable, similarly His place, the Vṛndāvana, where He appeared, that is also worshipable. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. And the method of worship, the best method of worship of Kṛṣṇa was exhibited by the gopīs. Now what were the worshipable method of the gopīs? They were not very learned scholars or Vedantists. Or theosophists or mental speculators. None. They were ordinary village girls. And that also, not coming of a very high royal family or brāhmaṇa family. They were cowherdsmen. So their fathers were not very rich, but they had several cows, that's all. So the gopīs' method of Kṛṣṇa worship was that they could not forget Kṛṣṇa even for a moment. That was their qualification. There are many verses about the mental situation of the gopīs. I shall just try to explain you about their mentality, how they are loving Kṛṣṇa. Kṛṣṇa used to take His cows to the forest for pasturing. And the gopīs, when Kṛṣṇa was away from the village, the gopīs were thinking, "Oh, Kṛṣṇa's, I mean to say, foot is so soft, and He's walking barefooted on the stones and chips of stones, and they are pricking His foot. Oh, how much He's suffering!" In this way they were thinking and crying. Kṛṣṇa is away from the village and is walking in the forest, and the gopīs were thinking at home that, "How much troublesome the walking is that He has gone out." In this way there are so many. So while they were at home, while they were cooking or they were feeding their children, always they were thinking of Kṛṣṇa. That was their qualification. That's all. They were so much absorbed in thoughts of Kṛṣṇa that not a single moment were without Kṛṣṇa consciousness.

So therefore Caitanya Mahāprabhu recommends that ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā. There is no better method of worship than it was conceived by the gopīs. And what was that? The gopīs were twenty four hours, they were always Kṛṣṇa conscious. They were requesting Kṛṣṇa, "My dear Kṛṣṇa, many, many yogis, many, many saintly persons, they go to the forest and meditate upon Your lotus feet. But they cannot fix up. They meditate Your lotus feet, but still, they think of something else. They are not perfect. Their meditation fails. But in our case Your lotus feet is so much fixed up in our heart that we are thinking of You and we cannot discharge our family duties. So kindly get out of our heart." Just see. "Please excuse. Kindly go out of our heart so that I, we can do our duties." That was their prayer. Therefore that is Kṛṣṇa consciousness, ideal Kṛṣṇa consciousness. You have to mold your life in such a way that you cannot think of Kṛṣṇa, you cannot think but Kṛṣṇa, only. The gopīs were doing their duties. They were household…, housewife, girls. They had their husbands, children. But in spite of all these things, they were thinking of Kṛṣṇa.

So this is the instruction in the Bhagavad-gītā. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa says that "Always be thinking of Me in your mind." Man-manā. Manaḥ means mind. Man-manā bhava mad-bhakto, "and become My devotee. Don't think Me as your enemy." Sometimes Kṛṣṇa is thought of as enemy. That kind of thought is useless. Not useless. Of course, the enemies who thought of Kṛṣṇa always, they also got salvation. Because, after all, they thought of Kṛṣṇa. But not in that way. Kṛṣṇa says, man-manā bhava mad-bhakto, "Just becoming My lover and devotee." Man-manā bhava mad-bhakto mad-yājī, "Just worship Me," mad-yājī māṁ namaskuru, "and offer your obeisances unto Me. In this way," mām evaiṣyasi, "You'll come back to Me," asaṁśayaḥ, "without any doubt." So this is the benefit of Kṛṣṇa consciousness, and Prahlāda Mahārāja is teaching that in this human form of life, especially from childhood, people should be taught God consciousness, Kṛṣṇa consciousness, somehow or other. Then their life will be successful. And don't spoil your life otherwise… This is the instruction, we have begun and we shall continue it. If you please come, we shall talk further. If any… (end)

680508SB.BOS
Śrīmad-Bhāgavatam 7.6.1
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Boston, May 8, 1968
Prabhupāda:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This verse we have been discussing for the last three days. So Prahlāda Mahārāja's argument is that everyone, if he is intelligent… If he's a rascal, that is a different thing. Because the science of Kṛṣṇa consciousness or God consciousness is not meant for the rascals. It is meant for the intellectual person. Kṛṣṇa yei bhaje sei baḍa caturā. Unless one is very intelligent, he cannot be God conscious or Kṛṣṇa conscious. Therefore this word is used, prājñā. Prājñā means… Pra means prakṛṣṭa-rūpena, specifically. Jñā, jñā means a man of intellect. So Bhāgavata-dharma, what is that Bhāgavata-dharma? That I have already explained. Again we can repeat. Bhāgavata-dharma means to reestablish our lost relationship with God. This is Bhāga-vata.

Therefore in every section of human society there is attempt to reestablish our relationship with God. But at the present moment there is systematic propaganda to forget whatever little relationship we have got. We do not understand what is the science of God, but still, people know that there is something like God. So we are just trying. This is the symptom of this Kali-yuga. They will manufacture objects of worship, but not worship God. They will present so many false god, but they will not worship the real God. One has to worship something. Because it is my nature. I worship. Somebody worships God and somebody worships dog. Because I cannot remain without worshiping. Worshiping means loving. Without love there is no worship, there is no question.

So Prahlāda Mahārāja says that this bhāgavata-dharma… Bhāgavata-dharma means to revive our lost relationship with God. We should know what is God. We should know what we are, living entities. We should know what is this material nature. We should know what is time, and we should know what are our real activities. Why don't you come forward? The sunshine is troubling you. So come forward. Yes. Sit comfortably. So bhāgavata-dharma means it is scientific knowledge. It is not sentiment. Religion without philosophical understanding is sentiment. And philosophy without understanding of God is mental speculation. So we should not be both, neither sentimentalist nor dry mental speculator. There is a class of mental speculators, they're writing volumes of books but there is no substance. And there are some religious fanatics, but they do not know, do not understand what is religion. So these two classes of men are now very prominent at the present moment. But Śrīmad-Bhāgavata, or Bhagavad-gītā, if anyone is intelligent he'll know that it is combination of religious sentiment plus philosophy. To understand religion on the basis of philosophy and logic. Not blindly accepting. So this is called bhāgavata-dharma.

So Prahlāda Mahārāja recommends that from childhood this should be instructed. Because nobody is caring to teach this science of God from childhood. Therefore the present population, Godless population is the cause of all disturbances. In the Bhagavad-gītā you'll find varṇa-saṅkara. Varṇa-saṅkara means population, unwanted population. What is the use of this population? Simply for living? The Bhāgavata says does the tree not live? The tree also lives for thousands of years. So do you mean to say living is very important thing? No. There are many trees they are living for thousands of years. So what is the value of living? If you say, "Oh, the tree lives, but it cannot breathe." Breathing. The Bhāgavata says the bellow, it breathes very nicely. "Well, the bellow can breathe, but it cannot eat." "Oh, the dogs and hogs, they do not eat?" There are so many questions and answers in the Bhāgavata. But actually, population, important population means who are conversant with the science of God. That is important population. Otherwise, what is the use of living? Śaṅkarācārya lived for 32 years, and Lord Jesus Christ, I think, he also lived similarly. Lord Caitanya lived for 48 years. But their philosophy and God consciousness is so important, they are still living. Kalpante sthayinā guṇāḥ. Cāṇakya Paṇḍita said, āyuṣaḥ kṣaṇa vidyanti. Āyuṣaḥ kṣaṇa vidyanti. Āyuṣaḥ means this duration of life, it can be finished at any moment, but kalpante sthayinā guṇāḥ. But if you are a qualified man then your qualities will be remembered for many, many thousands of years. Therefore live for the best qualities, to acquire the best qualities, God consciousness or Kṛṣṇa consciousness.

So Prahlāda Mahārāja recommends to the world society that from the very beginning of childhood this science should be taught. Why? Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Now this human form of life is very important. Śrīdhara Swami comments on this, (reads Sanskrit commentary) kaumāra ity ādinā, ihaiva mānuṣa-janmani dharmān ācaret. Now question may be why in this birth of human life it is so much stressed? The answer is durlabham. Durlabham means the intelligence that you have got now in this form of body, it is very rare. The intelligence, how it is rare? How it is important? Now here we are discussing about science of God, maybe very small number of men we are sitting, but we are all, because we are human being we are able to discuss. But we cannot call a cat or dog and sit down here and understand the science of God. That is not possible. So except human body, in any other form of life there is no possibility. You can become a tiger or a lion, very powerful, but it is a useless life. Useless life. I had correspondence with one gentleman in England. He says that "We want to be tiger." So I answered "What is the use of tiger?" Tigers, to become tiger… Tiger is very important animal? It is, rather, enemy of the human society. So actually, the present society is producing tigers or hogs or dogs or camels, like that. In the form of human body. The real human body, the intelligence should be utilized to understand God consciousness, Kṛṣṇa consciousness. Tad api janma.

Why… Somebody may say that "Let me enjoy this life. I shall try for Kṛṣṇa consciousness or God consciousness next life, or after enjoying life in my youthhood, then we shall try." So Prahlāda Mahārāja answers, "No, don't remain confident that you shall live long or remain confident that you are getting next life also human form of life." No. Adhruvam. There is no certainty. But if you begin Kṛṣṇa consciousness in this life and try to achieve the result to some extent, even one percent, two percent, your life, next life is guaranteed a human form of life. It is such a nice thing. Because it is stated in the Bhagavad-gītā, śucīnāṁ śrīmatāṁ gehe yoga bhraṣṭo sanjāyate [Bg. 6.41]. One who cannot fulfill the entire course of understanding the science of God, but because he has begun to understand it, never mind he has understood it one percent, two percent, ten percent Not ten percent. Unless one understands the science cent percent, he does not get liberation. But even one percent. Svalpam apy asya dharmasya trāyate mahato bhayāt. In the Bhagavad-gītā you'll find this stanza, that even little percentage of God consciousness or Kṛṣṇa consciousness is attempted, then you can be saved from the greatest danger.

There are many instances in the śāstra, Ajāmila. Simply he was most, I mean to say, a sinful man. All through his life he acted simply sinfully, but at the end of his life, just at the point of death, he remembered Nārāyaṇa. That also in connection with his youngest son. And because he uttered the name "Nārāyaṇa," he remembered Nārāyaṇa, and simply by remembering Nārāyaṇa he was, I mean to say, liberated. So there were many instances. So svalpam apy asya dharmasya trāyate mahato bhayāt. In the Śrīmad-Bhāgavata, Nārada has instructed Vyāsadeva, tyaktvā sva dharmaṁ caraṇāmbhujaṁ harer bhajann apakvo 'tha patet tato yadi. Nārada, he's instructing. Vyāsadeva is disciple of Nārada Muni. So Vyāsadeva was not very happy, even he wrote so many books. Even Vedānta-sūtra. He wrote Mahābhārata, he wrote all the Purāṇas, and he wrote the philosophy, Vedānta-sūtra, and still, he was feeling unhappy. So at that time Nārada Muni came and instructed him, and he asked that "Why I'm not feeling happy? In spite of working so hard about writing all these different kinds of Vedic literature, why I am not feeling happy?" So Nārada Muni instructed him, "Because you have not very elaborately discussed about the science of God. You have simply superficially given some moral instruction to the society, some social instruction, but Some political instruction, Mahābhārata." Just like Mahābhārata, you'll find first-class political discussion, first-class social, economics, everything is there. But still, there is Bhagavad-gītā. So Vyāsadeva has done, but still he was not feeling. So at that time Nārada Muni instructed him that "You simply describe about God, about Kṛṣṇa." Then he wrote this Śrīmad-Bhāgavatam. In that connection he said, tyaktvā sva dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17].

Just like many students come to us, and they stick for some days, again go away. Not very much, but I have got experience. Some boys came, three, four boys. They are no longer with us. They have left us. Now Nārada Muni said tyaktvā sva-dharmam. Sva-dharmam means everyone has got his specific activity, duty. So Nārada Muni says even if Of course, this specific duty is in reference with the system of varṇa and āśrama. Just like somebody is brāhmaṇa, executing the duties of abrāhmaṇa, somebody is executing the duty of a kṣatriya, somebody is executing the duty of avaiśya, or a śūdra, or a brahmacārī, or a sannyāsī, vānaprastha. There are eight divisions. So Nārada Muni says that if one gives up his occupational duty, specific duty either as a brahmacārī or sannyāsī or gṛhastha or brāhmaṇa or kṣatriya, he gives up Why he gives up? Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17]. By sentiment or by association, he becomes encouraged that "I shall take to Kṛṣṇa consciousness. I shall give up everything." So Nārada Muni says, "Oh, it is a very good thing. Even if he's sentimental."Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17]. And because one comes by sentiment to understand Kṛṣṇa consciousness he cannot stick. So bhajann apakvo 'tha. That means, bhajann, when the execution of devotional service is not complete, apakvo, immature Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. Or even falls down.

Suppose a brahmacārī, he's supposed to follow the laws of celibacy, but he could not. He falls down. There are so many rules and regulations. And fall down.(?) He began the execution of devotional service, but some way or other māyā catches him and he falls down. Nārada Muni says, "Oh, there is no loss for him."Yatra kva vābhadram abhūd amuṣya kiṁ ko vā artha āptaḥ abhajatāṁ sva-dharmataḥ. Nārada Muni says that even if he falls down he does not lose anything. But what does he gain if one is engaged in his occupational duty as a brāhmaṇa, kṣatriya, vaiśya, or this or that? If he sticks to his occupational duty and does not understand Kṛṣṇa consciousness, what does he gain? He does not gain anything. Suppose if one follows the rules and regulations of a brāhmaṇa. His next life he may get a brāhmaṇa birth or a very, I mean to say, learned family. Like that he can get. But that is not a very good gain. But Nārada Muni says if one has begun the occupational duty of Kṛṣṇa consciousness, giving up all other occupational duties, even if he falls down, that one percent, two percent, remains as his asset so that he will be able to begin from next life again Kṛṣṇa consciousness. So it is so nice that even one falls down, it will not Whatever he has done, whatever you have done, that is your permanent asset. Permanent because it is spiritual. This Kṛṣṇa consciousness movement is spiritual. As spirit soul is eternal, permanent, similarly, any activity on the spiritual platform is eternal. It will never be lost. So there are many instructions like this.

So Prahlāda Mahārāja is also stressing on that point, that durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Although this human form of life is not very long, but you can get the very nice result out of it. Arthadam. Artha. Artha means profit. So real profit is spiritual profit. That is real profit because that will never be lost. And material profit, suppose you become MA, PhD, Doctor, or Rockefeller, or Ford, or something like that. You gain so many material things. But as soon as this body is finished, everything is finished. You are no more Rockefeller, you are no more MA. Suppose you get again a birth in a human family, so you have to again begin your education to come to the point of MA. Or you have to begin your life to become again Rockefeller. This Rockefeller estate is left here. You have to begin again. You do not know whether you are going to be Rockefeller or some feller. But at least, it is certain that whatever material gain you acquire, that will be finished with this body. That is a fact. So you have to begin again. But if you take up this Kṛṣṇa consciousness even one percent, that will never be finished. It will give you… Just like seed. A seed if you sow on the earth and you put little water, it will grow. It will grow. It will never be stopped. Caitanya Mahāprabhu therefore says,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Bīja means seed. So hundreds and thousands and millions of living entities are rotating in many places in the kingdom of God, both material and spiritual. There are so many planets, and each planet there are so many countries, towns, cities, life, varieties of… So the living entity is circumambulating in different kinds of species of life, different kinds of countries, places, planets. That is their material business. So in this way, while traveling, if he meets by chance a devotee of God, Kṛṣṇa, and if he gets that seed… Ei rūpe brahmāṇḍa bhramite kona… That is obtained fortunately. Fortunately. Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. Fortunate, this very word is used, fortunate. Nobody can capture the seed of God consciousness or Kṛṣṇa consciousness. But it is very… It is meant for the fortunate. So all right, he may be fortunate, but devotees of Lord Kṛṣṇa and God, they are trying to make others fortunate. They are approaching, canvassing. So if anybody is intelligent, he catches up. So Caitanya Mahāprabhu says that mali hana sei bija kara aropana. Now, suppose you have got the seed of Kṛṣṇa consciousness, now it is your duty to become a gardener. How? Mālī hañā sei bīja kara āropaṇa, śravaṇa kīrtana jale kara secana Just like you sow a seed in your garden or in your house and put some little water daily and it grows gradually, similarly, if you have captured the seed of Kṛṣṇa consciousness or God consciousness, just pour water on it of this hearing and chanting. Then it will one day fructify. It will never be lost. It will grow, grow, grow. And when it is fully grown and the fruit is there… And what is that fruit? That fruit is love of Godhead. Then your life is successful. So it should be begun from the childhood. That is the instruction of Prahlāda Mahārāja.

kaumāraṁ ācaret prājño
dharmān bhāgavatān iha
durlābhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

This human life is also not permanent, but you can acquire a permanent thing. This is the opportunity. Therefore it should be learned from the very beginning of your life. Now next line he says

yathā hi puruṣasya iha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānām
priya ātmeśvaraḥ suhṛt

Very important. We are searching after a lover. That day the boys were singing, what is that singing? You said?

Devotee: Yes. ”You better find somebody to love.”

Prabhupāda: Jaya. Better find out somebody to love. That is the problem. That is the problem of this life. Everyone is there… Now, after disappointment they say that ”I had tried to find out somebody, girl or boy, to love, but I was, I mean to say, frustrated, disappointed. Now I find the dog is the best friend.” Yes. Actually, they say like that. ”We find the dog is the best friend.” Is it not? Yes. Why? Everyone is searching after to love somebody. That’s a fact. Because we are lover. Our constitutional position is lover. Prahlāda Mahārāja says that Viṣṇu, your loving object is Viṣṇu. So try to love Viṣṇu, then your life will be successful. You’ll feel satisfaction. Yayātmā suprasīdati. You’ll feel, ”Oh, I have got something now. Now I have got this loving object.” In another place Prahlāda Mahārāja said na te viduḥ svārtha gatiṁ hi viṣṇu. They do not know what is their actual loving object. That is Viṣṇu. And in the Vedic mantra, Ṛg mantra, it is said, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are demigods, they are always sūrayaḥ. Sūrayaḥ means Just like Aryans and non-Aryans. Then there’s suri and asuri, or sura or asura. Asura, asura means demons, and sura, just the opposite. Or Aryans and non-Aryans. So the Aryans Aryans, the real meaning, the Sanskrit word, ”Aryans,” means progressive. We have historically made a class of men. No. Aryan civilization means who is progressive, advancing. They are intelligent. They are fair-complexioned. Therefore Aryan means progressive. So they know.

Vedic mantra says that tad viṣṇoḥ paramaṁ padam. Paramaṁ padam, the highest perfection of life, is to understand Viṣṇu or God. Tad viṣṇuṁ paramaṁ padaṁ sadā paśyanti sūrayaḥ. In order to reach that goal, they are always looking after that. Just like in darkness you are walking on the road. The cynosure of the neighboring eyes. You see the stars. Just like in the ocean, the navigators, they look to the Pole Star, that which side they are going. Similarly, our aim should be always to Viṣṇu. Always to Viṣṇu. But unfortunately we are not educated in that way. We are educated in different way. Therefore there is disaster. The same example we can give. If you do not know that the Pole Star, then you may be misdirected. Just like Columbus, he came to America, or many, there are many navigators. If they miss that, misses that Pole Star, then they will be misdirected. Similarly, our human form of life, the aim should be to understand Kṛṣṇa or Viṣṇu. That should be the aim of life. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. So here also, the same thing, viṣṇu pādopasarpaṇam yad eṣa sarva-bhūtānām priya. Sarva-bhūtānām means all living entities. Priya, that is real dear object. Sarva-bhūtānāṁ priya ātmeśvaraḥ suhṛt. He is the proprietor of my self. He is Superself. Just like I love this body. Why? Because I am the spirit self, or soul is within this body. Therefore just like I love this apartment. Why? Because I live here. Similarly, I love this body because I am spirit soul, I am living within this body. Therefore I try to protect it. Real love is to myself. So naturally, if you love yourself, then this self is the part and parcel of the Superself. Therefore you love indirectly the Superself. And suhṛt, and He is your actually intimate friend. Suhṛt. Suhṛt means who is always wishing your good. The Vedic information says that the Supreme Lord as Supersoul is sitting with you in the same tree. The individual soul and the Supersoul is sitting in the heart and this body is considered as tree, and He is seeing your, my activities. He is trying to get me back to Godhead. So in whichever form of life I am transmigrating He is also going with me.

Just like two birds. So he is acting as my friend. That is described in the Upaniṣad, that two birds are sitting in one tree in friendly terms. One bird is eating the fruit of the tree, and the other bird is simply witnessing. So the bird which is eating the fruit of the tree, that means we are enjoying happiness or distress out of my own activities or this bodily activities… But the other bird, or Supersoul, He is not affected with the activities of the body. He is simply looking when this bird will turn to Him. That is His friendship. So suhṛt, this very word is suhṛt. So īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. This is confirmed in the Śrīmad-Bhāgavatam and all Vedic literature. So that suhṛt is simply looking to the opportunity when the other bird, instead of eating the fruit, looks to his friend. That's all. He's simply waiting for the opportunity. And He's sending His servant, He's coming Himself as incarnation, He is leaving books like Bhagavad-gītā, Śrīmad-Bhāgavatam, Bible, just to attract me. "My dear friend, come this side. Come this side." Suhṛt. And He is ātmeśvara. And He is the proprietor of myself because I am part and parcel of God. So therefore He is the Supreme. So He is Just like you are part and parcel of your father. Similarly, everyone of us we are part and parcel of the Supreme Father. So as we (end)

680610SB.MON
Śrīmad-Bhāgavatam 7.6.1
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Montreal, June 10, 1968
Prabhupāda:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This instruction of Prahlāda Mahārāja to his class fellows we are discussing for the last few days. His point of view is that this Bhāgavata-dharma or the occupational duty in relationship with God. Everyone has got some sort of engagement, occupation. Bhāgavata says

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Everyone is engaged in a particular type of occupational duty. Never mind what is that occupation. You may be a religious priest, you may be a politician, you may be a nationalist, you may be a chemist, you may be a physist(physicist), you may be a philosopher, you may be a businessman, engineer, whatever you may be. It doesn't matter. You may be Christian, you may be Hindu, you may be dark, you may be white, whatever is there. You have got a particular type of duty. Nobody is without any occupation. Everyone is engaged some sort of duty. The storekeeper is engaged in his business, the factory man is engaged in his business, the lawyer is engaged in his business. Everyone. Sūta Gosvāmī said, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There are different kinds of duties according to the different division of the human society. That is a fact. Nobody can deny it. But how one can understand that the duty he is performing is successful? How one can understand? What is the test? You may be whatever you are doing, that doesn't matter. But how it is tested, that whatever you have done in your whole life, it has become successful. The test is, according to Bhāgavatam, svanuṣṭhitasya dharmasya. Everyone's duty, the point of perfection is saṁsiddhir hari-toṣaṇam [SB 1.2.13], whether by your duty you have satisfied the Supreme Personality of Godhead. That is the duty. Then it is perfect. You are a great scientist? Very good. But if you can prove scientifically that there is God, that is successful. Otherwise, it is nonsense. If you prove that there is no God, God is dead by scientific method, it is simply lunacy, craziness. That's all. Similarly, if you are philosopher, very expert in mental speculation and writing volumes of books, speculative, but if you can prove that there is God, then your philosophy is perfect. Any line you take.

Suppose you are a businessman. Formerly, in any part of the world… We have seen in your country, in my country. There are many old churches, old mosques, old temples. In India there are temples just like a fort. Acres of land occupying big, big temples. So who has constructed these temples? Must be rich men, businessmen, landlords, princely order. Why? Because they wanted to satisfy God. Either you manufacture, either you construct a church or temple or mosque, it does not matter. The idea behind is that he wanted that he has labored so hard, he has accumulated so much money, "Let me spend something for God." But at the present moment there are so many skyscrapers, but nobody is constructing a nice church. This is the result of godless civilization. The mentality is changed, that formerly they… This Bhāgavata-sūtra is saṁsiddhir hari-toṣaṇam [SB 1.2.13].

I'll give you one practical example. In my householder life I was a drugstore businessman. So one Muhammadan gentleman, he was supplying me bottles. So by doing this bottle business he accumulated some money. So one day I asked this old man, his name was Abdula. "Well, Mr. Abdula, you have got some now money, I can understand. So how you are going to use it?" So he said, "My dear sir, I am thinking of constructing a mosque." He was Muhammadan. Just see his mentality, that he wanted… He accumulated some money, but now he wants to satisfy God constructing a big temple or constructing… You'll find in India some old temples. There are so many nice workmanship in stone. That means spent thousands and thousands of dollars. In here also I find so many nice churches, they have been spent by persons. What is the idea? The idea is anyone who has got some money, he wanted to satisfy God. So it doesn't matter what you are doing, but the test of your success will be considered as successful if you try to satisfy God. Because we are, whole life, we are dragging from God. "God give us our daily bread," and God is supplying daily bread. Otherwise, where you are getting bread? You say, "I am purchasing from the market." Oh, where the storekeeper got this wheat? It is produced by agriculture. But do you think that simply by machine it is now produced? No. Unless there is some natural favorable condition, you cannot produce. There are five causes. The land, labor, capital, organization, and Bhagavad-gītā accepts daiva, another cause. Daiva means godly. You may arrange everything but if God is against you, in spite of your all arrangement, everything will be failure. That is described in the Bhagavad-gītā. They have searched out five causes for success. So out of the five causes, daiva, daiva means the favor of God, that has been taken as the means for any successful thing.

So Prahlāda Mahārāja is teaching to his class friends, that "My dear friends, you try to understand this Bhāgavata-dharma." What is Bhāgavata-dharma? This is Sanskrit word. Bhāgavata means pertaining to God. Bhagavān means God and Bhāgavata, pertaining to God, that is called Bhāgavata. So Bhāgavata-dharma, the purpose of Bhāgavata-dharma means pertaining to my…, you have to test the success of your activities by pleasing God. That is Bhāgavata-dharma. Just like in your office you want to satisfy your boss. In your school or college you want to satisfy your teacher or principal. Similarly, the supreme teacher, the supreme boss is the Supreme Personality of Godhead. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. This is the sum and substance of Bhāgavata-dharma, that one has to test the success of his activities. It doesn't matter what it is.

Now at the present moment in a godless civilization, if some great scientist proves… Just like Professor Einstein, he also said that as we are making advance in science we find that there is a big brain behind this cosmic manifestation. That is acceptance of God. What is that big brain? That big brain is God. The Vedānta-sūtra says janmady asya yataḥ [SB 1.1.1]. Just like when you see a wonderful bridge or wonderful engineering work, you must think that there is a brain behind it. This nice construction, there is a brain behind it. Similarly, those who are sane men, they'll see that with this cosmic, in this cosmic manifestation, so wonderfully working. The sun is rising in due time, the moon is rising in due time, the seasons are being changed in due course, the rain is there, the produce is there, the fruit is there, everything is nicely arranged. So don't you think that there is a brain behind it? Must be. The Bhagavad-gītā says mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Don't think that this material nature is working automatically or independently. There is a brain behind it.

The other day there was some difficulty in my dictaphone and the mechanic man came. He opened. So many arrangements of different kinds of wires. Similarly, we have got this body, a similar arrangement. The veins are so nicely arrangement, the intestines are so nicely arranged. Just like the same way as in a machine the wirings are very nicely arranged. So if for that machine there is a brain, don't you think that in this machine, behind this, there is no brain? There must be brain. This is common sense affair. So this godless civilization means people have lost even common sense. Even common sense. Otherwise, you may, if you use in a harsh word, that they have become fools and rascals, that's all. They have lost their common sense.

So Prahlāda Mahārāja is stressing that this God consciousness or Kṛṣṇa consciousness should be learned from the very beginning of life. Kaumāra ācaret prājña. Prājña means one who is intelligent. So children, they have no intelligence. They have intelligence, but they have to be put into intelligence by the guardians. So if the guardian, if the father and mother is intelligent, if the teacher is intelligent, if the government policy is intelligent, then the process should be to teach the small children from the very beginning of life God consciousness, Kṛṣṇa consciousness. Otherwise this world is going to hell. It has already gone and it will go. The result will be that I'll kill you, you'll kill me. So both of us will be killed. And this human form, or the facility of this human form of life, which was given to us by grace of God or by the mercy of material nature, Prahlāda Mahārāja says that "Don't misuse it. Don't misuse it like animals, simply eating, sleeping, and mating and defending." Durlabhaṁ mānuṣaṁ janma. Don't be assured that your next life is going again to be a human form of life. It may be… There are 8,400,000 species of life and according to my work I may enter into any type of body. Durlabhaṁ. Therefore this rare opportunity that we have got this human form of life, mānuṣaṁ durlabhaṁ janma, durlabhaṁ mānuṣaṁ janma tad apy adhruvam. And it will not exist for very long time. But if you utilize it properly then you can achieve the greatest boon. What is that? Kṛṣṇa consciousness. You can achieve the greatest boon. So Prahlāda Mahārāja is recommending that "From the very childhood, my dear friends, you learn what is God consciousness or Kṛṣṇa consciousness. Otherwise, if you advance in age, then you'll be more complicated, more complicated."

Actually, we are experiencing. We have got about eight branches of our this movement. Not only this movement, any movement. Generally, these youngsters, they are being attracted. Any nice movement started, the youngsters, they become more attracted. Not the, I mean to say, elderly people. Because elderly people, whatever they have understood, it takes to forget for some time. But if they try they can also understand. But Prahlāda Mahārāja is recommending that before growing very old, from the childhood, receptive state, one should learn this Kṛṣṇa consciousness. Otherwise, he says,

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

He has analyzed the life, that our duration of life may be for one hundred years. Out of that, fifty years we spoil by sleeping, because at night we sleep ten hours, twelve hours. There is 24 hours duration of day and night. So supposing that I sleep for 12 hours, day and night, then actually I live fifty years, because sleeping is death. That is also daily death. The sleeping… What is the different between death and sleeping? There is no difference. Just like at the present moment we are sleeping, say, for 12 hours or 8 hours or 10 hours and getting up in the next morning, and death means we shall sleep for seven months continually, and when we get up I see another body. That is birth and death. That is birth and death. Death means you give up this body. "You" means the soul. And you carry yourself with your subtle body, mind, intelligence and ego. According to your mental situation you enter into the womb of a mother injected by the semina of your father, you get an opportunity to grow another body. It takes about seven months to grow that body. So during this period, I mean to say, quitting this body, entering into another body and to develop that body, come to the consciousness point of view, it takes seven months. So death means sleeping for seven months.

So this sleeping, our daily sleeping is also a sample of death. We are experiencing for 12 hours only or 10 hours only, but this death means you'll have to sleep for seven months, then when you wake up you'll see that you have got another body. That's all. Just like you are getting every moment a different body, similarly, death, birth and death means to change this body and to get another, new body. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. The Bhagavad-gītā says that just like we change one set of garment which is not usable. We throw it away and take another set of garment, similarly, when this body is old enough, it cannot be pulled on, the machine has gone wrong, it cannot work anymore, that is called death. You stop breathing, but you are transferred, transmigrated to another body. So death we are experiencing daily. So out of hundred years, old age, age, the span of life, we are practically dead for fifty years because we are sleeping. Then the fifty years, out of the remaining fifty years, in our childhood we are very much fond of sporting and playing. So twenty years by playing. So seventy years gone. Then during old age, family adjustment, so many things not done, thinking, thinking, another twenty years. So in this way, unless we are trained up in our childhood about the science of Kṛṣṇa consciousness, or God consciousness, it will be very difficult to take up this consciousness with our grown up age. Prahlāda Mahārāja is therefore recommending, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. He's giving practical example that

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

When you are grown up… Nānu yauvane gṛhāsakto 'pi paśyad viraktaḥ syān kṣemaṁ yac chreyāt tat asambhavaṁ darśayan kaumāram eva ācaret. Now we have general tendency… The Śaṅkarācārya said… He was walking on the street, a sannyāsī. The sannyāsī's business is to walk from village to village, town to town, and approach the householder as beggar: "Mother, give me something to eat." He's not a beggar, but he takes the position of beggar. Because everyone is charitably disposed, he thinks proud, "Oh, here is a nice beggar, sannyāsī, let me give him something." But the sannyāsī's desire is to introduce himself as a beggar so that the householder can take up the advantage that "Here is a sannyāsī. Please come on." Naturally he'll ask something, "Swamiji, what is this? What is this?" So he'll get some opportunity to speak something.

So naturally we are inclined to enjoy this life. So if somebody thinks that "Now I am young man, let me enjoy my senses." At the present moment, youth, the senses are very, I mean to say, in order. So let us enjoy it. And when we get old age, when their senses will not be so expert for enjoyment, then we shall think of Kṛṣṇa consciousness or God consciousness. That is the general tendency. Or the children they think, "Let us play." So Śaṅkarācārya says, bālasya tāvat kriyāsakta. "Oh, what I am seeing? All the children in the street I see they're all engaged in playing," taruṇas tāvat taruṇī-raktaḥ. "And the young boys and girls, they are after sex." So tarunas tavat taruṇī-raktaḥ, vṛddhas tāvat cinta-magnaḥ. And the old men, they are very thoughtful how to adjust the so big family. "This son is not yet posted in a nice post, the daughter is not married." So many things. So old man is thoughtful, thinking, and the young men, they are after boys and girls, and the children, they are playing. So Śaṅkarācārya is lamenting, bālasya tāvad kriyāsaktas taruṇas tāvat taruṇī-raktaḥ, vṛddhas tāvat cinta-magnaḥ parame brahmaṇi ko 'pi na lagnaḥ. "I do not see anybody searching after God consciousness." Every one is engaged in a different way.

So unless we train the children from the very beginning of life, just we send to school, they learn so many things, ABCD… Similarly, this Kṛṣṇa consciousness should be taught from the very beginning. Otherwise, while he's grown up, either he'll be engaged in searching after boy or girl or in playing or in family matters, or so many problems, to solve, so many problems, political, social. They'll be all engaged. Then one day, (makes sound) khat!, the death will come. The cruel death will not wait. "Oh, my dear sir, now come on." "Oh, I have got so many duties." "No. Finished. Come on." I have seen practically. One of my friends at Allahabad, he died at the age of 54 years. He was very rich man, doing business. So he was seriously ill, and he was begging the doctor, "My dear doctor, can you not give me at least four years life more? I have got some scheme, I could not finish it." Just see. Everyone is thinking like that. He has got a scheme, but he has no scheme where he is going either to hell or heaven. That scheme he has forgotten. He's trying to make scheme so long this fifty years, hundred years. You see? This is going on. Parame brahmaṇi ko 'pi na lagnaḥ. So Prahlāda Mahārāja says, "Don't misuse your, this boon of life, this human form of life. Just begin from the beginning."

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

Just like there is affection, attraction. This gentleman, my friend, who was begging from the doctor, "Doctor, another four years duration of life." Why? He has got so much attachment. So once we are attached to this material way of life it is very difficult. It is very difficult. So brahmacārī is trained that this cosmic manifestation in which we are put by chance, this is temporary. Everything will be finished today or tomorrow or after a hundred years. But just try to understand that you are eternal. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Na jāyate na mriyate kadācit. You have no death, you have no birth. Your, the birth and death is due to this body. That's all. Just like I told you, death means sleeping for seven months, again rise up. Suptotthito nyāya. Just like in the morning, while sleeping, you forget everything, but as soon as you get up from the bed you remember everything, "Oh, I have to do this, I have to go there, I have to do this." So many things you remember. Similarly, as soon as we get our again consciousness in next body, then our another batch of duty begins according to the body.

That is also explained, deha-yogena dehinām. Another standard of sense gratification. Because the human body's sense gratification is different from dog's body's sense gratification. Or European sense gratification is different from African sense gratification because it is due to the body. So wherever you take your birth, in this planet or another planet, or this family or that family, this nation or that, that sense gratification arrangement is already there according to your body. You cannot improve it. If a dog likes to gratify his senses like a man, it is not possible because he has got a particular type of body. Deha-yogena dehinām. So that sense… Just like a dog has no economic problems. So a cat has no economic problems, a bird has no economic problem. But we civilized human being, we have got economic problem. Why? Now, because the advanced consciousness which are to be used for understanding our relationship with God, we are utilizing, misusing it for sense gratification. The advanced consciousness which was given to us by the law of nature, to utilize it to understand what is God, what is my relationship with Him, and what is my duty in that relationship, this is the boon to understand in the human life, but we don't care for it.

That is the misunderstanding of this present civilization. We are trying to improve the dog civilization. What is that dog civilization? A dog sleeps. So we are trying to improve the accommodation of sleeping. Dog eats. Oh, we are trying to improve the condition of our eating. The dog eats some meat, but we are not meat-eaters, but we want to imitate dog, so therefore we have to arrange so many things. We have to maintain a big slaughterhouse. So dog has no problem, but we have got problems. Because we are misusing our advanced consciousness simply in the same way as the dog. Eating, sleeping, mating or defending. The dog has also defending power. As soon as another dog comes, "Bow, bow, bow." So similarly, we have got defending power, immigration department, visa department, this department, defensive department. What is this? This is all defense. So eating, sleeping, defense, or sex life is required, but you have got another prerogative. Consciousness. That is to be changed into, that is to be improved into Kṛṣṇa consciousness or God consciousness. That is your duty. So unless we are trained up to change our consciousness which we have had in many other animal life Because this is evolutionary process. Jalajā nava-lakṣāni. From 900,000 species of life of aquatics, then trees and plants, then reptiles, worms, then birds, then beasts, then uncivilized men, then we have come to this form of civilized men who are, there is intelligence for production, there is nice brain for so many things. So how it should be utilized? Prahlāda Mahārāja says it should be utilized for understanding God consciousness, Kṛṣṇa consciousness. Otherwise, it is simply a misuse of life. Thank you very much.

Woman: You say that Kṛṣṇa consciousness people should start at an early age, but does that mean we should consider ourselves at age of a very small child towards beginning Kṛṣṇa consciousness?

Prabhupāda: Yes. Just like we send small children to nursery school, or preliminary, primary schools. Similarly, because that is the age, receptive age. So Kṛṣṇa consciousness should be taught from that childhood age. Therefore I wanted that on Sunday, let people send their children here and we shall teach Kṛṣṇa consciousness. You'll be surprised that in India I approached so many gentlemen, "My dear sir, you have got four boys. Give me one boy. Let me teach Kṛṣṇa consciousness." So they'll say, "Swamijī, what they'll do learning Kṛṣṇa consciousness? How they will struggle for existence?" So nobody wants it. Nobody wants. They think that by sending boys to Kṛṣṇa consciousness school, the boy will be spoiled. That is their idea. Yes.

Guest: Swamiji, you mentioned that death is actually sleeping for seven months?

Prabhupāda: Yes.

Guest: Is this provided you take on a human form of life?

Prabhupāda: Not necessarily.

Guest: If you take on a dog's body then it's still seven months?

Prabhupāda: Not seven months. I am speaking from the human point of view. But that consciousness is, I mean to say, subdued for a few days, a few months, then you get another body. Again consciousness is there, and you begin your work. Even you get human form of life, but if you do not utilize it properly, then what is the use of getting human form of life? That is the defect, but there is no training. There are so many university departments, but there is no department for understanding what is the soul or what is God. No department. This Bhagavad-gītā teaches this department of knowledge. Beginning. From the very beginning. The Bhagavad-gītā is begun from the understanding that Arjuna was spoken by Kṛṣṇa, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "My dear Arjuna, you are talking like a very learned man but," gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ, "but actually one who is learned man, he does not bother about this body either dead or alive." This is not the subject matter, to supply the necessities of body. This is not the subject matter of study for a learned man. In other words, the whole world is absorbed in the study of this body only. So there is no learned man according to Bhagavad-gītā. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. That you are talking Actually, so many learned men, M.A., Ph.D., with university qualification, they are talking so much, but as soon as they are asked, "Do you know what is the soul?" They stop. Yes?

Guest: I have here a Holy Bible.

Prabhupāda: Yes.

Guest: The Holy Bible is written by the holy spirit of mankind. Should we believe on the Bible or not?

Prabhupāda: But so far I know, that, the man who wrote, he wrote with, on revelation.

Guest: The holy spirit.

Prabhupāda: Yes. Therefore you should read. That… Just try to understand. If somebody, ordinary man writes a book, he'll write book on his own experience. Therefore he's a, because he is imperfect, because his senses are imperfect, he has got a cheating propensity, he is sure to commit mistake and he's sure to be illusioned. His position being such, he cannot give us any perfect knowledge. Because he's imperfect by constitution. Every man will commit mistake. Every man will be illusioned. Just like every one of us illusioned. I am not this body but I'm thinking I'm this body. And the whole activity of my life is based on this body. So therefore whole thing is mistake, illusion. Similarly, a conditioned soul, anyone, he has got a propensity to cheat. Everyone wants to be very intelligent. How? By cheating others. He thinks, "Oh, I have cheated that man. I am very intelligent." This propensity, every one of us we have got. Therefore he has got a cheating propensity. And over all, the senses by which he's acquiring knowledge by speculating, that is imperfect.

Guest: The body is Krish-na. Krish-na (indistinct), Christ. Body of Christ, the whole(holy?) spirit.

Prabhupāda: Body of Christ is not ordinary body. That is spiritual body. Kṛṣṇa, as Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya yuge yuge sambhavāmi ātma-māyayā [Bg. 4.8]. So this is a very subtle point. One has to understand that when God comes or God's son comes or God's representative comes, they do not accept a body like us. They have their spiritual body.

Guest: Kṛṣṇa means Christ. He's the whole spirit. We are in the body of man. That is the body of God.

Prabhupāda: The body of man is not exactly body of God. There is no difference between the body and soul of God because it is spiritual. The soul is spiritual, the body is spiritual. Just like if you have got your golden body and golden soul, there is no difference between the soul and body. But in our case, we, as we are, we are spirit soul but this body is material, therefore I am different from this body. But when you are liberated, we get spiritual body, similar, at that time, as Kṛṣṇa has no difference between His body and soul, similarly, we also have no difference between body and soul. But at the present moment we have got difference with the body and soul. Therefore as soon as the soul goes away from this body, the body being matter, "Dust thou art, dust thou beist." It mixes with the matter. The soul takes another body. The whole problem is that we have to stop this repetition of migration from one material body to another material body. That is the highest perfection of life.

Haṁsadūta: After that seven months of unconsciousness in the body, in the womb, what does that spirit soul experience from that time till it comes out?

Prabhupāda: He remains unconscious.

Haṁsadūta: After seven months…

Prabhupāda: After seven months he gets consciousness.

Haṁsadūta: And from that time to that ninth month when he leaves the body, what's his experience? Or what's his understanding, spirit soul.

Prabhupāda: So many understanding, experience. Just like we have got so many experiences in different types of body.

Haṁsadūta: He doesn't know his position.

Prabhupāda: No. That position, unless he goes to a spiritual master, tad-vijñānarthaṁ sa gurum evābhiga… [MU 1.2.12], how can he know? Just like a diseased man, he'll say he does not know what is his disease, but as soon as he goes to a physician, he says, "My dear sir, you are suffering from this disease." Just like Arjuna. Arjuna, he was suffering from this material disease, he was thinking about his relationship with this body and Kṛṣṇa treated him, that "You are not this body." Similarly, everyone wants to be treated, that he is not body, he's spirit soul. Then he'll understand his real position. At that time, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Oh, as soon as he understands, "Oh, I am spirit soul, I have got a spiritual kingdom," so many things, then brahma-bhūtaḥ prasanna, he has no more any anxiety for this material condition of life. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no more any anxiety, no more any desire. Samaḥ sarveṣu bhūteṣu, and he looks equally to everyone. Mad-bhaktiṁ labhate, and again engages himself in the matter of Kṛṣṇa consciousness. This is awakening. And the Vedas say uttiṣṭhata jāgrata prāpya varān nibodhata. "My dear sir, you have got this human body. Just wake up. Don't sleep any more like animals." Prāpya varān nibodhata, "You have got this fortunate body. Just utilize it." Tamasi mā jyotir gamaḥ. "Don't remain in darkness. Come to the light." These things are to be learned. Yes?

Guest: (indistinct)

Prabhupāda: What is that? Janārdana?

Janārdana: In Tibetan literature, there's a concept that there is 72,000 years allotted?

Guest: (indistinct)

Janārdana: You mean once you get a human body, then you can have 72,000 years?

Guest: (indistinct)

Janārdana: Well, in the Vedic scriptures there are 8,400,000 different incarnations.

Guest: No, not the species. I'm not talking about the species. 72,000 years…

Janārdana: And what happens if you don't make it?

Guest: I don't know. That's what I'm wondering.

Prabhupāda: Now… I can understand. Now suppose a boy in this classroom is given some task. The teacher says, "You are allowed two hours to finish this task." Now if the boy is intelligent he can finish it in few minutes. Or if he is not intelligent he cannot finish even in two hours. Similarly, that allowance is very nice, the 72,000 of years. But if you get the opportunity in 72 days to come out why should you not take that opportunity? Why should you put yourself into that 72,000 years? If there is a means to get out of this entanglement in 72 days why should you lose this opportunity? Just like in the Bhagavad-gītā it is said

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

After many, many births. The same thing, 72,000 of years or any number of years. One who is wise, one who has attained wisdom, he surrenders unto Me. How? Now, he understands, vāsudevaḥ sarvam iti [Bg. 7.19]. God, the Supreme Personality of Godhead, all-pervading. Vāsudeva means all-pervading. He is everything. Therefore let me surrender unto Him. Sa mahātmā su-durlabhaḥ. That sort of great soul is very rare. Now if this is the position, that ultimately we have to surrender unto the Supreme Personality of Godhead after many, many births, take it for 72,000 of years or any number even. Now here I get the information from the Bhagavad-gītā that simply by surrendering unto the Supreme Personality of Godhead I become wise man. So why not surrender immediately? Why shall I wait for 72,000 of years? Let me do it immediately. That is wisdom. That is wisdom. The things which I am going to get after 72,000 of years, if I am getting it immediately, oh, catch up this opportunity. That is intelligence. Yes?

Indian man: Are we duty-bound to maintain our body?

Prabhupāda: You are not maintaining your body. You are given a body to fulfill your desire. You get a particular type of body to fulfill your desire. You desire… Just like we have got, you analyze each and every one of us, each and every one has got a different type of body. Why? Each and every one of us has got a different type of mentality. That mentality is going on, and according to that mentality you are getting different types of body. So this body means to give me opportunity to satisfy a different type of mentality. That is God's grace. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. You wanted this body, God has given you this body. If you want a tiger's body, God will give you a tiger's body. If you want a demigod's body, God will give you a demigod's body.

yānti deva-vratā devān

pitṝn yānti pitṛ-vrataḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

But if you want a God's body you will get it also. So why not take a God's body? This is the opportunity. This is the opportunity. [break] …desire this body, that body, this body, that body, I have traveled so many bodies. 8,400,000's of bodies. Now here is a body, where is perfect consciousness. I can understand that if I like I can get next birth God's body. [break] …means the same body as God has, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So this is illusion that I think that I am maintaining this body. You are not maintaining this body. The nature's law, nature's supply, nature's arrangement, that is Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. The nature is acting according to the different qualities. And ahaṅkāra-vimūḍhātmā, being puffed up, one thinks that "I am doing this." Nonsense, you cannot do it anything. You are being forced to do by the laws of nature. Yes.

Gopāla Kṛṣṇa: So if the activities is going on with the laws of nature, then how do you become Kṛṣṇa consciousness? Do you (indistinct) yourself completely?

Prabhupāda: That Kṛṣṇa said, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ… [Bg. 18.66]. "You nonsense. You give up all this nonsense business. Come to Me." So we have, you have to develop such knowledge. "Oh, Kṛṣṇa says like this, let me do this." [break] "…faith that whatever engagement you have manufactured, it is simply troublesome, miserable for your life. Don't try to manufacture any more. Please come to Me." "Oh, how shall I live?" Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. "Don't bother. I shall give you protection." Unfortunately, we do not follow. We have no business to maintain this body or that body, but simply to surrender to God. Then everything will be done. [break] …maintain your body. Every one is trying to become President Johnson or something like that. Does it mean that he will become? The arrangement is pre-arrangement. You may work day and night, hard labor. But you'll get whatever is destined to you. That's all. You cannot get more. That is being taught by Prahlāda Mahārāja. Just like a dog, he has got a particular type of body. He is confined in that bodily activities. If a dog likes that "I shall be President Johnson," is it possible? However, how much he may try, that body will not allow him. Similarly, we have got a particular type of body to enjoy a particular type of sense gratification. If we try to go beyond that, it is not possible. Therefore Prahlāda Mahārāja says, "Don't try foolishly in that way. If you have got any energy, try to understand Kṛṣṇa consciousness. That will make you happy." Don't misuse your energy in that way, that "I shall become this, I shall become that." That you cannot become. [break] …the example, yathā duḥkham ayatnataḥ. You are trying to be happy in a different way. That is not the way of happiness. But you are thinking that "I shall be happy in this way." But that also you cannot do. Your happiness, whatever is destined to you, that will come automatically. How? He gives the example, yathā duḥkham ayatnataḥ. Just like a misery of your life, you do not try for it, but it comes upon you automatically. Similarly, the happiness of your life will also come upon you automatically. So do not try to waste your time for so-called happiness or to drive away so-called distress. Just push yourself under the protection of Kṛṣṇa. He will manage everything and you'll be happy. [break]

…and so far occupation is concerned, just see whether by your occupation you are satisfying God. That is your perfection. [break] Kṛṣṇa does not say that you change your occupation. Just like Arjuna. He is a kṣatriya. His business is to fight. The division of human society, brāhmaṇa, kṣatriya, vaiśya and śūdra, is very scientific. A kṣatriya is meant for fighting. A brāhmaṇa is meant for intelligent work. A vaiśya is meant for business. A śūdra is meant for labor. But because there is no such division, people are not trained from the very beginning. Therefore a śūdra is called by the draftboard, "Come on," to fight. Now, how he can fight? He is not a kṣatriya. So they are flying away. They're taking visa for another country and going away. How he can fight? He is not kṣatriya. So Kṛṣṇa said Arjuna that, "You are kṣatriya." He did not say… Kṛṣṇa wanted, Arjuna wanted to become a false brāhmaṇa. He said, "Oh, I shall become nonviolent, and even though I don't get my kingdom I shall beg like a brāhmaṇa and shall live away. Kṛṣṇa, don't ask me to fight." This is false brahmanism. "Oh," Kṛṣṇa said, "you are kṣatriya. You must fight." It cannot imitate a brāhmaṇa's business. This is false. So anyone has got a particular duty, as I explained in the beginning. So he, let him do that particular duty. He doesn't require to change. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. But try to see whether by execution of your particular type of duty you have satisfied God. That is your perfection. [break] …life. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness, we do not say that you give up all your engagements, come here in the temple and simply go on chanting. Consciousness, you must come to the perfection of consciousness that I am eternally related with Kṛṣṇa and God… [break] So Vedic literature does not say like that. It is order. You have to accept it. If you do not understand, try to understand it. That is a different thing. Just like in the Bhagavad-gītā there is no question of interpretation. In the beginning it is said

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

"My dear Sañjaya," Dhṛtarāṣṭra is asking his private secretary, Mr. Sañjaya, "my sons and my brother's sons, Pāṇḍava…" His brother's name was Pandu, therefore they are Pāṇḍava. Māmakāḥ means "my sons." Where is the scope for interpretation? Kuru-kṣetre. There is still one place, you know better, you are Indian, there is place Kurukṣetra still existing. Dharmakṣetra, that is a religious place, place of pilgrimage. Still, people go for religious performances. In the Vedas it is stated, kuru-kṣetre dharmam ācaret. One should perform religious rituals in the Kurukṣetra. So where is the scope for interpretation? Interpretation means when you cannot understand something. Then you can interpret. But here Kurukṣetra you can understand, dharma-kṣetra you can understand, māmakāḥ you can understand, pāṇḍava you can understand, they assembled for fighting you can understand. Why do you interpret? What is the necessity of interpretation? That means he wants to show that he has got some better intelligence than the speaker of the Bhagavad-gītā. We do not accept such things, nonsense. [break]

If you have to learn Bhagavad-gītā, then you have to learn Bhagavad-gītā as Kṛṣṇa speaks or as Arjuna understands. Just like if you take a medicine bottle. The direction, as it is stated in the bottle, you have to take medicine in that way. You cannot make your own direction, interpretation. [break] Nonsense. We don't accept. [break] We are publishing one book, Bhagavad-gītā As It Is. It has been taken by one great publisher, Macmillan Company, and we'll have it by the month of October. Don't interpret. We explain things as they are. That should be the attitude. Why? Why interpretation? By interpretation, there are 664 editions of Bhagavad-gītā. Simply by… One medical man he has interpreted Bhagavad-gītā, Kṛṣṇa is a physician and Arjuna is a patient. And he has tried to explain through Bhagavad-gītā all anatomic physiology, not this. Gandhi, he wanted to prove nonviolence from Bhagavad-gītā. The Bhagavad-gītā is being spoken in the battlefield, full of violence, and he is trying to prove that the Bhagavad-gītā is nonviolent. These are all artificial attempts. These explanations will never give you the real light from Bhagavad-gītā. You try to understand Bhagavad-gītā as it is. [break]

…everything then he becomes perfect. Perfect. Simply by understanding God perfectly… Not perfectly, preliminary. Nobody can understand God perfectly. That is not possible. That is not in our capacity. God is so great, we are so small. But to our small understanding whatever we can know, that are described in different kinds of scripture, and Bhagavad-gītā is also another description of the truth, Absolute Truth. So here Kṛṣṇa says that anyone who understands this Absolute Truth or the activity or the purpose or the appearance, disappearance, about God, what is God, what are His activities… Just like we have got our activities, we have got our identification, similarly God has got His identification, His activity, His form, everything. Now one has to understand what is that. It is called divyam. Divyam means it is not like this material thing. It is spiritual. So that is a spiritual science. So the result will be that janma karma ca me divyam evam yo vetti tattvataḥ [Bg. 4.9]. Tattvataḥ means truth, scientifically. Two plus two equal to four. This is called tattvataḥ, truth. Similarly anyone who understands the science of God, then the result will be tyaktvā deham. By quitting this body… We have to quit, leave this body, that is a fact. You'll also not remain in this body, I'll not also remain in this body. But before quitting this body, before leaving this body, if we can simply understand what is God, doesn't matter whatever you are doing. You remain occupied in your duties, you remain what you are. It doesn't matter. Simply try to understand what is God and what are His activities. Then you'll become liberated.

So much facility is offered. And the Bhagavad-gītā is there. You can understand with all your reason, with all your argument, with all your senses what is God. It is nothing dogmatic. It is all reasonable, philosophical. Unfortunately they have decided that God is dead. How God can be dead? This is another rascaldom. You are not dead; how God can be dead? So there is no question of God's being dead. He is always present, just like sun is always present. Only the rascals, they say there is no sun. There is sun. It is out of your sight, that's all. Similarly, "Because we cannot see God, therefore God is dead," these are rascaldom. It is not very good conclusion. So one has to understand what is God, divyam. So Kṛṣṇa says anyone who understands this philosophy or science of God, philosophy… [break] …called the science of sciences. So therefore I use this word "science." So science of God. Then, after leaving this body, tyaktvā dehaṁ punar janma na eti [Bg. 4.9]. He does not come back again to take this conditional material body. Then, he's finished? No. He says, mām eti so 'rjuna. "My dear Arjuna, that person comes to Me." That means you are transferred to the spiritual kingdom or God's kingdom.

Just like we are present here, face to face. You can go there and see and talk, everything is there simply by understanding. And for that understanding here is Bhagavad-gītā. So why don't you take this advantage? We are trying to place before you Bhagavad-gītā. We are not charging anything, fees from you, that "You give me thirty-five dollars or fifty dollars." No. We are distributing this knowledge free. Please come and take ad… There is no loss on your part, but there is so much gain. And try to understand it nicely. The result will be tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If you simply can understand this preliminary thing, what is God, that's all. Then you have got duty. As soon as you know your relationship with God, then you have got some duty. Oh, when you're engaged in such duties then you are already in the liberated stage. You are already in the liberated stage. Simply by understanding God you become liberated. Your certificate is there, you can enter. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Thank you very much. Is that clear?

Guest: You stated that the reason that we forget is that we change, the body changes. Now when we chant, we remember. What correlation is there between this… I talked to Janārdana before about the horizontal memory and the vertical memory, and I understand… So I wish you could sort of elaborate on why we forget. I don't completely understand.

Prabhupāda: Yes. It is intelligent question. You forget because you have got this material body, and because the material body is changing every moment, every second, therefore we forget. Is it not? You are forgetting. You do not know what exactly you were doing at this time, because your body has changed. Similarly, you do not exactly remember last year on this date at this time what you were doing because body has changed. Similarly, it is the nature of the body to change and you forget. That is the nature of this material body. But if you constantly remain in Kṛṣṇa consciousness, that means you stand on the spiritual platform. In the spiritual platform you don't forget Kṛṣṇa. In the material platform you forget so many things, but in the spiritual platform you don't forget Kṛṣṇa and Kṛṣṇa's duties. So if you can continue in that way, then you continue in spiritual platform, and the result will be that after getting out of this body, you are spiritually situated. So we have to continue the spiritual stand on spiritual platform by Kṛṣṇa consciousness, always remembering Kṛṣṇa. Smartavyaḥ satataṁ viṣṇuḥ vismartavyo na jātucit. This is the process. You have to remember always Kṛṣṇa, Viṣṇu. That is called meditation. That is called samādhi.

The samādhi, the meditation which is going on, some rascaldom, that is not meditation. Meditation means always thinking of Viṣṇu. That is meditation. So this Kṛṣṇa consciousness is perfect meditation. Always thinking. And it is certified in Bhagavad-gītā, yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47]. Mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ. So Kṛṣṇa said, he is first-class yogi who is constantly in Kṛṣṇa consciousness. Śraddhāvān bhajate yo mām. With faith and devotion, always remembering Kṛṣṇa, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, sa me yuktatamo mataḥ. Yoginām api sarveṣām, of all the yogis They have opened so many classes of yoga class, somebody is advertising that you can remain young, you can have better sex power or you can reduce your bodily fat. So that is also possible. That you can do by ordinary exercise. But real purpose of yoga is to concentrate the mind on Viṣṇu always. That is yoga. That is Kṛṣṇa consciousness. So Kṛṣṇa consciousness is the highest perfectional stage of yoga practice.

Guest: When we associate with Kṛṣṇa through His name…

Prabhupāda: Kṛṣṇa and Kṛṣṇa's name is nondifferent.

Guest: Yes, right. Sometimes we forget to do our duty very attentively. Sometimes we forget to do the (floor?). By associating with Kṛṣṇa through His name, then we can remember our duty? Or (indistinct).

Prabhupāda: Yes, you remember. If you remember Kṛṣṇa, then you'll remember all duties of Kṛṣṇa. If you remember… Suppose you are working in an office. If you remember that you have to go to such office at such and such time, that means you'll remember all the duties of the office. That is automatically… It is not that while you are going in the office, on the way you know what you have to do there. But because you are remembering the office that means automatically they are there in dormant stage.

Guest: (indistinct)

Prabhupāda: Viṣṇu means all-pervading God. God is everywhere. Just like the sun. The sun is a planet and there is a sun-god also. In each and every planet there is a predominating deity. Just like in this planet you have got a predominating man, president. Similarly, in each and every planet there is a predominating living creature. In the sun planet the predominating living creature is called sun-god. In the moon planet the predominating deity is called moon-god. And similarly, there are millions of millions of planets and there is a predominating deity. So similarly, the original planet, Kṛṣṇaloka, the predominating Deity is Kṛṣṇa who is Viṣṇu. So just like the sun is situated in the particular planet but the sunshine is spread all over the universe. Similarly, Kṛṣṇa or Viṣṇu, although He's in His planet, His energy is distributed all over the creation. Therefore He is all-pervading. Viṣṇu means all-pervading God. He is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He's within this universe, He is within the atom also. He's within you also. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So Viṣṇu means all-pervading. But by our material conception we think that anything which is all-pervading, how it can be localized personally? That is our material conception. Just like I am sitting here, you are sitting here. You cannot be all-pervading. But your mind, because it is finer, the mind can be in so many places. Similarly, when you are still finer intelligence, you are still finer, a spirit soul, you can also become all-pervading. At the present moment we are hampered, conditioned, by the covering of this material body. Therefore our endeavor should be how we get out of this material body. That formula I've already explained that tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you simply understand what is God, simply by this understanding, tyaktvā deham, after leaving this body, punar janma naiti, you don't get any more this material body. Simply try to understand what is Viṣṇu, then you become as good as that Viṣṇu. First of all you understand Viṣṇu, that He is all-pervading. So Viṣṇu, because He has got spiritual body, similarly, when you get your spiritual body How you can get? By understanding Viṣṇu.

Therefore in the Vedic mantra, Rg mantra, it is, tad viṣṇoḥ paramaṁ padaṁ sada paśyanti sūrayaḥ. The sūraya, those who are demigods or Aryans, they are, their destination is Viṣṇu. But ordinary men, they do not know that. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that their ultimate goal of life is to understand Viṣṇu. Why? Durāśayā ye bahir-artha-māninaḥ. They are trying to become perfect with this material condition. That is not possible. You have to know Viṣṇu. Then you become perfect. Otherwise, you have to change this body one after another. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You have one body, you remain for some time, then it is destroyed, you get immediately another body, again enter into the womb of mother, again form your body from little, a pulse-like body to this body and grow to your higher status in your younger age. Then again become dwindled, become old man, and again vanish. So bhūtvā bhūtvā pralīyate [Bg. 8.19]. Everything material will have to change like this. And there are 8,400,000's of different kinds of bodies, and you have to evolve in the cycle of such body. So if you want to get out of this circulation, continually, then here is the formula: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply try to understand what is God or Viṣṇu, then you get that opportunity.

Guest: When you say understand, do you (indistinct)?

Prabhupāda: What do you mean, understanding? Simply hear and get out from the other.

Guest: But I mean (indistinct). We can't understand Kṛṣṇa with our mind.

Prabhupāda: With your material mind. When you are Kṛṣṇa consciousness your quality of mind is changed. The mind, the understanding of God, is simply purification of the senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By the present senses you cannot understand what is God, what is His name, what is His quality, what is His form, what are activities. You have to learn this. The Bhagavad-gītā says vetti tattvataḥ. You have to learn. So now as you say, that mind… Of course, with this mind you cannot understand. You cannot think of Kṛṣṇa. With this tongue you cannot chant Hare Kṛṣṇa. With these ears you cannot hear what is Hare Kṛṣṇa. With these eyes you cannot see what is Kṛṣṇa. But if you purify… Just like cataractic eyes cannot see, but if you purify the eyes, then you can see everything. The eyes will remain as it is, but you have to purify. The process is purification. Sevonmukhe hi jihvādau. That purification takes place when you engage yourself in the service of Kṛṣṇa.

So this Kṛṣṇa consciousness movement means to engage a person in the service of Kṛṣṇa. Just like the temple is Kṛṣṇa's. You wipe out the floors, you decorate it, collect flowers, engage your eyes to hear about Kṛṣṇa, engage your tongue for chanting Hare Kṛṣṇa. So engage your eyes to see the Deity, or engage your legs to go to the temple. In this way, if you engage your senses, present senses for Kṛṣṇa consciousness, then it becomes gradually purified and you… Kṛṣṇa becomes revealed. Sevonmukhe hi jihvādau svayam eva. You cannot see Kṛṣṇa but when you are anxious, when you are purified, Kṛṣṇa reveals Himself to you. By your eyes or…, if you say, "Kṛṣṇa, please come, I'll see You," that is not possible. Kṛṣṇa is not your order-supplier. He wants to see you, how much you are qualified to see Him. When you are qualified He'll reveal to you. He is everywhere. Simply you have to make your eyes to see Him. That's all. This is the process, Kṛṣṇa consciousness. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. He reveals.

Similarly, it is confirmed in the Nārada-pañcarātra, sarvopādhi-vinirmuktam. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. We have to become first of all free from all designations. If I think I'm American, if I think I am Christian, if I think I am Indian, if I think I am Hindu, if I think I am Muslim, if I think I am this, I am that, these are all designations. When you are free from the designation, sarvopādhi-vinirmuktam And what is that freedom? "I am Kṛṣṇa's." That's all. I am not American, not Indian, not Hindu, not Muslim, not Christian. I am Kṛṣṇa's or God's. That is sarvopādhi-vinirmuktam. And as you are convinced that you are God's or Kṛṣṇa's, then engage yourself not in the designated service, but Kṛṣṇa's service. Tat-paratvena nirmalam. Then everything will be purified. Your eyes will be purified, your ears will be purified, your legs, everything, all senses will be purified. When your senses are purified, hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When with that purified senses Hṛṣīkena means senses. Kṛṣṇa's name is Hṛṣīkeśa. Hṛṣīkeśa means the master of the senses. Govinda. Govinda also means the master of the senses. So the senses which you have got, this hand, leg, eyes, everything, I am not the proprietor. Practically the proprietor is Kṛṣṇa. So when you engage your all the senses in the service of the master of the senses, that is called bhakti. Hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. That hṛṣīkena, that senses, must be purified. How? Sarvopādhi-vinirmuktam, being released, freed from all designations.

So the difficulty is that we are not free from designation. We are thinking, "Oh, I am Christian. Oh, I am Hindu. I am this. I am that." Nobody's thinking that, "I am Kṛṣṇa's. I am God's." So this designation disease has to be first of all cured. Then you become pure. So long you keep your designation you are not pure. You are in the material condition. Therefore

sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

That is bhakti. You have to be free from all designation. Then when you begin service, then Kṛṣṇa reveals Himself. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ tam [Bg. 10.10]. He is within you. He'll give you intelligence, "This is this. This is this. This is this. This is this." Why? When? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-purvakam. "When he's in love and faith engaged in My service." Then? Why, otherwise, why Kṛṣṇa will talk with you? He is within you. That's all right. But He'll talk with you when you are qualified. So this Kṛṣṇa consciousness means to make you qualified, qualified to talk with Kṛṣṇa, to see Kṛṣṇa, to understand Kṛṣṇa. And then tyaktvā dehaṁ punar janma [Bg. 4.9]. Then you, while quitting this body, no more you are going to accept any material body. You are directly transferred to Kṛṣṇa. Mām eti kaunteya. This is the simple process.

Guest: Someone asked me today what was Candra's function…

Prabhupāda: What is this? You say that… That, you are not dictionary. So you have to answer all these questions, what Candra's function. What business you have got Candra's function? You ask for Kṛṣṇa. Candra's function don't you know? It is giving light. That is his function. Candra means moon. You mean to say? Then moon is giving the light. That's all. Everyone knows. A child knows Candra's function. What is that? Candra's function is to give light at night. That's all. Any fool knows. That is not question. You must put some intelligent question, to understand Kṛṣṇa. Candra's function… Candra means moon. The moon function everyone knows. What is difficulty? You should have at least this common sense to reply. The Candra's function is to give light, that's all.

Guest: Indra's function is to carry water?

Prabhupāda: Yes. The sanitary engineer's functions, they are coming here, everyone knows. They are called sanitary engineers? The scavengers? Similarly, they are like that, different kinds of engineers. Sanitary engineer, water work engineer, light department engineer, that's all. First of all, try to understand what is your function, then try to understand what is other's function. (chuckles) Your function is to become servant of Kṛṣṇa. That's it. How you can know? There are millions and trillions of other beings, what is the function? Here you have to see what is your function. That is

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

You have to purify your senses and be engaged in the service of Kṛṣṇa. We have to first of all see whether I am actually in my own function. That is the sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the function. We have to give up all other functions. Simply to be engaged in Kṛṣṇa's function. That is my duty. So everyone's function is that. Candra's function, he is giving light under the order of Kṛṣṇa. He is servant of Kṛṣṇa. (end)

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Śrīmad-Bhāgavatam 7.6.1

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Montreal, June 12, 1968

Prabhupāda:

…sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This verse we have been discussing in our last meeting. The purport is: "From very childhood, very childhood, the boys, the children, should be taught about this God consciousness, or Kṛṣṇa consciousness." The mistake of modern civilization is that we are, I mean to say, bringing up spoiled children. So when they are grown up, if they become hippies or communists, it is not their fault. It is the fault of the guardians. It is the fault of the guardians. When the people become just something against the social convention, it is not the fault of the youngsters, but it is the fault of the education system, it is the fault of the parents, it is fault of the teachers.

Because they are not teaching. Prahlāda Mahārāja says that from the very childhood one should be taught. I have seen in India. The Muhammadans, they are very much particular about it. The small children, within ten years, they are… From the very beginning they are taught Koran in the mosques. I have seen. In my Delhi headquarter, it is just behind the Jama Musjid. You have heard the name of Jama Musjid. That is the greatest mosque in the world. Many foreigners go to see it. It was constructed by Emperor Shah Jahan, say, about three hundred years or little more than that. So the Muhammadans, they are very particular to teach the Koran from the very beginning. That's a very nice system. Either you teach Koran or you, Koran, Bible, or you teach Bhagavad-gītā, it doesn't matter. One should have the idea of God consciousness. Then he can develop. So this opportunity should be offered to the children. If not, they are not real guardians, real parents, or real teachers. Why? Durlabhaṁ mānuṣaṁ janma. This Prahlāda Mahārāja teaching is not this Bhāgavatam. Just mark it. Prahlāda Mahārāja says, dharmān bhāgavatān, "the religion of God consciousness." He does not say Hindu religion or Muhammadan religion or Christian religion.

Dharmān bhāgavatān. As I explained already last days, Bhāgavata means pertaining to God. So whatever your idea of God may be, that must be impressed from the childhood, that "There is God." Actually there is God. To deny God or "God is dead" is simply rascaldom. So whatever religion or sect you may profess, the Prahlāda Mahārāja says that one should have the idea of God consciousness. We don't say, neither Prahlāda Mahārāja says, that Kṛṣṇa conscious. Of course, Kṛṣṇa means God. But if somebody has got objection, Kṛṣṇa, because this name is Indian name or Sanskrit name or Kṛṣṇa appeared Himself in India, it doesn't matter. We are concerned with the philosophy, with the teachings. Just like Buddha. He was also Indian. He was Hindu, kṣatriya. And why Buddhism is accepted by so many people of the world? Whole Japan, whole China, Burma, and… Why? The philosophy is concerned. Just like Christian, Christian religion. Lord Jesus Christ, he appeared in Jordan. But… Jordan or Jerusalem?

Hayagrīva: He appeared in Palestine.

Prabhupāda: Palestine. Near about that place, yes. So anyway, he was not European or American or Indian or Chinese, but there are many Chinese Christians, there are many Indian Christian, European Christian, American Christian. So if some idea of religion is developed in a particular country, we should not take it that it is meant for that particular country. No. That is mistake. God is one. Just like the sun. The sun is one. It does not mean if the sun appears in America, he becomes American sun. No. Sun is sun. He is neither American nor Indian. But he rotates. He rotates. He sometimes appears on the American land, sometimes on the Indian land, sometimes on the Chinese land.

There is a very nice verse in Cāṇakya-śloka that… He gives the example, I mean to say, broadmindedness. Na hi harate jyotsnā chandraś caṇḍāla-veśmani. Caṇḍāla. Caṇḍāla, according to Vedic conception, a caṇḍāla, a class who are dog-eaters, and they are meant for very low-class duty. So they are out of the caste system. Caṇḍāla means fifth dimension. Brāhmaṇa, kṣatriya, vaiśya, śūdra-these four classes are accepted. And beyond that, they are called caṇḍāla. So Cāṇakya Paṇḍita says that "Even one is caṇḍāla, that does not mean that moonshine will not be delivered there." The moon is so liberal that it doesn't matter whether it is the house of brāhmaṇa or it is the house of a caṇḍāla. It doesn't matter. Just like when rain falls… You have seen, experienced. There is no necessity of rain on the sea. A vast mass of water there is, but rain is falling there also. Why? It is liberal, meant for everyone. Rain is not only meant for land. It is meant for the sea also. Similarly, any God consciousness movement, it does not mean that it is meant for that particular country or for that particular section. No. Bhagavad-gītā or Śrīmad-Bhāgavatam, don't consider it, that it is meant for the Hindus or for the Indians. It is meant for everyone. Just see. Dharmān bhāgavatān.

Prahlāda Mahārāja said that "From the childhood, one should be taught the science of God." Dharmān bhāgavatān means the science of God. Just try to understand the word dharma. Dharma is generally translated into English as religion. But dharma does not mean a particular type of faith. That is not the Sanskrit import. Dharma means the natural quality. That is. Everything has some natural quality characteristic. Everything. So natural characteristic for every living entity is to serve. That is the natural characteristic. Every one of us who are sitting in this meeting, nobody can say that "I am not servant." Everyone of us is a servant. You go up to the highest man, your prime minister, or USA, the president, everyone is servant. Nobody can claim that "I am not servant." So therefore, either you are a Christian, or either you are a Hindu, either you are a Muhammadan, but you have to serve. It is not that because one is Christian or Hindu, he hasn't got to serve. Just like so many Indians, they have come here. What is the profession? They are serving. They are serving here some company or some institution or some university. So serving was there in India. Service is also here. So this is religion.

Religion means the characteristic. Characteristic… You cannot change your characteristic. In whatever circumstances you may be, the characteristic will continue. That is the meaning of religion. Dharmān bhāgavatān. And bhāgavatān means pertaining to God. And what is that, that characteristic of relationship between God and myself? That is called religion. Religion means that oh, characteristics of God, characteristics of the living entity, and to dovetail them. The characteristic of God is God is great. That is the characteristic. And we are small, little. This is our character. If we are not small, then why we are serving the great? Serving means there must be somebody greater than me. At least, the money is greater than me. If I don't serve the man, but the man, my master who supplies me the money, that is greater. So actually in this material world, there is no genuine service. Everyone is serving the intention of sense enjoyment. Just like from tomorrow there will be postal strike. What is that? They are not serving the government or the public. They are serving their salary. Is it not? As soon as there is some less salary, they strike. Therefore I have got my service spirit, and I have to serve somebody. That is my natural characteristic. You cannot deny it. Now you have to find out where your service should be engaged so that you may not be frustrated. That is required.

There is one verse in Bhāgavatam. One devotee, he has taken sannyāsa. Sannyāsa means the renounced order of life. Just like as you see me by my dress, this is called sannyāsa. Sannyāsa means… This is Sanskrit word, sat-nyāsa. This is sannyāsa. Sat means the Supreme, the Absolute Truth. And nyāsa means renounced. One who has renounced everything for the service of the Supreme, he is called a sannyāsa. Sannyāsa does not mean a particular type of dress or particular type of beard. Sannyāsa means you can become a sannyāsī even with your, this coat-pant. It doesn't matter, provided you have dedicated your life for the service of God. That is called sannyāsa. In the Bhagavad-gītā it is clearly said, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī, sa sannyāsī sa yogi ca na cānya akriya [Bg. 6.1]. The meaning of this verse is that anāśritaḥ karma-phalaṁ. Everyone is working in this material world for some salary or for some remuneration, but if one works not for salary or for remuneration but as a matter of duty… Anāśritaḥ karma-phalaṁ kāryam. Kāryam means "It must be done." Karma karoti yaḥ: "In such a way, if somebody acts, then sa sannyāsī, he is sannyāsī." Just try to understand. Anāśritaḥ karma-phalaṁ. You are doing some work. Why you are doing some work? Either for some salary or for some profit or for some gain. Otherwise nobody is working uselessly. He must have some gain. But one who does not utilize that gain for his sense gratification but works as a matter of duty, kāryaṁ karma karoti sa sannyāsī sa yogi ca. Such person is actually a sannyāsī and yogi.

You have heard the name of yogi. Yogi means that he has no other business. The sannyāsī and yogi is the same because yogi has no other business. He is simply trying to concentrate his mind on the Viṣṇu. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, not these black yogis. The real yogi. Real yogi means he is always in meditation, dhyānāvasthita. Dhyāna means meditation. Dhyānāvasthita manasā. Where meditation is performed? In the mind. That means concentrating the mind. Dhyānāvasthita manasā. Then what is that concentration? Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yam, whom. That means the Supreme Viṣṇu. One who sees the Supreme Viṣṇu always within his mind by concentration, he is called yogi. Yogi does not mean to show some magical or gymnastic feats. These are This practice of āsana or breathing exercise, that will help you for concentrating, pratyāhāra. There is a term, pratyāhāra. Pratyāhāra means you draw your engagement of the senses from matter, and you engage them in the Viṣṇu. That is yogi.

So bhakta-yogi, which we are teaching in Kṛṣṇa consciousness, they are the topmost yogis because they are being trained to draw the engagement of the senses from anything outside Kṛṣṇa consciousness. They are trying to draw the senses from everything and applying it in Kṛṣṇa. Just like we are trying to chant Hare Kṛṣṇa. When we chant Hare Kṛṣṇa, that means we withdraw our mind from all other engagement and try to engage my mind and ear on the sound vibration of Kṛṣṇa. This Kṛṣṇa, being Absolute Truth, there is no difference between the person Kṛṣṇa and the name Kṛṣṇa. In the absolute world there is no relativity. Therefore when you concentrate your mind on the sound vibration of Kṛṣṇa, that means you are concentrating on the Absolute Truth, and that is the process of yogi. Yogi, somebody may think, "Here there is no bodily exercise, no breathing exercise. How they become yogi?" Real yogi means to concentrate the mind in Viṣṇu. Dhyānāvasthita. So the original form of Viṣṇu is Kṛṣṇa, and therefore concentrating the mind on Kṛṣṇa, even by vibration, because there is no difference of identity between the vibration of the name of Kṛṣṇa and Kṛṣṇa, therefore this is the highest form of yoga practice. And life dedicated for Kṛṣṇa's service.

All the students, all the disciples, they are engaged, how to broadcast the message of Kṛṣṇa. They are trying to find out the opportunity in so many ways. They are making arrangement for distribution of prasādam so that one may be attracted, or at least he may hear the word Kṛṣṇa for once when he comes to take Kṛṣṇa-prasādam, or he may hear the vibration of Kṛṣṇa, or he may hear something, teachings of Kṛṣṇa. So this is the movement of Kṛṣṇa consciousness. And it is recommended in the Bhagavad-gītā that yoginām api sarveṣāṁ mad-gatenāntarātmanā: [Bg. 6.47] "He is the first-class yogi." Who? "Who always thinking of Kṛṣṇa within himself." That is yoga practice. So the bhāgavata-dharma and bhakti-yoga or yoga practice-everything synonymous. There is no difference. But this is the easiest process. Here you will find the students, although they are not exercising the bodily āsana, praṇāyāma, it is automatically being done because the mind is the center of all activities. So mind is always engaged in Kṛṣṇa. That is bhāgavata-dharma.

So as we have explained several times in these classes, that this concentration is required. And that should be taught from the very beginning of life, kaumāra. Kaumāra means from five years to fifteen years. From sixteenth year, one becomes, one's youthfulness begins, say, up to forty years. Then middle age up to sixty years. Then after sixty years, one is old. This is the definition of different ages. So kaumāra ācaret prājñaḥ. If one is intelligent, if one is wise… Prājña means wise. If he's a fool, rascal, it is not for them. Caitanya-caritāmṛta therefore says, kṛṣṇa yei bhaje sei baḍa caturā. Caturā means very intelligent. Unless one is very intelligent, he cannot understand the philosophy of Kṛṣṇa consciousness. And if you try to find out intelligent class of men, naturally the number will be very small. If you want that in this street find out some boys who have passed their M.A. examination and Ph.D. examination, hardly you will find one or two. But if you try to find out the illiterate or without any education, you will find many. So we should not judge by the number. We should judge by the quality. What is the quality.

So this Kṛṣṇa consciousness, even though you may not find many students, but any one student who has understood this philosophy, he is very intelligent. He is very intelligent. If you like, you can talk with them and you can try to understand what they have understood about the science of God, and you will be pleased. Even a neophyte student, he will answer very satisfactorily. Because as soon as you become Kṛṣṇa conscious and you follow the rules and regulations under the direction of your bona fide spiritual master, at that time you become yourself bona fide. And as soon as you become bona fide, the response from within will come because Kṛṣṇa is within you. Kṛṣṇa is everywhere. Kṛṣṇa does not mean… Just like the sunshine, the sunlight, is everywhere, similarly, Kṛṣṇa is everywhere. As we understand from the Brahma-saṁhitā, aṇḍāntara-stha-paramāṇu-cayāntara-stham: [Bs. 5.35] "Kṛṣṇa, or God, is within this universe and within this room, within your heart, even within the atom." Aṇḍāntara-stha-paramāṇu-cayāntara-stham. So Kṛṣṇa is within you. As soon as you become sincere, Kṛṣṇa responds from within. If you want Kṛṣṇa, or God, sincerely, then the help will come two ways: from without, from within. From without, by these books of knowledge, by the instruction of spiritual master, you will get help from without. And as soon as you are serious to follow, then you will get instruction from within also, within.

It is said in the Bhagavad-gītā, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam: [Bg. 10.10] "One who is seriously engaged in My service with faith and devotion." Prīti-pūrvakam. Prīti means love, not that official. As soon as there is less salary, oh, there is strike. Not that kind of love. They are considered that government servant and very faithful to the country's service, but as soon as a country or government does not pay, everything is rejected. So Kṛṣṇa service does not mean like that, that as soon as Kṛṣṇa Practically, Kṛṣṇa gives everything. One who knows, one who is intelligent, he knows that Kṛṣṇa is supplying him everything. Actually, Kṛṣṇa is supplying, either you give service or not service. Kṛṣṇa is so kind. Even those who are not serving Kṛṣṇa directly Everyone is serving Kṛṣṇa but not directly. What is the difference between ordinary man and this Kṛṣṇa consciousness man? The difference is that Kṛṣṇa consciousness man knows that "I am eternal servant of God. Therefore let me willingly serve Kṛṣṇa." And others, they are also serving Kṛṣṇa, but by force, by māyā, by the qualities of nature.

Just like a citizen of a state who has violated the laws. He is also obeying the laws in the prisonhouse, forced: "If you don't obey, then you will be punished." That is called prison life. And if you become obedient to the laws, then you are not outlaws. You are free, out of the walls of the prisonhouse. So either you obey or not obey, you have to serve the laws of the state. Similarly, either you be Kṛṣṇa conscious or not Kṛṣṇa conscious, you have to serve. But in non-Kṛṣṇa consciousness condition, you have to serve your senses. And in Kṛṣṇa consciousness condition you serve Kṛṣṇa directly. That is the difference. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. And you serve Kṛṣṇa. Then you become purified. Your senses are purified exactly like the same example, that when a citizen is free and willingly obeying the laws of the state, he is free from contamination. And as soon as he is disobedient, he is contaminated. Therefore he is put into the jail. Similarly, our material existence means that we have revolted against the will of Kṛṣṇa or God. Therefore we are dragging the struggle for existence, and as soon as we become again obedient to Kṛṣṇa, we shall always remember that our characteristic is to serve. So by natural way, if we serve God, then we are happy, and by unnatural way, if we serve our senses, then we are unhappy. This is the difference. Service you have to give.

So intelligent man, he thinks that "Throughout my whole life I have given service to the lust, anger, and desire, and so many things." We are serving. Always remember that whenever we serve somebody, we do not serve that person, but we serve our lust. Because the person will pay me something, and out of that payment I shall be able to gratify my senses, therefore I am not serving anyone, but I am serving my senses. That is the sum and substance. That is the sum and substance. Similarly, if you serve Kṛṣṇa, the same service is there. Only difference is that it is not service to the sense grati…, senses, but it is the service to the sense proprietor, Hṛṣīkeśa. Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīka means senses, and īśa means the Lord. Kṛṣṇa is the Lord of the senses. Therefore His another name is Govinda. So instead of serving the senses, if you serve the Lord of the senses, then you are in natural condition, and that is called bhāgavata-dharma. So bhāgavata-dharma is nothing unnatural, or Kṛṣṇa consciousness is nothing unnatural. It is very natural. Simply you have to change from one platform to another. Instead of serving your senses, you have to serve the senses of God, or Kṛṣṇa. That is called bhāgavata-dharma. Thank you very much. [break]

Devotee (1): In which way one can engage oneself to the best service of Kṛṣṇa, or best use one's time for Kṛṣṇa?

Prabhupāda: Therefore you have to be guided by your spiritual master. Otherwise how can you know? It is not possible. Any school you go, you have to be guided by the school teacher. Otherwise you don't have any education. So this is also a kind of education, Kṛṣṇa education. So you have to find out a bona fide school, you have to find out a bona fide teacher, and then you learn. That's all. If, for Kṛṣṇa consciousness, you go to somebody who is engineer, then you cannot have Kṛṣṇa consciousness. But if you go to engineer, how to become engineer, you can become engineer. Unfortunately, we have got departments of knowledge in our educational system, but actually there is no department of knowledge where Kṛṣṇa consciousness is taught scientifically. That is the great necessity of the present day. But if you are sincere to learn, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], it is indicated by the direction of the Vedas, "Then you have to approach a bona fide person who can teach you Kṛṣṇa consciousness." Then you will learn it.

Woman (1): If you don't pronounce the Sanskrit prayers that are in the Śrīmad-Bhāgavatam, if you don't pronounce them properly or…

Prabhupāda: Why not? You can pronounce them properly. Everything you can learn. Just like I am speaking in English. English is not my mother language, but I have tried to learn it, and I am doing my business. That's all. Similarly, you can learn any language. You can learn Sanskrit. You can pronounce very nicely. It requires learning. That's all.

Woman (1): Would there be any effect if they're not pronounced properly?

Prabhupāda: Well, the pronouncement may be little different. That doesn't matter. Just like I am speaking English. It may not be just like American or Canadian English, but I am doing my business. That's all. That does not make any difference. Nobody is asking me that "Swamiji, you are not pronouncing like an Englishman." They are concerned with the subject matter. That's all. [break]

Devotee (2): How do you teach Kṛṣṇa consciousness to a five year old who is only a children? What it means to be a teacher? What teaching…?

Prabhupāda: How you are learning? You are also young. Anyone who is completely, I mean to say, unaware of Kṛṣṇa consciousness, he is to be taken as child. Doesn't matter one who has got age. It doesn't depend on the age. It depends on the knowledge. So not only young children, but anyone who is unaware of the science, he is also child. And anyone who knows this science, he is old. Vṛddhatvaṁ vāyasā vinā. There is a Sanskrit word that "One man has become old even without age." This is contradictory. How one can become old without age? Suppose a man, a boy, is sixteen years old, just like Śukadeva Gosvāmī. He was teaching Śrīmad-Bhāgavatam when he was only sixteen years old, but he was so learned that when he entered the assembly, all the great sages, including his father, stood up to receive him. So he was oldest. So he was older than his father even. Why? Because he was so learned. So our childishness or experience, old age, means according to the acquirement of knowledge. If one is advanced in knowledge, he is to be understood older. And if one is not advanced in knowledge, he is a child. That's all. So child does not mean that a five years old boy. Just like Prahlāda Mahārāja, he was only five years old, and just see how nicely he is teaching. So he is older than any other man. At least, he is older than his atheistic father. So you should always remember that any man who is not aware of a particular subject matter, he is a child in that subject matter. And one who is fully aware in his particular subject-it doesn't matter what is his age-he is to be considered as a… (end)

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Śrīmad-Bhāgavatam 7.6.1

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New York, April 9, 1969

Prabhupāda: (chants maṅgalācaraṇa prayers)

Boys and girls, today I shall explain to you the importance of Kṛṣṇa consciousness as it was conceived by one of the greatest devotees in this disciplic succession. You know we are under disciplic succession. We do not manufacture anything by mental concoction. We do not approve that method. We receive knowledge from the authorities and out of such many ācāryas, or authorities, who have appeared and disappeared… We don’t say born and died, no. (laughter) Appear and disappear. This is the actual explanation. None of us, either Kṛṣṇa or we or all living entities, they appear and disappear. It is stated in the Bhagavad-gītā, Lord Kṛṣṇa says in the battlefield, ”My dear Arjuna, either you or Me or all the kings and soldiers who have assembled in this battlefield, don’t think that they did not exist in the past and they’ll not exist in the future.” That means they existed in the past and they’re existing at present and they would exist also in the future. That means eternal. Eternal, we are all eternal.

But this misunderstanding is… Just like we are… Because the passing phase is this body, and the body is changing, and the final change, when you transmigrate from one body to another, it is called death. Actually, there is no death. Na jāyate na mriyate kadācit. In the Bhagavad-gītā you’ll find that the living entity never is born, neither never dies. Na hanyamāne hanyate, hanyamāne śarīre. Then ”I see that he is dying.” Oh, that is dying not, that is his finishing his this present body. The example is given, vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like one person changes his dress, similarly, when this dress, the present body, is unworkable… Just like one man cannot see. What do you mean by ”cannot see”? When the power of vision is no longer working or the spectacle is broken, therefore he cannot see. Similarly, when the all the senses will be broken or cannot work… Just like eye cannot, the eyes cannot work, therefore it is blind, similarly, the hand cannot work, the leg cannot work, the tongue cannot work because at the last stage when this mechanical arrangement of this body will stop to function, that is called death. That you try to understand, that as because I cannot see, it does not mean I am dead. Similarly, because the senses of the body cannot function, that also does not mean that I am dead. It is to be understood with little intelligence and with cool head.

So Prahlāda Mahārāja, a great devotee, he’s in the line of disciplic succession. He’s considered one of the great ācāryas. An authority, ācārya. And who is ācārya? Ācārya means one who knows the intricacies of Vedic knowledge and he personally behaves in terms of that knowledge and teaches his disciple in terms of that knowledge. Ācārya means the person whose behavior is to be followed. Not that as we follow somebody according to our taste. Not like that. That ācārya comes in the standard disciplic succession. So ācārya. So this Prahlāda Mahārāja, we are discussing the instruction of Prahlāda Mahārāja because he happens to be one of the stalwart ācāryas. And the names of such ācāryas, authorized ācāryas, are also mentioned in the Śrīmad-Bhāgavatam.

So who are they? Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Svayambhuḥ means Brahma. Brahmā is supposed to be born without any material father and mother. Therefore he is called Svayambhuḥ. He is the only living creature within this universe who is born without the father and mother. How it is? Without the father and mother means this material father and mother. But he has his father. His father is the Supreme Personality of Godhead, Nārāyaṇa. And he’s born out of the lotus flower which is grown from the abdomen of Nārāyaṇa. Therefore he’s called Svayambhuḥ. Svayambhuḥ means self-manifested. Because before him, there was no existence of material creation. Therefore he is called Svayambhuḥ. And next is Nārada. Svayambhūr nāradaḥ. Nārada is born out of Brahmā. Svayambhūr nāradaḥ and śambhuḥ. Śambhuḥ is also born of Brahmā. Śambhuḥ means Lord Śiva. So he is also one of the ācāryas. Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. Kumāraḥ means…

These Kumāras, they are also sons of Brahmā, but they are called Kumāras, brahmacārīs. When they were born… Because Brahmā wanted at that time to create living entities to fulfill the whole universe, so he wanted so many sons and grandsons. So he requested his four Kumāra sons, ”My dear boys, you get yourself married and increase generation.” But the Kumāras, they said, ”My dear father, we are not going to marry. We are not going to be entangled in this material way of life. We shall remain as brahmacārīs and cultivate Kṛṣṇa consciousness.” Oh, the father was very angry. Oh, you are refusing my order? So when he became angry… Angry means that is Rudra. So from that anger Lord Śiva was born. Therefore he is called Rudra. And he was Rudra, his name was Rudra because he was crying from the very beginning of his birth. So anyway, Rudra is also one of the authorities, Rudra, or Lord Śiva.

Svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilaḥ [SB 6.3.20]. Kapila is the son of Devahūti, and he’s also considered as the incarnation of the Supreme Personality of Godhead. And svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāraḥ manuḥ [SB 6.3.20]. And manuḥ, manuḥ means the father of the mankind. From manuḥ, the word man is derived. Or, in Sanskrit word, manuṣya. So in Latin and Sanskrit, man, manuṣya, and manuḥ, they are almost on the same level. So svayambhūr nāradaḥ śambhuḥ kapilo kumāraḥ manuḥ [SB 6.3.20], then prahlādo janako bhīṣmaḥ. So now this Prahlāda’s name comes. Prahlāda’s name comes. Prahlāda and Janaka, the great king, Janaka, whose daughter was married to Lord Rāmacandra. Jānakī. Therefore, Sītā’s name is Jānakī, daughter of Mahārāja Janaka. So he is also a great authority. Prahlādo janako bhīṣmaḥ, and Bhīṣma, you have heard the name of Bhīṣma, the grandfather of Arjuna. He is also one of the authorities. And, prahlādo janako bhīṣmo balir, Mahārāja Bali, a king. He was a grandson of this Prahlāda Mahārāja. He became mahājana. All these persons, they became authorities by their exemplary character for advancing in Kṛṣṇa consciousness. Therefore they are considered as authorities. So, balir vaiyāsakir vayam. Vaiyāsakiḥ means the son of Vyāsadeva, Śukadeva Gosvāmī. He’s also authority. And vayam, it is, this statement is made by Yamarāja, the controller of sinful activities. Superintendent of police, appointed by Kṛṣṇa. So he is also one of the authorities. How you can deny the superintendent of police as authority? As he is also authority in the state, similarly he is also authority.

So one of the authorities, Prahlāda Mahārāja, we are speaking today about his instruction. And what is the history of Prahlāda Mahārāja? Prahlāda Mahārāja born in the family of a great atheist. His father was a great atheist, Hiraṇyakaśipu. Hiraṇya means gold, and kaśipu means enjoyment in soft bedding. So he was concerned with two things, money and next, sense enjoyment. So that was his business, and he wanted to train his boy in that way. But fortunately, this boy happened to be a great devotee by instruction of Nārada. So this boy, although born in the family of atheist-his father is great atheist-but because he was bestowed benediction by a great devotee, Nārada, he became a great devotee. Now he took the opportunity of spreading Kṛṣṇa consciousness where? In his school. In his school. He was five years old boy, and as soon as he would get opportunity he would spread Kṛṣṇa consciousness to his classfellows. That was his business. And so many times the father of Prahlāda Mahārāja called the teachers, ”So, what education you are giving to my child? Why he is chanting Hare Kṛṣṇa? (laughter) Why you are spoiling my boy?” (laughter) You see? So don’t think that I am spoiling these boys and girls by teaching them Hare Kṛṣṇa. So that teacher said, ”My dear sir, I teach your son very nicely about politics, economics, and as you want, to become very clever man in the material world. But unfortunately I do not know wherefrom your son has learned this Hare Kṛṣṇa. So please excuse me. I am trying to make your son forget this nonsense Hare Kṛṣṇa, but I do not know. By nature, he chants Hare Kṛṣṇa, Hare Kṛṣṇa, and not only he’s spoiling himself, he’s spoiling my whole school. (laughter) Because as soon as he chants Hare Kṛṣṇa, all the boys join with him and they clap and they dance. So this is going on." So he's teaching his classfellows now. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1].

Now, this Śrīmad-Bhāgavatam which is in this table, this book is a great, grand edition of Śrīmad-Bhāgavatam. Each verse contains eight commentaries by great stalwart devotees. They represent different disciplic succession of devotee. They are… There are four authorized disciplic successions. As I have already mentioned that Brahmā is one of the authorities, similarly, he has got the disciplic succession from Brahmā. From Brahmā to Nārada, from Nārada to Vyāsadeva, from Vyāsadeva to Madhvācārya, from Madhvācārya to Mad… I am making shortcut. From Madhvācārya to Mādhavendra Purī, from Mādhavendra Purī to Īśvara Purī, from Īśvara Purī to Lord Caitanya, from Lord Caitanya to Svarūpa Dāmodara, from Svarūpa Dāmodara to six Gosvāmīs, Rūpa Gosvāmī, Sanātana Gosvāmī, from Gosvāmīs to Kṛṣṇadasa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, and from him Narottama dāsa Ṭhākura, and from Narottama dāsa Ṭhākura, Viśvanātha Cakravartī, from Viśvanātha Cakravartī Ṭhākura to Jagannātha dāsa Bābājī, from Jagannātha dāsa Bābājī to Bhaktivinoda Ṭhākura, from Bhaktivinoda Ṭhākura to Gaurakiśora dāsa Bābājī Mahārāja, and from Gaurakiśora dāsa Bābājī my spiritual master, and then we are descended.

Devotees: Jaya! Haribol!

Prabhupāda: In this way, the disciplic succession is coming. And what is the specific condition or what is the significance of the disciplic succession? The disciplic succession, if you receive knowledge from the descendants of these authorities, or disciplic succession, then you get the perfect knowledge. Perfect knowledge. Perfect knowledge is imparted by the supreme perfect, God. And it is received by Brahmā, and the same knowledge is handed over to Nārada. Nārada hands over to Vyāsadeva, Vyāsadeva hands over to… Just like a ripe fruit on the top of the tree, if it falls down all of a sudden, it is destroyed. But if it is handed over from up to down, down, down, then it comes as it is. As it is. Then you can enjoy the reality. And that is confirmed in the Bhagavad-gītā.

In the fourth chapter, those who have read Bhagavad-gītā, you'll find, that Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "First of all, I spoke this yoga system to Vivasvān." Vivasvān is the name of the controlling deity in the sun planet. There is also a president. As we have got many presidents, in the other higher planetary systems there is one president, and some of them is called the moon-god or the sun-god or the Varuṇa according to Vedic languages. They have got… Such post can be occupied by you also if you become qualified. Just like you can become the President. Similarly, you can also occupy the predominating post in the sun planet, in the moon planet, and all the other planets. That is also confirmed in the Bhagavad-gītā, devān deva-yājo yānti, that anyone who aspires after to be elevated to such planetary system which is inhabited by the demigods, they can go.

So anyway, that is a different story. So Kṛṣṇa says that "First of all, I narrated this yoga system to Vivasvān." Vivasvān means the predominating deity whose name is Vivasvān, Vivasvān. He was instructed Bhagavad-gītā. And He says, vivasvān manave prāha. "And Vivasvān, this gentleman, he spoke the truth about Bhagavad-gītā to Manu." We have already mentioned the name of Manu. Manu means the father of the mankind. Vivasvān manave prāha, that means the, from sun planet the message of Bhagavad-gītā was handed down to the chief man of this planet, the father of the mankind, Manu. Just like in your scripture also it is said Adam and Eve, similarly Manu. So vivasvān manave prāha manur ikṣvākave 'bravit. And Manu handed over this knowledge to his son whose name is Ikṣvāku. This Ikṣvāku, he's also a great king. He happens to be the original king in the family in which Lord Rāmacandra appeared. So it is called sūrya-vaṁśa, the descendant from the sun. There are two classes of kṣatriyas. The one is coming from the sun planet, another is coming down from the moon planet. So the history, Mahābhārata, says that the Indo-European stock, they also belong to this kṣatriya family. That is, that's a long history. Now this, this paramparā system This Vivasvān handed over the knowledge to Manu, Manu handed over this knowledge to his son, Ikṣvāku.

And Kṛṣṇa says in the next verse, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. In this way, this knowledge was received by disciplic succession and all the rājarṣis… Rājarṣi means the monarch who is just like a sage. You'll get… In the history of Mahābhārata there were many kings. They were all sages. Simply they were, by name, they're monarch. But they were always thinking for the welfare of the citizens. Just like Mahārāja Yudhiṣṭhira. So this is the Now Kṛṣṇa says, sa kāleneha yogaḥ naṣṭaḥ parantapa. Sa kāleneha yogo naṣṭaḥ parantapa. Now this paramparā system, or disciplic succession, has broken by the influence of time. Just imagine it was coming down from the sun planet, and It is, there is every possibility. Suppose I, if I hand over some knowledge unto you and you hand over to some other, in succession, there is possibility that the exact knowledge which I delivered at the beginning, there may be some deviation. That is called breakage of the paramparā system. So Kṛṣṇa says "That paramparā system is, by the force of time, it is now broken; therefore I again begin that paramparā system with you, Arjuna." Therefore if we understand Bhagavad-gītā as it was understood by Arjuna, then we get the real knowledge. That is the way of understanding paramparā. Although we are not present before Kṛṣṇa, but if the message of Kṛṣṇa is received through the paramparā system as it was understood by Arjuna, then we get directly the message from Kṛṣṇa. This is the system. But if I interpret in my own way, then the paramparā system is broken.

So our, this paramparā system from Lord Caitanya, as we have given account just now, we do not manufacture any knowledge by our fertile brain. We accept knowledge as it is coming down from the supreme authority. That is the process of… That is perfect knowledge. That is perfect knowledge. Just like we receive knowledge from our parents, "This is called lamp, this is called table, this is called book." If you protest against it, "Why shall I call it book? I may call it something else." You can do that, but that is deviation from the knowledge. So paramparā system is considered to be perfect system of knowledge. Perfect… I may be imperfect or my disciple may be imperfect, but if you stick to the knowledge coming down from the paramparā system, then I am perfect. It is so simple, nice thing. Just like a child. His parent teaches him, "This is called watch, timekeeper, timepiece." If he accepts it, he hasn't got to make a research, that, "Why it is called timepiece?" (laughter) It is very easy system. "My father has told me this is timepiece. I accept it as timepiece," and everyone will understand that this is a timepiece. But if I manufacture some name out of my fertile brain, "This is this," oh, people will call me crazy, "What you are saying?" So the paramparā system is very nice and…

Just like, man is mortal. Man is mortal, I have learned it from my parents or my teachers that man is mortal. Now, if you want to make research worker, work, whether man is mortal or not, it will take long, long time. But you accept it from the authorities, man is mortal, your knowledge is perfect. So this paramparā system of knowledge is given in the Vedic system of knowledge, and this system of knowledge is followed by the great ācāryas, and the Prahlāda Mahārāja is one of the great ācāryas. So you try to accept what Prahlāda Mahārāja is advising to his classfellows.

So what he's advising? Kaumāra ācaret prājño. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. He's advising, "My dear friends, Kṛṣṇa consciousness should be practiced from the childhood." From the childhood. So, why childhood? Because if one is intelligent, he says prājñaḥ… Prājñaḥ means intelligent. If one is intelligent, he can understand that "There is no certainty whether this is my childhood or old age." Because generally we think that when we are old we die. But who can say that I'm not old enough to die in the next moment? If I have to gain something supernatural which will give me the ultimate benefit of my life, then why shall I wait for old age? Immediately let us begin. If Kṛṣṇa consciousness is very nice thing and if it will give us the highest benediction of my life, then if I am intelligent, then I must begin it immediately. Without any delay. Because generally people think that childhood or youthhood should be enjoyed.

The Śaṅkarācārya he was passing on the road and he's singing. He was lamenting, what is that? Balas tavad krida sakta. Oh, all these boys are playing. Generally, when you pass a road you see the boys are playing, very much busy, and they're very jolly in playing. Bālas tāvad krīḍāsaktas taruṇas tāvad taruṇī raktaḥ. And young boys, they're after young girls. You see? Taruṇas tāvad taruṇī-rakto vṛddhas tāvad anta-magnaḥ. And the old man they are very much morose, what is to be done next. Parame brahmaṇi ko 'pi na lagnaḥ. Oh, everyone is busy. Nobody's interested in Kṛṣṇa consciousness, spiritual life. Everyone is busy. How they are spoiling their life! That is the version of Śaṅkarācārya. He's lamenting, that the boys, the youths, the old man, they are very happy in their materialistic way of life, but a spiritualistic man like Śaṅkarācārya or Lord Jesus Christ, they are unhappy, "Oh, what foolish things they are doing." That is the thankless task of persons who are spiritually enlightened. They can see it plain that how they are spoiling their valuable life. Simply for sense gratification.

So Prahlāda Mahārāja is practically instructed the same thing, that kaumāra ācaret prājño dharmān bhāgavatān [SB 7.6.1]. Dharmān bhāgavatān iha Bhāgavatān dharmaḥ. Dharma means your occupational duty. The "religion," word "religion," translation of the Sanskrit word, dharma, is not perfect. Is not perfect. Religion is a kind of faith. That we can change. But dharma, dharma means your occupational duty. You cannot change. You have to execute it. What is our dharma? What is our compulsory duty? I have several times analyzed this fact. Our compulsory duty is to serve. Compulsory duty. Every one of us is serving and all the boys and girls present here can know it. And nobody can deny that he or she is not serving. Everyone is serving. That is our compulsory duty. I may change my faith I am Christian or I am Hindu. I may change myself to become a Mohammedan or Christian or Hindu, but my real occupational duty is to render service to others. That cannot be changed. That is the real enunciation of religion. And therefore in the Vedic system it is called sanātana-dharma.

Sanātana-dharma means that eternal occupational duty which you cannot cease. Now, Prahlāda Mahārāja is advising that, dharmān bhāgavatān. Bhāgavatān means… Bhāgavata means pertaining to Bhagavān. And Bhagavān means to the Supreme Personality of Godhead. So bhāgavata is the adjective form of the noun word Bhagavān. Bhaga, real form of the word is bhagavat. Bhagavat. Vat means possessing, and bhaga means opulences. One who possess all the opulences, He's called bhagavat. And from bhagavat this word has come, bhāgavata. So bhāgavata means pertaining to God and His devotees. That is called bhāgavata. Just like this book is called Bhāgavata because it deals only with the subject matter of the Supreme Personality of Godhead, nothing more. Bas. Therefore it is called Bhāgavata. And you'll find description in this book, the dealings between Bhagavān, the Supreme Personality of Godhead, and His devotees. So there are two kinds of bhāgavatam. The devotee bhāgavatam and the book Bhāgavatam. And Prahlāda Mahārāja advises that from the very child-hood if one is very intelligent then his duty is kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. One should engage himself in the execution of the duties, occupational duties, in relationship with devotees and the Supreme Personality of Godhead. Thank you very much. If there is any question? Any question? Hmm?

Devotee: How old was Prahlāda Mahārāja when (indistinct). How old was Prahlāda Mahārāja?

Prabhupāda: Oh, Prahlāda Mahārāja was five years old only.

Devotee: Then how (indistinct) hear from Vyāsadeva?

Prabhupāda: He learned this bhāgavata-dharma from the womb of his mother. His mother was instructed… His mother, when she was pregnant, she was arrested by the enemies of her husband, and Nārada Ṛṣi saved her and he took the girl, pregnant girl, at his āśrama and kept her. And as it is the practice of saintly persons to instruct about God, so he was instructing and Prahlāda Mahārāja was hearing from the womb of mother. Yes?

Devotee: (indistinct) Manu was on this planet. Now he's not?

Prabhupāda: Yes, Manu… Manu's son, Ikṣvāku, was in this planet, but Manu may be in another planet. Just like Manu's father, the sun, sun-god, Vivasvān, he is in the other planet. Similarly, the population of every planet has increased from one planet to another, like that. So manu's son, Ikṣvāku, he happened to be in this planet.

Devotee: You said Prahlāda Mahārāja, he heard Nārada Muni speaking in the womb. (indistinct) hear you speaking?

Prabhupāda: Certainly.

Devotees: (loud exclamations and laughter)

Prabhupāda: Why not Haimāvatī's child? Even a lizard is here in this room, he is also hearing. This is transcendental sound. Just like there was a sound, everyone's attention was diverted there. So sound is so penetrating. Sound is the origin of creation. So this is transcendental sound. It penetrates everyone's heart. Because everyone is spiritual being. That is the specific significance of sound vibration. It is said in the Śrīmad-Bhāgavatam, ahaituky apratihatā. This spiritual cultivation cannot be checked by any material impediment. Because the child is packed within the womb, within the belly, under the shackles (circles?) of intestines and so miserable condition… In the belly or the abdomen of the mother, the child remains in a very miserable condition. Because the consciousness is not developed. But as soon as the consciousness is developed at the age of seven months, the child wants to come out. Therefore it moves. If it is male child, then it moves toward the right side. If it is female child, then it moves to the left side. So these are description in the Śrīmad-Bhāgavatam. So by the movement of the child you can understand whether it is male or female. (woman exclaims) So this transcendental sound is not checked by any material condition. Therefore it reaches. Therefore it is confirmed in the Bhagavad-gītā that śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo'bhijāyate [Bg. 6.41]. One who cannot execute the full course of yoga system, he's given chance to take birth in the family of a pious man or a rich man. So, as you parents, you have taken to Kṛṣṇa consciousness, the child who is coming, he's not an ordinary child. He must have executed in his previous life the yoga siddhi. If you believe Bhagavad-gītā you have to accept.

Devotee: Is Arjuna described in disciplic succession?(?) I mean…

Prabhupāda: Yes.

Devotee: How come the other incarnations are (indistinct)?

Prabhupāda: Arjuna is disciple of Kṛṣṇa, that is known. Then what is your next question?

Devotee: Did Kṛṣṇa describe to Arjuna the disciplic succession?

Prabhupāda: Yes. He said that "I am speaking to you Bhagavad-gītā because you are My devotee, you are My confidential friend." That is the qualification to receive this from disciplic succession. That is the qualification. He, he, Arjuna did not go to instruct, yes, Kṛṣṇa did not like to instruct the confidential system of yoga to any so-called impersonalist or so-called Vedantist. Arjuna was ordinary householder. He was, of course, belonging to the royal family. He was a great warrior, that's all, but he did not belong to the brāhmaṇa family or any learned scholar. He was a military man. Then why Kṛṣṇa to discuss the mystery of Bhagavad-gītā to him? Because his qualification is accepted by Kṛṣṇa that, "I am speaking to you that old system of Bhagavad-gītā, Arjuna, because you are My devotee and you are My confidential friend." So we have to become a devotee or we have to establish a transcendental relationship with Kṛṣṇa. Then it is possible to understand what is the mystery of Bhagavad-gītā. Bhagavad-gītā cannot be understood by so-called scholars by academic degrees. One has to become a devotee of Kṛṣṇa. One has to become a friend or some way related with Kṛṣṇa. Then it is possible to understand Bhagavad-gītā. Otherwise it is impossible.

My Guru Mahārāja used to say that one who is licking up the bottle of honey. He is thinking that "I am licking honey," but that is impossible(?). Similarly, the so-called scholars when they comment on Bhagavad-gītā, they are licking up the bottle of honey. The taste of honey is different. That taste one can get when the bottle is opened by (indistinct) person. Then he can taste the Bhagavad-gītā. Otherwise licking up the bottle, that's all. If one is satisfied by licking up the bottle of honey, without tasting it. Then is he not a fool? (laughter) The fools say "I have got the honey!" but it is not opened. Therefore in Bhagavad-gītā it is said rahasyaṁ hy etad uttamam. Rahasyam, the transcendental secrecy(?) of Bhagavad-gītā. That secret will not be opened to a so-called scholar or academic educated. It must be taken from the (indistinct) authorized person. Evaṁ paramparā prāptam [Bg. 4.2]. By disciplic succession… Otherwise… (end)

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Śrīmad-Bhāgavatam 7.6.1

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Hong Kong, April 18, 1972

(Prabhupāda leads kīrtana with children. Children pay obeisances at end.)

Prabhupāda:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This is a verse spoken by Prahlāda Mahārāja. Prahlāda Mahārāja, when he was a five years old boy, like all these children. Kaumāra. Kaumāra age is called from five years to ten years. That is called kaumāra. So Prahlāda Mahārāja was born of an atheist father. The father was atheist number one, Hiraṇyakaśipu. He is described as rākṣasa, demon, like that. Daitya. Daitya means demon. There are two classes of men. One class is called daitya and the other class is called devata. Dvau bhūta-sargau loke daiva āsura eva ca [Bg. 16.6]. There are two classes of men known as daiva and another asura. Viṣṇu bhaktaḥ bhaved daiva āsuras tad viparyayaḥ. Those who are devotees of the Lord, they are called daiva or devata, demigods. And those who are just the opposite number, they are called daitya or demon. So Hiraṇyakaśipu was atheist. Fortunately, he was so fortunate that he got a great Vaiṣṇava devotee son, Prahlāda Mahārāja. You have heard his name, Prahlāda Mahārāja. He is one of the mahājanas. There are twelve mahājanas in the śāstras. Mahājano yena gataḥ sa panthāḥ.

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsau munir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ
[Cc. Madhya 17.186]

The mystery of religious life is very, very secret. Secret means for ordinary man it is very difficult to understand. Therefore śāstra says tarko 'pratiṣṭhāḥ. If you want to learn what is spiritual life simply by your argument, dry, philosophical speculation, it will never be achieved. Tarko 'pratiṣṭhāḥ śrutayo vibhinnā. If you study the Vedas, there are different Vedas. Principally Sāma, Yajur, Atharva, Ṛg. But you cannot understand the objective of the Vedas simply by studying yourself. Therefore Vedas says, Kaṭhopaniṣad, tad vijñānārthaṁ sa gurum evābhigacchet śrotriyaṁ brahma-niṣṭham samit-pāṇiḥ [MU 1.2.12]. Like that. In every śāstra the injunction is if you want to understand the essence of Veda, then you must approach a realized, self-realized person. In the Bhagavad-gītā also the same thing is said. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34].

So Prahlāda Mahārāja, although he was born of a father who was atheist number one, godless, by the grace of Nārada Muni he became a great devotee. So his father was very careful that nobody comes and instructs his son about Vedic way of lfe or God consciousness, Kṛṣṇa consciousness. He was very careful not to allow anyone. He appointed teachers for his son, strictly prohibiting about… Just like nowadays it has become, what is called? Secular state. Don't talk of God. This is the present situation of the world, atheist class. Don't talk of God. But they do not know that they have not much improved by don't talk of God. The situation is becoming grimmer and grimmer. But they have no eyes to see. They have no eyes to see. This Godless civilization will not make them happy. That's a fact. Harāv abhaktasya kuto mahad guṇa manorathena asato dhāvato bahiḥ [SB 5.18.12]. If one is Godless, then however qualified he may be from the material point of view, he is useless. Harāv abhaktasya kuto mahad guṇā. He cannot have any good quality. Why? Manorathena asato dhāvato bahiḥ. Because he is on the mental platform. So by speculation on the mental platform, he will accept which is not spiritual. Asata.

Asato māṁ sad gamaḥ. That is the Vedic injunction. Don't keep yourself in the asata, but you try to transcend to the sat platform, oṁ tat sat. That means spiritual platform. So those who have no spiritual knowledge, they are on the mental platform. There are many platforms of our life. Indriyānī parāṇy āhur indriyebhyaḥ paraṁ manaḥ manasas tu parā buddhir [Bg. 3.42]. So ordinarily we are bodily, we think I am this body. This is called… Body means my senses. So civilization based on this bodily concept of life are interested only sense gratification. That is their aim of life. Indriya. Sense gratification. And those who are disgusted with sense gratification, they go little higher on the mental platform, mental speculation. Just like philosophy, poetry, like that. Gross means they are working very hard day and night for sense gratification. Just like hogs and dogs. That is stated in the śāstra. Nāyaṁ deha deho bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Ṛṣabhādeva says that this human form of life is not meant for working so hard like cats and dogs. That is not recommended. Ayam deha. But the material world, people are so enchanted that working day and night they think "I am enjoying." This is called māyā. Actually he is working day and night and he is thinking that "I am happy. I am making progress." This is called māyā. So the world situation is very very downward. Don't think that you are making progress. It is not progress. Śāstra says parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long a human being is not interested in the subject matter of ātma-tattva, what I am, then whatever he is doing, he is becoming defeated. He is not victorious. He is defeated. Parābhavas tāvad abodha-jāto. Abodha-jāto. He is a rascal fool. He does not know what is his interest. He does not know that by nature's law,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

By nature's law we have to transmigrate in so many species of life, from aquatics to plants, trees, then insects, then flies, then birds, then beast, then uncivilized human being. Then we have got this civilized form. Especially those who are born in India. Because in India the varṇāśrama-dharma is here. India, Hindu, Hindu is a foreign name given by the Mohammedans. Actually our real position is followers of the varṇāśrama-dharma. Four varṇas and four āśramas. This is the stepping stone for civilized life, varṇāśrama. Brāhmaṇa, kṣatriya, vaiśya, śūdra; and brahmacārī, gṛhastha, vānaprastha, sannyāsa. This system of social order, I mean to say, spiritual and material, it is so systematically done that one who follows this system, automatically he becomes at the end Kṛṣṇa conscious. That is the highest objective. Unfortunately they do not know it. Na te viduḥ svārtha-gatim hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They are enchanted by the glaring materialistic, material energy of the Supreme Personality of Godhead.

Just like we come from airport to this hotel. This city is very nice. Not only this city. I am traveling all over the world. There are very very nice cities in Europe, America, and other countries also. It is all right. You decorate this city nice, you make your life very comfortable. But if you forget Kṛṣṇa, then you are defeated. Then you are defeated. That is the instruction given by Kṛṣṇa to Arjuna. Yuddhyasva mām anusmara [Bg. 8.7]. Arjuna did not stop his fighting capacity. He was a kṣatriya. And Kṛṣṇa did not encourage him that you should stop fighting. Rather Arjuna was trying to stop fighting. Kṛṣṇa said, "No. You are kṣatriya. You cannot stop fighting." So don't think that by becoming Kṛṣṇa conscious one becomes a vagabond. No. One gentleman talked with me that "Your Vaiṣṇava philosophy has made our country coward." No. You do not know what is Vaiṣṇava. In India there were two great fights. One the fight between Rāma and Rāvaṇa, and the other great fight was between the two, Kurus and the Pāṇḍavas. In both the fighting the hero was Vaiṣṇava. The hero, Hanumānjī, Vajrāṅgajī, who fought on behalf of Lord Rāmacandra, he is a Vaiṣṇava. And Arjuna, who also fought on behalf of Kṛṣṇa, he is a kṣatriya. So they do not know what is Vaiṣṇava philosophy.

Vaiṣṇava philosophy means the Vaiṣṇava is ready to do anything for God's sake. That is Vaiṣṇava. It is approved by God, Kṛṣṇa, then they are ready to do anything. This is Kṛṣṇa consciousness movement. It is not that by Kṛṣṇa consciousness movement everything, our daily routine work will be stopped. No. I am very glad to see that these small children are being trained here in such a far distant place from India. I thank our Bhūrijana Prabhu for this work. But this is the aim for training them in Kṛṣṇa consciousness, brahmacārī. If one becomes very solid in Kṛṣṇa consciousness then his further progress of life. Just like I was quoting the instance of Prahlāda Mahārāja. Prahlāda Mahārāja was a devotee from the very birth, but he was a great king, he was a great ruler. Dhruva Mahārāja, he was also a devotee from the very beginning of his life, but he was a great ruler, a great king. So do not misunderstand that by accepting Kṛṣṇa consciousness everything will be stopped. No. Nothing will be stopped. Simply one has to change the consciousness. That's all. Just like Arjuna did. Arjuna was a fighter in the beginning of Bhagavad-gītā. He remained a fighter after hearing Bhagavad-gītā. He did not change his position as a fighter, as a kṣatriya. But in the beginning he was thinking non-Kṛṣṇa conscious. He was thinking of his personal interest, personal sense gratification. But at the end he decided to satisfy Kṛṣṇa. This is the difference, materialism and spiritualism. If you want to satisfy your senses that is materialism, and if you want to satisfy Kṛṣṇa's senses, that is spiritual. You have to satisfy. Our position is… (end)

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Śrīmad-Bhāgavatam 7.6.1

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Vṛndāvana, December 2, 1975
Prabhupāda: …this table here.
kaumāra ācaret prājño
dharmān bhāgavatān iha

durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Prahlāda Mahārāja, our predecessor guru… There are twelve mahājanas: Brahmā, Svayambhu, Nārada, Śambhu, Kapilo, Kumāra, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyāsakir, vayam. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. It is said in the Vedas that we have to follow the footprints of mahājana. Mahājana means great authorized devotees. And they have been described, twelve. Svayambhūr means Lord Brahmā; Nārada, Nārada Muni the great saint; Śambhu, Lord Śiva… Svayambhūr nāradaḥ śambhuḥ kaumāra [SB 6.3.20]-the four Kumāras, sanat-kumāra ādi. Then Kapila, Kapiladeva, Devahūti's son. There are two Kapilas. So one is imitation; one is real. The real Kapila, He is known therefore Devahūti-putra, "the son of Devahūti." Devahūti was the daughter of Manu, Vaivasvata Manu. So in this way, kapilaḥ kumāro manuḥ. Then Prahlāda Mahārāja. Prahlāda Mahārāja was the son of Hiraṇyakaśipu, the famous demon. So it is not that a demon's son will be demon. That is not. Kṛṣṇa consciousness can be achieved by anyone.

Kṛṣṇa says in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni means to take birth in low class family or demonic family. So pāpa-yonayaḥ. Kṛṣṇa says openly, ye 'pi syuḥ pāpa-yonayaḥ. Anyone, it doesn't matter, even if he is born in a pāpa-yoni Pāpa-yoni means generally less than the śūdras. According to our Vedic system, four classes, varṇāśrama, social and spiritual division, the social division is brāhmaṇa first, then kṣatriya, then vaiśya, then śūdra. This is social division, and there is a spiritual division: brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is compulsory regulation for becoming human being. Without varṇāśrama institution there is no recognition of human being. Without being trained up in the varṇāśrama system there is no question of becoming human being. So actually it is not by birth as human being but by culture. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ.

So Prahlāda Mahārāja is one of the twelve mahājanas. So he is speaking to his class friends. He was only five years old boy and he took the opportunity of preaching bhāgavata-dharma whenever he got some opportunity. So at that time Prahlāda Mahārāja's father, Hiraṇyakaśipu, was a great demon. He would not allow Kṛṣṇa consciousness. So still, Prahlāda Mahārāja, although he was a boy, he used to take opportunity for preaching Kṛṣṇa consciousness among his friends. So in the tiffin hours, when the boys were left free to play, so Prahlāda Mahārāja used to call them, "My dear friends, sit down. Let us talk about Kṛṣṇa consciousness." So he is preaching Kṛṣṇa consciousness. He is saying to his friends, "My dear friends," kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. The friends were very much anxious to play and Prahlāda Mahārāja says, "My dear friends. Don't play. Sit down. Sit down." Why? "A very important subject matter, Kṛṣṇa consciousness, bhāgavata-dharma."

Dharma, there are many dharmas. Especially nowadays there is Hindu dharma, Mussulman dharma or Christian dharma, or Sikh dharma, Arya dharma, this dharma, hundreds and thousands. But in the Śrīmad-Bhāgavatam, in the beginning of Śrīmad-Bhāgavatam, it is declared, dharmo projjhita-kaitavo atra, atra śrīmad-bhāgavate: "In the Śrīmad-Bhāgavatam all rascaldom, cheating type of religion, is kicked out." This is bhāgavata-dharma. Bhāgavata-dharma means bhagavān, bhāgavata-śabda. From bhagavān the word bhāgavata has come. So bhāgavata-dharma means relationship with God, Bhagavān. Therefore you will see in the Bhagavad-gītā, it is Bhagavad-gītā means the dharma or the religious principle preached by the Supreme Personality of Godhead. Therefore Bhagavad-gītā is bhāgavata-dharma. Śrīmad-Bhāgavatam. That is bhāgavata-dharma. So dharma means bhāgavata-dharma. Any other dharma which does not teach anything about God, that is cheating, kaitava.

Dharmārtha-kāma-mokṣa [SB 4.8.41]. Dharmārtha. Dharma, the religious principles, artha means economic development, kāma means sense gratification, and mokṣa means liberation. So above mokṣa there is bhāgavata-dharma. When one has attained actually mokṣa. Mokṣa means mukti, liberation. What is that liberation? Mukti hitvā anyathā rūpaṁ svarūpena vyavasthitiḥ [SB 2.10.6]. This is called mukti. Mukti does not mean that after mukti one is finished; one becomes nirākāra or another two hand grow. Not like that. It is a change of consciousness. That is called mukti. Real mukti means change of consciousness. Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Actually, every living being is part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So when we forget this position-I do not become the servant of Kṛṣṇa but I become the servant of my society, my family, my nation, my dog, my cat-this kind of dharma is not mukti. When one understands ahaṁ brahmāsmi, when one understands properly that "I am not this body. I do not belong to any particular nation, family or relationship," ahaṁ brahmāsmi, this is called brahma-bhūtaḥ. So long we identify with particular society or nation or community, then we are not brahma-bhūtaḥ. This is called upādhi-bhūtaḥ, designation. "I am Hindu." This is designation.

Just like gold. Gold cannot be designation. Gold is gold. Because gold is in the hand of a Hindu, it does not become Hindu gold. Or the gold is in the hand of a Muslim; therefore it is Muslim gold. No. Gold is gold. Similarly, dharma is dharma. There cannot be any Hindu religion or Muslim religion or Christian religion. There is no possibility. As soon as you designate, then it is not dharma. It is cheating. That is rejected in the Śrīmad-Bhāgavatam. Dharmaḥ projjhita-kaitavo atra: [SB 1.1.2] "All cheating type of religious system is rejected." That is required. So that bhāgavata-dharma, Prahlāda Mahārāja says that kaumāra ācaret prājño dharmān bhāgavatan iha [SB 7.6.1]. From the very beginning, kaumāra.

Kaumāra means from five year to fifteenth year, or five year to tenth year, then kiśora, kaiśora. That is division. So anyway, Just like we send our children to a school at the age of five years, every country. In India also that is the system. When a child is five year, four years, some months he is old, his education begins. So Prahlāda Mahārāja says from the very beginning of education the bhāgavata-dharma must be taught. This is kaumāra ācaret prājño, if one is intelligent. If one is ass or cow or animal, he cannot understand. Prājña: "One who has known." One who knows the value of life, he is called prājño. Prakṛṣṭa-rūpena jñā. Jñā means one who has knowledge. So he says, Prahlāda Mahārāja, that kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. There are dharmas according to country, society, but real dharma is bhāgavata-dharma. That is instructed in the Bhagavad-gītā also. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Who is mām? Kṛṣṇa, Bhagavān. You will see in the Bhagavad-gītā, śrī-bhagavān uvāca. So Bhagavān says that "surrender unto Me." Opportunity. Kṛṣṇa comes to give the opportunity. He is canvassing.

Not only in this universe, in every universe He is going. That calculation is there. Out of four hundred crores of years, Kṛṣṇa appears in one universe. In this universe, when He comes, He appears in this land of Vṛndāvana. Therefore Vṛndāvana is so valuable. This is Kṛṣṇa's place. When He comes here. Just like when the governor goes to a city he has got his own resting house, similarly, when Kṛṣṇa comes to teach us dharma… Dharmasya glānir bhava… Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So what is that dharma? This Bhāgavata-dharma. When the rascals forget what is the relationship with Kṛṣṇa, what is the relationship with God, he becomes entangled in this material affair, māyā. He is harassed, harassed in this way, that he has to take birth one after another, beginning from Brahmā down to the small ant. There are so many varieties of life. So according to karma, karmaṇā daiva-netreṇa [SB 3.31.1], by superior arrangement one has to accept a type of body. That we are forgetting. We are thinking that we shall remain free like this. That is not possible. Your every inch of activity is being recorded and at the end of life these things will be taken into account, karmaṇā. And by the superior arrangement you have to accept one type of body. Today you may become a prime minister but your activities will be recorded and tomorrow after your death you may have to accept the body of a dog. That is the law of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

These rascals, they are thinking, "I am free. I can do anything and whatever I like." No. Prakṛteḥ kriyamāṇāni. You have to… Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. As you are infecting the different types of modes of nature, you are making your next life like that. So we should be very careful. Therefore the others accept… Because without this varṇāśrama system of religious principles, we can declare, there is no scientific understanding of the modes of material nature, how we are contacting, how we are becoming infected and where is our next life. But if we… Śāstra-caksusat. If you see through the śāstra, then you can understand.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Everything is there in the Bhagavad-gītā. Unfortunately, we do not take care of it and we make our own interpretation. This rascaldom is going on. And perhaps we are the only society who is proclaiming, "Here is God, Kṛṣṇa. Take it." We are the only society in the whole world. Otherwise they are all misled, all misled. So anyway, others may cooperate or noncooperate, we don't mind. But we cannot change our policy. Our policy is: Kṛṣṇa says, "I am the Supreme;" we must declare throughout the whole world that Kṛṣṇa is the Supreme. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. We shall declare to the whole world that "Kṛṣṇa is the Supreme. There is no more superior anyone than Kṛṣṇa." This is our Kṛṣṇa consciousness movement. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We are preaching this. In this temple we are asking eveyone, "Here is Kṛṣṇa. Always think of Kṛṣṇa. Chant Hare Kṛṣṇa." Then you will have to think, "Hare Kṛṣṇa, Hare Kṛṣṇa," means thinking of Kṛṣṇa. As soon as you hear the name of Kṛṣṇa, man-manā. And who will do that? Mad-bhakta. Unless you become a devotee of Kṛṣṇa, you cannot waste your time, "Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa." That means simply by chanting Hare Kṛṣṇa mantra you become a devotee of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī.

Now, this worship of Kṛṣṇa… The whole day is engaged for Kṛṣṇa's maṅgala-āratika, for Kṛṣṇa's chanting, for Kṛṣṇa's cooking, for Kṛṣṇa's prasādam distribution, so many ways. So our devotees all over the world-there are a 102 centers-they are simply engaged in Kṛṣṇa consciousness. This is our propaganda, always, no other business. We don't do any business but we are spending at least twenty-five lakhs of rupees, twenty-five lakhs of rupees every month, but Kṛṣṇa is supplying. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. If you remain Kṛṣṇa consciousness, fully dependent on Kṛṣṇa, then there will be no scarcity. I started this Kṛṣṇa business with forty rupees. Now we have got forty crores of rupees. Is there any businessman in the whole world within ten years with forty rupees he can increase forty crores? There is no example. And ten thousand men, they are eating prasādam daily. So this is Kṛṣṇa consciousness. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. As soon as you become Kṛṣṇa conscious, you simply depend on Him and work sincerely and then Kṛṣṇa will supply everything. Everything.

So this is practically being manifested. State, example, in the Bombay, now the land is one crore of rupees' worth. And when I purchased this land I had, might be, three or four lakhs. So it was completely speculation because I was confident that "I shall be able to pay. Kṛṣṇa will give me." There was no money. That's a long history. I do not wish to discuss. But I have got now practical experience that you depend on Kṛṣṇa-there will be no scarcity. Whatever you want, it will be fulfilled. Teṣāṁ nityābhiyuktānām. So be always engaged in Kṛṣṇa consciousness. Then everything will be fulfilled, any desire, if you have got.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣaḥ
[SB 2.3.10]

There are three classes of men: akāma… Akāma means devotee. He has no desire. He has no… Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Personally he has no desire. His only desire is how he would glorify Kṛṣṇa. That is the only desire. Akāmaḥ sarva-kāmo. He is akāma. And sarva-kāma means the karmīs. They are desiring, "Bring money, bring money, bring money, bring money." They are called karmīs, sarva-kāma. Their desire is never fulfilled. And akāmaḥ sarva-kāmo vā mokṣa-kāma [SB 2.3.10], the jñānīs. They want to become united, one with the Supreme, mokṣa-kāma. So Caitanya-caritāmṛta, the mokṣa-kāma Tara madhye mokṣa vāñchā. That is very inferior desire. And Śrīdhara Swami, he has commented on the Bhāgavata verse, atra mokṣa-vāñchā api nirasta. A devotee should not desire even for mokṣa. What is mokṣa? Mokṣa is very insignificant thing for a devotee. Bilvamaṅgala Ṭhākura has explained, muktiḥ mukulitāñjali sevate asmān. "Mukti, she is standing on my door and flattering me, 'Sir, what can I do for you?' " This is mukti. So why a devotee shall aspire about mukti? No.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

Just like Nārada Muni. He is going to the hellish planet also for preaching Kṛṣṇa consciousness. So a devotee is not afraid of going anywhere for the service of the Lord. That is devotee. He has no personal desire, simply how to glorify. So this Prahlāda Mahārāja, he is our guru. Out of the twelve mahājanas, he is one of them. So he is advising, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Why so early, kaumāra? Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma: "This human form of life is very, very rarely obtained in the process of evolution, 8,400,000's of different species of life." After that, we have got this durlabhaṁ mānuṣaṁ janma. It should not be wasted, living like cats and dogs. Everyone should be trained up in this bhāgavata-dharma. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. And "Yes, it is important, that's all right. But let me live for hundred years. Then we shall talk about Kṛṣṇa." And Prahlāda Mahārāja said, "No." Adhruvam: "You do not know when you will die. At any moment you can die." Padaṁ padaṁ yad vipadām [SB 10.14.58]. Therefore, before your next death, you realize Kṛṣṇa. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam. But arthadam. Arthadam means even if you live for a few years and if you take the chance of chanting Hare Kṛṣṇa, still, you are benefited. You are still benefited.

So this chanting of Hare Kṛṣṇa is so important that you can think always that "Death is coming. Death is at my door. Let me finish my chanting. Let me finish my chanting." Always you should think like that, that "Death is already coming, so let me chant." So this is called bhāgavata-dharma, and Kṛṣṇa consciousness movement means bhāgavata-dharma. So you read Prahlāda Mahārāja's instruction very nicely and utilize it in your life. Your life will be successful. Thank you very much.

Devotees: Jaya! (end)

760102SB.MAD
Śrīmad-Bhāgavatam 7.6.1

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Madras, January 2, 1976
Prabhupāda:

śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

This is Prahlāda Mahārāja. He is one of the authorities of Kṛṣṇa consciousness. There are twelve authorities mentioned in the śāstras:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

This is the statement of Yamarāja about the authorities of dharma. Dharma means bhāgavata-dharma. I think I have explained last night, dharma means bhāgavata-dharma. Dharmaṁ tu sākṣād bhagavat-praṇītaṁ [SB 6.3.19]. Just like our Mr. Chief Justice gives judgment on the law, so the law cannot be manufactured by any common man or any businessman, no. Law can be manufactured only by the state, by the government. Nobody can manufacture. That will not give us… If in the high-court, if somebody pleads, "Sir, I have got my own law," Mr. Justice will not accept. (laughs) So similarly, dharma you cannot manufacture. Either you are a very big man… Even Chief Justice, he cannot make a law. The law is given by state. Similarly, dharma means bhāgavata-dharma and other so-called dharmas, they are not dharmas. They will not be accepted. Exactly in the same way, law manufactured at your home is not accepted. Therefore dharmaṁ tu sākṣād bhagavat-praṇītaṁ [SB 6.3.19].

And what is bhagavat-praṇītaṁ dharma? That is stated in the Bhagavad-gītā, we know, everyone. He came, Kṛṣṇa came. His mission was dharma-saṁsthāpanārthāya, for establishing the religious principles, or reestablishing. Dharmasya glānir bhavati bhārata. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. So sometimes there is glāni, discrepancies in the matter of discharging the principles of dharma. At that time, Kṛṣṇa comes. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Yuge yuge sambhavāmi. So this dharma, Kṛṣṇa did not come to reorganize the so-called dharmas: Hindu dharma, Muslim dharma, Christian dharma, Buddha's dharma. No. According to Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. The dharma which is a type of cheating process, that kind of dharma is projjhita. Prakṛṣṭa-rūpeṇa ujjhita, means it is thrown away or kicked out. So real dharma is bhāgavata-dharma, real dharma. Therefore Prahlāda Mahārāja said, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Actually dharma means God and our relationship with God and acting according to that relationship so that we may attain the ultimate goal of life. That is dharma, sambandha, abhidheya, prayojana, these three things.

The whole Vedas are divided into three states. Sambandha, what is our connection God. That is called sambandha. And then abhidheya. According to that relationship we have to act. That is called abhidheya. And why do we act? Because we have got the goal of life, to achieve the goal of life. So what is the goal of life? The goal of life is that, to go back to home, back to Godhead. That is goal of life. We are part and parcel of God. God is sanātana and He has His own abode, sanātana. Paras tasmāt tu bhāvo

’nyo ’vyakto ’vyaktāt sanātanaḥ [Bg. 8.20]. There is a place ever-existing. This material world, it will not exist forever. It is bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is manifested at a certain date. Just like your body and my body, it is manifested on a certain date. It will stay for some time. It will grow. It will give some by-product. Then we become old, dwindling, and then finished. This is called ṣaḍ-vikāra. of anything which is material. But there is another nature where there is no ṣaḍ-vikāra. That is eternal. So that is called sanātana-dharma. And the jīvas, we living entities, we are also described as eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. And the Lord is also addressed as sanātana. So our real situation is that we are sanātana, Kṛṣṇa is sanātana, and Kṛṣṇa has His abode, sanātana. When we go back to that sanātana-dhāma and live with the supreme sanātana, Kṛṣṇa… And we are also sanātana. The process by which we can achieve this highest goal of life, that is called sanātana-dharma. We are executing here sanātana-dharma.

So sanātana-dharma and this bhāgavata-dharma, the same thing. Bhāgavata, Bhagavān. From the word Bhagavān, bhāgavata has come. So this bhāgavata-dharma has been described by Śrī Caitanya Mahāprabhu. He says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We are eternal servant of Kṛṣṇa. This is. But at the present moment, with our material connection, instead of becoming the servant of God, or Kṛṣṇa, we have become servants of so many other things, māyā, and therefore we are suffering. We are not satisfied. There cannot be. It cannot fit. Just like you take one screw from the machine. If the screw somehow or other falls down it has no value. But the same screw, when you fit to the machine or the machine is not working for want of one screw, it is in disturbed condition, so you take that same screw and fit it and the machine working and the screw becomes very valuable. So we are part and parcel of god, Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], He says, Kṛṣṇa. So we are now separated. We are fallen down. Another example is just like big fire and the small sparks. The small spark is also fire so long it is with the fire. And if somehow or other the sparks fall down out of the fire, it extinguishes. There is no more fire quality. But if you take it again and put it into the fire, again it becomes spark.

So our position is like that. Somehow or other, we have come to this material world. Although we are a small particle, fragmental parts of the Supreme Lord, but because we are in this material world we have forgotten our relationship with God, and our… Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. We are struggling against the laws of material world, so many other things. Here also we are serving because we are eternally servant. But because we have given up the service of the Supreme Lord, we have been engaged as servant of so many things. But nobody is satisfied, as (the) honorable Justice said, that nobody is satisfied. That’s a fact. It cannot be satisfied. It cannot be satisfied because we are constitutionally servant of God but we have been placed in this material world to serve so many other things which is not fitting. Therefore we are creating plans of service. That is called mental concoction. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. A struggle, it is a struggle.

So we are making different plans but it will not be successful. That much I explained last night, that we are thinking independent and we are planning so many things independently to become happy. It is not possible. That is not possible. That is māyā’s illusory play. Daivī hy eṣā guṇa-mayī mama māyā duratyayā. You cannot surpass. Then what is the ultimate solution? Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If we surrender to Kṛṣṇa, then we revive our original position. That is… Kṛṣṇa consciousness means instead of keeping so many things in consciousness… They are all polluted consciousness. The real… We have got consciousness, that is a fact, but our consciousness is polluted. So we have to purify the consciousness. To purify consciousness means bhakti. Bhakti, the definition given in Nārada-pañcarātra… Rūpa Gosvāmī… Rūpa Gosvāmī says,

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is first-class bhakti that there is no other motive. Anyābhilā… Because here in the material world, under the control of the material nature Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā kartā… [Bg. 3.27]. We are under the full control of the prakṛti, material nature. But because we are foolish, we have forgotten our position, so ahaṅkāra, false ahaṅkāra. This is false ahaṅkāra: ”I am Indian,” ”I am American,” ”I am brāhmaṇa,” ”I am kṣatriya.” This is false ahaṅkāra. Therefore Nārada-pañcarātra says sarvopādhi-vinirmuktaṁ [Cc. Madhya 19.170]. So one has to become free, uncontaminated from all these designations, ”I am Indian,” ”I am American,” I am this,” ”I am that.” ”I am…” Sarvopādhi vinirmuktaṁ tat-paratvena nirmalam. When he is purified, nirmalam, without any designation, that ”I am part and parcel of Kṛṣṇa.” Ahaṁ brahmāsmi.

This is ahaṁ brahmāsmi. Kṛṣṇa is Parabrahman. He is described in the Śrīmad-Bhagavad-gītā. Arjuna… Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam ādyam [Bg. 10.12]. Arjuna recognized and he said, ”You are recognized by all the authorities.” Prahlāda Mahārāja is one of the authorities. I have described the authorities. Brahmā is authority, Lord Śiva is authority, and Kapila is authority, Kumāra, four Kumāras, they are authorities, and Manu is authority. Similarly, Prahlāda Mahārāja is authority. Janaka Mahārāja is authority. The twelve authorities. So Arjuna confirmed that ”You are speaking, Yourself, that You are the Supreme Lord,” mattaḥ parataraṁ nānyat [Bg. 7.7], ”and from discussion of Bhagavad-gītā, I also accept You Parabrahman. And not only that, all the authorities, they also accept you.” Recently, in our time, Rāmānujācārya, Madhvācārya, all the ācāryas, they also accept Kṛṣṇa. Even Śaṅkarācārya, he accepts Kṛṣṇa. Sa bhagavān svayaṁ kṛṣṇaḥ. So Kṛṣṇa is accepted the Supreme Personality of Godhead by all the ācāryas.

So we have to learn from the ācāryas, not any common man or any self-made ācārya. No. That will not do. Just like we… Sometimes in the court we give some judgment from the other court and that is taken very seriously because it is authority. We cannot manufacture judgment. Similarly, ācāryopāsanaṁ, in the Bhagavad-gītā it is recommended. We have to go to the ācāryas. Ācāryavān puruṣo veda: ”One who has accepted ācārya in the disciplic succession, he knows the things.” So all the ācāryas, they accept Kṛṣṇa, the Supreme Personality of Godhead. Nārada, he accepts, Vyāsadeva, he accepts, and Arjuna also accepts, who personally listened to Kṛṣṇa, Bhagavad-gītā. And Lord Brahmā. Yesterday somebody questioned that ”Whether there was the name of Kṛṣṇa before Dvāpara-yuga?” No, there was. In the śāstras there are Kṛṣṇa. In the Vedas, in Atharva Veda and others, Kṛṣṇa name is there. And in the Brahma-saṁhitā-Lord Brahmā, he wrote Brahma-saṁhitā-it is clearly explained there, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], anādir ādiḥ. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1]. And Kṛṣṇa also says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Ahaṁ sarvasya prabhavo [Bg. 10.8]. Sarvasya means including all the devatās, all the living entities, everything. And the Vedānta says, janmādy asya yataḥ [SB 1.1.1]. So Kṛṣṇa is the absolute Supreme Person, īśvaraḥ paramam, from Lord Brahma. He is the distributor of Vedic knowledge, and Kṛṣṇa says also, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. This is ultimate goal.

So the bhāgavata-dharmam, bhagavān, kṛṣṇas tu bhagavān svayam. In the list of the incarnation given in the Śrīmad-Bhāgavatam there is name of Kṛṣṇa also. But at the conclusion, Vyāsadeva says, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He concludes that "All the incarnation mentioned here, they are aṁśa-kalāḥ, part, partly manifestation or part of partly manifestation." Kalāḥ means part of partly(?) manifestation. "But the name which is mentioned here, Kṛṣṇa, He is the Supreme Personality of Godhead." Kṛṣṇas tu bhagavān svayam. [break] Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam. So Kṛṣṇa is the Supreme Personality of Godhead. That is accepted by all the ācāryas. And in the Bhagavad-gītā Arjuna says, asamaurdhva. Asama: "There is no equal to you, asama, and urdhva, nobody is greater than You." That is God. Supreme means who has no equal, neither anyone is greater than. Everyone is under. That is called asama urdhva. This is there. So there cannot be any competitor of God.

God is one. Ekaṁ brahma dvitīyaṁ nāsti. But He expands in different way. That is explained in the Varāha Purāṇa, svāṁśa vibhinnāṁśa. He expands as Viṣṇu-tattva. That is svāṁśa. And he expands as jīva-tattva. That is vibhinnāṁśa. So we are also expansions of God, vibhinnāṁśa, a small fragmental portion. The qualities are there, very, very small quantity. But the whole potency is there in Kṛṣṇa. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So there is one supreme living being, a supreme eternal, and that is Kṛṣṇa. This is… And to cultivate this knowledge is called bhāgavata-dharma. So Prahlāda Mahārāja, he learned this bhāgavata-dharma when he was a baby within the womb of his mother he learned this bhāgavata-dharma. So the devotees-śravaṇaṁ kīrtanaṁ viṣṇoḥ-they are engaged with these nine different phases of bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So they are different devotees who have accepted one of them. Just like śrī-viṣṇu-śravaṇe parīkṣit. Parīkṣit Mahārāja, he simply heard, listened from Śukadeva Gosvāmī the bhāgavata-dharma. He simply heard. He did not do anything else. Simply by hearing. And abhavad vaiyāsakiḥ kīrtane. Vaiyāsaki, the son of Vyāsadeva, Śukadeva Gosvāmī, he simply explained bhāgavata. So both of them got the same goal of life, liberation. And liberation means muktir hitvā anyathā rūpaṁ svarūpeṇa avasthitiḥ. This is called mukti.

In the Śrīmad-Bhāgavatam it is said. Mukti means… Just like a person has fallen sick. He cannot walk. He cannot go to his office or… So many disadvantages. But when he is cured of the sickness or fever, he again comes to his normal life. Similarly, when we come to our normal life, that is called mukti. Mukti does not mean, "Now I have got two hands; I'll get four hands or two heads or five heads," not like that. Simply to come to our normal condition. That is the definition of bhakti also. Real mukti means to be situated in bhakti. That is mukti. Mukti… Simply to understand that "I am Brahman," that is not mukti. That is mukti… That is like convalescent stage. Just like a man has no fever but he is not cured. There may be relapse again. There is possibility of relapse, typhoid fever. So the brahmānubhūti, Brahman realization, ahaṁ brahmāsmi, it is mukti but it is not very secure position. One may fall down again. That is stated in the Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukti-māninaḥ. Vimukti-māninaḥ. They think they are Brahma-līna. They think that they have become mukta. But actually they are not muktas. Ye 'nye 'ravindākṣa vimukta-māninaḥ. He is thinking like that. Why? Aviśuddha-buddhayaḥ [SB 10.2.32]. His intelligence is not yet purified. As soon as it is purified, then it is bhakti.

Therefore Bhagavān says that bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. He is a jñānavān that… Jñānavān means "I am not this body; I am not matter; I am spirit soul." That is jñāna. Jñāna means there must be vairāgya, detestfulness, that "I have nothing to do with this material world." Jñāna-vairāgya. If there is real jñāna, then there will be vairāgya. Because we are suffering on account of an attachment to this material world, so jñāna means that "I have nothing to do with this material world because I am not this material body." Everyone is engaged in this bodily engagement, so-called, so many isms, all the activities of the world, because on account of this bodily conception of life. So when one becomes freed from the bodily conception of life he comes to the understanding of Brahman identification, and that is the beginning of mukti. That is not mukti.

Therefore in the Bhagavad-gītā it is said that brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as one realizes that "I am not this body, so why I should be interested in so-called social life or political life or this life, that life, because they are all due to this bodily conception of life?" So when one understands that "I am not this body, so what business I have got, this bodily conception of activities?" Prasannātmā, "I have no responsibility. I have no more responsibility with this bodily platform," prasannātmā, he gets relieved of so many engagements on account of this body: "I am Indian. I am a Hindu. I am brāhmaṇa. I am chief of this family. I have to take care of the so many persons," and so on, so many responsibilities. And so he feels relieved: "No, I have no responsibility." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. If he does not identify himself with this matter, then if the matter is lost or gained what he has got to do with it? Na śocati na kāṅkṣati. Because you have got material attachment, therefore something material lost we lament and something material we do not possess, we hanker. The two kinds of diseases. So brahma-bhūtaḥ means these things are the symptom: he is joyful, prasannātmā, na śocati na kāṅkṣati, and samaḥ sarveṣu bhūteṣu. Then he can see.

Vidyā-vinaya-sampanne brāhmaṇi gavi hastini, śuni caiva śva-pāke…, paṇḍita… [Bg. 5.18]. He has become paṇḍita. Samaḥ sarveṣu bhūteṣu. When these conditions are fulfilled, mad-bhaktiṁ labhate parām [Bg. 18.54]-then he enters into devotional service. So devotional service is not a sentiment. It is most scientific, just to become freed from the contamination of this material world. That means one who is devotee, he is already mukta, he is liberated. That is also stated in the Bhagavad-gītā, that

māṁ cāvyabhicāriṇi
bhakti-yogena yaḥ sevate

sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So if you want to be brahma-līna, so that is… Actually brahma-līna means to be engaged twenty-four hours in devotional service. That is brahma-līna. There is not a second vacant without Kṛṣṇa's service. Just like Caitanya Mahāprabhu said, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me: "I am seeing everything vacant without Govinda." That is Kṛṣṇa consciousness. He is thinking simply on Kṛṣṇa. And without Kṛṣṇa, everything is zero. So simply to make the material world zero, śūnyavādi… Just like the Buddhist philosophers, they think śūnyavādi. And the Māyāvādī, nirviśeṣa. They are practically the same. The Buddhists say, "There is no God." And the Māyāvādīs say, "There is God, but He has no head, tail, nothing." It is in the indirect way to say there is no God. What is difference? If somebody says, "There is no God," and if somebody says, "There is God, but He has no head, He has no tail, He cannot eat, He cannot sleep," negatively. The same definition in a negative way. Therefore Caitanya Mahāprabhu says that veda na māniyā bauddha haila nāstika. Our standard of philosophy, especially Vaiṣṇava philosophy… Anyone who does not accept the Vedic principle… Because vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If you do not accept the Vedic authority, then how you can understand God, Kṛṣṇa? That is not possible. So anyone who says "There is no God. I don't care for the Vedas," he is calculated as nāstika. So Caitanya Mahāprabhu said…

The Buddhists, they decry the authority of Vedas. He had to do that. There was no way. Jayadeva Gosvāmī offered his prayer to Lord Buddha. Nindasi yajña-vidher ahaha śruti-jātam. Śruti. In the Vedas there is recommendation of yajña, and in some of the yajñas there is recommendation of killing paśu. So Lord Buddha, he preached ahiṁsā paramo dharma, no killing of animals. So these paṇḍitas, they will give evidence that in the Vedas there is description of killing animals. How you can stop it? So therefore he said, "I don't care for your Vedas." Nindasi yajña-vidher ahaha śruti-jātam. Why? Why he did so? Sadaya-hṛdaya-darśita-paśu-ghātam. He was so much compassionate to see unnecessary killing of animals. Sadaya-hṛdaya. Therefore ahiṁsā paramo dharmaḥ. That was his… Although he is the incarnation of God… Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. So the Vaiṣṇava can understand what is Lord Buddha and why he decried the authority of… Because there was no other way. So

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare

So a Vaiṣṇava can understand what kind of part he is playing. So in this way there are different activities going on, and they have been taken as different types of dharma. But real dharma is bhāgavata-dharma. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. That is called bhāgavata-dharma, intimate relationship with the Lord, Bhagavān. Brahmeti bhagavān iti… Brahmeti paramātmā iti bhagavān iti. Tattva-vit. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. There is no difference between Brahman and Paramātmā and Bhagavān. But still, there is difference. This is called acintya-bheda-bhedābheda. There are two kinds of philosophers, bheda and abheda, oneness and different. So these bheda, abheda, combine together. That is Caitanya Mahāprabhu's philosophy, acintya bheda abheda, simultaneously one and different. So other gods, they are also gods. We are also god. You are also god because god means controller. Your Honor, Chief Justice, he is also controlling the whole high-court. I am controlling this institution, you are controlling your family or office or factory. So in that sense everyone is god, controller. But he is not Supreme God, that is not. Supreme God is Kṛṣṇa. We may be īśvara, god, but Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. That is the verdict of Lord Brahmā.

Even Brahmā, he is also worshiping the Supreme God. Tene brahma hṛdā ādi-kavaye muhyanti yatra sūrayaḥ. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. So God is svarāṭ. He is not dependent on any other controller. That is God. We are god, that's all right, but we are controlled even by the material nature, what to speak of other things. So we are not independent. Independent God is Kṛṣṇa. Svarāṭ. He is described as svarāṭ. Svarāṭ means independent. He is not controlled by anyone. That is real God. And we may be god but imitation god or small god. But the great… "God is great." That "great" God is Kṛṣṇa. So Prahlāda Mahārāja says that kaumāra. The boys… He was taking the opportunity of teaching his class friend. He was five years old boy and his father was a great demon, Hiraṇyakaśipu: "Don't talk of God." So in this way he was in a very precarious condition. Still, because he was a Vaiṣṇava he was taking the opportunity of preaching Kṛṣṇa consciousness. Preaching Kṛṣṇa consciousness. So he was asking…

The boys were very eager to play and he said, "No, no, no, my dear friends, don't play. Let us discuss something about bhāgavata-dharma." Therefore he says that kaumāra ācaret prājñaḥ: "Don't think that in the old age we shall discuss about Kṛṣṇa consciousness. Immediately, in this age," kaumāra a…, "if you are really intelligent." Why? Is there any guarantee that you become old man? You can die at any moment. So take this opportunity. Until the next death comes you take this opportunity in the matter of Kṛṣṇa consciousness. That is Prahlāda Mahārāja's instruction. There is no guarantee. Why you are thinking that way, that now you are five years old; you will live for five hundred years? No. There is no guarantee. At any moment you can die.

Durlabhaṁ mānuṣaṁ janma. This body, human form of body, is obtained after many, many millions of years through evolutionary process. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, 8,400,000 species of life we had to come through. Then we have got this body, human form of life, and civilized. Civilized, according to our Vedic conception, a civilized means ārya, ārya. When Arjuna was declining to fight, Kṛṣṇa condemned him, anārya-juṣṭam: "You are just like…, speaking like an anārya, not an ārya. It is your duty. You must do it." Anārya-juṣṭam akīrtiṁ karam arjuna. "You'll be defied by others. Don't do it." So an ārya… Aryan means who accepts this varṇāśrama-dharma, four varṇas, four āśrama. Varnāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate [Cc. Madhya 8.58].

The real aim is to go back to home, back to Godhead, Viṣṇu. So this is the process. If we execute this varṇāśrama-dharma rightly, then we gradually make progress towards spiritual realization. It is so arranged in that way, brāhmaṇa, kṣatriya, vaiśya, śūdra, not by birth but by qualification. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. If these qualifications are found anywhere else, you should accept that. Even…

That is explained by Nārada, that yasya hi yal-lakṣaṇaṁ proktaṁ varṇabhivyañjakam. Just like in the court, there is no such race or caste as lawyers. Anyone who knows law, he is accepted a lawyer. Similarly, the quality of brāhmaṇa is stated in the Bhagavad-gītā, śamo dama titikṣa satyaṁ śaucam ārjavam, jñānaṁ-vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So you can train anyone. Just like you can train anyone as lawyer, you can train anyone as an engineer or medical practitioner, similarly, you can train anyone as brāhmaṇa. That is wanted. That is wanted. So our Kṛṣṇa consciousness movement is like that. We are trying to train some men as real brāhmaṇa because brāhmaṇa is the head, is the brain of the society. If the society has no brain, it is in chaotic condition. Brahma-jānāti iti brāhmaṇaḥ. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. So some section of the people must know what is Brahman, what is God, and they should preach all over the world. That is the greatest necessity at the present moment. So our Kṛṣṇa consciousness movement is trying to do that although we are captivating or attracting some younger section, especially in Western countries. But Prahlāda Mahārāja recommends that kaumāra ācaret prājño dharmān bhāgavatān [SB 7.6.1]. Training should start immediately from the childhood.

So we are opening one Gurukula in Vṛndāvana to train brahmacārī. First of all brahmacārī. The society, the students should be brahmacārī. Brahmacārī gurukule vasan dānto guror hitam. Everything is there. Now we have to introduce these things. Otherwise the human society is already fallen, and it will fall down more and more, and it will be hellish condition, and so only hope is this Kṛṣṇa consciousness. So I request you all to take this movement very seriously and try to help us. Thank you very much. Hare Kṛṣṇa. (applause) [break] Any question?

Acyutānanda: Kindly remain seated. Kindly remain seated. We will have some moments for questions and answers which will be followed by our cinema. [break]

Prabhupāda: So far our philosophy is concerned, we want to be free from sinful activities because in the Bhagavad-gītā it is said,

yeṣām anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

We are trying our best to become a perfect devotee of Kṛṣṇa. So to become a perfect devotee means he must be sinless. If one is sinful he cannot become perfect devotee. So according to śāstra, this animal-killing is sinful. Striya-sūnā-pāna-dyūtā yatra pāpaś catur-vidhā [SB 1.17.38]. These four kinds of sinful activities, namely illicit sex, striya… That is also… In our Vedic culture this is common morality. Cāṇakya Paṇḍita even says that mātṛvat para-dāreṣu. Anyone, any other woman, the wife of other gentleman, she should be considered as mother. This is civilization. So what to speak of illicit sex? But people are degrading. That is another thing. But this is our standard of civilization. Even a great politician, he says who is paṇḍita? Who is learned?

mātṛvat para-dāresu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

He doesn't say one has to take degrees. By behavior one should be understood. So these four principles, namely illicit sex, animal killing, and intoxication… Yes. So these are sinful activities and our position is how to become sinless. Therefore we do not recommend animal killing. That is not possible.

Acyutānanda: Another question. (break-repeating question) This is a world of śakti or energy. There is a worldwide rise in prices of energy resources, like oil, coal, gas, and electricity. This means that there is a depletion of these energy resources. Naturally, there will be worldwide destruction of mankind and other living beings and materials in the near future. What are your views?

Prabhupāda: So yes, these material things, they are energies. That is described in the Bhagavad-gītā. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. The petrol is also another form of Kṛṣṇa's energy. Parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Any energy. There are many millions of energies. Na tasya kāryaṁ kāraṇaṁ ca vidyate. Kṛṣṇa has nothing to do because everything is being done by His energy. Although He is the ultimate source of everything, but He is doing everything by His energy. Parasya śaktir vividhaiva śrūyate svabhāvikī jñāna-bala-kriyā ca. And it appears that it is being automatically done. Not. It is not automatically done. It is done by Kṛṣṇa's energy. So this material energy is also Kṛṣṇa's energy. It is not a different energy. Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ. Now, this petrol is liquid thing, so āpa. It is a kind of liquid thing, āpa, so it is Kṛṣṇa's energies. So our Vaiṣṇava philosophy is that Kṛṣṇa's energies should be utilized for Kṛṣṇa. This is Kṛṣṇa consciousness. So everything can be utilized for service of Kṛṣṇa. So when you use this petrol for Kṛṣṇa's, spreading Kṛṣṇa consciousness, if we can use one thousand or one hundred thousand motor cars using petrol for spreading Kṛṣṇa consciousness, that is the proper utilization of petrol. (applause)

Acyutānanda: (repeating lady's question) Kṛṣṇa says to perform your sva-dharma, so how does one know what is his sva-dharma? Am I correct?

Prabhupāda: That is sva-dharma. When Kṛṣṇa says, "You surrender unto Me," that is your sva-dharma. Because you are part and parcel of Kṛṣṇa, your business is to serve Kṛṣṇa. Just like this finger is part and parcel of my body, so I say, "Finger, please come here." He immediately comes. This is the normal condition of the finger. Similarly, if you are really healthy, in normal condition, then you must be ready to serve Kṛṣṇa. That is your sva-dharma. If the finger cannot come immediately on my order on my head, that means it is not in normal condition; it is in diseased condition. (applause) Similarly, when you cannot serve Kṛṣṇa, that is your diseased condition. (laughter-applause)

Indian man: …many incarnations including Kṛṣṇa. So Kṛṣṇa gave Bhagavad-gītā. That doesn't means that the author has not given all the gods, whether including Kṛṣṇa… [break]

Acyutānanda: …nations, so…

Prabhupāda: So that I have already explained, that incarnation-whose incarnation? The question will be: whose incarnation?

Indian man: God. God.

Prabhupāda: God's. So that God is Kṛṣṇa. You do not know that. Now learn it.

Guest: Is not Rāma a God?

Prabhupāda: Yes. Incarnation means somebody's incarnation. So who is that somebody? That is Kṛṣṇa. That's all. If you do not know it, you understand now.

Acyutānanda: One more question, last question. Is it necessary that a person should pass through the three āśramas, brahmacārī, gṛhastha, vānaprastha, before coming to sannyāsa?

Prabhupāda: That is the normal rules and regulation, that especially brāhmaṇa, he must go through the four āśramas, first of all become brahmacārī, then gṛhastha, then vānaprastha, then take sannyāsa. This is for the brāhmaṇas. And for the kṣatriyas, brahmacārī, gṛhastha, and vānaprastha. And for the vaiśyas, brahmacārī, gṛhastha. And for the śūdras, only gṛhastha. This is the process. This is normal process. But either one is brāhmaṇa or kṣatriya or vai\ zya and śūdra, if he takes to Kṛṣṇa consciousness he becomes above these rules and regulations. (applause) Yes.

māṁ cāvyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So this Kṛṣṇa consciousness movement is that it is giving immediate lift to everyone to come to the transcendental platform, brahma-bhūyāya kalpate. But general state is varṇāśrama-dharma. Therefore Caitanya Mahāprabhu, when he was discussing with Rāmānanda Rāya, he first of all said, "What is the aim of life?" Caitanya Mahāprabhu (was) asking. So Rāmaṇanda Raya replied that "First of all to begin this varṇāśrama dharma." So Caitanya Mahāprabhu said, eho bāhya, āge kaha āra: "Yes, this is all right. But this is external. If you know something better, please tell me." So in this way, step by step, Caitanya Mahāprabhu… This varṇa, āśrama, dharma, karma-tyāga, karma-sannyāsa, and karma-miśra-bhakti, jñāna-miśra-bhakti-everything was described by Rāmānanda Rāya, and Caitanya Mahāprabhu not rejected. He said, "It is all right, but if you know something better…" Then at last, when Rāmānanda said… (aside:) Stop it. When Rāmaṇanda said that, quoting one verse from Śrīmad-Bhagavatam, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ, that it doesn't matter what you are. You remain in your post. Sthāne sthitāḥ śruti-gatām. Through the oral reception if you hear about Kṛṣṇa, then you become perfect. That is the statement.

So this is required at the present moment, that you remain whatever you are, either brāhmaṇa, kṣatriya, vaiśya, śūdra, Englishman, Indian. It doesn't matter. You try to understand Kṛṣṇa. That's all. If you do that, then everything will be perfect. And that can be very easily done by chanting Hare Kṛṣṇa mantra. Therefore Caitanya Mahāprabhu has given this mantra-it is from śāstra-harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva [Cc. Ādi 17.21]. In this age, in Kali-yuga, it is very difficult to bring back the fallen population again to the standard of brāhmaṇa, kṣatriya, vaiśya. It is practically lost now. The best thing is that all of them combine together, brāhmaṇa, kṣatriya, vaiśya, śūdra, or even less than śūdra, kirāta-hūṇāndhra-pulinda-pulkaśā [SB 2.4.18]. Take to this process of chanting and hearing of the Lord's name. Everything will be all right. [break] …entities, we have no such distinction. It is confirmed by Caitanya Mahāprabhu when he was discussing with Rāmānanda Rāya. He was a governor of this Madras province under the regime of Mahārāja Pratāparudra of Orissa. And he was politician but he was a very learned scholar in Kṛṣṇa science. Therefore Caitanya Mahāprabhu was talking with him. So because he was a śūdra by birth and Caitanya Mahāprabhu was not only very exalted position, brāhmaṇa and sannyāsī… So Caitanya Mahāprabhu was questioning and he was answering, so he felt little hesitation, that "Sir, You are so exalted. I am a gṛhastha and a politican, and how can I…" Immediately Caitanya Mahāprabhu encouraged him, "No, no, no, don't hesitate."

kibā śūdra kibā vipra nyāsī kene naya
ye kṛṣṇa-tattva-vettā sei 'guru' haya

He said, "Don't hesitate. It doesn't matter whether he is a gṛhastha or sannyāsī or brāhmaṇa or śūdra. If he knows Kṛṣṇa, he is guru." He is guru. That is wanted. We are teaching that Kṛṣṇa consciousness. If one man becomes Kṛṣṇa conscious or knows… And Kṛṣṇa also says, janma karma ca me divyaṁ yo jānāti.. [Bg. 4.9].. [break] "Anyone who knows…" (end)

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Śrīmad-Bhāgavatam 7.6.1 Excerpt

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Toronto, June 17, 1976

Prabhupāda: (first part of lecture missing) …the mother of Prahlāda Mahārāja (indistinct) of her residence in Nārada Muni's āśrama. So he instructed her. And later on, as women usually forget, she could not utilize the instruction of Nārada Muni, but the child was within the womb of his mother, he heard it from Nārada Muni and became a great devotee. This is the history of Prahlāda Mahārāja's birth. There are many other things. If you read this Seventh Canto, Śrīmad-Bhāgavatam… So anyway, somehow or other, he became a great devotee of the Lord. But he was born in a family of atheists. His father, Hiraṇyakaśipu, was atheist number one, but the child was a devotee. Such thing happens. The father is devotee and the child is a demon. And sometimes the father is a demon but the child is a devotee. Everyone comes with his own karma. It doesn't mean that because the father is atheist, therefore the child has to become an atheist. Or the father is a devotee, therefore the child has to become a devotee, no. Everyone is responsible for his past deeds. So Prahlāda Mahārāja was a devotee, but his father did not like that the child should be trained up as a devotee. That was the misunderstanding between the father and the son and the whole history of Prahlāda Mahārāja's life is a description of misunderstanding between the father and the son. The father did not like that the son should be a devotee, but Prahlāda Mahārāja would not give up his devotional service.

So that city was full of nondevotee class of men, asuras. There are two classes of men everywhere. Asura and sura. Devatā and asura. In Sanskrit language, those who are devotees, they are called devatā, demigod or godly persons. And those who are nondevotees, they are called demons or asura. These two classes of men are always there in this material world. Mostly they are demonic, atheist, and few of them are devatā. But there are two classes. In the śāstra it is said: dvau bhūta-sargau loke 'smin daiva āsura eva ca [Bg. 16.6]. There are two classes of men-godly and atheist. Viṣṇu bhakta bhaved daiva āsuras tad viparyaya. Those who are devotees of the Supreme Personality of Godhead, all-pervading God, they are called devatā or demigod, and those who are nondevotee, viparyaya, just the opposite number… Viparyaya means the opposite number, nondevotee. They are called asuras.

So Prahlāda Mahārāja, because he was devotee, although he was five years only old, he was taking opportunity of preaching Kṛṣṇa consciousness or God consciousness even during his tiffin hour in the school. So this talking of Prahlāda Mahārāja happened when the teachers in tiffin hour went away. The teachers did not like because Prahlāda Mahārāja's father's strict order was that "This boy is inclined to become a devotee. Please take action that he may not become a devotee." So teachers were afraid. His father was a very powerful king. So teachers also did not allow to talk anything about God. But still, he took the opportunity. When the teachers are gone out of the class and the students are free, he would stand up on his bench and speak about God. So he's speaking; "My dear friends, kaumāra ācaret prājñaḥ." The other boys, they said: "Prahlāda, let us come and play. Why you are talking of God now? When we shall become old, you can talk of God." So Prahlāda Mahārāja said "No, we should learn about God kaumāra." Kaumāra means from five years to ten years. Somebody says up to fifteen years. Anyway, kaumāra ācaret prājñaḥ. Prājñaḥ, if one is intelligent enough, then he should learn about God from the very beginning of life.

Actually, teaching begins, according to our Vedic system, everywhere, teaching begins at the age of four or five years. Either you teach about material things or spiritual, teaching must begin at the age of four and five. So Prahlāda Mahārāja said that "My dear friends, it is not that we have to wait up to our old age because there is no guarantee of life. Where is the guarantee that we shall become old? We may die tomorrow or today. There is no guarantee. Therefore immediately we shall begin how to learn bhāgavata-dharma." Kaumāra ācaret prājño dharmān [SB 7.6.1]. Dharmān means religion. And specially, he has specifically, Prahlāda Mahārāja says dharmān bhāgavatān. Dharma, religious, religion means bhāgavata-dharma. The other dharma cannot be dharma. Therefore you'll find in Bhagavad-gītā Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mam, Kṛṣṇa is bhagavān. If you follow the instruction of Bhagavān, Kṛṣṇa, that is bhāgavata-dharma.

There may be other dharma, just like deśa-dharma or samāj-dharma. There are many other dharmas. Brahma-dharma, this dharma, that… But that is not dharma. Real dharma means bhāgavata-dharma. That is real dharma. Otherwise, why Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja? Mām ekam. He is bhagavān. You'll find in the Bhagavad-gītā, it is said, bhagavān uvāca. Whenever you find the instruction, bhagavān uvāca. Bhagavān, bhāgavata-śabda. The original word is bhagavat. So from bhagavat, this sound bhagavān also comes. And from bhagavat, bhāgavatam. The same root is bhāgavata-śabda. So Kṛṣṇa says, Kṛṣṇa, in the Bhagavad-gītā He says that, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. "When there is discrepancies in the matter of understanding religious system, at that time I incarnate, I come." Yadā yadā hi dharmasya glānir. Now this dharma, one can say there are so many dharmas, in the different dharmas. But dharma cannot be different. Dharma, religious system cannot be different. If it is… Dharma means from the Bhagavān.

Just like law. Law means it is given by the government. You cannot manufacture law. Law means government law. Not that privately you have manufactured some law; that will be accepted as law. No, that is not law. Similarly, dharma means which is given by God. That is dharma or religious system. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. In the Vedic injunction you'll find, dharma means the law which is given by God. So you must know what is God and what order He is giving. That is dharma. Otherwise, it is not dharma. Therefore in the Śrīmad-Bhāgavatam it is said dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. "In this Śrīmad-Bhāgavatam kaitava-dharma…" Kaitava means cheating. "…a cheating type of religious system is completely kicked out in this Śrīmad-Bhāgavatam." Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām [SB 1.1.2]. It is for the best person. Unless one is the best person, he cannot take up this dharma, bhāgavata-dharma. This very word is there. For whom the bhāgavata-dharma is meant for? In the beginning, so that others may not be misled that "Dharma means whatever I accept, that is dharma."… They are preaching now in India, yata mat tata path. "Whatever you accept, that is dharma." No. Dharma means bhāgavata-dharma. Whatever Bhagavān says or God says, that is dharma.

And God is one. There cannot be different Gods. If God has got competitors, then He is not God. There cannot be Hindu God, Muslim God, Christian God, or other conception of God. God is one. God cannot be Hindu, Muslim, Christian. So… And His order is also one. That is the instruction in the Bhagavad-gītā. Kṛṣṇa says, God says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Real dharma is to surrender unto God. And surrender and to follow His instruction and become a lover of God. Then it is dharma. It is perfectly clear. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. In another place it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religion. What is that? By which one can learn how to love God. This is the definition. How to love God. We have learned to love so many things, but when we love God, that is real religion. And that is first-class religion. It does not matter whether you are Hindu, Muslim, Christian or this or that. There are so many dharmas. But the thing is whether you have learned how to love God. Then it is perfect.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yenātmā samprasīdati
[SB 1.2.6]

That love of God should be without any motive. Motive means generally we go to temple, church, with a motive. "God, give us our daily bread." Or somebody goes to temple, comes here, "Kṛṣṇa, I am in need of this thing. Kindly give me." This is also good because he has come to God. That is confirmed in this Bhagavad-gītā:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
[Bg. 7.16]

If one is in need of some money or need of some material necessities, and if he begs or if he prays to God, "Please give me," he's also considered as pious. But real religious system is to understand that God is great, I am His servant, I am supported by Him, it is my duty to serve Him. This is religion. This is called bhāgavata-dharma, to understand this philosophy, that God is the supreme master and I am His eternal servant. My duty is to serve God. That's all. This is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. And God comes to demand this, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is real religion. We have manufactured so many religious systems, but God says that this is religion. Otherwise, why He would say sarva-dharmān parityajya, "Give up all other types of religion." So bhāgavata-dharma means to accept the Supreme Lord, God, as the great, and we are all His servants. Our duty is to carry out the orders of God.

So here is the order of God: sarva-dharmān parityajya… So where Bhagavad-gītā ends, the Śrīmad-Bhāgavatam begins there, from that point. So here is another instance. Prahlāda Mahārāja, he is teaching that: kaumāra ācaret prajño dharmān bhāgavatān iha [SB 7.6.1]. Iha, in this life, our only duty is to understand the bhāgavata-dharma, how to serve God. That is the only business. There is no other business. That is the only business of human life. In another place, it is stated tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18]. Prahlāda Mahārāja also says here that durlabhaṁ mānuṣaṁ janma. "My dear friends, you have got this human form of body after many millions of years." Durlabha, very rarely. That is nature's law. We are in the cycle of birth and death. Tyaktvā dehaṁ punar janma [Bg. 4.9]. Tathā dehāntara-prāptir. After death we shall get another body, but we do not know what kind of body we are going to get. There are 8,400,000 different types of body and the life begins from the grass, from the ground. We have seen so many grass. And gradually the grass is eaten by some animals or insects, and then there is semina. Then the same semina becomes insect. From insect to bird, bird to beast, from beast to animals. It takes millions and millions of years to come to the form of human being. This is evolution. They do not know it. But that is the process. Therefore Prahlāda Mahārāja says durlabhaṁ mānuṣaṁ janma. You must understand that this human form of body you have got after many millions of years. Don't waste it like animals. If we utilize this human form of body just like cats and dogs, what is the difference between my life and dog's life? Therefore he says: durlabhaṁ mānuṣaṁ tad apy adhruvam arthadam.

So anyone can say "This material body is there, even to the dogs and the cats, and what is the difference? Let us enjoy." No. Arthadam, in this life, in this human form of life, you can fulfill your mission. Arthadam. You can understand what is the value of life. So don't waste it. Begin bhāgavata-dharma immediately. And what is that bhāgavata-dharma?

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sākhyam ātma-nivedanam
[SB 7.5.23]

Bhāgavata-dharma means beginning is hearing. That's all. Śravaṇam. You simply hear about God. You haven't got to do anything. God has given you the ear. You simply hear about God. That is the beginning of bhāgavata-dharma. It doesn't require that you have to pass M.A., Ph.D. examination, then you'll understand God. No. Very simple thing. What God says, Kṛṣṇa says in the Bhagavad-gītā, man-manā bhava mad-bhakto [Bg. 18.65], you hear it from Bhagavad-gītā. God says, Kṛṣṇa says that "You simply think of Me." Is it a very difficult task? Here is God, Kṛṣṇa. Either you say the image of God… We take God as He is. It is not image of God, but God Himself. He has come here in the form which you can see. God is everywhere, but unfortunately we haven't got eyes to see Him.

God is everywhere. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. God is everywhere. Even within the atoms. But we have no eyes. The part of God, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. The little portion of God is there in you and me. The living force. But we cannot see that. So we haven't got eyes to see God. We cannot eyes to see my father, mother. We are seeing the body. When the father dies, we cry, "My father has gone." Where your father has gone? Here he's lying. But he has not seen ever who is his father. Therefore our present eyes are not fit to see spiritual thing. We are fit to see stone, wood, like that. Therefore Kṛṣṇa, out of His great kindness, He has appeared before you. You are thinking it is stone. It is not stone. Kṛṣṇa. But because you cannot see except stone, He appears like stone. This is called Deity worship. Kṛṣṇa is so kind that because you cannot see anything except stone and wood or something material…

The material is also Kṛṣṇa. Kṛṣṇa is everything. God is everything. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. What is this material world? Kṛṣṇa says, "This bhūmi, this land, āpaḥ, the water, the ocean, that is My energy." There is no difference between the energy and the energetic. Just like the sunshine is the energy of the sun. The sunshine is also heat and light, and the sun is also heat and light. Similarly, this bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, these material things are the energy of Kṛṣṇa; therefore these energies are also Kṛṣṇa. So if we study about bhakti-mārga, about Bhagavad-gītā, Śrīmad-Bhāgavatam, then we shall gradually understand. Therefore Prahlāda Mahārāja says that "Begin to understand bhāgavata-dharma, what is God, what He is like, what is His relationship with Me."

Why you should understand God from the beginning of life? That is explained here: because the human life is meant for understanding God. The cats and dogs, they cannot understand God, but although He has got this material body like us, the cats and dogs body and my body, if we make analysis, there is some blood, there is some muscle, there is some bone, there is some urine and stool. You'll find in the dog's body and in my body. Although these material things I am not. I am different from this muscle or blood or air, whatever it is composition. I am different. That also we can analyze what is this body. This body, first of all, you analyze when there is no breathing, the life is lost. Do you think that breathing is life? No. Analyze it. What is breathing? It is a air only, little air. Do you mean to say when this breathing is stopped you can inject some air by some machine and life will come? No, that will not come. Therefore air is not life. Neither the blood is life, neither the bone is life, neither the muscle is life. Life is different from all these things. That you have to learn. That is called bhāgavata-dharma.

So, in this way… This Kṛṣṇa consciousness movement, don't think that it is a sectarian religious system, no. It is a science, bhāgavata-dharma, the science of Kṛṣṇa. Try to understand the science of Kṛṣṇa. We have got so many books to educate people about this science. Not that simply we are talking sentimentally. It is… Everything is scientific reason, philosophy. But the simple method is so easy to perform that anyone can understand very easily. What is that? Sarva-dharmān parityajya… [Bg. 18.66]. What Kṛṣṇa says, you accept. Then you will understand what is bhāgavata-dharma, what is God, what you are, what is this world, what is the relationship, why you should become a devotee of God. Everything is explained in the Bhagavad-gītā as it is. Try to understand this bhāgavata-dharma and be happy in your life. (end)

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Śrīmad-Bhāgavatam 7.6.1-2

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Stockholm, September 6, 1973
Prabhupāda:
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]
yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt
[SB 7.6.2]

I am reciting some verses from Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the essence of Vedic literature. It is said nigama-kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Just like a big tree. What is the essential thing in the big tree? That is the fruit. Suppose a mango tree. Big mango tree. But what we want from the mango tree? The mango. And if the mango is ripened, still, it is very nice. So it is compared, nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. Nigama means Vedic literature. Veda, Veda means knowledge. Vetti veda vidoḥ vinte vid vicaraṇe. So vid-dhātu, those who are Sanskrit scholars here, they'll understand. Vid means to know, knowledge. So Vedic literature means to receive knowledge, authoritative knowledge. Not false knowledge. False knowledge, there is difference between false knowledge and authoritative knowledge. So far we are concerned at the present moment, whatever knowledge we are giving or accepting, they are more or less false knowledge. Not authoritative knowledge.

Just like we are studying the outer space, so many scientists are studying. But still they cannot give any perfect information of all the planets. Although we see, actually, we are seeing daily. Take for example the sun planet. We see every morning the sun is there. But actually we do not know what is the sun planet. There are, may be so many theories, but actually, we do not know what is the sun planet. But we can understand from the Vedic literature. The sun planet is as good as this planet. There are also cities, towns, houses, and population, and it is very big. This information we get from the Vedic knowledge. Just like in the Bhagavad-gītā it is said, Kṛṣṇa says that, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. "This knowledge of Bhagavad-gītā, I spoke first to the sun-god. His name is Vivasvān." Vivasvān manave prāha. "And that Vivasvān explained this knowledge to his son Manu." Manur ikṣvākave 'bravīt. "And Manu also explained the same knowledge to his son, Mahārāja Ikṣvāku, King Ikṣvāku." He's the forefather of the kṣatriya dynasty in which Lord Rāmacandra appeared. So we get this knowledge from the Vedas, perfectly.

There are so many things, just like the forms of life, how many form of life are there. That is stated in the Vedic knowledge. 8,400.000 species. Jalajā nava-lakṣāni. In the water, there are 900,000 forms of life. It does not say one million or eleven hundred or, no, exactly. Nine hundred. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. Sthāvarā means the living entities which cannot move. Just like the trees, plants, they are also living entities, but they cannot move. They are called sthāvarā. Two millions. Now where is the botanist who can give exact information how many plants and trees are there? But you get fully, full information. Sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. This is the evolutionary process, from aquatics to the plant life, then insect life, kṛmayo. Rudra-saṅkhyakāḥ. Rudra-saṅkhyakāḥ means eleven hundred thousand. Pakṣiṇāṁ daśa-lakṣaṇam. The birds, after insects, the next evolution is to the bird species. So there are one million different species of birds. Pakśiṇāṁ daśa-lakṣaṇam. Paśavaḥ triṁśal-lakṣāni. Then beast, four-legged beast, animals. There are three millions. And mānuṣāḥ catur-lakṣāṇi. And then we come to the form of the human being; there are also four hundred thousand species. In this way, altogether there are 8,400,000 species, forms of life.

Now modern botanists and medical men and there are so many people, they are scholars, interested to understand, biologists. But here we get the correct information from the Vedas. Similarly, not only of this information, all departmental knowledge, namely this science, geography, philosophy, religion, sociology, politics, whatever you want, you can learn from the Vedic information. There is perfect information. So it is compared with a tree. So that tree, and the ripened fruit is this Śrīmad-Bhāgavatam. Nigama kalpa-taror galitaṁ phalam idam [SB 1.1.3]. Galitaṁ phalam idam. A fruit, if you take from the tree, if it is not ripened, you can keep in a store and it gets by temperature... That ripened fruit and the fruit actually ripened in the tree, there is difference in taste. So this Śrīmad-Bhāgavatam is compared as the ripened fruit. Nigama-kalpa taror galitaṁ phalam [SB 1.1.3]. So we have translated this Śrīmad-Bhāgavatam. This is one part, here, you can see. In sixty parts. In the Bhāgavatam there are eighteen thousand verses and we are trying to place before you in English translation, and gradually, in other language also. It is being translated in German language, in French language and Spanish. Gradually. Some of our books are being published by Macmillan company, and they are being distributed. What is the name of that?

Haṁsadūta: (indistinct)

Prabhupāda: So we are selling our books very nicely, and our whole institution is practically financed by this selling of books. Even in Indian parliament, we are supposed to be very, very rich community. So, in India there are persons who are very suspicious of this Hare Kṛṣṇa movement, and they are surprised how we are maintaining more than one hundred branches all over the world. "Where you get financial help?" So, they think that America has got a, what is, CID department?

Devotees: CIA.

Prabhupāda: CIA Department. So they are financing us, America. Just see the foolishness. The CIA department has taken this saṅkīrtana movement. But these rascals are thinking like that; that it is a branch of the CIA Movement. So, being suspicious, some of the rascals raised the question in Parliament in India, that ”This community are fabulously rich. So it is understood that they belong to the CIA Department of America. Is it a fact?” It was raised in the Parliament and the question was put before the home member. ”So if they are CIA Department, they are pushing on this Hare Kṛṣṇa movement under the garb, then what is government’s information? This is first question. If not, where they are getting so much money spending?” In this way two, three questions were raised. Fortunately the home member was aware of our movement and he replied that ”They do not belong to the CIA Department. We do not have any such information and there is no need of any action. And so far their finance is concerned, we understand that they are selling their literatures and public contribution.” That is the fact, actually. We are selling our books about, three, more, not less than three thousand dollars daily, and that is giving us our financial help. We have no other means of income. Although we have got expenditure not less than one hundred thousands of dollars per month throughout the whole world.

So anyway, it is our attempt to give you the ripened fruit of Vedic knowledge. This is our attempt. This Kṛṣṇa consciousness movement is just distributing the ripened fruit of Vedic knowledge. So Vedic knowledge, the ultimate goal of Vedic knowledge is to know God. Not only Vedic, any scripture, any book of knowledge. So the ultimate goal of knowledge is to know God. If you do not… Because this human form of life is meant for that purpose. That is explained here by Prahlāda Mahārāja: kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. This Prahlāda Mahārāja, he was a small boy, five years old. Somehow or other, he was enlightened in Kṛṣṇa consciousness, and at the age of five years old, he was going to school and he was trying to preach this Kṛṣṇa consciousness movement in the school. I’m especially reading these verses because it is university, a school for teaching to the students. So Prahlāda Mahārāja says that this teaching of this learning of Kṛṣṇa consciousness, should begin from very childhood. Kaumāram. Kaumāra means the age between ten years and fifteen years. That is called kaumāra. Kaumāra ācaret prājño. Prājño means one who is intelligent. So from just one child is ten years old, from the age of ten years up to fifteen years, this period must be used especially for understanding Bhāgavata-dharma, for understanding what is God. That is Bhāgavata-dharma.

Dharma means it is translated into English as ”religion.” And religion means a kind of faith. But so far the Sanskrit word dharma is there, it does not mean a kind of faith. It is a fact. It is a fact. Faith, you can believe for some time and again you can reject. That is faith. But what is fact, that cannot be changed. Just like water, water is liquid. That is a fact. It is not a kind of faith, it is a fact. You cannot make water solid. As soon as you talk of water, you have got immediate knowledge that it is a liquid thing. Similarly, if you take stone, the quality of stone, it is hard, it is not liquid. If somebody says, ”I have brought some liquid stone.” Is it possible? No, what is this nonsense. So dharma means that quality which cannot be changed. As soon as you take water, it must be liquid. If… You can say that water sometimes becomes ice, very hard. But that is not the unnatural, uh, natural state. Ice is there, but it is trying to come to the natural state to become again liquid. Again liquid. Because liquidity is the natural stage of water. It cannot be changed. Similarly dharma means, the exact word, Sanskrit, those who are Sanskrit scholars here, they will understand. Dharma means you cannot change. That is not possible. In any circumstances, you cannot change.

So here it is said, kaumāram ācaret prājño dharmān. Dharmān bhāgavata. So dharma, which is generally translated into English, that is one for everyone. It is not that we are Hindus, somebody else Christians, somebody else Buddhists, ”we have got different faith,” ”we have got different faith.” What is depending on faith, that is not dharma, that is not religion. The quality which you cannot change, that is religion. Therefore, the definition of dharma is given in the Vedic literature: dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the codes or the laws which is given by God. This is the simple definition of dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law. What is that law? Law means the codes or the order given by the state. That is law. You cannot manufacture law at home, that ”I have manufactured something.” So at the present moment the so-called religion is going on in the name that it is religion but it is manufactured by some concoction and it is being supported by persons that ”You can manufacture your own religion.” No, that you cannot. You cannot manufacture your own religion. Religion means the codes given by God. Just like law means the order given by the state. Just like the law is ”keep to the right.” That is given, the order is given by the state. You cannot say, that ”Now I have made a law, keep to the left.” That is not possible. Nobody will be pleased or nobody will accept that. So dharma you cannot change.

So Prahlāda Mahārāja says, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. ”My dear friends, from the beginning of your kaumāra age, as soon as you are on the age of ten years,”… Of course, he was preaching when he was five years old. Actually, education begins, that is the Indian system, from five years. Up to five years, the children are not bothered with any kind of education. They play and become free. But as soon as he is five years old, he’s sent to the school. And actual education begins from tenth year. So Prahlāda Mahārāja says, ”My dear friends, that, you try to be educated in religion, especially in the Bhāgavata religion.” Bhāgavata religion means the Science of God, to understand what is God. So why it is so urgent? That is replied here. Durlabhaṁ mānuṣaṁ janma. This human form of life is very rarely obtained.

As I have explained, that, there are 8,400,000 species of life. But unfortunately, there is no proper education how the living entity, what is that living entity and how it is transmigrating from one body to another? Tathā dehāntara-prāptir. In the Bhagavad-gītā you’ll find, dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptir [Bg. 2.13]. Kṛṣṇa says, the authoritative knowledge, that, as the soul, dehi, the proprietor of the body. We do not know whether I am this body or I am the proprietor of this body. That knowledge is also lacking. Big, big professors, they do not know. I was talking in Moscow, one big professor, Professor Kotofsky, he said: ”Swamijī, after this body’s finished, everything is finished.” This is their knowledge. Blunt knowledge. No, it is not finished. We get from the Vedic literature, na hanyate hanyamāne śarīre [Bg. 2.20]. Nityo śāśvato yaṁ na jāyate na mriyate vā kadācit. The soul is eternal. Soul is eternal and soul does not take birth. The body, we get a new body, that is called birth. And when this body is annihilated, that is called death. So birth and death is in reference with the body, not with the soul.

I don’t think in any university throughout the whole world there is such educational department where this science is handled. The soul. Whether I am this body or I’m not the body. I am not this body; that is the fact. The example is given. What is that? Dehino asmin dehe, in this body there is the proprietor, the soul. Dehino ’smin yathā dehe [Bg. 2.13]. Within this body, there is proprietor. And he’s changing bodies. Just like the same soul in a childhood body, in a boyhood body, in a youth-hood body. Then again in a body like me, an old body. So all the previous bodies, they are now finished. Although I know I am soul, I know that I possessed a childhood body, I possessed a boyhood body, I possessed a youthhood body, that those bodies are not existing. They are finished. But I am existing. I know. Therefore this is very simply formula Kṛṣṇa gives. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. This body is changing, but the soul is eternal. Nityo śāśvato yaṁ purāṇo. Although it is very, very old. Because soul is the part and parcel of God. As God is existing eternally, similarly, the soul is also existing eternally. This is a great science.

Therefore Prahlāda Mahārāja is requesting, "My dear friends, you try to learn this science," dharmān bhāgavatān iha, "from this very childhood life." Because this human form of life, he says that, durlabhaṁ mānuṣaṁ janma. Mānuṣaṁ janma. This form of body… We have got by evolutionary process. It is a chance given by the nature to understand what is God. This is the main business of this body. Not that economic development. That is not the business of human body. Sense gratification. Sense gratification is there in the animals. That is stated in the Śrīmad-Bhāgavatam. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. The human form of life is not meant for to live like the dogs and the hogs. They are busy always for maintaining the body. They are busy. They have no other business. They cannot understand. If I bring some dog in this meeting and try to make him understand, "Please note that you are not this body." It is not possible for them to understand. But a human being, he may be educated like dogs and hog, but if he's given reasonably the, as Kṛṣṇa is giving that the soul is the proprietor of this body and he is as he's changing in this body He's a child-child means he has got a child's body. Baby means he has got a baby's body. Young man means he has a youth's body. So this body has been changed. Similarly when this body is useless, no more can be used, then he transmigrates to another body. Tathā dehāntara-prāptir.

Now what kind of body he's going to get? Because I have already explained. There are 8,400,000 different forms of body. So the answer is he can get any of these forms. There is no guarantee that he will again get the American body or Englishmen body or Swiss body-not like that. That will depend on nature. That is not in your hand. As soon as you change your body, the next change will be offered by nature according to your desire. So in this life we are creating different types of desires. Therefore, we find different types of bodies. This is nature's work. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Don't think that you are independent. None of us are independent. We may think independently that "There is no God, there is no nature's work, we are everything." That crazy statements may be there, but there is good management, beyond our conception. As you see there is good management in the natures-exactly in due course of time the sun is rising, the moon is rising, the seasons are being changed, the water is there in the ocean, it is not transgressing the limit, the Pacific Ocean, the Atlantic Ocean. There is full control of the material nature. And behind this material nature, there is God. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Prakṛti, nature is working, but nature is working under the direction of God. That we get information from this Vedic literature.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena (kaunteya)
jagad viparivartate
[Bg. 9.10]

Don't think nature is blind. Nature is matter, material energy. It cannot work independently, just like machine. Machine, it is made of matter. But if there is no driver, however efficient machine may be, it is useless, a lump of matter (only). There must be driver. Similarly, whatever wonderful activities you find within this material nature, that is not being done independently. That is being done under the driver. Just like the big car or this airship is running very nicely so long the pilot is there, so long the driver is there. Without pilot, even the arrangement is very nice, good machinery assembly, but it cannot work. Similarly, this nature, although we find very wonderfully working, but behind this nature, there is the living entity, supreme living entity, God. So to understand that God, how He is working, what we are, what is our relationship with God, why we are here, why we are transmigrating from one body to another-all these are called bhāgavata-dharma. This is called bhāgavata-dharma.

Bhāgavata means in relationship with God. So our, this Kṛṣṇa consciousness movement is bhāgavata-dharma. Bhāgavata-dharma means we are presenting God. People are searching out whether there is God, God is dead or alive. But we are giving, "Here is God. Here is His name, here is His address, here is His activities." Everything we are giving distinctly. Not blindly, but there is philosophy, there is reason, there is logic, and these are all stated in the Śrīmad-Bhāgavatam, sixty volumes. So Prahlāda Mahārāja says that everyone from the very childhood, that means when education begins, this bhāgavata-dharma. Otherwise, we are missing the point. We are missing the opportunity of this human form of life. We are simply living like cats and dogs and dying like cats and dogs. And if we maintain that mentality like cats and dogs, then next life… Because we are given the opportunity by nature to utilize our consciousness, to utilize our intelligence, to understand God. But if we do not utilize, if we live like cats and dogs, then next life we have to accept, by nature's law, the body of cats and dog. This is bhāgavata-dharma. This is an opportunity. Here is the opportunity to make your choice whether again you are going to be cats and dogs or whether you are going to be elevated to the highest position, back to home, back to Godhead.

That is highest perfection. Na te vidhuḥ svārtha-gatiṁ hi viṣṇum. Practically, the so-called civilized men at the present moment, they do not know what is the actual goal of life. The Prahlāda Mahārāja advising, although he's a child, but he has heard from authority, from Nārada Muni, therefore he's instructing his class friend. Because his father was a great atheist, Hiraṇyakaśipu. He was very angry. When Prahlāda Mahārāja used to talk of God consciousness, he was very much disturbed, he used to chastise him, "Wherefrom this nonsense boy has learned this God, God, God?" He was very much disturbed. So he was very afraid of his father at home. But in the school, as soon as the teachers were away, tiffin hour, he would take the opportunity and preach something about God. That is the statement here. So he says, durlabhaṁ mānuṣaṁ: "My dear friends, this human form of life is very rarely obtained." Durlabhaṁ mānuṣaṁ janma tad apy adhruvam. Adhruvam means it will also not stay. "Because I have got this human form of body, therefore, I'll live forever." No. I'll have to die like cats and dog. But because I have got this human form of life, I can understand what is the truth. That is my opportunity. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam. It will not stay.

But arthadam. Arthadam means you can realize your self. That is the greatest achievement, if you can realize your self, whether you are this body or you are soul. That is called self-realization. And as soon as you realize your self… There are many statements in the Vedic literature, that is the distinction between a brāhmaṇa and a kṛpaṇa. These two words are used in Vedic literature. Brāhmaṇa means in full knowledge and kṛpaṇa means who could not utilize the facility of the human form of life. He's called a kṛpaṇa. Kṛpaṇa, the exact word-meaning is "miser." Miser means, if you get some hundred thousands of dollars, if you do not utilize it properly, simply see your money, "I have got this so much money," and be satisfied, then you are a miser. You could not utilize the money. And brāhmaṇa means one who utilizes this opportunity of human form of life to the fullest extent and can understand what is God, what is my relationship with Him, how I have come here, why I am subjected to birth, death, old age, and disease. So many things have to be learned.

So the human form of life is meant for that purpose, but there is no facility in the educational institution. Many universities there may be, but not very perfectly well-situated. But we are trying our bid, this Kṛṣṇa consciousness movement, to give education about this bhāgavata-dharma and we are trying to present in so many languages. So we wish that you should cooperate, try to understand this philosophy. We have got books, we have got talks. Any way we can convince you about this philosophy of God consciousness, I hope you'll take advantage of it. Not only that, it is very easy. It is not very difficult. Just like you see all our students, they come from Europe, America. Four or five years ago they did not know what is this bhāgavata-dharma, what is this Kṛṣṇa. Now you can see the result, that all over the world, not only in Europe, but in America, Australia, in Japan, in Canada, everywhere, we have got this type of devotees, and they are understanding what is God, what is our relationship with God. It doesn't matter, God is neither Hindu, Muslim, or Christian-God is God. So it is the duty of everyone. It is not that only Christians should understand God and the Hindus should understand nobody. No. Any human being. Any living entity in the human form of life must understand. Otherwise, he's missing the opportunity. So we have got to say many things about this thing. In short time, we cannot speak so many things, but we invite you to take advantage of this movement, try to understand the science of God and be benefited. [break]

Girl: …you cannot change dharma. But love can change dharma.

Haṁsadūta: She said that love can change dharma. You say that dharma cannot be changed.

Prabhupāda: First of all, you have to understand what is dharma. Dharma, as I have already explained, the order given by God. That is dharma. And what is the order of God? God says that "You surrender unto Me." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. God says that "You always think of Me," and, man-manā bhava mad-bhakto, "You just become My devotee," and, man-manā bhava, mad-yājī, "You worship Me, and you offer your obeisances." These things we are doing. We are thinking of somebody. Because without thinking you cannot remain. But God says, "You think of Me." You cannot avoid thinking of somebody. Just like a girl is thinking of his lover, a boy, a boy is thinking of his lover. So we must be thinking of somebody. Or in grown-up stage, I am thinking something else, my child, my home. So Kṛṣṇa says, God says, that "You think of Me." So you have to change your thinking process. Man-manā bhava mad-bhakto. And we are already devotees. We are devotees of the country, of the society, of the person, of the president, of the king, so many. God says, that, "You become My devotee." Man-manā bhava mad-bhakto. Mad-yājī: We are worshiping our leader. So God is the supreme leader.

Therefore, this question I put to Professor Kotovsky, that "Your philosophy, Communist philosophy, and our philosophy, where is the philosophically different? Because you have selected a leader, Lenin, and you are worshiping him. And we have selected a leader, Kṛṣṇa, we are also worshiping Him. So where is the change? How we have advanced? You have selected another leader, that's all. You have to select. So the worship must go on. Either you become Communist or not Communist." So God says that "Instead of worshiping so many others, you worship Me." So, and man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And "You offer my respect to Me." So these things… You may accept any type of religion; that doesn't matter. But think of God, worshiping God, offering obeisances God, that cannot be changed. Either you become Christian or Hindu or Muslim, it does not matter. These four things cannot be changed. Therefore, the principles of religion: thinking of God, worshiping God, offering obeisances to Him, and to become devotee of God, that cannot be changed. That is real religion.

Haṁsadūta: Anyone, anyone?

Guest: But this part of the world "Mahāprabhu" (Address to Prabhupāda) is very materialistic, as you know. In Europe we always talk about science and technology. The part of the world that you come from, spiritualism has the highest place. I would like to ask you is there any possible way of a balanced combination between spiritualism and materialism.

Prabhupāda: Yes. Actually, there is nothing as materialism. Materialism means forgetfulness of God, that's all. Just like in the Bhagavad-gītā it is said, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, aparā, prakṛtir me bhinnā aṣṭadhā [Bg. 7.4]. Materialism means that you are dealing with earth, water, fire, air, or the ether, or mind, intelligence, so far. These are the subject matters of studying materialism. But God says: "They are My separated energies." These matters, you have not produced this earth, water, air, fire. That's a fact. That is produced by the energy of God. So while dealing with material things, if you remember that this material thing is produced by God then you are perfect. And if you theorize that it has dropped from the sky, then you are materialistic. That is the difference between materialist and spiritualist. A spiritualist knows that wherefrom this earth has come, wherefrom the water has come, wherefrom this fire has come. Then he is spiritualist, God conscious. And one does not know, he's ignorant. Actually, that is the fact. But one who is ignorant of the fact, he's materialist. And one who knows the source of this material elements, he is spiritualist. That is the difference. Therefore the conclusion is one who does not know God, he is materialist and one knows God, he is spiritualist.

Haṁsadūta: Anyone else, question?

Prabhupāda: All right, have kīrtana. (end)

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Śrīmad-Bhāgavatam 7.6.2

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Vṛndāvana, December 3, 1975

Harikeśa: …tam, Seventh Canto, Sixth Chapter, verse number two. "In this human form of life there is chance to go back to home, back to Godhead. Therefore every living entity, especially in this human form of life must be engaged in devotional service.

This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, the master of the soul, the Supersoul, is the most beloved being of all other living beings.”

Prabhupāda: When the Deity door is open?

Akṣayānanda: We are waiting, Śrīla Prabhupāda.

Prabhupāda: Why? Why you… No waiting.

Akṣayānanda: It’s scheduled to open right now.

Prabhupāda: So why waiting?

Akṣayānanda: We’re going to wait for your convenience.

Prabhupāda: Huh?

Akṣayānanda: For your convenience.

Prabhupāda: No, no. My convenience is not there. We can see later on.

Akṣayānanda: Very well.

Prabhupāda: But in time the Deity door must be open.

Akṣayānanda: We can keep schedule now.

Prabhupāda: Yes.

Akṣayānanda (aside): You can inform him.

Prabhupāda: We can go after finishing and offer respect. That doesn’t matter. But the Deity must be open.

Akṣayānanda: Yes. It is now.

Prabhupāda:

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt
[SB 7.6.2]

This is called sambandha-jñāna. (bells ring, Deities open) There are three things-sambandha, abhidheya, and prayojana. Sambandha means first of all we have to establish what is our relationship with God. This is called sambandha-jñāna. Any Vedic literature, it is dealing with three things-sambandha, abhidheya, and prayojana. Everywhere… In our relationship with mundane world… You are American. So American means the sambandha, the relationship. You have got intimate relationship with the country known as America. This is called sambandha. Unless you know what is your relationship with America there is no question of fighting for America, because the relationship is there. Similarly, in any country… This is, of course, artificial, man-made sambandha, externally. But the principle, to know first of all our relationship, then act accordingly and then the purpose for which we establish relationship, that is obtained. A businessman, he enters into business contract with another businessman. The agreement is there, that ”We shall transact business as purchaser or seller, as agent or as principle.” This is called sambandha-jñāna. If we do not know what is our sambandha, relationship with God, then why one should be interested to worship God? There is no question. Therefore sambandha-jñāna is the first principle to understand.

So sambandha-jñāna, Kṛṣṇa says in the Bhagavad-gītā, what is the position between the living entities and the Supreme Lord. In the Vedas it is stated, nityo nityānāṁ cetanaś cetanānāṁ eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). We are related with God because He is the chief leader. Nityo nityānāṁ. We are all nityas, eternal, and He is the chief eternal. From eternal, chief eternal, small eternals come. Just like the sun is the big illumination, and the sunshine is coming from the sun, small, bright particles. It is also individual. But because it is automatic, molecules, we cannot see differently. We see simply the illumination. But it is combination of bright particles, the sunshine. So in this way, nityo nityānām. Kṛṣṇa is the big, bright subject, and we are small particles coming from Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. It is perpetually we are connected. Just like the sun and the sunshine is perpetually connected, Similarly, we are also perpetually connected. Take it any way. Kṛṣṇa, or Viṣṇu, the supreme father, and we are all sons.

sarva-yoniṣu kaunteya
sambhavanti mūrtayoyāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He is the supreme father, and as the father and the sons are related eternally, you cannot be separated. There may be misunderstanding between the father and the son, but the son is always the son, and the father is always the father. That cannot be separated. So our present material condition of life means that we are forgotten of our relationship with God. This is our position. Therefore people are… Some of them are agnostics. Some of them are atheist. Some of them are this, that, so many. They want to forget God. They have already forgotten, and on account of their forgetfulness they are conditioned by nature. The father wants the sons may come back, and the sons have forgotten the father. Therefore the father comes as incarnation. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Why Kṛṣṇa comes? Not only He comes, He sends His so many incarnation. Some of them are svāṁśa. Some of them are vibhinnāṁśa. Everyone is coming here to canvass, to get back the sons back to home, back to Godhead. In different countries, in different atmosphere the business is going on to reestablish the lost or forgotten relationship with God. This is going on.

So here Prahlāda Mahārāja recommended in the first verse, kaumāra ācaret prājño dharmān bhāgavatān iha: [SB 7.6.1] ”From the very beginning of childhood one should be trained up to act according to the bhāgavata-dharma.” That is real life. But instead of bhāgavata-dharma, they have created so many false dharmas. So many. So that is our mistake. Real dharma is bhāgavata-dharma, relationship with God. You may call it bhāgavata-dharma or the occupational duty in relationship with God. That is compulsory. You cannot say that ”I do not need it.” No. That is compulsory. If you are not in bhāgavata-dharma, then you are misled. That is described, dharmaḥ projjhita-kaitavo atra [SB 1.1.2]. Where there is no question of to understand the relationship with God, that kind of religious system is bogus and cheating. Dharmaṁ tu sākṣād bhagavat-praṇītaṁ [SB 6.3.19]. This is the purport. Therefore it is said that why bhāgavata-dharma should be learned or one should be trained up in bhāgavata-dharma. Because yathā hi puruṣasya: "Of all living entities…" Puruṣasya iha viṣṇoḥ pādopasarpaṇam. Viṣṇoḥ pādopasarpaṇa means the same thing, as you say, "back to home, back to Godhead."

Viṣṇu is original Lord, or our father. We have expanded. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Every living entity is part and parcel of Viṣṇu, and they are separated. Not separated but given freedom to serve Viṣṇu. To serve does not mean no freedom. It is not dull stone. Every living being… Just like you are trying to serve the cause of Kṛṣṇa conscious. It does not mean that you have no freedom, you are like stone. No. You have got freedom but you are utilizing the freedom how to render best service to Kṛṣṇa. That freedom is required. You must have freedom. Otherwise it is a dull stone. We have constructed this temple with freedom that "The temple should be constructed in this pattern, in this fashion. It should be decorated like this." So it is freedom, but that freedom is not misused. It is used for the service: "How best service we can render?" This is the proper use of freedom. And when you misuse the freedom, then it is māyā. That is called māyā. Therefore our freedom should be how to become fully engaged in loving service of the Lord. Viṣṇoḥ pādopasarpaṇam. Yathā hi puruṣasya iha viṣṇoḥ pādopasar… Why? It is still further explained, yad eṣa sarva-bhūtānāṁ priya. Viṣṇu is very dear to us.

Same example: Father and the son. The son is dear to father, and the father is dear to the son, at least so long the child is not grown up to rebel against the father and mother. Just like the small child lying down on the lap of the mother. It does not know anything except mother. So as soon as mother is not there it begins to cry because very, very dear. Mother is very dear. Similarly, the child is also very dear to the mother. This is natural relationship. So we being part and parcel… What is this child? A part and parcel of the mother. From very small body the child has grown. That means the mother has given the body of the child. Therefore it is part and parcel. Hm. What is child? From the mother's body it has developed, and then it comes out and develops again, go on. So yad eṣa sarva-bhūtānāṁ priya. Therefore child is… Because part and parcel, therefore the child is very dear to the mother and the mother is very dear to the child, priya. Priya means very, very dear.

So similarly, our relationship with Viṣṇu is very, very intimate, very, very dear. It is not ordinary relationship. That is being explained. You cannot give up your very dear friend, very dear father and mother or servant. There are so many relationships: śānta, dāsya, sakhya, vātsalya, mādhurya. In different relationship, Kṛṣṇa is very dear to us and we are also very dear to Him. You have seen the Kṛṣṇa's picture. He is patting the small deer because animal or man, everyone is dear to Him. And for animal or man or everyone, Kṛṣṇa is very dear. This is our relationship. So this artificial way of life, forgetting our relationship with Kṛṣṇa, is condemned therefore. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ… [SB 7.5.31]. Here in this material world it is struggle for existence. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Simply struggle to become happy. Why this struggle? Because they have forgotten that Viṣṇu is, or Kṛṣṇa is very, very dear to him. He, instead of accepting Viṣṇu as very dear to him, he is accepting the māyā as very dear to him. This is the fault. Therefore he is not happy. Therefore struggle for existence.

Therefore Prahlāda Mahārāja says that yad esa sarva-bhūtānām. Sarva-bhūtānām. Not that Kṛṣṇa is very dear only to the human beings. No. Sarva-bhūtānām. Because the relationship is very thick and thin, so Kṛṣṇa is also very dear to every living entity. We have forgotten that. Just like the master and the servant, the crude example, the dog: The dog loves the master because he knows, "The master gives me to eat." He feels obliged. The master takes care of the dog, and the dog is very much anxious to serve the master. Similarly, eko yo bahūnāṁ vidadhāti kāmān. Why our relationship…? Because Kṛṣṇa is supplying all the needs of life. Eko yo bahūnāṁ vidadhāti. We require so many things but who is supplying? Supplying, Kṛṣṇa. Kṛṣṇa is supplying food to the small ant, and Kṛṣṇa is supplying food to the big elephant. Unless Kṛṣṇa supplies there is no food. If Kṛṣṇa does not supply, if there is no production for your subsistence, then how you will live?

So eko yo bahūnāṁ vidadhāti kāmān. Therefore our relationship is very intimate. Not only my, but everyone, every living entity. Yad eṣa sarva-bhūtānāṁ priya ātmeśvaraḥ. Ātmeśvara, ātmā, self. So everyone's self means himself, the spirit soul, is very, very dear. Just like if there is some danger immediately, then we shall leave this place immediately and try to save our body from the danger. Why you are trying to save your body? "No, because it is very dear to me." Why it is so dear? "Because I am living within this body." So I love my body because I am living within the body. Anywhere you take. You love your house, love your home. Why? Because you are living there. So you are loving yourself. Then why you are loving yourself? What is the source of yourself? Viṣṇu, Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

So ultimately I love God. But there are so many impediments. I have forgotten. I am thinking sometimes to love my body, my mind, like that. But real love is because I am spirit soul, therefore I love myself. And why I love myself? Because it is part and parcel of Viṣṇu. Therefore ultimately you love Viṣṇu. But we have forgotten it. In relationship with Viṣṇu we have learned to love… Not love. That is our lust. Real love is with Viṣṇu. Because by nature there is love. Just like the child. It loves the mother. And in the absence of the mother he cries, and when the mother comes he becomes satisfied. So our real love is for Kṛṣṇa but that we have forgotten. And you are offered, "Why you are crying? You take this. You take this. You take this." No. Nothing will satisfy us unless we again come back to love our original source of life.

Just like Dhruva Mahārāja. Dhruva Mahārāja was thinking of becoming happy by getting a great kingdom and ultimately when he met the Supreme Personality of Godhead, he found the object of love. He said, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "No. I don't want anything. I have got now everything. I have seen You." Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If you get Kṛṣṇa-Kṛṣṇa or Viṣṇu, the same thing-then you become satisfied. Otherwise there is no possibility of satisfaction. That is not possible. Simply when you get Kṛṣṇa, Kṛṣṇa and Kṛṣṇa's service is the same. It is not Māyāvāda, that we get Kṛṣṇa and we become one with Him. Then that is not satisfaction. That is not satisfaction. When Dhruva Mahārāja saw Viṣṇu he did not say, "Now let me become one with You." No. He said, svāmin kṛtārtho 'smi varaṁ na yāce. There is svāmi, master, and the servant is feeling full satisfaction by seeing the master. This is real satisfaction, not that stop our relation, not that the child is crying and praying to the mother, "Mother, you push me within your belly. We become one." No. It is crying for the love exchange of mother.

"Mother, give me your breast milk. I will be satisfied."

So there is no question of oneness. This oneness is false. There must be separate existence. Then there is satisfaction. A friend loves his friend and the other friend exchanges love. That is satisfaction, not that, "You are my friend and I am your friend. Let us become one." That is not possible and that is not satisfaction. Therefore those who are Māyāvādīs to become one with the Supreme, they do not know what is satisfaction really. Artificially they try to become one. That is not satisfaction. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. The Māyāvādī thinks that "Now I have realized Brahman. I am Brahman, spirit soul. So I'll become one with the supreme spirit soul as soon as this body is finished." Gatākāśa potakāśa, it is said. But that is not real satisfaction. Ye 'nye 'ravindākṣa vimukta-māninaḥ. They think, "Now I am liberated. I am one with the Supreme." But actually he is artificially thinking that. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ. Because they have no right information how to become satisfied fully, therefore they are aviśuddha-buddhayaḥ. Their intelligence is not yet pure. It is impure, again material. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32].

Therefore you will find the Māyāvādī sannyāsīs-they come again to serve humanity, to serve animals, to serve, this, that, country, society. This is Māyāvāda. Aviśuddha-buddhayaḥ. He could not stay in the exalted post of being servitor and the served. The Supreme Lord is served and we are servant. Because we could not get to that position, therefore… My position is to serve. I did not like to serve Kṛṣṇa. I wanted to become one with him. Therefore my position is not clear. Therefore, instead of serving Kṛṣṇa, I come back again to serve humanity, community, nation, and so on, so on, so on. The service cannot be rejected. But because aviśuddha-buddhayaḥ, not properly trained up, still his unclean state of mind, instead of serving Kṛṣṇa, because he is hankering after giving service but being nirākāra, nirviśeṣa, without Kṛṣṇa, then where he will serve? The service spirit, how it will be utilized? Therefore they come back again-country, society… Once they give up, brahma satyaṁ jagan mithyā: "These are all mithyā." But they do not know that actually giving service is real blissful life. That they do not know. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Therefore they fall down, again material activities.

So these things happened on account of not clear conception of life. That is Prahlāda Mahārāja. Therefore the clear conception of life, how to serve God, Kṛṣṇa, that is called bhāgavata-dharma. This should be taught to the children. Otherwise when he is engaged in so many nonsense service it will be very difficult to drag him from this false engagement and again establish him to the Kṛṣṇa's service. So when we are children-we are not polluted-we should be trained up in bhāgavata-dharma. That is Prahlāda Mahārāja's subject matter. Kaumāra ācaret prājño dharmān bhāgavatān iha durlabhaṁ mānuṣa [SB 7.6.1]. We are serving. The birds are serving. They have got small, kiddie, children. They are picking up food and working very hard and bringing it in the mouth, and the small kiddies, they are chanting, "Mother, mother, give me, give me," and eat food. There is service. There is service. Don't think that anyone is without service. Everyone is serv… A man is working hard day and night. Why? To give service to the family, to the children, to the wife. The service is going on but he does not know where to give service. Therefore Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ: [Bg. 18.66] "Give Me service. You'll be happy." This is this philosophy, bhāgavata-dharma. Thank you very much.

Devotees: Jaya. (end)

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Śrīmad-Bhāgavatam 7.6.2

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Toronto, June 18, 1976

Pradyumna: "Translation: The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings."

Prabhupāda:

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yadā eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt
[SB 7.6.2]

Jayādvaita: Could all the ladies please take their children outside, outside of earshot.

Prabhupāda: Bhāgavata-dharma, yesterday we discussed, dharmān bhāgavatān iha. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the beginning of life, from childhood, they should be given lessons on bhāgavata-dharma. The bhāgavata-dharma is very clearly indicated in the Bhagavad-gītā. Therefore Bhagavad-gītā should be read very carefully, attentively, from the beginning of life, childhood. Not that Bhagavad-gītā should be read in old age. No. From the very beginning of life. And whole Bhagavad-gītā is bhāgavata-dharma. And when one is well conversant with the Bhagavad-gītā or the lessons of Bhagavad-gītā, then the Śrīmad-Bhāgavatam begins.

Bhāgavata-dharma means, as we have discussed yesterday morning, that Kṛṣṇa Himself is explaining bhāgavata-dharma. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi [Bg. 18.65]. The real aim of life is how to go back to home, back to Godhead. They do not know it. Na te viduḥ. Generally, people do not know what is the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇuḥ. All the Vedic mantra says. The Ṛg Veda mantra says, om tad viṣṇoḥ paramaṁ padam. That is the… Everyone must meditate upon Lord Viṣṇu. Meditation means to think of Lord Viṣṇu within the heart. I think we have seen many pictures that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], the Supreme Lord is sitting in everyone's heart, and that Lord's mūrti form is Viṣṇu-mūrti. So dhyāna, yoga, all this means to concentrate the mind in Viṣṇu-mūrti. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi, what is their business? Dhyānāvasthita-tad-gatena manasā. Concentrating the mind, meditating upon the Viṣṇu-mūrti. Nowadays, they have invented some system of yoga, some light, something like that. But that is not the sastric injunction. Sastric injunction is to think of Lord Viṣṇu within the heart. He's already there, and we have to search out. That is called meditation. That is called dhyāna.

But in this Kali-yuga it is little difficult. Why little? It is very, very difficult to sit down in one place and meditate upon Lord Viṣṇu within the heart. Not only sit down in one place-it is recommended that we should sit down in a sacred place and in a secluded place. Not that it is a fashion, some hundreds of men sitting together and meditating. What meditating? That is not the process. You'll find in the Bhagavad-gītā it is recommended to sit down in a sacred and secluded place. That is called dhyāna. And sitting in a right-angle posture and the eyes half-closed. Not fully closed. If you fully close then you will sleep. I have seen so many yogis snoring, sleeping. Yes. Naturally, if you close your eyes and you have no subject matter to think, what will be this, you will sleep, that's all. That is not yoga system. You have to sit down in a secluded place, in what is called, yoga-āsana, straight body and not sleeping, half-open eyes and looking over the tip of the nose. There are so many methods. That is called meditation. But this kind of meditation is very, very difficult in this age. If one can perform, it is welcome, but it is very difficult. In the Kali-yuga, if I sit down to meditate upon, then I shall think of my family, my business, my friend, so many things. It is not possible. Therefore śāstra recommends,

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

In the kṛte, means Satya-yuga, when people used to live for one hundred thousands of years, at that time it was possible. Just like Valmiki Muni meditated for sixty thousands of years. So actually this meditation, dhyāna, dhāraṇā, prāṇāyāma, pratyāhāra, the yogic system, it is recommended in the śāstras, the Bhagavad-gītā also it is there, but in this age it is not possible. Even Arjuna denied. "Kṛṣṇa, You are recommending me to undergo the process of yoga, but it is not possible for me." Tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram. It is not possible. But Arjuna was a pure devotee. He was always thinking of Kṛṣṇa. He had no other business. Therefore Kṛṣṇa, to encourage Arjuna, He said that "Don't be disappointed. Because you are thinking that you are unfit to meditate upon Lord Viṣṇu, don't be disappointed. The first-class yogi… You are first-class yogi." Why? Because,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Anyone who is thinking of Kṛṣṇa always within the heart, he's first-class yogi. Therefore kalau tad dhari-kīrtanāt. This is first-class yoga system. In this age, Caitanya Mahāprabhu recommended, in the śāstra also it is recommended, that harer nāma harer nāma harer nāma eva kevalam kalau nāsty eva nāsty eva nāsty eva [Cc. Ādi 17.21].

So we have to follow the injunction of the śāstra. We cannot manufacture our own ways of spiritual advancement. That is not possible.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

Anyone who transgresses the regulative principles recommended in the śāstra, śāstra-vidhi, yaḥ śāstra-vidhim utsṛjya, giving up śāstra-vidhi, vartate kāma-kārataḥ, whimsically does something, na siddhiṁ sa avāpnoti: he never gets success. He'll never be successful. Na siddhiṁ na parāṁ gati: neither any salvation. Na siddhim, na sukham: neither even any material happiness. So we must accept the śāstra vidhi. Śāstra-vidhi, as in the śāstra it is said, I have already quoted, kalau tad dhari-kīrtanāt.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

In this age the śāstra-vidhi is hari-kīrtana. The more you chant Hare Kṛṣṇa mahā-mantra, the more you become perfect. This is śāstra-vidhi. And Caitanya Mahāprabhu confirmed it. Sādhu-śāstra-guru-vākya. We have to be fixed up, first of all, what is the injunction of the śāstra. Then what the sādhus, those who are devotees, what they are doing. What they are doing, sādhu, śāstra, and guru. And what guru is asking. We have to follow these three principles. Sādhu-guru-śāstra-vākya tīnete koriyā aikya. Who is sādhu? Who is abiding by the injunction of the śāstra. Or guru? Guru means he's also abiding by the injunction of the śāstra. Then he's guru, he's sādhu. He's sādhu. And if one, śāstra vidhim, yaḥ śāstra-vidhim utsṛjya… If śāstra-vidhi you give up, then where is the question of guru and sādhu? Na siddhim. He's not siddha. He has not attained the perfection, because he has rejected the principles of śāstra. So he's bogus. We have to test like that who is guru.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upasamāśrayam
[SB 11.3.21]

The śāstra says who is guru. Tasmād guruṁ prapadyeta. One has to surrender to guru. That is, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One must approach guru. This is vidhiliṅ. Not that it is optional, may accept the guru or not accept guru. No. Must. Gacchet. Gacchet means he must. It is vidhiliṅ. This verb is used where the purport is ”one must.” Otherwise, it is not possible. Tasmād guruṁ prapadyeta. And who will go to guru? It is not a fashion, that we make some guru and we are engaged in our own business and I can say in the society, ”Oh, I have got a big guru who can show magic.” No. Guru is necessary for him who is inquisitive of transcendental subject matter. He requires a guru. Not ordinary man. Just like somebody keeps some cats and dogs as fashion. Guru is not like that. Guru means one… First of all, who requires a guru? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. One who is inquisitive to know about the spiritual world. Uttamam. Uttamam means ud-gata tamam: transcendental to this darkness. This material world is called darkness, ignorance. Actually it is dark. Because it is dark, material world, therefore we require the sun. By the grace of Kṛṣṇa, we have got the sun. Yac-cakṣur eṣa savitā. Savitā means sun. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. This is Gāyatrī-mantra. So who requires a guru? Jijñāsuḥ śreyaḥ uttamam. One who wants to go beyond this world of darkness. Tamasi mā jyotir gama. This is Vedic injunction. Don’t remain in this darkness. Jyotir gama. Go to the world where light is there.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Yasya prabhā, that spiritual world is full of effulgence. Just like we have got example: the sun planet, sun globe, there is no darkness. There is always light. On account of presence of the sun, we are getting so much light and heat; just imagine what is the position in the sun globe, sun planet. It is always light. This is the example. Similarly, in the spiritual world, it is only light. Not only this light, but the light of knowledge. Therefore śāstra says, tamasi mā: ”Don’t remain in the darkness.” Jyotir gama: ”Come into the light.”

So one who requires to go to the world of light, he requires a guru. Tasmād guruṁ prapadyeta jijñāsuḥ [SB 11.3.21]. Jijñāsuḥ means inquisitive. Everyone is jijñāsuḥ. We go to the market to purchase something, we are also jijñāsuḥ there. ”What is the price of this? What is the price of that?” That is also inquiry. But not, inquiry is not like that, as we go to the market and other material markets. That is also, inquiry is the life-but material inquiry. Jijñāsuḥ śreya uttamam. Śreya, śreya means ultimate goal of life. In the material world, there is no question of śreya; it is all preya. There are two things, preya and śreya. Immediate benefit, that is called preya. Just like child. If you ask child to sit down and read book, he would not like. If you offer one lugdu, he will immediately accept. A small child, we see, you have seen: we distribute biscuits and immediately, the small child, immediately he knows how to take it and put it in the mouth. This is called preya, ”dear.” They do not know anything else. If you give him poison, he will like to eat. This is child’s nature. So if you ask the child, ”Now you sit down and read books and write,” he would not like. That is called śreya. To become educated is good for him for future, but he doesn’t like. But if we give our lugdu, immediately he’ll accept. This is the distinction between śreya and preya.

So we must be interested in śreya, not preya. Preya is sense gratification. The material life, sense gratification is only required. This is material world. Yan maithunādi gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. This śreya, or this preya, very dear things, ultimately, sex life, maithunādi… [break] …married, the same sex life. Then he gets some children. Then he again grandsons. They go on. Yan maithunādi. Here, the happiness is centered around that sex life. Kaṇḍūyanena karayor iva duḥkha-duḥkham. And as soon as he enters into sex life, iva duḥkha-duḥkham, one after another, one after another, one after another. So this is preya. But śreya is now to approach the lotus feet of the Supreme Personality of Godhead, Viṣṇu. Therefore here it is said, yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam, how to be engaged in the worship of the lotus feet of Lord Viṣṇu. That is possible. This ṣreya means sense gratification, culminating in sex life. That is available. That will be explained in the next verse.

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ
This will be explained.

So aindriya sukham, sense pleasure, that is available everywhere. Even cats and dogs, they have got sense pleasure. But human life is not meant for that purpose. Human life is meant for, this is the idea: yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam. This is required. They do not know it. Prahlāda Mahārāja another place said, na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Generally, those who are not trained up by guru, they do not know the svartha-gatim is Viṣṇu. Durāśayā. They are trying to be happy with this external energy. Bahir-artha, bahir, bahir-aṅga-śakti. Bahir-aṅga-śakti means this material world. So one who does not know what is the goal of life, they are interested in this bahir-aṅga-śakti, external energy. Therefore guru required. how to get him delivered from the clutches of external energy. Therefore guru required. One who is interested to get out of these activities of external energy, tasmād guruṁ prapadyeta [SB 11.3.21], for him, guru is required. Don’t make a guru as a fashion. That is useless. Then you get some guru who can manufacture gold, and you are interested in gold, so that kind of guru will be… No. Here it is said, tasmād guruṁ prapad…, tad-vijñānārthaṁ sa gurum [MU 1.2.12]. Tad-vijñāna means spiritual science. For that purpose, one requires a guru. Not for any other purpose.

So Arjuna also showed by example. Although he was talking as friend, he submitted to Kṛṣṇa, śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. Arjuna was talking directly with Kṛṣṇa. But because the relationship was affectionate friendship, there could not be any serious talk. Therefore Arjuna submitted that ”Kṛṣṇa, we are talking like friends; it will never come to any serious. Now I accept You as my guru.” Śiṣyas ye ’haṁ śādhi māṁ tvāṁ prapannam. Kārpaṇya-doṣopahata-svabhāvaḥ [Bg. 2.7]. ”I am now perplexed.” So when one is actually in knowledge, he feels perplexed. Athāto brahma jijñāsā. Unless one feels perplexed in this materialistic way of life, his human life is imperfect. One must feel that this material world, actually it is not happiness. Just like Sanātana Gosvāmī approached Caitanya Mahāprabhu that grāmya-vyavahāre paṇḍita, satya kari māni. ”I am minister, I am also born of a brāhmaṇa family.” In India the brāhmaṇas are addressed as paṇḍitajī. So he says, grāmya-vyavahāre paṇḍita kaha ei paṇḍita:

”Just like ordinary relationship, village friendship, they call me paṇḍita.” Paṇḍita means learned. ”I also accept that I am paṇḍita. But actually I am not paṇḍita.” Why not? Āpanāra hitāhita kichui nāhi jāni: ”I do not know what is the goal of my life.” Ask anyone what is the goal of life. He may be Ph.D., D.A.C., he does not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. Therefore if one is serious about understanding the value of life, the goal of life, he should approach a guru. Tasmād guruṁ prapadyeta [SB 11.3.21]. Prapadyeta. Prapadyeta means to surrender. Not that guru should be approached for challenging. No. If you challenge then you'll be cheated. First of all, you must find out a person who if you can surrender there. Tasmād guruṁ prapadyeta. Tad viddhi praṇipātena [Bg. 4.34]. Praṇipāt, surrender, that is required first. If you think somebody that he's not worth surrendering, then don't make him guru. Don't make a fashion. First of all you test that ”Whether I can surrender?” Praṇipātena. Then try to understand. Tad viddhi praṇipātena paripraśnena sevayā. Not only surrendering, but also render service so that guru may be pleased that ”This disciple is very humble, meek and giving service.” Anywhere, even in material world, if you want to take something from somebody, if you please him by service, it is very easy. Tasmād guruṁ prapadyeta jijñāsa [SB 11.3.21].

So he says, yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam yadā eṣa sarva-bhūtānām. Why one should seek after Viṣṇu? Tad viṣṇoḥ paramaṁ padam. Because yadā eṣa sarva-bhūtānāṁ priya. Everyone's dearmost. That we have forgotten. Actually Viṣṇu or Kṛṣṇa, He's dearmost. He's also friend of everyone. When we understand this secret, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaraṁ suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Suhṛdam: He's actual friend. We go to friends for some help, but if we accept the natural friend, Kṛṣṇa, then there is no scarcity. Suhṛdam sarva-bhūtānām. Therefore we should learn how to love Kṛṣṇa, or Viṣṇu. That is the aim of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.3

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Montreal, June 16, 1968

Prabhupāda: (chants maṅgalacaraṇa prayers) So we have discussed some of the symptoms of this age. There is a long list of other symptoms. We have summarily discussed some of the symptoms over the last few days, and again we are going to the Kṛṣṇa conscious movement of the boy Prahlāda, who was teaching or agitating his class fellows to become Kṛṣṇa conscious.

So, so far the symptoms of this age are concerned, it will gradually deteriorate, gradually. We have got experience also, practical. Things are moving very rapidly toward worst, not towards best. Things are moving very rapidly. This is the symptom of this age. So our program is that they are trying to adjust things. Things cannot be adjusted unless we stand on the spiritual platform, because the actual necessity is spiritual demand. The best example is your country. Materially, you are so much advanced. No other country can be compared. But a section of younger generation, they feel frustrated, confused. Why? They are brought up very nicely. The government system is very nice. They can get education. Everything is complete. But still, they are not happy. They are finding something else which will make them happy. Why? This is spiritual demand. Just like this child cannot express what is the trouble. May be some ant is there within the bedding, and it is cutting on his delicate body, but he cannot express what is the actual trouble. Cries, expression of difficulty.

So this frustration, confusion, is expression of spiritual unhealthiness, because actually we are spirit. That we do not know. Suppose you have got a very nice coat, and within that coat you are actually, so far we are concerned at the present moment. Now, if you simply take care of the coat and shirt, and if you don't take care of your actual person, how long you can become happy? You will feel so much inconvenience even if you have got a very nice coat. Similarly, this body, this gross body, is just like our coat. I am actually spiritual spark. This body is gross outward covering, and there is inward covering: mind, intelligence and ego. That is my shirt. So shirt and coat. And within the shirt and coat, actually I am there.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhiras tatra na muhyati
[Bg. 2.13]

There are many examples. Just like in a nice cage, in a golden cage, there is a bird. If you don't give any food to the bird and simply wash the cage very nicely, oh, there will be always, (imitates bird:) ”Chi chi chi chi chi chi.” Why? The real bird is neglected. Simply outward covering. So similarly, I am spirit soul. That I forgot. Ahaṁ brahmāsmi: ”I am Brahman.” I am not this body, not this mind. So people are trying to burnish the body and the mind. First of all they try to burnish the body. This is material civilization. Very nice clothing, very nice food, very nice apartment, very nice car, or very nice sense enjoyment-everything is very nice. But that is to this body. And when one is frustrated to this very nice arrangement, then he goes to the mind: poetry, mental speculation, LSD, marijuana, drinking, and so many things. These are all mental. Actually, happiness is not there in the body, nor in the mind. Read happiness is in the spirit. Therefore Bhagavad-gītā says, sukham ātyantikaṁ yat tad atīndriya-grāhyam [Bg. 6.21]. The real, the ultimate happiness is that which is beyond this material senses. Ātyantikaṁ yat tad atīndriya. Atīndriya means-indriya means the senses-transcendental to the senses. That means that spiritual. There are many instructions and practical also.

So unless we go to the spiritual platform, we cannot have actual happiness. That is the instruction Prahlāda Mahārāja is giving, that sukham aindriyakaṁ daityā deha-yogena dehinām. The happiness perceived by contact of senses or contact of body, sukham aindriyakam… Our present appreciation of happiness is due to the senses, and these particular senses are according to the particular body. Deha-yogena dehinām. The other day we have explained that a hog, because he has got a particular type of body, his sense gratification is to eat stool. His body is so made that he will feel happy by eating stool. Similarly, another man, his body is so made that he will be happy to have kṛṣṇa-prasāda. So that we can make by Kṛṣṇa consciousness [break] …change the habit of the body. That is possible. How it is possible? By knowledge. The hog cannot be educated. His body is so condemned that it is not possible to educate the hog or the dog or the cat or the animal. Here is a body-by education, one can become from doggish habit to goddish habit. That is possible.

So we have to take advantage. That is explained in the first verse by… Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam: "This human form of body, it is very rarely obtained. It is not to be misused." That is the first knowledge. But people are not educated in that way. They are encouraged that go on, sense enjoyment: "Enjoy, enjoy, enjoy." Some rascal comes, so he also says, "All right, go on. Enjoy. Simply meditate for fifteen minutes." But actually, this body is not meant for aggravating sense enjoyment. We require sense enjoyment because that is a demand of the body. If we want to keep body in healthy condition, then the demands of the body-eating, sleeping, mating, and defending-must be provided. But it should not be aggravated. Therefore in the human form of life, tapasya. Tapasya means austerity, penance, vows. These are the teachings of all scriptures. Either you take Hindu scripture or Christian scripture or Muhammadan scripture, in every scripture human form of life is meant for training. Tapo divyam [SB 5.5.1]. Lord Ṛṣabha, He instructed His boys. He had one hundred children, boys. So He instructed them, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] "My dear boys, this form, human form of life, although it is a body, but this body is in human society." Nāyaṁ deho deha-bhājāṁ nṛloke. Nṛloke means Nṛ means man. "So when the body is obtained in the human society, not in the dog society, not in the cat society, that body is not meant for simply working very hard and ultimate sense gratification." That's all.

People are being taught in this way, that "Work very hard day and night, earn money, and enjoy senses, nothing more." So this sort of civilization is condemned. The real civilization is that one has to control. Control. What is the difference between a man and an animal? Now, suppose there is very nice foodstuff. In your country it is not seen. In our India, the foodstuff, I mean to say, confectioners, they very nicely decorate in the street for selling. So one cow is… Here, of course, in the street, cow is also not visible. In India, in the street, there are many cows. They are allowed to move free. And sometimes the foodstuff is there, and the cow immediately grabs the foodstuff and eats half of it. You see? (laughter) Now, there are human beings also. Suppose a man is here. He is poor man, he is hungry, and he wants to eat that foodstuff. But because he is human being, he has got the control. He is not like, I mean to say, cow, that immediately takes up the foodstuff. Even if he is poor, he can beg, "My dear sir, can you spare little foodstuff?" But he'll not… This is human, humanity. Suppose if there is a beautiful girl and one man is attracted, still, he will feel shame to capture that girl. Of course, here I see the boys and girls, they are kissing in the street, and in India it is very uncivil. No boy, no girls will do that because it is a training. It is a training. So by training, one can restrain the senses. And the more you restrain your senses, the more you become slackened for these material shackles.

So therefore Prahlāda Mahārāja says that "If you think that sense enjoyment is the pleasure of life, that can be had in all sorts of other bodies." The hogs also has got sense enjoyment, the dog also has got sense enjoyment. They are not forbidden. Nature has provided sense enjoyment for cats, dogs, and birds, beasts, everyone. Because that is a demand. So human life… Of course, this should be restricted or as much as possible, as it is available without any extraneous endeavor. Just like we allow our students, "Get yourself married. So by grace of Kṛṣṇa the wife or the husband which you have, just live peacefully. But don't try to encroach upon other's wife or other's husband." That should be restrained. That is humanity. So we have to live very peacefully so that we may not be disturbed in our material existence. But our ultimate aim should be spiritual realization. Sukham aindriyakaṁ daityā deha-yogena dehinām, sarvatra labhyate. If you are after sense enjoyment… Sarvatra means in all species of life. Suppose you happen to get a body, next body, as a hog, as a dog, or even lower than that. That sense enjoyment will be there. But this opportunity will not be there. This opportunity, to make yourself Kṛṣṇa conscious and just to leave this condemned place and go back to Godhead, that opportunity will not be there. That opportunity is for the human being. Therefore Prahlāda Mahārāja said, tat-prayāso na kartavyo yata āyur-vyayaḥ param: "Therefore we should not simply waste our time for improving the paraphernalia of sense enjoyment."

The modern civilization is simply increasing the paraphernalia of sense enjoyment. There is no arrangement for advancement of spiritual knowledge. That is the defect of modern civilization. And Prahlāda Mahārāja said that,

sarvatra labhyate daivād
yathā dukḥam ayatnataḥ
[SB 7.6.3]
tat-prayāso na kartavyo
yata āyur-vyayaḥ param
[SB 7.6.4]

If you waste our time which is… Everyone of us should always be conscious that this human form of life, although the body is material and there are so many material demands, so we have to adjust things in such a way that my major portion of my attention or energy may be applied for advancing spiritual consciousness or Kṛṣṇa consciousness. That should be the motto of our life. Because we have got limited energy, limited life. Suppose you have to live for hundred years. I think nobody is going to live for hundred years, but supposing if you live for hundred years, so your energy is limited, your duration of life is limited. Suppose I am old man. I have to live for, say, eighty years or ninety years. So seventy-two years I am now. That means I have already died seventy-two years. The balance portion of my life I have to complete. We are dying every moment. That is medical science. We are changing every moment body and dying every moment. Death is accompanying me from the day of my birth. This child, if you ask, "How old this child?" oh, it is one month. That means he has already died one month. One month death is already there. We say that he is growing. No. He is decreasing. This is… Actual fact is decreasing. Therefore we should not waste our time. We should be very serious about our life. Prahlāda Mahārāja says, tat-prayāso na kartavyo yata āyur-vyayaḥ param. Āyur means duration of life. Simply wasted. Simply wasted. Why simply wasted? Because for sense enjoyment, whatever you have to get, that is already arranged. If you are a cat, oh, your sense enjoyment is already arranged. If you are a dog, oh, your sense enjoyment already arranged. Similarly, if you are a human being, your sense enjoyment… If a cat can have sense enjoyment without arranging for it, if a dog can have sense enjoyment without arranging for it, do you think that a human being will not have sense enjoyment without arranging for it? Then why should you waste your time for sense enjoyment? The arrangement is already there by nature. A man or woman has to satisfy his senses. By nature there is arrangement. Rest assured. Don't waste your time for improving sense enjoyment. That means wasting time. You cannot get more than what is destined to you. A dog or a cat cannot get more sense enjoyment than its body will allow. Similarly, we have got particular type of body according to our association of different modes of material nature. Now we have got, say, about hundred men or fifty or sixty men sitting here. Nobody's body will be just equal to the other's body. You examine. Every body is different from other's body. Nobody's face will be exactly the face of the other man. So by nature's process the subtle law is such nice that according to the association of the modes of material nature, you have got a particular type of body. That means you are meant for a particular standard of sense enjoyment. Suppose your body is born in a low family-you cannot expect sense enjoyment as the higher grade persons, they enjoy. That is not possible. So one should be satisfied: "Oh, Kṛṣṇa has given me this body, and He has given me this arrangement of sense enjoyment. Let me be satisfied. My real business is how to advance my Kṛṣṇa consciousness."

So Prahlāda Mahārāja advises very nicely, "My dear friend," tat-prayāso na kartavyo yata āyur-vyayaḥ param, "don't exert yourself for increasing the paraphernalia of sense enjoyment. That is simply wasting your valuable time, your valuable duration of life." Because, we must know, the duration of life is limited. That will finish. "As sure as death." And before death comes again, we must prepare in such a nice way-no more death, no more birth. That is education. Therefore Bhāgavata says that "He is not a spiritual master. He is not a father. He is not a mother. He is not a friend." In this way. "He is not a husband." Who? "Who cannot protect his ward from the impending death." That means the father, the spiritual master, the husband or the protector should be so spiritually advanced that he will teach, he will protect his ward in such a nice way that no more birth, no more death. In this life Kṛṣṇa consciousness education is finished so that after leaving this body, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], after quitting this body, no more birth again. Then what is that? Tyaktvā dehaṁ punar janma naiti ma eti kaunteya: [Bg. 4.9] he goes back to Godhead. This should be the, I mean to say, objective of human life: how to develop Kṛṣṇa consciousness and how to get away from this uncongenial atmosphere of material existence. Unless we understand that…

But people, they think that they are very happy. This is illusion. This is māyā.

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

(aside:) Yes? So Prahlāda Mahārāja says, na tathā vindate kṣemam. Kṣemam means auspicity. The highest auspicity of life is to reconnect his lost relationship with the Supreme Personality of Godhead, or Kṛṣṇa. This is called yoga. Real yoga means this, that we are, at the present moment we have lost our consciousness. Not actually we have lost our consciousness; we have lost our memory. Consciousness is there, but consciousness may be differently contaminated. Different person, your consciousness may be different from my consciousness. You are thinking in a different way; I am thinking in different way. Similarly, consciousness is there. That is a symptom of life, symptom of spirit soul. But the difference is due to material contamination. Just like superficially your blood and my blood, the same, red. But if we analyze, oh, there may be so many chemicals present in your blood, and so many chemicals may be present which is not exactly equal. Similarly, as soon as there is life and there is spirit soul, the focus of the spirit soul, consciousness, must be there. I am present in this body-how I can understand? Because this consciousness. You pinch any part of your body: you feel. This is your consciousness. That means I am present in this body, and as soon as I am away from this body, you may cut this body into pieces-there will be no consciousness. There is no feeling. So our consciousness should be purified. Now the consciousness is contaminated by material association in so many ways. Just like the blood purification tonic is given. If the doctor finds by examination of the blood… In your country, as soon as you go to a doctor, immediately, "Please offer your blood." The demand is immediately blood. That is, of course, scientific, modern science. But according to Ayur Vedic system, there is no demand of blood. They feel the pulse, and according to the different, I mean to say, movements of the pulse, they can understand what kind of disease is there. That is a medical science.

So anyway, Prahlāda Mahārāja says, na tathā vindate kṣemaṁ: "Instead of wasting your time for increasing the standard of sense gratification, the best thing will be to apply your energy for reviving your original Kṛṣṇa consciousness." Na tathā vindate kṣemaṁ mukunda-caraṇāmbujam. Na tathā vindate kṣemaṁ mukunda-caraṇāmbujam. Tat-prayāso kartavyo: "That endeavor should be done by which your time is not wasted, but you can revive, you can purify your consciousness, you can revive yourself to your original position, and that is your highest gain."

tato yateta kuśalaḥ
kṣemāyā bhavam āśritaḥ
śarīraṁ puruṣaṁ yāvan
na vipadyeta puṣkalam

"My dear friends, therefore, so long the body is not fallen or so long death does not come," śarīraṁ, tato yateta kuśalam, "you must try for the highest benediction, kuśalaḥ." Kuśala means benediction. "So long you are in this body, please try to achieve that success, full Kṛṣṇa consciousness." Puṁso varṣa-śataṁ hy āyus tad-ardhaṁ cājitātmanaḥ [SB 7.6.6]. Now, supposing that we have got hundred years of age. Now, Prahlāda Mahārāja says that although you have got one hundred years to live, but because we cannot control our senses, therefore it should be taken half, fifty years. Why? Now, because out of twenty-four hours, we sleep more than twelve hours. So while we sleep, there is no activity. So immediately you cut off fifty years because you cannot work. Although you have got duration of life, one hundred years, but you cannot work one hundred years. Fifty years immediately cut off on account of ajitātmanaḥ. Ajitātmanaḥ means one who has not controlled the senses. So every one of us cannot control, most of us. Therefore half of the age is immediately cut off. Niṣphalaṁ yad asau rātryāṁ śete 'ndhaṁ prāpitas tamaḥ. Why it is cut off? "Because without any profit we sleep very soundly, and therefore it is simply wasted." Then mugdhasya bālye kaiśore krīḍato yāti viṁśatiḥ [SB 7.6.7]. Then suppose there is fifty years balance, oh, sufficient balance. Then he says, bālye kaiśore. Bālye means up to five years. And from five years to eleven years, bālye kaiśore. Because children generally from five years to twelve, thirteen years they are very fond of playing. So niṣphalaṁ mugdhasya bālye kaiśore krīḍato yāti viṁśatiḥ: [SB 7.6.7] "Twenty years is wasted simply for playing." So half duration of life immediately cut off. Then again, out of that fifty years, again twenty years cut off. Then jarayā grasta-dehasya yāty akalpasya viṁśatiḥ. Then cut off another twenty years due to old age, invalidity, and so many other, accident, and so many other things. So it is cutting, cutting, cutting.

durāpūreṇa kāmena
mohena ca balīyasā
śeṣam gṛheṣu saktasya
pramattasyāpayāti hi
[SB 7.6.8]

"In this way, when a man is too much addicted to the materialistic way of life, cannot give up the family life…" You'll find many old men, almost going to die, but still, there is family attachment. It is very difficult to get out of family attachment. Although the other members, his wife, his son, disgusted with the old man, and all of them want that "This old man may die very soon. He is simply bothering us," but the old man tries to live: "Oh, let me live for some time. Don't drive me away." I understand that in Russia they intentionally try to kill these old men (laughter). And in Africa, I have heard, there are still cannibals. They make a feast by killing the grandfather. (laughter) So old man is always neglected in the society, and therefore I have come out of my home. I have taken your shelter. You see? (laughter) It is actually a fact. You see? So in this way we are wasting our time. Śaṅkarācārya, he was walking on the street and he was lamenting because he has got the eyes to see. What he said? He said, "Oh," bālas tāvad kridāsaktaḥ, "oh, all the boys I see in the street, they are very nicely playing. They do not know anything except play." Bālas tāvad kridāsaktas taruṇas tāvad taruṇī raktaḥ: "And the young, youngsters, they are after young girls, embracing, kissing. That's all." So taruṇas tāvad taruṇī raktaḥ. And vṛddhas tāvad cintā-magnaḥ: "And the old men, they are thinking, 'How to pull on? What to do? How to adjust family affairs?' " Parame brāhmaṇe ko 'pi lagnaḥ: "Oh, it is very lamentable. Nobody is interested in Kṛṣṇa consciousness." He is lamenting because he has got to… He was seeing practically. A sannyāsī is supposed to wander from one country, one village to another. So he is lamenting, bālas tāvad kridāsaktaḥ: "Oh, boys are playing. They are not being trained in Kṛṣṇa consciousness. The youths, they are very much enjoying. So the old men, they are thinking, deep, thoughtful, the same thing. But nobody is interested."

So same thing:

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi
[SB 7.6.8]

At the last end the old men… Because this material world is such nice place that nobody can adjust things. It is simply waste of time, who are trying to adjust things. The other day, in television or radio, the man asked me, "Swamijī, whether it is possible to adjust the misadjustments of this material world?" I told him flatly that it is not possible. You can simply refer the history that the same thing is… "History repeats itself." When there was Roman Empire, Mogul Empire, the same strife, the same political dissension, the same fight. Everything was there two thousand years before, as history gives us evidence, and the same thing is happening also. So there is no adjustment. The only adjustment is Kṛṣṇa consciousness. So long your life is there, you just improve, revive your original consciousness. What is that? "Kṛṣṇa, or the Lord, or God, is very great. I am His eternal servant." That's all. This is Kṛṣṇa consciousness. "Kṛṣṇa" means the Supreme Personality of Godhead, and "I" means I am His eternal part and parcel. Every one of us-servant. Everyone. Now, you are all, boys, ladies and gentlemen, sitting here. Nobody can say that "I am not servant." Everyone is servant. Everyone is servant. If he is not servant to anyone, at least he is servant of a dog. You see?

So servant we are, but we are thinking, "I am master." This is māyā. This is māyā. Actually I am servant. I am serving this, that, that-so many. Even President Johnson, he is also servant of the nation. So nobody is master. Similarly, if you take president, if you go higher, if you go up to Brahmā, if you go still more, more-everyone is servant. Therefore in the Caitanya-caritāmṛta it is very nicely said that ekale īśvara kṛṣṇa āra saba bhṛtya: [Cc. Ādi 5.142] "The only one master is Kṛṣṇa, and everyone is servant." The only one master is the Supreme Personality of Godhead, and all other living entities, they are all servant. He may be a Brahmā, he may be a president, he may be a minister, or he may be a cat, or he may be a dog, or whatever he may be, everyone is servant. And to understand this philosophy is Kṛṣṇa consciousness. It is not very difficult. It is not very difficult. If we understand our position, that māyā's spell is so nice that everyone is thinking, "I am master," "I am president," "I am minister," "I am teacher," "I am philosopher," "I am scientist," "I am this," "I am that," at last, "I am God." (laughter) When everything fails, when everything fails, he thinks, "Oh, I am God," although he is still a dog. You see? This is called māyā. And to get out of māyā means to understand one's position, that "I am eternal servant." That's all. This is Kṛṣṇa consciousness. And the further advancement of this understanding of Kṛṣṇa consciousness is that "If I am constitutionally a servant, then what sort of service I am rendering?" Oh, kāmādināṁ kati na katidhā palita durnideśāḥ: "I have become servant of my lust, of my greediness, of my avarice, of my anger, of my senses." That's all. I have become servant of all these things. Actually I am nobody's servant, but I am servant of my senses. When I go to work somewhere, actually I do not believe that I am a servant, but I go there to get money. So I am servant of money. And why I require money? For sense gratification. Therefore I am servant of senses.

So actually I am now servant of senses, everyone. So that has to be transferred. Instead of being servant of the senses, of your so-called material body, you have to become the servant of the senses of Kṛṣṇa. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness means agreeing, "Kṛṣṇa, whatever You will say, whatever You like, I shall do that." Just like Arjuna did. First of all he was a servant of his senses. He was thinking, "How can I kill my teachers? How can I kill my grandfather, my brother, nephews, the other side, all my relatives? How can I kill?" So that was, that thinking was, he was servant of his senses. He was thinking that "This father, this brother or this grandfather, or this teacher will save me." But when he understood that "Nobody can save me except Kṛṣṇa," then he said, kariṣye vacanaṁ tava: [Bg. 18.73] "Oh, I shall satisfy You. Whatever You will say." This is Kṛṣṇa consciousness. First of all he was trying to satisfy his senses, and when he understood Bhagavad-gītā nicely, he agreed to satisfy the senses of Kṛṣṇa.

So constitutionally we are all servant for satisfying senses. So when instead of satisfying our false senses, this material body, sense of this material body, if we try to satisfy the spiritual senses of Kṛṣṇa, that means our liberation. That we have to learn. Prahlāda

Mahārāja is teaching that philosophy. We are trying to follow the same philosophy. We are very glad that you come and favor us. So it is very kind of you.

Now if there is any question you may ask.

Guest (1): Swamijī, I'm always confused by the term "serving God," "serving Kṛṣṇa."

Prabhupāda: You are?

Guest (1): It's confusing to me.

Prabhupāda: It is confusing?

Guest (1): Yes. I can understand how I can serve my own senses or how I can serve another man, but serving God…

Prabhupāda: You are serving your senses means you are serving the dictation of your senses. Is it not? Similarly, if you serve the dictation of Kṛṣṇa, then you serve Kṛṣṇa. You are serving your senses means your eyes want to see a beautiful thing, dictates, "My dear sir, please take me to that beautiful…," you go. So you are serving your dictation of the sense gratification of the eyes. Your tongue is pinching you, "Please give me a cigarette." Oh, you at once supply: "Yes." So you are serving your senses means the dictation of your senses. Similarly, if you practice to serve the dictation of Kṛṣṇa, then you are liberated. Simply you have to change the account. Your service position will continue because we are eternally servants. We are never master.

Guest (1): Well, when I… Serving my senses…

Prabhupāda: Then you are conditioned.

Guest (1): …attempting to satisfy them. Right?

Prabhupāda: Yes. Everything is for satisfaction. But if you, sense… If you falsely satisfy your senses… Just like suppose you are a diseased man, if you have got fever and you want to eat some delicious food. The doctor has forbidden you, "Don't accept such and such food," but your senses demand that "If I could eat such and such thing," then you become more diseased. So first of all we should understand that because I have got this body, it is my diseased condition, because I am spirit soul. I have developed this particular type of body for this gratification of false material senses. You cannot satisfy your senses because this is false satisfaction. Because actually this body, you are not this body. Therefore even you try to satisfy your senses, that is flickering and that is temporary. But actual sense enjoyment is spiritual sense enjoyment that has no end, that has no limit. Brahma-saukhyaṁ tad anantam, unlimited. Just like a diseased man, if you give a nice foodstuff, he cannot eat much. After tasting, "All right, that's all." Finished. Because he is diseased. And give to a healthy man, oh, he will take so much. This is a crude example. Similarly, when you are spiritually purified, then actually you can make your sense enjoyment. When you are materially contaminated, that is false, temporary, increasing your material disease.

Guest (1): So by serving Kṛṣṇa, serving…

Prabhupāda: By serving Kṛṣṇa you will also satisfy your senses. Kṛṣṇa's name is Govinda. Go means senses, and vinda means one who gives pleasure to the senses. Do you mean to say that here the boys who are giving service to the, I mean to say, Personality of Godhead Kṛṣṇa, they are not enjoying? Without enjoying can they serve free? They are giving service free. Whenever you go to render some service you immediately demand some money. But here in this temple, so many young boys, they are giving service free. Not only that: whatever they are earning they are also paying Kṛṣṇa. So do you think unless they get some enjoyment they are doing it foolishly? Sense enjoyment must be there, but that is spiritual sense enjoyment, purified sense enjoyment. We are training people in that way, that we don't stop your sense enjoyment. But enjoy it in its purified stage. Because sense enjoyment cannot be stopped. You are living entity, living being, the senses are there. But we do not know the way of sense enjoyment. That is to be learned by Kṛṣṇa consciousness.

Śāradīyā: Swamijī? When we go to Kṛṣṇaloka to be with Kṛṣṇa…

Prabhupāda: Just see this girl, little girl, is aiming for going back to Kṛṣṇaloka. Just see. (laughter) I am giving an example. They don't care for this material senses. They are always thinking "When I shall go there, home, back to home, back to Godhead?" This is the psychology. Yes?

Śāradīyā: When we serve Kṛṣṇa, even though we don't have a material body…?

Prabhupāda: No. Material body you have to finish here. You are finishing your material body so many times even during this bodily existence. So material body cannot go into spiritual world. You have your material body here. Similarly, as soon as you enter in the spiritual world you have spiritual body.

Śāradīyā: We have a spiritual body to serve Kṛṣṇa?

Prabhupāda: As good as Kṛṣṇa's body. Kṛṣṇa has got spiritual body, similarly you will have spiritual body. Is that clear?

Śāradīyā: I want to know, when we serve Kṛṣṇa, we have spiritual senses, then that satisfies our spiritual senses when we serve Kṛṣṇa in Kṛṣṇaloka?

Prabhupāda: Yes. You dance with Kṛṣṇa, you eat with Kṛṣṇa, talk with Kṛṣṇa, you enjoy with Kṛṣṇa. Kṛṣṇa will kiss you also. (laughter) Kṛṣṇa is very kind to everyone, either you love Him as a lover, either you love Him as your son, either you love Him as your friend, or you love Him as your master. In whichever way you like you can love, and Kṛṣṇa will respond. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. In the Bhagavad-gītā you will see Kṛṣṇa says, "Anyone who loves Me in different ways or different type," so Kṛṣṇa also loves reciprocating that way. If somebody Kṛṣṇa…, loves Kṛṣṇa as enemy, Kṛṣṇa also gives him salvation in that way also. Kṛṣṇa is so kind. Yes.

Guest (2): Swamijī, I think this man's question needs a little bit more clarification. He was asking how do we know what Kṛṣṇa dictates, by what authority. How do we know how we can serve Kṛṣṇa? Is that your question? How do we know how we can serve Kṛṣṇa?

Guest (1): Yes. Well, I, one thing…

Prabhupāda: That I have answered, that you can serve Kṛṣṇa by following the dictation of Kṛṣṇa. Is it not clear? The next question may be how you receive dictation of Kṛṣṇa. Is that?

Guest (1): Right. Yes. That would be the next question. (laughter)

Prabhupāda: Yes. That is answered in the Bhagavad-gītā, Fourth Chapter: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Just like you call this "table." How you understand this is table. You have taken the idea from your parents. And wherefrom your parents got this idea that this is a table? They also got from their parents. Therefore this idea of table, you do not say anything else, is received by succession. Similarly, you can receive succession order from Kṛṣṇa through spiritual master.

Guest (2): Swamijī, what… You said that sleep is complete waste of time.

Prabhupāda: Yes. Because you cannot work then.

Guest (2): What about dreaming?

Prabhupāda: Dreaming is still waste of time. (laughter)

Guest (2): Is it possible to have Kṛṣṇa consciousness when you are asleep?

Prabhupāda: Dreaming is practically interaction of the activities, mental interaction of the activities in which you are engaged. You dream in different way; I dream in different way. So when the body is tired, it cannot work. It stops functioning. The mind works. So dreaming is the function of the mind. That's all. So… Huh?

Guest (2): (indistinct)

Prabhupāda: No. It is not from the spiritual platform. It is from the mental platform. In the spiritual platform, that is called suṣupti. There is no gross or material function of this contamination. So those who are advanced, they also dream Kṛṣṇa consciousness. Of course, that requires time to make little advancement. But after all, dream is the activities of the mind. Just like we work, that is the activities of the gross senses. Similarly, we work also on mental platform. That is called dream.

Guest (2): Are we to take Kṛṣṇa conscious dreams seriously or some illusion?

Prabhupāda: Well, that depends on your particular position, you see. Sometimes a Kṛṣṇa conscious persons dreams very seriously. Sometimes communication is there by dreams. Yes?

Guest (2): Normal sleep for a man would be about eight hours. So is it possible to train the body through the use of yoga to decrease the sleep period down to about three hours or two hours?

Prabhupāda: Oh, yes. Yes. Rūpa Gosvāmī, he used to sleep only for one and a half hours.

Guest (2): How long could the body hold up, how many years could the body…

Prabhupāda: Well, there is no guarantee of holding up your body even if you have no sleep or have sleep. The material condition is so cruel that body can be finished at any moment. So that is no consideration. The consideration is how to advance in the spiritual consciousness or Kṛṣṇa consciousness. And if you make, I mean to say, considerable advance, then the eating and sleeping and sex demand or defense, these things will be negligible. Negligible. These things are depending on our practice. Because actually, I don't depend on sleeping or eating or mating or defending. It is simply due to my bodily consciousness these things are required. But when one is actually spiritually advanced, he has no such appreciation. Just like Lord Jesus Christ, he was crucified, but he never protested because he had no bodily consciousness at all. So when one is spiritually advanced, there is no bodily consciousness. But we should not imitate. That requires advancement, as we have mentioned. Nothing has to be done in hasty. But if you follow the rules and regulation, then someday it will be experienced that how we have spiritually advanced. Just like if you go on eating, not in the first morsel, second morsel, you become immediately satisfied. But when you are full in your satisfaction of hunger you feel happiness, you feel strength. Similarly, we have to follow the spiritual process, and gradually as we develop we become free from all these demands of the body. There was Raghunātha dāsa Gosvāmī, he was eating only say a few grains of butter every alternate day. Only a few grains of futter only. Every alternate day he was eating. So eating is also nonessential to one who is spiritual advanced. And so-called sex life, oh, that can be given up from the very beginning. And so far defense, nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. One who is fully spiritually conscious, he doesn't care for death. He does not know what is the meaning of death because he is living perpetually. So these things are to be experienced when you are advanced, but this is possible. This is possible from the examples of great saintly persons and from literature we can find that one can be completely free from the four demands of the body, namely eating, sleeping, defending and mating. Yes?

Girl: (indistinct)

Prabhupāda: What is that?

Guest (1): Did you say that having a family necessarily interferes with Kṛṣṇa consciousness?

Prabhupāda: No. Nothing interferes if it is properly adjusted. Now here in our society we are actually living in family. We have got brother, sisters, mother, father, everything. But there is adjustment. It is on the basis platform of love. There is no self-interest, therefore it is happy. So as soon as we turn everything in Kṛṣṇa consciousness, the whole world becomes peaceful and happy. Of course, that is not possible, but as far as possible we can do it familywise, we can do it individually. As much as possible we can extend. But the platform is such nice that in that platform the family life or friendly life or social life-everything becomes nice, joyful, and peaceful. That is the test of Kṛṣṇa consciousness. All right. Thank you. (end)

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Śrīmad-Bhāgavatam 7.6.3

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Vṛndāvana, December 4, 1975

Harikeśa: Translation: "Prahlāda Mahārāja continued to speak: My dear friends born of demon families, the happiness which is perceived with reference to the senses can be obtained in any form of life according to one's past fruitive activities. Such happiness is automatically obtained, as sometimes we obtain distresses without any endeavor."

Prabhupāda:

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

[SB 7.6.3]

Now Prahlāda Mahārāja in the previous verses explained that durlabhaṁ manuṣaṁ janma: "This human form of life is durlabham, very rarely gotten." It is not so easy. There are many rascals, they say that once you come to the human form of life there is no more degradation. That is rascaldom. When Kṛṣṇa says that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntaram-prāptir [Bg. 2.13], He says that "As you have changed bodies, similarly, at the end also you'll have to change the body." He never says that "You'll get again human body." Never says. Tathā dehāntara-prāptir: "Another form of life." That another form may be… There are 8,400,000 forms. So "another form" means any one of them. There is no guarantee. You cannot say that "Now I have got human form of… Again, in the next life, I also get human…" No. You can be… The evidence is Bhārata Mahārāja. He was king, emperor, very exalted position in the human form of life, but next life he got the life of a deer. This is the evidence. So how you can say that next life will be human life? No. That's not possible. According to your karma, karmaṇā daiva-netreṇa [SB 3.31.1], if you are acting like human being, then there is chance of getting human life. And if you are acting like a dog, then you must get the body of a dog. Karmaṇā daiva-netreṇa. It depends on your karma. If you simply dress like a human being and act like a dog, then you'll get a dog's body. Kṛṣṇa will give you the facility. Māyayā, (sic) yantrā-rūḍhena māyayā. Māyā.

In the Bhagavad-gītā it is said that this body is just like a machine, motorcar. Suppose you have got now a very nice motorcar, Rolls Royce car. So somehow or other, your car is lost. The next car, is it any guarantee that you will get Rolls Royce car? No. You'll get a car as you pay for. That's all. If you can pay for a Rolls Royce car, then you can get. Or any dress. Suppose you have got now very costly dress. Now your dress is torn, you have to change the dress, but is there any guarantee that you'll get the same type of dress? No. You'll get a dress as you pay for it. It's a common sense. Similarly, if you act like a demigod, you will get the body of a demigod. If we act like ordinary human being, then you get the body of a human being. If you act like a dog, then you get the body of a dog. And if you act like a devotee, you go back to home, back to Godhead. This is the process.

Why we are instructing everyone to become Kṛṣṇa conscious? The result will be, if you become fully Kṛṣṇa conscious, then next life you get a body in which you can live with Kṛṣṇa face to face, talk with Him, play with Him. That is the benefit. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Kṛṣṇa gives assurance that if you simply try to understand Kṛṣṇa, and if you really understand Kṛṣṇa… Janma karma ca divyaṁ me yo jānāti tattvataḥ. If you simply try to understand Kṛṣṇa in truth, not vague… "Yes, I understand Kṛṣṇa, but Kṛṣṇa has no form"-this is not understanding of Kṛṣṇa. This is rascaldom. Kṛṣṇa says such persons, such rascals who says that "Kṛṣṇa has no body. He has no form. It is māyā…" They are called Māyāvādī. "Everything māyā. Kṛṣṇa is also māyā." That is Māyāvāda. So these Māyāvādīs are condemned by Kṛṣṇa: na mām… What is that? Mānuṣīṁ tanum… Avajānanti māṁ mūḍhā [Bg. 9.11]. These rascals, Māyāvādīs, avajānanti, he thinks Kṛṣṇa as ordinary human being, or even if He is God, He has taken a body made by māyā. This is Māyāvādī philosophy. "The spirit soul cannot appear without being dressed by māyā." But that is not the fact, that… A man is diseased, suffering from fever. It does not mean that without fever nobody can exist. That is nonsense. Fever is a symptom for the time being, and feverlessness is the real life. Similarly, somehow or other, iccha-dveṣa-samutthena [Bg. 7.27], by some desire, we have got this material body, but it does not mean that without this material body I cannot live. That is nonsense. Actual life is spiritual life. Actual life is spiritual life.

So therefore Prahlāda Mahārāja says that kaumāra ācaret prajño dharmān bhāgavatān iha durlabhaṁ mānuṣaṁ janma [SB 7.6.1]. This is human life. You have got the human life only for cultivating Kṛṣṇa consciousness. If you are doing anything else except Kṛṣṇa consciousness, that means you are risking your life to become a cat and dog or anything else. This is the fact. So Kṛṣṇa is still prepared to give you facilities. That is explained in the Bhagavad-gītā. Yānti devā vratā-devān [Bg. 9.25]. If you are acting like a devatā… Devatā means devotee. Not pure devotee. With some material desires. They are called devatās. Not… Everyone is not pure devotee. Mostly, artho arthārthī jñānī ca bharatarṣabha [Bg. 7.16]. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. Sukṛti… Anyone who comes to Kṛṣṇa consciousness, he is to be understood that he's a pious. But piety, to become a pious man, does not mean that he's a devotee. By piety, by acting piously, you can get good birth. Janmaiśvarya-śruta-śrī [SB 1.8.26]. You can get good birth in a very aristocratic family or a brāhmaṇa family. Generally aristocratic, rich family, by piety. Janma-aiśvarya. Nowadays they want money, and nobody wants any spiritual advancement. So they get money by pious activities. They get good birth. To born, to take birth in very rich family… Janmaiśvarya-śruta. He can become very learned man, B.A., M.A. Ph.D., Dh.C, so many things, title, learned man. Janmaiśvarya-śruta-śrī, and beautiful, beautiful body. These are the results of pious activities. But that does not mean you are a devotee. Devotee is different thing. Devotee means who does not aspire of anything like this, that "Let me take birth in rich family. Let me possess very good amount of wealth. Let me become beautiful. Let me become very learned." These are material aspirations, but a devotee has no material aspiration. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]-zero, nothing of the sort.

And what is his aspiration? That is explained by Caitanya Mahāprabhu. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī. Na dhanaṁ na janaṁ na sundarīṁ kavitaṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is pure devotion. "I don't want money." Na dhanam. "I don't want any number of men at my order acting." Just like big big factory owner. They are employing four thousand, five thousand men, as master of so many servants… A devotee doesn't want this. He doesn't want any amount of money or any amount of followers. Na dhanaṁ na janaṁ na sundarīṁ kavitam. Very beautiful, attractive wife, sundarīm. This is material aspiration: "Let me have immense amount of money, a very good woman, wife or friend." This is the whole material activities. You'll see. Everyone is after money and women. This is material aspiration. But Caitanya Mahāprabhu is rejecting. Na dhanaṁ na janaṁ na sundarīṁ kavitaṁ vā jagad-īśa. Then what You want? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "I don't mind where I get my birth. I am not aspiring to get my birth in a very aristocratic way, no." Anywhere. Mama janmani. "I may become a demigod in the heavenly planet or I may a cat, dog, or any insignificant. But I want this, that My devotion to Your lotus feet may not be forgotten." This is desirelessness. Anything beyond the…, we desire, that is material.

So bhakti begins when you are desireless Gato… The Yamunacārya's śloka. Niśeṣa-mano-rathāntaram. Kadāham aikantika-nitya-kiṅkaraḥ praharṣayiṣyāmi sanātha jivitaṁ bhavantam eva caran nirantaram. This is devotee, devotion. He's praying, Yamunacārya's praying to the Lord, bhavantam: "You only…" Caran nirantaram. "Simply thinking of You, acting for You," caran, ācāran, "practicing such activities which will give me the opportunity of thinking Kṛṣṇa…" That is wanted. Because Kṛṣṇa says, man-manā bhava mad-bhakto [Bg. 18.65], Kṛṣṇa says, "This is the process," so we have to mold our life in such a way that we get the opportunity of thinking of Kṛṣṇa twenty-four hours. That is Kṛṣṇa consciousness. Even we are eating, we can remember Kṛṣṇa. Kṛṣṇa baḍa dayā-maya, karibāre jihvā jaya, svaprasāda-anna dilā bhāi. So we want. While sleeping, if we think of Kṛṣṇa, it may be that we may dream of Kṛṣṇa also. That is possible. Eating, sleeping, mating… Even in sex if we can remember Kṛṣṇa… How? That is… Kṛṣṇa says, dharmāviruddha-kāmo 'smi. Sex life which is given permission in the śāstra, that is Kṛṣṇa. The śāstra gives you permission for sex life only for begetting nice children. Not for enjoyment. That is illicit sex. If you make love, "Phish, phish, phish," and have sex life, that is illicit sex. So that dharmāviruddha. So we can adjust our material activities: eating, sleeping, mating, and fearing. It can be adjusted in relationship with Kṛṣṇa, provided we take direction from Kṛṣṇa. Even eating, sleeping, mating can be utilized as Kṛṣṇa consciousness if you follow the rules and regulations. There is facility. And as soon as you deviate, then you become subject to the control of māyā. Yajñārthe karmao 'nyatra loko 'yaṁ karma-bandhana. If you simply act for satisfying Kṛṣṇa, then you are all right. And as soon as you do it for your own sense gratification, karma-bandhana, you become bound up by the laws of karma. We should be very careful therefore.

Therefore here it is said sukham aindriyakam: "Happiness derived from the sources which is not related with Kṛṣṇa…" That is sukham aindriyakam. Actually you do that. When we enjoy sense pleasure, that is not for Kṛṣṇa. That is material sense perception. So Prahlāda Mahārāja says that this kind of pleasure, happiness… Sukham aindriyakaṁ daityā. He is particularly addressing his friend, daityā, because they are sons of daityā, demons. Just like at the present moment ninety-nine per cent of the population, they are daityās, demons. What is the difference between a demon and a demigod? Daityā means the sons of the Diti. So daitya. And deva. Deva means devotees or those who accept the supremacy of the Lord. They are called deva. Viṣṇu-bhakto bhaved daiva āsuras tad-viparyayaḥ. Anyone who is viṣṇu-bhakta, accepting God as the supreme controller, they are called demigods. And āsuras tad-viparyayaḥ, and just the opposite number… What is that opposite number? "What is God? Why shall I accept God? God is dead. There is no God. God is impersonal." They are daityās or demons.

So Prahlāda Mahārāja was also born in a demon family, but he was not daitya. He was a devotee, although he is born… So it is, not that a devotee has to take his birth in the devotee's family. That is not necessary. Ahaituky apratihatā. One man can become a devotee without any cause and without being checked. There is no such thing which will check to become a devotee. Anyone can become devotee in any condition, provided he is fortunate enough to associate with another devotee. That is the way. So Prahlāda Mahārāja says, "My dear friends, because you have been taught for sense gratification-eating, sleeping, mating and defending-so this is, this kind of happiness, is material happiness, sense enjoyment." So deha-yogena dehinām, two bodies combined or in connection with this body… Deha-yogena dehinām. Just like sex life. Sex life, it requires two bodies, one male or female. Deha-yogena. As soon as we say, yogena, that means extra something. Yogena. Yoga and viyoga. Viyoga means minus, and yoga means addition. So deha-yogena dehinām. The living entities who have accepted this material body, such kind of happiness, sarvatra labhyate. You can have anywhere, any life. Just like two bodies, male and female. It is not that in the human society two bodies, male and female, join and enjoy the pleasure. The dog also do that. The quality of happiness between a beautiful man and beautiful woman does not increase or decrease by other body. The hog also, they enjoy. It is not because they have got a nasty body therefore the enjoyment is less than human being, no. The feelings of enjoyment is the same, either of the dog or of the hog or of the human being, everyone. It is not… The quality does not change.

There is a story of a prostitute, Lakṣahīra. (aside:) You can sleep this way. I am asking you. Yes, you're sleeping. You can go and sleep. Don't make here. So there is a story of the prostitute, Lakṣahīra. There was a prostitute whose charges was one lakh of pieces of diamond. It doesn't matter, a big diamond or small diamond. That was her charges. So one man was suffering from leprosy and he was being assisted, he was being assisted by his wife, very faithful wife. So still, he was morose. The wife asked the husband, "Why you are morose? I am giving you so much service. You are leper, you cannot move. I can take you… I take you on a basket and carry you. Still, you feel unhappy?" So he admitted, "Yes." "Oh, what is the cause?" "Now, I want to go to the prostitute, Lakṣahīra." Just see. He is leper, a poor man, and he is aspiring to go to a prostitute who charges 100,000 of pieces of diamond. So anyway, she was a faithful wife. She wanted to satisfy her husband. Some way or other, she arranged. Then, when the leper was at the house of the prostitute, the prostitute gave him very nice dishes of food but everything in two dishes, everything, one in the golden pot, another in iron pot. So while he was eating, so he inquired the prostitute, "Why you have given me in two pots?" "Now, because I wanted to know whether you will feel different taste in different pots." So he said, "No, I don't find any difference of taste. The soup in the golden pot and the soup in the iron pot, the taste is the same." "Then why you have come here?" This is foolishness. The whole world is going on like that. They are simply trying to taste the same thing in different pot. That's all. They are not detestful that "No more, sir. I have tasted enough." That is not fact. That is called vairāgya-vidyā, no more tasting: "It is all the same, either I take in this pot or that pot."

Therefore it is said that sukham aindriyakam, the sense pleasure, it doesn't matter whether you enjoy as a dog or as a human being or a demigod or as European or American or Indian. The taste is the same. This is very important. You cannot have a better taste. Better taste is only Kṛṣṇa consciousness. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So if you do not increase your taste for Kṛṣṇa consciousness, then you will try to taste in this pot and that pot. That is the law. That will be, continue business and continue disease, to taste in this pot and that pot: "It may be very tasteful in this pot, may be tasteful…" The whole world is going on. All these rascals, they go to different countries for tasting sex life. They go to Paris… [break] …kaṁ daityā, sarvatra labhyate daivād yathā duḥkham. Just like duḥkham. Duḥkha means unhappiness. So suppose a millionaire is suffering from typhoid and a poor man is suffering from typhoid. Does mean that the millionaire will have less distress than the poor man? When you have got typhoid fever, either you are rich man or poor man, the sufferings of typhoid fever is the same. It does not mean that "This man is very rich man, he is not suffering from typhoid," No. As unhappiness is the same in different pot, similarly, the happiness also is the same in different pot. This is knowledge. So why should I waste my time to taste happiness and distress in different pots? The different pots means these different body.

So this is not our business. Our business is to revive our original consciousness, Kṛṣṇa consciousness. It doesn't matter in which pot I am at the present moment. Ahaituky apratihatā. You can taste Kṛṣṇa consciousness without any hesitation, without any check, without any hindrance. You can have. Simply you have to see inside to our consciousness and rectify the consciousness.

That is required in this human form of life. Therefore Prahlāda Mahārāja in the beginning said, durlabhaṁ mānuṣaṁ janma. This understanding, this knowledge can be attained only in human form of life. This analysis of unhappiness and distress can be explained before a human being. If I call three dozen dogs here and ask him, "Now hear Bhāgavata," it is not possible. The dog will not be able to understand Śrīmad-Bhāgavatam, but a man, however low he may be, if he has got little intelligence, he will be able to understand. Therefore Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma. You have got the opportunity to understand what is bhāgavata-dharma. Don't lose it like cats and dogs.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.3

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Toronto, June 19, 1976

Pradyumna: (leads chanting, etc.) "Prahlāda Mahārāja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress."

Prabhupāda:

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ
[SB 7.6.3]

We are, every one of us, we are fully under the control of material nature. We have put ourselves, in different bodies, we are fully under the control of material nature. There is no question of independence. In the śāstra it is described just like a horse or a bull is bound up in the nose and the driver, as he push, pull on the rope, it has to go according to that. There is no independence. So our so-called declaration of independence, "There is no God. There is no control. Whatever we like we can do," this means ignorance. And in ignorance we commit so many mistakes, and that is sinful activity.

Sinful activity means do irresponsibly anything we like, and we become entrapped in sinful activities. But as we have got experience in our ordinary life that ignorance is no excuse… Suppose a child touches fire. The fire will not excuse because it is a child. No. Either you are a child or grown-up man, when you touch the fire it will act. There is no excuse. Similarly, knowingly or unknowingly, if we do something wrong, we have to be punished. This is the law of nature. There was an instance, one muni, he was brought to Yamarāja's court and he was…, judgment was given that this man should be punished by śūla. Śūla means one iron rod pushed through the rectum and it will pierce through the head. But the man was condemned to death, and this is the punishment. So the, he was a sage, muni. So he asked the Yamarāja that "Throughout my whole life, I never did any wrong. Why you are punishing me in this way?" So Yamarāja replied that "You have forgotten. In your childhood you pierced one ant with a needle. You have forgotten. Therefore you are being punished." So of course, he became…, Yamarāja became Vidura because the sage also punished him, that "For my childhood criminality you are punishing me in this way. So I also punish you, that you have no sense, you have to take birth in a śūdra family." Anyway, either in childhood, or knowingly or unknowingly, if we do something wrong… There are many other instances. Just like some contaminous disease: either a child or a grown-up man, if he infects himself with that contaminous disease, some way or other, the disease will manifest and he has to suffer.

So the suffering also, and enjoyment, this is also due to the senses. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. So in the material world, so long we have got this material body, two things will be there: suffering or enjoyment. And what is the suffering and enjoyment? With reference to the senses. Or… Senses… Just like the skin is called touch sensation. We feel pleasure by touching the skin. So this pleasure, due to the touch sense, sometimes it is painful, sometimes it is pleasing, due to different circumstances. Just like water. Water is very pleasing to the skin if it is winter. So water is the same, my skin is the same, but due to seasonal changes, the same water is sometimes pleasing and sometimes displeasing. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. So, so long we have to remain in this material world or so long we have to continue this material body, two things will continue. You cannot stop it. It is not possible. Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. And what are actually there? Agamāpāyino 'nityās: they come and go. They're all temporary. Winter season or the summer season, it does not stay. It comes and go away. So everything in this material world, so-called distress and happiness, they come and go. We should not be very mch disturbed by… Neither we shall waste our valuable time seeking after so-called… Nobody wants distress, but everyone wants happiness. So without knowledge, in ignorance, we are simply trying after happiness. This is material world.

Last night we discussed about, that a dog is running from this side to that side. So he's feeling some pleasure. Similarly, we also, so-called civilized man, we are also running on a car, this side and this side. So the same thing-the dog's race. But we are thinking, because we are running on a car, we are civilized. But the business is that dog's race. So Prahlāda Mahārāja's point is that we should try to understand the value of life. We should not waste our time by dog's race, either on four legs or on four wheels. That is the point. Therefore he says, sukham: the happiness is due to the senses. Sukham aindriyakam. Aindriyakam means, indriya, indriya means senses. Daityā. He's addressing his friends. They're all born of daitya family. Daitya family means they're simply after sense gratification. That is called daitya family. And human family, or devata family… There are two classes: daitya and devatā. Daitya means they do not know anything, just like animals, simply after sense gratification. They are called daityas. And devatā means they are fully aware of the existence of God, their relationship with God, duty with reference to God, they are called devatās. That is the difference between daityas… So Prahlāda Mahārāja, circumstantially, because he was to deliver the daityas, so he took his birth, by the will of the Supreme Lord, he took birth in a daitya family. Sometimes devotees come in a particular type of family to deliver the community or the society. So here the class friends were all daityas, born of daitya family. They are not born of very enlightened family. So therefore he's addressing, daityā. Sukham aindriyakaṁ daityā deha… (aside:) Sit properly.

So this sukham, indriya-jam (indistinct), sense gratification. Here it is said deha yogena dehinam. Dehī, this is not understood. The dehī and deha. Dehī yogena dehinām. Dehī means the person who possesses this deha. That is not understood. That is the beginning of spiritual education in the Bhagavad-gītā. Dehino 'smin yathā dehe [Bg. 2.13]. You ask anybody, I think 99.9% will be unable to understand what is dehī and deha. This is our modern education. Dehina and deha. Dehī, the Sanskrit word, that is called inprotra (indistinct) a state in. (indistinct) When you possess something, then in Sanskrit, I means to say, prota. Just like gunī. Guṇa means gua, and you add in, then guṇin. Similarly, deha, and you add in, then dehin. The real meaning is, deha means this body and dehī means the possessor of the body. So actually in the modern age, the so-called civilization, they do not understand what is deha and dehī. They think this deha is everything, the body is everything. But that is not the fact. So dehī, the possessor of the body. So there are so many different types of body. But it is possessed, each and every deha, or body, is possessed by the dehī. So dehī, in a particular possession of deha. Dehī means the spirit soul. When he is within the encagement of a particular body, then his standard of happiness and distress is particular. Just like the hog, he's in a particular type of body, and a human being is in a particular type of body. Deha-yogena dehinām. This dehī, the spirit soul, he's encaged in a particular type of body. Therefore the happiness of the hog is different from the happiness of a man because he has got a particular type of body. A man, if you give him nice halavā, he'll be pleased. And the hog, if you give fresh stool, he'll be pleased. Why? The hog will not protest; rather he will like: "Oh, it is very nice." And a man will hate to even stand there. So why this difference? Deha-yogena dehina. The dehī, the spirit soul has a particular type of body and he's taking pleasure in particular type of food.

So we have to understand this, that the sense gratification… In English it is called "One man's poison is another man's food." Why this difference? A particular type of body. Although we are all human being, but every one of us is under the control of the laws of nature. Kāraṇaṁ guṇa saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. Sad-asad-yoni-janmasu. We are born in a particular family, particular circumstances, particular taste. Everything. That is kāraṇam. What is the…, why there are differences? Kāraṇaṁ guṇa saṅgo 'sya. The kāraṇa, the reason is because we are associated with a particular type of modes of nature. Just like a person, at this time he'll be pleased to come here to understand this Bhāgavata-dharma. At the same time, another person will be pleased to go to a brothel or to a liquor shop. Why? The kāraṇaṁ guṇa-saṅgo 'sya. The reason is that he's interested with the particular modes of nature. So Bhāgavata-dharma means, even one is in the most lower stage of association, he can be raised to the highest stage. That is called bhāgavata-dharma. The beginning of this chapter was:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Arthadam means the purpose of life. So those who are not taking part of bhāgavata-dharma from the beginning of life, their artham is different, and whereas a person taking to bhāgavata-dharma, artham is different. The bhāgavata-dharma artham, bhāgavata-dharma artham is to go back to home, back to Godhead. And the material life artham: sense gratification. This is the difference. They do not know that there is life after death and there is eternal life, there is eternal happiness. They do not know. Kāraṇaṁ guṇa saṅgo 'sya.

So this type of happiness, different types of happiness, and distress also. Actually, in this material world there is no happiness. Everything is distress. But on account of our ignorance we accept distress as happiness. That is called māyā. Māyā, mā-ya. "That is not." We are accepting something… The same example. Just like a hog is feeling happiness by eating stool. But it is not happiness actually. One who is not in māyā, one is not in the hog's body, he says, "Oh, what nasty food he's taking." That is also food. From food value, the stool is very valuable. It contains all hydrophosphates and so on, so on. The doctors, they have analyzed. But that does not mean because it has got very big food value the human being will agree to take stool. Sometimes it so happens that in the last war in the concentration camp, the human being was obliged to eat his own stool. So this is called karma. This is karma. Karmaṇā daiva-netreṇa, jantor deha upapatti [SB 3.31.1].

So we must rectify our karma. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. If you cultivate bhāgavata-dharma, then your karma can be changed. Otherwise, it is not changed. Otherwise, it is not possible. Tasyaiva hetoḥ prayateta kovido na labhyate [SB 1.5.18]. Everyone is born with the resultant action of some past karma. That also, people in the modern days, they do not understand, what is past, what is future, what is present. Simply animals. The animals, cats and dogs, they cannot understand. Therefore human form of life should not be wasted like the animals. Nāyaṁ deho deha-bhājāṁ nṛloke kasṣṭān kāmān arhate viḍ-bhujāṁ ye. This should be, there should be responsibility, and the state, the father, the elderly persons, the guru, they must be very responsible. And what is that responsibility? Every person under one's control should be trained up in such a way, because he has got this human life, he can be elevated to the highest position. That, how it can be done? By bhāgavata dharma. Not otherwise. Not by karma or jñāna or yoga. No. You cannot change. Simply by acting in devotional service, bhāgavata dharma, anyone can be raised to the highest position. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā [SB 2.4.18]. Pāpā, these are pāpā. Pāpā means very abominable life. Even they can be raised to the highest perfection. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. The pāpa-yoni. Pāpā-yoni, there are different types of pāpa-yoni. Except civilized human being, advanced human being, those who are called āryan. Āryan means those who are advanced. Below that position they are all pāpa-yoni. In the Aryan civilization there is a system of four divisions of social order and four division of spiritual order. Social order is brāhmaṇa, kṣatriya, vaiśya and śūdra. And spiritual order: brahmacārī, gṛhastha, vānaprastha and sannyāsa. Therefore what is going on at the present moment as Hindu… This word you won't find in the Vedic literature. Varnāśrama. This is real Vedic system, varṇāśrama. And human life begins when one observes the varṇāśrama regulations. Varnāśrama. Human life means to elevate oneself to spiritual consciousness or God consciousness. That they do not know. Na te viduḥ svārtha-gatim… [break]

…is the life. Because there is no education, there is no Bhāgavata-dharma preaching, people are kept completely in darkness. This is modern civilization. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. Prāyeṇa alpāyuṣaḥ kalāv asmin yuge janāḥ. In this age, first of all, the duration of life is very small. Although in Kali-yuga one is destined to live up to hundred years, but they, with the progress of Kali-yuga, the duration of age will be decreased. Nowadays, nobody lives for hundred years. If one is eighty years old he is supposed to be very old man. But time will come when one is twenty years old he will be considered a very old man. That time is coming gradually. If one lives from twenty to thirty years, he'll be considered a very old man. So alpa-āyuṣaḥ. This is the effect of Kali-yuga. Duration of life, mercifulness, bodily strength, memory, these things will be reduced gradually. You won't find nowadays very fertile brain. It will reduce. Not very strong man, bodily very strong, and mercy, there is no question. On the street, in your front, if somebody's being killed, nobody will take care; he'll go on. There is no mercifulness. Even the mother has no mercifulness, killing the child. This is Kali-yuga. So just imagine what is the duration of this Kali-yuga. That is all described. Mandāḥ. Everyone is bad. Mandāḥ sumanda-matayo [SB 1.1.10]. And if one poses himself that he is intelligent, then that is a, also a bad way of life. Sumanda-matayo. Manda-bhāgyā. Everyone is unfortunate.

So there is a great necessity to preach this bhāgavata-dharma. What Prahlāda Mahārāja is preaching about the daityas? Daityas, they cannot understand. This life is meant for cultivating Kṛṣṇa consciousness, to understand the value of life. Therefore he is… This kind of happiness, dehi yogena-dehinam, the particular body and the happiness with reference to the body… And another meaning, dehi yogena-dehinām means sex. One, dehī, another dehī, they're embracing, they're kissing, they have, that is also. That is the ultimate happiness in the material world. So Prahlāda Mahārāja says that this kind of happiness, deha yogena-dehinām, sarvatra labhyate. You'll get everywhere. Everywhere means either you are in human form of life or in a dog's form of life or hog's form of life. Everywhere you'll get. Don't think that the sex happiness is less in dog's life than the sex happiness in the life of human being. No. The pleasure of sex life, either in the hog's body or in the dog's body or in the man's body, it is the same. We have several times informed that if you put something eatable in a golden pot or in an iron pot, the taste will not change. The taste is the same. But it is our concoction only that if I put into the golden pot the taste will change. That is misconception. That's not the fact. So we are trying to be advanced civilized for changing the pot. That's all. But that will not change the quality. The quality will go on.

So we have to go beyond the quality of this āhāra-nidra-bhaya-maithunam, eating, sleeping, sex life and defense. That is necessary so far the body is concerned. But that is being done by the dogs and cats and dogs and hogs. We have to go further. That is bhāgavata-dharma. Deha-dharma is the same, either in the cats, dog or human beings. But the bhāgavata dharma is for the human being. Therefore Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma tad apy adhruva, kaumāra. When you have got this human form of body, from the very beginning of life. Just (like) these children, they are coming. It is very good. They are associating, they are offering respect to the Deity, to the guru. This will not go in vain. It is all recorded. So one day he'll become a devotee. That is bhāgavata-dharma. So Prahlāda Mahārāja is giving stress that don't be very busy for sense enjoyment. That is available in any condition of life, without any effort. And he's giving a very good example. Daivāt: by the superior arrangement. Superior arrangement means that the hog, because he has been given, daiva-netreṇa, the body of a hog, he must eat stool. That is daiva. He must eat stool. So daivāt. Daivāt means all arrangement is there. You'll find amongst the animals, they have got a particular type of food. Just like cows, goats, these four-legged animals, they eat grass. They'll never eat meat. And then the tigers, dogs, cats, they'll not touch even grass. They'll want meat. Deha yogena-dehinām. The standard of eating, standard of happiness, is already fixed up. They cannot be changed. But in the human form of life they can be changed if they take to bhāgavata-dharma. Just like, practical example, these European, American boys. They have changed their habits. How it is possible? Because they have taken to bhāgavata-dharma. That is the only way. Otherwise it is not possible. In America, the authorities accepted that "We are spending so many millions of dollars, we could not stop the intoxication habit, LSD habit. And how is that this Kṛṣṇa consciousness movement is stopping?" That's a fact. As soon as one joins our movement sincerely, he can very easily give up the four abominable things: no illicit sex, no meat-eating, no intoxication. How it is possible? Because human being and he's taking bhāgavata dharma. That is…

So if you want to change the mentality of the human being as it is going on, the dog's mentality, if you want to change it, you cannot do it by assembly in the United Nations and passing resolution. That is not possible. You must take to bhāgavata-dharma. Then everything will be all right. Otherwise, it is not possible.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.3-4

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San Francisco, March 8, 1967

(incomplete lecture)

Prabhupāda: …a little endeavor, and it will come. So you haven't got to engage your major portion of time for this purpose. Because according to your body, the necessities are already there. How there are…? How can I believe that there is already the necessities of my life? He is giving a very nice example, that sarvatra labhyate daivāt. Sarvatra means everywhere. If you become a forest animal, your sense gratification paraphernalia is there. If you become an aquatic animal, your sense gratificatory paraphernalia is there. If you are a man, that is also there. If you are American, it is there. If you are Indian, you are there. If you are aborigine, it is there. Sarvatra. If you are ant, if you are an animal or a worm within the earth, oh, the food is there. The rat, the cockroaches, they live within the drain. Still, the food is there. So Prahlāda Mahārāja said, sarvatra labhyate. In any form of life, either you become man, god, or dog or cat or anything, your sense gratificatory… What are those sense gratificatory things? Now, you require to eat something. Either you are man or animal or whatever you may be, you require to eat something. So eatables are there. Then you require a place to sleep. Oh, the that place is also there. Just like we have got so many friends-some of them present here-they have practically no apartment. But still, they have got place to sleep. They have got place to sleep. Nobody is without sleeping. There must be some place for sleep. And there must be something, somewhere for eatables.

So the arrangement for your eating, arrangement for your sleeping, and arrangement for your mating, all these arrangements are there by nature. So deha-yogena, the sense gratification which you want for the particular type of body as you have got, that is already arranged as much as… The example is duḥkham ayatnataḥ. As much as the distress from which you are destined to suffer are also there. The distress also… According to law of karma, we create our own distress and happiness. So as much as the happiness is there, similarly, the distress is also there. Nobody tries for distress. Duḥkham ayatnataḥ. Duḥkham means distress. Nobody tries to invite distress in his life. But distress overcomes him. Similarly, the quantity of happiness or the measurement of happiness, that is already predestined by nature, is already there. So ”You should not bother…” Because they are all atheistic boys. They are after material improvement, economic development. The atheist class of men, they are always busy for economic development. They have no idea of spiritual existence or spiritual advancement of life. That is the distinction between atheistic life and theistic life. Atheistic people are not concerned, not a drop they are concerned for advancing in spiritual life. So because he was speaking amongst the boys who came from atheistic family, he said, ”My dear friends, don’t bother yourself for developing your economic condition, because that is already arranged there. You better utilize your short time, short span of life, for understanding Kṛṣṇa or be Kṛṣṇa conscious.” That is his version. Tat-prayāso na kartavyo yata āyur-vyayaḥ param. ”Because you have got limited span of life.”

The other day I explained that suppose you are destined to live for fifty years. Now, you cannot make it fifty-one years or fifty years, one month, by spending any amount of money. Just like a man is dying. He’s very rich man. The doctor says that ”He will die at such and such time.” And if somebody says, ”My dear doctor, kindly increase the time little more. You say that ’He will die at 10 o’clock at night.’ Now make it next day 10 o’clock. We have got some business,” that is not possible. That is not possible. If you spend millions of dollars and bribe the doctor, ”Please extend the life. We have to get him sign some document before he dies,” oh, that is not possible. Therefore just try to understand, the duration of life, how much it is valuable. It is not in your power to increase even by moment. Therefore Prahlāda Mahārāja says that ”Don’t spoil your life for so-called sense gratification. That is already arranged there. Don’t spoil your valuable life simply for sense gratification.” Just see. These instructions are to be noted by human being, that we should not spoil even a second of our life uselessly. Uselessly. How? The… How we spend our life? Na cen nirarthakaṁ nītiḥ, ka ca hānis tato ’dhikā.

Just the other day I told you about the version of Cāṇakya Paṇḍita: āyuṣaḥ kṣaṇa vidhvāṁsi kalpānta-sthāyino guṇaḥ. The Paṇḍita, the Cāṇakya Paṇḍita says that this āyuḥ, the duration of life, we do not know when we shall end. It is assure it will end. But kalpānta-sthāyino guṇaḥ, but if you are Kṛṣṇa conscious, then your that spiritual qualification will continue to eternity. There are many instructions in Vedic literature. So here also the same thing is repeated. Tat-prayāso na kartavyo yata āyur-vyayaḥ param: you should not try to spoil your life, spoil your valuable life for something which is not very much beneficial for you. And what is that thing beneficial? Self-realization. Self-realization, ”What I am.” This is the product of meditation. If you want to meditate, meditation means to attempt to understand oneself, ”What I am.” That is real meditation. Meditation does not mean that… Of course, this voidness, meditation in voidness, is another negative attempt that ”This body is nothing.” But actually, I am not void. I am spirit soul. And because I have no information of the spirit soul, therefore I simply try to think of the negative side of this bodily existence. That is called voidness. Simply negative… Now, ”I am not this body. I am not this body.” ”I am not this body,” that’s all right.

But that is not perfect self-realization. When I understand that ”I am not this body; I am spirit soul,” that is partial self-realization. And when I understand that ”I am not only spirit soul, but I have got spiritual activities,” that is still more advancement. And when you are actually situated in spiritual activities, that is the perfection of life. Just try to understand. First thing is, ”I am not this body.” That’s all right. Then what you are, or what I am? The next stage is to understand that ”I am not this body; I am spirit soul.” Ahaṁ brahmāsmi. The exact Sanskrit language is that, to understand that ”I am spirit soul.” All right, then is that finished? No. Still you have to go farther. Then ”I am a spirit soul.” So the spirit soul in this material body has so much activities. Now, regarding this body, I have got so many activities. And when the body is finished, is it correct that the spirit soul stops to act? No. It does not stop to act. Because that is the active principle. Because the spirit is there within this body, therefore the body’s acting. Now, suppose I am not this body. Then does it mean that the spirit has no activity? So this is now wrong theory. Spirit has various activities, but you do not know. That is illusion. So meditation means to understand oneself, that ”I am not this body; I am spirit soul,” and farther advancement of that meditation is to know that what are the activities of the spirit soul, and when one is actually engaged in those spiritual activities, that is the perfection of meditation.

So this Kṛṣṇa consciousness is direct engagement of spiritual activities. This is the concession, this is the concession of this age. We have got very little opportunity in the present age to meditate. It is very difficult. The so-called meditation for fifteen minutes and twenty-three hours all kinds of nonsense activities will never help you. Therefore meditation is out of question at the present age. I am not speaking from my own whims. It is stated in the śāstra. In the śāstra it is said that kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Meditation on Viṣṇu was possible in the golden age, or in the Satya-yuga. Satya-yuga means at that time the people used to live for one hundred thousands of years. And they were all perfect in religious life. There was no flaw. Then came the Tretā-yuga, when they were perfect three-fourths and the duration of life reduced to ten thousand years. The next yuga, next millennium, is called Dvāpara-yuga, when the life of people, half religious, half pious, half vicious, and the duration of life reduced to one thousand years. And this age is called Kali-yuga, the age of quarrel and misunderstanding. The duration of life has reduced to one hundred years. Not even one hundred years. Fifty years, sixty years, seventy years at most, but within. And so far life is concerned, three-fourths of the life irreligious, one-fourth only religious. That is also doubtful. So therefore in this age, the sastric injunction… Therefore the injunction of the authorized scripture is that kṛte yad dhyāyato viṣṇum. In the golden age when people used to live for one hundred thousands of years, meditation was possible. Because we understand Valmiki Muni, he got perfection by meditation after meditating sixty thousands of years. And similarly, Kardama Muni, he got perfection by meditation after ten thousands of years meditation. So meditation process is difficult process, and it is not possible in this age. This is the injunction of the śāstra. Simply we can waste our time by so-called meditation, but real meditation is not achievable at the present age. Therefore the prescription is kṛte yad dhyāyato viṣṇum tretāyāṁ yajato makhaiḥ. In the first millennium, meditation was possible. In the second millennium, sacrifice. Big, big yajña or sacrifice was performed by people. And the third millennium, temple worship. And in the fourth millennium, kalau tad dhari-kīrtanāt. In this age of Kali, simply by chanting Hare Kṛṣṇa you can attain the perfection. So these are the prescriptions. We have to follow that.

So our policy, those who are serious about Kṛṣṇa consciousness, they should not waste their time for sense gratification. And because the body is there, we are not free from the body, there are demands of the senses. So that should be controlled. That is the process in every line of action, either you meditate or you perform sacrifices, do anything. The real process is to control the senses. So try to control the senses as far as possible and utilize your time for advancing Kṛṣṇa consciousness. And the process is very simple-simply chanting Hare Kṛṣṇa. Hare Kṛṣṇa. So make your life regulated. There is no denial. It is not that you cannot eat or you cannot sleep or you cannot have sex life or you cannot defend yourself. Do all these things according to the rules and regulations. But don't waste your time for artificial increment of sense gratification. Don't do that. You require to eat to maintain your body and soul together. You eat. Yuktāhāra-vihārasya yogo bhavati siddhi-daḥ (?). You don't require to eat less. Suppose you can eat one pound. The Kṛṣṇa conscious prescription does not say, "You simply eat one ounce." No. You eat one pound. But don't eat more. Similarly, you have to sleep. All right, make your shelter, apartment, nicely so that you can comfortably sleep. Defense, yes, you defend your country, you defend your home nicely. Sex life, yes, you have sex life, but not in the unrestricted way. Limited with married wife or married husband and comfortably and very gentlemanly. So these are prescriptions are there. There is no denial. But make it systematic. But the balance of your life Don't spoil your life simply for sense gratification or so-called advancement of material civilization. You should utilize your time how to make advancement in Kṛṣṇa consciousness. That is the sum and substance of Prahlāda Mahārāja's instruction to his class fellows who were born of atheistic family, and we shall gradually discuss.

Now if you have got any questions, you can ask. (pause) [break]

Viṣṇujana: …if you chant from the lips or if you chant just in your mind as you walk?

Prabhupāda: Begin from the lips. Then you go to the mind.

Śyāmasundara: Do different spirit souls have different activities, spiritual activities?

Prabhupāda: No. Spirit soul is one; therefore, only one activity, to serve the Lord. That's all. The Lord is one, and the spirit soul, qualitatively one, and the activities also one. That is our mission: one God, one mantra, one scripture, one activity. One God: Kṛṣṇa. One mantra: Hare Kṛṣṇa. One scripture: Bhagavad-gītā. And one activity: to serve Kṛṣṇa. That's all. There is no two. One. Yes?

Gargamuni: Swamijī, as the ages progress, the population in the ages, are they more conditioned?

Prabhupāda: Yes.

Gargamuni: Are we more conditioned than the people in the Satya-yuga?

Prabhupāda: Oh, yes, certainly. Just like a particular type of body… Just like a dog and man, there is difference of condition. A dog's living is more conditional than a man's living. Animal and human being, there is difference of condition. Similarly, there is difference of condition between human being and demigods. There are different other living entities in the higher planets, their condition of life, or standard of life, is different. Just like your American, your standard of life, in other poor countries, their standard of life is different. So the same principle: according to the body you have got, the standard of so-called happiness and distress and everything is different. So this age, Kali-yuga, as it will increase, the distress of the people will increase. I shall, next day, I shall describe how the distress of the Kali-yuga will increase. You just remind me next meeting. Yes?

Devotee: Swamijī, seeing as how sorrow and happiness are there by nature's law, wouldn't these be an impediment to our devotional service?

Prabhupāda: No, for a devotee that is not impediment, because he's transcendental to distress and happiness. Spiritual activities are transcendental, ahaituky apratihatā. Ahaitukī: spiritual activities is not done under any cause. We love Kṛṣṇa not with a cause. Just like here in the material world, I love a girl for sense gratification, or I love a boy for sense gratification. There is a cause. And as soon as the cause is disturbed, oh, the love is disturbed, there is impediment. But love of Kṛṣṇa is without cause. It is spontaneous. Therefore there is no impediment. Because the word "love" can be engaged only in relationship with Kṛṣṇa. Otherwise, there is no question of love. So when the love, love of Kṛṣṇa is transcendental, there is no material impediment. Is it clear?

Devotee: If meditation without chanting was at one time successful, why is it now deficient?

Prabhupāda: Because the time has changed. You have to take, consider according to the time, circumstances, atmosphere. Here, at the present moment, our mind is so disturbed that concentration of meditation is not possible. But this chanting, as soon as we chant, by force our mind is engaged in chanting and hearing, by force: "Hare Kṛṣṇa." So even my mind is disturbed, by the vibration I am attracted. So that is, this meditation is recommended. Other meditation, if I sit down and think, I am thinking of the lotus feet of Kṛṣṇa, which is red. At once a red bird comes in my vision and the bird begins to fly and it goes away. You see? So that kind of artificial meditation will not succeed. Meditation is not actually possible in this age. Yes?

Guest (1): Apparently, I have trouble with the definition of meditation. You say that chanting is the way to attain…

Prabhupāda: Yes. I don't say, it is there…

Guest (1): Yeah, okay, right. Transcendental meditation by the Maharishi is not a form of meditation under concentrating powers. I was wondering…

Prabhupāda: What is that transcendental meditation? Can you explain?

Guest (1): If I could I would do.

Prabhupāda: You cannot. You cannot explain?

Guest (2): I think he had an explanation.

Guest (3): We're talking of the teaching of the Maharishi.

Prabhupāda: So what is that teaching? You don't know. Then don't talk. (everyone laughs)

Guest (1): Okay, well, I'll try. May I try for a minute…?

Prabhupāda: Don't try artificially. If you don't know, why should you artificially try?

Guest (1): Well, that's why I'm here, because I don't know everything.

Prabhupāda: That's all right, don't talk back. Which is the subject matters which you do not know, don't talk.

Guest (1): Okay.

Prabhupāda: Now, so far I know, that Maharishi says that you meditate for fifteen minutes daily. Is it correct?

Guest (1): Twice a day.

Prabhupāda: Twice a day, for thirty minutes.

Guest (1): Anywhere from fifteen minutes to an hour.

Prabhupāda: All right, two hour. (laughter) That's all right?

Guest (1): Pardon me?

Prabhupāda: For two hours daily, one hour morning, one afternoon.

Guest (1): All right.

Prabhupāda: So if one is engaged in meditation for two hours and if other is engaged for twenty-four hours, whose meditation is perfect?

Guest (1): Uh, I don't know.

Prabhupāda: You don't know?

Guest (1): The Maharishi hasn't…

Prabhupāda: No, don't take the Maharishi. I mean to say, if somebody is engaged in meditation for two hours and other is engaged for twenty-four hours, then whose meditation value will be greater?

Guest (1): Then there are two types of meditation, there's a two-hour meditation…

Prabhupāda: First of all you answer this.

Guest (1): Pardon me? I missed it.

Prabhupāda: I am just telling that a person is engaged in meditation for two hours, and another person is engaged in meditation for twenty-four hours. Whose meditation is valuable?

Guest (1): The twenty-four hours.

Prabhupāda: Is it not?

Guest (1): Are you asking me to go out and chant all day long?

Prabhupāda: Huh?

Guest (1): Are we supposed to chant twenty-four hours?

Prabhupāda: Not only chanting. There are other engagements.

Guest (1): Right. That's what the Maharishi says also.

Prabhupāda: So, twenty-four hours… Now, that meditation, what is that, what Maharishi says you do not know you say just now, that you do not know.

Guest (1): I don't know as well as the Maharishi knows, but I'd like to. Perhaps you can explain.

Prabhupāda: But then explain. What is that?

Guest (1): He says that to meditate twice a day.

Prabhupāda: That's all right. What is that meditation process?

Guest (1): Okay, you're given your mantra, and when you sit there and meditate, you think…

Prabhupāda: Do you know that mantra?

Guest (1): Yes, but I can't speak it.

Prabhupāda: You cannot speak. It is secret?

Guest (1): It's not secret. If I speak it, I'll ruin the power. (laughter)

Prabhupāda: Therefore, our mahā-mantra is so nice that as we chant this loudly, the power becomes loud. (laughter continues)

Guest (1): Okay, this is where the problem lies then. Because I think that that's fine. And I agree. And yet, I don't think there's just one mantra.

Prabhupāda: And there is no secret; it is open. It is open.

Guest (1): I don't think there's just one mantra, sir. I feel that the entire mantra would be Om. And so Hare Kṛṣṇa Rāma would be just one part of Om. Now, isn't that true?

Prabhupāda: Is there any difference between Om and Hare Kṛṣṇa?

Guest (1): Yeah, Om is the total, isn't it?

Prabhupāda: Huh?

Guest (1): Well, okay. I'll reword that. Isn't Om the total expression sound of nature?

Prabhupāda: Yes. Do you know the definition of Om?

Guest (1): The Bhagavad-gītā defines it.

Prabhupāda: It is in the Bhagavad-gītā said, akṣarāṇām oṁkāro 'smi. Kṛṣṇa says that "Amongst the alphabets, I am oṁkāra." Therefore oṁkāra is not different from Kṛṣṇa. As soon as we say "Kṛṣṇa," the oṁkāra is there.

Guest (1): Right. And I imagine that as soon as I say my mantra, Om is also there, is it not?

Prabhupāda: So oṁkāra… In every Vedic mantra the oṁkāra is there. But when Kṛṣṇa is there, oṁkāra is automatically there. Because it is said in the Bhagavad-gītā, akṣarāṇām oṁkāro 'smi: "Amongst the alphabets, I am oṁkāra." So when you speak of Kṛṣṇa, the oṁkāra is automatically there. When there is fire, the heat is automatically there.

Guest (1): Okay, one more thing. Transcendental meditation by the Maharishi is not a concentrating process. It's a process of using the mantra to get into the meditation. And once reaching the point of deep meditation, thoughts will just occur. And there's no concentrating procedure at all. And this is why I had a question in the first place, in that you said meditation'w impossible because it's a concentrating process. Well, Maharishi's meditation is not the concentrating…

Prabhupāda: Then he has manufactured something. It is not stated in the standard book. You see Bhagavad-gītā and Patanjali system, yoga system, that is differently stated.

Guest (1): I see.

Prabhupāda: In the Bhagavad-gītā, the meditation has to be concentrated upon the Viṣṇu. Mat-para. The word is mat-para. One has to concentrate his meditation upon the form of Viṣṇu. Nothing else. That is real meditation. But if Maharishi has manufactured his own way of meditation, I cannot comment upon it. Because we have to comment on the books of authority. Any other question? All right. (end)

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Śrīmad-Bhāgavatam 7.6.4

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Vṛndāvana, December 5, 1975

Harikeśa: Translation: "Therefore, only for the purpose of sense gratification, material activities like economic development are simply a waste of time and energy without any practical profit. If such energy and endeavor is utilized for Kṛṣṇa consciousness, surely one can attain to the spiritual platform of self-realization. There is no benefit by engaging oneself in economic development."

Prabhupāda:

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam
[SB 7.6.4]

So prayasa, activities… Rūpa Gosvāmī has forbidden,

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
laulyaṁ jana-saṅgaś ca
ṣaḍbhiḥ bhaktir pranaśyati
[NoI 2]

There are six kind of activities which will increase your transcendental importance of life, and there are six kinds of activities which will destroy your whatever little devotion you have got. These, in the Upadeśāmṛta you will find, how you can increase and how you can finish. So about finishing, if you are actually advancing in spiritual life, if that is your aim, then these six things should be avoided. As it is said, prayāsaḥ. The first thing is atyāhāra, eating too much than necessity, atyāhāra, or collecting more than you require. For maintenance of your body you have to secure some monetary benefit-but not more than what you require. People are not satisfied. At the present moment everyone is trying to get more and more and more and more and more. There is no satiation. This kind of endeavor is forbidden. It will not help you. But people are mad after money. If he is getting, say, five hundred rupees, he says, "No, why five hundred? Five thousand." And if he gets five thousand, then he says, "Why five thousand? Five lakhs." And if he gets five lakhs, then he says, "Why five lakhs? Five crores." This is there. The whole world is going on. They are never satisfied. You go to any rich man: "Sir, you have now enough money. Please come to our meeting in the morning, seven-thirty." "No, I have no time." He's earning money.

So everyone thinks, "To earn money is my first business. That is… And to work for it, that is my first business." But that is forbidden. In the Śrīmad-Bhāgavatam this is forbidden. Becau… Why forbidden? Because you cannot get more than what you are destined to get. That is not possible. If by your karma, karma-phala, by result of your karma, if you are to get some happiness, you will get that much, not more than that. So what is the use of endeavoring? Therefore it is said, tat-prayāso na kartavyo yata āyur-vyayaḥ param. Simply waste your time. Suppose you are doing some business and earning money. And if somebody says that "You cannot get more than five hundred rupees per month," then why you'll work so hard? But because they have no information-they do not take consultation from the right person-therefore they are trying uselessly. The human life was meant for understanding Kṛṣṇa. Instead of using the energy for understanding Kṛṣṇa, they are spoiling the energy unnecessarily to earn money. This is the modern civilization. The whole Western world, how they are spoiling their life unnecessarily. We should be satisfied in the economic position as we are put into.

So in another place Nārada Muni says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatāṁ upary adaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasāḥ
[SB 1.5.18]

Gabhīra-raṁhasāḥ, tal labhyate. Your material gain, happiness or distress, you are destined to get. You'll get it. Again the same, duḥkhavad anyataḥ. Anyat nataḥ. Nobody tries to get distress. If you ask anybody that "Why you are working so hard?" nobody says that "I am working so hard, I want distress." Nobody will say. Everyone will say, "I'll be happy. I'll get happiness. Therefore I am working hard." "No, this is distress." "Yes, this is distress, but I'll get happiness after this." This is called māyā. He is undergoing distress, but he is thinking, "I'll get happiness." This is called māyā. So there is no use. This is śāstric injunction. You have to see your future through the śāstra. So don't waste your time in that way. Āyur-vyayaḥ param. Ayur-vyayaḥ. This duration of life, human life-Prahlāda Mahārāja has begun with the words durlabhaṁ mānuṣaṁ janma-this life is very, very important, and after many, many births you have got it. So you should always remember that every moment of this life is so important. How much it is important, that is explained by Cāṇakya Paṇḍita. Anyone can understand. He says… He is not a, I mean, Kṛṣṇa conscious person but moralist. He was prime minister. He says, āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Your duration of life… You have got a certain years' duration of life. You cannot live more than that. If you have got your duration of life for fifty years, you can live up to fifty years, not hundred years. These are all destined. It is useless. So therefore it is very important. In the Bhāgavata in another place it is said, tūrṇaṁ yateta anumṛtya pateta yāvat nihśreyasāya. The same thing repeatedly. Here Prahlāda Mahārāja also says that durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. First of all you have to consider that we have got this human form of life after many, many hundreds and thousands, millions, 8,400,000… [break] Durlabham. So therefore it is, although temporary… Everyone knows that "I'll not live forever." But even though it is temporary, adhruvam, not eternal, it is arthadam. It is said, arthadam. Whatever little life you have got, you can attain perfection. This is the advantage. You can attain perfection.

How perfection? Kṛṣṇa says in the Bhagavad-gītā,

sarva-dharmān parityajya

mam ekam śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

This is perfection. Kṛṣṇa says that "You give up all these nonsense engagement. Simply surrender unto Me, and I shall give you relief." Our continuation of material life means full of sinful activities. We act some way, and we get a similar body. And again the life continues and again we get another body, another body, another body. But in the human form of body, you can get the highest perfection, Kṛṣṇa consciousness, and that will stop your continuation of this material life. Manaḥ ṣaṣṭhāni indriyāṇi karṣati.

mamaivāṁśo jīva-bhūtaḥ
jīva-loke sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

By mental concoction and sense gratification he is continuing this material existence.

So every man, the same instruction is there, that this human form of life is only meant for Kṛṣṇa consciousness. But the rascals, they will not hear. Therefore Narottama dāsa Ṭhākura sings, hari hari biphale janama goṅāinu: "My Lord Hari, I have simply wasted my time." Actually, if one is not Kṛṣṇa conscious, he is simply wasting his valuable time. Hari hari biphale janama goṅāinu. How? Manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā jāniyā śuniyā biṣa khāinu. The same thing as Prahlāda Mahārāja says. This is called mahājana. The one mahājana is speaking something, another mahājana will say something else-that is not mahājana. Mahājana means evaṁ paramparā prāptam [Bg. 4.2]. What Prahlāda Mahārāja said millions of years ago, Narottama dāsa Ṭhākura is saying the same thing. Prahlāda Mahārāja said, durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam, and the same thing is being repeated by Narottama dāsa Ṭhākura: hari hari biphale janama goṅāinu. (aside:) Why they are going there with children? So this is called paramparā prāptam. (aside:) Nobody should go within with children. Eh? They…

Akśayānanda: She was standing at the doorway. She didn't go in.

Prabhupāda: No. So, why should we waste our time? Just see practically. We are asking people that "Don't waste your time. We are opening hundreds of centers. You come with us. Little prasādam you require. We shall supply. You chant Hare Kṛṣṇa." "No. No. I shall do the same thing, prayāsa, trying for this, trying for that, trying for something else, something else. No." Nobody is satisfied that "My life is meant for Kṛṣṇa consciousness. Here is a chance to develop Kṛṣṇa consciousness. Let me live here peacefully and let me eat the prasādam and chant Hare Kṛṣṇa." You'll will find no customer. This is māyā.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

It is very, very difficult. But still, Vaiṣṇava, he will advise. A moralist who knows śāstra, he will also advise, just like Cāṇakya Paṇḍita. I was saying, Cāṇakya Paṇḍita said, āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Formerly there was exchange for… Means of exchange was coins, gold mohan(?). Even in India, even in Muhammadan, there was gold. Not this paper, cheating: "I give you money, one thousand rupees, some paper. That's all." Where is money? But people are satisfied. "Yes, I have got one thousand rupees. It is written there. That's all." But actually money is the gold, gold exchange. So therefore Cāṇakya Paṇḍita said… This means at that time there was gold coin exchange. Even in our childhood we have seen in India there was coins, gold coins, silver coins, everywhere, all over the world. In England there was pound, gold coin. So Cāṇakya Paṇḍita said, svarṇa-koṭibhiḥ. Svarṇa means gold coins, and koṭi means ten millions. So suppose today is 6th December. Now seven o'clock, morning, seven o'clock, 6th December, passed. Can you bring it again by paying one crores of gold coins? Hm? That "Let me get back again seven o'clock, 6th December, 1975, again"? No. It is gone forever. So just see the value that you cannot get back even a moment of your life by paying millions and millions of dollars. How time is valuable, just calculate. Therefore Cāṇakya Paṇḍita, sa cet nirarthakaṁ nītaḥ ka no hānis tato 'dhika. If you waste your time, such valuable time, for nothing, just imagine how much loser you are. But we do not know. Therefore Caitanya Mahāprabhu, kīrtanīyaḥ sadā hariḥ: [Cc. Ādi 17.31] "Your life is meant for chanting. Therefore you should simply chant sadā, always, consistently." This is the advice. This is properly using the moments of time. Therefore Prahlāda Mahārāja said that tat-prayāsa. If you foolishly endeavor for making some economic development, then what is the…? Āyur-vyayaḥ param. You have got this valuable life. Every moment is so valuable. That means you are wasting your valuable life by such endeavor to improve your economic condition. It is not possible. Tad ayatnataḥ. If you get distress without endeavoring for it, you will get happiness without endeavoring for it, because that is destined. You cannot get more or less. You have to… You'll get it.

Therefore, whatever little life we have got, instead of wasting for improving economic condition, let us use it for advancing in Kṛṣṇa consciousness. That is life. Who understands this philosophy, this rascal world? Nobody understands this philosophy, but this is real philosophy: not to waste your valuable time for improving your economic condition. That is not possible. You have to utilize every moment to see how we are improving Kṛṣṇa consciousness. So "How I am proving? Who will give me the certificate?" No. You don't require anyone's certificate. You'll know it. If you actually trying for advance in Kṛṣṇa consciousness, the certificate will be understood by yourself automatically. What is that? Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If you advance in Kṛṣṇa consciousness, that means you'll be detestful for material enjoyment, especially sex enjoyment. That is the last word of material enjoyment. So this is the test, that bhaktiḥ pareśānubhavo viraktir anyatra syāt.

yad avadi mama cetaḥ kṛṣṇa-padāravinde
nava nava dhāman udyata rantum āsīt
tad avadhi bata nārī-saṅgame smaryamāne

bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

Yamunacārya. This is the test. The more you advance in spiritual consciousness, Kṛṣṇa consciousness, you'll dislike this material happiness. This is the test.

How it is? Now, just like if you are hungry and if you get food, then the more you eat, your appetite or hunger will be minimized, and at last you'll say, "No, no, I don't want any." Similarly, advancement in Kṛṣṇa consciousness means, "No no, I don't want." Not only saying, "Don't want," but yad avadi mama cetaḥ kṛṣṇa-padāravinde nava nava dhāman udyata rantum āsīt tad avadhi bata nārī-saṅgame. Here our feelings of happiness is sex life. Sometimes we think, "Oh, how I was enjoying sex life with my wife, with my husband." That is also pleasure. They read so many novels because there is sex life. They feel very happy: "How this man is talking with this woman, woman is talking, this woman, and how they are enjoying." So that is subtle, subtle enjoyment. There are eight kinds of subtle sex life. If you see one beautiful woman and if you appreciate, "Oh, how nice the face is," that is subtle sex. If you read books, that is also subtle sex. If you endeavor how to approach that woman or man to find out the opportunity, that is subtle sex. There are eight kinds of subtle sex life. So it is forbidden for a brahmacārī even to think of woman. That is brahmacārī. Even thinking of woman is subtle sex life. It is very, very difficult. But māṁ eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. If you catch the lotus feet of Kṛṣṇa very tightly, these things will not disturb. That is said by Yamunacārya. Bhavati mukha-vikāraḥ. If you become pure devotee of Kṛṣṇa, then as soon as you think of sex, you'll spite. "Eh! Nonsense. What is this?" This is the result. That is the certificate, whether you have got that attitude-spite on it. Then you understand that you are increasing. Otherwise you are in the same hellish condition. You may show that you are becoming a devotee, very great devotee. So test yourself, how much you have advanced.

So that is the sastric injunction everywhere. Tṛpyanti neha kṛpaṇa bahu-duḥkha-bhājaḥ. Bahu-duḥkha-bhājaḥ.

yan-maithunādi gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
kaṇḍūtivan manasi yo viṣaheta dhīraḥ
tṛpyanti neha kṛpaṇa bahu-duḥkha-bhājaḥ
[SB 7.9.45]

Everyone is practically aware that how sex life is followed by so many miserable condition of life. Everyone knows it. Either illicit or legal. The world is going on. Because there is no Kṛṣṇa consciousness, now they are creating so many sinful life, killing the child openly. The doctors, the medical men, the scientists, advise, "If you like, you can kill your child." And to kill a child means how much sinful activities, they do not know, but they are inducing. He has to become a child and he will be killed by somebody else. And again as many times he has killed children he will have to live within the womb and be killed. Bahu-duḥkha-bhājaḥ. It will be followed by so many miserable condition of life. But now they are advertising, "One, two, three-no more children." But "one, two, three" means balance children, you kill. This is going on. Then why not stop sex life? Oh, that is not possible. Bahu-duḥkha-bhājaḥ. Not only in this life but in the next life, next life, because there is no… Mūḍhā nābhijānāti mām ebhyaḥ param avyayam. These rascals… This rascal civilization is so dangerous, mūḍhā, full of rascals.

So our little humble attempt is to give them relief from this rascaldom civilization. That is Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement means to give little relief or little knowledge to the people in general, especially to the human being. Like Prahlāda Mahārāja is… Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. In the human life one can understand. We are speaking all these instruction from śāstra by Kṛṣṇa or Kṛṣṇa's devotees. Why? Just to give a little relief. They may understand how to live. Durlabhaṁ mānuṣaṁ janma. "Before the next death let me finish my Kṛṣṇa consciousness life." That is required. That is intelligence. Otherwise as soon as the life is finished, there is no guarantee that I am going to take again a human form of life. It is not possible. But there is little guarantee for the devotee. For the devotee, if he has rendered little service to Kṛṣṇa even for a moment, the life of human life next is guaranteed. Guaranteed in this way, that if he unknowingly commits some mistake, then it is guaranteed. And if he knowingly commits mistake, then he is going to be cats and dogs. This is the facility. Yoga-bhraṣṭaḥ. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sanjāyate [Bg. 6.41]. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer patet tato yadi bhajann apakvaḥ [SB 1.5.17]. One has taken to Kṛṣṇa consciousness, but on account of immature Kṛṣṇa consciousness, if he falls down, falls down like that, then he gets… Yoga-bhraṣṭaḥ sanjāyate śucīnāṁ. But if one purposefully commits mistake and sinful life, "Now I am chanting Hare Kṛṣṇa. I can do all sinful life. It will become counteracted," that rascal will be punished very, very much. Nāmnād balād yasya hi pāpa-buddhiḥ. "I am living in Vṛndāvana. Oh, it is dhāma, so let me do all nonsense. It will be counteracted." They'll be these cats and dogs and monkeys in Vṛndāvana. Dhāmāparādha. Dhāmāparādha. Of course, Vṛndāvana's influence will be there, but at least one life he has to become the hog and dog in Vṛndāvana. Then next life he'll be… Because as soon as he becomes animal, there is no scope of unlimited committing sinful life. Animals are restricted. They can commit one kind of sinful life. That, the human being, because he is very intelligence, he commits unlimited duration of sinful life. That is another danger. So one who commits this sinful life in Vṛndāvana, remember, he has to become next life cats and dogs. There, as you see, there are many dogs, hogs. But still, Vṛndāvana-dhāma is so powerful that next life he will get salvation, even if he has become dogs and hogs. But that is not good. Why should we act in such a way that in Vṛndāvana-dhāma we shall commit sinful life and become a cats and dog? Jaya jaya vṛndāvanavāsī yata jana. We should be careful. We should be careful, especially in dhāma, dhāmāparādha.

So Prahlāda Mahārāja said that "Don't waste your time for improving your bodily comforts. That is not good. It is simply waste of time." Tat prāyaso na kartavyo yata āyur vyayaḥ param. This life, human form of life, param, the supreme life… In the material existence the human form of life is supreme. Even the demigods, they desire that "If I can again go to Bhāratavarṣa and get a human life." This is stated in the Śrīmad-Bhāgavatam. So you have come to Bhāratavarṣa or you are born in Bhāratavarṣa, human life. Take full opportunity of Kṛṣṇa consciousness. Don't waste a single moment. This is the instruction. And even if you develop your economic condition, then what is the gain? Real gain is to become Kṛṣṇa conscious. Therefore it is said, na tathā vindate kṣemaṁ mukunda-caraṇāmbujam. You simply dedicate your life to serve Mukunda. Kṛṣṇa's another name is Mukunda. Muka means liberation. Mukti. Muk means mukti. So ānanda, the mukty-ānanda, that is real ānanda, liberation. So therefore our business is how to surrender fully unto the lotus feet of Mukunda, mukunda-caraṇāmbujam, and fully engage in His service. That is the only business of human life. Don’t try to make economic development, dharmārtha-kāma-mokṣa [SB 4.8.41]. Don’t try to become a religious person also. Religious person means strictly following the rules and regulation of varṇāśrama-dharma. That is called religious.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
visnur ārādhyate puṁsāṁ
nānyat tat toṣa-kāraṇam
[Cc. Madhya 8.58]

Varnāśrama-dharma is called dharma. Dharma… There is brāhmaṇa. He has got his duties, prescribed duties. Kṣatriya, he has got his prescribed duties. This is all explained in the Bhagavad-gītā. And vaiśya, he has got his prescribed duties. So even if you are executing your occupational duties very perfectly, but if you do not enhance your Kṛṣṇa consciousness it is useless. Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. It is useless. You can say, ”I am executing my brāhmaṇa-dharma very nicely.” No. Even if you are executing,

dharma-svanuṣṭhitaḥ puṁsāṁ
viśvaksena kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

Even if you are execute your occupational duties very nicely, but if you do not become Kṛṣṇa conscious, then it is simply waste of time. Śrama eva hi kevalam. The real purpose of life is mukunda-caraṇāmbujam. That is real purpose of life. Therefore Prahlāda Mahārāja says, ”Don’t try to anything else, so-called happiness or distress.” So-called happiness, distress, we should always remember. Even the distress, we should neither… (end)

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Śrīmad-Bhāgavatam 7.6.4

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Toronto, June 20, 1976

Pradyumna: (leads chanting, etc.) ”Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one’s endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.”

Prabhupāda:

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam
[SB 7.6.4]

This is the essence of instruction of all Vedic instructions. What is that? Na tat prayāso kartavyo. Everyone is engaged for developing economic condition. The whole world is engaged how to develop economic condition. There were so many empires, especially in the Western countries. The British Empire, what was their aim? To develop economic condition. Bring money from all over the world in London, and become lord, baron, this, that. So Prahlāda Mahārāja says, ”Don’t endeavor for all these things.” Don’t endeavor. ”Why not? Shall I not?” ”No,” he said, ”No, you should not.” Why? Yata āyur-vyayaḥ. ”You are simply wasting time.” Wasting time. The so-called economic development may be temporary. Actually, you cannot improve. We can see practically, so many people, in big, big cities, they are trying to develop their economic condition to improve their status of life, but do you think that everyone is successful? In big, big cities, in our country India, Calcutta, Bombay, at least, we have seen it that everyone, there are so many millions of people, they are trying, but still you’ll find somebody is living in palace building and somebody is living in slum. ”Everyone has got equal chance in big, big cities. They can improve.” No. That is not possible. In Western countries, when I did not come to your country I thought USA or in Europe, there is no poor man. I was thinking like that. But when I came, I actually saw there are so many poor men. Why they could not take advantage of the facilities in the Western countries and be equal? No, that is not possible. According to the nature’s arrangement, there are three modes of condition: sattva-guṇa, raja-guṇa, tamo-guṇa. So every one of us is under either of these sattva-guṇa, rajo-guṇa, tamo-guṇa. So always you’ll find three classes of men, first-class, second-class, third-class. Also fourth-class, fifth-class. But we are taking the first three. Or, in other words, some class richer, some class middle class men, and poor men. Everywhere you’ll find, all over the world. Either in USA or in Europe or in India. You cannot change that. That is not possible. But because we are not educated in the aim, understanding what is the aim of life, we are misled.

That is also, Prahlāda Mahārāja says in another place, na te viduḥ svārtha-gatiṁ hi viṣṇoḥ durāśayā ye bahir-arthah-māninaḥ. People, general, people in general, they do not know what is the aim of life. The aim of life is this: back to home, back to Godhead. This is aim of life. There is no other aim. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūraya. That is the aim of life: how to reach Viṣṇu-pada. And here it is also said, mukunda-caraṇāmbujam. This is aim of life. Without attempting how to regain the shelter of mukunda-caraṇāmbujam, if you simply waste your time for economic development or improving the standard of your living, it is simply waste of time. This is the law of nature. Therefore Prahlāda Mahārāja says, tat-prayāso na kartavyo. Tat-prayāso means in the previous verse it is said that sukham aindriyakaṁ daityā. Everyone is trying. Why they are working so hard? Sukham aindriyakam. Just to get some sense gratification. That’s all. This is the only aim.

In another place Ṛṣabhadeva says,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

The real problem is that how to stop to get another another body. Where is that education? They do not know what is material body or there is spiritual body. No knowledge. Big, big scientists, philosophers, but they have no knowledge even that "What I am." Everyone is thinking, "I am this body." And in the śāstra if anyone is thinking like that, he's no better than the dogs and cats because dog is also thinking like that.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Animals. Go means cows and khara means ass. So without self-realization, without understanding what I am, whether I am this body or something other than the body, without this knowledge, it is animal civilization.

Therefore Prahlāda Mahārāja says, "Don't waste your time in the matter of animal civilization." Na tat prayāso kartavyo. "Don't waste your time." It is very important verse. Everyone is trying to improve the condition of animal life, that's all. What is animal life? Eating, sleeping, sex and defense. Our big, big states, big, big countries, especially nowadays, USA and Russia or China, manufacturing atom bomb. So what is this atom bomb? Defense. Defense. How to get out of fear. Āhāra-nidra-bhaya. Bhaya means fearfulness. So why they are manufacturing this atom bomb? To get out of fearfulness. That you may try, but it will never be successful. You may waste your time but you'll never be successful. Bhaya will always be there; either you have got atom bomb or any big type of defense, when death will come, it will not defend you. By force. That is God. You may try to make very good arrangement for defending, but your life will never be saved. Mṛtyu-sarva-haraś cāham. The atheistic class of men, they are trying to make arrangement for defending his life, but Kṛṣṇa says that "I'll come to you as death. I'll take out all your possessions." Mṛtyu-sarva-haraś cāham. "Whatever defensive measure you have made, I'll take everything. You'll be alone." "No, my nation, my country, my society, my wife, my children, my bank balance, they'll save me." No, that will not save you.

Then what is that verse?

dehāpatya kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Everything is discussed. Everyone is thinking that "I have got a very strong body. I run five miles a day. So I have made a so strong body, I'll never die." "That is not possible sir. You have to die." So dehāpatya. "My sons are very well educated. They are holding big, big post, minister. They will." Deha-apatya. "No, sir. They'll not be able to." Dehāpatya kalatra. "My wife is so sincere, so faithful. She will give me protection." "No, sir." Dehāpatya kalatrādiṣu [SB 2.1.4]. We are thinking ātma-sainya: "They are my soldiers. I am struggling for existence and these soldiers will give me protection." So the Bhāgavata says, teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. He's so mad that he knows that "These things will be finished. Nobody will be able to give me protection," still he… Pramattaḥ. Pramattaḥ means mad. So these attempts will not give me protection. And as soon as this body's finished, another body's waiting. That you do not know what kind of body you are going to get. That you have to know by your work. Urdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. Now if this time, this life I may become a prime minister and big, big man. But when I come in politics I have to deal with so many people in so many nefarious ways and lives that out of my karma, I'll get the next body. Karmaṇā daiva-netreṇa jantur deha upapatti [SB 3.31.1]. You'll get the next body according to your karma. Now if I've acted just like menial animal, then next life animal. If I become a dog… This life I am minister, prime minister, and next life I become a dog, then what is my profit? But that is nature's law. There is no consideration that "You are a prime minister then you, oh, you respectable post." No. Daiva-netreṇa. The superior management will see in which way you have acted-either as a dog or as a god. That will be taken into consideration. Not your position.

But these rascals, they do not understand that everyone is strictly under the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

This is the position. Independently doing everything, irresponsibly doing everything, do not care for sinful activities. This is implication. Entanglement. Therefore Bhagavān says in the Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do not act for yajña… Yajña means to please the Supreme Personality of Godhead, that is called yajña. (aside:) What is that exercise? So, yajñarthat karmano 'nyatra loko 'yam karma bandhanaḥ [Bg. 3.9]. The, here Prahlāda Mahārāja says yajña means to please the Supreme Personality of Godhead. Therefore varṇāśrama-dharma, according to Vedic civilization.

varṇāśrama ācāravatā
puruṣeṇa paraḥ pumān
viṣṇu-ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The human life is meant for viṣṇu-ārādhanam. That is therefore the varṇāśrama: brāhmaṇa, kṣatriya, vaiśya, śūdra. The aim is viṣṇu-ārādhanam. Viṣṇu-ārādhanam param. We are flattering so many people to get some benefit. Everyone has to flatter. Businessman has to flatter his customer; a servant has to flatter his master; and so on, so on, some friend, some minister to get some favor. But Lord Śiva says, "So why don't you flatter Viṣṇu? Viṣṇu-ārādhanaṁ param." Tadīyānām ārādhanam. This is the sastric injunction.

So we must take to śāstra-vidhi. This is the actual advancement of civilization. Because life after life we have forgotten about our relationship with God, and this is the only chance, human form of life, we can revive our relationship with God. In the Caitanya-caritāmṛta it is said that anādi bahir-mukha jīva kṛṣṇa bhuli' gelā ataeva kṛṣṇa veda-purāṇa karilā. Why these Veda, Purāṇas are there? Especially in India, we have got so many Vedic literatures. First of all, the four Vedas-Sāma, Yajur, Ṛg, Atharva. Then their gist philosophy, Vedānta-sūtra. Then Vedānta explanation, the Purāṇas. Purāṇa means supplementary. Ordinary person, they cannot understand the Vedic language. Therefore from historical references these Vedic principles are taught. That is called Purāṇas. And the Śrīmad-Bhāgavatam is called Mahā-purāṇa. It is spotless Purāṇa, Śrīmad-Bhāgavatam, because in other Purāṇas there are material activities, but in this Mahā-purāṇa, Śrīmad-Bhāgavatam, simply spiritual activities. That is wanted. So this Śrīmad-Bhāgavatam was written by Vyāsadeva under the instruction of Nārada. Mahā-purāṇa. So we have to take advantage of this. So many valuable literatures. The human life is meant for that. Why you are neglecting? Our attempt is, this Kṛṣṇa consciousness movement is how to spread this knowledge of the Vedas and the Purāṇas so that the human being can take advantage of it and make his life successful. Otherwise, if he simply labors hard, day and night, like the hog… The hog is day and night working very hard to find out "Where is stool? Where is stool?" And after eating stool, as soon as they get little fat… The pigs are fatty therefore because stool contains all the essence of food. According to medical science, the stool is full of hydrophosphates. So hydrophosphate is good tonic. So one may try if they like. (laughter) But actually this is the fact. The pig becomes very fatty because it is stool.

So this life is not meant for becoming a pig or hog. One should become a saintly person. That is human civilization. Therefore in the Vedic civilization-brāhmaṇa, the first-class men. There is no first-class men now in this society. Everyone third class, fourth class, fifth class. Satya-śama-dama-titkṣa ārjava jñānaṁ-vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. This is first-class man. Truthful, very peaceful, full of knowledge, very simple, tolerant, and believer in the śāstra. These are the symptoms of first-class men. So where is that first-class man throughout the whole world? So this Kṛṣṇa consciousness movement is trying to create at least one section first-class men so that people may see, "Oh, here are ideal men." Therefore my request to persons who have joined this Kṛṣṇa consciousness movement, they should very carefully keep them as first-class men. People will appreciate and they will try to follow. Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ [Bg. 3.21]. If there is a class of men first class, then people will appreciate. At least, they will try to follow, even though are unable to become first class. They will try to follow. Tat tad eva, sa yat pramāṇaṁ kurute lokas tad anuvartate. So that is first-class man required. If he acts, then others will follow. If a teacher does not smoke, the students also will stop smoking naturally. But if the teacher is smoking, how the students…? They are also smoking in the class. I have seen in New York. At least in India this is not yet begun. It will begin. Because they are also making progress. (laughter) These rascals are making progress, going to hell.

So, Prahlāda Mahārāja advises, don't waste your valuable time in so-called economic development and nonsense activities. Try to become a devotee of Mukunda. Then your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.5

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Vṛndāvana, December 7, 1975

Harikeśa: Translation: "For this reason, a person who is fully competent to distinguish wrong and right while keeping himself in material existence, bhavam āśritaḥ, must endeavor for achieving the highest goal of life so long the body is stout and strong and is not embarrassed by the dwindling condition of life."

Prabhupāda:

tato yateta puruṣaḥ
ksemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam
[SB 7.6.5]

So Prahlāda Mahārāja said that people are engaged for improving economic condition. He has cancelled that tat prayāso na kartavyo yata āyur vyayaḥ param. Prahlāda Mahārāja derides that "These people who are simply wasting time for improving material condition, āhāra-nidrā-bhayaṁ maithun, they are not at all intelligent, because simply wasting time, valuable time." That I have explained yesterday, how important is this human form of life. Every moment should be utilized. Every moment is so valuable that if we lose one moment we lose so many hundred thousands of dollars. That they do not understand.

So how time can be utilized very nicely, that was also explained yesterday, mukunda-caraṇāmbujam. Just to take shelter of Mukunda. Mukunda means who can deliver you from this conditional life. He is called Mukunda. That is the whole thing. Kṛṣṇa comes… The whole Bhagavad-gītā teaching ultimately ends with this order, mukunda-caraṇāmbujam. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the ultimate. But because people have become deviated, fallen, they do not know what is the aim of life, what is the goal of life. They are simply wasting time. Vimara-cetaḥ (?). Prahlāda Mahārāja said, "My Lord, I am not very much anxious for me because I have no trouble. As I have learned to chant Your glories, so anywhere I am happy simply by glorifying Your activities. But I am unhappy for this reason: when I see that these rascals simply for little material happiness, they are working so hard." Tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. "They have forgotten You." Vimukha cetasam. They think that "What is the use of this Kṛṣṇa consciousness?" Vimukha. And what is required? Māyā-sukhāya.

For few years to live in material comforts, bharam udvahato vimūḍhān, they are manufacturing so many big, big skyscraper building, nice road, nice car. Māyā-sukhāya. In Western countries there is very… We are also imitating in India like Bombay city and others, bharam udvahato, gorgeous arrangement. And what for? For living for a few years. Then he is going to cats and dogs. He doesn't know that. Therefore māyā-sukhāya. If somebody says that "You come here at my place. I shall give you very good food, nice shelter, all comforts, and after few days I shall drive you away and I shall beat you with my shoes," will anybody agree? No. So we are doing that. Forgetting our real business, we are busy in māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43].

So Prahlāda Mahārāja concludes this instruction in this way: tato yateta kuśalaḥ kṣemāya bhavam āśritaḥ. Bhavam means this material world, where we take birth and die after some time. Bhavam. Bhavam means "become, manifest." This is material world. We take birth, we exist for some time, we grow, then there are some by-products, and then we become old and then die. This is called ṣaḍ-vikāra, six kinds of changes. But the ātmā is the same. The example is given: just like a tree, any tree, say a mango tree. During season, summer season there are flowers in the tree, and then they grow a small green mango, then it becomes yellow or reddish, and then it becomes ripened. Then there is a seed within the mango. And then, when it is over-ripened, it falls down. Then finished, business finished. Similarly… But when the mango is finished, it does not mean the tree is also finished. The tree is there, and again, in the next season, there will be mango and the same changes will go on. Similarly… It is a crude example. We spirit soul, we are eternal exactly like the tree. Tree is not eternal, but in comparison to the fruit, it is eternal. A tree lives for hundred thousand, five hundred, years and the same business go on. The mango, it is coming in fu…, just like flower, then green, then grows, then dwindles. So we are eternal, and our different bodies are just like seasonal fruits. On account of our different karma, we get different body. So this body is undergoing the six kind of changes. But the soul, he is not going any change. He is the same.

So here it is said that we are changing, bhava. Ever-increasingly we are taking birth. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is our actual distress, that we are obliged to take birth, death, disease, old age. So we are struggling against it. Nobody wants to become old man, especially in this winter season. It is very difficult for old men. So, but you have to accept jarā and vyādhi. Nobody can escape disease. Nobody can escape birth. Nobody can escape death. But struggle is going on. When you are diseased, there is a great struggle how to cure myself, go to the doctor, take good medicine and so on, so on. But we cannot check the diseased condition. Similarly, we cannot check our old age, cannot check our birth, death. Therefore here it is said, kuśalaḥ. Kuśalaḥ means if you actually want benefit, because this kind of struggling has not given you any benefit, but if you want actually benefit, kuśalaḥ, tato yateta, then you should endeavor for this. What is that? Ksemāya, for your ultimate benefit. And how long? Śarīraṁ puruṣaṁ yāvan na vipadyeta puṣkalam. So long you are stout and strong, you should try how to become free from this bondage of birth, death, old age and disease, not that you keep yourself, this business set aside: "When we shall get old then we shall chant Hare Kṛṣṇa and become Kṛṣṇa conscious." That is not the meaning. Immediately. Prahlāda Mahārāja said that kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very beginning of life, when kaumāra, a small child, boy, from that age one should begin this bhāgavata life, or Kṛṣṇa consciousness. That is called brahmacārī, to teach brahmacarya from the very beginning of life. And when you are young, then you should work with more vigor and intelligence. At that time brain is very nice. Young man has got all the facilities. The machine is strong. This is a machine. So old machine cannot so work. So it is a great fortune for the young boys and girls of Europe and America that in this young life they are cultivating Kṛṣṇa consciousness. It is a very good fortune.

Here it is recommended by Prahlāda Mahārāja, śarīraṁ pauruṣaṁ yāvan na vipadyeta puṣkalam. So long you do not become invalid, old, unable to work, you should try. Not try, you must-yateta-for developing Kṛṣṇa consciousness. Not that "When I shall become old, before death I shall try a few months Hare Kṛṣṇa." No. From the very beginning of life, from childhood, they should be taught how to chant Hare Kṛṣṇa, how to attend maṅgala ārati, how to… In this way, by this practice, vidhi, vidhi-bhakti, regulated principle, tapasya… This is called tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. If you want to purify your existence, then you should begin… That is human life, tapasya. Human life is not meant for polished dogism and pigism. That is not human life. If a cat and dog becomes nicely dressed, that does not mean he becomes a human being. He is cat and dog. Similarly, if we keep our mentality like cats and dog and outwardly we dress very nicely, they have been described as dvi-pada-paśuḥ, "two-legged animal." Animal. He is animal because he is not cultivating Kṛṣṇa consciousness. The cats and dogs cannot do it, so he is no better than cats and dog. This is the conclusion. Sa eva go-kharaḥ [SB 10.84.13]. That is the verdict of Vedic literature.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicit
janeṣu abhijñeṣu sa eva go-kharaḥ

Just like in Vṛndāvana many visitors come. They think that by simply taking a dip into the Yamunā water their tīrtha is finished, pilgrimage is finished. But śāstra says, yat tīrtha-buddhiḥ salile. If one comes to Vṛndāvana and simply takes advantage of taking a bath in the river Yamunā, that is also very good, but that does not finish his business. He must seek out where in Vṛndāvana Kṛṣṇa consciousness is going on, janeṣu abhijñeṣu, "Where there is a person who can teach me about Kṛṣṇa conscious." That is humanity. Otherwise, if he thinks simply by going to Vṛndāvana and taking a dip in Yamunā or shaving the head and purchasing some utensils for sons and daughter, their tīrtha… They have been described as sa eva go-kharaḥ [SB 10.84.13]. Go means cow, and kharaḥ means ass. Tīrthī-kurvanti tīrthāni. When you go some holy place, because in the holy place there are many persons who are very learned, who can give you very good instruction about spiritual life, so you must seek such person and associate with him. That is tīrtha. Tīrthī-kurvanti tīrthāni. Because it is said in the śāstra that ordinary men with sinful habits, they come to tīrtha, holy place, and actually they become purified. Actually they become purified. That is the glory of tīrtha-sthāna, dhāma. But when such sinful garbage is accumulated, who will clear? It will be cleared by the saintly person, by their puṇya work. Tīrthī-kurvanti tīrtha… Again they make it tīrtha.

So therefore it is advised… So anyone who is coming to Vṛndāvana, they must seek out the devotees who have dedicated to Kṛṣṇa consciousness and trying to preach Kṛṣṇa consciousness to the ignorant people who are busy in material activities. This is tīrtha. Therefore it is recommended. In India you'll find so many tīrthas, so many tīrthas-Prayag, Mathurā, Vṛndāvana, Hardwar, Rāmeśvaram. That is the arrangement. And after retirement of life, vanaṁ vrajet. Pañcāśordhvaṁ vanaṁ vrajet. Prahlāda Mahārāja also said to his father, hitvātmā-ghāṭaṁ gṛha-andha-kūpaṁ vanaṁ gato yad harim āśrayeta. Formerly big, big kings, everyone-compulsory retirement, vānaprastha, sannyāsa. Vanam means go to the forest. One who goes to the forest, he is called vānaprastha. From vana, the word vana, has come vānaprastha. Pañcāśordhvaṁ vanaṁ vrajet, that "After fifty years of age one must go to the forest for meditation, for tapasya, austerity." And when he is perfectly trained up… This training is given from brahmacārī life, gṛhastha life also, but people are not taking training. They are not kuśalam. Actually they do not know what is the aim of life. They are cats and dogs. So one who is kuśala, actually knows the aim of life, for him, yateta ksemāya bhavam āśritaḥ. Because in the material existence it is simply suffering. But these foolish men, they do not understand. They are thinking, "Enjoyment." How you can enjoy? Kṛṣṇa says, duḥkhālayam aśāśvatam: [Bg. 8.15] "This is a place for suffering." Actually suffering, tri-tapa-yātanaḥ, adhibhautika, adhidaivika adhi… But because they have become fools and rascals, they do not understand that they are suffering. They are taking it they are enjoying. Bhavam āśritaḥ. Therefore, anyone who is in such condition, abominable condition, condemned condition, they must take to shelter of Kṛṣṇa consciousness so long the body is strong enough. [break] …when the body is old and it cannot move, it is attacked with rheumatism, and so many other things, indigestion. No. So long it is śarīraṁ puruṣam. Puruṣam, why this word used? There are women also. Puruṣam does not mean man. Puruṣam means one who wants to enjoy. He is called puruṣa. Anyone here in the material world, although one has got the body of a male or although one has got the body of a female, both of them are for enjoyment. Therefore it is used, puruṣa. Puruṣa means enjoyer. So either the woman or man, the propensity is how to enjoy life. Therefore it is called. So either puruṣa, the male or female, anyone who has got this body, he must perform Kṛṣṇa consciousness until she becomes… It should go on. If you practice when you are stout and strong… Just like a person begins exercising in young age, and in the old age also he can perform exercise. Practice, anything you practice, that is recommended. Yateta kuśalaḥ ksemāya bhavam āśritaḥ.

So this is Prahlāda Mahārāja's instruction, that "Don't waste your time. Human life is very valuable." And Cāṇakya Paṇḍita also says, āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ: "You cannot get back even one moment of your life by paying millions of dollars. So if you waste your time…" The Kṛṣṇa conscious people, they should not be lazy. They should always remember that death is already there. Let me finish my business properly so that after death I may not be a cat and dog. At least I may get… There is no… My Guru Mahārāja used to say that "Why should you wait for another life? Finish Kṛṣṇa consciousness business in this life." In this life. Why you should set aside the business for another life? No. Tūrṇaṁ yateta anumṛtya pateta yāvat. This is the instruction of… Before the next death you should prepare yourself for death. Death is inevitable. You cannot avoid death. But before the next death comes, if you become fully Kṛṣṇa conscious, then your life is successful. Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. What is Kṛṣṇa? Try to understand Kṛṣṇa-Kṛṣṇa, what is Kṛṣṇa, why He appears, why He disappears, what is His nature, who is He. So many things are to be known. Kṛṣṇa is God. He is not an ordinary thing. He has got unlimited qualities, unlimited function. And if we simply understand that kṛṣṇas tu bhagavān svayam… [SB 1.3.28]. Without going into the details, if we accept simply this fact, that "Here is the Supreme Personality of Godhead, Vasudeva, and everything is the exhibition of His different energies," vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19], if you simply understand, even if blindly, that everything, whatever we see, that is exhibition of Kṛṣṇa's energy… Just like in this material world the practical example is, whatever we see, the trees and the plants and buildings, the chemicals, the… Everything is generating from the sunlight, energy of the sun globe. Similarly, whatever we see… Kṛṣṇa says also,

mayā tatam idaṁ sarvaṁ
jagat avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

Kṛṣṇa is manifest by His energy. So if we understand these things, that is Kṛṣṇa consciousness. There is nothing but Kṛṣṇa. Therefore it should be utilized for Kṛṣṇa. If everything belongs to Kṛṣṇa, things belonging to a certain person, it must be utilized for Him. This is Kṛṣṇa consciousness. Not that your property I can utilize for my benefit. That is stealing. That is cheating. So similarly, if we understand parasya brāhmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat, "Everything, whatever we see, it is distribution or manifestation of Kṛṣṇa's energy…" That is explained:

bhāmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
bhinnā me prakṛti aṣṭadhā
[Bg. 7.4]
apareyam itas tu
viddhi me prakṛtiṁ parā
jīva-bhūtā mahā-baho
yayedaṁ dhāryate jagat
[Bg. 7.5]

Everything is explained. So if you simply try to understand Bhagavad-gītā and don't play rascaldom by interpreting in a different way, then your life is successful. Simply. Kṛṣṇa has left, therefore, before His leaving this world. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmi [Bg. 4.7]. He comes when you forget all these things. He comes again. He establishes dharma-saṁsthāpanārthāya. What is that dharma? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "All this rascaldom, cheating dharma, give up. Simply surrender unto Me."

So if you simply learn this art, that is Kṛṣṇa consciousness. Then the result will be tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. You have to give up this body. That is certain. But if you don't take to Kṛṣṇa consciousness, then you have to accept another body. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So don't do this business. Finish this business. Samupeta-mṛtyum. Na mocayed yaḥ samupetya-mṛtyum. This material existence means repetition of birth and death, bhavāśritaḥ. So if we want to be saved and elevated to our original position, then only means is Kṛṣṇa consciousness. There is no other way out. That is stated by

Prahlāda, mukunda-caraṇāmbujam. He does not say for any other gods. Mukunda. Then what about others who are worshiping other demigods? Mūḍhā. They have been… Kāmais tais tair hṛta-jñānā yajanty anya-devatāḥ [Bg. 7.20]. These rascals are befooled on account of lusty desires. Antavat tu phalaṁ teṣām [Bg. 7.23]. Suppose you worship a demigod. Yānti deva-vratā devān [Bg. 9.25]. You can be elevated to the celestial world, heavenly planet. But what will be benefit? You'll have to die there. The same death is there. You have to struggle there. Don't think that the demigods, they are living very peacefully. No. That is not possible. Indra is always embarrassed with so many things. You have read the fight with Indra. So many asuras, devāsura, Hiraṇyakaśipu. The same thing as… Simply they have got a long duration of life, a high standard of life, but the same struggle. Just like here you see in India and Europe, America. They have got the high standard of life, they have got skyscraper building, very big, big roads, motorcar. But what is that? Simply struggling. Are they happy? We are poor country. Of course, we have no such opulence. But the standard, the janma-mṛtyu-jarā-vyādhi [Bg. 13.9], is there, not that they are sitting idly and food is coming automatically. No. They have to struggle. So either you be in the heavenly planet or in the lowest planet, the struggle is there. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. So long we'll be in the material world, you have to… Ā-brahma-bhuvanāl lokān punar āvartino 'rjuna. Even you go to the Brahmaloka or Indraloka, Candraloka… They are trying to go to the Candraloka. They are trying to go to the Candraloka, but they do not know where is Candraloka. They are going and coming, going and coming. So one must know it that "Even if I go to the Brahmaloka by our material power, that is also punar āvartino arjuna. That is bhavam āśritaḥ." So we should try to avoid the material existence and come to our original life, eternal life, blissful life, sac-cid-ānanda-vigraha [Bs. 5.1]. That is really solution of the problem, ksemāya. Kuśalaḥ ksemāya. So long this human body we have got, and especially young men, don't spoil it. That is our Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.5

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Toronto, June 21, 1976

Pradyumna: (leads chanting, etc.) Translation: "Therefore, while in material existence (bhavam āśritaḥ), a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling."

Prabhupāda:

tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam
[SB 7.6.5]

So this should be the human activity, that śarīraṁ pauruṣaṁ yāvan na vipadyeta puṣkalam. So long we are stout and strong and we can work very nicely, the health is quite all right, take advantage of it. It is not Kṛṣṇa consciousness movement is for the lazy fellow. No. It is meant for the strong man: strong in body, strong in mind, strong in determination-everything strong-strong in brain. It is meant for them. Because we have to execute the highest goal of life. Unfortunately, they do not know what is the highest goal of life. The modern… Not modern, always. Now it is very conspicuous: people do not know what is the aim of life. Anyone who is in this material world, he is in māyā, means he does not know what is the goal of life. Na te viduḥ, they do not know, svārtha-gatiṁ hi viṣṇu. Svārtha-gati. Everyone is supposed to be self-interested. Self-interest is the first law of nature, they say. But they do not know what is self-interest. He, instead of going back to home, back to Godhead-that is his real self-interest-he's going to become a dog in the next life. Is that self-interest? But they do not know it. How nature's law is working, they do not know it. Na te viduḥ. Adānta-gobhir viśatāṁ tamisram. Matir na kṛṣṇe parataḥ svato vā.

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

That, Kṛṣṇa consciousness, matir na kṛṣṇe. People are very much reluctant to become Kṛṣṇa conscious. Why? Matir na kṛṣṇe parataḥ svato vā. By others' instruction Just like we are trying to spread Kṛṣṇa consciousness all over the world, parataḥ. Svato, svato means personally. By personal endeavor. Just I am reading Bhagavad-gītā or Śrīmad-Bhāgavatam and other Vedic literature. So, matir na kṛṣṇe parataḥ svato vā. Mitho vā, mitho vā means "by conference." Nowadays it is a very popular thing to hold conferences. So one cannot become Kṛṣṇa conscious either by his personal endeavor or by advice of some other men or by holding big, big conferences. Why? Gṛha-vratānām: because his real aim of life is that "I shall remain in this house." Gṛha-vratānām. Gṛha means household life, gṛha means this body, gṛha means this universe. There are so many gṛhas, big and small.

So here it is said, tato yateta kuśalaḥ kṣemāya bhavam āśritaḥ. Bhavam, this material world is called bhavaḥ. And those who are within this material world, they are called bhava-rogī, means diseased, in the bhava disease. Bhava means "you become." Bhava. So here in this material world is…, to become bhava. I have already taken birth in some family, I have already become something, bhava, but I'll have to die. Then finish? No, bhava. Again bhava. Again bhava. Bhūtvā bhūtvā pralīyate [Bg. 8.19], bhū-dhātu. So bhava, bhū, bhūtvā bhūtvā pralīyate. This is the nature, material nature. So those who are bhavam āśritaḥ… Those who have taken shelter of this material world for repeatedly taking birth and death and suffering old age and disease, they are called bhavam āśritaḥ. So for the bhavam āśritaḥ, those who are suffering in this disease, there are other, bhavauṣadhi, bhavauṣadhi.

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt

ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt
[SB 10.1.4]

Vinā paśughnāt. Paśughnāt means the slayer (indistinct), killer of animals. Or killer of himself. Paśughnāt. So paśu means life. So they are killing. So this civilization is a killing civilization. Because the human being has got the opportunity for get out of this bhavam-āśritaḥ, this material world where he has to take birth and death, accept birth and death again and again. So this is an opportunity to get out of it. But they are not being properly educated. They are being forced to accept this chronic disease and suffer perpetually. This is the modern civilization.

But Vedic civilization is not like that. Vedic civilization is how to rescue him from this disease, bhava-roga. Bhava-roga, to cure this bhava-roga, Caitanya Mahāprabhu has also prescribed, and it is since the creation, Vedic knowledge is that bhavauṣadhi. Nivṛtta-tarṣair upagīyamānād [SB 10.1.4]. This chanting of the holy name of the Lord is called nivṛtta tarṣair upagīyamānād. This chanting can be performed by nivṛtta tarṣair, one who has ceased from all kinds of tṛṣṇa, or desire: sarvopādhi vinirmuktam [Cc. Madhya 19.170] or anyābhilāṣitā-śūnyam [Brs. 1.1.11]. One who has become free from all kinds of material desires, for them, this chanting of Hare Kṛṣṇa mantra is possible, is very successful (indistinct). But still, those who are not free from these material desires, it is recommended by Parīkṣit Mahārāja Nivṛtta-tarṣair. Actually this chanting of Hare Kṛṣṇa mantra should be done by the liberated persons. But still, those who are not liberated, bhavam-āśritaḥ, for them it is bhavauṣadhi: the disease, medicine of this disease. Nivṛtta-tarṣair upagīyamānād bhavauṣadhi chrotra-mano-'bhirāmāt [SB 10.1.4]. It is very pleasing to the ear and the mind. Chrotra, chrotra means ear and mano means mind. Even one is not liberated, still, it is so pleasing to the ear and the mind. Bhavauṣadhac chrotra-mano-'bhirāmāt. Such a nice thing. What is that? Uttamaśloka-guṇānuvādāt. Uttamaśloka means the Supreme Personality of Godhead who is prayed by selected poems. Uttama, transcendental poetry, transcendental songs. He's worshiped by transcendental vibration of sound. Ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt. Who keeps himself aloof from this transcendental vibration of sound? Vinā paśughnāt. Simply the person who is animal killer. Therefore, meat-eating is so dangerous for a devotee. Because one who is animal killer, he'll never be attracted. Therefore we prescribe that no animal killing. Meat-eater means other things will follow. Illicit sex will follow and drinking will follow. Because you cannot digest meat by water. You must drink. That is the fact. It is so heavy that unless Therefore, madhyamanusa (indistinct), they are four relatives. If you eat meat, then you have to drink. Otherwise, you'll not be able to digest. Then your intestine will be digested, the wine is so strong. Therefore the drunkard must take In India we have seen, everywhere. This wine and meat, they are together. Because you have to digest.

So nivṛtta-tarṣair upagīyamānād bhavauṣadhac chrotra, vinā-paśughnāt [SB 10.1.4]. We have to become very simple and pure. Then it is possible to relish the transcendental chanting. So bhavam āśritaḥ. For one who has taken shelter, actually this is not our place. This very word is used, āśritaḥ. Unfortunately we have taken shelter of this material world. Otherwise it is not our place. We are spirit soul, sanātana, and there is a sanātana-dhāma, place. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. This word is used, sanātanaḥ. Means eternal. These living entities, they're eternal. They are not meant for this world. Here, nothing is eternal; everything is temporary. So why we should remain here? It is not. Therefore it is called bhavam āśritaḥ. Unfortunately, he has taken shelter of this place where he has to die and take birth again. So bhavam āśritaḥ. So Prahlāda Mahārāja recommends, tato yateta kuśalaḥ. If one is interested for his upliftment, kuśalaḥ... Kuśalaḥ means auspicity. Everyone wants auspicity. Tato yateta kuśalaḥ kṣemāya bhavam āśritaḥ. Ultimate auspicity or ultimate goal of life. So long the body is strong... Not that... Prahlāda Mahārāja has begun, kaumāra ācaret prājñaḥ. General education also. Education is given to the children, not to the old men. Because that is the rising of the body. He's receptive; he can take. Prahlāda Mahārāja's recommendation is that so long we are strong, we are in working order, we are not feeble or all energy lost... No. When you have got full energy, full strength, young men, children, they should take this lesson of Kṛṣṇa consciousness. It is recommended for them. Not for the old man who has lost everything. But they have taken it that Hare Kṛṣṇa mantra is for the old man who is going to die. But here it is recommended-no, for the strong man, youthful children, like that. So Prahlāda Mahārāja is recommending, because the business is very important. Bhavam āśritaḥ: to get out of this bhava. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So now, we find from the Bhagavad-gītā, there are three words. Sanātanaḥ, eternal, is used there. First thing is this jīva, these living entities, they have been described as sanātanaḥ. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. We are living entities, sanātanaḥ. It is not that we have become jīva-bhūtaḥ by the influence of māyā. We have put ourself in the influence of māyā; therefore we are jīva-bhūtaḥ. Actually we are sanātana. Sanātana means eternal. Nityo śāśvata. Jivātmā is described: nityo śāśvato yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. That is sanātana. So we are so less intelligent that if I am eternal, sanātana, I have no birth and death, why I have been put into this tribulation of birth and death? This is called brahma-jijñāsā. But we are not educated. But we should be educated. At least we should take advantage of this instruction. We are sanātana. And another world is there, mentioned in the Bhagavad-gītā, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. This material world is manifested, and background of this is the total material energy, mahāt-tattva. That is not manifested. So vyakto 'vyaktāt. Beyond this there is another nature, a spiritual nature, sanātana. That is called sanātana. Paras tasmāt tu bhāvo 'nyo vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. And the jīva-bhūtaḥ-sanātana. And in the Eleventh Chapter, Arjuna describes Kṛṣṇa as sanātana. So three sanātana. Three sanātana. So if we are all sanātana, there is sanātana-dhāma and Kṛṣṇa is sanātana, we are also sanātana. So when they are combined together, that is called sanātana-dharma. They do not know what is sanātana. They think that if I dress in a certain way and if I am born in a certain community, then I become sanātana-dharma. No. Everyone can become sanātana-dharma. But they do not know what is the meaning of sanātana. Every living entity is sanātana. And Kṛṣṇa, God is sanātana. And there is a place where we can meet together-that is sanātana dhāma. Sanātana dhāma, sanātana-bhakti, (indistinct), sanātana-dhāma. When it is executed, that is called sanātana-dharma. So what is that sanātana-dharma? Suppose I return to that sanātana-dhāma and there is God, sanātana, and I am sanātana. So what is our sanātana activities? Does it mean that when I go to sanātana-dhāma I become God? No. You do not become God. Because God is one. He's the Supreme Lord, Master, and we are servant. Caitanya Mahāprabhu: jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. So here every one of us, we are claiming to become Kṛṣṇa. But when you return to the sanātana-dhāma, then we-unless we are qualified we cannot go there-then we eternally engage in the service of the Lord. That is sanātana-dharma.

So you practice it. The sanātana-dharma means this bhakti-yoga. Because we have forgotten. Everyone is trying to become God. Now practice here how to become a servant of God. And if you are qualified, factually, that now you are rest assured that you have become a servant of God, that is bhakti-mārga. As Caitanya Mahāprabhu said, gopī-bhartur pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ. When you are expert in becoming the servant of the servant of the servant of the servant of the Lord-hundred times down, servant-then you are perfect [Cc. Madhya 13.80]. But here everyone is trying to become the Supreme Lord. Somebody is misusing the word "so 'ham," "ahaṁ brahmāsmi" and therefore "I am the Supreme." But that is not. These are Vedic words, but so 'ham does not mean "I am God." So 'ham means "I am also the same quality." Because mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Jīva is the part and parcel of God, Kṛṣṇa, so the quality is the same. Just like you take a drop of water from the sea. So the chemical composition of the whole water of the sea and a drop of water-the same. That is called so 'ham or brahmāsmi. Not that we misuse these words, Vedic version, and I think falsely that "I am God. I have become God." And if you are God, then why you become a dog? Does God becomes dog? No. That is not possible. Because we are minute particle. That is also mentioned in the śāstra:

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīvaḥ bhāgo sa vijñeya
sa anantyaya kalpate
[Cc. Madhya 19.140]

Our spiritual identity is that we are ten-thousandth part of the top of the hair. It is like a very small, we divide it into ten thousand part, and one, that is our identity. And that small identity is within this body. So where you'll find it? You have no such machine. Therefore we say nirākāra. No, there is ākāra, but it is so minute and small, tlat it is not possible to see with this material eyes. So we have to see through the version of Vedas. Śāstra cakṣuṣa. That is the Vedānta version. We have to see through the śāstra. Not by these blunt eyes. That is not possible.

So all these things should be discussed, should be understood, so long we are young, strong, brain is in order. Then our life will be successful. And Prahlāda Mahārāja is advising:

tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam

So long you are strong, try your best to understand the instruction of Kṛṣṇa and be Kṛṣṇa conscious and make your life successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.6

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Vṛndāvana, December 8, 1975

Harikeśa: "Every human being's duration of life is maximum one hundred years. Out of these one hundred years, persons who cannot control the senses misuse half of them. Therefore such persons' duration of life is fifty years. The other balance, fifty years, is completely lost because at night he sleeps eight to twelve hours."

Prabhupāda:

puṁso varṣa-śataṁ hy āyus
tad-ardhaṁ cājitātmanaḥ
niṣphalaṁ yad asau rātryāṁ
śete 'ndhaṁ prāpitas tamaḥ
[SB 7.6.6]

Now, āyur-vyayaḥ. Prahlāda Mahārāja has already explained how these foolish persons are simply wasting time for economic development: "I shall get money, and with money, dharma, artha, kāma, I shall satisfy my senses." This is going on, dharmārtha-kāma. Nobody is trying for mokṣa. Dharma-artha… They come to the temple just to become a dharmī, but the real purpose is: "My dear Lord, I am very poor man. Please give me some money." Dharma, artha. And what he will do with money? Kāma: "I shall satisfy my senses." This is going on.

So Kṛṣṇa gives them. Ye yathā māṁ prapadyante [Bg. 4.11]. It is not that Kṛṣṇa does not give… Kṛṣṇa satisfies always. For this reason, it is recommended that even if you have got some lusty desires to fulfill, still, you go to Kṛṣṇa and He will satisfy it. Don't go to other demigods. Kāmais tais tair hṛta-jñānā yajanty anya-devatāḥ [Bg. 7.20]. Generally people go to other demigod for fulfilling their lusty desires: "Mother, Goddess Kālī, I am very great devotee of you. Kindly allow me to eat meat." That's all. Mother says, "All right, bring one black goat and offer me and then take prasādam." This is meant for the meat-eaters. The purpose is to restrain him. Instead of purchasing meat from the slaughterhouse, the śāstra says, "All right, you meat eat in this way." This is restriction. This is not indulgence. Loke vyavāya-āmiṣa-madya-sevā nityāstu jantuḥ nāhi tatra codanaḥ. To eat meat, to have sex life, āmiṣa-madya-sevā, and to drink intoxication, these things are naturally there, so why śāstra should encourage them? "Yes, you can eat meat by offering pūjā, worship to Goddess Kālī." "Yes, you may have sex life by marrying." In this way, they're śāstras. They are mentioned. But this is not encouraging. This is restraining, that if he is not married, he will enjoy sex life like cats and dogs. Therefore śāstra says, "All right, don't become cats and dog. Become a human being and get married and have your sex life under restrain." Similarly, "If you are rākṣasa-you want to eat meat-don't eat like rākṣasa. Better offer a goat to be sacrificed before Goddess Kālī." This is śāstra. Because the goat will be benefited. Because it is offering his life before Goddess Kālī, he will immediately get the body of human being, immediately promotion. He is benefited, and he has the right to kill this man. These are the injunction in the śāstras.

So śāstra never encouraging this, but those who are in the tamo-guṇa, in the darkness, just to raise them gradually to the sattva-guṇa, some concession is given. Just like government. Government opens liquor shop. The liquor shop is opened not to encourage. Nowadays, of course, the situation is different. But the fact is that if the government does not open liquor shop, these rascals will distill liquor every home. Therefore government gives some concession. These are concession. These are not required at all. For human being they are not required. Therefore we restrict, "No intoxication, no meat-eating…" It is not required. Simply we are habituated to indulge in these sinful activities. They are not required. To speak frankly, there is no necessity even for marrying. There is no necessity. If one can remain a brahmacārī all through, that is a great benefit. Great benefit. Yan-maithunādi-gṛhamedhi-sukhaṁ hi tuccham. What is the benefit? It is increasing botheration. But they are trying to get out of botheration. Just like we see advertisement, "One, two, three-bās-no more children." And other… "What I shall do?" "Now, kill, that's all. Kill them by contraceptive method or directly. Don't allow more than one, two, three children." They understand that "This is botheration." And the śāstra also says, "Botheration."

yan-maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ
[SB 7.9.45]

"All right, I have begotten one child. I have to take care of, so much care always." But, "All right, you have trouble, taken so much trouble. Stop here. No more." "No, again." Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ. There's so many botherations, but still, we do it practically. Why? It is said that ajitātmanaḥ, cannot control the senses, become victimized, victims of sense enjoyment, ajitātmanaḥ.

So Prahlāda Mahārāja is speaking of these ajitātmanaḥ, those rascals who cannot control the senses. First their business is sleep as much as possible-twelve hours, fourteen hours. In the Western countries sometimes sixteen hours or twenty-four hours. In the beginning, in that Second Avenue, 26, when our morning prayer was going on, at seven, not very early, and so many other tenants, half-naked… Mr. Judah was our landlord. "Mr. Judah, what is this going on? What is going on? Stop it. Stop it. Stop." So Mr. Judah used to say, "No, no, they'll not stop. I cannot say. You go to the police." So sometimes police were coming to stop us, but we did not stop. (laughter) So ajitātmanaḥ. Ajitātmanaḥ. Jitātmanaḥ… The human life is meant for gaining victory over the senses. "No, better be victimized by the senses"-this is modern civilization. Modern civilization means the more you become victimized by senses, you are advanced. So here, the ajitātmanaḥ, their first business is to eat voraciously and to sleep unlimitedly. This is ajitātmanaḥ.

So this ajitātmanaḥ in another place, Bhāgavata, it is said, paśyatam ātma-tattvaṁ gṛheṣu gṛha-medhinām. Nidrayā hriyate naktam.

nidrayā hryate naktaṁ
vyavāyena ca vā vayaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

This family life, gṛheṣu, gṛha-medhinām, who are very much attached, this is māyā. Prahlāda Mahārāja, from the age of five years he condemned, hitvātma-pātaṁ gṛham andha-kūpam: "The gṛha, this so-called family life, is a dark well." We are thinking we are very happily living with nice wife and children and working very hard, getting money. But śāstra says, "You are fallen in the dark well." Gṛham andha-kūpam. And "All right, let me remain here." "No." Ātma-pātam. If you remain in this way, then you will kill your soul. Ātma-pātam. Therefore in the Vedic civilization there is compulsory: "Get out." Pañcaśordhvaṁ vanaṁ vrajet. "Now you are fifty years old past. Immediately get out." "No, I have got so many duties. I have got this." "No, no." Vrajet, "compulsory." This verb is used, vidhiliṅ, where there is no argument; you must. Just like when natures calls you, you must do it, similarly… This is Vedic civilization. Not that unless you are killed or being shot down by somebody else, you are not leaving the gṛham andha-kūpam. This is not Vedic civilization. Vedic civilization is that brahmacārī, gṛhastha, vānaprastha, sannyāsa. You must be prepared, especially the higher castes, especially the brāhmaṇas. The brāhmaṇas must observe the four adhyātmika principle: brahmacārī, gṛhastha, vānaprastha… Brāhmaṇa, they do not go even to the gṛhastha life. Remain brahmacārī. But even he goes, only for twenty-five years. It is said, puṁso varṣa-śataṁ hy āyuḥ. So divide this varṣa-śatam, hundred years: twenty-five years, brahmacārī; twenty-five years, gṛhastha; twenty-five years, vānaprastha; and last twenty-five years, sannyāsa. That is real civilization, not that no brahmacārī, no vānaprastha, no sannyāsa, simply gṛhastha. They are not gṛhastha. They are called gṛhamedhi. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. There are two words, gṛhamedhi and gṛhastha. Gṛhastha means that is only for twenty-five years, not more than that. That is gṛhastha. And those who are gṛhastha up to the point of death, or unless he is killed, that is gṛhamedhi. Gṛhamedhi means he has made his center the wife and family. Just like one cow is, I mean, tied with the rope and with a fixed up wood, and he is going round this way, and he is thinking that he is going round the world. Yes. So gṛhamedhi means he has fixed up his center, the wife and children, and going round throughout the whole life, no ending. They are called gṛhamedhi. And gṛhastha means gṛhastha-āśrama. Gṛhamedhi-āśrama nei. Gṛhamedhi, only gṛhamedhi. And gṛhastha-āśrama. Gṛhastha-āśrama means it is as good as other āśrama, sannyāsa-āśrama, gṛhastha-āśrama. If he lives according to the regulative principle, that is āśrama. That is also not for all the time, only for twenty-five years.

So those who do not observe these rules and regulations, they are called ajitātmanaḥ, uncontrolled victims of senses, victimized by the senses, ajitātmanaḥ. So their business is to sleep as much as possible. They are never practiced to get up early in the morning. Unless they are bound or knot(?), they cannot take to this practice. These are ajitātmanaḥ. So niṣphalaṁ. These ajitātmanaḥ means they are passing their days without any benefit, niṣphalaṁ, without any result. Human life is meant for good result. Arthadam adhruvam. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. That is the Prahlāda Mahārāja's description. That is the fact. The human life is so valuable, and I shall waste it simply by sleeping? Therefore the Gosvāmīs, our predecessor gurus, they have shown. Nidrāhāra-vihārakādi-vijitau **. They conquered over these things, nidrā, sleeping… Nidrā is very dangerous according to Vedic civilization. It is simply waste of time. If one is not serious about the value of this human form of life he may waste his time by sleeping. But no. The… If we follow our predecessors, our Gosvāmīs, who were all ministers… But they came to Vṛndāvana to practice… What? Nidrāhāra-vihārakādi-vijitau, to conquer over sleeping, eating and mating. And coming to Vṛndāvana, if we indulge in that way, then what is the use of coming to Vṛndāvana? Go to hell and live there. So Vṛndāvana life is that. You have to practice nidrāhāra-vihārakādi-vijitau. That is wanted.

So those who are ajitātmanaḥ, although they have got one hundred years' age, still, fifty years they are wasting at least because they will sleep at night twelve hours. So fifty years wasted. And the other fifty years? That will be described in the next verse: twenty years by sporting, because a man, a boy, up to… It is natural, every country. They are students. Instead of becoming brahmacārī… Brahmacārī guru-gṛhe vasan dāntaḥ. Instead of becoming śānta, dānta, very peaceful, they are indulging in sporting. This is introduced in India also. I have seen in Calcutta many young men. At twelve o'clock, no, they are playing football. Why? There is no engagement. What he'll do? Unemployment. There is no employment. Because education means to become servant, to write one application and go office to office: "Sir, give me some service." "No, no, no. No vacancy. Get out." This is education. After taking the M.A., B.A. degrees, they have no employment. So what they'll do? They'll form party of anarchist and Naxalite and play football, because they must have some engagement. Oh, this is advancement of civilization. Instead of utilizing the valuable form of human life, there is always wasting. And at night they are sleeping, and at noon they are playing football, you see, wasting in this time. So this will be explained next verse, mugdhasya bālye kaiśore krīḍato yāti viṁśatiḥ: [SB 7.6.7] "By so-called sporting life, twenty years passed, fifty years by sleeping, and twenty years by football." Then seventy years passed. And jarayā grasta-dehasya yāty akalpasya viṁśatiḥ. And when he is old man: "Here is pain. Here is rheumatism. Here is…," what is called, "diabetes and so on, so on." So by treatment, by blood examination, by this…, viṁśati, another twenty years. So twenty years sporting, twenty years diabetes and fifty years sleeping-then what is left? Where is the opportunity for Kṛṣṇa consciousness? This is modern civilization.

So we are trying to save people from this modern civilization. This is… Modern means in this age it is, excessively has increased, but this process was existent. This is the way of material life. So in the Satya-yuga it was less, in the Tretā-yuga it was more, and the Dvāpara-yuga, it is still more, and Kali-yuga, it is full. This is the difference of ages. Therefore kalau, in this age, nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Kalau saṅkīrtanaiḥ prāyaiḥ yajanti hi sumedhasaḥ. There is no hope for liberation from this material bondage except chanting this Hare Kṛṣṇa mantra. Other things, it is not possible. If you want to revive the old Vedic civilization, brahmacārī and gṛhastha, vānaprastha, and brāhmaṇa, kṣatriya… These are all spoiled. Everything is spoiled. Then what is the position? Kalau śūdra samabhavaḥ. In this age simply they are śūdras. "So how the śūdras will be delivered? By your Kṛṣṇa conscious…" Yes. They'll be. Not only śūdras, those who are less than śūdras. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā [SB 2.4.18]. Not only śūdras, the less than the pañcamas, the fifth-grade, sixth-grade, seventh-grade, tenth-grade, all rascals and all sinful men, they will be all delivered simply by Kṛṣṇa consciousness. Pāpī tāpī yata chilo hari-nāme uddhārilo. Take this chanting of Hare Kṛṣṇa and your life will be saved.

Thank you very much.

Devotees: Jaya! Haribol! (end)

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Śrīmad-Bhāgavatam 7.6.6

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New Vrindaban, June 22, 1976

Devotee: "Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years."

Prabhupāda:

puṁso varṣa-śataṁ hy āyus
tad-ardhaṁ cājitātmanaḥ
niṣphalaṁ yad asau rātryāṁ
śete 'ndhaṁ prāpitas tamaḥ
[SB 7.6.6]

Life is so valuable that we cannot waste even a second without any profit. That is the aim of life. The materialist persons, especially in country like yours, they calculate… I do not know. When I was in India I heard it that if you go to see an important businessman, his secretary, while talking with that man, the secretary gives you a card that "This Mr. such and such cannot spare more than two minutes." Is it a fact? Huh? Anyway, we should not waste our time, either you act materially or spiritually. But materially we have no business, although we have taken it the material business as very important and spiritual business has no meaning. This is the sum and substance of modern civilization. But so far we are concerned, not only we, everyone, the human life is only meant for spiritual purpose. Not for material purpose.

In the previous verse Prahlāda Mahārāja has said:

'tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam

And before that he said:

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ

mukunda-caraṇāmbujam

People are so ignorant that they cannot understand what is the importance of this valuable human form of life. This is Prahlāda Mahārāja's instruction from the very beginning: durlabhaṁ mānuṣaṁ janma tad apy arthadam adhruvam. Kaumāra ācaret prājño dharmān bhāgavatan iha durlabhaṁ mānuṣaṁ [SB 7.6.1]. Just like these small children, they are being trained up in this bhāgavata-dharma, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Bhāgavata-dharma means hearing, chanting of the Supreme, glories of the Supreme Lord. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Not for others. If somebody says, "Yes, I am hearing always in the telephone. I am doing business." No, not that kind of hearing. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. If you can contact Viṣṇu or His devotee, Vaiṣṇava, that is all right. Otherwise, you are simply wasting time. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Always, constantly thinking of Him. These are the bhakti ways. There are nine different processes prescribed in the śāstra: śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pāda-sevanam arcanam… [SB 7.5.23]. This is arcanam, worshiping the Deity in the temple, this is called arcanam. The Lord is called arca-vigrahaḥ, arca-avatāra. He is also incarnation. Another incarnation, arca-avatāra. He's giving facility to the devotees to handle Him. If you do not get the opportunity to serve the Lord, how you can be perfect? So this arca-vigrahaḥ is Lord's incarnation to give facilities to people like us who cannot see God everywhere. For the neophyte devotees, it is essential to worship the Deity. But if we simply worship the Deity without hearing about the Lord, śravaṇaṁ kīrtanam-these things are essential-then the Deity worship will be a burden. At a certain point, it will be a burden, and gradually it will be neglected, and the whole thing will be spoiled. So both things should continue: bhāgavata-mārga and pañcarātriki-mārga. Deity worship is pāñcarātriki-vidhi, and bhāgavata-mārga is hearing, chanting, like that. Both of them should be accepted, parallel line. Otherwise, one without the other will be later on troublesome. So you must continue. This temple means not only we shall decorate the Deity very nicely, cleanse the temple:

sri-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi… **

So the temple worship should go on, at the same time, śravaṇaṁ kīrtanam of Viṣṇu must go on. Two things, parallel. Then it will be done very nicely.

So actually this life is meant for this purpose. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. There is no other purpose. All other activities secondary. So those who are very much advanced in spiritual life, just like the brāhmaṇas, the sannyāsīs, they did not bother about what to eat, where to sleep. Sex life is completely forgotten. Even what to eat, where to sleep, there is no such consideration. Simply engaged in Kṛṣṇa consciousness. That is only business. Of course, we cannot do that in the neophyte stage, but actually that is the only purpose. Unfortunately, the modern civilization has discovered so many artificial ways of life that it is very, very difficult to execute Kṛṣṇa consciousness business. So therefore Prahlāda Mahārāja says that simply for sense gratification, if we waste our time, that is not good. Tat prayāso na kartavyo-don't waste your time for increasing the scope of sense gratification. That is not at all required. Tat-prāyaso na kartavyo yata āyur-vyayaḥ param. Āyur means duration of life. Simply wasted. Vyayaḥ, vyayaḥ means expanded or wasted. Param. This duration of life, human form of life is param. Param means the supreme. Not like cats and dogs. Their āyuḥ, they also live for some time, we also live, but their life is useless. They cannot understand Kṛṣṇa. But we human beings, if we are trained up we can understand Kṛṣṇa consciousness; therefore it is called param. Everything is param. Just like anna. Anna means ordinary rice. And paramānna, paramānna means the first-class, sweet rice, cooked with milk. You have got good experience. (laughter) So similarly, āyuḥ, the ant has got āyuḥ, the worm has got āyuḥ, the cat has got an āyuḥ, some duration of life. But so far the human being is concerned, that is param āyuḥ. Param āyuḥ. So if we waste our time simply for sense gratification, then we waste our valuable life.

Prahlāda Mahārāja advises:

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemam…

We are acting, working for some good achievement. So our achievement, means the human form of achievement is mukunda-caraṇāmbujam. Mukunda means Kṛṣṇa. How to get shelter of the lotus feet of Kṛṣṇa. That is the supreme achievement. Therefore Prahlāda Mahārāja advises, tato yateta kuśalaḥ kṣemāya bhavam āśritaḥ. Those who are fallen in this material world, somehow or other… It is not our place. This is a rotten place, but somehow or other we have fallen. Bhavam āśritaḥ, we have, instead of taking shelter of the lotus feet of Kṛṣṇa, we have taken shelter of this material world. Therefore it is called bhavam āśritaḥ. For them it is imperative that śarīraṁ pauruṣaṁ yāvan na vipadyeta puṣkalam. So long we are young, very strong body, senses are working nicely, this opportunity should be utilized for advancing Kṛṣṇa consciousness. Therefore a calculation is there. One may think, "Yes, that's all right, but I'll live at least one hundred years. So let me enjoy now sense, and later on we shall see the business of Kṛṣṇa consciousness." No. Prahlāda Mahārāja is warning: Yes, you have maximum. But nobody now is living hundred years. Everyone knows. This is the symptom of Kali-yuga, that:

prāyeṇālpāyuṣaḥ (sabhya)
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

It is the symptom of this age, Kali-yuga, is that we are not living the full term of our life, hundred years. We are not living… (aside:) You can go to the wall side. So, anyway, supposing we shall live one hundred years: puṁso varṣa-śataṁ hy āyus tad-ardhaṁ cājitātmanaḥ [SB 7.6.6]. Ajitātmanaḥ, ajita means not conquered. One who has not been able to conquer over the sense activities, for them, it is not, even if he lives for one hundred, fifty years immediately minus in sleeping. In our temple in New York, in the beginning when I was having classes in the morning at seven o'clock, still people from here and there they would come and protest and go to the police because we were disturbing their sleep. Yes. They want to sleep as much possible hours. I think that is very great gain in the Western country, to sleep. So to sleep means simply waste of time. You must know it. Either I sleep five hours, six hours, ten hours, twelve hours, it is simply waste of time. The valuable life which you have got, immediately so many hours minus. Sleep is not good. Sleep, if we can do without sleep, that is perfection. Not that "Let me enjoy sleep twelve hours, fourteen hours, whole life." No. That is waste of time:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
diva cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

The materialistic way of life means nidrayā hriyate naktam. At night either sleep or enjoy sex. Nidrayā hriyate naktaṁ vyavāyena ca… [SB 2.1.3]. Vyavāyena means sex. And in daytime? Diva cārthehayā rājan. In daytime, "Where is money, where is money, where is money?" Go, take your car and run. So diva cārthehayā rājan, and when you get money, kuṭumba-bharaṇena vā. Then find out, purchase something for my wife, for my children, for myself, spend the money. Again night comes, again sleep, again sex. Again day comes, all right, go to market, earn money and spend it. This is going on. This is called material life.

So it is very difficult to convince the people of the modern days how they are wasting their time, how they are risking their life by this way of irresponsible life of material existence. They are thinking that "The more I enjoy sex, the more I enjoy sleeping, that is perfect. That is my profit." And to convince them, "No, it is simply loss, you are simply risking your life," it is very difficult. But this is the fact. This is the fact, in this way, because in this duration of life, human, if I do not make my life perfect, stop the materialistic miserable condition, namely janma-mṛtyu-jarā-vyādhi [Bg. 13.9]-birth, death, old age and disease-then I am missing the opportunity. Next life will be given by the laws of nature. Just like you are in the forest, you see so many trees are standing. You do not know how many years they will stand. Yes. It is possible. If I have acted just like a tree, nonsense, no-sense… Just like tree has no sense. If you cut it, he does not reply. Because practically it has lost the senses. There is some senses, consciousness, but it is not developed. It is not developed. The animal, little more developed. The human, fully developed. This is with all the consciousness, stages of different consciousness. And when we come to the stage of Kṛṣṇa consciousness, this is perfect. Otherwise, in the lower grade. So if we neglect in this life, human form of life, to develop our Kṛṣṇa consciousness, then there is chance to become an animal, to become a tree.

So people do not know this, how this science is working, but this is the fact. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Tathā dehāntara-prāptiḥ [Bg. 2.13]. So we have to read all these things very carefully. Tathā dehāntara-prāptiḥ, there is dehāntara, another body. So we must be very careful what kind of body I'm going to get. Now, this life I have got very nice, beautiful body and everything is all right, but if we act irresponsibly, the nature will give me a suitable body. Otherwise, why there are so many varieties of life, 8,400,000? So we should be very, very careful not to waste the duration of life even by a second. We shall eat less, then we shall sleep also less. Nidrāhāra-vihārakādi: then our sex appetite also will be less. Unnecessarily eating, unnecessarily sleeping is not required at all. That is the practice by the Gosvāmīs. Nidrāhāra-vihārakādi-vijitau **. They conquered over eating, sleeping. Mating, there was no question: they were sannyāsīs, renounced order of life. And defense also, there was no question because they depended on Kṛṣṇa, the most powerful defender. So there was no question of defense. Simply two things, eating and sleeping. And that they also conquered. Nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau. So spiritual life means you have to control. That is called gosvāmī. One who has control over the senses, one who has control over eating, you'll find this instruction in the Nectar of Instruction: jihvā-vegam udaropastha-vegam manaso vegam etān vegān yo viṣaheta dhīraḥ pṛthivīṁ sa śiṣyāt [NoI 1]. Guru should be… Guru means one who has control over the six engagements. Manaḥ, to control the urge of the mind. The mind wants to do this. "No, if it is not profitable, don't do this." Then control over the mind. Control over the senses, control the words. I am angry, I want to abuse somebody with some ill names. "No, why shall I…" Control of the… Talking unnecessary useless talk, that is control over the tongue. Vāco vegam. Krodha-vegam: "I am just going to be very angry upon you." No, we have to control. In this way when one is able to control over these things, especially jihvā-vegam udaro-vegam upastha-vegam, straight line-the urge of the tongue, the urge of the belly and the urge of the genital-then we become svāmīs, gosvāmīs. Artificially, it is not to be suppressed. Nidrāhāra-vegam, these are material things.

So to control over the material urges, that is required in spiritual… We have to come to the spiritual platform. That is called tapasya. Tapo divyaṁ putrakā yena sattvaṁ yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. We are searching after happiness, but in the material world you cannot have happiness. That is a fact. Whatever little happiness you get, that is also distress. One has to attain to that stage of happiness with(out) distress. So that is a long history; everyone knows that happiness is not possible. But we arrange to get so-called… Happiness means sense gratification. That is not happiness. Sukham ātyantikaṁ yat tad ātindriya grāhyam [Bg. 6.21]. Directly sense perception is not happiness. These things are in the Bhagavad-gītā, you will find: sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam. Ātindriyam means beyond these material senses, transcendental, there is another happiness. That is transcendental bliss. That we perceive little bit while we are chanting. By chanting, chanting, chanting, when you'll be purified, then you will have the opportunity of tasting that transcendental bliss. Otherwise, the so-called happiness derived from the senses, that is not happiness. That is crude, that is for the fools and rascals. That is not happiness.

So we should utilize our time very carefully. Puṁso varṣa-śatam… Because here is the calculation that although, supposing that I shall live for one hundred years, puṁso varṣa-śataṁ hy āyus tad-ardhaṁ cājitātmanaḥ [SB 7.6.6]. Immediately, those who are not controlling the senses, ordinary, they are immediately at least half minus, fifty years gone for sleeping. And then niṣphalaṁ yad asau rātryāṁ śete 'ndhaṁ prāpitas tamaḥ. So in this way, if you are actually serious… It is not that we are imposing something. We must be serious about the Kṛṣṇa consciousness business, that simply by understanding Kṛṣṇa or simply being Kṛṣṇa conscious, we become liberated:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya

[Bg. 4.9]

You have taken to Kṛṣṇa consciousness. Take it a little more seriously and practice, follow the rules and regulations, chant regularly, then your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.6-9

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Montreal, June 23, 1968

Prabhupāda: (chants maṅgalacaraṇa) So Prahlāda Mahārāja's proposal is that kaumāra ācaret prājñaḥ. Intelligent Who is intelligent? He should begin Kṛṣṇa consciousness from childhood. Not that we have to wait. And he is presenting an analytical study of the whole life, that unless we begin Kṛṣṇa consciousness from childhood, hardly there will be opportunity to practice this transcendental method. Because in the beginning he has said that this life, human form of life, is very rare. The present educational system, they do not know it, that how important this human form of life is and how it has to be utilized. So that is being explained.

So he is analyzing the whole life, that puṁso varṣa-śataṁ hy āyuḥ [SB 7.6.6]. Accepting that we have got one hundred years of life, but we have to waste half of it, fifty years, by sleeping at night. So immediately fifty years minus. Niṣphalaṁ yad asau rātryāṁ śete 'ndhaṁ prāpitas tamaḥ. When we sleep, we have no activity. We cannot make any advance, any department of knowledge. Sometimes we sleep more by intoxicating habit. So niṣphalaṁ yad asau rātryāṁ. The whole night is wasted because we cannot produce anything. There are two kinds of production: material production and spiritual production. Arthadam. Artha means factual profit. So there are two kinds of profit. Those who are materialists, they calculate profit by dollars, and those who are spiritualists, they calculate profit: "How much I have advanced today in spiritual or Kṛṣṇa consciousness?" Both of them are profits. So either make this profit or that profit, but don't waste your time. That is the proposal. But the best profit is, for human form of life, to advance in Kṛṣṇa consciousness. So he has analyzed that mugdhasya bālye kaiśore krīdato yāti viṁśatiḥ [SB 7.6.7]. So fifty years immediately minus from our life. Then, by playing in youthhood and childhood, another twenty years. Seventy years minus. Then jarayā grasta dehasya yāty akalpasya viṁśatiḥ. Then, when old age comes, by disease, by invalidity, another twenty years minus. That means fifty plus twenty plus twenty. Out of hundred years, ninety years gone. Then,

durāpureṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi
[SB 7.6.8]

The balance ten years, because the whole life we have spoiled in material activities, in the balance, ten years are wasted: "What I have done, and how to pull on? Oh, this was not successful. How I have to make successful? This boy was not educated. That boy was not properly brought up. He has gone out home…," so many anxieties. That means if we do not practice from childhood, then in the advanced age it is not possible. That is the proposal of Prahlāda Mahārāja.

There is a proverb in Bengali that kañcaya noyale bhas pas korbe nyastas (?). Bhas means bamboo. Bamboo, while it is green, you can bend it, but when its yellow or dry, oh, it cannot be bent. It will break. It will be break. Therefore school children… Just like Prahlāda Mahārāja is instructing his class fellows. School children, from five years old, they should be given lesson about Kṛṣṇa consciousness or God consciousness. Otherwise, in advanced age, oh, it is not possible. Generally, we find in our class or in this Kṛṣṇa conscious movement, the youngsters, they become little more interested, but we don't find any old men. Why? Because whatever they have been taught, they cannot forget. It is very difficult to forget what he has been already taught. So they do not become interested.

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair (baddham)
utsaheta vimocitum
[SB 7.6.9]

"One who has passed his life simply being attached to household affairs, sneha-pāśair, and when the affection of household life is too strong, it is very difficult to get out of it." That will be very nicely explained, one after another.

Therefore, according to Vedic civilization, there is compulsory get-out from household life. Compulsory get-out means pañcāś ordhvaṁ vanaṁ vrajet. Pañcāś means fifty years. "As soon as one passes over fifty years of age, he should get out." That is the injunction of the scriptures. No more in household affairs. The life is divided into four parts, four divisions. First of all brahmacārī. Just like Prahlāda Mahārāja is teaching. Brahmacārī, a boy from five years old is taught, and up to twenty-five years. And if he is not… Of course, he is properly taught, but if he is not properly convinced that "Worldly life is botheration. Better remain brahmacārī for throughout the whole life…" There are many brahmacārīs in India still, naistika-brahmacārī. They are called naistika-brahmacārī. That means they had never any experience of sex. They are called naistika-brahmacārī. Just like my Guru Mahārāja was naistika-brahmacārī. He never married. So boys are taught like that, the inefficiency of this family life, encumbrances, because the aim is to advance in Kṛṣṇa consciousness.

So we have to minimize our bodily necessities of life and we have to expand the spiritual necessities of life. That is the perfect way of civilization. In the modern age, the more we can increase the demands of artificial demands of the body, it is called civilization. And when one is engaged, minimizing the demands of the body and utilize the valuable time for advancing in spiritual consciousness, they are accepted as uncivilized or not advanced, in so many words. But actually, India's civilization was based on this principle. We can find in the history of old days that they knew everything. From the books we can understand they had advanced knowledge for material civilization. Because we find description of aeroplanes, description of television. But they were used very, I mean to say, only limited circle, not that extensively. Because the whole process of civilization was to divert your attention too much for material advancement, but whatever little span of life you have got, just utilize it for spiritual advancement and get out of this material entanglement. That is the basic principle of civilization. Therefore the social life, human society, was divided into eight divisions. They are called varṇa and āśrama. In the Bhagavad-gītā also, you will find, cātur-varṇyaṁ māyā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Four divisions of society, for spiritual advancement and for material advancement both. For spiritual advancement, brahmacārī, gṛhastha, vānaprastha, and sannyāsa.

So first twenty years, twenty-five years, or twenty years, because education begins from five years… Up to five years the child is given full liberty-whatever he likes, he may do. Lālayet pañca-varṣāṇi. It is said that you can give liberty to the child only for five years. And tadayet daśa-varṣāṇi. And as soon as he is on the fifth year, you must be very strict on the child, on the boy, so that he may not be spoiled. Very strict. Simply engage him in proper education. Tāḍayet daśa varṣāṇi. And prāpte tu ṣoḍaśe varse. And as soon as he is on the sixteenth year… Ṣoḍaśe means sixteenth year. Prāpte tu ṣoḍaśe varṣe putraṁ mitravad ācaret: the son, the boy should be treated as friend. No more punishment. Then there will be reply. So there must be restraint. So from sixteenth year to twenty-fifth year, higher education. And after higher education, if the boy is still after sense gratification, he should be allowed to get himself married and enter into family life. That family life is allowed for another twenty-five years. When youthhood is very strong, let him beget some children and… Of course, there is regulation of children. One has to take care of the children and he has to educate children, not that irresponsibly begetting children. No. So family life.

Then as soon as he reaches fiftieth years or little advanced, when he might have a grown-up child at home, then the father and mother leaves home. Pañcaśordhvaṁ vanaṁ vrajet. The gentleman, when the boy is grown up, he may get his boy married and get out of home. The wife may remain with him as friend, but there is no sex life. That is called vānaprastha. Vānaprastha means retired life. And that is also another training. First training is brahmacārī so that when he becomes householder, he lives very restrained and regulated life. And then, after satisfying his senses, when he is grown up to fiftieth year, he is advised to get out: ”No more sense gratification. Now you prepare yourself for the remaining days of your life for spiritual culture.” That is called vānaprastha. So vānaprastha means retired life and training for completely renouncing this worldly life. And when he is prepared, the wife is asked to go back home. The grown-up boys will take charge of her. The woman is always protected. In childhood she is protected by the father, in youthhood she is protected by the husband, and in old age she is protected by the grown-up boy. That is the system. She is never given independence. In the Manu-saṁhitā it is stated, na striyaṁ svatantratam arhati: ”Woman should never be given independence.” That is good for her, yes. Just like a child should not be given independence-then he will be spoiled-similarly woman also should not be given independence. That is the injunction of Manu-saṁhitā. They should be always given protection. The child, woman, brāhmaṇa, the cow, and the old man-they should be given proper protection. That is the injunction.

Anyway, the vānaprastha, when the gentleman is completely educated for renouncing this world, then he sends back the wife to grown-up boys and he takes sannyāsa. This is sannyāsa dress. This is preparing, not… Preparing is finished. Sannyāsa means he should distribute spiritual knowledge from door to door. That is his business. He has no family attraction, he has nothing to think for his maintenance, because the society is advised to take care of brahmacārī, vānaprastha, and sannyāsa. Just see. This is spiritual communism. One section of people, the householders, they have to maintain the three other divisions. We have divided the society into four divisions: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Only the gṛhasthas are allowed to make money, to earn money. But the brahmacārī and the vānaprastha and sannyāsī is to live at the cost the gṛhasthas. Brahmacaris shall go from door to door and beg alms and bring it for the spiritual master. The spiritual master is a sannyāsī. So whatever the brahmacārīs bring, they cook and they eat and they cultivate spiritual Kṛṣṇa consciousness. That is the system. That means it is the duty of the gṛhasthas, or the householder, to maintain the other three section of the people. And that is varṇāśrama-vibhāgaśaḥ.

Now, in another place you will find in the Śrīmad-Bhāgavatam that the perfection of varṇāśrama, these four divisions as we have stated… And in the gṛhastha there are still four divisions. That divisions are brāhmaṇa, kṣatriya, vaiśya, and śūdra. Those who are doing intellectual works, just like studying philosophy, science, astronomy, so many intellectual works, they are called brāhmaṇas. And those who are in the administration class, they are called kṣatriyas. Those who are in production, mercantile industry for producing things, they are called vaiśyas. And those who are laborer class, they are called śūdras. So these eight divisions. And that is known as varṇāśrama-dharma, the institution of eight divisions. The Hindus means those who follow these eight divisions of human society. That is called Hindu. Now it has become a name only, but actually this is… Actually this is Hindu religion…, this is not Hindu religion. This is actually the occupation or the basic principle of human civilization. If you do not divide human society in such eight divisions, there is no proper advancement of human society's ultimate goal. The ultimate goal is to make perfect in this life or to realize the Absolute Truth. That is ultimate goal. In other place the Bhāgavata says… The ultimate goal, they do not know. Not nowadays… In all the days there are a class of men who are called demons, and here Prahlāda Mahārāja instructing to the children of the demons, those who have no idea of what is the ultimate aim of life. They are called demons. The Aryans and the demons, sura and asura. Aryan means those who are advancing. And those who are static, not advancing… Static means limited with the animal propensities of life, āhāra-nidrā-bhaya-maithunam: eating, sleeping, mating and defending. This is animal propensities of life. And when there is question of spiritual advancement, that is called human society. Because the spiritual consciousness, or Kṛṣṇa consciousness, cannot be injected in the animal society. So na te viduḥ svārtha-gatiṁ hi visnum: [SB 7.5.31] they do not know what is the ultimate goal of life. The ultimate goal of life is this Kṛṣṇa consciousness, to understand God, to understand oneself, ”What I am, what is God, what is my relationship with God.” This is human civilization. So Prahlāda Mahārāja is trying to instruct his class fellows like this.

So he says that unless you practice from childhood, when you will be grown-up, then you will be encumbered with so many things that there will be practically no possibility. And this Kṛṣṇa conscious movement, by chanting Hare Kṛṣṇa, is recommended in this age because that classification of eight divisions of human society is gone. And it is not possible to introduce it again. I am not speaking that it cannot be introduced in this country or that country. Even where it was being practiced, in India, there also it is gone. There also it is in the name only, that which you have understood… You have perhaps heard, ”the caste system.” The… Instead of accepting the scientific divisions of the human society, they have misused it in the form of caste system. Just like a person, a gentleman born in the family of a brāhmaṇa, he is brāhmaṇa. But originally the idea was different. The original idea is: in the society those who are intellectuals, those who are engaged in intellectual work, they are called brāhmaṇas. To understand Brahman, to understand the situation of this world, they understand spiritual knowledge. Those who are engaged in such cultivation of knowledge, they were called brāhmaṇa. But at the present moment anyone who is born in the family of a brāhmaṇa, he is called a brāhmaṇa. But actually he may be a cobbler. But that is not the idea.

So these eight divisions of human society, scientific division of human society, is now lost. Therefore Caitanya Mahāprabhu instructed that kalau, "In this age," nāsty eva nāsty eva nāsty eva gatir anyathā, "there is no other alternative for advancement of human society's goal of life." Because human society is meant for advancing in the goal of life, and that goal of life is Kṛṣṇa consciousness. So Caitanya Mahāprabhu says… That is the sublime gift of Lord Caitanya Mahāprabhu. And Śrī Rūpa Gosvāmī adored Him, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "My dear Lord, You are the most munificent, magnanimous incarnation, because You are distributing love of Kṛṣṇa." This is very rare thing, love of Kṛṣṇa. Kṛṣṇa personally failed. He canvassed, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up everything. Just surrender unto Me, Kṛṣṇa, personally." But nobody surrendered; only a few persons of the Pāṇḍavas, Arjuna, Bhīma, or the gopīs in Vṛndāvana. But at that time there were others. And later age, people misunderstood Him. But the idea is that Kṛṣṇa also came to distribute love of Kṛṣṇa, but He actually could not induce people to this cult. They misunderstood Him. But Lord Caitanya, by His grace, by this saṅkīrtana movement, He very easily distributed this love of Kṛṣṇa. Therefore He is called namo mahā-vadānyāya: "My dear Lord, You are the most magnificent, munificent personality, incarnation, because," kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53], "You are distributing kṛṣṇa-prema, love of Kṛṣṇa, the most important thing, the goal of life." And that was the mission of Lord Caitanya. He said, kalau, in this age, when everything has become topsy-turvied, there is no more chance for systematizing the whole human society. It is lost. The regulating processes are lost now, and neither it is possible to reintroduce it. It is not possible. People have become so much degraded that it is not possible. Therefore direct method. Direct method: chant Hare Kṛṣṇa. That will revive your old consciousness. Chant Hare Kṛṣṇa. Caitanya Mahāprabhu says, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: "In this age there is no other alternative, there is no other alternative." The so-called meditation, yoga or karma, jñāna, mental speculation-everything will fail. They are, of course, standard processes, but that is not possible to execute in the present age. What is to speak of present age, even five thousand years ago, when Arjuna was taught to learn yoga system… That is also mentioned in the Bhagavad-gītā, the practice of yoga, the sitting posture, the breathing exercise, and controlling the senses and regulating eating, sleeping. So many things, they are recommended. And after hearing, Arjuna said, "My dear Kṛṣṇa, it is not possible for me." Actually, Arjuna was a fighter, a military man. Where is his time to practice this meditation, all these things? He frankly admitted. But we are so proud that we want to surpass even a personality like Arjuna.

So these things are not possible in this age. If somebody is imitating, that is simply imitation. So imitation has no value. The real thing is this meditation: you chant and hear. This meditation. Meditation means to absorb your mind in the Supreme Personality of Godhead. That is meditation, real meditation. In all the standard scriptures and in yoga practice formula, the whole aim is to concentrate one's mind in the Supreme Personality of Godhead. That is called samādhi, samādhi, ecstasy. So that ecstasy is immediately brought by this chanting process. You begin chanting and hear for the few seconds or few minutes: you immediately become on the platform of ecstasy. Therefore Caitanya Mahāprabhu recommended this process not only for India but for all the people of the world. He said that pṛthivīte āche yata nagarādi grāma. Pṛthivī means "on the face of the world"; ache, "when there is." Nagar means "towns," and grāma means "village" or "county." So He said, "As many villages, towns, or counties, the human society, there are on the surface of the globe," sarvatra pracāra haibe more nāma, "My name"-means Lord Caitanya's name, because He introduced the simple method of chanting Hare Kṛṣṇa-"will be celebrated." That is His prediction.

So we can see practically also that somehow or other, in your country this chanting Hare Kṛṣṇa is introduced practically only for one year, but it is being popularized. People are taking it very seriously. Even some places where I never visited, they are organizing centers. I have received information from Buffalo, from Atlantic City. One little boy, Terry, he is organizing. He has invited some of our brahmacārīs to go there. And I have received letter from Germany, from Holland. They also have begun chanting Hare Kṛṣṇa. In England, the Britain, the Beatles, they are also chanting. So this is getting popular in the Western countries, and it will get, I am sure. So this chanting process introduced by Lord Caitanya should be seriously taken up so that our aim of human life will be successful. We have forgotten. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. We have forgotten… The modern civilization has… In your country I was reading a little history that in 1813 or some year the government introduced that "We trust in God," "Trust in God," and that was declared by the secretary to be published on the coins or on the paper currency, and we see sometimes. But simply trust in God is not sufficient. We must know what is God. Trusting something oblivion, something fantasy, that is no trust. You must know where to put your trust. That is Bhagavad-gītā. You have to know this, what is God. You simply believe in God… Faith in God is very nice. That is said then the… Very nice. It is better than godless person, that one who believes in God. That is all right. So this writing, that "We trust in God," it is very good. It is better than the communist countries, who say, "We do not trust in God." It is better. But simply official writing or trust will not do. We have to understand. And if you want to understand God, then this is the movement, Kṛṣṇa consciousness. There is no other alternative. You cannot place any other scripture collected from the world where the science of God is so elaborately stated, which you can test with all reason and argument. That is Bhagavad-gītā and Śrīmad-Bhāgavatam. So we have to learn the science. As you are learning so many department of knowledge, similarly, this is also another department of knowledge, to learn the science of God. The government should come forward to popularize this movement and to educate people in the science of God.

So in the Bhāgavata it is said, jñānaṁ me paramaṁ guhyaṁ yad vijñāna-samanvitam: "The science of God is, or the knowledge of God, iw most scientific." Jñānaṁ me para… "And it is very confidential." Jñānam means knowledge, and me, the Supreme Personality says, "Knowledge about Me is very confidential." And yad vijñāna-samanvitam: "And it is most scientific." Science of God is not sentiment. It is science. It is… Actually it is science, the science of sciences. Every science takes his, what is called, data, from this science. Just the material science begins from the sunshine, but the sunshine is based on this science, God consciousness, Kṛṣṇa consciousness. Philosophy, any philosophy, er, any science you take, you have to accept some axiomatic truth. Then you go on. But wherefrom the axiomatic truth? Science is discovering some subtle laws of the nature, but who made that law? As soon as you say that "Here is a law which is being carried very nicely," there must be a lawmaker. You have to accept it. The science of astronomy, the planets, the stars, the sun, the moon moving in their orbit very nicely, very perfectly, and accurately-there is law. This is law of nature. You might have discovered-you are great scientist-that under this law, the law of gravitation or this law, that law, so many laws there are. But the background you have to inquire, "Who is the law-maker?" Unless there is law-maker, how there can be law? Take for example your state laws. As soon as you say that this is law, "Keep to the right," you have to accept there is a law-maker under whose direction this law is being carried out nicely. If you don't carry out, then you are punished. Similarly, nature's law is not ultimate. There is law-maker, and that law-maker is God. That is stated in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Prakṛti," means nature, "is working under My superintendence, under My superintendence." How you can deny? If there is nature's law, who made this law? You see that the clock is running very nicely, the machine is going on, but that is not the ultimate. There is a maker of the clock or watch. Without understanding the maker, simply if you understand the clock only, that is not sufficient knowledge.

So these things are very nicely explained in Bhagavad-gītā and Śrīmad-Bhāgavatam, and we are trying to explain the science of God or knowledge. If you like, you can take, and we are sure that your life will be successful. This chanting and combined with this hearing of this Bhagavad-gītā and Śrīmad-Bhāgavatam will advance you in Kṛṣṇa consciousness, or God consciousness. And as Prahlāda Mahārāja is instructing his class fellows that this is to be learned from the beginning of your life, but if you have missed the opportunity, but it is better late than never. Here is a process introduced by Caitanya Mahāprabhu. We can accept it immediately even though it is late.

Thank you very much. Any questions?

Guest (1): Was Kṛṣṇa born, and if so, where?

Prabhupāda: Yes, Kṛṣṇa was born, but you have to know how Kṛṣṇa is born. That is your intelligence. Just like sun is born every morning. There is no sun now, but in the morning we will see sun and from the eastern side. So do you think that eastern side is the mother of sun? Because sun is born from the eastern side, you can take it for granted that eastern side is the mother of sun. Similarly, Kṛṣṇa appears in similar way, but that does not mean that He is born. That is stated in the Fourth Chapter, Bhagavad-gītā: janma karma me divyaṁ yo jānāti tattvataḥ. "Anyone who understands in truth how I take My birth, how I work, how I am transcendental…" Simply by knowing these three things-how Kṛṣṇa is born, and how does He work and what is His actual position-the result is tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] "My dear Arjuna, simply knowing these three things, one comes to Me after quitting this material body." Punar janma naiti: "He never again comes back to…" That means, in other words, if you can understand the birth of Kṛṣṇa, then you will stop your any more birth. You will be free from this birth and death. So try to understand how Kṛṣṇa takes His birth. Simply by understanding this… Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you can understand how Kṛṣṇa takes his birth, then your birth and death problem is solved. How becomes liberated. So birth of Kṛṣṇa has to be understood. And who can understand? That is also stated in the Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many thousands of men"-sahasra means thousands; thousands, many thousands, means many hundreds of thousands men-"one is interested for spiritual advancement of life." Kaścid yatati siddhaye. Siddhaye means "perfection." Not all men are interested. "What is perfection, nonsense? Let us eat, drink, be merry, enjoy. Don't care for perfection. This is perfection. We are eating, sleeping, mating, that's all. Who knows what is going to be happened after death? Who can…" They don't care. This is the position of general population. So out of that rascal population, one may be intelligent enough, "What is the aim of life? What I am? Why I am suffering? Why suffering is imposed upon me? I want to be happy. Why happiness is not there? Why it is simply temporary?" So many things, questions. So these question arises in the mind of a person out of many thousands of men. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means one who is trying to reach to the point of perfection; not perfection, but simply trying. And yatatām api siddhānām: [Bg. 7.3] "And out of many thousands of such persons who are trying to approach the Absolute Truth," kaścid vetti māṁ tattvataḥ, "one can understand Me as I am." Therefore one who can understand Kṛṣṇa, His birth, His appearance, His disappearance, His activities, all these things… That is also confirmed in another place, tato māṁ tattvato jñātvā: "Thus one understanding Me in truth," viśate tad-anantaram, "he is allowed to enter into My kingdom." Yāvān yaś cāsmi tattvataḥ: "Only by devotional service one can understand Me, actually what I am." So if we engage ourself in submissive way in the devotional service of Kṛṣṇa, then Kṛṣṇa will let you know what is His birth, what is His appearance, disappearance, activities-everything revealed. These things are not to be understood by mental speculation. These things are revealed to a heart of a devotee when he is engaged in devotional service. So that is the process of Kṛṣṇa consciousness. As you make more advance in Kṛṣṇa consciousness, you understand everything. Any other question?

Guest (2): Chanting is devotional service?

Prabhupāda: Yes. Devotional service are discharged in nine different ways: śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], to hear about the Lord from proper source, and kīrtanam, and to glorify the Lord; smaraṇam, meditating upon the Lord; pāda-sevanam, to engage oneself in the service; arcanam, worshiping; prayer… There are nine different ways of devotional services. So you can accept nine all together or eight or seven or six or five or four or three or two. So even you accept one, you will advance. If you simply come here and hear this chanting, your devotional service will be perfected one day. So although there are nine different processes, but if you can accept even one, you will be advanced in devotional service. Yes?

Devotee (1): What is the relationship between Lord Kṛṣṇa and Lord Jesus Christ?

Prabhupāda: Oh, that you know. What do you ask me? What is Lord Jesus Christ? Don't you know?

Devotee (1): The son of God.

Prabhupāda: Yes. Therefore relationship is father and son. But there is no difference between father and son. Both of them are authorized. Just like your father, and if you are a trustworthy son of your father, then the work done by your father and by you is the same.

Devotee (2): Swamijī, Kṛṣṇa being the cause of all causes, how can (we) use our individuality if we are always under His direction?

Prabhupāda: Hm?

Devotee (2): If we are always under Kṛṣṇa's direction, how is it we can use our individuality?

Prabhupāda: That is individuality, that even under the direction of Kṛṣṇa, you can use your individuality. Don't you do that? Your father says, "My dear boy, do this." You say, "No, I don't do this." That is your individuality. Otherwise what is the meaning of individuality? Individuality means if I like, I can accept; if I don't like, I do not accept. That is individuality. If I am forced to do something, that is not my individuality.

Janārdana: We are marginal energy.

Prabhupāda: Yes. Marginal energy is that, that by your individuality you can abide by the order of Kṛṣṇa, and if you like, you do not abide by the order of Kṛṣṇa. That is your choice. That is practical everywhere. The father and son-the son may obey the father, and the son may disobey also. That is the choice of the son. That is given there, that every individual living entity has got this minute quantity of independence. And as soon as we misuse this minute quantity of independence we are in the hands of māyā. Just like in every country… You are American. You are considered to be independent. But that does not mean that you are absolutely independent, you can do whatever you like. But you have got the right to do whatever you like. But as soon as you misuse your independence, you are in danger, although you belong to the independent nation. So there is possibility of misusing the independence at every moment. Therefore we have to continue Kṛṣṇa consciousness so this possibility of misusing the independence will no longer live. All right.

Guest (3): Swami, one more question. If you have misused the energy of the past and go on with the results of your misuse, are you still responsible for those forms?

Prabhupāda: As you had misused your independence in your past life or in past, similarly, you can immediately, properly use your independence. Do you follow? You… Somehow or other, you misused your independence. Similarly, immediately, if you use your independence properly, then the result of that misuse of independence is corrected. That is stated in the Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Because the conditioned souls here in this material world, they have all misused their independence… Anyone, beginning from the highest planet down, beginning from Brahmā down to the small ant, everyone has misused his independence. This conditional life, this material body, is due to that. Therefore our reactions of that misuse is going on life after life. Now, Kṛṣṇa says that "If you surrender immediately, then I take charge of you." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just give up all your other engagements. Just surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you protection from all reaction of your misuse of independence."

Guest (4): The false wrong(?) is that he is misled by material consciousness execute the things, really.(?) If he is misled by other, by circumstances, this is… He has no fault of his own.

Prabhupāda: That's all right, but innocence is no excuse of law. If you say that "Somebody misled me to go to the left side" in the court, oh, that does not mean that you will be saved from the fine. So you have to become such intelligent person that you may not be misled by others. You have got the intelligence. Why should you be misled? Then what is the meaning of this human form of life? And you have to be educated. You have to take the opportunity of education so that you may not be misled. Why do you agree to be misled? Then you must agree to take the punishment also. If you, by innocence, put your hand on the fire, so fire will not excuse you. So innocence is no excuse. You have to be learned. Therefore we are here to give proper education to the people. Yes?

Guest (5): Is not Kṛṣṇa a God of compassion?

Prabhupāda: What is that?

Devotee (6): Is Kṛṣṇa not a God of compassion?

Prabhupāda: Oh, who can be more than, compassion, than Him? He is canvassing you, "My dear boy, please come to Me. I will give you all protection. Why you are suffering here?" Can you find out any person more compassionate than Kṛṣṇa? He is the most compassionate.

Guest (7): Cannot, then, Kṛṣṇa understand that…?

Prabhupāda: First, the only thing is that we are misusing our independence. That's all.

Guest (7): Do we ever personally contact Kṛṣṇa in Kṛṣṇa consciousness?

Prabhupāda: Yes. Kṛṣṇa is always with you. He is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "The Supreme Personality of Godhead is situated in everyone's heart." In your heart, in my heart, everyone's heart.

Guest (7): How do you reach there?

Prabhupāda: That requires practice. Kṛṣṇa is always with you. In this explanation of Prahlāda Mahārāja we shall come to that point. Kṛṣṇa is not without you. Aṇḍāntarasthaṁ paramāṇu-cayāntarastham. Kṛṣṇa is even within the atom. That is realization. One has to realize, and one has to talk with Kṛṣṇa. So that means he has to qualify himself. Just like in your body there are so many things-do you know everything? Do you know everything? Then? Do you know? You are eating, and how it is being transformed into blood? Can you see it? Then it requires knowledge. Similarly, by knowledge you will understand that Kṛṣṇa is with you. That is the mistake of this modern civilization. Everyone thinks, "I know everything. I don't require any authority to understand anything." But the Vedic literature, the Vedic civilization, they direct, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "If you want to understand that science, you must approach a bona fide spiritual master." This is very simple thing. If you want to learn engineering, then you must admit yourself in engineering college. If you want to be a medical man, you must admit yourself in a medical college. Similarly, if you want to understand Kṛṣṇa, then you must approach a person who knows Kṛṣṇa. It is not fanaticism or mental speculation. You have to learn the art scientifically. (starts playing karatālas and someone starts playing a melody on harmonium) What is that? Begin Hare Kṛṣṇa. (changes to Hare Kṛṣṇa melody on harmonium-kīrtana) (end)

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Śrīmad-Bhāgavatam 7.6.7

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Vṛndāvana, December 9, 1975

Harikeśa: Translation: "In tender childhood age, when everyone is bewildered, he passes ten years. Similarly, in boyhood, being engaged in sporting and playful things, another ten years. In this way twenty years are wasted. Similarly, in old age, when a person becomes invalid and he is unable to execute even material activities, he passes another twenty years wastefully."

Prabhupāda:

mugdhasya bālye kaiśore
krīḍato yāti viṁśatiḥ
jarayā grasta-dehasya
yāty akalpasya viṁśatiḥ
[SB 7.6.7]

So fifty years out of one hundred years, fifty years wasted by sleeping. And then balance fifty years, twenty years in childhood and youthhood, sporting, playing; another twenty years in old age… Jarayā grasta. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. These are inevitable. As birth is inevitable, death is inevitable, similarly, old age is inevitable. So in this way our time is wasted because we do not know how valuable this human form of life is. There is no such education. They think human life is as cheap as dog's life, but factually it is not. Bahūnāṁ janmanām ante [Bg. 7.19]. One gets this human form of life, 8,400,000 species of life, especially advanced life, the Aryan civilization… Aryan means advanced, advanced in spiritual knowledge. The materialists, they claim Aryan only from the bodily conception, but that is not the fact. Anyone who is advanced in spiritual life, they are called Aryans. Anārya-juṣṭam. Arjuna was chastised by Kṛṣṇa that "You are talking like non-Aryan." Anārya-juṣṭam. So non-Aryan and Aryan, what is the difference? The Aryan civilization means this varṇāśrama-dharma, four varṇas, four āśramas. And non-Aryan means there is no division. Everyone is one or equal. That is advocated now at the present moment. In India also, they think of casteless society, no caste. But it is not caste. It is division of culture. Brāhmaṇa means advanced in culture, kṣatriya means less advanced than the brāhmaṇa, and vaiśya means less advanced, and śūdra is less advanced, and the pañcamas, fifth grade, sixth grade, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18], they are less. In this way high grade and low grade division of the society, one who follows the high grade culture, they are called Aryans, Arya. In many places in Vedic literature the superior person is addressed as Arya.

So without being culturally advanced, they do not know the value of life. They waste their life. The advanced persons, they try to reduce waste of time. We have already discussed that the Gosvāmīs, they were ministers. They came to Vṛndāvana not for begging but for advancing the spiritual culture of life. Vṛndāvana is not meant for making a solution of the economic condition. One who has no, nothing to eat outside, they should come and beg capati and roti from door to door. The Rūpa Gosvāmī did it, mādhukarī. Rūpa Gosvāmī used to beg. Not beg, collecting twenty capatis. And only one or two, that's all. Not to collect the capatis and sell it in the market and get some money and purchase bidi. This is not Rūpa Gosvāmī. And just to have a loin cloth, imitating Rūpa Gosvāmī, and having so many illicit connections, this is spoiling. Rūpa Gosvāmī came on the order of Caitanya Mahāprabhu to rejuvenate, re-excavate this land of Vṛndāvana. And they were engaged in the service of Lord Caitanya for preaching work. Whatever we are preaching now, it is based on the principles laid down by the Gosvāmīs. Narottama dāsa Ṭhākura has sung, rūpa-raghunātha-pade, haibe ākuti, kabe hāma bujhabo śrī-yugala-pīriti. The loving affairs of Rādhā and Kṛṣṇa, that is not ordinary material things as we conceive. Generally people are very much interested in painting picture of Rādhā-Kṛṣṇa's love. These pictures are very popular because they think, "Kṛṣṇa is like us. He is after young girls. So He's a great support for us. We are also after young girls, so Kṛṣṇa has done. So we are doing that." So Kṛṣṇa affairs-different. Narottama dāsa Ṭhākura says,

rūpa-raghunātha-pade, haibe ākuti,
kabe hāma bujhabo śrī-yugala-pīriti

It is not so easy to understand the loving affairs of Rādhā and Kṛṣṇa. It is meant for the most advanced spiritually. That is not ordinary thing. Not only the loving affairs of Kṛṣṇa and Rādhārāṇī, but everything… They are not material. They are all spiritual. It has nothing to do.

So how it is spiritual, that we have to understand through the teachings of Rūpa Gosvāmī, Bhakti-rasāmṛta-sindhu, Nectar of Devotion. Without reading all these books, Bhakti-rasāmṛta-sindhu, Bhagavad-gītā, if we jump over Śrīmad-Bhāgavatam to understand Rādhā-Kṛṣṇa, that is not good, and therefore it is not effective. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau… The Gosvāmīs… You'll find in The Nectar of Devotion. So many Vedic literatures are quoted. So that is required, śāstra-vidhi. Then we'll be fixed up. Vidhi-bhakti is very important, then rāga-bhakti, then prema-bhakti. So we should not imitate prema-bhakti without going through vidhi-bhakti. This is vidhi-bhakti. Just like we rise early in the morning, perform maṅgala-ārati, all regulative principles, then wash the temple, dishes, and then dress the Deities, then again ārati, then class. In this way, according to… Because we have no natural…, we have not awakened yet our natural love for Kṛṣṇa, so it requires practice, practicing this vidhi-bhakti, compulsory. Vidhi-bhakti means the injunction of the śāstras and the order of spiritual master, one has to follow. Not whimsically we can do anything. Vidhi-bhakti is required. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhi… Na siddhim… [Bg. 16.23]. What is that?

Harikeśa: Nāvāpnoti…

Prabhupāda: Nāvāpnoti siddhi na sukhaṁ na parāṁ gatim. So in the beginning, neophyte stage, not that "Because we have come to Vṛndāvana, immediately we have become advanced." No. Vidhi-bhakti must be followed, regulative principle, by the injunction of the śāstra and the order of the spiritual master. Vidhi-bhakti. Kṛṣṇa Himself says, yaḥ śāstra-vidhim utsṛjya. Rūpa Gosvāmī has said also, śruti-smṛti-purāṇadi-pāñcarātriki-vidhiṁ vinā. Again, vidhi.

śruti-smṛti-purāṇādi-
pañcarātriki-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

If you do not follow the vidhi as they are given in the Vedas, śruti, and smṛti, as in the Bhagavad-gītā, śruti-smṛti-purāṇādi, and the Purāṇas, Padma Purāṇa, Brahma-vaivarta Purāṇa, Agni Purāṇa, Sattvika-Purāṇa… So śruti-smṛti-purāṇādi and pañcarātrika, Nārada-Pañcarātra.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣikena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is Pañcarātrika. Our… In this age, Pañcarātriki-vidhi, not Vaidic. Vaidic is very very strict. Unless one is born by a brāhmaṇa father, he is not given the advantage of becoming a brāhmaṇa. That is Vaidic vidhi. But Pañcarātriki-vidhi means although he is not born of a brāhmaṇa family, if he has got a little tendency to become a brāhmaṇa. Brāhmaṇa means brahma jānāti iti brāhmaṇaḥ. One who is inquisitive to understand Brahman-brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]-he should be given chance. Just like there is a little fire. Fan it. Fanning, fanning, fanning, and it becomes a big fire. So our process is that. Anyone, we pick up anyone, kirāta-hūṇāndhra-pulinda-pulkaśā, what to speak of the śūdra. Striyaḥ śūdrās tathā vaiśyaḥ. In the ordinary way the stri, woman, śūdra, the fourth-grade man, and vaiśya, they are taken together, not very intelligent. But Pāñcarātriki-vidhi offers facility even persons who are lower than these striya, śūdra, vaiśya. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā [SB 2.4.18]. And less than that, ye 'nye ca pāpa yad-apāśrayāśrayāḥ… A devotee, a pure devotee of the Lord, and if these persons take shelter of a pure devotee of the Lord, then śudhyanti-they become purified by following the injunction of the spiritual master. He knows how to deal with them, how to elevate them to the brahminical position. So that is not artificial. Śāstra says, Bhāgavata says, "Yes. By such expert management these kirāta-hūṇāndhra, lower than the śūdras, śudhyanti…" Śudhyanti.

Now, just like people protest because we are giving the position of a brāhmaṇa to the mlecchas, yavana. Yavanāḥ khasādayaḥ. Khasādayaḥ means Mongolians, the Chinese, Japanese and the Philippines. So they are khasādaya. The Manipuris, Assamese, they are considered as khasādaya. So there is no distinction. Caitanya Mahāprabhu has given open declaration: kṛṣṇa-bhajanete nāhi jāti kulādi vicāra. Anyone who is desirous of becoming Kṛṣṇa conscious, it is open. Anyone can come. By proper training by the expert spiritual master everyone can be raised to the brahminical platform and then Vaiṣṇava platform. śudhyanti. So how śudhyanti? Śudhyanti. So how śudhyanti? The general process is that unless one is born in brāhmaṇa family, he is not śuddha; he is impure by birth. That is fact. But the devotee can change. This is new birth, undoubtedly. Just like these, our European, American students. They are new birth. They have given up their old birth practices. So birth is changed. Punar janma. So that is possible only by Kṛṣṇa consciousness. If one has to change his body without changing body… The body is changed, but we see that the same body…, but it is not the same body. It is cin-maya. The same example, that the iron rod put into the fire, it becomes red hot, so it is no longer iron; it is fire. Similarly, if we constantly keep ourself in touch with Kṛṣṇa consciousness, then the body is no longer material; it is spiritual. Therefore a spiritual body is not burned. They are kept, samādhi. Just like in Western countries they give samādhi to any, everyone, tomb, entombing. In India the tomb is offered to a very advanced spiritually person. You'll find many tombs in Vṛndāvana because their body is spiritual. No, no… This is the idea.

So there are so many things to be done for cultivating spiritual life in the human form of life. So Prahlāda Mahārāja is giving account that "Fifty years in sleeping and twenty years in playing and twenty years in old age and ten years, simply being absorbed, 'What to do?'-then life is spoiled." Don't do this. Don't do this. You have got the… There is a Bengali song, pāyecha manava janma, emona janam āra pabe na(?): "Fortunately, you have got this human form of life. You'll not get this opportunity." Don't spoil. So let us follow. We have come to Vṛndāvana. Let us follow the Gosvāmīs. Rūpa raghunātha pade haibe ākuti. We should be very, very anxious to follow the principles laid down by the six Gosvāmīs.

rūpa-raghunātha-pade, haibe ākuti,
kabe hāma bujhabo śrī-yugala…
rūpa-raghunātha-pade, rahu mora āśa
prārthanā karaye sadā narottama dāsa

Prārthanā karaye sadā narottama dāsa. The Narottama dāsa, he has sung so many Vedic songs. Narottama dāsa's song, although it is written in Bengali, it is considered as śruti, Vedic. Śrīnivāsa Ācārya has eulogized Narottama dāsa Ṭhākura that "Your songs are Vedic evidences." Whatever Narottama dāsa Ṭhākura has said in simple Bengali song, they are all Vedic injunction. Therefore Narottama dāsa Ṭhākura's Prārthanā are very popular and famous amongst the Vaiṣṇava, Gauḍīya Vaiṣṇava, and others also. So we should not waste our…, mugdhasya, bewildered, befooled or illusioned, mugdhasya. Don't be illusioned. Even bālye, in childhood, they should not be because there is no question of bālya or vṛddha. Any, at any moment the life can be finished. You know. There is no guarantee, "Because a child is a child, oh, he has got hundred years' age, so let him play now." No, that is not. He should be trained up. This is the duty of the father and mother. Na mocayed yaḥ samupeta-mṛtyum. "One should not become father, one should not become mother, if he is not very careful to save the child from the imminent death." The imminent death does not mean motor accident. Imminent death means we are in the cycle of birth and death. It is the duty of the father and mother, the duty of the guru, the duty of the relative, to save one another from the cycle of birth and death. This is real upakāra, to save from the cycle of birth… Na mocayed yaḥ samupeta-mṛtyum. This life, we are thinking that "I am eighty years old or ninety years old." But it is not eighty years, ninety… It is mṛtyu. Mṛtyu. You are dying every moment. It is the life of mṛtyu. Therefore one has to save. Na mocayed yaḥ samupeta-mṛtyum. A child is grown up, five years old. Suppose he'll live hundred years. So that means he has already died five years. Therefore it is mṛtyu. Or we have grown eighty years old. That means… Suppose I live hundred years. Still, I have already died eighty years. Therefore it is mṛtyu. The whole life is mṛtyu. Every moment you are dying, dying, dying, dying, from the very birth. Suppose a child is born one hour before. So one hour passed means he has died one hour out of hundred years, the beginning of death. This is called mṛtyum. So we are thinking, "We are growing. We are living." This is all mugdha, bewildered. Where you are growing, you are living? You are dying every moment.

So dying, death is going on. It is called mṛtyu-loka. So long you are in the material world, you are simply dying. That's all. At the end, when the balance of life, it becomes finished, we take, at that time, it is mṛtyu. But no, from the very birth there is mṛtyu, always, dying, dying, dying, dying. So mugdha. We are thinking, ”We are living and growing, young. We are getting strength.” But he does not know that he is dying. Therefore it is explained, mugdhasya: ”illusioned.” He is taking death as life, mugdhasya. So one should not be so bewildered, mugdhasya, and waste time by playing. Human life is not meant for… Similarly, jarayā grasta-dehasya. Akalpasya. This is also very important. Generally the old man does not know what is going to happen. He is in the hands of the nature. Ask anybody, any big, big man, old man, ”What you are going to do?” I met some very important old man in London, one… He was Lord…

Haṁsadūta: Brockway. Lord Brockway?

Prabhupāda: Brockway, I think. I asked him, ”What you will do? What is the end of your life?” ”No, I shall die peacefully.” That’s all. He does not know that what is going to happen. Because the Christians, they do not believe in the next life; they think this life is finished, everything is finished. But that is not the fact. Because they cannot find out the soul. But that requires expert knowledge. Just like gold mine, apparently it appears that it is a stone. But one who is expert, soil expert, he can understand, ”Here is gold.” Just like when I was in South Africa, even in the city Johannesburg there are so many gold mines within the city, gold mines. So ordinary man, how it will… How he’ll know that there is gold in the soil? He must be expert. To find out the soul within this body, it is not the business of rascals and fools. He must be very expert, exactly like the soil expert. And then, by analysis… This is called neti neti, na iti. It is very easy. If you think, study your body, take this finger, so you’ll say, ”My finger.” Nobody will say, ”I finger.” Just like we sometimes examine little child, ”What is this?” ”Finger.” ”So a finger, which finger?” ”My finger.” ”Head?” ”My head.” ”Leg?” ”My leg.” Everything, ”my, my.” And where is ”I”? This is intelligence. Everything, he is studying, ”my,” and who is ”I”? This very question will establish the fact, dehino ’smin yathā dehe [Bg. 2.13], that ”I” is within this body. Therefore I am speaking, ”my.”

So if one is expert in understanding, in analyzing this body, neti neti-”This is blood. This is skin. This is this. This is this. This is urine. This is stool”-then whole body we analyze. Then where is that ”I”? We cannot see. But why you cannot see? As soon as the ”I” is off, then whose stool, whose skin, whose bone? So in this way, if we analyze, then we can understand that asmin dehe, within this body, the ”I” is there. And what is this ”I”? Again, ahaṁ brahmāsmi. This is further advancement. But these rascal-”Ahaṁ brahmāsmi means ’I am God.’ ” No. Take, consult Bhagavad-gītā what is this aham. Aham means the part and parcel of the Supreme Brahman, Parabrahman. Kṛṣṇa is Parabrahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So Kṛṣṇa says, ”These Brahmans, these living entities, they are My part and parcel.” That is aham understanding, ”I.” What I am? I am part and parcel of Kṛṣṇa.

So one has to study the body, where is the ”I,” then what is the relationship of the ”I,” what is the position of the ”I,” ”What I am?” This is intelligence. This is intelligence. Caitanya Mahāprabhu begins from here to teach Sanātana Gosvāmī that this ”I,” I, you, we are-jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. This is the beginning of Caitanya’s teachings. Therefore, rascals, they cannot understand what is the movement of Caitanya Mahaprabhu. They think that ”This crazy fellow, unnecessarily chanting and dancing,” because they cannot understand what is this movement. This movement starts when one can understand what is ”I.” From that point it starts. So what they will understand? Unless one comes to the understanding point what I am, what he will understand Caitanya Mahāprabhu’s movement? That is the defect. But Caitanya Mahāprabhu is so kind that without understanding, being a fool number one, if he simply joins Caitanya Mahāprabhu’s chanting and dancing, he understands immediately, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], immediately, and he understands ”What I am.”

So we should not waste our time, mugdhasya bālye kaiśora, and foolish old man, full with disease and invalidity. No. We should immediately begin our spiritual life, ahaṁ brahmāsmi. That is called brahma-bhūtaḥ. If we come to this point, ahaṁ brahmāsmi, ”I am Brahman; I am not this body,” that is very fortune, good fortune. But people are… All men, whole, throughout the whole world, they are under this bodily concept of life, and they cannot find out where is the soul, ”Where I, where I am.” So they are all fools and rascals. So if one comes by cultivation of knowledge, spiritual knowledge, comes to understand that ”I am within this body,” that is called brahma-bhūtaḥ, brahma-jñāna, ahaṁ brahmāsmi.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

In this way the beginning of devotional life is there. Take advantage of Kṛṣṇa consciousness and make your life perfect.

Thank you very much.

[break] …of decreasing distress. And those who are trying for going to the heavenly planet for enjoying life more and more, increasing happiness, they are also wasting time. And the whole system of dharma is like that, increasing happiness and decreasing distress. So Kṛṣṇa says both these processes, increasing happiness or decreasing distress, this is sarva-dharmān parityajya: [Bg. 18.66] ”Avoid these two ways of life. Simply surrender unto Me.” Then shall I go on suffering? Due… ”When there is happiness, it is all right. Then I shall go on suffering without any attempt to minimize it?” ”Yes. Yes.” That is said in the Bhagavad-gītā. Taṁs titikṣasva bhārata: ”My dear Arjuna, even if you think there is some distress, still, you should tolerate.”

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino anityāḥ
taṁs titikṣasva bhārata
[Bg. 2.14]

Just like nowadays it is very cold. It will not stay. Say for two months, three months, it will stay, and again there will be summer, and that is also very unbearable. And that will also not stay. Say for two months. So āgamāpāyina. These things, seasonal changes, they come and go. Don’t be bothered about these things. So long you have got this body, this śītoṣṇa-sukha-duḥkha-dāḥ… The same thing: sometimes it is distressful, sometimes it is very pleasant. Just like water. Water now is distressful. If you have to take your bath, you have to make it hot; otherwise it is very distress. And similarly, same water in the summer season, it is very pleasing. The water is there, but it is sometimes distressful, sometimes pleasant. So they are āgamāpāyino. In touch with the skin it is sometimes pleasing, sometimes distressful. So this distress and happiness will be possible… Sukham aindriyakaṁ daityā deha-yogena dehinām. As soon as it is in touch with the body, such kind of distress and happiness will be fact. But don't be agitated. Your real purpose is that you must increase your Kṛṣṇa consciousness in any circumstances. And that is your business, human life. Don't waste your life. Don't be misguided.

He is advising to the sons of the demons because the demons, they cannot understand. But it is the duty of the Vaiṣṇava to preach, although Kṛṣṇa advises that "You don't preach the truth of Bhagavad-gītā to the demons." He said, "Those who have not undergone austerities, those who are not very serious, don't speak about these lessons of Bhagavad-gītā, sarva-dharmān parityajya [Bg. 18.66]." Means they'll not understand. But still, the devotees, they take the risk that "All right, let me try to convince this person that 'Take to Kṛṣṇa consciousness.' " Even Kṛṣṇa says that "Don't try, because they will not be able to understand," still, they try. That is a devotee. Therefore devotee is more merciful than Kṛṣṇa. Devotee is more merciful. Even there is no hope to understand, still, he goes door to door: "Please take to Kṛṣṇa consciousness. Please take to Kṛṣṇa, and you'll be happy." It is not always… Just like you are trying to spread Kṛṣṇa consciousness with so much endeavor. It's not that cent percent people of the world will take. That is not possible. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. Only the fortunate persons will be able to take it. So we should not be disappointed that "Nobody, majority of people, do not take this. What is the use of? Let me sit down in Vṛndāvana and chant Hare Kṛṣṇa mantra." No. The Caitanya Mahāprabhu, He also did it. He never sat down tightly in Vṛndāvana. He also did it. He traveled all over the India and took so much trouble. So preaching is very important, and you should engage. That will help you. Every one of you should be pure in your activities and try to preach Kṛṣṇa consciousness as far as possible. If you remain pure, then your preaching will be successful and you'll get encouragement. That is the instruction of all Vaiṣṇavas.

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 7.6.8

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Vṛndāvana, December 10, 1975

Harikeśa: Translation: "Persons with uncontrolled mind and senses become more and more attached in family life on account of never satiable lusty desires, which are very strong. The balance ten years of life of such madmen is also wasted because they cannot engage themselves in devotional service."

Prabhupāda:

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi
[SB 7.6.8]

So our lusty desires, sense gratification, cannot be satisfied even throughout the whole life. The account is being given of the whole life, hundred years. So out of hundred years, fifty years wasted by sleeping, twenty years wasted by playing like boy and young man, and twenty years as old man, diseased, invalidated, and balance ten years… Because ninety years he has been so much attached to materialistic way of life, naturally the balance ten years, śeṣam, he cannot utilize in any other way. He can simply engage himself in that lusty desire for material existence. Adurātmanena kāmena. In this connection there is a very instructive story-it is fact-that the Emperor Akbar, he enquired from his minister… He had one very big minister; I forget just his name.

Devotee: Birbal.

Prabhupāda: Birbal? Maybe. Yes. That "How long one remains in lusty desires?" This was Emperor Abar's question, and the minister replied, "Up to the last point of death." So Akbar did not believe it. Akbar said, "No, no. How it can be?" So the minister said, "All right, I shall reply, time." So one day, all of a sudden, he approached the emperor and said, "Sir, you immediately be ready to come with me with your young daughter." So Akbar, he knew that this minister is very intelligent; there must be some purpose. She went with him, and he took him to a person who was going to die. And the minister asked the emperor that "You kindly study the man who is going to die, on his face." So in the Akbar (indistinct), and his young daughter was entering, the dying man was seeing to the face of the young girl. So Akbar-after all, he was emperor; he could study-he, that "Yes, Birbal, what he said, that up to the last point of death this desire is there to see the face of a young girl."

This is called durāpūreṇa. It is never fulfilled. This attraction of man and women in family life continues. The other day one devotee came to me, and he was almost crying, that "My wife is suffering, and she may not live. So kindly give me some blessings." Before the death of his wife-because there was nothing serious-the wife has said, "My dear husband, I may not live very long with you," and he is so disturbed that he is thinking that "My wife may die at any moment." So this is the position. This is not very extraordinary thing. This attraction of man and women, this is material bondage. Therefore it is said, durāpūreṇa kāmena: [SB 7.6.8] this lusty desires is never fulfilled even up to the point of death. And what is this nature of this lusty desire? Moha, illusion. It is not fact. It has no substance, but it is there; that's a fact. The example is given just like in dream, somebody is cutting my head and I'm crying. Actually there is no man cutting my head-my head is there-still, I am suffering by such thoughts. This is called moha. Actually there is no fact, but on account of being entangled in three stages of pollution… The pollution is that intelligence. The intelligence is polluted in three ways: jāgriti, svapna, and suṣupti. Jāgriti means just like we are now awakened; we are not sleeping. This is one stage. And another stage, at night when you go to sleep, and you sleep with dream, that is another stage. And another stage is suṣupti, so deeply, just like when a man is intoxicated or chloroform during surgical operation, he does not understand that

”Surgical instruments are being applied on my body.” He remains silent. This is another stage. So these three stages are there for polluting our intelligence.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
budhḍhes tu ya para saḥ
[Bg. 3.42]

The soul is beyond all these actions and reactions. But because this living entity’s soul is covered by so many gross and subtle elements, he is unnecessarily suffering, although the suffering is temporary. All these sufferings are temporary. Nothing endures. But the suffering is there. Therefore it has been advised by Ṛṣabhadeva, na sādhu manye yata ātmanaḥ ayam asan api kleśada aśa dehaḥ. This whole world, people are suffering on account of these different circumstantial position, the three guṇas and the mind being polluted by these three stages, jāgriti, svapna, suṣupti, and so many things-they are described, twenty-four elements. On account of this packing of the soul, as it is stated in the Bhagavad-gītā, asmin dehe, dehi… Dehi asmin yathā dehe: the real spirit soul is packed up within the body in so many coverings. So our so-called pleasure and pains in this material world, they’re artificial. They are not factual, on account of being packed in so many material things. Therefore it is called moha, illusion. It is not fact.

So if one is serious about spiritual advancement, then he should not… First of all he must know ”What is my position? How I am packed up with all these twenty-four elements?” Of course, due to our habit we are sometimes subjected to these pains and pleasure. Still, Kṛṣṇa says, ”You do not become disturbed by these so-called artificial pains and pleasures. Don’t be disturbed.” Śītoṣṇa-sukha-duḥkha-dāḥ. Āgamāpāyino ’nityas tāṁs titikṣasva bhārata. Mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Just like we are covering because it is cold, but actually as spirit soul, I am not affected. Asaṅgayaṁ puruṣa. In the Vedas it is said that the soul is unaffected with this material condition. I have several times given this example, that a person has got a good car, and it is somehow or another broken, and he becomes upset, because his car Although he knows that ”I am not this car,” but his thoughts being absorbed by the attraction of the car, when the car is broken somehow or other he becomes almost unconscious. So this is due to our attachment. So spiritual life means how to get out of this attachment. This is spiritual life. We are ”No, what is the wrong if we are attached?” The wrong is that so long we remain attached to these temporary illusory things, you’ll not be able to get out of it. That is the whole program. Therefore Kṛṣṇa advises, mātrā-sparśās tu kaunteya. These pains and pleasure is due to this skin; it is not real. But because you are attached to the skin and bone, therefore you feel sometimes pain and pleasure. But that will not endure. Better tolerate it. Tolerate. That is spiritual, tapasya. That is called tapasya. When one can learn how to tolerate these temporary so-called pains and pleasure, then he is advanced.

So if one is simply attached to these pains and pleasures of material skin and bone, then how he can be free from the material condition of life? Therefore Prahlāda Mahārāja is describing. It has to be… Prahlāda Mahārāja’s proposal is that spiritual life should begin from very childhood, kaumāram ācaret prājño dharmān bhagavatān. Otherwise that attachment will continue, and you’ll never be able to give up this attachment, and the spiritual…, material condition of life, the accepting one body, bhūtvā bhūtvā pralīyate [Bg. 8.19], accepting one body and accepting another body, this will continue. But the real business of human life is to end this materialistic way of life, that die and again take another…, janma, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], to be implicated in these four things. Then our suffering will never end. This is spiritual life. Spiritual life means to end the sufferings of material existence. That is Prahlāda… Dharmān bhagavat…, durlabhaṁ mānuṣaṁ janma.

So in the human form of life the children should be trained up to spiritual life. That is the duty of the father and mother. Gṛheṣu saptas. If one remains attached to family life, then gṛheṣu saktasya pramattas. Pramattas means to remain attached to this family life means madness. Means madness. It is very difficult to understand this madness, especially in this age, Kali-yuga, because we have very little knowledge. Mandāḥ sumanda-matayo, manda-bhāgyā upadrutāḥ [SB 1.1.10]. The position of the people of the present age, Kali-yuga, they’re all bad; nobody is good. Mandāḥ, all very slow. They do not know what is the aim of life, how to fulfill the goal of life, mandāḥ. And manda-matayo: and if somebody is interested, they will manufacture some rascaldom. Manda-matayo. And everyone is manda-bhāgyā, unfortunate. Unfortunate means that they got this opportunity, human life, to end all the problems of life, but they’ll not take care of it. Manda-bhāgyā. And besides that, upadrutāḥ, embarrassed by so many difficulties, especially these men in Kali-yuga will be harassed by insufficient supply of foodstuff, and taxation by the government. Durbhikṣa-kara-pīḍitāḥ [SB 12.2.9]. This is the statement in the Śrīmad-Bhāgavatam. Actually the food price is increasing daily. Nobody knows where it will end. This is called (indistinct). People will not get alms. Alms, to beg from door to door, and live on alms and begging, this will not be possible. Nobody will give alms. Suppose there is ten rupees’ kilo rice, and if a sannyāsī goes to a gṛhastha, ”Give me some alms, rice,” they’ll consider in terms of price, ”So much rice I have to give. This is two rupees’ worth. Give him four annas, go away!” So durbhikṣa, this is called durbhikṣa. Even begging will be very difficult. Begging is the last stage of livelihood, but he’ll not be able to beg even. This is the age of Kali-yuga. Durbhikṣa-kara-pīḍitāḥ, gacchanti giri-kānanam, ācchinna-dāra-draviṇā gacchanti… People will be so much embarrassed that Now they are not voluntarily giving up the family life, but he will be forced to give up. Ācchinna-dāra-draviṇā. Dāra means wife and draviṇā means money. The whole world is going on on this basis, women and money, So dāra-draviṇā, he’ll be forced to give up. Ācchinna-dāra-draviṇā gacchanti.

So on the whole this age is very, very difficult to live peacefully. It is not possible. It is, material life is always full of difficulties, especially in this age, so people should be given instruction and training how to give up this materialistic way of life. The pramattaḥ word is used in Ṛṣabhadeva’s instruction also: nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Pramattaḥ: everyone is madman. That’s a fact. Some years ago one man was condemned to death, and he pleaded that ”While I committed this murder I was mad.” So he was examined. He was to be examined by the civil servant, and the civil servant, when he came to the court, he said, ”My lord, so far my experience goes, everyone is mad. So why do you ask me to examine this man? If to become madman and be excused for being hanged, then you can do so, but my opinion is everyone is mad, more or less.” So this statement is also confirmed by the Bhāgavatam and all the śāstras. In the Caitanya-caritāmṛta also it is said,

piśāci pāile yena mati-cchanna haya

māyā-grasta jīveri sei dāsa upajaya

Māyā-grasta ye, those who are in this material world and absorbed in materialistic way of thought, they are just like a man haunted by the ghost, piśāci pāile yena mati-cchanna haya.

So all this materialistic way of life based on money and lusty desire is madness, nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And on account of madness… Just like madman doesn't know what he's doing, similarly any materialistic person without Kṛṣṇa consciousness is a madman. That is also said in Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ bhāvam āśritāḥ
[Bg. 7.15]

One cannot understand Kṛṣṇa consciousness because he is mad, he is rascal. Why? Duṣkṛtina, on account of sinful activities. Therefore what is his position? Narādhamāḥ, the lowest of mankind. Then, "He is educated?" Māyayāpahṛta-jñānā: his so-called education has no value, because his real knowledge has been taken away. Real knowledge is-that is given in Bhagavad-gītā in the beginning-real knowledge is that "I am not this body." But everyone is working on the bodily concept of life; therefore they are all mad. Pramattasya, gṛheṣu saktasya. Because he is madman, therefore he is so much attached.

So we have to go to the opposite. Attachment… "Then I shall finish all my attachment?" No, you cannot give up your attachment, because that is the symptom of life. You cannot be free from attachment. But the attachment has to be turned to Kṛṣṇa. Therefore Kṛṣṇa advises in the Bhagavad-gītā,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

In the Sixth…, the Seventh Chapter, Kṛṣṇa is giving lesson how to become unattached to this material world. Mayy āsakta manāḥ pārtha. If you increase your attachment for Kṛṣṇa-if you become perfectly Kṛṣṇa consciousness-then it is possible to be detached. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Your attachment gets better engagement. Kṛṣṇa consciousness means attachment for the best. We have got attachment. We have got attachment for our family, for our home, for our children, for our wife, for our society, for our nation, for our country, and so on, so on, so on, so on-so many. Attachment is there. But with this attachment, gṛheṣu saktasya, if you keep your attachment for these things, then you'll never be free from this material condition of life. Therefore you have to convert or divert your attachment to Kṛṣṇa. That is Kṛṣṇa consciousness movement. Kṛṣṇa consciousness movement means we have got attachment, but we have got attachment for false things, temporary things. And if we divert our attachment, that is bhakti. Bhakti does not mean that you give up your living conscience. Attachment is the function of the living being. The living being is attached to his family, wife, children, because he is living being. So living being cannot give up attachment. But if we continue our attachment for this false and temporary materialistic way of life, then we'll never be free from this bondage of material condition. Therefore you have divert your attachment to Kṛṣṇa. Mayy āsakta manāḥ. This is yoga: how to divert your attachment for Kṛṣṇa. It is very easy. It is not difficult.

Therefore the training is, according to śāstra and the instruction of the spiritual master, that (indistinct): rise early in the morning. Just like a man… Not one man, there are thousands and millions of men at the present moment, because he has got attachment for the family he rises at four o'clock and prepares himself to catch the train at six o'clock to reach Calcutta, Bombay at ten o'clock and attend the office. So from four o'clock to ten o'clock, he has taken so much changing. I have seen in New York also, they are coming in from the other island and waiting for the bus, waiting for the ferry steamer, and so many hours wasted to reach the office. And he works in the office for four or five hours, then again he takes this trouble of going so many miles away. Why he is taking so much trouble? Family attachment. Family attachment. So the people are… Not that he has no attachment. He has got attachment, but this attachment, the same four o' clock, rising early in the morning, for Kṛṣṇa's maṅgala-ārati. This is diversion, a better. But he'll not agree. When he has got to go to office for earning his livelihood, he will automatically rise up and go to the office, because the attachment is strong. But in the temple, the rule is that you must get up before four and prepare yourself, and we have to ring the bells three hundred times, and still you are sleeping. Just see.

So this has to be practiced. This has to be practiced if you want to divert your attention. The same process. But because we have no attachment for Kṛṣṇa, we have to be forced. Never mind. Still we have to continue this, mayy āsakta…, to increase attachment for Kṛṣṇa, mayy āsakta manāḥ pārtha. We have to train our mind how to become attached to Kṛṣṇa. This is bhakti process. The business is the same, but we have to be trained up for increasing our attachment for Kṛṣṇa. Not that we have to bring a separate attachment. It has to be cleansed. That, how the attachment should be utilized, that is described in the Nārada-pañcarātra:

sarvopādhi vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa
sevanaṁ bhaktir uttamam.
[Cc. Madhya 19.170]

Now we…, our attachment is covered by designation: "I am the head of the family. I have to do this. I have to earn this money. I have to do that, I have to do that." This is upādhi. This is… Because upādhi means just like you are designated with some title, B.A., M.A. or some (indistinct) or some (indistinct)-there are so many designation. But that is designation. But real… That is not reality. Similarly, our this designation, that "I am the head of this family," "I am the brāhmaṇa," "I am the śūdra," "I am American," these are all designation. Actually it has no reality. On account of material contamination… So we have to cleanse this designation. Then our original attachment for Kṛṣṇa will automatically come. This is Kṛṣṇa consciousness. Consciousness is there, attachment is there, but it is being covered by so many designations. So when you give up this designation, that is called mukti. Mukti does not mean that you get some extraordinary position. Mukti means to become free from these material designations. It is same attachment, diversion of attachment to Kṛṣṇa.

So this Kṛṣṇa consciousness movement means nothing…, everything is there; it has to be purified by diverting the same thing for Kṛṣṇa. Just like we have got feelings for raising children, attachment. That is attachment. So what Mother Yaśodā is doing? She is attached to Kṛṣṇa, and that is Vṛndāvana. The same thing in otherwise… Vṛndāvana life means all attachment to Kṛṣṇa. Mother Yaśodā is attached to Kṛṣṇa, Nanda Mahārāja is attached to Kṛṣṇa, the cowherd boys are attached to Kṛṣṇa, the calfs and cows are attached to Kṛṣṇa, Rādhārāṇī is attached to Kṛṣṇa, the trees are attached to Kṛṣṇa, the flowers are attached to Kṛṣṇa, the water is attached to Kṛṣṇa… That is Vṛndāvana. Vṛndāvana means the central attachment is Kṛṣṇa. That is Vṛndāvana. So if you can create that central attachment for Kṛṣṇa, then it is Vṛn… Then you can create Vṛndāvana anywhere-any family, any society, any country. Just make the point of attachment Kṛṣṇa, and it is Vṛndāvana. That is required. That is Kṛṣṇa consciousness movement.

Thank you very much.

Devotees: Jaya.

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Śrīmad-Bhāgavatam 7.6.8

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New Vrindaban, June 24, 1976

Pradyumna: (leads chanting, etc.) "One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service."

Prabhupāda:

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi
[SB 7.6.8]

The calculation of life is already given account. Maximum years, hundred years. Fifty years by sleeping, minus. Then fifty years remains. Then twenty years childhood and playing. Then, remaining thirty years, and twenty years in old age, invalidity, not fulfillment of desires, what to do. In this way twenty years, and balance ten years, because all along one is directed by lusty desires, what he'll do? Prahlāda Mahārāja is trying to establish his submission. It is not theory, but submission that kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very childhood this bhāgavata-dharma should be taught and learned. Just like here, these boys, they are very fortunate because from the very beginning of their life they are being taught in bhāgavata-dharma. They are coming, take a little flower, offering to the Deity or the spiritual master, offering obeisances, chanting, taking little prasādam-these are all taken into account. Every inch of it. It is not that playfully they are doing this. No. Because bhakti-mārga, Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things: "Always think of Me, become My devotee, worship Me and offer obeisances unto Me." Four things. So even the child can do it. A child can, because he is mixing with devotees, he's seeing the Deity, naturally his mind always thinks of Kṛṣṇa, naturally psychology. So man-manā, and they're coming to the temple, mad-bhakta, becoming bhakta. Offering obeisances to the Deity, to the spiritual master, to the Vaiṣṇavas, bhakta, they're becoming bhaktas. And little flower, fruits, offering to the Deity, mad-yājī māṁ namaskuru. It is so easy. And by practicing this, Kṛṣṇa says if you do this only, then mām evaiṣyasi, you come back. By doing these four things one can go back to home? Yes. Kṛṣṇa says asaṁśaya, "without any doubt." It is so nice. Not that it is gambling: "It may be or…" No. It must be. Anyone who is performing these four principles of devotional service…

I do not know why people are reluctant to do this simple act when the result is so great. To go home, back to home, back to Godhead is not easy thing. To get out of the clutches of māyā and go back to home, back to Godhead, Kṛṣṇa, it is not so easy thing for ordinarily… But Kṛṣṇa is personally coming and teaching so that people may take advantage of it and go back to home, back to Godhead. Still, people could not understand. Therefore Kṛṣṇa came as devotee, Lord Caitanya Mahāprabhu, teaching the same thing. Teaching the same thing. He, although He's Kṛṣṇa, He never invented anything. That is called paramparā system. Although He's God Himself, God also does not invent anything. Kṛṣṇa says in the Bhagavad-gītā, brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. He's giving reference to the Brahma-sūtra, Vedānta-sūtra. So our line is like that, even God Himself, He can say something new? No. He said to Arjuna, purātanam yogaṁ proktavān, that "I am speaking to you same old philosophy, purātanam yogam, which I spoke to the sun-god." We must stick to this, that a spiritual understanding is never changed. Now the modern days, we have to adjust things. No. That is not spiritual. There is no question of modern and old. Nitya, that is nitya, eternal. We should always remember that. The… Millions and millions of years ago, what was spoken by Kṛṣṇa to the sun-god, the same thing was spoken to Arjuna. He said that "I am speaking to you the same old, purātanaṁ yogam, but because the paramparā system is now broken, so I am making again the paramparā system through you, beginning from you." So the paramparā system, we can understand by Arjuna's behavior, by Arujuna's understanding. Everything is written in the Bhagavad-gītā. Arjuna accepted Kṛṣṇa, the Supreme Personality of Godhead, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So if we follow Arjuna then we can understand Bhagavad-gītā very easily.

So we should not waste. If we keep it for future, then, as it is stated by Prahlāda,

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi

[SB 7.6.8]

If you do not practice from the very beginning, it is not possible. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. It is said that the greatest success of life is at the time of (death) remembering Nārāyaṇa, ante nārāyaṇa-smṛtiḥ. Just like Ajāmila. He, at the end of his life, remembered Nārāyaṇa. So this is success. But this can be possible if we practice from the very beginning. Ajāmila, first of all, he was a brahmacārī, brāhmaṇa, very well behaved brāhmaṇa, learned everything, but due to bad association he fell down. But Kṛṣṇa gave him the opportunity, Kṛṣṇa says in the Bhagavad-gītā, na me bhakta praṇaśyati. If once one has sincerely become the pure devotee of Kṛṣṇa, that will never go in vain. So Kṛṣṇa saw this Ajāmila in his childhood and boyhood and youthhood a devotee, so He gave him the chance. At last, he had ten sons. The tenth son was named as Nārāyaṇa. This is Kṛṣṇa's policy, that "This rascal is forgetting Me, so I'll give him a child whose name is Nārāyaṇa." So, with reference to his son, he was chanting "Nārāyaṇa." "Nārāyaṇa, please come here, my dear son. Nārāyaṇa, please take this food." So in this way, his account was being credited, "Nārāyaṇa, Nārāyaṇa, Nārāyaṇa." You see? So therefore he got the salvation. Similarly, if we simply chant Hare Kṛṣṇa and follow these principles, our life is successful. This is called ajñāta-sukṛti. We have to acquire sukṛti. Sukṛti means pious activities. Su means pious and kṛti means activities. Sukṛtino 'rjuna. Catur-vidhā bhajante māṁ janaḥ sukṛtino 'rjuna [Bg. 7.16]. Arjuna… Those who are sukṛtina, means one's background is pious, they begin bhajana, Kṛṣṇa consciousness. Catur-vidhā bhajante māṁ janaḥ sukṛtino 'rjuna. Ārto, arthārthī, jñānī, jijñāsur. Four kinds of men-ārto, the one who is distressed, and arthārthī, one who is poor, wants some money. Jñānī-one who wants to know what is God; jijñāsur-inquisitive. Such persons, if his background is piety, sukṛtina, then he begins bhajana.

So, otherwise, śeṣaṁ gṛheṣu saktasya pramattasya. Gṛheṣu saktasya, those who are too much attached… Everyone is attached in material way of…Gṛheṣu means not only family. Somebody is very much attached to the body. That is natural for every living being, body, bodily attachment is there. Even an animal like hog is living in filthy place and eating stool, still, he has got affection for the body. When the hog is taken from the flock for being killed, he screams very loudly, "Don't want. I don't want to be killed." Although the life is very abominable, still he's attached to the body. The old man is attached to the body. So this is called moha. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. Atheists… In our Los Angeles temple we have seen, there are so many karmīs, and when there was earthquake they screamed like anything. So no one wants to die. They say, "No, I can die." No. At the time of death they scream, they do not like. Nobody wants to die. That's a fact. So gṛheṣu saktasya. Generally, people become too much attached to family life. I sometimes say that in the Western countries the young boys, they come to Kṛṣṇa consciousness, their only one great asset is they are not family-wise attached. That is very good qualification. Someway or other, they have become. Therefore their attachment to Kṛṣṇa becoming staunch. In India they have got organized family attachment. They are not interested. They are after money now. That I have experienced. Yes.

So family attachment is the greatest impediment in the matter of advancing in Kṛṣṇa consciousness, but if the whole family is Kṛṣṇa conscious, that is very nice. Just like Bhaktivinoda Ṭhākura. He was a family man, but all of the, Bhaktivinoda Ṭhākura, his wife, his children-and the best children is our Guru Mahārāja, best child… So he has sung by his experience, ye dina gṛhe bhajana dekhi gṛhete goloka bhaya. If family-wise, everyone is engaged in Kṛṣṇa's service, that is very nice. That is not ordinary family. That attachment is not ordinary attachment. But generally people are attached materially. That is condemned here. Śeṣaṁ gṛheṣu saktasya pramattasya apayāti hi. They are called pramatta. Everyone is thinking that "My family, my wife, my children, my nation, my community, that is everything. What is Kṛṣṇa?" This is the greatest illusion imposed by māyā. But nobody will able to give you protection.

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Everything will be finished. Nobody can give us any protection except Kṛṣṇa. If we want to be freed from the clutches of māyā-janma-mṛtyu-jarā-vyādhi [Bg. 13.9]-we must take shelter of the lotus feet of Kṛṣṇa through the spiritual master and live with devotees who have engaged themselves for the same purpose. It is called… What is that exact word? Sakhi or something. Now I am forgetting. But in the same category we must live and execute our Kṛṣṇa consciousness. Then these impediments, gṛheṣu saktasya pramattasya. Anyone who is…, all the karmīs, they are attached to this family life, but family life is good provided there is Kṛṣṇa consciousness. Gṛhe vā vanete thāke, hā gaurāṅga bole dāke. It doesn't matter, either he is in family life or he's in sannyāsī life, if he's a devotee, then his life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.9

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Vṛndāvana, December 11, 1975

Harikeśa: Translation: "Who is the person who is too much attached to household life on account of being unable to control the senses and (who can) liberate himself because he is bound up very strongly with the rope of affection for the family, namely wife, children, relatives, etc.?"

Prabhupāda:

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum
[SB 7.6.9]

The point is discussed, how one can get out of the bondage of material existence, vimocita. But people do not know that ”This is my business, how to get out of this entanglement.” They do not know even what is that entanglement. Such foolish civilization is going on. And they are passing as scientist, philosopher, big, big politician, but they do not know what is the aim of life. The aim of life is vimocita. We are spirit soul, eternal, na hanyate hanyamāne śarīre [Bg. 2.20], nityo śāśvato 'yam. They do not know. At the present moment almost everyone, 99.9% people, they do not know what is our problem and how to get out of it. They do not know. Ignorance, stupidity, mūḍha.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

Again the same thing. Īśa tantryām, uru-dāmni baddhāḥ. We are bound up, hands and legs, by the tantryām, the shackles or ropes of nature, or God. We are not free. 'Pīśa tantryāṁ baddhāḥ. We are not free; still, we are trying to excel the Supreme Personality of Godhead. The modern scientists, they are very much proud that they have advanced very much so that there is no need of talking about God. This is the material civilization. So many wonderful things are going on. They cannot explain even how things are going on, and still they are proud of scientific advancement and declare, ”There is no God.” This is foolish civilization, narādhama. Na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. And they are engaged in sinful activities. To solve the population-janma, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]-they are killing. That means increasing problem. They do not know the actual fact, that by this killing process they are increasing the problems of life. So what is due to? This is due to sneha-pāśair dṛḍhair baddham. We are bound up by the shackles of nature, and it is due to our attachment for material existence. Attachment. And we have to undo this attachment, vairāgya. Undo this attachment means vairāgya, detachment. That is the thing necessary.

So how we become detached? We are so much attached; how we can become detached? That is also given. The process is given in the Bhāgavatam: vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you engage yourself in executing devotional service to Vāsudeva, vāsudeve bhagavati… Vāsudeva means the Supreme Personality of Godhead, most opulent. Bhagavati. Bhagavān means most opulent, full with six kinds of opulence. Vāsudeve bhagavati bhakti-yogaḥ-no other means. You cannot become liberated by any other means except bhakti-yoga. That is Bhāgavatam. Bhaktyā mām abhijānāti yāvān yaś cāsmi… [Bg. 18.55]. Kṛṣṇa says, ”You can simply become liberated by the bhakti process.” There are many processes. Accepting those…, they are also different processes. But nothing is powerful except the process enunciated by God Himself, Kṛṣṇa. He says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam…
[SB 1.2.7]

That is detachment. And bhakti-yoga means vairāgya-yukta. Vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254].

Sārvabhauma Bhaṭṭācārya explained this verse in connection with Caitanya Mahāprabhu's activities, that ”Who is this personality?” So he explained. He composed one hundred verses with reference to Caitanya Mahāprabhu's activities. Some of them are available, mentioned in the Caitanya-caritāmṛta. So first of all, ascertaining Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya says that ”This movement, Kṛṣṇa consciousness movement enunciated by, inaugurated by Śrī Caitanya Mahāprabhu, what is this? Vairāgya-vidyā. This is the instructional lesson, or education, vidyā, education.” It is vairāgya-vidyā, detachment education. It is not attachment education. The material education means attachment education. Bhaktivinoda Ṭhākura has said, 'yara vidyā sa māyā boyba: our attachment for this material world, it is māyā, illusion. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. This material happiness is made by māyā, and they are making gorgeous arrangement, these fools and rascals, māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They're making gorgeous arrangement. Why? Because they are vimūḍhān, all rascals. ”Why rascals? They are scientists, they are philosophers.” That's all right, but after making all these arrangements, you are under the clutches of māyā. You are not free from the clutches of māyā. So why you are wasting time in this way? You cannot…, you did not make any solution or any assurance that whatever you are creating for enjoyment you will be able to enjoy. No. That is not possible. That they do not see. They are constructing big, big roads, motorcars, and skyscraper building, but there is no assurance that you'll be able to enjoy it. That is not possible. At any moment, finished. Your skyscraper building, your big, big road, your big, big motorcars, it will remain where you manufactured and you have to leave. That they do not see. This is called mūḍha. Mūḍho nābhijānāti. They…, they're not They are afraid of death, but on account of foolishness they declare, ”Oh, we don't We are not afraid of death.” They're afraid.

So actually we should not increase our foolishness. Human life is meant for utilizing our intelligence. That is human life. Instead of utilizing intelligence, if we increase our foolishness, that's the wrong type of civilization. That is not actual civilization. Caitanya Mahāprabhu very kindly inaugurated this civilization, Kṛṣṇa consciousness, the same thing as it is confirmed in the Vedas: vāsudeve bhagavati bhakti-yogaḥ projitaḥ janayaty āśu vairāgyam Āśu: ”very soon.” The examples are here. You are Europeans and Americans; you were attached to so many things. But because you have taken to Kṛṣṇa consciousness, means vāsudeve bhagavati bhakti-yogam. This, you have come to Vṛndāvana to worship Vāsudeva or Kṛṣṇa, or in your country you have established some many temples. In account of being engaged in the devotional service of Vāsudeva, although you are young boys and girls, you have given up so many nonsense things. This is called vairāgya. This is called vairāgya, detachment. Meat-eating is the general life of Europeans and Americans, but at the present moment if someone offers you millions of dollars and he requests you that ”You take some meat with me,” I think you will deny. This is called vairāgya. This is called vairāgya. I've actually seen our Gargamuni was sent to his father. I advised him that ”Your father has big business. Just take it for Kṛṣṇa consciousness.” So father was very glad, his father, but he offered meat, and when he said, ”Father, Daddy, I cannot take meat,” then the father became angry. He drove him away. (indistinct) So he came back. The young man, father's property, he refused to take it.

So this is vairāgya. And the whole Kṛṣṇa consciousness movement means vairāgya-vidyā, the education of vairāgya, detachment. Vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. Caitanya Mahāprabhu is Kṛṣṇa, and He wanted to teach the people this vairāgya-vidyā-nija-bhakti-yogam. As Kṛṣṇa He commanded, "Just give up all this nonsense engagement." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just surrender unto Me. That is good for you. I shall save you from the reactions of your sinful activities." Material life means simply sinful activities. Simply. Even though there is some covering of pious activities, that is also sinful. You are in this world It is said in the Caitanya-caritāmṛta, dvaite bhadrābhadra jñāna. Dvaite means "in this world of duality," bhadra and abhadra. We have manufactured so many things. We say "This is very good" and "This is bad." Bhadra abhadra. Bhadra means good, and abhadra means bad. But Caitanya-caritāmṛta-kav, Kṛṣṇa dāsa Kavirāja Goswami, he says that this good and bad-concocted. They are neither good nor bad. They are the same thing-material quality. Dvaite bhadrābhadra sakali saṅg… Then how things are going on, "This is good; this is bad"? Ei bhāla ei manda saba manodharma. This is mental concoction. In the material world there cannot be anything good. It is bad. If there is real goodness, that is spiritual world, śuddha-sattva. Sattva-guṇa. In the material world there are three guṇas. Of these, sattva-guṇa is accepted as very good-the modes of goodness. But above this mode of goodness there is śuddha-sattva, pure goodness. "Goodness is goodness"-no. This goodness is polluted with ignorance and passion. Therefore we see in the material world a person very good But yesterday morning we were discussing about Brahmā: very good, but sometimes he is also polluted. Therefore it is not pure goodness in this material world. Even there is goodness, it is not pure. There is always chance of becoming polluted by the other base qualities, ignorance and passion.

Therefore here cannot be pure goodness. Pure goodness is Kṛṣṇa consciousness platform, devotional service. If you keep yourself rigidly on the platform of devotional service, then you are pure goodness. And as soon as you are slack, immediately the other two base qualities will attack you. Therefore it is very difficult to keep pure goodness. Take for example: goodness is brāhmaṇa. How at the present moment the brāhmaṇa, the hereditary brāhmaṇa, by birth, how they have fallen on account of attack of these base qualities. But they're trying to keep their brahminical platform in spite of being polluted by the other two base qualities. Therefore the Caitanya-caritāmṛta author's statement that ei bhāla, ei manda, saba bhrama: even if you are raised to the brāhmaṇa quality, there is always chance of falling down. Therefore you have to keep always in the transcendental platform, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati… [Bg. 18.54]. Even from brahma-bhūtaḥ platform one falls down. One who is already mixed, or merged into the Brahman, they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Why? Anādṛta yusmad aṅghrayaḥ. Unless one is very rigid devotee, even he has approached the other feature-that means the Brahman feature: Brahman, Paramātmā and Bhagavān-so he falls down, very, very easily. And why? That is this attachment-sneha-pāśair dṛḍhair baddham. Dṛḍhair baddham. That, I was citing Bhaktivinoda Ṭhākura's song, jaḍa-vidyā saba māyāra vaibhava tomāra bhajane bādhā, anitya saṁsāre moha janamiyā jīvake karaye gādhā. Gādhā means ass. Uṣṭra khara. Śva-viḍ uṣṭra khara. So this so-called advancement of civilization means the living entity is always compared as an ass, mūḍha. So instead of becoming intelligent, by material education one becomes more and more first-class ass. jaḍa-vidyā saba māyāra vaibhava tomāra bhajane bādhā, because the more you become advanced in so-called material civilization, you'll forget God. Māyāra vaibhava. Māyā's business is to keep you always sleeping, forgetting God. This is māyā's business. Daivī hi eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. This is māyā's business. The more you forget Kṛṣṇa, the more you are under the influence of māyā. Jaḍa-vidyā saba māyāra vaibhava. If you increase your volume of material civilization, then more and more you'll forget God and you'll be attached to this material world, māyāra vaibhava.

So people are increasing more and more and becoming under the clutches of māyā. That is janma-mṛtyu-jāra-vyādhi [Bg. 13.9]. Clutches of māyā means birth, death, old age, and disease. This is māyā's shackles, or ropes. But they do not care for it. They do not take into account that "I am eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. I do not die even after the destruction of this body, so why shall I suffer in this way repeatedly birth and death?" And that is also not only inconvenient, but very much painful. Today you are American or something, or Indian, but tomorrow if you become a tree in the American land, then what is your position? But they do not care for it, do not understand it, therefore it is māyāra vaibhava. This advancement of material civilization is māyāra vaibhava. Therefore the Vedic civilization is voluntarily accepting poverty. Voluntary. Big, big kings, they voluntarily accepted poverty. Rūpa Goswami Don't go to the past, big, big…, Bhārata Mahārāja and others. Even Lord Rāmacandra. Take recent history, within five hundred years. Rūpa Goswami, the chief minister of the government of Bengal, most opulent position: tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. They became mendicant, voluntarily accepting, tyaktvā tūrṇam aśeṣa-mandala-pati-śreṇīṁ sadā tucchavat. "What is this nonsense position, minister, opulent life? Kick it out." They are not fools. They are politicians. But why they "Kick it out." Then what they became? Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. They become mendicant.

So voluntarily accepting poverty, this is Indian civilization, this is Vedic civilization. Not to increase material opulence but to decrease. The more you decrease, you are civilized. And the Western countries, if you decrease, if you instruct them that "Decrease these nonsense activities. No more tire(?) civilization," they'll say "Oh, this is primitive, primitive." This tendency is present. But actually, the primitive civilization… Not primitive; that is very sober civilization, anartha. Instead of increasing unwanted necessities, decrease it. That is Śrīmad-Bhāgavatam. Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [SB 1.7.6]. Lokasya ajānataḥ vidvāṁś cakre sātvata saṁhitām. This sātvata saṁhitām bhāgavata is there, simply to decrease this unwanted so-called material civilization. It is very difficult to understand, but our Kṛṣṇa consciousness movement is for that purpose. We are interested to construct a nice temple, but we are not interested to construct a very big skyscraper building for people's generally No. We should live very humbly. But for Kṛṣṇa we can In India you'll find there are so many valuable temples which cannot be constructed at the present moment. You will see in this Vṛndāvana that the broken Govindaji's temple, it is not possible to construct such costly temples at the present moment. Even by spending crores of rupees you cannot construct. But one who has money, they used to do that. It should be engaged for Kṛṣṇa's comfort. This is bhakti. This is bhakti. For Kṛṣṇa's The Vṛndāvana means everyone is engaged how to keep Kṛṣṇa in comfort. This is Vṛndāvana. Not for personal comfort. The whole Vṛndāvana is engaged, beginning from Mother Yaśodā, Nanda Mahārāja, the young gopīs and the young cowherd boys-that is Vṛndāvana. Kṛṣṇa is the center.

So the more we become engaged with the view to give Kṛṣṇa the comfortable position, that is our aim of life. Then we can be liberated. Sneha-pāśair dṛḍhair baddham. So we should not be very much interested for personal comfort, but if the comfort of the superior, Kṛṣṇa, then it will be possible to get out of these material clutches. That is called vairāgya. Sneha-pāśair baddham. At the present we are bound up by the laws of material nature, and if we want to undo it, then we should learn vairāgya-vidyā.

vairāgya-vidyā-nija-bhakti-yoga
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

This is Sārvabhauma Bhaṭṭācārya. If you want to get out of this material bondage, vairāgya-vidyā, then learn bhakti-yoga, vairāgya-vidyā. And how to learn? Kṛṣṇa Himself is teaching, Caitanya Mahāprabhu. Just see His vairāgya. At home, the most affectionate mother, and the most beautiful young wife, Viṣṇu-priyā-He renounced everything. Tyaktvā su-dustyaja-surepsita-rājya lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam [SB 11.5.34]. He became sannyāsa. In full young time, twenty-four years, having nice wife at home, very affectionate mother, they're very, mother end wife, they take care of very nicely. The home appears to be very, very happy home due to mother and due to wife. So Caitanya Mahāprabhu had both of them. Not only that-He was a learned scholar, very influential in Nabadwip. He could gather 100,000 men by His order only. He was so influential and so beautiful, so learned-everything. Su-dustyaja-surepsita-rājya lakṣmīm [SB 11.5.34]. His opulence was very, very great, but He gave up. Tyaktvā tūrṇam. Similarly, the Goswamis also gave up their position. So this Kṛṣṇa consciousness movement means vairāgya-vidyā: to get detached. Don't increase attachment. Try to decrease attachment, then you'll be successful.

Thank you very much.

Devotees: Jaya!

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Śrīmad-Bhāgavatam 7.6.9

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New Vrindaban, June 25, 1976

Pradyumna: (leads chanting, etc.) "What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family (wife, children and other relatives)."

Prabhupāda:

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum
[SB 7.6.9]

Actually, this material life is our bondage. It may be… Just like gold handcuff or iron handcuff. So handcuff is bondage. Either it is made of gold or iron, it doesn't matter. So we are in this material world handcuffed, imprisoned. Our aim of life is how to get out of this material bondage or prisonhouse. Prahlāda Mahārāja, in another place, when he was asked by his father what's the best education he had received from his teachers, so father asked him to explain, so the son, Prahlāda Mahārāja said that hitvātma-ghātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. This is the best thing he has learned. What is that? Hitvātma-ghāṭam gṛham andha-kūpam. Gṛha, this family life is called gṛham andha-kūpam. Just like a man fallen in the dark well, so it is sure death, ātma-ghātam. Unless we are very cautious, this gṛha-andha kūpam, this family life, is very dangerous for spiritual advancement. Therefore, according to Vedic system, it is very regulated. First of all one is trained up as a brahmacārī, not to be attached in sex life. That is brahmacārī, celibacy. Just like these boys, these children, if we train them how to remain in celibacy… They can be trained up. The first training is brahmacārī. To remain in the gurukula… They are innocent. As you train them, they will be trained up.

So in the beginning of life to train the children as brahmacārīs is essential. The fact is that one may not be attached to sex life. Sex life only allowed to beget children. That's all.

putrāyate kriyate bhāryā
putra-pinda prayojanam
pun-nāma trāyate iti
putra…

These are the Vedic injunction. Bhāryā, wife is accepted, putrāyate, only for having good children. In the Bhagavad-gītā also it is said, dharmāviruddho kāmo 'smi: "Lusty sex life is, when it is not against the religious principle, that sex life I am," Kṛṣṇa says. Dharmāviruddho. So dharmāviruddho, or which is not against religious principles. In this way you will find, according to Vedic system, the sex life is practically denied. But because we are now in the conditioned state, it is very difficult to completely deny sex life, there is regulative principle. First of all, training, no sex life. If you can remain without sex life, brahmacārī, it is very good. But if you cannot, then get yourself married, live with wife, but have sex only for progeny, not for sense enjoyment. Therefore even one is married, if he's sticking to one wife and the wife is sticking to one man, that is real married life, then the husband is also called brahmacārī. Even though he's a gṛhastha. And the wife is called chaste.

So this is human civilization. Gṛhastha. That also allowed only for a few years. Not few years. Formerly, as we have calculated that people used to live for hundred years, so twenty-four years, twenty-five years, brahmacārī; twenty-five years, gṛhastha; twenty-five years, vānaprastha; and last twenty-five years, sannyāsa. Ultimately sannyāsī, training. So in these four āśramas, brahmacārī, gṛhastha, vānaprastha and sannyāsa, in three āśramas, there is no sex life. Brahmacārī, vānaprastha and sannyāsa. Only gṛhastha allowed sex life. That is also restricted only for begetting children. So in the Vedic civilization sex life is actually denied. Only in gṛhastha life with the restriction. Not that whenever I like. No. That is bondage. So long we'll be attached to sex life, then we'll have to accept this material body. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. We should remember this. But what will be the effect unless we are trained up? People are not educated what is the value of life, how life should be conducted, what is the aim of life. But everything can be done. It is no difficulty. Just like a man practicing to lift… I think everyone, you know, if he takes on his back one small calf, it grows, when the calf becomes a very big bull one can lift. This is practice. But all of a sudden, if you want to lift one big bull on your shoulders, that is not possible. But if you practice to take the little calf from the very beginning, it grows and your strength grows. It grows… This is gradual process. So in the human form of life, the whole training is… That is Vedic civilization, how to avoid sex life. That is liberation. If I have got desire for sex life, some way or other, then I will have to take birth again in this material world to satisfy.

So the training should be how to give up this idea, and it is possible. If training is there, then it is possible. That is the instruction of Prahlāda Mahārāja: kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very beginning, children should be trained up in this line. That is the responsibility actually, father's, mother's affection. But the father-mother do not know what is the aim of life. Neither they are trained up. How they can train up their children? But here is the prescription how to train up. So in this age, although it is a very difficult task, at least if we teach our children to chant Hare Kṛṣṇa mahā-mantra, then everything is possible. That is the facility of this age. He'll be gradually trained up to the highest perfection. Caitanya Mahāprabhu's benediction is there: yaha haite sarva siddhi haibe tomara. Simply by chanting Hare Kṛṣṇa mantra, you'll get all perfection of life. So either… Narottama dāsa Ṭhākura sings, gṛhe vā vanete thāke, "hā gaurāṅga" bole dāke. So don't be afraid that because we are in this age we cannot be trained up, it is very difficult. But we can very easily chant Hare Kṛṣṇa mahā-mantra. That is a special concession of this age. Just like these children were dancing and chanting. And it is the duty of the parents to train the children in such a way they get liberty in this very life. Father, mother, they should think of their innocent children, that "This boy, this child has come to us. Now let us train him in such a way that he will get liberty, no more birth and death." This is real responsibility of father and mother. Pitā na sa syāj jananī na sa syāt, guru… Everyone's duty should be how to give relief to the living entities from these clutches of birth and death. That is ideal civilization.

So Prahlāda Mahārāja says if you don't train up in the beginning, then ko gṛheṣu pumān saktam ātmānam ajitendriyaḥ. Ātmānam ajitendriyaḥ, the whole training is to control the senses, and the most powerful sense is the tongue. Sense control begins from the tongue. Bhaktivinoda Ṭhākura has given you the song: tār madhye jihvā ati lobhamoy sudurmati. Bhaktivinoda Ṭhākura gives a description that Śarīra avidyā-jāla joḍendriya tāhe kāl. This body is the encagement. We are in the prison of this material world. How we are imprisoned? We have been given a material body. This is imprisonment. Śarīra avidyā-jāl. And we are very happy to keep this body very comfortably without knowing the aim of life. That is avidyā-jāl, a network of ignorance. Śarīra avidyā-jāl, and the senses are our greatest enemies. Unless we control the senses, we are put into this avidyā-jāl, network of… And out of all the senses, Bhaktivinoda Ṭhākura says tār madhye jihvā-jihvā means tongue-jihvā ati, lobhamoy sudurmati. It is very greedy. Jihvā, to control the tongue. To control the senses means begin with the controlling the tongue. That is also very difficult job. So therefore to control the tongue, best thing is to take kṛṣṇa prasādam. First of all, offer to Kṛṣṇa and then take. Tāra madhye jihvā ati, lobhamoy sudurmati tā'ke jetā koṭhina soṁsāre. Kṛṣṇa boḍa-doyāmoy kori bare jihvā joy. At least if we take it as a vow that "I shall not eat anything which is not offered to Kṛṣṇa," that will help us. Kṛṣṇa boḍa-doyāmoy, kori bare jihvā joy svaprasād ānna dilā bhāi.

So with the tongue begins spiritual life. If we restrict our tongue not to talk uselessly, simply talk of Kṛṣṇa, or chant Hare Kṛṣṇa, read Kṛṣṇa books, chant Hare Kṛṣṇa, and when you are hungry, take Kṛṣṇa prasādam, then it will be possible. You can control the tongue. And if you can control the tongue, then you can control other senses very easily. Therefore Bhaktivinoda Ṭhākura has given a very easy formula, tār madhye jihvā ati, lobhamoy sudurmati tā'ke jetā koṭhina soṁsāre kṛṣṇa boḍa-doyāmoy, kori, Kṛṣṇa is so kind that from Vaikuṇṭha He has come here in this remote village of America. He's so kind, just to accept your service. Don't think that "Here is a doll." No. Kṛṣṇa. Kṛṣṇa, on the request of devotee, He has come. You should always remember this, that "Here is Kṛṣṇa, personally present." Just like Caitanya Mahāprabhu… It requires only advanced sense. When He saw Jagannātha at Purī temple, He immediately fainted, "Here is My Lord." So it is only advanced understanding, but preliminary understanding is that "Here is Kṛṣṇa." Don't think that it is a doll. Even if you think it is doll, but Kṛṣṇa has come to you in the form of doll so that you can see. Otherwise, Kṛṣṇa is always present everywhere. We cannot see. Or you can handle. Kṛṣṇa is everything. So Kṛṣṇa is so kind that He has come here to be seen by you, to be touched by you, to be dressed by you, to be decorated by you, to accept whatever you nicely offer with bhakti. Kṛṣṇa is not hungry or Kṛṣṇa has no food at His Vaikuṇṭha? No. He has got. He is supplying everyone food. So He has got everything. We should always remember that He has kindly come for our benefit, so let us be always cautious and very respectful and offering the nicest prasādam prepared with great attention. In this way, if we practice, then our life becomes very successful. Otherwise, we shall be very much attached. Because we are ajitendriya, we cannot control our senses. Very difficult. But if you take Kṛṣṇa prasādam, although apparently we are greedy, but on account of taking Kṛṣṇa prasādam, it is neutralized. Our greediness, by taking Kṛṣṇa prasādam, it is neutralized.

Sneha-pāśair. This sneha-pāśa, sneha is there. Sneha means affection. Everyone got affection. The cats and dogs they have got also affection. But the affection is wrongly placed. We are affectionate to the skin, to this body. So this is wrong affection. Real affection is to the soul. That we do not know, we have no information. We are loving our child, that is very good, but not the soul, but the body. If someway or other the child is dead or my father is dead, we cry, "Father has gone." Why father has gone away? The body which you loved, that is lying there. So we do not know whom to love. So if we love actually, let us love the soul. How the soul… Love…, to love means for benefit. That is real love. I love you for your benefit; you love me for my benefit. If I so-called love you for my benefit, that is lust. So in this material world there cannot be love. It is not possible. Because everyone loves, so-called love. He loves his sense gratification. A young boy loves a young woman for his sense gratification, not for her sense gratification. Similarly she also. So in this material, this cheating is going on. I want to satisfy my lusty desires, but it is going on in the name of love. There cannot be any love in this material world. Because love is between spirit and spirit. But if we try to love the Supreme Spirit, Kṛṣṇa, then we shall understand how our love can be spread in the spiritual world. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu…

[Bg. 18.54]

When we come to the spiritual platform, then actual love begins. Mad-bhaktiṁ labhate parām. That love begins… If we can love Kṛṣṇa, then, through Kṛṣṇa's love, we can expand our love for everyone. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like watering the root of the tree, the energy is expanded to the limbs, to the flowers, to the branches, similarly, if we want to love… Everyone… Just like we are coming, some patriot. Nobody loves nobody; that is all professional business. If we actually love Kṛṣṇa, then we can expand our love: patriotism, socialism, this "ism," that… Just like we are trying to spread this Kṛṣṇa consciousness movement all over the world because on account of love. Someway or other, we have come in contact with Kṛṣṇa. We are understanding that these people are in māyā or in ignorance, they do not know how to become happy. So our little attempt is "Let them become Kṛṣṇa conscious." This is out of love. Samaḥ sarveṣu bhūteṣu. Everyone is suffering for want of Kṛṣṇa consciousness, therefore we are taking so much trouble. This is at least one side, that Kṛṣṇa wants them to deliver, and if we work on behalf of Kṛṣṇa, that is also love. We love Kṛṣṇa.

So we have got everything in writing, in books, in instructions. Our duty is to take them rightly and utilize it properly, advance in Kṛṣṇa consciousness. Sneha-pāśair. Otherwise we shall be on a platform of false love. The platform of false love we know: today one pair is married, but because the love is on the false platform, the next day there is divorce. That is not love. That kind of love has no meaning, that kind of affection has no meaning. It is simply bondage. So try to… Our aim is how to become free from this material bondage and real sneha, real affection, real love should be spread. And that can be done through Kṛṣṇa consciousness. Otherwise, it is all false. Sneha-pāśair dṛḍhair baddham utsaheta. This māyā is so strong that we are taking this false thing as reality. It is very difficult to give it up. That is explained by Kṛṣṇa:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

This is the only meaning. If we become pure devotee of Kṛṣṇa, then my love will be extended to everyone. Not only my society, but to everyone. It is not that "This is my children, that is other's children." All children. All human being. Not my countrymen-all other countrymen. Not only human beings, but even animals also. That is sneha. It is not that "I am safe, and let the animals be killed in the slaughterhouse." No, that is not love. Love means for everyone. Samaḥ sarveṣu bhūteṣu. Equality to all living entities. That is real love. That is real concern, Kṛṣṇa consciousness. A lover of Kṛṣṇa will hesitate to kill even one ant. You know the story, Mrgrari. That is love. Because one has got… Just like this child. If I like I can kill him, there is no difficulty. But does it mean that I shall kill him? No. Similarly, a small ant, anyone can kill. No. Here is a living entity, part and parcel of Kṛṣṇa. Samaḥ sarveṣu-he should not be unnecessarily killed. We should be careful, not that "Trample over the ants and let them be killed." No, everything should be carefully done. Of course, we cannot stop this, but we should be careful, and if it is done, then if we remain Kṛṣṇa conscious, Kṛṣṇa will excuse. Yajñārthe karmaṇo 'nyatra. Therefore the business should be, if we walk at all, we shall walk for Kṛṣṇa. Then if some ant is killed-not knowingly, unknowingly-then we are untouched by these sinful activities. Otherwise, we are immediately noted down, "Here is a man, he has killed, he has…" The nature's law is so minute. Every minute, the account is there. But if you remain in the business of Kṛṣṇa consciousness, then there is excuse. Otherwise, everyone is become obliged. If I take from you one cent, I have to pay you with four cents, with interest, compound interest. This is the law of karma. We are… Just like taking money from others. Unless we spend it for Kṛṣṇa, then we shall be obliged to return.

So,

devarṣi bhūtāpta-nṛṇāṁ pitṝṇāṁ
nāyam ṛṣīṇāṁ kiñkara rājan
sarvātmanā ye śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
[SB 11.5.41]

We have got so many obligations, devarṣi, to the demigods, to the saintly great sages, ṛṣis. Because ṛṣis are giving us… Just like Vyāsadeva has given us this literature. So we are obliged to him, we are indebted to him. We are indebted to the demigods. The sun is giving sunshine, the moon is giving at night shine, and the cloud, Indra, is giving us water. So we are all indebted. Devarṣi-bhūta… Therefore there are so many different types of yajñas mentioned in the Vedic literature. But if you perform one yajña, saṅkīrtana-yajña, then you become clear from everyone's debt. Gato mukundam śaraṇaṁ śaraṇyam. Then we are freed from all debts. So in this way we have to execute Kṛṣṇa consciousness movement very carefully, and the simple process is chant Hare Kṛṣṇa.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.9-17

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San Francisco, March 31, 1969

Prabhupāda: (chants maṅgalācaraṇa prayers)

It is not working?

Devotee: The extension cord. (pause)

Prabhupāda:

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

[SB 7.6.9]

Now, Prahlāda Mahārāja is describing how Kṛṣṇa consciousness can be practiced. His proposition is to his friends, young friends, that Kṛṣṇa conscious should be practiced from very childhood. And he has explained very nicely that as we grow, most of our time is wasted in so many ways. First of all he has analyzed that although we may have one hundred years of age duration of life, fifty years immediately gone because we sleep at night. And twenty years for playing, and twenty years for disease and other things. So twenty, twenty, plus fifty so out of hundred years, ninety years gone, wasted. Ten years. That ten years means great attachment. The more we become entangled in this materialistic attraction…

The materialistic attraction means, the first attraction is sex. This whole world, not only human society, in animal society also… There are 8,400,000's of different kinds of societies according to different kinds of species of life. "Birds of the same feather flock together." As it is said, that a species, a particular type of species of life… Not only that, we human beings, we have flocked together. Birds of the same feather. This is not very important thing. If you combine together as American or Indian or Chinese or many other names, oh, same thing in there in the lower animals also. Therefore this saying is very nice, that "Birds of the same feather flock together." So this propensity of combination of society, community, amongst the human being, is not very important improvement. So in this way, our attachment increases. So when we are old enough, Prahlāda Mahārāja says that ko gṛheṣu pumān saktam. The older we are, our attachment for home-home, society, society, friendship, love-increases.

The beginning of attachment is sex. That is described in the Bhāgavata. Puṁsaḥ striyā mithunī etat. The whole world is attached with one another on the basis of sex. So the sex attraction increases as we increase our products of sex. Gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. The products of sex… The first combination is with wife, and then we want some apartment or place to live together; then produce children; then we want society; then we want money, wealth. In this way, go on increasing, the real purpose of life is forgotten. The real purpose of life is, especially for the human being, is how to get away from this material bondage. So in the old age, Prahlāda Mahārāja says, when the attachment is too much grown Ko gṛheṣu pumān saktam. The attachment for home, society, friendship, is natural. But when that attachment is very solid and grown strong, at that time he says, sneha-pāśair dṛḍhair baddham. When the affection with one another is very firmly settled, how one can leave? (aside:) I am feeling warm. Wretched(?). I want to take off, yes. (sound of Prabhupāda removing sweater) It is inconveniently turned. (pause) Sneha-pāśair dṛḍhair baddham utsaheta. When our attachment becomes too much strong, it is not possible to give up this material society, friendship, love, and attachment.

So therefore the whole stress is given, Prahlāda Mahārāja giving, that if we want to begin Kṛṣṇa consciousness, then we have to begin immediately because the more we grow older, our attachment for material things becomes more and more strong, and at that time it is very difficult. Therefore according to Vedic civilization, as I was explaining the other day, at a certain point one has to, by, I mean to say, voluntarily, one has to give up the so-called society, friendship and love, and engage fully for cultivation of Kṛṣṇa consciousness. Now, in this meeting I shall request those who are not very much attached to this materialistic way of life… They are seeking after something tangible, for, I mean to say, spiritual consciousness or spiritual life. So for them I present with submission that this Kṛṣṇa consciousness movement is the only solace for the human society if they are actually hankering after something spiritual. So let them understand this science and seriously consider. Do not be misled. If you are actually hankering after something sublime, this Kṛṣṇa consciousness is the, the thing. So we submit for your consideration and take it very seriously. So Prahlāda Mahārāja said,

ko nv artha tṛṣṇāṁ visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yaṁ krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik

Now, when one is grown up, the attraction for money, attraction of, I mean to say, paraphernalia, attraction for bank balance, everything increases, and, Prahlāda Mahārāja says, at that time it is very difficult to give up all this attraction voluntarily. So better begin Kṛṣṇa consciousness immediately. He is giving very nicely a nice example that "Money is very dear to the mercantile people, money is very dear to the thieves, rogues, money is dear to everyone. And sometimes they risk life for money. Money is so pleasant and so dear that sometimes we risk our life for getting money. So how we can give up the monetary attraction when we are too much, I mean to say, attracted to this materialistic way of life?" Then again he says, kathaṁ priyāyā anukampitāyāḥ saṅgaṁ rahasyaṁ rucirāṁś ca mantrān. Then he said that "In old age the affection between husband and wife is revived." First of all, in young age, they enjoy life, and in old age they remember, "Oh, how we enjoyed in our young age. How we talked together, how we would walk together." These things, by contemplation, they enjoy. Suhṛtsu tat-sneha-sitaḥ śiśūnāṁ kalākṣarāṇām anurakta-cittaḥ. In this way, children, the children, they talking very nicely, laughing very nicely, and they are thinking, contemplating. In this way, attachment increasing, daily, attachment increasing. This description, of course, very common, but we should know that these are the shackles of māyā.

What we call māyā… Māyā means Mā means "not," and yā means "this." What you are accepting as fact, it is not a fact. This is called māyā. Ma-ya. Māyā means "Don't accept it as truth." It is simply flickering flash only. Just like in the dream we see so many things, and in the morning we forget everything. This is subtle dream. And this existence, this bodily existence and relationship to this body, society, friendship, and love and so many things, they are also gross dream. It will finish. It will stay Just like dream stays for a few minutes or few hours when you are asleep, similarly, this gross dream also will remain, say, for few years. That's all. It is also dream. But actually we are concerned with the person who is dreaming or who is acting. So we have to take him out from this dream, gross and subtle. That is the proposition. So that can be done very easily by this process of Kṛṣṇa consciousness, and that is being explained by Prahlāda Mahārāja.

putrān smaraṁs tā duhitṝr hṛdayyā
bhrātṝn svasṝr vā pitarau ca dīnau
gṛhān manojñoru paricchadāṁś ca
vṛttīś ca kulyāḥ paśu-bhṛtya-vargān

We, about our home, we think, nice decorated home, and the furnitures, the dress, and the animals, the servants, and the brother, the sister, the old father, and so many, I think. So we always think. These are all our bondage. "Out of sight, out of mind." So long we are attached, we are, I mean to say, within the association of these things, we have got very good attachment, but if we go out of this sight, or this association, then "Out of sight, out of mind." To make these things out of sight, out of mind, one is recommended that after fiftieth year one must retire from this family life, and when he is still more advanced, he should take sannyāsa and completely, cent percent, devote his life for cultivating Kṛṣṇa consciousness. So he's giving very nice example.

tyajeta kośas-kṛd ivehamānaḥ
karmāṇi lobhād avitṛpta-kāmaḥ
aupasthya-jaihvaṁ bahu-manyamānaḥ
kathaṁ virajyeta duranta-mohaḥ

Now, you know the silkworm, the silkworm entangles itself in cobweb, and it cannot get out. Perhaps most of you know. And those who are industrialists in silk industry, they collect those cobwebs of silkworms and boil in the water, and the worm dies, and then silk comes out. So similarly, we are manufacturing the cobweb of silk in this so-called society, family, and being attracted in it. It is very good example. And the attraction is aupasthya-jaihvaṁ bahu-manyamānaḥ. Aupasthya means sex, sex, the organ for progenating. That is called aupasthya. And the other important sense is this tongue. So we are attached to this paraphernalia on account of this tongue and on account of that sex genital. That's all.

Aupasthya-jaihvaṁ bahu-manyamānaḥ, kathaṁ virajyeta duranta-mohaḥ. Duranta means formidable. It is very difficult. So according to Vaiṣṇava philosophy or Vaiṣṇava activities, because this tongue is very strong to be conquered, to be win over, the tongue is given Kṛṣṇa prasādam. First thing is tongue is controlled, that "You should not eat such and such things, you should not drink such and such things, you should simply take Kṛṣṇa prasādam." That means that is the process of controlling the tongue. And if you can control the tongue and draw a straight line, then you control your belly and control your sex also. That is the formula. Because these three things are making us too much attracted to the society, friendship and love. Kuṭumba-poṣāya viyan nijāyur na budhyate 'rthaṁ vihataṁ pramattaḥ. In this way, for maintaining the family members-kuṭumba, kuṭumba means family members-he is in madness. Pramattaḥ. The very word is used here, pramattaḥ. In madness, he is forgetting his real business and he's simply wasting time in this way for maintaining family or society and friendship.

Now, that does not mean that Prahlāda Mahārāja is recommending to neglect the, this family life or society and… No. He was family man. Prahlāda Mahārāja was a great king. He was ruling over. So it is not the question of neglect. But we must know that if we become more and more entangled in these affairs, then our real business will be lost. Our real business is how to get out of this entanglement, not to be more and more, I mean to say, implicated in this entanglement. That should be the point of view: to make the best use of a bad bargain. That should be the philosophy of life. We are put into this material existential condition, and we have to get out. But at the same time, so far, so long this material body is there, we have to maintain it also. Just like… The example is very nice. We can cite that you have to go to some place, and you have got a car. You have to take care of the car so far it can carry you to your destination, not that you simply take care of your car and you forget your destination and your own body. This is not your business. Similarly, we have to carry on our business. We have to… Because with this body…

Suppose we are cultivating Kṛṣṇa consciousness. So Kṛṣṇa consciousness… So this body has to be maintained. Suppose my body is sick. I must go to the doctor, take help, and keep it very nicely. And I must take foodstuff so that the body is maintained nicely. That care should be taken. But not that we forget our real business. The same example: If we forget that I have to use this car and go to such and such destination and simply take care of the car, that is our foolishness. So society, friendship, love, and everything should be so adjusted that it may not disturb our real purpose of life. Not that we forget our real purpose of life and we become more and more entangled in the so-called society, friendship and love. That is the instruction of Prahlāda Mahārāja.

Kuṭumba-poṣāya viyan nijāyur na budhyate 'rthaṁ vihataṁ pramattaḥ. Pramattaḥ. The so-called materialistic advanced people, they are described herein as pramattaḥ, crazy. Sometimes we are designated by them that "These people, Kṛṣṇa conscious people, they are crazy." And we think that they are crazy. So we do not know who is crazy. Therefore we have written a small pamphlet, "Who is Crazy?" Actually, one who has forgotten his real destination of life, he is crazy. He is wasting his life. He is spoiling his life. This is the only opportunity. But due to ignorance, they do not care for it. They think that "Life is going on like this. We are enjoying life." No. We should be very responsible and cautious. Otherwise, Prahlāda Mahārāja says, na budhyate arthaṁ vihatam. Artham. They cannot understand, they are sacrificing their greatest wealth. Greatest wealth. This human form of life is the only opportunity to get out of the cycle of birth and death. If we again put into the cycle of lower animals, oh, it will take millions of years again to come again to this human form of life.

So they do not know. Therefore they are described here as pramattaḥ. Pramattaḥ. Sarvatra tāpa-traya-duḥkhitātmā nirvidyate na sva-kuṭumba-rāmaḥ. Actually, they are experiencing every step miserable. It is not that by improving economic condition of life one has become very peaceful. Otherwise why there is war? Why there is struggle? This is… These things cannot be stopped. However you may improve materially, however you may improve your economic condition, the disturbance of the world, at least, birth, death, disease, and old age, cannot be checked. So if we do not understand these things very seriously and simply engage ourself in these material activities, although we are experiencing sarvatra tāpa-traya-duḥkhitātmā…

Tāpa-traya means three kinds of miseries: miseries inflicted by other persons or other living entities… That is, we have practical experience. We create so many friends also, so many enemies also. We do not go into the jungle because we know there are jungle animals who may attack us. So… Even at home there are bugs, there are mosquitoes; they also give us trouble. So there is a kind of trouble or misery inflicted by other living entities. That is called adhibhautika. Three kinds of miseries. Miseries offered by other living entities. We also offer, I mean to say, miseries to the other animals. Just like we have created our slaughterhouse. We send so many cows and animals for being slaughtered. Similarly, we are also attacked by other animals. So this is the law of nature. I am killing you, you are killing me. This is called adhibhautika. This is one class of misery. The other class of misery is due to this body and mind. Sometimes the body is sick; we don't feel very nice. Sometimes the mind is disturbed. That is also…, it may be due to other friend or other relative; so mind is not in order. This is called adhyātmika. So adhibhautika, adhyātmika. And other disturbance created by adhidaivaika. Daiva means on which we have no control. Just like earthquake, flood, or similar nature's disturbance on which we have no control.

So here it is said, tāpa-traya-duḥkhitātmā. Duḥkhi. That is our ignorance. We are always unhappy due to these three kinds of miseries inflicted by the laws of nature, but still, we think that we are very nice. But actually we are duḥkhitātmā, we are always sorry. Nirvidyate na kuṭumba-rāmaḥ. But there is no satiation because the only solace is that he is within the so-called friendship, love and society. That's all. Kuṭumba-rāmaḥ. Vitteṣu nityābhiniviṣṭa-cetā vidvāṁś ca doṣaṁ para-vitta-hartuḥ. And being too much attached to money matters, even learned persons, even very, I mean to say, advanced intellectually, they also try to steal others money. Para-vitta. Although it is a fault. Although it is fault. Vitteṣu nityābhiniviṣṭa-cetā. Nitya, perpetually too much attached to money. Nityābhiniviṣṭa. Niviṣṭa means profoundly attached. Profoundly attached to money. Vidvāṁś ca doṣaṁ para-vitta-hartuḥ. Although to take other money or to steal others' money is a fault It is a fault not only to the law of the state, but it is a fault to the law of the Supreme God also. You can avoid the state law by stealing, but you cannot avoid the law of the Supreme Person. You see, He can see everywhere. You can steal very stealthily so that police constables or police force cannot see. You are think that "I am doing very nicely. Nobody can see me." But you cannot avoid the eyes of the Supreme. So doṣa, it is fault. Either in this world or in the next world, it is faulty. But we are so accustomed, we are so, I mean to say, profoundly attached to money that we take illegally others' money. Para-vitta-hartuḥ. Pretyeha vāthāpy ajitendriyas. Although we know that in this world it is faulty and also next world it is faulty, but because we have our senses uncontrolled, we cannot change. Aśānta kāmo harate kuṭumbī. And the main attraction is all these nonsense things are done simply being attached to the so-called society, friendship, and love. That's all.

vidvān apītthaṁ danujāḥ kuṭumbaṁ
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-pārakya-vibhinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ

These actions are, I mean to say, performed even by so-called learned man. Actually, one who is not spiritually learned, one who is not spiritually conversant, he is not a learned man. In the Śrīmad-Bhāgavatam it is said, harāv abhaktasya kuto mahad-guṇā: [SB 5.18.12] "One who is not in Kṛṣṇa consciousness, he cannot have any good qualifications." Why? There are so many doctors, PhDs, and MAC, BAC, and very, very big man, and because they are not in Kṛṣṇa consciousness they have no good qualification? One may question like that. But the answer is that they may be very learned man in the estimation of common man, but manorathenāsati dhāvato bahiḥ, if a man is educated materially, without any spiritual understanding, without any Kṛṣṇa consciousness, then his field of activities is the mind. He cannot surpass the field of activities beyond the mind. Those who are grossly materialistic, they are working on the field of this gross body, senses. And those who are a little more advanced, the so-called philosophers, mental speculators, scientists, or many others, they are working on the mental plane. So unless you promote yourself to the platform of spiritual understanding, there cannot be any good qualification. Therefore harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. One who is not in Kṛṣṇa consciousness, he cannot have any good qualification because his field of activity is on the mental plane. As it is stated in the previous verse, being situated on the mental plane, even a learned man, I mean to say, transgresses the limits of law. There are so many.

Of course, in India I have personal experience that many… Why in India? I have seen here also. In New York our boys wanted to purchase one house, and they had a few thousand dollars, and a group of lawyers, I mean to say, they made a plan to take out this ten thousand dollars from these boys, and… I know it personally. They are educated lawyers, but because they're acting on the mental plane, they are thinking that "By somehow or other, if we can grab this money and we shall divide amongst lawyers…" This is going on. The so-called educated persons, for want of Kṛṣṇa consciousness, they can act less than even an animal. You see? So vidvān apītthaṁ danujāḥ kuṭumbaṁ puṣṇan sva-lokāya na kalpate vai. So they do not care for what is going in the next life. Tamaḥ prapadyeta yathā vimūḍhaḥ. They also fall into the darkness, the darkest region, or ordinary illiterate or ignorant persons also fall.

yato na kaścit kva ca kutracid vā
dīnaḥ svam ātmānam alaṁ samarthaḥ
vimocituṁ kāma-dṛśāṁ vihāra-
krīḍā-mṛgo yan-nigaḍo visargaḥ

And in this way they are becoming more and more entangled in this materialistic life. So he is concluding, he is asking his friends, tato vidūrāt parihṛtya daityā: "So therefore before you become entangled in this materialistic way of life, my dear friends born of demonic families…" Daityeṣu saṅgaṁ viṣayātmakeṣu: "Please give up the company of the demons." This is very essential, to have good society. A man may be very innocent, and if he is given chance for good society, he becomes a godly man. And if he's given inferior society, then he becomes a demon. So first thing is proposed by Prahlāda amongst his friends, that daityeṣu saṅgaṁ viṣayātmakeṣu: "Please give up the company of the demons." What demons? Now, viṣayātmakeṣu. Those who are too much attached for sense gratification. They are called demons. They have no other idea. Simply they are concerned with sense gratification and they do not know what is life, what is God, what is next life. They have no information. They are called demons.

And another explanation of the demons and the demigods are there in the Śrīmad-Bhagavad-gītā. Viṣṇu-bhaktaḥ bhaved daiva āsuras tad-viparyayaḥ. Those who are in Kṛṣṇa consciousness, they are called demigods. Demigods, you don't think that simply the citizens or the residents of higher planet, they are called demigods. No. Even in this planet, those who are devotees of the Lord, those who accept the supremacy of God and those who are devotee, they are called demigods. And those who do not accept that, those who defy the existence of God, they are called demons. So Prahlāda Mahārāja recommends that tato vidūrāt parihṛtya daityā. Dūrāt: "From distance, from long distance, please give up the association of the demons." Upetya nārāyaṇam ādi-devaṁ sa mukta-saṅgair iṣito 'pavargaḥ: "And take the company of, accept the society of devotees." Then it will be very easy. Saṅgāt sañjāyate kāmaḥ. Your desires and your propensities will be according to your society. Just like in English language it is said, "A man is known by his company." So we have to change our company.

This Kṛṣṇa consciousness movement is another chance for changing the company, the society. Here in the temple, those who are coming and associating with us, now, we chant, we talk about God, we hear authoritative scriptures like Śrīmad-Bhagavad-gītā, Śrīmad-Bhāgavatam, and we distribute prasādam, and we chant, we dance, we restrict ourself, we restrain ourself. We do not allow illicit sex. We do not, I mean to say, take any intoxicants. We do not indulge in gambling. We do not indulge in meat-eating. Similarly, we are trying to form character and God consciousness, Kṛṣṇa consciousness. So therefore it is not that this society is opened for exploiting others. This society is for giving good association to the, I mean to say, misguided people, this society, so that by association they will gradually develop godly qualities. The godly qualities are already within you. It is dormant. Not that Kṛṣṇa consciousness is being injected in you. Oh, that is not possible. You are more advanced in every way, you Americans. And because I have come from India with some poor knowledge, I am injecting something in your brain? No. The Kṛṣṇa consciousness is already there. I am simply helping you to revive it. That's all.

Just like a boy or a girl, when they are grown up, it is not that anybody has instructed them how to enjoy sex life. It is already there, but it was not, I mean to say, experienced when they were children. But with the grown up age the propensities automatically become manifest. Nobody has to learn these things. Similarly, Kṛṣṇa consciousness is not a thing to be learned. It is to be revived. Just like the matches. There is already fire. If you simply rub the stick, the fire will come. It is not that ordinary stick, if you rub, there will be fire. The fire is already there. Similarly, Prahlāda Mahārāja recommends that you have to change your association: "My dear daityas, boys of the demons, please change your asso… Give up the association of the demonic people, and please take the association of nārāyaṇa-parā, those who are Kṛṣṇa conscious, or God conscious." Upetya nārāyaṇam ādi-devaṁ sa mukta-saṅgair iṣito 'pavargaḥ: "If you take up that association, then gradually you will be advanced to the highest goal of achievement or spiritual life." So in this way please try to understand us. Don't misunderstand us. And we shall try to serve you with our greatest service motive. And in the meantime, if you have got any question, you can ask. (devotees offer obeisances) Any question? Yes?

Umāpati: Swamijī, is there degrees of Kṛṣṇa consciousness? I thought of an example of walking through a dark tunnel and it's getting lighter and lighter and all of a sudden you're out in light. Is there degrees of this?

Prabhupāda: Degrees of Kṛṣṇa consciousness?

Umāpati: Yes. Do you work up to it and then all of a sudden achieve it or is it blackness up to light?

Prabhupāda: Yes. There are degrees according to the degrees of understanding. If Kṛṣṇa consciousness is accepted immediately, there is no question of degrees. But that acceptance is not possible in a second or in a minute. But if it is accepted, that "This is the nicest thing," then there is no question of degrees; it is immediately realized also. Just like there is an example that one king, he joined with the demigods to fight with the demons. He helped. And the demigods were very pleased with that king, and the demigods liked to give him some benediction, material benediction, that "You have helped us so much; so we want to give you something. What do you want?" So he first of all asked that "How long my duration of life is there?" So they replied, "Oh, your life is not very long. It is for so many hours now." So he immediately took the opportunity and took to Kṛṣṇa consciousness. This is a very nice example. That means within very short time he realized Kṛṣṇa consciousness. And this Śrīmad-Bhāgavatam, this was heard by Mahārāja Parīkṣit. Mahārāja Parīkṣit was cursed by a brāhmaṇa that he would die within seven days. So he simply heard this Śrīmad-Bhāgavatam for seven days very seriously, and he was fully conscious of Kṛṣṇa. Similarly, Śukadeva Gosvāmī, he described also the Śrīmad-Bhāgavatam to Mahārāja Parīkṣit for seven days only. He also became fully Kṛṣṇa conscious. So it is a thing which is not material. In material calculation one has to wait. But here, as it is stated in the Śrīmad-Bhagavad-gītā, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. According to the degree of surrender, Kṛṣṇa consciousness becomes revealed. The degree is in my hand. If I surrender fully, immediately, then Kṛṣṇa consciousness is aroused immediately. If the degree of surrender… (end)

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Śrīmad-Bhāgavatam 7.6.10

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Vṛndāvana, December 12, 1975

Harikeśa: Translation: "Money is so dear that one conceives that money is sweeter than honey, and who can give up the desire of accumulating such money, especially in the household life? The thieves, the professional soldiers, or the mercantile community try to acquire money by risking the very life."

Prabhupāda:

ko nv artha-tṛṣṇāṁ visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yaṁ krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik
[SB 7.6.10]

So here is one condemnation, that taskaraḥ, sevakaḥ and vaṇik. Similarly, there is another verse in Bhagavad-gītā, striyaḥ vaiśya tathā śūdra. So stri śūdra quality, vaṇik quality, they are very backwards. So here it is said, sneha-pāśair dṛḍhair baddham. Professor Marshall, he has given reason for economic development: the family affection. Unless one has got family affection, he is not interested in money. So therefore I sometimes say that these hippies, they are little advanced because they have no affection for family and they have no affection for money also. This is… In the other way, these are good qualification: no interest, no affection. Everyone is working on account of family affection, sneha-pāśair. He has got wife and children, and he requires money to make the family happy. So…, and for maintaining the family, he requires money. Ato gṛheṣu sutāpta-vittair janasya moho 'yam.

This world is going on, this material (world) is going on the principle of sense gratification, puṁsaḥ striya mithunī-bhāvam. Everyone is hankering after sex life, man and woman. This is the beginning of material life. In the Vaikuṇṭha-loka there are thousands times beautiful women and thousand times strong men (noise in background) (aside:) Where is this sound coming? …but there is no sex desire. This is Vaikuṇṭha life. Here in this material world, as soon as there is strong man, as soon as there is beautiful woman, then there is sex impulse. In the Vaikuṇṭha world there is no such thing, because they are so much absorbed in Kṛṣṇa consciousness that sex life is very insignificant. There is no sex life in the Vaikuṇṭha realm. But in this material world, the sex life is the basic principle of pleasure.

puṁsaḥ striyā mithunī-bhavam etat

tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho ’yam ahaṁ mameti
[SB 5.5.8]

So when they are united, then the attraction for man or attraction for woman becomes very, very strong. Then it requires gṛha, apartment, home. Then it requires field, land, because land is the means of livelihood. Ato gṛha-kṣetra. Then children, then friends. In this way he becomes implicated. Moho ’yam. These things are not required, but out of illusion he is thinking that ”These things will give me protection, life and pleasure.” That is explained in the previous verse: sneha-pāśair dṛḍhair baddham. He becomes too much entangled and captivated by this family affection. So therefore in the Vedic civilization, from the very beginning of life the brahmacārī is educated not to be attracted by family life, very strictly. Even though he is educated so, if he is found unable, then he is allowed to marry. That also not for many years. To remain in the household life for twenty-five years, then compulsory, I mean to say, separation, pañcāśordhvaṁ vanaṁ vrajet. Then when the mind is settled up, he is awarded sannyāsa. This is the system.

So on account of this deep affection for maintaining family, everyone is risking life. The example is given here that taskaraḥ. There are many professional thieves, any country, India also. They are family men-not they are loafers-but their business is to steal. Their business is to steal. Why? They steal, they know it is risky,. He has heard it that ”If you steal you’ll be arrested, you’ll be put into jail.” Knowledge is gathered by hearing and by seeing. Hm? In Hindi it is called ’dekha śuna’-dekhavyair śunavyair, that ”Have you seen or heard it?” That is experience. So thief knows he has heard it from lawbooks that stealing is not good, and from religious scripture also, that ”It is sinful. Do not commit theft. Do not become criminal.” But still he does, at the risk of ad At night he goes in the house of rich man and risk his life. Especially in Western countries, there is fire gun, and trespassers, even without permission, if anyone enters anyone’s house, he can kill him. Is it not the law in your country? Trespassing? So there is risk of life, but he has entered the house for stealing. And why stealing? The family affection. That is the impetus for economic development. The Professor Marshall, the economist, he has given the definition, that ”Wherefrom the economic development begins? By family affection.” Or by sex attraction. So this earning money, there are so many smugglers, so many illicit businessmen, black market, they are risking their lives to get money. The purpose is when one becomes too much attached to family life and too much devoted to maintain it, he doesn’t care. He has to earn money, some how or other, even risking life. Even risking life.

So taskaraḥ. Who risks his life? First of all taskaraḥ, thieves. And the next? Taskaraḥ sevakaḥ. Sevakaḥ, servant. Still, in India, in the, some district, there was a servant of mine, he belonged to that… There are professional class of servant, they voluntarily sell themselves to the master: ”Sir, I’ll require five hundred rupees, and if you advance me this five hundred rupees I shall remain lifelong your servant.” Still you get. Formally there were slaves, slave trade, but…, you get it still. You advance, the servant class, śūdra class-nowadays may not be five hundred-you advance five thousand, you can purchase. There will be agreement. That is law court, that ”He has to work lifelong.” And, specially the professional soldiers, nowadays the economic activities are so…, varieties. One of our disciples’ son, he has accepted the service of a diver. He enters into the ocean. This is his service. Sometimes they accept the service of coming down from the aeroplane, paracy… What is called? Parachute. Fall down. They are forced, from three miles up. These are all risky things. At any moment… Of course, at any moment there is death, that is a fact, but people voluntarily accept these kind of services. For what purpose? For getting money. And what for money? For sense gratification. And where is the sense gratification? In family.

So actually, if one becomes too much attached to family life and one has to become-this is the way-then has to earn money by risking life. He has to earn money. Similarly, the vaṇik, mercantile community, they also risk imprisonment by so many illegal activities. So formerly, these classes of men were after money. The higher class, the brāhmaṇa, kṣatriya, they were very, I mean to say, pious. They did not do anything for risking life for earning money. The brāhmaṇa, they were trained up not to earn money, but to learn how to become self-controlled, śama damas satyam, how to speak truth, or how to understand the Absolute Truth. Then cleanliness, śama dama satyaṁ śaucam. Titikṣa, how to become tolerant. Ārjava, simple. Jñānam, fully aware of all kinds of knowledge. Vijñānam, practical application of knowledge. So then āstikyam. Āstikyam means to accept the authority of the śāstra. That is called āstik. That is theism. Theism means just like Veda, one who accepts the authority of Vedas, he is called āstik. And one who does not accept the authority of the Vedas, he is called nāstik. Āstik and nāstik.

According to Vedic civilization, one who does not follow the Vedic principle, he is called nāstik. Caitanya Mahāprabhu has explained about the Buddhist. Buddhists, they do not believe in the Vedic injunction, or the Muslims. So Caitanya Mahāprabhu said that veda nā māniyā bauddha haya ta’ nāstika. Buddhists are called nastik, atheist. Why? Veda nā māniyā: he does not believe in the Vedas. Veda nā māniyā bauddha haya ta’ nāstika. Vedāśraya nāstikya-vāda bauddhake adhika. But a person, hypocrite, who accepts the Vedas but he preaches atheism… Just like you are praying that śūnyavādi, nirviśeṣa śūnyavādi, pāścātya deśa tāriṇe. These two, very dangerous position, nirviśeṣa. The Buddhists, they say there is no God, śūnyavādi. ”Everything, at the end, everything is zero. You have got this body. When this body is finished, then everything becomes zero.” Because they do not believe in the soul, not in God. There are many nāstik. Vasu bhūta sa dehasya kuta pūrna… bhavet: ”The body, I see it is burnt into ashes. Where is life? There is no life. There is no soul.” So this is bauddhya-vāda, śūnyavāda-everything becomes zero. And the vedāśraya nāstikya-vāda, the Māyāvādīs, they do not say there is no God, because in the Vedas there is God. So they do not say directly, but they say, ”Yes, there is God, but He has no head, no leg, no hand. He cannot talk, He cannot eat.” Then what remains? He is making zero, God, zero, by negative definition-”He has no head, He has no… And he has no leg.” So both of them are zero, advocate of zero. But one directly says, ”No, there is no God. Everything is zero.” And these Māyāvādīs, nirviśeṣa-vādi, they say the same thing-zero-but in a different way. Therefore Caitanya Mahāprabhu said that these Māyāvādīs, zero-vādis, they are more dangerous than the bauddha. Vedāśraya nāstikya-vāda. All these Māyāvādī sannyāsīs, they are very learned, but they’ll never accept that God has form. They say it is kalpanā, it is imagination. So Caitanya Mahāprabhu has designated them very, very dangerous, these Māyāvādīs. He has therefore strictly forbidden, māyāvādī-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] If you hear this Māyāvādī speaking, then your future is doomed. You are finished. Because as soon as you have become infected with the Māyāvāda philosophy, it will take millions of years to come to the platform of devotional service. It is so dangerous. Māyāvādī-bhāṣya śunile haya sarva-nāśa.

Sarva-nāśa means everything is finished when you become godless, or you think yourself as you are God. The Māyāvādīs do that. They accept God, Kṛṣṇa, as God, but Kṛṣṇa's body is māyā. He has assumed a form, with a body which is created by māyā, just like our body is created by māyā.

That is explained in the Bhagavad-gītā.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

This body is given by the material nature at the direction of..., by the direction of Kṛṣṇa. Because the nature is working by the direction of Kṛṣṇa. Nature is not independent. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So īśvara, Kṛṣṇa, as Supersoul, He is in the core of my heart, sitting with me. I am also in the heart. And I am desiring, and Kṛṣṇa is fulfilling my desire. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Smṛtiḥ, Kṛṣṇa gives a body, by the living entity: "You wanted to eat anything and everything, without any discrimination-now take this body of a hog. You can eat even stool. I give you the facility." Mattaḥ smṛtir jñānam. "Now, here you have got this body, you eat stool." Smṛtir jñānam. In this way we are going on, life after life. We are creating different types of body. This is called seasonal changes. Just like there is tree, and every season there are fruits. The fruits, they are undergoing six kinds of transformation. First of all it is just like a small bud, or flower, then grows into a green fruit, then it is ripened fruit, then there is seed, then it is completely ripened, then falls down and finished. The fruit is going on, these six kinds of transformation, but the tree is standing. Similarly, as living entity we are permanent, and according to our karma, fruitive result of our karma, we are getting different body. So I am steady, as spirit soul. My bodies are changing, seasonal changes. But Kṛṣṇa says in the Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]. Because the fruit is grown, stays for some time, then dwindles, then vanishes, that does not mean the tree is finished. This is a crude example. So this change of body is there on account of presence of the Supersoul. He is noting down. He doesn't require to note down, but He notes that "This living entity wants this kind of facility." So each and every body means a kind of facility for fulfilling our desires. So that desire is fulfilled by Kṛṣṇa. He is within our heart. He is giving, has given full independence. "Desire Whatever you desire, I will give you." Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So for fulfilling our desires... In the morning we were talking on the street about desire. So desire cannot be stopped. Desireless, it is not possible, because we are living entity; we must have desires. But this kind of desires we are proposing: "My Lord, give me a facility for fulfilling these desires." So that means you get a particular type, and these desires are generated on account of our different association-sattva-guṇa, rajo-guṇa, tamo-guṇa. So if we associate with sattva-guṇa, then we get a body like the demigods.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

In this way it is going on, vāsanā. Therefore we have to become vāsanā-less-without any vāsanā, means without any material desires. Vāsanā cannot... It is therefore not actually to make it null and void, but to make it purified. That is the aim of human life: to purify our desires. That purification is possible by Kṛṣṇa consciousness. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. If you simply desire how to serve Kṛṣṇa, then that is really desirelessness. Desirelessness means not to become without desire. You desire to serve Kṛṣṇa, then these material desires will automatically finish. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. So you fix up your mind at the lotus feet of Kṛṣṇa, then non-Kṛṣṇa desires will be finished. Sa vai manaḥ kṛṣṇa. Everything will be there: the hands will be there, the legs will be there, the eyes will be there, the ears will be there-everything will be there. But if you change your desire, they will be purified. It is not to make it null and void. No. The hand is there, but if you engage your hand in cleansing the temple, then you are transcendental. If your... If you walk to go to the temple, then your desire for walking will be spiritual. If you smell the flower offered to the Deity, then your desire for smelling so many scented things will be finished. If you eat prasādam, then your desire for going to the restaurant and making satisfy..., satisfaction of the tongue will be finished. Therefore if we simply desire eating, sleeping, mating-everything, even mating also... If you desire that "If I can beget a child who will be Kṛṣṇa conscious," then you have sex life; otherwise stop it. If you take this responsibility that you will beget a child who will be Kṛṣṇa conscious, you can produce thousands of children, allowed; otherwise don't become mother and father. This is śāstra. Don't become. Pitā na sa syāj jananī na sā syāt na mocayed yaḥ samupeta. Why? That is the duty. Make your children Kṛṣṇa conscious, then your duty is all right. Otherwise, don't become father and mother.

So desireless means when we don't desire anything material. Simply desire to serve Kṛṣṇa. That is desirelessness. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Then it is nirmala, purified. And the, what is the function of the purified senses? Hṛṣīkena hṛṣīkeśa sevanaṁ bhaktir ucyate. When your..., there is no more material desires, none of your senses are engaged in anything except Kṛṣṇa's service, this is purification. And in that purified state, when your senses are purified by this way, then you can render service to Kṛṣṇa. That service is accepted. Then patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aṣnāmi [Bg. 9.26]. In that stage of transcendental position, that is bhakti. Everything you offer to Kṛṣṇa, He'll eat, with a great relish, "Oh, it is very nice." Just like Vidura(?) was offering the skin of the banana, and Kṛṣṇa was eating. He was so much absorbed in Kṛṣṇa thought, Kṛṣṇa came to his house, and in great ecstasy he was opening the banana, and the skin was being offered to Kṛṣṇa and the pulp was thrown away. But Kṛṣṇa was eating that skin. Because yo me bhaktyā prayacchati. Kṛṣṇa can eat anything, He is all-powerful. Even if you give the skin or the pulp, it doesn't matter. But it must be yo me bhaktyā prayacchati. The real thing is bhakti. So this is, when you are bhakta, then you are desireless. Otherwise desire cannot be finished. That is not possible. The Māyāvādī philosophers say you become desireless. It is not possible. Desire can be purified in connection with service of Kṛṣṇa.

So the whole idea is that our desires, ko nv artha-tṛṣṇām... Artha-tṛṣṇām meens desiring for getting money, visṛjet. That is not possible. So long you are in this material world, one cannot give up these desires. Therefore I was saying these Europeans, American boys, they prefer to become hippies. That is another process of desirelessness-don't want. They are coming from rich man's house, but they don't want. That is a desireless, but it is not properly utilized. Now they have got this opportunity: how to serve Kṛṣṇa. Therefore they are advancing so quickly. So desirelessness is not possible. Desire there will be. When we change our consciousness, desire is transferred for Kṛṣṇa's service, that is perfect life.

Thank you very much.

Devotees: Jaya, Śrīla Prabhupāda.

760626SB.NV

Śrīmad-Bhāgavatam 7.6.10

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New Vrindaban, June 26, 1976

Pradyumna: (leads chanting, etc.) "Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants (soldiers) and merchants try to acquire money even by risking their very dear lives."

Prabhupāda:

ko nv artha-tṛṣṇāṁ visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yaṁ krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik
[SB 7.6.10]

So, the beginning of instruction was kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. This material world, beginning, those who are not trained up, their beginning is hankering after union for sex. And puṁsāṁ striya mithuni-bhāvam, this is the material world, attraction, and when they are united the attraction increases, we have already discussed. In this way our attraction for material wealth, ato gṛha-kṣetra-sutāpta-vittair [SB 5.5.8]. In this way material possessions, material facilities, we increase. Modern civilization is that. They are simply increasing material wants. The process is pravṛttir eṣaṁ bhūtānāṁ nivṛttes tu mahā-phalaṁ. Natural tendency is, because we have come to enjoy this material world… Conditioned soul means we wanted to enjoy this material world, not to serve anyone. Although our constitutional position is to serve, but artificially we want to give up service and we want to enjoy. That is material disease. So gradually, if we want to enjoy material world, then we require money. Money is the via media for enjoyment of material world. People are working so hard, day and night, just to get money because money is the source or the means of sense enjoyment. That is the disease, sense enjoyment.

But actually our life, especially in the human life we should be sober to understand… That has already been explained by Prahlāda Mahārāja, that this sense enjoyment, it can be obtained in any form of life. Sukham aindriyakaṁ daityā deha-yogena dehinām. Just this morning we were discussing about mosquito. The mosquito is so tiny, a little slap, immediately finished. But he has got all the facilities of sense enjoyment. We have to study nature in this way. You'll find so many different varieties of insects come in light. In your country it is not so, but in our country, tropical climate, hundreds and thousands of varieties of insects, they come. There are eleven hundred thousand varieties of insects. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. Kṛmayo means insects. They are one million and one hundred thousand varieties. How many you have seen? But there are so many. So you'll find they have got all equipment for sense gratification. Even the smallest, full-stop-like insect. So we were discussing about the mosquito. The mosquito, as soon as he sits down, any part of your body, immediately he injects his, that nozzle, and within a second sucks the blood. Immediately. And if you allow two seconds, then his belly is filled up with blood. Just see the facility. So this life, this mosquito life is that there was strong desire to drink blood, so nature has given the facility, all right. But the body is very, very small. The mosquito, if the body would have been very large, then it will kill every man. So he has been offered a very small, tiny body so that… His desire is to suck blood, but it cannot suck blood very much. The mosquito, bugs, there are so many. This is called adhibhautika. Adhibhautika means we are troubled by other living entities. These bugs, this mosquito, and many others. Just like you are passing on the road, a dog comes, barks and… So this is called adhibhautika; adhyātmika, pertaining to the body, mind and other living entities; and adhidaivika, offered by nature. There is always trouble.

So the point is that actually we do not require things for sense gratification, especially in this human form of life. That we have enjoyed. Even a mosquito is also enjoying, the bug is also enjoying. The arrangement is so nice by nature's arrangement. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everyone has got the facilities for sense enjoyment. Why not human being? Human being is developed consciousness, he has got better facilities. But the human being's business is not to indulge in sense gratification.

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

This is described. So don't waste your time. Don't waste your time, your valuable time. Prahlāda Mahārāja's instruction is very nice. If you simply waste your time simply for sense gratification, it is waste time. What is that verse? Tat-prayāso na kartavyo. For sense gratification, do not endeavor. Tat-prayāso na kartavyo yata āyur-vyayaḥ param. If you simply waste your time for sense gratification, then your valuable life, the time duration of your life is being wasted. Wasted because you have already one standard of your sense gratification, that is arranged by nature, by God. Be satisfied with that. Do not try to develop. The modern civilization is how to develop the facility of sense gratification. This is modern civilization. For spiritual life this should be, rather, whatever facilities we have got, we have to curtail, not to increase. That is Kṛṣṇa consciousness. Just like Gosvāmīs, they were ministers. But when they went to Vṛndāvana they curtailed-nidrāhāra-vihārakādi-vijitau **-curtailing the hours of sleeping, the quantity of eating. And mating, there was no question.

So nidrāhāra, this is spiritual life. This is called tapasya. Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Spiritual life means purifying our existence. Unless we purify our existence, if we keep ourselves in the material condition, then we have to accept birth and death repeatedly. The human life is the opportunity that we can purify our existence. Sarvopādhi-vinirmuktam tat-paratvena nirmalam [Cc. Madhya 19.170]. We have to become purified. Nirmalam means completely purified. That is the mission of human life. Tapo divyam [SB 5.5.1], purify. Why purification required? Because we are after happiness. That is our nature. Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). Everyone, we want happiness. But we are so blind that happiness in the material world is faced with so many other troubles. Just like I want to be happy, I am sitting peacefully, the mosquito will come and disturb me. The bugs will come, disturb me. The dogs will come, disturb me. And so many other… There will be some earthquake will disturb me, there will be some storm will disturb me. There will be some fever, disturb me. Some calamity will disturb me. So because all these disturbances are, this is nature’s daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. That māyā is always ready to disturb us. Because to remind us that ”You want to be happy in this material world, that is not possible. I shall disturb you always, in this way or that way.” That we haven’t got eyes to see, that we are being disturbed. But if we want undisturbed happiness then we have to purify our existence. That is wanted. It is for our interest. To become Kṛṣṇa conscious means that is our interest. Kṛṣṇa doesn’t want that you become… Kṛṣṇa wants, but if you do not become Kṛṣṇa conscious, He has nothing to lose. But if we do not become Kṛṣṇa conscious, it is, our chance is lost. This is the problem. So when Kṛṣṇa comes and He advises sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], it is for our interest. If we do that, then we become happy. Because we want happiness, so little tapasya. Just like if you want to cure your feverish condition you have to accept some rules and regulations ordered by the physician. If we want to cure, bhavauṣadhiḥ. So simple thing: tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Little tapasya. It is not very difficult. But if we undergo a little tapasya-no illicit sex, no meat-eating, no gambling, no intoxication-little, not very… Now those who have given up these bad habits, they are not dying for want of these. But this little tapasya, tapasā brahmacaryeṇa… [SB 6.1.13].

So, otherwise our propensity for sense gratification will increase, and for satisfying our sense gratification we require money, and for money they are risking their life. Yesterday our Pradyumna was speaking about the description of the factory. For some money they are going to the factory, hellish life. But money required, never mind hellish life. Going underneath the mine, at any moment the mine may collapse, and we risk life. Especially, here it is given that taskaraḥ sevako vaṇik. Taskaraḥ means thieves, they risk their life, enter into the house of another rich man, and he can shoot him immediately. There is dog, so many, but he risks his life for money. Taskaraḥ. Taskaraḥ means thieves, burglars, they risk their life. And sevaka. Sevaka, as soon as we become servant of some materialistic person, he’ll extract, as much as possible, service in the factory. That is also very risky. We are not happy, sevaka. And vaṇik. Vaṇik means merchants. Sa vai vaṇik. They also risk their life. In European colonization, how much they risked life. When the Americans came here, how much they risked their life. So because you require money, we have to risk our life in so many ways. So the best thing is that we have to minimize our wants. We should be satisfied with the yāvad artha-prayojana, as little as possible. Not that we shall starve. That is not recommended. But don’t increase.

So here in New Vrindaban we are trying to establish an ideal life-plain living and advanced in Kṛṣṇa consciousness. That is real business. People, they do not know that Kṛṣṇa consciousness business is essential, imperative. We must take to it. Na te viduḥ svārtha-gatiṁ hi viṣṇu. They do not know this. Durāśayā ye bahir-artha-māninaḥ. Out of false hope they are trying to be happy materially. Bahir-artha-māninaḥ. Bahir means external. External means this body. I am soul, I am within this body. Dehino ’smin yathā dehe [Bg. 2.13]. So real I am within the body, but because we are misled, we are thinking, ”I am the body.” Just like this shirt and coat, if I think, ”I am this shirt, I am this coat,” that is misleading. Actually no, I am within the shirt and coat. So this requires knowledge. We get this knowledge that this body is not all in all. There is soul. As soon as the soul is out of the body it is a lump of matter. But in spite of all our experience we are interested only with this body. This is called ignorance. This is called ignorance. We know, we are seeing every day, we are reading in the śāstra everything, but still we are attached to this body and sense gratification, and that is spoiling our life. We should be interested as spirit soul, ahaṁ brahmāsmi, as soul, my business is how to get out of this entanglement of repetition of birth and death and be situated in our original spiritual life, where eternal life, blissful life. That is our aim should be.

But unfortunately, there is no such education. So in our Kṛṣṇa consciousness movement we are trying to give this education, a standard education, Śrīmad-Bhāgavatam.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre satvata-saṁhitām
[SB 1.7.6]

Poor people, they do not know what is their self-interest, what is the aim of life. Therefore Vyāsadeva he is called vidvāṁs. Vidvāṁs means very learned. He has compiled the śāstra. Anartha, unnecessarily want. Wants we have increased. Now we, instead of wasting our time for increasing our unnecessary needs of life, we shall be satisfied with the bare necessities of life. Eating, sleeping, mating, we can minimize it. But don’t, we don’t say that you starve, you keep your body uncomfortably, and then fall sick, and then your Kṛṣṇa conscious business is hampered. No. Yavad-artha prayojana. Anāsaktasya viṣayān. Don’t be attached to sense gratification. Satisfy senses as little as possible, which is essential, needed. It is not stopped. Nirbandhaḥ kṛṣṇa, anāsaktasya viṣayān yathārham upayuñjataḥ. Don’t be attached to the sense gratification. Just like eating, it is also a kind of sense gratification, to satisfy the tongue, satisfy the belly. But eating is also necessary if we want to maintain our body, and with the body you have to execute Kṛṣṇa consciousness. Without maintaining the body, or disturbing the body, we cannot.

So everything can be adjusted. That is Kṛṣṇa consciousness education. And we are trying to establish an ideal colony in New Vrindaban and other places. So I’m glad that in spite of all difficulties you are trying to… But do it nicely. Plain living, high thinking, that is required. It is not necessary that unnecessarily we increase objectives of sense gratification and be entangled. Minimize it and live peacefully, chant Hare Kṛṣṇa.

Thank you very much. (end)

760627SB.NV

Śrīmad-Bhāgavatam 7.6.11-13

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New Vrindaban, June 27, 1976

Puṣṭa Kṛṣṇa: (leads chanting, etc.)

kathaṁ priyāyā anukampitāyāḥ
saṅgaṁ rahasyaṁ rucirāṁś ca mantrān
suhrtsu tat-sneha-sitaḥ sisunam
kalakśaraṇaṁ anurakta-cittaḥ
putrān smaraṁs tā duhitṝr hṛdayyā
bhrātṝn svasṝr vā pitarau ca dīnau
gṛhān manojñoru-paricchadāṁś ca
vṛttīś ca kulyāḥ paśu-bhṛtya-vargān
tyajeta kośas-kṛd ivehamānaḥ
karmāṇi lobhād avitṛpta-kāmaḥ
aupasthya-jaihvaṁ bahu-manyamānaḥ
kathaṁ virajyeta duranta-mohaḥ
[SB 7.6.11-13]

"Translation: How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses-the genitals and the tongue-one is bound by material conditions. How can one escape?" Purport: In household affairs the first attraction is the beautiful and pleasing wife, who increases household attraction more and more. One enjoys his wife with two prominent sense organs, namely the tongue and the genitals. The wife speaks very sweetly. This is certainly an attraction. Then she prepares very palatable foods to satisfy the tongue, and when the tongue is satisfied one gains strength in the other sense organs, especially the genitals. Thus the wife gives pleasure in sexual intercourse. Household life means sex life (yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]). This is encouraged by the tongue. Then there are children. A baby gives pleasure by speaking sweet words in broken language, and when the sons and daughters are grown up one becomes involved in their education and marriage. Then there are one's own father and mother to be taken care of, and one also becomes concerned with the social atmosphere and with pleasing his brothers and sisters. A man becomes increasingly entangled in household affairs, so much so that leaving them becomes almost impossible. Thus the household becomes gṛham andha-kūpam, a dark well into which the man has fallen. For such a man to get out is extremely difficult unless he is helped by a strong person, the spiritual master, who helps the fallen person with the strong rope of spiritual instructions. A fallen person should take advantage of this rope, and then the spiritual master, or the Supreme Personality of Godhead, Kṛṣṇa, will take him out of the dark well.

Prabhupāda: So two ways-one way is this entanglement, this kind of happy life, household life. People, 99.9%, they are after this happiness. It is described very nicely in this verse, ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. The idea is that this material world, we are entangled with this body and anything belonging to the body. We are misconceiving that "This body I am, and anything in relation with the body is mine." That is going on in different name-family, society, community, nation, so on, so on, country. The basic principle is that "I am this body," and anything in relationship with this body, we are concerned with these two things. There are thousands and thousands of women, but one woman or one man with whom I have got bodily relationship, I think "She is my wife," "He is my husband." This is due to bodily relationship. And the attachment increases the more…

The basic principle of instruction of Prahlāda Mahārāja began that kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very beginning of life, the children should be educated about bhāgavata-dharma. If they are not educated from the very beginning of life, these are the chances of forgetting. Forgetting means to be subjected to the waves of māyā. There are different phases of māyā. One is attached to the family or he's attached to the animals, one is attached to the country, society, so on, so on. The attachment of this material world, it may be in different names. But the Kṛṣṇa consciousness means detachment. Therefore they are so nicely described here by Prahlāda. The real business is detachment of this material world. So long we'll have a pinch of attachment with this material world enjoyment, there is no possibility of perfection. For that pinch of little attachment, and we have to accept a body. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And as soon as we get body we become involved with so many things that we are preparing another next life.

So here the verse is given, yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. The real purpose of life is how to become detached from this material life. That is perfection. People are being educated how to become attached. That is the difference between Kṛṣṇa consciousness and so-called human civilization. But the thing can be made easy if we attach our mind to Kṛṣṇa. Just like we are actually doing. It is not that we are all liberated persons. We have got so many attachments to family, wife, country. But along with it, if we try to increase our attachment for Kṛṣṇa, automatically there will be detachment. Automatically. Without endeavoring separately. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. Vāsudeva, Kṛṣṇa. If we become engaged in bhakti-yoga… Bhakti-yoga means,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Iti puṁsārpita, all for Kṛṣṇa. Hear about Kṛṣṇa, chant about Kṛṣṇa. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, not for others. Hearing and chanting Viṣṇu. Smaranam, remembering Kṛṣṇa. Arcanam, this is arcanam. Vandanam, offering prayers. Dāsyam, to act as His servant, to spread His glories, that is vandanam. Dāsyam. Sakhyam, to take Kṛṣṇa as most dear friend. For a friend, one friend can do anything. So dāsyam, sakhyam, ātma-nivedanam. And Bali Mahārāja gave everything for Kṛṣṇa. Bali Mahārāja conquered even up to the heavenly kingdom. So Kṛṣṇa or Viṣṇu is always in favor of the demigods. They were in difficulty. So Vāmanadeva went to Bali Mahārāja for begging some land. So Bali Mahārāja agreed to give him land. In other words, by trick, Vāmanadeva took everything of Bali Mahārāja. He also gave everything.

So this is bhakti-mārga. If we follow these principles of bhakti-mārga we do not require to endeavor separately how to become detached. The detachment automatically follows. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayati āśu vairāgyam [SB 1.2.7]. Vairāgyam means detachment. The bhakti-yoga is known also as vairāgya. Vairāgya. Sārvabhauma Bhaṭṭācārya wrote verses about this vairāgya.

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhari
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

Here is Śrī Kṛṣṇa Caitanya Mahāprabhu who is Kṛṣṇa Himself. He has come to teach us vairāgya-vidyā. It is little difficult. It is very difficult for ordinary persons to understand this vairāgya-vidyā. Their business is how to increase attachment for this body, and Kṛṣṇa consciousness movement is how to increase detachment for this material life. Therefore it is called vairāgya-vidyā. Vairāgya-vidyā can be very easily achieved, just like it is recommended, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ janayati āśu vairāgyam [SB 1.2.7], very soon, very soon. Janayati āśu vairāgyaṁ jñānaṁ ca. Two things required in human life. One thing is jñānam, jñānaṁ-vijñānam āstikyaṁ brahma-karma sva-bhāva-jam. This jñānam means, beginning of jñāna means "I am not this body. I am spirit soul." That is jñāna. And as soon as one is situated in that platform of jñānam, it is easy. People are engaged everywhere for the benefit of this body. But if one understands, he come to the platform jñānam, then naturally he becomes detached, that "I am not this body. Why I am working so hard for this body?" Jñānaṁ ca yad ahaitukam [SB 1.2.7]. Automatically… Two things are required. Caitanya Mahāprabhu has many places, He has stressed on this, and by His life He is teaching jñānam and vairāgyam. One side jñānam, in His teaching to Rūpa Gosvāmī, teaching to Sanātana Gosvāmī, teaching to, talking with Sārvabhauma Bhaṭṭācārya, Prakāśānanda Sarasvatī, talking with Rāmānanda Rāya. We have given all these things in our Teachings of Lord Caitanya. So that is jñānam. And by His example in His own life, taking sannyāsa, He is teaching vairāgya. Jñāna and vairāgya, these two things are required.

So not all of a sudden we can be situated on the platform of jñānam and vairāgyam, but if we practice, it is possible. It is possible. Not that it is impossible. That is recommended:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

That is required. So the Kṛṣṇa consciousness movement is for achieving jñānam and vairāgyam. If we become too much attached to this material world… And how we become attached? The vivid description is given by Prahlāda Mahārāja. The wife, the children, the house, the animals and servants, the furniture, the dress, and so on, so on, so on, so many things. People are working so hard, day and night, only for these things. Is there not (indistinct) nice bungalow, nice animal, nice, so many things we see? What for? To increase attachment. If we increase attachment, there is no question of being freed from this material bondage. So we have to practice this detachment. So this practicing, there are many recommendations, vairāgya.

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

There are recommendations. Tapasya, this is called tapasya, to achieve vairāgya it requires tapasya. But the one thing is there, vāsudeva parayana.

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ
[SB 6.1.15]

The example is very… In the morning we see here every day, mist. And as soon as the sun rises, immediately finished, clear. Nīhāram iva bhāskaraḥ. Kecit kevalayā bhaktyā, dhunvanti aghaṁ pāpaṁ nīhāram iva bhāskaraḥ.

So there are so many items to understand this vairāgya-vidyā or to practice. The first practice is brahmacarya, celibacy. Tapasā brahmacaryeṇa [SB 6.1.13]. So many items, but if one takes to vāsudeva bhakti… Vāsudeve bhagavati, kecit kevalayā bhaktyā [SB 6.1.15]. Kevalayā means only by bhakti process one can attain all success, jñāna-vairāgya. So you are situated, you are at least being trained up in bhakti-yoga, and if you strictly follow, dṛḍha-vratāḥ… Dṛḍha-vratāḥ, that is the word, dṛḍha-vratāḥ, with firm determination, then in one life we can learn this vairāgya-vidyā nija-bhakti-yogam [Cc. Madhya 6.254] and go back to home, back to Godhead. That is possible. It is not impossible. But ordinarily it is very, very difficult. Therefore Prahlāda Mahārāja giving so many description, in detail, how we are becoming attached. But our real business is how to become detached. Unless we give up, paraṁ dṛṣṭvā nivartate [Bg. 9.59], unless we have got the taste for the better thing, the inferior things we cannot give up. By cultivation of bhakti-yoga, by this process, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], we can get the taste of bhakti-yoga, then it is possible to give up this attachment for the material world. This is possible.

adau śraddhā tataḥ sādhu-
saṅgo ’tha bhajana-kriyā
tato ’nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas
(tataḥ premābhyudañcati)
sādhakānām ayaṁ premnaḥ
prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

The real business is how to increase our love, proportional love for Kṛṣṇa. Then everything, proportionately, will come, and then our life will be successful.

Thank you very much. (end)

760628SB.NV

Śrīmad-Bhāgavatam 7.6.14

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New Vrindaban, June 28, 1976

Pradyumna: (leads chanting, etc.) ”Translation: One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.”

Prabhupāda:

kuṭumba poṣāya viyan nijāyur
na budhyate ’rthaṁ vihataṁ pramattaḥ
sarvatra tāpa-traya-duḥkhitātmā
nirvidyate na sva-kuṭumba-rāmaḥ
[SB 7.6.14]

So more we become implicated in this material world, the more we suffer from the threefold miseries, adhyātmika, adhibhautika, adhidaivika. But by the grace of māyā we forget them on account of our pleasing atmosphere in the family-kuṭumbha-rāmaḥ. Therefore it is said ramante yoginaḥ anante [Cc. Madhya 9.29]. Those who are yogis… There are many different types of yogis. Of all of them, bhakta-yogis, ramante yoginaḥ anante. The difference between yogi and bhogī-there are two classes. Bhogī means those who are trying to enjoy this material world, they are called bhogī. And there is another word, rogī. Rogī means diseased. Neither yogi nor a bhogī. Yogi means transcendentalist, trying to go back to home, back to Godhead, they are called yogi. And those who are only interested with this material happiness, they are called rogī. So those who are yogis, they are first class.

yogīnām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

”Of all the yogis,” yoginām api sarveṣāṁ mad-gatenāntarātmanā, ”always thinking of Kṛṣṇa,” śraddhāvān, ”very faithful,” bhajate māṁ, ”always engaged in My service, he is first-class yogi.”

So our business is how to become yogi, bhakta-yogi. That is the mission of life. Unfortunately, we are not given the opportunity. It is the duty of the guardians, family, natural guardian, father and mother, and political guardian, the government, the teacher, the guru; it is the duty to give facility, facility for achievement of the highest goal of life. Unfortunately, it is always… But at the present moment, on account of Kali-yuga, they do not know what is the aim of life, how the dependents should be trained up. It is the duty of the king to train up the citizens. This is… Everything is explained in the Śrīmad-Bhāgavatam. And the first business is how to lead men to the highest perfection of life. That is called siddhi. Siddhi means highest perfection of life. Saṁsiddhiṁ paramaṁ gataḥ. There are different kinds of siddhis. (noise in background) (aside:) What is that? Saṁsiddhiṁ paramaṁ gataḥ. There are different kinds of siddhis. The yogis, the mystic yogis, they also try to possess some siddhi-animā, laghimā, mahimā, prāpti, īśitā, vaśitā. Eight kinds of siddhis. But such siddhis, all material.

So in the modern age, advancement of material civilization, they also do not care for these siddhis, material siddhis. Just like laghimā. Laghimā-siddhi, the yogis, they become so light that they can float in the air. So nowadays you have got airplane. The yogi can float alone in the air. Now five hundred passengers, they can float in the air. So there is no need of such yoga, yoga-siddhi. The science, the material science of craftsmanship, mechanical, they have done it. Or formerly these things were very magical. Still, the so-called yogis, they are trying to achieve such perfection. Sometimes they can float in the air, they can walk on the water, they can get anything they desire, prāpti. Prāpti, in my childhood there was my teacher. He said that he had his guru, a yogi. So he told me that his spiritual master, yogi, he inquired from his disciple, "What do you want to eat?" So he said that "We want to eat some pomegranate from Kabul." So he said, "Yes, you can get it. Go into the room and you'll find." So they found a bunch of pomegranate just fresh taken from the tree. This is called prāpti. The yogis, they can get all these facilities. Prāpti siddhi. Īśitā, they can keep anyone under his control. Īśitā, vaśitā… There are eight kinds of aṣṭa-siddhi. But that is not perfection of life. Caitanya-caritāmṛta kaja says, bhukti-mukti-siddhi-kāmi-sakali "aśānta" kṛṣṇa-bhakta-niṣkāma, ataeva "śānta" [Cc. Madhya 19.149]. Bhukti means karmis, they are also wanting something, material success. Mukti, the jñānīs, they want liberation, to merge into the existence of Brahman. And siddhi, the yogis… So everyone wants something. Therefore they then you have to struggle for it. But kṛṣṇa-bhakta niṣkāma. Kṛṣṇa-bhakta does not want anything. They simply want to be en-gaged in the service of the Lord. That is their satisfaction. That is the aim of life. Unfortunately we are not educated, we are not given training. Prahlāda Mahārāja's subject matter is kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very beginning of life, the children should be educated in bhāgavata-dharma. That is the subject matter.

So he's explaining in different ways. Kuṭumba-poṣāya viyan nijāyur na budhyate 'rthaṁ vihataṁ pramattaḥ. So without fulfillment of our life's mission, generally we become involved in maintaining the family, and all of a sudden death appears, then finished all our attempts. According to karma, we have to accept another body, maybe human body or not human body. In this way we become entrapped, and sarvatra tāpa-traya-duḥkhitātmā. Tāpa-traya, traya means three and tāpa means tribulation, suffering. So tāpa-traya, three kinds of tribulations: adhyātmika, adhibhautika, adhidaivika. Pertaining to the body, we feel so many troubles due to the body, due to the mind. Then adhibhautika, troubles offered by other living entities, and adhidaivika, troubles offered by nature or the demigods. In this way, sarvatra. It is not that in India there is tāpa-traya and in America there is no tāpa-traya. No, in America there is tāpa-traya. "All right, I shall go to the heavenly planets." No, there is also tāpa-traya. Anywhere you go within this material world, as soon as you get this material body, then tāpa-traya will be there.

So therefore our mission of life is how to get out of this tāpa-traya, and Prahlāda Mahārāja is giving description how we remain involved in tāpa-traya. Sarvatra tāpa-traya-duḥkhitātmā. Repeatedly, tāpa-traya, na nirvidyate sva-kuṭumba-rāmaḥ. Especially those who are family men, it is very difficult. Therefore according to Vedic civilization, after fiftieth year, one should give up the family responsibility, vānaprastha. From vana, vana means forest. And from vana the word vana has come. Prastha means "who has gone." Pañcaśordhvaṁ vanaṁ vrajet. Vanaṁ vrajet means to free from all family responsibility and prepare for going back to home, back to Godhead. But those who are too much attached to family life, na nirvidyate, being repeatedly frustrated, repeatedly they are put into trouble. Still. But if one wants regular advancement of spiritual life, he must retire at the age of fifty. That is Vedic civilization. Not that unless one is killed, he's not going to retire. Even great personalities like Mahatma Gandhi, he was seventy-eight years, and still he would not retire from this… Political life means greater family life. A family man is interested with his family members, and a political leader is interested with the whole, a group of family. The principle is the same. Ordinary family man, he's looking after three, four members of the family, and a political leader is thinking that he's responsible for so many millions of men. The idea is the same: the extended family. But extended or diminished family, sva-kuṭumba-rāmaḥ, he's thinking, "I have to do something for them." But when death comes, you are unable to do anything, you have to immediately leave the scene, and according to the laws of nature you'll have to accept a body according to your karma. This is the law of nature.

So we should be very careful. This education is recommended by Prahlāda Mahārāja, should be given, just like these children, they are getting education, this Kṛṣṇa consciousness movement. It will not go in vain. It is being impressed within the mind. Very fortunate children, they have got this association. Automatically, they are being trained up. That is Prahlāda Mahārāja's mission. He was talking among his class friends who were as small as these boys were there, five years old. So they were very much eager to play, but Prahlāda Mahārāja was asking them, "No, don't waste your time. Just be trained up in bhāgavata-dharma or Kṛṣṇa consciousness." Bhāgavata-dharma means Kṛṣṇa consciousness.

Thank you very much. (end)

760629SB.NV

Śrīmad-Bhāgavatam 7.6.15

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New Vrindaban, June 29, 1976

Pradyumna: (leads chanting, etc.) "Translation: If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money."

Prabhupāda:

vitteṣu nityābhiniviṣṭa-cetā
vidvāṁś ca doṣaṁ para-vitta-hartuḥ
pretyeha vāthāpy ajitendriyas tad
aśānto-kāmo harate kuṭumbī
[SB 7.6.15]

So, vitteṣu nityābhiniviṣṭa-cetā, if we become too much attached for getting money, that is the material world. There is no satiation. Idaṁ prāpta, that Bhagavad-gītā word: "I have got so much money, now my bank balance is so much, and I shall get further money and my bank balance will be like this." This is the demonic mentality. We shall require money, yāvad artha-prayojanam, whatever is absolutely necessary, that much money I must get. That is order. That is an order. We cannot take more than what is necessary. This is actually spiritual communism. If everyone thinks that "Everything belongs to God and I am son of God, so I have got right to enjoy the property of my Father, but as much as I require, not more than that," this is spiritual communism, bhāgavata communism.

That is stated there in the Seventh Canto by instruction by Nārada Muni: gṛhastha, householder, or anyone. By nature, you'll see, if you throw one bag of food grains anywhere, so many birds will come. But as soon as their belly is filled up they will go away. They will not take more than that for tomorrow. Sañcaya. That is nature. They know, "Tomorrow we shall get again somewhere grains. There is no need of stocking." This is nature you'll find amongst animal kingdom. Similarly, we should also learn that Kṛṣṇa has given us this belly, so He has provided also the eatables. That is real philosophy. It is not recommended that you get more than what you require. No. Yāvad artha-prayojanam. Especially for Kṛṣṇa conscious persons. Everyone has got right to claim what is absolutely required. In the Bhāgavata, it is stated if anyone takes more than that, then he's a thief and he's punishable. Īśāvāsyam idaṁ sarvam [Īśo mantra 1], everything is God's property. Either on this land or in the sky or in the water, everything is God's property. And Kṛṣṇa claims also, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. In the Vedic version, you'll find, īśāvāsyam idaṁ sarvam. This philosophy can solve all the problems of the world. Everything belongs to Kṛṣṇa. Tena tyaktena bhuñjīthā. Whatever is given to you, you enjoy, what is allotted to you. Mā gṛdhaḥ kasya svid dhanam. Do not touch other's property. But we violate this law, therefore we suffer. So it is stated here, pretya iha, if we (indistinct) death. Unfortunately, the modern civilization is keeping people in so darkness that they have no idea that there is a life after death. Just like animal, "Let us enjoy, beg, borrow, steal and enjoy." No. That is not good. Prahlāda Mahārāja said, "No it is not good." Prahlāda Mahārāja… Everyone will say, those who are in knowledge. Yato ātmano ayam, kleśada. You can do whatever you like, but you'll get a body which may be more troublesome than the present body. In the present body we have got so many troubles, adhyātmika, adhidaivika, and if we do not work properly, then we shall get another body, more troublesome. More troublesome.

So aśānta-kāmo harate kuṭumbī. This family attachment is so strong that a person who is not satiated, he simply gathers money. On one side, they do not believe in the next life, and if you ask him that "Why you are gathering so much money?" he'll say that "My grandson will enjoy it." They say like that. But if you don't believe in the transmigration of the soul, then who is coming to be your grandson and son you are accumulating money? So there is no logic, there is no argument. But people do so. Anyāyenartha-sañcayan. Anyāyena, it is stated in the Bhagavad-gītā that is demonic principle. So a gṛhastha, of course, required to accumulate some money because he's living with family, but so far brahmacārī, vānaprastha and sannyāsī is concerned, they should not keep any money. Caitanya Mahāprabhu was so strict that his personal servant, one day he was taking after eating a little, what is called, myrobalum (indistinct), haritaki. So one day he was giving myrobalum (indistinct) and Caitanya Mahāprabhu inquired, "Where you got this myrobalum (indistinct)?" So he said, "I kept it from yesterday." "Oh, you are stocking?" He immediately criticized him. "You are stocking? This is not good." So this principle… Of course, even if we do not stock, don't think that we'll starve. Kṛṣṇa has provided. But we should be depending on Kṛṣṇa. There is no anxiety. Actually, there is no anxiety. We have experienced this. I was alone for many years, but not a single day I was starving. No. There was food.

So it is a fact, even for the animals, even for the beasts. So Śukadeva Gosvāmī has recommended that, that "Do not be anxious." That verse, now I forget, it is in the Second Canto… I forget that verse, but Śukadeva Gosvāmī said that "Don't stock, don't beg. Kṛṣṇa will provide everything, everyone." So except gṛhastha, the brahmacārī, vānaprastha and sannyāsī, they should simply depend on Kṛṣṇa. Prahlāda Mahārāja has already explained it in many ways, that there is no need of endeavoring for so-called economic development. Our energy should be only utilized how to advance in Kṛṣṇa consciousness. To advance in Kṛṣṇa consciousness means to increase our love for Kṛṣṇa. That is perfection of life.

Thank you very much. (end)
760630SB.NV
Śrīmad-Bhāgavatam 7.6.16

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New Vrindaban, June 30, 1976
Pradyumna: (leads chanting, etc.)
vidvān apītthaṁ danujāḥ kuṭumbaṁ
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-pārakya-vighinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ
[SB 7.6.16]

"O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, 'This is mine, and that is for others.' Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance."

Prabhupāda: Purport.

Pradyumna: In human society there are attempts to educate the human being, but for animal society there is no such system, nor are animals able to be educated. Therefore animals and unintelligent men are called vimūḍha, or ignorant, bewildered, whereas an educated person is called vidvān. The real vidvān is one who tries to understand his own position within this material world. For example, when Sanātana Gosvāmī submitted to the lotus feet of Śrī Caitanya Mahāprabhu, his first question was 'ke āmi', 'kene āmāya jāre tāpa-traya'. In other words, he wanted to know his constitutional position and why he was suffering from the threefold miseries of material existence. This is the process of education. If one does not ask, "Who am I? What is the goal of my life?" but instead follows the same animal propensities as cats and dogs, what is the use of his education? As discussed in the previous verse, a living being is entrapped by his fruitive activities, exactly like a silkworm trapped in its own cocoon. Foolish persons are generally encaged by their fruitive actions (karma) because of a strong desire to enjoy this material world. Such attracted persons become involved in society, community and nation and waste their time, not having profited from having obtained human forms. Especially in this age, Kali-yuga, great leaders, politicians, philosophers and scientists are all engaged in foolish activities, thinking, "This is mine, and this is yours." The scientists invent nuclear weapons and collaborate with the big leaders to protect the interests of their own nation or society. In this verse, however, it is clearly stated that despite their so-called advanced knowledge, they actually have the same mentality as cats and dogs. As cats, dogs and other animals, not knowing their true interest in life, become increasingly involved in ignorance, the so-called educated person who does not know his own self-interest or the true goal of life becomes increasingly involved in materialism. Therefore Prahlāda Mahārāja advises everyone to follow the principles of varṇāśrama-dharma. Specifically, at a certain point one must give up family life and take to the renounced order of life to cultivate spiritual knowledge and thus become liberated. This is further discussed in the following verses.

Prabhupāda: You can explain, somebody else, you can explain.

Pradyumna: This verse? In the material world, one who is vidvān… Vidvān means one who possesses knowledge. But one who possesses material knowledge, if he still makes the discrimination between "This is svīya-pārakya vibhinna-bhāvas," who makes the discrimination, vibhinna, a division between "this is mine and this is yours…" He sees everything in society as a competition-"This belongs to me and that belongs to you"-instead of having the conception of īśāvāsya, that everything belongs to Kṛṣṇa, everything is pervaded by Kṛṣṇa, everything is created by Kṛṣṇa, everything is controlled by Kṛṣṇa; therefore everything is to be enjoyed by Kṛṣṇa. This is the process of analysis, that because everything is created by God, everything is controlled by God, therefore everything should be enjoyed by God. But if he does not have that conception and he thinks that "I, by the sweat of my brow, have produced this," that "I am controlling it," that "I have it under my control, even for a limited time, and therefore I can enjoy it, and you are enjoying something and I am enjoying something and I should be envious after what you have, and you should be envious after what I have," this conception of life… In this material world, even those who are apparently advanced in education have the propensity to consider "This is mine and that is for others," and therefore individually and collectively, among ourselves having this conception and among nations having this conception… That the vidvān, or the learned people in society, which today are the scientists, for the same conception, instead of realizing the glories of me who am controlling a part of it and you who are controlling a part of it and then making a division and a clash, competition, war, competition among ourselves individually-capitalism, communism, and among ourselves collectively-national wars, international wars-such a person is in an animal conception, vimūḍha. He's said to be bewildered.

So there are two things here: vidvān, educated, very intelligent; and vimūḍha, or very stupid, unintelligent. So even though one possesses all material knowledge, if his knowledge is used for the wrong end, if it is used to advance oneself in the material conception of life instead of the spiritual, divisive instead of unifying by understanding the supreme control of God over everything, Kṛṣṇa conscious, īśāvāsya, then he is said to be vimūḍha, stupid. They are unable to take to spiritual knowledge. Instead they are bewildered and overcome by tamaḥ prapadyeta yathā vidmūḍhaḥ. So providing with all necessities of life, using his education, kuṭumbam, for supplying the family members instead of tamaḥ prapadyeta yathā vimūḍhaḥ, he enters darkness just like an animal or a stupid person.

Prabhupāda: We have seen practically in India. During the partition days, when the Britishers left India, they gave a parting kick by dividing Pakistan and India. So I have seen in my own eyes there was fighting between the Hindus and Muslims for at least one week in Calcutta, and heaps of dead bodies there were. So the fighting was between Hindu and Muslim, but when they died the body is piled up and it was taken for burning or to throw away. So the land remained there and these people fighting between themselves, that "This is mine, this is mine," they finished their life. The land remained where it was there.

So this is called illusion. Ahaṁ mameti [SB 5.5.8], "It is mine, it is yours." Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. Why they should think like that? Bhagavān, in the Bhagavad-gītā He says that sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ: [Bg. 14.4] "All the forms of different grades of life," sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yaḥ tāsāṁ mahad yonir, "the material world is the mother and I am the father." Very simply understanding. Everything is grown from the material nature. Our life is also from there. The grass is growing, and the grass is eaten by the animals, and then animals beget another animal, or vegetables we also eat and by eating we live. Then by eating we get our semina. Then we beget another children, another child. So actually we are born, every one of us born and nourished by this material nature. This is a fact, one can see. So who is the father? The mother is there, material nature, and we are children there. There must be father.

So the father's property everyone can enjoy, tena tyaktena bhuñjīthā [Īśo mantra 1]. Just like these children, father, mother, whatever gives, "My dear child, you eat it." Similarly if we think in that philosophy, our process, this Deity worship, the father or the supreme maintainer gives us prasādam, we take it. Actually fruits, flowers or grains, it is given by Kṛṣṇa. We cannot produce it. So how nice system it is, that "Kṛṣṇa, it is Yours, You have given us. So first of all You eat." This is love. Kṛṣṇa is not hungry. Kṛṣṇa can have sumptuous food. He is the maintainer of everyone. So this is how good feeling, very reasonable. Any man with some sense, he'll take it very seriously, "Yes, everything given by God, Kṛṣṇa. So let us offer it first of all to Kṛṣṇa." And there is no fear that Kṛṣṇa will eat everything and then we shall have nothing to eat. It is not like that. Kṛṣṇa's eating is a different way. Aṅgāni yasya sakalendriya-vṛtti-manti. We sing this song every day:

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti,
ānanda-cinmaya sad-ujjvala vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

Kṛṣṇa can eat any way. Just like we can eat only putting the foodstuff through the mouth. No. Kṛṣṇa can eat even by seeing. Sa aikṣata. In the Vedic version it is said simply Kṛṣṇa put His glance over material nature, and she produced so many children. Sa aikṣata, sa jāyata. That is God. He can do everything by every linb of the body. We can simply see with eyes, but Kṛṣṇa, by seeing

He can make pregnant. This is Kṛṣṇa. This is called aṅgāni yasya sakalendriya-vṛtti-manti. That is called all-powerful. Just like Brahmā, Brahmā was born from the lotus flower grown from the naval of Mahā-Viṣṇu, Garbhodakaśayī Viṣṇu, and mother Lakṣmī is engaged in giving massage to Garbhodakaśayī Viṣṇu. You have seen the picture. But Kṛṣṇa, without taking help of goddess of fortune, He begot Brahmā. This is aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. We beget a child through the help of the wife, but Mahā-Viṣṇu or Garbhodakaśayī Viṣṇu, although the wife is there, He did not take any help from the wife, but He begot.

So we should always remember that Kṛṣṇa is all-powerful, He is the supreme father and He is the supreme proprietor. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. The best life is to remain under the protection of Kṛṣṇa. Avaśya rakhibe kṛṣṇa viśvāsa pālan, rakiṣyate iti viśvāsa pālanam. This is called surrender, that "Kṛṣṇa will give me protection." And Kṛṣṇa also promises, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kṛṣṇa is giving protection to everyone without even being devotee. And one who becomes a devotee, how much care is taken by Kṛṣṇa, just imagine.

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham
[Bg. 9.29]

God is kind to everyone, merciful. But one who has engaged himself in the service of Kṛṣṇa, He takes special care for him. So we should not miss this opportunity of life and deviate from devotional service and make our life cumberous, again fall into the same material existence, ahaṁ mameti [SB 5.5.8], "This is mine." No. Everything is Kṛṣṇa's. I am Kṛṣṇa's, everyone is Kṛṣṇa's, everything belongs to Kṛṣṇa. Let us behave in that way, then our life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.17-18

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New Vrindaban, July 1, 1976

Pradyumna: (leads chanting, etc.) "Translation: My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is women. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence."

Prabhupāda: Purport also.

Pradyumna: Prahlāda Mahārāja has maintained the philosophical point of view that one should give up the dark well of family life and go to the forest to take shelter of the lotus feet of the Supreme Personality of Godhead (hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]). In this verse also, he stresses the same point. In the history of human society, no one, at any time or any place, has been liberated because of too much affection and attachment for his family. Even in those who are apparently very educated, the same family attachment is there. They cannot give up the association of their families, even in old age or invalidity, for they are attached to sense enjoyment. As we have several times discussed, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: [SB 7.9.45] so-called householders are simply attracted by sexual enjoyment. Thus they keep themselves shackled in family life, and furthermore they want their children to be shackled in the same way. Playing the parts of playboys in the hands of women, they glide down to the darkest regions of material existence. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Because they are unable to control their senses, they continue a life of chewing the chewed and therefore descend to the darkest material regions. One should give up the association of such demons and adhere to the association of devotees. Thus one will be able to be liberated from material bondage.

Prabhupāda:

yato na kaścit kva ca kutracid vā
dīnaḥ svam ātmānam alam samarthaḥ
vimocituṁ kāma-dṛśāṁ vihāra-
krīḍā-mṛgo yan-nigaḍo visargaḥ
tato vidūrāt parihṛtya daityā
daityeṣu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito 'pavargaḥ
[SB 7.6.17-18]

So visargaḥ and apavargaḥ. Visargaḥ means creation. So the important fact is that if we are attached to the material world, maybe very minute quantity, then there will be visargaḥ. Visargaḥ means creation. We'll have to accept another body. Unless you are completely pure… Anyābhilāṣitā-śūnyam. Śūnyam means zero.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So the back to home back to Godhead, we are trying. That is our ambition. But if we have got a little propensity for material enjoyment, then… We may get very better position in the material world, in the Svargaloka, heavenly planet. The description of heavenly planet is given also in the Śrīmad-Bhāgavatam. Very, very opulent, we cannot imagine even how they are opulent. The roads are made of pearls, diamonds, coral, the roads are made of like that. And at the same time, no sinful man is admitted there. Everyone highly elevated, pious, there is no crookedness. There is no enviousness. So many… You'll find this description in the Eighth Canto, of Svargaloka. There are… Everything we cannot imagine even. But that is also within this material world. Within this material world. Yānti deva-vratā devān [Bg. 9.25]. We can go there if we want to go. Just like they are trying, the modern so-called scientist, to go to the moon planet, Mars. According to śāstra, these planets are bedecked with such descriptive facilities. They are also within the heavenly planets. But these rascals are going, and they find nobody there, and they take some dust and come back. This is their success. They do not know that they cannot enter even there. They are not meant for ordinary persons. At least those who are sinless, very straightforward, not envious. So anyway, even if we go, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna… [Bg. 8.16]. It is stated in the Bhagavad-gītā, this is Svargaloka. And above that… Bhūr, bhuvaḥ, svaḥ. You have got the Gāyatrī, oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya. There are other higher planets also: Svargaloka, Janaloka, Tapoloka, Maharloka, Satyaloka, Brahmaloka. There are fourteen status of different planetary systems. Catur-daśa-bhuvana. And the topmost is the Brahmaloka. So even if you go there, there is no relief. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. You have to come back again.

Therefore Prahlāda Mahārāja is very serious that visargaḥ, stop this visargaḥ. Go back, directly to Kṛṣṇa. Don't go even in this, any planetary system within this material world. We have got description of this planetary system, but there is also fight between the demons and the daityas. There is also not peace. There is struggle for existence. Sometimes one party is gaining above another party, and sometimes one's kingdom is attacked by another party, the demons attacking demigod's cities. They are attacking. The struggle for existence you'll find everywhere. Ā-brahma-bhuvanāl lokāḥ. Therefore a devotee is not interested anywhere within this material world, however very opulent it may be. There may be roads and instead of the stone-diamonds, coral. That does not attract. They are not interested. They are interested to go to Vṛndāvana and become a grass there. This is devotee. Just like Uddhava, as soon as he entered Vṛndāvana, he immediately fell down on the road thinking that "On this street Kṛṣṇa has walked, His friends have walked, there are footprints." So this is the ambition of a devotee. They are not interested for diamond roads or pearl roads. No.

So Prahlāda Mahārāja says that "If you, my dear daitya friends…" He was talking with his friends. They were born of daitya families. Daitya family means, daityeṣu saṅgaṁ viṣayātmakeṣu. Daitya means those who are materially attached, simply for sense gratification. They, that is the distinction between the daityas and devas. The devas, they are also in sense gratification, but they are devotees at the same time. Not pure devotees. Their devotion is for material opulence. They want something, return. Kṛṣṇa is also prepared. Kṛṣṇa takes sides of them. So if you want to enjoy material world, that also you can get by becoming Kṛṣṇa conscious, Kṛṣṇa is so pleased, so kind. Therefore śāstra recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Even if you have got desire to enjoy within this material world, still you take to Kṛṣṇa consciousness. Kṛṣṇa will satisfy you. He'll give you. There is no need of doing something else for your material enjoyment. If you want… Because we can not give up material enjoyment. We have been habituated since time immemorial, many life after many life, simply for sense gratification. It is not very easy to give up the idea. Therefore śāstra says even if you have got idea of sense gratification, still you take to Kṛṣṇa consciousness. Don't try it otherwise. Just like the devatās. They have got facilities for all sense gratification. Sense gratification means udara-upastha-jihvā, jihvā, this tongue and the belly and the genitals. This is the prime sense gratificatory sources. Very palatable dishes, fill up the belly as much as possible, and then enjoy sex. This is material. In the spiritual world these things are absent. In the material world these things are very prominent.

So Prahlāda Mahārāja warns his friends that if we become attached to this sense gratification, then vimocituṁ kāma-dṛśāṁ vihāra-krīḍā-mṛgo yan-nigaḍo visargaḥ. Nigaḍo, nigaḍo means the root, the root cause of accepting the material body. These things are sense gratification. Tato vidūrāt, from distant place. Tato vidūrāt parihṛtya daityā. "My dear friends, although you are born of daitya family, I am also born"-his father is also daitya. Daityeṣu saṅgaṁ viṣayātmakeṣu: "give up their…" Asat-saṅga-tyāga ei vaiṣṇava ācāra [Cc. Madhya 22.87]. The same thing. Caitanya Mahāprabhu also said. Who is a Vaiṣnava? Vaiṣṇava, He immediately explained, that Vaiṣṇava, what is the duty of Vaiṣṇava? Some devotee asked Caitanya Mahāprabhu, "Sir, what is the duty of a Vaiṣṇava?" So He immediately replied in two lines, asat-saṅga-tyāga ei vaiṣṇava ācāra: "To give up the company of materialistic persons." Then the next question may be "Who is materialistic?" Asat eka 'strī-saṅgī: "One who is attached to woman, he is asat." And kṛṣṇa-bhakta āra, "And one who is not a devotee of Kṛṣṇa."

So we have to give up. So there is therefore regulative principle. At least, no illicit sex. Get yourself married, live like a gentleman, take responsibility, then gradually you'll be able to give up this sex desire. Unless we give up this sex desire, completely unagitated, there is no possibility of stopping this repetition of material birth-birth, death, old age and disease. That is not possible. Therefore Prahlāda Mahārāja advises daityeṣu saṅgaṁ viṣayātmakeṣu: "Don't associate with…" Asat-saṅga, the same thing, as Caitanya Mahāprabhu… Asat-saṅga-tyāga ei vaiṣṇava ācāra. This is Vaiṣṇava's business. Don't take any opportunity of asat, those who are materially attached. It is very difficult association. Then it is possible upeta nārāyaṇam ādi-devaṁ sa mukta-saṅgair iṣito 'pavargaḥ. Therefore association is very, sajjati siddhāśaye (indistinct). Those who are engaged in Kṛṣṇa consciousness, devotional service, make your association with them.

We are therefore making different centers to give everyone the opportunity to have the association of devotee. As far as possible, we are giving shelter, we are giving prasādam, we are giving instruction, we are giving opportunity to worship Kṛṣṇa. Why? Because people may take advantage of the association, Nārāyaṇa, nārāyaṇam ādi-devam, they can associate with Nārāyaṇa. Nārāyaṇa and anything executed in the devotional service of Nārāyaṇa-Nārāyaṇa, Kṛṣṇa, Viṣṇu, the same category… Nārāyaṇa paro ’vyaktyāt. Nārāyaṇa means who is, whose situation is transcendental, Nārāyaṇa. So as soon as you come in contact with Nārāyaṇa, Lakṣmī is there, goddess of fortune is there. We are not worshiping the daridra-nārāyaṇa manufacture. No. As they have manufactured the word. No. We have nothing to do with the so-called… It is rubbish. Nārāyaṇa cannot be daridra. Daridra means poor. This is all rubbish things. They manufacture such words, atheist class of men, but we hate to see them even. Nārāyaṇa is always opulent. Ṣaḍ-aiśvarya-pūrno bhagavān always. How Nārāyaṇa can be daridra, poor? That is not possible.

So nārāyaṇam ādi-devaṁ sa mukta-saṅgair iṣito ’pavargaḥ. Apavarga means release from these material sufferings. We have several times explained. Pavarga, pavarga means material suffering. Pa means pariśrama, always working hard, day and night. And pha, phena, foam coming out of my mouth. Pa, pha, ba, still baffled. Bha is fearfulness. Pa, pha, ba, bha and ma, mṛtyu, at last, death. This is called pavargaḥ. And apavargaḥ means just to counteract this pavargaḥ. So in one life if we try to associate with the devotees and engage in Nārāyaṇa’s service sincerely… Maybe a little difficult. There is no difficulty. Where is the difficulty? We can see practically. To chant Hare Kṛṣṇa mahā-mantra and take prasādam, is there any difficulty? There is no difficulty. It is so pleasing. Therefore Bhagavad-gītā explains susukhaṁ kartum avyayam [Bg. 9.2]. Susukham, very easy and pleasing to execute. And susukhaṁ kartum and avyayam. And whatever you do, that is permanent. So don’t wait for another life, ”I have done so much permanent, now again.” No. Finish this business immediately in this life. Do not wait for susukhaṁ kartum avyayam. Kṛṣṇa consciousness means fully become detached with this material enjoyment, simply become engaged in Kṛṣṇa’s service. Your life will be successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.19

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New Vrindaban, July 2, 1976

Pradyumna: (leads chanting, etc.) ”Translation: My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.” [SB 7.6.19]

Prabhupāda: Read the purport also.

Pradyumna: One may ask, ”One is certainly very attached to family life, but if one gives up family life to be attached to the service of the Lord, one must undergo the same endeavor and trouble. Therefore, what is the benefit of taking the trouble to engage in the service of the Lord?” This is not a valid objection. The Lord asserts in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” The Supreme Lord, Nārāyaṇa, is the seed-giving father of all living entities because the living entities are parts and parcels of the Supreme Lord (mamaivāṁśo. .. jīva-bhūtaḥ [15.7]). As there is no difficulty in establishing the intimate relationship between a father and son, there is no difficulty in reestablishing the natural, intimate relationship between Nārāyaṇa and the living entities. Svalpam apy asya dharmasya trāyate mahato bhayāt: if one performs even very slight devotional service, Nārāyaṇa is always ready to save one from the greatest danger. The definite example is Ajāmila. Ajāmila separated himself from the Supreme Personality of Godhead by performing many sinful activities and was condemned by Yamarāja to be very severely punished, but because at the time of death he chanted the name of Nārāyaṇa, although he was calling not for the Supreme Lord Nārāyaṇa but for his son named Nārāyaṇa, he was saved from the hands of Yamarāja. Therefore, pleasing Nārāyaṇa does not require as much endeavor as pleasing one’s family, community and nation. We have seen important political leaders killed for a slight discrepancy in their behavior. Therefore pleasing one’s society, family, community and nation is extremely difficult. Pleasing Nārāyaṇa, however, is not at all difficult; it is very easy.

One’s duty is to revive one’s relationship with Nārāyaṇa. A slight endeavor in this direction will make the attempt successful, whereas one will never be successful in pleasing his so-called family, society and nation, even if one endeavors to sacrifice his life. The simple endeavor involved in the devotional service of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], hearing and chanting the holy name of the Lord, can make one successful in pleasing the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has therefore bestowed His blessings by saying, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: ”All glories to Śrī Kṛṣṇa saṅkīrtana!” If one wants to derive the actual benefit from this human form, he must take to the chanting of the holy name of the Lord.

Prabhupāda:

na hy acyutaṁ prīṇayato
bahv-āyāso ’surātmajāḥ
ātmatvāt sarva-bhūtānāṁ
siddhatvād iha sarvataḥ
[SB 7.6.19]

To become a devotee of the Supreme Lord is not unnatural. It is very easy, natural thing. By nature, we are attached to Kṛṣṇa, or the Supreme Personality of Godhead. Somehow or other, circumstantially, we are separated. Not separated, because here it is stated ātmatvāt: the Supreme Personality of Godhead is, although we are thinking we are different from Him, He is within our hearts. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna: [Bg. 18.61] He is so friendly that although we are averse, we do not like even the word of God, God is so kind that He is sitting within my heart. Īśvaraḥ sarva-bhūtānām, He's simply looking forward for the opportunity when I, the living entity, shall look towards Him. He's always anxious.

So little endeavor is sufficient to begin our business with Him, little endeavor. And that endeavor begins by hearing about Him. We are holding classes in different parts of the world just to give people chance for little endeavor, not very much, very hard work. No. Little endeavor. What is that? "Please come here and hear about Kṛṣṇa." Then the business begins immediately. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtana [SB 1.2.17]. Because Kṛṣṇa is very much anxious: "When this conditioned soul will look towards Me? He's now looking towards māyā, the other side, the dark side, and when he'll look towards the light?" The Vedic injunction is, tamasi mā jyotir gama: "Do not look forward to the darkness, but look forward to the light." If you look forward to the light then there is no darkness. We have given our motto in the Back to Godhead that "Kṛṣṇa is the sun and māyā is nescience. Where there is Kṛṣṇa there is no māyā." If you look forward towards the sun there is no darkness. But if you keep sun back side, you'll find your shadow very long. So the beginning is very easy. Just like the children, they are also hearing about Kṛṣṇa. Don't think it is going in vain. Because they are hearing, it will have some effect. They are human child. Even the mosquitos or small germs who are within this boundary of temple, because they are hearing Hare Kṛṣṇa mantra it will never go in vain. It is so nice.

So here Prahlāda Mahārāja says, ātmatvāt sarva-bhūtānām. He is the Supersoul, sarva-bhūtānām, everyone. So as soon as He sees, Kṛṣṇa sees-He is within my heart-that I am little inclined, svalpam apy asya dharmasya… That inclination, little inclination, we can give immediately effect to if we simply hear about Kṛṣṇa. Śravaṇam. That is the beginning.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanam [SB 1.2.17]. Even if we do not understand what is being spoken about Kṛṣṇa, still, simply by hearing, one becomes pious. Puṇya-śravaṇa-kīrtana. Kirtana, one is speaking or chanting, another is hearing. Both of them are benefited, becomes pious. In this way, we cannot understand Kṛṣṇa unless we are sinless. So there is no need of separate attempt to become sinless. If we simply hear, then we… Puṇya-śravaṇa-kīrtana. Puṇya means piety. Simply by hearing, you become pious. Then you become interested, naturally. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Somehow or other, if one becomes a little fit for: "Oh, here is Kṛṣṇa consciousness movement. What they are doing, let me see," that is called śraddhā. And this śraddhā is little increased, then one will like to associate with the devotees. Adau śraddhā tataḥ sādhu-sangaḥ. In this way, when he is accustomed, then he will like to become one of the devotees, offers himself to be initiated.

Ādau śraddhā tataḥ sādhu-saṅgaḥ. These are one after another. Ādau śraddhā tato sādhu-saṅgaḥ atha bhajana-kriyā. Bhajana-kriyā, the beginning is chanting Hare Kṛṣṇa mantra. This is bhajana-kriyā. And if it is done properly, then anartha-nivṛtti syāt. Then he becomes free from all unwanted things. Anartha, there is no need… Just like intoxication. There is no need, but if the bhajana-kriyā, Hare Kṛṣṇa maha-mantra chanting, goes on, naturally it will be stopped. Then niṣṭha. Tato niṣṭha tato ruci tataḥ asaktiḥ, asaktiḥ, attachment. In this way we can make advanced. The beginning is śṛṇvatāṁ sva-kathāḥ kṛṣṇa. As soon as Kṛṣṇa sees, ātmatvāt sarva bhūtānām, little attempt is there, immediately He helps. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te: Kṛṣṇa helps, "Yes, you come here, sit down, you do this." In this way, yena mām upayānti te. Kṛṣṇa helps the direction as he can achieve the shelter of the lotus feet of Kṛṣṇa. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti. We have got so many dirty things within our hearts, and as soon as we are a little inclined to hear about Kṛṣṇa, He removes the dirty things, then we become more and more enthused. In this way, nityaṁ bhāgavata sevayā. Naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. Not that cent percent we are cleansed, but even a little percentage cleansed, naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā. Nityam, daily, there must be bhāgavata-sevā. Everything is sevayā. Prasāda-seva, bhāgavata-sevā. Because, sevā means service. Just like maha-prasāda, not eating. The exact term is sevā. Kṛṣṇa has sent him maha-prasāda. So by taking it, it is sevā, it is service to Kṛṣṇa, Kṛṣṇa likes it, that you take the prasādam. Therefore it is sevā. In this way, increasing sevā.

So if we can… Sevonmukhe hi jihvādau [Brs. 1.2.234], the sevā, the service, begins from the tongue, service. Not with the hand but with the tongue. If you simply chant Hare Kṛṣṇa, this is sevā, and if you take prasādam, then your business begins immediately. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. And if you simply continue this sevā, then Kṛṣṇa will reveal Himself and gradually He will give you intelligence how you can make advance to go back to home, back to Godhead. Na hy acyutaṁ prīṇayato. Acyutam, Kṛṣṇa is acyuta. Acyuta means who never falls down, or never withdraws his promise. That is acyuta. Just like we promise something, but sometimes we do not keep. This is material world. But Kṛṣṇa is not like that. Kṛṣṇa says… His name is acyuta, means never fall down. Just like Arjuna asked Kṛṣṇa, rathaṁ sthāpaya me 'cyuta. He's ordering Kṛṣṇa to drive the chariot. He knew that "Kṛṣṇa is the Supreme Personality of Godhead. It is my duty to serve Him, but He has agreed to become my chariot driver, so now I have to order Him. He has agreed to become my chariot driver." Therefore he is reminding, "Kṛṣṇa, do not take it otherwise because I am ordering You. You are not to be ordered, but You order everyone. Now I am ordering You, but You are acyuta, You are never fallible. You never withdraw Your word." So Kṛṣṇa also carried his order. He's so nice friend of Arjuna that He promised, "I shall become your chariot driver." And the master is ordering. Therefore He used this word, acyuta.

So Acyuta, Kṛṣṇa, never falls from His word, from His promise. And He promises, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. If you become His devotee, rest assured you will never be vanquished. Kṛṣṇa is always protecting. So such… We are loitering in this material world without any protection. Kadāham aikāntika kiṅkaraḥ praharṣayiṣyāmi sānatha-jīvitam. There is a verse by Yamunacārya. Kadāham aikāntika nitya kiṅkaraḥ. Just now I forget the first line. He's praying, "My dear Lord, I am loitering in this material world without any guardian. So when the time will come that I shall be jolly always that 'There is my guardian, Kṛṣṇa'?" Kadāham aikāntika nitya kiṅkaraḥ praharṣayiṣyāmi. Anātha. Everyone is in this material world, anātha. Anātha means without any protection. The… We are thinking, "My family, my wife, my children, my society men, my nation will give me protection." No. Nobody can give you protection. It is false hope. Just like the birds, when they fly in the sky, everyone has to take his own care. Nobody can help anyone. One can help only in Kṛṣṇa consciousness. Not in the material way. Nobody can help.

Because… This is called destiny. I have given that example that in our country Mahatma Gandhi, he was a big man, he was in the meeting. In your country also, President Kennedy. So nobody could help him when he was killed.

So this is the position. What is destined, it must happen. Nobody can help us. That's a fact. Therefore our real business is: do not be bothered about things which are destined. Let us take ad vantage of this human form of life, tasyaiva hetoḥ prayateta kovido [SB 1.5.18], to endeavor for making Kṛṣṇa consciousness fulfilled. And that is not very difficult, Prahlāda Mahārāja (says) this is natural, simply little attempt. First of all surrender. Kāmādīnāṁ katidhā kati na pālitā durṇideśa. We are servants of our kāma, krodha, lobha, moha, kāmādīnā. Kāma means lusty desires. We are now servant of our senses. Although we are declaring, "I am master," nobody is master. He is servant. Constitutionally, we are servants. So instead of becoming servant of Kṛṣṇa we have become servant of our senses. Kāmādīnāṁ katidhā kati na pālitā durṇideśa. And our senses ordering to do something which is not to be done at all. But still we have to do. Lusty desires are so strong, I do not want to do it but it is forcing. In this way, we are being forced to serve the senses.

So one who is in Kṛṣṇa consciousness, he understands that "I have become servant of my senses. Unfortunately, these senses are not satisfied. I am still servant. So there is no profit. So why not become Kṛṣṇa's servant." This is good intelligence. Simply change the position. Instead of becoming servant of the senses, agree to become servant of Kṛṣṇa. That's all. Therefore it is not at all difficult. Nācyutaṁ prīṇayato. You have to simply approach Kṛṣṇa, "My Lord, I am servant, but I could not please anyone. Neither anyone is pleased upon me." This is material service. You serve the whole life your so-called friends, family, countrymen… We have got the experience that Mahatma Gandhi, he served whole life. Still, he was killed by his countrymen. So you may go on giving service in the material world, but nobody will be satisfied. Nobody will be satisfied. So this service is useless. Turn to the service of Kṛṣṇa immediately. It is not very difficult. Servant, we are practiced to serve. We are not master. We have been practiced. By nature, we are servant. So turn this service to Kṛṣṇa. It is not difficult. If I am trained up to become a faithful servant, just become a faithful servant of Kṛṣṇa, then your business is complete. Na hi acyutaṁ prīṇayato bahu-āyāsaḥ. Much endeavor. There is no question of learning, much endeavor. We are already accustomed to give service. Simply turn it towards Kṛṣṇa and your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.6.20-23

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Washington D.C., July 3, 1976

Pradyumna: (leads chanting, etc.)

parāvareṣu bhūteṣu
brahmānta-sthāvarādiṣu
bhautikeṣu vikāreṣu
bhūteṣv atha mahatsu ca
guṇeṣu guṇa-sāmye ca
guṇa-vyatikare tathā
eka eva paro hy ātmā
bhagavān īśvaro 'vyayaḥ
pratyag-ātma-svarūpeṇa
dṛśya-rūpeṇa ca svayam
vyāpya-vyāpaka-nirdeśyo
hy anirdeśyo 'vikalpitaḥ
kevalānubhavānanda-
svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya
īyate guṇa-sargayā
[SB 7.6.20-23]

"Translation: The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings (sthāvara), such as the plants, to Brahmā, the foremost created living being. He is also present in total material energy and the modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa), as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and individed. He is simply perceived as the supreme sac-cid-ānanda (eternity, knowledge and bliss). Being covered by the curtain of the external energy, to the atheist He appears nonexistent."

Prabhupāda: So this is the description of the Absolute Truth. You can explain in your own way. Just stand up and explain. They'll be glad. The Absolute Truth explanation.

Svarūpa Dāmodara: The Absolute Truth?

Prabhupāda: Yes, you can explain in your scientific way.

Svarūpa Dāmodara: We impose that, ah…

Prabhupāda: Stand up and say. They'll be glad to hear. (laughter)

Svarūpa Dāmodara: We make a prerequisite, saying that in order to understand the difference between life and matter, the basic requirement is to have some understanding of the Absolute Truth. Like in mathematics and physics and in chemistry, there are certain axioms from which the knowledge… [break] …and theories are produced from these axioms. Similarly, if one would accept

Absolute Truth, the axiom of the truth, in order to understand the basic meaning of God, the difference between life and matter, the requirement is very scientific. (indistinct) axioms (indistinct) so we take Absolute Truth source of everything.

Prabhupāda: Yes. In the Bhagavad-gītā, the Absolute Truth, Kṛṣṇa, is explaining Himself. Absolute Truth is the ultimate end, Vedānta. The subject matter of knowledge is Absolute Truth. Athāto brahma jijñāsā. So we have got this human form of life to inquire about the Absolute Truth. Jijñāsuḥ śreyaḥ uttamam. Tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam [SB 11.3.21]. Unless one is jijñāsuḥ, inquisitive, there is no need of accept a so-called fashionable guru. To accept guru is not a fashion, style, that "Everyone has guru; I'll have a guru." No. The śāstra says, tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam. One should accept guru when he is inquisitive, jijñāsuḥ. What about? Śreyaḥ uttamam. The Absolute or the auspicity beyond this material world. Uttamam. Tamaḥ means darkness, ignorance.

So here, our position in this material world: darkness. We are simply speculating in so many ways what is the ultimate cause. There are so many philosophers, but they are speculating only without any definite knowledge. So śāstra says that speculative knowledge will not be successful at any time. In the Brahma-saṁhitā it is said that panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. Manaso, by mental speculation, muni-puṅgavānām, one who speculates, he is called muni. So muni-puṅgava. Puṅgava means the most exalted muni, if he simply speculates about the Absolute Truth, how many years? Panthās tu koṭi-śata-vatsara. Just like people are now going in the outer space to find out some shelter in the moon planet, in the Mars planet, similarly, if you want to find out the Absolute Truth or the abode of the Absolute Truth… The description is there in the śāstra:

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

The topmost planet in the spiritual sky is the, called Goloka. That is Kṛṣṇa's place. Goloka-nāmni nija-dhāmni. And below this there are Vaikuṇṭha-dhāmas, unlimited number of Vaikuṇṭha-dhāmas. Goloka-nāmni nija-dhāmni tale ca tasya devī-maheśa. Devī-dhāma, this is called Devī-dhāma, this material world. And Maheśa-dhāma, the Śivaloka. And devī-mahesa, hari-dhāmasu. Hari-dhāmasu means Vaikuṇṭha. So these are the different status of dhāma. We cannot calculate, estimate even this Devī-dhāma. This is called Devī-dhāma. This material world is called Devī-dhāma. It is controlled by Devī, Goddess Durgā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

So this Devī-dhāma is being controlled by the most powerful energy Durga. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir eka. But she's acting as chāyeva, a shadow of the Supreme Personality of Godhead. This is also summarized in the Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So in this way, if we study through the śāstra, everything is there. If you want to find out the Absolute Truth, how? Śāstra cakṣuṣāt. Through the śāstras, through the Vedic knowledge, you'll find the Absolute Truth. If we actually accept that Veda means knowledge… Vetthi veda vida jñāne. Veda means knowledge, jñāna. So Veda-anta, the last, last phase of knowledge. The last phase of knowledge is the Absolute Truth. You have to go up to that. So that Absolute Truth, if you go on speculating, panthās tu koṭi-śata-vatsara-sampragamyo [Bs. 5.34], that will not be possible. Śata-vatsara-sampragamyo, by hundreds and hundreds of years, if you go on with speed… What is that speed? Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. Airplane, vāyor athāpi. And what is the speed? Vāyor athāpi, panthās tu koṭi-śata-vatsara sampragamyo vāyor athāpi manaso. By the speed of air and mind. Mind is very speedy. You are sitting here, you can immediately remember ten thousand miles away, it is so speedy. So even by the mind's speed you cannot, by going over the space, koṭi-śata-vatsara, many millions of years still it remains unknown. So this is not the way to understand the Absolute truth, but if we accept the Vedic process, avaroha panthā, when the knowledge comes from the Absolute Truth, then it is possible.

So we Kṛṣṇa conscious devotees, we try to understand the Absolute Truth by the grace of the Absolute Truth. The Absolute Truth is Kṛṣṇa. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "I am the Supreme." Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. In this way, if we try to understand Kṛṣṇa as He is speaking, as they are stated in the śāstra, as it is accepted by the ācāryas, then we can have some trace of the Absolute Truth. Just like Kṛṣṇa says,

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

The expansion of the Absolute Truth how it is working, so Kṛṣṇa summarized before Arjuna that this material world, material world… Ekāṁśena sthito jagat, this material world. What is that material world? This material world, we see only one universe to our vision. Similarly, there are millions of universes. Yasya prabhā prabhavato jadad-aṇḍa koṭi [Bs. 5.40]. Jagad-aṇḍa means one universe. And in each universe, koṭiṣu aśeṣa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭisv aśeṣu vibhūti-bhinnam [Bs. 5.40]. There are millions of planets and each planet is different from here. That is God's creation. So all this together, ekāṁśena sthito jagat, this material world is one-fourth part exhibition of God's creation. And three-fourths' part is in the Vaikuṇṭhaloka, spiritual world. So by speculation, by our research, it is impossible, but we can get a glimpse of knowledge of the Absolute Truth when we receive it through the Absolute Truth, Kṛṣṇa. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

SB 7.7: Lectures

710318SB.BOM

Śrīmad-Bhāgavatam 7.7.19-20

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Bombay, March 18, 1971

Prabhupāda: … vidvān ātmano lakṣaṇaiḥ paraiḥ ahaṁ mamety asad-bhāvaṁ [SB 7.7.19-20]. (aside) You can sit down this side. Dehādau mohajaṁ tyajet. So, Prahlāda Mahārāja is instructing his demon class friends. They are not demons, but they are sons of demons. Just like you are. (laughter) You are not demons, but you are sons of demons. (chuckles) Is it right? (laughs) But you have no more connection with your demon father. That's nice. So, in some of these, I think Back to Godhead No. 40, Hayagrīva has written a very nice article, Constitution of the Soul. It is very nicely written. So, demonic principle is they do not give stress on the soul. They are bodily conscious that "I am this body." And as soon as one is such foolishly conceiving body as self, his activities will be demonic. Yasyātma-buddhiḥ kunape tri-dhātuke [SB 10.84.13]. The demons also sometimes they have got conception of the soul, they believe in transmigration of the soul, but though they… Simply on the platform of accepting this body as self, they have been compared with animals.

So, Prahlāda Mahārāja has very nicely analyzed the characteristics of the soul by twelve items: ātmā, nitya, avyaya, śuddha, eka, kṣetra-jña, āśraya, avikriya, sva-dṛk, hetuḥ, vyāpaka, asaṅgī, anāvṛta. These things I have explained in Calcutta. Again we may repeat. These are important points. The characteristic of ātmā, either ātmā or paramātmā, the same characteristics are there. Exactly like gold bar and gold particle. The chemical composition of the gold bar and the gold particle is the same. So, ātmā nitya eternal. The materialistic scientists, they have no information of the ātmā. They think that this material combination of elements evolved some living force. That is their theory. As such they think that in other planets, where the atmosphere is different, they think there is no life, because they do not know that life means presence of the ātmā, and the ātmā, the soul, can live in any condition of material existence, any condition. Even in fire the ātmā can live because according to the information we receive from Bhagavad-gītā, the ātmā is never burned even in the fire. It is never moistened in the water. It cannot be cut into pieces. These things are there. This material body can be cut into pieces, it can be burned, it can be wetted in water, but ātmā, spirit soul, is different from this body.

The material scientists, they have no information of ātmā. Therefore they think that in the moon planet there is no life, in the sun planet there is no life. Simply… This is kūpa-maṇḍūka-nyāya. Dr. Frog PhD., he's thinking in his own way. Dr. Frog thinks that this three feet dimension of the well is all in all, there cannot be anything. These rascal philosopher and rascal scientist, they think in that way, Dr. Frog. There cannot be Atlantic Ocean. That three feet dimension, well water is sufficient. Therefore we have to receive knowledge from authorities. We cannot speculate. Speculation will not help us in approaching the real destination.

So, Prahlāda Mahārāja, whatever he is saying-he's an authority-we should accept. Ātmā, nitya-eternal. Avyaya-inexhaustible. Avyaya, śuddha. Śuddha means pure, without any contamination. Śuddha, eka. Eka means individual. Eka. Kṛṣṇa is also individual and the living entity is also individual, eka. Kṣetra-jña-fully conscious of his bodily activities, kṣetra-jña. Āśraya-the basic principle. As I am, I am spirit soul, I am the basic principle of development of this body, similarly Kṛṣṇa is the basic principle of development of this universe. That is the difference. I know where is the pains and pleasure, what are the defects and favorable condition in my body, but I do not know what is favorable for your body. Therefore I am not kṣetra-jña, conversant with your bodily activities, but Kṛṣṇa knows. kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṛṣṇa says that "I am also kṣetra-jña, knower of the body, but I know everyone's body." That is the difference between Kṛṣṇa, Paramātmā, the Supersoul, and the individual soul. The Māyāvādī philosophers, they make one. That is not possible. Kṣetra-jña, āśraya, avikriya-unchangeable. Sva-dṛk-he can see himself by contemplation, by meditation. Sva-dṛk, hetuḥ-cause. Vyāpaka-all-pervading. I am all-pervading within this body, in my body. I am not all-pervading in your body. If I pinch your body I do not feel any pain, but if I pinch my body I feel pain. Therefore, "I am all-pervading", means I am all-pervading in this body by consciousness. Anywhere you touch, the consciousness is there feeling touch. Vyāpaka, asaṅgī. Asaṅgī means without being mixed up. The same example, that fishing but not touching the water. Oil, you drop some oil on the water it will float, it will not mix. When you emulsify water it changes the color, but it is there. That will be explained in the next verse. Another example is milk. The milk, pure milk, there is butter, but you cannot see the butter in the milk. But if you could… [break]

…on the same platform by the paṇḍita, by the learned, because he does not see the outward coverings, he sees the inner soul, the characteristics of the soul as described. But the demons, they cannot see the inner soul. They cannot distinguish the characteristics of the soul. Simply they see superficially and, identifying with the body, there is always trouble. "I am this nation", "I am Englishman," "I am German," "I am American," "I am Hindu," "I am Muslim," "I am brāhmaṇa", "I am this," "I am that," designation. So, one has to become free from this designation before one can understand what is spiritual life. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Sarvopādhi… These are designations, superficial.

So Prahlāda Mahārāja says that etair dvādaśabhir vidvān ātmano lakṣaṇaiḥ paraiḥ. Paraiḥ means superior. You have to distinguish ātmā by superior characteristics, not by inferior characteristics. And by understanding the ātmā's real position, ahaṁ mamety asad-bhāvaṁ dehādau mohajaṁ tyajet. You should give up the bodily identification which is a production of illusion, mohajaṁ. Production of illusion. As soon as I think I am American, "Why American money should go to India?" Immediately he becomes disqualified to become a member of the (indistinct), immediately. Because the same demoniac principle-"I am this." Mohajaṁ. Mohajaṁ-this is the production of illusion. Prahlāda Mahārāja says tyajet, "You should give up these demonic principles," tyajet. Tyajet, this is (indistinct)-must, must. There are different forms of verbs in Sanskrit. This form of verb means must. There is no argument, you must. Just like in Vedas says tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]-must, must go. So here also Prahlāda Mahārāja says tyajet. This dehātma-buddhi, this upādhi, this designation is dangerous for Kṛṣṇa consciousness, tyajet.

svarṇaṁ yathā grāvasu hema-kāraḥ
kṣetreṣu yogais tad-abhijña āpnuyāt
kṣetreṣu deheṣu tathātma-yogair
adhyātma-vid brahma-gatiṁ labheta

Now he's giving a very nice example. Just like what, what is called, a technical, soil expert?

Devotee: Geologist.

Prabhupāda: Huh?

Devotee: Geologist?

Prabhupāda: No, no geologist is different.

Devotee: Agronomist.

Prabhupāda: Huh? What was that?

Devotee: Agronomist.

Prabhupāda: What is that exact word used? Soil expert. (laughter) Soil expert means…

Devotee: Conservationist.

Prabhupāda: Eh?

Devotee: Conservationist?

Prabhupāda: No.

Devotee: Agronomist.

Prabhupāda: Huh?

Devotee: Agronomist.

Prabhupāda: Agronomist?

Devotee: Yes. Agra means field, one who studies the earth.

Prabhupāda: And just like one can understand from the characteristics of the particular soil, that there is gold. In this (place) there is possibility of gold. That is agronomist?

Devotee: No, that would be geologist.

Prabhupāda: Geologist?

Devotee: Yes.

Prabhupāda: All right, geologist. (laughter) So…. I don't think geologist. (laughter) Geologist is different. You have no dictionary? Where is my dictionary?

Devotee: It is in the next room. Should I get it?

Prabhupāda: All right, we shall see later on. Take it for agronomist, geologist. But soil expert (laughter). Soil expert to… He knows how to find out a particular type of mine. They can find out, "Here there is mica, in this soil there is coal, in this soil there is gold." So Prahlāda Mahārāja is giving very nice example that, svarṇaṁ yathā grāvasu hema-kāraḥ. Hema-kāraḥ means goldsmith, not goldsmith. Goldsmith is manufacturer of gold ornaments. Hema-kāraḥ means gold expert, you can say. He can find out in the soil where there is gold mine. Still there are. I know when I was managing Dr. Bose's laboratory, one chemist, Chandra Bhusan Vadery (?), he was a well known chemist in Calcutta. So, one Marwari gentleman was after him. He said that "I know how to find out gold mine." So, the Marwari gentleman spent after him lakhs of rupees and he said that "Here there is gold," but unfortunately gold was not found. (chuckles) And the gentleman lost so much money. So, but there are experts otherwise how gold mines are found out? There are experts. So here it is said… It is not new thing. Prahlāda Mahārāja said that this art is known millions and millions of years ago. It is not that the modern science has discovered airplane, modern science has discovered how to go to other planet and they have mining industry, no. These are all known. There is no question of modern science. Now, otherwise how Prahlāda Mahārāja gave this example? Vivikta, viviktatma jnana, jnani napi bhavena brahmata praktikasam syat (?).

Question may be put by opposing party that simply by becoming Kṛṣṇa conscious how one can know God? What will be your answer? What will be your answer? Suppose an opposing party says that "All right, I accept that you are Kṛṣṇa conscious or God conscious, you have devoted your life for Kṛṣṇa, so how do you find, how do you see Kṛṣṇa that you are working for Him?" What will be the answer? Are you following blindly or you have experience of Kṛṣṇa? Yes. What will be the answer? It's a very intelligent question. People will ask you, perhaps they ask, "Have you seen Kṛṣṇa?" "Why you are Kṛṣṇa conscious?" What is your answer?

Devotee: You see Him through śāstra and the teachings of the spiritual master and His arca-vigraha.

Prabhupāda: Of course that's nice, but then you are following blindly your spiritual master. What is your experience?

Devotee: Your heart becomes pure.

Prabhupāda: Hm.

Devotee: First you can hear Kṛṣṇa before you see Him and this is a purification process. And the purification process can be felt and then you ask the person, "You can feel it yourself by chanting Hare Kṛṣṇa, why not try it?"

Prabhupāda: That's all right, you have tried, whether you have seen? That is the question. You have tried for the last four or five years, whether you have seen Kṛṣṇa?

Devotee: We cannot see Kṛṣṇa because our eyes are impure…

Prabhupāda: Then you are following blindly.

Devotee: (indistinct) the scriptures and the śāstras we get pure.

Prabhupāda: He has feeling. That is (indistinct). Anubhava ananta svarupa, parameśvara. That is the (indistinct). You can feel His presence, that is being explained here. (reads Sanskrit commentary) It is very simple. Prahlāda Mahārāja is saying that as the expert gold miner, when he sees there are gold particles in the field, naturally he concludes…. Still, in India there is a river, in that river gold particles, in the water gold particles can be found. Gold particles. Many poor men they whole day work and strain the water in different way and get some little gold, still. So, by the symptoms, by the symptoms the expert gold miner finds out that here is gold, gold mine. Because within the soil, or with the soil you find some gold particles. That is the way, here it is said. Similarly, one can find out Kṛṣṇa by the symptoms, the characteristics, of this world. That is common sense. Just in everything there is a controller. There is a life. Just like in my body, I am controlling this body, and there is living force, living symptoms. Similarly, this whole world which is going on, there are so many things that is, that requires nice brain. This planetary system is moving nicely, exactly to the order. So, one should consider that there must be some brain behind this-how things are going so nicely. That is common sense. Just like the gold mine expert, as soon as he finds some gold particles either in the vicinity, water or land, they consider there is gold mine. Similarly, when you find that things are going on so nicely, there is a big brain behind this. That is the statement of Professor Einstein. He also says that as we make progress and we see wonderful things, we are bound to believe that there is a big brain. There is a big brain. (reads Sanskrit commentary) So, as the poor man goes to the river side and by straining the water by-they have a specific process, they find out some gold-similarly, a person kṣetreṣu deheṣu ātma adhyātma-vid brahma-gatiṁ labheta (?). This meditation means thinking very deeply what I am, what I am. And the process of the yoga system is the same system as you strain water and find out gold. Similarly, if you follow the yoga system, dhyāna, dhāraṇa, āsana, prāṇāyāma-that is mechanical-then you will find that ”I am the spirit soul and there is Supreme Soul, Kṛṣṇa.” That is possible. That is really perfection of yoga practice. Not that simply pressing the nose, no. Actually perfection of yogic meditation is to understand the self; the soul is there and the Supersoul is there. The process is there.

aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt

Aṣṭau prakṛtayaḥ, eight material elements, that is described in the Bhagavad-gītā-bhūmir āpo ’nalo vayuḥ khaṁ mano buddhir eva ca [Bg. 7.4]-earth, water, fire, air, sky, and the mind, ahaṅkāra, mind, egotism and khaṁ mano buddhi, and intelligence. These are gross and subtle material elements. Aṣṭau prakṛtayaḥ proktās traya eva hi tad-guṇāḥ, and these material elements are moving by the interaction of the three material qualities-sattva-guṇa, raja-guṇa, tamo-guṇa. One who is situated in the sattva-guṇa, he is also existing on these eight material elements. And one who is existing in the modes of passion, he is also existing on the… Brāhmaṇa’s body, take for example. Brāhmaṇa is in the sattva-guṇa, and kṣatriya is in the raja-guṇa. Vaiśya is mixed up and śūdra is the tamo-guṇa. So existing means the consciousness according to the contamination of different condition of the guṇas… This condition is the guṇas. Sattva-guṇa, one who is in sattva-guṇa, his consciousness is different from the consciousness of the raja-guṇa. One whose consciousness is raja-guṇa, his consciousness is different from the tamo-guṇa. In this way you will find different types of consciousness. In pure there are three. If they’re mixed up-three into three, it becomes nine. Again mixed up-nine into nine, it becomes eighty-one. Again mixed up-eighty-one… In this way you will find varieties of life. But they’re based on the three types of consciousness-sattva-guṇa consciousness, raja-guṇa consciousness, tamo-guṇa consciousness. So when one is transcendental to this contaminated consciousness, polluted by the three qualities of material nature, that is Kṛṣṇa consciousness.

aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt

But the soul is the same. By external affection in the material world under different qualities, he’s appearing different. Therefore, we have got 8,400,000 of species of life, by different consciousness. When one comes to Kṛṣṇa consciousness there is no such differentiation, there is one consciousness. Kṛṣṇa is the Supreme, I am His servant, that’s all. So long one does not come to this platform of Kṛṣṇa consciousness, there is no possibility of so-called eternity, fraternity, unity, universal brotherhood, that is not possible. It is impossible because they are all contaminated.

dehas tu sarva-saṅghāto
jagat tasthur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan

(reads Sanskrit commentary) The Sankhya philosophy here, the description is Sankhya philosophy. Twenty-four elements, twenty-four elements. Eight gross and subtle elements, and then their production, the ten indriya, senses, working senses, and knowledge acquiring senses. Eight, ten, eighteen. Then the sense objects, five. Eighteen plus five, twenty-three. And then the ātmā, the soul. Twenty-four elements, the Sankhya philosophy, they are analyzed. The Sankhya philosophy. The European philosophers they like very much this Sankhya philosophy system because in the Sankhya philosophy these twenty-four elements have been very much lucidly explained. Sankhya philosophy. Dehas tu sarva-saṅghāto jagat. So there are two kinds of bodies, jagat and tasthuḥ-moving and not moving. But they’re all combination of these twenty-four elements. atraiva mṛgyaḥ puruṣo neti netīty, now, one has to find out the ātmā from these twenty-four elements by eliminating, ”Where is ātmā, where is ātmā, where is ātmā.” But one can find out in that way provided he follows the rules and regulations, and the process. That is possible.

anvaya-vyatirekeṇa
vivekenośatātmanā
svarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ

So further explanation, this is subject matter little difficult, but it is very important. Prahlāda Mahārāja is explaining to his demonic class friends. Five years old boy how he’s explaining the Sankhya philosophy because he’s a devotee and he has heard the whole philosophy from authorities, Nārada Muni. Mūkhaṁ karoti vācālaṁ paṅguṁ laṅghayate girim. Therefore, the spiritual master’s mercy is described, mūkhaṁ karoti vācālam. Mūkham means dumb, one who cannot speak. He becomes a great lecturer or speaker. Although he is dumb but he can become a great lecturer, mūkhaṁ karoti vācālam. Paṅguṁ laṅghayate girim, and one who is lame, who cannot walk, he can cross over the mountains. Mūkhaṁ karoti vācālaṁ paṅguṁ laṅghayate… Yat kṛpā tam ahaṁ vande, that by whose mercy these things are possible, I offer my respectful obeisances, param ānanda bhavam, the Supreme Personality of Godhead, reservoir of all pleasure. By Kṛṣṇa's mercy it is possible. By material calculation it is not possible. Material calculation one will say that "How it is possible, you say the dumb is lecturing very nicely? That is not possible." Or, "That lame man is now crossing the mountains?" So materially it is not possible. But by the mercy of Kṛṣṇa or His representative… Just like Prahlāda Mahārāja, five years old boy, he is explaining so nicely about the constitution of the soul. Why? Because he has obtained the mercy of Nārada Muni, the representative of Kṛṣṇa. So it is possible. So we'll stop. (end)

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Śrīmad-Bhāgavatam 7.7.22-26

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San Francisco, March 10, 1967
Prabhupāda:
aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt
[SB 7.6.22]

Now we are presenting self-analysis. What is that self? Prahlāda Mahārāja is describing. This is self-realization, Kṛṣṇa consciousness. A boy of five years old, because he has received the knowledge from the right source, he is presenting everything very competently and very scientifically. This is the beauty of knowledge received from the authorities.

So… (pause) So we have discussed this aṣṭau prakṛtayaḥ…, eight different, differential elements, material elements. What is that? Earth, water, fire, air, ether, mind, intelligence and false ego. And these eight elements are described in the Bhagavad-gītā as separated energy. Separated energy you'll understand: just like I am speaking, and my speech is being recorded in the tape recorder. So even I am not here, if you apply the machine, it will exactly speak like me. That is my energy, but now it is separated. It cannot be changed. Suppose I am personally sitting here. If I want to speak something and I can change into another, but that machine cannot change. It will simply produce the sound, what is recorded there. Therefore it is separated energy. Similarly, these eight elements, they are called separated energy. God, from God's inconceivable potencies, this energy has come out, this material energy. And it is acting mechanically, just like the same way, tape recorder. Nobody has got power to change it, but it is working. It is working. And it is working so nicely because it is emanated from the Absolute Truth. It is appearing just like truth. Just like another example: if you find some beautiful doll in the shopkeeper's window, oh, it appears, oh, just like, exactly a beautiful, nice girl. But it is not. But how it looks so nice? It is the craftmanship of the person who has manufactured that doll. Similarly, this separated energy, material energy, it is false, just like the doll. Nobody's attracted. Nobody's going to love offer, offer love to that doll girl because everyone knows, "This is false." Similarly, those who are intelligent, they are not interested to take any serious part in this material world because it is separated energy, and it is acting so nicely, with the complication of three modes of nature, goodness, passion and ignorance… This is also discussed, that there are three guṇas, and if you multiply it with three, three into three, it becomes nine. Then nine into nine equal to eighty-one. Then go on, eighty-one into eighty-one. It will, increases infinitely.

So this energy is acting in such a way that those who are not in exactly knowledge, they are bewildered. They think, "This is the end, nature, material nature." But this material nature is temporary-everyone knows it-as your body is temporary. It is born, it is stays for sometimes, it grows, it becomes very beautiful, and it produces some by-products, some children, or nice boys and girls, then becomes old and then vanishes, these six changes. Similarly, you should know anything material, they are under these six changes, and when vanishes, it will never come back again. It finishes forever. Your this nice body, when it will vanish, nobody can get it back. Suppose one man's very beautiful son or daughter has died. There is no power in this world which can bring back that body again. That is not possible. Therefore any sane man, any intelligent man, they should understand that "This is false. Behind this body, what is there?" That is being analyzed. This is self-analysis.

So Prahlāda Mahārāja: vikārāḥ ṣoḍaśācāryaiḥ pumān ekaḥ samanvayāt. Now, these eight elements, they have changed by the interaction of the three guṇas into another sixteen items. What are those sixteen items? Ten items are the senses: five senses for acquiring knowledge and five senses for enjoying, and five tan-mātra, or objects of sense enjoyment. Just like you have got your eyes. This is the sense for enjoying. What is that? You want to see beautiful things. So there must be beauty. So this beauty is another change, and this eye is also is another change-out of those eight elements. Similarly, you have got your nose. You want to smell very nice aroma. So there is. Nice aromas, there is. You have got nice flower, or you see rose flower, how nice aroma is there. But everything, whatever you see, they are simply interaction of those eight different, differentiated energy and the three guṇas, three qualities.

So this analytical study is called sāṅkhya philosophy. Sāṅkhya philosophy, you have heard the name. They very nicely analyze these material elements, and this sāṅkhya philosophy of India is very much appreciated by European philosophers because they are more or less materialists. But the sāṅkhya philosophy, sāṅkhya kara (?), has become very popular in European circle. So vikārāḥ ṣoḍaśācāryaiḥ pumān ekaḥ samanvayāt. Now, within this, these sixteen interactional presentation and eight differentiated energies, it makes twenty-four. Within these twenty-four interactions of this material energy, I am sitting. I am soul, spirit soul. Dehas tu sarva-saṅghāto jagat tasthur iti dvidhā [SB 7.6.23]. Now, these twenty-four, I mean to say, manifestation, is called this body. And that body are also two kinds. What are? That some bodies are moving, and some bodies are stationary. Just like trees, plants, they are also living entities. They are also living entities, and we, human beings, or animals… There are divisions. Several times we have discussed. There are 8,400,000 of species of life. Out of these, trees and plants they are two millions. And the aquatics, there are 900,000's. Similarly, the bacteria, worms and reptiles, they are sthāvarā lakṣa-viṁśati kṛmayo rudra-saṇkhayakāḥ, eleven…, 1,100,000's. There are analytical study in the Vedic knowledge. They are experimented, and if you like, can experiment yourself also. Just like the information is that there are 900,000's of aquatics. Now, if you have got power to study how many aquatics are there, you can corroborate. Or two millions of plants and trees and creepers-that also, you can corroborate. But we get from Vedic literature these informations. So these are the different manufactures, different presentation of this interaction of these twenty-four elements. Dehas tu sarva-saṅghāto jagat tasthur iti dvidhā. And this deha, this body, is divided into two classes of body: one class, moving, and one class, not moving, standing stationary.

Atraiva mṛgyaḥ puruṣaḥ neti netīty atat tyajan. Now, if you are intelligent enough, then you can find out the puruṣa. Purusa means the enjoyer. We… I have got this body because I wanted a certain type of enjoyment. So nature has given me a certain type of body. You wanted certain type of enjoyment: the nature has given you a certain type of body. The tiger wanted a certain type of enjoyment, so he, it has got a certain type of body. Similarly, every one of us, in the 8,400,000's of species of life, we have got different bodies. But the soul is there. The soul, the individual soul, is within the elephant, and the individual soul is within the bacteria. Bacteria you cannot find with your open eyes. You have to see with a microscope. It has got the same soul. As the elephant has got the same soul, similarly, the bacteria has also got the same soul. Atraiva mṛgyaḥ puruṣo neti neti. Now you have to analyze. You have to analyze what is soul and what is not soul. That requires intelligence. Just like the other day I explained to you that if you think yourself, meditate on your self, that "Am I this hand? Am I this leg? Am I these eyes? Am I this ear?" oh, you'll say, "No, no, I am not this hand. I am not this leg." You'll understand. If you meditate, you'll understand. But when you come to the point of consciousness, you'll say, "Yes, I am this." This is meditation. This is meditation, analytical study of yourself.

So anvaya-vyatirekeṇa vivekena uśatātmanā. Those who are advanced in knowledge, directly and indirectly, by contemplating, by meditation, they can find out. It is not difficult. The process is anvaya, directly, and vyatirekeṇa, indirectly, and vivekena… Vivekena means with deliberation, with deliberation. Now, take for example if you think that "This finger is…, I am this finger." No, you are not this finger because if you cut your finger, then you'll live. Therefore you are not finger. This is viveka. This is deliberation. Similarly, you can study. It is not very difficult. Prahlāda Mahārāja says, svarga-sthāna-samāmnāyair vimṛśadbhir asatvaraiḥ.

anvaya-vyatirekena
vivekenośatātmanā
svarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ
[SB 7.6.24]

So very soon, if you try to meditate what you are and what you are not, by this analytical self-study, you can understand that you are not this body, you are this consciousness. And this consciousness, what is that consciousness? It is the effulgence of the soul. Consciousness is also not you are. It is just like this lamp has got some effulgence and illumination. Similarly, the soul has got illumination. That illumination is this consciousness. So this illumination, this consciousness is also limited. Your consciousness, my consciousness, they are limited. You cannot perceive or understand what I am thinking; I cannot perceive or understand what you are thinking. If you are feeling, I mean to say, uncomfortable, I do not understand it. And if I am feeling happy, you do not understand it. In this way, if you make analytical study, you'll know that every one of us is individual and we have got individual consciousness, limited consciousness, not extensive. The Māyāvādī philosophers who mistake that "I am unlimited consciousness," no. If you deliberate, if you think wisely, then you are not unlimited consciousness. Your consciousness cannot approach my perception. Therefore I am limited consciousness. But because I have got consciousness, you have got consciousness, we are living soul, therefore the Supreme Soul, He has got His consciousness, and that is unlimited consciousness.

This, this subject matter is very nicely described in the Bhagavad-gītā, Thirteenth Chapter. Those who have read Bhagavad-gītā, you'll find there that kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu pāṇḍava [Bg. 13.3]. Kṛṣṇa says that "My dear Arjuna, this body is kṣetra, is field of activities. So your body is field of activities, and similarly, there are all the living entities, they have got their different kinds of field of activities. But the actor who is occupier of the field, he is called kṣetra-jñā. And the field, or this body, is called kṣetra. So in every kṣetra, or in every field, there is a owner of this field of activities, but so far I am concerned, I am situated in all the kṣetras and all the fields." That means God is situated both within your heart, within my heart, in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. This is also explained in the Bhagavad-gītā, that the Supreme Lord, by His plenary expansion, by Paramātmā expansion, He is situated in everyone's heart. Therefore, what you are feeling individually, that is known to God. What you are thinking individually, that is known to God. What I am thinking individually, that is known to God. Therefore we cannot hide anything from God. He is situated within.

So if you are sincerely in God's service, if you are sincerely in Kṛṣṇa consciousness, He knows it. He knows it that you are not anxious. So he will give you intelligence so that you can make progress towards God. And, if you don't want, if you want to make progress in this material change of bodies, then God will give you such intelligence so that you can make your advancement materially. He has given you full freedom. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. In the Bhagavad-gītā you'll find this verse, that He is situated in everyone's heart, and He is giving intelligence. If you want to enjoy this material world by changing different… Because you have to change your body. You are making your next body in this body. There is no certainty what kind of body you are making, but you are responsible for making your next body. As I have several times discussed that the, at the time of death, the mental condition will help you to have another next body, mental condition. So if your mental condition is very nice, whatever you think, God has given you chance: you get next immediately. Similarly, if you think of Kṛṣṇa, then your next body is like Kṛṣṇa. Therefore Kṛṣṇa consciousness is so important. What is the advantage of Kṛṣṇa consciousness? If you acquire the body like Kṛṣṇa, sac-cid-ānanda vigraha [Bs. 5.1], eternal, blissful and full of knowledge, then your botheration of this constant change of bodies, bhūtvā bhūtvā pralīyate [Bg. 8.19], you become relieved from this business. Nobody wants this, but because we want to enjoy this material world, so we have to accept it. So this is going on. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15].

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante

so 'dhyakṣaḥ puruṣaḥ paraḥ
[SB 7.6.25]

Now he's giving another hint, that "We have got our three stages of activities." What are those? Intelligence. We are working intelligently while we are awake. Just like we are not asleep, so whatever we work, oh, we work very intelligently, as far as we have got intelligence. Then when we sleep, our intelligence stops. Then mind works. So according to the mind, mind is taking me sometimes somewhere. I am thinking that "I am flying." I am thinking, "I am on somebody's place" or "I have become king." Or "I have become poverty." Or "Somebody is… Some tiger is eating me," and so many things, you sleeping, you dreaming. This is another stage, active stage. Then sleeping stage. And then another stage is which is called deep sleep, deep sleep. Just like you are under chloroform or LSD. That is a kind of sleep only. It is not, does not mean that you have become free from this material bondage. You are simply under some mental condition, sleeping condition. Suṣuptiḥ. Just like our death. What is this death? Death means a sound sleep for seven months. That's all. A sound sleep for seven months. As soon as I give up this body, I enter into another body in sound sleep. And sound sleep, just like you are sleeping sound, somebody is taking you away to another place. You do not know. I have got experience. I have got, underwent some, some surgical operation. So I was under chloroform. So I did not know when I was operated, when I was in the operation table, then who brought me again to my bed. And in this way I did not… But when gradually I got my consciousness, I remember still, that I am sleeping, and then I am dreaming. Then I come to consciousness, active consciousness. This is the position.

So there are three stages. So when you are very sound sleep, you do not know what is happening, but you are still there. You are not dead. Therefore soul is never dead, even it is unconscious. Just remember this chloroformic condition. You were not dead. Similarly, when you change your body, by nature's way, you wanted certain kind of body, so nature takes you. Nature takes you to such a father and mother and you are placed into the semina of similar father, and by sexual intercourse the father puts the semina in the mother's body, and the mother develops your body, particular. If you are put into the mother dog, then you develop the body of a dog. And if you are put in the mother god, then you develop the body of a god. This the process. Daive, uh, daiva-netreṇa. That carrying out, from this body to another body, that is not in your hands. That is not scientific, scientist's hand or experimental, I say, philosopher's hand. It is completely under the hand of the material nature. Therefore Bhagavad-gītā says that daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. The material nature is so powerful that your so-called fighting against the material nature is simply waste of time. You cannot. You cannot, by material science, transfer yourself from this planet to another planet or according to your desire. No. That will be managed by laws of nature, material nature. So you are transferred. You are transferred to a certain body, and you develop a similar body, and then you come out and enjoy. Because you wanted to enjoy certain type of things, so unless you have got certain type of body… Just like the hog: it wanted to eat certain types of nonsense, so therefore it has been given the body so that it can very pleasantly eat stools. You see? Without that hog's body, nobody can eat stool.

So our different kinds of body is being offered by material nature as we want it, and we are enjoying this material world. So Prahlāda Mahārāja says that,

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ
[SB 7.6.25]

Now, our point is: never mind what kind of body we are getting next, but I am existing. Whether I am intelligently working during the time when I am awake, or whether I am working under dreams, or whether I am being transferred to another body-I am having sound sleep under chloroform-I am the same. I am the same. I am that eternal soul. This is self-realization. So under all circumstances, either this body or that body, either sleeping or working or under sound sleep, any condition, I am there. This is my identification.

ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt
[SB 7.6.26]

So how I am being carried to different kinds of body, although I am the eternal and existing? How? Now, the very example is here, that gandhair vāyum. Just like vāyu. Vāyu means air. Air is passing through a, I mean to say, garden of rose. So air is carrying the flavor. The aroma of rose is being carried by the air. Now the air is passing through some filthy place, obnoxious, very bad smell, so air is catching. So air has neither this flavor, nor this bad or good. But as it is passing on, according to the association, it is getting certain time of, certain type of flavor and aroma. Similarly, by your association, you are getting different types of body. If you make your association with Kṛṣṇa consciousness, then you get next your Kṛṣṇa body. And if you make your association with non-Kṛṣṇa consciousness, then you'll have this material body, and you have to undergo birth and death repeatedly.

Thank you very much. Any question? [break]

Guest (1): …how I become unconscious when I die?

Prabhupāda: You are never unconscious.

Guest (1): You mean I experience the seven months of being in a sleeping state?

Prabhupāda: Yes.

Guest (1): And I am aware of it?

Prabhupāda: Yes. You were aware, but you were a little deep, deep sleep. Just like I remember my chloroform case. So I remember very slightly, but there is remembrance. The consciousness is still there, but for some time it is curbed down. So if you become Kṛṣṇa conscious once, even if at that time you are so-called unconscious, still, Kṛṣṇa is with you. He is not forgetful. He is not forgetful. Therefore He will give you the proper result. Don't think that at the, at the time of your death, because you are so completely out of consciousness, therefore there is frustration. No. There is no frustration. There is no frustration. Because your activities are already recorded by the Supreme Personality of Godhead who is situated within your heart, so therefore there is no question of frustration. You just practice. While you are in good health, while you are in good body, while you are in good consciousness, just practice this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and the result is guaranteed.

Guest (2): Does any physical change take place in your body when you become Kṛṣṇa conscious?

Prabhupāda: Yes. There are so many physical changes. We have seen it practically. Yes. Some of our students, so long he was here, he was so nice. He was so glowing. And as soon as he has left, he has become just like damn rascal. Yes. We are experiencing practically. There are so many instances. Because my face is the index of mind, so similarly, what is going on within you, that will be reflected. That will be reflected. Caitanya Mahāprabhu was asked that "How can I understand…?" One of His disciples inquired from Caitanya Mahāprabhu, "How can I understand that a man is in Kṛṣṇa consciousness?" He immediately replied, "If you see a man and at once you remember Kṛṣṇa, you must know that he is in Kṛṣṇa consciousness." It is such a nice thing. By seeing the face, by seeing the appearance of a person, if you remember Kṛṣṇa, you should know that "This man is in Kṛṣṇa consciousness." So there is change of physical feature also.

Guest (2): Isn't that a mental manifestation, like if you feel that someone's Kṛṣṇa conscious? It's not a physical manifestation, right?

Prabhupāda: Yes. Yes, physical, physical change, physical, I mean to say, body is no impediment simply because you are aloof from physical body always. That we have explained. So if you take to Kṛṣṇa consciousness, then your physical impediments will not be a check. Ahaituky apratihatā yayātmā suprasīdati. You'll feel yourself transcendentally joyful in spite of your physical, present physical body. You'll… Just like if you eat, you'll know yourself that you are eating, you are feeling strength, you are getting enlightened, similarly, if you take this process of Kṛṣṇa consciousness, in spite of your present physical body, you'll know that you are having something transcendental. That feeling will come with you.

Guest (3): Is that a feeling of unity with the universe?

Prabhupāda: Eh?

Guest (3): A feeling of oneness with the universe?

Prabhupāda: Well, when you feel Kṛṣṇa, that is, He is… Kṛṣṇa is the central point. If you know what is milk, then you know what is butter, what is cheese, what is yogurt, everything, because everything is milk product. So if you know Kṛṣṇa, everything is Kṛṣṇa product, so you know everything. That is universal knowledge. That is oneness. When you know what is milk, then, in spite of so many varieties of preparation of milk, you know it is milk. That is oneness. When you know, understand Kṛṣṇa, that "Whatever we are seeing, in our presence, experiencing, they're all different energies of Kṛṣṇa…" Just like you are sitting here, and if there is fire, you, you see the li…, by the light of the fire, it is illuminated. By the heat of the fire, you are feeling warm. So whatever there is, it is due to fire. Therefore Kṛṣṇa consciousness means to understand Kṛṣṇa, and as soon as you understand Kṛṣṇa, you understand everything. That is stated in the Vedic language, yasmin eva vijñāte sarvam eva vijñātaṁ bhavati: "One who understands that one Supreme, he understands everything immediately." There is no need of understanding separately or analyzing things separately. That will defeat. So Kṛṣṇa consciousness means real oneness. But that oneness is not of the oneness of the impersonalists. That oneness is a little different. It is called śuddhādvaita, pure oneness. In spite of that being one Kṛṣṇa, He is manifested by His different varieties of energies. Just like the fire. Fire is one, electricity is one, but it is acting in different varieties. It is acting in your refrigerator. It is acting in your heater. It is acting in your machine. It is acting in your television. Act… Everywhere. But the what is that? That electricity. Similarly, if you understand electricity, as of Kṛṣṇa, then you understand your whole thing, one. But there are varieties. Just like in electricity there are so many varieties at work. This is Kṛṣṇa consciousness. (alarm clock buzzes for second time) (aside:) You stop this disturbance. (end)

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Śrīmad-Bhāgavatam 7.7.25-28

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San Francisco, March 13, 1967

Prabhupāda: (chants maṅgalācaraṇa prayers)

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ
[SB 7.6.25]

This verse we have been discussing in our last meeting, that it is very easy to understand what I am. Take the… The description is that buddher jāgaraṇam. When we are, I mean to say, awakened, and we are acting with our intelligence, this is one stage. Then the another stage, that we are sleeping, dreaming. Another stage is that we are in deep sleep, forgetting everything. That is suṣuptiḥ, or deep sleep. Sometimes we want to forget ourself by transferring ourself into that deep sleep, forgetting everything. Actually, that is our natural tendency. When we are too much afflicted with these material activities, anxieties… Because material life means full of anxieties. That is material life.

That is explained in the Śrīmad-Bhāgavatam: tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Prahlāda Mahārāja was asked by his father, "My dear boy, what best thing you have learned from your teachers? Will you kindly explain?" So he answered immediately, tat sādhu manye: "To my opinion, my dear father, that is very nice thing." What is that? Tat sādhu manye 'sura-varya dehināṁ asad-grahāt sadā samudvigna-dhiyām. Dehinām means those who have accepted this material body. There are many millions and millions, unlimited number of liberated souls in the spiritual world. They have not accepted this material body. We are conditioned souls. So Prahlāda Mahārāja recommends that "For those who have accepted this material body, and due to acceptance of this material body, they are always full of anxiety…" Nobody can say that "I am freed from all anxiety," beginning from a person lying on the street, up to…, go to the President Johnson. Ask everybody, "Are you free from material anxiety?" Everyone says, "No." Everyone has got some problem. That is material existence. So sometimes, when we are disgusted with this material life, we want to forget, forget all the things. Sometimes a man takes to drinking: "Oh, business anxiety, so many worries, cannot solve. Let me drink. Annh." So sometimes we take to LSD or other intoxicants, gañja, pan. So this is… There is a tendency for suṣuptiḥ, going to the stage of suṣuptiḥ. Sometimes they take injection to sleep soundly. Now there are sleeping pills also, so many things. So actually, as pure spirit soul, I want to forget, but because I do not accept the real path, how to get out of this material existence, therefore we have to accept something, concocted means. That will not save us. That will not save us.

Prahlāda Mahārāja says, sadā samudvigna-dhiyām asad-grahāt hitvātma-ghataṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Prahlāda Mahārāja said to his father, "My dear father, if somebody quits this scene of gṛham andha-kūpam, a dark well of this material life, and goes to the forest and takes shelter of Kṛṣṇa, oh, that is very nice thing." That was the beginning of misunderstanding between the father and mother…, father and the son. The father expected that Prahlāda Mahārāja will explain something diplomacy, politics, technology, something like that. "Oh, what is this foolish boy is explaining, that one should go away from the scene and take shelter of Kṛṣṇa consciousness? Oh. The teacher has taught them all nonsense." So he became angry, and the misunderstanding between the father and the son began from that point. But he was devotee, fully Kṛṣṇa consciousness. So he told the plain thing, "Yes, unless one comes to this platform, that that platform, the material platform to the spiritual platform, there is no question of peace and prosperity." It is simply, I mean to say, artificial trying to forget this full of anxious life. It is not possible. When one becomes fully Kṛṣṇa conscious, automatically he forgets this nonsense. Just like I have several times given you the example: You have got a glass. If you fill it up with milk, then there is no possibility of its being filled up with ink. But so long it is filled up with ink, there is no possibility of its being filled up with milk. So Kṛṣṇa consciousness is milk, and material consciousness is ink. So if you want to black milk, then let us remain. But Caitanya Mahāprabhu suggests Or accepts, not suggests. It is already there in the Vedic literature, that sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. (children yelling outside, devotee chases away) (aside:) That's all right. Don't take much.

Caitanya Mahāprabhu, when He talked with Rāmānanda Rāya, there was many forms of discussions, how to make oneself perfect. So he recommended so many things. But when he recommended, Rāmānanda Rāya, that sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. We should always remember that this material life is our diseased condition. It is not our healthy life. Because as spirit soul, we are healthy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). By nature we are joyful. There is no question of our being morose, unhappy, diseased. No. Spiritual life, spirit as it is, it is The constitution is blissful, full of knowledge and eternal. That is spiritual life, actual, sac-cid-ānanda-vigraha [Bs. 5.1]. So we are not actually, I mean to say, constitutionally, we are unhappy. Our happiness is our life. Ānandamayo 'bhyāsāt. In the Vedānta-sūtra, you'll find that this verse, ānandamayo 'bhyāsāt. As God is full of joy, similarly, we are also part and parcel of God; we are also full of joy. So we have to treat ourself, how to go that platform of joyfulness. That is explained in the Śrīmad Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. You can simply become joyful, without any anxiety. When? Brahma-bhūtaḥ: when you understand yourself, when you understand your spiritual existence. That is Brahman Prahlāda Mahārāja analytically, self-analysis.

So that spiritual existence-Prahlāda Mahārāja, he is giving hint here that "We have got three stages of our existence. Sometimes we are active, sometimes we are sleeping, and sometimes we are deeply sleeping. But within these three stages of our existence, I am there." When I am active, I am there. When I am sleeping, I am dreaming, I am there. And when I am in deep sleep, I am there. And when again, I am awakened, I am there. In no case I am not there. I am there always. So buddher jāgaraṇam. So one has to apply his good intelligence. Then this "I am," which is existing in all the stages, that is "I am spirit soul." Tā yenaivānubhūyante. I am… I am perceiving that "Oh, yesterday I was sleeping." That sleeping condition is passed, but I am here. I am thinking, "Oh, I was sleeping yesterday like this. I was dreaming like this." Therefore, I am the chief, adhyakṣaḥ. I am the chief controller. So I am… This "I am," it is very easy to understand. Any intelligent man can understand. So there are so many yogis. They are trying to understand, "What I am?" This is "I am." It can be understood in a few seconds if you are intelligent enough. There is no question of prolonging simply to understand "What I am?" You are this. So only to understand that if I am not this body, which is dreaming, which is awakened, which is sleeping, so many conditions… It is changing from boyhood to childhood, childhood to boyhood, boyhood to youthhood. So then I have to understand that "If I am eternal then what is my eternal business? Now I am engaged with this temporary business. Because I am born in this land, America, so America has become my country. So I am called for going to Vietnam. Because I am born American, I have to go. But if I am not this body, I am something else, eternal, then what is my eternal engagement? This is my bodily engagement." Everything is our bodily engagement. So Cai… Prahlāda Mahārāja asking us, tā yenaivānubhūyante so 'dhyakṣaḥ puruṣaḥ paraḥ. That puruṣa, that personality, is transcendental.

ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt
[SB 7.6.26]

So this ātmā is being transferred from one body to another. How it is being transferred? Just like air is passing from one field to another. Air is passing from this field to another field, another field, another field, and, as he's passing, as he's associating, the air, if it is passing over the nice, fragrant garden, it is, I mean to say, taking with him, with it, the nice flavor, and if it is passing in nasty place, then it is taking the bad smell. Similarly, we are passing from one body to another, and according to the atmosphere we are creating here in this body, we are taking again, transferring ourself to another body.

etad dvāro hi saṁsāro
guṇa-karma-nibandhanaḥ
ajñāna-mūlaḥ apārtho 'pi

puṁsaḥ svapna ivārpyate
[SB 7.6.27]

So Prahlāda Mahārāja says, etad dvāraḥ hi saṁsāraḥ. Material existence means we are passing on, I mean to say, do not know how long we are passing. They say, "We cannot remember," "Time immemorial." This is called saṁsāra. This is called material existence. Etad dvāro hi saṁsāro guṇa-karma-nibandhanaḥ. And this material body is there due to my material qualities and according to the quality, my work; and these two things are binding me. Guṇa-karma-vibhāga. So here the caste system, according to guṇa, according to quality, and karma, according to work.

Now Arjuna was advised by Kṛṣṇa that nistraiguṇyo bhavārjuna. Trai-guṇya-viṣayā-vedā nistrai-guṇyo bhavārjuna: "My dear Arjuna, this world is moving on the platform of these material modes: goodness, passion and ignorance. And the whole Vedic literature, or scriptures, they are meant for transcendenting one from this platform to the spiritual platform." So Arjuna was advised, nistrai-guṇyo bhavārjuna: "Just get out of yourself, get out yourself from this entanglement of three guṇas and their work." So Prahlāda Mahārāja is similarly advising, "This is saṁsāra. This is material existence." And what is the basic principle of this material existence? Ajñāna, ignorance, because I have forgotten that I am part and parcel of the Supreme Lord. This is ajñāna. Ajñāna-mūlaḥ apārtho 'pi puṁsaḥ svapna ivārpyate. Although it is just like dream, say, ten years before or twenty years before, oh, I was in India. I was a family man. I was sitting with my wife and children and doing something else. Now that thing is now dream. So we are passing… Just like at night we dream something, so this is also another kind of dream, because this is concrete dream, and at night we see abstract dream. The quality is dream. Sometimes we are in abstract dream, and sometimes we are in concrete dream. This is also dream. We do not know how many lives we have passed before this, hundreds and thousands and millions. "Oh, sometimes I have been a cat." Oh, that is now dream. Sometimes I might have been a dog. Not might have been, because the evolution is there. We are coming by evolutionary process from aquatics to vegetable life, from vegetable to, I mean to say, reptile life, then, from bird's life, then beast's life, then uncivilized life. Then we have come to the civilized form of life under the grip of nature. So we have passed so many status of life. So they have become now dream. If somebody says, "Oh, forty millions of years before, you were a tree," so will you believe it? It is dream. But actually I was, by nature's law.

So we have got this opportunity, this human form of life with sense so that we can understand the Śrīmad-Bhāgavatam, Bhagavad-gītā, or Bible or Koran. These are meant for civilized human society. So if we don't take care of these things and simply pass on in this dreaming… Just like animals. They have no sense, simply eating, mating, sleeping and defending. "Gow! Gow! Gow!" As soon as another dog comes, oh, he at once barks, "Gow! Gow! Gow!" So this is dog's qualification. So this defending is also like that. It is defending in its own way. We are defending in our own way. So we must be above this, transcendental, as advised by Kṛṣṇa. Nistrai-guṇyo bhavārjuna: "Just become transcendental to these qualitative activities." And what is that unqualitative, uncontaminated activity? Oh, that is also stated in the Bhagavad-gītā,

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"Anyone who takes to this business of Kṛṣṇa consciousness…" Māṁ ca yo avyabhicāreṇi bhakti. Avyabhicāreṇi means without any material contamination, pure devotional service: "The Supreme Lord is my Lord. I am His eternal servant. My business is to serve Him, nothing more." This is called pure devotion. Either you call Kṛṣṇa or Jehovah, or whatever name you like, you give, but God is one. So if you simply become to this consciousness, that "I am eternal servant of God, and my business is to serve God…" And in relationship with Kṛṣṇa, or God, there is other service. Just like we are giving this service. Kṛṣṇa consciousness we are spreading, why? It is not a business. But because we have established our relationship with Kṛṣṇa, or God, we want to propagate it. Therefore Kṛṣṇa consciousness does not mean to be aloof from this material world, but his activities are different. He is not in that activity which will create anxiety. Here we are preaching Kṛṣṇa consciousness. Oh, there is no business. We don't expect anything from you. But if you accept it, then our mission is nice. If you don't accept it, so there is no anxiety.

We are executing the will of Kṛṣṇa. Kṛṣṇa says that "Anyone who takes up this responsibility of spreading Kṛṣṇa consciousness, or God consciousness, he is very dear to Me." Caitanya Mahāprabhu says that āmāra ājñāya guru hañā tāra' sarva deśa. Caitanya Mahāprabhu is also Kṛṣṇa in the form of devotee. He said that "By My order, you become a spiritual master." "Oh, I have to become a spiritual master? What I have to do? Oh, I have no qualification." "Oh, you don't require any qualification." "Then what is to do?" Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] "Whomever you meet, you just try to give him some instruction of Kṛṣṇa." This is Kṛṣṇa consciousness. If you cannot do, if you cannot speak on Bhagavad-gītā or Bhāgavata or Bible or Koran-they're all books of knowledge, of Kṛṣṇa consciousness-you can simply say, "My dear friend, I've got one request to you." "What is that?" "Oh, please chant Hare Kṛṣṇa. That's all. Please chant Hare Kṛṣṇa." Is it very difficult? But this is very difficult also, because people will take it very lightly: "Oh, what is there, Hare Kṛṣṇa?" because he does not know that the Hare Kṛṣṇa has so much potency that one day you can catch the Supreme Personality of Godhead within your grip. It is got so potency, so much. But he will say, "Oh, what is this nonsense, Hare Kṛṣṇa? You chant. I don't like it." But it is your duty. He may take it or not take it. If you ask somebody, "My dear friend, please once chant Hare Kṛṣṇa," that is your duty finished. He may accept or not accept-that doesn't matter. You have finished your spiritual mastership. Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra' sarva deśa [Cc. Madhya 7.128]. Yāre dekha tāre kaha… There is no question of who he is, what he is, where he is born, whether he is civilized, uncivilized, capitalist, communist or this or that, Indian, American, African. Never mind. Whatever he is, simply request him, "Oh, please chant Hare Kṛṣṇa." Do yourself, chanting, and this will make you advanced, and the friend you meet, oh, he'll someday, because the, if he takes Even if he does not say, if he simply understands that "Here is something," and says, "Yes, it is very nice. It is very nice," then also, he gets the result.

tasmād bhavadbhiḥ kartavyaṁ
karmaṇāṁ tri-guṇātmanām

bīja-nirharaṇaṁ yogaḥ
pravāhoparamo dhiyaḥ
[SB 7.6.28]

If you… Always remember that Prahlāda Mahārāja was talking with his child friends. So he says, tasmād bhavadbhiḥ kartavyam: ”My dear friends, therefore it is your duty…” Kartavyaṁ karmaṇāṁ tri-guṇātmanām, tri-guṇātmanām… ”Now, these activities of three material qualities, or material activities,” bīja-nirharaṇam, ”the seed of these material activities, you should crush it.” Seed. There is a seed. Just like there is a seed, and so along the seed will remain… Just like you have seen in the fall season, so many creepers, they appear to be dried. There is no leaf. It almost dead. But as soon as the spring comes, oh, there is green leaf again. Why? The seed is there. Sometimes in India they set fire because it is very hot climate, so when there is no rainy season and by…, the sun is always bright there, so all these small plants, except big trees, they become dried up, and the cultivators, they set fire, and it becomes manure. But what is the fire? In the fire the outer portion is burned, but the seed is there. The next rainy season, again they awaken. Again there is, again green, again dry, again set fire, again green. Why? Now, seed is there. Seed is there. What is that seed? Bīja-nirharaṇaṁ yogaḥ. You are trying to practice yoga, but you do not know how to crush the seed of material life. That is… This is bīja-nirharaṇaṁ yogaḥ, this Kṛṣṇa consciousness. The more you become Kṛṣṇa conscious, that seed, that material… What is that material seed? The material seed that ”I want to lord it over everything, all resources.” This is struggle. Everyone is trying. What is economic development or, what is called, the exact technical word? In a country… Undeveloped. Undeveloped country, and to develop. So what is this development? Development means to lord it over these material resources. That is the seed. That is the seed. Everyone is thinking that ”I am the monarch of all I survey. Whatever I am seeing, I shall be the monarch. I shall be a Rockefeller. I shall be a Ford. I shall be this. I shall be that.” But what is this ”I shall be”? For few years I shall be like this, and then, according to my karma, according to my work, I’ll leave this body here. I take another body, the ”I shall be” finished.

So therefore we are simply wasting our time, simply wasting, asat, simply wasting our time. So Prahlāda Mahārāja says that ”It is your duty, my dear boys.” Bīja-nirharaṇaṁ yogaḥ pravāhoparamo dhiyaḥ: ”So you just kill, destroy the seed and…, so that no more it will become green after getting some water.” There are another example. They are called in India moya carpaka(?). Carpaka means bed bug. And I do not know what is the condition here. In India, the bed bug, they, during the winter season, you’ll find just like a simple skin only, nothing. There is nothing. But as soon as the summer season comes, oh, they bite the bodies and become red, fatty, immediately. So similarly, sometimes we may become just like a skin, and as soon as there is a drop of water and a little impetus for material enjoyment, oh, we become immediately… So this is seed. So seed should be destroyed. What is that seed? How it can be destroyed? Now, I am thinking that ”I am master.” I have to think that ”I am servant.” That’s all. I am thinking, ”I am master of this material world.” I have to think that ”I am servant of Kṛṣṇa.” That’s all; nothing more.

So this Kṛṣṇa consciousness, this chanting of Kṛṣṇa consciousness, being engaged fully in the service of Kṛṣṇa, will gradually revive your pure consciousness, and you’ll know, and you’ll feel jolly. You’ll feel jolly. Now we are serving. We are already serving. Now we are serving the cats and dogs and motorcar and this and that, so many things. Servant we are, because constitutionally I am servant. And because I am not servant of God or servant of Kṛṣṇa, that I have become servant of my dog. In the morning I go with my dog. The dog says, ”Yes, stand up here.” ”Yes, I am standing.” ”Let me pass my stool.” ”Yes, my dear sir. It is very nice.” So I am servant. But I have no shame that I have become servant of dog and I’m refuse to (be) servant of God. Such a foolish we are. You see? So Prahlāda Mahārāja says, ”Just change this kindly. Don’t become any more servant of…” Servant of dog means servant of your senses. That’s all. We are here all servant of senses. That’s all. A swami means master of the senses. ”Oh, sense wants? Oh, my tongue wants immediately to smoke? There is some sensation. Oh, I must say, ’No. There is no smoking. Stop.’ ” Then you are master. And if you have become servant, ”Oh, I want. Will you kindly give me a cigarette?” Because I am servant of cigarette. So you have to train yourself to become swami, master of your senses. Then everything is all right. Don’t be servant of your senses. Servant you are. Just change your servitorship. Instead of becoming servant of senses, just become the servant of the master of the senses. The master of senses is Kṛṣṇa. Therefore He is called Hṛṣīkeśa. And Kṛṣṇa consciousness means hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Devotional service means to serve the master of the senses with your purified senses. That’s all. You haven’t got to stop your sensual activities, but now you are serving the senses by the dictation of the senses. Now, while you will serve the master of the senses, then your perfection will come.

So Prahlāda Mahārāja is advising, ”My dear boyfriends,” tad bīja-nirharaṇaṁ yogaḥ, ”you practice yoga just to become master of your senses.” Not that officially I sit down, fifteen minutes’ meditation, and next moment I am master of my senses. This is not yoga. Here it is called bīja-nirharaṇaṁ yogaḥ. Just practice such kind of yoga by which you can kill the seed of your servant of this material world.

Thank you very much. Any questions?

Guest (1): What are the activities of the soul when it unites with God? Does it simply enjoy everything or does it still…?

Prabhupāda: You can perceive the activities of the soul even in your present state. That I am explaining, that the soul’s activities is to serve. So we are serving dog. We have to serve God. That is soul’s activities, real. Simply the difference is that instead of dog, we have to change the word-”God.” The service is already there. Your activities are already there. You are not stopped. It is not a new thing. Service is already there. Just like India has become independent, or you have become independent. Now, there were government servants. Before independence declared, they were servant in the same office. And now the Britishers have gone away, Indians are controlling their own management. The same servant is there. Now he’s thinking, ”I am independent.” And what independence? You are serving here still. In the British period, you also served, and you are serving. What is your independence? ”Oh, now I am serving my own country.” That’s all, rubberstamp change. For imperial government, ”His Majesty,” now the rubber is ”India government.” The rubber stamp is changed. So you have to change your rubber stamp. Instead of serving dog, you have to serve God. That’s all. Change your rubber stamp. Is it very difficult? So please try to change your rubber stamp. That’s all. Yes.

Guest (2): I have a question.

Prabhupāda: Yes?

Guest (2): What’s the purpose of deep sleep as one of the bases of our life?

Prabhupāda: Deep sleep is forgetfulness. That's all.

Guest (2): Forgetfulness when I sleep, but…

Prabhupāda: Yes, when you become tired, you, or by intoxication, you sleep deep. This is material existence. Either this material activity or material dreaming or material deep sleep, they're all material. In spiritual life, oh, there is no sleep. There is no deep sleep or slight sleep or dream. That is everything actual. (pause) Any other questions?

Guest (1): When you're actually Kṛṣṇa conscious, what… My question before, I meant, when you're actually Kṛṣṇa conscious, do you just exist and know all and enjoy all, or do you have any activities at that time?

Prabhupāda: Well, unless you have got enjoyment, how can you continue your activities? Do you think that in any activity which you, in which you do not feel happy or enjoy, can you continue that activity? No. Therefore Kṛṣṇa consciousness means the more you become active in Kṛṣṇa conscious, the more you become joyful. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That means your real life becomes revealed, joyful life. And as you become joyful, so you are more energetic to work for Kṛṣṇa. That will give you impetus. It is not a dead, stereotyped thing. It is dynamic force. The more you work for Kṛṣṇa, the more you feel energetic, the more you feel light. It is practical. Ask so many students. They are feeling, yes, joyful. There are so many attraction of material life. Oh, how they can forget? How they can forget? Especially in your country, there are so many facilities of material enjoyment, and how they can forget all these unless they have got some enjoyment? So it is practical. The more you engage yourself in Kṛṣṇa consciousness, the more you feel joy, joyer. That is joyful life. In the Caitanya-cari…, Caitanya Mahāprabhu said, ānandāmbudhi-vardhanam. Ānandāmbudhi-vardhanam means there is an ocean of joy. Now this ocean is stagnant; it does not increase. But that ānandāmbudhi, the ocean of joy, transcendental bliss, that increases, increases. And there is unlimited space also to allow that increment. Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanam: "In every step you'll feel, oh, that spiritual bliss." Paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam: "All glories to Śrī Kṛṣṇa Saṅkīrtana." Just like in the morning lecture, we were, er, Caitanya Mahāprabhu is explaining His practical experience, how He's feeling joyful. So this is practical. There is nothing theoretical. This is standard, practical and easy. This is the beauty of this movement. Yes?

Bhaktijana: If you become a, you become a servant of Kṛṣṇa, will He provide a way for you to meet your physical needs?

Prabhupāda: Well, you are, if you become Kṛṣṇa…, servant of Kṛṣṇa… It is! Not to become. You are already. Just like a person, a citizen of United States, he's under, already under the obligation of the state. If he thinks that "I am not under obligation," that is his madness. Similarly, you are already servant of Kṛṣṇa, but you are declaring yourself that "No, I am not servant of God. I am servant of dog." So that is your madness. The sooner you give up your madness, it is better. There is no question… If you becoming a servant of dog, your everything is supplied by somebody, but do you think that becoming servant of God, nothing will be supplied to you? If God is so poor that if He can supply the necessities of a servant of dog, and He'll not supply the necessities of a servant of God? Why do you think like that? You see, in our Society, we are all servants of God. Do you think we have got any want? We have got everything full. This Kīrtanānanda, he has gone to Montreal. He is spending five hundred dollars every month, and he went from here without a farthing. Here is the practical example. So don't think like that. God is not so poor. Everything belongs to God. So, if you are sincere, oh, God will supply you everything. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Lord Kṛṣṇa says, "One is engaged in My service, yoga-kṣema, for his necessities." Yoga-kṣema means "Whatever he has got, for protecting those things, and whatever he has not got, to supply those things, I am responsible." So it is the question of belief and practical engagement. The more you become faithful, the more you become convinced, "Yes, God is my master. Yes, Kṛṣṇa is my master. He's supplying everything." But he cannot be your servant. Mind that. If you make God your order-supplier-"My dear God, I am in need of something for my sense enjoyment. Please supply"-that He will not agree. Therefore those who go to God for sense enjoyment and become frustrated, they say, "There is no God." This atheism and declaration that there is no God, it is a question of sense gratification. So God is not meant for satisfying your senses. You are meant for satisfying God's senses. This is Kṛṣṇa consciousness. And because the atheist class, they do not want to serve the senses of God, therefore they make imperson. As soon as we make God impersonal, there is no sense that "I have now to supply." And here to see the picture: God is eating. God is eating. He has become so dependent on His devotee that, if the devotee will give Him something to eat, then He will eat. So that is the position. There is a position like that. By love, God will be… Instead of yourself becoming dependent on God, God will become dependent on you. There is such a stage. God will ask you, "My dear father, will you give Me something to eat?" There is stage like that. It is stage, a platform of love. By love everything is possible. All right, let us have saṅkīrtana. (end)

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Śrīmad-Bhāgavatam 7.7.28, 32-35

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Mombassa, September 11, 1971

Prabhupāda: …how to make progress in bhakti-yoga, or bīja-nirharaṇam. I have explained several times, bīja-nirharaṇam [SB 7.7.28]. There is bīja, the propensity for lording it over the material nature, resources, that is the bīja of materialistic life. How to become a very great personality within this material world. The bhakti-yoga is just the opposite. Here everyone is trying to become greater than the other. But bhakti-yoga is so nice, as Caitanya Mahāprabhu teaches us, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Dāsa-dāsānudāsaḥ, servant of the servant of the servant of the servant. The more you become servant of the servant, the more you advance. And here in this material, the more you become greater than your friend, then you are (indistinct). That means more you become implicated. More… Just like the same example, the more you increase your temperature, you are facing death. Certain temperature is required, 98 degrees. But if you simply increase your temperature, "Oh, it is very nice," then at 107 degrees you finish. So this material improvement means meeting death. Let us come to the point. The nationalism is competition, which nation is greater. Now they have manufactured atomic bomb. That means finishing point they have come to.

So bīja-nirharaṇam. This propensity we should always remember that "I shall be greater than him, I shall overlord him." Just like my Godbrothers. The propensity is that "Oh, he has become greater than us," they are very envious. Their propensity is to become but they could not, they are therefore envious. This is materialism. There is no spiritual sense here. In the material…, spiritual world, if somebody is greater in service, others, they appreciate, "How great he is, how he has advanced in Kṛṣṇa's service. We could not do it," the Rādhārāṇī's spirit. Why Rādhārāṇī is worshiped by the devotees? His (her) spirit is like that. If anyone, She finds a nice devotee of Kṛṣṇa, She immediately recommends to Kṛṣṇa, "How nice this devotee. He can render better service than Me. Please accept him." This is spiritualism. This is spiritualism. Who can give better service than Rādhārāṇī? She is so great that She is captivating Kṛṣṇa. Kṛṣṇa captivates Madana, Cupid. But Rādhārāṇī captivates Kṛṣṇa. How great She is. Rādhe jaya jaya mādhava-dayite. We pray always,

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

The most dear, most beloved by Kṛṣṇa is Rādhārāṇī, and She is so humble. As soon as a humble devotee approaches Rādhārāṇī by glorifying Kṛṣṇa, immediately She accepts, "Oh, how great he is, he is doing greater service than Me." That is mahā-bhāgavata's darśana. Mahā-bhāgavata sees that everyone is engaged in service, therefore he has no discrimination. But don't imitate like that. So bīja-nirharaṇam, the bīja you should always understand. Material bīja means the propensity to rule over this material world better or greater than others. That is materialism. And therefore, Kṛṣṇa's first condition is that "You give up all this nonsense, please surrender unto Me." They are (indistinct) Prahlāda Mahārāja said, bīja-nirharaṇam, bhakti-yoga. The more one advances in bhakti-yoga, he is become humbler, because he has nothing to do with this material world. Suppose a devotee is addressed by ill names. What does he care for it? Or if he is addressed by some good names. What does he care for it? One should be callous to all these so-called good names and bad names, because we do not belong to this material world. If I say that "I am so great, I am this, I am brāhmaṇa, I am…" So what shall I do, taking this brahmanism of greatness of this material world? Bīja-nirharaṇam, yoga. This bhakti-yoga is called killing or importing the seed of ruling over this material world.

So the beginning is guru-śuśrūṣayā, we have explained, by service to the spiritual master with love, bhaktyā, not officially. Officially doing something and internally doing something, then that will not be successful. Actually with brain and with love and affection, service.

guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca

Sarva-labdhārpaṇena. Śrīdhara Swami comments on the sarva-labdhārpaṇena means sarveṣāṁ sādhyanam ātmanena. Sādhya means respect. Whatever highest respect you have got, that should be offered to the spiritual master. Sarva-sādhya-paṇena(?). Then tat-pādāmburuha…, tat-pādāmburuha-dhyānāt…, tat-pādāmburuha-dhyānāt tat liṅga ārhaṇa ādi. Īkṣa ārhaṇa ādi. So the linga. Linga means the form, the Deity. Tat-pādāmburuha-dhyānāt. Always meditating upon the lotus feet of Kṛṣṇa. This Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma… As soon as we hear this sound, immediately we remember the form of Kṛṣṇa. Immediately we concentrate on the lotus feet of Kṛṣṇa. This chanting is perfect. But I am chanting and I am thinking of and planning something else, that is aparādha. But that does not mean we shall stop. But we should try, abhyāsa-yoga, we should try to make it our habit by chanting the Hare Kṛṣṇa mantra, we should immediately remember the form, quality, pastimes of Kṛṣṇa. Tat-pādāmburuha-dhyānāt. The lotus feet of Kṛṣṇa, dhyānāt, that is meditation. Tat-pādāmburuha-dhyānāt tal-liṅgekṣārhaṇādibhiḥ. To come to the temple, Deity worship is meant for that purpose, just to see the form of Kṛṣṇa so that we may remember. Always, 24 hours we can see. It is not idol worship. The rascal atheists, they can say like that, but our process is this. Guru-sevā, offering all respect to guru, and always thinking of Kṛṣṇa's lotus feet, seeing His forms in the temple, worshiping Him as they are described, as they are prescribed in the śāstras, this is the process. Tal-liṅgekṣārhaṇādibhiḥ. Tasya liṅgānām mūrtinām īkṣaṇa, īkṣaṇam ca arhaṇam ca ādi yeṣām bandhanādinam tasya(?).

So this is one of the process that not only one should serve the spiritual master with faith and love, but he should always think of Kṛṣṇa. The Māyāvādī philosophy is…, they say that "You think of the spiritual master, he is God." That is Māyāvādī. Just like we have been in Surat, there is some Rāma Mandir without Rāma. This is rascaldom. They have placed their photo of spiritual master but no Deity. This is Māyāvādī. Ours is not like that. Ours is side by side. Not only spiritual master, his spiritual master, his spiritual master, along with the Deity. Tat liṅgam, we are calling(?) the form. So tasya liṅgānām mūrtinām. Liṅga means mūrti. The liṅga is sometimes… Some liṅga is also… Just like śrī-liṅga, pūr-liṅga, the feminine gender, masculine gender. So here liṅga also means the mūrti, the form. Liṅga means whether he is a puruṣa, or he is a woman or man, or his form. Liṅgānām mūrtinām. Mūrtinam īkṣaṇa. Īkṣaṇa means seeing. Therefore, the Deities should be very nicely decorated, the temple should be very much cleansed, all-attractive. People may come and immediately become attracted by the Deities, īkṣaṇam, with devotion. That is the system of temple worship. Unclean temple worship or no decoration, no flower, this is useless. If you want to introduce temple worship, that should be properly done so that any man who comes immediately become attracted with the form, īkṣaṇam. That facility should be given to the ordinary man. If he comes and he hears the chanting, the kīrtana, the bell sound, the karatāla sound, in this way gradually he becomes attracted. As we have seen, many students come in this way. They live and they become devotee. So these chances should be given. These chances should be given, according to śāstra, according to Prahlāda Mahārāja's instruction. Tat liṅga īkṣa arhaṇa-ādibhiḥ.

hariḥ sarveṣu bhūteṣu
bhagavān āsta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet
[SB 7.6.32]

Another thing is harīḥ sarveṣu bhūteṣu bhagavān ananta īśvaraḥ. So we should practice to see every man as the temple, every man, every living entity, because Bhagavān, the Supreme Personality of Godhead as Antaryāmī or Paramātmā is residing with every living entity. So in higher status, a devotee sees everybody as temple of God, because the God is there. So this should be also practiced. As we respect a temple or a church, similarly, we should give respect to all living entities. Harīḥ sarveṣu bhūteṣu bhagavān ananta īśvaraḥ. Bhagavān ananta. If some foolish person says how God can be in every…, within everybody? No, He is ananta, He is unlimited, He can be, that is His omnipotency. Bhagavān ananta īśvaraḥ, iti bhūtāni manasā kāmais taiḥ sādhu mānayet. In this way, we should offer respect to everyone. Caitanya Mahāprabhu also says, amāninā mānadena, give respect to everyone and for yourself don't expect any respect. One may insult you, don't mind, but you give respect to others. Just see how bhakti-yoga is perfect.

Evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare. This practice will gradually enhance your devotion, at the same time your strong senses eager to enjoy this material world will be cut down. That is called breaking the poison teeth of the serpents, sense serpents. Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. For a devotee there is no danger from the senses because his senses are engaged in the service of the Lord. So he is the greatest yogi. Yogi means who are trying to control the senses. That is by practice, by mechanical practice, that's all. But here there is no mechanical practice. Here it is factual activity, how to control the senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means the senses. The senses are engaged in the service of the Lord. If one thing is already engaged, it cannot be…, especially when one is engaged in the service of the Lord, he cannot be dragged to the service of māyā. Therefore, that is sense control. Sense you cannot extinguish. The living entity, you must have your senses. Living means you have got your senses. But they should be purified. They are now engaged in the service of māyā, and now, by bhakti-yoga process you have to purify and engage the senses in the service of the Lord. The eyes and hands, the legs, the tongue, the ear, all the senses. The eyes, instead of seeing very beautiful woman, see Kṛṣṇa, Rādhārāṇī. That sense perception is there, but it is spiritualized. The tongue wants go to restaurant and eat meat and drink wine, but engage the tongue in eating prasādam, that is control, that's all. Controlling, not that stop, lock up the tongue. Everything, every sense. Sex life. All right, if you can beget child to take care to raise him a Kṛṣṇa conscious, all right, have children. This is our sense control. Not artificially stopping them. No question of stopping. But utilize it for Kṛṣṇa's service, that is bhakti. That is bīja-nirharaṇam. You will never like to control over. Being controlled by the Supreme Lord, you will feel so much satisfaction that you will never like to control over, that is materialism.

evaṁ nirjita-ṣaḍ-vargaiḥ
kriyate bhaktir īśvare
vāsudeve bhagavati
yayā saṁlabhyate ratiḥ
[SB 7.6.33]

In this way, when he is fully engaged in the service of Vāsudeva, Kṛṣṇa, at that time he is fully satisfied, he is no more disturbed.

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati
[SB 7.6.34]

In this way, as he makes advance in spiritual life, then simply by niśamya karmāṇi guṇān atulyān, simply by hearing about Kṛṣṇa's pastimes, immediately he will be filled up in ecstasy and he will cry. These are the symptoms. Niśamya karmāṇi guṇān atulyān, vīryāṇi līlā-tanubhiḥ kṛtāni. Vīryān līlā, Kṛṣṇa is killing so many demons, Kṛṣṇa is dancing with gopīs, Kṛṣṇa is playing with His cowherd boys, Kṛṣṇa is going there, this is līlā, smaraṇam. The Kṛṣṇa book reading means remembering all these activities of Kṛṣṇa. Simply go on reading Kṛṣṇa book, repeat it, you are in the perfect stage of transcendental position. Simply read our Nectar of Devotion. Līlā, atulyān. Niśamya karmāṇi guṇān atulyān, vīryāṇi līlā-tanubhiḥ kṛtāni, yadātiharṣotpulakāśru-gadgadam. Pulakasru, in ecstasy. Pulaka is trembling and faltering voice and tears coming down, perspiring, these are (called) aṣṭa-sāttvika-vikāra [Cc. Antya 14.99]. Protkaṇṭha udgāyati rauti nṛtyati.

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ
[SB 7.6.35]

Nirjita sāmyam kāma krodha lobha moha mada mātsa jana indriyāṇi nirvā varga jay bhagavat rathe liṅga saha(?). The symptoms of advancement, these are stated here. (end)

710912SB.MOM
Śrīmad-Bhāgavatam 7.7.30-31

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Mombassa, September 12, 1971
Prabhupāda:

saṅgena sādhu-bhaktānām
īśvarārādhanena ca
[SB 7.7.30]

So Prahlāda Mahārāja is recommending how to begin bhakti-yoga. Bhakti-yoga, the first beginning is ādau gurvāśrayam, as Rūpa Gosvāmī recommends. Ādau gurvāśrayam, the beginning, first beginning is to accept a bona fide spiritual master. Ādau gurvāśrayam, . Sad-dharma-pṛcchat. So it is not that official accepting a spiritual master, but one should be very much inquisitive to understand about eternal duty or eternal activities. Sad-dharma. Sat means eternal, and dharma means characteristics. Eternal characteristics. What is that eternal characteristics? With this body, we change our characteristics. That is not eternal characteristics. Just like a human body. The standard of living of a human being and the standard of living of an animal, different. As the body changes, the standard of living also changes. Therefore, they are not eternal. They are not eternal. Everyone is trying to live, struggle for existence, but these living conditions are different, according to the body. The body is made according to his destination of happiness and distress by superior authority. I cannot say that I will have such-and-such body my next life. But in one sense, if I am intelligent, I can prepare my next body. I can prepare my body to live in certain planets, in certain societies. Even you can go to the higher planets. And if I like, I can prepare my body to go to the abode of Kṛṣṇa, Goloka Vṛndāvana. That is the function. Human body is meant for that intelligence, that what kind of body I shall have in my next life? Just like a student educates himself with an ambition that "When I am grown up I shall have this standard of life. I shall become a high-court judge, I shall become a military man, I shall become a very good businessman." As there are different ambitions, similarly, for your next life also you can maintain different ambitions. That is in your hands. That is stated in the Bhagavad-gītā, yānti deva-vratā devān [Bg. 9.25], if you are ambitious to elevate yourself… Just like people are trying to go to the moon planet, that is an ambition. But they are trying to fulfill the ambition wrongly. That is not the way, that we manufacture some machine and by force we enter into the moon planet. That is not possible. You have to undergo certain rules and regulations so that after quitting this body you are allowed to get a particular type of body suitable for a particular type of planet.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

Those who are desiring to enter into the higher planetary system where demigods live, Candraloka, Sūryaloka, Indraloka, Varuṇaloka, Vāyuloka, Brahmaloka, Dhruvaloka, Bhūr, Bhuvar, Svar, there are different millions of…, vibhūti-bhinnam. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In the brahmajyoti of Kṛṣṇa, there are innumerable planets. The spiritual portion, there are innumerable Vaikuṇṭhas. Vaikuṇṭha means… Kuṇṭha means anxiety. Where there is no anxiety, simply pleasure, that is our life. Here also we want a very happy life without any anxiety. That is our tendency. We try to make a very nice comfortable house, a very good bank balance, all secure so that I can live there very comfortably. That competition is going on. But that is not possible here. Here saṁsāra-dāvānala. This saṁsāra, it is meant for suffering. Dāvānala, just like forest fire. Nobody sets in the forest fire, but it takes automatically. So however you may try to live here comfortably, happily, peacefully, eternally, it is not possible. That is the difference between this temporary material manifestation and eternal, eternal Vaikuṇṭhaloka, spiritual world.

So this Kṛṣṇa consciousness movement means to prepare a body, next life, by approaching Kṛṣṇaloka. Kṛṣṇaloka, Vaikuṇṭhaloka, innumerable there are. This material manifestation of universes, here also there are innumerable universes. The one universe we are seeing or one solar system we are seeing, but there are innumerable solar systems. That is admitted by modern science also. So all these innumerable solar systems or brahmāṇḍas or universes, they form only one third manifestation of God's creation. Only one third. Ekāṁśena sthito jagat [Bg. 10.42]. But the Vaikuṇṭhaloka is three-fourth part. That is stated in the śāstras.

So Prahlāda Mahārāja says to his demonic friends that "Stop this life in this material world." Bīja-nirharaṇam. We are in this material world simply by different desires. We are creating different desires, our material ambition. So Prahlāda Mahārāja says, "Stop this." But stopping this…, people think that stopping this, then where is our next life? That they do not know. That is the difficulty. But we get information from śāstras, we get information from Bhagavad-gītā that "The place where you go and do not return back, that is My place." Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Again, Kṛṣṇa says that tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. There is a process. The process is simply to understand Kṛṣṇa. Janma karma me divyam yo janati tattvataḥ, not knowing superficially, "Oh, Kṛṣṇa is a historical person. Some five thousand years ago, He took birth as the son of Devakī," like that. Everyone knows-at least every Indian knows-and they observe Kṛṣṇa's birthday. That is beginning. But Kṛṣṇa is the Supreme Absolute Truth, He is the origin of everything, He is the cause of all causes, that is not known. That one has to know. The brahmajyoti, impersonal jyoti is bodily effulgence. The brahmajyoti is resting on Kṛṣṇa. Brahmaṇo aham pratiṣṭha, Kṛṣṇa says. Just like the illumination in this room, prakāśa, is resting on this bulb. Although the illuminating light is spread all over this room, that is not original. The original is the bulb. Similarly, and from the śāstra we find, yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam, tad brahma niṣkalam anantam aśeṣa-bhūtaṁ [Bs. 5.40]. That brahma ananta aśeṣa-bhūtam, unlimited. Yasya prabhā. This brahmajyoti is only effulgence of Kṛṣṇa. Therefore, we have to understand what is Kṛṣṇa. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], Bhāgavata says. The Absolute Truth is one, that is Kṛṣṇa, advayam(?), but He is known in different features, brahmeti paramātmeti bhagavān iti. One who is trying to understand the Supreme Absolute Truth by dint of his sensual knowledge, by , I mean to say, exercising different knowledge, neti neti, they can approach up to the impersonal Brahman. And those who are yogis, those who are trying to find out the Absolute Truth within this body, they can realize up to Paramātmā. Brahmeti paramātmeti. And those who are on the highest planet, on the supreme platform of understanding, tattvataḥ, they realize that the Supreme Absolute Truth is the person, exactly a person like us.

Just like in the Bible it is said, "Man is made after the form of God." Not that God is made after the form of man. Somebody imagines that his formation of Kṛṣṇa is a painting of an artist who by imagination they have painted very nice form of Kṛṣṇa, very good-looking. No, that's not the fact. Kṛṣṇa is originally vibhus(?) Śyāmasundara. We get this information from Brahma-saṁhitā.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

He is Śyāmasundara. But He can be seen not by exercising our brain, our senses, our mind. He can be seen only by developing our dormant love for Kṛṣṇa. Premāñjana-cchurita, not by other ways. Kṛṣṇa also says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. By devotion, by love one can understand Him, not by sensual exercise or mental exercise, no. He does not say that "By jñāna, by cultivation of knowledge I can be known." No. He never says that cultivation of yoga. Yoga, by cultivation of knowledge, by cultivation of yoga you can understand Kṛṣṇa partially, not fully. Just like by cultivation of knowledge you realize Kṛṣṇa's bodily effulgence, brahma-jñāna. That is (?). Brahma-jñāna means Kṛṣṇa is sac-cid-ānanda vigrahaḥ [Bs. 5.1], the original form of eternity, bliss, and knowledge. So Brahman realization means eternity realization. And Paramātmā realization means cit, or knowledge. But God realization, Kṛṣṇa realization means sac-cid-ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Supreme Lord is by nature full of bliss. You will see, therefore, Kṛṣṇa always blissful. Kṛṣṇa has no anxiety. Kṛṣṇa is killing a very big, big demon and He is taking pleasure and smiling. You have seen all these pictures in our Kṛṣṇa book, how He is killing the Aghāsura, Bakāsura, Dhenukāsura, Keśī, and so many asuras. Just like a child is playing with toys. And similarly, He is enjoying with His cowherd boyfriends, with girlfriends, gopīs, with His mother, everywhere Kṛṣṇa you will find ānandamayo. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12).

Kṛṣṇa is never morose or full of anxiety. Why? Why God should be full of anxiety? Kṛṣṇa, you will never find that He is in meditation. Whom He will meditate? He is the Supreme Personality of God Himself. You will find Lord Siva is in the pose of meditation, but you will never find Kṛṣṇa in meditation. Therefore, He is the Supreme Lord. And He says personally that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "Dhanañjaya, Arjuna, just take it from Me. There is no other superior authority than Me." And that's a fact. So when Kṛṣṇa was present on this planet, He showed that nobody in the history of the world is superior than Kṛṣṇa. He showed as much as possible you can understand. Otherwise, still He has got immense power, unlimited power. So the point is Prahlāda Mahārāja is trying to convince his demon… The demons cannot understand that the God can be a person. That is demoniac. They cannot… Because they cannot understand, the difficulty is a demon tries to understand God, comparing with himself.

Dr. Frog, that the story of Dr. Frog. Dr. Frog is trying to understand Atlantic Ocean comparing with his three-feet well, that's all. When he is informed that there is Atlantic Ocean, he's simply comparing with his limited space. It may be four feet, or it may be five feet, it may be ten feet, because he is within the three feet. His friend informed, "Oh, I have seen a reservoir of water, vast water." So that vastness, he is just conjecturing, "How much the vastness may be? My well is three feet, it may be four feet, five feet," now he is going on. But he may go on millions of millions of feet it is still it is greater. That is another thing. Therefore, atheistic persons, demons, they think in their own way that God, Kṛṣṇa may be like this, Kṛṣṇa may be like this, Kṛṣṇa may be like this. Generally they think that Kṛṣṇa are I. How they say? Kṛṣṇa is not great. They do not believe that God is great. He thinks that God is as good as I am, I am also God. This is demonic.

So this demonic principle, Prahlāda Mahārāja is trying to demolish this demonic mentality of his friends that "Don't try to be falsely puffed up to understand God. Take the process of bīja-nirharaṇaṁ yogaḥ." This material world means we have got a seed of ambition that I want to become greater than everyone. I want to be the greatest businessman, I want to be the greatest personality, I want to be the greatest leader, the greatest, greatest, greatest, and there is comp… Everybody is trying to be greater than his friend so therefore, there is competition. But in Vaiṣṇava philosophy… Actually that is the philosophy, because we cannot be greater or greatest. Mattaḥ parataram. Nobody can be greater than God or equal to God, that is not possible. Even if he is Brahma, Lord Siva, or any other. Therefore, śāstra says that anyone who thinks such demigods, paratena. Yas tu nārāyaṇaṁ devam [Cc. Madhya 18.116], there is a verse like that, anyone who thinks Nārāyaṇa equal to Brahma or Lord Siva, then he…, that type of thinking is called pāṣaṇḍī, sa pāsaṇḍī bhaved dhruvam(?). Pāṣaṇḍī means atheist. Never, that is also one of the ten offenses in chanting Hare Kṛṣṇa mantra, you know that. One of the offense is when you think that any name will be as good as harer nāma. No. Otherwise, why śāstra says harer nāma harer nāma, three times stressing? Nāma, Holy Name means harer nāma, not any other name. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. There are many foolish persons, they say, "No, any name. You chant Durgā's name, you chant Kali's name, you chant Siva's name, you chant Kṛṣṇa's name, they're all the same. But no, they're not all the same. That is pāṣaṇḍī. That is pāṣaṇḍī. Kṛṣṇa or God is supreme.

If I say, suppose somebody is sitting here with his subordinate servant. And if I say, "For me, you are all the same." So the master who is sitting, he will be insulted. Similarly, anyone who thinks that the Supreme Lord and the demigods are on the equal footing, that is offense. Therefore, Lord Caitanya Mahāprabhu warned that don't hear the interpretation of the Māyāvādīs. Māyāvādi-bhāṣya śunile haya sarva nāśa [Cc. Madhya 6.169]. Anyone who tries to understand Māyāvāda philosophy, misunderstands, not understands, misunderstands, his future is doomed. Doomed means he will never be able to enter into this bīja-nirharaṇam, nirharaṇaṁ yogaḥ. There are different kinds of yoga. This yoga is called bīja-nirharaṇaṁ yogaḥ. Prahlāda Mahārāja says, bīja-nirharaṇaṁ yogaḥ pravāhoparamo dhiyaḥ. Now he is recommending that how this bīja-nirharaṇaṁ yogaḥ can be practiced. The first important thing is guru-śuśrūṣayā. Śuśrūṣayā means you have to satisfy the spiritual master, guru. Now suppose you are very big man and you have to serve a spiritual master. Therefore, you cannot serve any third-class man or anyone. You must be satisfied that here is a person I can render my service. I can accept as subordinate and I can…

Therefore, what is that guru? Bhagavad-gītā also says, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Paripraśnena. Paripraśnena means inquiry. Ādau gurv-āśrayam, sad-dharma-pṛcchā. To accept a guru means to inquire from him about spiritual life, about transcendental situation. Not that fashion, "Oh, I have met a guru and he lives 300 miles away, I have no connection, no call for him(?)." No. Why the… The student should be very much inquisitive to learn, because accepting a guru is necessary for a person who is very much inquisitive to learn about the spiritual world. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. Those who are not inquisitive to learn about the spiritual world, to learn about God, they need not keep a guru as a fashion, there is no need.

tasmād guruṁ prapadyeta
jijñāsu śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upasamāśrayam
[SB 11.3.21]

So the Vedas and all Vedic literature… Vedic literatures and Vedas, they are all the same, they are called śruti and smṛti. So, they recommend that if you…, tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. If you are actually you are anxious to learn that transcendental science, then you should accept, you should approach a bona fide spiritual master. Prahlāda Mahārāja also says the same thing, guru-śuśrūṣayā. Guru means heavy, or superior. So you can satisfy superior by your service, not by challenging, that is not possible. Guru-śuśrūṣayā. Guru-śuśrūṣayā bhaktyā. And what kind of śuśrūṣayā? Bhaktyā. Just like a paid servant, he is also engaged in satisfying the master very nicely, very faithfully, but there is no bhakti. Why? Because he is after the money the master pays. He does not serve the master, but he serves the money. He is thinking always that "I am getting so much money from this person. If I don't satisfy him, then I may be dismissed. So I will have no money." But here it is said bhaktyā. Bhaktyā means without any, I mean to say, material concern. Bhakti is applicable in the spiritual world. Bhakti is transacted, the business of bhakti is transacted in the spiritual world. Or where there is devotional service, there is spiritual world, there is no material world. So guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca.

So it is very difficult (indistinct). Just like Bali Mahārāja gave everything, everything. Sarva-labdhārpaṇena, labdha means profit. So one should be prepared to sacrifice all profit, all gain to the spiritual master. I had one Godbrother, Professor Sannyal, he showed example. Of course, amongst our students there are many. They have dedicated their life, and what to speak of anything, everything. That is the process here, sarva-labdha arpaṇam. Arpaṇam means delivering, "Sir, I have got this. Here you are, you take this." Then śuśrūṣayā. So serve him with devotion, with faith, and giving him everything. Guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca, saṅgena sādhu-bhaktānām. And in association with sādhu. Sādhu means those who are engaged fully, fully in the Kṛṣṇa's devotional service. Sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet su-durācāro bhajate mām ananya-bhāk. Ananya-bhāk, without any deviation. Those who are engaged in the service of Kṛṣṇa, he is sādhu. It is not simply by changing dress. Sādhu means sādhavaḥ sādhu-bhūṣaṇām. Sādhu means honest, sadācārī, good character. But the ultimate aim(?) is, as Kṛṣṇa recommends, that api cet sudurācāro bhajate mām ananya…, not that one has to adopt all these sadācāra. That is secondary. But if one is staunchly devoted to Kṛṣṇa, he is sādhu. Not exactly that he has to observe all the rules and regulations because by practice… Just like these European and American students, sometimes they cannot adopt to the principles of sadācāra, as it is recommended. But that doesn't matter. Because they have devoted, they have sacrificed their life for Kṛṣṇa, they are sādhu. One has to (indistinct). They should be given the respect of a sādhu because they have no other business than Kṛṣṇa. That is recommended from Kṛṣṇa.

So this Kṛṣṇa conscious society is the society of sādhus. Saṅgena sādhu-bhaktānām, sādhu-bhaktānām īśvarārādhanena, and side by side there should be arcana, Deity worship, īśvarārādhanena, the rules and regulation, how to worship. So one has to accept the spiritual master, try to satisfy him, giving everything to the spiritual master, and in the association of sādhu and bhakta and īśvarārādhanena. So this Kṛṣṇa consciousness movement is comprising all these items. Therefore, it is bona fide, authorized. Thank you very much. [break]

Devotee (1): …Kṛṣṇa knows everything we're thinking and He knows exactly when each of us will give up the material body, does that mean that everything is predestined?

Devotee (2): Kṛṣṇa knows everything in the past and everything in the future, so can we say it is predestined?

Prabhupāda: Yes, so long within these material laws, it is predestined, but according to karma. Karmaṇā daiva-netreṇa [SB 3.31.1]. You are doing work, you are acting, and that is being supervised by the superior authorities. And you get a type of body that this living entity has worked in this way, he should get this type of body. Therefore, it is predestined. Karmaṇā daiva-netreṇa. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. That is being automatically done because a materialistic person is associating with different types of the modes of material nature. So he is forming a certain type of body, sattvic, rajasic, tamasic. Therefore, it is predestined. But karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54], those who are engaged in devotional service, they are not under karma. Their destiny is being prepared by Kṛṣṇa. Even though they are supposed to be doing ordinary work, but because he has surrendered to Kṛṣṇa, his destiny is being manufactured by Kṛṣṇa Himself, not by this material nature. He is not under these material laws. Therefore, he is called mukta, liberated.

māṁ ca yo vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Anyone who is engaged fully, cent per cent, unalloyed devotional service, he is already Brahman. He is not under the material conditions. Sa guṇān samatītyaitan, these guṇas, the sattva-guṇa, raja-guṇa, tamo guṇa, he has already surpassed, he has already transcended. Sa guṇān samatītyaitan, he is already on the platform of Brahman. Brahma-bhuyāya kalpate. Kalpate, this word is used. Although you find that he is working within this material world, but actually he has become already Brahman. Brahma-bhuyāya kalpate. So any pure devotee, anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any desire than to serve Kṛṣṇa, simply one who has dedicated his life for Kṛṣṇa, he is already on the Brahman stage. So he is not under this destiny-making material world. The destiny-making effect is in the material world everywhere working, so you are (indistinct) your head.

Devotee (2): Suppose Kṛṣṇa knows in so many millions of births I'll have made a…

Prabhupāda: Not suppose Kṛṣṇa knows.

Devotee (2): He knows.

Prabhupāda: Yes.

Devotee (2): But then the individual, he cannot by his efforts or something…

Prabhupāda: But Kṛṣṇa point is that you… Your point is Kṛṣṇa knows your destiny, is that (indistinct)?

Devotee (2): That's correct.

Prabhupāda: But He can change your destiny. That is Kṛṣṇa's power. Nobody can change, but He can change. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Suppose your life is full of sin, sinful actions. So your destiny is already there. But Kṛṣṇa says ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi, "I shall give you protection." So He can change what you (indistinct). You haven't got to undergo the result of your destiny. Brahma-saṁhitā also says, karmāṇi nirdahati ca bhakti-bhājām [Bs. 5.54]. Bhakti-bhājām, those who are engaged in devotion, they are karmāṇi nirdahati. (end)

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Śrīmad-Bhāgavatam 7.7.29-31

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San Francisco, March 15, 1967,
(incomplete lecture)
Prabhupāda: (chants maṅgalācaraṇa prayers)
tatropāya-sahasrāṇām
ayaṁ bhagavatoditaḥ
yad īśvare bhagavati
yathā yair añjasā ratiḥ
[SB 7.7.29]

So in last day meeting we have discussed that we have to crush the seed of this material existence. Bīja-nirharaṇaṁ yogaḥ. Bīja. So long the seed is there, we may practice something for spiritual realization, meditation, or the gymnastic yoga-or there are so many other things-but the seed is there. We may be forgetful of our existence, nirvāṇa, void, or hallucination. But because the bīja, the seed, is there, as soon as the effect of such imperfect method is finished, again you come to that Again. This is the bīja. The same example, just like weeds in the field. They appeared completely dried up. There is no more. But as soon as there are drops of rain, oh, again it becomes green. Because the seed is there. So if you want to wipe out the seed of this material existence, then Prahlāda Mahārāja recommends that tatropāya-sahasrāṇām. There are maybe…, there may be many hundreds and thousands of process for wipe out, not wipe out, just to bring you to some transcendental position, forgetfulness of your material existence. There may be. But Prahlāda Mahārāja says that sahasrāṇām ayaṁ bhagavatoditaḥ. The method of Kṛṣṇa consciousness described in the Śrīmad-Bhāgavatam, yad īśvare bhagavati yathā yair añjasā ratiḥ, this can give you the wiping-out method. If you come to Kṛṣṇa consciousness, then the seed of material existence will be completely stopped. Because there will be no… It is very practical.

What is this Kṛṣṇa consciousness? We are described several times that ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. (feedback) (aside:) Why this sound? Ānukūlyena kṛṣṇānu-śīlanam. You have to serve Kṛṣṇa favorably. That's all. And, in another passage we find Kṛṣṇa consciousness means that this, I mean to say, our senses, at the present moment, they are engaged in material activities. So you have to change the rubber stamp simply. You have to act. Not that by Kṛṣṇa consciousness, you will be a dull stone. No. The activity will be there. Therefore sometimes we are misunderstood that "What sort of Kṛṣṇa consciousness is there? They are also eating. They are also typewriting. They are also going to office. They are also working. And everything is there. They are looking after printing press. And so many things, everything. What is this Kṛṣṇa?" Because it is simply being done on account of Kṛṣṇa. The consciousness is the same. Your consciousness, my consciousness is the same. If you apply to certain objective, that is called "that-consciousness." Similarly, if you apply your consciousness simply for Kṛṣṇa, ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167], just favorably, you, I mean…, engage your senses for the purpose of Kṛṣṇa. As Kṛṣṇa advises in the Bhagavad-gītā, yudhyasva mām anusmara: [Bg. 8.7] "You fight. At the same time, think of Me." That is the prescription. So Arjuna, he was a fighter. In the beginning, he was a fighter. At the end he remained a fighter. He did not change his position. After hearing Bhagavad-gītā, he did not change his position-he was a fighter, and he become a mendicant, or he become a swami. No. He did not become a swami. He remained as fighter, but the account was changed. Rubber stamp was changed. That's all. He was considering fighting from his own standard point of view. He was thinking, "Oh, how can I fight with my grandfather? How can I fight with my teacher? How can I…" So he was thinking on his personal account. But when Kṛṣṇa informed him, instructed him, Bhagavad-gītā, that "Your business is to fight for Me," and he changed his decision. This is Kṛṣṇa consciousness. You have to change your position only. That's all. This is Bhāgavatam. This is, if you practice acting only for Kṛṣṇa, then that seed of your material existence will be wiped out completely. So that is bīja-nirharaṇam, wiping out the seed altogether.

guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām
īśvarārādhanena ca

Now he's describing what is Kṛṣṇa consciousness, how to practice it. The practice is, the first thing is, Prahlāda Mahārāja recommends guru-śuśrūṣayā. Guru-śuśrūṣayā. Guru-śuśrū… means that you have to first of all select a spiritual master. Without a teacher, without guidance, nobody can make any process. Even if you have passed M.A., and if you want to put some theses and if you want to get yourself doctorate degree, then it is the system that the theses should be guided by three expert Ph.D.'s. This is the system. So similarly, if you want to be purely Kṛṣṇa conscious person, then you must select a person who can give you instruction, who can guide you in the matter of Kṛṣṇa consciousness. So Bhagavad-gītā also teaches us the same thing: tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to understand that transcendental science, then you have to understand from an expert, upadekṣyanti tad jñānam. The expert who is in, expert in that knowledge, he will instruct you, upadekṣyanti tad jñānaṁ jñāninas tattva-darśinaḥ. One who has actually realized, he will teach you. Therefore you have to go to such a person. And in the Kathopanisad, Vedas, it is also stated, the same thing: tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. If you want to learn that science, the transcendental science, then you have to approach a bona fide spiritual master. Who is bona fide spiritual master? That is also mentioned. Samit-pāniḥ śrotriyaṁ brahma-niṣṭham. That spiritual master, there are two signs. What is that? Śrotriyam. Śrotriyam means he's coming in disciplic succession by hearing process. This is very important. One has to hear from the superior, not to manufacture. One must hear. Because the subject matter is transcendental, beyond our senses. Simply the same example: if you want to know something about India, and because I have come from India, you can ask me, "What is the Indian condition?" I can present perfectly. But you cannot imagine. Or you have to read some books of India.

So this is the process of knowledge. So in the Bhagavad-gītā also it is stated, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. That paramparā, by disciplic succession. So guru means śrotriyam, who has heard nicely, perfectly from his spiritual master. And his spiritual master must have heard from his spiritual master. In this way, you go on, ultimately, Kṛṣṇa becomes the spiritual master. Just like Kṛṣṇa instructed Arjuna. And if you follow the principles of Arjuna, as he heard, as he understood, then you also hear from Kṛṣṇa. What did he do, Kṛṣṇa, uh, Arjuna, after hearing Bhagavad-gītā? He said, ''O my dear Kṛṣṇa,'' naṣṭo mohaḥ, ''my illusion is over,'' tvat-prasādāt, ''by Your kindness.'' That means, ''You have so kindly instructed me. Now my illusion is over.'' Then what you are going to do? Your illusion is over? Ah, kariṣye tad vacanam: ''Oh, I shall act as You are advising me.'' That means, ''I shall fight. I shall fight.'' So evaṁ param… If Arjuna understood Kṛṣṇa in this way That is a fact. You'll find in the Bhagavad-gītā. Now, if you follow the principle or the footprints of Arjuna, that Arjuna understood Bhagavad-gītā in this way Now, if you follow the principles of Arjuna, then you understand Bhagavad-gītā. It is not very difficult. That is stated, how, what, what Arjuna understood. That is stated in the Bhagavad-gītā, in the Tenth Chapter: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He accepted that ''You are Supreme Personality of Godhead. Nobody knows about Your personality.'' These things are described there.

So you haven't got to labor very hard. If you simply follow mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], if you follow the footprints of great personalities like Arjuna, like Nārada, like Brahmā, like Śaṅkarācārya, like Rāmānujācārya, oh, they are there. Their precepts and their injunction is there. But you have to select a person, a bona fide spiritual master. You have to see that whether he's actually in that disciplic succession. And how you can test it? You'll test it that a bona fide spiritual master will instruct you the same thing as Kṛṣṇa instructed. How it is that? That Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ''You give up all engagements and you just surrender unto Me,'' the spiritual master will say the same thing, that ''You surrender to Kṛṣṇa.'' He'll not say, ''Not to Kṛṣṇa, but to something else, nonsense.'' He's not a spiritual master. Just try to understand. This is paramparā system. There will be no difference between the instruction of Kṛṣṇa and the spiritual master. The same thing. Kṛṣṇa said that ''You surrender unto Me,'' and the spiritual master will say, ''You surrender unto Kṛṣṇa.'' Not that ''Not to Kṛṣṇa, but to me.'' Just… This is the point. Therefore a bona fide spiritual master means there is no difference of instruction from the original instructor and down to this point. He's bona fide spiritual master. So therefore you have to select. If you actually want to make progress in Kṛṣṇa consciousness, then you have to select. It requires some labor, or it requires some intelligence. That's all. It is not very difficult. There are, there are still in this world direct disciplic succession. But you have got…, you must have got some intelligence. Then you can understand.

So Prahlāda Mahārāja said, tatra, uh, guru-śuśrūṣayā. So you have to begin your spiritual, your Kṛṣṇa consciousness by accepting a bona fide spiritual master in the disciplic succession. And your first business will be guru-śuśrūṣā. Śuśrūṣā means to please the Supreme, this is spiritual master, by service, sevayā. In the Bhagavad-gītā also it is said, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. If you want to learn that transcendental science, then you have to adopt three processes in the beginning. You have to select one, a bona fide spiritual master. Then you have to surrender. The same surrender process. You have to select such a spiritual master that you can surrender there. If you think, ''Oh, this, this swamijī or the spiritual master is less intelligent than me or less educated than me or less in so many ways,'' then you cannot select a spiritual master. You have to select another person where you will find that ''Here is a mind, here is man where I can surrender. Yes, he is greater than me in so many respects. Therefore I can surrender.'' This is called praṇipāt. So selection of spiritual master means first of all you must agree that ''Here is a personality where I can bow down my head, yes.'' Everyone is proud. Why shall he bow down before a person unless he understands that ''Here is a personality who is greater than me''? So this is the first condition, praṇipāt. Praṇipāt means prakṛṣṭa-rūpeṇa nipāt. You have to become blank slate: ''Now, sir, whatever I have learned, oh, I forget. It is now blank slate. Now you write whatever you like.'' This is the first condition. Praṇipātena, and sevayā. Sevayā means service. So because the service is wanting, so one has to serve the spiritual master. It is indicated that even if you are the greatest personality, you have to approach and serve the spiritual master just like ordinary menial servant. Menial servant. If the spiritual master says, ''My dear boy, you just cleanse my shoes,'' or any, I mean to say, abominable, oh, he'll be ready. This is called sevayā. And praṇipātena, sevayā. Praṇipātena…, paripraśnena and sevayā. Paripraśna means when you cannot understand, you must place, ''Sir, I cannot understand this portion.'' This is the process.

So this is called śuśrūṣayā. Prahlāda Mahārāja says, guru-śuśrūṣayā bhaktyā. And with devotion, with love and faith, not officially, ''Because I have kept a pet spiritual master, so officially I have to…'' No. With faith and devotion. And sarva-labdhārpaṇena ca. The brahmacārī system means he should live with the spiritual master and collect fund. Of course, in India still, the system is there that in the four kinds of social orders, the brahmacārī, gṛhastha, vānaprastha and sannyāsa… There are four divisions in the social order. First the righteous, pious students-students with purified life and a spiritual education. That is called brahmacārī. Then gṛhastha, family life, living with wife and children. Then vānaprastha, retired life. Then sannyāsa, renounced life. So these gṛhasthas are meant for maintaining three other āśramas. A gṛhastha, a householder, because he's given the license for sense enjoyment, therefore he has to compensate his sensual gratification by giving charities to other three āśramas. Brahmacārī, vānaprastha and sannyāsa. So the system is any brahmacārī or any sannyāsī goes to a householder, ''Mother, give me some alms. I am brahmacārī,'' (s)he will at once give. At once give. So this is the system.

So… So brahmacārī, brahmacārī's business is that he will collect, he'll earn everything, but it is for his spiritual master. Everything given. ''Sir, I have given you.'' He doesn't possess anything. This is brahmacārī. Even there is injunction that even if the spiritual master forgets to call the brahmacārī-''My dear boy, come and take prasādam,''-oḥ, he'll not touch by his own accord. Because Guru Mahārāja has forgotten to call him, oh, he'll fast on that day. There are so many restrictions. Of course, in the Vedic scripture… So brahmacārī means that he has no personal profit. And do you mean to say that the spiritual master will take from the brahmacārī everything and he'll, I mean to say, grab the whole thing for his personal sense enjoyment? No. He, whatever he receives, he offers to Kṛṣṇa. For Kṛṣṇa. So therefore Kṛṣṇa, offering is to Kṛṣṇa through the transparent via media of spiritual master. Because directly I do not know Kṛṣṇa. Directly I do not know how to offer Kṛṣṇa. Therefore my business is to offer it through the agent. Just like if you want to pay something to the government, you have to pay to the treasury, not directly to president. You have to pay through the treasury. Similarly, this is the process of understanding Kṛṣṇa consciousness.

Guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca, saṅgena sādhu-bhaktānām. And you have to live with society who are trying to advance in Kṛṣṇa consciousness. Sādhu-saṅgena. Simply official offering will not help you. You have to contact. Therefore this association required. This Society is necessary to give chance to the people that they may come and live in the Society and they reform their character, their habits. So that is required. These are all recommended: saṅgena sādhu-bhaktānām. Sādhu-bhaktānām. Sādhu and bhakta. Not the karmīs. There are different classes of men. Some of them are called karmīs, some of them are called jñānīs, some of them are called yogis, and some of them are called bhaktas, or devotees. So here Prahlāda Mahārāja does not recommend that you have to make your association with karmīs or you have to make your association with jñānīs or you have to make your association with the yogis. But here it is clearly stated, saṅgena sādhu-bhaktānām. Sādhu means a devotee, and bhakta means who is actually engaged in devotional service. With their association you have to develop, not with the karmīs. Who are karmīs? Karmīs means those who are after sense gratification. They will work hard day and night like any animal and, when they get some result, they engage all the profits in sense gratification. That is called karmī. And jñānī means those who are still not in actual Kṛṣṇa consciousness, but they are trying to understand that this life is not good. This hard life, this working day and night simply for sense gratification, oh, it is not good. They are trying something else. So generally they come to enjoy mental speculation. Just like the karmīs, they are trying to satisfy their senses, similarly, the jñānīs, they want to satisfy their mind. Their mind It is a little more elevated. But still, they are on the material platform because these senses and mind and intelligence, up to intelligence, that is all matter. There is no question of spiritual understanding. Mental speculation, speculators, they are not on the spiritual platform. They are on the material platform. So here And the yogis. Yogis, still more further advanced from jñāna, from the mental speculative platform, when one comes to the platform of finding out the soul within by meditation, they are still elevated. So But the bhaktas, they are already engaged. They have not only found out the Supreme Personality of Godhead, but they are actually engaged in His service. They are called bhaktas, devotees.

So here Prahlāda Mahārāja, he recommends that first of all you have to engage yourself under the guidance, under the service of a bona fide spiritual master, and then you have to keep yourself in association of the devotees-not with the yogis, not with the jñānīs, not with the karmīs. He specifically mentions. And sādhūnām īśvara-ārādhanena ca. And you, in their association, you have to worship the Supreme Lord, worship. So this, in this age the worship of Supreme Lord is very simple. The worship of Supreme Lord is very simple. That is mentioned in the Bhāgavata, that,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

In this age, in this age, Kali-yuga, there is incarnation of God. What is that, incarnation of God? Now He's tviṣa-akṛṣṇam, His bodily complexion is not black. Kṛṣṇa is blackish, but He is Kṛṣṇa, that Lord Caitanya. Lord Caitanya, Kṛṣṇa. And what is His business? Now, kṛṣṇa-varṇam. He's always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma…, varṇayati. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam and saṅgopaṅgāstra-pārṣadam [SB 11.5.32]. He's associated… You see the picture. He's associated with four others. And in this picture also you see, associated. So you put this picture or form before you and just go on chanting and dancing. This is worship. Just go on chanting and dancing. This is worship. That we are doing every day. No more, no more going to anywhere. You just keep Lord Caitanya before you and go on chanting and dancing. Your all worship finished. It is very simple. Very simple. We are simply just demonstrating everything. You can do it. You can have a picture like this and you can chant with the tune. If you like, you can play the record and chant. That is very nice. So all worship is concentrated there. Here it is said that sādhu-bhaktānām saṅgena and īśvarārādhanena ca, and you have to worship. So if you make this process, then you become fully in Kṛṣṇa consciousness wherever you live and whatever you are, and your life is perfect. And there is nothing objectionable. This picture, anyone can have. This picture or small picture, whatever you can. Like this way, Caitanya Mahāprabhu's picture, and offer Him little fruits and little flower and little incense, and chant and dance. Never mind what you are, what is your condition. Everything will come later on. Yena tena prakareṇa manaḥ kṛṣṇe niveṣayet. Somehow or other you engage your mind in this process. Then everything will come automatically. You'll know. You'll know what to do. And there is spiritual master guidance. This is the beginning of Kṛṣṇa consciousness.

Śraddhayā tat-kathāyāṁ ca. He is further explaining. Śraddhayā, with faith and devotion, śraddhā. Śraddha means faith and devotion. So this faith and devotion is the beginning, is the basic principle of Kṛṣṇa consciousness. Adau śraddhā tato sādhu-saṅga tato bhajana-kriyā anartha-nivṛttiḥ syāt. This is the process. So here it is also said, śraddhayā tat-kathāyāṁ ca. When there is a speech about Kṛṣṇa, or about Bhagavad-gītā or Śrīmad-Bhāgavatam. So śraddhayā tat-kathā… (end)

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Śrīmad-Bhāgavatam 7.7.32-35

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San Francisco, March 17, 1967,
(incomplete lecture)

Prabhupāda: (chants maṅgalācaraṇa prayers) So we have been discussing instruction of Prahlāda Mahārāja, a five-years-old boy, instructing his class fellows. So self-analysis. And he says, "When self-analysis is complete, then the result will be that the person who is in full Kṛṣṇa consciousness after studying self-analysis, his vision will be universal." That is the stage of universal understanding.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

In the Bhagavad-gītā you have read that a learned person, who is actually learned, he sees everyone on the equal level, sama-darśinaḥ. How? Vidyā-vinaya-sampanne. A person who is very highly learned, very gentle, civilized, vidyā-vinaya-sampanne brāhmaṇe, and a brāhmaṇa, still higher, intellectual personality, gavi, a cow, hasti, means an elephant, śuni, the dog, śva-pāke ca, and the dog-eaters, śuni caiva śva-pāke ca paṇḍitāḥ sama, all these-there are different varieties of living condition-but still, one who is in Kṛṣṇa consciousness, he sees everyone on the same level. How it is, that? Has he become a madman, that a highly intellectual person and the dog, he sees on the equal level? Yes. Because he is not seeing on the material platform; he is seeing on the spiritual platform. In the spiritual platform, there is no distinction. The all distinction is due to our material conception of life. Varieties, the bodies, there are 8,400,000 varieties of bodies, and because we are under the concept of this bodily, I mean to say, identification, therefore we see so many varieties.

So a person who is actually in Kṛṣṇa consciousness, Prahlāda Mahārāja says that if he prosecutes the devotional service under the guidance of bona fide spiritual master… That is the beginning of this verse: guru-śuśrūṣayā bhaktyā, beginning with serving the bona fide spiritual master.

hariḥ sarveṣu bhūteṣu
bhagavān asta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet
[SB 7.7.32]

So as soon as one is fully in Kṛṣṇa consciousness, he does not see anyone bad. Everyone he sees, he is sādhu. Sādhu means saintly. So that, his vision, completely changes. He does not see any enemy. There are three stages of development in spiritual life, in Kṛṣṇa consciousness. The first stage is when he's under the training. That is called neophyte stage. That, in that stage, he offers his respect to the Deity.

arcāyāṁ eva haraye
śraddhayā yaḥ iṣṭān pūjān
kriyate na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prakṛtaḥ smṛtaḥ
[SB 11.2.47]

In the beginning stage, he offers respect to the Deity in the church or in the temple or in the mosque, according to different religious conceptions, but he has no idea who is actually devotee, and what is his duty towards others. He does not know. This is the first stage. But he has got good faith in religion and in God. That is the beginning.

The second stage is that,

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ
[SB 11.2.46]

The intermediate stage is that he sees four things: īśvara, the Lord, the Supreme Lord, and then His devotee, tad-adhīne. Tad-adhīna means one who has accepted subordination of the Supreme Lord. He is called devotee, or one who has surrendered. So he sees God, God's devotee, and bāliśa. Bāliśa means innocent person, one who has no sense what is God, neither he's against God, he's called bāliśa. And dviṣatsu. And there are atheists. Atheist class, they will, as soon as they hear of God, oh, they become fire. So dviṣatsu, they are envious of the Lord. So these four classes are visioned in the second stage. And he deals with four classes differently: he loves God, he makes friendship with devotee of God, and he instructs sincerely, just like Cai…, Prahlāda Mahārāja is instructing to his friends because they are innocent. They are neither against nor for. So he is instructing them. But those who are dviṣat… His father…, he was not instructing his father because he knew that his father was atheist number one. So he was avoiding. So this is the second stage.

And the third stage, or the highest stage, he does not see any distinction that who is atheist or who is friendly or who is innocent. He sees that "Everyone is the servant of God, everyone. Therefore he's good." He does not make… That is very higher position. We should not imitate. We must begin from the beginner stage, then second stage. Generally, the devotees are on the second stage. The highest stage is very rare to be seen. So,

hariḥ sarveṣu bhūteṣu
bhagavān āsta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet
[SB 7.7.32]

So when one reaches the highest stage of perfection of Kṛṣṇa consciousness, he has no more any distinction, and he thinks everyone as sādhu, as devotee. He thinks himself that "I am the worst." He thinks anyone, "Oh, everyone is serving the Supreme Lord. They are engaged in the service of the Lord. Simply I am so fool that I cannot engage myself." He simply laments himself. That is the highest stage. He sees, "Everyone is engaged in the loving service of God, but simply I am unable to serve God. So kindly…," he prays to God, "my dear Lord, please give me strength so that I can serve." This is the first-quality stage. Evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare. These are the process of devotional service when the senses are completely under control. This highest stage means, even in the first stage, second stage, the senses are controlled.

evaṁ nirjita-ṣaḍ-vargaiḥ
kriyate bhaktir īśvare
vāsudeve bhagavati
yayā saṁlabhyate ratiḥ
[SB 7.7.33]

"If anyone prosecutes his devotional service in full Kṛṣṇa consciousness, under the guidance of the bona fide spiritual master, then gradually he develops ratiḥ." Ratiḥ means affection, affinity, attachment for the Lord. Now we have got attachment for the matter. So as we make progress, we gradually become freed from material attachment and come to the platform, complete attachment for God. So attachment, that is my natural instinct. I cannot be free from attachment. I shall be either attached to this matter or I shall be attached to spirit. If I am not attached to spirit, then I must be attached to matter. And if I am attached to spirit, then my material attachment is gone. This is the process. So Prahlāda Mahārāja says, "In this process, if a person advances in his spiritual consciousness, or Kṛṣṇa consciousness, then vāsudeve bhagavati…" The Vāsudeva means Kṛṣṇa. Vāsudeve bhagavati: the Supreme Personality of Godhead, Kṛṣṇa. Yayā saṁlabhyate ratiḥ: "He becomes automatically attached." And so long we are not attached to Vāsudeva, then our attachment for this matter will oblige me to transfer or transmigrate from one body to another, and I'll have to circumambulate in the 8,400,000 species of life, lower grade, higher grade. That will continue. Therefore this is the opportunity, this human life, to become a devotee of Vāsudeva or to become fully Kṛṣṇa conscious.

Now, when one becomes fully in Kṛṣṇa consciousness, or a devotee of Vāsudeva, Kṛṣṇa, his characters are described:

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati
[SB 7.7.34]

Bhagavat, bhagavad-rati liṅgāny āhuḥ. Now, a person, how he is fully in Kṛṣṇa consciousness, his symptoms are now being described. Bhagavad-rati-liṅgāni āhur niśamyeti guṇāni bhakta-vatsalādi. Now, he says, niśamya karmāṇi guṇān atulyān vīryāṇi līlā-tanubhiḥ kṛtāni. This incarnation of… In the Bhagavad-gītā, you have learned that the Supreme Lord Kṛṣṇa says that yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Whenever there is discrepancy in the discharge of religious principles, then there is incarnation of God. Whenever there is… Because this is… Everything, God is the supreme proprietor. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Now, the kingdom of God is everywhere, but this material world is also kingdom of God, but here the people are 99.9 %, they are forgetful. They have forgotten God. Therefore in this material world, there are religious principles. In every civilized society, there is some form of religion, without any exception. Either you be Christian or be Muhammadan or Buddhist or Hindu, that doesn't matter, because the whole idea is this is the process. Human civilization, to make progress means self-realization. So as soon as there is discrepancy in the matter of self-realization-they become too much materialistic-then the incarnation of Godhead comes and He instructs. Just like Lord Kṛṣṇa came in five thousand years before, and He has left His instruction. So why? Because we shall get the opportunity of hearing His activities. By hearing His activities means we shall be associating Him because His activities, because He is Absolute, there is no difference between He and His activities. There is no difference.

So here, niśamya karmāṇi guṇān atulyāni. So just like you are kindly hearing the description given by Prahlāda Mahārāja. So this is the process. So when one becomes highly elevated in Kṛṣṇa consciousness, so as soon as he hears Bhagavad-gītā or Śrīmad-Bhāgavata or Bible, anything description of Kṛṣṇa, or God, then atiharṣotpula kāśru-gadgadaṁ protkaṇṭha udgāyati rauti nṛtyati, as soon as he hears, he becomes so much ecstatic that immediately he begins to dance and sing and becomes very happy. As soon as he hears. Just like somebody hears that in some business he has earned ten millions of dollars. He becomes so much, I mean to say, enthusiastic, "Oh, I have got this," and dances and like that. This is, of course, material conception. Similarly when one has actually in Kṛṣṇa consciousness, in developed position, his symptom will be that as soon as he hears of Kṛṣṇa, or God, he becomes immediately ecstatic and begins to dance and cry and sing just like a madman. So this stage… We have several times cited the example, that reading of Bhagavad-gītā… When Lord Caitanya was traveling in South India, He saw one brāhmaṇa, he was reading Bhagavad-gītā, but he was illiterate. But he was crying. So on inquiry from Caitanya Mahāprabhu what he is reading, he frankly admitted that "I am illiterate. I do not know even the letters. But my Guru Mahārāja asked me to read Bhagavad-gītā daily, so I am trying to read it. But I cannot read it." Then Caitanya Mahāprabhu inquired, "Then why you are crying?" He replied, "Yes, I get an ecstatic sentiment. As soon as I touch this book, I see the picture, that Kṛṣṇa is driving the chariot, and Arjuna is sitting, and He is instructing. So Kṛṣṇa is so kind, Kṛṣṇa is so faithful to His devotee, that He has taken the menial execution of service to His devotee. These feelings, whenever I feel, I am crying." This is the stage. This is the stage, when one becomes too much, I mean to say, glorifying about the wonderful acts. This is very wonderful act. The Supreme Personality of Godhead who is the greatest, God is great, but He has taken the service of a devotee as a menial driver. So this feeling gave him in ecstasy. This is a sign. It is not artificial. Tad guṇa-sūnavan, er, śruti-mātreṇa.

Just like if you place, if you pour some water on the ground, you will see where there is down level, it will at once go to that side. Without any arrangement, you simply pour the water, and it will go down where the level is down, just like the rivers are flowing to the sea level. Similarly, a highly developed Kṛṣṇa conscious person, at once he will hear about something of Kṛṣṇa, he will be in ecstasy. Just like Caitanya Mahāprabhu. There was a devotee of Caitanya Mahāprabhu. His name was Murāri Gupta. He was physician to the then Nawab, Muslim Nawab. Now, they were sitting. The Nawab was going some hunting excursion or something like that, but he was Nawab's physician. He was to accompany him. So they were sitting on the back of the elephant. In the meantime that Murāri Gupta saw one peacock, and as soon as he saw the peacock, the feather, he at once remembered Kṛṣṇa and at once fainted and fall down. This is called ālambana. This is called ālambana. Ālambana means anything to the context, immediately he remembers his Lord and becomes ecstatic. This is the first-class stage of Kṛṣṇa consciousness. So there are many instances. Caitanya Mahāprabhu showed this manifestation in His life. We shall discuss. We are discussing now in the morning class.

So Prahlāda Mahārāja says, yadā atiharṣotpulakāśru-gadgadam. He became so glad that he is faltering in speaking. Caitanya Mahāprabhu, when He was dancing in Jagannātha Purī during car festival and was singing, He could not utter "Jagannātha." He was uttering, "Jaga-aga-aaa-aaa…" Like that. He was faltering, faltering. These signs are that. They become at once transferred to the spiritual atmosphere and platform. These are very higher stage. Yadā graha-grasta iva kvacid dhasaty ākrandate dhyāyati vandate janam. Just like one man is haunted by ghost. He shows different caricatures. Sometimes he laughs; sometimes he cries; sometimes he is falldown; sometimes he touches your feet. These are the symptoms.

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ
[SB 7.7.35]

He forgets. Just like a madman forgets that "I am in office" or "I am in the society, in my friends' circle. If I show this caricature, they will…" (end)

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Śrīmad-Bhāgavatam 7.7.40-44

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San Francisco, March 20, 1967

(incomplete lecture)

Prabhupāda: So Prahlāda Mahārāja is recommending that either material prosperity within this planet or in other planet, they are all destructible. They're not permanent. Therefore nirmala, not free from the contamination of material nature. That is also recommended in the Bhagavad-gītā: ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16], that even if you go to the highest planet, that is also perishable. So we are not interested in perishable things. Unfortunately, people have no knowledge that what is that unperishable. They are accustomed in the association of perishable things for many, many lives. (aside:) Is not working? Yes. Therefore they have no information what is the… If we say that "You work for nonperishable thing," he'll be astonished because he has no idea that there can be anything which is not perishable. So Prahlāda Mahārāja recommends that "Don't try for nonperishable things…," "Don't try for perishable things. Try for nonperishable things." And that is bhaktyā uktayeṣaṁ bhajatātma-labdhaye. As the devotees recommend to worship the Supreme Lord, and the Supreme Lord also confirms it: yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], that supreme abode, where going, nobody returns… Prahlāda Mahārāja recommends that "My dear friends, you just worship that Supreme Personality of Godhead, where going, nobody comes back."

yad-artha iha karmāṇi
vidvan-māny asakṛn naraḥ
karoty ato viparyāsam
amoghaṁ vindate phalaṁ
[SB 7.7.41]

In this material world we are making so many plans for permanent settlement, but unfortunately, we are meeting with just the opposite result. That is in our experience. There is very nice song sung by a Vaiṣṇava poet. He says, sukhere lagiya e baro bhaginu anale puria ghare (?). "I constructed this house for living happily. Unfortunately, it was set in fire, so everything is finished." That is going on. In the material world we are making so many plans for living very comfortably, peacefully, eternally. But that is not possible. People do not understand it. They are seeing, experiencing from śāstra, from scripture we are getting instruction, that nothing is imperishable. Everything is perishable in the material world, and we are actually seeing also that perishable agents are always ready. Just like the fire. In New York City, at least, within twenty-four hours, there are at least ten or fifteen places where fire is going on. And your fire brigade is running on just trying to protect you from fire. The house regulation is all for fire, "How we are protected from fire." Then it will be allowed, certificate of occupation, "You can live." In other words, that fire is always ready to vanish everything, but artificially, somehow or other, we are trying to protect ourself from fire. But we do not take it for granted that this material nature is so made that it will set in fire everything, however we may be strong in protecting ourself. That is the nature. So however we may make plans to live very happily, the nature's law is that it will destroy.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So this material nature is very powerful. You cannot protect from the onslaught of material nature. Therefore Prahlāda Mahārāja advising us that you try to achieve the permanent. The permanent is the soul. God is permanent. And there is a world, a sky, which is also permanent. So why not transfer yourself to that permanent sky, permanent association, permanent life, permanent supreme knowledge? What we are seeking here in imperfectness? But people have no information. Some of them, they do not believe in it. Some of them are callous. This is our unfortunate condition. But it is neither false nor it is fiction. It is actual fact, truth, real truth, Absolute Truth. Paraṁ satyaṁ dhīmahi. Śrīmad-Bhāgavata presents the objective as the Supreme Truth, paraṁ satyam. Paraṁ satyaṁ dhīmahi: "I offer my obeisances to the Absolute Truth, paraṁ satyam." And what is that paraṁ satyam? Nirasta-kuhakam. Nirasta-kuhakam means "which is devoid of all illusion." Here everything is full of illusion. I am thinking, planning something, and at any moment, oh, it is all vanished, all finished.

So we do not understand that this is illusion, and there is a permanent life. So,

sukhāya duḥkha-mokṣāya
saṅkalpa iha karmiṇaḥ
sadāpnotīhayā duḥkham
anīhāyāḥ sukhāvṛtaḥ
[SB 7.7.42]

Now everything we are planning, sukhāya, for matter of happiness, and duḥkha-mokṣāya, and to get rid of all miseries. This is our plan. Sukhāya duḥkha-mokṣāya saṅkalpaḥ, our determination; iha, in this world; karmiṇaḥ, those who are working. That determination is to make life happy and avoid distress. That is the plan. Sadāpnotīhayā. But that is simply plan-making within our mind. Actually, it is never achieved. It is never achieved.

kāmān kāmayate kāmyair
yad-artham iha puruṣaḥ
sa vai dehas tu pārakyo
bhaṅguro yāty upaiti ca
[SB 7.7.43]

Now we are desiring so many things, kāmān kāmyair kāmayate. Kāmān means desirable, and kāmayate, we hanker after such desirables, kāmyaiḥ, being too much eager, greedy, for fulfilling those objects. Yad-artham iha puruṣaḥ sa vai dehas tu. And what is that kāma? What are those desirables? The desirables are simply for making this body perfect. Not perfect-comfortable. Perfect it cannot be, but as far as possible… We are manufacturing nice cushions for sitting comfortably, nice bedroom, buy nice motorcars, and… Everything for this body. The ultimate aim is to make this body comfortable. That's all. But Prahlāda Mahārāja says that the body itself, dehaḥ, sa vai dehas tu pārakyo bhaṅguro. Either you make your position secure and comfortable in this life or next life… Next life means there are many religious rituals which assures in your next life very comfortable life, very, I mean to say, long duration of life in other planets. So either you make arrangement in this life or in the next life, in the material world, if you make your next life in the spiritual world, then that is a different question. But so far we are materially concerned, either we make comfortable life in this life or in the next. But the body itself is kṣaṇa-bhaṅguraḥ, it is perishable. It is perishable. Sa vai dehas tu pārakyo bhaṅguro yāty upaiti.

kim u vyavahitāpatya-
dārāgāra-dhanādayaḥ
rājya-kośa-gajāmātya-
bhṛtyāptā mamatāspadāḥ
[SB 7.7.44]

They were all sons of big chieftains and ministers, and he was himself the son of the king, Hiraṇyakaśipu. Therefore he was speaking from his own standard. He says that kim u vyavahitāpatya-dārāgāra-dhanādayaḥ. Apatya means we are expanding. We are single. Now we are expanding by our children, apatya. And dāra means wife. The Sanskrit word strī… Strī means woman, and the root meaning of strī means "which expands." As soon as you have got wife, you expand yourself. You are one, and as soon as you get your wife, you become three, four, five. So strī means that helps me expanding. That is the root meaning. So Prahlāda Mahārāja says that what is the use by expanding your attachment to this material world by children? Apatya-dāra. Dārāgāra. Dāra means wife, and āgāra means house. Dārāgāra-dhanadayaḥ. Dhanādayaḥ means riches. These are our expanding processes. And rājya, kingdom. Rājya. Kośa. Kośa means treasury. These are concerned with government. Government wants to expand. Rājya, kośa, and gaja. Gaja means elephant. The royal orders, they keep elephants. Especially in India, those who are princely order, they must keep at least dozens of elephants, and many thousands of horses. That is royal opulence. So rājya-kośa-gajāmātya. Amātya means minister, and bhṛtya, bhṛtya means servants, and āptā mean friends. That means, in other words, Prahlāda Mahārāja says that there is no necessity of expanding these material opulences. (end)

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Śrīmad-Bhāgavatam 7.7.46

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San Francisco, March 22, 1967,
(incomplete lecture)
Prabhupāda:

nirūpyatām iha svārthaḥ
kiyān deha-bhṛto 'surāḥ
niṣekādiṣv avasthāsu
kliśyamānasya karmabhiḥ
[SB 7.7.46]

Prahlāda Mahārāja is instructing his friends, all small children, about Kṛṣṇa consciousness. He is instructing so many things. We have been discussing this subject matter for the last few days. Now he's placing before them for submitting, for consideration. "My dear friends," deha-bhṛtām, those who have accepted this material body, asura… Asura means demons. He also belonged to the family, atheistic family. His father was great atheist, and all his friends… Because his father was king, so all his friends happened to be the citizens of that atheistic kingdom. So all of them are being addressed as asura. Asura means demons, godless. There are two kinds of people, asura and sura, or deva and asura. So who are asuras and who are devas? Devas means godly, and asura means nongodly, or atheistic. In the Vedic literature you'll find there are definition that there are two kinds of people. Dvau bhūta-sargau loke daiva āsura eva ca [Bg. 16.6]. There are two kinds of people in this world: viṣṇu-bhakto bhaved daiva. And who are… Daiva means godly. Who are godly? Viṣṇu-bhaktaḥ, those who are devotee of the Supreme Personality of Godhead or those who are in Kṛṣṇa consciousness, they are called godly. And āsuras tad-viparyayaḥ. Tad-viparyayaḥ means just the opposite number. What is the opposite number? The atheists. At once they hear something of God, oh, they become fire: "What is this God? I am God." So he is asura.

So Prahlāda Mahārāja is asking the asuras, his friends, "My dear…" Friends are sometimes addressed in strong languages. That does not affect friends, in friendly terms. So Prahlāda Mahārāja directly asserting that "You are all atheists." But he was speaking among friends. There was no questions of offending. And actually they were sons of all atheists. So he is submitting, "My dear friends," that nirūpyatām iha svārthaḥ, "you just try to find out what is your interest. You do not know your interest." Everyone is called selfish: "I am self-interested." Yes. You should be self-interested. Everyone should be self… And that is the nature. I am thinking for my self-interest; you are thinking for your self-interest. When we become philanthropist, there is also self-interest. "I want to become a very welfare worker in the society because there is my self-interest that you will elect me as president or some big officer." Oh. So self-interest is natural. That is not abominable. If you become self-interested, that is not abominable. That is nice. But you do not know what is your self-interest. Prahlāda Mahārāja submits that nirūpyatām: "Just try to analyze what is your self-interest."

nirūpyatām iha svārthaḥ
kiyān deha-bhṛto 'surāḥ
karmāṇy ārabhate dehī… niṣekādiṣv avasthāsu
kliśyamānasya karmabhiḥ

Now you are trying to be happy by your work. Everyone is trying to be happy by his work. A man, ordinary worker, he is also trying to be happy by working, and a great capitalist, he is also trying to be happy by work. But Bhagavad-gītā says that they are trying to be happy in what sense? They're trying to be happy with the body for sense gratification. But how long you shall be able to satisfy your senses? Your interest is different: not sense gratification. Your interest is that you have to find out what you are. So that is described in Bhagavad-gītā very nicely, that you are this consciousness. Avināśi tu tad viddhi yena sarvam idaṁ tatam. That you are, that permanent, the consciousness. And what is that consciousness? That consciousness is, pure form, is Kṛṣṇa consciousness, that "I am servant of God." This is pure consciousness. So long my consciousness is designated, "I am American," "I am Indian," "I am Chinese," "I am Russian," "I am Hindu," "I am Muslim," "I am Christian…" These are all designations due to this body. But actually I am neither American, neither Indian, nor Christian, nor Hindu, nor Muslim, but I am eternally the servant of God. So Prahlāda Mahārāja is submitting that "If you are servant of God, eternally, then you find out your engagement, eternal engagement. That is the duty of your human form of life. Don't be misled by designation." Kṛṣṇa consciousness means to become free from all designations. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You have to become free from all designations. Tat-paratvena nirmalam. And in connection with the Supreme Lord you have to become nirmalam. Nirmalam means without any contamination.

Last night in the television, one boy was asking me, "Swamijī, you are all after spiritualism. Why you are using this clay as tilaka and so many things you are using which is matter?" So I explained to him… Perhaps you have known. Actually, there is no matter, actually, in this sense, because everything is emanating from the Supreme Spirit. Everything is emanating… Janmādy asya yataḥ [SB 1.1.1]. What is the Absolute Truth? The Absolute Truth is that from which everything is emanating-the source, the fountainhead, the fountainhead of everything. So whatever we see… Now, of course, we are in condition, material condition. We see everything material. But even this material energy is also spiritual because it is coming from the spirit, the Supreme Spirit. Suppose anything comes from the fire, it is hot. Fire, anything coming from… Anything you take. You are cooking daily, and as soon as you cook something it becomes very hot, and you take it from… It is hot. You cannot touch it. So by nature, everything is hot or everything is spirit because it is coming from the spirit, by nature. Just like sunshine. Sunshine has got all the qualities of the sun. Sunshine has got temperature. Sunshine has got illuminating power as the original sun has got. Similarly, although the whole creation, whole manifestation, is the display of the energy of the Supreme Lord, they are not different in quality. In quality there is no difference. Just like the sunshine and the sun. It may be the temperature in the sun planet is very great. That's all right. But you cannot say that sun is hot, but the sunshine is cold. No. That cannot be. That cannot be. It may be the degree of temperature lesser, but there is temperature. That is the sign that it is coming, emanating from sunshine. Similarly, in the Bhagavad-gītā you'll find that this whole manifestation, there are different kinds of energy.

That is confirmed in the Vedas, Vedic literature, Upaniṣad also: parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The energy of the Lord are differently manifested. Just like this light. Take the same example, fire. Fire is placed in one place, but it is manifesting in different way. It is illuminating, it is distributing its heat from one place. Similarly, the Supreme Lord, He may be far, far away. He's not far, far away, because He is present by His energy. Just like sunshine. Sun is far, far away from us, but he is present just before us by his shining. We can understand what is sun. Similarly, if you study the energy of the Supreme Lord, then you are in conscious, or Kṛṣṇa consciousness. So if you engage yourself in the energy of Kṛṣṇa, then you become Kṛṣṇa conscious. And as soon as you become Kṛṣṇa conscious, you become nonseparated. You become nonseparated from Him. Just like qualitatively the sunshine and the sun is hot, warm, similarly, you are also the same spiritual energy, or this whole world is spiritual energy, nothing but… There is nothing but spiritual… Sarvaṁ khalv idaṁ brahma. Everything is Brahman. But how to realize it? If everything is Brahman, then why we are separating, "This is material, this is spiritual"? This is māyā. This is called māyā. Māyā means illusion or forgetfulness. How it happens? It happens just like the sunshine is covered by cloud. Sunshine is covered by cloud-not all the sunshine. An insignificant part of the sunshine is sometimes covered by the cloud. And when it is covered by the cloud, there are so many inconveniences. Just like you say in New York when you find a sunshine in the sky, you say, "Oh, today is very nice." Why nice? Because the pure sky is open. Therefore it is very nice. And so long it is over, covered by cloud, you don't find so happy. Similarly, if you can, I mean to say, drive away the cloud of ignorance, then you actually becoming Kṛṣṇa consciousness. Cloud of ignorance. And what is that cloud of ignorance? The cloud of ignorance is that "I am the enjoyer." The first beginning of cloud of ignorance… (end)

SB 7.9: Lectures
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Śrīmad-Bhāgavatam 7.9.1

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Māyāpur, February 8, 1976
Prabhupāda:
evaṁ surādayaḥ sarve
brahma-rudra-puraḥ sarāḥ
nopaitum aśakan manyu-

saṁrambhaṁ sudurāsadam
[SB 7.9.1]

Kṛṣṇa, the Supreme Personality of Godhead, if He is pleased upon somebody, nobody can annihilate him. Similarly, if He is angry upon somebody, nobody can protect him. There is a Bengali (saying) payara(?), rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke. If Kṛṣṇa wants to kill somebody… Kṛṣṇa does not kill, neither the living entity is ever killed. Just like father. If he chastises his son, it is not chastisement; it is favor. The devotees can understand that even sometimes we meet very reverse condition of life, it is also favor. Tat te 'nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. Anyone who can see that this unfavorable condition of life is also another favor of Kṛṣṇa… Tat te 'nukampāṁ su-samīkṣamāṇaḥ. "Even there is some suffering, it is not given by Kṛṣṇa. I am suffering on account of my past misdeeds, and Kṛṣṇa is so kind that I would have suffered many hundred thousand times more than the present suffering, but Kṛṣṇa is adjusting the whole thing by little suffering." This is the vision of devotee. Tat te 'nukampāṁ su-samīkṣamāṇo bhuñjana evātma-kṛtaṁ vipākam. Ātma-kṛtaṁ vipākam. A devotee never accuses Kṛṣṇa that "Kṛṣṇa, I am serving You so nicely, and You are giving me so much suffering?" No. This is not devotee's view. Devotee will take that "This so-called suffering is also Kṛṣṇa's favor." Tat te 'nukampāṁ su-samīkṣamāṇaḥ. So those who are going forward with Kṛṣṇa consciousness, they should not be, I mean, a debtor to any condition of life.

So surādayaḥ. Surādayaḥ means demigods headed by Lord Brahmā, Lord Śiva. Yaṁ brahmā-varuṇendra-rudra stunvanti divyaiḥ stavaiḥ. The Supreme Personality of Godhead is worshiped even by Brahma. Yaṁ brahmā-varuṇendra: Indra, Varuna and Indra… There are big, big stalwart demigods. They also offer their respect. They think themselves as subordinate, humble servants of Kṛṣṇa. Śiva-viriñci-nutam [SB 11.5.33]. Kṛṣṇa is offered obeisances even by demigods like Lord Śiva, Lord Brahmā. Śiva-viriñci-nutam.

yaṁ brahmā-varuṇendra-rudra(-marutaḥ) stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

So the anger is there, Kṛṣṇa, but His anger is worshiped. And our anger is different. That is the distinction between spirit and matter. So here surādayaḥ sarve brahma-rudra-puraḥ sarāḥ na upaitum aśakan manyu. There is anger. Kṛṣṇa, to kill Hiraṇyakaśipu, He became so angry that even big, big stalwart demigods, brahmādaya… Because demigods… The list of demigods begins from Lord Brahmā. He is the original father of the demigods and all other living entities. He's therefore known as prajā-pati or called pitā-maha, grandfather, prajā-pati. He is the origin of everything. The Darwin's theory, a rascal theory, that there was no life, but according to Vedic knowledge there were the best life, Brahmā. From there begins life, and gradually they become degraded, material contamination. Not that there was no life. From low type of living condition one is elevated higher and higher. That is a wrong theory. The real theory is that life begins from the most exalted person, Lord Brahmā, prajā-pati. So in any auspicious matter they are forward, because you cannot approach God in your lower condition of life. You see? Lower condition of life means sinful reaction. In that condition you cannot approach God. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. (aside:) Who is talking? Pavitraṁ paramaṁ bhavān. Kṛṣṇa is the supreme pure, pavitraṁ paramam. Paramam means extreme. So nobody can approach Kṛṣṇa while He is impure. That is not possible. Just like some rascals, they say, "It doesn't matter what you are eating, what you are doing. There is no hindrance for your spiritual advancement." These rascals, these fools, misleading the whole world that in the matter of understanding the Supreme Person one can behave like the low-grade persons. No. That is not possible. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So if you have to approach the supreme pure, you have to become pure. Otherwise there is no possibility. Without being fire, you cannot enter into the fire. Then you'll be burned. Similarly, although you are also Brahman… Part of Parabrahman is also Brahman. Ahaṁ brahmāsmi. This is our identification. But what kind of Brahman? But minute particle of Brahman, small particle. Just like spark and the whole fire. Both of them are fire, but spark is spark, and the big fire is big fire. So the spark cannot become big fire. If he wants to become so, then he falls down. Then whatever little light was there, fire, it becomes extinguished. If the spark out of impudency wants to try to become the big fire, then he falls down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Āruhya kṛcchreṇa, by severe austerities and penances you can rise up to the impersonal Brahman, but you'll fall down again. That is the fact. So many persons, they are trying to become merged into the existence of the Supreme Brahman, but the result is they are falling down. They must fall down. It is not possible. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Without taking care to worship the lotus feet of Kṛṣṇa, they are falling down. So we should be very, very careful not to try to become equal or greater than Kṛṣṇa. There are some rascals, they say that "Such and such rascal is greater than Kṛṣṇa." I do not wish to mention their name. That rascals, they say that "Aurobindo is greater than Kṛṣṇa." They say like that. Do you know that? So this, the world, is full of rascals and fools. We have to… Very cautiously and intelligently we have to make progress in spiritual life. Don't take it very insignificantly. We should be very much careful. Otherwise there is falldown, and once falldown means a gap of millions of years. You have got this human form of life to complete Kṛṣṇa consciousness, but if you are not serious, then again the gap will be millions of years.

Therefore our duty is tāṅdera caraṇa sevi, bhakta-sane vās. We should live with the devotees and be engaged in the service of the ācāryas. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. One should understand ācārya as Kṛṣṇa Himself. Don't disregard him. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. These are the statement. So we must be very cautious. Just like here also. The brahmādaya, big, big demigods, they could not pacify, appease the Lord. He was angry. Evaṁ surādayaḥ sarve brahma-rudra-puraḥ sarāḥ. Big, big personalities, rudra, na upaitum. Na upaitum aśakan manyu. They could not pacify Hmm, and saṁrambhaṁ sudurāsadam. Sudurāsadam, very, very difficult. Once we are condemned by Kṛṣṇa, it is very, very difficult to rise up again. Mūḍhā janmani janmani [Bg. 16.20]. Life after life we shall be condemned. That is our punishment. So don't do anything which will make Kṛṣṇa unhappy. Simply engage yourself in the service of the Lord. Very simple thing. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Simply always think of Him. Do not think anyone, anything else. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Just try to maintain your service for Kṛṣṇa. There is twenty-four hours' engagement, and try to follow it. Do not neglect it. That will make your life successful.

Thank you very much. (end)
770210SB.MAY
Śrīmad-Bhāgavatam 7.9.1

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Māyāpur, February 10, 1977
Pradyumna: (leads chanting, etc.)
śrī-nārada uvāca
evaṁ surādayaḥ sarve
brahma-rudra-puraḥ sarāḥ
nopaitum aśakan manyu-
saṁrambhaṁ sudurāsadam
[SB 7.9.1]

Translation. "The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry."

Prabhupāda: Anymore? Translation? Oh, you have done. Read the purport. Purport.

Pradyumna: Śrīla Narottama dāsa Ṭhākura has sung in his prema-bhakti-candrikā, 'krodha' bhakta-dveṣi jane: anger should be used to punish a demon who is envious of devotees. Kāma, krodha, lobha, moha, mada and mātsarya-lust, anger, greed, illusion, pride and envy-all have their proper use for the Supreme Personality of Godhead and His devotee. A devotee of the Lord cannot tolerate blasphemy of the Lord or His other devotees, and the Lord also cannot tolerate blasphemy of a devotee. Thus Lord Nṛsiṁhadeva was so very angry that the great demigods like Lord Brahmā and Lord Śiva and even the goddess of fortune, who is the Lord's constant companion, could not pacify Him, even after offering prayers of glorification and praise. No one was able to pacify the Lord in His anger, but because the Lord was willing to exhibit His affection for Prahlāda Mahārāja, all the demigods and the others present before the Lord pushed Prahlāda Mahārāja forward to pacify Him.

Prabhupāda: So, in the material world, kāma, krodha, lobha, moha, mada, and mātsarya, these things are condemned. And for a sādhana, (?) means a neophyte devotee, he is advised to give up these low grade habits-kāma, krodha, lobha, moha, mada, mātsarya. But people may question, "Wherefrom these lowgrade qualities came? Kāma is low grade, admitted, but wherefrom it came?" In the Vedānta-sūtra we get the reply, janmādy asya yataḥ: [SB 1.1.1] "Everything that we experience, it comes from God." So… (aside:) You stand that side. You are standing. They can stand.

So without the original source, even these low grade things, wherefrom it comes? It comes from God. Just like adharma, irreligiosity, is described as the back side of God and religiosity is described as the front side of God. So there is no difference between front side and back side-Absolute. God is absolute any way. Even apart from God's body, even in our body, we do not make any distinction. Suppose if there is some trouble, if there is some boil here in the front side and if there is some boil in the back side, does it mean I shall not take care of the back side boil? I shall take care of it, I shall have treatment for it. I cannot neglect the back side boil because it has come out from the back side. There is no such reason.

So these bad habits, kāma krodha-kāma means lust; krodha means anger-so if they are also coming from God, then how we can neglect it? How we can reject it? So there is no need of rejecting. That is the Narottama dāsa Ṭhākura's… You cannot reject. That is not possible. As you are a living being, there must be kāma, krodha, lobha, moha, mātsarya. You cannot reject it. You cannot make it zero. That is impersonalism. But it has its proper use. That you have to know. Unless you know the proper use of everything, everything… Proper use means it must be used for Kṛṣṇa. Then it is proper use. Otherwise it is misused. There is no such thing as bad. Everything is good when it is used for Kṛṣṇa. That is the difference between material and spiritual. Spiritual, everything is good, and material, everything is bad. You cannot make any distinction. When a thing is used materially it is bad. Therefore in the Caitanya-caritāmṛta it is said, dvaite bhadrābhadra sakali samāna. Dvaite-means in this world of duality-everything is bad. They have invented some artificial meaning, "This is good, this is bad," but actually everything is bad in the material world. There is nothing good. And just the opposite: in the spiritual world, everything is good.

The other day I was giving the example that Kṛṣṇa is thief also. Mākhanaḥ-cora. And there is still in Remuṇā, Kṣiraḥ-cora. Kṣiraḥ-cora. He's famous, "The thief who stolen condensed milk." So this chori means stealing is there in Kṛṣṇa. Does it mean that it is bad? No. It is good. Because it is connected with Kṛṣṇa, it is good. Otherwise how people are worshiping a thief? And when it is used materially, when I steal something for my sense gratification, I am beaten with shoes. Then this is the distinction. Anything, bad or good, they are coming from Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Ahaṁ-sarvasya prabhavaḥ: "I am the origin of everything." So anything coming from Kṛṣṇa, how it can be bad? It cannot be bad. Absolute. Kṛṣṇa says personally, and Vedānta says, janmādy asya yataḥ: [SB 1.1.1] "Absolute Truth is that from where everything is coming." So the lust is also coming from Kṛṣṇa. We find lusty desire among the gopīs, among Kṛṣṇa. But Kṛṣṇa Caitanya Mahāprabhu recommends, ramya kācid upāsana vrajavadhū kalpitā: "There is no better mode of worship than it was conceived by the vrajavadhū, damsels of Vraja, Vṛndāvana, parakīya-rasa." But in the material world Caitanya Mahāprabhu was so strict about woman that once upon a time there was singing of woman in the Jagannātha temple, and Caitanya Mahāprabhu was running fast: "Oh, how nice singing is going on in the temple. Let Me go and hear." Then Govinda, His personal servant, checked Him: "My dear Sir, this singing is done by woman." "Oh? It is woman? Govinda, you have saved My life." Just see. And the same Caitanya Mahāprabhu has recommended about the gopīs who loved Kṛṣṇa as paramour: ramya kācid upāsana vrajavadhū-vargabhir ya kalpitā. Just see the distinction. The same business is there, but it is all spiritual.

Therefore Absolute, everything is variegated, blissful. They do not understand. The sahajiyā means the blissful dealings, transcendental, spiritual dealings of gopīs and Kṛṣṇa, they take it as material. Therefore they are condemned. They are… It looks similar, but it is not the same, thing. One is gold; one is iron. A polished iron, a golden thing, golden color, does not mean it is gold. "All that glitters is not gold." So we should not mistake. Therefore one who cannot distinguish the spiritual lust and the material lust, they should avoid very strictly. They have no spiritual realization. Therefore Caitanya Mahāprabhu has strictly avoided. In His kīrtana He never described the pastimes of Kṛṣṇa, His dealings with gopīs. That we mark in the Caitanya-caritāmṛta. Eighteen years He lived in Jagannātha Purī. Every night there was kīrtana, but there was no līlā-kīrtana you'll find, no līlā-kīrtana. Hare Kṛṣṇa, that's all. No līlā. But does it mean that Caitanya Mahāprabhu avoided līlā-kīrtana? No. He enjoyed it with very, very confidential devotees like Rāmānanda Rāya, Svarūpa Dāmodara, like that. Not for the… Because so long we are in the lower stage of devotion we shall misunderstand. They are doing that. You'll find that the rascals who have no idea about Kṛṣṇa, they are very much fond of painting Kṛṣṇa's picture dealings with the gopīs, because they take it that it is just like we deal with young men or woman, it is something like that. So that is a great mistake. They should not. Then they will become sahajiyā. Very strictly prohibited. In the Śrīmad-Bhāgavatam Śukadeva Gosvāmī has warned that one should not even dream like that, that "Kṛṣṇa's dealing with gopīs is just like our dealing with woman." No. It ms completely different. Therefore we have to understand Kṛṣṇa. Vyāsadeva has devoted nine cantos to understand Kṛṣṇa, and then, in the Tenth Canto, he has put the gopīs' dealings with Kṛṣṇa. That is also beginning from twenty-ninth chapter.

So we should always know this, that lust is coming from Kṛṣṇa, but His lust, this lusty desire, and our lusty desire in the material world, they are not the same. So Narottama dāsa Ṭhākura advises, kāmaḥ kṛṣṇa-kārmārpaṇe. We have got lusty desires, but it should be utilized for Kṛṣṇa. Just like we are very much anxious to fulfill our lusty desires. So if we turn our lusty desire for serving Kṛṣṇa, we should be equally enthu… (end)

770212SB.MAY

Śrīmad-Bhāgavatam 7.9.2

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Māyāpur, February 12, 1977

Pradyumna: (reads synonyms, etc.) "Translation: The goddess of fortune, Lakṣmījī, was requested to go before the Lord by all the demigods present, who because of fear could not to so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him."

Prabhupāda:

sākṣāt śrīḥ preṣitā devair
dṛṣṭvā taṁ mahad adbhutam
adṛṣṭāśruta-pūrvatvāt
sā nopeyāya śaṅkitā
[SB 7.9.2]

So Śrī, Lakṣmī, she is always in company with Nārāyaṇa, Bhagavān. Lakṣmī-Nārāyaṇa. Wherever Nārāyaṇa there is, there is Lakṣmī. Aiśvaryasya samāgrasya vīryasya yaśsasaḥ śriyaḥ. Śriyaḥ. So Bhagavān, the Supreme Personality of Godhead, is always full in six opulence: aiśvarya, riches, samāgrasya, all riches… Nobody can compete with Him. Here in the material world there is competition. You have got one thousand; I have got two thousand; another man has three thousand or three millions. Nobody can say, "Here is the end. I have got money." No. That is not possible. There must be competition. Sama urdhva. Sama means "equal," and urdhva means "greater." So nobody can become equal with Nārāyaṇa, and nobody can be greater than Nārāyaṇa. This has become a fashion nowadays, that daridra-nārāyaṇa. No. Daridra cannot be Nārāyaṇa, neither Nārāyaṇa can be daridra, because Nārāyaṇa is always accompanied by Śrī, Lakṣmījī. How He can be daridra? These are manufactured foolish imagination. Aparādha.

yas tu nārāyaṇaṁ devaṁ
brahmā-rudrādi-daivataiḥ
samatvena vikṣeta
sa pāṣaṇḍi bhaved dhruvam
[Cc. Madhya 18.116]

Śastra says, yas tu nārāyaṇaṁ devam. Nārāyaṇa, the Supreme Lord… Brahmā-rudrādi daivataiḥ. What to speak of daridra, even if you equalize Nārāyaṇa with such big, big demigods like Brahmā or like Lord Śiva, if you look that "Nārāyaṇa is as good as Lord Brahmā or Lord Śiva," samatvena vikṣeta sa pāṣaṇḍi bhaved dhruvam, immediately he's a pāṣaṇḍi. Pāṣaṇḍi means most wretched. This is the sastric injunction. Yas tu nārāyaṇaṁ devam brahmā-rudrādi-daivataiḥ samatvena.

So this has become a fashion, to equalize Nārāyaṇa with everyone. So in this way India's culture has been dismantled. Nārāyaṇa cannot be equal. Nārāyaṇa personally says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Another word is used: asamaurdhva. Nobody can be equal with Nārāyaṇa, Viṣṇu-tattva. No. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is Ṛg mantra. Viṣṇoḥ padaṁ paramaṁ padam. Bhagavān is addressed by Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Paramaṁ bhavān. So this paśandi imagination will kill one's advancement, spiritual life. Māyāvāda. Māyāvāda. So therefore Caitanya Mahāprabhu has strictly forbidden to associate with Māyāvādī. Māyāvādī bhāṣya śunile haya sarva-naśa: [Cc. Madhya 6.169] "Anyone who has associated with the Māyāvādī, his spiritual life is finished." Sarva-naśa. Māyāvādī haya kṛṣṇe aparādhi. You should be very, very careful to avoid these Māyāvādī rascals. There cannot be such thing as "Nārāyaṇa has become daridra." It is impossible.

So Nārāyaṇa is always associated with sākṣāt śrīḥ. Śrī, especially here, Śrī, Lakṣmījī, is mentioned, that she is associated with Nārāyaṇa constantly. That Śrī expansion is in the Vaikuṇṭhaloka. Lakṣmī-sahasra śata-sambrahma sevyamānaṁ.

cintāmaṇi prakara-sadmasu kalpa vṛkṣa
lakśāvṛteṣu surabhīr abhipālayantam
lakṣmī sahasra-śata sambrahma-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Not only one Śrī, Lakṣmī, but lakṣmī-sahasra-śata. And they are serving the Lord, sambrahma sevyamānaṁ. We are praying to Lakṣmījī with sambrahma, ”Mother, give me little money. Give me little favor I may be happy.” We are worshiping Śrī. Still, she does not remain, Śrī. Śrī’s another name is Cañcalā. Cañcalā, she is in this material world. Today I may be millionaire, tomorrow I may be beggar in the street. Because every opulence depends on money. So money, here nobody can have fixed up. That is not possible. That Śrī which is so flickering, they are worshiping the Lord with sambrahma, with respect. Here we are thinking, ”Lakṣmī may not go away,” but there, Śrī is thinking, ”Kṛṣṇa may not go away.” That is the difference. Here we are afraid that Lakṣmī may go away at any moment, and they are afraid Kṛṣṇa may go away. This is the difference. So such Kṛṣṇa, such Nārāyaṇa, how He can be daridra? This is all imagination.

So sakṣat śrī. She is always associated. If anyone tries to separate Śrī from Nārāyaṇa, then he will be vanquished. The example is Rāvaṇa. Rāvaṇa wanted to separate Lakṣmī from Rāma. This attempt is so dangerous that Rāvaṇa, instead of becoming happy… He was so-called happy, materially opulent. But as soon as he separated Lakṣmī from Nārāyaṇa, he became vanquished with all his friend. So don’t try to do that, to separate Lakṣmī from Nārāyaṇa. She cannot be separated. But if anyone attempts like that, he’ll be ruined. He’ll be ruined. The example is Rāvaṇa. So at the present moment people are very much fond of śrī, money. Śrī-aiśvaryā. Śrī-aiśvaryā. Śrī-aiśvaryā prajepsavaḥ. General people, they want śrī, money, or beauty, beautiful woman. Śrī-aiśvaryā, money, riches. Śrī aiśvaryā prajepsavaḥ. Prajā. Prajā means family, society, money. They want. So Śrī is always hankered after, searched after. But do not try to keep Śrī alone. Then you’ll be ruined. This is the instruction. You do not try to keep Śrī alone. Keep always with Nārāyaṇa. Then you’ll be happy. Keep Nārāyaṇa. So those are riches, those who have got riches, rich, they should worship Nārāyaṇa also with that money. Spend money. Money is meant for service of Nārāyaṇa. So if you have got money, don’t spoil it like Rāvaṇa, but engage it in Kṛṣṇa’s service. If you have got money, just spend it for very costly temple, for installing Lakṣmī-Nārāyaṇa, Rādhā-Kṛṣṇa, Sītā-Rāma, like that. Don’t spoil your money in other way. Then you’ll always remain rich. You’ll never become poor. But as soon as you try to cheat Nārāyaṇa, that ”I have taken Your Lakṣmī,” you starve. That policy is very bad.

So anyway, wherever there is Śrī, there is Nārāyaṇa, and wherever there is Nārāyaṇa, there is Śrī. Therefore Nārāyaṇa and Śrī… Nṛsiṁhadeva is Nārāyaṇa, and Lakṣmī, They are constantly assoc… Therefore the devas, the demigods, when they saw that ”Nārāyaṇa, Nṛsiṁhadeva, was very, very angry. Nobody can pacify Him,” so they thought that ”Lakṣmījī is personal associate, constantly with Nārāyaṇa, so let her go and pacify Him.” That is stated here. Sākṣāt śrīḥ preṣitā devair. The devas, Lord Brahmā, Lord Śiva and others, they requested, ”Mother, you try to pacify your husband. It is not possible by us.” But she also became afraid. She also became afraid. Sākṣāt śrīḥ preṣita devair dṛṣṭvā taṁ mahad adbhutam. She knows that ”My husband has appeared as Nṛsiṁhadeva,” but because that wonderful feature of the Lord was so fearful, she did not dare to come before Him. Why? Now, adṛṣṭaśruta-pūrvatvāt: since she also never knew that the her husband can assume the form of Nṛsiṁhadeva. This Nṛsiṁhadeva feature was specifically adopted for Hiraṇyakaśipu. This is all-powerful. Hiraṇyakaśipu took benediction from Lord Brahmā that no god, demigod can kill him, no man can kill him, no animal can kill him, and so on, so on, so on. Indirectly he made a plan that nobody could kill him. And because first of all he wanted to become immortal, so Lord Brahmā said that ”I am not immortal. How can I give you the benediction of becoming…? That is not possible.” So these rākṣasas, demons, they are very intelligent, duṣkṛtina, intelligent-but for sinful activities. That is the feature of the rākṣasa. So he planned something, that ”Indirectly I shall take benediction from Lord Brahmā in such a way that I’ll remain immortal.” So in order to keep Brahmā’s promise, Nārāyaṇa appeared as Nṛsiṁhadeva, half lion and half man. Therefore adṛṣṭāśruta-pūrva. Even Lakṣmī did not see such feature of the Lord, the half man, half lion. This is Nārāyaṇa or Kṛṣṇa, all-powerful. He can assume any form. That is… Adṛṣṭā aśruta-purva. Never saw. Although she is associated with the Nārāyaṇa, but she never saw such wonderful feature of the Nārāyaṇa. Therefore it is said, adṛṣṭā aśruta-pūrvatvāt sā na upeyāya śaṅkitā. Lakṣmījī is chaste. So śaṅkitā: she was fearful, ”May be He’s different person.” And she is the chaste, the most chaste. How she can mix with different person? Therefore śaṅkitā. This word is used, śaṅkitā. Although she is supposed to know everything, still, she was thinking, ”May not be my husband.” This is the ideal chaste, chastity, that even Lakṣmījī, being doubtful about Viṣṇu, she did not talk, did not approach. Śaṅkitā. This is another quality of Lakṣmījī. She became afraid, ”He may not be Nārāyaṇa.” Because she’s never experienced of her husband such wonderful feature, half lion and half man. So adṛṣṭāśruta-pūrvatvāt sa nopeyāya śaṅkitā.

So if we study the character of Lakṣmī-Nārāyaṇa, then we shall cease to manufacture such words as daridra-nārāyaṇa or this or that. No. We should therefore never follow this pāṣaṇḍi.

yas tu nārāyaṇaṁ devaṁ
brahmārudrādi-daivataiḥ
samatvena vikṣeta
sa pāṣaṇḍi bhaved dhruvam
[Cc. Madhya 18.116]

Pāṣaṇḍi means devil, or nondevotee. Abhaktā hīna cara. Be careful not to mix with nondevotee who imagines about God. They do not believe in God actually. This pāṣaṇḍi means who do not believe in God. They think that there is no God, but they simply say, ”Yes, there is God, but God has no head, no tail, no mouth, nothing.” And then what is God then? But these rascals say nirākāra. Nirākāra means there is no God. Say frankly that there is no God. Why do you say, ”Yes, there is God, but He has no head, no tail, no leg, no hand”? So what is there? So this is another cheating. Those who are atheist, they say frankly, ”I do not believe in God. There is no…” That we can understand. But these rascals, they say, ”There is God, but nirākāra.” Nirākāra means there is no God, but sometimes the word is used nirākāra. But that nirākāra does not mean God has no akāra. That nirākāra means that not this material akāra. Iśavaraḥ paramaḥ kṛṣṇahsac-cid-ānanda vigrahaḥ. His body is sac-cid-ānanda. That is completely impossible to see within this material world. Our body is not sat. It is asat. This body which I have got now or you have got, it will remain so long this life… And when it is finished, it is finished forever. You’ll never get this body again. Therefore asat.

But Kṛṣṇa’s body is not like that. Kṛṣṇa’s body is the same, sat, always the same. Kṛṣṇa’s another name is narakṛti. Our body is imitation of Kṛṣṇa’s body, not that Kṛṣṇa’s body is imitation of our body. No. Kṛṣṇa has got His body, narakṛti, nara-vapu. These things are there. But that vapu is not like this asat. Our body is asat. It will not stay. His body is sac-cid-ānanda. Our body is asat, acit and nirānanda, just opposite. It will not stay, and there is no knowledge, acit, and there is no bliss. Always we are unhappy. So nirākāra means not a body like this. His body is different. Ānanda cinmāyā rasa pratibhavitabhis [Bs. 5.37]. Ānanda-cinmāyā. Aṅgāni yasya sakalendriya vṛtti-manti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. His aṅgāni, aṅgāni, parts of the body, are described, sakalendriya-vṛtti-manti. I can see with my eyes. My, this special function of my, this part of the body is to see. But Kṛṣṇa, sakalendriya-vṛtti-manti-He can not only see, but He can eat also. That is import. By seeing, we cannot eat, but whatever we offer, if Kṛṣṇa sees, He eats also. Aṅgāni yasya sakalendriya-vṛtti-manti. So how we can compare Kṛṣṇa's body with our body? But avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Those who are rascals, they think that "Kṛṣṇa has two hands, two legs; therefore I am also Kṛṣṇa. I am also." So don't be misled by the rascals, pāṣaṇḍi. Take as there in the śāstra, learn it from authorized sources, and be happy.

Thank you very much. (end)

760210SB.MAY

Śrīmad-Bhāgavatam 7.9.3

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Māyāpur, February 10, 1976

Hṛdayānanda: Oh. "Thereafter Lord Brahmā requested Prahlāda Mahārāja, who was standing very nearby, and asked Prahlāda Mahārāja to go forward and said, 'My dear son, Lord Nṛsiṁhadeva is very, very angry upon your demonic father, and you can go forward and appease Him, the Lord.' "

Prabhupāda:

prahrādaṁ preṣayām āsa
brahmāvasthitam antike
tāta praśamayopehi
sva-pitre kupitaṁ prabhum
[SB 7.9.3]

So all of them, all the demigods, they wanted to pacify. The Lord was very angry, but they failed. Then, at last, they requested Lakṣmījī to pacify the Lord. She could not dare to approach Him; what is the speaking of pacifying? Then, at last, they decided that "This five-years-old boy, the Lord may be compassionate upon him. And for him He has appeared, so let him be engaged in pacifying the Lord." So Brahmā, the head of all the demigods presented there, he decided, prahlādaṁ preṣayām āsa. He pushed him forward: "My dear Prahlāda, my dear son, better you go forward and pacify." It is something like to push a little child in the cage of the lion. It is something like that. Nobody dared. So Prahlāda Mahārāja, he knew very well that "However ferocious He may be, I am not afraid. He is my Lord. I am not afraid." He was jolly, innocent, pure devotee. He had no fear. So he was sent: "My dear Prahlāda, you try."

So brahmā avasthitam antike. He was very near sitting, but he had no fear. Just on the lotus feet, near the lotus feet of the Lord, he was sitting. Others were contemplating. He was free, that "I am under the shelter of the Lord." Svapāda-mūle, mahat-padaṁ puṇya-yaśo murāreḥ. "He is Murāri, and everything is under His feet." This is the conclusion when one is advanced in Kṛṣṇa consciousness. Prahlāda Mahārāja, although he was a boy of five years old, it did not matter. He was first-class devotee, maha-bhāgavata. That is possible. The devotional service is nothing material. It is spiritual. So there is nothing impossible, impossible. That is real appreciation of spiritual life. If one thinks that "Prahlāda Mahārāja was only five years old. How he could offer such nice verses in glorifying the Lord?" that is possible. Bhakti does not depend on the age. Bhakti depends on sincerity of service. It is not that because one man is older than me, therefore he will be greater devotee. No. Ahaituky apratihatā. First of all, bhakti must be without any motive, without any motive of personal sense gratification. That is real bhakti. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. We have to make all our desires zero. Jñāna-karmādy-anāvṛtam. People are trying to understand the whole creation by knowledge, but bhakti does not depend on knowledge. Jñāna-karma… Or karma. Karma means fruitive action. Not that because you are a very big businessman, you are very successful, therefore it will be easy for you to understand Kṛṣṇa. No. That is not possible. Or if you think one is very poor in knowledge, lowborn, no education, still he can understand bhakti and Lord, provided he is pure devotee.

So material conditions, they are not practically applicable to spiritual life. Śrī Caitanya Mahāprabhu, therefore, He said, eho bāhya āge kaha āra. Whatever Rāmānanda Rāya was proposing, "This is the beginning of bhakti…" He suggested varṇāśrama-dharma, karma-tyāga, karma-sannyāsa, even full surrender, sarva-dharmān parityajya [Bg. 18.66]. All, everything, Caitanya Mahāprabhu said, eho bāhya āge kaha: "These are external formality. If you know something better than this, please explain." So Rāmānanda Rāya, when, I mean to say, quoted a verse from Brahma's prayer, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ prāyeṇa ajita api jito… Kṛṣṇa is ajita. Nobody can conquer Him. Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. Nobody is greater in every respect. Not that "Kṛṣṇa is shorter at least in this respect." He is shorter in one respect, that He could not repay back the obligation He received from the gopīs. He was only shorter to the gopīs. That is His grace. He said that "I cannot repay you. It is impossible. Please be satisfied with your own service." That is the gopīs. So He was shorter always, especially before Rādhārāṇī. He felt Himself shorter. Otherwise He is the Supreme. He is always the Supreme. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So if you want to conquer over this unconquerable Kṛṣṇa, then, according to the prayer of Brahmā and appreciated by Lord Caitanya Mahāprabhu, that sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ: "You remain in your place, it doesn't matter, but you become very humble. Don't be puffed up." Jñāne prayāsam udapāsya namanta eva. You should not think yourself that you are very advanced, "By my speculative knowledge I can understand God." That is mistake. That is not possible. You have to give up first of all this attempt, that "I am very learned," "I am very rich,"or "I am very this and that. Therefore for me to understand God, it is nothing." They think like that. Janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. Those who are very much proud, they do not take Kṛṣṇa consciousness very seriously. They think, "These poor fellow who had no money, no foodstuff, they have come in the name of Kṛṣṇa for begging. So it is for them. It is not for us. I am very rich. I am very opulent. I am very educated. I am very aristocratic. So for me there is no need of." The Indians say like that in your country. "Now we have known this Kṛṣṇa, Hare Kṛṣṇa. We have… Now it is not needed. Now it is technology."

So these puffed-up persons cannot understand Kṛṣṇa. One has to become very humble. Christ also says, "The kingdom of God is for the humble and the meek." That is actually… And Kṛṣṇa also says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the beginning of humbleness: "Yes, I have nothing, insignificant." Bahūnāṁ janmanām ante jñānavān mām [Bg. 7.19]. This is real knowledge, to remain always insignificant before guru-Kṛṣṇa. Then it is profit. If somebody thinks that "I have become more than my guru, more than Kṛṣṇa," then he is finished. So one should become very humble and meek. It doesn't matter where he is situated, either this institutionally, brahmacārī, gṛhastha, vānaprastha, sannyāsa. Even one has taken sannyāsa, he should remain always humble. So never we should think that "I have become very big personality." That was the instruction of my Guru Mahārāja, that baḍa vaiṣṇava-"I am very big Vaiṣṇava. Everyone should come and obey my orders"-this is condemned position. The real position is one should be very humble and meek. Jñāne prayāsam udapāsya namanta eva. Namanta means humble. One should be prepared to learn from… Namanta eva san-mukhari… Those who are pure devotee. From them one should be very much anxious to hear. That, the same thing, anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11]. Who has no other desire in the material world except to serve Kṛṣṇa, he is pure devotee. So one should be anxious in humbleness to hear from such personality. Sthāne… It doesn't require to change. There are so many questions sometimes: whether it is necessary to take sannyāsa and It is… By the routine work, it is necessary. But if one is serious, so for him it is not necessary-ahaituky apratihatā-because for a serious student of devotion, Kṛṣṇa is in his hand. So anyway, even if you are a sannyāsī or gṛhastha or vānaprastha, it doesn't matter. You should remain very humble. That is required. Sthāne sthitāḥ. And you should hear from the realized soul in humbleness. Then the Kṛṣṇa, the great, He will be conquered by you.

So Prahlāda Mahārāja was that type of mahā-bhāgavatam. He was not… As a child, he had… He did not know the sophistry or formality to become unnecessarily very prestigious. He was by nature a small boy. Just like here, these boys. If you insult, he doesn't care for it because he is child. Or if you praise him, he does not think himself very much puffed up. This is child's nature. So Prahlāda Mahārāja was in that position. He didn't care. His father wanted to chastise him in so many ways. He didn't care. He (was) always thinking, "He is my father. He is joking. That's all." This is simplicity. This is simplicity. This simplicity is very valuable. So Prahlāda Mahārāja was in that position. Therefore Brahmā selected him, that "My dear Prahlāda, my dear child, please approach the Lord. You can try to pacify Him." Prahrādaṁ preṣayām āsa brahmāvasthitam antike, tāta: "My dear child, my dear boy," tāta praśamayo upehi, "please go forward and try to pacify Him." Sva-pitre kupitaṁ prabhum: "Our Lord, Prabhu, He has become very, very angry." Nobody can excess in His anger. Just like nobody can excel the Supreme Personality of Godhead in anything, similarly, when He is angry, nobody can excel Him. He becomes so angry. So He is always… "God is great" means great in everything. When He is angry, nobody can excel Him in His anger. And when He is very peaceful, nobody can excel Him. This is God. Asamaurdha. God means nobody is equal; nobody is greater. So when the Lord was angry, nobody can show His anger equally and nobody can become greatly anger or more greatly angry than Kṛṣṇa. He is always topmost. This is… So such anger was exhibited. Why? Now, it is said, sva-pitre kupitam. He's inducing, Brahmā inducing, that "We never seen the Lord so angry, but it is on account of your father, so it is your duty. You go there." (chuckles) The child will accept, "Yes. My father committed so many offenses. Therefore it is my duty to pacify the Lord." Therefore he is reminding because he was a child, "My dear child, it is for your father He has become so angry, so it is your duty. Go and pacify Him." So every word in Bhāgavata, there is meaning. Sva-pitre kupitaṁ prabhum: "Don't think that it is our duty; it is your duty. Although we are Brahmā, Lakṣmī, all right. So real duty is yours." This is little joking.

So Prahlāda Mahārāja is prepared, "All right," either for his father or for everyone. That is Vaiṣṇava. Vaiṣṇava does not consider that "I have to pray to Kṛṣṇa for my father, for my mother." No. Vaiṣṇava is ready to offer prayer… Para-duḥkha-duḥkhī. He is always unhappy, seeing these fallen conditioned souls unhappy. Other… Vaiṣṇava personally, he has no unhappiness. Naivodvije para duratyaya-vaitaraṇyāḥ. That will be explained. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ, śoce tato vimukha-cetasa, indriyārtha-māya-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. So Vaiṣṇava is always sorry for the rascals in the world. Otherwise he has nothing to be unhappy. He can sit down anywhere; he can sleep anywhere; he can eat anything. He doesn't require anyone's help. He… As Kṛṣṇa is self-sufficient, similarly, Kṛṣṇa, not exactly like that, but a Vaiṣṇava is also self-sufficient, depending only on Kṛṣṇa. That is Vaiṣṇava. So he has nothing to lament or nothing to regret. He is always pleased in the service of the Lord, but he is always sorry for the conditioned souls who are for suffering the material pangs on account of ignorance.

Thank you very much. (end)

770217SB.MAY

Śrīmad-Bhāgavatam 7.9.3

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Māyāpur, February 17, 1977

Pradyumna: (leads chanting, etc.) "Translation: Thereafter Lord Brahmā requested Prahlāda Mahārāja, who was standing very near him: My dear son, Lord Nṛsiṁhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord."

Prabhupāda:

prahrādaṁ preṣayām āsa
brahmāvasthitam antike
tāta praśamayopehi
sva-pitre kupitaṁ prabhum
[SB 7.9.3]

So Nṛsiṁhadeva was very, very angry. Now the atheist class of men, who do not know what is the nature of the Supreme Personality of Godhead, they will say, "Why God should become angry?" So God, why He should not be angry? God must have everything; otherwise how He is God complete? Pūrṇam. The anger is also another quality of living symptom. The stone does not become angry because he's stone. But any living being, he becomes angry. That is a quality. And why God should not be angry?

They imagine God; not they have got any factual conception of God. They imagine that "God must be like this. God must be nonviolent. God must be very peaceful." Why? Wherefrom the anger comes? It comes from God. Otherwise there is no existence of anger.

Everything is there. Janmādy asya yataḥ [SB 1.1.1]. That is the definition of Brahman. Whatever we have got in experience and whatever we haven't got in experience… We haven't got everything in experience. Just like about Nṛsiṁhadeva it is said Lakṣmī also had no experience that the Lord can become half-lion, half-man. Even Lakṣmī, what to speak of others. Lakṣmī, she is constant companion of the Lord. So it is said, aṣruta. What is that? Adṛṣṭa. Adṛṣṭa aṣruta pūrvatvāt. She became afraid because she also never saw such gigantic form and half-lion, half-man. God has so many forms: advaita acyuta anādi ananta-rūpam. Ananta-rūpam; still, advaita. So in the Bhāgavata it is said that God's incarnations are exactly like the waves of the river or the sea. Nobody can count. You'll be tired if you want to count the number of waves. It is impossible. So God's incarnations are as many as there are waves. So you cannot count the waves; therefore you cannot understand how many incarnations He has got. Even Lakṣmī, even Anantadeva, they haven't got. So our experience-very limited. Why should we say that "God cannot have this, God cannot have…" like that? This is godlessness. They make section. They say… Even in our so-called Vedic Arya-samajhi, they assert that God cannot take incarnation. Why? If God is all-powerful, then why He shall not be able to accept incarnation?

Therefore we should not take lessons of God from these rascals. We should take lessons of God from śāstra, from guru and from sādhu, one who has seen God, tattva-darśina. Tad viddhi praṇipātena paripraśnena sevayā, upadekṣyanti tad jñānam [Bg. 4.34]. Tad jñānam means spiritual knowledge. Tad-vijñānam.

tad-vijñānartham sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

So tad-vijñānam, you cannot imagine, speculate. That is not possible. You have to learn it from a person who is tattva-darśinaḥ, who has seen God. Even by seeing, you cannot… Just like Lakṣmīdevi, she is seeing every moment, constant… Even she does not know. Asruta-purva. Adrstāsruta-purva. So whatever we see or we do not see, everything is there. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa says: "Whatever you see, whatever you experience, I am the origin of everything." So anger must be there. How you can say that "God should not be angry. God should not be like this. God should not…"? No. That is not fact. That is our inexperience.

So Brahmā, Lord Brahmā, he is supposed to be the first living being within this universe. Lakṣmī became afraid; Brahmā also became very afraid. Therefore Brahmā requested Prahlāda Mahārāja that "You go forward, my dear son, and appease the Lord. You can do because for you He has appeared in this fierceful feature. Your father offended Him in so many ways by teasing you, by punishing you, by putting you into difficulty. Therefore He has appeared in very angry. So you can appease Him. We cannot. It is not possible." Prahlāda preṣayām āsa brahma avasthita antike. So Prahlāda Mahārāja, being very exalted devotee, he could appease the Lord. Bhaktyā, by bhakti, you can control the Supreme Lord. That is the only way. Bhaktyā maṁ abhijānāti [Bg. 18.55]. The understanding is also through bhakti, and through bhakti you can control God. Vedeṣu durlabha adurlabha ātmā-bhaktau. You cannot understand God by studying Vedas. Vedeṣu durlabha. Adurlabha ātmā-bhaktau. But for His devotees, He is very, very easily available. Therefore bhakti is the only source. Bhaktyām ekayā grāhyam. Only through bhakti you can approach, you can talk with God on equal level just like friend. The cowherd boys, they were treating Kṛṣṇa on the same status: "Kṛṣṇa is like us." But they loved Kṛṣṇa very, very intensely. That is their qualification. Therefore Kṛṣṇa sometimes agreed to take the cowherd boys on His shoulder. So this is the… Kṛṣṇa wants that, that "My bhakta… Be My bhakta and control Me. Everyone worships Me with awe and veneration. I want somebody should come forward and control Me." That He wants. Therefore He has accepted mother Yaśodā to control Him. How God can be controlled? Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. He's the supreme controller. Who can control Him? It is not possible. But He agrees to be controlled by His pure devotee. He agrees, "Yes, mother, you control Me. You bind Me. You show Me your stick so that I may be afraid."

So everything is there. Don't think that God is zero. No. Śūnyavādi. Everything. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. You are inquiring about Brahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So there must be anger, not that God should be always peaceful. But the difference is His anger and His peaceful attitude produces the same result. Prahlāda Mahārāja, a devotee, He is very satisfied with Prahlāda Mahārāja and He is very much dissatisfied with his father, but result is the same: both of them got liberation. Although a devotee becomes associate whereas the demon who is killed by God, he does not become an associate… He is not qualified. But he enters into the spiritual kingdom. He gets liberation from this material bondage. So why a devotee should take the same position? Therefore, māṁ eti. Tato māṁ tattvato jñātvā viśate tad-anantaram. They viśate, enters, enters in the spiritual kingdom. Everyone who is liberated, he is entered.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate…
[Bg. 18.54]

But those who are devotees, they are allowed to enter into the planet, Vaikuṇṭha planet or Goloka Vṛndāvana planet. In this way one gets his original position. But if we do not take to bhakti, then we may enter into the Brahman effulgence, but there is chance of falling down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yusmad-aṅghrayaḥ [SB 10.2.32]. So those who are impersonalist, they may enter into the spiritual kingdom. That is called paraṁ padaṁ. Padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. But there is also chance of fall down. Āruhya kṛcchreṇa. After severe austerities and penances one can enter into the Brahman effulgence. But unless one gets information of the paraṁ padaṁ-samāśritā ye pada pallava plavam-there is chance of falling down. In the material world there is bhūtvā bhūtvā pralīyate [Bg. 8.19]. But in spiritual also, if you enter into the spiritual kingdom, from there also… Even sometimes it so happens. Of course, that is by God's desire. Just like Jaya-Vijaya. They were personal associates. But the explanation is Kṛṣṇa wanted that "They should go…, the Hiraṇyakaśipu…, these two, Jaya-Vijaya, they should go to the material world, and I must fight with them." Because that fighting, to become angry, that tendency is there. Where He will exhibit? In the Vaikuṇṭha there is no chance of exhibiting this anger and fighting. That is not possible. Therefore He induces His devotee to "Go to the material world and become My enemy, and I shall fight. I shall become angry," because in the Vaikuṇṭha, spiritual kingdom, there is no chance. Everyone is serving; everyone is friendly. Some relation… Where is the question of fighting? But fighting spirit is there; anger is there. Where He shall exhibit? And therefore Kṛṣṇa incarnates, He becomes angry, and a devotee becomes enemy, and this is Kṛṣṇa-līlā, nitya-līlā. It is going on.

Thank you very much. (end)

760211SB.MAY

Śrīmad-Bhāgavatam 7.9.4

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Mayapur, February 11, 1976

Dayānanda: (chants verse, etc.) "Translation: O king Yudhiṣṭhira, Prahlāda Mahārāja, the exalted devotee, although a little boy, accepted the words of Lord Brahmā and gradually proceeded towards Lord Nṛsiṁhadeva, and immediately fell down to offer his respectful obeisances with folded hands.

Prabhupāda:

tatheti śanakai rājan
mahā-bhāgavato 'rbhakaḥ
upetya bhuvi kāyena
nanāma vidhṛtāñjaliḥ
[SB 7.9.4]

So, Prahlāda Mahārāja, mahā-bhāgavata, uttama-adhikārī. There are three stages of devotional platform. First stage is called kaniṣṭha-adhikārī, second stage is called madhyama-adhikārī, and third stage, or topmost stage, is called uttama-adhikārī. So, he was only five years old, how he became uttama-adhikārī, on the topmost stage? He had no training. Still, he is addressed here by Narada Muni-Narada Muni was his guru-and still, he is describing Prahlāda Mahārāja as mahā-bhāgavata. That means even one is mahā-bhāgavata, he has to accept a guru. Narada Muni, his guru, he knows that "Prahlāda is my disciple, but he is mahā-bhāgavata." Not only that, before his birth, when he was within the womb of his mother…

His mother was attacked by the demigods, headed by Indra, and they were dragging her to their palace. Narada Muni met, said "What are you doing this? You are harassing one woman?" "No sir, we are not harassing, only we are taking her in our place to wait for the deliverance of the child. Then we shall kill him. Because he is born of atheist father, so he is another demon." Narada Muni said, "No, no, no, you are mistaken. He is not demon, he is mahā-bhāgavata." So in the beginning he was mahā-bhāgavata, since he was in within the womb of his mother. And later on he is mahā-bhāgavata. This is called nitya-siddha, eternally mahā-bhāgavata. Eternally mahā-bhāgavata never forgets Kṛṣṇa, in any circumstance. That is the sign of mahā-bhāgavata, nitya-siddha. Prahlāda Mahārāja was put into so many trials when he was only a child, still he never forgot Kṛṣṇa. That is the sign of mahā-bhāgavata. In any circumstances.

It does not mean that because one is mahā-bhāgavata he should not be put into trials. He can be put into trials, because the material world is like that. The western country, they, Lord Jesus Christ, he was put into trials but he never forgot Kṛṣṇa. This is sign of mahā-bhāgavata, nitya-siddha.

gaurāṅgera saṅgi-gaṇe nitya-siddha kori 'māne
se jāy brajenda-nandana pāś

If one can understand nitya-siddha bhāgavata, then he immediately becomes eligible to go back to home, to back to godhead. This is the privilege of associating with mahā-bhāgavata. So our system is, (child crying-aside:) try and maintain (?). Evaṁ paramparā, to associate with the mahā-bhāgavata by words or by physical exposition (?). So mahā-bhāgavata arbhakaḥ. One may argue, arbhakaḥ means foolish child, who has no knowledge, he is called arbhakaḥ. How we can say mahā-bhāgavata? Arbhakaḥ, he has no knowledge. No. It is possible. Ahaituky apratihatā. Bhakti does not depend on age, or on advanced knowledge, or richness, or so many other things. Janmaiśvarya-śruta-śrī [SB 1.8.26]. To take birth in high family, aristocracy, and to become rich, to become beautiful, to become very learned scholar. These things are material assets, but spiritual life does not depend on these things. One can become spiritually very advanced even though he is poor, he is born in a low, low-grade family.

Just like Haridāsa Ṭhākura. He was born in Muhammadan family, but mahā-bhāgavata. There are so many examples. Not that because he was born in a Muhammadan family therefore he cannot. This Marchoism (?) is like that, but actually it is not. Ahaituky apratihatā. Bhakti is so purifying that any condition, any circumstances, one can become devotee.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Kṛṣṇa says. So everyone has got the potency to become mahā-bhāgavata, provided he tries. Sādhana-siddha and nitya-siddha. Prahlāda Mahārāja is nitya-siddha and there are sādhana-siddhas, just like we are. We are trying to approach the topmost goal of life by bhajana, by sādhana. So anyone has got the potency to come to the stage of mahā-bhāgavata provided he follows the mahājana. You can become mahā-bhāgavata if you follow mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you follow the mahājana's path then everyone can become. Of course, it is not possible everyone to become mahā-bhāgavata, but there is possibility. Simply we have to become serious to follow the path of mahājana. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. Tarko apratiṣṭhaḥ. Simply by argument, you cannot make advancement. Simply by neti neti, or there are many other processes, mystic yoga process to become very austere, remain silent, mauna-vrata śruta-tapa, tapasya, education, austerity.

None of them are the cause, but becoming bhakta, only devotional service, if one is fixed up, dṛḍha-vratāḥ. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritaḥ bhajanty, dṛḍha-vratāḥ [Bg. 9.13]. So we should be very much firmly fixed up, following the rules and regulation.

So Prahlāda Mahārāja he is nitya-siddha. Nitya-siddha means there are living entities, every living entity is part and parcel of Kṛṣṇa, so one who does not fall down, he is called nitya-siddha. One who does not fall down. Just like in this material world there are millions and millions of living entities, but they have fallen down. But there are multi-millions and millions of living entities in the vaikuṇṭha-loka, they never fall down. They are called nitya-siddha. They never come here. So we have no information. This is only one-fourth manifestation of God's creation and the three-fourths creation of God is there. Not creation, it is everlasting. Just like in the prison house, if you go to the prison house, it does not mean that the whole state is there. It is only insignificant part of the state, and only the criminals they are put together.

So this material world, material world means so many planets you see, so many stars and planets, the sun planet, moon planet and loka, sarva-loka-maheśvaram [Bg. 5.29]. This is one universe, and there are millions of universes. Altogether that is material world, and that is one part of creation. Ekāṁśena sthito jagat [Bg. 10.42]. The jagat means this material world. So the whole material, ananta koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa vasudhādi vibhūti-bhinnam [Bs. 5.40]. This ananta-koṭi-brahmāṇḍa is only one-fourth manifestation of God's creation, and just imagine what is the other three-fourth, that is spiritual world. So the nitya-siddha mahā-bhāgavata, they come from the spiritual world on the order of the Supreme Personality of Godhead, and they, by example, they preach Kṛṣṇa Consciousness. This is mahā-bhāgavata. By suffering, by example, everything, they look like ordinary men, but mahā-bhāgavata. How it is tested? Never forgets Kṛṣṇa. This is mahā-bhāgavata nitya-siddha. And sādhana-siddha means those who are put into this material world, by the association of mahā-bhāgavata, if he tries, follows, then he can also become mahā-bhāgavata or nitya-siddha, because originally everyone is nitya-siddha.

nitya-siddha kṛṣṇa-bhakti 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Every living entity originally nitya-siddha, but somehow or other, just like Jaya-Vijaya, fell down in this material world, and he was delivered also, both of them were delivered. So although you have fallen in this material world, and suffering the pangs of material existence, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], on account of accepting this material body, still, Kṛṣṇa personally comes, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is glāniḥ, discrepancies. We are living this material existence, this is not real life. Real life is to become mahā-bhāgavata. So you cannot become a mahā-bhāgavata all of a sudden, but from kaniṣṭha-adhikārī,

arcāyām eva haraye
yaḥ pūjāṁ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

Prākṛtaḥ stage, so prakṛtaḥ stage means just like we are worshiping The Deity, but not only we shall worship Deity but we make advancement. What is that advancement? To become gradually a preacher. That is madhyama-adhikārī, second stage, preacher. Preacher means that,

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpā upekṣāḥ
yaḥ karoti sa madhyamaḥ

When you become fully Kṛṣṇa conscious by worshiping the Deity regularly, as we have got prescription to rise early in the morning, offer maṅgala-ārati, then kīrtana, then class, in this way practicing, practicing. When you become advanced Kṛṣṇa conscious, then your natural tendency will be how to preach. So long you do not develop this tendency for preaching, simply remain in kaniṣṭha-adhikārī, you do not know how to deliver others, na tad-bhakteṣu cānyeṣu, you do not know how to receive elevated, one elevated devotee, you do not know how to do good to others. So Caitanya Mahāprabhu's mission is not to keep one in the kaniṣṭha-adhikārī, especially those who are born in India. He says

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is principle, para-upakāra, because everyone is suffering. So in the lower stage, everyone should take part very diligently in the worship of the Deity, śrī-vigrahārādhana-nitya-nānā-sṛṅgāra-tan-mandira-mārj anādau *. **One should be engaged, everyone should be engaged, śrī-vigrahārādhanam, with Deity worship. What is that Deity worship? Sri, śrī-vigrahārādhana-nitya-nānā-śṛṅgāra** *. To decorate the Deity very, very nicely, śṛṅgāra. Tan-mandira-mārjanādau, and to keep the temple, all through, very clean. This kaniṣṭha-adhikārī should be fully engaged in these things, then he becomes gradually, I mean to say, elevated in the madhyama-adhikārī.

In the madhyama-adhikārī he can see four things. What is that? Four things means, first of all the Supreme Lord, īśvara, the controller, he can see. He can see means he understands, he appreciates, he can conceive, "Yes, the Supreme Lord is there". There is no more theoretical. So īśvara, and tad-adhīneṣu, and persons who have become devotee, he can understand, "Here is a devotee." Īśvare tad-adhīneṣu bāliśeṣu. Bāliśa means he knows imperson. They do not know what is God, what is to be done, they are called bāliśa. Just like children, arbhakaḥ, bāliśa. And then dviṣāt, envious. Just like you have experienced so many rascals, as soon as they hear of God, immediately they become agitated. They are called dviṣāt, envious, demons. So four things, God, His devotees, and the innocent person, and the demonic atheist. He can see, madhyama-adhikārī. And then he behaves with these four classes of men differently. What is that? Prema, for Kṛṣṇa, the Supreme Lord, how to increase love. That is first business, prema. And those who are devotees, to make friendship with them maitrī. Those who are higher than him, he should offer very respectful obeisances, those who are equal, treat them with nicely, and those who are lower then instruct them, bāliśeṣu. Those who are innocent, how to raise him in Kṛṣṇa consciousness. This is preaching. And dviṣatsu, upekṣaḥ, those who are atheist, don't associate with them. Don't associate with them. That is the madhyama-adhikārī.

And uttama-adhikārī, that is very rarely attained, this stage. Uttama-adhikārī, has only equal, one vision, samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate. The uttama-adhikārī, he does not think that "He is envious," or "he is this," or "he is that," he sees that everyone is engaged in Kṛṣṇa consciousness. That is not to be imitated. That Prahlāda Mahārāja is like that. He did not know who is his enemy and who is friend. No, he did not know. He is uttama-adhikārī, mahā-bhāgavata. So this mahā-bhāgavata, this word is very important in this verse, mahā-bhāgavato 'rbhakaḥ. Immediately, as soon as Brahmā requested, "My dear boy, please pacify." No hesitation, immediately he fell down. Upetya bhuvi kāyena. He is always at the lotus feet of Kṛṣṇa, and, as a child, immediately as Brahmā said, immediately he did. Kāyena upetya nanāma, as it is, he was not to be lesson, that you meant like this, fall down this, no, he knows, everything. Life after life he is doing that. Gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne. Whenever there is Kṛṣṇa's incarnation, just like Caitanya Mahāprabhu, as soon as He advented Himself, immediately there was Advaitācārya, Nityānanda, and other, many, many devotees. They are guarāṅgera saṅgi, they are not sādhana-bhakti, they are eternally associate. So similarly Prahlāda Mahārāja is also eternally associate. Whenever there is need, by the order of Kṛṣṇa, he is present there to execute the order of Kṛṣṇa. This is our position. Eternal servant.

We should not become servant to make some material profit. He is not, he is not śuddha-bhakta. Sa vai vaṇik, Prahlāda Mahārāja. So anyone who serves Kṛṣṇa for some material benefit, sa vai vaṇik. Material benefit means, that śāstra, Kṛṣṇa says that, patraṁ puspaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So many person comes in the temple for some material benefit. They surrender to the saintly person for some material benefit. "Give me aṣibha (?) benediction." "What benediction?" "I have got ten thousand rupees, make it one lakh by your benediction." So these kind of devotees have been described by Prahlāda Mahārāja as vaṇik, vaṇīya, mercantile. Therefore merchant people, they want to invest two rupees and make, want to make profit ten rupees. So offering Kṛṣṇa little flower and fruit, they want to get some horses and elephant, you see, or very big estate. This is not devotion.

Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Our position is eternal servant of Kṛṣṇa, and Kṛṣṇa's position is eternal master. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the enjoyer. He is the proprietor. That is eternally, He is master, and we are eternally servant. If you keep this position, that is Kṛṣṇa consciousness. So mahā-bhāgavata, they know always, they never forget this position, and those who are fallen souls, conditioned souls, they do not know it, so they have to be raised to that stage. That stage, how? So he is also nitya-siddha. Nitya-siddha kṛṣṇa-bhakti. Kṛṣṇa-bhakti, as soon as one becomes Kṛṣṇa conscious fully, he becomes nitya-siddha again. So either you come by sādhana-bhakti or naturally, the, when you come to the ultimate stage, everyone is nitya-siddha. So nitya-siddha, those who come from Vaikuntha, they are never fallen, never forgets Kṛṣṇa, that is nitya-siddha, and by the teachings of nitya-siddha mahā-bhāgavata, if one follows and then becomes by sādhana-siddha, by regulative principle, they also become nitya-siddha later on. And when one becomes nitya-siddha again, there is no difference between this living entity and that living entity, samaḥ sarveṣu bhūteṣu. So

tatheti śanakai rājan
mahā-bhāgavato 'rbhakaḥ
upetya bhuvi kāyena
nanāma vidhṛtāñjaliḥ

If you simply learn from Prahlāda Mahārāja, simply offer your obeisances, as under the instruction of Brahmā, if you follow the guru, Brahmā is the guru, guru's guru. Prahlāda Mahārāja's guru was Narada and his guru was Brahmā. So our sampradāya is Brahmā, Brahmā sampradāya. There are four sampradāyas. We belong to this Brahmā sampradāya. So sampradāya-vihīnā ye mantrās te niṣphalā. We have to accept one sampradāya, paramparā, and if we follow, just like Prahlāda Mahārāja, exactly under the order of Brahmā and Narada, immediately fell down, so everyone can do it. Here is Kṛṣṇa. So everyone, if he follows mahājana, Brahmā is the first mahājana. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20], Brahmā, his another name is Svayambhū. These are mahājanas. Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20], Kapila, Manu, Prahlāda, Prahlāda is also mahājana. Prahlāda, Janaka, Bhīṣma, bali vaiyāsakiḥ vayam. So Prahlāda Mahārāja is mahājana. He is mahā-bhāgavata. Don't think that he is a little boy. That is his pastime to show us how a little boy can become mahā-bhāgavata, how a little boy can be the eternal associate of Kṛṣṇa, and how he can preach. That is Prahlāda Mahārāja.

Thank you very very much. (end)

770218SB.MAY

Śrīmad-Bhāgavatam 7.9.4

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Māyāpur, February 18, 1977

Pradyumna: (reads synonyms) "Translation: Nārada Muni continued: O King, although the exalted devotee Prahlāda Mahārāja was only a little boy, he accepted Lord Brahmā's words. He gradually proceeded toward Lord Nṛsiṁhadeva and fell down to offer his respectful obeisances with folded hands."

Prabhupāda:

tatheti śanakai rājan
mahā-bhāgavato 'rbhakaḥ
upetya bhuvi kāyena
nanāma vidhṛtāñjaliḥ
[SB 7.9.4]

So Prahlāda Mahārāja is mahā-bhāgavata, not ordinary devotee. Arbhakaḥ. Arbhakaḥ means innocent child, five-years-old small boy. But mahā-bhāgavata. Not that because he is boy… Ahaituky apratihatā. A small child can become mahā-bhāgavata, and a very learned scholar may become a demon. Bhakti is so exalted that these are contradictory. Arbhakaḥ, arbha means foolish or childish, but at the same time mahā-bhāgavata. It is possible. Mahā-bhāgavata means… We must distinguish between different types of devotees. Kaniṣṭha adhikārī, madhyama-adhikārī and mahā-bhāgavata, uttama adhikārī. Uttama-adhikārī.

So this Prahlāda Mahārāja is mahā-bhāgavata, mahā-bhāgavata, not because he is now five years old. No. He was mahā-bhāgavata from the womb of his mother. When his mother was attacked by the demigods arresting and was being dragged by the devatas, Nārada Muni was passing there: ”What you are doing?” And ”She is the wife of Hiraṇyakaśipu, and she has got a child in the womb. So we want to kill that child also.” Nārada Muni immediately asked them, ”No, no, no, no. He's not ordinary child. He's mahā-bhāgavata. So don't touch.” So they agreed. Nārada Muni… This is devatā. Although did some mistake, as soon as Nārada Muni ordered them that ”Don't try to harm. He is mahā-bhāgavata,” immediately gave up. So Nārada Muni said, ”My dear daughter, you come with me until your husband comes back.” Hiraṇyakaśipu went to perform very severe austerities to defeat the demigods. This is demon's austerities. Hiraṇyakaśipu was engaged in very severe type of austerity. What is the purpose? Some material purpose. But that type of austerity, tapasya, is useless. Śrama eva hi kevalam [SB 1.2.8]. The materialists, they take austerities. Unless they do that, they cannot improve either in the business field or in economic field or in political field. They have to work very, very hard.

Just like in our country the great leader Mahatma Gandhi, he had to work very, very hard. Twenty years in Durban he spoiled his time, and thirty years in India. I shall say spoiled his time. What for? For some political purpose. What is his political purpose? ”Now we are a group called by the name Indian. We must drive away the Englishmen and take the supreme authority.” This is the purpose. So this is anyābhilāṣitā. What is this purpose? Today you are Indian; tomorrow you may be something else. Tathā dehāntara-prāptiḥ [Bg. 2.13]. You have to change your body. So what is the next body? Are you going to be again Indian? No guarantee. Even if you have got very much affection for India, all right, according to your karma you'll get body. Even if you get the Indian body of a tree, then you will stand up for five thousand years. What is the benefit? Kṛṣṇa says tathā dehāntara-prāptiḥ. He does not say that a human being is going to be again a human being. There is no guarantee. Some rascals they say that once getting this human body, he does not degrade. No. That is not the fact. The fact is that out of 8,400,000's of different species of life, according to your karma you'll get a body. That's all. No guarantee that you have And even if you get Indian body, who cares for you?

So without Kṛṣṇa consciousness, whatever austerities, penances we perform, it is simply useless waste of time. We should know. Simply waste of time. Because you have to change your body. Everything will be changed. You have come naked; you have to go naked. You cannot gain. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Sarva-haraś ca. Whatever you have acquired, everything will be taken away. Mṛtyu… Just like Hiraṇyakaśipu. Hiraṇyakaśipu, whatever he had acquired, Prahlāda Mahārāja said, ”In a second, You took away. So why, my Lord, You are offering me this material benediction? What is the value of it? I have seen my father, simply by his eyebrows' twinkling the demigods would be afraid. Such position You have finished in a second. So what is the use of this material position?” So therefore those who are pure devotee, they do not aspire anything material. That is not their…

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

We should always remember that. Don't bring any material desire in executing devotional service. Then it is not pure. Na sādhu manye yato ātmano 'yam asann api kleśada āsa deha. As soon as you bring in material desires, then you have wasted your time, because you'll have to get a body. Your desire will be fulfilled. Kṛṣṇa is so kind. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmi [Bg. 4.11]. If you want to fulfill some desire by bhakti, Kṛṣṇa is very kind: ”All right.” But you have to take another body. And if you are pure, simply, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. This is wanted, pure devotee.

Therefore we advise everyone to become a pure devotee. Pure devotee… This is the example, mahā-bhāgavata. This five-years-old boy, he had no business except to satisfy, to become a pure devotee of Kṛṣṇa. So this very qualification, pure devotee, makes one mahā-bhāgavata. But there are stages. The mahā-bhāgavata from the very birth, that is called nitya-siddha. They are eternally siddha, perfect. They come for some purpose. So Prahlāda Mahārāja came for this purpose, that the demons, even he's his father, he would give him so many troubles because one is Kṛṣṇa conscious. This is the instruction. Prahlāda Mahārāja wanted to show this by the order of Kṛṣṇa. Hiraṇyakaśipu also came-how to become enemy of Kṛṣṇa-and Prahlāda Mahārāja came, show, to show how to become a devotee of… This is going on. So mahā-bhāgavata… Kaniṣṭha-adhikārī, madhyama-adhikārī, and mahā-bhāgavata or uttama-adhikārī. Kaniṣṭha-adhikārī is in the beginning they have to be taught how to worship the Deity very perfectly. According to the instruction of the śāstra, according instruction of the guru, one must learn how to worship Deity.

arcāyām eva haraye yaḥ
pūjāṁ śraddhāyehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

But one must make advance. This is advancement of devotional service. By simply we remain stuck up in Deity worship, we do not feel for others-na cānyeṣu na tad-bhakta-you do not know who is devotee, how to worship him, then we remain kaniṣṭha-adhikārī. And madhyama-adhikārī means he must know his position, others' position, devotee's position, God's position, and that is madhyma-adhikārī. Īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca. He'll have four kinds of vision: Bhagavān, īśvara; tad-adhīneṣu, he's one who has taken shelter of Bhagavān-that means devotee-īśvare tad-adhīneṣu baliśu, innocent children, just like these children, baliśa, arbhakaḥ; and dviṣatsu, envious. A madhyama-adhikārī can see these four different persons, and he deals with them differently. What is that? Prema-maitrī-kṛpopekṣā. Īśvara, to love God, Kṛṣṇa, prema. And maitrī. Maitrī means to make friendship. One who is devotee, we should make friendship with him. We should not be envious. We should make friend. Maitrī. And innocent, just like these children, kṛpa-to show them mercy, how they'll become devotee, how they'll learn chanting, dancing. Give them food. Give them education. This is called kṛpa. And last, upekṣā. Upekṣā means those who are envious, don't take. Don't associate with them. Upekṣā. ”No, let him…"

But mahā-bhāgavata, he does not make any upekṣā. He even loves those who are dviṣatsu. Just like Prahlāda Mahārāja. Prahlāda Mahārāja, his father was very very envious. Still, Prahlāda Mahārāja refused to accept any benediction for his personal benefit, but he begged Lord Nṛsiṁhadeva to excuse his father, that "My father has…" He did not ask anything personal… But still, he knew that "Throughout my life my father had played the part of enemy, offended in so… [break] So this is the opportunity. I shall beg Lord to excuse my father." So Kṛṣṇa knew it. His father was already excused. Because he became the father of Prahlāda Mahārāja he already became benedicted. It is not ordinary thing to have such a nice son. So as soon as Prahlāda Mahārāja requested Nṛsiṁhadeva to "Kindly excuse my father," so He immediately said, "Not only your father-his father, his father, his father, everyone is delivered."

So we should take lesson from Prahlāda Mahārāja that if a child becomes a devotee in the family, he is the best child, the best. He is giving the best service to the family. But the rascals, they are taking otherwise, that "My son has become devotee. Bring him back by deprogramming, by kidnapping." People are so rascal. You see? They do not take it a great benefit that "My fortunate son has become a devotee. My whole family will be delivered." But they have no knowledge. They have no brains. Therefore I say it is not brainwashing, it is braingiving. They have no brain. (laughter) So take it very seriously and do nicely.

Thank you very much. (end)

760212SB.MAY

Śrīmad-Bhāgavatam 7.9.5

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Māyāpur, February 12, 1976

Dayānanda: "Translation: Lord Nṛsiṁhadeva, when He saw Prahlāda Mahārāja fallen down at the end of His lotus feet, He became very much ecstatic in affection towards His devotee, and immediately raising him, placed His lotus hand upon the head because His hand is always ready to create fearlessness in all of His devotees."

Prabhupāda:

sva-pāda-mūle patitaṁ tam arbhakaṁ
vilokya devaḥ kṛpayā pariplutaḥ
utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ
kālāhi-vitrasta-dhiyāṁ kṛtābhayam
[SB 7.9.5]

So kāla, kāla means death. Kṛṣṇa, He is life and death also. Bijo 'ham sarva-bhūtānām [Bg 7.10], from Him all living entities come out or in Him every living entity exists. At the same time, Kṛṣṇa says, mṛtyu ahaṁ sarva-haraś ca, He is death also. So for the non-devotees He is death, and for the devotees He is life. These are the contradictory qualifications of the Supreme Lord. Death and life are two opposite things, viruddha, and Kṛṣṇa is both of them. So He adjusts, viruddha, opposite things coincide into one thing. That is Kṛṣṇa. We cannot adjust opposite things to be one.

So, sva-pāda-mule patitaṁ, Lord Brahmā, as soon as asked Prahlāda Mahārāja to pacify the Lord, he immediately fell down at His lotus feet, sva-pāda-mule patitaṁ tam arbhakaṁ. Just like we are sometime extraordinarily happy, pleased when a small child offers his obedience. So naturally, when Prahlāda Mahārāja, a small boy five years old, and he fell down at the lotus feet of the Lord, He became very much pleased. So, not only for Prahlāda Mahārāja, anyone in this material world who offers his obeisances before the Deity, don't think it is useless. It is taken into account. Therefore Kṛṣṇa advises, if you cannot do anything, you do four things, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. At least come before Me, just like we do. We come in the temple, and offer our obeisances. It is so easy to go back to home back to Godhead. It is not very difficult task at all. If you cannot do anything, if you cannot read books, if you cannot understand philosophy, if your behavior is not on the standard, still if you simply offer your obeisances before the Deity you make progress. You make progress. Undoubtedly.

In the Bhakti-rasāmṛta-sindhu you will find it that this worshiping method, come to the temple, offer obeisances, just like these boys, they are playing mṛdaṅgas, they are playing cymbals, dancing, every item is taken into account. Every item. Not that it is going futile. No. That is Kṛṣṇa consciousness, that is bhakti-mārga, sv-alpam apy asya dharmasya trāyate mahato bhayāt. Simply by playing on the cymbal, on the khol, taking little caraṇāmṛta, everything in detail there is in the Nectar of Devotion, you have read. So the foolish person, they do not take care. They think they are very much advanced, they have no need to attend ārati, or to play on the mṛdaṅga or cymbal, but that is not fact. So many items are there given by the ācāryas. If not this, you do this, you do that, you do that, hundreds of items. Take any one of them and you'll be benefited. This is arcana-mārga. There are many foolish person, they make propaganda, "There is no need of going to the temple." That is another rascaldom. Because if you come to the temple, you get so many facilities to make advance in spiritual life. This is our mission. We are opening, spending so much money for opening gorgeous temple. It is not new thing. This is very, very old, coming by paramparā system. There are many thousands of temples in India, very old, five thousand, three thousand years old. Why? The ācāryas wanted to give facility to the common man to enter into spiritual life. That is the idea.

It is not childish. Rather the so-called meditation is childish. You cannot, if you do not know what is God, how you can meditate upon Him? Meditation means, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino. The yogis perform meditation. Why? To concentrate their mind on the Viṣṇu form. You'll find some picture that everyone is depicted with the Viṣṇu form in the core of the heart. That is real yoga. Indriya-samyamaḥ. Real yoga means indriya-samyamaḥ. Our senses are so much disturbed, agitated always. So if you can control your sensory organs to your, employ them in the matter of understanding God, yoga indriya-samyamaḥ.

Real purpose of yoga is to control the senses. Very, very difficult. Even five thousand years ago when Arjuna was being instructed on the yoga system, concentrating the mind, fixing up the mind on Kṛṣṇa or Viṣṇu, the same thing. So Arjuna said, "My dear Kṛṣṇa, it is very difficult." Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham [Bg. 6.34]. It is not possible, for me at least. Yes, those who are busy, kṣatriyas, vaiśyas. Brāhmaṇa may be able. Not nowadays brāhmaṇa, those who are actually brāhmaṇa, because they practice samaḥ, damaḥ, satyam, śaucam, controlling the mind, controlling the senses, brahmacārī. They can do that. But the kṣatriyas and the vaiśyas they cannot, because they have not practice samaḥ, damaḥ. But at the present moment in this age, Kali-yuga, everyone is śūdra, nobody is brāhmaṇa, by the caste system or by birthright. Śudra, kalau śūdra sambhavaḥ. So, in this age, how to concentrate the mind upon Kṛṣṇa. This practice, chanting,

harer nāma harer nāma harer nāma eva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In Kali-yuga it is very, very difficult to control the mind, to practice meditation. So there is no use of practicing the so-called meditation. Meditation was possible in the Satya-yuga. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. That is also Viṣṇu, dhyāyataḥ. To meditate upon Lord Viṣṇu. That was possible in the Satya-yuga. It is not possible in the Kali-yuga, kalau tad dhari-kīrtanāt. Kali-yuga, this is, even the child, (indistinct). Beginning from the child, a small child, one year old, they are taking part. Practically you can see. They are taking flower, offering. It is imitation, but the effect is there, the same. Either you imitate or you do real, effective. Just like if you touch fire, either knowingly or unknowingly, it will act. It will act. Similarly, sv-alpam apy dharmasya, either this child, the children, they imitate the elderly person offering flower, taking prasādam, offering obeisances, they're as good as their father and mother. This is devotional service.

Abhaya, abhaya means it doesn't vanquish. There is no expenditure, it is increasing. Ānandāmbudhi-vardhanam, Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam, ānandāmbudhi-vardhanam [Cc. Antya 20.12]. These transcendental activities, transcendental bliss increases, ānanda ambudhi. Ambudhi means ocean. We have seen ocean, but it does not increase, although it is a very big, vast mass of water. Still when you go to the beach for hundreds year(?), it does not increase. Ānandāmbudhi, the material world, not vardhanam, it is fixed up. When we walk on the beach we are confident that although the Pacific Ocean is a great vast mass of water, but we are certain it cannot come up to this. It is limited by the order of God, "You cannot go beyond this." So there is no vardhanam. The temporary ebb tide, and flow tide, that is another thing, but actually aputra māna acala pratiṣṭhā, but in the spiritual world the ocean of transcendental bliss increases. Therefore it is said that ānandāmbudhi vardhanam.

So these little boys who are taking to Kṛṣṇa consciousness, just like Prahlāda Mahārāja mahā-bhāgavata, he is also playing the part of a child, immediately falling down, so these children who are here, even imitation, it will not go in vain. Kṛṣṇa is so kind as it is said here, sva-pāda-mūle-patitaṁ tam arbhakaṁ. Although they are innocent children, but when they're offering obeisances to Rādhā-Mādhava it is of value, "Yes, very good." It is going to their credit. It is not bad. Some may think that these boys are brought here and their life is being spoiled. They are not being educated in the modern way, they're simply chanting, dancing and offering, but that is the real education, tan manye adhitam uttamam, Prahlāda Mahārāja. Śravaṇām kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyām [SB 7.5.23], the devotional service. Tan manye adhītam uttamam, they are being first-class educated, these boys, they, simply by chanting and dance. Don't be disturbed that "My child is not being educated." What is this education? This education, this bodily concept of life, it is not education. That "I am this body," "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," "I am white," "I am black." This education, the whole world this education is going on, nationalism. In the name of nationalism, communism, socialism. They are all bodily concept of life. That is not education. That education is useless, because this kind of education will not stop the process of birth, death, old age and disease. They may be technical education, temporary, some bodily comfort, but this is not taken as education.

Real education is brahma-jijñāsā, athāto brahma jijñāsā, that is real education. What I am, that is brahma-jijñāsa. Ahaṁ brahmāsmi, when he comes to the conclusion that he is not this body, he is spirit soul, that is real education. So the bhakti-mārga is so nice that they are simply staying on the Brahman platform, brahma-bhūyāya kalpate. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. Who? Māṁ ca yo 'vyabhicāreṇa bhakti-yogena yaḥ sevate [Bg. 14.26]. So our program, this program, anyone who may come here, he is educated how to understand brahma-bhūyāya. That is education. This is not education, the technical education. Nowadays they are very much fond of technical education. That is temporary. That is not education. Electrician comes, suppose the power has failed, and he manipulates and brings the power, that is technical education, but real education is different. That is to understand the ātma-tattvam. Apaśyatām ātma-tattvam gṛheṣu gṛha-medhinām [SB 2.1.2]. Those who are fully absorbed in family life, gṛheṣu gṛha-medhinām, they are apaśyatām ātma-tattvam, they cannot see what is real life, what is the goal of life. So here we see Prahlāda Mahārāja fell down immediately. That is real education, Brahmā asked him, "You just try to pacify," immediately he fell down. And Kṛṣṇa immediately became compassionate, sva-pāda-mūle patitaṁ tam arbhakaṁ vilokya.

The Māyāvādī, they say God has no eyes, but here it is said vilokya. How you can say without eyes? He can see, but His seeing is different, paśyaty acakṣuḥ. He has no eyes like us. What is our, what is the value of our eyes? As soon as there is no light, you cannot see. But Kṛṣṇa can see always, either there is light or not. That is the difference. Therefore when in the Vedas it is said that He has no eyes, means He has no this material eyes which is limited. So here it is said vilokya. Just like we are offering obeisances, the children are offering obeisances to the Lord. Don't think that here is Deity made of metal, how he can see? No. This is rascaldom. He can see. That is His eyes. Either you present Him in material element, or in any way, He can see in all circumstances. Therefore it is called… Just like in the Bhagavad-gītā it is said tad aham aśnāmi, I eat. What it that? Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. I eat. The rascals they cannot see how Kṛṣṇa is eating what is offered to Him, but He says "Yes, I eat." So what is that eating? But you have, you have got so imperfect eyes, you cannot see how the Lord is eating, but He is eating. These things are clearly, here it is specifically mentioned, vilokya devaḥ kṛpayā pariplutaḥ, ecstatic, "Oh, how he is nice this boy."

So in this way we have to understand Kṛṣṇa, the Lord, devaḥ, how He is working, transcendentally. That is paśyaty acakṣaḥ, acakṣuḥ, śṛṇoti, akarṇaḥ. His hearing, His seeing, His eating is different from us. Therefore it is said, aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. If we offer at His lotus feet something, He eats. He can eat with His leg. Therefore how His eating process can be equal to us? Therefore there are two contradictions, paśyati, acakṣuḥ. Śṛnoti, akarṇaḥ. This is to be understood. Not that He is impersonal. His personality is different from our personality. We cannot eat witl our leg, but Kṛṣṇa can eat with, by His leg. He can see by His leg, He can hear by His finger. This is called aṅgani yasya sakalendriya-vṛtti-manti [Bs. 5.32]. He is perfect. In this way you have to understand Kṛṣṇa. So, as soon as we come in touch with Kṛṣṇa by devotional service, then we become abhayam, no more fear. As soon as we are in the material world, bhayam. Kṛṣṇa's another name is Abhaya. Bhajahū re mana śrī-nanda-nandana abhaya-caraṇāravinda re, abhaya. His name is Abhaya. So if you come in touch with Kṛṣṇa by devotional service, and there is no more fear. Everyone is afraid. But, who is a devotee of Kṛṣṇa, nārāyaṇa-parāḥ, nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. (end)

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Śrīmad-Bhāgavatam 7.9.5

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Māyāpur, February 25, 1977

Pradyumna: "Translation: When Lord Nṛsiṁhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees."

Prabhupāda:

sva-pāda-mūle patitaṁ tam arbhakaṁ
vilokya devaḥ kṛpayā pariplutaḥ
utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ
kālāhi-vitrasta-dhiyāṁ kṛtābhayam
[SB 7.9.5]

So to become devotee or favorite to the Supreme Personality of Godhead is very easy. It is not at all difficult. Here we see the example, Prahlāda Mahārāja, a five year old boy… [break] He's a devotee. He only knows the Supreme Lord, and he offered obeisances. That is his qualification. Anyone can do that. Anyone can come here in the temple and offer obeisances. Where is the difficulty? Simply one must have the sense that "Here is the Supreme Personality of Godhead Kṛṣṇa or Nṛsiṁhadeva or any one of His multi-expansions."

In the śāstra it is said, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa has ananta-rūpam. Therefore every rupa is expansion of Kṛṣṇa's original rūpa. The original rūpa is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Then there are so many rūpas: Rāma, Nṛsiṁha, Varāha, Balarāma, Paraśurāma, Mīna, Tortoise, Nṛsiṁhadeva. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. He's always existing with different forms, not that he is existing only in Kṛṣṇa form. Every form… Rāmādi-mūrtiṣu. The same example, as we have given many times: just like the sun, time of sun, twenty-four hours, so out of the twenty-four hours or twenty-four incarnations, any time is present. It is not that now it is, say, eight o'clock. Then seven o'clock is finished. No. There is seven o'clock in any other part of the world. Or nine o'clock. Nine o'clock is also present. Twelve o'clock is also present. We have got one watch given by Gurukṛpa Mahārāja. (laughter) He has brought from Japan. It is very nice. Immediately you can see what is the time now in different places, immediately. So all of them are existing. Therefore Kṛṣṇa's līlā is called nitya-līlā, not that one līlā is going on, other līlā is finished, no. Everything is existing simultaneous. Therefore this word is used, rāmādi-mūrtiṣu. Rāmādi-mūrtiṣu kalā-niyamena tiṣ… Niyamena. Exactly in due time… Just like the sun, exactly. Formerly there was no watch, but by the shadow one could study. You can study now also. Even now. In our childhood we used to study by seeing the shadow. "Now it is this time"-and exactly the same time. So kalā-niyamena tiṣṭhan, not that haphazardly-now this shadow is one o'clock here, and next day, one o'clock there, no. The same place, you'll find. Kalā-niyamena tiṣṭhan.

Similarly, Kṛṣṇa's līlā, niyamena tiṣṭhan-exactly. There are innumerable universes. Here Kṛṣṇa is born. Now Kṛṣṇa is taken by Vasudeva to Vṛndāvana. Same thing-immediately here born, Kṛṣṇa has gone to Vṛndāvana-in another universe Kṛṣṇa is born. Kṛṣṇa is born again. In this way His līlā is going on. There is no cessation, neither there is any discrepancy of time. Exactly. Just like Kṛṣṇa comes upon this earth once in Brahmā's day. So so many millions of years, Kṛṣṇa will appear again, if not personally, by His expansion, aṁśena. Caitanya Mahāprabhu will appear exactly in due course of time. Lord Rāmacandra will appear. So rāmādi mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. So this līlā, Nṛsiṁhadeva, that is also exactly in time.

So sva-pāda-mūle patitaṁ tam arbhakam. Very innocent child. If an innocent child like Prahlāda Mahārāja, he can get so much mercy of Nṛsiṁhadeva, so pierceful appearance of the Lord that even Lakṣmī could not approach… Aśruta. Adṛṣṭa aśruta pūrva. There was no such form of the Lord. Even Lakṣmī did not know. But Prahlāda Mahārāja, he's not afraid. He knows, "Here is my Lord." Just like the cub of a lion, he is not afraid of the lion. He immediately jumps to the head of the lion because he knows, "It is my father. It is my mother." Similarly, Prahlāda Mahārāja is not afraid, although Brahmā and others, all demigods, became afraid to approach the Lord. He simply as an innocent child came and offered his obeisances. Tam arbhakaṁ vilokya. So, so God is not impersonal. Immediately he could understand, "Oh, here is an innocent child. He has been harassed by his father so much and now he's offering his obeisances unto me." Vilokya devaḥ kṛpayā pariplutaḥ. He became very much, I mean to say, melted with mercy. So thing, everything is there. Don't think that God has no feeling, thinking, feeling. No. Everything is there. Unless He has got sympathetic feeling in Him, where we have got it? Because everything is coming from God. Janmādy asya yataḥ [SB 1.1.1].

Athāto brahma jijñāsā. What is Brahman? Brahman means the original source of everything. That is Brahman. Bṛhatvāt bṛhanatvāt. So if this feeling is not there in God, then how He can be God, this feeling? Just like if one innocent little child comes and offers some respect to us, immediately we become feelingly merciful: "Oh, here is a nice child." So Lord Kṛṣṇa, Nṛsiṁhadeva, He also became pariplutaḥ, feelingly merciful, not ordinary merciful, feeling that "How innocent this child is." So feelingly, utthapya: immediately got him up. "My dear child, get up." And immediately put his hand on the head. Utthāpya tac-chīrṣṇy adadhāt karāmbujam. Karāmbhuja, lotus hand, lotus palm. So these feelings are there. And He wanted… Because this boy was bewildered that such a big mūrti came from the thumbs(?), the columns and the father, gigantic father, is dead, naturally he is little disturbed in mind. So therefore vitrasta-dhiyāṁ kṛtābhayam: "My dear child, don't be afraid. Everything is all right. I am present and there is no fear. Be pacified. I will give you protection." So this is the exchange. So there is no need of very, becoming very learned man, Vedantist and… Simply these things are required: you become innocent, accept the Supreme Personality of Godhead, and fall down at His lotus feet. Everything is complete. This is wanted, simplicity. Simplicity. Believe in Kṛṣṇa. As Kṛṣṇa said, mattaḥ parataraṁ nānyat kiñcid asti dhanañ… [Bg. 7.7], believe it! There is no more superior authority than Kṛṣṇa.

And He says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the instruction. This is the substance of all instruction. Believe Kṛṣṇa, the Supreme Personality. Here is Kṛṣṇa. Believe that there is Kṛṣṇa. Innocent child will believe, but our brain is so dull, we will inquire, "Whether the Deity is made of stone or brass or wood," because we are not innocent. We are thinking that this Deity is something made of brass. Even it is brass, a brass is not God? Brass is also God. Because Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir…, apareyam…, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Everything is Kṛṣṇa. Without Kṛṣṇa there is no existence. So why Kṛṣṇa cannot appear as He likes? He can appear in brass. He can appear in stone. He can appear in wood. He can appear in jewel. He can appear in painting. Any way He can… That is all-powerful. But we have to take it that "Here is Kṛṣṇa." Don't take it that "Kṛṣṇa is separate from this Deity, and here we have got a brass form Deity." No. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Advaita. He has multi-expansion, but they're all one.

So similarly, He is represented in His name. Abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. When you are chanting the holy name of Kṛṣṇa don't think this is sound vibration and Kṛṣṇa is different. No. Abhinnatvān. Nāma-cintāmaṇi-kṛṣṇaḥ. As Kṛṣṇa is cintāmaṇi, similarly, His holy name is also cintāmaṇi. Nāma-cintāmaṇi-kṛṣṇaḥ caitanya-rasa-vigrahaḥ. Caitanya, full consciousness, nāma-cintāmaṇi-kṛṣṇaḥ. If we associate with name, that you must know, that Kṛṣṇa is fully conscious of your service. You are addressing, "He Kṛṣṇa! He Rādhārāṇī! Kindly engage me in Your service." Hare Kṛṣṇa mantra means, Hare Kṛṣṇa, "He Kṛṣṇa, he Rādhārāṇī, he energy, kindly engage me in your service." Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. This is Caitanya Mahāprabhu's teaching. "O my Lord, Nanda-tanuja…" Kṛṣṇa becomes very glad when you associate His name, His activities, with some devotee. He's not impersonal. Kṛṣṇa has no name, but when He deals with His devotee, there is a name. Just like Kṛṣṇa dealing with Nanda Mahārāja, that Nanda Mahārāja's wooden slipper… Yaśodāmayī asked the child Kṛṣṇa You have seen the picture-"Can you bring the slipper of your father?" "Yes!" Immediately took on the head. You see? This is Kṛṣṇa. So Nanda Mahārāja became very pleased: "Oh, your son is very nice. He can bear such a load." So this is dealing.

Therefore Caitanya Mahāprabhu is addressing Kṛṣṇa, ayi nanda-tanuja. "O Kṛṣṇa, who is born out of the body of Nanda Mahārāja…" Just like the father is the body-giving person, seed, seed-giving father, similarly, Kṛṣṇa, although He is the origin of everything, but still, He is born by the seed of Nanda Mahārāja. This is Kṛṣṇa-līlā. Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavām-budhau. Caitanya Mahāprabhu never addressed Kṛṣṇa, "O the almighty." This is impersonal. He says, ayi nanda-tanuja, limited, "son of Nanda Mahārāja." Son of Nanda Mahārāja. So this is bhakti. He's unlimited. Just like Kuntīdevī was surprised that, when (s)he thought that Kṛṣṇa was afraid of Yaśodāmayī. That śloka you know. So he was, she was surprised that "Kṛṣṇa who is so exalted and great that everyone is afraid of Him, but He has become afraid of Yaśodāmayī."

So this can be enjoyed by the devotees, not the… Atheist class of men or non-devotees cannot understand. Therefore Kṛṣṇa said, bhaktyā mām abhijānāti [Bg. 18.55]. Only the devotees, no others. Others, they have no admission in this kingdom, to understand. If you want to understand Kṛṣṇa it is only through bhakti. Neither knowledge nor yoga nor karma nor jñāna, nothing-nothing will help you. Simply a devotee. And how to become devotee? How easy it is? See here the Prahlāda Mahārāja, innocent child, simply offering his obeisances. And Kṛṣṇa is also asking you, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. If you sincerely do these four items-always think of Kṛṣṇa… Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, (devotees chant) Hare Rāma Hare Rāma Rāma Rāma Hare Hare. So this is thinking of Kṛṣṇa, man-manā. And you can stick to this principle of Hare Kṛṣṇa mantra if you are unalloyed devotee. Without being unalloyed devotee it is very difficult. It will be tiresome. But we shall practice. Abhyāsa-yoga-yuktena [Bg. 8.8].

Immediately we cannot be first-class devotee. We cannot imitate Haridāsa Ṭhākura. That is not possible. But minimum. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. We have to practice. Certain numerical strength we must maintain. And we have made it, therefore… Some of our so-called devotees, they criticize me that I have limited only sixteen rounds. No, why sixteen rounds? You can make three hundred rounds, but minimum, minimum sixteen rounds, because we are not accustomed to devote much time. We must be busy always. But to sit down in one place and chant Hare Kṛṣṇa mantra continuously, that is not possible for any conditioned soul-unless he is liberated. So don't try to imitate. My Guru Mahārāja has strictly forbidden, "Don't try to imitate big personalities like Haridāsa Ṭhākura, Rūpa Gosvāmī." He used to say, rūpa gosvāmī ke mogha vāñchā (?). Rūpa Gosvāmī, because he used to put on a loin cloth… Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthā… So it is no use imitating Rūpa Gosvāmī, to imitate the dress, and then, as soon as there is opportunity, smoke bidi. (laughter) Don't do this nonsense. This is no use, imitation. Anusarana, not anukāraṇa. Anukāraṇa is dangerous. Anusaraṇa. Sādhu-mārgānugamanam. This is bhakti. We shall try to follow the footsteps of big, big devotees, sādhus. We cannot… We shall try to follow. Don't try to imitate. That is very dangerous.

Some of our devotees, they left, that "There is no bhajana here," (laughter) and asking me my blessing to find out another guru. So he wants my blessing for find out a guru. So this rascaldom is no good. So best thing is that mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Here is mahājana. Prahlāda Mahārāja is one of the mahājanas. Out of the twelve mahājanas, Prahlāda Mahārāja is one of the mahājanas. Svayambhūr nāradaḥ śambhuḥ kapilo manuḥ prahlādaḥ [SB 6.3.20]. Prahlāda Mahārāja name is there. Janako bhīṣmo balir vaiyāsakir vayam. So Prahlāda Mahārāja is mahājana. So follow, try to follow, Prahlāda Mahārāja. Anusaraṇa. Sādhu-mārgānugamanam. So what Prahlāda Mahārāja did? He was put into so many troubles by his father, and what did he do? He was simply thinking of Kṛṣṇa, "What can I do? My father is against." That is man-manā bhava mad-bhaktaḥ. And at last, when the father is killed, he is offering obeisances. So these four things, follow in the footsteps sincerely, as an unalloyed devotee. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Prahlāda Mahārāja never thou ght that "I am son of Hiraṇyakaśipu." Never thought. He always used to think, "I am the servant of Nārada." That he said. When He wanted to give him benediction, so he asked Nṛsiṁhadeva, "Kindly engage me in the service of Your servant, Nārada, by whom I have got this instruction." He never said, "Let me serve my father." No. Because he got instruction, he always… Cakṣudana dilo janme janme pitā sei. He is father. No other father. Cakṣudana dilo yei, janme janme pitā sei. What is the next line?

Devotees: Divya jñāna hṛde prakāśito.

Prabhupāda: Ah, divya jñāna hṛde prakāśito. So he is the father. So we should always bear in mind. Don't be upstart and leave this Kṛṣṇa consciousness movement whimsically… (break-end)

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Śrīmad-Bhāgavatam 7.9.6

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Māyāpur, February 26, 1977

Pradyumna: (leads chanting, etc.)

Prabhupāda: You can derive (divide?) the syllables. Sa tat-kara-sparśa-dhuta-akhila-aśubhaḥ. You cannot pronounce combinedly, just divide. Sa tat-kara-sparśa-dhuta-akhila-aśubhaḥ, like that. Anyway, chant. (Pradyumna chants again, devotees chant slowly) There is no board writing. Why? So many men could not write the board? They cannot see. Go on. (devotees attempt to chant) That's all right. Difficult.

Pradyumna: "Translation: By the touch of Lord Nṛsiṁhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart."

Prabhupāda:

sa tat-kara-sparśa-dhutākhilāśubhaḥ
sapady abhivyakta-parātma-darśanaḥ
tat-pāda-padmaṁ hṛdi nivṛto dadhau
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ
[SB 7.9.6]

So Prahlāda Mahārāja, tat-kara-sparśa, "touch of the lotus palm of Nṛsiṁhadeva," the same palm where there is nail. Tava kara kamala-vare nakham adbhuta-sṛṅgam. The same palm with nakha adbhuta… Dalita-hiraṇyakaśipu-tanu-bhṛṅgam. Immediately, with the nails only… The Lord did not require any weapon to kill this gigantic demon, simply nails. Tava kara-kamala. The example is very nice, kamala. Kamala means lotus. The Lord's palm is just like lotus flower. Therefore in the lotus flower it is very soft, very pleasing, and how the nails came? Therefore adbhuta. Tava kara-kamala, adbhuta. Nakham adbhuta-sṛṅgam. It is not possible to grow some ferocious nails, piercing nails, in the lotus flower. This is contradictory. Therefore Jayadeva says, adbhuta: "It is wonderful. It is astonishing." This… Therefore Lord's power, exhibition of power and sharp nails, they're all inconceivable. Śrīla Jīva Goswami has explained, "Unless you accept inconceivable power of the Supreme Lord, there is no understanding." Acintya. Acintya-śakti. Acintya means inconceivable. You cannot speculate how it is happening, how in the lotus flower there is so hard nail that immediately, within a second, it could kill a great demon like Hiranyakasipu. Therefore it is acintya. We cannot conceive. Acintya. And therefore Vedic instruction is acintyā khalu ye bhāvā na taṁś tarkeṇa yo jayet: "Do not apply your poor logic in the matters which is inconceivable by you." There is no logic that how lotus flower can grow nails. They say, "Mythology." Because they cannot conceive within their poor brain, they cannot accommodate how things happen like that, they say, "Mythology." Not mythology. It is fact, but it is inconceivable by you or us. It is not possible.

So that, the same kara kamala, was put on the head of Prahlāda Mahārāja. Prahlādāhlāda-dāyine. Prahlāda Mahārāja was feeling, "Oh, how blissful this hand." Not only feeling, but immediately all his material unhappiness, pangs, disappeared. This is the process of transcendental touch. We can have the same facility in this age. It is not that Prahlāda Mahārāja became immediately jubilant by the touch of the lotus palm of the Lord. You can have the same benefit immediately if we become like Prahlāda Mahārāja. Then it is possible. Kṛṣṇa is advaya-jñāna, so in this age Kṛṣṇa has descended in His sound vibration form: kali yuga nama rūpe kṛṣṇāvatāra. This age… Because these fallen men in this age, they are… They have no qualification. Mandāḥ. Everyone is bad. Nobody is qualified. They have no spiritual knowledge. Don't mind. In your Western country they are very much puffed up with material knowledge, but they have no spiritual knowledge. Perhaps in the history, for the first time in the history, they're getting some information of spiritual knowledge.

Devotees: Jaya.

Prabhupāda: Otherwise there was no spiritual knowledge. They do not know. That's a fact.

In the Bhagavad-gītā it is said,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
bhinnā me prakṛtir aṣṭadhā
[Bg. 7.4]

These materialistic persons, scientists, physicists and other speculator, they're dealing with these elements, material-earth, water, fire, air, ether, up to mind, psychology, or, little advanced, intelligence, but no more. They are dealing in their university, colleges, educational institution. They are concerned with these elements, material. They have no spiritual knowledge. Kṛṣṇa said… We get information from the Bhagavad-gītā, apareyam: "These eight elements, they are inferior." Therefore, because they are dealing with this inferior nature only, their knowledge is inferior. This is a fact. It is not that I am accusing. No. This is the… They have no information. Big, big professor, they say that this body finished… "Body finished" means pañcatva (?) prāpta. They do not know that there is another body, subtle body-mind, intelligence, ego. They do not know. They are thinking this earth, water, air, fire, ether, that much…, "This is finished, I see, either you burn the body or bury the body, finished, everything finished. And where is other thing?" So they have no knowledge. So they have no knowledge even of the subtle body, earth, water, which carries the soul, and what they'll know about the soul?

So Kṛṣṇa gives information in the Bhagavad-gītā, apareyam: "These elements, even up to mind, intelligence, ego, bhinnā, they are My separated energy, separated energy. And," apareyam, "this is inferior. And there is another, superior nature." Apareyam itas tv viddhi me prakṛtiṁ parā. Parā means superior. Now, they may be asking, "What is that? We know these elements only. What is that another superior energy?" Jīva bhūtaḥ mahā-bāho, clearly said: "That is living…" And they are thinking that there is no other superior energy except these eight material elements or five elements. Therefore they are in ignorance. It is for the first time they are getting some knowledge, Bhagavad-gītā As It Is, and from that they can know that there is another, superior energy who is jīva-bhūtaḥ. The living entity which is moving the body, that is superior energy. So they have no information, neither there is an attempt to understand that superior energy in their universities or institution. Therefore they are mūḍha, mūḍhas. They may be very much puffed up of their so-called knowledge, but according to Vedic knowledge they are mūḍhas. And if one cannot understand the superior energy, prakṛti, nature, then how one can understand God? That is not possible. Then again, dealings between God and the superior energy, that is bhakti. It is very difficult. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. That siddhaye means to understand that superior energy. That is siddhi. And after that, one can understand Kṛṣṇa.

So it is very difficult, especially in this age. Mandāḥ sumanda-matayo [SB 1.1.10]. They are… Mandāḥ means they are not interested, or even they are little interested, they are very slow. They do not understand this is the prime knowledge. And first of all you must know it, athāto brahma jijñāsā, that superior knowledge. That is required. But everyone is neglecting. There is no inquisitiveness even what is that thing which is moving this body. There is no inquiry. They think automatically, by combination of this matter… They are still persisting on this point, and when you challenge, "You take this chemical and prepare the living force," they'll say, "That I cannot do." And what is this? If you cannot do, then why you are speaking like nonsense, that "The combination of matter or chemicals gives the life"? You take the chemicals. Our Doctor Svarūpa Dāmodara in the California University… One big professor came to lecture on chemical evolution, and he challenged immediately, that "If I give you the chemicals, can you produce life?" He said, "That I cannot say." So this is their position. They cannot prove it. They cannot do it. Science means not only observation but experiment also. That is complete. Otherwise theory. It is not science. So they have got different theories. That anyone can put forward. That is not But real fact is that Kṛṣṇa is spiritual and He's the Supreme. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This is the Vedic injunction. God is the supreme nitya, eternal, and the Supreme Living Being. In the dictionary also it is said, "God means the Supreme Being." They could not understand Supreme Living Being. But in the Vedas it is said not only Supreme Being, but Supreme Living Being. Nityo nityānāṁ cetanaś cetānām eko yo bahūnāṁ vidadhāti kāmān. That is the description of God.

So it is very difficult to understand even the spiritual substance, and what to speak of God. The beginning of spiritual knowledge is to understand first of all what is spirit. And they are taking the intelligence or mind as spirit. But that is not spirit. Beyond that… Apareyam itas tu viddhi me prakṛtim parā [Bg. 7.5]. So this perfection, as Prahlāda Mahārāja had immediately by touching the Supreme Personality of…, we can also have. There is possibility, and very easily, because we are fallen, mandāḥ, very slow, very bad. Mandāḥ and sumanda-matayo. And because we are bad, everyone has manufactured a theory. Sumanda. Mata. Mata means opinion. And what is that opinion? Not only mandā but sumanda, very, very bad. Sumanda-matayo. Mandāḥ sumanda-matayo manda-bhāgyāḥ [SB 1.1.10], and all unfortunate or misfortunate. Why? When there is knowledge, they'll not take. They will theorize. They're unfortunate. Ready knowledge, but they will theorize, "It is like this. It is like that. It is like that. Perhaps… Maybe…" This is going on. Therefore manda-bhāgyāh. Just like here is money. One will not take that money. He'll work hard like hogs and dog to earn money. So that means unfortunate. So mandāḥ sumanda-matayo manda-bhāgyāḥ. And because manda-bhāgyāḥ, there is upadrutaḥ, always disturbance-this war, that war, that war. Beginning, whole history, simply war. Why war? Why there is fight? There should not be any fight because everything is complete. Pūrṇam idam [Īśopaniṣad, Invocation]. The world is full by the mercy of the Supreme Lord. Because it is the kingdom… This is also kingdom of God. But we have made it hell by unnecessarily fighting. That's all. Otherwise it is… For a devotee-pūrṇam. Viśvaṁ pūrṇaṁ sukhāyate. Why there should be fight? God has supplied everything. You want water? Three-fourths of the earth is full of water. But that water is salt. God has process how to make it sweet. You cannot do this. Water you want. There is sufficient water. Why there should be scarcity? Now we heard in Europe they were contemplating importing water. Was not that? Yes. In England they were thinking of importing. Is that possible? But these rascal scientists think like that. They'll import. Why not? The England is surrounded by water. Why don't you take water? No. Nire kari bas na me tilo piyas. "I'm living in water, but I'm dying of thirst." (laughter) These rascals' philosophy… Or in… I think in our childhood we read one book, a Moral Class book, said there was a story that shipwrecked, and they took the shelter of one boat, but some of them died of thirst because they could not drink water. So in the water they were living, but they died of thirst.

So our position is like that. Everything is full. Still, we are dying and fighting. What is the reason? The reason is that we do not follow Kṛṣṇa. This is the reason: absence of Kṛṣṇa consciousness. My Guru Mahārāja used to say that the whole world is full of everything. Only scarcity is Kṛṣṇa consciousness. Only scarcity. Otherwise there is no scarcity. Everything is full. And if you take the instruction of Kṛṣṇa you will be happy immediately. You can make the whole world happy. This instruction of Kṛṣṇa in the Bhagavad-gītā, so perfect… It must be perfect because it is coming from Kṛṣṇa. It is not the so-called scientist theory. No. Perfect instruction. And if we follow the instruction, if we practically utilize, then whole world… Viśvaṁ pūrṇaṁ sukhāyate.

So as Nṛsiṁhadeva touched the head of Prahlāda Mahārāja, immediately you can have that same facility. "What is that facility? How? Nṛsiṁhadeva is not here. Kṛṣṇa is not here." No. He is here. "What is that?" Nama rūpe kali kale kṛṣṇa avatāra. Kṛṣṇa is present by his name, Kṛṣṇa. Don't think this Kṛṣṇa, Hare Kṛṣṇa, this name, is different from Kṛṣṇa. Absolute. Kṛṣṇa, the Deity Kṛṣṇa, the name Kṛṣṇa, the person Kṛṣṇa-everything, the same Absolute Truth. There is no differentiation. So in this age simply by chanting Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa… Nama-cintāmaṇi kṛṣṇaḥ caitanya-rasa-vigrahaḥ, pūrṇaḥ śuddho nitya-muktaḥ. Don't think the holy name of Kṛṣṇa is different from Kṛṣṇa. It is pūrṇam. Pūrṇaḥ pūrṇam adaḥ pūrṇam idam [Īśopaniṣad, Invocation]. Everything pūrṇa. Pūrṇa means complete. We have tried to explain this completeness in our Īśopaniṣad. You have read. So stick to the holy name of Kṛṣṇa. You'll get the same benefit as Prahlāda Mahārāja got by direct touch of the lotus palm of Nṛsiṁhadeva. There is no difference. Always think like that, that as soon as you are chanting Hare Kṛṣṇa, you must know that you are touching Kṛṣṇa with your tongue. Then you get the same benefit as Prahlāda Mahārāja.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.7

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Māyāpur, February 14, 1976

Dayānanda: (chants verse, etc.) ”Translation: Prahlāda Mahārāja thus fixed up in his mind with full attention, the mind and sight, everything was placed in complete trance. Thus, on account of love, he began to offer his prayer in faltering voice.”

Prabhupāda:

astauṣīd dharim ekāgra-
manasā susamāhitaḥ
prema-gadgadayā vācā
tan-nyasta-hṛdayekṣanaḥ
[SB 7.9.7]

So, this is gradual progress of spiritual mind, and this state is called prema, prema-gadgadayā. So, we have to make progress as it is exemplified by Prahlāda Mahārāja. Ādau gurv-āśrayam sad-dharma-pṛcchā sādhu-mārga-anugamanam. (aside:) Stop that. The first business is ādau, in the beginning, gurv-āśrayam. Gurv-āśrayam means to take shelter of a bona fide spiritual master, ādau gurv-āśrayam, and this takes place when there is śraddhā. Just like in this meeting, persons who have got little faith, they can sit down and hear. This is called śraddhā. And the higher stage of śraddhā is to completely accept the instruction of Kṛṣṇa. In the Caitanya-caritāmṛta that is highest state of śraddhā. In the lower stage, little faith, ”So here is something going on about Kṛṣṇa, let us sit down and hear it.” This is kaniṣṭha-śraddhā, and this śraddhā, faith, has to be increased. That ultimately, in the mature stage of śraddhā, faith, that is described in the Caitanya-caritāmṛta,

śraddhā-śabde viśvāsa (kahe) sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is śraddhā. Śraddha-śabde, this śraddhā, faith, means sudṛḍha niścaya, śraddhā-śabde viśvāsa. Kṛṣṇa says

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

This is called faith. Yes, Kṛṣṇa says that simply by surrendering at His lotus feet one becomes immediately a liberated person. Kṛṣṇa says that.

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

Just like if I offer you that if you do this work, I shall give you immediately fifty thousand rupees. So, who will believe me? ”This man is a beggar, sannyāsī, how he’ll give fifty thousand rupees?” So there is no śraddhā. But we cannot do so with reference to Kṛṣṇa. When Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], that is a fact. That is not a bogus promise, because Kṛṣṇa is the Supreme Personality of Godhead, all-powerful. Whatever He likes, He can do. This is called faith.

So after reading Bhagavad-gītā, if one does not get this faith in Kṛṣṇa, then it is useless waste of time. There are many so-called scholars, politicians, they declare that ”I read Bhagavad-gītā daily, three times,” but the result is no faith in Kṛṣṇa. This is called useless waste of time. If you do not get the faith which is required by studying Bhagavad… Bhagavad-gītā is the ABCD reading for understanding God. That is ABC. So if you do not understand even the ABCD, how he’ll advance in higher studies? That is not possible. So, even we cannot understand Bhagavad-gītā, the ABCD, Kṛṣṇa says one thing and they make, I mean to say, interpretation in a different way. Kṛṣṇa says aham ādir hi devānām [Bg 10.2], mattaḥ sarvaṁ pravartate. They do not believe it. Śrama eva hi kevalam, to such persons the Bhāgavata says,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You, you are very religious, performing the ritualistic ceremony very nicely, going to the Ganges and taking your bath, and dharmaḥ svanuṣṭhitaḥ puṁsāṁ. Very rightly you are executing your religious principle and coming at home, you are reading Bhagavad-gītā, but you have no faith in Kṛṣṇa. That is useless time, useless waste of time. The Bhāgavata, (says) śrama eva hi kevalam. So this, why this happens? Because these people do not approach the right person, guru. Ādau gurv-āśrayam.

Śrī Caitanya Mahāprabhu was visited by many learned brāhmaṇas when He was at Purī, Jagannātha Purī. So one learned brāhmaṇa, he wrote some poems about Śrī Caitanya Mahāprabhu. There were many brāhmaṇas, they were coming, but all such reading matter, first it was to be tested by His secretary, Svarūpa Dāmodara. If Svarūpa Dāmodara would pass, then Caitanya Mahāprabhu will hear. Otherwise why should He waste His time (with) some hodge-podge writing? So one brāhmaṇa, he wrote something about Caitanya Mahāprabhu and came to read, recite before Caitanya Mahāprabhu, and Svarūpa Dāmodara found many mistakes in that poem, so he did not allow him, that ”You do not know how to present theistic literature. You don’t. You cannot see Caitanya Mahāprabhu.” He chastised him about the mistake. So to write theistic literature is not to be done by any ordinary man. It is not to, because they, they do not know. So we should not read any literature which is not presented by a bona fide Vaiṣṇava. It has been forbidden by Sanātana Goswāmī.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtaṁ
śravaṇaṁ naiva kartavyam…

He said. Sanātana Goswāmī is our guide, ācārya. He is warning you that "If a person is not Vaiṣṇava, don't hear anything nonsense from him." That is the injunction. Don't hear. This is very rigidly to be followed.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtaṁ
śravaṇaṁ na(iva) kartavyaṁ
sarpocchiṣṭaṁ payaḥ yathā

One can argue, "No, we can hear hari-kathā from any person, he may be Vaiṣṇava or not Vaiṣṇava. What is the matter?" But Sanātana Goswāmī, "No." So, why it is no? Because it is like sarpocchiṣṭaṁ payaḥ yathā. Milk is very good, nice food, everyone knows, but if the milk is touched by the lips of a snake, it is not to be touched. It is not to be touched. It has become poison. Very good example. Similarly, if we do not hear from the right person, any Vedic literature, especially Bhagavad-gītā because that is the beginning, the sarpocchiṣṭaṁ payaḥ yathā. He may be very big scholar, but because he is avaiṣṇava, not devotee, it has become poison. In our country, we have got so many editions, not only in country, in all, outside the country also. In your country. There are so many hodge-podge interpretation of Bhagavad-gītā, and they are being read and being used for the last two hundred years ago, but there was no effective result. It could not act. But as soon as this Bhagavad-gītā As It Is, we have presented and you are reading, so many thousands of thousands, they are becoming devotee.

So therefore, this process Prahlāda Mahārāja is demonstrating by his personal behavior because he is mahājana. He is mahājana. Out of the twelve mahājanas. The śāstra says, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], one has to follow the mahājana, authorized person. Mahājana means authorized person. Ordinary jana, common man, and mahājana means authorized person. We cannot take lesson, instruction from unauthorized person. This authorization must come through the disciplic succession. If the spiritual master, authorized spiritual master says, "You do this," that we have to do. That we are singing daily,

guru-mukha-padma-vākya cittete koriyā-aikya
āra nā koriho mane āśā **

This is the process. This is the process. And if I think that I am more intelligent than my guru… First of all guru must be bona fide, not a bogus guru. The guru, as specified by Caitanya Mahāprabhu, that is not very difficult, who is guru? Caitanya Mahāprabhu said,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

He is guru. One who is strictly following the instruction of Caitanya Mahāprabhu, and after following Him, he is just delivering the instruction as Kṛṣṇa has said, then you become guru. It is not difficult. Caitanya Mahāprabhu has ordered everyone. Therefore our process is to follow Caitanya Mahāprabhu, and then try to understand Kṛṣṇa's instruction. Just like here in our temple. First of all there is Caitanya Mahāprabhu. Through His mercy we are trying to understand Rādhā-Kṛṣṇa. You cannot understand Rādhā-Kṛṣṇa directly. That is not possible. That will be like that sarpocchiṣṭaṁ payaḥ yathā, milk touched by the lips of a snake. There are so many Bhāgavata reciters in India. They jump over to the rasa-līlā without understanding Kṛṣṇa through Caitanya Mahāprabhu. Narottama dāsa Ṭhākura has sung, you know?

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti

Don't try to understand jugala-pīriti, Rādhā-Kṛṣṇa's love, abruptly. It is foolishness. You will misunderstand. Therefore Narottama dāsa Ṭhākura, he said, rūpa-raghunātha-pade hoibe ākuti. Rūpa, beginning from Rūpa Gosvāmī up to Raghunātha dāsa Gosvāmī, six gosvāmīs, Śrī-Rūpa, Sanātana, Bhaṭṭa-Raghunātha, Śrī-Jīva, Gopāla-bhatta, Dāsa-Raghunātha, six gosvāmīs. So, Narottama dāsa Ṭhākura, rūpa-raghunātha, beginning from Rūpa to Raghunātha dāsa. Rūpa-raghunātha-pade hoibe ākuti kabe hāma bujhabo, don't try to understand Rādhā-Kṛṣṇa love without going through the instruction of Rūpa Gosvāmī, Sanātana Gosvāmī, (indistinct) Gosvāmī, like, that is the instruction.

So we see practically how Prahlāda Mahārāja immediately attained the state of prema. Here it is said, prema-gadgadayā vaca. Prema, that prema is not this prema. The lusty desire, that is not prema. Prema, one has to learn, one has to go through the disciplic or discipline to attain the state of prema. As Prahlāda Mahārāja, so he first of all followed the instruction of Brahmā, then immediately he got the favor of Lord Nṛsiṁhadeva, and after getting that he got the prema state. You cannot go immediately to the prema state. That is also rūpa-raghunātha-pade. Rūpa-raghunātha, Rūpa Goswāmī has said (indistinct),

ādau śraddhā tataḥ sādhu-
saṅgaḥ atha bhajana-kriyā
tato anartha-nivṛttiḥ syāt
tato niṣṭhā tataḥ ruciḥ
athāsaktis tato bhāvas
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

These are the kramaḥ. You cannot get prema state artificially, crying, falling down and then smoking bidi, this is not prema. Prema you have to learn by the kramaḥ pantha. That kramaḥ pantha is the same, ādau śraddhā. Ādau śraddhā. Śraddha means faith.

”Yes, Kṛṣṇa says that, sarva-dharmān parityajya mām ekam [Bg. 18.66], it is right.” This is faith, this is beginning of faith. Now to keep the faith or to increase the faith, you have to live with faithful servants of Kṛṣṇa.

With our, this institution, the center is meant for giving a chance to the common people to get association of devotee. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. Sādhu means those who are well-behaved in Kṛṣṇa consciousness, not upstarts. They are called sādhu. So, those who are living in this temple, they must be strictly very well behaved, so that whoever may come out of śraddhā, if he sits down for some time and sees your behavior, then he'll be influenced. And if you become third-class, then how sādhu-saṅgaḥ will be effective? No. You must strictly follow the regulative principles as given to you by your spiritual master, śāstra. You must follow. Then people will come in contact with you, they will be benefited. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15], and if he regularly makes sādhu-saṅgaḥ, then the effect will be he will try to become a sādhu. That is initiation. Initiation means the beginning of becoming a sādhu, not that after initiation immediately he becomes a sādhu. If he follows, just like we instruct that you chant at least sixteen rounds, you have no illicit sex, you cannot take any meat, fish, eggs, or you cannot have any intoxication up to drinking tea and smoking, and we say no gambling. This is the process of becoming a sādhu. So ādau śraddhā. This is called bhajana-kriyā.

Then anartha-nivṛttiḥ. Anartha, these are anartha. There is no need of smoking. It is useless, but we have practiced it. Therefore they are anartha. But if you follow the devotional process, then anartha will be finished very soon. That is the test. Test means, bhakti pareśānubhavo viraktir anyatra syāt, if you are actually advancing in bhakti, devotional service, then automatically you don't like these nonsense practices. No illicit sex, no meat eating, no gambling, no intoxication, automatically. That is the test how far you are. Anartha-nivṛtti syāt, these are anartha. Then if he is niṣṭhā, firm faith, then ruci, taste then asakti, attraction then bhava, then prema. So Prahlāda Mahārāja, he is on the stage of prema, prema-gadgadayā vācā tan-nyasta-hṛdayekṣaṇaḥ. when you attain the stage of prema, then your core of heart is cleansed for welcoming, He is there, for seeing.

Therefore in the Brahma-saṁhitā it is said, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. You can see God within your heart. He is sitting there, īśvaraḥ sarva-bhūtānām hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. You get ready, Kṛṣṇa is there within your heart, but you cannot see because you have no prema. You cannot see. Kṛṣṇa does not expose Himself to the non-devotees. He does not, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. He'll not expose Himself, but if you attain the stage of prema, as Prahlāda Mahārāja attained, then you will see Him. How you will see? Sadaiva, always. Not that for two minutes I see and Kṛṣṇa is no more there. No, not like that. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva. Sadaiva means constant, incessantly. You can see.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Then you can offer your prayers to Kṛṣṇa, Govinda, and then your life is successful. This is Kṛṣṇa consciousness process. So try to follow the path chalked out by Prahlāda Mahārāja. He is one of the mahājanas. Out of the twelve mahājanas, he is also one of them. He is our guru. So try to follow Prahlāda Mahārāja's instruction and behavior also. Just see his behavior, how he attained the stage of prema gradually.

So you should be ambitious. Our goal of life. That is the, Caitanya Mahāprabhu's mission, prema pum-artho mahān. He doesn't say, dharmārtha-kāma-mokṣa [SB 4.8.41]. He never says. To become religious, that is not, but that is the beginning, because without religion, everyone is animal, cats and dog. So religion is the beginning, dharma, artha, but generally… (end)

770227SB.MAY

Śrīmad-Bhāgavatam 7.9.7

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Māyāpur, February 27, 1977

Pradyumna: (leads chanting, etc.) ”Translation: Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.”

Prabhupāda:

astauṣīd dharim ekāgra-
manasā susamāhitaḥ
prema-gadgadayā vācā
tan-nyasta-hṛdayekṣanaḥ
[SB 7.9.7]

So this is the process. This process you cannot expect immediately, but if you practice general process, very easily done, as it is recommended in the Bhagavad-gītā, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru… [Bg. 18.65]. You cannot get the position of Prahlāda Mahārāja immediately. That is not possible. The process is, first of all, sādhana-bhakti. This Prahlāda Mahārāja's position is different. He is mahā-bhāgavata. In many places we have seen already. He is nitya-siddha. There are two kinds of devotees, three: nitya-siddha, sādhana-siddha, kṛpa-siddha. These things are described in The Nectar of Devotion. Nitya-siddha means they are eternally associate of the Supreme Personality of Godhead. They are called nitya-siddha. And sādhana-siddha means one is fallen in this material world, but by practice of devotional service according to the rules and regulation, injunction of the śāstra, direction of guru, in this way, one can reach also the same position as the nitya-siddha. This is sādhana-siddha. And there is another. That is Kṛpa-siddha. Kṛpa-siddha means… Just like Nityānanda Prabhu. He wanted that these Jagāi-Mādhāi must be delivered. There was no sādhana. They never followed any rules and regulation. They were thieves and rogues, very fallen condition. But Nityānanda Prabhu wanted to show an example that ”I shall deliver these two brothers. Never mind they are so fallen.” That is called kṛpa-siddha. So we should always remember there are three categories: nitya-siddha, sādhana-siddha and kṛpa-siddha. But when they become siddha, perfect, by any process, they are on the same level. There is no distinction.

So Prahlāda Mahārāja's position is nitya-siddha. Gaurāṅgera saṅgi gane nitya-siddha boli māne. Caitanya Mahāprabhu, when He came… Not only He, but others also. Just like with Kṛṣṇa so many devotees, they descended. Just like Arjuna. Arjuna is nitya-siddha, nitya-siddha friend. When Kṛṣṇa said that "I spoke this philosophy of Bhagavad-gītā to the sun-god…," imaṁ vivasvate yogaṁ proktavān aham avyayam… [Bg. 4.1]. That is so many millions of years ago. To clear the matter, Arjuna inquired that "Kṛṣṇa, You are of my age. How I can believe that You spoke this philosophy so many millions of years ago?" So what Kṛṣṇa replied, you know, that "My dear Arjuna, both you and Me, we appeared many, many times. The difference is that you have forgotten. That means you were also present at that time because you are My nitya-siddha friend. Whenever I appear, you also appear. But you have forgotten; I have not forgotten." That is the difference between jīva and śiva, or Lord, that we are minute part and particle of the Supreme; therefore we may forget. But Kṛṣṇa does not forget. That is the difference. So nitya-siddha. Prahlāda Mahārāja is to be understood as nitya, mahā-bhāgavata, nitya-siddha. They appear to complete the līlā of Kṛṣṇa.

So we should not try to imitate Prahlāda Mahārāja. That is not good. Mahājano yena gataḥ sa panthāḥ. I have already explained yesterday. Prahlāda Mahārāja is one of the mahājanas, authorized persons, authorized devotee. We should try to follow him. Mahājano yena gataḥ sa panthāḥ. So śrutayo vibhinnāḥ,

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsau munir yasya matam na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ
[Cc. Madhya 17.186]

You cannot understand God by logic and arguments. It will never settle up. There are so many Māyāvādīs, they are going on perpetually: "What is God?" Neti neti: "This is not, this is not, this is not. What is Brahman?" So by that process you'll never be able to understand what is God. Jñāne prayāse udapāsya namanta eva. Caitanya Mahāprabhu has accepted this formula. By knowledge, by your erudite scholarship, if you want to understand, you may be very high standard scholar, but that is not your qualification to understand God. That is not qualification. You have to give up your vanity that "I am rich, I am very learned, I am very beautiful, I am very…," so on, so on. They are janmaiśvarya śruta śrī [SB 1.8.26]. These are not qualification. Kuntīdevī has said, akincana gocaraḥ: "Kṛṣṇa, You are akiñcana gocara." Akiñcana. Kiñcana means if somebody thinks that "I possess this; therefore I can purchase Kṛṣṇa," oh, no, that is not. That is not possible. You have to become blank, akiñcana-gocaraḥ.

So Prahlāda Mahārāja… There was some disagreement with the father, but he was not ordinary person. His father might… He's a very, very big man. He conquered the whole universe. So he was not a poor man's son. He was very rich man's son, Prahlāda Mahārāja. And he was educated by his father sufficiently. Of course, within five years… So janmaiśvarya-śruta-śrī. Everything was there, but Prahlāda Mahārāja was not depending on his material circumstances. He was depending on his profound, ecstatic transcendental bliss of devotional service. That is wanted. So that stage immediately we cannot reach. He is nitya-siddha. As I was going to explain, that whenever Kṛṣṇa descends, His nitya-siddha devotees, associates, they also come. So gaurāṅgera saṅgi-gaṇe, nitya-siddha boli māne, tara haya vrajabhūmi vāsa. Like that. Narottama dāsa Ṭhākura… Just like śrī kṛṣṇa caitanya prabhu nityānanda śrī advaita gadādhara śrīvasadi gaura… So these associates of Caitanya Mahāprabhu, they are nitya-siddha. You cannot avoid any one of them and make your imagination, that "I shall simply worship…" [break] Kṛṣṇa has appeared-Panca-tattva. Kṛṣṇa is īśa, and Nityānanda Prabhu, He is prakāśa, the first expansion of God. God has many expansion. Advaita acyuta anādi ananta-rūpam ādyaṁ purāṇa-puruṣam. He has got thousands and thousands exp… So first expansion is Baladeva-tattva, Nityānanda; and His incarnation, Advaita; and His spiritual potency, Gadādhara; and His marginal potency, Śrīvāsa. So Caitanya Mahāprabhu has appeared with pañca…, pañca-tattvātmakam. You cannot neglect anything. If you think that "I shall simply worship…," oh, that is a great offense, "…Caitanya Mahāprabhu or only Caitanya-Nityānanda" No. You must worship Pañca-tattva, pañca-tattvātmakaṁ kṛṣṇam, in full. Similarly, the Hare Kṛṣṇa mahā-mantra, sixteen names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ (devotees chant) Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So you cannot mix up. You must do according to śāstra. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you deviate from the śāstra, then you will never be successful.

yaḥ śāstra vidhim utsṛjya
vartate kāma-kārataḥ
na siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

So if you want to approach the same level like Prahlāda Mahārāja, we should not immediately imitate him. We must follow the sādhana-bhakti, sādhana-bhakti, for general, and kṛpa-siddha, that is special. That is incalculable. If Kṛṣṇa wants, He can make immediately somebody very important. That is kṛpa-siddha. So there are three classes of devotees: nitya-siddha and sādhana-siddha and kṛpa-siddha. Prahlāda Mahārāja is nitya-siddha. He is not ordinary sādhana-siddha or of course, ultimately there is no difference, either sādhana-siddha or kṛpa-siddha or nitya-siddha. But we should always remember that Prahlāda Mahārāja is not ordinary devotee. He is nitya-siddha. Therefore immediately he developed the transcendental symptoms, aṣṭa-siddhi. Aṣṭa-siddhi, you have read in The Nectar of Devotion. So the ecstasies Ekāgra-manasā. Ekāgra-manasā, "with full attention." For us to bring that full attention may take hundreds and thousands of years, full attention. But Prahlāda Mahārāja, immediately. Immediately. Five-years-old boy. Because he is nitya-siddha. Always we should remember that we cannot imitate. "Now, Prahlāda Mahārāja has immediately ekāgra-manasā, and I shall become also." No. That is not possible. May be possible, but that is not the way.

Just like in our country, perhaps you know, there was a poet, Rabindranath Tagore. He got many distinction from the Oxford University. He got… He never went to school but he got the title "doctor," "Doctor Rabindranath Tagore." And if you think that "I shall also get doctorate without going to school," that is foolishness. That is special. Similarly, don't try to imitate. Follow the general course, sādhana-siddhi. The regulative principles you must follow as instructed in the śāstra. Therefore there are so many śāstras. And guru is guide. We must always… Even if you are nitya-siddha or kṛpa-siddha, you should not neglect the general regulative principle. That is very dangerous. Don't try to do that. We must follow. Nitya. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, God, but He is accepting guru. Who is His guru? He is guru of everyone, but He has also accepted Īśvara Purī as His guru. Kṛṣṇa Himself, He accepted His guru, Sāndīpani Muni, teaching us that without guru you cannot make any advance. Ādau gurvāśrayam. The first business is to accept guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Don't think that "I am so advanced. I may not require any guru. I can do without guru." That is nonsense. That, not possible. "Must." Tad vijñānārtham. Tad-vijñānārtham is spiritual science. "Must approach." Gurum evābhigacchet samit-paniḥ śrotriyaṁ brahma-niṣṭham. Tasmād-guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you are actually serious to understand the transcendental science, spiritual knowledge, oh, you must have guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. And… Just like Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Guru cannot be self-made. No. There is no such single instance throughout the whole Vedic literature. And nowadays, so many rascals, they are becoming guru without any authority. That is not guru. You must be authorized. Evaṁ paramparā-prāptam imaṁ rā… [Bg. 4.2]. As soon as the paramparā is lost, sa kālena yoga naṣṭo parantapa, immediately finished. The spiritual potency finished. You can dress like a guru, you can talk big, big words, but it will never be effective.

So these are the science. So Prahlāda Mahārāja is our guru. He's not ordinary. Don't think that "He's a five-years-old boy. He has no knowledge." No. He is perfect nitya-siddha guru, and we should always pray for his mercy. And that is Vaiṣṇavata. Vaiṣṇava ṭhākur tomāra kukkura boliyā jānaha more. This is a humble way. "O Vaiṣṇava Ṭhākura…" All Vaiṣṇavas are ṭhākura. They are not ordinary persons. Ṭhākura… We therefore address: Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī Ṭhākur. So Vaiṣṇava Prahlāda Ṭhākura. So we should always pray, vaiṣṇava ṭhākura, tomāra kukkura boliya jānaha more. This is There is a song of Bhaktivinoda Ṭhākura: "My dear Vaiṣṇava Ṭhākura, kindly accept me as your dog." Vaiṣṇava Ṭhākura. As the dog, by the indication of the master, does everything very obedient, we have to learn this lesson from the dog, how to become faithful to the master. That is the instruction. In everything you can learn something. Everyone Therefore mahā-bhāgavata, they accept everyone as guru, to learn something. Actually, from the dog we can learn this art, how to become faithful at the risk of life even. There are many instances, dog have given the life for the master. So, and we should be dog to the Vaiṣṇava. Chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā.

Vaiṣṇava aparādha is a great offense. You know Ambarīṣa Mahārāja. He was a devotee, and he Durvāsā, he was very proud of his yogic power, and he committed offense at the feet of Ambarīṣa Mahārāja, and he was punished by Kṛṣṇa by sending the sudarśana-cakra. And he wanted help from so many, Brahmā, Viṣṇu. He could go directly to the Viṣṇuloka, but he was not pardoned. He had to come to Vaiṣṇava, Ambarīṣa Mahārāja, fall down at his lotus feet. And he, of course, Vaiṣṇava, immediately excused him. So Vaiṣṇava aparādha is great offense, hātī-mātā. So we should be very careful about Vaiṣṇava aparādha. We should not Arcye viṣṇu śilā-dhīr guruṣu nara-matir vaiṣṇava-jāti-buddhiḥ. The vaiṣṇava-jāti-buddhiḥ is also another offense, great offense. Similarly, to think of guru as ordinary human being, that is also offense. To think of Deity as made of metal, stone, that is These are offenses. Sa nārakī. So we should be very careful about the regulative principles and follow the footprints of Vaiṣṇava. Mahājano yena sa gataḥ. Don't think that Prahlāda Mahārāja is ordinary boy. We should learn from Prahlāda Mahārāja how to advance in devotional service.

Thank you very much. (end)

680701SB.MON

Śrīmad-Bhāgavatam 7.9.8

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Montreal, July 1, 1968

Prabhupāda:

brahmādayaḥ sura-gaṇā-munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

Today I shall recite before you the prayers offered by Prahlāda Mahārāja to Nṛsiṁhadeva. This Prahlāda Mahārāja was tortured by his father on account of his becoming a Kṛṣṇa conscious boy. The only fault was that… (aside:) What is that? The door may be open. The Prahlāda Mahārāja was a boy, five years old, youngest son of his father. Very affectionate son. But one day the father took the little boy on his lap and asked the boy, "My dear child, what you have learned the best from your teachers? Will you kindly explain?"

Prahlāda Mahārāja answered,

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyāmasad-grahāt
hitvātma-ghātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad-dharim āśrayeta
[SB 7.5.5]

The father asked the best thing the boy learned from his teachers, and the boy, five-years-old boy, replied, "My dear best of the demons." He never addressed his father, "My dear father," because his father was atheist number one, godless, and he was a great devotee of God. So when the father inquired, he straightly replied. He knew that his father was very powerful demon, but he was not afraid, although he was five-years-old boy. He plainly replied, "My dear the best of the demons,' sura-varya, asura varya. Asura means demons, and varya means the best, first-class demon. So "I think," tat sādhu manye-sādhu means honest, very good, very nice-"that is very nice." What is that? Dehināṁ: "For the entities who have accepted this material body…" He is speaking universally. Not for himself or for his father, but he was speaking generally for everybody. Everybody. Anyone. Dehināṁ. Dehi means this body. We are different from this body. We have several times discussed this point. So in Sanskrit word there are two implications in the understanding of our existence. One is deha. Deha means this body. And dehi means the proprietor of this body. I am the proprietor of my body, you are the proprietor of your body. So Prahlāda Mahārāja says, "For all the proprietors of the body"-that means for everyone who has accepted this material body, all living entities-"that is the best thing." What is that? Sadā samudvigna-dhiyṁ. And anyone who has accepted this material body, his symptom is that he is full of anxieties. This is the disease. To get this body, material body, means to remain always full of anxieties. Either you become the first-class, I mean to say, executive head, President Johnson, or an ordinary man in the Bowery Street-everyone is full of anxiety. Not only human society but also bird society, beast society-everyone. Anyone who has got this material body, he's full of anxiety. But we want to get free from anxieties. That is our aspiration.

So Prahlāda Mahārāja suggests the remedy, how to become free from anxieties. He says hitvātma-ghātaṁ gṛham andha-kūpaṁ. Ātma ghāṭam. Ātma means the soul, and ghāṭam means killing. Hitvātmā-ghāṭam gṛham andha-kūpaṁ. Andha-kūpa means blind well. Blind well… I do not know whether you have got experience. In India there are several old wells on the paddy fields and they are covered with grass. Nobody can understand that there is a well underneath this, underneath this grass. And if by mistake one comes there, he falls down, say hundred feet down. And it is covered with grass. Even if he cries, "Please save me, save me," who is going to save him? Sometimes cow and animals and men fall down in that way. If he's fortunate enough, somebody comes and rescues. Otherwise, generally, there is no rescue. Who is going to know that there is a man or there is an animal? So hitvātmā-ghāṭam andha-kūpaṁ. This material world is just like that blind well. If somebody falls down in it, it is very difficult to get out of it. Therefore it is ātmā-ghāṭam. Ātma-ghāṭam means killing the soul. How we are killing the soul? We forget that "I am spirit soul." Therefore almost every one of us is forgetful that "I am spirit soul. I am identifying with this body." And Prahlāda Mahārāja says, because we have identified with this body, therefore we are always anxious, full of anxieties. And that is the fact.

Therefore the whole process of knowledge is… I think some of my student, she is present here. She asked me, "What is knowledge?" The knowledge is that "I am not this body." This is knowledge. Knowledge does not mean that how you can manufacture nuclear weapon. That is not knowledge. That is illusion. Real knowledge is to know the simple fact that "I am not this body." That's all. But that knowledge is very rare. And to acquire that knowledge, there are so many systems. That system is called self-realization. There is yoga system, there is jñāna system, jñāna-yoga, dhyāna-yoga, karma-yoga. There are so many yoga systems simply to come to the platform of this knowledge that "I am not this body." And as soon as one comes to this platform that "I am not this body," then what happens to him? Brahma-bhūtaḥ, self-realization. And what is that self-realization? What is the symptom? How I can understand that one is self-realized? Prasannātmā. He's jolly. (laughter) The… So long we do not come to that platform of knowledge, we are full of anxieties. And as soon as we come to the platform of knowledge that "I am not this body," the immediate symptom is joyfulness, prasannātmā.

How that prasannātmā is manifested? Everything is there. Na śocati na kāṅkṣati. Śocati means lamentation, and kāṅkṣati means hankering. These two things will disappear. Śocati, if we lose something, then we lament, "Oh, I have lost so much money. I have lost my son. I have lost my service," and so many things. And kāṅkṣati, kāṅkṣati means, "I haven't got this; I want this; I haven't got this." These two kinds of diseases makes us always full of anxieties. Why you are anxious? For these two things, Śocati and kāṅkṣati. Lamentation for the loss and hankering after which we do not possess. Prahlāda Mahārāja says that if somebody wants to get free from this anxiety… And this anxiety is due to asad-grahāt. Asad-grahāt means for accepting this temporary body. Asat. Asat means temporary, that will not exist. So Prahlāda Mahārāja suggests the remedy that if anyone wants to get free from anxieties… Because the anxiety is sure and certain for everyone who has got this material body. But if he wants to get free from it, then hitvātma-ghāṭam gṛham andha-kūpaṁ, the so-called atmosphere of material happiness, he should give up, and vanaṁ gato yad dharim āśrayeta [SB 7.5.5], and go to the forest and accept the lotus feet of Hari, or the Supreme Personality of Godhead. The same instruction is everywhere. In the Bhagavad-gītā also the same instruction is there: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The one word is that unless and until we take shelter of the lotus feet of the Supreme Personality of Godhead, there is no, I mean to say, possibility of our getting free from the anxiety of material existence.

So when Prahlāda Mahārāja explained this verse to his father, atheistic father, he was so angry that he threw him from his lap. "You nonsense, what you are speaking?" Yes. Actually, this is the position. Materialistic persons are so much engrossed in their own thought that if somebody goes there and speaks of Kṛṣṇa consciousness as the solution for all problems, he immediately throws it out. Just like Prahlāda Mahārāja's father did it. So from that day, there was misunderstanding between the father and the son. Ultimately the father tortured him in so many ways, and at last, the Supreme Personality of Godhead appeared in a Nṛsiṁhadeva form. Nṛsiṁhadeva means He appeared just like a lion-half lion and half man. Very big form. The demon was also very stout and strong. So he wanted to be immortal. His purpose was to become immortal and enjoy this material world perpetually, but that was not fulfilled. So when that demon Hiraṇyakaśipu was killed, the Lord was very much in angry mood, and all the demigods present there, they could not pacify the Lord. He was groaning in anger. So they selected Prahlāda Mahārāja, that "My dear boy, it is for you the Lord has appeared, so you kindly try to pacify the Lord. You can do it." So Prahlāda Mahārāja is praying to pacify the Lord.

The first verse is that,

brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

He is humbly presenting himself. This is the qualification of pure devotee. Although Prahlāda Mahārāja stands there, the first-class devotee… Because all other demigods, they are also devotees, they could not pacify the Lord, and they pushed Prahlāda Mahārāja, that "My dear boy, you do it." So in that meeting he was the first-class devotee, but he presents himself that "I am ugra-jāteḥ. I am born of demoniac father." So when brahmādayaḥ, demigods like Brahmā, sura-ganaḥ, and other demigods, munayaḥ, great sages, and siddhaḥ… Siddhaḥ means those who have got many material perfections. There is a planet which is called Siddhaloka. In Siddhaloka the inhabitants of Siddhaloka, they can fly in the air without any machine. Just like in this planet we can fly in the space with the help of some machine, but in the Siddhaloka they can fly in this body. They have got eight kinds of siddhas, perfection, material perfection. So out of that, this perfection is called laghimā. They can become so light that they can fly in the air. They are called Siddhas. Those Siddhas were also present. So Prahlāda Mahārāja said that "Here in this meeting the demigods are there, headed by Lord Brahmā, and great sages are there, and the Siddhas are there, and they tried to pacify the Lord by prayers with very fine language." Sattvaika: very selected words. Just like anyone offers prayer to the Lord, they are all selected words. Therefore Lord's name is, another name is Uttama-loka. Uttama. Uttama-śloka means choicest words, "one who is worshiped by the choicest words." So they presented the choicest words, very learned scholars. I mean to say, grammatical, metaphorical, everything very nice. Sattvaikatāna-gatayo vacasāṁ pravāhaiḥ. And they presented their prayers just like flow of the water. They were very learned. So there was no impediment. They could say fluently, pravāhaiḥ.

Nārādhituṁ puru-guṇair adhunāpi pipruḥ. Prahlāda Mahārāja says that "These demigods and sages, they could not satisfy. Still, now…" Kiṁ toṣṭum arhati sa me harir ugra-jāteḥ. "How it is possible that the Lord will be satisfied by my prayers?" This is the humbleness. A devotee should always consider himself that he has no value. "How I can satisfy Kṛṣṇa or the Supreme Lord? I have no possession." That is the devotee's position. A devotee should never think that "I am well equipped. I have got very nice education. I have got great riches. I am wealthy. I am beautiful. I am wise. Therefore as soon as I pray, 'Kṛṣṇa, please come here,' He will come and dance." No. that is not the attitude of devotee. Devotee always thinks very humble, meek. This is the presentation of Prahlāda Mahārāja, that "I am born of a father…" Because they belonged to the atheistic family, demonic family, ugra-jāteḥ. Ugra-jāteḥ means they are not very sober; always passionate. Ugra-jāteḥ, always passionate. Passionate means always hankering after sense gratification. So Prahlāda Mahārāja says that "I am born of a father so greatly passionate. How I can satisfy the Lord, where great personalities and sages and demigods have failed?" He is presenting himself so humbly. But he's intelligent. Without becoming intelligent, nobody can worship God. In the Caitanya-caritāmṛta it is said, kṛṣṇa yei bhaje sei baḍa catura. Catur means very intelligent. Unless one is first-class intelligent, he cannot worship God. It is not possible. Foolish person cannot worship God.

It is said in the Bhagavad-gītā,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Kṛṣṇa says, the Lord says, that "Those who are miscreants, always trying to do harm to the society, to the country, to the people, to the other animals, other living creatures…" They are called duṣkṛtina, miscreants. Miscreants. Na māṁ duṣkṛtino mūḍhāḥ. And fools. So miscreants, fools, and narādhamāḥ. Narādhama means the lowest of the mankind. Narādhamāḥ. And māyayāpahṛta-jñānāḥ: and one whose knowledge is taken away by the illusory energy. Who are they? So-called educated. The so-called educated persons, they are very much proud of their university degree, but if you ask some of them, "What you are? Wherefrom you have come to this world, and where you are going next?" Oh, they will say, "What is this nonsense? I am… I do not know wherefrom I have come, where I am going. I have no concern with that. I am concerned with the present life. That's all." But actually, we are not this present life. It is only a spot in our journey. (end)

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Śrīmad-Bhāgavatam 7.9.8

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Montreal, July 2, 1968
Prabhupāda:

brahmādayaḥ sura-ganā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

This is Prahlāda Mahārāja praying. Prayers of Prahlāda Mahārāja is very important, most glorious prayer of Prahlāda Mahārāja. This is after the death of his father, Hiraṇyakaśipu. When Lord Nṛsiṁha appeared, half lion, half man, with terrible sounds, very gigantic form, and within a second He finished that gigantic demon Hiraṇyakaśipu, the whole world became afraid. Even Lakṣmījī, constant companion of Lord Viṣṇu, she also became afraid. When all the demigods assembled there, Lord Śiva, Lord Brahmā, and Indra, and many other denizens of higher planets, they came to see why the Lord is so angry, and they tried to pacify Him. But He was still roaring just like a lion. He was roaring because he could not tolerate that "My devotee has been so much tortured, this little boy, five years old. Simply for the reason that he is Kṛṣṇa conscious, only for this fault, this rascal has tortured him so much." So everyone was afraid. Nobody could pacify Him. At that time Brahmā… He is the supreme living entity of this universe. So intelligently, he pushed forward Prahlāda Mahārāja, "My dear boy, you just try to pacify your Lord, because the Lord has appeared to protect you, for you only. So we could not pacify Him. I think if you go forward and pray and pacify the Lord, He may agree." That is a fact.

So Prahlāda Mahārāja, he was not afraid. That will be explained in these verses, that when Lord asked him, "My dear Prahlāda, are you afraid by seeing My, these features?" He replied, "My dear Lord, I am not at all afraid, but I am afraid of this material existence." That is very nice explanation; we shall come. Now, he says humbly… Vaiṣṇava is always humble. He did not think that "Oh, all other demigods failed to pacify the Lord. Now it is my turn, so how great I am, that I am superceding all these great demigods." So this is the Vaiṣṇava devotee's temperament, humble and meek. They, although they are always in the exalted position, they never advertise that "I am in exalted position." He is never puffed up. As you have read it, the author of Caitanya-caritāmṛta, such a great devotee, who could produce in his ripe old age such nice transcendental literature, which is certified by my Guru Mahārāja as the postgraduate study of the devotees… So Bhagavad-gītā is the study for the neophytes, those who are inquiring, those who are trying to understand the science of God, for them. That means it is primary study. And after studying Bhagavad-gītā, just like the boys, after passing the school final examination, they are allowed to enter into the degree college, similarly, one who has understood Bhagavad-gītā very nicely and taken up the instruction, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], such person is eligible to enter into the study of Śrīmad-Bhāgavatam. He accepts Kṛṣṇa as the Supreme Personality of Godhead. This is a preliminary qualification.

The beginning of devotional service is to accept Kṛṣṇa as the Supreme. In the Caitanya-caritāmṛta it is also said that what is the beginning of devotional life. He has explained that śraddhā. Devotion means… The Sanskrit word is śraddhā, devotion, affection, affinity, attachment. So… Or faith. The faith word is generally understood. So what sort of faith? There are different kinds of faith. But Caitanya-caritāmṛta, Kṛṣṇa dāsa Kavirāja Gosvāmī, he says that strong faith, not ordinary faith. Strong faith. What sort of strong faith? He has explained, śraddhā śābde viśvāsa kahe sudṛḍha niścaya: [Cc. Madhya 22.62] "That faith means unflinching faith without any deviation, with full understanding." What is that understanding? Kṛṣṇe bhakti kaile sarva-karma kṛta haya: "One who engages himself in the devotional service of the Supreme Lord, Kṛṣṇa, it is to be understood that he has seen all activities of auspicity." That means he has already finished or passed the examination of pious activities. Kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is the beginning. Unless one takes it firmly that "Kṛṣṇa is the Supreme Personality of Godhead…" And if anyone is engaged in the transcendental loving service of Kṛṣṇa, then it is to be understood that he has done all pious activities. This is this faith, this kind of faith, unflinching faith. When we have got this unflinching faith, that is the beginning of Bhāgavata life. Bhāgavata life means devotional life, direct connection with the Supreme God. That is Bhāgavata life.

So after one has got this unflinching faith, that "Simply by serving Lord Kṛṣṇa, all religious activities or all pious activities are done," that faith is the last word of Bhagavad-gītā. Bhagavad-gītā is explained to Arjuna in so many ways. But ultimately, he comes to the point through Him Himself. When He explains the yoga system, He explains nicely the process, how to execute yoga performances, the sitting posture, the breathing posture and eating and sitting and place. Everything explained nicely. But at the end He says that,

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"Of all the yogis, one who is always thinking of Me, Kṛṣṇa, within his heart, he is first-class yogi." Similarly, when He explains about jñāna system, or philosophical speculation, He summarizes at the end, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births of philosophical speculation, when the learned scholar or philosopher comes to this point…" What is that point? Vāsudevaḥ sarvam iti. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many, many births' philosophical speculation, when one actually becomes scholar or wise, he surrenders unto Vasudeva, the Supreme Personality of Godhead." Why? Vāsudeva sarvam iti: "Because He is everything." This is the end of knowledge, when one understands that Vasudeva is everything. Similarly, yoga-pantha, the process of yoga, the process of jñāna, and the process of karma, fruitive activity. What is that? He summarizes in the Bhagavad-gītā, yat karoṣi yad juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. There are different kinds of activities. So Kṛṣṇa says "Whatever you do, it doesn't matter." If somebody says that "I am a businessman," "That's all right." "What is to be done?" "Now, you do business to your best capacity, but the profit give to Me. The profit is Mine." If you agree, then simply by doing business you become a great devotee. The same example: just like Arjuna. He is a fighter. So how he became so great devotee? By fighting. By fighting for whom? For Kṛṣṇa. "No. He fought for getting the kingdom." No, he did not fight for getting the kingdom. He said, "Better I shall forego. I don't want this kingdom by fighting with my relatives." He was very good man. But he agreed to fight for Kṛṣṇa. He changed his decision. Similarly, any work, if you do for Kṛṣṇa, that is bhakti. Don't think that bhakti means simply chanting Hare Kṛṣṇa and sitting down in one place. No. Bhakti means all kinds of activities. God is all-pervading; therefore bhakti is also all-pervading. From all spheres of life the devotional service can be done.

So these things are taught, those who are attached to work, for them; those who are attached to philosophy, for them; those who are attached to yoga system, for them; and those who are devotees, for them it is certainly. So from all angles of vision, when one comes to the point that kṛṣṇe bhakti kaile sarva-karma kṛta haya, if one is engaged in the transcendental loving service of Kṛṣṇa, then everything is perfect. That is the conclusion of Bhāgavata. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You… How you can test that the particular engagement in which you are occupied, whether it is successful or not? How it is to be tested? The Bhāgavata gives you the formula. What is that, the formula? Now, saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You just try to see whether by your work Kṛṣṇa, the Supreme Lord, has become satisfied. If you see that He is satisfied, then whatever work you are doing, either you are philosopher or a businessman or a scientist, or anything, politician… There are so many occupational duties. But you have to test whether that is giving you real perfection. That test is that you have to see whether by your activity the Supreme Lord is satisfied. Then… This is a great science. This is Kṛṣṇa consciousness science. Simply… Therefore we have to take shelter of an expert. Just like a student goes to a school, and if he works on exercises and he puts before the teacher, and if the teacher says, "Yes, it is good," then he is successful; similarly, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] you have to approach to a guru or representative of Kṛṣṇa, and if he says, "It is all right," then you know that Kṛṣṇa is satisfied. Yasya prasādād bhagavat-prasādaḥ **. You have to approach such a person whose certificate will ensure that Kṛṣṇa will be satisfied. You have to find out such person. Then your life is success. That will also… You will get according to your sincerity of purpose because Kṛṣṇa is within you.

So after understanding Bhagavad-gītā, if one becomes faithful that "I shall devote my life for service of Kṛṣṇa," then he is eligible to enter into the study of Śrīmad-Bhāgavatam. That means Śrīmad-Bhāgavatam begins from the point where Bhagavad-gītā ends. Bhagavad-gītā ends at the point: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], one has to surrender fully unto Kṛṣṇa, giving up all other engagements. Always remember, all other engagement means not that you have to give up. You… Try to understand that Kṛṣṇa said that "You give up everything and surrender unto Me." So that does not mean that Arjuna gave up his fighting capacity. Rather, he took to fighting more vigorously. So "Give up all other engagement" means don't take the fruit of your engagement. Give up. Just sacrifice the fruit of the engagement. That is to be given to Kṛṣṇa. This is surrender. Just like a good boy surrenders to his father means whatever he earns, the money, at the end of month he puts in the hand of the father: "Oh, this is my month's earnings"; similarly, we have to sacrifice the fruits of our labor to Kṛṣṇa. This is the beginning of Kṛṣṇa consciousness.

And to develop that Kṛṣṇa consciousness, just like when you have passed preliminary examination in the school, then you have to further enlightenment, further progress of advancement of education, you enter into the college, degree college, similarly, after finishing or understanding Bhagavad-gītā very nicely, if you are convinced about Kṛṣṇa, then study Bhagavad-gītā (Bhāgavatam), where the beginning is: namo bhagavate vaṣudeva. Vyāsadeva begins by surrendering himself to Bhagavān, Kṛṣṇa. Bhagavate vāsudevāya. Oṁ namo bhagavate vāsudevāya janmādy asya yataḥ [SB 1.1.1]. He is the origin of everything. Then Bhāgavata begins. And one who has understood Bhāgavata, or he has made his relationship well established with Kṛṣṇa and is functioning in that relationship, then he is passed on the subject matter of Bhāgavata, and then you begin Caitanya-caritāmṛta. That is postgraduate study. After getting your degree, as you try for your Ph.D. or M.A., similarly, Caitanya-caritāmṛta is like that, post-graduate study. And the author of the Caitanya-caritāmṛta, he places himself that "I am lower than the worm in the stool." Just see how humble. This is the nature of Vaiṣṇava. That is not artificial. He says. Every Vaiṣṇava thinks himself as very insignificant. Actually, every one of us is very insignificant in comparison to the Supreme Lord. What we are? Nothing. But if we establish our loving relationship, which is already there, then we will become the greatest. By relationship with the greatest, we become the greatest.

So artificially, if we become puffed up, "I am God," we shall always remain in the position of a dog. We shall never be God. But actually if we feel ourselves humble and meek servants of God, then we become more than God. Kṛṣṇa is so kind that He keeps His devotees more honorable than Himself. And He recommends to the devotees that mad-bhakta-pūjābhyadhikā: [SB 11.19.21] "My dear devotees, take it for granted that if you worship My devotees, that is more than My devotional service." Kṛṣṇa recommends, and actually that is the fact, that Kṛṣṇa is more pleased. Just like… It is very natural. Just like one gentleman he has got a little child, and if you try to please that little child, that gentleman automatically becomes pleased. You can please the child with two-cent-worth lozenges, and if the child is laughing and very pleased, his father immediately becomes pleased. But if you want to please the father, you will require at least two hundred dollars. So you can finish two hundred dollars' business with two cents. Similarly, devotees are so nice that if you give him anything… Kṛṣṇa… Kṛṣṇa is also so nice that He will be pleased if anything offer. You offer little water, little flower, little… And devotees are still higher. If you simply offer a devotee a little sweet words, oh, he is very pleased. You see? That is the nature of devotee. Devotee does not want anything from you. They simply want that you… Bhaktivinoda Ṭhākura, he said… He has got a nice song that "If you simply chant Hare Kṛṣṇa, oh, I become sold to you." Nityānanda Prabhu also says like that. So to please a devotee is very nice. Therefore our process is to take shelter of a devotee. Directly we don't approach Kṛṣṇa. Gopī-bhartur pāda-kamalayor dāsa-dāsanudāsa. Therefore in Vṛndāvana you will see everyone is praising Rādhārāṇī because Rādhārāṇī is very quickly pleased. And as soon as Rādhārāṇī is pleased, Kṛṣṇa is automatically pleased. This is the process.

So Prahlāda Mahārāja, although he is such a great devotee, he says that kiṁ toṣṭum arhati sa me harir ugra-jāteḥ: "Oh, I am born of a father, demon." So naturally everyone presents himself in relationship with father. If your father is American, then you say, "I am American." If my father is Indian, I will say, "I am Indian." Similarly, he is born of a demon father, so he is presenting himself that "I am a demon. I am born of a demon father." Ugra-jāteḥ. Ugra-jāteḥ means… Ugra means violent. Demons are always violent. So "I am born of a violent father. How can I please the Lord? Brahma, Lord Śiva, and so many other demigods, they have failed to please, to pacify the Lord in His angry mood, and I am born a demon, born of a demon father. So my position is so lower." Kiṁ toṣṭum arhati: "How can I please the Lord?" Ugra-jāteḥ. Brahmādayaḥ sura-gaṇāḥ: "Where demigods like Brahma, munayo, great sages, and siddha…" Siddhas, they are the particular citizens of Siddhaloka. They are called Siddhas. There is a planet which is called Siddhaloka. There is description in the Śrīmad-Bhāgavatam of the Siddhaloka in the Second Canto. Siddhaloka is a planet where the inhabitants can fly in the air without any machine, without any airplane. Just like bird can fly in the air without any machine, so the denizens of Siddhaloka, they can also fly in the air without any machine, without any airplane, and they can go from one planet to another. They are called Siddha. Siddha means they have got eight kinds of perfection. The yoga system, those who are practicing yoga, their ultimate goal is to achieve eight kinds of perfection, not that simply exercising, finish. Actual yoga system means to attain eight kinds of perfection. What is that eight kinds of perfection? Oh, he can become the smaller than the smallest. I have several times explained. A perfect yogi, if you put him in lock-up, he will come out. He will become the smaller than the smallest and come out from the lock-up. I have seen it. So he can become greater than the greatest, smaller than the smallest, greater… Aṇimā, laghimā, prāpti. He can get anything whatever he likes immediately. Prāpti, siddhi, prākāmya, īśīta, maśīta. There are so many kinds of yogic perfections. So these siddhas, they can travel from one place to another, even ordinary yogis, those who have perfected. They take bath in the morning in four different pilgrimages in India. That means thousands of thousands of miles away, and they finish it within one hour. They go and take bath, again come back. So these are yogic perfections. They are called siddhas.

So all the denizens of that particular planet, they are siddhas. Siddhas means they have got all the perfection of yoga practice. So they were also present, offering prayers; Brahmā was present, Lord Śiva was present, and great sages were present. All of them tried to pacify. And how they wanted to pacify? Sattvaikatāna-gatayo vacasāṁ pravāhaiḥ: They were very great learned men. Immediately they began to compose in Sanskrit verses so many nice prayers, and they were all full of goodness, modes of goodness. Sattvaikatāna-vacasāṁ pravāhaiḥ. Pravāhaiḥ means they prayed in such a fluent way, just like the river flows down without any gheck. That is the learned man. Just like a learned man will speak fluently for hours together, similarly, they were so learned scholars that they composed prayers in Sanskrit so nicely and began to speak just like flow of water. So he says, sattvaikatāna-gatayo vacasāṁ nārādhituṁ: "Still, they could not satisfy the Lord." Nārādhituṁ. Puru-guṇair adhunāpi pipruḥ: "Still, the Lord is not pacified. Still." Kiṁ toṣṭum arhati: "Then what can I do?" Where… There is an English word, "Where angels fail, the fools rush in." So "I am so lower. I am born of an atheistic father, demon. How can I please the Lord?" So this is the position.

So now how he will please the Lord we shall discuss in the next meeting. Thank you. So any questions?

Devotee: Could you say that prayer again of Śrīla Bhaktivinoda Ṭhākura, "You chant Hare Kṛṣṇa…"? I didn't understand that.

Prabhupāda: Oh. Bhaktivinoda Ṭhākura has composed a song that he is going all around the city begging alms. So he says that

”I don’t want anything from you. Simply you chant Hare Kṛṣṇa, and that will be satisfactory.” So we can do also, following the footprints of Bhaktivinoda Ṭhākura, Nityānanda Prabhu. Āmāre kiṁlaha, laha gaurāṅgera saṅge… Nityānanda Prabhu… (end)

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Śrīmad-Bhāgavatam 7.9.8

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Seattle, October 21, 1968

Prabhupāda: …something about the prayers of Prahlāda Mahārāja.

brahmādayaḥ sura-gaṇā munayo ’tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

When Lord Nṛsiṁha appeared… This is the picture. You have seen. For killing a great demon, Hiraṇyakaśipu. Hiraṇyakaśipu was very powerful materialist, and he did not believe in God. Generally, materialistic person, they have no capacity to understand what is God. That is generally.

In the Bhagavad-gītā it is stated that bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām [Bg. 2.44]. Bhoga, bhoga means sense enjoyment, and aiśvarya means opulence, wealth, riches. Persons who are very much attached to sense gratification and hankering after material opulence, bhogaiśvarya-prasaktānāṁ tayā, and by such thing, apahṛta-cetasām… Apahṛta means bewildered; cetasām, consciousness. Such persons, they are thinking that ”These things will save me.” They never think that they will have to leave all these things behind him, and he has to go alone. Just like when a bird flies in the sky, so he has to leave behind him everything, and he has to fly in the sky on his own strength. There is no other help. Why bird? Take these airplanes, jet planes. When we get on the sky, leaving this land, no more we can depend on our strength on the land. If the plane is sufficiently strong, then we can fly; otherwise there is danger. Similarly persons who are very much materialistic, they are thinking that this opulence, prestige, and material strength will save him. No. That is bewilderment. Therefore Bhagavad-gītā says, tayā apahṛta-cetasām. Apahṛta-cetasām means whose consciousness has become bewildered by these material opulences. Such persons, tayā apahṛta-cetasām, for them, vyavasāyātmikā buddhiḥ samādhau na vidhīyate. Samādhi. Samādhi means concentration in the vyavasāyātmikā, niścayātmikā-buddhiḥ. Niścayātmikā means to be firmly convinced that ”Kṛṣṇa consciousness will only save me.” This conviction such persons cannot have. Which persons? Those who are too much sensuous and after material opulence.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate
[Bg. 2.44]

And vyavasāyātmikā buddhiḥ means confidence. Vyavasāyātmikā buddhiḥ ekeha kuru-nandana. In the Bhagavad-gītā you will study. Now we are getting our Bhagavad-gītā As It Is. So Bhagavad-gītā and the Teachings of Lord Caitanya and Śrīmad-Bhāgavatam. Whatever we have already printed, you study them very nicely. And I think those who are harassed by this military board, today I have got hint from one paper addressed to Kārttikeya that if one boy is certified that he’s engaged in studying spiritual consciousness or theological…, then he’s not called. So we shall issue certificate, bona fide. Now I am admitted in your country as bona fide, ordained minister of religion. So I think I can issue certificate. So this will be nice.

So vyavasāyātmikā buddhiḥ. Vyavasāyātmikā buddhiḥ means full confidence that Kṛṣṇa consciousness will save me and nothing can save me. This full confidence. So those who are Kṛṣṇa conscious, their firm faith is in one, Kṛṣṇa.

vyavasāyātmikā buddhiḥ
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo ’vyavasāyinām

Avyavasāyinām means those who are not in Kṛṣṇa consciousness, those who are flickering, for them, bahu-śākhā, many branches. They think that ”This will save me, this will save me, that will save me, that will save me.” But one who is fully surrendered to Kṛṣṇa, he knows, and it is certain that Kṛṣṇa will save him. That’s all. It’s very easy to become Kṛṣṇa conscious. One. God is one. God cannot be many. God is one. Otherwise there is no meaning of God. God means, the definition of God means that ”the person or the entity who has no equal, neither superior.” Nobody is superior to Him and nobody is equal to Him. Asama ūrdhva. Asama means equal. Sama means equal. Asama. Everyone is not equal to Him. Nobody is equal to Him and nobody is higher than Him. That is God. So God is one. There cannot be many Gods, but God can expand Himself in many forms. That is different thing.

So this Hiraṇyakaśipu was not confident. He was thinking, he was materially puffed up, and he was thinking that he is God. When his son… Fortunately, his son Prahlāda Mahārāja, he was a great devotee, Vaiṣṇava, by the grace of Nārada, and he was always in Kṛṣṇa consciousness. When he was in school, five-years-old boy, and naturally, the school was an atheistic school. Just like nowadays, in no school, colleges they encourage any theological study. What is called? Secular state. So gradually we are becoming like that Hiraṇyakaśipu. But Hiraṇyakaśipu tried, Rāvaṇa tried, Kaṁsa tried to exist without God, but they did not exist. So nobody can exist. So this Hiraṇyakaśipu tried to protect himself by so many material ways, but when he was too much against his innocent devotee son, then Kṛṣṇa appeared as Nṛsiṁhadeva, and He was very fearful. So much fearful that all the demigods came to pacify Him, but He was groaning in anger. So there is anger in God also. Somebody says that ”Why God should be angry?” No, God, there is anger. Everything is there in God. Otherwise where anger comes from? He is the source of everything, but He is absolute. His anger is also as good as His mercy. That is the difference. When we become angry, there is no mercy. Mercy is far away from it. But God, Kṛṣṇa, because He is absolute, either He is angry or He is merciful, He’s the same. The word God is good.

He's good when He's angry and He's good when He's merciful. That is difference. In the material contaminated state, not only God, even God's devotee, they also acquire the same quality. Sometimes we see that saintly persons like Nārada, Śiva, they also become angry and curse somebody, but that curse becomes benediction. So that is the absolute stage.

So Hiraṇyakaśipu was killed by Nṛsiṁhadeva, and everyone was afraid, very fearful, that "God's appeared in such a fearful appearance, half-lion shape and half-man's shape with four hands." So nobody could pacify Him. Everyone was afraid. Then Prahlāda Mahārāja was, he was only five-years-old boy. He was requested that "Nṛsiṁhadeva has appeared for your protection especially. So you try to pacify the Lord." So the boy was very jolly. So he was praying this way, that brahmādayaḥ sura-gaṇa munayo 'tha siddhāḥ: "I see here there are so many great personalities just like Brahmā, Śiva, and Indra, Candra, all great demigods." Brahmādayaḥ sura-gaṇāḥ. Sura-gaṇāḥ means demigods; and munayo, great saintly persons, sages, all of them are here. And siddhya. Siddhya means the residents of the Siddhaloka. There is a planet within this universe which is caled Siddhaloka. Siddhaloka means there the inhabitants are so highly elevated. They are also materialists. They are also not spiritualists. But still, they are materially so advanced that the description is… Here, in this planet, we are flying in the sky in the outer space with some machine, but there, in that planet, Siddhaloka, the persons are so elevated, either you call materially or spiritually… Actually, they are materially. These are material, that they can fly in the sky without any machine, without any machine. Wherever they like, they can go. Whatever they want, immediately… That is yoga-siddhi. You have heard of so much advertisement of yoga. Actually, when one becomes perfect in yoga, aṣṭa-siddhi-yoga, eight kinds of material perfection, that he can become the smallest… Smaller than the atom he can become. He can go out from anywhere. You lock him in airtight packed, but he'll come out. This is called animā-siddhi.

Actually, it so happened in Benares. There was a swami. His name was Trailuṅga Swami. Trailuṅga Swami, he was wandering in the street naked. Government… It is not very old story, say about 150 years ago this happened in Benares. So he was naked yogi, and government will not allow, police will not allow. So he was thrice arrested and put into the custody, and thrice he came out. Then he became very famous man, simply by exhibiting one perfection of yoga. That means a yogi can come out. Not only Trailuṅga Swami, but we have seen one Mr. Chakravarti in our childhood in a circus, he was playing this part. He was packed up. First of all, his hands and legs were tightly knotted with seal. Then he was put into a bag and the bag was also sealed. Then with this bag he was put in a box. The box was locked and sealed. And he came out from that box-in everyone's presence. We have seen it. And again, he was seen that he was packed up in that way.

So yoga siddhi, these wonderful things are there. Similarly, one can walk on the water. He'll not be drowned. He becomes so light he can float in the air. These are… So siddhya. Siddhya means the persons who reside in that planet, they have got automatically, by taking birth in that… Just like taking birth in the Western countries, America or Europe, you are more opulent than other countries materially. Similarly, in Kṛṣṇaloka also, those who are there, they are automatically all lover of Kṛṣṇa. Similarly, there are many different planets, different kinds of residents. We… What knowledge we have got? But we have to take knowledge from the śāstra. Therefore Vedānta-sūtra says, śāstra-cakṣuṣat. You have to understand, you have to gather your knowledge from authentic scripture, not by experimental knowledge. Experimental knowledge cannot be perfect because our instruments of acquiring knowledge are imperfect. So however we may tackle these instruments perfectly in our way, basically they are imperfect. Therefore perfect knowledge you cannot have. If you want to have perfect knowledge, then you have to understand this authoritative scripture. Just like here, in this Śrīmad-Bhāgavatam, we understand that there is Brahma, or the demigods, and the siddhaḥ. So we have to accept. You cannot understand these things by experimental knowledge. Simply as it is. Therefore I am presenting this Bhagavad-gītā As It Is. Then you understand. That is knowledge, perfect knowledge. Otherwise, if you interpret, if you don't believe, then you don't get. There is no other way. The same example. Just like-I am repeating again-that if you want to know who is your father, the only witness is your mother. Higher evidence is final. If we want to make experiment who is your father, that is not possible. That experimental knowledge is not possible. You have to accept. Similarly, for perfect knowledge of the father or perfect knowledge of the Supreme, you have to accept the version, supreme version of Vedas. Then it is perfect.

So there are many different planets within this universe and beyond this universe, spiritual planets. Keśava tuar jagata vicitra. God's creation is very variety. So we should not think that this is all in all. This is that Dr. Frog's knowledge. Dr. Frog knows that "This small well is everything." He has no knowledge of the Pacific Ocean. Similarly, these Dr. Frogs of this material world, they are thinking this planet is all in all. And 25,000 miles up this planet, that is all space. No.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Brahmā, the first class, the first living entity within this universe, he says that panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso. If you, not to speak of these airplanes, but if you can prepare a plane of the mental plane… Just like mental plane, you are sitting here, you can immediately transfer yourself ten thousand miles away or more than that, immediately, within a second. Just like I am here in America, Los Angeles, and India is about fifteen thousand miles away from this place, but immediately, within second, I can think that I'm sitting in my room there. How it is? The mind is so forceful. Just see. This is practical. You can transfer your mind immediately. So how can you compare with these airplanes? Can the airplanes… Airplanes means vāyu. Vāyu means air. These are all in Sanskrit language in the scriptures. These are not very new things. You see? Panthās tu koṭi-śata-vatsara-sampragamyo vāyor atha [Bs. 5.34]. Vāyu means air, and ratha means plane, airplane. So either by the airplane… Airplane is not so speedy. The jet planes are running at the rate of five hundred miles or one thousand miles per hour, but my mental plane can run fifteen thousand miles per second. You see? And just understand then the spirit, how much speedy the spirit should be. Because here, matter, there are matter: earth, water, fire… Then air. Air is very fine. Earth is crude. Water is crude. Then earth, water, fire. Fire is still finer, but crude. But still finer, air, and still finer, ether and still finer, mind, and still finer, soul. You see? So just imagine if mind is so strong that it can transfer itself from here to fifteen thousand miles in a second, how much speedy and powerful is the soul.

So these yogis, they come to the platform of the mental plane, speedy. The yogis can transfer. There are many yogis still, in India, that early in the morning they travel about four thousand miles within half an hour and take bath in four different pilgrimages within half an hour. Yes. So yogic powers are so… What yogis we have seen? Siddhaḥ, that is siddhaḥ. The demigods, siddhaḥ… There are persons; it is not story. So Prahlāda Mahārāja says that "These demigods, these great saintly persons, these siddhas, how they have become so powerful?" Sattvaikatāna: being situated in the material modes of goodness. If you put yourself, keep yourself in the modes of goodness, then you get more and more your spiritual power. And if you keep yourself in the modes of ignorance and passion, then you cannot make progress. You'll have to remain here or go down. If you keep yourself in the modes of ignorance, then you go down even to the animal kingdom. If you keep yourself in the modes of passion, then at most, you can remain in Europe and America, that's all. But if you keep yourself in goodness, then you can go up. These are explained in the Bhagavad-gītā. Ūrdhvaṁ gacchanti sattva-sthāḥ, those who are in the modes of goodness, even they are not spiritually very much advanced so that they can enter into the spiritual kingdom, they'll go in the upper status of planetary system, just like Siddhaloka, Janarloka, Maharloka. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. And in the middle planetary system… The middle planetary system, this earth is in the middle planetary system, heaven also. Bhūr bhuvaḥ svaḥ. You are chanting Gāyatrī mantra: bhūr bhuvaḥ svaḥ, these are within the middle. Then above this there was Mahar, Jana, Tapa, Satya, four. Three and four, seven up and seven down planetary system. So those who are in the modes of goodness, they are elevated to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tisthanti rājasāḥ jaghanya-guṇa-vṛtti [Bg. 14.18]-they are elevated to the higher planetary system. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ. Jaghanya-guṇa-vṛtti-sthā. Jaghanya means very abominable character. You see? Eating nonsense, and keeping nonsense, habits nonsense. Just like little more than the animals, that's all. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. They are going down, down, down, down. These things are explained there.

Here, these brahmādayaḥ sura-gaṇā, the demigods headed by Lord Brahmā and the siddhas and the great saintly persons and elevated yogis, how they have become? Sattvaikatāna-gatayo vacasāṁ pravāhaiḥ. They fluently explain in very nice words, just like prayer. Whenever the Lord's name… Kṛṣṇa's name is Uttamaśloka. Uttama, uttama means selected, high class. Actually, not high class. It is transcendental. Ut means "trans," and tama, tama means "darkness," and śloka means "verses." So uttamaśloka means verses which are not of this material world. When Brahma-saṁhitā we read, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **, these words, these vibrations are not of this material world. These are vibration transcendental, above this material world. Sattvaikatāna-gatayo vacasāṁ pravāhaiḥ. And they are so learned that fluently they went on praying the Lord with uttamaśloka, selected transcendental sounds, but nārādhituṁ puru-guṇair adhunāpi pipruḥ. But still, the Lord is not yet pacified. Although these great personalities have presented their prayers in so nice selected verses and they are transcendental vibration, still, they could not pacify the Lord. And kiṁ toṣṭum arhati sa me harir ugra-jāteḥ: "Then how it is possible for me, because I am born of a father who was most passionate. So my body is most abominable. I have got this body from the abominable father. How can I please Lord when they have failed?" This is Vaiṣṇava. He's not proud. He's not proud. Because the Brahmā, Lakṣmī, and all the demigods and saintly persons have requested him, "My dear Prahlāda, you try." That means he is greater than all the persons present there; otherwise how they could request him? Just like if in an assembly, if somebody is requested, "Please, you lead us," that means that person, that leader, is the greatest of all. So Prahlāda is accepted as the greatest personality than Brahmā, than the demigods, than the yogis. But this is the humbleness, meek. This is… In Bible also, it is said the humble and meek can enter into the kingdom of God. So out of his humbleness, meekness, he's expressing, he's presenting himself that "These great personalities, they failed to pacify the Lord. How it is possible for me, who has got this body born of a passionate father?" This is very beautiful.

So Vaiṣṇava, Caitanya Mahāprabhu has taught us that how we shall preach this Kṛṣṇa consciousness. Don't be disheartened because the police is obstructing, because the people are complaining. They will do that. Just like… Why this police and public? This poor, innocent boy, five years old, because he was chanting, his father became his enemy. His father, what to speak of others. So it is such a thing. In any… You try to trace out the history of the world, you'll find always persons who are for Kṛṣṇa or God, they have been persecuted. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two market places, Prahlāda Mahārāja was tortured by his father. So there may be such things. Of course, Kṛṣṇa will protect us. So don't be afraid. Don't be afraid if somebody tortures us, somebody teases us. We must go on with Kṛṣṇa consciousness without any hesitation, and Kṛṣṇa will give us protect. If you are more tortured, then Kṛṣṇa will appear as Nṛsiṁhadeva and give you all protection. You are all Prahlāda, representative of Prahlāda. You keep your confidence in Kṛṣṇa, and He will give you protection, and go on chanting Hare Kṛṣṇa.

Thank you very much. (obeisances) Now, any question?

Tamāla Kṛṣṇa: How do we enter into the modes of goodness?

Prabhupāda: Just try to follow the four principles as we have prescribed: no intoxication, no gambling, no illicit sex, and no meat-eating. That's all. This is goodness. This is goodness. These prohibitions are there. Why? Just to keep you in goodness. In every religion… Now, in the Ten Commandments also, I see that "Thou shall not kill." The same thing is there, but people are not obeying. That is a different thing. No religious person… Nobody can be religious unless he is situated in the modes of goodness. A passionate person or a person in ignorance, they cannot be elevated to the religious platform. Religious platform means in goodness. Then you can understand. On the platform of goodness, you can understand the All-good. If you are in ignorance platform, if you are in the passionate platform, how you can understand the All-good? That is not possible. So one has to keep himself in goodness, and that goodness means one should follow the prohibitions. Either you follow the Ten Commandments or these four commandments, the same thing. That means you have to keep yourself in goodness. The balance must be in goodness. In the Bhagavad-gītā it is stated, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna accepted Kṛṣṇa as the supermost pure. How you can approach the supermost pure without becoming yourself pure? So this is the steppingstone to become pure, because we are contaminated. So to become pure… The Ekādaśī, why we observe? To become pure. Brahmacarya tapasya, austerity, penance, celibacy, keeping the mind always in Kṛṣṇa consciousness, keeping the body always cleansed-these things will help us to keep us in goodness. Without goodness, it is not possible. But Kṛṣṇa consciousness is so nice that even one is in the modes of passion and ignorance, at once he'll be elevated on the platform of goodness, provided he agrees to follow the rules and regulations and chants Hare Kṛṣṇa. This chanting of Hare Kṛṣṇa and following the rules and regulation will keep you intact in goodness. Rest assured.

Without failure. Is that very difficult? Huh? That's all right.

Madhudviṣa: Prabhupāda, was the appearance of Lord Nṛsiṁhadeva predicted in the śāstras, in the Vedas, or does the Lord appear any time His devotees are in dire need for His protection?

Prabhupāda: No. It is generally said that whenever there is discrepancies in the matter of discharging religious principles and whenever there is too much prominence of irreligiosity, at that time the Lord appears. Yadā yadā hi dharmasya [Bg. 4.7]. This is stated in the Bhagavad-gītā. So because it is… Just like as soon as there is some riotous condition in any quarter or any part of the city, there is police action immediately. So this is God's kingdom, either this material or spiritual. So everyone has to obey the God's law. That is religion. Religion means… What do you mean by religion? Religion means… Just like good citizen. What do you mean by good citizen? Who obeys the laws of the state. So what is religion? Religion means to obey the laws of God. That's all. Religion. Religion you cannot manufacture, just like you cannot manufacture law. Law is made by the state. You cannot manufacture law. If you say, "I have manufactured this law," who cares for your law? Similarly, so-called religion, nonsense religion, there are so many manufactured, who cares for? That is not religion. Religion means God's law. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That is religion. Just like in the Bhagavad-gītā we understand Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other things. Simply you become Kṛṣṇa conscious." This is religion. This is the order, this is the word. So to become Kṛṣṇa conscious is to become religious, is to remain in goodness, and is to make progress and advancement in self-realization. Everything is complete. There is no comparison of any religion with Kṛṣṇa consciousness. We can challenge any religionist, "Come and see, and test and compare." So the same advertisement: "You all, in '69, match this." So nobody can match Kṛṣṇa consciousness, it is so nice.

Jaya-gopāla: What sort of living entity is Māyādevī?

Prabhupāda: Hm?

Jaya-gopāla: What type of living entity is Māyādevī?

Prabhupāda: She is Vaiṣṇavī. She is great devotee of Kṛṣṇa. But she has accepted a thankless task, to punish. The policeman is a sincere government servant, but he has accepted a task, nobody likes him. (laughs) If some policeman comes here, immediately you shall feel disturbed. But he is the sincere servant of government. That is the position of Māyā. Her business is to punish these rascals who have come to enjoy here. (laughter) You see? But she is a sincere servant of God.

Jaya-gopāla: Is this like a post?

Prabhupāda: Yes. It is a post, thankless post. Nobody thanks, everyone derides, you see. But she is a great devotee. She tolerates and punishes. That's all. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. She only wants to see that "You become Kṛṣṇa conscious, I leave you, that's all." Police business is that "You become law-abiding citizen; then I have no connection with you." So far. "And so long you are not a law-abiding (citizen), I shall kick you as much as possible." So Māyā's business is like this. And we are complaining, "Why you are kicking? Why you are kicking?" "Yes, I shall kick you because you are not Kṛṣṇa conscious. I shall make you Kṛṣṇa conscious by kicking, kicking, kicking. That's all. That is my business." Our business is to implore, tṛṇād api sunīcena. Our preaching method is not kicking. Our preaching method is, dante nidhāya tṛṇakam, by taking a grass in the teeth, padayor nipatya, falling down on the feet, and kāku-śataṁ kṛtvā ca ahaṁ bravīmi, and flattering you hundred times, I'm just submitting one thing: "Become Kṛṣṇa conscious." That is our process. And Māyā, his process different. (S)he'll say, "Why you shall become Kṛṣṇa conscious? You just enjoy and I shall kick you very nicely. That's all." And he accepts, "Yes, you kick me and let me enjoy, but I am not going to these Kṛṣṇa conscious persons." (laughter) You see? Practically, Māyā's business, our business is same, but her process is different, our process is different. The people like her process. [break] (kīrtana) [break] (second kīrtana-Prabhupāda starts tapping microphone) I think it is not working. This is not working. (kīrtana continues) This is not working.

Jaya-gopāla: It's working. It's working, but it isn't loud at all.

Prabhupāda: Well, loud outside.(?) We want loud. (kīrtana continues) Govinda dāsī! You fix loudspeaker? You fix up loudspeaker when I'm chanting.(?) Loudspeaker. (end)

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Śrīmad-Bhāgavatam 7.9.8

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Hawaii, March 21, 1969
Prabhupāda:
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

This is a prayer by Prahlāda Mahārāja. You know the history of Prahlāda Mahārāja. He was devotee from childhood. When he was only five years old… He was devotee from the womb of his mother. His mother was under the shelter of… [break] When her husband was defeated and he was exiled, rather, from his kingdom by the demigods, so he left his kingdom, wife, and children, and was exiled, and in that condition of exile, he made severe penances, austerities, to gain over the demigods, and he was empowered by Lord Brahmā that he would not be killed, indirectly. This story you know. In our Los Angeles temple they have made very nice puppet show, and people are appreciating very much. Even they are selling ticket at the rate of one dollar fifty cent, still, people are coming. Last Sunday I was present, and they invited, distributed pamphlets, and more than a hundred people came, and they participated with the kīrtana very nicely, they heard the lecture, and the function was for two hours. Still, they kept very busy themselves in eating prasādam, in seeing the puppet show and the cinema of Ratha-yātrā. So many things. It was very successful. And they collected about more than $150.

So things have to be organized. People are actually hankering after this Kṛṣṇa consciousness movement because it is the natural function of the living entity. It is not artificial. The very, I mean to, vivid example are yourselves. Your contact with me is, utmost, for the last two years, but still, you are taking very serious interest in this Kṛṣṇa consciousness movement. Why? Because it is the fundamental necessity. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Every living entity is by nature joyful, spiritually, and because he is materially covered, his joyfulness is hampered. That is the real position. Feverish condition, one becomes sick, attacked by fever-his joyfulness goes away. He becomes sick. Similarly, our natural position is joy. Ānandamayo 'bhyāsāt. Kṛṣṇa is joyful. I am part and parcel of Kṛṣṇa; therefore I must be also joyful. That is natural. If my father is black, then I am also black. If my mother is black, I am also black. So our father, the supreme father Kṛṣṇa, is joyful. Don't you see Kṛṣṇa's attitude? Anywhere you see, Kṛṣṇa is joyful. He is not engaged in some industrial work or in some heavy machine making. He is simply playing on His flute. You see? And Rādhārāṇī is there. That is joyful nature. Ānandamayo 'bhyāsāt.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

The Brahma-saṁhitā says that His eternal form is ānanda-cinmaya-rasa. Rasa means taste, mellow. So we are also seeking some rasa in everything-a juice. When you taste any fruit or anywhere, you are seeking after some juice, everyone. So there is another juice which is ānanda-cinmaya, which is spiritual and simply blissful. That is Kṛṣṇa's form. Ānanda-cinmaya-rasa-pratibhāvitābhis. And when there is expansion of ānanda-cinmaya, that spiritual bliss expansion, that expansion is ourself. He has expanded. We are that expansion, living entities. And ānanda-cinmaya-rasa-pratibhāvitābhis tabh... The gopīs, gopīs are also expansion. The cowherds boys, they are expansions. Everything. Kṛṣṇa has expanded Himself. Eko bahu śyāma: "One. I am one." The Supreme Lord says, 'I am one. I shall expand." So He has expanded by His energy, by His part and parcel, and everywhere the same quality is there. But there are proportion. Just like when there is fire there is bursting out of sparks. Some of the spark are very big; some of the spark are small, some of them, very small. In this way there are proportion. Similarly, all living entities, all energy, they are all expansion of Kṛṣṇa. The material energy, the spiritual energy, the marginal energy, they are all expansion. Just like sunlight, expansion of the sun. And in the sunlight... It is very easy to understand. In the sunlight there are so many planets, and each and every planet have varieties of production, mountains, seas, ocean, trees, or trees. There are varieties of trees, animals, each and every planet. So nothing is void or impersonal. Everything is full of varieties, personalities. So you can understand. And what are these planets? These planets are called dvīpa. Dvīpa means island. Just like this is an island. We are sitting in this Kauai island. Why it is island? Because all around water. Similarly, all these planets are called also islands. Why? Because all around the space, space water. As this is surrounded by water, the planets are surrounded by space. So if you take the space, ethereal ocean, then it is island. Every planet is an island.

Now, if you go to another island, there also you will find the same varieties as you find here. Similarly, if you go to other planet, you will find the same varieties as here. Maybe little different, climatic, but the quality of variety is the same. There is no reason to believe that there is no life, no variegated. This is all nonsense. If I come from the mainland of America, USA, to this island, I'll find the same trees or same population and same working. What is the reason to believe that there is no life, there is no vegetable? Why? This is lack of knowledge. Everywhere the same varieties. And wherefrom the varieties are coming? From the sunshine. That is fact, scientific. Because the sunshine is there, so many varieties of planet are coming out, and in each and every planet there are so many varieties of vegetation, human being, animals, seas, mountain. And similarly... This is explained in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā. These innumerable universes, how they have been possible? How they are existing? That is explained in the Brahma-saṁhitā, "On account of Kṛṣṇa's effulgence." You see Kṛṣṇa. When Kṛṣṇa is sitting, you will find effulgence. That effulgence, it is so full of potencies. Same way, as the sunlight, sunshine, is so full of potencies-they are producing so many planets, varieties-similarly, you can understand how much Kṛṣṇa's effulgence, that shining from His body, is potential. So that is stated in the Brahma-saṁhitā. Coming out universes. And within the universes there are planets, and within the planet there are so many varieties, and within the varieties there are so many differentiation.

So this is all expansion. Try to understand how Kṛṣṇa... Because we have got very limited knowledge. Ātmavat manyate jagat. The same Dr. Frog. Dr. Frog is calculation in his own way, and he is puzzled how there can be an Atlantic Ocean or Pacific Ocean. Because he has never experienced, he has no idea, he is thinking, "This three feet water expansion, that is very big water." So our folly is that we are trying to study Kṛṣṇa, or God, by our own standard, frog standard. We do not know how great Kṛṣṇa is, how His potency is great, how He is manufacturing, how He is... Because we think, "If we have to manufacture something, I require some tools, I require some energy, I require some ingredients. I have to collect it. Then I can make." Therefore we are surprised, "How Kṛṣṇa can make, or how God can create, this universe? Where is that instrument? Where is that ingredient?" They cannot. They are thinking in that way, that "I require instrument. Kṛṣṇa requires the hammer and the saw to manufacture this comic manifestation." I am thinking in that way. Therefore I cannot believe it, how the cause of this cosmic manifestation can be a person. They are thinking imperson. Impersonal bigness, they think it is very important. Actually, it has no value. Background is person. Kṛṣṇa says in the Bhagavad-gītā that brahmaṇo 'haṁ pratiṣṭha: "The impersonal Brahman, I am the cause. I am the source of impersonal Brahman."

So these things cannot be understood by ordinary brain. It requires a different brain. That brain is created by devotional service, these finer tissues. Just like those who are dull materialists, their brain is congested with so much rubbish thing, they cannot understand that it is through the bodily effulgence of the Lord the potential manifestation is this cosmic manifestation. They will think that like Dr. Frog, "If it is created by God, where He got so much ingredient, so much instrument, that He created?" Yes. But God's creation is not like that. Automatically, the effulgence is coming. Just like the sun, from the sun disc, automatically the heat is profusely distributed and everything is taking place out of His own... The sun-god, or the sun, or the predominating deity in the sun planet, he does not come out to manufacture another planet. He is there. You can understand from this material example how things are being created through the sunlight, how the planets are growing due to sunlight. If there is no sunlight, we'll see all plants will die. That is our experience. And because the sunlight is there, the plant is growing, they are becoming green, they are becoming red, they are becoming flavored. So all interaction of these five elements, water, earth, fire, heat and ether… So wherefrom the sunlight comes? From the sun. Wherefrom the sun comes? From the brahmajyoti. Wherefrom the brahmajyoti comes? It is from Kṛṣṇa. Try to understand how Kṛṣṇa is the Absolute Truth or the original source of everything. Mattaḥ sarvaṁ pravartate, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] ”I am the origin. I am the source of all creation.” Bhagavad-gītā says. ”And from Me everything is coming.” Sarva. Sarva means whatever you can think, everything is coming from… If you think for the time being about the sun, what is the sun? The sun is also coming from Him. Sarvam. Sarvam means including everything. Sarvam ahaṁ sarvasya prabhavaḥ. He is the origin of Brahmā. Generally, we think Brahmā has created. Brahmā is also created by Him. Lord Śiva is also created by Him. Because from Brahmā, Rudra… Rudra is stated to be the son of Brahmā. So Brahmā is the son, or born out of the lotus flower from the abdomen of Viṣṇu. Viṣṇu is expansion of Kṛṣṇa. In this way Kṛṣṇa is the origin of everything. That is a fact. That is the verdict of all Vedic literature. Yasmin vijñāte sarvam idaṁ vijñātaṁ bhavati. If you can understand the original person, Kṛṣṇa, then everything will come to your knowledge. Everything will be understood: how everything is existing, how they are appearing, how they are disappearing, how they are existing. Everything will be known.

So Prahlāda Mahārāja, he was very much tortured by his father because he was a devotee. That is the function of the nondevotees: to tease the devotees. That is not very new thing. That is old. Even the father. So when he was too much teased, then Lord appeared in Nṛsiṁha-mūrti to kill the demon, and He was very much angry. You see? Even a neighbor’s child, if he is tortured by his father, you will be angry that ”Why you are torturing this little child?” And what to speak of Kṛṣṇa? And especially His devotee, Prahlāda Mahārāja, was being tortured. Kṛṣṇa appeared as Lord Buddha because people tortured these ordinary animals. Sadaya-hṛdaya-darśita-paśu-ghātam. We pray in that keśava dhṛta-buddha-śarīra. The meaning is that He appeared as Lord Buddha, being compassionate on the animals, who were being tortured by the human being. Of course, there is law to punish them, but sometimes the Lord becomes very much tortured Himself when His sons, or may be animals, they are tortured. Otherwise, how He is father of everyone? You see.

So the torturing business of the demons is going on, going on. As soon as the demons finds somebody little weak, they will torture, weak, in their way. A devotee is not weak, but they think that ”These devotees, they are weak. They cannot do any materialistic work. They cannot build skyscrapers. They cannot build a subtle machine. So they have taken to Kṛṣṇa consciousness. They are chanting Hare Kṛṣṇa.” You see? They think like that. But actually, they know, the devotees know, what is this value of this materialistic advancement. People are not happy actually. Now, so far materialistic happiness is concerned, your country, America, is number one. You are all qualified boys and girls, I see. But still, if we calculate impartially, what is the advantage? The advantage: hand to mouth. You earn in the morning and eat in the evening-finished. You see? Such qualified boys that… I take, for example, Gaurasundara. He is thoughtful. He is educated. He knows so many things, artist. But for livelihood he has to go early in the morning and come late in the evening. So what is the result? This is the way of materialistic life. Life means that they should not work. Working hard, very hard working, that is the animal’s business. The animal should be engaged to work hard for feeding, whole day. Just like the cow is standing here, sometimes eating this, sometime eating that, sometime eating that. What is the business? Only business: to fill up the belly. That’s all. But after all qualification, if one has to do the same thing just to fill up the belly, working twelve hours, fourteen hours, then what is this civilization? Has this civilization given the opportunity that ”Oh, you have no more to work. Simply sit down, every, all comforts.” You can say some of the rich men, they are employing like that, but they are enjoying at the cost of others. They have made such machinery that hundreds of men will work for them and they will sit down and enjoy. What is the enjoyment? Women and wine. That’s all. Therefore some, a section of people, revolting-Communists.

So this materialistic way of life is not human life. It is less than animal life. Animal also does not work so hard. You see? And the people are engaged, wherever you go, the very big highways. What is called? Freeways. Four lines of motor cars running this way and four lines of motor cars running this way at the speed of seventy miles, and everyone is busy. You see? And they take, ”It is a very good civilization.” And if you shortcut your hard labor, sit down and discuss what is the Absolute Truth, what is the philosophy of life, ”They are nonsense.” You see? And if you work day and night, hard labor, and to get that energy, inject some medicine or some tranquilizer and this and that… You see? This is the…, going on. So actually, this is not life. This is cats’ and dogs’ life. That is the verdict of Śrīmad-Bhāgavatam. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] ”This life, human form of life, is not meant for working so hard just like animals.” Then? ”This kind of engagement is for the dogs and hogs.” The hogs also, they work the whole day and night and have some sex pleasure. They are happy. So is that life, simply working day and night hard and enjoy some sex pleasure some way or other, and we are thinking happy? No. This is not life. Life is to utilize the energy for perpetual happiness. They do not know that there is some perpetual happiness, there is perpetual life. They are so ignorant. Therefore they are trying: ”Whatever happiness can be had here, just enjoy.” But there is. You are eternal. You are blissful. Simply you are covered by this material energy.

So the demons, they do not know it, and if somebody tries for it, they do not take it very nicely, exactly. Just like Prahlāda Mahārāja. His philosophy was to finish all anxieties of life. His father asked him that ”What finest thing you have learned, my dear boy? Can you say?” ”Yes.” ”What is that?” ”Now, these people are working hard and full of anxieties on account of their materialistic way of life. Therefore, I think to give up all this nonsense and go to the forest and surrender to Kṛṣṇa. ”Oh,” the father said, ”what nonsense this child is learning?”

tyaktvā ātma-ghātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
tat sādhu manye ’sura-vārya dehināṁ
sadā samudvignā (-dhīyam) asad-grahat
[SB 7.5.5]

Sadā samudvignā-dhiyām asad-grahāt. ”My dear father…” He directly addressed his father, ”My dear father, the best of the demons.” If I address you ”best of the dogs,” is that very nice thing? But if you think, ”Oh, Swamijī addresses ’best.’ ” But best of what? ”Best of the dogs.” (laughs) So similarly, he addressed his father, ”My dear best of the demons.” Asurya-vārya, this very word means… Asura… Asura means demon, and vārya, vārya means the best. He did not like to address his father as ”father.” He knew that ”What nonsense this father is? He is a demon.” So a preacher… Prahlāda Mahārāja is not, I mean to say, against his father. Otherwise, he would not have prayed to Lord Nṛsiṁha, ”My dear Lord, kindly forgive my father.” Just see. Because he addressed his father as ”best of the demons,” that does not mean he had no love for his father. Simply by flattering, if I do some, ultimately do some harm unto you, then what is the meaning of that flattery? Here the father and son in the material world, they are addressing very nicely, but the father is sending the son to the hell, and the son is also sending the father to the hell by materialistic activities. A father is teaching, ”Eat, drink, be merry and enjoy. Eat meat and drink and associate with as many girls and… That is… This is enjoyment.” That means, indirectly, he is sending his son to the hell. You see? There is no love. Actually, this is no love. If I help you in the matter of for your ruination, that is not love.

So Prahlāda Mahārāja did not flatter his father. This should be the attitude of devotee. They should straightly speak everything truth. Prahlāda Mahārāja was asked by his father, ”Oh, how you are so bold? You are a child. You are bold. You are talking before me so boldly. Where do you get such strength before me?” Immediately, ”My dear father, from the same source wherefrom you have got your strength, and you are so proud of your kingdom and material acquisition, I also got this, by the same source. But you are revolted; I am not revolted. But the source is the same. You cannot be so powerful without Kṛṣṇa.” Even the demons… The only difference is the demons wanted like that, so Kṛṣṇa has, ”All right. You take this demonic power.” That’s all. But it is out of causeless mercy of Kṛṣṇa even the demons are so proud, but they have taken taken their mercy from Kṛṣṇa to go to hell. And the devotees take the mercy of Kṛṣṇa to render Him loving service. That is the difference between the demons and the devotees. Everyone achieves… Whatever facilities he has got in his life, it is all from Kṛṣṇa. Without Kṛṣṇa nobody can have anything, either demonic or devotional. The difference is that the demons, they do not know what to ask from Kṛṣṇa. The devotees know what to ask from Kṛṣṇa. That is difference. Suppose if you go to a king and he says, the king gives you open order that ”Whatever you like, you can ask from me. I shall give you.” And if you ask from the king, ”My dear king, please give me a plate of ashes,” is that very intelligence? The king is asking that ”Whatever you want, you ask from me. I shall give you,” and if somebody asks from him, ”Give me a plate of ashes,” is that very nice? So that intelligence, the demons, they haven’t got. They are asking from God that ”Give me this. Give me riches. Give me power. Give me material name, fame. All these things give me. I don’t want anything.” So Kṛṣṇa is giving them.

So this demonic behavior was ended by Kṛṣṇa when it was too much, too much intolerable for the Lord. The demonic, the demons, are given all the chances: ”All right, whatever you like, you do.” But when the demonic power becomes too much excessive, at that time, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], ”For protecting the devotees and for killing the demons,” Kṛṣṇa says, yuge yuge sambhavāmi: ”I come down and appear on this earth in many million, millenniums.” So that Nṛsiṁhadeva has appeared to give protection to Prahlāda Mahārāja and to kill his demon father, and He was very much angry. Now, some nonsense people may say… They inquire like this: ”Why God should be angry?” Why should not He be angry? Wherefrom the anger comes? If God is the source of everything, then wherefrom this anger comes? It comes from God. How you can deny it? Why God should not be angry? If Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8], ”I am the source of everything,” so anger is not within the categories of everything? So why God should not be angry? He must be angry. But He is angry on the nondevotee, not on His devotee. On the demons He is angry.

So anger has got some utilization, not that I should not be angry. I should use my anger on some particular occasion. It is not that I cut off anger. That is… To become impotent is not good, but you have got full potency, but you can have sex life when it is required. To become impotent is not required. You should be fully potent but not misuse it. That is required. Similarly, there is no misuse by God or His devotee. Otherwise, there is no question of…, that the devotee or God should not be angry, but they know how to use it. That is the difference. As God knows where to use anger, similarly, devotee should also know where to use anger. ”I am not angry. You can beat me with shoes. I am not angry.” That is not devotional. You see? But, the thing is, a devotee is not angry on his personal account. Just like God also does not become angry on His personal account. Suppose Hiraṇyakaśipu wants to hurt Kṛṣṇa. What he can do to Kṛṣṇa? So where is the cause of anger? He was angry not that Hiraṇyakaśipu was a demon or nondevotee. He was angry because that demon was teasing the devotee. For His personal account, He cannot be angry. What anyone can harm Kṛṣṇa? He is so powerful. Suppose a small ant comes and bites me. So is that the cause of my anger? No. What is that? That is nothing. Similarly, what Hiraṇyakaśipu can do so that the Lord should be angry? But then why then He was angry? He was angry for His devotee. Similarly, we also, if we are devotee, we shall be angry when God is insulted. When devotee is insulted, we should be very much angry. But if somebody insults me, I don’t be angry. ”All right, he insulted. I tolerate.” But when you speak against God, when you say, ”I am God,” I shall beat you with shoes. I shall be so much angry. You see. That should be attitude of the devotee also. As God is angry for his devotee, similarly, our anger should be also utilized for God. Just try to understand. It is not that we shall not be angry. Yes, we shall be angry, but in suitable place, where God is insulted. When a rascal is claiming that he is God and deceiving others, you must be very much angry, ”You rascal, what you are doing?” Somebody may say, ”Oh, you are devotee? Why you have become so angry?” Now, why not? Here is the question of God and His devotee. Just like Caitanya Mahāprabhu taught us that ”You become tolerant than the tree and humble than the grass.” But when Jagāi-Mādhāi insulted Lord Nityānanda, oh, He immediately became so angry, ”Oh, bring My cakra. I shall kill these persons.” Did He become a tolerant like the tree, ”All right, Nityānanda insulted. Let Me become tolerant”? (laughs) No, no. Try to understand. You see? We should not be impotent. Arjuna, he was declining to fight, not that he was impotent, he could not fight. He was a great warrior. But he was refusing, ”Oh, what for this personal interest is to kill them?” But when he saw that ”Kṛṣṇa wants this,” oh, he showed his potency.

So to become a devotee is not to become impotent, but everything has proper use. Just like if you are lusty, that lust should be utilized for Kṛṣṇa. I am lusty to accumulate money. Yes, you bring money, but utilize it for Kṛṣṇa. We don’t say that you should not be lusty. If you have got capacity to earn money, earn money, as much as you can, but utilize it for Kṛṣṇa. If I am very angry, yes, you remain angry, but utilize it for Kṛṣṇa. I am very greedy. Yes, you become greedy for Kṛṣṇa. How to become greedy? ”Oh, I must have good association. Where Kṛṣṇa consciousness is being preached, I must be very greedy.” That greediness is not there, but ”I am very greedy: Where is wine? Where is woman? Where is club? Where is naked dance? I am greedy.” You see? I am not greedy for Kṛṣṇa consciousness. So that greediness should be turned like that. So these are the things to be learned by the devotee. We should not be impotent. We should not be null and void. We should possess everything, but for Kṛṣṇa. This is Kṛṣṇa consciousness.

We can stop. [break]

Devotee: …and they say something like ”I am God.” Some young people our age, they talk like that. Does this mean that we should become angry at them because…

Prabhupāda: No. First of all… Just like there is some gentlemanly behavior: even if you are angry on some person, but you do not show your anger; you talk with him. Similarly, actually these persons are demons, but because we are preacher, we are preaching, if we simply become angry and cannot convince him, that means imperfect preacher. You see? You are… Basically you are angry. That’s all. ”I don’t agree with them; neither we have business.” But because we are preacher, so if I simply become angry, then my preaching work will be stopped. Do you follow? The anger is there, but because we are preacher, we have to… Just like politicians. They are angry upon the enemy, but sometimes, by diplomatic means, they take their work from the enemies. You see? Not that they show the anger always. Similarly, when you go to preaching, first of all try to convince him that ”How you become God? What is your definition of God?” You simply ask, ”What do you mean by ’God,’ that you are claiming to be God? If you come under that definition, then you are God.” Just like if somebody claims that ”I am millionaire. I am very rich,” a poor man, walking on the street with niggardly dress, if he claims that ”I am rich man,” will you accept? Then he is crazy. If he is claiming that ”I am millionaire,” then you have to ask that ”Where is your sign of being a millionaire? You have no good dress. Your feature is so ugly. How you are millionaire? What is the definition of a millionaire?” First ask him. Similarly, ask him that ”What do you know about God? What is the definition of God? If your behavior and everything tallies with that definition, then you are God. I will accept. We are God worshiper. Then I shall worship you. But first of all let me know what do you mean by God?” Is it very difficult job? Let him define what is God. ”If you claim that I am God, then you must know what is God. If you falsely claim ’God,’ then how you can be God?” You don’t you ask like this, that ”What is your definition of God that you are claiming God”? The same example: If somebody claims that ”I am very rich man,” but I see that he is a poor man, shall I not ask, ”What do you mean by rich man?” By his definition he will be defeated. Ask him. Did you ask anybody, ”What is the definition of God? What do you mean by God?” He’s a rascal. He does not know what is the definition of God, but he has got some conception that ”This is God.” Then he must explain, ”I mean by the word God, this.” Then he will be captured by his definition, by his statement. Just guess what he will explain about God if you ask him like that. Did you not ask like this?

Devotee: I asked one person, and he said ’Everything.” He said he was everything.

Prabhupāda: He was everything.

Devotee: He said he was everything.

Prabhupāda: He was. Oh, how you became… He was not. He is not? Then ask him, the next question. He was everything. That’s all right.

Devotee: Then he simply talks jugglery words.

Prabhupāda: That you also, you have to get. That’s all right. He was once God, he was once rich. That’s all right. But how he has become poor? He was at sometimes God, accepted. But how he has become dog instead of God? But God is susceptible to such falldown? Then what kind of God he is? If God is subjected sometimes to fall down, then he is not all-powerful. Then the cause which has made him fall down, that is powerful. Therefore he is not God. God is all-powerful. So why other power will make him to come down from the position of God? Then that power is powerful. But God is all-powerful; therefore he is not God. This is common reasoning. God cannot be subjected to any other external… Just like according to Biblical philosophy, ”God and Satan.” God is never under the influence of Satan. Is there any statement in the Bible that ”God has become under the influence of Satan”? Then Satan become great. God is not great. Similarly, if by some cause, by Satanic cause, one has fallen down from the position of God to the position of dog, then that Satan is greater than God. But God is great. Therefore he is not God. Gaursundara? How do you think this argument?

Gaursundara: Yes.

Prabhupāda: Yes. God cannot be under the influence of anything so that He may fall down. That is not God, because God is all-powerful. Why He should be influenced by any other power? Then what kind of God? Then he is not God. Just try to understand how to argue. Then you will be able to argue with them. Yes, ask any other question in that connection. I shall try to explain. Sit down!

Govinda dāsī: Prabhupāda?

Prabhupāda: Yes.

Govinda dāsī: Whenever we preach that you can utilize anything and everything in the service of Kṛṣṇa, that everything belongs to Kṛṣṇa and therefore we can utilize everything in His service, but then the rascals may say, ”Well, if we can use everything in Kṛṣṇa’s service, then why is it that these four things are excluded and they can’t be used?”

Prabhupāda: Because Kṛṣṇa does not want it. I cannot utilize everything and anything for Kṛṣṇa which Kṛṣṇa does not like. Because you are Kṛṣṇa’s servant, so you have to take permission from Kṛṣṇa, ”Would You like this?” If He says, ”Yes,” yes, I can use that. If Kṛṣṇa says, ”Yes, I will eat meat,” oh, I shall kill all the animals and give Him, offer Him. But if Kṛṣṇa says, ”No, I want fruits,” then how can I give everything Him against His will? Is that devotion? Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. He says that ”Fruits, flower, vegetables-anyone give Me with devotion, I eat.” Therefore you have to do that. Everything, anything, does not mean that you will go against the will of Kṛṣṇa. Does it mean that? If Kṛṣṇa says, ”You bring this,” ”Ah, never mind.” Even though I do not like it, I shall do it. Just like Kṛṣṇa said that ”You fight.” Is fighting good? He was good man. He didn’t want to fight. But Kṛṣṇa said, ”You fight,” so against his will he fought. That is anything and everything. From gentleman’s point of view, from nonviolence point of view, Arjuna was very nice. He was not willing to fight. But Kṛṣṇa said, ”You must fight,” and therefore everything was engaged. That is everything: with permission of Kṛṣṇa. Not that you can manufacture anything, ”Oh, it is for Kṛṣṇa’s service.” You can offer everything to Kṛṣṇa under His permission, or His representative’s permission, not whimsically. Is that clear? Yes. Because you are Kṛṣṇa’s servant, you have dedicated your life to serve Him, how you can offer anything which He does not like? Anything and everything does not mean beyond the jurisdiction of His permission. That you cannot do.

Girl devotee: Swamijī, then the rascals could say, "If God is everything, why does He reject some things? If God is everything, why does He accept some things and reject other things?"

Prabhupāda: That is God's choice. The same example: The stool and urine, the cause is your body. That does not mean that you have to eat stool and urine. Just like this hair. My body is the cause. Why do you cut the hair and throw it away? Nails, the cause is the body. Nail is coming out from this body. Why do you cut and throw it away? So even, even Kṛṣṇa is the cause of everything, you should accept what Kṛṣṇa wants. Not that because He is the cause of everything, everything should be accepted. Yes. Come here. Why don't you give her something playing? (baby)

Girl devotee: I didn't bring something with me. I forgot to bring it.

Prabhupāda: Yes. She must have some engagement. Yes.

Girl devotee: She likes Bhagavad-gītā.

Prabhupāda: Oh. Hm. Just try. Of course, you are going to preach. You must understand. Discuss everything very nicely. Be convinced on your own argument and philosophy. Then you can preach. You don't be in doubts and hazardous way. Whatever question you are putting, just try to understand them very nicely, without any doubt. So is that, your question is answered or not?

Girl devotee: Yes.

Prabhupāda: Clear? Your question is clear? And your question? Yes. So you learn how to answer. We have got answers for everyone. The major question is that the demons, they want to become God. So let them explain what the demon means by the word God. If he comes under that definition, then we shall accept him God. But if there is no idea of God, then his claim is false. Just like I am in your country. If I falsely claim, "I am citizens of America," how can I be accepted? You can be accepted as citizen of America because there is a definition of the word "citizen of America." So your position comply with that definition-you can be accepted as citizens of America. And my position does not comply with that definition; therefore I am not citizen. So in this way. "All right, I accept you God, but what is your definition of God?" Just ask him to explain. What do they say God means? What does he mean, "God"? What do they explain? Did you not ask? What do they say?

Devotee: He said God means everything, and they say that God is everywhere.

Prabhupāda: Are you everywhere? Now you are on the street. Are you in your home?

Devotee: Some people say they are, though. They say, "I am everything."

Prabhupāda: That's all right. Are you President Johnson? If you are everything, then why you are abiding by the state laws? You are under the state laws. If you say in the police station, "I am everything. You cannot say anything," will it be accepted? How do you say you are everything? You are crazy. Yes.

Girl devotee: That's what it comes down to, really.

Prabhupāda: So if you are not crazy, then we can talk with you. You are crazy. How you are everything? Prove that you are everything. What is the answer? What should be the answer that he is everything? Simply by claiming? If you simply, falsely claim that "I am everything of this city. Everything belongs to me," will that stabilize him, that he is everything? Then? How you are everything? Prove it.

Sudāmā: Prabhupāda?

Prabhupāda: Yes.

Sudāmā: I have spoken with men on the street and they have said, "Well, if God is the creator of everything and is so dear to everyone, why then has He caused so much suffering?" And I have told them that it is because it was our choice. This was our individual choice. But they don't accept that.

Prabhupāda: That means he is not reasonable. Every… Now, when a man is diseased, that does not mean everyone is diseased. That disease is his choice. Just like Kārttikeya is now sick. I am telling that "You should not… Why you have taken this? Why you have taken this?" So he has caused the disease. Similarly, suffering we cause. If that suffering is for all, why the other man is not suffering? Why you are suffering? That means you are cause for the suffering. The same reasoning, that if somebody says, "Oh, the high-court judge is so unkind to me. He has ordered for me hanging," is that correct? You have caused your hanging. The high-court judge has simply given the judgment that "He should be hanged. He has committed murder. He should be hanged." Therefore your commitment, you committed murder, that you caused your hanging, not that high-court judge is your enemy, and he is giving you order to be hanged. You are the cause of your hanging. Similarly, God is impartial. He can give the judgment that "This man has committed this offense. He should be punished like this." These are common reasons. God is all kind. God is all-great. So how He should be so mean-minded that He should give somebody suffering and somebody enjoyment? Is that not meanmindedness if I treat differently? I have got so many disciples. If I treat some of my disciples very nicely and some of my disciples badly, is that very good for me? So how… God is all-kind. How He can be like that? It is my karma. This is law of karma, fruitive activities. If you work in a certain way, you get the fruit. If you study very nicely, you become very educated. The university has the facility to give you. But if you say, "Oh, why God has made me uneducated?" is that reason? But the university is open for you. Why did you not take the trouble of being educated? You cannot say, "Why the government has made me uneducated?" Government is giving facility to everyone, "Come on." And is that argument, "Why government has made me criminal?" You have made yourself criminal. So you try to understand. You have to preach. We should not be defeated by any demons, provided he is not crazy. What is the argument there with the crazy man?

Sudāmā: I have seen it happening that way with saṅkīrtana on the street. Even myself, my anger sometimes has gone off till we're both in such anger, we're like this with one another, and the whole preaching is all off. They are crazy, and I have wasted my time.

Prabhupāda: Yes. That's all right. But try to your best. Your service is to Kṛṣṇa, so it is not expected that everyone should be induced by your argument. You cannot expect. One day, two day, but we have to do our work. That's all. (pause) (aside:) Oh, she is very glad. Yes. Yes. (laughter) Sit down. Sit down. She is angry now. Very angry? (laughter-Prabhupāda playing with baby) Angry. That is anger?

Girl devotee: I don't know. I've never seen anything like it.

Prabhupāda: So that's all right. Now chant Hare Kṛṣṇa. (end)
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Calcutta, March 5, 1972

Prabhupāda: Prahlāda Mahārāja says brahmādayaḥ sura-ganā munayo 'tha siddhāḥ [SB 7.9.8]. Brahmādayaḥ, amongst the demigods the head is Lord Brahma, brahma ādayaḥ. Ādi-kavi, Brahma is known as ādi-kavi, the first living creature within this universe. Because when this universe was created, the first living being visible was Brahma. Then from Brahma, Lord Siva appeared. Brahmā śiva viriñcit(?). And Viṣṇu is the origin. From Viṣṇu's navel lotus flower, Brahma appeared; and from Brahma, Lord Siva appeared. Lord Siva's another name is Rudra. When Lord Brahma created the four Kumāras, Sanaka, Sanātana, Sananda, Sanatkumāra, so Brahma asked them, "My dear boys, you just marry and advance the progeny, create more sons and grandsons." They refused. They said, "My dear father, we are not going to marry. We shall remain brahmacārī." So naturally, when father's disorder is disobeyed, he becomes angry. So Brahma became angry, and his eyes became red. At that time, from the red eyes the Rudra, Lord Siva, appeared. So he was asked to increase the progeny, and he begot many thousands of demons. Then he was stopped, no more you have progeny. Then Dakṣa and others, they were asked. Dakṣa Mahārāja was very expert in giving birth. He was giving birth hundred children at a time. Therefore his name is Dakṣa, very expert in giving birth to children. So in this way, creation was there, sons and grandsons. Manu is also one of the sons of Brahma.

So brahmādayaḥ, Brahma is ādi, ādi-kavi. He was instructed by Kṛṣṇa, tene brahma ādi-kavaye. Lord Kṛṣṇa, He instructed Brahma to spread knowledge, Vedic knowledge, all over the universe. Tene. Tene means broadcasted, expanded. So tene brahma, brahma means śabda-brahma, Vedas. Hṛda, one may question how Brahma was instructed. So that is also stated, hṛda. Hṛda means from within the heart. So, therefore, Kṛṣṇa is also caitya-guru, a guru, spiritual master, within the heart. Sarvasya cāhaṁ hṛdi sanniviṣṭhaḥ. In the Bhagavad-gītā, Kṛṣṇa says that "I am situated in everyone's heart." Sarvasya ca ahaṁ hṛdi sanniviṣṭaḥ. Sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. "From Me one can remember, one can forget." How is that? Kṛṣṇa helps one to remember and one helps…, He helps one to forget. That is also replied in the Bhagavad-gītā, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you want to forget Kṛṣṇa, Kṛṣṇa will give you facilities to forget Him forever. And if you want to remember Kṛṣṇa, He will give you facilities to remember Him.

That means Kṛṣṇa has given us little independence. Independence, because we are part and parcel of Kṛṣṇa, and Kṛṣṇa is fully independent, sva-rāṭ. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. He is fully independent. But we are, because we are part and parcel of Kṛṣṇa, we have got also little independence. That quality is there. Kṛṣṇa does not touch that independence quality. You can utilize it. You can use it properly, you can misuse it also. That is independence. Kṛṣṇa does not force that "You must do this." He can give you instruction. Just like Kṛṣṇa gives instruction, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Now it is my independence, I can give up everything, all other engagements, and I can simply surrender to Kṛṣṇa. And I cannot also, I may not. If I don't like, Kṛṣṇa does not interfere. Kṛṣṇa says, "Whatever you like, you do." Yathecchasi tathā kuru [Bg. 18.63]. That is, Kṛṣṇa says to Arjuna, "Now whatever you like you do." So this independence is always there.

Now when we misuse this independence… Our relationship with Kṛṣṇa (is) to serve. Jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Therefore Kṛṣṇa orders, "You surrender!" Just like we sometimes order our servants or subordinates, sons, disciples, "You do this! Don't talk!" So Kṛṣṇa can order that because He is the Supreme. Any superior personality can order like that. But unfortunately, we misuse. We don't carry out the order of the superior. That is misuse. So any subordinate who does not carry the order of the master, he is dangerous. He is dangerous. That is spoken by Canakya Pandita, bhṛtyaś cottara-dāyakaḥ. Bhṛtyaś cottara-dāyakaḥ. Bhṛtyaḥ, subordinate, servant, if he is giving reply. Cānakya Paṇḍita, you know Cāṇakya-śloka, he is a great politician as well as moral instructor. So he has said duṣṭā bhāryā, his wife is duṣṭa, polluted. Wife becomes polluted if she is attracted by somebody else more than her husband, she is called polluted. Duṣṭā bhāryā ṣaṭhaṁ mitram, and friend playing duplicity. Duṣṭā bhāryā śaṭhaṁ mitraṁ bhṛtyaś cottara-dāyakaḥ, and servant replying to the order. Master says, "You do this first!" "Sir, we have got so many business, this and that, we shall do it." Oh, that is a dangerous thing.

duṣṭā-bhāryā śaṭhaṁ mitraṁ
bhṛtyaś ca uttara-dāyakaḥ
sa-sarpe ca gṛhe vāso
mṛtyur eva na saṁśayaḥ

So these four things, unfaithful wife, a dupli…, a cheating friend, and servant disobeying order, and a snake within the room, all these things are causes or the…, will cause death at any time. At any time, they can do anything. There are many instances. So these moral instructions are very nice given by Cānakya Paṇḍita. So all living entities who have disobeyed the order of Kṛṣṇa, sarva-dharmān parityajya [Bg. 18.66], that is the principle. Every living entity must be obedient to Kṛṣṇa. But by misuse of his little independence, if he does not obey the orders of Kṛṣṇa, he immediately becomes arrested by māyā.

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

Immediately. That is the law. daivī hi eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. He has to obey. But if he disobeys the order of Kṛṣṇa, he must come down to the jurisdiction of māyā to be forced to obey the orders of material nature.

So brahmādayaḥ, everyone, everyone is servant of Kṛṣṇa. That is stated in the Caitanya-caritāmṛta, ekale īśvara kṛṣṇa. Īśvara means controller, order giver, that is one. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. All others, they are… [break] …it is said, śiva-viriñci-nutaṁ śaraṇyam bhṛtyārti-ham, vande mahā-puruṣa te caraṇāravindam [SB 11.5.33]. Śiva-viriñci-nutaṁ. Brahma, viriñci means Brahma and śivaḥ means Lord Siva. They also offer obeisances unto the lotus feet of Kṛṣṇa, Viṣṇu. Oṁ tad viṣṇoḥ paramaṁ padam. That is Ṛg Veda mantra, that Viṣṇu is paraṁ padam, supreme. And Viṣṇu is partial expansion of Lord Kṛṣṇa. Mahā-Viṣṇu, not ordinary Viṣṇu. There are different types of Viṣṇu also. Mahā-Viṣṇu, from Mahā-Viṣṇu there is Garbhodak…

Mahā-Viṣṇu is called Kāraṇodakaśāyī Viṣṇu. And this Kāraṇodakaśāyī Viṣṇu enters in every universe as Garbhodakaśāyī Viṣṇu. And this Garbhodakaśāyī Viṣṇu again expands as Kṣīrodakaśāyī Viṣṇu. These are viṣṇu-tattvas. But this original Kāraṇodakaśāyī Viṣṇu is plenary expansion of Kṛṣṇa. That is explained in the Brahma-saṁhitā,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Viṣṇu, Mahā-Viṣṇu, His description is given, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ. Mahā-Viṣṇu is so big, He is lying in the Causal Ocean, that many innumerable quantity of universes are coming out by His exhaling and in…, exhaling. And from the pores of His body, innumerable universes are coming. And the Brahma lives only during the exhaling and inhaling time, that's all. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ, viṣṇur mahān sa iha yasya kāla-viśeṣo [Bs. 5.48]. This Mahā-Viṣṇu is portion of the portion of Kṛṣṇa's expansion. Just like Kṛṣṇa says… This Mahā-Viṣṇu and Garbhodakaśāyī Viṣṇu is explained in the Bhagavad-gītā. When Kṛṣṇa… When Arjuna was asking Kṛṣṇa about His vibhūti, about His power. So He summarized, athavā bahunaitena kim jñātena tavārjuna, "How much I shall explain about My power and energy?" Vistabhya aham ekamsena sthito jagat [Bg. 10.42]. Aham, "I enter in one of My plenary portion, that is Garbhodakaśāyī Viṣṇu, I maintain the whole material cosmic manifestation." Ekāṁśena sthito jagat.

So there are innumerable numberless universes. We cannot account for one universe even. We do not know how many planets and stars are there. When we are very much advanced in scientific knowledge, we are trying to go to the moon planet after spending millions and trillions of dollars. But still we could not fix up anything in the moon planet. That is the nearest planet. And what to speak of other planets. There are innumerable planets. Yasya prabhā prabhavato jagadaṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam [Bs. 5.40]. So these are the explanation. So the Brahma, you have one Brahma, there are innumerable Brahmas and innumerable Śivas and innumerable demigods, as many universes are there. Innumerable suns and moons and planet, innumerable. And all this taken together, that becomes one fourth of the whole creation of God. Ekāṁśena sthito jagat [Bg. 10.42]. The three-fourth portion of Kṛṣṇa's creation, God's creation, is in the Vaikuṇṭha jagat. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature, that is stated in the Bhagavad-gītā, which is permanent. Within this material nature, all these universes, they stay during the lifetime of Brahma; and as soon as Brahma dies, everything is finished. Such Brahma, such powerful Brahma, they also offer obeisances to Kṛṣṇa. Therefore, here it is said, brahmādayaḥ sura-gaṇā. Brahmādayaḥ, not only Brahma, but others. Brahma, Siva, and Indra, Candra, Varuna, so many. There are many crores of demigods, as many planets there are.

So they offered Nṛsiṁhadeva their prayers to pacify Him, but they could not. Therefore, Prahlāda Mahārāja says that if brahmādayaḥ sura-gaṇā siddhāḥ. Here Śrīdhara Swami says munayo manana śīla siddhyaḥ jñanino 'pi (?). Manano śīla, manano śīla means speculator, philosophers. Muni means one who can think very deeply, manano śīla. Those who can explain(expand?) by thinking, feeling, and willing and can write volumes of books. There are many you know in our country, they are called manano śīla. They take pleasure by mental speculation, manano śīla, and they are men of knowledge also, jñanino 'pi. (Sanskrit quotes from Śrīdhara Swami commentary) And what kind of…? These great sages and saintly persons, what is their qualification? They are situated in knowledge, in sattva-guṇa, in light. They are not in darkness. Although they are not in darkness, but without being in the platform of sattva-guṇa, nobody can become very intelligent person, philosopher, or mental speculator also. Their position is very high in the material calculation. So such persons, api, (Sanskrit quotes from Śrīdhara Swami commentary), they are also unable to satisfy.

Just like if a man becomes angry, so somebody tries to satisfy him. Just like somebody…sometimes our small child becomes angry and cries very loudly and the parents satisfy, "My dear boy, you are so nice, why you are crying? You can take this," just to pacify. Similarly, when Nṛsiṁhadeva became very angry for killing, because He was angry because Hiraṇyakaśipu teased his devotee, Prahlāda, so much. Therefore, He was very, very angry. Vaiṣṇava aparādha. If anyone offends a Vaiṣṇava, a pure devotee of Kṛṣṇa, he is the greatest offender. Kṛṣṇa never excuses. That I explained yesterday. It is very… Vaiṣṇava aparādha is the greatest dangerous offense. Therefore, Caitanya Mahāprabhu in His teaching to Sri Rūpa Goswāmī, He has especially, vaiṣṇava-aparādha hātī mātā, you are doing everything. He has compared Vaiṣṇava aparādha as mad elephant. He has very nicely metaphorically explained this. Just like you have a nice garden, very good garden, you are watering, you are giving protection, giving manure, everything. But if in that garden a mad elephant enters, then it will destroy everything, all your labor will go to hell immediately. It will destroy everything. Similarly, you may do anything very nicely; but if you commit offense at the feet of a pure Vaiṣṇava, then all your assets will be immediately vanquished. Vaiṣṇava aparādha. Because Kṛṣṇa is very angry. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram yoniṣu [Bg. 16.19]. In the Bhagavad-gītā it is said, Kṛṣṇa said, dviṣataḥ krūrān. Dviṣataḥ, those who are envious upon Vaiṣṇava and Viṣṇu, the more dangerous position is to be envious of a Vaiṣṇava. Viṣṇu aparādha can be excused, God is very kind. But He never excuses Vaiṣṇava aparādha. That is His vow.

So because He was very angry, therefore, all the Brahmas and other demigods offered Him prayer, "Sir, be pacified, the demon is now killed, now You can become peaceful," but they could not satisfy. Hiraṇyakaśipu after killing He was so roaring in anger. So Prahlāda Mahārāja was pushed on, "My dear Prahlāda," all the Brahmas and other demigods, that "you pacify your master. We have failed." Prahlāda Mahārāja says that "When these big, big stalwart demigods have failed, they are situated in sattva-guṇa, in the modes of goodness, and they offered so nice prayers, they failed. What I can do? I am born of a father who is full of rāja-guṇa and tama-guṇa." He, therefore, says that kiṁ toṣṭum arhati sa me harir ugra-jāteḥ. Ugra-jāteḥ, "I am born of ugra, strong, strong qualities." Not strong quality, what do you call? Pungent. These rāja-guṇa and tama-guṇa is called pungent. Just like you take chili. Chili is tama-guṇa, that is the symptom of tama-guṇa. As soon as you chew, it becomes hot everything. You see? So ugra, ugra. And sattva-guṇa is sweetness. (indistinct) Therefore, ordinarily in India it is stated that a brāhmaṇa is known who can eat more sweets. (laughter) Yes.

It is said that there was a king, he was giving shelter to all the brāhmaṇas. He had a guest house. Guest house, so any brāhmaṇa can stay there. So many non-brāhmaṇas also were coming. So the order was that the brāhmaṇa can stay there and there was a store, he can take his supplies from the store and eat and live there peacefully. And the storekeeper was submitting bill to the king that your guest has taken so many things, kindly pay. So he was paying. So he was testing by the bill. If he would see the bill contains more spices and chilis, he will ask immediately, "Drag this man, he is not a brāhmaṇa." (laughter) "Drag this, he is not a brāhmaṇa." So be careful, don't take much. I know you don't take much. But if you take too much chilis and spices, then you will be considered amongst the non-brāhmaṇas. You can take more sweets. (laughter) So if the bill was submitted containing more sugar, then he would accept, "Yes, that man is brāhmaṇa." (laughter) So these three guṇas means sweet, salt, and chili. Sattva-guṇa is sweet, and rāja-guṇa is salt, and tama-guṇa is chili.

So here it is said that "All the siddhas, all these demigods, they are on the sattvaikatāna-gatayo, they are all situated in the modes of goodness and they have offered their prayers but could not pacify the Lord, then what I can do? I am born of a person, ugra-jāteḥ, born of chili father." (laughter) "What I can do? Because I am born of a chili father." (laughter) Then he considers that gunair api, jam nārādhituṁ na pipruḥ tat purna saktai tyaktva sa harir me katham toṣṭum praptam arhati (?). Sa hareḥ, "That Supreme Personality of Godhead, how He can be pacified by me?" Toṣṭum arhati. In other words, that God consciousness, Kṛṣṇa consciousness cannot be achieved by persons who are polluted by the chili quality and salt quality, or tama-guṇa and raja-guṇa, rajas tamaḥ. Rajas tamo bhāvāḥ [SB 1.2.19]. If we are infected with… There are three qualities within this material world, sattva-guṇa, raja-guṇa, tama-guṇa. So generally people are infected with tama-guṇa and raja-guṇa. There are very few persons who are under the sattva-guṇa. But Kṛṣṇa says that one can overcome the influence of raja-guṇa and tama-guṇa by simply hearing about Kṛṣṇa in the Bhagavad-gītā or from the Śrīmad-Bhāgavatam. That is the recommendation.

The recommendation is śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Kṛṣṇa, as I already told you, Kṛṣṇa is situated in everyone's heart. So when people are anxious to hear about Kṛṣṇa, this is the only qualification. Just like you are so kind, you are anxious to hear about Kṛṣṇa because here there is no other business than Kṛṣṇa. All of you who have come here, it is due to your anxiousness to hear about Kṛṣṇa. Because our society's name is Kṛṣṇa Consciousness. When I registered this society, some friend suggested that "Why don't you make it God Consciousness?" I said "No. God means Kṛṣṇa." Īśvaraḥ paramaḥ kṛṣṇah [Bs. 5.1]. God means…, the Supreme God means Kṛṣṇa. Mattaḥ parataraṁ nānyat [Bg. 7.7]. So Kṛṣṇa is the Supreme God. If we say God, it remains a vague thing. It is not clearly understood. Everyone can be God. God, this word can be applied to everyone. God means controller. So everyone can be controller. Therefore, we have distinctly mentioned Kṛṣṇa, Kṛṣṇa consciousness. So in our society, anyone who joins, that means he is interested in Kṛṣṇa, little. May not be very much. At least they come here out of inquisitiveness to hear what they speak about Kṛṣṇa, what do they do about Kṛṣṇa. But our everything is open. There is no secrecy. We worship Kṛṣṇa, we think of Kṛṣṇa, we work for Kṛṣṇa, we glorify Kṛṣṇa, we chant for Kṛṣṇa, we dedicate our life for Kṛṣṇa. That's all. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mām eva ye prapadyante māyām etām… This is our philosophy. We think of Kṛṣṇa, as Kṛṣṇa says, we are devotees of Kṛṣṇa, man-manā bhava mad-bhaktaḥ, we worship Kṛṣṇa, mad-yājī, we offer our obeisance to Kṛṣṇa, māṁ namaskuru, this is our… Sarva-dharmān parityajya, we have no other religion, we don't approve any other religion except Kṛṣṇa consciousness. This is our philosophy.

So anyone who comes to this Kṛṣṇa consciousness movement or contributes something for pushing on this movement, he becomes immediately benefited. Immediate. Because Kṛṣṇa, about Kṛṣṇa it is said śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Kṛṣṇa is there within your heart. As soon as He sees that you are trying to do something for Kṛṣṇa, immediately he becomes favorably disposed upon you. Even if you don't get anything, you become pious, puṇya-śravaṇa-kīrtanaḥ. Even if you don't… Just like I am speaking in English. There are many audience here, they may not understand English. But even if you do not understand, because you are hearing, you are getting the result of pious activities. Puṇya-śravaṇa-kīrtanaḥ. It does not mean that you have to understand each and every word. Because you are allowing your ear to receive the sound vibration, you are being benefited. Puṇya-śravaṇa-kīrtanaḥ. Śṛṇvataṁ sva-kathāḥ kṛṣṇaḥ. So if you… Please, simply hear what is going on here. That is also beneficial, puṇya. Puṇya-śravaṇa-kīrtanaḥ. Simply hearing, chanting, you join with us chanting Hare Kṛṣṇa, you hear Hare Kṛṣṇa, then you become pious. Puṇya-śravaṇa-kīrtanaḥ. Kṛṣṇa is so nice. Bhavadbhir loka-maṅgalam. Suta Gosvāmī said that the kṛṣṇa-sampraśna, because you have inquired about Kṛṣṇa, so it is loka-maṅgalam, it is very much beneficial to the whole world. This saṅkīrtana movement is like that. Anywhere we are going, we are making the whole atmosphere purified. It is not here in India, we have got branches all over the world. In Africa, even those black men, they are also. Because in the spiritual world, there is no such consideration the black, white. Because it is the spiritual platform. The spirit soul is neither black, neither white, neither yellow. This is dress. Just like within the dress we are everyone. The dress may be black, white, yellow, that does not matter.

So our this movement invites everyone, because it is Kṛṣṇa consciousness. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. If you please come and hear about Kṛṣṇa, then Kṛṣṇa becomes favorably disposed that "Now this soul, this individual soul is now inclined to hear about Me." So He gives facilities. What is that facility? The facility is that within our heart there are so many dirty things. Therefore, we cannot understand Kṛṣṇa. So Kṛṣṇa helps in washing the dirty matter within our heart. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ stho abhadrāṇi [SB 1.2.17]. Abhadrāṇi. Abhadrāṇi means especially this raja-guṇa and tama-guṇa, this is abhadrāṇi. And sattva-guṇa is bhadrāṇi. Therefore, those who are on the platform of sattva-guṇa, goodness, they are gentlemen. Before coming to the platform of sattva-guṇa, nobody can be gentleman. Gentleman means cool-headed, who can understand things as they are. He is called gentleman. So this abhadrāṇi, in this human society, because these abhadrani, raja-guṇa and tama-guṇa, has increased, practically we can say there is no gentlemen. There is no gentlemen. Because they cannot understand what is life, what is the value of life. Just like the animal cannot understand what is the value of life. Animals, they are generally in tama-guṇa, and some animals in raja-guṇa. Just like lion. Lion is raja-guṇa. And the hog and dog and others, they are in the tama-guṇa. So animals are in the raja-guṇa, tama-guṇa. So the formula is, Caitanya Mahāprabhu gives this formula that if you hear Hare Kṛṣṇa mantra, then ceto-darpaṇa-mārjanam [Cc. Antya 20.12], then Kṛṣṇa will help you in washing the abominable things, raja-guṇa and tama-guṇa. The raja-guṇa and tama-guṇa, if it is washed, then you become situated in sattva-guṇa. You are promoted. But if you are promoted directly to Kṛṣṇa consciousness, then you transcend all the three qualities, tama-guṇa, raja-guṇa, and sattva-guṇa. That is also stated by Kṛṣṇa, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who? Māṁ ca 'vyabhicāriṇa bhakti-yogena yaḥ sevate. Avyabhicāreṇa, not mixed quality, pure. These boys, European and American boys, people admire because they have been given immediately lift to the position of transcendental life. Sa guṇān samatītyaitan [Bg. 14.26]. They have been helped to jump over the transcendental platform. How? Viddhi-bhakti, avyabhicāriṇi-bhakti. Avyabhicāriṇi-bhakti. Vyabhicāriṇi means some day I do something, some day I do not do that. That is called vyabhicāriṇi, not fixed up. But if you follow regularly the rules and regulation, viddhi-bhakti, to rise early in the morning, to offer maṅgala-ārati, then read granthas, chant Hare Kṛṣṇa, then dress the Deity, then again offer something, in this way that there is regular routine work, that is called viddhi-bhakti. Viddhi, viddhi means he must, he cannot neglect it. Just like your legislative assembly is called Vidhansabha(?). Vidhansabha means whatever is enacted there, you must follow. That is the state order. Similarly, there are rules and regulation which one must follow. Then viddhi-bhakti. As soon as he accepts these rules and regulation and offers Kṛṣṇa service under that rules and regulation, immediately he is in the transcendental platform, immediately.

Sa guṇān samatītyaitan [Bg. 14.26]. Etan means all these three qualities, tama-guṇa, raja-guṇa, and sattva-guṇa. Sattva-guṇa is good so far material consideration is there, but that is not perfect. Because from sattva-guṇa, if you are not very strict… Just like we have seen. Sattva-guṇa means the quality of brāhmaṇa. Now the brahminical qualification is now fallen. They are not so very strict following the brahminical principles. So there is chance of falling down. But if you keep yourself on the transcendental platform, aprakṛti, that is, beyond the material world, then there is no falldown. Brahma-bhuyāya kalpate. Falldown there is, if you are neglectful, but generally there is no chance of falldown. Sa guṇān samatītyaitān brahma-bhūyāya kalpate. So you have to situate yourself in the Brahman platform. Brahman platform means pure, uncontaminated by the material qualities. That is called Brahman platform. Brahma-bhutaḥ prasannātmā [Bg. 18.54]. There are many such statements.

So this is Brahman platform. The brahma-jñāni, impersonalist, they think simply by coming to the Brahman platform, business is finished now. Ahaṁ brahmāsmi. No. Ahaṁ brahmāsmi is there, but what is the duty of the Brahman? That they do not know. Just like again I say the same example. Just like you are going to the moon planet. The so-called aeronautics, they are going, "Now we have come to moon planet." That's nice, but stay there. Unless you stay there, it is useless. It is useless. Actually, they could not stay there. Why they come back? Why they come back? That is either false or they have no qualification to stay there. So who cannot stay in the Brahman platform? The nondevotee. That is stated. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Just like as you go to the moon planet but if you cannot stay there, you must have to come down again to this planet; similarly, one may rise up to the Brahman platform, paraṁ-pada, which is called paraṁ-pada, but if you cannot stay there, then again you fall down. Just like many so-called sannyāsīs, they rise to the brahma-pada, ahaṁ brahmāsmi, but because they cannot stay there, they come down again to this material world and they are busy for opening hospitals, schools, and philanthropism. My wife, you have left already all this nonsense, you say that this world is mithyā, brahma satyaṁ jagan mithyā. So if you have ascended to the brahma-pada, why you come down again to the mithyā-pada? That means you have no taste. Actually you have not arrived, the same thing. You are going, the so-called advertisement, "I am going to the moon planet," but because you cannot stay there, you come down. So we have to stay there, brahma-pada. That brahma-pada staying means devotional service. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So brahma-pada, you can rise up. But if you do not engage yourself in the service of Bhagavān, then again you come down. āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because they could not engage their service to the lotus feet of Kṛṣṇa, therefore, these so-called sannyāsīs again come down to this material platform and engage their service to the mithyā. Because they rejected this world, mithyā. Why they come down again to this mithyā platform-politics, sociology, humanity-if this is mithyā? But our philosophy is not that… We don't say that this world is mithyā. Why shall I say? It is creation of Kṛṣṇa. If Kṛṣṇa is truth, His creation is also truth. We employ everything to the service of Kṛṣṇa. Therefore, anyone who is engaged in the service of the Lord is always situated in the transcendental platform. They will never come down. Because it is so sweet, it is so nice, they will never agree. Any student of this institution, if you ask him, if you try to cheat him that you give up this idol worship, come down, go and worship the poor, the leper, and this and that, so many things, they will not. They will not. They will not come down. They will engage themselves always in the service of the Lord.

Although the atheist class of men may think that they are engaged in idol worship, it is not idol. Those who are atheist, they may see idol, stone. But those who are devotees, they see sākṣād brajendranandana hari. Just like Caitanya Mahāprabhu, when He entered the Jagannātha temple, as soon as He saw Jagannātha, immediately fainted, "Oh, my Lord, here You are." So it is a question of vision. Somebody is going to Jagannātha temple, he is seeing a wooden carved statue, that's all. And he is surprised, "Why for this wooden carved statue so many people are coming?" Because they are not devotee, they cannot understand. But one devotee, thousands and millions of devotees are going every year. Are they going to worship an idol? So this is the difference between the devotee and the nondevotee. A devotee knows that everything belongs to Kṛṣṇa and everything is the manifestation of Kṛṣṇa's energy. Therefore, they want to employ everything to the service of the Lord, and they remain always blissful, transcendental. Thank you very much. Hare Kṛṣṇa. [break]

Guest (1): Some yogis harness energies and claim to use these energies to benefit humanity. Is there any value in their work? Is there any real consequence?

Prabhupāda: Yes, that I have already explained that they employ their energies but if they do not reach the ultimate goal, Kṛṣṇa, they fall down. There is chance of falling down. Because Kṛṣṇa is the ultimate goal. So they are employing their energies, that's all right, but they have to employ their energies more and more to approach Kṛṣṇa. If you do not approach Kṛṣṇa, then they fall down. Āruhya kṛcchreṇa, if they simply… Just like the same example, just like sunshine. Sunshine is also sun. But if you simply try to remain in the sunshine and don't go to the sun planet or any other planet, then again you come back. So the energy employed for realizing the Absolute Truth is good. But if he does not approach or if he is unable to approach the Supreme, then he will fall down.

Guest (1): Is any knowledge other than ultimate knowledge of the Supreme of any value at all?

Prabhupāda: Any knowledge, there are so many subject matter of knowledge in the material world.

Guest (1): Is this material knowledge of any value?

Prabhupāda: No. Material is valuable so far your material existence is concerned. That is also not valuable. Because if you try to protect this body by all kinds of knowledge, but it will not stay. And after giving up your this body, you have to accept another body. Then what is the value of material knowledge? This time you may have this human form of body, next time you may not have. Then what is the value of material knowledge? Because you cannot change the order of transmigration of the soul from one body to another. That you have to accept according to your karma. So, therefore, material knowledge will not help me. Therefore they struggle so. You are under the grip of natural laws, daivi hy eṣā guṇamayī [Bg. 7.14]. Natural, nature's law are very stringent. You cannot interfere with the… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. The prakṛti, the nature, material nature is so strong that you cannot interfere with her business, that is not possible. So your material knowledge will not help you, unless you have got Kṛṣṇa consciousness knowledge. You can, anyone can understand. Suppose if I want to protect this body with all hygienic principles, soaps and pumice and injection and medicine and so many things, does it mean that you shall live? Can you overcome the laws of nature? No, that is not possible. Can you overcome the laws of nature that you will not fall sick? No, that you cannot. Can you make any material laws or scientific knowledge that you will not become old? No. You cannot stop death, you cannot stop birth, you cannot stop old age, you cannot stop disease. So what is the value of your material knowledge? And these are the troubles. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Any intelligent man will see that what is the value of my material knowledge? I have to die. I have to be victim of disease and old age. Then what is the value? The best thing is that so long this material body is there, you have got the opportunity to develop your Kṛṣṇa consciousness, do that. That will save you from all dangers. Otherwise, nothing will save you. Simply śrama eva hi kevalam [SB 1.2.8], simply waste of time. Chant Hare Kṛṣṇa. (end)

760215SB.MAY

Śrīmad-Bhāgavatam 7.9.8

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Māyāpur, February 15, 1976

Dayānanda: Translation: "Prahlāda Mahārāja continued to offer his prayer as follows: How is it possible to offer suitable prayers to the Supreme Personality of Godhead by me, who is born into the family of asuras, because all the demigods and saintly persons could not satisfy Him till now, although such persons are exalted, very qualified, in the mode of goodness. Then what to speak of me? I am not at all qualified."

Prabhupāda:

prahrāda uvāca
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

Ugra-jāteḥ. Ugra-jāteḥ, just like in Europe and America, we see, they are very much fond of ugra-karma, just like big, big factories, big, big bridges, wonderful. Long, long ago when the Britishers came here, they constructed big, big bridges, railway line. People thought, "It is wonderful." There is a song composed in Bihar. So when the Calcutta, the floating bridge made of wood, wooden bridge, floating bridge was constructed, connected Calcutta proper and Howrah, so there was big, wonderful song: ki apana banaylay sahat campani (?). There is song, ki apana banaylay sahat campani upara me ami cale, and…, just like that, nīche me pāni (?).

So this ugra-karma, formerly this ugra-karma was entrusted to the demons. Those who were in the sattva-guṇa, they do not like this ugra-karma. Sattva-guṇa, rajo-guṇa, tamo-guṇa. Rajas-tamo-bhāvāḥ [SB 1.2.19]. The… Those who are under the control of rajo-guṇa and tamo-guṇa, they are engaged in ugra-karma, ugra-karma: industrial enterprise, big, big roads, big, big skyscraper. This is called ugra-karma. So ugra-karma is very pleasing to the ugra-jātis (just like) Hiraṇyakaśipu. What was the trouble between the father and the son? The father was for ugra-karma, and the son, Prahlāda, was for sattvika life. So when Prahlāda Mahārāja engaged himself in sattvika life, not only sattvika, śuddha-sattvika… In the material world there are three guṇas: sattvika, rajasika, tamasika. The sattvika is the best. So, and devotional activity is śuddha-sattvika, where there is no contamination. In the material world, sattvika, a person who is a brāhmaṇa, he may be contaminated by tamo-guṇa and rajo-guṇa. Just like Ajāmila. He was the son of a brāhmaṇa, and he was executing the brahmacarya regulation very nicely, but he became infected with rajo-guṇa and tamo-guṇa, became attached to a prostitute and left everything, all brahminical qualification, and he became a rogue, thief, cheater, drunkard, woman-hunter, so on. There are many instances. And Jagāi-Mādhāi, they were born of very good brāhmaṇa family, rich family, but with bad association they became drunkard, woman-hunter, meat-eater. Now these things have become common thing. Avaidha-strī-saṅga, illicit connection with woman, and meat-eating and drinking, it has become a daily fashion. But formerly, at least five hundred years ago, these things were accepted as most abominable. So just like here, our Jagāi-Mādhāi. Jagāi-Mādhāi, they were zamindars and born of brāhmaṇa family, but because by bad association they became drunkard, gamblers and woman-hunters, they were condemned. They were taken as pāpī, sinful. So Caitanya Mahāprabhu's movement is to rescue them. That is the song by Narottama dāsa Ṭhākura: vrajendra-nandana yei, śacī-suta hoilo sei, balarāma hoilo nitāi, pāpī tāpī yata chilo, hari-nāme uddhārilo, tare sākṣī jagāi and mādhāi. Everyone wants evidence that how Caitanya Mahāprabhu delivered pāpī tāpī. Now, here is the instance. Tāre sākṣī jagāi and mādhāi. So Kṛṣṇa consciousness movement is so nice that it can deliver the Jagāi and Mādhāi, ugra-karma. That is the mission of Caitanya Mahāprabhu. He began this. Pāpī tāpī yata chilo, hari-nāme uddhārilo. Now this same flow is going on in this Kṛṣṇa consciousness movement. So ugra-karma.

So Prahlāda Mahārāja is considering himself born of a father, Hiraṇyakaśipu, as ugra-karma. So he's saying, harir ugra-jāteḥ, that the… Brahmādayaḥ sura-gaṇa, "Lord Brahmā and other demigods, they are coming from the higher planetary system, and they are in the sattvika guṇa, sattva-guṇa. They are not ordinary person." Just like coming from some pious pilgrimage, he's supposed to be very nice man, similarly, brahmādayaḥ, they are coming from svarga-loka. Why svarga-loka is better than this loka? The thing is, in the svarga-loka, although they are attached to material enjoyment, still, they are great devotees. Therefore svarga-loka is praised. They are not like us. Here, those who are attached to material prosperity, they forget Kṛṣṇa, or God.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā-buddhiḥ
samādhau nādhigacchati
[Bg. 2.44]

Those who are too much attached for material enjoyment, they do not become attracted to Kṛṣṇa consciousness. That is natural. So anyway, Prahlāda Mahārāja was doubting because he was requested by Lord Brahmā, "My dear boy, my dear child, we could not pacify His Lordship Nṛsiṁhadeva, but He has appeared for you." Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. "Nṛsiṁhadeva, this wonderful form, is there only for you." Paritrāṇāya. "You are sādhu. For your deliverance Nṛsiṁhadeva has appeared and to kill your sinful father. So business is with your father and yourself. So kindly, you take care of the business. He is very, very angry."

So before that, we have already described, even Lakṣmījī, he (she) could not go forward. Although she had daily affairs with Nārāyaṇa, she could not dare to go forward. Brahmā, Lord Brahmā offered their prayers, other, Lord Śiva offered their prayers, but nobody could pacify him. Therefore he is in doubt that "I am born in the family of demons," ugra-karma, ugra-jāti. "If Brahmā failed, Lakṣmījī failed, Lord Śiva failed to pacify Him, how it is possible by me to pacify the Lord?" That he's doubting. Brahmādayaḥ sura-gaṇā-munayo 'tha siddhāḥ. "All they are exalted persons and siddha." There is a Siddhaloka. In the higher planetary system there is a planet known as Siddhaloka. If there is opportunity, as we are contemplating, we shall show here in Caitanya-candra, er, Māyāpura-candrodaya temple. That is our plan, to make a very big temple and to show all the planetary system within that from Śrīmad-Bhāgavatam. It will not be an ordinary temple, so that people from the whole world, they'll come. This is our contemplation. There is a Siddhaloka. We shall show how this planet works, Siddhaloka. From the Siddhaloka the persons who came there, they are called siddhya, siddhya. And in the, on the heavenly planet they are called demigods, devatā. Similarly, Siddhaloka... The description of the Siddhaloka is there in the Śrīmad-Bhāgavatam. Those who have read, they know. The Siddhaloka person, they can go from one planet to another without any machine, aeroplane, Siddhaloka. They can go from one planet to another. This is described. They don't require any machines. Still, like the yogis, those who are perfect yogis, they can go from one place to another without any vehicle. There are many yogis still existing. They take bathing in four dhāmas. In Hardwar, in Jagannātha Purī, in Rāmeśvaram and similarly... Yogis can do that. Yogis, they attain asta-siddhi, eight kinds of perfection: animā, laghimā, mahimā, prāpti, like that, īśitā, vaśitā, like that. So the Siddhaloka means they are born siddhas. They haven't got to practice this mystic yoga system. Just like a small sparrow: it can fly automatically. Why a small sparrow? Even a small insect. But if you want to fly, you have to create so many big machineries. So in that case, in the matter of flying, the small insect or the small sparrow is siddha. You are trying to fly in the sky with so many jets and 747 Jumbo. But a small fly, it can fly immediately, I mean, two miles within some seconds. So they are siddhas. What you cannot do, if other can do, that is called siddhi. So there is no question of disbelieving. We can see so many small insects, birds. They can fly from one tree to another. You cannot do that. If you have to go from one tree to another, you have to take so many trouble . So it is not to be rejected, "Ah, there cannot be any... This is unbelievable." But we have got this information from the śāstras. We are staunch believer: "Yes, there are siddhas." We are believers. That is called theism: one who believes in the statements of śāstra.

So there are siddhas. So they also came. Sura-gaṇā, brahmādayaā sura-gaṇā munayaḥ. Muna, muni, great personalities, philosophers, they are called muni, ṛṣi. Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇām [SB 11.5.41]. Very highly intelligent persons, thoughtful persons, philosophers, scientists, mathematicians, so they are called also muni. So they came also to satisfy, and not these ordinary munis, but very exalted munis and siddhas from Siddhaloka. There are many lokas, Caraṇaloka, other. They are all described. So if there is chance, we shall present these lokas, how they are situated, where they are situated, how they are moving, how the sun is moving around them. The sun is not fixed up; sun is moving. So all these things, we have got such dream to show. If there is opportunity, we shall do, the Siddhas, and the sura-gaṇās and the munayas. But because they are on the planetary system, higher planetary system... There are three planetary systems. One is called higher, ūrdhvaloka, and middle, madhyaloka, bhūr, bhuvaḥ, sva, up to Svargaloka... We are chanting Gāyatrī, om bhūr bhuvaḥ sva tat savitur vareṇyaṁ bhargo devasya dhīmahi. These are praising the lokas, different planetary system, of which the sunlight is the chief. Savitur sakala-grahāṇām. He is the chief of all planets.

yac-cakṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The sun is not fixed up; sun is moving. The modern scientists or astronomers, they say, "Sun is fixed up. The earth is moving." So we don't say that. It is sa... Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. It has got its orbit. So there are so many things to be known still from Vedic literature, it is not yet unfolded, but we are trying. Siddhya...

So, sattvaika. They are sattvaika. They are all. All the inhabitants of the upper planetary system, they are in sattvika-guṇa, brahminical qualification. They are not mlecchas and yavanas. Brāhmaṇas. Sattvaikatāna-gatayo. They are not ordinary. Just like here the sattvika means pure brāhmaṇa. Śamo damaḥ satyaṁ śaucaṁ titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So most of them are brāhmaṇas or even kṣatriyas. Mostly they are brāhmaṇas. So ūrdhvaṁ gacchanti sattva-sthāḥ [Bg. 14.18]. You have seen in the Bhagavad-gītā: "Those who are situated in sattva-guṇa, they are promoted to the higher planetary system after death." Madhye tiṣṭhanti rājasaḥ: "And those who are in the rajo-guṇa, they remain in the middle planetary system." Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ: "And those who are in tamasika, in the darkness, ignorance modes of material nature, they go down to the, down planetary system or animal life." So this is an opportunity, this human form of life, to decide where you want to go. Are you going to hell or heaven or back to home, or back to Godhead? That you have to decide. This is human intelligence, not like working like cats and dogs and dying like cats and dogs. That is not human life. Human life is meant for to decide where you want to go next. By the evolutionary process you have come to this human form of life. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. By going through so many, 8,400,000 species of life, you have got this human form of life.

Now you decide where you'll go. So where I have to go, how to go, there is that information in the śāstra. Śāstra-cakṣuṣaḥ. See through the śāstra where you can go. And the master of the śāstra, Kṛṣṇa, is giving you personally instruction,

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]
yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

These informations are there. Why you are missing this opportunity? If you like, you can go to the higher planetary system. If you like, you can go back to home, back to Godhead. Mad-yājino 'pi yānti mām. These informations are there.

So without sattva-guṇa, if you keep people in the rajo-guṇa, tamo-guṇa, then your, their future is lost. Rajo-guṇa, tamo-guṇa, means people will become more greedy and lusty, that's all. And greedy and lusty means cats and dogs, animal life. Animal life. They're trying to eat-no discrimination of eating. So that is hog's life. The hog has no discrimination of eating. It can eat even stool. So the… If you eat, become like hog-no discrimination of eating, whatever you…, just like so many swamis, they say, "Oh, why there is restriction of eating? You can eat anything you like," so nature will give you: "All right, you want to eat anything you like? All right, you become a hog. You eat even stool." Karmaṇā daiva-netreṇa jantor dehopapatti [SB 3.31.1]. You have to change your body. Tathā dehāntara-prāptir dhīras tatra na muḥ… [Bg. 2.13]. You may say that there is no life after, but that is foolishness. You are under the control of material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You may falsely be proud. You say, "No, no, I shall not become old man. I shall remain young." But nature will not allow you. Nature will force you to take the old man's body. But these foolish people, they are thinking, "independent." You are not independent. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Sad-asad, good birth or low-class birth, sad-asad, that is… How it is done? Kāraṇaṁ guṇa-saṅgo 'sya. As you make association with the guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. If you associate with sattva-guṇa, then you get sad-janma next life. And if you associate with tamo-guṇa, then you get tamo-guṇa life. After death your so much prestigious position, so much proud-everything will be finished. Then you are completely under the laws of nature and you have to accept a body and…, according to your quality. This is the way. But they do not know. Therefore Prahlāda Mahārāja said that "I am born in ugra-yoni, so how can I offer my prayers to the Supreme Personality of Godhead?" But he was born in the ugra family, but he was devotee. He's qualified because a devotee is neither belonging to any of these material qualities.

māṁ cāvyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Anyone who is engaged in devotional service, he does not belong to any of these material qualities. Sa guṇān samatītyaitān. All these qualities, he is transcendental. Brahma-bhūyāya kalpate. Prahlāda Mahārāja, although born of a demonic father, he was completely pure. He was completely on the transcendental stage. Therefore he could offer prayers to the Lord; others cannot. So a Vaiṣṇava is very humble. He… Although everyone has admitted that he is on the stage of prema, but he is a Vaiṣṇava. He's thinking that "I am the son of Hiraṇyakaśipu. How I can offer?" This is Vaiṣṇava humbleness. That is the teaching of Śrī Caitanya Mahāprabhu.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

One has to become humbler than the grass and tolerant than the tree. Then he can become perfect Vaiṣṇava. Because as soon as you become a Vaiṣṇava, your father will be your enemy. Just like Prahlāda Mahārāja. What was his fault? Five-years-old boy. Simply he became a Vaiṣṇava, Kṛṣṇa conscious, and his father became enemy. This is the position.

So Vaiṣṇava has to tolerate in order to make progress in spiritual life so many enemies, Even at home, father will be enemy. So don't be hesitant and don't be agitated by such circumstances. Prahlāda Mahārāja had to suffer so many things. Still, he remained Kṛṣṇa conscious, and ultimately he saw Lord Nṛsiṁhadeva and had the privilege of offering prayers. We shall discuss later on.

Thank you very much. (end)

770228SB.MAY
Śrīmad-Bhāgavatam 7.9.8

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Māyāpur, February 28, 1977

Pradyumna: (leads chanting, etc.) ”Translation: Prahlāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.”

Prabhupāda:

śrī prahlāda uvāca
brahmādayaḥ sura-gaṇā munaya ’tha siddhāḥ
sattvaikatāna-gatāyo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ
[SB 7.9.8]

So ugra-jāteḥ means demonic family, passionate. Ugra. There are three qualities within this material world. Therefore it is said guṇa-mayī. Daivī hy eṣā guṇa-mayī [Bg. 7.14]. Guṇa-mayī means three guṇas, three modes of material nature: sattva-guṇa, rajo-guṇa and tamo-guṇa. So our mind is jumping. Everyone knows the nature of the mind, sometimes accepting one thing, again rejecting it, saṅkalpa-vikalpa. This is the quality of the mind or nature of the mind. Sometimes the mind is jumping over sattva-guṇa, sometimes on the rajo-guṇa, and sometime on the tamo-guṇa. In this way we are getting different types of mentality. In this way, at the time of death the mentality which is just at the moment of leaving this body will carry me to a different body of sattva-guṇa, rajo-guṇa, tamo-guṇa. This is the way of transmigration of the soul. Therefore we have to train up the mind until we get the another body. That is the art of living. So if you train up your mind simply to think of Kṛṣṇa then you are safe. Otherwise there is chance of accidents. Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of leaving this body, if we have not practiced the mind to fix up at the lotus feet of Kṛṣṇa, then there is… [break] A particular type of body we get.

So Prahlāda Mahārāja, although he does not belong to this platform of mental speculation… He is nitya-siddha. He has no chance because he’s always thinking of Kṛṣṇa. (loud electrical noise) (aside:) What is that? Sa vai manaḥ… Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. Practice this very simple thing. Kṛṣṇa is here. We see the Deity daily and see the lotus feet of Kṛṣṇa. Fix up your mind in that way. Then you are safe. Very simple thing. Ambarīṣa Mahārāja, he was also a great devotee. He was king, very responsible person, politics. But he practiced in such a way that he fixed up his mind on the lotus feet of Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. This practice. Don’t talk nonsense. (noise again) (aside:) What is the trouble? Take out.

So mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We can learn Kṛṣṇa consciousness perfectly well if we follow the mahājanas. Mahājana means great personality who are devotees of the Lord. They are called mahājanas. Jana means person. Just like in ordinary way, in India a person is called mahājana who is very rich. So this mahājana means one who is rich in devotional service. He is called mahājana. Mahājano yena gataḥ sa panthāḥ. So we have got Ambarīṣa Mahārāja. We have got Prahlāda Mahārāja. There are many, many kings-Yudhiṣṭhira Mahārāja, Parīkṣit Mahārāja-they are rājarṣi. So Kṛṣṇa consciousness, actually, it is meant for very great personalities.

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave ’bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Actually, śāstra is not for the loafer class. For highly learned brāhmaṇas and highly elevated kṣatriyas. And the vaiśyas and the śūdras, they are not expected to become very learned in śāstra, but, being directed by proper brāhmaṇa and kṣatriya, they are also perfect. The first perfect class, munayo, as it is said, sattvaikatāna gatayo munayo, ”Great sages…” Generally, ”great sages” means brāhmaṇas, Vaiṣṇavas. They are situated on the sattva-guṇa by devotional service. Rajas, tamo-guṇa cannot touch them. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. The bhadra and abhadra, good and bad… So the rajo-guṇa and tamo-guṇa is bad, and sattva-guṇa is good. If we are situated, as it is said, sattvaikatāna-gatayo… If you are always situated on the sattva-guṇa, then everything is clear to be done. Sattva-guṇa means prakāṣa. Everything is clear, full knowledge. And rajo-guṇa is not clear. The example is given: just like the wood. There is fire, but the first symptom of fire, wood, you’ll find smoke. When you set fire in the wood, first of all smoke comes. So smoke… First of all wood, then smoke, then fire. And from fire, when you engage the fire for fire sacrifice, that is the ultimate. Everything coming from the same source, from earth… The wood is coming from wood, the smoke is coming from smoke, the fire is coming… And fire, when engaged in fire sacrifice-svāhā-then it is proper use of fire. If one stays in the wood platform, that is completely forgetfulness. When one stays in the smoke platform, there is little light. When one is staying in fire platform, then full light. And when the light is engaged in Kṛṣṇa’s service, that is perfect. We have to understand like that.

So Prahlāda Mahārāja is Vaiṣṇava. Vaiṣṇava qualification is

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Vaiṣṇava is always humble, meek and humble. That is Vaiṣṇava. Vaiṣṇava is powerful, but still he is very meek and humble. So here is the sign. Prahlāda Mahārāja is so qualified that immediately Lord Nṛsiṁhadeva put His hand on the head: ”My dear child, you have suffered so much. Now be pacified.” This is Prahlāda Mahārāja’s position-immediately accepted by the Lord. But he’s thinking, ”I am so lowborn in the family of passionate family.” Ugra-jāteḥ. He’s not proud that ”Now Nṛsiṁhadeva has touched my head. Ah. Who is like me? I am the greatest personality." This is not Vaiṣṇava. Sanātana Gosvāmī when he approached Caitanya Mahāprabhu, he presented himself, nīca jāti nīca karma nīca saṅgī: "I am born of very low grade family, and my duties are also very low grade, and my association are also very low grade." So Sanātana Gosvāmī was born in a very respectable brāhmaṇa family, but because he accepted the service of Muhammadan king, actually he lost his all brahminical culture. He did not lose, but superficially it appeared because he was mixing with the Muhammadans, eating with them, sitting with them, talking with them. But he gave up. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha. He understood, "What I am doing? I am committing suicide." Jāniyā śuniyā viṣa khāinu. Narottama dāsa Ṭhākura says that "I am taking poison knowingly." Unknowingly one may take poison, but if knowingly one takes poison, that is very regrettable. So Narottama dāsa Ṭhākura said,

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

So we are trying to preach this Kṛṣṇa consciousness movement all over the world, but still, if people do not take to this Kṛṣṇa consciousness movement, then he is drinking poison knowingly. This is the position. He is drinking poison. That's a fact. It is not that we are imagining something, eulogizing.(?) They are charging us, "Brainwash." Yes, it is brainwash. It is... All the dirty things, stools, are there in the brain, and we are trying to wash them. That is our...

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

The vidhunoti, this word, is there. Vidhunoti means washing. Washing. As you are hearing the message of Śrīmad Bhāgavatam or Bhagavad-gītā, the process is vidhunoti, washing. Actually, it is brainwashing-but for good. Washing is not bad. (laughter) That these rascals, they do not know. They are thinking, "Oh, you are making me purified? Oh, you are very dangerous." This is their... Mūrkhāyopadeśo hi prakopāya na śāntaye: "To a rascal, if you give good advice, he becomes angry." Mūrkhāyopadeśo hi prakopāya na śāntaye. How is it? Payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. A snake-quality man is very dangerous. Cāṇakya Paṇḍita has said,

sarpaḥ krūraḥ khalaḥ krūraḥ
sarpāt krūrataraḥ khalaḥ
mantrauṣadhi-vaśaḥ sarpaḥ
khalaḥ kena nivāryate

"There are two envious living entities. One is a snake, black snake, and one is a human being with the quality of black snake." He cannot see any good thing. Sarpaḥ krūraḥ. The snake is envious. Without any fault he bites. A snake is there on the street, and if you happen to pass by him he becomes so angry, immediately he bites. So this is the snake's nature. Similarly, there are persons like the snake. Without any fault they will accuse you. They are also snake. So Cāṇakya Paṇḍita says that "This black snake is less harmful than the man snake." Why? "Now, this black snake, by chanting some mantra or by some herb can bring him under your control. But this man snake you cannot. It is not possible."

So there will be. This Hiraṇyakaśipu is also described by Prahlāda Mahārāja as a snake. When Nṛsiṁhadeva is so angry so he will say later on that modeta sādhur api vṛścika-sarpa-hatyā: [SB 7.9.14] "My Lord, You were very much angry on my father. Now he's finished, so there is no more reason for Your remaining angry. Be pacified. Nobody is unhappy for killing my father. Be sure. So there is no cause of anguish. These all these demigods, Lord Brahmā and others, they are all Your servants. I am also Your servant's servant. So now the envious snake is killed. Everyone is happy." So he gave this example that modeta sādhur api vṛścika-sarpa-hatyā. A sādhu, a saintly person, never likes killing of any living being. They are not happy... Even a small ant is killed, they are not happy: "Why ant should be killed?" What to speak of others, even a small ant. Para-duḥkha-duḥkhī. It may be an ant, insignificant, but at the time of death he has suffered. A Vaiṣṇava is unhappy: "Why an ant should be killed?" This is para duḥkha-duhkhi. But such Vaiṣṇava is happy when a snake and a scorpion is killed. Modeta sādhur api vṛścika-sarpa-hatya. So everyone is happy when a snake or scorpion is killed because they are very, very dangerous. Without any fault they bite and create havoc.

So there are these snakelike persons. They are envious about our movement, and they are opposing. That is the nature. Prahlāda Mahārāja also was opposed by his father, what to speak of others. These things will happen, but we should not be disappointed, as Prahlāda Mahārāja never became disappointed although he was teased in so many ways. He was also served with poison, he was thrown amongst the serpents and he was thrown from the hill, he was put under the feet of elephant. In so many ways put... Therefore Caitanya Mahāprabhu has instructed us that "Do not be disappointed. Kindly forbear." Tṛṇād api sunīcena taror api sahiṣṇunā. Be tolerant more than the tree. I mean to say, one shall be meek and humble more than the grass. These things will happen. In one life if we execute our Kṛṣṇa consciousness attitude, even there is suffering little, don't mind. Go on with Kṛṣṇa consciousness. Don't be disappointed or hopeless, even there is some trouble. That is encouraged by Kṛṣṇa in Bhagavad-gītā: āgamāpāyino 'nityās tāṁs titikṣasva bhārata: "My dear Arjuna, even if you feel some pain, this bodily pain, it comes and goes. Nothing is permanent, so don't care for these things. Go on with your duty." This is the instruction of Kṛṣṇa. Prahlāda Mahārāja is the practical example, and our duty is to follow the footprints of such person like Prahlāda Mahārāja.

So Prahlāda Mahārāja, such an exalted personality, the authority, he is so humble, he says, kiṁ toṣṭum arhati sa me harir ugra-jāteḥ: "I am born in a very ferocious family. Certainly I have inherited the quality of my father, my family, demonic family. And persons like Lord Brahmā and other demigods, they could not satisfy the Lord, and what I shall do?" A Vaiṣṇava thinks like that. Vaiṣṇava, Prahlāda Mahārāja, although he is transcendental, nitya-siddha, he's thinking, identifying himself with his family. Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura was not entering in the Jagannātha temple. The same thing, five hundred years ago they did not allow anyone except Hindus in the Jagannātha temple. The same thing is still going on. But Haridāsa Ṭhākura never by force entered. He thought himself, ”Yes, I am low grade person, born in low grade family. Why shall I disturb the pūjārīs and others who are directly engaged with Jagannātha? No, no.” Sanātana Gosvāmī, he did not go near the temple gate. He thought himself, ”By touching me, the pūjārīs will be impure. Better I shall not go.” But Jagannātha Himself was coming to see him daily. This is the position of devotee. Devotee is very humble. But to prove the devotees’ quality the Lord takes care of them. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31].

So we should always depend on Kṛṣṇa’s assurance. In any circumstances, any dangerous position, Kṛṣṇa… Avaśya rakṣibe kṛṣṇa viśvāsa pālana. This is surrender. Surrender means… One of the item is full faith in Kṛṣṇa, that ”In execution of my devotional service there may be so many dangers, but because I have taken shelter of Kṛṣṇa’s lotus feet, I am safe.” This, this faith for Kṛṣṇa.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

Padaṁ padaṁ yad vipadāṁ na teṣām. Vipadam means dangerous position. Padaṁ padam, every step in this material world-na teṣām, not for the devotee. Padaṁ padaṁ yad vipadāṁ na teṣām. This is Śrīmad-Bhāgavatam. Even from literary point of view so exalted. So Prahlāda Mahārāja… Just like Kavirāja Gosvāmī. He is writing Caitanya-caritāmṛta, and presenting himself, he says,

purīṣera kīṭa haite muñi se laghiṣṭha
jagāi mādhāi haite muñi se pāpiṣṭha
mora nāma yei laya tāra puṇya kṣaya
[Cc. Ādi 5.205]

Like that. The author of Caitanya-caritāmṛta, he presents himself: ”The lighter than the worm in the stool.” Purīṣera kīṭa haite muñi se laghiṣṭha. And in Caitanya-līlā, Jagāi-Mādhāi, two brothers are supposed to be most sinful, but he has also They were also delivered. Kavirāja Gosvāmī says, ”I am more sinful than the Jagāi-Mādhāi.”

jagāi madhāi haite muñi se pāpiṣṭha
mora nāma yei laya tāra puṇya kṣaya

”I am so low grade that if somebody takes my name, whatever little pious action is there is lost.” In this way he’s presenting. And Sanātana Gosvāmī, presenting himself, nīca jāti nīca karma nīca saṅga… They are not artificial. A Vaiṣṇava actually thinks like that. That is Vaiṣṇava. He is never proud of… And just opposite number: ”Oh, I have got this. I have got this. Who is equal to me? I am so rich. I am so this and that.” That is the distinction.

So we have to learn this tṛṇād api sunīcena taror api sahiṣṇunā and follow the footprint of Prahlāda Mahārāja. Then surely we shall be accepted by Nṛsiṁhadeva, Kṛṣṇa, without any failure.

Thank you very much. (end)

680704SB.MON
Śrīmad-Bhāgavatam 7.9.9

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Montreal, July 4, 1968
Prabhupāda:

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja yūtha pāya
[SB 7.9.9]

Prahlāda Mahārāja is submitting his humbleness, because he has practically experienced that all great personalities present in that meeting, headed by Brahmā, the original person, original created person, as well as all other demigods, they are all highly qualified, but they could not satisfy the Lord. Therefore he says, ”I think that any kind of material qualification, such as tejaḥ, prabhāva, influence, strength, bodily beauty, tejaḥ, prabhāva, pauruṣa, capacity, buddhi, intelligence, yoga, mystic power, and all similar qualifications”-they are divided into six opulences: strength, influence, fame, and beauty, knowledge, renunciation-”these six kinds of opulences are fully present in the Supreme Personality of Godhead. So how you can conquer over the Supreme Personality of Godhead by all these material qualifications?” Suppose if you are going to see some gentleman who is very rich, just like Rockefeller, and suppose you are drawing, say, one thousand dollars per month, or say five thousand dollars. So how we can become proud of your opulence before a very rich man? So Kṛṣṇa, or the Supreme Personality of Godhead, means that nobody can excel Him in richness, in fame, in strength, in beauty, in wisdom, and renunciation. However you may exhibit or manifest your opulences, still it is very insignificant. We can practically experience. Just like this very nice city, perhaps the greatest city in the world, New York, with so many skyscraper buildings, industrial enterprises, everything very opulent. But as soon as you go seven miles or eight miles high by airplane, you will see just like they are matchboxes. You have practical experience. And if you still go high you will find this whole planet just like a point. As you are daily experiencing that so many planets in the sky hanging just like small spots, but they are as big or greater than this planet. So nobody can excel the opulence of the Supreme Personality of Godhead. That is not possible. If you want to purchase the favor of the Supreme Personality of Godhead by your material acquisition, it is impossible. It is impossible.

That is the instruction of Prahlāda Mahārāja. He is deriding that manye dhanābhijana rūpa. Abhijana. Abhijana means born in great nation or in great family. Nobody can be proud that ”Because I am born of a very rich family and because I am born of a very great, rich nation like America, therefore I can purchase the favor of God.” No. That is not possible. Prahlāda Mahārāja says it is not possible. Nārādhanāya bhavanti parasya puṁsaḥ. Parasya puṁsaḥ means the transcendental personality. He excels all personalities.

We are all persons. The Lord, Kṛṣṇa, or God, He is also a person, as you are a person, I am a person. He is not imperson. Otherwise how He can be richest, the most famous, the most beautiful? These qualifications are for person. But He is so great, God is so great, His personality is so great that He transcends all personalities. Parasya puṁso. Parasya means transcendental, and puṁso, the person. God is never imperson. Impersonal understanding of the Absolute Truth is the beginning of transcendental knowledge. But if you make further progress, you will find Him the Supreme Person. The Supreme Person… Just like we offer our humble prayers, govindam ādi-puruṣaṁ. He is the original person. In the Bible you will see, "Man is made after God." This feature, this form, is just in imitation of Kṛṣṇa's form. Because Kṛṣṇa has got two hands, because Kṛṣṇa has got two legs, one head, so we are imitation. We are sample God. So just imagine how the original person, the original Personality of Godhead, is opulent, rich, beautiful, famous, so many. All good qualifications, all opulences, are present there.

So with our material acquisition it is not possible to please the Supreme Personality of Godhead. How, then, He can be pleased? Now, bhaktyā tutoṣa bhagavān gaja yūtha pāya. You can simply please the Supreme Personality of Godhead by your transcendental loving service. That's all. If you try, if you learn the art of loving, then you can… He will be just like a playmate with you. Kṛṣṇa is so nice.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣam nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Here is also. In the Brahma-saṁhitā it is said that adurlabham ātma-bhaktau. Adurlabha means very easily obtained. Durlabha means very difficult to obtain, and adurlabha, just the opposite: very easily obtained. How? Now, ātma-bhaktau: "Those who are devotees of the Lord, for them He is very easily available." So affection is so nice thing. So try to develop your affection. That affection is already there. Don't think that Kṛṣṇa affection is being artificially propagated. Perhaps in this meeting I am the only Indian, but all my students here, they are all Americans. They belong to different faith. How they are developing Kṛṣṇa consciousness? I am not bribing them, I have no money. But still, why they are so much affectionate? This is the proof that everyone has got dormant Kṛṣṇa consciousness within himself. It is not an artificial thing. Simply you have to develop it. It is not taught actually. Just like a young boy or young girl-there is no educational department how to love a young girl or young boy. It is already there. It is not taught. Similarly, the Kṛṣṇa consciousness is not the subject matter of being taught. Please try to note this. Kṛṣṇa consciousness is not a thing as you are taught technology or mathematics or like that. It is already there. Simply we have to revive it. Simply we have to revive it. Nitya-siddha kṛṣṇa-bhakti.

In the Caitanya-caritāmṛta it is said that "Kṛṣṇa consciousness is eternally existing in every human being, every living entity." Not only human being. You have seen the one picture that a calf, how he is loving Kṛṣṇa by licking His body. You have seen it. So even in the calf, even in the animal, even in the bird, even in the beast. We have described all these things in our Teachings of Lord Caitanya, that when Kṛṣṇa was present in Vṛndāvana, how the cranes, how the cuckoos, how the peacocks, how the walks(?), how the flowers, how the creepers were loving Him. How they were loving Kṛṣṇa. So it is not a thing that we have to teach. Simply by good association, by reference, it comes out. It is called suptotthita-nyāya. Just like a man sleeping at night, he forgets everything, where he is lying on and what he is doing and which family does he belong to, which country does he belong to, what is his occupation. Everything he forgets. Sleeping means forgetfulness. But as soon as he is awakened, he remembers everything. Everything. "Oh, I have to go to office. I have to do this thing. I have to meet such and such person." Everything. Similarly, Kṛṣṇa consciousness is sleeping in everyone's heart. He is hankering. He is hankering after how to love Kṛṣṇa, but he is being checked up. The māyā is checking him: "Don't try to love Kṛṣṇa. If you love Kṛṣṇa, then you will forget all these material activities." Māyā is speaking.

smerāṁ bhaṅgi traya paricitaṁ sāci-vistīṛna dṛṣṭiṁ
vaṁśī nyastādhara kiśalayam ujjvalāṁ candrakeṇa
govindākhyāṁ hari-tanum itaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ.

This is a very nice verse composed by Rūpa Gosvāmī, that one friend of one gopī, she is warning, "My dear friend, please do not go that side." "Where?" "In the keśi-tīrthopakaṇṭhe, on the bank of Keśī-ghāṭa, Yamunā." "Why you are warning me?" "Because there is that boy whose name is Govinda." "What He is doing?" "He is simply smiling, and with His flute, and He is so bright by the rays of the moon that He looks very, very beautiful." "Then? What happens?" "Now, if you go and see Him, then you will forget your engagement with family and friendship and love and everything. Oh. He will absorb everything. So don't go there." She is warning, "Don't go." In other words, Kṛṣṇa is so attractive by His activities, transcendental activities, by His beauty, by His opulence, by His strength, everything… If you read the history of Kṛṣṇa's activities in the Śrīmad-Bhāgavatam or in the Bhagavad-gītā, they are so attractive that one automatically becomes attracted and he forgets all other attraction. This is natural. This is not an artificial. Kṛṣṇa consciousness is so nice that once situated in Kṛṣṇa consciousness, you will forget all nonsense of this material life.

So this movement is simply to revive that dormant consciousness. Nothing artificial. And by the grace of Lord Caitanya, it has been made very simple. Simply chant Hare Kṛṣṇa and dance. That's all. You haven't got to be very highly educated in the university. You haven't got to exercise in so many yogic process, sitting posture, or hard press your nose, or you keep your head down. Nothing. No labor. Simply come here, chant Hare Kṛṣṇa and take Kṛṣṇa prasādam. This very simple method will revive your Kṛṣṇa consciousness. You know, all, that two years ago in 1966 I started this class alone. I was chanting only. That's all. That was my whatever you call. And these boys and girls, gradually they came, and they became attracted. I did not teach them any artificial method of yoga practice, but simply I requested them, "You chant and hear." So very easy process. You can revive your dormant Kṛṣṇa consciousness simply śravaṇādi śuddha-citte karaya udaya. The process is that as you go on chanting, then all the dirty things within your heart will be cleansed. Simply we want to cleanse. Caitanya Mahāprabhu has recommended this chanting, and He has said that the result of chanting will be, the first installment of your gain will be, that your heart will be cleansed. The first thing, which is being tried by the so many mental speculators, how to cleanse the heart, that will be achieved in the first installment by simply chanting Hare Kṛṣṇa. Ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpanaṁ [Cc. Antya 20.12].

And as the cleansing process of your heart makes progress, then you become freed from the blazing fire of material existence. Ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpanaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ. And then again, just like in the moonlight, daily, the moon increases the light. When the moon is rising daily in the bright fortnight, daily you see that the moon is increasing in shape. So this, that very example, is said here also. As soon as your heart is clean and you immediately you become freed from all material contaminations, then your real pleasure on the platform of Kṛṣṇa consciousness increases in the proportion. As the moon increases in the sky daily, and as one day it becomes the full moon, so this process is so nice that increasing daily by chanting, one day it will come that you will simply love Kṛṣṇa and forget everything. Ceto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpanaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam [Cc. Antya 20.12]. And so far knowledge is concerned, you will get it automatically. You will get all knowledge. Our material conditional life is simply due to ignorance, and when you come to Kṛṣṇa consciousness, the full moonlight of Kṛṣṇa consciousness, all knowledge, will be at your feet. Everything you will know. Vidyā-vadhū-jīvanam. And ānandāmbudhi-vaṛdhanaṁ: then you increase the ocean of transcendental bliss. The ocean. The ocean never increases, but the transcendental ocean of bliss increasing daily, daily, and you enjoy it. Ānandāmbudhi-vaṛdhanaṁ sarvātma-snapanaṁ. Sarvātma-snapanaṁ. Just like when you take your shower bath or a dip into the ocean, you feel fully comfortable, similarly, by taking your dip into the ocean of bliss of Kṛṣṇa consciousness, you will feel fully refreshed, fully refreshed, without any doubt. Paraṁ vijayate śri-kṛṣṇa-saṅkīrtanam. Therefore Lord Caitanya gives, ”All glories to the saṅkīrtana movement, Hare Kṛṣṇa.”

So this is the process. God not dead. God cannot be dead. This is all foolishness. God is there. How you can conceive, how you can perceive that God is not dead? There is sufficient symptom that God is not dead. Just like your body. If you are breathing, if your bodily functions are working nice, if there is blood, and if you are feeling, thinking, willing nicely, will the doctor say that you are dead? No. He will say, ”No. All the symptoms of life are present there, so he is not dead. He is alive.” Similarly, if you have got that talent to test how God is alive, that is very simple. The whole cosmic manifestation, the whole gigantic body of God is working so nicely. The sun is rising in time, the moon is rising in time, the seasonal changes are taking place in time, the planets are moving. Everything is in order. How you can say that God is dead? What is your reason? No. God is not dead. God is alive, and you can meet also God because He is a person and you are a person. Just like here, if you try, you can meet the greatest personality of this material world, say, the president. It is not difficult. You have to simply arrange your meeting. Similarly, you can meet God face to face, just we are meeting here face to face. Simply you have to make arrangement. That’s all.

And this is the arrangement-Kṛṣṇa consciousness. If you make this arrangement complete, then you will see God face to face. Not only that, that you will see God face to face after this life. No. Even in this life also you will see God face to face. Premāñjana-cchurita. And what is that qualification? The qualification is love. Simply you are loving so many things. That is not giving you satisfaction. You try to develop your love which is already dormant in you, and when you are efficient in loving God, you will see God face to face. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. The Brahma-saṁhitā says that those who have developed love of God and smeared the eyes with the ointment of love, but by that ointment the sight of your eyes, the material eyesight, will be clear. Just like you sometimes apply medicine on your eyes to see clear, similarly, there is a process to make your eyesight clear to see God. That’s all. Not that stop seeing, but clear the eyesight. Purify your senses. That is called bhakti. Bhakti means the process of purifying the senses. That’s all. And as soon as your senses are purified, transcendentalized, you see God face to face.

Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva [Bs. 5.38]. Sadaiva means constantly, without any cessation, you can see God always, everywhere. Everywhere. Sthāvara jaṅgame dekhe, nā dekhe tāra mūrti. You will see tree, but you will not see the tree; you will see there Kṛṣṇa. You will see a bird, but you will see there Kṛṣṇa. That stage will come. Premāñ… When your loving spirit is developed fully like the full moon, then in the full moon night, as you can visualize the whole city, similarly, by raising yourself to the platform of loving service of Kṛṣṇa, you will see God face to face. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram [Bs. 5.38]. That God is Śyāmasundara. This Kṛṣṇa is called Śyāmasundara. Śyāma means blackish, but He’s very beautiful, very, very beautiful. Śyāmasundaram acintya-guṇa-svarūpaṁ. Acintya means inconceivable. His qualities, His transcendental qualities, are inconceivable. When in the Vedic literature it is said that God is quality-less, nirguṇa, nirguṇa means He is transcendental to these material qualities. But His transcendental qualities are there. So He is called that acintya-guṇa-svarūpaṁ govindam. We just offer our prayers, three verses only from this Brahma-saṁhitā, before our this recitation of Śrīmad-Bhāgavatam. That Govinda is the original Personality of Godhead, and Śyāmasundara, with a flute in His hands, and He is very (sic:) pastimious, always smiling. And by His smiling He offers you blessings. You also, by seeing His smiling, you remain everlastingly smiling. It is so nice.

So Prahlāda Mahārāja recommends that the Supreme Personality of Godhead cannot be satisfied by your material opulences. That is not possible. You cannot excel Him. However you may be great in material science, knowledge, opulence, economic development, or everything, but if you want to see God, then you have to accept this process, bhakti. In the Bhagavad-gītā also the same thing affirmed. Not only in the Bhagavad-gītā-in all Vedic scriptures the same thing is affirmed. Simply if you want to see God, if you want to make your relationship with God, then it is bhakti. And our process, this Kṛṣṇa consciousness movement, is not for proselytizing, that ”You are Christian. You become Hindu,” or ”You are Hindu. You become Christian,” or ”You are Muhammadan. You…” No. We don’t recommend in that way. You remain in your religious faith, but we simply request you that you develop your love of God. That’s all. We want to test your religion capacity-how much you have developed your love of God. That’s all. We do not want to see how, what kind of rituals and performances you are doing. Phalena paricīyate. We want to see the result, how much you have tried or how much you have developed your love of Godhead. That’s all. That is the Bhāgavata recommendation. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] ”That is the first-class type of religious principles by which one can develop his dormant love of God.” That’s all. If you are not developing your love of Godhead, simply following the rituals, the Bhāgavata says, śrama eva hi kevalam: [SB 1.2.8] simply laboring, simply wasting your valuable time. That’s all. Don’t waste your time. You have got very precious life in this human form of existence. Don’t waste your time. Just try to increase your love of Godhead. That is the perfection of your life.

Thank you very much. Any questions? Yes?

Guest: Could you explain further, purification of the senses? You said that you had to purify your senses before you can see God.

Prabhupāda: Yes. Just like in a diseased condition of your eyes you cannot see. In diseased condition of your hands you cannot touch. In diseased condition of your legs you cannot walk. All your senses, in diseased condition, cannot work. Similarly, in material diseased condition you cannot understand what is God. You have to cure yourself from this diseased condition. Then you will see, you will touch, you will perceive, you will know, you will feel-everything. Those who are unable to cure the disease, they want to kill. Just like a patient is suffering in very bad type of disease. The physician cannot kill, then…, cannot cure him, then he thinks, ”Let me die. Let me commit suicide.” So this voidism or impersonalism is a symptom of frustration, not being able to cure the disease. But actually, the living entity is eternal. Just like a rascal or foolish man thinks that ”I am suffering so much. Let me commit suicide, and it will be a great relief.” It is foolishness. He will be put into further torture after this life. He will become a ghost. So because they do not know that living creature is eternal, therefore they want to make the ultimate solution as void, zero. But it cannot be zero. It is not possible, because you are eternal. Therefore you have to cure. And that curing process is Kṛṣṇa consciousness. (aside:) Ṛṣi Kumar? Why you are there? Come here. (chuckles) All right. Any other questions? Yes, try to understand nicely. Yes.

Devotee: Does sundara, like ”Gaurasundara,” that sundara means beautiful?

Prabhupāda: Yes. Sundara means, the Sanskrit word sundara, means very beautiful. Śyāmasundara, Gaurasundara. Sundara means beautiful. Yes?

Devotee: Kṛṣṇa is black? Sometimes He’s depicted as blue.

Prabhupāda: Yes. Kṛṣṇa is bluish. Kṛṣṇa’s color is the sky. When you see the clear sky, bluish sky, are you not very happy? ”Oh, today is very nice day, blue sky.” Especially in this country, when the sky is always overcast with cloud. So why you appreciate the color of the sky so much? That is Kṛṣṇa’s color. Kṛṣṇa’s body, there is a ray, brahmajyoti. That brahmajyoti is reflected in the sky. That brahmajyoti is outside this material sky, but that is being reflected. Therefore the sky’s color, it appears bluish. Yasya prabhā prabhavato jagad-aṇḍa-koṭi koṭiṣv aśeṣa-vasudādhi vibhūti-bhinnam [Bs. 5.40]. It is stated in the Brahma-saṁhitā, ”On account of distribution of the rays of His body, the brahmajyoti, there are generation of innumerable universes.” So all these universes-this is one of the universes-they are in that brahmajyoti, and that brahmajyoti is being reflected in the sky, and sky is so beautiful. So how much beautiful is Kṛṣṇa, just we can imagine. Just like the sunshine. The sunshine is the rays of the sun planet, and in the sun planet there is sun-god. So if sunshine is so pleasing, just imagine how the sun-god is pleasing. Similarly, Kṛṣṇa’s jyoti, brahmajyoti, is so important. Then just imagine how Kṛṣṇa’s beauty is appreciated in transcendental world. Yaṁ śyāma-sundaram acintya-guṇa-svarūpaṁ. Barhāvataṁsam asitāmbudha-sundarāṅgam. Barhāvatāmsam asitāmbudha. His color is compared with the blackish cloud, asitāmbudha, sundarāṅgam, but very, very beautiful.

So we can chant again. (end)

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Śrīmad-Bhāgavatam 7.9.9

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Montreal, July 6, 1968

Prabhupāda:

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogaḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya
[SB 7.9.9]

Prahlāda Mahārāja, considering himself born in the lowest, atheistic family, he thinks that ”When Brahmā and other big demigods failed to satisfy the Nṛsiṁhadeva, how it is possible for me? I am neither born in a very scholarly family or devotee’s family.” Because a devotee is supposed to take birth in the family of a brāhmaṇa or very rich king or princely order or mercantile family. But Prahlāda Mahārāja was born in a very rich family, and his father was also brāhmaṇa. And so… But unfortunately, his father was atheist. Therefore, in spite of his becoming born in the brāhmaṇa family, he was designated as demon, daitya.

So because Brahmā and other demigods asked Prahlāda Mahārāja to pray, therefore he is suggesting, he is guessing that ”Material qualification is no assessment for approaching the Lord.” He says that manye, ”I think.” Manye, ”I think,” dhana. Dhana means wealth. Abhijana. Abhijana means to take birth. Śrīdhara Swami says abhijana means sat-kule janma, to take birth in high family, in brāhmaṇa family, in rich family. And rūpam, sundarya, śrutam, saundarya. Rūpa means beauty, and śrutam means education. Ojaḥ, indriya-naipuṇyam. Ojaḥ means power of sense. A man who can use his senses very nicely, he is called ojaḥ. Just like the vultures. The vulture, he can go three, four miles up, but he can see… From that four miles away, he can see whether there is a carcass. So simply by sense power one does not become very great. The example is this: although this creature, vulture, has gone very high… We are human being. We cannot see three, four miles away anything. So sense power… There are different animals who have got different kinds of sense power. Just like dogs. They can smell…, from distant place they can smell whether somebody, outsider, is coming, and he will at once begin barking. Similarly, there are fishes. They have got power of touch. The small fishes can understand that a big fish is coming from miles of distance simply by touch, by connection with water. So the sense power or living power… Suppose if somebody thinks that ”I am living for a hundred years,” you are living for hundred years, but you go in the forest. You will find one tree is living for seven thousand years. So these powers, by sense power, by your strength of money or by education… Everything is described. Or aristocratic birth, and tejaḥ. Tejaḥ means luster of the body, kānti. Tejaḥ and prabhāva, pratāpa, influence. Balam means bodily strength. Suppose you are Sandoz. You have got very good… Just like in your country there are some box fighters, very strong and stout. That is called balam. Pauruṣam, udyama. Udyama means industrious. Just like a very poor man, he becomes by his energy very, very rich man. There are many instances in the world. That is called pauruṣam. Buddhi. Buddhi means intelligence, prajñā. And yoga. Yoga means aṣṭāṅga-yoga, the eightfold practice of yoga system.

So Prahlāda Mahārāja says that ”All these qualifications are not good assessment for approaching the Supreme Personality of Godhead.” He is nullifying. Do not think that because you have got good education or scientific knowledge, then you can understand what is God. That is not possible. Just like the other day we were, I was reading one magazine. In the Bible it is said that God said ”Let there be creation,” and there was creation. Similarly, in the Bhagavad-gītā also, we understand that Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca: [Bg. 7.4] ”These eight gross and subtle material elements, they are My differentiated energy.” So these statements of Bible or Bhagavad-gītā… We can understand that God created this cosmic manifestation. But in the paper we read the other day that the scientific men believe that there was a chunk in the beginning, and all of a sudden it burst out and the planets came out. [break] So anyone can understand that God is all-powerful. He can create. But the scientist says that ”There was a chunk, and creation took place from the chunk.” Just see. When you say that God created, one can understand that God is… If a man can create such nice things, skyscraper buildings, very complicated bridge, engineering work, so God is great, He may have greater brain, so He has created this cosmic manifestation. There is a, I mean to say, standard to believe. But how the scientists believe that there was a chunk? And what is the explanation? I cannot understand. From the chunk everything come out. And who made the chunk? The next question should be that ”Wherefrom this chunk came?” There is no answer. Therefore Prahlāda Mahārāja says that all these material qualification cannot satisfy the Supreme Personality of Godhead.

Now, how God is satisfied? Ete dhanādaya dvādaśāpi guṇāḥ parasya puṁsaḥ ārādhanāya na bhavanti. You cannot purchase God by your all these material acquisitions. No. That is not possible. In the Bhagavad-gītā it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] ”One can understand Me simply by devotional service.” Nobody can understand. Bhaktyā mām. What is that bhakti? That is also stated in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate param
[Bg. 18.54]

When one is very advanced in knowledge, brahma-bhūtaḥ… Brahma-bhūtaḥ means one who has understood the Brahman, the Supreme. And a brāhmaṇa means brahma jānātīti brāhmaṇaḥ, one who has advanced to such knowledge. Therefore in India it is said that a brāhmaṇa is addressed as paṇḍitajī. Not paṇḍitajī like our late Jawaharlal Nehru. Paṇḍitajī means one who knows Brahman. Therefore brāhmaṇa's title is paṇḍita. And a kṣatriya's title is ṭhākura saheb, mahārāja. Not mahārāja-ṭhākura saheb. And a vaiśya's title is sethjī, and a śūdra's title is chowdari. There are respectable terms for the different classes of men. So this bhakti, it is not simply sentiment, but it is to understand actually what is God. It is science of God. Otherwise how it is said in the Bhagavad-gītā that brahma-bhūtaḥ prasannātmā? One who has understood the Supreme, the Absolute, he is called brāhmaṇa, brahma-bhūtaḥ. And the symptom is that… How can I understand that he is a brāhmaṇa and has understood Brahman? The immediate answer is brahma-bhūtaḥ. The test is, one who is completely in knowledge of Brahman, the symptom will be prasannātmā: he will be always cheerful. There is no question of anxiety for him. That is brahma-bhūtaḥ. Prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There is no lamentation; there is no desire. That is brahma-bhūtaḥ stage. There is no desire.

Even a hundred years, or, say, about 150 years before, there was in Bengal there was a nice king, Rādhā-Kṛṣṇa Chandra. He went to a learned brāhmaṇa, and he wanted to help him, that ”Can I help you?” So the brāhmaṇa says, ”Oh, I don't require any help. Oh, I am very happy. I have got this tamarind tree. My wife takes some tamarind leaves and makes some soup, and some of my disciples give me some rice. So I have got everything, plenty. Why shall I take your help?” Formerly the brāhmaṇas, real brāhmaṇas, they refused to take any charity from others, even up to this date, because according to Vedic system, when charity was to be given, it is to be given to the brāhmaṇas or the sannyāsīs. That is real charity. Datavyam. They should be given. Because they are always engaged in Brahman, therefore charity given to a brāhmaṇa or a sannyāsī goes to Brahman. That is the idea. At the present moment the advertisement is daridra, daridra-nārāyaṇa: ”Charity should be given to the daridra, or the poor.” But the Vedas, why they recommended that charity should be given to the brāhmaṇas? And the brāhmaṇas, they do not require. They are so satisfied, but still, people persisted: ”The brāhmaṇas should take some charity,” because the idea is, if the brāhmaṇas accept the charity, that money goes directly to Brahman, or God. That is the idea. So brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one is situated in that position, that he has no lamentation, no demand, no anxiety, that is called brahma-bhūtaḥ stage. And next, by becoming into brahma-bhūtaḥ stage, what are other symptoms? Samaḥ sarveṣu bhūteṣu: ”Oh, he is equal to everyone.” Then, when one has attained this perfection of life, then he can execute devotional service. Mad-bhaktiṁ labhate param. And by that devotional service, one can understand what is God.

In other place also in the Bhagavad-gītā it is said that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Now what is siddhi, perfection? Siddhi means this perfection, brahma-bhūtaḥ stage. No hankering, no lamentation. That is called siddhi, perfection. This hankering and the full of anxiety, this is materialistic. This is materialistic. In comparison to other animals… They have no anxiety, but human being, they have advanced a type of civilization that everyone is in anxiety, always full of anxiety. So Prahlāda Mahārāja says in another place that this anxiety is due to acceptance of the false, material civilization. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. They have accepted a type of civilization which is asat. Asat means which will not exist. Therefore they are always full of anxiety.

So Prahlāda Mahārāja says the same thing in a different way, that the Supreme Personality of Godhead can be worshiped or satisfied by a devotee, not by others. In other place also the Lord says,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhaktyā upahṛtam
aśnāmi prayatātmanaḥ

[Bg. 9.26]

He said that "Anyone who offers Me a little flower, a little fruit, a little water, with devotion…" This is the real thing. Because God is so great, He is supplying foodstuff. Eko bahūnāṁ vidadhāti kāmān. "He is supplying all necessities of life to millions and trillions of living creatures, and He is asking me a little flower and little fruit and little water? He is begging? Is He a beggar?" No. The real thing is yo me bhaktyā prayacchati: "One who gives Me in devotional love." So God is always anxious of your love, not your material things. Śrīla Rūpa Gosvāmī has described that as somebody offers you very nice, palatable dishes, varieties of foodstuff, but unfortunately, if you have no appetite, these are all useless because you cannot eat, there is no appetite, similarly, you can make a show of offering so many things to God, but if you have no devotional love, that is not accepted. That is not accepted because God is not poor. He is not begging from you.

So Prahlāda Mahārāja says the same thing: bhaktyā tutoṣa bhagavān gaja-yūtha-pāya. These material acquisitions, wealth, education, beauty, and so many other things which is very much evaluated in the material world, they are not qualifications for satisfying the Supreme Personality of Godhead, but bhakti. Bhaktyā tutoṣa. The example is that there was an elephant who was in danger. He was being dragged by an alligator in the water, and he prayed to Lord Viṣṇu, and he was saved. The example is that the elephant was not even human being. He was animal, but still, because he prayed to the Lord with devotion, so Lord immediately came to save him. This is the recommendation of all the Vedic scriptures. So bhaktyā tutoṣa. You can satisfy simply by your love. Bhaktyā means bhakti. Bhakti means bhaja sevayā. Bhakti… Simply you have to develop your service attitude. Service attitude is already there. We are servants by constitution, but we are serving māyā. We are so constitutionally servant that after very, very high education, taking all these degrees, oh, we are moving door to door, that "Give me some service." So this service is my constitutional position, but I am serving my lust, my greediness, kāma. Kāmādīnāṁ kati na katidhā pālitā durnideśās. We are serving actually, but instead of serving God, we are serving kamādi, our lust, our greediness, our senses. In one word we are serving our senses. So the position is there, but when you turn that service spirit to God, that is your success of life. Otherwise it is simply waste of time. Kāmādīnāṁ kati na katidhā pālitā durnideśās. Dictated by the lust, by kāma, by serving kāma, we sometimes do something which is very, very, abominable. Just don't you see the fight? The Pope says that "You cannot use contraceptive method. It is sinful." But actually people are doing that because dictated by kāma, lust. It is actually very sinful, it is brūṇ-hatyā, murder. So how you can be that happy by continually committing murders? It is not possible. Therefore every religion, the contraceptive method will never be supported. It is brūṇ-hatyā mahā-pāpa, according to Vedic literature. So they are now proposing that you cannot use contraceptive devices, but people have become mad after lust. They must use. They are putting the population theory, but I don't believe in it. The population theory, that "Population is increasing; therefore it should be stopped by contraceptive method," Malthus's theory, in economics, they are following that. But actually there is no such problem, because if we understand from Vedic literature, from Upaniṣad, it is said, nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān: (Kaṭha Upaniṣad 2.2.13) "That Supreme Personality of Godhead is one, and the living creatures are many, many, without any number." Asaṅkhya: you cannot count how many living entities are there. So both of them are eternal, God and the living entity, nityo nityanānām. Cetanaś cetanānām. Cetana means living. So He is also a living entity, God, and we are also living entities. But what is the difference? That eka, eka, that one singular number living entity, or Kṛṣṇa, or God, eko bahūnāṁ vidadhāti kāmān, He is supplying all the necessities of other living entities. So how there can be any population problem if God is supplying everything?

But there is restriction. How there is restriction? When people become godless, there is restriction of supply. Just like practical experience. I am saying from my practical experience that in my childhood I saw that India was exporting millions of tons of rice and wheat and other grains also, oil seed grains, huge export business. That India is now begging grains from other countries. You see. Why? Because they are gradually becoming godless. The population theory I don't believe, because if Kṛṣṇa is supplying, eko bahūnāṁ vidadhāti kāmān… And actually we find that there is no population problem. Amongst the animals, amongst the birds, there is no contraceptive method. They are increasing their population, and they are being fed by God. So why in the human society the population theory is so acute? Because they are becoming less than animals. The animals, they beget, they mate at a certain period, but a human being, at the present moment, they have no such restriction. Any time. Therefore they want contraceptive method.

So this godless civilization is so acute that it is very difficult to make them understand God consciousness or Kṛṣṇa consciousness. But still, as a matter of duty, we have to present, submit, these teachings of Bhagavad-gītā and Śrīmad-Bhāgavatam because we are following the teachings of Lord Caitanya, who wanted. He said that pṛthivīte āche yata nagarādi grāma. All over the world in all the cities and all the villages, everywhere this philosophy of harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21], this philosophy should be preached. And He also stated in the Caitanya-caritāmṛta that,

bhārata bhūmite manuṣya janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

He has ordered all Indians, manuṣya janma. All Indians means those who have taken birth as human beings. Janma sārthaka kari. This is very important. The Indians, they have got the opportunity of making their life successful because the spiritual knowledge, the spiritual treasurehouse, is there in India. So janma sārthaka kara para-upakāra. First of all you learn yourself what is Vedic knowledge, what is spiritual life, and go and distribute to the rest of the world, para-upakāra. They are suffering. This is the mission of Lord Caitanya.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

That is the order. In this old age I have come to your country. Why? Because we are trying to follow the footprints of Lord Caitanya; therefore we have come. Otherwise, in old age who goes out of home? Nobody goes. And anyway, it is our duty to present. What is that presentation? The presentation is yāre dekha tāre kaha 'kṛṣṇa'-upadeśa, very simple thing. You haven't got to manufacture anything. Just like there are many swamis, they come from India, but they manufacture something. But we have no power to manufacture. We simply present what is ordered by Lord Caitanya Mahāprabhu. He has ordered, yāre dekha tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] "Whomever you meet, you simply present the instruction of Kṛṣṇa." And this instruction of Kṛṣṇa is Bhagavad-gītā. And what is that Bhagavad-gītā? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Just be surrendered to Kṛṣṇa; be Kṛṣṇa conscious. This is… So everything is there. We haven't got to manufacture anything. And simply by strictly following the orders of Śrī Caitanya Mahāprabhu everyone can become the spiritual master. Spiritual master means who is strictly following the orders of his superior. He is spiritual master. Spiritual master does not mean that he has got four hands or eight legs or three heads. No. One who is strictly following the orders of his predecessor, he is spiritual master. Just like Arjuna was told by Kṛṣṇa that "This system, paramparā system, disciplic succession of spiritual masters, is now lost." Sa kālena yogo naṣṭaḥ: "That yoga, that system of yoga is now lost. Therefore I am making you again My disciple."

So if you follow the instruction, although you are not present before Kṛṣṇa, if you follow the instruction of Arjuna or a faithful servant of Kṛṣṇa, then you understand. What was spoken to Arjuna, you can also understand. It is not very difficult. Prahlāda Mahārāja also is speaking in that capacity because he is also a disciple of Nārada. So he is saying, bhaktyā tutoṣa bhagavān gaja-yūtha-pāya. These material acquisitions are no good for understanding Kṛṣṇa or God. Simply you become a devotee. And how devotional attitude becomes elevated? That is also mentioned in the Bhagavad-gītā and all Vedic literatures, especially in Bhāgavatam, that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By your material senses you cannot understand what is Kṛṣṇa. Nāmādi: the first beginning of understanding Kṛṣṇa is to understand His name. This is the beginning of bhakti. Nāma ādi. Nāma, the name, should be the first. Therefore Caitanya Mahāprabhu recommends, harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. Because immediately we can understand what is the form of God, how does He look. It is very…, not immediately. But this nāma we can hear. Kṛṣṇa has given us the capacity that as soon as somebody chants Hare Kṛṣṇa, even a small child can hear. Oh, he… They imitate. Now we go on the road, and the small children, they say, "Hare Kṛṣṇa." Just see. Nāma is so strong that the boys, they also chanting Hare Kṛṣṇa. It is so easy. We have seen it. The small children immediately, they clap, "Hare Kṛṣṇa, Hare Kṛṣṇa." And some of our students' children, in Buffalo they are dancing, in San Francisco. I received recently one letter from the mother of my disciple. He (she) wants to instruct his two children, other two children. So it is so nice. It doesn't require any material acquisition. Simply God has given you this nice apparatus, ear. Simply you hear Hare Kṛṣṇa.

So bhaktyā tutoṣa bhagavān gaja-yūtha pāya. Yathā kevala-bhaktyaiva gajendrāya tuṣṭuyavaḥ (?). The example is Gajendra, the elephant. It was not even a human being. Now, how he satisfied? You have seen that picture of, that… Here I don't find that picture in my apartment, that a calf is by the side of Kṛṣṇa, and it is trying to lick up the body of Kṛṣṇa like this, and Kṛṣṇa is embracing immediately. What this animal has got? No education, no strength, no beauty-nothing of the sort. Simply he has got the feeling: "My Lord, I love You." That's all. Bhaktyā tutoṣa bhagavān gaja-yūtha-pāya. So this is the universal form of spiritualism, the chanting of Hare Kṛṣṇa. Anyone… It is practical. All my students here in the Western world, America and Canada and other parts, none of them are either Hindus or Indians. I think I have… I have got only one or two Indian disciples in these parts. And all of them, they are foreigners. They belong to foreign religion. They belong to foreign country. How they are understanding? Do you mean to say these educated boys are dancing and chanting without understanding? Are they fools? No. They are realizing bhaktyā, because they have adopted the means of bhakti. Bhaktyā tutoṣa bhagavān gaja-yūtha-pāya.

So this bhakti is open for everyone. In the Bhagavad-gītā it is said, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. It doesn't matter whether he is born a Hindu or brāhmaṇa or nonsense or heathen. Doesn't matter. Simply if he takes the path seriously, then te 'pi yānti parāṁ gatim: he attains the highest perfection of life. Simply one has to follow. The same thing is confirmed in the Śrīmad-Bhāgavatam. And Prahlāda Mahārāja also is confirming here, viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha pādāravinda-vimukhāt śvapacaṁ variṣṭham: "My dear Lord, I think a śvapacam, śvapacaṁ variṣṭham…" Śvapaca means… Śvapacaṁ variṣṭham. Śvapaca. Śva means dog, and pacati, one who cooks dog. That means for eating purpose. They are called caṇḍālas, dog-eaters. In India still, in the Assam side, there are still dog-eaters. They enjoy kukurrpita. Kukurrpita. They make a kind of cake by burning a dog. So they are called śvapaca. Śvapaca means dog-eaters. So Prahlāda Mahārāja says, viprād dvi-ṣaḍ-guṇa-yutāt. Viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha pādāravinda-vimukhāt. A brāhmaṇa who has got full qualification, twelve qualification, satya-śamo-damas-titikṣa ārjavaṁ kṣanti, jñāna-vijñānam āstikyam… Brāhmaṇa means very qualified, a first-class man, all qualified. So Prahlāda Mahārāja says that "If a brāhmaṇa, even though he is qualified with all the twelve qualities, but if he is not a devotee, then I think a caṇḍāla who is born of a family of dog-eaters, if he is devotee, he is variṣṭham. He is glorious. He is glorious." Viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha pādāravinda-vimukhāt śvapacaṁ variṣṭham. That is the opinion of all great sages. There are many such passages. Śvapacaṁ variṣṭham. Caṇḍālo 'pi dvija-śreṣṭhā hari-bhakti-parāyaṇaḥ.

So one has to become, because this devotion is from the spiritual platform. It is not the material consideration. Material consideration is that personal beauty, personal strength, wealth, education. These are all material. But when there is bhakti, this is from spiritual platform. The spiritual platform, the spirit soul has no connection with these material qualifications. Therefore Prahlāda Mahārāja says, "Even though a brāhmaṇa has got all the qualifications…" They are all, after all, material qualifications. The brāhmaṇas means they are situated in the modes of material goodness, the kṣatriya means they are situated in the quality of material passion, the vaiśya means they are situated in the mixed quality of passion and ignorance, and a śūdra means who is situated in the material quality of the modes of ignorance. And those who are less than that, the śūdras, they are called caṇḍālas or śvapaca. So a brāhmaṇa is estimated the high-class man. Why? That is also materially estimation. But if he has no devotion to the Lord, then that is… That means he has no spiritual qualification. Then a person who is born in the family of dog-eaters, if he has got this bhakti, spiritual qualification, he is more than that.

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

"Because that person, although he is born in a caṇḍāla family, because he becomes a devotee, he can deliver his forefathers. But the person who is simply puffed up, born in high family, he cannot deliver himself, what to speak of others." He cannot deliver even himself, and what to speak of others.

So this verse we shall discuss next meeting. Thank you very much.

Devotees: Hare Kṛṣṇa.

Prabhupāda: Any questions? [break] …very good, but it has got a good sound also. Yes? [break]

Haṁsadūta: …kāma artha and mokṣa are the four goals of life, but otherwise there wouldn't be any description of the four goals of…

Prabhupāda: Please stop. Dharma-artha-kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Then what is your next question? Because they are already godless, the world is already sick. What is the purpose of dharma? Dharma, the Śrīmad-Bhāgavata says, sa vai puṁsāṁ paro dharmaḥ. Paro dharma means the highest quality dharma. What is that? Yato bhaktir adhokṣaje. The purpose of dharma-artha-kāma-mokṣa means to come to this platform of bhakti. The Bhāgavata says that,

dharma-svanuṣṭitaḥ puṁsāṁ
viśvaksena kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

The purpose of dharma artha kāma is to come to the platform of bhakti. If one does not come to that platform, simply as a matter of formula and rituals, the Bhāgavata says, it is simply waste of time. Śrama eva hi kevalam. Why Prahlāda Mahārāja says that viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha pādāravinda-vimukhāt? That is very good, to be in the platform of goodness, but you have to make further progress. Goodness is not perfection, because this world is so that even in the platform of goodness there is passion and ignorance. It is not unmixed. Sattva, sattva-guṇa. Sattva-guṇa is the goodness. So one has to transcend the platform of goodness. That is called śuddha-sattva. In the Bhagavad-gītā it is said, traiguṇya-viṣaya-veda nistraiguṇyo bhavārjuna: "My dear Arjuna, so far the Vedic injunctions are concerned, they are material, traiguṇya." Somebody is in goodness, somebody is in passion, somebody is in ignorance. Therefore the division is brāhmaṇa, kṣatriya, vaiśya, śūdra. "But," He advised him, nistraiguṇyo bhavārjuna, "just transcend to the three qualities of this material nature." That transcendental position is this bhakti. So unless one comes to the platform of bhakti, simply by dharma artha kāma mokṣa will not give him the highest perfection. The Śrīmad-Bhāgavatam, therefore, begins with this understanding: dharma projjhita-kaitavo 'tra. Kaitava means cheating. Cheating. So in the Śrīmad-Bhāgavatam, the so-called religiosity, which is more or less cheating, is projjhita, prakṛṣṭa-rūpena ujjhita, is completely swept over. So dharma artha kāma mokṣa is not the highest perfection. Generally, people, they take to religiosity for material gain, artha, dharma, artha. And material gain means to satisfy the senses, kāma. And when they are frustrated in satisfying the senses, they then want mokṣa. So after keeping in mokṣa, brahma satyaṁ jagan mithyā… Mokṣa means this world is false, and Brahman is satya. But because he has no Brahman engagement, therefore, even after leaving everything to search out Brahman, he comes again back to this material world for philanthropy work, for feeding the poor, for hospitalization. So this is coming and going, coming and going, coming and going. So real status of perfection is that you have to transcend even this position of mokṣa. Dharmaḥ projjhita kaitavo 'tra [SB 1.1.2]. The Śrīdhara Swami, a great commentator on Śrīmad-Bhāgavatam, he says, atra mokṣa, mokṣābhisandhy api nirastam: "Oh, the Śrīmad-Bhāgavatam is above the idea of liberation." So unless we come to that point, pañcama puruṣārtha, fifth dimension… The dharma, first, the artha, second, kāma, third, mokṣa, fourth, and devotion is the fifth, fifth platform. Adhokṣaja, adhokṣaja. There are different stages of understanding: pratyakṣa, parokṣa, aparakṣa, adhokṣaja, aprakṛta. The ordinary understanding, direct perception, is called pratyakṣa. Now, higher than the pratyakṣa understanding is parokṣa, means to gather knowledge from the higher authorities. And above that, aparokṣa, realization. And above that, adhokṣaja. Adhokṣaja means beyond the understanding of these material senses. And above that, there is aprakṛta, completely transcendental. So the bhakti is on the transcendental platform, beyond the adhokṣaja. [break]

Devotee (1): Is it all right to desire Kṛṣṇa?

Prabhupāda: Yes. That is the only desire you should have. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If your desire is only concentrated on Kṛṣṇa… Just like the calf. He came to Kṛṣṇa: "Kṛṣṇa, I want You. That's all." And Kṛṣṇa embraces. That's all. If you simply want Kṛṣṇa, that is all perfection. Ārādhito yadi haris tapasā tataḥ kim. If you have simply accepted Kṛṣṇa, there is no need of any more austerities or penances and knowledge. You have taken the real thing. And nārādhito yadi haris tapasā tataḥ kim. And if you have not come to that stage, to accept Kṛṣṇa, then all your energy wasted in so-called penance and religion and-all spoiled. So if you actually began to love Kṛṣṇa, it is very nice. [break]

Woman: (indistinct)

Prabhupāda: Simply by loving Kṛṣṇa. It is very easy. You love here, there so many. You just try to love Kṛṣṇa and stay in transcendental state. Love is there, but we are misplacing our love. That is our folly. Place that love to Kṛṣṇa. You haven't got to learn how to love. You know. Everyone knows. So you place that love to Kṛṣṇa, and you are always… In the Bhagavad-gītā it is said,

māṁ ca vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"Anyone who is always engaged in unalloyed devotional service," sa guṇān samatītyaitān, "he has already transcended all the material qualities." Brahma-bhūyāya kalpate: "He is on the path of becoming Brahman." Brahman means transcendental stage. So simply by engaging yourself in devotional service, immediately you come to the Brahman platform. Immediately. All these boys who are engaged in the…, they are on the Brahman platform. They are not on the platform dharma artha kāma mokṣa. They have already transcended. Yes?

Guest (2): You questioned about contraception method, not the birth. The world is not composed not entirely of brāhmaṇas. There are śūdras, too, who are oriented exclusively towards kāma. Now they are śūdras because they are śūdras, because they are not anything else. Well, but they receive medical care as if they were brāhmaṇas.

Prabhupāda: But do you mean to say śūdras should be allowed to kill? Law, the state law, does allow that "He is a śūdra. He is a lower class of man. Let him commit murder, and the law will not be applicable to him"? Does it mean? This contraceptive method is equivalent to commit murder. So either you are śūdra or a brāhmaṇa or kṣatriya, but it doesn't matter. If you commit murder, then you are putting yourself in difficulties.

Guest (2): Is it true that in India śūdras are kept more leniently than brāhmaṇas are?

Prabhupāda: No. No. Why?

Guest (2): I just wondered.

Prabhupāda: No. The law does not ask, "Are you brāhmaṇa or are you śūdra?" But according to Vedic system, rather, brāhmaṇas are treated very leniently because they are not so sinful. Just like Aśvatthāmā. He happened to be a brāhmaṇa, and he committed a great sin, killing the five innocent… (end)

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Śrīmad-Bhāgavatam 7.9.9

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Māyāpur, February 16, 1976

Dayānanda: "Prahlāda Mahārāja continued to offer his prayers as follows: I consider that a person who is possessed of all riches, born in an aristocratic family, by bodily luster and by beauty, by austerity, by education, by expert activities, by effulgence, by influence, by bodily strength, historical activities, intelligence and mystic yoga power, by all these qualifications, nobody can worship the Supreme Personality of Godhead, but simply by devotional service as it was done by Gajendra. Thus the Lord was satisfied upon him."

Prabhupāda:

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya
[SB 7.9.9]

So bhagavad-bhakti is not dependent on any material possession. Material possession, the description is fully given here. If one is very rich, dhana, he cannot think that "I can become a devotee of the Lord," because Hiraṇyakaśipu possessed the riches of the whole universe, but he could not become a devotee. So this is misconception, that "Because I am very rich, I am very beautiful, I am very intelligent, I am a great scholar, I am very prestigious person," and so on so on… There are so many things. But Prahlāda Mahārāja says, "No, nothing of these items can help you to be promoted to the transcendental platform of devotional service. Nothing, only bhakti." And Kṛṣṇa also says in the Bhagavad-gītā, bhaktyā mām abhijānāti [Bg. 18.55]. He never said that by karma, by jñāna, by yoga. Nothing. There are four things for elevation: karma, jñāna, yoga and, lastly, bhakti. Bhakti is the ultimate goal. Karma you cannot become perfect if it is not mixed up with bhakti. That is called karma-yoga. Jñāna itself is useless unless it is added with bhakti. That is called jñāna-yoga. Similarly, haṭha-yoga… Every yoga… Everything is yoga: karma-yoga, jñāna-yoga, dhyāna-yoga, haṭha-yoga. But yoga means connection, link-up with the Supreme. Then it is karma-yoga, dhyāna-yoga, jñāna-yoga. When this yoga becomes completely pure, then, without karma, without jñāna, without mystic power, that is called pure yoga.

So that pure yoga means love of Godhead: "Kṛṣṇa is my Lord; I am Kṛṣṇa's servant," this much understanding, that "I am eternal servant of Kṛṣṇa, so my life is for Kṛṣṇa. Therefore all my activities should be simply directed for the benefit of Kṛṣṇa." This is called pure yoga. And therefore Kṛṣṇa says that,

yoginām api sarveṣāṁ
mad-gata antarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

There are many types of yogis, but the yogi who is always thinking of Kṛṣṇa-hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare…

Devotees: …hare rāma, hare rāma, rāma rāma, hare hare.

Prabhupāda: Yes. So they are first-class yogis. Even they are… Just like Prahlāda Mahārāja. He was first-class yogi because he was always thinking of Kṛṣṇa, Nārāyaṇa, and he was not afraid of his father's punishment, chastisement.

So Prahlāda Mahārāja analyzes that "These things cannot help you." If you think that "I am very rich man. I can purchase God…" Generally they think so, that by riches one can purchase God. Then dhana abhijana. Abhijana means aristocratic family, big connection with big, big men. That is called abhijana. Just like Rūpa Gosvāmī. Rūpa Gosvāmī was minister. So he was connected with very big, big family. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. This Rūpa Gosvāmī gave up this aristocratic position. Because he was minister, his connection with big, big zamindars, big, big businessmen, big, big Nawabs, he could not mix with ordinary men. But he gave up everything. The same example, as Prahlāda Mahārāja says, abhijana-"These are useless." So Rūpa Gosvāmī gave example, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-sreṇīṁ sadā tucchavat. Tucchavat: "Eh… It has no value, insignificant." Gave up. The same line… This is called disciplic succession. Many millions of years, the Prahlāda Mahārāja said that abhijana: "By these things you cannot achieve the platform of devotional service." And many, many millions of years after, so Rūpa Gosvāmī, Sanātana Gosvāmī also showed the same example. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-sreṇīṁ sadā tucchavat. This is called paramparā system. Not that "Millions of years ago Prahlāda Mahārāja, what he did, that is now gone. Now something new should be introduced." No, it cannot be changed even millions of years after. This is called paramparā system. Kṛṣṇa said, "Millions of years ago I spoke this

Bhagavad-gītā yoga process to sun-god." Imaṁ vivasvate yogaṁ proktavān aham. The same aham, Kṛṣṇa, He spoke millions and trillions of years ago to sun-god. So nothing new. Kṛṣṇa consciousness is not a new, manufactured method. No. It is the oldest.

So Prahlāda Mahārāja also, the same, same thing, abhijana, rūpa. Rūpa means personal beauty. "I am very beautiful that Kṛṣṇa will be attracted." Kṛṣṇa has many, many thousands of beautiful wives and friends. In Vṛndāvana He had many, many beautiful girl friends, the gopīs. And in Dvārakā He had many, many beautiful queens, 16,108, counting-Lakṣmīs. They are all goddess of fortune. That is Kṛṣṇa. Lakṣmī-sahasra-śata-sambhrama sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.29]. Kṛṣṇa, He's not after beauty, but beauty is after Him. That is Kṛṣṇa. Not Kṛṣṇa is after beauty. The materialistic person, they think that Kṛṣṇa was so much fond of beautiful woman. No, no. That is not the fact. The beautiful women were after Kṛṣṇa. That is Kṛṣṇa. Kṛṣṇa is so beautiful… Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ [Bs. 5.30]. Kandarpa. Kandarpa means Cupid. We have heard the name of Cupid, very beautiful, attractive. But He is kandarpa-koṭi-kamanīya viśeṣa-śobhaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Kṛṣṇa does not want any beauty for His satisfaction. He's self-satisfied. But devotees, beautiful devotees, rich devotees, aristocratic devotees, perfect devotees, they are after… That is… He's self-satisfied. He doesn't require. These… Just like when these foolish people read Śrīmad-Bhāgavatam and it is said that Kṛṣṇa had sixteen thousand wives, queens, so they think that an ordinary man, one who keeps more than one wife, he is considered to be very lusty. No, no. That is not the fact.

Kṛṣṇa… These sixteen thousand wives, how they became wives? You know the story, that many beautiful, sixteen thousand beautiful, I mean to say, king's daughters were kidnapped by the asura. What is the name of that asura? Bhaumāsura, no? Yes. So they prayed to Kṛṣṇa that "We are suffering, kidnapped by this rascal. Please save us." So Kṛṣṇa came to rescue them, and the Bhaumāsura was killed and all the girls were made free. But after freedom they were still standing there. So Kṛṣṇa asked them, "Now you can go home to your father." They said that "We are kidnapped, and we cannot be married." In India still that rule is there. If one girl, young girl, goes out of home for one day or two days, nobody will marry him (her). Nobody will marry him (her). He's (She's) considered to be spoiled. This is still the Indian system. So they were kidnapped for so many days or so many years, so they appealed to Kṛṣṇa that "We'll not be accepted either by our father, neither anybody will agree to marry." Then Kṛṣṇa understood that "Their position is very precarious. Although they are released, they cannot go anywhere." Then Kṛṣṇa… He's so kind, bhakta-vatsala. He inquired, "What you want?" That… They said that "You accept me. Otherwise we have no other means to stay." Kṛṣṇa immediately: "Yes, come on." This is Kṛṣṇa. And not that His sixteen thousand wives was concentrated in one camp. He immediately constructed sixteen thousand palaces. Because He has accepted as wife, he (she) must be maintained as His wife, as His queen, not that "Because they have no other means, they have come to My shelter. I can keep them any way." No. Most respectfully as queen, as Kṛṣṇa's queen. And again He thought that "The sixteen thousand wives… So if I remain alone, one figure, then My wives cannot meet Me. Everyone has to wait for sixteen thousand days to see the husband. No." He expanded Himself into sixteen thousand Kṛṣṇa. This is Kṛṣṇa. The rascals, they accuse Kṛṣṇa as woman-hunter. It is not like you. You cannot maintain even one wife, but He maintained sixteen thousand wives in sixteen thousand palaces and in sixteen thousand expansion of form. Everyone was pleased. This is Kṛṣṇa. We have to understand what is Kṛṣṇa. Don't try to imitate Kṛṣṇa. First of all try to understand Kṛṣṇa.

So then again, tapa. Yajña-dāna-tapaḥ-kriyā na tyājyaṁ kāryam eva tat. In the human society this is very essential, that one must perform yajña. That is stated in the Bhagavad-gītā, dāna. Just like a brahmacārī, he must perform yajña. Then gṛhastha, he must give in charity. And who will give charity? Now they cannot maintain even family. And where is the question of charity? The gṛhastha must give in charity. Yajña, dāna and tapaḥ. And those who are vānaprastha and sannyāsī, they should practice tapasya, austerities. Yajña-dāna-tapaḥ-kriyā na tyājyaṁ kāryam eva tat. Because you have taken sannyāsa, you cannot give up these things, yajña-dāna-tapaḥ. It must continue. You cannot say, "We have given up everything. We have given up these things also." No. Kṛṣṇa therefore said, yajña-dāna-tapaḥ-kriyā pavanāni manīṣiṇām. Even if you think that you have become very great saintly person, still, you cannot give up this yajña-dāna-tapaḥ-kriyā. So, tapaḥ. And śruta. Śruta means education. Education means Vedic education, not this electrical education. No, that is not education. Nowadays they have taken education, technology as education. That is not education. If I become an expert electrician, that is not education. Education, paṇḍitva, the Cāṇakya Paṇḍita, even in the lower stage of life, ordinary life, he said who is educated, paṇḍita. He said,

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

This is education. Where is that education? Mātṛvat para-dāreṣu? All women mother. Where is that education? There is no education. Therefore in this age practically everyone is a mūḍha, not educated. He does not know how to look upon woman. Woman should be looked as mother. Still in India, a unknown woman should be addressed, "Mother." They have introduced now in the northern India, bahinjī (?). No, this was not the etiquette. "Mātājī." This is Indian culture, not bahinjī (?). This has been introduced now. No. Mātrā svasrā duhitrā vā [SB 9.19.17]. Woman's connection with man is as mother, as sister or as daughter. No other relationship. This is Indian culture.

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

This is culture. This is called śrauta.

And tejaḥ, ojasā. Ojasā means strength. Just like kṣatriya, they are tejaḥ. A kṣatriya cannot tolerate that a man is being tortured before him. No, he'll take immediately. Why man? Even animal. Even animal. Just like Parīkṣit Mahārāja. He saw that one cow was being attempted to be killed. Immediately he took his sword. And in the modern civilization, even in a city like New York, if a man is killed before one man, nobody will take care. Nobody will take care. Is it not? "Let him be killed. I am going in my own way." So this is not civilization. There is no brāhmaṇa. There is no kṣatriya. There is no vaiśya. Simply all śūdras. Kalau śūdra-sambhavaḥ.

So you cannot be happy under the government of the śūdras. That is not possible. Must be tejaḥ. Government must be very, very powerful. Even, say, not more than hundred years ago, the Kashmir king was so powerful that there was no stealing in the state, on the whole state. There was no stealing. There was no thief. That is government. In the, at night I have to become concerned that thief may come, a burglar may come, so… That is not the government. One should lie down very freely: "The government is there." That is called tejaḥ, kṣatriya. Tejaḥ, then prabhāva, influence, and bala, bodily strength. Pauruṣa. Pauruṣa means one who has achieved many wonderful things. They are called pauruṣa. So nowadays there are many persons who are very… They have done so-called achievement. Just like this atom bomb. It is also atom bomb, but what for, this purpose? The purpose is to kill. That is not prabhāva. Prabhāva means to do good to others, influence. Prabhāva, pauruṣa and buddhi, intelligence. So buddhi means not how to cheat you. That is not buddhi. Buddhi means to know what is your problem of life and endeavor for solving this problem. This is called buddhi. Therefore bhakti-yoga is known as buddhi-yoga. Buddhi-yoga.

In the Bhagavad-gītā you'll find this word, buddhi-yoga. What is that buddhi-yoga? Buddhi-yoga means yena mām upayānti te, dadāmi buddhi-yogaṁ tam. That is buddhi-yoga. Intelligence means to know how to go back to home, back to Godhead. That is intelligence, not that intelligence how to cheat you, how to get some money, hook and crook. That is not intelligence. That intelligence I see I was… Hari-śauri, I was explaining that, that even ant, a small ant, as soon as there is a drop of sugar juice, immediately, within a second, hundreds of ants will come: "Here is a drop of sugar juice." This is nature's study. This kind of buddhi-yoga or buddhi, intelligence, how to eat, how to sleep, how to have sex and how to defend, even in the ant there, this buddhi-yoga is there. That is not buddhi-yoga. To endeavor too much for the āhāra-nidrā-bhaya-maithunaṁ ca, that is not considered buddhi. That buddhi, intelligence, is there even in the ant, a small ant. The real buddhi-yoga is how to be engaged in devotional service of the Lord. That is buddhi-yoga. How to become first-class devotee of Kṛṣṇa. That is called buddhi-yoga. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. That is buddhi-yoga. How to go back to home, back to Godhead, that is buddhi.

So this ordinary buddhi will not… Everyone has got intelligence. Even the ant has got intelligence. We study sometime: the sparrow, he has got intelligence. But the perfect intelligence is there when one is in bhakti-yoga, in searching of… athāto brahma jijñāsā. When one is searching after the Absolute Truth, that is buddhi-yoga. Buddhi-yoga. Here is also yoga. Na ārādhanāya. This ordinary material buddhi, material wealth, material beauty, these things are not competent to worship the Supreme Personality of Godhead. Na ārādhanāya. Nārādhanāya bhavanti: "These are useless." So don't be disappointed that "Because I am poor, I cannot become devotee." Everyone can become devotee, ā-bāla-vṛddha-vāṇītaḥ, even the children. Just see how the children, they are dancing, they are chanting, they are offering obeisances. That is bhakti-yoga. Apratihatā. "Because they are children, they cannot become a devotee"-it is not that, the fact. Everyone can become devotee, provided he is properly guided. That is required.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yena ātmā samprasīdati
[SB 1.2.6]

So gaja-yūtha-pāya. Here it is. Even the elephant, he also become a great devotee. Even a monkey, Hanumānjī, he became a great devotee. He's not even human being. So therefore bhakti is apratihatā. It cannot be checked in any condition. In any condition you become bhakta simply if you learn from the authorities how to do it. That greatest authority is Kṛṣṇa. He says, "I'll give you intelligence." Buddhi-yogaṁ dadāmi tam. "I'll give you." How? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. If one is working under the direction of the spiritual master with love and faith, then Kṛṣṇa, from within, as caitya-guru, the guru within the heart, He'll help you, and he'll send you bona fide guru to help you externally. So both ways, you'll be helped, and you'll become Prahlāda Mahārāja.

Thank you very much. Hare Kṛṣṇa. (end)

770301SB.MAY

Śrīmad-Bhāgavatam 7.9.9

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Māyāpur, March 1, 1977

Pradyumna: (leads chanting, etc.) "Translation: Prahlāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him."

Prabhupāda:

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya
[SB 7.9.9]

So these are material assets. (aside:) It's not working? (bumps microphone) Hm? Wealth, dhana… Nobody can captivate Kṛṣṇa by all these material possessions. These are material possessions: money, then manpower, beauty, education, austerity, mystic power and so on, so on. There are so many things. They are not capable of approaching the Supreme Personality of Godhead. Kṛṣṇa personally says, bhaktyā mām abhijānāti [Bg. 18.55]. He doesn't say all these material possessions, that "If one is very rich man, he can have My favor." No. Kṛṣṇa is not a poor man like me, that if somebody gives me some money, I become benefited. He's self-sufficient, ātmārāma. So there is no need of any help from anyone else. He's fully satisfied, ātmārāma. Only bhakti, love, that is required.

Bhakti means to serve Kṛṣṇa. That is without any purpose. Ahaituky apratihatā. That bhakti, unalloyed… Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Everywhere this is the statement of the śāstra, that bhakti should be unalloyed.

anyābhilāṣitā-śūnyaṁ
jñāna karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]
sarvopādhi-vinirmuktaṁ
tat paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

There are so many other definition. And if we have bhakti, love for Kṛṣṇa, then we don't require huge amount of money or strength or education or austerity. Nothing of the sort. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. He doesn't require anything from us, but He wants everyone that because he is part and parcel of Kṛṣṇa, He wants to see that everyone is obedient to Him, everyone loves Him. That is His aspiration. Just like the father is very rich man. He doesn't require any help from his son, but he aspires that his son should be obedient and lover. That is his satisfaction. That is the whole situation. Kṛṣṇa has created… Eko bahu śyāma. We are vibhinnāṁśa-mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]-part and parcel of Kṛṣṇa, every one of us. So everyone has got some duty. Kṛṣṇa has created us, expecting something to be done by us for satisfaction of Kṛṣṇa. That is bhakti. So that, our opportunity, is obtained in this human form of life. We should not waste our valuable time in any other occupation or business. Simply inquire and be ready how to serve Kṛṣṇa. Ānukūlyena kṛṣṇānuśīla Ānukūla. Not your satisfaction but Kṛṣṇa's satisfaction. That is called ānukūla, favorable. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. And anuśīlanam means activity, not that "In trance I am in meditation." That is also Something is better than nothing, but real devotional service is activity. One must be active, and the best activity is to preach the glory of the Supreme Personality of Godhead. That is the best activity. Na ca tasmād manuṣyeṣu kaścid me prīya-kṛttamaḥ.

So our this movement is based on practical activity. Whatever talent you have got, whatever little strength you have got, education you have got… You haven't got to learn anything. Whatever you have got, in whatever position you are, you can serve Kṛṣṇa. Not that you have to learn something first and then you can serve. No. The service itself is learning. The more you try to render service, the more you become advanced how to become experienced servant. We don't require any extra intelligence. Otherwise… The example is gaja-yūtha-pāya. The elephant, the king of the elephants, he satisfied. He's an animal. He's not a brāhmaṇa. He's not a Vedantist. Maybe very big, fatty animal, but after all, he's animal. Hanuman was animal. There are many such things. Jaṭāyu was a bird. So how they satisfied? The Jaṭāyu fought with Rāvaṇa. Yesterday you saw. Rāvaṇa was kidnapping Sītā devi, and Jaṭāyu, the bird, he was going, flying. Rāvaṇa knew how to fly without machine. He was very, very materially powerful. So the Jaṭāyu attacked him on the sky: "Who are you? You are taking away Sītā. I shall fight you." So Rāvaṇa was very powerful. He was defeated, Jaṭāyu, but he fought. That is his service. Never mind defeated. Similarly, we have to fight. Those who are opposing Kṛṣṇa consciousness movement, we have to fight with them to our best capacity. Never mind if we are defeated. That is also service. Kṛṣṇa sees the service. Defeated or victorious, depend on Kṛṣṇa. But fighting must be there. Karmaṇy evādhikāras te mā phaleṣu kadācana. That is the meaning. You have to work for Kṛṣṇa sincerely, intelligently, and victory or defeat, it doesn't matter. Just like Jaṭāyu was defeated fighting with Rāvaṇa. His wings were cut off. Rāvaṇa was very strong. And Lord Rāmacandra, He did his last funeral ceremonies because he was a devotee. This is the process, not that we have to learn something extra. Whatever capacity we have got, let us decide to render service to the Lord. It doesn't require that you must be very rich or very beautiful, very bodily strong. Nothing of the sort. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje ahaituky apratihatā [SB 1.2.6]. In any condition, your devotional service should not be stopped. That should be the principle, that we are not going to stop, any circumstance. And Kṛṣṇa is prepared even to accept a little flower, little water. Patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26]. He doesn't say, "Give me very luxurious and palatable dishes. Then I'll…" He'll be satisfied. No. The real necessity is bhakti. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. This is real necessity-bhaktyā. Bhaktyā mām abhijānāti yāvān yaś ca… [Bg. 18.55].

Therefore we have to develop our bhakti, love for Kṛṣṇa. Premā pumartho mahān, Caitanya Mahāprabhu has advised. People are after dharma artha-kama mokṣa [SB 4.8.41, Cc. Ādi 1.90], but Caitanya Mahāprabhu said, "No, even if you become liberated, mokṣa, that is not the qualification to get favor of Kṛṣṇa." Prema pumartho mahan. Pancama-puruṣartha. People are trying to be very religious. That is good. Then economic. Dharma artha. Artha means economically very rich, opulent. Then kama, very expert in sense enjoyment. And then mukti. This is general demand. But Bhāgavata says, "No, these things are not qualification." Dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Śrīdhara Swāmī has said that mukti is also another cheating. Why mukti? Kṛṣṇa does not demand that "Unless you are mukta, liberated, you cannot serve." No. You can serve in any condition. Ahaituky apratihatā. Not that because first of all we have to become liberated… Because as soon as you begin bhakti, you are already liberated. The platform is so great that a bhakta, without any other ultra-motive, he's already liberated. Brahma-bhūyāya kalpate.

māṁ ca ya 'vyabhicāreṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Immediately.

sarva dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi…
[Bg. 18.66]

If Kṛṣṇa takes charge of vanquishing all your reaction of sinful life, that means immediately you are mukta, you are liberated.

Liberation means… We are entangled in this material world because we are creating one after another entanglement. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Because we are in such a position that we have to act obversely, not properly, even if you do not desire… Even if you are very careful not to kill even an ant, still, unperceptibly, imperceptibly, you, while walking, you kill so many ants. And don't think that you are not sinful for that purpose. You become sinful. Especially those who are nondevotees, they must be responsible for killing so many small creatures while walking or while… There is waterpot, you have seen. So many small animals are there. Even by moving the waterpot, you kill so many living entities. While igniting fire in the oven, there are so many living entities. You kill them. So consciously, unconsciously, we are in such a position in this material world that we have to commit sinful activities even if we are very, very careful. You have seen the Jains, they are after nonviolence. You'll find they keep a cloth like this so that the small insects may not enter the mouth. But these are artificial. You cannot check. In the air there are so many living entities. In the water there are so many living entities. We drink water. You cannot check it. It is not possible. But if you keep yourself fixed up in devotional service, then you are not bound.

Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If your life is dedicated for yajña, for serving Kṛṣṇa, then the inevitable sinful activities which we commit without any knowledge, we are not responsible. Manye mithe kṛtaṁ pāpaṁ puṇyaya eva kalpate (?). So our life should be dedicated simply for Kṛṣṇa consciousness. Then we are safe. Otherwise we must be entangled with so many reaction of our activities and bound up in the repetition of birth and death. Mām aprāpya nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3].

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yato ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

The safest position is let us always be engaged in Kṛṣṇa consciousness. Then we make spiritually advance and safe from the reaction of sinful life.

So Prahlāda Mahārāja thought it that, although he was born in a family, asura family, ugra, ugra-jātam, still, if he decides to serve Kṛṣṇa, Lord Nṛsiṁhadeva, with bhakti, following the footprints of gaja-yūtha pāya, the king of elephant… He was animal. You know the story, that he was attacked by a crocodile in the water. So there was struggle for existence between the two, and after all, the crocodile is the animal in the water. He had great strength. And the elephant, although he's also very big, powerful animal, but he was not a animal of the water. So he was very helpless. So at last, he began to chant the holy name of the Lord and prayed, so he was saved. He was saved, and because the crocodile caught up the leg of the elephant, he was also saved because he was Vaiṣṇava. And this animal, crocodile, he was under the feet of a Vaiṣṇava, so he was also saved. (laughter) This is the story, you know. So therefore, chāḍiyā vaiṣṇava sevā. He indirectly gave service to the Vaiṣṇava, and he also became delivered.

So bhakti is so nice thing that very easily you can get favor of the Supreme Personality. And if Kṛṣṇa is pleased upon you, then what remains? Everything you get. Everything you get. Yasmin vijñāte sarvam eva vijñātaṁ bhavanti. Easiest way to please Kṛṣṇa… You don't require much money, much education, and nothing of the sort. Simply you require your heart: "O Kṛṣṇa, You are my Lord. You are my master eternally. I am Your servant eternally. Let me be engaged in Your service." That is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ (devotees chant) Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the meaning of Hare Kṛṣṇa mantra: "O Kṛṣṇa, O energy of Kṛṣṇa, I am Your servant. Somehow or other I have now fallen in this material condition. Kindly pick me up and engage me in service." Ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavaṁ budhau. That is Caitanya Mahāprabhu's teaching us. Bhavaṁ budhau. This material world is just like a great ocean, bhava. Bhava means repetition of birth and death, and āmbu means āmbudhau, means in the sea, in the ocean. So we are struggling hard for existence in this ocean. So Caitanya Mahāprabhu says, ayi nanda tanuja patitaṁ kiṅkaraṁ mām: "I am Your servant eternal. Somehow or other I have fallen in this ocean and struggling. Pick me up." Ayi nanda-tanuja patitaṁ kiṅkaraṁ mām viṣame bhavāmbudhau kṛpāya. By Your causeless mercy…

ayi nanda-tanuja patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau
kṛpāya tava pāda-paṅkaja-sthita-dhūlī sadṛśsaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

This is bhakti-mārga, devotional service, to become very humble, meek, always pray to Kṛṣṇa, "Kindly consider me as one of the particle of the dust of the lotus feet of Your Lordship," this very simple thing. Man-manā. In this way think of Kṛṣṇa, become His devotee, offer obeisances and whatever patraṁ puṣpaṁ, little flower, water, you can provide, offer to Kṛṣṇa. In this way live very peacefully and be happy.

Thank you very much. (end)

680709SB.MON

Śrīmad-Bhāgavatam 7.9.10

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Montreal, July 9, 1968

Prabhupāda: Prahlāda Mahārāja has decided that any material qualification is not, I mean to say, the prerogative or any preferential admission or fee for entering into the kingdom of God. So he is explaining furthermore how it is so. He says,

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-

prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ
[SB 7.9.10]

Prahlāda Mahārāja says, ”I think…” Whatever he thinks is right, because he is a great devotee. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The Vedic literatures indicate that you have to follow the footprints of great personalities, devotees. Tarko apratiṣṭhaḥ. If you want to understand the Absolute Truth by your argument and logic, oh, it is not possible. Because our argument, logic, may be defeated by another man. Another man's argument may be defeated by another man. Because all of us, we are limited. Whatever qualification we have got, they are all limited, and there is greater and greatest, comparative, superlative degree in every field of activities.

So that is not the way. Tarko apratiṣṭhaḥ. If you want to understand the Absolute Truth by your arguments, it is not possible. Tarko apratiṣṭhaḥ śrutayo vibhinnam. Śrutayo means scriptures. If you want to understand the Absolute Truth by studying different scriptures… Just like the Hindus have got their different scriptures. They have got four Vedas, eighteen Purāṇas, Mahābhārata, Rāmāyaṇa, Vedānta-sūtra, 108 Upaniṣads, so many, similarly, in other countries also, they have got Bible or Buddhist literature or Muhammadan. They are all scripture. But you cannot conclude about the Absolute Truth simply by studying scriptures. It is not possible. Śrutayor vibhinnaḥ. Vibhinnaḥ means there are different… Every scripture is made according to the time, atmosphere, persons-so many things there are conditional. Therefore we sometimes find differences in one scripture from another. That is due to circumstances. So Śrutayor vibhinnā nāsau munir yasya mataṁ na bhinnam. So far philosophers, great thinkers, muni… Muni means great thinker. They have got their different theses. One muni, thinker, or philosopher, is trying to defeat another philosopher. This is going on. So that is also not the way to understand the Absolute Truth; neither by argument nor by study of scriptures, nor by following different kinds of thinkers and philosophers. Why? Dharmasya tattvaṁ nihitam guhāyāṁ. The essence of spiritual realization is very secret and confidential. Therefore Lord Kṛṣṇa says in the Bhagavad-gītā that ”I am… Just now I am speaking to you the most confidential part of knowledge.” Sarva-guhyatamaṁ. ”Why You are speaking to me the most confidential…?” ”Because you are My very dear friend.” And what is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up everything. Simply surrender unto Me.”

So the Vedas indicate therefore that mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you want to understand the Absolute Truth, then you have to follow great personalities, great devotees. Just like in the Western world, Lord Jesus Christ, you have to follow his principles. This is all right, his Ten Commandments. But we do not follow. We simply fight. ”Oh, I am Christian, you are Hindu,” ”I am Muhammadan,” ”I am this.” Nobody tries to follow. You see? That is not the way. You have to follow. If you believe in certain personality… Of course, not believe, not blind believing. He must be authority. Therefore in the Śrīmad-Bhāgavatam they have indicated twelve authorities. According to Vedic version, there are twelve authorities, and one of them is Prahlāda Mahārāja. The twelve authorities are,

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

This was explained by Yamarāja to his followers, that there are twelve authorities. So if one has to know the secret of spiritual realization, then one has to follow either of these twelve authorities. So Prahlāda Mahārāja is one of the authorities. Therefore I say, when Prahlāda Mahārāja says manye, ”I think,” it has to be taken as authoritative statement. We have to follow. If we follow the footprints of great personalities, then there is no danger. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Just like in the villages there is a track. One who follows that track, he is not lost. He… Similarly, if we follow the track of mahājana on which great personality has traversed, then we'll not fall.

So Prahlāda Mahārāja, he says, ”I think.” So whatever he thinks, we have to accept. That is very nice. And what he thinks? He thinks, manye viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha pādāravinda-vimukhāt, śvapacaṁ variṣṭham. He says that ”If a brāhmaṇa…” Brāhmaṇa is considered to be the highest qualified man in the human society. Why? Because he has got twelve qualification. We don't speak brāhmaṇa by birth. Brāhmaṇa does not become by birth. Brāhmaṇa is a qualification. That is the injunction of Vedic literatures. The most intelligent man is called brāhmaṇa. And how his intelligence is exhibited? There are twelve qualities. If you find those twelve qualities in any person… It doesn't matter whether it is in India or in Czechoslovakia or anywhere. Simply you have to find out whether that man is qualified. These qualifications are stated in Bhagavad-gītā also: satyam śaucam sam dama titikṣā ārjavam, jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jaṁ [Bg. 18.42]. If a person is a brāhmaṇa, then his natural qualification will be like this. What is that? Satyam: he is truthful. In any circumstances he will be truthful. Even to an enemy he will disclose the secret, ”This is the fact.” That is truthfulness, not that I am very truthful, but when my interest is jeopardized, I tell lie. That is not truthfulness. Truthfulness means at any circumstances one will speak the plain truth. That is truthfulness. Satya sama. Satya śaucam. Śaucam, cleanliness. There are two kinds of cleanliness: external and internal. External cleanliness by taking bath with soap and other cleansing material… Of course, in India, the brāhmaṇas, they take… They cleanse themselves externally at least three times a day: in the morning, early in the morning; at noon before taking lunch; and in the evening before going to the temple. Tri-sandhyā. There are so many rules and regulations for becoming cleansed. This is external cleanliness. And there is internal cleanliness. The internal cleanliness is this chanting Hare Kṛṣṇa, ceto-darpaṇa-mārjanaṁ [Cc. Antya 20.12], cleansing the heart.

So satya śaucam and śama, equilibrium of the mind, not to become disturbed in any circumstances. That is called śama. Dama. Dama means controlling the senses. Every one of us, we are all controlled by the senses. But one has to become the controller of the senses. That is brāhmaṇa. That is svāmī. Svāmī or gosvāmī means who is controller of the senses. My tongue wants to eat something, and if I say, ”No, you cannot eat this,” then… My eyes see something. I say, ”No, you cannot see this.” My hand wants to touch something. I say, ”No, you cannot do this.” My legs want to go somewhere. I say, ”No, you cannot do this.” When one is in full control of the senses, he is called svāmī. Svāmī is not a title; it is a qualification. It is a qualification, and it is attained by a brāhmaṇa, one who is already advanced in brahminical qualification by cleansing. Then… And truthfulness. Then this qualification also is there, controller. And when one is completely controller of the senses, or when one is actually svāmī or gosvāmī… There is no difference between these two words. Svāmī means controller, and gosvāmī is still clearer. Go means senses, controller of the senses. So Rūpa Gosvāmī says who can be a spiritual master. So he has given specifically this definition, that one who has got controls over the tongue, over the speech, over the mind, over the belly, and over the genitals, and over the anger. If anyone has control over these six things, then he can become spiritual master. Pṛthiviṁ sa śiṣyāt: "He is allowed to make disciples all over the world." Otherwise not. These are the qualification of brāhmaṇa. Satyam śaucam śama dama titikṣā [Bg. 18.42]. Titikṣā means tolerance. Just like in your Western countries, Lord Jesus Christ, he was being crucified. He tolerated. He never cursed even. He, rather, begged from God, "My God, these people do not know what they are doing. Please excuse them." This is toleration. So satyam śaucam sama dama titikṣā. Toleration. Caitanya Mahāprabhu has instructed, tṛṇād api sunīcena taror api sahiṣṇunā. Tolerance. What kind of tolerance? Tolerance like the straw in the street, like the tree. Amāninā mānadena kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. There are so many instances. Let us finish it briefly.

So śaucam, satyaṁ śaucaṁ śamaṁ damaṁ titikṣā ārjavam. Simplicity. A brāhmaṇa should be very simple, not gorgeous. He wants to live, so he wants to eat something, not for the taste of the tongue but just to keep the body and soul together. He must eat nice things. There are nice things, grains, fruits, milk. Why should he take meat? If there are, by nature's products, so many nice things, why one should kill another animal? Desire(?), of course, serves (?). Titikṣā, ārjavam, and jñānam. Not that simply become qualified, but these qualification are stepping stone to jñānam. Jñānam means knowledge. And vijñānam. Vijñānam means practical application. Just like in the science class there is theoretical knowledge and practical knowledge. Theoretical knowledge-if you mix hydrogen and oxygen gas, there is water. But we have to experiment it in the laboratory, mix so many parts of hydrogen and so many parts of oxygen, and actually, when we see there is water, then your knowledge is perfect. So not theoretical knowledge but practical application. Jñānam, vijñānam, and āstikyam. Āstikyam means faith in God, faith in scripture. That is called āstikyam. According to Vedic version, āstikyam means faith in the Vedas. Nobody can refute the Vedas. That is called faith, no argument.

A practical example, this practical example is given by Lord Caitanya. It is very nice. In India the cow dung is accepted as pure, although the Vedic injunction is that if you touch stool of an animal, you have to take bath to purify yourself, cleanse yourself. Of course, we see in New York City that the stool of dog is thrown all over the street, and we are touching, but we have no opportunity to take bath. But it is according to Vedic injunction, if you touch stool of an animal, then you have to take bath immediately. Therefore this is a system. When you go to the Deity room, you should change your cloth, because I do not know what things I have touched in the street, so better to change the cloth. And better still to cleanse, to take bath. That is the system. Anyway, to touch the stool of an animal makes one unclean; therefore one has to take bath or purify himself. That is the system. But the Veda says the stool of cow is purified. The stool of cow is purified. Now, practically, in India they accept it, and it has been found by chemical examination that the cow dung contains all antiseptic properties. That is a fact. One Dr. Goshal, he analyzed in his laboratory, "Why this Vedic injunction is the stool of cow or cow dung is pure?" So he analyzed, and he found it that the stool of cow, cow dung, is full of antiseptic properties. So this is called faith or theistic, to take the injunction of the scripture as it is, without any information. That is called āstikyam. There is another example. Just like the Buddhism. Buddhism was originated in India. Lord Buddha was a Hindu, and he was a prince, and still, Buddhism was not accepted by the Indians. Why? Because the Buddhism decried the Vedas. Nindasi yajña-vidher ahaha śruti-jātaṁ. Śruti means Veda. So āstikyam means to have full faith in the orders of the scripture. This is also one of the qualification of a brāhmaṇa. Jñānam vijñānam āstikyam brahmā-karma svabhāva-jaṁ [Bg. 18.42]. These are the natural qualification of a brāhmaṇa.

So Prahlāda Mahārāja says that viprād dvi-ṣad-guṇa-yutādaravinda-nabha. Even a brāhmaṇa, qualified brāhmaṇa who has all these brahminical qualifications, but he is not a devotee of the Lord… There are many good, qualified persons, but they do not on of the Supreme Personality of Godhead. Materially, one may be very much highly qualified. Academically, one may be very highly qualified. But if one is not a believer, faithful, or is not accepting the existence of God, or God the Supreme, he is called atheist, and Prahlāda Mahārāja does not say atheist, but he says that "Even one has got all these good qualifications, but if he is not qualified with the faith in God, or not becoming a devotee of God, then he is nonqualified. He is rejected." You may take his qualification in consideration, but Prahlāda Mahārāja says he is rejected from Kṛṣṇa consciousness for that one disqualification, that he is not a devotee of God. Similarly, in other places it is also confirmed that yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: "If one is simply unflinching faithful devotee of the Lord, then he develops all the good qualification of demigods." Harāv abhaktasya kuto mahad-guṇā: [SB 5.18.12] "If one is not devotee of the Lord, then he has no good qualification." Why? Because manorathenāsato dhāvato bahiḥ: "Because he is hovering on the mental plane." And because he is hovering on the mental plane-the mind's business is to change-so he will change from one platform to another, another platform to another. He has no fixed idea; therefore his qualification has no value. In several places In the Bhagavad-gītā Lord Kṛṣṇa says, api cet su-durācāro bhajate mām ananya-bhāk: "If a person is found even unclean or not very well behaved but he has got unflinching faith in Me, Kṛṣṇa," sādhur eva sa mantavyaḥ [Bg. 9.30], "oḥ, he is sādhu. He is saintly person." He is saintly because that one qualification, that he has full faith in God, Kṛṣṇa, that one qualification makes him a saintly person. Others may have all the good qualification, but simply for one minor godlessness, he is nonqualified.

So Prahlāda Mahārāja confirms the same statement. Prahlāda Mahārāja is also a sādhu because he is a devotee. Narottama dāsa Ṭhākura has said that if you want to make concrete progress in spiritual life, then you have to corroborate the statement of the scriptures, the statements of saintly person, and statements of the spiritual master-three things. Why three things? Because a spiritual master means he does not place anything which is not in the scriptures. He does not say that "My theory is like this." That is not a spiritual master. Similarly sādhu, saintly person, also does not say anything which is not mentioned in the scriptures. He does not manufacture anything by mental concoction. And what is śāstra, scriptures? They are statement of different saintly persons and spiritual masters. Therefore one has to corroborate these three things: scriptures, and statement of saintly persons, and statement of spiritual master. The spiritual master is via media. The disciple, if he cannot understand the statement of the scriptures or any saintly person, he submits his doubts before the spiritual master and he clears it. In this way we have to make progress. So Prahlāda Mahārāja says that a person, even if he is a brāhmaṇa with good qualification, if he is not a devotee of the Lord, then he is good for nothing. He says, "He is good for nothing." Viprād dvi-ṣad-guṇa-yutāt. And when who is good? Now, śvapacaṁ variṣṭham. Better than him, even a person is born of a very low family… In India it is considered according to Vedic, that low family is considered one who eats the dog, dog-eaters. Of course, there are many kinds of flesh-eaters, but when a man becomes the eater of dog flesh, he is considered to be very low. So śvapacaṁ variṣṭham. So there is a class in India, they are called caṇḍāla. Everywhere there is. They eat dog flesh. So Prahlāda Mahārāja says, "It doesn't matter. But if he is a devotee of Lord, he is better than that brāhmaṇa, that brāhmaṇa with good qualifications. And he, although he is born of a low family…" Śvapacaṁ variṣṭham. Why he is variṣṭham? Now, manye tad-arpita-mano: "Because his mind and attention is always engaged in the service of the Lord." That is his qualification. That is making him purified in every moment. Śṛṇvatāṁ sva-kathāḥ-kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17].

Now, this Śrīmad-Bhāgavatam which is full of the narration and topics of the Lord and His devotees… So devotees means one who talks about God, and God means His pastime with His devotee. Anyway, Śrīmad-Bhāgavatam means the topics of the Lord, God. So Kṛṣṇa is within you. According to Śrīmad-Bhāgavatam, śṛṇvatām sva-kathāḥ kṛṣṇa. Those who are hearing about God, or Kṛṣṇa, and what sort of those topics? Now, puṇya-śravaṇa-kīrtanaḥ… One who is narrating and one who is hearing, both of them are being purified. Puṇya. Puṇya means pious, piety. Who, at least those who are hearing this Śrīmad-Bhāgavatam, it is so nice that he is being purified. It is not that all of you are my students, or we are not We don't claim that we have become fully purified, but we have accepted the purificatory process, Kṛṣṇa consciousness. So anyone who hears this chanting of Hare Kṛṣṇa and kindly attends this class, he is also purified. Śṛnvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-tanaḥ [SB 1.2.17]. Kīrtana. This chanting is so nice that it makes people, one who is hearing, purified. So a person who is always thinking of Kṛṣṇa, always talking of Kṛṣṇa, then just imagine how much purified he is becoming. So puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satyam. The Lord is friend of the devotee, and as soon as He sees-He is within you-that you are engaged in hearing about Him, He helps you. How He helps you? He cleanses your heart. Therefore a person, although he is born of low family, because he is thinking of Kṛṣṇa, or God, always, oh, he is being purified. Prahlāda Mahārāja gives us evidence that manye tad-arpita-manaḥ. Because he has placed his life, he has placed his endeavor, everything for Kṛṣṇa, by mind, by his body, by activities, therefore prāṇaṁ punāti sa kulaṁ: he is purifying not only himself but his whole family. This is a prerogative. If a boy becomes a devotee, the whole family becomes purified. Sva-kulaṁ. The whole family becomes purified. What best service he can give otherwise than by becoming the devotee of Lord? That is the best service to his father, mother, forefathers, grandfather, everyone. That we will find in this Prahlāda Mahārāja said, sva-kulaṁ. And na tu bhūrimānaḥ.

But a person who is simply proud of his material qualification, bhūrimānaḥ… Bhūrimānaḥ means puffed up, Mr., Dr. Frog, puffed up: "Oh, I am such and such. I am such and such." So he cannot purify himself, what to speak of his family. No. Kṛṣṇa consciousness is so nice that if one becomes Kṛṣṇa conscious, he purifies himself. Never mind wherever he is born. It doesn't matter. He is more than a brāhmaṇa, viprād dvi-ṣaḍ-guṇa, with all the qualifications. This is certified by Prahlāda Mahārāja. We have to accept it. Nobody can say that this Kṛṣṇa consciousness… There are many so-called, I mean to say, brāhmaṇas. They may say like that, that "How Kṛṣṇa conscious can be spread up in the Western countries?" No. That is not the fact. That fact, as it is said by Prahlāda Mahārāja: even the lowest of the lowest can be purified. There are many other statements. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā [SB 2.4.18]. The list has been given. So this Kṛṣṇa consciousness is so nice that anyone who takes to this principle, he becomes greater than the highly qualified brāhmaṇa. That is the statement of Prahlāda Mahārāja.

Thank you very much. [break] … questions [break]

Guest: …Hare Kṛṣṇa, I don't really wish to do it. If you don't believe it, and you do it…

Prabhupāda: Still, he'll be purified. Just like if you catch fire…

Guest: How many minutes do you recommend a day? How many minutes do you chant?

Prabhupāda: Constantly, without any cessation. Is it very difficult? You can chant while you are walking in the street, "Hare Kṛṣṇa." Who checks you? There is no tax, there is no price, and if there is some gain, why don't you try it? If there is any gain by chanting Hare Kṛṣṇa, oh, it is better to give it a trial. We are not charging anything; the government is not taxing anything. You can chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just see the result. At least for one week you chant. It is very nice thing. One does not require to be highly educated or very rich or very beautiful or very famous. No. Anyone. Anyone. Simply God has given us this tongue, we can vibrate nicely. Chant Hare Kṛṣṇa, just see the result. I think one of our students, Śrīman Hayagrīva brahmacārī, he will give you a nice experience, when he first came here in this class and chanted on the way, how did he feel. There are many instances. Yes. So our only appeal to you, all people of the world, that we are embarrassed with so many problems. So we say this is the only solution. There is no price; there is no tax; there is no, I mean to say, imposition of previous qualifications. Simply chant Hare Kṛṣṇa. This is our propaganda. And see the result. Sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. And… On the whole, there are three words only: Hare, Kṛṣṇa and Rāma. So these three words, they are nicely set up in sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… So we request everyone to chant this transcendental vibration and see the result. There is no question that you have to change your religion, you have to change your dress, change your occupation. No. Simply go on chanting. [break] …pratyakṣa avagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam [Bg. 9.2].

In the Bhagavad-gītā it is stated that this, this process of devotional service to the Lord, is pratyakṣa avagamaṁ dharmyaṁ. There are many types of religious principles or religiousness, but here is the religion which you can directly perceive. Which you can directly perceive. Pratyakṣa avagamaṁ dharmyaṁ. And su-sukhaṁ. Su-sukhaṁ means very easy to perform, very easy. Anyone, even a child, can perform. Su-sukhaṁ kartum avyayam. Avyayam means imperishable. If you chant for a minute, it will never go in vain. Avyayam. It will never go in vain. A great opportunity. So we should take this opportunity. Pratya Rāja-vidyā rāja-guhyam. This is called rāja-vidyā, the knowledge, the king of all knowledge. Rāja-guhyam, the king of all confidential things. Rāja-vidyā rāja-guhyaṁ pavitraṁ paramam idam, and very pure, and sublime. Pratyakṣa avagamaṁ dharmyaṁ, and it is directly perceived, su-sukham, and very easy to perform, avyayam, never to be destroyed. Whatever you do, that is your asset. If you do one percent, that is your asset. So actually it is so. So our request is that you take up this chanting and be happy. (end)

680710SB.MON
Śrīmad-Bhāgavatam 7.9.10

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Montreal, July 10, 1968
Prabhupāda:
viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa-kulaṁ na tu bhūrimānaḥ
[SB 7.9.10]

This verse we have been discussing. (aside:) You can open. So vipra. Vipra means one who is fully conversant with Vedic knowledge. He is called vipra. For spiritual elevation there are gradual evolutionary stages. So vipra stage is just before becoming a qualified brāhmaṇa. That is called vipra. The first stage, by birth everyone is śūdra. Śūdra means affected by the miseries of this world. He is śūdra. Śocati. The material condition is full of anxiety, so anyone who is full of anxiety, he is śūdra. This is the… So if you analyze the present society, that who is not anxiety, full of anxiety, oh, nobody will say that "I am not full of anxiety." "I have got so many anxieties." So that means he is a śūdra. Kalau śūdra-sambhavaḥ: "In this age, everyone is śūdra." That is concluded. A brāhmaṇa is not afraid. He is not anxious because he is dependent on God. He knows that "I have surrendered unto God completely, and He is all-powerful. Therefore I have no anxiety." Just like a small child, he has no anxiety. Why? Because he is completely dependent on the parents. He knows confidently that in any danger, "Oh, my mother is there." As soon as he feels there is some danger, "Mother!" That's all. Finished. Similarly, one who is completely confident that "The supreme father is there. He will protect me, give me protection," so he has no anxiety. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. When one is fully confident about God consciousness or Kṛṣṇa consciousness, he is not afraid, not even afraid of death, because he knows that he has no death. He is eternal.

So to come to this platform of confidence or Kṛṣṇa consciousness, there is training. That training is called viddhi-mārga, regulative principles, following the regulative principles. So this whole varṇāśrama system, Vedic system, the different caste-brāhmaṇa, kṣatriya, vaiśya, śūdra, a brahmacārī, gṛhastha, vānaprastha, sannyāsa-they are very scientifically designed to elevate one gradually to the standard of "no fear," "fearfulnessless," no more fear, confident. So vipra means just the previous stage of becoming completely a brāhmaṇa. Janmanā jāyate śūdraḥ: "By birth everyone is born a śūdra." Saṁskārād bhaved dvijaḥ: "When he goes to the spiritual master and the spiritual master initiates him, at that time his second birth is there, dvija." Dvija. The birds are called also dvija because they get twice birth. Once they come as egg, the form of birth in the egg, and then, when they come out from the egg and the shell, break the shell and come out, that is real life. Similarly, we are in the egg, within the shell of ignorance. So when we come out from the shell of ignorance, that is our second birth. The first birth is by father and mother, and the second birth is by the spiritual master and Vedic knowledge. There is also mother. The Vedic knowledge is mother, and the spiritual master is the father. So saṁskārād bhaved dvijaḥ. The spiritual master trains the student gradually. That is called initiation. That is called dvija. Janmana jāyate śūdraḥ: "By birth by the father and mother, everyone is śūdra." It doesn't matter where he takes his birth, not that only India they are brāhmaṇa, kṣatriya, vaiśya, śūdra. Everywhere. Cātur-varṇyam mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. In the Bhagavad-gītā you'll find that these four system of social division-brāhmaṇa, kṣatriya, vaiśya, śūdra-they are all over the universe, not that… Don't think that it is in India. Everywhere.

So saṁskārād bhaved dvijaḥ. By reformation, by following the regulative principle of how to elevate oneself to the knowledge of Brahman… That is called saṁskāra. There are ten kinds of saṁskāras, reformatory. This Vedic system is very scientific system to elevate the humankind to the highest perfection of life. So saṁskārād bhaved dvijaḥ. Then, when the saṁskāra is given, when his, the spiritual master sees that "This boy is now competent to study Vedas…" That requires a qualification. A śūdra is not allowed to study Vedas. There is restriction. Sometimes they think injustice, that "Why śūdras?" That is modern convention. Actually that is very nice. What a śūdra can understand Vedas? To the śūdras, a different type of knowledge… Just like the same thing, that the two plus two in the lower class is different from the two plus two in the higher mathematics. So śūdra cannot understand. So one has to become brāhmaṇa, vipra at least, dvija, twice-birth by initiation. Then he is allowed to study. Then he will be able to understand the language of… It is not injustice that śūdras are not… Just like… I do not know what is the system in your country, but in India, one who is not a graduate, he is not allowed to study law. If one, anyone wants to study law, if he wants to enter into the law college, then he must be a graduate first of all, at least B.A. Otherwise he cannot. So if somebody says, "It is injustice," why? "Everyone should." Everyone cannot understand. Similarly, without being initiated by proper spiritual master, nobody can understand. The Vedas is not like that: you purchase a book, the Bhagavad-gītā or Bhāgavata, and study at home, and you learn. Oh, it is not possible just like simply by purchasing some medical books and study at home you cannot become a doctor, medical man. That is not possible. Neither you can become a lawyer. The books are available in the market, but that is not the process. You have to enter yourself in an institution, take lessons from the professors, must attend lecture classes, seventy-five percent at least. Then you are allowed to sit in the examination.

So the gradual process… First birth is śūdra, anyone. It doesn't matter. Even if he is born of a brāhmaṇa father, he is considered a śūdra. So then, by initiation, he becomes dvija, second birth. Then he is allowed to study the Vedic literatures, and when he is conversant with the studies of Vedic literature, he is called vipra. And when one has become a vipra-because that is the just previous stage of becoming a brāhmaṇa-he acquires twelve kinds of qualities. Satya-śama-dama-titikṣa. The first quality is truthfulness. The second quality is controlling the senses. Controlling the mind. Śama-dama-titikṣa, to be very tolerant; ārjava, very simple; full of knowledge; full of theism; so many qualities. These qualities are mentioned. So here Prahlāda Mahārāja says, viprād dvi-ṣaḍ-guṇa-yutāt. When one is a vipra, that means he has got all the good qualities, material good qualities. He is truthful. He is conversant with the science of religion. He knows what is God, what is Brahman. He is self-controlled. He is not sensual. So many good qualities. So Prahlāda Mahārāja says that "Even one has attained the stage of becoming a vipra, and he has acquired all the good qualities required for becoming a vipra, but if he is lacking one quality…" What is that? Viprād dvi-ṣaḍ-guṇa-yutā aravinda-nābha pādāravinda-vimukhāt: "But he is adverse to God consciousness, or Kṛṣṇa consciousness. He has got all the good qualities, he has studied Vedas, but if he is not God conscious…" Pādāravinda. Aravinda-nābha pādāravinda. Aravinda-nābha. Nabha means this navel, and aravinda means lotus. You know that the creation is made by the navel of Viṣṇu, the first sprouting of the lotus flower-like planet, and there is Brahmā, and he creates other things. So therefore, aravinda-nābha, "the Supreme Personality of Godhead, whose navel has the lotus flower," aravinda-nābha. And pādāravinda: "And His feet is also just like lotus, aravinda." Aravinda-nābha aravinda-pāda. That means Supreme Personality of Godhead. So a vipra, a qualified person with all good qualities, material qualities, if he is lacking the simple quality that he is not conversant with the science of God, vimukhāt, he is not very serious to understand what is God… That is the position.

Now, at the present moment, everyone is highly educated to the material standard, but they have no knowledge what is God. So even they become vipra, because they are lacking this knowledge, Prahlāda Mahārāja says that a person, a dog-eater who has God consciousness is better than him. Śvapacaṁ variṣṭham. Śvapaca means a person who is born in the family of dog-eaters. Śvapacaṁ variṣṭham. Manye tad-arpita-mano-vacanehitārtha. There is description, mauna-vijñāna-santoṣa-satyāṣṭika-dviṣād-guṇān, yad vā śamo damas tapo śaucaṁ kṣānti ārjava viraktataḥ. Mauna-vijñāna-santoṣa-satyāṣṭika-dviṣād-guṇān. The eleven, twelve qualities, good qualities, is described in the Vedic literature. What is this? That śama. Śama means the equilibrium of the mind. Dama. Dama means controlling the senses. Śamo damas tapaḥ, austerity. Tapa means… Tapa means from tapa, heat. Just like this heat is not tolerable. I require the fan. So tapa means to accept voluntarily some physical trouble. That is called tapa. There are many sages who, in, during summer, they will burn fire all sides and meditate. There is already high temperature, 112 degrees in India. Sometimes 180 degree, and still they have fire all sides, all sides. Yes. And they are meditating, not disturbed. So this is called voluntarily tapa. And in winter season, when the temperature is forty degrees, fifty degrees, is of course, not below zero, anyway, he goes to the water and dip into the water simply keeping the mouth up and meditating. So there are some severe processes for tapasya. So this is one of the good qualities.

But in this age it is very difficult. To undergo such voluntary tribulations for realization, self-realization, meditation is not possible in this age. Therefore the Vedic injunction is that "You simply chant Hare Kṛṣṇa." Harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21]. You don't have to take any botheration. In whatever position you are, you just try to consent in your mind to hear the sound of Hare Kṛṣṇa, best type of meditation, because it is not possible to acquire all these qualities, tapa. So śamo-damas-tapa-śaucam. Śaucam means cleanliness, hygienic principles, to take bath thrice, at least once, daily. Therefore to keep no hair is better. You wash, there is no question of moisture in the hair. And those who have got big hairs, they cannot take daily bath. But if you keep your bald-headed, there is no trouble. Śaucam. So bathing is required, taking bath daily, śaucam. And kṣānti. Kṣānti means toleration. Because this world is full of miseries, and you have to execute Kṛṣṇa consciousness in this condition… Kṛṣṇa advised in the Bhagavad-gītā, Arjuna, that… Because the topic was on the body, so Arjuna said, "Accepting that the soul is immortal and it never dies, still, if some relative dies, we feel pain. Is it not a fact?" Kṛṣṇa said, "Yes, it is a fact." Even if I know that my son is dead, my son is not dead. The soul of my son is departed from this body to another body. So there is no cause of anxiety. He has got another body, but still, I feel, "Oh, my son…," for the body, because I am accustomed to love my son by the body. So this concession should be allowed. If somebody is crying, that does not mean he is a fool, but it is material affection. So Kṛṣṇa advises that this kṣānti, titikṣa, toleration. How toleration? Śītoṣṇa-sukha-duḥkha-dāḥ. Just like we tolerate there is severe cold. There is no use fighting and howling, "Oh, there is so much cold, so much cold, so much." You have to tolerate. You cannot fight.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
[Bg. 2.14]

He advised, "Yes, I understand there are pains and pleasures like that, but they have to be tolerated. You cannot be disturbed. You have to execute your business of Kṛṣṇa consciousness. If there is any trouble, you must know no trouble or no happiness exists because this is material. It has come. It will go. So for the time being, don't be mad after happiness and don't be mad after miseries." Āgamāpāyina: "They come and go." Just like nowadays it is very hot. This season will change, and again we will be disturbed by cold. So disturbance will continue, either heat or cold due to this material body, mātrā-sparśā, due to this skin attachment. So we have to tolerate.

So one who is actually vipra, he is tolerant. He is not disturbed by these material tribulations, kṣānti, ārjavam. Simple, very simple. Duplicity is very bad qualification for spiritual advancement. We have got a tendency for cheating, everyone, conditioned soul. That should be minimized. This is called ārjavam. Ārjavam means sad-rata. And viraktata, detachment. The whole system is detachment from matter. If we are too much attached… Or why too much? Even if we are slightly attached to this material life, then we have to accept this body, any kind of body, this body or that body. There are 8,400,000 types of bodies. So, so long we'll have a slight attachment for this material enjoyment, sense enjoyment, we will have to accept a certain type of body. Therefore this vairāgya, viraktata, detachment from matter, is the whole basic principle of spiritual realization. So this Kṛṣṇa consciousness process is simultaneously detachment from matter and attachment for Kṛṣṇa. It is so nice system. It is so nice. Just like we have to increase our love for Kṛṣṇa. The proportionately we increase our love for Kṛṣṇa, we decrease our love for matter. So I have got a spirit to love. That I cannot stop. Similarly, there are many examples. Just like a boy or a girl. If he, she increases the love for another boy, another girl, he decreases the love for other boys and girls. This is natural. Similarly, if you increase your love for Kṛṣṇa, then you decrease your love for nonsense. So vairāgya, this detachment from matter, is automatically done. We have got the propensity to love something, at least a dog if not God. So if we turn our face to the loving attachment to Kṛṣṇa, then paraṁ dṛṣṭvā nivartate. That is stated in the Bhagavad-gītā, paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you are given better thing… Just like in children. He is loving something, but if you give him something better, something red, oh, he is attached immediately. He gives up the old thing and takes up the red thing.

So you cannot… The jñāna system, the yoga system is by force they are trying to detach. That is not possible. It may be possible for the time being. Just like Viśvamitra, a great sage. These are the historical references. He was a very great king and he wanted to realize self, and he began to meditate in the forest alone, as it is, this yoga system, that "He must be in secluded life. He must make his seat in a very sacred place and sit in this posture." There are… So he followed everything completely, perfect yogi. But as soon as Indra saw that "This man is performing a great yoga system. He may not acquire my position," so he sent one beautiful girl, Menakā, to entice him. So she came, she began to dance before her (him), and there was tinkling sound, and at once his meditation broke. And she was very beautiful, coming from heaven, so he became attached, and the woman became pregnant. Then she got a child, Śakuntala, and then Viśvamitra came to this senses: "Oh, I left my kingdom, I came to forest for meditation. Again I am going to be another kingdom." So he decided that "I shall go away." So Menakā tried to entice him, "Oh, why you shall go? You just see how nice girl you have got. Just see." There is a picture. Perhaps you have seen. And Viśvamitra is doing like this: "Don't show me anymore. Let me go away." Of course, he was very much advanced. He could go. But this allurement is always there. But Kṛṣṇa is so beautiful and so nice that if you increase your love for Kṛṣṇa, then you have no more any attachment for anything, any beautiful thing of this world. Paraṁ dṛṣṭvā nivartate. Just like Kṛṣṇa and these gopīs. They came to Kṛṣṇa, giving up their all engagements. Some of them were engaged in, I mean to say, loving children, some of them were engaged in serving their husband, or unmarried girls, they were engaged to serving her father, brothers. But as soon as Kṛṣṇa blew His flute, they came, all.

So similarly, if our attachment becomes very nice, very mature for Kṛṣṇa, then this viraktata, or detachment for material things, will automatically happen. But that is required, viraktata. And maunam. Mauna. Mauna means don't talk, grave. This is also very good qualification because generally, when we talk, we simply talk nonsense. That's all. We shall sit together and some friends or family, some useless talks, we shall go on for hours together. But if you are called to talk about Kṛṣṇa or Bhagavad-gītā or Bhāgavata, this philosophy, nobody will come. So better not to talk. It is better not to talk than to talk nonsense, foolish. So generally, we are accustomed to talks, enjoy foolish talks, which has no meaning, neither any benefit for this material world, neither any benefit for spiritual world. If you are, of course, gaining something material benefit… Just like businessmen talk. They talk seriously if there is any profit. Otherwise the secretary says, "Oh, the Mr. such and such has no time to see you." That is also some good because time is so valuable. So why should we talk nonsense? So that is also very good qualification if you don't talk nonsense. Either you talk about Kṛṣṇa or don't talk. That is called mauna. If there is no subject matter for talking on the subject of Kṛṣṇa, then it is better not to talk. But we have got very nice engagement. We can talk Hare Kṛṣṇa. If you have no other engagement, then we have got these beads, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa…" You can day and night, twenty-four hours, go on. This is called mauna. And vijñāna. Vijñāna means perfect knowledge. What is that perfect knowledge? Perfect knowledge means to know Kṛṣṇa. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3). The Vedic injunction is: "If you can understand the Supreme, then you understand the whole thing, because Supreme is the whole, absolute." Just like if you can understand one, two, three, four, five, six, eight, nine, zero, then you can understand the whole mathematics, because what is mathematics? One, two, three, four, three, four, one, two, just like that. That's all. The same nine figures, that's all. Similarly, the Vedas says, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. If you simply try to understand the Supreme Absolute Truth, that is the purpose of Vedas. And it is confirmed in the Bhagavad-gītā also, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. What is the use of studying Vedas? What is the use of studying this Bhāgavata or…? To understand Kṛṣṇa. That's all.

So here it is stated that maunaṁ vijñānaṁ santoṣa. Santoṣa. This is the result. If you are perfect in knowledge of Kṛṣṇa, then you are satisfied. Satisfied. Yasmin sthito guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. In the Bhagavad-gītā it is said, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: "If one attains to the perfection of Kṛṣṇa consciousness, then he has no more to understand anything." Yaṁ labdhvā cāparam. He does not want any more profit in any way. He thinks that "I am completely…" Yasmin sthite, and the test is that if one is situated in Kṛṣṇa consciousness, then guruṇāpi duḥkhena… Because the world, this material world, we are always in trouble. So a person situated in Kṛṣṇa consciousness is not troubled at all, even if he is put into very trying circumstances. Guruṇāpi duḥkhena. This is the test. That is called santoṣa, and satya, truthfulness, āstikya. Āstikya means belief, faith, faith in scripture, faith in God. That is called faith. This is faith. And when that faith is very much concentrated, then one can understand Kṛṣṇa. Viśvāsa śabde sudṛdha-niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is called strong faith or firm faith. What is that firm faith? When one is convinced that "If I am Kṛṣṇa conscious, then all my duties will be perfect." And that is the fact. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. As I have several times spoken in this meeting, that "Let everyone be engaged to his specific duty. It doesn't matter what it is. But if you want to see that whether your function is perfected, then you have to test it, whether by your activities Kṛṣṇa is satisfied." Saṁsiddhir hari-toṣaṇam. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. So this santoṣa. If you think that Kṛṣṇa is satisfied… How you can know Kṛṣṇa is satisfied? Yasya prasādād bhagavat-prasādaḥ: *** "If you can satisfy your spiritual master, then you should know that Kṛṣṇa is satisfied." Yasya prasādād bhagavat-prasādaḥ ***. So if you are fortunate enough to have a bona fide spiritual master and if you can satisfy him, then you know that you have satisfied Kṛṣṇa. This is the process.

So we shall talk next week. Yes. Any questions? [break] No question? You have understood everything? Yes.

Guest (1): I'd like to ask. A vipra means he has the twelve qualifications, and he also has the qualification of faith. I don't understand exactly what it means when Prahlāda Mahārāja says that I should be meditating on a follower who has no faith in God or God watching him.(?)

Prabhupāda: No. A vipra, because he is studying… Vipra means one who is engaged in the studies of Vedas. That is… Veda-pathād bhaved vipraḥ. So if he is studying Vedas, then must be qualified with all the good qualities. Because just like Bhagavad-gītā, it is said that "These are the good qualities." So study means to accept the instruction. Study does not mean simply to become a book… No. Study means to apply practically in life what you learn from the Vedas. So if anyone is seriously studying, then naturally he is qualified with all the good qualities. Yes. No. You can say.

Devotee: (indistinct) believe in themselves or have faith on that or believe on that…

Prabhupāda: That in the material world there are three qualities: the quality of goodness, the quality of passion, the quality of ignorance. These three qualities are working. We see varieties in this material world due to the interaction of these three qualities. So there are varieties of men. Some of them are in good quality, some of them are in quality of passion, some of them are in the quality of ignorance. Therefore they have got different types of faith also, not that your faith or my faith may be the same, because you may be in the quality of goodness, I may be in the quality of passion or ignorance. So faith is according to the particular quality of the person who is professing that faith. So the sattvic faith, the faith in goodness, that is faith in Brahman, the Supreme. That is called goodness, brahminical faith. And above this… This is sattvic. Sattvic means goodness. So goodness… In the material world even goodness is sometimes contaminated with tinges of passion and ignorance. herefore in the material world nothing can be in pure goodness. So one has to transcend the goodness platform of this material world and come to the platform of pure goodness, śuddha-sattva, where there is no more contamination of passion and ignorance. That platform is called God consciousness, or Kṛṣṇa consciousness.

Guest (2): Is faith in God more necessary than proper protection?(?) In other words, is this process actually more necessary?

Prabhupāda: Well, when one has got faith in God he must have the necessary activities. Otherwise what kind of faith it is? Just like if I say that "I have faith in you, but I don't trust you," what kind of faith I have got? If I say, "My dear friend, I have faith in you," and if you want me to do something, I don't do it, then if I say, "How can I do it?" then what kind of faith that is? So this sort of faith is not required. Faith means real faith. So whenever there is real faith, there is activity also. That is faith. When there is real Kṛṣṇa consciousness, God consciousness, then there is activity for pleasing the God. Simply I believe in God simply for exacting things from God, that is a different type of faith. That is in the lowest stage. Just like a small child, he has got faith, but if a learned educated child, he has got different faith, "Oh, my father, my mother they have done so much for us," he wants to repay. He wants to oblige the father. That is also another faith, the same faith. So somebody is trying, "O God, give us our daily bread." This is also faith, but somebody is trying how to please God. He is not asking… Because he knows that "If God is father, then he is supplying bread to animals, to birds and beasts. Why not to me? So my bread is already guaranteed. So let me serve the father." This is higher type of faith. "Why shall I ask, bother my father? If he is father, then he has already made arrangement for my eating." That is natural. Does it mean that every day the child asks father, mother, "Mother, father, give me my bread." Oh, the father is already preparing bread for you. He'll call you. But he is lacking the faith. He is asking. Another is not asking. He is confident that "Father will give me bread. Now let me serve my father." This is higher type of faith.

So the faith, there are different standards of faith. One faith is trying to exact, and one faith is trying to give everything. So these two types of faith. So which one is better? Anyone can judge. Just like Arjuna, in the beginning he had faith in Kṛṣṇa. He said, "Kṛṣṇa, please give me instruction. I am not talking any more as friend. I accept You as my spiritual master." So he had faith, good faith. Otherwise how he accepted Kṛṣṇa as spiritual master? But that faith in the beginning, and at the last faith, after learning Bhagavad-gītā, he said, "Kṛṣṇa, by Your grace I have got my memory." That means, "In the beginning I was thinking that I should give more importance to my grandfather, my teacher and my family, but I have learned that my only duty is to serve You. Therefore whatever You say, I'll do." This is another faith. The same man, the same Kṛṣṇa-in the beginning, one faith, and at the end, another faith. So beginning faith is that God, understanding God. But unfortunately, at the present moment they don't believe in God, so there is no question of faith. They have lost all faith. This is the condition of the present society. What to speak of this faith or that faith, they have no faith. They have lost all faith, just like animal. Animal has no faith in God. That is the distinction between human being and animal. The animal has no faith, but in human society there is a kind of faith, either it is Christian faith or Hindu faith or Buddhist faith or Muhammadan faith. But when we give up this faith, then our position is just like animal.

The present society is just like animals. They have no faith, what to speak of this faith or that faith. That is the position. They are simply after sense enjoyment. That's all. Don't you see? The Pope says that it is not good, it is not God's law, that you should use contraceptive method. But they are so mad after sense enjoyment, they say, "Oh, we don't care for your instruction." Just see how much they have lost their faith. So at the present moment it is very difficult position, no faith at all. [break] …have no good qualification. Harāv abhaktasya kuto mahad-guṇa [SB 5.18.12]. Oh, their education, their scientific advancement, their so-called civilization… Don't you see? The everyone is expected to have national feeling, but the postal strike, mail strike went on for twenty days. The whole nation became disturbed and harassed. Why? They wanted money. "What is this? Go to… Your national feeling go to hell! You pay us. Then we work." So nobody has any faith. Simply he has faith in sense gratification. That's all. "You satisfy my senses. Then you are very good. Otherwise, go to hell." That's all. This is the position. And therefore they are denying the topmost head of Catholic Church, "We don't care for your instruction," because they have become faithless. And that is not their fault. It is fault of the heads of the churches. They did not teach them properly. They were satisfied simply by money. That's all. They did not try to teach them. Now what is the use of teaching? They have gone out of hand. The same thing: if you want to bend bamboo, do it while it is green. And when it is dried, oh, it is not possible. So now the whole society is faithless, godless, very precarious condition. So this process, our process, we don't impose any difficult rules and regulation. Please come here and chant with us and dance with us. At least, there is no loss on your part. If you think there is no gain, but at least there is no loss. So I should request you to come and join with us in our kīrtana. Then everything gradually will be clear. Any other question?

Pradyumna: Does straightforwardness, that ārjavam quality of a brāhmaṇa, does that include making the truth palatable to someone who will not understand the truth directly?

Prabhupāda: Yes. When you speak of higher truths, you don't care whether it is palatable to others or not. In social formality you can see. That has happened actually. Because the Pope, he was not strong enough in the beginning… Because some other Pope, he thought, "It may be unpalatable," he did not speak the truth. Now the other Pope is speaking the truth. They are not accepting. But from the very beginning the priests should have preached in every church, "My dear Christian brothers, you cannot use these contraceptive methods." They were never told in the churches. They were satisfied to get fees. That's all. Everywhere, not only in the Christian world. In the Hindu, in Christian, they don't care for any rules and regulations any more. But they profess that "I am Christian," "I am Hindu," "I am Muhammadan." (end)

680712SB.MON

Śrīmad-Bhāgavatam 7.9.10

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Montreal, July 12, 1968
Prabhupāda:
viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ
[SB 7.9.10]

This verse we have been discussing in the last meeting. It is one of the many verses in the prayers of Prahlāda Mahārāja to Lord Nṛsiṁha. So Prahlāda Mahārāja says that a person who has dedicated his life, tad-arpita-mano-vacana… Arpita means dedicated. Mana means mind. Vacana means words. So we act in this body, we act with our mind, with our words, and with our body. Mind, body, and words. This is the medium of exchanging our activities. So Prahlāda Mahārāja says, "One who has dedicated these three things, mind, body, and words, to the service of the Lord, I think he is best." How best? Viprād dvi-ṣaḍ-guṇa-yutād. He's better or the best than anyone. In this material world the brāhmaṇa, the most intellectual person with twelve good qualifications Satya, sama, dama. He's truthful, he's controller of the senses, controller of the mind, he is simple, he is tolerant, he is full of knowledge, he is full of scientific knowledge, he knows everything of Vedas. These are the qualities of a brāhmaṇa. But Prahlāda Mahārāja says that in spite of having all these qualities, if one is aravinda-nābha-pādāravinda-vimukhāt, if one is averse to the service of the lotus feet of the Supreme Personality of Godhead, then, even though he's a qualified brāhmaṇa, even though he's the most intellectual person, he is rejected. And better than him is he who even born of a very low family, śvapacam. Śvapacam means the dog-eaters. The dog-eaters. There are different kinds of flesh eaters. So there are dog-eaters also. That I have already explained, that dog-eaters are considered the lowest of the mankind.

So Prahlāda Mahārāja says that even if he's born in the family of the dog-eaters, but if he has dedicated his body, mind and words for the service of the Lord, he is better than such brāhmaṇa who has got all the good qualifications, but he has no attachment for God, or the Supreme Personality of Godhead. This is the comparison. Why you are giving so much importance to the man, even if he is born in a lower family? He says, manye tad-arpita-mano-vacana īhā. Īhā means endeavor. Anyone who has engaged this endeavor for the service of the Lord Śrī Rūpa Gosvāmī has described about this person whose endeavor is always in the service of the Lord. How Just like the members of the Kṛṣṇa consciousness society. What is their endeavor? Their only endeavor is how this Kṛṣṇa consciousness should be spread all over the world. Why they're endeavoring? Because Kṛṣṇa wants it. Kṛṣṇa wants it. God wants it. Why God wants it? Because we are all sons of God. We have gone to dog. Instead of going to God, we have gone to dog. Therefore God is very anxious to reclaim us. He comes therefore in person, Kṛṣṇa. He sends His son, Lord Jesus Christ, or He sends His devotee. He leaves behind Him the books like Bhagavad-gītā or Śrīmad-Bhāgavatam or many other such literatures. Why? To reclaim these obstinate, bewildered sons of God. They have forgotten God, and they are, instead of loving God, they are now loving dog. Therefore God is very anxious. It is natural. If a father is very rich man and he has got many sons, he wants to see the sons very happy. But if the sons go away from home and becomes crazy, do not come back home, the father is more anxious than the son. The son does not understand that what is his precarious condition of life in this material world, but God understands that how much in miserable condition he's living. Threefold miserable condition of this material existence. He's always disturbed, but still, he does not wish to go back to Godhead. Therefore there is a constant endeavor on the part of God to reclaim these conditioned souls.

Who are conditioned souls? Those who have got this material body. They are called conditioned souls. Because this material body means you have to live under certain conditions. Just like I require fan. Why? Because I have been put into the condition of warm. I cannot tolerate it, but I have to live. Similarly severe cold. I do not want it, but I have to live. I do not want set fire at home, but there is fire, and there is fire brigade. In this way, in every step of our life we are always in danger. But foolish persons, they do not understand it. They are thinking that "I am happy." They are thinking… This is called illusion, māyā. Actually, he's unhappy in every step, but the spell of māyā or illusion is so strong that even in the lowest stage of life, anyone will think that he's happy. Even in the animals, you have experienced that so many animals, they are living in such a miserable condition, but still, he does not like to give up this body. But the pain is more felt by God than the living creature in this conditioned life. So it is always… There is always endeavor on the part of God to send His representative; He comes Himself, He gives book.

So anyone who takes up this endeavor on behalf of God to reclaim these conditioned souls back to Godhead, back to home, he is considered the most intimate devotee, dear devotee of the Lord. It is stated in the Bhagavad-gītā, na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ. If you want to become very dear to Kṛṣṇa or God, then try to take up these missionary activities. What is that? Spread Kṛṣṇa consciousness. Kṛṣṇa will be very much pleased. If you want to live in a solitary place and perform yoga system for your personal elevation of self-realization, that is very good, undoubtedly. But if you try to convert others to the Kṛṣṇa consciousness platform, it is far better. Prahlāda Mahārāja, you'll find in his prayer, he'll say to the Lord Nṛsiṁhadeva, "My dear Lord," naivodvije para duratyaya-vaitaraṇyās, "this world is full of anxieties. That I know. And it is full of miserable condition. But I am not afraid. I am not afraid." Why you are not afraid? Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: [SB 7.9.43] "Because I have taken to chanting of Your glorious activities. So when I chant Your glorious activities or Your glories, I become merged into the ocean of nectar. Therefore these worldly anxieties or miseries does not…, do not disturb me. I am quite safe." Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. "Then why you are…? You appear to be very anxious. Why you are anxious?" "Yes. I have got anxiety." What is that anxiety? Śoce tato vimukha-cetasa: "I am simply disturbed for those rascals who are bereft of Your consciousness. Who have no Kṛṣṇa consciousness, I am simply anxious for them." Śoce tato vimukha-cetasa. "Why you are anxious for them?" Because indriyārtha-māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. "These foolish rascals, they have created a very troublesome civilization simply for sense gratification. That's all. Their so-called advancement of civilization, machine and machinery and so many things, they've complicated. But what is their purpose? The purpose is indriya sukha. Indriya sukha means sense gratification. That's all. And what is that sense gratification? Māyā sukha indriyārtham. For the matter of the senses. Māyā.

Māyā means illusion. It, this kind of sense gratification has no practical meaning. It is simply temporary, flickering. But I am hankering after eternal pleasure. And what this sense gratification will give me? They do not know. But they have invented a type of civilization full of activities simply for the matter of sense gratification. So I am simply anxious for them." So this is the business of a Kṛṣṇa conscious person. A Kṛṣṇa conscious person is not at all anxious for his personal self, because he knows perfectly that he is protected by Kṛṣṇa in all circumstances. Just like Prahlāda Mahārāja. He was put to so much difficulties by his father, but still he is steadily fixed up in his position because he knew that "My father cannot do any harm. I am fixed up." And actually it so happened.

So those who have taken very seriously to this business of Kṛṣṇa consciousness, they are already free. I was just going to explain the word īhā. Īhā means endeavor. This īhā has been explained by Rūpa Gosvāmī very nicely. He says, īhā yasya harer dāsye. Īhā means endeavor. One who has engaged… Everyone is endeavoring. Nobody is idle. Everyone is trying something, do something, endeavoring something for higher position or higher distinction. So many things. The endeavor is there. That is the symptom of life. A living entity means he is always active. Resistance and activity. These are the symptoms of life. So īhā, this activity, endeavor… Rūpa Gosvāmī says īhā yasya harer dāsye. Anyone who has engaged in endeavors simply for Kṛṣṇa, Hari, or the Supreme Personality of Godhead, karmaṇā manasā vaca… The same thing as Prahlāda Mahārāja says. Prāṇa, mana, vaca. Because these things required for endeavoring. We require our mind, attention. If you want to do, you have to have clear attention; you must engage your body, you must engage your words. So Rūpa Gosvāmī says, īhā yasya harer dāsye karmaṇā manasā vacā nikhilāsv apy avasthāsu. He may remain in anywhere, in any stage of life. It doesn't matter whether he is European, American, Indian, brāhmaṇa, śūdra, white, black, or this or that. It doesn't matter. But if he has simply engaged his endeavor for the service of the Lord, he is a liberated person. That is the definition given by Rūpa Gosvāmī. Īhā yasya harer dāsye.

So Prahlāda Mahārāja also says the same thing, that "I consider that person is better than the so-called qualified brāhmaṇa because his endeavors are engaged in the service of the Lord." Śvapacaṁ variṣṭham. Prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ. A highly qualified materialistic person, he's proud of his qualification. Anyone. There are four things to become proud: janmaiśvarya-śruta-śrī [SB 1.8.26]. If one is born in very good family, high family, aristocratic family or rich family, he is proud. He's always proud. And one who is very wealthy, he's also very proud. And one who is very beautiful, he is also proud. And one who is very learned, a great scholar, he is also very proud. So Prahlāda Mahārāja says that what this pride will help him? You may remain a very proud man, full of pride so long this body is there. That's all. As long the body is finished, your designation as Rockefeller finished. Your degree, M.A., Ph.D., finished. Your beautiful body finished. Your aristocratic family finished. Then you have to take another platform according to your work. If you have done works like again aristocratic or learned activities, then you get similar body. But in spite of all your acquisitions, you have played the part of a dog, then you are going to become a dog. Because after leaving this body we are completely in the hands of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. The Bhagavad-gītā says that the material nature is acting. I have got this body not according to my choice. You have got this body not according to your choice. Nobody can say that "Next life I shall get a body like this." There are so many, 8,400,000 bodies. So that choice is not in your hands. That choice is in your work. So if you, this body, work in Kṛṣṇa consciousness, then next body you are going to get a body like Kṛṣṇa. That is also confirmed in the Bhagavad-gītā:

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

If anyone is always full in Kṛṣṇa consciousness, always trying to understand Kṛṣṇa, always trying to engage himself in the service of Kṛṣṇa-that means fully absorbed in Kṛṣṇa consciousness-he is sure to get next body just like Kṛṣṇa.

What is the difference between Kṛṣṇa and your body? That is said in the Bhagavad-gītā also. When Arjuna inquired from Kṛṣṇa, "Kṛṣṇa, You say that You spoke this yoga system of Bhagavad-gītā to sun-god, but I know that You are born just like me. Your age and my age is similar. You are my friend. How can I believe that You spoke this philosophy to sun-god, which means some millions of years ago?" So what was the reply of Kṛṣṇa? The reply was that "Your birth and My birth, there are many, many times. But I remember them all and you forget. That is the difference." Why we forget? Because we get a different body. Just like you remember you had been a child. Just like here is a small baby, he has got a small body. But when she'll be grown up girl she'll forget, because the body has changed. Forget. So because we change our body, therefore we forget. This is a fact. Just like when you, at night you are in dream. You forget your body. You are dreaming that you have got a body of a bird. You are flying in the sky and you have forgotten completely that you are Mr. and Mrs. such and such, lying in a room. You have forgotten. So in daily experience we can understand that due to change of body we forget. Death means change of body and forgetfulness. That is death. So Kṛṣṇa said that "You forget, you have forgotten, but I have not forgotten." That means indirectly Kṛṣṇa says that "I do not change My body, but you change your body." So we are all changing our body.

So Prahlāda Mahārāja says that this person who is very much proud of his intelligence, his aristocracy, his wealth, his education, he can become proud, but by that prideness he cannot purify himself. But this person, even if he is born in the family of a dog-eater, because he has engaged his everything, mind, words, and body, in the service of the Lord, he can purify not only himself, but his whole family. That is the prerogative of a devotee. If there is a pure, sincere devotee in a family, then that family, up to seven generation up and down, they are also liberated. That information we have got in the Vedic scripture. So Prahlāda Mahārāja says that proud man who is simply proud of his qualification of this body, he cannot even purify himself, and what to speak of purifying his family. But this man who is born even in the family of a dog-eater, but because he has engaged himself fully and solely in the service of the Lord, he not only purifies himself, but he purifies his whole family. Sa-kulam. This very word is prāṇaṁ punāti sa-kulaṁ na tu bhūrimānaḥ. Yata bhakti-hīnasya trai-guṇa garbhayoḥ(?) bhavanti. Here is a very nice commentary by Śrīdhara Swami that the difference between a devotee and nondevotee is this-that a nondevotee is simply proud of his acquisition. That's all. He has no other qualification. But a devotee, because he is humble and meek, he thinks that "All these nice qualifications which Kṛṣṇa has given me, or God has given me, so much wealth, so much education, so much beauty, oh, let me engage these things to the service of Kṛṣṇa."

That is the difference between a devotee and nondevotee.

There is a very nice verse of Cāṇakya Paṇḍita, the difference between a great soul and a poor soul.

ahagata(?) caritrāṇi
vicitrāṇi mahasanam(?)
lakṣyams(?) traya tucchanti
tad bhareṇa namanti ca

The difference between devotee and nondevotee is that if a devotee is rich man, then he will think, "Oh, Kṛṣṇa has entrusted me with so much money. So it is Kṛṣṇa's money. Let me spend it for Kṛṣṇa." Prahlāda Mahārāja, Bhisma Mahārāja, and Yudhiṣṭhira Mahārāja, and many, many great kings, they were very rich, but they engaged their money for the service of Kṛṣṇa. Similarly a devotee, if he is educated, he tries to apply his educational qualification in describing Kṛṣṇa by so many literatures, so many publications. That is the proper use. And Bhāgavata says, as I have several times explained before you, that svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you want to see tle perfection of your acquisition, if you want to take… Suppose you are a very great, learned man. Now you think over whether by becoming such learned man your life has become successful. That test is when you will see that you have engaged your learning in the service of Kṛṣṇa, then it is successful. Otherwise it is finished with this body. Similarly, take anything-learning, beauty, or wealth, or anything, whatever you possess. There are many good things to possess in this material world. But if that good thing is engaged in the service of Kṛṣṇa, or God, then it is success. Otherwise it is simply a burden, or it is finished as soon as this body is finished.

Thank you very much. Any question? (end)

760217SB.MAY

Śrīmad-Bhāgavatam 7.9.10

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Māyāpur, February 17, 1976

Dayānanda: "Prahlāda Mahārāja continued to think that a brāhmaṇa who has qualified himself with all the brahminical qualities, twelve in number, as they are stated in the book known as Sanat-sujāta, such a brāhmaṇa, if he is not a devotee and averse to the lotus feet of the Lord, he is especially lower than a devotee who is a dog-eater even, but his mind, words, activities, wealth, and life-everything is dedicated to the Supreme Lord. Such a low person is better than a brāhmaṇa as above mentioned because such lowborn person can purify his whole family, whereas a so-called brāhmaṇa falsely in prestigious position cannot purify himself."

Prabhupāda:

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham

This is the verdict of the śāstra. Śvapacaṁ variṣṭham.

manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulaṁ na tu bhūrimānaḥ
[SB 7.9.10]

Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. This is Prahlāda Mahārāja's instruction, that don't be falsely proud unless you have got the qualification. That is our mistake, dambha, dambha. And the pure life begins when we give up dambha, false prestige. Adambhitvam amānitvam ahiṁsā kṣāntiḥ ārjavam. This is the begin… One who is falsely proud, he is… (aside:) What is that sound? One should not be falsely proud. Everyone… Material world means everyone is falsely proud. Everyone is thinking, āḍhyo 'smi dhanavān asmi ko 'sti mama samaḥ, everyone. This is the disease. "I am the richest. I am the powerful. I am the very intelligent." Everything, "I am." This is called ahaṅkāra. Ahaṅkāra vimudhātmā kartāham iti manyate [Bg. 3.27]. This false prestige… When one is absorbed with false things, he becomes vimūḍha, rascal. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. This is false prestige. We have to give up this false prestige. Ahaṅkāra must be there because you are a reality. You are not false. Your body is false, but you are reality. "I am soul." That realization must come. Ahaṁ brahmāsmi. Not that ahaṅkāra-vimūḍhātmā, "I am dog," "I am American," "I am Indian," "I am this." This is ahaṅkāra, this false ahaṅkāra. But giving up all these nonsense prestigious position… A dog is also thinking he's in a prestigious position: "I am dog. I can bark very loudly. Gow! Gow!" He's also thinking that. Similarly, if I also think, "I am Indian," "I am white," "I am black," "I am this," what is the difference? Therefore Bhagavad-gītā says, ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. He is completely under the control of material nature, and he's thinking falsely that "I am very advanced in…," so on, so on. This should be given up.

So how it is given up? When one becomes devotee. Manye tad-arpita-mano-vaca. One who has given everything to Kṛṣṇa, the, our sannyāsa, tri-daṇḍa, that is tad-arpita-mano-vaca. Tri-daṇḍa means "I am accepting, my Lord, three kinds of chastisement from You, that I dedicate my body, my mind and my vaca, my words." This is called tri-daṇḍa. You should understand, those who are sannyāsīs, tri-daṇḍa-sannyāsī. The Māyāvādī sannyāsīs, they take one daṇḍa. Eka brahma dvitīya nāsti. That is their philosophy, that "Only Brahman is there, and nothing else. So I am Brahman; you are Brahman"-one, monism. That is their philosophy. Of course, that is our philosophy also, because everything is Kṛṣṇa. There is nothing except Kṛṣṇa. Kṛṣṇa said in the Bhagavad…, mayā tatam idaṁ sarvam: "Everything I am." But their mistake is that because everything is Kṛṣṇa, er, Kṛṣṇa is everything, therefore everything is Kṛṣṇa. No, that is mistake. That Kṛṣṇa explains, that:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

This is the mistake committed by the Māyāvādīs, that "If everything is Brahman, then whatever I worship, that is all right." That is nonsense. Kṛṣṇa says, nāhaṁ teṣu avasthitaḥ. Just like this microphone: it is Kṛṣṇa. But if I worship this microphone instead of the Deity, then I am a fool. Then I am fool. This is the mistake the Māyāvādīs commit. They put the argument, ”If everything is Kṛṣṇa, everything is Brahman, so whatever I worship, that is Brahman.” Kṛṣṇa says, ”No. That is not. Everything is Myself.” This is called simultaneously one and different, acintya-bhedābheda-tattva. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. This is there in the Brahma-saṁhitā. Kṛṣṇa is always in Goloka. Just like here is Kṛṣṇa. He's in Goloka, but He's so powerful, omnipotent… This is called omnipotency. In spite of His becoming in Goloka, He's everywhere. That is Kṛṣṇa. That is the difference between Kṛṣṇa and you or me. I am here; I'm not in upstairs. I'm here only. But Kṛṣṇa simultaneously can be everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So many pretenders, they claim that they are God: ”I am God.” But are you present everywhere? Can you say what I am thinking now? No, that he cannot. Still, he claims, ”God.” Nonsense. How he can become God? If you cannot say what I am thinking now, then how you can become God? God is situated everywhere. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. Everywhere. Paramāṇu-cayāntara-stham. Even within the atom there is God. So how you can claim God? Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Then they will answer, ”I'm not in God now I am God, but māyā… Therefore I cannot say now.” That… ”Why you have become under the control of māyā? Then māyā is greater than God. Then how you can become God? Māyā is greater than God.” So they cannot answer this. Because their theory is foolish, they cannot answer all these things. Actually, unless one is a devotee, he'll have all these bad qualification.

So Prahlāda Mahārāja is thinking himself that ”I am less than śvapaca.” Just like Caitanya-caritāmṛta author says,

purīṣera kīṭa haite muñi se laghiṣṭha
jagāi mādhāi haite muñi se pāpiṣṭha
[Cc. Ādi 5.205]

He said that ”I am insignificant, more insignificant than the stool-worm.” The worm… There are worms in the stool. ”So I am lower than that.” Purīṣera kīṭa haite muñi se laghiṣṭha: ”My value is less than the worm in the stool.” This is called tṛṇād api sunīcena. It is not that Kavirāja Gosvāmī is artificially posing in that way. No. He's sincerely… No Vaiṣṇava thinks himself, ”I am very big man.” No. He's not Vaiṣṇava. Vaiṣṇava means tṛṇād api sunīcena taror api sahiṣṇunā. This is Vaiṣṇava. Even he is exalted more than anyone in this world, still he thinks himself as lowest: ”I am lower than the worm in the stool.” Prahlāda Mahārāja, Vaiṣṇava, he is engaged to offer prayers to the Lord, Nṛsiṁhadeva. So he's thinking in that way, that ”What…? What form of prayer I can offer? I am born in a demonic family, low-grade family, and Brahmā, he's coming from Brahmaloka, Satyaloka, Janaloka. They are so exalted. They could not satisfy the anger of the Lord, and I am born in low family. How can I do this?” This is his idea. But he's taking courage in this way, that in the śāstra it is accepted that even one is born in low, low-grade family, śvapaca… Śvapaca means the most low grade. They're eating pigs. No… According to Vedic civilization, the pig-eater, even cow flesh eater is given better position. But the pig-eaters, they are the lowest, śvapacas, untouchable. They are called untouchable. Any meat-eater is untouchable, but especially the pig-eater, śvapaca. In India still, no even meat-eaters… Generally those who are meat-eaters, they take meat of such animals like goats, lambs, like that, those who are meat-eaters. And they never take cow's flesh because cow is protected, go-raksya. So in the Bhagavad-gītā to the meat-eaters also it is said, kṛṣi go-rakṣya vāṇijyam [Bg. 18.44]. Even if you are meat-eater, don't eat cow. You can eat others animals. But don't eat… ”We are śvapacas,” śvapaca is there. So if you are at all meat-eater, you can eat pigs, goats, but don't eat cows' flesh. That is very sinful. Why it is sinful? Because it's a very, very important animal in the human society, very important animal. You get milk and milk products. Then your brain becomes very nice, memory sharpened. That is, therefore, important. Don't eat. It is economically.

So śvapacaṁ variṣṭham. Who is that śvapaca? Now, who has given everything to Kṛṣṇa, tri-daṇḍa. That means even a person coming out of the family of a śvapaca, dog-eaters, dog-eaters, pig-eaters, yes… Śvapaca, means dog-eater. Yes. Pig-eaters are also better. But the dog-eaters, they are the lowest. I think in China and Korea they are very much fond of dog-eating. So they are the lowest. So if… So here it is proof that dog-eaters or pig-eaters or any low-grade man is not prohibited to become a devotee. That is our Kṛṣṇa consciousness movement. They say that without becoming a Hindu or born in India, nobody can become brāhmaṇa, nobody can become sannyāsī. But here is the proof. In the śāstra it says, śvapacaṁ variṣṭham. The dog-eater is also highly praised. When? Tad-arpita-mano-vacana: ”When he sacrifices everything-his body, his mind, his words-only for Kṛṣṇa.” This is called tri-daṇḍa-sannyāsa. So why the low-grade man cannot be offered tri-daṇḍa if he is qualified? If he has dedicated everything to Kṛṣṇa, why he should be prohibited? No. That is not the śāstric injunction. Śāstric injunction is for anyone. Nobody is prohibited to become Kṛṣṇa conscious. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32], Kṛṣṇa says. Kṛṣṇa says even pāpa-yoni, less than the śūdra… Śūdra is also pāpa-yoni. Even woman is called pāpa-yoni according to strict… Striyaḥ śūdras tathā vaiśya. Vaiśya. Except brāhmaṇa and kṣatriyas, everyone is considered to be lowborn, according to the Vedic injunction. But not that because he is lowborn, he cannot elevate himself. That is not the fact. The present, so-called Hindu society is degraded because if one is born in higher family, brāhmaṇa, kṣatriya-he may be less than a śvapaca-he's accepted as a brāhmaṇa. That is the fault.

But śāstra does not say that without… Even if you are born in a high family, brāhmaṇa family, kṣatriya family, and if you do not act or if (you) have not the qualification of brāhmaṇa, dvi-ṣaṭ, twelve qualifications… What is that? Dvi-ṣaḍ-guṇa-yutād aravinda… That is explained, what are the twelve qualifications. Dharmaḥ: ”He must be strictly religious principles.” Dharmaḥ. Dharmaḥ begins strictly when one is fully surrendered to Kṛṣṇa. There begins dharmaḥ, because Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He says that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. He comes to establish the principles of dharma. And why He is speaking, sarva-dharmān parityajya? Why? If He has come to reestablish the principles of dharma-dharma-saṁsthāpanārtha-then why He says sarva-dharm…? Sarva so-called dharmas, they are not dharma. Dharma means… Dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the order that is given by God. That is dharma. And anything, so-called dharma, that is not dharma. That you manufacture, so many things. That is another thing. But real dharma, the… Just like I have several times explained, law means given by the government. You cannot manufacture law. That is not law. Similarly, dharma means the order given by God. That is dharma. Just like Kṛṣṇa says. He said, yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham: [Bg. 4.7] ”When there is discrepancies, misuse of dharma, I appear.” So He has appeared. He therefore said that ”This is not dharma.” You are declaring, ”This is Hindu dharma,” ”This is Muslim dharma,” ”This is Jain dharma,” ”This is Christian dharma,” ”This is family dharma,” ”This is country dharma,” so on, so on, so on. You have created so many dharmas. But Kṛṣṇa said, sarva-dharmān parityajya: [Bg. 18.66] "You give up all these dharmas." "Then what I..., shall I accept?" Mam ekam śaraṇaṁ vraja. That is dharma. Otherwise there is no dharma.

The Bhāgavata also says, dharmaḥ-projjhita-kaitavo 'tra: [SB 1.1.2] "The so-called dharmas, cheating process, is given up, kicked out." Projjhita. Prakṛṣṭa-rūpena ujjhita. That is called projjhita. Śrīdhara Svami gives his note in this connection: atra mokṣa-vāñchā api nirastam. Anyone who is desiring for liberation, that is also cheating. That is also cheating. How you can be liberated? You are eternal servant of Kṛṣṇa. Where is your liberation? You must serve Kṛṣṇa. That is your dharma. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. If you don't serve Kṛṣṇa, then you are immediately culprit, immediately punishable. That is going on. Māyā is engaged to punish.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyā tāre jāpaṭiyā dhāre

As soon as. As soon as one tries to become independent without serving Kṛṣṇa, that means he is in māyā. He's in māyā. Immediately māyā is there. Just like as soon as you become a criminal, a thief, immediately you are under the jurisdiction of the police, immediately, without the... You may hide yourself for time being, but immediately you have become criminal. Similarly, as soon as one is not Kṛṣṇa conscious, he's immediately a criminal, punishable. Therefore Kṛṣṇa said, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta... [Bg. 7.15]. He does not know what he's doing, this rascal narādhamāḥ, mūḍha. These mūḍhas... Therefore when we say that a man who is not Kṛṣṇa conscious, he is narādhamāḥ, mūḍhāḥ, that is a fact. But the world is such that satyaṁ bruyāt priyaṁ bruyāt ma bruyāt satyam apriyam. They want if you can say the truth, but don't say the unpalatable truth. But that is social etiquette. When you speak about spiritual life there is no such scope. You must speak the truth: "Yes, you are rascal. Because you are not Kṛṣṇa conscious: rascal, mūḍha. You are sinful. You are lowest of the mankind." Kṛṣṇa says. Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ.

So this is the test. This is the test, that as soon as one is not Kṛṣṇa conscious, immediately he comes to the group of sinful activities, rascaldom, lowest of the mankind, māyayāpahṛta-jñānā, all knowledge taken away, and he's an asura, Hiraṇyakaśipu's family, Hiraṇyakaśipu's category. So this is not optional, that "If I don't take to Kṛṣṇa consciousness, that is my wish, my desire." No. If you desire in that way then you'll be punished. You become immediately... You cannot say, "It is my optional. I may become a thief; I may remain honest. That is my option." No. As soon as you become thief, you are punishable. Similarly, anyone who is not Kṛṣṇa conscious, he's immediately punishable. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The punishment will go on in various ways. That is going on. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. The punishment... This is punishment. That is presented by Kṛṣṇa. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This duḥkha, janma-mṛtyu, repeatedly to take birth and die, this is punishment. But these rascals, they do not care for it. They have become so rascal that "Oh, oh, that mṛtyu? I shall die because it is nature." Why it has become your nature? Your nature is eternity. But they have no brain to understand. They have become so foolish. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. The spirit soul... I am soul; you are soul. I am not dying. Na hanyate hanyamāne śarīre. But these foolish persons, they do not know. They accept death, birth and death, old age and disease. There is no remedy. The so-called scientists, philosophers, they cannot give any remedy. The only remedy is Kṛṣṇa consciousness. That they do not know. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. No. That is remedy. You have to become Kṛṣṇa conscious.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This is... If you want to be really happy, if you want to be really in your original position, eternity, then you must take to Kṛṣṇa consciousness. There is no alternative. It is not possible. It is not optional. The more you delay accepting Kṛṣṇa consciousness, the more you are put into sufferings of this material world. Therefore Prahlāda Mahārāja said that... The brahminical qualification is certainly very good. Within this material world there are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. Those who are in the tamo-guṇa, they are the lowest, mūḍhā, narādhamā. Rajo-guṇa, they are little better. They have got some activities just like materialistic person. But sattva-guṇa, they are simply interested in spiritual realization. So spiritual realization means God realization. Unless one becomes a devotee... Just like in our Indian society, they say brāhmaṇa paṇḍita and brāhmaṇa Vaiṣṇava. So paṇḍita, that is general qualification. Without becoming a paṇḍita, he's not a brāhmaṇa. But above paṇḍita, one has to become a Vaiṣṇava. Then he's perfect brāhmaṇa, brāhmaṇa Vaiṣṇava. So these are the twelve qualification of the brāhmaṇa enunciated in the dharma-śāstra. There are twenty kinds of dharma-śāstra. The most important of the dharma-śāstras is the Manu-saṁhitā. [break] ...doing all nonsense. Such kind of bhakti, aikāntikī harer bhak..., utpātāyeva kalpate: it is simply disturbance in the society, without full knowledge from the śruti-smṛti, if by sentiments one becomes bhakta. That is not bhakta. Bhakta must be following the regulative principles, the instruction of guru and so on.

So here Prahlāda Mahārāja said the dvādaśa-guṇa. The dvādaśa-guṇa is dharmaś ca, dharmasya satyaṁ ca dhāmaś ca tapaś ca amātsarya hi titiksa-anusūyava-yajñāś ca dānaṁ dhṛtiḥ sutaṁ ca vratāni vai dvādaśa brāhmaṇasya. So one must be qualified with these twelve qualities. In the Bhagavad-gītā it is given, nine qualities, so, śama dama satyaṁ śaucam, jñānam-vijñānam āstikyaṁ brahma-karma sva-bhāva... So you cannot become a brāhmaṇa simply by becoming a son of a brāhmaṇa. That is not possible. That is not the injunction. Just like you cannot become a high-court judge simply by becoming the son of a high-court judge. No. You must be qualified how to become a high-court judge. Then you'll be accepted. Not that... You cannot say, "I am... My father is high-court judge. I am high-court judge." That is going on. No. So here are the qualities of a brāhmaṇa, dvi-ṣaḍ-guṇa-yutād viprāt. Must be there, twelve qualities, at least nine qualities. Then you become a brāhmaṇa. And Nārada Muni supports this in another place, that,

yasya hi yal lakṣaṇaṁ proktaṁ
(puṁso) varṇābhivyāñjakam

yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

Nārada Muni said, the greatest authority. He said that these are the qualities of brāhmaṇa, as described. If these qualities are found elsewhere, anyatra… Suppose a man is born in the śūdra family, but he had developed these qualities. Then he should be called a brāhmaṇa. And suppose a person is born in the brāhmaṇa family but he has acquired the qualities of śūdra or caṇḍāla. Then he should be called caṇḍāla. This is Nārada Muni's statement. And Śrīdhāra Swami gives his comment upon this śloka, that birth is not primary; the qualities are primary.

So Prahlāda Mahārāja also explained. Prahlāda means in the Satya-yuga, long, long, millions and millions… The principles was this, that simply born in a brāhmaṇa family, he does not become, even with qualities… He must be a devotee. And a devotee, if he, even if he's born in a family of dog-eaters, he is variṣṭham. He is fully qualified. We shall discuss again.

Thank you very much. Hare Kṛṣṇa. (end)

680714SB.MON

Śrīmad-Bhāgavatam 7.9.10-11

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Montreal, July 14, 1968

Prabhupāda:

…manye tad-arpita-mano vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ
[SB 7.9.10]

So simply by becoming proud that "I have got so much material acquisition," nobody can compete with Kṛṣṇa. That is not possible. Anor anīyaṁ mahato mahīyan. Kṛṣṇa, if you compare Him, then you'll find He's greater than the greatest. Just like generally, transcendentalists, they have got idea of Brahman. What is that Brahman? Bṛhatvāt bṛhaṇatvāt iti brahma. Bṛhat means the great. God is great. Brahman, the great. Nobody can be greater. Bṛhatvāt bṛhaṇatvāt. And Brahman can expand to unlimited extent. Just like sarvaṁ khalv idaṁ brahma. You see the expansion of Brahma. Parasya brahmaṇaḥ śaktir. Whatever we are seeing, the manifestation, expansion, this is Brahman. You can have little idea of the sky, but the sky which you are seeing, it is very little fraction, fragment, of the whole sky, Brahman sky. So Brahman is so great, and Brahman can expand. Bṛhatvāt. That which is greater than the greatest, and that which can expand unlimited, that is called Brahman. But in the Bhagavad-gītā you'll find Kṛṣṇa says, brahmaṇo 'haṁ pratiṣṭha, that "I am the resort of Brahman. Brahman is resting upon Me." So who is greater? Kṛṣṇa or Brahman? You'll find in the Bhagavad-gītā, brahmaṇo 'haṁ pratiṣṭha. Just like the sunshine. The sunshine is distributed all over the universe. According to Vedic knowledge, the sunshine is distributing its shining all over the universe, and the stars or the moons, they're glittering, being reflected by the sun. Just like in the Bhagavad-gītā you'll find, nakṣatrāṇām aham śaśi. Kṛṣṇa says that "Out of the many stars, I am the moon." That means moons and the stars are on the same category. As the moon is a reflection of the sun, similarly the stars are also a reflection of the sun. So this shining you can see, it is expanded all over the universe. And whoever is coming in front of that shining, sunshine, it is glittering. Just like you can see sometimes an airplane running very high on the sky. As soon as there is reflection of the sunshine, it glitters. So everything in touch with sunshine, it glitters. So now, the sunshine is expanding all over the universe, but where is the rest of the sunshine? The sun planet. The sun planet, you can see that it is lying in one corner of the sky. But because the sun planet is lying in one corner of the sky, does it mean that sunshine is greater than the sun? No. Similarly, Brahman may be very great. There is no question about it. But Brahman effulgence is resting on Kṛṣṇa. That you'll find in the Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Yasya prabhā: "I worship the Supreme Lord, the prime, the primeval Lord Govinda." Why? Yasya prabhā prabhavato: "By expansion of whose bodily luster or effulgence, jagad-aṇḍa-koṭi, many, many millions and trillions of universes are generated in that brahmajyoti." Exactly like the, within the sunshine, the effulgence, there are millions and trillions of planets, similarly in the effulgence of Kṛṣṇa, bodily effulgence, there are millions and trillions of universes. Yasya prabhā prabhavato [Bs. 5.40]. On account of His bodily luster being expanded, there are creation of so many millions and trillions of universes. But if you take it for granted that each star is a universe-no. That, according to Vedic literature, that is not accepted. But in each and every universe, there are millions and trillions of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa [Bs. 5.40]. Aśeṣa means there is no end. Millions and trillions, there is counting, but here it is mentioned, aśeṣa. Aśeṣa means there is no question of count. Aśeṣa-vasudhādi. Vasudhā means planet where the living entities can reside. This is the meaning of vasudhā. No planet is without any living entities. Every planet is full of living entities. Vasudhādi-vibhūti-bhinnam. But each planet is particularly opulent in a particular way. Just like you can see the moon planet is particularly opulent by some particular feature. It is very cold. Similarly, sun planet, it has got a particular feature. It is very hot. So each planet has got a different particular type of feature. Vasudhādi-vibhūti-bhinnam.

So this is the creation. Sarvam idam. Therefore the Vedic injunction, sarvaṁ khalv idaṁ brahma. There is nothing except Brahman. But the Māyāvādī philosophers, they do not accept the varieties. They accept varieties as false. But we Vaiṣṇava philosophers, we don't accept varieties as false, but it is temporary. That is the difference. Actually it is so. Just like your body. Now if I say, "Your body is false. Let me kill you," will you agree? Then why should you call it is false? If it is false, then don't mind whether it is killed or it is left. No, it is not false. The theory of the Māyāvādī, brahma satyaṁ jagan mithyā… Jagat, this material world, they say it is false. We don't say it is false. It is temporary. That is the real termination, or terminology, that it is not false. So because it is temporary, so we have to make the best use of this temporary body. Don't take it as false. Just like a train… You have no experience in your country. In India we have got experience. When there is a little more stoppage of a mail train… The people of India, they are accustomed to take bath daily. So immediately they take some advantage, and they begin to take bath. And there are so many water taps in the station, and every tap is engaged. So to make the best use. Because they think that "We have got a half an hour at our disposal, so let us finish it properly." So once taken bath, then the whole day's journey is pleasant. Similarly, this body is not false. Not only this body, everything material. We don't take it is false. We take it as temporary. And temporary, how it should be utilized for our best purpose? Just like the mail passengers in the train, they are using the half an hour time for taking bath, utilize. Similarly, although this body is temporary, we can utilize it for the best purpose. What is that best purpose? Realization of Kṛṣṇa. If we can utilize this temporary body for utilization, for understanding Kṛṣṇa consciousness and be fixed up in that Kṛṣṇa consciousness, that is the best use of the bad bargain.

So Prahlāda Mahārāja therefore says in this verse, prāṇaṁ punāti sa-kulam. One who has engaged himself in Kṛṣṇa consciousness, aravinda-nābha pādāravinda, lotus feet of Kṛṣṇa or Viṣṇu, he purifies himself as well as his family. Purifies his whole family. Sometimes a Vaiṣṇava born in a village, he purifies the whole village. These are statements in authentic scriptures. So apart from village, a Vaiṣṇava born in a family can give the best service to his family because he purifies. Sa-kulam. The host of his ancestors and forefathers, everyone is purified. Na tu bhūrimānaḥ. But the person who is simply proud of being born of a brāhmaṇa family, and even if he has all the good qualities of a brāhmaṇa, but if he's simply proud, he has not engaged his qualification in understanding Kṛṣṇa consciousness, Prahlāda Mahārāja says that he is useless. Better than him is he who has engaged his everything, prāṇair arthair dhiyā vācā. Everything means I have got my body, I have got my mind, I have got my words. I can serve you by my words, just like I am serving you. Somebody can serve by his mind, somebody can serve by his bodily service. So everything should be engaged in Kṛṣṇa consciousness. Then he is glorious. He is glorious. He is better than that person who is simply materially qualified and proud of his material qualification and acquisition but does not engage himself in the service of the aravinda-nābha, Viṣṇu.

So somebody may question, "What is the profit? Suppose I am prepared to engage my life, my mind, my words, my wealth and everything in the service of the Lord. Then what is my profit? I become insolvent because I give everything to Kṛṣṇa. Then what I keep myself for me?" So Prahlāda Mahārāja is very… Kṛṣṇa yei bhaje sei baḍo catur. Anyone who is in Kṛṣṇa consciousness, he's very intelligent. So this question he is replying. Because the next question should be like this: "Suppose I am prepared to engage everything, whatever I have got, in the service of Kṛṣṇa. Then what is my profit?" Because we are always after profit. That should be. Any intelligent man should not do anything without any profit, but they do not know what is that profit. That is also answered by Prahlāda Mahārāja somewhere else. Na te viduḥ svārtha gatiṁ hi viṣṇum [SB 7.5.31]. The foolish human society, they do not know that their real profit is Kṛṣṇa consciousness. Viṣṇu or Kṛṣṇa conscious, the same thing. Durāśayā ye bahir-artha-māninaḥ. They are trying to be profitable by the external world. They are thinking that "I shall make profit by becoming a very big businessman," just like Ford and Rockefeller and so many. In our country, Birla. No. Durāśayā. That is your, what is called, durāśayā? The hope which is never to be fulfilled. What is called that in English language?

Devotee: Lacking?(?)

Prabhupāda: No. The hope. Suppose you are hoping something, but will never be fulfilled. What is called?

Devotee: Frustration.

Devotee: Dreams?

Prabhupāda: No. Utopian, yes. That is the exact word. You are thinking something, building castle in the air. So Bhāgavata says durāśayā, utopian theory. He's thinking that "I shall be very great by doing this business or doing, having this education," or this or that. So many things. Everyone has got his own plan. But Bhāgavata says durāśayā, "This is utopian." Why this utopian they have taken? They are so much educated, they are so much wealthy, beautiful, and intelligent. Why durāśayā, utopian? Because bahir-artha-māninaḥ. They have taken their basic platform-the external energy. So what is the fault there? Because external energy is itself temporary. The Māyāvādī philosophy, it is called false, but we say temporary. So what is the profit by temporary achievement? Just like… There are many instances. President Kennedy: with great endeavor he became a president. Temporary. The post is temporary, say five years or four years. But still, people, they exert so much energy. And even if he is president, if there is something wrong in somebody's mind, he is killed. So is it not utopian? His energy should have been utilized for self-realization, "What I am?" But if somebody wastes his energy to capture some utopian post which will be finished at any moment, so is it not utopian?

Therefore Bhāgavata says they do not know their self-interest. Bahir arthaḥ maninaḥ: "Being captivated by the external energy." Na te viduḥ svārtha gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. But why they are so much captivated? Andhā yathāndaiḥ upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. Because they follow rascal leaders. Their leadership is andha. Andha means blind. And they are following the blind leadership. They are themselves blind. Why blind? They cannot see future. They do not know what is going to… Because they have no understanding that "I am eternal." This temporary body is only a flash in my life. I've changed so many bodies. Just like in this present existence I have changed my body so many times from my childhood to this old age. Similarly, I am changing my body. So this life, this body is temporary. Durāśayā ye bahir-artha-māninaḥ. Andhā, and I do not see my future; therefore I am blind. And the leader which is leading me, he is also blind. So a blind man leading other blind men, what is the result? The result is catastrophic. Therefore in spite of so many great leaders, politicians, scientists, educationist, the result is that problematic. The whole world is full of problems. They do not know what is their interest. The interest is this Kṛṣṇa consciousness. That they do not know. So it is the task of the members of the Kṛṣṇa consciousness to preach this. Caitanya Mahāprabhu therefore has ordered, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. Whomever you meet, your business is just try to make him convinced of the instructions as given by Lord Kṛṣṇa in the Bhagavad-gītā. That is the best service to the humanity.

So Prahlāda Mahārāja says,

naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janad aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ

tac cātmane prati-mukhasya yathā mukha-śrīḥ
[SB 7.9.11]

It is very nice. So the question may be that "Because everything has to be offered to Kṛṣṇa, so does it mean that Kṛṣṇa is hankering after my riches? Because I have amassed so much money by hard labor, and Kṛṣṇa is very clever that He's trying to take it away?" Yes. (laughs) Yes, that is the fact. Kṛṣṇa says in the Bhāgavata that yasyāham anugṛhnāmi hariṣye tad dhanaṁ śanaiḥ [SB 10.88.8]. The Pāṇḍavas, they were friends of Kṛṣṇa, and they were put into so many difficulties. Their kingdom was stolen, their wife was insulted, they were forced to live in the forest, giving up the kingdom-so many difficulties. Their house was set in fire, the other party, his cousin brothers. So Yudhiṣṭhira Mahārāja, the eldest brother of the Pāṇḍavas… Practically this question was raised by Parīkṣit Mahārāja to Śukadeva Gosvāmī. The question was that Viṣṇu or Nārāyaṇa, He's the supreme opulent, Lakṣmī-pati, the husband of the goddess of fortune. So persons who are Viṣṇu-bhakta or Vaiṣṇava, why they become poorer? Why this contradiction? And the devotees of Lord Śiva… Śiva presents himself as the poorest man. He has no dwelling house even. He lives underneath a tree. And his wife Durgā, she is the proprietor of this universe. She is also following the husband. She has also agreed to live underneath the tree. Never complains, "Oh, my dear Śiva, you don't construct a house even. What is this?" She also agrees. That means they live very, in a wretched, poor condition. So this was the question of Parīkṣit Mahārāja, that those who are worshiper of this wretched Lord Śiva-not wretched, but he places himself in such condition-they become very opulent materially. They have got very nice estate, very nice wife, very nice foodstuff. And the Vaiṣṇavas, who are worshiper of Viṣṇu, the most opulent, the controller of Lakṣmī, lakṣmī-sahasra-śata sevyamānaṁ, whom not only one, but millions and billions of goddess of fortune are always in His service, such opulent Kṛṣṇa and Viṣṇu, those who are worshiper of Viṣṇu and Kṛṣṇa, why they become poorer? This contradiction was inquired by Mahārāja Parikṣit to Śukadeva Gosvāmī, and Śukadeva Gosvāmī said that… This is the process of great personality. He said, "I'll not answer this question, but this very question was inquired by your grandfather Mahārāja Yudhiṣṭhira to Lord Śrī Kṛṣṇa. And it is better to take the answer directly from Kṛṣṇa."

So similar question was put. Because Mahārāja Yudhiṣṭhira was a little doubtful, that "I am known as Dharma-rāja, the king, personified religion, because I never tell anything lie and my life is so pious. So, and my brothers Arjuna and Bhīma, they're the greatest warrior. And our wife Draupadī, she is personally the goddess of fortune. So we are combined together, religion, goddess of fortune, greatest warrior, and above all, the greatest friend, Kṛṣṇa. Why we are in difficulty?" This question was asked. Kṛṣṇa… This question was asked not for their personal benefit, just to teach us that sometimes in Kṛṣṇa consciousness you may be put in difficulty, but don't, I mean to say, be hesitated. Fixed up. You should know Kṛṣṇa's mercy. Why? Kṛṣṇa says, yasyāham anugṛhnāmi hariṣye tad dhanaṁ śanaiḥ [SB 10.88.8]. He answered to Yudhiṣṭhira, "My dear Yudhiṣṭhira, the first test of a devotee is that I, if I show him special favor, then I take away all his wealth." Why? Why this sort of special favor? Because this material attachment is so great that one cannot go to Kṛṣṇa. So anyone who is engaged in Kṛṣṇa consciousness, at the same time he wants material enjoyment, Kṛṣṇa sees his foolishness. Foolishness. Anyone who is making progress in Kṛṣṇa consciousness should not be envious, "Oh, he is so great. He is so rich man. He has got so nice palace. He has got so nice wife. I haven't got anything." Don't be. Because it is completely different life. Don't be captivated by the material opulence, even you are put into great difficulties. Because you are not this material body. You are spirit soul. So your progress should be steady on the spiritual platform.

So we shall discuss this point more. The time has passed. So Prahlāda Mahārāja will explain that why one should offer everything to Kṛṣṇa. That we shall discuss in the next meeting. Thank you very much. Any question?

Haṁsadūta: A devotee, he can be very poor, but is it okay if he's hankering after something for Kṛṣṇa? He sees, "Oh we haven't got anything. We need a house," or something like that? Why can't we… Can a devotee think like that, "Why can't we get a nice house like these people for Kṛṣṇa"? Is that all right?

Prabhupāda: Devotee thinks, "Why shall we not have a nice house?"

Haṁsadūta: For Kṛṣṇa.

Prabhupāda: Oh, for Kṛṣṇa he can have anything. That is a different thing. Not for himself. For himself, he should be satisfied whatever Kṛṣṇa offers. That's all. But for Kṛṣṇa he'll try to… Just like the example is Hanuman. Hanuman, he fought with Rāvaṇa. Why? Not for his personal sake. He did not fight with Rāvaṇa to take the kingdom of Rāvaṇa, become king there. No. He fought for Rāma. So the Kṛṣṇa consciousness person's endeavor should be to give everything to Rāma. Not… But for himself he's completely dependent on Kṛṣṇa whatever position he may keep. It doesn't matter. He has no such perception, "Whether I'm…" He's always happy. Kṛṣṇa's service is so nice that he has no other idea what is happiness except Kṛṣṇa's service. So why shall he desire this or that? Naturally, he has no desire because he's already fulfilled his desire being in Kṛṣṇa consciousness. But those who are thinking that "Becoming Kṛṣṇa conscious I shall become very rich, I shall become one of the richest men," that is his foolishness. That means he's not in Kṛṣṇa consciousness. He still requires to be more advanced. But actually one who is Kṛṣṇa conscious, that very consciousness is so happy that he doesn't want anything more. That very consciousness is happiness. Ahaituky apratihatā. There is no other cause. A real Kṛṣṇa conscious person does not become Kṛṣṇa conscious for any other purpose. That Kṛṣṇa consciousness is his purpose. That is the end. That is the means. It is not a means to achieve some thing else. Bhakti is such thing. Therefore bhakti is transcendental. It is not material, that… In the material world, in exchange of something you get something else, but in the spiritual world the endeavor and the achievement the same thing. So actually, a person who is in Kṛṣṇa consciousness, he has no such desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. The exact definition you'll find in the Bhakti-rasāmṛta-sindhu: anyābhilāṣitā-śūnyam. Śūnyam means completely devoid of any other desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. And uncovered by the activities of knowledge or fruitive action. Ānukūlyena kṛṣṇānuśīlanam. Simply acting in favor of Kṛṣṇa: "Kṛṣṇa wants this, I shall do it." "Kṛṣṇa wants this fight"-Arjuna did it. Not for himself. We shall keep always in mind that Arjuna was engaged into fight not for his personal self. For his personal self he denied: "Oh, what shall I do with this kingdom by fighting with my brothers and grandfather? No. Kṛṣṇa, excuse me. I cannot fight." But when he understood that the fight is to be done for Kṛṣṇa, he took all the responsibility. Similarly, a Kṛṣṇa conscious person will not aspire anything for his sense gratification, but he will aspire for all the world for Kṛṣṇa's service. Is that clear? Yes. Yes?

Guest: Supposing if I were to become a devotee and I might be influenced to try to live like Śiva because richness doesn't appeal to me. But the problem is that in a country like this the winter is extremely cold, and if I try to live like Śiva I would freeze to death. So…

Prabhupāda: I have understood. I have understood. Kṛṣṇa consciousness does not mean that you falsely make some attempt. The… Just like Arjuna. Arjuna understood the Kṛṣṇa philosophy, and it does not mean that he became a naked fakir and went away from the fighting place, and without any clothing he began to travel. Is it that? No. The only thing is that he changed the account. The account was on behalf of Kṛṣṇa. So you haven't got to make such renunciation that you have to live underneath a tree or give up your dress, become naked. No. That is not… You have misunderstood. You should dress himself properly, you should eat properly, you should work properly, but not on your account, but Kṛṣṇa's account. That is the thing. That's all. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgya ucyate. That is the difference between Vaiṣṇava philosophy and Māyāvādī philosophy. The Māyāvāda philosophy says that brahma satyaṁ jagan mithyā, "This world is false and Brahman is truth. So let me become renounced of all this worldly relationship and try to be one with the Brahman." That is Māyāvāda philosophy. We don't say that. We say that because Brahman is satya, truth, and because the world is created by Brahman, so this is also truth. This is also truth. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. That is the version of Upaniṣad. The thing is, difference between Māyāvādī and Vaiṣṇava, they do not know the proprietorship. We know the proprietorship. We don't accept anything as "I am the proprietor." This is mistake. This is māyā. Actually… If I take, "It is Kṛṣṇa's," then I am liberated. Just try to understand. You are sitting here. You know that this apartment or this loft belongs to somebody. So there is no harm sitting here, hearing here. But if you think that "This is mine," and if you want you take something out of this, then there is trouble. Similarly, this world belongs to Kṛṣṇa. If you have always that consciousness that it belongs to Kṛṣṇa… Just like a bank cashier. He knows that millions of dollars is coming to him, but he knows that "This is belonging to the bank. I am simply cashier." Similarly, you can deal with all the worldly things, but if your consciousness is Kṛṣṇa then you are free. Nikhileṣv apy avasthāsu jīvan muktaḥ sa ucyate. In any condition of life if one is Kṛṣṇa conscious, he's always liberated. He's not affected. So that is Kṛṣṇa consciousness. Kṛṣṇa consciousness does not teach you to become a false renouncer. What is the use of becoming a renouncer? After all, you have got this body. How can you renounce it? Either you cover it with underwear or either you cover it with costly dress, you have to cover it. So that covering also belongs to Kṛṣṇa. So we have to be situated under the consciousness that "Everything is Kṛṣṇa's. Nothing belongs to me." That is the actual fact. But by illusion we are accepting, "This is mine, this is mine, this is mine." We have to give up this consciousness and accept the Kṛṣṇa consciousness. That is our preaching. Is that clear? Yes?

Mālatī: Swamijī, I don't understand when you say that you worship Kṛṣṇa or Viṣṇu. I don't understand if Kṛṣṇa is Viṣṇu or Viṣṇu is Kṛṣṇa.

Prabhupāda: Yes. Kṛṣṇa… There are several categories of living entities. Kṛṣna is also living entity. Viṣṇu is also living entity. You are also living entity. Lord Śiva is also living entity. Every one of us. But there are categories. Just like in your Montreal city, there are hundreds of millions of people. But someone's status is higher than the others. Similarly, Kṛṣṇa is the original living entity. Govindam ādi-puruṣam. Ādi-puruṣam means original. And from Him everything has expanded. Eko bahu śyāma. He has expanded Himself in many. So some of them are in the Viṣṇu category. The Viṣṇu category means they are almost equal to Kṛṣṇa. It is estimated the Viṣṇu categories, They have ninety-four percent opulence of Kṛṣṇa. And the next category is Śiva category. The Śiva category has eighty-four percent of all the opulence of Kṛṣṇa. And the next category is Brahmā category, Brahmā. Brahmā category means living entities, when they are perfect, they can obtain seventy-eight percent of the opulence of Kṛṣṇa. So Kṛṣṇa is cent percent, Viṣṇu or Nārāyaṇa is ninety-four percent, Lord Śiva is eighty-four percent, and we, in our perfection, we are seventy-eight percent. Is that clear?

Mālatī: Well, I don't understand then why you'd worship Viṣṇu and not Kṛṣṇa. I don't understand that why then you'd go to Viṣṇu and not to Kṛṣṇa if Kṛṣṇa is higher?

Prabhupāda: Why do you take care of your child? Why not other child? They are also children. Why don't you take care? Answer this?

Mālatī: Because this child was given to me.

Prabhupāda: You love him. That's all. Similarly, if you love Kṛṣṇa, that's all right. If you love Viṣṇu, that is also all right. But you cannot derive the same result by loving Kṛṣṇa and by Viṣṇu. Therefore it is your selection, whom should you love. Kṛṣṇa is cent percent and Viṣṇu is ninety-four percent. So if you want to worship or love ninety-four percent, that is also almost Kṛṣṇa. But Kṛṣṇa is cent percent, pūrṇam. Mattaḥ parataraṁ kiñcid asti dhanañjaya. In Bhagavad-gītā you'll find that He is the supreme.

ahaṁ sarvasya prabhavaḥ
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

"I am the origin of everything, including Viṣṇu, Brahmā, Śiva, living entities, everything." Iti matvā. So intelligent persons, if I have to love, why not love the greatest personality, Kṛṣṇa, who is cent percent perfect? That is your selection. If you select ninety-four percent, there is no harm, but best thing is why not cent percent. Is that all right? Not yet clear?

Mālatī: That part I understand. What I don't understand is why… Why would they take less than Kṛṣṇa? Why would you take less than Kṛṣṇa? If Kṛṣṇa is cent percent, why take less?

Prabhupāda: I don't follow what you say. What is that?

Haṁsadūta: Why would someone take less? Why would someone choose Viṣṇu and not Kṛṣṇa if they know that Kṛṣṇa is cent percent and Viṣṇu is ninety-four percent?

Prabhupāda: That we have already answered. Why you like this child?

Mālatī: No, what I mean is…

Prabhupāda: That is your selection.

Mālatī: Then what I want to know is, if you worship Kṛṣṇa and you go to Kṛṣṇaloka…

Prabhupāda: Yes.

Mālatī: …and if you worship Viṣṇu, what happens to you? Where do you go? What happens to those people?

Prabhupāda: He goes to Viṣṇuloka.

Mālatī: And it's not… Is it eternal?

Prabhupāda: Yes. That is also. Any place in the spiritual sky, they are eternal. If that is your question… Now either Viṣṇu planet or Kṛṣṇa planet, they are all in the spiritual world. Or the impersonal Brahman, that is also in the spiritual world. So somebody wants to be merged into the Brahman effulgence, so that is also a spiritual world. Somebody wants to go into the Viṣṇu planet, that is also in the spiritual world. And somebody wants to go to this Kṛṣṇa planet, that is also in the spiritual sky. But there are differences even in the spiritual sky. The difference between spiritual sky and material sky is that everything in the spiritual sky, they are eternal, and everything in the material sky, they are temporary. That's all. Oh, so many? You, you.

Gurudāsa: Isn't brahmajyoti temporary in the fact that you can come back down to the earth? Back to the material world?

Prabhupāda: Brahmacārī?

Gurudāsa: Brahmajyoti.

Prabhupāda: No. Brahmajyoti means spiritual sky. This material sky means brahmajyoti is covered by material cloud. Actually, everything is brahmajyoti. Just like clear sky, but some portion of the sky is sometimes covered by cloud. Some portion only. The whole sky is never covered by sky. Similarly, some portion which is covered by this material atmosphere, that is called material world. That's all. Actually, the original sky is spiritual. Original sky is full of sunshine, but the covered portion means we cannot see the sunshine. Covered portion by cloud means we cannot see the sunshine. And similarly, this material sky means where we cannot see the spiritual effulgence. That is the difference. Otherwise, even this material sky is also a spiritual sky. The spiritual sky is the original status. Yes.

Guest: (asks long question about what questions he can ask.)

Prabhupāda: Yes, any question you can ask.

Guest: I have noticed when everybody touches their head to the floor. And this I find so disturbing (indistinct) another man and kiss their boots. I found that (indistinct). And to tell you frankly, I find it quite shocking, too, that people place their head on the ground before another man. And you are a man like that. You are a man of knowledge, and you're (indistinct). But yet I can't see of people their heads to the floor…

Prabhupāda: You have been asked to do that?

Guest: Nobody asked me, but I see everybody else does it.

Prabhupāda: Then why you are feeling so disturbed?

Guest: Because to me, people are people, and there's… No man is a God, and it's just appearing as if you were…

Prabhupāda: But as you are thinking that they should not, they are thinking that you should. (laughter) As you are thinking they should not do like that, they are thinking you must do that. Then what is it? Difference of opinion. Your vote is single and they are so many. So you have to follow the greatest majority vote.

Guest: Unless I am given a very good reason to do so…

Prabhupāda: No, I am answering your question. As you are thinking in that way, they are also at liberty to think otherwise. So you cannot encroach upon their thinking.

Guest: I will not do that.

Prabhupāda: So therefore as you are thinking that they should not have done, they are thinking you should have done. The real question is that they are following a system. So in that system the spiritual master is offered respect in that way. There is a system. And they don't feel any uneasiness by doing that.

Guest: But if I were to enter politics and…, and suppose I were to attack some people who have actually the leadership of foreign powers or something like that, and newspaper man would tell my opponents that that man has… [break]

Prabhupāda: Newspaper man has poor vision. He's seeing "Indian" and "American" and "Canadian." So his vision is poor. If anyone thinks that "This Swamiji is coming from India, and the Americans or Canadians, they are offering their respect in that way," so he has to expand his vision in Kṛṣṇa consciousness. That… Just like it is stated in the Bhagavad-gītā, that,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So these obei… [break] …is taught, just like Kṛṣṇa is asking everybody, Arjuna, that māṁ ekaṁ śaraṇaṁ vraja. This is our system. Just like anyone who comes to the temple, he at once offers by falling flat, offering respect to the Deity. And the spiritual master is accepted as representative of the Deity. He's the living representative. That is the system everywhere. Just like in our India somebody was going as viceroy, representative of the King in England. Oh, he was being offered all the respect of a king. Nobody bothered, "Oh, he's coming from England. Why a brāhmaṇa should offer respect to the viceroy?" No. They never grudged. That is a system. The representative of a king, if he can be offered such respect, then how much respect should be offered to a person who is representative of Kṛṣṇa? (pause) Yes?

Devotee: Swami, is the idea that matter is neither created nor destroyed, but the substance is eternal but the form is temporary? Is that…

Prabhupāda: Yes. Yes. That is the way. Everything here in the material world is temporary. Anything you take, anything material, that is temporary. Similarly this body is temporary, this house is temporary, this country is temporary. Say some five hundred years ago, this was not Canada. It was something else. Similarly, in some other time, it will be different. So nothing is fixed up or permanent in this material world. Yes?

Guest: Some time ago, I… [break]

Prabhupāda: …either belonging to the Indians or to the Canadians. It belongs to Kṛṣṇa. Actually, that is the fact. Everything belongs to Kṛṣṇa. We simply falsely say that "This is, belongs to Canadian," "This is, belongs to Indian," "This is, belongs to…" (end)

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Śrīmad-Bhāgavatam 7.9.11

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Montreal, August 17, 1968
Prabhupāda: (singing)
cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]
(devotees chant responsively:) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.
veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]
(devotees chant responsively:) Govindam ādi-puruṣaṁ tam aham bhajami.
ālola-candraka-lasad vana-mālya-vaṁśī-
ratnāṅgadāṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tribhaṅga-lalitaṁ niyata-prakāśam
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.31]
aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]
(devotees chant responsively:) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.
naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ
[SB 7.9.11]

Now in the previous verse it has been explained that neither any material opulence, nor a qualified brāhmaṇa with twelve high qualifications can satisfy the Lord simply by such acquisition. One can satisfy the Lord simply by love and devotional service. Why? Doesn't He not… Then why so much opulence is created in erecting nice temple or churches and so much money is expended? Does it not satisfy the Lord? Why they are spending so much money? The modern economist says that this is unproductive investment. Because if you construct a very big temple… Just like in India we have got many temples, especially in South India, each of them is just like a fort, very big fort. There is a temple in Raṅganātham, it is a few miles temple. There are seven gates. Very big temple. Many other temples. Similarly, in your country also there are many nice churches. I have traveled all over America, and I have seen very big churches. Here also, in Montreal, there are many big churches. So why they are spending so much money, although the modern economist will say it is nonproductive investment?

So this church building or temple building or mosque building is coming down from time immemorial. People are investing their money, hard-earned money. Why? Uselessly? Nonproductive? No. They do not know. They do not know how much productive that is. Therefore in this godless civilization they have stopped building nice, decorated… In Vṛndāvana there is a temple of Govindajī that was seven-storied. Four stories was broken by Aurangzeb on political grounds. Still, three stories are still remaining. If somebody goes there he'll see how wonderful workmanship is there in that temple. So does it mean that those kings or rich men, they were all fools? Simply at the present moment we are very intelligent? No. They are not fools. That is explained in the Prahlāda Mahārāja's prayers. Naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo. You cannot satisfy the Supreme Lord by constructing a nice temple, but still He is satisfied. Still, He is satisfied. He is nija-lābha-pūrṇo. He is fully satisfied in Himself because He has no want. We are in want. Suppose I am renting one small apartment. If somebody says, "Swamijī, come on. I shall construct a very nice palatial temple. You come here." Oh, I shall be very much obliged. But does Kṛṣṇa, or God, is like that? He can construct so many nice planets, not only one, two, but millions and billions, with so many nice oceans and hills and mountains and forests, and full of living entities. And why He is hankering after a temple constructed by me? No. That is not the fact.

The fact is that these fools, these rascals who are thinking that this world is for their enjoyment, this money belongs to him… It is stated here, aviduṣaḥ. Aviduṣaḥ means rascal, without any education. Without any education. They have got all these university degrees and without education? Yes. Why? Because they have no spiritual education. So aviduṣaḥ. So mānaṁ janam aviduṣaḥ karuṇo vṛṇīte. When Kṛṣṇa says or God says that "Give Me this…," Just like He is begging from Bali Mahārāja, Vāmanadeva, "My dear King, will you give Me a little land?" So his spiritual master, he was a demon. He forbade Bali Mahārāja not to promise, because He is Viṣṇu. "He'll take everything from you." That's a nice story. Some of you know how Bali Mahārāja became a great devotee of the Lord. Now here it is stated that mānaṁ janād aviduṣaḥ karuṇo vṛṇīte. Whatever He wants from any person, provided he is a devotee… The Lord does not accept anything from nondevotee. That is clearly stated in Bhagavad-gītā. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

Here it is stated, nija-lābha-pūrṇo. He is so opulent that He has no hankering. Complete. Ṣaḍ-aiśvarya pūrṇaḥ. He is complete with full six opulences. He is the richest, He is the wisest, He is the most famous, He is the most strong, influential, and renounced order. Everything is complete there. Then why He is asking that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati? He is so rich, so opulent, still He is begging that "Little flower, a little water, a little fruit, if offered to Me with devotion and love, I accept and eat it." So the real fact is that we have lost our devotion, faith, in God. So He is begging therefore that love and faith. Not your money. Because He is already opulent. What you can give Him? And what belongs to you? Nothing belongs to you. You come from the womb of your mother openhanded, and when you die you go openhanded. So what does it belong to you? Nothing belongs to you. That's a fact. Simply by illusion, you come here for some days and you think, "This is mine." That's all. This is called māyā. Actually, nothing belongs to you. Everything belongs to God, or Kṛṣṇa. But you claim that it belongs to you. That is your māyā. Therefore here it is said, mānaṁ janād aviduṣaḥ karuṇo vṛṇīte. Out of His causeless mercy He begs sometimes, "Give Me this." Just like sometimes father asks his child, "My dear boy, will you kindly give me a little cake from your portion?" And if the child is very fond of her (him), immediately gives. And sometimes he refuses, "No, I shall not give it." Similarly, Kṛṣṇa is full. Why He's begging? He's begging your love. That's all. Whenever Kṛṣṇa wants some service from you or begs something from you, it does not mean that He is in need of it. He is not in need of it. But He is in need of your love because you have forgotten how to love God, how to love Kṛṣṇa. That he is practiced(?).

There is a story that some sannyāsī went to a householder, because a sannyāsī goes to householder for begging. They are begging also like that. They are not beggars, but they introduce as beggar so that the householder may receive and take some advantage of his knowledge. He is not beggar. So one beggar went to a householder, and the housewife said, "Oh, this beggar has come from door to door. Give him some ashes." So the sannyāsī replied, "All right. Give me some ashes. Just begin your charity." Just begin your charity. So similarly, Kṛṣṇa, when He wants, "Give Me a little flower, a little fruit, a little water," it does not mean that He is begging. He is just inducing me to the practice of offering everything which belongs to Kṛṣṇa.

īśāvāsyam idaṁ sarvaṁ
yad kiñcid jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam
[Īśo mantra 1]

The Īśopaniṣad instructs us that everything that is within your vision, it belongs to Īśa, the Supreme Lord. Whatever you see, whatever you have got, that does not belong to you; it belongs to God. Tena tyaktena bhuñjīthā. This is the first verse in Īśopaniṣad. Tena tyaktena bhuñjīthā. You can simply enjoy whatever is given to you as prasādam. Mā gṛdhaḥ kasya svid dhanam. Don't touch any other's property. This is the instruction of Īśopaniṣad.

So we have forgotten this. So in order to instruct us the principle that everything belongs to God, this is the beginning, that we should try to offer whatever we have got. Kṛṣṇa is ready to accept from you a little bit of water, little bit of flower, a little bit of leaf, or fruit. Practically it has no value, but when you begin to give to Kṛṣṇa, then gradually a time will come when you'll be prepared to give everything to Kṛṣṇa like the gopīs. This is the process. Sarvātmanā. Sarvātmanā. Sarvātmanā means with everything. That is our natural life. When we are in consciousness that "Nothing belongs to me. Everything belongs to God, and everything is meant for God's enjoyment, not for my sense enjoyment," that is called Kṛṣṇa consciousness. Kṛṣṇa consciousness means to be situated in the actual fact. Whenever we claim something that "This is mine," it is called moha, illusion. Ahaṁ mameti [SB 5.5.8]. Janasya moho ayam. This conception of "mine" and "I" is the platform of illusion. Janasya moho 'yam. This world, whole world, is moving under this illusion that "I am this body, and everything…" "I am the monarch of all I survey." This is the philosophy. "Whatever I can acquire, that is mine." This is wrong. This is called illusion.

Therefore we should try to give to Kṛṣṇa, not to ask. Because He has given us everything without asking. Without asking. We go to temple or churches to ask for our daily bread, but the birds and beasts, they have no churches, no temples, they do not ask. But how do they get their bread? Therefore according to Śrīmad-Bhāgavatam, there is no actually bread problem. The only problem is that we have forgotten our relationship with God. Whatever… Tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. Therefore the instruction of Bhāgavata is, "Just try to revive your lost relationship with God, or Kṛṣṇa." That relationship is never extinguished, but sometimes it is covered. Just like a crazy boy forgets his father and mother and home, goes away. But the relationship between the son and the parents cannot be lost. As soon as the son comes back, the parents receives him very nicely. Similarly, we are all sons of the Supreme Lord. We have forgotten our father, we have forgotten our relationship, and we are loitering in this material world as helpless, and if we revive our consciousness, our Kṛṣṇa consciousness, that "My home is in the spiritual world. I am a foreigner in this material world…" Just like a foreigner is traveling from one place to another, similarly, I am also changing my body from one body to another, one planet to another. But there is no permanent settlement anywhere in this material world. This is our condition.

So Kṛṣṇa consciousness means to be rightly situated in the original consciousness that we are all sons of God, Kṛṣṇa. We have got eternal relationship with Him and He is the richest, the most opulent. As a rich man's son has no scarcity, no want, everything is supplied amply… Just like the Americans, they are… American or many other Western countries, the young men, they belong to a rich nation, so practically they have no want. But still why they are becoming hopeless and confused? Because this material want is not all. There is spiritual want. Unless that spiritual want is fulfilled, unless that spiritual relationship is reestablished, nobody can be happy. So in order to make us happy, Kṛṣṇa says that "Begin with little flower, little water, or little fruit, and try to offer Me."

mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ

Just like if you decorate your face very nicely, how your face has become beautiful you cannot see. You cannot see. But as soon as you bring one mirror before your face, you'll see that in the mirror the reflection of your face is very nicely decorated. The same example is given here. We are reflection. We are reflection of God. Just like in the Bible it is said, "Man is made after God." God is not made after man. That is a mistake. The modern atheist class of men, they suggest that we manufacture a form of God according to our own form. Just like Kṛṣṇa and Rādhā, the picture is there. They allege that we have made a Kṛṣṇa form, maybe very beautiful, according to my form. But actually it is not. The Biblical truth is that man is made after God. Because we are sons of God, therefore God has got two hands, you have got also two hands. Just like your father has got two hands and you have got two hands, so you are made according to the body of your father, not that your father's body is made after your body. This is rationalism. Similarly, God's body is not made according to your body, but your body is made according to God's body. But this body is material; therefore we have to change. When we come to the spiritual platform, we get as good a body as that of Kṛṣṇa, which is eternal, full of bliss and full of knowledge. This is called Kṛṣṇa consciousness.

Now here it is said, yad yaj jano bhagavate vidadhīta mānam. Whatever you are offering to Kṛṣṇa… Practically, we see that we are offering so many nice foodstuffs to Kṛṣṇa, but Kṛṣṇa, apparently it appears that Kṛṣṇa has not eaten. The prasādam is distributed among the devotees. Similarly, whatever is offered to the Supreme Lord, He is not in need of it, but He accepts it. He spiritualizes it, and it is meant for you. You are gainer. Whenever there is some special function to offer some nice foodstuffs to the Lord, you can take the prasādam, so actual gainer you are. But you are gainer in both ways. You taste very nice foodstuffs, at the same time you regain your spiritual consciousness. So yad yaj bhagavat…, yad yaj jano bhagavate vidadhīta mānam. Whatever honor, respect, or presentation is given to the Lord, it is enjoyed by Him. It is enjoyed by Him. So how it is so? Just the same example: just like you decorate your face, but you cannot see directly how your face is beautiful. But when you put your mirror before the face, on the reflection you see very nice decoration. Similarly, if you decorate the Supreme Lord Kṛṣṇa… That is the system of temple worship. Very nicely decorated temple, very nicely decorated Deity, all nice foodstuff offered to the Deity-you will feel enjoyment. The more you do that, you'll feel enjoyment. It is not nonproductive. It is very spiritually productive process. Yad yaj jano vidadhīta. Ayaṁ prabhur īśvara. Īśvara, prabhu means īśvara. Naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo. Prabhu means īśvara. Prabhu means master, controller. If a person is controller, master of a big establishment, so what the laborer can offer him? He is already the proprietor. So here it is said, īśvara aviduṣaḥ akalpād janād mānaṁ pūjām ātmano 'rthe na vṛṇīte. So do not foolishly think that the prescription given in the śāstras that whatever you have got, offered to Kṛṣṇa or offered to God, it is not that God is in want; it is your interest. The more you give to God, the more you become benefited. It is your interest. But the foolish persons, they do not know it. Therefore God, like Bali Mahārāja, He goes, like Vāmanadeva, He goes to beg from Bali Mahārāja. And His representative, devotees of God, sannyāsīs, they also go to beg: "My dear sir, give us some contribution for our temple." It is not that he's beggar. It is for the person's benefit. He's spoiling his life in sense enjoyment, and this representative goes to him and takes some money from that hell-going activity and offers it to the Deity so he'll be saved. Svalpam apy asya dharmasya trāyate mahato bhayāt. Willingly or unwillingly, if you offer something to God, that will be a permanent credit. A permanent credit. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even little done, it can act so nicely that sometimes it can save you from the greatest danger.

Just like Ajāmila. The story of Ajāmila is that he was a son of a brāhmaṇa, and he was very nice boy. He was married, and he was acting just like a brāhmaṇa boy. One day he went to collect some flowers and some wood from the forest for his father's worship. His father was worshiping Deity, and he was helping. On the path he saw that one śūdra and his wife, without any shame, they were embracing and kissing. This young boy became attracted. Therefore this system, that loving exchange or affairs should not be exhibited on the street. This is not very civilized form. In India it is not at all allowed. It is calculated indecent. There is punishment by law. But here the practice is different. But why it is so strict according to Vedic scripture? Here is the example. A young man was passing, and another young man and girl was embracing. Naturally he became excited. And of course this kind of embracing and kissing on the public street is done not by any high class. So he was a śūdra. So this Ajāmila was standing there, and the śūdrāṇī or the śūdra woman also called, and he became more excited, and he embraced and kissed her, and gradually became attracted to her. And he left his wife and home and father and mother, then became drunkard and everything for that prostitute. At the last moment, when he was old enough, when he could not earn, he could not cheat to bring money, the man Ajāmila was thrown in the street by that woman. Because she was not his legalized wife, she was prostitute. So did not like him. But this man had a youngest son whose name was Nārāyaṇa. So when he was in precarious condition, he was just asking his youngest son Nārāyaṇa, "My dear boy, please come here." And by reciting this word "Nārāyaṇa," he remembered the same Nārāyaṇa whom he worshiped in his early age. Just see. Because under the direction of his father, as a brāhmaṇa boy he was being trained up to become a devotee of Nārāyaṇa, but unfortunately, he was misled by a prostitute, but still, he was saved at the last moment. And this is confirmed in the Bhagavad-gītā, svalpam apy asya dharmasya trāyate mahato bhayāt.

So anybody who is chanting Hare Kṛṣṇa, even for a moment, it will never go in vain. It will act. It will act, and it will act so nicely that sometimes he'll be saved from the greatest danger. That experience some of our students have already expressed. One girl is present here, she also experienced this. She was attacked by some black Negroes, and she began to chant Hare Kṛṣṇa, and she was saved. So these things are actual fact. There are many instances. So svalpam apy asya trāyate mahato. So anything, a little flower, a little fruit, a little water, you offer to Kṛṣṇa, or if you chant for a little while Hare Kṛṣṇa, or if you make association with devotees for a moment, this will never go in vain. So the purpose of opening so many centers of Kṛṣṇa consciousness is to give chance to these forgotten men, Kṛṣṇa consciousness. It is not a business. It is a charitable institution. It is hospital to cure the material disease. So unfortunately, people are not taking very much advantage, but those who are fortunate, ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. Bhāgyavān. So only the fortunate persons. As it is also expressed in the Bhagavad-gītā, yeṣām anta-gataṁ pāpam. One who is completely free from all sinful reaction, such person can take to Kṛṣṇa consciousness. But the door is open for everyone. Everyone can come here and chant Hare Kṛṣṇa. It is not difficult job. We distribute prasādam. So take advantage and be benefited in Kṛṣṇa consciousness.

Thank you. Hare Kṛṣṇa.

Nanda-kiśora: When a living entity becomes pure soul…

Prabhupāda: Oh, where is your neck…?

Nanda-kiśora: Oh, I…

Prabhupāda: [break] What is the harm? All right? Then?

Nanda-kiśora: When a living entity becomes pure, purified, he is called sac-cid-ānanda, he has perfect knowledge. And Kṛṣṇa is also sac-cid-ānanda. Is that knowledge the same?

Prabhupāda: No. A living entity is subjected to be deluded by māyā. But Kṛṣṇa is not deluded by māyā. That is the difference between Kṛṣṇa and living entity.

Nanda-kiśora: But the knowledge that a pure devotee has, that's not the… Even though it's perfect knowledge…

Prabhupāda: No. It cannot be as perfect as Kṛṣṇa's. That is not possible. Because you are part and parcel of Kṛṣṇa. Just like a drop of ocean water and the vast mass of water, quantitatively they are different. Qualitatively they are one. Similarly, Kṛṣṇa has knowledge and you have knowledge, but the quantity of Kṛṣṇa's knowledge and your knowledge is different. He is full of all knowledge. You are almost full of all knowledge, but not exactly like Kṛṣṇa. And especially in your conditional life you are covered. All your knowledge is covered. Even that fragmental knowledge is also covered. Therefore you are in illusion. Because we are fragmental, therefore we are subjected to be covered by the illusory spell. Just like the sky and the sun. Sometimes there is covering by cloud. The cloud covers a few miles or the cloud covers the eyes of living entities like us, but the cloud does not cover the sun or the whole sky. That is not possible. But a fragmental portion of the sky is covered by cloud, and because we are very teeny, if the cloud is spread only for ten miles we think, "Now the sun is covered." The sun is never covered. Similarly, the illusory energy cannot cover Kṛṣṇa, but it can cover you. And we are in this covering condition. Therefore we have forgotten our relationship with Kṛṣṇa. Now we have to uncover by Kṛṣṇa's grace, or we'll have to go to the sunlight. It is not that the sun is covered by clouds. Where there is no cloud, if you go there, you'll get full advantage of the sunlight. Similarly, we have to search out place where there is no cloudy understanding. There must be clear understanding. Then you'll find yourself satisfied in the light.

Haṁsadūta: Swamijī, in one of Professor Sanyal's books he says that the mind is an organ of the soul. Is that correct? I always thought the mind was part of the material, the subtle body, the subtle material body.

Prabhupāda: No. Organ of the self. It is covered by the material energy. Originally, you have got everything. You have got mind, ego, and everything. Just like when I think, ahaṁ brahmāsmi, "I am servant of Kṛṣṇa," that is also ego, "I am." But that is pure. But as soon as I think "I am American," "I am Indian," "I am this body," that is impure. This is impure egoism, and that is pure egoism. So ego is there. Similarly, mind is also there, intelligence is also there, but when it is covered by this material contamination it is called māyā, and when it is out of material contamination, ahaṁ brahmāsmi, "I am servant of Kṛṣṇa. I shall act for Kṛṣṇa, I shall live for Kṛṣṇa, I shall eat for Kṛṣṇa, I shall prepare foodstuff for Kṛṣṇa, I shall sing for Kṛṣṇa-everything Kṛṣṇa," that is liberated stage.

Haṁsadūta: So that mind is part of the soul. It's just, it's polluted.

Prabhupāda: Yes. That is a symptom of… Mind is the active principle. Without mind, how can you act? The mind is there. But at the present moment, becoming covered by the material energy, everything is contaminated. Mind is contaminated, the intelligence is contaminated, the ego is contaminated, I, or self, I am contaminated. Everything is contaminated. When you have got fever, there is pain all over the body. There is temperature all over the body. And when the fever is off, there is no temperature. Similarly, it is the difference of consciousness only. As soon as we take material consciousness, it is to be understood in feverish condition. And as soon as you take to Kṛṣṇa consciousness, we are out of feverish condition. You want to ask? Yes, you can ask.

Nanda-kiśora: Swamijī, what is… The material elements are described, the mind, intelligence, and false ego. What's the, what is that mind, you know, that material mind? In other words, there's a spiritual mind and a material mind?

Prabhupāda: What is the difference of your material life and spiritual life?

Nanda-kiśora: One is for Kṛṣṇa, and one is for…

Prabhupāda: That is the difference between material mind and spiritual mind. Because you are thinking that you are this body, this is material conception. Therefore everything is material-mind, intelligence, and identification, everything material. Similarly, if you think, that thinking means mind, that you are Kṛṣṇa's, then everything is spiritual. That we have to practice. That is Kṛṣṇa consciousness. We have to keep ourselves always in Kṛṣṇa consciousness. Īhā yasya harer dāsye. And what is Kṛṣṇa consciousness? Kṛṣṇa consciousness means to… Īhā. Īhā means desire. Desire is a function of mind. So īhā means desire. So what is that desire? Īhā yasya harer dāsye. Anyone whose desire is to engage himself in the service of Kṛṣṇa. So whole Kṛṣṇa consciousness activity is purification of the mind, of the intelligence, of the ego, everything, purifying process. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. The impurification is that upādhi, designation. I'm thinking "I am American," "I am Indian." This is designation. Actually, spirit soul is neither American nor Indian nor Hindu nor Muslim. So one has to get out of this entanglement, material entanglement. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. And how one can become purified? Tat-paratvena, when he identifies himself, ahaṁ brahmāsmi, "I am servant of Kṛṣṇa. I am Brahman, I am pure self. I'm not matter. I'm not this body." This is the stage of purification. And when one is purified, then hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate. Hṛṣīka means senses. So mind is also one of the senses. There are eleven senses. Five senses gathering knowledge and five senses working, and mind is the center. So mind is also accepted as sense. So hṛṣīkena hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. When your purified senses are applied in the service of the master of the senses, Hṛṣīkeśa, that is called bhakti. This is the definition of bhakti. So mind required there. You are thinking that "I shall decorate Kṛṣṇa in such a way." That is a function of mind. And as soon as you think that "I shall decorate my such and such person in this way," that is māyā. So mind is there. Sometimes it is acting for māyā, and when it is acting for Kṛṣṇa then it is purified. So in the Kṛṣṇa consciousness nothing has to be eradicated. Everything has to be purified. This is the Kṛṣṇa consciousness process. Yes?

Mālatī: When they go back to Godhead, some people can remember their past lives.

Prabhupāda: Yes.

Mālatī: In the mind.

Prabhupāda: Yes.

Mālatī: I thought the mind was left behind.

Prabhupāda: No. Actually mind carries you to the next body. So mind goes with you. The material mind, material ego, material intelligence become nil when you are completely liberated. But at that time your spiritual mind acts. It is not very difficult to understand. Somebody is acting under the impression… Just like one of our students, he was acting under the impression that he is Frenchman and doing something subversive, and now he is thinking that ”I am Kṛṣṇa's.” (chuckles) He has stopped all those nonsense. [break] When he was thinking that he's a Frenchman, that mind was there. And now he's thinking that ”I am Kṛṣṇa's,” the mind is there. So where is the chance of losing the mind? You want to question anything? [break] This boy?

Haṁsadūta: She. It's a girl.

Prabhupāda: It is a girl? Oh. That's all right. (chuckles) So any other questions? Otherwise chant Kṛṣṇa. Yes?

Mālatī: I don't understand how materialistic people, if they have material minds, they can remember their past lives.

Prabhupāda: Material mind has to be treated by spiritual medicine, then the material mind will be spiritual. Just the same example, that a man has got some bowel disturbance by drinking excessive milk, and the physician gives him another milk preparation, curd, and he is cured. Similarly, the Kṛṣṇa consciousness movement is just to treat the mind by Kṛṣṇa engagement. Then he becomes freed from material contamination. And actually it is happening. Those who are taking to this treatment, they are experiencing how it is happening. The door is closed? Why? Open. (kīrtana) (end)

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Śrīmad-Bhāgavatam 7.9.11

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Māyāpur, February 18, 1976

Dayānanda: ”Specifically the Supreme Lord, the Personality of Godhead, is always full of satisfaction by Himself. Therefore, when something is offered to Him, it is for the benefit of the devotee. The Lord does not require any service from anyone. The example is given here that if the original face is decorated, then the reflection in the mirror is seen with face decorated.”

Prabhupāda: Naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo [SB 7.9.11]. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Everything is complete; therefore Kṛṣṇa is God. Everything, whatever we require… We require money, aiśvarya. We require strength. We require influence. We require education. So many things we require. Ṣaḍ-aiśvarya-pūrṇaḥ. Nija-lābha-pūrṇaḥ. Another definition of Kṛṣṇa is He's full with six kinds of opulences. So He's sufficient to fulfill His desire. He doesn't require anyone's service. Just like we are in need of so many things; therefore we require others' help. But Kṛṣṇa does not require anyone's help. Then why He accepts worship? That is the… That is for the benefit of the devotee, not for His personal benefit. Just like Lord Rāmacandra. He… His one wife Sītādeva was kidnapped by Rāvaṇa. Of course, Rāvaṇa cannot kidnap. It was externally, Māyā Sītā. Still, taking for exception Sītā was kidnapped, so Lord Rāmacandra could have possessed many millions of Sītā by His will, but for one Sītā He had to fight with Rāvaṇa and finish the whole dynasty, because Rāmacandra is the ideal king. It is the king's business to chastise such rogues and ruffians. That is king's business. That is for the benefit of Rāvaṇa. Rāvaṇa means the same Hiraṇyakaśipu. Kumbhakarṇa-Rāvaṇa. First they became Hiraṇyakṣa and Hiraṇyakaśipu, the next, Kumbhakarṇa and Rāvaṇa, and the next, they became Śiśupāla and Dantavakra. In this way, because Kṛṣṇa wanted to give them liberation again back to home, back to Godhead, so this killing of Rāvaṇa, killing of Hiraṇyakaśipu, killing of Śiśupāla, is for the benefit of the persons, not for Kṛṣṇa's benefit. He killed them for their benefit.

So whatever Kṛṣṇa does, that is for our benefit. Kṛṣṇa incarnates, comes here… Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So He has no benefit by coming here, neither He has any loss. He's so complete that there is no loss, no benefit. But His mission is paritrāṇāya sādhūnāṁ vināśāya… [Bg. 4.8]. Just to keep balance of the demonic activities and to favor the devotees, both of them are benefited. Paritrāṇāya sādhūnām, those who are devotees, they are also benefited, and the demons who are killed by Kṛṣṇa, they are also benefited. That is Kṛṣṇa. That is all good. ”God is good” means when He's favoring somebody and when He's killing somebody, both of them are benefited. Therefore God is always good, both ways. Nija-lābha. He has no business to kill anybody as His enemy. Nobody can become His enemy. It is simply childish-just to knock one's head on the mountain to break the mountain. If one thinks that ”I shall knock my head to the mountain, and the mountain will break,” that is foolishness. Your head will be broken. That's all. Similarly, as friend, nobody can give any service to Kṛṣṇa, or as enemy, nobody can give any trouble to Kṛṣṇa. Nija-lābha-pūrṇa. This is nija-lābha-pūrṇa. He's always full with all satisfaction. So why Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]? So does it mean that Kṛṣṇa is so hungry that He has come to beg from us a little flower, little fruit? That some rascal taken this, that Kṛṣṇa comes as beggar, daridra. So when Kṛṣṇa comes as opulent Personality of Godhead they are not interested to serve Him, but when Kṛṣṇa comes as daridra, then they're interested.

So these are all foolishness. Kṛṣṇa is neither daridra, but karuṇam. Karuṇaṁ vṛṇīte. Just to show His causeless mercy upon us, He says that ”Give me something. Even if you are very poor man, so give Me something, whatever you can secure very easily.” Patraṁ puṣpaṁ phalaṁ. Patraṁ you can get anywhere, without any price. Puṣpam also you can get anywhere, and toyam, that also get, you can get. So simply collect for Kṛṣṇa. That is Kṛṣṇa consciousness, that ”I'll serve Kṛṣṇa with this endeavor. I'll collect something.” What you'll collect? It is Kṛṣṇa's money. Everything belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. So what you can collect? It is Kṛṣṇa's. Just like we are constructing this temple. We are feeling that ”I am constructing. We are constructing,” but actually it is Kṛṣṇa's. The bricks, the iron or the cement or anything that we are collecting, that is Kṛṣṇa's property. Īśāvāsyam idaṁ sarvam. The brick is not your property. The earth is not your property. You are taking Kṛṣṇa's earth, and you are making it a brick. Still, it is Kṛṣṇa's property. But the endeavor, the energy which you are giving to Kṛṣṇa, that is taken into account: ”Oh, he is working for Me. He wants to give Me something.” That Kṛṣṇa consciousness is important. Otherwise Kṛṣṇa can… By His will He can construct sixteen thousands palaces for His queen. What this tiny temple will satisfy Him? But still, He's satisfied: ”Oh, you have done so much? Very good.” Recognized. Kṛṣṇa has created the whole universe. Yasyaika-niśvasita-kāla. He doesn't require any endeavor. Simply by breathing, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. By His breathing, many millions of Brahmās are coming out, jagad-aṇḍa-nāthāḥ. And each jagad-aṇḍa-nāthāḥ, Brahmā, is creating a universe. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. So to create a temple, He doesn't require our help. He can create millions of temples by His will. There are already.

So we should always remember this, that Kṛṣṇa does not require our service, but if we give some service to Kṛṣṇa, that is our benefit. This is the formula. Don't think that Kṛṣṇa is very much obliged. But He feels obliged. Why? Aviduṣaḥ. We are all fools and rascals. We are thinking that we are giving some service. No. We cannot give any. We are so insignificant that we cannot. He's unlimited, and we are very, very limited, tiny. But still, just the small child gives something to the father… It is father's property, but still, the father is very glad that "This child is giving me a lozenges." He thinks, "This is my big property." (laughs) So always we should remember this verse, that naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇaḥ. He's always full with six opulences. There is no question of satisfying by giving something. This daridra-nārāyaṇa-sevā has come under this misunderstanding that "We have to serve God, so when God comes as daridra, then we shall give. When God comes with Lakṣmī, with Sītā, with Rādhārāṇī, no, no, that is not required. We don't want to serve that God. We want to serve when God comes as poor man, as invalid with a stick, and begs. Oh I am so great. I am giving God." This is nonsense. This is not… What God cares for you? But they have conceived that, that "God, although He is great, he becomes a small beggar and begs from me." This is material conception of understanding.

So here it is clear, nija-lābha-pūrṇaḥ. He's not… He's Lakṣmī-Nārāyaṇa. He's Nārāyaṇa, and why He should become poor? He… Lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ [Bs. 5.29]. Not only one Lakṣmī, not one Rukmiṇī, but many thousands' Lakṣmī, sahasra-sata, many lakhs. We are flattering Lakṣmījī, "Give me some favor," but Kṛṣṇa doesn't flatter anyone. Sometimes He does out of love to Rādhārāṇī. That Lakṣmī is Rādhārāṇī. Therefore She is the topmost of all Lakṣmīs. So, why Kṛṣṇa will be beggar, daridra? No, there is no possibility. Here Kṛṣṇa is present in this temple. He has become very handy so that we can offer our dress, offer our foodstuff, whatever we can. He can become still smaller. Anor anīyāṁ mahato mahīyān. If you want to worship Him as the virata-puruṣa, then He can show you the virāṭa-puruṣa. The sky is the head and the Pātāla is the leg. He can become so big that you will be frightened, as Arjuna became frightened after seeing. He can become. That is called Brahman. Bṛhatvād bṛhaṇatvāt. He can become the bigger than the biggest, and He can become smaller than the smallest. That is Kṛṣṇa.

So if we actually want to serve according to our means, Kṛṣṇa is ready to accept our service. But you cannot think that "Without my service, Kṛṣṇa is starving." No, that is not. Nija-lābha-pūrṇaḥ. He's always complete in Himself. He doesn't require our help. But if we serve Kṛṣṇa, then we become benefited. That is… Yad yaj jano bhagavate vidadhīta mānam. If you offer respect, Kṛṣṇa, and Kṛṣṇa's representative, then you'll be respectful. If you don't want to show respect to Kṛṣṇa and His representative, then you'll be derided. Therefore prati-mukhasya yathā mukha-śrīḥ. Prati-mukhasya, original face, original person, is Kṛṣṇa. If you decorate Kṛṣṇa very nicely, then you will be also seen very much decorated. If you… Practically we see. There is no fable. We are offering Kṛṣṇa nice foodstuff, so we are eating this nice prasādam which we never conceived or dreamed, dreamt in our life. Because we are offering to Kṛṣṇa, we become so fortunate to taste this nice prasādam. Kṛṣṇa, nija-lābha-pūrṇaḥ. It is not that if you give a nice plate of foodstuff, Kṛṣṇa eats everything, and you simply see the empty dish. No. Kṛṣṇa eats and again keeps it as it is for… That is Kṛṣṇa. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. The atheist class of men, they think, "We offered so many things. Kṛṣṇa did not eat." No. He has eaten, but He is nija-lābha-pūrṇaḥ. He is not hungry, but whatever you have offered, He has eaten. Just like Caitanya Mahāprabhu. Everyone was offering so many things. It was stocked, and Govinda one day informed Caitanya Mahāprabhu, "Sir, people bring so many nice foodstuffs for You. It is stocked. Practically the whole room is filled up, and when they ask me that 'Whether Caitanya Mahāprabhu has eaten my offering?' I say 'Yes, yes, He has eaten.' So I have to tell so many lies, and the stock is there. You do not eat." So Caitanya Mahāprabhu said, "All right, bring them here." So one after one, the whole room was finished. Caitanya Mahāprabhu ate everything. Then He asked him, "Bring more." "No, Sir, only the empty pots are there." "All right, stop." So this is Kṛṣṇa. If you offer Him huge foodstuff, He can eat. And if you can offer Him little flower, fruit and water, that also, He is satisfied. So everyone should offer according to his means, and Kṛṣṇa is ready to accept, not that you have to become a very rich man and you have to offer Kṛṣṇa foodstuff fifty-six times as in Jagannātha Purī the foodstuffs are offered. Not that. He is pleased anyway. But become a devotee. Try to please Him to your best capacity.

You know the story of that brāhmaṇa. He had no means to offer anything to Kṛṣṇa. He was so poor. But he wanted to offer something, but he thought that "I am so poor. I cannot offer anything." So one day he heard from the Bhāgavata speech that one can offer Him within mind also. So he took it seriously, and from that day he was offering Kṛṣṇa so many nice foodstuffs, collecting water from different rivers and keeping the water in golden jugs, and bathing Kṛṣṇa and offering… This was… He was always thinking. And one day he prepared sweet rice and offered Kṛṣṇa, and he wanted to see whether rice is…, because sweet rice, very hot, is not good. Sweet rice, the more it is cooler, then it is tasteful. But milk, if you take cool, that is not tasteful. Milk you have to take hot, but not the sweet rice. So he wanted to test whether it is too hot. So his finger burned, and then his meditation broke. He saw there is no rice but finger is burned. In this way the brāhmaṇa was immediately taken to Vaikuṇṭha.

So Kṛṣṇa can be offered in any circumstances. Kṛṣṇa can be pleased, provided you want to please Kṛṣṇa, provided you want to serve Kṛṣṇa. There is no question of… That is already explained, that dana jana, riches or learning or respectability, all these things cannot satisfy Kṛṣṇa. Kṛṣṇa wants only your heart-"Kṛṣṇa, You are my eternal master. I am Your eternal servant. Please engage me in Your service."

na danaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is the prayer. A devotee never asks Kṛṣṇa, "You give me money. You give me many followers. You give me nice wife." No. Na danaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. "Then what you want?" "I want to be engaged in Your service." Not "I want." A devotee never says "I want." "Please, if You like, engage me." That is… This Hare Kṛṣṇa mantra means that. Hare… Hare is the addressing Rādhārāṇī, Hara; from Hara, Hare. And Kṛṣṇa… So "Rādhārāṇī and Kṛṣṇa," Hare Kṛṣṇa, "Please engage me in Your service." Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma…

Devotees: …Rāma Rāma, Hare Hare.

Prabhupāda: So we should simply pray, "Kindly engage me in Your service in whatever capacity You like." I have got my own desire, so Kṛṣṇa gives us freedom: "In whichever capacity you want to serve Me, I shall accept, either as servant, either as friend, either as father, mother, or either as conjugal lover." Any way, Kṛṣṇa is ready to accept our service. And He does not require any service, but if we render service, that is our benefit. That is required. And this Kṛṣṇa consciousness movement it teaching that "Try to serve Kṛṣṇa." That is the beginning of teaching of Śrī Caitanya Mahāprabhu. Jivera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. They are trying to be master. That is māyā. It is not possible to become māyā, er, master. You cannot become master. If you think that you are going to be master, that is māyā.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

They think like that, but nobody can be master. But the fools, rascals, they want to become master, and when they fail, then they want to become one with the God, the supreme master. This is going on. They are all māyā, illusion. The real life is to remain eternal servant of Kṛṣṇa and offer service to Him to the best capacity. That is perfection of life.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.11-13

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Hawaii, March 24, 1969

Prabhupāda: (maṅgalācaraṇa) It is very nicely decorated. Yes. Buddhi-yogaṁ dadāmi tam. This is the result of sincere devotion. Just like when you give me massaging, I say, "Do like this," similarly, when one is engaged in Kṛṣṇa's service, from within He dictates, "Do like this. Do like this." So our business is how Kṛṣṇa will accept our service. This verse we have already discussed, that naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇaḥ [SB 7.9.11]. He does not require any ser…, anyone's service because He's complete. There is no want. Unless He's perfect, how He can be Supreme? The perfect means… We have got so many wants because we are imperfect. Especially in this material condition, we have got so many demands, wants, because we are living in an atmosphere which is imperfect. But Kṛṣṇa is perfect, pūrṇam. Pūrṇa-brahma. Pūrṇa-brahma. Another name of the Absolute Truth is Pūrṇa-brahman. Brahman means the greatest, the great and the greatest. And pūrṇa, pūrṇa means complete. Greatest.

Now, in our idea, because we are very teeny, we can see this Pacific Ocean before us-"the greatest." But even in comparison to the universe, it is not even a drop of water. In comparison to the universe there are millions and trillions of Pacific Oceans floating in the sky. So what is this Pacific Ocean in comparison to the universe? Therefore it is not greatest. But to our idea, we are thinking it is the greatest. This is called relative truth. This is scientifically truth, Professor Einstein's theory, relativity. We think something very great or greatest according to our capacity of understanding. We are very teeny, so we think that this Pacific Ocean, the greatest. The frog philosophy. Everyone is thinking that his understanding is the greatest. He has no idea that how greatest God is. We say "God is great," but we do not know how great He is. This Pacific Ocean is an insignificant drop of water within this universe, this material universe. And this universe is also… Just like Caitanya Mahāprabhu said that this universe is just like a, a small mustard seed in the bag of mustard seeds. If you take one bag of mustard seeds, you cannot count how many there are. Is it possible? If you take a bag of grains, is it possible to count how many grains are there? Caitanya Mahāprabhu has compared this universe… One of His devotees, Vāsudeva Datta… That is the attitude of devotee. He requested Caitanya Mahāprabhu, "My dear Lord, You have kindly come to deliver the fallen souls. Please fulfill Your mission. Take away all the souls, conditioned souls of the universe. Don't leave them, not a single. Please take them away. And if You think that they are not eligible or some of them are not eligible, then please transfer their sinful reaction upon me. I shall go on suffering. But You take away all of them." Just see the attitude of a devotee. "You take them all." So Caitanya Mahāprabhu began to smile. Now, Caitanya Mahāprabhu replied, "Vāsudeva, do you think that if I take away all the conditioned souls of the universe, the whole universe, if I take, do you think that it is finished, the business is finished? This universe is nothing but just like a mustard seed in a bag of mustard seeds. So even if I take all the conditioned souls of this universe, there are so many universes, other. What about that?" This is discussed in the…

So, so our idea of greatest is very imperfect. We do not know how great is God. We simply say that "God is great" and speculate like the frog philosopher, "He may be one inch greater than me. All right, ten inches greater than me. Or ten feet greater than. Ten miles greater than," like that. Similarly, if God is so great, then what service we can offer Him? So this statement is very nice. Prahlāda Mahārāja says that "My Lord Kṛṣṇa is nija-lābha-pūrṇaḥ." If He's so great… Suppose if you go to see a friend who is multimillionaire. Now, if you offer him, suppose, three apples or four bananas, or such like, so what is that in comparison to his wealth? That is nothing. But he's pleased still. "Ah, you are my friend. You have brought some fruits. That's nice." So Kṛṣṇa is… When we offer our service, He's very kind to accept. He says that patraṁ pus… Only thing is devotion. That He accepts. Bhāva-grāhī janārdanaḥ. What is your feeling? How you are feeling for Kṛṣṇa? Therefore, in the noontime I was saying that you should feel, "Oh, Kṛṣṇa is seated down. Oh, no. He should not be. He cannot sit for long time. It must be finished." That feeling… Bhāva-grāhī janārdanaḥ. Kṛṣṇa accepts our feeling. Just like this little child, if she comes before me with some little fruit like this, that is nothing for me. But the feeling is nice. "Oh, you have brought this? Nice. Very good." So bhāva-grāhī janārdanaḥ: "Janārdana, Kṛṣṇa, He accepts the feeling."

So we have to purify our feelings. That is Kṛṣṇa consciousness: "How I can serve?" And if we purify… Purify means purification will be done by Him. We cannot purify. Purification will be done by Him. Simply we have to become purified feelings, that "I must serve Kṛṣṇa very nicely." Then He will give facilities, He will give you intelligence, He will give you everything. Janmādy asya yataḥ [SB 1.1.1]. In the Bhagavad-gītā it is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 15.15]. In the Fifteenth Chapter, fifteenth verse, you'll see, Kṛṣṇa says that "I am sitting in everyone's heart." Sarvasya: not only human beings, all living entities. Not only living entities, even in atom, within the atom, He is present there. Sarvasya. Sarvasya means everything, the Supersoul. Sarvasya ca aham, Kṛṣṇa. Kṛṣṇa says, "I," hṛdi, "in the heart." When it is called hṛdi, that means living entity. Without living entity, there cannot be any heart. Without this body, no, there cannot be any heart. Dead body. The heart is dead. So sarvasya ca ahaṁ hṛdi. Hṛdi means "in the heart." Sanniviṣṭaḥ: "I am situated. I am sitting there." And mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Because He is sitting there, therefore all kinds of remembrance, smṛti, knowledge and forgetfulness. These things are functions of the mind. You remember something, you gather some knowledge, and sometimes you forget. "Let me think. Oh, yes, I forgot, yes." That's a function of the mind. So that forgetfulness is also due to Kṛṣṇa because He's sitting there. He's guiding. If you want to forget Kṛṣṇa, He'll give you opportunity of māyā that you can…, you'll never remember Kṛṣṇa. You'll forget for good. And that is His kindness. "You want to forget Me? All right. I give you so much facility that you'll never be able to remember Me." Therefore the staunch atheist, however you argue with him, however you defeat him… Matir na kṛṣṇe parato svato vā. They cannot. They will not. Because Kṛṣṇa is arranging within: "Forget. Don't accept it. Don't accept it."

So this is going on. Sarvasya cāham hṛdi sanniviṣṭaḥ [Bg. 15.15]. So for the nondevotees, He's giving facilities to forget. And for the devotees, who are sincerely seeking Kṛṣṇa's favor, Kṛṣṇa's service, He's giving memorization: "Yes, you do like this. Do like this." Why does He so? That is also explained, ye yathā māṁ prapadyante: [Bg. 4.11] "As you want Me… If you want Me, to forget, I give you facility to forget. And if you want Me, to serve, I give you facility to serve." That is neutrality. That is God. The rascal says, "Why God has made one devotee and another nondevotee?" No. Not God has made. You wanted to become nondevotee? He has made you nondevotee: "All right, you become rascal number one nondevotee." And if you want to be devotee? "All right, I'll make you first-class devotee." That is God. Whatever you want, you get facility. So this is very nice. Simply if we have actually understood our relationship with Kṛṣṇa, and if we try to serve Him sincerely, then Kṛṣṇa will give you all facilities. He'll give you intelligence.

Now, today is, this decoration is so nice that… Of course, such kind of decoration is made in India. But if some devotee comes from India he'll see, "Oh, it is very nice. How they have done." How? It is possible because Kṛṣṇa is everywhere. Kṛṣṇa is not for the Indians or for the Americans. He's for everyone. Anyone who desires to serve Him, He'll give him intelligence. This is the philosophy. We have to become serious, that "Kṛṣṇa, give me intelligence so that I can serve You very nicely." Oh, Kṛṣṇa will give you intelligence. And: "Kṛṣṇa, give me facility so that I can forget You." "All right. You again forget." That is also stated in the Sixteenth… Tan ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andha-yoniṣu: [Bg. 16.19] "Those who are envious, asuric, demons, I put them in such abominable life that they'll never be able to understand Me." That is the greatest punishment. For a living being, if he forgets God, Kṛṣṇa, in any condition of life, it is the greatest punishment. They're thinking that "We are happy without this nonsense God consciousness, Kṛṣṇa consciousness." They are the most condemned, most condemned. I think Lord Jesus Christ has said like this, "If anyone gains the whole world and forgets God and self, then what does he gain?" In the Bhāgavata also it is said, parābhavas tāvad abodha-jātaḥ. We… Everyone is born fool. Just like this child. The child… Everyone knows that child is a fool. Everyone knows. So if the child commits some mistake, does some wrong thing, nobody takes care of him. "Child. He's a fool." Or animal. If the cat comes and immediately gets up on the throne, sit down, so we take it is our fault that we allowed the cat, but we don't take the cat as offender because it is fool, animal. You see? But if you go and sit down there, then everyone will be: "Oh, you are so rascal that you are going to sit down there?" So human being is so responsible. If he remains fool, then he loses the chance of life. He should not remain… Why these books are here? This Śrīmad-Bhāgavatam, Bhagavad-gītā, Vedānta-Sūtra, and so many nice books there are. Why? Just to make us advanced in knowledge. So we should not try to remain in foolish condition. And if we try to become elevated, Kṛṣṇa will give us facilities. He is…

So Prahlāda Mahārāja says-we have already discussed about this-that it doesn't require any qualification. To pacify, to please, to satisfy the Lord, you don't require any pre-qualification: oh, you have to pass your examination in the university, or you have to become a rich man like Rockefeller or Ford, or you have to become this or that… No condition. Ahaituky apratihatā. If you want to love Kṛṣṇa, there is no check. There is no check. The road is open. Simply you have to become sincere. That's all. Then Kṛṣṇa will clear the way. And if there is no sincerity, then Kṛṣṇa's māyā is there. He'll always, she'll always put some stumbling block: "Not this, not this, not this." So Prahlāda Mahārāja decided that "Although I am a child, I have no education, I have no studies of the Vedas, and born of atheistic father, lowborn, so all bad qualification… So God is worshiped by intellectual persons, offering Vedic hymns, and brāhmaṇas, highly cultured. So I have no such qualification. But still, all these demigods who are so highly elevated in their position, they have requested me. That means God can be pacified even by me. Otherwise how they recommend? So whatever qualification I have got, whatever intelligence I have got, I may offer Kṛṣṇa." Therefore our, this Kṛṣṇa consciousness movement is like this, that whatever qualification you have got, that is sufficient. You begin with that qualification. Because real qualification-your feeling of service. That is real qualification. So you develop that feeling, not your external qualification, beauty, wealth, knowledge, this, that, no. These things have no value. They are valuable if they are employed in Kṛṣṇa's service. If you are very rich man, if you employ your wealth in Kṛṣṇa's service… (aside:) You cannot sit like that? Yes. It is all right. But there is no need that you have to become very wealthy. Then you can serve Kṛṣṇa.

So Prahlāda Mahārāja says, nīco ajayā guṇa-visargam anupraviṣṭaḥ pūyeta yena pumān anuvarṇitena. Now, one may question that Prahlāda is born of impure father. This is argument. Prahlāda is not impure, but it is an argument's sake, born of low father, or low family, or one, so many, so many things they may say. But Prahlāda Mahārāja says that "If I begin simply glorify the Lord, then I shall be purified." If I chant the purification… This Hare Kṛṣṇa mantra is the process of purification. Not that I'll have to purify otherwise and then take to Hare Kṛṣṇa mantra. No. You begin chanting. Then it is purified. You'll be purified. Begin chanting. In whatever condition you are, that doesn't matter. Actually I began my, this Kṛṣṇa consciousness movement-not that they came in a very purified condition. That we, every one of you, know, that those who came to me, they, according, they have been trained from childhood… According to Indian standard, they do not know even the hygienic principles. What is the question of purification? You see. In India the system is from childhood, a child is trained to take bath, to wash teeth in the morning. Yes. And I remember. When my second son was about four years old, so before breakfast, I used to ask him, "Show me your teeth." So he'll sh…, "Yes." "All right, you have washed your teeth. That's all right. Then you are allowed to take breakfast." So this training there are. But here, in this country, the training… Of course, there are somewhere, but not very strictly. So that doesn't matter. Chant Hare Kṛṣṇa. Begin Hare Kṛṣṇa. Then everything will come. Everything will come.

So Prahlāda Mahārāja says that nīco 'jayā guṇa-visargam anupraviṣṭaḥ. Guṇa, these three qualities… yasmād bhavān bhaktir utmāsmadaṁ nīco vigata gata-sankasyan mahimanam sajatrena samanu samsara anuvarṇayāmi ajānato 'pi stuti-karaṇe hetum āha (?). "Although I do not know…" Because the demigods have requested Prahlāda Mahārāja that "You try to pacify Narasiṁhadeva, Lord Narasiṁhadeva, Nṛsiṁhadeva." So when you go to Kṛṣṇa, or any other form of Kṛṣṇa, God, we offer prayers, but "I do not know how to make prayer. I do not know how to write. I do not know how to glorify." So Prahlāda Mahārāja says that ajānato stuti-karaṇe, yenaiva mahimna anuvarṇitena avidyayā saṁsāra-anupraviṣṭaḥ pumān śuddhyet, tathā hi tan mahi anasya tataḥ ṣoḍakasya abavaditartha(?). In the Śrīmad-Bhāgavatam it is explained that if you begin this chanting, then automatically you'll be purified and you'll be able to offer prayers in purification. That system will automatically help you. So there is no question that you shall hesitate. There is no question of hesitate. And Caitanya Mahāprabhu has therefore recommended,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Kalau, kalau, in this age, you cannot find a man perfectly purified or this, anyway. That is not possible. Therefore you chant Hare Kṛṣṇa, and that will help you, the process of purification. Therefore this is the only system at the present moment that one can be purified simply by chanting. Completely. Complete purification means to be situated in pure spiritual life. That is complete purification. Yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ. Śuci means purified. The brāhmaṇa-not this caste brāhmaṇa, but actually, those who are brāhmaṇa, qualified brāhmaṇa-they are called śuci, purified, purified.

So this purification, how it is done? Now, yaḥ smaret, "one who remembers," puṇḍarīkākṣaṁ, "Kṛṣṇa, always," sa bāhya, means "externally," and abhyantaram, "internally," śuci, "purified." So if you chant Hare Kṛṣṇa always, either loudly or silently or within yourself, mind, if you chant, so there is no question of impurification. It is… You remain always in, what is called, antiseptic stage, or prophylactic stage. Purification is there simply by remembering Kṛṣṇa. Yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ. There is another verse. The purport of that verse is that simply by pronouncing this transcendental vibration, one becomes so purified that immediately he becomes eligible to operate sacrificial, ritualistic ceremonies. Now, sacrificial, ritualistic ceremonies, in the Vedas, priestly, that is, that work is, I mean to say, allotted to the brāhmaṇa class. Now, Jīva Gosvāmī has discussed this verse in this way, that "Even a caṇḍāla, a persons in the family of dog-eaters, if he chants the holy name of the Lord, he becomes so purified that immediately he becomes eligible to operate sacrificial, ritualistic ceremony." So Jīva Gosvāmī has commented in this connection that a boy, a child born in the brāhmaṇa family, in order to accept him as real brāhmaṇa… He's born in a pure family. That's all right. But there are other ceremonies, reformatory ceremonies, and this thread ceremony is also one of the ceremonies. So even taking birth in the brāhmaṇa family, he has to undergo the ceremonies to come to the stage of a pure brāhmaṇa. But here chanting of holy name is so powerful that he does not require even dependence on those ceremonies. Immediately he becomes. Unless a person… A boy is born in a brāhmaṇa family, but unless he's educated, unless he's purified, he cannot be allowed to perform the sacrificial ritual, rites. That means he's dependent on these other processes. So…, but here a devotee who is chanting without any offense, he becomes immediately purified without depending on the other purificatory process. These things are discussed.

Now, Prahlāda Mahārāja begins his prayer, according to his capacity. So he first of all begins, brahmādayo vayam iva īśa na, na ca udvijantaḥ. He says, "My dear Lord, here all the demigods, headed by Lord Brahma, they are very nice people. They are not disturbing elements like us. Because we, I am born of the demon family." The demons are always disturbing. Their business is to nullify the existence of God. Therefore they're always disturbing. If there is a certain class of citizens, if they are simply after agitation that "This government is useless," that means they are disturbing. There are so many parties. They make agitation: "Oh, this government is nothing. We require a new government." Therefore in your country the communist movement has been statewise declared, "It is illegal." But in other countries the communist group will always decrying, "Oh, this government is nonsense. This government nonsense." So as the Communist Party is always disturbing element to the government, similarly, the demons, the atheist class of men, they're always disturbing to God. How they can gain the benediction from God? They simply disturb Him. And there are different kinds of demons, different classes of demons. That is explained in the Bhagavad-gītā. Duṣkṛtinaḥ. Duṣkṛtina means… Krti means very intelligent, and… What is that word, if a man does something wonderful? Genius? Genius? Yes. So the genius, duṣkṛtina, "wrong genius." That means the materialistic persons, scientists, they're genius. They have discovered very wonderful machine, wonderful things. They are genius, but duṣkṛtina, not for the welfare of the human society but for condemning the human society. Just like the same example, as I have given several times, that a, the person who has discovered this nuclear weapon, atomic bomb, he's certainly genius. He has got nice brain, that simply egglike bomb, if you throw, immediately the whole island of Hawaii will be finished. Just like you dropped your atomic bomb on the other side, Japan, Hiroshima… They attacked your Pearl Harbor, and the retaliation was atom bomb on Hiroshima. So these are politics. So this invention of atomic bomb, certainly it requires good brain. But Bhagavad-gītā says that this genius, or this brain, intelligence, has been used… (aside:) Stop that. …has been wrongly used.

So the materialistic class of men are undoubtedly very, very intelligent, but their intelligence is being used wrongly. Duṣkṛtinaḥ. Duṣkṛtinaḥ mūḍhāḥ. Mūḍhāḥ. Mūḍha means rascal, ass. So by their discoveries, by their materialistic activities, atheistic activities, they're simply disturbing, simply disturbing. That's all. They do not know that, that "I am discovering these material things." If we discuss, we can prolong so many things. Just like in India, when we were children, I saw one advertisement by the Remington typewriter machine company that "This machine has given emancipation to the woman class because they have found some job for typewriting." In this way they were advertising. But actually does it mean that because there are so many typewriting machine discovered, the women are emancipated? Rather, they have become dependent. Instead of being dependent at home, they have to go and become a secretary of a third-class person, and unless he gives job, his (her) life is in precarious condition. So is that emancipation? But it was advertised as emancipation. Similarly, whatever material advancement we are making in the name of facility, emancipation, we are simply bungling the whole affair, disturbing. They do not know that. Life is so simple. Of course, it is not acceptable at the present situation. Therefore our only remedy is that whatever situation is there, you simply chant. Everything will be adjusted. But this atheistic way of life, this materialistic way of life, is always disturbing. That you should know. Disturbing to whom? To the Supreme. Just like the more they become materially advanced, they'll decry, "Oh, there is no God. I am God. We don't care for God. Why you are clamoring for God?" What…? That is their business, simply to decry God. Therefore they are…

So Prahlāda Mahārāja says, "My dear Lord, we belong to that class because we belong to the demon family, so but these demigods, they are not like that." This is the first… Brahmādaya vayam iva īśa na ca udvijantaḥ: "Just like us, we rascals, demons, we simply disturb You, they are not like this." Kṣemayā bhūtāya bhūtātma-sukhāya cāsya vikrīḍitaṁ bhagavato rucirāvatāraiḥ. Sarve hy amī vidhi-karās tava sattva-dhāmne, brahmādaya… The vidhi-karā. Vidhi-karā means these demigods are in charge of… Just like Brahma. Brahmā is in charge of the creation. Viṣṇu, God Himself, has taken charge of maintenance. Eko bahūnāṁ vidadhāti kāmān. I can employ any engineer to construct a nice building for my family, but that engineer cannot take charge of the maintenance of my family. Is it possible, that if I ask any engineer that "You have now constructed a very nice house for my family. Also you take charge of maintaining"? "No, sir, I cannot do that." Immediately. "How can I take charge of your family? Now I have created. You have paid me. That's all."

So maintenance cannot be taken by anyone except by God. Therefore this material world is being operated in three departmental qualities: sattva, raja, tama. Sattva is maintenance. Sattva means goodness. Goodness is maintenance. And raja means activity. Without activity, there cannot be any creation in this material world. If you want to construct something, there must be activity. Raja means activity. And tama means darkness. So these, these qualities are working. These qualities are working. Now, in your country, by the rajo-guṇa you have created so many things, a nice country, very nicely operating. But another side: the confusion is there, the hippies. You see? Future hope of the country is very dark. You see? It will spoil the whole thing if the country's not alive to the situation. This is another way of protest. Just like in Europe there are, in Russia there is communist, so this is another way of… So these qualities will work because this material world-one side, goodness; another side, darkness; another side, activity. This is going on. So as there are so many departments of activities, all these demigods, they are in charge of, director, director in chief. So brahmādayaḥ. Brahmā is in charge of something. Indra is in charge of something. The demigods, they're officers. They have no information. They say, "It is nature, nature, nature, nature." No nature. They are department, department. Indra is in charge of this cloud, how cloud is conducted, how rain falls there, and he's in charge of… Water department, like that. Just like moon. Moon is in charge of lighting at night. Sun is in charge of lighting in daytime. Because it is darkness. The whole world is darkness. So these demigods… Similarly, Lord Śiva is in charge of destroying, tamo-guṇa. When there will be necessity of destroying this whole thing… Because this world is like that. Everything that is created, that must be destroyed. Your body is being created from the father and mother. Now it is being maintained. So creation and maintenance, and then a time will come-it will be destroyed. So these, these three departments are there. So for creative department of this material world, Lord Brahma; for maintenance department, Lord Viṣṇu Himself; and for destruction, Lord Śiva. These are the guṇa avatāras, three, trinity. One is creating, one is maintaining…

So Prahlāda Mahārāja says, brahmā, sarve hy amī vidhi-karās tava sattva-dhāmno: "They are all Your servants. These demigods, they are appointed servants, and they are not disturbing like us. And Your incarnation is specially meant for them, specially meant…" Because Kṛṣṇa says in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Actually He incarnates to protect these, I mean to say, faithful persons who are devoted to Kṛṣṇa. That is His main business. And vinā… And the sideways side, I mean to say, killing all these demonic per… Just like Hiraṇyakaśipu, he's demon, and Prahlāda is devotee. Lord Nṛsiṁha's appeared for two business: for killing Hiraṇyakaśipu and giving protection to Prahlāda. So Prahlāda Mahārāja says that "Actually Your appearance, Your incarnation, is meant for these devotees, these demigods." Demigod means devotee. There are two classes of men in the world. One class is demigod. Who are demigod? Those who are Vaiṣṇavas, they are demigods. Demigod does not mean that something extraordinary. Anyone who is Vaiṣṇava, devotee of the Supreme Lord, he is demigod. That is the statement of Vedic literature. Viṣṇu-bhakto bhaved daivaḥ. Daiva. Daiva means devatā or demigod. Asuras tad-viparyayaḥ. And those who are atheistic demons, they are just the opposite. They are never devotee. So there are two classes of men in this world. Sometimes the number, or the proportion, may be greater, this side or that… But in this material world there is never… The proportion of the demigods, or Vaiṣṇavas, is never greater. They are very few always. You cannot expect that the whole world, whole population of the world, will become Vaiṣṇava. That is not possible. Mostly they are demons, atheistic. So Prahlāda Mahārāja first of all appeals to the Lord that "My dear Lord, Nṛsiṁhadeva, Your appearance is for their protection. Now You have killed the demon, my father. Now Your business is finished. Now You become pacified, satisfied, because You have no other, no other cause for being angry." Because Nṛsiṁhadeva was groaning in anger, and the demigods were afraid to approach Him, so Prahlāda Mahārāja first appeals to Him, "My dear Lord, there is no need of any more groaning. You become satisfied because Your appearance is for the protection of these demigods. They are not disturbing to You." In this way he begins his prayer, very nice, simple, a child, although there is no question of Vedānta philosophy. The simple truth. The simple truth. But it is very nice. We shall go on.

So he īśa amī udvijanto vibhrānta sarve brahmādayaḥ sattva-mūrtes tava vidhi-karāḥ. "Another thing is, now, they are very peaceful by nature. But by Your this fierceful appearance, they have become, I mean to say, fearful. So because Your incarnation is for them, now You become pacified so that they may also become pacified." Brahmādayaḥ sattva-mūrteḥ. Sattva-mūrte. They are… Sattva-mūrte means devotees. "All, they are devotees," sakta-mūrte. Tava vidhi-karā niyoga-kartā: "And they are Your faithful servant. They are Your faithful servant. They are demigod. They are not disturbing." In this way… So to glorify the devotees of the Lord is more pleasing to the Lord. Kṛṣṇa says, mad-bhaktaḥ pūjyābhyadhikaḥ. If we… Just like we say, nanda-nandana, ayi nanda-nandana. We don't say…, Caitanya Mahāprabhu does not say directly, "O Kṛṣṇa." He says, "O the son of Nanda." Kṛṣṇa is very much pleased. Just like Nanda Mahārāja is supposed to be maintainer of Kṛṣṇa, so He takes pleasure when His devotee's names is there. Just like we say, "Rādhā-Kṛṣṇa." Rādhā-Kṛṣṇa. So Rādhā's name is first. Why? Nobody can be better devotee than Rādhārāṇī. So as soon as Rādhā's name is there, Kṛṣṇa is more pleased. So that is the way. So if we glorify the devotees, the character of the devotees, before the Lord, He's more pleased than to glorify Himself, He directly.

So "They are Your most obedient servant, and they are all devotees." Sattva, bhakta eva nanv eva bhayaṁ ca asuram eva vaidha-bhāvaḥ: ”They are not just like enemies. We are Your enemies.” He’s taking always himself… This is another sign of devotee. He is not… He is more than the demigod. He has, he’s so elevated, but still, he’s personifying himself with the atheistic class because he’s born in that, from that father. That is humbleness. That is… He’s not actually so. Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura, because he was born in a Muhammadan family, he would go… Caitanya Mahāprabhu transferred Himself to Jagannātha Purī after taking sannyāsa. So he requested Caitanya Mahāprabhu, ”My dear Lord, You are going to Jagannātha Purī. What will be my fate?” ”Oh, you also come there. You live with Me.” So Haridāsa Ṭhākura also went to Jagannātha Purī, but because he was born in a Muhammadan family, the priest class, they would make howling, ”How this Muhammadan is entering?” So he never entered the temple. Caitanya Mahāprabhu gave him just an apartment where He was living, just by the side. And every morning Caitanya Mahāprabhu was coming to see him. So, so it does not mean… If a humble devotee thinks that ”I am the lowest. I am untouchable, this way,” that does (not) mean he is out of the touch of God. But this humbleness is very good, just like Prahlāda Mahārāja, always identifying himself that ”I am the son of atheist father. So these demigods, they are not disturbing elements like us.”

So bhaktā kintu sadaiva tava ruciraiva avatāra-viśeṣaṁ kriyā kriyānām asya viśvasya kṣemādi na tu padanāya: ”Now, due to Your fierceful attitude, the demigods and others, they have been, become afraid. But actually Your incarnation is for their maintenance. Therefore You pacify Your anger because You have appeared for them. If they are, become fearful on account of Your appearance, then You should be pacified. Otherwise, they are very much perturbed.” Now Prahlāda Mahārāja will explain his attitude, whether he was afraid or not. These things will be explained very nicely in our next meeting.

Thank you very much.

[break] …Prahlāda Mahārāja. And Kṛṣṇa has said in the Bhagavad-gītā, asurānāṁ prahlādo ’smi: ”Amongst the demons, I am Prahlāda.” His grandson, also, he became also great devotee, Bali, Bali Mahārāja. The Vāmanadeva went to Bali Mahārāja. He was also great devotee. And this Bali Mahārāja is the grandson of Prahlāda Mahārāja. They are demonic family. So amongst the demons, many devotees came out. So to become devotee does not depend on that particular family, this or that. No. Anyone can become devotee. (sound of child running in background) Now she is feeling freedom, expressing freedom. Don’t express. Then you’ll be again put into. No more. Oh! All right. (running continues) Everyone wants freedom. Yes. Don’t touch. Don’t touch, please. Any other question? Hm. Māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. That is declared in the Bhagavad-gītā. Anyone who goes to Kṛṣṇa, he can attain the highest perfection of life. It does not depend that what family, what heritage, what country, what nation, what color, what education. No, nothing. Simply one has to become willing devotee of Kṛṣṇa. That’s all. Just like the, yesterday, they came? So they did not come. They’re not willing to become devotee. They want to become God-by intoxication. You see? This nonsense theory is killing so many persons. Artificially intoxication, forgetting his present ex… Just like sleeping, one forgets, and he becomes a God. Oh, it is very dangerous theory. This is going on. And as soon as one is said that ”You become God’s servant,” ”Oh, again servant?” But he’s actually servant of intoxication. That will continue. But as soon as he’s requested that ”You become servant of Kṛṣṇa,” ”Oh, this is nonsense. They are old-type people. We have invented something new, to become servant of sex and intoxication.” And if somebody says, ”Yes, it is all right. You go on with this. Simply meditate for fifteen minutes and you’ll actually realize that you are God…” This is asuric. This is asura. Asuras will never accept that there is separate… (end)

680818SB.MON

Śrīmad-Bhāgavatam 7.9.12

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Montreal, August 18, 1968

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (devotees respond)
cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]
(devotees respond)
veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]
(devotees respond)
ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadam praṇaya-keli-kalā-vilāsam
śyāmam tribhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.31]
(devotees respond) Thank you very much.
tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīsam
nīco ’jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena
[SB 7.9.12]

So the prayer… For offering prayer to the Supreme Personality of Godhead, you do not require any high qualification. It doesn't matter. You can offer your prayer from any standard of life. Not that you have to become a very learned man, very scholarly man, and you have to present your prayers in a very nicely selected words so that poetry, rhetoric, prosody, everything is there, metaphor. Nothing required. Simply you have to express your feelings.

So what is that real feeling? One must be aware of his position; then one can express his feeling. Feeling should be very sincere and automatic. And what is our position? That has been taught by Caitanya Mahāprabhu. Caitanya Mahāprabhu teaches us how to pray. He says in His prayer, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Jagadīśa: "O My Lord of the universe." Jagat-īśa. Jagat means universe and īsa means Lord. So it does not matter whether you are Hindu or Muslim or Christian or anyone. It does not matter. But you must know that there is a supreme controller of this universe. How can you deny it? Therefore this word has been used very nicely by Caitanya Mahāprabhu: Jagadīśa. Jaya jagadīśa hare. It is universal. Now if you think that "My father is jagadīśa," that is your conviction, but jagadīśa is meaning the Supreme-no controller there. Everyone is controlled. As soon as you see that somebody is controlled, he cannot be the Supreme. So to find out the jagadīśa… The Brahma-saṁhitā gives us information who is Jagadīśa. And who is that Jagadīśa, or the Supreme? The Brahmā says, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Jagadīśa, īśa, the same word, īśvara. Īśa means controller. So every one of us is controller to some extent. If somebody has nothing to control, he keeps one cat or dog to control: "My dear cat, please come here." He is thinking, "I am controller." And sometimes we find the dog controls the master. Actually, nobody is controller. Everyone is controlled. But we forget the situation. This is called māyā. Therefore we refuse to accept any controller of this universe, because as soon as we accept some controller, then we'll have to account for our sinful activities. As soon as there is a government, then we shall be responsible for our unlawful activities. But our position is that we want to continue our sinful activities. As such it is very good to deny any controller. That is the basic principle of godlessness. Why these rascals, they deny there is no God, God is dead? Because they want to continue their rascaldom without any restriction. That is the basic principle, they deny. But do you mean to say that denying the God, the God will die or God will…, there will be no God? No. There is a nice Bengali proverb, śakuni svape garu more nā. Śakuni means the vulture. The vulture wants some dead carcass of animal, a cow especially. So for days together they do not get it, so it is cursing some cow, "You die." So does it mean that by his cursing the cow will die? Similarly, these vultures, śakuni, they want to see God is dead. At least, they take pleasure, "Oh, now God is dead. I can do anything nonsense I like." This is going on. Śakuni is cursing, the vulture is cursing the cow.

So this sort of knowledge will not do. One must know that there is a controller. That is the beginning of knowledge. Why should you deny? In every field of activity we find some controller. How can I deny that there is no controller of this creation? There is. Therefore Caitanya Mahāprabhu particularly uses this word. He's not manufacturing that word. This jagadīśa, this word, is there in the Vedic language in many verses. Jaya jagadīśa hare. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. The Jagannātha is Jagadīśa, the same word. Jagat-nātha, Jagannātha. Jagat-īśa, Jagadīśa. So… And who is that Jagadīśa? That is being defined by Brahma, the first living creature of this universe, in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The Supreme Lord… Parama means supreme. Parama means the best, the supreme, the superior. Just like we manufacture… We not manufacture; we prepare sometimes paramānna. Anna, anna means foodstuff, and paramānna means that sweet rice. It is called paramānna. Amongst all sorts of rice preparation, that sweet rice preparation is considered to be the best. So param is used when it is the best or the supermost. So īśvaraḥ, controller. There are many controllers. "Might is right." But nobody is supreme controller. That is not possible. Nobody. Everyone is trying to become the supreme controller, but that is not being possible. By individual effort, by national effort, by communal effort, any way, every community, every nation, every individual person is trying to be the supreme. Therefore there is competition. Everyone is trying to be the supreme, but that is not possible. This world, this creation is so made that nobody is supreme. Any position you place yourself, you'll find somebody inferior to you and somebody superior to you. Nobody can say that "I am superior" or "I am inferior." If you think that you are inferior, you'll find somebody immediately less inferior than you. And if you think you are superior, you'll find immediately somebody is more superior than you.

So this is our position. And what is God's position? That is described in the Vedic literature, in Bhagavad-gītā: asamordhva. Asamaurdhva means nobody is superior, nobody is equal. Two things. If you somebody, if you find somebody who has no competitor, equal, and who has no superior, then He is God. The definition of God can be given in two words: one who has no superior and has no equal. Asamaurdhva. This is the Vedic version. In the Upaniṣads, it is said, na tasya sama adhikasya dṛśyate. Nobody is found equal to Him or greater than Him. Na tasya sama adhikasya dṛśyate. Parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. And His energies are manifested in so many ways. Na tasya kāryaṁ kāraṇaṁ ca vidyate. And He has nothing to do. Everyone… Take any important man. Take your president. Just like the president of United States of America, he is considered to be the supreme man in the States, but as soon as there was some disturbance in Central Europe, immediately he had to call meetings of his Cabinet and to consider how to deal with the situation. So he has to do something always. If he does not do anything, then he's no more the supreme man. But in the Vedic literature we find, na tasya kāryaṁ kāraṇaṁ ca vidyate. He has nothing to do. That is superiority. If he has to do something, then he's not supreme. He cannot be. He's acting.

You'll be interested to know that one European gentleman, he went to Calcutta, and he visited several temples in Calcutta. And he visited our temple also. Our temple is Rādhā-Kṛṣṇa. Just the picture, Rādhā-Kṛṣṇa. So he went to the temple of Goddess Kālī. He saw the Goddess Kālī's very ferocious feature, and he (she) has got one, what is called, chopper in her hand, and it is, she's chopping the heads of the demons, and she has the garland of the heads of the demons, and engaged in fighting. So he's supposed to be intelligent man. He said that "I find in this temple there is God." "Why? Why you conclude like that?" "That in every temple I saw, that the god, deity, is doing something. But here I see the God is enjoying. He has nothing to do." Very nice conclusion. This is Vedic conclusion. Why, if he's God…? Nowadays the nonsense are becoming God by meditation. But does it mean by meditation one can become God? Do you think a dog meditates and becomes God? This is all nonsense. (shouting:) God is God! Always God! Just like Kṛṣṇa. He's God in the lap of His mother. The Putanā, the demonic woman, came to poison the child. She came in a very beautiful girl's dress and asked Yaśodā, "Oh, Yaśodāmayī, you have got very nice baby. Will you kindly give me? I can offer my breast." Yaśodāmayī was very simple village woman. "Oh, yes, you can take my child." But her intention was, she smeared poison on her breast, as soon as Kṛṣṇa will suck, then the child will die. So this is the demonic spirit. They want to kill Kṛṣṇa always. That's all. "God is dead." They want to see how Kṛṣṇa can be killed, how Kṛṣṇa is dead. That is their business. "There is no God" or "God is impersonal" or "God is dead" or… So many things. That means they want to see there is no God. Or to kill God. Kaṁsa, always thinking, "As soon as Kṛṣṇa will take His birth, I'll take the baby and kill." But God is always God. The Putānā rakṣasī took the child and allowed to suck her breast, and God is so kind, He sucked the breast and sucked her life. Everything finished. And she appeared, oh, a great giantlike demon. You know the story, Putānā.

So this God, this child God in the lap of His mother, He's God. He did not become God by meditation, by penance, or by austerity or by following the rules and regulations. Why? He's substantially God. The God's manifestation is always there. That is God. Na tasya kāryaṁ kāraṇaṁ ca vidyate. He has nothing to do. If anyone has to do something to become God, he's a dog. He's not God. Immediately. Immediately understand. If somebody advertises that by meditation he has become God, by worshiping such and such deity he has become God, immediately take that he is dog. Because the Vedic definition says, na tasya kāryaṁ kāraṇaṁ ca vidyate. Why God has to do something to become God? If you manufacture something gold, that is chemical gold, that is not gold. Gold is natural. Similarly, God is natural. In the womb of His mother He is God, in the lap of His mother He is God, while He's playing with His boyfriends as cowherds boy He's God, while He's dancing with His girlfriends He's God, while He's fighting in Kurukṣetra He's God, while He's marrying He's God, while He's speaking He's God. That is God. To understand God there is no difficulty. If you try to understand Kṛṣṇa, then God is there.

Therefore Brahmā recommends, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The Supreme Lord, the Supreme Personality of Godhead, is Kṛṣṇa. And Kṛṣṇa says in the Bhagavad-gītā Himself that mattaḥ parataraṁ nānyat asti kiñcid dhanañjaya: [Bg. 7.7] "My dear Arjuna, Dhanañjaya, oh, there is no better object than Me." Kiñcid asti. Nothing. Many places. Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin, I am the fountainhead of everything." "Everything" means He's the fountainhead of Lord Śiva, He's fountainhead, the origin of Viṣṇu, He's the origin of Brahma, He's the origin of Lord Śiva, and what to speak of other demigods, and what to speak of other living creatures. Mamaivāṁśo jīva bhūtaḥ: [Bg. 15.7] "All these living creatures, they are all My parts and parcels." Therefore He is the origin. And in the Brahma-saṁhitā, the Brahmā in his saṁhitā-Saṁhitā means Vedic literature-so he explains that "You are finding out cause. Here is cause." Everywhere you'll find. But the rascal demons are so obstinate that although Kṛṣṇa is confirmed the Supreme God by Brahmā, by Śiva, by Vyāsa, Nārada, Devala, and many, many devotees, Bhīṣma… There are twelve standard ācāryas. They are svayambhūr nārada śaṁbhu… Svayambhūr means Brahmā; Nārada, Nārada Muni; and Śaṁbhu means Lord Śiva. Kapila, Vyāsa, Kumāra-everyone has accepted. And in the recent years Lord Caitanya, He said. And the Bhāgavata says, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhāgavata gives list of all incarnations of God, and at the last he concludes that in this list the name "Kṛṣṇa," He is the Supreme Personality. Kṛṣṇas tu bhagavān svayam. And all other manifestations, they are incarnations. Ete ca aṁśa-kalāḥ. All these different names of God, they are either parts or part of the parts. The part of parts is called kalā, and part is called aṁśa. We are also amsa, but we are very fragmental aṁśa. We are not as big as Viṣṇu. We are very fragmental. We are also aṁśa. So aṁśa kalā. So all others, they are either aṁśa or kalā, but Kṛṣṇa, kṛṣṇas tu… Tu means "but." Kṛṣṇas tu bhagavān svayam. He is the Supreme Personality of Godhead.

So our prayers should be to the Supreme Personality of Godhead. Therefore we pray, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. We worship the Supreme Personality of Godhead, the original person. We are all persons. Just like your father is person; therefore you are person. Your son is person. Similarly, your father's father is a person, his father person, his father person. So to Brahma, his, he's also person. His father, Viṣṇu, is person. His father, his father, everywhere-Kṛṣṇa, the Supreme Person. God cannot be without being person. He must be person. This impersonal understanding of God, nirākāravādī, that nirākār… Of course, in the Vedic language, when we speak nirākāra, ni, ni means negative, and ākāra, ākāra means form. So negative form. Negative form means not that He has no form but He has no form like you and me. That is negative. Form means just like we have got form. So what is the value of this form? This form will be changed after few years. As soon as I give up this body this form is changed. Just like we change our dress. Therefore He hasn't got a form like this to be changed. Therefore He's sometimes called nirākāra. Ākāra is there, and that is also explained in the Brahma-saṁhitā that īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. "Oh, Kṛṣṇa has got a form, sir? How you say that He is the Supreme? Brahman is the Supreme." No. He has form certainly. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form is not like you and me. Sac-cid-ānanda. His form is eternal, full of bliss, and full of knowledge. Sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir [Bs. 5.1]. He has no source. He has no source. He is original. He is the source of everything, anādir ādir, and He is the original Govindam. Govindam means He gives pleasure. How do you perceive pleasure? Through your senses. So therefore go means senses and vinda means pleasure. So if you serve Kṛṣṇa in your purified senses, then you really become happy. Therefore His name is Govinda. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādir ādir govinda sarva-kāraṇa-kāraṇam [Bs. 5.1]. The cause of all causes. So He is therefore Jagadīśa. Jagadīśa.

Here Prahlāda Mahārāja is trying to offer his prayer to the Supreme Personality of Godhead. Tasmād ahaṁ vigata-viklava īśvarasya mahi gṛṇāmi. Mahi. Mahi means glorious. His glorious activities. Don't you think His activities are glorious? If… A modern scientist has manufactured one what is called sputnik, and we are advertising in the paper, "So nice sputnik. It is flying in the air and it's going…" And the Supreme Personality has created not only a childish sputnik, but millions and trillions of planets, they are flying in the air. So is not it glorious? But the rascals will say, jagan mithyā: "This world is false." Why it is false? There are so much brain in manufacturing this world, and is it false? Suppose if you decorate this temple and invite some friend, if he says, "Oh, this is all false," is it not decrying or insulting you? You decorate this temple so nicely, you prepare very nice foodstuff, and he says, "Oh, this is all false." Why? That means he has no appreciation. He's prosaic, he's dull, he's a rascal. So therefore devotees, they appreciate, "O God, O Kṛṣṇa, how nice You are. How nicely You have manufactured these trees, these flowers, the sky, the planets, the sun, the moon." And he becomes overwhelmed with joy: "Oh, my God is so great." And the rascal says it is false. (chuckles) You see how much rascaldom? False. Is it false? If you want to construct one building, you have to work hard your whole life, and if I say "It is false," how much insulted you are. So they do not know, they have no idea what is God. Yes.

So here Prahlāda Mahārāja says, īśvarasya mahi gṛṇāmi: "I shall glorify the Lord." "Oh, you are a child, sir. You are five years old. How you can glorify?" Yathā manīṣam! "It doesn't matter I am child! Whatever I have got, I shall express my feelings, 'O God, O Lord, oh, You have…, You are so great.' " That's all right. How you can describe or understand His glories? That is not possible. He's unlimited. But whatever limitation you have got, if you express feelingly, "My God, My Lord," that will be accepted. That will be accepted. So Caitanya Mahāprabhu therefore teaches us how to pray. This prayer is na dhanaṁ na janaṁ na sundariṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Everyone is praying to God with some interest. That is also good. If you go and pray to God, "Give me some money" or "Give me some relief," "Give me a nice house, nice wife, nice foodstuff," that is also good. But not so good as one is praying to God that "I don't want any money. I don't want any number of followers. I don't want any good wife, nice beautiful wife." "Then what do you want?" "I want to serve You. That's all." Finish your prayer. That is the best prayer. "You are so good, You are so nice, You are so great that I want to be engaged in Your service. I am serving these rascals. They are not satisfied, I am not satisfied. Now I have come to You. Please engage me in Your service." That is the last word of prayer.

Thank you very much. [break] Any…? [break] Where is Jayapatākā?

Devotee: He's working.

Himāvatī: If Prahlāda Mahārāja is such a great devotee, and a devotee will always say(?) "Nothing is mine," then why does he say, "O my God"? Why does God become his? Why he questions like that?

Prabhupāda: Do you mean to say nothing, God is nothing?

Himāvatī: No. I mean why does he say "my God." Why "my God"?

Prabhupāda: Then what shall he say?

Himāvatī: I don't understand then how can he say it? If you understand nothing belongs to you, then how can you say "mine," anything "mine"?

Prabhupāda: Anything mine?

Himāvatī: How can you say that "God is mine"?

Prabhupāda: So? What is your idea? He should be addressed? He should not say "my Lord"?

Himāvatī: I don't know.

Prabhupāda: No. You know it. He's Lord of everyone. Therefore everyone can say "my Lord." That does not mean if somebody says "my Lord," He becomes monopolized. (chuckles) It does not mean. You are speaking on the platform of monopolizing, "mine." But God is never monopolized. He's everyone's, so everyone has the right to say "my God," "my Lord." It does not mean… Generally, in the material sense, when I say, "This is my spectacle," it does not belong to you. Is it not? So this "my" is not that "my." When I say "my God," that does not mean He's not your God. That is the difference. In the material sense, when I say "It is my wife," then it is not any other's wife. But God is not like that. If I say "my God," so you can say "my God," he can say "my God," everyone can say "my God." This is spiritual "my," absolute "my." Try to understand this way, that in the material sense, when I saying something "my," that is different from when I say "my God." That is different. That is not exactly… As we think in the material way, "my thing," "my God," "my home," "my wife," "my wealth," "my bank," it is not like that. But the relationship… Just like I say "my hand." So how can I express? Just like Kṛṣṇa says mamaivāṁśo [Bg. 15.7]. Mama means "Mine." "These, all these living creatures, they are My part and parcels." So why the living creatures shall not say "my God"? Do you follow? Kṛṣṇa says "You are Mine." Why shall you not say, "Kṛṣṇa, You are mine." Your husband says, "You are mine." Why shall you not say, "You are mine"? But don't take it in the material sense. In material sense, as soon as I say it is mine, it is nobody else's. It is my property. Law of identity or something like that. So Kṛṣṇa is not like that. So you can say Kṛṣṇa, "my," there is no harm. Rather, if anyone wants to possess something as his, then that should be, that possession should be Kṛṣṇa. That is the ultimate conception of "mine." That is the perfection of the word "mine." So it is quite nice, quite fit to… Teṣu te mayi, in the Bhagavad-gītā. "He is Mine and I am his," Kṛṣṇa says. So this is not wrong. And what is your idea, that because everything belongs to Kṛṣṇa, therefore I shall not say "my"? That's your idea?

Himāvatī: No, I didn't understand it like this, that Kṛṣṇa is the Lord. So my Lord is everyone else's Lord, and He's the controller, and that's why He's mine.

Prabhupāda: He's mine, He's your, everyone's. That's all.

Himāvatī: I can understand it now.

Prabhupāda: That's all. Yes?

Rukmiṇī: How does (one) feel so far away from you when you're not here?

Prabhupāda: Hm? What is that? I did not follow.

Rukmiṇī: I feel so far away…

Prabhupāda: Janārdana?

Rukmiṇī: I feel so far away from you, you know, when you're not here.

Janārdana: She's saying she feels so far away from you when you are not here.

Prabhupāda: Oh, that you should not think. If… The words… There are two conceptions: the physical conception and the vibration conception. So physical conception is temporary. The vibration conception is eternal. Just like we are enjoying or we are relishing the vibration of Kṛṣṇa's teachings. So by vibration He is present. As soon as we chant Hare Kṛṣṇa or chant Bhagavad-gītā or Bhāgavata, so He is present immediately by His vibration. He's absolute. Therefore try to remember His words of instruction; you'll not feel separation. You'll feel that He is with you. So we should associate by the vibration, and not by the physical presence. That is real association. Śabdād anavṛtti. By sound. Just like we are touching Kṛṣṇa immediately by sound. Sound vibration. So we should give more stress on the sound vibration, either of Kṛṣṇa or of the spiritual master. Then we'll feel happy and no separation. When Kṛṣṇa departed from this world, at that time Arjuna was overwhelmed with sorrow and he began to remember the instruction of Bhagavad-gītā. You'll find in the Śrīmad-Bhāgavatam. Then he was pacified. He immediately began to remember the teachings which was taught to him in the Battlefield of Kurukṣetra, and he was pacified. He was his constant friend, so when Kṛṣṇa went to His abode he was feeling overwhelmed, but he began to remember His teaching. So whenever we shall feel separation, the best thing is to remember the teachings. Then it will be very nice. Is that clear? Yes. So you can chant Hare Kṛṣṇa. Janārdana, you can play mṛdaṅga. Yes. (kīrtana) (end)

680819SB.MON

Śrīmad-Bhāgavatam 7.9.12

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Montreal, August 19, 1968
Prabhupāda:
tasmād ahaṁ mahi gṛṇāmi vigata-
viklava īśvarasya yathā manīṣam
nīco jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena
[SB 7.9.12]

This is the prayer of Prahlāda Mahārāja, a great devotee of Lord. So he has described that although he was born of an atheistic family, but still, Kṛṣṇa, or God, does not take account of a devotee, in which family he belongs. Kṛṣṇa does not take account, God does not take account of the family of breeding. He's equally kind to everyone. You have seen the picture, that Kṛṣṇa is loving both the calves and as well as the gopīs. In the spiritual platform, there is no such distinction that one is on the higher level or one is on the lower level. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. In the Bhagavad-gītā, therefore, it is said that those who are actually learned, they have no such distinction. Although in material consideration, according to the body, there is distinction, in the spiritual platform there is no such distinction. Kṛṣṇa therefore says in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Anyone, it does not matter in which family he belongs to, if he takes shelter unto the lotus feet of the Supreme Personality of Godhead, never mind what he is. He may be a man, he may be a woman, he may be a śūdra, he may be a brāhmaṇa or he may be black or he may be white. Everyone can approach to the highest platform of devotional service. It is open field.

So Prahlāda Mahārāja, although he was born of an atheistic family, he's taking courage: "The Lord has no such distinction; therefore I shall pray according to my capacity." Bhāva-grāhī janārdana. Bhāva. The Personality of Godhead takes account of your mental… Not exactly mental-your spiritual attraction, how much you are attracted. This attraction is the main thing. As I have several times explained in this meeting, that sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. What is the highest type of religion? Everyone will say that "My system of religion is better than yours." That is quite natural. A Hindu will say, "Oh, I am better than the Christian." Christian will say, "I am better than the Hindu." But Bhāgavata says that that is not the test of religion. Bhagavat says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That type of religion is the best by which one develops love of Godhead. That's all. The test is how much you have developed love of Godhead. Bhāva-grāhī janārdana. In Vedic literature it is said that God, Kṛṣṇa, simply accepts your bhāva or your situation, how much you have developed your attraction for God, or Kṛṣṇa. That is taken into account. He does not take account that "Oh, you are very rich. You are very beautiful. You are very opulent," or "You are very poor. You are not beautiful." These considerations are not there. The only consideration is how much you love God. Then your life is successful.

So Prahlāda Mahārāja, therefore, taking courage, that the material qualifications are not assets to approach God, but it is only devotional service, service attitude. "Kṛṣṇa, or God, I love You. I can sacrifice You… I can sacrifice everything for You." Just like Lord Jesus Christ. He sacrificed even his life. The gopīs, they also sacrificed everything for Kṛṣṇa. This is wanted. The degree of sacrifice, the degree of attachment is taken into consideration by God, not any material opulence. So Prahlāda Mahārāja is encouraged. Tasmād ahaṁ vigata-viklava īśvarasya sarvātmanā mahi gṛṇāmi yathā manīṣam: "Therefore I shall try to offer my prayers according to my capacity." It is not that because one does not know Sanskrit or a particular type of language and he cannot pray very nicely with poetic simile, metaphors… These things are not required. Simply you have to open your feelings of love of Godhead. Then He's pleased. It does not depend on the particular type of language or poetic ideas. No. There is one verse in the beginning of the Śrīmad-Bhāgavatam, that,

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

It is said that a verse written in broken language… Suppose a person, a great devotee, is writing some prayers for God, but he has no idea of the rhetorical or prosodic method, the system of poetry. He has no such idea, but he is simply expressing his feeling. But if that feeling is correct, even the language is broken… There are many examples. Just like a child, he prays mother, parents, simply by crying. It has no language, but the mother understands what is the feeling of the child. It is the feeling that is taken into consideration, not the language. So Prahlāda Mahārāja very much encouraged, that tasmād ahaṁ vigata-viklava.

So without any doubt, īśvarasya, of the Lord, sarvātmanā, wholeheartedly, without any reservation, if I say, "My dear God, my dear Kṛṣṇa, from today I surrender unto You. Please protect me," this very language, this very feeling will give you all protection. It is so nice. He does not require to be very learned man. In the spiritual platform there is no such consideration. Tasmād ahaṁ vigata…īśvarasya sarvātmanā. So the qualification is, without any reservation-"So much for God, so much for my sense gratification," there is reservation. In the Bhagavad-gītā also the same thing is ordered by Kṛṣṇa: sarva-dharmān parityajya [Bg. 18.66]. Don't divide your energy, that "So much energy for God, so much energy for māyā, or matter." No. Sarvātmanā. Fully. Then whatever energy you have got, that is sufficient to approach God. It doesn't matter what you are. Sarvātmanā mahi gṛṇāmi yathā manīṣam. Yathā manīṣam means "as far as it is possible by me." Nīco ajayā, "although I am born low," guṇa visargam anupraviṣṭaḥ, "but as soon as the vibration of Lord's name will enter unto me, so I am, I may be qualitatively very low…" Just like there are three qualities. Someone may be in the quality of goodness, someone may be in the quality of passion, someone may be in the quality of darkness, or ignorance. But Kṛṣṇa, or God, is transcendental to all qualities, because He's Supreme Spirit. We are also transcendental to all qualities, but at the present circumstances we are under the clutches of this qualitative existence. Somebody is very good man, somebody is very passionate man, somebody is ignorant fool. These are all qualitative representation of this material world. But as soon as you come to the platform of God, you transcend all the qualities. All the qualities. There is no such distinction, "good man," "bad man," "this man" or "that man." In the Bhagavad-gītā also it is stated,

māṁ ca vyabhicāriṇi
bhakti yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Anyone who is engaged in unalloyed devotional service to the Lord, without any reservation-avyabhicāriṇi, not adulterated, simply pure love of Godhead, ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167], favorably-how God will be pleased. With this feeling, if one is engaged in devotional service, māṁ ca vyabhicāriṇi bhakti yogena yaḥ sevate… If anyone is engaged in that way, then what is his position? Sa guṇān samatītyaitān [Bg. 14.26]. There are three qualities of the material nature, namely goodness, passion and ignorance. He at once transcends. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Immediately he is spiritually identified. Immediately.

So this process of chanting Hare Kṛṣṇa, if we do it very nicely… Nicely does not mean that we have to become a very nice musician or very artistic singer. No. Very nicely means sincerely and with great attention. The process is the highest yoga system. This transcendental vibration, if you simply concentrate your mind on the vibration "Hare Kṛṣṇa…" Other kinds of yoga system is not possible in this age. You cannot meditate on a particular subject matter because mind is so agitating and changing that you try to fix up your mind on a particular subject matter, but mind flickers from one subject to another, another, to another. Then it becomes something else. But this vibration is so nice that even if your mind is flickering, the sound will force you to, I mean to say, draw your attention. "Hare Kṛṣṇa." So therefore… And it is very easy. For other sort of meditation, you have to learn how to sit down, how to fix up your body. You have to select a nice place, a solitary place, a purified place. You have to sit down in a certain posture. So many things. Those things are not possible at the present age because we are so much disturbed by the present atmosphere, everyone. Just like this morning you have news that the Russians have captured Czechoslovakia. How much distressed they are. I heard from the newspaper that several of them were crying. So this is the position. Padaṁ padaṁ yad vipadam [SB 10.14.58]. Every step, there is danger. The material conditional life is so obscure that every step. Therefore the first-class process of yoga is this bhakti-yoga. Simply you turn your attention to this vibration and chant it according to your capacity. It does not require any pre-education. Prahlāda Mahārāja said yathā manīṣam. Yathā manīṣam means "as far as it is in my power." So you can chant Hare Kṛṣṇa as far as in your power. That means you can chant whenever it is possible. It is not that you have to go to a temple on a particular time and chant. No. While you are walking, you can chant Hare Kṛṣṇa. Practically we see, when we pass on the street, some of the children, seeing us, say, "Hare Kṛṣṇa. Hare Kṛṣṇa." Even the children, they can also chant. It is so nice thing. Because they have no convention. So this chanting Hare Kṛṣṇa will give him some effect. Yathā manīṣam sarvātmanā.

Then guṇa-visargam anupraviṣṭaḥ. This vibration, as soon as enters within your mind, anupraviṣṭaḥ, because this vibration is absolute, there is no difference between Kṛṣṇa and His name. So Kṛṣṇa is always within you. God is always within you as the Supersoul. So this transcendental sound immediately reminds you, so you become immediately connected. And it is said that those who are engaged in such yoga system, bhakti-yoga system… Śṛṇvatāṁ sva kathāḥ kṛṣṇaḥ puṇya śravaṇa-kīrtanaḥ [SB 1.2.17]. This chanting vibration is so nice that at least you become pious. Puṇya śravaṇa-kīrtana. Anyone who hears, he becomes purified. Puṇya śravana-kīrtana. Hṛdy antaḥ sthaḥ. And the Supreme Lord Paramātmā, Supersoul, is within you. As soon as you begin chanting, then hṛdy antaḥ stho hy abhadrāṇi. Abhadrāṇi means all dirty things that you have accumulated birth after birth, due to this material contamination… Hṛdy antaḥ stho hy abhadrāṇi vidhunoti. Vidhunoti. Vi means "particularly," and dhunoti, "washes." Suhṛt satām. Because He's always our friend. God is always our friend. We do not know that. That is the difficulty. We have lost our friendship with God, and we are trying to make friendship with this and that, with this and that. That is the cause of disturbance in the world. They are trying for establishing peace in the world, but they do not know what is the method of establishing peace.

The method of establishing peace is described in the Bhagavad-gītā, suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you want śānti-śānti means peace-then you should simply understand that everything belongs to God. That's all. Actually it is. Nothing belongs to you. If you are intelligent, if you scrutinizingly study, everything belongs to God. Nothing belongs to me. Even this body does not belong to me. I have come with this body given by God, open-handed, without any asset. And I shall pass away from this world leaving this body open-handed. So actually nothing belongs to me. It is simply māyā, illusion, that we are thinking, "This is mine. This is mine. This is mine." This is the cause. Just like the Russians, they have occupied Czechoslovakia. They are thinking, "It is mine." Or somebody is thinking, "It is mine." This is the cause of… Because it is ignorance. But actually, everything belongs to God. If this sense is spread all over the world-"Nothing belongs to anyone but God, and we are all sons of God"-that is the best communism. Everyone-animal, man, everything-everyone has got right to live. Everyone is God's son. And the whole property belongs to God. If this philosophy is taught, then there will be peace. Otherwise there is no question of peace. So bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And suhṛdaṁ sarva-bhūtānām. And He is the friend, the sinceremost friend of everyone. Why not? If we are sons of God, who can love more than the father? Naturally, there is affection and love of the father towards children. Don't you find it, how He is providing? Even, although we are disobedient, still, He is supplying all the necessities of our life. He's supplying light, He's supplying water, He's supplying air-the essential necessities of your life. Without sunlight you cannot live. Without water you cannot live. So by grace of God, you are getting; still, you are so ungrateful that we do not remember God or offer our gratitude. That is the cause. This godless civilization is the cause of disturbing peace. Bhoktāraṁ sarva…, yajña-tapasāṁ sarva-loka-maheśvaraṁ suhṛdaṁ sarva-bhūtānām [Bg. 5.29].

So this bhakti process is to acknowledge the supremacy of God. He is the maintainer of everyone, as it is stated in the Vedic literature. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Eko. Eko. That one, He's also living entity like you and me. Man is made after God. Therefore God has got two hands, two legs; therefore you have got two hands, two legs. Imitation. So that eko, that one, is the maintainer of these many so-called gods. We are also gods in this sense because we are part and parcel of God. Just like a particle of gold is also gold, but that does not mean that the particle of gold is equal to the gold mine. That is the real understanding of philosophy. We are gods undoubtedly. In which way? Qualitatively. God is gold. Because we are part and parcel of God, therefore we are also gold. But He is big gold. He is the greatest gold. God is great. We are smallest gold. And if we understand this philosophy, then we become naturally submissive and our constitutional position… And then our prayer as subordinate, submissive, it is very nicely placed, and God accepts, and then our lost friendship is reestablished. That is the highest perfection of life. Caitanya Mahāprabhu preached this philosophy, prema pumārtho mahān, that if you want success of your life, then try to achieve your lost loving relationship with God. Then your life is successful. If you want to have success otherwise, that is your defeat.

The Bhāgavata says, parābhavas tāvad abodha-jāto. We are all born ignorant. Unless there is ignorance, nobody takes birth in this material world. Anyone-may be he is Brahmā or the smallest insignificant creature like a germ or an ant-everyone has got body, a particular type of body. So anyone who has got this material body, he is more or less sinful. That is the verdict. Without being sinful, we do not get this material body. And as soon as we are out of the influence of this material energy, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. How? Māṁ ca vyabhicāriṇi-bhakti-yogena. Simply by bhakti-yoga. Simply by engaging yourself cent percent, without any deviation, in the devotional service of the Lord, you immediately become freedom or liberation from this material bondage. And if you keep yourself in that position, then you are liberated in this life, and after leaving this body, you get your liberated body. That is mukti. Mukti means hitvā anyathā rūpam. Mukti means when you give up your material contaminated life. Hitvā anyathā rūpaṁ sa guṇena avasthiti. To be, I mean to say, situated in the constitutional position, that is called mukti. So our constitutional position is that God is great and we are small. And our position is that God is the Supreme and we are subordinate, and our business is to serve God. This is our position. We are serving, but instead of serving God, we are serving dog. That is the position. But service is there. So when you, actually when we serve God, then we can serve everyone. Because that is real position. Just like if you love your father, then you can love your brothers also. Because you know that "If I don't love my brothers, then father will not be pleased." The center must be the father. So without loving father, you cannot love your family members. Similarly, without loving God, you cannot love, exhibit love, in any way. You may advertise yourself, universal brotherhood and so on, so on. This will be all failure because the center is missing. The present defect is that the center is missing; therefore there is no peace in the world. So we have to search out the center. What is that center?

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

One who has searched out the center, Kṛṣṇa, that "Here is the fountainhead of everything," iti matvā bhajante mām, the intelligent person engages himself in the service of the Supreme Lord and thus he gets peace and prosperity of life.

Thank you very much. Any question?

Young man: How did the gopīs surrender unto Kṛṣṇa? You said they surrendered everything. How did they do it?

Prabhupāda: Gopīs' surrender is the perfection of life. That is the highest perfectional stage of surrender. So that stage is very far, far away. First of all, learn to surrender; then you… Just like let us first of all enter into the school; then talk of M.A. examination. The gopīs' love is just like M.A. examination. So people are not even schooling. So first we have to surrender by the regulative principle, by the order of the spiritual master: "You do this, you do that, you do this, you do that." Then gradually, ādau śraddhā, if you have got faith, then ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. Sādhu-saṅga means to associate with the bona fide spiritual master and abide by his order. Ādau śraddhā tataḥ sādhu-saṅga 'tha bhajana-kriyā. And as soon as you intimately associate with the spiritual master, he teaches you how to develop devotional service. Bhajana-kriyā. And if you are perfectly executing devotional service, then anartha-nivṛttiḥ syāt, then all your misgivings and misunderstanding will be cleared. Then niṣṭha, then you get firm faith. Beginning is the faith, but when your misgivings are all, I mean to say, eradicated, then the firm…, faith becomes firm. Tato niṣṭha tataḥ rucis. Then after firm faith, you come to the stage of taste. It is very nice, Kṛṣṇa consciousness. Tato niṣṭha tataḥ rucis tathāsakti, then attachment. Then you cannot leave. Then ecstasy. Then you come to the stage of gopī love. Don't try to come to the stage of gopī immediately. First of all, follow the rules and regulation. Gradually, when misgivings are all gone, you have got firm faith, attachment, ecstasy, then come to this stage.(?) But the ideal is to come to that stage. Just like a student's ideal is to pass the M.A. examination. But that requires time and endeavor, patience. Not immediately. Yes?

Rukmiṇī: When we learn to love Kṛṣṇa, do we transcend goodness?

Prabhupāda: Transcend? What is that?

Haṁsadūta: When we learn to love Kṛṣṇa, do we transcend goodness?

Prabhupāda: Oh, yes. Goodness is very good in this material world, but that is also a bondage. If I think, "Oh, I am very learned man. I am very good man," that is also bondage. We have to go far above even goodness, which is called śuddha-sattva. Śuddha-sattva means pure goodness. Now here the sense of goodness, "I am very good," this is mixed with the quality of passion. I am feeling proud of my goodness; therefore as soon as there is pride, it is mixed up with the quality of passion. So therefore you'll find all the Vaiṣṇavas, they never think that he's very good. He thinks, "Oh, I am the lowest. I am the most fallen." Caitanya-caritāmṛta kar says, "If anyone recites my name, then all his pious activities immediately becomes vanquished." You see. This is the platform. Tṛṇād api sunīcena. Always thinking very humble and meek. That is above goodness. If I think that I am very good, that is also material. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. To think very poor or think very rich or think very bad or think very good, they are all material qualifications. Simply think, "I am the humble servant of the Supreme Lord." That is the, mean, unalloyed goodness. Janārdana? You can chant. And you can take khol. (end)

760219SB.MAY

Śrīmad-Bhāgavatam 7.9.12

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Māyāpur, February 19, 1976

Dayānanda: "Therefore, although I am born in a demonic family, even still, without any doubt, I may offer prayers to the Lord as far as possible by me. Any person who is engaged in offering prayer and hearing glories of the Lord becomes purified from the material condition of life."

Prabhupāda:

tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
nīco 'jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena
[SB 7.9.12]

This verse is given by Caitanya Mahāprabhu in another distinct form, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. It doesn't matter where I am born. That is not important thing. Nīco, even one is very lowborn by breaks of nature… Nobody can guarantee where he'll take his birth. Karmaṇā daiva netreṇa [SB 3.31.1]. I'll have to take my birth according to my fruitive activities, controlled by nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We are all completely under the control of the laws of material nature, guṇa-visarga. So according to the quality or modes of material nature we associate, we create another body. There are many places this thing has been described in the Bhagavad-gītā. Māyayā, yantrārūḍhāni māyayā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati, bhrāmayan sarva-bhūtāni [Bg. 18.61]. Just like that Jumnagar(?) Agarwal, that… He is now in the police custody. Now he is crying, "Save me, save me, save me." But nature's law is very strict. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Once you have committed mistake, immediately nature's law reacts, and it is very difficult to come out of it. Daivī hy eṣā guṇamayī mama māyā duratyayā.

But there is only one way. That is anuvarṇitena, repeatedly chanting Hare Kṛṣṇa, repeatedly. That is the only way. Harer nāmaiva kevalam. That is recommended by Caitanya Mahāprabhu. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. This is the simple… Kali-yuga… This is the only way. Kaler doṣa-nidhe rājann hy asti eko mahān guṇaḥ. This is the greatest qualification of Kali-yuga. Great personalities, they very much eulogize Kali-yuga that there is simple method and so sublime: Simply by chanting Hare Kṛṣṇa mantra, one becomes completely purified. Pūyeta yena hi pumān anuvarṇitena. Anu means repetition, and anu means following the footsteps of authority, spiritual master, anu. Our process is anu. We don't manufacture anything. We simply follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājanas. Great personalities, great authorities, that is our process. Guru-mukha-padma-vākya, cittete kariyā aikya, āra na koriya mane āśa *. **This is the process. The guru-mukha-padma-vākya** *, whatever is coming out of the mouth of the spiritual master… Because he'll never speak nonsense. He'll also speak the same thing which he has heard from his guru. That is called anu, anu, following. So this is very easy. We don't manufacture things. What is the use of manufacturing things? We are imperfect; what we can manufacture? Whatever we shall manufacture, that is imperfect because we are imperfect. The modern scientists, they are manufacturing some ideas. I manufacture, and you manufacture some idea. You defeat me; I defeat you. So tarkaḥ apratiṣṭhaḥ [Cc. Madhya 17.186]. In this way-I defeat you; you defeat me-that will not solve the problem. The problem will be solved when we follow the authority. Anuvarṇitena. Then the problems will be…

So Prahlāda Mahārāja, he's already purified. His head was touched by Nṛsiṁhadeva. He's completely pure. Therefore, although he was only a child, five years old, he is speaking the, I mean to say, gist conclusion of the śāstra. Anuvarṇitena. He understood that "I am not born in a brāhmaṇa family. I am born nīca, low-grade family, asura family. My father was a asura. So I am born of him. So I have no prestigious position. Still, Kṛṣṇa is satisfied simply by devotional service." That has been already explained. "So let me offer my prayers to the Lord sincerely." Yathā manīṣam: "As far as I have got my intelligence… I am not supposed to be very intelligent because I am lowborn. I am not born in a brāhmaṇa family, neither I am old enough, educated. Still, I have to offer my prayers. So let me try to offer my prayers by following the authorities, anuvarṇitena, without any," what is called, "doubt." Tasmād ahaṁ vigata-viklava: "without any doubt." Why? That is the perfect way. If we follow the previous ācāryas, then there is no question of lamentation. Anuvarṇitena. Simply… This is very nice method. Caitanya Mahāprabhu's philosophy is there, yāre dekha tāre kaha kṛṣṇa upa… You haven't got to manufacture for preaching. You haven't got to. This is nonsense. You simply follow what Kṛṣṇa has said. Yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. Then you become guru.

So Prahlāda Mahārāja became guru. Out of the twelve mahājanas he is one of them.

svayambhūr nāradaḥ śaṁbhuḥ
kapilaḥ kaumāro manuḥ
prahlādo janako bhīṣmaḥ…
[SB 6.3.20]

They are mahājanas. So we have to follow Prahlāda Mahārāja. He is our guru, pūrva-ācārya. Nārada is pūrva-ācārya. He is disciple of Nārada. Therefore he is ācārya, and his disciplic succession… There are sampradāyas: Brahma-sampradāya, Kaumāra-sampradāya… Anyone who is bona fide ācārya, he can create his own disciplic succession, but one disciplic succession and the other disciplic-they are not different. They are of the same conclusion. The Vaiṣṇava ācāryas, just like our Rāmānujācārya, Madhvācārya, and Nimbārka, and who that? Rudra-sampradāya? Viṣṇu Svāmī. They are all of the same movement. Ārādhyo-bhagavān vrajeśa-tanayaḥ, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is their conclusion. There is no different conclusion. Although they have got varieties of methods-śuddhādvaita, dvaitādvaita, vaśiṣṭādvaita, like that-they present the same philosophy in clear way. And Caitanya Mahāprabhu presented the same philosophy, that acintya-bhedābheda. That is ācārya. Ācārya gives some way for simple understanding. The same conclusion, but according to the time, circumstances, they give a very easy method to understand. That is ācārya. Ācārya is following strictly the previous ācārya, but according to the circumstances, he may make little changes. That is… That change is not change from the original idea. No.

So Prahlāda Mahārāja's conclusion is that "I shall offer my prayers, glorifying the Lord according to my capacity." Yathā manīṣam. Everyone is not of the same intellect. You may be more intelligent than me, another may be more intelligent than you, but that varieties of intelligence does not mean missing the real point. The real point is the same. Just like Kṛṣṇa has got so many queens, or He, in Vṛndāvana, He was associated with so many gopī friends or cowherd boyfriends. So everyone was Kṛṣṇa's devotee, everyone loved Kṛṣṇa, but there were varieties, varieties, vaicitra. It is called vaicitra. Kṛṣṇa is not without variety. Just see in the flower. Kṛṣṇa says, puṇyo gandhaḥ pṛthivyāṁ ca. The flavor is Kṛṣṇa. We were studying in the morning. But there are still varieties of flavor. The rose flower has got a particular type of aroma; another flower, aroma. So the Māyāvādī philosophers, they cannot understand that the variety, vaicitra, is creation of Kṛṣṇa. Although they are one, the same, Kṛṣṇa, puṇyo gandhaḥ pṛthivyāṁ ca, but still, there are varieties. Everywhere you'll find varieties, visesata. And the Māyāvādī philosopher-nirviśeṣa. In common English it is said, "Variety is the mother of enjoyment." So Kṛṣṇa wants this variety. So you all are devotees. You, the central point is to love Kṛṣṇa and offer Him service, but that service may be of variety. Variety. You cannot claim that because you are serving Kṛṣṇa in a type, and therefore, if somebody is serving in a different-must be approved by the authority… You cannot criticize him. Varieties. Variety is the mother of enjoyment. The same vegetable, the same ghee, the same salt, same spices, but there are varieties of preparations. That is required. We Vaiṣṇava, we want varieties. Bahūnmukhi-sevā. How… The central point is how… The Vṛndāvana-Kṛṣṇa is the central point. The cowherd boys, they are satisfying Kṛṣṇa by going in the forest, playing with Him, mock-fighting with Him. That is also variety. And when He comes home, Kṛṣṇa is taken care by mother Yaśodā, different dress, different foodstuff, variety. Similarly, when in the company of the gopīs, varieties, So variety is the mother of enjoyment. So it is not that I'll have to do exactly like you. I'll have to serve Kṛṣṇa, but no mental concoction, following the footstep, anuvarṇitena. Again, you can create variety, but it must not deviate from the original authority. That is wanted.

So Prahlāda Mahārāja decided, tasmād ahaṁ vigata-viklava īśvarasya sarvātmanā. Real thing is with heart and soul everything. No reservation. Just like Bhaktivinoda Ṭhākura, he surrenders to Kṛṣṇa everything, whatever he has got. He says, manasa deha geha, yo kichu mora: "Whatever I have got, no reservation." So what I have got in this material… He said, "I have got this body, material body, lump of matter, and I have got my wife, simply changing from this platform to that platform." Because my business is saṅkalpa-vikalpa. We accept something-"It is very good"-and next time we reject it-"No, it is not good." This is mind's business. So Bhaktivinoda Ṭhākura says, "I have got this lump of body." I am… We are very much proud of possessing, but what we have got? We have got this body and the mind. And with the mind we have created so many things-"This is my house. This is my wife. This is my children." Nobody is your. You have come according to your karma, and they have come according to their karma, and it is a play only that one is father, one is mother, one is son. It is by arrangement of the material nature. Kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. Everything will be finished in the twinkling of an eye. So actually it has no fact, but we think this is our possession. Therefore Bhaktivinoda Ṭhākura said that "My possession means some mental concoction and this lump of body." Mānasa deha geha. "So therefore, whatever possession I have got, I surrender unto You." Mānasa deha geha, yo kichu mora. This is surrender. Arpilun tuwā pade, nanda-kiśora.

So the real process is to surrender to Kṛṣṇa and act according to your… Yes, Kṛṣṇa will give you intelligence. First of all we have to become sincere, heart and soul. Sarvātmanā. Sarva means all, or ātmā means body, ātmā means mind, ātmā means soul. Three meanings of ātmā. So sarvātmanā. Your body the other day I explained, karmaṇā manasā vācā: "By your working capacity, by your mind, by your words…" This is called tri-daṇḍa. We Vaiṣṇava sannyāsī, we take three daṇḍa. This is three, karmaṇā manasā vācā: by activities, by mind and by words. The preaching is word; therefore word is the last: thinking, feeling, willing, and then action. So mind should be settled up that "I shall sincerely serve Kṛṣṇa, and because I am not expert, therefore to understand how to serve…" Ādau gurvāśrayam. One has to accept guru. Tasmād guruṁ prapadyeta [SB 11.3.21]. The śāstra says, "In order to take direction, one must surrender to guru." Kṛṣṇa says, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. That is the whole Vedic injunction.

So Prahlāda Mahārāja has already surrendered to Lord Brahmā, Nārada, and whatever intelligence he has got, he is trying to utilize it for satisfying the Supreme Lord. As yesterday, we have discussed that how we can satisfy Kṛṣṇa. He is ātmarāma. Nija-lābha-pūrṇaḥ. He's already satisfied with His own profit. What we can satisfy? So our, that endeavor to satisfy means our satisfaction. The example is given that tac ca ātmane prati-mukhasya yathā mukha-śrīḥ. If we serve Kṛṣṇa, then we'll be satisfied. We are not satisfied by serving māyā. If we want satisfaction at all, then we serve Kṛṣṇa. That is wanted. Everyone is dissatisfied. That is… Because we are serving māyā, there must be dissatisfaction. There must be dissatisfaction. Nobody can be peaceful within this material world so long he is under the clutches of māyā. That is not possible. But these rascals, they do not know this. It is said everywhere, mām eva ye prapadyante māyām etāṁ taranti.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Kṛṣṇa said, but we do not take Kṛṣṇa's words. Śānti means we have to accept these three principles. What is that? Kṛṣṇa is the enjoyer; He is the master; He is the proprietor. Bhoktāraṁ yajña-tapasāṁ sar… You are performing yajña. You are performing tapasya, penances. You are observing brahmacarya. So many there are, different rules and regulations. But what is the idea? To serve Kṛṣṇa, or to satisfy… [break] Sense will remain. We do not become imperson, senseless or non-sense. No. The sense must be there. It should be purified. And as soon as we purify, then we have no other business than to satisfy Kṛṣṇa. And so long we are not purified, we satisfy our senses. This is the difference between karma and bhakti.

Thank you very much. Hare Kṛṣṇa. (end)

680820SB.MON

Śrīmad-Bhāgavatam 7.9.12-13

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Montreal, August 20, 1968
Prabhupāda:
tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
[SB 7.9.12]

Prahlāda Mahārāja is submitting that "I do not require to be highly elevated to offer my prayers to the Supreme Personality of Godhead." Nobody requires any material acquisition to approach God. We have been discussing this point for the last few days. Simply bhaktyā tutoṣa gaja-yūtha-pāya. Even an elephant or any other animal can also satisfy the Lord. How? Bhaktyā, simply by feelings of love, that's all.

So Narottama dāsa Ṭhākura, he is offering his prayers to the Lord, haha prabhu nanda-suta, vṛṣabhānu-sutā-yuta: "My dear Lord, the son of King Nanda…" Kṛṣṇa's foster father's name was Nanda Mahārāja. So He is very much pleased when He is addressed as "the son of Nanda." [break] He is the original person. He has no father. But He accepts His devotee as His father. He accepts His devotee as mother. He is full in Himself, but still, He awaits the affection of father and mother. This is the beauty of Kṛṣṇa. So He takes pleasure when He is addressed as Nanda-suta, as Rādhā-ramana, like that. So Narottama dāsa Ṭhākura is addressing, "My dear Lord, the son of Nanda," and vṛṣabhānu-sutā-yuta, "and present with the daughter of King Vṛṣabhānu…" Rādhārāṇī's father was Vṛṣabhānu. He was also a king. So Kṛṣṇa and Rādhā is combined, and the devotee is addressing, "My dear son of Nanda, You are now united with the daughter of Vṛṣabhānu." Karunā karaha ei bāra: "Now You bestow Your mercy upon this fallen soul." Narottama dāsa kahe. This prayer is offered by Narottama dāsa Ṭhākura, a great ācārya of the Vaiṣṇava-sampradāya. He is saying for himself, "My dear Lord, don't kick me away." Narottama dāsa kahe, nā ṭheliho rāṅgā pāya: "Don't kick me away. Accept me in the service of Your lotus feet." Tomā bina ke āche āmāra: "I have no other shelter than Yourself." This is the sum and substance of all prayers. If you submit to the Lord that "I have no other shelter than Yourself," then He takes at once charge of you. But if you think that "My dear Lord," or "My dear God, I come to You for my daily bread, and as soon as You give me my daily bread, my business is finished with You…" No. That is also very good, but this is not love. This is business. The Kṛṣṇa wants lover not for any business.

When Prahlāda Mahārāja was offered benediction by the Lord, "My dear Prahlāda, now whatever you want you can ask from Me," Prahlāda Mahārāja said, "My dear Lord, You are so opulent and I am so poor. And I am addicted to this material enjoyment. You are offering me, 'Whatever you want, you can take from Me.' " Just imagine. Suppose I am a poor man, and if a rich man says, "Swamijī, whatever millions of dollars you want, you can ask from me," then I shall put my claim, a big, very big amount: "Oh, here is a great opportunity." But Prahlāda Mahārāja refused. Prahlāda Mahārāja said, "My dear Lord, it is my duty to render service unto You not in exchange of something, gain. Oh, I am not a merchant that I am doing this." Vanig-vṛtti. So the Lord was very satisfied. That is the way of pure devotion. That was taught by Lord Caitanya. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "My dear Lord, I do not ask from You any amount of wealth," na dhanaṁ na janam, "neither any number of followers." Because every one of us, we want to be the richest man in the world, the greatest leader of the world, and to have a very beautiful wife… This is our heart's desire in the material world, to control over a vast mass of people-I want to be prime minister, president, or political leader, Hitler or Gandhi, like that-and to amass vast amount of wealth. But Caitanya Mahāprabhu says, "No, no, no. I don't want all these things." This is prayer. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "Then what for You have come to Me?" Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "My dear Lord, I pray that birth after birth I may have unconditional, causeless devotion unto You." Not devotion for some purpose. That is not pure devotee. If you have got some purpose to… That is, of course, accepted in the Bhagavad-gītā, that if anyone goes to Lord to pray something with purpose, that is also good. But that is not pure. Pure devotee never asks anything from the Lord. That is pure devotion. So Prahlāda Mahārāja was a pure devotee. Therefore he does not make any business with God, that "I offer You my prayer to take something from You." We shall discuss these prayers of Prahlāda Mahārāja one after another, and in none of the paragraph you will find that Prahlāda Mahārāja is asking something, "Give me this for my sense gratification." No. This is the sign of pure devotion.

So he says, mahi gṛṇāmi: "I shall simply…" You can pray. Anyone can pray. It does not require any education. If you simply feel, "Oh, God is so great. Oh, He has created the sun. He has created this moon. Oh, He has created the ocean. He has created this air. He has created so many fruits, so many flowers." Go on. You don't require any education. Simply try to understand how great God is. There is no other education required. In the Bhagavad-gītā the Lord says, prabhāsmi śaśi-sūryayoḥ. He says that "I am the taste in the water." Who does not take water? Water is our life. So when you take water, quench your thirst, you can immediately thank God because that taste is God. So immediately you can remember, "O my dear Lord, You have created so nice thing, water. Oh, I am so thirsty. It is quenching my thirst. Thank You." Is it very difficult? But the nonsense, they will not do even this. They'll say, "Oh, God is dead." Therefore we are suffering. We are so ungrateful that we even do not give thanks. In the ordinary way, if somebody gives me a glass of water when I am thirsty-it is etiquette-I say, "Thank you." And God has given us so vast mass of water in the ocean, in the sea, in the sky. Without water we cannot live. There is no thanksgiving. There is no thanksgiving. Rather, we say, "God is dead." There are so much profuse light. For this electric light you are paying bill to the electric company, and God is supplying so much light, in the night there as moon, in the daytime as sun. Prabhāsmi śaśi-sūryayoḥ. Śaśi means moon, and sūrya means sun. So He is supplying so much light, everything, whatever we require, and there is no thanksgiving. So only one has to become grateful. Prahlāda Mahārāja says that "I don't require to be very educated or a learned scholar in Sanskrit or any other language and very poetic so that I have to offer my prayers in a beautiful language and God may be pleased by the poetic idea." Just like some mundane poet thinks that they imagine some poetic ideas and thereby God is pleased. No. Bhaktyā tutoṣa bhagavān gaja-yūtha-pāya: "The God can be pleased only by the feelings of your love." That is required. But anyone can do that, provided he feels the gratitude that "God is so kind."

Prahlāda Mahārāja said, nīco 'jayā guṇa-visargam anupraviṣṭaḥ pūyeta yena hi pumān anuvarṇitena. Now, God is so kind that He is giving you light, air, everything that you require for your existence. Either you give Him thanks or you do not give Him thanks, the supply will be there. But somebody says, "Then what is the use of giving Him thanks?" The use is for yourself. What is that? Prahlāda Mahārāja said, pūyeta yena pumān anuvarṇitena: "If I give thanks to Lord, then I become purified." God does not wait for your thanks. He has already created. But if you give thanks, then you become purified. What is that purification? The purification is that gradually you become liberated from the influence of the materialistic modes. There are three modes of material nature. Somebody is in the modes of goodness; somebody is in the modes of passion; somebody is in the modes of ignorance. But in the Bhagavad-gītā it is said, māṁ cāvyabhicāriṇi bhakti-yogena yaḥ sevate: "Anyone who is engaged in transcendental loving service," sa guṇān samatītyaitān [Bg. 14.26], "he transcends the influence of these modes of material nature, and" brahma-bhūyāya kalpate, "he becomes Brahman realized." We are already Brahman, but we have to realize. And as soon as you realize… Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as we realize Brahman, immediately we become anxiety-less, prasannātmā.

So it is for me. We are always suffering with anxiety. Beginning from President Johnson down to the small ant, or beginning from the greatest living creature, Brahma, down to the ant, everyone is anxious. That is material consciousness. And to become free from anxiety is to become Kṛṣṇa conscious. So if you want to be benefited, what is that benefit? The benefit is to become anxiety-less. That's all. Just like this little child, he is anxiety-less because he is confident that there is his father, his mother, and they will protect him. He doesn't care for anybody. He is free. So that is the stage of Kṛṣṇa consciousness. Not that you shall become a foolish, but the Kṛṣṇa consciousness is so nice that you will be happy. You will be happy in the feeling, "There is my protector. There is my protector." There is one nice prayer by Yamunācārya. He says, apaharṣayiṣyāmi sa-nātha-jīvitaḥ. Mano-rathena… I… Exactly I don't just now remember. Sa-nātha-jīvitaḥ. Kadāpaharṣayiṣyāmi sa-nātha-jīvitaḥ. Bhavantam evaṁ caran nirantaraṁ praśānta-nihśeṣa-manāntaram. He says, bhavantam eva caran nirantaram: "My dear Lord, when I shall be always engaged in Kṛṣṇa consciousness?" Bhavantam eva caran nirantaram. Nirantaram means incessantly, without any partition that "This much I am worldly conscious, and this much I am Kṛṣṇa conscious." No. Simply Kṛṣṇa conscious. Bhavantam eva caran nirantaram. How you can be so Kṛṣṇa conscious? Now, praśānta-nihśeṣa-mano-rathāntaram: "I shall finish altogether all concoction of my mind." Everything is creating different consciousness by the concoction of mind. Sometimes I am feeling, "Oh, I shall become a great businessman," "Oh, I shall become the president," "I shall become the minister," or "I shall become this and that," so many. The mind is always agitating: "I shall possess that thing. I shall possess that thing. I shall kill him. I shall finish him." So these are called mental hallucination. So one has to become completely free from this mental hallucination or craziness. Then one can be fixed up in Kṛṣṇa consciousness.

So bhavantam eva caran nirantaraṁ praśānta. Praśānta means prakṛṣṭa-rūpeṇa śāntaḥ. Śāntaḥ means peaceful, completely peaceful. Bhavantam eva caran nirantaraṁ praśānta-nihśeṣa-mano-rathāntaram, kadāham aikāntika-nitya-kiṅkara. This can be achieved when we constantly engage ourself-our mind, our body, our action, our words-simply for Kṛṣṇa. Simply for Kṛṣṇa. If you talk, you talk for Kṛṣṇa. If you eat, you eat for Kṛṣṇa. If you sleep, you sleep for Kṛṣṇa. If you work, you work for Kṛṣṇa. Always. Bhavantam eva caran nirantaram praśānta-nihśeṣa-mano-rathāntaram, kadāham aikāntika-nitya-kiṅkaraḥ. Nitya means eternally. Kiṅkara means servant. Praharṣayiṣyāmi. Oh, you are becoming servant? How you can be happy? "Yes." How one can be happy by servant, becoming servant, there are many instances. Suppose you are working in a private firm. Fortunately you get a very good job in the government service where there are so many regulations. You get pension, you get this, that. So everyone aspires to get some government service. And he becomes satisfied. So if you can become satisfied by becoming a government servant, how much satisfied you will be, just imagine, by becoming the servant of the supreme government, Kṛṣṇa. What is this government? A tiny government. But don't you know how big government is this? This planetary system is running on: the sun is rising in due course; the moon is rising in due course; there is seasonal changes; there are so many demigods, innumerable living entities; their foodstuff is being supplied; it is being produced in different planets, different varieties. So there is a huge, big government of Kṛṣṇa. So if you become a servant of that big government, how much you will be satisfied, just imagine. If you can become satisfied by serving this tiny government, why not become satisfied being the servant of the supreme government? So to become servant of Kṛṣṇa, or God, is the supreme satisfaction. It is not that that service is very valuable service. Sa-nātha-jīvitaḥ. Sa-nātha-jīvitaḥ means that service is not ended, only few minutes' notice. Just like government servant cannot be dismissed simply by saying, "Oh, don't come, come tomorrow. We don't want." So if government service cannot be terminated so whimsically, how Kṛṣṇa's service can be terminated whimsically? No.

So as soon as you become servant of Kṛṣṇa you get full satisfaction. Sa-nātha-jīvitaḥ. Sa-nātha-jīvitaḥ means you will understand that "I have a master who is so full, who is so complete, who is so competent, who is so faithful, and who is so nice, there is no injustice." Therefore, those who are mendicants, they are so much confident that "Kṛṣṇa will provide for my subsistence. Kṛṣṇa will…" Abhayam. Therefore they are not fearful. Abhayaṁ sattva-samśuddhiḥ. In the Bhagavad-gītā you will find that one has to attain to that stage-no fearfulness. Fearfulness is due to our absorption in the material consciousness. Bhayaṁ dvitīyābhiniveśitaḥ syād īśad apetasya viparyayāsmṛtiḥ. Because we have got a different consciousness, therefore we are fearful. If you are Kṛṣṇa conscious, then we can never be fearful. Nārāyaṇa-paraḥ sarve na kutaścana bibhyati: [SB 6.17.28] "One who is in Kṛṣṇa consciousness, he is not afraid of anything." Several times I have given you this example: especially Lord Jesus Christ, he was not fearful. When he was punished to be crucified, he never cared for it. So these are… There are many examples in the history, in the scriptures, that those who are Kṛṣṇa conscious or God conscious, they are not fearful. Prahlāda Mahārāja himself. He was five-years-old boy, and his father was teasing him, "Oh, you cannot become Kṛṣṇa conscious. Who is Kṛṣṇa?" Atheistic: "You cannot do that. It is my order." He several times pleaded, "My dear father, why you are talking like this? You are also servant of Kṛṣṇa." So he never cared for it. Ultimately he wanted to kill his five-years-old boy, and Lord Nṛsiṁhadeva appeared. And this prayer is in connection with that.

So Prahlāda Mahārāja is beginning his prayer:
sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
ksemāya bhutāya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ

[SB 7.9.13]

So he is praying, ”My dear Lord, here the demigods are present.” The demigods means Brahmā, Lord Śiva, and others, Indra. ”They all have come here because You have appeared. So they are not troublesome like my father. They are not troublesome. Because my father was a demon, so he was against always, always against God. But these demigods, they are not like my father. So You pacify Yourself. Now my father is killed. That business is finished. Now, these people, they will never create any trouble, so You become pacified.” That is the difference between demons and demigods. There are two classes of living creatures always. Either in this planet or any planet within this universe, there are two classes of living creatures. One is called the demon, and the other is called the demigod. What is the difference? The demigods are godly. They accept the existence of God, they obey the orders of God, they act in God consciousness or Kṛṣṇa consciousness, whereas the demons, they don’t believe in God, they defy God’s regulations, and they want to become imitation God. So Hiraṇyakaśipu was that type of demons, whereas the Brahmā and others, they were not that. So Prahlāda Mahārāja is saying that He īśa. Amy udvijanto bibhrataḥ sarve brahmādayaḥ sattva-mūrtayaḥ: ”Now, because You have appeared in so fierceful appearance, these persons, these demigods, they have become afraid. So they are Your devotees. So for their pacification, please, You also become pacified.”

So we shall discuss next meeting. Any question, you can ask. Hare Kṛṣṇa. Yes?

Rukmiṇī: Is there a Christ-loka?

Prabhupāda: Yes. Why not? There are innumerable lokas. Why not Christ-loka? [break]

…jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

In the effulgence, bodily effulgence of Govinda, just like the sunshine is effulgence of the sun planet, similarly, Govinda’s planet, the original planet, which is called Goloka Vṛndāvana, that is the original effulgence, light. And when that light is distributed there are innumerable universes created. Just like within the sunlight there are innumerable planets. So in each and every planet there are different kinds of living entities, so why not a planet belonging to Christ? There is no doubt about it. There must be. [break] The Fifth Canto of Śrīmad-Bhāgavatam, the description of different planets are there. [break] Question?

Janārdana: You’re not supposed to ask from God anything for yourself. So you can ask from God maybe things to help improve your consciousness?

Prabhupāda: What is that?

Janārdana: He is asking this question. [break]

Prabhupāda: Ask anything for your necessities. That is pure consciousness.

Janārdana: (translates into French)

Prabhupāda: Just like a child. He does not ask anything from his parents. The parents are careful to supply everything he needs. Similarly, God is already careful to supply our needs. Just like in the beast society, bird society, they do not pray. They haven’t got any church. They do not go to the church to pray, ”My dear Lord, father, give us our daily grains,” but they are supplied without prayer. So that arrangement is already there. Therefore one who is intelligent, his prayer should be simply gratitude, that ”My dear father, You have supplied the necessities of my life so much amply, I must be feeling very grateful. So these preparations I have made for You because it is Your goods. You have supplied these grains, so You kindly first of all take. Then I will take.” So Kṛṣṇa-prasādam. This is Kṛṣṇa-prasādam, acknowledgement. So we are not prepared even to do that, neither we are prepared to follow the rules and regulation. We must follow the rules and regulation, what is allotted for us or what should be offered to Kṛṣṇa. If we want to offer Kṛṣṇa something, then we must offer such things which Kṛṣṇa wants to eat. So we do not know, neither we care to know. We simply ask, ”Oh, give me my bread or grains. Then my business is finished.” No. That is the difference. But this man who is going to church or temple to ask for food is better than that man who has no connection with God, so much better that he has some relationship with God: ”My dear father, You give me.” At least, he accepts-”The father sends the bread.” That is very good. But when the son will be intelligent, he will know, ”The father sends the bread even without my prayer. Therefore I must offer my gratitude.” That is intelligence. That is pure devotion. [break] Father is not only my father; He is father of all living entities. So He is supplying other living entities. They cannot offer any gratitude. The beast, the birds, they cannot offer any gratitude. But I am human being, I have got developed consciousness. I must feel grateful for God’s mercy and offer my gratitude. That is my duty. (end)

680821SB.MON
Śrīmad-Bhāgavatam 7.9.13

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Montreal, August 21, 1968
Prabhupāda:

sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
ksemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ

[SB 7.9.13]

Prahlāda Mahārāja is induced to pray Lord Nṛsiṁhadeva to pacify. He was in violent feature. So he’s requesting, ”My dear Lord,” sarve hy amī vidhi-karās tava sattva-dhāmno. ”Now, all these demigods, they are Your assistants, and they are situated in transcendental position.” Sattva-dhāmno. Sattvaṁ viśuddhaṁ vāsudeva-śabditam. Our situations are differently calculated. Not that every one of us is situated on the same platform. On the material platform, we are situated in three different positions: sattva-raja-tama. Sattva means goodness, raja means passion, and tama means ignorance or darkness. So, so long we are in the material platform, the highest positional situation is in the modes of goodness.

So here it is stated that all these demigods, they are in the modes of goodness. Brahma jānāti iti brāhmaṇa. Modes of goodness means those who are brāhmaṇas. And who are brāhmaṇas? Brahma jānāti: one who knows what is Brahman or the Absolute Truth, he is called brāhmaṇa. And he is situated in the modes of goodness. The less intelligent, that means those who are less aware of the Absolute Truth, according to the less awareness, the position is different. The first-class position is one who is aware of the Absolute Truth, he is in the goodness. Less awareness is the kṣatriya, or in the modes of passion. Less awareness is the vaiśyas, the mercantile class of people. They are in the third position. And the śūdra, they are in the fourth position, in the darkness, unawareness. And again, the degree of unawareness makes more and more abominable condition of life. Just like animal life. So here Prahlāda Mahārāja says that you have nothing to be disturbed by these people because they are in the modes of goodness. Therefore if we can produce population in the modes of goodness, there will be no problem in this material world even. Just like in the Satya-yuga, they were all brāhmaṇas, in the modes of goodness, so there was no trouble. And again, Tretā-yuga, seventy-five percent, modes of goodness. In the Dvāpara-yuga, fifty percent, and the Kali-yuga, seventy-five percent calculated to be in the modes of ignorance. Therefore we are feeling so much disturbances in the social condition, in the political condition.

So Prahlāda Mahārāja assures that brahmādayo sarve hy amī vidhi-karāḥ. Vidhi-karāḥ means administrators. The demigods are different administrators appointed on behalf of the Supreme Lord. Just like the sun-god, he is also called god because he is godly. So he is supplying us heat and light. Similarly, there is Indra. He is supplying us water. Candra is supplying us moonlight. Varuna is supplying us air. There are different controllers. Don't think that there is no controller. There is controller. In the Bhagavad-gītā it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "All these natural rules and regulations, they are being conducted under My superintendence." It is foolishness to understand that there is no director or no supreme controller or superintendent in these affairs. This is scanty explanation, that "Nature is doing." No. Nature cannot do. Nature is dull. Nothing can move without spiritual touch. Matter is dull. A stone, however great it may be, without touch of a spiritual individual soul, the stone cannot move. So similarly, the whole gigantic material cosmic manifestation is being moved by the spiritual touch, and there are different departments, and they are called vidhi-karāḥ. Vidhi means regulative, and karāḥ means the performers. So he says, sarve hy amī vidhi-karās tava sattva-dhāmno brahmādayo. And he specifically mentions now, brahmādayo, headed by Lord Brahmā.

Brahmā is considered to be the head of all demigods. So brahmādayo vayam iveśa na codvijantaḥ. Vayam iva. He is taking the part of his father. He's born of a father, a first-class atheist. So he is taking the side of his father, although he's more than Brahmā. Because Brahmā could not pacify the Lord. Brahmā requested Prahlāda, "My dear boy, the Lord has appeared to mitigate your trouble; so you try to pacify Him. We have failed." But just see. This is the behavior of Vaiṣṇava. He is the prominent personality in that assembly. Still, he says that "All these demigods, they are not like us, disturbing. I am born of atheistic father. Our family, our community, our society"-vayam, vayam means "we"-"Our society, country, family, they're all disturbing." Prahlāda Mahārāja says, "We are all disturbing because we are atheistic." In other words, the more the population is atheistic, the more disturbance in the society. So he says that these demigods… As I explained the other day, there are two classes of men everywhere: one godly and the other atheist. The atheistic are always disturbing, and godly persons, they're peaceful. They're not disturbing. Whenever we'll find disturbance, you must know there is atheistic population. And peaceful country or a godly persons, they are never disturbing. So Prahlāda Mahārāja takes the side of the atheistic population because he was born of atheistic father, and he recommends that "These brahmādayo, these demigods headed by Brahmā," he īśa, "my dear Lord," vayam iva, "just like us," na ca udvijantaḥ, "they are not disturbing. They are very peaceful."

So they do not know the peace formula. They are creating atheistic population and they want peace. How it is possible? Just like I remember, I read in a paper that Archbishop of Canterbury, he said in a lecture that "You want kingdom of God without God." So similarly, the world is after peace. There are so many associations, societies, United Nations. They are after peace, but they are all groups of atheistic people. Therefore the members of the United Nations, they are themselves fighting some way or other. How there can be peace, because they are themselves disturbing? How they can be in peace? You cannot expect any peace in atheistic society or animalistic society. So they must be made godly. God conscious, Kṛṣṇa conscious. Then there will be peace. God conscious and atheistic people, what is the difference? The difference is that atheistic person thinks "mine." "Everything mine. I am the lord of all I survey. I am the king. I am the leader. I am everything, and everything belongs to me." This is atheistic temperament. And godly persons? They think everything God's. That is the difference. The thing is there. Take anything, your country, your home, your wealth, anything. As soon as you say, "It is mine," then it is atheistic. And as soon as you say "It is God's," then you are godly. You are there, the things are there. Simply change of consciousness. That's all. Simply change of consciousness. Just like in India, twenty years ago, say, in 1947, we were under the British rule. Now, what is the independence? Independence means they're thinking that "I'm not in British rule." That's all. The government is the same, the clerk, the minister, the secretary, the government house, the administrative, I mean to say, process-everything is there. Simply a change of consciousness. A change of rubber stamp. That's all. Formerly the rubber stamp was "His Majesty's Government," and now the rubber stamp is "Indian Government." That's all.

So Kṛṣṇa consciousness does not mean… God consciousness does not mean that you have to revolutionize everything. No. Simply you have to change. And actually that is the fact. When I think it is God's… Say, for my country. I am claiming now, "My country," but actually it is not my country. Everything God's. Who has created this country, this vast land, the sky, the sea, the ocean? I have not created. So how can I claim that this is mine? I have come empty-handed from the womb of my mother, and I shall go empty-handed. So why do I claim it is mine? So this is ignorance. Actually, I am claiming others' property as mine. This is atheistic. Just like thieves. Bhagavad-gītā it is said, stena eva sa ucyate [Bg. 3.12]. Stena eva sa ucyate. One who thinks that "The world belongs to me or to my nation or to my family or to my community," he is thief. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. The Vedic literature informs us that everything belongs to Īśa, God. Īśāvāsyam idaṁ sarvaṁ yad kiñcit jagatyāṁ jagat. And by Him it is going on: the Supreme Spirit. In the Bhagavad-gītā also it is said, yayedam dhāryate jagat [Bg. 7.5]. Just like what is the value of this city of Montreal? Because there are so many living entities. That's all. If the all men and women immediately becomes dead, what is the value of this city? Is there any value of the matter? No. Because the living entities, the living force is there, therefore the city has value, the land has value. Suppose if everyone was dead, what was the value of this apartment? Nobody would come and ask for rent. Valueless.

So we have to understand that behind every value there is spirit, Supreme. And the Supreme Spirit is the real value. So Vedic instruction is īśāvāsyam idaṁ sarvam: "Everything belongs to God." The world is moving due to that Supreme Spirit or the small spirit. We are small spirit, and God is Supreme Spirit. So we are changing… We are under Him. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We are under His control. So we are also moving; we are also creating. But He is the greatest creator, He's the greatest mover. God is great; we are small. Actually, it belongs to the great. Yat kiñcid jagatyaṁ jagat tena tyaktena bhuñjīthā [Īśo mantra 1]. Therefore tena. Tena means "therefore." Tyaktena bhuñjīthā. Tyaktena bhuñjīthā means tyakta. Tyakta means "sacrificing." Because it is God's, therefore you must go to the God. That mentality is Kṛṣṇa conscious. Just like suppose in this room there is one note, hundred dollars. Somebody finds: "Here is a hundred dollar note." Now it belongs to somebody. It has fallen some way. Somebody has lost. So how to utilize this hundred dollar found by me? If I take it in my pocket, then I am thief. And if I neglect it, somebody may take it away. It is misused. The best use is to find out the man, the owner, and hand it over to him. That is the best use. Similarly, if everything belongs to God, if I want to occupy it by force, I am thief. Stena eva sa ucyate [Bg. 3.12]. Every one of us who is trying to occupy some portion of land, country, in the name of "It is my country," and fighting, both of them, they are thieves because that land does not belong to anyone. No nation. It belongs to God. If… We can understand, if the United Nation passed resolution that "The whole planet belongs to God; we are sons of God; so let us live peacefully as sons of God," oh, there is no quarrel. But that they will never understand. They'll simply try to divide. Just like some gangs of thieves, they have stolen some property. Now they have come out, and they're dividing, and one of them is asking, "My dear brothers, let us divide piously. Let us divide piously." (laughs) Nonsense. The whole property is impious. So what is the meaning of your piously divided?

Just like in India, nonvegetarian diet, according to Vedic system it is condemned. Nobody can eat any meat. But now they have learned how to eat meat. They are doing that. So somebody is saying, "Yes, today I have cooked meat, but in the Ganges water." Ganges water is considered to be pious. So he thinks by cooking meat in the Ganges water, it has become purified. You see? This is our mentality. We are bent upon doing all nonsense, and we want to get it supported by religious cover. Just like recently, the Christian world, they wanted support from the Pope of contraceptive method. That contraceptive method is condemned, but they want to be supported by the religious head. "If you don't support, then you are not good man. And if you support my nonsense, then you are very good man." Just like that Maharishi came here, and he supported that "Whatever nonsense you like, you do. You simply pay me thirty-five dollars and I give you one mantra, and within six months you become God." Oh, he looted your country. And after looting, he said, "Oh, my mission is failure." Because he has got his money, now he'll go. This is going on because we want to be cheated. Therefore cheaters come and cheat us. And as soon as say, "No. Everything belongs to God, my dear friend. You don't claim anything as yours. Because it belongs to God or Kṛṣṇa, you employ everything for His service"-"Swamijī is very conservative." You see. So actually, it is the fact.

So Brahmādaya, Prahlāda Mahārāja says that "These demigods, they are not disturbing like that." Brahmādaya. Brahmādaya vayam means "We are disturbing because we are atheistic. We do not accept God. My father never accepted God and he wanted to teach me that there is no God. So I refused my father's teaching. So he tortured me so much." Still, he is taking his father's side. Now we have to study this fact, that a Vaiṣṇava is never proud of his assessment. He'll never think, "Because I am Kṛṣṇa conscious, so I have become so great." No. He thinks always very humble and meek. This is the example. Just like Haridāsa Ṭhākura. He was so powerful devotee that Lord Caitanya used to come daily at his place. But he was thinking, "Oh, I am born in Muhammadan family, so I cannot enter into Jagannātha temple." Similarly Sanātana Gosvāmī, he was also not entering the temple of Jagannātha. That does not mean that they were lower than somebody else. No. But it is the, I mean to say, general tendency of a devotee that he always thinks that "I am lower than the lowest. Lower than the lowest." Purīṣera kīṭa haite muñi se laghiṣṭha [Cc. Ādi 5.205]. Kṛṣṇa dāsa Kavirāja Gosvāmī, the author of a literature, Caitanya-caritāmṛta, unique in the world, he said that "I am lower than the worm in the stool." Purīṣera kīṭa haite. Purīṣa means stool and kīṭa means worms. There are some worms in the stool. So he said that "I am lower than that worm in the stool." Just see.

Similarly Prahlāda Mahārāja says, "My dear Lord, these demigods, they are all devotees. They are Your obedient servant. Sattva-dhāmno. And they are not like us, disturbing." Kṣemāya bhūtaya utātma-sukhāya cāsya vikrīḍitaṁ bhagavato rucirāvatāraiḥ. "And Your appearance as Nṛsiṁhadeva is not for me, but for them. Because I am born in atheistic family. It is Your determination that You want to cut down the atheistic people. So it is automatically You have cut down, You have killed my father. But Your real business was to protect these demigods, Your devotees." In the Bhagavad-gītā it is said, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, yuge yuge sambhavāmi [Bg. 4.8]. Dharma saṁsthāpanārthāya yuge yuge sambhavāmi. So the Lord appears with two missions. Paritrāṇāya sādhūnām: just to rescue the devotees or the persons in goodness, sādhu. Sādhu. There is description, definition of who is a sādhu. Sādhu means saintly person. In French language, I think it called saint? Saint? But actually the saint is in Sanskrit language also. Santa. Santa. Santaḥ sadaiva hṛdayeṣu vilokayanti. In Sanskrit language the saintly persons are called santa. Maybe it is Latin derivative, because in Latin there are many words resembling Sanskrit. And Professor Rowe, a great English scholar in India, an Englishman, professor in Presidency College, he wrote one grammar, English grammar. In our childhood we had to read. He has stated that "Sanskrit is the mother of all languages." Anyway…

So when God appears, incarnates, descends, His business is to protect the devotees, paritrāṇāya sādhūnām. That is His first business. Vināśāya ca duṣkṛtām: and to kill the unfaithful, miscreants. For them, God does not require to come Himself. Side by side, He does so. If God likes, He can kill thousands of miscreants by one stroke. So that business does not depend on Him, that He would come to kill a demonic person. The real business is to protect the devotees, the faithful. Therefore Prahlāda Mahārāja says, kṣemāya bhūtaya utātma-sukhāya cāsya vikrīḍitam: "Actually, You have appeared for these persons, to protect them, for their happiness," sukhāya, "and for their elevation." Just like Bhagavad-gītā, Śrīmad-Bhāgavatam, or Vedic literature, or any scripture.

For whom they are meant? Those who are godly, for their elevation, so that they can elevate more and more. It is not for the atheistic persons. They do not believe in God. So Bible or Bhagavad-gītā or Śrīmad-Bhāgavata, they are not meant for the atheistic persons. So whatever auspicious things are in the world, they are meant for the faithful, not for the atheistic persons.

Thank you. Any questions?

Young man: [break] …from the modes of ignorance to the modes of passion to the modes of goodness is a very gradual process?

Prabhupāda: Why gradual? You can immediately transcend all the processes by becoming Kṛṣṇa conscious immediately.

māṁ ca vyabhicāriṇi
bhakti yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

In the Bhagavad-gītā it is said, the Lord says, "Anyone who is engaged in unalloyed devotional service unto Me, so he is transcendental." Sa guṇān samatītyaitān. Guṇān means these modes, different modes-modes of ignorance, modes of passion, modes of goodness. Goodness is also material. That is not spiritual. If you become very good moralist or very religious, following all the rules and regulations, that is good but that is not spiritual. The spiritual is far above. So one… We have to transcend the position of worldly goodness. Somebody asked me this question, "Swamijī, if a person is moral and dutiful and benevolent, all the good qualifications, so what is the use of worshiping God?" My reply was that anyone who is not God conscious or Kṛṣṇa conscious, he cannot be good, cannot be moral. It is not possible. Harāv abhakta… I am not manufacturing this. This is the statement of Śrīmad-Bhagavatam. Harāv abhaktasya kuto mahad-guṇa mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. So take for example that, our, in our country, Mahatma Gandhi, he was considered to be a very good man… [break] They may be good, but they are not ultimate good. The ultimate good is Kṛṣṇa consciousness. That is good for you and good for all. Anyone who is in Kṛṣṇa consciousness, he is good in this sense, because he is in transcendental position, and whatever he speaks, because he speaks about God, therefore speaking is not adulterated. So this position, as soon as you take it a principle of your life, that "I shall simply be engaged in Kṛṣṇa's service, or God's service. I shall talk about Kṛṣṇa, I shall work for Kṛṣṇa, I shall write for Kṛṣṇa, I shall read for Kṛṣṇa. Everything for Kṛṣṇa," that is the transcendental position beyond goodness, better than goodness. So one can be situated in this position immediately by surrendering to Kṛṣṇa. It is not very difficult. Yes, what is your…?

Young woman: All right. You answered my question. Thank you very much for answering my question. You said… I asked you what goodness was, Swamijī, and you said goodness was knowledge.

Prabhupāda: Yes.

Young woman: Now could you explain what you meant by knowledge? What? Spiritual knowledge or…?

Prabhupāda: No. First of all what is knowledge?

Young woman: Knowledge is material.

Prabhupāda: Knowledge means that you must know what you are. This is knowledge. If you don't know what you are, then what is the meaning of your knowledge? So real knowledge means that ahaṁ brahmāsmi: "I am not matter, I am a spirit soul." That is real knowledge. On the basis of this real knowledge, whatever is done, that is done in knowledge; otherwise it is done in ignorance. That is the difference. Knowledge and difference. Knowledge is not that you have to get degrees from the university, big, big degrees. No. Real knowledge is that "I am," ahaṁ brahmāsmi, "I am spirit soul." If one has realized this one word only, then he is in knowledge. He's in knowledge. One who has not realized this thing, he's in ignorance. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who has accepted this body, which is made of three elements, sva-dhiḥ kalatrādiṣu bhauma-ijya-dhīḥ, and therefore accepted the bodily productions as his own or the place or the land where this body is produced is worshipable… There are so many other things. Naturally, at the present moment, knowledge means that "This is my country." "I am American," "I am Indian," "I am Chinese." Why? "Because my body is produced from this land." So this is ignorance. Your body… Why your body? The cow's body is also produced from this land. Why do you kill? It has got also right. But because he has no knowledge actually, therefore he is trying to protect his body, but he's not protecting the other's body produced from the land. This is want of knowledge. If he has real knowledge that "I am Brahman, I am spirit," then he can see, samaḥ sarveṣu bhūteṣu: "Oh, the spirit. The cow is also spirit soul, the dog is also spirit soul, I am also spirit soul. Otherwise how I am moving?" The cow is moving, the dog is moving. So,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

This equal vision is possible for a learned man who sees a learned brāhmaṇa, a dog, an elephant, a cow, on the same basis. What is that basis? Spiritual understanding. So unless you are in the spiritual platform, the so-called knowledge has no value. That is not knowledge. That is ignorance. So real knowledge means spiritual knowledge, that "I am Brahman. I am spirit." Then,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Other things will follow, and he will be very jolly. This is… A person in knowledge should be in, I mean to say, happiness. That is a sign of knowledge. So one who is in knowledge, he is not disturbed. What was my answer? Huh? [break] Yad anyat tad ajñānam iti matam. Bhagavad-gītā, Bhagavān said. He has given the definition of knowledge, eighteen items. You'll find in the Thirteenth Chapter. Ahiṁsā. What is called? There are eighteen items. You'll find in the Thirteenth Chapter. The most important point is māṁ ca vyabhicāreṇa bhakti-yogena sevate. The principal point is to become Kṛṣṇa conscious. That is knowledge. Then all knowledge will come automatically. Yasyāsti bhaktir bhagavaty akiñcana. If you take to this knowledge, that Kṛṣṇa or the Supreme Lord, Absolute Truth, He is eternal master and we are all eternal servitors, this very knowledge will elevate you to other platforms of knowledge. Yasyāsti bhaktir bhagavaty akiñcana sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Then all the symptoms of knowledge will automatically manifest in his person. Therefore this is the best process of becoming a man of knowledge or wise man. (end)

760220SB.MAY
Śrīmad-Bhāgavatam 7.9.13

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Māyāpur, February 20, 1976

Dayānanda: "O my Lordship, all the demigods headed by Lord Brahma, they are all Your sincere servants, situated in transcendental position, and they are not like us, my father, the demon Hiraṇyakaśipu, the demon. Your appearance in this fearful form is Your pastime for Your own personal pleasure, and such incarnation is always for the good and protection of the universe."

Prabhupāda: "Like my father"? Udvijantaḥ is not described here, the meaning of udvijantaḥ?

Dayānanda: "Udvijantaḥ-on account of Your fearful appearance they are all afraid."

Prabhupāda: Udvijantaḥ, (Bengali) "disturbing," huh? It has to be correct.

sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
ksemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ
[SB 7.9.13]

So, distinction between deva and asura. Brahmādayaḥ, beginning from Brahmā… Lord Brahmā is the supreme prajā-pati. From him, marīcy-ādi, ṛṣayaḥ, all great ṛṣis, they were born. Then, from them, other demigods-Indra, Candra, Varuṇa… So these devas, they are not like the asuras, disturbing elements. That is the difference between the asura and deva. The asura will create a situation which is very, very disturbing to the whole human society. And when there are so many asuras, disturbing elements, at that time the Supreme Personality of Godhead comes down, descends, in His incarnation. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8].

So Prahlāda Mahārāja, trying to pacify the Lord, that "This, Your incarnation, is for the benefit of Your servants, vidhi-karāḥ." Vidhi-karāḥ means servant. Vidhi-kṛt. Vidhi means law and order, and one who executes the law and order, they are called vidhi-karā. So all the demigods, they are appointed by the Supreme Lord to execute the law and order. Because this material world is a chaotic condition, therefore there is necessity of law and order. In the spiritual world there is no such thing. In spiritual world everyone knows that "The Lord is our master, and we are all servants." That is spiritual world. And material world means that "Why there should be one master? We are all master. Why you are searching after one God? Don't you see? All we are Gods, loitering in the street, especially the poor God, daridra-nārāyaṇa." This is all material conception. Lord is one, Kṛṣṇa. Kṛṣṇa says, declares, in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." In many places… Asamaurdhva. Asama, nobody can be equal with God, neither anybody can be higher than Him. That is God. So God is one. There cannot be two Gods. Then there is no meaning of God. Now they manufacture God. In every street, every lane, there is a God.

So Prahlāda Mahārāja says that "All these big, big demigods, they are Your servants." Vidhi-karās tava sattva-dhāmnaḥ. "You are in transcendental position, and we are all servants." Ekala īśvara kṛṣṇa āra saba bhṛtya. This is said by Caitanya-car itāmṛta author.

ekala īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

Master is one, Kṛṣṇa. There cannot be two masters. The master can expand Himself as masters. That is another thing. The master is one. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. The master can expand Himself in many, many thousands and millions of forms, but they are advaita. They are not different. Just like Kṛṣṇa, when He married 16,108 wives, so He expanded Himself also into 16,108 forms, Kṛṣṇa. But those expansions, 16,000 expansions, they are one, the same Kṛṣṇa. This is to be understood. Kṛṣṇa may expand Himself in so many forms, but still they are the same. In another place it is exemplified, dīpārcir eva hi daśāntaram abhyupetya [Bs. 5.46]. Just like one candle original, and a second candle, a third candle, a fourth candle… You light up many millions of candles, but they are of the same potency. The candle power is not reduced because we have ignited so many candles from the original. No. Advaitam, acyut… Pūrṇasya pūrṇam evāvaśiṣyate. Even though Kṛṣṇa expands Himself in millions and millions and forms, still, all of them are the…, of the same potency. That is called sattva-dhāmnaḥ. So there are different types of expansion of Kṛṣṇa. They are called vibhinnāṁśa, svāṁśa. Kṛṣṇa expands Himself svāṁśa. That is Viṣṇu-tattva. That is advaitam acyutam anadim ananta-rupam [Bs. 5.33]. Then vibhinnāṁśa: mamaivāṁśo jīva-bhutaḥ [Bg. 15.7]. Jīva also expansion of Kṛṣṇa. We are also expansion of Kṛṣṇa, but we are vibhinnāṁśa, separated forms. And svāṁśa, Viṣṇu-tattva, that is one. So in this way we have to understand Kṛṣṇa's expansion.

So, sarve hy amī vidhi-karāḥ. These vidhi-karāḥ, they are not svāṁśa; they are vibhinnāṁśa. Brahmā and other demigods and we, we are of them same category, not that because one has become Brahmā, so he is equal to the Supreme Lord. No. That is not possible. Śiva-viriñci-nutam: [SB 11.5.33] "The Supreme Lord is worshiped even by Lord Brahmā, Lord Śiva." Nobody can be equal. This Māyāvāda philosophy that in whichever form you worship the Lord, they are all the same-no, they are not same. Therefore here it is said, vidhi-karāḥ, brahmādaya, "They are all your servants, vidhi-karāḥ." Vidhi-karās means who executes the order of the Supreme Lord. That is devatā. And one who wants to become one or equal with the Supreme Lord, they are asuras. They always create disturbance. At the present moment there are so many asuras. Everyone is defying the supremacy of the Supreme Lord. Everyone is trying to become God. Therefore the whole world is in chaotic condition. If we want to adjust this chaotic condition, then we require the incarnation of God. That is already there. Nāma-rūpe kali kāle kṛṣṇa-avatāra. This Hare Kṛṣṇa movement is the incarnation of Kṛṣṇa in the form of name. There is no difference… The saṅkīrtana movement which was inaugurated by Śrī Caitanya

Mahāprabhu… And Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. So abhinnatvād nāma-nāminoḥ. So this Hare Kṛṣṇa movement is not different from Kṛṣṇa or Caitanya Mahāprabhu. So if we take shelter of this holy name of the Lord, Hare Kṛṣṇa, then we shall be saved. Paritrāṇāya sādhūnām [Bg. 4.8]. We shall become sādhu simply by chanting the Hare Kṛṣṇa mantra. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12].

We are all sādhus, actually, originally, because we are part and parcel of Kṛṣṇa, but in contact with māyā, we have become asādhu. Sādhu means who are pure devotees. Bhajate mām ananya-bhāk. That is sādhu. Otherwise there is no sādhu. The so-called sādhu, they are not sādhu. Sādhu means bhajate mam ananya-bhāk. Sādhur eva sa mantavyaḥ, bhajate mām ananya-bhāk [Bg. 9.30]. So by chanting this Hare Kṛṣṇa mantra, even the lowest of the mankind, narādhamā, he can become a sādhu. ”What is evidence how one can become sādhu simply by chanting?” Yes. Narottama dāsa Ṭhākura says, pāpī tāpī yata chilo, harināme uddharilo tāra sākṣi jagāi and mādhāi. Just see how Jagāi-Mādhāi became sādhu. Caitanya Mahāprabhu introducing this saṅkīrtana movement, He is making everyone sādhu. This is Kṛṣṇa consciousness movement. Everyone is becoming sādhu. Bhajate mām ananya-bhāk. So this avatāra, nāma-rūpe avatāra, there is no difference. Nāma-cintāmaṇiḥ-kṛṣṇaḥ caitanya-rasa-vigrahaḥ. The nāma is also vigraha, another form of the Lord, rasa-vigraha. So if we take shelter of this avatāra, rucy-avatāraiḥ… Every avatāra, every incarnation of Kṛṣṇa is very pleasing. Because Kṛṣṇa is the reservoir of all pleasure, therefore His avatāra… Just like Nṛsiṁhadeva, although He is very ferocious to asuras… They are disturbed. They are disturbing elements and they are disturbed. But Prahlāda Mahārāja is not disturbed. He's peaceful. So Lord's incarnation, either He is very ferocious or He's very kind, for the devotees there is no disturbance. Devotees are not disturbed, and the asuras are disturbed. So take shelter of the holy name of the Lord. Then disturbing condition of this material world will not touch you.

Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Bhava-mahā-dāvāgni-nirvāpaṇam. There is a blazing fire. That is the duty, that is the business of… Vande guroḥ śrī caraṇāravindam. How to extinguish the blazing fire of this material world-that is the duty. Every devotee, every pure soul, duty is how to extinguish the blazing fire. And that can be done only by pushing on this Kṛṣṇa consciousness movement. Otherwise it is not possible. Ceto-darpaṇa-mārjanam-bhava-mahā-dāvāgni-nirvāpaṇam śreyaḥ-kairava-candrikā-vitaraṇam… Śreyaḥ-kairava-candrikā. The ultimate benefit of life is compared with the moon. So spreading Kṛṣṇa consciousness means spreading the moonlight. Therefore we have named this temple Śrī Māyāpura-candrodaya. Śrī Caitanya Mahāprabhu is Gaura Hari, Māyāpura-cand… Caitanya-candra. Caitanya-candra anurāga. The Prabodhānanda Sarasvatī, this, kurutānurāga. Caitanya-candra-caraṇe kurutānurāga. Caitanya-candra-caraṇe kurutānurāga. Sādhava sakalam eva vihāya durāt caitanya-candra-caraṇe kurutānurāgam. This is the instruction of Prabodhānanda Sarasvatī, one of the great devotees of Lord Caitanya. So they are of the same opinion. There is no difference, opinion, between the modern devotee and the old devotee. A devotee is devotee, as there is no difference between modern gold or old gold. Gold is gold. So we should take the path of devotional service, following Prahlāda Mahārāja, and his prayers, his instructions are so valuable that even simply by reciting this Prahlāda Mahārāja's stotra, this stotra… This prayer of Prahlāda Mahārāja is very, very important. You read it carefully and try to understand. Even the most wretched demon can become a great devotee.

Thank you very much. Hare Kṛṣṇa. (end)
680822SB.MON
Śrīmad-Bhāgavatam 7.9.13-14

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Montreal, August 22, 1968
Prabhupāda:
sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
ksemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ
[SB 7.9.13]

So Prahlāda Mahārāja is requesting Lord Nṛsiṁha that ”Now You can become peaceful because the disturbing element, my father, is now finished.” So there are two missions when Kṛṣṇa appears, incarnation: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. This material world is a field of activity for the persons who have forgotten Kṛṣṇa. But there are regulative principles, Vedic knowledge. If we act according to the regulative principle, then we can enjoy. Not actually enjoy, but we think we enjoy. Because in the material world, there is nothing enjoyable for the spirit soul. Just like a fish, it is an animal of the water. It has nothing to enjoy on the land. So if, by mistake, a fish thinks that ”I shall become an elephant and enjoy in the land,” that is not possible. Similarly, we spirit soul, ahaṁ brahmāsmi, we are all Brahman, and we have nothing to do with this material world. But because we are Brahman… Brahman means ānandamaya. Ānanda-cinmaya-rasa. The Supreme Brahman is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. And we are part and parcel of the Supreme Brahman. Therefore we are also sac-cid-ānanda, eternal, blissful, and full of knowledge. But somehow or other, icchā-dveṣa-samutthena… [Bg. 7.27].

Icchā-dveṣa-samutthena. The real basic principle of our materialistic life is dveṣa. Dveṣa means when we become envious of Kṛṣṇa, that ”Why Kṛṣṇa shall be the supreme enjoyer?” In this world, in practical experience, we have seen that many people say that ”Kṛṣṇa enjoyed rasa-līlā. Why we shall not?” So this is, imitation rasa-līlā is going on in this material world, but they cannot be satisfied because it is imitation. Just like if a female takes the part of a male and wants to imitate the enjoyment, it is simply false. Similarly, we are constitutionally female, enjoyed, prakṛti. In the Bhagavad-gītā it is said, apareyam itas tu viddhi me prakṛtiṁ parā jīva-bhūtaṁ mahā-bāho [Bg. 7.5]. Prakṛti means female, enjoyed. So jīva is described in the Bhagavad-gītā as prakṛti. The first prakṛti is the material elements, eight.

bhūmir āpo 'nalo vāyuḥ
khaṁ buddhir mano eva ca
aparā…

prakṛti me bhinnā aṣṭadhā
[Bg. 7.4]

These are separated energy. But apareyam, they are inferior. Apareyam itas tv anyā parā. Besides this material nature, this dull matter, there is another nature: prakṛti, parā prakṛti, the jīva. So the real life is to be enjoyed by the Lord. Enjoyed. That means real life is to become eternal servitor. Caitanya Mahāprabhu said, jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. That is his constitutional position. But by imitation he wants to become the master. And when, iccha, when he develops that desire and envies the Lord, that "Why Kṛṣṇa shall be enjoyer? I shall be enjoyer also," this is icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. Sarge means in this creation.

So any living entity who is within this material world, they have come here with that two principles-icchā, dveṣa. Icchā means they want to be happy with material enjoyment and "What is God? I am God." These two things. The whole disease is on these two principles-denying the supremacy of the Lord and to try to be happy by material adjustment. But that is not possible. This is simply disturbing. Simply disturbing. Therefore Rūpa Gosvāmī has mentioned in his Bhakti-rasāmṛta-sindhu that,

śruti-smṛti-purāṇādi
pañcarātriki-vidhiṁ vinā
aikāntikī harer bhaktiḥ
utpātāyaiva kalpate
[Brs. 1.2.101]

Persons who are ignorant of the Vedic principles, śruti, and smṛti, corollaries to the śruti, and Purāṇa… There are eighteen Purāṇas. Śrīmad-Bhāgavatam is called Maha-purāṇam. So śruti-smṛti-purāṇādi [Brs. 1.2.101] and pañcarātriki-vidhi, Nārada-pañcarātra. So one should be conversant with all these authoritative scriptures. Without knowing these, if there is an imitation of devotional service, Rūpa Gosvāmī says that is simply disturbance. Simply disturbance. Therefore we see that in India the original principle is Vedic principle, but due to so many reasons, there being no real king or government who can control the citizens, or India being for so many years under the control of foreigners, and at the present moment forgetting their own real culture… Not only India, everywhere the same thing. So they are creating disturbances. Disturbances. Asuric civilization, demonic civilization.

So Prahlāda Mahārāja said, "My dear Lord, now the, my father who was atheist and always disturbing… These demigods, they are Your devotees. They are not disturbing elements." Brahmādayo vayam iveśa. Brahmādayo. "All these demigods standing here, headed by Brahmā, they are not like us, like demonic persons like my father and his associates. So You can now be peaceful. Don't show Your anger."

tad yaccha manyum asuraś ca hatas tvayādya
modeta sādhur api vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyānti sarve
rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti
[SB 7.9.14]

So there may be a question that "Then was Prahlāda Mahārāja very glad that his father was killed?" This question may be raised, that "What kind of devotee he is? He's such a great devotee of Lord, and before him his father was killed, and he is requesting the Lord, 'My dear Lord, the disturbing element is already finished.' That means he's glad that his father was killed." So from social conventional point of view, if a son is glad on the death of his father, do you think it is very nice? No. These points are to be considered. But Prahlāda Mahārāja gives very nice evidence. This is the peculiarity of Kṛṣṇa conscious persons, that whatever they will say, they will give full support. What is that? He says, tad yaccha manyum asuraś ca hatas tvayādya. Asura. "My father was asura. So because Your mission was to kill, so that, he is killed. And by this killing process, not only myself, but sādhu, all sādhus they are also pleased." Sādhur api. Just see.

So do you think that sādhu, those who are sādhu, they are pleased when a person is killed? Not ordinary person. He is giving very nice example. Modeta sādhur api vṛścika sarpa-hatyā [SB 7.9.14]. Vṛścika means scorpion and sarpa means snake. Naturally, whenever a scorpion is found or a snake is out, every man is prepared to kill it. Every man. "Oh, here is a snake. Kill it." When I was in Allahabad, in my bed there was a snake. I do not know how it came, but I informed to the servants, and they came with all stick immediately. So when the bed seat was taken away, it was under the, I mean to say, quilt. So that snake was there, and from the face of the snake I could understand that she was, it was so afraid. He could understand that "Now I'm going to be killed by so many people. They have come." So I told them that "Don't kill this poor fellow. Better take it and send it to the forest." But they took it away, but I later on understood they killed it. So once I saw in our Māyāpur, Lord Caitanya's birthplace, so a snake was going, a black snake with… In Bengal there are many snakes. So my Guru Mahārāja was on the upstair and everyone asked the permission whether this should be killed. He said immediately, "Yes. He should be killed." So at that time I thought that "How Guru Mahārāja ordered for killing the snake?" Then, after so many years, when I began to read Bhāgavatam and came to this passage, Prahlāda Mahārāja assertion, modeta sādhur api vṛścika sarpa-hatyā, then I thought that "My Guru Mahārāja did right thing." Here also, modeta. Even a sādhu. Then why a sādhu is pleased when a sarpa, a scorpion, or snake is killed? The reason is that these two kinds of creatures, they bite innocent persons without any fault. Without any fault. Or for little fault. The venomous snake. Immediately. By nature they are so angry and so envious that they feel pleasure if somebody is bitten and immediately die. That is their nature. Therefore killing a snake and scorpion means to save it from so many sinful activities. Because it is nature. It will kill so many persons, so many animals, because its nature is innocent person, bite innocent person, kill him. So if there is seen by killing another, it will continue. Better to kill it to stop its sinful activities. That is the reason here it is said, modeta sādhur api.

So the asuras, the atheists, are just like vṛścika and sarpa, scorpion. Without any reason they occupy somebody's country, somebody's place, and kill somebody. This is going on. In the Manu-saṁhitā it is stated that when a king hangs some murderer it is a great favor to him. It is a great favor to him. In every country, in every civilization, the punishment is "Life for life." If you have killed somebody, then you shall be killed. And it is supported in Manu-saṁhitā that when the king orders that a murderer should be killed, that is a favor to him. Because if he is not killed, then the sinful activities, reaction, will continue, and the next birth he'll suffer. But if he's killed in this life, then all his sinful activities finished. He'll have no more to suffer the reaction. So it is friendly action. Similarly a vṛścika or a sarpa, a scorpion or a snake, if it is killed that means to save it from further, I mean to say, sinful activities. Therefore sādhu, it is said by Brahma, I mean to…, Prahlāda Mahārāja, that modeta sādhur api vṛścika sarpa-hatyā [SB 7.9.14]. Yata artho 'yaṁ manuṣya ca asura sādhūnāṁ santoṣaṁ santoṣārtham arti hataḥ (?). Śrīdhāra Swami is annotating that this killing of Nṛsiṁha, here, uh, this killing by Nṛsiṁhadeva of Hiraṇyakaśipu was for the pleasure of the saintly persons. Was for the pleasure of the saintly persons. Nānu anyeṣāṁ vadhena sādhu kiṁ modeta.

Does it mean that those who are saintly persons, they take pleasure in other's killing? They try to stop killing. Even animal killing they want to stop. How it is that, they take pleasure in another's killing? Nānu anyeṣāṁ vadhena sādhu kiṁ modeta tatra ha vṛścikādeḥ. Not all. A… Persons, living creatures like the scorpion and serpents. Not all. Everything has got exception. So a sādhu, a saintly person, a righteous person, a religious person, will never be happy by other's killing. But killing of persons like scorpion and serpent… And the Cāṇakya Paṇḍita says that a person who has envious nature, he's more dangerous than the serpent. Cāṇakya Paṇḍita has enunciated that sarpaḥ krūraḥ khalaḥ krūraḥ. There are two envious creatures: one is the snake, and another, a man envious, unnecessarily envious of others. So sarpāt krūrataraḥ khalaḥ. That man, envious, he's dangerous, more dangerous than the snake. Why more dangerous? Mantrauśādhi-vaśaḥ sarpaḥ khalaḥ kena nivāryate. You can subdue a snake by herbs and by chanting particular type of mantra. There are many snake charmers in India, by mantra they can charm the snakes. But a person who is envious, you cannot pacify him in any way. Therefore sarpaḥ krūrataraḥ khalaḥ. Just like Jesus Christ was crucified by some envious persons. Even the Roman judge denied that "This man should not be… There is no such fault." But because they were envious, they were persistent, "Yes, he should be crucified." So this is the nature of envious person. Therefore killing of envious persons like Hiraṇyakaśipu… Unnecessarily… He was a child. Prahlāda Mahārāja was a child, innocent child. And his son, and youngest son. And his only fault was that he was chanting Hare Kṛṣṇa. And this person was after him, giving him all kinds of trouble. Just see the nature of the envious person. He doesn't care even his son, a child, a devotee. "Oh, this boy must be tortured. This boy must be tortured because he is Kṛṣṇa conscious." "This man must be crucified because he is preaching God consciousness." This is the nature of envious persons. More dangerous. Therefore their killing is the pleasure for the saintly persons. Modeta sādhur api vṛścika sarpa-hatyā. So Prahlāda Mahārāja was glad that his father was killed. So tatrāha (reads commentary) vṛścikādeḥ parapadraka kariṇā anyathaiva jātinā kutra vadhena tasyaiva tad bhadraṁ jātam (?). It is good for it because he is stopped creating nuisance. Creating. If he's stopped, then it is a great benefit for him because his nature is to become envious and torture others. Therefore to kill such person is a great welfare act for him. Tad bhadraṁ yatram eti and sādhur api modeta. And sādhu, saintly persons are also glad. (reads commentary) Tarhi bahūnāṁ sukhāvahaṁ tam amuṁ krodhaṁ na tyajāmi ceti prāha lokāś ca nirmitteḥ prakta-śānti-pratinirjanti saṁhāra pratīkṣante (?).

So Prahlāda Mahārāja is requesting, "Now, my Lord, Your business is finished, and by Your, this action, all saintly persons are pleased. So You can become now peaceful." Lokāś ca nirvṛtim itāḥ pratiyānti sarve rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti. "Now people are praying that Nṛsiṁhadeva, Nṛsiṁhadeva is to protect the devotees." Just like a lion. A lion is ferocious to other animals, but he is not ferocious to the cubs. He's very affectionate father, mother, although it is lion. So the cubs, they haven't got to be afraid of the lion. So Prahlāda Mahārāja says that "My dear Lord, I am not asking You to be peaceful. Don't think that I have become afraid of You." He's so confident. "He is my Lord." He has come in the appearance, in this ghastly appearance, half lion and so big, and He's groaning like anything. So he knows that "He is my Lord. He's same Kṛṣṇa." Nārāyaṇa-paraḥ sarve na kutaścana bibhyati [SB 6.17.28]. One who is elevated in Kṛṣṇa consciousness, he is not disturbed in the greatest, facing greatest danger.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthite na duḥkhena
guruṇāpi vicālyate
[Bg. 6.20-23]

Kṛṣṇa consciousness is so nice that if one is perfectly situated in Kṛṣṇa consciousness, then his condition will be like this, that yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. Achieving that stage, he'll forget for any other profit. We are hankering after profit, profit after profit. I have got so much money, I want to make it double. When it is double I want to make it ten times. When it is ten times, I'll make it hundred times. Go on increasing. The civilization is increasing. Formerly, people were satisfied if they could build one…, construct one brick house, kota bari. Now they are not satisfied with kota bari, or brick house. They want to make it hundred- or two hundred-, five-hundred-storied house. And when they'll build, construct five-hundred-storied house, they'll think of thousand-story house. This is the nature. This is the nature. So lābha. Everyone is hankering after more profit, more profit, more profit. But if one is situated in Kṛṣṇa consciousness, then he is satisfied.

Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Dhruva Mahārāja said, "My dear Lord…" Here also you'll see. It was in the previous… When Prahlāda Mahārāja was offered to take benediction from the Lord, he refused. He said that, "My Lord, I am not a merchant that I am Your devotee for some material gain." This will be explained. So a devotee who is in pure Kṛṣṇa consciousness, he is satisfied with that consciousness only. Ahaitukī. He has no other reason, "Oh, I am trying to become Kṛṣṇa conscious because I want such and such thing." He has no demand. Simply that consciousness is sufficient. It is so pleasing. It is so satisfying that yasmin sthite, if one is actually situated in Kṛṣṇa consciousness, then guruṇāpi duhkhena na vicālyate. Just see the Prahlāda Mahārāja. He is… So devastating incidences are taking place, when all the demigods have become afraid and his father is killed and very ghastly appearance and the lion form incarnation of the Lord is groaning. But he is not afraid. He's not at all afraid. Yasmin sthite guruṇāpi duhkhena na vicālyate [Bg. 6.20-23].

So next verse will be discussed sometimes later on because I am leaving this place tomorrow. So tomorrow, of course, Rādhāṣṭami, we shall have meetings in daytime. And… Of course, those devotees are present, please come tomorrow, Rādhāṣṭami. Try to understand the Rādhā's position in relationship with Kṛṣṇa. This Kṛṣṇa consciousness movement is very nice. Try to understand it in so many ways. We have got immense literature. If lifelong we try to understand, there is sufficient stock. It is not hackneyed. You'll get nava-navāyaman. Newer and newer things you'll get, experience. Ānandāmbudhi-vardhanam. And the more and more you get relish in Kṛṣṇa consciousness, your transcendental pleasure becomes more and more appreciated. It is so nice. Ānandāmbudhi-vardhanam. Caitanya Mahāprabhu has said, ambudhi… Ambudhi means ocean. In the ordinary course, the ocean does not increase. If ocean would have increased, then there would…, so many towns would have been washed away. Sometimes it happens of course, temporarily. But anandāmbudhi. The spiritual ocean is so nice that it increased, and the enjoyer of that ānanda, he also increases. Bṛhaṇatyāt. Brahmā life is that bṛhatya-bṛhaṇatyāt. It is the greatest; still, it has the potency of expanding more and more. It is very inconceivable. If something is the greatest, superlative, then what is beyond superlative? Still, there is beyond superlative. Ānandāmbudhi-vardhanam. So Śrīmad-Bhāgavatam is so nice, transcendental literature that anywhere you sit down, chant Hare Kṛṣṇa, as the Gosvāmīs used to do it… Nāma-gana-naṭibhiḥ kālāvasānī-kṛtau. They were passing their time chanting, dancing, and reading Śrīmad-Bhāgavatam, writing on it. So far the bodily necessities are concerned, they were not very important things for them. They forgot. Spiritual life is so nice.

So fortunately, one of our students, he has taken a very large tract of land in West Virginia to develop a society like that, that simple life, eat simple things, grains, vegetables, fruits, milk, and save your time for advancing in Kṛṣṇa consciousness. Don't be implicated in the ugra-karma. Modern civilization is implicated in ugra-karma-vast machinery, everything complicated. The government complicated, the society complicated, economics rule complicated, foreign exchange complicated. Everything has become complicated. So Narottama dāsa Ṭhākura has sung very nice song. Satsaṅga chāri kainu asatye vilās, ei kāraṇe lāgila more karma bandha-phāṅsa. Because we have given up Kṛṣṇa consciousness, therefore we have been entangled in the different varieties of material activities. Now we have to simplify it. The Kṛṣṇa consciousness movement is to simplify, to save the valuable life, to save the time of valuable life. This human form of life is very valuable. Bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births we have got this important life. So we have to save our time to utilize it for Kṛṣṇa consciousness. That should… So far we have got this material body, we want to maintain it. The body and souls live together. That is all right. For that, Kṛṣṇa has given every chance. Anywhere you sit down, you have got land and cow. You produce something and cow's milk. That is sufficient for maintenance. So let us try to make an attempt to organize a New Vrindaban scheme, and I shall request all my students to develop this idea and show a good example to this Western part of the world where people are always engaged in ugra-karma, asuric-karma. Things are becoming very implicated, complicated.

Thank you very much. Any question?

Young man: [break] …defending for us?

Prabhupāda: He's always defending, but you should not be idle. It does not mean "Because God is defending, therefore we shall stop our work." No. Yudhyasva mām anusmara [Bg. 8.7]. Kṛṣṇa advises Arjuna that "You have to fight, but at the same time think of Me, Kṛṣṇa conscious." You have to fight. Just other people are fighting with all circumstances, we have to fight also, but we must have faith that Kṛṣṇa will save. Not that "We depend on Kṛṣṇa. Because we are Kṛṣṇa conscious, Kṛṣṇa will do the act. Let me sleep." No. Karmāṇy evādhikāras te mā phaleṣu kadācana. You have to act according to the rules, and so far the result is concerned, leave it to Kṛṣṇa.

Nanda Kiśora: If the spiritual master gives you any instruction, should we look upon that as the same as life?

Prabhupāda: Yes.

Nanda Kiśora: It wouldn't be… How would we know if it's māyā or not?

Prabhupāda: Ask your spiritual master. He will answer you. Why you in māyā while your spiritual master is physically present? You can ask, if there is any question, you can ask. [break] …yourself in doubt. Everything should be cleared.

Gargamuni: You said we're not supposed to tolerate any blaspheming of the Lord, not of His name or in any way. How are we supposed to not tolerate that? It happens where I work people are sometimes blaspheming His name as a matter of course. How do you not tolerate? How do you…?

Prabhupāda: The demons will always do that. You chant Hare Kṛṣṇa. What is that?

Pradyumna: …for Kṛṣṇa.

Prabhupāda: Yes. You remember Kṛṣṇa. That's all. The rule is that when there is blasphemy, there are three kinds of activities. First thing is that one who is blaspheming, you should argue and defeat him by your arguments, by your evidences. If you are unable to do that, then you should die. That is the injunction. And if you are unable to do that, then you should go away from that place. That's all. Three things. First of all, you should fight with him. Then if you are unable to fight, then you should die. And if you are not able to die, then leave that place and go away. Hare Kṛṣṇa. Yes?

Jayapatākā: Can you explain Śrī Rādhā's appearance day?

Prabhupāda: Yes. Tomorrow. (Hindi) (end)

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Śrīmad-Bhāgavatam 7.9.14

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Māyāpur, February 21, 1976

Prabhupāda: Ānanda. What you have written? Nirvṛti means pleasure.

Dayānanda: What is it?

Prabhupāda: Ānanda, pleasure. They are taking pleasure.

Dayānanda: Pleasure.

Prabhupāda: Yes.

Dayānanda: Nirvṛtim… [break] translation: "My Lordship Nṛsiṁhadeva, who can, therefore, stop Your anger? Now my father, Hiraṇyakaśipu, the great demon, being killed, as the saintly persons take pleasure in the killing of the scorpion and the snake…"

Prabhupāda: What is the beginning? Tad yaccha? Hm? Tad yaccha. "Give up that anger." What you have written?

Dayānanda: It says, "Who can, therefore, stop Your anger?"

Prabhupāda: No, no. "Please, therefore, give up Your anger."

Hṛdayānanda: "Please, therefore, give up your anger."

Dayānanda: Oh. "Please, therefore, stop your anger. Now my father, Hiraṇyakaśipu, the great demon, being killed, as the saintly persons who take pleasure in the killing of the scorpion and the snake, similarly, all the saintly persons have achieved great satisfaction on account of the demon's death. Now they are confident of their happiness. They shall always remember about Your auspicious incarnation."

Prabhupāda: "Of Nṛsiṁhadeva."

tad yaccha manyum asuraś ca hatas tvayādya
modeta sādhur api vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyanti sarve
rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti
[SB 7.9.14]

So Prahlāda Mahārāja is requesting Nṛsiṁhadeva, "Now the business is finished. My father, the great demon, Hiraṇyakaśipu…" He said, asuraś ca hatas. He… Such a great Vaiṣṇava, he is not calling Hiraṇyakaśipu his father. And in other place also he addressed his father, na sādhu manye asura-varya. He never said, "My father." He said, "The greatest of the asuras." He was so bold. The father was such a great demon, and he was not addressing him as father, and the father was becoming more and more angry upon him. This indicates that a person who is a demon, not devotee, he's not worth calling a father. That sort of father should be avoided. Pitā na sa syāt. People are affectionate to father and mother, and they hesitate how to give up… Especially boys give up the company of family, father and mother, take to Kṛṣṇa consciousness. But here, in the śāstra, it is said, if the father is demon or a mother is demon or a friend is demon or a family member is demon, they should not be accepted as relative. Pitā na sa syāj jananī na sā syād gurur na sa syāt. Even guru. If you have accepted somebody as guru but he's a demon, he should be rejected immediately, immediately. Just like in India there is a system of jāta-guru, the guru by caste. By familywise, they become guru. One family is attached to another guru family by hereditary rules, the sons after sons accepting guru, the other party, and there is regular business. So such kind of guru is not wanted.

Śrī Jīva Gosvāmī has recommended that laukika-guru… This is laukika-guru. Parityāgena adhyātmika paramārthika, guru accepted. Guru has to be accepted who is actually paramārthika, advanced in spiritual knowledge, not the formality. That is recommended by Jīva Gosvāmī. Parityāgena. Parityāga vidhīyate. Śāstra says, "If the guru does not know the right thing, he can be given up." So what is the right thing? Right thing is to become devotee. First of all the sastric injunction is that anyone who is not a devotee, he cannot become guru. He cannot become guru. Avaiṣṇava, he cannot become guru. He must be a Vaiṣṇava. Then he… Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A brāhmaṇa, born in a brāhmaṇa family, not brāhmaṇa but in a brāhmaṇa family, or even brāhmaṇa, because qualified, ṣaṭ-karma-nipuṇaḥ… Brāhmaṇa has six kinds of livelihood, sat-karma. Paṭhana pāṭhana yajana yājana dāna-pratigraha. A brāhmaṇa, well qualified, he must be a very learned scholar, paṭhana. And he must be able to make his disciple also very learned. Paṭhana pāṭhana. He must worship the Deity, yajana yājana. And he should worship for others also, yajana yājana. Dāna-pratigraha: he should accept charity from disciples and others, and again distribute it. Dāna-pratigraha. A brāhmaṇa is supposed to be…, always remain a beggar. Even if he gets lakhs and lakhs of rupees, he spends it for Kṛṣṇa consciousness. That is the sign of brāhmaṇa. So even such brāhmaṇa, if he's not Vaiṣṇava, then he cannot become a guru. Avaiṣṇava.

ṣaṭ-karma-nipuṇa-vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na sa syāt…

And sad-vaiṣṇava śvapaco guruḥ. If a person is born in the low-grade family and has become a Vaiṣṇava, he becomes guru. This is śāstric injunction, and that is the order of Śrī Caitanya Mahāprabhu, that "You become a guru." He does not say, "Because you are brāhmaṇa or a kṣatriya, you become guru. No. "Every one of you, become a guru." How? Yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] You simply learn the science of Kṛṣṇa and teach it; then you become guru.

So because this Hiraṇyakaśipu was not a Vaiṣṇava, so Prahlāda Mahārāja declined to call him, address him, as father. No. This is pitā na syāt… "He is not my father." So he is addressing that tad yaccha manyum: "Now my Lord, Nṛsiṁhadeva, You have not cause to become angry, because the person upon whom You are so angry, that asura, my father, Hiraṇyakaśipu, is now killed. So business is finished." So the question may be that… Lord Nṛsiṁhadeva may ask that "I have killed your father, so your relative may be unhappy? Therefore I'm angry. Why they are angry upon…? They're unhappy. I have killed a demon." So Prahlāda Mahārāja says, "No, no, no. That is not the case. Nobody is unhappy. Nobody is unhappy. By killing my father Hiraṇyakaśipu, I am not unhappy and nobody is unhappy." Tad yaccha manyum asuraś ca hatas tvayā dayā: "By You, by Your grace…" "So if you are not happy, why?" Now, modeta sādhur api vṛścika-sarpa-hatyā: "Why they should be unhappy? Because the sādhu, a saintly person does not like that anyone should be killed, even an ant." That is sādhu. A sādhu does not want to kill even an ant. But in the case of vṛścika-sarpa-hatyā, they are happy. They are happy. Vṛścika, scorpion, and sarpa…

So long, long ago, sometimes in the year 1933 in this Caitanya Math, there was a big snake came out in my front. I was taking bath. So everyone was looking what to do. So Guru Mahārāja was on the upstair. He immediately ordered, "Kill him." So it was killed. So at that time, 1933, I was newcomer. So I thought, "How that? Guru Mahārāja ordered this snake to be killed?" I was little surprised. But later on, when I saw this verse, I was very glad. Modeta sādhur api vṛścika-sarpa-hatyā [SB 7.9.14]. It remained a doubt, "How Guru Mahārāja ordered a snake to be killed?" But when I read this verse I was very much pleased, that these creatures, or creatures like the snake, they should not be shown any mercy. No. And Cāṇakya Paṇḍita said there are two kinds of cruel creatures. One kind is a sarpaḥ krūraḥ. The snake is very cruel. Sarpaḥ krūraḥ, khalaḥ krūraḥ. And khala, a person who has awakened the quality like snake… Then there is no fault. Why a snake is called so cruel? Because unnecessarily they bite. If somebody commits some offense unto you, if you bite me, that is reasonable. But I have no fault, but you are biting me. The vṛścika, scorpion, and snake, they do that, without any offense. A man is passing, an animal is passing-unnecessarily it bites, without offense. A man is sleeping-it bites. Therefore they are very dangerous. Similarly, there are men also like the snake-without any fault, they bite, without any fault. If I do something faulty, you can punish me, bite. But without any fault, if you bite me… So therefore Cāṇakya Paṇḍita says, sarpaḥ krūraḥ-khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ. Such person is called khala, envious, jealous.

So there are two living creatures. One is snake, and one is jealous or envious person. So Cāṇakya Paṇḍita said, sarpāt krūrataraḥ khalaḥ: "This man, envious man, is more dangerous than the snake. Than the snake." Why? He's a human being. Yes, because he's human being and he has got developed consciousness and he has practiced to use the developed consciousness for becoming jealous, He's more dangerous than the snake. So therefore he concludes, mantrauśādhi-vaśaḥ sarpaḥ khalaḥ kena nivāryate. The snake, although by nature he is so…, still, he can be controlled by mantra and some herbs. In India they still do that. But this khalaḥ, the person jealous, he cannot be pacified any means. Therefore he's more dangerous than the snake. A person who has become jealous and envious, he cannot be controlled either by mantra or by bribe or this or that. No. Sarpāt krūrataraḥ khalaḥ. So Prahlāda Mahārāja said, "My Lord, nobody is unhappy, even the saintly person. Saintly person, we common man, we may be unhappy-'Oh, my father is killed'-or my mother may be unhappy that 'My husband is killed.' But be sure, my father was a khalaḥ. Unnecessarily he was envious of Your Lordship, so he was more dangerous than the snake and the scorpion. Therefore by killing him You have satisfied everyone, even one is saintly person. So there is no question of becoming angry still. By this action everyone is happy, so don't consider any other. You become now pacified." Tad yaccha manyum asuraś ca hatas tvayādya modeta sādhur api vṛścika-sarpa-hatyā [SB 7.9.14].

"But still may be others, unhappy, may not be your family, because you were also tortured, but others that are killed, such a demon, big, powerful…" So Prahlāda Mahārāja said, lokāś ca nirvṛtim itaḥ: "Everyone is satisfied, even the higher planets, the demigods and everyone." Nirvṛtim itaḥ pratiyanti: "They are waiting only just to see You pacified." Sarve rūpaṁ nṛsiṁha. "But is not this form very fearful to anyone? You may not be afraid of, others?" Prahlāda Mahārāja assures, "No, no. Nobody is fearful. This fearful appearance of Your Lordship is very pleasing to the devotees because as soon as they are in fearful condition, they will remember Your this Nṛsiṁha form and they will be out of that. It is so pleasing." Just like we…, ito nṛsiṁha, tato nṛsiṁha yato yato yāmi… So our only shelter is Nṛsiṁhadeva. This world is very, very dangerous. Padaṁ padaṁ yad vipadam [SB 10.14.58]. In very step there is danger. Every step there is envious creatures. You cannot live here peacefully. Duḥkhālayam aśāśvatam [Bg. 8.15]. Kṛṣṇa says. It is a place simply for suffering, and that also not permanent. You cannot make any comprise that "All right, it is suffering. That's all right. Still, I shall stay here." No, that is also not possible. Aśāśvatam. You have to die. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You cannot solve these problems, miserable condition. Ultimately you have to die.

So people do not understand. Therefore they are called mūḍhas. They are simply making arrangement how to become happy. It is not possible to become happy here. That's a fact. But still they are. Therefore they are called mūḍhas, rascals. Which will never be possible, and they are trying for that. You see, whole world is trying to be happy. They are discovering so many technological arts, but they are dying. They cannot. They have invented horseless carriage, having very, I mean to say, speedy carriages, but there are so many dangers. Every moment the life can go, the motor accident. It is happening in the Western country. So whatever you do for the advancement of material civilization, you are one side increasing more danger. If you did not discover these aeroplane and motorcar, then death would not have been so easier. You could live at least for some days. But because you have discovered some facilities, your death is also very become near. So this is prakṛti. You are trying to solve the problem in one way, and the problem is becoming more dangerous and difficult by the laws of nature. That these rascals cannot find even. They continually working. There is a verse in the Śrīmad-Bhāgavatam, paśyann api na paśyati. They are so big rascals that paśyann api na paśyati: even they are seeing every moment that "All our endeavors are being baffled," still, they'll try for it. They'll try for it, again and again. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. These things are… Punaḥ punaḥ, again and again, chewing the chewed, this is their business. Therefore they are called mūḍhas. The mūḍhas, they do not find that "All our attempt…"

Therefore the śāstra advises, "You simply make one attempt, how to advance in Kṛṣṇa consciousness. Otherwise you are not…" Only one thing. That chance you cannot get in other form of life, that a cat, dog, you do not get this. And what is that? Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. By the laws of nature you are getting different types of body in different planets, in different situation and so on, so on, eight million, four hun… You are loitering in this way, but you could not get Kṛṣṇa consciousness. Now here is the chance, human form of life, and the Kṛṣṇa consciousness movement is there. Take it seriously. Tasyaiva hetoḥ prayeteta kovidaḥ. If you are actually intelligent-kovido means very intelligent-then you take. You must. Kṛṣṇa yei bhaje sei baḍa catura: "Anyone who takes to Kṛṣṇa consciousness, he's first-class intelligent person." All other: fools, rascals. You can call them. There is no harm. They are actually fools and rascal, who has not taken. And it is not our manufactured word. Kṛṣṇa said, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Anyone who is not surrendered to Kṛṣṇa, anyone who is not Kṛṣṇa conscious, he is rascal, he's sinful, he's lowest of the mankind, he has no knowledge, he's gone to hell. This is our conclusion. Sometimes they come to fight us tlat "Sir, you said such a great man, 'rascal.' " But we must say, "Yes, he is a rascal. Where is his greatness?" Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Anyone who is not Kṛṣṇa conscious, he cannot be a great man. This is our conclusion. There is no question. Immediately, as soon as you see he's against Kṛṣṇa, or he does not know Kṛṣṇa, then he's a rascal, That's all.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛtajñānā
āsuri-bhāvam…
[Bg. 7.15]

So this Hiraṇyakaśipu was a great rascal. So he is killed. Everybody is happy. So this is the position. Prahlāda Mahārāja is requesting Lord Nṛsiṁhadeva, "Now everyone is happy, so kindly be peaceful."

Hare Kṛṣṇa. Thank you. (end)

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Śrīmad-Bhāgavatam 7.9.15

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Māyāpur, February 22, 1976

Dayānanda: ”My Lord who is never conquered by anyone, certainly I am not at all afraid of Your very ferocious mouth, tongue, bright eyes like the sunshine, movement of Your eyebrows, very pinching sharp set of teeth, garland of intestines, hands soaked with blood, fixed-up-high ears, Your tumultuous sound which causes the elephants to go away to a distant place, and Your nails which are meant for killing Your enemies. Undoubtedly I am not afraid of them.”

Devotee: (Sanskrit and Bengali)

Prabhupāda: (Bengali), ”movement.” Yes.

nāhaṁ bibhemy ajita te ’tibhayānakāsya-
jihvārka-netra-bhrukuṭī-rabhasogra-daṁṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nihrāda-bhīta-digibhād ari-bhin-nakhāgrāt
[SB 7.9.15]

So, nārāyaṇa-paraḥ sarve na kutaścana bibhyati [SB 6.17.28]. This is the sign or pure devotee. Others, they are afraid of the fierceful appearance of Narasiṁhadeva, but Prahlāda Mahārāja says that ”I am not afraid.” He was a child of five years old. So, others were very, very afraid, even could not approach the Lord to pacify Him, and Prahlāda Mahārāja was not afraid.

So there is a description of different features of the body of Nṛsiṁhadeva, description of the face, the ear, the mane and the nails, everything, very, very fearful. But the nails, the significant word is here-ari-bhit nakhāgrāt. Ari-bhit. Ari means enemy, and these nails are meant for piercing the chest of the enemy, not of the devotee. Ari-bhit nakhāgrāt. Everything is fierceful to the enemy, to the demons, but to the devotees they’re all beautiful. They are pleasing. That is the difference between the Personality of Godhead and material personality. Everything… God is all-good. Even God appears in such fierceful attitude, it is beautiful to the devotees. God’s stealing… This is abominable, stealing, in this material world. But in the spiritual world, that stealing by Kṛṣṇa is worshipable. Makhana-chora, butter thief. The devotees like that ”Kṛṣṇa should come to my house and steal my things, butter.” That is the pastime of Vṛndāvana-līlā. Kṛṣṇa would go to every house and steal butter, and they would be very much pleased that ”Kṛṣṇa has come to steal here.” They would come, a formally complaint lodged before Yaśodāmayī, and Kṛṣṇa would be afraid. But these things are very, very enjoyable. Kṛṣṇa is being chastised by Yaśodāmayī, and still, he’s thinking, she’s thinking, ”Whether Kṛṣṇa has become very much afraid?” This is called Vṛndāvana-līlā. The love for Kṛṣṇa is so strong that whatever Kṛṣṇa does, that is beautiful. And the spiritual world, what is condemnable in this material world, that is very worshipable in the spiritual world. Spiritual world, the love is parakīya-rasa. Parakīya-rasa. Here in this material world, if you create some relationship with other’s wife, that is very condemnable. But in the spiritual world the loving affairs between the gopīs and Kṛṣṇa is the same, is like that. Kṛṣṇa is making loving affairs with other’s wife. So therefore sometimes, without understanding Kṛṣṇa, if one tries to understand the loving affairs of Kṛṣṇa with gopīs, they misunderstand. They think that ”Kṛṣṇa is woman-hunter, and Kṛṣṇa is making love with other’s wife and daughter.” They do not know.

So here the fierceful attitude, very, very fierceful, that is very pleasing to Prahlāda Mahārāja. He said, nāhaṁ bibhemy ajita te ’tibhayānakāsya: ”Your face is very fearful to the enemies, but it is very beautiful to me.” Everything. Nāhaṁ bibhemy ajita te ’tibhayānakāsya jihvā. Everything fierceful… In the next verse Prahlāda Mahārāja will say that ”This fierceful attitude of Your Lordship is not at all fearful to me, as it is fearful to me, this material existence.” That he will explain, next verse. Trasto ’smy ahaṁ kṛpaṇa-vatsala duḥsahogra-saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ. This material world is very, very fierceful to the devotees. They are very, very much afraid of. This is the difference. Materialistic persons, they are thinking, ”This world is very pleasing. We are enjoying. Eat, drink, be merry and enjoy.” But the devotees, they think, ”It is very, very fierceful. How soon we shall get out of it?” My Guru Mahārāja used to say that ”This material world is not fit for living for any gentleman.” He used to say. ”No gentleman can live here.” So these things are not understood by the nondevotees, how much pinching this material world is. Duḥkhāla… Kṛṣṇa says it is duḥkhālayam aśāśvatam [Bg. 8.15]. That is the difference between the devotee and nondevotee. The duḥkhālayam, they are trying to adjust how to make it sukhālayam. That is not possible.

So unless one becomes detestful of this material world, it is to be understood that he has not yet entered in the spiritual understanding. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the test of bhakti. If one has entered the domain of devotional service, this material world will be not at all tasteful for him. Virakti. No more. Āra nāre bapa (?). The Jagāi-Mādhāi, too much materialistic, woman-hunters, drunkard, meat-eater… So these things have become now common affairs. But it is very, very fearful for the devotees. Therefore we say, ”No intoxication; no illicit sex; no meat-eating.” It is very very fearful. But they do not know. Mūḍhaḥ nābhijānāti. They do not know it. They indulge in. The whole world is going on on this platform. He does not know that he is creating a very, very fierceful situation by indulging in these sinful activities.

So to get out of these habits, it requires tapasā, tapasya.

tapasā brahmacaryeṇa
śamena damena vā
tyāgena śauca…
yamena niyamena vā
[SB 6.1.13]

This is called advancement of spiritual life. Tapasā. The first thing is tapasya, voluntarily rejecting this so-called comfortable situation of material world. That is called tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. And to execute that tapasya, the first thing is brahmacarya. Brahmacarya means to avoid sex indulgence. That is called brahmacarya.

tapasā brahmacaryeṇa
śamena damena vā
tyāgena śauca śaucabhyāṁ
śamena damena vā
[SB 6.1.13]

These are the… Therefore you'll find, all transcendentalists, they are practicing tapasya very, very severely. That is required. The human life is meant for tapasya. That is human life. Human life is not meant for living like cats and dogs. That is not human life. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. To live like cats and dog is not meant for the human life. Human life is meant for tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. We have to execute tapasya, austerity. Why? Now, to purify our existence. This present existence is not purified; therefore we have to meet death. Otherwise we are eternal. "Why should we meet death?" This question does not arise at all. The modern civilization, they do not care for death. This is another daring. Death… They never question that "We are eternal." Na hanyate hanyamāne śarīre [Bg. 2.20]. "Why I shall meet death?" But this question does not arise for… They think, "Death? We can finish everything." This is called mūḍha. They do not know things are there, what it should be. They do not know that.

So in order to know all this transcendental subject matter, it is recommended, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "One must approach to the proper guru to understand this subject matter." And that is success of human life. Otherwise, to live like cats and dogs-sa eva go-kharaḥ: [SB 10.84.13] cows and asses, animal life-this is not civilization. So our this Kṛṣṇa consciousness movement is an attempt, however small it may be, to bring back the human society to real civilization. It is not ordinary movement. They are not civilized. Mūḍha. This is a civilization of rascals and fools. But to bring them back to knowledge, that is civilization. That civilization is spiritual life. Athāto brahma jijñāsā. This human life is meant for spiritual life, not for material life like cats and dogs. This is not required. This is Vedānta philosophy, athāto brahma jijñāsā. One must try to learn what is the ultimate source of everything, not that theorizing or, what is called, imagining something. Take knowledge from the right source, brahma-vidyā, the Vedic knowledge, and try to understand the situation, what is Brahman, what you are. We are also Brahman. Ahaṁ brahmāsmi. These things are to be known. And when we neglect to understand these things, that means we are going to the wrong way of life. The wrong way of life can be allowed up to the animal life. Out of 8,400,000 forms of life, the animal life, three million types of animal life, by evolutionary process we come to the human life. Now we should inquire about spiritual life. That is civilization. Without spiritual life, without inquiring the spiritual life, it is animal life. Sa eva go-kharaḥ [SB 10.84.13]. So try to understand this Kṛṣṇa consciousness movement. And spiritual life means to understand Kṛṣṇa. That is spiritual life. Kṛṣṇa comes to explain Himself. And hear from Him and understand Him as He says. Then, as soon as you understand Kṛṣṇa, your life is successful. This is Kṛṣṇa consciousness movement.

Kṛṣṇa, or God, is very difficult to understand.

manuṣyāṇāṁ sahasreṣu
kaścid yayati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand God, to understand Kṛṣṇa, is not very easy job; very, very difficult job. Therefore we don't find anyone is interested in Kṛṣṇa. Anywhere you go, all over the world, you make a statistic: nobody is interested in Kṛṣṇa. Is it not a fact? Out of millions. Kṛṣṇa says, manuṣyāṇāṁ sahasreṣu, "Out of millions…" That's a fact. Nobody is interested in Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu. So therefore, to understand Kṛṣṇa is not very easy job. But by the grace of Kṛṣṇa You can understand Kṛṣṇa. Kṛṣṇa is explaining Himself. That is Kṛṣṇa, great. You take. And again Kṛṣṇa is coming as Caitanya Mahāprabhu to show us the way how to understand Kṛṣṇa. Caitanya Mahāprabhu means Kṛṣṇa Himself, present to teach us how to understand Kṛṣṇa. So Kṛṣṇa is so kind: He is coming Himself. He's teaching Bhagavad-gītā. Again He is coming as Caitanya Mahāprabhu, as devotee, to become a devotee of Kṛṣṇa. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. He's not only teaching Kṛṣṇa but love of Kṛṣṇa. Kṛṣṇa, when He personally came, He did not teach how to love Him. He simply asked, "You rascal, surrender to Me." That's all. "You are all rascals. You have forgotten Me. I am the Supreme. You are searching after so many wrong things. You have created so many so-called occupational and religious duties, but these are all useless." That much. But again Kṛṣṇa came to teach people how to love Kṛṣṇa. Therefore Rūpa Gosvāmī offers his respect to Caitanya Mahāprabhu, namo mahā-vadanyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "You are not only giving Kṛṣṇa but giving love of Kṛṣṇa." That is very rare thing. Prema pumārtho mahān. People are after dharma, after kāma, mokṣa, but Caitanya Mahāprabhu says, "No, above this, there is fifth perfection. That is prema, Kṛṣṇa-prema." Prema pumārtho mahān.

So this Kṛṣṇa consciousness movement is the topmost education, culture. Those who have come to Kṛṣṇa consciousness movement, they should seriously take it and try to understand Kṛṣṇa. Their life will be successful.

Thank you very much. (end)

760223SB.MAY

Śrīmad-Bhāgavatam 7.9.16

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Māyāpur, February 23, 1976

Dayānanda: Grasatām: "overpowered by other conditioned souls."

Prabhupāda: "Power"? "Other conditioned"? Grasatām? Grasatām means "taken over." Is it not?

Devotee: Grasatām: "taken."

Prabhupāda: "Taken over." There is some word. Praṇītaḥ. [break]

Dayānanda: "O my Lordship, You are so kind upon the fallen souls. O the most powerful, insurmountable by anyone else, on account of my resultant action of activities, I have been put into the association of asuras, and therefore I am very much afraid of my condition of life within this material world. Of course, if You become very pleased upon me, I am waiting for that moment when You will call me to take shelter under Your lotus feet, which is the ultimate goal of life for being liberated from this conditional life."

Prabhupāda:

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-

saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu
[SB 7.9.16]

So Prahlāda Mahārāja was not afraid of the fierceful features of Lord Nṛsiṁhadeva. He was not fearful. But question may be asked, "You are not afraid of anything? You are seeing so fierceful appearance, nṛsiṁha-mūrti. Everyone is afraid. And even Lord Brahmā; Lord Śiva; goddess of fortune, Lakṣmī; and other demigods-everyone is afraid of, but you say that 'I am not afraid of Your, this horrible feature.' " Nāhaṁ bibhemy. This verse we have discussed, "I am not afraid."

So the question may be that "If you are not afraid of this fearful appearance of Me, then that means you are not afraid of anything?" The answer is, "Yes, I am afraid. Yes, I am afraid." What is that? (sic:) Trasto 'ham ahaṁ kṛpaṇa-vatsala duḥsahogra-saṁsāra-cakra-kadanād: "I am afraid of this material existence, not this, Your fearful…" This fearful appearance is fearful for the asuras, duṣkṛtina. When Kṛṣṇa comes, He has got two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So those who are duṣkṛtām or duṣkṛtināḥ… These words are used in the Bhagavad-gītā: na māṁ duṣkṛtino mūḍhāḥ prapadyante [Bg. 7.15]. So anyone who is in this material world, he is a duṣkṛti. Kṛti means very meritorious. Kṛti yasya sa jīvati. Meritorious, kṛti. But duṣkṛti. Here in this material world there are many, many persons, very meritorious, big, big philosophers, scientists, politicians, very meritorious. But their merit is being used for sinful activities. Just like a thief. He has got merit, but his merit is being used for stealing. So that is called duṣkṛti. And sukṛtina, just the opposite is sukṛtina. Sukṛti means one is acting or utilizing his merit for sukṛti. Sukṛti means the way by which one can approach the Supreme Personality of Godhead. That is called sukṛti. Ajñāta-sukṛti. This temple means to give chance to the people in general, ajñāta-sukṛti. Anyone who will come to this temple where the Deity is there, and even by imitating others, if one offers obeisances to the Lord, that is taken into account. That is not useless, because Kṛṣṇa says, mad-yājinaḥ. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa's desire. He gives the four principles, that "Always think of Me," man-manā, "and become My devotee," mad-bhakta, mad-yājī, "worship Me," and mad-yājino Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just offer little obeisances. These four principles will deliver you from this bondage of material existence and," māṁ evaiśyasi asaṁśaya, "without any doubt, you'll come back to Me." So, so simple thing. It is not at all difficult. This child, he can do this. Old man can do this. Learned man can do this, without any knowledge. Even an animal can do it. Very simple. Bhakti-yoga is very simple. Therefore, somehow or other, if somebody comes into the temple, and even by imitating one offers obeisances… We have seen so many people. Our devotees are offering obeisances. They also think that "It is the etiquette. Let me do that," by association. Therefore it is recommended, sādhu-saṅga [Cc. Madhya 22.83]. Sādhu-saṅga. Simply by association, one can be delivered. Saṁsāra-cakra-kadanāt. It is so nice thing.

Unfortunately they'll not associate with sādhu. Sat-saṅga chāḍi' kainu asate vilāsa, te-kāraṇa lāgila mora karma-bandha-phāṅsa. Narottama dāsa Ṭhākura sings that "I have given up sādhu-saṅga." Sat-saṅga, sādhu-saṅga. Satāṁ-prasaṅgāt mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. If you discuss message of Kṛṣṇa amongst the sādhus, satāṁ prasaṅgāt, then it becomes very palatable. Satāṁ prasaṅgāt. Not professional or asādhu. Asādhu is condemned. Sanātana Gosvāmī has strictly forbidden. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ-hari-kathāmṛtam, śravaṇaṁ na kartavyam. He has strictly forbidden. Those who are not Vaiṣṇavas, professional, for money's sake they recite Bhāgavata, any, anything. They want money. Sometimes they may recite Bhāgavatam. Sometimes they flatter you. Sometimes they read other book also. They want money. Such kind of association will not help you. Satāṁ prasaṅgāt. That is the same thing, Narottama dāsa, sat-saṅga chāḍi' kainu asate vilāsa, te kāraṇe lāgila mora karma-bandha-phāṅsa. This karma-bandha-phāṅsa, the Sanskrit is saṁsāra-cakra-kadanā. The Bengali is karma-bandha-phāṅsa, entanglement in work and resultant action of That is going on. The saṁsāra-cakra means one after another. This life is going on, and we are creating the resultant action of our karma, and according to the process, we get another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. You have to accept another body by the laws of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. As you associate, so you get your next body. There are 8,400,000 different forms of body. Kṛṣṇa says, tathā dehāntara-prāptiḥ: "You'll get another body." He doesn't say that "You will get this body after…" Just like this Darwin's theory. They say, "After this body, this body. After this body, this body." That is when the evolution takes place in the lower species of life, nature's law. But when you come to the human form of life you have got your responsibility. Wherever you want, you can go.

That is also stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

Now you select where you want to go. If you want to go to the higher planetary system, you can go. Then take shelter of the demigods. Worship Indra, Candra, Varuṇa. They are trying to go to the moon planet, but one cannot go there unless he's qualified to go there. Deva-vratān. There is prescription how you can go to the Candraloka. In karma-kāṇḍīya vicāra, fruitive activities, if one executes fruitive activities very nicely, he's promoted to the Candraloka. He gets there life for ten thousands of years, and he's given opportunity of drinking soma-rasa. So this is saṁsāra-cakra, not that if you go to the higher planetary system you become happy. No. That is not possible. Kṛṣṇa says,

ā-brahma-bhuvanāl lokān
punar āvartino 'rjuna
yad gatvā na nivartante
tad dhāmaṁ paramam

Even if you go to the Brahmaloka, from down, Pātāla, up to Brahmaloka… You can go there if you want. Kṛṣṇa is very, very kind. He has given you chance because you wanted to come here and enjoy material world. Kṛṣṇa says, "All right, go." So beginning from Brahmā down to the insignificant worm in the stool, they are coming down and going up, coming down. This is going on. This is called saṁsāra-cakra, cycle of birth and death. That is going on perpetually. And they do not know what to do. You have to die. You get one form of life, enjoy it, either as human being or as hog, pig, cat, dog, or demigod. Whatever you wanted, you have got it, desire. Now enjoy. But after some time you have to die. But actually your position is not to die. You are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Destruction of this body does not mean your destruction. This is saṁsāra-cakra. I am getting different opportunities, different bodies, to fulfill my material desires. This is going on. This is called saṁsāra-cakra-kadanāt. Prahlāda Mahārāja, a devotee, is afraid, very, very afraid. He is not afraid of the lion or the elephant or the tiger or the snake. No. He's not afraid of these. But he's afraid of this repetition of birth and death. That is called saṁsāra-cakra. Is it not botheration? Any sane man will understand how much botheration it is. Just like I am now old man. There are so many inconveniences. And in this way every old man will die, and if he's fortunate enough, if he has done something, he may be promoted to the higher planetary system, or if he has tried for Kṛṣṇa consciousness, he may go back to home, back to Godhead. So why one should bother here in this material world, changing body, one after another? This is called saṁsāra-cakra-kada…

So the ordinary person, they cannot understand what is the difficulty. As soon as I die I enter into the womb of a mother according to my karma. The mother may be a lady dog or lady pig or lady such and such, because the body will be manufactured within the womb of the mother. Karmaṇā daiva-netreṇa jantor dehopapatti [SB 3.31.1]. Upapatti means getting one type of body. So that type of body is given by the mother, and the seed is given by the father. Yathā bījaṁ yathā yoni. So we take a form. This is going on. So a devotee should be very very much afraid of this repetition of birth and death. Saṁsāra… This is Prahlāda Mahārāja… To follow the footprints of Prahlāda Mahārāja, one should be very, very afraid. And the whole process of Vedic civlization, especially devotional service, is how to avoid this saṁsāra-cakra-kadanā. Everyone should be very, very afraid of. Foolish persons… "Where angels dare not, the fools rush in." They think, "What is that? I shall die." Now it has come to the stage that in your Western countries, if we say like this, that "Next life you may become a dog," university student, they say, "What is the wrong if I become a dog?" They are not afraid. They think, "If I become a dog, then I'll be free to have sex on the street without any restriction. This is the facility. Because being a human, I have got so much restriction, and if I become a dog, then there will be no restriction. I'll have… I'll be very free to have sex anywhere." So this is the education. In Hawaii, when I was lecturing, one student said, "No, what is the wrong, Swamijī, if I become a dog?" You see? Bah!

So people have fallen so much. But we should not be like that. Those who have taken to Kṛṣṇa consciousness… Of course, a Kṛṣṇa conscious person is never afraid of any species of life-provided there is Kṛṣṇa consciousness continuing. That's all. That is wanted. We are not afraid of becoming a dog, provided I can remember Kṛṣṇa. This is our position. Just like Bhaktivinoda Ṭhākura says, kīṭa janmāobi, icchā yadi tora. Bhaktivinoda Ṭhākura said, "I don't mind if I am born as a kita, or an insect, but kindly give me the chance that I become an insect in the house of a devotee. Then I'll get chance again. Because a devotee will eat. I'll be able to take a little grain left by the devotee. That is my satisfaction." So a Vaiṣṇava is not afraid of to becoming in the form of any species of life, provided he simply… That is Caitanya Mahāprabhu's prayer, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. A devotee does not aspire of being born in a very rich family or getting very nice wife and many controlling power, much controlling power. They do not want. Mama janmani… Neither a devotee wants (to) stop birth and death, because he has no desire. That is called akāmī. A devotee has no desire to fulfill. Therefore Caitanya-caritāmṛta kaj says,

bhukti-mukti-siddhi-kami sakali 'aśānta'
kṛṣṇa-bhakta niṣkāma ataeva 'śānta'
[Cc. Madhya 19.149]

Niṣkāma, no desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]-this is devotee, no desire. "As You…" As Kṛṣṇa likes. Simply how to take charge of serving the lotus feet of Kṛṣṇa.

Therefore Prahlāda Mahārāja says, prīto 'pavarga-śaraṇaṁ hvayase kadā nu: "My Lord, You are apavarga-śaraṇaṁ." This is very important word, apavarga. Pavarga and apavarga. Pa means just the opposite, and pavarga, here in this material world, we are in the pavarga. Pa means pariśrama, laboring. Here you cannot get food without any labor. Just see. These laborers here, they have come. Whole day they are working. But if I say that "Why you are working so hard? Come here, live here, take little prasādam, and make progress in Kṛṣṇa consciousness," nobody will come. Nobody will come. "No, no. I am very happy here." This is pa, pariśrama. They… Sometimes we are accused that we're escaping labor, we are parasites, we are dependent on the society. We are not dependent on the society; we are dependent on Kṛṣṇa. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Kṛṣṇa is supplying us this nice building, nice food, nice opportunity. Not only one-we have got hundreds of buildings like that, without any labor. We are not working like these laborers. Just see. I went to your country with forty rupees, and now I have got forty crores of worth, property. So I did not work like them. (laughs) Yes. The people are bringing money. Kṛṣṇa is sending money, daily one to five lakhs of rupees. So this is Kṛṣṇa consciousness. Why one should work? Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām, the stool-eaters, they will work hard. Human life is not meant for Take Kṛṣṇa's shelter. Kṛṣṇa will supply everything. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy.

So this pa means working hard, pariśrama. And pha means foam, phenam. If you work very hard… You have seen sometimes the horse. They are having foams in the mouth. So we have to work so hard in this material world that sometimes foam comes. Yes. We become thirsty. We require some drinking because the tongue becomes dry, the lips become dry, and sometimes, the pa, pha… And ba-still, we are disappointed, vyarthata. And bha-we are always fearful, bhaya. And ma-after this, mṛtyu, death. After so working hard, after always being fearful, being baffled and so on, so on, still, you cannot live here; you must die. This is called pavarga. In Sanskrit grammar, there are vargas: ka-varga, ca-varga, ta-varga, pa-varga. So pa-varga means pa, pha, ba, bha, ma. So material life means these five kinds of difficulties; at last-death. Ma means mṛtyu. But if you take shelter of Kṛṣṇa, then you are saved. Therefore Kṛṣṇa is described as apavarga-śaraṇaṁ. If one wants to nullify this pavarga, then he must take shelter of Kṛṣṇa. Ahaṁ tvāṁ sarva… Because we are working hard why? According to our sinful activities, we are put into the situation, working very hard. Without working, we cannot get our food. So Kṛṣṇa is apavarga-śaraṇaṁ. If you want apavarga, if you want to nullify these five kinds of pa, pha, ba, bha, ma, then you must take shelter of Kṛṣṇa.

So Kṛṣṇa is always kind, but when He sees that you are very eager to go to Kṛṣṇa, He calls. He calls. Just like He explained to Arjuna, "My dear Arjuna, because you are My very dear friend," sarva-guhyatamam, "I am just disclosing the most confidential part of knowledge." Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "This is the most confidential part of knowledge. Don't be entangled with this pavarga. Take shelter of Me." So this is calling Arjuna. So Prahlāda Mahārāja expecting, "When the Lord will call me?" That is real mercy. You cannot call God, or Kṛṣṇa, "Please come to me and save me." Kṛṣṇa is not your servant; He does not agree to be your servant. But when He's pleased, He says, He calls you, "Please come and surrender unto Me." Therefore we must expect, "When the master will call me?" Don't try to see God, but act in such a way that God will call you, "Please come here." That is wanted. That is bhakti, not that "O God, please come. I will see you." Why God will come to see you? He is very busy. What you have done that you want to see God? If you say, "O Indira Gandhi, please come here. I'll see you," she will come? Be qualified, and she will see you. Similarly, don't try… This is not bhakti. Nacia nacia aire gopāla.(?) No. Gopāla is not anyone's servant that He'll come dancing and dancing. You be qualified, and He'll see you. He'll call you, "Yes, come back. Come back home, back to home, back to Godhead." Be qualified. (aside:) Why you are standing? Stand. Yes.

So this is Prahlāda Mahārāja's instruction. Everyone should be anxious how Kṛṣṇa will call him back to home, back to Godhead. And that is done, that is possible, when you are engaged in service. Otherwise it is not po… Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. You cannot ask God to come and He will see you. No. When you are sevonmukha, fully in service, sevonmukhe hi jihvādau… That service begins from jihvā, from the tongue. Tā'ra madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā koṭhina saṁsāre. Bhaktivinoda Ṭhākura says, "It is very, very difficult to control the tongue." Therefore the tongue should be engaged in service of the Lord, beginning from the tongue. If you can control the tongue, then you can control your belly, then you can control your genital, and then you become jitendriya. So we have to become jitendriya. Indriya means the senses. They are given to us for material enjoyment, just like the hog is also given the tongue to taste stool. Not your tongue. Your tongue is meant for tasting prasādam, not stool. Your tongue is meant for chanting, not eating stool. So you have to control this. Then there will be possibility of getting the shelter of apavarga-śaraṇaṁ. The repetition of birth and death Everyone should be afraid of the saṁsāra-cakra-kadanāt.

Then one may ask that… Then… Just like sometimes foolish persons, they say that "Kṛṣṇa, God, has kept me in this way. According to His desire, I am now in this position because nothing can happen without His desire." This argument they say. That is another rascaldom. So Prahlāda Mahārāja clears, therefore, that baddhaḥ sva-karmabhiḥ: "It is not desired by You. I have created this situation." Baddhaḥ sva-karmabhiḥ. I have been put into this condition by my own work, sva-karmabhir. Baddhaḥ sva-karmabhir uśattama. You cannot overcome this resultant action of your karma. You must suffer. The same example: just like if you infect some contaminous disease, you must suffer, similarly, we are creating karma and we are suffering. Baddhaḥ sva-karmabhiḥ. My work. Śāstra does not say that you steal. Nobody says. Neither śāstra says, nor the moral codes say, nor the law, government law, say that "You can steal whatever you like." No. Everybody says… The government says, "Don't steal." The śāstra, scriptures, they also say, "Don't drink. Don't steal. Don't do this. Don't." All forbidden. But I steal. So that is sva-karmabhiḥ. There is forbidding everywhere, but still, I steal. Then whose fault it is? It is government's fault or my fault? If I kill, I'll be hanged. "Thou shall not kill." Lord Christ says, "Thou shall not kill." But if I kill, then I must suffer. But they say, give some false argument, "Lord Christ says, 'Thou shall not kill' and if I kill, Christ has taken the contract that whatever sinful activities we do, he will excuse." This is Christian document. They say that "Our Christ is so kind that whatever sinful activities we do, he will suffer for us." Is it not? This is Christian theory. Just see foolishness. "You do something, and I suffer for that." No. You have to suffer. You have done something wrong; you must suffer. This is the real philosophy, sva-karmabhiḥ uśattama te 'ṅghri-mūlaṁ prītaḥ apavarga-śaraṇaṁ.

So we are very much entangled in this material world. One should be very much afraid. Prahlāda Mahārāja says… Prahlāda Mahārāja was not afraid of Nṛsiṁha-mūrti, but he is very much afraid of this material existence. It is really very, very fearful. People do not know the seriousness of material existence, and they continue and waste their, the chance, human being. Human form of life is a chance to rectify, but they do not care. Therefore the Kṛṣṇa consciousness movement is so important. Everyone, door to door, a devotee has to go and teach them that "You are leading a very, very irresponsible life. Be responsible to your consciousness and be a devotee of Kṛṣṇa. That will save you."

Thank you very much. (end)

760224SB.MAY

Śrīmad-Bhāgavatam 7.9.17

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Māyāpur, February 24, 1976

Dayānanda: "O the great Supreme, in every type of body, either in the heavenly planet or in the hellish planet, there are pleasing and not pleasing circumstances on account of combination and separation. But both of them are very, very regrettable position, as if burning in the fire. Although there are many remedial measures to get out of the miserable condition of life, but in the material world any such counteraction is more miserable than the miserable condition itself. The only remedial measure, I think, therefore, is to be engaged in Your service. Kindly instruct me in that way."

Prabhupāda:

yasmāt priya apriya-viyoga-saṁyoga-janma-
śokāgninā sakala-yoniṣu dahyamānaḥ
duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ
bhūman bhramāmi vada me tava dāsya-yogam
[SB 7.9.16]

Prahlāda Mahārāja, previous verse, he said, "I am very much afraid of this material existential condition, duḥkhālayam aśāśvatam [Bg. 8.15]. Now he's describing what is the different phases of such suffering yasmāt, on account of this material existence. When we come to this material world there are connection with so many persons. Bhūtāpta-pitṛṇām, nṛṇām. As soon as we come down from the womb of the mother, there are so many relatives, friends, bhūta-āpta, pitṛ, bhūtāpta bhūtāpta, ṛṣi, pitṛṇām nṛṇām. We become connected. But some of them are dear and some of them are not very friendly-enemies. This is the condition in the material world. Nobody can say that "I am situated in a very nice condition. Everyone is my friend. No enemy." It is not possible. That is the nature of this material world, that you come in contact with so many persons, animals, and suppose your forefathers… It is described, bhūtāpta-nṛṇām pitṛṇām. So we get connections. This is the way of nature. But not all of them are friendly. Even one is friendly today, tomorrow he can become enemy. This is the condition.

So yasmāt priyāpriya-viyoga-samyoga-janma. Viyoga-samyoga-janma. As soon as one child is born, he is separated from the former life, and he is connected with another new life, new body, viyoga-samyoga. Maybe the former body was very pleasing, and this body is not very pleasing, degraded. That is possible. Dehāntara-prāptiḥ [Bg. 2.13]. It is not that you'll always get a body very pleasing. But the illusory energy is so strong, even one gets the body of a pig, he thinks, "It is very nice." This is called prakṣepātmika-śakti. Māyā has got especially two energies: āvaraṇātmika and prakṣepātmika. Generally māyā keeps us covered with illusion, and if one is little enlightened, wants to get out of the clutches of māyā, there is another potency of māyā, who is that prakṣepātmika. Suppose one thinks, "Now I shall become Kṛṣṇa conscious. This ordinary material consciousness is so disturbing. Let me become Kṛṣṇa conscious." So māyā will say, "What you will do with this? Better remain in material consciousness." This is called prakṣepātmika-śakti. Therefore sometimes some man comes in our society; after staying for days, he goes away. This is prakṣepata, thrown away. Unless he's very sincere, he cannot stay with us; he'll be thrown away. So Prahlāda Mahārāja said that these two positions-somebody is pleasing, and somebody is not pleasing-it is going on perpetually. Not that "If I change my this body, this process will also stop." No. So long you have got this body in the material world, you'll have these two processes. Somebody will be your friend, and somebody will be your enemy. Yoga-samyoga-janma.

So as soon as there are enemies, there is lamentation, anxiety. Śokāgninā. Such lamentation is just like fire of lamentation. Śokāgninā sakala-yoniṣu. If you think that only the human society such things are there-somebody's enemy, somebody's friend-no. In any society, any yoni… You have seen in the even in the sparrows, the bird society, they are also fighting. You have seen it. They are also mixing very intimately, again fighting, So either you take birds… Or dogs. They are famous for fighting. So this is going on: somebody very dear, somebody inimical and fighting between them. Sakala-yoniṣu dahyamānaḥ. You cannot get escape by avoiding one society and go to the other society. That is not possible. Thus fire of disagreement, enmity and friendship, it will go on, not only here, even in the heavenly planet. In the heavenly planet there is fight between the devas and asuras. The asuras are envious of the devas, and devas are also envious of the asuras. Everywhere. Even King Indra, he has got enemies although he's very opulent. We want to go to the heavenly planet for enjoying the opulence of that atmosphere, but there is also the same thing. (aside, coughing:) Water. So you cannot avoid it, Prahlāda Mahārāja says.

So we can try to counteract. Just like in this material world there are so many attempts to mitigate. Just like the United Nation. They have formed the United Nation formula to mitigate-no more fighting, no more war, no more enmity. This is an attempt. Enmity is there; otherwise why there is proposal of United Nations? Because we are disunited, therefore the counterproposal is "Let us become united." So he says, "To organize such thing is also very difficult and troublesome." "Although it is remedial measure, let us settle our misunderstanding"-it is very good proposal. But to settle up this misunderstanding is more troublesome. You have got experience. When you make some agreement with other party, he proposes something, you propose something. So although the agreement is a remedial measure, but come to the agreement is very, very difficult. Therefore Prahlāda Mahārāja says this remedial measure, auṣadha, is still more troublesome. When there was enmity, that is troublesome. Just like when there is some disease, something-you have got a boil in your body-it is painful, but when you take the remedial measure, surgical operation, it is still more painful, still more. You have to take anesthetic, chloroform, because it is more painful. So anywhere there is fight, there is enmity, and if you want to settle up, it is more troublesome. So duḥkhauṣadhaṁ tad api duḥkham. The remedial measure is more troublesome than the disease, than the painful condition.

Duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāham. Atat. Atat means untruth, flickering, not… Atad-dhiyāham. We do not know what is our identification. Misunderstanding. Dehātma-buddhi. Asad-grahāt. Atat, asat, the same thing. We have accepted this body, identifying this body, on account of this. If you are on the spiritual platform, then there is no trouble, there is no misunderstanding. If we understand properly by education or knowledge that "You are also part and parcel of Kṛṣṇa. I am also part and parcel of Kṛṣṇa. Our real position is to serve the Lord," so if we serve that, then there is no misunderstanding. If we be engaged in Kṛṣṇa's service, there cannot be any misunderstanding. Otherwise, if we work on the platform of this body, material body, there must be misunderstanding. Atad-dhiyāham. Bhūman: "My Lord, the great," bhramāmi, "in this way I am wandering life after life, changing the body, changing the situation, and in different situation, different mentality, but there is no peace. There is no happiness, simply changing the body." Bhūman bhramāmi vada me tava dāsya-yogam: "In this way I am wandering throughout the whole universe. Now please engage me in Your service."

So this is the right prayer, that unless you engage yourself in the service of Kṛṣṇa, you'll never get peace. This is a fact. We can discover so many plans and remedial measures, and that will not help us. Only solution is to surrender to Kṛṣṇa. Kṛṣṇa gives this nice advice: sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. That will cure your all disease. And this mentality comes by practical experience after many, many births, bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19], when one understands properly that without becoming Kṛṣṇa conscious, without being servant of Kṛṣṇa, there cannot be peace or happiness. Jñātvā māṁ śāntim ṛcchati. Kṛṣṇa says. Everything is directly said. Bhoktāram. Why we fight one another? I am thinking that "I shall enjoy this. I shall become the leader." And another party says, "No, no, I shall become the leader. I shall enjoy this." So there is fight. But if we understand that "Either you or me, we are not enjoyer; we are servant. The enjoyer is Kṛṣṇa," then there will be something. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. We are trying to become friend of another friend. "My dear friend, I shall help you in this way. You are in trouble." So he can help, but there will be misunderstanding. Again the friend will be enemy. So there cannot be any peace. But if we all agree that Kṛṣṇa is the friend, real friend… Suhṛdaṁ sarva-bhūtānām. Kṛṣṇa, if He's not our friend, why He's coming down on this platform where we are living in rotten condition? He's great friend, Dīna-bandhu. His name in Dīna-bandhu. Who is very, very poor in heart, He becomes very great friend, dīna-bandhu, and advises him. Buddhi-yogaṁ dadāmi tam. He's always friendly. Kṛṣṇa is never enemy. But still, we create enmity. We become demon with Kṛṣṇa. That is the trouble.

So it requires to become fortunate. Therefore Caitanya Mahāprabhu said,

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpayā pāya bhakti-lātā-bīja
[Cc. Madhya 19.151]

In this way we are wandering throughout the universe, because unless we become Kṛṣṇa conscious, unless we have taken fully shelter at the lotus feet of Kṛṣṇa, there is no stoppage of this repetition of birth and death, neither there is any peace or happiness. We must know this from all angles of vision and stick to Kṛṣṇa consciousness very rigidly. Then we shall be happy. Therefore Prahlāda Mahārāja requests Lord Nṛsiṁhadeva that "I have tried life after life to get peace and become happy and friendly, but I have failed. Now, Kṛṣṇa…" Prahlāda Mahārāja says, vada me tava dāsya-yogam: "Because I am now convinced that without Your becoming servant, there is no more chance for peace and prosperity of this troublesome world."

Thank you very much. Hare Kṛṣṇa. (end)

760225SB.MAY

Śrīmad-Bhāgavatam 7.9.18

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Māyāpur, February 25, 1976

Dayānanda: Translation: "O my Lord Nṛsiṁha, in this way, just being engaged in Your transcendental loving service, I shall be able to associate with devotees who are liberated souls, haṁsas, and thus being completely uncontaminated by the association of three modes of material nature, it will be possible for me to chant the glories of Your Lordship, who is so dear to me. I shall chant Your glories, fully following the footprints of Lord Brahmā and his disciplic succession. In this way it will be possible without any doubt that I shall cross over the ocean of nescience."

Prabhupāda:

so 'haṁ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsiṁha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ
[SB 7.9.18]

So in this verse two words are very important. One is viriñca-gīta. Viriñca means Lord Brahmā and the followers. Just like we, Gauḍīya-sampradāya, means we belong to the Brahma-sampradāya. Our sampradāya begins from Lord Brahmā. There are similarly other sampradāyas, just like Rudra-sampradāya, then Kumāra-sampradāya, and there is Lakṣmī-sampradāya, Rāmānuja-sampradāya. So there are four sampradāyas. Brahma-sampradāya, Rudra-sampradāya, Kumāra-sampradāya and Lakṣmī-sampradāya. And if we do not take either of these sampradāyas in disciplic succession, then our attempt to advance in spiritual life will be failure. Sampradāya-vihīnā ye mantrās te viphalā matāḥ. You cannot manufacture your own prayers unless you follow the footprints of mahājanas. They are mahājanas. This Brahmā, mahājana; Lord Śiva, mahājana; Kumāra, mahājana. Lakṣmīdevī is the potency, spiritual potency of Lord Viṣṇu, Lakṣmī-Nārāyaṇa, Nārāyaṇa's potency, and she's always engaged in massaging the lotus feet of Nārāyaṇa. You have seen the picture. Śrī-sampradāya. Śrī. She is known as Śrī. Śrī means opulence, fortune, beauty. So she is the reservoir of all these things. So she has got… It is called Śrī-sampradāya. The Rāmānuja-sampradāya, they are called Śrī-sampradāya. They worship Lakṣmī-Nārāyaṇa. Everyone worships the Lord and His potency, spiritual potency. Just like we worship Rādhā-Kṛṣṇa, similarly, the Rāmānuja-sampradāya, they worship Lakṣmī-Nārāyaṇa or Sītā-Rāma. So we should follow the sampradāya. Sampradāya-vihīnā ye mantrās te viphalā matāḥ.

So here Prahlāda Mahārāja said that… Prahlāda Mahārāja is also mahājana because he follows mahājana. He says, viriñca-gītāḥ: "I'll enjoy. I shall relish tava līlā-kathaḥ, Your pastime, the narration of Your pastime." But it is not that narration, as it is written by some mundane dramatic drama writer or novel writer. No, not that. That is useless. You should not touch. If some ordinary person has written something about Kṛṣṇa's līlā, you should not touch even. It must be in the sampradāya, must be authorized person. Otherwise it is useless. You should not touch even. Therefore he especially mentioned, līlā-kathās tava nṛsiṁha viriñca-gītāḥ: "which is given by mahājanas like Brahmā." Just like we offer prayers from Brahma-saṁhitā. We cannot offer prayer from any other persons, written by any other nonsense. No, that is not possible. Viriñca-gītāḥ. There is power. If you recite the prayers composed by mahājana, it has got spiritual power. Just like in your country, Mr. Max Mueller, he's very famous as translator of Vedas. But… Many scholars, they have read the translation of Max Mueller, but nobody could understand what is the purpose of Vedas because he's not in the line. He's useless. Similarly, that French professor, he has mentioned specially… In comparison to my writing-he has rejected even Aurobindo and Dr. Radhakrishnan. Yes, that is right. What Dr. Radhakrishnan, Aurobindo, knows about Kṛṣṇa consciousness? Because they are not in the line. They simply tried to exhibit their erudite scholarship. So that is useless. Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. This is the injunction given in the Vedas. Ayam ātmā, self-realization, God realization… Nāyam ātmā bala-hīnena labhyaḥ: "One who has no spiritual strength, he cannot understand." It is not possible. Nāyam ātmā bala hīnena… Na medhayā. If you have got very good fertile brain for manufacturing concocted ideas, that doesn't mean you'll be able to understand Kṛṣṇa. That is not possible. Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. Only one who is favored by Kṛṣṇa and His, I mean to say, confidential devotee… (aside:) What is this nonsense? One cannot understand.

Therefore Prahlāda Mahārāja is giving warning that "I shall recite the narration of Your pastime which is composed by Brahmā." Viriñci. Viriñci means… Śiva-viriñci-nutam [SB 11.5.33]. That is the secret of success. You cannot compose by whimsical way. No. That is not. That will not be possible. Therefore the next word is very important, when he says, pada-yugālaya-haṁsa-saṅgaḥ.

Pada-yugālaya-haṁsa-saṅgaḥ. This is possible when we associate, saṅgaḥ... Saṅgaḥ means association. Whose association? Pada-yugālaya-haṁsa. One who is... Because Kṛṣṇa's feet is compared as lotus-"lotus feet," we say-so where there is lotus, there is haṁsa, swan. Swan, you'll find. That is the difference between the crows and the swan. Crows gather in a place, filthy place, where all rotten things are kept. The crows come there. Where all rotten things are there, all the crows will come. But when there is lotus, the crows will not go there; the haṁsa, swan, they'll go there. Even in the bird society there are classes: crow society, swan society, pigeon society, sparrow society. Everyone has got society. But one society is different from another society. Similarly, where there is kṛṣṇa-kathā, the crowslike men will not come. Where there is cinema, where there is prostitute dance, where there is drinking, the crowslike men will gather. Tad vāyasa-tīrtham. Tad vāyasa... Vāyasa means crows. So, na tad vacaś citra-padaṁ harer yaśo pragṛṇīta karhicit, tad vāyasaṁ tīrtham. Any literature, very nicely written, just like Shakespeare writing or some other, big, big mundane writers, their writing, it is very nicely written, grammatically very correct, and metaphorically very nicely meant... Na tad vacaś citra-padam. Citra-padam means very artistically written. There are literatures very artistical. Na tad vacaś citra-padaṁ harer yaśo pragṛṇīta karhicit. But there is no glorification of the Lord; simply literary presentation. Such kind of literature is described, tad vāyasa-tīrtham: "This kind of literature is preferred by the class of men who are like crows." Crows. But the Vedic literature, which is sung by Lord Brahmā or Lord Śiva or a devotee, even that is broken language presented, tad gṛṇanti śṛṇvanti sādhavaḥ: "They'll be accepted by saintly person. They'll sing it and they'll accept it." That is the secret of success. If your literature is exactly following the mahājano yena sa gataḥ, then it will be liked by highly advanced saintly person. And if it is a presentation of mundane literary career... Therefore that gentleman has rejected even Aurobindo and Dr... Others he has rejected: "They are useless." Other commentation on Bhāgavata, he has... But he has rejected even Aurobindo and Dr. Radhakrishnan. Dr. Radhakrishnan is well known as a big philosopher, and Aurobindo, he's also known as great speculator, but he rejected. Yes, they should be rejected because it is vāyasa-tīrtha. What is the use, jugglery of words? It has no fact, all imaginary. All imaginary.

So they are going on like that. Therefore one must be warned, as Prahlāda Mahārāja said. This is mahājana yena... Prahlāda Mahārāja means... He... As he is saying, we must accept. We should not indulge in speculation in..., or literature, literary career, which is never touched by the mahājana. So it is that one must be... The literature must be viriñca-gītāḥ. Why you are giving so much stress on Bhagavad-gītā as it is? Because it is spoken by Kṛṣṇa. Similarly, anything written by Kṛṣṇa's pure devotee, that is important. Otherwise it's not important. It is not important. So 'haṁ priyasya suhṛdaḥ. We should be engaged always. Reading book is very good, but it must be written by authorities. Then it is good. Now, otherwise, if you read twenty-four hours the newspaper or ordinary book, that kind of reading is simply waste of time. But if we read authorized literature, then that... What will happen then? Then ajas titarmy anugṛṇan guṇa-vipramukto. Very easily, simply by reading such book, we shall be free from material entanglement, simply. Because... Just like Bhagavad-gītā. Bhagavad-gītā and Bhagavān Kṛṣṇa, they are identical. There is no difference. Don't think, "When I am reading Bhagavad-gītā not with purpose, then I am bereft." But to associate, to..., with a desire that "I shall be able to associate with devotee and Kṛṣṇa," then Bhagavad-gītā is nondifferent from Kṛṣṇa. There is no difference. Advaya-jñāna. Advaya-jñāna means without any difference. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11], Advayam. If you are a devotee, bona fide devotee, when you read Bhagavad-gītā, you must know Kṛṣṇa is there. If you are a pure devotee, when you chant Hare Kṛṣṇa, Kṛṣṇa is there on your tongue, dancing. Don't think otherwise. Kṛṣṇa is there. Nāma-cintāmaṇi-kṛṣṇaḥ. Nāma. Anyone who is chanting Hare Kṛṣṇa without any offense... Ten kinds of offenses, you know that. By avoiding offense, if you chant Hare Kṛṣṇa, then you must know Kṛṣṇa is there. Nāma-cintāmaṇi-kṛṣṇaḥ caitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya-mukto abhinnatvān nāma-nāminoḥ [Cc. Madhya 17.133]. Similarly, when we read literature, līlā-kathā... Lila-kathā. Just like we are reading now Śrīmad-Bhāgavatam. This is līlā-kathā of Kṛṣṇa and His devotee, Prahlāda Mahārāja. This is līlā, exchange of dealings between devotee and the Lord. The whole Bhāgavata, it is called Bhāgavata, why? The only subject matter is Bhagavān and bhakta. That's all. Bhagavān is the Lord, and bhakta is devotee. It has no other. You won't find any newspaper item, that "There was earthquake in London," and this and that. You don't find all these things. It is not like that, tad vāyasa-tīrtham, not for the enjoyment of the crowslike men. It must be swan, haṁsa. Haṁsa.

Why haṁsa is taken, paramahaṁsa? Haṁsa has the capacity... Haṁsa means swan. He has got capacity. If you give to the haṁsa milk mixed with water, the haṁsa has got the capacity, so it will drink the milk and reject the water. Therefore haṁsa. And paramahaṁsa, paramahaṁsa means although they are in the material world, they have kicked out the material things, but he has taken Kṛṣṇa. That's all. Kṛṣṇa is there. Everywhere is Kṛṣṇa. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Even in this material world there is Kṛṣṇa, but the haṁsa can take it, not the crows. The crows cannot take it. Therefore difference between the crows and haṁsas. So those who are in Kṛṣṇa consciousness, they are being trained up to become haṁsas, or they are haṁsas. They don't care for anything, material thing. They are concerned with Kṛṣṇa. Therefore paramahaṁsa. Kṛṣṇa is everywhere. Goloka eva nivasaty akhilātmā-bhūtaḥ [Bs. 5.37]. But the devotees can take Kṛṣṇa from anywhere. Ihā... How it can be taken? What is the process? The process is this devotional service. If you are engaged in devotional service in anywhere, you are with Kṛṣṇa.

īhā yasya harer dāsye
karmaṇā manasā vācā
nikhilāsv apy avasthāsu
jīvan muktaḥ sa ucyate

If one has got sincere desire to serve Kṛṣṇa in any position, in any body, in any circumstance, he is jīvan-mukta. That is paramahaṁsa. Jīvan-mukta means although he's living in this body, he's paramahaṁsa. He has nothing to do with this body. He has everything to do with Kṛṣṇa.

So we have to take shelter of such person. Therefore it is said, pada-yugālaya-haṁsa-saṅgaḥ. A devotee who is always living under the protection, shelter, of Kṛṣṇa's lotus feet, like haṁsa... Haṁsa, you'll find, they enjoy. When there is a lotus they go down within the water and entangle with the stems of the lotus flower. There is a prayer by Mukunda, Mukunda-mala-stotra. Adyaiva me mānasa-haṁsaḥ, like that. Just now I forget. So our mind should be trained up like haṁsa who entangles himself with the stem of lotus flower. So we have to take shelter of this haṁsa. Pada-yugālaya-haṁsa-saṅgaḥ. Unless we associate with such haṁsa who has nothing to do with this material world, who has taken the cream of the material, Kṛṣṇa, such haṁsa, if we become his servant... Gopī-bhartur pada-kamalayo dāsa-dāsa-dāsānudāsa. Then it will be successful. Pada-yugālaya-haṁsa-saṅgaḥ. Then it will be possible. If we associate with haṁsa, pure devotees, then our life will be successful. Añjas titarmi. Very easily we shall cross over this ocean of nescience. There is another verse like that. Bhavāmbudhir vatsa-padaṁ paraṁ padaṁ padaṁ padaṁ yad vipadaṁ na teṣām [SB 10.14.58]. Samāśritā ye pada-pallava-plavam. The same thing, differently expressed.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padam…

Bhavāmbudhiḥ, this great ocean of nescience in which we are now fallen and very much struggling for existence, exactly just like if you are thrown in the ocean, you may be a very good swimmer, but the condition is very dangerous… You'll have to struggle. You cannot say, "I am a good swimmer. I shall be very easily able to cross over the ocean." No. That's not possible. But if you take the shelter of the lotus feet of the Supreme Lord, samāśritā ye pada-pallava-plavam… Anyone who has taken shelter of the lotus feet of Kṛṣṇa… What is that lotus feet? Mahat-padam. It is… It is the shelter of the whole material creation, Mahat-tattva. Mahat-tattva. From mahat-tattva, the total material energy… That is called mahat-tattva. From mahat-tattva the whole cosmic manifestation has come. Therefore the lotus feet of Kṛṣṇa means there is also mahat-tattva, many, many mahat-tattva. Samāśritā ye pada-pallava-plavam mahat-padaṁ puṇya-yaśo murāreḥ. Murāri. Kṛṣṇa's another name is Murāri. Puṇya-yaśaḥ, always… Pavitraṁ paramaṁ bhavān. Then this… Bhavāmbudhir vatsa-padam. This great ocean of nescience becomes a small spot of water as it is made by the footprint of the calves, vatsa-padam.

So Prahlāda Mahārāja, in the previous verse he describes what is the position of this material world, yasmāt priyāpriya-yoga-viyoga: simply lamentation. Sometimes we are so-called happy by getting the desirable things, and mostly we are unhappy, associating with undesirable things. So in order to save ourself from these opposing elements, the best thing is suggested. So 'haṁ priyasya suhṛdaḥ paradevatāyā līlā-kathās. Let us be engaged always chanting the, or reading the pastimes of the Lord, līlā-kathā. If you read Śrīmad-Bhāgavatam, then it is full of līlā-kathā, the pastimes of Lord Kṛṣṇa. So that is the only way to get out of the miserable condition of this material world. Therefore Caitanya Mahāprabhu says that,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Kīrtanīya, this is līlā-kathā, līlā-kathā, kīrtanīya. The… When you read or hear or chant about the pastimes of the Lord, that is also kīrtana. And if you chant Hare Kṛṣṇa mantra with instrument, that is also kīrtana. There is no difference. So we must engage kīrtanīyaḥ sadā hariḥ. Either we should chant Hare Kṛṣṇa mantra or we should read our books. This is wanted. Then we'll be safe from māyā. Otherwise, at any time, we'll be victimized.

Thank you very much. (end)

690907SB.HAM

Śrīmad-Bhāgavatam 7.9.19

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Hamburg, September 7, 1969,
(with German Translator)

Prabhupāda:

…majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad tanu-bhṛtāṁ tvad-upekṣitānām
[SB 7.9.19]

Prahlāda Mahārāja says… He's praying to Lord Nṛsiṁha. He says, bālasya neha śaraṇaṁ pitarau nṛsiṁha: "My dear Lord, it is not that the parents can give all protection to the children." Nārtasya cāgadam: "Neither the physician and the medicine can give protection to a patient." Nārtasya cāgadam udanvati majjato nauḥ: "Neither a nice ship or boat can give protection to the drowning man." Taptasya yat pratividhir: "There are many devices for giving protection to different kinds of dangerous position. But they will be useless if, my dear Lord, You neglect him." For example, there are many children who have got their parents, but they are suffering. There are many patients who are being treated by first-class medical assistants and physician, but he is dying. Similarly, there are various means invented by modern science to give protection to people. But they become useless without the attention of the Supreme Lord. For example, in our country, in India, we thought that by independence we shall be very, very happy. But actually, when we have got independence, our position has become more precarious.

So we may make various plans to become happy in this material world, but without God's grace we can never be happy. Therefore the Bhāgavata says that the best kind of plan or best kind of occupational duties is that which leads one to the devotional service of the Supreme Lord. The exact Sanskrit verse is,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

If you actually want peace and prosperity, then you must execute such kind of occupational duties which will lead you to the devotional service of the Lord. If he does not do so… That is also stated:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ

viśvaksena kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

You are doing your duties very nicely. You are performing your social, national, or family obligations very nicely. But after all these discharges of duty, if your destination does not reach to the devotional service of the Lord, they are simply waste of time. Therefore in every civilized form of human society there is some kind of religious activities. Unfortunately, religious activities have been misinterpreted. Just like any religious sect, either Hindu or Muslim or Christian or anyone, they go to temple or church to pray to God for some solution of problems. People generally think that "If I become religious person, then my economic condition will be very nice." In the Vedic way of thinking, in the material world, there are four stages of development. They are called dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90], namely following the religious principles, economic development, sense gratification, and liberation. Just like in the Christian church, people go there to ask, "God, give us our daily bread." So dharma. People generally think that "If I become religious, then my economic condition must be very nice." And when one's economic condition becomes very nice, he wants to make economic condition very nice, he wants some monetary, financial adjustment. This financial improvement people generally want for sense gratification. Dharma-artha-kāma. Dharma means religion, artha means financial facilities, and kāma means sense gratification. And then, when one is baffled in sense gratification, he wants liberation. These four principles are generally followed by the materialistic men. Liberation… When one is baffled in adjusting things to his satisfaction, he wants to become one with the Supreme or with the void.

But Śrīmad-Bhāgavatam, or this Kṛṣṇa consciousness movement, is above these four principles of materialistic way of thinking. Kṛṣṇa consciousness means to inquire the value of life and the destination of life. We advocate that human form of life is meant neither for religious ritualistic performances or economic development or for sense gratification or for so-called searching after liberation. Śrīmad-Bhāgavata says that jīvasya tattva-jijñāsaḥ. We have to accept economic development so far as we keep our body and soul together, fit for Kṛṣṇa consciousness. We do not recommend that unnecessarily you should give trouble to the body. We do not recommend any man to go to the forest for spiritual realization. We simply recommend that you try to understand what is your constitutional position. If you actually think or meditate very cool-headed what is your actual position, first of all you shall realize that you are not this body. If you meditate in a solitary place… Meditation means to keep yourself alone and in a solitary place. So in the beginning, if you meditate as to "What I am? Am I this body? Am I this mind? Am I this intelligence?" in this way, if you search out, you will find that you are neither of these. Ultimately, you'll search out that you are consciousness.

In the Bhagavad-gītā this is explained from the very beginning. It is said there, avināśi tu tad viddhi yena sarvam idaṁ tatam. That thing is immortal which is spread all over your body. That thing which is spread all over your body, that is consciousness. If you pinch any part of your body, you'll be conscious that there is some pain. Therefore the Bhagavad-gītā is aiming at this consciousness. And what is this consciousness? This consciousness is the illumination of the soul. Just like the sunshine is the illumination, light, of the sun globe. The sun globe is situated in one of the corners of this universe, but its illumination is distributed all over the universe. Similarly you, as spark of the Supreme soul… The dimension is also mentioned. It is ten-thousandth portion of the tip of your hair. One ten-thousandth portion. That small particle is your identification. The medical science or the material science cannot find out that small particle of soul by any means. Therefore they decline to accept the existence of the soul. But from authoritative Vedic literature we get this information that the soul is there. Now about the soul, the Bhagavad-gītā says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The soul is there in the body; therefore the body is changing or developing. From a small body in the womb of mother, we have developed so big. So it is developing on account of the presence of the soul. This change of body is within the experience of everyone. You can very easily remember that you had a childhood body, very small, and now you have got a bigger body. Therefore, although the body is changing, you are the same. Therefore Bhagavad-gītā says, when ultimately we change this body and accept another body, so there is no question of being, how to say, struck with wonder.

So if you study yourself, that "I am spirit soul and this body is external expansion only," then you can understand that within this external expansion of cosmic manifestation there is the Supersoul. This is confirmed in the Bhagavad-gītā: viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [Bg. 10.42]. The Lord says that "By My one portion I enter into this cosmic manifestation and thus I maintain it." Similarly, as we are maintaining this body by entering into this body, similarly God is maintaining this cosmic manifestation by entering into it. Therefore we are qualitatively one. As I enter into this material body and expand it and maintain it, similarly the Supersoul enters into this cosmic manifestation and maintains it and develops it. (disturbance in the background) (aside:) That's all right. Don't disturb. So as you have got consciousness, a small consciousness or limited consciousness, similarly the Supersoul has got unlimited consciousness. You are conscious of your bodily existence, I am conscious of my bodily existence, but I am not conscious of your bodily existence, neither you are conscious of my bodily existence. That is also explained in the Bhagavad-gītā. And the Supersoul is conscious of your bodily existence and my bodily existence. Therefore God is present everywhere-in your heart, in my heart, in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. It is specifically mentioned that Supersoul is everywhere within the heart of every living entity. The exact Sanskrit word used in this connection is called kṣetrajñāḥ. (to translator:) Yes, explain. Kṣetra, kṣetra means field, and jñāḥ, jñāḥ means knower. Kṣetrajñāḥ. So you are knower of the field of your existence. That means this body. The body is the field of your existence. Just like a cultivator has got a tract of land, a small land which he cultivates in his own way, similarly, we have got this small body and we are called kṣetrajñāḥ, knower of this body. Just like if you study each and every part of your body, you will understand that "It is mine." You will claim this finger as your finger, but you'll not claim other's finger as your finger. But God can claim your finger and my finger as His finger. Kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. It is said, "My dear Arjuna, as individual soul is the proprietor of that individual body, I am also proprietor not of that individual body but all bodies." Everything.

Now, as I have already explained to you, that being qualitatively one, as we have got consciousness, God has also got… He is also conscious. He has got consciousness. So when this individual consciousness is in agreement with the superconsciousness, it is called Kṛṣṇa consciousness. Therefore this Kṛṣṇa consciousness movement means that our consciousness at the present moment is misguided. We have to dovetail it with Kṛṣṇa's consciousness. This is called oneness, or agreeing with the superconsciousness. That is called oneness. For example, just like you are citizens of this German state. If you are in agreement with the state laws, your life is secure and safe. But if you are in disagreement with the state laws, your life is not safe. Similarly, when we are in agreement with the supreme consciousness, then we become immediately peaceful and happy. That is the instruction of Bhagavad-gītā. The Bhagavad-gītā says at the ultimate end, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "My dear Arjuna…" He is teaching to Arjuna-not only Arjuna, but all human society-that "You give up your all manufactured occupational duties. You simply agree to My proposal, and I shall give you all protection." It does not mean that we lose our individuality. Just like Kṛṣṇa says to Arjuna, "You do it," but He does not force him: "You do it." "If you like, you do it." Kṛṣṇa does not touch your independence. He simply requests you, "You do it."

So we can become happy and peaceful by keeping our individuality if we dovetail our consciousness with the supreme consciousness. That is also explained in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This surrendering process, this voluntarily surrendering oneself to dovetail his consciousness with Kṛṣṇa, is possible after many, many births. (end)

760226SB.MAY

Śrīmad-Bhāgavatam 7.9.19

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Māyāpur, February 26, 1976

Dayānanda: "My Lord Nṛsiṁha, the Supreme, persons who are neglected by You and not taken care of by You, such embodied souls cannot do anything better on account of bodily conception of life. And whatever remedial measures they take, they are certainly not permanent, although they may be beneficial temporarily. In this concern, there is the example of the father and mother who cannot give any protection to their children. The physician and medicine…"

Prabhupāda: "Cannot give any relief."

Dayānanda: "…which cannot give relief to the suffering patient, and the boat on the ocean which cannot give protection to the drowning man." [SB 7.9.19]

Prabhupāda: This is very instructive verse. The whole world is planning to give relief to the suffering humanity, but the foolish people, they do not know that you may do your best, but if it is not sanctioned by the Supreme Lord, all these measures will not be of any use. "Why? We have got science, medicine, and relief arrangement. They are all useless?" Yes. They are useful so long, as long as Kṛṣṇa says "Yes." If Kṛṣṇa says "No," then in spite of all this relief, nothing will be done. This is the answer. You can open many hospitals, but if Kṛṣṇa says that "This patient must die," you cannot give any protection. That is not possible. In spite of your hospital, good medicine, good physician, the patient must die.

So they do not see to this, that in spite of our so much advancement of civilization, hospitals and other relief measures, why still people are suffering? You are increasing hospital or beds of hospital. You are very much proud that "We have opened hospitals." That… What does it mean? That means people have become diseased. You have opened hospitals, you are very much proud, but what is the other side? Other side: that people have increased their diseased condition. That they do not see. They are simply proud of increasing hospital. Why there should be hospital? Why not stop disease? That is scientific advancement. Stop disease, and there will be no need of opening hospital. Kṛṣṇa therefore presents in the Bhagavad-gītā that "You rascal, you see. Real problem is janma-mṛtyu-jarā-vyādhi [Bg. 13.9]." You can invent very nice, up-to-date, modernized medicine, but why don't you stop disease? That you cannot do. That is not possible. Janma-mṛtyu-jarā-vyādhi. You are taking so many measures to stop untimely death. Just like in your country there are beaches and so many warning, "Don't come here." And there is guard seeing if anyone is dying, so… But you cannot stop death. That is not possible. You may take measure, so many. You cannot stop death. Children, somebody says, the parents do not take care, but even the parents take care, is it guaranteed that the children will not die? There are many rich men, they are taking care of their children. Rich men, they are taking care of the diseased person, good physician, good medicine. Why the diseased person is dying? Why the children suffering? So, these are to be observed. Why these things happen? That means the ultimate control is in the hand of Kṛṣṇa. If Kṛṣṇa sanctions, then everything will be possible. So why not take shelter of Kṛṣṇa? This is the idea. You take shelter of Kṛṣṇa, and if Kṛṣṇa likes, He will give you all protection. And He promises that "I'll give protection."

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

Because we become diseased, we become subject to birth and death, we… This is all due to our sinful activities. Why are repeatedly…? We are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is our position, that we do not die even after the body's destruction. Then why should I be in this position, that repeatedly I have to die, I have to give up this body, again accept another body, again suffer? This is the problem, but mūḍhā, duṣkṛtina, they do not see to the real problem. That is their fault. Neither they have knowledge to see the real problem. Therefore they are mūḍhā. Is it not? He's understood that na hanyate hanyamāne śarīre [Bg. 2.20]. So this question does not come, that "I am eternal. I do not die after the annihilation of the body. Why I am subjected to this tribulation?" Nobody thinks; therefore mūḍhā. Just like animal. Animal, in the slaughterhouse, one animal is being killed, and the other animal is eating grass. He's thinking that "I am safe." He does not know that "Next moment I'll be killed." This is animal life. The human life means if somebody is being killed, so he should be immediately warned, taking warning, ”Oh, my turn is coming. Let me go away.”

There is one story in this connection. Not story; these are facts. A hunter spread his net. So some little birds, they fell down in the net and they are crying. They are crying. So the father, mother, when they came, they saw that their children are in danger: ”It is caught by the net of the hunter.” So mother immediately jumped over it to save the children, and she was also captured. Then the father saw, ”Now if I go to save them, I'll be captured. Let me go away. Let me take sannyāsa. That's all.” (laughter) That is intelligence. (laughter) You cannot give protection to your family, to your society. To your… No, you cannot give. That is not possible. They must die. They must be captured by the network of māyā. You cannot save them. If you want to save them, then make them Kṛṣṇa conscious. That is the only remedy. Unless you are expert in saving your children by giving them Kṛṣṇa consciousness, then you are not, you should not become father and mother. That is real contraceptive method, that ”I shall… We are married, undoubtedly, husband and wife, but unless we are competent to give protection to my children-no more death-we should not beget children.” This is real contraceptive.

That is the instruction in the Śrīmad-Bhāgavatam: pitā na sa syāj jananī na sā syāt 'na mocayed yaḥ samupeta-mṛtyum. Your duty is to give protection to children, father, mother. That's very good. But real protection is that ”My children, this boy, this girl, has come in my belly. Now this is the last. I shall train them in such a way that next birth, he'll not have a material body.” How it is? Yes, it is possible. How? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. One can give up this material body… Everyone has to give it up. There is no doubt. But one is giving up this body and accepting another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. But there is another method, that he's not going to accept any more material body. That is said in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] ”After giving up this body, he's not going to accept another material body.” Who? Janma karma ca divyaṁ ye jānāti tattvataḥ: ”Anyone who has understood Kṛṣṇa has He is.” This is the secret, to teach your children like that, that what is Kṛṣṇa. From the beginning, you can do that. The children are under your control. Just like we are teaching these boys. They are simply chanting, dancing. That is Kṛṣṇa consciousness. They are advancing in Kṛṣṇa consciousness. It is not that useless education-after some years they will learn how to smoke bidi. It is not like that. They'll never touch bidi. This is education. Tan manye adhītam uttamam. Even they are not literary person, they will have character and they'll become Kṛṣṇa devotee. That is real education. Don't think that ”These boys are brought here. They're not giving any education, academic. They do not know what is history, what is geography.” They know little, little, not very much. We don't require to know very much, neither we are very much concerned, learning A-B-C-D. Even without A-B-C-D, they will be advanced in education. This is Prahlāda Mahārāja's instruction. Tan manye adhītam uttamam. One who has taken to Kṛṣṇa consciousness directly, he is actually advanced in education. What is this education? This education has no value. Even from mundane point of view, Cāṇakya Paṇḍita… I have several…, recited this verse,

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

Who is a paṇḍita? Paṇḍita means one who has learned how to see other women, means except one's wife, anyone, any woman-mother. He's paṇḍita. Where is that education? Where is that education? No. But these children will be educated in that way, to see all woman as mother. Mātṛvat para-dāreṣu para-dravyeṣu loṣṭravat. Para-dravyeṣu: other's property as garbage in the street. Nobody touches. That is paṇḍita. He'll not touch even anything. Even valuable jewel is lying on the street, a paṇḍita will say, ”I shall not touch it.” This is a moral education. And ātmavat sarva-bhūteṣu. Ātmavat. If you feel some pain by pinching, why should you pinch others? And that is paṇḍita. If you cry when your throat is cut with a knife, why you should slaughter other animals? Therefore Lord Christ says, ”Thou shall not kill.” But these people are so uneducated. In spite of their Ph.D.s, they have no, this simple education, that ”I suffer when I am killed. Why I shall kill others?” This is the modern education, all nonsense rascals' education. This is not education.

So if we have to become father and mother, we shall have to teach our children in such a way that next life, no more material life. He goes back to home, back to Godhead. That is real father and mother. Therefore it is said, balasya neha śaraṇaṁ nṛsiṁha pitarau. If the father, mother do not know how to give protection to the children, then what is the use of taking shelter? Huh? In Prema-vivarta it is said, janame janame sabe pitā mātā pāya, kṛṣṇa guru nahe mile bhaja hari ei. Every… Cats and dogs, they also get father and mother. Without father, mother, who can take birth? So to become the father, mother, like cats and dogs, that is not human civilization. The father, mother's duty is to train the children in such a way that they will be interested in Kṛṣṇa and guru. That is father, mother. Because, Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpayā pāya bhakti-lātā-bīja
[Cc. Madhya 19.151]

So it is the duty of the father and mother to train children in such a way that they will be interested in guru and Kṛṣṇa. Why? By the mercy of guru and Kṛṣṇa, he'll get bhakti-lātā-bīja. And that is real life. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is real religious system, which teaches the follower how to become a devotee. Yato bhaktir adhokṣaje. Ahaituky apratihatā yenātmā suprasīdati. If you want to make him happy, then you must teach in such a way that he becomes a devotee of the Lord. Then, throughout the whole life, he'll be peaceful and happy. This is required.

Therefore the ordinary father and mother, like cats and dogs, they are not real shelter of the children. That is… Prahlāda Mahārāja said, bālasya neha śaraṇaṁ pitarau nṛsiṁha. Bālasya neha śaraṇaṁ pitarau nṛsiṁha na ārtasya. Ārtasya means diseased, suffering from some disease. No, just like I have already explained, we are opening hopitals and bed… That is not. You can do it, but at the same time he must be Kṛṣṇa conscious. We have got practical examples. Some of our devotees, they go to the hospital, and they purchase our books and they become a devotee. Even in hospital bed they're reading Śrīmad-Bhāgavatam, Bhagavad-gītā, and taking benefit. That is real remedy. So after being cured, he'll become a devotee. So this medicine is not cure. This literature is cure, Kṛṣṇa consciousness. That is real cure. Nārtasya cāgadam. And udanvati majjato nauḥ. Everyone is drowned, either you take figeratively or really. In the samudra, in the sea, ocean, there are always ojhs, (?) waves. So your tiny boat or big ship, that is not safe side. We have got experience. When I was going to New York on ship-I had no money to go by plane-so in the deep sea ocean, especially in the Atlantic Ocean, it was nothing, like a small ball, tottering like this. At any moment can be capsized. Although very big ship with very big load, but it is nothing in the sea. So that is not sure. There is no surety that because you are in a big ship you'll be saved. No. In your country, it happened, say, fifty, sixty years, the Titantic, or what is that? In the first voyage, everything was drowned, all big, big men. So nature's freak is so strong that you cannot say that "Because I have got a nice ship, I'll be saved." No, that is not possible. Without Kṛṣṇa's protection, this, all these counteracting measures, will be all useless.

Therefore teach people how to take shelter of Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You can say that "Does it mean that God is partial? He take only care of the devotees and not others?" He takes care of everyone, but everyone is not fortunate to take shelter of Kṛṣṇa. When He says, sarva-dharmān parityajya mām ekam, He does not say to His devotees only. He says to everyone. But everyone is not fortunate to take shelter of Kṛṣṇa. Unfortunate. Samo 'haṁ sarva-bhūteṣu. He's not partial. Samo 'haṁ sarva-bhūteṣu ne me dveṣyo 'sti na priyaḥ [Bg. 9.29]. Nobody is enemy or friend of Kṛṣṇa. Everyone is His son. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Just like the father teaches every son to become good, but there are unfortunate sons who do not take care of the father and remains to be unfortunate. So it is not Kṛṣṇa's partiality; it is our misfortune that we do not take care of the instruction of Kṛṣṇa and suffer in this material world. This is the position. These rascals, they inquire, "Why, if Kṛṣṇa is so good, why He has put me into this position?" The rascal does not know that Kṛṣṇa wants you all to be happy, and He has given the instruction how to become happy, but we are unfortunate. We do not take Kṛṣṇa's instruction and suffer. This knowledge is not there. Māyāyapahṛta-jñānā. He's suffering for his own fault, and he's accusing God that "He has put me into this position." No. Therefore those who are devotees, they do not become so foolish. When they are suffering, they do not accuse Kṛṣṇa. They say, "My Lord, it is Your mercy that I am suffering." Just the opposite. Tat te 'nukampāṁ susamīkṣamāṇaḥ [SB 10.14.8]. Because he knows that "I am suffering on account of my own fault. So better Kṛṣṇa is adjusting the thing, giving me little trouble, that's all." That is the position. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54].

So we have to learn all these things. Then, taptasya tat-pratividhiḥ. I think in some reading there is yat-pratividhiḥ. Eh? But here it is tat-pratividhiḥ. All right, what it is… So they, we have so many countermeasures for…, because this whole world, this material world, means duḥkhālayam aśāśvatam [Bg. 8.15]. It is a place for suffering. And that also not permanent place. But our struggle is that "We may not suffer, and we may remain here permanently." That is foolishness. This place is meant for suffering, and you cannot stay here for permanently. This is the constitution of this place. And the whole world, this foolish world, they are struggling to stop suffering and to remain here, permanent. Just see their foolishness. Everyone is trying to remain permanently. Just like we are constructing temples very sound, very strong, but they are constructing skyscraper building, strong, permanent. But he does not know, "Whether I shall be able to live here permanently?" So they can put the argument to us also, that "This is the case with you also." But our case is different. We are constructing this temple not for our living but for Kṛṣṇa's. That is the difference. That is the difference. We do not make any temple or house for ourself. We try to give chance to the devotees, and Kṛṣṇa shall live here. Kṛṣṇa's devotees will learn how to worship Him. That is our purpose. Here it is not a free hotel for learning how to gratify senses. No. This is not our aim and object. That is the difference. Therefore nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. The same energy is being enacted here for constructing big house, but it is nirbandhe kṛṣṇa-sambandha.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhe kṛṣṇa-sambandhe
yukta-vairāgyam ucyate

So taptasya tat-pratividhir ya iha añjasā iṣtas tāvat. The example is given already, that unless there is sanction by the Supreme Personality of Godhead, you cannot get any benefit with all the machines and all the instrument and all the measures that you have invented to counteract your struggle for existence. The struggle for existence will not be stopped.

Thank you very much. (end)

760227SB.MAY

Śrīmad-Bhāgavatam 7.9.20

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Māyāpur, February 27, 1976

Dayānanda: "My dear Lord, everyone within this material world under the modes of material nature, being influenced by the mode of goodness, the mode of passion, the mode of ignorance, all of them being influenced by the particular mode of nature and working, all of them, including the greatest personality, Lord Brahmā, down to the smallest ant-everyone is working under such influence. Therefore everyone within this material world is influenced by Your energy, under the cause of which they are working, the place where they are working, the time when they are working, the matter for which they are working, the ultimate goal of life as they have considered as final, and the process and ways of activity-all of them are nothing but different manifestation of Your energy. And as the energy and energetic being identical, all such activities are Your different forms of energy only."

Prabhupāda:

yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam
[SB 7.9.20]

This is summarized in the Vedic language, sarvaṁ khalv idaṁ brahma. Without Kṛṣṇa there is nothing existing. In the Bhagavad-gītā also it is said, mayā tatam idaṁ sarvam. Whatever we see, very superior or inferior, good or bad, that is all from Kṛṣṇa. Bad is also Kṛṣṇa? Yes. Bad is also Kṛṣṇa because there cannot be anything existing without Kṛṣṇa, no existential position. Mat-sthāni…

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
[Bg. 9.4]

Everything existing on Kṛṣṇa. This material energy-earth, water, fire, air, sky-that is Kṛṣṇa's energy. Bhinnā me prakṛtir aṣṭadhā. They are also Kṛṣṇa's energies. Opposite elements also. Just like heat and cold. So they are opposite. Śītoṣṇa. Śīta means winter, and uṣṇa means summer, warm and cold, cool. We see practically that the expert electrician by the same electric energy is running on the heater and the cooler. The cooler is also working under electric energy, and the heater is also working. So ephemerally heat is opposite to coolness, and coolness is opposite to heat. But both of them are working under the same energy; simply it is a question of adjustment by the expert electrician. So God is one, and His energy is also one, and there is no separation of energy from the energetic. Just like fire and heat. Heat cannot be separated from fire. But still, heat is not fire. I may be heated by high temperature, but if there is fire, then I will be burned-different action-although both of them are the same, heat and fire. Therefore the conclusion should be sarvedam akhilaṁ jagat parasya brahmaṇaḥ śakti. Parasya. Parasya means "of the Supreme Brahman." Supreme Brahman is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. And Arjuna also accepts Kṛṣṇa as Parabrahman. So everything is Kṛṣṇa. Therefore Kṛṣṇa said, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: [Bg. 9.4] "I am spread all over the creation.' Avyakta-mūrtinā. But you cannot see Kṛṣṇa. Here we know there is air, there is ether, there is light, there is heat-everything is here. We can see it, experience it, but avyakta-mūrtinā-Kṛṣṇa is invisible, imperson. That is the difference between person and imperson. There are philosophers who think that the Absolute Truth is person, and there are other philosophers, they think the Absolute Truth is imperson. But we followers of Caitanya Mahāprabhu, we accept both. He is person and imperson also at the same time, simultaneously. Acintya-bhedābheda-tattva.

So this is very nice philosophy. We have to understand very clearly this position, the grammatical difference. What is called? The nominative? What is called in Sanskrit? Karaka? Kartā karaka, karma karaka, like that? Yes. Different things are being done under different situation. They are called karaka. Somebody was working as the person; another is objective; another is causative; another is dative; another is relative. In this way it is explained here, yathā yena yasmai yasmāt. So these are the karaka, different position of activities. But all these different positions can be adjusted into one. That is Kṛṣṇa, Brahman. Eko brahma dvitiya nāsti. Only Kṛṣṇa is there, nothing except Kṛṣṇa. That understanding, that there is something other than Kṛṣṇa, that conception, "other than Kṛṣṇa," is called māyā. Actually there is nothing except Kṛṣṇa, but due to our imperfect knowledge we think there is something other than Kṛṣṇa. There is nothing other than Kṛṣṇa. Everything is Kṛṣṇa. Kṛṣṇa says, mayā tatam idam…

In other place also it is said that eka-deśa-sthitasyāgneḥ.

eka-deśa-sthitasya agner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktiḥ
sarvam idam akhilaṁ jagat

Just like this light is there. Light is in one localized place. Then another… These examples are very easy to be understood, that the sun… Sun globe you see in the morning. It is there, but the heat and light is expanded, two energies. With the sunshine, with the sunlight, we get light, sunshine, and at night we are shivering in cold, and there is heat-no more shivering. So two things are emanating from the sun, two energies: heat and light. The physicists, their whole study of physical nature is based on this heat and light, and nothing else. So similarly, Kṛṣṇa has got two energies: heat and light. Here in this material world we can feel the heat. The things are going on very nicely without any change. The sun is rising exactly at 6:15, and the whole day working, and again in the evening exactly at 5:30 it is setting. So this material world is that heat. Just like I am sitting here, I feel heat-immediately I shall be warm. There must be some fire; otherwise wherefrom the heat is coming? "See where there is fire." If there is smoke, then one should understand there is fire. I have seen practically in Nainital, very high hill, and there was smoke. So I asked the station master that "Why there is smoke?" So he said, "There is forest fire." So nobody goes there to set fire, but there is fire. By the smoke, one can understand there is fire. Similarly, we should try to understand there is presence of Kṛṣṇa by the heat and light; two energies, spiritual energy and material energy. The spiritual energy means light. You can see directly Kṛṣṇa. You can talk with Him. You can deal with Him. And the material world the heat is there. The Kṛṣṇa's energy is working. Parasya brahmaṇaḥ śaktiḥ. Without Kṛṣṇa's energy, how everything is taking place? And He is explaining. He says, mayādhyakṣeṇa [Bg. 9.10]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Don't be rascal, that "This material nature is working automatically." This is rascal's. Material nature is not working independently, not by accident. It is not accident that exactly at 6:30 or 6:15 the sun is rising. Do you think accident takes place every day? One day you may say, "The sun is rising at 6:30 by accident." But daily? What is this rascaldom?

So those who support this accident theory, they are simply rascals. How accident can take place exactly in the same time and in the same way, exactly in the same season changing? And the flowers are coming. The atmosphere is different. Is that accident? Less intelligent, mūḍhā. They will not agree that it is being done by God, by the direction of…, mayādhyakṣeṇa [Bg. 9.10]. Adhyakṣa means direction. So the sun, moon, or anything material that is working, we see they are working very wonderfully, but don't think that they are working automatically or independently. No. That is not possible. The foolish man may think like that, "automatically." No, there is no automatically, no accident. Therefore, yena yasmād yataḥ yad uta, superior, inferior-everything is systematically being done according to the desire. They say, "Not a blade of grass moves without the desire of Kṛṣṇa." That's a fact. Without Kṛṣṇa's desire… Every step we are going forward, it is guided by Kṛṣṇa. It is not directly by Kṛṣṇa but through the instrument of Kṛṣṇa. This is nature. Nature is nothing but instrument. Durgā. Durgā. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. This Durgā energy. Durgā energy means this material energy. Durgā. Durgā means fort. We are packed up within this fort. You see the round sky. It is just like a football. And within, we are packed up. Just like the soldiers, they are within the fort or there are other persons also, similarly, this is a durgā. Durgā. Duḥ means difficult, and ga means going. Dur-gā. So because the nature is feminine, therefore it is called Durgā. So just like in the fort, in the jail, if you are put, it is dur-gā, very difficult to come out, very, very difficult. Duḥ means it is not so easy. Therefore it is called dur-gā. You cannot enter in the fort or in the jail. Big, big walls, you cannot enter there without permission, and you cannot come out without permission. That is called durgā. So this Durgā, or durgā-śakti, material energy, very, very powerful. You cannot come out from this fort of material existence without superior permission. That is Kṛṣṇa's permission. Mayādhyakṣeṇa: [Bg. 9.10] "Under My vigilence, under My superintendence."

So Durgā-devī is keeping you captivated. When Kṛṣṇa says, "Let him go," immediately released. Immediately you are released. And when Kṛṣṇa says, "Keep him under your control," so you have to remain. So we are captivated now within this material world. We are announcing that "We are independent. Whatever we like, we can do." These are all foolishness. You are entangling yourself, simply entangling. A little mistake-you'll have to suffer. Just like in our daily affairs you can eat so much. A little more eating means disturbance in the digestion. You are so much under the control of nature. But these rascals, they do not understand it. They declare, "Freedom."

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

These rascals, vimūḍhā, mūḍhā, very strongly mūḍhās. Ahaṅkāra-vimūḍhātmā. That false egotism-"Oh, I am very big man. I am so intelligent. I am so learned. I have got money"-this is ahaṅkāra. This is called false ahaṅkāra. This is also… If you actually have got money, that's all right; you can say, "I have got money." But you have nothing, not a farthing, and still, somehow or other, because you have got some money, you say, "I have got money." That is not your money; that is Kṛṣṇa's money. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa, you rascal. You do not know. You are thinking that it is your money. That is ahaṅkāra-vimūḍhātmā. Now where you are going? You are giving up this body, so take your money with you. How can you take? The money is there, the body is there, the family is there, the house is there-everything left. Now you go and become a dog. You have treated just like a dog. You have treated just like a hog. Now you take the body of a… Now your money, your family, your society, your house-left. So how you can claim, "It is mine"? The ahaṅkāra-vimūḍhātmā. These rascals, under false egoism, thinking, "This is mine. This is…" Real sense is īśāvāsyam idam. It is all Kṛṣṇa's.

So service means that Kṛṣṇa's things should be engaged in Kṛṣṇa's service, that's all. You have nothing to earn. Everything Kṛṣṇa's. Just like in India you'll find, there are many devotees. If you go to the Ganges, they are taking bath, and they are offering worship to the Ganges. What is that worship? Now, you take little water from the Ganges, and with mantra you again throw it down. So that water you are offering to the Ganges, is it your property? That water you have taken from the Ganges, but with devotion, if you say, "Mother Ganges, Gangājī, it is your thing. Please take my offering," then mother Ganges is pleased. Similarly, everything belongs to Kṛṣṇa. The sooner you offer to Kṛṣṇa whatever you have got, that is your triumph. And so long you keep it-"It is my property"-Then you are a fool. Then you are a fool number one. You cannot keep it; it is false. Just like a child, he has taken some notes from the father, and he'll not give it, and father is asking, "Ah, my dear child, you are so good. You take little lozenges. You give these note." It is going like that. Kṛṣṇa is begging, patraṁ puṣpaṁ phalaṁ toyaṁ yo… [Bg. 9.26]. (end)

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Śrīmad-Bhāgavatam 7.9.21

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Māyāpur, February 28, 1976

Dayānanda: "O my Lord, the supreme eternal, by expansion of Your plenary portion You have created a subtle body, the living entity, through the agency of Your external energy. And thus the living entity becomes entrapped with different varieties of desires through the mind, consisting of unlimited desires to be fulfilled by the Vedic direction of karma-kāṇḍa, fruitive activity, and the sixteen elements. Who is there who can come out of this entanglement without taking shelter at Your lotus feet?"

Prabhupāda:
māyā manaḥ sṛjati karmamayaṁ balīyaḥ
kālena codita-guṇānumatena puṁsaḥ
chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ
[SB 7.9.21]

This is the description of material existence. So, first thing is, our mind is polluted. The simple statement of a Vaiṣṇava poet,
kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyāra tāre jāpaṭiyā dhāre

Actually our position is to serve Kṛṣṇa. That is real position. Caitanya Mahāprabhu starts His instruction from this point, that we are eternal servant of Kṛṣṇa, and because we have rebelled not to serve, therefore Kṛṣṇa, out of His unlimited mercy and compassion, He comes down and teaches, "You rascal, surrender. Why you are suffering unnecessarily?" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ: [Bg. 18.66] "You rascal, you give up all these so-called engagements. You surrender to Me."

So from this point Caitanya Mahāprabhu starts His instruction. When Sanātana Gosvāmī approached Him that "By Your mercy I have left my this material engagement. I was minister. I was very much puffed up. So by good fortune I saw You. Now I have retired from my so-called happy life. Now please tell me what is my position?" Ke āmi kene āmāre jāre tāpa traya: "Why I am? What I am? Why I am put into this condition of suffering?" Just like one goes to the physician, a diseased man. He submits and inquires from the physician that "Why I am suffering from this pain? Some pain always in the heart, some pain in the belly, some pain in head. So what is the disease?" So Caitanya Mahāprabhu said, "The disease is that you are servant of Kṛṣṇa. You are, rascal, trying to be master of the world." This is the struggle. A servant is trying to become master. How it is possible? It is simply entanglement. Just like in an office, a menial servant, if he wants to imitate the master, he'll be involved in so many difficulties. So that is our position.

So it is possible. Because a living entity is part and parcel of Kṛṣṇa, so he has got the qualities of Kṛṣṇa in very, very minute, fragmental portion. I have several times explained this. Just like a small drop of sea water has got the same chemical composition as the vast sea water. Therefore, if you taste the vast sea water, it is salty, and the drop is also salty because the same chemical composition is there in minute quantity. Therefore Kṛṣṇa is svatantam. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Svarāṭ. Svarāṭ means independent. Bhāgavata begins that "The origin of everything, the Absolute Truth, is sentient." He's not a chunk. He's sentient. Janmādy asya yataḥ anvayād abhijñaḥ [SB 1.1.1]. Abhijñaḥ means sentient. He's not a dull matter. But, the question is, wherefrom knowledge and sense comes? We have to take senses, learn knowledge, from master, from teacher. But so far Kṛṣṇa is concerned, He is svarāṭ. He hasn't got to take any knowledge from anyone. That is Kṛṣṇa's, I mean to say, feature, svarāṭ. Svarāṭ means independent. Everything He's independent. He's not dependent. Nija-lābha-pūrṇaḥ. The other day we learned, nija-lābha-pūrṇaḥ. He is always complete in Himself. He hasn't got…

So when we imitate Kṛṣṇa-we want to be complete in ourself without the help of Kṛṣṇa-this is called māyā. Māyā means that we want to imitate Kṛṣṇa. That is going on, material world. Therefore you'll find these Māyāvādīs… (aside:) Who is that? Take him out. The Māyāvādīs, they persist on this point, that "I am God." The māyā is working there. Māyā is working there still, although he is thinking that "I am now liberated. I have become Nārāyaṇa." Ye 'nye 'ravindākṣa vimukta-māninaḥ. He is thinking that "I am God." That means he is in the darkest region of māyā, and still, he is thinking that he's liberated. He is thinking what he's not. At the present moment, you'll find, the whole world is filled up with these rascals. They are in the deepest region of māyā and concocting that he is God, he is God. This is māyā. Therefore it is said, māyā manaḥ. The māyā manaḥ is so strong that māyā manaḥ sṛjati karmamayaṁ balīyaḥ. Very strong. His material existence began from this point, that "Why shall I serve Kṛṣṇa? I shall remain independent." But the rascal does not know that he cannot become independent. That is not possible. But this is the beginning of material life. "Why shall I accept God? I am God." So the same thing is continuing in different phases.

So māyā manaḥ is very strong. It is very, very difficult. Therefore we have to voluntarily surrender. It takes very, very long time, balīyaḥ, but if one is intelligent, if one is fortunate, he takes immediately. That is the difference. Otherwise it will take many, many births. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Even if he is jñānavān, full knowledge of everything, scientific knowledge, physical, chemical, metaphysical, mathematical, all this knowledge, but denying God, "I am God. There is no need of God. Now we shall do everything. We are advanced in science…" This is called māyā manaḥ. These rascals, thinking like that… It will never be possible. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām [Bs. 5.34]. Great, a great muni… Muni means mental speculators. They're thinking within the mind this, that, this, that, this, that. Muni-puṅgavānām. Puṅgava. Puṅgava means very expert mental speculator. Even they think like that for many, many years… Panthās tu koṭi-śata-vatsara. Koṭi means hundred lakhs, and again multiplied by sata, sata, unlimited. Panthās tu koṭi-śata-vatsara-sampragamyo [Bs. 5.34]. And the speed? Vāyor athāpi manaso, speed of the air and the mind. Still, avicintya-tattve: they cannot understand what is God. Ask any scientist, any physicist, any mathematician. Just like recently one rascal-he is doctor-he has said that "Sītā was sister of Rāma, and Rāma was this and that." So speculator. He has become bigger than the ācāryas, and because he has got little doctorate title, he's thinking that he has become very, very big. This is going on. This is called māyā manaḥ. Māyā is so strong that she is bewildering even so-called doctorates, deletes(?) and others. All rascals. Māyayāpahṛta-jñānā. Therefore Bhagavad-gītā says, māyayāpahṛta-jñānā. Although they have got these university degrees, but they are rascals. Why? Māyayapahṛta-jñānā. Their knowledge has been taken away by māyā.

Māyā is very strong. You have seen the picture of Māyā, Durgādevī, and the Mahiṣāsura is fighting, very strong, just like Hiraṇyakaśipu. There are many asuras. So Mahiṣa… Sometimes Kṛṣṇa Himself comes to kill the asura, or sometimes His agent, Māyā, Durgādevī, kills. You have seen the picture of Goddess Kālī. She is killing simply the asuras, chopping one after another, one after another, one after… Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. She can create, she can maintain, and she can make pralaya, devastator. That is her business. But so powerful, still, she is under the control of the Supreme Lord. Therefore here it is said, saṁsāra-cakram aja ko 'titaret tvad-anyaḥ. "A strong māyā. I cannot get out of her clutches." So Prahlāda Mahārāja knows it. Ko 'titaret: "Who can surpass? Who can get rid of this clutches of māyā?" Tvad-anyaḥ. That is the fact. Therefore Kṛṣṇa says that "You surrender to Me, and you'll be free from māyā." Sarva-dharmān parityajya mām ekaṁ sara…, ahaṁ tvām: [Bg. 18.66] "I'll give you protection." Mām eva ye prapadyante. The same thing, whole instruction, is there. Simply if we want to be happy… Happiness you cannot have in this way, by concocting plans. That is not possible. You have seen the whole world, especially in the modern days. So many big, big nations, they are assembled together in the United Nations. Nonsense, where is unity? Simply disunity. For the last twenty or thirty years they are struggling. Before that, they convened another, League of Nation. So they are making simply plans. And it continues for some time. Then, after fifteen or twenty years, again conflagration of war, especially in the Europe. They're all demons. How the demons can bring in peace by so-called United Nation or League of Nation? That is not possible. They have to give up the demonic activities. They have to take to Kṛṣṇa consciousness. Then they will be saved.

So we are just trying to introduce the real civilization. Actually there is no civilization at the present moment. They are simply cats and dogs and fighting one another. There is no civilization. This is not civilization. Atheists, demons, they are predominating. And because they have got big, big skyscraper building and many motorcars, India has become victimized: "Oh, without this motorcar and without this skyscraper building, we are condemned." So they are trying to imitate. They have forgotten their own culture, the best culture, Vedic culture. So it is the first time that we are trying to conquer over the demonic culture with this Vedic culture. This is the first time. So it is very pleasing that you have joined this movement. If you want to make the human society happy, give them this culture of Kṛṣṇa consciousness. That is being described by Prahlāda Mahārāja, that saṁsāra-cakra. If you become involved in this demonic culture, then the saṁsāra-cakra, the wheel of repetition of birth and death, will go on. You cannot stop it. It is not possible. But if you take to Kṛṣṇa consciousness, then there is possibility. This is the purport of this verse.

Thank you very much. Hare Kṛṣṇa. (end)

760229SB.MAY

Śrīmad-Bhāgavatam 7.9.22

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Māyāpur, February 29, 1976

Dayānanda: Translation: "My dear Lord, the supreme great, You have created this material world of sixteen paraphernalia, but You are transcendental to such material qualities, or in other words, all these material qualities are under Your full control. You are never conquered by them. Therefore the time element is Your representation. O my Lord, the Supreme, nobody can conquer over You, but so far I am concerned, I am being crushed by the wheel of time, and therefore I am surrendering fully unto You. And now, therefore, kindly take me under the protection of Your lotus feet."

Prabhupāda:

sa tvaṁ hi nitya-vijātma-guṇaḥ sva-dhāmnā
kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ
cakre visṛṣṭam ajayeśvara ṣoḍaśāre
niṣpīḍyamānam upakarṣa vibho prapannam
[SB 7.9.22]

The same thing is repeatedly reminded. Māyā… We are niṣpīḍyamānam. We are being crushed by the wheel of time with sixteen spokes. We are being crushed. At the same time, we are thinking that we are very happy. This is called māyā. This is māyā's grace, that in any condition of life, the suffering is very, very acute, but the living entity who is suffering, he thinks, "I am enjoying." This is called māyā. You have seen that the pig eats stool. And when we see, we say, "Ah! What is that? Oh! He is eating stool." But he's thinking that he's enjoying. He is thinking he's enjoying. This is the covering influence of māyā, prakṣepātmika-śakti. Otherwise how one can suffer? The worm in the stool is enjoying. If you take one worm from the stool and keep it aside, he'll again go to the stool. This is māyā, prakṣepātmika-śak…, āvaraṇātmika-śakti, covering. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43].

Prahlāda Mahārāja will speak in later verses that śoce tato vimukha-cetasaḥ, māyā-suhkhāya bharam udvahato vimūḍhān. A Vaiṣṇava's concern is… He sees everything. Just like any common man can understand what kind of birth. Nānā yoni bhraman kare, kadarya bhakṣaṇa kare. Very peculiar arrangement of the māyā. We see sometimes in the airplane, even Indian, they're eating the intestine of the hog, enjoying. That is enjoying. There is a preparation called naphi in Burma. That preparation is made… Every householder has a big jug at the door, and any animal dies, he puts it in that. It is… The bad smell is so strong, if one opens, that whole neighborhood will be polluted, bad smell. So they keep it for some years, and when it is decomposed, the juice is coming, they strain the juice and keep it in bottle. That is called naphi. And when there is some festival, they give little, little, and people enjoy it. So, nānā yoni bhraman kare, kadarya bhakṣaṇa kare. When my Guru Mahārāja was alive, we had one temple, one of his, in Burma, in Rangoon. So when they were making puris with nice ghee, all the inhabitants will come, "Oh! What you are doing? What you are doing? (laughter) What you are doing? Intolerable. It is…" The flavor of ghee was intolerable, and the flavor of naphi is tolerable.

So nānā yoni bhraman kare, kadarja bhakṣaṇ kare. Very peculiar condition we are in this material world. But do not think that when Kṛṣṇa comes, He also is subjected to this suffering. No. That is īśitā. Just like there are many patients in the hospital, infectious disease, but that does not mean the doctors who are treating them, they are also infectious. No. They are not infectious. Similarly, when Kṛṣṇa comes… Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. So He is not subjected to this māyic influence. He's not subjected. Therefore it is said, tvam nitya-vijitātma-guṇaḥ. This material world is created by Him, composition of three material qualities-sattva-guṇa, rajo-guṇa, tamo-guṇa-but He does not belong to any one of them. The Māyāvādī philosophers, they think that when God comes, incarnation, He also accepts the sattva-guṇa and therefore the form is there. Their conclusion is, "The Absolute Truth is formless, so when He accepts a form of this material world, He accepts this sattva-guṇa." But that is not the fact. He's above sattva-guṇa even. Therefore it is said, nitya-vijita ātma-guṇaḥ. Sva-dhāmnā. He comes with His own spiritual energy, sva-dhāmnā. In the Śrīmad-Bhāgavatam also, in the beginning it is said, dhāmnā nirasta-kuhakam. Nirasta-kuhakam. Kuhakam means illusion. So the spiritual world, there is no such illusion or these three guṇas. Therefore it is said, nirasta-kuhakaṁ sva-dhāmnā. In the spiritual world there is no influence of these three guṇas. That is in this material world. So when Kṛṣṇa comes, He does not become affected or, rather, infected with these guṇas. Nirguṇa… That is nirguṇa. Nirguṇa guṇa-bhoktā ca. He's bhoktā. He's bhoktā or nirguṇa. Nirguṇa means spiritual guṇa, not material guṇa. When it is said, nirguṇa, "nirguṇa" means without any material quality. That is nirguṇa.

Sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā kālo vaśī-kṛta. Kāla, the time factor. We are under the kāla, we conditioned souls, past, present future. Kāla. Kāla, time. Time has got three factors: past, present, future. So what is past, present, future for me, that may not be past, present, future for Brahmā, or that may not be past, present, future for the ant. Every… This world is relative world. My past, present future is relative to me. My limited span of life, say a hundred years. So before hundred years, it is past. And after hundred years, it is future. And the present hundred years is present. But so far Brahmā is concerned, his past, present, future is different. Our forty-three lakhs of years multiplied by one thousand-his present day. That is his present day. Just like we have got this present day, beginning from six-thirty to five-thirty, that. So Brahmā hasn't got such day. This six-thirty to five-thirty, say eleven hours, and Brahma, this eleven hours means our forty-three lakhs of years multiplied by one thousand. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. So in this way, relatively… Similarly, one ant, his one hundred years, he cannot imagine that so long period of man is one day. So everything is relative in our condition. But for Kṛṣṇa, He's eternal. There is no such thing as past, present and future. Nityaḥ śāśvataḥ. We are also of the same quality, nityaḥ śāśvataḥ, but under the condition of material nature we are controlled, and this is going on by the time factor. Therefore Prahlāda Mahārāja is regretting, niṣpīḍyamānam: "I am being crushed by this time factor." But we are thinking, "It is all right." This is called ignorance. We are being crushed under this time factor, the wheel, time wheel, with sixteen spokes, senses. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati, mamaivāṁśo jīva-bhūta [Bg. 15.7]. "These living entities," Kṛṣṇa said, "they are My part and parcel." So they should remain with Him just like the fire and the spark. Unfortunately we have fallen down. And the result is niṣpīḍyamāna, being crushed.

So if one is serious to be saved from this crushing process of time factor, then they should learn from Prahlāda Mahārāja. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That… What is that? Niṣpīḍyamāna upakarṣa: "Kindly pick me up." Vibho: "You are vibhu, most powerful, the great omnipotent." "Yes, I am, all right. But why shall I pick it up?" Now, prapannam: "Now I surrender. I rebelled against You, and I was put into this wheel of time, and suffering one after another life. Now I have realized that I am in a precarious condition of life." So niṣpīḍyamānam. This is called human life, when one understands… The animal life, they do not understand what is suffering. The cats and dogs, they are thinking they're living very happily. But in the human life they should come to the understanding that "Actually we are not living happily. We are being crushed by the wheel of time in so many ways." Niṣpīḍyamānam. When this sense comes, then he is a human being. Otherwise he's animal. If he's thinking that he's all right… That is… Ninety-nine point nine percent people think that "I am all right." Even in the most abominable condition of life, just like the hog and dog, still, he is thinking, "I am all right." So long this ignorance will continue, he is simply animal. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. This is going on. Ātma-buddhiḥ, tri-dhātuke. This body, which is made of kapha, pitta, vāyu, everyone is thinking, "I am this body." Whole world is going on. Simply we, a few members of the Kṛṣṇa consciousness movement, we are going door to door and trying to convince them, "Sir, you are not this body." They don't care for it. "I am. I am this body. I am Mr. John," "I am Englishman," "I am American," "I'm Indian." You say "I'm not this body." So very difficult task. The Kṛṣṇa consciousness movement, to push on, requires great patience, perseverance, tolerance. But Caitanya Mahāprabhu's order,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

So those who have taken to Kṛṣṇa consciousness preaching work, they should always know that things are not going to happen so easily. Māyā is very, very strong. Very, very strong. But still, we have to struggle against māyā. It is a declaration of war with the māyā. Māyā is keeping the living entities under her control, and we are trying to save the living entity from her un… That is the difference. Kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ. This śakti, visarga-śaktiḥ, is very, very strong, but it is under the control. Although it is very, she is very, very strong, but she is under the control of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Although prakṛti is acting so wonderfully… Very, very, I mean to say, great task she is performing, that immediately the cloud comes. Now it is so bright. Within a second a very big, dark cloud may come and cause devastation immediately. That is possible. These are the wonderful activities of Māyā. But still, she is under the control of the Supreme Personality of Godhead. We see this sun so big, fourteen hundred thousand times bigger than this earth, and you see morning, how quickly it gets up, like this, immediately. The speed is sixteen thousand miles per second. So how it is being happenend? Yasyājñayā bhramati saṁbhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajā… It is being done under the order of Govinda. So therefore He's vibhu. He is great. But we do not know how great He is. Therefore we foolishly accept some pretender, some fraud, as God. We do not know what is the meaning of God. But it is going on. We are fools. Andhā yathāndair upanīyamānās. We are blind, and another blind man lead us: "I am God. You are God. Everyone is God." But God is not like that.

Here it is said that God is He who… Kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ: "He keeps control over the time factor and the creative energy." That is God. God is not so cheap that you'll find here and there. God is everywhere. That's a fact. But that is partial manifestation of His material energy. This is… Ekāṁśena sthito jagat.

athavā bahunaitena
kiṁ jñātena tavārjuna
vistabhya aham…
ekāṁśena sthito jagat
[Bg. 10.42]

He's there. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. He is within the atom. So when the same God, sa tvam, He comes, the foolish persons, they think that "Kṛṣṇa is like one of us." No. Avajānanti māṁ mūḍhā. One who thinks like that, that "Kṛṣṇa is one of us. He is like a human being, like me or you," he is mūḍha. Paraṁ bhāvam ajānanto [Bg. 9.11]. He does not know what are the activities of God, what He can do, what He can undo.

So anyway, if by reading all these literatures, explanation, given by God Himself, we come to our senses that He is so great and so merciful, then it becomes possible to surrender unto Him. So for a fortunate person it takes even a second, because God Himself says,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

So if one is intelligent, he takes immediately: "Oh, it is so nice. He'll give me all protection? Let me surrender." Business finished in one second. But if he's a rascal, he wants to search out, make research work, then bahūnāṁ janmanām ante [Bg. 7.19]. After many many births it will take… So best thing is, Prahlāda Mahārāja says, prapannam. Arjuna says, prapannam, śādhi māṁ prapannam. This is wanted. Be surrendered to the lotus feet of Kṛṣṇa, and be saved from these clutches of māyā.

Thank you very much. (end)

760301SB.MAY

Śrīmad-Bhāgavatam 7.9.23

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Māyāpur, March 1, 1976

Dayānanda: "My dear Lord, people in general want to be elevated to the higher planetary system for long duration of life, opulence, enjoyment. I have seen all of them through the activities of my father. When my father was very angry and laughing sarcastically upon the demigods, immediately they fell down simply by seeing the movement of his eyebrows. Such my father is now finished within a moment."

Prabhupāda:
dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuḥ śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitena lulitāḥ sa tu te nirastaḥ
[SB 7.9.23]

So this is experience, dṛṣṭā… Everyone has experience what is the situation of this material world. Every day we have seen big, big leaders, ministers. Just like in the history of the world there were so many big, big men-Hitler, Napoleon, this Churchill, Gandhi, Nehru. But all their powers, position, in one minute it becomes vanquished. There is no question… They are so proud, they do not believe in God, but when the death comes, they cannot argue anything. The death orders, "Immediately vacate"-finished. You have to vacate. At that time their power, opulence, position-nothing can help. So Kṛṣṇa says, therefore… The atheist class of men who do not believe in God, decry the authority of God, for them… Of course, everyone dies, but for them, mṛtyuḥ sarva-haraś cāham: [Bg. 10.34] Kṛṣṇa comes as death and takes away everything in their possession. But foolish persons, they do not see still. God says, Kṛṣṇa says, that "This death I am." Still they'll not. And it is a fact. When Kṛṣṇa comes as death, as Hiraṇyakaśipu, he was atheist, did not believe in God, but when God, Nṛsiṁhadeva came, then he was vanquished, everything, within a second. Nirastaḥ. Sa tu te nirastaḥ.

So we have to see like that, the omnipotency, the power of Kṛṣṇa, how it is working. But the difficulty is that we are so foolish, paśyann api na paśyati. Although we are having daily experience, still, we do not see. This is is position.

dehāpatya-kalatrādiṣu
(ātma-sainyeṣv) asatsv api
pramatta tasya nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

We are making our plan that "I shall be happy in this way. I have got this body, so let me make this body very strong, go in the beach and run on the beach to make the body very strong." There are so many other methods to keep the body very strong. Deha, apatya. Maintain the children very nicely. Dehāpatya-kalatra, wife. Decorate the wife very nicely. "In this way I shall be happy. Let me keep my body fit, let my children grow very nicely, wife be decorated with ornaments, with sari, and I will see and will be happy." No. You cannot remain. Even if you arrange like that, you cannot remain. Kṛṣṇa says, "One day I shall come as death, and not only I shall take you out of the scene, but I shall take away all your possessions." Mṛtyuḥ sarva-haraś cāham [Bg. 10.34].

So Prahlāda Mahārāja, although a child only, but because he is devotee, he experienced. He's experienced that "My father was so strong that even the denizens of heavenly planets, Indra, Candra, Varuṇa and others, they are all afraid of Hiraṇyakaśipu. If by austerity, penance, he got so much power that even the chiefs of the higher planetary system, they were afraid of…" Vijṛmbhita-bhrū. "Hiraṇyakaśipu will stare his eyes and move his eyebrow. The other demigods, they'll be afraid, such powerful." Ye asmat pituḥ. Ye, the chiefs of the higher planetary system, they have got very long duration of life. In the higher planetary system, everyone has got hundred years maximum period of life, but as I was explaining, everything is relative. The ant's hundred years of life is not equal to my hundred years of life. It is relative. Similarly, the demigods' hundred years of life is not equal to our hundred years of life. Everything relative-speed. Just like when the sputniks… In the beginning the sput, sputniks were in the outer space. Generally, to go around the world, it takes twenty-five hours. But because the speed was greater, so the sputnik surrounded the whole world in one hour, twenty-five minutes.

So in the higher planetary system, the time, everything is relative. This is relative world. So these demigods, their one day equal to our six months. Our six months equal to their one day. Such one day, then thirty days, one month; then twelve months, one year. Such ten thousand years, their duration of life. Such ten thousand years. So just imagine what is their duration of… Āyuḥ. And so far strength is concerned, that, the Indra is in charge of thunderbolt, so when Indra throws the the thunderbolts to scatter the cloud, we have experience how terrible sound it is. So they have got so long duration of life, strength, administrative power and so many things. Still, they were afraid of Hiraṇyakaśipu, still… In spite of possessing so much big, big possessions. Akhila-dhiṣṇya-pānām āyuḥ śriyo vibhava. And everyone, icchati, everyone desires. "If I could live so many years like Brahmā"-everyone is aspiring. Therefore they want to be promoted to the higher planetary system for which they perform yajña to be promoted. In this life they struggle, the karmīs. They struggle to become prime minister and Birla and this and that. And again, for the next life, they make provision. Therefore they want to give some charity, yajña-dāna-ta… Yajña, performing yajña. Yajña-dāna-ta… Tapasya. Hiraṇyakaśipu also underwent severe type of austerity, and he got benediction from Brahmā that "You'll not be killed by any man, any demigod, any animal. You'll not be killed in the sky or the water or the land," so many ways. But Brahmā did not give him the benediction of becoming immortal. He first of all wanted, "Make me immortal." So "That is not possible because I am… Myself is not immortal. How can I give you?" So he took indirectly how to become immortal. And by austerity he got all these powers so that even the demigods were afraid of him.

But Prahlāda Mahārāja said that "Such a big powerful demon as my father, he is also finished in one minute. One minute. And therefore…" Ye asmat pituḥ. The demigods were afraid of, very much afraid. Therefore when he was killed everyone became very pleased. There(fore) Prahlāda Mahārāja said that "Nobody is unhappy on account of death of my father." He said, modeta sādhur api vṛścika-sarpa-hatyā: [SB 7.9.14] "My father was exactly like scorpion and snake, so killing of such animal, living entity, is pleasing to everyone, even sādhu. Even bhaktas, they also become pleased." They do not want anyone is killed or anyone is done something harmful. Bhakta never desires. But they also take pleasure when the vṛścika, the scorpion, and the snake is killed. You have got experience. There was a snake in my bathroom. So you all sādhus became very alert to kill it, (laughter) although you are sādhu.

So that is natural. When there is snake, there is no question of sādhu or asādhu. Kill him. Sādhur api, very nice. Modeta sādhur api vṛścika-sarpa-hatyā.

So Prahlāda Mahārāja is Vaiṣṇava. He could understand that "Everything in this material world, even the possession of my father, will be finished. There is no doubt. So what is the use of possessing such thing which will be finished?" Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This is intelligent person decision, that "Everything in this material world, this body, or anything in relativity with this body will be finished." Kṛṣṇa says and the devotees know it. Therefore they do not want anything of this material possession. And Caitanya Mahāprabhu teaches us to develop that mentality. "Don't want anything, material possession. It is… However it may be long duration, but it will be finished. But you are eternal. Nityasyoktāḥ śarīriṇaḥ. You are the owner of this body. You are eternal." So we should be searching after eternal happiness, eternal life, eternal engagement. That is success of life. And if we hanker after temporary things, that is not very good intelligence. Therefore bhakti means when one is convinced that "Anything of this material world cannot make me happy." That is… That conviction is the beginning of pure devotion. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. You have to make zero everything material. That can be possible as we advance in Kṛṣṇa consciousness.

Then bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. You haven't got to… The jñānīs, yogis, they try to detach from this material things by speculation, by knowledge. Brahma satyaṁ jagan mithyā. By speculating, jagan mithyā, "This world is false. Brahman, ātmā, spirit soul is satya, the truth," they do. But it is not possible. Simply by speculating, it is not possible. You have to engage yourself in bhakti.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

These are the processes to reach the platform of bhakti, devotion. But if you do not stick to the devotional platform, you'll fall down. However you may try to become detached from material things, unless you are fully engaged in bhakti, then by bhakti you'll be able to realize God realization. Bhaktyā mām abhijānāti [Bg. 18.55]. Simply by bhakti one can understand. And as soon as one understands Kṛṣṇa, then viraktir anyatra syat. Then you'll be detached. Yad avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-dhāma… When our pleasure exchange will be done between Kṛṣṇa and ourself, then we shall be detached. Otherwise not. Otherwise it is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14].

So Prahlāda Mahārāja is realizing that anything, material possession, it has no value. It may have some value, temporary, but there is risk also. For some temporary enjoyment, there is so many risk. The enjoyment… The highest enjoyment in the material world is sex. So for some temporary happiness we may enjoy sex, but there are many, what is called, after results. That is not very happy. Yan-maithunādi-gṛhamedhi-sukham hi tuccham [SB 7.9.45]. After result is very bad. Either illicit sex or legal sex, the after result is not good. There are so many aftereffects. Even if you live… Of course, that is the Vedic training, that dharmāviruddha-kāmaḥ, sex life not against Vedic injunction. Vedic injunction is that "Do not waste your semina unnecessarily. Only you have sex life for begetting nice children, good population," that much order. So even it is done according to the Vedic principle, still, there are so many sufferings-you have to take care of the children; you have to educate them; you have to see that they are well raised. So many. So that is also botheration. But if you can remain brahmacārī, oh, you avoid this botheration.

Devotees: Jaya! Jaya Prabhupāda!

Prabhupāda: So tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ [SB 7.9.45]. Either illicit sex or legal sex, there are many, many sufferings. But those who are kṛpaṇa, miser… Miser means one who cannot use the benefit he has got, this human form of life. They know there are so many aftereffects. Na tṛpyanti. They are not satisfied. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ kaṇḍūtivan manasijaṁ viṣaheta-dhīraḥ.

So the whole Kṛṣṇa consciousness movement is how to become dhīra, selflessness. Then life is successful. And anyway, don't be involved, entangled, with these material things. There are… This morning we were calculating that there are… As many atoms, so many living entities are also there. Sāṅkhya, saṅkhyatanam, the word. Sāṅkhya. Sāṅkhya means number. As many numbers of atoms are there, so many number of living entities are there, and there is struggle here. So in this human life the chance is how to get out of this material atomic combination and go back to home, back to Godhead. This is the chance. So we have to follow the examples of Prahlāda Mahārāja, and there are… He's mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Let us try to follow Prahlāda Mahārāja's instruction and make our life successful.

Thank you very much. (end)

760302SB.MAY

Śrīmad-Bhāgavatam 7.9.24

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Māyāpur, March 2, 1976

Dayānanda: "My dear Lord, now I am completely experienced about worldly opulences enjoyed by all the living entities beginning from Lord Brahmā down to the ant, the so-called mystic power and other material enjoyments like long duration of life, etc. Being completely experienced in them I do not wish to possess them. My dear Lord, therefore I request You to get me in touch with Your pure devotee and the service of him as sincere servant."

Prabhupāda:

tasmād amūs tanu-bhṛtām aham āśiṣo 'jña
āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt
necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya māṁ nija-bhṛtya-pārśvam
[SB 7.9.24]

This is intelligence. The karmīs, they are trying to enjoy life by increasing the duration of life. The modern scientists, they are trying that there will be no more death. They think like that foolishly, that by scientific methods, the duration of life will be increased. Everyone is trying that. Nobody wants to become old. If you ask any old man, "What is your age?" he'll decrease it. He'll say… He is eighty years old, he'll say, "I am sixty years" or "sixty-five." That means he wants to live for long duration of life. That is the intention. Nobody wants to die. But still… They cannot do anything. Still, they are trying. One Marwari gentleman, at the age of seventy or eighty years old, he went to somewhere in Germany for undergoing surgical operation of the gland so that he can continue his sex life. Many monkeys are exported from India to Western countries for taking away the sexual glands, they know, hormone or something like, and replace it to man so that in old age they can enjoy sex. Perhaps you know all these things. So this attempt is going on, how to keep young and how to enjoy life. But nature will not allow. You may try your best. Nature's law is there. They forget that. And nature will not allow us to live here or to remain as young for all the years of life. It is not possible. But they're trying for that.

In this way, when one is experienced that these things are not possible, that is knowledge. We cannot increase our duration of life. We cannot increase our vitality of life. We cannot increase even our opulence than what we are destined to enjoy. Everyone… Karmaṇā daiva-netreṇa [SB 3.31.1]. Just like here it is said, vibhavam aindriyam āviriñcyāt. Viriñci means Lord Brahmā. So beginning from Brahmā… "A." "A," this word, is used, this affix is used, with this meaning of beginning. So here in this material world Brahmā is also a materialist, Brahmā, what to speak of ourselves, Brahmā, who is directly appointed the creator of this universe by the grace of God. Why he is in this material world? Because he has got some desire that "I shall be the master of a brahmāṇḍa." Just like everyone is trying to become the master of his house or the society or the community or the country. Just like in your country so many people are trying to become the President. Everywhere, everyone is trying to become master. It doesn't matter it is a small circle or big circle. This is material disease. So Brahmā is also trying to become the master of this universe. The same mentality is there. Hiraṇyakaśipu underwent severe penances. Why? To become the master of the world. This is the material disease. Kṛṣṇa bhuliya jīva bhoga-vāñchā kare. So this bhoga-vāñchā are different degrees. One man is satisfied having a family, three, four men. He thinks, "I have become master." But other is not satisfied. Other wants, "No, no. Why a family? I must be master of a society or a community or a nation." So Brahmā is also the same thing, same degree-not same degree; different degree-but the desire is how to become master. That disease is there. We are trying to be… Disease is disease. That…

Some of you have seen that my friend, Dr. Bose. I have said many times that when he was student, so one professor, he-in those days medical professors were Englishmen-he said in the class that "In our country, seventy-five percent of the students, they are infected with syphilis." So this doctor, he was a student. He said in the class, "Oh, horrible." So that professor said, "Why you are saying "horrible"? In your country eighty percent, ninety percent, they are infected with malaria, and they are in syphilis. So what is the difference? Why you make…? As a medical man, why should you make difference that 'This disease is better than that disease'? Disease is disease." Actually that is the fact. You say that "We are suffering from malaria. It is better than to suffer from syphilis." No. Disease is disease. Similarly, either Brahmā or the ant, the disease is how to become master. This is the disease. Therefore, to cure this disease, Kṛṣṇa comes to cure this disease, to say plainly, "Rascal, you are not master; you are servant. Surrender unto Me." This is the cure of disease. If one agrees that "No more," āra nāre bapa (?), "No more trying for becoming master," that is the cure of disease.

Therefore Caitanya Mahāprabhu said, as Prahlāda Mahārāja says, nija bhṛtya-pārśvam: [SB 7.9.24] "Engage me as the servant of Your servant." The same thing Caitanya Mahāprabhu said, gopī-bhartur pada-kamalayor dāsa-dāsa-anudāsaḥ. So this Kṛṣṇa consciousness movement means we have to give up this nonsense idea of becoming master. This is Kṛṣṇa consciousness. We have to learn how to become servant. Not only servant, servant of the servant, servant of the… That is cure [Cc. Madhya 13.80]. Therefore Prahlāda Mahārāja said, "So I have understood all this nonsense of becoming master. My father also tried to become master. So this knowledge, now I am perfect. There is no use of becoming master. Better, if You kindly want to give me some benediction, kindly make me the servant of Your servant." This is benediction. So one who has learned to become the servant of Kṛṣṇa's servant, he is perfect. Therefore Caitanya Mahāprabhu says, tṛṇād api sunīcena taror api sahiṣṇunā. A servant has to tolerate. Tolerate. Servant, sometimes master orders so many things, so he becomes disturbed. But still, he has to execute and tolerate. That is perfection. Here in India still, when a person goes to marry, so his… This is a custom. His mothers ask the bridegroom, "My dear son, where you are going?" He replies, "Mother, I am going to bring one maidservant for you." This is the system. "Mother, I am going to bring one maidservant for you." That means "My wife, your daughter-in-law, will serve you as your maidservant." This is Vedic civilization.

When Kṛṣṇa with His sixteen thousand wives went to Hastināpura, so Draupadī… It is natural between woman and woman, they talk about their husband. That is natural. So Draupadī was inquiring from each and every wife of Kṛṣṇa. Not all of them. It is impossible, sixteen thousand. At least the principal queens, beginning from… What is the end called?(?) Rukmiṇī, yes. So every one of them were describing their marriage ceremony, that "My…" Rukmiṇī explained that "My father wanted to hand over me to Kṛṣṇa, but my elder brother, he did not agree. He wanted to get me married with Śiśupala. So I did not like this idea. I wrote Kṛṣṇa a private letter, that 'I have dedicated my life to You, but this is the situation. Please come and kidnap me.' So in this way Kṛṣṇa kidnapped me and made me His maidservant." The queen's daughter, king's daughter… Everyone of them were king's daughter. They were not ordinary person daughter. But they wanted to become maidservant of Kṛṣṇa. This is the idea, to become servant and to become maidservant. This is ideal of human civilization. The every woman should try to become maidservant of her husband, and every man should try to become the hundred times servant of Kṛṣṇa. This is Indian civilization, not that "Husband and wife, we are equal rights." That, in Europe, America, the movement is going on, "Equal rights." That is not Vedic civilization. Vedic civilization is the husband should be a sincere servant of Kṛṣṇa, and the wife should be a sincere maidservant of the husband.

Therefore here it is said, upanaya māṁ nija-bhṛtya-pārśvam [SB 7.9.24]. This is the best association. When Nārada Muni is describing how the man should behave, how the woman should behave… We are discussing now in our tape dictaphone. You'll hear that. That there is no such thing to become master. It is useless. You cannot become master. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. You cannot become master. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Either man or woman, everyone is servant of Kṛṣṇa. We have to be trained up in that platform, how to become the best servant, not only servant directly, but servants, of the servant. This is called paramparā servant. My spiritual master is the servant of his spiritual master, and I am also servant of my spiritual master. Similarly, we think "servant of the servant." There is no question of becoming… This is material disease [Cc. Madhya 13.80].

kṛṣṇa bhuliya jīva bhoga vāñchā kāre
pāsate māyā tāre jāpatīyā dhāre

As soon as we become puffed up-"Now I shall become master. I shall be simply giving order. I shall not follow anyone"-that is māyā.

So that disease is going on beginning from Brahmā down to the ant. Prahlāda Mahārāja has understood this so-called false prestigious position of becoming a master. He says that "I am quite aware of this false thing. Kindly engage me…" Nija-bhṛtya-pārśvam. Nija-bhṛtya-pārśvam means just like apprentice. Apprentice, one apprentice is engaged to one expert man. By and by, the apprentice learns how to do the things. Therefore he says, nija-bhṛtya-pārśvam. "Not that immediately I become very expert servant, but let me…" Our this institution is for that purpose. If somebody comes here, the free hotel and free sleeping accommodation, then his coming to this association is useless. He must learn how to serve. Nija-bhṛtya-pārśvam. Those who are serving, the… One should learn from him how he's serving twenty-four hours; then our joining this institution will be successful. And if we take it that "Here is an institution where we can have free hotel, free living and free sense gratification," then the whole institution will be spoiled. Be careful. All the GBC's, they should be careful that this mentality may not increase. Everyone should be very eager to serve, to learn how to serve. Nija-bhṛtya-pārśvam, Then life will be successful.

Thank you very much. (end)

760304SB.MAY

Śrīmad-Bhāgavatam 7.9.26

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Māyāpur, March 4, 1976

Puṣṭa Kṛṣṇa: Translation: "O my Lord, O Supreme, what is my position because I am born in a family which is full of the hellish material qualities of passion and ignorance? And what to speak of Your causeless mercy, which was never offered even to Lord Brahmā and Lord Śiva and the goddess of fortune, Lakṣmī, because You never put Your lotus hand upon their heads, but You have done so on my head."

Prabhupāda:

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ
[SB 7.9.26]

This is the position. Prahlāda Mahārāja, humbly submitting, because he is Vaiṣṇava, that "What is my position? My position is that I am born of rajas-tamo-guṇa." This birth takes place according to quality we acquire. Just like I was rebuking that toilet. This is so nasty, tamo-guṇa, and if I have no response to such tamo-guṇa place, that means I am also of that quality. Just like fire and fire, there is no reaction, but in fire and water there is reaction. Between fire and fire there is no reaction, but fire and water there is reaction. Similarly, sattva-guṇa-sattva-guṇa, there is no reaction. Tamo-guṇa-tamo-guṇa there is no reaction. It is… In English it is called incompatible. When different qualities, there is reaction, chemical reaction, acid and alkaline. Acid and acid, you mix; there is no reaction. But acid and alkaline, if you mix, there will be effervescence immediately. So kāraṇaṁ guṇa-saṅgo asya sad-asad-janma-yoniṣu [Bg. 13.22]. If one is developing tamo-guṇa, then, if he becomes, he becomes a pig next life, there is no reaction. He'll be very glad that "I am pig," "I am dog." There is no reaction. But if one is sattva-guṇa, then he cannot tolerate. Immediately obnoxious: "Oh, such a nasty condition." So I am very sorry there was no reaction in such nasty toilet room. And you are getting sacred thread, the quality of brāhmaṇa, sattva-guṇa. It is very regrettable. Nobody reacted.

So this is the position, that unless we…

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]

We have to curb down these rago-guṇa, tamo-guṇa; otherwise there is no improvement. If a person in Kṛṣṇa consciousness is found, no reaction in rajo-guṇa, tamo-guṇa, then he's a dull stone. It is not improving. It is simply showbottle. So showbottle will not act help, Tadā rajas-tamo-bhāvāḥ. This prescription is there. If one develops Kṛṣṇa consciousness, then it is to be understood that he has surpassed sattva-guṇa, the brahminical qualification. Why we offer sacred thread to a person who is coming from very, very low family? Because it is to be understood by chanting Hare Kṛṣṇa mantra, by following the regulative principle, he has already come to the platform of sattva-guṇa. But if it is a false thing, there is no need of second initiation. There must be. One must come. This, our process, is "Don't do this. Do this: Chant Hare Kṛṣṇa mantra sixteen rounds, and don't do this-no illicit sex, no meat-eating." That means he's becoming purified. He's becoming purified from the rotten condition of rajo-guṇa and tamo-guṇa. But if he does not, then there should be no second initiation. This should be the rule.

So, so Prahlāda Mahārāja is claiming. He's not neither in rajo-guṇa, tamo-guṇa, sattva-guṇa. He's Vaiṣṇava; he's transcendental. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He's on the brahma-bhūtaḥ stage, on the spiritual platform. Otherwise how Kṛṣṇa touching? Kṛṣṇa is paraṁ-pavitraḥ. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He cannot touch a rajas-tamas-bhava. No. That is not possible. When Lord Nṛsiṁhadeva touched his head, either by His touching he's already purified, or because he's purified, therefore Lord touched his head. This is the conclusion. So he is purified, but as a Vaiṣṇava, he is placing himself in the platform of rajas-tamo-bhāvāḥ [SB 1.2.19]. The whole world, at least in this age, Kali-yuga, these two qualities, mostly tamo-guṇa, and little rajo-guṇa, that's all, but no sattva-guṇa. No sattva-guṇa. Therefore people cannot understand what is Kṛṣṇa consciousness. They cannot understand. Rajas-tamo-bhāvāḥ, ceta etair anāviddha. Therefore we have to purify ourself. The prescription is there, very simple thing, to become purified, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If we simply recite all these mantras… The Śrīmad-Bhāgavatam and Bhagavad-gītā, all these ślokas, they're all mantras, just like as good as Hare Kṛṣṇa mantra. There is no difference. So if we hear… That is the prescription given by Caitanya Mahāprabhu, and we are trying to introduce this. Our so many centers, we are inviting people in so many ways so that they can hear. This class is meant for that. It is not that everyone will understand each word, but simply if he hears, it will be beneficial, the mantra. Simply if one hears Hare Kṛṣṇa mantra chanting, he'll be purified. If he hears this mantra, a verse from Bhagavad-gītā, a verse from Śrīmad-Bhāgavatam, attentively, even he does not understand the meaning, the purport, still, he'll get benefit. That is the way. So we must hear.

So Prahlāda Mahārāja is saying, rajaḥ-prabhava: "My dear Lord, Īśa, my, this body, I have got this body from father and mother. They belong to the low-grade family." Suretara. Sura itara. Sura means high-class family, demigods, brāhmaṇa. That is called sura. And itara means low grade. So suretara-kule: "Because I am born… because everything is being done very perfectly by the laws of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti, nature, is working. If you develop a kind of quality… There are three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if you develop sattva-guṇa, then your body gradually will be sattva-guṇa-ized. Sattva-guṇa, the goodness… The body will be purified and become good. Good, bad, and via media, three kinds. So that is the process. Kṛṣṇa consciousness movement means everything is being gradually developed into goodness. And at last, to surpass goodness… Here in this material world the goodness may be contaminated with the other qualities, but in the spiritual world it is so good… It is called śuddha-sattva. There is no contamination, there is no tinge of rajo-guṇa and tamo-guṇa. That is spiritual quality. So Kṛṣṇa consciousness can be possible in perfectness when we are above the quality of goodness. Above. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. One who has surpassed the three qualities and has come to the spiritual platform, then it is called cinmaya. Cit means spiritual, and māyā… These word, mayāt-pratyaya, these are used when it is in great extent, in large quality. That is mayāt. And vikārāt. Vikāra means transformed. Just like gold. Pure gold, you transform into a finger ring-this is also gold. This is called vikārārthe. Gold has become now a ring. And another meaning is that suppose it is made of iron or other base metal, but it is covered with gold, large quantity. That is called adhikārthe because a quantity of gold is there. That is not all gold, but there is gold, covered. So in two meanings, the mayāt-pratyaya is there. So similarly, cinmaya. Cinmaya means if you cultivate spiritual knowledge in large quantity, then your body is no more material. It is spiritualized. Cinmaya. Therefore great saintly person's body, after demise it is not burned; it is buried, samādhi, because it is cinmaya. So adikārthe mayāt-pratyaya and vikārārthe… So a Vaiṣṇava, his body is cinmaya, is cinmaya body.

So Prahlāda Mahārāja says that "My body is in large quantity this rajo-guṇa, tamo-guṇa. So it is not possible for me to approach You, My Lord. Because You are śuddha-sattva and I am in the material contamination, how it is possible that You shall touch my head? It is simply Your causeless mercy." This is appreciation. "Otherwise how it is possible? You cannot touch this nasty quality of rajo-guṇa, tamo-guṇa. My body is made by my father and mother. They belong to the nasty rajo-guṇa, tamo-guṇa quality. So it is not possible that You'll touch my body, but You have done it. You have placed Your lotus hand on my head. It is simply Your causeless mercy. Otherwise I am not fit for this. So, and I… You are so merciful that this mercy You did not offer to Lord Brahmā even." Brahmā is supposed to be the supreme creature within this material world, Brahmā. He's the first created creature, and he's called Svayambhū. He's not born of any material father and mother but directly came through the lotus stem which is growing from the navel of Viṣṇu. So he's not ordinary person. He's not ordinary person. He's not… Therefore he's known as Svayambhū. We are not svayambhū. We are begotten by father and grown up by mother. We are not self-sufficient. But Brahmā is called Svayambhū because he is not born of any material father and mother. So "He did not get this mercy. Although Brahmā's position is so exalted, still, my Lord, he did not get this opportunity."

Na brahmaṇo na tu bhavasya. Bhava means Lord Śiva. Lord Śiva's position is also very exalted, more than Brahmā. Lord Śiva is in between Lord Viṣṇu and living entity. We are living entity. So Lord Śiva is not ordinary living entity. Brahmā is ordinary living entity, but very pious, exalted. But Lord Śiva is more than Brahmā. "So he also could not get this mercy." Na vai ramāyā. Ramāyā means Lakṣmī, the goddess of fortune. (S)he always remains with Nārāyaṇa. She is not… She's… Her position is more than Lord Brahmā or Lord Śiva. She is Nārāyaṇa in a different energy only. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini śaktiḥ. She is the manifestation of the pleasure potency of the Lord. The Lord has got unlimited potencies, parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So one of the potency is Rādhārāṇī or Lakṣmī or Sītā. They are equal. There is no difference. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini-śaktir asmāt. These loving affairs between Rādhārāṇī and Kṛṣṇa or Nārāyaṇa and Lakṣmī or Sītā and Rāma, they are both of them the same. One is potency; another is potent. That is the difference, potent and potency. So "Such Ramā, the goddess of fortune, she also could not get this compassionate mercy or causeless mercy." So he's feeling proud that "You are so affectionate to Your devotee." Therefore Lord's name is bhakta-vatsala. He can offer to His bhakta any position, more than Himself. Just like mother Yaśodā. She is bhakta, and Lord has given her the position for punishing Him. Mother Yaśodā is threatening Kṛṣṇa that "Kṛṣṇa, You were very naughty. Now I shall bind You." So Kṛṣṇa, out of being afraid, was crying. So Kṛṣṇa has given the position to the bhakta that "You chastise Me. I'll accept it." This is bhakta's position. This is Kṛṣṇa's causeless mercy. He can do that.

So Prahlāda Mahārāja is appreciating that "I am worthless. I have no qualification." That should be the position of the bhaktas always. Never we should think that "I have become a big bhakta." No. Caitanya-caritāmṛta author says humbly, puriṣera kīṭa haite muñi se laghiṣṭha: [Cc. Ādi 5.205] "I am lower than the worm in the stool." Does it mean that he is actually? No. But he's feeling like that. An advanced devotee, they're always so humble and meek, they always think of himself as worthless. And still, the Lord is so kind and favorable. That is His causeless mercy, that "I am not qualified, I am not worthy of this facility." This is the humbleness. Kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin. "Not only I am influenced by rajo-guṇa, but mostly, seventy-five percent, I am infested with tamo-guṇa." Adhika. Akhika means "in larger quantity." And there is no question of sattva-guṇa. Adhika 'smin jātaḥ sure… "Otherwise why I am born in this family?" That is the test. Now they are… By force they are trying to be equal. Of course, in this age everyone is śūdra. That is an… Otherwise lowborn means this differentiation of different low qualities. By nature it will give. I have several times explained that as you infect a certain type of contaminous disease, you get that, you suffer from that. So the brāhmaṇa, kṣatriya, vaiśya, śūdra, then antaja, (?) caṇḍāla, mean, so many, kirāta, hūṇa, pulinda, pulkaśā, abhīra, śumbha-so many, low-grade, low-grade, low-grade, low-grade, low-grade. Then why this low-grade birth? That is due to this kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. In the Bhagavad-gītā it says. It is due to our association with low-grade qualities.

Therefore the human life should be very cautious that we may not be contaminated by low-grade qualities. There are so many rules and regulations, but it is very very difficult to follow. Therefore Caitanya Mahāprabhu has recommended, just to remain purified, "Chant Hare Kṛṣṇa." Harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva [Cc. Ādi 17.21]. You cannot… Otherwise you cannot purify. So kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. We should always chant Hare Kṛṣṇa mantra. Then we'll gradually be spiritualized, cinmaya, spiritualized. Then our life will be successful.

Thank you very much. (end)

760305SB.MAY

Śrīmad-Bhāgavatam 7.9.27

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Māyāpur, March 5, 1976

Puṣṭa Kṛṣṇa: "Like the ordinary living entity, my Lord, You have no such discrimination, thinking like 'He is my friend; he is my enemy; he is favorable; he is unfavorable.' Such conception of low grade and high grade You have not got. But according to one's gradation of service, You offer them benediction exactly like the desire tree offers fruits according to the desire of the person. The desire tree has no distinction of low grade and high grade position of the beggar."

Prabhupāda:

naiṣā parāvara-matir bhavato nanu syāt
jantor yathātmā-suhṛdo jagatas tathāpi
saṁsevayā surataror iva te prasādaḥ
sevānurūpam udayo na parāvaratvam
[SB 7.9.27]

It is very important verse. Discrimination. Sometimes the atheist class demons, they say, "Why God has made somebody so opulent and why somebody so poor?" This is the general question. Perhaps you have met, eh? So that is being solved. Parāvaratvam. Para means better, and apara means inferior. Superior and inferior. There are two things, superior and inferior, everywhere, but in the eyes of God, Kṛṣṇa, there is no such thing, superior or inferior. He's superior, and everything is superior. This should be understood. There is no such discrimination that "Here is a devotee, so he's superior, and here is a nondevotee, he's inferior." That is not God's discrimination. That is your discrimination. If you like to remain as inferior, you can remain. God has given you independence. And if you like to become superior, you can become superior. It is not God's discrimination; it is your discrimination. Mind this verse very carefully. Kṛṣṇa says that "You fully become dependent upon Me, and I shall give you full protection." This is superiority. As soon as I fully surrender to the supreme superior, Kṛṣṇa, then my position is immediately superior. And if I don't do that, then I remain inferior.

There is a verse in the Bhagavad-gītā, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] "It is up to you to… If you surrender cent percent, then I am also fully cent percent for you." But if you have got discrimination-"Certain percentage for my wife, certain percentage for my children, certain percentage for my country, certain percent…," so on, so on, so on, so on, ultimately, "Zero for God"-then God is also zero. It is up to you. But if you take God-"You are my everything"-then He is also for you, everything. It is up to you. Parāvaratvam. He does not discriminate. You discriminate. There are many persons, they come to Vṛndāvana, and whatever they have earned throughout the whole life, so they give everything to the wife and children and make contract that "I am going to Vṛndāvana. You send me at least two hundred rupees for my expenditure." "And what about two lakhs and crores?" "Oh, that is yours. The two lakhs and crores, what I have earned, that is for you, my dear children, my dear wife, and you give me two hundred for God. So I am going to Vṛndāvana." So Kṛṣṇa is very intelligent: "All right, I am also for you two hundred. (laughter) I am also for you two hundred." Ye yathā mām… This is the meaning, real meaning. Ye yathā māṁ prapadya… Kṛṣṇa is for you. It is called… What is called the exact word? Responsive cooperation. "If you have surrendered to Me cent percent, then I respond cent percent. If you have surrendered twenty-five percent, then I respond twenty-five percent." This is the position.

So Prahlāda Mahārāja knows it, that naiṣā parāvara-matir bhavato: "You have no such thing as discriminating." So one may say that "I may… I am foolish, I may not surrender to Kṛṣṇa cent percent, but why He is not kind cent percent?" So that is Kṛṣṇa's discrimination. Why He should? He can… He can become cent percent, but He does not do so. That means Kṛṣṇa is sentient; He is not impersonal. Don't think that whatever you are doing, Kṛṣṇa cannot see. In the Deity room, if you think that "This Deity is made of brass. Whatever nonsense I can do, He does not see," no, He can see everything. Añgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti. He sees. You rascal, you do not know how Kṛṣṇa sees. You think that "He has these brass-made eyes. He cannot see. I can do all nonsense with…" No. That is not. He can see everything. Paśyanti pānti. Añgāni yasya sakalendriya-vṛttimanti. He can see with His lotus feet. He can see with His hand. We can see simply with our eyes, but Kṛṣṇa can see with all the… Añgāni yasya sakalendriya-vṛttimanti. You have seen. Kṛṣṇa is playing the flute. The fingers are open. A finger touching: "What you are doing?" We do not know the fingers can also see. But this is absolute. Kṛṣṇa can use His any energy, any power, any part of the body, for anything else. This is Kṛṣṇa. Añgāni yasya sakalendriya-vṛttimanti.

So Kṛṣṇa can see within our mind how much we are surrendered and how much we are after material enjoyment. Therefore the best thing is we have to make zero. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnyam means zero. Unless we make everything zero, simply Kṛṣṇa fact… Kṛṣṇa is only fact, and everything zero. Without Kṛṣṇa, everything zero. Just like one is one and, zero is zero, but when zero is added with one, it becomes ten immediately, ten times, similarly, this material world is zero, and Kṛṣṇa is one. If you want to enjoy the material world by your own effort, it will always prove zero. You'll never be satisfied. But you add this zero by the side of Kṛṣṇa-you enjoy like anything, ten times. Ten times. With zero, it is zero, But when it is added with Kṛṣṇa, it is ten times. Just see practically. Our Kṛṣṇa consciousness movement was started with forty rupees. Now that forty rupees or something added with Kṛṣṇa, it has become forty crores. You see practically. When I started for your country, I came to Māyāpur. I offered my obeisances to my spiritual master, then I went. At that time I had no money even to purchase the ticket. And after that, I have come with forty crores. This is the secret. Ye yathā māṁ prapadyante [Bg. 4.11]. If you fully surrender to Kṛṣṇa, then Kṛṣṇa is there. You have to learn how to take from Kṛṣṇa. Of course, a devotee is never desirous to take anything from Kṛṣṇa. He wants to give only. This is pure devotee. A pure devotee wants, "Kṛṣṇa, whatever little I have got, You take it, everything." And Kṛṣṇa says, "Yes, because you have given your everything, even up to your life, I'll also give you My everything to you." This is Kṛṣṇa.

So Kṛṣṇa has no discrimination, but it is up to us to know how to take from Kṛṣṇa. Just like the example is given here that saṁsevayā surataror iva. Surataror iva. Surataroḥ means the desire tree. It is described in the Brahma-saṁhitā, desire tree. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. That is kalpa-vṛkṣa. Kalpa-vṛkṣa means… You have no experience. We have no experience. Kalpa-vṛkṣa, there is in the higher planetary system and especially in the Vaikuṇṭha world. There are, trees are kalpa-vṛkṣa, because everything is spiritual; nothing is dead. Here you can take some fruits or flower from a particular tree, but there, if you like, you ask kachori and samosa from a tree-you get. But we have no idea what is surataroḥ, what is kalpa-vṛkṣa. Whatever you desire, you'll get it. Surabhīḥ, surabhīr abhipāl… The cows are surabhī. Here you have got limitation. You can milk morning and evening to a certain extent, but there the cows are surabhī. Surabhī means you can milk as many times as you like, and as much milk as you want, you can take it. But these things are there. But we have no information. We are struggling here. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Because we are fools and rascals, we are trying to make some adjustment here. That is not possible. It is duḥkhālayam aśāśvatam [Bg. 8.15]. This is māyā. We are trying to be happy in this material… It will never be possible. But these fools and rascals, they do not know. They are making big, big plans how to become happy, how to become, "In our country, in our home, in our society, in our family," and so on, so on, so on. This means we are simply becoming entangled. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam, ahaṁ moha [SB 5.5.8], illusion. It will never be possible. Therefore, the conclusion is, we should fully surrender, cent percent to Kṛṣṇa, and then we become happy. Saṁsevayā surataror iva te prasādaḥ.

The example is: just like the desire tree, kalpa-vṛkṣa. It can fulfill any desire, any desire. We have got so many desires. Kṛṣṇa can fulfill all the desires. Please surrender to Kṛṣṇa. This is the process.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣaḥ
[SB 2.3.10]

We go here and there for fulfilling our desire, but if we are fully surrendered to Kṛṣṇa, all our desires will be fulfilled sitting at home. We haven't got to go here and there. Therefore it is said, surataror iva te prasādaḥ. And how it is? Sevānurūpa. This is… This is the secret. If you are engaged cent percent in service, sevānu…, anurūpam. It is proportion to your service. You cannot order Kṛṣṇa, "Give me this." That is not possible. He is not your servant. Kṛṣṇa cannot become anyone's servant, "Kṛṣṇa, give me this, give me that." Kṛṣṇa's not your servant. He's not order-supplier. His order you should supply. Then you can take. You don't make Kṛṣṇa your order supplier. That is mistake. Therefore anyābhilāṣitā-śūnyam [Brs. 1.1.11], pure devotion means first of all you learn not to order Kṛṣṇa, "Kṛṣṇa, give me this, give me that, give me that." Don't bother Kṛṣṇa. That is the beginning of spiritual life. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. You prepare to carry out every order of Kṛṣṇa. Then it is spiritual life. Don't make Kṛṣṇa your order-supplier. You become order-supplier of Kṛṣṇa.

Therefore it is said that sevānurūpa. If you learn how to give service to Kṛṣṇa cent percent, then you get everything, everything, without asking. Kṛṣṇa knows everything, what is required for you. Just like a father knows what is the necessity of the child. The child never begs, "Father, give me this, give me that." No. He's simply dependent on parents. The parent knows. Similarly, if we become cent percent dependent and serve Him faithfully under His order or His representative's order, then the success is sure. Sevānurūpa. Sevānurūpam udayo. Udayo: "It becomes manifest." Just like the sun is rising in the sky. It is not by your order. It is rising by his own way. You cannot say that "My dear sun, please immediately come to the medium (meridian?) and make it noon." "No, I am not your servant. I shall rise according to my principle." So similarly, if you cannot order even the sun, a creation of God, or anything according to your order, then how you can order Kṛṣṇa? This is foolishness. Don't order Kṛṣṇa. Try to serve Kṛṣṇa. Then you'll be successful. Sevānurūpam udayo na parāvaratvam. Kṛṣṇa has no discrimination that you are inferior; therefore His favor is not bestowed upon you. This is foolishness. Don't become envious of somebody who is getting Kṛṣṇa's favor. Kṛṣṇa is favoring him because he has served. You serve; you'll get favor. This is God. Kṛṣṇa has no discrimination that one is getting more opulence, more success; another is rotting. That is not Kṛṣṇa's; it is your discrimination. You wanted some rotten things; you get it. You wanted some stone and wood, you take it. But if somebody wanted to serve-"I have given Him service"-all right, you serve. This is parāvara… Not parāvaratvam, it is foolishness, that "Kṛṣṇa has favored him so much. I not favored." You become just eligible to be favored, then you'll be favored. This is the process. Na parāvaratvam. He has no such discrimination. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234].

Therefore the principle is sevānurūpam. Always remember this, as it is said here, Prahlāda Mahārāja. Prasāda… Kṛṣṇa is always ready to give you prasāda, all favor. Why not? Without doing something, you are getting so much favor. Without Kṛṣṇa's favor you cannot live even for a moment. He's so kind. Even the cats and dogs, they are also getting Kṛṣṇa's favor. Eko hi vidadhāti bahūnāṁ kāmān. Nityo nityānāṁ cetanaś cetanānām… Eh? Eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Kṛṣṇa is so kind that He is supplying stool to the hog because he wants to eat it. He wants to eat. He has desire: "Give me facility for eating stool." "Give me favor, facility, to drink fresh blood." "All right, you take the suitable body. You want fresh blood? I'll… You get the tiger's body, the nails and the claws and the teeth. As soon as touches you, immediately all blood sucking." So He has delivered: "All right, take this facility." But what is the advantage of this facility? The facility is… You know. The tigers, they do not get food every day. He has got the facility to suck blood, but… All the implements he has got, but there is no chance. Because every animal knows, "In that part of the forest there is tiger," they do not go, so he starves. He starves. You'll find so many rich men, they have got enough money, but they cannot eat more. They cannot eat more.

So this kind of facilities, it is our foolishness. It is not facility. That is punishment. Real facility is how to serve Kṛṣṇa. That is real facility. So we should always ask, beg. That is the Caitanya Mahāprabhu's instruction.

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This facility we should always ask: "Kṛṣṇa, I don't want any facility of this material world. I am not worth to serve You; still, I am begging. Give me this facility so that I can get the chance to serve You." That is life's success.

Thank you very much. (end)

760306SB.MAY

Śrīmad-Bhāgavatam 7.9.28

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Māyāpur, March 6, 1976

Puṣṭa Kṛṣṇa: "My dear Lord, the Supreme Personality of Godhead, on account of my association with material desires one after another, gradually I have now fallen in the blind well full of snakes. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore my first duty is to serve him. And how can I leave it?"

Prabhupāda:

evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
krtvātmasāt surarṣiṇā bhagavān gṛhītaḥ
so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām
[SB 7.9.28]

So this is Vaiṣṇava paddhati. Tava bhṛtya-sevām. Vaiṣṇava does not approach Kṛṣṇa directly. That is not Vaiṣṇava. This is impudency. You cannot approach Kṛṣṇa. Caitanya Mahāprabhu has taught us, gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is the process. You have to... As you have to receive the perfect knowledge by the paramparā system-imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]-similarly, you have to approach the Supreme Personality of Godhead through the paramparā system.

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam
[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

We have to approach in that way. Śrī-caitanya-mano 'bhīṣṭam. The Gosvāmīs, they established the mission of Śrī Caitanya Mahāprabhu. Therefore we have to receive the mercy of the six Gosvāmīs, and we have to receive the mercy of the six Gosvāmīs through my spiritual master. Bhṛtyasya bhṛtyaḥ. Narottama dāsa Ṭhākura says, rūpa-raghunātha pade, haibe ākuti, kabe hāma bujhabo, śrī yugala-pīriti. Narottama dāsa Ṭhākura, he is also ācārya. He is speaking, "When I shall be eager to serve the lotus feet of Rūpa Gosvāmī, Sanātana Gosvāmī," rūpa-raghunātha-pade, "six Gosvāmīs, beginning from Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī?" Śrī-rūpa sanātana bhaṭṭa-raghunātha, śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha.

So we have to go through the Gosvāmīs and the paramparā system. Then we can understand. Rūpa-raghunātha pade, haibe ākuti, kabe hāma bujhabo, śrī yugala-pīriti. Generally some professional men, they chant Rādhā-kṛṣṇa-praṇaya-vikṛtir. That is not the way. You cannot understand the loving affairs of Rādhā and Kṛṣṇa without understanding the path given by the Gosvāmīs. If you surpass in this way, avoid the way of approaching Rādhā-Kṛṣṇa by reading Bhakti-rasāmṛta-sindhu, The Nectar of Devotion, the Teachings of Lord Caitanya-all of a sudden if you become an upstart to understand Rādhā-Kṛṣṇa love-then you'll misunderstand. That is the way. And people, they try to understand Rādhā-Kṛṣṇa love affairs, jumping all of a sudden. This is not the way. One should be very much eager to understand. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini śaktir asmād ekātmānāv api deha-bhedaṁ gatau tau, śrī caitanya-prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ rādhā-kṛṣṇa-bhāva-dyuti. There is a... This is the verse by Jīva Gosvāmī that "Rādhā-Kṛṣṇa is one. Rādhārāṇī is the pleasure potency of Kṛṣṇa." Parasya śaktir vividhaiva śrūyate sva-bhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Kṛṣṇa is the Supreme Being. When He wants to enjoy pleasure, no material things can supply that. That is not possible. He expands His own energy, and by His own energy He gets the pleasure. So Rādhārāṇī is not ordinary, as the sahajiyās, those who take Rādhā-Kṛṣṇa love affair very easily... No. Then you'll misunderstand. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini śaktiḥ. It is the expansion of pleasure potency of Kṛṣṇa.

So this science one has to learn from the authorities, Rūpa Gosvāmī, Sanātana Gosvāmī and others. Then it is possible to understand what is loving affairs of Rādhā-Kṛṣṇa.

rūpa-raghunātha pade rahu mora āśa
prārthanā koroye sadā narottamo dāsa

We should not jump over. There are so many literatures. They place Rādhārāṇī as ordinary baladar(?) woman because they do not understand. So therefore Sanātana Gosvāmī has forbidden strictly that avaiṣṇava-mukhodgīrṇaṁ pūta-hari-kathāmṛtam, śravaṇaṁ na kartavyam: "Don't hear from the professional men who are not situated in the Vaiṣṇava behavior." One must be..., behavior in Vaiṣṇava. Sadācāra-sampannaḥ. Śrīla Viśvanātha Cakravartī Ṭhākura has warned that "Don't mix it with Vaiṣṇava who is not well trained up, well behaved.” You can offer him respect. A Vaiṣṇava offers respect even to the ant. That is another thing. But he has warned, ”Don’t mix with them, these professional, so-called Vaiṣṇava, sahajiyās.” This is warned. Avaiṣṇava-mukhodgīrṇaṁ pūta-hari-kathāmṛtam, śravaṇaṁ na kartavyam: ”You should not hear.” ”Eh? Huh? What is the wrong there? The Kṛṣṇa-kathā is there.” No, Kṛṣṇa-kathā is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison. Unless one is situated as pure Vaiṣṇava in his dealing, in his behavior, inside and outside, he should not become a preacher because it will not be effective, neither one should hear from such person. But people in general, they can not understand, but those who are preaching, they must be very sincere, the same way. Rūpa-raghunātha pade, haibe ākuti. They should read the literatures, the instruction, just like Upadeśāmṛta, The Nectar of Instruction. We should follow, strictly follow. Then pṛthivīṁ sa śiṣyāt. Then you’ll be able to preach and make disciples all over the world. This is the injunction. That is called gosvāmī. Don’t be cheap preacher, cheap guru. No, no. That is not good. It is not possible.

So Prahlāda Mahārāja is one of the mahājana, authorities. How he has gotten this authority? Here it is said, so ’haṁ kathaṁ nu visṛje tava bhṛtya-sevām. So everyone must have his position by giving service to the spiritual master. And who is spiritual master? Tava bhṛtya, who is a servant of Kṛṣṇa.

yasya prasādād bhagavat-prasādo
yasyāprasādād na gatiḥ kuto ’pi
kintu prabhor yaḥ priya eva tasya **

Guru is described, yasya prasādād bhagavat-prasādaḥ: ** ”By the mercy of guru one can achieve the mercy of the Supreme Personality of Godhead.” Yasya prasāda. Yasya aprasādāt: ”If guru is not pleased, then he has no place.” Na gatiḥ kuto ’pi.

sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya **

Why the spiritual master position is so great? Because he is very, very confidential servant of Kṛṣṇa; therefore his position is so great.

So this is the process. Tava bhṛtya-sevā. We have to… Ādau gurvāśrayam. First beginning of Vaiṣṇava life is to accept guru, spiritual master, ādau gurvāśrayam, then other things. Because who will teach you? So we have to approach a pure Vaiṣṇava as spiritual master, follow his instruction. And what is his instruction? His instruction is as he was instructed by his spiritual master. He does not invent instruction. This is instruction. The pure Vaiṣṇava, he does not invent anything new. Yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. Caitanya Mahāprabhu says that ”You all, every one of you become guru, everyone.” Āmāra ājñāya guru haña tāra ei deśa [Cc. Madhya 7.128]. Wherever you are living, it doesn’t require that you have to travel all over the world. If you have no such capacity, it doesn’t matter. You remain wherever you are, but you become a guru. ”How I become a guru?” Yāre dekha tāre kaha kṛṣṇa upadeśa: [Cc. Madhya 7.128] ”Very simple thing. You instruct only what is instructed by Kṛṣṇa. That’s all.” Don’t invent. Don’t become overintelligent. Remain a poor fool. Guru more mūrkha dekhi śāsana, korilā śāsana [Cc. Ādi 7.71]. Caitanya Mahāprabhu also presenting Himself as a great fool because He says, ”My Guru Mahārāja found Me a great fool.” He was a fool? He was Kṛṣṇa Himself. But one should remain always a fool before Guru Mahārāja. That is progress. If he thinks, ”I know more than my Guru Mahārāja,” then he’s fallen. Yasyāprasādād na gatiḥ kuto ’pi. Then he is finished. So we should always remain a fool before the spiritual master, even though one is incarnation, not that ”I am incarnation; therefore I have become God.” No. Even if you are incarnation, you should remain a humble servant. That is that, tava bhṛtya-sevām. Prahlāda Mahārāja is… Daityānāṁ prahlādo ’smi. The Supreme Personality of Godhead incarnates in different societies, different platforms, and He says, ”Amongst the Daityas…” Amongst the Daityas, there are also devotees. So prahlādo ’smi. Prahlāda Mahārāja is saktyāveṣāvatāra, but still, he says that kathāṁ nu visṛje tava bhṛtya-sevām: ”How can I give up this service?” Prahlāda Mahārāja does not say, ”My Lord, Nṛsiṁhadeva, I am now so competent. Give me Your service directly.” No. Tava bhṛtya-sevām: ”First of all give me the opportunity to serve Your servant.” This is Vaiṣṇavism.

So why it is required to serve Vaiṣṇava? If you want to get relief from this conditional life, then you have to serve Vaiṣṇavas. Chādiyā vaiṣṇava sevā, nistāra payeche keba. This is the… ”Who has got,” I mean to say, ”liberty from this entanglement of material existence”-chādiyā vaiṣṇava sevā-”if you do not serve a pure Vaiṣṇava?” Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. This is everywhere. If you want liberation from this material entanglement, then you must take to mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. You must. There is no alternative. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. ”If you are actually interested to inquire about the transcendental subject matter, you must accept a guru.” Tasmād guruṁ prapadyeta.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinam
[Bg. 4.34]

So these are the ways. You cannot understand by your erudite scholarship what is Kṛṣṇa. It is not possible. Then Kṛṣṇa would have instructed Bhagavad-gītā to…, finding out a very great Vedantist. No. Kṛṣṇa found Arjuna. What was Arjuna? Arjuna was a gṛhastha. Arjuna was a kṣatriya, and although a soldier… A soldier is not expected to become a Vedantist. We recruit soldiers not from the Vedantists’ group. One who can fight, one who has got strength-we recruit soldier. So Arjuna was not very qualified in that way to understand Bhagavad-gītā or instruction, but Kṛṣṇa said, ”Yes, I will speak, speak to you. This Bhagavad-gītā, the paramparā is lost, so I shall again speak the old thing to you.” ”Why to me?” Bhakto ’si priyo ’si me: [Bg. 4.3] ”Because you are My bhakta. You are My priya.” So by scholarship one cannot understand Bhagavad-gītā. That is not possible. One must become a servant of the servant of Kṛṣṇa [Cc. Madhya 13.80]. Then one can understand what is Bhagavad-gītā. Otherwise it (is) not possible.

So evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe. Ahi kūpa. Ahi means the serpent. So we have got these serpents surrounded by us, surrounded, all round. What are the serpents? The senses. Everyone, we are in the dark well surrounded by serpents, this body. Bhaktivinoda Ṭhākura has sung this song, śarīra avidyā-jāl, jaḍendriya tāhe kāla. Kāla means serpents, kāla-sarpa. Kāla-sarpa, it can bite at any moment and finish you. We are being bitten every moment. It is Kṛṣṇa's grace that we are living. Otherwise our senses are so dangerous that it can bring me down at any moment, kāla-sarpa. There are many places, kāla-sarpa-paṭalī protkhāta-daṁstrāyate. One devotee says, "Yes, I am surrounded by kāla-sarpa, the serpent, that's nice, but I can break the teeth." But if kāla-sarpa is the… What is called, that? Fangs? If they are broken-they are taken out-they are no more dangerous. Dangerous. They are dangerous so long the fangs are there. So protkhāta-daṁstrāyate. Śrī Prabhodānanda Sarasvatī said, kāla-sarpa-paṭalī protkhāta-daṁstrāyate: "Yes, I have got my kāla-sarpas, but by the grace of Caitanya Mahāprabhu, I have broken the fangs, so it is no more fearful." How it is possible? By the mercy of Caitanya Mahāprabhu it is possible. Just like you can break the fangs of the… There are expert snake charmer. Because this poison is required for some medicinal purpose, so they take it out. Then it is useless. But they again grow. The body is so made of the snake, even if you take once the fangs, again it grows. That is stated here, that how it is possible? Kāmābhikāmam anu yaḥ prapatan prasaṅgāt. Once it may be broken, but if you have bad association, then again it will grow. Kāmābhikāmam. One kāma, one lusty desire, produces another lusty desire. In this way, one after another, this is going on. That is the cause of our repeated birth and death. Bhūtva bhūtvā pralīyate [Bg. 8.19]. So therefore, if we want to enter into bhakti platform, then we should give up this. Anyābhilāṣitā-śūnyam. Anyābhilāṣitā-śūnyam [Brs. 1.1.11].

So "How it can be zero? I am a living being. How it can be zero? I am always thinking, planning. I have got so many desires," they say. One who does not know what is the position of a living being, they say that "Give up desires. Desireless." That is not possible. Desirelessness is not possible. Because I am a living being, I must desire. Therefore desires may be purified. That is wanted. You cannot make the desires zero. That is not possible. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Now our desires are there according to my designated position. "I am Hindu," "I am Muslim. Why shall I take Kṛṣṇa consciousness?" Because I am designated, I have taken this designation, "I am Hindu," "I am Muslim," "I am Christian." Therefore we cannot take Kṛṣṇa consciousness. "Oh, this is… Kṛṣṇa is Hindu God. Kṛṣṇa is Indian. Why shall I take Kṛṣṇa?" No. "You have to be desireless" means you have to purify your this false understanding that "I am Hindu," "I am Muslim," "I am Christian," "I am Indian," "I am this." This has to be purified. One has to understand that "I am gopī-bhartur pada-kamalayor dāsa. I am the servant of the servant of the servant of Kṛṣṇa [Cc. Madhya 13.80]." That is purification. Then desire. Then you'll not desire anything except Kṛṣṇa's service. That is perfection. When you come to that platform, that you desire nothing but to serve Kṛṣṇa, always, twenty-four hours, then you are liberated. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Then you become nirmalam, without any material tinge. In that position only, hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate. Then… My senses will be there; not that I become senseless nonsense. No. My senses are there. They will act. They'll act for simply to serve Kṛṣṇa. That is wanted. So that can be possible when you are trained up by the servant of Kṛṣṇa. Otherwise it is not possible.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 7.9.29

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Māyāpur, March 7, 1976
Prabhupāda:
mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca
manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum
khaḍgaṁ pragṛhya yad avocad asad-vidhitsus
tvām īśvaro mad-aparo 'vatu kaṁ harāmi
[SB 7.9.29]

So before Hiraṇyakaśipu was killed by His Lordship Nṛsiṁhadeva, Prahlāda Mahārāja never addressed his father as "father," pituḥ. Now, after his death, he is addressing, pituḥ, "my father." Because before his death he was demon. Everyone knows. But if a demon is killed by the Supreme Personality of Godhead, he becomes liberated, either demon or anyone. Demons are generally killed by the Supreme Personality of Godhead. They enter into the impersonal Brahman. Therefore there is a verse-I don't remember exactly now-that "The monist and the demons, they go to the same place, impersonal Brahman." And what to speak of devotees? Devotees never enter to that impersonal Brahman. Devotees enter directly in the Vaikuṇṭha planet. Mām eti. Mām eti. Kṛṣṇa said, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Yad gatvā na nivartante tad dhāmaṁ paramaṁ mama [Bg. 15.6]. If you enter the Vaikuṇṭha planets… There are innumerable Vaikuṇṭha planets, and above them there is the Goloka Vṛndāvana planet, Kṛṣṇaloka. So in either of them, if you enter, then that is not impersonal. Personal. Impersonal Brahman is outside. Although impersonal Brahman is also spiritual existence, but it is outside the Vaikuṇṭha planets. So the demons and the impersonalists, they cannot enter into the Vaikuṇṭha planet. And because they cannot enter into the Vaikuṇṭha planet, they again fall down, again fall down in this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yusmad-aṅghrayaḥ [SB 10.2.32]. Patanty adhaḥ. Adhaḥ means in this material world. Those who are impersonalists, they may enter into the Brahman effulgence, āruhya kṛcchreṇa, with severe execution of penance and austerities. The Māyāvādīs, they perform severe austerity. Those who are actually Brahmavādīs, their mode of life is very, very strict and severe also. So even after severe penances and austerities one enters into the Brahman effulgence, there is no security. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Why they come down? Now, anādṛta-yusmad-aṅghrayaḥ: "Because they did not get the information about Your lotus feet." That means person. When we speak of "feet" or "hand" that means the Supreme Person, a person. But they do not accept the person. That is their difficulty. They'll never accept that the Absolute Truth is person. Therefore they fall down again and again. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So Prahlāda Mahārāja says, mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca. The two things are there. When Kṛṣṇa incarnates there are two things. What are they? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Two things. So here two things are being done. One thing is to save Prahlāda Mahārāja, paritrāṇāya sādhunam, and another thing is vināśāya ca duṣkṛtām yuge yuge sambhavāmi. So actually vināśāya ca duṣkṛtām, it doesn't require the presence of the Supreme Lord. The nature's arrangement is so strong that anyone can be finished within a second, anyone. There is no need of Kṛṣṇa's taking so much trouble to come here. But He comes especially for deliverance of the devotee, bhakta-vatsala, and side work, to kill the demons. That is not His business. The Māyā, Durgādevī, is sufficiently powerful to kill any demon within a second. There is no difficulty. Simply by ordering Māyā… Or Māyā does not wait the order of the Supreme Personality of Godhead. She can understand what the Lord wants. Simply little indication, she can kill hundreds and thousands of demons in one stroke. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Sṛṣṭi-sthiti-pralaya. She can do that.

So it is not the business of the Supreme Personality of Godhead to come to take this botheration. But why Lord Nṛsiṁhadeva appeared? He appeared… One thing is that mat-prāṇa-rakṣaṇam. This is one business. Another business was this. What is that? Sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum. Sva-bhṛtya. Brahmā is bhṛtya, servant of Kṛṣṇa. So he did something very, I mean to say, obnoxious by offering all the benediction to Hiraṇyakaśipu. He was a very cunning materialist. First of all he asked for becoming immortal, but when he learned that that is not possible, then he thought, "I am very intelligent diplomat. I can screw out my fulfillment of desire in a indirect way." So all these people in this material world, they have got a cheating propensity. Out of four deficiency, one deficiency is cheating. Every wants… One wants to cheat his fellow man, man or beast, everyone. Even the dog, cats, they are also. You know the story. The dog wanted to take another flesh from the mouth of another dog, reflection, and he lost both. So this cheating, this misuse of intelligence, is going on, but that is never successful. It will never be successful because Kṛṣṇa is always more than you. If you are a cheater, but Kṛṣṇa can cheat you more than what you know. That Kṛṣṇa knows. Otherwise how Kṛṣṇa can be…? "God is great." So if you want to cheat Kṛṣṇa, He can cheat you more than what you know. So that is not possible. Therefore this Hiraṇyakaśipu thought himself to be very intelligent and wanted to cheat Kṛṣṇa and His servant, but he was cheated actually.

Therefore he said that tad-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum. Ṛṣi-vākya. Even the devotee or the servant of Kṛṣṇa says something, even it is wrong, Kṛṣṇa upholds this. Kaunteya pratijānīhi na me bhaktaḥ pranaśyati [Bg. 9.31]. So even it is wrongly done, still, Kṛṣṇa fulfills because He thinks that "My servant has promised; it must be fulfilled." Therefore Prahlāda Mahārāja, in the previous verse he has said, tava bhṛtya-pārśva. So to serve the servant of Kṛṣṇa is better than to serve directly Kṛṣṇa, because if the servant of Kṛṣṇa promises something, if the servant of Kṛṣṇa says, "I'll take you to Kṛṣṇaloka," you must go there. Even Kṛṣṇa cannot do that. He can… I mean to say that He does not say very easily. But if a servant… Yasya prasādād bhagavat-prasādaḥ **. Therefore our philosophy is to please the servant of God, tad-bhṛtya, bhṛtyasya bhṛtya. Then it is very nice. The success is…

So here it is said that sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum. So Brahmā gave him benediction. He asked, "Sir, I'll not die at night." "Yes, that's all right." "I'll not die in daytime." "That's all right." "I'll not die in the sky," "That's all right." "On the land." "That's all right." "On the water." "That's all right." "No animal can kill me." "That's all right." "No man can." "That's all right." So he thought, "Now I am secure. There is no death." But Kṛṣṇa is so intelligent that He killed him not at night, not in day, not in the sky, not on the land, not on the water, not by animal, not by man-all things, ṛtam, yes, everything kept. Still, he was killed. He was killed in the evening, which you cannot say it is day or night. He was killed on the lap of the Lord. You cannot say it is sky, land or water. He did not kill him with the open weapon, but He killed with His nails. In this way you'll find that He kept everything intact, what benediction was given by Lord Brahmā, ṛtaṁ vidhātum. "Yes." At last, of course, He little chastised Brahmā that "You should not give such benediction in future. This is botheration for Me." (laughter) But still, He kept His servant's promise intact. The demon was also killed, and the promise given by, a benediction given by Brahma, everything… That is the action of the Supreme Personality. In one stroke He is doing so many things. He's saving Prahlāda Mahārāja, He's killing Hiraṇyakaśipu, He's keeping intact the promise of Brahmā-everything. That is God's intelligence. Our intelligence, however diplomat we may be, if we want to do anything, another thing is not managed nicely. But Kṛṣṇa… That is called all potency. When He does something, in a moment He can adjust everything. Even opposite actions, He can adjust. That is Kṛṣṇa. Therefore He's called all-powerful. We cannot do that.

So mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum: "So Your incarnation is there for fulfilling so many objects. And especially, there was challenge by my father, taking his sword." Khaḍgaṁ pragṛhya yad avocad asad-vidhitsuḥ. Asad-vidhitsuḥ: "I shall kill you." This is asat-vidhitsuḥ, to say like that, "I shall kill you." Nobody can kill anyone. This is asat. "I shall give you. I shall kill you. I shall protect you"-no, you cannot do anything. Bālasya neha śaraṇaṁ pitarau. Nobody can do anything unless it is sanctioned by God. You don't promise anything. Therefore a devotee always says, "If Kṛṣṇa desires, it will be done." That is the fact. That is the fact. So when Hiraṇyakaśipu was very much proud, unnecessarily challenging Prahlāda that "You are not accepting my philosophy that I am God. You are searching after another God. All right, let me kill you and I'll see how your God can give you protection…" That was his challenge. Yes. So Prahlāda Mahārāja knew it, that "Unless Kṛṣṇa desires, you cannot kill me." Therefore it is asat-vidhi. If one is very much proud and challenges the authority of the Supreme, that is asat; that is not sat. Rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke. Prahlāda Mahārāja knew it, that "You may challenge me, but I know you cannot kill me." He was confident devotee. "All right, "I am also challenging. I am standing here. Let me be killed by you." So that is not possible. Asad-vidhitsus mad-aparo 'vatu kaṁ harāmi. And so it was challenged by the Hiraṇyakaśipu that "You are searching after another God than me. Now I shall kill you. Let me see how another God…" This is demonic. The demonic means atheist and unnecessarily, falsely, very much proud of their knowledge. This is demonic. This morning as I was talking, the so-called scientists, they are falsely proud and challenge, "There is no God. Everything…" That is demonic. So in the Kali-yuga the demonic spirit is very very prominent. Everyone is thinking, "I am God." So it is Caitanya Mahāprabhu's mercy to cure all these madmen. Madmen.

piśācī pāile yena mati-cchanna haya
māyār grasta jīvera haya se dāsa udaya

Piśācī, ghost-haunted. A man is ghost-haunted; he speaks all nonsense. So in this age, Kali-yuga, they are mostly like that. They speak all nonsense. So we should be careful not to accept their proposal. We shall stick to Kṛṣṇa consciousness. We shall accept what Kṛṣṇa says and reject everything. Then we'll be saved.

Thank you very much. (end)

760308SB.MAY

Śrīmad-Bhāgavatam 7.9.30

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Māyāpur, March 8, 1976

Puṣṭa Kṛṣṇa: Translation: "My dear Lord, You alone manifest Yourself as the entire cosmic manifestation because before the creation of this cosmic manifestation You were existing, and You exist also after the annihilation. Therefore, between the beginning and the end, You are the maintainer. All these things are being done by Your external energy through the action and reaction of the three modes of material nature. Therefore the conclusion is that whatever is existing, it is You only, externally and internally."

Prabhupāda:

ekas tvam eva jagad etam amuṣya yat tvam
ādy-antayoḥ pṛthag avasyasi madhyataś ca
sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedaṁ
nāneva tair avasitas tad anupraviṣṭaḥ
[SB 7.9.30]

Very interesting. This is realization of God. There is difference, varieties; at the same time they're one, unity in variety. So in the Brahma-saṁhitā also it is stated, eko 'py asau racayituṁ jagad-aṇḍa-koṭi. There are many millions of universes, jagad-aṇḍa-koṭi. Jagad-aṇḍa means this universe, and koṭi means millions. Don't think this is the only universe. There are many millions' universes. In God creation there is no limitation. Everything unlimited. Even this universe, to us it is a great, wonderful thing. We do not know even what are there in the four corners of this universe, millions and millions of stars, millions of planets, millions and millions of oceans, mountains, and what to speak of living entities? Everything unlimited. The universe… It is also stated in the Brahma-saṁhitā, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. In the effulgence of Brahman… The example is also there. It is not very difficult. Just like in the sunshine is the effulgence, shine. Sun is there, and the shining is there, but within the shining there are innumerable planets. In the daytime we cannot see, but at night we can see wherefrom these stars and planets coming. They are already there. In the sunshine, due to the bright sunshine, we cannot see them, but they are existing. As our planet is existing within the sunshine, so similarly, there are millions of planets. They are also existing. Yasya… Similarly… Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. This is only universe, but these each universe, millions of universes, they are existing within the Brahman effulgence, brahmajyoti, both spiritual and material. Everything is there.

So this is the creation of the Supreme Lord. He says,

athavā bahunaitena
kiṁ jñātena tavārjuna
vistabhya aham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"I enter into this creation." Without spiritual creation, without spiritual entities, there cannot be development of material. That is our contention, that this material world has developed because Kṛṣṇa has entered it. Anupraviṣṭaḥ. It is said here clearly, tair avasitas tad anupraviṣṭaḥ: "Because You have entered, therefore things have developed." Aṇḍāntara-sthaṁ paramāṇu-cayāntara… Without spiritual touch, nothing can develop. We have got practical experience that without the spirit soul, the body cannot develop. If a dead child comes out, the body does not develop. Because the spirit soul is there… So this nonsense theory that "Within the womb of the mother, unless the body is developed to seven months, there is no life," what is this nonsense? The body has developed to that seven months' condition because there is a spirit soul. Otherwise how it becomes seven months' developed? You'll find this description in the Śrīmad-Bhāgavatam. Therefore the knowledge received from Śrīmad-Bhāgavatam is perfect. Any knowledge which does not corroborate with the knowledge in the Śrīmad-Bhāgavatam, that is useless knowledge. Therefore, in the beginning of Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ vāstava-vastu vedyam atra [SB 1.1.2]. Vāstava-vastu, real knowledge. This is real knowledge. In the Bhāgavata it is said, karmaṇā daiva-netreṇa jantor deho upapatti: [SB 3.31.1] "A living entity gets a body," upapatti, "according to karma." Everything is stated there. After sex, the living entity takes shelter within the semina and ovum of the father and mother, and it be… It is… The formation is just like a small grain. That grain develops because the spirit soul has taken shelter. Then body… It is not that the body develops automatically, and at seven months there is life. No. Life… The consciousness may be there. That is another… Consciousness… Sometimes, if I am surcharged with anesthetics, if I am chloroformed, my consciousness is not there. That does not mean I am not there. Consciousness sometimes may be absent. One man fainted; there is no consciousness. That does not mean there is no life. There is life. The consciousness has not developed.

So this is the anupraviṣṭaḥ. This is the fact. Matter cannot develop without the entrance of the spirit, either the spark of the spirit or the Supreme Spirit. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi yac-chaktir asti jagad-aṇḍa-cayā yad-antam, aṇḍāntarastham: He enters. We have got many informations that this brahmāṇḍa, the Garbhodakaśayī Viṣṇu enters. Then, from His abdomen, the lotus flower stem is there. Then Brahmā comes, and then Brahmā creates. So the original creation or the beginning of the activities of this universe was first the entrance of Garbhodakaśayī Viṣṇu. The Mahā-Viṣṇu… Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. First of all this universe is one of the millions of universes who is coming out from the pores of the transcendental body of Mahā-Viṣṇu, and then Mahā-Viṣṇu, in the form of Garbhodakaśayī Viṣṇu, enters each and every universe, and then things takes place. Then Brahmā is created. This is the process of creation. Anupraviṣṭaḥ. The first entrance is of the Supreme Personality of Godhead. So actually, ekas tvam eva: "Whatever we are seeing, that is… You are." Ahaṁ sarvasya prabhavaḥ [Bg. 10.8], the Bhagavad-gītā says. Aham, that is one, Kṛṣṇa. Mām ekam. That is one.

So actually everything is that same Kṛṣṇa. In the Bhagavad-gītā it further explains, aham… What is that? Mayā tatam idam. Mayā tatam idaṁ sarvam. Sarvam, everything. Everything is expanded. Mayā tatam idam. Tatam means expanded; idam, this universe or this world or everything, whatever you take… Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [Bg. 9.4]. He… That is His avyakta, impersonal form. Everything is Kṛṣṇa, but that does not mean that His personal form is finished. Because He is expanded everywhere… This is Māyāvāda theory, that "Because God has expanded in so many varieties, therefore God has no form." No. That is not the fact. Fact is, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is… In His original sac-cid-ānanda-vigrahaḥ [Bs. 5.1] He is existing always in Goloka Vṛn… He does not go anywhere, leaving aside His friends, father, mother, beloved, anywhere. He's always… Vṛndāvanaṁ parityajya padam ekaṁ na gacchati. He does not go anywhere. Padam ekaṁ na gacchati. Just like a big man. We have got so many examples. A big man, he is sitting at his home. With family he's enjoying. But he is managing many, many hundreds of factories sitting there. We have got practical experience. Big, big business magnate, they do not come to the office, neither he goes to the factory. Simply by his order, telephone, "You do this," that's all. Things are going on. So if it is possible materially that one ordinary man, he can manage hundreds of factories and offices without going there, simply by his order, so how much powerful is Kṛṣṇa, we have to imagine. Ṣaḍ-aiśvarya-pūrṇaḥ. Still, even a man or even a demigod… Just like demigod Indra: he's managing the affairs of rains, how to collect the clouds, how to disperse them, how… And there are management, so many managements. But all these managements are going on on the supreme management, Kṛṣṇa. Therefore He says in the Bhagavad-gītā that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. This is to be understood. That one Supreme Person, He is managing everything. The material and spiritual world, everything is being managed by Him. That is God. God is not so cheap. This is God.

So Prahlāda Mahārāja, Vaiṣṇava, he understands that "You are the only origin of everything." Janmādy asya yataḥ [SB 1.1.1]. Ekas tvam eva jagat. The cosmic manifestation is changing, but the real cause is ekas tvam eva: "My Lord, You are the…" Ekas tvam eva jagad etat amuṣya yat tvam: "The cause and effect both You are, the cause and effect." There is no different cause. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. That is also confirmed in the Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is cause and effect both, sarva-kāraṇa-kāraṇam. Therefore Kṛṣṇa says in the Bhagavad-gītā, mayā tatam idaṁ sarvam: [Bg. 9.4] "I am the original cause."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are actually devotee, just like Prahlāda Mahārāja, such devotee can understand it is only Kṛṣṇa. He is, by His unlimited power, ṣaḍ-aiśvarya-pūrṇaḥ, He is exhibiting in different ways. Ekas tvam eva jagad etam amuṣya yat tvam ādyam. The same thing you'll find. Vedic literature means there is no contradiction. Either you read this Veda or that Veda, it is not… People who are foolish, who cannot understand, they sometimes see contradiction. No. There is no contradiction. Same one law. Therefore, because we are limited, or our knowledge is limited, imperfect, therefore we should not argue. We shall accept what is stated in the Veda. And if we argue, then we'll find unnecessarily contradiction and we'll be misled. Don't argue. There is no question of… Veda-vācana. Veda-vācana means veda-pramāṇa, śruti-pramāṇa. This is the way of Vedic civilization. If you can prove something quoting from the Vedas, then you are victorious. Veda-pramāṇa. Śruti-pramāṇa. There are many evidences, but the first-class evidence is śruti-pramāṇa. Śruti-smṛti-purāṇādi-pañcarātriki-vidhiṁ vinā [Brs. 1.2.101].

So we cannot accept some rascal as God unless there is śruti-pramāṇa, śruti-pramāṇa, unless it is proved by the evidence of the sru… We accept Caitanya Mahāprabhu as the Supreme Personality of… Na caitanyāt kṛṣṇāt para-tattvaṁ param iha. Kṛṣṇadāsa Kavirāja Gosvāmī says, na caitanyat kṛṣṇat. Na caitanyāt kṛṣṇāt. Caitanya is Kṛṣṇa. As there is no para-tattva above Kṛṣṇa, similarly, there is no para-tattva above Caitanya Mahāprabhu. Kṛṣṇa says that mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior truth than Me." And the same Kṛṣṇa is Kṛṣṇa Caitanya. Namo mahā-vadanyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne [Cc. Madhya 19.53]. Rūpa Gosvāmī… Therefore we have to follow Rūpa Gosvāmī. He says that "My Lord, Caitanya Mahāprabhu, You are Kṛṣṇa. You have simply changed the name: Kṛṣṇa Caitanya. You are Kṛṣṇa." Similarly, Sārvabhauma Bhaṭṭācārya says that vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. The same purāṇa-puruṣa… Ādyaṁ puruṣa. Puruṣam ādyam, Kṛṣṇa. Vairāgya-vidya-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ… [Cc. Madhya 6.254], śrī-kṛṣṇa-caitanya-śarīra-dhārī: "The same Supreme Person, Kṛṣṇa, You have now appeared in a body which is called Śrī Kṛṣṇa Caitanya. Actually You are the same Kṛṣṇa." So where… Why He has come? Now, kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. As Kṛṣṇa, He could not give Him to everyone. Kṛṣṇa ordered-because He is the Supreme Person, He can order-sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66], but He could not induce. We are so rascal that we could not take even directly the order of Kṛṣṇa. We are so rascal. Therefore Kṛṣṇa again thought that "These rascals, they could not understand Me. All right, now let Me appear as a devotee of Kṛṣṇa, and I shall give not only Kṛṣṇa but kṛṣṇa-prema." This is mahā-vadānyāya. This is Caitanya Mahāprabhu. Therefore He is mahā-vadānya. He's not only giving Kṛṣṇa but kṛṣṇa-prema. That is wanted. Prema pumārtho mahān. Our, this human form of life is meant for achieving love of Godhead. That is perfection of life. That is perfection of life. So Caitanya Mahāprabhu is mahā-vadānyavatāra because He is giving kṛṣṇa-prema. Therefore you'll see. Any person, after chanting Śrī Kṛṣṇa Caitanya Mahāprabhu, if he chants Hare Kṛṣṇa mahā-mantra, immediately he becomes in ecstacy. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Immediately. Even a third-class man, even a child, even a boy, even a dog will be immediately, in ecstatic… That is Caitanya Mahāprabhu.

So we have got this opportunity of Śrī Caitanya Mahāprabhu's merciful movement, Hare Kṛṣṇa movement. So take it very seriously and chant śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhatka-vrnda. Kṛṣṇa-varṇam tvisakṛṣṇam [SB 11.5.32]. That is Caitanya Mahāprabhu. He is Kṛṣṇa, Kṛṣṇa, but now He's chanting Kṛṣṇa. Kṛṣṇaṁ varṇayati. Hare Kṛṣṇa Hare Kṛṣṇa Hare Kṛṣṇa. That is Caitanya Mahāprabhu. Kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he, kṛṣṇa kṛṣṇa… That is the… It is confirmed in the Vedas that "In the Kali-yuga the Lord will appear as this." Kṛṣṇa-varṇaṁ tviṣa akṛṣṇam. He is always describing Kṛṣṇa. When He was a teacher, that time also, He was explaining Kṛṣṇa. When He was explaining grammar, He was explaining Kṛṣṇa. Therefore Jīva Gosvāmī, understanding the desire of Caitanya Mahāprabhu, he compiled Hari-nāmāmṛta-vyakāraṇa. In the vyakāraṇa, in the grammar, all examples, all sandhis, samasa, everything with Hari. Hari-nāmāmṛta-vyakāraṇa. Dhātu. When Caitanya Mahāprabhu was explaining dhātu… Dhātu has got different meaning. Dhātu means the life force, the vital force. So He was explaining that this dhātu means Kṛṣṇa. When Kṛṣṇa is not there, then life is finished. So the disciples who were students, they thought that "This person has gone mad." You see? So they criticized. So immediately Caitanya Mahāprabhu closed the paṭha-śala. So that is Kṛṣṇa varṇayati. In everything He was explaining Kṛṣṇa. And when He was preaching, He talked with the Muhammadans, Afghans, and He proved from Koran there is Kṛṣṇa devotion, from Koran. That is Kṛṣṇa-varṇayati. Kṛṣṇa-varṇam. Anywhere He will explain Kṛṣṇa. Then nothing. And therefore He has advised everyone that yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. This is Caitanya Mahāprabhu. Yāre dekha tāre kaha kṛṣṇa upadeśa. So one has to learn this art, how to explain Kṛṣṇa in every step of life. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

760309SB.MAY

Śrīmad-Bhāgavatam 7.9.31

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Māyāpur, March 9, 1976

Puṣṭa Kṛṣṇa: "My dear Lordship, the Supreme Personality of Godhead, the whole cosmic creation is caused by You, and the cosmic manifestation is the effect of Your energy. Although the whole cosmic creation is Yourself, still, You keep Yourself aloof from it. The conception of 'my' and 'yours' is certainly a kind of illusion, māyā. Because everything is emanating from You, it is not different from You. The manifestation is also not different from You, and the annihilation is also caused by You. In this connection, the example is of the seed and the tree, or the subtle cause and the gross manifestation."

Prabhupāda:

tvaṁ vā idaṁ sad-asad īśa bhavāṁs tato 'nyo
māyā yad ātma-para-buddhir iyaṁ hy apārthā
yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca
tad vaitad eva vasukālavad aṣṭi-tarvoḥ
[SB 7.9.31]

Cause and effect, sad-asad. One disappears, the cause appears, disappears, and the effect comes into being. The very good example is given here, aṣṭi-tarvoḥ. Aṣṭi means seed, and the… From the aṣṭi, from the seed, a big banyan tree comes out. At that time the aṣṭi, the seed, disappears. A tree is manifestation, so this is example of sad-asat. Aṣṭi, the seed, disappears, and the tree is manifest. So the creation of God is like that. Therefore, in the Bhagavad-gītā it is said, bījo 'haṁ sarva-bhūtānām [Bg 7.10]. Bīja, aṣṭi, or seed, He is the root cause of everything. One seed, a small seed, grain, and hundreds of thousands trees coming out of it, and in each tree there are millions of fruits, and each fruit, there are hundreds and thousands of seeds. Again, from the seed, the same creation, hundreds and thousands, millions and millions. This is God's intelligence, how from one source so many varieties are coming out. Again, when annihilation takes place, they again go into the original seed, Kṛṣṇa. Yānti māmikam, it is said. It's coming out.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

This material creation is done by Mahā-Viṣṇu. Mahā-Viṣṇu. The original Viṣṇu, Kṛṣṇa, He has nothing to do. Na tasya kāryaṁ kāraṇaṁ ca vidyate. Original God-īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]-He is simply playing on flute and enjoying the company of Śrīmatī Rādhārāṇī. He has nothing to do. And how things are taking place? Creation, He's the creator? By expansion, svāṁśa. From Kṛṣṇa the expansion is Balarāma; from Balarāma the expansion is Saṅkarṣaṇa, then Aniruddha, Pradyumna, like that, then Nārāyaṇa, then again Saṅkarṣaṇa, Pradyumna, Aniruddha, dvitīya-catur-vyūha. From this Saṅkarṣaṇa, Mahā-Viṣṇu. Therefore Mahā-Viṣṇu is described, kalā-viśeṣaḥ. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ, sa iha yasya kalā-viśeṣo [Bs. 5.48]. This Mahā-Viṣṇu, from whom, by His breathing only, millions and trillions of universes are coming, and each universe there is a Brahmā, jagad-aṇḍa-nāthāḥ. Just like in this universe there is one Brahmā. He creates again so many demigods, animals, human beings in each universe. Again we create so many also. Each of us, although we are very insignificant, still in the history we find one man begets hundreds of children.

So this is creation. This is Kṛṣṇa's creation, how things are going on. But original seed is Kṛṣṇa. Sarva-kāraṇa-kāraṇam. Īśvaraḥ paramaḥ kṛṣṇaḥ sat-cit-ānanda-vigrahaḥ, anādiḥ [Bs. 5.1]. He has no kāraṇa. He is not coming out of any seed. Anādi. Anādi means there is no beginning. He is eternal. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat-cit-ānanda-vigrahaḥ. So there is no creator of Kṛṣṇa, but Kṛṣṇa is the creator of everything. That is called īśvaraḥ paramaḥ, the Supreme. Everyone may be īśvara-partially. Īśvara means controller. So every one of us, we are more or less little controller. We sometimes control some little children or some disciples or some kingdom. So everyone may be controller. They are very much fond of becoming God. God means controller. So everyone can become… He is. Kṛṣṇa has given. Because we are part and parcel of Kṛṣṇa, so the quality of controlling must be there. Although very insignificant part and parcel of Kṛṣṇa, still, the power of controlling is there, very minute quantity. This is understanding. Svāṁśa vibhināṁśa. Everyone… Viṣṇu-tattva is also Kṛṣṇa's aṁśa, part and parcel. Yasya kalā-viśeṣaḥ. Kalā-viśeṣaḥ means part, part of the part. Kalā, aṁśa, and aṁśa's aṁśa, that's called kalā-viśeṣo. So that kalā-viśeṣa, Kṛṣṇa, Mahā-Viṣṇu, He's creating millions and millions of universes. So just imagine what is the creative power of Kṛṣṇa.

Therefore Prahlāda Mahārāja says, idaṁ sad-asad-īśa. Sad-asat, kārya kāraṇa, cause and effect. Just like you have got a cloth. Cloth is made of cotton. So from cotton we prepare thread, and from thread we prepare cloth. So when the cloth is there, the thread has disappeared. When the thread is there, the cotton has disappeared. They are called sad-asat. Sat means which is existing, and asad means which is no longer existing. So this material world is asat. It is simply for the time being an exhibition. So we have to find out the real existence, sanātana existence. That is Kṛṣṇa. We should not be bewildered by seeing this temporary manifestation. Anything material is temporary. It has a date of creation. Everything, whatever you see here in the… Just like this microphone. It has got a date of creation, it will work for some time, and then it will go out of order, and we shall throw it in the street and again it will disappear in the earth, because everything has come out from the earth. This is material world. But we must find out what is the reality. We should not be bewildered by the temporary things. Our Kṛṣṇa consciousness movement is to take the living entity from this temporary world to the spiritual world or to the permanent world, where there is no more annihilation. It is eternal, nitya. Nityaḥ śāśvataḥ.

So we living entities, we are eternal. This is māyā, that I am thinking, "I am this body." This is our ignorance. So the Kṛṣṇa consciousness movement is to deliver the human society from this ignorance, temporary things: "I am this body. This is my country. This is my wife. This is my children. This is… This is mine. This is-ahaṁ mameti [SB 5.5.8]. I am this body, and anything in reference with the body is mine." But actually there is no such thing. This is called māyā. Real thing is, the reality is, Kṛṣṇa, Brahman, Parabrahman. All other things… Therefore Vedic injunction is, "Don't try to remain in this temporary situation." Asato mā sad gamaḥ: "Don't remain this…" But we are so ignorant, our present civilization is so foolish, that they do not know what is sat and what is asat. They want to stay in the asat. They want to make arrangement to stay in this asat, temporary things, forgetting that however nicely you make arrangement in this temporary material world, you'll not be allowed to stay. This is our ignorance. Mūḍha nābhijānāti mām ebhyaḥ param avyayam. Kṛṣṇa says, "These rascals, mūḍha, they do not know what is the permanent stage, sanātana." That is wanted. That is human knowledge. One should know the permanent, not be bewildered by the temporary things. That is ignorance.

Therefore Prahlāda Mahārāja says, yad ātma-para-buddhir iyaṁ hy apārthā. This is misconception, ātma-para-buddhiḥ. Ātmā means "mine," and para means "others." Where is "my" and "your"? Everything Kṛṣṇa's. Hy apārthā. This is misconception. But the whole world is going on on the basis of this ātma-para-buddhiḥ: "My country," "My city," "My building," "My family," "my, my, my," that's all. And "my" and "your." Neither your nor mine. It is all Kṛṣṇa's, the different energies, manifestation of different energies. Just like fire. From fire, two energies are coming, and if we fight that this, you say, "The light energy is mine, and the heat energy is your," that is foolishness. The heat and light, both of them, are coming from the fire. Everything belongs to the fire. But we are fighting: "Heat is mine, and light is your. Let us divide." How you can divide? Parasya brāhmaṇaḥ śaktiḥ. Everything is manifestation of energy. Parasya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. We see in the garden so many flowers, different color, different flavor, different utility. But wherefrom it is coming? It is coming from this earth. We do not know even how much inconceivable energies are there within this earth. We do not know. Where is the scientist? They are very much proud of their scientific knowledge. Let them say how many varieties of things are within this earth. They analyze the earth. What do they find? They see only sixty percent soda bicarb. No. There are many, many finer chemicals. Who is that rascal who can say that so many things are there, "This is soda bicarb"? And this is scientific, that's all. Nobody scientist; all fools and rascals, mūḍhā. They do not know anything. Kṛṣṇa says in the Bhagavad-gītā, "I am this." That is the actual fact. But His energies are so, mean, manifestedly variegatedness energy. You'll find so beautiful world. It is condemned place. Still, you see, by Kṛṣṇa's energy the world is so beautiful-so many trees, so many flowers, so many fruits, so many varieties of life, so many varieties of human beings. This is Kṛṣṇa, varieties. Parasya śaktir vividhaiva śrūyate sva-bhāvikī… [Cc. Madhya 13.65, purport]. And every energy is acting automatically. You give the seed, sow the seed on the earth, and automatically the flower, flavor, beauty-everything will come automatically. There will be no… There is no question of accidents. The so-called scientist, they cannot explain. "Accidents." Why accidents? A rose flower seed-rose will come. Why not by accident, lemon? No. There is no such things as accidents. This is all rascaldom. Everything is going on… Parasya śaktir vividhaiva śrūyate sva-bhāvikī jñāna-bala-kriyā ca. In the energy there is automatic knowledge and activities, and they are being manifested.

So Prahlāda Mahārāja says that "Everything, variety, is there, but…" Tvaṁ vā idaṁ sad-asad bhavān: "Except Yourself, to conceive anything else, that 'Beyond Kṛṣṇa there is anything,' that is māyā." That is māyā, illusion. There is nothing except Kṛṣṇa. Therefore those who are advanced devotees, they do not see anything, simply Kṛṣṇa in everywhere. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti, sarvatra sphūraya tāñra iṣṭa-deva mūrti [Cc. Madhya 8.274]. A devotee sees a tree, but he does not see the tree. He sees: "It is Kṛṣṇa's energy." Immediately he remembers Kṛṣṇa. That is Kṛṣṇa consciousness. When every step you'll simple see Kṛṣṇa, that is Kṛṣṇa… That is possible, provided you follow the footstep of Prahlāda Mahārāja. That will be possible. Or devotees. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That is the way. If you speculate nonsensically, it will be not possible. If you follow the devotees, mahājano yena gataḥ sa panthāḥ, then you'll be successful.

Thank you very much. (end)

760310SB.MAY

Śrīmad-Bhāgavatam 7.9.32

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Māyāpur, March 10, 1976

Puṣṭa Kṛṣṇa: "O my Lord, the Supreme Personality of Godhead, after annihilation, the creative energy is kept in Yourself, but the energy being put within Yourself, it appears that You are sleeping with half-closed eyes. Actually, there is no sleeping like an ordinary human being. You are always in the transcendental stage, beyond the creation of the material world, and You always feel in transcendental bliss. In this way, You, Kāraṇodakaśāyī Viṣṇu, remain in Your transcendental status, but although it appears that Kāraṇodakaśāyī Viṣṇu is sleeping, it is not that; (it is) sleeping distinct from sleeping in ignorance."

Prabhupāda:

nyasyedam ātmani jagad vilayāmbu-madhye
śeṣetmanā nija-sukhānubhavo nirīhaḥ
yogena mīlita-dṛg-ātma-nipīta-nidras
turye sthito na tu tamo na guṇāṁś ca yuṅkṣe
[SB 7.9.32]

This is the position, transcendentally. How we use this word transcendental, that is explained here, what is transcendental. Turya. Turya, the fourth dimension. Here, in this material world, there are three dimensions: length, breadth and height. And spiritual world, beyond that, not within the measurement of length, breadth and height, that is called turya. (aside:) Child…

So we have already discussed that without spiritual touch there is no material creation. That is not possible. So modern scientists, they're missing this point, all big, big scientists. It is very simple thing, but they cannot understand. Māyayāpahṛta-jñānāḥ [Bg. 7.15]. Although they're advertised to be very advanced in knowledge, but actually they have no knowledge. Māyayāpahṛta-jñānāḥ. They cannot find out that within the matter there must be spirit. Otherwise there is no creation. There must be. We have used this example often, that matter… A dead child means matter. This body is lump of matter, but on account of presence of the spirit soul we have got working arrangement of this body. There is hand, there is leg, there is head, there is ear-everything is being utilized. But when the spirit soul is not there, what is the value of this head, leg or hand? Anyone can see to it.

So the same principle is applicable to the whole cosmic creation, that even within the ant the same principle, within Brahmā the same principle, and within the gigantic universe, the same principle. Without the spirit soul, there is no question of creation. Creation, maintenance and destruction, three things are going on on account of presence of the Supreme Soul. Therefore the three principal deities-Brahmā, Viṣṇu, Maheśvara-are there, guṇa-avatāra. He is not within the guṇa; therefore He expands Himself as guṇāvatāra: sattva-guṇa, rajo-guṇa, tamo-guṇa. But He's turya of the guṇas. Just like if we enter into the fire, we'll be burned, but sometimes the fire brigade men, they enter into the fire… They have got suit and contradictory dress that they can enter into the fire. Similarly, māyā… Māyā is very strong, but Kṛṣṇa, the Lord, when He comes within this material world-yuge yuge sambhavāmy ātma-māyayā [Bg. 4.6]-He comes in His own original turya status. He does not become affected. Guṇāṁś ca yuṅkṣe. He's not affected. This is the position of Kṛṣṇa. He's always transcendental. Na me karma-phale spṛhā. Na māṁ limpanti karma… Karmāṇi. Yes. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. This is position. We are here under the pressure of karma-phala. By the result of our past lives' fruitive activities we have got this body, material body. That is also not our real body. That is the body of the prison house, just like when a criminal is put into the prison house, he is given a different dress. In hospital, in prison house, when a man is there, his original dress is taken away. It is kept. When he's released from the hospital or jail, the same dress is again returned. Otherwise his present dress is taken and a separate dress is given. Similarly, we have got our spiritual body, not that we are zero, as the Māyāvādī thinks. We are not zero. We have got our spiritual body but very, very small. Very small. The measurement is given: one ten-thousandth part of the tip of the hair, very minute. Aṇor aṇīyān mahato mahīyān. The Supreme Lord is great. "God is great." He's greater than the greatest, and He is smaller than the smallest. He is… The living entity is even smaller than the atom, but it has got a body. It is not that without body. We cannot imagine. Just like sometimes we see at night some microbic ant, very small, almost like full stop, but it is moving very nicely here and there. So the same physiological contruction, anatomy, is there. Everything is there. So this is God's creation. Aṇor aṇīyān mahato mahīyān. It can also fly. We can manufacture a flying machine, 747, but we cannot manufacture a flying machine like that microbic ant. That is not possible.

So this is God's creation, everything wonderful. But still, He's above, turya. He's not within this creation. He's creating, but he's not within it. Etad īśanam iṣasya. This is called godly power. He is within everything and He is without still. So that is understood here. Nyasyedam ātmani jagat vilayāmba-madhye. Amba-madhye… Yaḥ kāraṇārṇava-jale bhajati sma yoga-nidram ananta [Bs. 5.47]. He appears to be sleeping. Ananta-kāle. Again creation and, what is called, annihilation is going on. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ, viṣṇur mahān sa iha yasya kalā [Bs. 5.48]. This creation and annihilation is going on continually. And what is the time difference? Niśvasita-kālam. Just like we exhale and inhale, a second, similarly, this creation-annihilation is a second for Mahā-Viṣṇu. So millions and millions of years stays… Everything is created, and it stays for some time. Sṛṣṭi-sthiti. Sṛṣṭi-sthiti pralaya, three stages. So between the sṛṣṭi, creation, and pralaya, annihilation, there is one period which is called sthiti. That sthiti means the life of Brahmā. When the life of Brahmā is finished, then there is no more sthiti; it is now annihilated. Now you can calculate what is the life of Brahmā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Our one thousand years and multiplied by the years of yuga… The yuga year means forty-three hundred thousand of years, and, multiplied by one thousand, that period is Brahmā's twelve hours, day. Now you can imagine. It is beyond your mathematical calculation, but still, there is calculation in the śāstra, and that is, such hundreds years, is the duration of sthiti. But that sthiti, before Kāraṇavaśāyī Viṣṇu, is the moment, just like we exhale and inhale. So sṛṣṭi-sthiti. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. They take only that much time which is between exhaling and inhaling. That Mahā-Viṣṇu. That Mahā-Viṣṇu has placed Himself in this material energy, maha-tattva, and by His niśvasa, by His inhaling and exhaling, the material energy is agitated. Then the three guṇas are there. Then, by interaction, counteraction, the whole creation takes place.

Nyasyedam ātmani jagad vilayāmbu-madhye śeṣe. Śeṣe: "Lying down on the Śeṣa-mūrti." Ātmanā nija-sukhānubhavo… "He is not obliged, as we are placed in certain condition of life, being obliged." Karmaṇā daiva-netreṇa [SB 3.31.1]. I have got this body; you have got this body. It is not sukhānubhavaḥ. Here it is said that nija-sukhānubhavaḥ. This is called pastime. He is not obliged, but he takes pleasure. Just like sometimes we take pleasure in a swimming pool, lie down and closing our eyes. Who expert swimmer, they're lying down. Why it is not possible for the Supreme Lord? What is the difficulty? Sukhānubhavaḥ. We take that pastime for pleasure, for pleasure, lying down on the water, closing eyes. So when we speak, "The Garbhodakaśāyī Viṣṇu lying down in the Causal Ocean," these rascals, fools, they sometimes criticize, "And how it is possible?" How it is not possible? If a ordinary man can take pleasure lying down on the water, closing and lying for hours-we have seen it-so what is the difficulty for the Supreme Lord? You have got this tendency to lie down on water, half on the water, and close your eyes. So where your tendency has come? Your tendency has come because the same tendency is there in the Supreme Lord. This is the explanation. Yato vā imāni bhūtāni jayante. Janmādy asya yataḥ [SB 1.1.1]. This is the Vedic… Everything, whatever you see, that is there in the Supreme Being. Why we make love affairs with young girls or young boys? Because the same propensity is there. Lakṣmī-sahasra-śata-sambhrama sevyamānam [Bs. 5.29]. Kṛṣṇa is enjoying in Goloka Vṛndāvana with so many young girls. That tendency to enjoy the company of young girls or young boys is there. Otherwise wherefrom it has come? That is the explanation. Everything, whatever you see, everything-janmādy asya yataḥ [SB 1.1.1]-that is there.

So this sleeping of Kāraṇārṇavaśāyī Viṣṇu is not extraordinary. We can… If we study our, I mean to say, inclinations, our sense of pleasure, if we simply study ourself, you'll find that the Supreme Lord possessing the same thing but in turya, without any touch of māyā or without any touch of the three guṇas. Then you can understand what is God. God means… Because we are part and parcel of God, so you study yourself. You'll find the same quality. Just like a small drop of sea water. You analyze it, what chemicals are there-the same chemicals are in the ocean. The difference is quantity. Quality, the same. That is called acintya-bhedābheda tattva. We are qualitatively one with God, not quantitatively. The Māyāvādī philosophers, they think we are also quantitatively the same. That is mistake. That is not possible. Otherwise why it is said, sthito na tu tamo na guṇāṁś ca yuṅkṣe? This… He is so big that He is above these qualities. Just like we become infected in a filthy place, but the sun does not become infected. It, rather, sterilizes that infected place. So we should not compare with God, that "I am equal to Him." No. That is not possible. Tejīyasāṁ na doṣaya [SB 10.33.29]. The sun, when it absorbs water from the urinal, he is not infected. He makes that urinal sterilized. Similarly, if sometimes we see some behavior of the Supreme Lord which appears from social, our social point of view as not permitted… But He can do anything. That is the meaning of all-powerful. But He's not affected. He's not affected. Apāpa-viddham. Apāpa-viddham, in the Upaniṣad, Īśopaniṣad, that sinful activities… He cannot do anything which is sinful. God is always good. But to our calculation, limited calculation, if we see that He is committing something sinful, it is not sinful. It is sterilizing. The same example. Tejīyasāṁ na doṣāya. If by chanting His holy name we become sinless, how God can become sinful? It is not possible. This is common sense. If by chanting His holy name, Hare Kṛṣṇa, Hare Kṛṣṇa…

Devotees: Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Prabhupāda: …so we become purified, how Kṛṣṇa can be impure? It is not possible. Pavitraṁ paramaṁ bhavān. Try to understand Kṛṣṇa.

Here is explanation, that sthito na tu tamo na guṇāṁś ca yuṅkṣe. This is Kṛṣṇa. This is Viṣṇu, Kṛṣṇa. Never, never think… There are some party, they say, "We worship Kṛṣṇa, Bāla-Kṛṣṇa, boy Kṛṣṇa." Sometimes they give reason that… Why not, I mean to say, grown-up Kṛṣṇa? They say that "Grown-up Kṛṣṇa was polluted by rāsa-līlā." Just see the fool nonsense! Kṛṣṇa is always Kṛṣṇa. This is foolish conclusion, that child Kṛṣṇa is pure than young Kṛṣṇa. This is wrong conception. Kṛṣṇa is… Just like Kṛṣṇa, when He was three months old, He could kill a big, gigantic witch, that Pūtanā. Can… A three months' old child can kill such a big…? No. Kṛṣṇa is always God. Either He appears in three months or three hundred years or three thousand years, He is the same. Advaitam acyutam anādim ananta-rūpam adyaṁ purāṇa puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. This is Kṛṣṇa.

So by studying Kṛṣṇa, you become liberated. So these verses should be studied very carefully, understanding each word very carefully. Then you'll understand Kṛṣṇa. Kavirāja Gosvāmī has said, siddhānta boliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛdha mānasa. Siddhānta, what is Kṛṣṇa, if you study from the śāstras, then siddhānta boliyā citte, don't be lazy in understanding Kṛṣṇa, because if you try to understand Kṛṣṇa sādhu-śāstra-guru-vākyaṁ cittete kariya aikya-through the sādhu, śāstra and guru-then you understand Kṛṣṇa, what He is. Then you'll not take Him as ordinary human being, as foolish person taking. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ [Bg. 9.11]. Mūḍhās, rascals, they think Kṛṣṇa as one of us. Then you'll not be a mūḍha. You'll be intelligent. And what is the effect? Kṛṣṇa says personally, janma karma ca divyaṁ me yo jānāti tattvataḥ. If you understand Kṛṣṇa perfectly well… Of course, we cannot know Kṛṣṇa perfectly. He's so big and we are so small that it is impossible. That is not possible. But you can understand Kṛṣṇa as much as He explains Himself in the Bhagavad-gītā. That much will help you. You cannot understand Kṛṣṇa. It is not possible. Kṛṣṇa cannot understand Himself. Therefore He came as Caitanya, to understand Himself.

So it is not possible to understand Kṛṣṇa, but Kṛṣṇa is giving about, knowledge about Himself, as far as we can understand. That is Bhagavad-gītā. So at least you try to understand Kṛṣṇa as far instruction in the Bhagavad-gītā… Caitanya Mahāprabhu has recommended, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. The human life is meant for understanding Kṛṣṇa. There is no other business. If you simply stick to this business, your life is successful. Our Kṛṣṇa consciousness movement is meant for that purpose. We are opening so many centers so that the people of the world may take advantage of this opportunity and understand Kṛṣṇa and make his life successful.

Thank you very much. (end)

760311SB.MAY

Śrīmad-Bhāgavatam 7.9.33

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Māyāpur, March 11, 1976

Puṣṭa Kṛṣṇa: "This cosmic manifestation, the material world, is also Your body. By Your potential energy known as kāla-śakti, this total lump of matter is agitated, and thus three modes of material nature are manifested. In this way You become awakened from the bed of Ananta-Śeṣa, and from Your navel a small transcendental seed is generated, from which the gigantic universe becomes manifest. Exactly like the small seed of banyan tree, the lotus flower of the cosmic manifestation is grown up."

Prabhupāda: These verses of Śrīmad-Bhāgavatam, they are Vedic mantras. They're not ordinary wording, set of wording. It is not. Veda-mantra, saṁhitā. So every one of you must try to chant. This is required. Each verse of Bhagavad-gītā or Śrīmad-Bhāgavatam, they are Vedic mantras, veda-mantra. So simply by chanting them we become purified. So every one of you… There is diacritic marks, literation, transliteration, so everyone should try to chant the mantra. That is very beneficial. That is kīrtana. Kīrtanād eva kṛṣṇasya [SB 12.3.51]. Everything is being chanted in relationship with Kṛṣṇa, with reference to Kṛṣṇa.

So this material world is explained,

tasyaiva te vapur idaṁ nija-kāla-śaktyā
sañcodita-prakṛti-dharmaṇa ātma-gūḍham

ambhasy ananta-śayanād viramat-samādher
nābher abhūt sva-kaṇikā-vaṭavat mahābjam
[SB 7.9.33]

Vaṭavat mahābjam. Abjam means flower, lotus flower? Yes. So this is the description of Garbhodakaśāyī Viṣṇu. Kāraṇodakaśāyī Viṣṇu and then Garbhodakaśāyī Viṣṇu and then Kṣīrodakaśāyī Viṣṇu, trin, three Viṣṇus. First of all from… I have several times explained, from Kṛṣṇa, then expansion, Balarāma, then catur-vyūha, Saṅkarṣaṇa, Pradyumna, Aniruddha, like that. Then Nārāyaṇa, then dvitīya catur-vyūha. From dvitīya catur-vyūha, Vaikuṇṭha, Saṅkarṣaṇa, then Puruṣa, Puruṣa-avatāra. These Puruṣas are three. In the Bhagavad-gītā Arjuna recognized Kṛṣṇa as puruṣa. Puruṣaṁ śāśvatam ādyam. So He's the puruṣa. God is puruṣa, male. God is not female. Female… The śakti, that is female, prakṛti.

In the Bhagavad-gītā also it is mentioned, prakṛtir me aṣṭadhā, bhinnā prakṛtir me aṣṭadhā. This material nature is separated energy, divided into eight elements: earth, water, air, and fire, then ether, mind, intelligence and ego. These are all prakṛti, material. Bhinnā me prakṛtir aṣṭadhā. Bhinnā. Bhinnā means separated. There is not direct connection, but another prakṛti, that is… Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. This is inferior energy, material elements, and there is superior element, prakṛti. That is also prakṛti. We are prakṛti. Prakṛti means under the control of the puruṣa. That is natural. We cannot conceive equal rights of puruṣa and prakṛti. That is not Vedic conception. Vedic conception is puruṣa, the superior, Supreme, and prakṛti means subordinate. Puruṣa is predominator, and prakṛti is predominated. So we living entities, we are prakṛti. Falsely if we try to become puruṣa, that is māyā. We should remain prakṛti, subservient, predominated. That is this Kṛṣṇa consciousness movement. Because generally the people are misled, thinking himself as puruṣa, "I am the enjoyer." But that is not the fact. That false ego, that "I am enjoyer," that is false ego. And real ego is "I am servant of Kṛṣṇa." So there is no necessity of giving up egotism or egoism, but it must be real. At the present moment we are falsely thinking, "I am this body," every one of us. There is no argument. The whole material world is going on on the basis of this false conception that "I am this body." And because I am this body, therefore "I am American," "I am Indian." So this is false ego.

So from this false ego, when we come to real ego… What is that real ego? That "I am servant of Kṛṣṇa." Gopī-bhartur pada-kamalayor dāsa-dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. That is real ego. So our, this Kṛṣṇa consciousness movement is teaching people how to come to the real ego, real constitutional position. The Māyāvādī philosophy, they are also trying to do that, but they're another false ego: ahaṁ brahmāsmi. Ahaṁ brahmāsmi-"I am Brahman"-that is a fact, but I am not Supreme Brahman, Parabrahman. The Māyāvādī, they take it: "Because I am Brahman, I am Supreme Brahman." No. Suppose you are all coming from America. You can claim that you are American, but that does not mean you are Mr. Ford, the President. So similarly, this is false ego. If somebody thinks, "Because I am American, therefore I am equal to Mr. Ford," that is false. That is not… So our Kṛṣṇa consciousness movement is how to bring back these, I mean to say, insane, crazy fellows to their real consciousness. These crazy fellows, they are thinking, "I am God," "I am master," "I am this," "I am that," "I am prime minister," "I am president." This false ego. The real ego is, "I am servant of Kṛṣṇa." That is the beginning of Caitanya Mahāprabhu's teaching.

When Caitanya Mahāprabhu was approached by Sanātana Gosvāmī, his first question was ke āmi: "Who am I?" This is the first education, spiritual education. And the same thing is taught in the Bhagavad-gītā because Arjuna was too much identifying himself in the bodily conception of life: "I belong to this Kurus' family, so if I kill them, then family will be ruined. The women will be widows, and they'll be corrupted. Then there will be unwanted children, varṇa-saṅkara, and in this way the whole world will be hellish," and so on, so on, so many, but beginning with the bodily conception of life. All, what was, Arjuna was explaining to Kṛṣṇa, that was… From material point of view, it is very nice. He wanted to become nonviolent. He did not like to kill his family members. He, rather, liked to forego his claim, that "I don't want. Let them enjoy." But everything, from material point of view, it was very nice proposal. But this identification with family, with nation, with community, this is all foolishness. All foolishness.

So if you study this point only, you'll see the whole world is full of fools and rascals, that's all, because everyone is identifying with his body. There is fight, the United Nation. What is this United Nation nonsense? Assembly of rascals and fools, that's all. (laughter) Because they have got this bodily concept of life we can say, freely. There is no-what is called?-defaming. Everyone, fools and rascals. How we can say? On the strength of Vedic knowledge. This is our power. Otherwise how we can challenge the United Nation that "You are all assembly of fools and rascals"? This is Vedic knowledge. We can say and prove it, that they are all fools and rascals from the spiritual point of view because they do not know their identification. This is the first education, to know one's identification. That is being taught by Sanātana Gosvāmī and Caitanya Mahāprabhu. He was prime minister. He knew himself, Sanātana Gosvāmī, that he was prime minister of Hussain Shah and he's coming of very learned brāhmaṇa family. He knew it. Then why he's asking, ke āmi: "Who am?" This is knowledge. This is knowledge. One has to understand himself. That is the basic principle of spiritual life. Unless we understand who I am… You go to the spiritual master, our first business is inquiry. That inquiry is "Who am I?" This is the… This is the beginning of inquiry. So our, this Kṛṣṇa consciousness movement is authorized. We have printed one pamphlet, "Kṛṣṇa Consciousness Movement Is Authorized." It is not a sentiment, fanaticism. No. It is scientific, authorized. So I am very glad that you European and American boys, you have taken so much trouble to come here, but you'll be benefited if you come here and try to take lessons from Caitanya Mahāprabhu as He gave it to Sanātana Gosvāmī. Sanātana Gosvāmī inquired, "Who am I?" and He replied very simple thing: jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. This is the beginning of our lesson, so we must understand very nicely this point.

So this material world is explained here: tasyaiva te vapur idaṁ nija-kāla-śaktyā. Energy, Kṛṣṇa's energy, prakṛti. Energy means prakṛti. So parasya brāhmaṇa śakti. Eka-sthāne sthitasyāgner jyotsnā vistāriṇi yathā, parasya brāhmaṇaḥ śakti tathaiva akhilaṁ jagat. Then same thing we'll find in the Vedic literature everywhere, either you read Purāṇas or Mahābhārata, or Bhagavad-gītā or Śrīmad-Bhāgavatam or Vedānta-sūtra. Vedānta-sūtra also says that "The origin… The Absolute Truth is origin, and everything is emanation." So emanation and the original fact-vapur idam. Idaṁ hi viśvaṁ bhagavān ivetaraḥ: "This viśvam, this universe, is Bhagavān in one sense." Just like this my finger, so that is also my body. Although it is named "finger," but it is my body. Or even a piece of hair, that is also my body, although it is differently named, "hair." So similarly, when you understand that every particle of this material world is also the body of the Supreme Lord, that is Kṛṣṇa consciousness. Aṇḍāntarasthaṁ paramāṇu-cayāntara-stham.

Eko ’py asau racayituṁ jagad-aṇḍa-koṭi. So there are millions and trillions of universes, and each atom of each universe is Kṛṣṇa. That we have to understand. That is being explained here.

Tasyaiva te vapur idaṁ nija-kāla-śaktyā sañcodita-prakṛti dharmaṇa ātma-gūḍham. The secret, the people, they do not know. They… But Prahlāda Mahārāja knows. Ambhasi. This is the beginning of creation, ambhasi. Ambhasy ananta-śayanāt. Anantadeva… Ananta faces, there are. On that Ananta-naga, the Garbhodakaśāyī Viṣṇu is lying on. So from the navel of Garbhodakaśāyī Viṣṇu there is a lotus flower, and… Vaṭavat-mahābjam. So, so there is Brahmā, and Brahmā created other thing. So it is just like the… In previous verse it has been explained, ”Just like the seed of the fruit of the tree.” Seed is the cause of the tree, and tree is the cause of the seed. In this way the whole material cosmic manifestation is there, and vapur idaṁ tava te. So everything of Kṛṣṇa. Therefore a Vaiṣṇava’s, I mean to say, conception is that everything at least Kṛṣṇa’s, so everything should be utilized for Kṛṣṇa’s benefit. This is Kṛṣṇa consciousness, not ”my benefit.” ”I also belong to Kṛṣṇa, so I must be utilized for Kṛṣṇa’s benefit.” So in this way, if we develop our Kṛṣṇa consciousness, then we’ll be benefited.

Thank you very much. (end)

760312SB.MAY

Śrīmad-Bhāgavatam 7.9.34

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Māyāpur, March 12, 1976

Puṣṭa Kṛṣṇa: ”From that great lotus flower from which Brahmā is generated, certainly Brahmā could not see anything else except the big lotus flower. Therefore Lord Brahmā, diving within the water, executed austerity and penance for one hundred years but still could not get any trace of You. The reason is that when a seed is fructified, the original seed cannot be seen.”

Prabhupāda:

tat-sambhavaḥ kavir ato ’nyad apaśyamānas
tvāṁ bījam ātmāni tataṁ sa bahir vicintya
nāvindad abda-śatam apsu nimajjamānaḥ
jāte ’ṅkure katham uhopalabheta bījam
[SB 7.9.34]

So from the beginning of the creation the same illusion is continued. Brahma, when he was born, created, he was created not by ordinary father and mother, but he was created on a lotus flower stem which grew from the navel of Maha Viṣṇu, er, yes, Garbhodakaśāyī Viṣṇu. Therefore Brahmā’s another name is Aja. He’s not born like ordinary human being. Svayambhū. He’s also known as Svayambhū. Everyone is born by father and mother, but he was born… Of course, father was there, Garbhodakaśāyī Viṣṇu, but he did not come through the womb of mother. This is omnipotency. Lord Viṣṇu is lying on the Śeṣa bed, and Lakṣmīji is engaged in the service of massaging the lotus feet of Viṣṇu, but Viṣṇu did not take the help of Lakṣmīji to beget Brahmā. He personally begot from the navel. Therefore we should understand that the Supreme Personality of Godhead can perform anything he likes from any part of His body. That we chant always, aṅgāni yasya sakalendriya-vṛttimanti. We have got knowledge, experience, that when a child is born it has got a different source of being born, but Garbhodakaśāyī Viṣṇu wanted the child be born from the navel and not from the mother of the navel-there was no mother-but the father Himself. This is called aṅgāni yasya sakalendriya-vṛttimanti. Every part of the body, every limb, has got the potency to act like other parts of the body. We can see only with the eyes, but God can see with His finger. That is God. We can eat through mouth, but God can eat from any part of His body. If He simply touches His toe, He can eat. If He simply glances over the foodstuff offered to Him, He has eaten it. That we do not know. Therefore we’re sometimes surprised that ”How He has eaten?” that ”You are offering so many nice things. It is lying down there. How I shall understand that He has eaten?” Yes, He has eaten. Simply by seeing, He has eaten. And because He’s nija-lābha-pūrṇa, He’s satisfied by His own self, therefore by simply glancing, He has eaten and it has become prasādam. You can take it. This is the meaning of aṅgāni yasya sakalendriya-vṛttimanti.

So those who cannot understand the omnipotency, they speak of omnipotency, but they do not know what is that omnipotency. They describe sometimes, ”God is omnipotent,” but they do not know how the omnipotency acts. Here are some of the examples. Those who are devotee, they can understand. Nondevotees, they call-what is?-”mythology.” It is not mythology; it is all fact. But foolish people who do not know how Kṛṣṇa or His confidential devotee act, they do not know it. Therefore Caitanya Mahāprabhu has said that ye bhaje sei baḍa abhakta hīna chāra: ”One who is devotee, he is exalted. And those who are not devotees, they are low grade,” hīna chāra, ”condemned.” So nobody can be exalted personality without Kṛṣṇa consciousness. That is not possible. This is the verdict of the Vedic knowledge. Harāv abhaktasya kuto mahad-guṇā mano-rathena āsato dhāvato bahiḥ: [SB 5.18.12] ”Those who are not devotees of the Lord, they cannot have any good qualities.” That is not possible. ”Why? There are so many big, big men, doctors, doctorate, having so big, big title from university.” No. The śāstra says, ”Yes.” Harāv abhaktasya kuto mahad-guṇā. Why they have no good qualities? Because mano-rathena: ”They are hovering over the mental platform.” They have no realization of the spiritual platform. Therefore you’ll find all these great scientists, philosophers, they are simply concocting with mind. The mind has no value. With mind you cannot reach spiritual platform, because it is material. With material instrument you cannot go to the spiritual platform. It is not possible. God can be understood. God is all-spirit, and He can be understood by spiritual method, not material method. Material method means up to the standard of mental speculation and mental concoction. That is not the way. Mano-rathena āsato dhāvato bahiḥ. In the Brahma-saṁhitā it is also said,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so ’py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

By mental speculation, mental speed, you cannot reach the spiritual world. Mental speed is very strong. Everyone, we have got experience-you are sitting here. Immediately, within a second, you can go to our London temple by the mental speed. So even by the mental speed for many, many years, if we run over the space, still, we cannot reach the spiritual world. That is not possible.

But Kṛṣṇa is everywhere. Kṛṣṇa… Aṇḍāntara-stha paramāṇu-cayāntara-stham [Bs. 5.35]. As Kṛṣṇa is being described, Viṣṇu, within this universe, so He is not only within the universe as Garbhodakaśāyī Viṣṇu; He is within your heart also. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. And not only within your heart, but as many atoms are there, the composition of your body, in each atom He is there. Aṇḍāntara-stha paramāṇu-cayāntara-stham. So Kṛṣṇa is everywhere. But why you cannot see? Antar-bahir-avasthitam. Kṛṣṇa is within and without. If He is within every atom, then atoms are there, outside and inside. So antar-bahiḥ, He is situated. Anyone can see Him, but He cannot be seen to the nondevotee. He cannot be… Nāyaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ. He is not exposed to everyone. He is simply exposed to the devotee. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayan… [Bs. 5.38]. The nondevotee cannot see. Nāhaṁ prakāśaḥ sarvasya [Bg. 7.25]. Unless Kṛṣṇa agrees to be seen, you cannot see. It is not possible. You cannot force Him to be seen by You. No, that is not possible. Svayam eva sphuraty adaḥ. He… When He likes, He'll be seen by you, not that you can force Him. You cannot say that "Now I am qualified. Kṛṣṇa must come, and I'll see Him." That is not possible. We are never qualified unless Kṛṣṇa agrees to be seen by you. This is the… Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "Everyone cannot see Me." Yoga-māyā-samāvṛtaḥ: "I am covered, I am veiled by the yoga-māyā." Yoga-māyā will not allow you to see unless you are devotee. Therefore Kṛṣṇa confirms this fact: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa, God, as He is, then you must practice devotional life. Then He'll be seen. Bhaktyā mām, yāvān yaś cāsmi tattvataḥ. To know Kṛṣṇa ordinarily-"Oh, Kṛṣṇa was born in India, in Mathurā. He's the son of such and such, and He was very big man"-that is not tattvataḥ. Tattvataḥ means as He is, sac-cid-ānanda vigrahaḥ [Bs. 5.1]. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So for to know Kṛṣṇa, there are so many Vedic literatures. So we have to know through the mercy of the spiritual master. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Everything is there, just like Kṛṣṇa is there in the Bhagavad-gītā, but people could not understand Kṛṣṇa. Now we are presenting Kṛṣṇa as it is. People are understanding. They are becoming devotee. So we have to go through the right channel. Then we'll know Kṛṣṇa. And as soon as you know Kṛṣṇa as He is, your life is successful. That is the aim and object of Kṛṣṇa consciousness movement-simply to help the people to know Kṛṣṇa. This is the only business, because as soon as you know Kṛṣṇa, your life is successful in which way, eh? The success is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. This is success. This body should be the last acceptance of material body. That is success. Otherwise, if you continue, tathā dehāntara-prāptiḥ… [Bg. 2.13]. These foolish people, they do not know that dehāntara, there is change of body. Change of body is there already. You are experiencing, but they do not believe that after death there is body. Why not? If you have got experience in the life-"I have passed through so many changes of body, from babyhood to childhood, childhood to boyhood, boyhood to youth-hood, then middle age and old body"-then what is next? Why do you finish here? It is common logic. Why should you finish here? There must be body. This is real reasoning. And Kṛṣṇa confirms it. Not only your contemplation. Kṛṣṇa says, tathā dehāntara-prāptiḥ: [Bg. 2.13] "In this way you'll have another body." The Kṛṣṇa, the great authority, He says, from whom Brahmā, the first creature, he learned. Tene brahma hṛdā ādi-kavaye. Kṛṣṇa, Vāsudeva… Oṁ namo bhagavate vāsudevāya. He… Tene brahma hṛdā ādi-kavaye. He taught this Vedic literature to the heart of Brahmā. He can teach you through the heart also because He is sitting there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61].

A particularly mention, hṛd-deśe, "within the core of the heart." He doesn't say that "Īśvara is situated on your finger." No. Within the heart. The particular place is mentioned. Therefore the yogis' practice, real yoga practice, means to find out Kṛṣṇa within the heart. That is real yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. This is yogi. Yogis meditate. What for meditation? To find out Kṛṣṇa within the heart. That is yoga, not to show magic and gymnastic. No, that is not. That gymnastic yoga, that is not yoga. Real yoga is to find out Kṛṣṇa within one's own heart. Premāñjana-cchurita-bhakti… That yoga means you have to come to the platform of prema, love, not that simply official practice, you can see. You have to come to the platform… Without having love connection with Kṛṣṇa, it is not possible to see Him. You may practice this haṭha-yoga or gymnastic yoga for many, many births-you cannot see Kṛṣṇa. Kṛṣṇa can be seen when you smear with love ointment in your eyes. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. And that is possible: bhakti, through bhakti.

So therefore why not practice bhakti-yoga from the beginning if you want to see Kṛṣṇa? And that is recommended by Kṛṣṇa:

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Kṛṣṇa says, "He's first-class yogi." Who? "Who is always trying to see Kṛṣṇa within the heart." So it is very difficult task? In our bhakti-yoga we can teach this art of seeing Kṛṣṇa within the core of the heart in one minute. It is so simple. You are seeing Kṛṣṇa here. You must have impression and try to keep that impression within your heart always. Then you become first-class yogi. Why so much gymnastic and pressing the nose? No. Take directly. If you are engaged twenty-four hours in the service of the Deity, you cannot see except the Deity. This bhakti-yoga practice is so simple. Therefore kaniṣṭha adhikārī, those who are neophyte, they must take to Deity worship. By Deity worship he is elevated to the position of seeing the Lord within the heart. This is very important thing. You can see-He is there-but you have no knowledge, or even if you have knowledge, you are not competent to see Him. But if you practice Deity worship…

Therefore it is the duty of guru to engage the neophyte devotee always in Deity worship.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

It is the duty of the guru to engage his disciple in Deity worship, in cleansing the temple, dressing the Deity, decorating the Deity, so many engagements. So everyone should be engaged. If one is not competent to dress the Deity-everyone is competent-he can simply wash the temple and cleanse it. That will also help. There is no difference, that one who is cleansing the floor of the temple and one who is engaged directly in the Deity worship… There is no difference. They are all the same. Don't think that "I am engaged in cleansing the floor of the temple, and he is engaged in decorating the temple. I should be envious." No. There is no question of. Any kind of duty you are engaged… Sva-karmaṇā tam abhyarcya [Bg. 18.46]. If you cannot do something which is hard for you, you do anything for Kṛṣṇa under the direction of spiritual master, you'll get perfection. It is not that "I have to do this. I have to do that." No. Kṛṣṇa's service is manyfold. If one is unable to take one kind of service, the spiritual master can give him another kind of service. But both the services are accepted by Kṛṣṇa.

Thank you very much. (end)

760313SB.MAY

Śrīmad-Bhāgavatam 7.9.35

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Māyāpur, March 13, 1976

Puṣṭa Kṛṣṇa: "Lord Brahmā, who is celebrated as ātma-yoni, 'born without any mother,' became struck with wonder and could see only the lotus flower on which he was sitting. Thus, undergoing severe austerities for many hundreds of years, he became purified. At that time he could see in his own body the cause of all causes. The Supreme Personality of Godhead is spread all over his body and senses."

Prabhupāda:

sa tv ātma-yonir ativismita āśrito 'bjaṁ
kālena tīvra-tapasā pariśuddha-bhāvaḥ
tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ
bhūtendriyāśayamaye vitataṁ dadarśa
[SB 7.9.35]

So dadarśa means "he saw." This seeing, this is impersonal seeing how the Supreme Personality of Godhead is present in everything. Although he is born directly from the Supreme Lord, Viṣṇu, still, he could not see the Lord. Sa tv ātma-yonir ativismita. Suppose all of a sudden you are sleeping and you are put into a place where nobody else there-you are simply there and everything, it is dark. How much perplexed you would be. So the Brahmā's position was like that. After each millennium, Brahmā's death, and then again birth… Our birth and death is going on, the same process. We are in the womb of the mother, and all of a sudden we come out, we see light, began to cry, and the relatives take care of us and we forget everything, in how much precarious condition I was before my birth.

So those who are ordinarily sinful, they can at least see the light once, but those who are very severely sinful, they're killed within the womb. They cannot see even the light coming out. There are so many cases now, it is very (indistinct) that so many children, before coming out of the womb of the mother and before seeing the light of the sun, they are killed. And after killing, after being killed, the body is finished. Then he has to be put another body. Then enters another mother's body. Again the body is developed, and again he is killed. Just imagine. This… Because if… Tit for tat. If I kill a child in the womb-"Now I am very much proud of my scientific advancement"-then I am have to be killed in my birth. That's all. You cannot avoid this nature's law. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. There is very, very sūkṣma. The word is used sūkṣma, very, very fine laws. Who can see it? Ātma-yoni, so he's also not free. Although he is Lord Brahmā, he's also not free. He's perplexed: "Wherefrom I came? What is the source of my birth in darkness?" He could see only the lotus flower on which he was sitting, nothing else. Exactly our position… Just like so many scientists, they think that this world is everything, and other planets and worlds, there is no life. Only because he is there, there is life. This is the modern presentation.

But that is not the fact. There are many, many millions and trillions of planets. Everywhere there is life. Even in the sun planet there is life. We see it is fiery. If there is no life, then where is the opportunity of Kṛṣṇa's speaking, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I spoke first of all this science to Vivasvān"? Vivasvān manave prāha… [break] "First of all I spoke this science to the sun god, the chief person in the sun planet." So we cannot accept the so-called scientists' version that there is no life in the sun planet. Everywhere there is: sun planet, moon planet every… In the moon planet al… [break] …arhad yad brahmaṇo viduḥ. So many millions of years is equal to twelve hours… [break] Lord Brahmā had to undergo austerity for hundreds of years of his calculation. So not our hundreds of years. Our hundreds of years may be Brahmā's a few hours only. Law of relativity. So Brahmā, even though he is directly born of Viṣṇu, he's not ordinary living be… He's also a living entity like us, but very, very pious. Just like here somebody is very rich, very influential, very beautiful, very learned. These are the results of pious activities, janmaiśvarya-śruta-śrī [SB 1.8.26]. If you are pious, then you get good opportunity of taking your birth in good family, aristocratic family, brāhmaṇa family, like that. You become beautiful, become educated. So Brahmā is also a similar living entity, but he's very, very pious. Very very pious. And Brahmā… Brahmā's post is so exalted that when there is no living entity available, then Lord Viṣṇu Himself becomes Brahmā. The post is so important. My point is that although he's so pious, greatly exalted, still, he had to purify himself.

Here it is said, kālena tīvra-tapasā pariśuddha-bhāvaḥ. Pariśuddha-bhāvaḥ. To become purified of the material contamination is not so easy. So you should always remember that the purificatory process which has been prescribed to you, how rigidly you have to follow. If you are neglectful, then you are losing the chance because you… Try to understand. This material world is so contaminous that even Lord Brahmā had to purify himself by austerities for many hundreds of years. I'm just trying to bring this point, how Caitanya Mahāprabhu is so kind, that for purification of Brahmā's body he had to take so many years under severe austerity, and Caitanya Mahāprabhu, because we are so much fallen, not to compare with Brahmā, very, very fallen, still, He gives us a little formula:

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This much tapasya. So if somebody says that ”Lord Caitanya gave us, certainly, but what is the proof that we are being purified?” No, there is proof. ”Where?” It is stated in the śāstra. Caitanya Mahāprabhu, He's the Supreme Personality of Godhead. Whatever He says, that is law. Still He does not act in that way. He gives reference to the śāstras. This is mentioned in the śāstra. In the Bhāgavata also it is mentioned, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Caitanya Mahāprabhu never said… Even Kṛṣṇa does not say unauthoritatively. He gives reference to the śāstras. Kṛṣṇa also says in the Bhagavad-gītā, although He's the Supreme Personality of Godhead, brahma-sūtra-padaiś caiva hetumadbhir viniścitaṁ. Brahma-sūtra, Vedānta-sūtra-He's giving reference. So don't talk anything which is not authorized in the statement of śāstra. So Caitanya Mahāprabhu, this movement, Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, has given us, not whimsically, although He can give any law. He is the Supreme Lord. Dharmaṁ tu sakṣad bhagavat-praṇītam [SB 6.3.19]. Whatever the Lord says, that is the principle of religion. So we do not know whether Caitanya Mahāprabhu is God or not, but śāstra says He is, so whatever He says, that is dharma.

So this is the important point, that sa tu ātma-yonir ativismita. He became very much surprised: ”Wherefrom I am coming, and where I am situated? What is the purpose?” So to understand all these intricacies, he had to undergo… It was ordered: tapo. In the Śrīmad-Bhāgavatam, there was a sound vibration. When Brahmā was perplexed there was a sound vibration. That sound vibration was indirectly said that ”You undergo tapasya. Tapasya. Then you'll understand wherefrom you have come, why you have come, what is your business. These things will be revealed.” Tapasya. So that tapasya he had to perform many hundreds years. Nābhinandat, avindad abda-śatam apsu. Not only he… He had to go underneath the water, apsu, and he performed tapasya there. Just imagine how much difficult it was to go underneath the water. He first of all wanted to search out ”Wherefrom my birth is?” Then he saw the stem of the lotus flower on which he was sitting, and then he found there is water. So he went within the water. It is said, apsu. And there he executed tapasya.

So this human form of life, we are born out of Brahmā. Brahmā is called, therefore, great-grandfather. Not great-grand… Grandfather. He is called grandfather. Because Manu, from Manu we have come, therefore our name is mānuṣya, ”man,” from the word Manu. That Manu is born of Brahma. Therefore he is called grandfather, pitāmahā. And Kṛṣṇa has been addressed in the Bhagavad-gītā, ”the great-grandfather.” So He is the father of Brahmā also. Ātma-yoni. So this is the position of Brahmā. So he had to undergo so great austerity to understand his position, so how much austerity we have to perform to understand our position: ”What I am? What is my business? Why I have come here? Why I am suffering?” Everyone is suffering, but we are so callous, so rascal, we don't take care of it. We say, ”That's all right. I shall die peacefully.” Yes. I met one very exalted man, lord, in London.

Haṁsadūta: Brockway. Lord Brockway.

Prabhupāda: Eh? Oh, yes, Brockway. So, of course, we offered him prasādam very friendly. So I asked Lord Brockway, ”What is the end of your life? How do you think?” He was eighty-four years old. So he said, ”Yes, I shall die peacefully.” And after death? ”Oh, there is nothing. That's all.” This is the idea. So, actually people do not know what is going to happen after death. Therefore they are irresponsible. They are living like animals. But śāstra says, ”No, no, no. Don't do this. You have got responsibility.” Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] ”Don't live irresponsibly. This body,” ayaṁ deha, ”this body…” Deha-bhājāṁ nṛ-loke. Nṛ-loke means in the human society, not cat society, dog society, fly society. In the human society. You should not live irresponsibly like the cats and dogs. It has especially mentioned, viḍ-bhujām: ”the stool-eater, pig.” ”You should not be like the stool-eater pig.” Why this animal has been drawn? The, means, stool-eater pig means the pig has no distinction of eating. Whatever is there, up to stool, he can eat.

So if the human society has no discrimination of eating anything… Now I understand they're eating…, they are killing their own child, and the child is also being eaten. Who was telling?

Tamāla Kṛṣṇa: Yes, I was telling.

Prabhupāda: Just see how much the human society has degraded. One side, they're killing their own child, and after killing it, they're cooking it, and it becomes a very good delicacy. Just see. So this is the surety of become a pig, less than a pig. You see? But they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. This human life was meant for understanding Viṣṇu, God, but they did not use it. So thus, try to understand how much important is this Kṛṣṇa consciousness movement, how we are trying to save the whole human society from their irresponsible life.

So we have to undergo tapasya because our grandfather, he had to undergo tapasya. So anyone who is in this material world, Brahmā, beginning from Brahmā down to the ant, must undergo tapasya. But for the ant, cats and dogs, it is not possible. They are condemned. They will have to come to the human form of life by evolutionary process by the help of nature. But as soon as we come to the human form of life, the responsibility is there. What is that responsibility? Because you have got developed consciousness more than the cats and dogs, you have to decide, ”How I have come to this material world? Why I am suffering? I do not wish to die. The death is there. I do not want disease. The disease is there. I don't want to take birth, enter into the womb of the mother. Still I am forced to do it. I don't want to become an old man. I become old man.” So this is human intelligence. Unless you come to this intelligence, athāto brahma jijñāsā, ”What I am? Am I this body or something else…?”

So we have to analyze, analyze that this body is made of the material elements: earth, water, fire, ether, like that. The… We are breathing. What is this breathing? We are very much proud of breathing. Eh? The breathing is simply ventilation, air. But you cannot set up this breathing to a dead man. That is not possible, although it is simply air, nothing but air. But as soon as it is gone out of it… You are great scientist. Bring this air, pump. No, there is no life. So in this way there is analysis. From water we are getting blood. From blood we are getting semina. From urine… So many things we are getting. So this body is manufactured by these things, by the material elements. So am I this body? If I am this body, then after the death why…? These material elements are there. Why you cannot replace it? I am not body. I'm living within the body. And that is confirmed in the Bhagavad-gītā. Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanam, tathā dehāntara [Bg. 2.13]. Asmin dehe: ”In this body there is the living entity.”

So one has to learn this. But they cannot learn because they do not undergo austerity. That is the defect. No education is there how to perform austerity. Therefore Vedic civilization is how to teach small children austerities. That is brahmacārī. So we want to start this brahmacārī āśrama, or gurukula, to learn austerity from the beginning of life. Then their life will be successful. They'll understand. Not to become a grammarian. That is not our… So we should take lesson from Brahmājī, our grandfather, that pariśuddha-bhāvāḥ tīvra-tapasā. This is Caitanya Mahāprabhu's grace, mercy, that we haven't got to undergo tīvra-tapasā. But we are thinking, "This is also very difficult." What is that? No illicit sex, no meat-eating, no gambling, no intoxication. But they are taking it very, very severe. What is the severity? We don't say "No sex," but "No illicit sex." This much tapasya, austerity, you cannot follow? Tapasya must be there. Unless you undergo tapasya, there is no rescue. Even Brahmā had to perform tapasya, what to speak of us. You cannot avoid it. Tapasā brahmacaryena [SB 6.1.13]. Tapasya begins from brahmacarya: no illicit sex, no sex. But that is not possible. At least stop illicit sex. Tapasā brahmacaryeṇa [SB 6.1.13]. This is very important thing.

So we should always remember that without… Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1]. Ṛṣabhadeva advised His sons, "My dear sons, this human form of life, don't live like cats and dogs. Don't spoil your life." Then what to do? Now, tapaḥ: "Undergo…" Just like Brahmā was advised. Brahmā is the son of Viṣṇu, so when he was perplexed, the same advice was given, tapaḥ. So he underwent. He underwent tapasā, tīvra-tapasā. Tīvra means very severe. So we are advised, tīvra, tīvreṇa bhakti-yogena. It is said in the śāstra,

akāmaḥ sarva kāmo vā
mokṣa kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣaḥ
[SB 2.3.10]

This is injunction. We are mixed up. Somebody has got all desire to fulfill within this material world, sarva-kāma. They never become desireless-increasing, increasing, increasing, one after another. And that is… They are called sarva-kāmaḥ. And akāma means no more desire. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. So we have to purify ourself. So to purify ourself means don't desire anything material. "Then I shall become void of desire?" No, not void of desire. Real desire must be there. Therefore we are singing daily, guru-mukha-padma-vākya, cittete kariyā aikya, āra nā koriyā mane āśa **. Āra… "No more. That's all." Āra nā koriyā mane āśa. We are singing daily. You must understand what is the meaning. Because we are bewildered, we are misdirected, So, so guru's word, that should be taken seriously. Āra nā koriyā… "No more, anything." That is… Therefore how much difficult it is to find out such guru. Ādau gurvāśrayam. First of all you have to accept guru. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. So we have to follow guru.

"So how I can find out the real guru by whose words I'll be nicely directed and achieve?" That is not very difficult. You read Bhagavad-gītā. You'll understand. Just like Arjuna. When he was perplexed, he accepted Kṛṣṇa-guru. He said, śiṣyas te 'ham: [Bg. 2.7] "I become Your (disciple) now… We are talking friendly. The argument will not be ended. Now I become Your disciple." Śiṣyas te 'ham. Because as soon as one becomes a śiṣya… Śiṣya means under the order, regulation. A person cannot disobey the order of guru. Then he is śiṣya. If he argues, he's not śiṣya. He's not a śiṣya. Therefore Arjuna says, śiṣyas te 'ham: "I surrender, voluntarily surrender to become Your disciple. Now I shall not argue." That is called śiṣya. If you argue, then you are not a śiṣya. Guru-mukha-padma-vākya, cittete koriyā, āra nā koriyā mane āśa **. This is tapasya, that "I shall not act anything which is not ordered by my guru," that tapasya. Tapo divyaṁ putrakā [SB 5.5.1]. Then we'll be nicely guided, and then sattva śuddhyam… Then our this existence will be purified. And as soon as our existence is purified, then we realize the situation, what is God, what is our relationship with Him, what is our activities, athāto brahma jijñāsā, janmādya asya yataḥ, everything.

Here it is, tu ātmani īśa bhuvi. So what was the realization of Brahmā after tapasya? Now, gandham iva atisūkṣmaṁ bhūtendriya. Just like Kṛṣṇa says in the Bhagavad-gītā, puṇyo gandhaḥ pṛthivyāṁ ca: "I am the smell within the earth." So everyone knows there is smell within the earth. There is color within the earth. Everything is there within the earth. Otherwise how in a particular plant the color and the smell, the flavor, and everything is…, beauty, everything is coming? You daily see. So ordinarily you see heaps of dirt, but everything is there. Similarly, ordinarily we see this universe, but in every atom there is Kṛṣṇa. That was realized by Brahmā. Then he became the great personality to teach us. Tene brahma hṛdā ādi-kavaye, In this way he instructed ādi-kavi, the first learned man-kavi means learned man-Brahma, Vedic knowledge. So there was no other teacher. Kṛṣṇa taught him. Therefore we belong to the Brahma-sampradāya. Kṛṣṇa instructed Brahmā. Brahmā instructed Nārada. Nārada instructed Vyāsadeva. Vyāsadeva instructed Śukadeva. In this way our guru-paramparā system… Therefore we worship the guru as Vyāsa-pūjā because representative of Vyāsa. And who is Vyāsa? Representative of Nārada. What is Nārada? Representative of Brahmā. What is Brahmā? Representative of Kṛṣṇa. This is called paramparā system.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.36

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Māyāpur, March 14, 1976

Puṣṭa Kṛṣṇa: "Then Lord Brahmā could see You possessing thousands and thousands of faces, legs, heads, hands, eyes, noses, and ears. You were decorated with varieties of ornaments and weapons and very nicely dressed. Seeing You as Lord Viṣṇu with Your transcendental symptoms and form, Your legs extending to the lower planets, Lord Brahmā achieved transcendental bliss."

Prabhupāda:

evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-
nāsādya-karṇa-nayana ābharaṇayudhāḍhyam
māyāmayaṁ sad-upalakṣita-sanniveśaṁ
dṛṣṭvā mahā-puruṣam āpa mudaṁ viriñcaḥ
[SB 7.9.36]

So in the previous verse we understood that Lord Brahmā executed severe austerity for hundreds of years just to become purified. Tīvra-tapasā pariśuddha-bhāvaḥ. Bhāva, situation, or nature, bhāva, nature also… So we have a bhāva, nature, at the present moment which is not real bhāva. We have acquired this bhāva on account of long, long years' material association. But this bhāva can be changed. That is spiritual. Śrī Rūpa Gosvāmī also says bhāva, and another place, in Bhagavad-gītā, it is said, budhā bhāva-samanvitāḥ, bhāva [Bg. 10.8].

So at the present moment we have got a bhāva: "I am this. I am that. I belong to this family. I belong to this nation." Bhāva is ecstasy, and everyone is overwhelmed with such kind of ecstasy. The politicians, they think that we are simply wasting time in chanting and dancing. "They have no sense how to improve the position of the country." They do not like because they are in different bhāva. But we are trying to change that bhāva. The bhāva must be there. The whole Kṛṣṇa consciousness movement is to purify the bhāva. Bhāva. That is stated here. Pariśuddha-bhāva. We are not negativating everything. We are simply changing from material bhāva to spiritual bhāva. That's all. Here is a big building, but there are many other hundreds and thousands of big building in this district or in this country. But here the bhāva is changed. The bhāva is changed. In your country there are many big, big skyscraper buildings. In comparison to those buildings, this is nothing. But still, you have come, spending thousands of dollars here, to change the bhāva. That is the… That is required. Otherwise you American boys and girls, you have no business to come here to see this big building. No. To change the bhāva, that requires. That is very important thing.

So,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīkeśa-sevanam. That bhāva is changed. Bhakti means to change the bhāva. At the present moment we are in a different bhāva. It has to be cleansed, pariśuddha-bhāva. Prakṛṣṭa-rūpena or pariśuddha, clarified, cleansed bhāva. We have nothing to reject. Simply we have to change the bhāva. Budhā bhāva-samanvitāḥ.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budhā, those who are intelligent, budhā… Bodha. Bodha means intelligence, knowledge, and budhā, those who have got knowledge. So this is knowledge.

So Brahmā, Lord Brahmā, began austerity to change the bhāva. He is the first created living being. How much great he is. But because he came into this material world… He is coming from Viṣṇu, ātmā-yoni. Not only Brahmā, every one of us, we are coming from Viṣṇu. Every one of us, like the small sparks of fire, we are coming from the big fire. That's a fact. But as soon as we come to this material world, our, that quality, fiery quality, extinguished. Therefore we have to revive the fiery quality, change of bhāva. Pariśuddha-bhāva. As soon as I come… The same example: the big fire and there are sparks, small fire. We are not big fire; we are small, sparklike. The spark, so long it is with the fire, it is very beautiful. The fire is also beautiful, and the spark is also beautiful. And if by chance the fire falls down, the small… The big fire never falls down. Therefore Kṛṣṇa is acyuta. He never falls down. If He comes in this material world, He does not fall down. Etad īśanam īśasya. This is His all-powerful. He comes also in this material world. He says, tadātmānaṁ sṛjāmy aham. Paritrāṇāya. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmi [Bg. 4.7]. He also comes, but He does not fall down. We fall down.

The Māyāvādī philosopher cannot understand this. They think that anyone who comes in this material world, he falls under the influence of māyā. That is right for the small living entities, as we are. That is not correct for the Supreme. Therefore they misunderstand Kṛṣṇa in His activities, especially when He dances with the gopīs. Therefore a neophyte person should not try to understand Kṛṣṇa's dancing with the gopīs immediately, because they do not know Kṛṣṇa. So here if we do something against the moral principles, we are liable to be punished. But Kṛṣṇa, about Kṛṣṇa it is stated in the Īśopaniṣad, apāpa-viddham. You know this. Apāpa-viddham. (aside:) Who is that? He does not become affected by any pāpa, apāpa-viddham. That is His nature. Etad īśanam īśasya. Just like we go into the fire-we become burned into ashes. But there are some others, not… We cannot see, but if Kṛṣṇa enters… Yes, there are many. Just like in the forest fire all the Vṛndāvana inhabitants they became very much afraid of the forest fire, Vṛndāvana, the cows and the cowherd boys and inhabitants. But they had no other means how to stop. They began to pray to Kṛṣṇa, "Kṛṣṇa, save us." So Kṛṣṇa swallowed up the fire. That is Kṛṣṇa. That is the difference between Kṛṣṇa and ourself. So this difference of Kṛṣṇa and Kṛṣṇa's greatness we can see when we have purified ourself, tīvra-tapasā pariśuddha-bhāvaḥ. Then it is possible. That is… The whole bhakti system means tīvra-tapasā pariśuddha-bhāvaḥ.

So evaṁ sahasra-vadana. Sahasra-vadana. This virāṭ-rūpa. This is māyāmayam. Kṛṣṇa's virāṭ-rūpa is another feature. His real rūpa or form is dvi-bhuja-muralīdhara, two hands. That is His original form. There is in the Brahma-saṁhitā,

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

That is Kṛṣṇa's real form. Veṇuṁ kvaṇantam: "He is playing on flute." But here it is said that sahasra-vadanāṅghri-śiraḥ-karoru. Here Brahmā saw He has got many sahasra… What is that? Sahasra-vadana, faces, aṅghri. As soon as there is face, as soon as there is one face, there must be two legs, two hands. So He appeared before Brahmā with thousands of faces. So similarly, number of hands and legs must increase proportionately. So Lord Brahmā saw Him in His virāṭa-rūpam, virāṭ-rūpam. Kṛṣṇa, Brahman,

Brahman, Para-brahman. Para-brahman means the great, the great. And He is Para-brahman. Nobody is greater than Him. So if anyone wants to see Kṛṣṇa in His Para-brahman rūpa, then He exhibits His virāṭ-rūpa. Just like Arjuna saw virāṭ-rūpa, the same. But that is not His natural form. That is māyāmayam. Because one… Suppose one wants to see God and he is not very advanced. Even if he's advanced, sometimes we want to see the superior in His great opulence.

But the Vṛndāvana-vāsī, they are so affectionate, so attached to Kṛṣṇa, they do not want. They do not want to know what is God. They simply want Kṛṣṇa, to love. This is Vṛndāvana. There is no necessity. Kṛṣṇa manifested in so many ways big, big activities in Vṛndāvana, killing daily almost a demon. But still, the Vṛndāvana-vāsī did not accept Him as the Supreme Lord. They thought that some demigod has appeared. They did not know that He is the Supreme Lord. That is another māyā, yoga-māyā. If the Vṛndāvana-vāsī saw Kṛṣṇa that He is the Supreme Lord, then they could not love Him so nicely, because too much opulent conception diminishes natural love. Therefore in the Vṛndāvana there is no such exhibition of Kṛṣṇa's form. But in the material world, just to convince Brahmā that the Supreme Personality of Godhead, He appeared, sahasra vadanāṅghri-śiraḥ-karoru-nāsādya-karṇa-nayanābharaṇaya-a yudhāḍhyam. Not only many faces, many ears, many legs, but each of them very nicely decorated. You have seen the picture of Lord Viṣṇu, very decorated, very much decorated. But you'll see Kṛṣṇa, He is decorated with the Vṛndāvana flowers. That is Kṛṣṇa's real form. He does not appear with many hands, many ornaments, many… No. Simple boy.

So yaśodā-nandana gopī-jana-rañjana yamunā-tīra… What is that?

Devotees: Vana-cārī.

Prabhupāda: Yes. That is Kṛṣṇa. Kṛṣṇa is always yaśodā-nandana. He is always ready to be chastised by mother Yaśodā, by the gopīs, and sometimes by His friends. That is Vṛndāvana Kṛṣṇa. That is real Kṛṣṇa; that is real God. And this form of God as Brahmā saw, virāṭ-rūpa, that is māyāmayam. Because Brahmā, such exalted person, he was meant for creating this universe, he becomes bewildered, seeing Kṛṣṇa as a cowherd boy. That was also exhibited. When Brahmā understood that "A cowherd boy in Vṛndāvana is said to be the Supreme Lord, Kṛṣṇa, my master," so he also examined whether Kṛṣṇa, that boy, was his master. He took away His calves and cowherd boys for a second, and he saw that Kṛṣṇa has expanded Himself to so many cows and calves and cowherd boys. Then he submitted. Similarly, Indra also wanted to examine Him. So everyone… Śiva-viriñci-nutam [SB 11.5.33]. Yatra muhyanti sūrayaḥ. So even Lord Brahmā, Lord Indra, and others, big, big demigods, they become bewildered to understand Kṛṣṇa. So Brahmā saw the virāṭ-rūpa. Māyāmayaṁ sad-upalakṣita-sanniveśaṁ dṛṣṭvā mahā-puruṣam āpa mudaṁ viriñcaḥ. But when he saw the Lord, he was very, very happy.

So our… Pure Vaiṣṇava, they do not want to see even Kṛṣṇa. They are satisfied with the service of Kṛṣṇa. That is Caitanya Mahāprabhu's philosophy. Āśliṣya vā pāda-ratam̐ pinaṣṭu mām̐ marma-hatām̐ karotu vā. Marma-hatām̐ karotu vā [Cc. Antya 20.47]. A pure Vaiṣṇava, he simply always expects, "When that time will come, Kṛṣṇa will be pleased to accept me?" Otherwise he is not very hasty. But he is interested with the service. That is pure Vaiṣṇava. A pure Vaiṣṇava can go to the hell for serving Kṛṣṇa, but he is not aspirant for his personal comfort. Any condition… Mama janmani janmanīśvare. This is Caitanya Mahāprabhu's teaching. Janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Na dhanaṁ na janaṁ na sundarīm̐ kavitām̐ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Āśliṣya va pāda-ratām̐ pinaṣṭu mām̐ marma-hatām̐ karotu vā. So this Kṛṣṇa consciousness movement is very great movement, more valuable than the conception of Lord Śiva or Lord Brahmā, because it is given by Kṛṣṇa personally, Caitanya Mahāprabhu. So do not try to see Kṛṣṇa in His virāṭ form. Simply try to serve Him in humble position. Then your life will be successful.

Thank you very much.

Devotees: Jaya! (end)

760315SB.MAY

Śrīmad-Bhāgavatam 7.9.37

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Māyāpur, March 15, 1976

Puṣṭa Kṛṣṇa: "My dear Lord, when You appeared as Hayagrīva with a head like that of a horse to kill the two demons named Madhu and Kaiṭabha, who were full of the modes of passion and ignorance, after killing the demons You delivered the Vedic knowledge to Lord Brahmā. Therefore all the great saintly persons accept Your forms as transcendental, untinged by material qualities."

Prabhupāda:

tasmai bhavān haya-śiras tanuvaṁ hi bibhrad
veda-druhāv atibalau madhu-kaiṭabhākhyau
hatvānayac chruti-gaṇāṁś ca rajas tamaś ca
sattvaṁ tava priyatamām̐ tanum āmananti
[SB 7.9.37]

So spiritual kingdom is beyond this material world made of three modes of material nature, sattva-rajas-tamaḥ. So when incarnation of the Supreme Lord comes… Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Kṛṣṇa has given us. We are fallen down from the spiritual kingdom to this material world on account of desiring to fulfill our material senses. But Kṛṣṇa is so kind that He has given us the Vedic literatures. Anādi bahir mukha jīva kṛṣṇa bhuli gela. This is the statement in the Caitanya-caritāmṛta. Ataeva kṛṣṇa veda purāṇa karilā. Because we have forgotten Kṛṣṇa anadi… Anadi means before the beginning of this creation. The beginning of this creation is called ādi, beginning, but our forgetfulness of Kṛṣṇa is anādi. Anādi. Anādi bahir mukha. We are working in this life, in this material world, struggling for existence to get happiness. That is the aim of life. But because we have forgotten Kṛṣṇa, we do not know the source of happiness. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The ānandamaya-vigraha, sac-cid-ānanda-vigraha [Bs. 5.1], we have forgotten Kṛṣṇa. Still, we are searching after ānanda, blissfulness. This is our struggle for existence. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. We are in this prakṛti, in this material nature, prakṛti-sthāni, and, being dictated by the mind, making plans to become happy, but that is not possible. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni.

This is… Due to our forgetfulness, we are struggling for existence to get happiness, but because we do not know what is the source of happiness, it is called struggle for existence. This is going on.

So this is going on not only in this life, before this life also, anādi, anādi. So once we get the chance to understand what is the problem of life, and this human life is given a chance. By evolution, by nature's way, 8,400,000 species of life we are coming through. Then the nature has given one chance, this human form of life. Now it is for understanding what is our position. Athāto brahma jijñāsā. But if we do not take care of this questioning… Ke āmi kene āmāya jāre tāpa-traya. Sanātana Gosvāmī placed this inquiry before Caitanya Mahāprabhu. To approach guru means to inquire about himself, "What I am?" That is intelligence. Sanātana Gosvāmī was the minister. He was very opulent. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. But when he came to his senses after meeting Caitanya Mahāprabhu, he wanted to know, "What I am?" This is real inquiry. He could be very satisfied to get answer himself that "I am minister. I have got so big salary. I get so much respect." No, he was not satisfied. He went to guru, Caitanya Mahāprabhu. The Vedic injunction is, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Everyone is conscious of the struggle for existence, but they are not serious enough that "Why this struggle for existence?" That "Why?" required. That is human life. The dog is suffering. He is hungry, he's going to a place for some food, and instead of food, he's getting a stroke by the stick. He barks very… He's disappointed that "I wanted food, but I got the stick." (laughter) "I wanted bread; I got stone." This is going on. This is going on. And therefore, in the human society also, they are also struggling and making plans for economic development so that instead of stone, they can get bread. But the struggle is going on. There is no settlement. That is not possible. That is not possible. Either you go to this country or that country, you accept this "ism" or that "ism," unless you come to Kṛṣṇa, there is no possibility of peace. That is stated, very simple words, in the Bhagavad-gītā, that how to stop this struggle for existence.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

So this is going on. As soon as there is creation… Brahmā was created and he was given the Vedic knowledge. Tene brahma hṛdā ādi-kavaye. We get it. Brahmā was born. He was to establish the kingdom of God or, as Brahmā was born, the other living entities also were in the body of Garbhodakaśayī Viṣṇu. They were also to take birth later on. And before their birth, Brahmā was instructed Vedic knowledge. Vedic knowledge means these bewildered living entities struggling for existence may get Vedic knowledge so that they can revive their old, original Kṛṣṇa consciousness. This is the purpose of Vedic knowledge. In the Bhagavad-gītā it is said, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The Vedic… What is Vedic knowledge? Vedic knowledge means to revive our Kṛṣṇa consciousness. That is Vedic knowledge. If you revive your Kṛṣṇa consciousness, that is the perfection of Vedic knowledge. But if you read only Vedas and perform formalities, ritualistic ceremonies, but you do not awaken your Kṛṣṇa consciousness, that is useless waste of time. That is stated in the Śrīmad-Bhāgavatam,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viśvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

You may be a very religious person-never mind you are Hindu, Muslim or Christian or anyone-or according to your religious principles, ritualistic ceremonies, you execute very nicely. Svanuṣṭhitaḥ puṁsām. But after doing all these things, if you do not become God consciousness, God conscious, or you do not understand what is God, then the Bhāgavata says that it is simply waste of time. Śrama eva hi kevalam.

So human life is meant for understanding the Supreme, our connection with the Supreme Being. That is real human life. Therefore the Vedas are there. So as soon as Brahmā was born… Because he is in charge of this universe… There are innumerable universes and innumerable Brahmās also. Yasya prabhā prabhavato jagad-aṇḍa koṭi [Bs. 5.40]. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. So Brahmā is jagad-aṇḍa-nātha. He's the chief person within this material world, in this universe. So he is in charge; therefore he was given the Vedic knowledge. And he got the Vedic knowledge, but at the same time, two demons known as Madhu-Kaiṭabha, they wanted to snatch away, take away the Vedic mantras from Brahmā. This is the attempt from the very beginning. The devotees following the disciplic succession of Brahmā… Just like we are. We belong to the Brahma-sampradāya. Several times I have explained. So our original guru is Brahmā, Svayambhū. Therefore he is one of the great personality, svayambhūr nāradaḥ śaṁbhuḥ kapilaḥ kaumāro manuḥ [SB 6.3.20]. These are twelve mahājanas, men of authority. So Brahmā is man of authority, the demigod, the supreme demigod, the best of the demigods. So these Madhu-Kaiṭabha, Madhu-kaiṭabha, they took away. Rajas-tamaḥ. Why? They were full of rajas-tamas, and Brahmā is sattva-guṇa.

So sattva-guṇa and rajas-tamaḥ. This material world, there is three qualities, so there is always struggle. If you want to remain in the sattva-guṇa, then the rajas-tamo guṇa, they will give you trouble. Rajas-tamo-bhāvaḥ. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. So we are trying to introduce this sattva-guṇa, and above sattva-guṇa, śuddha-sattva. This sattva-guṇa… Just like sometimes we experience that one person is elevated to the brahminical principle, sannyāsī principle, but all of a sudden he falls down, he becomes a demon. We have got experience. He becomes demon. Very high… So this material world is so contaminated that even you are on the sattva-guṇa, there is chance of being contaminated by the rajas-tamo guṇa. The struggle is there. Therefore we have to become very, very careful. Or Kṛṣṇa will help. If you want to remain in sattva-guṇa, in purity, then Kṛṣṇa will help. Just like here, as soon as Brahmā was disturbed by the demons full of rajo-guṇa and tamo-guṇa, immediately the Lord came in Hayagrīva-mūrti incarnation. That is… Kṛṣṇa is also very much anxious to give us… Kaunteya pratijānīhi na me bhaktaḥ pranaśyati [Bg. 9.31]. If you remain a pure devotee, always surrendered to Kṛṣṇa, you should know it very well that Kṛṣṇa will give you protection in any calamity. Don't be worried. Simply we must have the faith. That is surrender. Surrender means avaśya rakṣibe kṛṣṇa, viśvāsa pālana. You must be faithful that "I am engaged in Kṛṣṇa's service. I may go to hell or heaven. It doesn't matter. I am going to serve Him. It is sure that Kṛṣṇa will give me protection." So there should be no hesitation. If somebody is ordered, "Go to hell and preach Kṛṣṇa consciousness," he should remain faithful to Kṛṣṇa, and Kṛṣṇa will give all protection. This is the principle. Kṛṣṇa's business is yadā yadā hi dharmasya glānir bhavati, tadātmānaṁ sṛjāmi [Bg. 4.7], paritrāṇāya sādhūnāṁ vināśāya ca… [Bg. 4.8]. The sādhu… Sādhu means Kṛṣṇa-bhakta, sādhu, not this dress. If you are always keeping Kṛṣṇa within yourself, then you are sādhu. And you are yogi also.

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo ma…
[Bg. 6.47]

These things are there always. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So those who are always keeping Kṛṣṇa within the heart, they are sādhu. So paritrāṇāya sādhūnām. They are sad… They are sādhus. Sādhu means who are always engaged in Kṛṣṇa's service, always thinking of Kṛṣṇa.

So here, as Brahmā was protected from the great demons Madhu-Kaiṭabha, Prahlāda Mahārāja was protected from the great demon Hiraṇyakaśipu. There are many, many instances. So the demons are always there. They are always ready to disturb devotees. That is going on. But a devotee's business is to revive the Kṛṣṇa consciousness of the conditioned soul. That is devotee's business. As Kṛṣṇa comes personally to give them some help, similarly, Kṛṣṇa's servants also, they take Kṛṣṇa's business and try to help these fallen conditioned souls to revive their original Kṛṣṇa consciousness.

So here is the example, that Brahmā was given the Vedic knowledge. Tene brahma hṛdā ādi-kavaye. Brahmā is ādi-kavi. He's the first learned man within this universe. We do not follow this nonsense Darwin's theory. Our beginning of this creation is from the most learned man, Brahmā, not from the monkey. (laughter) We do not follow this rascal philosophy. We do not follow. So our beginning is Lord Brahmā, a devotee of Kṛṣṇa, empowered to spread Kṛṣṇa consciousness, Vedic knowledge. Why Vedas there? Anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda-purāṇa karilā. So Veda-Purāṇa is required. Why the Vedas are there for us? To revive our Kṛṣṇa consciousness. And the gist of the Vedas, the śāstra, is Bhagavad-gītā, sarva-śāstra vinijya (?). So if we read Bhagavad-gītā carefully, spoken by the Supreme Personality of Godhead, and follow it according to the direction of the Brahmā and his disciplic succession, then Kṛṣṇa will give you all protection from the demons. There is no doubt. That is Kṛṣṇa's business. He said, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharmasya glāniḥ means discrepancy in the matter of understanding Vedas. That is dharmasya glāniḥ.

We have read in the Sixth Chapter, veda-vihitaṁ dharma: "Dharma means which is enjoined, which is ordered by the Vedas." Śruti. Caitanya… Our Rūpa Gosvāmī said,

śruti-smṛti-purāṇādi-
pañcarātriki-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kal…
[Brs. 1.2.101]

So we must follow śruti-smṛti-purāṇādi-śāstra-vidhi. Kṛṣṇa condemns such persons, rascals, who do not accept this śāstra-vidhi and manufacture something. This rascal has spoiled the whole world. No. Śāstra-vidhi, the Vedic knowledge. Anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda-purāṇa karilā. So we have to take protection of the Vedic knowledge, and that is summarized, and Śrīmad-Bhāgavatam is the ripened fruit of Vedic knowledge. Nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3]. Kalpa-taru, the tree… You get a tree. You protect tree. So this Vedic knowledge is called kalpa-taru. Kalpa-taru means whatever you want, you can get from the tree. Here we have got experience, you can get mango from the mango tree, but a kalpa-taru, you can get mango, apple, pineapple, anything. That is called kalpa-taru. So from the Vedas you can get all kinds of knowledge-material, spiritual, anything. Therefore it is called kalpa-taru. And the kalpa-taru… A taru means tree, and the tree… We nourish tree to get a nice fruit. So this Bhāgavatam is the fruit of the Vedic tree, kalpa-taru, and it is ripened also, not unripened. Unripened fruit you cannot eat, but ripened, ripened in the tree, mango, is very palatable. So it is nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3].

So if we read Śrīmad-Bhāgavatam and Bhagavad-gītā, these two literatures, then we get all Vedic knowledge, and then we can revive our Kṛṣṇa consciousness. And to do this business there is no difficulty. Kṛṣṇa will give you all protection, provided you remain, I mean to say, adhere to the lotus feet of Kṛṣṇa. Mām eva ye prapadyante māyām etaṁ taranti te [Bg. 7.14]. The māyā will not touch you. You'll be happy.

Thank you very much. (end)

760317SB.MAY

Śrīmad-Bhāgavatam 7.9.39

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Māyāpur, March 17, 1976

Puṣṭa Kṛṣṇa: "My dear Lord from the Vaikuṇṭha planets, where there is no anxiety, my mind is extremely sinful and lusty. It is sometimes so-called happy and sometimes so-called distressed. It is full of lamentation and fear and always anxious to get more and more money. In this way my mind has become most polluted. It is never satisfied, and therefore I am very fallen and poor. In such a status of life, how will it be possible for me to discuss Your activities?"

Prabhupāda:

naitan manas tava kathāsu vikuṇṭha-nātha
samprīyate durita-duṣṭam asādhu tīvram
kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtaṁ
tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ

[SB 7.9.39]

This is our position. This material world and the spiritual world, the difference is very nicely explained here. One place is no anxiety; in another place it is simply full of anxiety. This is the difference. (aside:) Ask them.

So Prahlāda Mahārāja in another place has said also the same thing. When his father asked him, ”What is the best thing you have learned, my dear boy, from your school?” so he immediately addressed his father as asura-varya. Why? Now, because this thing, free of anxiety, is not understandable by the asuras. They want anxiety. They'll create such situation. They'll put themselves in anxiety and try to come out of it. That is their heroic activities. This is the difference between the asura and the sura, devatā. The devatās, or the devotees… There are two different types of men. One is asura, and the other is devotee, just like Prahlāda Mahārāja and his father Hiranyakasipu. These two types of men are there in this world. And the difference we can see, that Prahlāda Mahārāja is simply satisfied with Kṛṣṇa. Prahlāda Mahārāja says,

naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
[SB 7.9.43].

Prahlāda Mahārāja, when he saw Nṛsiṁhadeva, very fierceful… Even mother Lakṣmī, the goddess of fortune, who is constant companion of the Lord, she also became afraid, and what to speak of other demigods like Brahma, Lord Śiva and Indra and so many others? All of them became afraid. Nobody could approach Him. He was so angry. But Prahlāda Mahārāja said that ”I am not afraid.” He said, ”I am not afraid.”

Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ.

A devotee who is always absorbed in the thought of Kṛṣṇa and His activities… We are therefore presenting Kṛṣṇa and His activities. This is our Kṛṣṇa consciousness movement. All these books which we are distributing and publishing, what is this? This is Kṛṣṇa and His activities, that's all. Tvad-vīrya-gāyana-mahāmṛta-magna. So if you simply read our books very carefully, then immediately this disease of heart palpitation, anxiety, will cease because on account of the dirty things, product of this tamo-guṇa and rajo-guṇa… That is disturbing us. We are covered by the tamo-guṇa and rajo-guṇa, rajas-tamaḥ. So rajas-tamaḥ means greediness and lusty desires. This is rajas-tamaḥ. So we have to… If we actually want to become free from anxieties, then we have to learn how to kill this, or how to avoid this anxiety due to rajas-tamo bhāvaḥ [SB 1.2.19].

So first of all we have to try to come to the platform of goodness. There are three platforms: tamo-guṇa, rajo-guṇa and sattva-guṇa. So immediately we cannot come to the pure sattva-guṇa, śuddha-sattva. Sattvaṁ viśuddhaṁ vāsudeva-śabditam, vasudeva platform… Just like Vasudeva is the father of Kṛṣṇa, so there is vasudeva platform also. Unless one comes to the vasudeva platform, there is no question of Kṛṣṇa, because Vasudeva can beget Kṛṣṇa, or Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19]. So actually we have to come to the platform of Vāsudeva, Vāsudeva-śabditam, and that is śuddha-sattva. But it is not immediately possible. Therefore gradually, from the platform of tamo-guṇa and rajo-guṇa, we have to come to the sattva-guṇa. Or in other words, we have to acquire the qualities of a brāhmaṇa. Therefore this is initiation, how to bring one to the platform of brāhmaṇa. Catur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So this is necessary. From this material platform to come to the spiritual platform one has to become a qualified brāhmaṇa.

So this process, that we first of all accept anyone who is prepared to chant, we accept to give him hari-nāma-what is the idea? The idea is that he'll gradually become brāhmaṇa. Of course, chanting of Hare Kṛṣṇa mantra is beyond the position of brāhmaṇa. Nivṛtta-tarṣair upagīyamānāt. This chanting of Hare Kṛṣṇa mantra is meant for the nivṛtta-tarṣaiḥ. Nivṛtta-tarṣaiḥ means one who has finished all kinds of desires, all kinds of material desires. For him… Nivṛtta-tarṣair upagīyamānāt. But for the ordinary man, bhavauṣadhi, even it is meant for the liberated person, chanting Hare Kṛṣṇa mantra, but still, those who are not liberated, if he chants, then he becomes cured from the material desires. Kāmāturam. Material desires… Kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtam. This is material desires. We are full of lusty desires, kāma, kāmāturam, and therefore you are distressed. Our distressed condition is due to lusty desires, kāmāturam. And the result is harṣa-śokaḥ. When we can fulfill our desires-”I am very much inclined to a woman or a man”-kāmāturam, lusty desires, if we can fulfill, then it is very nice, harṣa: ”Oh, I am very successful.” And if you cannot fulfill, then śoka. Two things are there. Śoka, there are so many things. We have got practical examples. The so-called loving affairs of man and woman ends in even murder. We have got experience. So śokāturam. The lusty desires means for the time being it may be very happy condition, but the result is śoka. It will end. Either illicit sex or legal sex, the end is śoka, śoka, lamentation. There are many examples, practical.

So this kāmāturam, this lusty desire, is not good. Either you do it legally or illegally, the result is śokaḥ. That we must understand. Unforunately, although the result …, everyone knows practical experience, that nobody has become happy by these sex affairs. There is a Urdu word, they say durlika-lugdu, yo khāyā abhipastāyā yo na khāyā abhipastāyā.(?) The meaning is ”There is a lugdu”-you know lugdu, of course-”lugdu which is known as durlikalugdu. So this durlikalugdu is so dangerous, one who has eaten it, he's also lamenting, and one who has not eaten it, he's also lamenting.” (laughter) Durlika lugdu ya khāyā abhipastāyā ya na khāyā abhipastāyā. So this man and woman connection is durlikalugdu. One who has married, he's also lamenting, and who is not married, he's also lamenting. So this is the thing. The śāstra also says… Not only… Any experienced man will say like that, that ”Both ways, it is simply lamentation.”

Therefore Prahlāda Mahārāja says that tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ [SB 7.9.45]. Tṛpyanti neha kṛpaṇā. There are two classes of men, kṛpaṇa and brāhmaṇa. The opposite word of brāhmaṇa is kṛpaṇa. Brahma jānāti iti brāhmaṇaḥ. This life, human life, is meant for understanding Brahman, the Absolute Truth. So a person who has understood what is Brahman-ahaṁ brahmāsmi-so he is called brāhmaṇa. Anyone who understands Brahman, he is brāhmaṇa. Brahma jānāti iti brāhmaṇaḥ. And one who does not understand, he's kṛpaṇa. In the Upaniṣad also it is said, etad viditvā yaḥ prayāti sa brāhmaṇaḥ, etad aviditvā yaḥ prayāti sa kṛpaṇaḥ. This human life is meant for understanding Brahman-athāto brahma jijñāsā, Vedānta-simply meant for understanding Brahman, such a nice life, human life, not cats' and dogs' life. In everywhere the same thing is repeatedly said. Ṛṣabhadeva says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhati viḍ-bhujāṁ ye: [SB 5.5.1] ”This human life is not meant for acting like the pigs.” Kaṣṭān kāmān arhati. So it is meant for becoming a brāhmaṇa. And one who does not become a brāhmaṇa-become a pig-he's kṛpaṇa, kṛpaṇa. Kṛpaṇa means he got the chance of becoming a brāhmaṇa, but he remained a cat and dog and pig. That's all. Kṛpaṇa. And if I give you, say, ten thousand rupees, that ”You take this, do some business and be happy,” but you could not do anything, simply kept the money and see it or spoil it, then you are kṛpaṇa. You could not use it. And there are others who can increase.

So we got this human form of life, we could…, we are advanced in consciousness, and if we increase this consciousness to the ultimate goal, Kṛṣṇa consciousness, then our life is successful. And if we could not do it-we remain in the same cats and dogs consciousness, kāmāturam… Just like a dog is lusty dog, one dog, one female dog, and dozen of dogs is after her… You have seen nature’s instruction. So that is kṛpaṇa life. We should not spoil our life by becoming a kṛpaṇa. This Kṛṣṇa consciousness movement is trying to raise the standard of the human society to become brāhmaṇa from the position of kṛpaṇa. This is the attempt. It may be a tiny attempt, humble attempt, but our aim is how these dogs and cats will become brāhmaṇa. This is our aim. We do not want to keep them in the position of cats and dogs and pigs. This is our attempt. So we may be successful or not successful, but our endeavor is very, very great. We should always remember that. Because these kṛpaṇas… Na tṛpyanti. Kṛpaṇa… What is that?

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
[SB 7.9.45]

The kṛpaṇā bahu-duḥkha-bhājaḥ, they know, ”After the sex I’ll have to meet so many botherations,” either illicit or licit sex. Either you get so many diseases, syphilis and this, and from syphilis so many other disease, up to madness, up to leprosy, one disease after one disease, one disease. This sex… The sex syphilitic disease is called in India by the Ayurvedic physician as phairāṅga-roga. It has come from the Western country. I do not wish to discuss, but the point is that illicit sex has many, many aftereffects who is not very nice. And even it is legal sex, there is also botheration. If there is no botheration, why they are killing their own child? There is botheration. Sex life is botheration. Therefore it should be controlled, undoubtedly. And the last control is to become a sannyāsī, bās. Āra na re bāpa:(?) ”No more.” That is called…

So whole Vedic civilization is to reduce this propensity, kāmāturam. That is Prahlāda Mahārāja’s recommendation. Because if we remain kāmāturam, sexually inclined, then we’ll be subjected only to these processes, harṣa-śoka-bhayaiṣaṇārta. In this way we shall be always disturbed. And it will be disturbed mind. You cannot think of the Absolute Truth. That is not possible. The mind must be peaceful. But there is one very easy method to control the mind from these disturbances. What is that? The yoga system means the control the disturbed mind. Yoga indriya-saṁyamaḥ. Real yoga means to control the mind and the senses. That is yoga. Because without controlling the mind and the senses, there is no question of spiritual advancement. That is not possible. Without controlling the mind, there is no question of spiritual advancement. Therefore Kṛṣṇa advised to Arjuna that ”You practice yoga,” in the Sixth Chapter, ”so that you’ll be able to control the mind.” But Arjuna said that ”Control the mind is very difficult for me, Kṛṣṇa. I cannot practice this yoga system.” Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham: [Bg. 6.34] ”Mind is very restless, and it is very difficult to control.” Tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram: ”I think to control the mind is still more difficult than to control the wind.” Nobody can control the wind. So Kṛṣṇa… Arjuna said, ”Even though I am able to control the wind, I cannot control my mind. It is so strong.” So Kṛṣṇa recommended… Kṛṣṇa not discouraged Arjuna. Arjuna is a family man, and he went to the war field to gain his victory. So everyone is engaged in some such engagement, occupational duty, brāhmaṇa, kṣatriya, vaiśya, in this world. And so mind is very difficult to control. But Kṛṣṇa gave the easy method:

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo (mataḥ)
[Bg. 6.47]

If you can keep Kṛṣṇa always in your mind, then the whole thing is solved. This is easiest. So chant always Hare Kṛṣṇa, Hare Kṛṣṇa…

Devotees: …Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Prabhupāda: Then this kāmāturam mind will be controlled, and you’ll not be subjected to this harṣa-śoka-bhaya. This is the secret. Caitanya Mahāprabhu has recommended that in the Kali-yuga it is very, very difficult to come out this kāmāturam position. It is not possible. But if you chant the holy name of the Lord Hari… Harer nāma harer nāma harer nāma iva kevalam, kalau… [Cc. Ādi 17.21].

Devotees: …nāsty eva nāsty eva nāsty eva gatir anyathā.

Prabhupāda: So the verdict of the śāstra is the same everywhere in a different way. The perfection of life is, Prahlāda Mahārāja says, that tava kathāsu vikuṇṭha-nātha. One should be interested in Kṛṣṇa-kathā. We are interested in so many kathās. Because we purchase newspaper in the morning, so big volume, so many kathās are there. And we read many material dramas and novels and fictitious stories and killing stories. We are very much attached to these. All these kathās, means stories, we are interested, but we are not interested in Kṛṣṇa-kathā. Means I am interested in kathā, that is my nature, but it has become perverted on account of being contaminated by this material world. This is our position. Therefore Prahlāda Mahārāja said that naitan manas tava kathāsu vikuṇṭha-nātha samprīyate durita-duṣṭam asādhu tīvram. Because it is so polluted, asādhu, dishonest and bad, everything, whatever… The mind is dirty, full of dirty things.

So in another place it is said, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho abhadrāṇi [SB 1.2.17]. This is abhadra. The hṛdy antaḥ-stho, within the core of heart, there, so many nasty, dirty things, that is the material contamination. So it can be, I mean to say, avoided, or cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], Caitanya Mahāprabhu has assured. The whole process of education and advancement of civilization is how to cleanse the dirty mind. Why it is dirty? Kāmāturam: the lusty desire and greediness. So we should always remember this, that mind is the best friend and the worst enemy. If it remains kāmāturam, the worst enemy, and if it is Kṛṣṇa conscious, the best friend. So we have to control this mind. And that is very easy, as Ambarīṣa Mahārāja did, sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. We have to fix up. This arcana-vidhi for kaniṣṭha-adhikārī, everyone… The temple is meant for gradually making the mind thinking of Kṛṣṇa. You’ll come to the temple, you'll see the Deity, you'll see Kṛṣṇa, you'll think of Kṛṣṇa, and if you increase… That is the system. Every man, every woman, used to go to the temple. This is our Vedic civilization, to make the mind Kṛṣṇa conscious, always Kṛṣṇa conscious. And then it will be possible to cleanse the mind from this… Yadāvadhi mama cetaḥ kṛṣṇa-padāravindayor nava-nava-rasa-dhāmanudyata rantum āsīt. If you make your mind fixed up in Kṛṣṇa and think of Kṛṣṇa's activities-tadāvadhi mama…

Yadāvadhi mama cetaḥ kṛṣṇa-padāravindayor
nava-nava-rasa-dhāmanudyata rantum āsīt
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

This kāmāturam mind will be cleansed. Not only be cleansed: if you thind of sex, you'll spite on it. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.40

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Māyāpur, March 18, 1976

Puṣṭa Kṛṣṇa: "My dear Lord, the infallible one, my high position is just like a person having more than one wife, the co-wives trying to attract the husband in their own different ways. For example, the tongue is being attracted to palatable dishes. The genital wants to have sex with an attractive woman. The touch sensation is trying to contact soft things. The belly, although fulfilled, still wants to eat more. And generally the ear, without attempting to hear about You, is attracted for cinema songs. The smelling sensation is still another side; restless eyes to see sense gratificatory sense scenes; and the active senses attracting on another side. In this way I am embarrassed."

Prabhupāda:

jihvā ekato acyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit
ghrāṇo anyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geha-patiṁ lunanti
[SB 7.9.40]

It is a very good example. In the previous verse Prahlāda Mahārāja explained, naitan manas tava kathāsu vikuṇṭha-nātha samprīyate durita-duṣṭam asādhu tīvram. So Kṛṣṇa-kathā is not palatable. This is māyā's influence. So we cannot engage our senses for Kṛṣṇa. This is the disturbing condition of material world. Senses are there, I am there, and how the senses should be utilized, the subject matter is also there, but it is misled. This is called māyā. Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We are eternal servant of Kṛṣṇa. So what is the business of the servant? The business of the servant is to carry out the order of the master. So the senses are… I am the body-taking for the time being-and my senses, hands, legs, eyes, ears, tongue, genital, so many, ten senses, they are working senses and knowledge-gathering senses. There are so many senses. So if I am servant of Kṛṣṇa, then my senses should be always ready to serve Kṛṣṇa. This is real position. But we are not doing that. We shall wait, that "If I serve Kṛṣṇa, then where is the opportunity for my living condition?" No. There is good opportunity. Just like we want to eat. That is the first problem. So if we say, "Don't eat this," so that does not mean you don't eat. The eating is not prohibited, but eating independently, whimsically, that is prohibited. Just like to keep your health in good order, sometimes it is said, "You don't eat it." That does not mean eating is prohibited. The some particular thing is prohibited. But we are accustomed to satisfy our senses; therefore we are misled.

Here it is said that jihvā ekataḥ acyuta. The first important sense is jihvā, means tongue. So tongue is attracted by so many varieties of foodstuff. That is our good experience. As soon as you go out in the street, you'll find so many restaurants. Why so many restaurants? How they are going on? Because we have got the tongue, and the restaurant business can go on very nicely, attracting the tongue. Especially in Bombay you'll find. Practically every alternate shop is a restaurant. Similarly, I have seen in Germany, Hamburg. Every alternative shop is a drinking shop. (laughter) Trinken?

Devotee: Trinken.

Prabhupāda: Yes. Is it not the word? Trinken is "drinking," yes. Every shop… I have seen. One gentleman… What is gentleman? (laughter) He is sitting with glass of wine, and a young girl is also sitting. This is their very pleasing… And I have heard that in the working days or in the holidays, they do not remain at home, they go to the trinken shop. So jihvā is very, very strong. And another thing I have seen, that they pass urine on the street. Because they are habituated to drink too much, they pass urine without any shame. So this is the first important sense, jihvā. Ekata is… First the jihvā is attracting me.

Bhaktivinoda Ṭhākura therefore says that we have got our senses, they are acting as enemies because the senses are misleading me. My senses are meant for serving Kṛṣṇa, but the māyā is misleading me, that "Why should you engage your senses in the service of Kṛṣṇa? You engage your senses in my service." Our position is to serve. That you cannot change, because we are made for giving service. We are not made for becoming master. But unfortunately every one of us is trying to be master by falsely engaging the service, especially the karmīs. The karmīs, they're working so hard day and night. Everywhere you see, they are working day and night. But the purpose is how to become master. They cannot become master, but the ambition is how to become master, how to become the richest man like such and such big man. This is going… This is called struggle for existence. Everyone is trying to become the master. Nobody is trying to become a servant. Ask anyone that "Why you are working so hard?" "No, I shall get so much money, I shall become very wealthy, I shall have so many servants, so many workers, and I shall control over them." That is trying to become master. Therefore the jihvā, in the very beginning, jihvā, the tongue, should be controlled. If we can control the tongue, then other senses will be automatically controlled.

In the śāstra it is said that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These present indriyas, senses, they're misled. They are misled in different way. Although I am serving, but I am serving my senses. My position is not master but servant. I am trying to become master, but I have already become servant of my senses. So instead of becoming servant of Kṛṣṇa, I have become the servant of my senses. So my position as servant is there. Is it not? I am maintaining because I cannot change it. Suppose… Just like a woman. If a woman dresses like a man, does it mean that he (she) has become a man? No. Woman is woman; man is man. Simply by changing dress we cannot do that. Similarly, our constitutional position is to serve. And to serve whom? Kṛṣṇa. That is our constitutional position. But falsely we are trying to become master. Therefore, instead of becoming master, I have become the servant of my senses. This is our position. So the master is sense. The jihvā is my master. He is asking, "Why don't you come to this restaurant." "No, no, my belly is already filled up." "No, you must come." (laughter) You'll see. A man is coming from home after sumptuously eating, and as soon as he comes to the street, immediately he enters a restaurant and drinks a cup of tea and few biscuit or… Why? What is the necessity? You are already filled up in your belly, and still, again, immediately you are… "No, it is very palatable." So you are servant of your tongue. "Because it is palatable, although my belly is already filled up, so I must satisfy my tongue."

So I am master… I'm not master; I'm servant of the tongue. Then just below the belly there is one genital. He has used it with his wife, and still, he goes to the prostitute. Servant. "Let us have some new taste." For tasting new sex enjoyment, people simply travel from one place to another. Especially nowadays, I have got experience in Delhi. I have seen. The foreigners, they are coming, ordering the manager that "I want this, I want that, because I have come here by the dictation of my genital." People go to Paris-I know many gentlemen-for satisfying the genital. So genital has become my master, the tongue has become my master, the hand has become my master, the leg has become my master, so I am the servant of so many masters. So my position is very precarious. How can you satisfy so many masters? Eh? Even in the animal kingdom, they are also servant, but they are servant of one sense. That is also described in the Śrīmad-Bhāgavatam. Just like the fish. The fish is only strongly under the servitude of the tongue. Therefore the fishing tackle gives something eatable, and the fish immediately… It is not that it is hungry, but because the fish is so greedy-something nonsense is there in tackle-he immediately…, and becomes caught up. Due to the strong inclination of eating, he loses his life. As soon as he's caught up, that… Similarly, other animal… Just like the deer is very fond of hearing nice music. The hunters play very nice music, and they come to hear, and he kills. So one is losing the life for strong tongue dictation, one is losing life for ear, and the elephant is captured by sex. You cannot capture elephant; it is very strong animal. But there is trained she-elephant. She allures the male elephant, and for sex the male elephant follows, and tactfully the elephant is put into a hole. He falls down. Then he is captured. Then for life he becomes a slave. Such a big animal, so strong, but by the trick of human being he becomes slave. So similarly, there is analysis. The one particular animal is strongly under the influence of a particular sense, but so far we human being, we are such a big animal that we are servant of all the senses. All the senses. An animal is servant of one sense, but the rational animal, because they are rational, rascal, rational… What is rationality? They cannot see even that "The animal is servant of one sense, and because I am rational animal, I have become servant of all the senses. I am utilizing my rationality in that way."

So this is our position. Prahlāda Mahārāja is analyzing very nicely. We are servant eternally, but kṛṣṇa bhuliya jīva bhoga vāñchā kare, pāsate māyā tare jāpaṭiyā dhare. As soon as we forget this principle, that "I am eternal servant of Kṛṣṇa…" This material life means this forgetfulness. I am serving, it is a fact. And because I am serving my senses, that… Big, big leaders… Just like in your Western countries, there was Napoleon, there was Hitler, there was Mussolini, here also, big, big leaders, but what they are? Big, big servants of the senses, that's all. Big, big servants of the senses. Therefore Bhāgavata has said, sva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Puruṣaḥ paśuḥ: "These big, big leaders are big, big animals, that's all." Saṁstutaḥ puruṣaḥ paśuḥ. So there are many instructive verses in the Śrīmad-Bhāgavatam. Therefore Śrīmad-Bhāgavatam should be your life and soul to remain constantly in Kṛṣṇa consciousness, yes, the unique gift of Śrī Vyāsadeva. Kalau naṣṭa-dṛśām eva purāṇārkaḥ adhunā uditaḥ.

So therefore we have to purify our senses. Unless we purify our senses, we'll be disturbed by the demands of the senses-one side, the tongue; one side, the ear; one side, the eyes; one side, the nose; one side, the hand; one side, the leg. The example is given very nicely, that sapatnya iva geha-patiṁ lunanti. Just like a man has got many wives. Here especially the kṣatriyas, they marry many wives. There is purpose also. The kṣatriyas are allowed in this way. Why? Because kṣatriyas are… Generally they are king. They have got money to maintain many wives. They can do it. And they eat also very first-class vitaminous food also, so they have energy. Even our Kṛṣṇa, He also married as a kṣatriya so many wives. So, not like Kṛṣṇa or any other, but everyone wants to keep more than one wife. Everyone wants. That is his heart's desire. And if one is able actually, he keeps. But what is his position? That is described here, that bahvyaḥ sapatnya iva geha-patiṁ lunanti. Now suppose you have got one dozen wives. So when you come home the every wife is waiting: "My husband will come from work. I shall snatch him in my room by force. Last night he did not come. Now, this night, I shall forcefully bring in my room." So this man enters, and every wife is prepared to take the opportunity, so all of them come. So one catches one leg, another catches another leg, another, hand, another, mouth, another, hair, (laughter) and they're all snatching: "Come here, come here." So he's flat. So what is his position, just imagine. This example is given. Similarly, if all the senses, supposed to be my subordinate wife, they snatch the man, that "Just enjoy this. Just enjoy this. Enjoy this. Enjoy this," then what is the position? Most disturbed condition. So in such disturbed condition one should… What? One should take vow that "No more wife, that's all. I have suffered so much. Now no more wife. That's nice." Then the mind will be in peaceful condition. No more disturbance.

The whole Vedic civilization is an attempt to create peaceful condition of the mind so that "I can fix up my mind on the lotus feet of Kṛṣṇa." This is Vedic civilization. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. This is… To control the senses… The mind is the central figure of the senses. So first of all you engage your mind on the lotus feet of Kṛṣṇa. That is first business. So, sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. And you talk only of Kṛṣṇa. Vikuṇṭha-nātha, vaikuṇṭha-guṇanuvarṇane. Here it is said, naitan manas tava kathāsu vikuṇṭha-nātha. So if we engage your talking capacity in the reading of Śrīmad-Bhāgavatam or Bhagavad-gītā, tava-kathā, "Your words…" That we have got, sufficient subject matter for talking. If we do that instead of talking nonsense, "phish phish," if we talk simply of Kṛṣṇa, take Bhagavad-gītā and together… It doesn’t matter, man or woman. Together, we simply… Just like we are doing now, if you simply talk of Kṛṣṇa, that is the measure, the real remedial measure to control the jihvā. Because Prahlāda Mahārāja is mentioning first of all, in the beginning, jihvā. So if you can control the jihvā, then you can control other senses very easily. This is the… Therefore Bhaktivinoda Ṭhākura said, tāra madhye jihvā ati, lobhamoy sudurmati, tāre jetā koṭhina soṁsāre. Bhaktivinoda Ṭhākura said, ”Out of the all the senses, the tongue is very difficult to control, formidable enemy. So in order to control the tongue…” Kṛṣṇa boḍa doyamoy, koribāre jihvā joy. ”Just to control over the tongue,” kṛṣṇa baḍa doyamoy, koribāre jihvā, svaprasād anna dila bhāi, ”He has given nice prasāda.”

So sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. If we… This jihvā is the first item, and if jihvā, if the tongue, if we can control… Tongue must taste something very… That is another business of the tongue. And must chant or talk something. So if you talk of Kṛṣṇa, if you chant Hare Kṛṣṇa and if you give prasādam, the tongue will be controlled. This is our program, that let everyone chant Hare Kṛṣṇa and let everyone take Kṛṣṇa-prasādam. Then the jihvā will be controlled. Here the jihvā is so formidable, the first jihvā is mentioned. So if you can control your tongue, then you can control your belly also. Because without control of the tongue… If you lock up, that ”I shall not accept anything except prasādam,” so if you go on the street and if you see hundreds and thousands of restaurant, you’ll not be allured. ”No more chop cutlet, finished, because I cannot take anything without being offered to Kṛṣṇa.” So automatically it becomes controlled. If we take this vow, that ”I shall not eat anything which is not offered to Kṛṣṇa…” Naturally Kṛṣṇa does not take any chop cutlet, so you cannot offer it. Kṛṣṇa personally says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So you have to prepare foodstuff for Kṛṣṇa from patraṁ puṣpaṁ phalaṁ toyaṁ, nothing else. Although He can eat… Kṛṣṇa can eat fire also or anything, all devour. But Kṛṣṇa prescribes for us that ”You can give Me this in bhakti, with devotion and faith, then you’ll be benefited.” If Kṛṣṇa eats from your hand, then your life is successful. If Kṛṣṇa accepts any bit of service from you, then your life is successful. Immediately you become liberated, because bhakti is not for the conditioned soul. As soon as… Kṛṣṇa therefore adds this word. Kṛṣṇa is not hungry for eating anything from your hand. He’s not hungry. But He wants to teach you how to become a bhakta. Mad-bhaktaḥ. Man-manā bhava mad-bhaktaḥ. He wants you to become His devotee. Then your life’s problem is solved.

So therefore He is prepared to take anything, little, patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26], so that you can begin to give something to Kṛṣṇa. Kṛṣṇa’s neither hungry nor wants anything from you. For your benefit, for our benefit, Kṛṣṇa is prepared to take a little leaf, little flower, little water, which is available anywhere all over the world, without any price. Even if I am very poor man I can pick up a flower, a little leaf, patraṁ, and little fruit, and water is available everywhere. Everything is available. Kṛṣṇa does not particularly say that ”You give me such fruit, such flower.” Any fruit, any flower, He’s prepared to take, accept, provided you are a bhakta. Otherwise, even if you prepare very nice, palatable dishes, He’ll not accept a single of it. It is the bhakti. Kṛṣṇa is very much anxious to see that you have become a bhakta. Then your problem is solved. Because we are sons of Kṛṣṇa-ahaṁ bīja-pradaḥ pitā [Bg. 14.4]-He’s suffering more in one sense because we are suffering. Just like your son is on the bed suffering from some disease. The father and mother feels more pain than the son, if the father and mother is affectionate. So Kṛṣṇa is so affectionate; therefore He comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. When we forget Kṛṣṇa, then He comes to convince us that ”This is not good. You are trying to satisfy your senses. It will never end. Simply you’ll be complicated from one body to another for satisfying senses, sometimes eating stool also. That is satisfaction of the senses. So this business will never make you happy. Better just surrender unto Me, and what I say, you do. Just begin your service. Surrender. Give Me something eatable.” Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. This is the beginning. The Deity worship is the beginning of devotional service.

Therefore arcana, the Deity worship, very essential. Everyone should try. The system is: anyone comes to the temple, he brings something, patraṁ puṣpaṁ phalaṁ toyaṁ, just to offer to the Deity. It is the beginning. That is the beginning of love, dadāti, give something. Dadāti pratigṛhnāti bhuṅkte bhojāyate caiva. This is the beginning of love. If I love you, I must give you something, and whatever you’ll give me I shall accept it. Dadāti pratigṛhnāti. So give something to Kṛṣṇa and take His instruction. Dadāti pratigṛhnāti. This is beginning of love. Therefore the Deity is there. The instruction is here. If people take advantage, automatically he becomes a devotee, a lover of Kṛṣṇa. That is the success of life.

Thank you very much. (end)

760319SB.MAY

Śrīmad-Bhāgavatam 7.9.41

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Māyāpura, March 19, 1976

Puṣṭa Kṛṣṇa: Translation: ”My dear Lord, You are transcendentally situated on the other side of the river of death. We are suffering on this side of the river of death on account of the resultant action of our own activities and have thus fallen in this river. We are suffering the pangs of repeated birth, death and awful arrangements. Not only me, but on behalf of all others in suffering conditions, kindly see upon them and out of Your causeless mercy and compassion deliver us and thus maintain us.”

Prabhupāda:

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyaṁ janaṁ sva-para-vigraha-vaira-maitraṁ
hanteti pāracara pīpṛhi mūḍham adya
[SB 7.9.41]

So this is our material condition of life. Prahlāda Mahārāja is describing one after another. So sometimes foolish person accuse God that ”Why He has put us into this miserable condition, different status of life? Somebody is rich, somebody is poor, somebody is diseased, somebody is healthy, and so many varieties.” Bhaktivinoda Ṭhākura has said, keśava tuyā jagata vicitra. Vicitra means varieties. ”So if God is kind, why He has made so many varieties?” This is not the common question you meet? You are preaching. They inquire like this: ”Why God is not kind to everyone? Why He has made this distinction?”

So this is not God's creation. We should know that it is my creation. Therefore Prahlāda Mahārāja said, evaṁ sva-karma-patitam. Just like a man is condemned to death. In the court the judge gives the judgment that "This murderer should be hanged." So it is not the judge that he is giving order to the murderer to be hanged. It is the murderer who has created his situation, to be hanged. This is to be understood. Not that the judge is partial, he's giving order to somebody that he must get decree for two millions of dollars, "He must have it," and another man is condemned to death. It is not that the judge is partial, he's giving somebody two millions of dollars and somebody is ordered to be hanged. The judge is impartial. Ye yathā māṁ prapadyante [Bg. 4.11]. Karmaṇā daiva-netreṇa [SB 3.31.1]. This is the version. We act according to our whims, and the resultant action is there immediately. The nature's law, God's law, is there. We have got experience that if we infect some disease, contaminous disease, then we must suffer from that disease. So it is not God's creation that somebody is suffering from some painful condition and somebody is enjoying. No. We infect ourself with some contamination because this world, this material world, is full of contamination, full of contamination. Just like when there is epidemic, the whole situation is contaminous. Therefore one has to take vaccine injection to protect himself. So anyone who has come to this material world must know that he has come in a place which is a place of epidemic. So you must have to remain very cautious. Otherwise you will have to suffer.

So in different ages, in different time, different types of medicines and vaccines are recommended, but in this age, Kali, it is so dangerously contaminous that no other process of medicine will act. Which is…? What is, then, the rescue? The only medicine is harer nāma. Therefore Kṛṣṇa Caitanya Mahāprabhu said, harer nāma harer nāma harer nāma eva kevalam, kalau… [Cc. Ādi 17.21].

Devotees: …nāsty eva nāsty eva nāsty eva gatir anyathā.

Prabhupāda: This is only medicine. To become free from the infection, this harer nāma is the only medicine, bhavauṣadhi. Auṣadhi means medicine. Parīkṣit Mahārāja said, harer nāma, this chanting of Hare Kṛṣṇa, is not meant for the conditioned soul, because as soon as one chants Hare Kṛṣṇa mahā-mantra, he immediately becomes free from the contaminous, contagious position. There is a verse, eka hari nāme yato pāpa hare, pāpī haya tato pāpa karti bare nāre (?). Once chanting of Hare Kṛṣṇa mantra is so powerful that all the sinful reaction of life-immediately gone.

You have read the life of Ajāmila. He was very, very sinful. He committed so many sinful activities. But at the last moment he simply chanted Nārāyaṇa. Immediately he became free. Immediately Viṣṇudūta came to rescue him from the hands of the Yamadūta. Just see what is the power of chanting the holy name of… So this is fact, that if we chant Hare Kṛṣṇa we immediately become free from all contamination of this material world, provided we don't commit it again. That is required, that… We finish all the resultant action of contamination of this material life, provided we remain without being fallen again. Therefore there is daśa-vidha-nāmāparādha. You know ten kinds of offenses. So if you chant Hare Kṛṣṇa mantra being careful not to commit the ten kinds of offenses, then you are immediately liberated. The most dangerous offense is nāmnād balād yasya hi pāpa-buddhiḥ. If we think that "I am so fortunate. I have got this hari-nāma and it can vanquish all kinds of sinful reaction, so very good instrument. So I go on committing all kinds of sinful activities and chant Hare Kṛṣṇa. Then it will be neutralized," this is the most dangerous offense. Nāmnād balād yasya hi pāpa-buddhiḥ. Because I am chant… "I know that by chanting Hare Kṛṣṇa I shall be free from all resultant action of sinful…, so let me go on, and throughout whole day I shall commit all kinds of sinful activities and in the evening I shall chant Hare Kṛṣṇa. Then everything will be finished." This rascaldom is very, very dangerous. We must be very careful. Don't take Hare Kṛṣṇa mantra as an instrument to neutralize your sinful activities. Don't take it. It is a fact that as soon as you are initiated with Hare Kṛṣṇa mantra, you become free, but don't commit it again. Āra nā re bāpa (?).

Just like Jagāi-Mādhāi. Jagāi-Mādhāi was most dangerously sinful persons, and they surrendered to Caitanya Mahāprabhu. You know the story, that he injured… Both the brothers injured Nityānanda Prabhu. Still, Nityānanda Prabhu was so persistent that He decided that "Inspite of all the faults of these two persons, I shall deliver them." So when He was injured by these two brothers, so Caitanya Mahāprabhu became very, very angry, and He immediately called for His cakra to kill these sinners. But Nityānanda Prabhu requested, "My dear Lord, in this incarnation You promised that You'll not take any weapon to kill. So don't kill them. Have mercy on them." This is Vaiṣṇava. So Caitanya Mahāprabhu became pacified. In the meantime these two brothers fell on the Caitanya Mahāprabhu's lotus feet: "Sir, excuse us and save us." In this way they became surrendered. So Caitanya Mahāprabhu made one condition, that "You have committed so many sinful activities. I shall excuse them immediately, provided you promise that you'll not commit again." This is initiation. This is called initiation, that to the spiritual master or Kṛṣṇa we surrender. He immediately excuses all sinful reaction of life. But if we commit again and again, that is not very good proposal. By chanting Hare Kṛṣṇa mantra we become immediately free, undoubtedly, but if we take it as an instrument for committing sinful activity, then the danger is very…

Just like in the Christianity there is a process of confession?

Devotees: Yes.

Prabhupāda: That throughout the whole week he'll commit all sinful activities, and on Sunday he'll simply agree, or what is called?

Devotee: Confess.

Prabhupāda: That "I have committed, yes. I have committed these sins," and give some fine. This process is not good. We should not do that, confession, "Yes, sir, I am…" I think in your country there was a movement, Moral Rearmament. Their process was that "You commit sinful activities, but you confess. Then it will be neutralized." That was their formula. But I don't think it was successful. It could not be successful. That is not possible. Process is that "By my karma I have become sinful. Now I have got the remedial measure, chanting of Hare Kṛṣṇa, but I shall not commit again." Then he's successful. Then it is successful, immediately. Nāmnād balād… But we should not take advantage of this.

So here Prahlāda Mahārāja said, evaṁ sva-karma-patitam: "By my own sinful activities I am now in this conditioned status of life, in this material world." It is not created by God. We create. Karmaṇā daiva-netreṇa [SB 3.31.1]. God, or the supreme authority… Just like Yamarāja. He is there, representative of God. He gives his judgment, what kind of body I'll have to accept after death. So therefore this atheist class of men, they deny to accept the next birth. But that is not the fact. The next birth is there. The example is very nicely given by Kṛṣṇa:

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So if a child… Now there are so many boys. So if he says, "No, no, no. I'll not become a young man. I shall remain a child," that is not possible. He has to change his body. There is no question that he does not like to change his body. No, he must have. So similarly, this body, when it is finished, you may say that "I don't believe there is another body," but there is-"must"-exactly like that, that a young man, he may think, "This body is very nice. I am enjoying. I shall not become old man." No, you must become. That is the law of nature. You cannot say. Similarly, after death, when this body is finished, you must have another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. And who is speaking? The Supreme Lord, the Supreme Person. He is speaking, the supreme authority. And if you, by your ordinary reason, you try to understand that what is the law, a very simple example is given there. So there is life. You cannot deny it. There is life. Now, that life, that body, is not in your hand. At the present moment, when the life is there, you are very proud of your knowledge. You are very impudent to accept the existence of God. You can do that foolishly. But after death you are completely under the control of nature. That is… You cannot avoid. Just like when you are foolish, you can say, "I don't believe in the government's law. Whatever, I shall do." But when you are arrested, then everything is finished. Then simply slap and shoes, that's all.

So we are so foolish that we do not believe in the next life. That is simply foolishness. There is next life, especially when Kṛṣṇa says. You can say, "We don't believe." You believe or not believe, it doesn't matter. You are under the laws of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. Kṛṣṇa said. Why one has become nicely situated? Why one is situated, one man is, one living entity is eating very nicely very nice foodstuff, and another animal is eating stool? This is not accidental. This is not accidental. Karmaṇā daiva-netreṇa [SB 3.31.1]. Because one has acted in such a way that he has to eat stool, he must eat. But the māyā, the illusory energy, is so clever that while the animal is eating stool, he's thinking, "I am enjoying heaven." This is called māyā. So even by eating stool he's thinking that he is enjoying heavenly pleasure. Unless he's covered by that ignorance, he… If he remembers that "I was… In my previous life I was human being, and I was eating so nice foodstuff. Now I am obliged to eat stool," then he cannot prolong. That is called prakṣepātmika-śakti-māyā. We forget. Forgetfulness.

So this forgetfulness is going on. Evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām anyonya-janma maraṇa. Here is again, anyonya-janma: "Not only this birth, but another birth, another birth, another birth." You cannot say that "This is the final" or "This is the beginning." No. That is not. Anyonya-janma-maraṇa. In another body also there is birth and death. As in this body we have got birth and death, similarly, in another body also, either I take my birth as Lord Brahmā or a small, insignificant ant… It doesn't matter. Any material body you take, there is birth and there is death. You may live… Just like we are human being. We may live for many years, hundred years, in comparison to the ant's life, and similarly, we may live hundred years, and Brahmā is living for millions of years. So it does not mean there is no death. Death must be there. One who has taken birth, he must die. The janma-maraṇa. And as soon as you take birth, all the material conditions, tri-tāpa-yātana, adhyātmika, adhibhautika, adhidaivika, you have to accept. There is no rescue. As soon as you take birth, janma-maraṇa, jarā… Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. As soon as you take birth, then you have to take jarā, old age, and vyādhi, and disease, and last, maraṇa.

So we do not understand this. This is called ignorance, foolishness. Prahlāda Mahārāja, Vaiṣṇava, he understands this, that "I am fallen in this miserable condition," evaṁ sva-karma-patitam, "by my own activities. Not only I, everyone in this material…" That we should know. Don't think that "He's suffering. I am enjoying." I am also suffering. If I am not suffering now, I will have to suffer. Suffering must be there. This world is meant for suffering. Duḥkhālayam aśāśvatam [Bg. 8.15]. Kṛṣṇa says, "This is a place for suffering." You cannot enjoy. That is not possible. Duḥkhālayam aśāśvatam, nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gataḥ [Bg. 8.15]. So unless you attain the complete perfection of life, saṁsiddhiṁ paramām, there is no question of stopping your miserable condition of life. Therefore Prahlāda Mahārāja said, paśyañ janaṁ sva-para-vigraha-vaira-maitram. And in each and every life there will be this distinction, "This is mine, and this is your," "You are my friend" or "You are my enemy" and "I am your friend. I am…" This contradiction will go on. You cannot… Therefore you see the whole world, they are sometimes fighting as enemies, and sometimes they are trying to make the United Nation. You see practically. Sometimes vaira, enemies, and sometimes maitram, friend. But this is all illusion. They will never become friendly. It is not possible. This contradiction will continue, sva-para-vairam, and create situation-"You suffer; I suffer. I snatch your ears and you snatch my ears," that's all. You have seen the punishment between the two boys? So we shall create this enmity and so-called friendship and then suffering. This is going on.

Sva-para-vairaṁ hanteti pāracara pīpṛhi mūḍham. Mūḍham. We are all rascals. We are trying to create peaceful condition. It is not at all possible, peaceful condition. This rascal must know it clearly that there cannot… By your manufacturing some League of Nation or United Nation, it is not possible. In the New York we have seen the United Nation, and every year a flag is increasing-another flag, another flag, another flag. Where is "united"? Increasing of flags. That means disunity. "I don't agree with you. We don't want to remain with you. We must have Pakistan. We don't want to remain with Hindustan." So "All right." "We don't want this. We don't want this"-this is fighting, going on, sva-para-vairam. This is the condition of this material world. And we must suffer the threefold miseries. So where is happiness? But because we are illusioned by the external energy, therefore we think that "We are making good arrangement to live peacefully, and we shall live peacefully." Where is peace? You have to die. You don't want to die; you have to die. You don't want disease; you must suffer from disease. You don't want to become old man; you must become old man. So where is your happiness? This is all foolishness. Therefore Prahlāda Mahārāja said, hanteti pāracara pīpṛhi mūḍham: "We are rascals, fools, so we are suffering in this way. Kindly save us."

Thank you very much. (end)
760322SB.MAY
Śrīmad-Bhāgavatam 7.9.42

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Māyāpur, March 22, 1976

Puṣṭa Kṛṣṇa: "O my Lord, the Supreme Personality of Godhead, You are the original spiritual master of the whole world. Your special interest in managing the affairs of the universe is to deliver the fallen souls who are engaged in Your devotional service. You are already the friend of all suffering humanity, and I think You will show Your causeless mercy upon persons like us, who are engaged in Your service."

Prabhupāda:

ko nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha ārta-bandho
kiṁ tena te priya-janān anusevatāṁ naḥ
[SB 7.9.42]

So Kṛṣṇa is bhava-sambhava-lopa-hetoḥ. Everything which is going on-creation, maintenance, and also annihilation-the original cause is Kṛṣṇa. When there is need of creation, the cause is Kṛṣṇa. When there is need of maintenance, the cause is Kṛṣṇa. Everything, the cause is Kṛṣṇa. And there is annihilation-the cause is Kṛṣṇa. So sṛṣṭi-sthiti-pralaya, although it is being done… Sṛṣṭi means creation; sthiti means maintenance; pralaya means destruction. These things are going on in the material world. Everything is created. Just like your body, my body, it is created at a certain date. There is history. And it will maintain, say, utmost, for fifty, sixty or hundred years. It will never be eternal. Because it is created, it cannot be eternal. Anything created cannot be eternal. So this sṛṣṭi-sthiti-pralaya-sādhana is actually being done by Kṛṣṇa, whatever way. But because we cannot see Kṛṣṇa in the background, we see only the wonderful activities of the nature. Nature is working not independently-by the direction of Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Whatever is going on by the wonderful activities of nature… People are amazed by seeing the wonderful activities of nature. But behind these activities there is the direction of the Supreme Personality. Therefore Lord Nṛsiṁhadeva is addressed here, bhava-sambhava-lopa-hetoḥ.

So Prahlāda Mahārāja says that "We are suffering in this way, and we are praying to You to stop this suffering. So it is not very difficult task for You." Ko nv atra te 'khila-guro bhagavan prayāsa. Suppose if I ask you to do something for me, you may say, "That is very difficult task. I have no time to do this." So it may be difficult for an ordinary man. Actually it is a very difficult task, because Prahlāda Mahārāja in a previous verse, he prayed, pantheli parācara pipṛhi mūḍham adya. Mūḍham adya: "Give me shelter." So Kṛṣṇa may think… Kṛṣṇa does not think, but from our side we may suppose like that, that… Just like Narottama dāsa Ṭhākura sings that śrī-kṛsna-caitanya-prabhu, dayā koro more: "Lord Śrī Kṛṣna Caitanya Mahāprabhu, kindly give me Your mercy." Dayā koro more. "Why I shall give My mercy to you? You are so sinful. You are so fallen. My mercy is not meant for you." But Narottama dāsa Ṭhākura reminds, patita-pāvana-hetu, tava avatāra: "Sir, I am the most fallen. There is no doubt about it. But You have specially come to deliver persons like us." Śrī-kṛṣṇa-caitanya-prabhu dayā koro more, tomā vinā ke dayalu, jagata saṁsāre. Actually we are hankering after favor of some big man and small man. That is going on. That is material world. But if we seek favor from the Supreme Personality of Godhead, so that is very nice. Instead of going here and there, if we… We want favor. There is no doubt. But others cannot favor us. That is the point. They have started so many humanitarian institutes to favor the suffering humanity, but it is not possible. They cannot. They cannot do it. It is false attempt because… There are so many instances. Suppose the father and mother, they are always ready to show favor to their children. There is no doubt about it. But does it mean if one has got very good and rich and able father and mother one can be happy, the children can be happy? No. That is not so. Bālasya neha śaraṇaṁ pitarau nṛsiṁha. That is also Prahlāda Mahārāja's statement, that "Simply because there is kind father and mother, therefore the children will be happy? No. That is not possible." So actually, if the child is destined to suffer, the good father-mother cannot give him shelter. That is not possible. Suppose one is condemned by the court to be punished, capital punishment, to be hanged. The father-mother may be very big man or rich man. If he pleads in the court, "Sir, whatever you want, I'll give. Kindly do not condemn my son to be hanged," that cannot be checked. This is not possible. Nobody can show favor against the will of the Supreme.

So best thing is to ask favor… Śuddha, śuddha-bhakta, those who are… (aside:) He's sleeping. You don't sleep and sit front. So therefore we should not ask favor. We can ask favor from anyone, but we must know that nobody can favor us unless it is sanctioned by the Supreme Person. We must always know. Not that because one is very, in a superior position, he can favor me. No, he cannot favor you unless it is sanctioned by the Supreme. Suppose we approach sometimes a rich man to favor us with some contribution, membership fees. But that rich man cannot favor us unless it is sanctioned by Kṛṣṇa. Kṛṣṇa is there within himself, and if He says that "You give him this money," the man will give us. So we shall not be sorry. Suppose we go somewhere and he did not favor us. We should not be sorry. We should know that Kṛṣṇa did not dictate him. He is not so fortunate now; therefore Kṛṣṇa did not dictate him. So there is nothing to be sorry. This should be our principle. Because without Kṛṣṇa's sanction…

So here, ko nu atra te akhila-guro bhagavan prayāsa. So everyone requires some extra endeavor to favor us, but Kṛṣṇa does not require. That is Kṛṣṇa. He can do anything He likes. He does not depend on others. Others depend on Kṛṣṇa's sanction, but Kṛṣṇa does not require anyone's sanction. Therefore Prahlāda Mahārāja said bhagavan prayāsa. Prayāsa, is advised not to take, especially for the devotees. One should not take up some business which requires very hard endeavor. No. We should take up only simple things which is possible. Of course, a devotee takes the risk. Just like Hanumān. He was servant of Lord Rāmacandra. So Lord Rāmacandra wanted information of Sītādevi. So he did not consider, "How I shall go to the other side of the sea, Laṅka?" He simply, believing in Lord Rāmacandra, "Jaya Rāma," jumped over it. Rāmacandra had to construct a bridge. Of course, that bridge is also wonderful because these monkeys were bringing stone and they are throwing on the sea, but the stone was floating. So where is your law of gravitation? Eh? Stone floats on the water. It cannot be done by the scientists, yes. But Lord Rāmacandra desired; a stone became floating. Otherwise how many stones we shall throw in the sea that it will come to the level of becoming a bridge? Oh, it was not possible. It was possible, everything was possible, but Rāmacandra, Lord Rāmacandra, wanted, "Let it be simplified. So let them bring the stone and it will float. Then we shall go." So without stone He could go, but He wanted some service of the monkeys. There were many monkeys. Baro baro badare, baro baro peṭ, laṅka diṅgake, mata kare het. There were many other monkeys, but not exactly capable like the Hanumān. Therefore they were also given some chance that "You bring some stone. You cannot jump over the sea like Hanumān, so you bring stone, and I will ask the stones to float.”

So Kṛṣṇa can do anything. Aṅgāni yasya sakalendriya-vṛttimanti. He can do anything. We cannot do without His favor. So Prahlāda Mahārāja requests that ”If You kindly become merciful upon us, it is not a great task for You, because You can do whatever You like. Because You are the cause of creation, maintenance and destruction, so it is not difficult for You.” Besides that, mūḍheṣu vai mahad-anugraha ārta-bandho. Generally, those who are ārta-bandhu, friend of the suffering humanity, they specially show favor to the mūḍha, to the rascals. Kṛṣṇa comes for that purpose because every one of us, we are mūḍhas. Duṣkṛtino. Na māṁ duṣkṭtino mūḍhāḥ prapadyante. Normally we, because we are sinful, because we are mūḍhas, we do not surrender to Kṛṣṇa. Na māṁ prapadyante. Anyone who does not surrender to Kṛṣṇa, He is classified as duṣkṛtina, mūḍha, narādhamā, māyayāpahṛta-jñānā. It is not at all possible to become independent of Kṛṣṇa’s will. That is not possible. Therefore those who are trying to work independently, without Kṛṣṇa’s favor, they’re mūḍha, all rascals. They will not accept what Kṛṣṇa says, and they are trying to establish some law without Kṛṣṇa. ”There is no need of God.” This is the… Most scientists, they say like that. ”Now we have got science. We can do everything.” They are mūḍhas. It is not possible. Independently you cannot do without Kṛṣṇa’s favor.

So best thing is that always try to seek favor of Kṛṣṇa. And you cannot seek Kṛṣṇa’s favor directly. That is also another point. Kiṁ tena te priya-janān anusevatāṁ naḥ. You cannot jump over to Kṛṣṇa without the favor of His devotee. Yasya prasādād bhagavat-prasādaḥ **. You cannot seek favor of Bhagavān directly. That is another foolishness. You must go through the servant of Kṛṣṇa. Gopī-bhartur pada-kamalayor dāsa-dāsa-dāsānudāsaḥ. This is our process. We don’t approach Kṛṣṇa directly. We must begin our service to the Kṛṣṇa’s servant. And who is Kṛṣṇa’s servant? One who has become the servant of another Kṛṣṇa’s servant. This is called dāsa-dāsānudāsa. Nobody can be independently servant of Kṛṣṇa. That is another foolishness. Kṛṣṇa never accepts anyone’s service directly. No. That is not possible. You must come through the servant of the servant [Cc. Madhya 13.80]. This is called paramparā system. As you receive knowledge by the paramparā system… Kṛṣṇa spoke to Brahmā, Brahmā spoke to Nārada, Nārada spoke to Vyāsadeva, and we are getting this knowledge. Just like Kṛṣṇa… Bhagavad-gītā was spoken by Kṛṣṇa to Arjuna.

So if we give up the process of understanding as Arjuna did, then you’ll never be able to understand Kṛṣṇa, or God. That is not possible. You have to take up the process which Arjuna accepted. Arjuna also said that, that ”I am accepting You, the Supreme Personality of Godhead, because Vyāsadeva has accepted, Asita has accepted, Nārada has accepted.” The same thing. We have to understand Kṛṣṇa. We cannot understand directly. Therefore these rascals who are trying to understand Kṛṣṇa directly by interpretation, they are all rascals. They cannot understand Kṛṣṇa. May be very big man, so-called. Nobody is big man. They are also sa vai… No, what is that? No, no. Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Puruṣaḥ paśuḥ. These big, big men who are so much eulogized by some rascals, all these big, big leaders, what they are? Because they are not devotee of Kṛṣṇa, they cannot lead. They simply will mislead. Therefore we take them all rascals. This is the criterion. Take this one criterion. Anything you want to learn from somebody, first of all you see whether that somebody is a devotee of Kṛṣṇa. Otherwise don’t take any lesson. We don’t take any lesson from a person, ”Perhaps,” ”Maybe,” like this. No. We don’t want such scientist or mathematician. No. One who knows Kṛṣṇa, one who is devotee of Kṛṣṇa, one who is overwhelmed in ecstasy simply by hearing Kṛṣṇa, you take lesson from them. Otherwise all rascals.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 7.9.43

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Visakhapatnam, February 22, 1972
Prabhupāda:
(tvad-vīrya-gāyana-) mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
[SB 7.9.43]

Here is a verse spoken by Prahlāda Mahārāja. Prahlāda Mahārāja you know, a great devotee of Kṛṣṇa. From the very beginning of his life he was a great devotee. From the womb of his mother, he was a great devotee. It is possible. When his mother was pregnant, the demigods… There was fighting between the demigods and the demons. And while his mother was pregnant, she was being dragged, taken by Indra under custody, and on the way Indra was met by Nārada Muni. Nārada Muni objected, ”What is this that you are dragging a pregnant woman? What is this?” Indra explained that ”Because she is the wife of Hiraṇyakaśipu, a demon with whom we have just finished our fighting, she (he?) has gone away. So we are taking this lady under our custody so that as soon as she gives birth to a child, we will immediately kill so that the demonic descendants will be no more.” Nārada replied that ”This child is not a demon. He is a great devotee mahā-bhāgavata. So do not do this. Better give this lady under my custody. I shall take care of her, and you can go.” So Nārada Muni is the spiritual master of all demigods, so he immediately accepted the words of the great sage Nārada. Not only accepted, but they offered their respects by bowing down to the child who was in the womb of his mother. A Vaiṣṇava, it doesn’t matter whether he is a child or in the womb of his mother, he’s respectful. Just like Kṛṣṇa, when He was in the womb of His mother, Devakī, the demigods also offered their prayers and obeisances you know, garbha-stuti, that is mentioned in the Śrīmad-Bhāgavatam.

So the Vaiṣṇava and the Lord are equally respected, even by the demigods. A Vaiṣṇava is not different from the Supreme Personality of Godhead, advaya-jñāna. In the material world, there is difference between the master and the servant. But in the spiritual world, the servant is as much respectful as the master. That is spiritual world. Sri Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Vaiṣṇava means that to become the servant of the servant of the servant of the Lord. Caitanya Mahāprabhu said like that. We don’t want…as the Māyāvādī philosophy, they want to become God, at once. No. Nobody can become God, that is not possible. Caitanya Mahāprabhu says that jīvera ’svarūpa’ haya-nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. The real identity of living entity is eternal servant of the Lord, Kṛṣṇa dāsa. In the Bhagavad-gītā it is clearly explained, mamaivāṁśo jīva-bhūta [Bg. 15.7]. In the Bhagavad-gītā or any Vedic literature, there is no such mention that the jīva is as good as the Supreme Lord. It is never stated. Aṁśa, minute particles.

Just like the sun and the sunshine. Sunshine is combination of minute luminous molecular parts. There are finer atomic parts, lumination, combined together, that is called sunshine. That minute particle, shining minute particle is never equal to the sun. Similarly, jīva is minute particle of the supreme sun, Kṛṣṇa. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. So as the small molecular particle, shining particle in the sunshine cannot become the sun, similarly, the molecular particle of the Supreme Soul, the jīvātmā, is never equal to the Supreme Lord. The another name of the Supreme Lord is asama-urdhva. Asama. Asama means never equal. What to speak of ordinary living entities, in the śāstra it is stated that even Lord Brahma, Lord Siva cannot be equal to the Supreme Personality of Godhead. That is the injunction.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

If anyone thinks that Nārāyaṇa, Kṛṣṇa, or Viṣṇu… They're all viṣṇu-tattva, bhagavat-tattva, Rāma. If somebody thinks that Nārāyaṇa is as good as Lord Siva or Lord Brahma, sa pāṣaṇḍi bhaved dhruvam, he becomes a pāṣaṇḍī.

So this human form of life is meant for realizing our relationship with the Supreme Lord. That is the mission of this human form of life. So our duty in this human form of life is to realize our original relationship with the Supreme Personality of Godhead. Prahlāda Mahārāja says… There is a stotra offered by Prahlāda Mahārāja. When Prahlāda Mahārāja's father, Hiraṇyakaśipu, was killed by Lord Nṛsiṁhadeva, He was very angry. Because this Hiraṇyakaśipu, although father of Prahlāda Mahārāja, he persecuted him in so many ways. The only fault was that he was a devotee. That is the nature of the demoniac world. Even one's son becomes a devotee and if the father is demon, then he'll be angry. That was actually happening. So Prahlāda Mahārāja, Vaiṣṇava, he is speaking to the Lord, naivodvije para duratyaya-vaitaraṇyāḥ, "My dear Lord," para. Para means He is transcendental, not of this material world. Udvije, "I am not anxious." Because everyone is anxious. In this material world, everyone is always anxious, either in peace or war, it doesn't matter. In peace, so-called peace, there is no peace. Actually, it is a place for struggle for existence with māyā. So there cannot be any peace.

So everyone is full of anxiety. That is also explained by Prahlāda Mahārāja that sadā samudvigna-dhiyam asad-grahāt [SB 7.5.5]. When his father… After all, father and son, the relationship is very affectionate. So even though father was not happy that his son was growing to be a great devotee, still one day he called his son, "My dear son, what best thing you have learned from your teachers?" So Prahlāda Mahārāja is answering. He knew that his father was a demon, so he is addressing directly. Tat sādhu manye asura-varya dehinām. Asura-varya. "My dear father, you are the best of the asuras." Asura-varya. Varya means the best. "My dear father," tat sādhu manye asura-varya dehinām. "I think," dehinām, "for the living entities who have accepted this material body…"

There are living entities who do not accept this material body. They are in the spiritual world. Their number is greater than the number of the living entities within this material world. They are called nitya-siddha. Eternally perfect. And here in this material world, the living entities are called nitya-baddha. Nitya-baddha means eternally conditioned. Therefore, Prahlāda Mahārāja says, tat sādhu manye asura-varya dehinām. Dehinām means in this material world. We are not this deha, this body. We are dehī, only accepting. Just like I am not this shirt. I am different from this shirt. This is called self-realization. Ahaṁ brahmāsmi, I am spirit soul. That is jñāna. So long I am identifying with this body, then my…, I am in ignorance, I am a go-kharaḥ. Yasyātma-buddhiḥ kunape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. But unfortunately, these people are going under the identification of this body. "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am white," "I am black," "I am learned," " I am fool," " I am rich," "I am poor." All these designations are our ignorance. Therefore, Prahlāda Mahārāja says dehinām. Anyone who has accepted this body, tat sādhu manye 'sura-vārya dehināṁ sadā samudvigna-dhiyam. Because the living entity, although spirit soul, he has accepted this material body, asat. Asat means which will not exist. This body will not exist, but we forget that. This is the most wonderful thing in this material world. Everyone is dying every moment, still one who is living, he thinks that he will live forever. That is the most wonderful thing.

ahany ahani lokāni
gacchanti yama-mandiram
śeṣaḥ sthitam icchanti
kim āścaryam ataḥ param

So our position is in ignorance and, therefore, we are always full of anxiety. Just like this war between India and Pakistan (indistinct), the anxiety is not yet over, it is going on. There may be another war. So in this material world you cannot be free of anxiety, that is not possible. Sadā samudvigna-dhiyam asad-grahāt [SB 7.5.5]. Asad-grahāt means because we have accepted something which is temporary, not permanent… Take for example this body… Therefore, we must be always full of anxieties.

So Prahlāda Mahārāja advised that "The best thing which I have learned is that you should give up this material world." Tyaktva… Gṛham andha-kūpaṁ ātma-pātaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. "My dear father, I have learned this best thing," that tyaktva… Gṛham andha-kūpam. "This world, material world, which is just like a dark well…, if a man is thrown into this dark well as he is in this precarious condition of life, similarly, anyone who is in the material world, he is put in the dark well. Therefore, somehow or other, we have to get out of this and," vanaṁ gato yad dharim āśrayeta [SB 7.5.5], "we shall accept the shelter of the Supreme Personality of Godhead, Hari." The father became very much angry. Mūrkhāya upadeśa hi prakopāya na śāntaye, if you give good instruction to a mūrkha, to a foolish person, he will be angry. He will not rectify himself, but he will be angry (indistinct).

So Prahlāda Mahārāja was (indistinct) the great devotee in the world. There are many descriptions of his characteristics and activities. In Bhāgavata, Prahlāda-caritra is everyone knows. So when his father was killed, he said, naivodvije para deva duratyaya vaitaraṇyāḥ. Duratyayā. Duratyayā means (it is) very difficult to cross over this ocean of nescience, material world. It is very difficult. We do not know how we have been put into this ocean of nescience. We are traveling, going through eight million four hundred thousand species of life. Sometimes in different species of life in different types of planets and different types of body, we are passing through. We do not know that. We know, we know even in this life we can understand that I have passed over so many bodies. I had my childhood body, I had my boyhood body, I had my youthhood body, now I have got a different body which is old man's body. Similarly, I shall give up this body and I will have to accept another body by the laws of nature. Tatha dehāntara-prāptir. As we are changing our body even in this present life, similarly, after giving up this body, I have to accept another body. Tathā dehāntara prāptir dhīras tatra na muhyati [Bg. 2.13]. But the problem is what kind of body I am going to have in my next life. That is to be thought over.

Therefore, there is no guarantee. And this time I may have so very nice body in a very aristocratic family. Next life it may be the same aristocratic standard or in the higher planetary system in heavenly body, and it may also be that I can get the body of a cat and dog. Therefore, it is very essential that we should be prepared for the next body. Because after we will give up this body, and our pains and pleasure is according to the body. That is also the statement of Prahlāda Mahārāja, sukham aindriyakaṁ daityā deha-yogena dehinām, we get a standard of happiness or distress. Take for example only happiness, forget about distress. So Prahlāda Mahārāja says, sukham aindriyakaṁ daityā deha-yogena dehinām. One who has got his body in the Khatau's family or any nice family, so his standard of happiness is already fixed up according to the body. He has got a body in such family or in such species of life, so his standard of life is also fixed up according to his karma-yogena. Jantur dehopapattaye. Karmaṇā daiva-netreṇa jantur deha upapattaye [SB 3.31.1]. Karmaṇā, by our act. Janmaiśvarya-śruta-śrī [SB 1.8.26]. By pious activities, one can get these four things: birth in high family, rich family, brāhmaṇa family, cultured family, janma; aiśvarya-riches, opulence; śruta-education; and śrī-beauty.

So I say to my American and European disciples always that your nation, American nation, you have got your birth in a very rich nation or rich family. In America, every family is rich because there the poorest man earns monthly not less than four to five thousand of rupees, according to our (indistinct). The poorest man. And what to speak of the richest man. So janma, aiśvarya, śruta, śrī, these things are achieved out of pious activities. Therefore, in the Vedas, the karma-kāṇḍa vicāra, performing great sacrifices, they are mentioned. (Sanskrit) Performing yajña. In order to keep ourself happy within this material world, we have to perform yajña. That we are forgetting. There is no yajña performance. Therefore, as we are forgetting to live according to the direction of the Vedas, we are meeting with so many dangerous ways of life. Take for example, in our country, 20 years ago, there was no fight between Punjab and Bengal. Now because we are advanced, we have got independence, now the fighting is between Punjab and Bengal. This kind of advancement we are making, and we have to face such calamities more and more if we forget performance of yajña.

yajña-śiṣṭāśinaḥ santo
mucyante sarva kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt
[Bg. 3.13]

Everything is explained there. So unfortunately, we are forgetting our Vedic culture and we are very much puffed up as if we are advancing. This is not advancement. We learn many industrial houses, commercial houses, they have contributed enough lumps of money to the war fund, defense fund. What for? To burn the money in gunpowder, that's all. But they are not prepared to burn the money in sacrifice. So you have to meet all these calamities more and more. This is the fact. You cannot avoid. The law of nature, the law of God is there. You may deny the existence of God, but the God's agency, Durgā-devi, Candi, is there. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā, the Goddess Durgā, the material energy, she is working under the direction of Kṛṣṇa. It is stated in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
suyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So Kṛṣṇa also says, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14], the same thing. As Kṛṣṇa says, mama māyā duratyayā, similarly, Prahlāda Mahārāja also says duratyayā, it is very difficult to supplant the laws of nature. If you don't act according to the direction… Veda means knowledge. So in the Vedas, they are giving direction how to live. Even if you want to be materially prosperous, you have to follow these rules and regulations. And if you want to get out of this material world, these are the rules and regulations. Otherwise, we have to meet always… Already there are calamities. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9], the calamities of birth, the calamities of death, the calamities of old age, the calamities of disease, they are already there. And above that, the calamities of war, pestilence, famine, earthquake, and so many other things.

So we are passing through, but we are not aware how to avoid it, how to become free from this life of anxiety. That is being described by Prahlāda Mahārāja. He says that "For me, my Lord, I am not at all anxious. I am completely free from all these calamities." Just see. He was a boy of five years old only, but he is confident that he is not subjected to the calamities. Duratyaya-vaitaraṇyāḥ. Why? Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43], "Because I have learned to fulfill my heart by glorifying Your wonderful activities." Kīrtanam. Kīrtanam means to describe or to sing the glorious activities of the Lord, that is called kīrtanam. Kīrtanam does not mean always that we have to chant or sing with musical instrument. I am speaking to you Śrīmad-Bhāgavatam, this is also kīrtanam. So we have to accept this principle, kīrtanam, always. This kīrtanam is mentioned in the Śrīmad-Bhāgavatam. Every one of us, never mind, this happiness is already fixed up. When you are born in this family, your standard of happiness is already fixed up. Don't bother. The time which you have got, valuable time, save it for becoming Kṛṣṇa conscious. That is required. (indistinct) Don't bother always for further happiness, further happiness, further happiness. Happiness already is standard (?). This is,

tasyaiva hetoḥ prayateta kovido

na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkha vad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

The standard of happiness and distress. Just like this morning I was walking in the (indistinct). I saw some poor men, they were taking bath in the pit and washing their cloth. So I told them that he is also living in Bombay and here are other gentlemen, so why they could not become like them? The opportunity is open for every one of us. So why one man is like this and one man is like that? That is destined, that is called destination. Kālena sarvatra gabhīra-raṁhasā. The standard of happiness and standard of distress will be there according to karma. Therefore, our duty is not to be disturbed by this so-called happiness and distress. We should save time and must advance in Kṛṣṇa consciousness. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. Simply always thinking of the wonderful activities of the Lord.

So Prahlāda Mahārāja says that "For personally I have no anxiety, because I have learned the art how to become happy. I have learned the art, always thinking of Your glorious activities." There are so many glorious activities of Kṛṣṇa, so we can think of. If you take a flower, you can think of glorious activities of Kṛṣṇa. How artistically, how nicely the flower is made. You cannot say it is made by nature. It is made by Kṛṣṇa. Kṛṣṇa says mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Prakṛti, nature, is producing, that's all right, but under the direction of Kṛṣṇa. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Just like your mill is running. A common man cannot see where is Mr. (first name) Khatau, but it is going on under your direction, that's a fact. Similarly, everything is going on under the direction of Kṛṣṇa. If we understand this fact, that is Kṛṣṇa consciousness. So while drinking water, we can remember Kṛṣṇa. Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi sūryayoḥ [Bg. 7.8], "The taste of the water I am." So we are drinking water several times in a day. As soon as we drink water, we can remember immediately, "Oh, Kṛṣṇa, how nice Kṛṣṇa. He has given us this nice water, tasteful water. This is Kṛṣṇa." This is Kṛṣṇa consciousness.

So we have to practice this Kṛṣṇa consciousness, we have to teach others to become Kṛṣṇa conscious, and that requires huge amount of energy. We should be prepared. This is India's gift. The people are taking all over the world. Unfortunately, I am trying single-handed, nobody is cooperating in India. They will throw millions of dollars in the gunpowder, but not for this Kṛṣṇa consciousness movement. It is very important movement. Every philosopher, every scientist should come forward, try to understand this movement, and do the needful. That is my request. Thank you very much. Hare Kṛṣṇa. (end)

760323SB.CAL
Śrīmad-Bhāgavatam 7.9.43

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Calcutta, March 23, 1976

Puṣṭa Kṛṣṇa: "O the best of great personalities, I am not at all afraid of this material existence because wherever I stay, I am fully absorbed in the thoughts of Your glories and activities. My concern is only for the fools and rascals who are making big, big plans for material happiness, who maintain family, society, and so-called love to country. I am simply concerned for them."

Prabhupāda:
naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
[SB 7.9.43]

This is very important verse for the Vaiṣṇava. Prahlāda Mahārāja said that "I am lamenting," śoce. "I am very much aggrieved." Śoce means "I am very much lamenting." "Why? Why you are lamenting? I have given you all protection, and your father was giving you so much trouble, and I am always after your protection. Why there is lamenting?" "Lamenting is not for myself. I am quite all right. I have taken shelter of Your lotus feet, and I am engaged in glorifying Your Lordship's activities, so I have no problem. I can sit down anywhere underneath a tree and chant Hare Kṛṣṇa and read Bhagavad-gītā and Bhāgavata. I am quite happy. So I have no problem." "Then? Why śoce?" "Śoce for these rascals who are making big, big plans to be happy in this material world." This is Vaiṣṇava's… Vaiṣṇava can tolerate all distresses. He is happy in every condition. He has no problem. He has no ambition except serving Kṛṣṇa. Now Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. So Vaiṣṇava has no such ambition that "I must have multimillions and million of dollars to possess and must have a very good wife," na dhanam, "and many followers. I shall become minister, leader, political." These ambitions are completely kicked out by the Vaiṣṇavas. They have no value. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Those who are after all these things, material temporary happiness, alpa-medhasām, Kṛṣṇa says. They are lack of brain. But the whole world is after these things.

So those who are after these things… That is the material world, lābha, pūjā, pratiṣṭhā. Everyone is for some material profit. That is called lābha. And pūjā. Pūjā means he wants a position so that all others will come and worship him: "Sir, you are so great. You are big minister. You are big president. You are this, that. Kindly give me this favor, that favor." That is called pūjā, "Everyone will come and worship me." And pratiṣṭhā: "And I will be so celebrated man that even after my death, there will be a statue in the maidan and people will come to worship me." After death where he is going? He is going to be a dog or cat. He doesn't mind. But his statue should be worshiped. Such rascals. He does not know where he is going after death. Tathā dehāntara-prāptiḥ [Bg. 2.13]. He'll have to change his body. So as soon as he changes body, he has to accept another body, but he keeps in memory of this body. A drunkard, a woman-hunter, and such a person, most sinful life in this, and what will help him by having a statue? But they are fools, vimūḍhān, rascals. Māyā-sukhāya bharam udva… [SB 7.9.43], making big, big arrangements. That is material world. Everyone is.

So the Vaiṣṇava's duty is… That is Prahlāda Mahārāja's proposal, that "Personally I have no problem. I am begging Your mercy for everyone, not for me, sir. I am quite sure. Because You are assuring, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14], so I have no such māyā. I have fully surrendered unto You. And You also promise, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So I am simply fully surrendered unto You. Then as far as I know, I have done it. I shall continue it. So I have no problem." Therefore Vaiṣṇava is worshiped as para-duḥkha-duḥkhī.

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Para-duḥkha-duḥkhī. Vaiṣṇava… That is Vaiṣṇava's duty, because they practically see that these rascals are engaged only in false activities which will not help him. They are planning this "ism," that "ism," that "ism," that "ism," simply wasting time, because he knows. He knows, everyone knows, but Vaiṣṇava understands; the non-Vaiṣṇava does not understand. He is a fool. He's a fool, does not understand. When in the Bhagavad-gītā it is said clearly, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], "Everyone is under the control of the modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa," and still, this rascal is thinking that he is independent… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. And the so-called yogis and swamis encouraging them, that "Yes, you can go on doing all nonsense. Pay me thirty-five dollars, I will give you mantra, and you'll be perfect." This is going on.

So Prahlāda Mahārāja is lamenting for these rascals, the ordinary common man and their so-called rascal guidance, because they cannot guide. They are misguided because they do not believe in God. They themselves put themselves as God, although he is kicked by the laws of material nature. Even there is pain on the tooth, he immediately goes to the doctor, and he is God. This is going on. And Prahlāda Mahārāja is lamenting for these rascals, vimūḍhān. Vimūḍha means… Vi means viśeṣa pūrvaka, particularly. And mūḍha means rascal. Not only rascal-"particularly rascal." That is the problem for the Vaiṣṇava. Therefore, following the footprints of Śrī Caitanya Mahāprabhu, and before that, Prahlāda Mahārāja, Nārada Muni, many, many ācāryas… So Caitanya Mahāprabhu, He is Kṛṣṇa Himself. He also, He is thinking of these fallen souls. He has come again. First of all He came as Kṛṣṇa. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You rascal, you are creating so many plans. It will not help you. You just surrender unto Me." He said, but still, we are so rascals, we could not take up the proposal of Kṛṣṇa: "Oh, why shall I surrender? Kṛṣṇa is also as good as I am. I am also a man; He is also man." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. These rascals, they are so rascal that Kṛṣṇa, because Kṛṣṇa comes to bestow His mercy as human being, they think that "Kṛṣṇa is like me." Paraṁ bhāvam ajānanto. The rascal means he does not understand what is Kṛṣṇa, paraṁ bhāva. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. And these other rascals, they are declaring that "Kṛṣṇa is dead and gone; now I am Kṛṣṇa." So this is going on.

So that is the problem. For Kṛṣṇa consciousness movement these are the problems. First of all the public is also vimūḍha, rascal, and their so-called leaders, political, social, religious, and so on, so on, so on, so many leaders, misguiding them. Andhā yathāndhair upanīyamānās te 'pīśa-tantrya uru-dāmni baddhāḥ [SB 7.5.31]. Everyone knows that "I am completely under the stringent laws of material nature," and still, they are making plan to become independent. This is their vimūḍha, vimūḍhaka. This is their stupidity. Stupidity. They are seeing,

ahany ahani lokāni
gacchantīha yama-mandiram
śeṣāḥ sthitam icchanti kim
āścaryam ataḥ param

The Yudhiṣṭhira Mahārāja asked by Dharmaraja that "What is the most wonderful thing in this world?" he said, "This is the most wonderful thing." What is that? Ahany ahani lokāni gacchantīha yama… "Every moment people are dying." Lokani, every planet. Not that in this planet there is death; in other planet there is no death. No. Within this material world every planet, either Brahmā or the small, insignificant ant, must die. Janma-mṛtyu-jarā-vyādhi-duḥkha doṣānudarśanam [Bg. 13.9]. Everyone has to die. There is no excuse. So, and still they are planning permanent settlement. So, this is their vimūḍhaka.

So Prahlāda Mahārāja and every Vaiṣṇava who is actually following the paramparā system of Vaiṣṇava duty, they are anxious. Prahlāda Mahārāja says that śoce tato vimukha-cetasa. And why they are vimūḍhān? Because vimukha cetasa: "They don't like You. They don't care for You: 'I don't care for God. I don't accept Kṛṣṇa,' these vimūḍhas." So all the Vaiṣṇavas, especially those who have taken to Kṛṣṇa consciousness movement… Prahlāda Mahārāja will speak later on that "Sir, I am not inclined at all to go alone to Vaikuṇṭha. I must take them all with me. Otherwise I don't want." Prahlāda Mahārāja is devotee. He can ask Kṛṣṇa the power, "Give me such power that along with me I shall take all of them." And that is Vaiṣṇava. He can do so. Vaiṣṇava ṭhākura, tomāra kukkura, boliyā janaha more. Therefore we have to become a dog to Vaiṣṇava. Chāḍīyā vaiṣṇava sevā, nistar payeche kebā. Without serving Vaiṣṇava, nobody can be delivered, because he is so merciful, he can demand to Kṛṣṇa, "Please, on my sake please excuse him. I'll take him with me." So Kṛṣṇa grants him, "All right, you take them." That Vaiṣṇava is such…

Therefore we should be very much strictly follower of the Vaiṣṇava principle. Vaiṣṇava's only business is how to deliver these fallen souls. Caitanya Mahāprabhu, He appeared as a Vaiṣṇava. The business is to deliver. Māyā-mṛgaṁ dayitayepsitam anvadhāvat [SB 11.5.34]. He was born in a very nice brāhmaṇa family, very beautiful body. Everyone liked Him. By His command He could gather hundreds of thousands of people in one night to make civil disobedience movement. He was so popular when He was only twenty or twenty-one years old, and He had His beautiful wife, very affectionate mother, very good position in the society, and still, He gave up everything. Why? Māyā-mṛgaṁ dayitayepsitam anvadhāvat, that "If I do not deliver these fallen souls entrapped in māyā, then who will do it?" So that is for this purpose, Kṛṣṇa comes. For this purpose, Caitanya Mahāprabhu comes, the same purpose, as Prahlāda Mahārāja says, śoce tato vimukha-cetasa vimūḍhān. "These rascals, they have forgotten You and making plan to be happy." So everyone. Kṛṣṇa also comes. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is dharmasya glāniḥ. When people forget God, that is dharmasya glāniḥ. Just like when the people forget the government, do not care for the government, there is chaos, there is chaos; similarly, when people forget God, Kṛṣṇa, there is chaos. That is the position now all over the world, chaotic condition, because they have purposefully avoided God. Purposefully. In your country it is said, "We trust in God." On the bills it is stated there, "We trust in God." But ask any of the scientists, philosopher, president, that "What is that God? You trust in

God and what is that God? Can you explain?" "No." That means "We trust in air, not in God." Nobody can explain. Such a big country, so many scientists, politicians, philosophers… Ask. Challenge the government that "You write on the bills, currency notes, 'We trust in God.' So what is that God?" Ask anyone. Will they be able to answer? No. It is simply formality.

Similarly, they have completely forgotten God all over the world. There is only little formality still. That also being… In your country, in Europe, so many churches are closed because no one believes in God. Here also I have seen in Nasik so many temples. There the dogs are passing stool and urine within the temple. Nobody goes. Because what there can be done? There are so many rascals. They are making propaganda that "Why do you go to temple?" Just see, here is a central place, it is inhabited by so many respectable persons, but they do not come to temple because there is regular propaganda that "God is everywhere. Why do you go to the temple?" "No, why God is not there in the temple?" You can answer: "God is everywhere-except in the temple?" Their propaganda is, "God is everywhere. Why do you go to the temple?" But our answer is, "If God is everywhere, why He is not in the temple?" Eh? He must be in the temple. But this rascal will make propaganda, "Don't go to the temple." Of course, there are so many rascals. They came and gone. The temples are going also. In India, by this propaganda that "There is no God in temple," by this false propaganda, the temples are not closed. Still in Vṛndāvana you'll find five thousand temples. You see Jagannātha Purī temple. Many thousands of people go there. Raṅganātha temple and so many other temples.

So this India, this propaganda will not stay. They come and go, make propaganda and go away, but temples remain and it is worshiped. Now the temples are increasing all over the world. Instead of stopping people to go to the temple, the temples are increasing. For centuries, for…, there was no temple in Europe and America. Now there are hundreds and thousands of temples. So it will increase. You cannot stop Kṛṣṇa's glories. You cannot stop Kṛṣṇa's supremacy. That is not possible. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So that cannot be. Therefore it is sure and certain that if you work very sincerely for Kṛṣṇa to spread His message, the message of Bhagavad-gītā, there cannot be any check. It is not possible. Ahaituky apratihatā. Apratihatā means it cannot be checked by any material condition. You go on with your duty sincerely. There will be no power to check your progress. That is, Prahlāda Mahārāja says. But endeavor must be there, as Prahlāda Mahārāja says.

So we are followers of mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Prahlāda Mahārāja is one of the mahājanas, out of the twelve mahājanas. There are also described, who are mahājana. Mahājano yena gataḥ sa panthāḥ. The indication is there. The question will be, "Who is mahājana?" So mahājana means… That is also stated in the Śrīmad-Bhāgavatam, svayambhūr nāradaḥ śaṁbhuḥ kapilaḥ kaumāro manuḥ prahlādaḥ [SB 6.3.20]. So Prahlāda Mahārāja is one of the mahājanas. So we are discussing Prahlāda Mahārāja's instruction and his character, his ability. This is Vaiṣṇava. Bhāgavata means the glories of the Lord, Bhagavān, and the glories of the devotees, both. There is no difference between Bhagavān and bhagavad-bhakta. There is no difference. But that does not mean, like Māyāvādī, that bhagavad-bhakta is also God. No. That is explained by Viśvanātha Cakravartī. Sākṣād dharitvena samasta-śāstrair uktaḥ **. Bhakta bhagavān, bhagavān bhakta. Vaiṣṇava, he is equally good like God. Sākṣād dharitvena samasta-śāstraiḥ. But he's so power… He's more than. Sometimes he's more powerful than Bhagavān. Just like materially, if somebody sees that "This Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, is now spread all over the world. Even Caitanya Mahāprabhu could not do it," that does not mean that I am great than Caitanya Mahāprabhu. This does not mean. We are servant. Kintu prabhor yaḥ priya eva tasya. Bhagavān keeps some work to be done by His devotee to give the credit to the devotee. This is Bhagavān. But the bhakta never takes the foolishness that he is Bhagavān or greater than Bhagavān. Nobody can be equal to Bhagavān; nobody can be greater than Bhagavān. This is all foolishness.

Prahlāda Mahārāja, he is bhakta. He is simply seeking the blessings of the Lord how he can deliver these vimūḍhān. Śoce tato vimukha-cetasa māyā-sukhāya. Indriyārthe. These men are so busy. You'll see in big, big cities, they are so busy. What is their end of business? The end of business is māyā-sukhāya. He'll discuss also later on. Yan maithunādi gṛhamedhi sukhaṁ hi tuccham [SB 7.9.45]. These grhamedhi, those who are so much attached to family life and working so hard day and night, what is the attraction? The attraction is yan maithunādi, sex, and nothing more. Prahlāda Mahārāja will discuss. So what is this happiness, sex? You cannot enjoy it for long time, and still, for this momentary happiness you are working so hard, forgetting your real business, how to realize God. Are they not vimūḍhān? Certainly they are vimūḍhān. They do not know what is the interest of life. So Prahlāda Mahārāja is thinking. But these rascals, they are not thinking how they are wasting their valuable time.

Thank you very much. (end)

760326SB.DEL

Śrīmad-Bhāgavatam 7.9.44

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Delhi, March 26, 1976

Puṣṭa Kṛṣṇa: (reading synonyms, devotees repeat) "Eka-alone; na-neither; anyam-any other person; tvad asya-except the…" This word is missing? Tvad asya?

Prabhupāda: Tvad? Where it is? Maunaṁ caranti vijane na parārtha, naitān vihāya… Where is tvad asya?

Puṣṭa Kṛṣṇa: Tvad asya, the translation was not typed in.

Prabhupāda: Oh, yes. Nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye: "Except Yourself, I don't find he has got any hope who'll deliver him."

Puṣṭa Kṛṣṇa: "Śaraṇam-to take shelter of; bhramataḥ-the living entities rotating and wandering throughout the universe; anupaśye-I can see actually from authorized evidence. Translation: My dear Lord Nṛsiṁhadeva, I see there are many saintly persons indeed, but they are simply interested for their own deliverance, and thus, without caring for big, big cities and towns, they go to the Himalayan forest for meditating, taking mauna-vrata, the vow of silence. They are not interested to deliver others. So far I am concerned, I do not wish to be liberated alone and leave aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, nobody can be happy, and therefore I wish to bring them to You, to the shelter of Your lotus feet."

Prabhupāda:

prāyeṇa deva munayaḥ sva-vimukti-kāmā

maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye
[SB 7.9.44]

This is the conviction of a (person) perfectly convinced in Kṛṣṇa consciousness movement. The preacher who are preaching Kṛṣṇa consciousness, they must be convinced that without accepting Kṛṣṇa consciousness, nobody has any means of escaping these stringent laws of material nature. It is everywhere stated. In the Bhagavad-gītā also it is stated, mām eva ye prapadyante māyām etāṁ taranti. Unfortunately, the conditioned souls, although they are very, very much afflicted with the pressure of material nature, they have become callous. Every moment, every second, they are being controlled, and still they are thinking they can do anything and everything independently. So in this way they are suffering. But a learned, saintly person… Prahlāda Mahārāja, he thinks that "Without delivering these fallen souls, alone I am not prepared to go back to home, back to God." Naitān vihāya kṛpaṇān.

Kṛpaṇān. Kṛpaṇān means misers. All these persons who are in this material world, they are hankering after material enjoyment, and they have no interest to understand spiritual life. Such persons are called kṛpaṇa. Kṛpaṇa. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ [SB 7.9.45]. I have several times discussed this verse, that this material life, especially, material life means sex life. So everyone is suffering for indulging in sex life, but in spite of suffering, they are not satiated. Therefore they are called kṛpaṇa. Kṛpaṇa means miser. Brāhmaṇa means liberal, and kṛpaṇa means miser. Every one of us, we have got this valuable body, human form of body. If we utilize it, then…, utilize it by brahma-jñāna, then we become brāhmaṇa. And if we do not utilize it, then we are kṛpaṇa. So here it is said kṛpaṇān. Kṛpaṇān means "These people, these conditioned souls, they are not endeavoring for liberation from this material world." They are so callous, foolish, just like cats and dogs, eating, sleeping, and mating. That is their happiness. So they are reluctant. Nobody is interested in Kṛṣṇa consciousness. Therefore you have to… By the grace of Kṛṣṇa you have to adopt such means that they may be interested a little about Kṛṣṇa consciousness. Otherwise they are so dull and miserly, they do not understand that Kṛṣṇa consciousness movement is very, very important for them. They have no sense even to understand. But the preacher who is Kṛṣṇa conscious, he knows that without Kṛṣṇa consciousness these people are condemned. They cannot be happy. They cannot be liberated. They will simply remain within this material world, accepting one body after another. And whichever material body we accept, it is meant for suffering. It is not meant for any happiness. Tri-tāpa-yātana. The three kinds of material miseries-adhyātmika, adhibhautika, adhidaivika-he has to undergo.

So only the devotee, Kṛṣṇa conscious devotee, he can deliver them. He goes from town to town, village to village, house to house, to bring this message of Kṛṣṇa and deliver him. Prahlāda Mahārāja is promising, naitān vihāya kṛpaṇān vimumuksa eko: "I do not wish to go alone. Give me some strength so that I can deliver some of them. It is not possible to deliver all of them." But that is a very important engagement for Vaiṣṇava. Bhaktivinoda Ṭhākura has written in his Caitanya-śikṣāmṛta, we can understand a Vaiṣṇava very nicely when we see that he has converted so many conditioned soul into Vaiṣṇava life. That is the estimation of a Vaiṣṇava. If I simply try for myself-I may be very advanced devotee-that is not very much appreciated by Kṛṣṇa. Prāyeṇa deva munayaḥ sva-vimukti-kāmā. Everyone is interested. There are goṣṭhy-ānandī and bhajanānandī. Bhajanānandī is interested for his own welfare, or they think it that he is not competent enough to preach; therefore he does not go for preaching work. Sva-vimukti-kāmā: "Let me look after my own affairs." "Oil your own machine."

So this is another stage, and other stage is a devotee taking all risk, preaching for the benefit of the whole human society. He is called goṣṭhy-ānandī, increasing the number of devotees. That is preferred by Kṛṣṇa. It is said in the Bhagavad-gītā, ya imaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati: "Anyone who is engaged in preaching this confidential science of Bhagavad-gītā," na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ, "nobody is dearer to Me than he is." So if you want very quickly recognition by Kṛṣṇa, go on preaching Kṛṣṇa consciousness. Even if it imperfectly done, but because you are sincere in your capa…, whatever capacity you have got, if you preach, then Kṛṣṇa will be very much pleased. I have seen practically. In my Guru Mahārāja's day there was a paper, Dainika Nadiyā Prakāsh. It was being published daily, a piece of paper, just like I was publishing Back to Godhead. And if a small brahmacārī would go to Navadvīpa and would sell a few copies, one paisa a copy, that would be taken as a great preaching by Guru Mahārāja: "Oh, you have sold five copies? Very good." Because people are so reluctant-they are not at all interested in Kṛṣṇa consciousness-therefore we become very much engladdened when we see that some of our books and literatures are sold. They will read and be benefited.

So this is the mission of high-class Vaiṣṇava, how to preach Kṛṣṇa consciousness among the suffering humanity, and this is the purport of this verse said by Prahlāda Mahārāja, and we are following the footprints of Prahlāda Mahārāja. Never mind even it is imperfectly done, we must execute the orders of Caitanya Mahāprabhu, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. I may not be so very expert in delivering the message of Kṛṣṇa, but my duty is to try to my best capacity how to distribute this knowledge to the suffering humanity.

Thank you very much. (end)
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Śrīmad-Bhāgavatam 7.9.46

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Vṛndāvana, April 1, 1976
Prabhupāda:
mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ
vārtā bhavanty uta na vātra tu dāmbhikānām
[SB 7.9.46]

So Prahlāda Mahārāja, indirectly he is declining all these ten processes for liberation. Those who are actually interested in liberation, for them to control the senses these ten kinds of processes are recommended. The first thing is mauna, to remain silent. You'll find in India there are many saintly persons who do not speak, silent. So Prahlāda Mahārāja says it is for the ajitendriyāṇām. This process, mauna, to remain silent, is meant for persons who cannot control the senses. It is better not to talk than to talk foolish. In English also it is said like that, that "Better stop talking than talking foolish." So in the material world actually all the talks that we indulge in, they're all foolish talks. They have been described in the śāstra as croaking of the toads. "Kakaka, kakaka, kakaka." What is the meaning? We have got the tongue to talk. We can engage the tongue for talking about Kṛṣṇa. But those who cannot talk about Kṛṣṇa but talks all nonsense, better stop them talking. That is called mauna. Mauna means "You cannot talk nicely; better you stop talking."

So that is a kind of vrata, vow. But our process is different: sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. We do not stop talking, but we talk for preaching Kṛṣṇa consciousness. That is wanted. So there are many, you'll find, they take credit by not talking. Sometimes you go to them and ask some question, they'll write in pencil on the paper, "We will not talk." And what is the meaning of his silence? If I put some questions and you write in paper, what is the difference between talking and writing? I am using the senses. For talking I am using the senses, tongue. Instead of using the sense, tongue, active senses, I am using my hand. So this is also sense gratification. The real fact is that you cannot stop the tongue working. Engage the tongue in Kṛṣṇa consciousness. That is wanted. Don't talk material subject matters. In big, big meetings the politicians, the United Nation, they talking-but talking all nonsense, simply going there for passing resolution that "Now we have to do this. Then the world will change." No, it will never change. By such kind of foolish talking, it will never change. Better close this United Nation organization because it has not given any practical effect. But talking about Kṛṣṇa, just see how it is giving practical effect. Here you are assembled here from Europe, America, and Africa, Canada, and practically all over the world, but you are united nation. You are united nation simply by talking Kṛṣṇa. This is the remedy. And if you keep yourself as American, as Indian, as Canadian, as African, and go to the United Nation and talk for years and years, there will be no more United Nation. It will be… More flags will increase because this is nonsense talking. It is practical. The United Nation is talking for the last thirty, forty years?

Puṣṭa Kṛṣṇa: Thirty years.

Prabhupāda: Thirty years. And where is unity of the nation? It is not possible. And here we are talking about Kṛṣṇa, say, for seven, eight years. Just see the sample, how these young men are becoming united in Kṛṣṇa consciousness. This is practical.

Therefore Prahlāda Mahārāja says this stoppage of talking is better than to talk nonsense. If you cannot talk of Kṛṣṇa, better don't talk. Therefore this maunam is recommended for the persons less intelligent who cannot talk about Kṛṣṇa. Better stop. This is called mauna. Otherwise Śrīla Rūpa Gosvāmī says that "I have got only one tongue and two ears. So how can I enjoy or serve Hare Kṛṣṇa only with one tongue and two ears? If I had millions of ears and trillions of tongues, then it would have been possible." It is meaning… Tuṇḍe tanda… I forget that verse now. He is feeling like that, that "How shall I chant Hare Kṛṣṇa mantra by one tongue only and hear, śravaṇa-kīrtana, by two ears?" So he is expecting so many ears and so many tongues to chant Hare Kṛṣṇa mantra. And so far we are concerned, conditioned soul, even sixteen round becomes very, very difficult job for us because we are practiced to talk nonsense. We cannot find out little time, say for two hours, for chanting Hare Kṛṣṇa, but we can find twenty-four hours for talking nonsense. Therefore one who cannot chant Hare Kṛṣṇa mantra, he should stop his talking. That is called mauna. Don't talk any more. Better remain silent. This is recommendation by Prahlāda Mahārāja. And vrata also compulsory. It is meant for persons who are desiring to be liberated.

Here it is said, āpavarga. Āpavarga. Āpa. Ā-pavarga. Ā means just the opposite, ā, "not." And pavarga, pavarga I have several times explained to you. Pa means pariśrama, laboring, working very hard. This material world, everyone is working very hard-man, animal, bird, beasts, everyone. It is meant for that, just opposite of the spiritual world. In the spiritual world there is no question of working, what to speak of hard working. There is no question. Na tasya kāryaṁ kāraṇaṁ ca vidyate. This is the definition of God: na tasya karyam kāraṇam ca vidyate. He has nothing to do. You see. Kṛṣṇa is simply enjoying. He has nothing to do. He hasn't got to go to the market. We are servants. We go to the market and prepare food for Kṛṣṇa. Kṛṣṇa's simply playing on His flute. And if you, with devotion, offer Him food, He will eat. He has nothing to go. So similarly, those who are servants of Kṛṣṇa in the spiritual world, they also haven't got to do anything, what to speak of hard work. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Everything automatically is there. We haven't got that idea; therefore sometimes people accuse that I am poisoning so many young men; they are doing nothing. We are practicing that prema, that we haven't got to do anything; still, it will come, everything. That is real practice. We haven't got to do business, we haven't got to go to the office, but still, things will come. That is Kṛṣṇa consciousness. Na tasya kāryaṁ kāraṇaṁ ca vidyate.

So how it is possible? That is stated in the Bhagavad-gītā:

satataṁ kirtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

Dṛḍha-vratāḥ. That word, dṛḍha-vratāḥ. If you simply take this vow, determination, that "I shall do nothing except serving Kṛṣṇa…" Bhajante māṁ dṛḍha-vratāḥ.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
dṛḍha-vratāḥ…
[Bg. 9.13]

Like that. So if we simply decide that "I shall do nothing except to serve Kṛṣṇa," this dṛḍha-vrata… If you want to take vow, take this vow. Then you haven't got to work very hard. So āpavarga. A means not, negative, and pavarga means five principles of material condition. First thing is pa-you have to work very hard, pariśrama. And then pha. Pha means you have to work so hard that foam will come through your mouth. You have seen sometimes in horse, in man, after hard working there is foam. So pa, pha, and ba. Ba means vyarthata. Vyarthata means disappointment in spite of working so hard so that foam is coming in the mouth, vyarthata. Just like you see, you have seen, horse or bulls. They are working so hard, and the master beating with whips, and still, the master is not satisfied and the animal cannot get sufficient food-vyarthata. In spite of so much working hard… We can see in the animal-sometimes we see in human society also-disappointment. After working so hard, disappointment. That is the nature of this material world. You think that by simply working hard you will be very happy. That is not possible. You can simply work hard-you will get whatever you are destined to get, either you work hard or not hard. It doesn't matter. Tasyaiva hetoḥ prayateta kovidaḥ. The material world, there are two things: one, something gain, and something lost. So gain or loss, so you will get it as you are destined. Every one of us, we are destined to certain extent of gain and certain extent of loss. That is destined.

So therefore śāstra says, "Don't try for this destined gain or loss. You are working so hard to making some gain. Even if you do not work hard, you will get that gain. Don't try for it. Better utilize the time for chanting Hare Kṛṣṇa." That is the injunction of śāstra. Tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ [1.5.18]. The people do not understand. They think that these young men are being induced to escape. No, it is not escape. This is the only path of liberation, āpavargya. To make the pavargas, pa, pha, ba, ba is vyartha, and bha… Bha means bhaya, fearfulness. In spite of working so hard, everyone is afraid: "What will happen next? What will happen next?" Āhāra-nidrā-bhaya-maithuna. This is the nature. And then, after working so hard, bringing out foam in the mouth, disappointment, then fearfuless-at last die, mrtyu, ma. Pa pha ba bha ma, these five, pavarga. In Sanskrit grammar there are vargas: ka-varga, ca-varga, ta-varga, like that, five vargas, the pa-varga. So this word is used generally in the Vedic literature, āpavarga. Dharmasya ca… Eh?

Devotee: Hy. Dharmasya hy āpavargasya.

Prabhupāda: Ah. Dharmasya hy āpavargasya. Āpavargasya. Dharma means, religion means, to accept the path of āpavarga. It is not a religious sentiment. Therefore dharma is defined, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like the state authorities. A man is suffering in the prison house, and he's praying to get release or he's very anxious to get release. So he has to follow some government rules and regulation. Then he may be released.

So therefore dharma means the rules and regulation or the law given by Kṛṣṇa if you want release from this bondage of material suffering, āpavargasya. Dharmasya hi āpavargasya na arthāya artho upakalpate. Generally we go to the temple for artha, some material gain: "O God, give us our daily bread." This is material gain, either bread or rice or something. It is also good because ārto arthārthī. Catur-vidhā bhajante māṁ janaḥ sukṛtinaḥ. Sukṛtinaḥ. Anyone who goes to the temple or church for begging bread, they are also good because they are coming to the temple. In that respect they are good. But one who thinks that "What is the use of going to the temple? God is everywhere. Even in the wine shop there is God. Let me go there instead of coming to the temple…" That is their philosophy. God is everywhere. He goes to the wine shop for realization of God. But to come to the temple is forbidden. This is their philosophy.

So anyway, dharmasya hy āpavargasya na arthāya upakalpate. And to gain money, material gain, does not mean we shall satisfy our senses. Now, what is that? Arthasya. Artha is not meant for sense gratification. Jīvasya tattva-jijñāsa.

Devotee: Nārtho yas karma cehabhiḥ…

Prabhupāda: The life is meant for tattva-jijñāsā. The dharma-artha-kāma mokṣa… [SB 4.8.41, Cc. Ādi 1.90]. The dharma means to become religious. Why religious? Yes, we require the necessities of life in a regulative principle, dharma-artha-kāma, and to satisfy… We have got senses to… We have to satisfy. Otherwise we shall become unhealthy. Just like sex life. Sex life is required also for healthy condition-for ajitendriyāṇām. But one who is jitendriya, one who has conquered over the sensual activities, for them it is not required. Therefore it is recommended to, I mean to say, train the children to become brahmacārī. Brahmacārī. That means to control the senses. Brahmacārī gurukule vasan dāntaḥ. Dānta means controlling the senses. That is gurukula, how to teach the students to become controlling over their sense. And if he is perfect, then he doesn't require to accept gṛhastha āśrama. He can accept immediately sannyāsa āśrama. But if he is unable to do that, the brahmacārī, the guru orders him, "All right, you take a good wife and be satisfied and have family life up to fifty years. Then you give it up." Not that it is essential; one has to marry. This is a concession for sex life, that's all.

So in order to… Dharmasya. Dharma, artha, kāma, mokṣa. Kama is also required for whom? Ajitendriyāṇām, one who cannot control. But one who can control… If one is trained up properly, he can control. He doesn't require anything. Because any activities of this material world, they may be utilized for systematic proper peace, peaceful condition of the social, political. But after all, they are material. Material means unwanted. Kṛṣṇadāsa Kavirāja has said, dvaite bhadrābhadra sakali saman. In this material word we sometimes say, "This is very good, and this is very bad." Kavirāja Gosvāmī says, "This 'bad' or 'good,' it has no meaning. They are simply mental concoction." Because in the material world everything is bad. The so-called good is bad, and bad is bad. Therefore we have to search out how to get out, āpavarga. This is there, how to make these material activities null and void. They are useless. That is the recommendation of Prahlāda Mahārāja, and that can be done directly simply by becoming Kṛṣṇa conscious. It is not Prahlāda Mahārāja's own word, but Kṛṣṇa says.

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

Kṛṣṇa takes charge that "You haven't got to suffer anymore. You simply surrender unto Me and I shall take charge of…" Teṣām anugrahārthaṁ mṛtyu-saṁsāra-sāgarat. If we take shelter of Kṛṣṇa's lotus feet, then He will take charge to deliver you from this mṛtyu-saṁsāra-sāgara. This material world is compared with a great ocean of birth and death. Mṛtyu-saṁsāra-sāgarat samuddhartya. He will take you away.

So Prahlāda Mahārāja recommends that, that there are so many processes how to get out of this material world, but Prahlāda Mahārāja and all the devotees, especially Caitanya Mahāprabhu, He has recommended that "Chant Hare Kṛṣṇa."

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

And that, you benefit. Very easy, you take it and chant it sincerely, without any offense. You haven't got to follow these, what is called, mauna-vrata-śruta-tapo-'dhyayana [SB 7.9.46]. It is not possible nowadays to be a very learned scholar in Vedic literature or to remain silent or to take some vow, then to remain in solitary place, then japa, samādhi, to remain in trance as the yogis try. They are impossible. They are recommended processes for getting liberation, but in the Kali-yuga it is not possible. So we are so fallen, it is not possible to execute all these processes. Therefore Caitanya Mahāprabhu is the mercy incarnation, that "These people, so fallen, they cannot do anything." So He has recommended a simple thing, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Chant (devotees chant simultaneously) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.47

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Vṛndāvana, April 2, 1976

Puṣṭa-Kṛṣṇa: "…authorized Vedic knowledge one can see the cause and effect of the cosmic manifestation of the Supreme Personality of Godhead, because the cosmic manifestation is also His energy. Both of them are different energies of the Lord and nothing else. The wise man can see how the fire is spread within the wood by consideration of cause and effect. Similarly, persons engaged in devotional service understand, O my Lord, how You are both the cause and effect."

Prabhupāda:

rūpe ime sad-asatī tava veda-sṛṣṭe
bījāṅkurāv iva na cānyad arūpakasya
yuktāḥ samakṣam ubhayatra vicinate tvam…

In this book it is vicinate. I think that other book, vicikṣate?

Puṣṭa Kṛṣṇa: Vicakṣate? And in the other book it says.

Prabhupāda: Yes. It doesn't make any difference.

yuktāḥ samakṣam ubhayatra vicinate tvāṁ
yogena vāhnim iva dāruṣu nānyataḥ syāt
[SB 7.9.47]

So yogena, this word, is very important in this verse. There are… Yogena means "by the means of," upayena, "by the means of." So as it is stated in the Bhagavad-gītā, Kṛṣṇa says that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] "Only by devotional service one can understand Me." So here the word yogena should not be understood otherwise. If one says that jñāna-yogena, karma-yogena, haṭha-yogena, dhyāna-yogena… There are many yoga system. One can understand. That is the usual proverb nowadays, that "Any means, you can understand the Absolute Truth." Yata mat tata patha. "You can have your own process or yoga and you can realize God." But that is not possible. Kṛṣṇa personally says, bhaktyā mām abhijānāti [Bg. 18.55]. In another place, bhaktyā ekayā: "Only through devotional service." And practically we see there are many jñānīs and dhyāna-yogīs, karmīs. They have no clear conception of the Absolute Truth. Vague idea. Even in many other religious system they have got some conception of God, not clear idea. But in bhakti-yoga you can understand directly the Supreme Personality of Godhead, Kṛṣṇa.

Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are many expansion of God. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. He has got many forms, but this form which we know as Kṛṣṇa, that is the original Kṛṣṇa, or original God. That is stated in the Bhagavad-gītā. Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "Although I have got many forms, but the original, supreme form is Kṛṣṇa." But that does not mean that the other forms of Kṛṣṇa, not our manufactured, but as it is stated in the śāstra… Kṛṣṇa has got many names: Rāma, Govinda, Nṛsiṁha, Varāha. There are other forms. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Rāma, Nṛsiṁha, Varāha. He has got many forms. Rāma is also expansion of Kṛṣṇa. So these forms… We should not consider they are less powerful than Kṛṣṇa. Not that. But Kṛṣṇa is the original form. The example is given in the śāstra, just like candles. Dīpārcir eva hi daśāntaram abhyupetya [Bs. 5.46]. The… There are thousands of candles, so we get one of them ignited, light up, and then second, then third, then fourth, then fifth-you can go on increasing millions. The each light, each candle, is equally powerful. There is no doubt. Kṛṣṇa's expansion not… The Viṣṇu-tattva… It is called Viṣṇu-tattva. Dīpārcir eva hi daśāntaram abhyupetya dīpāyate na hi tathā pṛthag asti hetu [Bs. 5.46]. So Viṣṇu-tattva. Viṣṇu-tattva is one, but still… Just like the example, candle. One candle, first candle, is Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1], govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. This is the conclusion.

There are sometimes controversy that "You do not worship Lord Rāmacandra" or "You do not chant the name of Rāmacandra first." These are all material consideration. Either you chant Hare Rāma or Hare Kṛṣṇa, it does not make any difference. If you like, you can begin with Hare Rāma, and if you like, you can… These are, I mean to say, neophyte question, that "You are not chanting Hare Rāma. You are making discrimination." We do not make any discrimination. We equally… But I like the form of Kṛṣṇa. Hanumāncandra(?) liked the form of Rāma. But that does not mean that you like any form and he'll be God. No. You have to go according to the direction of the śāstra. Rāmādi-mūrtiṣu. Viṣṇu form, they are stated in the Śrīmad-Bhāgavatam. You have to accept the direction of the authorities.

Caitanya Mahāprabhu was asked by Sanātana Gosvāmī that "How we can understand the incarnation of God?" So Caitanya Mahāprabhu replied that "You will understand the incarnation of God with reference to the śāstra. Don't manufacture your incarnation of God. That is not allowed.” Then Sanātana Gosvāmī wanted to say Caitanya Mahāprabhu was incarnation, because in the Śrīmad-Bhāgavatam it is said… Not only in Śrīmad-Bhāgavatam, in many other, Mahābhārata and Upaniṣad, there is mention, mahā, vande mahā-puruṣa te caraṇāravindam. This mahāpuruṣa, Mahāprabhu, this vande mahāpuruṣa, it is applicable to Lord Rāmacandra.

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.34]

This śloka is applicable to both Rāmacandra and Caitanya Mahāprabhu. Viṣṇu is always mahāpuruṣa. Therefore Parīkṣit Mahārāja is addressed sometimes, mahāpauruṣika. Because he is devotee of Mahapuruṣa, so he is addressed as mahāpauruṣika, like that.

So by the śāstra indication, especially in the Śrīmad-Bhāgavatam, Caitanya Mahāprabhu’s incarnation is described:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopāṅgāstra-pārṣadam
yajñair saṅkīrtanair prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

This is the most important verse indicating Caitanya Mahāprabhu as Kṛṣṇa. Kṛṣṇa-varṇam. He is in the same category. And another meaning, kṛṣṇa-varṇayati: ”The incarnation of Kṛṣṇa who is always describing Kṛṣṇa or chanting Hare Kṛṣṇa.” Varṇayati. But tviṣa akṛṣṇam: ”But by complexion, akṛṣṇa, not black.” So ”not black,” that may be many other colors. Then which of them I shall take? That is also stated in the śāstra. While making the horoscope of Kṛṣṇa, Gargamuni, he said, idānīṁ kṛṣṇataṁ gataḥ. Śukla-raktas tathā pītam idānīṁ kṛṣṇataṁ gataḥ: ”Nanda Mahārāja, your son, this child, has now appeared as kṛṣṇa, blackish.” Idānīṁ kṛṣṇataṁ gataḥ. ”Otherwise this very child appeared in previous ages.” Śukla-raktas tathā pīta: ”He… Sometimes He appeared in white color, sometimes red, sometimes yellow.” This yellow color refers to Caitanya Mahāprabhu, golden color. So this is also confirmed. If somebody says that ”He is Kṛṣṇa. Why He is not blackish?” No. He appears as the devotee of Kṛṣṇa in golden color. We say, therefore, ”Golden Avatāra.”

So kṛṣṇa-varṇaṁ tviṣa akṛṣṇam saṅgopāṅgāstra-pārṣadam. He is with His soldiers, saṅga, upāṅga, part of the part. Advaita Prabhupāda, Nityānanda Prabhu. Nityānanda is directly part, Advaita Prabhu is part of the part. And astra. Caitanya Mahāprabhu also has His astra, weapon. The astra means to, I mean to say, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. So this astra, what is that? Saṅkīrtana. Saṅkīrtanaiḥ. Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi. This Hare Kṛṣṇa movement is also astra of Kṛṣṇa for killing the demons, but it is not like a… Like a sword it is not active. But it is astra. It is killing the demons but in a different way. The demonic habits are being killed, demonic habits. Everyone, we can understand it, how our demonic activities are being killed by this Hare Kṛṣṇa movement. This is astra. This is astra, but it is being used in a different way, because in this age they are so fallen. So… Manda manda-bhāgyā. This real astra weapon cannot be used upon them. It is already dead. So therefore another type of astra to awaken them to life, that is Hare Kṛṣṇa, mahā-mantra astra. Otherwise they are already dead. A dead horse… ”Beating the dead horse.” A horse is dead; what you will get by beating with whips? It is already dead. So there are big, big demons. Hiraṇyakaśipu, he was required to be killed by the nails of the Lord. He appeared as a ferocious lion. But here, the tiny demons, there is no need of nails or any sword. They are to be awakened simply by Kṛṣṇa consciousness, chanting Hare Kṛṣṇa.

So Prahlāda Mahārāja says that ”You cannot understand in this age.” In the last śloka he said, mauna-vrata-śruta-tapo-’dhyayana-sva-dharma-vyākhyā-raho-japa-samādhaya āpavargyāḥ [SB 7.9.46]. The real business is apavarga. Pavarga I have explained yesterday: simply suffering. This material life means simply suffering. Pa pha ba bha ma. Each alphabet I have explained. It is simply suffering. And human life is a chance how to make this suffering null and void. That is apavarga. ”A” means to make null and void. Pavarga. To make this pavarga life into apavarga. So these ten processes is, are recommended in the śāstra. I have already explained. Mauna, śruta, tapa, these things are required. But they are also not direct method. You cannot understand. There are many, many tapasvīs, raha. In Vṛndāvana you’ll find many devotees, they are in a very secluded place. But my Guru Mahārāja did not like this process, secluded. We have discussed many times. Sometimes if you sit down in a secluded place, imitating Haridāsa Ṭhākura, then you’ll complain, ”I am being disturbed in this way.” One, that African boy, came? So he became disturbed. You must be disturbed. Because your mind is not controlled, if you sit down to get some extra credit, that ”I have become so great devotee. I can remain in a secluded place and chant Hare Kṛṣṇa like Haridāsa Ṭhākura,” it is cheating. It is cheating. You cannot do that. You cannot imitate Haridāsa Ṭhākura. He met one beautiful young prostitute at dead of night, and the prostitute offered her body, and he was young man. He simply said, ”Very nice proposal. You sit down. Let me finish my Hare Kṛṣṇa.” (laughter) So this is not Don’t laugh. It is very serious thing. So you cannot do that; I cannot do that. It is not possible.

So we should not imitate Haridāsa Ṭhākura. But we should… My Guru Mahārāja used to say, man tumi kisera vaiṣṇava. It is mental speculation that ”I shall do like that. Raha, I shall… In a secluded place, I shall chant.” You cannot do that because your mind is not yet trained up. It is for the highest perfection stage that anywhere one can sit down and chant Hare Kṛṣṇa and remain happy. That is not possible for the ordinary stages. Therefore my Guru Mahārāja criticized, man tumi kisera vaisnava. Because it is all mental speculation, therefore he’s chastising his mind, ”My dear mind, you have become a Vaiṣṇava?” Man tumi kisera vaiṣṇava, pratiṣṭhara tāre nijanera ghare, tava hari-nāma kevala kaitava: ”In a secluded place, sitting down, chanting Hare Kṛṣṇa, for you it is simply to get some material adoration and cheating the people.” He has said like that. Don’t try to do that. Always be engaged actively in Kṛṣṇa’s activities.

We (conduct) our Kṛṣṇa consciousness movement, therefore, engaging each and every one of you in some active service. We don’t advise that ”You have become so advanced… Now you are initiated. You can sit down in one place and chant Hare Kṛṣṇa.” That is not possible. So therefore, although it is recommended in a secluded place, but that is not possible in this age. We should be always engaged in active service. Then, some way or other, our mind will be engaged in Kṛṣṇa’s lotus feet. That is required, activities. Sa vai manaḥ kṛṣṇa… Just like Mahārāja Ambarīṣa. He was statesman, emperor; still, he was fixing up his mind in Kṛṣṇa's lotus feet. That practice we should… Abhyāsa-yoga-yuktena [Bg. 8.8]. If we do something… Suppose you are going to distribute books. But what is the idea? "It is Kṛṣṇa's books; it must be distributed." So Kṛṣṇa is remembered there. At the same time, because it is Kṛṣṇa's book, if somebody purchases, if he pays something, he'll look at it, something, that "What this nonsense has written? Let me see." Then he will get some idea. And if he reads one line, he comes hundred times forward to Kṛṣṇa consciousness. This is the idea. If you want… Svalpam apy asya dharmasya trāyate mahato. This is preaching. And a layman, he does not know anything about… [break] …the wood. Similarly, Kṛṣṇa is everywhere. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. Any wood you take, there is fire undoubtedly. Everywhere is Kṛṣṇa, but sevonmukhe hi svayam eva sphuraty adaḥ. If you engage yourself in service, then you'll see the fire, Kṛṣṇa, there, in everywhere. Sarvatra sphurāya tāra iṣṭa-deva-mūrti. That stage one can…, that whatever he'll see, he'll see Kṛṣṇa. "Here is microphone. Here is loudspeaker. Where is Kṛṣṇa?" Yes, here is Kṛṣṇa because we are speaking about Kṛṣṇa through this microphone. He is there.

So we have to practice this bhakti-yoga according to the direction of the authorities. Then you'll realize Kṛṣṇa. Then the cause and effect, sarva-kāraṇa-kāraṇam… [Bs. 5.1]. Everything will be realized and every moment you will see Kṛṣṇa. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. So unless we get that stage, we should not imitate personalities like Haridāsa Ṭhākura and others. We should wait for. That is the ultimate stage. But we should practice and work actively for understanding Kṛṣṇa. That is Kṛṣṇa consciousness movement.

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 7.9.48

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Vṛndāvana, April 3, 1976

Puṣṭa Kṛṣṇa: "My dear Supreme Lord, You are actually the air, fire, earth, sky, water, the objects of perception, the five senses, the mind, consciousness, and false ego. You are everything subtle and gross, including the material elements, and anything expressed either by words or the mind. Indeed, these are nothing but You."

Prabhupāda:

tvaṁ vāyur agnir avanir viyad ambu mātrāḥ
prāṇendriyāṇi hṛdayaṁ cid anugrahaś ca
sarvaṁ tvam eva saguṇo viguṇaś ca bhūman
nānyat tvad asty api mano-vacasā niruktam
[SB 7.9.48]

This is all-pervasive description of the Supreme Personality of Godhead. In more simplified way it has been described in the Śrīmad-Bhagavad-gītā, mayā tatam idaṁ sarvam: [Bg. 9.4] "I am all-pervasive." Avyakta-mūrtina. "That is also My feature." But this feature, Kṛṣṇa with flute in the hand, that feature is not present. That is called avyakta. Everything is Kṛṣṇa, but not in everything His original form is manifested. Mayā tatam idaṁ sarvam avyakta. Avyakta means nonmanifest, nonmanifested. He is everything. It can be compared just like your most intimate friend or family member is playing in the stage. So he is playing there, but still, you cannot recognize him. Naṭo nāṭyadharo yathā, Kuntīdevī has said. Just like the dramatist, the actor… He has dressed himself in such a way that although the actor is your very intimate friend or family, you cannot see. A child, suppose his father is a big actor. He is playing on the stage. So another family member says to the child, "You see your father." But he says, "Where is my father? Where is?" Naṭo nāṭyadharo yathā. Everything Kṛṣṇa. Kṛṣṇa is everywhere, but because we are not Kṛṣṇa conscious, we cannot see Him. We are challenging, "Can you show me Kṛṣṇa?" You are seeing, but on account of material covering, you cannot see. Kṛṣṇa is there. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. He is everywhere. That is Kṛṣṇa. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is always in Goloka Vṛndāvana, but He is everywhere. That is Kṛṣṇa. That is the difference between Kṛṣṇa and ourself. We are sitting here, but we are not in our apartment. Limited. But Kṛṣṇa is unlimited. That is the difference. By foolishness we claim to become Kṛṣṇa, but that is foolishness. Kṛṣṇa is not like that, although He is present before us.

Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ [Bg. 9.11]. When Kṛṣṇa comes just like ordinary human being and keeps with the Pāṇḍavas, people take Him as ordinary human being. That is mūḍha. Avajānanti māṁ mūḍhāḥ. In everything there is Kṛṣṇa. Simply we have to purify our vision to see Kṛṣṇa in every atom, everywhere, whatever we… That is the highest perfection of Kṛṣṇa consciousness, and it is described in the Caitanya-caritāmṛta, sthāvara-jaṅgama dekhi nā dekhe tāra mūrti, sarvatra sphūraya tāra iṣṭa deva mūrti [Cc. Madhya 8.274]. When one is fully advanced in Kṛṣṇa consciousness, he sees this world… The world is full of sthāvara-jaṅgama. Some things, some articles, are moving; some articles are not moving. Just like tree-it is not moving, but an animal is moving. This is sthāvara-jaṅgama. So he is seeing the tree or the animals or the hill or the water or the river or the ground. So because he is advanced in Kṛṣṇa consciousness, he sees nothing but Kṛṣṇa everywhere. Sthāvara-jaṅgama dekhi nā dekhe tāra mūrti. He does not see anything else except Kṛṣṇa. And actually that is the fact. Simply we have to purify our eyes, then we can see in everything. He is in the atom even. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. But because we are not qualified, therefore we cannot see. One who is qualified, he can see. There is no question of seeing Kṛṣṇa in a particular place.

The other day in Delhi, somebody questioned that "If God is everywhere, what is the use of going to the temple to see Him?" Just see how contradictory it is. If God is everywhere, why He is not in the temple? But these foolish persons, they do not know what he is questioning. Kṛṣṇa is everywhere. Just like the electricity is everywhere, but when you catch the switch, then it is under your control. Electricity is everywhere, but still, by arrangement we can touch the electricity or take it into service by preparing electric wiring and switch. Similarly, Kṛṣṇa is everywhere, and you can worship Kṛṣṇa from anything. Everyone knows that this Deity is made of stone. The ground floor, the marble stone, black and white, and the Deity is also black and white. Everyone knows. But why you see the black and white Deity in this temple and gather together and offer prayer? Is it the same marble of the ground, black and white? That means you are seeing in a different position. That is love, love of Kṛṣṇa. Those who haven't got the love, they are seeing that "The same stone on the floor and same stone in the Deity. What these foolish men are worshiping?" They say that "I can worship this stone also." No, no. Kṛṣṇa says, "Yes, that is… The stone on the floor, that is also I am, but I am not present there." This is called acintya-bhedābheda. "Yes, stone I am also, but I am not there at the same time."

mayā tatam idaṁ sarvaṁ
jagat avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

These foolish persons, they do not know. They think that "If Kṛṣṇa has spread Himself in everything, then He has lost Himself. So He has no more form," their material calculation. This is called material calculation. I have several times given you the example. You take a big piece of paper and make it small pieces, and you throw it in the air. The big sheet of paper is no longer existing. It is finished. So their calculation is like that, that "If Kṛṣṇa is all-pervasive, then where is His form? His form is finished." This is their character. But that is nonsense. That is Kṛṣṇa, that mayā tatam idaṁ sarvam: "I am spread everywhere, all-pervasive. But in My person I am not there." Mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā, mat-sthāni sarva-bhūtāni [Bg. 9.4]. But a devotee should understand that Kṛṣṇa is on the throne and Kṛṣṇa is on the floor. Therefore we should be very careful to take care of the floor, to take care of the throne, to take care of the flower, to take care of the dishes. Everything you should worship like Kṛṣṇa. That is… You cannot neglect anything. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira mārjanādau **. Everything one. You cannot say, "Kṛṣṇa is here, sitting. I can neglect this floor." That is foolishness. You should take as much care to worship the Deity, to decorate the Deity, as much care to keep the temple very, very cleansed. That is Kṛṣṇa conscious. You cannot… You cannot say that "He is working on the garden; therefore he is inferior. I am working directly on the Kṛṣṇa altar." No. The person who is working in the garden, Kṛṣṇa's garden, he should be as careful as the man who is worshiping the Deity in the temple. That is wanted. Kṛṣṇa has expanded. Mayā tatam idaṁ sarvam. Tatam means expansion. This is Kṛṣṇa consciousness. You cannot neglect anything, because everything is Kṛṣṇa. You should worship everything. Don't neglect anything. Kṛṣṇa is everything, varieties. At the same time, He is in His original form. The original form is not there, but everything is Kṛṣṇa. This is simulta… Acintya-bhedābheda-tattva, inconceivably, simultaneously one and different. This philosophy, Caitanya Mahāprabhu's philosophy, you should always remember. Don't neglect anything of Kṛṣṇa. Everything should be, every small thing. It is Kṛṣṇa's. It is worshipable.

Therefore Prahlāda Mahārāja is describing the same thing, tvaṁ vāyur agnir avaniḥ. The same thing, kṣitir āp tej marud vyoma. Vāyu. Kṛṣṇa is air. Kṛṣṇa is fire. Kṛṣṇa is earth. Kṛṣṇa is water. Kṛṣṇa is sky. Kṛṣṇa is everything. Even the small, very, very minute particle, atom, that is also Kṛṣṇa. So if we always remember like that, our Kṛṣṇa consciousness will be very, very strong and established. That is wanted. Sthāvara-jaṅgama dekhi nā dekhe tāra mūrti [Cc. Madhya 8.274]. Why people come here? You have seen while you are walking, a devotee. He was taking the dust, Rāmaṇ Reti, and putting on his head. This is Vṛndāvana-the dust. Vṛndāvana dust is also Kṛṣṇa. Vṛndāvana dust is also Kṛṣṇa. So ārādhyo bhagavān vrajeṣa-tanaya tad dhāmaṁ vṛndāvanam. This is the verdict of the ācāryas. Vrajendra-nandana, Hari, Kṛṣṇa, He is worshipable, everyone knows. But His dhāma, Vṛndāvana, is also as good as Kṛṣṇa. It is also worshipable. Therefore so many devotees, they are keeping strictly in Vṛndāvana. This is the idea. We should not consider Vṛndāvana… Not even Vṛndāvana. Everywhere. Not that we limit Kṛṣṇa within Vṛndāvana. That is special, because Kṛṣṇa came here and displayed His pastimes, a special significance. But wherever you are in Kṛṣṇa consciousness, that is Vṛndāvana. Just like Caitanya Mahāprabhu. Wherever He was going He said that "It is Vṛndāvana." After taking sannyāsa He was in Bengal, and He was thinking the Ganges as Yamunā.

So these are not to be copied or imitated. Gradually, as we advance, we can understand that how Kṛṣṇa is all-pervasive. And something is described in the Bhagavad-gītā… You cannot say that "I have not seen Kṛṣṇa." This is, I mean to say, foolishness. They say, "Can you show me Kṛṣṇa?" But thing is that he has no eyes to see Kṛṣṇa. Kṛṣṇa can be seen. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. If you increase your love for Kṛṣṇa, then you can see Kṛṣṇa every moment, everywhere. That is the way. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Those who are advanced, saintly persons, they see always Kṛṣṇa. That stage you have to reach. That is the idea. Sarvaṁ tvam eva saguṇo viguṇaś ca bhūman. Bhūman means the great. That is greatness of Kṛṣṇa. "God is great." We should understand how great He is. This is the understanding of His greatness. Bhūman. If simply we say God is great and kūpa-maṇḍūkya-nyāya… You know the story, the frog within the well. So some friend says that "I have seen a great mass of water, Atlantic Ocean." And how he can imagine what is Atlantic Ocean? He is thinking, "That water may be like this well, three feet. All right, accept four feet. Accept five feet. I can…" These rascals who does not know Kṛṣṇa, they think, "All right, Kṛṣṇa may be a little more intelligent than me. That's all." In this way they are thinking. But here it is called bhūman. Bhūman means all-pervading. Sarvaṁ tvam eva saguṇo viguṇaś ca bhūman nānyat tvad asty api mano-vacasā niruktam. Even if you think that the sky is very, very great, that is also Kṛṣṇa. And if you think the atom is very, very small, that is also Kṛṣṇa. There is no, nothing greater than Kṛṣṇa, nothing smaller than Kṛṣṇa. These are two contradictory things. So simply if… "Kṛṣṇa is simply as big as the sky"-the Māyāvādī philosophy-"He cannot be small like the Deity." That is their mistake. He is as big as the sky and as small as the atom. In the intermediate stage, He is everything. Why He cannot be smaller like the Deity, small Deity, so that I may have the facility to serve Him? I cannot serve Kṛṣṇa when He's as big as the sky. That is not possible. I cannot decorate Him when He shows His virāṭ-rūpa. I think the whole world's, all the mills, they cannot supply cloth. (laughter) But Kṛṣṇa agrees to become very small. With little cloth I can dress Him. And Kṛṣṇa accepts. Yo me bhaktyā prayacchati. Even little small piece of cloth the devotee is covering Kṛṣṇa and thinking that "I am dressing nicely." Kṛṣṇa accepts that. That is Kṛṣṇa. Yes.

So aṇor aṇīyān mahato mahīyān. Kṛṣṇa is so kind, He is ready to accept your service. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Simply you require to become a devotee. That is the qualification.

Thank you very much.

Devotees: Jaya Prabhupāda! (end)

760404SB.VRN

Śrīmad-Bhāgavatam 7.9.49

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Vṛndāvana, April 4, 1976

Puṣṭa Kṛṣṇa: "Neither the three modes of material nature, sattva-guṇa, rajo-guṇa and tamo-guṇa, nor their predominating deities, the five gross elements, the mind, the demigods nor the human beings who are all subjected to birth, death, and annihilation can understand Your Lordship. Therefore the wise, spiritually advanced men who have taken to devotional service do not much bother with Vedic study, but rather they engage themselves in practical devotional service."

Prabhupāda:

naite guṇā na guṇino mahad-ādayo ye sarve
manaḥ prabhṛtayaḥ sahadeva-martyāḥ
ādy-antavanta urugāya vidanti hi
tvām evaṁ vimṛśya sudhiyo viramanti śabdāt
[SB 7.9.49]

So ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. Viramanti śabdāt. There are so many prescribed mantras for liberation. Oṁkāra-sarva-vedeṣu. Every Vedic mantra begins with oṁkāra, and He is Kṛṣṇa. Vedic mantra, we chant Vedic mantra. There are many, many Vedic mantras in Upaniṣad and tantras, saṁhitā. So the (indistinct) begins with the combination of alphabets a, u, ma-Om. Oṁ tad viṣṇuṁ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Everything. Oṁ namo bhagavate vāsudevāya. Every Vedic mantra begins with the oṁkāra. Some of them are very much fond of chanting omkara instead of Hare Kṛṣṇa. So there is no objection. Kṛṣṇa says, praṇavaḥ sarva-vedeṣu. Praṇava means oṁkāra.

So actually only Kṛṣṇa is there, Parabrahman. He is only. Sarvaṁ khalv idaṁ brahma. Expansion in different varieties of multimanifestation. But if we analyze all these things, ultimately we come to the point that Kṛṣṇa is everything. That requires intelligence, how to analyze. Therefore here it is said this manifestation, this material manifestation, is guṇa guṇino mahad-ādayo, manaḥ, mind, intelligence, the five gross elements, three subtle elements, and all, and manufactured, these demigods, animals, men, martyāḥ, 8,400,000 species. So all these varieties, actually it is simply, they are simply manifestation of Kṛṣṇa's different manifestation of energy, nothing else. The real center point is Kṛṣṇa. This can be understood by advanced students, bahūnāṁ janmanām ante [Bg. 7.19], after studying, studying, studying, not only in one life but for many, many lives. Bahūnāṁ janmanām, jñānavān. If he actually becomes wise, jñānavān, then he understands that only Kṛṣṇa is everything. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. That is real understanding.

So as soon as one understands vāsudevaḥ sarvam iti [Bg. 7.19], then Vasudeva is there, and I am there. So what is my relationship with Vāsudeva? He is the greatest, greater than the greatest, and I am the smaller than the…, although the quality is the same. I am also cit, and Kṛṣṇa is also cit, sat-cit-ānanda, and I am also sat-cit-ānanda in small part. And because I am a very small particle, I forget my real nature. I identify with this material mahad-ādayaḥ. This is fallen down. This is fallen. A spark. Spark is fire, and the big fire is fire, but sometimes it is thrown. "Phat! Phat!" It sometimes falls down. So that small particle falls down. The big fire never falls down. Therefore Kṛṣṇa's another name is Acyuta. Acyuta means He never falls down. We, a small particle of the Acyuta, although by nature we are acyuta, but due to our weakness we are prone to fall down in this material world. That is our position. But again we can be reinstated in our original position by cultivating Kṛṣṇa consciousness. This is the position. Ādy-antavanta urugāya.

So in this material world there is ādi, ādy-anta, beginning and ending. But Kṛṣṇa has no beginning or end. The material… Therefore Kṛṣṇa is not material. Urugāya. Kṛṣṇa is urugāya. Uru means He is exalted with nice, many, many ślokas, gāya. Gāya means songs, poetry. Uru. We cannot imagine. Uru-gāya. Just like in the Brahma-saṁhitā: yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Loma-vilajā jagad-aṇḍa-nāthāḥ. So this jagad-aṇḍa-nāthāḥ, mean Brahmā… Jagad-aṇḍa. Āṇḍa means egglike, egg-shaped, this Brahmāṇḍa or this universe. And there are jagad-aṇḍa-nāthāḥ, plural number. So in each universe there is a chief living entity. He is called Brahmā because Brahmā is created first. So that Brahmā, there are millions of universes, and there are millions of Brahmās and millions of Śiva and other demigods. Each Brahmā is full with all different types of living entities. But such Brahmās, where they are being born? Not only Brahmā, the brahmāṇḍa. Yasyaika-niśvasita-kālam athāvalambya jīvanti. Niśvasita-kāla. Just like we exhale and inhale. A minute… Or not minute even. A second. Within a second we exhale and inhale so many times. So similarly, Viṣṇu, Mahā-Viṣṇu, He is also exhaling and inhaling. But during that period so many brahmāṇḍas are coming and so many brahmāṇḍas disappear… Ādy-antavanta, beginning and… But this Mahā-Viṣṇu, who is this Mahā-Viṣṇu? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilaja jagad-aṇḍa-nāthāḥ, viṣṇur mahān sa iha yasya kalā-viśeṣo [Bs. 5.48]. This Mahā-Viṣṇu, from whose breathing so many brahmandas and Brahmas are coming and going, that Mahā-Viṣṇu's one second just imagine, how many million millions of years. So this is the description of Mahā-Viṣṇu. Then Mahā-Viṣṇu is also partial incarnation of Sankarsana; the Sankarsana is also emanation from Nārāyaṇa; and Nārāyaṇa is also a emanation from the first Catur-vyūha Saṅkarṣaṇa. This Saṅkarṣaṇa is expansion of Baladeva, and Baladeva is the immediate expansion of Kṛṣṇa. Therefore come to the Kṛṣṇa. So ādy-antavanta.

So beginning is Kṛṣṇa. Aham ādir hi bhūtānām. He says, Bhagavad-gītā. Mattaḥ sarvaṁ pravartate. This is the explanation Kṛṣṇa is giving. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. We should understand this. So beginning is the Kṛṣṇa, ādi. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ, anādir ādiḥ [Bs. 5.1]. Anādi: He has no beginning. And everything has got beginning, and anta, but Kṛṣṇa has no beginning and anta. Ādy-anta. So in this way we have to understand Kṛṣṇa. And one who has such perfect understanding of Kṛṣṇa… And Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. Devānām means beginning from Brahmā, then Śiva, then so many other demigods, Indra, Candra, Varuṇa. Aham… Even Viṣṇu. The Viṣṇu, Kṣirodakaśāyī Viṣṇu, He is also partial expansion of Kṛṣṇa, and from Kṣirodakaśāyī Viṣṇu the Viṣṇu is all-pervading. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] the Supreme Personality of Godhead who is staying in everyone's core of heart, hṛd-deśe. It is… There is no hide and seek. Hide and seek. It is clearly stated that "This Paramātmā, Viṣṇu, is staying, hṛd, hṛd-deśe, in the heart." Therefore heart is always palpitating. And the jīvātmā is also there and… Then when the jīvātmā leaves this body, that is called heart failure.

That is heart failure. Heart is palpulating, but as soon as the jīvātmā goes, heart fails. And these materialist science, they cannot give any cause. They are giving, what is that, oxygen gas and every minute injecting to keep the palpitation of the heart, throbbing of the heart, continuous. But how they can do it? As soon as the living soul departs from the heart there is no more palpitating. It is simply a lump of matter. That requires intelligence, that this matter is never the living soul.

Therefore anyone who is accepting this body as self, they have been described in the śāstra no better than… Sa eva go-kharaḥ [SB 10.84.13]. Go means cows, and khara means asses. These are asses. They are taking so much credit, advancement of scientific knowledge, but so long they do not understand there is the soul-dehino 'smin yathā dehe [Bg. 2.13]-they are all asses, that's all, simply asses. This is our challenge, that "You are all asses. If you do not accept the existence of the soul, if you cannot find out where it is, then you are all asses. We don't give him any credit." This is our challenge. Let anyone come. We shall prove that he's an ass. We shall prove. How? It is very easy. Any intelligent man can analyze this body. Take this breathing. What is this breathing? It is air. Now, you are very much anxious to keep the breathing going on by oxygen gas and injection. What is the use of oxygen gas? If breathing is lost, you can put some air within, just like the bellow, and by machine, by some electric arrangement, the bellow can go on and the breathing will come out. Why don't you do that? It is very easy. Anyone can do it. And not anyone, at least one who has got some mechanical idea. So do you think that the breathing will bring the life? Do you think? It is not possible, sir. It is air only. That is not possible. Then you take the blood. What is this blood? The blood is nothing but red water. You cannot say that injecting some red water, you can bring life. Analyze it very intelligently. Then what is the composition of this body? The air or the water, the same. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. It is said here, mahad-ādayo. Mahat-tattva and its expansion. Even in the subtle mind, manaḥ prabhṛtayo. Mind, intelligence, egotism. You analyze everything, but you won't find there the life. No. That is not possible.

Therefore, if you are intelligent enough, you take one ingredient of this body. One after another, one after another, one after another, you analyze. You won't find. Neither with that ingredient you can create life. That is not possible. This is analysis. You are very expert in analyzing things in the laboratory and charge fees, chemical analysis. But this is also composition of these chemical. But they say "chemical evolution." That's right, evolution. It has come, life. Then, when life is lost, why don't you combine these chemicals, bring life? That is not possible. Therefore, by proper analysis one must come to the conclusion that these ingredients are different from the living force. Then… That is called self-realization. Ahaṁ brahmāsmi: "I am not this matter." That is the first step of knowledge. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. "Oh, I was so much busy with this lump of matter. Now I understand that I am spirit soul." Ahaṁ brahmāsmi. This is the first realization, self-realization.

Then,
brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Now, after being brahma-bhūtaḥ, realizing oneself that "I am not this body, I am spirit soul," he becomes relieved from all these anxieties. Because here in the material world it is full of anxieties because we are identifying with this body. This is the cause of anxiety. But as soon as I realize myself that "I am not this body; I am spirit soul," then all my anxiety is gone. Na hanyate hanyamāne śarīre [Bg. 2.20]. I am always very much anxious to give protection to my body. But we understand that na hanyate hanyamāne śarīre [Bg. 2.20]. Even your body is annihilated, you are not annihilated. That understanding is lacking. One who understands-na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu. Then there is no fight between one nation to one nation, one animal to one animal, one man to one… There is no more. Samaḥ sarveṣu. Because that is the realization that "We are not this body." "I am neither dog, I am not man, I am not this, I am not that. This is all superficial. I am spirit soul. A dog is also spirit soul; the snake is also spirit soul; the tree is also spirit soul." Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. That is real knowledge, sama-darśinaḥ.

Then next stage is that "I am spirit soul, and I am fallen down in this condition. Now I have realized. But wherefrom I am coming?" That is next research work. And then, when he understands by studying ourself and when he understands from Kṛṣṇa, Kṛṣṇa said, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], "I am a jīva, living entity. I am part and parcel of Kṛṣṇa," this realization… Brahman realization, Parabrahman realization. Then "I am living force. Then what is my duty?" The duty is the small must render service to the great. This is bhakti. This is bhakti. You analyze simply. It is the most perfect science, bhakti-yoga. That is natural, bhakti-yoga. It is not artificial. Jñāna, karma or yoga, they are all artificial. Simply Caitanya Mahāprabhu begins from this point, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109].

So if you understand and you begin to serve Kṛṣṇa, then there is no need of studying Vedas or this or that. Here it is said, vimṛśya sudhiyo viramanti śabdāt. "No more education. Bās. First-class education I have got. I am eternal servant of Kṛṣṇa."

Thank you very much. (end)

760406SB.VRN

Śrīmad-Bhāgavatam 7.9.51

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Vṛndāvana, April 6, 1976

Puṣṭa Kṛṣṇa: "The great saint Nārada Muni said: Being pacified in this way by the devotee Prahlāda Mahārāja with prayers offered from the transcendental platform, Lord Nṛsiṁhadeva gave up His anger. Being very kind to Prahlāda, who was lying prostrate, offering obeisances, the Lord spoke as follows."

Prabhupāda:
śrī-nārada uvāca
etāvad varṇita-guṇo
bhaktyā bhaktena nirguṇaḥ
prahrādaṁ praṇataṁ prīto

yata-manyur abhāṣata
[SB 7.9.51]

So Nṛsiṁhadeva was very angry. Everything is natural. If somebody becomes angry, it takes some time to get out of the anger. So Nṛsiṁhadeva was very, very angry because His devotee, Prahlāda, was so much treated (indistinct) by his father, it became intolerable. (indistinct) children, they naturally attract the affection of the elder (indistinct). So whatever we see in our dealings within the material world, the same things are there in the spiritual world. Janmādy asya yataḥ [SB 1.1.1]. This affection of the Lord, of the superior person to the inferior children, is natural. So wherefrom this affection comes? It comes from the Supreme Lord. Everything. Yato vā imāni bhūtāni jāyante. Whatever you see in this material world, same prototype of things are there in the spiritual world. Then what is the difference? The difference is, here everything is polluted, but in the material world…, in the spiritual world, there is no influence of the material qualities. Nirguṇa. This is nirguṇa. Here everything… Prakṛteḥ kriyamāṇāni guṇaiḥ [Bg. 3.27]. Guṇaiḥ karmāṇi is here.

We should understand what is the difference between material and spiritual. Here in the material world, everything is polluted. What is this material pollution? Qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa. Out of these three guṇas, sattva-guṇa is the best. If one is situated in sattva-guṇa, then there is chance of being promoted to the stage of nirguṇa. The sattva-guṇa is the (indistinct) and ignorance (indistinct) can be found in animals. This is tamo-guṇa. Pāpa-yoni, this is tamo-guṇa. Then if one is fortunate, he can be situated in the rajo-guṇa. Rajo-guṇa, at least there is some material interest (indistinct). So… But above that, there is sattva-guṇa, to understand things as they are. In this way, when you get full scope for understanding of things as they are, not falsely studying and speculating but proper (indistinct), that is called sattva-guṇa, (Sanskrit). Just like darkness at night, you cannot see anything. That is tamo-guṇa. Then in between the darkness and sunlight, there is a period early in the morning, it is not completely illuminated, but the darkness is not (indistinct). That is the mode of passion. Everyone gets up early in the morning and begins his work. And in the sunshine, one can work very nicely; he can see how nature is situated, how (indistinct). Similarly, one who is dominated by the tamo-guṇa, he is like animal. He is like animal. Taking this body as self, this is tamo-guṇa. Sa eva go-karaḥ. Yasyātma-buddhiḥ kuṇape.

So at the present moment we see that (indistinct), they are all in tamo-guṇa because they are taking this body as self. Anyone goes any part of the world, ask him, ”Who are you?” He will say, ”I am the material body, I am Mr. such and such, I am Russian” or ”I am German,” ”I belong to this family” and so on, ”this nation,” all the body(?). That is our (indistinct) experience. Nobody knows that he is not this body. This is tamo-guṇa. And you maybe trying to speculate that he is not this body, he is something else. That’s a fact. But because out of the influence of the tamo-guṇa, he cannot understand (indistinct). And we have to come to the stage of nirguṇa, even there will be no sattva-guṇa. Here sattva-guṇa, the mode of goodness, is sometimes not (indistinct), they are attracted by the lower qualities, by the rajo-guṇa and tamo-guṇa. Mixed. It becomes mixed. But if you want to become devotee, then you have to overcome even this mixed quality of sattva-guṇa, rajo-guṇa, tamo-guṇa. You have to come to the platform of nirguṇa, no more influenced by the material qualities. That is the bhakti stage, nirguṇa. Therefore, here it is said, bhaktyā bhaktena nirguṇaḥ.

So bhakti is the only platform which is nirguṇa, and from that platform you can please the Supreme Lord. Here it is clearly said, prahrādaṁ praṇataṁ prīto. You cannot satisfy the Supreme Personality of Godhead from the material platform of rajo-guṇa, tamo-guṇa, sattva-guṇa. That is not possible. You have to come to the platform of bhakti. Bhaktyā. And who can come to the platform of bhakti? One who is bhakta. Not the others, namely karmī, jñānī, yogi. No. They cannot. It is not possible. Therefore it clearly says here, bhaktyā bhaktena. The same thing is confirmed in the Bhagavad-gītā. Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to understand the Supreme Lord, tattvataḥ, in truth, not in your imagination, ”God may be like this, God may be like that,” these are all speculation… God the Supreme means īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate, vāsudevaḥ sarvam iti [Bg. 7.19]. Vāsudeva is the origin of everything. This knowledge. Vāsudevaḥ sarvam iti. Nothing else. That conclusion can be achieved when you are nirguṇa, not saguṇa.

So in the spiritual world, it is not void, not impersonal; it has everything exactly like this. There are (indistinct), trees, houses, everything. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Surabhīr abhipālayantam. Prakara-sadmasu kalpa-vṛkṣa. This kalpa-vṛkṣa, there is tree, but it is not like this tree. A different, kalpa-vṛkṣa. From this tree, whatever you want you can get. That is called kalpa-vṛkṣa. In the material world, because it is covered by the three guṇas, you can get the mango from the mango tree and the orange from the orange tree, not that any tree you have grown you get both the mango and the orange, that is not. That is there in the spiritual world. Just like if I ask you, ”Please bring me a glass of water,” you can give me. If I ask you, ”Please bring me this little (indistinct),” you can give me. That means because you are spirit soul, whatever I ask from you, you can give me. Spirit soul. Whatever I order, you can supply because you are spirit soul. So the spiritual platform, you can get everything whatever you want. So there is no need of working for something. As soon as you desire, the things are there. That is called nirguṇa. Nirguṇa does not mean it is zero. That is the Māyāvādī philosophy. They have no conception of the nirguṇa. Nirguṇa (Sanskrit), it is described in the Bhagavad-gītā. Kṛṣṇa is always nirguṇa. He is not within anything of this material world. But fools and rascals, they cannot understand. They say that God is impersonal; when He comes He takes the help of material energy and gets a body, material body. This is their philosophy. No. Kṛṣṇa says that ”I appear…,” sa guṇān ātma-māyayā.

These Māyāvādīs, they cannot understand what is ātma-māyayā. Personally, ātma-māyayā. Ātma-māyayā means spiritual. He does not appear in material form. Those who are rascals and less intelligent, mūḍhās, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam… [Bg. 9.11]. ”Because I come exactly…” He is also… His form is like man. Dvibhuja, (Sanskrit). Kṛṣṇa has two hands and Nārāyaṇa (indistinct) Kṛṣṇa is always carrying His flute, this is Kṛṣṇa’s līlā, form.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kaminīya-viśeṣa-śobhaṁ
govindam ādi…
[Bs. 5.30]

Veṇuṁ kvaṇantam. It is not that I can just imagine the God’s form with a flute. No. It is confirmed in the Vedic literature. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitām… This is His original form. It is not the imagination of Māyāvādīs. No. But they do not know, they cannot understand. God's form can be understood by the devotees only. It is… Kṛṣṇa is not exposed to anyone except His devotee. Therefore, bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa clearly says, bhaktyā mām abhijānāti. And these bhaktas, Kṛṣṇa says, "This bhakta who has fully surrendered unto Me with full knowledge, not blindly," vāsudevaḥ sarvam iti [Bg. 7.19]. When one comes to this platform that Vāsudeva is everything, (Sanskrit), simply by worshiping Vāsudeva, you can worship everyone, all the demigods. There is no need of worshiping anyone else. Mām ekaṁ śaraṇaṁ vraja, only Kṛṣṇa. This is Vāsudeva.

So Prahlāda Mahārāja is such qualified devotee. Therefore, by his prayer, the Lord immediately became pleased. Prītaḥ. Prītaḥ. As soon as one is satisfied, naturally he will come out of(?) his angry mood. This is natural. Prītaḥ yata-manyur abhāṣata. We can speak very nicely when we are not disturbed in mind or we are not in angry mood. In this way, Prahlāda Mahārāja was accepted. He was accepted (indistinct), especially by his prayer, which is nirguṇa. (Sanskrit) So we should always remember that nirguṇa means without any material qualities. Material quality is saguṇa, "with the material qualities." So nirguṇa means without any material qualities. So karma, jñāna, and yoga, they are all material qualities. Only bhakti is spiritual. Even in that bhakti, if you bring in karma, jñāna, or yoga, then it is mixed; it is not pure. Therefore, Rūpa Gosvāmī gives definition of bhakti, anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Anyābhilāṣitā means no more jñāna and yoga. If you want to be profited(?), bhakti-yoga or some yogic (indistinct)… The yogis, they (indistinct). If one thinks that because being a bhakta I shall also show some wonderful thing, then it is not nirguṇa, it is saguṇa. If you take it that "I shall become a devotee, I shall get all the material comfort," that is the desire of the karmīs, (indistinct). This is mixed up. So long you are mixed up, you will get whatever you desire. Kṛṣṇa is quite competent to satisfy you in that (indistinct), not very difficult thing for Him. If becoming a bhakta, if you want some material comfort, it is not at all difficult for Kṛṣṇa, He can give you. But you are cheated. By your asking for material comfort from Kṛṣṇa, God, by exchange of service, you can get the material comfort, more than you get (indistinct), then you must know you are cheated. You are not cheated by Kṛṣṇa, but you cheat yourself. Kṛṣṇa is (indistinct). Whatever you want, He will give you. If you want to be cheated, He will cheat you. This is God. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. "If you want to be cheated, I will cheat you. If you don't want to be cheated, I will not cheat you." This is (indistinct).

So don't try to be cheated. That will spoil (indistinct). Don't ask anything from Kṛṣṇa. Simply you have to give everything to Kṛṣṇa, then that is bhakti. Don't try to take from Kṛṣṇa in exchange of your service. He can give you immediately. That is not difficult for Him. But don't do that. Prahlāda Mahārāja was offered, "Prahlāda, you take one benediction. You take." Dhruva Mahārāja also, he was pure devotee. Dhruva was offered that "If you want the largest kingdom than Brahmā, I will create it. (indistinct) You go there, you will enjoy." So he was then very regretful, "How foolish I was. I came to offer my respects to the Supreme Lord for some material exchange." He became very regretful. He said, "My Lord, whatever I (indistinct), it was my ignorance. Now I don't want." (Sanskrit) "It was a mistake that I wanted some material benediction from You." This is pure, nirguṇa. This is nirguṇa. As soon as there is some demand, that is saguṇa, that is not pure. Simply (Sanskrit). Not mixed with (Sanskrit). Not (indistinct) jñāna and karma and yoga. (Sanskrit) Bhukti-mukti-siddhi-kāmī, sakali 'aśānta.' Bhukti and mukti, they want some material profit. So Kṛṣṇa gives. And mukti, liberation, they are wanted by the jñānīs, to become free from this material botheration and become one with God. This is also another demand, jñānī. So bhukti-mukti, mukti, they want mukti. A devotee doesn't want mukti or bhukti. (Sanskrit) One who is actually devotee, he doesn't care whether he is (indistinct) in the heaven or (indistinct). He doesn't care. He simply wants to serve Kṛṣṇa, never mind where (indistinct), not even heaven or hell. The same thing, because a devotee does not live either in hell or heaven, he lives in Vaikuṇṭha always. He doesn't care for hell and heaven. Just like Kṛṣṇa, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. He is also lives within the core of the heart of the pig who is eating stool. Does it mean that Kṛṣṇa is in the stool? No.

So nirguṇa, we have to remain nirguṇa. Then it is bhakti, and by that bhakti you can please Kṛṣṇa. That is called prema-vilāsa. The devotee is eager to please the Lord as He wants. (indistinct) When you are eager to satisfy the senses of Kṛṣṇa, that is called vilāsa. And when you want to satisfy your senses, that is called kāma. That is difference between kāma and vilāsa. So here within the material world, all activities are going on as (indistinct). You can expand. First of all you are satisfied by satisfying your senses. Just like a small child. You give you him something eatable, and immediately he puts it in the mouth. This is satisfaction. He wants to satisfy his senses. When he grows up, he may distribute that eatable to his other brother and sister. So this does not mean you have changed the quality of sense gratification. (indistinct) In the material world we see sometimes you are working for your family. But if you work for the nation, you become a very great man. But what is the basis? The basis is sense gratification. Very big, big politicians, they work for the nation, sacrifice their life, but that exalted politician, it is not nirguṇa, it is saguṇa. You can expand, expand, expand-unless you come to the point of satisfying the senses of Kṛṣṇa, you are saguṇa. And when you live to satisfy the senses of Kṛṣṇa, that is nirguṇa, that is (indistinct). In that state, you can satisfy Kṛṣṇa and your life is successful.

Thank you very much. (end)

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Śrīmad-Bhāgavatam 7.9.52

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Vṛndāvana, April 7, 1976

Puṣṭa Kṛṣṇa: "The Supreme Personality of Godhead spoke: My dear Prahlāda, the most gentle and best of the family of asuras, let there be all auspiciousness for you. I am very much pleased upon you. It is My pastime to fulfill the desires of all human beings. Therefore you can ask from Me any benediction that you desire to be fulfilled."

Prabhupāda:

śrī-bhagavān uvāca
prahlāda bhadra bhadraṁ te
prīto 'haṁ te asurottama
varaṁ vṛṇīṣva abhimataṁ
kāma-pūro 'smy ahaṁ nṛṇām

[SB 7.9.52]

So śrī-bhagavān uvāca. Bhagavān, this word, we have several times explained that the most opulent, six opulences, riches, aiśvaryasya… Śrī, aiśvarya, strength, bala… Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). This is Bhagavān. All six opulences in full. So if Bhagavān wants to fulfill one's desires, who can check Him? Here Kṛṣṇa, Nṛsiṁhadeva, says, prīto 'ham: "I am now pleased." So this is the business, how to please Kṛṣṇa. If He is pleased, then what you want more? Everything is under your control. Yasmin tuṣṭe jagat tuṣṭam. Everything will be fulfilled. Riches? You can… If Kṛṣṇa is pleased upon you, He can give you immense riches, as much as you want. That is wanted. Instead of endeavoring yourself to earn money… People are engaged to earn money, working very hard day and night. So if there is such thing that simply by pleasing Kṛṣṇa you can get as much money as you want, then why shall I earn money?

So the foolish people, they do not know it. It is practical. Just like I went to your country with forty rupees, and now I am getting money, as much as I want. This is practical. No businessman can earn with forty rupees and within ten years forty crores. There is no instance in the history. This is the… Prīto 'ham. Because Kṛṣṇa is the proprietor of all riches. That is Bhagavān. Bhagavān is not that when amongst His foolish disciples, He declares Himself Bhagavān, and when there is some toothache, He goes to the physician to help Him. Bhagavān is not like that. Bhagavān is self-sufficient. So everything is full. Aiśvaryasya samāgrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). So riches also… Not that Bhagavān, the Supreme Person, He is poor man, daridra-nārāyaṇa. No. He is full of riches. He can give you as much wealth as you want. And bhakta, a devotee, of course, does not want anything from Kṛṣṇa. That is śuddha-bhakta. But Kṛṣṇa supplies him wealth when he requires. There is no need of asking Kṛṣṇa. Some way or other, it will come. Just like a small child, dependent on the parents, whatever he requires, he does not ask from the parents, "Give me this." The parents know that this child wants this food, this cloth, this comfort, anything.

So this is the secret of bhakti. A bhakta does not endeavor for anything except devotional service. Karma, jñāna, yoga, these things are very popular. By karma, by activities, you can earn money and fulfill your material desire. That is called karma. And then jñāna. Jñāna means to understand that "I am spirit soul; I am not this material body." And then there is another sphere of activities. That is spiritual activities, jñānam. And then yoga. Yoga means whatever you want, aṣṭa-siddhi, aṇimā, laghimā, prāpti, īśitā, vaśitā, whatever… This is yoga. So karma, jñāna, yoga. These are the different processes of opulence. Now, Kṛṣṇa is the Supreme. Here it is said, kāma-pūraḥ asmi aham. "You desire something. So I'll fulfill your desire." Kāma-pūraḥ. "I shall fulfill your desire. Why you are bothering? You just become My devotee." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. [Bg. 18.66] "I shall fulfill all your desires. Why you are endeavoring? There is no need of endeavoring. You chant Hare Kṛṣṇa, and whatever you want, you'll get it." This is wanted.

So kāma-pūraḥ.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

This is the recommendation in the śāstra. There are three kinds of men: akāma, sarva-kāma, and mokṣa-kāma. Akāma means devotee. He doesn't want anything from Kṛṣṇa, akāma. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. A devotee does not desire wealth or many followers or beautiful wife. He is akāma. And sarva-kāma, the karmīs, they never… They are never satisfied. "More, more, more, more… Bring. Give me this. Give me this. Give me this." Sarva-kāma. And mokṣa-kāma, the jñānīs and yogis, they want liberation from this material world. After being karmī and jñānī, when they are disgusted, they become aspirant of becoming one with the Lord. So the śāstra says, "Any desire or no desire, you take to Kṛṣṇa consciousness. Then everything will be fulfilled, either devotee, jñānī, yogi." Because as soon as you become a devotee, the wonderful things you can perform by the grace of Kṛṣṇa. That is a fact. And… And ajñānī… Even one is ajñānī… Sometimes we find a devotee not even literate, but when he speaks, he speaks exactly the truth. That is jñānī. How it is possible? It is possible because Kṛṣṇa is behind him, the all-powerful.

vāsudeve bhagavati
bhakti-yoga-prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

Anyone who surrenders himself to Vāsudeva-vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]-fully surrendered to Kṛṣṇa…

So vāsudeve bhagavati… To full… Surrender to Kṛṣṇa means to become spiritually active. Sometimes the Māyāvādī philosophers, they think that when we become Brahman realized, we become one with the Supreme; then all our activities stop. No, that is (not) the fact. The fact is we are now materially active, and when we finish our material activities, then our spiritual activity begins. You cannot make the living entity as inactive. That is not possible, because we are living; we are not stone. How I can be inactive? That is not possible. Inactivity is for the stones and irons. But we are not stones and irons. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. These Māyāvādī philosophers, they think to stop activity is the highest perfection. No. Our philosophy is stop foolish activities and begin real activities. That is bhakti. Bhakti is not stopping activity. Therefore we are engaging our devotees in so many activities. They are all spiritual activities. Spiritual activity is known as bhakti.

So,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

[Bg. 18.54]

The mad-bhaktiṁ labhate parām, this is, means, that spiritual activities. Spiritual activity… Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Anuśīlanam. Anuśīlanam is activity, culivating. Anything you cultivate, that is not inactivity. There is activity. Rūpa Gosvāmī, he resigned from his ministership and came to Vṛndāvana under the order of Śrī Caitanya Mahāprabhu not to become an inactive person. No. Nānā-śāstra-vicaraṇaika-nipuṇau. After giving up his ministership he did not come here to eat and sleep. No. Then he began to study various Vedic literatures. Nānā-śāstra-vicaraṇaika-nipuṇau. Just like any perfect person writing some book, he gives evidences from the Vedas. Vicaraṇaika-nipuṇau. They became very expert in considering the Vedic version, nānā-śāstra. In the Vedas there are many departments of knowledge-Sāma Veda, Yajur Veda, Ṛg Veda, Atharva Veda, Āyur Veda, Dhanur Veda, everything, Jyotir Veda. Therefore Veda is considered as the kalpa-taru, desire tree. Whatever knowledge you want, it is present. Veda means knowledge, and Vedānta means the ultimate knowledge. The ultimate knowledge is to know Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. But in the meantime, meanwhile, there are so many department of knowledge, and you can understand from the Vedas. Everything is there, direction. So ultimately you have to understand Kṛṣṇa.

So here Nṛsiṁhadeva addressing, prahlādo bhadra, perfect gentleman. In India it is called bhadraloka. Bhadra means a perfect gentleman, bhadraloka. That is the general etiquette, to address somebody as bhadraloka. Especially in Bengal it is very common word, bhadra. And the other parts also. So bhadra means perfect gentleman. Just see. Prahlāda was perfect gentleman. A devotee is perfect gentleman. Why? Now, because he has developed all good qualities. That is bhadra. A devotee cannot be abhadra. He must be bhadra. That is perfection. Therefore a devotee is never rude to anyone. When Rūpa Gosvāmī was here, some very learned scholar to talk with him śāstrārtha, talking on śāstra. So when he approached Rūpa Gosvāmī, he asked that "I want to talk with you about śāstra." And he said, "I am not a very learned man. How can I talk with you? You are so learned man." So he said, "If you think that you are not learned, then you give me in writing that "I am not learned." So he immediately gave him: "All right, take it. I am not learned." (laughs) So when he was going away with that cheat, that "He is the most learned scholar, and Rūpa Gosvāmī's defeated," then Jīva Gosvāmī was standing outside. He said, "What is that paper?" "No, your uncle has written frankly that he is not learned. I am learned." "All right, talk with me." Then he defeated him.

So sometimes devotees are so gentle. If such foolish person comes to talk, unnecessarily waste of time, "All right, you take in writing that I am not a learned. Go away." You see? This is another bhadra. Instead of wasting time with a rascal, better give him a paper: "Go away, sir." (laughter) And therefore Lord Śiva is called Āśutoṣa. So many demons go to bother him: "Give me this. Give me that." And his name is Āśutoṣa.. He gives him immediately: "All right, you take it. Go away. Don't bother." (laughter) Therefore his name is Āśutoṣa.. Very soon he becomes… Somebody prayed, "Sir, give me this benediction, that I shall… On anyone's head I shall touch, immediately head will go away." So Lord Śiva said, "All right, you go away. You take this benediction and go away." Then he wanted to touch the head of Lord Śiva, that "Let me test whether it is good or not." Then he was in danger. So sometimes Lord Śiva is put into danger because he… People, therefore, go to worship Lord Śiva to take anything he wants. Rāvaṇa also was a very great devotee of Śiva. Asuras, they are very great devotees of Lord Śiva to take material facilities. But if you… Of course, it is said, akāmaḥ sarva-kāmo vā [SB 2.3.10]. But anyone who goes to Kṛṣṇa, he does not want anything like this, that "I shall put my hand to anyone's head, and it will go."

So Prahlāda is bhadra. He's not that type of devotee. He doesn't want anyone's inconvenience, bhadra. So how he became bhadra? Because he's devotee. It is said, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. As soon as you become a perfect devotee, all the good qualities of the demigods will develop automatically. We have already studied the story of the vyādha. He was a hunter, and by the grace of Nārada, when he became a devotee, he was not ready to kill even an ant. In the beginning his profession was hunting. He was very much pleased to kill the animal half. Sometimes the Muslims, they kill the animal simply, and it throbs and sufficient blood come also. They like that. So the hunters, some of the hunters, they also kill the animal half. So they take pleasure. I have seen in my own eyes in Calcutta. One hotel man was cutting the throat of a chicken and half-cut, and the half-dead chicken was jumping like this, and the man was laughing. His little son, he was crying. I have seen it. He was crying. Because he's innocent child, he could not tolerate. He was crying. And the father was saying, "Why you are crying? Why you are crying? It is very nice." Just see. So without being devotee a man will become cruel, cruel, cruel, cruel, cruel, in this way go to hell. And devotee cannot tolerate. We have studied in the life of Lord Jesus Christ. When he saw that in the Jewish synagogue the birds were being killed, he became shocked. He therefore left. Jes… He inaugurated the Christian religion. Perhaps you know. He was shocked by this animal-killing. And therefore his first commandment is "Thou shall not kill." But the foolish Christians, instead of following his instruction, they are opening daily slaughterhouse.

So unless one becomes a perfect devotee, he cannot become a bhadra, gentleman. That is not possible. Narādhamāḥ. Kṛṣṇa says. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Unless one is a devotee, he is a duskrtina, most sinful man, narādhamāḥ, and the lowest of the human being. These are the qualification. So one has to become devotee. If you want to become bhadra, gentleman, you must take to Kṛṣṇa consciousness. Otherwise it is not possible. Otherwise it is not possible. You are not Kṛṣṇa conscious, at the same time gentleman-that is a false thing, pretender. A bhadra… Here it is said, bhadra. Prahlāda bhadra bhadram te [SB 7.9.52]. And when you become bhadra, gentle, perfect, qualified gentleman, then everything is auspicious for you. There is no inauspicity. Bhadram, everything. The bhadram… Here Vīra-raghavācārya, he explains this word, bhadram aniṣṭa-nivṛttiḥ: "no more anything inauspicious." Bhadram. Aniṣṭaṁ nivṛttiḥ iṣṭaṁ prāptis ca. Two things, that is bhadram. Very nice, Vira-raghavācārya's explanation. Bhadram aniṣṭa-nivṛttir iṣṭaṁ prāptiḥ. Iṣṭam means "whatever you desire," because a bhadra, a gentleman, cannot desire anything which is bad. A gentleman will not pray to Kṛṣṇa, "Please give me facility for eating meat." He'll…, mean, devotee never prays like that. Therefore abhadra-nivṛttiḥ. He never prays to Kṛṣṇa, "Please give me facility of drinking." No. Because he's bhadram. But abhadra will pray, will go to the goddess Kālī: "Mother, give me your prasādam meat." Abhadra. Why should we eat meat? Abhadra. Therefore this explanation is very nice, bhadram aniṣṭa-nivṛttiḥ. Aniṣṭa… If you eat meat, that means you become implicated in sinful activities. You have to be killed by your enemy, and he will eat you, or you become a goat or a hog or a cow, and your other person will kill you. Just like nowadays this contraceptive, abortion, killing the child is going on, so the same man, again he is killed by the so-called father and mother. It will act. Karmaṇo 'anya… Yajñārthe karmaṇo 'nyātra karma-bandhana. Unless you act for satisfying Kṛṣṇa-you become bhadra-then whatever you'll do, there will be reaction. This is nature's law. You cannot escape. If you have killed an animal, then you must be killed by that animal. Māṁsa. Māṁsa means māṁ sa khadati. When I eat meat, māṁsa, it means, "This animal also will eat me again." This is māṁsa. Māṁ sa khadati. Is it all right?

Indian man: Mām means "me"; khadati means "eat." "Eat me."

Prabhupāda: Yes. This is, means, māṁsa. You cannot escape this. "Life for life." That is the law everywhere. If you have murdered somebody, you must be killed also. So you can escape the so-called state laws, but you cannot escape the laws of the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

(aside:) Don't talk.

So we should not think independent. We must become bhadra. Then all auspicity will come. These two words, if you can understand… Prahlāda bhadra bhadraṁ te [SB 7.9.52]. If you are not bhadra, then you will remain always abhadra, rākṣasa or asura. And here it is said, 'prīto haṁ te asurottamam: "You are the best of the asura family." Because Prahlāda was born of a father, Hiraṇyakaśipu, and the most ferocious asura, so he cannot escape the relationship with his father, with reference to his father. "How can I say that I am not son of a…?" There is that asura, mean, facility or disadvantage. But he is uttama. He surpassed that platform. How it is possible? Now, because Kṛṣṇa is pleased upon him. Prīto 'ham. Although he is born in an asura family, low-grade family, but because Kṛṣṇa is pleased upon him, he becomes immediately bhadra. This is the facility. So those who speak that the, these Europeans and Americans cannot become Vaiṣṇava, they are mistaken. If Kṛṣṇa is pleased upon them, immediately they become the best of the brāhmaṇas. Here it is said, prīto 'ham: "Never mind you are born in the family of asura, but because I am pleased, you are all-purified. You don't be disappointed." It is only… We require to please Kṛṣṇa. Then everything is all right. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Kṛṣṇa says in Bhagavad-gītā, "Never mind he is born in the pāpa-yoni. It doesn't matter. But…," te 'pi yānti parāṁ gatim, "because he has taken shelter of My lotus feet…"

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyaḥ śūdras tathā vaiśyās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Kirāta-hūṇāndhra-pulinda-pulkaśā… [SB 2.4.18]. Śukadeva Gosvāmī says. Kṛṣṇa says, the Lord says, and it is confirmed by His devotee. These two things we require: whether it is approved by the Supreme Personality of Godhead and whether it is approved by His servant, devotee. Kṛṣṇa-guru-kṛpayā pāya bhakti-latā-bīja. This is said by Caitanya Mahāprabhu.

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpayā pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

So if you want to approach the platform of bhakti, the platform of gentleman, say, bhadra, then guru and kṛṣṇa-kṛpā wanted. So what Kṛṣṇa says, that is confirmed by the devotee, Śukadeva Gosvāmī. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ: [Bg. 9.32] "Never mind he is born in a low grade family, dog-eaters' family. It doesn't matter. But because he has taken shelter of Me," te 'pi yānti parāṁ gatim, "they'll go back to home, back to Godhead." You cannot check. You so-called gentlemen of this material world, you cannot check them. You may think otherwise, but they'll go back to home, back to Godhead. Who cares for you?

So don't be depressed. Try to please Kṛṣṇa. That's all. That is our only business. That is our only business, whether Kṛṣṇa is satisfied or not. Then it is, everything, all right. Prīto 'ham. Prīto 'ham. Here it is said, prahlāda bhadra bhadraṁ te prīto 'ham: [SB 7.9.52] "I am fully satisfied upon you." Try to satisfy Kṛṣṇa. Then everything is auspicious. And then Kṛṣṇa will… Instead of begging from Kṛṣṇa, Kṛṣṇa will beg from whatever you want: "What you want, please tell Me." The devotee never wants, but Kṛṣṇa is anxious. Here it is said, varaṁ vṛṇīṣva: "You take whatever you like." So if you simply please Kṛṣṇa, He'll canvass, "My dear devotee, whatever you want, you take. You can take from Me." Varaṁ vṛṇīṣva. "So why shall I beg from You?" Now, kāma-pūro asmi: "Whatever you desire, I can fulfill. I am so powerful." Kāma-pūro asmy ahaṁ nṛṇām. Nṛṇām, ordinary person. Because a devotee is above the nṛṇām. So, so long we are, remain in the material condition, we have so many kāmas, desires. But as soon as we come to the spiritual platform… Because there everything is ready, why shall I be desiring to have this thing or that thing? Everything is ready. Everything is ready. That is spiritual platform. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29]. Kalpa-vṛkṣa. Everything, everything you want, it is ready immediately because there is Kṛṣṇa only, and He is always ready. What is that song? Gopījana-rañjana. Sing this song.

Puṣṭa Kṛṣṇa: Yaśodā-nandana gopījana…

Prabhupāda: Yaśodā-nandana gopījana-rañjana. And in the beginning? Rādhā-mādhava…?

Puṣṭa Kṛṣṇa: Kuñja-vihārī.

Prabhupāda: Then…?

Akṣayānanda: Gopījana-vallabha.

Prabhupāda: Gopījana-vallabha.

Puṣṭa Kṛṣṇa: Giri-vara-dhārī.

Prabhupāda: Giri-vara-dhārī. Just see. Gopījana-vallabha. The gopīs and their husbands and sons, so they were in danger when there was torrents of rain. They were very much perplexed. They approached Kṛṣṇa: "This is the danger. What You can do?" "Yes." Immediately He lifted the Govardhana Hill as umbrella: "Come on under this." Gopījana-vallabha giri-vara-dhārī. This is Kṛṣṇa, that as soon the gopījana, they are in dangerous, He is immediately, although seven-years-old boy: ”All right, I am making a big umbrella.” Giri-vara-dhārī. This is Kṛṣṇa. Try to understand Kṛṣṇa.

So the conclusion is that try to please Kṛṣṇa. Then your life is successful. Don't try… Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. We have tried to improve our condition of life, even becoming the demigods, but don't think the demigods are without danger. We have learned from history, Bhāgavata, the Purāṇas, Indra was so many times perplexed. Even Brahmā was perplexed. You cannot avoid dangerous position within this material world even if you are a person like Brahmā. That is not possible. But if you become a devotee of Kṛṣṇa, then everything is all right. So our business should be not to become very, very great person within this material world, because that will never be possible. Tasyaiva hetoḥ prayateta kovido na labhyate, upary adhaḥ [SB 1.5.18]. In the higher planetary system or lower planetary system, whatever you desire, you can get a big position but never safety, never peacefulness. You'll never get. Do you think that in our this modern world… There are many, many Birlas and other, Tatas. Do you think they are happy? (end)

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Śrīmad-Bhāgavatam 7.9.53

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Vṛndāvana, April 8, 1976

Puṣṭa Kṛṣṇa: ”My dear Prahlāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen Me or pleased Me has nothing for which to lament for his own personal self.”

Prabhupāda: ”His own personal satisfaction.”

mām aprīṇata āyuṣman
darśanaṁ durlabhaṁ hi me
dṛṣṭvā māṁ na punar jantur
ātmānaṁ taptum arhati
[SB 7.9.53]

There are two common questions. Everyone, so many people, come to us. Their first question is that ”I am not getting peace in my mind. How can I get peace?” Yes, how can you get peace? You have no connection with the Supreme Person. Kuto śānty ayuktasya. In the Bhagavad-gītā it is… How you can get peace? It is impossible. Many examples we have given many times. A child is crying. Everyone is trying to pacify the child, still crying. But as soon as the mother takes the child on the breast, immediately pacified. This is the… You are searching after peace life after life, moment after mo…, hour after… You cannot have peace unless you come to the Supreme Personality of Godhead. It is not possible. Therefore it is advised, tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. For that purpose, how you can see God or you can please God, tasyaiva, hetoḥ, for that purpose only, prayateta, one should endeavor. No other endeavor. Human life is meant for… That is Vedānta-sūtra. Athāto brahma jijñāsā. Where is Brahman? Where is the Absolute Truth? Where is God? Govinda-viraheṇa me.

Kṛṣṇa Caitanya Mahāprabhu, practical example, He is showing how to become anxious, mad: ”Where is God? Where is Kṛṣṇa?” Yugāyitaṁ nimeṣeṇa cakṣuṣa prāvi… This is the ultimate hankering how to…, yugāyitaṁ nimeṣeṇa. One should be mad after Kṛṣṇa. Then he'll see Kṛṣṇa. Sometimes they say, ”Can you show me God?” Have you become mad after God? Then you can see. Otherwise God is not so cheap thing. You become mad after God and you'll see immediately. Premāñ… Who can become mad after somebody unless there is love? To love somebody, if you cannot see, you become mad, ”How can I see? How can I see?” This madness, sometimes we can see example. Suppose a man's son has died, so he becomes mad. So that anxiety is required, as… We are now… At the present moment we are hankering after material sense enjoyment, ”Where is sense enjoyment? Where is sense enjoyment?”

So similarly, the example is given by Rūpa Gosvāmī, the hankering. He has given very nice example. Just like a young man is hankering after young woman. Natural. That is not artificial. Or a young woman is hankering after a young man. This hankering… Therefore, according to Vedic system, before the hankering becomes madly and one becomes spoiled by sex indulgence, he should be married. This is the psychology. At a certain age, twelve, thirteen years, woman, and fifteen, sixteen years, man, they become very, very much sexually hankering. Therefore the system is that at that time, psychological moment, the young girl and young boy should be married so that unity will endure. It will never break. There will be no more divorce. But when the hankering is exploited, then the whole life is spoiled. So Rūpa Gosvāmī is giving this example, that ”When my hankering will be like the young man, young woman, hankering after one another?” It is very practically given. Yugāyitaṁ nimeṣeṇa cakṣuṣa prāvṛṣāyitam śūnyāyitam jagat sarvam. When that hankering is there, he sees everything vacant. This is psychological. So Kṛṣṇa is, can be seen. It is not that Kṛṣṇa cannot be seen. He can be… He is present everywhere. Āṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. He is not only within this universe, but He is within your heart. He is within the atom. Why you cannot see Kṛṣṇa? Because you have no eyes to see Him. That is the difficulty. Premāñjana-cchurita. That eyes can be prepared by the smearing the ointment of love.

So Prahlāda Mahārāja was chastised by his father so many ways, but he could not forget Kṛṣṇa. The love was fixed up. Therefore Kṛṣṇa became very much pleased, prīto 'ham. Prīto 'ham. Prahlāda atyanta. So mām aprīṇata āyuṣman. Āyuṣman, blessing: ”Now you can live long,” or ”eternally live,” āyuṣman. Āyuṣ means duration of life. When one approaches Kṛṣṇa… Mām upetya kaunteya duḥkhālayam aśāśvatam, nāpnuvanti. Duḥkhālayam [Bg. 8.15]. So long we have got this material body, material world, it is duḥkhālayam aśāśvatam [Bg. 8.15]. It is full of miserable condition, and at the same time not permanent. Even if we accept miserable condition… Everyone is trying to live. A old man does not like to die. He goes to the doctor, takes some medicine so that he can continue his life. But he will not be allowed to live. Aśāśvatam. You may be very rich man, you may take many pills, many injection to prolong your life, but that is not possible. That is not possible. But as soon as you see Kṛṣṇa, then you get your eternal life. Eternal life we have got. We are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die after the destruction of the body. We get another body. This is the disease. And when you see Kṛṣṇa, when you understand Kṛṣṇa, even without seeing, if you simply understand Kṛṣṇa, then you become eternal.

janma karma ca me divyaṁ

yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti…
[Bg. 4.9]

Kṛṣṇa says. Simply try to understand Kṛṣṇa. To understand Kṛṣṇa is also seeing Kṛṣṇa, because He is absolute. There is no difference, as in the material world you understand something but you cannot see it. This is duality. But in the Absolute, if you understand Kṛṣṇa, if you hear Kṛṣṇa, if you see Kṛṣṇa, if you play with Kṛṣṇa, they are all one. This is called absolute. There is no duality.

So if you simply understand Kṛṣṇa, divyam, divine nature… Simply you understand that Kṛṣṇa is not like us: Kṛṣṇa has no material body, Kṛṣṇa is not unhappy, Kṛṣṇa is always happy-simply a few things, if you become convinced that Kṛṣṇa's nature…, immediately you become eligible to be transferred back to home, back to Godhead. This is Kṛṣṇa consciousness, so nice. Kṛṣṇa is explaining Himself, and if you become convinced, "Yes, what Kṛṣṇa says, it is all right…" Just like Arjuna said, sarvam etam ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "Whatever you have said I accept in total. No reduction, no…" Sarvam etam ṛtaṁ manye: "Whatever You have said, I believe. I have taken. I have…" That is Kṛṣṇa. Kṛṣṇa says something, and I understand something. That you go on with your millions of years; it will never be possible. You have to understand Kṛṣṇa as He says. Therefore we are presenting Bhagavad-gītā As It Is. That is real understanding. Arjuna says, sarvam etam ṛtaṁ manye. Ṛtam means fact. "Everything, whatever You have said…" Not that "I cut this side and that side…"

There is a nonsense swamijī in India. He says, "We can take up what is beneficial, verses. Otherwise I reject." This is called ardha-kukkuṭī-nyāya [Cc. Ādi-līlā 5.176]. Ardha-kukkuṭī-nyāya means… I have several times explained, one man had one chicken. So, and he was getting one egg daily. So he thought that "The rear side of the chicken is very nice. It is giving one egg daily, and the front side it is eating, expensive, so cut it. Cut the mouth and simply take the egg." The rascal does not know that if he cuts the mouth, there will be no egg. Similarly, if you make cut short of Bhagavad-gītā according to your whims, you'll never understand what is Bhagavad-gītā. You have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Arjuna understood. Sarvam etam ṛtaṁ manye: "Whatever You have said, I understand. I have accepted it." So you accept it blindly even; then you are benefited. We may not understand.

Just like Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. Aham ādir hi devānām. Devānām means all the demigods, beginning with Brahmā. So Kṛṣṇa says, "I am prior to Brahmā," ādi. Ādi means at the beginning. So who will understand Him? Even one who believes in the śāstra, believes in the Brahmā's āyuḥ… Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. His one day, twelve hours, is forty-three lakhs of years multiplied by one thousand-means forty-three crores of years, our calculation. So Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. We cannot calculate the duration of life of Brahmā. And when Kṛṣṇa says, aham ādiḥ, "I am the father of Brahmā," so ordinary man, how he'll understand? He'll not understand. He cannot understand. Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "Some forty millions of years ago I spoke this philosophy to the sun-god." So ordinary man, how he'll understand? They'll say "Mythology." It is not mythology; it is fact. This was cleared by Kṛṣṇa, er, Arjuna, "My dear Kṛṣṇa, You said that You have spoken, You had spoken so many years ago to the sun-god. How can I believe it? You are my contemporary, of my age. How can I believe it?" Kṛṣṇa said that "Yes, you cannot believe it, but you and…, both you and Me, because you are My eternal friend, so you were also present that time when I spoke to sun-god. But you have forgotten, I have not forgotten." That is the difference. The difference is man and God, so God knows everything eternally and we forget. This is our nature.

Therefore sometimes we forget Kṛṣṇa. And therefore Kṛṣṇa comes to remind that "Why you are forgetting Me? We are eternally related. So forgetting Me, you are suffering here. Give up all this nonsense." Sarva-dharmān parityajya mām ekam [Bg. 18.66]. That is wanted. This is Kṛṣṇa consciousness. So our Kṛṣṇa consciousness movement is trying to educate people to cure his disease of forgetfulness. He has forgotten simply. Just like a madman forgets who is his father, who is his mother, he talks nonsense, sometimes he calls ill names. Mad. So similarly, we in this material world, without any Kṛṣṇa consciousness we are all mad, forgetful. This disease has to be cured. The best medicine is this Kṛṣṇa consciousness. Nature's way, we have got this human form of life, but because on account of lack of proper education, we remain in forgetful condition from the animal life. But there is chance. That is said in the Caitanya-caritāmṛta. Anādi bahir-mukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda-purāṇa karilā. These rascals, from time immemorial they have forgotten Kṛṣṇa. And just to remind him, these Vedas, the Purāṇas, they are there.

But there is no education of these Vedas and Purāṇas. They are interested in Freud philosophy, Darwin's theory, all this nonsense. The Vedas, Purāṇas, are there; they are neglectful. But the rascal philosophy, they are interested. Their life is spoiled. This is spoiling civilization. One has got the opportunity of understanding himself. He has forgotten himself, and there is bona fide literature how to understand himself. Athāto brahma jijñāsā. The Vedānta is there: "Now you inquire what you are." The inquiry must be there. Unless you inquire, automatically it will not be, because God has given you independence. Very little independence, but we are misusing. We are misusing. Therefore unless by using properly our little independence we accept Kṛṣṇa, the Supreme Lord, and surrender unto Him, there is no liberation. Kṛṣṇa can force you, but He does not do that. Because you have misused your independence-you have forgotten Kṛṣṇa-again you have to use properly your independence and accept Kṛṣṇa. That is wanted. That is wanted. This is the process.

Otherwise why Kṛṣṇa is coming, reminding? He does not touch on your little independence. He says, mām ekaṁ śaraṇaṁ vraja. He can capture you immediately. Just like a naughty boy is doing something. The mother immediately capture and hits(?) him. But Kṛṣṇa does not want to do that, force. No. You do it voluntarily. That is wanted. So we must voluntarily come to Kṛṣṇa. Then He'll been seen. So how we can satisfy Him? He says that "You satisfy Me. You surrender to Me; I'll be satisfied." Ahaṁ tvāṁ sarva-pāpebhyo mokṣa… [Bg. 18.66]. "Immediately I'll excuse from all reaction of sinful activities." Because He becomes pleased. He wants your surrender. And if you surrender, immediately He becomes pleased. Just like a son might have committed so many offenses to the father, and immediately if he comes, "Father, I have done wrong. Please excuse," immediately becomes… Immediately. That is the relationship of father and son. The father wants that "Somehow or other, if this rascal surrenders to me, I excuse him and immediately give my property to him." This is natural. So we have to surrender. That will please Kṛṣṇa.

And without pleasing Him? Darśanaṁ durlabhaṁ hi me. You cannot see Kṛṣṇa. You may have your eyes, big, big eyes, but you cannot see Kṛṣṇa. You have to please Him. That pleasing activity is bhakti. Bhakti. And bhakti means the activities which will please Kṛṣṇa. Without that bhakti, means sitting down silently… No. "No, no. I am chanting. I do not want to go out. I am busy." Means excuse. What you will chant? You will think of money and woman, that's all. Just work. Go to sell books and work hard. That is wanted. Therefore we do not give that opportunity. My Guru Mahārāja did not give this opportunity, and we are following the same principle: no opportunity of sitting idle. No. You must work. That will rectify. Yes. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So in this way, if we… Simply if we accept, this is the… We change the name. Why? We change the name that "Now, from this point of initiation, you accept that you are Kṛṣṇa dāsa. You are trying to become master of the world. That is nonsense. You try to become Kṛṣṇa dāsa." Therefore we add this word, dāsa. This dāsa, that dāsa-everything Kṛṣṇa's name. So we have to accept, Kṛṣṇa dāsa. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109].

So if we accept this principle, that "This is my nonsense activities, that I am trying to become very big in this material world, and that will not satisfy us…" Even Brahmā has no satisfaction. He is also full of anxiety. This material world is like that. You may be very, very, very, very, very big man, but anxiety you cannot escape. That is not possible. That is material world. Sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Samudvigna-dhiyām. Everyone in this material world, even this bird, a small bird, he is also always anxious that "So many people are here, and there is so many daṇḍas. They may not kill me." Therefore they're very cautious. As soon as you raise the daṇḍa, immediately they go away because anxiety is there. Or either in Brahma's life or ant's life, this is the material nature. Sadā samudvigna-dhiyām asat… Why? Asad-grahāt. Because you have accepted this material body, this means you have accepted anxiety.

So we have to do in such a way that no more material body. And that is Kṛṣṇa's advice. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. And if you have got a pinch of material desire, Kṛṣṇa is ready to give you a type of body so you can satisfy your desires. But the material desire is never satisfied, one after another, one after another, one after another. In this way at the time of the death we are not satisfied. We desire some thing… [break] …and then it is to be very easy. Mām aprīṇata āyuṣman darśanaṁ durlabhaṁ hi me. If somehow or other, if you can see Kṛṣṇa, dṛṣṭvā māṁ na punar janma. Punar jantur ātmānaṁ taptum arhati. There is no more necessity of undergoing austerities, and everything is free. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If you have got Kṛṣṇa, there is no need of tapasya. You are free. And nārādhito yadi haris tapasā tataḥ kim. And if you cannot understand Kṛṣṇa, then what is the use of your becoming so much religious, austere sannyāsī and yogi? The whole nonsense. All nonsense. Yadi… Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā… There is no meaning of tapasya if you cannot see Kṛṣṇa. And if you can see Kṛṣṇa, there is no meaning of tapasya. That is… Ārādhito yadi haris tapasā tataḥ kim. Antar-bahir yadi haris tapasā tataḥ kim, nāntar-bahir yadi haris tapasā… If you can see Kṛṣṇa always, outside and inside, then you have nothing to do, tapasya. Enjoy life by seeing Kṛṣṇa always. Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I don't want anything. Please allow me to see You continually."

Thank you very much.

Devotees: Jaya! (end)

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Śrīmad-Bhāgavatam 7.9.54

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Vṛndāvana, April 9, 1976

Puṣṭa Kṛṣṇa: "My dear Prahlāda, you are very fortunate. You may know from Me that those who are highly elevated, wise persons try to please Me in all different modes of mellows because I am the only person to fulfill the desires of everyone."

Prabhupāda:

prīṇanti hy atha māṁ dhīrāḥ
sarva-bhāvena sādhavaḥ
śreyas-kāmā mahā-bhāga
sarvāsām āśiṣāṁ patim
[SB 7.9.54]

So each word in this verse is very important. Prīṇanti hy atha māṁ dhīrāḥ. Dhira means very intelligent, not crazy, just the opposite of crazy. Dhīra. So Kṛṣṇa says in the Bhagavad-gītā who is dhīra. There are many places. Dhīras tatra na muhyati.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The simple thing that "I am not this body. I am living within this body, and because I am living within this body, the bodily changes are taking place," this simple thing… A dead child never grows, but a living child grows or changes body. So where is the difficulty to understand that there is something in the body, therefore the body is changing? Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. A child is becoming a baby, baby is becoming a boy, a boy is becoming a young man, young man is becoming a middle aged, a middle-aged man is becoming old man, so the old man, now, after giving up when it is useless, this body, no more workable, then he must get another body, as we have experienced after one stage of life another stage, another body. Where is the difficulty? Therefore Kṛṣṇa says, dhīras tatra na muhyati. Those who are intelligent, they are not, I mean to say, bewildered. They accept, "Yes, there is." Only the rascals, they cannot understand, the rascals. The opposite number of dhīra, the crazy rascals, they cannot understand. Simple thing.

Now, if you study the whole world at the present moment, they do not believe in the soul. They do not believe in the transmigration of the soul from one body to another. Even big, big professors, big, big learned scholars, they do not believe. So therefore you can understand that what is the present population of the world-all rascals. All rascals. They cannot understand the simple truth, and they are passing on as great scholars, great scientists, great politicians and so on, so on, but all of them rascals. That's all. This is the conclusion. Kṛṣṇa says, dhīras tatra na muhya… This transmigration of the soul from one body to another, Kṛṣṇa says, dhīras tatra na muhyati. And here also the same thing, prīṇanti hy atha māṁ dhīrāḥ sarva-bhāvena sādhavaḥ. The spiritual… If you do not understand what is spirit, then where is the question of spiritual life and advancement of spiritual life? There is no question. This is the beginning of spiritual existence…, education, that "I am not this body. I am spirit soul." Ahaṁ brahmāsmi. They can understand.

So if we are sincerely Kṛṣṇa conscious, if we believe Kṛṣṇa… We have to believe. You believe or not believe, the words of Kṛṣṇa cannot be false. That's a fact. You may be rascal, you do not believe, but those who are dhīra, they believe. They believe. If you have love for Kṛṣṇa… There is no question of love or no love. This is the fact. So one has to become… This is the ultimate goal of life, that one has to become dhīra, not like cats and dogs, jumping here and there. That is not human life. That is dog life.

yasyātmā-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicit
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

These classes of men, yasya, whose life is bodily conception… "I am body." "I am a Hindu," "I am Muslim," "I am brāhmaṇa," "I am Indian," "I am American," "I am…" The whole world is fighting on this because they are all crazy, not dhīra. This is the modern civilization. Yasyātma-buddhiḥ kuṇape. This is a bag of bones and flesh and blood, and they are thinking that they are, they are this body. So wherefrom the living force coming if you are this body? Because as soon as the living force is gone, the body is useless, a lump of matter. So do you think this lump of matter is giving life? But they are not dhīra. All rascals, they cannot understand. The word is very important. Dhīras tatra na muhyati. How the rascals will understand? Therefore our Kṛṣṇa consciousness movement is to educate the rascals, that's all. Simple thing. We challenge everyone that "You are rascal number one. Try to understand Kṛṣṇa." This is our challenge. Come forward. We say, we challenge, "You are rascal number one. You take education in Kṛṣṇa consciousness and make your life perfect." This is Kṛṣṇa consciousness. Nobody is dhīra.

So here those who are dhīra actually, those who have understood his identity… Ke āmi kena āmāya jāre tāpa-traya. This was the question by Sanātana Gosvāmī to Caitanya Mahāprabhu, that "You asked me to join Your movement. I was minster in Nawab Hussain Shah's government, chief minister. Now I have… On Your word I have given up. So You have kindly brought me from this hellish condition, simply politics and pounds, shilling, pence. So it is a great mercy for me of Your Lordship. But my first question is ke āmi: 'What I am?' " This is the first question. It must be… Jijñāsuḥ śreya uttamam. Here the same word is used, śreyas-kāmāḥ. Śreyas-kāmāḥ. Anyone who is dhīra, he'll inquire about the ultimate goal of life, śreyas. There are two things, śreyas and preyas. Preyas means immediately very nice. Suppose somebody says that "Oh, there is a very nice dancing girl singing, and why you are here, saṅkīrtana? What you'll enjoy? Come here. There's a very nice girl." That is preyas. Preyas means immediately very pleasing. And one comes here, that is śreyas, means it will do him ultimately good. So there are two things, way. Those who are foolish persons, they are after śreyas…, er, preyas, immediately palatable. And those who are intelligent, dhīra, they are after śreyas. Śreyas-kāmāḥ. Without becoming śreyas-kāmāḥ, nobody can be Kṛṣṇa conscious. If one is preyas-kāmāḥ, if one wants to enjoy this material world, sense gratification, he cannot become Kṛṣṇa conscious. That is not possible. Only śreyas-kāmāḥ.

So how to… "Yes, I am śreyas-kāmāḥ. I… Yes, I want what is the ultimate goal of life. Yes." That is… Just like Sanātana Gosvāmī went to Caitanya Mahāprabhu. This is a fact. So śāstra also says, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. The śreyas-kāmāḥ. If you are actually serious about the ultimate goal of life, then you approach a guru. Tasmād guruṁ prapadyeta jijñāsuḥ. If you are actually inquisitive to understand what is sreyas, that is śreyas-kāmāḥ. kāmāḥ means desiring, and śreyas means ultimate good. Not preyas-kāmāḥ. If you want to enjoy these material facilities, then you can go to such kind of men, such kind of men, and… If you want to learn drinking, so go to a club where drinking is very encouraged. Preyas-kāmāḥ. If you want to enjoy sex, go to the club where prostitutes are available. That is preyas-kāmāḥ. But if you want to reach the goal of life, then go to Kṛṣṇa conscious movement. There are two kinds of men, sreyas-kāmāḥ, preyas-kāmāḥ, so two things are there. So this Kṛṣṇa consciousness movement is for the śreyas-kāmāḥ. And who becomes śreyas-kāmāḥ? Mahā-bhāga, with great fortune. Not ordinary person. Unfortunate or misfortunate, they cannot understand Kṛṣṇa consciousness. Mahā-bhāga. Very, very great fortunate person.

Caitanya Mahāprabhu confirms this in His teaching to Rūpa Gosvāmī. He said,

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

They are traveling, wandering. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Kāraṇaṁ guṇa saṅgo 'sya sad-asad janma-yoniṣu [Bg. 13.22]. These rascals who are not dhīra, they are thinking independent, rascals. Not a single moment you are independent. You are controlled. Even if we are dropping our eyelids, there is regulative principles. Some demigod is controlling. Breathing. Breathing, there is control. You can breathe for so many years, that's all, and live. And when the breathing is finished, then you are not controller. The great scientists, they are begin oxygen gas, injection. Can you increase the period breathing for a moment? No. Controlled. Controlled. You cannot increase your breathing even for a moment. So the yogis, they try to save the breathing. That is yogic process. Samādhi. They practice breathing control so that without breathing they can remain. Recaka, kumbhaka yoga, so they can increase their life. Suppose I shall live for eighty years or hundred years. There is breathing period. If I can save breathing, then I can live more. Just like your bank balance. If you don't spend it, your balance is all right. But you spend it, then the balance will be zero some day. Similarly, the yogic process is to control the breathing. And the breathing is lost in large quantities when there is sex life. (breathes rapidly and loudly-laughter) Finished. So control the breathing, it requires celibacy, no sex life. Yoga-indriya-saṁyamaḥ. That is called yoga, not that showing some gymnastic and smoking and yoga system. This is going on. Your country is cheated by so many rascals, yogis. You know it very well. The one great yogi was found having sex with his disciple. You know that? Who is that?

Puṣṭa Kṛṣṇa: Saccidananda.

Prabhupāda: Yes. So they go for women and money because you are fooled. You are yogi, and they show some gymnastic, that's all. But real yoga system is yoga indriya-saṁyamaḥ, how to control the indriyas, especially the mind. In this way one can become advanced, dhīra. That is yoga system. It is an artificial means to become dhīra, because without becoming dhīra there is no question of advancing in spiritual life. That is not possible.

So this dhīra, who can…? Mahā-bhāga. Mahā-bhāga, very, very great fortunate person. How he becomes dhīra? Ei rūpe brahmāṇḍa bhramite kono bhāgyavān-this mahā-bhāga-kono bhāgyavān jīva, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the blessings of guru… If by his great fortune he comes to a real guru, then he gets the opportunity. That is the test. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān. This opportunity is not for everyone. Kono means somebody. So guru-kṛṣṇa. If actually one is trying to be dhīra, Kṛṣṇa is there within every… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. And He advises, guru-kṛṣṇa… Kṛṣṇa says, "Now…" Just like Dhruva Mahārāja. Dhruva Mahārāja, out of his sentiment, went to the forest and to see God. His mother said that "Your, this mental condition cannot be relieved because you want to challenge your father to have the kingdom. So I am poor. I am, although your mother, I cannot request your father. So if it is possible, Kṛṣṇa can do it." She was Kṛṣṇa conscious; therefore the child became so nice, Dhruva Mahārāja. A child inherits the quality of mother, boy; and girl inherits the quality of father. That is the general rule. So his mother was devotee, so he'll naturally become a devotee by the advice of the mother. He went to the forest. So…, but he had no spiritual master. Out of sentiment went to the forest. But Kṛṣṇa saw from within that "This child is so serious about Me. Oh, send him Nārada. 'Nārada, you go there. Initiate him.' " Oṁ namo bhagavate vāsudevāya, this mantra was given to Dhruva Mahārāja by Nārada Muni. So he practiced that mantra, and with austerity, and he saw Kṛṣṇa. And when he saw Kṛṣṇa, he's completely pure from all material desires. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. When Kṛṣṇa wanted to give him benediction, he said, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I am fully satisfied. I don't want anything." This is Kṛṣṇa conscious, dhīra. No more want. Why want? Here it is said that śreyas-kāmā mahā-bhāga sarvāsām aśiṣāṁ patim. Such persons who are dhīra and most fortunate and sees Kṛṣṇa, then what remains to possess? Everything is there. Sarvāsām aśi… All kinds of benedictions are there, all kinds of. That Kṛṣṇa will take care.

So these things are very nice, that one has to become dhīra, and he can become dhīra. Either he was fortunate, or after becoming dhīra he is fortunate. Both ways he is fortunate, mahā-bhāga. And sreyas-kāmāḥ. When one becomes a devotee he does not anymore ask for anything material. Just like Caitanya Mahāprabhu teaches, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is dhīra. He frankly says that "I don't want riches. I don't want many followers. I don't want nice wife, very beautiful wife." These things are material demands. They are very much fond of worshiping Durgā. Why? Dhanaṁ dehi rūpavati bhāryāṁ dehi yaśo dehi. These are material. But Kṛṣṇa says, "These persons who are asking for material profit from the different demigods, it can be fulfilled. They are fulfilling." But antavat tu phalaṁ teṣāṁ tad bhavati alpa-medhasām [Bg. 7.23]. These material gains, they will stay for a few days or few years. Because you are creating another body.

So in this body… Suppose you have got immense wealth, immense men under you, or very beautiful wife. How long you shall enjoy? Immediately, mṛtyuḥ sarva-haraś cāham: [Bg. 10.34] "You do not like Me. You like these things. All right. At the time of death I shall take away everything-finish." This is fact. After death where is your beautiful wife? Where is your wealth? Where is your followers? Everything finished. Now according to your karma, you have to accept the body of a dog. Nature's way. Karmaṇā daiva-netreṇa [SB 3.31.1]. "You have infected doggish mentality. Now you become a dog." This is nature's way. Kāraṇaṁ guṇa-sango 'sya [Bg. 13.22]. You have simply associated with the tamo-guṇa, rajo-guṇa, no sattva-guṇa, so you have to accept a body, rajas-tamo-guṇa. Tamo-guṇa means animal, and rajo-guṇa means the karmis, and sattva-guṇa means jñānīs. So if one is struggling in this life how to accumulate money, that means rajo-guṇa. Rajas-tamo-bhāvā kāma-lobhādayaś ca ye. We can understand who is under rajo-guṇa, who is under sattva-guṇa, who is…

ūrdhvaṁ gacchanty sattva-sthāḥ
madhye tiṣṭhanti rājasā
jaghanya-guṇa-vṛtti-sthāḥ
adho gacchan…
[Bg. 14.18]

Those who are tamo-guṇa, they are going-adho gacchanti-in the animal life. This law is going on. You believe or not believe. If you don't believe, then you are a foolish rascal, and if you believe, then you are dhīra. So we shall become a dhīra. That is Kṛṣṇa consciousness movement.

Thank you very much.

Devotees: Jaya! (end)

760410SB.VRN

Śrīmad-Bhāgavatam 7.9.55

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Vṛndāvana, April 10, 1976

Puṣṭa Kṛṣṇa: "Prahlāda Mahārāja was the best person in the family of demons. Demons always aspire for material happiness, yet even though Prahlāda was somewhat allured when the Supreme Personality of Godhead offered him benedictions for material happiness, because of his unalloyed Kṛṣṇa consciousness he did not want to take any material benefit for sense enjoyment."

Prabhupāda:

evaṁ pralobhyamāno 'pi
varair loka-pralobhanaiḥ
ekāntitvād bhagavati

naicchat tān asurottamaḥ
[SB 7.9.55]

So this is conclusion of Nārada Muni, that this boy, although born in asura family… Asura means those who are too much materially… Not too much, only materially interested, they are called asuras. Different types of material enjoyment. Karma, jñāna, yoga, they are all material enjoyment. Karma, karmīs, generally we see everywhere. They are working so very hard, making plans how to improve material enjoyment. So they are called karmīs. And jñānīs, their demand is also very great, to become one with the Supreme, to become God. These are material desires. And then yoga, to display, demonstrate magic: "I can prepare gold. I can travel in the sky. I can walk on the water. I can eat broken glasses." Yes. People will gather. "I can remain without any breathing underneath the ground." These things are demonstrated. So people like it, something wonderful. And he says, "I am Bhagavān," and the rascals accept. These things are loka-pralobhanaiḥ. Loka-pralo… These things can mislead the people in general, but they are not very much attractive to the devotees. Devotees are not attracted.

In the history of the devotees there was one devotee of Caitanya Mahāprabhu, Īśāna. So Caitanya Mahāprabhu wanted to give him some benediction. He was very poor man. Even his roof, thatched roof, that was not properly… There were so many holes. So Caitanya Mahāprabhu said, "My dear Īśāna, if you like, you can take some benediction." "No, why I shall take benediction?" "No, you have no roof even on your thatched house." He said, "Why? There are many birds. They are living on the tree. There is no roof at all. I have got roof with some holes, that's all. And they have no roof at all, so how they are living? For this purpose I shall ask You benediction? No, no, no." In this way he refused. So that is pure devotion, that "I shall not take any benediction from the Lord, but I shall give everything to God." This is. There is competition. The Lord wants to give the devotee all opulences, and the devotee refuses to accept it. He wants to give his life and soul to the Lord. This is perfection. The gopīs, the gopīs, the ideal, the topmost devotee, they gave their everything to Kṛṣṇa, but they did not ask anything from Kṛṣṇa. Their honor, their body, their life-everything, sacrificed everything. Therefore Kṛṣṇa said to the gopīs that "I have no power to repay your debt. You be satisfied with your own activity. I cannot give you anything."

So this is the ideal devotion. Therefore Caitanya Mahāprabhu recommended, ramyā kācid upāsanā vrajavadhūbhir yā kalpitā: "There is no more better, sublime upāsana, worship, than it was conceived by the gopīs." They did not want anything. They simply wanted to see Kṛṣṇa, how He is satisfied. Kṛṣṇa is away from home in the forest, and they are thinking, "In the forest there are so many crags, so many stone chipped, and Kṛṣṇa's feet is so soft. How He is walking in the forest?" In this way they are crying. This is gopī, always Kṛṣṇa conscious, and how Kṛṣṇa is happy or not, that is their business. Therefore Caitanya Mahāprabhu recommended, "There is no better form of worship than it was done by the gopīs." So Prahlāda Mahārāja… There are stages of devotees. So gopīs are the topmost, and amongst the gopīs, Śrīmatī Rādhārāṇī is the topmost. Therefore there is no comparison of Rādhārāṇī's love for Kṛṣṇa. There is no comparison. Therefore Caitanya Mahāprabhu took the part of Rādhārāṇī to understand Kṛṣṇa. So these are very confidential subject matter, but they are described in the Caitanya-caritāmṛta, in the beginning. So that is the highest perfection, that don't ask anything from Kṛṣṇa. Try to make such arrangement that Kṛṣṇa may not give you anything; you give to Him.

There is another narration of Sanātana Gosvāmī and Rūpa Gosvāmī. They were living in this forest of Vṛndāvana. So Sanātana Gosvāmī was elder brother, and Rūpa Gosvāmī was younger brother. So they were living underneath a tree. So they had no means. Rūpa Gosvāmī thought that "If I could get some articles, I could prepare something and invite my guru, Sanātana Gosvāmī." So just after a few minutes one very nice young girl came with so much presentation, rice, dahl, ghee, and so many other things. So She came and offered to the gosvāmī. The saintly persons are addressed as "bābā." "Bābā, please take this presentation. We have got some ceremony at our home, so my mother has sent. You take it." So he was very glad: "Oh, I was thinking if I could get some nice things, I could prepare and invite Sanātana Gosvāmī." So he was very glad to receive those articles and invited Sanātana Gosvāmī and prepared so many nice foodstuff and offered to the Deity, and Sanātana Gosvāmī was given the prasādam. So Sanātana Gosvāmī was very pleased, and he inquired, "Rūpa Gosvāmī, where you got these nice things? You are living in this… How you could receive all these things?" "Yes, my dear brother, I was just thinking in the morning. In the meantime a very nice young girl came and offered so many things, so I could…" "So what is that? Who is that young girl in this forest? So how She was looking?" "Oh, she was very, very beautiful." "Oh, Rādhārāṇī. Oh." So he was very sorry. "You have taken service from Rādhārāṇī? Oh, you have done very wrong. We are trying to serve Rādhārāṇī, and you have taken service from Rādhārāṇī?" He rebuked him. This is pure service. They are avoiding to take service from Kṛṣṇa-Rādhārāṇī. And Kṛṣṇa-Rādhārāṇī was finding out the opportunity how to serve the devotee.

This is the competition between Kṛṣṇa and His devotee. Kṛṣṇa wants to give everything to the devotee. He wants to see that "My devotee is very comfortable." Just like the father wants to see the children are very comfortable. So why the devotees should be hankering after something material? No. Kasmād bhajanti kavayo dhana-durmadāndhān [SB 2.2.5]. Śukadeva Gosvāmī said. Why we should go to the puffed-up rich men for begging something? Kṛṣṇa will arrange for everything. My Guru Mahārāja used to say that "You do not try to preach for getting some money. Money will come automatically. On your feet money will say, 'Please accept me.' " You should preach very sincerely. That is your business. Never bother that "Where is money? Where is money, money, money?" Money… Muktir mukulitāñjaliḥ sevate asmān dharmārtha-kāma samaya pratīkṣāḥ. This is a statement of Bilvamaṅgala Ṭhākura.

bhaktis tvayi sthiratarā yadi bhagavān syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ (svayam) mukulitāñjali sevate asmān
dharmārtha-kāma(gatayaḥ) samaya-pratīkṣāḥ

People are hankering after dharma, artha, kāma, mokṣa-religiosity, economic development, and then sense gratification, and then mokṣa. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Human civilization begins-dharma, artha, kāma, mokṣa. Otherwise animal.

So dharma means this varṇāśrama-dharma. Varnāśrama-dharma. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate [Cc. Madhya 8.58]. So Bilvamaṅgala Ṭhākura said that "You simply become devotee. You don't hanker after this dharma, artha, kama, mokṣa. No. They will serve you. You do not require to call them. They themselves will come and serve you. You just become a pure devotee." Samaya-pratīkṣāḥ. Mukti. Why devotees will ask for mukti? They are already mukta because they have no material activities; all spiritual activities. Brahma-bhūyāya kalpate. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

So in the platform of dharma, to become very religious, moral, who can be more religious than the devotee? Who can be more moralist than the devotee? A devotee is not prepared to kill even an ant. So who can be more moralist? These things are already there.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇair tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ
[SB 5.18.12]

If one is pure devotee, then he has all the good qualities. Just like Prahlāda Mahārāja was addressed, prahlāda bhadra bhadraṁ te [SB 7.9.52]. Bhadra, a gentleman. Who can be more gentleman than the devotees? The devotees are thinking, "How these rascals will be happy?" Prahlāda Mahārāja, śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] "My Lord, I am thinking that these rascals, simply for flimsy happiness, temporary happiness, they are making so gorgeous arrangement." Big, big road, big, big building, big, big car, congested. If you want to go one mile it will take two hours. Māyā-sukhāya. We have seen in your country. You'll go two miles in a car in three hours. So what is the use of this car? In London I have seen. I was going. It was about two miles, and it was so congested that it took two hours. Paris is always congested. So in India also they are becoming like that. So this is māyā-sukhāya. They are thinking that "Getting a car, we shall be very, very happy," but there is no place to drive car. (laughter) Therefore it is called māyā-sukhāya. And for manufacturing this car there are three thousand parts. So many factories are going on for that. Who was telling me that within a few minutes a car is prepared in the Ford's factory? Somebody was telling. They bring the different parts of the car and mix and assemble them within half an hour. That means each half hour they are manufacturing car.

So, of course, sometimes we require car. But we should not forget Kṛṣṇa simply for the manfacturing and riding car. This is foolishness. This is foolish. We can utilize everything for Kṛṣṇa's service. Just like we have got so many cars... Not here. Here also we have got many, eight to ten buses and cars. In the foreign countries each temple has got more than dozen cars. So, but these cars are used for spreading Kṛṣṇa consciousness, to make the best use of a bad bargain. So we never use car for sense gratification. Nirbandhe kṛṣṇa sambandhe yukta-vairāgyam ucyate, prāpañcikatayā buddhyā hari... A sannyāsī is supposed to walk. But if somebody criticizes, "Sir, why you are flying on airplane?" no, that is our not principle. The Jain sannyāsīs, they never use cars. Now they have begun. Because I am traveling all over the world, now the Jains, they are also. (laughter) But our philosophy is different. We are preaching Kṛṣṇa consciousness. Suppose I have to preach Kṛṣṇa consciousness in Europe or America. So because a sannyāsī has to walk, therefore I shall walk throughout the whole life to go to America? This is foolishness. If I can go to America within fifteen hours for preaching facility, why shall not I use the aeroplane? Why shall I stick... It is called niyamāgraha, "without any profit," to follow the regulative principle without any profit. No. If we get opportunity, preaching facilities for going on car, on airplane, using typewriter, dictaphone, microphone, we must use it. Because this is Kṛṣṇa's property, it must be used for Kṛṣṇa. This is our philosophy. This microphone is Kṛṣṇa's. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. So when it is used for Kṛṣṇa it is not material; it is spiritual.

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
phalgu-vairāgyaṁ kathyate

So anything which can be used for Kṛṣṇa's service, that is not material; that is spiritual. So we must use it. But not for sense gratification. Therefore we have to use and work exactly under the direction of spiritual master. Otherwise it will be sense gratification. Don't manufacture. Guru-mukha padma-vākya, cittete kariyā aikya, āra na kariha mane āśa **. If you want to be guided, then take in every step the words of guru. Manufacturing will not help you. Prahlāda Mahārāja become so great because he was initiated by Nārada Muni. That is required. Chāḍiyā vaiṣṇava sevā, nistar payeche kebā. Nobody can become perfect without serving the bona fide spiritual master. That is the motto. So evaṁ pralobhyamāno 'pi varair loka-pralobhanaiḥ [SB 7.9.55]. So much attractive... Now, if somebody says, or Kṛṣṇa says that "I'll give you immediately five lakhs of rupees and one beautiful girl also. You give up this Kṛṣṇa consciousness movement," how many will be restrained? That is very difficult. But our boys have been tested. They are not after money, most of them, or women. But generally... Therefore it is said, loka-pralobhanaiḥ. In this material world everyone is after money and woman. Money and women. That is called viṣaya. Viṣaya.

So there is verse. I (am) just now forgetting. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. Mahat-sevā. Mahat-sevā means to serve the mahātmās or devotees. That is the way of liberation. Tamo-dvāram... Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Yoṣitāṁ saṅgi-saṅgam. So this material world means that yoṣitāṁ saṅgi-saṅgam, to be attracted by money and woman. This is material world. Therefore Caitanya Mahāprabhu has warned very rigidly, hā hanta hā hanta viṣayiṇāṁ sandarśanam, paraṁ jigamiṣa... What is that? Eh? I forget that verse. The brain is not working.

Sac-cid-ānanda: Parāṁ paraṁ jigamiṣoḥ...

Prabhupāda: Ah, parāṁ paraṁ jigamiṣor bhava-sāgarasya. Viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca hā hanta hā hanta viṣa-bhakṣanato 'py asādhu [Cc. Madhya 11.8], that one who is very serious for going to the other side of this material world-that means spiritual world-they should be very, very careful about money and woman. May not be trapped, victimized.

So Prahlāda Mahārāja was not deluded by any kinds of material profits. Evaṁ pralobhyamāno 'pi. Kṛṣṇa, Nṛsiṁhadeva said, "Prahlāda, you take. Whatever benediction you want, you take." So he said, "Sir, I am your servant. I am not a merchant that in exchange of something I will have to give You service. No. Please do not delude me." Just see what kind of servant he is. Evaṁ pralobhyamāno 'pi varair loka-pralo... Ekāntitvād. "What is the reason?" The reason is that determination of Sanātana Gosvāmī, Rūpa Gosvāmī, that "We shall simply serve Kṛṣṇa. We shall not accept anything but Kṛṣṇa." This is ekāntitvād. "My... I am eternal servant of Kṛṣṇa." Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. "I shall simply serve. I shall give everything, whatever I have got." Bhaktivinoda Ṭhākura sings, manasa deha geha, yo kichu mora, arpilūn tuwā pade, nanda-kiśora. What we have got, nonsense? Everything Kṛṣṇa's. But still, He has given us something. What is that? This body, this mind. This body for sense enjoyment and the mind for speculation. So body, mind. Manasa. And a little home, a wife, some children. We can claim. That is also not actually ours. That is given by Kṛṣṇa. "You want to enjoy your senses? All right, take this."

So when one is advanced devotee, he says, "My Lord…" Just like Bhaktivinoda Ṭhākura: "I have got these assets: my mind, my body, and my wife and children, and maybe something else." Yo kichu mora, arpilūn tuwā pade, nanda-kiśora: "Nanda-kiśora, Kṛṣṇa, everything is offered to You. Now whatever You like, You can do." Marobhi rākhobi: "Now I have given to You everything. I am now zero. Now, if You like, You can give me protection, or if You like, You can kill me. I don't mind." This is ekāntitva, simply depending on Kṛṣṇa. Ekānitvād bhagavati. Depending on whom? Kṛṣṇa. Not these demigods. Demigods cannot give you protection. Kṛṣṇa can give you. Demigod… Just like a very, very big person, Rāvaṇa. He was a great devotee of Lord Śiva, but Lord Śiva could not give him protection when Rāma was determined to kill him. So any other protection will not save you. It is false protection. When Kṛṣṇa gives you protection, that is real protection. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. That is real protection. So ekāntitvāt. Simply depend on Kṛṣṇa, bhagavati.

So one who is such devotee, simply depending on Kṛṣṇa, naicchat, he doesn't require, neither he desires all those material profits. Tān asurottamaḥ. Asurottamaḥ. Although he was born in the asura family, materialistic family, still, he is uttama; he is no more in the material world. Uttama. Udgata-tama hy asmād. Tama means this material world. So those who are devotees, they are not living in this material world. They are in the spiritual world, uttama. It doesn't matter in which family he is born. Everyone can become a devotee. There is no hindrance, and there is no check in any material condition to become a devotee. Simply one has to desire how to become a devotee. Then it is fulfilled.

Thank you very much. (end)

SB 7.12: Lectures

760412SB.BOM

Śrīmad-Bhāgavatam 7.12.1

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Bombay, April 12, 1976

Pradyumna: "Nārada Muni continued to speak: A student should completely practice how to control the senses, be submissive. Firmly in friendly attitude upon the spiritual master, with great vow, the brahmacārī should live at gurukula only for the benefit of the guru."

Prabhupāda:

brahmacārī guru-kule
vasan dānto guror hitam
ācaran dāsavan nīco
gurau sudṛdha-sauhṛdaḥ
[SB 7.12.1]

So as it is stated that human life is meant for tapasya, austerity… Tapasa. Tapo divyaṁ putrakā yena śuddhyet sattva [SB 5.5.1], that this human form of life is meant for tapasya, not to live like cats and dogs. That is not human life. And tapasya, austerity, begins from brahmācārya. Tapasā brahmacaryeṇa śamena damena vā [SB 6.1.13]. This is tapasya. Brahmācārya means restraining sex life, celibacy. That is brahmācārya. So when one is serious about advancement of spiritual consciousness, he must live under the control of the guru to learn how to become brahmacārī. This is main purpose.

The whole Vedic civilization is on the basis of controlling the senses. The yoga practice, it is also meant for controlling the senses. Yoga indriya-saṁyamaḥ. By some artificial bodily exercise one can control the senses. That is called yoga. But one who becomes directly a devotee, his sense control is automatically done, if he is devotee. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If one is devotee, then he does not like anything material. And the sex enjoyment is the topmost pleasure in this material world. So naturally one who is devotee, he doesn't require to practice brahmācārya separately-paraṁ dṛṣṭvā nivartate [Bg. 9.59]-because sex pleasure may be very nice in this material world, but when one gets a sense of spiritual pleasure, then this pleasure becomes abominable. It is said by Yamunācārya,

yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor
nava-nava-dhāmany (udyataṁ) rantum āsīt
tad-avadhi bata nārī-saṅgame (smaryamāne)
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

"Since I have begun to understand Kṛṣṇa consciousness and getting relish, then, since then, when I think of…," bata nārī-saṅgame, "sex pleasure with woman, I spite on it and my mouth becomes curved, 'Eh,' like that."

Actually it is the position, but because we are under the spell of māyā, we are captivated, bewildered, that after sex life, not only human being, but anyone who is living within this material world, beginning from Brahmā down to the smallest insect, everyone is after sex life. We have heard that even Lord Śiva, Lord Brahmā, they became sexually excited. It is said that Lord Brahmā was enchanted by daughter, what to speak of others. This material world is so, I mean to say, bewildering, that sometimes the first-class person also becomes bewildered by sex life. Therefore it is strictly prohibited that one should not remain in a solitary place with woman even though the woman is mother, sister or daughter. This is the injunction of the śāstra. Mātrā svasrā duhitrā vā na viviktāsane vāset, balavān indriya-grāmo vidvaṁsam api karṣati [SB 9.19.17]. This is the order, that mātrā… Mātrā means "along with mother," svasrā mean "along with sister," and duhitrā means "along with daughter." "One should not sit down in a solitary place even with mother, sister or daughter."

So one may be surprised, that ”Nobody becomes agitated, sitting before mother, sister or daughter.” But śāstra says, ”No, no. They are agitated.” Then you can say, ”Maybe agitates some fool rascal.” ”No.” Vidvaṁsam api karṣati: ”Even though one is very advanced, learned, they also become agitated.” Therefore you should be very, very careful. Very, very careful. And another place is, another… Just like in our society, compulsorily we have to mix with women-not only women, very beautiful young girls. But if one is not agitated even in this association of beautiful women and girls, then he is to be considered paramahaṁsa. He is very advanced. Those who are not… Paramahaṁsa means he’s above all these material qualities.

So we cannot avoid in our Kṛṣṇa consciousness movement. That was the problem from the very beginning. In India there is restriction between men and women, free intermingling, but in your country there is no such restriction. Therefore I got my disciples married. They criticize me that I have become a marriage-maker. Anyway, I wanted at least to regulate. That is required. Dharmāviruddhaḥ kāmo ’smi. Kṛṣṇa also says. Now, a married man also can be brahmacārī. If a married man stick to one wife, and before sex, if he takes permission from his spiritual master, then he is brahmacārī. Not whimsically. When the spiritual master orders him that ”Now you can beget a child,” then he is brahmacārī. Śrīla Vira-Rāghava Ācārya, he has described in his comment that there are two kinds of brahmacārī. One brahmacārī is naiṣṭhikī-brahmacārī; he doesn’t marry. And another brahmacārī is… Although he marries, he is fully under control of the spiritual master, even for sex. He is also brahmacārī.

So why so much restriction on the sex life? The people do not understand throughout the whole world. They are captivated by sex life, especially in the Western countries. Puṁsāṁ-striyaṁ-mithunī-bhavam etat. Material existence means a desire of sex life, both man and woman. Puṁsāṁ-striyaṁ-mithunī-bhavam etat. Not only in human society, in animal society, in bird society, everywhere, that is material life. Tayor mitho hṛdaya-granthim āhuḥ. And when they are united for this purpose, a man and woman, they… We are already attached to the material activities. Then our attachment becomes more and more strong. Tayor mitho hṛdaya-granthim āhuḥ. Then, out of this attachment, ataḥ gṛha-kṣetra-sutāpta vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8]. In this way, being united, then they want gṛha, apartment, to live together. Then they want some land. Formerly there was no service. The gṛhastha used to produce the food grains from the land. Neither there was factories or big, big offices to get job. One had to produce his own food from the land. So simply apartment will not help. I must require some land for eating. Gṛha-kṣetra-sūta. Then we desire for some children. Sūta, āpta, then friends. Sūta, āpta. Ataḥ gṛha-kṣetra-sutāpta vittaiḥ. But all these establishment can be maintained by money only. Then money. Then, in this way, gradually, janasya moho ’ham. We are already bewildered. We are attached to this material world, but when we are united, man and woman together, our attachment for this material world becomes increased. Janasya moho ’yam ahaṁ mameti [SB 5.5.8]. Material world mean ”I am this body, and in relationship with this body everything is mine,” this conception. They forget altogether that ”Nothing is mine. Even this body is not mine. Even I am not mine. Everything is Kṛṣṇa’s.” That is wanted. Unless we get to that status of life, that ”Nothing belongs to me. This body also belongs to Kṛṣṇa; I, as spirit soul, belong to Kṛṣṇa; and everything belongs to Kṛṣṇa…,” then we become liberated. Tapasā brahmacaryeṇa [SB 6.1.13].

This human form of life is meant for tapasya, to learn how to become detached from this material world. And the beginning is this brahmacārī life. Brahmacārī gurukule vasan dāntaḥ. Dānta means self-controlled. That is real teaching. Either a gṛhastha lives… If a gṛhastha lives, even he has got wife, he does not… One side, according to Vedic civilization, there is no sex life except for begetting a nice child, and that also with garbhādhāna-saṁskāra. In other words, whimsically sex life is completely stopped in Vedic civilization. There everything under regulation. Therefore brahmacārī means how to control the senses, to keep under his own control, not that ”I am now sexually inclined. I must have immediately sex.” No. Dānta. That is taught. Just like in our society, even gṛhastha, he is also under restriction, and what to speak of brahmacārī. But we should always remember that this human life is meant for controlling the senses. Athāto brahma jijñāsā. It is simply meant for inquiring about our spiritual life. That is perfect civilization.

Therefore brahmacārī means living under direction of guru, guror hitam. And guror hitam… How he can be simply thinking of benefiting the spiritual master? Unless that position comes, nobody can serve guru. It is not an artificial thing. The brahmacārī, the disciple, must have genuine love for guru. Then he can be under his control. Otherwise why one should be under the control of another person? Therefore it is said, ācaran dāsavat. Dāsa. Dāsa means servant. Not only servant, but menial servant. Menial servant means just like the sweeper, the cobbler, like that. They are called menial servants. So in India there is system. The sweeper class is different, the cobbler class is different, and domestic servant is different, and the barber, he is also servant, different. The washerman, he is also servant. So nīca means just like the washerman or the barber or the cobbler. They are less than the domestic servant at home. They are śūdras, and they are considered less than the śūdras, pañcama. So a disciple is expected to live in gurukula or… Gurukula means at the shelter of guru; nicavat, menial servant. Menial servant. Nīcavat. Ācaran dāsavan nīco gurau sudṛdha sauhṛdaḥ. This can be possible when one is very thickly related with the guru. Otherwise ordinary relationship will not do. One who has got actually the conviction, yasya prasādād bhagavat-prasādo… **. One who is convinced that ”If I can please my guru, then Kṛṣṇa will be pleased…” This is called sudṛdha, full faith. Yasya prasādān na gatiḥ kuto ’pi. ”And if I displease my guru, then I have no place.” In this way… Of course, guru cannot be a false guru. False guru has no such thing. If one guru is genuine and the disciple is genuine, then both of them are benefited and they go back to home, back to Godhead.

Thank you very much. (end)

760413SB.BOM

Śrīmad-Bhāgavatam 7.12.2

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Bombay, April 13, 1976

Pradyumna: ”At both the junction of day and night, namely early in the morning and in the evening, one should be fully absorbed in the thought of the spiritual master, fire, the sun-god, and Lord Viṣṇu, and by chanting the Gāyatrī mantra one should worship them.”

Prabhupāda:

sāyaṁ prātar upāsīta

gurv-agny-arka-surottamān
ubhe sandhye ca yata-vāg
japan brahma samāhitaḥ
[SB 7.12.2]

Samāhitaḥ word is better or the appropriate. Sanātana is also appropriate, but it is better word, samāhitaḥ.

So the first training, how to create a brahmacārī… This is human civilization. Unless one comes to the platform of varṇāśrama-dharma… This Hindu dharma, this is not the proper word. Hindu, this word, is not found in the Vedic literature. It is a foreign word, from Sindu to Hindu. It is the word given by the Muslims. The other side of the Sindu, the Muslim countries begin. So the Muslim used to call this part, the other side of the river Sindu, "Hindu." So our real, this Bhāratavarṣa, real dharma, is varṇāśrama-dharma. Here it is not said, "Hindu dharma." Brahmacārī. Four āśramas-brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So the beginning of life is brahmacārī, how to remain a celibate. It is very scientific. People have neglected this culture and they are suffering. It is so essen… Because they do not know what is the aim of life, so in the Bhagavad-gītā all these people have been described as mūḍha, rascals. They do not know what is the aim of life.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

These people, especially modernized people, according to śāstra and scientifically… It is not the śāstra accuses mūḍha. Kṛṣṇa says. It is not that Kṛṣṇa is angry upon anyone. Actually, one who does not know the aim of life, he is mūḍha, rascal, that's all. He does not know. Simply they are working so hard like animals and eating, sleeping and mating, and they are thinking this is the end of life. Therefore they are mūḍhas. That is not life. The birds and beasts, they are also doing the same thing. In the morning they find out any tree, anywhere they stop, and small fruits they can eat. So the eating arrangement is already there, although they have no kitchen or hotel. The eating arrangement is there. And then sleeping: they have got a small nest. Or without nest, they sit down on the top of the tree and sleep. Eating, sleeping, and mating, sex. There is always a pair, one male, one female. They are born like that. The sex is there. Eating is there, sleeping is there, and being afraid of other animals, that is also there. As soon as they are little afraid, immediately the sparrow goes up to the… You cannot catch him. So these things are there even in the animal life, lower grade of life. But is that human life is also meant for that, the same thing? There is no other aim of life? No. That they do not know. Therefore śāstra says, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know what is the aim of life.

The aim of life is how to become free from these clutches of māyā, repetition of birth and death. That is the aim of life.

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramaṁ gataḥ
[Bg. 8.15]

This is aim of life. One has to become mahātmā, greater soul, great soul, must understand. So therefore there must be training. Without training, how… Because after all, we are coming from the lower grade of life, animal life, and they are very expert scientist that "Man is coming from monkey." That's all right, but shall you remain a monkey or you shall become a better person than the monkey? But they have preferred to remain as monkey. That's all. When there is impotency, they borrow glands from the monkey for increasing their sex appetite. That means again going to the monkey. Punar mūṣiko bhava. There is a story that a mouse approached a saintly person. "Sir, I have come to you for some favor." "What is that?" "Now, I am mouse. The cats gives me much trouble. I cannot live peacefully on account of the cats." So the saintly person asked, "What do you want to become?" "I want to become a cat." "All right, you become a cat." Then after some time he again came: "Sir, I am still bothered." "Why?" "The dogs, they bother me." "Then what do you want?" "Now, let me become a dog." "All right, you become a dog." Then again after some time he came back, that "Still they bother me, sir." "What do you want?" In this way, after, one after, he, at last he begged the saintly person to become a tiger. So the saintly person, "All right, you become a tiger." Then, when he became tiger, he began to stare his eyes on the saintly person. The saintly person, "What do you mean by this?" "I shall eat you." "Oh, you shall eat me? All right. Punar mūṣiko bhava: Again you become a mouse. I have made you tiger, and you want to eat me. So you become again mouse."

So our civilization is like that, that in the gradual process of evolution we have come to the platform of human being. This human being is meant for understanding God, but they are forgetting God. Therefore the next stage is punar mūṣiko bhava, "Again become monkey." That is waiting us. The nature's law is like that, that from monkey we have become human being, and in the human being we are dancing like monkey. So nature will say, "All right, again you become monkey." You cannot check that. That is not possible. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. This nature's process is going on, but we are so advanced scientist that we do not know how nature is working. Automatically working. Nature's way of working is automatic. Just like you have got so many automatic machine, similarly, this is, this machine is made by the Supreme Lord. It is perfect machine, one after another, one after another. So just like if you infect some disease, nature's way, you will develop that disease. That is the way. Kāraṇaṁ guṇa saṅgo 'sya sad-asad janma-yoniṣu [Bg. 13.22]. This is stated. Now we have got this nice human form of body, but if we associate with the low-grade qualities of this material world-means tamo-guṇa-then again we are going to become animal automatically. They do not know it. They are thinking, "I am enjoying life by eating meat and drinking wine and having illicit sex and gambling. It is very joyful life." But he does not know that he is associating with tamo-guṇa, and he is going to be an animal, cats and dogs and monkey. This is a fact.

Therefore we should be very, very careful. This Kṛṣṇa consciousness movement is simply a very scientific movement that will help the human society not to be degraded again, to be elevated.

yānti deva-vratā devān

pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

This chance is there in the human form of life. If you want to be elevated to the higher planetary system, you can do that. Yānti deva-vratā devān. Why you are jumping with a jet plane to go to the moon planet? If you prepare yourself… There are methods; otherwise, why Kṛṣṇa says, yānti deva-vratā? "If you want to go to the higher planetary system, you prepare yourself in this life. You'll be next life…" Tyaktvā deham: "You shall go there. Or if you want to remain, go to the planets of Pitrloka, you can go there. And if you prepare yourself to come to Me, back to home, back to God, you can do that." So what should be our aim of life? We shall go to the higher planetary system or back to home, back to Godhead? "Back," we say, because we have come from God. Just like one man is put in the prison house. He has come from his free home. By his work he is criminal; therefore he is put into the prison house. Similarly, we are all part and parcel of God. Our real home is Vaikuṇṭha. But we have come here. How we have come, that is a very mysterious thing; but we are part and parcel. Somehow or other… Bhaktivinoda Ṭhākura has sung, anādi karama phale, padi 'bhavārṇava-jale. Somehow or other we have fallen this. Therefore the real aim of life, how to get out of this bhavārṇava, nescience, that is the aim of life. If we remain again like the monkeys and cats and dogs, eating, sleeping, mating, and dancing, that is not very responsible life. Every man should be responsible. That is Vedic culture, to create responsible man, not varṇa-saṅkara. Therefore Arjuna was very much afraid that "After war the women will be widows, they will be polluted, and varṇa-saṅkara population will come out." Actually that is the fact. After the last war the hippies have come out all over the world. This is the fact.

So if there is varṇa-saṅkara population, that means the human civilization is lost. Therefore here is the civilization, how… In this Śrīmad-Bhāgavatam, Nārada Muni is describing how civilization should be advanced. The first proposal is brahmacārī, how to create brahmacārī. Brahmacārī guru-gṛhe vasan dānto guror hitam. What is that? So what is the duty of the brahmacārī, it is now said. The first duty is that sāyaṁ prātar upāsīta: "They should be taught how to worship the Supreme Lord at least twice in a day," sāyaṁ prātaḥ, "in the morning and in the evening." Tri-sandhya. The prescription is for tri-sandhya. One should take bath three times. In India there is no difficulty. Even in Western countries you have got very good arrangement, hot water and cold water. You can arrange and can take bath. This is essential. Not that sleeping up to ten o'clock. This kind of civilization will not help you. This asuric civilization will degrade the human society. He got the opportunity of elevating himself, even going back to home, back to Godhead. But for want of real civilization they are going again back to monkey and cats and dogs. This is a fact. So the Kṛṣṇa consciousness movement is trying to save them from going back to become cats and dogs. Instead of going back there, they are trying to send him back to God. That is Kṛṣṇa consciousness movement.

So the first teaching is brahmacārī should rise early in the morning. Brahmacārī… That is the general education. It doesn't require that you have to learn some book immediately. No. First of all build your character. Otherwise what is the use of taking degrees if you have no character? Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇair tatra samāsate surāḥ [SB 5.18.12]. If you become a devotee of Kṛṣṇa… Just like in our institution they are being trained up as devotee, so to rise early in the morning is automatically there. There is no separate training. Because he is devotee, he has to rise early in the morning for offering maṅgala-āratika, and you have got our order that everyone must attend the maṅgala-ārati. That is automatically brahmacārī. Eh? Sāyaṁ prātar upāsita. And what is the upāsana? The first guru. Guru, agni, arka-means sun-and then God. Therefore you see in our Deity room there is picture of guru first of all. First of all your guru, then his guru, then his guru-at least four, five generation, because the spiritual knowledge is received through the paramparā. I have received from my guru; you are receiving from your guru; and my guru received from his guru; he received his guru. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Ādau gurvāśrayam. You cannot learn to become a perfect human being without accepting guru. Then you remain a rascal. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is the Vedic injunction. If you want to learn that transcendental science, you must approach a guru. Guru principle is the same, not that your guru and my guru will be different. If he is actually guru, then there is no difference between my guru and your guru. Just like a medical man. You consult one medical man; I consult another. That does not mean the medical man is different. They are depending on the same medical science. So guru means the following the same principles. Evam paramparā-prāptam [Bg. 4.2]. The first guru is Kṛṣṇa, the supreme guru. He is the guru of Brahmā even. Brahmā is the first creature of this universe. Tene brahma hṛdā ādi-kavaye muhyanti yatra sūrayaḥ. So Kṛṣṇa is the original guru. Then Kṛṣṇa spoke to the sun-god. Imaṁ vivasvate yogaṁ proktavān aham. So anyone, if we follow Kṛṣṇa, then we are actually guru. And if you do not follow Kṛṣṇa and want to become Kṛṣṇa, then you are rascal. This is the test. If you want to have a perfect guru, then you have to see whether he is speaking on behalf of Kṛṣṇa or on his own behalf. One who speaks on his own behalf, manufactures, he is not guru. He's a rascal. One who speaks on behalf of Kṛṣṇa, he is guru. Therefore guru is so worshiped.

Kṛṣṇa says in the Bhagavad-gītā,
tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad-jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Jñāni means tattva-darśī. Tattva means Kṛṣṇa, the Absolute Truth, paraṁ tattva. Vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva. What is that tattva? The tattva is described in three phases: vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam. Tattva-jñāna is one. What is that? Brahmeti paramātmeti bhagavān iti śabdyate. So Bhagavān is Kṛṣṇa. Kṛṣṇas tu svayaṁ bhagavān. So guru, according to the capacity of the student, he teaches first about Brahman, then Paramātmā, then Bhagavān, Kṛṣṇa. So Kṛṣṇa is the ultimate knowledge of tattva-jñāna. And one who teaches this tattva-jñāna, he is guru. Otherwise he's a rascal. So therefore the first indication is that if you want to become a real human being, then you must approach a real guru and learn from him. Mold your life in that way. This is human civilization. Then, after guru… Gurvaṣṭaka we chant daily. Guru. What is the duty of the guru?

saṁsāra-dāvānala-līḍha-loka-

trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī caraṇāravindam **

We have Daily we understand what is guru. Guru-mukha-padma-vākya, citette kariyā aikya, āra nā kariya mane āśā **. This is that. This is wanted. If you have got real guru and if you follow him, then your life is successful. There is no doubt. But if you have a so-called bogus guru, and without any knowledge of the śāstra, then your life will be spoiled. Especially the Māyāvādī guru, Caitanya Mahāprabhu has warned, māyāvādī-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. Māyāvādī guru means one who thinks that everyone is God. That is Māyāvādī guru. If you approach such guru, then your life is spoiled. Māyāvādī-bhāṣya śunile haya sarva-nāśa. Finished. Your spiritual progress finished. So in this way, guru, arka, these are the training. Where is that training? Where is that school? So why they will not learn from eight years, ten years of age, smoking bidi and cigarette? When I was in America first, I saw some little boys, not more than ten to twelve years, smoking cigarette. I was astonished that "What kind of education is there?" But they don't mind. Even in their classroom, the elderly young boys and girls, they smoke before the teacher. I have seen it in New York University. So this is not training. Training is he must be very controlled. And if you teach from the beginning, then he will be trained up. There is a Bengali proverb, gancai noale vas, mas korbe tans tas(?): "When the bamboo is green, you can bend it, but when it is yellow, dried, it will crack." So education begins from the very childhood. That is education. Therefore gurukula is required. It doesn't require how much he has learned ABCD and grammar. No. First of all character. That is gurukula living. Let him become dānta, guru-gṛhe. Brahmacārī guru-gṛhe vasan dāntaḥ. How to become sense controller, that is first education.

So these rules and regulation, as it is prescribed, guru, arka, agni, and then Bhagavān… You cannot jump over directly to Bhagavān. Then you will never be able to be successful. You have to go through guru, agni, śāstra. Sādhu-śāstra-guru-vākya, tinete kariyā aikya. This is the way. Then ubhe sandhye ca yata-vāk. You should not talk nonsense. Mahāprabhu has very strictly forbidden, grāmya kathā nā karibe. We talk. That has become our training. As soon as we assemble, a few persons, immediately we talk all nonsense-politics, this politician, that politician, this is that, this is that-and waste our time. You talk something substantial. You talk about the śāstra. Talk about the aim of life, the problem of life. But they are described in the śāstra as the croaking of the toads, "Kakaka kakaka kakaka." Don't talk nonsense. Simply be engaged in talking about Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Our talking should be engaged about vaikuṇṭha-guṇānuvarṇana. Vaikuṇṭha means the Supreme Lord Kṛṣṇa, about Him. We can talk so many things about Kṛṣṇa. Therefore we require to read books. Bhāgavatam means it is full of topics of Kṛṣṇa and His devotee. That is Bhāgavatam. And Bhagavad-gītā is full of instruction given by Kṛṣṇa. Why don't you talk about that? Caitanya-caritāmṛta… We have got so many books. This should be our principle; we should not talk any nonsense. That is called yata-vāk. Yata-vāk means gontrolling the talking power. Yata-vāk. Samāhitaḥ, very sober. Try to become sober, don't talk nonsense, and abide by the orders of guru and śāstra. In this way training begins. It does not mean that you have to learn very big grammatical rules and… No. That you shall see later on. First of all build up character. Then it will be helpful to make further progress in spiritual life.

Thank you very much. (end)

760414SB.BOM

Śrīmad-Bhāgavatam 7.12.3

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Bombay, April 14, 1976

Pradyumna: "Being called by the spiritual master, one should study the Vedic mantras regularly, and every day, before beginning his study and at the end of the study, the disciple should offer respectfully his obeisances unto the spiritual master."

Prabhupāda:

chandāṁsy adhīyīta guror
āhūtaś cet suyantritaḥ
upakrame 'vasāne ca
caraṇau śirasā namet
[SB 7.12.3]

This is the training. The brahmacārī should rise early in the morning and worship guru, agni, fire, sūrya, and in the morning there should be class, and on the order of the guru, they should assemble and begin reading Vedic literature, chandāṁsi.

So for reading Vedic literatures it does not require any erudite scholarship. Simply one has to hear. Therefore the another name of Vedic literature is called śruti. Śruti smṛti purāṇādi [Brs. 1.2.101]. This class means that everyone has to learn Sanskrit? No, that is not necessary. You may be a very good scholar or not, but Kṛṣṇa has given you the facility of seeing and hearing. You have got eyes; you have got ear. So in the gurukula the students, they first of all attend the maṅgala-ārati, guru-vandana, hearing. Then hear this Vedic literature. Here is Vedic literature, Śrīmad-Bhāgavatam or Bhagavad-gītā. They are all Vedic literature. The Mahābhārata is Pañcama-veda. The four Vedas are there, Sāma, Yajur, Ṛg, Atharva. And Mahābhārata is Pañcama-veda, the fifth Veda. Stri-śūdra-dvija-bandhūnāṁ trayī na śruti-gocarā [SB 1.4.25]. Woman and śūdra and dvija-bandhu, they cannot understand Vedic language. It is difficult. For them Vyāsadeva made Mahābhārata. In the manner of studying history, Mahābhārata… Mahābhārata means the great history of greater India. So in that history, Vedic literature, Pañcama-veda, there is the Bhagavad-gītā, essence. So if you read Bhagavad-gītā, even if you read Mahābhārata, that is all Vedic literature, Mahābhārata, Rāmāyaṇa, the Purāṇas, the Upaniṣad, Vedānta-sūtra, and the Vedas, original Vedas. Original Veda is Atharva Veda. Atharva Veda was divided into four parts, Sāma, Yajur, Ṛg, Atharva. So they are all Vedic literatures.

So especially in this age Bhagavad-gītā is essence of Vedic literatures, and it is based on the Vedānta-sūtra. It is stated in the Bhagavad-gītā, hetumadbhir viniścita. Brahma-sūtra padaiś caiva hetumadbhir viniścita. This Bhagavad-gītā is based on Brahma-sūtra. Brahma-sūtra means Vedānta-sūtra. Vedānta-sūtra is very important. It is the summary of Vedic study, sūtra. The janmādy asya yataḥ [SB 1.1.1], this is a sūtra, a synopsis. And you can explain very nicely from the Vedas. So there are small sūtras, aphorism. From that aphorism you can expand. The Vedānta is the summary of all the Vedic literatures, anta, the supplement of the Vedic literatures. And Śrīmad-Bhāgavatam is the explanation of Vedānta-sūtra. Bhāṣyāyāṁ brahma-sutrāṇām. In every chapter of Śrīmad-Bhāgavatam you'll find brahma-sūtra-bhāṣya: "This is real commentary on the Brahma-sūtra." So one should read daily at least one, two hours. That is human life. They are going to the libraries for reading newspaper and nonsense literature, but they will not come to hear Bhagavad-gītā, Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the essence of Vedic literature. Nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3]. It is stated in the Śrīmad-Bhāgavatam, nigama. Nigama means Vedas. Agama, nigama. So nigama-kalpa-taru. Vedas just like desire tree. Whatever knowledge you want to get, there is perfectly there, without any mistake, without any illusion, without any cheating. All other literatures, man-made literatures, you will find these things: cheating, imperfectness, mistake, and illusion. In the Vedic literature you won't find these four defects. Therefore, according to Vedic civilization, if you give evidence from the Vedic literature, it is to be accepted. No more argument. Anything which is accepted in the Vedas, vedavatā, there is no more argument. This is Indian civilization. All our literatures you'll find, therefore, full of quotation from Vedic literature to prove it. That is the actual. It is not imaginary.

So one should read or hear chandāṁsi. Chandāṁsy adhīyīta guroḥ. It is guru's duty. Ādau gurv-āśrayam. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Tad-vijñāna, transcendental knowledge, one should approach guru. So guru-kula means guru's place. So he keeps the disciples to learn the Vedic literature. This is guru-kula. We are constructing such big, big houses. Why? We are inviting people to come here and live in this guru-kula and learn Vedic literature. This is our purpose. Bombay is a very big city, people are rich, so we can give you nice room, nice prasādam. Come here, live here at least once in a week and learn Vedic literature, Vedic civilization. The essence of Vedic literature is Śrīmad-Bhāgavatam. Bhāṣyāyāṁ brahma-sutrāṇāṁ vedārtha-paribṛṁhitam. Our mission is to invite people to take advantage of learning Vedic literature, chandāṁsi. And what is the ultimate goal of studying Vedic literature? That is explained in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] to understand Kṛṣṇa. So therefore our movement is known as Kṛṣṇa consciousness movement.

So chandāṁsy adhīyīta guror āhūtaś cet suyantritaḥ. Very well behaved. Just like machine works systematically. You have seen. Everyone has seen. The machine of the watch is working very systematically, correctly. Similarly, every student, every disciple must work very correctly, like the machine. There is no question, "Why you did not attend school or the class?" You cannot say that "This is this. This is this." No. As machine work, everyone should attend the class, rise early in the morning, attend maṅgala-ārati. This is called suyantritaḥ, working like machine, no discrepancy. That is wanted. Suyantritaḥ. Then upakrame avasāne. In the beginning the students should come and offer obeisances to the lotus feet of guru. This is begin. Ādau gurv-āśrayam. Yasya prasādād bhagavat-prasādaḥ **. This is the principle. If you offer your respectful obeisances to guru, he becomes pleased. Anyone, even one is offender, if he comes and offers obeisances to the superior guru, then even there was offense, he forgets. Father. Father of… The son may be offender, but when he comes and offers his respect to the father, he forgets. So that should be done regularly, suyantritaḥ, just like machine. As soon as one sees guru, immediately he must offer obeisances. Beginning, end also. When he comes to see guru he must offer obeisances, and when he leaves that place he must offer obeisances. And in the in-between, coming and going, he should learn from the guru Vedic understanding. This is the principle of living in gurukula.

So upakrame avasāne ca caraṇau śirasā namet. Just at the lotus feet of guru the brahmacārī… So our students, they are very obedient. And if our students see the guru hundred times, he practices this process, offering obeisances while meeting and while going. These things are to be practiced. Then dānta. Brahmacārī guru-kule vasan dānta [SB 7.12.1]. Then he'll be controlled, self-controlled. Obedience is the first law of discipline. If there is no obedience, there cannot be any discipline. And if there is no discipline you cannot manage anything. That is not possible. Therefore this is very essential, that the students should be very disciplined. Disciple means one who follows discipline. This is disciple, śiṣya. The Sanskrit word is also the same, śiṣya. I have several times explained. Śiṣya, it comes from the verb śās, śāsana, ruling. So śiṣya means one who voluntarily accepts the ruling of the spiritual master. He is called śiṣya. Śiṣya, śāsana, śāstra, śāstra, śāsana-these things are the same, from the same root. So this is the instruction.

chandāṁsy adhīyīta guror
āhūtaś cet suyantritaḥ
upakrame avasāne ca
caraṇau śirasā namet

This is essential. To make the human life real civilized, the children should be sent to the gurukula. But there is no gurukula at the present moment. So we are starting. We have got some gurukula in the United States, Texas. We are starting another gurukula in Vṛndāvana, and we can start another gurukula here in Bombay to train the students. I wanted to start this gurukula long, long, ago before going to the USA, in 1960, say '62, '61, but I approached so many gentlemen friends; they never agreed to give their sons to gurukula. They never agreed. Everyone said, "Swamijī, what benefit there will be by training our students in the gurukula way? They have to earn their bread."

So that is India's position now. They do not care for their original culture. They are after money. You teach them something to earn money. Therefore they are after technology. This is not experience in India. In U.S. also, many Indian students question me. Long ago, when I was speaking in the Berkeley University, one Indian student came forward and he said, "Swamijī, what this Hare Kṛṣṇa will do? We have to learn now technology." He said. So this is India's mentality at the present moment, that they are not very much interested in the spiritual advancement of life. It is very risky, very risky, because these foolish persons, they do not know how much risky it is to spoil the human life simply for eating, sleeping, mating, and gambling. This is very risky life. This Kṛṣṇa consciousness movement is very scientific movement. It is trying to save the human society from risky life. Risky life means that if we are not cultured, if we do not take to Kṛṣṇa consciousness and properly trained up, there is every chance to become again cats and dogs next life. This is the understanding. Tathā dehāntara-prāptiḥ [Bg. 2.13]. I repeatedly say you. Kṛṣṇa confirms. Kṛṣṇa says and we are repeating Kṛṣṇa's word. Dehāntara-prāptiḥ: You have to change this body to another. And if you do not properly work like human beings, and if you keep yourself like cats and dogs, then dehāntara-prāptiḥ means you get the body of cats and dogs and pigs. So they do not know this science. Therefore they want to forget that there is life after death. They think after death everything is finished, but that is not the case. So the Kṛṣṇa consciousness movement is trying to help everyone so that he may not fall again to the cycle of birth and death at the risk of becoming cats and dogs.

Thank you very much.

Devotees: Jaya! (end)

760415SB.BOM

Śrīmad-Bhāgavatam 7.12.4

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Bombay, April 15, 1976

Pradyumna: "The brahmacārī should carry in the hand pure kuśa grass, dressing himself regularly with a belt of straw, a deerskin garment, a bunch of hair, a staff and waterpot, as well as the sacred thread."

Prabhupāda:

mekhālajina-vāsāṁsi
jaṭā-daṇḍa-kamaṇḍalūn
bibhṛyād upavītaṁ ca
darbha-pāṇir yathoditam
[SB 7.12.4]

So description of brahmacārī is going on here, the dress. The dress should be as simple as possible. So the ajina means the deerskin. That is very essential because formerly the brahmacārīs used to go to guru-gṛha. In those days the guru-gṛha was not palatial building. Now if you haven't got palatial building, nobody will come. The different stage. But actually brahmacārī, the guru also, they were living in the forest, and brahmacārī used to go that guru-gṛha. So the deerskin in the forest is very essential. Just like we take some blankets, we can spread anywhere and sit down. Deerskin, it is said that if you have got deerskin, you can sleep in the jungle; the snake will not touch you. That is the dravya-guṇa, the special effect of deerskin. Either tigerskin or deerskin, if you sit down, if you sleep, the snakes will not come. This is also very scientific. Therefore, because the brahmacārīs used to live in the jungle, it was essential. But on the whole the huts are(?) recommended, not that gorgeous dress, very nice bedstead or… As far as possible, yāvad-artha, whatever is absolutely necessary… That is Vedic civilization. Vedic civilization does not recommend that artificially you increase your necessities, life, and there is so much trouble. Just like nowadays in your country the machine is there in every respect. Even for shaving your cheek you require a machine. So this increasing the artificial necessities of life is possible when there is no higher thought. After all, we are thoughtful. We have got better consciousness in the human form of life than the animals. Our consciousness is developed. But because in this age, material world, we have no spiritual idea, so whatever power we have got in thinking, we are trying to increase artificially material way of life. "The idle brain is a devil's workshop."

So this is called anartha. Anartha means things which are not wanted. This is the distinction between East and West. If I can lie down… The Eastern civilization is that "If I can lie down on the floor, where is the necessity of a bedstead or a cot? There is no. If I can lie down, keeping, resting my head on the arms, why there is necessity of pillow? If I can, say, drink water with my palms like this, what is the use of any waterpot?" Minimize. Minimize. Spiritual life does not mean artificially increasing the necessities of life. Nidrāhāra-vihāraka. Even the most important necessities of life, āhāra… Everyone has to eat something. Āhāra-nidrā-bhaya-maithunaṁ ca. These are bodily necessities: eating, sleeping, sex, and taking precaution from danger. These are bodily necessities. But spiritual advancement means, as Rūpa Gosvāmī and other Gosvāmīs showed us example, they conquered over this, nidrāhāra-vihārakādi-vijitau **-to conquer over sleeping, to conquer over eating, to conquer over sex, and to conquer over fearing. Fearing, we have got… We are afraid because we are thinking, "I am this body." Bhayaṁ dvitīyābhiniveśitaḥ syāt. The question of fear comes… Just like this body. If there is some danger, why we are fearful? Because I am thinking, "I am this body." Dvitīyābhiniveśitaḥ. I am soul, every one of us spirit soul. Kṛṣṇa is spirit soul. So even after the destruction of body, I do not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. But this realization we are lacking. Therefore, when there is some danger about my body, I become fearful. This is dvitīya… But that does not mean unnecessarily we expose to danger. No. But we must have this consciousness, that "This body is temporary. Even it is destroyed, I am not going to die. But if Kṛṣṇa likes to be destroyed, let it be done so. Where is the question of fear?" But that does not mean I'll not take any precaution. I must take precaution. But I shall not be overwhelmed. Yasyātma-buddhiḥ. If I think… Just like in car, there was some little accident the other day. So although there was accident, we did not care. We began to walk. Because we know that "Because there is some accident, then we are lost"-no. So the more we become spiritually advanced, these things come in. Nidrāhāra vihārakādi. Those who are accustomed to material habit, at the time of drinking tea, if he does not get a cup of tea he becomes mad after it, because too much materially inclined. But you have given up. You know that "Without drinking tea, I am not going to die. Why shall I be, unnecessarily take all these things?" This is spiritual life. Spiritual life does not mean go on increasing your material necessity and you become spiritual. No. Minimize. Minimize. Yāvad artha-prayojana. As much as required. We shall talk very measured thing. That is spiritual life.

So brahmacārī is taught. From the very beginning he is taught to shortcut the necessities of life. Shortcut. Yes. Mekhalājina-vāsāṁsi jatā-daṇḍa-kamaṇḍalūn. Jaṭā. Jaṭā means the bunch of hair. Means you should not take care of the hair. Then automatically it will become jaṭā. If you apply very nice coconut oil and with comb you dress very nicely, then there will be no jaṭā. The jaṭā means don't (take) care of your hair. If you want to keep hair at all… First of all, there is no question of caretaking if you become clean-shaved. There are two processes. A brahmacārī, either he is clean-shaved or he keeps his hair without any taking care. That is two processes. Jaṭā-kamaṇḍalūn. Not that "I shall keep my hair." Now in the Kali-yuga the hair is very valuable thing, life and soul. I have seen some of our disciples. As soon as he's out of this camp, immediately hair, immediately. I have seen so many. When he was within the camp, very advanced supposed, but as soon as he is one day after, he keeps hair. Immediately. The tendency is there. Because in this age it is understood that if you can keep hair, bunch of hair, not very nice, but simply hair will make him beautiful. Lāvaṇyaṁ keśa-dhāraṇam. Although he has no lāvaṇya-he has no beauty-still, he thinks, "I have become very beautiful by keeping hair." So this should be avoided. In this age, of course, this jaṭā is not possible. If you keep jaṭā, then when you go on the street for begging alms for guru, then perhaps you'll be chained (changed?) by so many animals here. So it is better to remain clean-shaved. It has no botheration, no taking care of the hair, no iron required.

So jaṭā-kamaṇḍalūn bibhṛyāt. Bibhṛyād upavītam. But the sacred thread must be there, sacred thread. That is the sign that, that "This person has approached guru." The sacred thread is the indication that he is twice-born. First of all he was born by the father and mother; now he has approached guru, and guru gives him initiation and sacred thread. That means he is under the care of guru. That is required. Ācāryavān puruṣo veda. Unless one takes shelter of ācārya, he is careless. Not careless; he is not taken care of. He is vagabond. If one does not take shelter of ācārya, then he is a vagabond. Therefore in India we see so many vagabonds: no employment, no caretaker, loitering in the street, playing at noontime, no engagement. This is the defect because we have lost our own culture. Although this culture-brahmacārī, gṛhastha, vānaprastha, sannyāsī-is Indian culture, unfortunately we have given up. Varnāśrama-dharma, varṇa, four varṇas and four āśramas, they're simply giving up. No more brāhmaṇa, no more kṣatriyas, no more vaiśyas, no more śūdras. They are less than śūdras. Pañcama. Less then śūdra means caṇḍāla. Kirāta-hūṇāndra-pulinda-pulkaśāḥ. There are so many divisions of caṇḍālas. Pañcama. They are called pañcama. So the whole thing is topsy-turvied. We have given up our own culture and imitating the foreigners and the Western country. That also we cannot do very properly because we are meant for different purpose in India. In India, one who has taken birth in India, it is understood that in his previous birth he tried to cultivate spiritual culture; therefore he has been given the opportunity to take birth in India. India is so fortunate. But as soon as he takes birth, the rascal leader spoils him, the rascal father spoils him, the rascal teacher spoils him. So what can they do, the poor younger generation? They are being taught that "The spiritual culture is useless. Because we are so much spiritually inclined, the foreigners came and they ruled over us. Now give up all this nonsense. Become technologist." This is going on.

So this will not make us happy. This is a fact, that punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. There is no meaning of giving up spiritual cultivation and taking to or imitating something. This is called anartha. Anartha means unnecessarily you are inclined. So this Śrīmad-Bhāgavatam is meant for guiding us. Anartha-upaśamaṁ sākṣād bhakti-yogam adhokṣaje. These rascals, they have forgotten their own culture. They have accepted so many anarthas, unwanted things. Take for example drinking wine. Is it very necessary thing? But drinking tea, is it very necessary? Drinking… Smoking bidis. These are all foolishness. At the cost of bidi smokers, many millionaires are there in India and in your country also, at the cost of the smokers, many million… At the cost of the meat-eaters, there are many, many rich men. So the society is creating unnecessarily entanglement, anartha. So this, the Bhāgavata culture, Bhāgavata-dharma, which we are trying to spread, Kṛṣṇa consciousness, it is the only remedy for curbing down this unnecessary so-called civilization. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. This thing… Practically everyone can see that you Western boys and girls, so many anarthas you practice, but as soon as you come to bhakti-yoga, everything is finished. So this is a fact. Anartha-upaśamaṁ sākṣād bhakti-yogam adhokṣaje. If you take to bhakti-yoga, immediately anarthas, unwanted things, will be finished. Lokasya ajānata. They are trying to minimize the anarthas. In your country, you know, the government spending millions of dollars to stop this LSD habit. The government has admitted that "We are spending so much money, but when these boys come to Kṛṣṇa consciousness, immediately they stop." Anartha-upaśamaṁ sākṣāt. It is a practical. The government has failed to stop this intoxication habit, LSD, spending million of dollars. But by the grace of Kṛṣṇa the same hippie, the same LSD man, as soon as he comes to Kṛṣṇa consciousness, he becomes completely clean. Upaśamaṁ sākṣād bhakti-yogam adhokṣaje.

So if you want to be peaceful, happy, you have to again bring in the Vedic culture, simple life and high thinking. That is wanted. If you introduce more and more anarthas only, unwanted things, how you can be happy? We have to minimize even whatever we absolutely require. Absolutely we require āhāra-nidrā-bhaya-maithunaṁ ca. It has to be curtailed. That is civilization, not that increasing. This is a misguiding civilization. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. This is a civilization where a blind man is guiding a few others or many other blind men. So what is this civilization? The leader, he is a rascal. He does not know what is the aim of life, and he has become leader. So many talking. When I was talking with Professor Kotovsky, so I asked him this question, that "After all, you are required, you are in need of a leader. So you are being led by your Lenin philosophy and we are being led by Kṛṣṇa philosophy. So where is the difference in the procedure? You require a leader; we require a leader. That is wanted. Without leader we cannot go. But if you select a bad leader, blind leader, then you remain blind." That, our Kṛṣṇa consciousness movement, is that you have to accept one leader. That you cannot avoid. Either you become communist or capitalist or this or that, you have to accept one leader. So take the best, first-class, perfect leader: Kṛṣṇa. Then you'll be happy. Otherwise it is not possible.

Anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje, lokasya ajānataḥ [SB 1.7.6]. These rascals, they do not know how to accept leader. And vidvāṁś cakre sātvata-saṁhitā. Therefore Vyāsadeva is the most learned person, vidvān. He has prepared the Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam amalaṁ purāṇam. So if we read, nityaṁ bhāgavata sevayā [SB 1.2.18], daily… So we are making so much effort. We are building nice building. So you come and hear Bhāgavatam, discuss Bhāgavatam. Then you'll be happy. Otherwise, if you want to go to hell… Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. If you simply associate with the debauches, yoṣitāṁ saṅgam… Yoṣitām saṅgi-saṅgam. Those who are too much fond of woman, they are called yoṣit-saṅgī. They are called yoṣita-saṅg… So not only to become… It is condemned, too much being attached to woman. If one is too much attached to woman, if you make association with him, then you are also condemned. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want to be relieved from these anarthas, unwanted things, to become clean, sattva, yes… Sattva-śuddhi. It is called sattva-śuddhi. Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. We do not understand that we are in aśuddha-sattva. Our existence is impure. Therefore, although I am eternal, although I am living entity, nityo śāśvato 'yam, still I have to suffer this consequence: birth, death, old age, and disease. They have no brain even. In the Bhagavad-gītā it is said, na hanyate hanyamāne śarīre [Bg. 2.20]. After annihilation of this body the soul is never destroyed. Then why I am suffering this destruction, death? The whole problem is there, but they do not care. They have become so rascals and fools, they do not know what is the problem. The real problem is stop your repetition of birth, death, old age, and disease. They don't care, just like animals. The animals, they do not care. But the human form, if they do not care like that, they are animals.

So this is civilization, how one should be conscious about his self, why he is put into this tribulation. 'Ke āmi' 'kene āmāya jape tāpa-traya'. These questions should be there. Then answers are there. Then our life is successful. That is perfection of civilization, not this nonsense civilization-keep everyone in darkness and eat, drink, be merry and enjoy and go to hell like cats and dogs. This is not civilization.

Thank you very much. (end)

760416SB.BOM

Śrīmad-Bhāgavatam 7.12.5

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Bombay, April 16, 1976

Pradyumna: "The brahmacārī should go out morning and evening for collecting alms. All the collections should be offered to the spiritual master. The brahmacārī is supposed to eat only if he is ordered to take foodstuffs by the spiritual master; otherwise, without being so ordered by the spiritual master, he may sometimes have to observe fasting."

Prabhupāda:

sāyaṁ prātaś cared bhaikṣyaṁ
gurave tan nivedayet
bhuñjīta yady anujñāto
no ced upavaset kvacit
[SB 7.12.5]

Very strict life. The brahmacārī should go out of the āśrama for begging alms: "Mother, we are coming from such and such temple or āśrama. Give us some alms." So every home, gṛhastha, they will give some little attar. It doesn't matter he gives so much. A little, that is nice. Little attar or little rice or little dahl, little fruits, or little vegetable-everyone can contribute. And the brahmacārī should go to neighboring householders' place to take something from him. This collection is not for his personal sense gratification. This collection is made from these persons to offer to the Deity. Offer. They are simply eating. Gṛhiṇāṁ dīna-cetasām, mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām. The householders especially, they have become very cripple-minded. In the śāstra it is said that sannyāsīs, brahmacārīs, they are supposed to be maintained by the gṛhastha as their children. As they are maintaining their own children-there is no disgust-similarly, if a brahmacārī or a gṛhastha comes…, brahmacārī or sannyāsī, so he should not be refused. Give something. If you give little rice, that is also good, but don't refuse. This is Vedic system. Bhaikṣyam. When this is stopped, that is called durbhikṣa. When this alms collection is impossible, that is called durbhikṣa. Even brahmacārī and sannyāsīs cannot get any alms. That is the period of durbhikṣa.

So in the Kali-yuga there is durbhikṣa. Nobody can give even little rice. That is called durbhikṣa. Anāvṛṣṭya durbhikṣa kara-pīḍitāḥ [SB 12.2.9]. People in this age will be harassed by three things. One thing is anāvṛṣṭi. There will be scarcity of rainfall or no rainfall. When I first went to Hyderabad they said that for three, four years there was no rain. Is it not? But since Hare Kṛṣṇa mantra is being chanted, there is rainfall. So they do not know the secret of rainfall. Yajñād bhavanti parjanyaḥ. If you perform yajña, then there will be cloud. Parjanyād anna-sambhavaḥ. Annād bhavanti bhūtāni parjanyād anna-sambhavaḥ [Bg. 3.14]. This prescription is there. As soon as you stop performing yajña-you take pleasure in sporting, no yajña… Now big, big cities, they have got big, big Olympian sporting, but no yajña performance. So why there shall not be scarcity of rain? And as soon as there is scarcity of rain, there is scarcity of food grains. And as soon as there is scarcity of food grain, so many so-called associations will come out, "Give us grain. We have to feed such and such person, such and such village." So it is not going to the village. It is collected, and they use at their own. And government also raise tax. There will be constant durbhikṣa. So to stop durbhikṣa, government will tax the people. These are all stated in the Śrīmad-Bhāgavatam. Anāvṛṣṭi durbhikṣa kara-pīditāḥ, acchinna-dāra-draviṇā gacchanti giri-kānanam [SB 12.2.9]. In this Kali-yuga people will be very, very much harassed. First of all there is scarcity of rain, then scarcity of food grain, and then taxation by the government. These things we are expecting. It is already begun.

So durbhikṣa means these brahmacārīs, sannyāsīs, they should go to every householder's house and take some alms. When this is refused, that means we are calling durbhikṣa, scarcity of food grain. It should be given. That is… A small collection, it is going to the temple for offering prasādam to the Lord and the prasādam to the Vaiṣṇavas, brāhmaṇas. Therefore something must be given. If we open this guru-kula as we are contemplating, the students should be trained up to go house to house and take little alms. It doesn't matter one has to give one kilogram. No. Whatever you can, you must give. This is the system all over India still. So here it is said that sāyaṁ prātaś cared bhaikṣyam. Twice in a day the brahmacārīs should be trained up to collect alms: in the morning, in the evening. And bhaikṣyam, and gurave tan nivedayet. And whatever collection is there, it should be offered to the guru. Not that something kept for my own purpose. No. Everything should be offered, whatever you collect. You cannot keep because everything in the gurukula or in the temple, it is for the interest of the guru. In the beginning it was said, vasan dānto guror hitam. Everything, all collection, either in cash or kind, that is for the benefit of guru, not the personal benefit. No. Therefore only the gṛha, I mean to say, sannyāsīs and the brahmacārīs, they can beg. They can collect, not others. That is prohibited. Sāyaṁ prātaś cared bhaikṣyam gurave tan nivedayet.

Now, as soon as you bring the collection before the guru… It was meant for the guru, so it is guru's property. It is not your property. "Then what I shall do? Everything is given to guru. Then what shall I do?" That is said: bhuñjīta yady anujñātaḥ. Now, these things will be prepared. The brahmacārī will collect dahl, rice, attar, and everything. It will be prepared, offered to the Deity. That's a fact. But if by mistake guru forgets to call a particular disciple-"My dear son, please come, take your prasādam"-then he should not take prasādam. "Guru has forgotten, so I shall not go and take, myself, the foodstuff. I shall fast." This is brahmacārī. Here it is said, bhuñjīta yady anujñāto. Everything is there, prasādam is ready, but you can eat if you are ordered by the spiritual master. This is called tapasya. Not that "Guru is not here and so much foodstuff… Let me eat sumptuously and sleep twenty-four hours." This is not brahmacārī. We should be very careful. Without order of guru… Of course, our students are trained up. They ask permission. But here it is said that he should not ask permission even. If guru calls him, then he can take; otherwise guru has forgotten to call him somehow or other, so he should starve, or he should fast on that day.

So this is discipline and hardship, voluntary hardship. The brahmacārī may come from the royal house… Just like our Kṛṣṇa is actually son of Vasudeva, and He was brahmacārī. And when Sudāmā Vipra… Kṛṣṇa was supposed to be kṣatriya and Sudāmā Vipra was brāhmaṇa, so brāhmaṇas and kṣatriyas are especially meant for going to the gurukula and live very strictly according to the principle of gurukula. So Kṛṣṇa and Sudāmā Vipra went to collect dry fuel from the woods. When Sudāmā Vipra came to Kṛṣṇa's house, He reminded, "My dear Sudāmā, do you remember that day that both of us, we went to the forest and there was cyclone and rain, we could not come out?" So that means so much painstaking for the matter of guru. One cannot refuse, that "I am coming from very rich family. Why should you ask me to go to collect some… I can purchase it. I have money." No. If you have to… Here it is said that brahmacārī gurukule vasan dānto guror hitam, ācaran dāsavan nīcaḥ. Even if you are coming from the royal family, even if you are coming from the very respectable brāhmaṇa family, when you are under the control of guru you should act like servant. And what kind of servant? Menial servant, nīca. Not that "I am very rich man's son. You are asking me to do this? No, I cannot do it." No. This is called tapasya. Tapasā brahmacaryeṇa [SB 6.1.13].

So it is very difficult at the present moment to introduce all these principles because the days are different. If we become very strict, so then… Ordinarily they are not coming. There is no such strict principle, and we are constructing very nice palatial building with attached bathroom and everything complete. Still, people are not coming. This is different days. So it is very difficult to introduce the original way of brahmacarya, vānaprastha, sannyāsa, and gṛhastha. Everything has topsy-turvied. But there is only one way. That is there in the Śrīmad-Bhāgavatam, that "Although this age is full of faults…" Kalau doṣa-nidhe rājan. The Śukadeva Gosvāmī said, "My dear King, Parīkṣit Mahārāja, I have described so many faults of this age, and you must be perplexed. It is just like the ocean of faults. But there is one benefit. That is specially for this age." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "If simply this system is introduced, Hare Kṛṣṇa mantra…" Kīrtanād eva kṛṣṇasya. This Hare Kṛṣṇa… Sometimes they come to fight with us that "Why you say 'Hare Kṛṣṇa'? Why you do not say 'Hare Rāma'?" Perhaps you have got experience. But śāstra says, kīrtanād eva kṛṣṇasya. It does not mean that we do not accept Rāma as the Supreme Per… That does not mean. Śāstra said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. And it is said in the śāstra that if you chant Viṣṇu-sahasra-nāma, after chanting thousand times Viṣṇu's name, it is equal to one Rāma nāma. And after chanting thrice Rāma nāma, it is equal to one Kṛṣṇa nāma. This is said in the śāstra. So this Hare Kṛṣṇa… Of course, in some Purāṇas the beginning is Hare Rāma, but in many Purāṇas it is Hare Kṛṣṇa. So we have no objection. Either you begin with Hare Rāma or Hare Kṛṣṇa, we have no objection. But the śāstra says, kīrtanād eva kṛṣṇasya. The Rāma and Kṛṣṇa, there is no difference, but why in the śāstra it is said, kīrtanād eva kṛṣṇasya? So Hare Kṛṣṇa is quite to the rulings of the śāstra. There is no discrepancies, although we have no objection. Either you chant Hare Kṛṣṇa or Hare Rāma.

So these things as far as possible we shall introduce, but our main principle is chant. If the brahmacārīs are trained up to rise early in the morning and chant Hare Kṛṣṇa, attend maṅgala-ārati, then go to the sea for taking bath and again come and again attend vaidika school… And Veda-Vyāsa… So Veda-Vyāsa means to study Kṛṣṇa literature. Because nowadays it is not possible that the students, especially foreign students, they will be very much inclined to read from Sāma-Veda, Yajur-Veda, Ṛg-Veda, Atharva-Veda, or pronounce the Upaniṣad, Brahma-sūtra. The time is changed. As far as possible… But there is essence of all these Vedic literature. Bhāṣyāyāṁ brahma-sūtrāṇāṁ vedārtha-paribṛṁhitam. This Bhāgavata, this is the essence of Brahma-sūtra. Nigama-kalpa-taror galitaṁ phalaṁ idam [SB 1.1.3]. So we are contemplating to start this brahmacārī-āśrama, so these things should be followed, that the brahmacārī… Sāyaṁ prātaḥ. It is begun here, sāyaṁ prātar upāsītā guru-agny-arka-surottamān. This should be practiced. Surottamān. Especially the Deity. So these are the principles to be followed, that a brahmacārī should always remain dedicated to the guru. Whatever collection he makes, he should offer to the spiritual master, and spiritual master will ask him, "My dear such and such, my dear son, please come and take your prasādam." If he forgets, then we should not go personally. And we should wait or we shall fast. These are the some of the rules and regulation as far as possible. But if we follow the principles of Bhāgavatam, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If we… (end)

760417SB.BOM

Śrīmad-Bhāgavatam 7.12.6

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Bombay, April 17, 1976

Pradyumna: "Brahmacārīs should be very polite and well… The Brahmacārī should be quite well behaved and gentle in nature. He should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the śāstra. In this way, fully controlled over the senses, behave with women as much as necessary, as well as persons who are controlled by women, should be associated with only as much as necessary."

Prabhupāda:

suśīlo mita-bhug dakṣaḥ
śraddadhāno jitendriyaḥ
yāvad-arthaṁ vyavaharet
strīṣu strī-nirjiteṣu ca
[SB 7.12.6]

So now, actually behavior, the first thing is suśīla, very well behaved, gentle. Śīla means behavior, and su means very good. Suśīlo mita-bhuk. This can be attained only when one practices eating whatever is absolutely necessary, not eating more. This is also enjoined by Rūpa Gosvāmī: atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Atyāhāra, eating more than necessary, is condemned everywhere. Spiritual life means reducing eating, sleeping, mating, and defending. That is spiritual life. Nidrāhāra-vihārakādi-vijitau **. The Rūpa Gosvāmī and other six Gosvāmīs, they conquered over these things, nidrā-āhāra. So a brahmacārī should not eat anything except prasādam, that also when he is called by the spiritual master, "You can come and eat." This we have discussed.

So mita-bhuk. We shall be very, very cautious about eating. And dakṣaḥ. Dakṣaḥ means active, not lazy, sleeping. This is not good. Nidrāhāra-vihāra. Everyone has to conquer over sleeping, so that is called dakṣaḥ. And dakṣaḥ means expert. Whatever business is entrusted to him, he does it very nicely, dakṣa. Just like Raghunātha dāsa Gosvāmī, he had no interest in material things. His father's estate was very big, and he was not interested. But at a time when there was a political situation, he tackled it very nicely. This is the example of dakṣa. There was some political controversy between Raghunātha dāsa Gosvāmī's uncle, father uncle, and the government minister. So the minister, in order to take advantage, he came to arrest Raghunātha Gosvāmī's father and uncle, and they fled away from the house. So the minister arrested Raghunātha dāsa Gosvāmī, the son, because if he was chastised, he'll disclose the secret, where his father and uncle has fled. And so Raghunātha dāsa Gosvāmī-it is a long story-tackled the situation so nicely that there was peace between the minister and his father and uncle, and the misunderstanding was settled up. So this is called dakṣa. Not that because he has become Kṛṣṇa conscious, and Vaiṣṇava, he is unable to do anything of this material world. No. One who is Kṛṣṇa conscious, he is conscious of everything and he knows how to deal with them. That is called dakṣa. Not that "Because I have become Kṛṣṇa conscious I have no knowledge in other things." No. Every… You must have, if not complete, to know something of everything. That is intelligence, to know something of everything and to know everything of something. That is wanted. You may be expert, a devotee. You know everything of devotional service, but you should not be callous. You know something of everything. That is called dakṣa.

Dakṣa śraddadhānaḥ: faithful. Faithful to whom? To the spiritual master. Whatever he says, the brahmacārī should take it: "Yes, it is my life and soul." That is the explanation given by Viśvanātha Cakravartī Ṭhākura. He is explaining with reference to the verse vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]. He very nicely explains. You have perhaps read it, Viśvanātha Cakravartī Ṭhākura's… Viśvanātha Cakravartī Ṭhākura has taught very, very nicely about guru. Therefore he has written in Gurvaṣṭaka, yasya prasādād bhagavat-prasādaḥ **. He is example, practical example of guru-bhakti, Viśvanātha Cakravartī Ṭhākura. He accepted his guru, Narottama dāsa Ṭhākura. So he said that "I am not interested for my salvation or going back to Godhead. I am not interested." Interested means it may come; it may not come. "That I don't mind. But I am interested only with the words of my guru." Viśvanātha Cakravartī said. "That is my life. Whether I will be successful or not successful, it doesn't matter. I must take the words of my Guru Mahārāja as my life and soul."

Actually, that is the secret of success. Yasya deve parā bhaktir yathā deve tathā gurau.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante…
[ŚU 6.23]

So that is the secret of success, śraddadhāna, to accept the words of guru very, very faithfully. Śraddha. This is brahmacārī's… And jitendriya, self-controlled. That is the brahmacārī. He is not agitated by the senses. The whole practice is to control the senses. That is Vedic civilization. I have several times explained that senses cannot be let loose. Senses must be controlled. That is called swami or gosvāmī. Swami does not mean that "I am the swami, husband of my wife, and I can use her to my best capacity." No. Swami means the master of the senses. That is called swami or gosvāmī. Go means senses, and svāmī… Everyone in this material world is controlled by the senses. That is material world. We cannot control our senses. The tongue is dry and dictating, "Take a cigarette, take a cigarette," and immediately I begin to smoke. That means I am dictated by the tongue. Then tongue, then belly. The belly is filled up, and still, there is some nice food stuff-"All right, let me eat." Control, cannot control. And then genital. That, we know very well, we cannot control. This straight line: tongue, belly, and the genitals. Therefore one should control the tongue first. That is spiritual life, beginning, controlling the tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. The controlling of the senses begins from the tongue. If you allow the tongue to eat anything in the restaurant or anywhere, then you cannot become the jitendriya. And if you can control the tongue-"My dear tongue, I shall not give you any food which is not offered to Kṛṣṇa, kṛṣṇa prasādam"-then the tongue is controlled. And kṛṣṇa-prasādam means patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. If you want to offer Kṛṣṇa something, we must know what Kṛṣṇa wants to eat. Just like if you call a friend, you ask him, "My dear friend, what do you like to eat?" Then it is etiquette. And that is going on. Similarly, you have invited Kṛṣṇa here. He has come. Don't think He has not come. He is here, sākṣād vrajendra-nandana-hari. The atheist may say, "Oh, these rascals are worshiping a stone," but that is not the fact. We are not spending so much energy and money for installing a stone. Stone is already there. Therefore it is forbidden, arcye śilā-dhīr guruṣu nara-matiḥ. If you think the Deity as śilā, means stone, and guruṣu nara-matiḥ, if you think guru as ordinary human being, vaisnave jati-buddhi, and if you think a Vaiṣṇava, "He is American Vaiṣṇava. He is Indian Vaiṣṇava," jāti-buddhi nārakī-you become nārakī immediately. These are the descriptions.

So jitendriya. A brahmacārī means jitendriya. Śamena damena vā. Tapasā brahmacaryeṇa [SB 6.1.13]. Tapasā. Brahmacārī life means tapasya.

tapasā brahmacaryeṇa
śamena damena vā
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

This is life. Not that extravagant life is life. That is the present position of India, that we have lost our own culture. Brahmacārī, gṛhastha, vānaprastha, sannyāsī-this is compulsory. Every child should be trained up as brahmacārī. Then, when he is completely trained up, if he still likes to get into married life or householder life, which is a concession for sex life… It is not required. According to Vedic civilization it is not required. You'll find, therefore, many naiṣṭika-brahmacārīs. Naiṣṭika means never any connection with woman. That is called naiṣṭika-brahmacārī. And upakurvaṇa-brahmacārīs. Upakurvaṇa-brahmacārī means he is married, but not for enjoying. He is married and to beget nice children under the order of his spiritual master. He is also brahmacārī. If a gṛhastha abides by the order of a guru, he is also brahmacārī. So here it is said jitendriya. Suśīlaḥ mita-bhug dakṣaḥ śraddadhāno jitendriyaḥ.

Senses should not be used extravagantly. The modern civilization is that if you can use your senses more and more, then you are civilized. Then you are enjoyer. So Vedic civilization is different. Their aim is different. The whole scheme is controlling the senses, especially sex, because if we become too much addicted to sex life, then our life is spoiled. This is this.

Therefore next line, it is said, yāvad-arthaṁ vyavaharet strīṣu. With woman you should be very, very cautious and careful, as much as required, not free mingling. No. Therefore, according to Vedic civilization, there is always a separation between woman and men. Here in India we find that whenever there is some meeting, the woman are sitting separately; men are sitting separately. This is required. Not only that, you cannot talk even with woman unnecessarily, even with your wife. This is restriction. Therefore it is said, yāvad-arthaṁ vyavaharet: "as much as it is required." Don't talk unnecessarily, "Phish, phish, phish." That is very dangerous. Dangerous means in spiritual life. Yāvad-artham. Even with your mother, with your daughter, with your sister, you cannot sit in a solitary place and talk. This is restricted. What to speak of others, even with your mother.

mātrā svasrā duhitrā vā
nāviviktāsane vaset
balavān indriya-grāmo
vidvāṁsam api karṣati
[SB 9.19.17]

So according to Vedic civilization there is very, very strict stricture to mix with women. And in our childhood, we have seen in Calcutta that those who are aristocratic family, there are two section of the house, male section and female section. During daytime even the husband cannot meet wife. That is their restriction, even the husband. There was no chance because the women were in different house and men in a different house. So so many restriction. So here it is said, yāvad-arthaṁ vyavaharet strīṣu… (end)

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Śrīmad-Bhāgavatam 7th Canto

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Calcutta, March 7, 1972

Prabhupāda: We are talking of Prahlāda Mahārāja's prayer. He was thinking himself unfit for offering prayers to the Lord. But still, because he was requested by the great demigods headed by Lord Brahmā and others, he thought that material qualification, namely high parentage, riches, beauty, bodily strength, yogic power, all of them are not qualification for becoming a devotee or qualified to approach the Supreme Personality of Godhead.

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ

These things I have already explained. Dhana means riches; abhijana means aristocratic family; bala means bodily strength; buddhi, intelligence; pauruṣa, power in endeavor, industrious. These are material qualification. And the yoga, aṣṭa-siddhi-yoga, that is also material. By exercising the body to concentrate the mind, that is also material. Because mind is material, subtle form of matter. It is explained in the Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Mind, intelligence, ego, ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā. So they are subtle form of matter. So yogic exercise means to control the mind, dhyānāvasthita-tad-gatena manasā. In order to make the mind controlled and fully fixed up on the Supreme Personality of Godhead, that is required in yoga meditation. Dhyānāvasthita, one remains in meditation. What for? Dhyānāvasthita-tad-gatena manasā, just in order to make the mind completely, completely absorbed in Kṛṣṇa. Dhyānāvasthita-tad-gatena manasā paśyanti. By concentrating the mind upon Kṛṣṇa, generally Lord Viṣṇu, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. They are also material endeavor. They are not spiritual. Because spiritual life begins when one understands fully that he is not this body. That is the beginning of instruction in the Bhagavad-gītā. When Kṛṣṇa saw that Arjuna was talking on the platform of bodily concept of life, He was not talking seriously. Arjuna could understand that, that Kṛṣṇa was just talking as friend, not very seriously. Therefore, he submitted himself as a student. Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. So… And He chastised him, that "You have no spiritual knowledge, still you are talking just like a great scholar." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. "You are talking just like a very learned man." That means one who… [break]

…that is animal life. There is no beginning of spiritual life. Spiritual life begins when one understands that he is not this body. Brahma-bhūtaḥ, brahma-bhūtḥ. So long one identifies with the body, he is jīva-bhūtaḥ. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. And when one realizes ahaṁ brahmāsmi, "I am Brahman…" But unfortunately Māyāvādī philosophers, they take it ahaṁ brahmāsmi means "I am the Supreme Brahman." No. Brahmāsmi means "I am spirit soul." Spirit soul is Brahman, and the Supreme Brahman is different. Supreme Brahman, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12], that is Kṛṣṇa, Viṣṇu-tattva. So unfortunately these Māyāvādī philosophers, they accept brahmāsmi means "I am the Supreme." We are not the Supreme. We are subordinate. So long this knowledge lacks, one is not completely in knowledge. Kṛṣṇa says, therefore, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Amongst the persons who are realized themselves as Brahman, as spirit soul, they also, after trying many, many births, that means they are not muktas, that is still baddha, conditioned. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Not ordinary person; those who are wise. Wise means those who are in the spiritual platform to understand his position as spirit soul, not this body, such persons, after many, many births surrenders to Kṛṣṇa. That is the ultimate knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate, vāsudevaḥ [Bg. 7.19]-to make it clear more-vāsudevaḥ sarvam iti. Vāsudeva, Kṛṣṇa, is the Supreme. He is everything.

So yoga, yoga, this bodily practice, that if I am not body, then what shall I get by bodily exercise? Bodily exercises can help me little, but that is not spiritual platform. The (indistinct), kuṇḍalinī, these are to the bodily concept of life. Actually, to tell the truth, those who are too much bodily absorbed, that "I am this body," for them this yoga practice is recommended. Not for the intelligent man. Because one who identifies himself with this body, he is not very intelligent. But because such persons are not very intelligent, for them this bodily exercise of yoga, aṣṭāṅga-yoga, is recommended. Not for the intelligent person. Intelligent person, they take immediately to the devotional service, immediate. Just like Kṛṣṇa…, Lord Caitanya begins immediately spiritual life, and

He instructs Sanātana Gosvāmī, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. This is spiritual life. You… From the very beginning, you take it for granted that "I am eternal servant of Kṛṣṇa. I am not this body. Neither I have anything to do in relationship with this body." Because as soon as I identify with my body, then the family relation, the society relation, the national relation, the country relation, so many things in relationship with the body we accept as truth. But that is not truth. As soon as the body finishes, everything finishes. Therefore, Prahlāda Mahārāja says, yoga is also not helpful for approaching the Supreme Personality of Godhead.

Manye dhanābhijana-rūpa-tapaḥ-śrutaujas-tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ.

This is plural number, yogāḥ, all these kind including. Nārādhanāya hi bhavanti. They are not qualification for worshiping the Supreme Personality of Godhead. Na ārādhanāya hi bhavanti. Nārādhanāya hi bhavanti parasya puṁsaḥ. Parasya. Parasya puṁsaḥ. Puṁsaḥ means enjoyer. Puruṣa. The Lord is puruṣa, the male. The Lord, the Supreme Truth, absolute cannot be female. Just like so many others, Māyāvādī philosophers, they think that the Supreme Absolute Truth can be female. No. He can be female, but the real form is puṁsaḥ. Just like Arjuna accepts the Absolute, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvataṁ [Bg. 10.12]. The Lord is puruṣa, He is not female. Here also puṁsaḥ. Another meaning of puruṣa means "enjoyer." Just like we have got experience that the male is considered to be the enjoyer and the female is considered to be the enjoyed; although in this material world everyone is under illusion, everyone is thinking that he is the enjoyer or she is the enjoyer. So long we have got this false identification that "I am enjoyer," that is māyā. We are not enjoyer. We are enjoyed. That is real philosophy. Therefore, it is said parasya puṁsaḥ, predominated. We are not predominator. That is liberation.

Everything is prakṛti. The jīvas, they have been described as prakṛti. Apareyam itas tu viddhi me prakṛtiṁ parām. In the Bhagavad-gītā, Kṛṣṇa says that these material elements-earth, water, air, fire, mind, intelligence, ego-they are bhinnā me prakṛti aṣṭadhā [Bg. 7.4]. Prakrti. He is puruṣa. Prakṛti means female. So they are also energy, energy. Just like here, try to understand, the karmīs, unless they have got a wife, they cannot work, they are not very enthusiastic. Therefore, according to the karmīs, when the boy is developed, immediately the parents get him wife for him. Otherwise he will be dull, he cannot work. Energy, śakti. If one has got good wife, then he gets energy to work. Therefore, prakṛti, she is called prakṛti, energy. Similarly, this is a fact. Kṛṣṇa has got also energy, the original puruṣa-Rādhārāṇī, energy, prakṛti. Kṛṣṇa is engladdened in the presence of Rādhārāṇī. That is nature. Similarly, a man, he becomes energized if he has got a good wife or good mother. This is the history of the whole world. Any great man in this world, you will find that behind him he has got a good wife or good mother. Prakṛti, energy. That energizes. In our country how we have seen many persons. Just like Sad Guru Das Bannerjee, (indistinct), they had very good mothers, and they became very great men. Similarly, we saw one Englishman, Lord Wellington, he had a very intelligent wife and he became great man. So this prakṛti is energy. By the energy of one woman, one becomes very great. That is the material arrangement. Not only material, in the spiritual world also the same thing. Just like Kṛṣṇa is energized in the presence of Rādhārāṇī, in the presence of Rādhārāṇī. Kṛṣṇa is called Madana-mohana and Rādhārāṇī is called Madana-mohana-mohinī. So the law is the same. But here in this material world, everything is perverted. Perverted. Therefore, we do not get the real energy. There is frustration, there is confusion. So we have to come to the real platform. Disease, diseased person… A diseased person, there are nice eatable things, enjoyable things, but he cannot eat, he cannot taste it, diseased person. Liver function is not working; therefore, he cannot taste it.

So this spiritual life means to come to the original position where everything will be tasty, everything will be tasty. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api deha-bhedaṁ gatau tau [Cc. Ādi 1.5]. Then we can understand what is spiritual life, what is spiritual love. So… But the material things cannot help us. That is the statement of…, nārādhanāya hi bhavanti parasya puṁso. Parasya puṁsaḥ. Not this material person-parasya. He is transcendental puruṣa, not puruṣa like us. Today this life I have got a dress of a puruṣa, next life I can get a dress of a female. Because here all are living entities, they are prakṛti. Actually they are prakṛti, but they are falsely dressed as puruṣa. Falsely dressed. Jīva-bhūtaṁ mahā-bāho [Bg. 7.5]. They are superior, superior energy, superior prakṛti, but they are not puruṣa. So the Māyāvādī theory that by salvation means he becomes one with the Supreme. One with the Supreme, how it is possible? The Supreme is puruṣa and I am prakṛti. There must be difference between puruṣa and prakṛti. The prakṛti cannot…, a female cannot artificially become a male. That is not possible. And because we are trying artificially to become the supreme male, therefore, that is māyā. That is māyā. Māyā means which is not fact. Mā-yā, it is false. So falsely we are trying to be puruṣa, enjoyer. This whole world is struggling to become puruṣa, enjoyer, everyone. Nation-wide, society-wide, they are trying to be puruṣa.

So, therefore, these material qualities will not help us to become…, to approach the Supreme Brahman. How? Bhaktyā tutoṣa bhagavān gaja-yūtha-pāya. Gaja-yūtha-pāya, the Gajendra, he was in danger. But although it was animal, but by simple devotional service, he satisfied the Supreme Lord and he was saved. And another thing is that we should not think that opposite, as it is said, dhana jana, dhanābhijana-rūpa-tapaḥ-śruta. Now Prahlāda Mahārāja says that material wealth is not sufficient qualification to become a devotee to approach the Lord. Does it mean if we become poor then we can approach the Supreme Personality of Godhead? No. That is also not a qualification. In material sense, this dhana…, dhana, riches, it is relative. A poor man has got, say, ten rupees, he is thinking, "Oh, I am very rich man." And a rich man to our consideration, another man, he has got ten lakhs of rupees, he is thinking, "I am poor man because I have no ten crores of rupees." So it is not the money which makes one rich. Because it is a status of mental concoction. The poor man, he hasn't…, he gets one paise, two paise, he sometimes he gets ten rupees, he thinks, "I am very rich man." And another man, he earns one lakh, two lakhs at a time. So unless he comes to ten crores of rupees, he does not think himself rich man. So which one is rich and which one is poor? It is very difficult to ascertain.

So the fact is that bhakti does not depend on such poverty or richness. That is to be understood. It is not that the poverty-stricken man will be a great devotee. No. That is also not a qualification. And it is also not a qualification that a very rich man can become devotee. No. Therefore, Caitanya Mahāprabhu suggests… Not the suggestion of Caitanya Mahāprabhu, it is in the Śrīmad-Bhāgavatam: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Sthāne sthitāḥ. You remain in your place, it doesn't matter. In your consideration whether you are rich or poor, it doesn't matter. You remain in your position. Sthāne sthitāḥ śruti-gatām. You simply give your oral reception. What is that oral reception? San-mukharitām bhavadīya-vārtām. San-mukharitām: those who are devotees, from their mouth you try to understand the glories of the Lord. This is the first-class qualification. Not that to become rich or poor. Richness or poverty is no hampering. Because spiritual life is so great, so sublime, that is this ahaitukī hata. No material thing can check your spiritual progress. The only qualification you require, as Caitanya Mahāprabhu accepted when he was talking with Rāmānanda Rāya, he was prescribing one after another different processes. Karma, jñāna, yoga, dhyanavista, bhakti, so many things, and Caitanya Mahāprabhu was denying one after another, eho bāhya āge kaha, "This is not. This is external." He began from the varṇāśrama-dharma, because that is the beginning of civilization.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Because unless one comes to the institute of varṇāśrama-dharma-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, and sannyāsa, gṛhastha-they are not considered as civilized. So he began from this, Rāmānanda Rāya. But Caitanya Mahāprabhu said eho bāhya āge kaha, "This is external. If you know something more, you can explain." Then he recommended karma-tyāga. That is also Caitanya Mahāprabhu said, eho bāhya, "It is external." In this way, when Rāmānanda quoted one verse from Brahmā's prayer in the Śrīmad-Bhāgavatam, jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtām. Jñāne prayāsam. Brahmā recommended that one should not endeavor by his individual effort to approach the Supreme Personality of Godhead. One's business should be that he may not change his position. Means he may remain a gṛhastha, he may remain a brāhmaṇa or śūdra or a sannyāsī, it doesn't matter. In whatever position he is, he is all right. The only business is that you should not be proud of mental speculation, jñāna-tyāga. You have to give up this practice of mental speculation, but you try to understand the Supreme Lord by hearing from a realized soul. San-mukharitāṁ bhavadīya-vārtām. Then the result will be gradually, although the Supreme Lord is never conquerable, still He will be conquered. Ajito 'py jito 'py asi. Ajita, nobody can conquer. But simply by hearing about Him, you go on hearing, hearing about Him, one day you will find that the Supreme Lord has been conquered by you, you have become victorious. That conquered means you have understood the whole science of Kṛṣṇa, whole special science. This is recommended by Caitanya Mahāprabhu, and this Kṛṣṇa consciousness movement follows this principle. We are trying to give opportunity, every man, to hear about Kṛṣṇa. There is no need of practicing in the beginning. If you can practice, it is all right. But there is no need. Simply you hear about Kṛṣṇa. The Bhagavad-gītā... To hear about Kṛṣṇa means the Bhagavad-gītā is spoken by Kṛṣṇa, you can hear. The Śrīmad-Bhāgavatam you can hear. And you remain in your position. We don't want to disturb your position. Whatever you are, you remain. But you hear about Kṛṣṇa. Then gradually Kṛṣṇa will be conquered by you. Ajita Allah(?) Kṛṣṇa.

So these things, people think that these riches or yogic power or bodily strength or influence, these are qualification. They are not actually qualification, neither they are disqualification if provided. But the difficulty is, one who is rich, one who is very powerful, one who is very influential, he thinks, "What shall I do by hearing about Kṛṣṇa? I have got everything, I am so powerful, I am so rich." That is the disqualification. If he simply agrees to hear about Kṛṣṇa, then it is all right. We, according to Gosvāmīs, we don't say that riches, wealth, is a disqualification. But it must be engaged in the service of the Lord. Nirbandhe kṛṣṇa sambandhe yukta vairāgyam ucyate. Just like Rāmānanda Rāya, he was very rich man, he was governor, but he always engaged himself in Kṛṣṇa's service. He was one of the most confidential servants and devotee of Lord Caitanya. So the conclusion is that richness or aristocracy, they are not qualification and they are not disqualification also, provided we agree to hear about Kṛṣṇa from the right source. This is the conclusion.

Then he says, viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-pādāravinda-vimukhāt śvapacaṁ variṣṭham. Viprād, brāhmaṇa, dvi-ṣaḍ-guṇa, a brāhmaṇa not by birth but with quality. Guṇa-karma-vibhāgaśaḥ. That is śāstra. Śāstra means, Lord Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. A brāhmaṇa or a kṣatriya or a vaiśya or a śūdra or a brahmacārī or a gṛhastha, vānaprastha, sannyāsī, they are divided according to the quality. According to the quality. Never says janma. Quality. So here also it is said viprād dvi-ṣaḍ-guṇa-yutād. Dvi means double, twice, and ṣaḍ means six, then means twelve. Twelve kinds of qualities a brāhmaṇa meets. The twelve kinds of qualities are also mentioned here. (reads from Śrīdhara Swami commentary:) Evaṁ bhaktyeva kevalaya hari (indistinct) sambhavati tukta idanim bhaktiṁ vinā na kiñcit toṣa (indistinct) dviṣaṭ (indistinct) guṇa (indistinct) variṣṭhaṁ manye. Even a brāhmaṇa, unless one is qualified by the twelve prescribed qualities in the śāstra, he cannot be accept..., he cannot be accepted as brāhmaṇa. Śrīdhara Swami says that even though one is qualified with all those good qualities which indicates that one is brāhmaṇa... Prahlāda Mahārāja also says that, viprād dvi-ṣaḍ-guṇa-yutād. Even though he is qualified, but he is not a devotee. Generally, those who are very highly qualified brāhmaṇa, they are very proud, and they do not become a devotee, generally. "Oh, devotion, this is for poor man. This is for those who are not highly educated, for them. They are chanting, dancing." They criticize like that. But actually that is not the fact. Jīva Gosvāmī was the most learned scholar. Rūpa Gosvāmī was most learned scholar. All the... Caitanya Mahāprabhu Himself, the most learned scholars. His one description of the Bhāgavata śloka. What is that śloka? Ātmārāmāś ca munayo. He explained in sixty-four ways to Sārvabhauma Bhaṭṭācārya. Sārvabhauma Bhaṭṭācārya was very proud of his knowledge. He was a great scholar, Bṛhaspati. He is considered to be incarnation of Bṛhaspati, the learned scholar of heaven. And still, when he argued with Śrī Caitanya Mahāprabhu about Vedānta-sūtra, he was defeated. He was defeated and then he became His disciple. Similarly, Caitanya Mahāprabhu had talks with Prakāśānanda Sarasvatī, another Māyāvādī sannyāsī scholar. So He also explained Vedānta-sūtra.

So it is not that this devotional line, disciplic succession, they are necessarily very poor in knowledge. They are full in knowledge. One many not be personally very learned, but because we follow the disciplic succession, the conclusion given by the learned scholars like Caitanya Mahāprabhu, Rūpa Gosvāmī, Jīva Gosvāmī, therefore, we follow the conclusion, therefore we are also learned. Because we do not follow any other path, we follow mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], we follow Jīva Gosvāmī, Rūpa Gosvāmī. Therefore, we are called Rūpānuga Vaiṣṇava. Vaiṣṇava, who are followers strictly. My Guru Mahārāja is described, rūpānuga-viruddha-apasiddhānta-dhvānta-hāriṇe. Rūpānuga-viruddha. There are certain principles given by Śrīla Rūpa Gosvāmī. Just like Bhakti-rasāmṛta-sindhu, he is giving the definition of bhakti.

anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

He is giving. This is bhakti. Anyābhilāṣitā-śūnyaṁ, without any material desires. Material desires, bhakti, that is not śuddha-bhakti. So these are the direction of the Gosvāmīs. Narottama dāsa Ṭhākura says that ei chay gosāi yāra tāra mui dāsa, "I am servant of such person who follows strictly the principles of Gosvāmīs.

So the Gosvāmīs have given their principles, especially for general public in the Bhakti-rasāmṛta-sindhu. We have translated this book into Nectar of Devotion. So our business is everything is there, we have to follow. And my Guru Mahārāja is described as rūpānuga-viruddha-apasiddhānta-dhvānta-hāriṇe. He was strictly to follow the rūpānuga principle. Rūpānuga principle, Śrīla Rūpa Gosvāmī directs in the Bhakti-rasāmṛta-sindhu, "You somehow or other engage people in Kṛṣṇa consciousness." Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet, sarve vidhi-niṣedha syur etayor eva kiṅkara. Just like in Europe and America, some of our friends criticize that "Swami Mahārāja, he is not doing this, not doing that." We are doing everything, but our main business is just to induce them to Kṛṣṇa consciousness. That is the secret. You have to induce them. Then even there is some discrepancies in the rules and regulation, it does not matter. Rūpa Gosvāmī says, sarve vidhi-niṣedha syur etayor eva kiṅkara. First of all, we must be Kṛṣṇa conscious somehow or other. We must find out. It can be changed according to country, climate, and circumstances. But the result, we have to see by the result whether one has become Kṛṣṇa conscious. That is wanted. That is wanted. Then we say that this is the rule: you don't do this, we don't do this. In the beginning we have many difficulties. Because their behavior, their culture, everything just opposite. Just opposite. How you can expect everything to the right point? That is not possible. So we have to find out means how he becomes Kṛṣṇa conscious. That is my first business. So that is the secret.

So Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī followed strictly the Rūpa Gosvāmī. Just like Bhaktisiddhānta Sarasvatī Gosvāmī introduced that a sannyāsī should go for begging alms in motorcar. In motorcar. They should live in palatial buildings. Now if in this age if we follow that rūpānuga… Śrīla Rūpa Gosvāmī used to live underneath a tree, and if we say now we shall also imitate…, just like there are many bābājīs in Vṛndāvana, they are imitating, a small loincloth but doing all nonsense. So imitation is not required. Real thing is required. How, what is the purpose of Gosvāmī? They say that yena tena prakāreṇa manaḥ kṛṣṇe. Somehow or other first of all engage him in Kṛṣṇa consciousness. That is my Guru Mahārāja's gift. He first of all started that there is no need of going to Vṛndāvana and imitate the Gosvāmīs. Live in big, big cities, in big, big palatial houses, but preach Kṛṣṇa consciousness. People may understand. Give chance to the people how they will understand Kṛṣṇa consciousness. He opened many centers. Similarly, in big, big cities. So we are doing that. And because we are following strictly the principles of Rūpa Gosvāmī, rūpānuga, therefore it is somehow or other coming out very successful. The Kṛṣṇa consciousness movement should be pushed according to the rūpānuga principle.

So here it is said, manye… Here it is said, viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-pādāravinda-vimukhāt śvapacaṁ variṣṭham. Prahlāda Mahārāja recommends. Śvapacam, śva means dog. Dog…, pacati, those who eat dog's flesh, they are considered very low born. There are different kinds of flesh eaters. In the Āyurveda-śāstra, they are called, those who are eating the flesh of dog, they are called śvapaca. Those who are eating the flesh of cows, they are go-kaga(?), māṁsaga(?), these are so many. But in the Manu-saṁhitā it is said that if one eats the flesh of cow, he is called go-kaga(?), if one eats the flesh of dog, he is called śvapaca, if one eats the flesh of this…, he is given description. But one who eats fish, he eats all the fleshes. matsaga-sarva-māṁsaga(?). If anyone eats fish, he eats all kinds of fleshes.

Devotee (1): Fish?

Prabhupāda: Fish, yes. Fish is abominable according to Manu-saṁhitā. matsaga-sarva-māṁsaga, tasmāt matsa vivarjet(?). Therefore, even you can eat the flesh of cow, but don't eat fish. That is the stricture in the Manu-saṁhitā. Because if you are eating dog's flesh, then you are sinful in the matter of dog's flesh only. But if you eat fish, then you become sinful of eating all kinds of flesh. Matsaga-sarva-māṁsaga(?). These are the strictures. Of course, we have nothing to do with these dog-eaters or fish-eaters or cow-eaters. We are concerned with Kṛṣṇa prasādam. We are interested in eating Kṛṣṇa's prasāda. If Kṛṣṇa says that "Give Me dog or give Me cow flesh," we shall give and eat. But not before that. So we have no quarrel with these fish-eaters or cow-eaters. We are concerned that Kṛṣṇa says patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa is the Supreme Personality of Godhead. If He likes, He can eat everything. Because when Yaśodā-mayī suspected that Kṛṣṇa has eaten earth and the boys, His playmates, were accusing Him, "Mother Yaśodā, your son has eaten earth." And Kṛṣṇa denied, "No, mother, I have not eaten." She did not believe. "All right, open Your mouth, I want to see." So when Kṛṣṇa opened, she saw all the universes within. So, therefore, what is the question of this flesh or that flesh? Everything is there. Kṛṣṇa, because He is all powerful, if He likes He can… But He does not, He does not. So He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa is giving. Kṛṣṇa is all powerful, He can do everything. He has no restriction. If He is restricted, then He is not God. He can do anything, but He does not do so because He is teaching us. You cannot say that Kṛṣṇa can eat this, therefore we can give everything. No. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ. You can give vegetable, flowers, grains, milk, and we take that. So we have no quarrel with that.

Śvapaca. Śvapaca means the dog-eaters. The dog-eaters, they are considered to be the most abominable. The dog-eaters are there still. We have received report from our Hong Kong center that there is regular dog-eaters, and I am going there in Hong Kong. (laughter) But we are not concerned with the dog-eaters. But here Prahlāda Mahārāja says… Dog-eaters were there (indistinct) millions of years ago. All kinds of people are there always. It is not that now somebody has developed. No. Everything is perpetually existing. We don't believe in Darwin's theory, evolution. Everything is… But sometimes the dog-eaters are very less, and sometimes the dog-eaters are very great. Sometimes the cow-eaters are very great, and sometimes… But everything is there. First-class, second-class, third-class men, asura and devata, they are all existing, always existing. Otherwise how Prahlāda Mahārāja mentions śvapacaṁ variṣṭham? Śvapaca means dog-eaters, that during his time, millions and millions of years ago, there were dog-eaters. Otherwise how he says? So all classes of men are existing always, and everyone has got chance to become a devotee. Otherwise how Prahlāda Mahārāja says śvapacaṁ variṣṭham? The dog-eater is better than the brāhmaṇa with twelve qualifications. Viprād dvi-ṣaḍ-guṇa-yutād. Vipra means real vipra, qualified, not the so-called birthright vipra. But he said dvi-ṣaḍ-guṇa-yutād, a brāhmaṇa who is actually qualified with the twelve guṇas. These guṇas are mentioned here, Śrīdhara Swami. He says, (reading from commentary:) dharmasya sattvaṁ ca damas (indistinct) titikṣa anasūya yajñasya danaṁ ca dhṛti sūtaṁ ca vratāni dvādaśa brāhmaṇas. He is quoting from śāstra, this is brahminical twelve qualifications. What is that? He must be religious; he must be truthful; he must be controlling the senses; he must be controlling the mind; he should not be envious; he must be very intelligent; he must be very tolerant, titikṣa; anasūya-he is not envious; yajñasya, he must engage himself always in sacrificing, yajñasya; danaṁ ca-he must be charitable; and dhṛti, he must be very powerful memory he must have; and then śrutasya, very learned scholar; sūtaṁ ca, vratāni he must be endowed with vows, "I must do it," vratāni; dvādaśa brāhmaṇa. These are the twelve qualities of brāhmaṇa.

So here Prahlāda Mahārāja says viprād dvi-ṣaḍ-guṇa-yutād: that brāhmaṇa who is qualified with these twelve kinds of high qualities, this is guṇa-yutād. But if he is not a devotee, aravinda-nābha-vimukhāt, he does not like to accept the Supreme Personality of Godhead as worshipable, better than this kind of brāhmaṇa is a śvapaca Vaiṣṇava. Why? The reason is given there that pādāravinda-vimukhāt śvapacaṁ variṣṭham manye tad-arpita-mano-vacanehitārtha-prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ. This śvapaca, if he becomes a devotee, he is qualified to deliver his whole family. But not the brāhmaṇa who is so proud, he cannot deliver himself, what to speak of his family, because he is proud with these qualification. But a Vaiṣṇava… Just like it was in case of Prahlāda Mahārāja. Prahlāda Mahārāja did not ask anything for his personal benefit, but he was so kind, he asked some benediction from the Lord for his father. This is Vaiṣṇava. He was so much tortured by his father, but still he remembered that "After all, he is my father. So I pray something for my father." He did not ask anything for himself. He prayed at last, "My dear Lord, my father was a great offender at Your lotus feet. If You will kindly excuse him." So Nṛsiṁhadeva said, "My dear Prahlāda, not only your father, your father's father, his father, his father, all are delivered because you are in the family." So that is the quality of a devotee. He can deliver all the members of the family, sa kulam. Sa kulam means with all the members. Prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ. And the proud brāhmaṇa who is qualified with all these qualities, he cannot deliver himself. But a śvapaca, a dog-eater, if he is a devotee, he can deliver all his family. These are the Vaiṣṇava qualifications. So if one becomes Vaiṣṇava in a family, he is giving the best service to the family. Unfortunately, if somebody comes within our society, the father, mother become disturbed, "Oh, he is going to be a Vaiṣṇava. Let him become a Naxalite, that's all right. But why he should become a Vaiṣṇava?" Immediately disturbed. We have got experience, you see. But he does not know that any boy who becomes a Vaiṣṇava, who is strictly following the Vaiṣṇava principles, he is doing the…, he is giving the best service to his family. Here Prahlāda Mahārāja says, and it is confirmed by Lord Nṛsiṁhadeva.

So these are the advantage of become Kṛṣṇa conscious and Vaiṣṇava. So, therefore, Caitanya Mahāprabhu recommended that we may remain in different position of social and other status of life, but if we give our submissive oral reception to the teachings of Kṛṣṇa, kṛṣṇa-kathā, Bhagavad-gītā and Śrīmad-Bhāgavatam, then our life is successful. Thank you very much. [break]

Devotee (1): …come to the varṇāśrama-dharma system that he cannot be considered civilized. But Lord Caitanya Mahāprabhu said, "I am not brāhmaṇa, kṣatriya, vaiśya, śūdra."

Prabhupāda: But that is Lord Caitanya. Ordinary person is not Caitanya Mahāprabhu. Caitanya Mahāprabhu is liberated. He is talking from the liberated platform. But not everyone is on the standard of Caitanya Mahāprabhu. Therefore, first of all, one has to come to the standard of varṇāśrama-dharma. But Caitanya Mahaprabhu's position can be obtained by the grace of Caitanya Mahāprabhu by this saṅkīrtana movement. He is giving that. That means we have to come to that position when we don't identify with this body. This varṇāśrama-dharma is identification with this body: "I am a brāhmaṇa." "I am a brāhmaṇa," what does it mean? This is bodily qualification, but I have got little more knowledge than others. I know what is Brahman. But still, I am not a Vaiṣṇava. Unless I become a Vaiṣṇava, I come to the position of a brāhmaṇa and then I engage himself in the Brahman's service, that is Vaiṣṇava. That is required. Simply… But in order to raise oneself to the highest standard of life, these principles of varṇāśrama-dharma should be followed. You cannot become M.A. without becoming a student in the school and college. But if there is any special service… Just like Dr. Rabindranath Tagore, he was given doctor title from the Oxford University. (break-end)

Śrīmad Bhāgavatam Canto 10: Lectures
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Śrīmad-Bhāgavatam 10.22.35

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Bombay, March 19, 1971
Prabhupāda: There is a verse in the Śrīmad-Bhāgavatam,

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā
[SB 10.22.35]

Etāvaj janma-sāphalyam. In order to make our life successful, dehinām iha dehiṣu. There are many embodied souls, 8,400,000 of species of life. Out of that, this civilized form of life, especially those who are followers of Vedic regulations, they are called the Aryans or the advanced civilized persons. So, it is obtained after many, many evolutionary process. Bahunam janmanam ante [Bg. 7.19]. Labdhvā sudur… Sudurlabhaṁ idam bahūnāṁ janmanām ante. So dehinām iha dehiṣu, of all the embodied souls, this embodied soul, this human form of life is meant for liberation. We are entangled in this chain of repeated birth and death, old age and disease, but we are not yet fed up. We think that, "All right, let us go on like this," but that is not actually advancement of knowledge. That is ignorance. There is a way to stop this repetition of birth, death, old age, and disease. Therefore in this age, in this life especially, we should try to get out of this entanglement. That is the special function of this human form of life. Dehinām iha dehiṣu. There are many dehī Dehī means one who accepts this material body, he is called dehī In the Bhagavad-gītā also it is said, kaumāraṁ yauvanam jara, tathā dehāntara-prāptiḥ dhīras tatra na muhyati [Bg. 2.13]. Dehinām iha dehiṣu. So dehī means I am not this body, but I have accepted this body. Just like we accept a kind of dress. Similarly, according to my desire, according to my karma, I have accepted a certain type of body and according to that body, I am subject to different types of pains and pleasures. This is going on. Therefore Bhāgavata says especially in this body it is the duty of everyone, śreya ācaraṇam. There are two words in the Vedic literature-śreya and preya. Preya means… Just like ordinarily everyone is engaged in some sort of duty for sense gratification. Everyone is working very hard to satisfy the senses according to his standard of desire. So that is called preya, immediate benefit. But besides this preya, there is another departmental activities which is śreya. Just like children, they like to play. That is preya. But his guardians are anxious that the child may not be spoiled, he may be educated for his future life. That is śreya. So Bhāgavata says that in this life, we should not be after preya, immediate benefit or immediate object of sense gratification. We should be thoughtful what I am, why I am put into these material conditions of life, and what is the way to get out of it. That is śreya. Śreya ācaraṇam.

So, people should be engaged, in the human form of life, for activities of ultimate goal of life, and that is Kṛṣṇa or Viṣṇu. That they do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Being captivated by the external energy, māyā, we have forgotten our interest. We are working for a different interest. That is preya, not for śreya. The śreya is Viṣṇu or Kṛṣṇa. So I do not wish to take much of your time, you are all busy men. And I thank you very much that you have come. And we require your cooperation, prāṇair arthair dhiyā vācā. Somebody should dedicate his life for this great movement, Kṛṣṇa consciousness. So these American boys, European boys, and there are some Indians also, they have dedicated their life for this purpose-to spread Kṛṣṇa consciousness. Similarly, if one cannot dedicate his life, then he should dedicate his money as far as possible. According to our Gosvāmī's program, everyone should sacrifice fifty percent of his income for Kṛṣṇa. And Gosvāmī, Rūpa Gosvāmī' actually did it. It doesn't matter whether your income is five lakhs per month or five rupees per month. You should sacrifice the major portion of your income to the Supreme. If the government has got right to exact income tax from you, has not Kṛṣṇa the right to exact income tax? He is supplying you so many things. Government, what government is supplying? Kṛṣṇa is supplying you sunlight. Kṛṣṇa is supplying you moonlight. Kṛṣṇa is supplying you air. Kṛṣṇa is supplying you food. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Kṛṣṇa is fulfilling all your desires. And don't you like to give Him some tax? (laughter) (aside:) Don't laugh.

Kṛṣṇa, not only He's supplying, He's also begging. Just like He became a beggar to Bali Mahārāja. Vāmanadeva. Bali Mahārāja conquered the three worlds and the all the demigods became very much perturbed. So Kṛṣṇa as Vāmanadeva went to Bali Mahārāja as a beggar, "Mahārāja, you are very charitable. Will you kindly give Me three feet land?" So Kṛṣṇa, although He is the maintainer of everyone, sometimes He takes the part of a beggar. He's not beggar, but He begs to benefit the, I mean, the charitable. Who is giving in charity, he is benefited. Just like Bali Mahārāja, he gave everything to Vāmanadeva. Sarvātma-snapanam. There are different devotees. Out of these nine kinds of devotional service,

śravaṇaṁ kīrtanam viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So Bali Mahārāja took part, he cultivated ātma-nivedanam, giving everything to Kṛṣṇa, whatever he had. So, prāṇair arthair. And Kṛṣṇa says, yat karoṣi yaj juhoṣi dadāsi yat. Everyone has got some disposition to give in charity, everyone. Perhaps you are all businessmen, you have got a separate fund for charity. That is natural inclination for everyone, to give in charity. Kṛṣṇa says, yat karoṣi yaj juhoṣi yad aśnāsi dadāsi yat, kuruṣva mad-arpaṇam [Bg. 9.27]. "If you are inclined to give in charity, better to give it to Me, better give it to Me." So here is a chance, Kṛṣṇa consciousness movement. Prāṇair arthair dhiyā vācā. Someone should dedicate his life, someone should give in charity to his best capacity. If he has no such possibility of dedicating his life or giving in charity, his wealth, money, then prāṇair arthair dhiyā. He can give his intelligence. And ultimately he can give his words also. So this movement, this Kṛṣṇa consciousness movement, is very important movement. So, somebody should dedicate his life, somebody should dedicate his wealth, somebody should dedicate his intelligence, and somebody should dedicate his words. So, suppose one cannot dedicate his life or he has no money, he can give us some intelligence that "If you go to such-and-such person, or if you do like this, if you make your plan like this for pushing your Kṛṣṇa consciousness," that is also service. Intelligence. And if he has no money, no intelligence, and cannot dedicate his life, then he can give his words. What is that? That word is, that Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "So I have come to you, sir, to tell you that you surrender to Kṛṣṇa. Please surrender to Kṛṣṇa." Words, there is no expenditure. But you can say… Or you can say, "Please chant Hare Kṛṣṇa." I think it is very easy. There is no expenditure, there is no loss. So, śāstra gives us indication that prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā. So I am so obliged to you that you are trying your best to push this movement, and at the same time I must say that this movement is very, very important. This is the life-giving movement to the human society. That's a fact. It is not a bogus, manufactured, concocted movement. It is authorized. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And we are teaching this philosophy throughout the whole world and actually from all parts of the world we are getting devotees who are completely surrendered to Kṛṣṇa. (end)

Śrīmad Bhāgavatam Canto 11: Lectures
Śrīmad-Bhāgavatam 11.3.21
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New York, April 13, 1969
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Śrīmad-Bhāgavatam 11.3.21

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New York, April 13, 1969
(bhajana) (japa) (prema-dvani for initiation) [break]
Prabhupāda: Who is playing harmonium? Somebody is playing? No?

Bali-mardana: Ṛṣi, Ṛṣi Kumāra.
Devotee: Ṛṣi Kumāra.
Prabhupāda: Begin. (kīrtana, prema-dhvani) Hare Kṛṣṇa. Hm?

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

The whole Vedic instruction is just to deliver all suffering humanity from the threefold miseries of material existence. That is the aim and object of Vedic civilization. That means this human form of life is meant for finishing all kinds of troubles. That should be the effort of human being. Actually, they are doing so. Everyone is trying to minimize the miseries of life and get happiness of life. That is the impetus of all activities. But unfortunately, they do not know how to do it.

The first thing is that one should very nicely understand the position of material existence. Sanātana Gosvāmī, who approached Lord Caitanya, he presented himself that "My dear Lord, people in general, they speak of me that I am very learned man," grāmya vyavahāre kaha paṇḍita, "I am very learned man. But actually when I think of myself, what kind of learned man I am, I do not know what I am." So this type of advancement of knowledge, simply for material comforts, without knowing about oneself, "What I am?" they're simply useless labor. One should try to understand what he is. That is also the beginning of Vedānta-sūtra. Athāto brahma jijñāsā: one should be inquisitive to understand about himself, Brahman, or the Supreme Brahman. That is the real necessity of this human form of life. The animals, they cannot inquire about himself or about the Supreme. But a human being can inquire, that "I want to become happy, but miseries are coming upon me one after another." At least, one should know what are the miseries. The miseries are three kinds of miseries. It is not the question of one religion or another religion. The miserable condition of life is for everyone, either he is Hindu or he is Muslim or Christian or Jew. It doesn't matter. Anyone who has accepted this material body has to undergo the miserable condition of material existence. That is a fact. And what are the miserable condition? There are three types: adhyātmika, adhibhautika, adhidaivika. Adhyātmika means pertaining to the body, mind. Everyone is experienced that "I'm not feeling today well due to some sickness of my body or some mental disturbance." This is called adhyātmika. And there are other miseries inflicted by other living entities, my enemies, some animal, some mosquito or some bug. There are so many living entities, they are also try to give me some trouble. This is called adhibhautika. And there is another type of misery, which is called adhidaivika. That is natural disturbance-severe cold, severe heat, some famine, some earthquake, some disaster, some hurricanes. There are so many things, natural disturbance. So in either of these three types of miserable condition we are. But those who are foolish, they do not see to it. Under illusion of māyā they think, "Oh, we are very happy." This is called māyā. One is not happy, but he's thinking, "I am happy." And they are trying to become happy in so many other ways.

But that is not the way of seeking happiness. If we actually want to be happy, then you have to inquire about your constitutional position, what I am. That is meditation, to know. You just think over yourself, "Whether I am this body?" If you think that… Suppose you think over your, meditate upon your finger. You'll come to the conclusion that "I am not this finger. It is my finger. I am not this finger." Because if the finger is cut off, that I am not dead, therefore I am not finger. It is very easy to understand. So you meditate on every part of your body. You'll come to the conclusion, if you are sane, that "I am not this body. The body is mine. I am not this dress. The dress is mine." That is the conclusion. Then what I am? At the present moment I am identifying with this body, with this dress. (child disturbing) That is illusion. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Bhāgavata says anyone who is identifying himself with this body, he's an ass. He's not even a human being. Actually it is so, because I am not this body. And the beginning of Bhagavad-gītā is with this proposition, that you are not this body. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. The body is growing because I am sitting within this body. A child grows so long the soul is there. If a child takes birth, dead body, it does not grow. That means the soul is not there. That is called dead. So this preliminary knowledge one has to learn. That is called brahma-jijñāsā. The Bhagavad-gītā begins from this point, that "I am not this body."

So this is… The function of human activity is to know oneself, what he is, and then begin his work. And if he works simply just like animal, eating, sleeping, mating and defending… These are animal activities. If you simply endeavor for eating whole day and night, and if you are satisfied whatever you like to eat, and you think that "My mission of life is finished, now my belly is full with foodstuff," that is not human civilization. But in this age people are degrading so much that at the end of the day, if he can have a full belly meal, he says, "Oh, I am now satisfied." Just like animal. Or "If I can sleep in a nice apartment, oh, I am very happy." Or "If I can mate with a beautiful opposite sex, oh, I am happy." These are animal happiness. Actual human happiness is not simply to meet the bodily demands. That is called brahma-jijñāsā. Athāto brahma jijñāsā. Now where to inquire about this Brahman, about oneself, that is the next question. Just like if you want to learn something about medical science you have to approach some medical man or you have to take admission in some medical school or college. Or if you want to learn about engineering you have to seek after somebody who knows engineering or technology. That is the way of education. So many universities and department of knowledge teaching different department of knowledge. Similarly, if you want to learn about yourself, Brahman, then you have to seek after some teacher who can teach you about your self. This is common knowledge. This is common knowledge. So all the Vedic literature says that in order to learn that transcendental science about yourself or about God, then tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. In order to learn that science, don't manufacture, but scientific way, if you want to learn… Tad vijñānārthaṁ sa gurum eva…, gurum eva abhigacchet. Guru means spiritual master. Eva, eva means certainly. Not that if somebody thinks, "Oh, I can learn about myself without approaching any spiritual master." That is wrong. Actually eva, eva means certainly. One must. And this verb gacchet is used where this sense is used, "must." Gacchet, "must go," "must approach." That is the injunction of the Vedas. Similarly, the injunction of Śrīmad-Bhāgavatam is also tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

Now, in order to approach a bona fide spiritual master, one must be very much disgusted with this material way of life. That is very nice qualification. Unless one is disgusted with this materialistic way of life, that actually in this materialistic way of life there is no happiness… This proposition must be convinced by one, that he should know certainly that "In the material way of life I cannot become happy." This is the first condition. Tasmād. Tasmād means "therefore." Similarly, in Vedānta-sūtra also, atha ataḥ brahma-jijñāsā. When we become fed up, disgusted with the materialistic way of life, natural inquiry is then "What is next?" That "next," in order to understand that "next," the Vedānta-sūtra says, the Vedic knowledge says that tasmād gurum evābhigacchet. Tasmād guruṁ prapadyeta. Therefore one should seek after a bona fide spiritual master and learn there. That is the Vedic injunction. So one who is actually convinced that "The materialistic way of life cannot make me happy," his duty is to seek after a bona fide spiritual master to be enlightened in the transcendental science of understanding oneself and what is God. There are five elementary truths. The living entity… We are all living entities, cats and dogs or animals. There are 8,400,000's of different kinds of… According to different kinds of bodies… The living entity is one spirit soul, but according to his body he is claiming. Just like you have got American body, you are claiming that "I am American." I have got Indian body, I am claiming, "I am Indian." This is by bodily designation. Similarly, a cat has got a body of cat. He is thinking, "I am cat." A dog has got a dog's body; he's thinking that "I am dog." So there are 8,400,000 species of life. They are claiming "I am this and that." Actually, he is spirit soul. He is spirit soul and eternal servant of the Supreme Lord. That is his constitutional position, but he has forgotten. Some way or other, he does not know. And in order to invoke that original knowledge, which is called Kṛṣṇa consciousness, one should approach a bona fide spiritual master. That is the way. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Why one should approach a spiritual master unless one is inquisitive to understand if there is anything beyond this material world? Otherwise there is no need of seeking a spiritual master. A spiritual master should not be sought after to fulfill one's sense gratification. No. One should be very much eager to understand, to know the science of Brahman, which is beyond this material existence, and then he should very seriously seek after a spiritual master.

Tasmād guruṁ prapadyeta jijñāsuḥ. Jijñāsuḥ means inquisitive. What kind of inquisitiveness? Not that we are inquisitive about politics or economics or some football result or some… So many things we have got. In the Śrīmad-Bhāgavatam it is said that there are many questions by the conditioned soul. There are many questions by the conditioned soul living within this material existence without any knowledge of the self-realization. There are many questions. So that sort of question is not required to be solved by the spiritual master. The spiritual master should be approached by a person who is inquisitive to understand śreya uttamam, what is the highest benefit, spiritual benefit, beyond this material existence. For that purpose. Śreya. Śreya means the benefit, highest benefit. Preya and śreya. Preya means immediately I want some benefit, and śreya means the ultimate benefit. One who is inquisitive about the ultimate benefit, he should be inquisitive or inquire from a bona fide spiritual master. Jijñāsuḥ śreya uttamam.

Now, the next question is, "Who is spiritual master, where I have to go and inquire?" Otherwise I'll be misled. I may approach a person who is not actually bona fide spiritual master. That should also be known. And what is that? That is stated in the Śrīmad-Bhāgavatam, in the Vedas and Bhagavad-gītā-everywhere the same thing is. Here also it is said that you should approach a bona fide spiritual master. Jijñāsuḥ śreya uttamam, to whom? Śābde pare ca niṣṇātam: [SB 11.3.21] one who has actually taken full bath in the ocean of transcendental knowledge. Śābde pare ca niṣṇātam. Śābde means the transcendental sound. The Vedic words, hymns, are called transcendental sound, and the gist of all such sound is om, or Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… So one has to take bath in the ocean of this transcendental sound, then he is bona fide spiritual master. Śābde pare ca niṣṇātam. And what is the symptom? Everyone can say that "I have taken full bath in this transcendental sound," but the symptom is there. What is that symptom? Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. He has taken shelter of the Supreme Brahman, finishing all material activities. He has no more any material activities. He is simply after the Supreme Brahman or Kṛṣṇa. This is the qualification.

So today we shall perform some initiation performances in this meeting, and we are happy that you have come to participate in this nice function. So see the procedure, how we are doing it. This is Vedic principle, simplified to suit according to the time and place; otherwise, there are many other paraphernalias. So this is the idea, that one who is… (end)

Śrīmad Bhāgavatam 12.2: Lectures
Śrīmad-Bhāgavatam 12.2.1
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San Francisco, March 18, 1968
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Śrīmad-Bhāgavatam 12.2.1

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San Francisco, March 18, 1968
Prabhupāda:
tataś cānu-dinaṁ dharmaḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ
[SB 12.2.1]

Today we shall discuss about the prominent symptoms of this age. This book, Śrīmad-Bhāgavatam, was written… Not written, pratically it was recorded. All Vedic literatures, they are recorded from hearing or tradition of… [break]… five thousand years before, the statements of authorities, people could keep in mind without any book record. At that time the memory was so sharp that one could keep in his memory simply by once hearing from the spiritual master. There was no need of written books to consult. So five thousand years ago this book was recorded by Vyāsadeva because he could understand that in future people will be born of so lower grade that it would be not possible to keep in memory without book record. So formerly, these books were written in hand on palm leaves, and… Because there was no press or type. So if you wanted a book, you had to copy from other's book. That was the system.

So the point is that five thousand years ago the things which were written for this age, how they are coming to be true in our experience. That is the point: how they could see past, present, and future so nicely. The sages were known as tri-kāla-jñā. Tri means three. There is almost similarity, tri and three. Tri is Sanskrit, and three is English or Latin, but there is similarity. Tri-kāla-jñā. Tri means three, and kāla means time. Time is experienced by three ways: past, present and future. Time limitation, past, present and… Whenever you speak of time, it is past, present or future. So the sages in those days were tri-kāla-jñā. Tri-kāla-jñā means they could understand, they could know what was in the past, what there shall be in the future, and what is at present. Just like in the Bhagavad-gītā Kṛṣṇa says, "My Dear Arjuna, you, Me, I, and all these kings and soldiers who have assembled in this battlefield, they were all individuals, and we are still individual. And in this past, in the future, we shall all remain individuals." That past, present, and future, he explained. Another place Kṛṣṇa says, vedāhaṁ samatītāni [Bg. 7.26]. Atītāni, atītāni means past. Vartamānāni ca, "and present." So that is yogic power. One can know past, present, and future.

So here Śukadeva Gosvāmī is speaking about this Kali-yuga. The Kali-yuga means the fourth age. There are four different kinds of ages: Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. Just like there are six seasons, or four seasons in a year, similarly, in one day of Brahmā there are one hundred cycles of four yugas. Four yugas means forty-three thousand…, forty-three hundred thousands of years. It is a very long period. That is the duration of four yugas. Similarly, one thousand yugas passes, then one day of Brahmā finished, twelve hours. It is a big calculation. Anyway, there are four yugas, this Satya-yuga, Dvāpara-yuga, Tretā-yuga, and Kali-yuga. So in the previous chapter, some description of these yugas have been described. Now here, in this chapter… This is second chapter of Twelfth Canto of Śrīmad-Bhāgavatam. Śukadeva Gosvāmī is describing,

tataś cānu-dinaṁ dharmaḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ

"My dear King…" Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit, who was emperor of this planet. Mahārāja Parīkṣit. And he was cursed by a brāhmaṇa that he should die within seven days. So he was utilizing the seven days by hearing Śrīmad-Bhāgavatam. So he's explaining, "My dear King, as the days of Kali-yuga will make progress…" Make progress means we have passed only five thousand years of this Kali-yuga. The total duration of Kali-yuga is 432,000's of years. Out of that we have passed only five thousands of years. I think in the world history there is no…, nobody can place records of five thousand years. At most, the historians can present history of three thousand years. That's all. So Kali-yuga has begun prehistoric age. And before that, what was there in the history nobody can say. But in the Vedic literatures everything is there. You believe or not believe, that is a different thing.

Now here, Śukadeva Gosvāmī says, tataś ca anudinam. Anudinam means "as the days will pass." Then what will be the symptoms? Now, naṅkṣyaty. Naṅkṣyaty means gradually diminish, will diminish. What will diminish? Dharmaḥ, religiosity; satyam, truthfulness; śaucam, cleanliness; kṣamā, forgiveness; dayā, mercifulness; āyuḥ, duration of life; bala, strength; and smṛtiḥ, memory. These eight items, just try to know. First thing is religiosity. As the age of Kali will make progress, people will become more and more irreligious. And they will become more and more liars. They'll forget to speak what is true. Śaucam, cleanliness, that will also diminish. Cleanliness is required. Bahyābhyantaraḥ-śuciḥ. If one is to advance, he has to clean himself. According to Vedic civilization, one has to take bath thrice daily. Actually, in India they take. In our country I was also taking twice bath till I was attacked last year. So I thought that in this country, twice taking bath is not possible, so I am taking once now. But India, there are many gentlemen, high class gentlemen, they take bath thrice. Morning, and before lunch, and in the evening. Especially the brāhmaṇas. So cleanliness is next to godliness. To take bath, to evacuate daily, to wash the teeth, wash clothings, this cleanliness process. But as the days of this Kali-yuga will make progress, this system of hygienic cleanliness, cleanliness both inside and outside Outside by taking bath, inside by becoming Kṛṣṇa conscious-two kinds of cleanliness. Simply if we take bath with soap outside, and inside all rubbish things, that is not cleanliness. Cleanliness means bahyābhyantaraḥ. Bahya means outside, without. Abhyantara means inside. Unless we are clean, unless we are pure, how we can make advance to approach the Supreme? The Supreme is described as the purest. In the Bhagavad-gītā Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "My dear Kṛṣṇa, You are the Supreme Lord, Brahman." And pavitraṁ paramam: "You are supreme pure." There is no impurity. Impurity means material contamination, and purity means spiritual life. So this cleanliness inside and outside, that will also decrease. Just know.

First decreasing-religiosity. People will become irreligious, and they will forget what is telling truth. They will be accustomed to speak lie. And śaucam, no cleanliness. And kṣamā. Kṣamā means forgiveness. Suppose I have done some wrong… [break] …but there is no forgiveness. Kṣamā-rūpaṁ tapasvinaḥ, people is advised, especially those who are following penance and austerity, yogic principle or devotional life, they should learn to excuse. In our dealings, there are so many faulty dealings between ourselves. So if we take everything very seriously, then it is very difficult to live. So kṣamā. But that kṣamā-kṣamā means forgiveness-will reduce. Nobody will forgive. Retaliation, vengeance, that will increase. So four items: religiosity, truthfulness, cleanliness, and forgiveness. Four. Then dayā. Dayā means mercy. What is dayā? Who is, I mean to say, less strong. Just like animals, birds, beast, you should be very merciful. Just like children: you should be very merciful to children. According to Vedic injunctions, children, woman, brāhmaṇas, old men, and cows. How many? Children, women, brāhmaṇa, cow, and what else?

Devotees: Old men.

Prabhupāda: Old men. Yes. These five items, according to Manu-saṁhitā, or Hindu law, they have no offense. They have no offense. They cannot be criminally prosecuted. Excused. If a brāhmaṇa has committed some fault or a woman has committed some fault or a child has committed some fault or a cow has transgressed the law, oh, there is no punishment for them. Dayā. They should be shown always mercy. They require protection, especially. These five items have been especially enjoined that they should be given protection. That is required in human civilization. Cow protection is very important. Woman's protection is very important. Brāhmaṇa's protection is very important. Children's protection is very important. Of course, nowadays there is protection for children, of course, from the state. But that is also artificial. There is killing process also. So many children in the womb are killed. But according to Vedic civilization, they are greatest offense. So dayā. Dayā means you should show your mercifulness those who are weak. So this will reduce, dayā. And āyuḥ, duration of life. Duration of life. In the Satya-yuga the duration of life was 100,000's years. A man used to live for 100,000's of years. Then in the Tretā-yuga it reduced ten times. They used to live for 10,000 years. Then in Dvāpara-yuga it reduced again ten times. They used to live for 1,000 years. And now, in the Kali-yuga, the duration of life is prescribed as 100 years. But you see that it is reducing. Everyone may note it. Perhaps your grandfather lived for 100 years. Your father lived for 80 years. And nowadays, 60 or 70 years. Gradually, it will so reduce, we shall come to that statement, that if a man lives for 20 to 30 years he will be considered a very grand old man. If he lives for 20 to 30 years he'll be considered, "Oh, you have got very good life." That will come, gradually. This is the progressive age. Progressive age for material civilization. We are proud of making advancement of our civilization, but these nice thing are being reduced. That means… We are advancing means reducing the nice things. This is advanced. Āyuḥ and smṛtiḥ. Smṛtiḥ means memory. So these eight items will reduce gradually. You can keep it noted, and you'll see how they are being reduced. And we have already experienced. Smṛtiḥ.

The next description is,

vittam eva kalau nṝṇāṁ
janmācāra-guṇodayaḥ
dharma-nyāya-vyavasthāyāṁ
kāraṇaṁ balam eva hi

Another symptom is how a man is respectable. He says, Śukadeva Gosvāmī says, vittam eva kalau nṝṇām. Vittam means money. If you have got money, some way or other, whatever you may be, you are very respected. Janmācāra-guṇodayaḥ. Formerly a man was respectable by his birth in a respectable family and by his behavior. Just like a brāhmaṇa. A brāhmaṇa was respected because his behavior was so nice. He was truthful, he was clean, he was man of knowledge, he was faithful in scriptures, and so many qualifications. Therefore he was respected. So here it is said that janma, birth in a good family or high family, or good behavior. Janmācāra. Janmācāra, and guṇa, quality. Suppose a man is a great philosopher, a great learned scholar. That is a very good qualification. So these things will not be considered. If a man is very learned scholar or coming of a very respectable family and has got all good qualities, that will be neglected. Another man, if he has all the bad qualities but he has got money, he's respected. He'll be respected. This is the symptom of this age. And dharma-nyāya-vyavasthāyāṁ kāraṇaṁ balam eva hi. Dharma. Dharma means suppose you have acted something irreligious. In every religion, in every scripture, there are many things, you do it, and do not do it. So that is called following the religious principle. In every religion, either Hindu or Christian or Muhammadan, there are some rules and regulations. Just like in Muhammadan religion, drinking is greatest sin. And Hindu religion, flesh eating, especially cow's meat, is greatest sin. So these are religious principles. So dharma-nyāya-vyavasthāyām. So there are some rules and regulation according to different types of religion. So how they will be settled? Kāraṇaṁ balam eva hi: by might. If one has… "Might is right." That "Might is right." There is no reason. "Why you are doing against religious principle?" If I ask, if you are powerful, stronger than me, you'll say, "Yes! I can do that. What is that? What for you? What is that to you?" So balam eva hi. If anyone is powerful in power, oh, he can act against the rules and regulations of religious or scriptural injunctions. Nobody can protest.

Dharma-nyāya-vyavasthāyāṁ kāraṇaṁ balam eva hi. Dāmpatye abhirucir hetur māyaiva vyāvahārike. Dāmpatye. Dāmpatye means making husband and wife relationship. Abhiruciḥ. Abhiruciḥ means liking. A boy likes another girl, and the girl likes another boy. That's finished. Let them become husband and wife. Formerly, it was not. Formerly, according to Vedic civilization, there was no liking of the boy or the girl. The parents of the boy and the girl, they would see, "Whether this combination will be happy." They will bring horoscope and calculate astronomically, "What is the symptoms of this boy? What is the symptoms of this girl? Whether they will be peaceful in married life?" They calculated, and the parents would see in what kind of family the girl is born, and what kind of boy, the family he's born. So many things. If they do not agree, the parents of the girl and the boy, then there is no marriage. Still, in India… At least, I was also married, and some of my children, they were also married. But this system in India is still followed. The parents, they select the suitable boy and the suitable girl. The primary aim is that they may live very peacefully. There may not be unnecessarily disturbance in their family life. That was the aim. But in the Kali-yuga it is said dāmpatye, selection of husband and wife, will depend on agreement. That's all. "I like you; you like me." That's all. Finished. Dāmpatye abhirucir hetuḥ. Abhiruciḥ. Because the boy likes the girl. And suppose the parents do not like? That will be taken, "The girl likes, so that's it." That's all.

So dāmpatye… It is not only in your country. In every country. Because the age is like that. Dāmpatye abhirucir hetur māyaiva vyāvahārike. Māyā means false dealing. Vyāvahāre. Even in ordinary dealing there will be cheating and faultiness, even in ordinary. Even you go to purchase something from a store, oh, there is false dealing. Dāmpatye. Strītve puṁstve ca hi ratiḥ. And strītve, a husband and wife will agree so long they are sexually strong. That's all. Strītve puṁstve ca hi ratiḥ. Ratiḥ means sex. Formerly it was not the system. The husband and wife combined together as life companion. Even the husband becomes diseased and paralyzed, the wife cannot give, give him up. "Oh, he is my husband." Similarly, wife. Either she becomes diseased or so many things, the husband and wife combined together for life. There was no question of divorce. There was no question of divorce, even they do not like each other, even they fight. Fight there must be, whenever there are two men or woman. That is individuality. Therefore Cāṇakya Paṇḍita says, dāmpatye kālahe caiva bambhārambhe laghu-kriya. Whenever there is fight between husband and wife, it should be neglected. The formula of Cāṇakya Paṇḍita is given like this: Aja-yuddhe. When the goats are fighting, as it is very insignificant… If you understand that in the door two goats are fighting, you don't care for it. You see, a goat fight. So aja-yuddhe muni-śraddhe. And some sages are performing śraddhā ceremony. Śraddhā ceremony means after the death of one's father and mother there is great ceremony and the son spends lots of money. The father spends lots of money during the marriage ceremony of the boy and the girl, and the boy spends lots of money after the death of the father and mother. That is the system, Hindu system. So aja-yuddhe muni-śraddhe. Muni-śraddhe means the muni is performing the śraddhā ceremony after the death of his father. Muni means he lives in the forest. They are mendicants. And what is the expenditure? Some flowers and fruits, that's all. So that is not very expensive. So… And in the forest you haven't got to pay anything for flowers and fruits. You can get from the trees. Aja-yuddhe muni-śraddhe, and prabhāte megra-dumbhake (?). In the morning if there is thundering sound in the cloud, you should know it will not rain. It will never rain. That thundering may be very loud, but there will be no rain. That means you can neglect. As you can neglect the fight between two goats, as you can take not seriously the śraddhā ceremony of muni, as you do not take very seriously the thundering sound of the cloud in the morning, similarly, dāmpatye kālahe caiva, similarly, whenever there is fight between husband and wife, you should take like that. Don't take it seriously. But at the modern civilization, the husband and wife quarrel is taken so seriously that immediately they go to the court and there is filing of divorce, and the combination, the married life, dissolved, and both are unhappy. And this psychology is, as it is stated… I do not know, but probably it is right, that disagreement between husband and wife is due to sex difficulty. That's all. It is clearly stated here. Either the husband or the wife, if there is not complete sex satisfaction, one of them must be very unhappy, and disagreement and dissolution…

Strītve puṁstve ca hi ratir vipratve sūtram eva hi. Vipratve means… Just this morning I was explaining vipra, who is vipra. Vipra means one who has studied Vedas nicely, or one who has passed in the studies of Vedas, he is called vipra. And before becoming a vipra, there is sacred thread ceremony. Janmanā jāyate śūdraḥ. There are stages: śūdra, dvija, vipra, and brāhmaṇa. These four steps. One is born a śūdra. Śūdra means the lowest class, almost animal. So anyone who is born of father and mother, he is accepted as śūdra. And Janmanā jāyate śūdraḥ. By birth, everyone is born a śūdra, the lower class. And saṁskārād bhaved dvijaḥ. And if that man, the boy, or the child, is reformed by education gradually, then he is, saṁskārad bhaved dvijaḥ, his second birth is there. So amongst the higher class, the brāhmaṇas, the kṣatriyas, and the vaiśyas, especially amongst the brāhmaṇas and kṣatriya, the boys were trained very nicely. Very nicely. So by reformation, when the boy is, I mean to say, mature, at the age of twelve years or thirteen years, he goes automatically to a spiritual master. He automatically goes to a spiritual master for becoming initiated. Just like sometimes some students come to me also: "Swamiji, get me…" That is the process. When one understands the importance of spiritual life, that is reformation. So automatically he offers to a learned person to accept him as his disciple. That point is, acceptance of a disciple, is the second birth. He is called dvija. Dvi means second, and ja means janma, or life. So saṁskārād bhaved dvijaḥ. Dvija, second life, means reformation and acceptance of spiritual master. Then education, spiritual education, begins. And what is that spiritual education? The Vedic literature, just like Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedānta. There are many. Especially Bhagavad-gītā and Śrīmad-Bhāgavatam.

So one… When one has educated himself sufficiently in the Vedic literature, he is called vipra. And at that time the spiritual master… Or before that. Before accepting him as a student for spiritual education, the disciple was given a badge which is called sacred thread. You have seen my sacred thread. So that sacred thread is offered. One who has got the sacred thread, is to be understood that he is twice-born. His second birth is also there. First birth is from the father and mother, and second birth is from the spiritual master and Vedic literature. The spiritual master is the father, and Vedic literature is the mother. Now here, it is said that in the age of Kali, vipratve sūtram eva hi. The sūtra, the thread, is only two-cent worth. So just to place oneself as born of higher class, especially in India that is now being done. One man can purchase a two-cent worth this thread and put it on the…, "Oh, I come from a brāhmaṇa family." Without any education, without any acceptance of spiritual master and without anything, simply by showing the thread, that "I have got this thread," he becomes a brāhmaṇa or vipra, or twice-born or… Nonsense. But this will be done in Kali-yuga. Actually, these things are being done in India especially. Because here, in your country, there is no sacred thread ceremony, but in India there is this division of brāhmaṇa, kṣatriya, vaiśya, and still the sacred thread ceremony is there. So in order to pose oneself as born of high family, one can simply purchase two-cent-worth thread and put on the breast and he can introduce himself, "Oh, I am brāhmaṇa." And nobody is going to inquire whether he is actually a brāhmaṇa. As soon as one sees that sacred thread: "Oh, he's a brāhmaṇa." That's all. So this is the, another symptom of Kali-yuga, that simply by two-cent-worth sacred thread one becomes a brāhmaṇa.

Liṅgam evāśrama-khyātāv anyonyāpatti-kāraṇam. Liṅgam. Liṅgam means symptom. According to Vedic literature, there are different dress. A girl unmarried, her dress is different. A girl married, her dress is different. A girl widow, her dress is different. A girl prostitute, her dress is different. A men sannyāsī, his dress is different. A brahmacārī, his dress is different. So by the dress one can understand that who is who. That is the system. So that dress is offered by the spiritual master after qualified. Just like if a girl is married, then his (her) dress is offered during the marriage ceremony. One of the symptoms of married girl is some red powder between the two divisions of the hair. So one can understand that "This girl is not…" So similarly, there are different dresses according to qualification, according to the situation. But in the Kali-yuga, that, anyone can take any dress without any regulation, without any formality. Simply by dress. Suppose… Just like sannyāsī. Because a sannyāsī has to dress himself in these saffron-color garments, so sannyāsī has the privilege, if he goes to a householder's house, he is very respectfully received, and if he wants something, the householder gives him. That is the system. Now, if somebody sees that "It is a very cheap process of earning money, so let me dress in this saffron color and beg from door to door. What is the use of laboring so hard…?" So that will go on. Misuse of dress. Misuse of dress. Liṅgam eva āśrama-khyātāu. Āśrama, a gṛhastha. Āśrama means… There are four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsī. They have got different dresses. But they have got different duties also. But in the Kali-yuga, simply by dress one should be known that either he is a sannyāsī or a brahmacārī or gṛhastha.

Avṛttyā nyāya-daurbalyam… I shall explain another one line: avṛttyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ. If you have no money, then you cannot get justice. Formerly, if somebody has done injustice to you, you could go in the open court. Because the king used to sit in assembly, and any of the citizens could go there and put his complaint: "My lord, I have been done so wrong by such and such." He could complain, and immediately the judgment is given. That was the system. Now in the Kali-yuga there is court. Suppose you have been insulted, you have been done wrong by somebody, if you want to go to court, oh, immediately you have to find out first about the fees of the lawyer and the stamp fees and so many things. And if you have no money, oh, there is no justice. If you have no money, then there is no justice. Therefore he says, avṛttyā nyāya-daurbalyam. Nyāya means justice, and daurbalyam means weakness. Avṛttyā means without money. Without money you cannot get justice. And pāṇḍitye cāpalaṁ vacaḥ. Paṇḍita means a learned scholar. If he can speak something, without any reference of the scripture, if he can simply, what is called Exact English language I don't find. False propaganda. False propaganda. Simply if he can satisfy the mass people by false propaganda, then he will be accepted that "You are very learned." Nobody will inquire whether he is learned according to the standard books, because nobody has got knowledge of the standard book. I may speak something without any reference to the standard book, but if I can convince you, if I can flatter you, then you will accept me. Just like so many propaganda is going on that "You can become a great yogi, at the same time you can indulge your senses. There is no restriction.” People like, they like it. So people are following that. But actually, if we refer to the standard books of yoga, it is very difficult. But that will not be spoken because they will not like it. So everyone can manufacture in his own way some cheap thing, and people will like it. So pāṇḍitye cāpalaṁ vacaḥ.

So these are the symptoms. We shall discuss later on. The time is eight-twenty. If you have got any questions about this? [break]

Devotee: …the Vedas were from time immemorial?

Prabhupāda: Yes. Vedas means from the beginning of creation. Brahma, the first living creature, he was impregnated with Vedic knowledge by Kṛṣṇa. And that is stated in the Śrīmad-Bhāgavatam: tene brahma hṛdā ādi-kavaye. Ādi kavi means the first living creature, Brahma. In his heart, hṛdā… Hṛdā means heart. Tene, impregnated. Brahma, brahma means Vedic knowledge. So he was the first living creature. So one may inquire that how he was educated in Vedic knowledge, because there was no other living being. So therefore it is stated, tene brahma hṛdā. Hṛdā means from within. There is education from within and without. From within the Supersoul gives you education. Kṛṣṇa gives you education. Not to everyone. Who is devotee, to him, the Lord speaks from within. And from without, the spiritual master. So both ways we are getting opportunity for learning Vedic knowledge, from without, from within. And if still we don’t take advantage of it, then it is our misfortune. The spiritual master is considered to be the outward expression of the Supersoul. God is so kind that He is within, giving you education, provided you are prepared to hear. And from without, He sends His representative. So both ways we are benefited. We have to take advantage of this opportunity. From without, we have got these books, the spiritual master, the saintly persons, so many. Friends, books. And from within, Kṛṣṇa, the Supersoul.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

In the Bhagavad-gītā you’ll find, teṣāṁ satata-yuktānām: those who are constantly engaged in Kṛṣṇa consciousness. Satata means constantly. Teṣāṁ satata-yuktānām, engaged. How? How engaged? Bhajatāṁ prīti-pūrvakam. Rendering service with faith and love. Only those persons. Those persons who are in Kṛṣṇa consciousness, and rendering service with faith and love, to them only. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ: [Bg. 10.10] ”I give them buddhi-yogam, the intelligence.” What sort of intelligence? Dadāmi buddhi-yogaṁ yena mām upayānti te: ”Such intelligence by which, by help of which he can gradually come to My kingdom.” That is there. So from within, there is education, and from without, there is education. So we have to take advantage of this.

So Vedas, your question, Veda knowledge means from the beginning of the creation. Unless the knowledge is there, how this creation can be conducted? So Brahmā was made in charge of this universe and he was educated in Vedas. Therefore you’ll find the Brahmā’s picture, he has got Vedas in his hand. Have you seen? Brahmā’s picture, he has got Vedas. And in the Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ādi-kavaye. Ādi-kavaye means he is the original learned man. And the disciplic succession comes from Brahmā. Brahmā was educated by Kṛṣṇa, and from Brahmā, his disciple Nārada, and Nārada’s disciple Vyāsa, Vyāsa’s disciple Madhvācārya. In the Madhvācārya, Lord Caitanya, in the line. From Lord Caitanya, others. In this way the disciplic succession is coming directly from Kṛṣṇa. And it is called Brahma-sampradāya. Brahma-sampradāya. So that knowledge… Evaṁ paramparā-prāptam [Bg. 4.2]. As it is stated in the Bhagavad-gītā, this knowledge is received by this disciplic succession. That is perfect knowledge. No adulteration. Just like if you see water directly from the sky, it is pure water. And as soon as you take water either from sea or river, it is adulterated. Similarly, we have to receive knowledge direct from Kṛṣṇa. So it is a great opportunity that Bhagavad-gītā is directly imparted by Kṛṣṇa. And if we take, accept Bhagavad-gītā as it is, we are full of knowledge. There is no question of research or bothering your brain. You take directly, immediately. We receive knowledge in that way, oh… Just mother gives the child education, ”My dear child, here is your father. Here is your brother. Here is your sister,” the child accepts it. He doesn’t require to make research, ”Who is my father?” The mother says, authority, ”Here is your father,” and accept. Finish. Otherwise make research, ”Who is my father? Are you my father? Are you my father? Are you my father? Where is father?” The authority is mother: ”Here is your father.” Accept it. There is no research. There is no trouble. And if you, ”No, I want to find out my father by research,” go on with your nonsense research. What research you can do? What knowledge you have got?

Therefore this knowledge is perfect. Evaṁ paramparā-prāptam [Bg. 4.2], by disciplic succession from authority. That knowledge is perfect. Our knowledge, most imperfect. Just like we are studying the moon. So many scientists were engaged to study the moon. Every day we read something about moon. And in Bhāgavata you see that the moon is very cold planet, and there people drink soma-rasa. And the other day I was reading in the paper, the temperature is 200 degrees less than zero. Just you can imagine how cold it is. So how we can go there? Cannot go to Canada because when it is below zero degree, you are you so unhappy. And it is, if we accept the statement of the scientists, it is 200 degrees below zero. So how you can go there? At once you’ll die, immediately. Similarly, the temperature of sun, oh, so many degree hot centrigrade. So you have to remain. Therefore we are called conditioned. You cannot go outside. You are conditioned. You may try, but you cannot go outside in that way. If you want to go other planets, then you have to prepare yourself. That is explained in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino ’pi yānti mām
[Bg. 9.25]

That those who are desirous of going to the heavenly planets… Moon is also considered one of the heavenly planets. They can worship the particular demigod there. If you want to go to tle sun planet, you worship the sun-god, moon-god, and at the expiry of this body you can directly go there. Yānti deva-vratā devān pitṝn… If you want to go to the Pitṛloka, you can go there. If you want to remain here, you can remain here. And even if you want to go to the planet where Kṛṣṇa lives, you can go there. Yānti mad-yājino ’pi mām: [Bg. 9.25] ”And those who are My devotees, they come to Me, My planet.” That is… We have described in our book Easy

Journey to Other Planets. So you cannot go immediately. You have to make arrangement for. That is not possible that you have discovered something, sputnik, and by sputnik you immediately go to the Candraloka. That is imagination. It is not possible. (end)

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Śrīmad-Bhāgavatam Lecture Excerpt

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Los Angeles, June 8, 1972

Prabhupāda: …The person in knowledge, he must see that ”I cannot avoid death, I cannot avoid birth, I cannot avoid old age, I cannot avoid disease so long I have got this material body.” But Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ, ”Anyone who understands Me in reality, what I am, then he immediately becomes immune from these four things.” Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this This body we have to give up. And then next body, tathā dehāntara-prāptir… So a devotee at least is not going to be cats and dogs or trees. The nondevotees, they are.

Now they are, now the modern advancement is to be naked. So these people are going to be trees. You know Yamalārjuna. You have seen the picture. They were dancing and they were taking bath naked, and they were not ashamed when Nārada Muni was passing. So he cursed them that ”You are so fool, you have lost your sense. All right, next life you become a tree, immediately.” So these senseless, shameless persons who are advancing in their knowledge by becoming naked, they are going to be tree next life. The naked tree is standing naked for many thousands of years. Or animals. They have no shame. So if human being becomes so shameless, then next life is to become animal and trees.

But in the universities they say that ”What is the wrong if I become an animal?” I asked them, ”Do you like to be animal?” ”Yes.” ”Then all right, next time you become animal. (laughter) This is your I give you this blessing. That’s all.” (laughter) Flatly said, ”Yes, yes I will be happy.” All right, say it. Kṛṣṇa is so kind: ”You want to be naked? All right, you become naked for ten thousand years and stand up.” So therefore to save ourself from degradation, to save our, this life We are Actually, we are all eternal, but because we don’t want Kṛṣṇa consciousness, we want animal consciousness, tree consciousness, animal consciousness.

So Kṛṣṇa is very kind, ”All right, you become tree. What can I do?” Kṛṣṇa is always ready to give you all facilities. Now it is up to you to make your choice whether you are going to dance with Kṛṣṇa or you want to become naked tree standing for ten thousands of years. That is your choice. A living entity has got this independence. Just like Kṛṣṇa asking Arjuna, yathecchasi tathā kuru [Bg. 18.63]. ”I have spoken to you about things as they are. Now it is up to you to make your choice. Whatever you like, you can do.” So Kṛṣṇa is so merciful, ye yathā māṁ prapadyante… [Bg. 4.11]. If you want from Kṛṣṇa that you want to become a tree, so it is not very difficult for Kṛṣṇa to make you a tree. He’s all-powerful. He can do that. But if you want, ”Kṛṣṇa I want to be with You personally,” that also Kṛṣṇa can give you. So now make your choice. This is the human form of life. The animal cannot. The śāstras, the messages are not for the animals. It is for the human beings. Therefore don’t spoil your life. This is Kṛṣṇa consciousness movement.

Thank you very much. Have kīrtana. (end)

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Śrīmad-Bhāgavatam Excerpt

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Los Angeles, July 3, 1972

Prabhupāda: Aśītim means eighty. Aśītiṁ caturas. Caturas means four. So eighty-four. Eighty plus four means eighty-four. Lakṣam. Lakṣam means hundreds of thousands. So eighty-four hundreds of thousands. Aśītiṁ caturāṁś caiva lakṣāṁs tān jīva-jātiṣu. Jīva-jāti, this is different species of living entities, jīva-jāti, the horse species, the ass species, the dog species. Just like they have got species, jīva-jātiṣu. So in different species of living entities they are counted eighty-four hundreds of thousands, or 8,400,000. Bhramadbhiḥ. Bhramadbhiḥ means transmigrating, wandering, one after another. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. There are 900,000 species within the water, then trees, plants… In this way passing through different species of life, the living entity, jīva-jātiṣu, jīva-jātiṣu, in different species of life, he is transmigrating one after another, one after another.

Bhramadbhiḥ puruṣaiḥ. Puruṣa means the living entity. The living entity is described here puruṣa because he wants to enjoy. Puruṣa is the enjoyer. Actually enjoyer is Kṛṣṇa, but we are imitating Kṛṣṇa. We want to become God. That is the Māyāvāda philosophy. And that is our trouble. I am trying to imitate something which I cannot. Suppose if I want to be God, is it possible to become God? But they are trying to be. Bhramadbhiḥ puruṣaiḥ. So in this way, for this misunderstanding, he is falsely trying to have happiness through so many species of life. ”Let me enter this life. Let me enter that life, that life, that life, that.” In this way he falls down. He is fallen already. From Vaikuṇṭha planet he is fallen in this material world, and he is again trying to make progress. Prāptaṁ mānuṣam. In this way, after many, many births, he gets this human form of life, prāptaṁ mānuṣaṁ janma-paryāyāt, by the graduation, gradual evolution process. This is real evolution, not the body is changing. Body is already there. Jīva-jātiṣu, the jīva-jāti, species, are already there. That is the defect of Darwin’s theory. He does not want… He does not know that the living entity is passing through different types of bodies, not that the body is changing. The bodies are already there. Bhramadbhiḥ puruṣair prāptaṁ mānuṣam janma-jātiṣu, janma-paryāyāt. Paryāya means chronological… What is called, one after another?

Karandhara: Sequential?

Prabhupāda: Sequential, yes. That’s all right. Tad api. Tad api means that human form of life. Aphelatām: ”becomes spoiled.” Tad api. Once missed, again come down, circle. Circle, just like merry-go-round. So you are sometimes very high and immediately low down.

So this circle of birth and death in different species of life is going on, and this human form, life, is a chance to get out of this cycle of birth and death. It is a chance. It is by nature’s arrangement, by Kṛṣṇa’s arrangement, that these living entities who have come here in this material world for false happiness, material happiness, and they are entrapped in this birth and death problem, transmigrating from one type of life to another type of life… Here is a chance for the human being. And Kṛṣṇa comes to the human being, and here is a chance, Bhagavad-gītā. Kṛṣṇa gives them. So if after reading Bhagavad-gītā… Anāśritya govinda-caraṇa-dvayam. Who is neglecting? His neglect means that teṣām ātmābhimāninām varākhānām. Varākha means fools or childish. We are thinking that "I am this body." Such fools cannot understand how to surrender to Kṛṣṇa. Therefore tad apy aphelatam jata tesam ātmābhimāninām varākhānām anāśritya, without taking shelter, govinda-caraṇa-dvayam, the lotus feet of Govinda.

So bahūnāṁ janmanām ante [Bg. 7.19]. We get this chance, and if we are not educated by our teachers, by our fathers, by our leaders, by our government men, by our gurus, by our relatives, how to accept the lotus feet of Kṛṣṇa, who is canvassing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all this nonsense engagement, trying to become Kṛṣṇa or God. Give up this. Surrender unto Me"… This is education. This is education. The father should give education at home. The leaders should give education in institution. The politician should give education in their assemblies, congress. The guru should give education how to surrender to Kṛṣṇa. The father should educate. The mother should educate. Therefore Bhāgavata says, na mocayed yaḥ samupeta. Guru na sa syāt jananī na sa syāt pitā na sa syāt. There are some negative definition, that there are so-called gurus, so-called swamis, but Bhāgavata says that "You should not become a swami or guru. Kindly don't become if you cannot save your disciple from the imminent danger of birth and death." Guru na sa syāt. This is the injunction. "No rascal should become a guru unless he can save his disciples from the cycle of birth and death." In other words, anyone who wants to become guru, if he cannot teach his disciples how to surrender, govinda-caraṇa-dvayam, anāśritya, how to take shelter of the lotus feet of Govinda, he should not become guru. That is cheating. That is cheating. Similarly, one should not become father. The father and mother should have determination that "The child I produce, I give birth, if I cannot teach him Kṛṣṇa conscious, surrender to Kṛṣṇa, I shall not beget any child." This is real contraceptive method, not to beget child like cats and dogs. Sva-viḍ-varāhoṣṭra-khara. So Bhāgavata says, "One should not become father, one should not become mother, one should not become relative, one should not become king, one should not become guru if they cannot save their dependents from this cycle of birth and death." This is the meaning of this verse. Anāśritya govinda-caraṇa-dvayaṁ varākhānām ātma-vimāninaḥ.

So after wandering through these, so many species of life and so dangerous… There are two millions' species of plant life, trees' life. Just see. You have to stand for so many years. A great opportunity, this human form of life. Don't waste. Don't become dogs and hogs and asses and camels. Becomes devotees. Just surrender to Kṛṣṇa. Make your life successful.

Thank you. (end)

750519SB.MEL

Śrīmad-Bhāgavatam Lecture

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Melbourne, May 19, 1975

Prabhupāda: This is a conversation between Mahārāja Parīkṣit and Śukadeva Gosvāmī. Mahārāja Parīkṣit, five thousand years ago he was the emperor of the whole world. Formerly, up to five thousand years ago, the whole world was being controlled and ruled over by kings whose capital was Hastināpura, New Delhi. There was only one flag, only one ruler, one scripture, Vedic scripture, and the Aryans, Arya, they were the civilized persons. You Europeans, Americans, you are also Aryans. Indo-European stock. Mahārāja Yayāti, grandson of Mahārāja Parīkṣit, he gave to his two sons the portion of eastern Europe, Greek and Roman. That is the history, Mahābhārata. Mahābhārata means great India. So there was no different religion. One religion, Vedic religion. Vedic religion means to accept the Supreme Personality of Godhead as the Supreme Person Absolute Truth. This is Vedic religion. Those who have read Bhagavad-gītā, it is said there in the Fifteenth Chapter, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedic knowledge means to understand God. This is Vedic religion.

Later on, with the progress of Kali-yuga… Kali-yuga means the dark age or the sinful age or the age for argument, unnecessary talks and fight. This is called Kali-yuga. That is going on. Since the last five thousand years, the Kali-yuga has begun, and the beginning of Kali-yuga was cow-slaughtering. When Mahārāja Parīkṣit was touring all over the world, he saw one black man was attempting to kill one cow. And Mahārāja Parīkṣit saw this and immediately… The cow was trembling for being slaughtered. And Mahārāja Parīkṣit saw, "Who is this man, trying to kill a cow in my kingdom?" So immediately he took his sword. That is kṣatriya. Kṣatriya means that… Kṣat means injury, and trāyate-it is called kṣatriya. There are persons who want to do harm to others. It has increased now. But during the time of Mahārāja Parīkṣit's time, it was not allowed. The king is responsible. The government is responsible that any one of his subject, either animal or man, he is not disturbed, he feels secure of his property, of his person. And it is the duty of kṣatriya to save him, to protect. This was the system of government. So that's a long story.

So Parīkṣit Mahārāja was very pious. That was the system. A king, monarch is supposed to give protection everyone within the kingdom. It doesn't matter whether he is man or animal. Even trees. There was no law, unnecessarily cutting or killing, no. Actually, if you are reasonable, national… National means anyone who is born in that land. At the present moment the governments take care of the man only, not of the animals. What is this nationalism? What the animal has done that they should not be protected? So this is called Kali-yuga, the sinful age. Sinful age. That is increasing. That is increasing. But during Mahārāja Parīkṣit's time, nobody could do anything injustice. Therefore it is said in the śāstra that kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]. Because everything was right, the nature's way of giving us all comforts, all necessaries of life, that was also complete. As soon as you become injurious or harmful or disobedient to the laws of the king or God… King is supposed to be representative of God. Therefore, in India the king is accepted as the representative of God.

So formerly the kings were trained up in such a way that one man is sufficient to govern the whole universe, whole…, at least one planet. That was the system. The king was so pious. There are many statement, I mean to say, statements about these king. Why they were pious? Because they were also governed. The kings were governed by first-class brāhmaṇas, sages. The brāhmaṇas should not take part in the management of the government, but they would advise the kṣatriya kings that "You rule over the citizens like this." If the king would not do that, the brāhmaṇas had so much power-there are many instances-they will dethrone the king or kill him. But they will not occupy the power themselves. His son will be given the chance. This was the system.

So that Parīkṣit Mahārāja was condemned to death within seven days. That is also very nice, interesting. Not interesting very much. It is very sorry plight, that Parīkṣit Mahārāja was cursed by a brāhmaṇa boy to die within seven days, bitten by a snake. What was the incident? The incident was that Mahārāja Parīkṣit was in the forest, hunting. Hunting is allowed only to the kṣatriya kings. Because they were to rule over, and formerly the rogues and rascals by the order of king or king himself would kill him immediately. So they had to practice how to kill. And that practice was done by hunting some ferocious animal in the forest, not for eating. Nowadays hunting is going on for eating purpose. No, that is not the law. So Mahārāja Parīkṣit was in the hunting excursion and he became very thirsty. So he entered one āśrama of saintly person. He was at that time on meditation. So he entered, and he asked him, "Give me drinking water. I am very thirsty." He thought, "It is āśrama." But the sage who was engaged in meditation could not hear him. So the king became little disgusted that "I am king. I am asking water, and this man is silent." So he became little enraged, and there was a dead snake. So he took that snake and coiled over his neck and went away.

So his one boy, he was ten, twelve years old. He was playing, and his friends told him that, "The king has insulted your father in this way." And the boy became very angry, "Oh, the king is so rude that he has insulted my father." He saw that a dead snake is over his neck. He immediately cursed Mahārāja Parīkṣit that "You will die within seven days, bitten by a snake." So when he was crying very loudly and this, I mean to say, sound was going on, the saintly person, the sage, he got up. "What has happened, my dear boy, you are crying?" "No, no! The king has insulted you, so I have cursed him." Oh, he became very sorry that "You have cursed such a saintly king? Oh, you have brought defamation to the whole brāhmaṇa community. You have allowed Kali-yuga to come in. It is the Kali-yuga's conspiracy." Anyway he sent the news to the king that "My son foolishly has cursed you. This is… But what can I do? It is God's wish. It has been done. So you be prepared." Now, just see, even a boy born of a brāhmaṇa, how much he was powerful. If a ten years old, he could curse such a great king and he had to abide by that. This was the condition of kṣatriya, brāhmaṇa, and vaiśya and śūdra.

Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The human society, by the will of God there are four classes of men. The first-class is the brāhmaṇa; the second-class, the kṣatriya; the third-class, the vaiśyas; and all others, fourth-class, śūdras. So at the present moment, practically there is no brāhmaṇa, no kṣatriya, no vaiśya, only śūdras, fourth-class men. So you cannot expect any happiness guided by the fourth-class men. That is not possible. Therefore throughout the whole world there is chaotic condition. Nobody is happy. So this is essential that the human society must be divided into four divisions. The brāhmaṇa class means the first-class ideal men, so that by the seeing their character, their behavior, others will try to follow. Yad yad ācarati śreṣṭhaḥ [Bg. 3.21]. So this Kṛṣṇa consciousness movement means we are trying to create some first-class men. This is Kṛṣṇa consciousness, this movement. So therefore we have got these rules and regulation: no illicit sex, no meat-eating, no intoxication, no gambling. This is the preliminary qualification of a first-class man. So we are trying our bit to make some men ideal first-class men. But formerly it was there. Catur… Still there is.

You don't think that all men are of the same intelligence or same category. No. Still there is intelligent class of men. Just like those who are scientists or philosophers, religionists, they are supposed to be first-class men. But unfortunately, now nobody can recognize who is first-class and last class. So for proper management of the whole society the first-class, second-class, third-class men must be there. Just like in your body there are different parts of the body. The head, the arm, the belly, and the leg. This is natural. So without head, if we have simply the arms and belly and legs, it is a dead body. So unless you are guided, the human society, by the first-class men, the whole society is dead society. There must division according to cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma… [Bg. 4.13], not by birth, but by quality. So anyone can be trained up first class, second class, as he likes. That is called civilization. Some men should be trained up as first-class men, some men should be trained up as second-class men, and some men should be trained up as third-class men, and balance, who cannot be trained up, they can assist the other three higher class. That is called śūdra. So… [break]

…that is not possible. A human being, if he is properly trained up, if he is willing to take the instruction he can be made first-class. Never mind. By birth one may be born in a low class, it doesn't matter. But by training, he can become first class. That is the injunction of the Bhagavad-gītā.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyaḥ śūdrāḥ tathā vaiśyā
te 'pi yānti parāṁ gatim
[Bg. 9.32]

Parāṁ gatim. Parāṁ gatim means to go back to home, back to Godhead. That is our real home, the spiritual world. And live there eternally, blissfully, with full knowledge. That is our real position. So here we have come in this material world for material enjoyment. And the more we are making plan for material enjoyment, the more we are becoming entangled. That we do not know. They are thinking that material sense enjoyment is the aim of life. No, that is not the aim of life. That is the way to become more and more entangled. For sense enjoyment I have got this now body, Indian body, you have got this Australian or American or European body. But you have to change this body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. We are eternal. Na jāyate na mriyate vā kadācit. The soul does not take birth; neither it dies. We simply change body.

Tathā dehāntara-prāptiḥ. Just like we are changing our body. In mother's womb we had a small body. It grows, and we come out. Again it grows. Grows… It is not actually growing, it is changing. The child is changing his body to baby, the baby is changing his body to boy, and the boy is changing his body to youthhood. Then… in this way you are changing body. That you have got experience. You had a child's body-you remember. Or you had a boy's body-you remember. But the body is no longer existing. But you are existing. Therefore the conclusion is that when this body will be no more fit for existing we shall have to accept another body. This is called tathā dehāntara-prāptiḥ. So we have to change. That is nature's law. The soul is immortal. Na jāyate na mriyate vā kadācit na hanyate hanyamāne śarīre [Bg. 2.20]. The soul is not finished, simply a particular type of body being finished, no. The people do not know it. And because they are simply engaged in sinful activities, their brain has become so dull that they cannot understand this simple truth that as you are changing body in this life therefore you will change this body to another life. This is very simple truth. But at the advancement of material civilization, we have become so dull and rascal that we cannot understand it.

But India still, although it is so fallen, you go to a remote village. A common man, he has no education. He believes. He believes. And here in the western countries, I saw many many big, big professors. They have no idea. I met one big professor, Kotovsky, in Moscow. He said, "Swamijī, after finishing this body, everything is finished." Just see. He is a big professor and in charge of a very big department, Indology. He has no idea. But this is not the fact. The fact is that we are all sparks, spiritual spark, part and parcel of God. Somehow or other, we have come into this material world for sense enjoyment. In the spiritual world there is no sense enjoyment. There is sense purification. In the material world the senses are impure. They simply want to enjoy material things. So Kṛṣṇa consciousness means that you have to purify your senses. That is the way.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This bhakti means that we have to clear ourself from the designations. What is that designation? Everyone is thinking "I am American," "I am Indian," "I am European," "I am Australian," "I am cat," "I am dog, "I am this, "I am that,"-bodily. We have to cleanse this bodily conception of life that "I am not this body." Ahaṁ brahmāsmi: "I am spirit soul." This we have to realize. Then there will be no distinction that "Here is an American, here is an Australian, here is an Hindu, here is a Muslim, here is a tree, here…" No. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍitāḥ means learned, one who knows things as they are. For them…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

A person, very learned, vidyā and very gentle… vidyā means, educated means, he is gentle, sober. He is not rogues and ruffian. That is vidyā. That is the test of education. He must be very sober and silent. That is called gentleman, in one word. So vidyā-vinaya, one gentleman, very learned scholar, vidyā-vinaya-sampanne brāhmaṇe gavi, and a cow, and hasti, an elephant, vidyā-vinaya-sampanne brāhmaṇe gavi hastini, and śuni-śuni means dog, and śvapāk… Śvapāk means a dog-eater. There are many persons, they prefer to eat different types of flesh. But one who eats the dog's flesh, he is considered to be very lower class. So śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is paṇḍita, learned, he sees every one, them, on the same level. What is that same level? Spirit soul. He does not see the outward body. That is called brahma-darśin. Paṇḍitāḥ sama-darśinaḥ. And if one becomes situated in that position,

brahma-bhūtaḥ prasannātm
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

When one is self-realized that he is not this body, he is the spirit soul, brahma-bhūtaḥ, then what are the symptoms? Now, prasannātmā: he becomes immediately very jolly. So long we are materially engrossed, bodily concept of life, there will be always anxiety. This is the test. Anyone who is in anxiety, means he is materially situated. And anyone who is elevated to the spiritual platform, he is prasannātmā. He is jolly. What is the meaning of prasannātmā? Na śocati na kāṅkṣati. He does not want anything, and if anything he has got, if he has lost, he does not cry for it. That's all. Here in the material world we are hankering after something which we do not possess. And if we possess something, if it is lost, then we cry. Two business: Śocana and ākāṅkṣa. Everyone is trying to be very big man. That is called ākāṅkṣa. And if he is lost of his possession, then he cries. So these two things will be finished if you become spiritually situated.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣat
samaḥ sarveṣu bhūteṣu…
[Bg. 18.54]

Unless one is spiritually realized, he cannot see equally everyone. Then samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām. Then one can become real devotee of the Lord, after surpassing the brahma-bhūtaḥ stage. So this bhakti line is not so easy. But by Caitanya Mahāprabhu's mercy we have installed the Deity here in your country. You are very fortunate that Caitanya Mahāprabhu has come to your country to teach you how you become free of all anxieties. This is Caitanya Mahāprabhu's mission. Everyone is full of anxiety, but everyone can be freed from all the anxieties if he follows the path chalked out by Śrī Caitanya Mahāprabhu. And what is Śrī Caitanya Mahāprabhu's instruction? Very simple.

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This is not Caitanya Mahāprabhu's personal version. This is in the scripture, Vedic scripture. Bṛhan-Nāradīya-Purāṇa. This instruction is there. As people are fallen in this age the method also has been offered very simple. They cannot follow any strong or severe austerities. It is not possible. They have been recommended simply to chant the holy name of God. That's all. Anyone can do. It is not difficult at all. Then if you say that "You are from India. Your Caitanya is Indian, and He is recommending Hare Kṛṣṇa. Why shall I chant? I have got my own God." All right, if you have got your own God, then you chant His name. Caitanya Mahāprabhu doesn't say that you chant simply Kṛṣṇa's name. If you have got any relationship with God and if you know His name and address, (laughter) then you chant His name. Unfortunately, you do not know who is God; neither you know His address, neither

His activities. So take this Kṛṣṇa. Here is a solid name. And we give you His address, His father's name, His mother's name, everything. So if you have got your own God's name, Caitanya Mahāprabhu said you can chant. Have you got any name, anyone, God's name? Nobody knows?

Devotee: Jehovah.

Prabhupāda: Jehovah. All right you chant Jehovah. So that is Caitanya Mahāprabhu's recommendation, that if you think that this is God's name, you chant. Nāmnām akāri bahudhā nija-sarva-śaktiḥ tatrārpitā niyamitaḥ smaraṇe na kālaḥ. This is Caitanya Mahāprabhu's instruction, that holy name of God is as good as God. We cannot see God. We can see, but not immediately. When we are advanced we can see God, talk with Him. But because we are not competent now, so if we know this is the name of God, let us chant it. That's all. Is it very difficult job? Anyone will say it is very difficult job? Chant the name of, holy name of God. Then what will happen? Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Your, if you chant the holy name of God, then your heart which is considered to be mirror… Just like you see your face on the mirror, similarly, you can see your position on the mirror of the heart, core of the heart. You can see. That is called meditation. So at the present moment our heart is covered with the dust of material conception. "I am Indian," "I am American," "I am this," "I am that," "I am that." This is all dust. You have to cleanse this. Just like on the mirror if there is a layer of dust you cleanse it. Then you see your real face.

So Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam: "By chanting the holy name of the Lord, you will gradually cleanse the dust which is covering the core of your heart." Very simple thing. Go on chanting. And then what will be the position? Bhava-mahā-dāvāgni-nirvāpaṇam: "This blazing fire of anxieties of material existence will be over immediately." Simply by this method, chanting. If you have got any name, if you have got objection to chant Hare Kṛṣṇa, so whatever name of God you know, you chant. This is our movement. We don't say that you have to… But this is accepted by Caitanya Mahāprabhu, that harer nama [Cc. Ādi 17.21]. So if you have no objection, you can chant Hare Kṛṣṇa. And if you think that "The Hare Kṛṣṇa is imported from India. We shall not chant," all right, you chant your own God's name. Where is the objection? But chant the name of, holy name of God. That is our propaganda.

Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And as soon as you become cleansed of your heart, then the anxiety… Na śocati na kāṅkṣati. You'll gradually increase. Then you will understand that "I am neither American, neither Indian, nor cat, nor dog, but I am the part and parcel of the Supreme Lord." Then, if you understand that you are part and parcel of the Supreme Lord, then you will understand your business. Just like in your body you have got so many parts and parcels. You have got the hands, you have got the legs, you have got the head, you have got the fingers, you have got the ear, you have got the nose-so many parts. So what is the business of all these parts of your body? The business of parts of the body to maintain the body properly, to serve the body. Just like this finger is there. I am feeling some incomfort; immediately my finger comes and serves, automatically. Therefore the conclusion is that it is the business of the part and parcel of God to serve God. That is the only business. Natural business. So when you are engaged in the service of the Lord, because you understand-by chanting the holy names Lord you will understand who is Lord and what is His advice, what does He want service from me-then you will be engaged in that service. That is the perfection of your life. This is Kṛṣṇa consciousness movement. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇam [Cc. Antya 20.12].

And as soon as you become cleansed of all dirty things, then your actual progress of life begins. Just like kairava-candrikā, just like the moon, on the first day it is just like a line, then gradually increases; the body and the moonshine increases. Therefore this comparison is given. The more you become Kṛṣṇa consciousm the shining of your life increases. Śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam. Then this life will be full of knowledge. Vidyā-vadhū-jīvanam. Ānandāmbudhi-vardhanam. And to increase the life of knowledge means ananda. Ānanda means pleasure. We want pleasure. So you will get more and more pleasing life. Ānandāmbudhi-vardhanam. And prati-padaṁ pūrṇāmṛtāsvādanam. And every step of life, as we are… In the material way of life we are experienced, only unpleasure, difficulties, the just opposite. Ānandāmbudhi-vard… Āmbudhi means the ocean. So this ocean does not increase, but when you come to the spiritual ocean of ānanda, blissfulness, it will increase daily.

Just like these boys. They are coming from Europe, America. They are not Indians. But why they are sticking to this Kṛṣṇa consciousness movement unless they are increasing their transcendental pleasure? They are not fools and rascals. They are educated. Why they have taken to this ānandāmbudhi-vardhanam. It is increasing their transcendental pleasure. So anyone who takes to this process, he will increase his ānandāmbudhi-vardhanam. Prati-padam pūrṇāmṛtāsvādanam. And he will be able to taste what is the meaning of life, what is the meaning of pleasure. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the chanting of Hare Kṛṣṇa mantra." So this is the process. Our Kṛṣṇa consciousness movement is spreading this knowledge as far as possible, and by Kṛṣṇa's grace we have got this temple in Melbourne, and it is all very creditful to our disciple, Śrīman Madhudviṣa Svami. And you take advantage of it. That is my only request. If you do not do anything, simply come and join chanting, you will gradually know very soon.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Kṛṣṇa, His name, His form, His activities, His qualities, we cannot understand with these blunt material senses. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. "Then? We have got this only possession, indriyas. How we shall understand?" Sevonmukhe hi jihvādau. If you engage your senses in the service of the Lord, svayam eva sphuraty adaḥ, then Kṛṣṇa will reveal to you that "Here I am." This is the process. Now this word is very significant. Sevonmukhe hi jihvādau. Jihvā means tongue. If you simply engage your tongue in the service of the Lord, you will gradually develop. So how to engage the tongue? It is not said that "If you see, or if you touch, if you smell," no. "If you taste." So what is the business of the tongue? The business of the tongue-that we can taste nice foodstuff and we can vibrate. Do these two jobs. Vibrate with your tongue Hare Kṛṣṇa, and take as much as possible prasādam. (laughter) And you become a devotee. Thank you very much. (devotees offer obeisances) [break]

Madhudviṣa: Is it possible for a dog-eater to become a first-class man?

Prabhupāda: Oh, yes. Engage this tongue for these two business. Chant Hare Kṛṣṇa and take prasādam. He will forget dog-eating. (laughter) There is no exception. Everyone can become Kṛṣṇa conscious if he follows, beginning, these two rules: chant Hare Kṛṣṇa and take prasādam. That's all. Test it. Make a trial. The temple is here. We are inviting. Come here. Do these two business. And our Madhudviṣa Mahārāja is ready to give you prasādam and chance for dancing and singing. That's all. Where is the difficulty? You haven't got to pay for it. No loss. If there is any gain, why don't you try it?

Madhudviṣa: Śrīla Prabhupāda, why is it necessary for someone to come here and chant Hare Kṛṣṇa and take prasādam?

Prabhupāda: Just to… Because here is the center. Everything is being done properly. You will learn. Just like you have to go to school or college to learn. So just similarly, if you have to take the education of spiritual life, they will come here and see how people are doing, ideal. And you should be ideal. If you are not ideal, then it will be useless to open center. You behave nicely; they will come, they will see, and they will learn. If you go to some school and the professors are rascals then what you will learn? It is both, reciprocal. You shall act as professor, teachers. Your life should be ideal, and they will come and see, and they will learn.

Girl: Śrīla Prabhupāda, if the kings were taught to govern the whole universe, does that mean all the worlds, all the worlds in the universe?

Madhudviṣa: She's just wondering how it would be possible for one king to rule the whole world? It seems like it is very difficult. Nowadays we have so many leaders and they cannot manage…

Prabhupāda: Forget that. Why you are thinking that you cannot rule over; therefore others cannot? You are thinking in your term. But there are. That is possible. So that is not our field of activities. It is others', politics and… But let us… Our business is how to improve our spiritual condition of life. Even if you don't rule over the world, it doesn't matter. So why you are anxious to rule over the world? It is not our business. You chant Hare Kṛṣṇa and take prasādam. All right, chant Hare Kṛṣṇa. (end)

Nectar of Devotion Lectures

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The Nectar of Devotion

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Los Angeles, June 23, 1970

Prabhupāda: Hare Kṛṣṇa. So we have published our Nectar of Devotion. So every one of you should read this Nectar of Devotion repeatedly. The whole substance of Vaiṣṇava philosophy and activities, everything is there. So every one of you read this Nectar of Devotion once, twice, thrice. Unless you have got full-fledged ideas what is this devotional service… That was written by… Actually, it was spoken by Lord Caitanya to Rūpa Gosvāmī. For ten days continually He instructed Rūpa Gosvāmī at Prayāga, Daśāśvamedha-ghāṭa. You have seen the picture in TLC. Caitanya Mahāprabhu was at Allahabad, Prayāga, and Rūpa Gosvāmī met Him there. He was offering obeisances flat. You have seen that picture. So at that time Caitanya Mahāprabhu personally gave him instruction what is this cult of bhakti. So for ten days. And he took note of it and later on he placed this book in the form of Bhakti-rasāmṛta-sindhu. That is in Sanskrit. It will be difficult for you. Therefore I have presented a summary study, and the summary study has come to 407 pages. If we would have elaborately described each and every verse, then it would have come to at least thousand pages.

So the whole substance is creamed. You should take advantage of this. And don't indulge in much unnecessary talks. Time should be very properly utilized. Āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Value of time is so great that one moment of your life lost, it cannot be returned even in exchange of millions of dollars. Therefore every moment should be properly utilized. Avyartha kālatvam [Cc. Madhya 23.18-19]. When one is advanced in Kṛṣṇa consciousness his business becomes to see, "Whether I am wasting my time?" That is one of the sign of advanced devotee. Avyartha kālatvam. Nāma-gāne sadā ruci [Cc. Madhya 23.32]. Attachment for chanting always. Prītis tad-vasati sthale: [Cc. Madhya 23.18-19] and attraction or attachment for living in the temple, vasati, where Kṛṣṇa lives. Kṛṣṇa lives everywhere, but specifically, to give us chance to meet, He lives in the temple or in places like Vṛndāvana. So prītis tad-vasati sthale. One should be enhanced in attachment for living where Kṛṣṇa is living. Prītis tad… Nāma-gāne sadā ruci [Cc. Madhya 23.32]. And taste for singing always the holy name. These are development. Ādau śraddhā tataḥ sādhu-saṅgaḥ [Cc. Madhya 23.14-15]. All of you who come here, it is out of śraddhā, some, what is called… What is the exact English word for śraddhā? Devotion, you can take. Devotion. Those who come here, their first principle is they have some regard that "This Kṛṣṇa consciousness movement is nice. Let me see." So this is the beginning. Ādau śraddhā. And then sādhu-saṅgaḥ: then associate with these devotees. Then, after some time, when he's little advanced more, then he is eager to become initiated. This is third stage, as some of these students are going to be initiated today. The initiation means bhajana-kriyā. Actually executing devotional service: initiation. And if one actually executes devotional service, then anartha-nivṛttiḥ syāt, then all nonsense habits will disappear. Then I'll not have to stress on the point these four regulative principles. Automatically it will go away. That is the test. How one has properly utilized his initiation will be tested that he has no more attraction for these four principles: illicit sex, intoxication, gambling, and meat-eating. They will automatically go. There is no need of asking. Anartha-nivṛttiḥ syāt. Then ruci. When one is freed from all these prohibitive principles, then he develops a taste, tato ruci. Tato niṣṭhā: then he's steadily confirmed. Athāsaktiḥ. Then attachment: he cannot go. He cannot go. Athāsaktis tato bhāvaḥ. Then ecstasy. And then he comes to the platform of love of Godhead. So when that platform is reached, then everything is successful. And if that platform is not reached, then everything is simply waste of time. But in the beginning, if you follow these principles, as laid down by Śrīla Rūpa Gosvāmī and other ācāryas…

So these things, one after another, everything is very clearly explained in this Nectar of Devotion. So each chapter you should read very carefully. And if you cannot understand, read it repeatedly. Don't all of a sudden, reading one or two page, immediately question, "Prabhupāda, what is this? What is this? What is this?" Go on reading, and the answers will automatically come. So this book is, this valuable book is now published. You should take full advantage.

So chant this mantra… (end)

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The Nectar of Devotion

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Vṛndāvana, October 16, 1972

Pradyumna (reading): "The Nectar of Devotion is a summary study of Bhakti-rasāmṛta-sindhu, which was written in Sanskrit by Śrīla Rūpa Gosvāmī Prabhupāda. He was the chief of the six Gosvāmīs who were the direct disciples of Lord Caitanya Mahāprabhu. When he first met Lord Caitanya, Śrīla Rūpa Gosvāmī Prabhupāda was engaged as a minister in the Muhammadan government of Bengal. He and his brother Sanātana were then named Sākara Mallika and Dabira Khāsa respectively, and they held responsible posts as ministers of Nawab Hussain Shah. At that time, five hundred years ago, the Hindu society was very rigid and if a member of the brāhmaṇa caste accepted the service of a Muhammadan ruler he was at once rejected from brāhmaṇa society. That was the position of the two brothers, Dabira Khāsa and Sākara Mallika. They belonged to the highly situated sārasvata-brāhmaṇa…"

Prabhupāda: These two brothers, at that time their name was Sākara Mallika and Dabira Khāsa. So they were ostracized from the brāhmaṇa community. That is Caitanya Mahāprabhu's special grace, that He accepted two rejected gentlemen from the brāhmaṇa society and made them gosvāmīs. That is the special significance of Caitanya Mahāprabhu's movement. He accepted Haridāsa Ṭhākura from born in Muhammadan community and He made him the ācārya, namācārya. The, practically Caitanya Mahāprabhu appeared to glorify the significance of the holy name. He is actually the ācārya, namācārya, but He transferred His namācārya-ship to Haridāsa Ṭhākura. So Caitanya Mahāprabhu's movement, kibā vipra kibā śūdra nyāsī kene naya. It doesn't matter whether he's a brāhmaṇa or a śūdra or anyone, if he's kṛṣṇa-tattva-vettā, if he knows the science of Kṛṣṇa, then he can be made the spiritual master. Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. That is Caitanya Mahāprabhu's movement's significance.

So following His footsteps, we are preaching Caitanya Mahāprabhu's cult and giving sannyāsa for preaching. That is not unauthorized. One who criticizes this action, he does not know the principle of Caitanya Mahāprabhu. Caitanya Mahāprabhu's principle is anyone who knows the science of Kṛṣṇa, he can become spiritual master. This is the principle. So from the very beginning, these two Gosvāmīs… They were not in the beginning Gosvāmīs. They were Sākara Mallika, Dabira Khāsa. But they were made Gosvāmīs. And Haridāsa Ṭhākura was made namācārya. Then go on. This is the new edition of Nectar of Devotion.

Pradyumna: "They belonged to the highly situated sārasvata-brāhmaṇa community, but they were ostracized due to their acceptance of ministerial posts in the government of Hussain Shah. It is the grace of Lord Caitanya that He accepted these two exalted personalities as His disciples…"

Prabhupāda: The brāhmaṇa community was so strong that because acceptance of service is the business of the śūdra… The brāhmaṇas, they would not accept anyone's service. The kṣatriyas, they would not accept anyone's service. And the vaiśyas also. They should live independently. Brāhmaṇas, by culture of Vedic knowledge. Kṣatriyas by exacting taxes from the citizens. And vaiśyas by trade, agriculture. They should live. To serve one is the business of the dog. That is mentioned in Bhāgavata. So if there is dire necessity, a brāhmaṇa can accept the profession of a kṣatriya or the, even the profession of a vaiśya, but not the profession of a śūdra. But at the present moment, because everyone accepts the profession of śūdra, therefore śāstra says: kalau śūdra-sambhavaḥ. Here is the example, that Sākara Mallika, he was brāhmaṇa, sārasvata brāhmaṇa. But because he accepted… They were learned brāhmaṇas, not fools. Very good scholar in Sanskrit and Arabian language, still because they accepted service in the Muhammadan government, they were rejected. Immediately. No. Punishment. That is punishment. In Hindi it is called hookah panibhyam. In the society, in villages still, if one is ostracized, nobody will smoke with him. Hookah. Hookah means smoking. And pani means not to accept his water. Hookah panibhyam. So that is ostracization. That was taken against Sanātana Gosvāmī. They were not gosvāmī at that time. Caitanya Mahāprabhu accepted them. That is Caitanya Mahāprabhu's special grace. What is that word? Come on. Go on. What happened?

Pradyumna: "It is the grace of Lord Caitanya that He accepted these two exalted personalities as His disciples and raised them to the position of gosvāmīs, the highest position of brahminical culture. Similarly Lord Caitanya accepted Haridāsa Ṭhākura as His disciple although he happened to be born of a Muhammadan family. And Lord Caitanya later on made him the ācārya,…"

Prabhupāda: (indistinct)

Pradyumna: "…later on made him…"

Prabhupāda: (Hindi)

Pradyumna: "…and Lord Caitanya later on made him the ācārya of the chanting of the holy name of the Lord, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Lord Caitanya's principle is universal. Anyone who knows the science of Kṛṣṇa and is engaged in the service of the Lord is accepted as being in a higher position than a person born in the family of a brāhmaṇa. That is the original principle accepted by all Vedic literatures, especially by the Bhagavad-gītā and the Śrīmad-Bhāgavatam. The principle of Lord Caitanya's movement in educating and elevating everyone to the exalted post of a gosvāmī is taught in the Nectar of Devotion.

Lord Caitanya met the two brothers, Dabira Khāsa and Sākara Mallika in a village known as Rāmakeli in the district known as Maldah, and after that meeting the brothers decided to retire from government service and join Lord Caitanya. Sakara Mallika, who was later to become Rūpa Gosvāmī, retired from his post and collected all the money he had accumulated during his service. It is described in the Caitanya-caritāmṛta that his accumulated savings in gold coins equaled millions of dollars and filled a large boat. He divided the money in a very exemplary manner, which should be followed by devotees in particular and by humanity in general. Fifty percent of his accumulated wealth was distributed to the Kṛṣṇa conscious persons, namely the brāhmaṇas and the Vaiṣṇavas. Twenty-five percent was distributed to relatives. And twenty-five percent was kept against emergency expenditures and personal difficulties. Later on when Dabira Khāsa also proposed to retire, the Nawab was very much agitated and put him into jail. But Dabira Khāsa who was later to become…"

Prabhupāda: In this connection, we may inform that our disciples in Kṛṣṇa consciousness movement, those who are gṛhasthas, they contribute at least fifty percent of their income. Yes. Most of them, they are full-time engaged. But if one cannot be whole time engaged… Just like we, we have got our disciple, Professor Howard Wheeler. He gives more than fifty percent of his income for developing our New Vrindaban scheme. So we try to follow these principles laid down by Rūpa Gosvāmī, that fifty percent for Kṛṣṇa or Kṛṣṇa's devotees, twenty-five percent for personal emergencies and twenty-five percent for the dependent relatives.

There are many couples here. They are married. I got them married. Sometimes I am criticized by my godbrothers. But they do not know why I got them married. Here is a couple, Gurudāsa and his wife, Yamunā, and where is Mālatī? Mālatī's not here? Eh? Mālatī and her husband, Śyāmasundara. And another couple, Jānakī and Mukunda. I sent them first, missionary to London to start the temple. And for one year, they struggled very hard and they called me that "I started the temple." So my Guru Mahārāja wanted to start a temple in London. He sent two sannyāsīs but it was not possible. But these gṛhasthas, they started. So we want to see that the mission is fulfilled. It doesn't matter whether he's a gṛhastha or sannyāsī. Kibā vipra kibā śūdra nyāsī kene naya. So by getting them married, I am benefited. They have helped me.

Guest (Indian man): There is nothing against marriage.

Prabhupāda: But sometimes my godbrother criticizes that I am sannyāsī, I am taking part in marriage. So I have got very good difficulties. Here, when I come to India, they say that I am spoiling Hindu system of religion. And when I go there, the Christian says that "You are the greatest enemy." (laughter) This is my position. You see. If I go ahead, then… And if I go behind, then… So what can be done? I have to execute my duty. I am not encouraged by the government, by my godbrothers, and still I have to do this duty. What can be done? So, so far I am concerned I know by getting them married I am benefited. They have done so much… He's also married, this boy. He's always… He has got his wife, he has got children, but he doesn't care for his wife and children. He remains with me and he helps me in editing the Sanskrit portion of my books. He has studied Sanskrit. He was not a Sanskrit scholar, but by his endeavor he has studied Sanskrit. So all my books, Sanskrit editing work, is done by…

Guest: I see.

Prabhupāda: Yes. He worked very hard. Now he understands Sanskrit. He can read Sanskrit. So if I get facility for pushing on my missionary work, there is no harm in getting married. Because in Europe, America these boys and girls, they live like friends. So I said that "You cannot live as friends. You must get yourself married" and that is, that has proved… Here is a girl. Where is that Śāradīyā, Śāradīyā there?

Devotee: Here she comes.

Prabhupāda: Eh. When she was young, fifteen years, she very frankly told me that "I want this boy to marry, Vaikuṇṭha." (laughter) So I told Vaikuṇṭha that "You, you are reserved for her. As soon as she's over sixteen years, you have to marry her." Another girl, she is now at Manila. She's Australian. She was a famous actress. So she came to Los Angeles and surrendered to me. And I asked her that "You go to Tokyo. I have got a disciple. And get yourself married with him."

Guest: Oh, wonderful!

Prabhupāda: Yes. She never saw him. So in European countries…

Guest: That's impossible.

Prabhupāda: It is impossible. But she went and married him and they're living peacefully. Now they are married. So I have to see the interest of my missionary work. Never mind. Of course it is a novel thing, that sannyāsī is taking part in marriage. But what can be done? I have to execute my mission. Go on. I think it is now…

Pradyumna: "But Dabira Khāsa who was later to become Śrīla Sanātana Gosvāmī took advantage of his brother's personal money…"

Prabhupāda: You can arrange a light here. Yes.

Pradyumna: "…which had been deposited with a village banker and escaped from the prison of Hussain Shah. In this way, both brothers joined Lord Caitanya Mahāprabhu.

Rūpa Gosvāmī first met Lord Caitanya at Prayāga (Allahabad, India) on the Daśāśvamedha bathing ghāṭa of that holy city and on the Daśāśvamedha bathing ghāṭa of that holy city the Lord instructed him continually for ten days. The Lord particularly instructed Rūpa Gosvāmī on the science of Kṛṣṇa consciousness. These teachings of Lord Caitanya to Śrīla Rūpa Gosvāmī Prabhupāda are narrated in our book Teachings of Lord Caitanya.

Later Śrīla Rūpa Gosvāmī Prabhupāda elaborated the teachings of the Lord with profound knowledge of revealed scriptures and authoritative references from various Vedic literatures. Śrīla Śrīnivāsa Ācārya describes in his prayers to the Six Gosvāmīs that they were all highly learned scholars, not only in Sanskrit, but also in foreign languages such as Persian and Arabian. They very scrutinizingly studied all the Vedic literatures in order to establish the cult of Caitanya Mahāprabhu on the authorized principles of Vedic knowledge. The present Kṛṣṇa consciousness movement is also based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as rūpānugas, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda. It is only for our guidance that Śrīla Rūpa Gosvāmī prepared his book Bhakti-rasāmṛta-sindhu, which is now presented in the form of the Nectar of Devotion. Persons engaged in the Kṛṣṇa consciousness movement may take advantage of this great literature and be very solidly situated in Kṛṣṇa consciousness.

Bhakti means devotional service. Every service…"

Prabhupāda: My Guru Mahārāja, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he used to advise us to read Bhakti-rasāmṛta-sindhu. Everyone, after initiation. At least, he advised me. So this Bhakti-rasāmṛta-sindhu is very important as study book for the Vaiṣṇavas. It is the science of devotional service. And people are, in Western countries, taking interest. In the Temple University, it has become a textbook in the religious class. There are sixty students who are regularly studying the Bhakti, Nectar of Devotion published by us. And gradually it is being introduced in other colleges and schools. I think you are straining.

Gurudāsa: The candle is coming.

Prabhupāda: Coming. Hm. So we can stop. Acyutānanda, you can have kīrtana. (end)

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The Nectar of Devotion

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Bombay, December 26, 1972

Pradyumna: (reading:) "…who was later to become Śrīla Sanātana Gosvāmī, took advantage of his brother's personal money, which had been deposited with a village banker, and escaped from the prison of Hussain Shah. In this way, both brothers joined Lord

Caitanya Mahāprabhu. Rūpa Gosvāmī first met Lord Caitanya at Prayāga (Allahabad, India), and on the Daśāśvamedha bathing ghāṭa of that holy city the Lord instructed him continually…"

Prabhupāda: Now sometimes it is questioned that Sanātana Gosvāmī paid the money in black market. Yes. Actually he paid. When the Hussain Shah, Nawab, imprisoned him, he was minister. The superintendent of jail, he was working under him. He was minister. So the Sanātana Gosvāmī requested him that "I had done so many times your benefit. So you do me one benefit. You let me go. Let me go al…, the, although the Nawab has imprisoned me." (aside:) That's not required. So "I am going to be a pir (?)." Because the Muslims, they respect very much the pir. So actually he was going to be a pir. They renounced the family life and became gosvāmīs. "So I am sacrificing my life for God, and you just help me in this service. And not only that, you get some material profit also. I have got this, that, about…" First of all, he offered five thousand, five thousand gold mudras (?). But when he was not very happy, then he offered ten thousand. In this way, it was settled and the superintendent of jail let him go. And he inquired from Sanātana Gosvāmī, "What I shall explain to the Nawab when he'll ask me explanation, call for explanation? You are going." So he gave him a trick that… Formerly, people used to evacuate on the field. So he was imprisoned. So he wanted to evacuate in the field. And the superintendent of jail was accompanying him. In this way, he fabricated story and he told that "When he was evacuating, immediately he jumped over the river and the river's waves were so strong, he was carried away. I could not find him." So in this way, Sanātana Gosvāmī escaped after bribing.

Now the question is whether this kind of black marketing, bribing, is required for spiritual life. And the answer is that everything is required, provided you can satisfy Kṛṣṇa. This is the principle. In, according to time, circumstances, the dealing… Just like Arjuna, we have, in the battlefield, there was fighting, and Kṛṣṇa is advising Yudhiṣṭhira that "You go and tell Dronācārya that your son, Aśvatthāmā, is dead." So Kṛṣṇa is advising to speak lie. And Yudhiṣṭhira hesitated: "How can I speak lie? I never spoke lie in my life." So the idea is that our dealings in the ordinary… When there is fighting, in fighting, they take all means, all propaganda, all means, you know that. Fighting, one… The aim is how to own victory. Although there are so many international laws, they don't care for it. Just like bombing. Bombing. Sometimes the opposite party, they keep soldiers under Red Cross, because Red Cross is not bombed according to international… But they, they get information and they bomb also. These are common practice. Just like in India, in the Hindu-Muslim fight, the Muslims were keeping weapons within mosques. You know that. Everyone knows. So there (are) so many international law of the fighting, but when there is necessity, they neglect all international law and they take advantage.

So then… I have heard from a very reliable officer, Mr. MacPherson, in Allahabad… He was my… At that, at that, at that time, I was keeping a drug shop. So he was my customer. And when he was coming, he was talking with me many past stories of the war. So once he narrated… He was also one of the commanders. That the First War, Marshall Foch? He was in Second World War, or First? I think First World War. Or First? I think First World War.

Devotee: First Expeditionary.

Prabhupāda: Marshall Foch. He was in charge of the French centers. So the Belgium, there were many refugees from Belgium, most women and children. So they came to France. And in charge was Mis…, Marshall Foch. So this Mr. MacPherson, he told me that "We were officers. We informed that so many refugees have come from Belgium. What to do." Then Marshall became very angry. You see. He became very… "What can I do? In this battlefield?" So it was ordered that they should be killed. So actually it so happened that all these women and children, they were assembled together, and four guns from four sides, they were blown up. You see. Their own alliance. Not alliance, what it is called? Allies, allies.

So these things take place in war, sometimes. There is no international law, no humanitarian… Everything goes on. Everything. Similarly, the point is that as people act, hooks and crooks, everything, for satisfying the senses, gaining some material profit, similarly, if need be, everything can be accepted for Kṛṣṇa's service. Everything can be, can be accepted. Otherwise, how Sanātana Gosvāmī is bribing? How Kṛṣṇa is advising Yudhiṣṭhira to speak lie? There is a verse, man nimitte kṛtaṁ pāpaṁ puṇya eva kalpate. Sometimes it appears that this is a sinful act, but if it is done for Kṛṣṇa, the, our bhakti is ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. We have to satisfy Kṛṣṇa. "Kṛṣṇa is asking me to tell lie. Yes, I shall tell lie." That is bhakti. If I consider, "Oh, I never spoken lies in my life. How can I speak lie?" that is not bhakti. Because it is prātikūla, against the desire of Kṛṣṇa. Common people cannot understand this. They'll be shuddered. (aside:) Why one candle is not burning? Get it. You should… They think, "Oh, oh, Kṛṣṇa is teaching Yudhiṣṭhira, such a nice man, religious person, and He's teaching him to speak lie." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. If sometimes one thinks like that, he becomes mūḍha. When Karṇa was repairing the wheel of his chariot, Kṛṣṇa asked Arjuna, "Kill him immediately. Kill him immediately." And Karṇa protested: "Arjuna, what you are doing? I am not in fighting now." So Kṛṣṇa said, "No, this is the time of… Otherwise, you cannot be able to kill him. This is the time. This is the opportunity. You kill him." Because Karṇa was greater hero than Arjuna. Dronācārya, Bhīṣma… That is explained by Parīkṣit Mahārāja, that "In the battlefield of Kuru, just like a ocean, and there were big, big crocodiles, animals, like Dronācārya, Bhīṣma, Karṇa. But by the grace of Kṛṣṇa, my grandfather was able to kill them." Arjuna was not so strong that he could kill Bhīṣma or Dronācārya, Karṇa. They were greater heroes. So these things are there.

There, there are many instances. Just like gopīs. At dead of night, when Kṛṣṇa's flute was there, they left their husband, left their father, left their brothers, children, everything, and they went away. Now, according to our Vedic system, young girls, young women, leaving the protection of father, brother or superiors, and going in the forest for another boy-oḥ, it is very sinful. Socially, it is sinful. And Kṛṣṇa instructed them, "What you have done? You go back immediately." And they began to cry. That, this description is there. So now, from the social point of view, this is sin. This is sin when the gopīs went to Kṛṣṇa. Similarly, Prahlāda Mahārāja was standing without any protest and his father is being killed. Now can any sane man see that his father is being killed, and he's standing silently, without any protest? And Bali Mahārāja, he rejected his spiritual master. When Śukrācārya said that "Don't promise. He's Viṣṇu. He'll take everything of your. Don't promise anything," the Bali Mahārāja said, "He is Viṣṇu? And you are asking me not to promise to Him? Oh, I don't want such spiritual master. I reject him." To reject spiritual master is a great sin. So these are, from social point of view, from religious point of view, these are irreligious, sinful activities, to reject one's spiritual master; to see one's father being killed in one's presence; one woman is going to another boy, dead of night. Superficially they are sinful activities. But Caitanya Mahāprabhu recommends, ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā. There is no upāsanā, method of worship, as it was conceived by the gopīs. First class.

So the point is that superficially it may appear sometimes against the social and religious rules and regulations, but if it is done for Kṛṣṇa, ānukūlyena… Bhakti means ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Kṛṣṇa should be satisfied. That is… It doesn't matter. Kṛṣṇa should be satisfied. Just like Kṛṣṇa pretended that He was sick, and many physicians came. He said, "No physician cured Me. If some devotee gives Me the dust of his feet on My head, then I can be cured." So all devotees were asked, and nobody… "Oh! How can I give? My dust on the head of Kṛṣṇa? How it is possible?" Nobody prepared. Then Kṛṣṇa asked that "Go to Vṛndāvana. Just ask the gopīs if they can give. They are My best friends. If they are prepared? Oh, I am very much suffering from headache." So nobody was prepared to go… As soon as gopīs were approached: "Oh, Kṛṣṇa is sick. They want, oh, dust of…?" Immediately: "Please take. Please take." She did not care that "We are going to hell by offering our dust of feet on the head of Kṛṣṇa. Never mind. We shall go. Kṛṣṇa will be happy. That's all. Kṛṣṇa will be happy." This is gopī. It doesn't matter the whole world is going to hell, but if Kṛṣṇa is satisfied, a devotee's prepared to do that. That is, that is called uttama bhakti. Ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. You'll find, this Bhakti-rasāmṛta-sindhu: anyābhilāṣitā-śūnyam [Brs. 1.1.11]. To, not to make business with Kṛṣṇa: "I shall be devotee of Kṛṣṇa provided my everything is all right adjusted. I shall not be sinful. I shall not do this. I shall not do… My family will be kept nicely. This…" All these conditions. Just as people go to Vṛndāvana-all the money distributed. And there are many persons, and the sons and grandsons are all right, that "You send me two hundred rupees per month. And all the two crores of rupees, that is for you. That is for you. That is not for Kṛṣṇa. And simply for my eating, you send me two hundred." There are many in Vṛndāvana. So Kṛṣṇa is also very, that, that "Two crores of rupees you earned, so with hard labor, that is kept for your children. And you have come here with empty hand. And for your food, two hundred rupees." So, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. No. The first principle is that one should be prepared to sacrifice any, everything for Kṛṣṇa. Everything. It doesn't matter-my fate, my honor, my money, my prestige. He doesn't care. Kṛṣṇa must be satisfied. Just (like) Arjuna did. Arjuna didn't like to fight, to kill, on the other side his brother, his grandfather. No. But when he understood, "No, Kṛṣṇa wants it. Yes, kariṣye vacanaṁ tava [Bg. 18.73]. That's all right." This is Kṛṣṇa consciousness. No consideration for anything else. Simply to satisfy Kṛṣṇa. Satisfy Kṛṣṇa, or Kṛṣṇa's representative. The same thing. That is bhakti. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Brs. 1.1.11]. Jñāna. Jñāna, it should be, it should not be tinged by jñāna. This is jñāna. "Oh, I am going to speak lie. I'll go to hell. I am going to kill my grandfather. I'll go to hell." This is called jñāna, knowledge. But the definition is, jñāna-karmādy anāvṛtam [Cc. Madhya 19.167]. It should be untouched by jñāna and karma. Untouched. Yes.

So this is pure bhakti. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy… [Cc. Madhya 19.167]. The, the, the gopīs, they're not jñānīs; they're ordinary village girls. What jñāna they have? No jñāna, no karma. They did not know what is karma, what is sacrifice. No. They did not know. (aside:) All right, you can close. Close this door. So we should, we should be prepared to sacrifice everything, without any consideration of jñāna, karma, yoga. No. We have to see whether Kṛṣṇa is satisfied. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. That is perfection. Saṁsiddhir hari-toṣaṇam: whether Kṛṣṇa is satisfied. So people have no information what is Kṛṣṇa, and what to speak of satisfying Him. That… Who was speaking? That Girirāja. He was talking to Mr. Motta, every so-called learned scholars, they have no, I mean to say, idea what is God, what is Kṛṣṇa, and where to speak of satisfying Him? But the bhakti means that he, a bhakta, is always ready to sacrifice everything to satisfy Kṛṣṇa. But if one has no idea what is Kṛṣṇa, then where is bhakti? For the impersonalist, there cannot be any bhakti because they have no information of Kṛṣṇa. They do not know what is Kṛṣṇa. And bhakti means satisfaction of Kṛṣṇa. If I know the person, if I know what is his nature, then I can know also how to satisfy him. If you have no information of any person, then where is the question of satisfaction? Go on reading.

Pradyumna: "The Lord particularly instructed Rūpa Gosvāmī on the science of Kṛṣṇa conscious…"

Prabhupāda: So here, here the point is that Sanātana Gosvāmī, Dabira Khāsa, he was so mad after meeting Caitanya Mahāprabhu that he, whatever money he had with the banker, village banker, and even it was sinful to bribe, he didn't care for it. He wanted… He re…, resigned his service as minister, Therefore he was imprisoned. Now to get out of the imprison, prison house, he bribed. He was so much ecstatic. There is a verse-I just now forget-that this laulyam. This is called laulyam. Laulyam means just like we become very much greedy in achieving some success or receiving something sometimes. We become mad. That is required. Laulyam eka mūlyam. To achieve Kṛṣṇa consciousness perfectly, this ecstatic eagerness or greediness, to serve Kṛṣṇa, that is the only price to achieve success in devotional service. That is the only price. Not money, not anything. Not prestige, not good parentage, not beauty-nothing. Simply this ecstatic, intense desire, "How I shall get Kṛṣṇa?" Then you'll get Kṛṣṇa. He'll take you. That is the example of the gopīs, intense desire. Tatra laulyam eka mūlyam. Now, janma-koṭi, na labhyate janma-koṭibhiḥ sukṛtinaḥ. This ecstatic desire, that "I, this life, I shall get recognition by Kṛṣṇa, that I have sacrificed everything for Kṛṣṇa," this is required. Go on.

Pradyumna: "These teachings of Lord Caitanya to Śrīla Rūpa Gosvāmī Prabhupāda are narrated in our book, Teachings of Lord Caitanya. Later, Śrīla Rūpa Gosvāmī Prabhupāda elaborated the teachings of the Lord with profound knowledge of revealed scriptures and authoritative references from various Vedic literatures. Śrīla Śrīnivāsa Ācārya describes in his prayers to the six Gosvāmīs that they were all highly learned scholars, not only in Sanskrit but also in foreign languages, such as Persian and Arabian. They very scrutinizingly studied all…"

Prabhupāda: As the English language was compulsory during the British Rule, during Muhammadan's rule, at least all big, big officers, there were many Hindu big officers, they had to learn Arabian and Persian languages. So these Gosvāmīs, because they were ministers, they were learned, highly learned scholars in Arabic and Persian languages. Go on.

Pradyumna: "They very scrutinizingly studied all the Vedic literatures in order to establish the cult of Caitanya Mahāprabhu on the authorized principles of Vedic knowledge. The present Kṛṣṇa consciousness movement is also based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as rūpānugas, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda. It is only for our guidance that…"

Prabhupāda: Rūpānuga varāya te. Rūpānuga, followers of Rūpa Gosvāmī. We Gauḍīya Vaiṣṇavas, we follow the instruction… Narottama dāsa Ṭhākura says in his song:

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhabo śrī yugala-pīriti.

Yugala-pīriti, the conjugal love between Rādhā and Kṛṣṇa, it is not be understood by a third-class man. It is not possible. If one thinks Kṛṣṇa is ordinary human being, Rādhārāṇī as ordinary girl, then it is not possible. One has to understand Kṛṣṇa and Rādhārāṇī through the bhakti literature of these Gosvāmīs. Therefore Narottama dāsa Ṭhākura says, rūpa-raghunātha-pade haibe ākuti. Eagerness. "When I shall try to understand yugala-pīriti, the conjugal love of Rādhā-Kṛṣṇa, through the literature of Rūpa-Raghunātha?" Rūpa-Raghunātha means… There are six Gosvāmīs. Begins from Rūpa Gosvāmī, ends with Raghunātha. Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa, dāsa Raghunātha. There are two Raghunāthas-one Bhaṭṭa Raghunātha, one dāsa Raghunātha. So Narottama dāsa Ṭhākura says, Rūpa-raghunātha-pade haibe ākuti kabe hāma bujhabo… To understand Rādhā-Kṛṣṇa and Their love affairs, one has to understand through the literature given by Rūpa Gosvāmī. Just like this Bhakti-rasāmṛta-sindhu, Nectar of Devotion.

Pradyumna: "It is only for our guidance that Śrīla Rūpa Gosvāmī prepared this book, the Bhakti-rasāmṛta-sindhu, which is now presented in the form of The Nectar of Devotion. Persons engaged in the Kṛṣṇa consciousness movement may take advantage of this great literature and be very solidly situated in Kṛṣṇa consciousness. Bhakti means devotional service. Every service has some attractive feature which drives the servitor progressively on and on. Every one of us within this material world…"

Prabhupāda: Without, without some attractive feature, nobody is interested. Just like we are talking here about Kṛṣṇa-bhakti, but people in general, they're not very much attracted to Kṛṣṇa consciousness. So they do not care to come. There must be some attractive feature. Otherwise… So different people have got different attractive features. Therefore Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid māṁ vetti tattvataḥ
[Bg. 7.3]

This attraction for Kṛṣṇa can be developed in the association of devotees, satāṁ prasaṅgāt. Automatically, nobody's attracted for Kṛṣṇa. The whole world is like that. So the Kṛṣṇa consciousness movement means to give these people a chance to associate with devotees and thus become attracted to Kṛṣṇa. That is required. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mayy āsakta, to become attracted by Kṛṣṇa. Kṛṣṇa means attractive, Kṛṣṇa. Akasatira-śakti. Kṛṣṇa means attractive. Just like magnetic stone, attractive, naturally the iron… But the iron, if it is rusty, it cannot attract. It cannot attract. Similarly, Kṛṣṇa is attractive, and we are part and parcel of Kṛṣṇa. We are also attracted by Kṛṣṇa. But because we are now covered by the māyā rust, we are not attracted. This māyā rust has to be polished; then you'll be attracted. Otherwise Kṛṣṇa is attractive. Kṛṣṇa means attractive. Go on.

Pradyumna: "Every one of us within this world is perpetually engaged in some sort of service, and the impetus for such service is the pleasure we derive from it."

Prabhupāda: Yes. We cannot work unless we derive some pleasure. Just like the, in the Ahmedabad, the dramatic performance, he was killing animal, and he was attracted by killing, that's all. The butchers… I have seen in Calcutta, while passing through, one hotel man was cutting the throat of a chicken, and the chicken was, after being cut, the throat, it was jumping like anything. You see. And he was laughing. He was taking pleasure. It was for me so horrible, but he was taking very nice pleasure: "This half-cut chicken is jumping." And his son was crying. And he was asking, "Why you are crying? Why you are crying?" So it is the question of different qualities. One is attracted, and one, he finds that, that they are detracted. Go on.

Pradyumna: "Driven by affection for his wife and children, a family man works day and night. A philanthropist works in the same way for love of the greater family, and the nationalists for the cause of his country and countrymen. That force which drives the philanthropist, the householder and the nationalists is called rasa, or a kind of…"

Prabhupāda: That attractiveness is called rasa, mellow, taste. Go on.

Pradyumna: "…or a kind of mellow, or relationship whose taste is very sweet. Bhakti-rasa is a mellow different from the ordinary rasa enjoyed by mundane workers. Mundane workers labor very hard, day and night, in order to relish a certain kind of rasa which is understood as sense gratification. The relish or taste of the mundane rasa does not long endure, and therefore mundane workers are always apt to change their position of enjoyment. A business man is not satisfied by working the whole week; therefore wanting a change for the weekend, he goes to a place where he tries to forget his business activities. Then, after the weekend is spent in forgetfulness, he again changes his position and resumes his actual business activities. Material engagement means accepting a particular status for some time and then changing it. This position of changing back and forth is technically known as bhoga-tyāga, which means…"

Prabhupāda: Bhoga-tyāga. Bhoga and tyāga. Go on.

Pradyumna: "…which means a position of alternating sense enjoyment and renunciation."

Prabhupāda: Yes, their position is sense enjoyment. If, by bhoga, they are not satisfied, then tyāga. Brahma satyaṁ jagan mithyā. Give it, give it up. Again, by tyāga, when he does not find any sense pleasure, then again comes back: All right, come to social service, open hospital, open the school. Why are you coming again? You have given it up, tyāga, brahma satyaṁ jagan mithyā. Why you are coming to mithyā again, to open school? That, that is going on. That is going on. Sometimes this is brahma… Jagan mithyā, everything is mithyā, and Brahman is satya. Ahaṁ brahmāsmi. But when they cannot get Brahman, cannot realize Brahman, then again come to this bhoga. Bhoga. Pendulum. Bhoga, tyāga, bhoga, tyāga, bhoga, tyāga. You know that pendulum works: (makes noise) kaut kaut kaut kaut. Bhoga, tyāga, bhoga, tyāga. So Kṛṣṇa says, sarva-dharmān pari… You have to give up this bhoga dharma and tyāga dharma. Sarva-dharmān parityajya [Bg. 18.66]. You are now engaged in two kinds of dharma. Somebody, karmīs, they are bhoga, bhoga dharmī. They want to enjoy. And tyāgī, they want to renounce this bhoga. So both of these will not help you. Bhoga-tyāga. Then what? Sevā. You have to take the dharma of sevā. That is bhakti. Kṛṣṇa-sevā. For Kṛṣṇa, you can accept anything. That is It may appear bhoga. Just like Prahlāda Mahārāja, Pṛthu Mahārāja, they were kings, very opulent kings. Dhruva Mahārāja. So still they were great devotees. Not only ordinary devotees, mahājanas. So this bhoga-tyāga has no meaning. It has no benefit. One has to become devotee. Either in the bhoga field or in the tyāga field, it doesn't matter. Bhoga-tyāga is not required. Required service. That service, it may be on the platform of bhoga or service… Service is required, Kṛṣṇa's service. Kṛṣṇa has to be satisfied. Either in the bhoga platform or tyāga plat… He does not… Devotee's not concerned with bhoga-tyāga. Devotee's concerned with Kṛṣṇa's service.

So sometimes… Just like there is example. We asked this question, bhoga-tyāga, to our Guru Mahārāja. So… What is the difference…? Just like Rūpa Gosvāmī, he left everything for Caitanya Mahāprabhu's service. His lucrative service, minister post and everything, he re… Tyāga. And Rāmānanda Rāya, he was governor. He was governor and gṛhastha, and living very luxuriantly. He's bhoga, he's bhoga platform. Now both of them were devotees of Lord Caitanya. So what is the difference? This question was put. So our Guru Mahārāja replied: Just like a woman. According to our Vedic system, when the husband is out of home, the women is not supposed to dress herself very nicely. Proṣita bhartṛkā. It is called proṣita bhartṛkā. The system was that one should dress herself in such a way that people can understand what is her position-whether she's unmarried, whether she's married, whether she's widow, whether her husband is away, whether she's a pro…, she's a prostitute, everything. By the dress one should understand. "She is, she is widow," "She has got her husband," "Her husband is now away from home." "Oh, she is a prostitute," "She's not married." In this way. Because she's not to be asked. Simply by the dress one can understand. So the proṣita bhartṛkā. She does not dress herself, she lies down on the floor, does not change her clothes very nicely, does not dress the, comb the hair, proṣita bhartṛkā. And the same woman, when her husband is at home, she take twice bath and dresses herself, applies oil and very nice dress, ornaments, and so many things. Women know how to decorate themselves. But the… There is no difference. Her not dressing herself nicely and dressing herself nicely, it may be considered that bhoga and tyāga. But either of these positions is for center is husband. Center is husband. Therefore bhoga-tyāga is not consideration. If for Kṛṣṇa I have to give up everything, I will give up. And if Kṛṣṇa, I'll have to accept everything, I will accept. This is required. Not the position of bhoga-tyāga, but service. If by giving up everything I can serve Kṛṣṇa well, I shall give it up, everything. And if by accepting everything I shall serve Kṛṣṇa very nicely, then I accept everything. That is required. Ānukūlyena.

Because we have to see whether Kṛṣṇa wants it, Kṛṣṇa wants it. Kṛṣṇa wants Arjuna that "You become victorious in this battlefield and kill all of them." "Yes, I shall do that." Kariṣye vacanaṁ tava [Bg. 18.73]. If Kṛṣṇa would have asked him, "What is this fighting? You give up. Come with Me. Go to the forest," Arjuna would have done that. So our policy is not bhoga-tyāga. Our policy is satisfaction of Kṛṣṇa. That is pure bhakti.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]
sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

That's all right. (end)

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The Nectar of Devotion

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Vṛndāvana, October 17, 1972

Pradyumna: (reading) "Every service has some attractive feature which drives the servitor progressively on and on."

Prabhupāda: It is not working?

Pradyumna: [break] "…devotional service. Every service has some attractive feature which drives the servitor progressively on and on. Everyone of us within this world is perpetually engaged in some sort of service and the impetus for such service is the pleasure we derive from it. Driven by affection for his wife and children, a family man works day and night. A philanthropist works in the same way for love of the greater family and a nationalist for the cause of his country and countrymen. That force which drives the philanthropist, the householder and the nationalist is called rasa, or…"

Prabhupāda: So bhakti is explained, "Bhakti is some active service." It is not a sentiment. And service means work. Not like the karmīs. Karmī or anyone who is working, he is working with some taste. Just like the example is given here: A householder is working day and night. Unless he has got some taste… Suppose one has got wife and children. So to maintain them he has to work very hard. But there is some pleasure in serving the wife and children. This is crude example. Similarly, bhakti means service with some taste. Svādu svādu pade pade. In the Śrīmad-Bhāgavatam it is said, svādu svādu pade pade. The more you serve, the more you relish taste. Without relishing taste, nobody can render devotional service. It is practical. Svādu svādu pade pade. In every step… Just like Rūpa Gosvāmī. He was minister in the government of Nawab Hussain Shah. So materially, he was getting honor, money, and therefore he was attached. This is also crude example. So he resigned from the government post and he joined Caitanya Mahāprabhu. So unless he tasted something better, how could he give up his government service? There must be some taste. So that is being explained here. Go on.

Pradyumna: "That force which derives… That force which drives the philanthropist, the householder and the nationalist is called rasa, or a kind of mellow, or relationship, whose taste is very sweet. Bhakti-rasa is a mellow different from the ordinary rasa enjoyed by mundane workers. Mundane workers labor very hard day and night in order to relish a certain kind of rasa which is understood as sense gratification. The relish or taste of the mundane rasa does not long endure and therefore mundane workers are always apt to change their position of enjoyment. A businessman is not satisfied by working the whole week. Therefore, wanting a change for the weekend, he goes to a place where he tries to forget his business activities. Then, after the weekend is spent in forgetfulness, he again changes his position and resumes his actual business activities. Material engagement means accepting a particular status for some time and then changing it. This position of changing back and forth is technically known as bhoga-tyāga, which means a position of alternating sense enjoyment and renunciation."

Prabhupāda: The material world, because everything is temporary, so sometimes when we are fed up with material activities, we stop to do it and become a renouncer. Bhoga-tyāga. "Grapes are sour." You know the story. A jackal entered into a vine orchard, and it was very high. It began to jump to get the grapes, but when he failed, he said, "Oh, these grapes are sour. It is nonsense." (laughter) The karmīs are like that, that they work very hard, but they cannot relish any permanent happiness. That is not possible. Therefore they give up. Brahma satyaṁ jagan mithyā. They give up these worldly activities as false. Jagan mithyā. But they do not relish anything. Actually they do not relish what is Brahma-sukha. Therefore again they fall down. Many… The jñānī sannyāsīs, they give up this world as jagat mithyā, "This world is false." They take sannyāsa. Then, after working for some time, they again take to political activities, philanthropic activities. They see that "The people are suffering for want of education, for want of food. So let me engage in providing food, shelter, education." But this education, food problem is there in the material world. The Māyāvādī sannyāsīs, if they think that this world is false, why he is agitated by the sufferings of the world? It is false. But the thing is that in the spiritual field, because they have no engagement, advanced engagement… (aside:) Come this side. Or do it in this. From the back. (Hindi)

So this so-called sannyāsī, brahma satyaṁ jagan mithyā… [Break] …in the Śrīmad-Bhāgavatam, āruhya kṛcchreṇa paraṁ padaṁ tato patanty adhaḥ [SB 10.2.32]. These …(pause, fumbling with the microphone, Hindi) Brahma satyaṁ jagan mithyā. Jagat is not mithyā. To the Vaiṣṇava, to the devotee, we cannot accept that this jagat, this world is false. No. How it can be false? Suppose you enter in a very beautiful garden, very nicely trees, (indistinct) so many nice flowers, building. Everything is, they are nice. The proprietor of the garden takes you to show you. And if you say, "Oh, it is all mithyā," then how much depressed he becomes, just see. "I brought this friend to show the beauty of this garden, and he says it is mithyā." Similarly, we won't want to depress Kṛṣṇa. (laughter) That is not our business. Kṛṣṇa has created this nice world. Everything is very nice. The sun is rising just in exact time. It is setting in exact time. The moon is rising. The seasons are changing. And we are getting nice food, nice fruit, nice flowers. So we are not so de…, I mean to say, depressing agent. We won't discourage Kṛṣṇa. Why? Kṛṣṇa has created this nice world. How can I say it is mithyā? It is the by-product of Kṛṣṇa's energy. So Kṛṣṇa's energy cannot be false. It is eternal. Kṛṣṇa is eternal. Kṛṣṇa says in the Bhagavad-gītā that this material world, bhūmir āpo analo vāyuḥ khaṁ buddhir mana eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. "These are eight kinds of separated energy of Me, Kṛṣṇa." So Kṛṣṇa's energy… Kṛṣṇa is truth. So Kṛṣṇa's energy is also truth. Because form truth, false cannot come. If Kṛṣṇa is truth, this energy is also truth. But it is not false. Therefore we do not accept this Māyāvādī theory that the world is false, jagan mithyā. We say that Brahman is satya, and this world is also satya.

The difference is that a devotee relishes a particular type of mellow, rasa, in this material world. But the, those who are not devotees, they do not feel any relish from this material world. They feel for some time, but when it becomes stale in their taste, they say, "It is false." Just like the same example: The jackal first of all tried to get the grapes, jumping, jumping, and when it was a failure, he said, "Oh, the grapes are sour. I don't require." So except devotee… The nondevotees, the karmīs, jñānīs, yogis, they actually do not relish the sweetness of the creation of Kṛṣṇa. Therefore Bhāgavata says, ye 'nye 'ravindākṣa vimukta-māninaḥ. "So persons who are thinking that they have become liberated by their own ways," ye 'nye 'ravindākṣa, ye 'nye 'ravindākṣa vimukta-māninaḥ tvay asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32], "actually they have not tasted the Absolute Truth. Therefore their intelligence is not yet purified." Aviśuddha-buddhayaḥ. Anyone who has not reached to the point of surrendering to Kṛṣṇa, it is to be understood that his intelligence is in, still incomplete. In the Bhagavad-gītā it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Actually one who is wise-actually, not falsely-then after many, many births of struggling in karma, jñāna, yoga, he surrenders to Kṛṣṇa. When he actually becomes wise. Jñānavān.

There is a Bengali verse, kṛṣṇa ye bhaje se baḍa catura? Yes. Unless one is very wise and intelligent, he cannot become a devotee of Kṛṣṇa. The first-class intelligent class of men surrenders to Kṛṣṇa. Just like Arjuna. Arjuna, after understanding Bhagavad-gītā, he replied to Kṛṣṇa, kariṣye vacanaṁ tava [Bg. 18.73], "Yes, I'll do." In the beginning, he was posing himself as very nice man, renounced. "My dear Kṛṣṇa, the other side is my brothers, my grandfather, my teacher, Dronācārya, my nephews, my son-in-laws, all my relatives. So I do not wish to fight. Let them enjoy." That was Arjuna's decision, in the beginning. And thus Bhagavad-gītā was taught to him. But after teaching Bhagavad-gītā to Arjuna, Kṛṣṇa inquired from him, "Now what is your position? Your illusion is over or not? What you have decided to do now?" He said, "Yes, my illusion is over." Kariṣye vacanaṁ tava [Bg. 18.73]. "What You are saying, I shall act." This is Bhagavad-gītā understanding. Sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja. Then Arjuna went against his first decision. In the beginning he was nonviolent. But he changed. He become violent. Violent means he fought. He was a warrior. He was kṣatriya. His business was to fight when there is necessity. But in the beginning he was illusioned. Kārpaṇya-doṣo upahata-svabhāvaḥ [Bg. 2.7]. Svabhāvaḥ, by nature, he was fighter, warrior, but kārpaṇya-doṣa, being miserly, upahata svabhāvaḥ, he's going, he was going against his nature. And after understanding Bhagavad-gītā, he was posed in his real nature. So… [break]

…is not going against the nature. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. This is the instruction given by Lord Brahmā and accepted by Lord Caitanya. Sthāne sthitāḥ. "Let everyone remain in his position." A brāhmaṇa… Position means, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to different qualities-goodness, passion, ignorance-there are different divisions of the society, cātur-varṇyam. The brāhmaṇa. The brāhmaṇa means most learned. Most learned means one who knows the Absolute Truth, brahma jānāti iti brāhmaṇaḥ. So there must be a section of the learned. There must be a section of the administrators, kṣatriyas. There must be a section, productive. (aside:) It is… It is disturbing me… And there must be a section, worker. So cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The society must be divided… By natural way, it is divided: the intelligent class, the administrator class, the productive class, and the worker class. And they should cooperate. Then the society's perfect. The same example: Just like in your body you have got divisions, the head division, the arms division, the belly division and the leg division. It is not that leg is less important than the head. But leg is… Head is most important. Without head, the arms, the belly, or the leg cannot work. So there should be cooperation. But the division must be there. This is the vision of Kṛṣṇa. And Kṛṣṇa conscious persons. They do not say it is false. They utilize everything for the purpose of Kṛṣṇa. That is Kṛṣṇa consciousness movement. Most scientific and authorized movement. Trying to place people in his original, constitutional position and cooperate for the service of Kṛṣṇa. That is Kṛṣṇa consciousness movement.

And actually, when we relish some mellow, rasa, that is called bhakti-rasa. We are trying to explain Bhakti-rasāmṛta-sindhu by Rūpa Gosvāmī. So this is bhakti-rasa. The leg is serving the body under some rasa. The hand is serving the body under some rasa. The brain is serving the body under some rasa. So similarly… That is natural division, throughout the whole universe, anywhere. And because the whole universe is being carried on by the three modes of material nature, goodness, passion, ignorance… And there are mixture also. There are three: goodness, passion and ignorance. Just like there are three colors, yellow, red… (aside:) You stand on… You disturbing… Yellow, red and blue. And those who are artists, they mix with three colors and it becomes nine. And again, the nine into nine, it becomes eighty-one. In this way, all these divisions, different forms of living entities, they are being conducted under some modes of material nature, either pure or mixture. And therefore we find so many varieties. (aside:) Why don't you put…? Yes. So many varieties of living entities. 8,400,000 species of life, forms. 8,400,000.

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam

In this way, there are 8,400,000 species of life and Kṛṣṇa claims: sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ [Bg. 14.4]. "All these forms, in different species of life, their mother is this material nature and I am the seed-giving father." Ahaṁ bīja-pradaḥ pitā. So Kṛṣṇa… (Aside:) What you are doing with this…? This fly is disturbing me, and what you are doing? [break]

…claims everyone His son. Kṛṣṇa says, does not say that "The Indians are My son, or the Hindus are My son." No, Kṛṣṇa does not say. So Kṛṣṇa cannot be a sectarian God. God is one. God is for Hindus. God is for Muslims, God is for any other religious sect. And the definition of religion is that the law given by God. That's all. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law means the code or the order given by the state. You cannot manufacture law at home. When the state gives something to the citizens, that "You must follow this," that is law. It may be very insignificant thing, but it is law. Just like when we go on the street, the law is, in, in this country, the law is "Keep to the left." In other countries the law is "Keep to the right." Yes. Germa… In America it is "Keep to the right."

Guest (Indian man): Not so in China and Russia, I believe.

Prabhupāda: There are different. You cannot say that "I am accustomed to drive my car from the left side. Why shall I go to the right?" No, the law is there. You have to abide by the law. Similarly, religion means the law given by Kṛṣṇa, by God. That is religion. You cannot manufacture religion. Kṛṣṇa… Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Therefore real religion is to surrender to Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So actually, this Kṛṣṇa consciousness movement is real religion. Everyone should follow this. Then he will be saved. Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi.

People suffer out of ignorance. That is called pāpa, sin. Any criminal… Mostly, he does not know the real law. He commits something unknowingly, by ignorance, and he becomes a subject of criminal punishment. Therefore ignorance is sinful life. Ignorance. So people should be enlightened from ignorance. And that is real religion. One should be enlightened himself, and one should enlighten others also. That is the mission of Kṛṣṇa consciousness. This is Lord Caitanya Mahāprabhu's mission. Lord Caitanya Mahāprabhu says, bhārata-bhūmite manuṣya janma haila yāra. Not the cats and dogs, animals. Manuṣya. On the land of Bhāratavarṣa, one who has taken his birth as a human being… This point is very important.

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari' koro paropakāra
[Cc. Ādi 9.41]

Become… One can become successful in the mission of his life in India. Because the India, the real knowledge, Vedic knowledge, is there. All the sages and great personalities of India, Vyāsadeva… He compiled all these Vedas for the enlightenment of the whole human society. So especially those who are born in India as human beings, they should take advantage of this knowledge. They should not manufacture knowledge. The knowledge is already there. Simply one has to take it. Just like Bhagavad-gītā. Everything is there already. We have to take it, accept it, and apply it practically in life, and distribute the knowledge throughout the whole world. This is the mission of India.

So this Kṛṣṇa consciousness movement is not sectarian, neither unauthorized. Because it is based on the Bhagavad-gītā as it is. We don't interpret Bhagavad-gītā. If I interpret Bhagavad-gītā, then there is no authority of Bhagavad-gītā. The same example. Suppose state law. You cannot interpret. Then what is the value of the state law? You are a layman. You cannot interpret Bhagavad-gītā. Any Vedic knowledge, you cannot interpret. Then there is no authority of the Vedic knowledge. For example… We give it very constantly. Just like cow dung. Cow dung is the stool of an animal. But Vedas says, "It is pure." The Vedas, in one place, says that "Stool of an animal is impure." We accept it. As soon as we touch stool, even my own stool. I have to take bath immediately to purify myself. But the Vedas says that the stool of cow is pure. We take it to the Deity room and smear it. This is Vedic followers. No interpretation. When it is stated in the Vedas, it is true, fact, perfect, without any defect. That is called Vedic knowledge. Not that interpreting to my convenience, I am, I become a Vedantist. No. That is not. So the Kṛṣṇa consciousness movement is preaching that you accept what Kṛṣṇa says. Sarva-dharmān parityajya [Bg. 18.66]. You have manufactured so many things for the peace and prosperity of the people. But you have failed. Take Kṛṣṇa's word and you'll be happy.

So the more you be engaged in Kṛṣṇa consciousness, as Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always think of Me." Man-manā. Mad-bhakto. "You just become My devotee." It is very simple thing. To become Kṛṣṇa conscious is possible by everyone. And actually, it is happening. We are preaching this Kṛṣṇa consciousness movement all over the world. So these boys, they're coming from different religions, different countries, different nationalities, different faiths. But actually, because they're accepting Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], they're happy. There is no difficulty. And people are accepting it. As if just they were ready to accept this cult. This is our experience. Any of our students can be questioned why he has accepted this Kṛṣṇa consciousness movement. He'll explain. So although Kṛṣṇa consciousness movement is not a movement by any particular person, nation or religion, but still, because Kṛṣṇa appeared in India, Lord Caitanya appeared in India… And Lord Caitanya says that anyone who has taken birth as a human being in the land of Bhāratavarṣa must take the responsibility of spreading this Kṛṣṇa consciousness movement for the benefit of all world.

It is not a question of any personal religion or personal ambition or something manufactured by some imperfect sense enjoyer. It is authorized because Bhagavad-gītā is authorized. Bhagavad-gītā is accepted… First of all, He was, it was accepted by Arjuna in toto. Sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. "My dear Kṛṣṇa, whatever You are saying, I accept it in toto, without any interpretation, without any rejection." Somebody says, somebody may say, "Arjuna was Kṛṣṇa's friend. To praise Him, he might have said like that." No. Arjuna immediately gives evidence that "It is not that I am accepting but you are accepted as, as such by such great personalities as, like Vyāsadeva, Nārada, Asita." He gives authority. So that was five thousand years ago. Later on, all the ācāryas, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, even Śaṅkarācārya. We Vaiṣṇava ācāryas, they differ little with Śaṅkarācārya. Impersonalist and personalist. But Śaṅkarācārya even, even though he was impersonalist, he accepted Kṛṣṇa in his commentary on Bhagavad-gītā. Sai bhagavān svayaṁ kṛṣṇa. So Kṛṣṇa is accepted as the Supreme Personality of Godhead. There is no doubt about it. By all authorities. And Kṛṣṇa Himself says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. "There is no more superior authority than Me."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are actually budhās… Budhās means learned. So they know Kṛṣṇa is the original person. And it is confirmed by Brahmā in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. So everyone can become īśvara. Here, our minister Saheb is present. He's īśvara. Īśvara means controller. He is controller of a department. Similarly, there are many ministers in our country and other countries. Many presidents. They are īśvaras. And a common man, he is also īśvara. He's controlling his family. At least he's controlling his dog, cat. So everyone is īśvara. Just like the modern theory is going on. "Everyone is God." That's all right. God means īśvara, controller. But there are different qualities of controller. I may be controller of my disciples, a few dozen or few hundred. But there are controllers, millions. They are controlling millions. Therefore my control and his control is not equal. Therefore you find out one controller of another. Everyone is relative controller. He controls and he becomes controlled. Nobody's absolute controller. Just like our Minister Saheb. He's controller, but he's also controlled. So when you come to the point, if you find out some person that he's simply controller, not controlled, He's Kṛṣṇa. Kṛṣṇa is simply controller, not controlled, He's Kṛṣṇa. Kṛṣṇa is simply controller. When Kṛṣṇa was present on this planet… You see the history of His life. He simply controlled. He never became controlled. He was controller. Therefore the verdict of the śāstra, Vedic literature, is that īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ.

But the impersonalists will say, "The Supreme Controller is not a person." He's a person. But Brahmā says, "No, He's a person." Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigraha. Vigraha means person. Mūrti. But He's not ordinary person. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Sat cit ānanda. His form is made of eternity, bliss, and knowledge. Our form, this form, is not eternity. It will die. It will be finished. Why my form? Even Brahmā's form. Although he will live for many millions of years. Just like one day, twelve hours, is described in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmā's one day, twelve hours, he… These four yugas, forty-three hundred thousands of years multiplied by one thousand. That is Brahmā's twelve days, uh, twelve hours. Now we can calculate his life. He'll live for one hundred years. So his twelve hours is millions of years. So still, he will die. Anything in this material world, it will not stay. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Everything will be finished. Therefore even Brahmā's body is not eternal. What to speak of my body, your body, ant's body, his body… Sat. Sat means "that exists". Oṁ tat sat.

And cit. Cit means knowledge. So Kṛṣṇa's knowledge is perfect. Kṛṣṇa says, vedāham, vedāhaṁ samatītāni [Bg. 7.26]. "I know past, present, and future." When Kṛṣṇa was questioned by Arjuna, Kṛṣṇa said that "Many millions of years ago, first of all, I spoke this science of Bhagavad-gītā or bhakti-yoga, to the sun-god." Imaṁ vivasvate proktaṁ vivasvān manave prāha. "I spoke, first of all, to Vivasvān, the Sun god." The Sun god's name is there, Vivasvān. Then Kṛṣṇa was questioned by Arjuna that "Kṛṣṇa, You and me, we are born very recently. How is that You say that You spoke to Sun god? That is millions and millions of years ago." So Kṛṣṇa answered, "Yes, I said. I remember. But you do not remember. You were also present." Kṛṣṇa and Arjuna, they're eternal friends. So whenever Kṛṣṇa appears, Arjuna also appears. Kṛṣṇa has got His associates. Arjuna is one of the associates. But the, that is the difference between living entity and God. God remembers and the living entity does not remember. He forgets. And another conclusion is: Why Kṛṣṇa remembers and why the living entity does not remember? The reason is that living entity changes the body, Kṛṣṇa does not change the body. Sambhavāmy ātma-māyayā [Bg. 4.6]. When Kṛṣṇa appears, He appears in His original body, but because He looks like ordinary man, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], the rascals and fools, they think Kṛṣṇa as ordinary man, human being.

So bhakti-rasāmṛta-sindhu is to taste the mellow of serving Kṛṣṇa. That is the science of serving Kṛṣṇa. Therefore we have named this book, "Nectar of Devotion." It is summary study of bhakti-rasa, the mellow, the transcendental mellow which one can taste. Everyone is tasting. Otherwise he cannot work. So yat karoṣi yaj juhoṣi. Kṛṣṇa says, "Whatever engagement you may have, kuruṣva tad mad-arpaṇam, do it for Kṛṣṇa." Don't take the result yourself. Give it to Kṛṣṇa. Then you'll taste the rel…, relish the mellow, transcendental mellow, bhakti-rasa. And then you'll be happy.

Just like about the Gosvāmīs, Rūpa Gosvāmī, who was executing his devotional service on this spot… They were ministers. And they gave up everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. Maṇḍala-pati. Maṇḍala-pati means leaders. The leader of the group, maṇḍala-pati. Just like there is rastra-pati. Similarly they were rastra-patis, maṇḍala-pati, but tyaktvā tūrṇam aśeṣa-maṇḍala-pati… Because they were minister, their friendly circles were big, big zamindars, administrators. But they gave up their company. Tyaktā tūrṇam aśeṣa-maṇ… Not one, two, but many. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Very insignificant. "Oh, what is this? Give up." Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Became very poor mendicants, accepted torn cloth. Sanātana Gosvāmī, Rūpa Gosvāmī, here, in Vṛndāvana, they were living underneath one tree, one night. Such vairāgya, renunciation. But how they were living? A very rich man, coming to the lowest standard of living…

We have seen, practically. In Calcutta, Mr. C.R. Das. he was earning, say, about fifty years ago, fifty thousand, sixty thousand rupees per month. But on Congress resolution, he gave up his practice and practically he had no income. In one meeting, he was asked by somebody… Everyone thought that he's very big, rich man. Somebody asked him to give him, them some subscription. So C.R. Das admitted that "Now I have no income, by my party, Congress Party, they gave me five hundred rupees per month for my expenditures. So I give you everything." So… Because that was his habit. If anyone would approach him, ask him something, the day's income he'll give him, immediately. But he could not live more than one year. He could not tolerate so much renouncement. Because that was material. But these Gosvāmīs, they gave us their ministerial posts, opulent posts and became mendicants. How they lived? Go… That is stated. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau-sada. They were merged in the ocean of the love affairs of the gopīs with Kṛṣṇa. Therefore this mendicantism, it was external. They were enjoying better things. So unless you enjoy better thing, you cannot give up inferior thing.

So Kṛṣṇa consciousness is the best. Anyone, individually or collectively, you take it. You'll enjoy real life. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is real life. And actually, people are accepting. All over the world. Say, four days ago I was in Manila. That was the, my first visit and all young men… In the hotel we held one meeting. The hotel capacity was about eight hundred men. Still, it was overflooded. And they liked this Kṛṣṇa consciousness movement, chanting, dancing. So nice. So it has been proven that this Kṛṣṇa consciousness movement will be accepted in any part of the world. This is India's culture. Why not distribute? Why the government is not interested? That is my presentation. If you, India wants to be glorified, then she must give something. Not simply begging. "Give me grains, give me money, give me weapons. Give me engineer." Give something. That is my proposal. Then India will be glorified. "Oh, India has got something to give, not to take only, like beggars." I was questioned in Berkeley University by some Indian students, "Swamijī, what this Kṛṣṇa consciousness movement will benefit? What this saṅkīrtana? We want technology." So I replied, "Yes, you have come to learn here technology, but I have come here to teach you. Not to learn. But to teach. And they are learning." So according to Caitanya Mahāprabhu's mission, every Indian can become a teacher provided he accepts the teachings of their predecessor ācāryas? Otherwise they'll remain beggars. That is my proposal. Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, October 18, 1972

Pradyumna: (reading) "…cannot steadily remain either in sense enjoyment or in renunciation. Change is going on perpetually, and we cannot be happy in either state because of our eternal constitutional position. Sense gratification does not endure for long and it is therefore called capala-sukha, or flickering happiness. For example, an ordinary family man who works very hard day and night and it successful in giving comforts to the members of his family thereby relishes a kind of mellow, but his whole advancement of material happiness immediately terminates along with his body as soon as his life is over. Death is therefore taken as the representative of God for the atheistic class of men. The devotee realizes the presence of God by devotional service, whereas the atheist realizes the presence of God in the shape of death. At death, everything is finished, and one has to begin a new chapter of life in a new situation, perhaps higher or lower than the last one."

Prabhupāda: Yes. This is very important point. The atheist class men, they say, "Can you show me God?" There are statements of atheist class, or sannyāsī even, that he demanded his spiritual master "Whether you can show me God?" So God cannot be seen by such demand. In the śāstras it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Śrī-kṛṣṇa-nāmādi. Śrī Kṛṣṇa is present by His name, by His form, by His pastimes, by His paraphernalia, by His qualities. Anything about Kṛṣṇa is non-different. Kṛṣṇa and Kṛṣṇa's name, it is the same. There is no difference. In the materialistic view, there is difference between the substance and the name. Just like water. If you are thirsty, simply if I chant, "Water, water, water," it will not quench your thirst. You require the substance, water. So similarly, a, a person's photograph or a statue is different from the person. If there is a photograph of a certain gentleman and if you want to do business with the photograph, it is not possible. You'll have to seek for the actual person. But in case of Kṛṣṇa, it is not like that. Kṛṣṇa, the person, and Kṛṣṇa's name, Hare Kṛṣṇa, the same thing. It is not that we are chanting "Kṛṣṇa, Kṛṣṇa" and this Kṛṣṇa, the Supreme Personality of Godhead, is different. No. Nāma rūpe kṛṣṇa avatāra. The name of Kṛṣṇa and Kṛṣṇa, the person, identical.

Just like we are worshiping the form of Rādhā-Govinda, Rādhā-Mādhava, Rādhā-Dāmodara. So this form, atheists will say that "This is statue." But a theist person, who knows Kṛṣṇa, he will see this form of Kṛṣṇa not different from the original person, Kṛṣṇa. Just like Caitanya Mahāprabhu, when He entered the Jagannātha temple, He immediately fainted, "Here is My Lord." Others who are going in the Jagannātha temple, they are seeing something made of wood. Therefore śāstra forbids, arcye śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir sa eva narakaḥ. Arcye śilā-dhīr. Arca-mūrti, the form worshiped in the temple, if somebody thinks it is made of wood, it is made of stone, that is nārakī-buddhiḥ. No devotee will say. Only the nondevotee, atheist class of men will say it, that "They are worshiping wood. They are worshiping stone." But a devotee knows that His worshipable Lord is present here personally. It is a question of revising, of reforming this perception. The whole Kṛṣṇa consciousness process is reforming or purifying the senses.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Bhakti means to purify the senses.

premāñjana cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaranam acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Real devotee, santaḥ, saintly persons, their eyes are purified by the ointment of love of Godhead. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. They are seeing Kṛṣṇa or his worshipable God… Kṛṣṇa has many forms. Rāmādi-mūrtiṣu. Kṛṣṇa has His form as Lord Rāmacandra, as Varāha, as Kūrma, as Nṛsiṁha. Ananta-koṭi. Innumerable forms He has got. All of them are Kṛṣṇa. So a devotee, on account of his eyes being smeared with the ointment of love of God, he sees Kṛṣṇa twenty-four hours within his heart. That is the vision of the devotee. Atheist class will say, ”Where is God?” Because he has no eyes to see the God. But a theist class or a devotee, he sees God, or Kṛṣṇa, twenty-four hours. He does not see anything else. In the Caitanya-caritāmṛta it is said, sthāvara jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. A devotee, mahā-bhāgavata, highly advanced devotee, he sees trees, but he does not see the tree. He sees Kṛṣṇa. How? Has he gone mad? No. Actually he sees. But what is this tree? The tree, outwardly, is Kṛṣṇa’s energy. Your body, my body, the trees’s body, the dog’s body, the cat’s body. What are these bodies? The bodies are made of the external, material energy. Kṛṣṇa says in the Bhagavad-gītā, bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. The material elements, they are simply Kṛṣṇa’s external energy. So as soon as a devotee sees anything material, he sees immediately the energy of Kṛṣṇa, and along with the energy of Kṛṣṇa, he sees immediately Kṛṣṇa. Reactory. He actually. With reference to the context.

Just like you are reading some portion of a book. As soon as there is some reference, immediately you see the person. Suppose you are phoning, talking on telephone with somebody. As soon as hear the body, as soon as hear his sound, immediately you see your friend. It is not very difficult to understand. Simply one has to know the person or one has, must have the knowledge. So one who has got knowledge, perfect knowledge of the constitution of this material body, he does not see the body. He sees Kṛṣṇa. So anything, sthāvara jaṅgama… Sthāvara means moving, and jaṅgama… Sthāvara means ”not moving,” and jaṅgama means ”moving”. There are two classes of living entities. Some of them are moving and some of them not moving. So a devotee either sees a living entity moving or a living entity’s not moving, he does not see the outward covering, but he sees within, the spirit soul, part and parcel of Kṛṣṇa, and without, the body, the material body, he sees Kṛṣṇa’s energy. And because everything is in reference with Kṛṣṇa, therefore he sees Kṛṣṇa only and nothing else. So this is the statement in the Caitanya-caritāmṛta. Sthāvara jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. He does not see the external form, but he sees the actual essence of the person and therefore he sees Kṛṣṇa. In the Bhagavad-gītā it is confirmed,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ, those who are actually paṇḍitas, learned, knowledge, they see everyone on the equal level. Paṇḍitāḥ sama-darśinaḥ. Vidyā-vinaye-sampanne. He sees one very learned scholar, brāhmaṇa, and sees a cow, sees one elephant, sees one dog, sees one dog eater, the lowest of the human kind, but he’s sama-darśinaḥ. He sees everyone of them as spirit soul, the body as Kṛṣṇa’s energy. Therefore he has no different vision for different persons. Vidyā-vinaya-sampanne brāh…, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. This is called Brahman realization vision. Brahman realization, God.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is brahma-bhūtaḥ vision. A paṇḍita. Actually, when one becomes learned scholar, he becomes Brahman realized. That is the meaning of brāhmaṇa. Brāhmaṇa is one who has realized the Brahman.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So before beginning of pure devotional life, one must be Brahman realized. That is pure bhakti. That is actual, actually the platform of devotional service. Means one must be above the brahminical qualifications, a Vaiṣṇava. A Vaiṣṇava… Mad-bhaktiṁ labhate parām. One who attains the devotional service, parām, parā bhakti… There are three stages of devotional life. Arcye śilā-dhīr…

arcāyām eva haraye
yat pūjāṁ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A person who is worshiping the Deity in the temple with all regulative principles, arcāyām eva haraye yat pūjāṁ śraddhaya, with devotion, he’s executing the service, but he does not know how to respect a devotee, na tad bhakteṣu… He has concentrated his mind on the arca-mūrti, the Deity form of the Lord within the temple… That is very nice. But if he does not now how to worship a devotee, na tad-bhakteṣu cānyeṣu, and he does not know how to elevate other persons, sa bhaktaḥ prākṛtaḥ smṛtaḥ, such kind of devotee is to be considered as material, prākṛtaḥ. Gradually, one has to become aprākṛtaḥ. So there are different stages of devotional service. Everything is explained in the scriptures.

Now our point was that how to see Kṛṣṇa in everything? Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By these blunt, material senses, we cannot appreciate, or we can see, the Supreme Personality of Godhead. It has to be purified. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. One must be relieved from all designations. So long one thinks that "I am Hindu. I am Christian. I am Muhammadan. I am this. I am brāhmaṇa. I am śūdra. I am kṣatriya. I am man. I am woman. I am black. I am white." These are all designations. One has to become free from all these designations. That is called sarvopādhi-vinirmuktam. If you see God, Kṛṣṇa, from the Hindu angle of vision, if you see God from Christian angle of vision, then you cannot see God. That is not seeing God. You have to become freed from all these designations. Just like Caitanya Mahāprabhu taught us, nāhaṁ vipra na ca nara-patir na yatir vā. Caitanya Mahāprabhu says, "I am not a brāhmaṇa. I am not a kṣatriya. I am not a vaiśya. I am not a śūdra. I am not a sannyāsī. I am not a gṛhastha. I am not a brahmacārī." Then "What You are?" Because within these eight categories, we are living. But Caitanya Mahāprabhu says, "I don't belong to all these categories." Then "What You are, Sir?" Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. "I am the servant of the servant of the servant of the servant of Kṛṣṇa, the maintainer of the gopīs."

So unless you come to this stage, free from all designations, he cannot serve Kṛṣṇa. Kṛṣṇa accepts service from the devotee. Bhaktyā mām abhijānāti [Bg. 18.55]. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa is not beggar, that He has come to your place and asking some food from you. No. But Kṛṣṇa accepts your food, provided you are a devotee. That is Kṛṣṇa. You can offer Kṛṣṇa patraṁ puṣpaṁ phalaṁ toyam. You do not require to become very rich man. The poorest of the poor can offer Kṛṣṇa something. What is that? Patraṁ puṣpaṁ phalaṁ toyam. A little flower, a little fruit, a little leaf and little water. Everyone can collect a little flower, a little water. And from any part of the world. Not that Kṛṣṇa can be worshiped in India. Kṛṣṇa can be worshiped in Vṛndāvana. Wherever Kṛṣṇa is worshiped, that is Vṛndāvana. Otherwise, if Kṛṣṇa is not worshiped, that is not Vṛndāvana. So how Kṛṣṇa is worshiped? Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26], "Anyone who offers Me these things with bhakti, with devotion, with love," tad aham aśnāmi, "then I eat it." Not that an abhakta will offer something and Kṛṣṇa will accept. No.

sarvopādhi-vinirmuktaṁ
tat paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is the definition of bhakti in the, in the Nārada Pañcaratra, that when one is freed from the designations, sarvopādhi-vinirmuktam… "Sir, I am a brāhmaṇa. Therefore I can offer You something." No. Kṛṣṇa is not exposed to anyone except to the devotees. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Kṛṣṇa is covered by yogamāyā. He's not revealed to any, anyone, except to the devotees. There are many other instructions in the śāstras. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. That I explained. Kṛṣṇa is not approachable by our these blunt senses, material senses, with designation. Unless one is freed from all designations. Just like Caitanya Mahāprabhu instructs, "I am not a brāhmaṇa, I am not a śūdra, I'm not a kṣatriya, I'm not a brahmacārī, I'm not a gṛhastha, but I am the servant of the servant of the servant of Kṛṣṇa, who is the maintainer of the gopīs." Gopī-bhartur pada-kamalayor dāsa-dāsānudāsa [Cc. Madhya 13.80]. So Kṛṣṇa is not visible to the atheist class of men. Kṛṣṇa's only visible to the devotees. And the devotee sees Kṛṣṇa and nothing but Kṛṣṇa, and twenty-four hours. It is not that Kṛṣṇa is… A devotee sees Kṛṣṇa while he's worshiping only, and other times, he's not seeing. No. He's seeing twenty-four hours. But the atheists, they ask, "Can you show me Kṛṣṇa? Can you show me God?" The reply is, "Have you got the eyes to see Kṛṣṇa?" It is not so easy, Kṛṣṇa. In the Brahma-saṁhitā it is said,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti yat-prapadya-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Govinda. Panthās tu koṭi-śata-vatsara-sampragamyo. Pantha means road. If you walk over the path of Kṛṣṇa… Suppose Kṛṣṇa, there is Kṛṣṇaloka. Above this material universe, there is another spiritual sky, paravyoma. It is called paravyoma. That is confirmed in the Bhagavad-gītā, paras tasmāt tu bhāvaḥ anyaḥ 'vyakta 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature. As this is material nature, there is spiritual nature. And in that spiritual nature there are innumerable spiritual planets. They are called Vaikuṇṭha planets. And the highest Vaikuṇṭha planet is called Kṛṣṇaloka, or Goloka Vṛndāvana. This Vṛndāvana is replica of that original Vṛndāvana. When Kṛṣṇa comes on this planet or within this universe, He comes in this Vṛndāvana. This is called Bhauma-Vṛndāvana. Of course, there is no difference between Bhauma-Vṛndāvana and Paravyoma-Vṛndāvana. So if we want to see Kṛṣṇa, then we must be freed from designations. That is the process. Not only designations, but from all kinds of desires.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

These are the definitions given by Śrīla Rūpa Gosvāmī. We Gauḍīya Vaiṣṇavas, Madhva-Gauḍīya Vaiṣṇavas, we are followers of Śrīla Rūpa Gosvāmī and others, Ṣaḍ-Gosvāmī.

śrī-rūpa-sanātana-bhaṭṭa-raghunātha
śrī-jīva-gopāla-bhaṭṭa-dāsa-raghunātha
ei chay gosāi yāra tāra mui dāsa

tān-sabāra pada-reṇu mora pañca-grās

Unless one has followed strictly the path of the Ṣaḍ-Gosvāmīs, we cannot accept him as guru. Because Narottama dāsa Ṭhākura says, ei chay gosāi yāra tāra mui dāsa. One who has followed strictly the principles of Rūpa Gosvāmī. Rūpa Gosvāmī, of course, he lived very simply, mendicant. A small loincloth and simple underneath a tree. But simply by imitating his loincloth one does not become Rūpa Gosvāmī. One has to follow the principles of Rūpa Gosvāmī. Then he's called rūpānuga. Unless you become rūpānuga, you cannot understand the Gauḍīya philosophy. Ei chay gosāi yāra tāra mui dāsa. So this is called paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayoḥ viduḥ [Bg. 4.2]. If you follow the path of Rūpa Gosvāmī, Sanātana Gosvāmī… Not that simply by imitating his cloth. You must follow in principle all the rules and regulations given by…

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is the definition given by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. So one must be freed from all material desires. You cannot earn your livelihood by showing the Deity. This was not the business of Rūpa Gosvāmī. Rūpa Gosvāmī did not do any business by showing the Deity. Therefore you have to follow strictly the principles of Rūpa Gosvāmī, Sanātana Gosvāmī. Then you become Rūpānuga Vaiṣṇavas. And Narottama dāsa Ṭhākura says, "One who is following the principles of the Rūpa Gosvāmī and Sanātana Gosvāmī, tāra mui dāsa, I accept him as spiritual master." Tān-sabāra pada-reṇu mora pañca-grās.

ei chay gosāi yabe braje kailā vāsa
rādhā-kṛṣṇa nitya-līlā karilā prakāśa

So rādhā-kṛṣṇa nitya-līlā karilā prakāśa. By the, writing so many books, hundreds of books, Rūpa Gosvāmī, Sanātana Gosvāmī, especially Jīva Gosvāmī… Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. They wrote, they wrote books for the benefit of the whole world. Lokānāṁ hita-kāriṇau. They did not write books only for the Hindus or for the persons who are in India or in Vṛndāvana. Lokānāṁ hita-kāriṇau, nānā-śāstra-vicāraṇaika-nipuṇau. There were very, very expert. You'll find in the Bhakti-rasāmṛta-sindhu, wherever Śrīla Rūpa Gosvāmī has stated something, immediately he has given reference from the śāstras. He did not manufacture anything which is against the śāstras. That is Rūpānuga, Rūpānuga Vaiṣṇava. So in order to see God, in order to serve God, we have to follow. Śrī Narottama dāsa Ṭhākura, he has said,

rūpa-raghunātha-pade haibe ākuti
kabe hāma bhujhaba se yugala-pīriti

Rūpa-raghunātha-pade haibe ākuti. Unless one becomes very, very much eager to follow the path of Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, he cannot understand what is the love affairs of Rādhā and Kṛṣṇa. Without following the principles of Rūpa Gosvāmī, if we wants to understand what is Rādhā and Kṛṣṇa, then we shall understand a boy, ordinary boys' and girls' affairs. That is not Rādhā-Kṛṣṇa. Therefore in the śāstra it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Do not try to understand Rādhā and Kṛṣṇa with these blunt eyes and senses; try to understand through the instructions of Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī.

śrī-rūpa-sanātana-bhaṭṭa-raghunātha
śrī-jīva-gopāla-bhaṭṭa-dāsa-raghunātha

So this is the process. Bhakti-rasāmṛta-sindhu, which we have translated into English, Nectar of Devotion, is very important book. It is the science of devotional service. If you want to be engaged in devotional service, then you must read the Bhakti-rasāmṛta-sindhu. And then we shall be able to see God. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38], by following the rules and regulations and the direction laid down in the Bhakti-rasāmṛta-sindhu, we shall be gradually elevated to the platform of loving God. Śrīla Rūpa Gosvāmī therefore says, ādau śraddhā. Ādau śraddhā. First of all, faith. That is the basic principle. And this word, śraddhā, has been described in the Caitanya-caritāmṛta by Kavirāja Gosvāmī,

śraddhā śābde viśvāsa sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

This is called śraddhā, that "If I surrender to Kṛṣṇa, then all business of my life is done." This is called śraddhā. Not that sometimes I worship Lord Kṛṣṇa, sometimes Lord Śiva, sometimes goddess Kali, sometimes this, sometimes that. That is not śraddhā. Śraddhā means sudṛḍha niścaya viśvāsa. What is that viśvāsa? Kṛṣṇe bhakti kaile sarva-karma kṛta haya. If I worship only Kṛṣṇa, then all other duties are performed. Automatically. The example is just like if you pour water on the root of the tree, the transmission of the water is automatically done to the other branches, leaves, and everything. If you supply food to the stomach, then the energy is distributed automatically to the eyes, ears and other parts of the body. Similarly, if you simply offer Kṛṣṇa surrender and worship Him, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], then you worship all other demigods. You don't have to exert yourself for worshiping other demigods. That is automatically done. Therefore the whole concentration should be given to Kṛṣṇa.

That is the specific significance of Vṛndāvana. In Vṛndāvana, simply Kṛṣṇa worshipable. Ārādhyo bhagavān vrajeśa-tanayaḥ. That is the vision of Lord Caitanya Mahāprabhu, that ārādhya, worshipable Deity, worshipable God, is vrajeśa-tanayaḥ, the son of Nanda Mahārāja, Kṛṣṇa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. As Kṛṣṇa is worshiped, similarly His place, Vṛndāvana, is also worshipable. Ramyā kācid upāsanā vrajavadhū vargeṇa kalpitā. There is no more better form of worship than it was conceived by the damsels of Vraja. Śrīmad-bhāgavatam amalaṁ purāṇam. And the book, authoritative literature, to understand Kṛṣṇa and His service is Śrīmad-Bhāgavatam. Śrī-caitanya-mahaprabhor matam idam. This is the mission of Lord Caitanya Mahāprabhu. And Kṛṣṇa consciousness movement is exactly following the principles of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, yāre dekha tāre kaha upadeśa.

So the atheist class, they cannot see Kṛṣṇa. They ca… They'll see Kṛṣṇa at a certain time. What is that? That is ex…, described in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. When there will be death, when death will take away all our possessions, at that time, we can see Kṛṣṇa. Just like Hiraṇyakaśipu. Hiraṇyakaśipu was atheist. He could not see God. He was Godless. But at the last, he saw God in the form of Nṛsiṁhadeva. That is also, being father of Prahlāda Mahārāja. Otherwise it was not possible. So God is everywhere. Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ… [break] That's all. Otherwise you can see God everywhere. He is within the atom, what to speak of other things. Simply you have to smear your eyes with the ointment of love of God, Kṛṣṇa. And if you want to come to that stage, then you have to follow the instructions given by Śrīla Rūpa Gosvāmī in the Bhakti-rasāmṛta-sindhu. Thank you very much. Hare Kṛṣṇa.

Devotee (1): If one makes arrangement in this lifetime for others to render service to Kṛṣṇa, but if the whole purpose of his arrangement is to simply maintain his family and if he's still attached to sense gratification, at the time of death, even though he has attraction for sense gratification, will he attain a higher birth in a family of Vaiṣṇavas in his next life or anything like this?

Prabhupāda: No. Those who are engaged in devotional service, if they cannot finish their business in this life, they are given chance next life to get birth in a Vaiṣṇava family. Not all. Yoga-bhraṣṭaḥ sañjayate. Śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. Those who could not finish, yoga-bhraṣṭaḥ, bhakti-yoga, if he falls down while executing, he has no loss because, even if he falls down, his life, next life is guaranteed in a nice family. Śucīnāṁ śrīmatāṁ gehe. Either in rich family or in a devotee's family. So both ways, he gets the chance of having a human form of life, and if he's born in a Vaiṣṇava family, naturally he becomes Vaiṣṇava. And if he takes his birth in a rich family, he has no problem for his bread. So he can exclusively engage himself in devotional service. Provided he gets the assistance of a bona fide spiritual master. So your answer… Is that question, question is answered?

Devotee (1): Yes. But if someone has a temple and he maintains a Deity for his personal sense gratification…

Prabhupāda: That, that's all right. He is kaniṣṭha-adhikārī. So gradually he'll be elevated to the madhyama-adhikārī and then uttama-adhikārī. So in Kṛṣṇa's service, either he rubs this way or that way, there is no loss. It is only giving. That is the statement of Nārada. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi, ko vā āptaḥ abhūd amuṣya kim [SB 1.5.17]. Even one falls down, there is no loss because he'll get a chance next life to begin from the point where he failed. So there is no loss. Whereas others, because they did not know what is Kṛṣṇa, simply worked very nicely, they, they, they are fruitless life. There is no gain. Ko vārtha āpto abhajatāṁ sva-dharmataḥ. Even if one executes his occupational duties very nicely, because he's not devotee, what is the gain of his life? He does not gain anything. These are the version in the Śrīmad-Bhāgavatam. Yes?

Devotee (1): Śrīla Prabhupāda, what is the highest principle of the Gosvāmī's, by following which one will be sure of attaining love of Śrī Kṛṣṇa?

Prabhupāda: Gosvāmī is controller of the sense, controller of the mind, controller of the tongue, controller of the genital, controller of anger. So many things he has to control, then he becomes gosvāmī. Vāco-vegaṁ krodha-vegam udara-vegam upastha-vegaṁ manaso-vegam, etān vegān viṣaheta dhīraḥ pṛthivīṁ sa śiṣyāt. After becoming gosvāmī, he can make disciples all over the world. Hare Kṛṣṇa.

Devotee (2): Śrīla Prabhupāda, today is the beginning of ūrjā-vrata. Can you describe what that is, ūrjā-vrata, how it should be observed?

Prabhupāda: What is this?

Gurudāsa: They want to know ūrjā-vrata.

Prabhupāda: Uh.

Gurudāsa: He wants you to describe what it is.

Devotee (1): And how should we observe it,

Prabhupāda: Ūrjā-vrata, you chant Hare Kṛṣṇa twenty-four hours one month (laughter) That's all.

Gurudāsa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa…

Prabhupāda: Yes. Don't sleep, don't eat. This is ūrjā-vrata. Can you execute?

Devotee (1): I don't know. (laughter)

Prabhupāda: Yes.

Devotee (2): Śrīla Prabhupāda, I may have missed a point about the atheist. He sees God at the time of death. Does he see the form of Kṛṣṇa at the time of death?

Prabhupāda: No. As the form of death. Kṛṣṇa has many forms. So death is also Kṛṣṇa's form. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. One who has become inimical to Kṛṣṇa, Kṛṣṇa appears as enemy. Just like He appeared as Narasiṁhādeva to Hiraṇyakaśipu. So Hiraṇyakaśipu was very great personality. He was father of Prahlāda Mahārāja. Ordinary man, they fear the death. That fearful death, meeting with the fearfulness is their meeting with Kṛṣṇa. All right. Chant Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, October 19, 1972

Pradyumna: (reading) "…happiness immediately terminates with his body as long as his life, as soon as his life is over. Death is therefore taken as the representative of God for the atheistic class of men. The devotee realizes the presence of God by devotional service, whereas the atheist realizes the presence of God in the shape of death."

Prabhupāda: Yes. This point we have discussed last night that everyone can see God. To see God is not very difficult job. There are so many points described in the Bhagavad-gītā. For the devotees, those who are serious about seeing God, they can see God. God is present everywhere. And God Himself, Kṛṣṇa, is describing, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So everyone drinks water. Now Kṛṣṇa says, "The taste of the water, I am." So who has not tasted the water? Everyone drinks water at least four times, five times. So as soon as you drink water, the taste of the water is Kṛṣṇa. Kṛṣṇa says, "I am this." Kṛṣṇa has described Himself in so many ways. "Amongst the trees, I am this. Amongst the aquatics, I am this. Amongst the nonmovable, I am this." So why not see God in that way? The atheist class of men, they say, "Can you show me God?" So why don't you see God? Why you close your eyes? If you have got eyes to see, you can see God everywhere.

Those who are saintly devotees, they are seeing God, Kṛṣṇa, in every moment. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. If you become saintly person by your austerities, penances, then you can see God in every step. Otherwise, if you think that "I cannot become saintly person," yes, nobody can become saintly immediately. It requires time. But so long you are material person you can see God also in the water. You drink water. You can see God. You can see sunshine. God is there. Prabhāsmi śaśi-sūryayoḥ. So who has not seen the sunshine? Who has not seen the moonshine? So therefore if you have seen moonshine, if you have seen sunshine, you have seen God.

But especially those who are impersonalists, they can see God in that way. Śabdaḥ khe pauruṣaṁ nṛṣu. There are descriptions in the Seventh Chapter, how you can see God in your common dealings. Still, if you do not see God, then you can see, you must see one day God at the time of your death. Mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Death is God. So the atheist class men, just like Hiraṇyakaśipu, who always challenges God, in spite of so many things wherein we can see God, they deny to see God; therefore God comes before them as death. So everyone has to meet death. So God is there. And you are seeing. But because we are atheist class of men, we are denying, "There is not God." So Bhakti-rasāmṛta-sindhu says that, "After all, you have to meet with God at the time of death. So before death, why don't you see God in so many ways?" That is Bhakti-rasāmṛta-sindhu. The science of devotional service which is giving you indication how to see God always and everywhere. Go on reading.

Pradyumna: "Death is therefore taken as the representative of God for the atheist class of men. The devotee realizes the presence of God by devotional service, whereas the atheist realizes the presence of God in the shape of death. At death everything is finished, and one has to begin a new chapter of life in a new situation, perhaps higher or lower than the last one. In any field of activity, political, social, national or international, the results of our actions will be finished with the end of life. That is sure. Bhakti-rasa, however, the mellow relished in the transcendental loving service of the Lord, does not finish with the end of life. It continues perpetually and is therefore called amṛta, that which does not die, but exists eternally."

Prabhupāda: Yes. Rasa. Rasa means mellow. Everything we have, there is a rasa. Without rasa, we do not deal in anything. So this material rasa or mellow, which we relish in our daily dealings… Suppose our dealings with wife, children, friends or others, enemy also. There is a rasa. When we kill our enemy, there is also some pleasure rasa. When we see something ghastly… In European and Western countries, they want to see some ghastly things in the television. So they enjoy rasa. There is some rasa, relishment. Otherwise, how they are all day, practically, they are sitting before the television and seeing?

So there are twelve kinds of rasas. Five kinds of rasa, we generally experience. The dealings between servants and master, dealings between friend and friend, dealings between mother and the child, dealings between lover and the beloved, dealings between the enemy and enemies. So many ways, there are, on the whole, twelve kinds of rasa. And the, all the rasas are there in Kṛṣṇa. Akhila-rasāmṛta. Akhila-rasa. He's the reservoir of all pleasure. Even in ghastly behavior, a man is killing another man, there is some enjoyment by killing. Just like Bhīma. When he killed Duryodhana, he immediately sucked the blood of Duryodhana's heart. So there was some pleasure. Because Duryodhana insulted them so many ways. And they were, especially Bhīma was finding out the opportunity when he'll, he would enjoy the rasa by killing Duryodhana. So all, in all our dealings, directly or indirectly, there is some rasa.

Now, in our material dealings, the rasas are temporary. They'll be finished. As soon as this body is finished, the rasa is also finished. Just like we love somebody, any way, either as friend or as child or as husband or as lover, friend, so many ways. But these rasa will be finished as soon as this body's finished. I have got some affectionate dealings with my sons. But as soon as the son dies, or I die, the rasa is finished. But if you deal in the same way with Kṛṣṇa, who is the reservoir of all rasas, it will continue. If you love Kṛṣṇa as a friend in this life, if you develop your consciousness, Kṛṣṇa consciousness, as friend of Kṛṣṇa's, then tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], when you go to Kṛṣṇa, tyaktvā deham, giving up this body, then you go there as Kṛṣṇa's friend.

Just like Śrīla Śukadeva Gosvāmī's described in the Bhagavad-gītā, Śrīmad-Bhāgavatam: itthaṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena, māyāśritānāṁ nara-dārakeṇa kṛta-puṇya-puñjāḥ [SB 10.12.11]. The boys who were playing with Kṛṣṇa, Śukadeva Gosvāmī says that after many, many births accumulation of pious activities… Because you cannot develop devotional service without pious life. Yeṣām anta-gataṁ pāpam. If you want to become associate with Kṛṣṇa, then you cannot act as a sinful man. Just like a criminal is not allowed to come out of the jail. He has no freedom. Similarly, if we act sinfully in this life, then we'll have to remain within this material world, one body after another. So we, we have to give up sinful activities. Therefore we forbid our students, no illicit sex, no meat-eating, no gambling, no intoxication. Because these are the pillars of sinful life. So we have to give up these things to accelerate our promotion to devotional service. We cannot go on doing this and that at the same time. It is something like that, you ignite fire and pour water. It will be useless attempt. If you want to burn the fire blazing, don't put water on it. Keep it dry. Similarly, if you want to advance in Kṛṣṇa consciousness, then you cannot indulge in sinful activities. And when you are proved that you are no more sinful, yeṣām anta-gataṁ pāpam, one who has become freed from the reaction of sinful life, yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmāṇi…

You have to do something. So if you engage yourself twenty-four hours in pious activities, pious activities in goodness, that is also tainted. But when you actually engage yourself in the devotional service of Vāsudeva, as we were discussing this morning, the verse, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam… [SB 1.2.7]. So even if we are accustomed to sinful activities on account of bad habits, still, we can engage ourself in devotional service of Vāsudeva. So those who are sincerely devotee of Vāsudeva, sometimes due to their past habits, may commit something sinful, not knowingly, but habituated; that is excused by Kṛṣṇa. Api cet su-durācāro bhajate mām ananya-bhāk. But not wilfully. Wilfully, if we commit some sinful activities, that can be excused once, twice, but not thrice. then you'll be punished. Therefore a devotee should not commit wilfully any sinful activities in order to keep himself always fit in devotional service. He should try to keep himself steady, without committing any sinful actions. The primary sinful activities are described, and we try to follow. And if we chant sixteen rounds and keep ourself always aloof from the sinful activities, then it is certain, niścayāt, utsāhān dhairyāt, niścayāt tat-tat-karma-pravartanāt, sato vṛtteḥ sādhu-saṅge ṣaḍbhir bhaktiḥ prasidhyati.

If you want to advance in devotional service, then you should be enthusiastic, utsāhān, dhairyāt, with patience, and niścayāt, you should be assured that ”Because I’m following strictly the direction of my spiritual master and śāstras, certainly I shall meet Kṛṣṇa.” Tat-tat-karma-pravartanāt. By following the rules and regulations, sato vṛtteḥ, always trying to be honest and sādhu-saṅga… [Cc. Madhya 22.83]. The sādhu-saṅga is very important. Therefore we have created this internal society, International Society so that actually it is happening. People are coming to our society, in our centers, and after one week, automatically he takes a bag and beads and shaves himself. Automatically. Sādhu-saṅga is very… Association of sādhu. Solitary bhajana, executing devotional service in a solitary place, is not possible for the neophyte devotees. It is meant for the advanced devotees. If, from the very beginning, without executing the regulative principles, if one wants to execute devotional service in a solitary place, it will be simply disturbing, and he must fall down. There are so many examples, even in this Vṛndāvana. So we should not imitate. We must, vidhi-mārga. The regulative principles must be followed. Then when you are mature, then we can sit down in a solitary place. Otherwise it is not possible. Then. You read.

Pradyumna: ”This is confirmed in all Vedic literatures. The Bhagavad-gītā says that a little advancement in bhakti-rasa can save the devotee from the greatest danger, that of missing the opportunity for, of human, for human life.”

Prabhupāda: Svalpam apy asya dharmasya trāyate mahato bhayāt. Just like Ajāmila. Ajāmila, when he was young, he was executing devotional service just like a pure brāhmaṇa under the direction of his father, but when he was young, he was captivated by prostitute and fell down, became a thief, drunkard, and cheater. So many ways his life became sinful. But at the end of his life, when he was just going to die, he simply chanted ”Nārāyaṇa”. His youngest son’s name was Nārāyaṇa. So when the Yamadūtas, the messengers of Yamarāja… [break] …carrying him. So he thought that his youngest son, because he was beloved, would save him. So he chanted, not chanted, he called his youngest son, Nārāyaṇa. Immediately he remembered Nārāyaṇa. Because in the beginning he was a devotee of Nārāyaṇa. So immediately, because he remembered Nārāyaṇa, Nārāyaṇa immediately sent His messengers to take him back to Vaikuṇṭha. So therefore this is the instance. Svalpam apy asya dharmasya trāyate mahato bhayāt. Go on.

Pradyumna: ”The rasas derived from our feelings in social life, in family life or the greater family of altruism, philanthropism, nationalism, socialism, communism, etc., do not guarantee that one’s next life will be as a human being.”

Prabhupāda: Yes. They do not know that. The so… There are so many welfare workers. But they do not know even that there is next life. This is the position of the present civilization. Because I may be a great philanthropist, but my next life will be according to my karma. Just like by becoming philanthropist I may do so many sinful activities. Because when one is mad after something… Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. When, then his knowledge becomes bewildered. They do not care to do anything, either sinful… Generally, they act sinfully. But according to our acts, karmaṇā daiva-netreṇa [SB 3.31.1], the superior authority will examine your karma. Not so-called philanthropism. Actually philanthropism has no meaning because, according to the law of karma…

Suppose you are suffering with some disease. So because you are being supplied first-class medicine, there is no guarantee that your disease will be cured. We have seen many cases. Similarly, according to Vedic conclusion, the happiness and distress, they’re destined.

Tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
[SB 1.5.18].

Duḥkhavad anyataḥ sukhaṁ labhyate. Just like nobody tries to become distressed. Everyone tries to become happy. So why distress comes? I try for happiness. Suppose happiness comes. But I do not try for distress. Why distress comes? We cannot explain why distress comes. You take care of all possibilities. Still, there is distress. Why? Now, this is the destiny. If you have to suffer some distress, you must suffer. That is called distress. So Bhāgavata says therefore that as you don’t try for distress and it overcomes you, similarly if you don’t try for happiness, if you have got some happiness, it will overcome you. It will come automatically. Therefore we should not try either for happiness or for distress. We should simply try to develop our Kṛṣṇa consciousness. That is our business. Tasyaiva hetoḥ prayateta kovidaḥ. A learned man should try for that only. That means this Kṛṣṇa consciousness.

Tasyaiva hetoḥ prayateta kovidaḥ na labhyate yad bhramatām upary adhaḥ. We are wandering upary-adaḥ. Upary-adhaḥ. Upary means sometimes we are going in the higher planetary systems, Brahmaloka, Janaloka, Satyaloka, sometimes going downward, Tala, Atala, Vitala, Pātāla, Rasātala. Or sometimes higher species of life, sometimes lower species of life. In this way, we are wandering according to our karma. This is material existence. Caitanya Mahāprabhu therefore says,

ei rūpe bhramāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

A living entity is wandering in this way, sometimes on the higher level, sometimes on the lower level, but he’s changing one chapter, another, one chapter, another. That is not very good, to repetition of birth and death. So a living entity if he’s very fortunately, fortunately he meets some good association, good devotees, then his life changes.

ei rūpe bhramāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

So this movement, Kṛṣṇa consciousness movement, is a process to give chance everyone. Just like we are holding this meeting. It is a chance given to everyone to hear about Kṛṣṇa, to learn about devotional service. And if it attracts him, if he says, ”Yes, it is nice,” then it is called śraddhā. So śraddhā, by repeated hearing, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. If we hear repeatedly, then we develop our dormant Kṛṣṇa consciousness. In everybody there is dormant Kṛṣṇa consciousness. So that is also stated in the Caitanya-caritāmṛta: nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. Kṛṣṇa bhakti is there. It is not artificially we acquire it. It is already there. But we are in the forgotten stage. Therefore, by repeated hearing, it is awakened. Śravaṇādi-śuddha-citte karaye udaya. If we hear Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare, then śuddha-citta. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The, the heart, the mirror of the heart, will be cleansed. And as soon as it is cleansed, we awaken, we remember, "Oh, I am eternal." Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. This remembrance comes, that "I am eternal servant of Kṛṣṇa." And when he understands that he's eternal servant of Kṛṣṇa and he engages himself in that service, then immediately he becomes liberated.

Liberation, mukti,… Mukti means to be situated in his own constitutional position. That is mukti. So our constitutional position is eternal servitorship of Kṛṣṇa. Caitanya Mahāprabhu has said, jīvera svarūpa haya nitya kṛṣṇera dāsa [Cc. Madhya 20.108-109]. So if we can simply understand that "I am eternal servant of Kṛṣṇa. Let me again engage, be engaged in Kṛṣṇa's service," and if he's actually engaged, then immediately he's liberated. So devotees are already liberated. Those who are actually serious. Mukti svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ. This is the definition of mukti. Mukti means hitvā anyathā rūpam. We are acting at the present moment anyathā. Anyathā means somebody's thinking that "I am the maintainer of this family. I am the minister of this state. I am this. I am that." So many. Upādhis. So when we give up these designations, then that is mukti. Sarvopādhi-vinirmuktaṁ tat-paratvena-nirmalam [Cc. Madhya 19.170]. And so long we are designated, we don't care for Kṛṣṇa, we care for society, friendship, love, country, philanthropism, this "ism," that "ism," that is our bondage.

If you serve Kṛṣṇa, then naturally you serve everything. Yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. If you serve Kṛṣṇa, then Kṛṣṇa gives you opportunity to serve everyone. That is… Just like Prahlāda Mahārāja, he served Kṛṣṇa. Even his atheist father was delivered. Because he happened to be the father of a Vaiṣṇava. So to serve Kṛṣṇa is the best service to the nation, to the family, to self, to everybody. This is the secret of success. Kṛṣṇe bhakti kaile sarva-karma kṛta haya. If you simply serve Kṛṣṇa, then all other duties are very well performed. You are no longer debtor to any other obligation. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We have got so many obligations: to the demigods, to the sages, to the forefathers, to the ordinary human beings, living entities. But if you take to Kṛṣṇa consciousness… Here we get immunity from all the obligations. Sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam. These are the śāstric injunctions. So simply by discharging devotional service, loving devotional service unto Kṛṣṇa, you become free from all obligations, there is no more obligations. Otherwise why Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

If you take to Kṛṣṇa seriously, if you surrender, then He gives you protection from the reaction of so many obligations. Go on.

Pradyumna: "We prepare our next life by our actual activities in this present life. A living entity is offered a particular type of body as a result of his action in the present body."

Prabhupāda: Yes. Karmaṇā daiva-netreṇa jantor deha upapattaye [SB 3.31.1]. Our next life means according to the karma, activities, in this life. They're judged at the point of death. The, our activities are judged and then we are given opportunity by the laws of nature to be carried in another mother's womb to get another gross body. We have got two kinds of bodies, the gross body and the subtle body. When this gross body is stopped working, the subtle body works. We have got experience every night. When you are lying down on bed, you are dreaming. You have gone somewhere else from your room and you are acting. That means the subtle body is acting. Similarly, when this body's stopped, nobody works, no more working, or the machine is broken, then, at that time, the subtle body carries you to another machine. This body is machine. Yantrārūḍhāni māyayā [Bg. 18.61]. This is stated in the Bhagavad-gītā. This is yantra. So just like your car, you are driving one car, the car is stopped for some reason. It is no more working. Then what do you do? You get down. You get another car. Similarly, when this body's not working, then you give up this body; you take another body.

Now, taking another car means as you are paying for it. If you are paying very lump sum, you can a better car. But if you cannot pay, then you have to accept a low grade car. Similarly, the price means according to your karma, you are offered a car. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Māyā creates a car for you, a carrying conveyance, this body. So that conveyance is according to karma. So if you act piously in this life, then next life you get good body. Ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. Sattva-sthā. If you are in goodness, then, in the modes of goodness, then you are promoted to higher standard of life. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ. And if you are in passion, then you remain here. And adho gacchanti tāmasāḥ. And if you are ignorant, then you go to animal life or lower grade of life. This is the law of karma. But instead of improving your karma, karma-kāṇḍīya-vicāra, fruitive activities, if you take to devotional service and simply try to understand what is Kṛṣṇa, then you are no longer within the influence of this good work or bad work. You are transcendental. Immediately after death, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], you are no more subjected to this gross body… [break]

…understand Kṛṣṇa. You can understand Kṛṣṇa simply by chanting Hare Kṛṣṇa mantra. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Simply by your service attitude, to serve Kṛṣṇa, beginning with the tongue. It is very wonderful. But utilizing your tongue, you can achieve Kṛṣṇa very easily. By the tongue. By the tongue, if you simply chant, without any offense, Hare Kṛṣṇa mantra, and by the tongue, if you simply taste Kṛṣṇa prasādam, and by the tongue, if you speak about Kṛṣṇa, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128], you understand Kṛṣṇa. The three business of the tongue. Tasting the prasādam, chanting Hare Kṛṣṇa mantra, and preaching about Kṛṣṇa. By these three things you understand Kṛṣṇa, and as you understand Kṛṣṇa, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], you are transferred to the spiritual kingdom.

Thank you very much. (end)

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The Nectar of Devotion

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Bombay, December 27, 1972

Pradyumna: (reading:) "…but his whole advancement of material happiness immediately terminates along with his body as soon as his life is over. Death is therefore taken as the representative of God for the atheistic class of men. The devotee realizes the presence of God by devotional service, whereas the atheist realizes the presence of God in the shape of death. At death everything is finished, and one has to begin a new chapter of life in a new situation, perhaps higher or lower than the last one. In any…"

Prabhupāda: Yes. Bhagavad-gītā, it is said, Kṛṣṇa says: mṛ tyuḥ sarva-haraś ca aham. At the… By death, everything is taken away by Kṛṣṇa. So the modern civilization, they do not believe in the next birth. That is the basic mistake of the present civilization, that we get information that tathā dehāntaraṁ prāptir dhīras tatra na muhyati. Dehāntaram. Just like we are transmigrating, even in this span of life, from childhood to boyhood, from boyhood to youthhood, from youthhood to old age body. Therefore it is natural to conclude that after this old body's finished, then we get another body, transmigration of the soul. But there is no education, no enlightenment about this transmigration of the soul. But we can, if we think, ponder very deeply on this matter, how transmigration of the soul is taking place, and it is authorized, authorized statement of Bhagavad-gītā: tathā dehāntaraṁ prāptir.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So this is the defect. The atheist class of men, they also see God. One, everyone can see God, provided he has got eyes to see. Actually, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are yogis, bhakta-yogis, because they are in love with God, Kṛṣṇa, they are seeing every moment within their heart the Supreme Personality of Godhead. Anyone you love, you see always within your heart. Similarly, if you have love for God, Kṛṣṇa, then you can see Kṛṣṇa always. That is called yoga system. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, those who are yogis, under meditation, they see the Supreme Personality of Godhead within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ. So there are many evidences in the śāstras. Yoga means to see the Supreme Lord within the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is situated in everyone's heart. One has to see. One has to develop that visionary power, how to see God within the heart. That is wanted. That is called yoga system. Dhyānāvasthita. Otherwise Īśvara is there in everyone's heart. Therefore Kṛṣṇa says,

yoginām api sarveṣāṁ
mad gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"The first-class yogi is he who is always seeing Me within his heart." Yoginām api sarveṣāṁ. There are different types of yogis. The first-class yogi is he who can see Kṛṣṇa within his heart constantly, without any cessation. Smartavyaṁ satato viṣṇuḥ vismārtavyaṁ na jātucit. This is the process. One has to observe Viṣṇu within the heart always. Smartavyaṁ satato viṣṇuḥ vismartavyam na… This is Kṛṣṇa consciousness. One has to think of Kṛṣṇa or see Kṛṣṇa within the heart twenty-four hours. That is perfection of yoga. Yoginām api sarveṣāṁ mad-gatena āntarātmanā.

But the atheist class of men, they do not see. They do not like to see. Just like Hiraṇyakaśipu and Prahlāda. Prahlāda is the son of Hiraṇyakaśipu; a great devotee. And the father is atheist. That is the struggle. This struggle between the atheist and theist, always existing. But God, Hiraṇya, I mean to say, Nṛsiṁhadeva appeared. Nṛsiṁhadeva appeared for the solace of the devotee, Prahlāda, and for the death of the atheist. Both of them saw. Prahlāda saw Nṛsiṁhadeva as the most worshipable Deity, and Hiraṇyakaśipu saw the same person as death. Therefore God can be seen by everyone, atheist or theist, but they see in a different way. The, the theist, the devotee, sees God… Just like these devotees are worshiping the Lord, Kṛṣṇa, that "Here is Kṛṣṇa, Rādhārāṇī, and let us offer Him respect by offering ārātrika, prasādam." They're seeing also. The atheist will say, "What this nonsense? Some idol they are worshiping." The atheist will see, "What is this non…?" But that atheist will see God at the time of death, when He'll come as Nṛsiṁhadeva: immediately finished. All his assets, finished. With the body, the, everything he has possessed, the family or the house, the bank balance, this or that, everything is finished. Now he begins another chapter. He forgets. Just like we forget at night when we see some dream, we forget our identity, that "I am this. I am that. I am lying on the bed. I've got this good apartment." No. Everything is finished. Again, this, when the dream is finished, we come to another dream: "Oh, this is my house. This is my family. This is my bank balance." This is going on. Dream. One dream at night, one dream at daytime. But who is dreaming? That is the living entity. So his business is different. Not dreaming, daytime dreaming and nighttime dreaming. He has to come to the actual platform. That is Kṛṣṇa consciousness. If he takes to Kṛṣṇa consciousness, that is his actual life. Otherwise, he's in the dreamland. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. This is called māyā, illusion. Nighttime dreaming and daytime dreaming. The nighttime dream… In this way, we are dreaming life after life. As human being, as animal, as tree, as aquatics. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. This evolutionary process is going on.

Therefore, therefore Caitanya Mahāprabhu says,

ei rūpe brahmāṇḍo bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The living entity is wandering in this way, life after life-sometimes as human being, sometimes as demigod, sometimes as brāhmaṇa, sometimes as śūdra, sometimes as tree, sometimes as insect, sometimes as fish, so many. Sometimes as birds. And in different planets also, not only in this planet. Brahmāṇḍo. Therefore Caitanya Mahāprabhu says, brahmāṇḍo. Within the universe, he is traveling according to his karma.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

So those who are in goodness, they are being promoted to the higher planetary systems of demigods.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Those who are in goodness of material nature, they're being promoted to the higher planetary systems. Those who are in passion, they are left within this Bhūr, Bhuvarloka. And those who are in ignorance, jaghanya-guṇa-vṛtti, they, one who has no systematic life, living like animal, so eating, sleeping like animal, jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ, they go down. This is going on. Out of many millions of living entities, in this way, wandering all over the universe, one who is fortunate, he comes in contact with guru and Kṛṣṇa. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Beginning of devotional service, Kṛṣṇa consciousness.

So that is real life.

ei rūpe brahmāṇḍo bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]
mālī hañā sei bīja karaye āropaṇa
śravaṇa-kīrtana-jale karaye secana
[Cc. Madhya 19.152]

Just like if you get a nice flower seed, if you sow it and pour water, gradually it will grow. Similarly, this bhakti-latā-bīja, if one gets fortunately, through the association of devotees, and if he sows it within the heart and pour water gradually, by this way, śravaṇa kīrtana, this process which you are following, hearing and chanting... This is called the process of pouring water. Then that bhakti-latā-bīja, that creeper, bhakti-latā, will grow. And, in due course of time, it will give you the fruit. The fruit is to be under the shelter of the Supreme Personality of Godhead. That is fruit. Go on.

Pradyumna: "In any field of activity-political, social, national or international-the results of our actions will be finished with the end of life. That is sure. Bhakti-rasa, however, the mellow relished in the transcendental loving service of the Lord, does not finish with the end of life."

Prabhupāda: Yes, this is very important. Whatever we are doing in this life, everything will be finished with the end of the body. My position, my wealth, my family, my this or that-everything will be finished, because I'll have to accept another body. Karmaṇā daiva netreṇa jantor deha upapattaye [SB 3.31.1]. This gross body will be finished. I'll have to accept another gross body. But if you begin Kṛṣṇa consciousness, it will not be finished, because it is the business of the soul. Kṛṣṇa consciousness means the original consciousness, "I am Kṛṣṇa's. I am God's, part and parcel of God," this consciousness. At the present moment, being illusioned by different material designations, we are thinking in different way: "I am American," "I am Indian," "I am brāhmaṇa," "I am śūdra," "I am this," "I am that." These are all designations. And Kṛṣṇa consciousness means "I am Kṛṣṇa's." Ahaṁ brahmāsmi. So 'ham. "I am as good as Kṛṣṇa," or "I am Kṛṣṇa's. I am eternal servant of Kṛṣṇa." This consciousness is required to invoke. That is the prime objective of human life. Now we are in different consciousness. So bhakti means sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to become freed from all these designations: "I am this," "I am that," this bodily concept of life. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. I am identifying myself with this body. This is condemned in the śāstra. Sa eva go-kharaḥ. One who identifies himself with this body, he's no better than the cows and the asses. Sa eva go-kharaḥ.

So Kṛṣṇa consciousness means one is not identifying himself with this material body. He is identifying himself in his original constitutional position, ahaṁ brahmāsmi.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Mad-bhaktiṁ labhate parām. After being liberated from all these designations, one begins his devotional service, devotional life. And Kṛṣṇa says, "If one wants to know Me, then he must accept." Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ. If one wants to know Kṛṣṇa, God, as He is, then he has to accept the process of devotional service. Bhaktyā mām abhijānāti. Evaṁ prasanna-manaso bhakti-yogena [SB 1.2.20]. There is another verse in the Śrīmad-Bhāgavatam: evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. By practicing the bhagavad-bhakti-yoga, bhagavad-bhakti-yoga prasanna manaso, one has to become first of all joyful by identifying himself with the spirit. Brahmā bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Then when he becomes joyful, he understands that "I am not this material body, I am spirit soul. I am not American, I am not Indian, I'm not brāhmaṇa, I am not this, this, this, so many things... No, I am spirit soul. I am part and parcel of Kṛṣṇa." This is called brahma-bhūtaḥ. Evaṁ prasanna-manaso. When one becomes brahma-bhūtaḥ, self-realized, at that time, he becomes prasanna-manaso, joyful. Na śocati na kāṅkṣati: he has no more lamentation or hankering. Evaṁ prasanna. In this state of life, prasanna-manaso, evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20], by practicing bhagavad-bhakti yoga, bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. At that time, one can understand what is the science of God, bhagavat-tattva. It is not a sentiment; it is a vijñāna, science. Bhagavad-tattva-vijñāna. So who can understand this bhagavad-tattva-vijñāna, science? Mukta-saṅga. One who is liberated from this material contamination, he can understand.

Therefore devotees who are constantly engaged in the loving service of the Lord, they are liberated. Māṁ ca avyabhicāriṇi bhakti-yogena yaḥ sevate [Bg. 14.26]. Anyone who is engaged in devotional service unadulterated, without any motive, unadulterated:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam…
[Brs. 1.1.11]

He's liberated. These activities of Kṛṣṇa consciousness, it is, it appears to be ordinary activities, but that is liberated activity. Those who cannot understand the activities in liberation, nirviśeṣavādi, they think that in the conditioned state of life, there are activities; when one becomes liberated, he has no more activities, he becomes dumb. No. Actual activities begins in liberated… Just like a man, a diseased fellow, diseased fellow, lying on the bed, he's also eating. He's also sleeping. He's also passing stool, urine. But that is not real activity. When he becomes cured of the disease, come to his healthy life, and then again he walks, he eats, he sleeps, that is another, mean, a position of eating, sleeping. But one who cannot understand the liberated activities, they are shuddered. As soon as they think of activities, they think, "Oh, the activities, they, the…" The same patient who is suffering, for, suppose from birth, he cannot understand that there is activities after being cured of this disease. He cannot understand. He thinks activity means lying down on the bed and drinking all bitter medicine and pass stool and urine by using, what is called, that…?

Devotees: Bed pan. Bed pan.

Prabhupāda: Bed pan. He's thinking like that. He has no idea there is better activities, better sleeping, better eating. That he cannot understand. Therefore śūnyavādi. They want to make zero. "These activities are giving me so much trouble. Make it zero." Just like sometimes one cannot tolerate the pains of diseased condition. Sometimes they commit suicide-stop these activities. So the śūnyavādi, they are like that-committing suicide; stop these activities. But they do not know that there is activities. There are… After being cured of this material disease, when one is healthy… That healthy activities are the devotional activities. Therefore Kṛṣṇa says, māṁ ca avyabhicāriṇi yogena yaḥ sevate. Sevate means there is activities. It is not stoppage of activities. Sevate. Sevate means giving service. Giving service is not stopping activities. But that is a different type of activities, healthy activities. Therefore Kṛṣṇa says,

māṁ ca avyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

He's brahma-bhūtaḥ. He's self-realized. Self-realized. That is mukti. Muktir hitvā anyathā rūpaṁ svārupeṇa vyavasthitiḥ [SB 2.10.6]. Mukti does not mean stopping activities. That is not mukti. That is suicidal. You are living entity. How you can stop? That is not possible. They say that, Māyāvādī philosophers, they say to become desireless. That…, you cannot be desireless because you are living entity. How you can stop your desires? But you have to rectify, you have to purify your desires. Now we are desiring simply for sense gratification, to lord it over the material nature. That is your desires. And, and when this desire is purified, then you'll desire that how everything should be engaged in the service of God. Now I am trying to become God, lord it over the material nature, but when my desires are purified, then I shall understand that everything belongs to God; therefore everything should be dovetailed in the service of God. That is liberation. Muktir hitvā anyathā rūpaṁ svarūpeṇa… This is svarūpa.

Therefore śūnyavādi, or nirviśeṣa-vādi, they are not liberated. They are still in māyā. Vimukta-māninaḥ. In the Bhāgavata it is said that they are thinking, concocting that they have become liberated. Actually they are not liberated. Ye 'nye 'ravindākṣa vimukta-māninaḥ. Māninaḥ. Say somebody thinks that "I'm the proprietor of all the banks." Let him think like that. But that does not mean he has become the proprietor of the banks. That is a different thing. Similarly, one may think that "I have become liberated," but actually he's not liberated. Liberated is he who is engaged in the service of the Lord. He's liberated. Nobody's liberated. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. Just like they are going to the Moon planet. They have got very high speed sputniks. Simply riding on, boarding on high-speed sputnik does not mean he has gone to the moon planet. Actually he has to go there and live there. Then it is successful. But what they are doing? They are going and coming back. They are going and coming back. Similarly, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanti adhaḥ [SB 10.2.32]. If you have to stay in the higher status of life, brahma anubhūti, then you'll have to come back again. Āruhya kṛcchreṇa. Kṛcchreṇa means by practicing severe austerities, penances, one may go up to the Brahman effulgence, paraṁ padam. That is called paraṁ padam. But because there is no stay… Just like in the sky. You may go with high speed, but if you cannot stay in some planet, you'll have to come back again. Similarly, āruhya kṝcchreṇa paraṁ padaṁ tataḥ, patanti adhaḥ anādṛta-yuṣmad-aṅghrayaḥ. Because they cannot get shelter under the lotus feet of Kṛṣṇa, they have to come down again to these material activities. And we have seen practically, so many big, big sannyāsīs, they give up this material world, take sannyāsa to understand Brahman, but because they could not understand Brahman, they again come to open hospital and schools. That is their business. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanti adhaḥ [SB 10.2.32].

But one who is engaged in the devotional service of the Lord, he does not come to these material activities again. The, the factual evidence… Just this, these boys, these European, American boys. Who could enjoy material life better than them? They were all enjoying. But they have given up everything. They are no more going back to that status of life. Paraṁ dṛṣṭvā nivartate [Bg. 9.59].

They have found something better. Therefore they're not going to again that life of meat-eating, illicit sex, intoxication, smoking and drinking. No. They are not, no more going. Give them bribe also: "You come to again to that stage." Will you go?

Devotees: No. No.

Prabhupāda: No. They'll never go. This is called liberation. This is called liberation. Simply by thinking, "I have become liberated," and I am handicapped by so many bad habits, that is not liberation. That is simply mental concoction. Real liberation is bhakti-yoga.

Thank you very much. That's all. (end)

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The Nectar of Devotion

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Vṛndāvana, October 20, 1972

Pradyumna: (reading) "A living entity is offered a particular type of body as a result of his action in the present body. These activities are taken into account by superior authority known as daiva, or the authority of God. This daiva is explained in the Bhagavad-gītā as the prime cause of everything, and in the Śrīmad-Bhāgavatam it is stated that a man takes his next body by daiva-netreṇa, which means by the supervision of the authority of the Supreme. In an ordinary sense, daiva is explained as destiny. Daiva supervision gives us a body selected from 8,400,000 forms. The choice does not depend on our selection, but is awarded to us according to or destiny."

Prabhupāda: So material rasas. That is being experienced in different types of body. Just like somebody wants to taste fresh blood, flesh and blood. So he's given the next life a body like a tiger, like a other carnivorous animal, and he tastes very nicely blood and flesh. Nature gives all the facilities.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti, nature is doing everything. I am desiring something. That means I am contacting, contacting the certain type of the modes of material nature. This is also explained in the Bhagavad-gītā: kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. Sad-asad-janma-yoni. Yoni means the source of birth. Mother is called yoni, and father is called bīja. Yathā yoni yathā bījam. According to bījam and according to yoni, we get body. So why you are getting different types of body? Kāraṇaṁ guṇa-saṅgaḥ asya. He is contacting a particular type of the modes of material nature. There are three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if I am associating with sattva-guṇa, then next life, I'll get a sattva-guṇa body. Ūrdhvaṁ gacchanti sattva-sthā. [Bg. 14.18] Sattva-guṇa body means higher standard of life. So similarly, if I am associating with the modes of passion, then I'll get a body, next life, passionate. If I am associating with ignorance, tamo-guṇa, jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Tāmasāḥ. Tama-vṛtti. The jaghanya, the lowest. There are so many varieties of life. So those who are associating with tamo-guṇa, drinking, flesh eating, smoking, illicit sex, gambling… These are the association of tamo-guṇa. Yatra pāpāś catur-vidhā. Where there are four kinds of sinful activities. So intoxication is sinful activities. That is tamo-guṇa. Associating with tamo-guṇa. So jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. Those who are associating with tamo-guṇa, their vṛtti, their habits, are very abominable. Jaghanya. Therefore adho gacchanti. They go downwards.

In this way, everyone is enjoying a particular type of rasa, material rasa… and nature is offering him a particular type of body. Deha-yogena dehinam. We can enjoy a particular type of rasa… Just like the hogs. They are relishing the rasa of stool very nicely. You give them nice food, they'll not take. They'll prefer to taste the stool. Why? Because he has been offered a particular type of body. And this particular type of body has been offered to him, kāraṇaṁ guṇa-saṅgaḥ asya… He has associated with jaghanya, tamo-guṇa, abominable tamo-guṇa. Therefore he has developed a body of a hog, and tasting the juice of stool. This is the way of transmigration of the soul. Actually, it is the living spirit soul, either hog or dog or a brāhmaṇa or a caṇḍāla or a cow. This is simply a covering, or… Just like we cover ourself in dream. That is subtle covering. Similarly, this is also covering. In the Vedas it is said, asaṅgo hy ayaṁ puruṣaḥ. Actually, the living entity, the spirit soul, is neither hog, neither dog, nor brāhmaṇa, nor this, nor that. It is simply a covering. But this covering is developed by our association with the particular type of modes of nature. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu.

But in this life, if we develop Kṛṣṇa consciousness by association of devotees… As Narottama dāsa Ṭhākura has sung, tāṅdera caraṇa-sevi-bhakta-sane vāsa. One's aim of life should be to serve the ācāryas. Ācārya upāsanam. So our ācārya in the Gauḍīya Vaiṣṇava Sampradāya, the śrī-rūpa sanātana bhaṭṭa-raghunātha, śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha, the Six Gosvāmīns, and if we associate with them… this book, Nectar of Devotion, Bhakti-rasāmṛta-sindhu, if you read regularly, try to understand, this means you are associating with Śrīla Rūpa Gosvāmī directly. And if you act accordingly, then you are serving their lotus feet. Tāṅdera caraṇa-sevi-bhakta-sane vāsa. And unless you are associated with devotees, you will not be able to understand the import of the writings of Śrīla Rūpa Gosvāmī. Caitanya Mahāprabhu's secretary, Śrī Svarūpa Dāmodara, recommended one brāhmaṇa, bhagavat para giyā bhagavat sthāne. Bhagavat… He, he came to Caitanya Mahāprabhu to read some poetry he had written, but it was the system that unless anything written… There were many devotees. Caitanya Mahāprabhu was living at Purī, Jagannātha Purī. So many devotees from other provinces used to come and visit. And some of them wrote some poetries. But all of them, first of all, would be tested by Svarūpa Dāmodara. And then he'll be allowed to go before Caitanya Mahāprabhu and read it. That was the system. Because people do not know siddhānta. General people. Those who are advanced devotee, they know siddhānta, the conclusion. In the Caitanya-caritāmṛta, therefore, it has been advised,

siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa

[Ādi 2.117]

If you neglect siddhānta, conclusion, given by the ācāryas, then you will misunderstand Kṛṣṇa. Kṛṣṇa, therefore Narottama dāsa Ṭhākura says… These are the evidences.

rūpa-raghunātha-pade haibe ākuti
kabe hāma bhujhaba se yugala-pīriti

Narottama dāsa Ṭhākura, such an exalted ācārya, he's teaching us, "Don't try to understand yugala-pīriti, the love affairs between Rādhā and Kṛṣṇa, concoctedly, by your own concoction." No. You should first of all try to serve the Six Gosvāmīs, rūpa-raghunātha-pade haibe ākuti, how they are directing. Just like this Bhakti-rasāmṛta-sindhu. Śrīla Rūpa Gosvāmī is not teaching in the beginning the loving affairs of Rādhā-Kṛṣṇa. No. He's training, first of all, the reader, the devotee, how to become first of all pure devotee.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

First of all, he's trying to bring the devotee to the standard devotional service. Vidhi-mārga. Then gradually, when he becomes accustomed, then rāga-mārga will be revealed. Rāga-mārga is not artificial. It becomes, svayam eva sphuraty adhaḥ. Sevonmukhe hi jihvādau… [Brs. 1.2.234]. Everything, devotional relationship with Kṛṣṇa, you cannot establish artificially. Everyone has got a particular relationship with Kṛṣṇa in his original constitutional position. That will be revealed gradually as you advance in devotional service in the prescribed rules and regulations as they are directed in the śāstras and by spiritual master. When you are trained up properly, you come to the platform of rāga-mārga, then your devotional si… That is called svarūpa-siddhi. Svarūpa-siddhi. So svarūpa-siddhi is attained at a certain stage. Just like svarūpa-siddhi… The desire for sex life is there in every human being, but when the boy and the girl come to the mature stage, it become manifest. It is, is not learned artificially. Similarly, the rāga-mārga, svarūpa-siddhi, becomes revealed or manifest. Śravaṇādi-śuddha-citte karaye udaya. Udaya. This very word, udaya, is used. Just like sun. Sun becomes visible when the sun rises automatically. You cannot force the sun to rise at dead of night. That is not possible. Sun will rise. You just wait. When the time will be right, morning, six o'clock, you'll find the sun.

Similarly, the devotional service, we have to execute with patience, with enthusiasm. Utsāhāt dhairyāt niścayāt tat-tat-karma-pravartanāt. We must be enthusiastic that we… "I shall engage myself very nicely in Kṛṣṇa consciousness movement." That is first qualification, enthusiastic. Dullness will not help you. You must be very enthusiastic. My Guru Mahārāja used to say, prāṇa ache yara sei hetu pracāra. A preacher can, a person can become a preacher if he has got life. A dead man cannot become a preacher. So you must be very enthusiastic that "I shall preach the glories of the Lord to my best capacity." It is not that one has to become very learned scholar to become a preacher. Simply it requires enthusiasm, "My Lord is so great, so kind, so beautiful, so wonderful. So I must speak something about my Lord." This is the qualification, enthusiasm. You may not know Kṛṣṇa very perfectly. It is not possible to know Kṛṣṇa very perfectly. Kṛṣṇa is unlimited. We cannot know Kṛṣṇa cent percent. That is not possible. But Kṛṣṇa reveals as far as possible you can understand. So if we are sincere servant of Kṛṣṇa, utsāhān, and if we serve patiently, then Kṛṣṇa reveals.

The example is given in this connection. Just like a girl is married. Generally, a girl wants a child. But if she wants a child immediately after marriage, that is not possible. She must wait. She must serve her husband nicely. Utsāhān dhairyāt tat-tat-karma-pravartanāt. Just like a faithful wife. Time will come she will become pregnant and she will have child. So niścayāt means… Just like the girl must know because she's married, because she has got a husband, that there must be a child. It is a fact. It may be little later. Similarly, when you have entered into devotional service, bhakti-yoga, bhakti-mārga, your success is assured, provided you are enthusiastic and patient. Not that "Immediately I want a child," "Immediately I become fully Kṛṣṇa consciousness and perfect." No. There may be so many imperfections. Because we are in the imperfect atmosphere. But patiently, if you go on executing your duties in devotional service as it is directed in the śāstras and confirmed by the spiritual master, then rest assured that your success if guaranteed. This is the way. Utsāhān dhairyāt tat-tat-karma-pravartanāt. You must execute the duties.

Just like we have asked our students to finish sixteen rounds chanting minimum. Sixteen rounds is nothing. In Vṛndāvana there are many devotees, they chant 120 rounds. Like that. So sixteen rounds is the minimum. Because I know in the Western countries it is difficult job to finish sixty-four rounds or 120 rounds, like that. Minimum sixteen rounds. That must be finished. Tat-tat-karma-pravartanāt. This is the direction. Observing the regulative principles. In this way, we must be abiding by the direction of the spiritual master and the śāstra. Then rest assured. Success if guaranteed. Go on reading, next.

Pradyumna: "If our body at present…"

Prabhupāda: Bring the light. Hm. Go on.

Pradyumna: "If our body at present is engaged in the activities of Kṛṣṇa consciousness, then it is guaranteed that we will have at least a human body in our next life."

Prabhupāda: So one thing is guaranteed. If you engage in Kṛṣṇa consciousness and suppose you do not become perfectly mature, some way or other, you fall down… We should not fall down. Because if we have got enthusiasm and patience, we shall not fall down. But suppose we fall down. Śāstra says, tasya abhadra abhūd amuṣya kim. There is nothing inauspicity because whatever you have done sincerely, that is recorded in the book. In the Kṛṣṇa's book. Kṛṣṇa has got accountant. He keeps nice account of the activities of His devotees. That's a fact. Just like the nondevotees' accounts are kept by Yamarāja for punishment. Similarly, devotees' accounts are kept by Kṛṣṇa, personally. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Unless he keeps account, how He says, "I respond to the devotee to the proportionate surrender"? Ye yathā māṁ prapadyante. The real business is surrender to Kṛṣṇa. If we surrender immediately, cent percent, then Kṛṣṇa also gives you the result immediately, cent percent. Kṛṣṇa says,

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣya…
[Bg. 18.66]

If Kṛṣṇa relieves me from all kinds of sinful activities, then where is my miserable condition of life? Miserable condition of life is for them who are enjoying or suffering… There is no question of enjoyment. But it sometimes taken, enjoyment. The fruitive action, the result of fruitive action. So a devotee does not enjoy anything or suffer anything. Because a devotee does everything for Kṛṣṇa. So therefore for his personal self, there is no question of karma-phala. That is confirmed in the Bhagavad-gītā: yajñārthe karma anyatra karma-bandhanaḥ. If you act for Kṛṣṇa, that is nice. If you act otherwise, then it is karma-bandhana. Yajñārthe karma anytra. Anyatra. Anyatra means except Kṛṣṇa consciousness activities, the activities of the karmīs and the jñānīs and the yogis, they are all karma-bandhana, bound up. Suppose karmīs, they are going to the heavenly planet or higher planetary system for getting higher standard of life, to take birth by pious activities in nice family, to become rich. But that is bandhana. That is bondage.

Similarly, the so-called mukti, jñānīs, they merge into the existence, Brahman existence, of the Supreme Personality of Godhead. Nirbheda-brahmānusandhana. Nirbheda, without any distinction, enter, merge into the Brahman. That is also bandhana, bondage. Why? Because we find in the śāstras: āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Āruhya kṛcchreṇa paraṁ padam. Paraṁ padam means brahma-pada, to merge into the effulgence, brahmajyoti. That is called paraṁ pada. According to Vaiṣṇava, paraṁ pada means to go to Vaikuṇṭha or Goloka Vṛndāvana and be engaged as servant, eternal servant of the Lord. But according to the jñānīs, the paraṁ pada means merge into the effulgence of brahmajyoti. Śāstra says that āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. To go to that paraṁ padam, that is also not very easy. Kṛcchreṇa. Severe austerities and penances, one has to undergo to merge into the Brahman effulgence. Therefore you'll find, the Māyāvādī sannyāsīs, their stricture is very rigid. They must take bath thrice in, in a day and lie down underneath a tree and… Their renunciation is very rigid. Of course, those who are strictly following. In our Brahmā, Vaiṣṇava sannyāsa, there is little leniency. Because they live in Kṛṣṇa, so there is no need of very strict, rigid following. Although it is stated that they should live like this. But there is leniency. But Māyāvāda, they are very rigid in their principles of sannyāsa life. That is called āruhya kṛcchreṇa. Kṛcchreṇa, with great difficulty, they merge into the Brahman effulgence. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. They attain in the perfectional stage. Not perfectional. Paraṁ padam. In the spiritual realm. But patanty adhaḥ. Again falls down. Again falls down means because in the effulgence there is no varieties. The example is just like you have got a nice sputnik or, what is called…?

Indian man: Apollo. Apollo.

Prabhupāda: No, no. By which they go?

Indians and Devotees: Rocket.

Prabhupāda: Rocket, rocket. You have not very nice rocket running at the speed of eighteen thousand miles or twenty-five thousand miles per hour. But you may go. If you don't take, if you don't get shelter in some planet… Just as they're going in the moon planet, but do not get shelter and come back, similarly, supposing they are getting shelter, but that shelter is not very secure. They again come back. So without shelter, how long you can fly in the sky? The sky is unlimited. You can fly on your sputnik or capsules, but if you don't get the shelter in some planet, then again you come back to your place. So this is… The same example is given in the Bhāgavata: āruhya kṛcchreṇa, with great scientific method you can go up. But if you don't get a shelter, then you come back again on this planet. Similarly, the nondevotees, the impersonalists, they undergo severe penances and austerities undoubtedly, and they rise up to the brahmajyoti… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. From there, he again falls down. Same example. Why? Anādhṛta-yuṣmad-aṅghrayaḥ. Because they did not care for the shelter under the lotus feet of Kṛṣṇa, therefore they have to come back again to this material world.

That is practically experienced. We have seen many, many great sannyāsīs. They give up this world and take sannyāsa for merging into Brahman, but later on they come back again to the material activities for opening hospital, schools, and philanthropic work. Why? Because they could not get there. In their so-called Brahman realization, they could not get any pleasure. Therefore they come down again to the material activities. You have left this material world as brahma satyaṁ jagan mithyā. Then why you come back again to this mithyā world, to open hospitals and schools? The reason is they could not get any pleasure in so-called Brahman-realization. Therefore they come back to give food to the poor, to open hospital, philanthropic work. So…

Indian Devotee: (in background) Haribol! Nitāi Gaura Haribol!

Prabhupāda: Therefore…

Devotee: (Hindi-Jaya Rādhe!)

Prabhupāda: Therefore, if you stick to Kṛṣṇa consciousness, you will enjoy blissful, transcendental blissfulness. Then you'll not be attracted with this humanitarian work or philanthropic work. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. In the service of the Lord, there are so much pleasure, transcendental pleasure. Just like in the life of Gosvāmīs, we find:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna kantāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau sadā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

They gave up their ministerial posts. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Most insignificant. They gave up their ministerial posts. And they became mendicants. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kantāśritau. Became very poor, voluntarily mendicant. It is very difficult. If one changes his dress artificially by imitating Rūpa Gosvāmī, he cannot stay. He'll have to take to sex pleasure and intoxication to keep himself fit for bhajana. No. But the Gosvāmīs, they did not take into sex pleasure or intoxication. They were merged into the ocean of the dealings of the gopīs with Kṛṣṇa. Gopī-bhāva-rasāmṛtābdhi-laharī. There is a… Laharī. There is a flow, constant flow of waves, in the ocean of loving affairs between Kṛṣṇa and the gopīs, So they were merged into that. Therefore this renunciation, this material renunciation, did not affect. Otherwise, if one artificially renounce this material world, and he does not get real shelter unto the lotus feet of Kṛṣṇa, he'll fall down. That's a fact. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. So if you want to stay attached to the lotus feet of Kṛṣṇa, then you must always keep yourself busy in the transcendental loving service of Lord.

Thank you very much. [break]

Devotee: …scientists who are going to the moon by some artificial process that even though mechanically, on the gross level, they may reach the moon planet, because they cannot enter into the actual activity on the moon planet, technically, according to Bhāgavata, they have not reached there?

Prabhupāda: Yes. If you go… Suppose if somebody comes on this Earthly planet and goes to the Arabian desert, then what he'll find? He must go back again.

Devotee: So he can say he has been there grossly, but actually he has not been there because he cannot enter into the activity there.

Prabhupāda: Yes. He, they have not gone to the proper place. They have gone to the Arabian desert. That's all. (laughter)

Devotee: Don't think it is wrong. (end)

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The Nectar of Devotion

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Bombay, December 28, 1972

Pradyumna: (reading) "Bhakti-rasa, however, the mellow relished in the transcendental loving service of the Lord, does not finish with the end of life. It continues perpetually and is therefore called amṛta, that which does not die, but exists eternally."

Prabhupāda: This is the importance of Kṛṣṇa consciousness, that in the Śrīmad-Bhāgavatam it is said:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
[SB 1.5.17]

Just like sometimes they say that the, in this movement, just like the cinema, the hippies are joining. Accepting that hippies are… Hippies means they're useless. They are joining. Bhāgavata says that those who are very dutiful, they are called sva-dharma niṣṭhā. Sva-dharma niṣṭhā. According to Vedic culture, there are different divisions of the society. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha. So these are called sva-dharma, means, engaged in one's occupational duty. That is called sva-dharma. Or, in the modern sense, somebody's engaged in business, somebody's engaged in other occupation, profession. There are…

Every man has got some engagement. That's a fact. So Bhāgavata says that: tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17]. Anyone, even by sentiment, or by any reason, he gives up his own occupational duty and takes shelter of Kṛṣṇa, or joins this Kṛṣṇa consciousness movement, tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer… All right. If one has joined this Kṛṣṇa consciousness movement, doing very nicely, he's improving, that's all right. But if he falls down… Because sometimes they come out of sentiment, join this movement and again falls down. Sometimes. Not very occasionally. But there is chance because māyā is very strong. One may fall down. Bhāgavata says bhajann apakvo 'tha patet tato yadi. He's not mature. In immature stage, by some reason or other, if he falls down, then yatra kva vābhadram abhūd amuṣya kim. Then what is the loss there? There is no loss. Suppose he joined out of sentiment and executed devotional service for some time under the direction of the spiritual master, according to the regulations of the śāstras, but incidentally, he falls down. He becomes a victim to the māyā. Bhāgavata says still there is no loss. There is no loss. On the other hand, a person who is engaged in his occupational duty very sincerely, he has not become a devotee, Bhāgavata says: "What does he gain?" One who is engaged in his occupational duty very sincerely, doesn't care for Kṛṣṇa consciousness, then Bhāgavata says: "What does he gain?" He doesn't gain anything. But the, that man who joined this Kṛṣṇa consciousness movement out of sentiment, but immaturely he falls down, he has no loss. This is the…

Try to understand this. Because this Kṛṣṇa consciousness is the consciousness of the spirit soul. That is reality. Therefore as the soul is eternally, his advancement in that consciousness, that also becomes an eternal asset. That will never be lost. Even if (he) falls down in this life, he could not execute cent percent the duties in Kṛṣṇa consciousness, even he falls down, so whatever he has done in this life, that becomes a permanent asset. So that, from next life, he'll be given chance. In… In ordinary karmi's life, there is no guarantee that he'll get next life a human body. According to his karma he'll get a body. Maybe animal body or maybe demigod's body. But there is no certainty that he'll get a human body. But this man, who out of sentiment joined in Kṛṣṇa consciousness movement, and immaturely falls down, he's guaranteed to get a very nice human body.

That is stated in the Bhagavad-gītā that śucīnāṁ śrīmatāṁ gehe yogo bhraṣṭo sañjāyate [Bg. 6.41]. He'll get birth in a family, śucīnām. Śucīnām means pious brāhmaṇa family or devotee's family. He'll get birth. Or in rich family. The second-class will get in rich family. But both these families will give them chance to begin where he ended his Kṛṣṇa consciousness in the last life. He'll begin from there. That is his opportunity. Therefore there is no loss. His next life as human being is guaranteed. Even if he's fallen down. But the others, who does not take to Kṛṣṇa consciousness, doing his own duty, but he will get a body according to his karma. Not… That, that is the difference between the karmīs and the devotee. Devotee, even if he is not successful to execute the devotional… perfectly, but whatever he has done, ten percent, twenty percent, fifty percent, that is his asset. It will never be lost. That is being stated. Go on.

Pradyumna: "This is confirmed in all Vedic literatures. The Bhagavad-gītā says that a little advancement in bhakti-rasa can save the devotee from the greatest danger, that of missing the opportunity for human life."

Prabhupāda: Yes. Svalpam apy asya dharmasya trāyate mahato bhayāt. Just Ajāmila. Ajāmila in his boyhood, he was very sincere brāhmaṇa. He was conducting devotional service under the direction of his father. But in youthhood, he fell down. He became a victim of a prostitute. He forgot everything. He became a rogue, drunkard, meat-eater, woman-hunter, all fallen down. But at the end of life, when he was afraid of the Yamadūtas, out of fearfulness he called for his youngest son whose name was Nārāyaṇa. Because when you are in danger, naturally… Just like a child, cries for the mother. Because mother is the only… Similarly affection is there. Similarly this Ajāmila asked for the youngest child: "Nārāyaṇa." But immediately he remembered that Nārāyaṇa whom he served in his boyhood. So immediately the Nārāyaṇa messengers came and saved him. Svalpam apy. He, he executed very little service in his boyhood as a devotee. That saved him from the greatest danger. He was being dragged out by the men of Yamarāja, but the Viṣṇudūtas came and protected him and took him to Vaikuṇṭha. Svalpam apy asya dharmasya trāyate mahato bhayāt. By by chance, he remembered Nārāyaṇa because he executed Nārāyaṇa's service. Then he was saved. Go on.

Pradyumna: "The rasas derived from our feeling in social life, in family life, or in the greater family life of altruism, philanthropism, nationalism, socialism, communism, etc., do not guarantee that one's next life will be as a human being."

Prabhupāda: Yes. There is no guarantee. That… Yes. Now today I am very great leader, minister. That's all right. But after death there is no guarantee that you'll become again minister or big man, big business man. There is no such guarantee. That we'll have to accept another body according to your karma. Suppose as business man, I've done very nicely. I have given in charity. That's nice. You get better life. But for business sake, I have earned money by hook and crook, my mentality's just like crocodile or dog; then I have to become a crocodile. That's all. Because after death you are in the hands of nature. You cannot dictate that "Give me this and that body." No. That you have to prepare in this life. If you prepare yourself in this life to go back to home, back to Godhead, you go back to home, back to Godhead. If you prepare your, this life as a crocodile, then you become a crocodile. So God is very kind. Ye yathā māṁ prapadyante [Bg. 4.11]. So it is your business to what kind of body you are going to get next. Just like the example I was giving last night. That we are staying in this room, and suppose after a month we have to give it up. So we must find out another apartment. It may be better or it may be lower. There is no guarantee. But if we can arrange, we can better apartment than this. And if we cannot, we may go to hellish apartment. This is the way. But for the devotee, at least it is guaranteed that he gets next life as a human being. Not only human being, but in the family of a devotee, or in the family of rich man. These alternatives are there. Then?

Pradyumna: "We prepare our next life by our actual activities in the present life. A living entity is offered a particular type of body as a result of his action in the present body. These activities are taken into account by a superior authority…"

Prabhupāda: Yes.

Pradyumna: "…known as daiva."

Prabhupāda: People do not believe this. They think that everything is going on automatically. No. There is everything, account, witness. The Lord…

Devotee: Too windy? (about fan)

Prabhupāda: Yes. Anumantā upadraṣṭā sākṣīni. Sākṣīni. The Lord… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. Everything is being witnessed and that is being recorded. So just like in a office in government service, there is service record, and at the end of the year, everything is considered. So the man is promoted, given some bonus on the proprietor or the directors, they're not meeting that man. But the service record is there. Similarly, whatever we are doing, good or bad, that is being recorded and it is examined. Karmaṇā daiva netreṇa [SB 3.31.1]. We are acting and there is superior authority. They are examining what kind of body he has to get next. So that, that, that science is not being taught, that what is our next body? They are thinking that there is no next body, there is no life, this life is finished. But that is not the fact. As this life I have changed. I was a child, I got next body, I was a boy, I got next body, I was a you, young man. I got next body. Now I have got this body. So now I will have not this body, I will get next body. Where is the difficulty to understand? I've already experienced the next body, next body, next body. Why not after death next body? That the intelligence is to know what is that next body. That is, my, in my hand.

Just like if you become educated highly your next post is very nice. But if you are not educated, then your next post is not very nice. Similarly if you act in this body very nicely, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. So you can prepare your next life. So our, this Kṛṣṇa consciousness is next life to go back to Kṛṣṇa directly. That is our program. How? Simply by knowing Kṛṣṇa. That's all. Kṛṣṇa guarantees this: janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If we want to go back to home, back to Godhead, simply try to understand what is Kṛṣṇa. And He's explaining in the Bhagavad-gītā. But if you foolishly misinterpret Kṛṣṇa, then you go to hell. But if you understand Kṛṣṇa as Kṛṣṇa says in the Bhagavad-gītā, then you go back to Kṛṣṇa. Where is the difficulty?

The rascals, they will not understand Kṛṣṇa as Kṛṣṇa says. The rascal will mislead other and mislead himself. He'll go himself to hell and he'll drag all others to the hell. This is going on. This is going on. Everything is there, very plain and clear. One has to act according to that. He gets the benefit. But they, they will not allow. These rascal leaders, they'll not allow. They will be represent Kṛṣṇa as something else. The, the only business is to kill Kṛṣṇa. That's all. Not to accept Kṛṣṇa is fact. All the big commentaries on Bhagavad-gītā, you'll see. They're simply trying to make Kṛṣṇa is not a fact. It is some fictitious. It is some story, mental speculation. This is their business. Demonic. So the condition is very, I mean to say, dangerous. People are being misled.

We are only… It is not our pride. It is a fact. We are the only institution. We are trying to give the greatest benefit to the human society, the Kṛṣṇa consciousness. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Anyone who understands, if he understands… It is not possible to understand fully Kṛṣṇa. Kṛṣṇa is unlimited. But as, as He represents Himself, Kṛṣṇa, as He says Himself, if you understand… Kṛṣṇa says: "I am the origin of everything." You take it. Kṛṣṇa is the origin of everything. He has proved. Kṛṣṇa is origin of everything. All the ācāryas, big, big ācārya accepted Him, Kṛṣṇa is the origin of everything. Arjuna, who heard Bhagavad-gītā, he accepted Him, Kṛṣṇa is origin. Paraṁ brahma paraṁ dhāma pavitraṁ paramam [Bg. 10.12]. Why we should try to understand Kṛṣṇa otherwise? What is this foolishness? But that is their scholarship. That is their knowledge. If somebody can most rascal explain Bhagavad-gītā, oh, he's a great scholar. Just see the fun.(?) He's the rascal number one and misleading people, he's great scholar. And we are simply presenting Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says, Kṛṣṇa says: "Surrender unto Me." We say surrender to Kṛṣṇa. "These are primitive. These are primitive." We are not scholars. This is, this rascaldom is going on. So you want to save people from these rascals. That is Kṛṣṇa consciousness movement. The rascals have created a situation by defying Kṛṣṇa's authority, atheistic situation, the whole world in chaos. That must be. When there are leaders, only demons, how there can be any peace? The people are also becoming demons. So our, this movement, is very scientific, authorized. If you preach, there is no difficulty. As we, as it is described in the Bhagavad-gītā, simply Bhagavad-gītā as it is, then you are successful and those who hear you, they also successful. Simply method. Go on.

Pradyumna: "These activities are taken into account by a superior authority known as daiva, or the authority of God. This daiva is explained in the Bhagavad-gītā as the prime cause of everything."

Prabhupāda: Yes. There are five causes. Karta, the, the doer, the place, the instrument, and providence. In this way, there are five causes for acting anything. Just like you are doing business. So if you are a nice businessman, that's very good asset. If you place your business in a market place, there is good opportunity. If you have got sufficient capital, good instrument, and if God is favorable, then your business is successful. Similarly in anything there are five causes. And the ultimate cause is daiva. You may make everything very nicely. You may become, may be very business, a good business man, you have got sufficient capital, you are conducting your business in a very nice center, downtown, everything, but if God is not favorable, then everything will be spoiled. Everything will be spoiled. So therefore this cause, favorable. Of course, God is kind to everyone. But, but we see sometimes that everything is perfectly done, but still it is spoiled.

Just like a man. A man is suffering from some disease, and you have employed first-class physician, first-class medicine, first-class everything, but is still the man dies. What is the cause? The cause is daiva. That in spite of all your endeavors, because God does not like that he should live, you cannot save him. You cannot save him. The same example, again I want to give. That Titanic. They made the ship very strong, and they were so assured that all the big men, they, they were on board that Titanic ship. There was first journey and immediately Atlantic Ocean, they smashed. That's a great incidence. Therefore this is a fact, that you may arrange everything very nicely, according to your best knowledge, but if God is unfavorable, then you cannot do it. Daiva. Na ca daiva paraṁ balam. Therefore it is said there is no other superior strength than daiva. One has to accept this. Go on.

Pradyumna: "In the, and in the Śrīmad-Bhāgavatam it is stated that a man takes his next body by daiva-netreṇa which means by the supervision of the authority of the Supreme. In an ordinary sense, daiva…"

Prabhupāda: Daiva-netreṇa. So we have to get our body next according the superior, daiva. Superior means God's, God's arrangement. God is witnessing what kind of body I will have. Then?

Pradyumna: "In an ordinary sense, daiva is explained as destiny. Daiva supervision gives us a body selected from eight million, four hundred thousand forms."

Prabhupāda: Yes.

Pradyumna: "The choice does not depend on our selection…"

Prabhupāda: Yes.

Pradyumna: "…but is awarded to us according to our destiny."

Prabhupāda: You cannot say that "I am Indian. I have got my love for India. And I'll get again birth as Indian leader." You, you may get birth in India because you have got strong attachment, but it may not be as leader. It may be as cats and dogs. Or cows or goat. Then you'll be sent to the slaughterhouse, you, even though you are Indian. Or any country, American… So these are simply sentiments. This is, this is, there is no use… But people do not know this science. They think that "I am doing right as philanthropist, as nationalist, as…" But you, he, he forgets that he's under the full control of material nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot plan. The ultimate plan is sanctioned by God, or by His agent, the prakṛti. You cannot make your plan. You get the result of your present activity. Karma phala. Go on.

Pradyumna: "If our body at present is engaged in the activities of Kṛṣṇa consciousness, then it is guaranteed that we will have at least a human body in our next life. A human being engaged in Kṛṣṇa consciousness, even if unable to complete the course of bhakti yoga is, allowed take birth in the higher division of human society so that he can automatically further his advancement in Kṛṣṇa consciousness. Therefore all bona fide activities in Kṛṣṇa consciousness are amṛta, or permanent."

Prabhupāda: Yes. Amṛta. Bhakti-rasāmṛta. (aside:) What you…? Sit down.

Pradyumna: "This is the subject matter of The Nectar of Devotion."

Prabhupāda: Go on.

Pradyumna: "This eternal engagement in bhakti-rasa can be understood by a serious student upon studying The Nectar of Devotion. Adoption of bhakti-rasa, or Kṛṣṇa consciousness, will immediately bring one to an auspicious life, free from anxieties and will bless one with transcendental existence, thus minimizing the value of liberation. Bhakti-rasa itself is sufficient to produce a feeling of liberation because it attracts the attention of the Supreme Lord Kṛṣṇa. Generally…"

Prabhupāda: Bhakti-rasa is better than liberation, mukti. Because generally the Māyāvādī philosophers, jñāni-sampradāya, they consider mukti means to merge into the spiritual existence, Brahman. Brahma-sayujya-mukti, to, to merge into the impersonal Brahman effulgence of the Absolute. They consider it, that is the highest. And the Buddha philosophers, they think to make all these activities zero, śūnyavādī. Dismantle. Because on account of this combination of matter, earth, water, fire, air, ether, this body's made, and the body is subjected to pains and pleasure on account of this mixture. So Buddha philosophy is that you dismantle this mixture. Let earth go to the earth portion and water portion to the water portion. Then there is no existence of the body, and there is no pains and pleasure. Make it zero. This is called śūnyavādī. And the Māyāvādī, their philosophy is stop this variegatedness. We are suffering pains and pleasure within this material world on account of these varieties. So these varieties, they are on, built on the foundation of the Supreme Spirit. So merge into the Supreme Spirit and get out of these varieties. This is their philosophy. So the Buddha philosophy or the Māyāvāda philosophy, they're almost one, because their ultimate goal is to make things zero.

But our philosophy is different. Our philosophy is that as there are varieties in this material world, there are varieties in the spiritual world. That varieties. Just like the sky. In the sky, there are varieties. There are different kinds of planets, floating in the sky. Ordinarily seeing, in daytime, we see the sky is vacant. How it is vacant? It is not vacant. It is the defect of my eyes that I cannot see the varieties. The vari… At night we can see the varieties. There are so many planets, so many stars. And each of them full of varieties. Just like this planet. It is, we learn from the śāstra. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudādhi bhinnam [Bs. 5.40]. There are innumerable universes. This universe is one only. And each and every universe, there are millions of planets. And each of them has got special significance. Just like this Moon planet, the Sun planet, this Earth planet, each one has got significance. Here, the bodies are earthly. In the Sun planet, the bodies are fire. Fiery. Similarly in the Moon planet, the bodies are different. Each and every planet.

They do not know. They want to go with this body to the Moon planet. That is not possible. Just like if you want to live in the water with this body. That is not possible. You have to get a body suitable for living in the water. So that you have to prepare. That is explained in the Bhagavad-gītā, yānti deva-vratā devān [Bg. 9.25]. These people are going to the Moon planet. Trying to go. They have not gone. But they do not know that with this body they cannot live there. That is not possible. They are, they might be going to the Moon planet in the deserted portion. And they're coming back. But Moon planet is not desert. We get information. It is one of the heavenly planets. So they, they are not going to the right place. That we have suggested in many places. So anyway, there are varieties. As there are varieties within this material world, similarly there are varieties in the spiritual world. This material world is only a reflection of the spiritual world. So unless we merge into, unless we get shelter in one of the planets of the spiritual world, if we simply merge into the Brahman effulgence, we cannot stay there for long.

Just like in the sky. If you simply fly your aeroplane only in the sky, you don't get any shelter in any planet. You'll have to come back again. You'll have to come back again. You cannot stay in the sky. Similarly those who are merging into the Brahman effulgence, they cannot stay there because we, as living entities, we want a varieties. Just like when I was, when I was travelling in the… Everyone has got experience. Either sky or on the water. So, and for weeks together, simply water, water. And the, on board the ship, it become very much sickness. Is called sea-sickness. As soon as there is some land visible, "Oh, there is land again." Because we want varieties. So those who are trying to merge into the variety-less Brahman effulgence, they cannot stay there. That information we get from Śrīmad-Bhāgavatam, āruhya kṛccheṇa paraṁ padaṁ tataḥ patanti adhaḥ: After great perseverance, austerity, penances, they merge into the Brahman effulgence, but they again fall down. They again fall down.

So that is not our ultimate goal. The ultimate goal is to take shelter unto the lotus feet of the Lord. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ. Ye 'nye 'ravindākṣa vimukta-māninas [SB 10.2.32]. Simply to concoct that I become, I have become liberated. And, that… Ye 'nye 'ravindākṣa vimukta-māninaḥ tvayy asta-bhāvād aviśuddha-buddhayaḥ. They, those who are thinking that they have become liberated simply by merging into the Brahman effulgence, they are aviśuddha-buddhayaḥ, they are still, their intelligence is not very clear, not purified. Why? Now, although they have gone there, and thinking that they are liberated, āruhya kṛcchreṇa paraṁ padaṁ patanti [SB 10.2.32], they'll fall down. They cannot remain there. Because there is no varieties. And our life, because we are living entities, we want varieties. Without varieties, it is hackneyed. We cannot stay there. Therefore they fall down. Those who merge into the Brahman effulgence, they fall down. Go on. Therefore a bhakta does not accept the Brahman, brahmānanda. Brahmānanda, they know. Brahmānanda is, there is brahmānanda. That is liberation from the material ānanda. But unless one is engaged in sevānanda, service of the Lord, this brahmānanda will not be sufficient to keep him in the spiritual world. Go on.

Pradyumna: "Generally neophyte devotees are anxious to see Kṛṣṇa or God, but God cannot be seen or known by our present materially blunt senses. The process of devotional service, as it is recommended in The Nectar of Devotion, will gradually elevate one from the material condition of life to the spiritual status wherein the devotee becomes purified of all designations. The senses can then become uncontaminated, being constantly in touch with bhakti-rasa. When the purified senses are employed in the service of the Lord, one becomes situated in bhakti-rasa life and any action performed for the satisfaction of Kṛṣṇa in this transcendental bhakti-rasa stage of life, can be relished perpetually. When one is thus engaged in devotional service, all varieties of rasas or mellows turn into eternity. In the beginning one is trained according to the principles of regulation under the guidance of the ācārya or spiritual master. And gradually, when one is elevated, devotional service becomes automatic and spontaneous eagerness to serve Kṛṣṇa. There are twelve kinds of rasas, as will be ex…"

Prabhupāda: Yes. Just like we have seen, we have experience. Sometimes the car becomes blocked. But some fellow pushes it. We have got this experience. What is called that? Chocked up? Then you get, get down and push the car and (makes noise:) brut brut brut, goes. Similarly the bhakti-rasa is there in everyone's heart. Nitya-siddha kṛṣṇa-bhakti. Because we, we are part and parcel of Kṛṣṇa. Just like father and son. A father and son may be separate for many, many, many, many years. But as soon as they meet together, again the same affection comes. Again the same affection comes. Wife and husband. Therefore sannyāsī is strictly prohibited to see his wife. Because there is staunch affection. By meeting again that affection. By meeting again that affection may come. He may fall down. Therefore strictly prohibited. At least, other members can be seen. But not the wife. So the fact is that we have got devotion for Kṛṣṇa. That is fact. But some way or other, we are separated and we have forgotten. So as soon as, by this regulative principle, by the order of the spiritual master, by the injunction of the śāstras, we begin devotional service. That, that, just like our students do here. They are offering ārātrika. They're offering dress, offering garland. These are the items of arcana. Hearing about Him, chanting about Him. This devotional service is the pushing process. Pushing process. And as soon as the energy comes, then automatically: (makes noise) clak clak clak. No more pushing. Automatically. This pushing process is required.

So just to invoke or revive the dormant Kṛṣṇa consciousness. Therefore this bhakti process has to be… And Kṛṣṇa also says: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If we, because the simple process is: if you understand Kṛṣṇa tattvataḥ, tattvataḥ, in truth, then your life is successful. As soon as you understand Kṛṣṇa tattvataḥ, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. You don't, won't have again in this material world. Don't get any material body. You go back home, back to Godhead. And this tattvataḥ, to understand Kṛṣṇa, tattvataḥ, you have to take to the devotional service. This jñāna process or the karma process or the yoga process, it can push you little further. But… Just like if you push the car little farther, but unless the energy of the car comes into action, this car will not go. Simply pushing is not sufficient. The car must come to his energy automatically. Then it will go. So that process is bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. All right. We shall discuss tomorrow. [break]

Woman: …in the Moon planet, are there bodies like of a more subtle nature so that if they did go there, they wouldn't be able to see them?

Prabhupāda: Eh? No. You can see them. They have got material body.

Woman: We could see them with our eyes?

Prabhupāda: Oh yes. Why not? The body… Just like in the water, the bodies of the aquatics are different, but you can see them.

Why not? If, if, if it is not visible, how you are seeing the Moon planet? You are seeing the Moon planet. So it is visible. Not invisible. Our point is that these people… First of all, whether they are going to the Moon planet, that is doubtful. At least, I am doubtful. Because we get information from the śāstra , that there is a planet which is called Rāhu. That is very near to Moon. And that Rāhu sometimes comes in front of the Moon planet, and that is called candragrahāṇa. Moon, lunar eclipse. So that, that Rāhu planet is dark. So they might be going to this Rāhu planet, not to the Moon planet. Maybe. Because that is very near. Moon planet is heavenly planet. Heavenly planet. There, there demigods, they live. So we get this information. Or just like if somebody comes to the, this earthly planet and drops in the Arabian desert, he may conclude that this, is desert. But there is Europe, America and nice cities, and nice bungalows. But he has no chance to see them. So these people are going. They had no chance. Maybe they are also diverting them to the deserted portion of the Moon. They are also intelligent. That "These people are coming from Earthly planet unauthorized. So let them diverted to the deserted portion." There are so many things. So therefore… Because if Moon planet is heavenly planet, they're more intelligent than you. If you have got some machine to reach there, they have got some machine to divert you. Why not think like that? That "These rascals are coming here without any immigration license. Let them be diverted to the deserted portion and disappointed they'll go back." So many things are there. Therefore they are not successful. Neither they'll be ever successful. Take it. I may die. But you take it rightly. They'll never be successful. I have already written these things in my Easy Journey to Other Planets. This is childish. It is not possible.

Devotee: This, is there earth in their bodies or is their body made out of air?

Prabhupāda: No. These bodies are five elements. Earth, air, water, air, fire, ether. The subtle body, mind, intelligence and ego. So in some planet the earthly portion may be major, the fire portion may be major. In some planet the ether portion may be major. But they're all material bodies. They're material bodies. They're not spiritual bodies. Spiritual body is within. Within the universe, anywhere you go, you get the material body, and according to the body, the duration of life is different. Just like a germ's body. That is also material body. And a human body. That is also material body. But a germ takes birth and dies within second or minute. We live for a hundred years. Both of them material bodies. Similarly Brahmā has got also material body. Those who are living in the moon planet, they are also material body. In the sun planet, they have got material… But different varieties. They live ten thousand years of their… Daiva. Ten thousand. Daiva means our one six months equal to one day there. Such ten thousand years, they live. That is calculated in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. So that is twelve hours. Sahasra-yuga. These four yugas, Satya, Tretā, Dvāpara yugas, they're forty-three lakhs of years. And multiply it by one thousand. That becomes Brahmā's twelve hours. So according to the different planet, according to the orbit, the time duration, the, everything is different. A ant's hundred years and my hundred years not the same. It is relative. Atomic. According to the body, according to the size… The, the world, the scientific world also accepts relative world. Everything is… [break]

As soon as your assets of pious activities is finished, then you come back again. Instead of going back to home, you come back again on this Earth. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Going back. Caitanya Mahāprabhu says: ei rūpe brahmāṇḍo bhramite kono bhāgyavān jīva. In this way, we are wandering from one life to another, one planet to another. If one is fortunate, he gets the clue of devotional service and makes his life perfect and goes back to home, back to… Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. "One who goes to My abode, he never comes back." This is the perfection. Doctor, Sir you are a scientist. So how do you think our explanation? Does it tally with your scientific…?

Guest (Indian man): Our science has not come to this stage, to explain all these things.

Prabhupāda: Yes. Science has no explanation actually.

Guest: For material men like us it is not possible to accept the Vedas. Because we do not know. I do not see. It may not be there. But all we can say that we are still in the dark or ignorant about the…

Prabhupāda: But we have to take knowledge from superior authority. I am always not in knowledge. That is my position. But we take knowledge from superior authority. So we are taking knowledge from Kṛṣṇa, the most superior authority. [break] …our Vedic system. It is advised, tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. That is the system. Just like you are a medical man. To acquire your knowledge, you had to accept the medical college, the professors. So this is natural. If we want to know something which is not, or which is unknown to me, then we have to accept a guru, a superior man. Guru means superior man. Tad vijñānārthaṁ sa gurum eva abhigacchet. Guru means "heavy," or "superior." That is the law. So our process of Vedic knowledge is that we get knowledge from the superior just like Brahmā, Lord Brahmā. He's the first, original creature, within this universe. And he got knowledge from God, Kṛṣṇa, the Absolute. The Vedas means the knowledge which he heard… Tene brahma hṛdā ādi-kavaye. So there is sampradāya. Brahmā imparted this knowledge to Nārada. Nārada imparted this knowledge to Vyāsadeva. Evaṁ paramparā. That, this is our process of knowledge. We get knowledge from the superior. Everyone gets knowledge from the superior. Nobody gets knowledge automatically. That is not possible. So things which are beyond the perception of our senses, how we can get that knowledge? By our mental speculation, it is not, never perfect. We give sometimes this example: Just like we, if we want to know who is my father, that is not possible to know simply by mental speculation. If we approach the authority, mother, we get the knowledge immediately. So knowledge from the authority is perfect. Knowledge by mental speculation is always imperfect. This is our conclusion. If you get knowledge, any knowledge, from the perfect, that knowledge is perfect. And if you get knowledge from imperfect, that knowledge is always imperfect. This is our process. Therefore the Vedas says: tad vijñānārthaṁ gurum eva abhigacchet. One must approach the superior who is in knowledge. Then he gets the knowledge. [break]

…sometimes disagree. But the, our point is very strong, that you cannot get perfect knowledge from imperfect person. That is not possible. That's a fact. You can get knowledge only from the perfect. That is real knowledge. The modern scientific knowledge, taking perfection. The next year, again changes. "This theory is changed." So they, they say that this is advancement. We are making progress. This means that whatever knowledge you are making your basis, that is imperfect. Progress means then you have to go to the perfect. That means the knowledge which you possessed, that was imperfect. Again you say… "So from imperfect platform we are going to the perfect." But if we get from the perfect this knowledge, then we get perfect knowledge, from the perfect person. Perfect person means he does not commit mistake. He is not illusioned. His senses are not imperfect. And he does not cheat. This is the four points of perfection. Cheating propensity's there. To the imperfect person, there is cheating propensity. He knows that this point, "I'm not very clear, but still he gives some idea." That is cheating. There are so many… Darwin's theory. Others. "Perhaps, it may be." Like this. These words are there, used. What is the use of this "perhaps?" That means imperfect knowledge. "It may be. There is something missing." So how we can believe all this imperfect knowledge? Now we don't take this knowledge, "perhaps, maybe." Just like in the śāstra it is said: jalajā nava-lakṣāṇi. There are nine-hundred-thousands forms of aquatic life. Nine hundred-thousands. In the Vedas, it is said. It doesn't say: one more or two less. Nine-hundred-thousand. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. The living entities. So Veda, that is Vedic knowledge. Veda means knowledge, perfect knowledge. So this is the process. Our Vedic civilization, all the great ācāryas, teachers, they accept knowledge from the Vedas. Because we accept it, Veda is perfect. Sometimes they say that Vedas are also written by human beings. No. It is not written by human being. It is heard. Therefore it is called śruti. So tene brahma hṛdā ādi-kavaye. The knowledge, Vedic knowledge was first impregnated by the Supreme Lord in the heart of Brahmā. (end)

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The Nectar of Devotion

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Vṛndāvana, October 21, 1972

Prabhupāda:…meeting, that just now I have received one newspaper cutting. This is from South Africa. What is the city's name?

Devotee (1): Durban, Durban.

Prabhupāda: Durban. So these two young gosvāmīs, they are preaching very successfully in South Africa. And another news I have got. Where it is from…?

Devotee (1): From Satsvarūpa…

Devotee (2): Midwest.

Prabhupāda: Midwest of America. Another two gosvāmīs, they are having very successful meeting in midwest America. The, in South Africa, they're, boys… What is the age of Ṛṣi Kumāra?

Devotee (1): Twenty.

Devotee (2): Twenty.

Prabhupāda: Yes. His age is only twenty years. Ṛṣi Kumāra Gosvāmī left and Haridāsa brahmacārī. They have come to South Africa to spread the word, "Kṛṣṇa message for S.A." South Africa. So by the grace of Lord Caitanya, the message of His Lordship is going on nicely all over the world. And you are also members of the Society. Try to preach this message. Pṛthivīte āche yata nagarādi grāma. And you will get strength. The more you preach. Because in the Bhagavad-gītā, the Lord says,

na ca tasmāt manuṣyeṣu
kaścit me priya-kṛttamaḥ
ya imaṁ mad-bhakteṣu
adhidasati… (?)

Anyone who is preaching the message of Lord Caitanya or Lord Kṛṣṇa, the same thing… There is no difference. Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is Kṛṣṇa's. Kṛṣṇa's message. And Lord Caitanya says, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. So there is no difference. Kṛṣṇa's upadeśa is to everyone that everyone should give up all nonsense type of occupation… Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Those who are attached to the worship of demigods, they have been condemned by Kṛṣṇa: hṛta-jñānāḥ. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on this word, hṛta-jñānāḥ: naṣṭa-buddhayaḥ, "those who have lost their all intelligence." So our Kṛṣṇa consciousness movement is preaching the same as Lord Kṛṣṇa said and as Lord Caitanya said. Lord Kṛṣṇa said that "You surrender." He asked everyone, not only Arjuna. Through Arjuna, He spoke to everyone. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. He was preaching His own word through Arjuna. And Caitanya Mahāprabhu, He's Kṛṣṇa Himself. He's preaching the same message as devotee. So our business is to preach this same message through the mercy of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu says, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. So if we follow Caitanya Mahāprabhu…

To follow Caitanya Mahāprabhu means to follow the six Gosvāmīs. This is called paramparā system. Evaṁ paramparā-prāptaṁ imaṁ rājarṣayoḥ viduḥ [Bg. 4.2]. If we follow the paramparā system… The same message, what Kṛṣṇa said, that is also said by Caitanya Mahāprabhu, that is also said by the Gosvāmīs. Śrī Rūpa Gosvāmī says, yena tena prakāreṇa manaḥ kṛṣṇa niveśayet. Somehow or other, try to induce people to become Kṛṣṇa conscious. This is Gosvāmī's, Rūpa Gosvāmī's message. Where you are sitting, this is Rūpa Gosvāmī's place. So Caitanya Mahāprabhu also says the same thing. Yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. So these boys, Ṛṣi Kumara Gosvāmī and others, Satsvarūpa Gosvāmī, Hṛdayānanda Gosvāmī, they're preaching the mes…, same message, Kṛṣṇa message. In the paper: "Kṛṣṇa message in South Africa." "Kṛṣṇa message in South Africa." This is very encouraging, that Kṛṣṇa message is being spread as Caitanya Mahāprabhu desired. Yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. This is very encouraging. So all of you… Of course, Caitanya Mahāprabhu entrusted the matter to all Indians, especially.

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

The best welfare activity is spreading this Kṛṣṇa consciousness movement. So it was entrusted to the, to all Indians. Any Indian who has taken birth as human being, it is the duty of him to spread Kṛṣṇa consciousness. But anyway, although there is only one Indian, (laughter) you follow, and, and spread this message extensively. After this ūrjā-vrata, you'll also spread this Kṛṣṇa consciousness move…, message.

The Kṛṣṇa consciousness message is kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is no other Bhagavān. Bhagavān means full of six opulences. So Kṛṣṇa is completely, cent percent full of all opulences. Even Nārāyaṇa, He is ninety-six percent. And Lord Śiva is eighty-four percent. And Brahmā is seventy-eight percent. These are calculated by the Gosvāmīs. So Kṛṣṇa is cent percent Bhagavān. And Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat [Bg. 7.7]. Nānyat. Nobody. So simply you have to… Just like our little girl, Sarasvatī, she also preaches. She goes to some friend. She asks, ”Do you know what is Kṛṣṇa?” If he says ”No, I do not know very much.” So she says, ”The Supreme Personality of Godhead.” That's all. This is preaching. It is not difficult. Simply, just like the child, you go everyone, talk to everyone that ”Kṛṣṇa is the Supreme Personality of Godhead.” That's all. Everyone can do it. It is not very difficult. You believe it. You be convinced on the statement that Kṛṣṇa is the Supreme Personality of Godhead. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

Īśvara means controller, governor. So there are governors, many governors in your country, but there are not supreme governor. Everyone is governor. You are also governor, or īśvara, controller. But not the supreme controller. Our message is that here in this material world, there are many controllers, many governors, many īśvaras, but nobody is the supreme īśvara. Supreme īśvara means He has no controller over Him. He has no controller over Him. He's the supreme controller. Here, everyone is controller, but he has got another controller over him. But even big, big demigods… Just like Indra, Candra, Sūrya, Vāyu, Varuṇa, they have also controller. Even Lord Brahmā. He's also controlled. Only Kṛṣṇa or Kṛṣṇa-tattva, Viṣṇu-tattva, He's not controlled. He's the supreme controller. So,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is our message. So read. Why don't you keep open? No. There is no other copy? Go on. Go on. Read. [break]

Pradyumna: ”…in bhakti-rasa can be understood by a serious student upon studying The Nectar of Devotion. Adoption of bhakti-rasa, or Kṛṣṇa consciousness, will immediately bring one to an auspicious life, free from anxieties, and will bless one with transcendental existence, thus minimizing the value of liberation. Bhakti-rasa itself is sufficient to produce a feeling of liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa.”

Prabhupāda: Yes. People generally think that liberation is the ultimate goal or the full achievement. But liberation is a very insignificant thing in the presence of devotional service. Therefore Bhāgavata says, dharmaḥ projjhita-kaitavaḥ atra. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Mokṣa means liberation. So Bhāgavata says that dharma artha kāma mokṣa, they are thrown away from the study of Śrīmad-Bhāgavatam. And Śrīdhara Swami confirms it: atra mokṣa-vāñcāḥ-paryantaṁ nirastam. A devotee is above the point of liberation. The devotional service is called pañcama-puruṣārtha. Śrī Caitanya Mahāprabhu has given His opinion: premā pumartho mahān. Not dhara is pumarthaḥ. Our ultimate goal of life is neither dharma, or artha, religiosity, economic development, kāma, sense gratification, and mokṣa, liberation.

So people are very busy for economic development. They think that is the highest goal of life. To get money somehow or other; and then, after getting money, to satisfy the senses. And when they are defeated in satisfying senses, defeated… Defeated means everyone is trying to satisfy his senses to the greatest extent. Unfortunately, māyā will now allow him to do so. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Therefore Bhāgavata says, parābhavas tāvad abodha-jātaḥ. Parābhavaḥ. The karmīs who are trying to satisfy their senses to the highest limit, they are being defeated. It cannot be. Nobody's satisfied with the senses, to the greatest extent. In Europe and America, this can very practically experienced. Many, many, old, very rich men, seventy-five years old, seventy years old, they're still going to the club for satisfying the senses. That means the sense satisfaction business cannot be completely done even to the point of death.

There are many stories. We have got practical experience that Akbar Shah inquired from his, one of his very confidential ministers that ”How long a man is sexually inclined?” So the minister replied that ”Up to the point of death.” He replied. The Akbar did not believe it. But the minister sometimes took him to a man who was goi…, just going to die, and the minister requested Akbar Shah to get with him his young daughter. So when the Akbar Shah and his daughter was entering, the man on the death bed, he was looking to the young girl, not to the Akbar. So he pointed out, ”Just see.” And he was convinced, ”Yes.” So the sex life is so strong that you cannot be satisfied. If you re…, remain in material existence, then this sex desire will never be satisfied. But it can be satisfied only when you come to Kṛṣṇa consciousness. This Yamunācārya has said,

yad-avadhi mama cetaḥ kṛṣṇa-padāravindayoḥ
nava-nava-(rasa)-dhāmany (udyataṁ) rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

Śrī Yamunācārya says, ”Since I have been engaged in serving the lotus feet of Kṛṣṇa, from that time I do not any more have any desire for sex life. Even if I do remember of sex life, I want to spite on it.” So this is the result. Kṛṣṇa is Madana-Mohana. Madana-Mohana. Madana, Cupid, he agitates everyone for sex life. But if we actually be attached to see the beauty of Kṛṣṇa then we shall never be enamored by the arrows of Cupid. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So… What is the subject matter?

Pradyumna: ”…thus minimizing the value of liberation.”

Prabhupāda: So this is the position of the materialistic person. Therefore sometimes they take to the path of rejection, giving up. Brahma satyaṁ jagan mithyā. They come, by knowledge, by advancement of knowledge. But sometimes that also becomes failure. Even liberation. I have several times explained that many persons on the platform of liberation also falls down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. One who does not take shelter of the lotus feet of Kṛṣṇa, even he is raised to the platform of liberation, there is chance of fall down. Āruhya kṛcchṛena paraṁ padam. Paraṁ padam means liberation, not material platform, but paraṁ padam. spiritual platform. Spiritual platform means liberation. So unless one is attached to… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32], why they fall down? Anādṛta-yuṣmad-aṅghrayaḥ. One who neglects to worship the lotus feet of Kṛṣṇa, even he is on the liberation platform, mukti, there is chance of falling down. And there are many examples. Go on.

Pradyumna: "Bhakti-rasa itself is sufficient to produce a feeling a liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa."

Prabhupāda: Yes. As soon as you are engaged in the service, loving service of the Supreme Personality of Godhead, immediately you feel liberation. This is practically. When you are fully engaged in Kṛṣṇa consciousness, even if you walk on the street, you'll feel that "I am separate from these persons. I am in a, I am walking on a different path." This is the feeling. Bhaktiḥ pareśānubhavaḥ. This is bhakti. Pareśānubhava. You'll anubha..., you will experience yourself. That is the test. If you experience yourself that "I am different from these persons," then where is the attachment for material things? So that is the test; how much you have become advanced in devotional service, you can experience yourself. The example is given: Just like a hungry man, if he's given food, if he eats, then he experiences himself that he's getting strength, his hunger is being satisfied. The, these things will be experienced. He hasn't got to take certificate from others, "Whether I am advancing in spiritual consciousness, Kṛṣṇa consciousness." He'll feel himself. Bhaktiḥ pareśānubhava viraktir anyatra syāt. This is the test.

Just like Gosvāmīs, the six Gosvāmīs. They were ministers. How they gave up their lucrative service, engagement? Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. They gave up their minister, high posts, association of aristocratic families, maṇḍala-pati-śreṇīm. They were, themselves, not only maṇḍala-pati, great leaders, but they were associate with great leaders. But they gave up everything. Why? Paraṁ dṛṣṭvā nivartate. They found something better in Kṛṣṇa consciousness. Therefore they were able to give up. Just like you are. You are. European and American boys, you were accustomed to better, comfortable life. I know. But you have given up your better, comfortable life, and you have learned, or you are satisfied lying down on the floor, without any bedding. How you have been practiced to it? Because you are trying to find out a better engagement. Paraṁ dṛṣṭvā nivartate [Bg. 9.59].

Sometimes in your country, they are surprised how we are living without furniture. Because without furniture, living is impossible. Sometimes in the beginning, when I was accommodated in some apartment, the landlord used to inquire, "Oh, where is your furniture?" So they do not know they don't require furniture. We can lie down anywhere. It doesn't matter whether in a nice apartment or on the, underneath a tree. That doesn't matter. So how these things happen? Unless one becomes little advanced, one has got little taste in devotional service, they cannot give up these material comforts. The Gosvāmīs are the best example. They were coming from very, very aristocratic family. They were, they did not join the Caitanya Mahāprabhu's movement out of poverty-stricken. No. All of them, six Gosvāmīs... Just like Rūpa Gosvāmī, Sanātana Gosvāmī, they were very, very big men, ministers, very rich men. Similarly, Raghunātha dāsa Gosvāmī. He was the only son of his father and uncle. And at that time his father and uncle had twelve lakhs of rupees income. So you cannot imagine what is the exchange of twelve lakhs of rupees five hundred years ago. So very rich man. Similarly, Śrī Jīva, Gopāla Bhaṭṭa, and Śrī Jīva Gosvāmī. He was the jewel of all learned philosophers. That is acknowledged even by the greatest philosophers of the world. So these six Gosvāmīs, they were not ordinary men, but still, for Caitanya Mahāprabhu's service, they left everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kantāśritau. So kṛṣṇa-bhakti, devotional service of Kṛṣṇa, is so exalted that a devotee can kick out even mukti. They do not want. A devotee doesn't want. Just like Caitanya Mahāprabhu says,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī (tvayi)
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

So devotional service, this line of activities should not be taken for some material gain. This is not bhakti. Bhakti must be pure, cent percent pure, free from all material desires, free from the resultant action of jñāna and karma. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. In other words, if you are actually a devotee, you'll have no more interest with these material desires. Material desires means dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. They're all material desires. Śrī Caitanya-caritāmṛta Kaja, Kṛṣṇadāsa Kavirāja Gosvāmī... Of course, it is spoken by Caitanya Mahāprabhu.

bhukti-mukti-siddhi-kāmī sakali aśānta
kṛṣṇa-bhakta niṣkāma ataeva śānta
[Cc. Madhya 19.149]

That is the test of kṛṣṇa-bhakta. He has no desire. He does not want to exchange anything by serving Kṛṣṇa. That is not pure devotion. You can exchange. You can get the result. Therefore śāstra has recommended, Bhāgavata has recommended,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

Akāma. Akāma means these devotees who have no desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. That is called akāma. And others are kāma, not akāma. Others, who? Bhukti-mukti-siddhi-kāmī. Those who are desiring for material gain, bhukti, and those who are desiring after mukti, liberation. They are also kāmī. And those who are desiring after siddhis, yoga-siddhi. Aṇimā-laghimā-siddhi. So all of them are kāmīs. They are not akāma. Therefore Bhāgavata says, akāmaḥ sarva-kāmo vā mokṣa-kāmaḥ [SB 2.3.10]. Sarva-kāma means karmīs.

The karmīs have no end to their desires. "Bring money, bring money, bring money, bring money." You have seen. You have got good experience in your country. Millionaires, multi-millionaires, still working hard: "Where is money? Where is money?" Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. These materialistic persons, they are engaged at night either by sleeping or by sex indulgence. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ. They are wasting their time, valuable time of this life either by sleeping or by sex at night. This is their night's business. And what is day's business.? Divā cārthehayā rājan. In the daytime, simply walking or running by cars. We have seen in your country. there are flyways and always cars, hundreds and thousands of cars. Sometimes I think that so many cars are going this way, and so many cars are going this way. Why they not settle up their business by telephone, that "I do here your business", "I do here,"? (laughter) But that is not possible. Because it is karmī, all of them running this way, whoosh-whoosh, and there is accident. Yes. So many thousands. How many thousands, they die every year? There is statistic. Yes.

So this world, material world is like that. So divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. And as soon as they get money, they want to purchase. The wife says, "I want so many, so much, so many dollars for my, this purpose." "All right, take it." The children says… Therefore in the Bhāgavata they are called svajanākhya-dasyu. Dasyu means burglars. So the wife and children, they are legitimate burglars. Yes. If somebody takes your money from the pocket, he becomes pickpocket, criminal, but if your wife takes it away, you very become pleased. "Oh, how my wife is nice." (laughter) So they are called svajanākhya-dasyu. It is taken as love. "How much my wife loves that (s)he is taking all my money from pocket." (laughter) So divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. This is the occupational duties of the materialistic person. But a Kṛṣṇa conscious person is not like that. They say that. Caitanya Mahāprabhu says, the ideal Kṛṣṇa conscious Personality of Godhead, the Supreme Personality of Godhead, Kṛṣṇa… Kṛṣṇa… Śrī… Kṛṣṇa-caitanya-nāmne. Vande mahā pu… What is that śloka? Kṛṣṇa, kṛṣṇa-caitanya-nāmne.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne…
[Cc. Madhya 19.53]

He is Kṛṣṇa. Simply He has taken the name, Kṛṣṇa Caitanya. Otherwise how one could give kṛṣṇa-prema? Kṛṣṇa-prema can be given by Kṛṣṇa. Nobody else. So namo mahā-vadānyāya. This is the first verse, śloka uttered by Śrīla Rūpa Gosvāmī when he met Lord Caitanya Mahāprabhu at Prayāga, modern Allahabad. Prayāga is also named there. So he offered his prayer like this: namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. He understood that "Here is the incarnation of God who is the most munificent." Mu…, most munificent. Other incarnation of God… Even Kṛṣṇa could not give kṛṣṇa-prema. He simply ordered that "You surrender unto Me." Not that "You take Kṛṣṇa, love of Kṛṣṇa." No. He did not give. Therefore Lord Caitanya Mahāprabhu came, Kṛṣṇa came again that "I did not give My love." So He came as Caitanya Mahāprabhu. Anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau. Anarpita-carīṁ cirāt. In other incarnation, the Lord, Rāmcandra or Lord Kṛṣṇa, They did not give… Of course, those who were devotee, they automatically… But Their purpose was different. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. But Caitanya Mahāprabhu, incarnation of Godhead. Kṛṣṇa, He specially came to distribute kṛṣṇa-prema. That is a special significance of Lord Caitanya Mahāprabhu.

namo mahā-vadānyāya
kṛṣṇa-prema-prādāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So we shall always… You have taken the path of Caitanya Mahāprabhu. He will bless you if you sincerely stick to His principle, Caitanya Mahāprabhu. Then by His grace, you'll be able to preach His message as these boys… They have been given sannyāsa in very, I mean to say, minor age, and still, they are doing very nice. You are, all of you, you are very minor age. But take this Kṛṣṇa consciousness. Caitanya Mahāprabhu also Himself took sannyāsa at the age of twenty-four years. It is not that one has to accept sannyāsa in ripe old age like me, seventy years or seventy-five years. Not that. Caitanya Mahāprabhu set up the example, that for Kṛṣṇa's service one can take sannyāsa at any time. So He did it by His personal example. Tyaktvā tūrṇam… There is a verse. Just now I forget. That Caitanya Mahāprabhu gave up His opulent family life. When He was… He took sannyāsa. At that time, His wife was only sixteen years old, and He had His affectionate mother, Śacīdevī, very old. Nobody was to take care of him, her. But still, He took sannyāsa for giving mercy to the poor human society in this age. Therefore He's called:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namo namaḥ
[Cc. Madhya 19.53]

So you follow the instruction of the Gosvāmīs, follow the path of Caitanya Mahāprabhu, and try to spread Kṛṣṇa consciousness all over the world, and your life will be glorified.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, October 23, 1972

Pradyumna: (reading) "Generally, neophyte devotees are anxious to see Kṛṣṇa, or God, but God cannot be seen or known by our present materially blunt senses. The process of devotional service as it is recommended in The Nectar of Devotion will gradually elevate one from the material condition of life to the spiritual status wherein the devotee becomes purified of all designations. The senses can then become uncontaminated, being constantly in touch with bhakti-rasa. When the purified senses are employed in the service of the Lord, one becomes situated in bhakti-rasa life, and any action performed for the satisfaction of Kṛṣṇa in this transcendental bhakti-rasa stage of life can be relished perpetually. When one is thus engaged in devotional service all varieties of rasas or mellows turn into eternity. In the beginning one is trained according to the principles of regulation under the guidance of the ācārya or spiritual master, and gradually, when one is elevated, devotional service becomes automatic and spontaneous eagerness to serve Kṛṣṇa. The… There are twelve kinds of rasa, as will be explained in this book, and by renovating our relationship with Kṛṣṇa in five primary rasas we can live eternally in full knowledge and bliss."

Prabhupāda: So there are three kinds of devotional stages: kaniṣṭha adhikāra, lower stage, and the madhyama adhikāra, middle stage, and uttama adhikāra. So the kaniṣṭha adhikāra means:

arcāyām eva haraye
ya pūjāṁ śraddhayahate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

In the lower stage, the devotee is engaged in Deity worship. It is not that Deity worship is lower than meditation. We don't mean that. Deity worship is the beginning of devotional service, as it will be mentioned in the Bhakti-rasāmṛta-sindhu, how to approach the Deity, how to cleanse the floor, how to change the dress, flower, how to make ārātrika, everything in detail there are.

So in the beginning certainly one who is not advanced, he cannot see Kṛṣṇa properly. Kṛṣṇa, when we speak of Kṛṣṇa, Kṛṣṇa is not alone. Just like if we speak of king, "The king is coming," it does not mean the king is coming alone. The king is coming, his ministers, his secretaries, his military commanders, his queens, his servants, so many other servitors of the king, they are also coming. Similarly, when we speak of Kṛṣṇa, Kṛṣṇa does not mean alone Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Kṛṣṇa is the root of all emanations. Kṛṣṇa's energies, Kṛṣṇa's expansion, Kṛṣṇa's different types of energies, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies, out of which the ācāryas have taken three principal energies, the external energy, the internal energy, the marginal energy. Kṛṣṇa's incarnation, expansion. All together means Kṛṣṇa. So the kaniṣṭha adhikārī, in the lower stage, he thinks that he's worshiping the Deity very nicely, he has realized Kṛṣṇa. No. Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ. We have to make further advancement. Kṛṣṇa does not mean alone. Especially Kṛṣṇa's devotees. They are always with Kṛṣṇa. Therefore when we can recognize a devotee of Kṛṣṇa and offer him the respect as devotee of Kṛṣṇa, that is further advancement.

In the madhyama adhikārī, or in further advancement of devotional service, one can see four categories.

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
sa bhakta madhyamaḥ

Īśvara. When we are further advanced, we do not see only Kṛṣṇa, but we see His devotees also. We can recognize, "Here is a pure devotee of Kṛṣṇa." But in the lower stage, a, the devotee's concerned with the Deity worship, but he does not take much care of the devotees. But when one is advanced further, he can see Kṛṣṇa and His devotees also. Īśvara tad-adhīna. Tad-adhīna means devotees. Devotees are always under the service of Kṛṣṇa. So anyone who is giving service to Kṛṣṇa, we should take care of them also. We should offer our respect in… You'll find in Bhakti-rasāmṛta-sindhu, it is stated somewhere, that if, if a devotee is coming, then another devotee who is engaged in worship of the Deity may stop Deity worship for the time being and should go immediately to receive the devotee. So Kṛṣṇa also says, mad-bhakta-pūjā abhyadhika. Kṛṣṇa is satisfied more when a devotee worships His devotee. Kṛṣṇa says, "If one is worshiping Me and one is worshiping My devotee, then the person who is worshiping the devotee, he's more important than the person who is worshiping Kṛṣṇa."

Therefore in, in the Gurvaṣṭaka by Viśvanātha Cakravartī Ṭhākura, it is said there: yasya prasādād bhagavat-prasādo. Yasya prasādād bhagavat-prasādo yasya aprasādād na gatiḥ kuto 'pi ***. The best devotee is the spiritual master. Unless one is devotee, pure devotee, how he can be spiritual master? Spiritual master means representative of God. So who can become representative of God. Unless he is twenty-four hours engaged in the service of God, Kṛṣṇa, how he can be spiritual master? This is also explained by Viśvanātha Cakravartī Ṭhākura sākṣād-dharitvena samasta-śāstraiḥ. The spiritual master is described as good as Hari, the Supreme Personality of Godhead. Because the, the spiritual master is representative of Kṛṣṇa because he's most confidential servant of Kṛṣṇa. Kintu prabhor ya priya eva tasya. Yasya pra… Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ ***. The spiritual master is worshiped as good as the Supreme Person. Sākṣād dharitvena. This is not artificial, but in all the śāstras, this is recommended. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. Those who are learned devotees, advanced devotees, they also accept this that spiritual master should be treated as good as Hari, the Supreme Person. Why? Now…

But the spiritual master does not think of himself as Hari. Although he's offered the respect of Hari, he thinks himself as humble servant of Hari and all others. A spiritual master takes his devo…, disciples as his spiritual master. That is the position. He thinks that "Kṛṣṇa has sent me so many spiritual masters." He does not think himself as spiritual master. He thinks himself their servant. Because they have to be trained. Kṛṣṇa has appointed him to train them. Therefore he thinks himself as servant of the disciples. This is the position. So when one is advanced, he can see the importance of devotees.

Advanced devotee never disobey or disrespect another devotee. Disrespect to another devotee is a great offense. Vaiṣṇava aparādha. Vaiṣṇava aparādha is very serious offense. Therefore we teach to address amongst the devotees, "Prabhu", "Prabhu", "Such and such Prabhu." This should not be simply spoken by the lips. It should be realized. Everyone should think other devotee as his prabhu, master. Not he should try to become master.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena…

Mānadena. We should be always ready to offer respect to all, not only devotees, but everyone. Everyone. Because every living entity is originally a devotee of Kṛṣṇa. But circumstantially, being covered by the coat of māyā, he's playing like demon. But his original nature is a devotee of Kṛṣṇa. Jīvera svarūpa haya nitya kṛṣṇera dāsa [Cc. Madhya 20.108-109]. Everyone is eternally servant of Kṛṣṇa. But being influenced by māyā, when he gets this body, given by māyā… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], when he's conducted by the three guṇas of māyā, he thinks himself otherwise. He thinks himself independent of Kṛṣṇa.

But actually, nobody is independent of Kṛṣṇa. I've given this example that the prisoners, the criminals in the jail, they go to jail thinking themselves to be independent of the state laws, outlaws. A criminal thinks, "I don't care for the state laws." But after all, for his activities, criminal activities, he's put into the jail. So at that time he's forced to obey the state laws. Outside the state laws, he's disobeyed. But within the prison, he's forced by punishment. Similarly, those who are defying the authorities of the Supreme Lord, they are all criminals, and they are being punished by Durgā-devī. Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44].

So nobody is independent of the laws of Kṛṣṇa. Everyone is under the obligation of the laws of the Kṛṣṇa. But one is voluntarily accepting and one is whimsically rejecting. Rejecting means to be under the control of māyā, and voluntarily accepting the service of the Lord means to be under the protection of spiritual energy. Daivīṁ prakṛtim āśritāḥ. In the Bhagavad-gītā it is said, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ: [Bg. 9.13] "Those who are mahātmā, they are under the protection of the spiritual energy." And those who are not mahātmās, durātmās, they are under the protection of the material energy. And the living entity is called marginal energy. Because he has to remain under the control or under the supervision of one of these two energies, material energy and spiritual energy. And he can select whether to remain under the control of material energy or under the control of spiritual energy. Therefore he's called marginal. The living entity's position is marginal, in between the two energies. So he can select. So Kṛṣṇa therefore comes to canvass that "Why you are working under material energy…"

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
karta aham iti manyate
[Bg. 3.27]

Those who are under the material energy, they are pulled by the ear of the person by the material energy. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Yantrārūḍhāni. This body is a yantra, is an automobile, mechanical car. Just like I, we are placed on the motorcar and the driver moves us in different places, similarly, according to our karma, we are given a certain type of body, cat's body, dog's body, human body, this body, that body-8,400,000 species. So we are moving. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. So actually, we are under the control of the material nature. But ahaṅkāra-vimūḍha ātmā. Those who are fools and rascals, they are thinking "I am independent, I am God, I don't care for God," this or that… So many. So this is called mati-cchanna, madness. The Vaiṣṇava Kavi says therefore,

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera se dāsa upajaya

Just like when a man is ghostly haunted-in Bengal it is called bhute pava (?)-and he speaks nonsense, even his father is before him, he wants to attack his father without any respect. Madman, crazy. So anyone under this protection of the material energy-more or less, crazy. More or less. It is not only our words. It is scientifically true. I know, there was one case, a man was condemned to death and his pleader presented that "This man was in, in insanity condition. Therefore he committed this act. He may be excused." So the, a civil surgeon was invited to examine him, whether he's, actually he was in sanity condition. The civil surgeon gave evidence that so far he had treated so many patients, he saw everyone is more or less crazy." Under the circumstances, if this man is crazy, that depends on your judgement, what to do. But in my opinion, every man is a crazy man." So this is a fact. This is a fact. Anyone who is under the control of the material energy, he's a crazy man. He's thinking "I am this, I am that, I am this," "I am American," "I am Indian," "I am Hindu," "I am a Muslim," "I am so on, so on, so many things." But he's nothing of all this. These are all creation of māyā.

Just like if I am sitting on a certain type of motorcar, does it mean I am that motorcar? If I am… Suppose I am sitting on a Rolls Royce motorcar. If I say, "I am Rolls Royce," is that my identification? No. Actually… And this is a fact. If a man is driving a very nice car, and if in his front there is a thela walla… I've seen it. The driver says, "He thela." As is if that man has become thela. And he has become motor. So actually, this is the fact. Piśācī pāile yena mati-cchanna haya. Neither he's thela, nor he's motorcar. He's living entity, pure living entity. Therefore in Bhagavad-gītā it is said, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one actually is self-realized, that "I am not American, not Indian, not Hindu, not Muslim, not man, not woman. I am spirit soul. Ahaṁ brahmāsmi," at that time, he does not lament. Na śocati na kāṅkṣati. We are fighting with one another, lamenting and hankering due to this misidentification of the self with this body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
svadhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
(janeṣv abhijneṣu) sa eva go-kharaḥ
[SB 10.84.13]

The Bhāgavata says that any person who is misidentifying himself with this body, kuṇape tri-dhātuke… Yasya ātma-buddhiḥ. This body is made of three dhātus, kapha pitta vāyu, and if we identify that "I, I am kapha pitta vāyu," then certainly he's a go-kharaḥ. He's nothing more than a cow and an ass. So bhakti, devotional service begins when one is actually self-realized. Before that, sa bhaktaḥ prākṛtaḥ smṛtaḥ. Anyone who has got the identification of this body, he is engaged in Deity worship, but he does not actually realize his self, he does not know who is a devotee, and he does not know his duty to other persons, he remains a prākṛta-bhakta. Prākṛta-bhakta means he's situated on the material platform, but under the direction of spiritual master, under the direction of the śāstras, he's trying to improve his condition of material existence. That is called prākṛta-bhakta, sa bhaktaḥ prākṛtaḥ smṛtaḥ.

So we should not remain perpetually a prākṛta bhakta. We must improve, madhyama-bhakta. Madhyama-bhakta means he knows what is God, what is Kṛṣṇa. He knows what is Kṛṣṇa's devotee. He knows the people in general, and he knows the atheistic persons. Four categories of persons manifest before him. It is not that the… Artificially, if we say that "In my view, everyone is the same…" That is, of course, higher stage. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. But we should not imitate that stage. Because we are in the neophyte stage, we should not imitate the vision of mahā-bhāgavata. Mahā-bhāgavata does not see anyone nondevotee. He sees everyone better devotee than himself. Just like Kṛṣṇadāsa Kavirāja Gosvāmī. He writes in the Caitanya-caritāmṛta:

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa muñi se lagiṣṭha

So he's not pretending. Actually, a mahā-bhāga, bhāgavata, thinks like that, that "I am the lowest." But he's the highest. One who thinks like that, humble…

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena…

He wants to give respect to everyone, but he doesn't expect any respect for him, himself. That is mahā-bhāgavata. And if one wants respect for him, that means he's still in kaniṣṭha adhikārī. A mahā-bhāgavata is ready to give respect to, even to the ant. And for himself he doesn't any, want any respect. That is mahā-bhāgavata. As Caitanya Mahāprabhu teaches. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā. For himself, he doesn't require any respect. Mānadena. But he's ready to give respect to everyone, even to the ant. That is mahā-bhāgavata. So generally, we are in the lower stage of devotional service. Just like generally, people come to res…, offer respect to the Deities in the temple, but one does not know how to give respect to the devotee, how to help others to become devotee. They are in the lowest stage. A devotee should not only give respect to the devotees, but he should try to make others a devotee. That is, means preaching. Preaching. The preaching…

What is the meaning of this preaching. People are engaged in material activities, and the preacher should approach them that "You are spoiling your time, my dear sir. You become devotee of Kṛṣṇa." This is preaching. "You are simply spoiling. You have got this human form of life, but you are utilizing like animals-eating, sleeping, mating and defending. You may be very great political leader, but your engagement is like animal." That is the fact. What these politicians do? They make arrangement for eating, sleeping, mating, and defending. That's all. They promise that "I shall give you nice eating. You give me vote. I'll… Make me minister of food. I shall give you enough food." Or so many things, they falsely promise, or rightly promise. They know. So actually, minister or minister's father cannot give you food. The food is supplied by Kṛṣṇa. Eko bahūnāṁ vidadhāti kāmān.

So anyway, the kaniṣṭha adhikārī is just learning how to become devotee and he is, by regulative principles, engaged in Deity worship, and gradually he's raised to the platform of madhyama adhikārī. And madhyama adhikārī means he knows what is the position of God, Kṛṣṇa, what is the position of devotee, what is the position of people in general, and what is the position of a, of an atheist. Atheists, there are. So īśvare tad-adhīna, or the devotees, īśvara tad-adhīna bāliśa. Bāliśa means innocent persons. And īśvare tad-adhī…, bāli, dviṣatsu. Dviṣat means envious. There are many persons… You have experienced. As soon as they hears something about God, they become immediately irritated. That is called dviṣatsu, demon. So a madhyama adhikārī devotee can see these four kinds of persons, the Supreme Personality of Godhead, Kṛṣṇa, His devotees, and innocent persons, and the atheist class, demons. So he treats all these four classes… So he, īśvare tad, tad-adhīna…

So prema. He tries to love God. He sees the Supreme Personality of Godhead. Therefore his business with the Supreme Personality of Godhead is how to increase his love for the Supreme Personality. That is one business of the madhyama adhikārī. And how to make friendship with the devotees. Loving God, Kṛṣṇa, and making friendship with devotees, who is devotee. Not to become envious of the devotees, but to make friendship. If the devotee is uttama adhikārī, he should take lessons from him. If he's equal, then he should make friendship with him. And if he's lower, then he should try to help him to become higher devotee. This is the business of devotee. Īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca. Īśvara, to love Kṛṣṇa, how to increase… Yato bhaktir adhokṣaje. Simply to increase. How I can better, render better service to Kṛṣṇa. This is one business. Another business is to make friendship. Anyone who is devotee, to make friendship with him. And other, bāliśeṣu, those who are innocent, those who are not offender, but innocent persons… Just like child, simple, They should preach amongst them Kṛṣṇa consciousness. Because they are innocent. And those who are dviṣat, demons, simply against God, they should avoid them. Avoid them. Don't go there for preaching. Neither to love them. Of course, everyone should be loved, but according to the time and circumstances. So for a preacher who is trying to do good to the innocent persons, who, one who does not know how to love God, what is God, a preacher's business is to teach him. And not to waste his time with the demons, one who is not interested in the matter of God.

But when you are raised to the highest platform of devotional service, then there is no more dviṣatsu. No more friend, no more dviṣat. Everyone, a mahā-bhāgavata sees that "Everyone is engaged in the service of the Lord, except myself." That is mahā-bhāgavatas vision. But we should not imitate that. Just like I was, I was giving the example of Caitanya-caritāmṛta author, Kṛṣṇadāsa Kavirāja Gosvāmī. He's speaking that

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa muñi se lagiṣṭha

He's not imitating, or he's speaking falsely. He feels like that. A mahā-bhāgavata feels like that, that "I am the lowest." Just like Bhaktivinoda Ṭhākura has sung, āmāra jīvana sada pāpe rata nāhika puṇyera leśa (?). He says like that, that "My life is always engaged in sinful activities. I've not a trace of pious activity." Āmāra jīvana sada ape rata nāhika puṇyera leśa. "I have given so much distress to all other living entities." He's representing common man. But he's feeling like that. It is not that artificially speaking. He's feeling like that. Just like Rādhārāṇī. She thinks always Herself as the lowest of the devotees. She thinks always. She sees always that the gopīs, other gopīs, they are better qualified to serve Kṛṣṇa. And She is not qualified, so much qualified. Therefore in Vṛndāvana, you'll find, the devotees approach Rādhārāṇī. "Jaya Rādhe." Because if Rādhārāṇī advocates for him to Kṛṣṇa, it is very easily accepted. And Rādhārāṇī says… If Rādhārāṇī's pleased, then She represents the devotee's case that "Here is a devotee. He's better than Me. Kindly accept his service, Kṛṣṇa." So Kṛṣṇa cannot deny. So mahā-bhāva. Rādhārāṇī is mahā-bhāva.

Caitanya Mahāprabhu displayed that mahā-bhāva. That mahā-bhāva is not possible for ordinary man. It is especially prerogative of Śrīmatī Rādhārāṇī and who played the part of Rādhārāṇī, although He's Kṛṣṇa, Caitanya Mahāprabhu. So mahā-bhāva, the ecstasies, that is not to be imitated by us, but to be aware of this fact that how mahā-bhāgavata, mahā-bhāva, they treat with Kṛṣṇa. So generally, advancement, especially those who are preachers, they should remain on the second platform. Even a mahā-bhāgavata, when he becomes preacher, he comes down to the second platform. He does not remain on the topmost platform. He plays the part of second platform. And sometimes it is stated in the Bible, I think, that Jesus Christ said, "I had many things to say, but I am not saying." Is it not? So actually, the mahā-bhāgavata, he has many things to say, but because he's preacher he does not say everything to the neophyte devotees. Because they are not competent to accept that. Therefore Caitanya Mahāprabhu…

The best example is Caitanya Mahāprabhu. He's Kṛṣṇa Himself, but He's playing the part of mahā-bhāgavata. He never discussed Kṛṣṇa's rasa-līlā publicly. Never discussed. You won't find any time that Caitanya Mahāprabhu is discussing rasa-līlā publicly. No. Never. He was, He simply dealt with ordinary persons by chanting Hare Kṛṣṇa mantra and whenever there were scholars, there were philosophers… Just like Sārvabhauma Bhaṭṭācārya, Prakāśānanda Sarasvatī, He talked with some philosophy, Vedānta-sūtra. And when there was high-class devotee like Rāmānanda Rāya, He discussed about Kṛṣṇa's līlā. You'll find this. Not that with everyone He discussed Kṛṣṇa's līlā. No. Neither He discussed philosophy with everyone. But for the general public, so long He remained at Jagannātha Purī, every evening, He was simply organizing great saṅkīrtana party. And for four hours, at least, He was going on saṅkīrtana in four parties. We have studied this thing from Caitanya-caritāmṛta, or Teachings of Lord Caitanya, that from the dealings of Caitanya Mahāprabhu, because although He's Kṛṣṇa Himself, He's playing the part of ācārya, playing the part of devotee.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

Bhaktākhyaṁ bhaktāvatāraṁ namāmi bhakta-śaktikam, pañca-tattvātmakaṁ kṛṣṇam. So we should follow Caitanya Mahāprabhu, the six Gosvāmīs, and gradually, let us learn what is devotional service, how to execute it. Everything is very nicely explained in the Bhakti-rasāmṛta-sindhu which we have presented herewith as "The Devo…, Nectar of Devotion, the Complete Science for the Bhakti-yoga." So first of all, we should take advantage of these granthas, and then gradually make progress. Narottama dāsa Ṭhākura therefore says that kabe hāma bujhabo śrī yugala-pīriti.

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhabo śrī yugala-pīri…

Without understanding, Rūpa-Raghunātha, or without going through the literatures given by Rūpa-Raghunātha, if we jumpingly, all of a sudden, try to become a devotee of Rādhā Kṛṣṇa… If course, our aim is to become devotee of Rādhā-Kṛṣṇa, but how to become Rādhā-Kṛṣṇa, we must study these books, Bhakti-rasāmṛta-sindhu especially.

Thank you very much. (end)

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The Nectar of Devotion

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Bombay, January 1, 1973

Pradyumna: (reading:) Nectar of Devotion. "This eternal engagement in bhakti-rasa can be understood by a serious student upon studying The Nectar of Devotion. Adoption of bhakti-rasa, or Kṛṣṇa consciousness, will immediately bring one to an auspicious life free from anxieties and will bless one with transcendental existence, thus minimizing the value of liberation. Bhakti-rasa itself is sufficient to bring a feeling of liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa. Generally, neophyte devotees are anxious to see Kṛṣṇa, or God, but God cannot be seen or known by our present materially blunt senses. The process of devotional service as it is recommended in The Nectar of Devotion will gradually elevate one from the material condition of life to the spiritual status, wherein the devotee becomes purified of all designations."

Prabhupāda: Yes. The process of seeing God… Sevonmukhe hi jihvādau svayam eva sphuraty adhaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]]. Just like a person suffering from some disease, his eyesight is blocked. He has got the eyesight to see, but on account of some cataract disease, he cannot see. Similarly God is there, and I can see Him also. But the cataract of illusion is covering via media between God and me. Therefore in the Brahma-saṁhitā it is said:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

That treatment is to invoke your dormant love for God. That is the treatment. We have got love for God. We want to love somebody, either man or woman, even animals. You'll find between the two dogs, there is love. They are jumping over one another, playing very nicely. Sometimes the mother dog is pretending to bite the cub, but it actually it is not biting.

So this loving propensity is there, living entity. Every living entity-it doesn't matter whether he is man or animal-the love is there. But at the present moment, it is being pervertedly reflected. Just like love between Kṛṣṇa and mother Yaśodā, that love is reflected here also between the mother and the child, the same love. Because unless there is love in the Absolute, there cannot be any exhibition of love in the relative world. The Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. The, everything is emanating from the Absolute. So there is love. Just like Rādhā-Kṛṣṇa love, Kiśora-kiśorī, young Kṛṣṇa, young Rādhārāṇī. This love is pervertedly reflected in this material world which is in the name of love, but it is lust; therefore it is called perverted reflection. Lust because the, a young boy, a young girl mix together, they love together, but a slight disagreement, they separate. Why? Because that is not love. That is lust. The lust is going on in the name of love. But the reflection is from there. Therefore it is called māyā. The same love between father and mother, father and son, vātsalya-rasa, mādhurya-rasa, sākhya-rasa, friendship… Here, we have got friends, but a slight disagreement, we separate. Master and servant-dāsya-rasa. A servant is very faithful so long you pay. As soon as you stop payment, no more service. Finished.

Therefore it is to be understood that the love with Kṛṣṇa in the platform of mādhurya-rasa, vātsalya-rasa, sākhya-rasa, dāsya-rasa, śānta-rasa, that is the real platform, in the spiritual world. And because the love affairs are there in the Absolute, that is reflected in this relative world. And here is also the same love is there, but it is not very palatable. It is not without any fault. There are so many faults. Therefore real love can be reciprocated with Kṛṣṇa. In the material world, there cannot be any real love. Therefore the real love cannot be appreciated with our, this material senses. Whatever we appreciate or experience by the material senses, that is not love, that is lust. Motive. There is some motive. One is friend of another person, very intimate friends, both of them have got some motive. As soon as the motive is frustrated, they separate. These things, we find. Even husband and wife, as soon as the sense gratification is disturbed, immediately there is divorce between husband and wife. So… (aside, in response to background noise:) What is this outside?

Devotee: Outside… Next door…

Prabhupāda: That's all right. No. Doesn't matter.

Devotee: Shut these doors.

Prabhupāda: Therefore we have to invoke our love for Kṛṣṇa. Then our loving propensities will be actually satisfied. Otherwise we'll be frustrated. Otherwise, we'll be frustrate… That is going on. We may admit or not admit, but this frustration of love affair is going on. So if we… That same thing we repose in Kṛṣṇa. If I want to love my son, if I accept Kṛṣṇa as my son… Just like Yaśodāmayī accepted. Kṛṣṇa is the Supreme Personality of Godhead, but by devotional service, He agrees to become a son. Just like Yaśodāmayī and Nanda Mahārāja, in their previous lives they underwent severe austerities, and their aim was that "We shall have a son like God, like Kṛṣṇa." So after their performance of austerities for many thousands of years, when Kṛṣṇa appeared before them, "What benediction you want?" so they proposed that "We want a son like You. Then we enter into family life. Otherwise not." So Kṛṣṇa said that "Why shall I get a son like Me? I shall become your son." This is the fact. Therefore, although Kṛṣṇa took His birth as the son and, sons of Devakī and Vasudeva, immediately ordered Vasudeva to transfer Him to Vṛndāvana to Yaśodā. So the pleasure of having son was enjoyed by Yaśodā and Nanda Mahārāja, not Devakī and Vasudeva, although they really gave birth to… And when Kṛṣṇa was grown up, then went to His real father, Vasudeva, and Devakī. So actually Kṛṣṇa's crawling, Kṛṣṇa's disturbing the mother, Kṛṣṇa's stealing the butter, and so many things, as child does, reciprocates with the father and mother, parent, these līlā was demonstrated in Vṛndāvana, although mother Yaśodā and Vasudeva, I mean to say, Nanda Mahārāja, they were foster father and mother.

So everyone can have Kṛṣṇa as his sons. Everyone can have Kṛṣṇa as his friend. Everyone can have Kṛṣṇa as his master. Dak, dāsya-rasa, sākhya-rasa, mādhurya-rasa. Even everyone can have Kṛṣṇa as their paramour. These things are very difficult to understand, but these rasas… They are called rasas. Parakīya-rasa. The parakīya-rasa means just like a man or woman has got his husband or wife, but he has got love with others. That is called parakīya-rasa. That is most abominable in this material world, but that is most first-class thing in the spiritual world. Parakīya-rase yāṅhā brajete pracāra. So these things are very higher principles of spiritual life. But we can understand that whatever we are experiencing in this material world, that thing, in its pure form, is existing in the Supreme Absolute. That is the fact. Otherwise they cannot be manifested in this material… Just like on the bank of a tank, pond, there is a tree, and you find the tree just upverted. The upper portion of the tree has gone down. That is described in the Bhagavad-gītā. Find out in the Fifteenth Chapter: ūrdhva-mūlam adhah-śākhaṁ aśvatthaṁ prāhur avyayam [Bg. 15.1]. Find out this verse. This material world is the reflection, urdhva mulam. Generally the tree has got its root down, but the material world… So… It is described as a big banyan tree, but the root is upwards. Read it.

Pradyumna:
śrī bhagavān uvāca
ūrdhva-mūlam adhah-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit
[Bg. 15.1]

Prabhupāda: Yas taṁ veda sa veda-vit. What is the translation?

Pradyumna: "The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas."

Prabhupāda: Yes. One who knows this tree, he knows the Vedas. That means the Vedas says, janmādy asya yataḥ [SB 1.1.1]. That is the Vedānta-sūtra. Wherefrom this material world is coming? That is Absolute Truth. The atheist class men, they cannot think that there is a cause. In the Sixteenth Chapter of the Bhagavad-gītā: jagad āhur anīśvara. Jagad āhur anīśvara. What is that? Find out. Sixteenth Chapter. They say that this material cosmic manifestation, manifestation, this world is… Uh? Uh?

Pradyumna: Could we have the verse again?

Devotee: Jagad ahur anīśvaram [Bg. 16.8].

Prabhupāda: No, that is the last word. You find out, Sixteenth Chapter.

Pradyumna: Tasmāc chāstraṁ pramāṇaṁ te…

Prabhupāda: No, no, no. In the beginning. Beginning, read, Sixteenth Chapter.

Pradyumna:
abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas
tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ
mārdavaṁ hrīr acāpalam
tejaḥ kṣamā dhṛtiḥ śaucam

adroho nāti mānitā
bhavanti sampadaṁ daivīm
abhijātasya bhārata
[Bg. 16.1-3]

Prabhupāda: Daivīm. These are daivī sampada, spiritual qualifications. And what is the material qualification? Next?

Pradyumna:
dambo darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm
[Bg. 16.4]

Prabhupāda: Āsurīm. These are the āsurīm qualities. Read the translation.

Pradyumna: "Arrogance, pride, anger, conceit, harshness and ignorance; these qualities belong to those of demoniac nature, O son of Prtha."

Prabhupāda: Yes. The first word, the most important thing is that ignorance. They do not know actually things as they are, but still they become leader. Andhā yathāndair upanīyamānām. Then what is their other qualities? Go on.

Pradyumna:
daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava
[Bg. 16.5]

Prabhupāda: Daivī sampad. If you acquire daivī sampad, then you become liberated from this material bondage. But if you acquire the asuric sampad, then you become entangled. Go on, next?

Pradyumna:
dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuraṁ pārtha me śṛṇu
[Bg. 16.6]

Prabhupāda: Now Kṛṣṇa says that there are two kinds of men, two classes of men. One class, daiva, or demigods, the other class, asura. So "I've spoken many things about the daivas. Now I shall speak about the symptoms of the asuras." What is the asuras?

Pradyumna:
pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Prabhupāda: Now describe this.

Pradyumna: "Those who are demoniac do not know what is to be done and what is not be done."

Prabhupāda: That is the first qualification of the demons. They do not know what is right doing and what is wrong doing. Suppose we, just like we restrict anyone who comes to our camp to become our student, we restrict that "You should not do this" or "You should do this." Anywhere, if you go to a physician, he'll say also that "You shall do this." Some "do's" and some "do not's." So the asuras, they do not know, because they have no direction, they do not know what are the "do's" and what are the "do not's." This is the first qualification of the asuras. They do not know. Because they do not like to take lesson from superior. They manufacture their own lesson. Then?

Pradyumna:
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Prabhupāda: Now… Then?

Pradyumna: Asatyam apratiṣṭham…

Prabhupāda: This is the… Asatyam… This is the first word. Asatyam.

Pradyumna: Apratiṣṭhaṁ te jagad…

Prabhupāda: Jagad āhur anīśvaram [Bg. 16.8]. This is their first proposition. There is zero, asatyam. (pause) I, I… Asatyam apratiṣṭhaṁ te. They, they do not find out that there is a cause of this material manifestation. Without any cause. The materialistic scientists say, "There was a chunk, and…" What is that? Chunk theory? Come on. So that all of a sudden the chunk became disturbed and there was… And the creation came into existence. So jagad āhur anīśvaram [Bg. 16.8]. "There is no God. There is no existence of God." Every religion says… The Christian religion also says, the Muhammadan religion says, the Hindu religion says that God created this cosmic manifestation or this material world. But the asuras will say, "There is no God. There is no creator." Jagad āhur anīśvaram [Bg. 16.8]. Then?

Pradyumna: Aparaspara-sambhūtaṁ kim anyat kāma-haitukam.

Prabhupāda: Aparaspara-sambhūtaṁ kim anyat kāma-haitukam. Just like a man and woman accidentally unite and there is a child, similarly, there is no purpose. Somehow or other, the material energy came into existence, and therefore there is creation.

This is their argument. This is asuric argument, or the demoniac argument. But the Vedas says, ”No.” Vedas says that janmādy asya yataḥ [SB 1.1.1]. There is original. Absolute Truth, or God, is He from (whom) everything emanates. Janmādy asya yataḥ [SB 1.1.1]. And that God must be sentient. He's not zero. Not zero. The śūnyavādi. He has got brain. He's person. That is explained. The Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. Now they, that Absolute Truth, from where everything is emanating, is discussed in the beginning of the Śrīmad-Bhāgavatam. Therefore Bhāgavatam is accepted as the real commentary on the Vedānta-sūtra. Real commentary. Bhāṣyaṁ brahma-sūtrāṇām ***. Vedārtha paribṛṁhitam. These are the statements. This is accepted by the ācāryas. In the Gauḍīya-sampradāya, therefore, the Gosvāmīs, they did not write any comment on the Vedānta-sūtra although other ācāryas like Rāmānujācārya, Mādhavācārya, they wrote commentaries on the Bhagavad, uh, Vedānta-sūtra. But our Gosvāmīs, they did not write purposefully, because they accept that there is already natural perfect commentary written by the same author, Vyāsadeva, the Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrānām ***.

So Vedānta-sūtra says, answer, the first aphorism is: athāto brahma jijñāsā. Brahman, the Absolute, that is the main business of the human life, to inquire about the Absolute Truth. Here everything is relative truth. I am the son of my father. My father is the son of his father. His father is the son of his father. You go on. Everything is relative. But who is the Absolute? Who is the Absolute? That inquiry is called Brahma-jijñāsā. Who is the original father? Then if you go on searching like that, within this universe you'll find Lord Brahmā is the origin. He's called, therefore, pitāmaha, Lord Brahmā. But if you still inquire further, who is the father of Brahmā, then you come to Garbhodakaśāyī Viṣṇu. From the Garbhodakaśāyī Viṣṇu, from His abdomen, there sprouted a lotus flower, and (on) the lotus flower, Brahmā was born. Therefore Brahmā's another name is Svayambhūr. He did not come out through the womb of his mother, although the mother was present. Kar…, Garbhodakaśāyī Viṣṇu, we have seen the picture. Lakṣmījī is massaging the lotus feet of Viṣṇu, and Brahmā is sprouted from the abdomen. So this is called omnipotency. Generally we have got this idea that a child is born from the yoni, but here Kṛṣṇa gives birth to a child without the help of His wife and from His abdomen. This is called omnipotency. We say, ”God is omnipotent,” but how God is omnipotent, that we do not know practically. Here is omnipotency. That is explained in the Brahma-saṁhitā:

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

Kṛṣṇa, He can act anything with any limb, part of His body. Kṛṣṇa can eat with His eyes, and Kṛṣṇa can hear with His eyes. Kṛṣṇa can cut by touching. These are there in the śāstras. Just like Kṛṣṇa, when, when entered Mathurā, He asked the washerman of Kaṁsa to deliver some cloth, but he refused. So Kṛṣṇa immediately cut off his head with His hand without any obstacle. So that is omnipotency. Aṅgāni yasya sakalendriya-vṛtti-manti paśyanti pānti kalayanti… [Bs. 5.32]. Just like we offer prasādam. We offer foodstuff to Kṛṣṇa. Atheist class will say that ”You have offered Kṛṣṇa this foodstuff, but He has not eaten. It is there still lying.” No. He does not see. He does not know that Kṛṣṇa can eat simply by His glance, by seeing. He eats. Because He says in the Bhagavad-gītā that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aśnāmi [Bg. 9.26]. Is He speaking lies? No. He eats, but we do not know His eating process. We compare Kṛṣṇa as ourself. If one plate is given to me, I immediately devour the whole thing. But Kṛṣṇa, He is complete. He can eat the complete; still it remains complete. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation].

So in this way we have to understand Kṛṣṇa from the śāstra, from the Vedas. Then we shall understand Kṛṣṇa. And once we understand Kṛṣṇa, our life is successful. Janma karma me divyaṁ yo jānāti tattvataḥ. Anyone who understands Kṛṣṇa in truth, his life is perfect. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. The perfection of life is that after giving up this body, we shall not accept any more material body. That is perfection. The people do not know that. They think… People, the karmīs, they think that ”If we get a nice body in the heavenly planet, that is perfection of life.” Svargaloka. And the jñānīs, they think that ”I am not this body; I am spirit soul. But somehow or other, if we finish my body, and merge into the Brahman effulgence, that is perfection of life.” The yogis, they think that ”We may keep this body, but with this body, if we can play some jugglery, magic, that is perfection of life.” Sometimes we see somebody plays some jugglery, magic, little magic, not very nice magic… One cannot show greater magic than Kṛṣṇa, because Kṛṣṇa, when He was seven years old, He lifted the Govardhana Hill with little finger. So who can show this magic? There are so many imitation Gods, but if I ask him that ”You just lift this one hundred kilo burden with your finger,” it will be very difficult for him. You see.

So this kind of magic, or this kind of perfection, the devotees do not want. The devotees, they say… Just like Caitanya Mahāprabhu is teaching us,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is devotee. Therefore devotee's called akāma. They have no demand. They are satisfied in any condition of life. But they only pray to Kṛṣṇa that his devotion to Kṛṣṇa may not be disturbed. May not be disturbed. He doesn't want anything in exchange of his devotional service. That is pure devotion. Anyābhilāṣitā-śūnyam jñāna-karmādy anāvṛtam [Brs. 1.1.11]. When we engage ourself in this pure, unadulterated devotional service, then we qualify ourself to see God. So long we are not pure devotees… That is explained in the Bhagavad-gītā: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. And when that stage of bhakti comes in?

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām
[Bg. 18.54]

When one has (become) self-realized. Brahman, ahaṁ brahmāsmi. So long we are identifying with this body, identifying with this material existence, bodily, bodily existence, that is animal life. That is not human life. A human being, if he exists in this bodily concept of life, he remains animal. But when he is advanced in knowledge, he understands that he is not this body; he's different from this body.

That we are discussing in the Thirteenth Chapter of Bhagavad-gītā: idaṁ śarīraṁ kṣetram iti abhidhīyate. Idaṁ śarīram. This śarīra is field of activities. One should not identify with this body. So when one actually understands his spiritual position, that he's not this body, he's spirit soul, he's brahma-vatsu… It is not we become Brahman by meditation or by somebody. We are Brahman, but we have now forgotten. Jīva-bhūta. At the present moment, because I'm identifying with this body, I'm thinking, "I am American," "I am Indian, " "I am brāhmaṇa," "I am Vaiṣṇava," "I am this or that." No. When we are actually brahma-bhūtaḥ, as explained by Caitanya Mahāprabhu, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. That is self-realization. When we understand perfectly well that "I am eternal servant of God," servant… I'm not God; I'm servant of God. But one cannot be servant of God without becoming God. That they do not know, the Māyāvādī philosophers. Servant… Just like if one becomes secretary or servant of a very big man, he's in the same position. He's sitting on the same place. He's eating the same way. He's in the same atmosphere. So everything is same. Simply the relationship is different. That's all. So when one goes to the spiritual world… Just like the cowherd boys, the gopīs, they are on the same platform of Kṛṣṇa. They do not think that "We are lesser than Kṛṣṇa." The cowherds boy, they sometimes chastise Kṛṣṇa. Kṛṣṇa is obliged to take them on the shoulder. Sometimes. They do not know that Kṛṣṇa is God, or "Kṛṣṇa is greater than me." That is the position. Equality.

Therefore Śukadeva Gosvāmī said:

itthaṁ (satāṁ) brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

These cowherd boys who are playing with Kṛṣṇa, they are not ordinary human being. They are very, very advanced in spiritual assets. Kṛta-puṇya-puñjāḥ. When they are… Just like you accumulate money. When you have got too much accumulation, ten crores of rupees, like that… When one's pious activities becomes accumulated in voluminous attitude, at that time, one is… That means when one is completely free from the material contamination, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu [Bg. 18.54]. When one has, one is actually learned, paṇḍitāḥ sama-darśinaḥ. A devotee has no distinction between this living entity or that living entity.

vidyā-vinaye-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

This sama-darśinaḥ, equality, cannot be possible in material vision. That is not possible. One must elevate himself to the spiritual platform. Then paṇḍitāḥ sama-darśinaḥ. That is after brahma-bhūtaḥ stage. Brahmā bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. When one has attained this stage, then he can enter mad-bhaktiṁ labhate parām. That is, that is really bhakti's platform. That bhakti platform means elimination of all material contamination.

So one who becomes engaged immediately in pure devotional service, he immediately becomes liberated. Immediately. Without any distant time. Immediately. Tad kṣaṇāt śraddhā bhavati, śraddhā savanāya kalpate. Jīva Gosvāmī (says) that one who, even one is born in the lowest degree, śva-pācaḥ, śraddhā savanaya kalpate, he becomes immediately eligible for performing sacrifices. There are śāstra evidences. And Śukadeva Gosvāmī says,

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti (tasmai) prabhaviṣṇave namaḥ
[SB 2.4.18]

Even born in kirāta family, the aborigines… They, these, these names are of the caṇḍālas. They are not Aryans. Non-Aryans. So kirāta-hūṇā… In the Bhagavad-gītā also Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni. Striya śūdra tathā vaiśyās te 'pi yānti paraṁ gatim. Immediately. So the devotional service is so nice, practical, that simply if you take to this devotional service, immediately you become sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Then we are describing how to become brahma-bhūtaḥ. So brahma-bhūtaḥ means,

māṁ ca avyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Immediately he's raised to the brahma-bhūtaḥ platform.

So this Kṛṣṇa consciousness movement is so nice that we are trying to engage everyone in pure devotional service. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Pure devotional service means to serve Kṛṣṇa without any motive. That is pure. Without any motive. Anyābhilāṣitā-śūnyam jñāna-karmādy anāvṛtam [Cc. Madhya 19.167]. Not by rendering service to Kṛṣṇa, if one aspires to become liberated. That is the jñānī's aspiration. They want to merge into the existence of Brahman. Therefore pure devotional service should be uncontaminated with that jñāna idea also. Jñāna-karmādy anāvṛtam [Cc. Madhya 19.167]. The karmīs, they want to be promoted to the higher planetary systems, heavenly planet. The jñānīs, they want to become liberated. The yogis, they want some mystic power. But a devotee should be free from all these things. No mystic power, no elevation to the heavenly planet, no merging into the exi… Never mind. What Kṛṣṇa desires, that's all right. He does not dictate anything, or he desires anything. That is pure devotional service. So there are many śāstric injunctions. Evaṁ prasanna-mana… So long you have got demand, you cannot be happy. That is one thing. Either you demand to be elevated to the heavenly planet, or you demand to be one with the Brahman, these are demands. Or if you want some mystic power, these are all demands. So, so long you'll have demand, you'll never be happy. You'll never be happy. Therefore Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī says, bhukti-mukti-siddhi-kāmī sakali aśānta. Aśānta. Bhukti means the karmīs, those who are demanding to, to be elevated in the heavenly planets, or higher planetary system for more, more elevated material happiness, they are called bhukti. Bhukti-kāmī-bhoga, enjoyment of the bodily concept of life. They are called bhukti-kāmī. Bhukti and mukti. Mukti means the jñānīs, they want to be liberated from material bondage and merge into the existence of Brahman, Absolute. That is mukti. Bhukti, mukti and siddhi. And the yogis, they want siddhi, aṣṭa-siddhi. Aṇimā, laghimā. They can become more smaller than the smallest, bigger than the biggest. Prāpti, īśitā vaśitā prākāmya. There are eight kinds of siddhis the yogis can attain. But a devotee does not want all these things. He has no demand. These are the three demands: bhukti-mukti-siddhi. But devotee has no demand. That is the special qualification. Devotee never demands anything. Just like Dhruva Mahārāja, as soon as appeared Kṛṣṇa, he said: svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. "I don't say." So this is pure devotee. And as soon as you become pure devotee, then your love for Kṛṣṇa becomes actual fact in the spiritual world, and you can associate with Kṛṣṇa in conjugal love or as parent, or as friend, or as servant, in whatever… Or as trees or flower, as a water, as you desire. That is perfection of life. This is the perfection of bhakti.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Bombay, January 2, 1973

Pradyumna: (reading:) "The process of devotional service as it is recommended in The Nectar of Devotion will gradually elevate one from the material condition of life to the spiritual status, wherein the devotee becomes purified of all designations. The senses can then become uncontaminated, being constantly in touch with bhakti-rasa. When the purified senses are employed in the service of the Lord, one becomes situated in bhakti-rasa life, and any action performed for the satisfaction of Kṛṣṇa in this transcendental bhakti-rasa stage of life can be relished perpetually."

Prabhupāda: So Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī is giving us the process how to elevate one's self from this material platform to the spiritual platform. That is devotional service. Devotional life means purifying the present conditional life, contaminated life, life under the influence of the three modes of material nature: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if we become unaffected by these three guṇas… Just like it is recommended in the Bhagavad-gītā, trai-guṇya-viṣayā vedā nistrai-guṇya bhavārjuna. One has to become above the three guṇas, sattva-guṇa, rajo-guṇa, tamo-guṇa. In the material existence, the sattva-guṇa is considered to be first class, the rajo-guṇa is considered to be second class, and the tamo-guṇa is considered to be third class. But even if we remain in the sattva-guṇa, that is also not transcendental platform. Sattva-guṇa means brahminical qualification. Satya śama dama titikṣa ārjava jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. These, these are the symptoms of sattva-guṇa. But rajo-guṇa-tejo īśvara bhāvaś ca yuddhe cāpy apalāyanam. Just like kṣatriyas: They're very powerful. They want to control. They are not afraid of fighting. These are kṣatriya qualifications. Rajo-guṇa. Creative power. They want to expand their kingdom, ruling over the people, taxing the people. These are the qualification of the rajo-guṇa. And tamo-guṇa means śūdra, ignorance and lazy. That is tamo-guṇa. These are the symptoms. They have no activity. They cannot become independent, because they are very lazy. Brāhmaṇa, kṣatriya, vaiśya, they have their independent life, but the śūdras, they are dependent. Therefore śūdra… Just like a dog. A dog, if he has no master, it is street dog. It has no value. It must be chained by a very big master. That is his life. And he very voluntarily agrees: "Come here." "Yes." So paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. Paricaryā, to satisfy the master.

So our, this bhakti process is also the same. Sometimes we are criticized: "Slave mentality." Yes, we want voluntarily to become slave-of Kṛṣṇa. We are, at the present moment, we are slave of the senses. Kāma krodha moho mātsarya. Kāmādi. Kāmādi means kāma, desire to enjoy. And if our enjoyment, if our desire is not fulfilled, then we become krodhi, angry; lobhi, moha mātsarya. The material existence means we are servant of so many sense gratificatory processes. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. We are now engaged to act sinfully. Any kind of sinful activity we can accept. Why? Yad indriya prītaya āpṛnoti. Simply for sense gratification. That's all. We are prepared to take any risk only for sense gratification. But we do not know that we are taking great risk, great risk. Because there is another life. After death, there is life. The modern people, they do not understand it. Therefore śāstra says, na sādhu manye: "These kinds of activities are not very good." Na sādhu. It is not honest. This is not good. Yato ātmano ayam asann api kleśada āsa dehaḥ [SB 5.5.4]. We have got this body. That is kleśada. Just like we are feeling warm; therefore we want this fan, because the, on account of this body, we are feeling warm. Or sometimes chilly. So if I feel chilly, then I have to stop this fan. I'll have to cover this body. So all our pains and pleasure are due to this material body. That we do not understand. Śāstra says, asann api. Although this body's temporary, but it is kleśada, it is full of miserable condition: ādhyātmika, ādhibhautika, ādhidaivika.

So for our past karma, we have created this body and we are suffering. Therefore our mission should be not to create another body. And finish all suffering in this body and do not create another material body-that is actually our duty. But we have no education. We have no information. Our leaders are blind, foolish. They are leading us to misuse this valuable life of human form. This is our position. They are misleading us. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. They are impressing in us that "You are this body. You are born in this country. So your country, your nation is worshipable. Why you are after Kṛṣṇa? This is all bogus." This is our position. "Don't be after Kṛṣṇa. Just try to satisfy the senses of your body to the best capacity. Eat, drink, be merry and enjoy life. And next life? Oh, next life… That… Don't care." The atheist philosopher, Cārvāka Muni says, bhasmī-bhūtasya dehasya kuto punar āgamano bhavet: "Don't care for next life." This is going on now: atheism. Big, big professors, educationists, they're also in this opinion. I have traveled all over the world. One Russian professor said, "Swamijī, after this life, there is no… Everything is finished." But that's not the fact. That is the defect of modern education. There is life. There is life. Otherwise why there are so many varieties of life? We should consider that.

So bhakti, bhakti means to go back to home, back to Godhead. That is bhakti. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. To understand Kṛṣṇa in truth, that is bhakti. Or by bhakti, by devotional service, you can understand Kṛṣṇa. Kṛṣṇa cannot be understand, understood by karma, jñāna, yoga. Partially, they can understand, but not fully. Karma, jñāna… Therefore Kṛṣṇa especially mentions, bhaktyā mām abhijānāti [Bg. 18.55]. Na karmaṇā na jñānena na yogena. Nāhaṁ tiṣṭhāmi vaikuṇṭhe yoginaṁ hṛdayeṣu. Yoga process or jñāna process can elevate… Of course, we become… The Caitanya Mahāprabhu recommends that out of millions of karmīs, one jñānī is first class, because he understands things as they are, that "I am not this body. I am Brahman. Ahaṁ brahmāsmi." So therefore he's better than millions of karmīs who are simply working like an ass and dogs. They do not know what is the ultimate goal of life. They do not know what is the next life, what is the aim of life. They do not know. They are simply working for sense gratification. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And doing all kinds of sinful activities. Yad indriya-prītaya. The only aim is how to satisfy senses. That is karmī.

So out of such millions of fools who are working hard… They have been described just like asses. The asses work very hard for…, for the washerman, not for himself. He does not work for himself. Therefore the karmīs are called asses, mūḍhāḥ. The ass is satisfied with a morsel of grass and working very hard for the washerman. This is ass's qualification. The śāstras, they have selected some animals: śva-viḍ-varāha-uṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. The… Generally, population, general population, they are just like dogs, śva; viḍ-varāha, the stool-eater, hog. Śva-viḍ-varāha-uṣṭra, camel. And kharaiḥ, and ass. They have been selected. So… Just like… Why they are compared with the dog? Because the dog is searching after a master. Without master, he cannot live. So those who cannot live independently, they are just like dogs. (indistinct) so many things, explanation. Viḍ-varāha. Viḍ-varāha means no distinction of eating. Anything. Any damn thing, any nonsense thing up to stool, they can eat. They, are, they are called viḍ-varāha. And uṣṭra. Uṣṭra means that he's eating his own blood, thorny twigs. The uṣṭra, you know, the kharaiḥ, I mean, the camel, in the desert, there is only thorny twigs. Because there are uṣṭras… There is no other animal. And there are some date trees also, for the human being. Kṛṣṇa has provided everything. Eko bahūnāṁ vidadhāti kāmān. Even in the desert Kṛṣṇa has provided food. So this uṣṭra, this camel, they like to eat these twigs, thorny twigs. And as soon as they chew the thorny twigs, blood oozes out from the tongue, and it is mixed and it makes a nice taste. So he's thinking that twigs are very nice, these thorns are very nice. Similarly, this material existence, it is simply thorny life. Padaṁ padaṁ yad vipadām. Every step. Here is our friend, Mr. Cakravartī. He was going to business, and immediately there was accident. The whole thing became turned into something else. Padaṁ padaṁ yad vipadām. We do not understand this, that every step there is danger. This material life is so dangerous. Padaṁ padaṁ yad vipadāṁ na teṣām. Na teṣām, who are they? Who do not face this padaṁ padaṁ yad vipadām? Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Puṇya-yaśo murāreḥ mahat-padam. One who has taken shelter. Bhavāmbudhir vatsa-padaṁ paraṁ padaṁ padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58].

So the bhakti, bhakti cult… Everyone should take. Because that is natural. Natural. Nitya-siddha kṛṣṇa-bhakti. Bhakti's not unnatural. Other things unnatural. That is the statement of Caitanya Mahāprabhu. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Eternally you are servant of Kṛṣṇa. But we have accepted the service of māyā, instead of Kṛṣṇa. And we are thinking we are independent. We are being kicked out every moment by māyā, and still I am thinking I'm God, I'm independent. This is called illusion. He's being slapped always, he's being kicked by māyā; still he's thinking that he's independent, he's God, he's big, he's minister, he is something, something, something. This is called māyā. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is called moha. So bhakti means to become freed from this moha, illusion. That is bhakti.

So dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. People are after these four things. Dharma. Dharma. Generally, they try to become religious for some material gain, artha. Material gain. And why artha is required? Because kāma, to fulfill our desires, for lusty desires. We require money. Dharma-artha-kāma. And when we are frustrated in enjoying this material world, then we try to become mokṣa, merge into the existence of Brahman. Brahmā satyaṁ jagan mithyā, when you are frustrated. So that kind of mokṣa… Of course, it is nice. But bhakti is beyond mokṣa. Mokṣa means brahma-bhūtaḥ, to understand that "I am Brahman." That is mokṣa. That is mukti. "I'm not this matter. I'm not this body." That is called mokṣa.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After being liberated from this material contamination, that ahaṁ brahmāsmi, "I am not this matter; I am Brahman…" That is called brahma-bhūtaḥ stage. In the brahma-bhūtaḥ stage, one is joyful, prasannātmā. That is the symptoms of brahma-bhūtaḥ. Prasannātmā [Bg. 18.54]. Na śocati na kāṅkṣati. Because he has nothing to do with material world, therefore sometimes it is said, "It is mithyā," because I have nothing to do. It may be very important thing, but unless you realize Kṛṣṇa, mad-bhaktiṁ labhate parām [Bg. 18.54], by devotional service, even by lifting yourself to that stage, transcendental stage of Brahman realization, there is chance of falling down. That is the verdict of, I mean to, Śrīmad Bhāgavatam: āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛtaḥ-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because they could not search out the shelter of the lotus feet of Kṛṣṇa, they have to come down again to this material existence, which they left as mithyā. But their…, because there is no shelter on the lotus feet of Kṛṣṇa, this brahma-bhūtaḥ stage also not secure. One has to fall down. We have seen many big, big sannyāsīs, very learned scholars, sannyāsīs, they take part in politics, sociology. Because they could not catch up real Brahman, therefore they come again to his material existence. So Śrīdhara Swami, the great commentator on Śrīmad-Bhāgavatam, he says, in connection with the second verse, First Chapter, First Canto: dharmaḥ projjhita-kaitavo atra paramo nirmatsarāṇāṁ satāṁ vāstava vastu vedyam atra [SB 1.1.2]. So Śrīdhara Swami says, atra mokṣavisandi api nirastam. To desire for mokṣa is also not ultimate goal of life. Ultimate goal of life is to accept the shelter of the lotus feet of Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Actually who is jñānavān, he'll take shelter of Kṛṣṇa. If not is this life, he'll have to come to this status. Therefore nirviśeṣa vadi, impersonalists… Kṛṣṇa says, kleṣaḥ adhikataras teṣām avyaktāsakta cetasām. Avyakta. Kṛṣṇa is vyakta. But one who is not after this vyakta, he's after impersonal Brahman, their labor is still more hard than the bhaktas.

So the bhakti-mārga means directly giving you the ultimate goal of life-Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇu. People do not know that what is the aim of life. The aim of life is to go back to home, back to Godhead. That is the aim of life. But they have no information. There is God. "Who is God? Who is Viṣṇu?" No information. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. So without understanding Viṣṇu, without understanding Kṛṣṇa, the Supreme Personality of Godhead, all other attempts, they are not successful. That is the verdict of Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninaḥ. Without understanding Kṛṣṇa, if one is thinking that "I have become liberated," that is vimukta-maninaḥ. He's thinking like that. Actually he's under the clutches of māyā. He's thinking like that. Why? Aviśuddha-buddhayaḥ. Because his intelligence is not yet clear. Still it is contaminated by māyā. Therefore āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛtaḥ-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Āruhya kṛcchreṇa. The, they take too much hardship for rising to the Brahman platform, nirviśeṣa Brahman platform. Kṛccha sādhana. Their austerities, penances are very severe. Taking shelter underneath a… As Śaṅkarācārya exhibited himself. He was living underneath a tree, thrice, four times taking bath. Very cutting vairāgya. Āruhya kṛcchreṇa. But if they do not approach Kṛṣṇa, then there is chance of falling down. There is chance of falling down again into this material world. Because we are living entities, we want variety. As I have explained several times, just like if you go in the sky… The sky is very brilliant, all shining, but still you'll not like it. You'll come down. You'll want to come down again, because you want variety. So if you go very high in the sky, if you actually enter into some planet where there is varieties of life, then you become satisfied. Otherwise, if you remain only in the sky, nirviśeṣa, nirākāra, then you'll hanker after: "Where is viśeṣa? Where is varieties? Where is variety?" This is natural. Therefore śāstra says, āruhya kṛcchreṇa param… You can go very high with your aero…, aeroplane, but if you don't get any shelter in the sky, then you'll have to come back. As they are doing. They're trying to go to the moon planet, not in the sky. The sky, you can remain in the sky. Why you are coming back? No, that is not very pleasing. That is not very pleasing.

So bhakti-mārga means that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. You can understand Kṛṣṇa as He is. "As He is" means He's not a human being like you or me. He's the Supreme Personality of Godhead, sac-cid-ānanda vigraha.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That is understanding of Kṛṣṇa. If we understand Kṛṣṇa as ordinary human being, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], then we don't understand Kṛṣṇa. We understand Kṛṣṇa's māyā, not Kṛṣṇa. Nāhaṁ sarvasya prakāṣaḥ yoga-māyā-samāvṛtaḥ. Kṛṣṇa cannot be understood because He's covered by yogamāyā. He can be understood only by the devotees.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

So the bhakti-mārga means we want real life, eternal life, and varieties also. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānanda cannot… Variety is the mother of enjoyment. Without variety, you cannot feel enjoyment. That is not possible. Suppose if I simply give you a lump of flour. Will you enjoy? But the same flour, you make kacoris, luci, puri, and this and… Oh, you'll enjoy. The ingredient is the same, but when it variety, it is enjoyable. Similarly, spiritual varieties… The impersonalists, they being fed up with this material varieties, they want to make it zero. But that will not help us. In zero we cannot be happy, because we are by nature, we want to enjoy. Enjoy means there must be varieties. The same flour, but you pick up some different varieties of flour and keep it, oh, you'll enjoy. "Oh, it is very nice." Therefore Kṛṣṇa has given so many varieties.

So the varieties of life… Ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37]. Ānanda-cinmaya. These varieties, this is material variety. We cannot enjoy here, but there is spiritual variety. That is ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ. Just like Kṛṣṇa Himself is expanding Himself as gopīs, as cowherds boys, as calves and cows and trees in Vṛndāvana. Ānanda-cinmaya-rasa-pratibhāvitābhis. They are all ananda-cinmaya-rasa, expansion of Kṛṣṇa's pleasure potency. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād [Cc. Ādi 1.5]. So we want liberation, but not liberation in the impersonal existence. That is… That is not very safe. We must enter into the spiritual varieties of life. That is Kṛṣṇaloka, that is Vaikuṇṭhaloka, especially Kṛṣṇaloka. Therefore Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. He's Kṛṣṇa, the Supreme Personality of Godhead, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is not like us. He is sac-cid-ānanda-vigrahaḥ. But He has got form. So Brahman realization means partial understanding of the sat portion of sac-cid-ānanda. Paramātmā realization means realization of para, of the cit potency. But ānanda realization means to become associated with Kṛṣṇa. That is ānanda, varieties, rasa-līlā. Kṛṣṇa is playing with the cowherds boys, Kṛṣṇa is dancing with the gopīs, Kṛṣṇa is enjoying the association of His mother, His father, His friend. Itthaṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena. The Kṛṣṇa is the origin of Brahman effulgence. Those who are trying for Brahman-sukha, here is the point. Śukadeva Gosvāmī: itthaṁ brahma-sukhānubhūtyā. The origin. Brahmano 'haṁ pratiṣṭhā. "Impersonal Brahman is situated on Me." Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40].

So we get information. We have to realize these things, what is Kṛṣṇa. That…

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye

yatatām apisiddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not very easy thing. Manuṣyāṇāṁ sahasreṣu. Out of many, many millions who are trying to become successful in the mission of life… Manuṣyāṇāṁ saha, kaścid yatati siddhaye. Siddhaye. Siddhaye means, to become siddha means to become brahma-bhūtaḥ, to understand that ”I am not this material body. I am brahmāsmi.” That is siddhi. And yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. Out of many such siddhas who have realized Paramātmā or Brahman, out of many such millions of people, one can understand Kṛṣṇa. Kṛṣṇa is so difficult subject matter. But He's so kind also that He is giving us instruction personally in the form of Bhagavad-gītā what He is. What He is? He says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”My dear Arjuna, don't labor hard, simply that there is something beyond Me.” Sometimes they say that ”There is still more, beyond Kṛṣṇa.” But Kṛṣṇa says, ”No, there is nothing beyond.” Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya, mayi sūtre gaṇā iva [Bg. 7.7]. ”Everything is resting on Me.” Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. The Vedānta says, janmādy asya yataḥ [SB 1.1.1]. Janma sthiti laya, where it is staying, where it is being conducted, that is Brahman. So Kṛṣṇa answers this question that ahaṁ sarvasya prabhavo [Bg. 10.8]. He's the Supreme Brahman. Therefore Arjuna accepted Him: paraṁ brahma paraṁ dhāma [Bg. 10.12]. We are Brahmans, but we are not Param Brahman. Param Brahman is Kṛṣṇa. We are ātmā, but we are not Paramātmā. Paramātmā is Kṛṣṇa. So in this way…

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti mām…
[Bg. 7.3]

So in this way we have to understand Kṛṣṇa. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We have to understand Kṛṣṇa through the paramparā, disciplic succession, not by our ABCD knowledge. That is not possible. One has to accept the disciplic succession, line. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. That guru… Guru means Kṛṣṇa's representative, Kṛṣṇa's… Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ *. **Sākṣād dharitvena. Because guru is representative of Kṛṣṇa, therefore he should be respected as good as Kṛṣṇa. Kintu prabhor yaḥ priya eva tasya. But because a guru is respected as Kṛṣṇa, the guru does not think that he has become Kṛṣṇa. No. That is foolishness. He's the most confidential servant of Kṛṣṇa. Therefore… Just like most confidential secretary, he acts as the master. His signature, his settlement will be accepted by the master. Similarly yasya prasādād bhagavat-prasādo yasya prasādād na gatiḥ kuto 'pi *.** We have to select the right representative of Kṛṣṇa, and accept him as guru. And if I please him, then Kṛṣṇa will be pleased. There is no need of… Somebody, they say that ”Kṛṣṇa is not present. How shall I please Him?” No. Kṛṣṇa's representative is present. You please him. Yasya prasādād bhagavat-prasādo, yasya **. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. This is the process. Yathā deve tathā gurau. Tasyaite kathitā hy arthāḥ prakāśante. This is the process. Ādau gurvāśrayam. That is Gosvāmī, Rūpa Gosvāmī giving his, in the Bhakti-rasāmṛta-sindhu, ādau gurvāśrayam. If you are actually interested to understand Kṛṣṇa and Kṛṣṇa-bhakti, the first business is ādau gurvāśrayam: you take shelter of a bona fide spiritual master who is representative of Kṛṣṇa.

And how we can understand the representative of Kṛṣṇa? That is not very difficult. Because what Kṛṣṇa says, if the representative says the same thing, then he's representative. It is not very difficult. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If His representative says that ”You surrender to Kṛṣṇa,” he's representative. That's all. He does not become, himself, Kṛṣṇa. Then he's bogus. A faithful servant will never say that ”I am the master.” ”I am servant”-although he's as good as the master. Similarly, a guru is sākṣād dharitvena samasta-śāstrair uktas tathā bhāvyata eva, kintu prabhor yaḥ priya eva tasya **. He, he is the most confidential, dear servant of Kṛṣṇa. That is guru. That's all. He does not know anything but Kṛṣṇa. Just like Caitanya Mahāprabhu presenting Himself: gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. A guru is always the servant of the servant of the servant of the servant of Kṛṣṇa. He does not represent himself direct servant. How he can be direct servant? But if you are in the disciplic succession of the servitude, servant of the servant of the servant, evaṁ paramparā-prāptam [Bg. 4.2], then you become representative. And there is no difference between the original guru, Kṛṣṇa, and the latest guru, Kṛṣṇa. Because the aim is the same. Kṛṣṇa personally says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And who is representative of Kṛṣṇa, he'll say the same thing: ”You surrender to Kṛṣṇa.” Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The guru will say, ”Yes, you become always Kṛṣṇa conscious.” Man-manā. Kṛṣṇa says man-manā. A guru says, ”You become Kṛṣṇa conscious.” The same thing. There is no difference. You become devotee of Kṛṣṇa. You always think of Kṛṣṇa. You always chant of Kṛṣṇa. You always speak of Kṛṣṇa. You do not know anything but Kṛṣṇa. Simply this life is required.

So this Kṛṣṇa consciousness movement is teaching people to become Kṛṣṇa…, Kṛṣṇa conscious. Means Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The four things. You just become always thinking of Kṛṣṇa. You just become a devotee of Kṛṣṇa. You just offer your obeisances unto Kṛṣṇa. And you just worship Kṛṣṇa. And accept Kṛṣṇa, giving up any other engagement. Because real dharma is to surrender to Kṛṣṇa. Otherwise why Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]? Why He says, ”Give up all other so-called dharmas”? They are not dharmas. And the Bhāgavata says, dharmaḥ projjhita-kaitavo atra: [SB 1.1.2] ”The cheating type of dharma is kicked out from this Bhāgavatam.” Cheating type. Real dharma, what is that real dharma? Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. What Bhagavān says. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. This is real dharma. So we request everyone… It is very scientific. It is authorized. We are not talking nonsense. Authorized. We are taking the version of Kṛṣṇa. We are taking the version of the Vedic conclusion. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedas, study of Veda means to understand Kṛṣṇa. One who does not understand Kṛṣṇa, he's simply wasting his time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ

notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

You can execute your dharma, your occupational duty, very nicely. That's all right. But if you do not develop Kṛṣṇa consciousness, you are simply wasting your time and working hard for nothing. This is the verdict.

So this Kṛṣṇa consciousness movement is very genuine and it is very easy. Especially in this age. That is also authorized statement of Śukadeva Gosvāmī: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. He has described… Because in this age, in this age is called Kali-yuga, there are so many impediments. People are fallen. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. They are disturbed. So many botheration. It is very difficult to realize Kṛṣṇa consciousness, but there is very short-cut way recommended: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. Simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you become uncontaminated of this material contamination and thus, being freed from material contamination, you become eligible to go back to home, back to Godhead.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, October 24, 1972

Pradyumna: (reading) "The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity, at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment, the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Kṛṣṇa, and the Nectar of Devotion teaches us how to stimulate our original love for Kṛṣṇa and how to be situated in that position where we can enjoy our blissful life. In the primary stage, a child loves his parents, then his brothers and sisters, and as he daily grows up, he begins to love his family, society, community, country, nation, or even the whole human society. But the loving propensity is not satisfied, even by loving all human society. That loving propensity remains imperfectly fulfilled until we know who is the Supreme Beloved. Our love can be fully satisfied only when it is reposed in Kṛṣṇa. This…"

Prabhupāda: There is a nice example in this connection. In the pond, reservoir of water, if you drop one stone, it becomes a circle. The circle increases, increasing, increasing… Unless it comes to the shore, the circle increases. Similarly, our loving propensity increases. In the primary stage, a child whatever he gets, he puts into his mouth. Anna-brahman. Then gradually, as the child grows, sometimes he distributes to his other brother or parents, the love increases. In this way, self-centered, then family-centered, then community-centered, society-centered, nation-centered, international centered… So this increase of our loving propensity will not be satisfied unless it reaches the Supreme Personality of Godhead. That is the Kṛṣṇa consciousness movement. We love. The loving propensity is there. Even we have no family… Sometimes we keep pets, cats and dogs, to love. So we are, by nature we used to love somebody else. So that somebody else is Kṛṣṇa. Actually, we want to love Kṛṣṇa, but without information of Kṛṣṇa, without Kṛṣṇa consciousness, our loving propensity is limited. Within certain circle. Therefore we are not satisfied. Nitya-siddha kṛṣṇa-bhakti. That love affair, loving propensity, is eternally existing, to love Kṛṣṇa. Just like Dhruva Mahārāja, when he met the Supreme Personality of Godhead, he became fully satisfied. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42].

In the material world field, we love somebody for getting something in return. That is not love, pure love. Pure love is different. Pure love, as it is described by Lord Caitanya, in the, in His mood of Rādhārāṇī unto Kṛṣṇa āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā. This is love, Rādhārāṇī's, that "You either embrace Me or trample Me down under your feet, neglect Me, or make Me broken-hearted, not being present at any time throughout My life, life after life, it does not matter. Still I love you unconditionally." Mat-prāṇa-nāthas tu sa eva nāparaḥ. That is real love. And that love is existing in everyone's heart. Nitya-siddha kṛṣṇa-bhakti. That is not awakened. So by this devotional process, ādau śraddhā tataḥ sādhu-saṅgaḥ, that love… Sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ [Cc. Madhya 23.14-15].

There are stages, or steps, one after another, if we practice. Sādhu-saṅge, sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati. Śrīla Rūpa Gosvāmī says that potent love for Kṛṣṇa can be reinstated again, invoked again, by the prescribed method. Sādhu-saṅge sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati. Utsāhān dhairyāt niścayāt. When you get little taste of love of Kṛṣṇa… Just like we are sitting here. We have got little taste for loving Kṛṣṇa. Otherwise, why we should waste our time in this way? This is called śraddhā. So this śraddhā is also invoked by association with sādhu, devotees. Then, if we little become enthusiastic… Just like you have become. Utsāhān. You have left your country, everything, and you are going everywhere, coming with me. Not for any material profit, but for increasing your Kṛṣṇa consciousness. This is called utsāhān, enthusiasm. Our whole Kṛṣṇa consciousness movement is depending on this enthusiasm. Just like I went to your country. At the age of seventy years, nobody goes out of home. But there was enthusiasm, "Yes, I must go." And because I went, there is something. You have got the information. Similarly, enthusiasm is the basic principle, ādau.

Utsāhān dhairyāt. By patience. Not that "I am working so hard for Kṛṣṇa, but I'm not getting any impetus." No. Don't be impatient. Kṛṣṇa will give you chance. He's giving chance always, twenty-four hours, imperceptibly. But we cannot appreciate very much. Kṛṣṇa sees. As far as we are able, according to our strength, He gives responsibility. But we must be… Rest assured, when we have taken shelter of the lotus feet of Kṛṣṇa fully, without any reservation, Kṛṣṇa must be pleased; maybe it will take some time. This is called niścayād, certainty, assurance. Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt. You have to execute the routine prescribed duties. Tat-tat-karma-pravartanāt. You cannot go against the principles of devotional service. With patience, you must execute. Tat-tat-pravartanāt. Sato vṛtteḥ. Sato vṛtteḥ means dealings must be very honest. No duplicity. Very frank, plain. Sato vṛtteḥ, sādhu-saṅge, and in association of devotees. Ṣaḍbhir bhaktir praṇasya…, uh, prasidhyati. In this way, our propensity for, of love for Kṛṣṇa will increase.

Similarly, there are other six methods. Prajalpa niyamāgraha.

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca, laulyaṁ jana-saṅgas ca
ṣaḍbhir bhaktiḥ praṇaśyati
[NoI 2]

Atyāhāra, eating or collecting more than necessity. That is atyāhāra. Āhāra means eating and collecting. Āhāraḥ. So we should not collect more than what we need. Kṛṣṇa will give, giving us. Just like we are spending so much money in all our centers. So Kṛṣṇa is sending us the necessary expenditure. How… Otherwise, how we are maintaining? So… But we should not be hankering after collecting more than what is necessity. That is atyāhāra. Similarly, we should not eat more than what we need for maintaining the body and soul together. Atyāhāra prayāsaḥ, prayāsaḥ. We should not endeavor for anything which requires too much anxiety. That is called prayāsaḥ. Atyāhāra prayāsaḥ. Automatically, by Kṛṣṇa's grace, whatever comes, that's all right. Atyāhāraḥ prayāsaś ca prajalpaḥ [NoI 2]. Talking unnecessarily, nonsense. Just like people waste their time talking three hours on some political situation. You see. They have got enough time to discuss newspaper, but when they are invited to our class, they find no time.

So we should not waste our time, a single moment. Time is very valuable. In your country, they say, "Time is money." So either you take money, that is artha, or paramartha. Money is required in the material world, and in spiritual world, paramartha, spiritual asset. Some way or other, even those who are materialists, they do not waste their time. So we are after spiritual realization. How we can waste our time? Time is very valuable. So we should not waste time. Prajalpo niyamāgrahaḥ, jana-saṅgaś ca. And associating with ordinary persons who are not devotees. Jana-saṅgas. People in general, they have no taste for Kṛṣṇa. And greediness, laulyam. These things are impediments for advancing in Kṛṣṇa consciousness. Ṣaḍbhir bhaktiḥ. Niya…, niyamāgrahaḥ. Niyamāgrahaḥ means simply busy to follow the rules, but actually do not understand what is the meaning of such following. Not blindly. One should follow the regulative principles with firm conviction and understanding. Niyamā agrahaḥ and niyama-āgrahaḥ. Āgrahaḥ means eagerness to accept. And āgrahaḥ, not accepting. In both ways, niyama grahaḥ. Not to accept the regulative principles, that is also faulty. And too much āgraha, false āgraha, without knowing the meaning of it, that is also faulty. So niyamāgrahaḥ.

atyāhāra prayāsaś ca
prajalpo niyamāgrahaḥ
laulyaṁ jana-saṅgaś ca
ṣaḍbhir bhaktiḥ praṇaśyati

So we should be very careful. If we are… Because our only business is yato bhaktir adhokṣaje, to increase our loving propensity for Kṛṣṇa, Adhokṣaja, who is beyond the reach of our senses. Kṛṣṇa's another name is Adhokṣaja, "beyond the reaches of senses." Anubhāva. We can perceive Kṛṣṇa's there, but not that by our senses. We can touch, we can see, we can smell. That we shall do as we increase, as we purify our senses. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Not immediately. Just like Sanātana Gosvāmī. He was talking with his Deity. So as we make advancement in spiritual consciousness, Kṛṣṇa will talk with us directly. The Deity will talk with you. There are many instances. In Vṛndāvana, there was Gopāla, Sākṣi-Gopāla. He has now gone to Orissa. He talked with His devotees, and went with His devotee. So Kṛṣṇa is giving us chance to touch Him, to see Him, to smell Him, to taste Him. By so many ways. This is called arcana-mārga. And gradually, when we advance, it will be directly. Just like we are directly talking. That will be possible. So patiently, by following the regulative principles… Sādhu-mārgānugamanam.

Ādau gurvāśrayam. In the beginning, one has to accept the bona fide spiritual master. Sad-dharma-pṛcchāt. Then inquiry from spiritual master. Athāto brahma jijñāsā. Jīvasya tattva-jijñāsā. In this way… Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Paripraśna. In this way, we shall have to make advancement and gradually our dormant love of Kṛṣṇa will be fully manifest. This is the way. Go on.

Pradyumna: "In the… And The Nectar of Devotion teaches us how to stimulate our original love for Kṛṣṇa and how to be situated in that position where we can enjoy our blissful life. In the primary stage, a child loves his parents, then his brothers and sisters…" Oh, I'm sorry. "This, this theme is the sum and substance of The Nectar of Devotion which teaches us how to love Kṛṣṇa in five different transcendental mellows. Our…"

Prabhupāda: Yes. The subject matter of Bhakti-rasāmṛta-sindhu, basic principle, how to love Kṛṣṇa in five primary rasas: śānta-rasa, sākhya-rasa, dāsya-rasa, śānta-dāsya-sākhya-vātsalya-mādhurya. Go on.

Pradyumna: "Our loving propensity expands just as a vibration of light or air expands, but we do not know where it ends. The Nectar of Devotion teaches us the science of loving every one of the living entities perfectly by the easy method of loving Kṛṣṇa. We have failed to create peace and harmony in human society, even by such great attempts as the United Nations, because we do not know the right method. The method is very simple, but one has to understand it with a cool head. The Nectar of Devotion teaches all men how to perform the simple and natural method of loving Kṛṣṇa, the Supreme Personality of Godhead. If we learn how to love Kṛṣṇa, then it is very easy to immediately and simultaneously love every living being."

Prabhupāda: Yes. This… Everyone in the human society is trying to establish love in the society, but it is being failed. The reason is that we are missing the central point. Just like from a point you can make a circle. What is called that?

Pradyumna: Compass.

Prabhupāda: Compass. Yes. That compass, you put the pointed part on the center, you can make a circle. So if I do not take the central point, I make my own point, then my circle will overlap your circle, there will be a clash. But if the center is the same, I can draw one circle, you can draw one, another circle. None of these circles will overlap. So if taking Kṛṣṇa as the center… Nirbandhe kṛṣṇa-sambandhe. If we relate our activities, social activities, philanthropic activities, political activities, any a…, religious activities, any activity. If you make center Kṛṣṇa, then my circle, your circle, another circle will not overlap. But it will give different lights. Kṛṣṇa being center. That point we were discussing in this morning from Śrīmad-Bhāgavatam. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Everyone is trying to make his own circle. Political, social, humanitarian, philosophical, scientific. That's all right. But Bhāgavata says that make your circle perfect from the point of Kṛṣṇa. Don't miss the point. Svanu, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Whatever you do, if you try to please Kṛṣṇa, then your circle is perfect. Kṛṣṇa must be center. Rūpa Gosvāmī says, nirbandhe kṛṣṇa-sambandhe. Kṛṣṇa-sambandhe. You can deal in politics. Then politics will be perfect. Kṛṣṇa-sambandhe, you can make circle of scientific knowledge. Then it will be perfect. Making center Kṛṣṇa, either politics, sociology, philosophy, religion, whatever it may be. It will be perfect.

Yukta-vairāgyam ucyate. Anāsaktasya viṣayān yathārham upayuñjate. Just like we are using this microphone. This is material, scientific advancement. Sometimes they criticize that "You are not materialistic. Why you are using the modern appliances? Why you are flying on the aeroplane?" So practically, our vision is that everything is Kṛṣṇa's and everything must be utilized for Kṛṣṇa's service. That is, that is our philosophy. Actually, it is so. This microphone is manufactured by Kṛṣṇa's energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, prakṛti bhinnā me aṣṭadhā [Bg. 7.4]. So this metal portion, or the rubber portion, or any portion of this microphone is made of the five elements, earth, water, fire, air. So Kṛṣṇa says, "They are My separated energy." So although separated energy, we are dovetailing with the service of Kṛṣṇa. That, we do not see that this matter is separate from Kṛṣṇa. Actually it is not so. When we see the matter is separate from Kṛṣṇa, that is materialism. When we see the matter is energy of Kṛṣṇa, that is not materialism. That is spiritualism. So it is our intellect how we can utilize everything with Kṛṣṇa.

Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Anāsaktasya viṣayān. If we utilize the same matter for our sense gratification, viṣaya, then it is material. The same flower, if I collect it for my sense gratification, this flower is material. The same flower, when I pick up for offering on the lotus feet of Kṛṣṇa, this is spiritual. Then how the material thing transformed into spiritual? By the consciousness. Therefore our propaganda is to raise the Kṛṣṇa consciousness. Nitya-siddha kṛṣṇa-bhakti. That is our propaganda. As soon as we raise the consciousness to the platform of Kṛṣṇa, then we become spiritualized. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Who is talking? Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate.

Just like Rāmānanda Rāya. He was governor. He was Governor of Madras, but he was the, one of the most confidential devotees of Lord Caitanya. Lord Caitanya and Rāmānanda Rāya were talking together, and Śrī Rāmānanda Rāya was feeling little shyness because he did not belong to the brāhmaṇa community. He was governor, householder. So he thought that Caitanya Mahāprabhu was asking him question and he was answering, that means he was taking the superior position. So he felt little shyness. And when he was feeling such shyness, Caitanya Mahāprabhu encouraged him,

kibā vipra kibā śūdra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

Encouraged him. Caitanya Mahāprabhu taught the whole world, how one can become exalted simply by learning the science of Kṛṣṇa, Kṛṣṇa-tattva-vettā. Tattva means science. It doesn't matter whether he's a sannyāsī or a gṛhastha or a śūdra or a brāhmaṇa. It doesn't matter. These are all designations of the body. Spiritually, we are all one. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. So if we are on the spiritual platform… On the spiritual platform means to understand the Science of Kṛṣṇa, the Supreme Spirit. Then if we are conversant with the science of Kṛṣṇa, then anyone who is such enlightened, he is perfect spiritual master. It doesn't matter what he is. Just like Haridāsa Ṭhākura. He was born in Muhammadan family. Sanātana Gosvāmī, Rūpa Gosvāmī, they were rejected from the brāhmaṇa community and they took the Muslim names, Sākara Mallika, Dabira Khāsa. But it is Caitanya Mahāprabhu's preaching that He collected all these exalted personalities. They were associates of Kṛṣṇa, Caitanya Mahāprabhu.

But the universality of Caitanya Mahāprabhu's movement is such that anyone can become Kṛṣṇa conscious, and anyone can accept or be elevated to the exalted post of gosvāmī, namācārya. Just like Haridāsa Ṭhākura was made the Namācārya. And Sanātana Gosvāmī, Rūpa Gosvāmī, although rejected by the brāhmaṇa community, they were the exalted Gosvāmīs, six Gosvāmīs. Śrī-rūpa sanātana bhaṭṭa-raghunātha. Ei chaya gosi yāra tāra mui dāsa. So our whole Vaiṣṇava, Gauḍīya Vaiṣṇava community are servants of all these Gosvāmīs. So it doesn't matter. Kṛṣṇa also confirms, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. It doesn't matter one is born in lower family. It doesn't matter. That…

Śvādo 'pi sadyaḥ savanāya kalpate. Even the dog-eaters. In the beginning, we did not know who is the dog-eaters. In the beginning, we did not know who is the dog-eaters. Now, when we are travelling all over the water, we see so many dog-eaters. In Korea, China, Philippines, there are many dog-eaters. So in the śāstras it is mentioned: even the dog-eaters, śvādo. Śva means dog. And adaḥ, one who eats. Śvādo 'pi sadyaḥ savanāya kalpate. If one is elevated to Kṛṣṇa consciousness, even he's born in the family of dog-eaters or he is a dog-eater… Of course, he cannot remain dog-eater. After coming to become a Vaiṣṇava, he does not remain a dog-eater. But dog-eating is not disqualification. That is Caitanya Mahāprabhu's specific contribution. Nothing is disqualification to come to Krishna consciousness, provided one is serious to come to this platform. Śvādo 'pi sadyaḥ.

Śrīla Jīva Gosvāmī has commented on this line, śvādo 'pi sadyaḥ, that a dog-eater, after becoming a devotee, immediately he becomes a qualified brāhmaṇa, so much so that he becomes competent to become a priest in the matter of offering sacrifices. But Jīva Gosvāmī says that even a person is born in brāhmaṇa family, he awaits the qualification of performing sacrifices. He has to be initiated. He has to be advanced in education, so many things. But one dog-eater, if he takes to Kṛṣṇa consciousness, immediately, without waiting for reformatory method, he becomes immediately competent to act as priest in performing sacrifices. But we should not take advantage of this. Actually, we should become on the platform of brāhmaṇa, qualified brāhmaṇa, qualification Vaiṣṇava so that others may not criticize. That is our special request. That chance is there, everyone. This path of Kṛṣṇa consciousness is open to everyone. It does not matter. My position is very precarious.

This morning, one man came to challenge me that how I am converting these mlecchas and yavanas to Vaiṣṇava. Yes. But how I an…? It is, it is there in the śāstra.

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādhayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti…

[SB 2.4.18]

They becomes purified according to śāstra. Śrī Sanātana Gosvāmī gives direction, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. By dīkṣā-vidhāna, by proper initiation, any person can attain the stage of dvijatvam. So our method is not against the śāstra. Yaḥ śāstra-vidhim utsṛjya. If we give up the direction of the śāstra, then we are faulty. If we do not deviate the injunctions of the śāstra… Sādhu-śāstra-guru-vākya tinete kariyā aikya. In the śāstra it is sanctioned. My Guru Mahārāja, he also ordered. Caitanya Mahāprabhu also ordered.

When Caitanya Mahāprabhu ordered that pṛthivīte āche yata nagarādi grāma, so that means He wanted that all over the world, in every town, in every village, His mission should be propagated. And what is His mission? His mission is: yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. That is His mission, So it is not that in western countries one cannot become Vaiṣṇava, one cannot become guru. This is not. This, such sort of remark is not tolerable from śāstric point of view. It is completely, strictly to the śāstric point of view. And it is a glory for us that people in other countries, outside India, they're accepting this cult of Kṛṣṇa consciousness. But crippled people, they unnecessarily criticize this method. But we don't care for them.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Bombay, January 4, 1973

Pradyumna: (reading) "The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity, at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment, the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy."

Prabhupāda: Yes. This point is missing. We cannot… It is not possible that we can approach everyone and offer our loving service. Just like people are very much attracted by the humanitarian services. They take it very great, loving service to the human society. But however you may love… Suppose in the beginning one loves his own self, his own body… Just like a child. He loves for himself. Anything he gets, he wants to eat. Own sense gratification. Then, as he grows, he shares his foodstuff with his little brother and sister. Then, as he grows, he loves his mother, his father, then other friends. In this way, as we go, we can love our society, our community, or nation, or internationally, all human beings. But still it is imperfect. Still it is imperfect. It is not all-inclusive. Just like at the present moment, every country, they are national, they consider the human being as national, not the animals. But actual meaning of "national" means anyone who takes birth in that country. In Sanskrit word it is called prajā. King, and…, the, the rāja, and prajā. Prajā means who takes birth, prajāyate. Anyone who takes birth in that country, in that kingdom, he's called prajā. So it is the duty of the king to give protection all prajās. Not that only human beings or my brother or my sister, and not the animals-not the cows, not the goats, not the chickens. No. They're also prajā. But because there is no Kṛṣṇa consciousness, they think that prajā means only the human beings. That's all. Imperfect knowledge.

But when one becomes Kṛṣṇa conscious, he loves everyone. Because his connection with Kṛṣṇa… Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ: [Bg. 14.4] "All forms of living entities, all species of life, their mother is this material nature, and I am the seed-giving father." That is real humanity. Samaḥ sarveṣu bhūteṣu.

brahma-bhutaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

If one does not see equally to all living entities, paṇḍitāḥ sama-darśinaḥ… [Bg. 5.18]. That is paṇḍita. It is not paṇḍita that "Only my brother is good, my father is good, and all are bad." That is not paṇḍita. That is sectarianism. That is sectarianism. Paṇḍita…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So that means at the present moment all the leaders, they're fools and rascals. They are simply sectarian. "I am good. My brother is good. My father is good. All others bad." That's all. Nationalism, communism, these are going on. But a Kṛṣṇa-bhakta, he does not see like that. He does not like to kill even an ant. That Mṛgāri, he was a hunter. He was killing animals half-dead. And he met Nārada Muni, so he became a Vaiṣṇava. And when he became a Vaiṣṇava, he was not prepared to kill even an ant-the same hunter, who was killing other animals half-dead, and he was taking pleasure. So this partiality is not in Vaiṣṇava. Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ. Vaiṣṇava, he's a friend. Suhṛdaṁ sarva-bhūtānāṁ sādhavaḥ sādhu-bhūṣaṇam.

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-bhūtānām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇam
[SB 3.25.21]

Sādhu, devotee, he is friend for everyone. Suhṛdam… As Kṛṣṇa is friend of everyone,… Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānām…
[Bg. 5.29]

Similarly, His representative is also friend for everyone. As Kṛṣṇa comes, descends to reclaim all fallen souls back to home, back to Godhead, similarly His representative, devotee, he also approaches everyone, tries to get him back to home, back to Godhead. Suhṛdaṁ sarva-bhūtānām. Even to the animals… Caitanya Mahāprabhu delivered a dog. Caitanya Mahāprabhu's party was going to Jagannātha Purī. A dog was follow, following. So that dog was delivered because he followed the devotees. There are many instances like that. What is this? Read it.

Pradyumna: "At the present moment, the human society teaches one how to love his country or family or his personal self…"

Prabhupāda: Yes. We have got a propensity to love, but we do not know, do not know how our love can be perfect. That we do not know. That perfection is possible when you love Kṛṣṇa. Acyutejyā. Sarvārhaṇam acyutejyā.

yathā tarormūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tatha(iva) sarvārhaṇam acyutejyā

They're, this secret, they do not know. But factually that is the fact. Just like we are in this old age, we are wandering all over the world to see that "Let everyone become happy by Kṛṣṇa consciousness." It is not that we love only our countrymen, only Hindus, or Bengalis, or Madrasis, or… No. We love everyone, even the animals. But because human beings can understand the Kṛṣṇa philosophy, therefore we hold meetings of the human beings. But still, whenever we get opportunity, we give protection to the animals. We give them prasādam. We do not prohibit even some animal comes to hear. They also hear some, sometimes. The hear, hearing is there. Everyone can hear. Even they do not understand what is Hare Kṛṣṇa, if you chant loudly Hare Kṛṣṇa, even the ants and insect who is hearing, he'll be delivered, because it is spiritual vibration. It will act for everyone. We… Just like fire. The fire will act, either you are human being or insect. If you touch fire, it will do its work. Similarly, Hare Kṛṣṇa mahā-mantra is transcendental vibration. When we chant loudly, anyone who hears-it doesn't matter whether he's man, animal, tree, insect-anyone who will hear, he'll get profit. This is transcendental vibration. Just like when there is… Not to speak of this transcendental vibration, even the vibration of cloud, that is also Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā: śabdaḥ khe pauruṣaṁ nṛṇām. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So animal has no realization that "Here is Kṛṣṇa," but a human being, after attending sat-saṅga, devotee's, association of the devotees, he can understand: "Oh, here I am drinking water. Now in the Bhagavad-gītā it is said, raso 'ham apsu kaunteya. So this taste of water is Kṛṣṇa." He remembers immediately Kṛṣṇa. That means he immediately associates with Kṛṣṇa. This is the process. Either you remember… Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. Any way, when you hear about Kṛṣṇa, you are associating Kṛṣṇa. You are chanting about Kṛṣṇa. You are associating with Kṛṣṇa. You are remembering, smaraṇam, that is also Kṛṣṇa.

So Kṛṣṇa says in the Bhagavad-gītā, raso 'ham apsu kaunteya. He's teaching how to become Kṛṣṇa conscious. It's not difficult at all. He says… Everyone drinks water. Who can say that "I do not drink water"? Then, then why you have not seen Kṛṣṇa? Kṛṣṇa says, raso 'ham apsu kaunteya [Bg. 7.8]. So as soon as you taste, you understand what is Kṛṣṇa. What is the difficulty? If you try to understand Kṛṣṇa in this easy way, gradually Kṛṣṇa consciousness will develop.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Kṛṣṇa consciousness is there in everyone's heart, because everyone is part and parcel of Kṛṣṇa. Just like part and parcel of gold is gold. There may be some dusty cover, but it has to be cleansed. That's all. Then it becomes gold. Similarly, everyone is Kṛṣṇa conscious. But on account of his association with matter, he, he's thinking that he's different from Kṛṣṇa. Otherwise every one of us… Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Everyone is Kṛṣṇa's part and parcel. Part and parcel of Kṛṣṇa means part and parcel of gold. As you understand part… A little drop of sea water, it is also, contains the same ingredients. Similarly, we have also got the same ingredients, as Kṛṣṇa has got. The difference is He's big. Aṇor aṇīyān mahato mahīyān. We are small, particle.

So Kṛṣṇa consciousness is our natural… There is. But, at the present moment, on account of our association with māyā, the material energy, we have forgotten Kṛṣṇa. Kṛṣṇa bhūliya jīva bhoga-vāñchā kare. That forgetfulness is manifested by our desire to enjoy this material world. Bhoga-vāñchā. Everyone is trying to enjoy this material world to his best capacity. That is called material world. Only the Kṛṣṇa conscious persons, they are not trying to enjoy this material world, but they are trying to dovetail everything in the service of the Kṛṣṇa. That is the difference. Anāsaktasya viṣayān yathārham upayuñjataḥ. Just like we eat Kṛṣṇa prasādam. Everyone is eating. We are also eating. But we don't eat directly. Whatever we prepare, whatever we collect, first of all we offer to Kṛṣṇa. Because we think, we think-and it is a fact-the thing is of Kṛṣṇa's. Kṛṣṇa has given. You cannot manufacture rice, dhal or wheat in your factory, neither fruit, nor milk. It is given by Kṛṣṇa. Eko bahūnāṁ vidadhāti kāmān. He's giving. One has to acknowledge, "Yes, it is given by Kṛṣṇa. It is Kṛṣṇa's. So let me offer it first of all to Kṛṣṇa, then take the prasādam." This is Kṛṣṇa consciousness. Where is the difficulty? Everyone can do it. But they'll not do it. They'll satisfy the tongue. That is forbidden. Ye pacanty ātma-kāraṇāt, bhuñjate te aghaṁ pāpām [Bg. 3.13]. So if you are eating, eating simply sin, how we can be happy? We have to suffer. Bhuñjate te aghaṁ pāpām ye pacanty ātma-kāraṇāt. So who is cooking for Kṛṣṇa? Nobody's cooking. Except a Kṛṣṇa's devotee, nobody's cooking. He's pacanty ātma-kāraṇāt. He's thinking, "Now this sandeṣa, rasagullā, purī and meat and chicken, I shall eat very voraciously." So you are, he's eating sinful, sins, all sins. Aghaṁ pāpā. And he has to suffer. He has to suffer. Therefore people are suffering. Without Kṛṣṇa consciousness, everyone must suffer. That is the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot avoid it. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Only you can be happy when you are a surrendered soul to Kṛṣṇa. That is the only way. Hariṁ vinā na mṛtiṁ taranti.

So we have got this loving propensity, but we do not know how to love and where our loving propensity should be reposed. That we do not know. That is Kṛṣṇa. People… The same example. Just like if you water in the root of tree, then the water is distributed all over the branches, leaves and flowers and everywhere. If you put foodstuff in the stomach, the energy's distributed all over the body. Everyone can understand this. There are… Kṛṣṇa is the root. Ahaṁ sarvasya prabhavo [Bg. 10.8]. Janmādy asya yataḥ [SB

1.1.1]. He's the root. But we are neglecting the root. We are trying to pour water in the leaves. The leaf will dry, and his labor will be frustrated. That is happening. So-called humanitarian service, social service, without any touch with Kṛṣṇa… Just like watering on the tree without touching the root-it is useless labor. Similarly, you do whatever service you can do to the society, to the community, to the nation, but do it in Kṛṣṇa consciousness. Then you're perfect. Otherwise it will remain imperfect. The persons who are, whom you are giving service, they'll never be happy, neither you'll be happy. So this is Kṛṣṇa consciousness movement, that they're simply wasting their time. Śrama eva hi kevalam [SB 1.2.8]. Simply wasting their time in so-called humanitarian service. They must take… Nirbandhe kṛṣṇa-sambandhe. Everything should be in relationship with Kṛṣṇa.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

The simple process. First of all, try, try to understand Kṛṣṇa and try to love Him. Your love will be distributed, not only in your family and community, but throughout the whole world. All animals, all insects, all trees. You'll never be inclined to do harm, even to an ant even. A tree is cut down-a Kṛṣṇa-bhakta becomes sorry. Others, they do not become sorry. They are so sympathetic. Nowadays, trees are being cut into pieces without any consideration. This is also sinful activities. They're also living entities. You cannot kill them unnecessarily. This is the law of nature. Go on.

Pradyumna: "But there is no information where to repose the loving propensity so that everyone can become happy."

Prabhupāda: Yes. If the whole society takes to Kṛṣṇa consciousness, everyone will be happy. If the government men, the politicians, they become Kṛṣṇa conscious… But it is very difficult. As soon as they become Kṛṣṇa conscious, they'll not be able to do all these heinous activities. So it is very difficult, but the fact is this, that… Just like Yudhiṣṭhira Mahārāja, when he was king, people were so happy that even there was no extreme cold and extreme heat. Neither they were any disturbed with anxieties. These are stated in the Bhāgavata. If the king, if the government men, they become devotee, then automatically the prajās will be happy. Why they are hankering after Rāma-rājya? Because the head of the kingdom is the purest. So in a, in our Bengali language, it is said that if the king is sinful, the whole kingdom becomes lost. And if in the family, if the housewife is sinful, then the whole family becomes lost. It is a common saying. So the difficulty is that nobody… We are grudging against government. So many complaints we have got. But there is no question of grudging against government; because we are not Kṛṣṇa consciousness, Kṛṣṇa conscious, therefore we are electing our representatives, fools and rascals. How we can expect good government? You become Kṛṣṇa conscious, you elect your representative, Kṛṣṇa conscious, and the government will be all right. You'll be happy. Go on.

Pradyumna: "That missing point is Kṛṣṇa, and The Nectar of Devotion teaches us how to stimulate our original love for Kṛṣṇa and how to be situated in that position where we can enjoy our blissful life."

Prabhupāda: Yes. Without being Kṛṣṇa conscious, there cannot be blissful life. If, if… You may rest assured. You may try in so many ways. Andhā yathāndair upanīyamānāḥ. Leaders may try. It will not be possible. Take, for example, in India. We thought, "If the Britishers go away, so, then we'll be happy. There will be no Hindu-Muslim riots. There will be…" So many things we conjectured. "It will be Rāma-rājya." But what is the Rāma-rājya? Now everything there is fight. Now there is no Hindu-Muslim riot. Now Andhra and other provinces, they're fighting. So fighting will remain, unless we are Kṛṣṇa conscious. Go on.

Pradyumna: "In the primary stage a child loves his parents, then his brothers and sisters. And as he daily grows up, he begins to love his family, society, community, country, nation or even the whole human society. But the loving propensity is not satisfied even by loving all human society. That loving propensity remains imperfectly fulfilled…"

Prabhupāda: When Vyāsadeva finished his all scripture writing, all the Vedas, Purāṇas, even Brahma-sūtra, he was not happy. He was not happy, and his spiritual master, Nārada, came, inquired: "Why you are not happy? You have done so much work." So he could not explain. He said, "I, I do not find why I am unhappy. But because you are my spiritual master, you can say." So he indicated that "Because you did not describe about the Supreme Personality of Godhead, therefore you are not happy. Now you try to describe the Supreme Personality of Godhead, particularly." And therefore he wrote this Śrīmad-Bhāgavatam. You'll find this in the Third Chapter of the First Canto. Hmm.

Pradyumna: "But that loving propensity is not satisfied even by loving all of human society." Oh. "That loving propensity remains imperfectly fulfilled until we know who is the supreme beloved."

Prabhupāda: Yes. Supreme beloved, Kṛṣṇa. Supreme Person, supreme beautiful, supreme rich, supreme famous, supreme wise. Everything supreme. We love somebody, or, out of these six opulences, if one opulence is there… Suppose one man is very rich and charitable, we love him. And… Just think over how Kṛṣṇa is rich and how He's charitable. He is giving His charity, He's distributing foodstuff, millions and millions of living entities every day. We are taking prou…, pride if we can feed, say, hundred, two hundred, five hundred, two thousand. But just imagine. Eko bahūnāṁ vidadhāti kāmān. There are millions and millions of elephants all over the universe; Kṛṣṇa is supplying their food. There are so many animals. How they're getting food? So many birds. How they can…? Actually there is no scarcity of food. The scarcity of food is for the human society, or the animals who live with them. Because actually the human society is misusing the advanced consciousness; therefore they are put into the trouble. At the present moment, there is scarcity of water all over India, and so many things are being restricted. But in the Bhagavad-gītā it is said, yajñād bhavati parjanya. So they are not performing yajñas. So this is nature's restriction. We have got this information. They are not performing yajñas. They, they think by science, by electricity, by this and that, shall provide everything. But then the electricity is being also reduced, supply of electricity is being controlled. And one after, one after another, one after another… Because the supreme controller, if He does not sanction, your so-called scientific improvement or so-called social service will not make the whole world satisfied. That is not possible. That is not possible. This secret is known to the devotees. Yes?

Pradyumna: "Our love can be fulfilling, can be fully satisfied only when it is reposed in Kṛṣṇa."

Prabhupāda: Yes.

Pradyumna: "This theme is the sum and substance of The Nectar of Devotion, which teaches us how to love Kṛṣṇa in five different transcendental mellows."

Prabhupāda: Yes. Our whole Kṛṣṇa consciousness movement is to teach people how to love Kṛṣṇa.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Yayātmā suprasīdati. So this is the propaganda of Kṛṣṇa consciousness movement. That will solve all problems, and people will be happy, things will change. That is Kṛṣṇa consciousness movement.

Thank you ver… [break]

Woman devotee: …Kṛṣṇa is like the sun at six-thirty…?

Prabhupāda: Huh?

Devotee: The sun at six-thirty in the morning?

Prabhupāda: Yes, yes.

Devotee: So Kṛṣṇa appears and performs His pastimes and then He disappears and then appears in another universe? Or He appears…?

Prabhupāda: Kṛṣṇa does not appear or disappear. Kṛṣṇa is always present, but we see at a certain period. Just like the sun. Sun is always in the sky, but when it is daytime, we see, and at nighttime, we cannot see. At nighttime, because we cannot see, it does not mean there is no sun. It is our imperfectness of eyes, we cannot see. Similarly, Kṛṣṇa is always present. One who has got eyes, he can see. When all the circumstances favorable, he can see. Kṛṣṇa is always… Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Dhyānāvasthita-tad-gatena manasā paśyanti 'yaṁ yoginaḥ [SB 12.13.1]. So Kṛṣṇa can be seen always, if we have got eyes to see. That eyes, how you can be transferred? Premāñjana-cchurita. When it is smeared with the ointment of love, then with these eyes you can see Kṛṣṇa. Kṛṣṇa is always there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. He's represent everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Kṛṣṇa is not absent. Kṛṣṇa is always there. We haven't got eyes to see Him. So we have to prepare the eyes. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When you make your eyes nirmala, when you give up all these titular designations-"I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am Indian," "I am black," "I am white…" These are all designations. When you give up, become brahma bhutaḥ prasannātmā [Bg. 18.54]-"I am nothing of this; I am eternal servant of Kṛṣṇa"-when you come to this consciousness, you will see Kṛṣṇa. Kṛṣṇa is always there. [break] …Kṛṣṇa. A devotee's seeing factual Kṛṣṇa, and nondevotee's seeing a brass doll. That's all. Kṛṣṇa is here. Why they say, "Where is your Kṛṣṇa?" Here is Kṛṣṇa. Just like Hiraṇyakaśipu, he challenged Prahlāda Mahārāja, "Where is your Kṛṣṇa? All right, let me kill you. Let your God come and protect you." So the atheist class, they say like that. But one who has got training in Kṛṣṇa consciousness, he has got eyes to see Kṛṣṇa always. If here is not Kṛṣṇa, then all the ācāryas, they installed Deity in so many millions of temples, they're all fools and rascals? They ask us to worship some stone and wood? No. Kṛṣṇa is there, but we haven't got eyes to see. That is the difference. Caitanya Mahāprabhu, as soon as He saw Jagannātha at Purī, Jagannātha at…, immediately fainted: "Here is My Lord." Fainted.

So we have to create that eyes to see Kṛṣṇa. That will be done gradually. Sevonmukhe hi jihvādau svayam eva sphuraty adhaḥ [Brs. 1.2.234]. We cannot see Kṛṣṇa. We cannot command Kṛṣṇa, "Please come here. I'll see You." No. He will reveal Himself, being satisfied with your service. "Here I am. You see Me now." So we have to wait for that revelation. Not by force. Force will not act. Kṛṣṇa is not our order-supplier, servant: "Kṛṣṇa, please come here. I'll see You." No, no. That will not do. You must be submissive, first of all surrender. You follow the rules and regulations, be mad after Kṛṣṇa. Just like Caitanya Mahāprabhu: govinda-viraheṇa me. Śūnyāyitaṁ jaga, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. Śūnyayitaṁ jagat sarvam: "Everything is vacant because I cannot see Govinda." Just like if one's beloved son dies, he sees everything vacant. He no more sees that cars are running on the street or people are running. No. He sees everything vacant. Why? Due to love. Similarly, when we'll come to that position, we shall see everything vacant without Kṛṣṇa. Then that is the proper position to see Kṛṣṇa. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. Lord Caitanya says that "I am not a devotee of Kṛṣṇa." "Now, Sir, You are crying always for Kṛṣṇa." "That is simply to show, make a show that I am a great devotee of Kṛṣṇa." Then? "No, how we can understand that You are not…? We know You're…" "No. Because I am still living without Kṛṣṇa, that means I have no love for Kṛṣṇa. I should have died long, long ago." Caitanya Mahāprabhu says. So this much ecstasy, this much eagerness, when we come, then can see always. Premāñjana-cchurita-bhakti-vilo…, santaḥ sadaiva. Twenty-four hours, he can see Kṛṣṇa. He cannot see anything but Kṛṣṇa. Just like the sunrise. As, as soon as the sun rises, you start your aeroplane, and you go on, towards the eastern, western side, you'll find always day. A practical… There will be no sunset. We have seen it while coming from Paris to London. Was it not? There was sunshine. We started from Paris at twelve o'clock and we reached London at three o'clock.

Śyāmasundara: Los Angeles.

Prabhupāda: Los Angeles. Yes. Los Angeles at three o'clock. It actually took eleven hours, but it appeared three hours. But there was no sunset. Actually so many hours have been passed. So this is a technique. So similarly, if you keep always yourself in Kṛṣṇa consciousness, Kṛṣṇa will not go away from your sight. He'll not go away from your sight. You must know the technique. Is that all right? Now you have any other question, ask. Yes?

Prabhavati: I understand that you cannot see Kṛṣṇa with your eyes. However, I'm just asking the details of Kṛṣṇa's appearance in the material world. I want to know if Kṛṣṇa appeared on this planet five thousand years ago at a certain time, that means that immediately did He appear again in another universe?

Prabhupāda: Yes.

Prabhavati: Immediately…

Prabhupāda: The same example. Just like six-thirty, sunrise, as soon as it passes from India, the six-thirty in another country. And as soon as it passes that country, six, six-thirty in another country. So six-thirty always there. Similarly six-thirty, twelve-thirty, three o'clock, all the times, twenty-four hours, always present in some, somewhere or other. Similarly Kṛṣṇa's līlā, from His birth up to the disappearance, that is always existing. Disappearance means disappearance from my eyes. Kṛṣṇa does not disappear. Just like formerly people used to think, after the sunset, the sun is dead. Huh? Who were the persons that used… Sometimes, you…? They thought like that: ”Sun is dead now”? Some philosophers or the Christians, they used to think like that. Similarly sun… [break] …no birth and death because you are Kṛṣṇa's part and parcel. But we disappear. Therefore Kṛṣṇa says, tathā dehāntaram-prāptir dhīras tatra na muhyati [Bg. 2.13]. One who is sober, he knows that ”This man, he's not dead.” Na hanyate hanyamāne śarīre [Bg. 2.20]. ”He's not dead. He has simply passed from this body to another body.” Just like a mother, when the child from baby's body comes to a boy's body, the mother does not cry, ”Oh, where is my son, that baby?” She knows that baby has come to this body. Similarly, a person who is in the knowledge of the transmigration of the soul, he knows that ”My father, my brother, he's not dead. He has simply changed his body.” Dhīras tatra na muhyati. One has to become dhīra, sober, to understand the things as they are. Tathā dehāntaraṁ-prāptir dhīras tatra na muhyati.

So this Kṛṣṇa consciousness movement means we are trying to make people dhīra, not adhīra. Adhīra cannot understand. But even adhīra can understand. Dhīrādhīra. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī, dhīrādhīra-jana-priyau. A perfect devotee is dear, both for the dhīra and adhīra. Dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So for a devotee, both the dhīra and adhīra welcome. We do not say only the perfect persons should come here. No. Perfect or imperfect, come here. Take part with this Kṛṣṇa consciousness movement. Dhīrādhīra, it doesn't matter. Because one who's adhīra, by associating with the dhīras, he'll also become dhīra. Just like one is not drunkard, but associating with the drunkards, he becomes a drunkard. Saṅgāt sañjāyate kāmaḥ. So similarly, this Kṛṣṇa consciousness movement is giving chance to everyone. Not to speak of… Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Api cet sudur… What is that verse? Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. They also… Te 'pi yānti, yānti parāṁ gatim. Kiṁ punar brāhmaṇāḥ puṇyā. Kṛṣṇa consciousness movement is so nice, even the most sinful person can go back to home, back to Godhead. And what to speak of the pious brāhmaṇas? Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. They will go. Even those who are sinful, if they take to Kṛṣṇa consciousness, they'll also go. It is so nice.

Woman (2): …may ask the question… You spoke about transmigration of souls, and reincarnation.

Prabhupāda: Stand up.

Woman (2): …transmigration of souls, or reincarnation as karma.

Prabhupāda: Yes.

Woman (2): …if you believe in it, could you answer me by telling me how someone who has entered a new body and a new life doesn't remember anything of the past? If, for example, I suffer today because of what I did in the past, any form of retribution or suffering should be for me a total consciousness.

Prabhupāda: Yes. Do you remember from your birth up to date, everything? You remember? Do you remember?

Woman (2): Pardon?

Prabhupāda: From your birth till today, do you remember everything?

Woman (2): No.

Prabhupāda: Then why do you forget in this life? Things which have happened in this life, in your childhood, so many things happened, but do you remember all of them? So that, does it mean that you did not do so?

Woman (2): No.

Prabhupāda: Therefore you, you remember or not remember, it doesn't matter.

Woman (2): But if I'm, if I'm…

Prabhupāda: That is your nature: you forget. So you do not remember even the incidences of this life. How you can remember the incidents of your past life? Because you are forgetful. You are so imperfect that you forget after two hours everything. That is your nature. That does not mean that you had, you did not do anything. And, besides that, the… You remember or not remember. Suppose your guardian remembers, ”My dear child, when you were a small baby, you did it.” But you remember no… Similarly Kṛṣṇa is there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Anumantā upadraṣṭā. He knows everything. You may forget. But Kṛṣṇa knows. ”You wanted this thing. All right. Take it. You worked for this. Now I give you the opportunity. You take this. You wanted to eat everything and anything, without any discrimination. All right. Now you become a hog.” That is Kṛṣṇa's favor. ”And if you wanted Me…”

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhū…,
mad-yajino 'pi yānti…
[Bg. 9.25]

”You wanted Me. You sacrificed everything for Me. Please come on.” Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So as you work… So therefore this life is the preparation stage for your next life-either you choice a better life, or a sinful life, or unimportant life. That is your… Just like if you get good education, that will make your future life nice. But if you don't go to school, how you can get a better life? Similarly karma… Karmaṇā daiva netreṇa [SB 3.31.1]. According to your karma. If you are earned, worked very hard for nice place, you'll get it.

Woman (2): So there's no end to the saṁsāras…

Prabhupāda: Oh, yes. That… You are very intelligent. In this way, we are creating our karmas. And getting one, one kind of body to another, another, another. Therefore if we want to get out of this cycle of birth and death, then we must surrender to Kṛṣṇa. Then the facility will be tyaktvā deham… After giving up this body, tyaktvā de…, punar janma naiti. No more birth in this material world. That is Kṛṣṇa consciousness, the best service to the humanity, to stop this repetition of birth and death and go to home, back to home, back to Godhead. This is the special benediction of Kṛṣṇa consciousness.

Woman (2): So it is the short-cut way to…

Prabhupāda: Eh?

Woman (2): It is a short-cut to eternal life?

Prabhupāda: Yes. This is the short-cut. Just if you become Kṛṣṇa conscious fully, if you are trained up, just after death, you go to Kṛṣṇa. That's all. Immediately.

Woman (2): How does it compare with other movements?

Prabhupāda: Eh?

Woman (2): How does it compare with other movements?

Prabhupāda: That you have to judge. What can I say? If you don't want to go to Kṛṣṇa, you can do anything else.

Woman (2): I mean… Are these movements leading to Kṛṣṇa?

Prabhupāda: Yes. If you want to meet Kṛṣṇa immediately, then do as these boys are doing, these girls are doing. What is the difficulty? They are Europeans, Americans. They used to eat… They had all the bad habits. Now, for Kṛṣṇa's sake, they have given up everything. They want Kṛṣṇa. They are, they are determined. Dṛḍha-vratāḥ. Bhajante māṁ dṛḍha-vratāḥ. So as soon as you become determined, your success is sure. (end)

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The Nectar of Devotion

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Bombay, January 5, 1973

Pradyumna: (reading) "…propensity expands just as a vibration of light expands, but we do not know where it ends. The Nectar of Devotion teaches us the science of loving every one of the living entities perfectly by the easy method of loving Kṛṣṇa. We have failed to create peace and harmony in human society even by such great attempts as the United Nations because we do not know the right method."

Prabhupāda: Hmm. The example is just like there is air vibration, water vibration, the radio message. In one place, the vibration is made, and it goes like waves. It expands. Very quickly, within a second, it expands seven times the earth, so far we have heard. Or if you throw one stone on the lake, they'll become a circle, circle, and the circle expands, unless it goes to the limit. So our loving propensity is there, and it should expand. Ultimately it should reach the lotus feet of the Lord. Then it will be perfect. So this is being explained.

So nitya-siddha kṛṣṇa-bhakti. In the Caitanya-caritāmṛta it is said, nitya-siddha kṛṣṇa-bhakti. Our love for Kṛṣṇa is there already, but it is being choked up by material conditions. I want to love, but some blind leader, he comes. He says that "You love your, this country, your society, humanity," and you love your society but you cut throat of another society. This is going on. Because it is imperfect. One side, they're teaching "Love your nation," and cut the throat of another nation. So this kind of love, or this kind of loving propensity will not be ever satisfied. We shall always remain unsatisfied, because this is artificial. The same example: If you want to love, then you have to pour water on the root of the tree. Then it will be all right. Otherwise, if you manufacture so many ways of love, then certainly you'll be confused and frustrated. (aside:) Why don't you sit down here? Come on. Go on.

Pradyumna: "The method is very simple, but one has to understand it with a cool head. The Nectar of Devotion teaches all men how to perform the simple and natural method of loving Kṛṣṇa, the Supreme Personality of Godhead. If we learn how to love Kṛṣṇa, then it is very easy to immediately and simultaneously…"

Prabhupāda: In the Caitanya-caritāmṛta it is said,

kṛṣṇe bhakti kaile sarva-karma kṛta haya
śraddhā-śabde-viśvāsa sudṛḍha niścaya

To be elevated to the transcendental platform of loving service of the Supreme Lord there is a process. The process is that as it is stated in the Bhagavad-gītā: mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is the process. You have to increase your attachment for Kṛṣṇa. This yoga system you have to adopt, how to increase your love for Kṛṣṇa. That is not very difficult. Just like this arcana, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. So these are the different processes, how to increase your attachment for Kṛṣṇa. The attachment of Kṛṣṇa is there, but by śravaṇādi-śuddha-citte karaye udaya.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Everyone has got love for Kṛṣṇa. It is not artificial thing. Everyone has got. Otherwise how these Europeans and American boys and girls (are) taking to this principle? Why they are mad after Kṛṣṇa? Because it was there. It is not… Artificially, you cannot make such thing. It is not possible. Artificially you cannot make a staunch devotee of Kṛṣṇa. That is not possible. Artificially, one day, two days, three days-then goes away. Just like it has become in our country. Our love is now for material happiness. Poverty for the last two thousand years or one, little above, one thousand years, India was foreign-subjugated. So they are now thinking that some way or other, if we can become like Americans, skyscraper buildings, our life will be successful. So they have… Artificially, now… They're killing their own culture and trying to imitate. This is artificial. But this artificial way, one cannot be happy. They'll be frustrated. Just (like) the Americans have become frustrated. They have got enough. What is the skyscraper buildings in Bombay? They have got hundred times skyscraper buildings in New York. Hundred times. And what is this skyscraper? Say, twenty stories? There are hundred and four,-five stories. When I first went to New York I saw one building, Empire, Empire State?

Devotees: State.

Prabhupāda: Yes. It was hundred and two stories. Now the others, they have increased to hundred and four,-five. So… But why these American boys are frustrated. Their fathers, their grandfathers have got enough money, enough skyscraper buildings, but they are not satisfied. They don't want to work like their father and grandfather. They've left. I have got many students, my disciples, their father, very rich man, industrialist, lawyers. But they don't like.

So this kind, this kind of so-called happiness will never satisfy us. The real happiness which is within, our love, loving propensity for Kṛṣṇa, that has to be revived. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not by artificial means one becomes a devotee of Kṛṣṇa. That is not possible. Nobody can become a lover or devotee of anyone else by artificial means unless there is some natural tendency. So that natural tendency for, to love Kṛṣṇa is there in everyone's heart. So our Kṛṣṇa consciousness movement is how to invoke that natural tendency to love Kṛṣṇa. That is our business. And how it is possible? The śāstra, śravaṇādi-śuddha-citte karaye udaya. Śravaṇādi-śuddha-citte. Śravaṇādi means this process. Just like you have come here; you are hearing about Kṛṣṇa. This is the process. You may be illiterate, you may be rich, or you may be poor. Whatever you may be, it doesn't matter. Please come, sit down and hear. But in the hearing process, there is so many impediments, māyā. Just like people are coming here to hear, but there has been impediment: "Oh, sir, our lift if being to much used. The electric supply will cut off." Māyā is always there. They will, I mean to say, spend electric energy in so many ways, that is not loss. But people were coming for half an hour and one hour, gentlemen, "No. Electricity will be spoiled." This is māyā. Māyā is always after this checking process. So we have to fight against the māyā, then we come to Kṛṣṇa consciousness. That fighting determination must be there. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. One must be determined. So māyā may check my progress in Kṛṣṇa consciousness, but I must fight māyā. This determination wanted. Dṛḍha-vratāḥ. Bhajante māṁ dṛḍha-vratāḥ. That is wanted. "All right let me do. All right, not. That's all right. Let me do my business." No. One must be very serious. Dṛḍha-vratāḥ. Dṛḍha-vratāḥ and firmly convinced. These things are required to revive your Kṛṣṇa consciousness. Otherwise it is very easy.

Śravaṇādi-śuddha-citte karaye udaya. Caitanya Mahāprabhu, when there was discussion about śraddhā and sādhana, what is the aim of life and what is the process of achieving that aim of life, this discussion was made between Rāmānanda Rāya and Caitanya Mahāprabhu. Caitanya Mahāprabhu was questioning and Rāmānanda Rāya was replying. So the first reply was given by Rāmānanda Rāya, when Caitanya Mahāprabhu inquired, "What is the goal of life?" and "What is the process to reach that goal of life?" Very nice question. So Rāmānanda Rāya replied:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

He immediately replied that a human being must, first of all, come to the standard of varṇāśrama-dharma. Four varṇas and four āśramas: brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha… Unless they come systematically, life on these principles, they're animals. They're not human beings. They're… That was our Indian, Vedic civilization. Now they have manufactured their religion: yata mat tata path. You can manufacture your own way and you be satisfied. This is being… So many. You can see in Bombay, so many rascals are preaching. They, there is no standard thing. So it is very difficult for us to give us the right thing, but we are certain. Because we are not cheating people, so it may take some time, but people are gradually coming to Kṛṣṇa consciousness, because this is right thing.

So varṇāśramācāravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. This is the beginning of actual human life. But Caitanya Mahāprabhu immediately replied, ihā bāhya āge kaha āra. Ihā bāhya. Bāhya means this is external. This will not very much help at the present moment. And actually that is being done. Just like we are preaching in the Western countries. If we wanted to establish varṇāśrama-dharma in the beginning, that "You become brāhmaṇa, you become gṛhastha, you become sannyāsī…" No. Then everyone would have rejected: "Sir, we are prepared for this purpose." But the process introduced by Caitanya Mahāprabhu… It is not introduced by Caitanya Mahāprabhu. It is the sanction in the śāstras: śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. This is standard method. Because we gave them the chance of hearing, gradually they're coming. Not that immediately you become brāhmaṇa. Now they are becoming more than brāhmaṇas. Here, in India, the brāhmaṇas, they are doing everything. Still they are going in the name of brāhmaṇa. But here, these European brāhmaṇas, American brāhmaṇas, they're real brāhmaṇas, because they have given up all sinful activities. The brāhmaṇa's life is first of all truthful. Truthful. Satya śama dama titikṣa. Controlling the senses, controlling the mind, forbearance and simplicity, full knowledge, application of knowledge, belief in the Vedas-these are the symptoms of brāhmaṇa. Satya śama dama titikṣa ārjavam āstikyaṁ jñānaṁ vijñānaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So if we take to Kṛṣṇa consciousness, these brahminical qualifications automatically come. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. This is the test. A devotee shall be qualified with all the godly qualities. Therefore Caitanya Mahāprabhu said if you induce people… Because His mission is to propagate this Vedic culture all over the world. He's not confined within some limited area. Pṛthivīte āche yata nagarādi grāma. As many villages and towns are there in the world, His mission is to be preached there. So, so if we, in the beginning we say, "You have to become a brāhmaṇa first of all," Who's going to become a brāhmaṇa? Our people are not becoming brāhmaṇa. They'll say, "It is all nonsense. Let us become śūdra." So that is not possible. Therefore Caitanya Mahāprabhu said, ihā bāhya āge kaha āra.

Then Rāmānanda Rāya suggested karma-miśra-bhakti, then jñāna-miśra-bhakti-bhakti with jñāna, mixed with jñāna, process of jñāna, speculative philosophy; and bhakti mixed with karma, karma-kāṇḍīya. Karma-kāṇḍīya vicāra. But real bhakti is jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. It must be untouched by the process of jñāna and karma. It should be spontaneous. Spontaneous. That is bhakti. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam, ānukūlyena kṛṣṇa [Brs. 1.1.11]. Spontaneous means when we shall rise to the platform that "Here is a service for Kṛṣṇa. Let me do it." Immediately. "Let me do it." Just like Yudhiṣṭhira was advised by Kṛṣṇa that "You just go to Dronācārya and speak him lie that his son is dead." Yudhiṣṭhira hesitated: "Oh, how can I speak lie? I never done it in my life." This is karma-kāṇḍīya vicāra. This is karma-kāṇḍīya vicāra. He is, he is looking after his own benefit. Karma-kāṇḍa vicāra means I do something and I profit and I enjoy it. I do some sacrifices, I become elevated to the heavenly planet, and I enjoy life. This is karma-kāṇḍa. And jñāna-kāṇḍa means that this world is false: brahma satyaṁ jagan mithyā; therefore let me merge into the Brahman effulgence. Nirbheda brahmānusandhana. This is jñāna-kāṇḍa. Nirbheda brahmānusandhana. But bhakti means jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. One must be free from this karma-kāṇḍīya vicāra and jñāna-kāṇḍa vicāra. Must be pure devotee. What is that? Ānukūlyena kṛṣṇānu-śīlanam. Simply to carry out.

So it was the duty of Yudhiṣṭhira to immediately, what Kṛṣṇa said, immediately to execute it. But because he was on the karma-kāṇḍīya… Of course, they were all devotees, but just to show us… The karma-kāṇḍīya vicāra, they hesitated. Just like the brāhmaṇas who were, yajnic brāhmaṇa, who was performing sacrifices and Kṛṣṇa, Kṛṣṇa's friends became hungry. So they asked Kṛṣṇa, "Kṛṣṇa we are hungry. Give me… Please arrange for some food." Kṛṣṇa said, "Yes, you go immediately there. The brāhmaṇas are performing yajñas, and ask them for some food." They went, but the brāhmaṇas refused. "Oh, the yajña is not yet performed. How we can give you? No, no. Don't talk." So they came back. Then Kṛṣṇa said, "Go to their wives, the yajñic brāhmaṇa patnī. Go to their wives." And as soon as they went to the wives, they heard Kṛṣṇa's name, they were very much beloved to Kṛṣṇa. Immediately, whatever was there for the yajña, immediately they brought to Kṛṣṇa. This is bhakti. And the yajñic brāhmaṇas were in the karma-kāṇḍīya platform, but they were devotees. But when actually it was performed… What is that verse? Dik janma…?

Indian man: Dik janma tri veda vidvān. Dik janma aha. Tri vid vidvān means Vedas…

Prabhupāda: (interjecting) Yes, yes, yes.

Indian man: What all these Vedas…? Because useless. Dig janma… got worldly…, family, is also useless. Tri vid vidvān…, bahut jñānam…

Prabhupāda: Bahut jñānam.

Indian man: …dik kulam

Prabhupāda: Brāhmaṇa, born in brāhmaṇa family. Yes.

Indian man: …dik kriyā.

Prabhupāda: So this is bhakti. And bhakti means spontaneously responding to Kṛṣṇa. That is bhakti. There is no… Therefore it is transcendental platform. It is not on this material… Material platform, karma-kāṇḍa, jñāna-kāṇḍa. But bhakti is above.

māṁ ca avyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Transcendental platform.

So Caitanya Mahāprabhu said that this karma-kāṇḍīya vicāra, that is also nice, those who are in the too much bodily concept of life. But it is very difficult to raise the people to the karma-kāṇḍīya, jñāna-kāṇḍīya vicāra. In this age especially, they have become so fallen that it is not possible for them to raise them, either karma-kāṇḍīya, jñāna-kāṇḍīya or yogic process. This is not possible. Therefore in the śāstra it is said, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. If you follow karma-kāṇḍīya vicāra, jñāna-kāṇḍīya vicāra or yogic process, it is very difficult. Therefore the only process is,

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

And Narottama, Narottama dāsa Ṭhākura says that karma-kāṇḍa, jñāna-kāṇḍa, sakali visera bandha amrta baliya yeba khaya. So suppose karma-kāṇḍīya vicāra, you, you get elevated to the heavenly planet. That's all right, by karma-kāṇḍīya vicāra. But what Kṛṣṇa says about this elevation? Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām. Antavat tu phalaṁ teṣām [Bg. 7.23]. These results derived out of karma-kāṇḍa, jñāna-kāṇḍa, they are temporary. Of course, we do…, we do not know what kind of temporary. But temporary means even if you live for many millions of years, that is also temporary, because you are eternal. So somebody's living for one year, somebody's living for one minute, and somebody's living for one million or more than that. Just like Brahma's life: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. That is also temporary. Our problem is to get our eternal life again. Yad gatvā na nivartante tad dhāmaṁ pa. [Bg. 15.6].. This is the process. One should go to such a place that he'll not have to come back again to this temporary world. So karma-kāṇḍa, jñāna-kāṇḍa means you can be elevated to the heavenly planet by karma-kāṇḍīya process, or even to the Brahmā planet, Brahmaloka, Satyaloka, but what Kṛṣṇa says? Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16].

So that will not give us the ultimate benefit. The ultimate benefit is,

mām upetya (tu) kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gataḥ
[Bg. 8.15]

That is wanted. One has to go back to home, back to Godhead. That is the perfection of life. This human life should be utilized for going back to home, back to… But they have no idea. They do not know what is God, where is back to home, back to Godhead-nothing, no education, although the knowledge is there in the Bhagavad-gītā and other śāstras. Everything is there, but we have become so fools that we take Bhagavad-gītā and comment in a different way so that people may not understand. He does not understand himself, and how he'll explain? Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. Because without becoming a devotee, nobody can understand Bhagavad-gītā. That's a fact. So they, one may be very good scholar, ABCD, but the ABCD knowledge is not sufficient to understand. Bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam [Bg. 4.3]. Simply by erudite scholarship you cannot understand. Then Kṛṣṇa would have selected somebody else who is scholarly advanced. But He was selecting Arjuna, although he was a soldier. He was not a Vedantist, he was not a brāhmaṇa, but he was ordinary soldier. Maybe royal family. Gṛhastha. But He selected him. Why? Bhakto 'si: because he was devotee. Therefore Bhagavad-gītā is to be understood by devotee from the very beginning.

So one has to become devotee of Kṛṣṇa. Then we can understand the teachings of the Vedas. Vedas means vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Any way you go, either… Bhagavad-gītā is also Vedic literature. Bhāgavata is also Vedic literature. So either you take directly Vedas, Īśopaniṣad, or Upaniṣad, the ultimate goal is to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. So this Kṛṣṇa consciousness movement is trying to give Kṛṣṇa. Kṛṣṇa se tomāra, kṛṣṇa dite pāra. Bhaktivinoda

Ṭhākura has sung that vaiṣṇava ṭhākura, tomāra kukura baliyā jānaha more. He's presenting himself, "My dear sir, Vaiṣṇava, kindly accept me as your dog." Davita… What is that song? You have forgotten?

Śyāmasundara: I don't know.

Indian man: (indistinct)

Prabhupāda: No. Vai…

Indian man: Kṛṣṇa se tomāra…

Prabhupāda: Ah. Kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche. This is a fact. If you want Kṛṣṇa, then you have to approach a pure devotee of Kṛṣṇa. He can give you, deliver you. Vedeṣu durlabha adurlabha ātma-bhaktau. If one is Kṛṣṇa devotee, he can deliver Kṛṣṇa: "Take Him. Here is Kṛṣṇa." That is the special prerogative of devotee. Kaunteya pratijānīhi. Vaiṣṇava… Kṛṣṇa is advising Arjuna, because he's devotee, that "You declare, na me bhaktaḥ praṇaśyati." So He could declare Himself. No. He wants to declare everything through His devotee. Nimitta-mātraṁ bhava savya-sācin. He want to see that Arjuna becomes victorious, although He was conducting, actually He was doing this victory also, war. So in this way, kṛṣṇa-bhakti, nitya-siddha kṛṣṇa-bhakti, if we simply invoke our kṛṣṇa-bhakti, that is success of life. Some way or other. Therefore Rūpa Gosvāmī says that yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Somehow or other, just be absorbed within your mind about Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. Some way or other. It doesn't matter which way. And another place Rūpa Gosvāmī says, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatāṁ yadi kuto 'pi labhyate. Purchase this kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, Kṛṣṇa consciousness, if it is available somewhere. Tatra laulyam eka mūlyam, na janma koṭibhiḥ sukṛtibhiḥ labhyate.

So this Kṛṣṇa consciousness movement is very rare thing, but, by the grace of Lord Caitanya Mahāprabhu, it is being distributed all over the world freely. It is Caitanya Mahāprabhu's grace. Mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. If we adopt the method of Caitanya Mahāprabhu, then we can distribute what Kṛṣṇa…, Kṛṣṇa-prema, love of Kṛṣṇa. Knowledge of Kṛṣṇa may be distributed. The scholars and the paṇḍitas, they can understand, but love of Kṛṣṇa is different thing. That is a different thing. But Caitanya Mahāprabhu is distributing love of Kṛṣṇa. Kṛṣṇa-prema-pradāya te.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So if we follow through the path chalked out by Caitanya Mahāprabhu, then Kṛṣṇa also, although He…, it is very difficult to understand Kṛṣṇa… Manuṣyāṇāṁ sahareṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. But through the process of Caitanya Mahāprabhu… And to follow Caitanya Mahāprabhu means to follow the six Gosvāmīs, because these six Gosvāmīs were directly instructed by Caitanya Mahāprabhu to spread this movement. He instructed Rūpa Gosvāmī continually for ten days in Prayāga, Daśāśvamedha ghāṭa. He instructed Sanātana Gosvāmī for two months in Benares. And they have given us this invaluable literature. There are so many other literatures, of which the Bhakti-rasāmṛta-sindhu, we have translated into English: Nectar of Devotion. So try to follow this book. Rūpa-raghunātha-pade haibe ākuti… Narottama dāsa Ṭhākura is singing,

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba śrī yugala-pīriti

The sahajiyās, they immediately try to understand the love affairs of Kṛṣṇa and Rādhārāṇī. That is sahajiyism. Here we have to take instruction from Narottama dāsa Ṭhākura. First of all we have to take the mercy of Rūpa-Raghunātha, Gosvāmīs. Then if there is, our luck is good, then we can understand what is Rādhā-Kṛṣṇa prema. You, it is not a thing to be understood by the common man in the bazaar, Rādhā-Kṛṣṇa. Therefore, in spite of hearing Rādhā-Kṛṣṇa līlā for many, many years, they remain in the same position, not a single step forward, what to…, to understand Kṛṣṇa? Because they do not try to understand Rādhā-Kṛṣṇa through the channel chalked out by Caitanya Mahāprabhu and Gosvāmīs. We must know. Rādhā-Kṛṣṇa is not ordinary. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śakti. This is the manifestation of the ahlādinī śakti of Kṛṣṇa. Kṛṣṇa does not enjoy any material thing. The gopīs and Rādhārāṇī, they are not these ordinary girls. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37].

So this is the process. We don't, therefore, advise people that immediately come to understand rasa-līlā. No. We never do so. First of all, understand Kṛṣṇa by the channel, by the proper method. Then gradually, when you are actually purified, they you'll understand Rādhā-Kṛṣṇa.

rūpa-raghunātha-padehaibe ākuti
kabe hāma bujhaba śrī-yugala-pīriti

They don't become sahajiyā, to understand Rādhā and Kṛṣṇa just like ordinary… They're understanding Rādhā and Kṛṣṇa, and they're inclined to so many nonsense things. If one understands Rādhā-Kṛṣṇa, his impulse for sex life, vīta rāga kāma, immediately will be finished. He'll never think of… As Yamunā, Yamunācārya says, yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor. You know the verse?

Indian man: Yes.

Prabhupāda: Cite it. Yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor. Yamunācārya.

Indian man: Oh, ahh…

Prabhupāda: No. This verse:

yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor
nava-nava-(rasa-)dhāmany (udyataṁ) rantum āsīt
tad-avadhi mama bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

So this is the test. If actually one understands Rādhā-Kṛṣṇa līlā, then they'll forget forever this sex life of the material world. This is the test. So our request is that don't try to understand Rādhā-Kṛṣṇa. Just worship Rādhā-Kṛṣṇa according to the arcana-vidhi. Then gradually Rādhā-Kṛṣṇa will be pleased, Caitanya Mahāprabhu will be pleased, and svayam eva sphuraty adhaḥ. Sevonmukhe hi jihvādau [Brs. 1.2.234]. When They are pleased by your sevā, then They will reveal. Don't try to jump over to understand Rādhā-Kṛṣṇa. That will not help us.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Bombay, January 6, 1973

Prabhupāda: Hm. Read it.

Pradyumna: "As far as material necessities are concerned, the human civilization at the present moment is very much advanced in living comfortably, but still we are not happy because we are missing the point. The material comforts of life alone are not sufficient to make us happy. The vivid example is America: the richest nation of the world, having all facilities for material comfort, is producing a class of men completely confused and frustrated in life. I am appealing herewith to such confused men to learn the art of devotional service as directed in The Nectar of Devotion, and I am sure that the fire of material existence burning within their hearts will be immediately extinguished. The root cause of our dissatisfaction is that our dormant loving propensity has not been fulfilled despite our great advancement in the materialistic way of life. The Nectar of Devotion will give us practical hints how we can live in this material world perfectly engaged in devotional service and thus fulfill all our desires in this life and in the next."

Prabhupāda: So, people are misled. They are thinking that by material comfort they will be happy. And practically we are seeing, this competition of material comfort… The capitalist and the labor class, worker class, they are fighting-strike. Actually, the propensity is that… That is explained in Marshall's theory of economics. We were student of economics. So in that book Mr. Marshall explained that the family affection is the origin of economic impetus. That's a fact. These hippies, they have no family affection. They are not married, and therefore there is no economic impetus. They can live in any way, any wretched condition of life. And one who is married, responsible man, he has got some responsibility to see that…, provided he has got affection for the family. Otherwise, practically, so-called family life, there is no affection.

So this is a fact. The family affection… Puṁsaḥ striyā mithunī-bhāvam etat. There is a propensity of men, association with woman, mithunī-bhāvam etat. Everyone is trying to find out a man or woman. And when they unite, that attraction becomes tightly knot. Tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. Hṛdaya-granthim. And then the economic impetus starts. Ataḥ gṛha-kṣetra-sutāpta-vittaiḥ. Gṛha, home; kṣetra, land, or the office for earning money; gṛha-kṣetra-suta, children; friends, āpta; and vitta, money-in this way one becomes entangled in the so-called economic development. Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. People take to religion mostly for economic development. People go to temple, church, for economic development. "O God, give us our daily bread," in the church they pray. This is economic development. So materially they want… Anyway, they want to be happy materially. That is bahir-artha-māninaḥ. Materially means this body. This body is matter, and I, the person who is living within the body, I am spirit. Dehino 'smin yathā dehe. Asmin dehe, dehinaḥ [Bg. 2.13]. There is the proprietor. We have several times explained, but people do not know this. As soon as one understands that "I am not this body. I am different from this body," then his interest becomes different. Because he is under ignorance that "I am this body," therefore he's acting, working for this body. And as soon as he comes to the spiritual platform, brahma-bhūtaḥ, he is no more interested in bodily comforts. That is the Vedic civilization, that one is educated to become introspective. He is educated to become introspective. The brāhmaṇas, just like they are happy in any condition of life. That is our Vedic civilization. They accept poverty… Not accept poverty. They are not very much interested. Either lie down on the ground or lie down on the sofa-they don't find any difference, because they are not interested with these bodily comforts. People may say, "Oh, this is very uncivilized way, the primitive way of life, that he is lying down on the ground just like animal." But he does not know that he is not interested either lying down…, because when we sleep he forgets whether he lying down on the ground or lying on… (laughter) So that is not very important thing. But at the present moment they have taken that lying down on a very nice bedstead, cot, and silken bed, that is advancement of civilization. But that is not advancement of civilization-yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]-because he is under the bodily concept of life. So what is this body? It is made of tri-dhātu: kapha, pitta, vāyu. So I am kapha-pitta-vāyu? No. I am different. Ahaṁ brahmāsmi. This knowledge is lacking.

So the actually our desire is that "There must be easygoing life. I shall not work very much. I shall live in a comfortable house in a secluded place and live peacefully." That is his desire. But because he does not know how to get that desire fulfilled, he is trying to get that desire fulfilled on the bodily comforts of life. This is the mistake. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know. That is the svārtha. Because, as it is said in the Vedas, God… Na tasya kāryaṁ karaṇaṁ ca vidyate. He has nothing to work. God has nothing to work for His economic development. Na tasya kāryaṁ karaṇaṁ ca vidyate. Na tasya sama adhikaś ca dṛśyate. And because He is God, nobody is equal to Him and nobody greater than Him. Sama adhikaś ca na dṛśyate, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energies are multi-energies, varieties of energies, and the energies are so perfect that svābhāvikī jñāna-bala-kriyā ca: everything is happening automatically. So that is actually life. Why one should…? Kṛṣṇa, Kṛṣṇa is dancing with the gopīs, that's all. Why should He work? Why God should work? Na tasya kāryaṁ karaṇaṁ ca vidyate. Ānanda-cinmaya-rasa. So because we are part and parcel of God, Kṛṣṇa, we are also trying to achieve that life, that "There will be no, no more to work. Let me accumulate some bank balance, the interest will come, and I shall sit down in a nice apartment, and everything will come automatically and I will enjoy life." That is actually life, because we are part and parcel of God. So God has nothing to do. Kṛṣṇa has nothing to do. So we also have nothing to do. Why we are working? They are taking, "This is pleasure." This material life means… Because mostly they are infected with two qualities of material modes of nature, namely ignorance and passion. So impeded by this ignorance and passion they are working very hard, just like an ass, and still they are thinking that "I am happy." He comes back to home, working very, very hard in the office, and he thinks, "Now I… My successful… I have earned so much money." This is the nature of material life, that he will work very hard and he will think, "That is my life." This is material life. But actually, if you are actually happy, then why you have to work so hard? But that is nonsense. He is nonsense. He does not know. Therefore the karmīs are called mūḍhas, asses. The ass works hard for the washerman, and the washerman gives him a morsel of grass and he thinks, "I am happy." This is ass mentality. He has worked very hard, but getting that little bunch of grass. He can get it anywhere, but he thinks that "This washerman gives it. Therefore I have to work…" Or he does not know that "I'm working for it." This is ass mentality.

So actual life is that there should be no work. Why? Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. Just like Kṛṣṇa is displaying how He's happy with His cowherds boys, with the gopīs, with His father, with His mother. And those who are dependent on Kṛṣṇa, they are so confident. Just like the cowherds boys. Kṛṣṇa goes every day to the forest, and there is some demon comes, and simply the cowherds boys, "No, there is Kṛṣṇa. We don't care for this demon." You see? And the demon is killed, and they come home and they narrate the story to their mother: "O my dear mother, Kṛṣṇa did this wonderful thing." The mother is also very appreciative: "Oh, our Kṛṣṇa is so nice. He can do wonderful. He must be some demigod," like that, gossiping. So actually this is life. This Vṛndāvana life is actual life. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. What is this life, working so hard day and night, no, and discovering so many things, and as soon as the water supply is stopped, everything stops? The electricity will stopped, the electric train will stop, the lift will stop, the light will stop, and everything, there will be havoc. You see? So this artificial life is not actual life. We are perceiving. Suppose there have been no rain for one or two years. There is a time when for hundreds of years there will be no rain. You have to wait for that time. That time is coming at the end of Kali-yuga. For hundreds of years there will be no rain, and everything on the earth will be burned into ashes. Not only there will be rain, but the sunshine will be twelve times hot, twelve times hotter than the present. The temperature will increase. These are stated in the Bhāgavata. Then everything will be turned into ashes. And then there will be torrents of rain. So these descriptions are there.

So it is duḥkhālayam aśāśvatam [Bg. 8.15]. This place, we are trying to live very comfortably in a place. That is not very good intelligence. Because Kṛṣṇa, the creator, He said, duḥkhālayam aśāśvatam [Bg. 8.15]. Mām upetya kaunteya…

Indian: Punar janma na vidyate.

Prabhupāda: Punar jan…

Indian: Punar janma na vidyate.

Prabhupāda: No, no, another is. Duḥkhālayaṁ nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām… So our aim should be how to go back to home, back to Godhead. That is the real mission of human life. Because after… Asatiṁś cāturaṁś caiva lakṣaṁs tān jīva-jātiṣu. There are 8,400,000 species of life. After evolving, we have come to this human form of life. Tad apy viphalā jātaḥ. So if we do not understand Govinda, govinda-caraṇa-dvayam, then it is viphalā. It is simply misused. The modern civilization, they do not know this. This Kṛṣṇa consciousness movement is meant for educating people that "You are simply wasting your time." "No. I am doing my duty." The people say, "This is my…" The doctor says, "I am doing my duty." The engineer says, "I am doing my duty." The father says, "I am doing my duty." The mother says, "I am doing my duty." That's all right. But Bhāgavata says, "Thank you very much, that you are doing your duty."

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

"You are doing your duty very nice. That's all right. But by doing your duty, if you do not develop your Kṛṣṇa consciousness, then you are simply wasting your time."

So these people, they do not know. They are thinking that "We are doing our duty." What is this nonsense duty? Real duty is to develop Kṛṣṇa consciousness. If you are missing that point, the so-called duty is simply wasting…

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

So they do not know this. They are doing their… Everyone is engaged in his duty. They are not interested to hear about Kṛṣṇa-kathā-that is the real business of life-because they are engaged in duty, duty. So why they do that? Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know the real duty is to approach Viṣṇu, svartha-gatim, interest. They are thinking, "This is my interest." Real duty is svārtha-gatim. Everyone should be interested in his business, but the real business is, human life, that approach Viṣṇu. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanty surayaḥ. Those who are actually advanced Aryans, their business is how to approach Viṣṇu. That is the Ṛg-mantra. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. They are thinking by these bodily comforts they will be happy. No. That is not possible. The real happiness is different. That is Kṛṣṇa consciousness. And durāśayā ye bahir-artha-māninaḥ. Andhā yathāndhaiḥ. And anyone who will give him false hope that "If you get independence, then overnight you will become like this, like this, like that," that leader is very nice. If there is some political meeting giving only bluff, lots of bluffs only, and people gather there by thousands and millions to hear the bluff… Because… My Guru Mahārāja therefore used to say that this present human society is a society of the cheaters and the cheated. Somebody is being cheated and somebody is cheater, a combination of two things, cheater and the cheated, because they do not know the real interest of life. And anyone who will speak all nonsense and bluff, he will be very much adored. This is going on.

But actual interest is… Human life should be sober. He should… Therefore the first beginning of real life is to understand that "I am not this body." This is the first lesson. But where is that education? Throughout the whole world, go anywhere. Where is that education that students are being taught that "You are not this body"? There is no education. Then what is the value of this education? To keep them andhā yathāndhair upanīyamānāḥ [SB 7.5.31], to keep them in the darkness. That is going on. This is the only institution which is giving people real life.

ajñāna-timirāndhasya

jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

So our request is, therefore, that try to understand this Kṛṣṇa philosophy and take to it seriously. Then your life will be successful. Otherwise you are simply wasting your time. This is our message. And if you want to talk, if you want to argue, then also we are prepared. We have prepared so many books for this purpose. Now this is the fact. If you accept it, it is good. Then the next question may be that "Why the people do not take to Kṛṣṇa consciousness? If it is so important, why they do not take to it?" That is also explained by Prahlāda Mahārāja. Matir na kṛṣṇe parato svato vā mitho 'bhipadyeta gṛha-vratānām. Gṛha-vratānām. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. So matir na kṛṣṇe. If one sticks to this principle, that "I shall be happy with this material body, I shall be happy within this material world, within my country, within my society," in this way, if one thinks, they are called gṛha-vrata. So for such persons, gṛha-vratānām, those who want to become happy within this bodily envelopment, they are… [break] Therefore from the beginning of life one has to be educated the value of life or approach a devotee.

What is that next verse, Prahlāda Mahārāja?

matir na kṛṣṇe parato svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisram…
[SB 7.5.30]

Adānta-gobhiḥ. Because they cannot control their senses… The yoga system means to control the senses. Now yoga system has become a means of making the senses strong to enjoy. At the present moment, the so-called yoga system is a exercise for making the body strong and senses strong. There is another verse I forget. Na vṛṇīta tāvad. Naiṣāṁ matis tāvad urukramāṅghrim.

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
[SB 7.5.32]

Matir na kṛṣṇe parato svato vā. Kṛṣṇe matiḥ, by personal endeavor, svataḥ, or by taking lessons from others… Just like we are preaching this Kṛṣṇa consciousness, attending meeting also, conference also. But still, matir na kṛṣṇe. But that can be achieved only, naiṣāṁ matis tāvad urukramāṅghrim, unless one surrenders to the mahīyasāṁ pāda-rajo 'bhiṣekam. Unless one surrenders to the dust of the lotus feet of pure devotee, Kṛṣṇa consciousness cannot be developed. It is not possible. That is the secret. Otherwise you go on attending thousands of meetings and bhāgavata-saptāha and so-called, I mean to say, sat-saṅga. Unless you surrender to a person… Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Unless you surrender… This is a process of surrender. As soon as there is a lack of surrendering process, it is very difficult. Therefore Kṛṣṇa says, "Surrender." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Surrender." So Kṛṣṇa, Kṛṣṇa's representative, one should surrender. Then kṛṣṇe matir bhavatu anyathā naiva. So matir na kṛṣṇe parato svato vā mitho 'bhipadyeta. This was instruction of Prahlāda Mahārāja. Then next, read. What is that?

Pradyumna: "The material comforts of life are not sufficient to make us happy. The vivid example is America."

Prabhupāda: Yes, this is vivid example. In America there is no scarcity of food, there is no scarcity of anything. Here we cannot imagine that how there cannot be any scarcity of food because here everything is scarcity, controlled. So similarly, I have seen Russia. Russia is advertising, "So much comfortable," but the poorest country, in my opinion. They stand in line as here, controlled everything. If you have to purchase your necessities, you have to waste two hours at least. Where is Śyāmasundara? Śyāmasundara has gone, huh? So Śyāmasundara was going to purchase our things. So rice practically not available, nice quality. Dahl also not. The butter is available, milk is available, and meat, as much as you like. And no fruits, no vegetables. It was very difficult for the vegetarians. And still, that is everything. He had to spend two hours for bringing milk and butter and little rice. So everything is controlled. What I was speaking?

Pradyumna: "The material comforts of life alone are not sufficient to make us happy. The vivid example is America."

Prabhupāda: Yes. And America, just the contrary. You can purchase any amount of milk, any amount of wheat, any amount of rice-whatever you want. Everything, everything is complete. So many stores, so many stock. And still, their production is so great that government restricts, "Don't produce crops. Don't produce crops." They bribe the farmer that "Don't produce." And I think the land, America, not even one fourth of the land is utilized. If they utilized the whole land, I do not know how much they can produce. I think they can feed the whole world if they utilize. Similarly, I have seen in Australia. Similarly, I have seen in Africa-enough land is lying without cultivation. So God has given us the capacity to cultivate, to produce food. We can produce food, enough quantity. There is no question of scarcity. The scarcity is due to our godlessness. Otherwise, by God's arrangement, pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. It is pūrṇam. Everything is complete. Just like nature, nature's produces. Sometimes in some season we see there is ample productions of mangoes, and sometimes there is no mango. So after all, it is in the hand of nature, prakṛti. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Prakṛti is producing, producing; prakṛti is reducing; and behind the prakṛti there is Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So just become devotee of Kṛṣṇa and do your duty. Svanuṣṭhitaḥ śruti-gatāṁ tanu-vāṇ-manobhiḥ. Then everything will be complete. There will be no scarcity. This philosophy, they do not know. They want to… Like Kaṁsa, they want to make minus Kṛṣṇa. Like Rāvaṇa, they want to make minus Rāma, and the result is that with their all family, all their wealth and everything, material advance-vanquished, finished. That is prakṛti. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. They are trying to avoid God. They are trying to become independent of God. Then what is the benefit? In every step we are seeing that we are dependent on God. Because God has not supplied rain for one year, there is so much catastrophe going on. But still, they will not take it. Matir na kṛṣṇe parato svato vā. Parato svato vā. If we advise that "You take to Kṛṣṇa consciousness and act accordingly. You will be all happy," "No." Matir na kṛṣṇe parato svato vā. Because they have designed their own plan. So this is going on. Then?

Pradyumna: ”The vivid example is America: the richest nation of the world, having all facilities for material comfort, is producing a class of men completely confused and frustrated in life. I am appealing herewith to such confused men…” Oh. ”The root cause of our dissatisfaction is that our dormant loving propensity has not been fulfilled despite our great advancement in the materialistic way of life. The Nectar of Devotion will give us practical hints how we can live in this material world perfectly engaged in devotional service and thus fulfill all our desires in this life and the next. The Nectar of Devotion is not presented to condemn…”

Prabhupāda: If you become devotee of Kṛṣṇa, all your desires will be fulfilled. That is also fact.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

It is not that… Sometimes we think like that, that ”If we become devotee of God, then I'll become poor.” Because Vaiṣṇavas are generally appear to be poor, so those who are after material happiness, they do not like to become Vaiṣṇavas. They become devotee of Lord Śiva, because by the grace of Lord Śiva they get all material facilities. Therefore generally people are very much fond of becoming devotee of Lord Śiva. This question was discussed between Yudhiṣṭhira Mahārāja…, not, Parīkṣit Mahārāja and Śukadeva Gosvāmī. Parīkṣit Mahārāja inquired this, that ”Lord Viṣṇu is the master of goddess of fortune, but generally we find the Vaiṣṇavas are poor. And Lord Śiva, he hasn't got even a house, so still, his devotees are very prosperous.” So the explanation was given that Lord Śiva is the master of these material opulences, Durgā-devī. Durgā-devī is his wife, the material nature. So devotees of Lord Śiva can get all material facilities. And Lord Viṣṇu…, because he is going to be transferred to the spiritual world, therefore gradually his material affection is curtailed. Of course, when he is advanced in devotion then his material comforts are not curtailed. But when he is not advanced, if he thinks that ”By becoming Vaiṣṇava I shall be materially very opulent and I shall enjoy this material enjoyment,” then it is curtailed. That is explained in Bhāgavata and Caitanya-caritāmṛta. Yasyāham anugṛhṇāmi hariṣye tad-dhanam. Because Viṣṇu knows that ”He wants Me, at the same time he wants some material opulence, so this is his ignorance. This is his ignorance. If he wants material opulence, then he has to remain here within this material world. But he wants Me.” So to have Kṛṣṇa, that is in the spiritual world. So if you have got attachment for this material world, then you cannot go. A slight attachment for this material world will oblige him to take another birth. If the mind is absorbed in karma or material comfort, then Kṛṣṇa will give you, ”All right. You take this work again.” Even great yogis, because they think of material comforts, they are called bhraṣṭa. Yoga-bhraṣṭaḥ sañjāyate. Śucīnāṁ śrīmatām. Although the facility is given to take birth in the family of high brāhmaṇa or high, rich man, but it is material. It is material life. And one who becomes perfectly Kṛṣṇa conscious, he hasn't got to. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. He is immediately transferred to Kṛṣṇa.

But people are enamored by this material life to have high parentage, janmaiśvarya-śruta-śrī [SB 1.8.26]. They are enamored by these things. ”I must have birth in high family, in brāhmaṇa family, in king's family, in heavenly planet, in demigod's family.” They think this is life. But a devotee knows, ”No, this is not life.” For devotee… Vidhi-mahendrādiś ca kīṭāyate. What to speak of this rich family or that family or brāhmaṇa family? Vidhi-mahendrādiś ca kīṭāyate. Even vidhi… Vidhi means Lord Brahma, and mahendra means Lord Indra. They are also considered, ”What? They are insects, a pāpa living entity, just like ordinary insects.” That is the position. The devotee is richest. Just like somebody… We were discussing. Somebody was speaking about me that ”You are richest.” Yes, I am richest. Why not richest? Because a devotee does not care liberation. Kaivalyaṁ narakāyate. The jñānīs are after merging into the Brahman effulgence. A devotee thinks, ”What is this Brahman effulgence?” Narakāyate tri-daśa-pūr ākāśa-puṣpāyate. And the heavenly planet, that is phantasmagoria. What is this? Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. And the yogis, they are trying to subjugate the indriyas. But for devotees, although the indriyas are just like serpent, the poison teeth have been taken away. Because the devotees' indriyas-hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]-that is now differently engaged. A devotees' indriyas are not engaged for sense gratification. His indriyas are engaged for satisfying Kṛṣṇa. Therefore the poison teeth of indriya is broken. This is the process. Viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate yat-kāruṇya-kaṭākṣa-vaibhavavatām. This verse was written by one of your South Indian devotee of Lord Caitanya, Prabodhānanda Sarasvatī. So he, I mean to say, realized, yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ: ”By the mercy of Lord Caitanya I have achieved this success.” Kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta 5).

So actually devotee is the richest because they don't care even for yoga-siddhi or heavenly planet or merging into the Brahman effulgence or become very rich and a brāhmaṇa, or… No. They don't want. Caitanya Mahāprabhu says, ”No.”

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is devotee. This is pure devotion. They don't want anything. Therefore they are śāntaḥ. If you want śāntaḥ, then you stop demanding, ”I want this, I want this, I want this, I want this.” So long you'll want, you are in need, how there can be santaḥ? There is no possibility. Bhukti-mukti-siddhi-kāmī sakali aśānta. Everyone… Bhukti means karmī, and mukti means jñānī, and siddhi means yogi. They are wanting something. So they cannot be śāntaḥ. Kṛṣṇa-bhakta niṣkāma ataeva śāntaḥ [Cc. Madhya 19.149]. Kṛṣṇa-bhakta doesn't want anything. Kṛṣṇa… Kṛṣṇa-bhakta even does not want Kṛṣṇa even. He wants only Kṛṣṇa's service. That's all. ”Why I shall bother Kṛṣṇa? Kṛṣṇa is busy in His own business. Let Him dance with the gopīs. I shall simply serve Him. That's all. Why shall I want Kṛṣṇa? Why shall I disturb Him?” This is devotion.

Thank you very much.

Devotees: Jaya. (end)

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The Nectar of Devotion

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Vṛndāvana, October 26, 1972

Pradyumna: ”The Nectar of Devotion is specifically presented for persons who are now engaged in the Kṛṣṇa consciousness movement. I beg to offer my sincere thanks to all my friends and disciples who are helping me…”

Prabhupāda: That’s all. So, next page.

Pradyumna: ”Invoking auspiciousness: Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the reservoir of all rasas, or relationships, which are called neutrality, or passive adoration, servitorship, friendship, parenthood, conjugal love, comedy, compassion, fear, chivalry, ghastliness, wonder and devastation. He is the supreme attractive form, and by His universal and transcendental attractive features, He has captivated all the gopīs, headed by Tārakā, Pālikā, Śyāmā, Lalitā, and ultimately, Śrīmatī Rādhārāṇī. Let His Lordship’s grace be on us so that there may not be any hindrance in the execution of this duty of writing The Nectar of Devotion, impelled by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda.”

Prabhupāda: So Kṛṣṇa is described as akhila-rasāmṛta-sindhu. So there are different rasas, five primary rasas. Rasa means the mellow or the taste which we enjoy in every activity. That is called rasa. Everything is done with some taste. Whatever you do, you must enjoy some taste out of it. So there are twelve rasas, out of which five rasas are primary and seven rasas are secondary. They are described here.

When Kṛṣṇa was fighting with Bhīṣma… You know the story, that Bhīṣma was criticized by Duryodhana: ”My dear Grandfather, you are not fighting in full strength with Arjuna because the, on the other side, they are your grandsons, and you have got, you have got very natural affection for them. So I think you are not fighting according to your strength. Otherwise, they would have been finished by this time.” So Bhīṣma also could understand that, his criticism. Then he promised immediately that: ”Tomorrow I shall finish all these five brothers. Will that be happy for you? So I am keeping five arrows to be used tomorrow for killing these five brothers.” So Duryodhana became doubtful. So he request grandfather, ”My dear grandfather, may I keep these five arrows with me so that you can take it from me tomorrow and use it?” ”All right, you keep it.”

So Kṛṣṇa could understand that ”Now Bhīṣma has promised to kill the Pāṇḍavas tomorrow, and he has selected five arrows for them.” So He has to protect His devotees. Now, He asked Arjuna that ”Duryodhana sometimes promised to give you some benediction. Now it is the opportunity. You go there to Duryodhana. And he has kept five arrows very carefully; you take it, them.” So Arjuna went to Duryodhana… Because after fighting, in the evening, they were friends. There was no enmity. One man can go to the other camp as friend, brothers. So when Arjuna arrived to Duryodhana, Duryodhana received him. That is Vedic etiquette. ”Arjuna, why you have come? You ask something from me. I am ready to give you. If you want the kingdom without fighting, if you have come for this purpose, I’ll give you.” So Arjuna said: ”No, my dear brother, I’ve not come for that purpose. But you remember that you wanted to give me some benediction. So I have come for that.” ”Yes, I am prepared.” ”So you give me those five arrows.” He immediately delivered.

So next morning, when Bhīṣmadeva asked that ”Where are those five arrows? Give me,” So Duryodhana said, ”Sir, this is the story. It has been taken away by Arjuna.” So he could understand it is the trick of Kṛṣṇa. So immediately he, out of devotion, became angry. Yes. So devotion, devotional service can be executed in anger also. Not by simply flowers. If he, there is a devotee, he can serve Kṛṣṇa by becoming angry. So he promised immediately that ”Today Kṛṣṇa has to break His promise.” Because Kṛṣṇa promised that ”Although I shall be in the battlefield, I shall simply drive your chariot, but I shall not fight.” That was His promise. Now Bhīṣma said that ”Kṛṣṇa has broken my promise. So I shall fight in this way today that either Kṛṣṇa has to break His own promise or His friend Arjuna will be killed.” Two alternatives.

So when Bhīṣma was fighting very fiercely, severely, Arjuna’s chariot became broken and he fell down; at that time Kṛṣṇa took one of the wheels of the chariot and immediately approached Bhīṣma, and when He was approaching Bhīṣma, Bhīṣma was also piercing His body with arrows. And Kṛṣṇa was accepting the arrows move lovable than the flowers. This is the dealing. Therefore that is a rasa, ghastly rasa. Apparently it appears to be very severe, that Kṛṣṇa is being pierced by the arrows. But Kṛṣṇa was feeling pleasure. So Śrīla Viśvanātha Cakravartī Ṭhākura has explained this portion very nicely, that he has given the example of kissing. Sometimes there is hard pressure of the teeth, but still it is pleasurable. He has given this example, that although Kṛṣṇa was being pierced by the arrows Bhīṣmadeva, still Kṛṣṇa felt very pleasing. And Bhīṣmadeva also, when he was on his death bed, he wanted to see that form of Kṛṣṇa when He was very angry and approaching before him to kill him in the battlefield. He explained that feature.

So we can enjoy Kṛṣṇa’s loving service in so many ways. Not only by the embrace of the gopīs, but in the fight of Bhīṣma with Kṛṣṇa and piercing His body with arrows. Therefore Kṛṣṇa is akhila-rasāmṛta. Any one rasa… There are twelve rasas, either primary rasa or secondary rasa. Any rasa, Kṛṣṇa is ready to respond to any rasa you want to deal with Kṛṣṇa. That is Kṛṣṇa’s position. Kāmāt krodhād bhayāt dveṣāt. So what to speak of those who are loving. Just like Pūtanā. Pūtanā wanted to kill Kṛṣṇa. That was his, that was her purpose. But when Pūtanā was killed by sucking her breast and life both, then Pūtanā was given the position of Kṛṣṇa’s mother. Because Kṛṣṇa took it the bright side. Kṛṣṇa thought that ”Whatever her intention may be, she came to Me just like a mother, and I sucked her breast. Therefore she is My mother.” She came as enemy, but Kṛṣṇa did not take the inimical side. The motherly side. Tejīyasāṁ na doṣāya [SB 10.33.29]. Similarly, the gopīs, they came to Kṛṣṇa out of lust, but out of lust, they became purified. Just like the sun. The sun soaks the water from urinal, but sun is not polluted, but the urinal becomes sterilized. This is the process. So you try to approach Kṛṣṇa, some way or other. Then your life is successful. It doesn’t matter. Kāmāt krodhād bhayād dveṣāt.

And what to speak of those who are constantly engaged in love with Kṛṣṇa. Everything is love. As soon as you divert your attention to Kṛṣṇa, that is love. It may be perverted. Just like Kaṁsa. Kaṁsa was always thinking of Kṛṣṇa. Kṛṣṇa… He was also Kṛṣṇa conscious. But he was thinking in terms of killing Kṛṣṇa, as enemy. So this is not bhakti. This is not anukūla. Pratikūla. But still, Kṛṣṇa is so kind that Kaṁsa was also given liberation. This is the special kindness of Kṛṣṇa. So any rasa. There are twelve rasas. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. That is the direction given by Śrīla Rūpa Gosvāmī.” Some way or other, fix up your mind in Kṛṣṇa.” Then your life is successful. Some way or other. Yena tena. So if your mind is fixed up always in Kṛṣṇa, then your senses will be also engaged in Kṛṣṇa’s service. Because mind is the center of all activities of the senses.

So as Ambarīṣa Mahārāja, he first of all engaged his mind in Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. By fixing up his mind in Kṛṣṇa, then he could use all other senses, namely the tongue… Actually bhakti begins with the tongue. Sevonmukhe hi jihvādau. Beginning from tongue, Kṛṣṇa-bhakti begins. It may be very awkward to hear, that "By tongue, how bhakti begins?" But that is the statement in the śāstras. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our present senses, blunt, materially covered, it cannot taste what is Kṛṣṇa's name, what is Kṛṣṇa's form, what is Kṛṣṇa's quality, what is Kṛṣṇa's pastime, what is Kṛṣṇa's paraphernalia. Senses, they taste. But… Just like in, when one is suffering from liver disease, or jaundice, he cannot taste the sugar candy. The sugar candy is sweet, but a jaundiced patient, if he's given sugar candy, he'll taste it is bitter. Similarly, our senses being covered with material consciousness, we cannot at the present moment taste what is Kṛṣṇa's form, what is Kṛṣṇa's name, what is Kṛṣṇa's quality, what is Kṛṣṇa's pastime, what is Kṛṣṇa's paraphernalia, so many things. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our senses are materially contaminated. Therefore we cannot directly perceive by using our present senses what is Kṛṣṇa. So it has to be purified.

Just like eyes. When it is suffering from the disease, cataract, you cannot see properly. But the, if the, by surgical operation, the cataract is moved, the eyes become purified, you can see. That is also stated in Brahma-saṁhitā:

premāñjana-cchurita bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

Premāñjana-cchurita. You have to collect the ointment of love for Kṛṣṇa. And if you apply that ointment on your eyes, then… Just like we use surma (?) for clear vision, similarly, when the love of Kṛṣṇa surma is applied on the eyes, these eyes, you'll see Kṛṣṇa. This is the process.

Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. You have to get yourself freed from the upādhis, designations. The designation, the sun and substance of designation: this material body. "I am this body." "I am Hindu." "I am Mussulman." "I am American." "I am Hin…, Indian." All designation of this body. So one has to become freed from the contamination of this bodily concept of life. That is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Tat-paratvena nirmalam. When our spiritual body becomes revealed, the material body, contamination, is washed off, nirmalam. At that time, the senses remain. Senses are there. It is simply covered by the material energies. The senses are there. The living entity is not nirākāra. Living entity has got hands, legs, everything, spiritual. Just like my, I have got my body, and this body's covered by this shirt, and because I have got this hand, the shirt has got hand. Otherwise wherefrom this hand comes? Unless the spirit soul has got hands and legs, how we have got these material hands and legs?

Therefore it is, the conclusion is that spirit soul has form. As Kṛṣṇa has got form, sac-cid-ānanda-vigraha [Bs. 5.1], similarly spirit soul, jīvātmā, being part and parcel of Kṛṣṇa, it has got form. That form is also described in the śāstra. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca, jīva bhāgo sa vijñeyaḥ [Cc. Madhya 19.140]. A rough idea of the form of the living entity has been given in the Padma Purāṇa that one ten thousandth part of the tip of the hair… Now, perhaps we have no instrument how to measure one ten-thousandth part of the tip of the hair. But this is given there. So anyway, because we get information from the Bhagavad-gītā, that this body, material body is, is like a dress. Vāsāṁsi jīrṇāny yathā vihāya. As we give up old dress, garment, similarly, when this body becomes useless, we give up this body and accept another new body. Navāni ghṛṇāti.

This is the transmigration of the soul. The soul is transmigrating form one body to another. That is a fact. But the gross, gross materialists, they cannot see the subtle body. They simply see the gross body. Therefore they say, "When this body is finished, this gross body's finished, everything is finished." No, that is not. Within the gross body, there is subtle body, made of mind, intelligence and ego. So that is… Just like in every day we have got experience. The gross body is lying on the bed, but the subtle body goes out of the bed, out of the room, goes on the top of a hill or somewhere. It works. That is our practical experience. Similarly, when this gross body is finished, no more usable, the subtle body carries the soul to another womb of the mother. Karmaṇā daiva-netreṇa jantor deha upapattaye [SB 3.31.1]. Through the semina of the father, the living entity is injected within the womb of the mother, and the two secretions becomes emulsified, and it becomes just like a small pea, and within that pea the soul is there, and it develops. This is the process of transmigration of the soul from one body to another.

So soul has got form. It is not formless. Similarly, Kṛṣṇa has got also form. But that form is different from this form. When in the śāstras it is said, nirākāra, nirākāra means nirākṛta ākāra, "This ākāra, this form, is being nullified." Nirākāra does not mean there is no ākāra. This body. When it is said, nirākāra, that means the soul, the Supersoul or the soul, has no this ākāra, as we see. Just like we are seeing some dog or some cat or some hog, some tree, some plants, so many, eight million four hundred thousands of forms, but this is not the form. Nirākāreti. Not this form. The soul has got a different form. That is described. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. We cannot see, at the present moment. So as we cannot see you. I am not seeing you, you are not seeing me… Just like a man's son dies, or father dies. He cries, "Oh, my father is gone, my father is gone." Where is your father gone? Your father is lying on the floor. Why do you say the father is gone? "No, he's gone. He's no more." That means this thing which has gone, he has never seen. He has seen simply this outward body, dress. This is called ignorance. I am not seeing you; still, I am speaking that I see you. So if I cannot see you, the part and parcel of God, how can I see God with these eyes? Therefore śāstra says,

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

You cannot see God, you cannot see Kṛṣṇa by your, these blunt senses, but if you purify your senses, sevonmukhe hi jihvādau. That purification begins from tongue. That purification, sevonmukhe hi jihvādau. So by the tongue we can do two things. We can taste foodstuff and we can vibrate sound. So if you engage your tongue for vibrating this transcendental sound, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare, and do not take anything except prasādam of Kṛṣṇa, then your spiritual life immediately begins. Sevonmukhe hi jihvādau, svayam eva… Then gradually, as you advance in spiritual life, Kṛṣṇa reveals Himself to you, "Here I am." You cannot see Kṛṣṇa, but by being satisfied with your service, Kṛṣṇa sees you. Just like you cannot see sun at night. But when the sun sees you, you can see the sun and yourself, both. Similarly, when Kṛṣṇa sees you, being satisfied with your service, then you can see Kṛṣṇa, you can see yourself and you can see the whole world.

Now, whatever you are seeing, this is all illusion. You are not seeing, or we are not seeing. Because our senses are blunt to see things as they are. Therefore in the Bhagavad-gītā it is said that

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who has got the eyes to see, he does not see that "Here is a learned brāhmaṇa, and here is a dog." He sees both the learned brāhmaṇa and the dog in equal vision. Because he does not see the dress. He sees the spirit soul within the brāhmaṇa and within the dog. That is called brahma-darśana. Samaḥ sarveṣu bhūteṣu. Mad-bhaktiṁ labhate parām [Bg. 18.54]. When one has got that vision, transcendental vision, samaḥ sarveṣu bhūteṣu mad-bhakti, then the devotional service begins. Not that with blunt eyes and senses one can serve God, devotional service.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

This is the process. So when our senses are engaged in the service of the Lord, sarvopādhi-vinirmuktam tat-paratvena nirmalam [Cc. Madhya 19.170], when our senses become purified, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate, at that time, the hṛṣīka, the senses are engaged in the service of the Lord. Because Kṛṣṇa is spirit, the Supersoul, He cannot be served by matter. He has to be served with spirit.

Therefore Kṛṣṇa says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. This bhakti is spiritual activity. Because Kṛṣṇa says, bhaktyā prayacchati. If you offer something Kṛṣṇa, "Kṛṣṇa, I have brought a very palatable dish. You take it." Oh, Kṛṣṇa will not take it. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. He's not exposed to everyone. It is not possible. You cannot serve Kṛṣṇa if you are not a devotee. Therefore Kṛṣṇa says, yo me bhaktyā prayacchati. That is the real thing, bhaktyā. Not that "I have brought a nice plate and Kṛṣṇa will accept." Not like that. Kṛṣṇa can accept when you offer something, it doesn't matter what it is, it may be a simple flower, a fruit, a, a small piece of leaf or little water… This is universal. For worshiping Kṛṣṇa, there is no impediment. If you want to worship other demigods, there are so many things required. But for worshiping Kṛṣṇa the poorest man in the world, any part of the world, he can offer his love, his offering to Kṛṣṇa. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26].

So… So real purpose of this Bhakti-rasāmṛta-sindhu by Rūpa Gosvāmī which we have translated by the name, Nectar of Devotion, the Complete Science, the Complete Science of Bhakti-yoga, this is very important book of understanding how to become purified in devotional service, how to approach Kṛṣṇa, how to satisfy Kṛṣṇa. These things are described very nicely. And Kṛṣṇa, being Supreme, He's Supersoul, we cannot approach with our material consciousness. Therefore the consciousness has to be changed. Then we can approach Kṛṣṇa. That is Kṛṣṇa consciousness movement. Unless we change our consciousness… Just like, without being fire, you cannot enter into fire. In the śāstra says, without being Brahman, you cannot approach Brahman. Similarly, without being purified of all material contamination, you cannot approach Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa. How, what kind of hṛṣīka, senses? Sarvopādhi-vinirmuktam tat-paratvena nirmalam [Cc. Madhya 19.170]. The senses are to be purified. Tat-paratvena. Tat-paratvena means being always attached with Kṛṣṇa. If you simply see Kṛṣṇa with your eyes, then your eyes will be purified and spiritualized. Because you are touching… Just like if you keep yourself always in touch with fire, you become warm. Warm, warm, warmer. If you put one iron rod in the fire, it becomes warm, warmer, warmer, and at last, it becomes red hot. When it is red hot, it is fire. It is not more iron rod. You touch that red hot iron anywhere, it will burn. Similarly, if you keep always in touch with Kṛṣṇa, you become Kṛṣṇa, Kṛṣṇized, and you can appreciate what is Kṛṣṇa.

Thank you very much. (end)

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The Nectar of Devotion

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Bombay, January 7, 1973

Pradyumna: (reading:) "Invoking auspiciousness: Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the reservoir of all rasas, or relationships, which are called neutrality, or passive adoration; servitorship; friendship; parenthood; conjugal love; comedy; compassion; fear; chivalry; ghastliness; wonder; and devastation. He is the supreme attractive form, and by His universal and transcendental attractive features, He has captivated all the gopīs, headed by Tārakā, Pālikā, Śyāmā, Lalitā and, ultimately, Śrīmatī Rādhārāṇī. Let His Lordship's grace be on us…"

Prabhupāda: Kṛṣṇa is the reservoir of all rasas. Rasa is a very peculiar word. Rasa, it may be translated into English as "taste," as "mellow," or as "humor." So our relationship with Kṛṣṇa, there is some taste. Without taste, we cannot continue our relationship with anyone. There must be some taste. So these rasas, or tastes, are twelve kinds. Primary rasa is the relationship between inert things and our… Just like I am sitting on this chair. So the comfort I am feeling, that is the rasa, taste. We want very nice cushion, sitting position. So that tasting, that "I am now comfortably seated," this is called śānta-rasa. Then above the śānta-rasa, there is dāsya-rasa. Dāsya-rasa… Just like my students, my disciples, they want to serve me, and I want to take service from them. This is also an exchange of rasa, a taste. Śānta, dāsya. Similarly, next advanced stage is sakhya-rasa. Sakhya means friendship. Just like one is serving somebody, but if that service is very intimate, then there is the rasa of friendship, dāsa, sakhya-rasa. And when that is advanced… (feedback) (aside:) What is this sound? When that is advanced, it becomes vātsalya-rasa. Vātsalya-rasa means the taste of relationship between parents and the children. These are advanced. Śānta-rasa, dāsya-rasa, sakhya-rasa, and then vātsalya-rasa, parenthood, filial love. And above this, there is mādhurya-rasa. Mādhurya-rasa means the taste between husband and wife, lover and the beloved. That is called mādhurya-rasa. Similarly… These are the primary rasas. (aside:) The draft is coming this side, or…? It is open.

Śyāmasundara: I'm just closing it because the noise from outside is coming in.

Prabhupāda: Eh?

Śyāmasundara: Just closing the doors because the wind was blowing through them.

Prabhupāda: No, wind is coming from this side.

Others: No. No, from this side.

Prabhupāda: Oh.

Indian man: The door is half-closed.

Indian man (2): Yes, yes. Close it. One of you close it. That's better.

Prabhupāda: Hmm. So our relationship with Kṛṣṇa, or God, there are different rasas. These are the primary rasas. And there are secondary, indirect rasas. Just like Kaṁsa. Kaṁsa wants to kill Kṛṣṇa. That is also another rasa. So what are the rasas, indirect rasas? Just read.

Pradyumna: "…which are called neutrality, servitorship…" Oh, indirect. "Comedy, compassion, fear, chivalry…"

Prabhupāda: Eh? What is that?

Pradyumna: Uh, comedy.

Prabhupāda: Comedy, hāsya-rasa, creating a situation that everyone will laugh. That is also rasa. Hāsya-rasa. Then?

Pradyumna: Compassion.

Prabhupāda: Compassion. Suppose you find some poor man lying on the street. You feel compassionate. That is also another rasa, compassion rasa. Then?

Pradyumna: Fear.

Prabhupāda: Fear. Suppose if you find a tiger or a something ghostly, you become afraid. That is also rasa. Then?

Pradyumna: Chivalry.

Prabhupāda: Chivalry. Suppose you are fighting with an enemy. You are defeating him, you are killing him. That is also another rasa. Then?

Pradyumna: Ghastliness.

Prabhupāda: Ghastliness. That means after killing somebody… Just like a butcher. The butcher is enjoying by killing. Ghastly. Just like the hunter was killing every animal. He was also enjoying some rasa. Then?

Pradyumna: Wonder.

Prabhupāda: Wonder. You see something which is very wonderful, astonishing, that is also rasa. In this way, according to śāstra, there are twelve rasas-five primary and seven secondary. But all these rasas are there in Kṛṣṇa. Therefore Kṛṣṇa is called Akhila rasāmṛta-sindhu. Akhila rasāmṛta. You can enjoy, you can have contact with Kṛṣṇa with any of these rasas; therefore He's called Akhila… We have written a small book, Kṛṣṇa, the Reservoir of All Pleasure. Ghastly or wondrous rasas or chivalrous rasas, although they are not exactly like the five primary rasas, conjugal love, paternal affection, friendly love… Just like Bhīṣma. Bhīṣmadeva was enjoying the chivalry rasas when he decided that "This day, I must kill Arjuna. Either Kṛṣṇa will have to break His promise…" Kṛṣṇa promised that He'd not take any weapon in the battle; He should remain neutral. Because both sides, they were relatives. So it is not good to take part partially in one party and neglect other. Of course, it was divided… Kṛṣṇa divided Himself, His soldiers, one side, and Kṛṣṇa, one side. He said, Duryodhana and Arjuna, that "I shall remain neutral, but I am dividing My strength in this way. One side, I am, and one side, My soldiers." So Duryodhana thought that "What shall I do with Kṛṣṇa? Better take His soldiers." So he took the soldiers in the Battlefield of Kurukṣetra. And Arjuna said that "I want You." Just like the same thing happened in general politics also. When Gandhi started the movement, noncooperation movement, so he selected some very big men of India, big, big lawyers like C. R. Das, Motilal Nehru. So C. R. Das, at that time, about fifty years ago, he was earning about fifty thousand rupees per month by his legal practice. He said that "Gandhiji, you take all my money, but let me practice. Don't ask me to boycott the British court." But that was on the, one of the programs. So Gandhiji said, "No, I don't want your money. I want you." And actually that was very effective. So similarly Arjuna also decided that "I don't want Your soldiers. I want You." So these are different rasas.

So the fact is, the idea is that you can make your relationship with Kṛṣṇa with any kinds of rasas. Because beyond these twelve rasas, there is no other rasa. There are… These twelve rasas is complete: five primary and seven secondary. Direct and indirect. Therefore our Gosvāmīs' instruction is that you establish your relationship with Kṛṣṇa. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Somehow or other, you establish, you fix up your mind in Kṛṣṇa. Just like Kaṁsa. He fixed up his mind on Kṛṣṇa how to kill Him. He was always thinking… He was also Kṛṣṇa conscious, that… But he was thinking, "As soon as Kṛṣṇa will take birth, I shall immediately kill Him." And he was anxious, "Whether He is born, whether He's born, whether He's born?" So when his sister, Devakī, was pregnant, he was thinking of the pregnant…, Kṛṣṇa, within the womb, "When He will take birth, when He will take birth, when He will take birth?" That was… That was also Kṛṣṇa consciousness, but that kind of Kṛṣṇa consciousness is not bhakti. The indirect Kṛṣṇa consciousness, that is not bhakti. That is attachment for Kṛṣṇa. That will also give benefit. Just like Kaṁsa and other enemies of Kṛṣṇa, who were killed by Kṛṣṇa, they got immediately salvation, immediately got salvation.

So the Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī teaches that even if you be attached to Kṛṣṇa in adverse condition, in opposite condition, that is also good, because Kṛṣṇa is there. The example can be given in a different way: just like sandalwood. Sandalwood, you rub it, in any way, standing or horizontal, in this way, the pulp will come out and it will give you comfort, it will give you relief. Similarly, you make your contact with Kṛṣṇa ānukūlyena… Especially it is recommended: ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167], favorably. That is surrender. Ānukūlyasya saṅkalpaḥ prātikūlyaṁ vivarjanam. Surrender means to accept Kṛṣṇa favorably in five rasas. You serve Him in śānta-rasa. You serve Him in dāsya-rasa, in sakhya-rasa. Just like Arjuna. Arjuna served Kṛṣṇa in sakhya-rasa, as friend. Sakhyam ātma-nivedanam. There are nine different processes of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

There are nine different processes. So you can adopt either all the nine processes, as Ambarīṣa Mahārāja accepted all the nine processes: Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. So we can do that. Or eight. Or seven. Or six. Or five. Or four. At least one. At least one. Some way or other, become connected with Kṛṣṇa. Just like śrī-viṣṇoḥ śravaṇe parīkṣit. Parīkṣit Mahārāja, he simply listened about Kṛṣṇa. That's all. At the last stage of his life, he was given seven days' life, that "After seven days, you'll die." So he took the full opportunity of seven days, and he simply listened to Parīkṣit Mahārāja. That's all. Uh, to Śukadeva Gosvāmī. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. And Śukadeva Gosvāmī, he simply narrated about Kṛṣṇa, Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is Kṛṣṇa-kathā. Caitanya Mahāprabhu's mission is, yāre dekha, yāre dekha tāre kaha kṛṣṇa upadeśa. This is the mission.

āmāra ājñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

So the Caitanya Mahāprabhu is so kind that He wants to send gurus all over the world.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

That is His mission. He wants that "All over the world, as many villages and towns are there, everywhere this, My mission must be spread." And who will do it? That is also, He gave instruction:

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

This is India's mission. India's mission is that janma sārthaka kari': "Just make your life successful, and spread this knowledge all over the world." This is India's mission. India's mission is not to imitate technology and work like ass day and night. This is not India's business. Indians are not meant for this purpose. Those who have taken birth in Bhāratavarṣa, they are not ordinary human beings. Naturally, they are Kṛṣṇa conscious. Unnaturally they are being forced to be otherwise. Therefore it is misadjustment. It is not taking place. If you, even in this age, in this city, big city, oh, as soon as there is some religious meeting, thousands and lakhs of people gather. Why? They are meant for this purpose. Artificially, they are being withdrawn. "Don't think of Kṛṣṇa. Don't think of religion." Most artificial. Therefore there is fight. There is always fight. Now Andhra is fighting Teliṅga(?). Teliṅga is fighting this way. No peace. India, such a peaceful land. Here, we are killing cows. They are killing animals. You are fighting. You are doing so many sinful activities artificially. This is not our business. Our business is different. Caitanya Mahāprabhu says, bhārata-bhūmite manuṣya-janma haila yāra, janma sārthaka kari [Cc. Ādi 9.41]'. Here you have got the advantages to fulfill the mission of life. Janma-sārthaka kari'. Here is Bhagavad-gītā. Here is Vedas. Here is Śrīmad-Bhāgavatam. Here is Kṛṣṇa. Here is Lord Rāmacandra. Here is Vyāsadeva. And we are going to learn technology? How much degraded we have become, just consider. The, our mission should be, first of all, we must assimilate all the knowledge given by all the great saintly persons-Kṛṣṇa and others-and distribute this knowledge all over the world. And the whole world is also expecting like that. Therefore as soon as the so-called rascal swami goes there, and they immediately gather: "Here is one swami from India. We may get something." But they are cheating. They are cheating and taking money and having illicit sex, and enjoying and coming back. Therefore they could not do anything. But the whole world is waiting for India's culture, India's bhakti, India's spiritual knowledge. Just see the example. Why they have left their fathers' property, their opulence of country, and they are after me? I am a poor man. Only this reason, that they're hankering. And we have got the commodity to deliver to them. This business should be done from India's part. If we want to imitate them, then we create another havoc. That we are doing so. Now we have made secular state, killing state. One cow was attempted to be killed. Mahārāja Parīkṣit immediately took his sword: "Who are you? You are killing cow in my kingdom?" And they are ten thousand or forty thousand cows are being killed, and you want to become happy by plan-making? Simply rascaldom. India, you cannot do it. India's business is different. That you have forgotten. We are simply trying. That there is Bengali, nice song: apana dhana vilaye viye viksa mage pare tache (?). We have thrown away our own culture, and we are begging from others, "Give me, sir, this. Give me, sir, this. Give me, sir, this." Most abominable condition. Just try to understand. India… This is the order of Kṛṣṇa, Gaura Kṛṣṇa-Kṛṣṇa's also order that anyone who is preaching this Bhagavad-gītā, na ca tasmāt manuṣyeṣu kaścit me priya-kṛttamaḥ. "Nobody's dearer than him to Me."

So this Bhagavad-gītā should be taken as it is. One should assimilate. The Indian people, those who are… As Caitanya Mahāprabhu says, bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Those who are actually human beings, not cats and dogs, for them, this is the duty. The duty is to assimilate. What is our asset? Our asset is spiritual asset. Now we are giving up. Bhagavad-gītā's not allowed to be instructed in the schools and colleges. How much degraded we are! And we are becoming very proud of our advancement of civilization, material assets. This is simply… Māyayāpahṛta-jñānā. These are described as māyayāpahṛta-jñānā. There is school, college, not only in India, everywhere, all over the world, they… Actually there is no jñāna, knowledge. They're all fools and rascals. We can clearly declare-it may not be very palatable-the whole world is full of rascals and rogues. That's all. How we can say? Now we can say it from the text of the Bhagavad-gītā. What is that?

na māṁ prapadyante mūḍhāḥ
duṣkṛtina narādhamāḥ
māyayāpahṛta-jñānā
āsurī-bhāvam āśritāḥ
[Bg. 7.15]

Na māṁ prapadyante. As soon as we see a person who is not a surrendered soul to Kṛṣṇa or God, then what he is? He is duṣkṛtinaḥ, full of sinful activities. Anyone who does not surrender to God, or Kṛṣṇa, he is, what he is? He must be either of these groups: duṣkṛtinaḥ, always sinful; mūḍha, rascal, asses; na māṁ duṣkṛtino mūḍhāḥ narādhamāḥ [Bg. 7.15], lowest of the mankind; and māyayāpahṛta-jñānā. If you say, "There are so many educated persons. They're not surrendering to Kṛṣṇa, or God. They're godless. So they have no value?" No, no value, actually, because their actual knowledge has been taken away. Māyayāpahṛta-jñānā. Why? Āsurī-bhāvam āśritāḥ. Because they're following the philosophy of atheism. That's all. This is the root cause.

So Bhakti-rasāmṛta-sindhu, this Nectar of Devotion, is giving us the hint that after all, you want to enjoy life. That is your purpose. Actually, everyone's mission is that. But you cannot enjoy. As soon as there is question of enjoyment, there must be other party. You cannot enjoy alone. That is not possible. There must be other party. So you enjoy your life with Kṛṣṇa-either in sakhya-rasa or dāsya-rasa or vātsalya-rasa or ghastly rasa. Just like Bhīṣmadeva: he enjoyed Kṛṣṇa's association by ghastly rasa. As I was going to explain, that he decided to kill Arjuna with two propositions that "Either this day I shall kill Arjuna, or Kṛṣṇa has to break His promise and, to save His friend." That was his promise. So when Bhīṣmadeva was trying to kill Arjuna, his ratha, his chariot became shattered and Arjuna fell down. So when Kṛṣṇa saw, "Now Kṛṣṇa…, Arjuna is going to die," so immediately He took one wheel of the chariot and immediately appeared before Bhīṣmadeva: "Stop fighting; otherwise, I am going to kill you." So immediately Bhīṣmadeva gave up his weapons. So this is not breaking His promise, but this is another rasa, that Kṛṣṇa wanted to show Bhīṣma that "You wanted to break My promise. Now see, I am…, I have broken My promise. Are you all right?" (laughter) He wanted to please His devotee. That's all. Otherwise Kṛṣṇa could kill many millions of Bhīṣma, standing there only. But He came before him that "You wanted to break My promise. Now you see, I have broken My promise. But I have not taken My disc. Then this wheel I have taken. Please stop." So immediately he gave up his weapons. But when Bhīṣma was piercing the body of Kṛṣṇa with arrows, he was coming…, he did not spare even Kṛṣṇa, his charioteer. He pierced the body of Arjuna as well as Kṛṣṇa. And there was bleeding. So Bhīṣma, at the last stage of his life, in sarasvajya (?), he was thinking of Kṛṣṇa, how He was coming forward before Bhīṣma in bleeding condition. This is ghastly rasa. This is ghastly rasa. We want to see Kṛṣṇa dancing, or we want to offer Kṛṣṇa flower-this is also one rasa. But Bhīṣma was also seeing Kṛṣṇa in another rasa. You'll find the Bhīṣma's prayers to Kṛṣṇa in his sarasvajya state while he was lying on the bed of arrows; in Bhāgavata, you'll find. So this is also another rasa. These things have been explained by great commentators, how this is also very pleasing to Kṛṣṇa. Bhīṣma was piercing His body; the blood was coming out. Still how it is pleasing? So that has been explained by Viśvanātha Cakravartī that when a lover is kissing and biting, that is also pleasure. The biting also pleas… Although blood is coming out, that biting is also plea…, very pleasing. This has been explained by Viśvanātha Cakravartī. These things are possible.

So try to establish your relationship with Kṛṣṇa in any way, and that is the instruction of Rūpa Gosvāmī. So any way you es… Because you cannot enjoy life beyond these twelve rasas. The, all the twelve rasas you can find. Raso vai saḥ. This is the Vedic instruction. Raso vai saḥ labdhānandi bhagavān. So you just contact the Supreme Personality of Godhead in exchange of any kind of rasa; you'll feel pleasure. That is only… You want pleasure. You want pleasure. The whole life, everyone is working so hard. Why? He wants some pleasure of life. But that pleasure you cannot have like dacoit, damn dogs and hogs. Don't try to take pleasure in the material world. Just as the hog is also enjoying pleasure by eating stool, that kind of pleasure will not make happy. It may be happy for the particular body, but actually it is not happiness. If you want happiness, then you have to establish your relationship with Kṛṣṇa in, by any of these rasas. Then you'll be, feel happy. Therefore Bhāgavata instructs,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena śuddhyed
sattva yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

This is the instruction, that "Don't try to get happiness like the dogs and hogs." That is not actual happiness. That will simply entangle you. Just like I am now human being. Due to my material rasas, because I want to enjoy material rasas… Because enjoyment means sense gratification.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir…
[Bg. 3.42]

So we are trying to enjoy life first of all gross enjoyment with these material senses, and subtle enjoyment with mind, intelligence. But you have to go, transcend. Raso vai saḥ. If you are want real happiness, then, as it is stated in the Bhagavad-gītā, sukham ātyantikam yat tad atīndriya grāhyam [Bg. 6.21]. Atīndriya. We have to purify these indriyas, the senses and… That is called tapasya. Tapo divyam [SB 5.5.1]. By tapasya, by taking little austerity, by tapasya… Tapo divyaṁ putrakā yena sattvaṁ śuddhyed. At present, our sattva, this existence, this is not śuddha. This is not pure. Therefore we have to undergo the tribulation of material nature. Janma-mṛtyu-jarā-vyādhi. But we don't want this. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We don't want. Although we are trying to be happy, but we do not know how to become, I mean to say, free from the material contamination. Janma-mṛtyu-jarā-vyādhi. They are trying to open hospitals. Just like one Sindhi gentleman, he has contributed about five of seven crores of rupees to start a hospital here. That gentleman, not, some, his relative, came to see me. So I said that "However magnificent hospital you may start, you cannot stop death. That is not possible. That is not possible." You may try in your own way. The whole struggle is now to mitigate our suffering condition. But the suffering condition is continuing. You… You may open nice hospital, but you cannot stop death. That is not possible. You may invent nice medicine, up-to-date, scientific medicine, but you cannot stop the disease. They do not see this. You can invent so many contraceptive methods-still you cannot stop, I mean to say, life. Janma, birth, birth control, there are so many medicines. But where is the stoppage of birth? The population is increasing. Neither you can stop death, neither you can stop birth, neither you can stop old age. There are so many rascal Gods-they are becoming old. Why they becoming old? God never becomes old. It is stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. God is always just like young boy. Why these rascal Gods becoming older? So janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Jarā means old age, and vyādhi means disease. Birth, death. You cannot stop.

So if you want real happiness, then you have to take the real method. That is Kṛṣṇa consciousness movement. It is not a bluff. It is most scientific. You are… Your aim of life is how to become happy, but you do not know how to become happy. You are under the illusion. You are thinking that "This thing will give me happiness. That thing will give me happiness." No. And what is that happiness? Happiness, that is explained here: in twelve rasas. So you accept these twelve rasas in exchange of your affairs with Kṛṣṇa. Then you'll be happy. You may take… You become even enemy of Kṛṣṇa, just like Kaṁsa. If you do not like to become friend of Kṛṣṇa, then you become enemy of Kṛṣṇa. If you like… Because you cannot go beyond these twelve rasas. Still. Kāmād bhayād dveṣyād lobhāt, it is stated in the Śrīmad-Bhāgavatam. The gopīs approached Kṛṣṇa actually by lusty desires, the kāmāt. Bhayāt: and Kaṁsa was thinking of Kṛṣṇa out of fearfulness. Dveṣyāt: the Śiśupāla, he was always envious of Kṛṣṇa. He was also thinking of… Kāmād bhayād dveṣyād lobhāt. Some way or other, be in relationship with Kṛṣṇa, and you'll be happy. You'll be happy, this life and next life.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This is the simplest point. You simply try to understand Kṛṣṇa. There is no difficulty. If you do not foolishly misinterpret Bhagavad-gītā, it is very easy to understand Kṛṣṇa, very easy. There is no difficulty. But we are rascals. We misinterpret: "Oh, Kṛṣṇa means this. Kṛṣṇa does not mean this." Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa means… Somebody, "black spot." What is that?

Śyāmasundara: "The dark unknown."

Prabhupāda: Eh?

Śyāmasundara: "The dark unknown within us."

Prabhupāda: Now somebody, some big sannyāsī, very famous in your country, he's explaining Kṛṣṇa, "Something dark within us which we do not know, that is Kṛṣṇa." That is explanation of Kṛṣṇa. "Kṛṣṇa is not dvi-bhuja-muralīdhara-śyāmasundara; He's something dark which you do not know." This is the explanation of big scholar, big swami. So in this way, we are being misled. Take it, Kṛṣṇa, as He is. Kṛṣṇa says that "I am the Supreme." Accept it, supreme. Actually He's supreme. Who can be bet…, more supreme than Kṛṣṇa? Prove it by śāstra, by history, by incidences, by action-everything. By votes also. If there are so many rascal Gods, but if you take vote, still in this age, the vote for Kṛṣṇa will be greater. Still. Although we are so fallen. So how we can escape Kṛṣṇa? And śāstra says, confirm, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. If you want the Supreme Personality of Godhead, that is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means controller. So everyone is controller, but nobody's supreme controller. That is not possible. Even the so-called Gods, they also, when there is some toothache, they go to the doctor. They cannot control even toothache. So these kind of Gods will not help you. Take to Kṛṣṇa. Take to Kṛṣṇa as Kṛṣṇa says, the method: man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. These things are there in the Bhagavad-gītā. You take it, practice it, and see how your life becomes successful and how you become happy. This is Kṛṣṇa consciousness movement.

Thank you very much. [break] …There are five kinds of mukti: sāyujya-mukti, sārūpya-mukti, sālokya-mukti, sāmīpya-mukti. So sāyujya-mukti, the jñānīs, the nirbheda brahmaṇusandhana, they want to become one with the Supreme. You know this. Monism. That is called sāyujya-mukti. So the enemies of Kṛṣṇa, they get sāyujya-mukti. Or, in other words, the sāyujya-mukti is given to the enemies, not to the friends. But the, there are other muktis. Just like this, take example: darkness. Mukti means you come out from darkness to the light. That is real mukti. Now we are in the material world. This is darkness, tama. Tamasi mā jyotir gamaḥ. This is the Vedic interest. "Don't remain in the darkness." That means in the material world. "Come to the world of light," jyoti, brahmajyoti. So take this example. Suppose you are in a dark room and I take you to the sunlight, come out. So this is also light. And the sun globe, that is also light. And the sun-god, that is also light. But this light, sunshine light, or sunshine temperature, is not as good as the temperature in the sun globe. Similarly, if you make progress…

So sāyujya-mukti is also liberation. Sāyujya-mukti, to become one, Brahman, brahmajyoti. Brahmajyoti means assembly of small spiritual sparks. Just like the sun, sunshine, a combination of shining molecular parts; similarly, brahmajyoti, sāyujya-mukti means you become… Because you are spiritual spark. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So you are also spark, part and parcel of God; therefore you assemble with the other sparks, brahmajyoti. Those who have no information of the other spiritual planets, Vaikuṇṭha or Goloka Vṛndāvana, they think to become one with the spiritual sparks, that is ultimate. For them, this is the place, sāyujya-mukti. But this sāyujya-mukti, you cannot stay here. Either by further progress you have to go to the spiritual planets, otherwise you'll fall down. Just like the same example. Suppose you have got some aeroplane and you go very high in the sunshine. So what is the benefit? If you do not get shelter in the moon planet or in another planet, then you have to come back again. Similarly, sāyujya-mukti means you become one of the spiritual sparks, but, because you're part and parcel of Kṛṣṇa, you are sat-cid-ānanda, sat, cit… There are…, you have got three things within you. This mukti, sāyujya-mukti, is the sat only, eternity. You can eternally remain, but you have got other two things to fulfill: that cit and ānanda.

So, so if you want to fulfill all the pleasures of life, sat-cit-ānanda, then you have to take shelter of Kṛṣṇa. The śāstra says, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛtaḥ-yuṣmad-aṅghrayaḥ [SB 10.2.32]. One who has no information of Kṛṣṇa, one who does not take shelter of the lotus feet of Kṛṣṇa, he may take the sāyujya-mukti after severe penances and austerities, but again he'll fall down, because he wants ānanda. Simply impersonal, without any varieties, he cannot have ānanda. That spiritual variety is available in the Kṛṣṇaloka, in the Vaikuṇṭha. So for want of spiritual variety, you'll again like to come into the material variety. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ. Ye 'nye ravindākṣa vimukta-māninas [SB 10.2.32]. So this kind of mukti is not first-class mukti. Therefore Vaiṣṇavas, they do not want it. Vaiṣṇava does not want any kind of mukti. This Vaiṣṇava wants simply to remain in the service of the Lord. They don't aspire for any kind of mukti. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. So this mukti the sāyujya-mukti, means to become one with the Supreme, it not very safe, because there is, there is want of ānanda and knowledge. Simply to become one, that will not help. Therefore he is actually, constitutionally, a small particle of sac-cid-ānanda. So for want of ānanda, he comes again. Thus we have seen many sannyāsīs, they give up this world as brahma satyaṁ jagan mithyā, but they do not get any benefit out of it. Therefore they come down again to open hospitals and schools and philanthropic work. They fall down. Now, if it is brahma satyaṁ jagan mithyā, if jagat is mithyā, then why you are coming again to open hospitals? It is mithyā. But brahma satya. If you have realized Brahman, you are truth. Then why truth is coming to untruth? Because they could not get any pleasure. They want pleasure. Simply sitting down, that "I am now Brahman, Brahman," that will not help. You must act as Brahman. You must get pleasure acting as Brahman. Then there will be ānanda. Otherwise, it is not possible. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. These are the śāstric injunctions.

Indian man: Swamijī, you write… [break]

Prabhupāda: …but our proposition is that you cannot sacrifice Kṛṣṇa consciousness. Simply you become attached with modern things. That is our proposition. We don't… Our, our proposition is that you do modern things. That is the instruction of Śrīmad-Bhāgavatam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Modern things, you do, but you try to see whether you have become perfect by doing these modern things. Now you are engaged in modern things, and instead of being perfect, next life you get a body of hog and dog, then what is the benefit of these modern things? (end)

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The Nectar of Devotion

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Vṛndāvana, October 27, 1972

Pradyumna: (reading) "Let me offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī Prabhupāda and of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda by whose inspiration I have been engaged in the matter of compiling this summary study of Bhakti-rasāmṛta-sindhu. This is the sublime science of devotional service as propounded by Śrī Caitanya Mahāprabhu, who appeared 500 years ago in West Bengal, India, to propagate the movement of Kṛṣṇa consciousness. Śrīla Rūpa Gosvāmī begins his great book by offering his respectful obeisances unto Śrī Sanātana Gosvāmī who is his elder brother and spiritual master, and he prays that Bhakti-rasāmṛta-sindhu may be very pleasing to him."

Prabhupāda: Yes.

Pradyumna: "He further prays…"

Prabhupāda: Our… Śrīla Rūpa Gosvāmī wanted to please Sanātana Gosvāmī. Our duty is to please the superior, not the public. We are giving service to the public according to the direction of the superior authority. We do not manufacture any program of service. That is not our business. Whatever is ordered by the… Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu, He's Kṛṣṇa Himself. Still, He was following the authorities. Śrī Kṛṣṇa, Bhagavān, the Supreme Personality, He was also referring to the Brahma-sūtra: brahma-sūtra-padaiś caiva viniścitam. So this is the way, that any bona fide spiritual propaganda must be following the footsteps of previous authority.

At the present moment, it has become a fashion to manufacture some idea. But that is not the Vedic way. Vedic way is to receive the message through paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayoḥ viduḥ [Bg. 4.2]. Not to deviate the paramparā. So Sanātana Gosvāmī was taught by Śrī Caitanya Mahāprabhu continually for two months personally in Benares, Vārāṇasī. Therefore he's our authority. The Hari-bhakti-vilāsa, the Gauḍīya Vaiṣṇava sampradāya, they follow the principles of Hari-bhakti-vilāsa. In that Hari-bhakti-vilāsa Sanātana Gosvāmī recommends, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. Dīkṣā-vidhāna, by the process of dīkṣā, a, any human being can be elevated to the position of a bona fide brāhmaṇa. Vidhānena. Vidhāna. The very word is used, vidhāna. Vidhāna means bona fide process. Tathā dīkṣā-vidhānena. There is another good suggestion: yathā kañcanatāṁ yāti kaṁsa-rasa-vidhānena. Rasa. Rasa means … Another meaning of rasa means… What is that? What is called? I forget. The metal…?

Devotee: Bell metal.

Prabhupāda: Eh?

Pradyumna: Bell metal?

Prabhupāda: No, not bell… That liquid metal.

Devotees: Mercury.

Prabhupāda: Mercury. Mercury. Hydrox… What is called? Hydroid?

Devotee: Quicksilver?

Prabhupāda: No. Another name is hydrogeroid. That is the chemical name of mercury. You know it. Hydrogeroid? Yes. Unguentum hydrogeroid. Yes. That is another name of the mercury. Hydrogeroid. So in Sanskrit it is called rasa. Rasāyana. From mercury, rasa, the chemistry is called rasāyana-śāstra. Actually, rasāyana-śāstra, chemical composition, begins from mercury and sulphur. That is the beginning of chemical composition. So rasa-vidhānena, by chemical interaction of sulphur and mercury, if you can add tin and copper, then it becomes gold. You can manufacture gold, provided you know the process, how to mix up copper, tin and mercury. With via media of sulphuric acid. Sulphuric acid is the mother of chemicals. Without sulphur, you cannot make any chemical composition. Therefore all chemical composition are called sulphate, sulphite, like that. So Sanātana Gosvāmī gives this idea of chemical composition. It appears that he knew how to work with chemicals.

yathā kañcanatāṁ yāti
kaṁsa-rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

So we are trying to follow Sanātana Gosvāmī. By dīkṣā-vidhānena, by initiating persons any, from anywhere. It does not matter. Because in this age, Kali-yuga, the dīkṣā-vidhāna is performed according, according to Pāñcarātrika-vidhi. Not Vaidika-vidhi. Vaidika-vidhi is very strict. Unless one is bona fide son of a dvija, the initiation was not given. To the śūdras, there was no initiation. A brāhmaṇa kṣatriya, vaiśya. So these are the Vedic process. So in the Kali-yuga, because it is to be understood that everyone is a śūdra, therefore Vaidika-vidhāna cannot be applied. Vaidika-vidhāna requires that one must be born by a brāhmaṇa, kṣatriya. Then he's eligible for being initiated. But in the Kali-yuga, that is not possible. Therefore the Pāñcarātriki-vidhi is accepted. Nārada-Pañcarātra. Tathā dīkṣā-vidhānena. This dīkṣā-vidhāna, recommended by Sanātana Gosvāmī, means Pāñcarātriki-vidhi. Now Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu,

śruti-smṛti-purāṇādi-
pañcarātriki-vidhiṁ vinā
aikantiki harer bhaktir
utpatayaiva kalpate
[Brs. 1.2.101]

Without undergoing the process of śruti-means Vedas-smṛti, the Purāṇas, and other corollary literatures, Bhagavad-gītā, Mahābhārata, Smṛti, Manu-smṛti, the laws given by Manu, Parāśara… So Hari-bhakti, devotional service to the Lord, must be approved by Vedas, Purāṇas. Pāñcarātriki-vidhi. Otherwise, any show of devotional service is simply disturbance. Anyone can manufacture. And it is being supported by some very big missionary activities: yata mata tata pata. You can manufacture your way of religious principles. But that is not Vedic way. Vedic way is evaṁ paramparā-prāptam [Bg. 4.2]. Although we are initiating people from low-grade society, still, following the principles of Pāñcarātriki-vidhi, injunction of the Gosvāmīs. Therefore it is bona fide. Bhāgavata-vidhi, Pāñcarātriki-vidhi, they are bona fide vidhi. So Sanātana Gosvāmī… Rūpa Gosvāmī, first offers his respectful obeisances to his elder brother, Sanātana Gosvāmī, because Rūpa Gosvāmī accepted him as spiritual master. And he was initiated by Caitanya Mahāprabhu, Sanātana Gosvāmī. Rūpa Gosvāmī also. So he offers his respectful obeisances to Sanātana Gosvāmī. Go on.

Pradyumna: "He further prays that by residing in that ocean of nectar he may always feel transcendental pleasure in the service of Rādhā and Kṛṣṇa."

Prabhupāda: Yes. "Ocean of nectar." The Māyāvādī philosophers, generally they give this example that the, all the rivers, they flow down to the ocean. This example is generally given that when the river mixes with the ocean, it doesn't matter which course it is following. After all, it is coming to the ocean, merging into the ocean. So that is ultimate liberation. But this analogy… Analogy, if you give some analogy, you must consider all the similar points. That is the way of analogy. The more you have got similar points, then the analogy is perfect. So the rivers merging into the ocean. Then you must take further consideration that the superficial water mixing with the ocean is again evaporated. The water is evaporated by scorching heat of the sun. Just like now we see cloud in the sky. This is nothing but evaporated water from the sea. So the water which merged into the water and into the ocean of the, water of the ocean, now it is evaporated in the sky. And again it will fall down. And then again glide to the ocean. So this is called avagamana, coming and going, coming and going. But our Vaiṣṇava philosophy is not to merge into the water, but keep your identity and go deep into the water. So that you may not be evaporated. The fish and the aquatic animals within the water, they are not evaporated. They are not going to become cloud and again fall down. Therefore Sanātana, Rūpa Gosvāmī says, "He further prays that by residing in the ocean of nectar he may always feel transcendental pleasure…"

Our philosophy is go back to home, back to Godhead. Not in the spiritual sky. Paravyoma. Spiritual sky, there is chance of falling down. Why chance? It is sure. Those who are merging into the Brahman effulgence, the śāstra says that they again fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Āruhya kṛcchreṇa. They, jñānīs, they undergo severe austerities, penances to merge into the existence of impersonal Brahman. But they fall down again. They fall down again because they have no shelter. Anādhṛta-yuṣmad-aṅghrayaḥ. As, as in this sky, there are many planets. You can go with high speed to the Moon planet or Venus planet. But if you have no shelter to stay there, you come back again on this earthly planet, that is practically experienced, similarly you may merge into the Brahman effulgence. Just like our plane goes very high and, at a certain point, we see it is invisible, merged. Actually, it is not merged. Our eyes cannot see any more. They take it as merge.

Therefore Jīva Gosvāmī, this merging principle, he has explained: just like a green bird enters into a green tree, it, it appears that the bird is no more existing. To the imperfect eyes. But the bird is existing. We cannot see. Both the tree and the bird being green, we see it has merged. Because the spiritual sky and the spiritual living being, a small, it merges it does not merge. It is there. The individuality is there. And because this individuality, fragment of the Supreme Brahman, is eternal, is eternal, sanātana… It is not that spirit can be cut into pieces. That is not possible. So we are fragmental parts. That means eternally we are so, individual. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We are one of the nityas. There are innumerable nityas and cetanaś, the living entities, part and parcel of the supreme living entity, Kṛṣṇa. They're all individual.

Kṛṣṇa also says in the Bhagavad-gītā, "My dear Arjuna, do not think that I, you, or all these soldiers and kings who have assembled in this battlefield, they were not existing in the past. They were. And they are existing at present. And similarly they will exist in the future.” That is stated in the Bhagavad-gītā. So where is the question of merging? And loss of individuality? The individuality remains. It remained in the past. It is, at the present moment, it is continuing. And in the future also, they will remain, the same way. This is clearly explained in the second chapter of Bhagavad-gītā. So merging does not mean, always, that losing one’s individuality. The individuality’s there. Therefore the theory of merging into the existence of impersonal Brahman is to stay there for some time, again fall down. Just like the same example that the water of the rivers, they merge into the ocean, but again it is evaporated, in the sky, and it falls. Again goes through the river, merges. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is going on. One mani…, once manifested, and again merging. This is going on.

So our philosophy is that once going into the ocean, no more coming back. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. That is our philosophy. If we once go in the spiritual world, we do not like to come back. We stay with Kṛṣṇa and dance with Him, or play with Him, or serve with, serve Him as tree, as plant, as water, as cows, as land, as cowherd boys, as father, mother, or as gopīs. This is our philosophy. Once we go to Kṛṣṇa, we live forever with Him in either of these capacities. Let me live at Vṛndāvana in any capacity. It doesn’t matter. But live there. Therefore he says that ”He further prays that by residing in that ocean of nectar he may always feel eternally continually, without any cessation…” Ānandamayo ’bhyāsāt (Vedānta-sūtra 1.1.12). To remain ānadamaya. That is the principle of Vaiṣṇava philosophy. Go on.

Pradyumna: ”Let us offer our respectful obeisances to all the great devotees and ācāryas or holy teachers, who are compared with sharks in the great ocean of nectar and who do not care for the various rivers of liberation. Impersonalists are very fond of merging into the supreme, like rivers that come down and merge into the ocean. The ocean can be compared with liberation and the rivers with all the different paths of liberation. The impersonalists are dwelling in the river water, which eventually comes to mix with the ocean. They have no information, however, that within the ocean, as within the rivers, there are innumerable aquatic living entities. The sharks who dwell in the ocean do not care for the rivers which are gliding down into it.”

Prabhupāda: Yes. The shark, big fish, shark, big body, they have no place to come into the river, come back. There is no place. Big crocodile, big sharks, they do not come to the river. They constantly remain in the ocean. Go on. Yes.

Pradyumna: ”The devotees eternally live in the ocean of devotional service, and they do not care for the rivers. In other words, those who are pure devotees always remain in the ocean of transcendental loving service to the Lord and have no business with the other processes which are compared to the rivers that only gradually come to the ocean. Śrīla Rūpa Gosvāmī prays to his spiritual master Śrīla Sanātana Gosvāmī for the protection of Bhakti-rasāmṛta-sindhu, the ocean of the pure nectar of devotional service, from the argumentative logicians who unnecessarily meddle in the science of service to the Lord. He compares their arguments and logic to volcanic eruptions in the midst of the ocean.”

Prabhupāda: Yes. Na tāṁs tarkeṇa yojayet. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Simply by arguments, logic, you cannot understand Kṛṣṇa. That is the Vedic injunction. Tarko apratiṣṭho. You cannot establish the truth by simple logic and arguments. You may be very great logician, but somebody may come who is greater logician than you, and he defeats you. That is going on. Tarko apratiṣṭha śrutayo vibhinnām. Now, if you read the Vedas, you’ll find some contradiction. Not contradiction. But to the neophyte, it appears to be contradiction. Just like we have cited the example that animal stool is impure, but cow dung is pure. So by logic you can say that ”Cow dung is also the stool of an animal. How it becomes pure?” But in Vedas you’ll find such things. Therefore by simple studying, without surrendering yourself to the spiritual master, you’ll find all these contradictions and you’ll be bewildered. Śrutayo vibhinnā. They are not vibhinnā. But to our limited knowledge, sometimes they appear as vibhinnam, different. Śrutayo vibhinnaṁ nāsau munir yasya mataṁ na bhinnam. And you won’t find a philosopher who does not agree, who does not disagree with our philosophers.

Therefore dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footsteps of great ācāryas. That is the way. These mahājanas are described in the śāstra like Lord Brahma, Lord Śiva, svayambhūr nāradaḥ śambhuḥ kapilaḥ kumāro manuḥ [SB 6.3.20]. They are all mentioned. So you follow any one of these great personalities, Brahmā… Brahmā is the greatest personality within this universe, and he has got his sampradāya which is known as Brahma-sampradāya. Similarly Lord Śiva has also a sampradāya which is called Rudra-sampradāya. Similarly, Nārada-Pañcarātra, Kumāra-sampradāya. So follow the sampradāya. Sampradāya vihīnā te mantrās te viphalaṁ matāḥ. If you do not follow any bona fide sampradāya, then your path of spiritual advancement will be baffled. You will simply waste your time. Viphalaṁ matāḥ. So we should follow the footsteps of great ācāryas. Then our progress is positive. There is no fear.

So to take shelter of the lotus feet of the Supreme Personality of Godhead… Just like Rūpa Gosvāmī’s described, describing herewith that he wants to take shelter of the ocean, deep into the ocean, and he doesn’t care for the rivers. And the, what is called? Bharavagni (?)? There is some whirling pool in the water. That is compared with the arguments. Sometimes these logicians, they create argumental calamity in the process of devotional service. But Rūpa Gosvāmī recommends that we should not be deviated by the arguments, karmīs, jñānīs and yogis. Let them do their own business. We do not care for them. We give them respect as far as possible, but we don’t, don’t accept the path of karma-jñāna-yoga. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Jñāna-karmādy-anāvṛtam. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. We should not be deviated by the process of karma-jñāna-yoga. That is pure devotional service, śuddha-bhakti. Śuddha-bhakti. We should stay. We should fix up in śuddha-bhakti path. That is the recommendation of Śrīla Rūpa Gosvāmī. Go on.

Pradyumna: ”In the midst of the ocean such volcanic eruptions can do very little harm. Similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service.”

Prabhupāda: Go on.

Pradyumna: ”The author of Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work. That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī. We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous ācāryas, and simply by following in their footsteps, we may be able to do something for the benefit of suffering humanity."

Prabhupāda: Yes. Just like Narottama dāsa Ṭhākura says, tāṅdera caraṇa-sevi-bhakta-sane vāsa. Tāṅdera caraṇa-sevi. Our main business is…, (uproar in background, sounds like monkey attacked audience) (pause) Hut! Hut! (laughter, applause) So our main business is to serve the ācāryas. This Kṛṣṇa consciousness movement means why…, we are trying to serve the ācāryas. Caitanya Mahāprabhu and His direct disciples, the Ṣaḍ-gosvāmīs, and their disciples. Rūpa-raghunātha-pade haibe ākuti. That is required.

tāṅdera caraṇa-sevi-bhakta-sane vāsa
janame janame mora ei abhilāsa

So this society is attempting to create a society of devotees all over the world, without any discrimination of caste, creed, color. One must be a devotee of Kṛṣṇa. Yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. One must know the science of Kṛṣṇa. Then he can preach to others. Sei guru haya. That is our purpose.

People may not misunderstand our propagation that we are proselytizing some persons to Hinduism. Yesterday one so-called jñānī came to me, and he challenged me that "Swamijī, formerly the Christians used to convert the Hindus and the Muhammadans used to convert the Hindus into Muhammadanism or Christianism. Now you are converting the Christians into Hinduism. Then where is the difference between their activities and your activities?" So this fool does not know this is not making a person from Christian to Hindu. This is not the process. We are not interested. I never said in any meeting in the Western countries that "Hindu religion is better than your Christian religion. You give up your Christian religion and come to Hindu religion." No, that was not my propaganda. There are many old students here present. They may remember. I never made propaganda. Rather when they inquired one can attain perfection by following Christian principles, I said yes. So our propaganda is not to proselytize people from Christian to Hinduism. Our propaganda is to make everyone know this fact, that everyone is eternally servant of Kṛṣṇa. That is our propaganda. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is our propaganda. We are trying to convince people that "Your original position is servant of Kṛṣṇa. You have now forgotten that. You revive your Kṛṣṇa consciousness, and you'll become happy." That is our propaganda.

Do not misunderstand that we are trying to spread Hinduism. Hinduism is a fictitious term. Because there is no fixed-up conclusion. Somebody's accepting this, somebody… Even the Jains and the Sikhs and many other sub-religions, they are also ruled by the Hindu rules, Hindu law. So actually this word Hindu is given by the Muhammadans. We don't find this word in the Vedic literature, Hindu. It is later, I mean to say, prakṛta. Or in Bhagavad-gītā you won't find the word Hindu. Or in Śrīmad-Bhāgavatam. Or any other Vedic literature. This is the convention of latest age. Actually, we, the followers or Vedic principles, our system is varṇāśrama-dharma, four varṇas and four āśramas. This is, this can be applicable. But varṇāśrama-dharma is applicable in any, in anywhere. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The creation of God… Just like sun. Sun is creation of God. Sun is visible everywhere. Not that something American sun and something Indian sun. No. The sun is the same. Similarly, cātur-varṇyaṁ, the four principles of division, brāhmaṇa, kṣatriya, vaiśya, and śūdra, they are everywhere. It is not the monopoly of India.

Anywhere there are intelligent class of men, God conscious men, they are called brāhmaṇas. Anywhere who are prepared for the right cause, administrator, kṣatriyas. Anywhere who are interested in business, trade, agriculture, they are called vaiśyas. And anywhere who are simply satisfied by serving others, he's called śūdra. So our principle is not to proselytize from Christian to Hindu or Muhammadan to Hindu. We are teaching simply how to revive his own constitutional position to become servant of Kṛṣṇa. This is Kṛṣṇa consciousness movement. So it is applicable anywhere and everywhere. It is not that it is monopoly of India or for the Hindus. No. And actually it is being accepted, practically. In all countries. Even from all religious sect. In our Society there are boys and girls, they are coming from Christian group, Jews group, Muhammadan group, but when they come here, all of them become the servant of Kṛṣṇa. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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The Nectar of Devotion

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Bombay, January 8, 1973

Pradyumna: …and of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose inspiration I have been engaged in the matter of compiling this summary study of Bhakti-rasāmṛta-sindhu. This is the sublime science of devotional service as propounded by Śrī Caitanya Mahāprabhu, who appeared five hundred years ago in West Bengal, India to propagate the movement of Kṛṣṇa consciousness. Śrīla Rūpa Gosvāmī begins his great book by offering his respectful obeisances unto Śrī Sanātana Gosvāmī who is his elder brother and spiritual master, and he prays that Bhakti-rasāmṛta-sindhu may be very pleasing to him. He further prays that by residing in that ocean of nectar, he may always feel transcendental pleasure in the service of Rādhā and Kṛṣṇa.

Prabhupāda: So, Śrī Rūpa Gosvāmī is first offering his respect, obeisances to Sanātana Gosvāmī who is his elder brother, at the same time, guru. So we offer our respect in that way, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. That is the way. We cannot jump over the highest authority directly. That is not possible. That is not the etiquette or rules, regulations we have to go. Caitanya Mahāprabhu says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. So He presents Himself as the servant of the servant of the servant of the servant of Kṛṣṇa. So in order to become Kṛṣṇa's servant, we have to become the servant of the servant of Kṛṣṇa. So, my Guru Mahārāja is servant of Kṛṣṇa, his guru, his guru is servant of Kṛṣṇa, his guru is servant of Kṛṣṇa. I am also servant of Kṛṣṇa, but I have to approach through the other servants, not directly. That is not possible. Kṛṣṇa will not accept that service.

If one disrespect the paramparā system, then he'll not be accepted by Kṛṣṇa. Just like… Śrīdhara Swami, Śrīdhara Swami wrote commentary on Bhagavad-gītā…, Śrīmad-Bhāgavatam, and other ācāryas also, they wrote. So we must follow the principle. The Subodhinī-ṭīkā was made by Vallabhācārya, but because he presented himself more than Śrīdhara Swami to Caitanya Mahāprabhu… He requested Caitanya Mahāprabhu to read his comment on Śrīmad-Bhāgavatam when He was at Purī. But he was little proud of his nice commentary, that he said ”It is better than Śrīdhara Swami.” So that was not tolerated by Caitanya Mahāprabhu, and He did not hear that Subodhinī-ṭīkā. He remarked, svami jīva nahi mane (indistinct). So this is not the way. We cannot approach Kṛṣṇa directly. We must go through the paramparā system, vande rūpa-sanātanau raghu-yugau śrī-jīva gopālakau.

So Narottama das Ṭhākura also says that

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se yugala-pīriti

In order to understand the transcendental loving affairs of Rādhā and Kṛṣṇa, one has to go through the teachings of the Gosvāmīs, rūpa raghunātha-pade hoibe ākuti. This is the way. So Rūpa Gosvāmī and Sanātana Gosvāmī and all the six Gosvāmīs, they developed this Kṛṣṇa consciousness movement by sitting together in Vṛndāvana. And not only in Vṛndāvana, in that very particular place, Rādhā-Dāmodara temple, where we have got a little space. That you have seen, Rūpa Gosvāmī’s tomb, that space. All the six Gosvāmīs, they used to sit down and discuss Śrīmad-Bhāgavatam. Gopāla Bhaṭṭa Gosvāmī was reading, and all the other Gosvāmīs, Rūpa, Sanātana, they were hearing, and Jīva Gosvāmī was writing comment. That is the comment of Kṛṣṇa-sandarbha. So that place in Vṛndāvana, Rādhā Dāmodara Temple, is very sacred place. So they were practicing this Kṛṣṇa consciousness,

kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

They were practicing to teach us, āpani ācari’ prabhu jīvere śikhāya. Simply teaching will not do unless we practice. That is very important thing, practice, practical life. Simply quoting verses, like parrot, will not be very much beneficial. One must apply, jñānam vijñāna-sahitam. Jñāna means to know the thing, and vijñāna means to apply the things in practical life. Jñānaṁ vijñāna-sahitam. So we must know the vijñāna, how practically. That is taught by the Gosvāmīs, kṛṣṇot-kīrtana-gāna-nartana, always chanting the glories of Kṛṣṇa. Kīrtana, gāna, nartana, nartana means dancing. Dancing is very good. The more you dance, the more you become light; means the burden of material contamination becomes reduced. Dancing is so nice. Even if you don’t feel ecstasy, if you dance by force, that will also help us. Kṛṣṇot-kīrtana-gāna-nartanau-parau premāmṛtāmbho-nidhī. By dancing dancing, we shall develop our dormant Kṛṣṇa consciousness, love for Kṛṣṇa. This is a nice process. Kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. Then you will merge into the ocean of love for Kṛṣṇa. So this is the highest stage of ecstasy for Kṛṣṇa consciousness, always chanting Kṛṣṇa’s name, dancing in ecstasy, and to be merged in the ocean of love for Kṛṣṇa. These are the perfection.

Dhīrādhīra jana-priyau, in this way we shall become friendly to every people, dhīrādhīra. There are two classes of men. Dhīra, sober, and other class, rogue. So both of them will be pleased by kṛṣṇot-kīrtana. You have practical experience. When there is kṛṣṇa-kīrtana, people, all classes of people, become very much pleased, and they join. As soon as your kīrtana will be pure saṅkīrtana, not artificial, not professional… There are many professional dancer. That will not attract. But, even if you do not know the art of dancing, if you simply dance in ecstasy for Kṛṣṇa’s love, that will be appreciated by everyone. That will be appreciated by everyone. Kṛṣṇot-kīrtana-gāna-nartana-parau. These are the art. One does not require to become a Vedāntist. Simply if one chants Kṛṣṇa’s name, holy name, and in ecstasy dances, he’s more than a Vedāntist. Actually vedānti means one who knows the ultimate knowledge, veda. Veda means knowledge. And anta means ultimate, vedānta. Then what is that ultimate knowledge? Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is ultimate knowledge. So one who has understood Kṛṣṇa and Kṛṣṇa’s love, he’s dancing, then what more vedānta can do? That is the first class realization of vedānta. Kṛṣṇot-kīrtana-gāna-nartana-parau. So we should always offer our respect to the Gosvāmīs, ei chay gosāi yāra tāra mui dāsa, Narottama dāsa Ṭhākura says. Tāṅ-sabāra pada-reṇu mora pañca-grās. We should be so humble, respectful to the Gosvāmīs. Not only these Gosvāmīs, anyone who is serving the Gosvāmīs. The Gosvāmīs has also the mission.

śrī-caitanya-mano-’bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

That is our prayer. Śrī-caitanya-mano-’bhīṣṭam, Lord Caitanya’s desire. What was His desire? His desire was,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

That is His desire. Not to sit down in a secluded place, and to get cheap popularity as a petty meditator. Even if he’s meditator, but that is for himself, but Caitanya Mahāprabhu says that, ”Go, everyone, in every village, in every town, and preach this gospel,

pṛthivīte āche yata nagarādi grama
sarvatra pracāra haibe mora nāma

This is Śrī Caitanya Mahāprabhu’s mano-’bhīṣṭam, that is His desire. So śrī-caitanya mano-’bhīṣṭaṁ sthāpitaṁ yena bhū-tale. Rūpa Gosvāmī, they established śrī-caitanya-mano-’bhīṣṭam. Rūpa Gosvāmī was instructed by Caitanya Mahāprabhu personally, ten days in Allahabad. Similarly, it was instructed regularly for two months to Sanātana Gosvāmī in Benares, because He wanted Sanātana Gosvāmī and Rūpa Gosvāmī to preach His mission, mano-’bhīṣṭam. Therefore our prayer is, we offer this prayer,

śrī-caitanya-mano-’bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

If you want to preach the gospel of Śrī Caitanya Mahāprabhu, then the personalities who established, by writing these books, Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa, Vidagdha-mādhava, so many books they have written. So we must go through them, must try to understand. Then we can understand what is the Caitanya-caritāmṛta, Caitanya-bhāgavata, Caitanya-maṅgala, there are so many. Caitanya-candradoya by Prabodhānanda Sarasvatī. So many devotees, they have given us so many high literatures, we should consult. Therefore the prayer is, śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale.

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

Persons who established the desire of Caitanya Mahāprabhu. Padāntikam, when they will give shelter on their lotus feet. That means Gosvāmīs.

tāṅdera caraṇa-sevi-bhakta-sane vāsa
janame janame ei mor abhilāsa

Narottama dāsa Ṭhākura says, tādera caraṇa-sevi, let us serve the lotus feet of the Gosvāmīs, and live within the association of devotees. Otherwise we may fall down. Bhakta-sane-vāsa, one must live with the devotees.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
[SB 3.25.25]

Satāṁ prasaṅgān. We should have discourses of Bhagavad-gītā or Śrīmad-Bhāgavatam or any literature about the Supreme Personality of Godhead. Mama vīrya-saṁvido those words are vīrya-saṁvido. Vīrya means potency. Just like, if a man is potent, as soon as there is sex, he gives birth, potency. Similarly, we should associate with devotees who have got potency, mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. Otherwise we may go on hearing for three millions of years, we are in the same position. But the words must be from the potent person. Potent person. Then it will act very quickly. Therefore Kṛṣṇa Himself advises, satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]. Satām, devotees. That same thing Narottama dāsa Ṭhākura says. Tādera caraṇa, the desire should be, how to serve the Gosvāmīs, how to serve Lord Caitanya Mahāprabhu, how to serve Kṛṣṇa. That should be the desire, that this desire can be fulfilled when we are living with the devotees. Therefore we have got this society, Kṛṣṇa consciousness society. Anyone who will live in this society, naturally he will develop Kṛṣṇa consciousness, very quickly, very easily. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. Kṛṣṇa-kathāḥ is very potential. Therefore Sanātana Gosvāmī advises,

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyam…

Avaiṣṇava-mukhod, this professional, who is not actually Vaiṣṇava. Vaiṣṇava means whose life is dedicated for service of the Lord Viṣṇu. He is Vaiṣṇava, viṣṇu asya devatā iti vaiṣṇavaḥ. So one who has taken Kṛṣṇa, Kṛṣṇa and Viṣṇu and Rāma-the same thing, there is no difference. Kṛṣṇa includes everything,

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo…
[Bs. 5.39]

Kṛṣṇa is the paramaḥ pumān, although there is no difference between Rāma and Viṣṇu and Nārāyaṇa and Kṛṣṇa. They are the same, same potency. Just like the candle, first candle. And lit up another candle, it is second candle, but the second candle is not less in power of lighting, the same. But still this is first, this is second. Similarly, kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo [Bs. 5.39]. Kṛṣṇa is the original, kṛṣṇas tu bhagavān svayam. Ete cāṁśa kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All others, they're incarnation or kalāḥ, but Kṛṣṇa is the avatārī, the source of all incarnations. So, bhakta-sane vāsa, satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]. The kṛṣṇa-kathāḥ, or the discussion about the Supreme Personality of Godhead becomes very pleasing, satām, when they're discussed among the devotees. nondevotee, he may go on speaking, but it is dry. It does not give any relish. Therefore it is advised, satāṁ prasaṅgān, one should discuss Kṛṣṇa consciousness amongst the devotees. So just contrary to this, Sanātana Gosvāmī says that,

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyam…

Avaiṣṇava, who is not a Vaiṣṇava, Māyāvādī… Māyāvādī philosophy is very dangerous. Caitanya Mahāprabhu has personally said, māyāvādī haya kṛṣṇe aparādhī. They're offenders to Kṛṣṇa. Just like the literatures, what is that literature, Kṛṣṇa is black something?

Devotee: Viṣṇu-sahasra-nāma.

Prabhupāda: Huh?

Devotee: Some commentary by this Viṣṇu-sahasra-nāma.

Prabhupāda: Kṛṣṇa is unknown, a black thing. A Māyāvādī, great philosopher of this city, he has explained like that. The Māyāvādī philosopher, Dr. Radhakrishnan, "It is not to Kṛṣṇa." So the Māyāvādīs' only business is-because they're avaiṣṇava not Vaiṣṇava-only business is to kill Kṛṣṇa. Sanātana Gosvāmī has, in his Hari-bhakti-vilāsa, has very strongly recommended that, "Don't hear anything from, about Kṛṣṇa, from the Māyāvādīs or the avaiṣṇavas." Those who are follower, those who are advanced in Kṛṣṇa consciousness, they can protest. They can immediately chastise the rascal, "What you are nonsense speaking?" But a kaniṣṭha-adhikārī, he cannot challenge, therefore it is forbidden for them. Not to hear, kaniṣṭha-adhikārī. For an advanced devotee, this Māyāvādī cannot do anything, but those who are neophyte, they become sometimes victim. Therefore, it is better to forbid them, not to hear. So Sanātana Gosvāmī has said, as Kṛṣṇa has said, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. In the association of pure devotees, kṛṣṇa-kathāḥ becomes very relishable. Hṛt-karṇa-rasāyanāḥ. It is relishable, it is very pleasing to the ear, and to the heart. Hṛt means heart, and karṇa means this aural reception. Both ways pleasing, bhavanti hṛt-karṇa. Taj-joṣaṇād, if one little tries whatever he has heard, then śraddhā ratir bhaktir anukramiṣyati. Śraddhā, the real beginning is śraddhā.

ādau śraddhā tataḥ sādhu-
saṅga tato bhajana-kriyā
tato anartha-nivṛttiḥ syāt
tato niṣṭhā tato ruci
athāsaktis tato bhāvas
(tataḥ premābhyudañcati)
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ
[Cc. Madhya 23.14-15]

These are the different states. So śraddhā. So, by hearing from pure devotees satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. It will begins very pleasing to the heart, to the ear, taj-joṣaṇād āśu apavarga-vartmani. Śraddhā, beginning is śraddhā, śraddhā ratir bhaktir anukramiṣyati. Therefore this Kṛṣṇa consciousness movement, the association is opening different branches to give people the chance of hearing about Kṛṣṇa in the association of pure devotees. That is required. Read, hear about Bhagavad-gītā from the pure devotees, not from the rascals. Then you'll never get any benefit. Sanātana Gosvāmī forbids… nasam, śravaṇaṁ na kartavyam, never hear from these rascals. "Why? Kṛṣṇa-kathāḥ is very good. Never mind he's a rascal, what is the fault of kṛṣṇa-kathāḥ?" He's giving this example: śravaṇaṁ na kartavyaṁ sarpocchiṣṭaṁ payaḥ yathā, milk is very good, everyone knows, but when it is touched by the lip of a serpent, immediately it becomes poison. If you take that milk, then you'll die. So kṛṣṇa-kathāḥ is very good, but when it is touched by the lip of the Māyāvādī, nondevotee, it becomes poisonous. It becomes poisonous. Poisonous in this sense. It will push you far away from kṛṣṇa-bhakti. That is the loss, greatest loss of life.

This life is meant for developing Kṛṣṇa consciousness, to become devotee of Kṛṣṇa. Bhagavad-gītā is left by Kṛṣṇa to make all people after Him, to become devotees. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The instruction is there, but these rascals will spoil. They will never allow you to become a devotee. These rascals are so dangerous. They are going against the will of Kṛṣṇa. So one must be very careful to save himself from the poisonous effect of these rascals. Therefore Narottama dāsa Ṭhākura says, tāṅdera caraṇa-sevi-bhakta-sane vāsa, live with the Kṛṣṇa consciousness devotees. And then by the association of the saṅgāt sañjāyate kāmaḥ. As you make association, so you develop your desires, your qualities. Tādera caraṇa-sevi. Ei chay gosāi yāra tāra mui dāsa, Caitanya here, Narottama dāsa Ṭhākura says, "I want to become servant of that person who has accepted these six Gosvāmīs as masters. Because I have to become servant of servant." So the Gosvāmīs, "One who has accepted these Gosvāmīs as master, I want to become his servant." Narottama dāsa does not say "I want to become servant of the Gosvāmīs." He says that "I want to become servant of that person who has accepted these six Gosvāmīs as master." That is the test. No, "I can speak, I can act, I mean to say, greater than the Gosvāmīs." "I don't want to become servant of such false proudly." No, anyone who submits,

tādera caraṇa-sevi-bhakta-sane vāsa
janame janame hoy ei abhilāsa

I may not be liberated birth after birth, it doesn't matter. But I wish that, I wish to live with the devotees, bhakta-sane vāsa. Janame janame hoy ei abhilāsa. Bhaktivinoda Ṭhākura also says the same thing. Janmaobi yadi mane icchā tohārā. He prays to Kṛṣṇa, "If you want that I shall take again my birth, then give me the chance of taking my birth in a place where is Your devotee. That is my only request. Because if I am placed in a society where there is no devotee, then my life will be spoiled. Then my life will be spoiled. Therefore I pray only this much. I don't want anything from you."

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare…
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

It doesn't matter I don't become liberated, what is liberation? If I am in the service of Kṛṣṇa, what is, liberation is already there. In Kṛṣṇa-karṇāmṛta you'll find,

bhaktis tvayi sthiratarā yadi bhagavān syād
daivena (naḥ) phalati divya-kiśora-mūrtiḥ
muktiḥ (svayam) mukulitāñjaliḥ sevate 'smān…

Mukti, she'll stand with folded hands, "My dear sir, what can I do for you?" This is the position of bhakta. One, if one becomes bhakta, then mukti becomes her maidservant. Why shall I ask for mukti? Mukti is nothing. Kaivalyaṁ narakāyate. What is the mukti? It is as good as hell. Mukti means to merge into the Brahman effulgence, but there is no service of Kṛṣṇa. It is simply merging, to become one. Just like sunshine, and if you are put into the sunshine, what benefit do you get? Simply to have scorching heat on, that's all. What benefit would you get? And mukti is like that. That is light. Sunshine is light. Similarly from darkness, if I go to the light and don't get any shelter, anywhere, simply I remain in that sunshine, what benefit do I get?

So, for a devotee, the mukti is bothersome. Therefore Prabodhānanda Sarasvatī Prabhupāda says that kaivalyaṁ narakāyate. Mukti means kaivalya. Simply ahaṁ brahmāsmi, that's all. Kaivalya. This perception, Brahman perception, brāhmaṇanda. But for a devotee, he says kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta 5). So for devotee, these things are not very much alluring, mukti, bhukti, siddhi. It is so sublime, Kṛṣṇa consciousness is so sublime, that other things very insignificant in the front of Kṛṣṇa consciousness. Muktiḥ mukulitāñjali sevate 'smān dharmārtha-kāma-mokṣa samaya-pratīkṣāḥ. People are after dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90], but this bhakti is above these four kinds of principles. Dharma. Actually, human life begins when he is religious, dharma. And artha, when he is economically developed, and when he can satisfy the senses very nicely. And then becomes mukta, liberated. But for a devotee, these four things are not very important. Bhukti, mukti, siddhi. Now siddhi means mukti. Siddhi means yogic siddhi.

So in the Śrīmad-Bhāgavatam also, Vyāsadeva says, in the beginning, dharmaḥ projjhita kaitavo 'tra [SB 1.1.2]. This dharma-artha-kāma-mokṣa, these are kaitava. Kaitava means phala visandi (?). I am approaching, I am trying to become a religious person, but my inner desire is how to make my economic position developed. This is my inner position, therefore it is called kaitava, cheating. So phala visandi. As Śrīdhara Swami says, that in the Śrīmad-Bhāgavatam, phala visandi paryantaṁ nirasta. Phala is mukti. Mukti is also phala visandi. So up to mukti, then above mukti, there is bhakti. It is a mistaken idea that one has to attain mukti by bhakti. Sometimes they say that, these pañcopāsanā Māyāvādī, they say that "Ultimately, the absolute truth is nirākāra. There is no form. But because you cannot worship or meditate upon the nirākāra, so just imagine some form. Either of Viṣṇu, or Lord Śiva or Sūrya or Devī." Pañcopāsanā, it is called pañcopāsanā. Sādhakānāṁ hitārthāya brahmaṇo rūpa-kalpanaḥ. This is kalpana, he imagines. "Ultimately the Brahman has no form, but because you are accustomed to meditate on the forms, and it is very difficult for you to meditate upon the formless, so you imagine some form. This is imagine, not fact." That is their theory. And Bhagavān says in the Bhagavad-gītā, kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. So that is simply troublesome. After much trouble in that way, when they come to the form of Vāsudeva, vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. That mahātmā is greater. Kṛṣṇa is not imagination. This is another offense to think of Kṛṣṇa as imagination. Just see, that it is imagination, kalpana, "Just make it kalpana, imagination of Kṛṣṇa." No, Kṛṣṇa is fact. Kṛṣṇa, the Kṛṣṇa devotees, they are not after imagination. They are after the fact. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Bhagavān, the personal. Kṛṣṇa says, brahmaṇo 'haṁ pratiṣṭhā, avajānanti māṁ mūḍhā manuṣīṁ tanum āś…, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. So these thing will be realized by, through the process as it is recommended by Narottama dāsa Ṭhākura.

tādera caraṇa-sevi-bhakta-sane vāsa
janame janame mora ei abhilāsa

If we take the chance of living with the devotees, and try to serve the Gosvāmīs, who wanted to establish the mission of Lord Caitanya Mahāprabhu, then our life will be successful. This is Bhakti-rasāmṛta-sindhu. Study Bhakti-rasāmṛta-sindhu very minutely, and this result you will achieve very easily. Śrīla Rūpa Gosvāmī has left The Nectar of Devotion. Read the next.

Pradyumna: "Let us offer our respectful obeisances to all the great devotees and ācāryas, or holy teachers, who are compared with sharks in the great ocean of nectar, and who do not care for the various rivers of liberation."

Prabhupāda: Yes. Sometimes the Māyāvādī philosophers, they give this example that "As all the rivers come down to the ocean, and then business is finished." But our philosophy is not so scanty. We do not wish to mix with the ocean, we want to go deep into the ocean. They give this example, nirākāra. Because ocean is, it is not nirākāra but it is, still they say nirākāra. Ocean is ākāra, we see around place (indistinct). But anyway, their philosophy is that you come to the ocean by different paths, then it becomes mixed. But they do not know, even though you come to the ocean, immediately you'll be evaporated. The ocean water is evaporated. The sun is always evaporating. Now you will be perhaps surprised, the modern science, they believe that the ocean water is, turns into cloud, but actually that is not the fact. The fact is that the ocean water is taken by the sun. Now, now there is heat, ocean water is evaporated always, where is the cloud? Where is the cloud? For three years the ocean water is being taken away by the sunshine, but why there is no cloud and no rain? Why? What is the answer of the scientist? Actually the cloud, when the sun, sun god that he ejects the water again, that becomes cloud. The rain comes from the sun, and the sun is taking the water, reserving, and when you deserve, it gives it. There is some control.

So, we are suffering for want of rain, but you do not know how to get rain. We are, of course, making arrangements to feed the poor on account of scarcity of rain. That's all right, you are doing, but if there is no rain, how long you will go on with this philanthropy work? That is our question. How long? What stock you have got in your store, so that you can continually, you can go on? What you, what is the answer? You must have rain, and produce grain. Now you have got some stock of grain, you are distributing. That's all right, you have got money, that's all right. But when there will be all stock finished, and still there is no rain, what you will do? Because rain is not in your hand. Rain is not in your hand. It is in higher authorities. So what you will do? But the process is given there in the Bhagavad-gītā, yajñād bhavati parjanyo parjanyād anna-sambhavaḥ. Yajña, but they will not take the yajña. They have made a vow, (indistinct). No, we are not going to make any yajña. We are requesting, that you are distributing, at the same time perform yajña. Yajña, not that you have to expend so much money. Simply this saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Simply chanting. You are distributing food, that's all right. Why not allow them to chant Hare Kṛṣṇa mantra? What is the loss? But they'll not accept it. They'll not accept it. This is the dog's obstinacy, against Kṛṣṇa consciousness. But they cannot answer. Just suppose, if your stock of grain is finished, then what you will do, if there's no rain. You cannot produce rain in your factory, rain or grain or anything, in your factory or mill. That is not possible.

So people have become so fallen, they cannot understand the instruction of Bhagavad-gītā, although they are very much proud that reading Bhagavad-gītā daily. What you have understood? Then they cannot say anything. We have understood Kṛṣṇa means this black spot. This rascal hasn't understood Bhagavad-gītā and he's preaching Bhagavad-gītā. Just see the fault. So this is going on. So our, this Kṛṣṇa consciousness movement is a war declared against all these rascals. We have got many enemies, but we don't care for them. Still we shall go on. Johnny Walker is still going strong. (loud laughter)

Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Bombay, January 9, 1973

Pradyumna: (reading) "Impersonalists are very fond of merging into the Supreme, like rivers that come down and merge into the ocean. The ocean can be compared with liberation, and the rivers with all the different paths of liberation. The impersonalists are dwelling in the river water, which eventually comes to mix with the ocean. They have no information, however, that within the ocean, as within the river, there are innumerable aquatic living entities. The sharks who dwell in the ocean do not care for the rivers which are gliding down into it. The devotees eternally live in the ocean of devotional service, and they do not care for the rivers."

Prabhupāda: This comparison that the rivers, it does matter from which way it is coming down to the sea, when they mix together, they become one. But if this comparison is taken, that the rivers merging into the sea, and when it mixes there is no separate existence of the river, but they do not see analogy. Analogy, according to law of analogy, the points of similarities must be one. Analogy is perfect when the points of similarities are there. Just like we say, "Your face is as beautiful as moon." That means the face, beauty of the face is as attractive as the moon is attractive. The points of similarity is there. We cannot say an ugly face, your face is like moon. That cannot be. That is not analogy because there is no points of similarity. That is the law of analogy. So similarly, if you make analogy that as the different rivers are, the water is coming down and mixing with the sea, then it becomes one, but there are other points. This is superficial vision. There is other points. The same water again becomes evaporated, and again thrown on the ground, and they again glide down as rivers. That is, this is a fact. But if you go deep into the water, just like the shark fish-the comparison is given there-the shark fish is never evaporated. The shark fish is within the water of the sea, and there is no question of evaporation. The water may be evaporated. So our point is, from śāstra we can understand,

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

The point is that simply mixing with the sea water is not final salvation. Because the same example. The water is evaporated, again turns into cloud, then again falls, the same water again falls on the ground, then again glides down. So that is not very safe position. But if you take shelter of the ocean as a fish, then there is no question of evaporation. Just try to understand this analogy.

Similarly, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is realized in three different features. Brahman, impersonal Brahman, brahmeti. Localized Paramātmā, the Lord is situated in everyone's heart, localized Paramātmā. And Bhagavān, the Supreme Personality of Godhead. The Māyāvādī philosophy is that because God is everything, therefore there is no separate existence of God. This is Māyāvādī philosophy. God is everything, that's all right, but that's not, that does not mean God loses His existence. This is material conception. The material conception is that you take anything, suppose you take a piece of paper and you make it into small pieces and throw it, then the original paper has no existence. So the Māyāvādī philosophers, they are thinking like that. If God is everything-that's a fact, God is everything-but that does not mean that God is lost of His own existence. That is material.

Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. This is the Vedic information. You take… Here we have got experience, one minus one equal to zero. But we get the Vedic information that one minus one equal to one, one plus one equal to one. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. You take whole thing, but still, advaita acyuta. Acyuta. Advaita. God may expand Himself and so, eko bahu śyām, He has expanded Himself as svāṁśa and vibhinnāṁśa. Svāṁśa means viṣṇu-tattva, just like Kṛṣṇa, Balarāma, Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Nārāyaṇa, Viṣṇu, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, so many. Ananta, advaita acyuta ananta-rūpa. So ananta-rūpam, that does not mean the original, kṛṣṇas tu bhagavān svayam [SB 1.3.28], He is lost. No. He is not lost. He is there, although He has expanded Himself. We are also expansion of Kṛṣṇa. We are vibhinnāṁśa. We are small particles, not with the full power. The Viṣṇu expansion, They're with full power. We, living entities, we are also expansion, eko bahu śyām. That one God has become many. As viṣṇu-tattva, as Viṣṇu energy, as Viṣṇu svāṁśa, as Viṣṇu vibhinnāṁśa, so many He has expanded.

Just like the Sun, you can understand. What is this material world? It is the expansion of sun's heat and light, that's all. Any scientist knows. But there are so many varieties of expansion. It is due to the sunshine that the trees are growing in different foliage, different color. There are so many fruits and flowers, they're growing, and as soon as there is no sunshine, everything becomes desert. There are seven colors in the sunshine. From material point of view, you can understand how much potency is God, Kṛṣṇa. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. Parasya brahmaṇaḥ śaktis. Our philosophy is that God, everything is God. That is śakti pariṇāmavāda. He is everything by His potency. Not that He is finished. That is also explained in the Bhagavad-gītā, ahaṁ sarvam idaṁ tataṁ jagad avyakta-mūrtinā. In my impersonal feature I am spread all over the universe, all over the world.

ahaṁ sarvam idaṁ tataṁ
jagad avyakta-mūrtina
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

Everything is resting on me, but it is not that I am there. So this philosophy, so devotional service is not only mixing, but to remain steady, engaged. The same example. The rivers, that is superficial, you…, we are seeing the ocean superficially. There is no varieties, simply water, simply water, simply water. But if you go deep into the water, there are so many varieties, so many varieties. Similarly, simply entering, merging to the Brahman effulgence, brahmajyoti, that is not secure position. The secure position is within the brahmajyoti. That is explained in the Īśopaniṣad. Within the brahmajyoti there are planets, Vaikuṇṭha planets. So you have to take shelter in one of the planets. Just like the fish, the comparison of the fish, the shark fish. He has taken shelter of the ocean. Therefore the, for him there is no evaporation. The water, although it is also sea water, that, that is subjected to be evaporated. So simply by entering into the Brahman effulgence is not safe. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32].

So our Bhakti-rasāmṛta teaches, just, just become a shark fish or even small fish. Actually there are many types of fishes, even a small fish, that also not become evaporated. That remains in this water, because it has taken shelter completely of the ocean. Similarly, if you take shelter of Kṛṣṇa, of the lotus feet of Kṛṣṇa, there is no chance of falling down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Those who are not taking shelter of the Supreme Personality of Godhead, there is chance of falling down. Brahmā satyaṁ jagan mithyā, they take shelter of Brahman, and reject this world, material world as mithyā, but unless they take shelter of the lotus feet of Kṛṣṇa, he cannot stay there. He has to again come back. That is the position.

Therefore bhakti-yoga is secure. Secure mukti. Mukti means to engage in the service of the Lord. We are serving in this material world. Everyone is serving, but this is not mukti. This is our anyathā rūpa. We are serving, just like I am serving my country. I am Indian, I am very much feeling compassion for my Indian brothers. Similarly, Americans are feeling, Chinese are feeling, identifying, that we have made compartment. No, if you feel as Kṛṣṇa conscious, that feeling is perfect. Otherwise, these feeling, temporary āruhya, patanty adhaḥ. This is a fact. Now I have got Indian body, suppose, but next life there is no guarantee in human body. Next life, even if I get Indian body, if I become a cow or goat, then I'll be sent to the slaughterhouse. So, this, these are not guarantees. This is anyathā rūpa. Our, this change of body, that is our anyathā rūpa. We must be fixed up in our own rūpa, svarūpa. Svarūpa-siddhi. It is called svarūpa-siddhi. Svarūpa-siddhi means to be engaged in the service of Lord. That is real mukti, mukti hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. Purification. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. One has to become free from all designations. We are designated now. I am working as American, I am working as family man, I am working as this, that. These are all designations. When I shall work as eternal servant of Kṛṣṇa, that is real mukti. That is Kṛṣṇa consciousness. Go on.

Pradyumna: "The devotees eternally live in the ocean of devotional service, and they do not care for the rivers."

Prabhupāda: Just like the shark fish, they do not come into the river. That means those who are nitya-mukta, eternally liberated, they do not come into this material world. They do not come. There are two kinds of living entities, nitya-mukta, nitya baddha. Nitya-baddha, we are. Those who are in this material world, we are eternally conditioned. Eternally conditioned in this way, because I am changing my body, one after another. As I am desiring, I am getting my next body. This body I am creating, my next body, again when I shall get next body, I shall create another body. So this is going on. And because it is going on, when it has begun and when it is going to end, that you do not know. Therefore it is called nitya, eternal. Actually it is not eternal, but we do not know when I have begun my material existence. At least we can think that since this material, this term of material creation was there, I began my life. But no, that is not actual fact. The actual fact is, when there was no creation, I was submerged into the body of Nārāyaṇa, Mahā-Viṣṇu. And when there is again creation, I come out. So when I was submerged into the body of Mahā-Viṣṇu, before that my activities began in this material world. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

So we are given chance when there is creation, another cosmic manifestation. We are given chance. Now, you take another chance. Come back home, back, go back to home, back to Godhead. But we misuse this chance. On account of our ignorance, we misuse this chance, especially this human form of body. Here is a chance. We can go back to home, back to Godhead. Therefore the śāstras are there. The Vedas are there. The Upaniṣads are there. Why? To give us information. To awaken us. Uttiṣṭhata jāgrata prāpya varān nibhodata. The Vedas say, "Now you wake up, take advantage." Prāpya varān. "You have got this book. You fulfill your mission. Don't rot in this material world." Kṛṣṇa Himself comes, He…, to recall us. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But still we cannot understand Him. We say Kṛṣṇa is dark, Kṛṣṇa is unknown. Why Kṛṣṇa is unknown? Kṛṣṇa, He is giving His own identification, and I am authority of explaining Bhagavad-gītā, I say Kṛṣṇa is unknown. Just see the fuss. I am writing comments on Bhagavad-gītā for misleading others, and personally when I'm asked, "What you know?" "That Kṛṣṇa is unknown to me." This is going on. Kṛṣṇa is declaring Himself,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

I am the origin of all creation, ahaṁ sarvasya prabhavaḥ. Mattaḥ sarvaṁ pravartate, everything emanates from me. Aham ādir hi devānām [Bg 10.2], Kṛṣṇa says. Devānām, from Brahmā, devānām means beginning with Brahmā, Viṣṇu, Maheśvara, then other devas, Indra, Candra. So Kṛṣṇa says, aham ādir hi devānām. I am the ṛṣīnām, all the ṛṣis, then prakṛti. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], under my superintendence this material world is working. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Man-manā bhava mad-bhakta mad-yājī māṁ nama… Everything Kṛṣṇa is declaring, and the rascals say Kṛṣṇa is unknown. Just see the fault. And he's explaining Bhagavad-gītā. He should have explained that Kṛṣṇa is the origin of everything, Kṛṣṇa is the Supreme Personality of Godhead, instead of his posing that Kṛṣṇa is unknown, He is black, dark. Our philosophy is, Caitanya Mahāprabhu says,

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Kṛṣṇa is just like sun, sūrya-sama. Māyā is andhakāra, not Kṛṣṇa is andhakāra. Because Kṛṣṇa, this Kṛṣṇa word sometimes means darkness, so Kṛṣṇa has become dark. He becomes unknown. Actually wherever there is Kṛṣṇa, there is no more darkness, there is no more ignorance.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

So actually such persons they do not know what is Kṛṣṇa, but they have the audacity out of their so-called, puffed-up education, they try to explain Kṛṣṇa. That is not possible. That is not possible. Kṛṣṇa can be explained (by one) who knows about Kṛṣṇa. And who knows Kṛṣṇa? Only the devotee knows (Kṛṣṇa). Bhaktyā mām abhijānāti [Bg. 18.55]. Not that because one has got very advanced knowledge, he can understand Kṛṣṇa. That is not possible. Nāhaṁ prakāśaḥ yoga-māyā-samāvṛtaḥ. I am not supposed to be exposed to all this nonsense. He says. Kṛṣṇa says, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Actually what I am, tattvataḥ, in truth, that can be understood through devotion. Through love of Kṛṣṇa, bhakto 'si priyo 'si me [Bg. 4.3]. Everything is there, clear. If you are not bhakta, if you are philosopher, that's all right, remain philosopher, why you try to touch Kṛṣṇa? That is not your subject matter. Don't poke your nose in that subject matter. Don't mislead others, nonsense. You go to hell. That is another thing. But why you are pushing others to the hell? That is our protest. That is our protest. You go to hell. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram eva yoniṣu [Bg. 16.19], Kṛṣṇa says. Because they are krūrān, they are envious of Kṛṣṇa. They know, Kṛṣṇa is describing Himself like this, still he says Kṛṣṇa is unknown. This is cruel, hiṁsā. So in this way, you cannot understand Kṛṣṇa. We must understand Kṛṣṇa by the mercy of Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The, Kṛṣṇa cannot be understood by these blunt senses. It is not possible. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When one becomes purified after being freed from all kinds of designations, that is the beginning.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

There begins bhakti.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya-jāyate
[SB 1.2.20]

Only the muktas. Those who are conditioned, they cannot understand Kṛṣṇa. They will say, "Kṛṣṇa (is) dark," "Kṛṣṇa is unknown." "Kṛṣṇa is black." That's all. Because he is seeing with his eyes. Kṛṣṇa is not unknown. Kṛṣṇa (is) known only to the devotees. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam [SB 10.14.29]. Athāpi te deva. "My dear Lord, by your mercy one who has got a little, fragmental portion of your mercy," prasāda leśa. Prasāda means mercy, and leśa means very small portion. "Anyone who has got a little portion of your mercy, he can know you." Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam, he can understand. Na cānya eko 'pi ciraṁ vicinvan. Others, they can go on speculating on their philosophy for millions of years, still they will not be able to understand. They will not be able to understand, simply futile, simply futile, they cannot. Therefore Kṛṣṇa says that "Surrender unto Me. If you don't surrender unto Me, you do not become my devotee, I'll not be exposed to you, I am not so cheap." Kṛṣṇa is not so cheap, but He's cheap to the devotees. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Vedeṣu durlabham. If you simply try to understand Kṛṣṇa by the strength of your Vedic study, so-called Vedic study, because that is foolish study. He does not know. That is the test. If he, one does not understand Kṛṣṇa, his Vedic study is simply waste of time. Māyayāpahṛta-jñānā. The test will be whether he has understood Kṛṣṇa. If one has studies Vedas, the test will be whether he understands Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If he is missing Kṛṣṇa, Kṛṣṇa is unknown, then all his study is useless waste of time. Useless waste of time. This is the verdict of the śāstra. So those, one who does not understand Kṛṣṇa, he, his knowledge is not at all advanced, what to speak of perfection. There is no question of perfection. Perfection of knowledge is surrendering unto Kṛṣṇa.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

So this is the position. So one who does not understand Kṛṣṇa, if they speak to the public about Kṛṣṇa, about Bhagavad-gītā, they are nonsense, simply misleading people. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhaḥ [SB 7.5.31]. They are themselves blind, and there are other blind men there also, therefore they do not get any profit out of it. So many Gītār jñāna, Gītār version is going on, but still they are in the same darkness. Same darkness. Not a single staid(?) is follower. Why? Well, that is not the way of understanding Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55]. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Such, you have to approach a jñānī who has seen the truth. And how the truth can be seen? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. The tattva-darśinaḥ and tattva. It is through the devotional service. Ataḥ śrī-kṛṣṇa, there are so many versions about this thing,

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

Kṛṣṇa reveals. You cannot order Kṛṣṇa, "Please come here, I'll see You." No, that is not possible. Kṛṣṇa is not your order-supplier. Kṛṣṇa is the Supreme Lord. You have to surrender. Then Kṛṣṇa will reveal unto you. Being pleased by your service, He will reveal. Not that because you are very nice scholar, you know much a-b-c-d, Kṛṣṇa will come to you. No. Kṛṣṇa is not subjected to such order-supplying agency. Yes, go on.

Pradyumna: "Śrīla Rūpa Gosvāmī prays to his spiritual master, Śrīla Sanātana Gosvāmī, for the protection of Bhakti-rasāmṛta-sindhu, 'The Ocean of the Pure Nectar of Devotional Service,' from the argumentative logicians who unnecessarily meddle in the science of service to the Lord."

Prabhupāda: Yes. Logicians, nyāya, what is called?

Devotee: Mīmāṁsā.

Prabhupāda: Mīmāṁsā. Mīmāṁsā. Mīmāṁsā jara (?). So Kṛṣṇa is not subjected to this logic, mīmāṁsā, grammar. No. Kṛṣṇa is transcendental. Therefore, Śaṅkarācārya says,

bhaja govindaṁ bhaja govindaṁ
bhaja govindaṁ mūḍha-mate
prāpte sannihite maraṇe
na hi na hi rakṣati ḍukṛñ-karaṇe

Ḍukṛn, du-prata, kṛñ-prata, these are grammatical jugglery. So these Māyāvādīs, they coin words by grammatical jugglery. This word may be meant, may be meaning like this. They're all grammatical jugglery. Then nyāya jugglery. So they take advantage of this jugglery. Kṛṣṇa is not subjected to this jugglery of words. Kṛṣṇa keeps always His independence, and if you fulfill the condition, if you surrender unto Him, then He will be revealed unto you. Not by your jugglery of words. That is not possible.

Pradyumna: "He compares their arguments and logic to volcanic eruptions in the midst of the ocean."

Prabhupāda: Yes. Sometimes they create havoc. Because these Māyāvādīs, Kṛṣṇa gives them intelligence. Because he wants to, he puts forward his logic to kill Kṛṣṇa, or to forget Kṛṣṇa. Kṛṣṇa also gives his intelligence, "Yes, you talk like this so that you will forget forever." Yes. (laughter). "You talk like this." Mattaḥ smṛtir jñānam apohanaṁ ca, Kṛṣṇa says. Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Kṛṣṇa can give you. If you actually want Kṛṣṇa, He'll give you intelligence. Dadāmi buddhi-yogaṁ taṁ yena mām upayānti te. Kṛṣṇa is very cunning also. This man is trying to forget Me, to mislead others. He is misleading himself, others cannot be mislead, for the time being, but he is misled for good. Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram eva yoniṣu [Bg. 16.19]. These asuras, on account of their enviousness upon Kṛṣṇa, to prove that there is no Kṛṣṇa, there is no God, so these people are put into andhā yoni. Andhā yoni means in such, just like animals. They cannot understand about Kṛṣṇa. Kṣipāmy andhā yoniṣu. So that is Kṛṣṇa's punishment, that "He wants to forget Me, he wants to kill Me. All right, he, let him be put into such birth that he may not know what is Kṛṣṇa for many, many births." Yes, go on.

Pradyumna: "In the midst of the ocean, such volcanic eruptions can do very little harm, and similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service."

Prabhupāda: That sometimes, everyone knows, there is volcanic eruption in the ocean. What does it harm to the ocean? It throws out some lava, some little island may come out, but what is the harm to the ocean? Similarly, these rascal may go on with their philosophy for killing Kṛṣṇa. That does not hurt Kṛṣṇa consciousness movement. It will go on. This ocean will never be disturbed by these so-called philosophies. This will never be disturbed. Go on.

Pradyumna: "The author of Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work."

Prabhupāda: Yes. Every Vaiṣṇava, that is Vaiṣṇava's sadācāra (?), humble. Tṛṇād api sunīcena taror api sahiṣṇunā. Although Vaiṣṇava knows everything, still he presents himself very humble, lower that the straw, humbler than the tree. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā, they don't..., the devotee does not claim any so-called popular respect, false respect. They go on with their Kṛṣṇa consciousness movement. Tṛṇād api sunīcena taror api sahiṣṇunā, amāninā, if anyone wants some honor, he gives everyone honor. For him, he does not want any honor. What honor he'll take? This material honor. Prahlāda Mahārāja, when he was offered benediction by Lord Nṛsiṁhadeva, "You take any kind of benediction." So Prahlāda Mahārāja replied, "My dear Lord, I am born of a father, passionate, and I am always greedy about material opulence, naturally, because my father was like that. So You are offering benediction. I can ask from you any kind of material opulence. I know that. But, what I shall do all these material opulences. I've seen my father was so strong materially, that when he was angry even the demigods trembled. He was so powerful. Now everything is finished within a second by You. So what is the value of this material opulence? Why shall I ask you all these nonsense. Kindly engage me, kindly engage me in the service of Your servant, that I want." This is devotion. They don't want anything. Kindly engage me nijunkaman ātmā dāse (?). That is the prayer. So the devotees, they do not want anything material. They are not captivated by so-called followers. No. Na dhanaṁ na janam, janam means followers, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. What is this false power? Ekaś candras tamo hanti na ca tara sahasrasaḥ. If one disciple is enlivened with Kṛṣṇa consciousness, he can work as the moon. Otherwise so many foolish followers, what they'll do? Just like stars. Thousands and millions of stars, they cannot do anything. One moon is sufficient. Ekaś candras tamo hanti na ca tara sahasrasaḥ. So this Kṛṣṇa consciousness movement, it is not required that everyone will be follower. That is not possible, because it is very difficult. But still, if one follower, sincere follower is there, it will go on. It will go on. Nobody can stop it. Go on.

Pradyumna: "That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī. We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous ācāryas."

Prabhupāda: Yes, we should not be very much proud that "I have created wonderful." Why? What wonderful? What? I am not a magician that I can create wonderful. Sometimes people, they give me so much honor. "Swamijī, you have created wonderful." I do not feel that I have created wonderful. What I have done? I say that I, I do, I'm not a magician. I do not know how to create wonderful. I have simply Bhagavad-gītā, presenting Bhagavad-gītā as it is, that's all. If there is any credit, this is only credit. Anyone can do it. The Bhagavad-gītā is there, and anyone can present Bhagavad-gītā as it is. So it will act wonderful. I am not a magician. I do not know the tricks of magics and the yoga-siddhi, I am creating (visual expression) like this. (laughter) I have no such power. Neither I do it. So I, my only credit is, I do not want to mix with this pure Bhagavad-gītā teaching, any rascaldom, that's all. That is my credit. And whatever little miracle has been done, only on this principle. That's all. Go on.

Pradyumna: "...and simply by following in their footsteps we may be able to do something for the benefit..."

Prabhupāda: Yes, the same thing. Our purpose should be to satisfy our predecessors.

tādera caraṇa-sevi-bhakta-sane vāsa
janame janame more ei abhilāsa

We cannot deviate from the path of the previous ācāryas. We must strictly follow. That is the qualification. We must follow their instruction. Therefore I repeatedly say to my students that ”You chant Hare Kṛṣṇa mantra sixteen rounds, and follow the regulative principles. Your strength is there.” If we…, just like Himalayan mountain, nobody can push it. Very simple thing. It is so powerful. Yaha hoite sarva-siddhi haya. This is Caitanya Mahāprabhu’s request. Don’t deviate from the instruction. Then you will stand as strong as the Himalayan mountain. Very simple thing. Anyone can do. We are asking, following the footsteps of predecessor, Rūpa Gosvāmī, Caitanya Mahāprabhu. Caitanya Mahāprabhu’s instruction to Rūpa Gosvāmī. Rūpānuga. Therefore we are called rūpānuga. Anuga. Anuga means following. Going, following the footsteps of Rūpa Gosvāmī. So as the, Rūpa Gosvāmī is following his predecessor, Caitanya Mahāprabhu, so we have to follow our predecessor. Then we will be successful. There is no doubt about it. Nobody can do any harm. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. If you stick to the principle of following the footsteps of previous predecessor, evaṁ paramparā-prāptam [Bg. 4.2], don’t add anything, don’t subtract anything, present as it is and keep your spiritual strength intact, then the preaching will go on. Nobody can disturb you.

That’s all. Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, October 28, 1972

Pradyumna: (reading) ”…divided into four parts, just as the ocean is sometimes divided into four parts, and there are different sections within each of these four divisions. Originally in Bhakti-rasāmṛta-sindhu, the ocean is divided like the watery ocean into east, west, north, and south, while the sub-sections within these different divisions are called waves. As in the ocean, there are always different waves, either on the eastern side, the western side, the northern side, or the southern side, so similarly Bhakti-rasāmṛta-sindhu has different waves. In the first part there are four waves, the first being a general description of devotional service. The second concerns the regulative principles for executing devotional service and the third wave is devotional service in ecstasy. In the fourth is the ultimate goal, love of God. These will be explicitly described, along with their different symptoms. The authorized description of bhakti, or devotional service…”

Prabhupāda: Caitanya Mahāprabhu compared bhakti as the, a great ocean. So when He was speaking before Rūpa Gosvāmī, He said that ”It is just like a ocean. So I’ll take a drop of it, and you taste it, and you’ll understand what is this ocean.” Just like by tasting one drop of sea water we can understand the taste of the whole ocean, similarly Caitanya Mahāprabhu described a small portion of Bhakti-rasāmṛta-sindhu. Bhakti rasa amṛta. Bhakti, devotional service, there is a rasa, taste, and the taste is amṛta, eternal.

Here also, we have got taste for any relationship. Just like we have got our relationship with master and servant. So this relationship is a perverted reflection of the real master and servant. Here it is perverted because the master also does not love the servant, and the servant also does not love the master. The servant serves the master so long there is payment. If the payment is stopped, then no more the servant will be available. But in the eternal world, the Kṛṣṇa’s servant… So that is eternal, without any payment. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Ahaitukī. The servants of God, or Kṛṣṇa, they serve Kṛṣṇa not for any material gain. Ahaitukī. Therefore this word is used, ahaitukī, without any cause of motive. This is real bhakti. Therefore this bhakti word is applicable only in relationship with God, or Kṛṣṇa. In the material world, there cannot be any use of the word bhakti. Because here the so-called devotional service is motivated. So this bhakti word is monopolized by Kṛṣṇa, and nobody else. Go on.

Pradyumna: ”The authorized description of bhakti, or devotional service, following in the footsteps of previous ācāryas can be summarized in the following statement of Śrīla Rūpa Gosvāmī: ’First-class devotional service is known by one’s tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably.’ ”

Prabhupāda: Yes.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

This is the first statement of bhakti given by Śrīla Rūpa Gosvāmī. The… ”First class devotional service is known by one’s tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably.” Not unfavorably. Ānukūla, prātikūla. Ānukūlyasya saṅkalpa prātikūlyam vivarjanam. Bhakti means we should simply accept what is favorable to Kṛṣṇa. What is not favorable to Kṛṣṇa, that we shall not accept.

Just like Arjuna. In the beginning he declined to fight. He was thinking favorably to his own senses, that ”If I kill my brother, grandfather, nephews, those who are on the other side,… They have come to fight with me. So I can kill them. I can own victory over them. But what is the profit? If my relatives, friends, and all others die, then what is the use of my become victorious?” That was his… That means he was thinking in his favor. Kṛṣṇa wanted that ”You must fight. You are a kṣatriya. It is your duty to fight. You are My friend. If you go away, fly away from this battlefield, what people will say? That ’Kṛṣṇa’s friend has gone away.’ So this is not good.” So when he could not be convinced, then Kṛṣṇa had to speak the whole Bhagavad-gītā. Then after hearing Bhagavad-gītā, Kṛṣṇa inquired from Arjuna ”What is your decision now? Are you going to fight or not?” Arjuna said, ”Yes, my illusion is over.” Naṣṭo mohaḥ smṛtir labdhā tvat-prasādān madhusūdana. So kariṣye vacanaṁ tava [Bg. 18.73]. ”Yes, I shall fight.” So this is favorable to Kṛṣṇa.

So we have to see what is favorable to Kṛṣṇa, not sense gratification, not favorable to me. Or to my country, or to my society. No self-interest. Only Kṛṣṇa’s interest. That is bhakti. So by fighting, Arjuna became a great devotee. Bhakto ’si priyo ’si me [Bg. 4.3]. Kṛṣṇa certified that ”You are My greatest devotee. You are My very confidential friend.” But what did he do? He did not read Vedānta philosophy. He was a gṛhastha, a king, engaged in fighting. He knew how to fight only. He did not know what is Vedānta philosophy. But still, he became a great devotee of Kṛṣṇa. Bhakto 'si. So what is the criterion? The criterion is that he fought favorably. He did favorably to Kṛṣṇa consciousness.

That is described in the Caitanya-caritāmṛta. What is the difference between kāma and… Kāma means lust; and love. Kāma and prema. Prema is love, and kāma is lust. It appears similar. In the material world, lust is going on in the name of love. A boy loves a girl, a girl loves a boy, but actually the boy also wants sense gratification and the girls also want sense gratification. That is not love. As soon as there is any difficulty in sense gratification, immediately there is divorce. So there is no love. There is only lust. In the material world there is no love. Therefore Caitanya-caritāmṛta Kaja, the author of Caitanya-caritāmṛta, he has distinguished between love and lust. He says, ātmendriya-prīti-vāñchā tāre nāma kāma [Cc. Ādi 4.165]. When you want to satisfy your senses, that is called lust. Kṛṣṇendriya-prīti vāñchā dhare prema nāma. When you want to satisfy the senses of Kṛṣṇa, that is love.

Just like Arjuna. In the beginning he wanted to satisfy his own senses. "I shall not fight because if the other party, my brothers and grandfathers, they live, I shall be happy." So that is kāma. That is not prema. But when he agreed to fight because Kṛṣṇa wanted it… Nimitta-mātraṁ bhava savya-sācin. So that is prema. So Kṛṣṇa-prema can be executed in so many ways. Simply Kṛṣṇa should be satisfied. That is prema. That is Kṛṣṇa consciousness. So at the present moment, Kṛṣṇa, in the Bhagavad-gītā wanted: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Kṛṣṇa wanted Arjuna-Arjuna means everyone-that they should surrender to Kṛṣṇa and be engaged in the service of Kṛṣṇa. So people… Kṛṣṇa, when we speak of Kṛṣṇa, means God, the Supreme Personality of Godhead.

So this Kṛṣṇa consciousness movement is propagating that to serve Kṛṣṇa. When Kṛṣṇa was present He demanded that "You surrender unto Me," and we are preaching, "You surrender unto Kṛṣṇa." What is the difference? There is no difference. So the same thing, what was spoken five thousand years ago by Kṛṣṇa personally, we, Kṛṣṇa cons…, we, Kṛṣṇa conscious men… Because we are known in the world as Hare Krishna People. They write in the newspaper, "The Hare Krishna People." So our preaching is the same. We don't change. We present, therefore, Bhagavad-gītā As It Is. Kṛṣṇa says that everyone should surrender unto Him. We are preaching the same philosophy, that "You surrender to Kṛṣṇa." Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We say the same thing. We ask everyone that "You become a devotee of Kṛṣṇa. You think of Kṛṣṇa constantly. You worship Kṛṣṇa. You offer you obeisances unto Kṛṣṇa." So this is favorable. If we preach what Kṛṣṇa said five thousand years ago, that is favorable. That is Kṛṣṇa consciousness. To act in favor Kṛṣṇa means Kṛṣṇa consciousness movement. Go on.

Pradyumna: "The purport is that one may also be in Kṛṣṇa consciousness unfavorably, but that cannot be counted as pure devotional service. Pure devotional service should be free from the desire for any material benefit or for sense gratification as these two desires are cultivated through fruitive activities and philosophical speculation."

Prabhupāda: Yes. Sense gratification… I, as I was explaining, a few minutes (I finished?) before. Caitanya-caritāmṛta Kaja says, bhukti-mukti-siddhi-kāmī sakali aśānta. Bhukti. Bhukti means karmīs. They want sense enjoyment. So long they live here in this body, they enjoy their senses to the topmost, and they make provision for the next life, to be elevated in the heavenly planet to enjoy in the Nandana-kānana with the demigods. More standard of living, enjoyment more opulent. That is the desire of the karmīs. Jñānīs, they say, brahma satyaṁ jagan mithyā. "This world is false. There is no enjoyment. Actual enjoyment, to merge into the existence of Brahman." So that is also a subtle sense enjoyment. Leave this world, and enter into Brahman. Then you feel happy. So that is also sense enjoyment. Similarly, yogis, they also want power, material power. Aṇimā laghimā siddhi. Aṣṭa-siddhi. So if you have some power, you can fly in the air, you can walk over the water, you can get anything you desire immediately. These are yoga-siddhi. So that is also satisfying own sense gratification. So except bhakti, everything is for sense gratification. That is unfavorable. Kṛṣṇa does not want to satisfy anyone's senses. That is not Kṛṣṇa's business. Kṛṣṇa is the Supreme. He wants everyone should serve Him. He's not going to serve anyone. That is Kṛṣṇa's position. Therefore anyone who serves Kṛṣṇa and preaches this philosophy, to serve Kṛṣṇa, that is favorable. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. Go on.

Pradyumna: "Generally, people are engaged in different activities to get some material profit, while most philosophers are engaged in proposing transcendental realization through volumes of word jugglery and speculation. Pure devotional service must always be free from such fruitive activities and philosophical speculations. One has to learn Kṛṣṇa consciousness, or pure devotional service…"

Prabhupāda: Yes. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. Pure devotional service should be uncovered by the motive of nirbheda-brahmānusandhana, the motive of karma and motive of jñāna. That is pure devotional service. No motive.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam…
[Brs. 1.1.11]

Simply to do things which Kṛṣṇa wants to do, that is bhakti. That is pure bhakti. Go on.

Pradyumna: "One has to learn Kṛṣṇa consciousness or pure devotional service from the authorities by spontaneous loving service."

Prabhupāda: Spontaneous. This service should be spontaneous, not forced. Just like a father loves his son spontaneously. A young man likes to love a young girl spontaneously. So bhakti should be like that. As soon as one hears the name of Kṛṣṇa, immediately, spontaneously, he should be ready to serve Him. That is pure devotion. Not that forced. In the beginning, we have to force, that "You rise early in the morning. There is maṅgala ārātrika. You have to perform it." But when this function will be done spontaneously, "Oh, this is the time to offer maṅgala ārātrika to my Lord…" That is wanted. That is wanted. Not that "Oh, it is a heavy burden to rise early in the morning and to offer maṅgala ārātrika." That is not spontaneous. But one has to act under the direction of spiritual master and śāstra, which is called vidhi-bhakti, regulative devotional service, he comes to the platform of spontaneous service.

We have got an example in this connection. Formerly there was child-marriage. Boys and girls were married at the age of ten years, twelve years. So at that time, there was no practically love. But the guardians, they induced the girl to go and offer her husband some eatables, to give her some service. In this way… That was just like regulative. But when they actually come in the platform of attraction, there is no need of direction. So the spontaneous love, when spontaneously we shall serve Kṛṣṇa, without any obligation, without any force, that is required. Spontaneous love, rāga-mārga. Go on.

Pradyumna: ”This devotional service is a sort of civilization. It is not simply inaction for people who like to be inactive or devote their time to silent meditation. There are many different methods for people who want this, but civilization of Kṛṣṇa consciousness is different. The particular word used by Śrīla Rūpa Gosvāmī is this connection is anuśīlana, or cultivation by following the predecessor teachers, or ācāryas. As soon as we say ’cultivation,’ we must refer to activity. Without activity, consciousness alone cannot help us.’ ”

Prabhupāda: Yes. People say that inactivity, silence, that is perfection. But no. In bhakti cultivation, there is no such thing silence. Always active. The same example can be given that Arjuna… Arjuna became devotee not by silence, but by being active. Activity, spontaneous activity. ”I have to do this. My Lord will be pleased. So I have to do this.” Activity. But if I have no idea what is Lord, what does He want, how He’s pleased, if we do not know all these things, naturally there will be no activity. But one who knows what is this Lord, what does He want, what is my relationship with Him, then there is activity. So actually, that bhakti, bhakti is not silence. Bhakti is activity.

Just like personally, up to seventy years, I was practically doing nothing. But at the age of seventy years, by the grace of God, Kṛṣṇa, there was inspiration. I went to western countries. Not to sit down there silently. So bhakti, the path is not inactivity. Actual activity begins when one is situated on devotional service. It is explained in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā. When one is brahma-bhūtaḥ, self-realized, he’s prasannātmā, joyful, ānandamaya. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no desire to fulfill, neither he has lamentation. Here, in the material world, we hanker after things which we do not possess. ”I want this. I want that.” And we cry when the thing is lost. Na śocati. But a brahma-bhūtaḥ, when one is self-realized, when one knows that he’s not this body, he’s spirit soul, he’s part and parcel of Brahman, at that time, he becomes joyful. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu. And he sees everyone on the equal footing. Because Brahman-realized. He knows everyone is not this body. He’s spirit soul, part and parcel of Supreme Brahman. This position, when one comes to this platform, brahma-bhūtaḥ stage, mad-bhaktiṁ labhate parām. That is the stage to be promoted to the Brahman activity.

The nirviśeṣa, impersonalists, they want to stop activity, but actually Bhagavān, Kṛṣṇa, says that real activity begins when one is self-realized, one is situated in Brahman realization. Brahman realization does not mean to stop. Brahman realization means to act for Kṛṣṇa, not for sense gratification. That is Brahman realization. Mad-bhaktiṁ labhate parām [Bg. 18.54]. And in that bhakti stage, bhaktyā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Actually, simply by executing devotional service, being freed from all material contamination, when one is engaged in devotional service, bhakti, that process, bhakti process can help one to understand what is God. Bhaktyā mām abhijānāti. It is not said that by karma, ”karmaṇā mām abhijānāti.” No. ”Jñānena mām abhijānāti.” Abhijānāti, tattvataḥ, if one wants to know God in truth, then he must take to devotional service. And this devotional service, actual devotional service begins when one is Brahman realized.

So one may argue, ”Does it mean that all the bhaktas… We see they are not even educated… How he has realized Brahman?” That answer is given in the Bhagavad-gītā that

māṁ ca avyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

This very platform of serving Kṛṣṇa, avyabhicāriṇi, without any adulteration, means without any motive… When one is engaged in Kṛṣṇa’s service without any motive… Not that ”I establish a Deity in the temple with a motive that people will come, will give money, and I shall make it a path of earning my livelihood.” That is not devotion. Devotion is without any motive. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. So without any motive, when one is engaged in devotional service, that is brahma-bhūtaḥ stage. That is liberated stage. According to Bhāgavata, liberation, mukti, means to be situated in one’s constitutional position. That is called mukti. Muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Hitvā anyathā rūpa.

Now because we are designated, we have got this body, designation, therefore we are situated in different positions. Somebody’s working for his family. Somebody’s working for his community. Somebody’s working for his nation. But this is anyathā rūpam. This is depending on the bodily designation. ”I am American. I am Indian. Therefore I must sacrifice everything for my country, for my nation.” This is anyathā rūpam. And when we engage ourself that ”I am Kṛṣṇa’s part and parcel. Kṛṣṇa is my master. I am His eternal servant. I must work for Kṛṣṇa.” That is mukti. That is liberation. So anyone who is working for spreading Kṛṣṇa consciousness, he has no other motive than to satisfy Kṛṣṇa. He has no other motive than to satisfy the representative of Kṛṣṇa. Therefore they are hitvā anyathā rūpam.

These European, American boys, they are working for Kṛṣṇa. It is practical. They are not working for their community, country or nation. Neither Kṛṣṇa is their God. According to common understanding, in the Dictionary it is said Kṛṣṇa is Hindu God. But they are not working for Hindu God. They are working for Kṛṣṇa. Kṛṣṇa says that

sarva-yoniṣu kauteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

They have understood this philosophy that Kṛṣṇa is neither Indian nor Hindu or this or that. Kṛṣṇa is Supreme Personality of Godhead. He’s father of everyone. They’ve understood in this spirit. Therefore they’re working for Kṛṣṇa. Without any motive. This is practical. Not only Europe and… Everywhere. Everywhere, all over the world. Why? Because Kṛṣṇa consciousness is there in everybody.

Nitya-siddha kṛṣṇa-bhakti. This devotional service of Kṛṣṇa is dormant in everyone. It is, it has to be awakened. That's all. Śravaṇādi-śuddha-citte karaye udaya. Simply by hearing, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanam [SB 1.2.17]. If you simply hear Bhagavad-gītā, Śrīmad-Bhāgavatam from the representative of Kṛṣṇa… As Caitanya Mahāprabhu directed, bhāgavata paro diya bhāgavata sthane. One should hear about Bhāgavata from the devotee. There are two kinds of Bhāgavata, the book Bhāgavata and the person Bhāgavata. So we have to relish the Śrīmad-Bhāgavatam, the contents of Śrīmad-Bhāgavatam, from a devotee who is self-realized. Then it will be very nice. Satāṁ prasaṅgād mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. When you hear about Kṛṣṇa from a Kṛṣṇa devotee, it becomes very pleasing to the ear and the heart. Hṛt-karṇa-rasāyanāḥ kathāḥ. Therefore to become Kṛṣṇa conscious, to become a devotee of Kṛṣṇa… Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Tad vidhi praṇipātena paripraśnena sevayā. This is the process. So this Bhakti-rasāmṛta-sindhu is the science of devotional service. If one wants to become a devotee of Kṛṣṇa, the Supreme Personality of Godhead…

When we speak of Kṛṣṇa, Kṛṣṇa means all Viṣṇu forms, all Viṣṇu forms. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu, kṛṣṇaḥ svayaṁ samabhavad paramaḥ pumān yo [Bs. 5.39]. All incarnations, they are also Kṛṣṇa, expansion of Kṛṣṇa. But Kṛṣṇa, this Personality of Godhead, Kṛṣṇa, He's the Supreme Person. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So these things are explained in the Bhakti-rasāmṛta-sindhu, as they are in the Bhagavad-gītā, Śrīmad-Bhāgavatam. The summary, the juice of Śrīmad-Bhāgavatam, Bhagavad-gītā, devotional service is given in the Bhakti-rasāmṛta-sindhu. We have translated this book as Nectar of Devotion. And you'll be pleased to hear that in some of the universities in U.S.A. this book has been recommended as study book in the religious class. They're now reading regularly.

So we shall stop now. It is dark. There is no light. Hare Kṛṣṇa. Thank you very much. (end)

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The Nectar of Devotion

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Bombay, January 10, 1973

Pradyumna: Bhakti-rasāmṛta-sindhu is divided into four parts, just as the ocean is sometimes divided into four parts, and there are different sections within each of these four divisions. Originally, in Bhakti-rasāmṛta-sindhu, the ocean is divided like the watery ocean to east, west, north and south, while the subsections within these different divisions are called waves. As in the ocean there are always different waves, either on the eastern side, the western side, the northern side, or the southern side, so similarly, Bhakti-rasāmṛta-sindhu…

Prabhupāda: That Bhakti-rasāmṛta-sindhu, the Sanskrit word… We have short cut the translation, Nectar of Devotion, but the, Rūpa Gosvāmī's purpose is to present the ocean of bhakti-rasa. Rasa means mellow. The juice. It is just like ocean. This ocean has limitation, but that is unlimited. Ānandāmbudhi-vardhanam. Caitanya Mahāprabhu said this ocean is increasing. Now, this material ocean, it has got limit. It cannot increase unlimitedly. That is not possible. Otherwise, how you could build these houses on the beach? No, it is ordered not to come forward beyond this line. But the spiritual bliss type ocean is increasing. Ānandāmbudhi-vardhanam. That is the difference between spiritual bliss and material enjoyment. Material enjoyment is limited. You cannot enjoy unlimitedly. That is not possible. Just for few seconds, for few minutes, or for few hours, then it becomes disgusting. That is the material enjoyment. But the spiritual enjoyment, spiritual bliss is different. That is simply increasing. So, therefore in the śāstra it is said, ramante yoginaḥ anante [Cc. Madhya 9.29]. Those who are yogis, bhakta-yogi, they enjoy unlimitedly. Rāmante yoginaḥ anante, and that is satyānande. That ānanda bliss is real bliss. This is artificial. This is perverted reflection.

I have several times explained that the love affairs between Kṛṣṇa and Rādhārāṇī, that is fact. There is no end. Eternally They are enjoying. Rādhārāṇī is enjoying the company of Kṛṣṇa, and Kṛṣṇa is enjoying. Rādhā kṛṣṇa-praṇaya vikṛtir ahlādinī śakti. That is Kṛṣṇa's pleasure potency. As Kṛṣṇa is eternal, Kṛṣṇa's pleasure potency is also eternal. So real love, Rādhā-Kṛṣṇa, or Kṛṣṇa with the gopīs, or Kṛṣṇa and the cowherd boys, Kṛṣṇa and Yaśodā Ma, Nanda Mahārāja, Kṛṣṇa and Kṛṣṇa's servants, Kṛṣṇa and Kṛṣṇa's trees, Kṛṣṇa and Kṛṣṇa's water, Kṛṣṇa and Kṛṣṇa's flower, Kṛṣṇa and Kṛṣṇa's cows, everything eternal. That is eternal. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā-kalābhiḥ [Bs. 5.37]. Kṛṣṇa's enjoyment means Kṛṣṇa's expansion. Just like in Bhāgavata, you know, when Kṛṣṇa's cowherd boys, calves and cows were stolen by Brahmā, Kṛṣṇa again expanded Himself in the similar forms so that the mother of the cowherd boys, the mother of the calves, they may not feel separation. Kṛṣṇa immediately replaced. That is Kṛṣṇa.

So the blissful enjoyment with Kṛṣṇa, it is unlimited. That is called Bhakti-rasāmṛta-sindhu. Rasa and amṛta. Amṛta, that is not dying, that is not possible. Want (?) some material enjoyment. It is not possible. But, because we are preaching Kṛṣṇa consciousness, they still persisted. Yes, this is the difference. You will feel more and more enthusiasm. In this material world, the more you'll work, you'll feel tired. And the spiritual world, the more you work, you'll feel enthused. That is called anandāmbudhi-vardhanam. That is the test. If our workers are feeling tired, then that means he's working materially. And if he's feeling enthused, more and more, that is his, he's working spiritually. Ānandāmbudhi-vardhanam. That is the spiritual test. Rāmante yoginaḥ anante satyānande cid-ātmani [Cc. Madhya 9.29]. That is cid-ātmani, that is spiritual, not material. So here, we are trying to enjoy material. So how we can be happy? That is not possible. Materially we cannot be happy, therefore Bhagavad-gītā gives us indication, sukham ātyantikaṁ yat tad atīndriya grāhyam [Bg. 6.21]. If you want happiness, happiness is our prerogative. Every individual soul, happiness. Because Kṛṣṇa is sac-cid-ānanda-vigraha, eternal, blissful, ānanda. Ānanda, blissful. Cit, knowledge and sat, eternal. That is Kṛṣṇa. Sat-cid-ānanda-vigrahaḥ.

Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigraha means form, but not this form. Those who have no knowledge about Kṛṣṇa, they are thinking Kṛṣṇa is māyā. These bhaktas, they are worshiping the māyā form. Their philosophy is when Kṛṣṇa comes, when God comes, He takes a material form. No, that's not right. Kṛṣṇa says, sambhavāmy ātma-māyayā [Bg. 4.6]. Sambhavāmy ātma-māyayā, the ātma-māyayā means cit potency. These Māyāvādī philosophers they have no information that cit potency. That is ahlādinī śakti, that is Rādhārāṇī. They have got experience of this material potency. External energy. Durgā. But they have no information of the cit potency. Therefore, they think that Kṛṣṇa appears in the form of māyā. Just like we have got this body, material body, this is gift by the māyā.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-janma-yoniṣu
[Bg. 13.22]

Kāraṇam. We are getting this body according to our association with the different modes of material nature. But Kṛṣṇa has nothing to do with this material nature. Material nature is controlled by Him, and we are controlled by the material nature. That is the difference. He is controller, and you are controlled. They do not understand. They think that if I make null and void these conditions of controlling, then I become uncontrolled.

Just like the philosophy voidism, or suicidism. I am feeling some pain in my body. So if I think that let me commit suicide, then the pain will go away automatically. That is void philosophy. The killing one-self, ātma hā. But because they have no understanding that killing this body does not mean killing yourself. That is their ignorance. In the Bhagavad-gītā it is clearly said, na hanyate hanyamāne śarīre [Bg. 2.20]. So these rascal think if I suicide, if I commit suicide, and just have a knife on my throat, then all my pains and pleasures are finished. No, that is not… He will be put into more pains and pleasure. Sometimes we'll have to accept, why accept, it is certain, the ghostly body. Because Kṛṣṇa has given you, or māyā has given, māyā has given under the direction of Kṛṣṇa, a certain type of body for enjoying for a certain span of life, you cannot finish it. If you disregard it, then, if you commit suicide, the result will be that you will not be allowed to accept another material body. You will have to remain in that subtle body. That is ghost. Ghostly life means one who has misused this life, this body, and by his whims he has killed this body. He becomes ghost. That means he will have to suffer for so many day, then he'll get another material body.

Therefore there is śraddhā ceremony. The śraddhā ceremony means, supposing my father or my relative has not got, yet, again gross body, this śraddhā ceremony will help him to get another gross (body). Because without this gross body, the ghostly body is very troublesome, because he wants to enjoy something, but he has no instrument to enjoy. Therefore he creates, the ghost creates trouble. Sometimes captures some body to fulfill his desires, and the man becomes ghostly haunted. There are so many subtle sciences. What do they know, these so-called scientists? They're simply falsely proud, taking account of this small duration of life, for ten to twenty years, fifty years, or at most hundred years, that's all. They do not know. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. And still they're becoming guide, they're becoming swamis, they're becoming gurus, they're becoming fathers, they're becoming government. How people can be happy? Everyone is andhā, blind. They have no jñāna, no knowledge, and misleading only. So the, ānandāmbudhi-vardhanam. You can have unlimited ānanda, but because you are falsely trying to enjoy through this material body, therefore you are becoming confused and frustrated. That they do not know. They think, "I have got this material body, I have got some senses, let me enjoy the senses to the best possibility." But you cannot do it, because it is false, it is not real. Real senses, unless you feel sensation, that sensation, consciousness is there because the spirit soul is there. Otherwise there is no sensation, and unless you feel sensation, there is no enjoyment.

So this bodily enjoyment is false, real enjoyment (is) of the spirit. Therefore it is said, ramante yoginaḥ anante. They want to enjoy life with Ananta, Kṛṣṇa. They want to become friend of Kṛṣṇa. They want to become lover of Kṛṣṇa. They want to become servant of Kṛṣṇa. They want to become father of Kṛṣṇa. They want to become māyā of Kṛṣṇa. The same thing, as we are pervertedly enjoying in this material, the same thing is there (in) spiritual life. That is Kṛṣṇa exhibiting. When He appears on this earth, He practically shows how you can enjoy also with Him. That is Vṛndāvana līlā. Practical manifestation. But we are not taking to that. We are taking this Vṛndāvana līlā of Kṛṣṇa, Kṛṣṇa is māyā, Vṛndāvana is laya. Now simply place your nose and thinks of something impersonal, that is perfection. No? That is not. This is fact, ramante, unless you are many varieties, there cannot be enjoyment. Ramante yoginaḥ anante. Ramante, this very word, one who is engaged, he is called iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. This is the meaning of Rāma. Rāma, Kṛṣṇa, Rādhā-Rāmaṇa, Rādhā-Mādhava.

So this science has to be understood. We are, everyone is after happiness, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). We are spiritual soul, spiritual spark. Our life is ānanda. Sac-cid-ānanda. Eternal life, blissful life, life of knowledge. But we are put into this material condition which is ignorance, miserable and temporary. Just opposite. Instead of having eternal, blissful, knowledgeable life, we have got this body which is non-eternal, non-permanent, and always miserable in condition, and not blissful. Always miserable and always in ignorance. Just the opposite. So Kṛṣṇa is not like that. If we think of Kṛṣṇa like that, then it is a mistake. That Māyāvādī philosopher, they are thinking of Kṛṣṇa like that, that Kṛṣṇa is like me. Avajānanti māṁ mūḍhā. They are rascals, mūḍha. They are thinking there is something above Kṛṣṇa. Therefore they are mūḍhas. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because they have no knowledge, paraṁ bhāvam ajānantaḥ. They do not know the paraṁ bhāva, the bhakti-rasāmṛta-sindhu, they have no idea, they have no knowledge. So this Kṛṣṇa consciousness movement is, therefore, giving them the real knowledge. Kṛṣṇa, how He's enjoying. His, how He's joyful. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37].

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya…
[Bs. 5.32]

Ānanda sad-ujjvala-vigraha. It is not ordinary vigraha like this. They have got bitter experience of this vigraha, of this form, therefore they want to make God impersonal. Must be opposite. They have got this bitter knowledge that getting this body, we are suffering so much. Therefore, the God must be without body. Just opposite. This is also material thinking. Thinking in a negative way. But they have no knowledge, that if God has body, but that is completely spiritual. It has nothing to do with the material body.

They cannot think of spiritual body. So the Bhakti-rasāmṛta-sindhu is teaching people how you can enjoy in the ocean of blissfulness. That is bhaktir avatāra. So Rūpa Gosvāmī is dividing. Just like the sea has got east, west, north, south, similarly, he is dividing the ocean of nectarine in four divisions, and as there are waves in the ocean, so there are different chapters. That means he's dividing the Bhakti-rasāmṛta book in four parts, and in each part there are different chapters. That is the conclusion. Go on.

Pradyumna: "In the first part there are four waves, the first being a general description of devotional service."

Prabhupāda: Yes. The first part of Bhakti-rasāmṛta-sindhu, the first wave is, "What is the meaning of bhakti?" "What do you mean by bhakti?" It is very scientific book. First of all, he will explain, "What do you mean by bhakti?" Then?

Pradyumna: "The second concerns the regulative principles for executing devotional service."

Prabhupāda: Yes. Because as soon as you know the business, then you can chalk out your activities. If you do not know what is the business, then how you can work? That is second wave. Then?

Pradyumna: "And the third wave, devotional service in ecstasy."

Prabhupāda: Yes. Then, when you become expert in devotional service, then you come to the spiritual platform. You will feel ecstasy. Ānandāmbudhi-vardhanam. Otherwise how you get enthusiasm? That is the test. That is the test, that the material platform, you are working, you will feel tired, and you will try to retire from it. But the spiritual platform is, as you are engaged in spiritual activities, or devotional service, you become cleansed. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. Prasanna-mana. As you prolong, execute devotional service, bhagavad-bhakti-yoga, prasanna-manaso, you become jolly, because that is your nature. At the present moment, although I am spirit soul, my nature is to become jolly, ānanda, but because I am covered by this material nature, my joyfulness has practically disappeared, or I am trying to enjoy life through this material body. That is my position.

So, if you engage yourself in devotional service, the first engagement is this śravaṇam, hearing. It is not difficult. You don't have to go anywhere. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Kṛṣṇa is within you. If you kindly hear about Kṛṣṇa, that is the first business, śravaṇam. If you kindly hear about Kṛṣṇa. Unfortunately, even we do not get time to hear about Kṛṣṇa. So Kṛṣṇa is within you. Kṛṣṇa is within you and as soon as Kṛṣṇa sees that now you are very much eager to hear about Him. The first business. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. And the hearing about Kṛṣṇa is puṇya, even if you do not understand, because hearing about Kṛṣṇa means you are hearing the sound Kṛṣṇa. That sound Kṛṣṇa will purify you, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. My Guru Mahārāja, if somebody would write some article, he would hear, he would simply see how many times there is Kṛṣṇa and Lord Caitanya. Then he'll pass, "Yes, it is all right." (laughter) Because, because there are so many times Kṛṣṇa uttered, it is already nice. That is also stated in the Śrīmad-Bhāgavatam.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

Tad-vāg-visargo janatāgha-viplavo. That type of literature which is describing Kṛṣṇa, nāmāny anantasya yaśo 'ṅkitāni yat. Yatra, in which, in that literature where simply there is glorification of the ananta, the Supreme Lord. Not dry philosophy, simply jugglery of words. That is garbage. So that cannot, that kind of literature. Any literature, simply, simply trying to describe the glories of the ananta. Yaśo aṅki, yaśaḥ aṅkitāni yat śṛṇvanti gāyanti gṛṇanti sādhavaḥ. Those who are sādhu, those who are devotees, they hear that literature. They hear that literature. Otherwise, another, the next verse, I forget now. Tad vāyasaṁ tīrtham, it has been described, tad vāyasaṁ tīrtham uśanti mānasā [SB 1.5.10]. So this kind of literature, even it is not properly, grammatically correct, tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam, abaddha [SB 1.5.11]. That, writing Sanskrit śloka, it requires very high education. It is not that whatever I write, three miles, one line, two lines, no. There is some metric system, canda, so saita (?). So the, Śukadeva Gosvāmī says, even it is not properly composed, but because there is anantasya, anantasya guṇani, the glorification ananta, the Supreme, śṛṇvanti gāyanti gṛṇanti sādhavaḥ. Those who are sādhus, actually, they accept it. It doesn't matter if there is little grammatical mistake or some poetical discrepancies. There are literary rules and regulation. So śāstra says, it doesn't matter, even there is not perfectly, Śaṅkarācārya also says, na hi na hi rakṣati ḍukṛṅ-kāraṇe. You cannot be saved by simply grammatical efficiency. No. The grammatical efficiency is secondary. Real thing is how much you are feeling for Kṛṣṇa. That is wanted. Nāmāny anantasya yaśo 'ṅkitāni yat śṛṇvanti gṛṇanti gāyanti sādhavaḥ.

So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. If we are sincerely hearing about Kṛṣṇa, this very first qualification, śravaṇaṁ kīrtanaṁ viṣṇoḥ. This society, we are holding classes, just to give opportunity to the people. We are not professional, that you come here and pay, then we continue, otherwise we stop. No. Our business is to distribute the glories of the Lord. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Therefore it is recommended, satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]. In sat-saṅga. Sat-saṅga means association of the devotees. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ. Just contrary to this, avaiṣṇava mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. Those who are not vaiṣṇava, those who are not devotees, one should not hear from them. It is useless. It is useless, waste of time. Śravaṇaṁ na kartavyaṁ sarpocchiṣṭaṁ payo yathā. Just like milk touched by the lips of a serpent is poison. You cannot say it is milk, very nice. No. Because it is touched by the lips of the serpent it is useless. Similarly, as soon as a professional reciter or a avaiṣṇava reciter, without any realization, without being a devotee of the Lord cites, recites, that should not be heard. That is restricted by Sanātana Gosvāmī. Avaiṣṇava mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtaṁ śravaṇaṁ naiva kartavyam. Because you'll not derive any benefit. You go on hearing for thousand of years. Thousands of years, still you'll remain where you were in the beginning. But satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. So this kathāḥ, hari-kathāḥ, kṛṣṇa-kathāḥ should be heard from devotees, in the association of devotees. Śṛṇvatāṁ sva-kathāḥ, then Kṛṣṇa will help. Kṛṣṇa, Kṛṣṇa is very intelligent, more intelligent than you. So He knows our heart, what for I am hearing, then He will help us.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam

dadāmi buddhi-yogam…
[Bg. 10.10]

Kṛṣṇa is there. You haven't got to search out Kṛṣṇa. He is already within you. Simply He wants to see whether you are sincere. That's all. You cannot deceive, you cannot deceive Caitanya, Kṛṣṇa. He is always present. Anumantā, upadraṣṭā. In the Bhagavad-gītā, He is upadraṣṭā. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. If you simply hear about Kṛṣṇa from the lips of pure devotees, then it is puṇya. Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. It will cleanse your heart. It will cleanse your heart.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi…
[SB 1.2.17]

We have got many dirty things within our heart. Kṛṣṇa will cleanse. Kṛṣṇa is within there. Then Kṛṣṇa will personally cleanse. Then everything will be clear. Everything will be clear. You will understand. So it requires little willingness. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām. This statement was given by Brahmā, and when it was quoted by Rāmānanda Rāya before Caitanya Mahāprabhu, He accepted. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. You can remain your position. Don't, you don't require to change your position. Not that you have to give up your household life, you have to accept sannyāsa, or you have to do this, the other. No. Remain in your position. But, but try to hear from the proper source, and try to understand. That will make you so strong that, Kṛṣṇa is ajita, unconquerable, but you will conquer Him. You will conquer Him. Ajito 'pi, jito 'py asi, He becomes conquered. Because…

Kṛṣṇa cannot be conquered by anyone, by the demons, but he can be conquered by a devotee. Just like Yaśodāmāyī, he has conquered Kṛṣṇa. The whole world is trembled by Kṛṣṇa's prowess, but Kṛṣṇa is trembling before Yaśodāmāyī, or the stick. So He wants to be controlled, because everyone is praying, "My dear Lord, oh, you're so great." Everyone prays like that, but no one shows his stick. (laughter) But He wants, because that is also enjoyment. So sometimes He is disappointed that nobody wants Me to show his stick. Therefore He finds out such a devotee who can show Him stick. (laughter) Kṛṣṇa is so kind. Kṛṣṇa is so kind. So you can become mother of Kṛṣṇa, or you can become father of Kṛṣṇa. What is to become one with Kṛṣṇa? You become father of Kṛṣṇa. The Māyāvādīs they want to merge into the Supreme, but we want to become father of Kṛṣṇa. Why merge? More than Kṛṣṇa. The devotee can beget Kṛṣṇa. Kṛṣṇa accepts that. Yes, I shall become your child. I shall be controlled by your stick.

So they are not ordinary. We should not think like that. The ānanda-cinmaya-rasa-pratibhāva. That is Kṛṣṇa's expansion of pleasure potency. Kṛṣṇa wants to be controlled by Yaśodāmāyī. Kṛṣṇa wants to be defeated by His friends. Kṛṣṇa wants to be refused Rādhārāṇī's darśana. Yes. Rādhārāṇī is angry, she has refused, she has ordered the sakhis, "Don't allow Kṛṣṇa to come here!" Yes. Kṛṣṇa is flattering. (laughter) "Kindly let Me go." "No sir, you cannot go." This is Kṛṣṇa. You see. But at the same time, gopī-jana-vallabha. Jaya śrī-rādhā-mādhava gopī-jana-vallabha. Kṛṣṇa is, that is Kṛṣṇa's actual life. He is gopī-jana-vallabha, He is rādha-mādhava, He is giri-vara-dhārī. As soon as the gopīs and the cowherd boys in distress, He will uplift this hill, Govardhana, giri-vara-dhārī. That is Kṛṣṇa's life. As the gopīs, and the cowherds boy, and the inhabitants of Vṛndāvana, they have sacrificed everything, they do not know anything but Kṛṣṇa, similarly, Kṛṣṇa also does not know anything beyond Vṛndāvana. That is Kṛṣṇa. That is Bhakti-rasāmṛta-sindhu, ocean of blissful life.

Thank you very much. (end)

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The Nectar of Devotion

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Bombay, January 11, 1973

Pradyumna: (reading:) "…bhakti, or devotional service, following in the footsteps of previous ācāryas, can be summarized in the following statement by Śrīla Rūpa Gosvāmī: 'First-class devotional service is known by one's tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably.' "

Prabhupāda: Hmmm. Serving the Lord favorably. Not whimsically. Favorably. Ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā [Cc. Madhya 19.167]. This is the exact word, ānukūla. Ānukūla means favorably, "What I want, you shall do." That is favorable. I want something and you do something else, that is not favorable. Favorable means what Kṛṣṇa wants, you do that. So to come to this understanding, preliminarily… Because we have forgotten Kṛṣṇa, or God, at the present stage, in our material condition of life. Material condition means forgetting our relationship with God. That is material condition. The, this is… Therefore it is called māyā. Māyā means illusion, which has no existence, hallucination. The same thing as we see tiger when dreaming and crying: "Oh, here is tiger! Save me! Save me!" So this is called… This is the example of hallucination. There are many others. Just like water in the desert. Sometimes there is, due to reflection of the sun, it appears there is vast mass of water, and the animals, they go after it, the water. These are the, some of the examples of hallucination, illusion. So this hal… To be in the stage of hallucination, illusion, that is called māyā. This is called māyā. Mā-yā. Mā means "not"; yā means "this."

So we are in this condition now, in māyā. We can practically experience. I have several times explained. Just like while we are asleep we forget everything of our day's life, and during daytime, we forget everything, what we saw in dream. So these two stages… So this is also dream, this is also dream, and I am observer of the dream. Therefore I am the fact, and this is illusion. Both the conditions. So therefore the question arises: "Then what I am?" That is called brahma-jijñāsā. Sanātana Gosvāmī went to Lord Caitanya Mahāprabhu to ask this question, "What I am?" And in, any intelligent man can understand that "I am simply dreaming. At night, I am dreaming something, forgetting night's dream, uh, day's dream. And in day, daytime, I am dreaming something. I am forget the night's dream. So actually both of them are dreams, and I am the observer. Then what I am?" This is the question. Athāto brahma jijñāsā This is the beginning of Vedānta-sūtra. One should be inquisitive. Unless one comes to this point of inquiring about himself, then what I am? Why I am dreaming this daytime and nighttime? What is my actual position? This is human life. When one comes to this point of inquiring, "What I am?" that is the beginning of human life. Otherwise animal life. The animals, they do not know what I am, neither this question comes to them, "What I am?" He's thinking, "I am dog," "I am cat," "I am ass," "I am tiger," "I am this and that." Similarly, if we simply think like that, that "I am American," "I am Indian," "I am brāhmaṇa," "I am this," "I am that," that is animal life. That is animal life. When you come to this point, understanding, jīvasya tattva-jijñāsā… Jīvasya tattva-jijñāsā naś ceha yat karmabhiḥ. Kāmasya na, na indriya-prītiḥ, jīveta yāvatā. This is the Bhāgavata philosophy. People are working very hard. Animal also working very hard, but in the human society there are four principles: dharma, artha, kāma, mokṣa: [SB 4.8.41, Cc. Ādi 1.90] religious life, then economic development, then sense gratification, and then mokṣa, liberation. This is human life. Dharma, artha, kāma, mokṣa. The religious life you cannot find in animal society. In the human society, either he may be Hindu, Muslim, Christian, Buddha, Jews, anything, there is a kind of religious principles.

So that is the beginning of human life-religion, dharma. Then generally, because we are in the bodily concept of life, therefore economic development: "I want money. I want comfortable position, comfortable situation, so that I can eat, drink, sleep nicely." This is called economic development. So dharma, artha… Then why I don't, why I want economic development? Now kāma. Because I have got my senses, I have to gratify it. I'll gratify my senses. When my children grow up, I also give them chance to gratify their senses. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So we think by sense gratification we shall be happy. That is called kāma. And when we are dissatisfied or frustrated by this process of sense gratification, economic development, then we give up. Brahmā satyaṁ jagan mithyā: "This is all false. Now I shall merge into Brahman." This mokṣa. But Bhāgavata says this is not life. This is not life. What is that verse? Dharmasya… Dharmaikāntasya. You have got the First…? Yes. Nārthāya upakalpate. Na artha… Dharma does not mean… People take to religious life for economic development. That… They think that by… That is also fact. So… But Bhāgavata says that the religious life does not mean economic development. Economic development does not mean to satisfy your senses. Then what shall I do? My… I've got my senses. There is demand of satisfaction for the senses. What shall I do? Therefore Bhāgavata says, kāmasya nendriya-prītir jīveta yāvatā [SB 1.2.10]. Kāmasya… Just like you have to eat. That is the demand of your body. But don't manufacture varieties of menus. Eat only to live, not to live to eat. They have made it a point not to eat for living, but they're living for eating. Therefore Bhāgavata says, kāmasya nendriya-prītir [SB 1.2.10]. Our indriya-prītir, our sense gratification, is eating, sleeping, sex life and defending. That is our indriya-prītir. So Bhāgavata says, "Yes, you're allowed to satisfy your senses so that you can keep fit yourself so, to execute higher procedure of life." And what is that higher procedure of life? That higher procedure of life is jīvasya tattva-jijñāsā. That tattva-jijñāsā, "What I am?" For this purpose, you shall eat, you shall sleep, you shall satisfy your senses. You should defend yourself. To fulfill this mission of life, to understand what I am. Otherwise the animals are also doing that. Indriya-prītir.

So Caitanya Mahāprabhu was approached by Sanātana Gosvāmī. They were ministers in the government of Nawab Hussain Shah, in Bengal. In those times there was a Pathan government, and they were responsible ministers. One was chief minister, one was finance minister. Very responsible post, Rūpa Gosvāmī. And they almost became Muhammadans. Because formerly the brahminical society was very strict. If any brāhmaṇa accepts service of another person… Generally kṣatriyas. And he, they were Muslims. So they were, I mean to say, rejected from brāhmaṇa society, and they changed their name also. Almost they became Muhammadans. Sākara Mallika and Dabira Khāsa-both the brothers, Sanātana Gosvāmī and Rūpa Gosvāmī. And they met Caitanya Mahāprabhu. Then they decided to resign from the government post and join this Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement is not new. It, it, it is continuing, it is going on since Kṛṣṇa appeared. And later on, five hundred years ago, Caitanya Mahāprabhu revived it, this Hare Kṛṣṇa movement. Harer nāma harer nāma harer nāma iva kevalam [Cc. Ādi 17.21]. So when they met Caitanya Mahāprabhu, both the brothers decided that "Now we shall join Caitanya Mahāprabhu's movement. It is very nice movement." So, after resigning their posts, Rūpa Gosvāmī stealthily left the country and Sanātana Gosvāmī was situated. He formally wanted to resign the post, but the Nawab would not allow him to resign; therefore he was arrested. And somehow or other, he managed to come out of the prison and then join Caitanya Mahāprabhu at Benares.

So when he met, there was discussion of life's…, value of life between Caitanya Mahāprabhu and Sanātana Gosvāmī. So Sanātana Gosvāmī first of all questioned this, that grāmya-vyavahāre kahe paṇḍita satya kari māni. "Now the ordinary few friends, my countrymen, they consider me, I am very learned scholar." He was very learned scholar actually. He was great scholar in Sanskrit and in Arabi, Arabic language and Persian language. Because in those days there were Muhammadan kingdom. So actually they were very learned scholars, from… Because we understand from their writings, later on, after becoming disciples of Caitanya Mahāprabhu. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So actually they were paṇḍita, learned scholars, brāhmaṇa, and learned scholar. But he was asking that grāmya-vyavahāre kahe paṇḍita satya kari māni: "These people, my neighboring friends, they call me as learned scholar. And actually I accept that I am scholar, I am learned paṇḍita. But I do not know what I am. This is my position. I am paṇḍita. They call me paṇḍita, learned scholar, and I accept it. But actually I do not know what I am. I am such a paṇḍita." So this is the position. You call any person, any scientist, any philosopher, any politician, any minister, at the present moment, and ask him: "What you are?" he'll fail to answer. He'll say, "Yes, I am Mr. such and such," "I am Indian," "I am American," "I am minister." He'll say like that. This question was discussed with a great professor in Moscow. He said, "Swamijī, after finishing this body, everything's finished, what I am. That's all." This is the position. But actually that is not. Therefore Sanātana Gosvāmī first of all inquired this question, grāmya-vyavahāre kahe paṇḍita. "Ordinary behavior, my neighbors, they call me very learned scholar, but I am such a scholar that I do not know what I am." Ke āmi kene more jare tāpa… Why I am put into this miserable condition of life-birth, death and disease and old age? And threefold miseries-ādhyātmika, ādhibhautika, ādhidaivika? And the whole struggle is to minimize our miserable condition of life. The struggle is going on, whole day: work, day and night. What is the purpose? Ātyantika duḥkha nivṛtti. To minimize our miserable condition of life. So why I am put into this miserable condition of life although I do not know, I do not want it? So what I am? What is my position? That is Bhāgavata decision. The, you don't forget yourself by simply satisfying your senses. Kāmasya nendriya-prītir [SB 1.2.10]. Don't be satisfied simply when you see that your senses are satisfied. No. Jīvasya tattva-jijñāsā. One should be forward to understand what he actually is. The same, same story, that I am simply seeing dreams, day and night. I am seeing, that's a fact. Law of identity, I am. Then what I am? I'm simply seeing these dreams? What is my actual life? That is tattva-jijñāsā. What is that? Read it. Ānukūlyena kṛṣṇanu-śīlanam [Cc.

Madhya 19.167].

So when we go deep into the matter, to inquire about ourself, what is my position, then we come to this understanding, as Caitanya Mahāprabhu instructed to Sanātana Gosvāmī: jīvera svarūpa haya nityera kṛṣṇa dāsa [Cc. Madhya 20.108]. That we have forgotten. Our constitutional position is eternal servant of Kṛṣṇa. That is our position. So as soon as we come to this position… The Bhakti-rasāmṛta-sindhu begins from this point. When a living entity, when a person comes to the understanding, without any doubt, that he's eternal servant of Kṛṣṇa, then his real life begins. Unless he understands this point, he's still in the hallucination of animal life. Jīvera svarūpa haya nityera kṛṣṇa dāsa. Actually we are engaged as servant always. Here, everyone who are sitting here, every one of us, servant: servant of the society, servant of the family, servant of the community, servant of the country, servant of the nation. In this way, we are servant. That's a fact. And we are serving. Everyone is serving. Nobody is actually enjoying; everyone is servant. That is the constitutional position of living entity. But they are serving hallucination. They are not serving the real fact. The constitutional portion is going on. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Therefore one brāhmaṇa, he approached the Supreme Personality of Godhead that "I have served the whole of my life…" Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. Serving means we are serving the society, country, family, the… The essence is I am ser…, not serving; I am satisfying my sense gratification. But I am pushing on this sense gratification in the name of service. A man is working whole, whole day and night to maintain his family, considering himself that he is the master of the family. But he's the, actually he's the servant of the family. That is his real position. And servant of the family means he's servant of his senses. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor du… [SB 7.9.45]. They are, their happiness is that sex life. For enjoy that sex life, they are working so hard, day and night. Therefore he's neither serving the society, community, family, but he's serving his sense gratification. That's all. This is their service.

Therefore the Avantīpura brāhmaṇa says that kāmādīnāṁ kati na katidhā pālitā durnideśāḥ: "My dear Lord, I have served my senses so abominably. I should not have served in that way. Still I have done." Just like sometimes we commit so many criminal activities to satisfy our senses, because we want money. So pālitā durnideśāḥ. My conscience says, "You don't do it." But, because I want to enjoy my senses, I must do it. I must do it. A thief knows that "If I steal, I, then I'll be punished." He has heard from śāstra, or he has known the state laws, that, if one commits theft, he's punished. He knows it. And he has seen it, that one man has stolen, or committed theft, he's arrested, taken by the police. He has seen it. But still he commits theft. Why? Why? Therefore it is a… That is my… I become habituated to serve the process of sense gratification in such low grade that what is not to be done, I still do it. Therefore he says, kāmādīnāṁ kati na katidhā pālitā durnideśāḥ, teṣāṁ mayi na karuṇā jātā. But anyone who serves for somebody, ask him: "Whether you are satisfied? I have served you so much." They'll never say. Just like… Take the example-I've given this example many times-that who can serve his country than Mahatma Gandhi better? Nobody. But still he was shot dead. Still he was shot dead. His service was not acknowledged, recognized. Otherwise how he shot dead? There are so many cases. So many cases.

So this world, however faithfully you give service, it will be never recognized-because it is hallucination, illusion. You are serving your senses. You are not serving any person. You are serving your senses. So when one comes to this position, he understands that "I am actually servant, but I am posing myself falsely as master." That is real sense. Then whose servant I am? I am Kṛṣṇa's servant. Therefore Kṛṣṇa comes and demands: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have forgotten that. We have forgotten Kṛṣṇa and Kṛṣṇa's service. That is māyā. Therefore Kṛṣṇa comes again and again as Himself, as a devotee, or he sends His servitors, His Vaiṣṇava, to preach this cult, Kṛṣṇa consciousness, that "Educate people to serve Kṛṣṇa, to serve Me." Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. We are also preaching this cult, that "You serve Kṛṣṇa." Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We are preaching this cult. So we are not manufacture anything. This Kṛṣṇa consciousness movement is nothing concocted. It is fact. Everyone is servant, but at the present moment he's serving māyā. So, instead of serving māyā, let him serve Kṛṣṇa, the original Personality of Godhead. This is the Kṛṣṇa consciousness movement.

So that service, when one agrees to serve Kṛṣṇa… Because nobody's agreeable to serve Kṛṣṇa. They will… Kṛṣṇa personally came, canvassed. How many people are serving Kṛṣṇa? Avajānanti māṁ mūḍhā [Bg. 9.11]. "Oh, it is too much. Kṛṣṇa is asking that 'Give up everything and serve un…, unto Him.' It is too much." People are taking, avajānanti māṁ mūḍhā, because they are mūḍhas. They are thinking, "Why shall I serve Kṛṣṇa? I shall serve dog. I shall keep a dog and take him in the street. As soon as he stands, I shall stand. As soon as he passes urine…" (laughter) That is the position. If you don't serve God, then you have to serve god, dog, māyā. You cannot be, become without service. That is not possible. That is not possi… You must have to serve somebody. But you'll not be satisfied. By such service, you'll ne… The, the master whom you are serving, he will never be satisfied, neither you'll be satisfied. But if you serve actually the Supreme Master, Kṛṣṇa, He will be satisfied and you will be satisfied.

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Kṛṣṇa says that "You simply try to serve Me. Offer Me little water, little flower, little leaf." Anyone. Universal. Anyone can collect little water, little flower or little leaf and offer to Kṛṣṇa. Kṛṣṇa is prepared to accept your service in that way. What ms the difficulty to serve Kṛṣṇa? But they will not do. This is māyā.

So one has to make his determination. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. This bhakti… Ānukūlyena means Kṛṣṇa wants. You serve. You supply. This is ānukūla. Now He says, Kṛṣṇa: man-manā bhava mad-bhakta. Now you become always engaged in thinking of Kṛṣṇa. Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare… That is man-manā, always thinking of Kṛṣṇa. Because thinking of Kṛṣṇa and Kṛṣṇa, there is no difference. Kṛṣṇa is absolute. As soon as you chant Hare Kṛṣṇa, as soon as you remember Kṛṣṇa, that means Kṛṣṇa is on your tongue, dancing. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… Abhinnatvād nāma-nāminoḥ. Therefore by constant company with Kṛṣṇa, puṇya-śravaṇa-kīrtanaḥ. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you simply hear about Kṛṣṇa, then you become pious. Puṇya-śravaṇa. Simply by hearing, you become pious. You haven't got to arrange for great, great sacrifices, tons of ghees. No. Simply by hearing Kṛṣṇa-kathāḥ, you'll be purified. These are the statements of great personalities, Caitanya Mahāprabhu:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

Śrī-kṛṣṇa-saṅkīrtana is so nice that Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Why don't you become, always think of Kṛṣṇa? Where is the loss? If you are walking on the street or going on bus or on your car, if you chant Hare Kṛṣṇa mantra, what is your heavy loss? Is there any loss? Why don't you do it? Try it. There is no loss. And if there is any gain, why don't you try it? For nothing, without any loss. These Europeans and American boys, they are chanting Hare Kṛṣṇa. They are more enlightened, so far material civilization is concerned. But in their country, almost all young men, as a hobby, they have taken a bead and chanting. Our, the George Harrison, the famous Beatle, he is supplying beads and bags to his friends: "Chant Hare Kṛṣṇa." And he has written in his record that "Anyone who is friend of Kṛṣṇa, I am his friend." What he has written?

Gurukṛpā: "Any friend of Kṛṣṇa is friend of mine."

Prabhupāda: Eh?

Gurukṛpā: "Any friend of Kṛṣṇa is friend of mine."

Prabhupāda: Yes. Anyway… So we Indians, why you are over gentlemen? They're also gentlemen, they're also Europeans. But why you are afraid, why you are ashamed to chant Hare Kṛṣṇa mantra even on walking, even going on…? What is the harm? This is the purpose of Hare Kṛṣṇa mantra movement, that anyone can chant. A child can chant. A old man can chant. A rich man can chant. A poor man can chant. There is no tax. But see the result. See the result. Kīrtanīyaḥ sadā hariḥ.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

This is the Caitanya Mahāprabhu's order, that "Always chant Hare Kṛṣṇa." The śāstra says,

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age, especially, we cannot execute any other process of religious method. This is… We can, but at the present moment, it is very difficult. The best things is, as it is recommended in the Bṛhan-nāradīya Purāṇa-many other purāṇas also, in Upaniṣad,

hare nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

And in the Bhagavad-gītā also you'll find,

satataṁ kīrtayanto māṁ
yatatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
tuṣyanti ca ramanti ca
[Bg. 9.14]

Satataṁ kīrtayanto mām. Anyone who is chanting, he's mahātmā. He's mahātmā. Chanting. So these, these boys, although they're very young, but because they're chanting, always, they're mahātmās. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso [Bg. 9.13]. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So this is the process in this age. You can chant. There is no loss, but there is much gain. Why don't you try it?

So that is called bhakti. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Favorably. Kṛṣṇa says that "You become always thinking of Me." Man-manā. So you think of Kṛṣṇa. That is bhakti. That is ānukūla. Ānukūlyena kṛṣṇānu-śīlanam. Kṛṣṇa says, and we carry out the order, just like Arjuna did. Kṛṣṇa said that "You kill. I want. The other party must be killed." He, first of all, he hesitated: "How can I kill my grandfather and nephews, my brothers, the other side? No, I cannot," when he was bodily conscious. But when he understood Kṛṣṇa's Bhagavad-gītā, he said, kariṣye vacanam: "Yes, I shall do it." That is ānukūla. That is ānukūla. In the beginning, he was becoming very good gentlemen, nonviolent, but Kṛṣṇa chastised him:

kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam (arjuna)
[Bg. 2.2]

"Oh, you are proposing something which is the action of the anārya, not of the Aryans. So give up this klaibhyam, this deficiency, defect or…" What is called?

Devotee: Weakness.

Prabhupāda: "…weakness, weakness of your heart. Give it up." So then when he became His śiṣya, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7], at that time, as his śiṣya, He immediately chastised him: aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase. "My dear Arjuna, you are talking just like a very learned man, but you do not know what is learning. You do not know."

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca

nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"This is not talk of the paṇḍita. Just learn what is paṇḍitaḥ, how…" Then, then when He began to teach him how to become paṇḍita, the first instruction was,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, within this body, there is the soul. This is the beginning of spiritual understanding. How many people know? They do not know it. They think that "I am this body." "I am American," "I am Indian," "I am…"

So the Kṛṣṇa consciousness movement is very scientific movement, authorized movement, and there is a vast philosophy. We have published them, twenty big, big books, we have published. So our only request is that you all consciousness people, advanced, educated persons, they should try to understand this movement as it is and join, make his life successful and teach others also. People are suffering for want of this knowledge, and they are being misled by so many rascals. Dehātma-buddhiḥ. Andhā yathāndair upanīyamānāḥ. In the Bhāgavata it is said, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninas [SB 7.5.31]. These people, they do not know what is the ultimate goal of life. Na te viduḥ. They do not know. The ultimate goal of life is to go back to home, back to Godhead. That, they do, actually do not know. They do not know even what is God, and what the question of going back to Him, back to home, back to Godhead? They do not know everything, anything. There is God, there is home of God. As we say, generally, we give you the name of God, His address, His father's name-everything-but they will not accept it. "There is no God. God is dead. I am God. You are God. God is loitering in the street." This is their theory. Andhā yathāndair upanīyamānāḥ. The blind men are led by blind leaders. So we should not follow like that way. If we actually want success of life, then we must be Kṛṣṇa conscious. We must follow the greatest authority, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. We must follow. If you want success of life, everything is there, whatever you want.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

Whatever you want, you'll get. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So Kṛṣṇa… Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. Kṛṣṇa is giving assurance. There are so many things that, by understanding Kṛṣṇa, simply by understanding Kṛṣṇa, you, your life is successful. The life, success of life is to stop this repetition of birth and death. That we also do not know. There is repetition of birth and death. Tathā dehāntara-prāptir. Kṛṣṇa says in the beginning, asmin dehe dehi. Tathā dehāntara-prāptir. Kaumāraṁ yauvanaṁ jarā. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Those who are actually educated, sober, they can understand that, that "Here is a man who's supposed to be dead, but he's not dead. He has transferred this body. That's all." Tathā dehāntara-prāptir. As I am transferring my body from babyhood to childhood, childhood to boyhood, boyhood to youthhood, youthhood to old body, similarly, as I have changed so many bodies, where is the difficulty to understand that after giving up this body, I'll get another body? And Kṛṣṇa is confirming. All the Vedic literature confirming: tathā dehāntara-prāptir. Another body. But we must know what kind of body I'm going to get. That is intelligence. Body, you must have to accept. As you have changed, as you accepted so many bodies, even in this life, then you have to accept another body. Now there are 8,400,000's of bodies. That you see. There are aquatic bodies, there are tree's bodies, plant's bodies, insect body, bird's body, beast's body-so many bodies. Eight million, four hun … So Kṛṣṇa says, tathā dehāntara-prāptir. He does not say what kind of body you'll get; He says dehāntaram. You'll get another body. So how that body, you'll have to make? That is in your hand in this life. You can prepare your next body in this body, just like you can prepare your future life in your youthhood by education, by culture. Then you can get a very nice post, very nice position, honored in the society. But if you spoil your life in childhood and youthhood, then you have no position in future life. Similarly, if you want to get next body, very nice, valuable body, so you prepare for that. You prepare for that. And how the preparation goes? That is also stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

So you can prepare. If you want to go to the higher planetary system, you can worship demigods. The Candra, the Moon planet, you are trying to go there. In this way you cannot go. But if you prepare in this life how to be promoted in the Moon planet or sun planet or heavenly planet, then you prepare yourself. Yānti… Not by force. You cannot go by your teeny sputnik and enter into the sun planet. That is not possible. You have to prepare yourself in this life. Yānti deva-vratā devān [Bg. 9.25]. This is the injunction. But Kṛṣṇa also says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Even if you go to the Brahmaloka, the highest planet of this universe, still you have to come back again. Mad dhāma gatvā punar janma na vidyate. Therefore a, a sane person should try in this life how to go back to home, back to Godhead. That is the highest perfection of life. So Kṛṣṇa consciousness movement is teaching people how to go back to home, back to Godhead. Take advantage of this movement and be happy.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, October 29, 1972

Pradyumna: (reading) "…may be divided into two classes: one class may be for achieving a certain goal, and the other may be for avoiding some unfavorable circumstances. In Sanskrit these activities are called pravṛtti and nirvṛtti, positive and negative action. There are many examples of negative action. For example, a diseased person has to be cautious and take medicine in order to avoid some unfavorable illness. Those who are cultivating spiritual life and executing devotional service are always engaged in activity. Such activity can be performed with the mind or with the, with the body or with the mind. Thinking, feeling and willing are all activities of the mind, and when we will do something, the activity comes to be manifest by the gross bodily senses. Thus, in our mental activities, we should always try to think of Kṛṣṇa and try to plan how to please Him, following in the footsteps of the great ācāryas and the personal spiritual master. There are activities of the body, activities of the different senses, and activities of speech. A Kṛṣṇa conscious person engages his words in preaching the glories of the Lord. This is called kīrtana. And by his mind a Kṛṣṇa conscious person always thinks of the activities of the Lord as He is speaking on the Battlefield of Kurukṣetra or engaging in His various pastimes at Vṛndāvana with His devotees. In this way, one can always think of the activities and pastimes of the Lord. This is the mental culture of Kṛṣṇa consciousness."

Prabhupāda: So Kṛṣṇa consciousness is not inactivity. This we have discussed yesterday. Actually the activity is being influenced by the soul. But it is being expressed through intelligence, mind and body. The activities are coming from the spiritual platform, but because it is now contaminated by the material coverings, the activities are not very adjusted. Diseased activities. The thinking, feeling, and willing… This thinking, feeling, and willing now polluted on account of material coverings. Therefore we have to revert to the thinking, feeling, and willing by Kṛṣṇa consciousness. As it is explained here, that we shall always think of Kṛṣṇa's activities, we shall always feel for satisfying Kṛṣṇa, and we shall always will to enact as He desires.

The same feeling… Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Śrīla Rūpa Gosvāmī has given us two formulas how to become Kṛṣṇa consciousness, or how to remain in Kṛṣṇa consciousness. So one formula is that anāsaktasya viṣayān yathārham upayuñjataḥ. You should not be attached to the viṣayas. Just like we have got a tendency to construct a skyscraper building. As in your country, you do. So you should not attached to the skyscraper building, but you can utilize the tendency by constructing a big temple like skyscraper for Kṛṣṇa. In this way, you have to purify your material activities.

Actually in pure Kṛṣṇa consciousness there is nothing material. I have several times explained. Material activities means activities without Kṛṣṇa consciousness. That is material activity. Just like we are speaking through this microphone. We do not reject it as material. We take it as spiritual. Because it is being used in spreading Kṛṣṇa consciousness. Anāsaktasya viṣayān yathārham upayuñjataḥ. Yathā arhati, as it deserves. Because this microphone is made of material elements, earth, water, fire, air… But this, if we remember that these material energies, earth, water, air, fire, sky, even mind, intelligence, ego… Prakṛti me, prakṛti me bhinnā aṣṭadhā. They're also energies of Kṛṣṇa. They're not separate from Kṛṣṇa. Therefore if Kṛṣṇa is spirit, then these so-called material elements, they are also spirit. But it is used as material because we do not remember the relationship of these material elements with Kṛṣṇa. Therefore the conclusion is when we are forgetful of Kṛṣṇa, then it is material. Otherwise, there is nothing as material. Everything is spiritual. Because brāhmaṇaḥ śakti.

It is described in the Viṣṇu Purāṇa. Eka-deśa sthitasyāgner jyotsnā vistāriṇī yathā, sarvedaṁ brahmaṇaḥ śakti… I just don't remember the whole verse. So everything, this is śakti-pariṇāma-vāda. Śakti-pariṇāma-vāda. Everything… Sarvaṁ khalu idaṁ brahma. Everything that we experience, that is manifestation of the energy of Kṛṣṇa. Sarvedam akhilaṁ jagat. Brahmaṇaḥ śakti. Śakti and śaktimān, they are not different. So if we accept everything as expansion of brahmaṇaḥ śakti, energy of Kṛṣṇa, and utilize it for Kṛṣṇa, then there is nothing, such thing as material. Everything becomes spiritual. So if we think in that way, thinking, feeling, and willing, if we utilize our psychological activities in Kṛṣṇa consciousness, then we keep steady in attached with Kṛṣṇa. Yukta-vairāgyam ucyate. Vairāgya means renunciation. We do not require to renounce anything, provided we see everything dovetailed in Kṛṣṇa consciousness. That is required. Go on.

Pradyumna: "Similarly, we can offer many services with our bodily activities, but all such activities must be in relationship with Kṛṣṇa. This relationship is established by connecting oneself with the bona fide spiritual master who is the direct representative of Kṛṣṇa in disciplic succession. Therefore the execution of Kṛṣṇa consciousness activities with the body should be directed by the spiritual master and then performed with faith."

Prabhupāda: Yes. We should not manufacture in our own way that: "This is Kṛṣṇa's activity." It must be confirmed by the spiritual master. Śrīla Viśvanātha Cakravartī Ṭhākura has explained in his comment on Bhagavad-gītā in connection with the verse vyavasāyātmikā-buddhiḥ ekeha kuru-nandana… Vyavasāyātmikā-buddhiḥ, niścayātmikā-buddhiḥ. Śrīla Viśvanātha Cakravartī Ṭhākura says that "Whatever order I get from my spiritual master, that is my life and soul. I must execute it thoroughly, without caring for my personal convenience or inconvenience. That is called vyavasāyātmikā-buddhi." Eka. We cannot manufacture anything as Kṛṣṇa conscious activities, but we must be ready always to carry out the order of spiritual master who is representative of Kṛṣṇa. Sākṣād dharitvena samasta-śāstrair ***. The spiritual master is recognized as the bona fide representative of Kṛṣṇa. Sākṣād dharitvena. Therefore he should be offered respect as good as to Kṛṣṇa. Yasya prasādād bhagavat-prasādo ***. And if we can please our spiritual master, then we please Kṛṣṇa.

Just… Somebody says that "Kṛṣṇa appeared five thousand years ago. He's no longer present. Then how we shall execute Kṛṣṇa's order?" Kṛṣṇa's order can be executed by executing the order of the spiritual master. Yasya prasādād bhagavat-prasādo **. We cannot disobey. Yasyaprasādād na gatiḥ kuto 'pi. This is the process. In Caitanya-caritāmṛta it has been very extensively explained what is the position of the spiritual master. But at the same time, the spiritual master does not accept himself as he's God or Kṛṣṇa like the Māyāvādīs. No. the bona fide spiritual master always thinks of himself as the servant of the servant of the servant of Kṛṣṇa. Gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Not that "Because my disciples accept me as good as Kṛṣṇa, and because my disciples offer me respect exactly he offers respect to Kṛṣṇa…" That does not mean I am Kṛṣṇa. I am servant of the servant of the servant of Kṛṣṇa. This is the position. Go on.

Pradyumna: "The connection with the spiritual master is called initiation. From the date of initiation by the spiritual master, the connection between Kṛṣṇa and a person cultivating Kṛṣṇa consciousness is established. Without initiation by a bona fide spiritual master, the actual connection with Kṛṣṇa consciousness is never performed."

Prabhupāda: Yes. We must connect with the current. Just like you have heated your room with electrical wires, but if you do not touch it with the current going on, then simply electrical heating with not help you. Similarly, initiation is essential. Ādau gurvāśrayam. Śrīla Rūpa Gosvāmī recommends in his Bhakti-rasāmṛta-sindhu for executing proper spiritual life, one must take shelter of the bona fide spiritual master. Tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam [SB 11.3.21]. Person who is actually interested in uttamam. Uttamam means transcendental. Udgata-tamam. After darkness. This material world is darkness. Tamasi mā jyotir gamaḥ. The spiritual world is full of light. Therefore anything spiritual, that is called uttamam. There…

Kṛṣṇa's another name is Uttama-śloka. Bhagavaty uttama-śloke bhaktir bhavati naiṣṭikī. Kṛṣṇa does not belong to this material world. Only the fools and rascals, they think of Kṛṣṇa having material body. Avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritam [Bg. 9.11]. Kṛṣṇa is always in His spiritual body, sac-cid-ānanda-vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Similarly, if we establish our bona fide relationship with the spiritual master, representative of Kṛṣṇa, immediately our connection with Kṛṣṇa becomes established. Go on.

Pradyumna: "The cultivation of Kṛṣṇa consciousness is not material. The Lord has generally three energies, namely, the external energy, the internal energy, and the marginal energy. The living entities are called marginal energy and the material cosmic manifestation is the action of the external or material energy. Then…"

Prabhupāda: So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Absolute Truth, Personality of Godhead, has got innumerable, multi-energies. Out of that, learned scholars, devotees, they have divided the whole energy into three, external, internal, and marginal. So the living entities, they are production of the marginal energy. The living entity is energy, prakṛti. Not the puruṣa. Puruṣa is Kṛṣṇa. We are all prakṛtis, all living entities. Prakṛti means predominated, and puruṣa means predominator. Just like we see, ordinarily, husband and wife, the husband is predominator and the wife is predominated. Although there is no difference between husband and wife. They are one, divided into two. Similarly, prakṛti and puruṣa, they are one. They are not two.

It is explained by Svarūpa Dāmodara: rādhā-kṛṣṇa-prakr…, praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api purā deha-bhedo gatau tau. Rādhā-Kṛṣṇa, They are one. But, although They are one, They bifurcated Themselves as Rādhā and Kṛṣṇa. So there is no difference between Rādhā and Kṛṣṇa. Rādhā is the superior energy, or spiritual energy. And Kṛṣṇa is the energetic. Similarly, this material world is external energy. Similarly, the living entities, they're marginal energy, between the external and internal energy. The living entities are called marginal energy because the living energy has to act under another energy, that either material energy or spiritual energy. So when the living entity is under spiritual energy, that is his normal condition, and when he's under the material energy, that is his abnormal condition. We should always remember. Material energy means forgetfulness of Kṛṣṇa. Just like in this material world, everything is there, but it is lacking in Kṛṣṇa consciousness. You travel all over the world, you'll see there is profuse arrangement of sense gratification, but there is no arrangement for understanding Kṛṣṇa. This is called material energy. But if you bring in Kṛṣṇa in the so-called material energy, it becomes spiritual energy.

Therefore this Kṛṣṇa consciousness movement is awakening that spiritual energy of the living entity. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. The mahātmā and durātmā. What is the difference? The difference is the durātmā is under the influence of external energy. Bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. When we are too much engrossed with the concept of bodily life, "I am this body," "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," when we are influenced by the bodily concept of life, that is called material energy. And when we are influenced by the spiritual energy, we always think that "I am servant of the servant of the servant of Kṛṣṇa." Gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Nāhaṁ vipro na ca nara-patir. "I am neither brāhmaṇa or kṣatriya or vaiśya and śūdra or sannyāsī or brahmacārī." This, this is a verse given by Lord Caitanya Mahāprabhu. He denies any material designation, and He informs us also that jīvera svarūpa haya nitya kṛṣṇera dāsa [Cc. Madhya 20.108-109]. When we feel actually that "I am eternal servant of Kṛṣṇa," that is our liberation. Hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. This is svarūpa. When you are existing as servant of Kṛṣṇa, then you are mukta, liberated. You haven't got to endeavor separately for becoming free or liberated. Go on.

Pradyumna: "Then there is the spiritual world, which is a manifestation of the internal energy. The living entities who are called marginal energies, energy, perform material activities when acting under the inferior, external energy. And when they engage in activities under the internal, spiritual energy, their activities are called Kṛṣṇa conscious. This means that those who are great souls, or great devotees, do not act under the spell of material energy, but act instead under the protection of the spiritual energy."

Prabhupāda: Hmm. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. They do not act under the influence… Ordinary persons, they see that "Devotees are acting like us." No. Their activities are under the influence of spiritual energy. It, it, it looks similar like the karmīs, jñānīs, but bhaktas are different from karmīs and jñānīs. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. They are not influenced by the tenets of jñāna and karma. They are influenced by activities which can satisfy Kṛṣṇa. Ānukūlyena kṛṣṇānuśīlanam. Anuśīlanam activities, culture. Ānukūlyena kṛṣṇānuśīlanam. So they are simply engaged in Kṛṣṇa activities. Although it looks similar to the ordinary activities. Therefore they misunderstand. Just like Arjuna. Arjuna is fighting and another soldier is fighting the other side. But Arjuna's activities as soldier is devotional service. Because he's trying to please Kṛṣṇa. Other side, they're fighting for their own interest, how to become victorious and take up the kingdom. That was their idea. Here, Arjuna, he did not like to fight, but when he understood that "Kṛṣṇa desires this fighting," he engaged in it. Therefore his fighting was to satisfy Kṛṣṇa, not to satisfy his senses. As it is explained in the Caitanya-caritāmṛta, to satisfy one's own senses, that is called kāma, and to satisfy the senses of Kṛṣṇa, that is called prema. That is the difference. Go on.

Pradyumna: "Any activities done in devotional service or in Kṛṣṇa consciousness are directly under the control of spiritual energy. In other words, energy is a sort of strength and this strength can be…"

Prabhupāda: This is spiritual energy. Just like Arjuna is fighting. That energy is inspired by Kṛṣṇa. So Arjuna took it, "I must fight. Kṛṣṇa wants it. I must satisfy Kṛṣṇa." This is spiritual energy. Just see. The other party, they are also fighting in the same energy, but they have no Kṛṣṇa consciousness. So to act in Kṛṣṇa consciousness is nothing wonderful. Simply you have to divert the energy for Kṛṣṇa. This is Kṛṣṇa consciousness. Everyone has got energy, but when it is enacted for one's sense gratification, that is material. And when it is enacted for the satisfaction of Kṛṣṇa, that is spiritual. Try to understand the difference between material and spiritual. Go on.

Pradyumna: "In other words, energy is a sort of strength, and this strength can be spiritualized by the mercy of both the bona fide spiritual master and Kṛṣṇa."

Prabhupāda: Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. We have to acquire this energy through the mercy of guru and Kṛṣṇa. So Kṛṣṇa is within as caitya-guru, and when we are serious He comes out as the spiritual master. Śikṣā-guru, dīkṣā-guru. So there is no difference between śikṣā-guru and dīkṣā-guru and Kṛṣṇa. Kṛṣṇa manifests Himself externally as śikṣā-guru and dīkṣā-guru. Go on.

Pradyumna: "In the Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī…"

Prabhupāda: (Hindi)

Pradyumna: "…Lord Caitanya states that it is a fortunate person who comes in contact with a bona fide spiritual master by the grace of Kṛṣṇa. One who is serious about spiritual life is given by Kṛṣṇa the intelligence to come in contact with a bona fide spiritual master, and then, by the grace of the spiritual master, one becomes advanced in Kṛṣṇa consciousness."

Prabhupāda: Yes. This is the statement in the Caitanya-caritāmṛta.

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are wandering in different species of life in different planets. Brahmāṇḍa bhramite kono bhāgyavān jīva. Not all, fortunate. One must be very much fortunate to come in contact with Kṛṣṇa and guru. So how that fortunate becomes possible? It is called ajñāta-sukṛti. Sukṛti and duṣkṛti, these two words are used in Bhagavad-gītā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. There is the word, duṣkṛti. And sukṛti. Catur-vidhā bhajanti māṁ sukṛti 'rjuna. So this sukṛti, this fortune, there is a chance which is called ajñāta-sukṛti. Ajñāta-sukṛti means just like Kṛṣṇa's representative is preaching all over the world, and if somebody comes in contact with that representative of Kṛṣṇa, and satisfies him, he acquires some ajñāta-sukṛti. This is called ajñāta-sukṛti. He does not know what spiritual benefit he's achieving by serving the representative of Kṛṣṇa. He does not know. But he acquires it imperceptibly. This is called ajñāta-sukṛti. So when ajñāta-sukṛti is accumulated, then he becomes fortunate. That is called kono bhāgyavān jīva.

Just like Śukadeva Gosvāmī is describing about the cowherd boys who were playing with Kṛṣṇa.

itthaṁ (satāṁ) brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nāra-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Kṛta-puṇya-puñjāḥ. These boys who are playing with Kṛṣṇa as cowherd boys, they are not ordinary boys. Śukadeva Gosvāmī says. They are kṛta-puṇya-puñjāḥ. For many, many lives, they accumulated their pious activities and thus now they have got the association of Kṛṣṇa to play with Him. Kṛta-puṇya-puñjāḥ. Similarly, these ajñāta-sukṛti, when they are accumulated… Just like you deposit in the bank, four annas, two annas. In this way, one day it becomes one hundred rupees. Similarly, these ajñāta-sukṛti, when they're accumulated, that makes the fortune of a person to associate with guru and Kṛṣṇa.

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]
mālī hañā sei bīja kara āropana
śravaṇa-kīrtana-jale karaye…

So bīja means seed. Bhakti-latā seed. Bhakti's compared just like a creeper. The creeper does not stand alone. It embraces another tree and then it grows. Similarly, bhakti-latā, bhakti always embraces the lotus feet of Kṛṣṇa, and then grows. Therefore it is called bhakti-latā. So bhakti-latā-bīja. If one is fortunate, by accumulating this imperceptible good activities, by association with devotees, then he gets this bhakti-latā-bīja, the seed of bhakti-latā. So Caitanya Mahāprabhu recommends, mālī hañā bīja kare āropana. Just like you get some nice seed of rose flower. So if you sow it on the ground, just becoming a nice gardener, and pour water, then it gradually grows. So we have to take the bhakti-latā-bīja from the bona fide spiritual master, and sow it within the heart. Taj-joṣaṇād āśv apavarga-vartmani śraddhā bhaktir anukramiṣyati. And pour water. Just like simply sowing the seed is not your business is finished. You have to sow, you have to pour water. So what is that pouring water?

mālī hañā sei bīja kare āropana
śravaṇa-kīrtana-jāle karaye secana
[Cc. Madhya 19.152]

This is the watering, hearing about Kṛṣṇa, chanting about Kṛṣṇa. So you take the bhakti-latā-bīja from the spiritual master. That is called initiation. And develop it by pouring water of hearing and chanting. Then it will grow. One day it will grow so big that it will penetrate the walls of this universe. It will go to the spiritual world, and gradually go to the Goloka Vṛndāvana and catch up the lotus feet of Kṛṣṇa, and then produce its fruits, and you will enjoy by eating the fruits. Go on. What is the time?

Devotee: Six o'clock Prabhupāda.

Prabhupāda: All right. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, October 30, 1972

Pradyumna: (reading:) "…Kṛṣṇa we refer to the Supreme Personality of Godhead, along with His many expansions. He is expanded by His plenary part and parcels, His differentiated parts and parcels, and His different energies. Kṛṣṇa, in other words, means everything and includes everything. Generally, however, we should understand Kṛṣṇa to mean Kṛṣṇa and His personal expansions. Kṛṣṇa expands Himself as Baladeva, Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna, Rāma, Nṛsiṁha, and Varāha, as well as many other incarnations and innumerable Viṣṇu expansions. These are described in the Śrīmad-Bhāgavatam to be as numerous as the uncountable waves. So Kṛṣṇa includes all such expansions, as well as His pure devotees. In the Brahma-saṁhitā it is stated that Kṛṣṇa's expansions are all complete in eternity, blissfulness, and cognizance. Devotional service means to prosecute Kṛṣṇa conscious activities which are favorable to the transcendental pleasure of the Supreme Lord Kṛṣṇa, and any activities which are not favorable to the transcendental favor of the Lord cannot be accepted as devotional service."

Prabhupāda: So Kṛṣṇa does not mean alone. Kṛṣṇa is not imperson. He's person, and He expands in so many persons. Eko bahu śyām. He is one, but He expands Himself to innumerable forms. The Viṣṇu forms, They are known as svāṁśa. And the servitor forms, the living entities, they are also expansion of Viṣṇu, part and parcel, differentiated, vibhinnāṁśa. So everything-expansion of Kṛṣṇa. Parasya brahmaṇaḥ śaktiḥ. Parasya brahmaṇaḥ śaktiḥ sarvedam akhilaṁ jagat. Whatever we see, experience within this world, within this universe, they're simply expansion of the energy of Kṛṣṇa. Just like fire has got two energies, heat and light, similarly Kṛṣṇa is expanding by His two energies, the material energy and the spiritual energy. So this material world is expansion of His material energy, and we are marginal We are also energy. We are not energetic. We are not puruṣa. We are prakṛti.

In the Bhagavad-gītā the living entities have been described as prakṛti. Apareyam itas tu vidhi me prakṛtim parā. After describing the material energies-earth, water, air, fire sky, mind, intelligence, ego-Kṛṣṇa says apareyam, all these energies, separated energies, material energies, they are aparā, inferior. But that is also Kṛṣṇa's energies. Inferior means not actually inferior, because they, there cannot be anything inferior which is emanating from Kṛṣṇa. The inferior in this sense: by our absence of Kṛṣṇa consciousness. Because we have come here, in this material world, to enjoy to satisfy, sense satisfaction, sense gratification, we have made it inferior. Otherwise it is not inferior. One who knows how to utilize this energy, for him, it is not inferior. Nirbandha-kṛṣṇa-sambandhe yukta-vairāgyam ucyate. One who does not know how to utilize this material energy for the purpose of Kṛṣṇa, for them, it is inferior. Otherwise, advaya-jñāna, absolute… Idaṁ hi viśvaṁ bhagavān ivetaraḥ. Nārada Muni has described before Vyāsadeva: idaṁ hi viśvaṁ bhagavān ivetaraḥ. It appears like different, but actually Kṛṣṇa… A mahā-bhāgavata… This is the vision of mahā-bhāgavata, not ordinary man. Mahā-bhāgavata… Sthāvara-jaṅgama dekhi tāra mūrti [Cc. Madhya 8.274]. A mahā-bhāgavata sees a tree or an animal or a… He does not see the form but he sees his iṣṭa deva mūrti; he sees there Kṛṣṇa. Actually, Kṛṣṇa is there as Paramātmā. So he sees Paramātmā. He does not see the external body. So Kṛṣṇa's two energies… Inferior means where Kṛṣṇa consciousness is almost absent. That is inferior. When there is Kṛṣṇa consciousness, that is no more inferior; that is superior. So Kṛṣṇa says, apareyam itas tu vidhi me prakṛtiṁ parā. After all, any energy, prakṛti… So the Māyāvādī philosophers mistakes to elevate the living entities to the standard of puruṣa, the Supreme. But actually it is not so. It is prakṛti. Prakṛti means predominated and puruṣa means predominator. And actually, that is our position. We are not predominator. Artificially I am thinking that I am predominator. That is my illusion. I am not predominator. Nobody's predominator. Predominator is Kṛṣṇa. Mattaḥ parataro nānyat kiñcid asti dhanañjaya. He's predominator. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8].

So prakṛti and puruṣa… Kṛṣṇa is puruṣa. Puruṣaṁ śāśvatam. Arjuna has described, puruṣaṁ śāśvatam. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. "You are the original puruṣa, enjoyer." That is Kṛṣṇa consciousness. If we know that Kṛṣṇa is the original person, enjoyer, and we are simply enjoyed… We are meant for being enjoyed, not to take the post of enjoyer. Here, in this material world, everyone is artificially trying to become enjoyer, both men and women. But that is illusion. Nobody's enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. The supreme enjoyer is Kṛṣṇa. So just like prakṛti-puruṣa, we can get one idea, husband and wife. Husband is puruṣa, wife is prakṛti. So if the wife is faithful, always trying to serve the husband, always to make her husband pleased, and husband takes care of the wife for all her necessities of life, as that home life becomes very beautiful and happy, similarly, Kṛṣṇa is the Supreme Puruṣa, enjoyer. We living entities, if we simply try to serve Him and make Him happy, as the gopīs did, then it is very congenial atmosphere as it was in Vṛndāvana. Everyone is serving Kṛṣṇa. Everyone is trying to please Kṛṣṇa. The birds, the beasts, the trees, the land, the water, the cowherd boys, the gopīs, Kṛṣṇa's father, mother, elderly people-everyone-the central point is Kṛṣṇa. That is Vṛndāvana. So we can have Vṛndāvana anywhere and everywhere. Vṛndāvana is not that limited. It is not material. As Kṛṣṇa is not limited… Kṛṣṇa says in the Brahma-saṁhitā, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Just like Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. Now, one can say that "Kṛṣṇa is far, far away in the Goloka Vṛndāvana. How He will eat?" That is material conception. Kṛṣṇa can eat even He is in Goloka Vṛndāvana, provided the foodstuff is offered by a devotee. Yo me bhaktyā prayacchati. It is a question of bhakti. Then Kṛṣṇa eats. Kṛṣṇa is present in His Goloka Vṛndāvana, in His dhāma. He does not go out, but His expansion goes out and takes, accepts the service of the devotee. This is the bhagavat-tattva-vijñānam. One should understand the bhagavat-tattva-vijñānam. It is a science, how He takes… We have got our limited sense that "I am sitting here." If you offer my foodstuff some yards off from me, I cannot reach, because I am limited. But Kṛṣṇa can expand His hand. He Himself comes. Svayam eva sphuraty adhaḥ. Kṛṣṇa becomes manifest to the devotee. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ, sevonmukhe hi jihvādau [Cc. Madhya 17.136]. When one becomes devotee, beginning from the tongue, jihvādau, by chanting Hare Kṛṣṇa mantra, sevonmukhe hi jihvādau, svayam eva sphuraty adhaḥ, He becomes revealed. Yei nāma sei kṛṣṇa. That is the perfection of chanting without any offenses. Then you'll find the name is not different from Kṛṣṇa. When you are chanting, you'll find Kṛṣṇa is dancing on your tongue. This is the conclusion.

So we have to learn how to chant. Therefore in the śāstras, in the Purāṇas, the ten kinds of offenses are described. And Śrīla Jīva Gosvāmī has given very much stress to avoid these offenses. Śuddha-nāma. In the beginning we cannot chant pure form of the name, because we are accustomed… But still, by chanting process, then it becomes nāmābhāsa, almost pure. Ābhāsa means just like before sunrise, you find the darkness is off, but it is not sunlight. It is different from sunlight, but still, there is the dawn, you can see everything distinctly. Similarly, first there is offensive name and, if you avoid, avoid the ten kinds of offenses, then gradually it becomes nāmābhāsa. And Śrīla Haridāsa Ṭhākura has said, Namācārya, that by nāmābhāsa, one becomes liberated. There was some argument with Haridāsa Ṭhākura and one brāhmaṇa in the office of Raghunātha dāsa Gosvāmī's father, uncle. So there were some high level talks on this nāmābhāsa. So by nāmābhāsa one becomes liberated. By chanting Hare Kṛṣṇa mantra offensive, one becomes materially happy or distressed, but when one comes to the stage of nāmābhāsa, he becomes liberated. And when he chants pure name, there is Kṛṣṇa-prema. Just like Rūpa Gosvāmī: he was chanting. We are also chanting. But we are not in the stage of Rūpa Gosvāmī or Sanātana Gosvāmī and Haridāsa Ṭhākura. Actually, if we come to that stage then there will be Kṛṣṇa-prema, love of Kṛṣṇa. Just like Rūpa Gosvāmī said that "What shall I chant with one tongue and two ears? If there were millions of tongues and trillions of ears, I could chant something." And we cannot finish even sixteen rounds, because we have not created our taste for chanting. Still we are in the nāmāparādha stage. But don't be disappointed. Go on chanting. You'll come to the right position, nāmābhāsa, then śuddha-nāma. Everything requires gradual development.

So this nāma is also another incarnation of Kṛṣṇa. Nāma-rūpe kali-kāle kṛṣṇa-avatāra. Name is… Because name and Kṛṣṇa is not different. Abhinnatvād nāma-nāminoḥ. There is no difference. Here, in the material world, there is difference between the name and the substance, but advaya-jñāna, in the Absolute world there is no such distinction. The name and the person, the same, identical. So actually, when we chant Hare Kṛṣṇa mantra, we directly associate with Kṛṣṇa, because name is the incarnation of Kṛṣṇa. Nāma-rūpe kṛṣṇa-avatāra. Therefore, if we are sensible, then we should take very much respectful attitude to the name, because name and Kṛṣṇa, the same. Suppose Kṛṣṇa comes here. How much respectful we shall be, immediately. So similarly, when we chant Hare Kṛṣṇa mantra, we should know Kṛṣṇa is there. Therefore we should be very much cautious and respectful, not neglectful. That is offense. That is offense. If you become inattentive, that is offense. You should know this. Try to avoid. Kṛṣṇa is giving us chance to meet Him in so many ways: nāma, rūpa, līlā, parikara, vasiṣṭha. He is giving us chance in the form of name, in the form of Deity, in the form of His pastimes, in the form of His paraphernalia. Just like this Vṛndāvana. Vṛndāvana is as good as Kṛṣṇa. Caitanya Mahāprabhu has said. It is not my manufacture. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvana. As Kṛṣṇa, the Brajendra-nandana Hari, Kṛṣṇa, as He is worshipable, similarly His dhāma is worshipable. We should be very much respectful to Vṛndāvana-dhāma; otherwise we'll be offender. Dhāmāparādha. Dhāmāparādha. If we remain in Vṛndāvana we should know that we are living with Kṛṣṇa. And how much we should be cautious, how much we should be careful if we are actually understand what is dhāma. Dhāma is also Kṛṣṇa. If in the dhāma we commit sinful activities, then we are, what is called, suiciding, committing suicide. It is a fact.

You know the story of Yamala-arjuna. So they were given the place in the dhāma, Vṛndāvana-dhāma, as a tree, but they had to waste time for so many hundreds years. Although there is guarantee, anyone who is in dhāma, he'll get the shelter of the lotus feet of Kṛṣṇa, but not… Why should we waste your time to become a tree or a monkey or a hog or a dog? Don't waste. You should be very careful. Don't commit any offense in the dhāma. Then one life is sufficient to go back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaun… [Bg. 4.9]. If you actually live in Vṛndāvana carefully, without committing any offense and sinful life, then in this life you are going to Kṛṣṇa. Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ. To live in Vṛndāvana means to know Kṛṣṇa-how He appeared there, how He played here, how He executed His pastimes here. Janma karma divyam. These are all celestial, all transcendental. Jaya rādhā-mādhava kuñja-vihārī.

So this is Vṛndāvana life of Kṛṣṇa. So if we know Kṛṣṇa, tattvataḥ… This tattvataḥ we discussed this morning.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścit vetti māṁ tattvataḥ
[Bg. 7.3]

So those who are living in Vṛndāvana, they should try to understand Kṛṣṇa tattvataḥ. That is their business. Not that take advantage of Vṛndāvana and make some anyābhilāṣa, jñāna-karma. No. That means we are wasting time. You'll get the chance because you have come to Vṛndāvana. Vṛndāvana's so powerful. But if we commit offense and sinful activities, it will be delayed. My Guru Mahārāja used to say that "Don't waste time. Don't wait for another life. In this life, finish this business, to understand Kṛṣṇa, and go back home, back to Godhead." That is required. If one is businessman… Just like in business they want to execute business free, finish the business very quickly, similarly, because we see that such a devotee like Bhārata Mahārāja, because he was little attached to a calf, a deer calf… What is called?

Devotee: Fawn.

Prabhupāda: Fawn. Yes. So he had to take the life of a deer next life. Just see. Such a great devotee, but because he was a little attached… Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. So we should be very careful that even in Vṛndāvana, if we miss the point, if we are attached to something, then we have to accept another life, either as beast or tree. Of course, the chance will be given to become a tree and beast in Vṛndāvana. That is also profitable, because next life, he's going back to home, back to Godhead. But why should we waste another life in this way? So Kṛṣṇa-nāma rūpe-avatāra. So we should respect chanting of Hare Kṛṣṇa mantra with very care, carefulness, cautious so that we may not commit any offense. Then your business is successful. Nāmnad balād yasya hi pāpa-buddhiḥ. If somebody thinks that "I am living in Vṛndāvana. I am chanting Hare Kṛṣṇa mantra. So if I do something sinful, what it will do…?" Eka nāma, kṛṣṇa-nāme yata pāpa kare, pāpi haya tata pāpa karite nāraya (?). "So what sinful I am doing? A little sinful…" Yes, little sinful will be excused. But if it is done not willingly, but if you commit sinful activities willingly, daily, then you'll be punished. That is laws of nature. Even if you are bhakta. You'll be given chance, but you'll have to be punished. So therefore we must be very careful. We are chanting Hare Kṛṣṇa mantra means dealing with Kṛṣṇa directly. Therefore we must be very careful, cautious, respectful. Then it is nice, it is success. Read. Next.

Pradyumna: "For example, great demons like Rāvaṇa, Kaṁsa and Hiraṇyakaśipu were always thinking of Kṛṣṇa, but they were thinking of Him as their enemy. This sort of thinking cannot be accepted as bhakti, or Kṛṣṇa consciousness."

Prabhupāda: Yes. As Rāvaṇa and Kaṁsa was thinking of Kṛṣṇa as enemy, similarly, if we think of Kṛṣṇa that "He'll wash my sinful activities," that means you are thinking like Rāvaṇa and Kaṁsa. Kṛṣṇa should be thought favorably. Ānukūlyena kṛṣṇānuśīlanam. Na prātikūlyena. No. You cannot think of Kṛṣṇa and commit sinful life at the same time. That is prātikūla. Kṛṣṇa does not want that you shall remain sinful, because you cannot approach Kṛṣṇa without being free from sinful activities. Yeṣām anta-gataṁ pāpam. Kṛṣṇa is pavitra, paramam. Apāpa-viddham. These are the description. Kṛṣṇa is the Supreme Pure. You cannot approach the Supreme Pure being sinful and make Kṛṣṇa your order-supplier, that you go on committing sinful life and Kṛṣṇa will wash it. Kṛṣṇa washes it-once, twice, thrice. But if you consciously go on, continue the sinful life, then you'll have to be punished. So we should not think pervertedly, like Rāvaṇa and Kaṁsa. Kaṁsa was always absorbed in thinking of Kṛṣṇa. Also he got salvation. But not as associate, but he merged into the Brahman effulgence.

So these are the points. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. We should execute cultivation of Kṛṣṇa consciousness very favorably, not unfavorably. Favorable means by which Kṛṣṇa becomes pleased, by which your spiritual master becomes pleased. Because when your spiritual master is pleased, Kṛṣṇa is pleased. Yasya prasādād bhagavat-prasādaḥ ***. So spiritual master is representative of Kṛṣṇa. Just like in office, you do not see the proprietor, but your immediate officer, if you can please, then you get promotion, increment, so many things. Similarly, Kṛṣṇa sends His representative. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. So, so pleasing the ācārya means pleasing Kṛṣṇa. Viśvanātha Cakravartī Ṭhākura says, yasya prasādad bhagavat-prasādaḥ ***. So ānukūlyena kṛṣṇānuśīlanam means when you have accepted the bona fide spiritual master, you should work in such a way that your spiritual master is pleased with you. Then you, your path is very clear. Don't do anything which is against the will of the spiritual master. Because we cannot see Kṛṣṇa eye to eye at the present moment. The direction is coming through disciplic succession. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So we should follow favorably to cultivate Kṛṣṇa consciousness. Then our life is successful. Go on.

Pradyumna: "The impersonalists sometimes misunderstand devotional service in such a way that they divide Kṛṣṇa from His paraphernalia and pastimes. For example, the Bhagavad-gītā is spoken on the Battlefield of Kurukṣetra, and the impersonalists say that although Kṛṣṇa is of interest, the Battlefield of Kurukṣetra isn't. The devotees, however, also know that the Battlefield of Kurukṣetra by itself has nothing to do with their business, but in addition they know that 'Kṛṣṇa' does not mean just Kṛṣṇa alone. He is always with His associates and paraphernalia."

Prabhupāda: There are so-called pseudo devotees. They say, "What we have to do with Bhagavad-gītā?" They think that they are so advanced that they will jump over immediately to the Kṛṣṇa's rasa-līlā. That means Kṛṣṇa's līlā in the Kurukṣetra is not very much important for them. But no. Kṛṣṇa's līlā, either in the Kurukṣetra or in Vṛndāvana, the same thing. We should know. Abhinnatvād nāma-nāminoḥ. So better, first of all, read Bhagavad-gītā, the preliminary study of Śrīmad-Bhāgavatam. Try to read, or try to learn. Of course, in the Śrīmad-Bhāgavatam there is everything. But for ordinary persons, because Bhagavad-gītā is the ABCD of spiritual knowledge… People even commit mistakes in studying the ABCD of spiritual knowledge. People have become so much degraded that they cannot understand even ABCD of spiritual knowledge. They'll make their own interpretation. Such is the horrible condition. They'll try to make minus Kṛṣṇa Bhagavad-gītā, go on reading Bhagavad-gītā for millions of years, setting aside Kṛṣṇa. That is scholarly. This is going on. Scholar means they say, openly… I have seen Dr. Radhakrishnan. When he's explaining man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], he's saying openly, "It is not to the person Kṛṣṇa." He's saying. Just see the attempt. He's writing comments on Bhagavad-gītā and he's trying to make Kṛṣṇa away, minus Kṛṣṇa. Simply mental speculation. This is going on. We should be very careful. What is that? Go on. The impersonalists… The impersonalists, they do not know that Kṛṣṇa and Kṛṣṇa's body, not different. They take it for acceptance that when God, Brahman comes, He accepts a material body. That is Māyāvādī philosophy. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. He comes… Sambhavāmy ātma-māyayā [Bg. 4.6]. He comes as He is. Otherwise how He can act so wonderfully? When He was on the lap of His mother, three months old, how He could kill the gigantic demon, Pūtanā? He's not different from His body. He simply appears according to the necessity. Kṛṣṇa has no such difference, body and soul. He's full, complete, spiritual. We have got, in this conditional state, soul and body difference. Dehi and deha. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. So dehāntaraṁ prāptiḥ. Kṛṣṇa hasn't got to accept another body. So this, these things we should know. Kṛṣṇa is complete, pūrṇa-brahman. There is nothing like material and spiritual in Kṛṣṇa's body. Go on.

Pradyumna: "For instance, if someone says, 'Give something to eat to the man with the weapons,' the eating process is done by the man and not by the weapons. Similarly, in Kṛṣṇa consciousness, a devotee may be interested in the paraphernalia and locations-such as the Battlefield of Kurukṣetra-which are associated with Kṛṣṇa, but he is not concerned with simply any battlefield. He is concerned with Kṛṣṇa-His speech, His instructions, etc. It is because Kṛṣṇa is there that the battlefield is so important."

Prabhupāda: Go on.

Pradyumna: "This is the summary understanding of what Kṛṣṇa consciousness is. Without this understanding one is sure to misunderstand why the devotees are interested in the Battlefield of Kurukṣetra."

Prabhupāda: Yes. Sometimes we are asked that "Why Kṛṣṇa induced Arjuna to become violent?" So then so many so-called scholars, they criticize Kṛṣṇa, but they do not know what is Kṛṣṇa. Kṛṣṇa is absolute. In whichever way He acts, it is the same thing. God is good. It does not mean when He fights in the Battlefield of Kurkṣetra He becomes bad. No. He's still good. That is the conception of God: absolute. He can do anything and anything. Still, He continues to be the Absolute Truth. That is Absolute Truth. There is no relative understanding, "This is good for God, this is bad for God," as (if) God has come before me to be judged by me. You cannot judge God, Kṛṣṇa. What He does… Just like Arjuna accepted Kṛṣṇa: sarvam etad ṛtaṁ manye yad vadasi keśava [Bg. 10.14]. "I accept whatever You say in toto, without any distinction." That is acceptance of Bhagavad-gītā and Kṛṣṇa. That is the way of understanding Vedas. You cannot judge the conclusion of the Vedas. You have to accept as it is. Because we are conditioned. We have got so many defects-we are illusioned, we commit mistake, our senses are imperfect… So many defects. Bhrama-pramāda-vipralipsā-kara-ṇāpāṭava, we want to cheat others. So therefore we cannot give perfect knowledge. We have to receive knowledge from the perfect. And who is better perfect than Kṛṣṇa? Therefore whatever Kṛṣṇa says, whatever Kṛṣṇa does, that is all good. There is nothing criticizing. You cannot criticize Kṛṣṇa. That is not possible. You cannot say, "Why Kṛṣṇa took part in the Battlefield of Kuruksetra?" Yes, He had business to do it. Because He appeared, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He had to kill all the demons. That was His another business. Not only to dance with the gopīs in Vṛndāvana, but He had other business to kill the demons. In Vṛndāvana also, so many demons were appearing daily, and Kṛṣṇa was killing them. So that is another side of

Kṛṣṇa's business. But if you study Kṛṣṇa from your materialistic angle of vision, you'll misunderstand. You should know Kṛṣṇa's dancing with the gopīs and Kṛṣṇa's fighting in the Battlefield of Kurukṣetra is the one and the same. That is Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, October 31, 1972

Pradyumna: (reading) Page xxi. "In the Caitanya-caritāmṛta, by Kṛṣṇadāsa Kavirāja Gosvāmī, Lord Caitanya states that it is a fortunate person who comes in contact with a bona fide spiritual master by the grace of Kṛṣṇa. One who is serious about spiritual life is given by Kṛṣṇa the intelligence to come in contact with a bona fide spiritual master."

Prabhupāda: Yes. Here it is stated, "It is..., it is a fortunate person." Not the unfortunate. "It is the fortunate person who comes in contact with a bona fide spiritual master." This question, we were just discussing before coming to the class, how to select a bona fide spiritual master. So that is not very difficult. Just like in our ordinary business life, we accept somebody as representative of the firm who is actually come, canvassing for the benefit of the firm. He's representative. Suppose he's representing some book seller, publisher, so he should canvass for selling the books published by his firm, not for anything else. Suppose he has taken the advantage of becoming representative of a business firm, but he's doing his own business. He's not bona fide. He's not bona fide. So real guru is Kṛṣṇa. Kṛṣṇa... Aham eva āsam agre. Kṛṣṇa existed before the creation. Then He made His representative, Brahmā. Tene brahma hṛdā ādi-kavaye. He instructed the original guru, Brahmā. Because there was no other living creature, except Brahmā, in the beginning of creation, and He instructed Brahmā. Tene brahma hṛdā ādi-kavaye. There are other versions in the Vedas, that He instructed Brahmā. So therefore, the original guru is Kṛṣṇa. The same guru, Kṛṣṇa, is instructing Arjuna also. Kṛṣṇa became guru of Arjuna. Arjuna accepted Him guru: śiṣyas te 'ham [Bg. 2.7]. Arjuna said, "Now I am not talking with You as friend, but I accept You as my guru." Therefore, by sastric conclusion, Kṛṣṇa is the original guru. Who can deny it? Kṛṣṇa is jagat-guru. He's guru of everyone, because everyone (is) accepting this authority of Kṛṣṇa. Anyone is accepting the authority of Bhagavad-gītā, he's accepting, imperceptibly, Kṛṣṇa as guru. Therefore, bona fide spiritual master means who is representing Kṛṣṇa. Who can deny it?

So to find out a bona fide spiritual master is not a very difficult job, because if one is representing guru, Kṛṣṇa, then he must speak of Kṛṣṇa, canvass for Kṛṣṇa. What do you think, Visanji?

Indian man: Jaya, Mahārāja.

Prabhupāda: So that is bona fide guru. Where is the difficulty to find out a bona fide guru? Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu said, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. Caitanya Mahāprabhu says that "You preach the words of Kṛṣṇa." Therefore He's bona fide. Similarly, anyone who is representing Kṛṣṇa and canvassing for Kṛṣṇa, he's bona fide guru. Where is the difficulty? Is there any difficulty? Anyone can understand that if Kṛṣṇa is the original guru, and if somebody's canvassing for Kṛṣṇa, he's bona fide guru. If somebody canvassing for himself, he's not bona fide guru. So there is no difficulty to find out a bona fide guru, provided I am serious to find out a bona fide guru. But if I want something else... Because hṛdy antaḥ stho hy abhadrāṇi. If in my heart there is something else, then I must be cheated by some..., somebody else who is not a bona fide guru. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11].

So to find out a bona fide guru, spiritual master, is not very difficult. It is very easy. Kṛṣṇa says explicitly, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This knowledge, Vedic knowledge, is received by paramparā system. Just like Kṛṣṇa said to sun-god,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

Kṛṣṇa said that "This yoga system, first of all I explained to the sun-god, and he explained to his son, Manu, and Manu explained to his son, Iṣkvāku. In this way, by the paramparā system, by the disciplic succession, the knowledge is coming." Sa kāleneha yogo naṣṭaḥ parantapa. But as soon as it began to be explained to others, without being in the disciplic succession, in the chain of disciplic succession, speaking the same truth, it becomes broken. Sa kāleneha yogo naṣṭaḥ. Yoga naṣṭaḥ. It is spoiled. If one does not come in the disciplic succession, he'll spoil the teaching. That is being done. So-called commentator, teacher of Bhagavad-gītā, he does not come in the disciplic succession. He is self-made guru. Therefore he's not guru. Self-made guru cannot be guru. He must be authorized by the bona fide guru. Then he's guru. This is the fact. Here... Nobody can be self-made anything. A medical practitioner, he cannot become self-made, that "I have studied all the medical books in my home." No. "Have you ever gone to the medical college and taken instruction from the bona fide teachers?" Then, if you have got the certificate, then you are medical practitioner. Similarly, bona fide guru means he must be authorized by the superior guru. Just like Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. He must receive the order from the superior. And the superior must be bona fide. Then he's bona fide, not self-made. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. The direction is that one must go to a guru. But who is guru? Śābde ca pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. These are the descriptions.

So to find out a bona fide guru is not difficult, provided one is bona fide to search out a guru. Therefore Caitanya Mahāprabhu said, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the mercy of guru and Kṛṣṇa... Because by the mercy of Kṛṣṇa one gets a bona fide guru, and by the mercy of bona fide guru, one gets Kṛṣṇa. This is the process. When I am actually serious to have connection with Kṛṣṇa, Kṛṣṇa is sitting in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So

Kṛṣṇa can understand. We cannot hide anything from Kṛṣṇa. That is not possible. Because Kṛṣṇa is sitting side by side, just like two birds, sitting side by side. One bird is eating the fruit of the tree. Another bird is the witness. That is the Vedic version. So as soon as I become serious to know about Kṛṣṇa, Kṛṣṇa can understand, "Now My friend is very serious." So He will find out a bona fide guru for him. Therefore Caitanya Mahāprabhu says that guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the, by the double mercy... Kṛṣṇa's mercy, and guru's mercy. If one is serious, Kṛṣṇa is satisfied: "Now he's serious about finding out, about knowing Me." Then Kṛṣṇa gives him direction that "Here is guru, My representative. You take shelter of him and you will get Me." This is the way.

That is explained in this..., that by the grace of Kṛṣṇa, that it is a fortunate person. Fortunate person means he must be sincere, serious to know about Kṛṣṇa. That is fortunate. Because our misfortune has begun by forgetting Kṛṣṇa. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. When we desire to enjoy this material world, forgetting service of Kṛṣṇa, that is the beginning of our misfortune. That is the beginning. Because as soon as I forget Kṛṣṇa, that is the beginning of my misfortune. So in order to be, in order to become again fortunate, I have to become Kṛṣṇa conscious. That is the way. The same... By some way or other... Anādi-bahirmukha jīva kṛṣṇa bhuli gela ataeva kṛṣṇa māyā..., ataeva māyā tāre galila baddhiya (?). Some way or other, we forgot Kṛṣṇa. Unfortunate because we are, even we have got this opportunity of remembering Kṛṣṇa, we are trying to avoid Him. We are bringing so many nonsense things: "Why not this? Why not that? Why not...?" This is misfortune. Kṛṣṇa says, sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja. But we are presenting, "Why not this? Why not that? Why not this? Why not that?" this is our misfortune. Why? Kṛṣṇa says, mām ekam. Why shall I try to put another alternative? Why? What is the reason? That is our misfortune. Kṛṣṇa is offering the fortune. Sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja. This is fortune. But I'll not take that. Kṛṣṇa says, "Get up. Give up all other engagements. Simply take shelter of Me. I shall give you all protection." But I don't believe Kṛṣṇa; therefore it is my misfortune. This fortune, to become fortunate and misfortunate... Just like in English word, "Man is the architect of his own fortune." Is it not? "Man is the architect of his own fortune." But if you, as you are architect of your own fortune, you are architect of your own misfortune also. So if you don't accept Kṛṣṇa's advice, then you must consider yourself unfortunate. We should be cautious: "Why shall I become unfortunate? I must become fortunate." So that, to become fortunate, is not very difficult thing. All these Kṛṣṇa consciousness people, they are fortunate. They have taken Kṛṣṇa's advice as it is, without any change. They're fortunate. And that is being manifested, that they are fortunate.

So this is the process. By the grace of Kṛṣṇa, if we are sincere and serious, then Kṛṣṇa becomes kind upon us and gives direction: buddhi-yogaṁ dadāmi tam. "I give them buddhi-yogam." Buddhi means intelligence. So here, everyone has got intelligence. At least, he thinks that he is very intelligent. Everyone thinks. Although he's fool number one, he thinks himself as very intelligent. Because intelligence is there. But when the intelligence is used for material fortune, that is unfortunate. When intelligence used for developing Kṛṣṇa consciousness, that is fortune. So we can set up our own fortune or misfortune. The fortune means that we must be serious after hearing about Kṛṣṇa. One must be serious. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if we are intelligent, we should seriously think over this proposal. Why Kṛṣṇa said, "Give up everything and surrender unto Me"? There is sufficient reason. If one has seriously studied Bhagavad-gītā, there is sufficient reason to surrender unto God, unto Kṛṣṇa. Everywhere. That... Those who are karmīs, Kṛṣṇa says unto them, yat karoṣi yaj juhoṣi yad aśnāsi kuruṣva tad mad-arpaṇam [Bg. 9.27]. Karmaṇy evādhikāras te mā phaleṣu kadācana. This is for the karmīs. And for the jñānīs, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, the so-called jñānīs, when he surrenders unto Kṛṣṇa, that is success. Sa mahātmā su-durlabhaḥ. Vāsudevaḥ sarvam iti. By culture of knowledge, by philosophical speculation, if one comes to this point, conclusion, that vāsudevaḥ sarvam iti [Bg. 7.19], Vāsudeva, Kṛṣṇa, is everything, then he's jñānavān, real jñānavān. That is real... Jñāne prayāsam udapāsya namanta eva. He must be submissive. That submissive means, "Yes, after cultivating knowledge, my Lord, Kṛṣṇa, I have come to this conclusion, that You are the Supreme Absolute Truth. I bow down my head upon Your lotus..." That is real jñāna. That is jñāna. Otherwise, ajñāna.

But they are accepting ajñāna as jñāna. To accept ajñāna as jñāna is the most unfortunate position. That is not jñāna. Real jñāna is how to surrender to Kṛṣṇa. So this is jñāna. For yogi, this instruction also is there. Karmī, jñānī, yogi, and bhakta. There are four classes of men, transcendentalists. They're all transcendentalists, culturing spiritual... That's, that's all right. But even in the spiritual cultivation, there is superior, inferior. Not exactly superior or inferior, because that is the material. But still there are classification. This classification is ended when one comes to know Kṛṣṇa. Yasmin vijñāte sarvam evam vijñātaṁ bhavanti. If one understands Kṛṣṇa, then Paramātmā and Brahman becomes automatically known. Sarvam evaṁ vijñātaṁ bhavanti. Just like if you have got 100,000 dollars, ten dollar is within it, fifty dollar is within it, five hundred dollars is within it. So in the Bhagavad-gītā everything is discussed there, jñāna-yoga, karma-yoga, dhyāna-yoga, buddhi-yoga, so many yogas. But Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], ultimately. That means, "If you surrender unto Me, all these yogas are included." All these yogas, karma-yoga, jñāna-yoga, dhyāna-yoga, all yogas are included. Yoginām api sarveṣāṁ [Bg. 6.47]. That we have to understand. We have to become fortunate to understand this philosophy. Kṛṣṇe bhakti kaile sarva-karma kṛta haya. This, this philosophy... If, if one surrenders to Kṛṣṇa, if one becomes Kṛṣṇa conscious, then his karma-yogi, jñāna-yogi, dhyāna-yogi, haṭha-yogi, everything..., everything is included there. He hasn't got to practice separately karma-yoga, dhyāna-yoga, jñāna-yoga, haṭha-yoga. Everything is there. The haṭha-yogis, they can display many wonderful things, but Kṛṣṇa-bhakta, without endeavoring for all these things, Kṛṣṇa can show many magic on his behalf. Why should he take trouble himself, to play the magic himself? Kṛṣṇa will show how magical things are performed by the devotees. Kṛṣṇa will show. Just like small child, he doesn't require to earn money for spending. If he's rich man's son, his father will take care of him. Similarly, a devotee does not endeavor to become expert in jñāna-yoga, dhyāna-yoga, haṭha-yoga, this yoga. He depends on Kṛṣṇa. And when some yogic, mystic power has to be shown, Kṛṣṇa will show that. That is the process, bhakti-yoga. You take to Kṛṣṇa, and everything will be done. Kṛṣṇa, Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: [Bg. 18.66] "Don't worry. I shall take care of you." So therefore the conclusion is that one who is fortunate, he can take to Kṛṣṇa consciousness cent percent, without any deviation. That is wanted. Go on.

Pradyumna: "...then by the grace of the spiritual master, one becomes advanced in Kṛṣṇa consciousness. In this way the whole jurisdiction of Kṛṣṇa consciousness is directly under the spiritual energy-Kṛṣṇa and the spiritual master. This has nothing to do with the material world. When we speak of Kṛṣṇa, we refer to the Supreme Personality of Godhead along with His many expansions."

Prabhupāda: Yes. Kṛṣṇa is not alone. Just like when we speak of "the king," although it is singular number, "king" means there are so many others. There is the queen, there is the minister, there is the secretary, there is the commander-in-chief, there is bodyguards, there are so many other things. Similarly, when we speak of Kṛṣṇa, Kṛṣṇa means His expansions. He has got different types of expansion-svāṁśa and vibhinnāṁśa. Svāṁśa expansion is Viṣṇu-tattva. Kṛṣṇa is the original person. Ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate [Bg. 10.8]. All others… Just like Viṣṇu, Nārāyaṇa, or demigods, all others, they are all expansions of Kṛṣṇa. We are also expansions of Kṛṣṇa; we living entities, we are vibhinnāṁśa. Mamaivāṁśa. Kṛṣṇa says mamaivāṁśa. Jīva-loka, jīva-loke, "The all these living entities, they are My part and parcel." We are also expansion of Kṛṣṇa, or the demigods, they're also expansions of Kṛṣṇa. The Viṣṇu-tattva, They're also expansions of Kṛṣṇa-everyone. So Kṛṣṇa means including His expansion, including His energies, including His personal paraphernalia, including His dhāma-everything. That is Kṛṣṇa. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Tiṣṭhan means continuing to exist. Rāmādi-mūrtiṣu kalā-niyamena. With His expansions, svāṁśa expansions, vibhinnāṁśa expansions.

So Kṛṣṇa is not alone. Kṛṣṇa is not nirākāra. Kṛṣṇa is not impersonal, because He has got so many personal associates. Nityo nityānām. All these personal associates, they're individual persons. We are all person. You are person, I am person. We are all individual. I have got my individual opinion; you have got your individual opinion. Oneness means when these individual opinions are coincided in the matter of surrendering to Kṛṣṇa; that is oneness. Oneness does not mean that all these individuals become one, homogeneous. No. They keep their individuality, but they become one in the service of Kṛṣṇa. That is oneness. Now everyone is working for his sense gratification, personal. When everyone becomes agreed that "We shall satisfy Kṛṣṇa," that is oneness. That is oneness. One nation. We can understand: one family. One family means they're individual persons, but they're working for the interest of the family-all of them combinedly, conjointly, working. Similarly, they're working conjointly for the society, or they're working conjointly for the community, or conjointly working for the nation. That is oneness. When we speak, "We are Indian nation, oneness," that oneness does not mean that every individual Indian has become homogeneous with other Indians. No. Every Indian is an individual person, but he has sacrificed his individuality and engaged himself for the service of the country. That is national consciousness. Similarly, Kṛṣṇa consciousness. As there is national consciousness, community consciousness, family consciousness, so many other consciousness, similarly, Kṛṣṇa consciousness means all persons agree to work for the satisfaction of Kṛṣṇa. That is Kṛṣṇa consciousness. That is oneness. Oneness does not mean we lose our individuality. Sometimes, individually we fight. Just like in the legislative assembly, our representative, M.P.'s, they go and fight. There is a deliberation. But that purpose is to serve the country. Therefore, instead of the difference of opinions, they agree to work in this way. That is legislative assembly. Similarly, individuality there must be always, but when we find out a one means to satisfy Kṛṣṇa, Kṛṣṇa consciousness, to satisfy Kṛṣṇa, that is oneness. Ekatvam anupaśyataḥ [Īśo 7]. Eka. That is ekatvam. Why a… In other words, ekatvam… This is the version of the Īśopaniṣad, ekatvam anupaśyataḥ. Ekatvam anupaśyataḥ. Ekatvam, at the same time, anupaśyataḥ. That means we are all spirit soul. We are part and parcel of Kṛṣṇa. That is anupaśyataḥ. And on this basis, when we find ekatvam, oneness, that is the platform of peace, that "We are all servants of Kṛṣṇa." Caitanya Mahāprabhu advised this, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. When we feel that "Eternally I am servant of Kṛṣṇa, you are servant of Kṛṣṇa," that is ekatvam. Not that we become a lump of thing. No. Impersonality cannot be… Personality cannot be changed. Jīva-loke. Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. This individuality is sanātana, eternal. But when we disagree to serve Kṛṣṇa, that is asanātana, not sanātana. That is artificial.

So here in this material world, we have disagreed to serve Kṛṣṇa. Therefore the whole proposal is again agree to serve Kṛṣṇa. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is real philosophy. We disagreed; therefore we came into this material world, and we are fighting with one another. Now again the proposal is, agree to this oneness, ekam. Then there will be peace. Jñātvā māṁ śāntim ṛcchanti. These things are there.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

We are becoming leaders, the friend of the people. But we are not friend of the people. Kṛṣṇa is the friend of… Suhṛdaṁ sarva-bhūtānām. If I simply say that "I am your friend in this sense that I deliver the message to you that 'Kṛṣṇa is your best friend.' I do not… I am friend so far I am giving you this information. But actual friend is Kṛṣṇa," suhṛdaṁ sarva-bhūtānām, so this is friendship. If one preaches Kṛṣṇa consciousness and teaches everyone that Kṛṣṇa is your best friend… He does not say, "I am your best friend." "I am your best friend in this sense that I am giving you this information." Actually, Kṛṣṇa is your best friend. What can I do? I am a teeny living entity. What can I do for you? I be…, may become your friend, but when you are in danger, I cannot give you any protection. Kṛṣṇa can give you protection. This is real friendship. He does not take himself. He always carries the message only. Ya imaṁ mad-bhakteṣu abhidāsyati. Simply our business is to carry the message of Kṛṣṇa. Then we are friend. Otherwise we are not friend. We may pose to become friend, but we are not friend because we do not know how to benefit the friend. Sometimes we mislead him.

Therefore our business is to point that "Kṛṣṇa is your friend." Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. "He's the proprietor. Don't claim your proprietorship. You are not proprietor. You are falsely claiming; because what you are claiming as your property, it will be taken away by Kṛṣṇa at the time of your death. Everything will be finished." Mṛtyuḥ sarva-haraś ca aham, Kṛṣṇa says. Mṛtyu… Kṛṣṇa says, "I am death when I take away everything from the person-his life, property, body and everything." Actually, we claim, "This is my property." This is moha. Ahaṁ mameti [SB 5.5.8]. Lokasya janasya moho 'yam. This is friendship, to educate people that "You are not proprietor. Kṛṣṇa is proprietor. You are not enjoyer. Kṛṣṇa is enjoyer. You are seeking out friends to give you protection. Kṛṣṇa is the supreme friend who will give you protection." If we spread this message all over the world, then I am friend of Kṛṣṇa, I am friend of the persons. Otherwise, I am not friend, because I cannot become friend. I can simply carry… Just like post peon give you five thousand rupees, delivers. He does not deliver. Somebody else is delivering. He's simply carrying. That's all. Similarly, if we simply carry the message of Kṛṣṇa as it is, we become perfect. It is not very difficult. If I simply carry the message of Kṛṣṇa, where is the difficulty? Everything is there. Kṛṣṇa has said everything. Kṛṣṇa says, man-manā mad-bhakto mad-yājī māṁ namaskuru. We carry this message. Just always think of Kṛṣṇa, always offer obeisances to Kṛṣṇa, become a devotee of Kṛṣṇa. Man-manā, think of Kṛṣṇa always. We have to carry this message. Where is the difficulty?

So to become a bona fide spiritual master, there is no difficulty, if you, simply, if we carry the message of Kṛṣṇa as it is, without any adulteration. So we must find out a person who is actually bona fide spiritual master by this test, that he's not, I mean to say, adulterating Kṛṣṇa's message. He's not playing havoc with the message of Kṛṣṇa in order to introduce himself, his person. He's simply presenting the message of Kṛṣṇa as it is. Then he's spiritual master. Nobody else.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, November 1, 1972

Pradyumna: (reading:) "…as given by Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu, can be summarized thus: his service is favorable and is always in relation to Kṛṣṇa. In order to keep the purity of such Kṛṣṇa conscious activities, one must be freed from all material desires and philosophical speculation. Any desire except for the service of the Lord is called material desire. And philosophical speculation refers to the sort of speculation which ultimately arrives at a conclusion of voidism or impersonalism. This conclusion is useless for a Kṛṣṇa conscious person. Only rarely by philosophical speculation can one reach the conclusion of worshiping Vāsudeva, Kṛṣṇa. This is confirmed in the Bhagavad-gītā itself. The ultimate end of philosophical speculation, then, must be Kṛṣṇa, with the understanding that Kṛṣṇa is everything, the cause of all causes, and that one should therefore surrender unto Him. If this ultimate goal is reached, then philosophical advancement is favorable, but if the conclusion of philosophical speculation is voidism or impersonalism, that is not bhakti."

Prabhupāda: There is a verse in the Śrīmad-Bhāgavatam: vāsudeva-parā vedā vāsudeva-paraṁ jñānaṁ vāsudeva-paraṁ gatim. So unless one is led to the conclusion vāsudevaḥ sarvam iti [Bg. 7.19], jñāna-vairāgya-karma, anything that you are trying to achieve, if it is not targeted to the realization of Vāsudeva, then it… Śrama eva hi kevalam [SB 1.2.8]. That is the conclusion of Bhāgavata. Whatever you do, the ultimate goal should be realization of Vāsudeva, Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. All Vedic conclusions should be ultimately to realize Vāsudeva, Kṛṣṇa. Bahūnāṁ janmanām ante [Bg. 7.19]. This realization is achieved after many, many births of philosophical speculation, mystic yogic exercise or fruitive activities. Koṭi-karmī-madhye eka jñānī śreṣṭha. To become karmī is the third-class stage of life. One has to make progress further, so that one may become self-realized, brahma-bhūtaḥ. So out of many, many karmīs, one jñānī, or one who has realized his identification, he's better. And out of many millions of jñānīs who are trying to realize his self by philosophical speculation, brahma-jñāna, so one mukta, or liberated soul, is better. And out of many thousands of liberated souls, it is said by Caitanya Mahāprabhu, it is very rare to find out a pure devotee of Kṛṣṇa.

The conclusion is, a pure devotee of Kṛṣṇa is picked up out of many, many liberated persons. Mukta-saṅgasya jāyate. Kṛṣṇa realization, bhagavat-tattva-vijñānam, mukta-saṅgasya jāyate. Bhagavat-tattva, the truth, the Absolute Truth, which is the Supreme Personality of Godhead, bhagavat-tattva-vijñānam. Tattva means truth, and that is Bhagavān. Brahmeti paramātmeti bhagavān iti [SB 1.2.11]. Brahman realization is not all. One has to go further. Paramātmā realization-one has to go further. When one comes to realization of Bhagavān, ṣaḍ-aiśvarya-pūrṇa-bhagavān-Bhagavān means full will six kinds of opulences, person, sac-cid-ānanda-vigrahaḥ, sarva-kāraṇa-kāraṇam [Bs. 5.1]-that is ultimate goal of life. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. Such kind of mahātmā is very rare. That is the verdict of all Vedic literature, and confirmed by Śrī Caitanya Mahāprabhu: koti-mukta-madhye durlabha kṛṣṇa-bhakta. Kṛṣṇa bhakta, a pure devotee of Kṛṣṇa, is very rarely to be found out amongst the muktas, amongst the liberated souls. Others are trying to become liberated, but a Kṛṣṇa-bhakta is above liberation. Pañcama-puruṣārtha. People are busy for dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Some of them are busy to become religious. Of course, without religious life, there…, there is no human society. Dharmeṇa hīna paśubhiḥ samānāḥ. Unless a society takes to religiosity, it is not human society. Therefore we see any civilized human society, there is a kind of religious system. It doesn't matter whether it is Hinduism, Christianism, or Buddhism, or Muhammadanism, but there must be a religious system. Without this system, that human society is not considered as human society. That is animal society. In the… Even I understand that in America the Red Indians, who are supposed to be not civilized, they had also a religious system. So maybe a perverted form of religious system. Similarly, in India also there are primitive races in the jungles, they have also… Religious system means approving the authority of some Supreme Being. That is religious system. So in the animal society there is no such conception that "There is God. We have got some relationship with God," what is that relationship. This type of discussion cannot be present in the animal society. So dharma artha kāma mokṣa. Generally religious system is taken for improving social and economic condition. Artha. Artha means economy. Artha is required for sense gratification. We require economic development for our sense gratification. And when one is completely satisfied, then he can cultivate about spiritual realization, mokṣa, āpavarga.

So dharmasya āpavargyasya arthaḥ na arthāya upakalpate. So dharma is not meant for developing economic condition. That is secondary. But dharma is meant for ultimate goal of liberation. People do not know that. People are not educated that what is the ultimate goal of life. Still, they take to religious life as a compromise between the contending elements, that "We must live peacefully under religious system." The aim is how to live in this material world peacefully. Sometimes religion and God is conceived in that way, that is, "If we have some conception of God, then we shall be moral, we shall be peaceful. Otherwise, there is no need of presenting God in the society." There are so many different opinions, different philosophers, different religious system, according to the modes of nature. But actually every system must be targeted towards realization of Kṛṣṇa, or God. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is Bhāgavata-dharma. Bhāgavata-dharma means realization of the Supreme Personality of Godhead.

Prahlāda Mahārāja recommended culture of this Bhāgavata-dharma from the very beginning of life: kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. That is the success of human form of life, to execute Bhāgavata-dharma. The, the process… And dharma, as we have several times explained, dharma means the codes of Bhagavān. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

So this Kṛṣṇa consciousness movement is directly touching the point. Not step by step. There is no time. In the Kali-yuga there is very little time to go step by step. Otherwise, there are twenty different types of religious scriptures, viṁśati-prakāśa, dharma-śāstra. So who will read, and who will try to understand? There is no time. Prāyeṇa alpāyuṣaḥ kalāu asmin yuge janāḥ. People who are very short-living and they are not very enthusiastic for self-realization. Manda. Even they, somebody becomes interested in self-realization, they accept some wrong path. Mandāḥ sumanda-matayo [SB 1.1.10]. They have got different mataḥ, opinion or path. And the so-called swamis, they also support that "Whatever opinion you have got about religious system, that is all right." Yata mata tata patha. But actually, the fact is different. The fact is that one should take simply to the devotional path, bhaktyā mām abhijānāti [Bg. 18.55]. If you are actually serious to know God, or Kṛṣṇa, then you must take to this process of devotional service. Without this you cannot understand. Not through karma, not through mystic yogic exercises, but through devotional service. Bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. That is clearly stated in the Bhagavad… But people do not know it. Anartha upaśamaṁ sākṣād bhakti-yogam adhokṣaje. Bhakti-yogam, execution of bhakti-yoga, is the means of anartha upaśama, subduing the anarthas. Material life means we have accumulated some unwanted things. Just like this material body-this is also not wanted. But somehow or other, we have developed this, and as we have got this material body, we have got so many material necessities of life. So it is not that abruptly we have to give it up. But by yukta-vairāgya, everything, the material activities, dovetailing with Kṛṣṇa consciousness, it becomes gradually purified, and we come to the final stage of understanding Kṛṣṇa. That is our success of life. Go on.

Pradyumna: "Karma, or fruitive activities, are sometimes understood to be ritualistic activities. There are many persons who are very much attracted by the ritualistic activities described in the Vedas. But if one becomes attracted simply to ritualistic activities without understanding Kṛṣṇa, his activities are unfavorable to Kṛṣṇa consciousness. Actually, Kṛṣṇa consciousness can be based simply on hearing, chanting, remembering, etc. Described in the Śrīmad-Bhāgavatam are nine different processes, besides which, everything done is unfavorable to Kṛṣṇa consciousness. Thus one should always be guarding against falldowns."

Prabhupāda: So we should directly take to the nine different processes of devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. That we are stressing specifically every time, that hearing about Kṛṣṇa is very important. Śravaṇam. As it is described in the Bhāgavatam, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Śṛṇvatām. Simply hearing, śṛṇvatām, those who are hearing… Caitanya Mahāprabhu has also recommended, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. One may stay in his position as a brāhmaṇa, as a kṣatriya, as a vaiśya, or as a śūdra. Everyone can hear about Kṛṣṇa. This assembly which we are holding, there is no such thing that only the brāhmaṇas will come here, or the kṣatriyas will come here. Anyone can come and hear about Kṛṣṇa. That is the process of Kṛṣṇa consciousness movement. We try to invite everyone, from every corner of the world, to hear about Kṛṣṇa. And that is becoming successful also. Simply by hearing about Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-and reading Bhagavad-gītā, Śrīmad-Bhāgavatam, simply talking about Kṛṣṇa, they are becoming successful. So we should take… In the Kali-yuga it is very difficult to go step by step. It is not possible. Therefore by Caitanya Mahāprabhu, the easiest path has been recommended:

harer nāma harer nāma harer nāma eva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Actually, we cannot accept various paths for self-realization. That is not impossible. Sometimes, because we give stress directly to accept this devotional service, people are not very happy that we do not give any importance to the process of jñāna and karma and yoga. We do not condemn, but they're very difficult. The yogic process… Especially in Western countries, they are very much fond of the word yoga. We are therefore publishing this book, Kṛṣṇa Consciousness Is the Topmost Yoga. Actually it is so. So the yoga system or the jñāna system or the karma-kāṇḍa system, we do not make them null and void, but it will be very much slow form of progress. It will take long, long time. Neither it is possible to execute yoga system or karma system very properly in this age. Therefore the best contribution to the people of this age is Kṛṣṇa consciousness. Immediately take to… Directly take to Kṛṣṇa and your life will be successful. Kṛṣṇa also says, sarva-dharmān parityajya [Bg. 18.66]. The yoga system, karma system, jñāna system, they may be taken as different types of religious path, but Kṛṣṇa recommends-not only at the present moment, but eternally He recommends-five thousand years ago, He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "I'll give you protection," ahaṁ tvāṁ sarva-pāpebhyo. Go on.

Pradyumna: "Śrīla Rūpa Gosvāmī has also mentioned in this definition of bhakti the word jñāna-karmādi. This karmādi, or fruitive work, consists of activities which are unable to help one attain to pure devotional service. Many forms of so-called renunciation are also not favorable to Kṛṣṇa conscious devotional service."

Prabhupāda: Yes. Karma… Rūpa Gosvāmī has directly recommended, anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Actually, we find so many yogis, jñānīs, karmīs, they cannot understand even what is the benefit of this Kṛṣṇa consciousness movement. Because we say directly, "You take to devotional service," sometimes they are not satisfied. But what can be done? This is the process recommended. And we are preaching through the mercy of Caitanya Mahāprabhu. Caitanya Mahāprabhu has recommended that this process of Kṛṣṇa-kīrtana…, paraṁ vijayate kṛṣṇa-saṅkir…, saṅkīrtanam.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prapti-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

This is Caitanya Mahāprabhu's blessings, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. So go anywhere and everywhere, chant Hare Kṛṣṇa mantra, and you'll become victorious. This is Caitanya Mahāprabhu's blessings. It is not our invention. And practically we are getting result. All over the world, our only means is to chant Hare Kṛṣṇa mantra. Recently we have become victorious, very recently in Melbourne. You know, our men were being arrested and prosecuted. But one, the chief clergyman, archbishop, he has recommended that "These people are very nice people, God conscious. Don't give them trouble." Yes. And the government has stopped harassing. Now we are free to move on the street and go anywhere. This recent news we have got from Melbourne. Madhudviṣa Mahārāja has sent this news. Similarly, we were harassed in London also, and other places. In USA also. San Francisco. I do not know whether we were harassed in New York, but more or less… And in Japan also, they are talking that "You become bona fide religious organization. Otherwise you cannot come on the street." So although there is harassment by the governing agents, still we are coming out successful. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. All glories to the Śrī-Kṛṣṇa-Saṅkīrtana! Practically. So you stick to this principle, go on chanting Hare Kṛṣṇa mantra anywhere it is possible, and you'll be victorious. That is the blessings of Caitanya Mahāprabhu. Believe in it and you'll be successful. Yes. Go on.

Pradyumna: "Śrīla Rūpa Gosvāmī has also quoted a definition from the Nārada-pañcarātra as follows: 'One should be free from all material designations and must be cleansed of all material contamination by Kṛṣṇa consciousness. He should be restored to his pure identity, where he engages his senses in the service of the proprietor of the senses.' So when our senses are engaged for the actual proprietor of the senses, that is called devotional service."

Prabhupāda: Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti, devotional service, does not mean inertness. Not simply sitting down or meditate. It is activity, engaging all the senses. Hṛṣīkeṇa hṛṣīkeśa-sevanam. Hṛṣīka means these senses-not these senses, but purified senses. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Just like pranair arthair dhiyaḥ vaca. Prana, life; artha, riches, money; dhiya, intelligence; and vaca, speeches. So everyone using… Just like for national cause people are engaging life, they are sacrificing life. So many, for attainment of independence in India, so many Indians gave up their life. Pranaiḥ. So many people gave up their everything. We know during national movement, Mr. C. R. Das, a great leader of the Congress group, he sacrificed everything. He was a big, very big lawyer, barrister. He sacrificed his profession, he sacrificed his life-everything. So as we are sacrificing everything for attainment of some so-called national independence, the same thing, if we sacrifice for Kṛṣṇa, then our life becomes successful. Prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā.

So it is not inactivity. Caitanya Mahāprabhu or his followers, they were not inactive. They were acting. This Rūpa Gosvāmī, he was so active that he could not sleep at night even for more than one and one half hour. They retired from the material activities. He was minister. He gave up his job and joined Caitanya Mahāprabhu in old age. He came to Vṛndāvana not to live a retired life, but a very active life.

nana-śāstra-vicaraṇaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tri-bhuvane manyau saranyakarau
radha-kṛṣṇa-padaravinda-bhajananandena-mattalikau
vande rupa-sanātana raghu-yugau śrī-jīva-gopālakau

Here is, sitting, Śrī Gosvāmījī. He's coming from Gopāla Bhaṭṭa Gosvāmī. So all these six Gosvāmīs, they were not inactive. They were always active. As we are active in the karma, karmī life, so bhakti life is also activity. It is not sitting down idly or gossiping. One must find out some job to serve Kṛṣṇa. That is bhakti life. Hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Sevanam means activity. Sevanam does not mean sit down idle, inert. No. As soon as seva… Sevā means activity. One has to preach, one has to write, one has to do this, do that, cook, offer the prasādam, everything. Sevā, activity.

So that activity and karmīs' activity, there is difference. The karmī's activity is on upādhi. "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am Christian." With this upādhi, we are acting. But bhakti means without upādhi. Sarvopādhi-virnirmuktam. Activity without upādhi. Working not as American. Working not as Indian. Working not as Hindu. Working not as Muslim. That is sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. If we think that "I am Christian," "I am Hindu," "I am American," that is with upādhi. When we purely think that "We are…," or "I am servant of Kṛṣṇa. My only business is to satisfy Kṛṣṇa," that activity is called bhakti. If I become interested in some party, that is not… Sometimes people criticize these American and European devotees, that they think that "They are American devotee; we are Hindu devotee. There is difference." This is not bhakti-mārga. This is upādhi. Why you should think yourself as Hindu? Why you should think of others who have come from America as American? That is less intelligent. Kṛṣṇa-bhakta… Vaiṣṇave jāti-buddhiḥ. If one thinks of Vaiṣṇava as belonging to this class, this nation, he has no vision. Nārakī. That is called nārakī-buddhiḥ. Vaiṣṇave jāti-buddhiḥ arcye śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. If we think the Deity as made of stone and made of wood, arcye śilā-dhīr; guruṣu, nara-matiḥ, if we accept spiritual master as ordinary human being; vaiṣṇave jāti-buddhiḥ, and if we take a Vaiṣṇava as belonging to America or Europe or India… No. They are transcendental. Neither the Deity in the temple is stone, neither the spiritual master is ordinary human being, nor the Vaiṣṇava belongs to any caste. This vision is perfect vision. When you come to this vision, that is bhakti. Tat-paratvena nirmalam. A bhakta has to become purified. Tat-paratvena, being dovetailed with the service of tat, om tat sat. Tat-param. This is the process of devotional service. One should not be designated "I am this," "I am that," "I am that." No. The world should unite. This Kṛṣṇa consciousness movement is so nice that one should forget that he's Indian or Hindu or Christian or American or Indian. Everything should unite as servant of Kṛṣṇa. That is bhakti-mārga. Unfortunately, they distinguish between American Vaiṣṇava and Indian Vaiṣṇava: brāhmaṇa Vaiṣṇava, śūdra Vaiṣṇava. No. A Vaiṣṇava is Vaiṣṇava. Viṣṇur asya devataḥ iti vaiṣṇava. One who has accepted Viṣṇu as "my Lord," he has no designation. A Vaiṣṇava has no such distinction. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170].

So this is the sūtra given by Nārada. Tat tenaiva vinirdiśet [SB 7.11.35]. So we must follow the path of mahājana, the instruction of the ācārya. Then we can become purified. And unless we are purified, there is no question of pure devotional service. Sa bhaktaḥ prakṛtaḥ smṛta. If one does not want to become advanced, if one does not want to become purified, then he remains a prakṛta-bhakta. Prakṛta-bhakta means executing devotional service under the instruction of spiritual master and the regulative principles of śāstra, but he's still on the platform of material understanding. That is called prakṛta-bhakta. A prakṛta-bhakta cannot understand how another bhakta is transcendental. A prakṛta-bhakta cannot understand that Vṛndāvana is always transcendental. Therefore Śrīla Jīva Gosvāmī has discussed this point in his Tattva-sandarbha, that we cannot accept any manufactured ideas. Because everyone is defective by the four defects of material life, we have to accept the version of Vedas, Purāṇas. He has tried to establish Purāṇas as Vedic supplementary. Others, they reject Purāṇas out of the Vedas. But Jīva Gosvāmī established. All the Gosvāmīs. Just like Rūpa Gosvāmī has given, śruti-smṛti-purāṇādi-pāñcarātriki-vidhiṁ vinā, aikāntikī harer bhaktir utpātāyaiva kalpate [Brs. 1.2.101]. It is utpātā, disturbance. If you do not follow the principles of śruti, smṛti, purāṇa, pāñcarātriki-vidhi… Just like we were discussing this point, sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. This is pāñcarātriki-vidhi. So if we do not follow these principles… Without following these principles, the so-called devotional service, Hari-bhakti, utpātā, simply disturbance, simply a disturbance. Therefore we have to follow the principles laid down by the Gosvāmīs, Ṣaḍ-gosvāmīs. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. And then our attempt will be successful.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, November 2, 1972

Pradyumna: (reading:) ”So when our senses are engaged for the actual proprietor of the senses, that is called devotional service. In our conditional state, our senses are engaged in serving these bodily demands. When the same senses are engaged in executing the order of Kṛṣṇa, it is called bhakti.”

Prabhupāda: Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti, it is very simple thing. Our relationship with Kṛṣṇa is natural. Kṛṣṇa says in the Bhagavad-gītā, mamaivāṁśa jīva-bhūtaḥ. We are part and parcel of Kṛṣṇa; therefore our only duty is to serve Kṛṣṇa. That is natural. There is no question about it. Part and parcel means helping the whole. As we have several times explained that this finger is the part and parcel of my body, so it is the duty of the finger always serve the body, whole body. It has no other occupation. As soon as I desire, ”Finger, you come to this place,” immediately it comes. ”Finger, you come to this place,” it immediately comes. So we can study. What is the meaning of part and parcel? Part and parcel means to serve the whole. Kṛṣṇa is the Absolute Truth. We are relative truth. Therefore it is our duty to serve Kṛṣṇa. That is our natural position.

But at the present moment, we are engaging our senses, ourself, in designation. I am thinking, ”I am American,” I am thinking, ”I am Hindu,” I am thinking, ”I am brāhmaṇa” or ”I am sannyāsī.” So many designations. Caitanya Mahāprabhu presented Himself, how to become designationless, sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. He said, ”I am not a brāhmaṇa. I am not a śūdra. I am not a kṣatriya. I am not a brahmacārī.” He denied. At last He said, gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is our position. We are not Indian; we are not American; we are not Hindu; we are not Muslim. These are all designations. Therefore (the) Kṛṣṇa consciousness movement is to make people free from designation. Just like, actually, you see. Here are American, European boys and girls. They have forgotten that they are American or European or they come from Christian group or Jewish group. Similarly, we should also forget that ”I am Hindu,” ”I am Muslim,” or ”I am brāhmaṇa,” ”I am śūdra,” ”I am kṣatriya.” No. This is the only platform, Kṛṣṇa consciousness, where we can unite on spiritual platform. We cannot be united by resolutions. Just like the United Nations: they are trying for the last thirty years to become united-simply resolution. On that platform we cannot be united. On political platform or social platform, that is not possible, because the designations are there. When we are free from designation, sarvopādhi-virnirmuktam tat-paratvena nirmalam, when we are purified, then we can unite in the service of the Lord, Kṛṣṇa. That is real unity. Hṛṣīkeṇa hṛṣīkeśa-sevanam… [Cc. Madhya 19.170]. That is Vaikuṇṭha platform. Just like in Vaikuṇṭha, the Vaikuṇṭheśvara, Nārāyaṇa, or Kṛṣṇa, He’s the central point of service. Just like in Vṛndāvana… The Vṛndāvana… The animals, the birds, the beasts, the water, the trees, the flowers, the cowherds boy-everyone-center is Kṛṣṇa. That is Vṛndāvana. They did not know that Kṛṣṇa is the Supreme Personality of Godhead, but they loved Kṛṣṇa with their heart and soul. That is Vṛndāvana. So if we come to this point of Kṛṣṇa consciousness and simply learn how to love Kṛṣṇa, then we can create the whole world as Vṛndāvana. Unfortunately, even in the Vṛndāvana, at the present moment, because our desires have been something else other than serving Kṛṣṇa, there are so many factions. The center is missing.

So Kṛṣṇa consciousness movement means to purify our senses from the designation and engage the senses in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. That is described here. That is wanted. It is called bhakti. ”In our conditional state our senses are engaged in serving these bodily demands. When the same senses are engaged in executing the order of Kṛṣṇa, it is called bhakti.” This is bhakti. Just like Arjuna. Arjuna served Kṛṣṇa by his talent. He was a soldier; he knew how to fight. So by, for his personal consideration, he was thinking not to fight, not to kill the other side, because the other side happened to be his kinsmen, his grandfather, his brother, his nephews. So he was thinking in terms of his own sense gratification, because ”The other side, if they are killed, I’ll be unhappy.” That was his consideration. Therefore he was not willing to fight. And to induce him to become Kṛṣṇa conscious, the whole Bhagavad-gītā was explained. And at the end Kṛṣṇa asked Arjuna, ”What is your decision?” Yathecchasi tathā kuru [Bg. 18.63]. ”You can do whatever you like. I have given you instruction, full instruction. Now whatever you like, you can do.” This means every living entity has got a little independence. Kṛṣṇa, or God, does not interfere with that independence. Yathecchasi tathā kuru. At the last, also, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. ”You do it.” Kṛṣṇa can instruct us, ”You do it.” If I don’t do it, that is my option. That option is always there. Kṛṣṇa does not oblige me. Otherwise, what is the difference between me and the stone? The stone has no independence. But I am a living entity; I have got my independence. So do you… Kṛṣṇa does not interfere with my independence. Voluntarily, if we surrender to Kṛṣṇa, voluntarily if we serve Him, then our life is successful. Voluntarily. Hitvā anyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. We can become immediately liberated if we give up our designated post. If we simply come to the platform of Kṛṣṇa consciousness, then immediately we become liberated. So many sages and saintly persons are trying to become liberated, mukta, to merge into the existence of impersonal Brahman. But because they have no information of Kṛṣṇa, or they do not like to surrender to Kṛṣṇa, they fall down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32].

So we must stick to Kṛṣṇa consciousness without any designative ideas. We must stand on the transcendental platform. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Transcendental platform means above the three modes of material nature, which is called brahma-bhūtaḥ. So this position, brahma-bhūtaḥ's position… Without being in brahma-bhūtaḥ position, liberated stage, nobody can be engaged in devotional service.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Bhakti begins when is…, one is actually liberated from the influence of the modes of material nature. That is real bhakti. Otherwise, when you are, we are in training, that is called prakṛta-bhakta. Actually, we are in the material state, but we are being trained up, the Deity worship. This is, following the rules and regulations under the instruction of spiritual master. Or Vedic injunction, this is training period. But even in the training period, if one is sincere and serious, he's liberated. He's liberated. It is so nice. Kṛṣṇa consciousness is so nice that even in the training period, although he's not mature, and even one falls immature stage, there is no loss. That is also confirmed by Nārada Muni: tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer patet tato yadi apakva… [SB 1.5.17]. There is a verse like this-I don't exactly remember-that if one is engaged in Kṛṣṇa consciousness and, and without being mature, somehow or other, if he falls down, there is no loss, whereas other persons, who are sticking to their sva-dharma, but has no idea of Kṛṣṇa consciousness, he does not gain anything. These are the statements of Nārada. Therefore our position should be, our real active life begins when we begin to serve Kṛṣṇa with our senses without being designated, without being situated in designation. This is transcendental stage.

Therefore a bhakta, Vaiṣṇava, Vaiṣṇava should not be considered that he's coming from European group or this group or that group. No. Vaiṣṇave jāti-buddhiḥ. Vaiṣṇava should not be considered belonging to any jāti. Vaiṣṇave, arcye śilā-dhīr guruṣu nara-mati. Just like we worship Deity. Everyone knows that Deity is made of stone, but do we worship the stone? Do we construct so big, big temples for worshiping a piece of stone? No. Unless one has got this connection, that "Here is the Supreme Personality of Godhead, Sākṣād brajendra-nandana…" Just like Caitanya Mahāprabhu saw Jagannātha Temple and immediately fainted. He saw sākṣād brajendra-nandana Hari, Kṛṣṇa, immediately. So we have to learn how to see Vaiṣṇava and Viṣṇu. That is Kṛṣṇa consciousness movement. That means we have to purify our senses. Then we can see Kṛṣṇa always.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

One has to smear the eyes with the ointment of love, how to love Kṛṣṇa. Then one can see Kṛṣṇa always within his heart. And one who has learned this art, how to see Kṛṣṇa within himself, within his heart always… Kṛṣṇa certifies, "He's the topmost yogi."

yoginām api sarveṣāṁ
mad-gata antarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

These are clear things. There is no hazy idea. Everything is clear. We have to become designationless, free from designation. We shall forget. Not that "Here are some foreigners. Pick up some quarrel with them and try to drive them away. Why they have come?" So many nonsense things are going on, for want of actual spiritual education. This is not good, at least, for Vṛndāvana. This is not good. People have not been educated properly with the Vṛndāvana spirit. Therefore things are happening like that. Sarvopādhi-vinirmuktam: [Cc. Madhya 19.170] how to engage the senses, being freed from designation, in the service of the Lord. That is Vṛndāvana life. That is Vṛndāvana atmosphere. If there is any other purpose than this, then it is very difficult to utilize the opportunity, the fortune of living in Vṛndāvana. One has to be designationless. Go on.

Pradyumna: "As long as one identifies himself as belonging to a certain family, a certain society, or a certain person, he is said to covered with designations. When one is fully aware that he does not belong to any family, society, or country, but is eternally related to Kṛṣṇa, he then realizes that his energy should be employed not in the interests of so-called family, society or country, but in the interests of Kṛṣṇa. This, this is purity of purpose and the platform of pure devotional service in Kṛṣṇa consciousness."

Prabhupāda: So our purpose… The Kṛṣṇa consciousness movement is started with this summary idea, that nobody should think himself as belonging to certain family or sect or religion or country or nation. All these designations have created havoc in the world, these false designations. When I think that "This country is mine," it is a false designation. Country is not mine. I am a guest here. If I stay in a country, in a place, for, say, twenty years, fifty years, hundred years, does it, does it mean that it belongs to me? Because they have no Kṛṣṇa conscious idea, they are misled in thinking in that way. Some group of men are thinking that "This is our country. We are American," "We are Indian," "We are German." This is the false… Illusion. Actually, everything belongs to Kṛṣṇa. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's the proprietor. But because people are not educated in Kṛṣṇa consciousness, they are thinking, "I am the proprietor." Ahaṁ mameti janasya moho 'yam [SB 5.5.8]. This ahaṁ mama, increasing the ahaṁ mama, is illusion. It is māyā. And that is going on. Therefore there is great need of spreading Kṛṣṇa consciousness in the human society. Those who are actually welfare workers, they should come forward and join this movement to spread it. Actually, it is being accepted very nicely. Although not nicely, they have begun to accept it all over the world. This is our experience. And if we present the philosophy in correct viewpoint, people will accept it. And people will accept it, and people from all parts of the world will come to Vṛndāvana. Because they are hearing about Vṛndāvana, about Kṛṣṇa, naturally they are very much anxious to visit. But if we do not receive them nicely, if we remain sectarian, oh, it will be an unfortunate thing. That is my request. Those who are inhabitants of Vṛndāvana, they should be prepared to receive these foreigners, who are being educated in

Kṛṣṇa consciousness. They should come here to visit; so they should be received, they should be welcomed. That is my request. Yes. Next.

Pradyumna: " 'The Characteristics of Pure Devotional Service.' In the Śrīmad-Bhāgavatam, Third Canto, Twenty-ninth Chapter, 10th verse, Śrīla Kapiladeva, while instructing His mother, has given the following characteristics of pure devotional service: 'My dear mother, those who are My pure devotees, and who have no desire for material benefit or philosophical speculation, have their minds so much engaged in My service that they are never interested in asking Me for anything-except to be engaged in that service. They do not even beg to live in My abode with Me.' "

Prabhupāda: Yes. This is pure devotional purpose. Natural. "Here is a Kṛṣṇa devotee." How much one should be glad to see a Kṛṣṇa devotee. Naturally, his love for a Kṛṣṇa devotee should enhance. That is pure devotion. Just like in foreign country, when one Indian meets another Indian, naturally, he has got some tendency: "Oh, wherefrom you are coming? How long you are here?" This conversation goes on. Similarly, natural flow of Kṛṣṇa consciousness is that as soon as one sees a person in Vaiṣṇava symptoms, he should be eager to welcome him. He should be very much anxious to talk with him about Kṛṣṇa, Kṛṣṇa-kathā. Bodhayantaḥ parasparam tuṣyanti ca ramanti ca. Kṛṣṇa conscious people should be so nice that as soon as they meet together, they talk about Kṛṣṇa, they try to understand about Kṛṣṇa, and they feel pleasure in that way. That is Kṛṣṇa consciousness society. We are trying to make a Kṛṣṇa consciousness society to give this opportunity to these people, how one should be engladdened by seeing one devotee and talk with them, one another, about Kṛṣṇa, forgetting their designations. That is Kṛṣṇa consciousness. Go on.

Pradyumna: "There are five kinds of liberation, namely, to become one with the Lord, to live with the Supreme Lord on the same planet, to have the same features as the Lord, to enjoy the same opulences as the Lord, and to live as a companion of the Lord. A devotee, not to speak of rejecting material sense gratification, does not even want any of the five kinds of liberation. He is satisfied simply by discharging loving service to the Lord. That is the characteristic of pure devotion."

Prabhupāda: Yes. This is instructed by Lord Caitanya Mahāprabhu. He rejects: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. The karmīs, they want all these things. Na dhanam. Great riches, and beautiful wife, great followers. So Caitanya Mahāprabhu is rejecting these, and He's rejecting also liberation. Dhiyamanaṁ na ghṛnanti (?). A pure devotee is not interested even in liberation. That is pure devotee. That... Just like Bhaktivinoda Ṭhākura, he says, kīṭa janma ha-u yathā tuyā dāsa, bahir mukha brahma janme nāhi mora āśā. A devotee does not pray that "Give me this, give me that, give me that." No. He prays that "Whatever you like, if you like me to take birth as an insect, that's all right. But my only request is that I may become an insect in the house of a devotee so that I may get the chance of prosecuting my devotional service. I may eat the remnants of foodstuff eaten by the devotee." Just like Bhārata Mahārāja, he became a deer, but he was associating with saintly persons. He understood that "I was formerly King Bhārata. My chance, my mind being absorbed in the thinking of a deer, I have become a deer. All right. Doesn't matter." So he was associating with devotees. Similarly, a devotee is not interested to become liberated, go back to home, back to Godhead. Of course, even if he's not interested, Kṛṣṇa takes him. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is natural. But that is not our... We don't pray to Kṛṣṇa for anything of sense gratification. Caitanya Mahāprabhu therefore said, mama janmani janmani īśvare bhavatād bhaktir ahaitukī tvayi. Ahaitukī apratihatā. Our simply, simple desire is how to be engaged in the service of the Lord. Janmani janmani. When, when Caitanya Mahāprabhu speaks janmani janmani, that means He rejects liberation also. Na dhanaṁ na janaṁ na kavitāṁ vā yāce. This is the karmī's, jñānī's... And even liberation. He rejects liberation. Mama janmani. If one is liberated, then where is the question of janmani janmani? So liberation is also not aspired by a devotee. These are the characteristics of pure devotion. This chapter is "Characteristics of Pure Devotional Service." Pure devotional service should be without any desire, anyābhilāṣitā-śūnyam [Brs. 1.1.11]. The others, they are trying to make Kṛṣṇa-śūnyam, śūnyavādi; our attempt should be to make our desires śūnyam. Simply we be engaged in the service of the Lord. That is pure devotion. Go on, one paragraph more. What is the time now?

Pradyumna: "In the above statement by Kapiladeva from the Śrīmad-Bhāgavatam, the actual position of a pure devotee is described, and the primary characteristics of devotional service are also defined. Further characteristics of devotional service are described by Rūpa Gosvāmī with evidences from different scriptures. He states that there are six characteristics of pure devotional service, which are as follows: (1) Pure devotional service brings immediate relief from all kinds of material distress. (2) Pure devotional service is the beginning of all auspiciousness."

Prabhupāda: Śrīla Prabodhānanda Sarasvatī has described,

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ gauram eva stumaḥ
(Caitanya-candrāmṛta 5)

When actually one comes in the platform of devotional service, for him, there is no problem. The whole world is disturbed, agitated with so many problems, but for a devotee, there is no problem. Viśvaṁ pūrṇa-sukhāyate. And they are trying, the whole world is trying to become very big man. Somebody's trying to be very big merchant or big industrialist, or minister, or this or that, and others, they are trying to occupy the post of Indra, Candra, devata. That is competition, going on. As soon as there is some competition, even persons, demigods, like Indra, Candra, they become disturbed, and they try to stop it. But a devotee has no such concern. He's not disturbed. Because he's engaged in the service of the Lord, he feels so much happy that he has no disturbance. Viśvaṁ pūrṇa-sukhāyate. Neither he is anxious to occupy any very big post. Because for a devotee, vidhi-mahendrādiś ca kīṭāyate. He knows that "What is this position? Say, for some years, ten years, twenty years, fifty years, hundred years, millions years." It is limited. As soon as the limited span of life is finished, either in this world, either in this planet, or in other planets... Suppose I go to the heavenly planet, I occupy the post of Indra. What is that? It is also limited. Kṣīne puṇye martya-lokaṁ viśanti [Bg. 9.21]. So long you have got assets of pious activities, you can occupy such post; then again come down. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. So in this way we are wandering from up, down, down, up. In this way. Caitanya Mahāprabhu therefore said,

ei rūpe brahmāṇḍe kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja

[Cc. Madhya 19.151]

We are wandering, life after life, in different species of life, different forms of life, in different planetary system. And that is going on. This is not progress. Where is progress? You are conditioned within this universe. Where is your progress? Suppose you… Just like if I jump with a limited space, where is my progress? Real progress is Kṛṣṇa consciousness. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If we actually want to make progress, then we must take to Kṛṣṇa consciousness so that after leaving this body there is no more coming down to accept a material body. That is real progress. Otherwise, there is no progress. It is simply wandering with a limited space. That is not progress at all. But because we are in illusion, we are thinking it is progress. It is not progress.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 3, 1972

Pradyumna: (reading) "4) Pure devotional service is rarely achieved. 5) Those in pure devotional service…"

Prabhupāda: Page number? Page number?

Pradyumna: Page 2. "Those in pure devotional service deride even the conception of liberation. 6) Pure devotional service is the only means to attract Kṛṣṇa. Kṛṣṇa is all attractive, but pure devotional service attracts even Him. This means that pure devotional service is even transcendentally stronger than Kṛṣṇa Himself, because it is Kṛṣṇa's internal potency."

Prabhupāda: So six advantages. These are the immediate result of taking to Kṛṣṇa consciousness. Pure devotional service brings immediate relief from all kinds of material distress. There is a song of Bhaktivinoda Ṭhākura: mānasa deha geha yo kichu mora, arpilūn tuyā pade nanda-kiśora. The purport of this song is when we surrender to Kṛṣṇa, prāṇair arthair dhiyā vācā, then we get relief from all kinds of anxieties. This is very simple to understand. Everyone is, in the material world, here, everyone is full of anxieties. That is the nature of material existence. One after another, problems. So if somebody says, assures, that "You just depend on me. I take charge of all your problems," how much relief you will feel. Just imagine. So an ordinary man, if some ordinary human being says (to) a friend that "Don't worry. I shall take charge of your all affairs. Don't worry," so we may doubt an ordinary man, because we know the capacity of an ordinary man. But when Kṛṣṇa says that "I take charge of you," then how much relief you should feel. Kṛṣṇa is not ordinary man. Kṛṣṇa is all-powerful, the Supreme Personalty of Godhead. He's Yogeśvara. He's the Absolute Truth. So when He assures that "I take charge of you…," ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], gives assurance that "I shall get you liberated, delivered, from the reaction of all sinful activities…"

We suffer due to our sinful activities. That is the general meaning of suffering. For pious activities we enjoy. But in this material world, either we enjoy or suffer, the common factor is suffering. Suppose if for my pious activities I get good birth, janmaiśvarya-śruta-śrī [SB 1.8.26]. By pious activities, we get birth in good family, janma; aiśvarya, we get sufficient riches, wealthy family, wealthy parents; janmaiśvarya-śruta, good education; and śrī, beauty. These are the result of pious activities. But to take birth in the family of a king or very rich man, the sufferings of taking birth is the same. As the poor man suffers within the womb of his mother, similarly the rich man also suffers within the womb of his mother. The sufferings of taking birth is equal to the poor man and rich man. There is no difference. When there is disease, fever, it is not it is less painful to the rich man and very painful to the poor man. The pain is the same. So actually, so long there is material existence, the so-called suffering and enjoying, they're on the same level. There is no difference. But if we take to Kṛṣṇa consciousness, as Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66], "I shall get you relieved, released from all kinds of sinful activities." That is real auspiciousness. Means when Kṛṣṇa takes charge, He gradually educates the devotee buddhi-yogam, in devotion service, so that he may go back home, back to Godhead, Kṛṣṇa. That is real auspicity. In the material world, so-called auspicity, to become very rich, to become very educated, to become very beautiful, high parentage, they are also, in material consideration, they are auspicity, undoubtedly. But they are also adulterated with so many sufferings, threefold miseries: ādhyātmika, ādhibhautika, ādhidaivika. So actually such position is not auspicity. Real auspicity is go back to home, back to Godhead. Therefore it is said, pure devotional service… Pure devotional service means without any material motive. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11].

So pure devotional service is the beginning of all auspiciousness. All-auspiciousness means go back to home, back to Godhead. So if we stick to pure devotional service, follow the rules and regulations, chant sixteen rounds, be engaged always in the service of the Lord, then ultimate gain is that tyaktvā dehaṁ punar naiti mām eti kaunteya. (reads:) "Pure devotional service automatically puts one in transcendental pleasure." Transcendental pleasure and material pleasure, there is difference. Material pleasure means sense gratification, and transcendental pleasure means satisfaction of Kṛṣṇa. A devotee is satisfied seeing Kṛṣṇa is pleased. That is their satisfaction-through Kṛṣṇa. Material pleasure means direct sense perception, and spiritual pleasure means by, through Kṛṣṇa. If Kṛṣṇa is satisfied, then the devotee is satisfied. Just like a tree, the leaves and twigs become satisfied through the root of the tree. So Kṛṣṇa is the root. Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So transcendental pleasure mean feeling of pleasure through Kṛṣṇa. Just like the gopīs and Kṛṣṇa. Gopīs, when they saw Kṛṣṇa is pleased, they became happy, and Kṛṣṇa, when He saw that the gopīs are happy, He become happier. Again the gopīs sees that Kṛṣṇa is happier, they, again they become more happy. In this way, there is competition of happiness. The gopīs sees Kṛṣṇa happier; they feel happiness, and Kṛṣṇa sees gopīs happier; Kṛṣṇa feels happiness. This word is described in the Caitanya-caritāmṛta: dui lagi hura huri (?). This is spiritual competition.

So: "Pure devotional service automatically puts one in transcendental pleasure." In the material pleasure, if I see you happy, I am unhappy; If I see you unhappy, I become happy. This is nature. I may say otherwise, but material nature is, if one is put into difficulty, then I become very happy, and if I am happy, others become envious. This is material pleasure. Whereas spiritual pleasure means that when one sees Kṛṣṇa is happy, a devotee's happy, the other devotee becomes happier. That is spiritual pleasure. In the spiritual world there is competition, but when one is advanced, the competitor become happy: "Oh, he's so advanced. I could not do so." There is no enviousness. In the material world, if one is advanced, other, who is not advanced, he's envious. This is the difference between spiritual pleasure and material pleasure. It is not difficult to understand. Material pleasure means if you are happy, I become unhappy; if you are unhappy, then I become happy. This is material pleasure. And spiritual pleasure means by seeing your happiness, I become happy. By seeing… But there is no distress in the spiritual world. Simply by seeing the happiness of other devotee, another devotee becomes happier.

"Pure devotional service is rarely achieved." That is the criterion. Pure devotional has got so many advantages, but it is very difficult. It is very difficult. Na janma-koṭi-sukṛtibhiḥ na labhyate. Pure devotional service, even after endeavoring, endeavoring for millions and millions of births, it is very difficult to achieve. Pure devotional service can be achieved only through the mercy of a pure devotee. Otherwise, it is not possible.

mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśata, spṛśata…
[SB 7.5.32]

What is that? The purpose is that unless one takes the dust of the lotus feet of a pure devotee, it is not possible to become a pure devotee. Mahīyasāṁ pāda-rajaḥ, mahīyasām, great personality, great devotee. Pāda-rajaḥ means the dust of the lotus feet; abhiṣekam, taking to the, on the head. Mahīyasāṁ pāda-rajo 'bhiṣekaṁ niṣkiñcanānām. Mahīyasām, great personality means niṣkiñcana. Bhagavad-bhakta is niṣkiñcana. He has no more material obligation. That is Bhagavad-bhakta. Caitanya Mahāprabhu says, niskin…, niskin…, bhagavad, niṣkiñcanasya bhagavad bhajanon mukhasya. Bhagavad-bhajanomukha means niṣkiñcana, no material obligation, no material duty. Nāyam ṛṇī na kiṅkara rājan sarvātmanā ye śaraṇaṁ śaraṇyaṁ gato mukundam. Anyone who has completely taken shelter of the lotus feet of Kṛṣṇa, śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam, giving up all other duties, tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17], if one takes shelter of Kṛṣṇa's lotus feet, giving up all other duties… There are so many duties. You have got duty towards your family, towards your kinsmen, towards your country, towards the animals, other living entities, your obligation to the demigods, great saintly persons, ṛṣis. We are reading Vedas, but it is given by Vyāsadeva, so we are indebted to him. Similarly, many other śāstras we read. So we are indebted. Devarṣi, ṛṣi, devatā, the demigods. We are taking sunshine. We are obliged to sun-god. We are taking moonshine. We are obliged to moonshine, uh, moon-god, the air-god, Varuṇa. Everyone, they are helping us. We cannot do without this. You cannot live without water. You cannot live without light. You cannot live without heat. So who is supplying? Of course, Kṛṣṇa is supplying, but we cannot see Kṛṣṇa directly. They are being supplied by different demigods. Therefore deva-yajña is recommended. Deva-yajña means, ultimately, to satisfy Kṛṣṇa. So these are the processes. But if one takes to Kṛṣṇa consciousness, he has no more obligation to all these devatās. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We have got so many obligations, but if you take to Kṛṣṇa consciousness, everyone will be pleased, and you haven't got to oblige them by your service to them. Otherwise, you are bound to give them obeisances for their beneficial contribution.

So devotional service is rarely achieved. Rarely achieved means if you achieve, then you become free from all obligation. Na janma-koṭibhiḥ sukṛtibhiḥ. Tatra laulyam eka-mūlyaṁ na labhyate yad janmabhiḥ sukṛtibhiḥ. Kṛṣṇa consciousness can be achieved simply by your intense desire that "This life I shall try to achieve favor of Kṛṣṇa." Kṛṣṇa will help you. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam [Bg. 10.10]. If you are actually seriously engaged in Kṛṣṇa consciousness, then Kṛṣṇa gives us intelligence how to approach Him. So pure devotional service is rarely achieved. But by chance, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], if we somehow or other come in contact with bona fide guru and Kṛṣṇa… Kṛṣṇa is already there. We are already in touch. And if we are serious, then by grace of Kṛṣṇa, we get niṣkiñcana, a devotee, and by his grace we achieve to the platform of devotional service. Otherwise it is very difficult. Not by executing karma, jñāna, yoga. No. Bhaktyā mām abhijānāti [Bg. 18.55]. Simply you have to take pure devotional service. Therefore it is very difficult. People do not wish to come to the pure devotional service. They want hodgepodge: something this, something that, something that. No. Sarva-dharmān parityajya mām ekam… [Bg. 18.66]. That is the beginning of pure devotional service. No other engagement. Simply Kṛṣṇa. That is pure devotional service. But that is very difficult to achieve. People will not accept the simple thing. You give them big, big formulas, yoga system, aṣṭāṅga-yoga, they'll like it: "It is something." Just like in homeopathic medicine, because it has no taste, there is no trouble to drink, people do not believe in it. But if you give them some very bitter, pungent medicine, "Oh, it is something." Similarly, if you give the simple process, as Caitanya Mahāprabhu has given us, harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā [Cc. Ādi 17.21], they'll not take it very seriously. "Oh, simply by chanting Hare Kṛṣṇa mantra, one will be liberated, and he'll go back…? Oh, this is exaggeration." They will say. But if you give them some difficult job, that "You press your nose in this way, you make your head downwards, and you exercise in this way, do…," they'll think, "Yes, it is something." So things are very easy, and one can achieve very easily, but they are reluctant to take the easiest process given by Kṛṣṇa, given by Caitanya Mahāprabhu. Kṛṣṇa is giving the easiest process, that "You surrender unto Me. I give you all possible help." We are not prepared to do that. Caitanya Mahāprabhu says that "You simply chant Hare Kṛṣṇa. You'll achieve the highest perfection." Not we are prepared. Therefore it is said, "Pure devotional service is rarely achieved." People will not accept the simple thing. They want to make something very difficult, then it is all right.

"Those in pure devotional service deride even the conception of liberation." Yes. Muktiḥ mukulitāñjali sevate asmān. A devotee does not care for mukti. Mukti… Why they will care for mukti? As soon as he's a pure devotee, Mukti is on his leg. Why he should try for mukti? Bilvamaṅgala Ṭhākura says, muktiḥ mukulitāñjali sevate asmān. There is no need of separate endeavor for getting liberation. It is already there. Muktiḥ mukulitāñjali sevate asmān dharmārtha-kāma-mokṣa samaya-pratīkṣāḥ [SB 4.8.41].

Devotee: It's broken.

Prabhupāda: (aside:) Eh? So don't try it. It is working?

Śyāmasundara: The fixture is broken. (conversation about light or something in background)

Prabhupāda: Yes. So "Pure devotional service is the only means to attract…" "Those in pure devotional service deride even the conception of liberation." Mukti. Prabodhānanda Sarasvatī… Kaivalyam. Mukti's another name is kaivalya. "Everything is one.

One, knowledge." That's all. So Prabodhananda Sarasvatī says, kaivalyaṁ narakāyate. This conception of liberation, that "I have become one with the Supreme," it is, to a devotee, just like hell. Kaivalyaṁ narakāyate. They do not give very much value to such conception, to become one with the Supreme. Or liberation, mukti. And the, this is mokṣa-kāmi, those who are aspiring after... Nirbheda-brahmānu-sandhana, without any difference with the Supreme Brahman. That is called mukti, liberation. And tridaśa-pūr ākāśa-puṣpāyate. And the karmīs, they're aspiring after heavenly planets, tri-daśa-pūr. Tri-daśa means thirty. So there are more than thirty millions of demigods in different planetary systems. They are called heavenly planets. So they are ākāśa-puṣpa. Ākāśa-puṣpa means a flower does not grow in the sky; it is something imaginary, phantasmagoria. Tri-daśa-pūr ākāśa-puṣpāyate. So karmīs are interested in the ākāśa-puṣpa, heavenly planet. And the jñānīs are interested in mukti. Karmī, jñānī... And yogis are interested how to control the senses.

So tri... Prabodhananda Sarasvatī Mahārāja says that durdānta indriya-kāla-sarpa-paṭalī-protkhāta-daṁṣṭrāyate. The senses are our enemies. That's all right. We also admit. The yogis try to control the senses and mind because they think of the senses just like serpent. Serpent, little touch by the lip, I mean, the tongue, immediately it causes death. So it is very dangerous. But Prabodhananda Sarasvatī says that "We are not afraid of these serpents because protkhāta daṁṣṭrāyate, the serpent is so long dangerous as long as it has got the poison teeth." Poison teeth. Protkhāta-daṁṣṭrāyate. So if you take away the poison teeth, then, however big serpent it may be, nobody will be afraid. In the Bengali it is said, visnai kulapana cakra (?). If a serpent is known that his poison teeth has been taken away, so his big hood, hans phamsa (?), nobody will be afraid, one who knows that he has no poison teeth. A child may be afraid, but anyone knows... So for a devotee, the senses are there, but it is not like serpent. The dangerous point of sense, for sense gratification, that is taken away. That poison teeth is taken away. So therefore a devotee's not afraid of the senses. They can easily handle the senses because the senses are engaged in the service of the Lord, which means the poison teeth of the serpent of sense is taken away. Durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate.

So pure devotional service rare... In this way, the point is that pure devotee does not give very much value to so-called liberation. Because so-called liberation, so-called... It is in this sense that we have seen many so-called liberated persons, muk..., vimukta-māninaḥ. They considered that... Vimukta-māninaḥ. Now, you'll be pleased to hear that one of the Māyāvādī sannyāsīs in India, very well known, his disciples came to me to invite me because they are now seeing that their Māyāvāda philosophy has not been so much effective as devotional service. Practically. So they are now taking gradually to devotional service. They are trying to read Bhāgavata, although they are habituated to malinterpret. But they have no other. They have finished their job. Now they are gradually coming to bhakti-mārga. That is natural. If one is actually sincere, after suffering the distress of impersonalism, gradually they'll come to surrender to the person. Bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate [Bg. 7.19]. So when one becomes devotee, jñānīs, they give too much value to liberation, mokṣa, nirbheda-brahmānusandhana. But yogis, they give too much value for controlling the senses. Karmīs, they give too much value to, to the acts of promotion to the heavenly planets. But for a devotee these things are very teeny. They don't care for these things. Neither for the karmīs, or for the jñānīs, or for the yogis. They are... Yaṁ labdhvā cāparaṁ manyate nādhikaṁ tataḥ. A bhakta who has come to Kṛṣṇa consciousness, pure devotional service, he has no more any desire for the resultant action of karmīs, jñānīs, and yogis. He's so fixed up. There are many examples. Just like Dhruva Mahārāja, when he was offered "Anything you want," he wanted... Actually he wanted the kingdom of his father. But when he actually became fixed up in devotional service, he said, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I have no more to ask anything material benediction, varam. No, I don't want." So Kṛṣṇa consciousness is so nice that automatically one feels fulfillment of all desires. Therefore what they'll desire for liberation, for mukti? It is most insignificant thing.

The next is: "Pure devotional service is the only means to attract Kṛṣṇa." You cannot attract Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, with full opulences. So you cannot attract Kṛṣṇa by your richness, by your reputation, by your education, by your beauty or by your strength or renunciation. No. You cannot attract Kṛṣṇa by all these things, because He's already full. You cannot attract by anything, any opulence, Kṛṣṇa, because He's ātmārāma. But if you offer something to Kṛṣṇa, it is for your benefit. The example is given: just like the original person is decorated, in the mirror the reflection of the person is also decorated. Similarly, if you decorate the Deity gorgeously, you will feel happy. Kṛṣṇa has many devotees, or many things for being decorated. But if you, in the temple, if you offer Kṛṣṇa all nice things, all nice flowers, all nice dress, all nice food, everything, everything, all nice, then you will feel happy. That is your interest. Therefore pure devotional service is the only means to attract Kṛṣṇa. Attract Kṛṣṇa... Kṛṣṇa will be happy in this way, that you are doing so much for Kṛṣṇa. Kṛṣṇa has everything, but your devotional service, that sincerity of purpose, will attract. My Guru Mahārāja used to say that "Do not try to see Kṛṣṇa. Render your service in such a nice way that let Kṛṣṇa see you." When Kṛṣṇa sees you, then your mission is perfect. We cannot see... Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]]. We cannot perceive Kṛṣṇa by our senses, but when our senses are engaged in satisfying Kṛṣṇa, then Kṛṣṇa sees us. Svayam eva sphuraty adhaḥ. And when Kṛṣṇa sees us, then our life is successful. And how Kṛṣṇa can see us? Simply by our devotional service. Otherwise, you cannot satisfy Kṛṣṇa by opulence, by education, by scholarship, by beauty, riches. No. These things Kṛṣṇa has all perfectly. He's full with all these opulences. Bhaktyā mām abhijānāti [Bg. 18.55]. If you want to attract Kṛṣṇa, then be engaged in pure devotional service.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 4, 1972

Pradyumna: (reading): ...from page number two. " 'Relief from Material Distress.' In the Bhagavad-gītā, the Lord says that one should surrender unto Him, giving up all other engagements. The Lord also gives His word there that He will protect such surrendered souls from the reaction of all sinful activities. Śrīla Rūpa Gosvāmī says that the distresses from sinful activities are due both to the sins themselves and to sins committed in our past lives."

Prabhupāda: Now, ”Relief from Material Distress.” There are two kinds of activities, pious activities and impious activities. Generally we understand by performing impious activities, we suffer, and by performing pious activities, we enjoy. But actually, in the material world there is no enjoyment. Kṛṣṇadāsa Kavirāja Gosvāmī explains that dvaite bhadrābhadra sakali samāna. In the material world, in the world of dualities, either we think ”This is pious” or either we think ”This is impious,” they are practically on the same platform. We take it as pleasure. Just like several times I have explained, people here in this material world, they are working very hard all day and night. And, when they gain some material profit, after working so hard, they think that ”This is profit. This is happiness.” Actually, where is the happiness? If one is working very hard, where is the happiness? So this is called illusion. In the śāstra it is said, ”Generally, people in this material world, they are in…, in the rajo-guṇa.” Therefore hard-working activities, they take it as pleasure. If some saintly persons do not work, he is engaged in devotional service or meditation or chanting. Sometimes devotional service or meditation or chanting, sometimes it is misunderstood that these people are escaping, because they take it very nice to work very hard. Unless you work very hard, they take it as a process of escaping: ”They, they’re escaping the social obligation and other obligations by taking to mendicant life and living at the cost of others.” So many things. So they like it, to work very hard.

But our Kṛṣṇa consciousness movement is transferring that hard working to the business of Kṛṣṇa. That tendency for hard working may be utilized. Just like the Māyāvādī philosophers, they think that lust and anger, these are our enemies. Kāma-krodha-lobha-moha-mātsarya. But Narottama dāsa Ṭhākura says that the kāma also can be utilized for Kṛṣṇa’s service. Kāmaṁ kṛṣṇa-karmārpane. If one is very much attached to work for Kṛṣṇa, that tendency for the karmīs to work very hard for sense gratification, it can be utilized. It can be… Similarly, krodhaṁ bhakta-dveṣi jane. Krodha, anger, is not good, but anger also can be utilized for Kṛṣṇa’s service. Just like Hanumān, he became angry upon Rāvaṇa for the sake of Lord Rāmacandra, and he set fire in the golden city of Rāvaṇa, Lanka. So that anger was utilized for Lord Rāmacandra’s service. He never utilized anger for his personal sense gratification. In this way, everything can be dovetailed in the service of the Lord, and as I was explaining to other, there are six items, how devotional service, pure devotional service, is the only means to attract Kṛṣṇa. To attract Kṛṣṇa you cannot utilize your spirit or jñānīs or yogis. You can attract Kṛṣṇa simply by devotional service. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa says plainly that ”Simply by devotional service, one can understand Me.” Bhaktyā mām abhijānāti. So the activities of the karmīs, when dovetailed in the service of Kṛṣṇa, even by working so hard, our tendency, we can…

Actually, devotional service depends on the main principles, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. But within the category of dāsyam,… Just like Hanumān, Hanumānjī: he was engaged in the platform of dāsyam. Arjuna was engaged in the platform of sakhyam. So they were also working very hard. The Battlefield of Kurukṣetra, it was not a place of sitting down very easily and silently. When he was fighting, he was fighting just like a soldier. He took all the duties of a soldier. But it was being fought for Kṛṣṇa. That is the attraction. That is pure devotional service. Kṛṣṇa also gave him certificate: bhakto ’si priyo ’si [Bg. 4.3]. ”My dear Arjuna, you are My dear friend and devotee.” So by any action, if it is dovetailed for the satisfaction of Kṛṣṇa, that is devotional service, and one can attract Kṛṣṇa, attention of Kṛṣṇa. Attention of Kṛṣṇa can be attracted by pure devotional service, without any personal motive. If it is… And that motive, that order, is received through the disciplic succession of the spiritual master, how Kṛṣṇa will be pleased. In the present condition, we do not know how Kṛṣṇa will be pleased, but we know from the śāstras… We can know also from the direction of the spiritual master how Kṛṣṇa will be pleased. Yasya prasādād bhagavat-prasādaḥ ***. So Viśvanātha Cakravartī Ṭhākura says you have to follow the direction of the spiritual master. He’s guiding as a leader. And if he’s pleased, that means Kṛṣṇa is pleased. Yasya prasādād bhagavat-prasādaḥ ***.

So devotional service is the only way. Karmī, karmī means they are working very hard for their personal benefit. Not for Kṛṣṇa’s benefit. Similarly, jñānīs, they are also trying for personal benefit, mukti. He wants mukti, liberation, nirbheda-brahmānu-sandhana. And similarly, yogis also, they want personal benefit, some material power, aṣṭa-siddhi-yoga, aṇimā-laghimā-siddhi. Bhukti-mukti-siddhi-kāmī sakali aśānta. Caitanya-caritāmṛta Kaja says except pure devotee, who only wants to satisfy Kṛṣṇa, everyone is working for his personal benefit, karmī, jñānī, yogi. But Kṛṣṇa says, ”Pure devotional service…” Not… Rūpa Gosvāmī says, ”Pure devotional service is the only means to attract Kṛṣṇa.” Now… But ignorance is no excuse. Go on reading. Next. ”Generally, one commits sinful activities…”

Pradyumna: ”…due to ignorance. But ignorance is no excuse for evading the reaction-sinful activities.”

Prabhupāda: Yes. Generally we commit sinful activities knowingly; if not knowingly, unknowingly. Just like we are walking on the street, we are killing so many ants, unknowingly. So that is also sinful activities. You do not know, you do not want to kill the ants, but still, unknowingly, you are killing. When you take water from the jug, there are so many animals encircling the water jug, and when you take water some of them die. When we make paste on the pestle and mortar, spices, so many small insects die. That is going on. So knowingly or unknowingly, we are committing sinful activities. So how to save? That is replied in the Bhagavad-gītā: yajñarthe karma anyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. If you do not act, or if you do not engage yourself in Kṛṣṇa consciousness business, then you are becoming implicated with so many sinful activities. That is sure. Therefore one has to take to Kṛṣṇa consciousness without fail. Otherwise he’ll be entangled, karma-bandhanaḥ. Even if he’s doing pious activities, he’s becoming entangled in karma-bandhanaḥ, in bondage. He has to take birth. Pious activities means he has to take birth in nice family, rich family. That is also bandhana. He has to enter into the womb of the mother and live there for ten months, in compact, air-tight, compact bag. That is not very good living condition. But we forget all these things, neither we do not care for all these things. But actually fact is, knowingly or unknowingly, we are becoming implicated. But if we simply take to Kṛṣṇa consciousness and if we engage ourself in His unalloyed devotional service, if we try to understand Kṛṣṇa, His activities, His form, His name, His quality, His paraphernalia, then the result will be, as Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. There is no question of reaction. Because Kṛṣṇa says… Even we are doing… That we are bound to do, as I have already explained, that, knowingly or unknowingly, we are committing sinful activities. But Kṛṣṇa gives His assurance: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So if he … Of course, a devotee never does anything knowingly sinful, but unknowingly, he’s doing. But Kṛṣṇa is taking charge of him. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So there, there is no question of grief.

Therefore the subject matter is relief from material distress. If you take to Kṛṣṇa consciousness without any motive, sincerely, then your position is secured. Kṛṣṇa takes charge of you. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. His devotee will never be vanquished. Just like Arjuna. Arjuna was considering how he could kill his kinsmen, his familymen, his nephew, his brother, his grandfather, on the other side. Actually, this killing business is not very good. It is sinful. But the same thing he committed after understanding Bhagavad-gītā. He agreed: kariṣye vacanaṁ tava [Bg. 18.73]. "Yes, I shall fight." So does it mean…? In the beginning he was considering about the sinful effects of his activities. Why did he engage himself in the same business although he knew this is sinful? No. If you… Even it is acted so-called sinful activities, for Kṛṣṇa, under the order of Kṛṣṇa, for pleasing Kṛṣṇa, then that is also devotion. It is very difficult. We should not manufacture such concoction. But the fact is that, if actually one is acting for Kṛṣṇa, there is no question of sinful reaction. That's a fact. "Relief from material distress." And material distress means it is due to sinful activities. In another place, also, in the Brahma-saṁhitā it is said, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]? Karmāṇi. Everyone is being caught up by the action and reaction of karma, but a devotee is protected from the action and reaction of karma. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. So a devotee, a Kṛṣṇa conscious person, remains free always, provided he's fully engaged in Kṛṣṇa conscious activities for pleasing the Supreme Personality of Godhead. Go on.

Pradyumna: "Sinful activities are of two kinds: those which are mature and those which are not mature. The sinful activities for which we are suffering at the present moment are called mature. The many sinful activities stored within us for which we have not yet suffered are considered immature."

Prabhupāda: Yes. This is also another position. The, the reactions of our sinful activities we are suffering. As soon as we get a material body-it doesn't matter whether a rich man's body or a poor man's, poor man's body-the material body is itself subjected to threefold miseries of this material condition. Therefore Arjuna was advised by Kṛṣṇa: āgama apāyino anityāḥ tāṁs titikṣasva bhārata. You cannot avoid the miserable condition of this body. That is not possible. So we have to tolerate. There is no other excuse. But do not create another body. That is devotional service. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Due to our past karma, we have got a certain type of body. Karmaṇā daiva-netreṇa [SB 3.31.1]. By the supervision of superior order, superior vigilance, we get a certain type of body. This may be a king's body or a poor man's body, an animal body, or anything, we get. That is by superior order. So we should not create another body. That is the aim of human life. We should not create another body.

Then, another place in the Bhāgavata it is said, nūnaṁ vikarma kurute, nūnam, prammattaḥ kurute vikarma. Prammattaḥ. Prammattaḥ. Pra means prakṛṣṭa-rūpeṇa. Mattaḥ, mad. We are living entities. We have come here in this material world for sense enjoyment, and we are therefore mad after it, prammattaḥ. So nūnaṁ prammattaḥ kurute vikarma. Vikarma means which is against the laws. Just like karma, akarma, vikarma. These are explained. So vikarma means against the law. The Vedic version, they give us that "You should work in this way." But if we do not act according to the Vedic injunctions, that is called vikarma. And we become subjected to sufferings, impious activities. But we do it because we are mad after sense gratification. We do not care. Just like a thief, he knows that by stealing he'll be punished, but still, because he's mad after stealing, he'll do it, taking the risk of being arrested and being harassed. Nūnaṁ prammattaḥ vikarma, nūnaṁ prammattaḥ kurute, yad indriya-prītaya āpṛṇoti. And they are mad after doing all this nonsense only for sense gratification. So Ṛṣabhadeva says, na sādhu manye, "This is not good." Yata ātmano 'yam. "As we have got this body, material body miserable…" Because as soon as you get a material body, you are put into the miserable condition of material nature. So we should not create another body so that we shall be put into, under tribulation again. That is intelligence.

So if we put ourself in the activities of devotional service, we save that risk. Not to create another body. If we do for indriya-prīti, yad indriya-prītaya āpṛṇoti, then we create another body. But if you act in devotional service, then, even there are something, sinful activities, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. So for a devotee, he's saved. He's saved from creating another new material body. In this way, the stress is given that sinful or not sinful, we should not create another body. Karma-kāṇḍa. In the… Narottama dāsa Ṭhākura says:

karma-kāṇḍa jñāna-kāṇḍa, sakali viṣera bhāṇḍa
amṛta baliyā yeba khāya
nānā yoni brahman kare, kadarya bhakṣaṇa kare
tāra janma adhah-pāte yāya

We should not take either to karma, karma-kāṇḍa, fruitive activities for elevating to the heavenly planets; jñāna-kāṇḍa, for stopping birth and death and merge into the impersonal Brahman… That is jñāna-kāṇḍa. So karma-kāṇḍa jñāna-kāṇḍa. Narottama dāsa Ṭhākura says everything is viṣa bhāṇḍa, the poison pot. Why poison pot? Karma-kāṇḍa amṛta yeba baliyā khāya. If we drink poison pot, thinking it as nectar, then the result will be that we have to accept another body and we have to be under the tribulation of material nature. And sometimes we get the body of the King of Heaven, and sometimes we get the body of a hog for eating stool. This is going on. Nānā yoni brahman kare. We have to wander in different species of life and we have to eat all abominable things. Tāra janma adhah-pāte yāya.

So we should not spoil our life in that way, for creating another body. We should be very careful that we may not create another material body. And what is that safety position? Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If you simply try to understand Kṛṣṇa, how Kṛṣṇa takes His birth, how He becomes the son of Devakī, son of Nanda Mahārāja, how He becomes the son of Yaśodā, these things, if we study, if we try to understand Kṛṣṇa, if we don't accept Kṛṣṇa as ordinary man-avajānati māṁ mūḍhā-then, in this way, if we understand the science of Kṛṣṇa, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128], if one understands the science of Kṛṣṇa, he is spiritual master. Kibā vipra kibā śūdra nyāsī kene naya. It doesn't matter whether one is brāhmaṇa or one is a śūdra or one is a sannyāsī or one is a gṛhastha. It doesn't matter. If he knows the science of Kṛṣṇa, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128], if he knows the science of Kṛṣṇa… Yo jānāti tattvataḥ. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. How that tattvataḥ, the truth can be understood, that is also explained by the Lord Himself: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. You cannot understand in truth, you cannot understand Kṛṣṇa in truth by other process, karma, jñāna, yoga. No. Bhaktyā mām abhijānāti [Bg. 18.55].

So we have to take to devotional service. Then we shall understand Kṛṣṇa. Kṛṣṇa will reveal. If you are engaged in Kṛṣṇa's service constantly, teṣāṁ satata-yuktānāṁ bhajatam prīti-pūrvakam [Bg. 10.10]. If you have devoted, heart and soul, for service of Kṛṣṇa, then Kṛṣṇa is within your self. He'll give you intelligence. Buddhi-yogaṁ dadāmi tam. He'll give you intelligence. He'll purify your heart. He'll purify your position. As you have read in the beginning of the Śrīmad-Bhāgavatam:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

If you simply hear about Kṛṣṇa. The process... To... Kṛṣṇa-tattva-vettā means to hear about Kṛṣṇa. That's all. Try to hear about Kṛṣṇa. Satāṁ prasaṅgād mama vīrya-saṁvidaḥ. That is very, what is called, potential. Simply if you hear from the right source of Kṛṣṇa-not from the professional, or from jñānīs, karmīs, or politicians. No. Pure devotee. Satāṁ prasaṅgād: in pure devotional service, in pure devotional mood. Then the potency will act and you will, we shall become more devotees. Khanera gītā diya mora me pasile mora me pasile (?). It will act. And as soon as it will act, you become Kṛṣṇa conscious, then your life becomes successful, above all sinful or pious activities. What is that? Samatītyaitān. Māṁ ca avyabhicāreṇa bhakti-yogena yaḥ sevate, sa guṇān samatītyaitān [Bg. 14.26]. Samatītya. Samyag atītya. You can perfectly overcome the influence of the guṇas, the three modes of material nature.

Because our suffering is due to association of the three guṇas. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. We are getting different types of body, either as a king or as a dog. Sat, asat. We think, "The king's body is very nice. Dog's body is not good." But whatever body we get, material body, that is not very good. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. Any body, any type of body you get, you must suffer. It doesn't matter, European body, American body or Indian body or this body or that body. If we think, "Now we are Americans. We are very happy. You are Indians. You are poor..." No. Either poor or happy, it is all unhappiness. Kāraṇaṁ guṇa saṅgo 'sya sad-asad. That is, means association with the modes of material nature. But if you engage yourself twenty-four hours in Kṛṣṇa consciousness business, in devotional service, then sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], immediately you are on the brahma-bhūtaḥ position, liberated position. So just like one man is suffering from disease. Some way or other, if he comes in the, what is called, convalescent stage? Means freed from the diseased condition. But if he keeps that convalescent stage rightly, he do not, what is called, again...?

Devotee: Relapse.

Prabhupāda: Relapse. If you do not relapse the disease, then you are nice. Similarly, to keep in Kṛṣṇa consciousness means you are not diseased condition, but do not allow the disease to relapse. That means do not deviate from the devotional service. Māṁ ca avyabhicāreṇa bhakti-yogena yaḥ sevate. Avyabhicāriṇi. Don't misuse the devotional service. Then you are all right. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Then you keep yourself always in transcendental position, brahma-bhūtaḥ position. And then from brahma-bhūtaḥ position, you can elevate yourself to the parā bhakti, spontaneous. Parā bhakti means spontaneously, spontaneous devotional service. Automatically, you will be loving Kṛṣṇa.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

The under, after being in the brahma-bhūtaḥ stage, that devotional service is very sound. Parā bhakti. Otherwise, if we stick to the devotional service of temple worship... Just like one is performing temple worship, regulative principles... That is also... We should go forward. This is kaniṣṭha-adhikārī. Sa bhaktaḥ prākṛtaḥ smṛtaḥ.

So we must elevate ourself to the second class devotee position. To become first-class devotee, that is very difficult job. We can expect after executing devotional service as a madhyama-adhikārī. Then we can be promoted. But if we keep ourself simply on the lower stage of devotional service, then there is chance of falling down. Sa bhaktaḥ prākṛtaḥ smṛtaḥ. Simply... Just like, generally, they keep in the kaniṣṭha-adhikārī stage. Of course, there is no loss. In any adhikāra, in any position, you are benefited because you have taken to devotional service. But our attempt should be from kaniṣṭha-adhikāra to madhyama-adhikāra. Madhyama-adhikāra means preacher. Unless one comes to the madhyama-adhikāra, he cannot preach. Because in the uttama-adhikāra there is no need of preaching, because uttama-adhikāra, he sees everything good. He does not think anyone is lacking Kṛṣṇa consciousness. He says everyone is Kṛṣṇa conscious, "Simply I am not Kṛṣṇa conscious." Just like Kavirāja Gosvāmī says, purīṣera kīṭa haite muñi sei lagiṣṭha [Cc. Ādi 5.205]. He sees himself lower than the worm in the stool... But he's not so, but he thinks like that. So uttama-adhikārī, it is not to be imitated. One must keep himself in the madhyama-adhikārī stage. Madhyama-adhikārī stage means that one knows what is Kṛṣṇa, īśvara, one knows who is Kṛṣṇa's devotee. Īśvare tad-adhīneṣu. And one knows who is innocent, neither devotee nor nondevotee, and he knows who is nondevotee. This is preaching. In kaniṣṭha-adhikārī, he knows simply how to worship the Deity. Arcāyām eva haraye śraddhayā pūjāṁ śraddhayehate.

So it is the duty of the spiritual master to promote the devotees from the kaniṣṭha-adhikāra to the madhyama-adhikāra. Not to keep them. My Guru Mahārāja, sometimes he used to lament because so many disciples he had, but nobody was coming out very nice preacher. He was lamenting, "So only kaniṣṭha-adhikārīs, we are keeping simply people in the kaniṣṭha-adhikāra and engaging them in the arcana-mārga." So that is not required. They should not... A kaniṣṭha-adhikārī does not know who is a devotee, na tad-bhakteṣu cānyeṣu, what is the duty to others. He is very busy in temple worship for his personal interest. That is also good. But one has to promote further to become a madhyama-adhikārī and then analyze who is God, who is devotee, who is innocent, who is nondevotee, and behave in that way. So their business is to make friendship with devotee, to love Kṛṣṇa, and to the innocent, preach, to enlighten them in Kṛṣṇa consciousness. And those who are atheists, to avoid them. These four principles. So in this way, we should execute our devotional service. Then our life will be viśvaṁ pūrṇaṁ sukhāyate. It will be very happy life. That is the heading, subject matter, "Relief from Material Distress." Immediately. If we actually keep ourself in devotional service according to the description given by Śrīla Rūpa Gosvāmī, then we keep ourself fit in devotional service and there is no question of material distress.

Thank you very much. Hare Kṛṣṇa.

Acyutānanda: …says first-class, second-class and third-class devotees, they are pure devotees.

Prabhupāda: Yes, pure devotee is anyone who has no other motive except to serve Kṛṣṇa. It doesn't matter he's first class, second class or third… Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. If he has got some motive, then he's not pure devotee. He may be not advanced, but if he has not motive, then he's pure devotee. If he wants to utilize Kṛṣṇa for his personal benefit, then he's not pure devotee. He's impure. So first of all he has to become pure devotee. (end)

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The Nectar of Devotion

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Vṛndāvana, November 5, 1972

Pradyumna: (reading:) "…committed criminal acts but is not yet arrested for them. Now, as soon as he is detected, arrest is awaiting for him. Is awaiting him. Similarly, for some of our sinful activities we are awaiting distresses in the future, and for others, which are mature, we are suffering at the present moment. In this way…"

Prabhupāda: Yes. This is the chain of accepting different types of bodies, one after another. According to the sinful activities. On the total, without being sinful, nobody accepts this material body. Because in the Bhagavad-gītā we understand: yeṣāṁ anta-gataṁ pāpam, "One who has finished the reaction of his sinful activities," te dvandva-moha-nirmukta… [Bg. 7.28]. Yeṣāṁ anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām… Puṇya-karma. Puṇya-karma means the sublime puṇya-karma is devotional service. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. This is the topmost puṇya-karma. Because, as it is stated in the Bhāgavata, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply if we hear about Kṛṣṇa, that is puṇya. Even you do not understand, do not take it very seriously, if we simply give aural reception to the words of Kṛṣṇa, that activity itself is puṇya. Puṇya-śravaṇa kīrtanaḥ. So one who has got, I mean, advanced in hearing about Kṛṣṇa, that is the result of multiforms of multivarieties of pious activities. Vāsudeva-kathā-ruciḥ [SB 1.2.16]. Vāsudeva-kathā-ruciḥ is the resultant action… Kṛta-puṇya-puñjāḥ [SB 10.12.11]. These words are used. Just like when the cowherds boys were playing with Kṛṣṇa, Śukadeva Gosvāmī said that "These boys are kṛta-puṇya-puñjāḥ. Heaps of pious activities they have performed; therefore they have got this chance of playing personally with the Supreme Personality of Godhead."

So, so long we are tinged with sinful activities, we have to accept different varieties of body, either the body of Lord Brahmā or the body of an ant, indragopa, a small microbic insect, yas tv indragopam athavendram aho sva-karma [Bs. 5.54]. From this indragopa, the microscopic insect which is called indragopa insect, from this indragopa insect, to the real Indra, the King of Heaven, everyone is suffering or enjoying-actually it is suffering-the resultant action of his karma. It doesn't matter what kind of body a living entity has got, but the body itself is the symptom, is the sign that one is sinful. This is the conclusion of the śāstra. Because as soon as one is free from sinful activities, at that time, he goes back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. So our, this material body is achieved due to sinful activities. And sinful activities are performed due to ignorance. Therefore knowledge is essential. Jñāna-vairāgya. These two things are essential in human life: knowledge and renunciation. Renunciation means sinful activities. Go on.

Pradyumna: "In this way there is a chain of sinful activities and their concomitant distresses, and the conditioned soul is suffering life after life due to these sins. He is suffering in the present life the results of sinful activities from his past life, and he is meanwhile creating further suffering for his future life. Mature sinful activities are exhibited if one is suffering from some chronic disease, if one is suffering from some legal implication, or if one is born in a low and degraded family, or if one is uneducated or very ugly."

Prabhupāda: Hmmm. So the soul is within this body, encaged. Dehino 'smin yathā dehe [Bg. 2.13]. Due to ignorance, he is committing… Say, for, in our eating process, we are eating so many things out of ignorance which we should not eat, and creating the sinful reaction. Nānā yoni bhraman kare, kadarya bhakṣaṇa kare. Narottama dāsa Ṭhākura says things which are not eatables, we eat, and we circumambulate various types of body. Nānā yoni bhraman kare, kadarya bhakṣaṇa kare. Just like the hog is eating stool, kadarya, a very abominable thing, but it is eating. Similarly, many other forms of body. You are eating very abominable things on account of your particular type of body, and this is due to ignorance. And this ignorance is our greatest enemy. The human form of life is meant for acquiring knowledge, not to keep one in ignorance. Tamasi mā jyotir gamaḥ. That is the Vedic injunction. "Don't keep yourself in darkness," darkness of ignorance. But jyotir gamaḥ: "Go to the light." That is the Vedic injunction.

So the best knowledge, He's giving, Kṛṣṇa Himself: Bhagavad-gītā. He's coming personally to give knowledge. But we are so unfortunate, we are not accepting the knowledge given by Kṛṣṇa. We are hankering after some other knowledge given by some defective human being. A human being cannot give us any perfect knowledge. Therefore all the scientists' statements, all the philosophers' statements, they are simply theories; they are not fact. Because the knowledge is not perfect. Perfect knowledge can be had from one who is not defective. Defective means generally a conditioned soul has four defects: he commits mistake, he is illusioned, he has got a cheating propensity, and his senses are imperfect. The senses, we are acquiring knowledge through our senses, and if our senses are imperfect, how we can acquire perfect knowledge? Just like we are trying to see the planetary system through microscope or binocular, telescope, but the telescope machine is manufactured by a person who is, whose senses are defective. So through the telescope, how you can have perfect knowledge? Therefore one astronomer is placing some theory. After some years, that is made null and void; another theory is presented. Because everyone's knowledge is imperfect. So we cannot expect perfect knowledge from the imperfect person. So our process of knowledge is different. Our pro…, Vedic process of knowledge is,

tad-vijñānārthaṁ sa gurum eva abhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

One has to accept a guru, a spiritual master, who has received knowledge from another perfect spiritual master. Just like Kṛṣṇa is the origin, perfect spiritual master, guru. So Kṛṣṇa, what Kṛṣṇa said, was realized by Arjuna, directly. Therefore if we receive knowledge from Arjuna or his disciplic succession, then our knowledge is perfect. Kṛṣṇa…, Arjuna accepted Kṛṣṇa as the Supreme

Brahman: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So if we accept the version of Arjuna, that Kṛṣṇa is Paraṁ Brahman, He's the Supreme Person, He's the origin of everything, then our knowledge is perfect. I may be imperfect, but because I receive knowledge from a perfect person, my knowledge is perfect. This is called paramparā system.

So in order to dissipate our ignorance, we should receive perfect knowledge. Then we can stop our sinful activities. Therefore Bhagavad-gītā, Bhagavān says, Kṛṣṇa says, janma karma me divyam. Kṛṣṇa appears, Kṛṣṇa lives here, He teaches, He acts. If we simply try to understand Kṛṣṇa from the devotee of Kṛṣṇa, then we become perfect, so much so that after giving up this body… Tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. Without being perfect, without being free from all sinful reactions, we have to undergo the tribulation of accepting different types of body. But as soon as we become perfect through the perfect knowledge, then automatically we become uncontaminated from this material world and we become liberated. Liberated means, as I have several times explained, to be situated in his original position. Just like a, a person gets fever. When his fever is subsided, he's liberated, he's called liberated from the fever. Similarly, when we have perfect knowledge… What is that perfect knowledge? The perfect knowledge: to understand that "I am eternal servant of Kṛṣṇa." This is perfect knowledge. This is perfect knowledge. Jīvera svarūpa haya nityera kṛṣṇera dāsa [Cc. Madhya 20.108]. One has to understand this fact, that "I am not Kṛṣṇa. I am not like Kṛṣṇa. I am not equal to Kṛṣṇa. I cannot become Kṛṣṇa. I am Kṛṣṇa's eternal servant." This is taught by Caitanya Mahāprabhu. Gopī-bhartur pada-kamalayoḥ dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. He, Caitanya Mahāprabhu, says, "I am not a brāhmaṇa. I am not a śūdra. I am not a brahmacārī. I am not a sannyāsī." In this way… Because we identify with the varṇāśrama-dharma: "I am brāhmaṇa," "I am sannyāsī," "I am brahmacārī," "I am gṛhastha," "I am kṣatriya." These are our designations. But when we become designation-free, then "I am not brāhmaṇa, I am not brahmacārī, I am not this, I am not that. I am simply pure servant of Kṛṣṇa." This is knowledge. Our otherwise, anything we identify, that is ignorance. This is knowledge.

So… And when we come to this knowledge, that "I am eternal servant of Kṛṣṇa," then I am liberated. Muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Hitvā anyathā rūpam. I am accepting a different type of body and different type of position, and I am identifying myself with that particular position. That is my ignorance. Although I am acting just like a perfect brāhmaṇa or perfect kṣatriya or perfect vaiśya, still, I am imperfect, because my perfection is not to act as a vaiśya, brāhmaṇa, kṣatriya, American, Indian, but to act as servant of Kṛṣṇa. That is liberation. That is liberation. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means liberation. That nirmalam means sarvopādhi-vinirmuktam. The Vaiṣṇava process is to become nirmalam. Tat-paratvena. A real, pure Vaiṣṇava simply identifies himself as a servant of Kṛṣṇa; therefore he's nirmalam, he's liberated. He does not identify himself as a kṣatriya, brāhmaṇa, American, Indian. No. That is not his position. But so long I stick to this designation, I am not nirmala, I am samala, "with dirty things." So we have to be relieved from these dirty things and come to the original position of Kṛṣṇa consciousness. Then our sinful activities and its reaction will be counteracted. Go on.

Pradyumna: "There are many results of past sinful activities for which we are suffering at the present moment, and we may be suffering in the future due to our present sinful activities, but all of these reactions to sinful deeds can immediately be stopped if we take to Kṛṣṇa consciousness."

Prabhupāda: Yes.

Pradyumna: "As evidence for this…"

Prabhupāda: Kṛṣṇa consciousness, if we take to Kṛṣṇa consciousness, automatically we become immune from sinful activities. The devotional service… The mind, being engaged on the lotus feet of Kṛṣṇa, as Ambarīṣa Mahārāja did: sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane… [SB 9.4.18]. Ambarīṣa Mahārāja was very responsible emperor of the world, but he fixed up his mind on the lotus feet of Kṛṣṇa and he engaged his words simply: vaikuṇṭha-guṇānuvarṇane, simply describing the qualities, the transcendental qualities of Kṛṣṇa. He used his eyes to see the Deity, he used his legs to go to the temple, he used his hands for cleansing the temple, he used his nose for smelling the flower and tulasī offered to Kṛṣṇa, he used his tongue for tasting Kṛṣṇa-prasādam. In this way, he engaged all his senses in the service of the Lord. So there was no chance of committing sinful activities by his body. It is, it can be done by everyone. Everyone can install Deity at his home and regularly worship the Deity according to the injunction of the śāstras and spiritual master and eat prasādam and hear Vaik…, Śrīmad-Bhāgavatam, chant and speak Hare Kṛṣṇa. This is simple life. And one can become immune from all sinful reactions. The simple thing. Go on.

Pradyumna: "As evidence for this, Rūpa Gosvāmī quotes from the Śrīmad-Bhāgavatam, Eleventh Canto, Fourteenth Chapter, 18th verse. This verse is in connection with Lord Kṛṣṇa's instruction to Uddhava, where He says, 'My dear Uddhava, devotional service unto Me is just like a blazing fire, which can burn into ashes unlimited fuel supplied to it.' The purport is that as the blazing fire can burn any amount of fuel to ashes, so devotional service to the Lord in Kṛṣṇa consciousness can burn up all the fuel of sinful activities. For example, in the Gītā, Arjuna thought that fighting was a sinful activity, but Kṛṣṇa engaged him on the battlefield under His order, and so the fighting became devotional service. Therefore, Arjuna was not subjected to any sinful reaction."

Prabhupāda: Yes. So the example is that the, in the fire, you go on giving fuel perpetually, it will burn into ashes. Similarly, it doesn't matter. To become sinful… Without Kṛṣṇa consciousness, everyone is sinful. So to become sinful is not disqualification, because everyone is sinful. But if one takes to Kṛṣṇa consciousness, Kṛṣṇa consciousness is just like the fire, and the sinful activities are just like wood. But when the wood is in touch with the fire, so the fire would burn all the woods, fuel, into ashes. But we should not… Once we take to Kṛṣṇa consciousness, we should stop the pillars of sinful activities. Whatever we did in our past life, that is excused, but if we take to Kṛṣṇa consciousness, and if we go on with our sinful activities, that will not help us. Just like the same fire: you take the fuel and add to the fire, it will burn into ashes. But, at the same time, if you pour some water also, then it will be useless. Similarly, our past sinful activities, that can be burned into ashes provided we don't add any more. Don't take it: "Now it will burn into ashes. So go on, this business and that business." No. That business means pouring water into the fire. It will not burn. Go on.

Pradyumna: "Śrīla Rūpa Gosvāmī quotes another verse from the Third Canto of Śrīmad-Bhāgavatam, Thirty-third Chapter, 6th verse, in which Devahūti addresses her son, Kapiladeva, and says, 'My dear Lord, there are nine different kinds of devotional service, beginning from hearing and chanting. Anyone who hears about Your pastimes, who chants about Your glories, who offers You obeisances, who thinks of You, and in this way executes any of the nine kinds of devotional service-even if he is born in a family of dog-eaters (the lowest grade of mankind)-becomes immediately qualified to perform sacrifices.' "

Prabhupāda: Yes. Śvādo 'pi sadyaḥ savanāya kalpate. This is the verse. Actually we have seen it. Last time, when I was coming via Philippines, so we have got a center there, and it is very nicely organized within six months by one of our devotees, Siddha-svarūpa, Siddha-svarūpānanda Mahārāja, and his colleague. So it is very nicely organized. And they are actually dog-eaters. These Philippines, they're dog-eaters. In these parts of the world, the Koreans, the Philippines, even the Chinese, some of the Japanese, they're dog-eaters. But even though they are dog-eaters, they attended the meeting and chanted with us so nicely, better than a so-called Vaiṣṇava in India. Yes. They were so nice. It is practically seen. So that is also stated in the, confirmed in the Bhagavad-gītā. Śvādo 'pi sadyaḥ savanāya kalpate. If one dog-eater, a person born in the family of dog-eaters… Because the dog-eaters are considered lowest of the human kind, caṇḍāla, śva-paca. In many places it is said. Aho bata śvapaco 'pi garīyān yaj-jihvāgre nāma tubhyam. Śva-paca. Śvapaca means dog-eaters. They also become glorious provided they chant offenselessly the Hare Kṛṣṇa mantra. Aho bato śvapaco 'to garīyān yaj-jihvāgre nāma tubhyāṁ.

So Caitanya Mahāprabhu has given us… It is in the śāstra. Caitanya Mahāprabhu has pointed out… The ācārya's business… Everything is there in the śāstra. Ācārya does not invent anything. That is not ācārya. Ācārya simply points out, "Here is the thing." Just like in the darkness of night we cannot see anything perfectly or cannot see anything, but the, when there is sunrise, the sunrise, effect of sunrise is that we can see things as they are. The things are not manufactured. There is already… The things are al… The houses, the town and the everything is there, but when there is sunrise we can see everything nicely. Similarly, ācārya, or incarnation, they do not create anything. They simply give the light to see things as they are. So Caitanya Mahāprabhu pointed out this verse from Bṛhad-nāradīya Purāṇa. The, the verse was already in the Bṛhad-nāradīya Purāṇa.

harer nāma harer nāma harer nāma iva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This verse was already there in the Bṛhad-nāradīya Purāṇa, the indication of our activities in the age of Kali. Caitanya Mahāprabhu, He pointed out. Although He is Kṛṣṇa Himself-He could manufacture so many things-but He did not do so. That is ācārya. Ācārya will not manufacture any new type of religion, a new type of phrase of Hare Kṛṣṇa mantra. That is not potent. The… Just like Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is in the śāstra. So that is potential. Now if we add and subtract something from these sixteen words, that is my manufacture. That will have not the potency. They do not understand it. They are thinking if they can manufacture some new line, adding with Hare Kṛṣṇa, then he becomes particularly noted. But he spoils the whole thing. That is the… He does not make any new thing. The new thing he does, he spoils the whole thing. So Caitanya Mahāprabhu never did so, although He's Kṛṣṇa Himself. He stuck to the point of śāstra. Kṛṣṇa, He is the Supreme Personality of Godhead. He also indicates: yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na siddhiṁ sāvāpnoti [Bg. 16.23]. He indicates that nobody can give up the injunction of the śāstra. Brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. Kṛṣṇa says. He can give. Whatever He says, that is śāstra, that is Veda. But still, He gives reference to the śāstra.

So ācārya's duty is to point out the śāstric injunction. They're already there in the Vedas. His duty is… Just like there are so many medicines. If you go to a drug shop, all of them are medicines, but the experienced physician, he gives you a medicine which is particularly suitable for you. You cannot say, "Sir, why you are selecting medicine? You can give any one bottle." That is nonsense. Not any one. The particular body, a particular bottle, and a particular medicine which is suitable for you, the experienced physician gives you. He's ācārya. So you cannot say that "Everything is medicine; whichever bottle I take, that's all right." No. That's not. This is going on. Yata mata tata patha. Why yata mata tata patha? The particular mata which is suitable for you at a particular time, that should be accepted, not any other mata. So similarly, in this age, in this Kali-yuga, where people are very short-living, duration of life is very short, they are unfortunate, they're very slow, and they take to unauthorized means of religious principles, they're prone to so many disturbances of life… Therefore this particular medicine for this age, as given by Caitanya Mahāprabhu:

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]
Prabhu kahe, ihā haite sarva-siddhi haibe tomāra.

So we should take the instruction of Caitanya Mahāprabhu, who has especially incarnated Himself in this age, Kali-yuga. Kalau saṅkīrtana-prāyair yajanti hi su-medhasaḥ. This is the śāstric injunction.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is the injunction in the śāstra, that this form of the Lord, who is accompanied by His associate… Sāṅgopāṅgāstra-pārṣadam. So Caitanya Mahāprabhu is always associated with Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Gadādhara Prabhu, Śrī Śrīvāsa Prabhu. Therefore the process of worship is śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. That is perfect process. Not to cut short. No. As it is indicated. This is indication in the Śrīmad-Bhāgavatam. Kṛṣṇa-varṇaṁ tvisakṛṣṇaṁ sangopangastra… [SB 11.5.32]. So when we have to worship Lord Caitanya, we worship with His associates. Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. No cut-short method. So that is sastric injunction. So in order to get rid of the sinful activities of this age, it is already prescribed in the śāstras and confirmed by the greatest authority, Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. So we should all take to this maha-mantra, chant

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 6, 1972

Pradyumna: (reading:) "…for anyone who is actually engaged in devotional service in full Kṛṣṇa consciousness, how is it possible that he has not become purified? It is not possible. One who is engaged in Kṛṣṇa consciousness and devotional service has without doubt become freed from all contaminations of material sinful activities. Devotional service therefore has the power to actually nullify all kinds of reactions to sinful deeds. A devotee is nevertheless always alert not to commit any sinful activities; this is his specific qualification as a devotee. Thus the Śrīmad-Bhāgavatam states that by performing devotional service a person who was born even in a family of dog-eaters may become eligible to take part in the performance of the ritualistic ceremonies recommended in the Vedas. It is implicit in this statement that a person born into a family of dog-eaters is generally not fit for performing yajña, or sacrifice. The priestly caste in charge of performing these ritualistic sacrifices, ritualistic ceremonies recommended in the Vedas, is called the brāhmaṇa order. Unless one is a brāhmaṇa, he cannot perform these ceremonies. A person is born in a brāhmaṇa family or in a family of dog-eaters due to his past activities. If a person is born in a family of dog-eaters, it means that his past activities are all sinful. But even…, if even such a person takes to the path of devotional service and begins to chant the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-he is at once fit to perform the ritualistic ceremonies. This means that his sinful reactions have immediately become neutralized."

Prabhupāda: Śvādo 'pi sadyaḥ savanāya kalpate. It is commented by Śrīla Jīva Gosvāmī that a, a person born in the brāhmaṇa family waits for being initiated as twice-born. To take birth in the family of a brāhmaṇa is not sufficient qualification. He has to study the Vedas; he has to be initiated with thread ceremony; so many ritualistic performances. Daśa-vidhā-saṁskāra. Saṁskārād bhaved dvijaḥ. So the distinction is being made by Jīva Gosvāmī that a brāhmaṇa, son of a brāhmaṇa, awaits so many ritualistic ceremonies before he is competent to perform yajña. Not that because he's born of a brāhmaṇa father, therefore he becomes eligible to perform yajña. He requires primarily so much purificatory methods. But a Vaiṣṇava, one who has taken to devotional service, for him, it is said, sadyaḥ savanāya kalpate. As soon as he becomes a devotee, he becomes eligible to perform yajña. Savanāya kalpate. That means preference is given to the devotee (more) than to the son of a brāhmaṇa. A devotee, although born in the family of dog-eaters, the lowest of the mankind, but if he's Vaiṣṇava, initiated, dīkṣā-vidhānena, then he becomes eligible to perform sacrifice. That is officially accepted, that a Vaiṣṇava, even born of dog-eaters' family… Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye'nye ca pāpā [SB 2.4.18]. These are the list of low-grade human society, kirāta-hūṇāndhra. And there may be others also. (Hindi) There may be others. Ye 'nye ca pāpā. Anye-any kinds of sinful man, śudhyanti yad-upāśrayāśrayāḥ, if such men take shelter of a pure devotee, then he purifies him. Śudhyanti.

One may question how he becomes purified. He's born in a family of dog-eaters. How he becomes purified? It requires… According to Smārta consideration, he requires next birth. There are two processes of Vedic understanding, Smārta-vicāra and Gosvāmī-vicāra. According to Smārta-vicāra, unless a person born in a low-grade family takes another birth, he cannot be eligible to become a brāhmaṇa. But according to Gosvāmī-vicāra, if he's properly initiated by a bona fide Vaiṣṇava, then he becomes more than a brāhmaṇa. Śvādyo 'pi sadyaḥ. Immediately he becomes eligible to perform sacrifices. so the problem is that at the present moment we are not taking care… I mean that our Indian brāhmaṇas, those who are spiritual leaders, they are not actually taking care of the fallen souls. But in the Bhagavad-gītā it is sanctioned, it is said clearly: māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Any person born of low-grade family, pāpa-yoni, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim… So it is the duty of the elevated person, brāhmaṇas and Vaiṣṇavas, to take charge of this business. Kṛṣṇa says, ye 'pi syuḥ pāpa-yonayaḥ. Never mind one is born in low-grade family, but he can go back to home, back to Godhead. Te 'pi yānti parāṁ gatim. So who will take the initiative to elevate these persons? Unless one who is expert does take interest for elevating these fallen souls, then how they will be elevated? This is problem. But we are not careful about these affairs. Caitanya Mahāprabhu therefore indicated that,

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

This is paropakāra. Those who are born in low-grade family… The most regrettable fact is that in India the brāhmaṇas and Vaiṣṇavas, they did not take care of the fallen souls. Once one becomes, somehow or other, a Muhammadan, he has no more chance to come back to the Hindu society. This policy was being followed. And therefore the result is that these fallen souls, whom we call fallen souls, the Muhammadans, they partitioned. Now we are crying. Not only that. I think, from historical point of view, this whole planet was India, Bhārata-varṣa. This planet was called Bhārata-varṣa-not this portion of land. But because gradually the Vedic culture became diminished, they separated from this Vedic culture, as we have got actual experience, and within twenty years the Pakistan is taken away from India.

So if follow that policy that one who is born in India as brāhmaṇa, except him, nobody can become brāhmaṇa, then this Vedic civilization will be, in due course of time, lost. We should be very careful. Therefore this Kṛṣṇa consciousness movement is spreading Vedic culture outside India. And they are welcoming it, those who are intelligent, they are welcoming it. They are accepting it. We should encourage them. Instead of discouraging this movement, we should encourage, so that the whole world can be united on the platform of this Kṛṣṇa consciousness movement. If we simply hate low-grade families, low-grade men, that will not solve the problem. Just like when there was political movement in India, the Britishers, they presented so many problems. Just like the untouchables, the Muhammadans, and so many things. The Britishers they put forward these problems (because) they were not willing to separate the British rule. Only some high class, higher section of the Hindus, they are trying to separate the British rule. At that time, Gandhi stamped the camaras (?) and the bhaṅgis as harijana. But means as soon as there was the word "harijana," immediately a person would be considered coming from the camaras and the bhaṅgis. But such exalted title, harijana, is offered to personalities like Nārada, Brahma, those who are actually associates with Hari. But according to śāstra, there is no objection to accept these camaras and the bhaṅgis or any low-grade family to make him harijana, provided he accepts the lotus feet of Kṛṣṇa in a regular way, by the Vaiṣṇava vidhāna. Just (as) recommended by the Gosvāmīs, Sanātana Gosvāmī: tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. Dīkṣā-vidhānena, by the proper initiative process, one can become dvija, twice-born. Nṛṇām. Tathā, yathā kāñ…,

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānena
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

This is the injunction of Sanātana Gosvāmī. Just like by chemical manipulation, by mercury, with kāṁsya, bell metal… This is the suggestion given by Sanātana Gosvāmī, that, as bell metal can be transformed into gold by mixing with mercury, similarly-it is a question of manipulating-similarly, by expert manipulation, even a, any man, not low or high, it doesn't matter, any man can be transformed into a brāhmaṇa, dvija, twice-born.

So this is recommended not only by Sanātana Gosvāmī… By Kṛṣṇa in the Bhagavad-gītā and Śukadeva Gosvāmī in Śrīmad-Bhāgavatam. Śudhyanti prabha viṣṇave namaḥ. He recommends that one, when one becomes a Vaiṣṇava by the supreme power of Viṣṇu, prabha viṣṇave namaḥ… He has got so much power that He can turn a low-grade man into a great Vaiṣṇava. Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura, he was born in Muhammadan family, and he was made Nāmācārya Haridāsa Ṭhākura by Caitanya Mahāprabhu. Nāmācārya, "the ācārya." Caitanya Mahāprabhu actually appeared for glorifying the holy name of the Lord. Harer nāma harer nāma harer nāma iva kevalam [Cc. Ādi 17.21]. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32], always chanting Hare Kṛṣṇa. So Caitanya Mahāprabhu especially incarnated, advented Himself for spreading this Hare Kṛṣṇa mahā-mantra, and Haridāsa Ṭhākura, who was born in a Muhammadan family, he, he was made the Namācārya, the authority of spreading this holy name. Similarly, Sanātana Gosvāmī, they become Muhammadans. At least, formerly. His name was also changed: Sākara Mallika, Dabira Khāsa. And they were made the prime ministers of spreading this saṅkīrtana movement, the Caitanya cult, Sanātana. We are sitting here (in) Rūpa Gosvāmī's place. So officially, they become Muhammadan, but by the grace of Caitanya Mahāprabhu, they became Gosvāmī, Rūpa Gosvāmī. Ei chay gosāñi tāhra mui dāsa. Narottama dāsa Ṭhākura says that "These six Gosvāmīs, anyone who accepts these six Gosvāmīs as authority, spiritual masters, I am his servant." Therefore we Gauḍīya Vaiṣṇava, we are known as Rūpānuga Vaiṣṇava, following the footsteps of Śrīla Rūpa Gosvāmī.

So this is the process. So by following the footsteps of Rūpa Gosvāmī, the whole world become, can become purified. Śvādo 'pi sadyaḥ sayanāya kalpate. Not only purified, but they are purified so much so that they can be allowed to perform yajñas. Because performing yajña was entrusted to high-class brāhmaṇa, who is very expert in mantra-tantra-viśāradaḥ, not ordinary brāhmaṇa. So a Vaiṣṇava is recommended to take charge of performing sacrifices. Śvādo'pi sadyaḥ savanāya kalpate. So this is the exalted position. Haridāsa Ṭhākura… Actually, this was exemplified by Gadādhara, yes, Advaita Prabhu. Advaita Prabhu happened to be at that time the president of the brāhmaṇa society, very learned scholar and Vaiṣṇava; and He was entrusted to be the president of brāhmaṇa society in Śāntipūra. So when He performed the ritualistic ceremony after the death of His father, funeral ceremony, He offered the first prasādam to Haridāsa Ṭhākura. So Haridāsa Ṭhākura was little shy, accepting, that "Advaita Prabhu, You have exalted me in so many ways, but You…" Because according to the smārta-vidhāna, when one is performing the funeral ceremony of his father, the first portion would be offered to the best of the brāhmaṇas. So it was offered to Haridāsa Ṭhākura. So Haridāsa Ṭhākura felt little shyness, that "Advaita Prabhu, You love me. That is all right. But You are doing all these things. You may be socially ostracized." So Advaita Prabhu said, "No. By feeding you, I am feeding one crores of best brāhmaṇas. And let any brāhmaṇa come to Me. I shall convince him." That was His statement.

So this Kṛṣṇa consciousness movement is so nice that we can accept anyone-it doesn't matter wherefrom he's coming-and make him a pure Vaiṣṇava. And following the footsteps of Advaita Prabhu, Caitanya Mahāprabhu, these Vaiṣṇavas from foreign countries, those who are actually purified by the process of initiation, they should be accepted. They should not be neglected. Unfortunately, there is some silent protest that I am ruining the Hindu religion because I am initiating the Europeans and Americans. Therefore I am ruining Hindu religion. There is a grudge against me. But you can just consider these points that I am going strictly according to the regulation given by the Gosvāmīs and the śāstras. Śāstra allows. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yoni, it doesn't matter, if he takes regularly the shelter of Kṛṣṇa, lotus feet of Kṛṣṇa… And Caitanya Mahāprabhu ordered that

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

He predicted. Practically we are trying to carry out the order of Caitanya Mahāprabhu. Caitanya Mahāprabhu ordered that anyone who has taken birth as human being in Bhārata-varṣa, he should engage his life for paropakāra. And he said also, pṛthivīte āche yata nagarādi grāma: "All over the town, all over the world, as many towns and villages are there, My name will be established there." So we are trying to do that. So His name should be established does not mean that they should remain as yavanas or mlecchas, and simply they should simply know Lord Caitanya. No. Actually the fact is that everyone should be elevated to the position of Vaiṣṇava, purified Vaiṣṇava, as it is recommended in the Śrīmad-Bhāgavata, Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. They, they should be made into brāhmaṇas by qualifying them as brāhmaṇa.

So the first condition is that anyone who comes to Kṛṣṇa consciousness as a bona fide initiated member, he gives up all these abominable habits: no illicit sex, no meat-eating, no gambling, no intoxication. They have given up even smoking cigarette, even drinking tea, coffee. So they are all, after being qualified, they are accepted as Vaiṣṇava and properly initiated. So they cannot be neglected as other than brāhmaṇas. That is not very good proposition. They are, according to śāstra, they are qualified. It may be due to some past habits, they may commit some mistake, unconsciously. Consciously, no Vaiṣṇava commits any mistake, but maybe due to habit. That is also protected by Kṛṣṇa. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Even there are some discrepancies, but if the only one qualification is there, that he's sticking to Kṛṣṇa consciousness rigidly, he's sādhu. Sādhur eva sa mantavyaḥ [Bg. 9.30]. He's not to be neglected. So these Europeans, Americans devotees, according to the enunciation given by Rūpa Gosvāmī, as it is supported by Lord Kṛṣṇa Himself, as it is supported by Śukadeva Gosvāmī, as it is supported by Sanātana Gosvāmī, as it is ordered by Caitanya Mahāprabhu, they are regularly initiated Vaiṣṇavas. They should not be neglected. That will be vaiṣṇava-aparādha, offenses unto the Vaiṣṇava. Out of all kinds of aparādhas, offenses, vaiṣṇava-aparādha is the most dangerous. Most dangerous. So vaiṣṇava-aparādha is not excused by Viṣnu. The instance is… What is called? Su… I forget his name. Ambarīṣa and…?

Devotee: Durvāsā?

Prabhupāda: Durvāsā. Yes, Durvāsā Muni. Durvāsā Muni, because he offended to Ambarīṣa Mahārāja, he was not excused even by Viṣṇu. He had to fall down on the feet of Mahārāja Ambarīṣa. Yes. Ambarīṣa upākhyāna. So vaiṣṇava-aparādha is the greatest offense. Even a great sage like Durvāsā was not excused. He was so great, Durvāsā, that he could go personally to all the lokas, Brahma-loka, Śiva-loka, Viṣṇuloka. Personally he could go, by his yogic power. Just imagine how much he was powerful. He saw face to face Lord Viṣṇu and requested Him to give him protection from the sudarśana-cakra, and Viṣṇu refused: "So I cannot give you protection because you are offender to a Vaiṣṇava. Only Ambarīṣa Mahārāja can give you protection." Just see. He was so exalted yogi that he could see personally Lord Brahmā, Lord Śiva, Lord Viṣṇu, but still, he was not excused on account of his offense to a Vaiṣṇava. Caitanya Mahāprabhu has warned very severely: tāra madhye vaiṣṇava aparādha hātī matta. Vaiṣṇava-aparādha is the greatest offense. We should be very careful. In… According to our Vedic civilization, a Vaiṣṇava, a saintly person, was never under the government laws. They, they were not under the govern… Why government laws? Even Yamarāja's law. That is also stated. Yamarāja also warned his servants not to approach Vaiṣṇava. So Vaiṣṇava's position is so great.

So this Kṛṣṇa consciousness movement is meant for turning everyone to become a pure Vaiṣṇava. Pure Vaiṣṇava. That is the actual aim of human life. As we are discussing this morning, mumukṣavaḥ. The aim of human life is to get out of the clutches of māyā, repetition of birth and death and transmigration from body to another. That is the real aim of life. That is real freedom. So if we neglect this opportunity, then we are called ātma-hā. Ātma-hā means committing suicide. Just like a person, knowingly, knowingly committing suicide, cutting his throat, similarly, a human being, getting so much opportunity, especially in India… We have got so many books of knowledge, especially the Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedānta-sūtra. Vedānta-sūtra means Śrīmad-Bhāgavata. Śrīmad-Bhāgavatam is explicit narration of the Vedānta-sūtra. Bhāṣyaṁ brahma-sūtrānām **. So Indians especially should take advantage of this human form of life and spread this knowledge all over the world. Then the whole world will be peaceful and happy. That is our proposition. It is not a… I repeatedly say that this is not a religious cult, that we want to supersede another type of religion. That is not our business. Our aim is to make all people happy. Sarve sukhino bhavantu. This is the Vedic mission. Everyone should be happy. But they are trying to be happy, but they do not know how to, how to become… Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They are misguided. They cannot be happy without becoming Vaiṣṇava. This is open declaration in the śāstra. They cannot become happy. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā [SB 7.5.31]. If they are trying to become happy otherwise, that is durāśayā, hopeless thing. It will never be fructified. It will never be successful. Na te viduḥ. They do not know. Therefore our business is to make them know that "This is the way of perfection. Take Kṛṣṇa consciousness. Make your life perfect. Be happy, and go back to home, back to Godhead." This is our mission. They do not know.

So we are trying to convince them in so many ways. There is no need of so many ways. The one, simple method, chanting of Hare Kṛṣṇa mantra, will be sufficient to make them perfect. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. The problems, bhava-mahā-dāvāgni. Caitanya Mahāprabhu says, mahā-dāvāgni, "great forest fire." Forest fire, we have no experience immediately, but in America, there is occasionally forest fire. They have got very good experience. There are many forests also. So the forest fire takes place automatically. Nobody goes to set fire. Similarly, in this material world the blazing fire is always there-problems, different problems. Bhava-mahā-dāvāgni-nirvāpaṇam. This will be extinguished immediately. It is Caitanya Mahāprabhu's saying. How? Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Simply by spreading this saṅkīrtana movement, all the problems of the world will be immediately mitigated. So to make people Vaiṣṇava, pure Vaiṣṇava, and to spread the saṅkīrtana movement, this is the mission of Caitanya Mahāprabhu, and we are trying our best. Actually, it was the duty of the Indians, but fortunately, the Americans have taken up instead of Indians. Therefore I have brought them. The Indians… You are forgetting your duty. The foreigners are doing your duty. So you should welcome them, instead of driving them away by so many pleas. This is not very good. Yes. Go on.

Pradyumna: "It is stated in the Padma-Purāṇa that there are four kinds of effects to sinful activities, which are listed as follows: (1) the effect which is not yet fructified, (2) the effect which is lying as seed, (3) the effect which is already mature, and (4) the effect which is almost mature. It is also stated that all these four effects…"

Prabhupāda: Kūṭa-stha-bīja, prārabdha… Like that. This is, these are the… Our effects. Just like we can understand in the modern… Just like if you infect some disease, it becomes immediately kūṭa-stha. Kūṭa-stha means stocked. In due course of time, it will come out, manifest. Similarly, we are acting so many sinful activities. Sometimes they complain that "This man is committing so many sinful activities, but he's happy." But actually he's enjoying the effects of his past something pious. Now he's happy, but that effect of the impious activities, that is in stock. It will come out in due course of time. That is called kūṭa-stha. Kūṭa-stha phalonmukha, prārabdha. These are the Sanskrit language. That is being explained here. Go on.

Pradyumna: "It is also stated that all these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Viṣṇu, and become engaged in His devotional service in full Kṛṣṇa consciousness."

Prabhupāda: Yes. This, these four kinds of stages of sinful activities, in stock, almost fructified, manifest, all the stages of sinful activities can be immediately nullified. Because it is assured by Kṛṣṇa, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. It is not imagination. If we believe in the words of Kṛṣṇa, then there is no question of denying this fact. Kṛṣṇa personally says, ahaṁ tvāṁ sarva-pāpebhyo mokṣa… Sarva-pāpebhyo [Bg. 18.66]. The kūṭa-stha, phalonmukha, prārabdha, everything, it become immediately nullified, simply by this process, by surrendering: "Kṛṣṇa, I, I was mistaken. I got…, forgot your mastership; You are my eternal Lord. So I was bewildered. I was wandering. Now I have come to my senses. I surrender unto You sincerely. You accept me." This very thing will give you immediately protection from all sinful activities. Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

So where is the difficulty? Let us surrender to Kṛṣṇa and execute His will, whatever He… Surrender means I must be prepared to execute the will of Kṛṣṇa; not my whims, but Kṛṣṇa's will. The Kṛṣṇa's will is that you become Kṛṣṇa's devotee. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Where is the difficulty? You surrender unto Him, and He assures, mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Immediately he becomes relieved from the effects of illusory energy. So there is no difficulty, not at all difficulty. Let us immediately become surrendered to Kṛṣṇa's lotus feet. Think of Him always. Man-manā bhava mad-bhaktaḥ, to become His devotee, always think of Him. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. "Always worship Me. Always offer obeisances." These are the four principles. Anyone can do it. There is no restriction for any caste, creed, nation. Everyone. It is open to the human being. So if we actually want to be happy, we must take to Kṛṣṇa consciousness. There is no alternative. That is our point. Yes? Go on.

Pradyumna: "Those effects described as 'almost mature' refer to the distress from which one is suffering at present, and the effects 'lying as seed' means that in the core of the heart there is a certain stock of sinful desires which are like seeds. The Sanskrit word kūṭam means that they are almost ready to produce the seed, or the effect of the seed. And 'immature effect' refers to the case where the seedling has not begun. From this statement of Padma-Purāṇa it is understood that material contamination is very subtle. Its beginning, its fruition and results, and how one suffers such results in the form of distress, are part of a great chain. When one catches some disease, it is very…, it is often very difficult to ascertain the cause of the disease, where it originated and how it is maturing. The suffering of a disease, however, does not appear all of a sudden. It actually takes time. And, as in the medical field, for precaution's sake, the doctor injects a vaccination to prevent the growing of contamination, similarly, the practical injection to stop all the fructifications of the seeds of our sinful activities is simply engagement in Kṛṣṇa consciousness."

Prabhupāda: Kṛṣṇa consciousness. This is the best injection. Take this injection and become free from all sinful reactions. Go on.

Pradyumna: "In this connection, Śukadeva Gosvāmī speaks in the Sixth Canto of Śrīmad-Bhāgavatam, Second Chapter, 17th verse, about the story of Ajāmila, who began life as a fine and dutiful brāhmaṇa but in his young manhood became wholly corrupted by a prostitute. At the end of his wicked life, just by calling the name of Nārāyaṇa (or Kṛṣṇa), he was saved, despite so much sin. Śukadeva points out that austerity…"

Prabhupāda: Svalpam apy asya dharmasya trāyate mahato bhayāt. That is stated the Bhagavad-gītā. Svalpam apy asya dharmasya. A little Kṛṣṇa consciousness can save you from the greatest danger. The example is this Ajāmila. Ajāmila, he was the greatest sinful man. Similarly, Jagāi-Mādhāi. So Kṛṣṇa consciousness is so nice that from the life of Ajāmila we understand, simply by uttering the name of Nārāyaṇa at the time of his death, he became eligible to be promoted to the Vaikuṇṭhaloka. Go on.

Pradyumna: "Śukadeva points out that austerity, charity and the performance of ritualistic ceremonies for counteracting sinful activities are recommended processes, but that by performing them one cannot remove the sin desire-seed from the heart, as was the case with Ajāmila in his youth. This sinful desire-seed can be accomplished very easily by chanting the mahā-mantra, or Hare Kṛṣṇa mantra, as recommended by Śrī Caitanya Mahāprabhu. In other words, unless one adopts the path of devotional service, he cannot be one hundred percent clean from all the reactions of sinful activities."

Prabhupāda: So we shall discuss more tomorrow. Chant Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 7, 1972

Pradyumna: (reading:) "By performing Vedic ritualistic activities, by giving money in charity and by undergoing austerity, one can temporarily become free from the reactions of sinful activities, but at the next moment he must again become engaged in sinful activities. For example, a person suffering from venereal disease on account of excessive indulgence of sex life has to undergo some severe pain in medical treatment, and he is then cured for the time being. But because he has not been able to remove the sex desire from his heart, he must again indulge in the same thing and become a victim of the same disease. So medical treatment may give temporary relief from the distress of such venereal disease, but unless one is trained to understand that sex life is abominable, it is impossible to be saved from such repeated distress. Similarly, the ritualistic performances, charity, and austerity which are recommended in the Vedas may temporarily stop one from acting in sinful ways, but as long as the heart is not clear, one will have to repeat sinful activities again and again."

Prabhupāda: So, according to Vedic ritualistic ceremony, there is recommendation of prāyaścitta, condon… What is called?

Pradyumna: Atonement?

Prabhupāda: Atonement. Yes. Atonement. So the example is given, just like a thief, he knows that stealing is not good. He has got experience that in the past he committed stealing, committed criminal offense by stealing, and he was arrested. Then he was punished. Still, he's stealing again. A man knows that stealing is not good. By ordinary law, stealing is punished, and in the scriptures also, stealing is prohibited because it is sinful. And one has seen that a person who is a thief was arrested and was punished. Everything he knows, but still, he commits stealing. Why? Therefore Bhāgavata says through Śukadeva Gosvāmī that prāyaścittaṁ vimarśanam. Simply official prāyaścitta will not help a man ceasing from sinful activities. Official. In Christian religion also, they accept, confess their sinful activities, and again they commit the same sinful activities. So Śukadeva Gosvāmī recommends that prāyaścittaṁ vimarśanam. Unless one understands his constitutional position, unless he's convinced that why should he commit sinful activities simply for this body, which does not belong to him… It is a foreign. Actually, he has no connection with the body. Vimarśanam means cultivation of knowledge. So one has to cultivate knowledge. Then he can be stopped from sinful activities.

People, generally, they identify this body as self, and for bodily interest, he commits so many sinful activities, simply for satisfaction of the senses. But if he's cultured, if he's given proper knowledge that "Bodily concept of life is not your interest. You are spirit soul," ahaṁ brahmāsmi, in this way, if he cultivates knowledge… That is very easily possible simply by engaging oneself in the service of the Lord. Kevalayā bhaktyā. Simply by devotional service, one can raise himself to the position of perfect knowledge, and thus he can renounce all sinful activities.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

In ignorance-means in bodily concept of life-we commit sinful activities, but if we actually come to the platform of knowledge, jñāna, then naturally there is vairāgya, renunciation. Renunciation means renunciation of sinful activities. Renunciation does not mean renunciation of devotional service. Renunciation means that unwanted things, anartha-nivṛttiḥ. That is renunciation. Ādau śraddhā tataḥ sādhu-saṅga atho bhajana-kriyā, tato anartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. If one is actually advanced in spiritual life, execution of regular spiritual life, then automatically anartha-nivṛttiḥ, things which are not required, that becomes automatically stopped. Anartha-nivṛttiḥ syāt. So that anartha-nivṛttiḥ is possible by śraddhā, sādhu-saṅgaḥ, bhajana-kriyā, then anartha-nivṛttiḥ, then niṣṭhā, ruci, asakti, bhāva. In this way, we develop our Kṛṣṇa consciousness, love of Godhead. Go on.

Pradyumna: "Another example is given in the Śrīmad-Bhāgavatam of the elephant who enters into a lake and takes a bath very seriously, cleansing his body thoroughly. Then, as soon as he comes out onto shore, he again takes some dust from the earth and throws it over his body. Similarly, a person who is not trained in Kṛṣṇa consciousness cannot become completely free from the desire for sinful activities. Neither the yoga process, nor philosophical speculations, nor fruitive activities can save one from the seeds of sinful desires. Only by being engaged in devotional service can this be done."

Prabhupāda: The elephant… Hasti-snāna, hasti-snāna. This is very practical example. The elephant takes bath in the lake, very profusely throws water on his body, and becomes cleansed, and as soon as he comes on the shore, he takes again dust and spreads over his body. So these are natural examples. Similarly, there are different processes for getting out of the reaction of sinful activities, but you…, we take it. But if we again commit those sinful activities, then what is the use of such penance or prāyaścitta? Hasti-snāna. The example is given as hasti-snāna. Take, for example, it is said by chanting Hare Kṛṣṇa mantra one is released from all sinful activities immediately. Eka hari nāma yata pāpa kare, pāpī haya tato pāpa kari bare nare. It is a fact. Just like Ajāmila. His whole life was full of sinful activities, but at the time of death, because he uttered the holy name of Nārāyaṇa, he became immediately released. That's a fact. But if we commit again sinful activities, then what is the use of chanting Hare Kṛṣṇa mantra? Nāmno balād yasya hi pāpa-buddhiḥ. This is one of the ten offenses. If anyone thinks that "I am chanting Hare Kṛṣṇa mantra. It is reacting all the effects of my sinful life. Then again I can commit and chant Hare Kṛṣṇa. It is very good business…" No. That is great offense. Nāmno balād yasya hi pāpa-buddhiḥ. One should not indulge in such a way. Jagāi-Mādhāi was accepted by Lord Caitanya only on the promise that they would not commit any more any sinful activities. Lord Caitanya Mahāprabhu's mercy is there for everyone. He can accept everyone. One who is sinful, that is not disqualification. Because in this age, Kali-yuga, more or less, everyone is sinful. Then nobody can be claimed to be liberated by chanting Hare Kṛṣṇa mantra. Hare Kṛṣṇa mantra will give you, give you relief from all sinful activities, provided you don't commit it again. Otherwise, it will be like hasti-snāna, the example of the elephant, and it will be a great offense. If on the strength of chanting Hare Kṛṣṇa mantra we continue to commit sinful activities, that is great offense. We should not do that. The idea is by chanting Hare Kṛṣṇa mantra, we become free from the reaction of sinful life, but that does not mean we shall again indulge in sinful life and counteract it by chanting Hare Kṛṣṇa mantra. No. Not like that. Once you take to Hare Kṛṣṇa mantra, you should make rapid progress, without committing any sinful activity, and retard the progress. Don't do that. Go on.

Pradyumna: "There is another evidence in the Fourth Canto of Śrīmad-Bhāgavatam, Twenty-second Chapter, 37th verse, wherein Sanat-kumāra says: 'My dear King, the false ego of a human being is so strong that it keeps him in material existence as if tied up by a strong rope. Only the devotees can cut off the knot of this strong rope very easily, by engaging themselves in Kṛṣṇa consciousness. Others, who are not in Kṛṣṇa consciousness but are trying to become great mystics or great ritual performers, cannot advance like the devotees. Therefore it is the duty of everyone to engage himself in the activities of Kṛṣṇa consciousness in order to be freed from the tight knot of false ego and engagement in material activities.' "

Prabhupāda: Bhaja vāsudeva. There is a verse like that, that as by taking shelter at the lotus feet of Vāsudeva, Śrī Kṛṣṇa, the Supreme Personality of Godhead, one can get released from all kinds of material tribulations, such kind of immunization is not possible by practicing yoga, tapasya, jñāna. This is the statement in the Śrīmad-Bhāgavatam. In all ways, it is recommended that we have to, we should take shelter…

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

If one takes shelter of mahat-padaṁ puṇya-yaśo murāreḥ… Murāri is Kṛṣṇa's another name. So puṇya-yaśo, His name is famous as piety. Puṇya-yaśo murāri. If anyone takes shelter of His lotus feet, then the great ocean of nescience becomes a small pit, and one can jump over it very easily. Go on.

Pradyumna: "This tight knot of false ego is due to ignorance. As long as one is ignorant about his identification, he is sure to act wrongly and thereby become entangled in material contamination. This ignorance of factual knowledge can also be dissipated by Kṛṣṇa consciousness, as it is confirmed in the Padma Purāṇa as follows: 'Pure devotional service in Kṛṣṇa consciousness…' "

Prabhupāda: Śrīla Rūpa Gosvāmī is giving evidences from different Vedic literatures to support his statement. Here is a statement from Padma Purāṇa. Śrīla Jīva Gosvāmī, in his Tattva-sandarbha, has proved it, without any doubt, that the Purāṇas are supplementary to Vedas. They are… Just like Upaniṣads is part and parcel of the Vedas, similarly, Purāṇas are also part and parcel of the Vedic literature. There are philosophers, the Māyāvādī philosophers, they do not accept Purāṇas as Vedic literature, but Śrīla Jīva Gosvāmī has proved in his Tattva-sandarbha, in the beginning, that Purāṇas, Mahābhārata, itihāsa-purāṇa, they are part and parcel of the Vedic literature. Supplementary. Purāṇa means that which supplements. So evidences from Purāṇa is as good as the evidence from the Vedic quotation. That is the verdict of Śrīla Jīva Gosvāmī. Śrīla Jīva Gosvāmī is not prepared to accept any statement which does not refer to the Vedic literatures: Vedas, Purāṇas, Upaniṣads, Mahābhārata, Rāmāyaṇa, like that. Śrīla Rūpa Gosvāmī also says in another place, śruti-smṛti-purāṇādi-pāñcarātriki-vidhiṁ vinā [Brs. 1.2.101]. So he has taken purāṇas also as evidences, Vedic evidences. So śruti, the Vedas, smṛti, the Purāṇas and other literatures, dharma-śāstra, smṛti-śāstra and Purāṇa, pañcarāti-vidhi-without reference to all these authentic literature, any kind of devotional activities are not accepted by the Gosvāmīs. They say, "Without any reference to these all Vedic literatures, any kind of devotional service is simply disturbance." Pañcarātri-vidhiṁ vinā aikāntikī harer bhaktir upātāyaiva kalpate. Utpāt, disturbance. Go on.

Pradyumna: " 'Pure devotional service in Kṛṣṇa consciousness is the highest enlightenment, and when such enlightenment is there, it is just like a blazing forest fire, killing all the inauspicious snakes of desire.' The example is being given in this connection that when there is a forest fire, the extensive blazing automatically kills all the snakes in the forest. There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked. Animals who have four legs can flee from the fire or can at least try to flee, but the snakes are immediately killed. Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed."

Prabhupāda: Go on.

Pradyumna: " 'Kṛṣṇa Consciousness is All-Auspicious.' Śrīla Rūpa Gosvāmī has given a definition of auspiciousness."

Prabhupāda: The snakes, kāla-sarpa, indriya. Prabodhānanda Sarasvatī has explained about these kāla-sarpas, snake… Our senses are compared with the snakes. Just like a snake, as soon as it touches somebody, it kills. It is very dangerous, touching by the lip of the snake. Similarly, a, a slight sense gratification is so dangerous, kāla-sarpa indriya-paṭalī, especially in the sex matter. So one… Yogis, they are training the senses how to restrain them from sense gratification, but a devotee, on account of their senses being engaged in the service of the Lord, there is no poisonous effect of the senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Kṛṣṇa's another name is Hṛṣīkeśa. Rathaṁ sthāpaya acyuta. Hṛṣīkeśa. In the Bhagavad-gītā, this word is used, Hṛṣīkeśa. So Hṛṣīkeśa means "the master of the senses." Actually, our senses are given by Kṛṣṇa. We wanted a type of instrument to enjoy certain type of material enjoyment, and Kṛṣṇa has given us senses. Actually, the proprietor of the senses is Kṛṣṇa; therefore His name is Hṛṣīkeśa, "master of the senses." So if we actually use the senses for the service of the proprietor of the senses, that is bhakti. Do not…, we do not want to stop the activities of the senses, but it is, they are used for the purpose of the sense proprietor, Hṛṣīkeśa. That is called bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means don't use the senses for sense gratification. Apply the senses for the satisfaction of the proprietor of the senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Go on.

Pradyumna: "Śrīla Rūpa Gosvāmī has given a definition of auspiciousness. He says that actual auspiciousness means welfare activities for all the people of the world."

Prabhupāda: Yes. Just like this Kṛṣṇa consciousness movement: it is welfare activities for all the people of the world. It is not a sectarian movement, not only for the human being, but also for the animals, birds, beasts, trees, everyone. This discussion was made by Haridāsa Ṭhākura with Lord Caitanya. In that statement, Haridāsa Ṭhākura affirmed it that by chanting Hare Kṛṣṇa mantra loudly, the trees, the birds, the beasts-everyone-will be benefited. This is the statement of Namācārya Haridāsa Ṭhākura. So when we chant Hare Kṛṣṇa mantra loudly, it is beneficial for everyone. This statement was put forward in Melbourne in the court. The, the court inquired that "Why do you chant Hare Kṛṣṇa mantra loudly in the street?" The reply we gave that "Just to benefit all the people." Actually, it is the fact. Of course, now there is no prosecution by the state. We are chanting very freely on the streets. That is the benefit. If we chant Hare Kṛṣṇa mantra, it benefits everyone, not only human beings. My Guru Mahārāja used to say if somebody complained that "We go and chant, but nobody attends our meeting," so Guru Mahārāja would reply that "Why? The four walls will hear you. That is sufficient. Don't be disappointed. Go on chanting. If there are four walls, they will hear. That's all." So chanting is so effective that it benefits even the animals, beasts, birds, insects, everyone. Go on. This is the best welfare activity. In the human society there are welfare activities for some society or nation or community or human being. But this welfare activity is beneficial not only to the human society but to the birds, beasts, tree, animal, everyone. This is the best, supermost welfare activity in the world, spread Kṛṣṇa consciousness. Go on.

Pradyumna: "At the present moment groups of people are engaged in welfare activities in terms of society, community or nation. There is even an attempt in the form of the United Nations for world-help activity. But due to the shortcomings of limited national activities, such a general mass welfare program for the whole world is not practically possible. The Kṛṣṇa consciousness movement, however, is so nice that it can render the highest benefit to the entire human race. Everyone can be attracted by this movement, and everyone can feel the result. Therefore Rūpa Gosvāmī and other learned scholars agree that a broad propaganda program for the Kṛṣṇa consciousness movement of devotional service all over the world is the highest humanitarian welfare activity."

Prabhupāda: Go on.

Pradyumna: "How the Kṛṣṇa consciousness movement can attract the attention of the whole world and how each and every man can feel pleasure in this Kṛṣṇa consciousness is stated in the Padma Purāṇa as follows: 'A person who is engaged in devotional service in full Kṛṣṇa consciousness is to be understood to be doing the best service to the whole world and to be pleasing everyone in the world. In addition to human society, he is pleasing even the trees and animals because they also become attracted by such a movement.' A practical example of this was shown by Lord Caitanya when He was traveling through the forest of Jhārikhaṇḍa in central India for spreading His saṅkīrtana movement. The tigers, the elephants, the deer and all other wild animals joined Him and were participating in their own ways, by dancing and chanting Hare Kṛṣṇa."

Prabhupāda: Yes. When Caitanya Mahāprabhu was passing through the forest of Jhārikhaṇḍa, in central India, the, all the animals joined with Him. Of course, He's Kṛṣṇa Himself. But if one becomes purified, there is no question that… All animals, living entities, would join in saṅkīrtana movement. There is evidence. But one must be very sincere and powerful preacher. If we cannot preach in the, in the society of the animals, we can preach at least in the human societies, who are supposed to be uncivilized or very lower status of life. Actually, it is so happening. In Africa also, our men are going interior in the village. They are almost naked, these Africans-we have got pictures-with big, big earring. So they are also, their children, and they also dance in Kṛṣṇa consciousness, in the Hare Kṛṣṇa chanting. This is the wonderful movement, that anyone can take part. We see the children take part, the dogs take part, the so-called uncivilized men, they also take part. This is the universality of Caitanya Mahāprabhu's movement.

pṛthivīte ācheyata nagarādi grāma
sarvatra pracāra haibe more nāma

So it is (the) Lord's prediction, and that is fact. Simply we have to serve the Lord and execute His mission. That will make our life successful.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 8, 1972

Prabhupāda: …stated in the Caitanya-caritāmṛta:

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

The Kṛṣṇa consciousness is a fact in everyone's heart. It is already there. Otherwise how these Europeans and Americans, they're taking to Kṛṣṇa consciousness very seriously? So it is to be understood that Kṛṣṇa consciousness was there already. By the process of hearing, śravaṇādi-śuddha-citte, process of hearing… As Caitanya Mahāprabhu has recommended: ceto-darpaṇa-mārjanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12]. Śrī-kṛṣṇa-saṅkīrtanam is so auspicious that the chanting of this mantra awakens the dormant Kṛṣṇa consciousness. Ceto-darpaṇa-mārjanam. The more you hear Hare Kṛṣṇa mantra, the more your heart becomes cleansed. These are the statements given by Caitanya Mahāprabhu. There cannot be any defect. My statement may be defective, but Caitanya Mahāprabhu's statement cannot be defective, because He is in the transcendental platform. He is transcendence Himself. Kṛṣṇa-caitanya-nāmne. Kṛṣṇāya kṛṣṇa-caitanya-nāmine. He's Kṛṣṇa Himself, but He has appeared in the form of Kṛṣṇa Caitanya. Therefore, whatever He says, that is fact. Ceto-darpaṇa-mārjanam. The more we hear the vibration, the transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, without any offense… Even with, mixed with offense… There are three stages of chanting this vibration: offensive chanting, and almost offenseless chanting, and offenseless chanting. Offensive chanting may give you material pains and pleasures, and almost offenseless will give you liberation, will place you in the transcendental platform. And when it is offenseless, then immediately you'll invoke love of God, Kṛṣṇa-prema. So even in offensive stage, if you go on chanting and try to be, try to become safe from offensive condition… Daśa-vidhā-nāma, ten kinds of offenses, if we avoid, that is the process of auspicity. But even we are not in the platform of offenseless chanting, still, we must go on chanting. It will gradually make our heart cleansed and we'll be offenseless. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. So the Kṛṣṇa consciousness, awakening of Kṛṣṇa consciousness, is required. That is called ceto-darpaṇa-mārjanam.

So here, Rūpa Gosvāmī says auspicity means that which spreads for everyone, in all parts of the world. That is auspicity. Not partial. In politics or sociology or humanitarian activities, there is partiality for a certain section of human being, or certain section of living beings. But this chanting of Hare Kṛṣṇa mantra, awakening Kṛṣṇa consc…, dormant Kṛṣṇa consciousness, is meant for all living entities. Even birds, beasts, insects, they can also awaken. This is the recommendation of Haridāsa Ṭhākura, that if we chant loudly, the trees will hear, the birds will hear, the insect will hear, and they will be liberated. That is the statement of Nāmācārya Haridāsa Ṭhākura. Therefore chanting of Hare Kṛṣṇa mantra and awakening of dormant Kṛṣṇa consciousness is the auspicious activities, welfare activities, for every living entity all over the world. Read.

Acyutānanda: "At the present moment, groups of people are engaged in welfare activities in terms of society, community or nation. There is even an attempt in the form of the United Nations for world-help activity. But due to the shortcomings of limited national activities, such a general mass welfare program for the whole world is not practically possible. The Kṛṣṇa consciousness movement, however, is so nice that it can render the highest benefit to the entire human race. Everyone can be attracted by this movement, and everyone can feel the result."

Prabhupāda: Yes. Now the human welfare activities are now developed in the form of United Nations. They are tackling various subject matter, but still, it is not possible. They are trying for the last twenty years, but still, even the nations have not become united, what to speak of other welfare activities. It is just a comparison, a little comparison, but this Kṛṣṇa consciousness movement was started, practically, from 1967. I went there in 1965, and for one year I could not do anything. In 1966 this movement was registered in New York, and from 1966 it is spreading. So within four or five years it has spread all over the world. We have got branches in every part of the globe. And at least, these people know there is a movement, Kṛṣṇa consciousness, and we are welcome everywhere as Kṛṣṇa conscious people, "Hare Kṛṣṇa People." Our name is "Hare Kṛṣṇa People." So people may take note of it that within a short period, it has spread so widely. In comparison to United Nations, what we are? We have no money. We have no means. We have no influence. We have no government support. Nothing of the sort. But still, it is spreading.

So yad yad ācarati śreṣṭha lokas tad anuvartate, tat tat eva itaraḥ janaḥ [Bg. 3.21]. According to this formula, if the leaders of the society takes this movement little seriously… They should take, because this is the only movement which can bring in peace and prosperity and happiness to the whole human society. That is stated in the Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

People are after śānti. This is the formula of śānti. We have to accept Kṛṣṇa as the supreme enjoyer. Not we are enjoyer. At the present moment, all our activities are going on, self-centered: "I am enjoyer. I am leader. I am bhokta." No. This is wrong. Kṛṣṇa is bhokta. Kṛṣṇa is leader. Kṛṣṇa is the friend. Kṛṣṇa is the proprietor. That is Kṛṣṇa consciousness. This news, this idea, should be spread all over the world. Then automatically, very easily, all the nations will be united. Because Kṛṣṇa consciousness acceptance means ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The difficulty is the members in the United Nations, they assemble together, but their heart is not clean. They meet together with unclean heart; therefore there is no solution. Whereas Kṛṣṇa consciousness means those who are meeting on the platform of Kṛṣṇa consciousness, they are meeting in cleansed heart. That is the difference. Ceto-darpaṇa-mārjanam. Therefore that unity is very solid and sound. And with unclean heart, if we meet, officially, there is no possibility of unity. United Nations, it may be, in the name, but in fact, in fact it cannot be established. Go on.

Acyutānanda: "Therefore Rūpa Gosvāmī and other learned scholars agree that a broad propaganda program for the Kṛṣṇa consciousness movement of devotional service all over the world is the highest humanitarian welfare activity."

Prabhupāda: Rūpa Gosvāmī has recommended:
yena tena prakāreṇa manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ

His mission is, somehow or other, try to people…, try to engage people in Kṛṣṇa consciousness, they may think of Kṛṣṇa, some way or other. Then regulate them, after that. Actually our, this Kṛṣṇa consciousness movement, has attained little success on this principle. When we began this movement we never asked people that "You have to do this; you have to do that." No. "Please come and hear Hare Kṛṣṇa mantra." This was our policy. Never mind what you are. You may be Christian. You may be Jews. You may be Muhammadan or Hindu, Muslim. Whatever you may be, it doesn't matter. Please come and join with us, the Hare Kṛṣṇa chanting. Actually, that has become successful. In Tompkins Square, I was sitting underneath a tree and chanting this Hare Kṛṣṇa mantra alone. And these young men, they used to assemble and dance also in the tune, for three hours-from two to five. In this way, we got our followers, associates. And gradually it developed into organization. So in the beginning we did not impose so many rules and regulations. There is no rules and regulations. First thing required: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Unless one's heart is cleansed, he cannot accept rules and regulations. That is not possible. Cora nasane dharme khaiḥ (?). If, if a man is thief, and if you give him moral instruction, that "Stealing is very sinful; do not do it," he will not care for it. A butcher, if you advise him that "Animal killing is very bad. It is sinful," he'll not accept it. That is not possible. His heart should be cleansed. Prāyaścittaṁ vimarśanam.

In the Śrīmad-Bhāgavatam the, the process of prāyaścitta, atonement, is discussed, and Śukadeva Gosvāmī has recommended that this process of prāyaścitta, ritualistic ceremony… After committing some sinful activities to counteract it, there are, in every śāstra there is some counteracting formulas. The people generally follow that. In Christian religion also, there is confession, atonement. A sinful man goes to the church and confesses. Similarly, in every religion, there is such atonement process, but Parīkṣit Mahārāja refused to accept this atonement process. He protested that a man commits sinful activities and executes some atonement process-again he commits the same thing. Then what is the use of this atonement? So Śukadeva Gosvāmī understood it because he was a serious student. And Śukadeva Gosvāmī was also a serious teacher. So he then said, "No. Atonement process cannot rectify one. Only prāyaścittaṁ vimarśanam. One must be thoughtful. One must be in knowledge. Then he can give up sinful activities." So he recommended the process of knowledge. Tapasā brahmacaryeṇa tyāgena yamena niyamena [SB 6.1.13]. These are the processes.

So in this age, especially Kali-yuga, even we cannot perform this tapasya, brahmacarya, tyāga, yama, śama, dama… It is not possible. It is possible not for everyone. Therefore Caitanya Mahāprabhu has given a short-cut formula, this
harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

And that is being effective practically. We see, all over the world, because it is Caitanya Mahāprabhu's blessings:
ihā haite sarva-siddhi haibe tomāra
kali-kāle nāma vinu gati nāhi āra

So that is recommended by Śukadeva Gosvāmī also:
kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

"Simply by chanting Hare Kṛṣṇa mahā-mantra, one becomes liberated from the resultant action of sinful life, and at length he is promoted, paraṁ vrajet…" Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. This is the process. So this Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, should be spread. And that is actually auspicity for all people, all over the world. Go on.

Acyutānanda: "How the Kṛṣṇa consciousness movement can attract the attention of the whole world and how each and every man can feel the pleasure of this Kṛṣṇa consciousness is stated in the Padma Purāṇa as follows: 'A person who is engaged in devotional service in full Kṛṣṇa consciousness is to be understood to be doing the best service to the whole world and to be pleasing everyone in the world.' "

Prabhupāda: Yes. This is statement in the Padma Purāṇa. And many other Purāṇas, Vedic literatures, the same thing is confirmed. But simply by taking shelter of Mukunda, one can be free from all types of obligation. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. There are so many obligations. We have obligation to perform to satisfy the demigods; the great sages; general human society;

pitṝnām, the pitṛs, forefathers. So many obligation. But one who takes shelter of Mukunda, he has no other, no more obligation. Nāyam ṛṇī na kiṅkara rājan. Simply by… Just like watering the root of the tree, you can satisfy the trunks, the branches, the twigs, the leaves, the flowers, everything. Similarly, sarvārhaṇam acyutejyā. Simply by executing devotional service, you can execute all other obligations without any deviation. Go on.

Acyutānanda: "In addition to human society, he is pleasing even the trees and animals, because they also become attracted by such a movement.' A practical example of this was shown by Lord Caitanya when He was traveling through the forests of Jhārikhaṇḍa in central India for spreading His saṅkīrtana movement. The tigers, the elephants, the deer and all other wild animals joined Him and were participating, in their own ways, by dancing and chanting Hare Kṛṣṇa."

Prabhupāda: Yes. Caitanya Mahāprabhu practically exhibited that hari-nāma saṅkīrtana, kṛṣṇa-kīrtana, can attract even animals, tigers, elephants. They also join with Caitanya Mahāprabhu. Of course, His power, our power is not the same. But there is potency. The potency… The potency, as we become powerful, gradually, by chanting Hare Kṛṣṇa mantra, Caitanya Mahāprabhu has shown that one can come to the stage of enchanting the forest animals also. Go on.

Acyutānanda: "Furthermore, a person engaged in Kṛṣṇa consciousness, acting in devotional service, can develop all the good qualities that are generally found in the demigods. It is said by Śukadeva Gosvāmī in the Fifth Canto of Śrīmad-Bhāgavatam, Eighteenth Chapter, 12th verse, 'My dear King, persons who have unflinching faith in Kṛṣṇa and are without any duplicity can develop all the good qualities of the demigods.' "

Prabhupāda: Yes. A devotee can develop all the good qualities of the demigods-immediately. Because ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. As soon as the heart is cleansed… Because the soul, as he is, he's pure. Asaṅgo hy ayaṁ puruṣaḥ. The spirit soul is not contaminated or does not associate with the material modes of nature. It is simply an illusion, misidentification. Just like water and oil does not mix, but it appears that oil is fallen in the water, similarly, although we are in this material world, in the material consciousness, our identity is not actually in material consciousness. It is simply… Just like dreaming. The example is dreaming. Just like in dream I see so many hallucinations. Actually, dream is false. I am separate from the dream. But while dreaming, I think I am actually enjoying or suffering. Similarly, by the association of the modes of material nature, we are thinking like that. Otherwise, we are free from the contamination of the material nature. Simply by changing the consciousness, immediately we can transfer ourself to the spiritual platform. So the more we become advanced in Kṛṣṇa consciousness, our original characteristics, which are very pure, they become manifest. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ. The factual example is here, these European and American boys. They were addicted to so many nonsense habits, but since they have taken to Kṛṣṇa consciousness they have given up all these nonsense habits immediately, without any very great endeavor. So this is the fact. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra. Pure character, pure qualities will be manifest. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Similarly, just the opposite: if one is not a devotee of Kṛṣṇa, he cannot have any good qualities, however he may be educated academically. That is not possible. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Therefore, at the present moment, although the leaders are all very educated academically, but still, they cannot bring in peace in the society, because they're godless. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Great, great leaders, on account of their godlessness, they cannot lead the people nicely. Therefore there is no peace and prosperity in the society. Go on.

Acyutānanda: "Furthermore, a person engaged in Kṛṣṇa consciousness, acting in devotional service…" Oh. "It is said by Śukadeva Gosvāmī, 'On account of a devotee's high grade of Kṛṣṇa consciousness, even the demigods like to live with him, and therefore it can be understood that the qualities of the demigods have developed within his body.' On the other hand, a person who is not in Kṛṣṇa consciousness has no good qualities. He may be highly educated from the academic point of view, but in the actual field of his activities he can be seen to be baser than the animals."

Prabhupāda: Yes. We see sometimes one man who is very educated, highly, university educated, but practical life-baser than animal. Because he, he has no Kṛṣṇa consciousness. He's not a devotee of Kṛṣṇa. A devotee of Kṛṣṇa cannot be like that. Go on.

Acyutānanda: "Even though a person is highly educated academically, if he cannot go beyond the sphere of mental activities, then he is sure to perform only material activities and thus remain impure."

Prabhupāda: Yes. Our so-called advancement of education means to live on the mental platform. Harāv abhaktasya kuto mahad-guṇā manorathena [SB 5.18.12]. They have no information of the spiritual platform. They… After bodily concept of life, the next platform is mental and intellectual concept of life. But spiritual life is beyond mental and intellectual concept of life. So unless one comes to the spiritual platform, even on mental and intellectual platform, he cannot do anything good to the society. Hm.

Acyutānanda: "There are so many persons in the modern world who have been highly educated in the materialistic universities, but it is seen that they cannot take up the movement of Kṛṣṇa consciousness and develop the high qualities of the demigods."

Prabhupāda: Go on.

Acyutānanda: "For example, a Kṛṣṇa conscious boy, even if he is not very well educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating and intoxication, whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sex-mongers and gamblers."

Prabhupāda: Yes, this is… There is a practical example in this connection. Lord Zetland. He was a great philosopher, and he was governor of Bengal, and many good posts he held. But sometimes one of our Godbrothers went in London to preach, and this Lord Zetland, Marquis of Zetland, he asked the Gosvāmī that whether he could make him a brāhmaṇa. So he said yes, he could be made a brāhmaṇa, provided he can give up these habits: illicit-sex, gambling, meat-eating and intoxication. The honorable Lord replied: "It is impossible. It is impossible." So actually, unless one is trained into Kṛṣṇa consciousness, it is not a very easy thing to give up all these bad habits. But practically we see, because these boys, these European, American boys, they have taken to Kṛṣṇa consciousness very seriously, without any external endeavour, they have been able to give up all these bad habits. Go on.

Acyutānanda: "These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so. We experience that even a young boy in Kṛṣṇa consciousness is unattached to cinemas, night clubs, naked dance shows, restaurants, liquor shops, etc. He becomes completely freed. He saves his valuable time from being extravagantly spent in the way of smoking, drinking, and attending the theater and dancing. One who is not in Kṛṣṇa consciousness usually cannot sit silently for even half an hour."

Prabhupāda: Yes. That is also another symptom, restlessness. A Kṛṣṇa conscious person can sit down in one place. Just like Haridāsa Ṭhākura. He was chanting Hare Kṛṣṇa mantra, sitting one place, day and night. There is not a single example in the world that one can sit down, I mean to say, ordinary persons. They cannot. They must be restless. But Kṛṣṇa consciousness is so nice that one can sit down in one place. Of course, it is not to be imitated. It is to be attained. Anywhere. Just like Gosvāmīs. They used to live underneath a tree one night. So these things are possible when one is advanced in Kṛṣṇa consciousness. Go on.

Acyutānanda: "The yoga system teaches that if you become silent, you will realize that you are God. This system may be all right for materialistic persons, but how long will they be able to keep themselves silent? Artificially, they may sit down for so-called meditation, but immediately after their yogic performance, they will engage themselves again in such activities as illicit sex life, gambling, meat-eating and many other nonsensical things. But a Kṛṣṇa conscious person gradually elevates himself without endeavoring for this so-called silent meditation."

Prabhupāda: Actually, yoga practice means yoga indriya-saṁyamaḥ. The whole yogic process, aṣṭāṅga-yoga, is meant for controlling the senses. Durdanta indriya-kāla-paṭalī. Indriya, the senses, are just like snakes. As it is very difficult to enchant the snakes, similarly, it is very difficult to control the senses. And the yoga system (is) especially meant for controlling the senses, controlling the mind, and then concentrate on the form of Viṣṇu. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. This is yoga process. But practically we see the so-called yogis, or student of yoga class, I have seen in Western countries, they are habituated to all these nonsense habits-illicit sex, intoxication, meat-eating. Still, they're passing on as yogis. So that kind of yoga will not help. Go on.

Acyutānanda: "Simply because he is engaged in Kṛṣṇa consciousness, he automatically gives up all this nonsense and develops a high character. One develops the highest character by becoming a pure devotee of Kṛṣṇa. The conclusion is that no one can truly have any good qualities if he is lacking Kṛṣṇa consciousness."

Prabhupāda: Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. This is the conclusion, that if one is not Kṛṣṇa conscious, we do not accept him as highly qualified. That is the statement of Kṛṣṇa Himself in the Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

So we take this formula. If... We test whether he has surrendered to Kṛṣṇa. If not, then he comes to the four groups: duṣkṛtina, mūḍha, narādhama, māyayā apahṛta-jñānā. We take it, immediately. He must be one of them, either duṣkṛtina or mūḍha or all, narādhama, māyayā apahṛta. He may be... Māyayā apahṛta-jñāna means he might be highly educated academically, but māyā has taken away his knowledge. Āsuri-bhāvam āśritāḥ. Because he has taken to the principle of atheism, all these educational qualifications, or sharp brain... Kṛtinaḥ... Duṣkṛtina means... Kṛtina means one who has got very sharp brain, sharp memory; he's called kṛti. But on account of association with māyā, his brain is utilized for doing something harmful to the human society. They, they cannot do anything good to the human society. That is not possible. Then?

Acyutānanda: " 'Happiness In Kṛṣṇa Consciousness.' Śrīla Rūpa Gosvāmī has analyzed the different sources of happiness. He has divided happiness into three categories, which are (1) happiness derived from material enjoyment, (2) happiness derived by identifying oneself with the Supreme Brahman, and (3) happiness derived from Kṛṣṇa consciousness. In the Tantra-śāstra, Lord Śiva speaks to his wife, Satī, in this way: 'My dear wife, a person who has surrendered himself at the lotus feet of Govinda and who has thus developed pure Kṛṣṇa consciousness can be very easily awarded all the perfections desired by the impersonalists; and beyond this, he can enjoy the happiness achieved by the pure devotees.' "

Prabhupāda: Go on.

Acyutānanda: "Happiness derived from pure devotional service is the highest because it is eternal, but the happiness derived from material perfection or understanding oneself to be Brahman is inferior because it is only temporary. There is no preventing one's falling down from material happiness, and there is even every chance of falling down from the spiritual happiness derived from identifying oneself with the impersonal Brahman."

Prabhupāda: Yes. Happiness, it is our experience that happiness derived from material enjoyment, that is not permanent. That we can understand. But happiness of identifying oneself with Brahman, ahaṁ brahmāsmi, nirbheda-brahmānusandhana, that happiness is also not permanent. That is stated in the Śrīmad-Bhāgavatam: āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta yuṣmad-aṅghrayaḥ [SB 10.2.32]. Āruhya kṛcchreṇ... By great austerity, auspici..., and penance, one may rise up to the platform of Brahman realization, paraṁ padam. Āruhya kṛcchreṇa paraṁ padaṁ patanty adhaḥ [SB 10.2.32]. Again he falls down. We have seen many big, big sannyāsī. they give up this world as brahma satyaṁ jagan mithyā, false. But after some time, when they cannot actually realize Brahman, they again come to this jagat for humanitarian work, for welfare activities. If jagat is mithyā, then why do they come again to this welfare activity? So jagat is not mithyā, but it is temporary. We do not say mithyā. Vaiṣṇava philosophers, they do not accept the jagat as mithyā. Why? If it is emanation from the Absolute Truth, it must be true. It is not mithyā, but we accept it as temporary. We do not accept as permanent. The permanent jagat is the spiritual world. Paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. There is another spiritual world; that is sanātana, that is permanent. This world is not permanent. So even though it is not permanent, it can be utilized for the service of the Lord. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. That is our philosophy. We don't take the jagat as mithyā; we take it as fact, because it is emanation from the supreme fact. So just like gold earring is also gold-that is not iron-similarly, the, this material world is made of the external energy of Kṛṣṇa. Therefore we do not find anything here wrong. We try to dovetail everything in the service of Kṛṣṇa, because it is Kṛṣṇa's. Just like one's property must be enjoyed by the proprietor. Kṛṣṇa says that bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's the proprietor of this world. Therefore everything dovetailed in His service for His satisfaction, that is devotional service. That is the professional (perfectional?) stage of serving Kṛṣṇa. So we don't take the world as mithyā.

Therefore those who are impersonalists, they think that they have become liberated. Actually, they are not liberated. The Bhāgavata says, vimukta-māninaḥ. Ye 'nye 'ravindākṣa, ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking like that. Actually, their intelligence is not yet completely purified. Aviśuddha-buddhayaḥ. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. So even Brahma-sukha, the happiness derived from realization of Brahman, is not perfect. That is also stated in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That brahma-bhūtaḥ state is a preliminary qualification to enter into devotional service. But if one does not enter into devotional service, anādṛta-yuṣmad-aṅghrayaḥ, neglects the lotus feet of Kṛṣṇa, then patanty adhaḥ. These are the statements, authoritative statements.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 9, 1972

Pradyumna: (reading:) "Furthermore, a person engaged in Kṛṣṇa consciousness, acting in devotional service, can develop all the good qualities that are generally found in the demigods." Oh.

Prabhupāda: Read, "in Kṛṣṇa consciousness…"

Pradyumna: " 'Happiness In Kṛṣṇa Consciousness.' Śrīla Rūpa Gosvāmī has analyzed the different sources of happiness. He has divided happiness into three categories, which are (1) happiness derived from material enjoyment, (2) happiness derived by identifying oneself with the Supreme Brahman, and (3) happiness derived (through) from Kṛṣṇa consciousness. In the tantra-śāstra, Lord Śiva speaks to his wife, Satī, in this way: 'My dear wife, a person who has surrendered himself to the lotus feet of Govinda and who has thus developed pure Kṛṣṇa consciousness can be very easily awarded all the perfections desired by the impersonalists; and beyond this, he can enjoy the happiness achieved by the pure devotees.' Happiness derived from pure devotional service is the highest because it is eternal. But the happiness derived from material perfection or understanding oneself to be Brahman is inferior because it is temporary. There is no preventing one's falling down from material happiness, and there is even every chance of falling down from the spiritual happiness derived out of identifying oneself with the impersonal Brahman."

Prabhupāda: This we have explained last night, how the, a person enjoying happiness as Brahman realization… There are many examples, both in the East and the West, that… In our Eastern countries, the Māyāvādī philosophy is very prominent, and their basic principle is: brahma satyaṁ jagan mithyā. "The world is false, and Brahman, that is truth." But we have practically seen many sannyāsīs, they renounce this world as mithyā and take to Brahman realization path, but after some days, they come down to politics, sociology, philanthropy. Why? If Brahman is satya, jagat is mithyā, false, then why they, from the platform of satya, they fall down again in the mithyā? This is our question. To open hospital or to open a school or similar philanthropic activities are generally being done by persons who are embarrassed with this mithyā world. Why the sannyāsīs, who left this world as mithyā and went to the platform of Brahman realization, and why they come to this platform again for opening school, hospitals? What is the answer? Is there any answer?

Devotee: They can't remain there.

Prabhupāda: Uh? That means they could not realize the happiness of Brahman. What is your opinion, Gosāi? If they would have derived any happiness from that Brahman platform, then why would (they) come down to this platform which was rejected as mithyā? So accepting that Brahman realization is real happiness, but they could not realize that happiness. Under the circumstances, they must come down to realize happiness in these varieties of material world. Because they found it better happiness by taking in politics and on political movements or opening school, hospitals. They found better happiness in these activities. Then why the, they say that this jagat mithyā? These are activities of the material world.

So the answer is given in the Śrīmad-Bhāgavatam that their such kind of Brahman realization is not fact. That Brahman realization is answered in the Śrīmad-Bhāgavatam as vimukta-māninaḥ. They simply think that they have become liberated. Actually, they are not liberated. Otherwise, how they come down again to the platform of bondage? This is the answer. Ye 'nye ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ. These impersonalists, they are thinking falsely that they have become Nārāyaṇa, or liberated. Actually, it is not so? Why? Aviśuddha-buddhayaḥ, their intelligence is not yet purified. Because there is material attachment, that means the intelligence is still materially affected. Otherwise, how they should be materially inclined and come to the material platform? The answer is aviśuddha-buddhayaḥ. The intelligence is not yet purified. Why it is not purified? That is also explained: āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. By severe austerities, penances, they follow very strictly the rules and regulation of renouncement. That is called kṛccha sādhana, difficult procedure for self-realization. But despite all these endeavors, because their intelligence is not purified, they fall down. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. They realize, actually, the impersonal Brahman, nirbheda-brahmānusandhana. Āruhya kṛcchreṇa paraṁ patanty adhaḥ. Again they fall down from that platform. Why? Anādṛta-yuṣmad-aṅghrayaḥ. Because they could not adore the lotus feet of Kṛṣṇa. On account of their impersonal impression, they could not appreciate the transcendental, sac-cid-ananda vigraha [Bs. 5.1] of Kṛṣṇa, and could not surrender there. Kṛṣṇa therefore says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of such struggle, when actually one becomes wise, jñānavān, he surrenders unto the lotus feet of Kṛṣṇa. That is the perfection of knowledge.

So impersonal Brahman realization, nirbheda-brahmānu-sandhana, is good attempt, but, above that, if one cannot make progress… Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is realized as impersonal Brahman, then Paramātmā, then the Supreme Personality of Godhead. So unless a wise jñānavān, jñānī, does not reach to the platform of understanding the personality, the Supreme Personality of Godhead, his intelligence is still not very much purified.

ye 'nye 'ravindākṣa vimukta-māninaḥ
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adhaḥ anādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

Because unless we get some shelter, we cannot stay in the impersonal feature. Just like yesterday I spoke that you may go very high on your sputnik or airplane, but if you don't get any shelter in some planet, then you have to come back again on this planet. That is actually, we are experiencing. They are trying to go to the moon planet, but because they are not able to stay there, they come back again. First of all, whether they are actually going in the moon planet, that is also a questionable thing. Anyway, even they go there, why they are coming back again? They cannot stay there.

So unless and until we have got a stay in the Vaikuṇṭha planets, which are situated in the Brahman effulgence, then simply in the impersonal Brahman effulgence we cannot stay, because there is no variety. Therefore to enjoy variety, one has to come down again to this material variety. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ anādṛta, anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because we are living entities, part and parcel of the supreme living entity, Param Brahman, Bhagavān Śrī Kṛṣṇa, so, as Śrī Kṛṣṇa is by nature joyful, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), similarly we are also joyful. We are also seeking after that joyful life. That joyful life is eternally possible when we dance with Kṛṣṇa, not dance alone or dance with anyone else. So unless we get that position, there is no actually happiness. Because variety is the mother of enjoyment. That is an English proverb. Just like when we eat, we eat the same thing, grain, and milk product, but when it is made in varieties, ruci, halavā and other things, the same milk preparation and grain, but it is made into varieties, it becomes enjoyable. Variety is the mother of enjoy… If I give you a lump of milk, or lump of grain, that is not enjoyable. When it is made into varieties, it is enjoyable. Similarly Brahman, manifested in varieties, that is enjoyable. That you cannot have in the impersonal Brahman. When we approach the personal Brahman, Param Brahman, that variety is available, and there we can enjoy. From there we do not return. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. So simply impersonal Brahman realization, that happiness is not perfect, neither this material varieties are perfect. So brahma satyaṁ jagan mithyā. When we are fed up with these material varieties, we try to enter in the impersonal Brahman. But even in the impersonal Brahman, when there is want of varieties, then again we come back to these material varieties. Therefore we see so many learned scholars, sannyāsīs, they give up these material varieties as mithyā and enter into the impersonal Brahman, but without variety there, they come again to the material variety for opening schools and hospitals. This is the fact.

So āruhya kṛcchrena paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Because they have no information of the spiritual varieties in the Vaikuṇṭha planets, in the Goloka Vṛndāvana planet, they come down, because there is no bhakti. In the Vaikuṇṭha planets or Goloka Vṛndāvana planet, nobody can enter unless he's a pure devotee.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvataḥ jñātvā
viśate tad-anantaram
[Bg. 18.55]

When one understands Kṛṣṇa in truth, then he's allowed to enter; otherwise, he cannot enter. He remains outside. Just like if we have got capacity to enter into the sun planet then we can enter. Otherwise we remain in the sunshine. To remain in the sunshine and to enter into the sun planet is not the same thing. Although the sun and the sunshine are light, illumination, still there is difference between the sun and the sunshine. Similarly, impersonal Brahman effulgence and Vaikuṇṭha planets, both of them, absolute, but still Brahman effulgence and entering into the Vaikuṇṭha planets or Goloka Vṛndāvana planets are not the same. Or, in other words, those are not, those who are not devotees, but impersonalists, they can stay outside the Vaikuṇṭha planets in the Brahman effulgence, but they cannot enter into the Vaikuṇṭha planets. Anādṛta-yuṣmad-aṅghrayaḥ. Because they have not adored or glorified the lotus feet of the Lord, they are not allowed into the Goloka Vṛndāvana or Vaikuṇṭha planet. And they cannot remain perpetually in the impersonal Brahman effulgence. They come down again to these material varieties. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. They cannot go upwards. They come, come down. That we have practically seen. All big, big swamis, all Vedantists, but they could not find. Even big, big swamis, they are now taking to Bhāgavata and other Vaiṣṇava literature at the present moment. Because their own literature is finished. How long they'll simply call for Brahman? Unless they come to Kṛṣṇa, there is no varieties of enjoyment. Therefore here it is said that "There is no…" Go on. What is it?

Pradyumna: "There is no preventing one's falling down from material happiness, and there is every chance of falling down from the spiritual happiness derived out of identifying oneself with the impersonal Brahman."

Prabhupāda: Every chance of falling down from the spiritual happiness. That spiritual happiness, nirbheda-brahmānu-sandhana. Nirbheda, without any distinction. That is not real Brahman happiness. Brahman happiness means that there must be a distinction. The distinction means Kṛṣṇa is predominator and everyone is predominated. Just like the gopīs. Kṛṣṇa is the predominator, and the gopīs and all the inhabitants of Vṛndāvana-Nanda Mahārāja, Yaśodā and the cowherd boys, servant, trees, plants, flowers, water, animals, cows-everyone is predominated. Kṛṣṇa is only predominator. That is real happiness. Whenever there is any trouble in Vṛndāvana, they approach the predominator and immediately the predominator takes care and they're happy. This is Vṛndāvana life. As soon as there was torrents of rain, the, all the inhabitants, inhabitants of Vṛndāvana, they approached Kṛṣṇa to give them protection. And Kṛṣṇa immediately gave them protection by lifting Govardhana Hill. So they were confident that Kṛṣṇa's there. They did not know Kṛṣṇa as God. They simply loved Kṛṣṇa, and they were confident that "So long Kṛṣṇa is there, we are happy, we are out of danger." That is the conviction of the Vṛndāvana-vāsī. They simply concentrate on Kṛṣṇa.

So from that standard of happiness nobody falls down. But other spiritual happiness derived from impersonal Brahman effulgence or localized Paramātmā connection… Because that is not complete connection, complete relationship with the Supreme Brahman.

Partial. Sac-cid-ānanda. Because unless we approach the Personality of Godhead there is no question of ānanda. You can achieve partially sat portion, you can achieve partially cit portion, sac-cit, but unless you come to the platform ānanda-the real ānanda is with Kṛṣṇa in the Goloka Vṛndāvana-so there is chance of falling down. One who does not endeavor to approach this platform of ānandamaya, ānandamaya 'bhyāsāt, where everything is simply ānanda… Even the birds and beasts and the flowers and the water, they are also enjoying that blissfulness. So that is required. Kṛta-puṇya-puñjāḥ. Śukadeva Gosvāmī says about the cowherd boys, kṛta-puṇya-puñjāḥ. Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ.

itthaṁ (satāṁ) brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Unless one has accumulated volumes of acti…, activities of pious activities, one cannot enter into the Goloka Vṛndāvana platform and enjoy with Kṛṣṇa in so many capacities. Śānta, dāsya, sākhya, vātsalya, mādhurya rasa. That is required. Go on.

Pradyumna: "It has been seen that great Māyāvādī or impersonalist sannyāsīs-very highly educated and almost realized souls-may sometimes take to political activities or to social welfare activities. The reason is that they actually do not derive any ultimate transcendental happiness in the impersonal understanding and therefore must come down to the material platform and take to such mundane affairs."

Prabhupāda: The material variety is the perverted reflection of the spiritual variety. As it is described in the Bhagavad-gītā, Fifteenth Chapter: ūrdhva-mūlam adhah-śākha. This tree, this material world (is) compared with a aśvattha vṛkṣa. The root is up, upstairs, upwards, and the branches and leaves are down, downwards. Why? Because it is reflection, chaya, or māyā. The real tree is in the Vaikuṇṭha planet or in the spiritual world. It is only simply reflection. Just like a tree standing on the bank of reservoir of water, on the bank of a lake or a river, you'll see the tree is reflected downwards. So this description in the Fifteenth Chapter of this material world, downwards… Ūrdhva-mūlam adhah-śākha means this is only a perverted reflection of the spiritual world. The real tree is in the spiritual world. The other day, who was asking about this question? Some of our…? Ūrdhva-mūlam adhah-śākha? Who was asking me? Eh? Oh. Gopāla. He's not here. All right.

So adhah-śākha ūrdhva-mūlam. This means this material, all the varieties, here is also representation of śānta rasa, dāsya rasa, sākhya rasa, mādhurya rasa, vātsalya rasa. Here is also the reflection. We see, just like we are sitting on this ground underneath the tree. This is the, the earth is serving us in śānta rasa. Similarly, we have got our servants. That is dāsya rasa. We have got our friends. That is sākhya rasa. We have got our parents. That is Vātsalya rasa. And we have got our lovers also. That is mādhurya rasa. But it is only reflection. It is compared with the mirage. Just like the desert, there is reflection of water. Actually there is no water. Similarly, all this perverted reflection of śānta rasa, dāsya rasa, sākhya rasa, this is just like mirage. It is simply a reflection. It has no actual fact. Here nobody's friend, nobody's servant, nobody's parent, nobody's lover. It is simply a bondage of some self-interest. The servant is not actually serving the master; it is serving the money which the master gives him. As soon as the payment will be stopped, there will be no more service. Therefore it is a perverted reflection of that service attitude in the Vaikuṇṭha planet. And similarly we have seen there is…, there was high-court cases between mother and the sons, and they spent lots of money. Still they could not come into conclusion. The motherly affection, the paternal affection, just simply a shadow. It appears to be true because the truth is elsewhere. Just like in the desert it appears there is a great, vast mass of water, but actually there is no water. But that does not mean there is no water. The impression of water is there because there is actually water somewhere. Similarly, we are trying to taste the five rasas in this material world. Because actually these rasas are there in the spiritual world. This is only reflection. Ūrdhva-mūlam adhah-śākha. And because in the spiritual world it is a fact, we are taking these false things as fact, these temporary things as fact. Actually it is not fact. Go on.

Pradyumna: "There are many instances, especially in India, where these Māyāvādī sannyāsīs descend to the material platform again. But a person who is fully in Kṛṣṇa consciousness will never return to any sort of material platform. However alluring and attracting they may be, he always knows that no material welfare activities can be compared with the spiritual activity of Kṛṣṇa consciousness. The mystic perfections achieved by actually successful yogis are eight in number. Aṇimā-siddhi refers to the power by which one can become so small that he can enter into a stone. Modern scientific improvements also enable us to enter into stone because they provide for excavating so many subways, penetrating the hills, etc. So aṇimā-siddhi, the mystic perfection of trying to enter into stone, has also been achieved by material science. Similarly, all of the yoga siddhis, or perfections, are material arts."

Prabhupāda: Yoga siddhis, they are simply material arts. Just like one example is given, that aṇimā siddhi, aṇimā siddhi means to enter into the stone. So we see in the Western countries they are boring big, big hills and entering in the stone. So that aṇimā siddhi is being possible, is made possible by modern scientific research. So all the siddhis, aṣṭa siddhi, aṇimā, laghimā, prāpti, prākāmya, īśitā, vaśitā, these all siddhis are material. They are not spiritual. But people do not know what is spiritual perfection. They become amazed by seeing some magic by these yogic arts. They're simply material arts. Go on.

Pradyumna: "For example, in one yoga siddhi there is development of the power to become so light that one can float in the air or on water. That is also being performed by modern scientists. They are flying in air, they are floating on the surface of the water, and they are traveling under the water. After comparing all these mystic siddhis to materialistic perfections it is found that the materialistic scientists try for the same perfections. So actually there is no difference between mystic perfection and materialistic perfection. A German scholar once said that the so-called yoga perfections have already been achieved by the modern scientists and so he was not concerned with them. He intelligently went to India to learn how he could understand his eternal relationship with the Supreme Lord by means of bhakti-yoga, devotional service."

Prabhupāda: Therefore, bhakti-yoga is the greatest science. Other things, the yogic perfections, can be achieved by the materialist scientists. So that is not very great art. The greatest art to learn is how to learn bhakti-yoga and understand Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55].

evaṁ prasanna-manaso

bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

When one is freed from material contamination, then one can understand the science of bhakti-yoga. So, some way or other, if we try to understand bhakti-yoga, that is the great science. That is the… To learn. If you actually want to learn something greatest in the scientific world, that is bhakti-yoga. Go on.

Pradyumna: "Of course, in the categories of mystic perfection there are certain processes which the material scientists have not yet been able to develop. For instance, a mystic yogi can enter into the sun planet simply by using the rays of the sunshine. This perfection is called laghimā. Similarly, a yogi can touch the moon with his finger. Though the modern astronauts go to the moon with the help of spaceships, they undergo many difficulties, whereas a person with mystic perfection can extend his hand and touch the moon with his finger. This siddhi is called prāpti, or acquisition. With this prāpti-siddhi, the perfect mystic yogi can not only touch the moon planet, but he can extend his hand everywhere and take whatever he likes. He may be sitting thousands of miles away from a certain place, and if he likes he can take fruit from a garden there. This is called prāpti-siddhi. The modern scientists have manufactured nuclear weapons with which they can destroy an insignificant part of this planet, but by the yoga siddhi known as īśitā one can create and destroy an entire planet simply at will. Another perfection is called vaśitā, and by this perfection one can bring anyone under his control. This is a kind of hypnotism which is almost irresistible. Sometimes it is found that a yogi who may have attained a little perfection in this vaśitā mystic power comes out among the people and speaks all sorts of nonsense, controls their minds, exploits them, takes their money and then goes away. There is another mystic perfection which is known as prākāmya or magic. By this prākāmya power one can achieve anything he likes. For example, one can make water enter into his eye and then again come out from within the eye. Simply by his will he can perform such wonderful activities. The highest perfection of mystic power is called kāmāvasāyitā. This is also magic, but whereas the prākāmya power acts to create wonderful effects within the scope of nature, kāmāvasāyitā permits one to contradict nature-in other words, to do the impossible. Of course, one can achieve great amounts of temporary happiness by achieving such yogic materialistic perfections."

Prabhupāda: Kṛṣṇa is called Yogeśvara. He's also the master of all yogic mystic power. Therefore a bhakta, a true devotee of Kṛṣṇa, he does not endeavor personally to achieve all these yogic mystic power. He depends on Kṛṣṇa, and if there is necessity of exhibiting some yogic power, Kṛṣṇa will show. Kṛṣṇa will exhibit. Yatra yogeśvaraḥ hariḥ. So although Arjuna did not manifest any yogic power, but, by Kṛṣṇa's grace everything was so wonderfully performed in the Battle of Kurukṣetra. Otherwise Arjuna was a, an insignificant warrior in front of Bhīṣma, Karṇa, Dronācārya. This is admitted by Mahārāja Parīkṣit, that it is simply by the grace of Kṛṣṇa that his grandfather came out victorious in front of Bhīṣma, Karṇa, Dronācārya and similar great heroes. So if any heroic action has to be shown, the devotee does not endeavor separately for showing such heroic manifestation. Because he depends on Kṛṣṇa, if there is need, then Kṛṣṇa will show. Nimitta-mātraṁ bhava savya-sācin. Actually, the battlefield was conducted by Kṛṣṇa, and He owned the victory, but officially, historically, it is said that Arjuna owned the victory. So a devotee does not require to acquire all the talents, how to own victory. Kṛṣṇa will do that business. A devotee has only to surrender sincerely unto the lotus feet of Kṛṣṇa. Then everything will be done wonderfully.

Thank you very much. (end)

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The Nectar of Devotion

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Vṛndāvana, November 10, 1972

Pradyumna: (reading:) "Foolishly, people who are enamored of the glimmer of modern materialistic advancement are thinking that the Kṛṣṇa consciousness movement is for less intelligent men. 'I am better off being busy with my material comforts-maintaining a nice apartment, family and sex life.' These people do not know that at any moment they can be kicked out of their material situation. Due to ignorance, they do not know that real life is eternal. The temporary comforts of the body are not the goal of life, and it is due only to darkest ignorance that people become enamored of the glimmering advancement of material comforts. Śrīla Bhaktivinoda Ṭhākura has therefore said that the advancement of material knowledge renders a person more foolish because it causes one to forget his real identification by its glimmer. This is doom for…"

Prabhupāda: Bhaktivinoda Ṭhākura, he sings, jaḍa-vidyā saba māyāra vaibhava. This advancement of material education means advancement of the snares of the illusory energy of Kṛṣṇa. Māyāra vaibhava. Because we are already enamored by the glimmer of this material world. Just like the insects are attracted by the fire. They, with great force, enter into the fire without knowing that he's going to die. His forceful entrance into the fire means his sure death. Actually, we are seeing, especially in the Western countries, this motorcar civilization, when we run on on the motorcar, especially with high speed, it is always we think that any moment danger can take place. (aside:) You remember, you were driving your father's car, eighty miles. So I asked you, "Don't go so fast." So the materialistic way of life is that. We create some so-called comforts of life for temporary enjoyment, but at the same time, we take the risk of so many dangerous condition. In the śāstra it is said that this place is padaṁ padaṁ yad vipadām [SB 10.14.58]. In every step there is danger. Although we are trying to mitigate all kinds of discomforts, it is simply changing the burden from head to the shoulder. Just like a coolie carrying some burden, when he feels uncomfortable, he changes the burden from head to the shoulder, but actually, that is not mitigating the pains of burden. Similarly, we are trying to get material comforts by manufacturing or adventing so many scientific discoveries, but that is not actually getting happiness. It is simply changing the position. Exactly, we just consider that in your country, especially, you have got many motorcars, but riding on motorcars, how much dangerous conditions you accept. Everyone accept.

So this kind of changing the course of discomfort… Actually, it is a place for discomfort. You cannot expect real comfort within this material world. It is a place… Because Kṛṣṇa Himself certifies this place duḥkhālayam aśāśvatam [Bg. 8.15]. It is a place for miserable condition of life. Now, how you can make it a happy place? That is not possible. So our attempt to make us happy, the example is given, just like to take the heavy burden from head to the shoulder. That's all. Changing the place. Now we are creating so many problems, you know. You have got many cars, many roads, but still, you have to construct highways or flyways, one road after another, one road after another. Still, there is congestion. Still, there is accident. So in this way we cannot be comfortable. This is a vain endeavor. Durāśayā ye bahir-artha-māninaḥ. They are unnecessarily, hopelessly trying to become happy within this material world. And people, the so-called scientists, so-called advancement of material education means… Now, the scientist says that they have finished their business; they have no more to discover. But the discomforts of life still is there. As it was two hundred years ago, still, I think it is more acute now than two hundred years ago. So in this way, we cannot… The another example is that just like we dream. We dream something dangerous, a tiger is coming, a snake is coming; sometimes we want to change to another sort of dream. Those who have got practical experience… Dreaming another dream in dream. Similarly, our attempt, so-called attempt to become comfortable in this material world, and manufacturing some ways of comforts, it is simply useless endeavor, because such kind of artificial endeavoring will not make us happy. Real happiness is, as we are trying to manufacture so many things, as Kṛṣṇa says, real happiness is there, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ: [Bg. 18.66] to take shelter of the lotus feet of Kṛṣṇa. Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. That is required. We have to take shelter of Mukunda, Murāri, Kṛṣṇa. Then we'll be happy. Go on.

Pradyumna: "This is doom for him because this human form of life is meant for getting out of the material contamination. By the advancement of material knowledge, people are becoming more and more entangled in material existence. They have no hope of being liberated from this catastrophe. In the Hari-bhakti-sudhodaya it is stated that Prahlāda Mahārāja, a great devotee of the Lord, prayed to Nṛsiṁhadeva (the half-lion, half-man incarnation), as follows: 'My dear Lord, I repeatedly pray unto Your lotus feet that I may simply be stronger in devotional service. I simply pray that my Kṛṣṇa consciousness may be more strong and steady, because happiness derived out of Kṛṣṇa consciousness and devotional service is so powerful that with it one can have all the other perfections of religiousness, economic development, sense gratification and even the attainment of liberation from material existence.' Actually, a pure devotee does not aspire after any of these perfections because the happiness derived from devotional service in Kṛṣṇa consciousness is so transcendental and so unlimited that no other happiness can be compared with it. It is said that even one drop of happiness in Kṛṣṇa consciousness stands beyond comparison with an ocean of happiness derived from any other activity. Thus, any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification and liberation."

Prabhupāda: Dharmārtha-kāma-mokṣa [SB 4.8.41]. There are, people are generally after four principles of happiness: being religious, being economically developed, being very good candidate for satisfying senses, and when one is frustrated to derive any happiness from these three principles, he wants liberation, nirbheda-brahmānu-sandhana. That is also not actual happiness, because, as I was explaining this morning, that even one merges into the Brahman effulgence after severe penances and austerity, there is chance of falling down. There is chance. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanti [SB 10.2.32]. Paraṁ pada is to merge into the Brahman effulgence existence. But from there also, one falls down, as I was giving the example of many big sannyāsīs in the modern age. They are very learned scholar. They took to sannyāsa, giving up this world as false, but again, after some time, they come to politics, sociology. That means that is their falldown. Because they could not actually taste the Brahman, brahmānanda, for which they sacrificed everything… So brahmānanda is not such a thing that one will come again to this false platform which they rejected as brahma satyaṁ jagan mithyā. If jagat is mithyā, then why such exalted persons, who gave up everything for brahmānanda… That means they could not taste brahmānanda. Therefore they fell down. Go on.

Pradyumna: "There was a great devotee of Lord Caitanya known as Kholāvecā Śrīdhara, who was a very poor man. He was doing a small business selling cups made from the leaves of plantain trees, and his income was almost nothing. Still, he was spending fifty percent of his small income on the worship of the Ganges, and with the other fifty percent he was somehow living. Lord Caitanya once revealed Himself to this confidential devotee, Kholāvecā Śrīdhara, and offered any opulence that he liked…"

Prabhupāda: Yes, Caitanya Mahāprabhu offered this Kholāvecā Śrīdhara, wanted to benedict him with any kinds of benediction he wanted. But he said, "I am quite happy." Go on reading.

Pradyumna: "Śrīdhara informed the Lord that he did not want any material opulence. He was quite happy in his present position and wanted only to gain unflinching faith and devotion unto the lotus feet of Lord Caitanya. That is the position of the pure devotees. If they can be engaged twenty-four hours each day in devotional service, they do not want anything else, not even the happiness of liberation or of becoming one with the Supreme. In the Nārada-pañcarātra it is also said that any person who has developed even a small amount of devotional service doesn't care a fig for any kind of happiness derived from religiousness, economic development, sense gratification, or the five kinds of liberation."

Prabhupāda: Hmm. Dharmārtha-kāma, kāma-mokṣaḥ samaya-pratīkṣāḥ muktiḥ mukulitañjali sevate asmān. For a devotee, mukti is not a thing aspirable, because, as it is stated by Bilvamaṅgala Ṭhākura, mukti is trying to serve the devotee with folded hands. Because a devotee is already liberated. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. A pure devotee, who is constantly engaged in devotional service, māyā cannot touch him. He's already liberated. So what he has got to ask from the liberty? He hasn't got to ask. Anywhere a devotee lives, he's liberated. That is the statement of Śrīla Rūpa Gosvāmī, īhā yasya harer dāsye karmaṇā-manasā vācā: "Anyone who is simply engaged in the devotional service of the Lord by his activities, karmaṇā, by his mind, and by his words, such person is always liberated in any condition of life." Īhā yasya harer dāsye. Simply we have to engage ourself in the devotional service of the Lord, then māyām etāṁ taranti te [Bg. 7.14]. One who has surpassed the boundaries of māyā, he's liberated. He's liberated. He's already liberated. Why he should aspire after liberation? He's already liberated. Go on.

Pradyumna: "Any kind of happiness derived from religiousness, economic development, liberation or sense gratification cannot even dare to enter into the heart of a pure devotee. It is stated that as the personal attendants and maidservants of a queen follow the queen with all respect and obeisances, similarly, the joys of religiousness, economic development, sense gratification and liberation follow the devotional service of the Lord. In other words, a pure devotee does not lack any kind of happiness derived from any source. He does not want anything but service to Kṛṣṇa, but even if he should have another desire, the Lord fulfills this without the devotee's asking."

Prabhupāda: Yes. Generally, a devotee is anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. He's simply engaged to serve the Lord as He desires, just like Arjuna did. Other things follow. Just like a child who takes shelter of the father without any demand, the father sees to his necessities of life. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Kṛṣṇa, one who is fully surrendered unto Kṛṣṇa, and he's engaged in His devotional service, He would see what is the necessity of his life, what does he require. Yoga-kṣemaṁ vahāmy aham. This is the process. Go on.

Pradyumna: " 'Rareness of Pure Devotional Service.' In the preliminary phase of spiritual life there are different kinds of austerities, penances and similar processes for attaining self-realization. However, even if an executor of these processes is without any material desire, he still cannot achieve devotional service. And aspiring by oneself alone to achieve devotional service is also not very hopeful because Kṛṣṇa does not award devotional service to merely anyone. Kṛṣṇa can easily offer a person material happiness or even liberation, but He does not agree very easily to award a person engagement in His devotional service."

Prabhupāda: This is very confidential. To attain Kṛṣṇa's service, that is not so easy. You can get liberation-if you want from Kṛṣṇa, Kṛṣṇa can give very easily-or any material opulence. But to give engagement in devotional service, that requires very sincerity. As it is stated by Rūpa Gosvāmī, anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11]. People, generally, go to temple and churches for mitigating some material wants. Ārto arthārthī. Jijñāsī jñānī ārto arthārthī. Generally, people go to Kṛṣṇa to mitigate some material distresses, ārto, or one who is in need of money. Just like Dhruva Mahārāja. He went to Kṛṣṇa, he went to worship Kṛṣṇa under the instruction of his mother in the forest with a desire to achieve the kingdom of his father or better, better kingdom than his father. That was his aspiration. But later on, when he actually met the Supreme Personality of Godhead, he said, "My dear Lord, I have no other aspiration. I am completely satisfied." Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. So this is the advantage of worshiping Kṛṣṇa. Even one has got some material desire, that material desires will be fulfilled. At the same time, he shall become a pure devotee, just like Dhruva Mahārāja became. He went to worship the Supreme Personality of Godhead, fulfillment, for fulfilling his material desires, but because he engaged himself in severe austerity and penances for having darśana, or seeing the Supreme Personality of Godhead, when he saw Him actually he forgot all his material desires. That is the advantage. We need not go to any other demigod for fulfilling our material desires.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramam puruṣa
[SB 2.3.10]

Even if you have material desires, still, you take shelter of Kṛṣṇa, Kṛṣṇa will fulfill your material desires and at the end will give shelter at His lotus feet. This is the advantage of devotional service. Whereas if you worship other demigods, you may get some temporary benefit, but at the end, the benefit will be finished, you'll be finished, and the demigod who has given you the benediction, he will be also finished. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Therefore the conclusion is, even if we have got material desires… Generally, a devotee has no material desires, a pure devotee. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. But even one has got some material desires to be fulfilled, if he worships Kṛṣṇa, that desires will be fulfilled. At the same time, he'll get shelter under the lotus feet of the Lord. This is the advantage. Go on.

Pradyumna: "Devotional service can in fact be attained only through the mercy of a pure devotee. In the Caitanya-caritāmṛta it is said, 'By the mercy of the spiritual master who is a pure devotee and by the mercy of Kṛṣṇa, one can achieve the platform of devotional service. There is no other way.' The rarity of devotional service is also confirmed in the tantra-śāstra, where Lord Śiva says to Satī, 'My dear Satī, if one is a very fine philosopher, analyzing the different processes of knowledge, he can achieve liberation from the material entanglement. By performance of the ritualistic sacrifices recommended in the Vedas, one can be elevated to the platform of pious activities and thereby enjoy the material comforts of life to the fullest extent. But all such endeavors can hardly offer anyone devotional service to the Lord, not even if one tries for it by such processes for many, many thousands of births.' "

Prabhupāda: You cannot achieve the platform of devotional service by karma-kāṇḍa and jñāna-kāṇḍa processes. Therefore Narottama dāsa Ṭhākura sings,

karma-kāṇḍa jñāna-kāṇḍa sakali viṣera bhāṇḍa
amṛta baliyā yeba khāya
nānā yoni brahman kare, kadarya bhakṣaṇa kare
tāra janma adho pāte yāya

So jñāna-karmādy-anāvṛtam: [Cc. Madhya 19.167] "Devotional service should not be contaminated by jñāna-kāṇḍa, karma-kāṇḍa, by fruitive activities or mental speculation." Devotional service should be taken exactly in the line of the great authorities. Just like our sampradāya, Gauḍīya Vaiṣṇava sampradāya, they are following… Rūpānuga.

śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha

Ei chaya gosāi yāra tāra mui dāsa. We have to follow the principles of these six Gosvāmīs. That will make us happy. Otherwise, if we adopt the ritualistic ceremonies, śubha-karma… Sama-śubha-kriyā matir pramādaḥ. If we take devotional service as one of the pious activities, śubha-kriyā, that is offense. We should not take devotional service, or chanting of Hare Kṛṣṇa mantra, equal to some Vedic pious activities, ritualistic ceremonies. It is offense. We should simply follow the path… That is also Vedic. But because we cannot select… Vedeṣu adurlabha. If we study Vedas independently, without going through the lines chalked out by the six Gosvāmīs, then we'll be misled. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. These Gosvāmīs, they were personal devotees of Lord Kṛṣṇa. They are eternal associates of the Lord. Therefore if we follow their principle, our success if guaranteed. But if we take to the Vedic ritualistic ceremonies without any reference to the path chalked out by the Gosvāmīs, it will not be possible to be successful.

Devotional service is not dependent on śubhāśubha-karma. It is simply dependent on the mercy of Kṛṣṇa and His devotees. Kṛṣṇa de… Sādhu. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Guru-kṛṣṇa-kṛpāya. Naiṣāṁ matis tāvad urukramāṅghriṁ [SB 7.5.32], mahīyasāṁ pāda-rajo-'bhiṣekam niṣkiñcanānāṁ na vṛṇīta yā… Unless we surrender to the lotus feet of a pure devotee, it is not possible to come to the platform of devotional service. That is the way. We cannot taste the honey within the bottle. The bottle must be opened by the expert. If you simply lick up the bottle, if we think, "Now we are tasting honey," that is not the proper way. We should get the bottle opened by the expert, and when we taste within the bottle, then actually… Similarly, devotional service, without being opened by the…, open, without the door being opened by the devotee, we cannot enter into the region. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Therefore the process is, as recommended by Śrīla Rūpa Gosvāmī, ādau gurvāśrayam. You must select, you must accept the guru who's coming in paramparā system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Sampradāya. That is recommended. We have got Vaiṣṇava-sampradāya, four sampradāya: Rāmānuja-sampradāya, Madhva-sampradāya, Nimbārka-sampradāya. So intelligent persons should select guru from these sampradāyas and follow his instruction. Then the path of devotional service will be very easily opened. This is the way. Yes? Go on.

Pradyumna: "In the Śrīmad-Bhāgavatam it is also confirmed by Prahlāda Mahārāja that merely by personal efforts or by the instructions of higher authorities one cannot attain to the stage of devotional service. One must become blessed by the dust of the lotus feet of a pure devotee who is completely freed from the contamination of material desires."

Prabhupāda: Yes. Niṣkiñcanam, the devotee, the… You have to select a guru who is niṣkiñcana. Niṣkiñcana means who has no more anything materially desires. He has finished. The, another verse:

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

One who has accept…, accepted the lotus feet of the Lord, brahmaṇy upaśama, he has finished the material desires-no more material desires. Niṣkiñ… That is called niṣkiñcana. Caitanya Mahāprabhu also said, niṣkiñcanasya bhagavad-bhajanonmukhasya. Bhagavad-bhajanonmukha, those who are actually desiring to be entered into the path of devotional service, must be niṣkiñcana. Caitanya Mahāprabhu said. Niṣkiñcanasya bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamisor bhava-sāgarasya. Bhagavad-bhajana means to go on the other side of the ocean of nescience, not in this material world. Anyone who is desiring to be promoted to the heavenly planet, Svargaloka, Janaloka, Maharloka, Tapoloka, Brahmaloka… There are so many higher planetary systems. But a bhagavad-bhakta, devotee, knows that they are unnecessary. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Again we have to come back. Kṣīṇe kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. So this botheration is not very much liked by the pure devotee. Pure devotee does not… Even if he's offered such… Of course, a pure devotee (is) never offered such material benefits. Because Kṛṣṇa says, "The pure devotee, after giving up this body…" Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Punar janma means to take birth in one of the planets, or in one of the species of, out of eight million four hundred thousand species of life. That is called punar janma. But the devotees who are following Caitanya Mahaprābhu's instruction, they do not mind, even there is birth again. Caitanya Mahāprabhu said, janmani janmani bhavatād bhaktir ahaitukī tvayi. So even there is birth… Just like Bhaktivinoda Ṭhākura says, kīṭa janma hao yathā tuyā dāsa. "My dear Lord, if You like that I shall take birth again, so kindly give my birth in a place where there is Your devotee." That is wanted. Bahir-mukha-brahma-janma nāhi mora āśa. "And if I become nondevotee and take my birth as Lord Brahmā, I don't want it. Let me become an insect in the house of a devotee." This is the aspiration… The same thing is explained here. Because without the benediction of a pure devotee, it is not possible to enter into the path of devotional service.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 11, 1972

Pradyumna: (reading:) "In the Śrīmad Bhāgavatam…" Uh. "In the Fifth Canto of Śrīmad Bhāgavatam, Sixth Chapter, 18th verse, Nārada also says to Yudhiṣṭhira, 'My dear King, it is Lord Kṛṣṇa, known as Mukunda, who is the eternal protector of the Pāṇḍavas and the Yadus. He is also your spiritual master and instructor in every respect. He is the only worshipable God for you. He is very dear and affectionate, and He is the director of all your activities, both individual and familial. And what's more, He sometimes carries out your orders as if He were your messenger! My dear King, how very fortunate you are because for others all these favors given to you by the Supreme Lord would not even be dreamt of.' The purport of this verse is that the Lord easily offers liberation, but He rarely agrees to offer a soul devotional service, because by devotional service the Lord Himself becomes purchased by the devotee."

Prabhupāda: Hmm. Go on.

Pradyumna: " 'The Happiness of Becoming One with the Supreme.' Śrīla Rūpa Gosvāmī says that if brahmānanda, or the happiness of becoming one with the Supreme, is multiplied by one trillionfold, still, it cannot be compared with an atomic fraction of the happiness derived from the ocean of devotional service. In the Hari-bhakti-sudhodaya… Prahlāda Mahārāja, while satisfying Lord Nṛsiṁha by his prayers, says, 'My dear Lord of the universe, I am feeling transcendental pleasure in Your presence and have become merged in the ocean of happiness. I now consider the happiness of brahmānanda to be no more than the water in the impression left by a cow's hoof in the earth, compared to this ocean of bliss.' Similarly, it is confirmed in the Bhāvārtha-dīpikā, Śrīdhara Swami's commentary on the Śrīmad-Bhāgavatam: 'My dear Lord, some of the fortunate persons who are swimming in the ocean of Your nectar of devotion, and who are relishing the nectar of the narration of Your pastimes, certainly know ecstasies which immediately minimize the value of the happiness derived from religiousness, economic development, sense gratification and liberation. Such a transcendental devotee regards any kind of happiness other than devotional service as no better than straw in the street.' "

Prabhupāda: Go on.

Pradyumna: " 'Attracting Kṛṣṇa.' Śrīla Rūpa Gosvāmī has stated that devotional service at…"

Prabhupāda: Any, any question arises, you can ask.

Pradyumna: "Śrīla Rūpa Gosvāmī has stated that devotional service attracts even Kṛṣṇa. Kṛṣṇa attracts everyone, but devotional service attracts Kṛṣṇa. The symbol of devotional service in the highest degree is Rādhārāṇī. Kṛṣṇa is called Madana-mohana, which means that He is so attractive that He can defeat the attraction of thousands of Cupids. But Rādhārāṇī is still more attractive, for She can even attract Kṛṣṇa. Therefore devotees call Her Madana-mohana-mohinī, the attractor of the attractor of Cupid. To perform devotional service means to follow in the footsteps of Rādhārāṇī…"

Prabhupāda: Madana-mohana, Madana-mohana. Madana means sex attraction. Madana, sex attraction, Cupid, and Kṛṣṇa is called Madana-mohana. One can, I mean, neglect even sex attraction if one is attracted to Kṛṣṇa. That is the test. Madana (is) attracting in this material world. Everyone is attracted by sex life. The whole material world is existing on sex life. This is the fact. Yan maithunādi-gṛhamedhi-suhkhaṁ hi tuccham. Here, the happiness, the so-called happiness is maithuna, maithunādi. Maithunādi means here happiness begins from maithuna, sex intercourse. Generally, people…, a man marries. The purpose is to satisfy sex desire. Then he begets children. Then again, when the children are grown up, they, the daughter is married with another boy and the boy is married with another daughter, another girl. That is also the same purpose: sex. Then again, grandchildren. In this way, this material happiness-śriyaiśvarya-prajepsavaḥ. The other day we discussed. Śrī means beauty, aiśvarya means wealth, and prajā means generation. So generally, people, they like it-good family, good bank balance and good wife, good daughter, daughter-in-law. If one family is consisting of beautiful women and riches and grea…, many children, he is supposed to be successful. He's supposed to be most successful man. So śāstra says, "What is this success? This success is beginning with sex intercourse. That's all. And maintaining them." So yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Here the happiness begins from sex life, maithunādi. We may polish it in a different way, but this maithuna, sex life happiness, is there in the hogs. The hogs also, they are eating whole day, here and there: "Where is stool? Where is stool?" and having sex life without any discrimination. The hogs do not discriminate whether mother, sister or daughter. So therefore śāstra says, "Here, this material world, we are entangled, we are encaged in this material world only for this sex life." That is Cupid. Cupid is the god of sex life, Madana. Unless one is, what is called, induced by Madana, the Cupid, he cannot be, I mean to say, engladdened in sex life. And Kṛṣṇa's name is Mādana-mohana. Mādana-mohana means that one who is attracted to Kṛṣṇa, he'll forget the pleasure derived from sex life. This is the test. Therefore His name is Mādana-mohana. Here is Mādana-mohana. Sanātana Gosvāmī worshiped Mādana-mohana. Mādana or Mādana. Mādana means to become mad. And Madana, the Cupid.

So everyone is infuriated by the force of sex life. There are many places… In Bhāgavatam it is said, puṁsaḥ striyā mithunī-bhāvam etat tayor mitho hṛdaya-granthim āhur. The whole material world is going on: the man is attracted by woman, the woman is attracted by man. And, seeking this attraction, when they are united, their attachment for this material world becomes more and more. And in this way, after being united, or after being married, one woman and man, they seek nice home, gṛha; kṣetra, activities, business, factory, or agricultural field. Because one has to earn money. So get food. Gṛha-kṣetra; suta, children; and āpta, friends; vitta, wealth… Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. The attraction for this material world becomes more and more tight. This is called madana, attraction by madana. But our business is not to be attracted by the glimmer of this material world, but to be attracted by Kṛṣṇa. That is Kṛṣṇa consciousness movement. Unless you become attracted by the beauty of Kṛṣṇa, we must have to be satisfied by beauty of this false beauty of this material world. Therefore Śrī Yamunācārya said that yadāvadhi mama cetaḥ kṛṣṇa-padāravindayor nava-nava-dhāma rantum āsīt: "So long I have been attracted by the beauty of Kṛṣṇa and I have begun to serve at His lotus feet, and I am getting newer, newer energy, since then, as soon as I think of sex intercourse, I want to spite on it." That is vitṛṣṇā, no more attraction… The central point of attraction of this material world is sex life, and one, when one gets detached from sex life… Tadāvadhi mama cetaḥ…,

yadāvadhi mama cetaḥ kṛṣṇa-padāravindayor
nava-nava-(rasa-)dhām(anudyata) rantum āsīt
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

"As soon as I think of sex intercourse, immediately my mouth becomes turned aside and I want to spite on it." So therefore Kṛṣṇa is Madana-mohana. Madana is attracting everyone, sex life, and Kṛṣṇa, when one is attracted by Kṛṣṇa, then madana also becomes defeated. So as soon as madana becomes defeated, we conquer over this material world. Otherwise it is very difficult. The… Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Duratyayā means very, very difficult. Mām eva ye prapadyante māyām etāṁ taranti. But if anyone surrenders unto Kṛṣṇa, catches His lotus feet very strongly, "Kṛṣṇa, save me," Kṛṣṇa promises, "Yes, I'll save you." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. "Don't worry. I shall save you." Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. "My dear Arjuna, you can declare to the world, My devotee, pure devotee, anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11], who has no other desire, he'll be protected by Me."

So people do not know that our only business is to take shelter of the lotus feet of Kṛṣṇa. That is the only business. We have no other business. Any other business means we are becoming entangled in this material world. And the aim of human life is to get out of these clutches of material world. People do not know it. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. So it is very difficult; still, Caitanya Mahāprabhu ordered to distribute this knowledge all over the world. So let us try. Even the people do not take our instruction, that is not our disqualification. Our qualification is let us try our best. The māyā is very strong. To take the living entities out of the clutches of māyā is not very easy thing. My Guru Mahārāja used to say… He had so many temples all over India, and he used to say sometimes that "If by selling all these properties, temples, if I could turn one man to Kṛṣṇa consciousness, then my mission will be successful." He used to say that. So our purpose is not to construct big, big buildings. That is required for propaganda work, for giving shelter to people. But our main business is how to turn the face of the bewildered conditioned souls towards Kṛṣṇa. That is our method. That is our main purpose. Therefore, Bhaktivinoda Ṭhākura and other Vaiṣṇavas, they did not advise to give much attention for constructing big, big temples and maṭhas. Because if our attention is diverted towards these material things… Material things means, as I have repeatedly explained, forgetful of Kṛṣṇa. Otherwise there is no, nothing material. It is illusion. Illusion means actually there is nothing material. How it can be material? If the Supreme Lord is Supreme Spirit, everything is coming from Him, so what we call the material energy, that is also coming from the Supreme.

But the difficulty is that in this inferior energy… Inferior energy means where there is possibility of forgetting Kṛṣṇa. Actually, that is the fact. People are engaged in so many activities. We can see it very nicely in the Western countries. They are inventing so many modern facilities. But the result is they're forgetting Kṛṣṇa. That is material. Material means forgetfulness of Kṛṣṇa. Otherwise, there is nothing except Kṛṣṇa. Idaṁ hi viśvaṁ bhagavān ivetaraḥ. Prahlāda Mahārāja, yes, Nārada Mahārāja said that "This world is Kṛṣṇa." Idaṁ hi viśvaṁ bhagavān ivetaraḥ. "But it appears like that it is different from Bhagavān." Actually, there is… For a mahā-bhāgavata, he has no such conception, material conception, because he sees everywhere Kṛṣṇa. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. He's seeing one tree, but he is, he's forgetful of the tree. He's seeing energy of Kṛṣṇa. As soon as he sees the energy of Kṛṣṇa, he sees Kṛṣṇa. Therefore instead of seeing the tree, he sees Kṛṣṇa. Because one after, after, coming, reference to the context. As soon as he sees anything we call material, he sees this is the conversion of the energy. Pariṇāma-vāda. Sarvedam akhilaṁ jagat. Parasya brahmaṇaḥ śaktiḥ. Parasya bra… Just like as soon as you see the sunshine, you see immediately sun. Is it not? In the morning, as soon as you see within your window the sunshine, immediately you remember sun and you are confident sun is there. Without sun, how there can be sunshine? Similarly, whatever we see, if we immediately see Kṛṣṇa, with reference to that particular thing… Because that particular thing is the manifestation of the energy of Kṛṣṇa. So those who have understood Kṛṣṇa along with His energies, he sees the energy, because energy is not different from the energetic, he sees immediately Kṛṣṇa. Therefore, he does not see anything except Kṛṣṇa. So therefore, for him, there is no material world. There is no material world. To a perfect devotee, there is no material world. Everything is spiritual. Sarvaṁ khalv idaṁ brahma. He sees everything Brahman.

So we have to make our eyes to see Kṛṣṇa. Tat-paratvena nirmalam.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Tat-paratvena. As soon as we are in Kṛṣṇa consciousness, our seeing, touching, smelling-everything become nirmala, purified. Then we can immediately see Kṛṣṇa. These eyes, so long it is not purified, we cannot see Kṛṣṇa. As soon as it is purified, you see Kṛṣṇa. As soon as it is purified, you see Kṛṣṇa, nothing but Kṛṣṇa. So this is the process. So devotional service means purification.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]
anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

So Cupid, Cupid is one of the agents of this material, illusory energy, but if we are perfectly in Kṛṣṇa consciousness, this Cupid cannot pierce with our arrows, with his arrows. That is not possible. As Yamunācārya says, that tadāvadhi mama cetaḥ kṛṣṇa-pa…, yadāvadhi mama cetaḥ kṛṣṇa-padāravindo… So to a devotee… Just like Haridāsa Ṭhākura. You know the story of Haridāsa Ṭhākura. Haridāsa Ṭhākura was young man, and the Māyā, and a prostitute, they came, young prostitute, nicely dressed, and proposed her desire. Haridāsa Ṭhākura said, "Yes, please sit down. I shall fulfill your desire. Let me finish my chanting." Just see. At dead of night, a young man, Haridāsa Ṭhākura; in front, there is a beautiful young girl; there is nobody else; and she's proposing. But still, he's steady, chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. So Cupid cannot pierce. This is the example. There may be thousands of beautiful women before a devotee, but that does not disturb his mind. He sees they're all energies of Kṛṣṇa. "They are gopīs of Kṛṣṇa. They are enjoyable by Kṛṣṇa. I have to serve them. They're gopīs. Because I am servant of the servant." Gopī-bhartuḥ pada-kamalayoḥ dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. So a devotee should try to engage all beautiful women in the service of Kṛṣṇa. That is his duty. Not to enjoy them. That is sense gratification. This is the position of a devotee. He's not pierced by the arrows of Cupid, but he sees everything, nirbandhe kṛṣṇa-sambandhe. He sees everything in relationship with Kṛṣṇa. Yukta-vairāgyam ucyate. That is vairāgyam. He does not accept anything for his sense gratification, but he engages everyone in the service of Kṛṣṇa. Then we can get out of the influence of the arrow of Cupid. This is the process. Go on.

Pradyumna: "To perform devotional service means to follow in the footsteps of Rādhārāṇī, and devotees in Vṛndāvana put themselves under the care of Rādhārāṇī in order to achieve perfection in their devotional service. In other words, devotional service is not an activity of the material world; it is directly under the control of Rādhārāṇī. In the Bhagavad-gītā it is confirmed that the mahātmās, or great souls, are under the protection of daivī prakṛti, the internal energy-Rādhārāṇī. So, being directly under the control of the internal potency of Kṛṣṇa, devotional service attracts even Kṛṣṇa Himself."

Prabhupāda: Yes. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manaso [Bg. 9.13]. Here we are under the influence of this material energy, but those who are devotee of Kṛṣṇa, they are under the influence of internal energy. The internal energy of Kṛṣṇa, it has got three different functions. One of the function is hlādinī śakti. That is Rādhārāṇī. That is Rādhārāṇī. Rādhārāṇī is the pleasure potency of Kṛṣṇa.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api (bhuvi purā) deha-bhedaṁ gatau tau
śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam…
[Cc. Ādi 1.5]

Rādhā-kṛṣṇa…, that Caitanya Mahāprabhu is… That is the version of Śrī Svarūpa Dāmodara, that "Rādhā and Kṛṣṇa, They are one, Kṛṣṇa." When Kṛṣṇa wants to enjoy, He manifests His energy. That is Rādhārāṇī. Kṛṣṇa cannot enjoy the material energy; He enjoys the internal energy. Kṛṣṇa has got many energies. Parāsya śaktir vividhaiva śrūyate, svābhāvakī-jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. That is the Vedic version, that the Supreme Absolute Truth has got multi-energies, and by utilizing, manipulating that energy, He is manifesting Himself in so many ways. The same example: just like the sun, by expanding its energy, heat and light, is perceived. The sun is ninety-three million miles away from us. So how we can understand the sun? By his heat and energy. By his heat, we can calculate what is the actual temperature. The scientists are calculating the actual temperature of the sun. So similarly, although Kṛṣṇa is far, far away from us… Goloka eva nivasati. He's residing in His abode, Goloka, Vṛndāvana. This is the replica of that Vṛndāvana. So akhilātma-bhūtaḥ. How He's akhilātma-bhūtaḥ [Bs. 5.37]? How He's all-pervading? By His energy. By His energy. Just like Kṛṣṇa says in the Bhagavad-gītā: mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā [Bg. 9.4]. That energy is avyakta, impersonal. But Kṛṣṇa is not impersonal. Kṛṣṇa is person. Just like the sun-god, he's a person, but his energy, sunshine and heat, that is impersonal. To reach impersonal feature of the sun or the sunshine is not approaching the sun. It is approaching and not approaching. It is approaching in the sense that directly in touch with his energy, but still, the sun globe and the sun-god is far away. Similarly, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. To approach the impersonal feature of Brahman is not sufficient. We have to approach Kṛṣṇa. So the Rādhārāṇī, the personal,… His energy's also personal. So mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. If we take shelter of His external energy, where forgetfulness, Kṛṣṇa, is very prominent, then we become far and far away from Kṛṣṇa. But if we take shelter of the internal energy of Kṛṣṇa, Rādhārāṇī, because She's directly serving Kṛṣṇa… Just like in Vṛndāvana, they always speak of Rādhārāṇī because they have taken shelter of Rādhārāṇī to approach Kṛṣṇa very easily. Daivīṁ prakṛtim āśritāḥ. The facility of Vṛndāvana is that you take shelter of Rādhārāṇī directly and She will help you to approach Kṛṣṇa very soon. This is the idea of coming to Vṛndāvana. Go on.

Pradyumna: "This fact is corroborated by Kṛṣṇa in the Eleventh Canto of Śrīmad-Bhāgavatam, Twelfth Chapter, 1st verse, where He says, 'My dear Uddhava, you may know it from Me that the attraction I feel for devotional service rendered by My devotees is not to be attained even by the performance of mystic yoga, philosophical speculation, ritualistic sacrifices, the study of Vedānta, the practice of severe austerities or the giving of everything in charity. These are, of course, very nice activities, but they are not as attractive to Me as the transcendental loving service rendered to My devotees.' How Kṛṣṇa becomes attracted by the devotional service of His devotees is described by Nārada in the Śrīmad-Bhāgavatam, Seventh Canto, Tenth Chapter, 37th verse. There Nārada addresses King Yudhiṣṭhira while the King is appreciating the glories of the character of Prahlāda Mahārāja. A devotee always appreciates the qualities of other devotees."

Prabhupāda: Yes. That is the sign of devotee: appreciation (of) the activities of devotee. This appreciation means a devotee who is actually freed from all contamination, he does not find any fault with other devotee. That is the sign. He does not think himself that he is bigger devotee or greater devotee than others. He thinks himself as the lowest of all. As Caitanya, as Caitanya-caritāmṛta author, Kavirāja Gosvāmī, says, purīṣera kīṭa haite muñi se lagiṣṭha: [Cc. Ādi 5.205] "I am lower than the insect within the stool." Jagāi-mādhāi haite se muñi pāpiṣṭha: "I am greater sinner than Jagāi and Mādhāi." Mora nāma yei laya tāra puṇya kṣaya: "Anyone who takes my name, immediately, all the result of his pious activities becomes vanquished." He's placing like that. Because it is not imitation or any bluff. He's… Any devotee who's actually advanced, he feels like that. Just like great scientist, Sir Isaac Newton, he used to say that "I have simply collected a few grains of sand in the ocean of knowledge." Yes. He used to say. And actually, that is the fact. Everything is unlimited. So nobody should be proud falsely that he has become a great devotee. Everyone should be very humble.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If one thinks that he has become very advanced in devotion, then that is very dangerous. Caitanya Mahāprabhu said, guru more mūrkha dekhi' karila śāsana: [Cc. Ādi 7.71] "My spiritual master saw Me a great fool. Therefore he has chastised Me, that 'Don't try to read the Vedānta. Chant Hare Kṛṣṇa.' " He presented Himself like that. Is Caitanya Mahāprabhu mūrkha? But that is the conception, advanced devotee. They never think that they are very highly advanced devotees. What is advanced devotee? What devotion we can offer to Kṛṣṇa? He's unlimited. He's kindly accepting our little service. That's all. Don't be proud of becoming a great devotee. That is the cause of falldown.

Thank you very much. (end)

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Vṛndāvana, November 12, 1972

Pradyumna: (reading:) "How Kṛṣṇa becomes attracted by the devotional service of His devotees is described by Nārada in the Śrīmad-Bhāgavatam, Seventh Canto, Tenth Chapter, 37th verse. There Nārada addresses King Yudhiṣṭhira while the King is appreciating the glories of the character of Prahlāda Mahārāja. A devotee always appreciates the activities of other devotees. Yudhiṣṭhira Mahārāja was appreciating the qualities of Prahlāda, and that is one symptom of a pure devotee. A pure devotee never thinks himself as great; he always thinks that other devotees are greater than himself. The King was thinking, 'Prahlāda Mahārāja is actually a devotee of the Lord, while I am nothing,' and while thinking this, he was addressed by Nārada as follows: 'My dear King Yudhiṣṭhira, in this world you, the Pāṇḍava brothers, are the only fortunate people. The Supreme Personality of Godhead has appeared on this planet and is presenting Himself to you as an ordinary human being. He is always with you in all circumstances. He is living with you and covering Himself from the eyes of others. Others cannot understand that He is the Supreme Lord, but He is still living with you as your cousin, as your friend and even as your messenger. Therefore you must know that nobody in this world is more fortunate than you.'

In the Bhagavad-gītā when Kṛṣṇa appeared in His universal form, Arjuna prayed, 'My dear Kṛṣṇa, I thought of You as my cousin-brother, and so I have shown disrespect to You in so many ways, calling You Kṛṣṇa, or friend, but You are so great that I could not understand.' So that was the position of the Pāṇḍavas; although Kṛṣṇa is the Supreme Personality of Godhead, the greatest among all greats, still He remained with those royal brothers, being attracted by their devotion, by their friendship and by their love. That is the proof of how great this process of devotional service is. It can attract even the Supreme Personality of Godhead. God is great, but devotional service is greater than God because it attracts Him. People who are not in devotional service can never understand what great value there is in rendering service to the Lord.

'The First Stages of Devotion.' The three categories of devotional service which Śrīla Rūpa Gosvāmī describes in Bhakti-Rasamrta-Sindhu are listed as devotional service in practice, devotional service in ecstasy and devotional service in pure love of Godhead. There are many subheadings in each of these categories. Generally, it is understood that in the category of devotional service in practice there are two different qualities; devotional service in ecstasy has four qualities; and devotional service in pure love of Godhead has six qualities. These qualities will be explained by Śrīla Rūpa Gosvāmī later on. In this connection, Śrīla Rūpa Gosvāmī suggest that the person…, that the person eligible for Kṛṣṇa consciousness or devotional service can be classified by his particular taste. He says that devotional service is a continual process from one's previous life. No one can take to devotional service unless he has had some previous connection with it. For example, suppose in this life I practice some devotional service to some extent. Even though it is not one hundred percent perfectly performed, still, whatever I have done will not be lost. In my next life, from the very point where I stopped in this life, I shall begin again. In this way there is always a continuity. But even if there is no continuity, if only by chance a person takes interest in a pure devotee's instruction, he can be accepted and advance in devotional service. Anyway, for persons who have a natural taste for understanding books like the Bhagavad-gītā and Śrīmad-Bhāgavatam, devotional service is easier than for those who are simply accustomed to mental speculation and argumentative processes."

Prabhupāda: So Nārada Muni instructed to Vyāsadeva under the verse, tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer: [SB 1.5.17] "Even one takes to devotional service, takes shelter of the lotus feet of Lord Kṛṣṇa, some way or other…" Kāmād lobhād bhayāt, as it is stated in the Śrīmad Bhāgavatam. Just like the gopīs, they took shelter of Kṛṣṇa superficially by lusty desire. But it was not lusty desire. It was pure love. But in the material world same thing will be considered as lusty desire. So where is the difference between love of God and lusty desire? Because ordinary men will consider that gopīs were attracted by Kṛṣṇa in lusty desire. So Caitanya-caritāmṛta Kaja, Kṛṣṇadāsa Kavirāja Gosvāmī, he says that there is difference between material lusty desire and love of God. He has compared that love of God is just like gold, and lusty desire is just like iron. So the difference between lusty desire and love of God is: in the material world, which is going on as love, that is lusty desire. Because the party, both the parties are interested in individual sense gratification. But here, the gopīs, or any devotees, they want to satisfy the senses of Kṛṣṇa. That is the difference between material lusty desire and love of Godhead. Ātmendriya-prīti-vāñchā tāra nāma kāma [Cc. Ādi 4.165]. When one desires one's own sense gratification… In the material world, suppose a boy loves a girl and a girl loves a boy. That is personal sense gratification. As soon as the personal sense gratification is not satisfied, immediately the so-called love is divorced. No more love. In the Kali-yuga, it is stated in the śāstras, dāmpatye ratim eva hi. In… Love between husband and wife will be disturbed as soon as there is no satisfaction of sex desires. Dāmpatye ratim eva hi. And in the Western countries, we find… In our country also, it has already begun; there are so many divorce cases. Mostly the divorce cases take place when there is disturbance in sex, sex satisfaction. So that is lust. But here, in the case of Kṛṣṇa and gopīs, that is different thing. The gopīs used to dress themselves so that Kṛṣṇa will feel satisfied, satisfaction. For Kṛṣṇa's satisfaction. They used to dress for Kṛṣṇa's satisfaction. That is, of course, very difficult to understand. But we should learn from the śāstras. The gopīs had no sense gratification desire. They wanted to satisfy Kṛṣṇa.

kṛṣṇendriya-prīti-vāñchā tāra nāma prema
ātmendriya-prīti-vāñchā dhare, tāre nāma kāma
[Cc. Ādi 4.165]

So that is the difference. Love of Kṛṣṇa means to satisfy Kṛṣṇa, not satisfy sense gratification. We… The practical example is from Bhagavad-gītā. Arjuna, Arjuna, in the beginning, he wanted to satisfy his senses. He declined to fight with his grandfather, with his teacher, with his nephew and brother on the other side. He thought that upon their death, he'll not be satisfied. That means sense, his sense gratification. But at the end, when he understood Bhagavad-gītā, the essence of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66],… Our duty is to satisfy the senses of Kṛṣṇa. So then he, to satisfy Kṛṣṇa, he killed his kinsmen, his grandfather, his teacher. So that is required-satisfaction of Kṛṣṇa, not satisfaction of personal interest. Go on reading.

Pradyumna: "To support this statement there are many authoritative assertions by the learned scholars of bygone ages. According to their general opinion, a person may become governed by certain convictions derived by his own arguments and decisions. Then another person, who may be a greater logician, will nullify these conclusions and establish another thesis. In this way, the path of argument will never be safe or conclusive. The Śrīmad-Bhāgavatam recommends therefore that one follow in the footsteps of the authorities. Here is the general…"

Prabhupāda: Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You cannot come to the conclusion what is śraddhā and sādhana by simply argument. Tarko apratistha. By argument, we cannot establish. Śrutayo vibhinnā. The scriptures are many varieties. Śrutayor vibhinnā nāsau munir yasya mataṁ na bhinnam. And every philosopher must differ with another philosopher. Therefore, mahājano yena gataḥ sa panthāḥ: We have to follow the footprints of great authorities. They are also mentioned in the Śrīmad-Bhāgavatam, great authorities:

svayambhūr nāradaḥ śambhuḥ
kapilaḥ kumāro manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

Yamarāja said that "These are the eight authorities." Therefore we have got sampradāya: Brahma-sampradāya, Rudra-sampradāya, then Lakṣmī-sampradāya, Śrī-sampradāya, and Kumāra-sampradāya. The present ācāryas, they are Rāmānuja-sampradāya, Śrī-sampradāya, Madhva-sampradāya, Brahma-sampradāya. In this way… So we have to follow the footprints of the sampradāya. Just like we are Gauḍīya, Mādhva-Gauḍīya-sampradāya. We are following the footprints of Caitanya Mahāprabhu, as enunciated by the six Gosvāmīs,

śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha

So we have to follow the authorities. We cannot manufacture. There is no need of research work. Simply if we follow the chalked-out path given by the great authorities, that will help us. Yes, go on.

Pradyumna: "Here is a general description of devotional service given by Śrī Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. Previously it has been stated that devotional service can be divided into three categories-namely, devotional service in practice, devotional service in ecstasy, and devotional service in pure love of God. Now Śrī Rūpa Gosvāmī proposes to describe devotional service in practice. Practice means employing our senses in some particular type of work. Therefore devotional service is practice means utilizing our different sensory organs in service to Kṛṣṇa. Some of the senses are meant for acquiring knowledge, and some are meant for executing the conclusions of our thinking, feeling and willing. So practice means employing both the mind and the senses in practical devotional service. This practice is not for developing something artificial. For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice he walks very nicely. Similarly…"

Prabhupāda: Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. Not that by practicing something external, not natural, we become accustomed. That is also sometimes there. But this devotional service, Kṛṣṇa consciousness, is not that type of practice. It is there already. Nitya-siddha kṛṣṇa-bhakti sādhya kabu naya. Not actually by artificial prac… It is there. Śravaṇādi-śuddha-citte karaye udaya. It is to be awakened. Exactly just like the, the child, by nature, he can walk, but still, if some help is offered to the child, he walks very nicely. So this practice, vidhi-mārga, devotional service, is simply to awaken the dormant Kṛṣṇa consciousness within the human being. Just like it is happening in our preaching work in the Western countries. These European, American boys, they never heard the name of Kṛṣṇa four years ago, but they have taken to Kṛṣṇa consciousness seriously because it was already dormant in them. It has been simply awakened. By chanting the Hare Kṛṣṇa mantra, this pure vibration of transcendental sound has enlivened them, and they are awakened to Kṛṣṇa consciousness. It is not that artificially they have taken. It is sure. Anyone can test how much they have advanced in Kṛṣṇa consciousness, how they are firmly convinced in Kṛṣṇa consciousness. Because it has been awakened. The nature, which was dormant, that has been awakened by…

That is the propaganda work of Śrī Caitanya Mahāprabhu. He wanted that in every town and every village of the world, on the surface of the globe, His name, the preaching of saṅkīrtana movement, inaugurated by Śrī Caitanya Mahāprabhu, should be preached. The purpose was the dormant Kṛṣṇa consciousness is there everywhere. That we are experiencing. Now in Africa also, who are supposed to be not very advanced in civilization, they're also very nicely taking part in this Kṛṣṇa consciousness movement. European, Americans, they are advanced, civilized people, but even in Africa we are having very good success. They are becoming Vaiṣṇavas. So… And it is, in the Śrīmad-Bhāgavatam it is said, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. So these kirātas are the Africans. So they are also becoming interested, hūṇa, āndhra and others who are considered to be low-born according to Vedic civilization. But still, the Vedic civilization does not prohibit anyone to come to Kṛṣṇa consciousness. By our karma, we may be high born or low born. That does not matter. Ahaituky apratihatā. Kṛṣṇa consciousness cannot be checked by any material impediment. That is not possible. Ahaituky apratihatā. It is natural. And Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. He says that even though some people are considered to be pāpa-yoni, low-born, it doesn't matter, but he can accept the shelter of the lotus feet of Kṛṣṇa. Prabhaviṣṇave namaḥ. Prabhaviṣṇave namaḥ. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanaḥ khasādayaḥ, ye 'nye ca pāpā. Still more low-born than these people, śudhyanti, they can be purified if they actually take shelter of a pure devotee. They can be purified. That is the injunction of the śāstras, Śukadeva Gosvāmī. Śudhyanti. People may argue how such low-born people can be purified. That reply is: prabhaviṣṇave namaḥ. It is the supreme power of Lord Viṣṇu. It is possible.

Kṛṣṇa says… Now, Kṛṣṇa says that everyone can be delivered simply by the process of Kṛṣṇa consciousness. So whose duty is to enlighten them to Kṛṣṇa consciousness? I was just talking with Gosvāmījī, Harijana Gosvāmījī. Whose duty it is to enliven people to Kṛṣṇa consciousness? It is the duty of guru. We came to this conclusion. And who is guru? Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. That means perfectly learned in Vedic literature and firmly convinced in Brahman realization. That means first-class brāhmaṇa. So if the first-class brāhmaṇas do not take care of these pāpa-yoni, then who will deliver them? We are the… Some agitation is going on that this movement, Kṛṣṇa consciousness movement, is killing Hindu religion. You see. Just see the poor fund of knowledge. It is the duty of the first-class brāhmaṇa to enlighten these pāpa-yoni. Otherwise who will enlighten them? Guru will enlighten. And who is guru? Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Brahma-niṣṭham means he must be brāhmaṇa. So if the so-called brāhmaṇas, they do not take care of them, and if they remain brāhmaṇas, limited, within some limited areas, do not go outside, then who will deliver them? So these are not very sound arguments. It is very, what is called, crippled ideas. The brāhmaṇa means udāra. The opposite word of brāhmaṇa is kṛpaṇa, who is very miserly. A brāhmaṇa cannot be miser. Even a hundred years ago the brāhmaṇa would give chance to anyone to become brāhmaṇa. I have got so many instances. That is the duty of brāhmaṇa. Paṭhana pāṭhana. The brāhmaṇa should be learned, and a brāhmaṇa should make others learned, other brāhmaṇa, not that be simply satisfied that he's brāhmaṇa and nobody should become brāhmaṇa. No. He should make others brāhmaṇa. Just like a big lawyer, he makes his assistants lawyer. A professor, learned professor, he makes others professor. Otherwise, it is called jñāna-khala, miser. The knowledge should be distributed. Any scientist discovering, they distribute it. Similarly, brāhmaṇa should be udāra. Not only he should personally know what is Brahman, but he should distribute the knowledge. Therefore Caitanya Mahāprabhu said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

It is the duty of the brāhmaṇa. Paropakāra. And without being human being, how he can become a brāhmaṇa? Cats and dogs cannot become brāhmaṇa. The perfect human being means brāhmaṇa, the first-class, perfect being. That is brāhmaṇa. And brāhmaṇa's duty is for paropakāra. Paṭhana pāṭhana yajana yājana dāna pratigraha. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ, avaiṣṇava-gurur na sa syāt. A… One who is Vaiṣṇava… Just like Caitanya Mahāprabhu. He becomes guru because He's udāra. Vaiṣṇava means para-duḥkha-duḥkhī.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo…

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Vaiṣṇava is patitānām pāvana. He can deliver all the fallen souls.

So we have become crippled. Therefore we are talking this, that "This Kṛṣṇa consciousness movement is killing our Hindu principles." No. It is really, actually Vedic principle that one should be learned, and he should distribute the knowledge for paropakāra. That is brahminism. Para-duḥkha-duḥkhī. Kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. Lokānāṁ hita-kāriṇau. These are the statements in the śāstra. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. These Gosvāmīs, they compiled this… Rūpa Gosvāmī compiled this Bhakti-rasāmṛta-sindhu not for the study, a few selected persons. Lokānāṁ hita-kāriṇau: for the benefit of the whole human society. And actually that is happening. We have translated this Bhakti-rasāmṛta-sindhu in English, and we have got the greatest sale of this book. Everyone is picking up. It is a study book in the Temple University of United States. They like it. So it is required. We have got so much treasure-house of knowledge. They should be, each and every book should be…, at least, Vaiṣṇava literature, Bhāgavata literature, should be translated into English and distributed all over the world. That is lokānāṁ hita-kāriṇau, to benefit the whole human society. Not to remain crippled within a boundary. That is not brahminism, that is not Vaiṣṇavism.

Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Calcutta, January 25, 1973

Devotee: (reading) "…of bygone ages. According to the general opinion, a person may become governed by certain convictions derived by his own arguments and decisions. Then another person, who may be a greater logician, will nullify these conclusions and establish another thesis. In this way the path of argument will never be safe or conclusive. The Śrīmad-Bhāgavatam recommends, therefore, that one follow in the footsteps of the authorities."

Prabhupāda: Yes. To make progress in devotional service, one cannot manufacture anything. The authoritative statements of ācā ryas, that we'll have to follow. Mahājana yena gataḥ sa panthāḥ. We should not manufacture, invent anything. As they are stated in the śāstras, confirmed by spiritual master and ācāryas, that will be accepted. Nobody can say, "I think devotional service should be like this." No. Therefore spiritual master is the guidance. He is the representative of the ācāryas. In this way, we should make progress, not by concoction. Go on.

Devotee: "Here is a general description of devotional service given by Śrī Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. Previously, it has been stated that devotional service can be divided into three categories-namely devotional service in practice, devotional service in ecstasy, and devotional service in pure love of God. Now Śrī Rūpa Gosvāmī proposes to describe devotional service in practice. Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Kṛṣṇa. Some of the senses are meant for acquiring knowledge and are…, and some are meant for executing the conclusions of our thinking, feeling and willing. So practice means employing both the mind and the senses in practical devotional service. This practice is not for developing something artificial. For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice he walks very nicely. Similarly, devotional service to the Supreme Lord is the natural instinct of every living entity. Even uncivilized men like the aborigines offer their respectful obeisances to something wonderful exhibited by nature's law, and they appreciate that behind some wonderful exhibition or action there is something supreme. So this consciousness, though lying dormant in those who are materially contaminated, is found in every living entity. And, when purified, this is called Kṛṣṇa consciousness."

Prabhupāda: This obedience, the sense of obedience to higher authorities, to love somebody, these propensities are there in everyone. Even a child, we have seen, when there is saṅkīrtana, they also clap their hands. They also try to dance. This is natural. So this has to be little organized. That is called practice. Otherwise the things are there, dormant. Sometimes by bad association that dormant propensities are cut down. They forget. The present situation is like that. The so-called material advancement has curbed down the dormant propensities for loving God, or Kṛṣṇa. Therefore Bhaktivinoda Ṭhākura says that jaḍa-vidyā saba māyāra vaibhava. Jaḍa-vidyā saba māyāra vaibhava, tomāra bhajane bādhā. The more artificially we make advancement of material civilization, the more we become away from devotional service. Practically we can see. People are engaged in developing their material resources. Everyone is busy. And we, if our men approach, then they think it is simply waste of time. "All right. They're asking something. Give them some money. Let them go away, and let my business be done nicely." So this is the propensities observed (by) Bhaktivinoda Ṭhākura: jaḍa-vidyā saba māyāra vaibhava. The more we advance in material civilization, we become backward in Kṛṣṇa consciousness. Our principle is, therefore, to minimize the artificial necessities of life, as much as possible. Nirbandhe kṛṣṇa-sambandhe. Anāsaktasya viṣayān. We should eat, sleep, not for material comfort. But eating is required. Without eating, we cannot live. Sleeping is required, to give rest for some time. For that purpose, we shall eat, sleep… Nirbandha kṛṣṇa-sambandhe. Anāsaktasya viṣayān. We should not be attached. That will make our spiritual progress firm. Yes. Go on. Go on.

Devotee: "There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked as much as the child, with a little practice, can begin to walk. One who has no basic walking capacity cannot walk by practice. Similarly, Kṛṣṇa consciousness cannot be aroused simply by practice. Actually there is no such practice. When we wish to develop our innate capacity for devotional service, there are certain processes which by our accepting and executing them will cause that dormant capacity to be invoked. Such practice is called sādhana-bhakti."

Prabhupāda: Sādhana-bhakti, rāga-bhakti, prema-bhakti-these three divisions. So first of all we have to accept sādhana-bhakti. Means practicing. Go on.

Devotee: "Every living entity under the spell of material energy is known to be in an abnormal condition of madness. In the Śrīmad-Bhāgavatam it is said, 'Generally the conditioned soul is mad because he is always engaged in activities which are the causes of bondage and suffering.' Spirit soul in its original condition is joyful, blissful, eternal and full of knowledge. Only by his implication in material activities has he become miserable, temporary and full of ignorance. This is due to vikarma. Vikarma means actions which should not be done. Therefore we must practice sādhana-bhakti-which means to offer maṅgala-ārātrika (Deity worship) in the morning, to refrain from certain material activities, to offer obeisances to the spiritual master and to follow many other rules and regulations which will be discussed here one after another. These practices will help one to become cured of madness. As a man's mental disease is cured by the direction of a psychiatrist, so this sādhana-bhakti cures the conditioned soul of his madness under the spell of māyā, material illusion."

Prabhupāda: Anyone who is not in Kṛṣṇa consciousness is to be taken as crazy, or mad.

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera se dāsa upajaya

Just like when a man becomes ghostly haunted, he does something abnormal. He cannot recognize his own men. He calls his father by ill names. So many disturbances. So nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. They are so mad that they are engaged only in sinful activities. There are three karmas: karma, akarma, vikarma. Karma does not mean whatever you like you can do. No. Karma means prescribed duties. Janma karma, uh, guṇa karma. As you are under the spell of certain material modes of nature… Someone is under the modes of goodness, his karma will be different from the person who is under the spell of the modes of ignorance. That will be decided by the teacher, or by the ācāryas. They are described in the Bhagavad-gītā that one who is under the spell of goodness, his qualities, his symptoms are like this: satya śama dama titikṣa [Bg. 18.42]. Similarly, one who is under the spell of passion, his symptoms are like this. Just like a diseased man… If you go to a physician, by your symptoms he can understand that you have got a certain type of disease and he gives you the right medicine. Similarly Bhagavad-gītā you'll find who is under the spell of the modes of ma…, uh, yes, goodness. If he's very sober, intelligent, can understand things as they are, they are to be understood in the modes of goodness. Those who are very much passionate, simply wants to enjoy sense enjoyment, they are in the modes of passion. And those who are lazy, very fond of sleeping, nidrālasya, he's to be understood in the modes of ignorance. These are the symptoms. And according to the modes, they act. Therefore bhakti is not prohibited to either of them. Either in goodness or passion or ignorance-it doesn't matter. Anyone can take to devotional service, sādhana-bhakti, provided he agrees to be guided by the direction of the spiritual master. Bhakti is transcendental. It doesn't matter whether one is in goodness, passion or ignorance. Anyone can take.

That is confirmed in the Bhagavad-gītā: māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Pāpa-yonayaḥ means the lowest part of ignorance. So Kṛṣṇa recommends that anyone, even in pāpa-yoni striya, vaiśyās tathā śūdrās… Stri, women, and vaiśya and śūdra, they're also considered not very in higher position. But Kṛṣṇa says all of them, if they take to real path of devotional service under the direction of spiritual master, then that is sādhana-bhakti. To act under the direction of spiritual master… Spiritual master directs means he knows śāstra. According to the direction of śāstra or ācāryas, he gives direction. And if we follow, that is called sādhana-bhakti. That is called practice. In the beginning, sādhana-bhakti must be there. Then when you get attachment for Kṛṣṇa, that is called rāga-bhakti. And the more you increase your attachment for Kṛṣṇa, then it will come to the stage of prema-bhakti. You don't become kṛṣṇa-premī all of a sudden. "Now I have become kṛṣṇa-premī. Let me cry." And then, after crying, "Oh, my throat is now dried up. Give me cigarette." This kind of bhakti has no value. You'll see so many sahajiyās, professionals: they can cry, but they have no love for Kṛṣṇa. I have seen one professional reciter. He can cry, and he gathers many people around him. But by his writing, by his speech, we can understand that he has no faith in Kṛṣṇa. In Bombay I have seen. When he writes… Tāvac śobhate mūrkha yāvān kiñcin na bhāṣate (?). A mūrkha, a rascal, can be beautiful as long as he does not speak or write. But as soon as one speaks and writes, we can understand what is the locus standus of that person. Simply crying will not help. One who will cry for Kṛṣṇa, he will never come down to the material platform. That crying is not so easy. As Caitanya Mahāprabhu used to cry, He also said, "I am crying for make-show." So crying automatically comes when actually if we are in prema-bhakti. But we have to go that stage gradually, not by imitating. Sādhana-bhakti, rāga-bhakti. Then prema-bhakti. Go on.

Devotee: "Nārada Muni mentions this sādhana-bhakti in the Śrīmad-Bhāgavatam, Seventh Canto, First Chapter, 30th verse. He says there to King Yudhiṣṭhira, 'My dear King, one has to fix his mind on Kṛṣṇa by any means.' This is called Kṛṣṇa consciousness. It is the duty of the ācārya, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of sādhana-bhakti."

Prabhupāda: Yes. This is very important thing. Some way or other, one has to fix up his mind in Kṛṣṇa. And Kṛṣṇa is not stereotyped. It is general. If you want to serve Kṛṣṇa, there are so many ways. Just like in our society: somebody is painting, somebody is writing on typewriter, sometime somebody is engaged in propagating or selling the magazine or editing the magazine. So many different duties. So it is, it is the spiritual master's business to see the disciple, in which way he has got the tendency. And he tries to utilize his natural tendency in the matter of serving Kṛṣṇa. One has got tendency for a certain thing. That tendency can be engaged in Kṛṣṇa's service also. It is not difficult. Simply it requires training and guidance. Sva-karmaṇā tam abhyarcya, saṁsiddhi labhate naraḥ [Bg. 18.46]. One has got a particular tendency to work. By that work, if it is nicely done, you can satisfy Kṛṣṇa. Our only business is to satisfy Kṛṣṇa. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Whatever business you may have, it doesn't matter. Whatever talent you have got, it doesn't matter. If you can utilize that talent for Kṛṣṇa's satisfaction, then your life is successful. Go on.

Devotee: "Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra."

Prabhupāda: The general practice by everyone, whatever tendency he may have, differently. But the general platform is to chant Hare Kṛṣṇa mahā-mantra. That will pave the way for everyone. Go on.

Devotee: "This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhana-bhakti. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness. Now this sādhana-bhakti, or practice of devotional service, can also be divided into two parts. The first part is called regulative principles. One has to follow these different regulative principles by the order of the spiritual master, or on the strength of authoritative scriptures, and there can be no question of refusal. That is called vaidhi, or regulated. One has to do it without any argument. Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love. For example, a person engaged in devotional service may be ordered to rise early in the morning and offer ārātrika, which is a form of Deity worship. In the beginning, by the order of his spiritual master, one rises early in the morning and offers ārātrika, but then he develops real attachment. When he gets this attachment he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely. Although it is within the category of practice, this offering of loving service is spontaneous.

So the practice of devotional service, sādhana-bhakti, can be divided into two parts-namely, regulative and spontaneous. Rūpa Gosvāmī defines the first part of devotional practice, or vaidhi-bhakti, as follows: 'When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti.' These principles of vaidhi-bhakti are also described in the Śrīmad-Bhāgavatam, Second Canto, First Chapter, verse 35, where Śukadeva Gosvāmī instructs the dying Mahārāja Parīkṣit as to his course of action. Mahārāja Parīkṣit met Śukadeva Gosvāmī just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Śukadeva Gosvāmī, however, gave this direction to him as follows: 'My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God.' If one can chant and hear Hare Kṛṣṇa and always remember Lord Kṛṣṇa, then he is sure to become fearless at death, which may come at any moment."

Prabhupāda: Yes. This is our prescription, that "Chant Hare Kṛṣṇa mantra without any stop." And even death comes… Death may come at any moment, but if at the time of death, somehow or other, you can utter "Kṛṣṇa" or remember Kṛṣṇa, as soon as you utter the name of Kṛṣṇa, you remember Kṛṣṇa's form, Kṛṣṇa's pastimes, everything. So let us chant Hare Kṛṣṇa mantra twenty-four hours. There is no, I mean to say, impediment. Anyone… Ahaituky apratihatā. Nobody can check it. If you are determined that "I shall always chant Hare Kṛṣṇa mantra," nobody can check. But we do not feel so much attached to the chanting. Therefore it is checked. So therefore we have fixed up a certain rounds. Just like we have given to you sixteen rounds. At least, as a regulative principle, you must chant. Then gradually we may increase and automatically chant Hare Kṛṣṇa mantra. That will be very good approach. Go on.

Devotee: "In the statements of Śukadeva Gosvāmī it is said that the Supreme Personality of Godhead is Kṛṣṇa. Therefore Śukadeva recommends that one should always hear about Kṛṣṇa. He does not recommend that one hear and chant about the demigods. The Māyāvādīs (impersonalists) say that you can chant any name, either that of Kṛṣṇa or those of the demigods, and the result will be the same. But actually this is not a fact. According to the authorized version of Śrīmad-Bhāgavatam, one has to hear and chant about Lord Viṣṇu (Kṛṣṇa) only."

Prabhupāda: Śravaṇaṁ kīrtanaṁ viṣṇoḥ, it is specially mentioned. Not that as the Māyāvādīs say, that you can chant any name. No. Śāstra says, śravaṇaṁ kīrtanaṁ viṣṇoḥ.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So, as it is recommended by the śāstras, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, we should chant this. Why other demigods' names? The Māyāvādī philosophers, they misguide us. Śāstra says, harer nāma, harer nāma, harer nāma. Three times. Only the name of Lord Śrī Kṛṣṇa, Hari.

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

There are many places. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. This is said by Śukadeva Gosvāmī. Simply by chanting this Hare Kṛṣṇa mantra, one becomes liberated and transferred to the spiritual world. Kalau doṣa-nidhe rājann hy asti eka mahān guṇaḥ. In this age, there are so many faults, but there is one sublime benefit, that is this, that simply by chanting Hare Kṛṣṇa mantra, one becomes freed from this material world and is transferred to the spiritual world. Go on.

Devotee: "So Śukadeva Gosvāmī has recommended to Parīkṣit Mahārāja that in order to be fearless of death one has to hear and chant and remember the Supreme Personality of Godhead, Kṛṣṇa, by all means. He also mentions that the Supreme Personality of Godhead is Sarvātmā. Sarvātmā means the 'Supersoul of everyone.' Kṛṣṇa is also mentioned as Īśvara, the Supreme Controller, who is situated in everyone's heart. Therefore if some way or other we become attached to Kṛṣṇa, He will make us free from all danger. In the Bhagavad-gītā it is said that anyone who becomes a devotee of the Lord is never vanquished. Others, however, are always vanquished. Vanquished means that after getting this human form of life a person does not come out of the entanglement of birth and death and thus misses his golden opportunity. Such a person does not know where he is being thrown by the laws of nature.

Suppose one does not develop Kṛṣṇa consciousness in this human form of life. He will be thrown into the cycle of birth and death involving 8,400,000 species of life, and his spiritual identity will remain lost. One does not know whether he is going to be a plant or a beast or a bird or something like that, because there are so many species of life. The recommendation of Rūpa Gosvāmī for reviving our original Kṛṣṇa consciousness is that somehow or other we should apply our minds to Kṛṣṇa very seriously and thus become fearless of death. After death we do not know our destination because we are completely under the control of the laws of nature. Only Kṛṣṇa, the Supreme Personality of Godhead, is controller over the laws of nature. Therefore if we take shelter of Kṛṣṇa seriously, there will be no fear of being thrown back into the cycle of so many species of life. A sincere devotee will surely be transferred to the abode of Kṛṣṇa, as affirmed in the Bhagavad-gītā."

Prabhupāda: We are under the control of the material nature. Everyone can realize it. Nobody can be free. But the process of freedom is also stated there: Daivī hy eṣā guṇamayī mama māyā duratyayā, mām eva ye prapadyante [Bg. 7.14]. If anyone takes to the lotus feet of Kṛṣṇa, surrenders there, and be engaged in His service, then these laws of nature will be slackened, or almost nil. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. These are the statements of the śāstras. Laws of material nature means karma. You act in a certain way and you get the result, good or bad; that is called karma. Sat-karma or asat-karma. Actually everything is asat-karma. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. So even taking, accepting that good work is nice, but it is also bondage. Suppose you give in charity. So the laws of nature is that if you give one by charity, you get four. So now to accept that four, you have to take birth again. Therefore Narottama dāsa Ṭhākura says, karma-kāṇḍa jñāna-kāṇḍa sakali viṣera bandha. Karma-kāṇḍa means if you act very piously, next life you get good birth, good opulence, money, janma iśvarya-śruta, good education, beautiful body. These are the resultant actions of sat-karma. And asat-karma means you become poor, ugly, without any education, no riches, always hungry. These are the results of asat-karma. So this is called karma-kāṇḍa. And jñāna-kāṇḍa means to try to merge into the existence of the Lord, which, even if we do, but because you are under the impression of impersonalism, you again fall down. So both by the action of karma-kāṇḍa and jñāna-kāṇḍa one is not secure. Therefore Narottama dāsa Ṭhākura says, sakali viṣera bandha. Poison, either in a golden pot or in iron pot, it is the…, the effect is the same. So bhakti is neither for karma-kāṇḍa nor for jñāna-kāṇḍa. Jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. That is real bhakti.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Bhakti should not be contaminated by karma and jñāna. Bhakti should remain pure. Then the result will be very quick and nice. Go on.

Devotee: "In the Padma Purāṇa also the same process is advised. There it is said that one should always remember Lord Viṣṇu. This is called dhyāna, or meditation-always remembering Kṛṣṇa. It is said that one has to meditate with his mind fixed upon Viṣṇu. Padma Purāṇa recommends that one always fix his mind on the form of Viṣṇu by meditation and not forget Him at any moment. And this state of consciousness is called samādhi, or trance."

Prabhupāda: Yes. Satatam, satataṁ smartavyaḥ viṣṇuḥ. This is the injunction. One should always remember Viṣṇu, the form of Viṣṇu. That is possible only when we have enhanced a little in the path of loving Kṛṣṇa, or Viṣṇu. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. So everything is possible provided we are serious. Then everything is possible. Go on. Otherwise why Rūpa Gosvāmī has taken so much trouble in the matter of giving us Bhakti-rasāmṛta-sindhu, quoting from so many, innumerable śāstras? Sad-dharma-pravarta. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-pravartakau. The Gosvāmīs were so compassionate with the fallen human society that he, especially Rūpa Gosvāmī… All the Gosvāmīs, they first of all searched out all the datas of spiritual life and quoted them, in each and every line. Sufficiently he quoted from śāstras. This is the business of sādhu. Sādhu-śāstra-guru. They'll act in the same way. There is no difference of opinion. Sādhu-śāstra-guru-vākya tinete kariyā aikya. One has to see a sādhu by corroborating his statements according to the śāstras or another sādhu.

Devotee: "We should always try to mold the activities of our lives in such a way that we will constantly remember Viṣṇu, or Kṛṣṇa. That is Kṛṣṇa consciousness."

Prabhupāda: Just like in the temple. Here, every business is in connection with Kṛṣṇa. Otherwise what is the difference between this house and the next door? There, Kṛṣṇa is not there. And this, just in this door, everything is Kṛṣṇa. That is the difference between ordinary house and temple. Ordinary house, they're also busy in purchasing things from the market, cooking them and eating very nicely, sufficiently. But according to śāstras, they're eating all sins. Ye pacanty ātma-kāraṇāt [Bg. 3.13]. Bhuñjate te aghaṁ pāpam. The… In a temple, same business is going on-same marketing, same cooking, same eating, everything is going on-but in relationship with Kṛṣṇa. Where this relationship is there, always, Kṛṣṇa, then every house becomes a temple. That is required. We are simply setting example that how we can execute our daily affairs in connection with Kṛṣṇa. That is our propaganda. So every gṛhastha, every house, where is the difficulty? Everyone can install the Deity. All the family members can gather together, chant Hare Kṛṣṇa mahā-mantra, and read śāstras, as we are doing in this temple. But the present tendency is that we have…, they have got sufficient time to smoke, they have got sufficient time for playing cards, they have sufficient time for drinking, going to the cinema, going to the sports. But they have no time for developing Kṛṣṇa consciousness. This is the difficulty. As soon as you talk of them, talk to them about Kṛṣṇa consciousness, they'll immediately say, "Sir, we have no time." And for other things, the paraphernalia of Kali-yuga, they have got enough time. They'll read newspapers, all full of rascal news. "One man has stolen, one man has kidnapped, one man has stabbed." These news, he'll very, with great interest he'll read. And as soon as we present Bhakti-rasāmṛta-sindhu, "Oh, this is not good." This is the position.

Therefore there is a great necessity for pushing on this Kṛṣṇa consciousness movement. That is the best welfare activity to the human society. All of them, they are rascals. Abodha-jāta. In the śāstra it is said, parābhavas tāvad abodha-jāta. They are being defeated by the onslaught of material nature. These rascals, they do not know. They are thinking they have become great leaders, philanthropists, nationalists, politicians, scientists, philosopher-but they're killing themselves and others. Na te viduḥ svārtha-gatiṁ hi viṣṇu. They do not know how to make progress. Therefore a person who has understood little value of this Kṛṣṇa consciousness, he should take this movement very seriously and distribute to the fallen souls. That is the best work. That is the best work. Go on.

Devotee: "Whether one concentrates his mind on the four-handed form of Viṣṇu or on the form of two-handed Kṛṣṇa, it is the same. The Padma Purāṇa recommends: somehow or other, always think of Viṣṇu without forgetting Him under any circumstances. Actually, this is the most basic of all regulative principles. For, when there is an order from a superior about doing something, there is simultaneously a prohibition. When the order is that one should always remember Kṛṣṇa, the prohibition is that one should never forget Him. Within this simple order and prohibition, all regulative principles are found complete. This regulative principle is applicable to all varṇas and āśramas, the castes and occu..."

Prabhupāda: Yes. Regulative principles are meant for everyone, all varṇas and āśramas. Not that "I am now sannyāsī. I have got the highest platform. Therefore regulative principles is not meant for me. It is for the kaniṣṭha..." This is rascaldom. Yajña-dāna-tapaḥ-kriyā na tyājyam. Yajña-dāna-tapaḥ. Tapasya. Following the regulative principles means tapasya. So "I have renounced the world. Renounced. I have become a sannyāsī, renounced the world..." That doesn't mean I have renounced all these things, yajña-dāna-tapaḥ-kriyā. No. These things are not to be renounced. Yajña-dāna-tapaḥ-kriyā na tyajyam. They are not to be renounced. Yajña-dāna-tapaḥ-kriyā pāvanāni manīṣiṇām. Even if you are, have become a great saintly person, still you should consider, continue yajña-dāna-tapaḥ-kriyā. This is the injunction of the śāstra. It should not be given up at any stage. Pāvanāni manīṣiṇām.

All right. Chant Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 13, 1972

Pradyumna: "Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Kṛṣṇa. Some of the senses are meant for acquiring knowledge, and some are meant for executing the conclusions of our thinking, feeling and willing. So practice means employing both the mind and the senses in practical devotional service. This practice is not for developing something artificial. For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice, he walks very nicely. Similarly, devotional service to the Supreme Lord is the natural instinct of every living entity. Even the uncivilized men like the aborigines offer their respectful obeisances to something wonderful exhibited by nature's law, and they appreciate that behind some wonderful exhibition or action there is something supreme. So this consciousness, though lying dormant in those who are materially contaminated, is found in every living entity. And, when purified, this is called Kṛṣṇa consciousness."

Prabhupāda: So even in the minds of the jungle people, there is obedience to the Supreme. As soon as there is some thunderbolt strike, so they offer obeisances. As soon as they see a big sea, ocean, they offer obeisances. Offering obeisances to the great, that is natural. That is the gradual appreciation of the potency or energy of the Supreme Lord. Because whatever we see, whatever there is, they're nothing but different manifestations of the energy of the Supreme Lord. Parasya brahmaṇaḥ śaktiḥ. We can appreciate the potencies, the energies of the Supreme Lord, anywhere. As I explained yesterday, the potency is there in the seed. As Kṛṣṇa says, bījo 'haṁ sarva-bhūtānām [Bg 7.10]. A big banyan tree is concentrated within a small seed, smaller than the mustard seed. There is the potency of a very big tree.

There is a story, it is very instructive story, that Nārada Muni was passing to go to Vaikuṇṭha, and on the way one very learned scholar, brāhmaṇa, met him, and he inquired from Narada Muni where he was going. Nārada Muni said that "I am going to see Nārāyaṇa, my Lord." So the brāhmaṇa asked him, "Oh, you are going to meet Nārāyaṇa. Will you kindly inquire for me when my..., when I shall be liberated." Nārada Muni said, "Yes, I shall inquire." Similarly, on the way, he met one cobbler. He also inquired Nārada Muni where he was going, and he said, will you kindly inquire from Lord Nārāyaṇa when he would be liberated? So when Nārada Muni met Nārāyaṇa, so he inquired-because he's saintly person; he promised-that "Such and such brāhmaṇa inquired like this, and the, and a cobbler also inquired like this." So Nārāyaṇa said, "The, this cobbler will be liberated in this life, and that brāhmaṇa will take some time, some many births."

So Nārada Muni became astonished that he, he was a learned scholar and brāhmaṇa, and he would take so much time, and the cobbler would be liberated in this life. "Oh, what is the reason, Sir?" So Nārāyaṇa gave him one needle, and He requested him that "When they inquire what Nārāyaṇa was doing, you can say that Nārāyaṇa was pulling one elephant through the hole of the needle, this side and that side," in this way. So when he came back, the brāhmaṇa said, "Sir, you are... I offer my respectful obeisances unto you and Nārāyaṇa. We cannot believe this, that through the needle or through the hole of a needle, a elephant is being passed, this side and that side." And when it was informed to the cobbler, he began to cry. He said, "Oh, my Nārāyaṇa is so powerful that He can do everything." He believed immediately that "Yes, for Nārāyaṇa it is possible to pull the elephant through the hole of the needle, this side and that." So Nārada Muni inquired, "How do you believe this? The other person, the brāhmaṇa, he's learned person. He did not believe. How do you believe it? What is your conviction?" He said, "Sir, I believe in this way, because I am sitting under this tree. This is a banyan tree. And so many," what is called, "figs are falling down. And each fig there are thousands of small seeds, and in each seed there is a banyan tree. So if Nārāyaṇa can keep thousands of banyan trees within this fig fruit, how it is not possible for Him to pull an elephant through the hole of a needle?"

So this is called faith. The faith is not blind. There is proof. He, the cobbler was not blindly believing that Nārāyaṇa was pulling an elephant through the hole of an needle, but he sees practically the potency, the power of the Lord, bījo 'haṁ sarva-bhūtānām [Bg 7.10], how He keeps all the potencies of the banyan tree within the seed. So otherwise there is no meaning, "all-powerful." He can do whatever He likes. Inconceivable. Śrīla Jīva Gosvāmī therefore explains that unless we believe (in the) inconceivable potency of the Lord, then we cannot understand that activities… Parāsya śaktir vividhaiva śrūyate, svābhāvikī-jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. We cannot judge how things are happening, but we have to believe. Therefore Vedic knowledge is so important. We cannot make research. We cannot judge. Simply if we take the Vedic truths… Just like we have several times explained, the Vedas accept the cow dung pure, whereas the stool of other animal is impure. So we have to accept like that. So Veda-vāṇī. Veda-vāṇī means you cannot deny it. You cannot argue on it. You have to accept as it is. Therefore learned scholar, when he speaks something, he gives evidence from the Vedas, śruti, śruti-pramāṇa. That is the best evidence. Go on.

Pradyumna: "There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk."

Prabhupāda: The Gosvāmīs, or in the Pañcarātra system, in the śāstras, the regulative principles are so made that, if we practice it, gradually our dormant Kṛṣṇa consciousness will be awakened. Therefore these prescribed rules and regulations, as it is given in the śāstras and confirmed by the ācāryas… Narottama dāsa Ṭhākura says, tāṅdera caraṇa-sevi. We have to follow the footprints of the ācāryas. Ācārya means paramparā. One ācārya is following the previous ācārya. An ācārya does not manufacture anything, something novel. He follows the previous ācārya. And therefore he, he's ācārya. And one who follows… Ācāryavān puruṣo veda. Ācārya upāsanam. In the Bhagavad-gītā it is said. So we have to accept the principles laid down by the ācāryas. Tāṅdera caraṇa-sevi-bhakta-sane vāsa.

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba śrī-yugala-pīriti

Narottama dāsa Ṭhākura. These are, Narottama dāsa Ṭhākura's versions are accepted as Vedic versions, śruti-pramāṇa. Viśvanātha Cakravartī Ṭhākura says that the statements of Narottama dāsa Ṭhākura are as good as Vedic evidences. Therefore we quote from Narottama dāsa Ṭhākura often. Not, not only Narottama dāsa Ṭhākura-Kṛṣṇadāsa Kavirāja Gosvāmī and the six Gosvāmīs, they are authorities. So we have no difficulty. Tāṅdera caraṇa-sevi-bhakta-sane vāsa. That's all. Let us follow the footprints of the ācāryas, Gosvāmīs, and live together as sincere, serious devotees. Then our life is successful. It is not very difficult. Bhakta-sane vāsa. Tāṅdera caraṇe. We should live together as devotee and follow the footprints of the ācāryas. Don't manufacture concoction. Then it will be spoiled. Simply try to follow. They'll protect. They'll give protection. Because Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. So if we take shelter of the ācāryas, that means we take shelter of Kṛṣṇa. Yasya prasādād bhagavat-prasādaḥ ***. If the ācārya, guru, is satisfied, then we must know certainly that Kṛṣṇa is satisfied. Yasya prasādād bhagavat-prasādaḥ** *. Ācāryaṁ māṁ vijānīyāt [SB 11.17.27]. So this is the principle, and the ācāryas give us direction. It is not very difficult. Simply we have to be, become very serious and sincere. Then everything is all right. Go on.

Pradyumna: "One who has no basic walking capacity cannot walk by practice. Similarly, Kṛṣṇa consciousness cannot be aroused simply by practice."

Prabhupāda: Artificially practiced, Kṛṣṇa consciousness is not possible. There is Kṛṣṇa consciousness: nitya-siddha kṛṣṇa-bhakti 'sadhya' kabhu naya. It is not by the practice, but following certain methods… Just like sex impulse is there already in everyone's heart. When there is opportunity, it becomes awakened. It is not that artificially a dull stone can be awakened in sex impulse. No. In a human being, or animal, a living being, there is sex impulse, but it becomes awakened in favorable circumstances. Similarly, if we keep ourself in favorable circumstances, that means bhakta-sane vāsa, living with pure devotees, without any material desires, then the Vṛndāvana… Living in Vṛndāvana-what is the meaning of living…? Because bhakta-sane vāsa. Here, whatever comes, he comes for the purpose of developing devotional attitude. Not for any… Here nobody comes for making business or making money. If anyone comes, he makes offense, dhāma-aparādha. Dhāma-aparādha. It is called… There are many kinds of dhāma-aparādha, nāma-aparādhas, sevā-aparādha. There are aparādhas, offenses. That will be described in the Bhakti-rasāmṛta-sindhu. So here, in Vṛndāvana-dhāma, nobody should make any business. Nobody should try to satisfy his senses in Vṛndāvana-dhāma. Then his living in Vṛndāvana-dhāma will be profitable. Of course, anyone living in Vṛndāvana-dhāma, he is fortunate because the dhāma itself has its own power. But ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Similarly, if we live in the dhāma in ānukūla way, favorable way, then our achievement of ultimate success is very easy. If we commit offenses, it will be delayed. But still, anyone, some way or other, who is living in Vṛndāvana, sticking to the dust of Vṛndāvana, he is certainly benefited. Go on.

Pradyumna: "Actually, there is no such practice. When we wish to develop our innate capacity for devotional service there are certain processes which, by our accepting and executing them, will cause that dormant capacity to be invoked. Such practice is called sādhana-bhakti."

Prabhupāda: Hmm. The practice, following the rules and regulations of śāstra and ācārya, direction of the spiritual master, that is called sādhana-bhakti. That, every, anyone can do, provided he's serious. Ādau śraddhā tataḥ sādhu-saṅga atha bhajana-kriyā [Cc. Madhya 23.14-15]. This bhajana-kriyā means sādhana-bhakti. So if our bhajana-kriyā is proper and in the line, then anartha-nivṛttiḥ syāt, then all the anarthas, unwanted things, bad habits, that will be immediately vanquished. After anartha-nivṛttiḥ, tato niṣṭhā tato ruci athāsaktis tato bhāvaḥ. If this way, we shall increase our attitude of devotional service, ultimately getting shelter of the lotus feet of the Lord.

Pradyumna: "Every living entity under the spell of material energy is held to be in an abnormal condition of madness. In the Śrīmad-Bhāgavatam it is said, 'Generally, the conditioned soul is mad because he is always engaged in activities which are the causes of bondage and suffering.' Spirit soul in its original condition is joyful, blissful, eternal and full of knowledge."

Prabhupāda: Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. These materialistic persons, they are mad. Mad.

piśācī pāile jana mati-cchanna haya
māyā-grasta jīvera se dāsa upajaya

We, those who are materialistic persons, we are mad after sense gratification. Exactly like a person who is ghostly haunted, he speaks all sorts of nonsense, similarly, in our material condition we speak simply all nonsense. Unless we engage our tongue in the talking of kṛṣṇa-kathā… Vacāṁsi vaikuṇṭha-guṇanuvarṇane. Unless we engage our tongue in describing about the glories of Vaikuṇṭha-Vaikuṇṭha means the Supreme Personality of Godhead-then we shall be talking politics and other nonsense, and waste our time. Just like the frog. The frog is crowing. That means jihvāsatī dārdurikeva. In the Bhāgavata it is said that we have got tongue, but if we don't use the tongue for Kṛṣṇa-sevā… Sevonmukhe hi jihvādau [Brs. 1.2.234]. Our devotional service begins from the tongue. People will be… "How service begins from the tongue?" Yes. Sevonmukhe hi jihvādau svayaṁ sphuraty adhaḥ. So the tongue is very good instrument for developing devotional service. If we don't use this tongue in devotional service, then it is compared with the tongue of the frog. Jihvā dārdurikeva. Why? Why? "My tongue is so nice. Why it is compared with the tongue of a frog?" Now, because the frog, crowing, (imitates frog sound:) "caw a kronh, caw ka kronh," that means inviting the snake. The snake cannot see where is the frog, but by hearing the sound, crowing sound, the snake can understand, "Here is my food." So his crowing sound will be stopped as soon it is swallowed up by the snake. Similarly, we have got this tongue, human body. It is not the cat's tongue or dog's tongue or tiger's tongue or hog's tongue. It is the human being tongue. So this should be engaged for Kṛṣṇa's service by chanting Hare Kṛṣṇa. Hare Kṛṣṇa, Hare… This is… The tongue is being used. And tasting Kṛṣṇa-prasādam. If we simply, if you do not read any śāstra, if you simply chant Hare Kṛṣṇa mantra, the tongue is… And simply we do not eat anything which is not offered to Kṛṣṇa. If we take this vow, that "My tongue should be used only for Kṛṣṇa…, by chanting Hare Kṛṣṇa mantra… And chanting, chanting, when I become hungry, I take some little prasādam…"

Actually, that was the original process of paramahaṁsas, Gosvāmīs. They used to… Kṛṣṇa-kīrtana-gāna-nartana-parau. Their tongue was always used for Kṛṣṇa-kīrtana.

kṛṣṇa-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priya-priyakarau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So the Gosvāmīs used to spend their time by using… Haridāsa Ṭhākura. Haridāsa… Nāmācārya Śrīla Haridāsa Ṭhākura, he was using his tongue: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That's all. Very simple thing. But it is difficult also. So gradually… We should not imitate, but follow the footprints of great saintly persons, ācāryas. Then gradually, we shall be practiced. Tādera caraṇa-sevi-bhakta-sane vāsa. This society, Kṛṣṇa consciousness society, is made just to create some devotees so that people, by the association of the devotees and following the footprints of the Gosvāmīs, they'll be automatically elevated to the transcendental platform. This is the meaning of Kṛṣṇa consciousness society. It is not a joint mess, that "You bring something, I bring something, and let us cook together, and eat and sleep." It is not that society. We should always be engaged. Always we shall use our tongue.

So tāṅdera caraṇa-sevi-bhakta… It is very important passage given by Narottama dāsa Ṭhākura. Tāṅdera caraṇa-sevi… Our business should be how to execute the orders of Lord Caitanya Mahāprabhu. The Gosvāmīs, the Ṣaḍ-Gosvāmī, Caitanya Mahāprabhu… Caitanya Mahāprabhu said,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe more nāma

He wanted that human beings, those who have taken birth as a human being in India, they should take the cause, the mission of Lord Caitanya Mahāprabhu, and spread all over the world. Janma sārthaka kari' karo paropakāra. The India is made for doing good to others. India is not meant for exploiting others. That is not India's mission. From the very beginning, from long, long distant place, people used to come here to learn spiritual advancement of life. It is said that Lord Jesus Christ also came here, and he lived here for twelve years. Similarly, many Chinese scholars and transcendentalists used to come. So India is a land of knowledge and culture, especially spiritual knowledge, since very, very long time. So especially those who are born in India, they should take advantage of the privilege. Unfortunately, they are criticizing the foreigners, those who have taken it. They're suspecting. It is very, very regrettable fact. But anyway, that is the way, that is the order of Śrī Caitanya Mahāprabhu, that those who are intelligent persons, intelligent Indians, they should take advantage of the gifts of the great sages and saintly persons, make their life successful and preach the cult all over the world. That is the mission of Caitanya Mahāprabhu. Our Kṛṣṇa consciousness movement is meant for that purpose. Go on.

Pradyumna: "Only by his implication in material activities has he become miserable, temporary and full of ignorance. This is due to vikarma. Vikarma means actions which should not be done. Therefore we must practice sādhana-bhakti, which means to offer maṅgala-ārātrika (Deity worship) in the morning, to refrain from certain material activities, to offer obeisances to the spiritual master and to follow many other rules and regulations which will be discussed here one after another. These practices will help one to become cured of madness. As a man's mental disease is cured by the directions of a psychiatrist, so this sādhana-bhakti cures the conditioned soul of his madness under the spell of māyā, material illusion."

Prabhupāda: So, as they are mentioned, the first principle is that every devotee must try to rise early in the morning. That is first business. This practice should be done first. No one should sleep more than six hours. Or, if you want to, sleep more… But you must rise in early in the morning. At four o'clock, attend the ārātrika, maṅgala-ārātrika. Maṅgala-ārātrika means auspicious beginning of your day. If you stand before maṅgala-ārātrika… In Vṛndāvana you see now, every temple, as soon as there is four o'clock, the ding-dong bell immediately begins. People can rise early in the morning, take bath in the Yamunā and visit the Deities in the temple. There is no necessity of passing M.A. examination, taking B.A. degree for devotional service. Simply you have to follow the regulative principles. Then automatically you'll become spiritualized. Very simple method. Vṛndāvana is specially meant for that purpose. Why people come to Vṛndāvana? To take the advantage. Here the atmosphere is surcharged with devotional service. We should take advantage of it. This is called sādhana-bhakti. Sādhana. Sādhana-bhakti means we have to practice it. And it does not require much education. It does not depend on your riches, that you have to become a very rich man to follow the regulative principles, rise early in the morning. Anyone can rise ea… It is simply a practice. You can take bath in the Yamunā. It is simply practice. You can visit the temples early in the morning. It is simply practice. So this is called sādhana-bhakti, practicing. Go on.

Pradyumna: "Nārada Muni mentions this sādhana-bhakti in the Śrīmad-Bhāgavatam, Seventh Canto, First Chapter, 30th verse. He says there to King Yudhiṣṭhira: 'My dear King, one has to fix his mind on Kṛṣṇa by any means.' That is called Kṛṣṇa consciousness."

Prabhupāda: Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. The practice means somehow or other, you fix up your mind on the lotus feet of Kṛṣṇa, as Mahārāja Ambarīṣa did. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. Practice in such a way that you'll be able to think of the lotus feet of Kṛṣṇa twenty-four hours, without any stop. That is the first-class yoga. Immediately you become a first-class yogi. You don't have to practice the meditation, samādhi, dhyāna, dhāraṇā, āsana, praṇāyāma, this aṣṭāṅga-yoga. Without practicing aṣṭāṅga-yoga, you simply practice the one simple thing, simply thinking of the lotus feet of Kṛṣṇa always; then you become a first-class yogi. It is not our statement. Kṛṣṇa's statement.

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He's first-class yogi. Who? "Who is always thinking of Me within his heart." Śraddhāvān. "With faith and love, he's always thinking of Kṛṣṇa." He's first-class yogi. So our, this Kṛṣṇa consciousness movement is so nice that, if we take it seriously, then immediately, on the first stage, we become a first-class yogi. Immediately, without any bodily endeavor, mystic exercise. No need. In the Kali-yuga it is not possible. The yoga practice, in your Western countries, it is very popular; but that is a farce. Yoga practice is very difficult, especially in this age. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Yoga practice was being done in the Satya-yuga. People were very strong; they used to live for many, many years. They could practice yoga. Here we do not know when we shall die. There is no, I mean to say, fixed-up time. At any moment, we can die. Padaṁ padaṁ yad vipadām [SB 10.14.58]. We are simply in the midst of dangerous condition. At any moment. Just like when you were coming from that Mr. Choudhuri's house, immediately there would have been a motor accident in this Vṛndāvana. Immediately. So padaṁ padaṁ yad vipadām. Here, especially in this Kali-yuga, the time is very bad. At any moment there can be any turmoil and we can die at any moment. Therefore, the recommendation is:

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If you…, I die chanting Hare Kṛṣṇa, it is a great opportunity. So this practice, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31], this is the only sādhana. Sādhana-bhakti. Chant always Hare Kṛṣṇa mantra, fix up your mind on the lotus feet of Kṛṣṇa, and it will be very easily possible to make your life perfect. Go on.

Pradyumna: "It is the duty of the ācārya, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of sādhana-bhakti."

Prabhupāda: Yes. The ācārya or the spiritual master's duty is to give direction to the disciples how he can fix up his mind always on the lotus feet of Kṛṣṇa. He should… He knows how to engage a particular devotee in a particular type of service. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. The… We are, everyone has got some particular talent. So it is the duty of the spiritual master to engage his disciple's talent in the service of the Lord so that constantly he can think of the Lord. This is spiritual master's duty. Go on.

Pradyumna: "Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhana-bhakti. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly, anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness."

Prabhupāda: Because fix up mind on the lotus feet of Kṛṣṇa is yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Who is yogi? Dhyānāvasthita, always thinking of Kṛṣṇa, Kṛṣṇa's lotus feet. Dhyānāvasthita-tad-gatena manasā… Tad-gatena manasā, absorbed in the thought of Kṛṣṇa. This is yoga system. Some way or other, if you fix up your mind on the lotus feet of Kṛṣṇa, that is perfection of yoga. Yoginām api sarveṣāṁ [Bg. 6.47]. That is the verdict of all śāstras. So by fixing up your mind on the lotus feet of Kṛṣṇa, immediately you become first-class yogi. There is no doubt about it. Go on.

Pradyumna: "Now this sādhana-bhakti, or practice of devotional service, can also be divided into two parts. The first part is called regulative principles. One has to follow these different regulative principles by the order of the spiritual master or on the strength of authoritative scriptures."

Prabhupāda: Yes. The regulative principles means that you don't manufacture anything. Regulative principle means authorized-as they are mentioned in the authorized scriptures and as it is confirmed by the spiritual master. Because we do not know. When it is confirmed by the spiritual master, yes, it is right. Sādhu guru, sādhu-śāstra-guru-vākya, tinete kariyā aikya. The same statement of Narottama dāsa Ṭhākura. Sādhu, principles which are followed, sādhu-mārga-anugamanam. We cannot follow asādhu-mārga. We must follow sādhu-mārga. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot follow an upstart, manufacturing some song, manufacturing some ideas. We cannot follow that. What is authorized song, we shall sing. What is authorized method, we shall follow. Sādhu-guru-śāstra-vākya. Sādhu and guru means on the basis of śāstra. And śāstra means the statements of sādhu and guru. Therefore sādhu and guru and śāstra, they are identical. So they must be corroborated. If somebody's sādhu is speaking against śāstra, then he's not sādhu. If somebody's guru, if he's going against śāstra, then he's not guru. And śāstra means the original guru and sādhu. What do you mean by śāstra? Just like in Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam means we are studying the character of original sādhu and guru. Just like Prahlāda Mahārāja, Prahlāda-caritra, Dhruva-caritra, Ambarīṣa-caritra, the Pāṇḍavas, Bhīṣma. So Bhāgavata means the glories of Bhagavān and bhaga, devotees. That's all. This is Bhāgavatam. So sādhu-guru-śāstra-vākya, tinete kariyā aikya.

So this is sādhana-bhakti. We must take instruction from the spiritual master. Ādau gurvāśrayam, sad-dharma-pṛcchāt. Who requires a spiritual master? One who is inquisitive of sad-dharma, not asad-dharma. Sad-dharma-pṛcchāt. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. A man requires a spiritual master when he's inquisitive to know about the transcendental subject matter. A spiritual, a spiritual master… To accept a spiritual master is not a fashion. Just like we keep a dog, pet, similarly, if we keep a spiritual master, pet spiritual master, to get sanction of all my sinful activities, that is not accepting spiritual master. Spiritual master means tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You should accept a spiritual master where you think that you can surrender yourself fully, and offer his, your service. That is spiritual master. Sādhu-mārga-anugamanam. Sad-dharma-pṛcchāt. So spiritual master is required for a person who is interested in the transcendental subject matter. Tad viddhi praṇipātena paripraśnena sevayā. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Tad-vijñāna, that vijñāna, the science of spiritual life. One who is interested in the science of spiritual life, not that to keep a spiritual master as a fashion. No. One must be serious. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. First of all, one must know in which subject matter he's inquisitive, in material things, or in spiritual matters. If he's actually interested in spiritual matter, then he should search out a proper, bona fide spiritual master. Gurum eva abhigacchet. Must find out. It is not option. It must. Must, you cannot avoid it. Without bona fide spiritual master, you cannot go a step forward. Go on.

Pradyumna: "…and there can be no question of refusal. That is called vaidhi, or regulated. One has to do it without any argument. Another…"

Prabhupāda: Yes. You cannot argue with the spiritual master. First of all, you have to select a spiritual master where you can completely surrender. And as soon… Just like Arjuna surrendered to Kṛṣṇa. When he saw that "The questions which have arisen in my mind, it cannot be solved by ordinary person," therefore he selected. He told Him that "I can understand, without Your Lordship, nobody can mitigate all the doubts in my mind." Tasmād guruṁ prapadyeta [SB 11.3.21]. Śiṣyas te 'haṁ śādhi mām [Bg. 2.7]. Therefore original spiritual master is Kṛṣṇa. Kṛṣṇa is original spiritual master. Tene brahma hṛdā ādi-kavaye. Kṛṣṇa first instructed Brahma, Ādi-kavi. From Brahma, we have got these Vedas, Vedic knowledge. Therefore, Kṛṣṇa is the original spiritual master. Aham evāsam agre. Before creation, Kṛṣṇa was there. Aham ādir hi devānām [Bg 10.2]. Kṛṣṇa is the origin of all the devas. Devas means Brahmā, Viṣṇu, Maheśvara, then all other demigods. So, in this way, Kṛṣṇa is the original spiritual master. Just like He's the spiritual master of Arjuna. So study of Bhagavad-gītā means if you follow the footprints of Arjuna, then you are also as good as Arjuna. Not as good; I mean to say, that your knowledge is perfect. Perfect in this sense: that Arjuna accepted Kṛṣṇa as Paraṁ Brahma; you accept Kṛṣṇa as Paraṁ Brahma; then your study of Bhagavad-gītā is perfect. And if you make your so-called erudite scholarship, commentary, "It is not to Kṛṣṇa," then you are spoiled. Your life is spoiled, your study is spoiled. Sādhu-mārga-anugamanam.

So if you want to study Bhagavad-gītā, you follow what Arjuna says. Where is the difficulty? What Arjuna has said about Kṛṣṇa, that is already there in the Bhagavad-gītā. Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, śāṣvataṁ puruṣam ādi [Bg. 10.12]. You accept Kṛṣṇa. Why do you try to make minus Kṛṣṇa Bhagavad-gītā? This is rascaldom. That is not study of Bhagavad-gītā. Bhagavad-gītā as it is. Study Bhagavad-gītā as it is; then you'll be benefited. And actually we are seeing that. We are presenting Bhagavad-gītā as it is all over the world, and it is becoming successful. Not adulteration. That is spoiling. Adulteration means… The example is given…, it was given by my Guru Mahārāja that there is a cup of sweet rice, and you mix with some grains of sand. Then it is, whole thing is spoiled. You cannot comment on Bhagavad-gītā according to your whims. Kṛṣṇa did not leave Bhagavad-gītā to be understood by your commentation. Try to understand Bhagavad-gītā as it is. You'll be benefited. That is sādhu-mārga-anugamanam.

Chant Hare Kṛṣṇa. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Vṛndāvana, November 14, 1972

Pradyumna: (reading:) "Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love. For example, a person engaged in devotional service may be ordered to rise early in the morning and offer ārātrika, which is a form of Deity worship. In the beginning, by the order of the spiritual master, one rises early in the morning and offers ārātrika, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely. Although it is within the category of practice, this off…"

Prabhupāda: (Hindi)

Pradyumna: "Although it is within the category of practice, this offering of loving service is spontaneous. So the practice of devotion, the practice of devotional service, sādhana-bhakti, can be divided into two parts-namely, regulative and spontaneous."

Prabhupāda: Hmm. Go on.

Pradyumna: "Rūpa Gosvāmī defines the first part of devotional service, or vaidhi-bhakti, as follows: 'When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti.' These principles of vaidhi-bhakti…"

Prabhupāda: Neither attachment nor detachment. That is the primary stage. One has no very much attachment in the material affairs, but at the same time, he has no strong detach…, attachment for devotional service. This marginal state is called, what is that? Vaidhi-bhakti. Means he is offering devotional service under the instruction of the spiritual master as a professional. He has not developed the spontaneous love of God, Kṛṣṇa, but he is obliged to serve under the instruction of the spiritual master. And that is the first stage of vaidhi-bhakti. Go on.

Pradyumna: "The principles of vaidhi-bhakti are also described in the Śrīmad-Bhāgavatam, Second Canto, First Chapter, verse 35, where Śukadeva Gosvāmī instructs the dying Mahārāja Parīkṣit as to his course of action. Mahārāja Parīkṣit met Śukadeva Gosvāmī just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Śukadeva Gosvāmī, however, gave this direction to him as follows: 'My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God.' If one can chant and hear Hare Kṛṣṇa and always remember Lord Kṛṣṇa, then he is sure to become fearless of death, which may come at any moment."

Prabhupāda: Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. That is the success of life. Somehow or other, if one can remember Nārāyaṇa, Kṛṣṇa, that is success of life. The… In Bengal there is a proverb: bhajana kara, pūjāna kara, mate janle haya. Your devotional service will be tested at the time of death. Because yaṁ yaṁ vāpi smaram loke tyajaty ante kalevaram. At the time of death, if we can remember Kṛṣṇa, Nārāyaṇa-smṛtiḥ, that is all success. The practice of devotional service means so that we may be so accustomed to chanting Hare Kṛṣṇa mantra that at the time of death we may remember it. Otherwise… Not like parrot. The parrot also imitates chanting. But when the cat catches, he does not say, "Hare Kṛṣṇa." He says (imitates parrot sound), "kanh, kanh." So not that kind of… We should be accustomed to chant Hare Kṛṣṇa that whenever the death point is there, he would chant Hare Kṛṣṇa, Hare Kṛṣṇa. Then that is success. So practice means to remember. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. If we practice always thinking of Kṛṣṇa, naturally, at the time of danger, we shall chant Hare Kṛṣṇa. Go on.

Pradyumna: "In the statements of Śukadeva Gosvāmī it is said that the Supreme Personality of Godhead is Kṛṣṇa. Therefore Śukadeva recommends that one should always hear about Kṛṣṇa. He does not recommend that one hear and chant about the demigods. The Māyāvādīs, or impersonalists, say that you can chant any name, either that of Kṛṣṇa or those of the demigods, and the result will be the same."

Prabhupāda: Śukadeva Gosvāmī recommended,

tasmād bhārata sarvātmā
bhagavān harir īśvaraḥ
śrotavyaḥ kīrtitavyaś ca
smārtavyaś ca nityaśaḥ
[SB 2.1.5]

He recommended this, that tasmād bhārata sarvātmā bhagavān harir īśvaraḥ. Sarvātmā. The Kṛṣṇa is situated in everyone's heart; therefore He's known as sarvātmā. So sarvātmā is Bhagavān, the Personality, Supreme Personality of Godhead, Hari, who takes away all our miserable conditions. Hari. And Īśvara, controller. Tasmād bhārata sarvātmā bhagavān harir īśvaraḥ. So He's to be always remembered. Satato smārtavyo viṣṇuḥ. Always we have to remember Viṣṇu. Nityada, always. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu said,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Kīrtanīyaḥ, to chant the glories of the Supreme Personality of Godhead, there are so many impediments. You are experiencing that our only business is to chant Hare Kṛṣṇa mantra, but there are so many enemies also. There are many friends-we have got more friends than enemies; still, there are so many enemies also, criticizing. Therefore Caitanya Mahāprabhu predicted that this criticism would be there. Even when Caitanya Mahāprabhu was preaching this Hare Kṛṣṇa mantra… He was chanting Hare Kṛṣṇa mantra very loudly. Some brāhmaṇas from Navadvīpa, they lodged complaint to the magistrate, Kazi, that "This Nimāi Paṇḍita has discovered a new type of religion, chanting loudly Hare Kṛṣṇa. This is the period of, sleeping period of Nārāyaṇa, and He's chanting so loudly. So Nārāyaṇa will be disturbed and there will be so much catastrophe. So kindly stop this chanting Hare Kṛṣṇa loudly." And Kazi, he took steps. He first of all warned the disciples of Caitanya Mahāprabhu to stop chanting. But when Caitanya Mahāprabhu disregarded the order, then the, some constables came and broke the mṛdaṅgas. Then Caitanya Mahāprabhu started the civil disobedience movement. About one lakh of people, chanting Hare Kṛṣṇa mantra, reached the house of Kazi, and there was some compromise.

So there is always impediments in this process. If you chant Hare Kṛṣṇa mantra, the atheist class of men, they cannot tolerate. In… Nowadays also, we are being harassed. In Australia, the Melbourne city authorities, they brought a civil suit against us not to chant on the street. And our men were being taken to the police custody. So this harassment was going on, and our men asked my permission, "What to do? The lawyers want two thousand dollars for defending." So I advised them that "Why you should defend? Better go to jail and chant Hare Kṛṣṇa there." That's all. So they followed this instruction. Later on, the Archbishop of Melbourne city, he advised the authorities, "Don't harass these men. They are actually devotees of God." So now there is no disturbance. So similar disturbance is to happen to everywhere. Therefore, Caitanya Mahāprabhu gave us instruction that you should be tolerant. Tṛṇād api sunīcena taror api sahiṣṇunā. Because there will be so much impediments. Amāninā mānadena kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. We must chant, we must always do our business, despite all objection, obstacles. That is our business. Go on.

Pradyumna: "The Māyāvādīs, or impersonalists, say that you can chant any name, either that of Kṛṣṇa or those of the demigods, and the result will be the same. But actually this is not a fact. According to the authorized version of Śrīmad-Bhāgavatam, one has to hear and chant about Lord Viṣṇu, Kṛṣṇa…"

Prabhupāda: Yes.

Pradyumna: "…only."

Prabhupāda: Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. There are other demigods. It is not recommended śravaṇaṁ kīrtanam of the name of other demigods. And to compare or to equalize the Supreme Personality of Godhead with other demigods, that is pāṣaṇḍī-matam, means atheistic opinion.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

This is a quotation from Caitanya-caritāmṛta, from Śāśvata Purāṇa. So we should not compare the Supreme Personality of Godhead Nārāyaṇa equal to any other demigod. That is offense. That is also nāma-aparādha. But the Māyāvādīs, they do that. Therefore, they do not derive any benefit. The Māyāvādīs also chant Hare Kṛṣṇa mantra, but-just to attract people-but actually they think that the name of any other demigod and the name of Nārāyaṇa, Kṛṣṇa, all the same. That is nāma-aparādha. Go on.

Pradyumna: "So Śukadeva Gosvāmī has recommended to Parīkṣit Mahārāja that in order to be fearless of death, one has to hear and chant and remember the Supreme Personality of Godhead, Kṛṣṇa, by all means. He also mentions that the Supreme Personality of Godhead is sarvātmā. Sarvātmā means the Supersoul of everyone. Kṛṣṇa is also mentioned as Īśvara, the supreme controller who is situated in everyone's heart. Therefore, if some way or other we become attached to Kṛṣṇa, he will make us free from all danger. In the Bhagavad-gītā it is said that anyone who becomes a devotee of the Lord is never vanquished. Others, however, are always vanquished. Vanquished means that after getting this human form of life, a person does not come out of the entanglement of birth and death and thus misses his golden opportunity. Such a person does not know where he is being thrown by the laws of nature."

Prabhupāda: Yes. That's a great problem. People do not know. People in general, they do not know what is after death. There are so many things after death, but there is no education. Therefore they are in darkness. So this human form of life is misused in darkness. If anyone does not know the value of life, then it is misused. In the śāstra it is called ātma-hā, committing suicide. The same quotation from Narottama dāsa Ṭhākura:

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu

Committing suicide. If we do not come to Kṛṣṇa consciousness, even getting this valuable human form of life, then certainly we are committing suicide. We are drinking poison knowingly. Go on.

Pradyumna: "Suppose one does not develop Kṛṣṇa consciousness in this human form of life. He will be thrown into the cycle of birth and death involving 8,400,000 species of life, and his spiritual identity will remain lost. One does not know whether he is going to be a plant or a beast or a bird or something like that, because there are so many species of life. The recommendation of Rūpa Gosvāmī for reviving our original Kṛṣṇa consciousness is that somehow or other we should apply our minds to Kṛṣṇa very seriously, and thus also become fearless of death. After death, we do not know our destination, because we are completely under the control of the laws of nature. Only Kṛṣṇa, the Supreme Personality of Godhead, is controller over the laws of nature. Therefore, if we take shelter of Kṛṣṇa seriously, there will be no fear of being thrown back into the cycle of so many species of life. A sincere devotee will surely be transferred to the abode of Kṛṣṇa, as affirmed in the Bhagavad-gītā."

Prabhupāda: Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These statements are there. If we actually take to Kṛṣṇa consciousness, then māyā, the laws of nature, will not act. And… Otherwise, we shall be put into the cycle of birth and death. So the best utilization of this human life is to elevate oneself to Kṛṣṇa consciousness and, as it is stated in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ: if we try to understand Kṛṣṇa, in truth, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], then we'll not have to accept any more this material body, which is full of miserable conditions. Then we go back to home, back to Godhead. Go on.

Pradyumna: "In the Padma Purāṇa also the same process is advised. There it is said that one should always remember Lord Viṣṇu. This is called dhyāna, or meditation-always remembering Kṛṣṇa. It is said that one has to meditate with his mind fixed upon Viṣṇu. Padma Purāṇa recommends that one always fix his mind on the form of Viṣṇu by meditation and not forget Him at any moment. And this stage of consciousness is called samādhi, or trance."

Prabhupāda: Yogic mystic meditation means to concentrate the mind upon Kṛṣṇa or Viṣṇu. Dhyānāvasthita tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi, those who are real yogis, they always observe the Viṣṇu form within the heart. That is the process of meditation and samādhi. Go on.

Pradyumna: "We should always try to mold the activities of our lives in such a way that we will constantly remember Viṣṇu or Kṛṣṇa. That is Kṛṣṇa consciousness. Whether one concentrates his mind on the four-handed form of Viṣṇu or on the form of two-handed Kṛṣṇa, it is the same. The Padma Purāṇa recommends somehow or other always thinking of Viṣṇu, without forgetting Him, under any circumstances. Actually, this is the most basic of all regulative principles. For, when there is an order from a superior about doing something, there is simultaneously a prohibition. When the order is that one should always remember Kṛṣṇa, the prohibition is that one should never forget Him. Within this simple order and prohibition all regulative principles are found complete."

Prabhupāda: Smartavyaḥ satato viṣṇuḥ vismartavyaṁ na jātucit. This is, this is the principle of Kṛṣṇa conscious life. We should always remember Kṛṣṇa or Viṣṇu, and we shall never forget Him. We shall mold our life in such a way… This Kṛṣṇa consciousness movement, International Society, on this process, they are acting. They're publishing, they're going to saṅkīrtana party on the street-even they are arrested, they cannot forget Kṛṣṇa. Even they are put into the jail, there also, chanting Hare Kṛṣṇa or remembering Kṛṣṇa, that "For pushing on Kṛṣṇa consciousness movement, we have come to jail." And they are chanting; they're free to chant. So ahaituky apratihatā: Kṛṣṇa consciousness cannot be checked in any condition of life, provided we are serious. It is so nice. Any condition, any circumstances, without any check, we can remember Kṛṣṇa. Satato smartavyaḥ, smartavyo viṣṇuḥ. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. These are the instructions. Go on.

Pradyumna: "This regulative principle is applicable to all varṇas and āśramas…"

Prabhupāda: Yes. It is not that Viṣṇu has to be remembered only by the brāhmaṇas. No. Anyone-brāhmaṇa, kṣatriya, vaiśya, śūdra, or lower than the śūdras, any pāpa-yoni. Kṛṣṇa recommends, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Even pāpa-yoni, it doesn't matter. Any material condition cannot check Kṛṣṇa consciousness. Anyone can take bath in the Yamunā. It is open for everyone. There is no prohibition that those who are low-born, they cannot take bath in the Yamunā or Ganges. Similarly, for chanting Hare Kṛṣṇa mahā-mantra there is no barrier. Everyone can chant. Everyone can take advantage and thus become purified of the material contamination. Go on.

Pradyumna: "There are four varṇas, namely, the brāhmaṇas, the priest and intellectuals; the kṣatriyas, warrior and statesmen; the vaiśyas, businessmen and farmers; and the śūdras, laborers and servants. There are also four standard āśramas, namely, brahmacarya, or student life; gṛhastha, householder; vānaprastha, retired; and sannyāsa, renounced. The regulative principles are not only for the brahmacārīs, or celibate students, to follow, but are applicable for all. It doesn't matter whether one is a beginner, a brahmacārī, or if one is very advanced, a sannyāsī. The principle of remembering the Supreme Personality of Godhead constantly and not forgetting Him at any moment is meant to be followed by everyone without fail. If this injunction if followed, then all other rules and regulations will automatically fall into line. All other rules and regulations should be treated as assistants or servants to this one basic principle."

Prabhupāda: This has been practically proved in the Western countries. These boys and girls, European and Americans, they were not informed about the regulative principles in the beginning. We enforce the regulative principle when a student is serious to become initiated. Otherwise, ordinarily, in all our centers, everyone is welcome and join the chanting of Hare Kṛṣṇa mantra. Gradually, by mixing with the devotees, by being purified on the transcendental vibration of Hare Kṛṣṇa mantra, they voluntarily offer to become serious student, initiated. In this way, we have expanded. Practically the basic principle is chanting of Hare Kṛṣṇa mantra and giving them some chance to hear about Kṛṣṇa from the Bhagavad-gītā as it is. This is our principle. Go on.

Pradyumna: "The injunctions of rules and regulations and the resultant reactions are mentioned in the Eleventh Canto of Śrīmad-Bhāgavatam, Fifth Chapter, first and second verses. Camasa Muni, one of the nine sages who came to instruct King Nimi, addressed the King and said, 'The four social orders, namely, the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras, have come out of the different parts of the universal form of the Supreme Lord as follows: the brāhmaṇas have come out from the head; the kṣatriyas have come out from the arms; the vaiśyas have come out from the waist; and the śūdras have come out from the legs. Similarly, the sannyāsīs have come out from the head; the vānaprasthas from the arms; the gṛhasthas from the waist; and the brahmacārīs from the legs.' These different orders of society and grades of spiritual advancement are conceived in terms of qualification. It is confirmed in the Bhagavad-gītā that the four social orders and the four spiritual orders are created by the Lord Himself, in terms of different individual qualities. As the different parts of the body have different types of activities, so the social and spiritual orders also have different types of activities in terms of qualification and position. The target of these activities, however, is always the Supreme Personality of Godhead. As confirmed in the Bhagavad-gītā, 'He is the supreme enjoyer.' So whether one is a brāhmaṇa or a śūdra, he has to satisfy the Supreme Lord by his activities."

Prabhupāda: Yes. The brāhmaṇa is considered to be the mouth of the total body, and the śūdras are considered to be the legs. So by comparative position, the head is more important than the leg, but they are equally important in terms of the whole body. Because the head cannot walk. For walking, you require the cooperation of the legs. So, as to maintain this body we require the cooperation of the head, arms, waist and legs, similarly, for serving Kṛṣṇa, the Supreme, the whole, it doesn't matter whether one is a brāhmaṇa or kṣatriya or vaiśya or śūdra; everyone can be engaged. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. One has to worship the Supreme by his own work. The leg has to work in his own way, the head has to work in its own way. But the aim should be to survive, to maintain this body. That is the process. If the aim is one-Kṛṣṇa-then it doesn't matter whether one is brāhmaṇa or one is śūdra. Equally they are serving and they are sharing the equal profit out of it. Go on.

Pradyumna: "This is also confirmed in the Śrīmad-Bhāgavatam by a verse which reads, 'Everyone must be engaged in his particular duty, but the perfection of such work should be tested by how far the Lord is satisfied with such activities.' "

Prabhupāda: Yes. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Varṇa and āśrama, four varṇas and four āśrama, that division is always there. But it does not matter, division. It... Of course, comparatively, the head is important than the leg. But if everyone is engaged in the service of the Lord, then everyone becomes perfect. It doesn't matter whether he's śūdra or brāhmaṇa. It doesn't matter. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. Or svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. That is the process of Kṛṣṇa consciousness. Go on.

Pradyumna: "The injunction herein is that one is to act according to his position, and by such activities one must either satisfy the Supreme Personality or else fall down from his position."

Prabhupāda: Yes. The position may be... That is also recommended by Caitanya Mahāprabhu: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Sthāne sthitāḥ. Sthāne sthitāḥ means position. You keep your position as brāhmaṇa, you keep your position as kṣatriya, or you keep your position as śūdra or vaiśya or brahmacārī. It doesn't matter. Sthāne sthitāḥ. Simply hear about the glories. Just like we are sitting here. There are brāhmaṇas, kṣatriyas, vaiśya, or śūdra. It doesn't matter. Everyone has got the privilege to hear about the glories of the Lord. And if we take up this business, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ, prāyaśo 'jito 'pi jito asi tais tri-lokyām. Kṛṣṇa is known as Ajita, but... Ajita means who cannot be conquered. So He can be conquered by this process. When Rāmānanda Raya quoted this verse from Śrīmad-Bhāgavatam, jñāne prayāsam udapāsya namanta eva, so Caitanya Mahāprabhu confirmed it. Ya ihā haya: "It is very nice." So in this age, by the recommendation of śāstra, and confirmed by Caitanya Mahāprabhu, we should give chance to the people for hearing about the glories of the Lord. That is the program of Kṛṣṇa consciousness. We go everywhere and we give people the chance of hearing about the glories of the Lord, and gradually they become Kṛṣṇa conscious. This is, practically, we are feeling it. The recommendation given by Caitanya Mahāprabhu: īhā haya, this process. Satāṁ prasaṅgāt mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ.

So this process, giving chance. Of course, those who are preacher, they must be very sincere and serious. Āpani ācari prabhu jīveri śikṣāya. One must be perfectly in the Vaiṣṇava behavior, sadācāra. Because to hear from professional reciters, there will be no effect. He must be Vaiṣṇava. It is the indication by Sanātana Gosvāmī, avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavyam. One who is professional, who is not Vaiṣṇava, from him, one should not hear about the holy names of God, Kṛṣṇa. That is prohibited. Because it will not be effective. Rather, it will be dangerous. So preaching work, this Kṛṣṇa conscious preaching work, we must be very cautious that those who are preachers, they must be pure Vaiṣṇava. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Not for money's sake, not for reputation sake, lābha-pūjā-pratiṣṭhā. Only for serving Kṛṣṇa. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya

19.167]. This is pure Vaiṣṇavism. One has to satisfy Kṛṣṇa. Not for any other purpose. So this preaching work should be taken up by pure Vaiṣṇava, anyābhilāṣitā-śūnyaṁ [Brs. 1.1.11]. And if the śāstric injunctions and the direction given by the authorities, if they are presented as they are, surely there will be effect. It has been proved. And it is being proved. So this process we should adopt, and our success of Kṛṣṇa consciousness movement is assured.

Thank you very much. (end)

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The Nectar of Devotion

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Calcutta, January 27, 1973

Mādhavānanda: Thirty-two.

Prabhupāda: Not thirty-two. Twenty-three.

Tamāla Kṛṣṇa: Twenty-three.

Prabhupāda: Page twenty-three. Open.

Mādhavānanda: Here, twenty-five, page twenty-five.

Prabhupāda: Hm? Page twenty-five?

Mādhavānanda: Yes.

Prabhupāda: Yes. Go on.

Mādhavānanda: Page twenty-five. I ended…

Tamāla Kṛṣṇa: Read. Begin reading, Mādhavānanda.

Mādhavānanda: I ended on the second paragraph. Right here. ”The vaiśyas are meant for pro…”

Tamāla Kṛṣṇa: Read.

Mādhavānanda: ”The vaiśyas are meant for producing agricultural products, trading them and distributing them. And the working class, or śūdras, are those who haven’t the intelligence of the brāhmaṇas or the kṣatriyas or the vaiśyas, and therefore they are meant to help these higher classes by bodily labor. In this way, there is full cooperation and spiritual advancement amongst all the different orders of society. And when there is no such cooperation, the members of society will fall down. That is the present position…”

Prabhupāda: Yes. That is everywhere. Even in, in our society, Kṛṣṇa conscious society, if there is no mutual cooperation, then it will fall down immediately. So as Rūpa Gosvāmī advises, the first thing is enthusiasm, utsāhān. Utsāhān dhairyāt tat-tat-karma-pravartanāt… (aside:) Why Śyāmasundara is not here? Tat-tat-karma-pravartanāt, sato vṛtteḥ sādhu-saṅga ṣaḍbhir bhaktiḥ prasidhyati. If you want actually to make progress in our devotional life, the utsāhān, enthusiasm, is the first thing. If you are lacking enthusiasm, then you should rest, instead of making too much agitation within the mind. The… If you cannot find out… Some, something has dropped in the water, in the river, you cannot see the things dropped within the water by agitating the water. Just stand still for sometimes. As soon as the water is settled up, you’ll see the things as they are. So as soon as our enthusiasm is agitated, it is better to sit down in any temple suitable and chant Hare Kṛṣṇa. There is no question of being disappointed. After all, we commit so many mistakes. That is human nature. To err is human. That is not fault. But try to rectify with cool head. That is required. So similarly, there are different classes of men in the society: brāhmaṇa, kṣatriya, vaiśya, śūdra. They should cooperate for the common cause. They do not know the common cause. The common cause is Kṛṣṇa. For Kṛṣṇa’s service, we should submit to the immediate officer or commander. Just like soldiers. Soldiers, there is no question of discrimination. Whatever is ordered by the commander, immediately done. Go on.

Mādhavānanda: ”That is the present position in the Kali-yuga, this age of quarrel. Nobody is doing his duty, and everyone is simply puffed up by calling himself a brāhmaṇa, intellectual, or a kṣatriya, soldier or statesman. But actually such people are without status.”

Prabhupāda: This is the statement exactly. Everyone has to do his duty. Otherwise, simply by name, I have become a great devotee, but if I do not do what is enjoined in the śāstras or the spiritual master, then that is simply false, puffed-up position. Go on.

Mādhavānanda: ”They are out of touch with the Supreme Personality of Godhead because they are not Kṛṣṇa conscious. Therefore the Kṛṣṇa consciousness movement is intended to set the whole of human society in proper condition so that everyone will be happy and take profit from developing Kṛṣṇa consciousness. Lord Śrī Kṛṣṇa instructed Uddhava that by following the injunctions of the social and spiritual orders of human society, one can satisfy the Supreme Personality of Godhead, and as a result of such satisfaction, the whole society gets all the necessities of life amply and without difficulty. This is because, after all, the Supreme Personality of Godhead maintains all other living entities. If the whole world performs its respective duties and remains in Kṛṣṇa consciousness, there is no doubt that all of its members will live very peacefully and happily. Without wanting the necessities of life, the whole world will be turned into Vaikuṇṭha, a spiritual abode. Even without being transferred to the kingdom of God, by following the injunctions of the Śrīmad-Bhāgavatam and prosecuting the duties of Kṛṣṇa consciousness. all human society will be happy in all respects.”

Prabhupāda: Now what is the argument against this? (aside:) Why don’t you open this? All, open all fans.

Mādhavānanda: Just the, just…

Tamāla Kṛṣṇa: Maybe open the doors.

Prabhupāda: Open the doors. Open, fully open. Now we say simply by developing Kṛṣṇa consciousness every member in the society, human society, will be happy. This is our proposal. Now discuss on this point, whether actually people will be happy or unhappy. What is the counterargument? It should be understood by threadbare discussion, how Kṛṣṇa consciousness movement can make the whole society happy. This is the proposal. Now those who are not Kṛṣṇa conscious, what argument they will forward against this proposition? Yes.

Acyutānanda: Well, as you say, if everyone became Kṛṣṇa conscious, then how would the world go on?

Prabhupāda: Eh?

Acyutānanda: If everybody started chanting Hare Kṛṣṇa, then how, how would we eat?

Revatīnandana: Who would run the factories?

Prabhupāda: So that means the world as it is going on, it is a necessity. Do you think like that? This world, as it is going on, fighting one another, killing one another, stealing one's property and… Do you think that this order of things must go on? Just like the…, it is a proposal when everyone becomes honest, how the prison house will go on? It will be stopped. That's a great anxiety. Do you think the prison house, there is necessity that it will go on? That answer was given by Caitanya Mahāprabhu that… Vāsudeva Datta proposed, "My dear Lord, You have come. You take all the sinful persons from this world. Let them be delivered, as You have personally come. So if You think they're so sinful, they cannot be taken back to home, back to Godhead, then I take all their sins. You take them only." That was his offer. Vaiṣṇava. Vaiṣṇava thinks like that, that he may remain in the hell, but by Kṛṣṇa consciousness everyone may be delivered. That is real Vaiṣṇava. Para-duḥkha-duḥkhī. Vaiṣṇava is unhappy by seeing others unhappy. Para-duḥkha-duḥkhī. So Caitanya Mahāprabhu replied that "Suppose I take all the living entities of this universe, and still there are so many other universes. This universe is just like one mustard seed in the bag of mustard seeds." So you do not think that everyone will become Kṛṣṇa conscious. You don't be, I mean to say, agitated with this thought: "The prison house will be closed." No. It will go on. The business will go on. It is not so easy that everyone should… But if some percentage of people take to Kṛṣṇa consciousness, leading men, then it will be… You, you… They'll follow. Yad yad ācarati śreṣṭhas lokas tad anuvartate [Bg. 3.21]. You, you do not think that the bad habits of people, non-Kṛṣṇa conscious, will stop altogether. No. That is not possible. One hasn't got to think over this. It will go on, side by side. Because this is material world. Māyā. Māyā is very strong. Daivī hi eṣā guṇamayī. But those who are taken shelter of Kṛṣṇa, for them, there is no unhappiness. Viśvaṁ pūrṇaṁ sukhāyate. For them, the whole world becomes happy. There is no question of distress. Go on.

Mādhavānanda: "There is a similar statement by Śrī Kṛṣṇa Himself to Uddhava in the Eleventh Canto of Śrīmad-Bhāgavatam, Twenty-seventh Chapter, verse 49. The Lord says there, 'My dear Uddhava, all persons are engaged in activities, whether those indicated in the revealed scriptures or ordinary worldly activities. If by the result of either of such activities they worship Me in Kṛṣṇa consciousness, then automatically they become very happy within this world, as well as in the next. Of this there is no doubt.' We can conclude from this statement by Kṛṣṇa that activities in Kṛṣṇa consciousness will give everyone all perfection in their desires.

"Thus the Kṛṣṇa consciousness movement is so nice that there is no need of even designating oneself brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha or sannyāsī. Let everyone be engaged in whatever occupation he now has. Simply let him worship Lord Kṛṣṇa by the result of his activities in Kṛṣṇa consciousness. That will adjust the whole situation and everyone will be happy and peaceful within this world. In the Nārada-pañcarātra, the regulative princi…"

Prabhupāda: "Everyone" means one who takes to Kṛṣṇa consciousness. "Everyone" does not mean that one who does not. But if one takes to Kṛṣṇa consciousness, by his influence, hundreds will be happy. Hundreds will be happy. So a few people, if they become Kṛṣṇa conscious, then there will be tremendous benefit to the human society. Not that everyone will become Kṛṣṇa conscious. By the presence of really a pure Kṛṣṇa conscious person, many people will be benefited.

Mādhavānanda: "In the Nārada-pañcarātra, the regulative principles of devotional service are described as follows: 'Any activities sanctioned in the revealed scriptures and aiming at the satisfaction of the Supreme Personality of Godhead are accepted by saintly teachers as the regulative principles of devotional service."

Prabhupāda: This is the primary point. Whatever, laukikī and vaidikī. Vaidikī means according to the scriptures, and laukikī means ordinary, common activities. Both of them, when, they are executed for satisfying of Kṛṣṇa, it is immediately transcendental. Go on.

Mādhavānanda: "If somebody regularly executes such service under the Supreme Personality of Godhead under the direction of a bona fide spiritual master, then gradually he rises to the platform of serving in pure love of God." "Chapter Three: Eligibility of the Candidate for Accepting Devotional Service. On account of his association with mahātmās, or great souls one hundred percent in the devotional service of the Lord, one may attain a little bit of attraction for Śrī Kṛṣṇa, but, at the same time, one may remain very much attached to fruitive activities and material sense enjoyment and not be prepared to undergo the different types of renunciation. Such a person, if he has unflinching attraction to Kṛṣṇa, becomes an eligible candidate for discharging devotional service.

"This attraction for Kṛṣṇa consciousness in association with pure devotees is the sign of great fortune. It is confirmed by Lord Caitanya that the only…, only the fortunate persons, by mercy of both the bona fide spiritual master and Kṛṣṇa, will get the seed of devotional service. In this connection, Lord Kṛṣṇa says in the Śrīmad-Bhāgavatam, Eleventh Canto, Twentieth Chapter, verse 8: 'My dear Uddhava, only by exceptional fortune does someone become attached, attracted to Me, Kṛṣṇa. And even if one is not completely detached from fruitive activities or is not completely attached to devotional service, such service is quickly effective.'

"Devotees can be divided into three classes. The first, or uppermost class, is described as follows: One is very expert in the study of relevant scriptures and he is also expert in putting forward arguments in terms of those scriptures. He can very nicely present conclusions with perfect discretion and can consider the ways of devotional…"

Prabhupāda: These are the symptoms of the topmost devotee. He has got full knowledge in scripture. He can argue on the basis of scripture. He can convince the other party. These are the symptoms of uttama-adhikārī.

Mādhavānanda: "He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. This first-class devotee is one who has strictly followed the rules and regulations under the training of a bona fide spiritual master and is sincerely obeying him in accord with revealed scriptures. Thus being fully trained to preach and become a spiritual master himself, he is considered first class. A first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reasons and arguments. When we speak of arguments and reason, it means arguments and reason on the basis of revealed scripture. The first-class devotee is not interested in dry speculative methods for wasting time. In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee.

"The second-class devotee has been defined by the following symptoms: he is not very expert in arguing on the strength of revealed scripture, but he has firm faith in the objective. The purport of this description is that the second-class devotee has firm faith in the procedure of devotional service unto Kṛṣṇa, but he may sometimes fail to offer arguments and decisions on the strength of revealed scripture to an opposing party. But at the same time, he is still undaunted within himself as to his decision that Kṛṣṇa is the supreme object of worship.

”The neophyte, or third-class devotee, is one whose faith is not strong and, at the same time, does not recognize the decision of the revealed scripture. The neophyte’s faith can be changed by someone else with strong arguments or by an opposite decision. Unlike the second-class devotee, who also cannot put forward arguments and evidences from the scriptures, but who has still, has all faith in the objective, the neophyte has no firm faith in the objective. Thus he is called a neophyte devotee.

”Further classification of the neophyte devotee is made in the Bhagavad-gītā. It is stated there that four classes of men, namely those who are distressed, those who are in need of money, those who are inquisitive and those who are wise, begin devotional service and come to the Lord for relief in the matter of their respectful self-satisfaction. They go into some place of worship and pray to God for mitigation of material distress or for some economic development, or to satisfy their inquisitiveness. And a wise man who simply realizes the greatness of God is also counted amongst the neophytes. Such beginners can be elevated to the second-class platform if they associate with pure devotees.

”An example of the neophyte class is Mahārāja Dhruva. He was in need of his father’s kingdom and therefore engaged himself in devotional service to the Lord. Then, in the end, when he was completely purified, he declined to accept any material benediction from the Lord. Similarly, Gajendra was also distressed and prayed to Kṛṣṇa for protection, after which he became a pure devotee. Similarly Sanaka, Sanātana, Sananda and Sanat-kumāra were all in the category of wise, saintly persons, and they were also attracted by devotional service. A similar thing happened to the assembly in the Naimiṣāraṇya Forest, headed by the sage Śaunaka. They were inquisitive and were always asking Sūta Gosvāmī about Kṛṣṇa. Thus they achieved the association of a pure devotee and became pure devotees themselves. So that is the way of elevating oneself. In whatever condition one may be, if he is fortunate enough to associate with pure devotees, then very quickly he is elevated to the second-class or first-class platform.

”These four types of devotees have been described in the Seventh Chapter of the Bhagavad-gītā, and they, they have all been accepted as pious. Without becoming pious, no one can come to devotional service. It is explained in the Bhagavad-gītā that only one who has completely executed pious activities and whose sinful reactions of life have completely stopped can take to Kṛṣṇa consciousness. Others cannot. The neophyte devotees are classified into four groups: the distressed, those who are in need of money, the inquisitive and the wise-according to their gradations of pious activities. Without pious activities, if a man is in a distressed condition, he becomes an agnostic, communist, or something like that. Because he does not firmly believe in God, he thinks that he can adjust his distressed condition by totally disbelieving in Him.

”Lord Kṛṣṇa, however, has explained in the Gītā that out of these four types of neophytes, the one who is very…, who is wise is very dear to Him because a wise man, if he is attached to Kṛṣṇa, is not seeking an exchange of material benefits. A wise man who becomes attached to Kṛṣṇa does not want any return from Him, neither in the form of relieving distress nor in gaining money. This means that from the very beginning the basic principle of attachment to Kṛṣṇa is, more or less, love. Furthermore, due to his wisdom and study of śāstra and scriptures, he can understand also that Kṛṣṇa is the Supreme Personality of Godhead.”[break]

Acyutānanda: When people are starving and they have no clothing, then how can they take to Kṛṣṇa consciousness? First give them food, then clothing and education, and then Kṛṣṇa consciousness.

Prabhupāda: Those who are Kṛṣṇa conscious, are they starving? Then why they not become Kṛṣṇa conscious?

Acyutānanda: They said because first they had, had to give them food so that they could have time to…

Prabhupāda: No. Those who have taken to Kṛṣṇa consciousness, practically, we are not starving.

Devotee: In India… [break]

Prabhupāda: …stomach. In India there are many persons whose stomach is already filled up, but he’s not chanting Hare Kṛṣṇa. That is not a condition, that because the stomach is filled up, therefore one will chant Hare Kṛṣṇa, Hare Kṛṣṇa. Ahaituky apratihatā. Chanting of Hare Kṛṣṇa mantra is not caused by anything. Ahaituky apratihatā. It cannot be checked by any condition. Your chanting of Hare Kṛṣṇa mantra cannot be checked because one is poor. No. That is not a fact. Any condition, one can chant Hare Kṛṣṇa. Now a poor man is suffering without chanting Hare Kṛṣṇa. So what is the harm if he chants Hare Kṛṣṇa? There are many poor men, they’re not chanting Hare Kṛṣṇa. They’re suffering. But, in that condition, if they’re induced to chant Hare Kṛṣṇa, what is the harm if there is some benefit?

Pañcadraviḍa: Well, these welfare workers say, ”We have a positive solution. We believe the answer is by providing food and shelter, clothing. Or if you will offer…”

Prabhupāda: But you cannot, you have not done this. There are so many men without shelter, without food. What you have done for them? The Ramakrishna Mission began for daridra-nārāyaṇa sevā. They have got so much big, big buildings, institutions. And why the daridra-nārāyaṇa is lying on the street? What they are doing? Why do they not take the daridra-nārāyaṇas in the big, big building they have got? Their mission is daridra-nārāyaṇa sevā. Why they are not doing that?

Indian man: (Hindi conversation with Śrīla Prabhupāda) [break]

Prabhupāda: ”…and naturally inclined to enjoy. And you have encouraged them in that way in the name of religion. This is very condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions. They will hardly care for prohibitions.” (Hindi-end)

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The Nectar of Devotion

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Calcutta, January 28, 1973

Mādhavānanda: (reading:) ”It is confirmed in the Bhagavad-gītā that after many, many births, when one becomes actually wise, he surrenders unto Vāsudeva, knowing perfectly well that Kṛṣṇa (Vāsudeva) is the origin and cause of all causes. Therefore he sticks to the lotus feet of Kṛṣṇa and gradually develops love for Him. Although such a wise man is very dear to Kṛṣṇa, the others are also accepted as very magnanimous because even though they are distressed or in need of money, they have come to Kṛṣṇa for satisfaction. Thus they are accepted as liberal, broad-minded mahātmās.

”Without being elevated to the position of jñānī, or wise man, no one can stick to the principle of worshiping the Supreme Personality of Godhead. Others who are less intelli…”

Prabhupāda: This tulasī. big plant, while passing it should not touch your cloth. It is not ordinary plant. Very careful. Or it should not be kept there. Be careful. Go on.

Mādhavānanda: ”Others, who are less intelligent, or those whose intelligence has been taken away by the spell of māyā, are attached to different demigods on account of the influence of the modes of nature. The wise man is he who has clearly understood that he is not…, that he is spirit soul and not simply a body. Because he realizes that he is spirit and that Kṛṣṇa is the Supreme Spirit, he knows that his intimate relationships should be with Kṛṣṇa, not with this body. The distressed and the man who wants money are in the material concept of life because distress and need of money are both in relationship with this body. One who is inquisitive may be a little above the distressed and the man in need of money, but still he is on the material platform. But a wise man who seeks Kṛṣṇa knows perfectly well that he is spirit soul, or Brahman, and that Kṛṣṇa is the supreme spirit soul, or Parabrahman. He knows that the spirit soul, being subordinate and finite…”

Prabhupāda: Where it is?

Mādhavānanda: At the bottom of thirty-one.

Prabhupāda: Eh? Thirty-one?

Mādhavānanda: At the bottom of the page.

Prabhupāda: Go on.

Mādhavānanda: ”He knows that the spirit soul, being subordinate and finite, should always dovetail himself with the infinite and supreme soul, Kṛṣṇa. That is the relationship of the wise man with Kṛṣṇa.

”It can be concluded that a person who is freed from the bodily concept of life is an eligible candidate for pure devotional service.”

Prabhupāda: ”It can be concluded that a person who is freed from the bodily concept of life is an eligible candidate for pure devotional service.” People generally think that by, through devotional service, one rises to the platform of Brahman-jñāna, nirbheda brahmānu-sandhana. Even the so-called devotees-they are called sahajiyās-their ultimate goal is to merge into the existence of Brahman. That Rajani Sena, Bombay, he’s also preaching in that way. And their process is very abominable. The, the sahajiyās, they also think like that, that by sex one can rise to that platform of merging into the effulgence of Brahman. Even Vivekananda was talking that ”This Vaiṣṇava religion is a religion of sex.” They have been so much misrepresented. By sexual indulgence, one can become one with the Supreme. This is their theory, very dangerous theory. Therefore these sahajiyās are amongst the thirteen rejected apa-sampradāyas. In the name of Caitanya Mahāprabhu, there are so many apa-sampradāyas. Apa-sampradāya means they present themselves as belonging to the Caitanya cult. But they are not at all bona fide. They are rejected. [break] Even such sahajiyās, they would not read even Bhagavad-gītā. They think themselves that they are so, I mean to say, elevated, they have surpassed reading of Bhagavad-gītā. Similarly there are sahajiyās, they also say that kīrtana is not required for them. Kīrtana, one who has very much advanced, he doesn’t require to chant Hare Kṛṣṇa. I have heard it.

But the [break] …begins from kīrtana. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Śāstra says, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31].

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So in this age, especially in Kali-yuga, one who does not join in the kīrtana, he’s not a devotee at all. He’s outside, bahir aṅga, bahir-artha-māninaḥ. This śravaṇa kīrtana is the first business of devotee. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Those who are actually devotees… Caitanya Mahāprabhu always engaged in kīrtana. He advised, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. It is not that one who is advanced, he hasn’t, hasn’t got to take part in kīrtana. That is nonsense. Sadā. Sadā means always, whether you are advanced or not advanced. Kīrtanīyaḥ sadā hariḥ. Śravaṇaṁ, śravaṇaṁ kīrtanam. Kīrtana, as, unless one hears, how he can… Kīrtana also… Speaking (is) also kīrtana. But unless one is hea…, hearing, how he can speak? Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam… [SB 7.5.23]. These are nine different processes, and our Gauḍīya Vaiṣṇava sampradāya, following the footsteps of Caitanya Mahāprabhu, their principal business is this kīrtana, hari-kīrtana: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… Kīrtanād eva kṛṣṇasya. It is in Bhāgavata, it is said: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Unless one is enthusiastic in śravaṇaṁ kīrtana, especially kīrtana…, kīrtanād eva kṛṣṇasya… There are… Talking of Kṛṣṇa, that is also kīrtana. But especially for the general… For everyone. Why general? Everyone. Caitanya Mahāprabhu-who can be more advanced than Caitanya Mahāprabhu?-He was daily joining in kīrtana. Four hours daily at Jagannātha Purī temple. It was a regular program. Not only that: He organized four parties, four parties, sixteen men in each party. So the four parties in four directions, they’ll perform kīrtana, and in every party Caitanya Mahāprabhu seemed to be, He’s present in every party. That was another opulence of Caitanya Mahāprabhu. So He has recommended,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

One should be very tolerant and humble and giving respect to anyone, not expecting any respect for oneself. Such person can chant Hare Kṛṣṇa mahā-mantra sadā, always. Kīrtanīyaḥ sadā hariḥ. Go on.

Mādhavānanda: ”It is also confirmed in the Bhagavad-gītā that after Brahman realization, when one is freed from material anxieties and can see every living entity on an equal level, he is eligible to enter into devotional service.

”As has been stated before, there…”

Prabhupāda: "When one is free from material anxiety." Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. That is the stage of free from anxieties. If I've got some anxieties for maintaining or some way or other, any anxieties, he cannot perfectly chant kīrtana. But even though one is full of anxieties, if he takes to kīrtana, then ceto-darpaṇa-mārjanam [Cc. Antya 20.12], his unclean heart becomes cleansed, and the more the heart becomes cleansed, he becomes anxiety-less. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. Unless our dirty heart is cleansed by the chanting process… By the chanting process, the dirty heart or consciousness or mind will be cleansed. This is the formula given by Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. So long we are in dirty heart, dirty, polluted mind, there is no question of anxiety-less. That is required. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. One who is God-realized, one who is advanced in spiritual life, he will be anxiety-less, prasannātmā. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ [SB 1.2.20]. Bhagavad-bhakti-yoga. One who is practicing Bhagavad-yoga, then this is the verdict of Śrīmad-Bhāgavatam. That is the verdict of Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12].

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

The process is one must be free from anxiety. And how one can become free from anxiety unless one is realized Brahman soul, realized soul, brahma-bhūtaḥ? There are one after another. So evaṁ prasanna-manaso. Without being anxiety-less, nobody can understand the science of God. This is the verdict of Bhagavad, Śrīmad-Bhāgavatam. Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. One who has executed the process of bhagavad-bhakti according to the rules and regulations, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], he'll be prasanna-manaso. The same thing, as it is confirmed in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā [Bg. 18.54]. The Bhāgavata says, evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ, bhagavat-tattva-vijñānam [SB 1.2.20]. Bhagavat-tattva, the science of God, is a vijñāna. It is a science. It is not sentiment. Sentiment: I close my eyes and shed some tears, and then I go for smoking cigarette. That sentiment will not help us. It is a science. Just like Caitanya Mahāprabhu said: yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. Yei kṛṣṇa-tattva-vettā. One who knows the science of Kṛṣṇa, he can become guru. Pṛthivīṁ sa śiṣyāt. He can make disciples all over the world. Pṛthivīṁ sa śiṣyāt.

So Caitanya Mahāprabhu confirmed it:

kibā vipra kibā śūdra nyāsī kena naya
yei kṛṣṇa-tattva(-vettā) sei guru haya
[Cc. Madhya 8.128]

It doesn't matter whether one is a gṛhastha or one is a sannyāsī or one is a brāhmaṇa or not brāhmaṇa. It doesn't matter. Because this is not the science of this physiological ana…, anatomical science, or cobbler's science. Cobbler's science means cobbler knows what kind of skin it is. It is not like that. Neither cobbler's science nor anatomical science or physiological science. Bhagavat-tattva-vijñānam. It is another science. So anyone who is well-versed in bhagavat-tattva-vijñānam, he's, he can become guru. Not others. And in many places this is confirmed, that ṣaṭ-karma-nipuṇo vipro. A brāhmaṇa, very well expert in his business… Brāhmaṇa's business means ṣaṭ-karma, six kinds of karma. Paṭhana pāṭhana yajana yājana dāna pratigraha. A brāhmaṇa must be very learned scholar. Brāhmaṇa paṇḍita. He must be scholar. Scholar means not ordinary, but in transcendental science. Tad vijñānam. So paṭhana pāṭhana. And he must be expert teacher also. He should not… Actually in our India, formerly, the brāhmaṇas, they usually become teachers. In any village, a brāhmaṇa has no other business. He sits down. He's called catuṣpāṭhī, the higher scholars. But for ordinary also. A brāhmaṇa… Guru-maharṣayaḥ. We studied under guru maharṣayaḥ in our childhood. Pāṭha śālā. So anywhere a brāhmaṇa can sit down and the village boys, small boys, children would come there. He doesn't charge anything, but their father, mother sends everything-rice, dahl, cloth. So he has no much demand for bodily necessities. This was paṭhana. This is brāhmaṇa. Brāhmaṇa should not accept any service. Formerly Sanātana Gosvāmī, because he accepted the service of Nawab Hussein Shah, he was rejected from the brāhmaṇa society. In the Bhāgavata also it is stated if a brāhmaṇa is in difficulty, he may accept the profession of a kṣatriya or a vaiśya, but never of a śūdra. Śūdra has been described there as dog. A dog, without having a master, he cannot live very nicely. Street dog is very wretched, but a dog under the care of a good master is very healthy and very happy. Similarly a śūdra cannot live without having a master. That has been described as the dog's business. So similarly a brāhmaṇa will never accept any service. He'll starve, but he'll never accept any service. That is against brāhmaṇa principles. Therefore ṣaṭ-karma-nipu… He can accept charity if somebody gives willfully. Dana pratigraha. But pratigraha dāna. He'll take, pratigraha, accept charity, but whatever he requires, he'll spend, and the balance he'll immediately distribute. Dāna. In Bengal it is said, lakteke baundiki (?). The… Why? A brāhmaṇa gets one lakh of rupees; next day, he's again beggar. Why? He'll not keep anything. Whatever he requires for the day's expenditure, he will take it and balance he will again distribute.

So ṣaṭ-karma-nipuṇo vipro. Such strict brāhmaṇa, very expert in his business, paṭhana pāṭhana yajana yājana dāna pratigraha. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ… And very well expert in his studies, mantra, Vedic mantra, tantra. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ, avaiṣṇava guru na sa syād. If he is avaiṣṇava, then he cannot be guru. Cannot be guru. Sad-vaiṣṇava śva-paca guru. But a śvapacaḥ, a dog-eaters family, caṇḍāla… Just the brāhmaṇa is considered to be the highest in the society, similarly caṇḍāla is considered to be the lowest, dog-eaters. So the śāstra says the highest, the topmost man in the society, brāhmaṇa, if he's avaiṣṇava, he cannot be guru, but the, a person coming out from the lowest grade of human society, śvapacaḥ, caṇḍāla, if he's a Vaiṣṇava, he can become guru. This is the verdict of the śāstra.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇava guru na sa syād
sad vaiṣṇava śva-pacaḥ guru

Therefore one, one who, even coming from low-grade family, if he has become Vaiṣṇava, then he's no longer in the worldly society. He's transcendental. Brahmā-bhūyāya kalpate [Bg. 14.26]. One who is engaged in pure devotional service, he's in the

Brahman platform. He should not be neglected. Vaiṣṇave jāti-buddhiḥ, arcye śilā-dhīr, guruṣu nara-mati, vaiṣṇave jāti-buddhiḥ. These are warned. One should not consider the Deity as made of stone, arcye śilā-dhīr. Śālagrāma-śilā. If somebody says, "What is this, a stone chip, or stone ball?" No. These are warned in the śāstra. Vaiṣṇave… Ja… Similarly, to consider a Vaiṣṇava as belonging to certain caste is as abominable as to think that the Deity is made of stone. Everyone knows it is made of stone. But are we worshiping the stone? We are spending so much money for decorating stone? No. Because we have no eyes to see, we see stone. Kṛṣṇa is not stone. Kṛṣṇa is Kṛṣṇa. Kṛṣṇa is absolute. He can appear in any way, any form, as He likes. That is His mercy. Because we cannot see except stone. Similarly, therefore He appears as stone. But He's not stone. If we think that it is stone, then we are gone to hell. You see. No. Arcye śilā-dhīr. Similarly Vaiṣṇava. A Vaiṣṇava should not be considered that "Here is American Vaiṣṇava," or "brāhmaṇa Vaiṣṇava," and "śūdra Vaiṣṇava." No. Vaiṣṇava is Vaiṣṇava. There is no more distinction. Just like Ganges water. So many sewage ditches, water coming, mixing in Calcutta. Everyone knows. But nobody says, "Oh, it is Chhitergar Paper Mills sewage water." No. That is Ganges water. Everyone takes bath, without any objection. Everyone is taking water and giving, bringing to the Deity room. Nobody distinguishes that this, with this water, so many mill water has been mixed up. Therefore it is rejected. No. Similarly, when one becomes Vaiṣṇava, never mind from which family's he's came. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. One should not distinguish, "Oh, here is American Vaiṣṇava. Here is a European Vaiṣṇava. How can I eat with them?" This is not… Vaiṣṇava should be respected. Sad vaiṣṇavaḥ śvapaco guru.

Caitanya Mahāprabhu confirms, kibā vipra… Haridāsa Ṭhākura, he came from Muhammadan family. Caitanya Mahāprabhu gave him the title Nāmācārya, Ācārya. He became, he became the teacher of the science of chanting Hare Kṛṣṇa mantra. Nāmācārya. We, every day, we glorify Haridāsa Ṭhākura: nāmācārya Haridāsa Ṭhākura ki jaya. Why? Because… If you can say, "Oh, he was born in Muhammadan family…" No. So all Caitanya Mahāprabhu's big assistants… Sanātana Gosvāmī, he, Sanātana, Rūpa Gosvāmī, they were practically Muhammadan, because the brāhmaṇa society rejected them. They changed their name. Dabira Khāsa. Sākara Mallika. But Caitanya, by association of Caitanya Mahāprabhu, they became Gosvāmī. Sanātana Gosvāmī… Ei chaya gosāi yāra tāra mui dāsa, Narottama dāsa Ṭhākura says. That it is not to be considered, "Oh, these people…" This is the defect. So many people converted to Muslim, and we did not take care. Therefore the whole country is spoiled. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ.

So we should take care of everyone. That is the verdict of Caitanya Mahāprabhu, verdict of Kṛṣṇa. Now we are doing that in our Māyāpur. All the Muhammadans and Hindus, they are taking prasādam together. This has been a unique thing. People are very much appreciating. But some of them, some envious persons are there. They are taking it otherwise. Why? In Jagannātha Purī, still the regulation is that anyone can come and take together jagannātha-prasādam. It doesn't matter whether he's a baṅghi, camara or brāhmaṇa. They take actually. Prasāda. Prasāda is transcendental, nirguṇa. So prasāda should be taken together. If you have got really sense of prasāda… If we think it is dahl, capati, then it is another thing. Otherwise, if you have got the sense of prasāda, then there should be no distinction. It should, it can be… "Prasādam, I am taking prasādam, which is nirguṇa." So these are the conclusions. So unless we come to the conclusion of Vaiṣṇava cult, it is very difficult. The Vaiṣṇava cult conclusion should be taken. Otherwise we cannot preach. Without becoming Vaiṣṇava, one cannot become guru. Without becoming guru, how one can preach? These are the formulas. And anxiety-less, when one takes to the shelter of the lotus feet of Kṛṣṇa, he must be anxiety-less. Because Kṛṣṇa says, gives assurance, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Then where is anxiety? Kṛṣṇa says, "I take charge of giving you relief from all sinful reactions." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. So as soon as, mokṣayiṣya, as soon as you surrender to the lotus feet of Kṛṣṇa, Kṛṣṇa immediately takes charge of you and makes you immune from all sinful reaction. Then where is anxiety? That is also recommended by Prahlāda Mahārāja: vanaṁ gato yad dharim āśrayeta.

tad sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

If we become, if we want to become anxiety-less, then we have to take shelter of Hari and go to the forest. Prahlāda Mahārāja recommended, vanaṁ gato yad dharim āśrayeta. Hitvā ātma-pātaṁ gṛham andha-kūpam. Gṛha is compared as andha-kūpa, blind well. And ātma-pātam. If one falls down within blind well… (noise in background) (aside:) What is this sound? Eh? Down?

Devotees: (indistinct)

Prabhupāda: Hmmm? Hitvātma-pātaṁ gṛhaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Unless we take shelter of the lotus feet of Kṛṣṇa, there cannot be any question of anxiety-lessness. No, it is not possible. Go on.

Mādhavānanda: (indistinct)

Prabhupāda: "When one is freed from material anxieties…" This is the process. Therefore we have started this society. People may take advantage of it, and he becomes free from all anxieties. Simply Kṛṣṇa consciousness will make him anxiety-less. Otherwise there is no question. Because anxiety means asad-grahāt. Prahlāda Mahārāja says, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Those who are materially inclined, asat, sad gamaḥ, asato mā. That is the Vedic injunction. Don't keep yourself in the asad. Asad means material, "which will not exist." That is called material. Sad-gamaḥ. And sat means which is spiritual. So, so long one is in asat, asat grahāt, implicated, involved in material things, there is no question of… Therefore viṣaya… Caitanya Mahāprabhu has warned us not to be involved in viṣaya. Viṣaya means material things, money, woman. They are called viṣaya. So Caitanya Mahāprabhu has taught us by His practical behavior that… Mahārāja Pratāparudra, he was a great devotee and serving Caitanya Mahāprabhu in every way. But when he wanted to see Him, Caitanya Mahāprabhu, He denied: "No, no, no. I cannot see a king. I cannot see." So His personal devotees, Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya, very confidential devotees, they requested, "Sir, he's a great devotee. He serves You in so many ways." "Yes, I know that, but because he's king, I cannot see him. Because he's king, I cannot see him." And in this connection, He's made a verse, Sanskrit verse:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ padaṁ jigamiṣor bhava-sāgarasya

viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato ’py asādhu
[Cc. Madhya 11.8]

He recited this, that if one is trying to make progress in spiritual life just to go on the other side of this bhava, bhava-sāgara, the ocean of material existence, then two things he should avoid: viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca, a person who is attached to money and a person attached to too much sense enjoyment. One should not associate with such persons. Viṣa bhakṣaṇad api asādhavaḥ. Such action, for a devotee, is more abominable than drinking poison. It is warned. So those who are preaching, we have to meet with these viṣayīs, but one… Because when we have to preach, we have to see so many viṣayīs, but we should be very, very careful. We should be very careful. We have to meet also women, sometimes young women, beautiful women. But we must be very, very careful. Otherwise it is very dangerous. These things are… These things create anxieties. Viṣayināṁ sandarśanam. As soon as we become attached to viṣaya and women, then we become anxiety. That is material.

So this line of devotional service, there is direction in the śāstras. Therefore we have made prohibition that no illicit sex, no gambling, no meat, fish-eating, no intoxication. Even the smallest intoxication, that is also dangerous. Just like fire. Even a small particle of fire is dangerous. If you neglect it, ”Oh, it is a small particle…” No. You must extinguish it. It may come out very great fire. Cāṇakya Paṇḍita has advised that fire and disease and debt, don’t neglect. You must clear. If you neglect a small fire, it may come out a great fire. If you, if you neglect, you have got debt, the money-lender, he’s adding compound interest, one after another, one after another; it was three rupees, and after some years, it has become three hundred, by compound interest. So you should not neglect. Similarly disease. Disease also, you cannot neglect. If there is… If you think, ”Oh, it is little, it doesn’t matter…” No. You must finish it by treatment. That is Cāṇakya Paṇḍita’s advice.

So everything is there for our knowledge, provided we follow. So there is no difficulty. Therefore our process is mahājana yena gataḥ sa panthāḥ. Dharmasya tattvaṁ nihitaṁ guhāyām. We cannot manufacture our ways. We must follow the footsteps of predecessors. That is our business. Mahājana yena gataḥ sa panthāḥ. Dharmasya tattvaṁ nihitaṁ guhāyām. By argument, by scholarship, or by becoming philosopher, one cannot make any progress, unless he follows the great ācāryas, predecessors strictly. Otherwise it is not possible.

What is time now? All right. Have kīrtana. (end)

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The Nectar of Devotion

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Calcutta, January 29, 1973

Bhavānanda: (reading:) ”As has been stated before, there are three kinds of happiness: material, spiritual and devotional. Devotional service and the happiness due to its execution are not possible so long as one is materially affected. If someone has desire for material enjoyment or for becoming one with the Supreme, these are both considered material concepts.”

Prabhupāda: Yes. Three kinds of happinesses, bhoga, tyāga, and bhakti, sevā. Bhoga tyāga sevā. The karmīs, they are after bhoga, sense enjoyment. And the jñānīs, they are after another side of negation of sense enjoyment. When one is fed up with sense enjoyment… Just like in your country, the young boys, they are practically fed up with the way of sense enjoyment as their fathers and grandfathers had done. So in the name of tyāga, renunciation, they have taken another kind of sense enjoyment-intoxication, unrestricted sex. So this is also another sense enjoyment. Bhoga and tyāga. Real enjoyment is devotion. There is a very practical example. Just like if you get all of a sudden a certain amount of money, say, one hundred rupees note lying on the street, if you get… Or lying here. So if you take it, your conscience will beat, because that does not belong to you. You have picked up. You’ll always think, ”Oh, I am taking somebody’s money. Whose money it was? I’m doing some sinful.” In this way, your mind will disturb. So that is the taking. And similarly, if you don’t take, if you leave it there, then you’ll also be disturbed. You’ll think, ”Somebody has left this money here. So I did not collect it. Somebody will collect it, and he’ll take it away. This is not nice.” The best thing is that you pick it up and, if you deliver to the person who has lost the money or who has left that money. Three things. The one thing is bhoga, if you take yourself. And if you don’t take, that is tyāga. And if you pick it up and deliver to the right person, that is devotion.

So everything belongs to Kṛṣṇa. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] ”I am the supreme proprietor, Mahā-īśvara.” Mahā īśaṁ parameśvaram. So everyone, īśvara, but nobody is Mahā-īśvara or Parameśvara. Mahā-īśvara is Kṛṣṇa. Sarva-loka-maheśvaram. Mahā-īśvara. Mahā means the great. So everything belongs to Kṛṣṇa. This is unknown to the nondevotees. The karmīs also do not know. The karmīs think that the resources of the world, that is given by nature for our enjoyment. This is the modern theory of economic development. Everyone is thinking like that, that by nature we have got the gold mine, so we shall take it and use it and enjoy. This is karmī’s view. And… But there are many karmīs. Everyone is… Just like what is that land where there is too much gold, in South America?

Devotee: Brazil.

Prabhupāda: Brazil. There is too much gold stocked there. And every nation is hankering, how to take it. That will be the effect. What is the struggle in this world? Struggle is the gold is there, the gold mine is there, and everyone is trying to exploit it, ”How I can take or my nation can take.” Nationality means expanded selfishness. They are very much fond of nationality, but that nationality is also selfishness-by combined effort. Our, in our country, Mahatma Gandhi is supposed to be the father of nationality. Not only in our country, in many other countries. But what is that nationality? Mahatma Gandhi wanted that ”The Britishers must go away. My countrymen shall enjoy.” So this is extended selfishness. In the beginning, I want to enjoy. Then if I, I extend my enjoyment, family-wise, community-wise or nation-wise, that does not change the quality of selfishness. People are going on in the name of nationality, big leaders, but from our point of view, that neither as nation or community or person you are the proprietor of things. Kṛṣṇa is the proprietor of… So if you expand your selfishness in the name of nationality-”I possess this land”-we do not approve. We say, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. Why you are claiming yourself, as nation or individual or community? That’s not proper. Just like pickpocket and a gang, gangsters, organized rogues, thieves. It does not change the quality.

There was some talk, you know, between Alexander the Great and the robber. The robber proved that ”You are a greater robber. That’s all. Why you are trying to punish me?” Alexander the Great arrested one robber, and he was going to punish him. So the robber explained that ”Why you are punishing me? You are also a robber. You are going under the name of conqueror, and because I am not as great as you are, therefore you are trying to punish me. So why you are…?” So Alexander the Great, he was very, mean, highly advanced in… He immediately released him. ”Yes. I am also a robber. Why shall I punish you?”

So every… Stenayor sa ucyate. Everyone in this material world, one who has no Kṛṣṇa consciousness, he’s a thief, he’s a rogue, he’s a robber. Everyone. Just like the Americans. They occupied the land of America by killing the Red Indians, and now they are claiming proprietor, and there is immigration department: ”Nobody can come here. It is our land.” This is going on. The first thing is stolen property, everyone. There is another story. A group of thieves stolen some things, and when they were dividing, one of them: ”Kindly, morally divide. Morally divide. Honestly divide.” The thing is taken dishonestly, and they are dividing honestly. This is going on, whole world. Everything is taken dishonestly, and when there is question of division, the United Nations honestly divides it. The association of the honest men, United Nations. All plunderers, rogues, thieves, and they have made an association, United Nations. You see. Basically they’re all rogues and thieves. As soon as there is opportunity, they’ll commit all criminal activities. And they’re doing. So this is not philosophy. So here happiness by material possession is the happiness of the rogues and the thieves. One who is happy by possessing some material things, he is no better than rogue and thief. And one who is renouncing, brahma satyaṁ jagan mithyā, he is a fool. Because how, what you are renouncing? When did you possess it? If you possess something, then you can say, ”I renounce it.” But if you do not possess, then where is the question of renouncement? So both of them are wrong.

There, there are three kinds of so-called spiritual happiness, brahma-sukha, brahmānanda… Three kinds of ānanda, jaḍānanda, brahmānanda. Jaḍānanda means material. As karmīs are trying to possess more and more, more and more-”Let me possess, let me possess”-this is jaḍānanda. Today I have got, say, one lakh of rupees. Idam adya mayā labdham imaṁ prāpsye punar dhanam. This is stated, the asuric vicāra. ”Today I have got so much money. And tomorrow I am going to increase it to so much.” Ko ’sti āḍhyo ’yam. ”I am the richest.” This is karmī’s conception. And jñānīs, because they’re fed up, so they say, brahma satyaṁ jagan mithyā: ”This world is false.” Grapes are sour. You know the story, jackal? He wanted to take the grapes, jumping, jumping, jumping. When he could not get it, he says, ”Oh, grapes are sour. I have no necessity. I have no necessity.” Similarly these rascals, they renounce the world. What renouncement? What you had? You are renouncing? This is also wrong. The real happiness is sevā. ”This is Kṛṣṇa’s, and it must be used for Kṛṣṇa’s purpose.” That is real happiness. Actual, that is the fact. The same example: If you pick up one hundred rupees’ note, if you pocket it, then you are a thief. If you don’t touch it, then it will be lost; somebody will take it. You pick up and give to the original proprietor, that will be satisfaction. That is Vaiṣṇava philosophy. We do not say anything bad. We do not say. That is Rūpa Gosvāmī’s formula. That is Vaiṣṇava formula.

prāpañcikatayā (buddhyā)
hari-sambandhe-vastunaḥ
mumukṣubhiḥ parityāgo
phalgu vairāgyaṁ kathyate

Phalgu vairāgya. Mumukṣubhiḥ, those who are after liberation, nirbheda brahmānusandhana, their giving up this world, becoming sannyāsī, Māyāvādī sannyāsī, brahma satyaṁ jagan mithyā… Rūpa Gosvāmī says, phalgu vairāgya. Why phalgu? Phalgu means insignificant, and phalgu means there is a river, Phalgu, in the Gayā. Those who have gone to Gayā… There is a river. The Gayā city is situated on the river Phalgu. This river is got Phalgu because on the bed you’ll find only sand. But if you push your hand within the sand, you’ll find water. Similarly phalgu vairāgya means the so-called sannyāsīs, they have taken the dress of renounced order, but within the heart they have got all desires to fulfill. Within the heart. If you push your hand within his heart, you’ll find he has got all desires for material enjoyment. That is called phalgu vairāgya. On the surface there is no water; sand. But within, oh, there is flow of water, going on. So this phalgu vairāgya wallas, Māyāvādī sannyāsīs… Jagan mithyā. They give up this world, so many sannyāsīs. But at heart there is the desire: ”I shall become God. I shall become God.” Just see. We are trying… The karmīs are trying to become minister, and he’s trying to become God. So how much great desire he has got. And outwardly he appears to be renounced.

So brahma, nirbheda brahmānusandhana. But a devotee, his happiness is different. Just like Caitanya Mahāprabhu said: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. We do not want this. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. A Vaiṣṇava does not desire even liberation, what to speak of dhanam, janam, rūpavatī bhāryā. That is real Vaiṣṇava. He wants simply Kṛṣṇa, to serve Him. That’s… Anyābhilāṣitā… So that happiness is perfect happiness. That is real śānti. Real śānti. Caitanya-caritāmṛta therefore says, bhukti-mukti-siddhi-kāmī sakali aśānta. Bhukti means karmīs, simply wanting, possess. That, that possessing labor is also another aśānti, to struggle to possess. So he’s aśānta. Mukti, he wants to become God, one with God. And kṛccha sādhana, austerities, penance, so many things he has to do-meditation-just to become God. So that is also troublesome. Where is śānti? Yogis, they’re also practicing praṇāyāma, so many āsanas, dhyāna dhāraṇā, āsana, praṇāyāma. So where is śānti? He has to keep his head down and, what is called? Śīrṣāsana. That is also another āsana. Then he has to show magic. Otherwise he’ll not be recognized. He has to prepare a rasagullā by magic. These are all troublesome things. So bhukti-mukti-siddhi. Bhukti means karmī, mukti means jñānī and siddhi means yogi. Bhukti means siddhi kāmī sakali aśānta. Their process is aśānti. Kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. Kṛṣṇa-bhakta does not require to possess anything or to renounce anything or to show some magic power. No. He has nothing to do all these things. Kṛṣṇa-bhakta does not want that ”I shall show some magic and people will be attracted.” If one is Kṛṣṇa-bhakta, he attracts thousands without any magic. The only magic is kṛṣṇa-bhakti. That’s all. He doesn’t require to show any yogic magic. It is so nice thing.

Therefore one should concentrate upon devotional service. Everything is there. Sarvārhaṇam acyutejyā. If you…, one is devotee of Acyuta, everything is complete there. And he’s śānta. He does not require it. He does not endeavor for it. But because he’s Kṛṣṇa-bhakta, everything follows him. Everything follows him. That ānanda is nice. There is no need of showing magic or renouncing this world or accepting this world. These things are not required by Kṛṣṇa-bhakta. Because if he accepts, it is for Kṛṣṇa. If he rejects, that is for Kṛṣṇa. Ānukūlyasya saṅkalpa prātikūlyaṁ vivarjanam. We advise, ”Give up this habit. No illicit sex, no intoxication, no gambling, no meat-eating.” So this is tyāga. Why tyāga? For Kṛṣṇa. Kṛṣṇa wants this. Kṛṣṇa does not want to see us debauchees. Therefore we must give it up. And Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām… [Bg. 18.65]. We accept it. So our business is to accept by which Kṛṣṇa is pleased, and reject by which Kṛṣṇa is pleased. Our central point is how Kṛṣṇa is pleased. So we have nothing to do with acceptance and rejection. We have to see whether Kṛṣṇa or His representative is pleased. Yasya prasādād bhagavat-prasādo yasya prasādān na gatiḥ kuto ’pi **. That is our practical… And if we live in that way, then we shall be happy. That is called happiness by devotional service. Go on.

Bhavānanda: ”Because the impersonalists cannot appreciate the spiritual happiness of association and the exchange of loving affairs with the Supreme Personality of Godhead…”

Prabhupāda: Because they have no conception of Godhead. Nirākāra. So nirākāra, where is the loving affairs with nirākāra? I cannot love the air. If I want to love, if somebody says, ”You love this air, nirākāra,” oh, where is my love? Love must be there. Just like here we have got Kṛṣṇa. We can love. We cannot love this sky. So they have no conception of God; therefore their love of God is all fictitious. Just like Rabindranath Tagore, he has written Gītāñjali, ”Tumi.” Who is that tumi, he does not know. All the poetry’s ”tumi, tomāra,” and who is that rascal, tumi or tomāra? But that he does not know. This is going on. Now if I say, ”My husband, tumi,” I know, he’s my husband. Or his form is like that. Then I can say. But he does not know who is that tumi. Everyone… The impersonalists will pray, tam eva mātā tam eva pitā. But who is that mātā, who is that pitā? That he does not know. We say, ”Here is your mātā, pitā, Kṛṣṇa. Here is Kṛṣṇa.” That is tangible. Fact. Not fictitious. Go on.

Bhavānanda: ”Their ultimate goal is to become one with the Lord. This concept is simply an extension of the material idea. In the material world…”

Prabhupāda: Our concept is also to become one with God, but not that I become one with God; I agree with God. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. I agree, ”Yes, Sir. So long I was foolishly conducted. Now I surrender unto You.”

mānasa deha geha yo kichu mora
arpilūn tuyā pade nanda-kiśora

This is surrender. That is oneness. ”Now I have surrendered to You everything.” Mārabi rākhobi yaiche taṅhārā. This is oneness. ”Whatever You like, You can do, You kill me or protect me.” Ya icchā taṅhārā nitya dāsa prati tuyā adhikārā: ”Because I am Your eternal slave, You can do whatever you like.” Āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ marma-hatāṁ karotu vā, yathā tathā vā vidadhātu lampaṭo [Cc. Antya 20.47]. ”Whatever You like, You can do.” Mat-prāṇa-nāthas tu… ”Still You are my prāṇa-nātha.” This is oneness. I keep my individuality, but I am so surrendered that I have nothing to disagree with Kṛṣṇa. This is oneness. Not that I mix up, I lose my individuality. I have got individuality. I must go on with individuality. And even individuality’s never stopped. In the Bhagavad-gītā it is said that ”All these kings, you and Me, all of us, we existed in the past, we are now existing, and in the future also we shall exist.” There is no question of intermingling the individuality. The individuality’s there, but individuality sacrificed, full agreement. Full agreement. That is oneness. Just like in our Society, I am the head. So everyone is in agreement with me. That is oneness. Not that my disciples, my students, have lost their individuality. They’re using their individuality to improve the Kṛṣṇa consciousness movement-but sanctioned by me. That is oneness. That is oneness. Similarly, our devotional service is like that. We, varieties of work we are doing, but we must see whether Kṛṣṇa is satisfied. That’s all. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. This is our philosophy. Svanuṣṭhitasya dharmasya. Everyone has got individual capacity to do something, but we must see whether that is satisfactory to Kṛṣṇa or His representative. Yasya prasādād bhagavat-prasādo **. Just (like) in the office, the clerks are working. The office master, superintendent, if he’s pleased, then the proprietor is pleased. The clerk hasn’t got to show a separate endeavor for pleasing the proprietor. If the man in charge is pleased, then proprietor is pleased. Similarly, we have to please our spiritual master. And if he’s pleased, it is to be supposed Kṛṣṇa is pleased. And my only aim is, my only success is to see if Kṛṣṇa is pleased. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Others may be displeased or pleased-it doesn’t matter. One has to be assured whether Kṛṣṇa is pleased. Then it is all right. That is oneness. Oneness does not mean I lose my individuality. That is not oneness. Go on.

Bhavānanda: ”In the material world, everyone is trying to be the topmost head man amongst all his fellow men or neighbors. Either communally, socially or nationally, everyone is competing to be greater than all others in the material concept of life. This greatness can be extended to the unlimited, so that one actually wants to become one with the greatest of all, the Supreme Lord. This is also a material concept, although maybe a little more advanced.”

Prabhupāda: This kind of conception, that ”I shall become God,” or ”I shall declare myself God,” this is also material conception. This is not spiritual conception. Spiritually, nobody can become God except God. But he has no knowledge of God. He’s thinking that he’s God. Vimukta-māninaḥ. Tvayy asta-bhāvād. Ye ’nye ’ravindākṣa vimukta-māninaḥ. Māninaḥ means taking for granted that ”I’ve become liberated. I have become God.” And I advertise, and some foolish people, they adore me: ”Oh, here is God. Here is Bala-yogi incarnation, God.” So such cheap God, we don’t accept. We want to see that Kṛṣṇa, at seven years old, He lifted Govardhana Hill. So if you are actually God, then show me that you can lift a hill, you can kill a Pūtanā. Then I can accept. What sort of God you are? We don’t accept such cheap God. Go on.

Bhavānanda: ”However, the perfect spiritual concept of life is complete knowledge of one’s constitutional position, and thus one knows enough to dovetail himself in the transcendental loving…”

Prabhupāda: This is called ātma-jñāna. Ātma-jñāna. Parābhavas tāvad abodha-jāta yāvan na jijñāsata ātma-tattvam. This is ātma-tattvam. ”I am spirit soul,” that is partial knowledge. And I am eternal spirit soul, but unless I know that I am part and parcel of the Supreme Ātmā, Kṛṣṇa, my knowledge is not perfect. Simply brahma-bhūtaḥ, to know that I am spirit soul, that is not perfect knowledge. You have to still go further. Therefore in the Śrīmad-Bhāgavatam it is said, dharmaḥ projjhita-kaitavo atra [SB 1.1.2]. Śrīdhara Swami says that kaitava. When one thinks artificially that he becomes, he has become liberated, one with the Supreme, that is also kaitava, cheating. He’s not. How he can be one with the Supreme Lord? Then how he has become insignificant creature if he’s Supreme Lord? Therefore this kind of conception, that ”I have become God now,” this is also cheating, another cheating. He’s cheating, self-deception. He’s cheating himself. And what to speak of others. So this kind of oneness, or to become God, they’re imperfect knowledge. Go on.

Bhavānanda: ”One must know that he is finite and that the Lord is infinite. Thus it is not possible to actually become one with the Lord even if one aspires for this.”

Prabhupāda: Yes. Simply desiring… Tvayy aviśuddha-bhāva. Ye ’nye ’ravindākṣa vimukta-māninaḥ. Māninaḥ. Maliya (Hindi) Ne. Not like that. Go on.

Bhavānanda: ”Therefore anyone who has any desire or aspiration for satisfying his senses by becoming more and more important, either in the material sense or in the spiritual sense, cannot actually relish the really sweet taste of devotional service. Śrīla Rūpa Gosvāmī has therefore compared possessing these bhukti (material) and mukti (liberation) desires with being influenced by the black art of a witch. In both cases, one is in trouble. Bhukti means material enjoyment, and mukti means to become freed from material anxiety and to become one with the Lord. These desires are compared to being haunted by ghosts and witches, because while these aspirations for material enjoyment or spiritual oneness with the Supreme remain, no one can relish the actual transcendental taste of devotional service. A pure…”

Prabhupāda: There is said that so long, bhukti-mukti-spṛhā yāvat piśācī hṛdi vartate. Rūpa Gosvāmī. Bhukti-mukti-siddhi piśācī. It is… They are compared with piśācī, What is called, piśācī? Witch? What is that? Witch, what does it mean by ”witch”?

Tamāla Kṛṣṇa: One who flies around bewitching people.

Prabhupāda: What is that witch?

Tamāla Kṛṣṇa: Puts a spell on people.

Devotee (1): Black magic.

Devotee (2): Black…

Prabhupāda: Black, yes. Witch.

Tamāla Kṛṣṇa: Black, yes. Ghosts. Flying around.

Prabhupāda: So bhukti-mukti, they are considered as witch. Bhukti-mukti-siddhi, bhukti-mukti piśācī yāvat hṛdi vartate, tāvad bhakti-sukhasya. So long this piśācī will be within heart… Just like if a man is ghostly haunted, he cannot have healthy condition. He’s in a troubled condition, ghostly haunted. Bhūte pavana (?). So this is bhūte pavana, bhukti-mukti. That is the… Piśācī hṛdi vartate. Tāvad bhakti-sukhasya atra katham abhyudayo amale. So long these two piśācīs, witches, are there within the heart, how he can relish the transcendental bliss of devotional service? That is not possible. Bhukti-mukti… Bhukti-mukti piśācī yāvad hṛdi vartate tāvad bhakti-sukhasyātra katham abhyudayo ’male. There is no possibility. One must be freed from these desires. Anyābhilāṣita-śūnyaṁ jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Then one can relish. So long one is overpowered by bhukti-mukti-siddhi, he cannot become a devotee. Go on.

Bhavānanda: ”A pure devotee never cares for liberation. Lord Caitanya Mahāprabhu prayed to Kṛṣṇa, ’My dear son of Nanda, I do not want any material happiness in the shape of many followers, nor immense opulence in wealth, nor any beautiful wife, nor do I want cessation from material existence. I may take birth many times, one after another, but what I pray from You is that my devotion unto You may always remain unflinching.’ ”

Prabhupāda: This is, I’ve already explained. Caitanya Mahāprabhu’s prayer:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

This is pure prayer. So pure devotional service is another great science. One has to learn it. Then his life will be successful.
Thank you very much. Hare Kṛṣṇa. (end)

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The Nectar of Devotion

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Calcutta, January 30, 1973

Bhavānanda: (reading) ”The attention of a pure devotee is so much attracted to glorification of the pastimes, name, qualities, forms, and so forth of the Lord that the devotee does not care for mukti. Śrī Bilvamaṅgala Ṭhākura has said, ’If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think liberation stands at my door with folded hands, waiting to serve me.’ ”

Prabhupāda: Yes. By chanting the mantra, Hare Kṛṣṇa mantra, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], gradually we become cleansed of all dirty things within our heart. Thus our mind becomes purified. And in the purified condition of the mind we can think of Kṛṣṇa rightly. In this way, Kṛṣṇa becomes practically dependent on the devotees. Kṛṣṇa is the master, controller of everything, but to the pure devotee He becomes dependent. So why the pure devotee will ask for anything else? Adurlabham ātma-bhaktau. For a devotee, Kṛṣṇa is within the palms of a devotee. Ajita, jito ’py asau. Although Kṛṣṇa is not conquerable, but He likes to be conquered by His devotee. That is the position. Just like He willingly placed Himself to be conquered by Mother Yaśodā, to be conquered by Rādhārāṇī, to be conquered by His friends. Kṛṣṇa became defeated and He has to take His friend on the shoulder. Practically sometimes we see that a king keeps a joker amongst his associates, and sometimes the joker insults the king, and the king enjoys. The joker sometimes… Just like there is a famous joker, Gopāla Bon, in Bengal. So one day the king asked him, ”Gopāla, what is the difference between you and an ass?” So he immediately measured the distance from the king. He said, ”It is three feet only, sir. The difference is only three feet.” So everyone began to laugh. And the king enjoyed that insult. Because sometimes it is required.

So Kṛṣṇa also… Everyone praises Him in exalted position. Everyone. That is Kṛṣṇa’s position-the Supreme Lord. In Vaikuṇṭha, there is only praising. There is no such thing. But in Vṛndāvana Kṛṣṇa is free to accept insult from His devotee. The people do not know that, what is Vṛndāvana life. So devotees are so exalted. Rādhārāṇī orders, "Don't allow Kṛṣṇa to come here." Kṛṣṇa cannot come in. He flatters the other gopīs: "Please allow Me to go there." "No, no. There is no order. You cannot go." So Kṛṣṇa likes that. But the Māyāvādīs, they cannot understand that the Supreme Absolute Truth can be controlled by the devotee. They want to become one. But here the Vaiṣṇava, pure Vaiṣṇava, they become so exalted that there is no question of becoming one. Daivena phalati divya-kiśora-mūrtiḥ, bhaktis tvayi sthiratarā yadi bhagavān syād, Bilvamaṅgala Ṭhākura says. Daivena phalati divya-kiśora-mūrtiḥ muktiḥ mukulitāñjali sevate asmān. "Mukti, oh, she's standing with folded hands, 'What can I do for you, sir?' " Dharmārtha-kāma mokṣa samaya pratīkṣāḥ. They're just like attendants, servants. Dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. So for a devotee, the position is so exalted. They don't care for all this dharma, artha, kāma, mokṣa. They simply absorbed in thoughts of Kṛṣṇa. Always thinking, satato, smārtavyaḥ satato viṣṇu. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Always, twenty-four hours. Even in sleeping. That is perfection. Always thinking of Kṛṣṇa. Go on.

Bhavānanda: "To pure devotees, therefore, liberation and spiritual emancipation are not very important things."

Prabhupāda: That's not very important. They are, they think that mokṣa is very exalted position. Therefore Śrīdhara Swami says mokṣa, mokṣa-vāñchā paryantaṁ nirastam. Mokṣa-vāñchā paryantaṁ nirastam. Dharmaḥ projjhita-kaitavo atra paramo nirmatsarāṇāṁ satāṁ vāstava vastu vedyam atra [SB 1.1.2]. So in Bhāgavata says that "This Śrīmad-Bhāgavatam is meant by the, meant for the paramahaṁsas, not for ordinary man." Ordinary man, they are after dharma, artha, kāma, mokṣa. First of all, nowadays, even they do not care for dharma. They're animals. Really human life begins when they take to religious principles. Dharmeṇa hīna paśubhiḥ samānāḥ. So dharma-artha-kāma-mokṣa, gradually improvement, and devotional service is above mokṣa. Therefore dharmaḥ projjhita-kaitavo atra [SB 1.1.2]. Kaitavo, cheating. As soon as there is some motive, that is cheating religion. But bhakti, there is no such thing, dharma, artha, kāma, mokṣa. It is above, transcendental. Therefore it is meant for the paramo nirmatsarāṇāṁ satām. Nirmatsara. Nirmatsara means envious..., not envious. Matsaratā. Parā utkarṣaṇam asahanam (?), Śrīdhara Swami says. If in, if somebody is advancing, somebody is making improvement, his neighbors, his friends, even most intimate friends, they also become envious: "Oh, this man is advancing so much. This man is becoming so rich, so popular." Envious. So Vaiṣṇava is not envious. If somebody advances more than him, he appreciates: "Oh, he's so nice that he has advanced more than me. I could not serve Kṛṣṇa in such a nice way." That is Vaiṣṇavism. And if one is envious-"Oh, this man is going so fast. Let him, let us put some impediments on this path"-he's not Vaiṣṇava; he's hīnasya jantuḥ. He's animal. Vaiṣṇava cannot be envious. Therefore Vaiṣṇava cult... This is paramo nirmatsarāṇām [SB 1.1.2]. No matsaratā, no enviousness. Satām, devotees. Devotees means he must be nirmatsara. Go on.

Bhavānanda: "In this connection, in the Third Canto of Śrīmad-Bhāgavatam, Chapter Twenty-five, verse 23, Kapiladeva has advised His mother, Devahūti, as follows: 'My dear mother, My pure devotees are charmed by seeing My different forms, the beauty of My face, the structure of My body so enchanting. My laughing, My pastimes and My glance appear to them so beautiful that their minds are always absorbed in thoughts of Me, and their lives are dedicated fully unto Me. Although such people do not desire any kind of liberation or any kind of material happiness, still, I give them a place amongst My associates in the supreme abode.' "

Prabhupāda: Therefore this arcana-mārga, śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārj anādau yuktasya bhaktāṁś ca niyuñjato 'pi **. This is the first duty of the spiritual master, to engage the devotees in arcana-mārga. Śrī-vigrahārādhana-nitya. Cleansing the temple, dressing the Deity, decorating with flowers, ornaments and... So that devotees, as soon as (they) see smiling Kṛṣṇa, pleasing Kṛṣṇa, they become pleased. They become pleased by seeing Kṛṣṇa pleased. They do not want to be pleased independently. That is not devotee. Devotee's pleasure is seeing Kṛṣṇa is pleased. Kṛṣṇa is also pleased when He sees the devotees are pleased. This is competition. This is competition. Kṛṣṇa wants to see that His devotees are pleased, and the devotees want to see that Kṛṣṇa is pleased. Dui lāge hura huri (?). This is the competition going on between Kṛṣṇa and Rādhārāṇī. By Rādhārāṇī, seeing the Rādhārāṇī's beauty, Kṛṣṇa becomes pleased, and Rādhārāṇī, when She sees that Kṛṣṇa is very pleased, She becomes pleased. She becomes more beautiful. And Kṛṣṇa wants to see. In this way there is competition. This is rādhā kṛṣṇa-praṇaya vikṛtir hlādinī śaktir asmād ekātmānāv api deha-bhedaṁ gatau tau [Cc. Ādi 1.5]. This is the exchange of Kṛṣṇa's pleasure potency. Śrīmatī Rādhārāṇī is the manifestation of pleasure potency of Kṛṣṇa.

So people who do not know that Rādhā-Kṛṣṇa līlā is not ordinary thing, just like human being or young girls or young boys... No. Ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37]. They are display of ānanda-cinmaya-rasa. Cinmaya-rasa. Not jara-rasa (?). Here everything is jara-rasa. So when rascals, they take Kṛṣṇa is enjoying with girls, they think in comparison to this jara-rasa. But they do not know that this is not jara-rasa. This is ānanda-cinamaya-rasa. That they do not know. Therefore they characterize Kṛṣṇa differently. They question that "Why Kṛṣṇa danced with the gopīs?" The rascals, they do not know that gopīs are not these ordinary girls. They are cinmaya-rasa. Ahlādinī śakti, expansion of ahlādinī śakti. They should think that Kṛṣṇa is the Supreme Brahman. Supreme Brahman, for realizing brahma-sukham, one gives up all material happiness. Tyāgena. And the Supreme Brahman is enjoying material happiness? No. They do not know. Therefore it is prohibited that ordinary man should not try to understand radha kṛṣṇa-praṇaya-vikṛtir. Because they'll commit offense. They do not know. Therefore Narottama, Narottama dāsa Ṭhākura sings,

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhabo se yugala-pīriti

He's hankering. He's looking for days when he will be able to understand what is rādhā-kṛṣṇa-praṇaya vikṛtir. And these ordinary men, they're immediately..., as if, as if they have become more than Narottama dāsa Ṭhākura. Rādhā-Kṛṣṇa līlā... No, you should be very much careful. This Rādhā-Kṛṣṇa līlā can be understood by the paramahaṁsa, liberated soul. We should simply worship... Now we are worshiping Rādhā-Kṛṣṇa. It is not directly Rādhā-Kṛṣṇa; it is Lakṣmī-Nārāyaṇa sevā. It is not directly... It is not possible... For conditioned soul, there is no possibility of worshiping Rādhā-Kṛṣṇa. But we worship through Śrī Caitanya Mahāprabhu. Therefore we keep Śrī Caitanya Mahāprabhu along with Rādhā-Kṛṣṇa. By the grace of Śrī Caitanya Mahāprabhu, we may be able to understand Rādhā Kṛṣṇa līlā some day in our life. Rādhā kṛṣṇa-praṇaya-vikṛtir ahlādinī śaktir asmād ekātmānāv api deha-bhedaṁ gatau tau, śrī-caitanyākhyaṁ prakaṭam adhunā tad dvayaṁ caikyam āptam.

So through Caitanya Mahāprabhu, we can be, I mean to say, able, we may be able some day to understand what is Rādhā Kṛṣṇa. Anarpita-carīṁ cirāt karuṇāyāvatīrṇaḥ kalau samarpayitum unnata ujjvala rasāṁ sva-bhakti-śriyam, hariḥ puraṭa-sundara-dyuti… What is that verse? I forget now. So Śrī Caitanya Mahāprabhu, by the grace of Śrī Caitanya Mahāprabhu, we should try to understand, we should try to understand Rādhā-Kṛṣṇa through Bhakti-rasāmṛta-sindhu, Nectar of Devotion, through the Gosvāmīs. Don't try to… The sahajiyā… Then you'll be sahajiyā-smoking bidi and doing all nonsense and singing Rādhā-Kṛṣṇa līlā on the street and here, there. Going through hell. Rādhā-Kṛṣṇa līlā is not so cheap. Therefore they are called sahajiyā. They have made it cheap. If they want to read Bhāgavatam-immediately rasa-līlā. If they want to hear something about Kṛṣṇa-immediately rasa-līlā. Because it appears similar, just like young boy, young girls. But it is not that. It is ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37], Rādhārāṇī's expansion of Kṛṣṇa's energy. And the gopīs are expansion of Rādhārāṇī's body. They are not ordinary things. Go on.

Bhavānanda: "This evidence from Śrīmad-Bhāgavatam gives assurance to the pure devotee of being elevated to association with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī remarks in this connection that one who is actually attracted by the beauty of the lotus feet of Śrī Kṛṣṇa or His service and whose heart, by such attraction, is always full with transcendental bliss will naturally never aspire after the liberation which is so valuable to the impersonalists."

Prabhupāda: Yes. Liberation, a devotee never… Why liberation? Prabodhānanda Sarasvatī, he says… Liberation means kaivalya. Kaivalyaṁ narakāyate. What is this liberation? It is as good as the hell. Kaivalyaṁ narakāyate. Tri-daṣa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta 5). The persons, they are hankering after being elevated to the heavenly planet. So for a devotee, this is will o' the wisp, phantasmagoria, it has no value. Kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpayate indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. And the yogis… Karmīs, jñānīs, yogis. Karmīs are after heavenly planet; jñānīs are after kaivalya, liberation; yogis are after controlling the senses. So senses are very dangerous. Everyone knows. Our senses are very strong. Therefore the yoga system is recommended for them who are very much in bodily concept of life. Therefore they are advised to exercise the body to come to the point of spiritual platform. But those who are above bodily concept of life, those senses have been purified.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa-hṛṣīkeśa
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Those who are actually engaged in pure devotion, their senses are purified. Without purified senses, you cannot approach. With ordinary material senses, you cannot approach. Therefore we have to follow the regulative principles. Regulative principle and sinful activities. Otherwise, how we can approach Kṛṣṇa? Yeṣām anta-gataṁ pāpam. By the senses we commit so many sinful activities. Therefore sin, without being free from sinful activities, nobody can approach Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Kṛṣṇa is pavitraṁ paramam, the supreme purified. So how we can approach Kṛṣṇa without being purified? Therefore the four principle, regulative principles must be followed. Otherwise, there is no chance of advancing. There is no chance. They are relatively cooperatively helpful, chanting, but one must be willing that "I must be purified to approach Kṛṣṇa." Otherwise he becomes sahajiyā. So "I am approaching Kṛṣṇa. I can smoke bidi. I can take marijuana. I can…" No. Must be purified. Go on.

Bhavānanda: "A similar passage is also there in Third Canto, Fifteenth Chapter, of the same book, wherein Uddhava addresses Lord Kṛṣṇa and says, 'My dear Lord, for persons who are engaged in Your transcendental loving service there is nothing worth obtaining from religiousness, economic development, sense gratification or liberation, although happiness from these different sources can be very easily had by them.' "

Prabhupāda: Therefore devotee's another name is niṣkiñcana, akiñcana. Niṣkiñcanasya bhagavad-bhajanonmukhasya. Niṣkiñcana. He doesn't possess anything, don't want to possess anything material. These are all material things. What are those? Sense gratification, economic development, liberation. They are all different stages of material existence. And Kṛṣṇa is not for the persons who are hankering after material possessions. Kṛṣṇa is far away. Therefore in the Kuntī-stotra in Śrīmad-Bhāgavata it is said, niṣkiñcanasya gocarāḥ: "You, Kṛṣṇa, You are understood by persons who have become niṣkiñcana." Niṣkiñcana. So niṣkiñcanasya bhagavad-bhajanonmukhasya. The qualification of devotion is to become a niṣkiñcana. Means one should not try to possess anything material. He should simply try to possess Kṛṣṇa. There must be some possession. The Māyāvādī philosophy, to dispossess material things, will not help him. He must possess something positive. Otherwise he'll fall down. That is our… Because we want something. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. So we simply, we try, that "Let me become sannyāsī, niṣkiñcana." That is not possible. You must take to the service of Kṛṣṇa. Then when you are fully satisfied that "I possess Kṛṣṇa. Kṛṣṇa is within my heart," then you can give up all this nonsense, kick out: "I don't want." Otherwise not possible. So the two things: Niṣkiñcanasya bhagavad-bhajano…, param paro jīveṣa (?). Those who have become ni…, what is this liberation for them? Nothing. The four things, dharma-artha-kāma-mokṣa. So when one takes to this shelter of Kṛṣṇa's lotus feet, that is the highest dharma, topmost. That is the topmost yoga. So why he should hanker after dharma-artha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]? It is so nice thing. That is the statement of Uddhava. One who has become pure devotee… One who has possessed… Svāntaḥ-sthita gadābhṛtā. He has become purified. But don't imitate. Actually see whether you are always thinking of Kṛṣṇa. Then it is all right.

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
viṣayiṇāṁ sandarśanam atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
[Cc. Madhya 11.8]

So we have to become niṣkiñcana. But niṣkiñcana we can become only when we possess Kṛṣṇa. Otherwise, not possible. Go on.

Bhavānanda: "In spite of such facilities, my dear Lord, I do not aspire to achieve any such results. My only prayer is that I may have unflinching faith and devotion unto Your lotus feet."

Prabhupāda: This is the only thing. If we have got unflinching faith and devotion to the lotus feet of Kṛṣṇa, then we can automatically become niṣkiñcana, liberated, developed in economic condition. That is not important thing for a devotee. They come automatically. Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Kṛṣṇa says. Why he should try for economic development? Kṛṣṇa personally comes. ”You want this. Take it.” That is devotee. Why he should hankering after economic development? No. Therefore Caitanya Mahāprabhu teaches: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. There is no need of hankering. Kṛṣṇa knows what he requires, ”How My devotee will be satisfied.” Kṛṣṇa knows… If Kṛṣṇa sees that this devotee has got little desire for some material enjoyment, Kṛṣṇa will give.

Just like Dhruva Mahārāja. Dhruva Mahārāja, he went to the forest to worship the Lord, for getting the kingdom of his father or better than that. So although when Dhruva Mahārāja saw the Lord he said svāmin kṛtārtho 'smi varaṁ na yā…, ”I, I don't want anything. I am now fully satisfied”, still Kṛṣṇa gave him Dhruvaloka. Because he desired: ”No, you enjoy. Then you come back again.” So there is no need of asking any… Kṛṣṇa knows, as the father knows, the mother knows what is the need of my child; Therefore pure devotee never asks from Kṛṣṇa anything except His service. Mama janmani janamanīśvare bhavatād bhaktir ahaitukī. ”Without any cause let me be engaged in Your service.” This is Kṛṣṇa consciousness, perfection. Go on.

Bhavānanda: ”A similar passage appears in the Third Canto, 25th Chapter, 31st verse, wherein Kapiladeva instructs His mother and says: 'My Dear Mother, devotees whose hearts are always filled in the service of My lotus feet, and who are prepared to do anything for my satisfaction, especially those who assemble together to understand My qualities, pastimes and form, and thus glorify Me congregationally and derive transcendental pleasure therefrom, such fortunate devotees never desire to become one with Me.' ”

Prabhupāda: Yes. Go on.

Bhavānanda: ” 'And not to speak of becoming one with Me, if they are offered a post like Mine in My abode, or opulence like Mine, or even personal association with Me with similar bodily features, they refuse to accept because they are satisfied simply by being engaged in My devotional service.' ”

Prabhupāda: Yes. All kinds of mukti, sarūpya-mukti, sa, sa… Sāyujya-mukti, no devotee desires, kicked out. There is no question of sāyujya-mukti. But other four kinds of muktis, sārūpya-mukti, sālokya-mukti, these muktis are desired by the inhabitants of Vaikuṇṭha. Vaikuṇṭheśvara. Especially in South India, they worship the Vaiṣṇava, Veṅkateṣa. Veṅkateṣa means Vaikuṇṭheṣa, the Lord of Vaikuṇṭha. So the, the associates, the devotees of the Lord in Vaikuṇṭha, they desire sārūpya-mukti, to have similar feature of the body, four-handed. Viṣṇudūta. And sālokya, the same as Nārāyaṇa is living in Vaikuṇṭha, they also live in Vaikuṇṭha. This is also in the bhakti-mārga. But a, a higher advanced devotee, even he does not want all these things. Even… Wherever Kṛṣṇa puts him, that's all right. It doesn't matter. Yathā tathā vidadhātu lampato mat-prāṇa-nāthas tu sa eva nāparaḥ. You can, whatever You like, can do. It doesn't matter. I don't want any exchange. I don't want to do business with You. That is pure devotee. Go on.

Bhavānanda: ”In the Śrīmad-Bhāgavatam, Fourth Canto, 9th Chapter, 10th verse, King Dhruva says, My dear Lord, the transcendental pleasure derived by meditation upon Your lotus feet, which is enjoyed by the pure devotees, cannot be approached by the transcendental pleasure derived by the impersonalists through self-realization. So how can the fruitive workers who at most can desire to promotion to the higher, heavenly planets understand You, and how can they be described as enjoying a happiness similar to the devotees' happiness.' ”

Prabhupāda: So there are three kinds of happinesses described, material happiness, spiritual happiness and devotional happiness. Three kinds of happinesses are very nicely described in this chapter.

Thank you very much. (pause) Hare Kṛṣṇa. (kīrtana begins) (end)

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The Nectar of Devotion

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Mādhavānanda: (reading:) ”Chapter Four. Devotional Service Surpasses All Liberation. How much a devotee is seriously attached to the devotional service of the Supreme Personality of Godhead can be understood from the statement of Mahārāja Pṛthu (Ādi-rāja), which is described in Śrīmad-Bhāgavatam, Fourth Canto, Twentieth Chapter, 21st verse. He prays to the Supreme Personality of Godhead thusly: 'My dear Lord, if, after taking liberation, I have no chance of hearing the glories of Your Lordship, glories chanted by pure devotees from the core of their hearts in praise of Your lotus feet, and if I have no chance for this honey of transcendental bliss, then I shall never ask for liberation of this so-called spiritual emancipation. I shall simply always pray unto Your Lordship that You may give me millions of tongues and millions of ears so that I can constantly chant and hear of Your transcendental glories.' ”

Prabhupāda: Surpasses all kind of liberation. There are five kinds of liberation: sāyujya, sārūpya, sālokya, sāmīpya. But a pure devotee does not want any of such liberations. Dhiyamānāṁ na ghṛnanti (?). Even liberation is offered. Kṛṣṇa offers liberation very easily. But Kṛṣṇa's personal touch is so sublime that Kṛṣṇa is carrying order of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira is sending letter, handed over to Kṛṣṇa, and He's carrying to Duryodhana. So Nārada was very much surprised that this stage of dependent on devotee is very, very difficult to achieve. To achieve liberation is not very difficult, but when Kṛṣṇa becomes dependent on the order of a devotee, that is very difficult to achieve. So therefore pure devotional service surpasses all kinds of liberation. Caitanya Mahāprabhu also teaches, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Liberation means no more birth. But Caitanya Mahāprabhu says, mama janmani janmani. Birth after birth. But the, a devotee does not want anything of the material things. Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. So this pure devotional service is a different subject matter. Dharmaḥ projjhita-kaitavo atra [SB 1.1.2]. Therefore Vyāsadeva says that all kinds of motivated religious system is rejected from devotional service. Projjhita-kaitavaḥ. Kaitava means motivated. In devotional service, there is no motive-simply to serve Kṛṣṇa. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. That is pure devotional service. Go on.

Mādhavānanda: ”The impersonalists desire to merge into the existence of the Supreme, but without keeping their individuality, they have no chance of hearing and chanting the glories of the Supreme Lord. Because they have no idea of the transcendental form of the Supreme Lord, there is no chance of their chanting and hearing of His transcendental activities.”

Prabhupāda: The impersonalists take it, this chanting, as means to attain liberation. They do not know that the chanting is the, real chanting begins after liberation. Not that by chanting one reaches liberation. No. That's not a fact. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Satatam. Satatam means after liberation also. This chanting will continue after liberation also. Not that after liberation chanting will finish. In the Bhagavad-gītā it is said, satatam. Satatam means after liberation also. Before liberation and after liberation. Therefore it is nitya. Nitya means it does not stop, never stops. Satataṁ kīrtayananto māṁ yatantaś ca, tuṣyanti ca ramanti ca. Dṛḍha-vratāḥ. So the, when you actually go to Goloka Vṛndāvana, the same chanting will go on before Kṛṣṇa. Chanting will never stop. Go on.

Mādhavānanda: "In other words, unless one is already beyond liberation, one cannot relish the transcendental glories of the Lord, nor can one understand the transcendental form of the Lord.

"A similar statement is found in the Śrīmad-Bhāgavatam, Fifth Canto, Fourteenth Chapter, 43rd verse. Śukadeva Gosvāmī addresses Parīkṣit Mahārāja there and says, 'The great soul of King Bhārata was so much attached to the service of the lotus feet of Kṛṣṇa that he very easily gave up his lordship over the earthly planet and his affection for his children, society, friends, royal opulence and beautiful wife. He was so very lucky that the goddess of fortune was pleased to offer him all kinds of material concessions, but he never accepted any of these material opulences.' Śukadeva Gosvāmī eulogizes this behavior of King Bhārata very highly. He says, 'Any person whose heart is attracted by the transcendental qualities of the Supreme Personality of Godhead, Madhusūdana, not to speak of material opulences, does not care even for that liberation which is aspired to by many great sages.' "

Prabhupāda: This Mahārāja Bhārata was the son of Ṛṣabhadeva and under whose name, after whose name this planet is called Bhārata-varsa. This, the same Bhārata Mahārāja, he left this world at very young age, twenty-four years. Young wife, children, kingdom, everything he left. Then he developed some attachment for a young deer. So he had to take the birth in the shape of a deer. The next birth he remained silent, Jaḍa Bhārata. So (the) Jaḍa Bhārata story is there in the Śrīmad-Bhāgavatam. Very enlightening. Go on.

Mādhavānanda: "In the Bhāgavatam, Sixth Canto, Eleventh Chapter, 23rd verse, there is a similar statement by Vṛtrāsura, who addresses the Lord as follows: 'My dear Lord, by leaving Your transcendental service I…' "

Prabhupāda: Just see. Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī, he's presenting this Bhakti-rasāmṛta-sindhu, quoting from so many scriptures. Nānā-śāstra-vicāraṇaika-nipuṇau. They were very, very expert in studying śāstra very scrutinizingly. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Why they studied so much? Because they wanted to establish sad-dharma, real type of religion, bhakti. They are quoting, therefore, from so many, nānā-śāstra. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. That is welfare activity. Lokānāṁ hita-kāriṇau. These people are trying to give some service to the daridra-nārāyaṇa, but they do not know actually what is jīve dayā (?). This is jīve daya. Lokānāṁ hita-kāriṇau. They should know things with reference to the authorized scripture. Not that I manufacture some words, according to my whims. That is not service to the hu… That is misleading, disservice. Because, if they are kept in ignorance, what is the value of such service. Here is (service). He does not manufacture anything. He's giving immediately evidence, reference to the authorized scripture. That is the way of presenting things. Not that "I think," "In my opinion." What you are? But in, in Vaiṣṇava philosophy, even Caitanya Mahāprabhu, although He was Kṛṣṇa Himself, whenever He spoke something, immediately He gave evidence from the śāstra. Even Kṛṣṇa. While He was speaking Bhagavad-gītā, He also gave reference to the Vedānta-sūtra: brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. He was giving reference to the Brahmā-sūtra. That is the way of authorized presentation. Kṛṣṇa is Supreme Personality of Godhead, but He was also giving reference. He also said, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ [Bg. 16.23]. We cannot give up śāstras. If we give up śāstra, then Kṛṣṇa says, sa siddhiṁ sāvāpnoti na sukhaṁ na parāṁ gatim. If we give up śāstra, if we manufacture our own words, own śāstras, these are all rascaldom. That should not be accepted. So here you see Rūpa Gosvāmī's writing. The śloka, number, Canto, everything is given. Nānā-śāstra-vicāraṇaika-nipuṇau. Go on.

Mādhavānanda: " 'My dear Lord, by leaving Your transcendental service I may be promoted to the planet called Dhruva-loka (the polestar), or I may gain lordship over all the planetary systems of the universe. But I do not aspire to this. Nor do I wish the mystic perfections of yoga practice, nor do I aspire for spiritual emancipation. All I wish for, my Lord, is Your association and transcendental service eternally.'

"This statement is confirmed by Lord Śiva in the Śrīmad-Bhāgavatam, Sixth Canto, Seventeenth Chapter, 52nd verse, wherein Lord Śiva addresses Satī thusly: 'My dear Satī, persons who are devoted to Nārāyaṇa, Kṛṣṇa, are not afraid of anything. If they are elevated to the higher planetary systems of if they get liberation from material contamination, or if they are pushed down in the hellish condition of life-or, in fact, in any situation whatever-they are not afraid of anything. Simply because they have taken shelter of the lotus feet of Nārāyaṇa, for them any position in the material world is as good as another.' "

Prabhupāda:
nārāyaṇa-paraḥ sarve
na kutaścana bibhyati
svargāpavarga narakeṣv
api tulyārtha darśinaḥ
[SB 6.17.28]
Go on.

Mādhavānanda: "There is a similar statement by Indra, the King of heaven, in Śrīmad-Bhāgavatam, Sixth Canto, Eighteenth Chapter, 52nd verse. There Indra addresses his mother in this manner: 'My dear Mother (Aditi), persons who have given up all kinds of desire and are simply engaged in devotional service to the Lord know what is actually their self-interest. Such persons are actually serving their self-interests and are considered first-class experts in the matter of advancing to the perfectional stage of life.' "

Prabhupāda: That is… Everyone is after his self-interest, but real self-interest is to approach Viṣṇu. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti surayaḥ. And in the Bhāgavata it is said: na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Svārtha-gati. Our real self-interest is in Viṣṇu. They do not know. Bahir-artha-māninaḥ. Durāśayā. Bahir-artha-māninaḥ. So one who has fixed up to render service to Viṣṇu, Kṛṣṇa… Viṣṇur ārādhyate puṁsāṁ nānyat tat-tosā-kāraṇam. So this is the ultimate goal of life, to approach

Viṣṇu. And the origin of Viṣṇu is Kṛṣṇa. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8], Kṛṣṇa says. Therefore He's origin of Viṣṇu, Lord Viṣṇu, Lord Brahmā, Lord Śiva. Sarvasya. Aham ādir hi devānām [Bg 10.2]. Devānām begins… The devas, demigods, begins from Brahmā, Viṣṇu, Maheśvara, then other demigods. So Kṛṣṇa says, aham ādir hi devānām. Go on.

Mādhavānanda: "In the Seventh Canto of the Bhāgavatam, Sixth Chapter, 23rd verse, Mahārāja Prahlāda says, 'My dear friends who are born into atheistic families, if you can please the Supreme Personality of Godhead, Kṛṣṇa, then there is nothing more rare in this world. In other words, if the Supreme Lord Kṛṣṇa is pleased with you, then any desire that you may have within the core of your heart can be fulfilled without any doubt. As such, what is the use of elevating yourself by the results of fruitive activities, which are automatically achieved in all events by the modes of material nature?' "

Prabhupāda: Yes. In the śāstra it is said:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

Akāma. There are three classes of men. Akāma, without kāma, without any desire, that is devotees. And sarva-kāma means the karmīs; and mokṣa-kāma, the jñānīs. So whatever you may be, you can engage yourself in devotional service.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

Your desires will be fulfilled. Even if you are thinking like karmī, still you can take to devotional service. Your desires will be fulfilled. Kṛṣṇa is so kind. Whatever you desire, He'll fulfill. Go on.

Mādhavānanda: " 'And what is the use for you of spiritual emancipation or liberation from material bondage? If you are always engaged in chanting the glories of the Supreme Lord and always relishing the nectar of the lotus feet of the Lord, then there is no necessity for any of these.' By this statement of Prahlāda Mahārāja it is clearly understood that one who takes pleasure in chanting and hearing the transcendental glories of the Lord has already surpassed all kinds of material benediction, including the results of pious activities, pious fruitive activities, sacrifices and even liberation from material bondage.

"Similarly, in the same Seventh Canto, Eighth Chapter, 39th verse, when the demigods are offering prayers to Lord Nṛsiṁha, Indra, the King of heaven, says, 'O Supreme One, these demons talk of our share of participation in the performance of ritualistic sacrifices, but simply by Your appearance as Lord Nṛsiṁhadeva You have saved us from terrible fears. Actually our shares in the sacrificial performances are due to You only because You are the Supreme Enjoyer of all sacrifices. You are the Supersoul of every living entity, and therefore You are the actual owner of everything. Long were our hearts always filled with fear of this demon, Hiraṇyakaśipu. But You are so kind towards us that by killing him, You have removed that fear from within our hearts and have given us the chance to place Your Lordship within our hearts again. For persons who are engaged in the transcendental loving service of Your Lordship, all the opulences which were taken away from us by the demons are counted as nothing. Devotees do not even care for liberation, not to speak of these material opulences. Actually we are not enjoyers of the fruits of sacrifices. Our only duty is to always be engaged in Your service, for You are the enjoyer of everything.' "

Prabhupāda: Go on.

Mādhavānanda: "The purport of this statement by Indra is that, beginning from Brahmā down to the insignificant ant, no living entities are meant for enjoying the material opulences. They are simply meant for offering everything to the supreme proprietor, the Personality of Godhead. By doing so, they automatically enjoy the benefit. The example can be cited again of the different parts of the body collecting foodstuffs and cooking them so that ultimately a meal may be offered to the stomach. After it has gone to the stomach, all the parts of the bodies…, body equally enjoy the benefit of the meal. So similarly everyone's duty is to satisfy the Supreme Lord and then automatically everyone will become satisfied."

Prabhupāda: That is called yajña. Yajñārthe karma. Go on.

Mādhavānanda: "A similar verse is found in the Eighth Canto, Third Chapter, of Śrīmad-Bhāgavatam, verse 20. Gajendra says there, 'My dear Lord, I have no experience in the transcendental bliss derived from Your devotional service, so therefore I have asked from You some favor. But I know that persons who are pure devotees and have, by serving the lotus feet of great souls, become freed from all material desires, are always merged in the ocean of transcendental bliss and, as such, are always satisfied simply by glorifying Your auspicious characteristics. For them there is nothing else to aspire to or pray for.'

"In the Ninth Canto of the Bhāgavatam, Fourth Chapter, 49th verse, the Lord of Vaikuṇṭha replies to Durvāsā Muni thusly: 'My pure devotees are always satisfied being engaged in devotional service, and therefore they do not aspire even after the five liberated stages, which are (1) to be one with Me, (2) to achieve residence on My planet, (3) to have My opulences, (4) to possess bodily features similar to Mine, and (5) to gain personal association with Me. So, when they are not interested even in these liberated positions, you can know how little they care for material opulences or material liberation.'

"There is a similar prayer by the nāga-patnī (wives of the Kāliya serpent), in the Tenth Canto of Śrīmad-Bhāgavatam, Sixteenth Chapter, verse 33. The nāga-patnī say there, 'My dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over all the planetary systems, the mystic perfections of yoga or even liberation from the material existence. In other words, anyone who adores the dust of Your lotus feet does not care a fig for all other perfectional stages.' "

Prabhupāda: This was spoken by the nāga-patnī when Kāliya was being punished by Lord Kṛṣṇa, kicking over his head. So this prayer was offered, that "For Your dust of Your lotus feet, so many great sages are hankering after, and they do not care for even liberation, simply to get Your, that dust of the lotus feet. We do not know how much this fortunate snake is, that he's automatically getting the dust. You are kicking on his head. We do not know what did he do in his previous life that he's so fortunate."

All right. Chant Hare Kṛṣṇa. (end)
Śrī Caitanya-caritamṛta Lectures
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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.1

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Māyāpur, March 25, 1975
Prabhupāda:
vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam
[Cc. Ādi 1.1]

Kṛṣṇa Caitanya is Kṛṣṇa. That was observed by Sārvabhauma Bhaṭṭācārya. He composed one hundred verses praising the glories of Lord Caitanya, but because Caitanya Mahāprabhu was playing the part of a devotee, He threw away the ślokas, because "This is not for Me." That was Caitanya Mahāprabhu's humbleness. But the devotees know that Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Rādhā-Kṛṣṇa combination of Śrī Caitanya... Śrī Caitanya Mahāprabhu means Rādhā and Kṛṣṇa combined. In the beginning there is Kṛṣṇa, and then Kṛṣṇa divided into two, Rādhā and Kṛṣṇa. And then again combined, that is Śrī Caitanya Mahāprabhu.

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api (bhuvi purā) deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam...
[Cc. Ādi 1.5]

So the Gosvāmī's siddhānta, that Kṛṣṇa is one. There is no rivalry with Kṛṣṇa. God is one. Eka-brahma dvitīya nāsti. There cannot be many Gods. So when God, Kṛṣṇa, wants to enjoy His pleasure potency, that is Rādhārāṇī. So He manifests Himself, manifests His energy... His energy and He, there is no difference. Śakti-śaktimator abhedaḥ. The śāstra says śakti and the śaktimat-means one who possesses the śakti (śakti means power, potency)-they are equal. There is no difference. Just like the sun. Sun is the powerful, and the sunshine is the power. So there is heat in the sun and there is heat also in the sunshine. There is light in the sun and there is light in the sunshine also. Therefore qualitatively they are one so far heat and light is concerned. But the temperature of the sun and the temperature of the sunshine may be different. May be not. Actually there is difference. This is the basic principle of all philosophies. Acintya-bhedābheda. Acintya means inconceivable, bheda means different, and abheda means nondifferent. The whole situation... The one is there, God, but He has expanded Himself in different way. Eko bahu syām.

So that is described here. Kṛṣṇa-caitanya-saṁjñakam. Kṛṣṇa Caitanya Mahāprabhu, He has expanded Himself as gurūn. The guru, the spiritual master, he's also Śrī Caitanya Mahāprabhu. Sākṣād-dharitvena samasta-śāstrair uktaḥ **. In all the śāstras, guru is accepted as Kṛṣṇa. Sākṣād-dharitvena. Sākṣād means directly. Just like you offer your devotion, respects, to guru. So that respect is offered to Kṛṣṇa. Guru also does not think himself that he is Kṛṣṇa, but he collects the devotional services of the disciples to offer to Kṛṣṇa. This is the process. We cannot approach Kṛṣṇa directly. We should approach through guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. That is the injunction of the śāstra, that one should approach the guru who can transfer the service from the disciple to the Supreme Person. So... Therefore the first offering is guru, vande gurūn. Then guru creates many devotees. Guru's business is to canvass on behalf of Supreme Lord. That is guru's business. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], so, "You give up all material, engage..." Sarva-dharmān means in the material world we have created so many so-called duties. This is our material disease. People are interested in material engagements and they have created different varieties of engagements. Sociology, communism, and this "ism," that "ism," philanthropism, altruism, internationalism, nationalism-many, many duties they have created. That is all material. Kṛṣṇa, out of His causeless mercy... (children crying) Stop that children. Out of His causeless mercy, He comes, He descends. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Glānir, this is glānir. Human life is meant for one thing, athāto brahma jijñāsā, to inquire about the Supreme Absolute Truth. But instead of doing that, they have created so many "isms." That is their misfortune.

Real business is athāto brahma jijñāsā. This human life, nature, gives us the opportunity to inquire about the Absolute Truth. We have got the intelligence. The cats and dogs, they have no intelligence to inquire about the Absolute Truth. The trees, the plants, the aquatics, the animals, the beasts, the uncivilized man-so many, 8,400,000 forms and species of life. Out of that, the civilized men, the Aryans... Ārya. Ārya means the person who has got godly qualification. This is the meaning of Āryan. Āryan, advanced. Āryan does not mean godless society. They are non-Āryans. Real Āryan means... Because we are part and parcel of God, naturally we have got, in minute quantity, the qualities of God. That is natural. But on account of our material association, those qualifications are covered now by upādhi, by various designations. This is our material disease. Material disease means... Just like a gold is covered by dirty, dirty things. Similarly, we are actually gold, because part and parcel of Kṛṣṇa. We are a small Kṛṣṇa, very small, but we are also the same quality. But it is covered. This is our disease. And these coverings are going on in different names-socialism, communism, and this "ism"-so many. "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am white," "I am black"-these are all designations.

So it is the business of the guru to clear up these designations, dirty things. Therefore, vande gurūn īśam. Guru, first offering because he is the agent of Kṛṣṇa. Kṛṣṇa said that "You give up all these designative dharma; take to real dharma." Sarva-dharmān parityajya mām ekam [Bg. 18.66]. "That is your real business." But even Kṛṣṇa... Kṛṣṇa does not fail... But Kṛṣṇa does not force. So even upon the request of Kṛṣṇa we do not give up our designation. This is the difficulty. Kṛṣṇa said, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja, and nobody practically, except the Pāṇḍavas and few other devotees, nobody took it seriously. And what to speak of now. They are talking of Bhagavad-gītā, scholars of Bhagavad-gītā, but without Kṛṣṇa. That is their business. These demons, they are preaching Bhagavad-gītā without Kṛṣṇa. Nobody preaches about Kṛṣṇa. Nobody says what Kṛṣṇa wants. Sarva-dharmān parityajya. Kṛṣṇa wants this, but they are misinterpreting in different ways and diverting the attention of the people most foolishly, that… In the Bhagavad-gītā Kṛṣṇa is the center. So this is going on. You know, you are coming all from foreign countries. Bhagavad-gītā is popular in your country, at least amongst the scholars and theosophists and theologists. Going on, for the last two hundred years at least. But nobody understood Kṛṣṇa. That is the difference. Now for the last, say, five or ten years, because we are presenting Kṛṣṇa as it is, it has become very easy for you to accept it. Unadulterated Kṛṣṇa. Before this, everything was presented adulterated. Therefore there was no effect.

So if you push on this movement, unadulterated Kṛṣṇa, it will go on. It will go on. And as soon as you adulterate Kṛṣṇa, it will not go on. It will not be effective. You may be very good scholar or very good politician or this or that, but you'll never understand what is Kṛṣṇa. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. If you want to pollute Kṛṣṇa, Kṛṣṇa will never be revealed to you. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. So by the grace of Kṛṣṇa you have taken the shelter of the lotus feet of Kṛṣṇa. It is great fortune for you. So do not adulterate Kṛṣṇa. That is my request. Try to understand Kṛṣṇa. And to understand Kṛṣṇa, the Kṛṣṇa Himself taught… That was also difficult. Then Kṛṣṇa as Kṛṣṇa Caitanya (is) teaching us how to approach Kṛṣṇa. That is Caitanya-caritāmṛta. Caitanya means spiritual, living, and carita means character. So Caitanya-caritāmṛta means that the supreme living force, Kṛṣṇa. The living force is Kṛṣṇa. Therefore we contradict the so-called scientific theory that life has come from chemicals, matter. No. We are trying our best. We have engaged our scientist students. They have already…, one student has already written one small book, The Scientific Basis of Kṛṣṇa Consciousness, and we are going to publish another book. I have given instruction to the scientist students. What is the heading of that?

Devotees: Life Comes From Life.

Prabhupāda: Yes, Life Comes From Life. That is the fact. These modern so-called scientific theory that life comes from matter, that is not fact. Because our original person, Kṛṣṇa, said, ahaṁ sarvasya prabhavo [Bg. 10.8]. Aham, this aham word is applicable to a person, person. And person means living force. So Caitanya-caritāmṛta means that living force is a person, and His caritra, His characteristic, this is Caitanya. And that is amṛta. Amṛta means not dead matter. Mṛta means dead, and amṛta means not dead, living force. So he is living force; his characteristics are also living force; and they are, because living force, they are amṛta. Na hanyate hanyamāne śarīre [Bg. 2.20]. We have got experience what is living force and what is dead matter. That we have got experience. And that is further explained by Kṛṣṇa, that living force means na hanyate hanyamāne śarīre [Bg. 2.20], na jāyate na mriyate kadācit. That is explained in the Bhagavad-gītā, that living force is not finished even after the annihilation of this body. Very nice statement by Kṛṣṇa. We can understand living… In the life, when we are alive, the body is moving, we can understand what is living force. And we can understand further when the body does not move-that difference, why the body was moving and why the body is not now moving. If we simply study this difference of position we can understand what is living force. It is not very difficult. Simply we have to understand, "Now this living force is gone out of this body; therefore the body is no longer moving and it is a dead matter." This is this… So this Caitanya-caritāmṛta means we are talking of the living force, not of the dead matter. We should always remember. So the guru belongs to that living force. And Īśa, Īśa means controller. So everyone, that living force. Gurūn, īśa, īśa-bhaktān, īśa-bhaktān and īśam. So they are all living force. The Lord, His devotee, His representative, everyone, they belong to the spiritual platform, living force. Caitanya-saṁjñakam. Caitanya means living. That personification of all living forces is Kṛṣṇa Caitanya, Śrī Caitanya Mahāprabhu. People mistake Kṛṣṇa Caitanya Mahāprabhu because by misfortune they understand Kṛṣṇa Caitanya as a devotee or just like so-called sādhu or yogi, like that. That is mistake. Kṛṣṇa Caitanya means the original living force, Kṛṣṇa.

So Sārvabhauma Bhaṭṭācārya, he understood Him. Śrīla Rūpa Gosvāmī, he understood Him. Similarly, the followers of Rūpa Gosvāmī, Sārvabhauma Bhaṭṭācārya, and all the Gosvāmīs, they will understand Kṛṣṇa Caitanya Mahāprabhu. And one who understands or follows the path enunciated by Kṛṣṇa Caitanya Mahāprabhu, for them Kṛṣṇa is very easily obtained. This is called Caitanya-caritāmṛta. If you follow Śrī Caitanya Mahāprabhu… Śrī Caitanya Mahāprabhu's mission is described by Sārvabhauma Bhaṭṭācārya, śrī-kṛṣṇa-caitanya-śarīra-dhārī. Purāṇa-puruṣaḥ, I just now forget the verse. Yes:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

So Śrī Kṛṣṇa Caitanya is the same Kṛṣṇa, Purāṇa-puruṣaḥ. Ādyaṁ Purāṇa-puruṣaḥ. Purāṇa-puruṣa means Kṛṣṇa, the original Personality of Godhead, very old. Purāṇa means very old. So, vairāgya-vidyā-śikṣārtham. Because we are suffering here on account of so many designations, so Śrī Kṛṣṇa Caitanya Mahāprabhu came to purify us from all these nonsense designations. That is called vairāgya-vidyā. Rāga means attachment. So… And virāga. This false attachment we have to give up. That is practically being manifested by practical life, how to love Kṛṣṇa, how to approach Him. That is the characteristic of Śrī Kṛṣṇa Caitanya Mahāprabhu. And therefore He is described in the Śrīmad-Bhāgavatam, Eleventh Canto, kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Kṛṣṇa-varṇam: He belongs to the same category, Kṛṣṇa. Or He is describing Kṛṣṇa always. His only business is to describe Kṛṣṇa. But His complexion is not Kṛṣṇa, akṛṣṇa. Akṛṣṇa. Akṛṣṇa means white. Because Kṛṣṇa had many colors. One of the colors was pīta, golden, golden avatāra. So, tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. This sāṅgopāṅgāstra-pārṣadam is described here, that gurūn, īśam, īśa-bhaktān, īśāvatārakān tat-prakāśāṁś ca tat-chaktiḥ. This is sāṅgopāṅga.

So study this Caitanya-caritāmṛta. Now we have got this English edition, very elaborately described, following the footsteps of our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. So there is no such edition of Caitanya-caritāmṛta, very elaborately described. But it can be understood by the advanced student. It can be… And so… Advanced, you can, anyone, you can become advanced. Advanced means at least one should understand that Kṛṣṇa is the Supreme Personality of Godhead. If you simply understand these two words, that Kṛṣṇa is the Supreme Personality of Godhead, then you are advanced. It is not very difficult.

Everything, all Vedic literature, they are meant for understanding Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. So if you simply understand… What is that understanding? That Kṛṣṇa is the Supreme Personality of Godhead. We have written in our Kṛṣṇa book, "Kṛṣṇa, the Supreme Personality of Godhead." If you become convinced, then your study of Vedas-finished. Tepus tapas te sasnur āryā [SB 3.33.7]. Anyone who understands Kṛṣṇa… What is that understanding? Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Arjuna, there is no more superior authority or person or truth than Myself." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. These few words, if you simply understand… Blindly or openly, it doesn't matter. Because if you touch fire, either blindly or openly, it will act. It will act. It is not that because I blindly accept Kṛṣṇa as the Supreme Person, that will not act. No, it will act. Even if you have accepted Kṛṣṇa blindly, it will act. Because the thing is the same. Either you accept in open eyes or blind eyes. So similarly, if you accept this theory-it is not theory; this is fact, that Kṛṣṇa is the Supreme Personality of Godhead-these few words, then you are advanced student, immediately. Take it from me, that simply this conviction, that "Kṛṣṇa is the Supreme Personality of Godhead," then you are advanced student in spiritual life.

So all these persons associated with Kṛṣṇa, Śrī Kṛṣṇa Caitanya, Śrī Nityānanda, Śrī Advaita, and Gadādhara and Śrīvāsa, all of them, they are one. One in this sense, they are all interested how to push on Kṛṣṇa consciousness. Śrī Kṛṣṇa Caitanya Mahāprabhu, He's trying personally, the Supreme Personality of Godhead. And Nityānanda Prabhu, Advaita Prabhu, Śrīvāsa, Gadādhara, they are trying to help. So…, and to approach all these five supreme persons, you require the help of guru. Therefore the guru is offered first the respectful prayers, vande gurūn. And gurūn, bahu-vacana, plural number, that many gurus. But they are not many; they are one, guru-tattva. Just like Kṛṣṇa has many forms, but that does not mean Kṛṣṇa is different. No. Kṛṣṇa is one. Similarly, guru, there may be many gurus, it doesn't matter, but their philosophy must be one: to teach everyone that Kṛṣṇa is the Supreme Personality of Godhead. So there may be thousands of gurus, but the guru's business is to teach the disciple that Kṛṣṇa is the Supreme Personality of Godhead. That is the test of guru. If guru is teaching something else, nonsense, then he is not guru. Gurur na sa syāt. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A brāhmaṇa, he is very expert in his business, in Vedic culture, Vedic mantras, tantras. That is the test of the brāhmaṇa, that he is very learned. So ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. Viśārada, very expert. Avaiṣṇavo gurur na sa syāt. But if he does not know what is Kṛṣṇa or if he's not a devotee of Kṛṣṇa, he cannot become guru. Ṣaḍ-vaiṣṇavaḥ śvapaco guruḥ. But one person who is coming from the family of dog-eaters… The dog-eaters, they are considered to be the lowest of the human beings. So, śva-paca, śva means dog, and paca means eater or cooker. So śvapaca, even a person is coming from the śvapaca family, and if he's a Vaiṣṇava, if he's a devotee of Kṛṣṇa, he can become guru. On the other side, even born in a brāhmaṇa family and very expert in Vedic ritualistic performances, mantra-tantra-viśāradaḥ, he cannot become guru if he does not understand Kṛṣṇa. So therefore guru is very important because he has accepted Kṛṣṇa… Tattva-darśibhiḥ, he has seen the truth. So therefore guru is first offered… This is the test of guru. Guru does not become Kṛṣṇa himself, but he canvasses door to door to induce that "You become devotee of Kṛṣṇa." This is sign of guru. Vande gurūn īśa-bhaktān. Īśa-bhaktān. Then we shall describe later on.

Thank you very much. (end)
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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.2

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Māyāpur, March 26, 1975

Pradyumna: "I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

Prabhupāda:
vande śrī-kṛṣṇa-caitanya-
nityāndandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau
[Cc. Ādi 1.2]
So yesterday we discussed the first verse,
(vande) gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñakam
[Cc. Ādi 1.1]

Kṛṣṇa Caitanya, Śrī Kṛṣṇa Caitanya, He has got manyfold expansion. The first expansion is prakāśa, svayaṁ-prakāśa, Balarāma. And Nityānanda is Balarāma. Vrajendra-nandana yei, śacī-sūta hoilo sei, balarāma hoilo nitāi. We have to understand from the mahājana, Narottama das Ṭhākura. Sometimes some foolish people interpret Nityānanda as expansion of Rādhārāṇī, but that is not the fact. Nityānanda is Balarāma. We have to know from mahājana. We cannot manufacture our own idea. That is blasphemy, sahajiyā. Yata mat tata pat. These things are not accepted by mahājana. Mahājana means who follows the previous mahājana. This is the system. Śrī Caitanya Mahāprabhu strictly followed this principle. Kṛṣṇa also recommended evaṁ paramparā-prāptam [Bg. 4.2]. We have to receive knowledge through the disciplic succession. Mahājana-gataḥ. You cannot manufacture. This concoction has killed the spiritual life of India. "You can think any way; I can think in my way"-that is not at all scientific. You cannot think "Two plus two equal to three" or "five." Two plus two equal to four. You cannot think otherwise. (people talking in background) (aside:) Ask them to stop.

So Nityānanda means prakāśa, svayaṁ-prakāśa, Balarāma. Balarāma is, I mean to say, presenting Kṛṣṇa. Therefore Balarāma is guru-tattva. Guru is representative of Balarāma, of Nityānanda, Guru Nityānanda, because He is exhibiting Kṛṣṇa. He is presenting

Kṛṣṇa, prakāśa. Just like when there is sunshine you can see everything very correctly. That is called prakāśa. In the darkness everything is covered. At night we cannot see, but during daytime, when there is prakāśa, illumination, then we can see everything. So Nityānanda Prabhu is Balarāma. Balarāma is prakāśa-tattva. He's manifesting Kṛṣṇa. Balarāma hoila nitāi. So vande śrī… Śrī Kṛṣṇa Caitanya is the Supreme Absolute Personality of Godhead, and next, Nityānanda, or, yes, Nityānanda, is exhibiting Him. When Nityānanda was preaching in Bengal, He first of all delivered the Jagāi and Mādhāi. That was his first business. He showed how to serve Śrī Kṛṣṇa Caitanya Mahāprabhu. Śrī Kṛṣṇa Caitanya means Kṛṣṇa Himself. Śrī-kṛṣṇa-caitanya rādha-kṛṣṇa nahe anya. Rādhā-Kṛṣṇa combined together is Śrī Kṛṣṇa Caitanya. And Nityānanda is exhibiting Kṛṣṇa Caitanyadeva.

So how one can exhibit Śrī Kṛṣṇa Caitanya Mahāprabhu, that is… By His personal example Nityānanda Prabhu has given us lesson. When Caitanya Mahāprabhu was sending His devotees to preach and Nityānanda Prabhu was doing that, He used to go with Haridāsa Ṭhākura to preach on the street, home to home. So when they saw there was a big crowd on the street, so Nityānanda Prabhu inquired from the people, "Why there is so many people assembled?" He was informed that "There are two gundas, rogues. They are creating some trouble." The gundas, their business is to create trouble, that's all. Every one of us we know, especially at the present moment in Bengal. Yes. This is due to lack of preaching of Kṛṣṇa consciousness. Nityānanda Prabhu is not given the chance. Nityānanda Prabhu is very eager to preach, but He's not given chance. Actually, those who are proud of becoming descendants of Nityānanda Prabhu… In Bengal there is a family, they say that they are descendants from Nityānanda Prabhu. So apart from controversy, even accepting that they are descendants from Nityānanda Prabhu, their business is also to act like Nityānanda Prabhu. So that business, what is that business? That is described by Narottama dāsa Ṭhākura, mahājana, pāpī tāpī yata chilo, hari-nāme uddhārilo, ta'ra sākṣī jagāi-mādhāi. This is the business of Nityānanda Prabhu along with Caitanya Mahāprabhu. Vrajendra-nandana yei, śacī-sūta hoilo sei, balarāma hoilo nitāi.

So here Kṛṣṇa Caitanya and Nityānanda, Their identification is Lord Kṛṣṇa and Balarāma. Now, in the Kṛṣṇa incarnation, these two brothers were engaged as cowherd boys and friends of the gopīs, sons of mother Yaśodā and Nanda Mahārāja. That is actual life in Vṛndāvana. Kṛṣṇa and Balarāma, They are village cowherds boy. That is the early age history of Kṛṣṇa-Balarāma. And Their another business, when They went to Mathurā They killed Kaṁsa and the wrestlers, and then again, when They went to Dvārakā, They had to fight with so many demons. But Their childhood life, up to sixteenth year, They were in Vṛndāvana, happy life, simply love. That is paritrāṇāya sādhūnām [Bg. 4.8]. Sādhus, devotees, they are always anxious to see Kṛṣṇa, Balarāma and Their associates. They are always very much aggrieved on account of separation. To give them rejuvenation of life, Kṛṣṇa-Balarāma play Their childhood days in Vṛndāvana. And out of Vṛndāvana, beginning from Mathurā up to Dvārakā and other places, the business was vināśāya ca duṣkṛtām: killing. So They have got two businesses, one for pacifying the devotees, and the other is to kill the demons. Of course, Kṛṣṇa and Balarāma, They are Absolute Truth. There is no difference between killing and loving. They… Absolute. Those who were killed, you know, they were also delivered from this material bondage.

Now these same two brothers have again descended as Śrī Kṛṣṇa Caitanya-Nityānanda. Sahoditau: simultaneously They have appeared. Not that one is appeared, another is not there. No. Both of Them, sahoditau. And They are compared with the sun and moon. The business of sun and moon is to dissipate darkness. The sun rises during daytime, and the moon rises at night. But this sun and moon, wonderful sun and moon, citrau, They have appeared together. But the business is the same, tamo-nudau. Business is to dissipate darkness, because we are in darkness. We, anyone who is in this material world, he's in darkness. Darkness means ignorant, no knowledge. They are mostly animals. "Why they are animals, so civilized men, so well-dressed and university education degrees? Why they are in darkness?" Yes, they are in darkness. "What is the proof?" The proof is that they are not Kṛṣṇa conscious. This is the proof. That is their darkness. Ask anybody, item by item, that… Ask, what do they know about Kṛṣṇa. Everyone is ignorant, dark. So that is the proof. How this is proof? Now, Kṛṣṇa says. We do not say; Kṛṣṇa says. How does He say? Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta-jñānā [Bg. 7.15]. Apahṛta-jñānā means that although they have got university degrees, although they are called civilized, advanced in material civilization, but māyayāpahṛta-jñānā. Their degrees, because they do not know Kṛṣṇa thoroughly and therefore do not surrender to Kṛṣṇa, which Kṛṣṇa is canvassing personally, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja… [Bg. 18.66]. He's personally canvassing. Because these rascals and fools, they are in darkness-they do not know what is the goal of life-Kṛṣṇa is so kind that He is canvassing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. This is the philosophy. So still, they are not doing so. Why? Narādhamāḥ. Because the lowest of the mankind, narādhama. How they have become narādhama? Now, duṣkṛtina, always committing sinful life. What is sinful life? Illicit sex, meat-eating, intoxication, and gambling. Because they are addicted to these things they are duṣkṛtina and narādhama, lowest of the mankind. And whatever knowledge they are acquiring by so-called education, that is false knowledge. Māyayāpahṛta-jñānā. This is the position.

So Śrī Kṛṣṇa Caitanya and Nityānanda, They came, descended again, being merciful, same Kṛṣṇa. Vrajendra-nandana yei, Śacī-sūta hoilo sei. Same Kṛṣṇa. In a different way they canvassed the same principle. (aside:) You can sit down there. You are sleeping. Don't sleep. Don't show that sleeping. Go there. So this is the darkness. And Śrī Caitanya Mahāprabhu appeared to drive away this darkness-same Kṛṣṇa, the same Kṛṣṇa. There is no difference between Kṛṣṇa's preaching and Lord Caitanya Mahāprabhu's preaching. There is no difference. The difference is that Kṛṣṇa, as the Supreme Personality of Godhead, He is demanding that "You rascal, you surrender unto Me. You are suffering so much. You are rascal. I am your father. I want to see you happy; therefore I have come. Surrender unto Me. I shall give you all protection." Ahaṁ tvāṁ sarva-pāpebhyo [Bg. 18.66]. "You are suffering on account of your duṣkṛti, all sinful activities. Whatever you are doing, all sinful activities." Except Kṛṣṇa consciousness activities, whatever you do, that is sinful activity. But they have been summarized into four principles. The whole sinful activities of the world, they have been summarized in four lines: no illicit sex, no meat-eating, no gambling, no intoxication. This is the summary. But otherwise, of these activities there are many, many branches. But if you cut the root of sinful activities-this illicit sex and gambling and meat-eating-then generally, automatically other sinful activities will go. Therefore we who are propagating Kṛṣṇa consciousness movement, we are just requesting that you give up this sinful life. Otherwise you will be implicated again.

What is that implication? Implication is that your sinful life will get you next body which is also sinful. And again you suffer. Suffering there is. As soon as you get material body, there is suffering. It may be a king's body or it may be a cobbler's body, it doesn't matter, the suffering is there. But because these people are māyayāpahṛta-jñānā, they are accepting suffering as pleasure.

This is called māyā. He's suffering, but he is thinking it is a good pleasure. Just like the pig. He's eating stool, and he's thinking he's enjoying life. This is called ignorant. He does not know that he's suffering. Māyā has given his body to suffer, but even in the pig's body, he's thinking that is enjoying life. This is called māyā. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. This is called illusion. Illusion. Everyone in this material world, they are suffering in different grades. Just like in the prison house there are different grades of prisoner: first class, second class, third class. But if the first-class prisoner thinks they are enjoying life, that is ignorance. He should know that he's in the prison house. In the prison house where is there enjoyment? It is all suffering. Maybe first-class suffering, (laughter) but it is suffering. So they are all in the darkness, and Caitanya Mahāprabhu and Nityānanda Prabhu appeared to dissipate, tamo-nudau, to dissipate this darkness of the whole human society. That is Their kindness. They are…

So Nityānanda Prabhu, being prakāśā, He is manifesting Caitanya Mahāprabhu. He's canvassing the same thing. Caitanya Mahāprabhu is canvassing to accept Kṛṣṇa consciousness, and to accept Kṛṣṇa consciousness through the mercy of Caitanya Mahāprabhu, Nityānanda Prabhu and Their other assistants is easier, easier. Therefore we see practically, we have taught our disciples to chant first of all the Pañca-tattva, śrī-kṛṣṇa-caitanya (devotees chant) prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Thank you. So through the mercy of this Pañca-tattva, easily you can approach Kṛṣṇa, easily. Otherwise how it is possible? These Europeans, Americans, they did not know what was Kṛṣṇa. Four or five years ago they were unknown. How they have become so devotee of Kṛṣṇa that ten thousand miles, crossing over the sea, they have come here at Māyāpur, unless they have got developed love for this? Their coming is not so easy from neighboring villages, but it costs. They have spent lakhs of dollars-one dollar equal to eight rupees-and they have come here. Why? Through the mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.3

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Māyāpur, March 27, 1975

Nitāi: "What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him."

Prabhupāda:

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so asya aṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇaḥ ya bhagavān iha sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha
[Cc. Ādi 1.3]

Now the author, Kṛṣṇadāsa Kavirāja Gosvāmī, is establishing with great stress that na caitanyāt kṛṣṇāt jagati para-tattvaṁ param iha: "There is no greater truth than Kṛṣṇa Caitanya." We are after truth, so here the author of Caitanya-caritāmṛta, he is asserting that "Here is the Supreme Truth, Śrī Caitanya Mahāprabhu." Na caitanyāt kṛṣṇāt. Kṛṣṇāt, because Kṛṣṇa has appeared as Kṛṣṇa Caitanya. We have explained this truth yesterday according to Sārvabhauma Bhaṭṭācārya's declaration, vairāgya-vidyā-nija-bhakti-yogaṁ-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Puruṣaḥ purāṇaḥ. Puruṣaḥ purāṇaḥ is Kṛṣṇa. Puruṣaḥ, He is puruṣaḥ, and purāṇaḥ, ādyam, the original person. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. In many Vedic literature Kṛṣṇa is described as the purāṇaḥ puruṣaḥ, the oldest. Purāṇaḥ puruṣaḥ nava-yauvanaṁ ca [Bs. 5.33]. Although He is the oldest of all, still, He is always like fresh youth, nava-yauvanaṁ ca. So how it is possible? They are trying to understand God. Sometimes they paint the picture of God as very old man. Because He is the original person, so by this time He must have become very old. This is imagination. This is not actually the form of the Lord. The form of the Lord is there in the Brahma-saṁhitā and other Vedic literatures. Even Śaṅkarācārya, who is a impersonalist, he has accepted Lord Kṛṣṇa as the supreme Nārāyaṇa. In his comment on Bhagavad-gītā he says, nārāyaṇaḥ paraḥ avyaktāt: "Nārāyaṇa is beyond this material creation." And while describing Nārāyaṇa, he has affirmed, sa bhagavān svayaṁ kṛṣṇaḥ: "That Nārāyaṇa is Kṛṣṇa." And he has clearly mentioned, "Now He has appeared as the son of Devakī and Vāsudeva," to confirm just like identification is confirmed when the father's name is there.

So Kṛṣṇa is para-tattva, accepted by all ācāryas. We are not talking of the fools and rascals who are theorizing without any knowledge. We are concerned with the authorities. So authorities… Especially in India, the whole Vedic system is being followed by the people under the authorities of the ācārya. Ācāryavān puruṣo veda. One who is following the path of the ācāryas, he knows. Ācāryavān puruṣo veda. We cannot accept anyone as authority if he does not follow the paramparā, disciplic succession of ācārya. That is the Vedic system. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So Kṛṣṇa is para-tattva. Na caitanyāt kṛṣṇāt jagati para-tattvaṁ param iha. He is very emphatically asserting that "There is no more greater truth than Kṛṣṇa and Kṛṣṇa Caitanya." So according to the Vedic system, if you say something very emphatically, you must prove by Vedic evidences. Otherwise you can go on talking; nobody will hear. Sometimes people ask us about Kṛṣṇa and Caitanya Mahāprabhu, that "What is the Vedic evidences?" So that Vedic evidences will be given, later chapters of Caitanya-caritāmṛta. He is not falsely asserting. Kavirāja Gosvāmī is very, very advanced devotee and scholar. He is not ordinary human being. He was empowered by Madana-mohana.

So nobody should try to write any Vedic literature. Vedic literature means the śruti, smṛti, Purāṇa. They are Vedic literature. Therefore Śrīla Rūpa Gosvāmī has also confirmed,

śruti-smṛti-purāṇādi-
pañcarātriki-vidhiṁ vinā
aikāntikī harer bhaktiḥ
utpātāyaiva kalpate
[Brs. 1.2.101]

Utpātā, simply disturbance. Yata mat tata patha: "I can manufacture my own way." This rascaldom has been condemned by Śrīla Rūpa Gosvāmī. He says that harer bhaktiḥ… You will find many so-called bhaktas crying, falling down on the ground. But immediately after, he is smoking bidi. So why this is going on? Because they do not follow the injunction of Śrīla Rūpa Gosvāmī. Chanting, dancing very loudly, and after the performance is finished-I have seen it-"Can you give me a bidi?" You see? "My throat is now dried up." So this is utpātā. Śrīla Rūpa Gosvāmī has described this kind of so-called devotional attitude is simply disturbance. They imitate. Imitate. Therefore Śrīla Bhaktivinoda Ṭhākura has condemned. There are so many apa-sampradāya going on in the name of Caitanya Mahāprabhu's devotee. Who are they? Āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi, sahajiyā, sakhībhekī, smārta, jata-gosāñi. Then ativāḍī, cūḍādhārī, gaurāṅga-nāgarī, tota kahe ei tāra saṅga nāhi kori: Tota Bābājī, he says, "I do not associate with these classes of men." So after disappearance of Śrī Caitanya Mahāprabhu, so many apa-sampradāya sprang up. So we should be very much careful that… Sampradāya means who are carefully following the Vedic principle. Therefore Kavirāja Gosvāmī, although asserting the truth, he is prepared to give Vedic evidences. Now he has begun.

The Vedas, they begin with the Upaniṣad. Vedānta-sūtra, Upaniṣad, they are all Vedic literature. Purāṇas, Rāmāyaṇa, Mahābhārata, they are all Vedic literatures. Four Vedas-Sāma, Yajur, Ṛg, Atharva-then the Upaniṣad, then the Vedānta-sūtra, then Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and Vedānta-sūtra is the same thing. It is explanation. Therefore at the end of each chapter of Śrīmad-Bhāgavatam it is stated by Vyāsadeva, brahma-sūtrasya bhāṣya. Śrīmad-Bhāgavatam means comment on the Brahma-sūtra. Brahma-sūtra is the gist code of all Vedic literature. And then it is explained, athāto brahma jijñāsā. That is explained in the Śrīmad-Bhāgavatam. Jīvasya tattva-jijñāsā: "Jīvasya, for living being, the only business is to enquire about the Absolute Truth." That is the only business. People are in trouble because they have given up their real business. Human life is meant for this business, brahma-jijñāsā, to enquire about the Absolute Truth. We have been given so many facilities by nature. There are so many living entities, they are standing on the ground for many years. The trees, the plants and the aquatics, for many, many years they are in the water. The flies and insects, for many, many years they are in that condition. And gradually, by evolution, we come to this form of human life. Especially the Aryans, the advanced, civilized human being, he has got all the facilities. The uncivilized men live in the jungle, and they cannot utilize the resources. (people making noise) Ask them to stop. Somebody must remain there.

So therefore Narottama dāsa Ṭhākura, in very simple Bengali song, he says, hari hari biphale janama goṅāinu. This is our life. We have got this human form of life, but we are simply spoiling it. This is the whole situation. In our this movement we are traveling all over the world, and according to our views, how they are spoiling their very valuable human life in false identification that "I am this body," everyone, in big, big names, "I am American," "I am Indian," "I am German," "I am…," and they are spoiling their life under this bodily concept of life. According to śāstra, anyone who is identifying himself, this body… That is the first instruction of the Bhagavad-gītā. Kṛṣṇa brought Arjuna to fight with the Kurus, and he identified himself as this body, and therefore he thought, "Killing of my cousin-brothers, it will not be good because I have got bodily relation." So to dissipate this conception of life-that is the beginning of Bhagavad-gītā-Kṛṣṇa chastised him, Arjuna, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. We are talking very, very big, big talks and plans, but actually we are nothing better than cats and dogs. This is our position because we are identifying with this body. "My country, my community, my society, my family, my…" Ahaṁ mameti [SB 5.5.8]. Jīvasya moho ayam ahaṁ mameti. They do not know. This is the ignorance, basic ignorance. "I" and "my." "I am this body, and anything in relationship with the body is mine." This is ignorance. But this ignorance is going on all over the world. That's a fact, this ignorance.

Therefore in the beginning the author said,

vande śrī-kṛṣṇa-caitanya-
nityānanda sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau
[Cc. Ādi 1.2]

Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, both of Them have come to deliver these fallen souls of this material world who are in the darkness of conception. So They are fighting all over the world this darkness. Just now somebody told me that the king of the Arabia is killed. He is killed now by his nephew or somebody else. This is going on. Even in family affairs it is going on. Why? This darkness. Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. So Śrī Caitanya Mahāprabhu along with His associates, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsādi-gaura-bhakta-vṛnda, they are trying to dissipate the darkness of this false identification. Kṛṣṇa simply instructed Arjuna about his darkness of identity, and He punished him, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "You are talking very big, big words, but you are lamenting on a subject matter on which no learned person laments." Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. That means "You are fool number one." Paṇḍitāḥ. "No paṇḍita makes like that. Now try to understand what is the position."

Then He said,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ
dhīras tatra na muhyati
[Bg. 2.13]

"First of all try to understand what you are." That is the beginning of Bhagavad-gītā. It is no politics. It is knowledge, pure knowledge. Bhagavad-gītā is pure knowledge. The politicians take advantage of it. The sociologists, the so-called swamis, yogis, they take advantage of it and try to prove their all nonsensical theories. But it is not at all Bhagavad-gītā. Bhagavad-gītā as it is is pure knowledge, beginning with the first knowledge one has to understand, that he is not this body. Because this is the basic principle all ignorance: "I am this body." "I am American," "I am Indian," "I am brāhmaṇa," "I am this," "I am that"-this is the basic principle. Śrī Caitanya Mahāprabhu also says the same thing in a different way. He says, "I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya, I am not a śūdra, I am not a brahmacārī, I am not a gṛhastha, I am not a vānaprastha, I am not a sannyāsī." These are negation. Then what is the positive? He says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am the servant of the servant of the servant of the gopī-bhartuḥ, Kṛṣṇa, who maintains the gopīs."

So this is our identification. But we have forgotten our identification.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

We have forgotten our real relationship with Kṛṣṇa, and we are trying to be happy by material adjustment. This is modern civilization. One is thinking, ”If I get such nice house, nice motorcar, nice business, nice bank balance, nice wife, nice children…” This is material civilization. But they do not know. Despite all these nice things, he will never be happy. Now you Europeans and Americans, you have got a good qualification. I described many times that you are no more very much interested with all these ”nice” things, so-called nice things. Real nice thing is spiritual understanding. That nice thing begins: ahaṁ brahmāsmi, ”I am not this body.” That is the beginning of Bhagavad-gītā. Kṛṣṇa is instructing Arjuna that ”You are not this body. You are spirit soul. Try to understand.”

So we should learn from Kṛṣṇa. We should learn from Caitanya Mahāprabhu, who is Kṛṣṇa Himself. Therefore the author says that ”You accept this authority.” Na caitanyāt kṛṣṇāt para-tattvaṁ param iha. If you want knowledge, then… You have missed already, because when Śrī Caitanya Mahāprabhu appeared five hundred years ago people already became fools and rascals. They did not care for the teachings of Bhagavad-gītā. Therefore He again came as devotee of Kṛṣṇa to teach us how to serve Kṛṣṇa, how to love Kṛṣṇa. This is Caitanya Mahāprabhu’s cult, the same thing. When Kṛṣṇa appeared He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up everything, so-called rascaldom. Just surrender to Me.” And Caitanya Mahāprabhu, He said the same thing as a devotee: yāre dekha, tāre kaha ’kṛṣṇa’-upadeśa [Cc. Madhya 7.128]. He did not say anything new. That is the authenticity. ”I have manufactured some way”-these are all rascaldom. The same thing you should… You can… Just like in your country it is said, ”Old wine in a new bottle.” Similarly, Śrī Caitanya Mahāprabhu is teaching the same thing. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Caitanya Mahāprabhu says the same thing: yāre dekha, tāre kaha ’kṛṣṇa’-upadeśa [Cc. Madhya 7.128]. And we are saying the same thing, na kṛṣṇāt caitanyāt para-tattvam: ”There is no more superior truth than Kṛṣṇa Caitanya.” Why? Because He is talking the same truth as Kṛṣṇa said. This is called paramparā system. What Kṛṣṇa said, Caitanya Mahāprabhu said the same thing, and we are talking the same thing.

So there is no difficulty to understand the Absolute Truth. It may be presented in a different way… Not different way. It is directly. Kṛṣṇa says directly that ”You surrender to Me,” and Caitanya Mahāprabhu says that ”You preach this cult,” yāre dekha, tāre kaha ’kṛṣṇa’-upadeśa [Cc. Madhya 7.128], the same thing. We are not going to teach anything which is not spoken by Kṛṣṇa and which is not supported by Kṛṣṇa Caitanyadeva. This is our principle. This is Kṛṣṇa consciousness movement. Kṛṣṇa preached Kṛṣṇa Himself, Caitanya Mahāprabhu preached the same principle, kṛṣṇas tu bhagavān svayam [SB 1.3.28], and we are preaching the same thing. We do not preach anything else. We do not manufacture anything. That is not our business.

So by the grace of Kṛṣṇa, by the mercy of Caitanya Mahāprabhu, you all European boys and girls joined this movement under my soliciting. I went to your country with this word only. I did not show you any magic, neither I have any knowledge how to play magic. That is not possible. I simply repeat the same thing, that ”Here is Kṛṣṇa, the Supreme Personality of Godhead. Here is Kṛṣṇa Caitanyadeva, the devotional form of Kṛṣṇa. You accept Them. Your life will be successful.”

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.4

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Māyāpur, March 28, 1975

Nitāi: ”May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”

Prabhupāda:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnata ujjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana
[Cc. Ādi 1.4]

This is the blessings of Śrīla Rūpa Gosvāmī upon everyone.

śrī-caitanya-mano-’bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

We should pray to Rūpa Gosvāmī for his blessings so that we can understand what is the actual position of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu is the most merciful incarnation to bestow upon us Kṛṣṇa-prema. Śrīla Rūpa Gosvāmī understood it, Śrīla Sārvabhauma Bhaṭṭācārya understood it, and we should take their viewpoint of view, what they have studied about Śrī Caitanya Mahāprabhu. So Śrīla Rūpa Gosvāmī says… In the beginning Śrī Caitanya Mahāprabhu was appreciated by Śrīla Rūpa Gosvāmī as mahā-vadānyāvatāra. There are many incarnations of Kṛṣṇa, keśava dhṛta-mīna-śarīra jaya jagadīśa hare, keśava dhṛta-nṛsiṁha-rūpa jaya jagadīśa…, many incarnations. But this incarnation, Śrī Caitanya Mahāprabhu, is anarpita-carīṁ cirāt. The mercy of this incarnation is unlimited. It was never given before. That is Śrī Caitanya Mahāprabhu’s mercy. He distributed the most confidential part of love of Godhead. Although we are living in this fallen age, Kali-yuga, but He is giving the topmost platform of loving Kṛṣṇa. Anarpita-carīṁ cirāt. Therefore He is supposed to be the most munificent incarnation. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. He is giving directly Kṛṣṇa-prema.

It is very difficult to understand Kṛṣṇa, and what to speak of His loving affairs. It is very difficult.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścit vetti māṁ tattvataḥ
[Bg. 7.3]

Kṛṣṇa personally says that it is very difficult to understand Him. Actually it is so. But Śrī Caitanya Mahāprabhu's mercy is so unlimited that He is helping not only to understand Kṛṣṇa, but also He is giving directly love of Kṛṣṇa, and the supermost platform of love, as it was experienced by the gopīs.

The gopīs' dealing with Kṛṣṇa is considered to be the topmost. Caitanya Mahāprabhu, He recommended, ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā. Vrajavadhū, the gopīs, the damsels of Vṛndāvana, they worship Kṛṣṇa in the topmost loving affairs. They did not know anything but Kṛṣṇa. For Kṛṣṇa they could sacrifice anything-their honor, their prestige, everything, their husband, their sons, family. That is the gopīs' standard. Therefore Śrī Caitanya Mahāprabhu's incarnation is accepted by Śrīla Rūpa Gosvāmī in many verses. One of the verses in here, anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau.

So we should take shelter of Kṛṣṇa Caitanya Mahāprabhu. That is the blessing of Rūpa Gosvāmī. He says,

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana

He is giving His blessing that "This form of the Supreme Personality of Godhead, Hari, may always remain within your…, in the core of your heart." If we simply keep Śrī Caitanya Mahāprabhu within our heart, then it will be very easy to understand what is Kṛṣṇa, because if you understand Kṛṣṇa, then your life is successful. Janma karma ca divyaṁ me yo jānāti tattvataḥ. That is only. Our Kṛṣṇa consciousness movement means just try to understand Kṛṣṇa; then your life is successful. Kṛṣṇa says, "Anyone who understands Me, why I come here, what is My activities," tyaktvā dehaṁ punar janma [Bg. 4.9], "he becomes liberated. After giving up this body, he does not accept any material body. In his own spiritual body he goes back to home, back to Godhead." This is our Kṛṣṇa consciousness.

So if you don't go through Śrī Kṛṣṇa Caitanya Mahāprabhu, it will be very difficult to understand Kṛṣṇa. That is practical. Just like you young boys and girls from Western countries. You have taken up Kṛṣṇa so seriously. Why? Because we are trying to understand Kṛṣṇa through Caitanya Mahāprabhu. So we should follow this principle. There will be no difficulty to understand Kṛṣṇa. And as soon as you understand Kṛṣṇa, your life is successful. Of course, we cannot understand Kṛṣṇa fully. As far as possible, at least if we understand that Kṛṣṇa is the Supreme Personality of Godhead, this much is sufficient. This much is sufficient. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. Aham ādir hi devānām [Bg 10.2]. These things are there, already stated, but the so-called scholars and politicians, they misinterpret in a different way and mislead the people. That is going on. Therefore, in spite of Bhagavad-gītā being read all over the world for the last two hundred years, not a single person became a devotee of Kṛṣṇa. This is the defect. So let us try to understand Kṛṣṇa through Caitanya Mahāprabhu, and as we have repeatedly said, that "Through Caitanya Mahāprabhu you understand Kṛṣṇa and spread this cult all over the world." People are suffering for want of knowledge of Kṛṣṇa. So this movement especially meant to establish the cult of Śrī Caitanya Mahāprabhu. The cult of Śrī Caitanya Mahāprabhu is that you become, every one of you, you become a guru. How to become guru? Now, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Simply that qualification is sufficient. Don't adulterate the 'kṛṣṇa'-upadeśa. You simply present what Kṛṣṇa says as it is. Then every one of you will become a guru. Don't adulterate-"I think," "In my opinion." These nonsense things should be given up. We should always be aware that we are insignificant creature. Our opinion and thinking has no value. This should be the first principle. Why should you give opinion on the words of Kṛṣṇa? Are you more authoritative person than Kṛṣṇa? This is foolishness, to try to become more than Kṛṣṇa. There are so many rascals. They present that "Now we have advanced. We know more than Kṛṣṇa." So be saved from these rascals. Then you will understand Kṛṣṇa, and through Caitanya Mahāprabhu you will understand what is the position of Kṛṣṇa, what is your relationship with Kṛṣṇa, what is the ultimate goal of life. These things will be clearly exhibited.

And Śrī Caitanya-caritāmṛta is written for this purpose so that a person who is serious about Kṛṣṇa consciousness may understand Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. This is wanted. You cannot jump over Kṛṣṇa consciousness without going through the mercy of Śrī Caitanya Mahāprabhu. And to go through Śrī Caitanya Mahāprabhu means to go through the six Gosvāmīs. This is paramparā system. Therefore Narottama dāsa Ṭhākura says,

ei chay gosāi jār-tār mui dās
tā-sabāra pada-reṇu mora pañca-grās

This is paramparā system. You cannot jump over. You must go through the paramparā system. You have to approach through your spiritual master to the Gosvāmīs, and through the Gosvāmīs you will have to approach Śrī Caitanya Mahāprabhu, and through Śrī Caitanya Mahāprabhu you have to approach Kṛṣṇa. This is the way. Therefore Narottama dāsa Ṭhākura said, ei chay gosāi jār-tār mui dās. We are servant of servant. That is Caitanya Mahāprabhu's instruction, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. The more you become servant of the servant, the more you are perfect. And if you all of a sudden want to become master, then you go to hell. That's all. Don't do that. This is the teaching of Śrī Caitanya Mahāprabhu. If you go through the servant, servant, servant, then you are advanced. And if you think that you have now become master, then you are going to hell. This is the process. Dāsa-dāsānudāsaḥ. Caitanya Mahāprabhu said. So servant, servant, servant, a hundred times servant now, that means he is advanced. He is advanced. And one who is becoming directly master, then he is in the hell.

So anarpita-carīṁ cirāt. So we should always remember the instruction of Śrīla Rūpa Gosvāmī. Therefore we pray, ṣrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale.

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

Our mission is to establish the desire of Śrī Caitanya Mahāprabhu. That is our business. Śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale. Śrīla Rūpa Gosvāmī did it. He has given us so many books, especially Bhakti-rasāmṛta-sindhu, which we have translated into English as Nectar of Devotion, to understand the science of devotional service. This is the greatest contribution of Śrīla Rūpa Gosvāmī, how to become a devotee. How to become a devotee. It is not sentiment; it is science. This Kṛṣṇa consciousness movement is a great science. Yad vijñāna-samanvitam. Jñānaṁ me paramaṁ guhyaṁ yad vijñāna-samanvitam. It is not sentiment. If you take it as sentiment, then you will create disturbance. That is the instruction of Rūpa Gosvāmī. He said,

śruti-smṛti-purāṇādi-
pañcarātriki-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

(end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.5

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Māyāpur, March 29, 1975

Nitāi: "The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

Prabhupāda:

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
[Cc. Ādi 1.5]

So another feature of Śrī Caitanya Mahāprabhu is described here by the author, Kavirāja Gosvāmī. In the beginning He has been described as the ultimate Absolute Truth, ṣaḍ-aiśvarya-pūrṇaḥ ya bhagavān. The Absolute Truth realized in three phases. The ultimate phase is Bhagavān. Ṣaḍ-aiśvarya-pūrṇaḥ. Bhagavān means full of six opulences. Not as nowadays there are so many Bhagavāns, they have no aiśvarya. But Bhagavān means ṣaḍ-aiśvarya-pūrṇaḥ, full opulences, six kinds of opulence. Then that Bhagavān, Supreme Personality of Godhead, has descended as incarnation, Śrī Caitanya Mahāprabhu, just to bestow the topmost understanding of loving affairs with Kṛṣṇa. Samarpayitum unnata ujjvala-rasāṁ sva-bhakti-śriyam.

In the bhakti platform there are different stages. Spiritually, there is no difference. One in dāsya-rasa and one in mādhurya-rasa, there is no difference. But a devotee likes to serve the Supreme Lord according to his inclination. Some wants to love Him in śānta-rasa, some wants to love Him in dāsya-rasa, someone in friendly, then paternal love, then conjugal love. So there is no difference between these different phases of loving affair, but great devotees and learned scholars, they have given their decision that the loving affairs of Kṛṣṇa in the conjugal platform between husband and wife, or above that, between lover and beloved… That is very much prominent in the Western countries, friend, boyfriend, girlfriend. In the spiritual world that platform of remaining as friend without marriage, that is considered as the highest. And whatever we see here-a perverted reflection of that loving affairs. Just like perverted reflection… It is described in the Bhagavad-gītā, ūrdhva-mūlam adho-śākha aśvatthaṁ prāhur avyayam. This material world has been described as having its root up, ūrdhva-mūlam adho-śākha, and the branches down. We have several times explained this ūrdhva-mūlam adho-śākha. In the material world this is a shadow. Unless it is shadow, how the mūlam, or the root, can be upwards? We have got experience: a tree on the bank of a river. The tree is reflected adho-śākha, on the root upward, shadow. So this is shadow. Real thing is in the spiritual world. Therefore it is called adho-śākha. Śākha. In the spiritual world the topmost part is this conjugal love, and here, the same thing, when pervertedly reflected, it is the lowest abominable thing. We should know this, that in the spiritual world, to remain as girlfriend and boyfriend, that is the topmost pleasure, and in the material world, the same thing is the most abominable thing. Therefore it is adho-śākha. We cannot imitate the loving affairs of Kṛṣṇa and Rādhārāṇī unless we understand the real fact.

The real fact is described here, that rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktiḥ. Śaktiḥ means potency. So from Vedas we understand that the Lord, the Supreme Person, has got multi-energies.

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samas abhyadhikaś ca dṛśyate
[Cc. Madhya 13.65, purport]

So these energies… Kṛṣṇa, or the Supreme Personality of Godhead, has got multi-energies. When Arjuna requested Kṛṣṇa, "Will You kindly explain some of the energies as You display?" so in the Bhagavad-gītā there is a list of His different energies. And at last, it is concluded,

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhya aham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Idaṁ kṛtsnaṁ jagat: ”All the material manifestation…” Material manifestation means these material universes. They are many. This universe, what we see, one only, the sky, the covering, but there are many millions of universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Koṭi means millions. Jagad-aṇḍa. Jagad-aṇḍa means universes. So Kṛṣṇa says that ”All these universes in the material world is display of My one-fourth energy.” Just imagine what is Kṛṣṇa's energy. Ekāṁśena sthito jagat. And we are trying to imitate Kṛṣṇa. So many rascals, they declare they are Bhagavān. They do not know what is Bhagavān. Bhagavān… These universes are coming, innumerable universes are coming, from the breathing of Mahā-Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

They have no idea what is Bhagavān. This is one of the description of Mahā-Viṣṇu, that from His breathing, innumerable universes are coming out. When He is exhaling, the universes are coming out, and when He is inhaling, all, everything, is going within Him. This is Bhagavān. So anyway, this is partial exhibition of the energy of the Lord. And this is one-fourth energy. This material world is manifestation of His one-fourth energy. The three-fourth energies are in the spiritual world. So in that spiritual world Kṛṣṇa exhibits His spiritual energy. That is only spiritual energy. This material world is made of material energy, and we are marginal energy.

So when Kṛṣṇa wants to enjoy-the enjoy means these loving affairs between man and woman-that is a fact. That is not an artificial thing. Śrīla Viśvanātha Cakravartī Ṭhākura has explained Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. He has said, ādi rasasya janma yatra. Ādi-rasa. There are twelve kinds of rasas, mellow. Of all of them, the ādi-rasa… Ādi-rasa means the loving affair between man and woman. This is called ādi-rasa. So, Viśvanātha Cakravartī Ṭhākura explains, janmādy asya means the ādi-rasa, loving affairs between man and woman, that is from the Supreme Person. That's a fact. Unless the loving propensity is there in the Supreme, how it can be reflected? Because this is perverted reflection only, so there must be the origin. So the Māyāvādī philosophers, they cannot understand this. Because they have got bitter experience of this material world, they try to make zero or without any varieties the ultimate goal. Śūnyavādi. Nirviśeṣa-śūnyavādi. The nirviśeṣavāda, impersonalism and voidism, they are of the same nature. The Buddhist philosopher, they say, ”Ultimately, everything is zero.” And the Māyāvādī philosopher says not zero, but impersonal. But actually that is not fact. There is everything, variety and personal. But because the philosophers with poor fund of knowledge, they cannot understand, they make it zero or varietyless, nirviśeṣavāda. That, to clean, that to clear the idea, our Kavirāja Gosvāmī says that this Rādhā-Kṛṣṇa prema, loving affairs between Rādhā Kṛṣṇa, it is a fact. It is not imagination. It is a fact. But this fact is different from the fact we have got experience in this world. That is to be understood. Don't take… Just like sahajiyās. They take the Rādhā-Kṛṣṇa prema just like ordinary lusty affairs in this material world. But that is not the fact. In the Śrīmad-Bhāgavatam there is a verse that the loving affairs of gopīs and Kṛṣṇa, Viṣṇu, it is not ordinary thing. If one can hear from the proper source, and if he understands the real fact of rasa-līlā, then the result will be that his heart, which is full with lusty desire, that will vanish. There will be no more lusty desires. Praṇaya-vikṛtiḥ, this praṇaya-vikṛtiḥ hlādinī. So if anyone understands this praṇaya-vikṛtiḥ, the loving affairs, transformation of different feelings, if one can understand, then his material lusty desires will vanish. This is the result. Hṛd-roga-kāmān apasya apahinoti dhīraḥ. He becomes dhīra.

Here in this material world everyone is adhīra, agitated, agitated by lusty desires. But in the spiritual world they are dhīra. They are not agitated by lusty desires. This is spiritual world. So long we are agitated by the lusty desires, we must know that we are in the material world. That is the test. Just like Yamunācārya says,

yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor
nava-nava-(rasa)-dhāmany (udyataṁ) rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

”So long I have been engaged in the service of Kṛṣṇa and I am rendering more and more service and getting spiritual pleasure, since then, as soon as I think of sex life, I immediately spite upon it and I hate to think of it.” This is the result. So people should know what is Rādhā-Kṛṣṇa pra… If one becomes attached to rādhā-kṛṣṇa-praṇaya-vikṛtiḥ, then the test is that his lusty desires will vanish. This is the test. Therefore Kavirāja Gosvāmī explains that ”This is not ordinary thing. This is the transformation of the ahlādinī śakti.” Samvit, sandhinī, ahlādinī. The Supreme Lord has got three potencies, or energies, primarily. So this rādhā-kṛṣṇa-praṇaya-vikṛtiḥ is transformation of the pleasure potency. Kṛṣṇa is described in the Bhagavad-gītā, paraṁ brahma. Paraṁ brahma. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. That is the explanation given by Arjuna. This is called paramparā system. If we follow Arjuna, Arjuna's decision should be taken. Arjuna decision is: ”Kṛṣṇa is paraṁ brahma.” So the Māyāvādī philosophers, they are after brahma-sukha. Brahma-sukhānubhūtyā. Brahma-sukhānubhūtyā. The source of brahma-sukha is Kṛṣṇa, but they cannot reach up to that point.

itthaṁ (satāṁ) brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

Śrī Śukadeva Gosvāmī says, ”Here is the Paraṁ Brahman.” When he is describing Kṛṣṇa's pastimes with the cowherd boys, so Śukadeva Gosvāmī says, ”These cowherd boys are playing with the Supreme Person who is the source of brahma-sukha.” Itthaṁ brahma-sukhānubhūtyā. And for the devotees… There are two kinds of transcendentalist: one Brahmavādi and other, Vaiṣṇava. A Vaiṣṇava takes this philosophy, that we are servant. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. And the Māyāvādī philosophers, they imperfectly think that they have become one with the Supreme, they have become Nārāyaṇa. That is a misleading philosophy. We should not accept that.

So this Kṛṣṇa, being Paraṁ Brahman, so what will be the platform of His loving affairs? This is to be considered. For brahma-sukha, we are… In this material world we see many saintly persons. They give up everything, sannyāsa. Sannyāsa means giving up everything for the Supreme. So for simply to relish a little bit of brahma-sukha, these saintly persons, great, great saintly persons, they are giving up everything. Tyaktvā sva-dharmam. Sva-dharma means the regulated division of the society: brāhmaṇa, kṣatriya, vaiśya, śūdra. So they give up everything, brahma-sukhānubhūtyā, to understand… Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. For purifying the existence. Because we are after happiness, every one of us. But we are seeking happiness in the perverted reflection. That is not possible. Therefore one has to give up this perverted happiness and come to the real fact. So our point is that "Because Kṛṣṇa is Paraṁ Brahman, so how He can take pleasure in this material world?" This is the argument. So those who are wrongly thinking, foolishly thinking, that "Kṛṣṇa enjoyed with the gopīs like we enjoy in the company of many girls," they are great fools. They have no knowledge. They are misled because it appears, perverted reflection, it appears like that. But the reflection is different from the reality. So we should not take in that way. We should follow the footsteps of Caitanya-caritāmṛta kar, that we should understand that this praṇaya-vikṛtiḥ, this transformation of loving affairs between Rādhā and Kṛṣṇa, this is not like this, the ordinary boy and girl. It is ahlādinī śakti. If we take that, then we are misled. How He can take? Because for understand brahma-sukha we are giving up everything-I mean from the Māyāvādī point of view-and again, Kṛṣṇa being Paraṁ Brahman, how He can indulge in material happiness? This is the argument. Brahma-sukha, to understand brahma-sukha, to release brahma-sukha, if one is giving up everything material… There are three kinds of sukha: material sukha, brahma-sukha, and spiritual sukha. Brahma-sukha is on the margin. Sukha means happiness. Therefore, from logical point of view, we should conclude it that "Kṛṣṇa, being Parabrahman, how He can indulge in material happiness?" This is very important point. If for understanding little bit of brahma-sukha we are giving up all material enjoyment, how Kṛṣṇa can enjoy materially? He is Paraṁ Brahman. Therefore those sahajiyās, those who are taking that Kṛṣṇa is enjoying with ordinary girls, they are very, very, much misled. That is not the fact. Therefore it is said, hlādinī śakti. This is different. This is in the spiritual world the topmost mellow, hlādinī śakti.

So eko brahma dvitīya nāsti: "Brahman, Parabrahman, is one." Kṛṣṇa is one. There is no competition with Kṛṣṇa. Na tasya samaḥ adhikaś ca dṛśyate: "Nobody can be equal with Him; nobody can be greater than Him." Na tasya samaḥ. Samaḥ means equal, and adhikaḥ means greater. That is Parabrahman. That is Kṛṣṇa. So Kṛṣṇa says also, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior entity than Me." So we have to very carefully study Kṛṣṇa. The Kṛṣṇa consciousness movement means to understand Kṛṣṇa very scientifically. It is not sentiment. One must be very philosophically advanced with scientific knowledge. Jñānaṁ vijñānam. This is vijñāna. It is not sentiment. Jñānaṁ vijñāna-sahitam. Jñānaṁ me paramaṁ guhyaṁ yad vijñāna-samanvitam. Without vijñāna, science, without philosophy to understand Kṛṣṇa, is not possible. You can say that "Do you think that all the devotees, they are all scientist and philosopher?" Yes. The answer is yes. "No, they have no degree of science or philosophy." And still… Because if you learn science and philosophy, you will have to approach some person who knows the science, knows the philosophy. But the greatest scientist, the greatest philosopher, is Kṛṣṇa. He is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. And He says, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmy aham [Bg. 10.10]. Anyone who is sincere devotee and always engaged in Kṛṣṇa's service, Kṛṣṇa says, "I give him education, intelligence. I make him scientist, philosopher." That is the way. Buddhi-yogaṁ dadāmi. What kind of science? What kind of philosophy? Yena mām upayānti te. "That science, that spiritual science, that spiritual philosophy, I teach him personally." Why this is so not to all? You may say that if Īśvara, the Supreme Lord, is sitting in everyone's heart, why He is especially inclined, teṣāṁ satata-yuktānām [Bg. 10.10], one who is engaged twenty-fours hours in His service? Why not others? So that is special mercy for the devotee, special mercy. Teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ, nāśayāmy ātma-bhāva-sthaḥ [Bg. 10.11]. This is the process. You cannot understand God, or Kṛṣṇa, without being a faithful servant. This is the secret. And if we become faithful servant under the guidance of proper spiritual master, then we can understand what is Kṛṣṇa, what is Parabrahman, and what is loving affairs with Rādhārāṇī, what is Śrī Kṛṣṇa Caitanya Mahāprabhu. These things are revealed. It is not acquired by so-called mundane knowledge. That is not possible. Svayam eva sphuraty adhaḥ. Just like in the darkness, if you want the sunshine, it is not possible. But in the morning the sun comes out automatically and the darkness is dissipated. Svayam eva. So we should always remain faithful servant of Kṛṣṇa. And Kṛṣṇa is within everyone's heart, and He will be pleased by your service, and then He will reveal Himself, what He is. Otherwise it is not possible.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.6

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Māyāpur, March 30, 1975

Nitāi: "Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."

Prabhupāda:

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vā anayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ
[Cc. Ādi 1.6]

So the love affairs between Kṛṣṇa and Rādhā… That we have already understood, that Rādhā-Kṛṣṇa combined together is Śrī Caitanya Mahāprabhu. Tad-dvayaṁ caikyam āptam. Tad-dvayam. Dvayam means two, Rādhā and Kṛṣṇa. They are one. There is no difference, energy and the energetic. So Rādhārāṇī is the energy, pleasure energy, of Kṛṣṇa. So when Kṛṣṇa… We have explained this. When Kṛṣṇa wants pleasure, He cannot derive it from anything material. We should not misunderstand that Kṛṣṇa is ordinary human being and He is enjoying like us. Completely different. Rādhārāṇī is the manifestation of Kṛṣṇa's pleasure potency. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So when Kṛṣṇa, Paraṁbrahman… Kṛṣṇa is described by Arjuna, Paraṁbrahman. So when the Paraṁbrahman wants to enjoy… The Māyāvādī philosophers, they cannot conceive that Paraṁbrahman also enjoys; therefore they think of Paraṁbrahman as imperson. So that is not the fact. Brahman, Paramātmā, then Bhagavān. Therefore Bhagavān is Paraṁbrahman. That is accepted by Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So Brahman is spiritual, undoubtedly, but more than Brahman is Paramātmā, and more than Paramātmā is Paraṁbrahman, Kṛṣṇa. Yad advaitaṁ brahma upaniṣadi. If you study the Upaniṣads, then you can realize Brahman. And if you practice yoga, then you can realize Paramātmā. And if you practice bhakti-yoga, then you can realize the Supreme Personality of Godhead. This is the process. The more you advance… Just like the sunshine. Sunshine and the sun globe or the sun-god-they are of the same quality, heat and light. But the sunshine is not the sun globe, neither the sun globe is the sun-god. It is this; therefore Śrī Caitanya Mahāprabhu's philosophy, acintya-bhedābheda, inconceivable one and different simultaneously.

So when you go to the platform of understanding the Supreme Personality of Godhead… As Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

You have to understand Kṛṣṇa tattvataḥ, in truth, not superficially. Then you'll misunderstand. Without understanding Kṛṣṇa, if we try to understand Kṛṣṇa's pastimes with Rādhārāṇī, that is foolishness. But they do not know Kṛṣṇa. How can understand His pastimes with the gopīs? That is foolishness. Therefore we have to understand Kṛṣṇa first of all, and Kṛṣṇa Himself, explaining Himself. In the Bhagavad-gītā, Kṛṣṇa does not speak anything about His pastimes with Rādhārāṇī. That is strictly prohibited. You never find Kṛṣṇa is speaking about His pastimes with the gopīs or with Rādhārāṇī. No. He's officially speaking about Himself, "I am this, I am that." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. First of all try to understand Kṛṣṇa. Thoroughly study Bhagavad-gītā, and after studying Bhagavad-gītā, if you are fortunate enough to understand what is Kṛṣṇa, then, Kṛṣṇa says, surrender. That is the beginning of understanding Kṛṣṇa. Don't try to understand the pastimes of Kṛṣṇa with the gopīs. Just like if you make a friend, ordinarily, if you become intimate friend, then you can understand about his household affairs. If you are newly a gentleman introduced with another gentleman, you cannot ask him, "What is the affair in your household or with your wife or with your beloved?" That you cannot ask, neither it is possible to understand.

So the foolishness is going on that without understanding Kṛṣṇa, there are so-called rascal foolish poets. They are describing Kṛṣṇa's pastimes with Rādhārāṇī. That is the cause of falldown of the so-called Vaiṣṇavism. Without understanding Kṛṣṇa they want to understand the pastimes of… You'll find in your country also. I have seen one book written by one Bhaṭṭācārya about the pastimes of Rādhā and Kṛṣṇa, and the covering page is Rādhārāṇī's picture naked. So these rascals have made so much havoc, and this book is published by the United Nations. I have seen one book in France. I think some of you might have seen. Bhagavān, you have seen? Hm?

Bhagavān: Vidyāpati.

Prabhupāda: Anyway, this kind of literature… Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu used to read Gītā-Govinda, Caṇḍīdāsa, amongst with His confidential devotees. The Gītā-Govinda, the loving affairs of Rādhā and Kṛṣṇa, it is not for the neophyte student. Therefore Caitanya Mahāprabhu… You'll find Caitanya Mahāprabhu teaching… Generally, He was talking with Sārvabhauma Bhaṭṭācārya, He was talking with Prakāśānanda Sarasvatī, He was talking with Rāmānanda Rāya-but the subject matter was not the same. When He was talking officially with the Prakāśānanda Sarasvatī, Sārvabhauma Bhaṭṭācārya, there is no talk about Kṛṣṇa's pastimes with Rādhārāṇī. Simply on the basis of Vedānta He was talking. But when He was talking with Rāmaṇanda Rāya, He talked about Kṛṣṇa's pastimes with Rādhārāṇī. So we should be very careful that from the very beginning… Just like the professional Bhāgavata readers. The Bhāgavata reading means describing rasa-līlā. Whenever you find there is Bhāgavata reading, they are describing. I have seen one big Gosvāmī. He was professional Bhāgavata reader, and whenever… He would speak very nicely on rasa-līlā, and after describing rasa-līlā, Bhāgavata reading, he would come for recreation and smoke cigarette. I have seen it.

So this kind of Bhāgavata reading will not help you. Bhaktiḥ pareśānubhavo viraktir anyatra syāt: [SB 11.2.42] "If you are actually advancing in devotional service, then the symptom will be that you'll have no more material hankerings." That is real. So if you actually hear about Kṛṣṇa's pastimes with Rādhārāṇī, then hṛd-roga-kāmān apahinoti, then our heart disease, lusty desires, will vanish. That is the result. I have repeatedly said. So if you become more lusty by seeing the pastimes of Kṛṣṇa with Rādhārāṇī or hearing, that means you are not fit. Stop it. Stop it. Don't be foolish. So in the spiritual platform, the everything are there, but they are different in quality. Just like iron is also metal and gold is also metal, but the quality is different; similarly, don't take that Kṛṣṇa's loving affairs with Rādhārāṇī is exactly like our loving affair with our girlfriend. No. It is not like that. One is gold, and one is iron. Don't minimize the value. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has described that it is ahlādinī-śaktiḥ. Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ.

So this hlādinī-śakti is being described in Caitanya-caritāmṛta. Therefore Caitanya-caritāmṛta is the postgraduate study of highly elevated devotees. Ordinary devotees, they cannot understand. I have seen one professional reader. He was reading Caitanya-caritāmṛta, but he did not believe in it. Because he cannot understand. He cannot understand it. He plainly said, "These are only imaginary descriptions. There is no fact in it." I have seen it. So how one can understand this is fact unless one has understood what is spirit? Just like in your country, big, big professors, they do not believe in the spirit. They simply think of this body. So how they can understand about Rādhā and Kṛṣṇa and Their pastimes, all spiritual affairs? First of all we must understand what is spirit and what is Kṛṣṇa and what is Rādhārāṇī, and then we try to understand what is Kṛṣṇa and Rādhārāṇī's loving affairs.

So here it is said that Kṛṣṇa is feeling how Rādhārāṇī is so much attracted. So much attracted. That is feeling. Now, Kṛṣṇa is omniscient. He knows everything. Why He should feel like that? The feel, that He knows, but for our understanding, He is displaying, He's manifesting Himself, that "Rādhārāṇī's loving affairs is so great and unlimited, even though I am omniscient, I cannot understand it." Just like Lord Rāmacandra. Lord Rāmacandra, He is Supreme Personality of Godhead. Why He felt so much separation that to rescue Sītādevī He fought with Rāvaṇa? He's self-sufficient. Why He should feel separation from Sītā? This question may be raised. But actually there are different phases of loving affairs, and the separation is also one of them. The separation, feeling of separation, is one of them. We have got experience in our present life that intense love… Still there is feeling of separation. All these things are there in the spiritual world. Only perverted reflection of those spiritual feelings are manifested here in this material world. Therefore it is called perverted reflection. But everything is there, but they are not material. We should always understand that. Kṛṣṇa is perfect, Rādhārāṇī is perfect, and They are always constantly accompanied. Then why there is separation? And still, there is separation. So these are very high-grade understanding.

So Śrī Caitanya Mahāprabhu means Kṛṣṇa feeling separation, or Rādhārāṇī feeling… Rādhā-bhava-dhyuti-suvalitam. Śrī Caitanya Mahāprabhu has taken the position of Śrīmatī Rādhārāṇī-how to feel separation from Kṛṣṇa. This is Śrī Caitanya Mahāprabhu. Therefore it is said, śrī kṛṣṇa caitanya rādhā kṛṣṇa nahe anya. If you simply worship Śrī Kṛṣṇa Caitanya Mahāprabhu, then you will be able to worship both Rādhā and Kṛṣṇa. This is the meaning of these verses. So Caitanya-caritāmṛta author, Kṛṣṇadāsa Kavirāja Gosvāmī, is describing the cause of Śrī Caitanya Mahāprabhu's appearance. The cause is that Kṛṣṇa wanted to know, "What is there in Rādhārāṇī?" He is Madana-mohana. Kṛṣṇa's another name is… He's attractive. Kṛṣṇa is attractive to everyone, even He is attractive to Cupid, Madana. Madana is attractive in the material world, and He is Madana-mohana. And Rādhārāṇī is Madana-mohana-mohinī, means She attracts even the Madana-mohana. Therefore Kṛṣṇa is trying to understand, "What is there in Rādhārāṇī that She attracts? I attract the whole universe, and She attracts Me."

So with this feeling, Śrī Caitanya Mahāprabhu, tad-bhāvāḍhyaḥ lobhāt. These are all transcendental loving affairs. Lobhāt: there is greediness to understand. Tad-bhāvādhyaḥ samajani: "He appeared in the womb of mother Śacī." Samajani śacī-garbha-sindhau harīnduḥ. Hari, the Supreme Personality of Godhead is like the moon. So we established this temple, Māyāpura-candrodaya. So this is the idea, that Śrī Caitanya Mahāprabhu is just like moon. Śrī Caitanya Mahāprabhu, He appeared in this land of Māyāpura; therefore He is said here as "the moon." Therefore we say candra, Māyāpura-candra. Now, as Śrī Māyāpura-candra is rising… Rising. Rising means He is to distribute the moonshine all over the world. This is the idea, moonshine. Śreyaḥ-kairava candrikā-vitaraṇam. Śreyaḥ-kairava. Caitanya Mahāprabhu personally said. Don't keep Śrī Caitanya Mahāprabhu compact in your room and take some monetary profit. This is not required. This is not required. You must allow Śrī Caitanya Mahāprabhu to rise more and more so that this sun, moonshine, may be distributed all over the world. That is wanted. Therefore this temple is situated. Of course we shall try to construct a very nice temple for Śrī Caitanya Mahāprabhu. This morning we were thinking of this. So from this place, this moon, Śrī Kṛṣṇa Caitanya Mahāprabhu, will distribute. Śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam. The Śrī Caitanya Mahāprabhu's Hare Kṛṣṇa movement… Paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam. This is spoken by Śrī Caitanya Mahāprabhu Himself. Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam [Cc. Antya 20.12]. Vidyā-vadhū-jīvanam. This is real enlightenment. People all over the world, they are in darkness. The moonshine will enlighten them. They are all foolish, mūḍha.

That is described in Bhagavad-gītā also:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritaḥ
[Bg. 7.15]

These foolish persons at the present moment… It is very, very much regrettable that they are passing on as very learned scholar, as philosopher, politician, economist. But according to Kṛṣṇa's statement in the Bhagavad-gītā, they are all fool and rascals. Why? Na māṁ duṣkṛtino mūḍhāḥ pra… They are not surrendering to Kṛṣṇa. Kṛṣṇa came, appeared, upon this planet in this universe to canvass that "You surrender." Sarva-dharmān parityajya mām ekam [Bg. 18.66]. But they did not. Therefore Śrī Caitanya Mahāprabhu, as a devotee of Kṛṣṇa… He's Kṛṣṇa.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne…
[Cc. Madhya 19.53]

He's Kṛṣṇa Himself. Kṛṣṇa is so kind. First of all He came as the Supreme Personality of Godhead and He demanded as God's order, "You surrender," but people did not do it. Therefore Kṛṣṇa has again come in the form of devotee, kṛṣṇa-caitanya-nāmne, and now He is ready to give you not only Kṛṣṇa, but love of Kṛṣṇa, freely. Take it and distribute it all over the world. That is wanted.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.7

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Māyāpur, March 31, 1975

Nitāi: "May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions."

Prabhupāda:

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī,

śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu
[Cc. Ādi 1.7]

So Kavirāja Gosvāmī, after offering his respectful obeisances to Śrī Caitanya Mahāprabhu and describing the purpose of His incarnation, He is now trying to describe Nityānanda. Śrī-Kṛṣṇa-Caitanya Prabhu-Nityānanda. Pañca-tattva, one after another… First of all Śrī Caitanya Mahāprabhu, then Nityānanda Prabhu, then Advaita Prabhu, then Gadādhara, and then Śrīvāsādi-gaura-bhakta-vṛnda. He is summarizing the obeisances to the Pañca-tattva. Now, what is the identification of Nityānandākhya-Rāma? Rāma, Balarāma, and Baladeva, Saṅkarṣaṇa-there are so many names of Śrī Baladeva. In the Upaniṣad it is said, nāyam ātmā bala-hīnena labhyo: "Self-realization is not possible without being strengthened by the mercy of Balarāma." Sometimes they take it foolishly, that "Without being very strong bodily, nobody can realize self." But that is not the fact. Nāyam ātmā pravacanena labhyo na medhayā na bahudhā śrutena. This is the Vedic injunction. That bala-hīnena means without being favored by Nityānanda Prabhu, Balarāma.

Balarāma is Nityānanda. That we know by following the footprints of mahājanas. Narottama dāsa Ṭhākura says, vrajendra-nandana yei, śacī-suta hoila sei, balarāma hoila nitāi: "Balarāma has appeared now as Nityānanda." So bala means strength, spiritual strength, and rāma means enjoyer. Iti rāma padenāsau param brahma ity abhidhīyate. Rāma means Parabrahman. Satyānande cid-ātmani. Ramante yoginaḥ anante [Cc. Madhya 9.29]. Yogi, they are also interested in enjoying life. There are different kinds of yogis. Of all the yogis, the bhakti-yogi, that is the best. That is said by Kṛṣṇa:

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Yogis, there are many yogis, but the bhakti-yogi is the best because by bhakta-yoga only, you can approach the Supreme Personality of… There is no other way. Jñāna, karma, and haṭha-yoga, they can help little, but they are not competent to approach the Supreme Personality of Godhead. Kṛṣṇa says in the Bhagavad-gītā, bhaktyā mām abhijānātievaṁ [Bg. 18.55]. If you want to know Kṛṣṇa, then karma, yoga, jñāna, these, although they can elevate you to some extent, but you cannot approach the Supreme Personality of Godhead by karma, jñāna, yoga. If you want to know Kṛṣṇa as He is, then you have to accept the path of bhakti-yoga. Kṛṣṇa says personally, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥevaṁ prasanna-manaso. And in order to attain this perfection of bhakti-yoga, you require strength from Balarāma, Saṅkarṣaṇa.

ramante yoginaḥ anante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Rāma means who enjoys. So this word rāma is explained in the śāstra that one who is expert in enjoying eternal happiness, he is perfect yogi. Not flickering happiness. Flickering happiness, the yogis are not interested in flickering happiness or material happiness. Material happiness is always flickering, temporary. That is not happiness, but we take it. Real happiness is when we enjoy life with Kṛṣṇa, rāma. That is real happiness. Ramante yoginaḥ anante satyānande. That is ananta. Ananta means unlimited. So our… We are seeking after ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). By our nature we want to be very blissful, always happy. That is our nature. And we can possess, revive our nature of eternal happiness, provided we try to get it in this human form of life. There is no difficulty if we follow the path enunciated by great authorities. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. So Nityānanda Prabhu, Caitanya Mahāprabhu, and Their disciples, they are all mahājanas, great personalities. If we follow their principles, then it is very easy. There is no difficulty. But difficulty is that we do not follow.

So here it is describing that for the material creation the… There are three puruṣa-avatāra. Puruṣa means the Supreme Personality of Godhead. Puruṣaṁ śāśvataṁ divyam. In the Bhagavad-gītā it is said that puruṣa-avatāras. First avatāra, puruṣa avatāra, is Mahā-Viṣṇu. Mahā-Viṣṇu. Mahā-Viṣṇu is described in the Brahma-saṁhitā,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

This Mahā-Viṣṇu, who is creating innumerable universes by breathing… Just like sometimes we breathe and there are some germs, small, we cannot see; in the same way, the universes in a small minute form, they are coming out of the breathing of Mahā-Viṣṇu. That is Kāraṇa-toya-śāyī, kāraṇa-udaka, Causal Ocean. That is beginning of creation. Then all the universes, they gradually develop into gigantic form. In the originally, it is coming out. We cannot understand. Sometimes we become surprised that "How such innumerable universes are being created by a person?" So, the universe is not so big in the beginning. Just like our, this body is not so big in the beginning of our body within the womb of our mother. It is not so big. It is very small, minute, and then it becomes just like a pea, and gradually the body develops. The same process is applicable to the universes. In the beginning, they are coming out of the breathing of Kāraṇa-toya-śāyī Viṣṇu, and then gradually they are developed bṛhannatvāt, bṛhatvāt. It increases gradually. That Kāraṇa-toya-śāyī Viṣṇu is also Saṅkarṣaṇa. And then Garbhodakaśāyī. The universes are created. Then, when they develop, then same Viṣṇu, Mahā-Viṣṇu, enters into each universe, and He creates an ocean. That is called Garbhoda Ocean. And He lies down there on Śeṣa-Nāga, And then, from the navel, the lotus flower sprouts, and then Lord Brahmā is created. Then, after many years tapasya, tapo, he understands how to create. In this way the whole creation of universes takes place. Garbhodakaśāyī. And after creation of this universe, then same Viṣṇu, Garbhodakaśāyī, within this universe He creates His own Vaikuṇṭha where there is an ocean of milk. There are different kinds of oceans, we learn from śāstra. We have got experience of the salted ocean, but there are many other oceans, just like milk ocean and ghee ocean, oil ocean and yogurt ocean. There are. We get this information from the śāstra.

So the Mahā-Viṣṇu, first of all He enters in each universe as Garbhodakaśāyī. Then, within the universe, He creates His Vaikuṇṭha and lies down there-Kṣīrodakaśāyī. This Kṣīrodakaśāyī Viṣṇu is approached by the demigods when there is need of maintenance or for subsiding the disturbance by the demons. Then Brahmā, Lord Śiva and others, they go on the beach of this milk ocean and submit their appeal. Then the answer is given to Brahmā, and he informs to other demigods. This is the process. You'll find this later on. So payobdhi-śāyī and śeṣaś ca, Sesa, that is also incarnation of Viṣṇu. He is sustaining the body of Viṣṇu in different oceans, and He is serving the Lord Viṣṇu in so many ways. Śayyā, āsana, sitting place, bed, and upavīta, and clothes, garments-so many ways He is serving. Now, all these different incarnation of Viṣṇu is summarized here by Kavirāja Gosvāmī that "All of them are partial expansion of Nityānanda," to understand what is Nityānanda Prabhu. The prakāśa-vigraha… Kṛṣṇa first. Then His prakāśa-vigraha, manifested form, a little difference in bodily feature, but the same powerful, that is Balarāma. And then, from Balarāma, Saṅkarṣaṇa, Pradyumna, Aniruddha, in this way, quadruple expansion… Then Nārāyaṇa, then another quadruple expansion, then from that quadruple, second manifestation of Saṅkarṣaṇa, all these different Viṣṇus, Kāraṇa-toyāśāyī, Garbhodakaśayī, Kṣīrodhi-śāyī-in this way, expanding. Dīpārcir eva hi daśāntaram abhyupetya [Bs. 5.46]. Just like you take one candle, then you lit up another candle, another candle, another candle. All these candles are equally powerful, but still, the calculation is, Kṛṣṇa is the first candle, Balarāma is the second candle. In this way, viṣṇutayā vibhāti-the expansion of Viṣṇu, innumerable.

Advaita acyuta anādi ananta-rūpam. This Kṣīrodakaśāyī Viṣṇu is the person who is situated in everyone's, every living being's, heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. That īśvara, antaryāmī, who is existing in everyone's heart, that is Kṣīrodakaśāyī Viṣṇu. Not only within the heart of all living entities, but He is within the atom also. Aṇḍāntara-stha-paramāṇu-cayā… Paramāṇu. Paramāṇu means atom. In this way Viṣṇu expansion are there. It is inconceivable for us, but by the grace of Kṛṣṇa, we can partially understand from the description of the śāstras. Otherwise we cannot imagine how these things can happen, but it happens. We have to accept. Śāstra-cakṣuṣaḥ. We have to see through the pages of śāstra. Otherwise it is not possible. So if we want to know Viṣṇu-tattva, if we want to know Kṛṣṇa, His exalted position, then here are the description of the śāstra, and if we take them as it is, without malinterpretation, without showing any extraordinary intelligence by us… It is not possible. We have to accept. Therefore the injunction is that you accept the statement of the śāstras. That is… Bhagavad-gītā also said, yaḥ śāstra-vidhim utsṛjya vartate-kāma-kārataḥ: [Bg. 16.23] "If you do not follow the description of the śāstra and if you manufacture something," then na siddhiṁ sa avāpnoti, "then you'll never get perfection." We have to follow the śāstra; otherwise there is no other alternative to understand the exalted position of Kṛṣṇa, how He expands in different forms, as Viṣṇu, as Nārāyaṇa. Sometimes they argue that Kṛṣṇa is incarnation of Viṣṇu. That is also truth. You'll find in Caitanya… Truth in this way, that when any incarnation comes, He comes through the Kṣīrobdhi-śāyī Viṣṇu. But Kṣīrobdhi-śāyī is partial expansion of Kṛṣṇa. The subject matter is very intricate, but if we follow the śāstra and accept it, then some clear conception we can have.

So Nityānanda Rāma… So yasyāṁśa sa nityānanda-rāmaḥ. Nityānanda is Balarāma. Therefore He is said, nityānandākhya-rāmaḥ. Just like Śrī Caitanya Mahāprabhu… Kṛṣṇāya-kṛṣṇa-caitanya nāmne: "I offer my respectful obeisances to Kṛṣṇa now appeared as Kṛṣṇa Caitanya." He's Kṛṣṇa. Similarly, Nityānanda is Balarāma. So balarāma hoilo nitāi. Therefore it is said here, nityānandākhya-rāmaḥ: "He's Rāma, Balarāma, but at the present moment He has appeared by the name Nityānanda."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.8

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Māyāpur, April 1, 1975

Nitāi: "I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation."

Prabhupāda:

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasya udbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye
[Cc. Ādi 1.8]

So identification of Nityānanda Prabhu. So He is the second Saṅkarṣaṇa also. The first Saṅkarṣaṇa… From Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, four, quadruple expansions of Balarāma… Then, from Saṅkarṣaṇa, first Saṅkarsana, the Nārāyaṇa, four-handed Nārāyaṇa, that is the next expansion, and again, from Nārāyaṇa, there is another quadruple expansion, second Saṅkarṣaṇa, Vāsudeva, Pradyumna. So the second Saṅkarṣaṇa also is expansion of Nityānanda Rāma, Balarāma. So where is this Vaikuṇṭhaloka? It is rather imprudent to inquire because we cannot calculate even this material world, what is the length and breadth of this universe. This is only one universe. This is called māyika brahmānanda. Māyika means shadow. Shadow… Shadow is existing on account of the real. So therefore it is called māyā. Just like the example is, in your country, in the window, there are many nice model, beautiful women standing or a man standing, nicely dressed, but that is not real man or woman. That is shadow. That is called māyā. This is the example of māyā. Māyā means it is not fact, but it appears like fact. That is called māyā. Another example is… Just like the mirage, water in the desert. Actually there is no water, but it appears that there is water. The foolish animals, they run after this water, but there is no water. Simply running after will o' the wisp, phantasmagoria. So every one of us in this material world-hankering after happiness. Everyone is trying to be happy. But it is like the same, that there is no water in the desert, and still, the foolish animal running after it.

So this whole material creation is like that. The creator of this universe, Kṛṣṇa, He says, duḥkhālayam aśāśvatam: [Bg. 8.15] ”This is the place for suffering.” And you are seeking after happiness. Just like in the prison house: it is the place for suffering, and if you want to be comfortable, this is called māyā. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. The whole world is running after happiness what is not possible. Therefore they have been described as vimūḍhān, rascal. We sometimes use this word very frequently, ”rascals,” and they become angry. But actually that is the description, ”rascals.” All these so-called civilized men, so-called civilized men, they are not men even. They're all animals. But in the śāstra, they have been described as dvi-pada-paśu. They are animals, but they have got two legs. That's all. That is the difference. Animals, generally, they have four legs, catus-pada, but these animals are two-legged. That is the difference. They're animals because… The same example: In the desert there is no water, and the animal is running after it. Why he's called animal? Because he does not understand that ”In the desert, how there can be water?”

So Vidyāpati has sung a song, tātala saikate, vāri-bindu-sama, suta-mitra-ramaṇī-samāje. We are trying to be happy here in this material world-how? Suta-mitra-ramaṇī-samāje. Suta means children. Mitra means friends. Society, friendship and love, wife, children… Tāta… So one may say, ”Unless there is no happiness, how they are struggling for this suta-mitra-ramaṇī-samāja?” So Vidyāpati says, ”Yes, there is happiness.” Certainly there is happiness. Otherwise why these vimūḍhān, foolish people, running after it? So he says that the value of their happiness is a proportion of a drop of water in the desert. Tātala saikate. Tātala means, very hot, and saikate means sand. Those who have seen desert, they have got experience how it is intolerable during sunshine, vast, I mean to say, tract of land with sand. So naturally they require water. So if somebody says, ”Yes, I'll give you water,” and a drop of water… What is called? Proportionate, token. It is called token. ”Yes, you want water. Take this water, drop.” ”What this water will do? This is desert. I want ocean of water and you are giving me drop of water? What is the value?” So still, we are seeking water there. Therefore it is rightly said, tātala saikate, vari-bindu-sama. Vari-bindu. Suta-mitra-ramaṇī-samāje.

dehāpatya-kalatrādiṣu
ātma-sainyeṣu asatsv api
pramattaḥ tasya nidhanaṁ
paśyann api na paśyati
[SB 2.1.4]

Dehāpatya-kalatrādiṣu. This body, deha, apatya, children; kalatra, wife; ādiṣu, with all these things… Then again extend. From children, you get… You get them married. Then again extension-daughter-in-law, son-in-law, grandson. In this way, we are increasing our so-called happiness. Ātma-sainyeṣu. And we are thinking that ”These surrounding friends-society, friends and love, nation-will give me protection.” In our country, we have seen. Gandhi struggled so, mean, hard for getting independence, thinking that ”We'll be happy.” But Gandhi himself was killed.

So this is called māyā. You try to understand māyā. Māyā means where there is no happiness, no fact, and still, we are struggling for it. This is called māyā. Try to understand what is māyā. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Prahlāda Mahārāja says. Actually there is no fact, and still, we are struggling for it. The whole universe is like that. Even you are situated as Brahmā or you are situated as an ordinary insignificant ant, this struggle for existence is going on. So Prahlāda Mahārāja says that ”These rascals, they are struggling for existence for happiness which is not possible in this material world. And beyond this struggling atmosphere of material world, māyā atīte…” Atīte. Atīte means beyond. Māyātīte vyāpi-vaikuṇṭha-loke. There is another world. That is also informed in the Bhagavad-gītā. Paraḥ tasmād tu bhāva anyaḥ 'vyaktāvyaktāt sanātanaḥ. There is another bhāva. Bhāva means nature. Just like this is nature. We have got experience, the māyā. Māyā nature means here our main aim is to find out happiness. That is… Because we are spirit soul, part and parcel of Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1] Kṛṣṇa, so we are also minute sac-cid-ānanda. Our existence is like that. But because we are very small, therefore that, I mean to say, quality, sat, becomes sometimes extinguished. The example is just like the spark of the fire. It is fire. A spark from the fire falls on your body. As soon as it falls it will burn that small pointlike place. So it has got the same quality. But as soon as it comes out of the fire, it becomes extinguished-no more fire. It is carbon. Again take it and put it in the fire, then again it is fire. So our position is like that. We are factually of the same quality, sac-cid-ānanda. So our falling down in this material world from Kṛṣṇa means we lose our identity of eternity. It becomes covered. Just like the same small spark. It is fire, but it is now extinguished, cinder, just like coal, cinder. So long it is with the original fire, it is also burning, but if you take it and keep it aside, then it becomes ashes. So this is our position. And we are struggling here. We have lost the fiery quality, and still, we are trying to be fire. This is called māyā existence.

So there is another world. That information is given here. Māyātīte vyāpi. Vyāpi means very extensive. This whole material world is one-fourth of Kṛṣṇa's expansion, one-fourth. And that Vaikuṇṭhaloka is three-fourths. So therefore it is called vyāpi. Vyāpi means very extensive. We cannot calculate even this material existence. It is only one-fourth. Now, how it will be possible for us to calculate the vyāpi vaikuṇṭha-loka? Vyāpi-vaikuṇṭha-loka. Vaikuṇṭha means… Vi means without, and kuṇṭha means anxiety. So Vaikuṇṭhaloka means there is no anxiety. There is no anxiety. Here we are full of anxieties in this material… Even big, big businessman, who has got enough money, you'll find he is in anxiety. He's always thinking, ”How this business will go on? How this, maintain so many men?” So I have seen it that our printer, Dai Nippon, the president, when we, for the temporary, we stopped our business, he was full of anxiety. Yes. Now they have agreed to reduce ten percent more than any printer. Why? He was full of anxiety. (laughter) This is the fact. So don't think that very big, big businessman or one who has got enough money, he has no anxiety. Anxiety there should be. This is the place of anxiety, kuṇṭha. Prahlāda Mahārāja pointed it out that tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Here, in this material world, whoever is there… The Brahmā is also anxiety, in full of anxiety. Indra… You know. Pṛthu Mahārāja was sacrificing hundred times, and Indra became very much anxious that ”If Pṛthu becomes so great, then he may occupy my seat.” So he wanted to put hindrances so that he may not fulfill the so many yajñas.

So everyone is anxiety in this material world, māyā. So our Kṛṣṇa consciousness movement is to take a person or all of them from this māyā to Vaikuṇṭha. That is the Kṛṣṇa consciousness, to save the living entity from anxiety and bring him to the platform of no anxiety. That is the difference, from anxiety to no anxiety. That is the greatest gift to the human society. Everyone is full of anxiety because he is in this material world. He must be full of anxiety. So here the information is given, māyātīte vyāpi-vaikuṇṭha-loke: ”There is another atmosphere, another nature, where there is no anxiety, no anxiety.” Kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayanatam. Here we are keeping cows, but no milk-anxiety. Thousands of rupees’ spending, and no milk, powdered milk. You see? This is the position, full of anxiety, always. So you cannot be free from anxiety in this loka. Therefore in this life, in human form of life, you can understand by cultivating knowledge from the śāstra, from guru, from saintly persons, ”What is the position? What I want? Why I am full of anxiety? How it can be mitigated?” So therefore this information is given vaikuṇṭha-loka, back to home. Yad gatvā na nivartante tad dhāmaṁ paramaṁ mama [Bg. 15.6].

So Kṛṣṇa consciousness movement is the only endeavor where, by becoming Kṛṣṇa conscious you become transferred from this māyā to Vaikuṇṭha. This is the purport. Māyātīte, beyond this māyā, there is another kingdom where there is no kuṇṭha, vaikuṇṭha-loke. And there is management. As here there is management, the king or president, or ministers and so many things, there is also management. But that management is conducted by the Supreme Personality of Godhead personally. Here the president or king manages whole thing. And therefore the ideal manager or the executive head is a person who is a saintly person and devotee. That is wanted. In politics also, there is need of devotees. The devotee… The politicians, they first require to understand Kṛṣṇa consciousness if they actually want to do good to others. If they remain like animals, it is not possible. Then whole world, the people, will suffer. That is the position now. There is no standard ruler. A ruler must be representative of Kṛṣṇa. Then… Then everything will be… Just like Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was representative of Kṛṣṇa. Or Lord Rāmacandra, He was God Himself. Such executive head needed, not these rascals. Then you’ll never be happy. Simply by hook and crook you select some rascal president; you’ll never be happy. He must be Kṛṣṇa Himself or Kṛṣṇa’s representative. Then people will be happy. Imaṁ rājarṣayoḥ viduḥ. They are thinking that ”The Bhagavad-gītā is meant for some parasites. They are doing nothing, and they are indulging in reading Bhagavad-gītā and living at the cost of others.” They are thinking like that. But actually the ruler should be the well-conversant student of Bhagavad-gītā. That is the statement in the Bhagavad-gītā. Imaṁ rājarṣayoḥ viduḥ. It is meant for the saintly kings. Because if the king or the president understands Bhagavad-gītā, he can make solution of all the problems. But he remains a rascal, and there is no solution. They’re simply fighting with one another. This politician is fighting with another politician. This is going on. This will never make us happy. Therefore it is better to go away from this place and go back to home, back to Godhead.

Devotees: Jaya!

Prabhupāda: Don’t try to be happy under these rascals. It will never be possible. That is the instruction of all śāstras, and therefore…

Now, the question was who is to be elected in the…, or accepted as the ideal king. Our Pañcadraviḍa Mahārāja was asking this question. That is very simple thing. The kṣatriyas… There are two kṣatriya families, and still they claim, one from the sun-god, and one from the moon-god. Candra-vaṁśa, sūrya-vaṁśa. In this material world, there are two kṣatriya families. Kṣatriyas are meant for ruling over. So everything is stated in the Bhagavad-gītā. So you have to select ruler from these two dynasties. Actually. Imaṁ rājarṣayo viduḥ [Bg. 4.2]. You have seen the picture drawn by our artists, that Kṛṣṇa is instructing the sun-god. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So Vaikuṇṭha-loka is there. There is no problem. But you can make this māyā-loka also Vaikuṇṭha-loka by spreading Kṛṣṇa consciousness, the same quality. Just like iron is iron, but you can make it fire. How? Simply putting it into the fire. Gradually, warm, warmer, then it becomes red hot. At that time, the iron is no longer iron; it is fire. Similarly, if you can propagate Kṛṣṇa consciousness constantly, then, by spreading this Kṛṣṇa consciousness movement, you can make the whole world Kṛṣṇa conscious, and then it will be Vaikuṇṭha. The same example. You put the iron rod with the fire, and it becomes hot, hotter and then red-hot. When it is red-hot then it is no more iron rod. It is fire. Anywhere you touch, it will burn.

So our Kṛṣṇa consciousness movement is for that purpose. Increase Kṛṣṇa consciousness and there will be no more kuṇṭha, no more anxiety. People are trying to be anxiety-less, and that is only possible by this movement. Put always in touch with Kṛṣṇa. And the method is very simple-Hare Kṛṣṇa. That all. If you keep yourself in touch with Hare Kṛṣṇa… We have already been known as Hare Krishna people all over the world, Hare Krishna people. So increase this population, Hare Krishna people, and it will be Vaikuṇṭha.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.9

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Māyāpur, April 2, 1975

Nitāi: ”I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.”

Prabhupāda:

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye
[Cc. Ādi 1.9]

Yesterday we discussed about pūrṇāiśvarya, saṅkarṣaṇākhyam, nityānanda-rāmam, the Deity, the superintending Deity of the spiritual world. Here also, anywhere, the master is Kṛṣṇa in His different forms. So just like for management we expand some secretaries, or personal representatives, similarly there is good management also in Kṛṣṇa’s affairs. The original person is Kṛṣṇa, and His expansions, they are also as good as Kṛṣṇa, but departmental.

So we have discussed yesterday that in the spiritual world, Saṅkarṣaṇa is the supreme manager. And so far the material world is concerned, the same person is the Supreme, but His name is different, Kāraṇābdhiśāyī. In the spiritual world, the name is Saṅkarṣaṇa, and the material world, the supreme superintendent is also the same person, but name is different-Kāraṇābdhiśāyī. This Kāraṇābdhiśāyī is māyā-bhartā. Bhartā means husband. Just like a husband begets children in the womb of the wife, similarly, all these universes are impregnated in the total material energy, māyā, by Kāraṇābdhiśāyī Viṣṇu. That is stated in the Bhagavad-gītā: ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

The bīja-pradaḥ pitā, the father, is the seed-giving person, and the mother is receiving the seed, and then she is impregnated and they develops the body. As we have got experience, the creation, the creative energy, this is going on, the same process, everywhere. So this Kāraṇābdhiśāyī Viṣṇu-we have already discussed to some extent-is the origin of this material creation. That, the scientists says, that… I do not know exactly what is their theory, but so far I have heard, that… There are so many theories. One of them is "There was a chunk, and from that, this material world…" They have no idea what is material world or spiritual world. But in that way a creation take place. Can anyone say what is the theory or…, of creation? Can any one of you say? What do they say about the creation?

Trivikrama: Their one theory is that there's a big chunk, and them from that, everything else came.

Jagadīśa: It exploded.

Rūpānuga: An explosion, a big bang.

Prabhupāda: Eh?

Rūpānuga: A big bang. An explosion.

Haṁsadūta: There were some chemicals.

Prabhupāda: So wherefrom the chunk came? That is not… That is their brain fag, that they are simply trying to get everything from matter. That is their material brain. But we see here that the origin is not matter. Origin is Viṣṇu, Mahā-Viṣṇu. So Mahā-Viṣṇu is the supreme soul, mahā, Mahā-Viṣṇu. So we cannot accept such nonsense theory, that chunk exploded. Where is the evidence that a chunk explodes automatically? How nonsense theory it is. We haven't got experience. There is explosion of big, big mountains when there is dynamite, and the dynamite is given by some person. So how explosion can take place without the hand of somebody else, some living entity? This simple theory they cannot understand, that where is the evidence that matter acts automatically? Where is the evidence? How you can say that there was a chunk? Suppose there was a chunk. First of all, the question will be: "Who made this chunk?" And then again, next question will be: "How explosion took place unless there was some living being to explode, as we have got experience that sometimes we explode, explode the mountain with dynamite, and that is arranged by a living being?" So they have no common sense even, and they are passing as big, big philosopher, scientist. Then where is the evidence? Can anyone say? Is there any evidence that matter explodes without a living being's touch? Is there any? No.

Pañcadraviḍa: The sun. There are so many explosions are going on in the sun every day.

Prabhupāda: That is the same thing that, that vṛścika-taṇḍula-nyāya. Explosion is going on, but behind that all these explosions, all these transformations, is the Supreme Lord. That is here. And it is confirmed in the Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

They do not see who is behind this explosion. That is their ignorance or poor fund of knowledge. We have got practical experience that no explosion takes place without the touch of a human being. Similarly, even there was explosion going on, but there is a touch of the Supreme Being. That is the statement in the Bhagavad… Mayādhyakṣeṇa [Bg. 9.10]. We are seeing the explosion. Just like child sees the explosion. He does not know that there, behind the explosion, there is a management of a superior being. This is childish observation. Because in śāstra we see that behind everything the hand of the Supreme Being is there, and by our practical experience also, we see that matter does not act automatically without being touched by a living being, so how we can accept this argument, that the explosion is going on automatically? What is the evidence? There is no evidence.

So this is not… Besides that, we have to accept the Vedic injunction, śāstric injunction, not nonsensical theories. If we are guided by nonsensical theories, then we'll never be able to understand how things are going on.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

You can go on observing, one after another, by many, many years, many, many years. Just like if you start your jet plane from here to see where is the original cause, panthās tu koṭi-śata-vatsara, and go on for many, many millions of years with the speed of mind, panthās tu koṭi-śata-vatsara-sampra… Koṭi-śata-vatsara… Millions and millions of years. And panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi. These airplanes, vāyu-ratha… Vāyu-ratha means airplane. There is airplanes. There are different speeds. What is the speed? The speed is mental speed. Now their speed, say, eighteen thousand miles per hour. But if there is question of mental speed, it is more speedier than the vāyu speed. We have got experience. Many thousand miles, by your mind, you can reach within a second. So with the mental speed, airplane, if you start today and go for many millions of years, still it will be not possible to find out wherefrom the explosion is coming. That's it.

So that is not the way. Therefore śruti-pramāṇam. Śruti-pramāṇam means from the Vedic evidence we have to understand. Now, just like in the Vedas it is said, jalajā nava-lakṣāṇi. In the Vedas, all knowledge was there, all the living entities described fully and with minute, exact quantity. Now, within the water, we understand from the Vedic literature, there are 900,000 forms of aquatics. Now, the modern scientists, how many they have observed or studied? But it is said exactly, 900,000. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Of course, you cannot enter within the water. But on the land, now different, and that is two million. How many species of plants and trees, and that is two million. How many the botanists have studied? Two million. Sthāvarā lakṣa-viṁśati. Even in your country, in your village, you'll find daily some new vegetable. You see? So these are the Vedic calculation. And not only that, there are different species of life, and how they are working, what senses are predominant in each and every life and everything is described. Everything is very minutely described. Therefore, if we want to have knowledge, you cannot do it by mental speculation. We should know that our mind is very, very limited. Simply by theorizing, it is not possible. Therefore tad-vijñānārthaṁ sa gurum eva abhigacchet sampit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. So we have to know from the supreme authority or the Vedas. Then the knowledge will be perfect. Otherwise…

So original creative energy is coming from this Kāraṇābdhiśāyī Viṣṇu. This is confirmed in Brahma-saṁhitā. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. The jagad-aṇḍa-nāthāḥ… Here it is also said, ajāṇḍa. Jagad-aṇḍa or ajāṇḍa, the same thing, or Brahmāṇḍa, the same meaning. Aja means Brahmā. So the Brahmā is the head of this aṇḍa. It is egglike. This whole universe is like an egg, aṇḍa. So as from the aṇḍa, from the egg, a bird is coming out; similarly, from this egglike substance, Aja has come. Aja means who does not take birth like others, human beings or animals, but from this aṇḍa. So the Kāraṇābdhiśāyī Viṣṇu another name is ajāṇḍa aṅghāśrayanda. His whole body is producing universes. Ajāṇḍa-saṅghāśraya. Saṅghāśraya means aggregate, congregation. Just like we have got holes on the body, pores in the body. So we do not know even how many pores are there in my body, but it is a fact. We cannot, even in a localized head, we cannot count how many pores are there from which the hairs are coming. Is it possible to count? And how many pores are there in our body? This is a little body. And just imagine Mahā-Viṣṇu. Therefore His name is Mahā-Viṣṇu. From His pores of the body, the universes are coming. From His nostril, with the breathing, universes are coming. So just imagine how many universes are there. The whole body is full of potency to produce universes. And it is continually being produced. Brahmā, brahmā bṛhatvād. bṛhannatvāt. This is the creation. And how you can accept this theory that there was a chunk and explosion and the universes became manifested? And these things are being accepted. Mūḍha nābhijānāti mām ebhyaḥ param avyayam. These rascals, mūḍhas, they do not know, and misleading… Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. These rascals are blind, and they are leading some other blind men, and they are satisfied that "We have got all scientific knowledge." That's all. That is not the way of scientific knowledge. If you want scientific knowledge, then you should know from Kṛṣṇa. That is scientific knowledge. Jñānaṁ me paramaṁ guhyaṁ yad vijñāna-samanvitam. Vijñāna-samanvitam.

So we do not, I mean to say, become proud to have very, very scientific accurate knowledge by speculation. We are not such people. We are taught by the paramparā system that we are humble servants of the Supreme Personality of Godhead, and what our master says, we accept it. That's all. We do not like to be foolishly proud to have full knowledge of this universe, of this creation. We have full knowledge, but we understand in this way. This is called paramparā system. Just like in the Vedas… Take for example the Brahma-saṁhitā. It is spoken by Lord Brahma. Brahmā has got the full knowledge. Tene brahma hṛdā ādi-kavaye. Because the full knowledge was given…, full knowledge of creation was given to Brahmā. We do not accept this nonsense theory that there was no human being, and later on, they became gradually civilized, and for the last two hundred years only they have got the intelligence, scientific knowledge. We do not accept these nonsense theories. We… Our understanding is: the first creation is the most intelligent human being, Brahmā, not that there was no human being, or any living being. No. The first creation is the most perfect or intelligent living being. This is our theory. Not theory; it is the Vedic evidence. And he got full knowledge from the Supreme, tene brahma hṛdā ādi-kavaye, ādi-kavi, the original learned person, and then he compiled Vedas, giving full knowledge, what he experienced. And the Brahma-saṁhitā is there-it is written by Brahmā. And in the Brahma-saṁhitā, the Kāraṇābdhiśāyī Viṣṇu is mentioned, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā [Bs. 5.48]. It is not that we are accepting this verse of Caitanya-caritāmṛta author. No. It is confirmed by the Vedic knowledge. This is the origin of creation, not that this chunk, or… No. Matter cannot expand. Matter, when there is reaction… Just like explosion. We have got experience that there is sometimes explosion like if you mix together two chemicals, acid and alkaline, there is explosion for the time being. But this explosion takes place when a chemist in the laboratory mixes soda, soda bicarb, and citric acid. Otherwise, it is not possible.

So this is wrong theory that matter automatically takes the explosion or something like that. Matter is handled by some superior living being. Then it explodes or whatever you call. It reacts. Otherwise, it is not possible. And because the living being takes the superior position for explosion of matter or reaction of matter, therefore in the Bhagavad-gītā it is admitted that the matter is handled by the living being; it is inferior energy. Both of them are energies of the Supreme Lord, but one is superior energy, another is inferior energy. That is the statement in the Bhagavad-gītā. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], this material things, earth, water, air, fire, they are inferior energy. And Kṛṣṇa says, apareyam: "They are inferior. There is another, superior energy." Apareyam itas tu viddhi me prakṛtiṁ parām: "There is another, superior energy." And what is that superior energy? Now, jīva-bhūtām, "These living entities." Jīva-bhūtāṁ mahā-bāho. The superior energy is not produced by the inferior energy. That is nonsense. The inferior energy is produced by the superior energy. This is perfect. We have got experience that the superior controls the inferior, not that inferior controls the superior. Where you get all this idea? Therefore it has been described as aparā and parā prakṛti. And what is that parā prakṛti? Jīva-bhutāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. The whole world is being manipulated by this superior energy. Just like we have got experience that a human being, an engineer, he is creating a skyscraper building, not that a skyscraper building is creating an engineer. Where is this theory?

So these are all nonsense, simply nonsense, mūḍha. Of course, we use this word mūḍha, and people become very angry, but what can I, can we do? (laughter) The mūḍhas must be explained as mūḍhas. And because the mūḍhas are going as intelligent, therefore there is chaotic condition. (bird chirping) There it is confirmed. So our Kṛṣṇa consciousness movement is to become intelligent, not to remain mūḍhas, and to expose these rascal mūḍhas. That's this, our Kṛṣṇa consciousness movement. So you must be prepared.

While making propaganda, expose these mūḍhas. That is one of the service of Kṛṣṇa. Don't remain foolish. Wherever there is required, fight with these mūḍhas and tell them rightly, straightforward, that "You are mūḍhas."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.10

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Māyāpur, April 3, 1975

Nitāi: "I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets."

Prabhupāda:

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātuḥ
taṁ śrī-nityānanda-rāmaṁ prapadye
[Cc. Ādi 1.10]

We have already discussed Kāraṇodakaśāyī, who is the plenary portion of Saṅkarṣaṇa. Now, from Kāraṇodakaśāyī is Garbhodakaśāyī. Garbhodakaśāyī means this, within the womb or bottom of this universe, there is a ocean, big ocean, and in that ocean the plenary portion of Kāraṇodakaśāyī Viṣṇu enters. This is explained in the Bhagavad-gītā, viṣṭabhya aham idaṁ kṛtsnam ekāṁśena sthito jagat [Bg. 10.42]. By one portion, the Garbho…, er, Kāraṇodakaśāyī Viṣṇu enters each universe, and within that universe He creates a ocean by His perspiration. Now, there are so many questions: "How these oceans are created?" The scientist says that it is a combination of hydrogen and oxygen gas. So wherefrom this gas came? The answer is here. Of course, from the gas, water comes out. If you cover one boiling pot, the gas, the vapor coming… And you will find spots of water. So from the gas, the water comes, and from the water, gas comes. This is nature's way. But the original water came from the perspiration of this Garbhodakaśāyī Viṣṇu. Just like you have got perspiration. You can produce, say, one gram or, say, one ounce of water through your bodily heat. That we have got practical experience. So if you can produce one ounce of water from your body, why God cannot produce volumes and millions of tons of water from His body? Where is the difficulty to understand? You are a tiny soul, and you have got a small body. You can produce one ounce of water by your perspiration. Why God, who has got the gigantic body, He cannot produce water, the Garbhodakaśāyī, the Garbhodaka water? There is no reason to disbelieve. This is called acintya-śakti, inconceivable power.

Unless we accept inconceivable power of the Supreme Personality of Godhead, there is no meaning of God. If you think "a person" means like me or you… Yes, like me or you, God is also person. That is accepted in the Vedas: nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). There are many cetanas, living entities, and they are all eternal. They are many, plural number. Nityo nityānāṁ cetanaś cetanānām. But there is another nitya, nityo nityānāṁ, two. One is singular number, and one is plural number. What is the distinction? The distinction is eko yo bahūnāṁ vidadhāti kāmān. That singular number is particularly so powerful that He's supplying the necessities of all the plural number. The plural number, or the living entities, anantāya kalpate… They… You cannot count how many living entities are there. But they are to be maintained by the singular number. That is the distinction. God is person; you are also person; I am also person. We exist eternally, as it is stated in the Bhagavad-gītā. Kṛṣṇa said to Arjuna that "You, Me, all these soldiers and kings who have assembled there, it is not that they did not exist in the past. They are existing in the present, and they will continue to exist in that way in the future." That is called nityānāṁ cetanānām.

So this is the process of creation, that the Garbhodakaśāyī, here, Kāraṇodakaśāyī Viṣṇu, from His breathing, He created from the breathing, from the pores of the body, He created innumerable universes, and in each and every universe He entered again. And entering there, He produced a lotus flower. Within the stem of that lotus flower there are so many planets. Just see the gigantic lotus stem. These are to be known from the śāstra. You cannot imagine how the creation takes place, huge creation. That sort of explanation-"There was a chunk, and it exploded"-no, these are not explanation. Here is the explanation, in the śāstra. Śāstra cakṣuṣāt. You have to see by your śāstric eyes, not your limited, speculative eyes. That will not help us. Such gigantic business… You are a tiny soul. Your brain is very small. You cannot imagine the process of creation by your sporadic thoughts. That is not possible. So the creation means that first of all the universes are created through the breathing period of Kāraṇodakaśāyī Viṣṇu. Then in each and every universe He enters as Garbhodakaśāyī Viṣṇu, and He creates… Half of the universe is filled up with water. The water came from His perspiration, and then He lies down there. Then He creates the lotus flower. And upon the lotus flower, a Brahmā is first-born. This is creation. That Brahmā means not an uncivilized human being; the most intelligent person, first creation. We cannot accept the rubbish theory of Darwin that there was no human being. That is his theory. That is not fact. He admits also that "I have made this by speculation." He has admitted. Our Dr. Svarūpa Dāmodara has quoted from his letter to a friend that he admits that he simply speculated. He has no factual knowledge. So you cannot understand the method of creation by your tiny brain's speculation. You give up this idea. This is not possible at all. You take knowledge from the śāstra, from the person who is perfect in knowledge. We have got knowledge. We have got knowledge. Somebody has got more knowledge than me, than you. But Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. You cannot find out a person who has got more knowledge than Kṛṣṇa. And God means one who has got full knowledge.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

So Kṛṣṇa has got full knowledge, and Kṛṣṇa's expansion has got full knowledge. So we have to receive knowledge. The same thing is supported in the Bhagavad-gītā:

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhya aham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

This whole material creation is existing in one part of His energy. That is also confirmed in the Brahma-saṁhitā: eko 'py asau racayituṁ jagad-aṇḍa-koṭi. One part of His energy, just to create the whole universes, so…, the material world… Eko 'py asau racayituṁ jagad-aṇḍa koṭi, aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He does not enter only within the universe, aṇḍāntara-stham, but He enters within the atom. Paramāṇu-cayāntara-stham. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Yac-chaktir asti jagad-aṇḍa-cayā yad-antam. Yac-chakti, whose energy is there within the universe… And ananta. That is… The universes are ananta, unlimited. That is creation. You cannot conceive of the creation by your, this tiny brain. That is not possible. That is Dr. Frog's philosophy. He's contemplating about the Atlantic Ocean, living in a three-feet well. That's all. That is not possible.

So this is the process of… Loka-sraṣṭuḥ sūtikā-dhāma dhātuḥ. Dhātu. Dhātu means one who creates. So Brahmā is the secondary creator. Kṛṣṇa, or Viṣṇu, He creates the situation. Then He gives him a seat, that lotus-flower like, and when he was puzzled… In the beginning, everything was dark. He could not understand "Wherefrom I am coming? What is my duty? Why I am sitting here?" When he was puzzled, then from within there was dictation that "You meditate, tapaḥ. You undergo austerities. Then you'll gradually understand." So even Brahmā, the first creature of this creation, he had to meditate-"Why I am here, and what is the purpose of my coming here?" So we are also this, in the same position. We are the, I mean to say, dynasty expansion of Brahmā. Brahmā's son is Manu, or this sun-god. Manuṣya. Manuṣya means coming from Manu; therefore we are called manuṣya. So the same process: we are born ignorant, born ignorant. Human life is the chance to dissipate this ignorance, and that requires tapasya, not to live like cats and dogs, frivolous life. That will not help us. Tapaḥ. Tapo divyaṁ yena putrakā śuddhyet sattva [SB 5.5.1]. That human life is meant for tapasya, austerities, not to live extravagant life, irresponsible life like cats and dogs. No. That is not human life. That is animal life. So therefore śāstra says that you undergo austerities. Then your existence will be purified, and then pure knowledge you will get, and you will understand what is your position, why you are in this material world, why you are suffering the threefold miseries, why you are obliged to die, why you are obliged to become old man. So many things you have to learn. But if we learn like cats and dogs, then we spoil our life.

As Brahmā, the first created being, had to undergo tapasya to get information from the Supreme… The Supreme Lord is within you. He's there. But He will advise. When you are fixed up by tapasya, determined with vow, then He will talk to you. He's ready to talk, but you require to acquire the qualification to hear Him. And what is that qualification? This Kṛṣṇa consciousness, devotional service. As it is said in the Bhagavad-gītā, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Such persons… (aside:) Don't do it. Teṣāṁ satata-yuktānām. Satata means always, twenty-four hours, not that five minutes I meditate and rest of the time I live like cats and dogs. No. This kind of meditation will not help you. Kṛṣṇa says, satata. Satata means twenty-four hours. You have to mold your life in such a way that twenty-four hours you'll think of Kṛṣṇa. This is Kṛṣṇa consciousness. If you think, "Now I have chanted my sixteen rounds. Now I've finished my business. Now I can do whatever nonsense I like," no. Kṛṣṇa says no. Satata. Therefore we have to plan our life in such a way that we haven't got any other engagement than service of Kṛṣṇa. This is required. Teṣāṁ satata-yuktānām. Satata means twenty-four hours. Yukta means engaged. What for? What is that engagement? Bhajatām. Bhajatām, bhaja sevayam: to serve Kṛṣṇa. Bhajatām. How? Prīti-pūrvakam. Not that "Oh, Kṛṣṇa has said. All right, let me do." No. With love and affection. Then you'll get attachment. Unless you develop love for Kṛṣṇa, you cannot be engaged twenty-four hours. That is not possible. Therefore it is said, prīti-pūrvakam: not officially, but with love. If you acquire this qualification, then you will talk with Kṛṣṇa who is within your heart. Then you'll talk. He is ready to talk, but He does not talk with rascals and fools. One must acquire the qualification to talk with Kṛṣṇa. Then you'll be able to talk with Deity. Within your heart Kṛṣṇa is situated there. Anywhere you go, Kṛṣṇa is within you, and He'll give you intelligence. Talking with Kṛṣṇa means buddhi-yogaṁ dadāmi tam. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam: [Bg. 10.10] "Those who are engaged, those who are qualified like this, then I give him intelligence."

The same thing happened to Brahmā. Because he had to create this whole universe-so many planets, so many demigods, so many human societies, so many, so many… There is no limit. He is the creator of everything. He's called, therefore, "great-grandfather," prapitāmaha [Bg. 11.39]. No, pitāmaha. Prapitāmaha is Kṛṣṇa, great-grandfather, because He instructed Brahmā. So the same thing: He can instruct you also. What is that instruction? Yena mām upayānti te. The instruction means how you can go back to home, back to Godhead, that instruction, not this instruction, that "You rot in this material world in this hellish condition of life." That, no. That instruction you'll get in the colleges and universities. But Kṛṣṇa's instruction is different. He'll give you instruction so that you can get rid of this hellish condition of life and go back to home and back to Godhead.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.11

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Māyāpur, April 4, 1975

Nitāi: "I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart."

Prabhupāda:

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ

poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye
[Cc. Ādi 1.11]

So all these Viṣṇu descriptions beginning from Kāraṇodakaśāyī, Mahā-Viṣṇu, who is producing universes… Then next Viṣṇu is Garbhodakaśāyī, means the same Mahā-Viṣṇu entering in each and every universe. Then again, the same Viṣṇu, for maintenance of this material world, is lying on the kṣīrabdhi, ocean of milk. And the same Viṣṇu, Kṣīrabdhiśāyī Viṣṇu, is maintaining not only these universal affair, but also He is entering in each and every living being's heart, even within the atom. This is the expansion of Viṣṇu-tattva, Viṣṇu-tattva within this material world. So just imagine. For creating and maintaining, sustaining, the whole material world is a network of Viṣṇu's activities, and some rascal says, "There was chunk, and there was creation." This creation is so easy? And maintain them, hold the creation? If you create some center of our Kṛṣṇa consciousness movement, how much strain you have to exert to maintain the standard, status quo. Similarly, there are so many universes created, maintained. And there is another phase, annihilation. That is the process of material creation. We have got experience. Anything material is created is… The beginning, there is a date, and it is maintained for sometimes, then it is annihilated. Anything you take-this body, your body, my body-it is created a certain date, and it is maintained for a certain number of years, and again it is annihilated. This is material world. Bhūtvā bhūtvā pralīyate: [Bg. 8.19] "It manifests sometimes and again disappears." This is called material world, and because it is never eternally sustained, therefore it is called māyā. It is not false, as the Māyāvādī philosophers says, "It is false." It is not false. Lord Viṣṇu is taking so much care to create this material world. How you can say it is false? It is not false? It is fact, but it is temporary. This is the difference between the material world and the spiritual world. In the spiritual world there is no creation and no destruction. In the material world, there is creation and destruction.

Now we, being part and parcel of Viṣṇu, Kṛṣṇa… Kṛṣṇa says personally, mamaivāṁśaḥ. So if Kṛṣṇa is not affected by this creation and annihilation, then we, being part and parcel of Kṛṣṇa, why we should be affected by this creation and annihilation? We are very much afraid of being annihilated, and we are trying to discover many scientific, so-called scientific methods how we may not be destroyed. Why this inclination that we may not be destroyed? Because we are part and parcel of Kṛṣṇa; therefore eternity of life is our aspiration. That is the proof that we are…, Kṛṣṇa is eternal, similarly, we are also eternal. But circumstantially we are now put into this material world. Therefore our main business is how to revive our original position, not to be annihilated, never annihilated. It is clearly said in the Bhagavad-gītā. Actually we are not annihilated. Na hanyate hanyamāne śarīre [Bg. 2.20], nityo śāśvato 'yam.

So that is our real business. This requires little intelligence, that "We are eternal. Why we are put into this process of taking birth and death?" Kṛṣṇa also says, "This is the real misery of life-janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]." They are trying, the so-called scientists, trying to increase… If the scientists sees that a man was to die immediately-now he has lived one hour more-he thinks that his science is successful. That is their foolishness. If you live one or two hour more or one year or two year more… In Allahabad we had a friend. He was very rich man. So he was on the dying stage. So many big, big doctors were attending, and he was begging to the doctors, "Doctor, can you not give me at least four years' time? I could finish what I have already attempted." So here we know the death is certain. Still, we make some scheme, big or small, according to idea. But we do not know that at any moment, death will come. "As sure as death." And this death is Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, mṛtyuḥ sarva-haraś ca aham. That is Kṛṣṇa's mercy. Repeatedly we are taking birth and making big, big scheme, and we may be successful, but at any moment Kṛṣṇa says, "Now you get out and your all business finished. And whatever you have done, that is also finished, or I'll take it away," just to teach us that this place, material world, is not our place. That is our misconception, or māyā, that we want to make a permanent settlement in this material world, which is not possible at all.

This knowledge, they do not know. The scientists are thinking of making life eternal, immortal, like the Hiraṇyakaśipu's scheme, that he wanted to be immortal by tapasya. This is also tapasya, the so many scientific endeavor. This is also tapasya. But this tapasya is useless. It has no effect. They are trying foolishly to become immortal. That requires tapasya. Many, many demons… The demons do like that, tapasya for living ever. But they will not take the real method of tapasya, to purify. Their real aim is this material world, and here they want to become immortal. That is their foolishness. Here, nobody can become immortal. Even Brahmā, who is the creator of this universe, he's also not immortal. But they are trying to be immortal here. That is not possible. Tapasya should be… To become immortal, tapasya is recommended. Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. Tapasya should be made. Immortality is your right. Because you are part and parcel of God, you are immortal. Now you are diseased. You are accepting birth and death. This is diseased condition. So try to cure the disease. Don't try to become immortal in diseased condition. That is not possible. You must cure the disease. If you simply imagine to live eternally, that is not possible. (aside:) Stop these children doing that. Immortal is our goal of life, immortality. That is the goal of life. But they are not taking seriously how to become immortal. That is their ignorance.

So this how to become immortal, there is process recommended in the śāstras. That is in India. That is nowhere else. If you are actually serious about becoming immortal, then you should study the Vedic literatures from India. That is Caitanya Mahāprabhu's mission, that in India there is the process, how to become immortal. So He recommended, therefore, He desired, that Indians, you Indians, you have got the facility. Don't spoil your life by imitating the so-called rascal scientists of the Western countries, but you take advantage of the science, spiritual science, which is in India, and distribute the knowledge because they are in ignorance. Therefore He says,

bhārata bhūmite manuṣya janma haila yāra
janma sārthaka kari' karo paropakāra
[Cc. Ādi 9.41]

This should be the India's business. This whole world is in darkness, demonic civilization. And India, there is the remedy. So if the Indians take advantage and make his life perfect and then go to the Western countries and distribute this immortal knowledge, that is real business of India. Unfortunately, they are trying to imitate. There is no thing, nothing to imitate. And if you say they have discovered so many material comforts, that is all right. But with all your material comforts, you cannot become immortal. That is certain. That is certain. But you are desiring how to become immortal. That science is in India. That is tapasya. Tapasya means brahmacaryena. Tapasā brahmacaryeṇa yamena niyamena vā tyāgena śrota-śaucābhyām… [SB 6.1.13]. This, this is the śāstra.

So if you want to learn that science, how to become immortal, then you have to undergo austerities. That austerities begins with brahmācārya. Tapasā brahmacaryeṇa [SB 6.1.13]. Brahmacarya means controlling sex life. That is required. If you can control sex impulse… Because that is the medium of bondage. Here in this material world everyone is working hard to enjoy sex life. That is the main aim. Main aim is… And that you will find, in your country especially, very, very prominent. In Paris very, very old men, they are going to the club at night simply for the same purpose. So this has to be controlled. Controlled means mind and the senses. And the prominent sense is sex. That is called control. So if you want to become immortal, then you must practice this. Of course, in Western countries, it is very difficult. They say, "It is impossible." Big, big men, they say, "It is impossible." Yes, it is impossible. Therefore śāstra has given concession that you require sex life, but enjoy it in married life, but no illicit sex. At least, stop this. If you want to be immortal, these things are to be followed: no illicit sex, no intoxication, no meat-eating, no gambling. Then you can think of immortality, gradually. That is called tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. Every śāstra, you'll find. At least at the end of life one should be completely free from these bad habits. That is called sannyāsa. Don't cheat, accept sannyāsa and indulge in these things. Don't be cheater. That is very bad. Sannyāsa means to take vow. In other station of life, there may be we fall down. But sannyāsa means no, no falldown. Therefore we have now taken very seriously. Unless one is found completely competent to accept sannyāsa, there is no more use of awarding sannyāsa. So this is the process. Tapasā brahmacaryeṇa [SB 6.1.13]. Brahmacarya is very, very essential. And that is, when one becomes detestful to sex life, that is the beginning of spiritual life. That is the beginning of spiritual life.

So immortality is not very difficult thing. Simply one has to adopt the method, process, as recommended in the śāstra, and then you can become immortal. Kṛṣṇa says, janma karma ca me divyaṁ yo jānāti tattvataḥ, tyaktā dehaṁ punar janma naiti… [Bg. 4.9]. Punar janma naiti-this is immortality. The Kṛṣṇa says, punar janma na. "No more punar janma." And if you have no punar janma, there is no punar death, punar vyadhaka, or punar disease. Punar means again. So if you can stop your punar janma-no more taking birth-that is perfection of life. Therefore it is recommended that the guardians, namely the guru, spiritual master, the father, the mother, the king, or the government. The whole system should be so centralized that people may be saved from this process of punar janma. That is real government, real parenthood, real guruism-how to save the disciples or the citizens or the son, subordinates. They come to your shelter. Just like these children have come to the shelter of father and mother, the disciples have come to the shelter of guru. The citizens are expecting good government. So they are subordinate, expecting protection from the superior. Therefore the whole scheme should be how to protect them from repetition of death. Na mocayed yaḥ samupeta-mṛtyum. We are entangled by this process of birth, death, old age and disease, and it is the duty of the guru, duty of the father, duty of the mother, duty of the government, how to save them from this process of birth, death, old and di… That is civilization. Otherwise it is dog civilization. What is the meaning? This is civilization.

So whole Vedic system is designed in such a way that ultimately one is saved from this process of birth, death, old age and disease. Long, long ago, when Viśvāmitra Muni came to Mahārāja Daśaratha for begging Rāma-Lakṣmaṇa to take them to the forest because one demon was disturbing… They could kill, but the killing business is for the kṣatriyas. This is Vedic civilization. It is not the business of the brāhmaṇa. So the first reception Viśvāmitra Muni got from Mahārāja Daśaratha, that aihiṣṭhaṁ yat punar-janma-jayāya: "You are… You great sages, saintly persons, you have given up the society. You are living alone in the forest. What is the purpose? The purpose is punar-janma-jayāya, to conquer over repetition of birth." This is the purpose. Similarly, our, this Kṛṣṇa consciousness movement is also meant for the same purpose, punar-janma-jayāya, for conquering over repetition of birth and death. You should always remember this. A little mistake will spoil the whole scheme, little mistake. Nature is very strong. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Very, very strong. So you all, boys and girls, those who have come from America, I am very much thankful to you. But don't be less serious. Be very serious. And another thing I'll request especially to the Americans, that America has got good potentiality to save the world, so if you preach very nicely in your country… And not all of them will be interested, but if a section of men in your country, you can turn them to become Kṛṣṇa conscious, it will be great benefit to the whole world. But the aim is the same, punar-janma-jayāya: to gain victory over this process of birth, death and old age. This is not fiction; this is fact. People are not serious. But you can teach your people; otherwise, the whole human society is at risk. They are like animals, without any… Especially this communist movement is very, very dangerous-to make a big animals. They are already animals, and this movement is making big animals.

So I am speaking to America because America is a little serious against this communistic movement. And it can be counteracted because the process is current since a very, very long time. Deva asura, devāsura, the fight between the demigods and the demons. So the same fight is there in different name, "Communists and the capitalists." But the capitalists are also eighty percent, ninety percent demons. Yes. Because they do not know the science of God. That is demonic principle. So there is good chance in your country to make them, or they rectify their demonic principles. And then they will be very, (I) mean, strongly able to fight with the other demons. Because if we become deva… Deva means Vaiṣṇava. Viṣṇu-bhakto bhaved deva āsuras tad-viparyayaḥ. Those who are devotees of Lord Viṣṇu, they are called devaḥ, or demigods. And those who are just the opposite number… The opposite number, also, they have got some god. Just like the demons, they worship especially Lord Śiva. Or Rāvaṇa, the example… We are not accusing unnecessarily. Rāvaṇa was a great demon, but he was devotee… Worshiping Lord Śiva means to gain some material profit. And in the worshiping Viṣṇu there is material profit. That is given by Viṣṇu. That is not karma. But Vaiṣṇava, they are not aspiring after any material profit. The material profit automatically comes. But they, they do not desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Material profit is not their aim of life. Their aim of life-how to satisfy Viṣṇu, Lord Viṣṇu. That is Vaiṣṇava. Viṣṇur asya devataḥ. Na te… And the demons, they do not know that to become Vaiṣṇava, that is the highest perfection of life. They do not know it.

So anyway, our request is that you all young men who have taken to this path of Vaiṣṇavism, and there is very good chance to preach this cult in your country, so even if you are not very much successful in other countries, in your country you'll be very successful. There is good potency. And try to make them stronger to fight with the demonic principles.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.12

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Māyāpur, April 5, 1975

Nitāi: "Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā."

Prabhupāda:

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ
[Cc. Ādi 1.12]

So there are three principles-the īśvara principle and the māyā principle and the jīva principle-these three principles. So Advaita Ācārya is īśvara principle. He belongs to the īśvara group. Even in communistic country, they call "classless society," but they are also creating a managerial class. They cannot do without that. They could not avoid it, managers. Why manager? Make classless society, all worker. That is not possible. There must be īśvara. Īśvara means controller. That is the beginning, from the creation, īśvara. So īśvara, there are innumerable īśvara forms, as it is stated in the Brahma-saṁhitā. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Many, many, many millions and trillions of īśvara forms… It is stated in the Bhāgavatam that many… How many, how you can calculate? That is compared-just like in the river or in the ocean there are waves, but you cannot count how many waves are there. That is not possible. Can you count the waves of the ocean, going on, day and night, waves? Similarly, in big, big rivers… So God's incarnation, they are coming out, innumerable, just like the waves, but we can understand by the action that He is incarnation of God.

So the activities of Advaita Ācārya means that He's īśvara. He called Caitanya Mahāprabhu to come down. That is īśvara. You cannot call the Supreme Personality of Godhead to come down. That is not possible. But īśvara, or one who has attained the power of attorney from īśvara, he can do that. It is no otherwise possible. Otherwise, it is impossible. Kṛṣṇa-śakti vinā nahe nāma pracāra. We have to receive the authority from Kṛṣṇa. Then it is possible to preach the cult of Hare Kṛṣṇa movement. That means Īśvara, and anyone who attains the power of attorney from Īśvara, he's also īśvara. That is called power of attorney. He can act on behalf of the proprietor. That is possible. So Advaita, Advaita Ācārya did it. He inaugurated this Kṛṣṇa consciousness movement. When He saw that the people are so much misled that simply they are busy for the bodily necessities of life and completely have forgotten Kṛṣṇa, He became sympathetic. That is Vaiṣṇava behavior. Vaiṣṇavas, they are the best friend of the society, best friend, Vaiṣṇava. Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ. The Vaiṣṇava is always thinking how to deliver these fallen souls who are so much captivated with this false philosophy of hedonism-"Eat, drink, be merry and enjoy." This is called hedonism. So they are always thinking how to deliver them. Advaita Prabhu did it; therefore He is Īśvara. Prahlāda Mahārāja did it. Any Vaiṣṇava who is actually feeling for the poor, conditioned souls, he must make arrangement for delivering these rascals from the death knell of ignorance. They do not know that nature is working, as it is said here, māyayā. Māyayā. The material nature means māyā. That is an energy, or agent of Kṛṣṇa, to act something, instrumental. Māyā is instrumental. Māyā is not all in all. Material nature is not all in all. That is foolish observation. This materialistic theory of creation-"There was a chunk, and there was…" What is called?

Devotees: Explosion. Blowing. Big bang. Shock.

Prabhupāda: What is that word?

Acyutānanda: Big bang.

Prabhupāda: Big bang?

Puṣṭa Kṛṣṇa: Explosion.

Prabhupāda: Explosion, yes. So they are seeing that explosion and the chunk, but they cannot explain how the chunk became exploded. Sometimes we see that some earth, by the sunshine heating, heating, heating, it breaks all of a sudden. So this explosion of the chunk does not take place automatically. It is due to the sunshine drying it, drying it, drying it, and at a point it breaks. Similarly, the chunk is also, we can accept, the total material energy. You can take it as chunk. But this material energy in the form of chunk is agitated by the glance of Mahā-Viṣṇu. That is stated, sa aikṣata sa asṛjata. Material energy itself cannot explode. the explosion theory is there… Not theory, fact. But the total material energy, mahat-tattva, when it is glanced over by Mahā-Viṣṇu, then it becomes agitated, and the modes of material nature begins to act. So then these activities are executed by Mahā-Viṣṇu, by His glancing, simply by His glancing. The power… Kṛṣṇa is all-powerful. Viṣṇu is all-powerful. So simply by glancing, He can agitate the material energy, and the creation begins. Sa aikṣata sa asṛjata. Eko nārāyaṇa āsīt. These are the Vedic information. "In the beginning, there was only Nārāyaṇa." Na īśa na brahmā: "There was no Lord Śiva or Lord Brahmā." We have studied that. Nārāyaṇa, the Mahā-Viṣṇu, er, Garbhodakaśāyī Viṣṇu, He created, first of all, Brahmā. He is already there, from Mahā-Viṣṇu to Garbhodakaśāyī Viṣṇu. Then He created Brahmā. Then, through the material energy and Brahmā's cooperation, the whole creation came into existence.

So actually the original person for material creation, Mahā-Viṣṇu, through the agency of māyā, He has created. Māyayā sṛjaty adaḥ. All this cosmic manifestation is created in that way. Those who are not devotee, they cannot see that over the chunk, total material energy, there is the vision of Mahā-Viṣṇu. That they cannot see. Just like you'll find on the ground, so many flowers and grasses are coming up. How? By the sunrise, the glance of the sun. Where there is no sunshine, there the vegetables do not grow. We have got practical experience. Similar… Therefore the field or the earth is not exploding with the vegetation. It is due to the sunshine. Therefore it is coming out. It is the real cause. Similarly, accepting that chunk, the total material energy, it is agitated by the glance of Mahā-Viṣṇu. Then it explodes and things are coming out. We can accept that in that way, but not that automatically there was explosion. That is not fact. Therefore to the foolish person, the power behind the explosion is not visible. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. Therefore Kṛṣṇa says that "I am not visible to everyone, they being covered by the curtain of yoga-māyā." Mūḍhāḥ nābhijānāti mām ebhyaḥ param avyayam. Tribhir guṇamayir bhavair mohitaḥ.

So this is our position. We do not know who is the actual architect behind all this nice material creation. That is Mahā-Viṣṇu, and His incarnation is Advaita Prabhu. Caitanya Mahāprabhu is directly Kṛṣṇa, or Kṛṣṇa's incarnation. Nityānanda Prabhu is directly incarnation of Baladeva, and similarly, Śrī Advaita Prabhu is incarnation of Mahā-Viṣṇu. So all of Them are on the equal footing. Śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita. They are on the same equal level. And then śakti-tattva, Śrī-Gadādhara and Śrīvāsādi-gaura-bhakta-vṛnda. Gadādhara is the internal energy, and Śrīvāsādi-gaura-bhakta-vṛnda, they are marginal energy. So Īśvara-tattva and śakti-tattva. So within this group, there is no this material energy because in the spiritual world there is no action of material energy, only spiritual energy. In the material world there is action of material energy. In the spiritual world there is no material energy. Therefore, in this Pañca-tattva, there is no mention of material energy because in the spiritual world there is no material energy. Māyā-gandha-hīna.

So Advaita, Advaitācārya, is Īśvara, but there are many īśvaras. Even in this material world there are īśvaras, innumerable. But the śāstra has analyzed that the supreme īśvara is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "There is no more higher īśvara than Kṛṣṇa." Kṛṣṇa also says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more. This is the end." You go on finding out īśvaras that… In material world, every one of us, īśvara. Īśvara means controller. So anyone controls, he can be called īśvara. But there are īśvaras over īśvaras. You go on searching, īśvara over īśvara over īśvara. When you come to the point there is no more other īśvara, then He's God. That is definition. That is Kṛṣṇa. You go on searching out, searching out. Just like… Generally, you know, Brahmā is the cre… He's also īśvara. He has created this universe. But he's not the supreme īśvara. He's created by Garbhodakaśāyī Viṣṇu. He's also Īśvara, but He is expansion of Mahā-Viṣṇu. Then He is also Īśvara. Then He's also expansion of Sankarsana. Then Saṅkarṣaṇa is expansion of Nārāyaṇa. In this way, you go on, go on, go on, searching out. When you come to the point that no more īśvara-īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigraha, anādi… [Bs. 5.1]. So He has no ādi. Anādir ādiḥ: "He is the beginning of everything, but He has no beginning." How it is, that? He has no…? So many īśvaras have beginning. And why? Now, svarāṭ. That is the dis… Svarāṭ, completely independent. Janmādy asya yataḥ [SB 1.1.1]. This is the Vedānta-sūtra. And it is explained by the Vedānta-sūtra-bhāṣya, janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Svarāṭ-that is īśvara; that is supreme īśvara. He has no īśvara. Everyone has got īśvara over, but Kṛṣṇa has no over-īśvara. He is the ultimate, Supreme. Therefore śāstra says, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ [Bs. 5.1]. Kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "All of them are Bhagavān, but the original Bhagavān, real Bhagavān, is Kṛṣṇa." Kṛṣṇas tu bhagavān svayam. So everyone is under Kṛṣṇa. Therefore Caitanya-caritāmṛta Kar says, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Āra saba bhṛtya, servant. Even īśvara-tattva, viṣṇu-tattva, they are also working as servant of Kṛṣṇa. Advaita Ācāryas, just like He's Īśvara, but He's serving as servant of Caitanya Mahāprabhu. Therefore ekale īśvara… Na kṛṣṇāt caitanyāt para-tattvam param iha. They're… Above Kṛṣṇa, above Caitanya Mahāprabhu, there is no more para-tattva. Param iha. It is the Supreme.

So in this way we have to study īśvara-tattva, then śakti-tattva, jīva-tattva. That is knowledge; that is education. Not whimsically suggesting something and talking foolishly and… Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam [SB 10.14.29]. If you want to know the truth, then you have to follow these principles, how to know īśvara-tattva. And how to know? Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Then you have to go, approach the bona fide guru. He will let you know. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. No challenge. That is foolishness. No challenge. Praṇipātena. First of all surrender. You don't surrender to a foolish man, but you have to surrender. Now it is your business to find out where to surrender. But you have to surrender. This is the process. Without surrender, you cannot understand the truth as it is. That is the instruction of Vedas everywhere. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "One has to surrender to guru." Why? Jijñāsu: "If you are inquisitive to know the Absolute Truth." And if you want to know something which is flickering, relative truth, that is another thing. But if you want to know the Absolute Truth, śreyaḥ uttamam… Absolute Truth means ultimate benefit, śreya. Ultimate… Yes, exactly the word, benefit. If you want ultimate benefit, then guruṁ prapadyeta. Who is guru? Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam: one who is expert in understanding the Vedic literature, śābde pare ca, especially transcendental.

So we have to go through like that. As Caitanya-caritāmṛta Kar is explaining, we have to follow this principle. Then if you are really inquisitive to learn the Absolute Truth, they will explain, as here it is explained that here Advaita Ācārya is īśvara, He's incarnation of Mahā-Viṣṇu. Sometimes Advaita Ācārya is called Sadāśiva avatāra. The Sadāśiva is also expansion of Mahā-Viṣṇu. So either way you say, incarnation of Sadāśiva or Mahā-Viṣṇu, it doesn't matter. But Advaita Ācārya is īśvara-tattva. He's not śakti-tattva. He's īśvara-tattva. And we are all śakti-tattva; therefore there is difference. Śakti-śaktimān. Although there is no difference abhinna, but still, śakti-tattva is superior, er, śaktimān tattva is superior than śakti-tattva. So in this way try to understand Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and Gadādhara and Śrīvāsādi-gaura-bhakta-vṛnda. And… But they are so kind because they have come to deliver the fallen souls. If you sincerely chant their name, śrī-kṛṣṇa-caitanya prabhu-nityānanda…

Devotees: …śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.

Prabhupāda: …they'll be very, very kind to reveal themselves to you, and your path for liberation will be open.

Thank you very much. [break]

Acyutānanda: We can understand how Śrī Advaita Ācārya is the servant of Lord Caitanya, but how is Maha Viṣṇu and the Viṣṇu-catur-bhuja, how do They serve Kṛṣṇa?

Prabhupāda: They are serving already Kṛṣṇa. Why don't you see? Sṛṣṭi-tattva. Kṛṣṇa wanted the creation, and They were the agents to serve Kṛṣṇa. They are creating. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. They're serving already. All right. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.13

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Māyāpur, April 6, 1975

Nitāi: "…because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him."

Prabhupāda:

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye
[Cc. Ādi 1.13]

So gradually the author is offering respect, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita. He has already offered respect to Lord Caitanya and Lord Nityānanda. Now it is the turn for Śrī Advaitācārya. So advaitam, nondifferent, expansion of Mahā-Viṣṇu. Therefore He is Viṣṇu-tattva; He is not jīva-tattva. Therefore He is advaita. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Kṛṣṇa has got unlimited number of expansions: expansion, expansion of the expansion, then expansion of the expansion, in this way. So Advaitācārya is expansion of Kṛṣṇa, it is already explained. Therefore He is called advaitam, and ācāryaṁ bhakti-śaṁsanāt.

This is the business of ācārya, to spread bhakti cult. Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit [SB 11.17.27]. It is said by the Lord that "You should accept the ācārya…" Ācārya means one who transmits bhakti cult. Bhakti-śaṁsanāt, spreading, goṣṭhyānandī. One who is not spreading-he is cultivating Kṛṣṇa consciousness for his personal benefit in a secluded place, sitting and chanting-that is also nice, but he's not ācārya. Ācārya means he must spread. Goṣṭhyānandī. Bhajanānandī, goṣṭhyānandī. So generally, goṣṭhyānandī means one who wants to increase the number of devotees. He's called goṣṭhyānandī. And one who is self-satisfied, that "Let me do my own duty," he is called bhajanānandī. So my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he was goṣṭhyānandī. He wanted to increase the number of devotees. And the more you increase the number of devotees, the more you become very much recognized by Kṛṣṇa. It is Kṛṣṇa's business. Kṛṣṇa personally comes as He is, Kṛṣṇa, to spread this bhakti cult. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He's canvassing personally.

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So same thing entrusted to another devotee, and who spreads, he's ācārya.

So Kṛṣṇa says, the ācārya… Here it is said that advaitaṁ hariṇā advaitād. So of course Advaita Ācārya is expansion of Viṣṇu-tattva, but any ācārya, he is to be considered identical with the Lord. The Lord says that, that ācāryam māṁ vijānīyāt [SB 11.17.27]: "One should understand the ācārya…" Ācārya bhakti-śaṁsanāt. Ācārya means who is spreading pure bhakti cult. "That ācārya," Kṛṣṇa says, "you should consider such ācārya as Myself." Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit, that… You cannot consider, "Yes, he's ācārya, but not as good as Kṛṣṇa." No. Na avamanyeta. Don't deride in that way. Then there will be falldown. Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit. And in the Vedas also it is said, yasya deve parā bhaktir yathā deve tathā gurau: [ŚU 6.23] "Anyone who has got unflinching faith in the Supreme Personality and the similar faith in guru…" Yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ: "All the Vedic literature," prakāśante, "becomes revealed simply by these two principle." Guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja. We should not jump over Kṛṣṇa without the help of guru. That is not possible. You must go through. Because Kṛṣṇa says, ācāryam māṁ vijānī… Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "Actually one who is serious to understand higher transcendental subject matter, he must approach guru." Tasmād gurum, prapadyeta. These are Vedic injunctions. Cakṣudāna dilo yei, janme janme pitā sei. So anyone who opens… Guru means who opens the eyes of the ignorant person. Ajñāna-timirāndhasya jñānāñjana-śalākayā. Opening the eyes by giving real knowledge… Guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja. So bhakti-latā, the devotional service, the seed of devotional service, can be received by the paramparā system through bona fide spiritual master. And if we abide by the orders of spiritual master faithfully, then Kṛṣṇa becomes pleased. That is stated by Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ **. Āra nā koriya mane āśā. Narottama dāsa… All the ācāryas, they say like that. Ācāryam māṁ vijānīyāt. Ācāryavān puruṣo veda: "One who has accepted ācārya, he knows things as they are." Others, they do not know. It is not possible.

So Advaita Ācārya is the typical example how to become ācārya. All are our ācāryas, śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All of them are ācāryas because they are following the ācārya, supreme ācārya, Caitanya Mahāprabhu. Therefore they are ācārya. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So we have to follow the ācārya. Then, when we are completely, cent per cent follower of ācārya, then you can also act as ācārya. This is the process. Don't become premature ācārya. First of all follow the orders of ācārya, and you become mature. Then it is better to become ācārya. Because we are interested in preparing ācārya, but the etiquette is, at least for the period the guru is present, one should not become ācārya. Even if he is complete he should not, because the etiquette is, if somebody comes for becoming initiated, it is the duty of such person to bring that prospective candidate to his ācārya. Not that "Now people are coming to me, so I can become ācārya." That is avamanya. Nāvamanyeta karhicit. Don't transgress this etiquette. Nāvamanyeta. That will be falldown. Just like during the lifetime of our Guru Mahārāja, all our Godbrothers now who are acting as ācārya, they did not do so. That is not etiquette. Ācāryaṁ māṁ vijānīyāt na avaman… That is insult. So if you insult your ācārya, then you are finished. Yasya prasādād bhagavat-prasādo yasya aprasādāt na gatiḥ kuto 'pi **-finished. If you displease your ācārya, then you are finished. Therefore it is said, Caitanya Mahāprabhu says to all the ācāryas… Nityānanda Prabhu, Advaita Prabhu and Śrīvāsādi-gaura-bhakta-vṛnda, they are all carriers of orders of Śrī Caitanya Mahāprabhu. So try to follow the path of ācārya process. Then life will be successful.

And to become ācārya is not very difficult. First of all, to become very faithful servant of your ācārya, follow strictly what he says. Try to please him and spread Kṛṣṇa consciousness. That's all. It is not at all difficult. Try to follow the instruction of your

Guru Mahārāja and spread Kṛṣṇa consciousness. That is the order of Lord Caitanya.

āmāra ajñāya guru hañā tāra' ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

"By following My order, you become guru." And if we strictly follow the ācārya system and try our best to spread the instruction of Kṛṣṇa… Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. There are two kinds of kṛṣṇa-upadeśa. Upadeśa means instruction. Instruction given by Kṛṣṇa, that is also 'kṛṣṇa'-upadeśa, and instruction received about Kṛṣṇa, that is also 'kṛṣṇa'-upadeśa. Kṛṣṇasya upadeśa iti kṛṣṇa upadeśa. Samāsa, śāsti-tat-puruṣa-samāsa. And Kṛṣṇa viṣayā upadeśa, that is also Kṛṣṇa upadeśa. Bāhu-vrīhi-samāsa. This is the way of analyzing Sanskrit grammar. So Kṛṣṇa's upadeśa is Bhagavad-gītā. He's directly giving instruction. So one who is spreading kṛṣṇa-upadeśa, simply repeat what is said by Kṛṣṇa, then you become ācārya. Not difficult at all. Everything is stated there. We have to simply repeat like parrot. Not exactly parrot. Parrot does not understand the meaning; he simply vibrates. But you should understand the meaning also; otherwise how you can explain? So, so we want to spread Kṛṣṇa consciousness. Simply prepare yourself how to repeat Kṛṣṇa's instructions very nicely, without any malinterpretation. Then, in future… Suppose you have got now ten thousand. We shall expand to hundred thousand. That is required. Then hundred thousand to million, and million to ten million.

Devotees: Jaya!

Prabhupāda: So there will be no scarcity of ācārya, and people will understand Kṛṣṇa consciousness very easily. So make that organization. Don't be falsely puffed up. Follow the ācārya's instruction and try to make yourself perfect, mature. Then it will be very easy to fight out māyā. Yes. Ācāryas, they declare war against māyā's activities, that māyā instructing that "Here is wine. Here is cigarette. Here is that…" In your country these advertisements are very prominent, holding both ways, wine advertisement, cigarette advertisement, naked woman advertisements, and sometimes gambling also, advertisement. What is that? Congo?

Devotees: Bingo.

Prabhupāda: Bingo. (laughter) Yes. So this is māyā. And our declaration of war with māyā-no intoxication, no meat-eating, no bingo-(laughter) these are our declaration of war. So we have to fight in that way because nobody can understand Kṛṣṇa without being free from all sinful activities. These are sinful activities. Therefore it is ācārya's business to stop these nonsense activities. Otherwise they'll not be able to understand, especially the meat-eaters. They cannot understand.

nivṛtta-tarṣair upagīyamānād
bhavauṣadhi chrotra-mano 'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt
[SB 10.1.4]

Unless one is very expert in killing animals, he's not bereft from Kṛṣṇa consciousness. That means one who is very expert in killing, he cannot understand. Therefore Christ also said, "Thou shall not kill," the first business. Nobody will be able if one is a killer of animal, small or big, ultimately killer of his own children, killer of his own self. The killing process is so nice that it goes up to the point of killing one's children. That is now happening. Killing business has so expanded that they are killing their own children. Just see the influence of Kali-yuga. The children, they take shelter of the father and mother, thinking very safe. Now, in this Kali-yuga, even there is no safety under the care of father and mother. Just see how this material civilization is progressing. Very, very dangerous. Kalau naṣṭa-dṛśām. Therefore that Bhāgavata verse is there,

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ (saha)
kalau naṣṭa-dṛśām (eṣa)
purāṇārko 'dhunoditaḥ

Very, very abominable condition in this age of Kali. Very, very. It is the beginning of Kali. Now we have to pass through 427,000's of years. Kali-yuga will make progress in that way. And people are now practicing eating their children, and at the end of Kali there will be no food available. They'll have to eat the children just like the snakes do. The snake eat their own children. There are many animals-they eat their own children.

So don't try to repeat your birth again and again in this Kali-yuga. It will be not very happy life. Better sacrifice everything in this life and be fully Kṛṣṇa conscious and go back to home, back to Godhead. Don't wait for the next life. This is very seriously repeated, that "This life I shall finish my Kṛṣṇa consciousness business," and, as it is stated in the Bhagavad-gītā, that Kṛṣṇa consciousness business means to understand Kṛṣṇa rightly. And He's explaining Himself rightly. Where is the difficulty to finish the Kṛṣṇa consciousness business? If Kṛṣṇa is explaining Himself, what He is, then where is your difficulty? Kṛṣṇa is explaining Himself in the Bhagavad-gītā, Kṛṣṇa is sending His representative ācārya to teach you, and Kṛṣṇa is within yourself trying to teach you if you are actually serious. Then where is the difficulty? Inside, outside, always, books, knowledge-He is prepared. So where is the difficulty to make yourself perfect in Kṛṣṇa consciousness? There is no difficulty at all. Provided you are serious, you can become fully Kṛṣṇa conscious in this very life. You are all young men. You are not old man like me. I have no opportunity. (pause) (end)

750407CC.MAY

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.14

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Māyāpur, April 7, 1975

Pradyumna: "I offer my obeisances unto the Supreme Lord Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."

Prabhupāda:

pañca-tattvātmakaṁ kṛṣṇaṁ

bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam
[Cc. Ādi 1.14]

So Śrī Kṛṣṇa Caitanya Mahāprabhu, has five features. Kṛṣṇa has five features. Kṛṣṇa means these five features. What are those? Kṛṣṇa, Kṛṣṇa's manifestation, Kṛṣṇa's incarnation, Kṛṣṇa's different potencies, in this way. And Kṛṣṇa, the source of devotional service, He is Kṛṣṇa Caitanya, bhakta-śaktikam. To advance in devotional service requires spiritual strength. It is not so easy thing. That spiritual strength is also Kṛṣṇa, bhakta-śaktikam. There is nothing except Kṛṣṇa, ekaṁ brahmā dvitīya-nāsti. So we have to understand Him especially in these five features for advancing in devotional service. Therefore His name is pañca-tattvātmakam, with five features, kṛṣṇam, bhakta-rūpa-svarūpakam. Kṛṣṇa is so kind upon us that… He is coming as He is. Kṛṣṇa is original, and trying to convince us about the necessity of our life, or the goal of our life. Prayojana, prayojana: it is necessary. It is not optional-compulsory. If you don't take to Kṛṣṇa consciousness, then you will continue to suffer; therefore it is necessity. It is not that if you like, you can take it; if you don't like, you reject it. If you reject it, then you will suffer. And if you take it, then actually you will enjoy life.

So māyā is very strong. Although it is necessary, māyā is always dictating that it is not necessary. The real necessity is materialistic way of life, this is māyā's dictation. Māyā… We are now given a chance of māyā's jurisdiction. So māyā wants to punish us more and more, because we have forgotten Kṛṣṇa. Great punishment.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyā tāre jāpaṭīyā dhare

Māyā means to give sufficient punishment to the living entities who have forgotten Kṛṣṇa and wants to enjoy material life independently. They are called conditioned soul. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This conditioned life means we accept one type of body, we suffer sufficiently. It is simply suffering. There is no enjoyment. Where is enjoyment? To remain in the womb of the mother for ten months, is that enjoyment? Packed up in airtight bag? Just imagine, if you were put in airtight bag at the present moment, within three seconds you will die. You cannot live without air, even for three seconds. This is our position. And by māyā's arrangement, we have to remain at least for ten months within the airtight bag, embryo, within the abdomen of our mother. So if we cannot live for even three seconds without air, how it was possible to remain in that airtight bag for ten months? That is also Kṛṣṇa's mercy, to allow us to develop the body, so that coming out of the mother's womb we can live independently. To make us strong in the body. But the māyā is so strong that even within that position, the mother is also killing the child. This is Kali-yuga.

So to get a material body is not at all pleasure. It is always miserable condition, from the very beginning and up to the point of death, simply miserable condition. This is intelligence, that the miserable condition means we accept this material body. Therefore, to be out of miserable condition means not to accept again this misery. That should be the aim and objective of life-not to accept. That we have repeatedly said. That can be achieved very easily, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, we do not accept anymore material body, provided we become fully Kṛṣṇa conscious. At the time of death, if we simply remember Kṛṣṇa, yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. That is the highest perfection of life, simply to remember Kṛṣṇa. That is also the statement in the… If we can consciously remember Kṛṣṇa: "Whatever was possible for me, I have tried to execute. Now this is the last day; You do whatever You like. That's all." But Kṛṣṇa is very kind. He will at once take you back to home, back to Godhead. Ante nārāyaṇa smṛti. This is the highest perfection of life. Therefore we have to practice Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Hare, Hare Rāma, Rāma Rāma, Hare Hare. By practicing sadā tad-bhāva-bhāvitaḥ [Bg. 8.6], this is required. Always think, man-manā bhava mad-bhaktaḥ. Kṛṣṇa advises "Always think of Me." Where is the difficulty? We have to think of something. We cannot keep our mind vacant. That is not possible. So make it a point, that think of Kṛṣṇa, that's all. Think of Kṛṣṇa, and if you chant, if you engage your tongue, "Hare Kṛṣṇa," and if you hear, then everything is compact in Kṛṣṇa consciousness.

So to achieve strength, Kṛṣṇa is prepared to help us in so many ways. That He is pañca-tattvātmakam, He is coming as Lord Kṛṣṇa, and ordering, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Still we are making mistake; we don't accept Kṛṣṇa's word. Therefore Kṛṣṇa is coming as Caitanya Mahāprabhu, along with His associates Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, just to teach us the same process: how to surrender to Kṛṣṇa. So our real business is that, how to surrender to Kṛṣṇa. And if we take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, along with His associates, then the task becomes very easy. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Very easy; not at all difficult. Caitanya Mahāprabhu's method for approaching Kṛṣṇa is very, very easy. Now we have got this center, Māyāpur center. We have got hundreds of centers, but this is Caitanya Mahāprabhu's birthplace. You have come from very, very distant places all over the world. So here, you simply take prasādam, chant Hare Kṛṣṇa twenty-four hours, then your life is successful. It is not at all difficult. But we are so stubborn that we do not take to Kṛṣṇa consciousness. That is our misfortune. But still, as we struggle against misfortune, to become fortunate in the material world, similarly, we have to struggle against misfortune. Māyā is very strong. But the way is also there, how to get out of the clutches of māyā. Pāsate māyā tāre jāpaṭīyā dhare. Māyā has captured by embracing, just like if you capture somebody very tightly, it is very difficult to go out. Hands and legs are all caught up. Similarly, we are under the clutches of māyā in that way. But māyā's business is just to punish, but as soon as we surrender to Kṛṣṇa, immediately māyā lets loose. Yes. Māyām etāṁ taranti te [Bg. 7.14]. Very easy thing.

So our only request is that take shelter of Śrī Caitanya Mahāprabhu, chant always śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda, and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (devotees chant also) Thank you. So it is not very difficult task. Anyone, just like the children, the boys, two years, three years old, they are also doing the same thing. Where is the difficulty? Young man can perform the same thing; old man can also perform; everyone can perform, it is so nice. So do not forget this principle,

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam

bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

Bhakta-śakti, everything requires strength, so we can derive strength by chanting Caitanya Mahāprabhu's name, and chanting Hare Kṛṣṇa. You don't require very high education, neither you require to take your birth in very high family. Ahaitukī. Execution of devotional service is independent, completely. It has nothing to do with material condition. Ahaituky apratihatā. No material condition can check. Who can check it? If all the world over they chant Hare Kṛṣṇa, who can check? No government can check, no communist party can check. Go on chanting; that is the principle. So ahaituky apratihatā yenātmā suprasīdati, and you will get individually and collectively Where is he? Haridāsa, he went to Moscow? He has gone (indistinct). He was chanting in Moscow. So people could not understand, they were asking, "What you are doing?" "I am singing some cinema song." (laughter) He was telling like that. Very clever. (laughter) "I am singing because the Muscovites, they are after Indian culture." So he said that "This is Hare Kṛṣṇa cinema song."

So somehow or other, you can chant even in Moscow.

Devotees: Jaya!

Prabhupāda: Ahaituky apratihatā. That is the point. They are after… Anyone seeking after God, they are very much severely punished. This is their kingdom. But you can take this policy, that you are chanting cinema song, and they will not object. So ahaituky apratihatā. If some black-market means has to be taken for chanting, we have to accept that. What can be done? Our business is to chant, so if there is restriction, śaṭhe śāṭhyam ācaret, we should be also very clever. So, anyway, chant Hare Kṛṣṇa mantra and be happy. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

750304CC.DAL

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.15

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Dallas, March 4, 1975

Nitāi: "Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."

Prabhupāda:

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau
[Cc. Ādi 1.15]

This is the surrendering process of the author, Kavirāja Gosvāmī. Before beginning to write Caitanya-caritāmṛta, he submitted himself to the lotus feet of Madana-mohana. (aside:) That child may be… So he is submitting that Rādhā-Madana-mohana… Those who have gone to Vṛndāvana, they have seen the temple of Rādhā-Madana-mohana. That was established by Sanātana Gosvāmī, the first disciple of Lord Caitanya Mahāprabhu. Sanātana Gosvāmī established this Madana-mohana temple, and Rūpa Gosvāmī established that Govindajī's temple, and the Jīva Gosvāmī established Rādhā-Dāmodara temple. Gopal Bhaṭṭa Gosvāmī established Rādhā-Rāmaṇa temple. In this way, in Vṛndāvana there are seven temples authorizedly established by the Gauḍīya-sampradāya, Caitanya Mahāprabhu's sampradāya. Later on, many big, big kings and zamindars, landlords, they also established many temples, big, big temples. And altogether, there are five thousand temples in a small city like Vṛndāvana, and thousands of men go to see the Deities in every temple almost every day, and especially during the four months Śravaṇa, Bhādra, Āśvina, Kārttika: July, in July, August, September, October. So Vṛndāvana is always crowded by many pilgrims, and anyone who goes there, immediately he feels spiritual consciousness, especially nowadays.

So the Gauḍīya Vaiṣṇava especially… Gauḍīya Vaiṣṇava means the followers of… [break] …Mahāprabhu. There are four Vaiṣṇava sampradāya originally: from Lord Brahmā, Brahmā-sampradāya; and from Lord Śiva, Rudra-sampradāya; and from goddess of fortune, Lakṣmī, Śrī-sampradāya; and from the catuḥ-sana, four kinds of sanas, Sanat Kumāra, Sananda, like that. So the four sampradāya is coming from time immemorial. So we belong to the Brahmā sampradāya, the Gauḍīya-sampradāya. Sampradāya means just like there are political parties, but their aim is to develop the country, nation's interest, although… Just like in your country there are political parties, Democratic parties. What other parties?

Devotees: Republican.

Prabhupāda: Huh? Republican. Although they are party, their aim is how to develop the country. Similarly, these Vaiṣṇava sampradāya, although they appear to be a separate party, but their aim is how to serve Kṛṣṇa. So don't think the party means some opposite party. No. Everyone has got for the advanced devotee to serve the Lord in a particular way so that the Lord may be more satisfied. That is their intention. Sometimes we also have some parties in the temple: someone wants to dress the Deity in a way, another wants to… Of course, they are not transgressing the rules and regulation, but still, everyone wants that "I shall serve the Lord in this particular way." We cannot change the original rules and regulation, but there is variety. We are not impersonalist. Every person has got to serve the Lord in a particular way, and that is allowed. The central point is Kṛṣṇa. So although there are parties, if the central point is Kṛṣṇa, so there is no dissension. It is a competition, that "My Godbrother, my Godsister, is serving such a way. She is so well versed in this art. Why not try myself to do something?" This is variety. That is not this ordinary party strife if we make Kṛṣṇa the center.

So on the whole, for the Gauḍīya Vaiṣṇava, means the followers of Caitanya Mahāprabhu… Especially in Bengal, there are many thousands followers, Bengal and Orissa. They are mainly followers of Śrī Caitanya Mahāprabhu, and you will find in Vṛndāvana, Navadvīpa, many Bengali Vaiṣṇavas, followers of Śrī Caitanya Mahāprabhu. They are living there very, I mean to say, austerity, following austerity, no very much careful about the bodily maintenance. But they are living. They have practically no income, but still, they do not go away from Vṛndāvana. Similarly, Kavirāja Gosvāmī also took shelter of Vṛndāvana under the lotus feet of Madana-mohana. Therefore he says, mat-sarvasva-padāmbhojau: "The lotus feet of Madana-mohana is my everything. I have taken shelter of Madana-mohanajī. That is my everything." That is Vaiṣṇava feeling. They think the lotus feet of Kṛṣṇa as their only possession. But that is the greatest possession. What this material possession will do? One who has taken possession, at least one who is allowed to take possession of the lotus feet of Madana-mohana, is not very easy thing. If Kṛṣṇa gives him the facility… Kṛṣṇa is prepared. How? Simply by service, one can easily become in possession of the lotus feet of the Lord. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. We cannot bring in possession the lotus feet of the Supreme Being. That is not possible. But if we render service, He gives the allowance, "Yes, you can be under My shelter of feet."

Caitanya Mahāprabhu therefore teaches us to pray to Kṛṣṇa just to become one grain of the dust of His lotus feet.

ayi nanda-tanuja patitaṁ kiṅkaraṁ
māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛṣaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

This should be the prayer to the lotus feet of the Lord, not for any material benefit. That is not very good idea. We should not approach the Supreme Being some material benefit. Material benefit is already there. Everything is arranged by the Supreme Lord for everyone's necessities of life. There is no question about that. Just like if a person is in the prison house, that prisoner has no problem for his material necessities. The government has arranged already for his eating, sleeping and, if he is sick, medical help. That is not problem. The problem is that he has become criminal by transgressing the laws of the state. Now he should become a very good citizen and come out of the prison house. Then he is happy. Similarly, in this material world, so far our material necessities are concerned, it is already arranged. There is no question of becoming anxious for getting our material necessities. It is already arranged by God.

Therefore Nārada Muni says in the Śrīmad-Bhāgavatam,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Nārada Muni advises, through Śrīmad-Bhāgavatam, says, that "You, you have got this human form of life. Now you have no necessity for finding out where is your food, where is your shelter, where is your sex satisfaction, where is your defense. This is not your problem. You should try for that thing, means the thing which will give you relief from these material necessities of life." That is the advice. We are mistaken. We are… In this morning walk we saw that such a big nation, but the problem is food problem. Early in the morning at six o'clock, they are going to work. They are going to work. Why? Now, for finding out the necessities of life. So what is this civilization? Early in the morning, six o'clock… According to Vedic civilization, one should rise early in the morning and chant Hare Kṛṣṇa, perform maṅgala āratrika, worship the Deity. This is the morning business. But the richest nation of the world, they are going to work at 6:30 for earning their bread. Is it very good progress of life? And the whole day they will have to work. Not only here, everywhere, for earning their daily bread, they have to go fifty miles, hundred miles away from home, and every city, in India also, the same thing, in Bombay. They are coming hundred miles off and hanging in the daily passenger railway, very serious condition. And it is stated in the Śrīmad-Bhāgavatam that a human being at the end of the Kali-yuga will have to work… They are already working like an ass, and actually they will have to work like an ass simply to get their bread. The progress will be this. And not only that, the foodstuff, especially the sattvika foodstuff like fruits and vegetables, milk, rice, wheat, sugar, these things will be not available-completely stopped. So gradually we shall make such advancement. I have seen practically. I went to Moscow, and at least for us, it was very difficult to live there. There is no rice supply. There is no wheat supply. Very rarely… No vegetables, no fruit, some rotten fruit like raspberry and… So at least for us it was very difficult. Of course, milk is available and flesh. Oh, that you can have, as much as you like.

So that is not human life. Human life is… Here it is described, just Kavirāja Gosvāmī's, mat-sarvasva-padāmbhojau rādhā-madana-mohanau. Our only asset should be the lotus feet of Kṛṣṇa along with Rādhārāṇī. Madana-mohana. Kṛṣṇa is so beautiful that He is more attractive than the Cupid. Madana-mohana. Madana means Cupid. Cupid is supposed to be the most beautiful person within the universe, but Kṛṣṇa is still more beautiful. Kandarpa-koṭi-kamanīya-viśeṣa-śobham [Bs. 5.30]. That is described in the śāstra. And when Kṛṣṇa was present, we know from the śāstra or from the evidences that Kṛṣṇa was attractive to so many gopīs. The gopīs were the most beautiful women, and Kṛṣṇa was attractive to them. So just imagine how much beautiful was Kṛṣṇa. Not only to the gopīs; there were 16,108 queens of Kṛṣṇa. Therefore His name is Kṛṣṇa. He is attractive to everyone. Jayatam suratau paṅgor mama. So why He should not be attractive to fallen souls like us? So that is the position of Kṛṣṇa.

Therefore, Kavirāja Gosvāmī, being attracted to Madana-mohana, he is offering his prayer, jayatāṁ suratau paṅgor. Paṅgor, paṅgoḥ means lame man; one cannot walk. At least, one cannot walk very swiftly. So jayatāṁ suratau paṅgor mama manda-mater gatī. He is placing himself as manda-mati. Mama manda-mater gatī. Manda, this word, means bad or slow. So every one of us in this material world, we are all bad because… Why bad? Now, because we accepted this material body. Just like in the prison house, all the prisoners, they are bad. Why? Because they have accepted their home in the prison house. Therefore the conclusion is they are all bad. Maybe degrees of difference, but they are all bad. Similarly, anyone who is living in this material world, beginning from Lord Brahmā down to the small insect or ant, who are struggling in this material world… Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Kṛṣṇa said that "These living entities within this material world, they are My part and parcel" or "They are My sons." In another place He says, ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ

tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So Kṛṣṇa has got relationship with everyone because He is the supreme father, and we are all His part and parcel. Just like son, even in this material world, he is the part and parcel of the father or the mother, similarly, we are actually part and parcel of Kṛṣṇa, and Kṛṣṇa is ṣaḍ-aiśvarya-pūrṇa. He is the richest, He is the most famous, He is most strong, all-powerful, all-beautiful. Everything He has got. And we are sons of that Kṛṣṇa. So father's property is enjoyed by the sons. There is no… That is the law. It is not artificial. Then why we are poverty-stricken? Because we are condemned. Condemned. That we should understand. Therefore everyone, intelligent person, should understand that anyone who is in this material world, he is condemned. It doesn't matter what he is. Therefore our first business is how to get out of this conditional life in the material world. That is human consciousness. That is Kṛṣṇa consciousness. So our business is to take shelter of the lotus feet of Kṛṣṇa. That is our first business, not this "This is our business, where to find out my food, my bread, and get up early in the morning and running to the office or to the working place." This is not civilization. This is not civilization.

Therefore he says that "I am a lame man." Mama manda-gatī: "I am very slow, so I take shelter of the lotus feet of Madana-mohana." That is our business. The Kṛṣṇa consciousness movement is teaching all over the world this philosophy, that your first and foremost business is to become Kṛṣṇa conscious. There is no question of so-called economic development, sense gratification. No. These are not important things. There are many missionaries, they open hospitals or similar philanthropic activities, but we never do that. So many friends advised me to open some hospitals, dispensaries. Oh, I flatly said that "We are not interested in the hospitals." There are so many hospitals. So people who are interested in hospitals, they can go there. Here is spiritual hospital. The disease is the other hospitals, they cannot stop death, but our hospital can stop death.

Devotees: Jaya! Hari! Hari!

Prabhupāda: This is our hospital. We are therefore not interested with this kind of hospital. Our this hospital is treating the materially affected patient to get out of his four kinds of miseries: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. One type of disease is to take birth; another, death; another, old age; another, disease. So we want to stop. This is not our normal condition of life. Because we living entities, soul, we are spiritual. Our identity is that we are eternal. It is not that because my body is annihilated, therefore I am finished. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the instruction. The living entity, the soul, is not destroyed after the body being destroyed. The body is destroyed. It is being destroyed every moment. From scientific point of view we are changing our blood corpuscle and another body like the, what is called, film. One after another picture, one after, one after, one after, and when they are displayed, it appears one. But it is not one. There are so many pictures. They put into the machine, and when they work together, it appears that the man within the picture is moving. Actually, that movement is combination of many pictures. Similarly, we are growing. We are not growing, but we are changing body.

Therefore Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. We are becoming… We are seeing that "My child is growing." It is not growing; it is changing body just like the film spool. But because it is displayed in a very scientific way, we are seeing that "My child is growing." It is not growing. The actual fact is the child is a soul, and the soul is changing every minute the body. That is real understanding. Kṛṣṇa says, authority says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prā… [Bg. 2.13]. Dehāntara-prāptiḥ means accepting another body. So the child is speaking in one way now; so when he will get another body, a young man's body, he will speak in a different way. The dog is barking because it has got a different body, and a scientist speaking in a different way because he has got a different body. Similarly, every one of us, because we have got different types of body according to my desire, we are acting differently. So if we come back again to the spiritual platform, then we will not work differently. We shall work concomitantly. Everyone will agree with everyone. That is spiritual platform. But unless we come to the spiritual platform-we remain on the bodily platform-we shall speak differently. And as soon as we come to the spiritual platform, then we shall speak in one item only, how to serve Kṛṣṇa. This is the process.

So those who are too much materially affected, their progress is very slow. Especially in this age. In this age the symptoms of the human beings is described in the Śrīmad-Bhāgavatam that prāyeṇa alpāyuṣaḥ.

prāyeṇa alpa āyuṣaḥ
(kalav) asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

This is the condition at the present moment. This is called Kali-yuga. The first symptom is: our span of life is very short, decreasing. With the advancement of Kali-yuga, our duration of life is decreasing. Everyone knows that. My father lived so many years, my grandfather lived so many years, but it is certain I am not going to live so many years. And then my son is not… Gradually, it is reduced. Reducing, reducing, reducing. By the end of Kali-yuga, the duration of life from twenty years to thirty years will be considered very, very old age, very, very old. If a man is living for twenty-five years, he will be considered a very grand old man. Yes. That is coming gradually. So therefore it is said, manda, manda. Manda means everything bad or everything slow. Duration of life is bad, then their activities also very bad, always sinful activities. Mandāḥ sumanda-matayo [SB 1.1.10]. And if somebody is little anxious to take shelter of somebody for spiritual advancement, then he will accept some bogus thing, sumanda-matayo, some bogus incarnation of God, some bogus yogi, some bogus… They will take sumanda-matayo, will not come to the real.

Real… Here it is said that mat-sarvasva-padāmbhojau rādhā-madana-mohanau. One should take shelter of the lotus feet of Kṛṣṇa. Instead of taking shelter of the lotus feet of Kṛṣṇa, he will take shelter of the lotus feet of some bogus. That's it. They are called manda-matayo, manufacturing something new: "This is our process of religion." They do not know that religion cannot be manufactured. Religion is eternal. Religion… Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the law given by God. The God is eternal; therefore His law is eternal. So how we can manufacture? You cannot manufacture religion. God is eternal, and His law is also eternal. Therefore God personally comes, and He says that "You have manufactured so many religions, but that is not religion. You give it up. You give them up.” Sarva-dharmān parityajya: [Bg. 18.66] ”Give up all this nonsense.” Then what should be my religion? Mām ekaṁ śaraṇaṁ vraja, that’s all. This is eternal religion. Mām ekaṁ: ”Only unto Me.” The religion is very simplified, but still, people are… Because mandāḥ sumanda-matayo [SB 1.1.10], they have got some nasty ideas, they manufacture different types of religion. Religion is one. That is eternal. God is one. That is eternal. Take anything, like gold. Gold is gold, always gold. Millions of years ago the what was gold, the metal, the same metal is still there. You cannot say, ”This is Hindu gold,” ”This is Muslim gold,” ”This is Christian gold.” Gold is gold. Similarly, God is one. You cannot say, ”This is Hindu God,” ”This is Muslim God,” ”This is Christian God.” God is one, and eternal. Therefore religion is one, eternal. That is Kṛṣṇa consciousness, or God consciousness. God is one. You are also one because you are part and parcel. But you have created your struggle for existence because you are thinking otherwise without Kṛṣṇa consciousness. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Because you have created different types of mind, different types of desires, and you are trying to fulfill it, that is called struggle for existence. Otherwise you are existing eternally, and your consciousness is one: think of Kṛṣṇa. But because you are doing not, not doing that, therefore there is struggle. That is māyā. That is māyā. Otherwise there is no question of struggling. Everything is there, plain and simple.

So that is Kṛṣṇa consciousness movement. We are preaching that God is one and to think of God is also one and to become obedient servant of God, that is also one. Not that you have to become a different servant, I have to become different ser… Everyone is servant originally. So we accept to serve God. Then our religion is there; our fulfillment of desires are there. Therefore the author said, mat-sarvasva-padāmbhojau: ”That is my everything. To take shelter of Rādhā-Madana-mohana, that is my everything. I have no other desire.” This is Kṛṣṇa consciousness.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

This is the solution. To take shelter of the padāmbhojau of Rādhā-Madana-mohana, that is the solution of all problem. And for a person who has taken shelter of the lotus feet, samāśritā ye pada-pallava-plavam… Pada-pallavam. His lotus feet is compared with the lotus flower. The lotus flower has got petals, and the petal is just like in the shape of a boat. Everyone has got this experience. If you take the shelter of this boat, then we can cross over the ocean of material world very easily. You require some boat to cross over some watery span. So here, if you take one boat and if you want to cross the Pacific Ocean or Atlantic Ocean, it is very difficult. It may not… The boat may not go up to the end. But if you… Samāśritā ye pada-pallava-plavam. If you take shelter of the lotus petal boatlike of… What is that lotus flower? Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Murāri, Murāri means Kṛṣṇa. If you take shelter of the boat of the lotus feet of Murāri… What is that feet? Mahat-padam. Mahat-padam means the whole universal creation, the cosmic manifestation, is also resting there. It is not only a small thing. Mahat-padaṁ puṇya-yaśo murāreḥ: ”And who is famous very piously.” Then what the result? Bhavāmbudhir vatsa-padam. Bhavāmbudhiḥ means the great ocean of material existence. We are struggling here, trying to swim. That becomes vatsa-padam. Vatsa-padam. Vatsa means calf. So you have no experience. In our country, the, in the… The calf walks, and the hoof makes some hole, and there is some water also. So as it is not difficult to cross that water, similarly, the whole material ocean become like that hole of the calf’s hoof. In this way you can cross over this material ocean and go back to home, back to Godhead. Why I shall go there? Because here, padaṁ padaṁ yad vipadām [SB 10.14.58]. Here, in every step there is danger. Why shall you live here? Take this boat and go, cross the material ocean, and go back to home, back to Godhead. This is the philosophy. Therefore our Kavirāja Gosvāmī is saying, mat-sarvasva: ”Everything. This is my everything. I take shelter of You.”

Thank you very much.

Devotee (1): Śrīla Prabhupāda, in the Śrīmad-Bhāgavatam Lord Brahmā was praying to Kṛṣṇa to please protect him because he had to associate with so many vicious living entities.

Prabhupāda: That everything will be cured if you kindly hear. That’s all.

Devotee (1): What if we’re going on saṅkīrtana or something like that, how can we be sure that we won’t fall down, we won’t overendeavor? How can we be sure that we’re not pushing ourselves too much?

Prabhupāda: You will feel sure as you make progress. Just like when you are eating, hungry, as you feel satisfaction and hunger satisfied, you can know yourself. [break]

Devotee (2): How can we repay you?

Prabhupāda: You don’t require to repay. (chuckles) I am not giving you anything. It is Kṛṣṇa’s property. You repay to Kṛṣṇa. Chant Hare Kṛṣṇa and He will be repaid. [break] Nobody can repay. That is the… Therefore it is better to remain always obliged. That’s all. That’s all right? Chant Hare Kṛṣṇa. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.15

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Māyāpur, April 8, 1975

Devotee: ”Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.”

Prabhupāda:

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

[Cc. Ādi 1.15]

That is sambandha. Sambandha, abhidheya, prayojana. At the present moment, in our conditioned stage of life, we have forgotten our relationship with the Supreme Personality of Godhead. This is our conditional life. Just like a son has forgotten his father, rich father, opulent father, and loitering in the street, that is our condition. We are all sons of Kṛṣṇa, part and parcel, and Kṛṣṇa is full of six opulences. Richness, strength, influence, beauty, knowledge, renunciation-Kṛṣṇa is complete. If my father is complete, and I am his son, beloved son, why shall I loiter in the street? This is māyā. We are thinking that we are made of something of these material elements: "I am this body. The body is made of this material element," bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. So this is our manda-mati. Manda means bad. This conception, bodily conception of life, is the cause of our conditional life, subjected to the stringent laws of material nature. This is our position.

So Kṛṣṇa begins, therefore, His instructions that "Don't think you are this body. This is your covering. You are within this body." That is the beginning of Kṛṣṇa's instructions. And at last He, as a father, advises sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So when we do that, giving up everything, we surrender to Kṛṣṇa, at that time we revive our relationship with Kṛṣṇa. This is wanted. Therefore the author is instructing us, jayatāṁ suratau paṅgor mama manda-mater. Manda means one who cannot go very fast, or bad, manda means bad. Manda means slow. In this age especially, in Kali-yuga we become very, very slow in spiritual progress, although that is our main business. But on account of this Kali-yuga, we are all very, very slow. We think that "Spiritual cultivation is meant for old age. Now let us enjoy our life in this material world." That is our wrong conception of life. What do you mean by old age? Nearing death. So who can guarantee that he is not nearing death? Everyone is nearing death at every moment. Why should you wait for old age? That is manda-mater, bad intelligence. We should know that death may take place at any moment. Therefore every one of us are already old. (We) generally understand that old age means nearing death, but who can guarantee that there is no death immediately? At any moment. Therefore śāstra says tūrṇaṁ yateta anu-mṛtyu pateta yāvad, Before meeting your next death, you should endeavor so dexterously that you complete your Kṛṣṇa consciousness before your death comes. That is intelligence. Not that "I am now young man, let me enjoy. And in old age, after passing sixty years, when there will be no other engagement, at that time I shall chant Hare Kṛṣṇa mantra." No. Immediately, tūrṇaṁ yate.

Prahlāda Mahārāja advises,

kaumāram ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

He advises from childhood. Just like we are trying to teach even the small child to chant and dance with us, and they are learning. There is not difficulty. The small children, they are also taking part. Now somebody may say that "These children do not understand English. What they are hearing? Simply they are wasting their time." No, they are not wasting their time. The vibration is surcharged with Kṛṣṇa consciousness. So even they simply hear, even though (they) do not understand English language, by simply hearing the vibration uttered by a Vaiṣṇava to a Vaiṣṇava, that will be effective. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Simply hearing will do. Simply by hearing they will become pious. And the chanting of Hare Kṛṣṇa mantra, somehow or other, if one takes part in these discourses, he will be pious. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], simply by hearing it is effective. So from the very beginning of our life, we should try to become Kṛṣṇa conscious. Not try, but we must. It is not, what is called, optional. It is compulsory. If you want to make your life successful, then this is compulsory, from the very beginning to become Kṛṣṇa conscious.

So especially in India, the atmosphere is very good. It is especially meant, within this universe, this plot of land known as Bhāratavarṣa, India, is the most sacred place within this universe. And of the whole land Bhāratavarṣa, in Bengal, it is very sacred. And the whole of Bengal, this Nadia is very sacred. And in the whole Nadia, this part is very sacred, Māyāpura Candradoya Temple. So by Kṛṣṇa's grace, you have got this opportunity to live here. Take advantage, full advantage of this opportunity, spiritually fortunate. This is the statement of Bhaktivinoda Ṭhākura. Not that I am manufacturing. We cannot manufacture anything, but we can repeat the words of our predecessors. Bhaktivinoda Ṭhākura, in his Jaiva-Dharma, or in Caitanya-śikṣāmṛta, he has stated like that. In the Bhāratavarṣa, Bengal is the most important place, and in Bengal, the district Nadia is most important place, because Caitanya Mahāprabhu appeared. Don't take it leniently. It is very serious thing that Bhāratavarṣa is meant for cultivation of Kṛṣṇa consciousness. Unfortunately, the present leaders, they are misleading them. Anyway, you are fortunate. You take advantage of this cult of Kṛṣṇa consciousness which was spoken by Kṛṣṇa Himself, in this land of Bhāratavarṣa, dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1].

That kurukṣetre is still existing. It is not a myth or mythology. The nonsense people, they may say like that, but Kṛṣṇa is the supermost person both in history... Purāṇa means history, itihāsa purāṇa. Saraṁ saraṁ samuddhṛtam. Vyāsadeva compiled the Śrīmad-Bhāgavatam by collecting the most important news from history. Purāṇa means old history. It is not mythology. The foolish people, they say like that, "Mythology means something created." No. Don't take it that way. It is the essence of important historical incidences, record. Mahābhārata is also history. Mahā means great, and bhārata means this land. Actually it is a history. But foolish people, without understanding through the guru-paramparā system, they manufacture their own way of understanding; therefore they are misled. They cannot take full advantage of this Vedic literature because they are misled. We should not be misled. We should know always that we are lame, paṅgoḥ. Just like a lame man cannot go very fast. But by the grace of Kṛṣṇa, even a lame man can go fast-not only go fast, but cross over the mountain.

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat kṛpā tam ahaṁ vande
śrī guruṁ dīna-tāraṇam

It is possible if we become obedient student of guru, then even though we may be dumb, deaf and dumb, still, we can become good lecturer. Mūkaṁ karoti vācālam, talk very much about Kṛṣṇa. This is Kṛṣṇa's grace, mūkaṁ karoti... Paṅguṁ laṅghayate girim, if one is lame man, he is made to cross over the hill, mountain. This is the mercy of guru.

So bhakti, or cultivation of spiritual knowledge, is never subjected by any material things. Ahaituky apratihatā. No material thing can check us in our progress in Kṛṣṇa consciousness. It is not possible. Never think like that. Simply follow the instruction of Kṛṣṇa consciousness, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Follow the rules and regulations and everything will be clear, very crystal clear. There will be no impediment. Always chant, hear; don't waste time. Cāṇakya Paṇḍita, he is a moral instructor. He says about wasting time, he says, āyuṣaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ, "Even one moment of your life cannot be returned, even if you are prepared to pay millions of dollars." It is so valuable, time. One moment past. What is this month? April, now seven of April, 1975, past. If you ask one to return seven of April 1975, it is not possible even if you are prepared to pay millions of dollars. So just imagine what is the value of our time. So this time should not be wasted. We should always remain… You Western people, you know the value of time from material point of view. Material point of view. That is also good. Don't waste your time; engage always yourself in some good activities. But for spiritual advancement also, we should be more accurate and strict, avyartha-kālatvam [Cc. Madhya 23.18-19]. Śrīla Rūpa Gosvāmī has recommended that one who is always anxious to see that not a moment is spoiled, that is advancement of Kṛṣṇa consciousness, avyartha-kālatvaṁ nāma-gāne sadā ruciḥ, vivikta deva deśa sevitam, like that. Upadeśāmṛta, you will find: "A devotee should always think, 'Whether my time is passed uselessly?' " Then he will make advancement. Don't be slow. We should be always very expertly alert not a single moment is wasted. Jayatāṁ suratau paṅgor mama manda-mater gatī. We are very slow, especially in the spiritual matter. Practically there is no intention all over the world. They do not know that the real business is spiritual advancement of life. They are so in darkness. Very unfortunate time, this Kali-yuga. Mandāḥ sumanda-matayo [SB 1.1.10]. Now if they want to utilize, they manufacture some new ways of spiritual advancement. This is another difficulty. So many rascals, yogis, swamis, Transcendental Meditation, this, that, avatāras. Always ready to mislead you, always. If one is little inclined that "Let me do something, spiritually advance," this rascal will mislead. Very difficult position. Therefore, the best thing is to surrender to Madana-mohana, Kṛṣṇa. Sambandha-adhideva, Madana-mohana.

Our most difficult position is sex. Māyā has given such a-they call it nice-such propensity, sex, that it will create disturbances. Even though you are rigid, avowed, you are doing nicely, at sometimes, especially at night, it will disturb. It will disturb. Therefore suratau. Kṛṣṇa is the most expert in this conjugal love. Kṛṣṇa… Therefore we have to submit, surrender to Kṛṣṇa. Suratau paṅgoḥ. We are very much feeble and very slow. And so far our sex impulse is concerned, here is especially mentioned, Madana-mohana. Sex impulse is called Cupid, Madana. But if we become staunch devotee of Kṛṣṇa, this material sex impulse will vanish. Because Cupid becomes, I mean to say, attracted. Even Cupid becomes attracted by Kṛṣṇa. We are attracted by Cupid, but Cupid is attracted by Kṛṣṇa. Therefore His name is Madana-mohana. That is the only remedy.

yad-avadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

If you stick to the lotus feet of Kṛṣṇa, "Kṛṣṇa save me," then this disturbing material thing, sex agitation, will not disturb you. This is the only way. Therefore it is said Madana-mohana. Our spiritual life is hampered very strongly by this sex impulse. But it is material, the sex impulse is material, so we should try to tolerate, (indistinct) kaṇḍūyanena karayor iva duḥkha-duḥkhaṁ kaṇḍūtivan manasijaṁ viṣaheta-dhīraḥ. Just (try) to tolerate little and chant Hare Kṛṣṇa, pray to Kṛṣṇa, "Please save me from these disturbances." And we should materially also control. Control means atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Atyāhāraḥ, too much eating, that is also agitating.

So everything can be controlled by Kṛṣṇa's grace. He is Madana-mohana. Therefore, our first business is to surrender to Madana-mohana and establish our relationship with Him. "My Lord Kṛṣṇa, I have so long forgotten…" That song is sung by Bhaktivinoda Ṭhākura,

mānasa, deho, geho, yo kicho mora
arpilūn tuyā pade, nanda-kiśora

This is full surrender. Then Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66], He will protect. So tāṁs titikṣasva bhārata. There are so many disturbances. So Kṛṣṇa says tolerate, and do your business faithfully. Chant Hare Kṛṣṇa, follow the rules and regulations, and remain fully surrendered at the lotus feet of Madana-mohana. There will be no more disturbance.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 1.16

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Māyāpur, April 9, 1975

Santoṣa: "In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."

Prabhupāda:

dīvyad-vṛndāraṇya-kalpa-drumādhah-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭālībhiḥ sevyamānau smarāmi
[Cc. Ādi 1.16]

So, description of Vṛndāvana, Vṛndāvana and Rādhā and Kṛṣṇa situated there. The Vṛndāvana… Vana means forest, and vṛnda means tulasī. Mostly there are tulasī plants and other trees also, but all the trees are living desire trees, spiritual. They can serve Kṛṣṇa in any way, desire. They have become trees by their voluntary desire. They're all spiritual beings-there is no force-but everyone has got a particular tendency to serve Kṛṣṇa in a different way. So these trees and plants, they are also living beings. They are not ordinary living beings, but they have decided to serve Kṛṣṇa by supplying fruits and flowers. They want that service. Everyone has got his particular propensity. So someone is serving as the land there, someone is serving as the throne, someone is serving as the supplying agent of fruits and flowers, someone is engaged in His service as the gopīs, confidential servitors. The cows, calves, everything-they are all different living entities. They are not made of these material things, material body. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. They are all also expansion of Kṛṣṇa's pleasure potency. In one sense they are also Kṛṣṇa; they are not different from Kṛṣṇa. Śakti-śaktimatayor abheda: "The power and the powerful, they are not different, identical." Just like the sun and the sunshine. So in the sun globe there is heat and light, and the sunshine, there is heat and light. So, so far heat and light is concerned, they are one. Similarly, Kṛṣṇa and Kṛṣṇa's pleasure potency, ānanda-cinmaya, ahlādinī... It is already described, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāt.

So whatever description is there of Vṛndāvana, that is expansion of Kṛṣṇa's pleasure potency. They are not different. Therefore in the beginning it is said, dīvyad, "shining," or "divine," "transcendental." So we should not consider Vṛndāvana as ordinary forest. Here we have got Vṛndāvana on this planet. That is also not ordinary forest. The exactly the same Vṛndāvana as it is Goloka Vṛndāvana... There is no difference. Therefore Narottama dāsa Ṭhākura says that

viṣaya chāḍiyā kabe śuddha ha 'be mana
kabe hāma herabo, śrī-vṛndāvana

Viṣaya chāḍiyā. Our present position is that we are materially diseased, so we have to become free from the material disease. Material disease means sense gratification, and the most formidable disease is sex. This is called material disease. So viṣaya chāḍiyā. We have to be, become free from the contamination of viṣaya, material enjoyment. This is the statement of Narottama dāsa Ṭhākura.

viṣaya chāḍiyā kabe śuddha ha 'be mana
kabe hāma herabo śrī-vṛndāvana

"When my mind will be cleansed of all material desires, then I shall be able to see what is Vṛndāvana." It is very difficult to see Vṛndāvana with material desires. Bhakti means the first qualification is to become free from all material desires. Sarvopādhi-vinirmuktam.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]
anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttama
[Brs. 1.1.11]

You know all these definition of bhakti given in our Nectar of Devotion. So spiritual life means free from material desires. And material desires mean just to hanker after sense gratification. This is material desire. When we have no more desire for sense gratification, then we should think that we are on the spiritual platform.

So this description of Vṛndāvana is spiritually described; therefore in the beginning the word is used, dīvyad. Dīvyad means divine. Kṛṣṇa says, janma karma ca me divyam [Bg. 4.9]. This is not ordinary material thing. So desire tree also described in the Brahma-saṁhitā: Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]-the same kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam, lakṣmī-sahasra-śata-sambhrama-sevyamānam. This lakṣmī-sahasra-śata-sevyamānam is described here as preṣṭhālībhiḥ sevyamānau. Preṣṭha-ālībhiḥ. Preṣṭha means very dear, and ālī means gopīs, associates of Rādhārāṇī, friends. So they are all Lakṣmīs, goddess of fortune. Lakṣmī... You have heard the name Lakṣmī, Lakṣmī-Nārāyaṇa, associates of Nārāyaṇa. Kṛṣṇa is Nārāyaṇa. So all these gopīs, they are expansion of Śrīmatī Rādhārāṇī, the original Lakṣmī. This is spiritual world. It is not impersonal, neither nirākāra, formless. Everything form, but that form is different from this form. That form is sat-cid-ānanda form-eternal, full of bliss, full of knowledge. This is not this material form. When we speak of formless, that means without any material form. Formless does not mean Kṛṣṇa and His expansion, they are formless. They are not of material form. Aprakṛta, not material. Here everything is prakṛta. It is not, neither, eternal nor blissful nor full of knowledge. It is temporary, full of ignorance and always miserable, this form. We can understand it.

So that is just opposite. This form is temporary. Everyone knows this form will be finished. Antavanta ime dehā [Bg. 2.18], Kṛṣṇa says. This body is antavat. Antavat means it will be finished. It grew at a certain date, and it will increase, it will stay, then it will dwindle, then it will produce some by-products and then vanish. This is called ṣaḍ-vikāra, six kinds of changes of the material body. Of the spiritual body there is no such change. That is the difference between spiritual body and material body. Therefore it is called sat. Sat means eternal; there is no change. Just like Kṛṣṇa. His body is sac-cid-ānanda; therefore He never grows old. You'll never find a picture of Kṛṣṇa that He has grown old. No. There is no change. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. Purāṇa-puruṣam means the oldest person. Because Kṛṣṇa is the origin of everything... Sometimes they consider, "Because God is very old, therefore He must have big, big beard and..." That is imagination. Here you find the real description of God: advaitam acyutam anādim ananta-rūpam ādyam [Bs. 5.33], "Original," Purāṇa-puruṣam, "the oldest of all," nava-yauvanaṁ ca, "but His bodily feature is just like a fresh young man." That is Kṛṣṇa. You'll never find Kṛṣṇa... Kṛṣṇa, when He was in the battlefield of Kurukṣetra, He was a great-grandfather, but you'll find a young boy. That is Kṛṣṇa. So that is eternal.

Now our body is not sat. Kṛṣṇa's body is sat, cid, ānanda. Our, this material body-asat. And because we have got... Asat means temporary, that will not exist. And because we have accepted this material body, therefore we are full of anxiety. Ultimately, what is our anxiety? We are always trying to... This is called struggle for existence, survival of the fittest. So we are trying to become the fittest, to exist. But that is not possible in this body. That is not possible, because it is asat; it is not sat. And because the struggle is that we want to exist in this body, therefore there is anxiety. Asad-grahāt sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. The śāstra says that we are always full of anxieties. Why? Now, asad-grahāt: "We have accepted this body, which will not exist." Asad-grahāt. These are facts. Study śāstra in that way. Why we are full of anxiety? Because we have accepted this body. So our main business is how to get out of this entanglement of this temporary body. The people are not very seriously thinking, neither they have got sufficient knowledge how the temporary body is obtained, how it is changed, another temporary body, and there are 8,400,000 different forms of body, and we are changing one after another. Why this disease? "If I am, my position is, as I understand from Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]-I am not destroyed after the destruction of this body-why I am in this position that I have to change my body?" Tathā dehāntara-prāptiḥ [Bg. 2.13]. This is intelligence. When you come to this intelligence, then athāto brahma jijñāsā; then the inquiry about spiritual life begins. But unfortunately, we are in such a civilization that we have no time to think of this great dangerous position of changing body one after another, and we have accepted it that "There is no remedy; we have to change or die for good." These theories, this ignorance, is going on, and Kṛṣṇa consciousness movement is the only movement which is trying to educate man to this standard of knowledge, that he may at least think that "I am not this body, as I understand from the śāstras. I am within the body. So how I can become free of this material body?" That is our real problem. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So if we take it very seriously, then we become gradually advanced and eligible or fit candidate to go into the spiritual world-dīvyad-vṛndāraṇya-kalpa-drumādhaḥ. We can go there. That is wanted. Be serious. Don't be misled by the allurement of māyā. Remain strong. And then, in this life, you'll be able to become fit candidate to go back to home, back to Godhead. Dīvyad-vṛndāranya-kalpa-drumādhaḥ. You'll also be one of the associates of Kṛṣṇa, as you desire. Kṛṣṇa will give you the opportunity to serve Him as you desire. If you want to serve Him as a gopī, you'll get that position. If you want to serve Him as cowherds boyfriend, you'll get that opportunity. If you want to serve Kṛṣṇa following the footsteps of mother Yaśodā, accepting Kṛṣṇa as your son, you'll get it. Accepting Kṛṣṇa as your son, Nanda Mahārāja following… We have to follow their principles, not that "I shall become Nanda Mahārāja" or "I shall become Yaśodā," "I shall…" No, that is Māyāvāda. You have to follow how they are loving Kṛṣṇa. You have to learn that. Then you'll get the chance of Kṛṣṇa's association.

Dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, preṣṭālībhiḥ sevyamānau smarāmi. The Gauḍīya Vaiṣṇava, generally, following the footsteps of Śrī Caitanya Mahāprabhu, they aspire to become one of the assistants of the gopīs. There are others also who like to be the assistants of the cowherd boys. So our Gosvāmīs, Rūpa Gosvāmī, śrī rūpa sanātana bhaṭṭa raghunātha, they were all the assistants of the gopīs. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. These six Gosvāmīs, rūpa sanātana bhaṭṭa raghunātha śrī jīva gopāla bhaṭṭa dāsa raghunātha, they were all very, very big men, not ordinary men-ministers, zamindars, learned scholars. They were not ordinary men. And they gave up everything. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Just like Rūpa Gosvāmī, Sanātana Gosvāmī, he was, they were ministers in the government of Hussain Shah. Raghunātha dāsa Gosvāmī was the only son of his father and uncle, very, very big zamindar, landholder. Twelve lakhs of rupees' income. Five hundred years twelve lakhs-twelve crores now. He was so rich man. Similarly, Gopāla Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, they were very, very learned. Jīva Gosvāmī was the nephew of Rūpa Gosvāmī, very learned scholar. So either scholar, rich men, big politician-all of them gave up their occupational, material occupational duty and joined Śrī Caitanya Mahāprabhu in His saṅkīrtana movement. So they were always absorbed in the gopīs' activities, always thinking. Śrī Caitanya Mahāprabhu was always thinking of Śrīmatī Rādhārāṇī's activities, and the Gosvāmīs, they were also thinking of the gopīs' activities. Gopīs' activities means to assist Śrīmad-Rādhārāṇī how to serve Kṛṣṇa. Preṣṭālībhiḥ sevyamānau. They are always ready.

So in this way there is the description of the spiritual world. You just have a glimpse of the spiritual world, how they are perpetually enjoying blissful life with full knowledge. That is described here. Dīvyad-vṛndāraṇya-kalpa-drumādhah-śrīmad ratnāgāra-siṁhāsana-sthau. There the siṁhāsana, the throne, that is also spiritual. That is not material. Everything spiritual. Simply in different capacity they are serving. There the water is also spiritual. So this spiritual realization, if we get the opportunity fortunate enough, then naturally we shall aspire to enter into the spiritual world. Bhaktivinoda Ṭhākura said, kṛṣṇera saṁsāra kara chāḍi' anācāra: "If you want to enter into this association of spiritual kingdom, then practice here the family of Kṛṣṇa." Just like here we are trying to be family members of Kṛṣṇa. Here Kṛṣṇa is sitting, Rādhā-Mādhava is sitting on the throne. He is the enjoyer, and we are trying to serve Him so that He may very nicely enjoy. This is called Kṛṣṇa family-center, Kṛṣṇa. Just like in ordinary family the head man is there, and he is the chief man, and all other-his wife, children, servants, and other friends, associates, even animals, cats, dogs, cows-everyone is serving the center point, master. Similarly, our Kṛṣṇa family means Kṛṣṇa is the master, and He is the supreme enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And if we understand this point, that Kṛṣṇa is the center, He is the enjoyer, and we are meant for serving Him for His enjoyment, that is Kṛṣṇa family.

So we have to, according to the śāstric injunction, according to the spiritual master instruction, everywhere we have to organize this Kṛṣṇa family. So Kṛṣṇa family does not mean starvation. Kṛṣṇa family means to enjoy simply. Simply minus this material contamination. Chāḍi anācāra. Anācāra. Anācāra means not proper behavior. Proper behavior means to remain always pious, and improper behavior means to become impious, sinful. If you become sinful, then you cannot enter into the family of Kṛṣṇa; that is not possible. Kṛṣṇa is described in the Bhagavad-gītā by Arjuna-paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Pavitra. Pavitra means pure, completely pure, without any material contamination. So if you want to enter into Kṛṣṇa's family, then you have to become also completely pure. Otherwise, there is no chance. Completely pure of all material contamination. That can be done when we give up our designations. That can be done. If I think, "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya," "I am vaiśya," "I am white," "I am black," these are upādhi, designations. And if we think like Śrī Caitanya Mahāprabhu, that "I am not this, I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya, I am not a śūdra, I am not a brahmacārī, I am not a…, not, not this, not this…" Then what you are? Gopī-bhartuḥ pada-kamalayor' dāsa-dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am simply servant of the servant of Kṛṣṇa." That is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Then you'll remain pure. And as soon as you will think in the bodily concept of life, then you will remain impure. This is the process how to give up this bodily concept of life. That is called sarvopādhi-vinirmuktam.

So in this way, in one life we may practice how to become free from this material contamination and execute devotional service as it is prescribed in the śāstra and by the instruction of spiritual master. If we keep ourself pure without material contamination, then we become fit to enter into the family of Kṛṣṇa. This is the process.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 3.87-88

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New York, December 27, 1966

Prabhupāda:

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mattaiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum
[Cc. Ādi 3.87]

Naiva… Na, "never," asura-prakṛtaya, "those who are atheistic mentality, atheistic consciousness…" They have decided not to believe in God, so it is very difficult. Those who have decided atheistic conclusion, they will never come to any argument. Otherwise to understand the science of God is not very difficult. If one is simple, he can understand. Everything is there. What are there? Tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭhaiḥ. When God comes in incarnation or He sends His representative to reclaim, they perform wonderful acts. They are not ordinary, common men. Either God or God's representative, they act in such a way that it is not possible for any common man. That is the particular symptom of God and God's representative.

So tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ. Parama means highest class superiority which is not possible for ordinary men. They take it as miracle or something, a story or allegory. But actually it is not. Just like when Lord Rāmacandra appeared, He made a bridge between India and Ceylon. There is no history in the world that one has made bridge over the ocean, Indian Ocean. And how the bridge was made? Not in the present, modern way, that making concrete on the ground and then pillars and then… No. The stones were floating. The Rāmacandra assistants, all the monkeys, what kind of engineers are they? They could bring, order, "Bring some stone." They had very good health. What is that? Gorilla. So they brought big, big stones, and they began to float. Now, one may inquire or may question, "How stone can float?" Why stone cannot float? If this big, big lump of matter, earthly planet and other planets, they are floating in the air, why the stone cannot float? If God likes, it will float. That is God desire. It is God's plan. Now, you can see that a ship on the ocean with 50,000 tons, it is floating. And take a grass and put it, or take a, I mean to say, a small needle. Put it on the ocean; it will go at once down. It is simply question of arrangement. A small needle will go down immediately to the depth of the sea, and a ship with 50,000 tons of loading, it is floating. So if a man can make such arrangement by some way or other that he can float a 50,000 tons of ship floating on this, I mean to say, ocean, is it not possible for God to float a stone on the ocean? Is there any reason to disbelieve it? There is no reason. And we can see. By God's energy these big, big lumps of planet, they are floating in the air. So as He likes… That is called omnipotency. If He likes, one thing will float. If He does not like, it will go down.

There is a very nice verse in Śrīmad-Bhāgavatam. I cannot recite it, but the purport I can say that… Prahlāda Mahārāja was praying that "The parents care to the children is not sufficient to protect him. And medical help to a patient is not sufficient to cure a disease or cure a man. And the shipping arrangement on the sea is not sufficient to protect a man from going down." In this way he has given so many list that "The counteraction which we are trying to put in our impediments of progress, that is not sufficient if there is no will of God. If there is no will of God, then it is not sufficient protection." Perhaps you know, every one of you. It happened to your country-of course, long, long ago; I heard it from papers in India-that the Americans manufactured a ship, Titanic. (laughter) And it was considered the safest: it will never sink down. On the first voyage, with all important men, it sunk down. Is it a fact? So it is not that your arrangement is sufficient-unless there is God's desire.

Therefore the common saying is that "Man proposes; God disposes." Therefore a devotee, he never depends in himself. He never considers himself, "I am independent." He simply depends on the supreme will of the Lord. That is devotion. "If God desires… If Kṛṣṇa desires…" Whenever we used to ask our Guru Mahārāja something, "Is it going to be happened like that?" some work, he never said, "Yes, it is going to happen. Yes, we are going to do it." No. "Yes, if Kṛṣṇa desires, it may be." He never said like that, positively. "If Kṛṣṇa desires." Actually this is the fact. If Kṛṣṇa desires, God desires, anything wonderful can be done. If He does not desire, however you may try, it will never be done. So just like we are praying to Kṛṣṇa, if He desires, we'll have a nice house. If He does not desire, we may remain here. It doesn't matter. But we shall prosecute our business, Kṛṣṇa consciousness. There is nothing to stop, in whatever condition we may be. Ahaituky apratihatā. Devotional service is, I mean to say, without any impediment, apratihatā. Nothing can check it-that is devotional service-in any circumstances. No material circumstances can check your Kṛṣṇa consciousness. When it is, you are firmly convinced and situated in that position, that is real bhakti-yoga. Nothing can disturb you. Nobody can say, "Oh, for this condition, now I am unable to prosecute this Kṛṣṇa consciousness." That means he was never in Kṛṣṇa consciousness. Nothing can check.

So tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ. So when incarnation of God comes, He performs wonderful acts. Like Kṛṣṇa-He performed wonderful acts. Leaving all things aside, simply if we take the Bhagavad-gītā, that wonderful philosophy… Nobody can deliver such… [break] There is no history in the world, no comparison, such full information of the science of God. And other acts we hear from…, just like in childhood He played so many wonderful things. So those who are surrendered, they believe and therefore they receive the desired result. Tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ. And the activities of God and His representative are described where? In scriptures, book of authority. Vyāsadeva had no business, or Śukadeva Gosvāmī had no business to describe some fiction, some allegory. Just like fools, they interpret śāstras, "This means this. This means that," according to their own…, as if God left for commentary of that fool, left everything for commentation for that fool. Just like in the Bhagavad-gītā in the beginning it is stated, dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Now, this dharma-kṣetra, kuru-kṣetra, is described by some eminent politician as this body. Now, there is no dictionary in the world where it is stated that kuru-kṣetra means this body, but still, he is interpreting in that way, as if Kṛṣṇa left for him that ”In future kuru-kṣetra meaning will be disclosed by that fool.”

So these things are going on. These things are going on. And people are captivated by nice explanation. Oh, the theory is that ”Everyone can interpret in his own way, everyone is free, everyone is God,” and everything, all nonsense. No. We should give up that nonsensical way of realizing God. We should learn from the authorized scripture. Sattvena sāttvikatayā prabalaiś ca śāstraiḥ. Śāstraiḥ, in the scriptures, they are described. Now, that scriptures are to be accepted without any argument. Without any argument… Just we have given the example of cow dung. The cow dung is stated as purest. In one place it is stated that ”Stool of animal is impure. If anyone touches, he will have to take his bath and then purify himself.” But for cow dung it is stated, ”If there is any impure place, just smear over it cow dung and it will be all nice.” Now, argument is, ”How is that, that one place you say that stool of animal is impure, and again one place you say cow dung is pure?” That is not contradiction. That is actually the fact. And modern scientists have analyzed cow dung, and he has found it is full of antiseptic properties. It is God's wish. Now, take for example cow. What cow eating? Grass, dry grass. And what it is producing? It is producing the nicest thing, milk, full of vitamins. Now, if you think, ”Oh, then a dry grass and straw contains all vitamins. Let me eat,” you will die. You will die. It is God's arrangement. The cow can produce the most vitaminous foodstuff by eating the dry grass. It is God's desire. The cow will eat at least twenty pounds of grass, and how it can eat the grains? It is not possible. So just like elephant-it will eat hundred pounds of thing. He must eat all these branches and twigs. So everything is God's arrangement. We have to accept that. Sattvena sāttvikatayā prabalaiś ca śāstraiḥ.

So in the authoritative śāstra, the activities of God is mentioned there, and practically it is demonstrated when God is present. And prakhyāta-daiva-paramārtha-vidāṁ mataiś ca. Mata means opinion. Just like we try to take opinion from a person who is accepted. Just like you are selling your Back to Godhead by Ginsberg's name because he is popular. So similarly, there are popular representative, popular authors, just like Vyāsadeva, Nārada, Asita, Devala, Kumāra, Kapila, Manu. They have accepted. They have accepted. Even in the modern age, Śaṅkarācārya, he accepted Lord Kṛṣṇa, the Supreme Personality of Godhead. And what to speak of other ācāryas. They have… They are Vaiṣṇavas. They will naturally. So we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. So there are opinions of great scholars and stalwarts, and there is mention in the śāstra, in the scriptures. And the activities have shown practically. So these things are there. And still, those who are atheists, they will not do it. They will not do it.

Similarly, the other part is that,

ullaṅhita-trividha-sīma-samātīśāyi-
sambhāvanaṁ tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi nighuḥyamānaṁ
paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ
[Cc. Ādi 3.89]

Similarly, God may hide Himself by His yogamāyā, as it is stated in the Bhagavad-gītā: nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Yogamāyā-samāvṛtaḥ. Just like the sun is covered by the glaring disk. You will find if you look into the sun disk you will find a one circle is moving like that. Similarly, in the Upaniṣad also, we find that the Supreme Lord is hidden within the brahmajyoti. The exact verse I forget just now. It is stated that ”Please remove this cover so that I can see You actually.” So within the brahmajyoti there is the Supreme Personality of Godhead. So ordinarily people are amazed with simply brahmajyoti. They do not go deep into the matter. So ullaṅhita-trividha-sīma-samātīśāyi. God is beyond the limitation of our thinking and philosophical speculation. Sambhāvanaṁ tava parivraḍhima-svabhāvam: ”Your very grave and confidential activities, it is very difficult to understand by ordinary men.” Māyā-balena bhavatāpi niguhyamānam. Māyā-balena: ”That yogamāyā, although it is covered in that way all Your activities,” paśyanti, ”somebody can see You.” Paśyanty kecid aniśam: ”Not sometimes or accidentally, but aniśam, continually, he can see You.” Paśyanti kecid aniśam tvad-ananya-bhāvāḥ. Ananya-bhāvāḥ means ”Those who have unflinching devotion unto You.” They can see. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. Although God is covered in that way…

There is very good instance in the Śrīmad-Bhāgavatam. While Kṛṣṇa was dancing with the vraja-gopīs, He all of a sudden disappeared and all the gopīs, they became mad after Him and began to search in the forest: ”Where is Kṛṣṇa?” So Kṛṣṇa, at one place, He situated Himself as Viṣṇu, as Viṣṇu, with four hands. Then gopīs, in their search after Kṛṣṇa, they saw: ”Here is Viṣṇu sitting.” So they did not care. ”Oh, He is Viṣṇu. We don't want.” Now see. They are seeing Viṣṇu is sitting, but they do not care for Viṣṇu: ”Oh, we don't want this.” They do not care for even Viṣṇu. They are searching after Kṛṣṇa. And when Rādhārāṇī came, Kṛṣṇa could not hide Himself with four hands. He had to become two-handed. The Rādhārāṇī's love was so forceful that Kṛṣṇa could not retain His hiding, I mean to say, feature of Viṣṇu. So for other gopīs He could hide Himself, but they did not care. They simply offered their…, ”Oh, Viṣṇu. All right.” But they want Kṛṣṇa. But when Rādhārāṇī came, Kṛṣṇa could not hide Himself with His four hands. He became immediately two-handed as Kṛṣṇa.

So it is the force of love. It is the force of ecstasy that will help you in understanding the science of Kṛṣṇa, not other way. Not other. You cannot make a speculation; you cannot… Because what is your power of speculating power? Your senses are limited. In conditioned stage our power of, I mean to say, acquiring knowledge through the senses, that is limited. So by limited senses you cannot go. Therefore acintya. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Acintya. It is beyond our jurisdiction of thinking, understanding. So there is no other alternative than to follow this principle, follow this principle, to follow the opinion of ācārya. Ācāryopāsanam. In the Bhagavad-gītā it is stated, ”If if you want to make progress in knowledge, then you have to follow.” Ācāryopāsanam: ”You have to worship ācārya.” Ācāryopāsanam. In the Veda it is: ācāryavān puruṣo veda. Veda means knowledge, one who knows. Who knows? ”Who has got ācārya to guide him.” Ācāryavān puruṣo veda. So similarly, therefore, this Vedic system always gives us injunction. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] ”One must go to the authority.” And how to become authority? There is no question of research, this research. Just like in the material world one becomes doctorate by research work, here there is no question of research. You simply have to accept what is stated in the Veda. That's all. That makes you all right. Research is already done. There is no question of taking trouble yourself. You simply accept. Just like Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up everything and surrender unto Me." And if we foolishly go on seeing, "Oh, why shall I surrender?" as some very learned commentator, "Not to Kṛṣṇa, but somebody else…" Not like that. Kṛṣṇa says, "Surrender." Surrender yourself and you will see how you are making progress. That is the thing. Kṛṣṇa says, "You surrender." You surrender. That will make you happy. There is no question, "All right. Let me research, make research whether by surrendering to Kṛṣṇa I shall be happy." Go on. You can. If you want, you can go on researching. But you will never be successful to… Even in the Brahma-saṁhitā it is stated, panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34] If you make research in a speed, and the speed is stated, koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām… Just like if you want to cover a path which is very long, and how you measure its length? Now, by research. What is that research? Now, you go on by force. What is that force? The force of mind and force of velocity of the wind, velocity of the wind and velocity of the mind. And you push on in that way for ten millions or more than years in that way, still, you will find avicintya: you have not reached the goal. Research. If you make your research in such a speed and for many millions of years, still, avicintya-tattva, still it will be inconceivable.

So the best thing is that to believe it, and accept the opinion of authorities, and believe by the activities of God and His incarnation, and submit yourself to get the thing. That's all.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.1

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Māyāpur, March 1, 1974

Pradyumna: Translation: "Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God."

Prabhupāda:

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhyate asya
prema-bhakti-vadānyatā
[Cc. Ādi 7.1]

So Śrī Caitanya Mahāprabhu… This is the place of Śrī Caitanya Mahāprabhu, appearance site of Śrī Caitanya Mahāprabhu, Śrīdhāma Māyāpur. So in this place this is the appropriate literature, Śrī-caitanya-caritāmṛta. We may try to discuss during these holy days. Last year some gentleman suggested, after seeing my all literatures, that "You kindly write a translation of Śrī-Caitanya-caritāmṛta." He thought that this business I can do very nicely. So I took the initiation from this gentleman and began to write. Now it is almost complete. I am now translating Madhya-līlā, Twentieth chapter, the discussion, 'sanātana-śikṣā.' So it is estimated that ten volumes like this… (aside:) You think like that? Ten volumes like this, that will complete Caitanya-caritāmṛta. Caitanya-caritāmṛta is the postgraduate study of Kṛṣṇa consciousness. The Bhagavad-gītā is the A-B-C-D to entrance, and Śrīmad-Bhāgavatam is the graduate study, and Śrī-Caitanya-caritāmṛta is the postgraduate study of spiritual life. My Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, whenever he got some time he used to read Caitanya-caritāmṛta. And he predicted that the whole world like to read Caitanya-caritāmṛta, and for this reason they'll learn Bengali. Therefore, following his footsteps, I have kept the Bengali character and tried to give the literary meaning of each word of the Bengali poem. This is, of course, Sanskrit. This book is full of Sanskrit verses. Some of them are composed by the author himself, Kavirāja Gosvāmī, and some of them are quoted from various literature, Vedic literature.

So the author is accepting Śrī Caitanya Mahāprabhu, agaty-eka-gatim. Agati. Agati means… Gati means movement, and gati means also destination. So agati. At the present moment, especially in this age of Kali, people are not moving. Moving means… We are moving. This moving is not very good. Moving means material movement. Moving… We are not… Not that we are not moving, but we are moving, but agati-we do not know what is the destination of the movement in this age. The trees are not moving, but we are moving. But that movement has not very much improved our condition. Real movement means to go forward to reach the Supreme Personality of Godhead. That is stated in the Śrīmad-Bhāgavatam: na te viduḥ svārtha-gatim. Svārtha-gatim. This gatim again. As it is said gatim, the same word is used in the Śrīmad-Bhāgavatam, svārtha-gatim. Why one should move? Unless one knows the destination, the goal of life, why one should move forward? So at the present moment they are moving, but they do not know which side they should move. That is the defect of this age, Kali-yuga. Mandāḥ sumanda-matayaḥ, sumanda-matayo manda-bhāgyā hy upadrutāḥ. Because they are moving, but not very rapidly… The real purpose of movement is svārtha-gatim, Viṣṇu. That they do not know. They do not know. The materialistic world, at the present moment, that they do not know that where the movement should terminate, where is the destination. That they do not know. Na te svārtha-gatiṁ hi viṣṇum, na te viduḥ. Na te. Not only in this age, that is the state of material life. Those who are passing in materialistic way of life, they are thinking that sense gratification is the ultimate goal of life, indriya-prītaye. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Nūnaṁ pramattaḥ. They have become mad, pramattaḥ. Nūnaṁ pramattaḥ kurute vikarma. Movement means we are doing something, not inactive, just like stone. [break] But we are doing something. That is called movement. But what kinds of activities we are doing? Because we are madness-we are mad after sense gratification… Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma means things which we should not do. Karma means prescribed duties, and vikarma means actions which are not prescribed, whimsical, simply for sense gratification. That is called vikarma. Karma, vikarma, akarma. That is described in the Bhagavad-gītā.

So nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Why? Yad indriya-prītaya āpṛṇoti. Indriya-prītaye means for satisfaction of the senses. In the Kali-yuga, for satisfaction of the senses one can do anything, any horrible thing, abominable thing. That is called rascaldom. They do not know what to do. So Ṛṣabhadeva says this is not good. If simply for sense gratification you are acting so whimsically, as you like, as you please, this process of activities, or gati, is not good. Na sādhu manye, Ṛṣabhadeva says, "Oh, it is not good." Why it is not good? Now, yata... "Because, you just try to understand, you have got this body on account of your past misdeeds, this body, this material body." These rascals, they do not know. They think that "If I get a body of a king or a rich man, that is my success." But that is not success, because you may get a king's body or very exalted body this life, but you have to change this body. That is..., you will be forced. Suppose you are very in exalted position, you are minister or king or some..., but you'll not be allowed to stay. But these foolish persons, they do not know. They do not try to understand that "What is my next position?" Therefore they are called mad. Nūnaṁ pramattaḥ kurute vi... Madman doing, he does not know what is the ultimate goal because they do not know that there is life after death. Tathā dehāntara-prāptiḥ [Bg. 2.13]. They do not know that. Therefore they are mad after this sense gratification.

Therefore Ṛṣabhadeva says that na sādhu manye. He was instructing His sons, "My dear boys, this kind of life, irresponsible life, to do anything and everything for sense gratification, is not very good." Why? "Now, because you are creating another body." You have already got experience of this body. It is full of miseries, adhyātmikā, adhi (?), adhibhautika, three kinds of miserable condition of life. Beyond that, there is ultimate miseries. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. But they are so rascals, they do not know how death taking place, what is after death, what is mṛtyu, what is death, what is birth, what is disease, whether they can be cured, when one can be free from all these troubles. They do not bother. Therefore in this age it is said that,

prāyeṇālpāyuṣaḥ (sabhya)
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

Especially in this age the people are manda-bhāgyā, unfortunate. We have got so much assets to know from the Vedic literature, but they are so unfortunate, they do not take advantage. They do not take advantage. Manda, manda. Manda, slow, and manda-bhāgyā. Mandāḥ sumanda-matayo. They'll read so many bogus literature to waste their time, but they'll not take to the Vedic literature, even the simple book, Bhagavad-gītā, wherein everything is very nicely described, how we should lead our life, how we should utilize the benefit of human life. Everything is described there, but they are manda. They will take interpretation of a rascal of Bhagavad-gītā. Sumanda-matayo. Even they read Bhagavad-gītā, they will read some rascaldom. Sumanda-matayo. The Māyāvādī philosophy, they will take it, not Kṛṣṇa's philosophy. They are reading Bhagavad-gītā, Kṛṣṇa's book, but interpreting in the Māyāvādīc way. Therefore sumanda-matayo. Their intelligence is very bad. Mandāḥ sumanda-matayo manda-bhāgyā. And the unfortunate. In India there are so many Vedic literatures, full of treasure house of transcendental knowledge. But manda-bhāgyās they will read Lenin's literature. Just see how much unfortunate they have become. As if Lenin can speak more than Kṛṣṇa. This is going on. Manda... Not only here, everywhere, all the parts of the world, they are manda-bhāgyā. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. At the same time, they are disturbed by so many conditions. Just like at the present moment there is no rice, no wheat, no food. The agitation is... Manda-bhāgyā hy upadrutāḥ. Upadrutāḥ. They must be disturbed because they have not taken the right path.

Therefore, it is concluded here by the author, agaty-eka-gatiṁ natvā [Cc. Ādi 7.1]. If we take the path of Śrī Caitanya Mahāprabhu, then-we are embarrassed in so many ways-we can get the light. We can get the light. We can reform our life. Śrī Caitanya Mahāprabhu's teaching is so nice. Of course, the great author Kavirāja Gosvāmī has depicted the activities and teachings of Lord Caitanya Mahāprabhu, and this Māyāpur is the birthsite of Śrī Caitanya Mahāprabhu. Five hundred years, 488 years ago, Śrī Caitanya Mahāprabhu traveled on this street. Now, still, that memory is going to be revived by this Kṛṣṇa consciousness movement all over the world because Caitanya Mahāprabhu wanted this.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

So His prediction is coming to be true. (aside:) Who is talking? His prediction is coming to be true. Now you European and American, African and Australian, so many, all parts of the world, you have come. This is due to Śrī Caitanya Mahāprabhu's desire. He wanted it. Pṛthivīte āche yata nagarādi grāma. He wanted to be famous, to become famous, and people should thank Him. He wanted that. He told that, that "When they will know My philosophy"-that is the desire of Śrī Caitanya-"they'll thank Me." And actually you are already thanking Him by getting the sublime instruction of Śrī Caitanya Mahāprabhu. What is Śrī Caitanya Mahāprabhu's instruction. It is the same instruction as Kṛṣṇa gave. Kṛṣṇa wanted sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is Kṛṣṇa's mission. Because it is the duty of the living entity because they are part and parcel of Kṛṣṇa, it is the duty of everyone to abide by the orders of Kṛṣṇa. That is the duty. Jīvera svarūpa haya nityera... [Cc. Madhya 20.108]. This is the instruction of Caitanya Mahāprabhu. Kṛṣṇa wanted that you should all surrender unto Kṛṣṇa, and Caitanya Mahāprabhu said that your real constitution position is eternal servitude of Kṛṣṇa. There is no difference between Kṛṣṇa's instruction and Caitanya Mahāprabhu's instruction, because He is Kṛṣṇa. Therefore Rūpa Gosvāmī said, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Here is also said, vadānyatā. Prema-bhakti-vadānyatā, vadānyatā.

So Śrī Caitanya Mahāprabhu... Vadānya means most magnanimous. People could not understand Kṛṣṇa. Although He advised personally in the Bhagavad-gītā that sarva-dharmān parityajya mām ekam [Bg. 18.66], they are so rascal-avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritāḥ [Bg. 9.11]-they thought that "Kṛṣṇa is ordinary person, maybe little learned or little powerful." But they did not take up Kṛṣṇa as the Supreme Personality of Godhead. Even big, big authors, scholars, they cannot understand. Therefore Caitanya Mahāprabhu-He is Kṛṣṇa Himself-came again to teach us Kṛṣṇa consciousness for our benefit. Therefore He is mahā-vadānyāvatāra. So if we want to understand Kṛṣṇa, we must try to understand Kṛṣṇa through Caitanya Mahāprabhu. Then it will be very easy to understand. Other people, they do not try to understand Kṛṣṇa through Caitanya Mahāprabhu. They try to understand Kṛṣṇa directly; therefore they fail to understand. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Yatatām api siddhānām. So Kṛṣṇa cannot be understood by ordinary way. Kṛṣṇa can be understood only through one way, not many ways. What is that one way? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Only bhakti. So that bhakti, here is it said, prema-bhakti-vadānyatā. This Caitanya-caritāmṛta is… [break]

…vṛndāvanam, and as Śrī Caitanya Mahāprabhu taught us personally, going to Vṛndāvana and asking His disciple, Rūpa-Sanātana, to exhibit it and manifest the glories of Vṛndāvana, so in Vṛndāvana the Gosvāmīs constructed temples. The present city is due to these Gosvāmīs, or Śrī Caitanya. Present city of Vṛndāvana or present importance of Vṛndāvana is due to Śrī Caitanya. Otherwise people forgot it. It was lying vacant, a big tract of land only. But these Gauḍīya Vaiṣṇavas, enunciated by, initiated by Śrī Rūpa Gosvāmī… Therefore Narottama dāsa Ṭhākura says that,

rūpa raghunātha pade haibe ākuti
kabe hāma bhujaba sei yugala-pīriti

Vṛndāvana means Rādhā-Kṛṣṇa's activities, pastimes. So that is the destiny of life. That is the real goal. As Śrī Caitanya…, Narottama dāsa Ṭhākura says, that manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu. One who has got this human form of life, if he does not understand what is Rādhā-Kṛṣṇa, his life is spoiled. Jāniyā śuniyā viṣa khāinu: knowingly they're eating poison, because by coming in contact with Rādhā and Kṛṣṇa they can go back to home, back to Godhead, and there will be no more janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Such opportunity is human life, simply to understand Rādhā Kṛṣṇa. And therefore Śrī Caitanya Mahāprabhu is mahā-vadānyāvatāra, because He is teaching about the love of Rādhā-Kṛṣṇa and teaching everyone kṛṣṇa-prema-pradāyate, real destination of life, how to achieve kṛṣṇa-prema, and He's personally teaching. Namo mahā-vadānyāya. Rūpa Gosvāmī understood it: "Here is namo mahā-vadānyāya, most magnanimous incarnation."

Similarly, Locana dāsa Ṭhākura has sung,

parama karuṇa, pahū dui-jana,
nitāi-gauracandra
saba avatāra, sāra śiromaṇi,
kevala ānanda-kanda

Kevala ānanda-kanda, parama-karuṇa: "There are many incarnation, but no better incarnation, no magnanimous incarnation, like Śrī Caitanya Mahāprabhu, Nityānanda Prabhu." Nityānanda Prabhu is always… Vrajenda-nandana yei, śaci-suta haila sei, balarāma haila nitāi. Nitāi-Gaura means-Śrī Caitanya Mahāprabhu, who was formerly Kṛṣṇa… He's Kṛṣṇa still. Just for our understanding… As we think that "I had my former life"-actually I had-but that former life is finished; I am now a new life. But in case of the Supreme Personality of Godhead, it is not like that. It is simultaneously existing. Kṛṣṇa is also existing, and Śrī Caitanya Mahāprabhu also existing. The example is given in this connection, just like the sun. Now it is not visible in India, the sun. But other part, in America, it is visible. So sun is there, but it is not visible at the present moment in India. Similarly, Kṛṣṇa is there, Caitanya Mahāprabhu is there. Their pastimes are there, it is going on, but it is now not visible in this part of the universe. There are innumerable universes, so by rotation Kṛṣṇa or Caitanya Mahāprabhu comes to a particular universe at a certain period. Just like the sun will rise again, tomorrow morning, at six p.m., at six a.m., similarly, Caitanya Mahāprabhu and Kṛṣṇa and all His incarnation, they are rotating regularly. That is described in the Brahma-saṁhitā:

rāmādi-mūrtiṣu-kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

So Rāma, Nṛsiṁha, Varāha, and innumerable incarnation… These incarnation have been compared just like the flow of waves. If you sit down on the riverside or on the oceanside, if you want to count how many waves are there, it is impossible. They are coming regularly, day and night. That is not possible. Similarly, how many incarnations are there, it is impossible for us. Our knowledge is not so unlimited. Therefore we cannot understand. So in this way incarnations are coming.

So Śrī Caitanya Mahāprabhu is the topmost incarnation.

parama karuṇa, pahū dui-jana,
nitāi-gauracandra
saba avatāra, sāra śiromaṇi,
kevala ānanda-kanda

Saba avatāra, sāra śiromaṇi. There are many incarnations, but Śrī Caitanya Mahāprabhu, He is the most magnanimous incarnation, because in other incarnation… Just like Lord Rāmacandra. The culprit, the criminal or the sinful demon, Rāvaṇa, he was killed. Kṛṣṇa also, when He appeared, He killed so many demons. But Śrī Caitanya Mahāprabhu, demons like Jagāi and Mādhāi, did not kill them but delivered them to become the best type of Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's incarnation magnanimity. What He will kill? These demons are petty demons. They can be killed only by slap. So it is not very difficult to kill them, to call for sudarśana-cakra or any deadly weapon. They are already killed. There is no food. How they will work? How they will fight? So it is not possible. So it is to kill the dead man. Now, Śrī Caitanya Mahāprabhu incarnation, if they want to kill them, they are already dead. To give them life again is Kṛṣṇa's or Śrī Caitanya Mahāprabhu's special gift. Therefore it is said, śrī caitanya, prema-bhakti-vadānyatā, His magnanimity. He delivered by His personal example Jagāi Mādhāi. And Jagāi Mādhāi, they were born in nice brāhmaṇa family, rich family, but they were drunkard and meat-eaters and woman-hunters. That is their fault. And for this purpose they can do anything and everything. They were doing that. So the whole world is now all drunkard and woman hunter meat-eater. Especially in India, although it was unknown, now the government is teaching how to drink wine, how to eat beef and how to… This is going on.

So now the whole world is full of Jagāi-Mādhāis. That is a fact. Now, by the mercy of Śrī Caitanya Mahāprabhu, they can be delivered. How they can be delivered? That is being instructed by the author, Kṛṣṇadāsa Kavirāja Gosvāmī, by personally behaving. Agaty-eka-gatiṁ natvā hīnārthādhika-sādhakam [Cc. Ādi 7.1]. Hīnārtha, those who are dispossessed of all good qualities. Hīnārtha. Artha. Artha means possession, money. Artha, anartha, and paramārtha. So paramārtha, there is no question of paramārtha. Even they have no artha, ordinary riches, all poor men. You see in the street, not only… Here, of course, we are poor country, but in your country also, they are also hippies. Unnecessarily they have become poor. Here, by circumstantially they have become poor like wretched person, loitering in the street. Now, while I was coming and I was thinking that formerly when we used to go through the street we could see so many nice confectioners shop. But at the time here there is a tea shop. Tea shop and dry leaf, that's all. You cannot get any good food-no more kacaurīs, śṛṅgāra rasagullā, no more. Finished, all finished. Therefore hīnārtha hīnārtha. They are very, very poor. They cannot pay. Even there is such shop… Still there are such shop like Dvārakā, what is, Dhari Ghosa and Bhinna, but they can be taken advantage of, a few people, a few richer section. But formerly even a poor man could eat nice food from purchasing from the confectioner. But daily, daily they are becoming poorer, poorer. Hīna artha. Hīna means devoid of artha, money. So that is another qualification. Another qualification means those who are poorer, they can take to Kṛṣṇa consciousness very easily. The richer section, they are very proud that "We have got money." But in India even richer section, they were devotees, and still they are devotees. But mostly people, they have become hīna artha, without any money. So for them this Kṛṣṇa consciousness movement is very, very easy. Take advantage of it. Take advantage of it. Hīnārthādhika-sādhakam. Adhika means greater. Adhika-sādhakam. Śrī-caitanya likhyate asya prema-bhakti-vadānyatā.

Therefore Śrī Kavirāja Gosvāmī is attempting to describe about the magnanimity of Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu's birthsite is there, and the annual 488th birth anniversary is going to be held on the 8th March, so I am very glad. I welcome you from all countries. You have taken so much labor to come here. Take advantage of the teachings of Śrī Caitanya Mahāprabhu described by the fittest author, Kavirāja Gosvāmī, and we have tried to translate it as far as possible. Let us discuss.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.1

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Atlanta, March 1, 1975

Nitāi: "Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God."

Prabhupāda:

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhyate 'sya
prema-bhakti-vadānyatā
[Cc. Ādi 7.1]

So Kṛṣṇa dāsa Kavirāja Gosvāmī is writing Caitanya-caritāmṛta. In each chapter he composes a new verse offering his obeisances to the Lord. So in this Seventh Chapter of Ādi-līlā he also offers his respect. He began his writing of Caitanya-caritāmṛta when he was as old as ninety years old in Vṛndāvana by the order of the Vaiṣṇavas and confirmed by Śrī Madana-mohana. So this is the process. One should not be writing in spiritual subject matter without being authorized by some superior authority. It is not ordinary writing. The writing on spiritual subject matter is authoritative. By the order of superior authority, one can write. It is not speculation. Therefore he said that śrī-caitanyaṁ likhyate asya: "By the order of superior authority, I am trying to describe Śrī Caitanya Mahāprabhu." And what is Śrī Caitanya Mahāprabhu? Prema-bhakti-vadānyatā. Śrī Caitanya Mahāprabhu is preaching prema, means love of Godhead. That is the only necessity to understand in human form of life. Premā pumartho mahān.

There are other necessities for those who are not devotees. Those necessities are dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Generally, in the material world everyone has necessity of gratifying his senses. So sometimes, under the cover of religiosity, they want to satisfy senses. The same thing… Just like one goes to church or temple to mitigate some material necessities. Just like the Christians go to the church for meeting the problems of bread; similarly, the Hindus or the Muslim, everyone goes to church, temple or mosque to pray something material: "God, I am very distressed. Kindly get me relief from this distressed condition." Or "God, I am in need of money, I am very poor. Kindly give me some money." Or any other, "I am now implicated in war." Just like Churchill, he introduced that everyone should go and pray for victory. So England was also praying for victory, and Germany was also praying for victory. So (chuckles) God is perplexed. (laughter) The thief is praying to God that "This night, I may steal without any hindrances." And the householder is praying, "My Lord, thief may not come here and steal my goods." And God has to adjust everything. So just imagine how much busy is God. There are millions and trillions of living entities. Each one of them, if they are at all interested in God-not all-so they are praying. Everyone is praying, "God, give me this benediction. Give me this benediction." So this is not pure devotional service. For some material profit, one should not become a religious person or devotee of God. Of course, it is better than the person who is not at all interested in God. That is stated in the Bhagavad-gītā, catur-vidhā bhajante māṁ sukṛtinaḥ arjuna. Unless one is pious, he cannot approach God.

So one should be pious and without any motive, not only pious. Pious is the first condition, who can approach God; otherwise he does not. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. These classes of men, duṣkṛtina, miscreants, always committing sinful activities, duṣkṛtina; and mūḍha, rascals, fools; and narādhamāḥ, lowest of the mankind; māyayāpahṛta-jñānā, whose knowledge has been taken away by māyā-such demonic person do not surrender to God. But pious man who has got background, pious activities, such person, when they are distressed, they approach God. They know that God is friend of all living entities. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. Actually, He is the friend. As friend, He is living with the soul as Supersoul. That is stated in the Vedas, that two birds are sitting on the same tree. The tree, this is the tree. This body is tree, and one bird is the individual soul, and the other bird is the Supreme Personality of Godhead, Supersoul. So God is always accompanying the individual soul to turn him back to home, back to Godhead. He is so nice friend. Suhṛdaṁ sarva-bhūtānām. So if we want peace, then we should understand that "Here is my friend, the supreme friend." Suhṛdaṁ sarva-bhūtānām. "He is guiding me. So why I am praying to Him for some benefit? He knows my necessities. He will supply if it is required. Why shall I bother Him with prayers granting something,

’Please give me this, give me this’?” There is no necessity. God is omniscient. He knows. And He says in the Bhagavad-gītā that ”I know the necessities of My devotee, and I supply them.” Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Two things are there: one thing, to possess something which we do not have; and we want to protect what we have got. So Kṛṣṇa says, ”Both the things… I give protection of My devotee, whatever he has got, and I supply him whatever he hasn’t got.” Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. He is supplying everyone, but especially to the devotees. That is his special job.

Here Śrī Caitanya Mahāprabhu is very, very magnanimous. He is, without asking, He is offering the best benefit, Kṛṣṇa-prema. So best objective… Our objective, of life should be to understand God. If we, in this life, if we simply understand what is God and what is my relationship with, and begin to act like that, then also our life is successful. Even if we cannot finish the whole job or we fall down from the platform of devotional service, still, we are not loser. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer patet tato yadi bhajann apakvaḥ atha [SB 1.5.17]. This devotional service is the process. Requires some time to fulfill the whole job and become perfect. But even becoming…, before becoming perfect, one falls down, he is not loser. The service is so transcendental that whatever you have done, that is your asset. And if you stop, so that is not good, but even if you stop, whatever you have done already, that is your permanent asset. This is the benefit of devotional service. Material thing, if you cannot do it perfectly well, whatever you have done, that is all lost. But in spiritual, whatever you have done, one percent, two percent, three percent, as you have done, that is not lost. Therefore the śāstra says that those who are not devotees, what is their profit? Even they are doing their duties very nicely, what is the profit? Because he remains under the stringent laws of nature. Suppose this life I have done my duty as a politician very nicely, but the next life I become a dog. Then what is the benefit? What is the benefit? To become next life as a dog or god, that will not depend on you; that will depend on the nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. It is being automatically done. Two plus two equal to four. Similarly, whatever we are doing, we are preparing for the next life. Karmaṇa. Simply material nature has to give you a post: ”Now you have done like this. Take this post.” You cannot deny. You cannot say, ”No, no, I don’t like this post.” No, you have to take it. So for the karmīs, even they have done their so-called duties very perfectly well, what is the profit? There is no profit, because we are under the control of material nature. But the devotees, whatever little service they have done, that is permanent asset. That is not controlled by nature. That is controlled by God.

And He says in the Bhagavad-gītā, yoga-bhraṣṭaḥ sañjāyate. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sañjāyate [Bg. 6.41]. Bhraṣṭaḥ means one who is fallen from this devotional service. So for them also, it is guaranteed a human life. Not only human life, but in very good family. Śucīnāṁ śrīmatāṁ gehe. Śucīnām means by perfectly well behaved, cleansed family, brāhmaṇa family. Śucīnām. Śuci means very clean. So you are becoming all brāhmaṇas. You must remain always very clean. Śucīnām, that is called śuci. And muci means unclean, cobbler. Śuci and muci. So don’t become muci. (laughter) Yes. Uncleanliness is muci, cobbler. They are dealing always with skin, and bad smell, and no bathing. So in our country, muci, the cobbler, is taken as the lowest of the mankind, narādhamāḥ, because their business is when the cow dies, so the mucis are prepared to take away the dead cow or bull. They eat the flesh, and they take out the skin and the bones for their business. Muci prepare shoes. He gets the skin for nothing, without any payment. He doesn’t have to invest his capital, and he nicely cleanses it, tans, and then prepares shoes and sell in the market. So get the money. And the muci class, they eat this flesh, meat. But they are given the opportunity when the cow is dead, not by slaughterhouse. That is not in the Vedic scripture. The dead animal, you can eat. Those who are fond of eating fish and meat, they can eat when the animal is dead. Not killing. That is not very good thing. So the muci class, their business is to take the dead… After all, everyone will die. The animal will die also. Even if we keep the cows, don’t kill, it will die. So some cow is dying here, some cow is dying there. Just like the vulture, they eat dead body. So dead body must be there. So they have no scarcity of dead bodies. They can find out dead body. They go three miles above to find out where is the dead body. So that is also sense gratification. So in this way there are classes, śuci and muci. Śuci is the first-class, cleansed internally and externally human being, and the muci means the low class, very unclean, eating the dead meat, cows and bulls. So Kṛṣṇa says, ”Even one is fallen, he gets his birth in the family of śuci.” Śucīnām. Just like in our society there are small children. You see their behavior. They are coming, offering flower, offering obeisances. That means they are not ordinary children. They have got the opportunity to take birth in the family of Vaiṣṇava, father Vaiṣṇava, mother Vaiṣṇava. And he is getting the opportunity of Kṛṣṇa consciousness from the very beginning of life. This is called śucīnāṁ śrīmatāṁ gehe [Bg. 6.41].

So if one is fallen from devotional service, he is offered again the opportunity to take birth in the human society. And not only ordinary human being, but devotee, very cleansed, or, next to that, very rich family. These are the two opportunities for the fallen devotees, and what to speak of those who are not fallen. Just imagine. Those who are not fallen, they go directly. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Immediately they are transferred to the spiritual world after giving up this body. And those who are fallen, they are not immediately transferred, but they are given the chance again for developing Kṛṣṇa consciousness and being transferred, transferred to the spiritual world, because one who takes birth in the family of Vaiṣṇava and pure brāhmaṇa, he gets the chance again. Just like these children are getting chance again-deity worship, offering to the Vaiṣṇava obeisances, offering some flower, dancing, chanting. He is again getting the opportunity. Although he was fallen in his last birth, that fallen is not so serious. He has got again human body, and he has got chance to be associate with this Kṛṣṇa consciousness movement. And rich man. Rich man means… Everyone is embarrassed with the maintenance of body. So if one is not embarrassed… To take birth in rich family means he has nothing to think of maintenance. Just like one of our devotee, Mr. Alfred Ford, he is the great-grandson of Mr. Henry Ford. He has given us one big house in Honolulu. The boy came to see me, very nice boy. So this is śrīmatāṁ gehe, born in rich family, and he has got the opportunity to give something for the service of the Lord. So either you are born in rich family or in poor Vaiṣṇava family, you are not loser. So we should take to Kṛṣṇa consciousness and try to introduce it very nicely, and even though we fall, there is no loss. The human life is guaranteed and in very good family. That is stated in the Bhagavad-gītā.

So here it is said, hīnārthādhika-sādhakaṁ śrī-caitanyam. [break] Śrī Caitanya Mahāprabhu is very kind to the fallen souls. His special mission is to reclaim the fallen souls. That is Caitanya Mahāprabhu’s mission. Reclaim the fallen souls means in this age of Kali, almost 99.9%, they are all fallen. Their qualification is mandāḥ. Mandāḥ means they do not know that the human life is meant for qualifying oneself in Kṛṣṇa consciousness, spiritual consciousness. They do not know. Mandāḥ sumanda-matayo [SB 1.1.10]. Even one is interested about spiritual consciousness, they accept some bogus theory. So many yogis, swamis, all bluffer, they will take care. Mandāḥ sumanda-matayo. Because Kali-yuga, they are already sophisticated, bewildered, and these people come to cheat, they fall the prey of these cheaters. Sumanda-matayo. Anyone who is preaching something else other than God consciousness, he is a cheater. He is a cheater. Sumanda-matayo. Because real progress of life is to become God conscious. That is the real progress. And without God consciousness, the so-called yogis, so-called meditation… What is this meditation? What is the profit? Simply some bogus propaganda. It has no value. Real progress of life is to know what is God and what is my relationship with Him and how to act in that relationship. That is real life. But they do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know it. They think, "By this yoga practice, I shall be perfect, my material condition will be improved," and so on, so on. They have got their own theories and… But that is not progress of life. There are many rich men, many karmīs. Without practicing yoga, they are having material comforts. So spiritual life does not mean that one is improved in material, conditioned life. Spiritual life means spiritual advancement. But people take it that "Take to religion means to give impetus to our material life." Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. And when they are disgusted, they want mokṣa. Mokṣa means to become one with the Lord. So these things are going on. But Caitanya Mahāprabhu came to save all these fallen souls. Hīnārtha. Hīnārthādhika-sādhakam. The more one is fallen, he is the better candidate for accepting the cult of Śrī Caitanya Mahāprabhu. Narottama dāsa Ṭhākura sings, patita-pāvana-hetu, tava avatāra: "My Lord, You have incarnated to reclaim the fallen." Patita-pāvana-hetu tava avatāra, mo sama patita prabhu, nā pāibe āra: "If that is Your mission, then I am the most fallen. So my claim is first to receive Your favor because Your mission is to show favor to the fallen. So I am the most fallen. So kindly accept me." In this way he has sung. And that is stated here, hīnārthādhika-sādhakaṁ śrī-caitanyam.

So (reading:) "A person in the conditional stage of material existence is in an atmosphere of helplessness. But the conditioned soul, under the illusion of māyā or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him." This is called māyā. But he does not believe. Under the illusion of māyā, he does not also believe that what is the meaning of saving. Saving. Saving means saving oneself from this repetition, cycle of birth and death. That is real saving. But they do not know. (reading:) "The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death." Everyone knows it. And that is our real problem. Who is not afraid of death? Everyone is afraid of death. Why? Because any living entity, he is not meant for dying. He is eternal; therefore birth, death, old age and disease, these things are botheration for him. Because he is eternal, he does not take birth, na jāyate, and one who does not take birth, he has no death also, na mriyate kadācit. This is our actual position. Therefore we are afraid of death. That is our natural inclination.

So to save us from death… That is the first business of humankind. We are teaching this Kṛṣṇa consciousness movement for this purpose only. That should be the purpose of everyone. That is the sastric injunction. Those who are guardians… The government, the father, the teacher, they are guardians of the children. They should know it, how to give protection to the world's… Na mocayed yaḥ samupeta mṛtyum. So where is this philosophy all, over the world? There is no such philosophy. This is the only, Kṛṣṇa consciousness movement, which is putting forward this philosophy, not whimsically but from authorized śāstra, Vedic literature, authorities. So that is our request. We are opening different centers all over the world for the benefit of the human society that they do not know the aim of life, they do not know that there is next life after death. These things they do not know. So we are trying to educate them that "There is next life undoubtedly, and you can prepare your next life in this life. You can go to the higher planetary system for better comfort, material comfort. You can remain here in a secure position." Secure means this material life. Just like it is said,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

So you can prepare yourself for better life in the heavenly planets or in a better society in this world or to go to the planets where ghost and other wretches are controlling. Or you can go to the planet where Kṛṣṇa is there. Everything is open to you. Yānti bhūtejyā bhūtāni mad-yājino 'pi yānti mām. Simply you have to prepare yourself. Just like in youth life they are educated-somebody is going to be engineer, somebody is going to be medical man, somebody is going to be lawyer and many other professional man-and they are preparing by education, similarly, you can prepare for your next life. This is not difficult to understand.

But they do not believe in the next life, although it is very common sense. Actually there is next life because Kṛṣṇa says, and we can understand the philosophy by a little intelligence that there is next life. So our proposition is that "If you have got to prepare yourself for the next life, then why don't you take the trouble of preparing for going back to home, back to Godhead?" This is our proposition. You can prepare yourself to go to hell or heaven. That doesn't matter because that is also temporary. Kṣīṇe puṇye punar martya-lokaṁ viṣanti. After you have finished… Just like you may go to jail or to somewhere else. When your visa or time is finished, then you are free from such life. Similarly, even if we go to the heavenly planet, when the resultant action of our pious activities are finished, then again we are turned down here. So in this way sometimes higher planetary, sometimes lower planetary, we are traveling. Therefore our best business is: "Why not go back to home, back to Godhead?" Kṛṣṇa says, mad-yājino 'pi yānti mam: [Bg. 9.25] "Anyone who is Kṛṣṇa conscious, he comes to Me." So why not go to Kṛṣṇa? Then the question will be: "What is the benefit of going to Kṛṣṇaloka? What is the difference between going to heavenly planet or any other planet and going to Kṛṣṇa?" The difference is, any planet go, you are under the four material regulation, janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] birth, death, old age and disease. But if you go to Kṛṣṇa… Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. If you go to Kṛṣṇa, then you don't get any more chance to come down and take a material body. You can live there eternally blissful life of knowledge. That is the difference.

So any intelligent man should take to Kṛṣṇa consciousness, cultivate the Kṛṣṇa conscious business and go back to home, back to Godhead, for eternal life. This mission we are preaching all over the world because Śrī Caitanya Mahāprabhu wanted it. Śrī Caitanya Mahāprabhu wanted to deliver the fallen souls from the clutches of māyā and take them back to home, back to Godhead. As Kṛṣṇa came, He also… His mission was this. Bahavo jñāna-tapasā pūtā mad-bhāvam ādigacchati. Yad gatvā na nivartante tad dhāma [Bg. 15.6]. He is also giving information, "You come to Me. Live there eternally, with bliss and knowledge. Why you are rotting in this material world?" So Śrī Caitanya Mahāprabhu has come with the same mission. His mission is not different from Kṛṣṇa because He is Kṛṣṇa Himself. So His mission is to offer prema, bhakti. Prema-bhakti-vadānyatā. That is His magnanimity. Śrī Kṛṣṇa did not offer prema. That is also prema, the preliminary condition. He said surrender. Surrender means beginning of prema. Unless I have got love for you, why shall I surrender to you? So that is the beginning of love, surrender. So He demanded so much. But Śrī Caitanya Mahāprabhu is so kind and magnanimous that in course of His chanting and dancing, He embraced everyone and gave him Kṛṣṇa-prema. That is Śrī Caitanya Mahāprabhu's magnanimity. Therefore Śrīla Rūpa Gosvāmī has offered his prayer to Śrī Caitanya Mahāprabhu, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "People cannot understand Kṛṣṇa, and You are giving love of Kṛṣṇa." If you don't know anybody, how you can develop love for him? So just imagine how much magnanimous is Lord Caitanya Mahāprabhu. He is giving such a nice process, that chant Hare Kṛṣṇa, be purified-immediately you become free from this material bondage and begin your loving service to Kṛṣṇa. This is Caitanya Mahāprabhu's gift.

So therefore the author is writing that… (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.2

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Māyāpur, March 2, 1974

Devotee: "Let me offer glorification to the Supreme Lord, Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person."

Prabhupāda:

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita sei baḍa dhanya
[Cc. Ādi 7.2]

Śrī Kṛṣṇa Caitanya is Śrī Kṛṣṇa. Śrīla Rūpa Gosvāmī dictated this verse:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛsṇa-caitanya-
nāmne…
[Cc. Madhya 19.53]

He's Kṛṣṇa Himself. In this Kali-yuga, Kṛṣṇa's direct identification, incarnation, is Śrī Caitanya Mahāprabhu. This is also confirmed in all the Vedic literature-Mahābhārata, Purāṇa, Upaniṣad-and the essence of all Vedic literature is Śrīmad-Bhāgavatam. There is also Śrī Caitanya Mahāprabhu. He's accepted as the Supreme Lord.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñair saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is mentioned in the Śrīmad-Bhāgavatam, that in the Kali-yuga the incarnation of Kṛṣṇa is, by His bodily complexion, akṛṣṇa. Akṛṣṇa means "not kṛṣṇa." The "not kṛṣṇa" means there are many other colors. So in the śāstra it is said that Kṛṣṇa, the Supreme Personality of Godhead, appears in the four yugas in four different colors: śukla raktas tathā pītaḥ idānīṁ kṛṣṇataṁ gataḥ.

When Kṛṣṇa was born, Gargamuni, the family priest… It is the system among the Vedic culturalists that as soon as a child is born, immediately his horoscope is made and his past, future is calculated. Janma-grasthi (?). So that function, on account of poverty and many other causes, nobody practically practices. But this is also one of the saṁskāra. Before birth there is saṁskāra, garbhādhāna saṁskāra. While the child is within the womb, there is saṁskāra. In this way, a human body is purified by different kinds of saṁskāras, or purificatory methods. Daśabhidasaṁskāra. Saṁskārād bhaved dvija. Janmanā jāyate śūdraḥ. If in… Anyone is born by father and mother, even cats and dogs they have got father and mother. Any life you get, there is father and mother. Therefore in the Prema-vivarta there is a śloka:

janame janame sabe pitā-mātā pāya
kṛṣṇa guru nahi mile bhaja hari ei

In any birth, you'll get father, mother. That is not a very difficult thing. Without father and mother there is no birth. So to get father and mother is usual. It is not very difficult. But, kṛṣṇa guru nahi mile bhaja hari ei: in every birth, you cannot get Kṛṣṇa or you cannot get bona fide spiritual master. Kṛṣṇa guru nahi mile bhaja hari ei. Guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. These are the statements of Caitanya-caritāmṛta. Those who have read Caitanya-caritāmṛta, they know it. So, perfection of human life is possible by the mercy of guru and Kṛṣṇa. And that mercy can be achieved in the human form of life, not in the life of cats and dogs. Therefore it is said, Śrī Caitanya Mahāprabhu is acting both as guru and Kṛṣṇa-combination of guru and Kṛṣṇa.

So, Kavirāja Gosvāmī the author of Caitanya-caritāmṛta, he first offered his obeisances to Lord Caitanya in the first verse, agaty-eka-gatiṁ natvā [Cc. Ādi 7.1]. After offering obeisances to the Supreme Lord, who is the only hope for the hopeless, now he's again offering, jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya. Prabhu and Mahāprabhu. Nityānanda Prabhu, Advaita Prabhu. Any Vaiṣṇava is addressed as prabhu, but Śrī Caitanya Mahāprabhu is Mahāprabhu, the topmost prabhu, the master prabhu. All others are servant prabhu. Just like, it is very easy to understand: if you are working in an office, your immediate boss, you consider him as your master, but he's not the master. The master of the office is the managing director, manager or the proprietor. But still those who are working under him, sub-prabhus, they are also called prabhu. So all Vaiṣṇava should be addressed as prabhu; that is the etiquette.

But Caitanya Mahāprabhu is Mahāprabhu. As soon as you utter the name of Śrī Caitanya, the Mahāprabhu… Because He's the greatest master. That will be explained in the few next verse,

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
[Cc. Ādi 5.142]

We are simply dancing in this material world. We are trying to be master of the material world. Everyone is trying. Everyone wants to exploit the resources of the material nature. He wants to become master. That is the struggle for existence. I am trying to become master, you are trying to become master, so there is clash, there is collision. I am challenging you, "Why you should become master?" He's challenging why I should be master. This is going on. This is material world. But if we accept Śrī Caitanya Mahāprabhu, if we accept this principle that none of us is a prabhu, everyone is a servant… Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. If we accept this principle, that we are eternal servant, we are not master-master is Kṛṣṇa or Kṛṣṇa Caitanya, Śrī Kṛṣṇa Caitanya Mahāprabhu-then our problems are solved. Śrīla Bhaktivinoda Ṭhākura, he has sung a song, jīv kṛṣṇa dāsa ei viśvās korle to ār duḥkha nāi. This is the solution. Everyone is thinking to become the master, prabhu. Prabhu you can become. That is not, I mean to say, extraordinary. Someway or other we are prabhus. Suppose I am a family man. I am managing my family, my wife, my children, my servants, my subordinates, so I may be prabhu. In that sense I am a small prabhu. Similarly, everyone is prabhu, he has got some subordinates. But there is the supreme prabhu, the prabhu of all prabhus. So Mahāprabhu is Śrī Kṛṣṇa Caitanya. He's Kṛṣṇa. As it is stated in the Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara means ruler or controller. So all of us more or less a little controller or ruler, but not the absolute ruler. The absolute ruler is Kṛṣṇa. Similarly, the absolute prabhu, master, is Śrī Kṛṣṇa Caitanya Mahāprabhu. So, tāṅhāra caraṇāśrita: The prabhu… Everyone is prabhu-that's all right-but if that prabhu takes shelter of the lotus feet of the Mahāprabhu, sei baḍa dhanya, he becomes glorified. Not to remain satisfied becoming a prabhu of your wife, children, family, country, or this or that, but you should try to become the servant of Mahāprabhu. Tāṅhāra caraṇāśrita [Cc. Ādi 7.2]. He's glorified because he receives… To become under the lotus feet of Śrī. If you take shelter of the Supreme Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu, then your life is successful. Sei baḍa dhanya. He is glorified. To become servant of God or Mahāprabhu is very prestigious. It is not very easy thing to become servant of Śrī Kṛṣṇa Caitanya Mahāprabhu or servant of Kṛṣṇa. So if anyone agrees to become the servant of the Supreme Prabhu, master, then his life is successful. Sei baḍa dhanya. He is glorified.

The Vaiṣṇava, their principle is to become, to come to the platform of eternal servitude. That is the philosophy of Vaiṣṇava philosophy: not to become the master but to become servant of the master. This is perfect philosophy. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. So long in the material conception of life we…, the brāhmaṇa is thinking the master of the kṣatriya or the vaiśya or the śūdra; a sannyāsī is thinking the master of vānaprastha, gṛhastha, brahmacārī. Similarly, in gṛhastha also, the chief man in the household life, he is thinking master. So everyone, kṣatriya king, he's thinking he's master. So, you are master to some extent, but if you accept Śrī Caitanya Mahāprabhu or Śrī Kṛṣṇa as your master, then your life is successful. This is the secret of success. That is confirmed in the Śrīmad-Bhāgavatam:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Just like Arjuna was fighting, kṣatriya. His business was to fight. Why he was fighting the battle of Kurukṣetra? To become master of the kingdom. But he remained eternally servant of Kṛṣṇa. This is success. Don't be satisfied simply I become master of your material position. At the same time, you try to become the servant of the supreme; then you are successful. Relative. Our mastership is relative. Under certain condition we become master, but Śrī Caitanya Mahāprabhu is master without any condition. Namo mahā-vadānyāya kṛṣṇa prema pradāya te [Cc. Madhya 19.53]. Because He's master He can distribute kṛṣṇa prema very easily. Otherwise, kṛṣṇa prema… Not only kṛṣṇa prema; one cannot understand what is Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yayati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of many millions of persons, one may try to make his life successful, and out of many such person who has become successful, to understand the constitutional position of his life, one may understand-one may understand; there is no surety-Kṛṣṇa. So to understand Kṛṣṇa is very, very difficult job.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

To understand Kṛṣṇa and to understand the service of Kṛṣṇa is very exalted post. Brahma-bhūtaḥ. One has to become brahma-bhūtaḥ, completely liberated. Then he can understand how to render service to Kṛṣṇa, mad-bhaktiṁ labhate parām.

So, so difficult subject matter is given very easily by Śrī Kṛṣṇa Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī offered his first prayer to Śrī Caitanya Mahāprabhu:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

Such a difficult subject matter: Kṛṣṇa. "You are not only giving Kṛṣṇa, but You are giving Kṛṣṇa-prema, love of Kṛṣṇa." You can meet somebody, some exalted person, you can see, but to become an intimate relationship with such exalted person in love, that is not very easy thing. I can meet the president or some exalted person, but to become in love with him in intimacy, that is not easy job. But Śrī Caitanya Mahāprabhu distributed this Kṛṣṇa love immediately, anyone. That is Kṛṣṇa Caitanya Mahāprabhu's contribution to the human society. If you simply become under the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, then love of Kṛṣṇa is very easily achieved. Therefore it is said: tāṅhāra caraṇāśrita, sei baḍa dhanya [Cc. Ādi 7.2]. He's glorified because he receives… To become under the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu means you have got Kṛṣṇa. You have already got. That is the verdict of the śāstra and Caitanya-caritāmṛta. Because Kṛṣṇa, Caitanya Mahāprabhu, does not give anything else. Simply directly gives you Kṛṣṇa and His love. And to award this greatest benediction to the human society, He took sannyāsa at the age of twenty-four years only in this land of Māyāpur, Navadvīpa. It is very glorified place. It is not ordinary place. Therefore Narottama dāsa Ṭhākura says, gauḍa maṇḍala bhūmi, yeba jane cintāmaṇi tara hoy vrajabhūme vāsa. Anyone who understands gauḍa maṇḍala bhūmi in Bengal-this Navadvīpa, Navadvīpa-candra, Śrī Caitanya Mahāprabhu-if anyone understands the spiritual value of this land, he lives in Vrajabhūmi, in Vṛndāvana. There is no difference between Vṛndāvana and this Gaudamaṇḍala-bhūmi. That is the verdict of the śāstra. Gauḍa-maṇḍala-bhūmi yena jane cintāmaṇi tara hoy vrajabhūme vāsa.

So read Narottama dāsa Ṭhākura's Prārthanā, Bhaktivinoda Ṭhākura's Prārthanā. They are very, very valuable for advancement of spiritual understanding, especially Narottama dāsa Ṭhākura's Prārthanā. So, by reading them, by understanding them, we can understand Kṛṣṇa very easily. Otherwise, it is very, very difficult to understand Kṛṣṇa. Big, big scholars, big, big sannyāsīs, they cannot understand Kṛṣṇa. They understand Kṛṣṇa that Kṛṣṇa is like us-a very great man, politician, historical person-or sometimes thinks of Kṛṣṇa as a debauch because He was in association with the gopīs or He married sixteen thousand wives. So, we shall be misled to understand Kṛṣṇa if we try to do so by our own knowledge. We have to accept Kṛṣṇa through Śrī Caitanya Mahāprabhu. And Śrī Caitanya Mahāprabhu advises everyone:

āmāra ājñāya guru hañā tāra' ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Śrī Caitanya Mahāprabhu, He is Kṛṣṇa Himself. Kṛṣṇa-upadeśa. Avajānanti māṁ mūḍhā mānuṣīṁ tanum [Bg. 9.11]. Because He came as a human being, people have misunderstood Him, that He's a human being. He's not human being. He's the master of the human being. Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Kṛṣṇa comes very kindly-because we are part and parcel of Kṛṣṇa-when we are in distressed condition on account of violating the laws of religion. Yadā yadā hi dharmasya glānir bhavaty. Glāni means deviation from the path of religion. And what is religion? Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the laws of God. That is religion. Simple definition. Laws, the words, the rules and regulations given by the Lord, that is called religion. Just like I have several times explained, the laws, the rules and regulations given by the state is called law. You cannot manufacture law. Similarly, you cannot manufacture dharma. Nowadays, in this Kali-yuga, all the rascals, they are manufacturing religion. But who cares for that religion, or what will be the benefit of such religion? There'll be no benefit. It is simply… [break]

…that "I am Kṛṣṇa." Never said. Rather, when He was (in) Vṛndāvana, some of the devotees eulogized Him that "You are Kṛṣṇa," He immediately blocked His ear: "No, no. Don't say like that." That is the indication that to claim to become God or Kṛṣṇa is the highest type of rascaldom. That is rascaldom. Those who are these Māyāvādīs who are claiming that "Everyone is God. I am God, you are God," they are all rascals. Therefore I have said in connection, with reference to that boy-god…, you know, I do not wish to repeat. We do not accept such cheap God. No. We accept Kṛṣṇa. And we accept Śrī Caitanya Mahāprabhu as God because śāstra says, the ācārya says; therefore we follow the footsteps of the ācāryas. Rūpa Gosvāmī says, kṛṣṇāya kṛṣṇa-caitanya-nāmne: "Sir, You have now come… You are Kṛṣṇa. You have come under the name of Kṛṣṇa Caitanya. You are so magnanimous that You are distributing…" Be… Without becoming Kṛṣṇa, how one can distribute Kṛṣṇa? Without one becoming millionaires, how he can distribute millions of dollars?

So it is the business of Śrī Kṛṣṇa Caitanya Mahāprabhu… He's so magnanimous that He is distributing Kṛṣṇa. So take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu. You have come from distant place, you have spent much money, thousands of money to come here. Take advantage of this journey and chant śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Then you'll get Kṛṣṇa. Then you'll get, surely. This land, Caitanya Mahāprabhu's birthsite. So anyone who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, he is dhanya, he is glorified.

Thank you very much. (end)
740303CC.MAY
Śrī Caitanya-caritāmṛta, Ādi-līlā 7.3

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Māyāpur, March 3, 1974
Prabhupāda:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Knowledge means tattva-jñāna, to know the Absolute Truth. In the Bhagavad-gītā also… (aside:) They are making noise. Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid māṁ vetti tattvataḥ
[Bg. 7.3]

Everything should be understood in truth. So our, this Kṛṣṇa consciousness movement is trying to understand the Absolute Truth. So in another place Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] anyone who understands the Absolute Truth factually as He is, not by mental speculation, but by the paramparā system… So therefore, the author of Caitanya-caritāmṛta is beginning with guru, pūrve gurv-ādi. Beginning is the guru, the spiritual master, because he is the representative of the paramparā system, disciplic succession. Therefore, whatever we do, we must first of all try to understand from guru.

Śrīla Rūpa Gosvāmī also says in his Bhakti-rasāmṛta-sindhu, ādau gurvāśrayam: the beginning of spiritual life is to accept the bona fide spiritual master. Sad-dharma pṛcchāt. Then inquiry from the spiritual master. The approach should be by full surrender. Tad viddhi praṇipātena, tattvam, etad viddhi [Bg. 4.34]. By praṇipātena. Prakṛṣṭa-rūpeṇa nipātam. Just like we have learned how to offer obeisances to the spiritual master, to the gurus, falling down flat, praṇipā, no reservation, falling flat-that is called praṇipā-so one has to approach the spiritual master. That is the Vedic injunction. Tad vijñānārtham. Tad means tattva. In order to understand the tattva, the Absolute Truth, vijñāna… Vijñāna means practical science, not theoretical. Theoretical is jñāna. When that is practically applied in life, that is called vijñānam. In the Śrīmad-Bhāgavatam, therefore, the statement is there: jñānaṁ me paramaṁ guhyaṁ yad vijñāna-samanvitam. Jñāna and vijñāna.

So we are very much proud of seeing things. Somebody says, ”Can you show me God?” But just try to understand what is the power of our eyes. Now there is no light, so our seeing power is vanished. In this way, all the powers of our senses are conditional. Under certain condition we can see, under certain condition we can hear. Therefore at the present moment our life is conditional. We act, we see, we walk, we hear, we smell, we touch-under certain condition. Just like I have got my eyes. Because my sight power is less, so I take the condition of a glass and try to see. Similarly, this material condition is like that. Spiritually, we have got the power of seeing, the power of hearing, the power of speaking, the power of touching, power of smelling, but because we are covered by this material body, all these powers have become conditional, not absolute. So those who are inquisitive to understand the absolute life or spiritual life, he must accept a guru. Therefore Caitanya-caritāmṛta says pūrve, in the beginning. Ācāryavān puruṣo veda. If we actually are serious to understand the Absolute Truth, then one must have the shelter of ācārya. Ācāryavān. This vān word is used when one possesses. Asthate bato prata (?). So when one possesses the shelter of ācārya, then his knowledge is perfect.

So the beginning of spiritual life… (aside:) Oh? He doesn't require hearing? The beginning of life is gurvāśrayam, ādau gurvāśrayam. That is the beginning-every śāstra, every Vedic scripture. Just like Kṛṣṇa, He is the original spiritual master. Tene brahma hṛdā ya ādi kavaye [SB 1.1.1]. Ya. Brahmā, Brahmā is the first living creature within this universe. So he was also enlightened and educated by the Supreme Lord. Not that because he's Brahmā he's independent. Nobody is independent. Knowledge must be received from the authority, and the supreme authority is Kṛṣṇa. Oṁ namo bhagavate vāsudevāya.

So here Caitanya-caritāmṛta is the teachings of Lord Caitanya and His life, practical life. He's Kṛṣṇa, and He's personally speaking. Kṛṣṇa first of all spoke about Himself in the Bhagavad-gītā, but foolish persons, mūḍha… Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. So Kṛṣṇa was misunderstood. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. People misunderstood. Therefore Śrī Caitanya Mahāprabhu in His five opulences-Himself, His expansion, His incarnation, His energy, personal energy and marginal energy… There is no association of the external energy, as it is said here, that guru-tattva-kahiyāchi, ebe pāñcera vicāra. Guru-tattva is also along with Him. He's also representative of the Supreme Lord. Acāryāṁ māṁ vijānīyān [SB 11.17.27]. So, that guru-tattva has been explained by the author, Kavirāja Gosvāmī in five chapters, six chapters, and the seventh chapter he's describing the five tattvas. Īśa-prakāśa. Nityānanda Prabhu is the direct manifestation of the Supreme Lord, Kṛṣṇa. Vrajendra-nandana yei śacī-suta hoila sei balarāma hoila nitāi. So Nityānanda Prabhu is the first expansion of Lord Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. When you speak of Śrī Kṛṣṇa Caitanya, we should understand immediately that He's Kṛṣṇa in Rādhā's attitude, Rādhā-bhāva. Kṛṣṇa, Rādhā and Kṛṣṇa, They are one; They are not different. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād [Cc. Ādi 1.5]. Rādhārāṇī is expansion of Kṛṣṇa's pleasure potency. So Śrī Kṛṣṇa Caitanya Mahāprabhu is Kṛṣṇa Himself, but the pleasure potency of Kṛṣṇa is prominent in His activities. Because Kṛṣṇa, in order to understand Himself, He took the position of Rādhārāṇī to understand Himself. Personally He could not understand His potencies, but when He appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu in the attitude of Rādhārāṇī's love for Kṛṣṇa, kṛṣṇa-prema, then He could fully understand Him. These are very intricate subject matter to understand, but this is the fact.

So, as Kṛṣṇa expands Himself by His omnipotencies… Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Kṛṣṇa has got multi-potencies. We cannot imagine. Inconceivable potencies. So the whole universe is manifestation of His potencies. Śakti parinambha (?). Ekasthāne sthitasyagner jyotsnā. Parasya brahmaṇaḥ śaktir tathedam akhilaṁ jagat. This is said in the Viṣṇu Purāṇa. Just like the fire. We have got this lamp, it is situated in one place, but the light and heat are expanding. Similarly, Kṛṣṇa is situated in His own abode, which is known as Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. This is the statement of Brahma-saṁhitā. He is situated in His own place, own abode, known as Goloka Vṛndāvana, but He is expanding Himself, akhilātma-bhūtaḥ. Everywhere He is present. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35]. He has expanded Himself by His energies. Just like heat and light, the energy of fire expands. It is very easy to understand. Similarly the energies, multi-energies… Not only one, but multi-energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So His energies are acting so nicely, that everything is coming in front as if automatically done. But it is not automatically done. This is foolishness. To understand that nature is working automatically is foolishness. The nature is working under the direction of Kṛṣṇa. That is real understanding. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. At the present moment, the so-called scientists, philosophers, they are simply studying the working of the material nature. But they do not know behind this material nature the real powerful is there. Just like we are enjoying the electric light, electric power, but as soon as it has failed from the powerhouse, everything stoped. Similarly, the real power is Kṛṣṇa. He's the powerful, śaktimān. When He desires, there is creation, this material manifestation, and when He winds up, everything is finished. This is the way. So how He is doing that? That is explained in this chapter. Pañca-tattva: He's acting by expansion of His different features.

So Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu appeared here at Māyāpur, this very place where you are now sitting, with all these five features: Nityānanda Prabhu, Śrī Advaita Prabhu, and Gadādhara Prabhu, Śrīnivāsa Prabhu. So He Himself, Kṛṣṇa, and Nityānanda Prabhu is immediate expansion of His personal self; Advaita Prabhu is incarnation of Kṛṣṇa or Viṣṇu, Mahāviṣṇu, three; and Gadādhara Prabhu is the expansion of spiritual energy; and Śrīnivāsa Prabhu is the expansion of His marginal potency, marginal energy, jīva-tattya. Jīva-tattva, śakti-tattva, prakāśa-tattva, and avatāra-tattva, and He Himself. This Pañca-tattva. This Pañca-tattva will be explained in this chapter. That is the proposal of the author. Guru-tattva kahiyāchi ebe pāñcera vicāra. Consideration of the five. So although the Absolute Truth is one, He expands in His various features. That has been divided in Caitanya Mahāprabhu's practical exposition of tattva-vicāra, in six: five personal, and the guru is also representative. Sākṣād-dharitvena samasta-śāstrair **. Guru is also expansion of Hari for the benefit of the conditioned soul. For the benefit of the conditioned soul, He is within everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He's trying to teach us from within and He sends His representative for preaching without.

So Kṛṣṇa is so kind that He's preaching about Himself, because without knowing, without understanding the tattva, vetti māṁ tattvataḥ, without understanding the Absolute Truth as He is, there is no question of getting out of the clutches of māyā. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. "One who surrenders unto Me," Kṛṣṇa says, "he can get out of the clutches of māyā." Māyā means this material life. We have forgotten ourself, that we are intimately related with Kṛṣṇa, we have got a special function on His behalf. Just like part and parcel of my body: the finger has got a special function the leg has got a special function, the head has got a special function; similarly, we all part and parcel of Kṛṣṇa, we have got a special function in relationship with the Lord. When we are forgetful of this special relationship with Kṛṣṇa, that is called conditional life or material life. Material life means we do not serve Kṛṣṇa but we serve our senses-kāma, krodha, lobha, moha, mātsarya, like that. That is material life. We are serving, there is no doubt about it, but every one of us we are serving our senses. Kāmādīnāṁ katidhā na katidhā pālitā durnideśa.

Therefore, in order to stop this stupidity of serving our senses, which will never come to an end, simply increase our bondage, we have to come to the spiritual master. Ādau gurvāśrayam. He'll teach how to convert or to divert the activities of the senses to please Kṛṣṇa. Kṛṣṇendriya-prīti-icchā dhare nāma prema. Dhare prema nāma. The senses will act. The Māyāvādī philosophers, they try to stop the activities of the senses. Yogis also. Yoga indriya saṁyamaḥ. The yogis artificially try to stop the sense activities. They are simply… Because common men, they know activities means sense activities, sense satisfaction… So yogis, they artificially try to stop the sense activities. That is called praṇāyāma. Dhyāna, dhāraṇā, āsana, praṇāyāma, like that. But that artificial stoppage of sense activities will not be ultimately beneficial. Or thinking that my sense activities may be stopped, I become silent, become one with the supreme-that will also not help us. The real philosophy is, the sense activities must be there, but purified. That is real life. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Purified. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. We cannot stop sense activities. That is not possible. Artificially if we stop, even as a big successful yogi or jñānī, it will not act. There are many instances. Just like Viśvāmitra Muni. He was a great yogi. So artificially he was trying to stop the sense activities. But it also failed, the attempt. Later on he met one beautiful woman and he failed in controlling the senses. That is the history. He was the biggest yogi, Viśvāmitra Muni. Similarly, there are many so-called jñānīs also, trying to become one with the Supreme. That is also not possible. Ye 'nye 'ravindākṣa vimukta-māninas [SB 10.2.32]. Vimukta-māninas, they are thinking that they have become liberated, but that is not the fact. Why it is not fact? Tvayy asta-bhāvād aviśuddha-buddhayaḥ. Because they did not take to the devotional service. Tvayy asta-bhāvād. They have no information of the Supreme Personality of Godhead. Therefore despite their severe austerities and penances and rising to the platform of Brahman realization-āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty [SB 10.2.32]-they fall down.

Therefore, Śrī Kṛṣṇa Caitanya Mahāprabhu is practically teaching us with His five associates: Advaita, Nityānanda, Gadādhara and Śrīvāsādi gaura-bhakta-vṛnda. Therefore if we want to approach the Absolute Truth, it is our duty to offer our respect to these five features of the Lord.

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

Therefore, in our Kṛṣṇa consciousness movement, we first of all worship the Pañca-tattva: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara-then we chant Hare Kṛṣṇa mahā-mantra. Then it will be successful. Without going through the Pañca-tattva, with the mercy, nobody can understand Kṛṣṇa. It will remain a myth. Therefore Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

You cannot understand Kṛṣṇa without the mercy of these Pañca-tattva. Therefore Kṛṣṇa, although He came personally, He taught the teachings of Bhagavad-gītā and asked people, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But because we are mūḍhas, we misunderstood Kṛṣṇa. We could not take the last instruction of Kṛṣṇa. Therefore Kṛṣṇa again came as Śrī Caitanya Mahāprabhu to teach us how to approach Kṛṣṇa. If we read the life of Caitanya Mahāprabhu, His acceptance of sannyāsa order, His preaching all over India, His chanting and dancing, His living at Jagannath Purī, His activities, His meeting with the devotees, His Guṇḍicā-mārjana, His Ratha-yātrā kīrtana-if we study all these activities of Śrī Caitanya Mahāprabhu, immediately you understand Kṛṣṇa.

Therefore, we are inviting you at this place of Śrī Caitanya Mahāprabhu, His birthsite, to take the inspiration given by Śrī Caitanya Mahāprabhu. That will help us understanding Kṛṣṇa. Tato māṁ tattvato jñātvā visate tad anantaram. If you simply understand Kṛṣṇa, tattvataḥ, in truth, by the mercy of Śrī Caitanya Mahāprabhu… Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Śrī Caitanya Mahāprabhu's activities means His distributing kṛṣṇa-prema, love of Kṛṣṇa. He has no other business. He has no other business. At the full youthful age He gave up His family life, beautiful wife, most obedient perfect wife, beautiful wife, mother, affectionate mother, very good prestige, social prestige. Nimāi Paṇḍita, learned scholar, everything He sacrificed. Tyaktvā su-dustyaja rājya lakṣmīm. Gave up everything-that is the teachings of Lord Caitanya-and became a servant of Kṛṣṇa personally. He's Kṛṣṇa Himself, but teaching us how to become servant of Kṛṣṇa. This is the significance of Śrī Caitanya Mahāprabhu or Kṛṣṇa Himself along with His personal associates-sāṅgopāṅgāstra pārṣadam… Kṛṣṇa comes to kill the demons: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. This is the business of Kṛṣṇa, two-sided business: one side killing the demons, another side giving the protection to the devotees. So Śrī Caitanya Mahāprabhu appeared on this part 488 years ago to, I mean to say, hand the same two principles, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. He… Vināśāya duṣkṛtām. He killed Jagāi-Mādhāi not by the body, but by their atrocious activities, stopped that. So Śrī Caitanya Mahāprabhu's mission is to kill the demon-not by life but by their heinous activities. Anyone who comes to be killed by Śrī Caitanya Mahāprabhu, his heinous, nefarious activities becomes killed and he becomes a Vaiṣṇava, just like Jagāi-Mādhāi.

So at the present moment, the whole world is full of Jagāi-Mādhāi, their four principles. Jagāi-Mādhāi means illicit sex, meat-eating, intoxication and gambling. This is Jagāi-Mādhāi. So this movement, Kṛṣṇa consciousness movement, is killing these Jagāi-Mādhāi principles: no illicit sex, no intoxication, no gambling, and no meat-eating. So one side killing the Jagāi-Mādhāi principle, and other side protection, chanting Hare Kṛṣṇa mahā-mantra.

Thank you very much. (end)

740304CC.MAY

Śrī Caitanya-caritāmṛta, Ādi-līlā 7.4

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Māyāpur, March 4, 1974

Pradyumna: (leads chanting, etc.)

pañca-tattva avatīrṇa caitanyera saṅge
pañca-tattva lañā karena saṅkīrtana raṅge
[Cc. Ādi 7.4]

Translation: "These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure."

Prabhupāda: Tattva, Absolute Truth, I tried to explain last night. Tattva… Kṛṣṇa has spoken about tattva in the Bhagavad-gītā, and in the Śrīmad-Bhāgavatam also there is statement of tattva, vadanti tat tattva-vidas tattvam [SB 1.2.11]. Tattva, the truth, can be learned from the tattva-vida, one who knows. The Absolute Truth can not be ascertained by imaginative speculation. One has to learn the tattva from the tattva-vit. Therefore the tattva-vid vadanti. Vadanti means they explain, tattva-vit, one who is tattva-vit, he explains. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam. One who knows, he's not silent. He is to preach, he is to speak. Nowadays it has become a fashion to be maunī-baba, does not speak. So these are, may be very good device for professional business, but so far we are concerned, in the Vedic culture, the tattva-vit must speak. Śravaṇaṁ kīrtanam. The tattva-vit must hear from the authorized person; then he'll speak. That is nice. Otherwise there is no need of speaking. So those who have not heard from the authorized person, they may make a business by making himself maunī-baba. Tāvac ca śobhate mūrkho yāvat kiñcin na bhāsate: "A mūrkha, a dull rascal, is very beautiful so long he does not speak." Because as soon as he speaks, then his knowledge, his learning, his capacity, his position, will be immediately exposed. So our paramparā line… Prahlāda Mahārāja has condemned this system, maunī-baba. No. Our system is kīrtanīyaḥ sadā hariḥ, Caitanya Mahāprabhu's teaching.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

And Kṛṣṇa also confirms this in the Bhagavad-gītā: satatāṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. That is mahātmā, always glorifying the Lord, Supreme Lord Kṛṣṇa.

So this Kṛṣṇa consciousness movement means this satatāṁ kīrtayanto mām: [Bg. 9.14] twenty-four hours we have to glorify. Kṛṣṇa is unlimited, God is unlimited. So we have to chant, glorifying His qualities, unlimitedly. Śrīla Rūpa Gosvāmī says that "How I shall glorify the Lord by chanting His name and pastimes? I have got only one tongue. If I could possess millions of tongues and trillions of ears, then it was possible to glorify the Lord to some extent." This is our business. You'll be surprised that my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura… Sometimes Paṇḍita Madanmohan Mahalabhya (?), a great politician, well-known political leader, he came to see him. So he inquired from my Guru Mahārāja, "What are your activities?" So in describing his activities he said that "We have got six magazines, and out of them, one is daily, Nadiya Prakash." Those who are resident of this place might know. So he was publishing one paper daily, Nadiya Prakash. So Madanmohan Mahalabhya inquired that "You are publishing daily one paper about spiritual subject?" He said, "Yes, why not?" Now, he explained that this universe is only one of the millions universes. This small universe is one of the many, many. Many, many… We get information from the śāstra, yasya prabhā prabhavato jagad-aṇḍa-koṭiḥ [Bs. 5.40]. Jagadānda means this universe. And there are koṭis, unlimited. In Caitanya Mahāprabhu's dealing, one devotee, Vāsudeva Datta, he pleaded to Śrī Caitanya Mahāprabhu, "My dear Lord, You have come, You take away all the inhabitants of this earth, or within this universe, and if You think that they are so much sinful that they cannot be delivered, so You can transfer their sinful resultant action, sinful activities, unto me. I shall suffer." This is Vaiṣṇava philosophy, that "Let others be delivered, and if they are unfit, sinful, all their sins may be transferred to me." So Caitanya Mahāprabhu said that "You do not require to take their sinful reaction, but even without your transferring they can be delivered. But this is only one universe." And

He compared that this universe is just like a grain of mustard in the mustard bag. Say, hundred kilos, kg., mustard bag, and there is one mustard seed. So this universe is like that. So many universes are there. So my Guru Mahārāja explained that "This universe is only just like a grain of mustard seed among millions and trillions of universes, and in each and every universe there are millions and trillions of planets, and this earthly planet is one of them, and in this planet, the earthly planet, there are so many cities, and in each city there are so many daily papers, and each daily paper has got so many editions. So this is only one-fourth exhibition of God's creation. If in one city there are so many news, people can read, so from the three-fourth creation of the world, Vaikuṇṭha-jagat, we can give so many news that we can overflood them with news. Unfortunately we have no customer." That is…

So this is the position. Kīrtana. Kīrtana, we can glorify the Lord twenty-four hours. Twenty-four hours we have got at our disposal. We have got (not) only twenty-four hours, but unlimited. Ekāṁśena sthito jagat [Bg. 10.42]. This is only one-fourth part manifestation of the whole creation. There is no limit of kīrtana. That is unlimited. So Caitanya Mahāprabhu's instruction is that "Glorify the Lord continuously." Tṛṇād api sunīcena. And as soon as you begin kīrtanīyaḥ, real kīrtana of Kṛṣṇa, then you'll have many enemies. Caitanya Mahāprabhu personally had many enemies. You know that in this spot there was persecution, religious persecution, by the then magistrate, Chand Kazi. His samādhi is still there. So, and we are also experiencing. Our only fault is that we are preaching the saṅkīrtana movement, and there are so many enemies. You see? So that is possible. Even the father become enemy. Prahlāda Mahārāja, a five-years-old boy, and because he was chanting Hare Kṛṣṇa mantra, his father became enemy. So you'll have enemies. Therefore Caitanya Mahāprabhu gives us, warning us, that tṛṇād api sunīcena taror api sahiṣṇunā: "You just become humbler than the grass." Just (as) you trample over the grasses, it does not protest. Not only you, so many people are going on the grasses, but they tolerate. So tṛṇād api sunīcena taror api sahiṣṇunā. And He has given the example, "tolerant than the trees." The trees are standing in one place. Scorching heat and cold and rains, they are all suffering, and the people taking their leaves, taking their branches, woods, cutting them, taking fruit, and still, the trees give you shelter. This is the example of tolerance. So tṛṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena. Everyone in this material world is very much fond of getting honor. Although he's not honorable, still, he wants to get honor. Although he is unfit, still, he wants. That is the material propensity. So Caitanya Mahāprabhu says that "You give them honor. Don't ask for yourself any honor, respect, but others, you give them." That is the process of Caitanya Mahāprabhu's preaching.

As Prabhodānanda Sarasvatī has explained,

dante nidhāya tṛṇakaṁ padayor nipatya
kāku-śataṁ kṛtvā ca etad ahaṁ bravīmi
he sādhavaḥ sakalam eva vihāya dūrāt
caitanya-candra-caraṇe kurutānurāga

He says… This is the process of preaching: "My dear sir, I am falling down on your lotus feet and with folded hands and am flattering you thousand times, and I have taken one grass in my mouth to show my humbleness. So you kindly hear my one word." "What is that?" He sādhavaḥ, "You are very great sādhu, but you have learned so many things," he sādhavaḥ sakalam eva vihāya dūrāt. "This is my request, that whatever you have learned, so many things, kindly forget. Kick them out." "Then what shall I take?" Caitanya-candra-caraṇe kurutānurāga: "Just become a servant on the lotus feet of Śrī Caitanya Mahāprabhu. This is my request." So we have to preach like that. Just flatter him, but request him that "You forget all these bogus things. Simply take to Caitanya Mahāprabhu. Your life will be successful," as it is… We have already… Tāṅhāra caraṇāśrita, sei baḍa dhanya: [Cc. Ādi 7.2]. He's glorified because he receives… To become under the lotus feet of Śrī "Anyone who takes shelter at the lotus feet of Caitanya Mahāprabhu, he becomes glorified." Sei baḍa dhanya.

So our preaching should be like that. The Pañca-tattva… Here it is said. We are discussing.

pañca-tattva avatīrṇa caitanyera saṅge
pañca-tattva lañā karena saṅkīrtana raṅge
[Cc. Ādi 7.4]

So Caitanya Mahāprabhu has got His associates. That is confirmed in the Śrīmad-Bhāgavatam:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti he su-medhasaḥ
[SB 11.5.32]

This is the method of worshiping the Lord Viṣṇu. Yajña means to worship the Supreme Lord. Yajñaiḥ saṅkīrtanaiḥ prāyaiḥ.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

This is civilization, varṇāśrama. One must observe (in) the material world. In the spiritual world, of course, there is no such thing as varṇāśrama. That is pure identity of the soul. So there is no… So long we are in this material world there must be a scientific division of progress of life. That is Vedic system. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa. This is called varṇāśrama-dharma. I have repeatedly said that people call us Hindu in India. Actually, "Hindu" word is not visible in any Vedic literature. This is the name given by the Arabians to the, this part of the world, on the bank of the Sindhu. From the Sindhu the word "Hindu" has come. So actually, our culture is varṇāśrama-dharma. Therefore śāstra says, varṇāśramācāravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. In the varṇāśrama-dharma, the ultimate goal is to worship Lord Viṣṇu, whose name is Yajña. Out of many names of Lord Viṣṇu, one name is Yajña, Yajña-puruṣa. So anything performed to satisfy the Supreme Lord, that is called yajña.

So other yajñas are not possible in this age, Kali-yuga, Kali-yuga. The only yajña, this saṅkīrtana movement. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. If you want to perform yajña and if you are intelligent, su-medhasaḥ… The two words has been used in Vedic literature: su-medhasaḥ and alpa-medhasaḥ. In the Bhagavad-gītā this word has been used, alpa-medhasaḥ, tad bhavati alpa-medhasām, in the matter of worshiping the demigods. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]., antavat tu phalaṁ teṣām [Bg. 7.23] If you get some resultant action by worshiping demigod, that is antavat. Just like Hiraṇyakaśipu. He got some benediction from Lord Brahmā. Lord Brahmā is not ordinary demigod. He's the… Amongst the demigods he's the head, pitāmaha. So Hiraṇyakaśipu wanted benediction from Lord Brahmā to become immortal. So immortality is not possible. So Lord Brahmā said that "I am myself not immortal. How can I give you? It is not possible." So Hiraṇyakaśipu took indirectly, negative way, that "I shall not die this way, I shall not die this way, I shall not die this way," negative way. So he thought himself to be very intelligent demon. So even that benediction was given, but still, he was killed by Nṛsiṁhadeva. So therefore, antavat tu phalaṁ teṣām. Even by tricks or by penance or austerities you take some benedictions from the demigods, even if you are awarded, that is described in the Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. People want to be satisfied with little benefit, with little benefit. No, that is not our mission. We want the supreme benefit. Supreme benefit is that you are now entangled in the process of birth, death, old age and disease in the material existence. The real benefit is how to save yourself from these four difficulties. As Kṛṣṇa says in the Bhagavad-gītā, janma mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are embarrassed with so many difficulties, but real difficulty is janma-mṛtyu-jarā-vyādhi: birth, death, old age and disease. So this Kṛṣṇa consciousness movement is to give you ultimate benefit: no more birth, no more death, no more disease, no more old age. Always mind that.

So the greatest benefit. The greatest benefit is… Caitanya Mahāprabhu is offering. Therefore Rūpa Gosvāmī says, namo mahā-vadānyāya kṛṣṇa-prema pradāya te [Cc. Madhya 19.53]. This greatest benefit you can get if you develop your dormant love for Kṛṣṇa. That is also explained in the Bhagavad-gītā:

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

That is ultimate goal.

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

So we have to achieve the highest benefit, go back to home, back to Godhead. So for this purpose, Caitanya Mahāprabhu or Lord Kṛṣṇa has not only appeared Himself, but with His associates. They are called Pañca-tattva. So here it is explained, pañca-tattva avatīrṇa caitanyera saṅge [Cc. Ādi 7.4]. If you take guru, then there are six tattvas. But Caitanya personally has expanded, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. When you speak of Bhagavān, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. When Bhagavān… Bhagavān means His paraphernalia. Just like when we speak, "Now the king is coming," it is not that king is alone coming. The king is coming with his minister, with his commander, with his secretaries, with his so many officers. So when we speak of Bhagavān, don't think He is alone only. No. Pañca…, that Pañca-tattva. When Bhagavān incarnates, He comes with all the associates, His śakti-tattva, avatāra-tattva, prakāśa-tattva. Many paraphernalia He comes. So here Caitanya Mahāprabhu, avatīrṇa. Here it is said, pañca-tattva avatīrṇa caitanyera saṅge [Cc. Ādi 7.4]. Caitanyera-saṅge… Caitanya Mahāprabhu is Kṛṣṇa Himself. So He must have His associates. Associates. That is Bhagavān. Just like in the Brahma-saṁhitā it is explained, the beginning of understanding, how Bhagavān lives in the spiritual world

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambrahma-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Govinda is not alone. Govinda is associated with the surabhīr abhipālayantam, many millions and thousands of surabhī cows. He tends so many cows. And lakṣmī-sahasra-śata-sambrahma-sevyamānam. We are flattering one Lakṣmī, goddess of fortune, but in the spiritual world, lakṣmī-sahasra-śata, many, many millions, Lakṣmīs, goddess of fortune. Sambrahma-sevyamānam, with great respect. Here we are flattering one Lakṣmī, goddess of fortune, "Mother, give me some money," but there the Lakṣmīs are flattering Kṛṣṇa. That is Kṛṣṇa's position. Lakṣmī-sahasra-śata-sambrahma-sevyamānaṁ govindam ādi-puruṣam.

So Kṛṣṇa is never alone. Similarly, Caitanya Mahāprabhu is never alone. Narottama dāsa Ṭhākura sings, caitanyera saṅgi gaṇe, nitya-siddha boli māne. Gaurāṅgera, gaurāṅgera saṅgi gaṇe, nitya-siddha boli māne, sei yāya vrajendra-suta-pāśa. That is the explanation of Narottama dāsa Ṭhākura. So either Kṛṣṇa or Śrī Caitanya Mahāprabhu, whenever They appear, They appear with Their associates. So here Śrī Caitanya Mahāprabhu has appeared with Pañca-tattva. Kṛṣṇa-varṇaṁ tviṣā-kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana [SB 11.5.32]. He has appeared, these five tattvas. In our exhibition ground we have first placed these five tattvas: Caitanya Mahāprabhu, Nityānanda Prabhu, Gadādhara Prabhu, Advaita Prabhu, and Śrīvāsa Ṭhākura. Nityānanda Prabhu is the immediate expansion of Caitanya Mahāprabhu, Baladeva-tattva. Baladeva means who gives strength for spiritual advancement. Nāyam ātmā pravacanena labhyo nāyam ātmā balahinena labhyaḥ. These are the Vedic injunctions. So without Baladeva's or Nityānanda's grace, one cannot make advancement.

āra kabe nitāi-cānda karuṇā karibe
saṁsāra vāsanā mora kabe tuccha ha'be

This is the grace of Nityānanda Prabhu. Narottama dāsa Ṭhākura explains, āra kabe nitāi-cānda, karuṇā karibe. Narottama dāsa Ṭhākura is aspiring for the day when Nityānanda Prabhu will be pleased upon him. Just like Jagāi-Mādhāi was delivered by the mercy of Śrī Nityānanda Prabhu, so we have to pray Nityānanda Prabhu. He's very merciful. He's so kind, Baladeva, He gives spiritual strength. Then we can approach the Supreme Lord. Therefore we chant "Nitāi-Gaura." This is the process. We cannot change this policy. Pañca-tattva must be worshiped; otherwise wherefrom we shall get…? The spiritual master… Nityānanda Prabhu is the spiritual master. Or spiritual master is the replica, representation, of Nityānanda Prabhu. So when Nityānanda Prabhu is pleased, then we become detached from this material attraction.

People, conditioned soul, means they have forgotten Kṛṣṇa, and they are suffering, that's a fact. Tri-tāpa yantana, adhibhautika. But because they are illusioned, they are thinking, "We are enjoying." This is called illusion. They are suffering, working day and night like an ass, and still, he's thinking that he's very happy. But he does not know that there is a life where there is no such thing as to work hard. Just like Kṛṣṇa and Kṛṣṇa's associates in Vṛndāvana, they are jolly, tending their cows, getting milk in the village, sufficient food, dancing with the gopīs. That is life. No mill, no slaughterhouse, no motorcar. You see? No skyscraper building. Here see. So this is another philosophy, another philosophy: simple life, simple life with Kṛṣṇa. Simple life we can live still, but we do not agree. If we live simple life, people will criticize, "Oh, this is primitive, primitive. What you have made advancement?" But they have no sense. Anyway… So if we really want relief from this materialistic way of life, then we should take shelter of Śrī Caitanya Mahāprabhu and His saṅkīrtana movement. Then our misunderstanding of existence will be cleansed. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni [Cc. Antya 20.12]. And we have created a civilization which is blazing fire, blazing fire. Everyone, all politicians, even ordinary citizens, they are now suffering. The politicians cannot give them enough food. They simply take vote, and the price of foodstuff is increasing. This is a very precarious condition. It is called saṁsāra-dāvānala, "the blazing fire of material existence." We may extinguish for the time being, but again… Dāvānala is used for this purpose. Nobody sets fire, but it takes place. That is called dāvānala. In the forest nobody goes to set fire, but it takes place by dealings. So when we deal in a different way than Kṛṣṇa consciousness, then there will be fire immediately. This dealing will produce fire. That has come already. So this is the only remedy, Śrī Caitanya Mahāprabhu's process:

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

So here is the statement, pañca-tattva lañā karena saṅkīrtana raṅge. You take to this movement, chant and dance. All problems will be solved.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.5

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Māyāpur, March 7, 1974

Pradyumna: Translation: "Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them." [Cc. Ādi 7.5]

Prabhupāda: Pañca-tattva. The Absolute Truth is divided into five subject matter of relishing transcendental mellow. Advaya-jñāna, without any difference. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam: [SB 1.2.11] Asolute Truth is one, but still, there are varieties, transcendental varieties. Just like Brahman, impersonal Brahman; and Paramātmā, localized aspect of the Supreme Lord, Paramātmā; and Bhagavān, the Supreme Personality of Godhead-they are one. There is no difference. Brahman is not different from Bhagavān, and Bhagavān is not different from Brahman. Bhagavān is addressed by Arjuna as Parabrahman. Brahman realization, gradually… First realization: impersonal Brahman; then localized Brahman; then personal Brahman. The personal Brahman is called Parabrahman, the Supreme Brahman. Impersonal Brahman is the beginning of realization of the Absolute Truth. That is not final. Therefore those who are satisfied with impersonal Brahman, their knowledge is not perfect. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. The realization of the Absolute Truth is the platform of viśuddha-sattva. So unless one comes to the platform of personal realization of the Lord, one is supposed to be aviśuddha-buddhi: intelligence is not yet perfectly pure.

So here it is said, eka-vastu. So far the substance is concerned, that is eka-vastu. Just like in logical categories the substance is there, and there are many categories. Take for example that the Absolute Truth is one, but there are categories: "This is śakti-tattva; this is prakāśa-tattva; this is incarnation tattva; this is marginal potency; this is external potency." Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There are many multipotencies. Because the original is Absolute Truth, in one sense everyone is in the same absolute platform. In the Śrīmad-Bhāgavatam there is a verse, idaṁ hi viśvaṁ bhagavān ivetaraḥ: "This viśva, the whole cosmic manifestation, is Bhagavān, the Supreme Personality of Godhead." Just like Kṛṣṇa manifested His universal form. So every part and parcel is Bhagavān, but still, it is different. This is the philosophy of Caitanya Mahāprabhu's acintya-bhedābheda: simultaneously one and different, inconceivable. We cannot conceive at the present moment how one thing can be the same, at the same time different; therefore it is called acintya, inconceivable. But bhedābheda… Just like we are-everything-you study. It is acintya-bhedābheda, one and different. Take for example your own body and you, soul. The soul is different from the body. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. The dehi, the soul, is within the body. The body is not the soul. So this is different. Soul is different from the body. We have studied. But in another sense, soul is not different from the body, another sense. How? Because the body, the material body, is also coming from the same source, and the spiritual soul is coming from the same source, Kṛṣṇa. Kṛṣṇa says, apareyam. Kṛṣṇa said, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva [Bg. 7.4]. "These material elements, they are My bhinnā prakṛtir aṣṭadhā, eight kinds of separated energy." Even though it is separated energy, it is the energy of the Supreme Lord. We have discussed many times. Just like the fire and the heat and light. Light is separated from the fire, heat is separated from the fire, but at the same time, heat and light is not different from the fire. This is to be understood. This is called simultaneously one and different, inconceivable.

So Māyāvādī philosophers, they take one side only, that it is one. They do not understand what is the difference, what is the different taste, varieties. They cannot understand the varieties, unity in diversity. They cannot understand. Just like sugar and milk-you prepare so many sweetmeats: "This is rasagullā, this is sandeṣa, this is burfi, this is this, this is that." Hundreds of preparation you can… But what is that? That sugar and milk. So similarly, variety is the mother of enjoyment. The Māyāvādī philosophers, they cannot understand. Therefore they have been described in the Bhāgavata, vimukta-māninaḥ, aviśuddha-buddhayaḥ [SB 10.2.32]. They are thinking that now they have become one with the Supreme, Nārāyaṇa. They address between themselves, "Namo nārāyaṇa," that "Everyone has become Nārāyaṇa." This is their… "Everyone is Nārāyaṇa," that's all right, but still, different. That distinction is made by the Vaiṣṇavas. The same example: The different energies, material energy and spiritual energy, they are different. One is superior, one is inferior. But when you go to the central point from where all energies are coming… Yato vā imāni bhūtāni jāyante. This is the Vedic injunction, "From where everything is emanating."

agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Agni is coming from Kṛṣṇa. Mahī, the earth, it is coming from Kṛṣṇa. Agni, mahī, gagana, the sky, it is coming from Kṛṣṇa. Ambu, water, is coming from Kṛṣṇa. Agni mahī gaganam ambu… Marut, air, is coming from Kṛṣṇa. Because it is coming from Kṛṣṇa, it is not different from Kṛṣṇa. Everything is Kṛṣṇa. But when you taste the air breezing and the water and the earth and the fire, you cannot say, "Because the air is coming from Kṛṣṇa and water is coming from Kṛṣṇa, so either I may be in the air or in the sea, it is all the same." We are living in air, but if I think that air and the water is the same, I jump over the ocean, that is not very good idea. But actually, air is also Kṛṣṇa, water is also Kṛṣṇa, earth is also Kṛṣṇa, fire is also Kṛṣṇa, because they are all Kṛṣṇa's energy.

So in this way, if we try to understand that Pañca-tattva, śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda… This is Pañca-tattva: Śrī Kṛṣṇa Caitanya, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara, and Śrīvāsādi. Śrīvāsādi means jīva-tattva. The jīva-tattva, śakti-tattva, viṣṇu-tattva, these are all tattvas. So Pañca-tattva. Śrī Kṛṣṇa Caitanya is the supreme tattva, Kṛṣṇa. Śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. We are worshiping Rādhā-Kṛṣṇa. So Śrī Kṛṣṇa Caitanya is Rādhā-Kṛṣṇa combined. Śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya.

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam…
[Cc. Ādi 1.5]

Rādhā-Kṛṣṇa… Kṛṣṇa is the Supreme. When Kṛṣṇa wants to enjoy… The enjoyer… Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He's enjoyer. So when He wants to enjoy, that is not material enjoyment. That is spiritual, superior energy, not material energy. Because Kṛṣṇa is the supreme, therefore He enjoys the superior energy. So Kṛṣṇa's… The Rādhā-Kṛṣṇa līlā is not material. One who understands Rādhā-Kṛṣṇa līlā as material, they are misled. Kṛṣṇa cannot enjoy anything material. He's supreme pleasure… If you say that "We are seeing daily that you are offering prasāda, the vegetable, rice. They are all material," no, they are not material. This is real understanding. How it is not material? That is acintya, inconceivable. Kṛṣṇa can turn material into spiritual and spiritual into material. That is Kṛṣṇa's inconceivable power, acintya-śakti. Unless you accept acintya-śakti of Kṛṣṇa, you cannot understand Kṛṣṇa. Acintya-śakti.

So this is simultaneously one and different. This acintya-bhedābheda-tattva you'll find everywhere in Vaiṣṇava philosophy. Similarly, here the author of Caitanya-caritāmṛta is trying to explain that pañca-tattva eka-vastu, they are one Kṛṣṇa, but āsvāda, taste… Akhila-rasāmṛta-sindhu. Kṛṣṇa is the ocean of all pleasure, reservoir of all pleasure. There are different types of pleasure. Just like pleasure like master and the servant. The master is also pleased by the service of the servant, and the servant is pleased by rendering service to the master. This is taste. Husband and wife: Husband is pleased having a wife, wife is pleased having… These are the different tastes: between master and servant, between friend and friend, between father and son, mother and son, between the lover and the beloved. These are different tastes. So this taste is required, transcendental mellow. The Māyāvādī philosophers, they cannot understand this taste. They think everything is one. And in the material world also, we accept, "Variety is the mother of enjoyment." Without varieties, although everything is spiritual… In Vṛndāvana everything is spiritual. Gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi. Just like this place, Gauḍa-maṇḍala-bhūmi, Śrī Caitanya Mahāprabhu's place of pastimes, and the Vṛndāvana-dhāma, the place of pastimes of Lord Kṛṣṇa, they are one and the same. Therefore Narottama dāsa Ṭhākura says that gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi, tā 'ra haya vraja-bhūmi vāsa. These are the theses given by great ācāryas.

So we should not consider that Nityānanda is different from Kṛṣṇa, Śrī Caitanya Mahāprabhu, or Advaita Prabhu is different from Śrī Caitanya Mahāprabhu. But at the same time, They are different. This is inconceivable, a taste. If you worship Nityānanda Prabhu, it is as good as to worship Śrī Caitanya Mahāprabhu. The best thing is… Because Śrī Caitanya Mahāprabhu appeared in His five different features, therefore the ācāryas, they worship all of them at a time. That is our prayer:

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

This is the varieties, transcendental varieties, different tastes. Nityānanda Prabhu is guru-tattva, and Caitanya Mahāprabhu is sevya-tattva. The guru is teaching, Nityānanda Prabhu is teaching how to worship Śrī Caitanya Mahāprabhu.

bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāme
ye jana gaurāṅga bhaje sei amāra prāṇa re (?)

This is Nityānanda Prabhu's business. Narottama dāsa Ṭhākura says that gaurāṅgera balite habe, pulaka śarīre, hari hari balite, nayane ba'be nīra. Gaurāṅga. So to become immediately in ecstasy of transcendental love, if we chant this śrī-kṛṣṇa-caitanya prabhu-nityānanda, it is easier. There is no offense in chanting this Pañca-tattva, but there is offense if you do not properly chant Hare Kṛṣṇa mantra. There are ten kinds of offenses, you know. But in chanting śrī-kṛṣṇa-caitanya prabhu-nityānanda, there is no aparādha. You chant in any way; you'll get the result. This is the difference, taste. This is variety. Although there is no difference by chanting śrī-kṛṣṇa-caitanya prabhu-nityānanda and Hare Kṛṣṇa mantra, mahā-mantra, but still by chanting this Pañca-tattva, you'll get immediately, quickly, result. Therefore our process is to chant the holy names of the Pañca-tattva and then we chant Hare Kṛṣṇa mahā-mantra. That is perfect. And neither mixing. The mixing taste is called rasābhāsa. Rasābhāsa. And we don't manufacture anything. Just follow. We disagree with the persons who chant that bhaja nitāi-gaura rādhe-śyāma. No. We must follow strictly. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot manufacture simply for some worldly cheap reputation and prestige. If we manufacture something, that will not help us. We must follow. Mahājano yena. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. We must follow the mahājanas. So you'll find in the Caitanya-caritāmṛta, the Kavirāja Gosvāmī, in every chapter he begins, śrī-kṛṣṇa-caitanya prabhu-nityānanda, jaya advaita..., gaura-bhakta-vṛnda. This is the process.

So we may read herewith one commentary by my Guru Mahārāja Bhaktisiddhānta Sarasvatī Ṭhākura. "In his Anubhāṣya commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors, rāsas..." Because they do not accept the different tastes. The Māyāvāda philosophy and Vaiṣṇava philosophy, the only difference is... Although the aim is one, Absolute Truth, but the difference is that they do not accept varieties, varieties of taste. Therefore they fall down. It is not our version, but it is stated in the Vedic literature, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] "By severe penance and austerities, these Māyāvādīs, they go up to the Brahman effulgence, but from there they fall down, fall down." Because for want of varieties. You cannot live without varieties. Ānandamayo 'bhyāsāt: "The Absolute Truth is ānandamayo by nature," abhyāsāt. There are the interpretation of the Māyāvādīs of this Vedānta-sūtra, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). But we see that the Supreme Absolute Person is ānandamāyā. Kṛṣṇa, you'll never see without ānanda. He is, I mean to say, taking care of the cows, He's dancing with the gopīs, He's playing with His cowherd boys. Ānandamāyā. These are ānanda māyā. These are the varieties.

The Māyāvādī philosophers, they cannot understand; therefore they think that "This Kṛṣṇa-līlā is māyā." Therefore we call them Māyāvādī. Everything... Māyā māyā, neti neti. They take Kṛṣṇa also as māyā; therefore they are called Māyāvādīs. Because a living entity comes in this material world accepting this material body, similarly, when Kṛṣṇa comes, they think that He has also a material body. This is Māyāvādī. Kṛṣṇa has no such thing. Therefore you'll find in Dr. Radhakrishnan's book, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], he says, "Not to the Kṛṣṇa person, but the Absolute which is within the Kṛṣṇa." He does not know that Kṛṣṇa is not different from His body. That he does not know. Kṛṣṇa is absolute. Sambhavāmy ātma-māyayā [Bg. 4.6].

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Sambhavāmy ātma-māyayā [Bg. 4.6]. He does not accept this mayic body. Etad īśanam īśasya. That is the, I mean to say, power, omnipotency of Kṛṣṇa. Even He accepts this material body, it does not mean that He is material. Just like we see the Deity, the Deity, Rādhā-Kṛṣṇa Deity, in our front. Everyone will say, "Oh, this is a Deity made of brass, material." But no, it is not material. You have to study in that way. Arcye viṣṇu śilā-dhīr guruṣu nara-matiḥ. These are nārakī buddhi. Vaiṣṇave jāti-buddhiḥ. The Deity as material, śiladhiḥ, considering as metal or stone or wood, and guruṣu nara-matiḥ, and guru as ordinary human being. Vaiṣṇave jāti-buddhiḥ: a Vaiṣṇava, to consider, "Here is American Vaiṣṇava and here is a brāhmaṇa vaiṣṇava." No, Vaiṣṇava is Vaiṣṇava. This is absolute. Guruṣu nara-matiḥ. Guru, although he is appearing like human being, he should not be considered. Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. These are the injunction of the śāstras. Suppose we are worshiping here. The Māyāvādī will say, "They are worshiping a brass, metal Deity." So are we so fools that we are spending so much money for worshiping a lump of metal? That they do not know. This is acintya-bhedābheda. And fact is that. Kṛṣṇa is omnipotent. He can accept your service in any way, as He likes. This is called arcā-vigraha. As Kṛṣṇa's avatāra is there, here is also another avatāra, arcā-vigraha. He is so kind. You cannot see Kṛṣṇa, you cannot touch Kṛṣṇa at the present moment, but Kṛṣṇa is so kind that He appears before you as you can touch, you can dress, you can offer your respect, you can see. That is Kṛṣṇa's mercy. But don't think that Kṛṣṇa has become metal. No. And even if He becomes metal, there is no difference. And what is this metal? That is Kṛṣṇa's energy. We have to understand in that way.

So this acintya-bhedābheda-tattva... Pañca-tattva-eka-vastu, nāhi kichu bheda rasa āsvādite. Rasa āsvādite, the mellows, transcendental mellows. So these chapters of Caitanya-caritāmṛta are very... These are postgraduate study. You have to read it very carefully and as they are described. We have tried to describe them as far as possible for being understood by us, but we should be very careful.

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.7

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Māyāpur, March 9, 1974

Pradyumna: Translation: "Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa…" (noise)

Prabhupāda: (aside:) Stop this.

Pradyumna: "…yet He appears as the son of Mahārāja Nanda." [Cc. Ādi 7.7]

Prabhupāda: (noise) (aside:) Stop. Svayam bhagavān kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Whatever Kavirāja Gosvāmī is speaking, not out of his own whimsical way, whatever he's speaking, he's following the paramparā system. That is Vaiṣṇavism, or ācārya. Ācāryavan puruṣo veda. (noise, talking) (aside:) Stop this. Unless we accept the ācārya in the paramparā system, we cannot understand things as they are. It is not possible. So Kavirāja Gosvāmī, he's describing this Caitanya-caritāmṛta strictly according to the verdict of the śāstras. His statement is that Kṛṣṇa is the original Personality of Godhead. Svayam bhagavān kṛṣṇa. Bhagavān is person; Bhagavān is not imperson. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. First realization of the Absolute Truth by speculative knowledge is impersonal effulgence of the Lord, which is called brahmajyoti. Then next realization is Paramātmā, the localized aspect of the Supreme Personality of Godhead. But realization of Kṛṣṇa, that is the ultimate realization. Svayam bhagavān kṛṣṇa.

Bhagavān means six opulences. Nobody is richer than Bhagavān, nobody is stronger than Bhagavān, nobody is more beautiful than Bhagavān, nobody is wiser than Bhagavān, and nobody is more renouncer than Bhagavān. That is Bhagavān. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). That is Bhagavān. Svayam bhagavān. He is opulent-ṣaḍ-aiśvarya-pūrṇa-not partially. He knows everything. Kṛṣṇa says in the Bhagavad-gītā, vedāhaṁ samatītāni [Bg. 7.26]. He knows past, present, and future. He says, therefore, that "All these, My dear Arjuna-yourself, Myself and all the soldiers and kings who have assembled here-it is not that we were not existing before. We are existing at the present moment also, and in future also we shall continue to exist." And how we shall exist? Individually. Otherwise Kṛṣṇa would have said that in future, when we become liberated, then we shall become one. No. He says, "Even in future also, we shall continue to exist like this. You are individual. You are Arjuna. I am Kṛṣṇa. And all other living entities…" That is real understanding. Every one of us living entities, we are all individual persons, and Kṛṣṇa is also individual person. This is knowledge. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Kṛṣṇa, or God, He's also nitya, eternal. We are also nitya, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die. That is the preliminary knowledge of spiritual understanding, that "I am not this body, I am spirit soul, ahaṁ brahmāsmi, but I am individual." Nityo nityānām. Kṛṣṇa is individual person; I am also individual person. When Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], it does not mean that I become one with Kṛṣṇa or merge into the existence of Kṛṣṇa. I keep my individuality, Kṛṣṇa keeps His individuality, but I agree to abide by His order. Therefore Kṛṣṇa says in the Bhagavad-gītā to Arjuna that "I have spoken to you everything. Now what is your decision?" Individual. It is not that Kṛṣṇa is forcing Arjuna. Yathecchasi tathā kuru: [Bg. 18.63] "Now whatever you like, can do." That is individuality.

So this is the ultimate knowledge, that, this Māyāvāda philosophy, that to become one, merge into the existence, merge into the existence means we merge into the order of Kṛṣṇa. Our individuality at the present moment is māyā, because we are planning so many things. Therefore your individuality and my individuality clashes. But when there will be no more clashing-we shall agree, "Central point is Kṛṣṇa"-that is oneness, not that we lose our individuality. So as it is stated in all Vedic literature and spoken by Kṛṣṇa, we are all individual, all individual. Svayaṁ bhagavān ekale īśvara. But the difference is that He is the supreme ruler, īśvara. Īśvara. Īśvara means ruler. Actually He is ruler, and we are also ruler, but we are subordinate ruler . Therefore He is ekale īśvara, one ruler. Īśvaraḥ paramaḥ kṛṣṇa, in the Brahma-saṁhitā. Ekale īśvara. Īśvara cannot be many. That is not īśvara. The Māyāvāda philosophy that everyone is God, that is not very right conclusion. That is rascaldom. Kṛṣṇa says, mūḍha. Na māṁ prapadyante mūḍhāḥ [Bg. 7.15]. One who does not submit to the supreme īśvara, the Supreme Lord, you should know it perfectly well that "Here is a mūḍha, rascal," because it is not that everyone, we can become īśvara. That is not possible. There is then no meaning of īśvara. Īśvara means the ruler. Suppose we are in a group, this, our International Society. If everyone becomes ruler or ācārya, then how it can be managed? No. There must be some head. That is the principle in our practical life. We follow our political leaders. We cannot say that "I belong to this party" unless I follow a leader. That is natural.

So that is the Vedic statement, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). There must be one leader, the leader of the same quality, nitya. I am nitya, Kṛṣṇa is nitya. Kṛṣṇa is also living entity; I am also living entity. Nityo nityānāṁ cetanaś cetanānām. So what is the difference between Kṛṣṇa and me? The difference is that there are two nityas or two cetanaś. One is described as singular number, and the other is described as plural number. Nityo nityānām. This nityānām is plural number, and nitya is singular number. So God is nitya, one, singular number, and we, we are being ruled. We are plural number. This is the difference. And how He is ruling the plural number? Because eko yo bahūnāṁ vidadhāti kāmān. He's supplying all the necessities of life of all these plural number; therefore He's īśvara, He's Kṛṣṇa, He's God. One who provides all the necessities of life, He's īśvara, He's Kṛṣṇa, He's God. So we can very well understand that we are being maintained by Kṛṣṇa, and why we should not be ruled by Him? This is a fact. Now, you can see in this country, in this village, Māyāpur, their so many food grains are growing, but who is supplying? That is Kṛṣṇa. It is not possible to grow these food grains in your factory. No. That is not possible. He's helping us. He has stated in the Bhagavad-gītā, annād bhavanti bhūtāni [Bg. 3.14]. Unless you eat sufficiently, unless you have food grains in stock, you cannot flourish. Bhutani. Bhavanti. Bhavanti means flourishing. So both animals and men, they must eat sufficiently. There must be food grain sufficiently. So that food grain you cannot manufacture in your factory. You may start a very big factory, Goodyear Tire factory, but that tire also will not move when there is no supply of petrol. This is your position. You are dependent even for this tire and petrol, and what to speak of this food grain. So who is supplying the food grain? The supplying person is… Eko yo bahūnāṁ vidadhāti kāmān. That singular number individual person, He is supplying. You can say prakṛti, nature, is supplying. No. Nature is not supplying. Nature is the agent of supply. Real supplier is Kṛṣṇa. Eko yo bahūnāṁ vidadhāti kāmān. And that is also stated in the Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Nature is working under the instruction or the indication of the Supreme Personality of Godhead, Kṛṣṇa.

In Brahma-saṁhitā also, it is stated, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. Here it is the vibharti, and bibhavanti… So nature is dependent, although nature has got this power, very extensive power, sṛṣṭi-sthiti-pralaya, to create, to maintain and to annihilate. Such power nature has got, and therefore she is called Durgā, Durgādevī. In Bengal there is great pompous Durgā-pūjā. That is nature worship. So… But nature is yasya ajñāya; she is working under the order of Kṛṣṇa. We Vaiṣṇava, it is not that we do not care for Durgā-devī. Somebody, they say like that. No. We offer her all respect because she is the agent of Kṛṣṇa, but we do not accept foolishly that Durgā is all in all. No. That we do not accept. Durgā is the agent, working agent of Kṛṣṇa. Yasyajñaya. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā, icchānurūpam api yasya ca ceṣṭate sā [Bs. 5.44]. Sā ceṣṭate yasya icchānurūpam. And Kṛṣṇa also confirms this: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Therefore Kṛṣṇa is the supreme īśvara, controller. She is conducting the activities of the material nature. But those who are mūḍhas, they are captivated by the wonderful action of material nature. That is called materialist. Tribhir guṇamayair bhāvaiḥ mohitaḥ. That is stated in the Bhagavad-gītā. They are bewildered. Nature's business is to keep you fool always. And if you can surpass the bewilderment of material nature, if you agree to be controlled by the supreme controller, then your life is successful. Therefore Caitanya-caritāmṛta author says that "Here is the controller," ekala, "one." And Kṛṣṇa also says, mām ekam. Not that imitation Kṛṣṇa. Then you'll be befooled. Mām ekaṁ śaraṇaṁ vraja.

So all the verdict of the śāstra is the same. It is simply our misfortune that we do not understand the verdict of the śāstra. In the śāstra, everything is there. So Kṛṣṇa is the Supreme Lord. That is the verdict of the śāstra. In the Brahma-saṁhitā it is said. In Bhāgavata also said,

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
[SB 1.3.28]

So try to understand. And Kṛṣṇa said, mattaḥ parataraṁ nānyat: [Bg. 7.7] "No more superior." You don't misunderstand that there is something superior to Kṛṣṇa. That is rascaldom. So long we shall remain such rascal we shall not surrender to Kṛṣṇa. Therefore Kṛṣṇa said, na māṁ prapadyante duṣkṛtino mūḍhāḥ. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Prapadyante. Who does not surrender to Kṛṣṇa? You'll say that "There are so many big, big persons, and they do not surrender to Kṛṣṇa. So they are all mūḍhas?" Yes, they are all mūḍhas. That is the verdict of the śāstra. We cannot make any compromise. That is not possible, against the principle of the śāstra. If we keep one competitor of Kṛṣṇa, then we are mūḍha. Here it is said, advitīya. Not that there is another Kṛṣṇa, dini-Kṛṣṇa, no. There is no… There cannot be any competitor of Kṛṣṇa. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more anyone, bigger authority than Me." And here is also, Caitanya-caritāmṛta kaja, Kavirāja Gosvāmī, says, advitīya: no competitor, sir. Here we are all gods, the rascaldom, that "Everyone is God." But there is competition of Gods. But in case of Kṛṣṇa there is no such possibility, no competition. Nobody can compete with Kṛṣṇa. When Kṛṣṇa was present He showed it by practical example. Nobody could compete Him in either knowledge, either strength or love affairs or any field of activities. There was no competition.

Now, Kṛṣṇa, when He was present, He married sixteen thousand wives. Where is competition? One cannot marry even sixteen wives-and he becomes God. Just see the foolishness. Even from materialistic view, who is that god who can marry sixteen thousand wives? Is there any god, so-called rascal god? Is there any possibility? Kṛṣṇa showed, yes. Kṛṣṇa was attempted to be killed from the very childhood when He was three months old by Pūtanā. But He killed the Pūtanā rakṣasī, not He was killed. Similarly, Aghāsura, Bakāsura, this asura, that asura, simply from the beginning of His life, Kaṁsa and others, from the rogues, the asuras, they were making plan to kill Kṛṣṇa as soon as He is born. Kaṁsa, he was planning that "As soon as Kṛṣṇa is born…" He was trying to kill Kṛṣṇa's mother Devakī, but with argument of Vasudeva that "Don't do this. Your sister's son will kill you, but your sister will not kill you, so let the son be born. I shall bring it to you," Kaṁsa believed the honorable words of Vasudeva. Because he knew that "Vasudeva is very respectable, honorable man. He has promised the children, the child, will be brought to me," so he saved his sister. He was such a cruel. The rogues and cruel, they do not care even for mother and sister. They can kill anyone, you see. That is the roguism. So Kaṁsa was that type of rogue. But Vasudeva, by his intelligence, saved the situation, but as honorable person, he brought all the children to Kaṁsa. You know this history.

So the Kaṁsa or the asura's plan is how to kill Kṛṣṇa, or God. That is going on. Everyone, "God is dead. God is dead." When I first went to your country the philosophy was that "God is dead." But they admitted, "No, God is living. Swamijī has brought in saṅkīrtana." That also they admit. Yes. So God cannot be dead. If we are not ever dead-na hanyate hanyamāne śarīre [Bg. 2.20]-how God can be dead? That is another foolishness. God cannot be dead. Nitya. Then there is no meaning of nitya. So this is the position of Kṛṣṇa; He is the Supreme Person, supreme ruler without any competitor. Advitīya, no competition. Here we have got competition, but Kṛṣṇa there is no competition. There cannot be any competition. You cannot say that Lord Śiva or Lord Brahmā or any other demigods, they are also as good as Kṛṣṇa, equally. No. That is not possible. Then he would not have used this word advitīya. There cannot be any competition. If somebody puts any competitor before Kṛṣṇa, he's a pāṣaṇḍī.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

"Nārāyaṇa, the Supreme Person, if one compares with Nārāyaṇa with such exalted demigods like Lord Śiva, Lord Brahma…," brahma-rudrādi-daivataiḥ, "what to speak of other Indra, Candra-they are nothing in comparison to Brahmā. Brahmā is the creator of this universe. So even such creator, even so powerful demigod as Lord Śiva, cannot be compared with Kṛṣṇa." Advitīya. Cannot be compared. That is pāṣaṇḍī. Sa pāṣaṇḍī bhaved dhruvam. So those who are comparing, "All the demigods and Kṛṣṇa, they are on the same level. You can worship anyone," they are all rascals. Because here it is said advitīya, Kṛṣṇa cannot be compared with anyone else. That is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. They may be īśvara. Lord Śiva may be īśvara, Lord Brahmā may be īśvara, but they cannot be parama īśvara. That is not possible. Parameśvara is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

So… But, at the same time, Nandātmaja, or Vasudevātmaja. That is Kṛṣṇa's mercy. That is dealing between His devotee and Himself. Although nobody can become Kṛṣṇa's father, because He is the original father-aham ādir hi devānām [Bg 10.2]-but He agrees to become the son of His devotee. This is called devotional dealing. Śānta, dāsya sākhya, vātsalya-rasa. This is the dealing of vātsalya-rasa. The father… Nobody can become father of Kṛṣṇa. That is not possible. He is the father. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. He is the original father. Then how nandātmaja? How Nanda Mahārāja can become the father of Kṛṣṇa? No. That father means he wanted to become the best servant of Kṛṣṇa. When I become father of my child, I am the best servant of the child, actually. You see the children moving, and the mother is taking care. So the mother is the best servant of the child. So this is Vaiṣṇava philosophy. They want to become one with the God, but we keep ourself always servant of God, and to become the best servant of God is also to become His father and mother. This is nandātmaja. Therefore one devotee prayed, aham iha śrī-nandaṁ vande yasyālinde paraṁ brahma, śrutim apare smṛtim itare. The devotee is praying that "Somebody is studying the Vedas, somebody is studying the Purāṇas, the smṛtis," śrutim apare smṛtim itare, "and somebody is studying Mahābhārata to understand God." But the devotee says, "I do not want to understand God. I want to worship Nanda Mahārāja, under whose…, in the courtyard of his house the Parabrahman is crawling." That is nandātma… That is the, I mean to say, superior position of nandātmaja, Nanda Mahārāja. So this is philosophy. Ordinary men cannot understand. But Vaiṣṇava philosophy is so nice that instead of becoming one with the Supreme, they want to become the father of the Supreme. This is Vaiṣṇava philosophy. Nandātmāja. Rasika-śekhara. This is also a pleasure. Kṛṣṇa wants to be subordinate to His devotee as son so that He may be punished. He is punishing everyone, but He wants to be punished also. That is His pleasure. And who will punish Him? His father and mother, superior. Or superior lover, Rādhārāṇī, can punish Him.

So this Kṛṣṇa consciousness movement is very scientific and sublime. Try to understand. Always read the books. Don't try to understand Kṛṣṇa ordinarily.

manuyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not so easy, but if you follow the mahājana, if you try to understand the philosophy through the paramparā system, then you'll realize Kṛṣṇa and your life will be successful.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.8

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Vṛndāvana, March 15, 1974

Pradyumna: Translation: "Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates." [Cc. Ādi 7.8]

Prabhupāda: Before this verse, the author of Caitanya-caritāmṛta has described:

svayaṁ bhagavān kṛṣṇa ekale īśvara
advitīya, nandātmaja, rasika-śekhara
[Cc. Ādi 7.7]

Kṛṣṇa has got many, unlimited forms. Advaita-acyuta-anādi-ananta-rūpam. Svāṁśa-vibhinnāṁśa. Some of the forms are called svāṁśa. Svāṁśa means God, or the Supreme Personality of Godhead, Viṣṇu-tattva. Viṣṇu-tattva, They have expanded in so many ways. So all the Viṣṇu-tattvas, They are called svāṁśa, personal expansions. And others, they are called vibhinnāṁśa. The demigods, the inhabitants of the higher planetary systems within this material world, or the devotees in the spiritual world, we also, we are, although conditioned souls, we are vibhinnāṁśa. We are also expansion of Kṛṣṇa, but we are not equal to the Viṣṇu-tattva. We are fragment fires. The example is given, just like the big fire and the spark fire. So we living entities, we are spark fire. We are also fire, because we are part and parcel of Kṛṣṇa, vibhinnāṁśa… Aṁśa means part and parcel. So Kṛṣṇa is the Supreme Spirit, and we are part and parcel. We are also spirit, but we are not supreme. That is the difference. Svayaṁ bhagavān kṛṣṇa ekale īśvara. So actually, īśvara means the controller. The supreme controller is Kṛṣṇa.

So in the next verse the Kṛṣṇa's business is rāsādi-vilāsa. He's busy in dancing with the gopīs. He has no other business. Just like we try to imitate Kṛṣṇa. Big, big rich men, they go to the ball dance. Especially in your country, at night, big, big businessmen, politicians, they go to the night club for dancing. You know that. And they pay fifty dollars for entrance fee. I have seen in France, Paris. And then other fees for dancing with particular girls, and other things. So wherefrom this propensity comes, dancing? That comes from the Supreme Lord. Rāsādi-vilāsa. Because Kṛṣṇa has the business of dancing and we are part and parcel of Kṛṣṇa, so we have got the same spirit of dancing. But because we are in the material world, the material covering has perverted the dancing propensity. Otherwise, wherefrom we get the idea of dancing? Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says that everything is born of the Absolute Truth. So unless the Absolute Truth has got this dancing propensity, wherefrom we get it? This is the logic. We cannot have anything without that thing being present in the Supreme Absolute Truth. That is the meaning of janmādy asya yataḥ [SB 1.1.1]. But this dancing, our dancing, ball dancing, and that dancing is not the same. This is perverted reflection with inebrieties, dissatisfaction, frustration. But in the dancing of Kṛṣṇa there is no such things. No inebrieties, no frustration. Because that is not false; that is real.

So in the Vedas we understand the nature of the Absolute Truth as ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He's ānandamaya, always in pleasure potency. So when Kṛṣṇa, the Absolute Personality of Godhead, wants to enjoy ānanda, so He expands His ahladini-śakti. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. This is Vedic injunction. He has got multipotencies. So when He wants to enjoy, He expands His internal potency, ahlādinī-śakti. That is Śrīmati Rādhārāṇī. Don't think Śrīmati Rādhārāṇī a ordinary girl. No. Then you will mistake. How Kṛṣṇa, the Supreme Personality of Godhead, can dance with ordinary girl? No. That is not possible. Cid-vilāsī. He is enjoyer of the internal potency. That is described by Śrīla Svarūpa Dāmodara.

rādhā-kṛṣṇa-praṇaya-vikṛtir ahlādinī śaktir asmād
ekātmānāv api (bhuvi purā) deha-bhedaṁ gatau tau
śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam
āptaṁ rādhā-bhava-dyuti…

Caitanyākhyam, kṛṣṇākhyam, like that. So rādhā-kṛṣṇa-praṇaya, the loving affairs of Rādhā and Kṛṣṇa, that is the expansion of Kṛṣṇa's ahlādinī-śakti. Sandhinī-śakti and ahlādinī-śakti… There are many potencies of Kṛṣṇa.

So Kṛṣṇa is Paraṁ Brahman. Paraṁ Brahman. He is accepted as Paraṁ Brahman in the Bhagavad-gītā by Arjuna: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He's Paraṁ Brahman, Supreme Brahman. The Māyāvādīs, they cannot understand the Supreme Brahman, or the Supreme Ātmā, Paramātmā. These words are there, ātmā, paramātmā; brahma, paraṁ brahma; īśvara, parameśvara. These words are there. But they, on account of their poor fund of knowledge, they think ātmā and Paramātmā the same, or īśvara or Parameśvara is the same, or Brahman or Paraṁ Brahman is the same. That is poor fund of knowledge. There cannot be any competition of the Parameśvara or Paraṁ Brahman or Paramātmā. Therefore in this verse it is said, svayaṁ bhagavān kṛṣṇa ekale īśvara. Īśvara, or the Supreme Absolute Truth, cannot have any competitor. Asamaurdhva. These words are there. Asama. Asama means there is no equal. And aurdhva, and nobody is greater. Asamaurdhva. Nobody is greater than Kṛṣṇa, and nobody is equal to Kṛṣṇa. The Māyāvādī philosophy that everyone is God, everyone is Kṛṣṇa, that is not substantiated by the Vedic literature. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Therefore Kṛṣṇa's name is used there. The Parameśvara, Paraṁ Brahman, Paramātmā, that is Kṛṣṇa. Not we are. We are very fragmental portion of Kṛṣṇa. Very, very small, spiritual spark. So as the sparks from the fire falls down, it loses its original sparking capacity or fire elements. We have seen it. When the spark falls down from the big fire, then it is extinguished. No more fire. It is carbon. Similarly, when we are detached from Kṛṣṇa, we are jīva-bhūta. Then, gradually, if by good association, by the mercy of Kṛṣṇa and spiritual master, we gradually come to the spiritual position, then we become brahma-bhūta [SB 4.30.20].

At the present moment, being materially absorbed, accepting ourself as one of the products of this matter… Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ [SB 10.84.13]. I am thinking that "I am product of this material world." "I am product of India," "I am product of brāhmaṇa," "I am product of this family, that family." So this is called jīva-bhūta. And when one understands that "I am not product of this material world. I am not American. I am not Indian. I am not brāhmaṇa. I am not śūdra. I am servant of Kṛṣṇa," that is called brahma-bhūta. Śrī Caitanya Mahaprabhu, He said that "I am not brāhmaṇa. I am not sannyāsī. I am not kṣatriya. I am not householder. I am not brahmacārī. I am not sannyāsī. I am not… I am…," This is definition by negation. He said positive definition: gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. "That is my identification. I do not belong to these material categories. I am eternal servant of Kṛṣṇa, who provides, who maintains the gopīs." Therefore it is said, rāsādi-vilāsī, vrajalalanā-nāgara. Vrajalalanā-nāgara: He is the leader of the Vrajalalanā, damsels of Vrajabhūmi. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. These gopīs, vrajalalanā, they are not ordinary girls. Then you will mistake. They are ānanda-cinmaya-rasa, Kṛṣṇa's pleasure potency, expansion of pleasure potency. Śrīmati Rādhārāṇī is the direct pleasure potency, and the all the gopīs, they are expansion of Śrīmati Rādhārāṇī. Therefore He is called vrajalalanā-nāgara. So don't think… You have come to Vṛndāvana. Don't think that Kṛṣṇa had rāsa dance with ordinary girls or Kṛṣṇa was ordinary man. As Kṛṣṇa was not man, He's God, similarly, the gopīs and Śrīmati Rādhārāṇī, they're internal potency of God, or Kṛṣṇa. This is… This should be understood. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Kṛṣṇa says, "Mūḍhas, rascals, they think that I am a human being, ordinary human being." And therefore they imitate. Sometimes the rascals imitate rāsa dance. "Kṛṣṇa had rāsa dance; then we can have also rāsa…" But they do not understand that Kṛṣṇa's rāsa dance is not ordinary ball dance like that. No. It is an imitation, perverted imitation. Because the tendency's there in Kṛṣṇa, therefore we have also got the tendency. But we do not know how to enjoy that dancing spirit. That is our illusion. We think this ordinary dance and Kṛṣṇa's dance is the same thing. No. That dancing, to take part in that dancing, it requires many, many millions of years tapasya. It is not ordinary thing. Itthaṁ brahma-bhūta… There is a verse that kṛta-puṇya-puñjāḥ, sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ [SB 10.12.11]. To join with the rāsa dance of Kṛṣṇa, or to play with Kṛṣṇa as cowherd boy, it requires kṛta-puṇya-puñjāḥ, many, many millions of births' pious activities.

So Kṛṣṇa's pastimes in Vṛndāvana with the cowherds boys and with the gopīs, they are all spiritual. They are not material. But Kṛṣṇa manifests, exhibits the līlā, coming here personally so that you may hear about Kṛṣṇa and you may be attracted: "So how I can go and play with Kṛṣṇa? How I can go and dance with Kṛṣṇa?" Or "How I can become a, in paternal affection with Kṛṣṇa? How I can become a tree, a grass, in Vṛndāvana, so that Kṛṣṇa may trample over me?" This is called Kṛṣṇa-prema. So Kṛṣṇa practically demonstrates, for the facility of the conditioned soul.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Kṛṣṇa is so kind that He comes here, exhibits Himself, how He is dealing in His spiritual abode. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Kṛṣṇa, in the spiritual world, Goloka Vṛndāvana, is engaged in tending the cows, surabhīr abhipālayantam [Bs. 5.29]. So when He comes on this planet, in this universe… Kṛṣṇa rotates His touring. There are innumerable universes, and in every moment there is Kṛṣṇa-līlā is going on. That is called nitya-līlā. The example, I have given several times. Just like the sun is rotating within the orbit. Now it is, say, eight o'clock at night. But at this time, there is six o'clock, seven o'clock, nine o'clock, ten o'clock-everything is there. Similarly, every moment, Kṛṣṇa's līlā is going in some of the universes. There are innumerable universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. So in each universe, Kṛṣṇa-līlā is going on. And in rotation, after some lakhs of years, again Kṛṣṇa comes on this planet. This is… Therefore Kṛṣṇa's līlā is nitya-līlā. So just to attract us, that "You are fond of dancing. Why don't you come back to Me and dance with Me?" this is Kṛṣṇa's business. "Why you are rotting in this rotting dance? You want association. You want sporting. Why don't you come to Me and take part in My sporting with the cowherds boys?" This is invitation of Kṛṣṇa.

So one who has got intelligence, they will try to enter into the pastimes, transcendental pastimes of the Lord, either as a cowherd boy or as a servant or as a flower, as a tree, or the water of Yamunā, or the land, or the father and the mother and the conjugal lover. Or it may be as enemy, as Aghāsura, Bakāsura, Pūtanā. They are also blessed because they are acting with Kṛṣṇa. This is the sum and substance of Vṛndāvana līlā. Kṛṣṇa comes, He exhibits His līlā in Vṛndāvana to attract the conditioned souls, who are engaged in false līlā, temporary līlā, or hellish līlā. Kṛṣṇa wants to save us. The propensity is there. Kṛṣṇa says, "Not here. Not in this material world. This is perverted. You come to Me." But the Māyāvādīs, because they have poor fund of knowledge, they think that "If again there is līlā, there is sporting, there is dancing, so that is here. Then it is māyā." In their poor fund of knowledge, brain cannot accommodate that Kṛṣṇa's līlā and this līlā are not the same. Not the same. They think when there is līlā, then it must be māyā; therefore they are called Māyāvādī. Their idea is that liberation means minus this līlā, no more līlā, simply stop everything. Or voidism.

But that is not the fact…. The fact… Just like a diseased man. He is always drinking bitter medicine, lying on the bed and passing stool in the bed. Very miserable condition. So he wants to commit suicide. So he cannot understand that after being cured from the disease, he will eat very nicely, he will lie down on the bed very nicely, he will no…, have no miserable condition of life. He cannot understand. He says, "Again lying down on the bed and again eating? Oh, this is māyā." They do not know that. Therefore they are called poor fund of knowledge. They think that by avoiding this līlā, making minus, making void, making zero, we become liberated. No, that is not liberated. That is a disgusted negation only. And as soon as I am disgusted with something, I want to make it "No." Just like sometimes a man commits suicide. He thinks that "This life is simply disgusting. So finish this life." So Māyāvādī philosophy is like that. They want to finish this. But finishing, then what you are accepting? That they do not know. Therefore they are Śūnyavādī, Nirviśeṣavādī. If there is life… Na hanyate hanyamāne śarīre [Bg. 2.20]. Simply by committing suicide, how you'll be happy? Because tathā dehāntara-prāptiḥ [Bg. 2.13]. You'll have to accept another body. Either you commit suicide or die naturally, you have to accept. But if you accept natural death and natural body, then your karma kṣaya, you annihilate your karma, but if you commit suicide, then you become ghost. Because nature's punishment. You got a body and you neglected it, so you now you become, remain without body. That is ghost. Ghost means who does not possess this material body, but he has got the subtle body. That is ghost.

So without knowledge what is the aim of life, what is the actual life, if something is, somebody is misguided by so-called guides or guru, then his life is spoiled. Therefore Vedas gives us direction,

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]
tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

These are the definitions.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So we have to approach the right spiritual master. That is our system, everyone's system. Ādau gurvāśrayaṁ sad-dharma-pṛcchāt. This is the direction of Śrīla Rupa Gosvami. So we have to accept the bona fide spiritual master. Who is spiritual master? Now, evam paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. By the paramparā system, one who has got the knowledge, he's a spiritual master, and the proof is-how one is spiritual master-that means paramparā, as Kṛṣṇa says. He does not change the words of Kṛṣṇa, but he follows the words of Kṛṣṇa and preaches the words of Kṛṣṇa. That is the proof of spiritual master. That's all. Brahmaṇy upaśamāśrayam. Firm faith, unflinching devotion at the lotus feet of the Lord, and speaking what the Lord spoke. No manufacturing. That is bona fide spiritual master. Otherwise, we shall be misguided, bogus. Bogus are described in the Bhāgavatam: mandāḥ sumanda-matayo. Sumanda-matayo [SB 1.1.10]. They have manufactured their own ideas. That will take time. But if we approach the real spiritual master, bona fide spiritual master, then our material disease will be cured even in this life. Then material disease will be cured when we develop our dormant love for Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply by understanding Kṛṣṇa.

So here the author of Caitanya-caritāmṛta is describing about Kṛṣṇa. Here it is: svayaṁ bhagavān kṛṣṇa ekale īśvara. Isvara, Bhagavan, is Kṛṣṇa. Don't accept these humbug, bogus Kṛṣṇa and bogus Bhagavān. Then you'll be misled. And nowadays, especially India, there are so many gods. No! Here it is said, svayaṁ bhagavān kṛṣṇa ekale īśvara. If you accept this, then you understand what is Kṛṣṇa. And if you manufacture another dini Kṛṣṇa, no, that will not help you. Kṛṣṇa is one, but He has got many expansions. Therefore the expansions are called āra yata saba dekha. There are… Just like Kṛṣṇa, Balarāma, Viṣṇu, Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, Nārāyaṇa, Catur-vyuha Nārāyaṇa. There are hundreds and thousands of Viṣṇu-tattvas. So āra saba yata dekha tāṅra parikara, expansions. Real, original Kṛṣṇa, the Bhagavān, is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28].

rāmādi-mūrtiṣu-kalā-niyamena-tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

So if you understand Kṛṣṇa, then your life is successful. So those who have come to Vṛndāvana, they should try to understand Kṛṣṇa. That is the business. And unfortunately, they are busy in some other business. And if I criticize them, they become angry. So what can I do? I have to speak the truth. I cannot, I mean to say, amalgamate real and nonreal. That is not possible. So Kṛṣṇa… Try to understand. Here it is said that svayaṁ bhagavān kṛṣṇa ekale īśvara. He is the Supreme Personality of Godhead. Kṛṣṇa also says. Mattaḥ parataraṁ nānyat: [Bg. 7.7] "Nobody is superior than Me." And how these rascals, they think that "I am equal to Kṛṣṇa"? Kṛṣṇa cannot be two. Kṛṣṇa is one. But He can expand. Rāmādi-mūrtiṣu-kalā-niyamena-tiṣṭhan [Bs. 5.39]. Kala, aṁśa-kala, avatāra. There are description in the śāstra. So we have to understand how Kṛṣṇa expands. There are expansion. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. Just like Kṛṣṇa… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna… [Bg. 18.61]. Kṛṣṇa is situated in everyone's heart, innumerable living entities. And not only that. Aṇḍāntara-sthaṁ-paramāṇu-cayāntara-stham. Aṇḍāntara-stham. Kṛṣṇa, as Garbhodakaśāyī Viṣṇu, is within this universe. Not only within this universe, but within the atom, every atom. Aṇḍāntara-sthaṁ-paramāṇu-cayāntara. So Kṛṣṇa is so all-pervasive. But that does not mean everything Kṛṣṇa. [break] The dogs and hogs of Vṛndāvana, they are also fortunate because they are in Vṛndāvana. So one life of dogs and hogs, then they will be liberated. But why should we take the risk of becoming dogs and hogs? Finish this business of understanding Kṛṣṇa in this life by chanting Hare Kṛṣṇa mantra. Remain pure, observing the rules and regulations. Then your life is successful. At the end: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the highest success of life.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.39-47

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San Francisco, February 1, 1967

Prabhupāda: …accustomed to follow the Vedic principles. Just like in Christian religion, those who do not follow the Bible, they are called heathens. Similarly, in Muslim, those who do not follow the Koran, they are called kafirs. Similarly, those who do not follow the Vedic principles, they are called nāstika or mlecchas. Nāstika means those who do not believe in the Vedic principles, they are called nāstika, atheist. And those whose behavior is not very clean, they are called mlecchas. So in comparison to Hindu mode of living and others in the world, there is very great difference, social sanctity and personal sanctity. So therefore, formerly the mlecchas means the Muhammadans, because they are meat-eaters, they do not take bath daily and there are so many things. So even those persons who were delivered by Lord Caitanya, but the author says that He could not deliver the Māyāvādīs, the impersonalist sannyāsīs. That means it was easier for Him to deliver the mlecchas, but it was difficult for Him to deliver the Māyāvādīs. In other words, the author is trying to place the position of the Māyāvādī sannyāsī less than the mlecchas. Less than the mlecchas.

So, sabe eḍāila mātra kāśīra māyāvādī. Māyāvādī means materialist. Māyā means this matter, and vādī means those who stick to this principle of material… There are different kinds of materialists. Because we should always know that up to the point of intelligence, it is matter. First point is the senses, the gross. The grossest type of materialist is that they are addicted to sense gratification. So this is materialist. And above this, there are mental speculators. They are also materialists because mind is matter. So the sense gratifiers and the mental speculationists, and those who are trying to reach spiritual perfection by bodily exercise… Because body is not at all spirit; it is matter. But by intellectually, by making proper adjustment… Just the only benefit of such exercises is to concentrate the mind. The mind is very disturbed. So that is also materialist. That means jñānī, yogi and karmī. Karmī means those who are working very hard day and night simply for sense gratification. That's all. They are called karmīs. And jñānī means they are finding out solution by mental speculation. And yogi means they are trying to find out spiritual salvation by bodily exercises. They are all, in strict sense, they are all materialist. There is no question of spiritualist. Spiritualism (means) there where one understands that what is the constitutional position of spirit and act according to that. Therefore bhakti, this devotional service, is only spiritualism because those who are devotees, they know that they are eternally part and parcel of the Supreme Lord, and therefore to be engaged in transcendental loving service of the Supreme Lord is spiritualism.

So,

vṛndāvana yāite prabhu rahilā kāśīte
māyāvādī-gaṇa tāṅre lāgila nindite
[Cc. Ādi 7.40]

Māyāvādī… The followers of Śaṅkara's school, they are generally called Māyāvādī. And another Māyāvādī are called the Buddhists. So in the Kāśī, in Benares, there were two kinds of Māyāvādīs. One kind of Māyāvādī, the Buddhists, they have got still Sarnath. Buddhists temples there are because Lord Buddha, he started his meditation near Gayā at about hundred miles off from Benares. Then his disciples established monasteries near Kāśī because Benares is well-known sacred place since a very long time, so they also established there. Formerly there was no such animosities between the Hindus and the Buddhists. They were practically on the same platform, but philosophically they were different. Just like the Māyāvādīs, the followers of Śaṅkarite, they are still Hindus. They are not out of it. Similarly, Buddhists also were considered as Hindu. But when Buddha religion was completely driven away from India's boundary, then now it is considered another sect. So the Kāśī Māyāvādī means both the Buddhists and the followers of Śaṅkarites.

sannyāsī ha-iyā kare gāyana nācana

nā kare vedānta-pāṭha kare saṅkīrtana
[Cc. Ādi 7.41]
mūrkha sannyāsī nija-dharma nāhi jāne
bhāvuka ha-iyā phere bhāvukera sane
[Cc. Ādi 7.42]

So when Lord Caitanya was living at Benares, on His way to Vṛndāvana… Not… He never made His headquarters anywhere else except Jagannātha Purī. Even Benares… He was worshiper of Vṛndāvana, but He did not make His headquarter at Vṛndāvana. So when on His way to Vṛndāvana He stopped at Benares and was staying at Candraśekhara's house, and He was taking His meals at the house of Tapana Miśra. So when He was passing-because His only propaganda was Hare Kṛṣṇa, just we are doing-so when He was passing on the road, all the people joined, all the people. It is… It has got so attraction. Even nonsignificant persons like us, when we chant, it attracts people, and what to speak of Lord Caitanya? He is personally chanting. So it attracted many people. So Caitanya Mahāprabhu within three, four days became very famous man, and everyone began to say, "Oh, from Bengal, nice sannyāsī, beautiful sannyāsī, a young sannyāsī has come, and He is come," and they were chanting and dancing, and people were very much attached to Him. In this way there was some propaganda in the city.

But the Māyāvādī sannyāsīs, they could not tolerate. They were, I mean to say, backbiting. What they were saying? "Oh, here is a sannyāsī, and He's dancing." According to Māyāvāda sannyāsa, this dancing and singing is forbidden, forbidden. In Muhammadan religion also, dancing and singing is forbidden. I do not know what is there in the Bible, but I understand in the Bible there is saṅkīrtana allowed. I have asked our Kīrtanānanda to write some article, "Saṅkīrtana and Bible," because he is, he knows Bible very well than other members. So we shall see very nice how in Bible there is saṅkīrtana. The Muhammadan Koran, they do not… In some of their sections, there is saṅkīrtana, not within the mosque, but without. Anyway… So similarly, these Māyāvādī sannyāsīs, they also do not like singing and dancing. Of course, now they are stopping, finish. They are also taking now to this process of singing and dancing in India. So formerly they used to, I mean to say, decry. So sannyāsī ha-iyā kare nācana gāyana: "Oh, here is a sannyāsī. He is dancing and singing." Nā kare vedānta-śravaṇa: "He does not give His attention for studying Vedānta," kare saṅkīrtana, "and always engaged in Hare Kṛṣṇa, Hare Kṛṣṇa." Mūrkha sannyāsī: "That means He has (no) knowledge. He has not studied all this Vedānta philosophy, and He's a nonsense. What He can do?" Sometimes we are considered a nonsense because we have no other stock except chanting. And actually, we have no stock except chanting. But why do we talk of philosophy? Because the fools want to talk of philosophy. Otherwise, there is no need of talking philosophy. Simply by chanting, everything is complete. So Caitanya Mahāprabhu was showing this example, and other Māyāvādī sannyāsīs criticizing Him, "Oh, here is a, a foolish, is a," mean, "a illiterate sann…" Because there were many illiterate sannyāsīs also in India. "Illiterate sannyāsī. He does not know how to execute…" (aside:) Oh, I have forgotten. [break] "…how to execute the sannyāsa life. Therefore He's chanting and dancing." This sort of criticism was going on. Bhāvuka ha-iyā phere bhāvukera sane: "And there are other sentimentalists who are also equally foolish and ignorant. So therefore they are following this sannyāsī."

E saba śuniyā prabhu hāse mane mane: "When Lord Caitanya was being criticized in that way, He was smiling. He was smiling, 'What can I do?' " So,

e saba śuniyā prabhu hāse mane
upekṣā kariyā kāro nā kaila sambhāṣaṇe
[Cc. Ādi 7.43]

"He was very grave. 'Oh, let them criticize. Let Me do My duty. That's all.' "

upekṣā kariyā kaila mathurā gamana
mathurā dekhiyā punaḥ kaila āgamana
[Cc. Ādi 7.44]

So because He was busy at that time for visiting Vṛndāvana, so He did not take care of this, and He went, left Kāśī, or Benares, after three, four days, and, er, although He was criticized, but He did not challenge. He went to Vṛndāvana.

kāśīte lekhaka śūdra-śrīcandraśekhara
tāṅra ghare rahilā prabhu svatantra īśvara
[Cc. Ādi 7.45]

Now, at Benares He stayed and in the house of Candraśekhara. Candraśekhara was not a brāhmaṇa, and a sannyāsī is not supposed to stay any place except in the house of a brāhmaṇa or in a temple. Otherwise, he is considered lower. But Caitanya Mahāprabhu did not care for all these formalities. He used to stay with Candraśekhara although he was not a brāhmaṇa, a śūdra, a laborer class, or little more than that. So why? Because He is completely independent, because He is Kṛṣṇa. Kṛṣṇa is taking the shape of a hog. Keśava dhṛta-śūkara-rūpa. Hog is considered to be the lowest animal because it eats stool. Just like in human society, those who are dog-eaters, they are considered the lowest of the human society, similarly, amongst the animals, the hog is considered to be the lowest of the animals because it eats stool. But Kṛṣṇa took the appearance of a hog. That does not mean that Kṛṣṇa has become a hog. He is fully independent. And what sort of hog? That hog was covering practically half of the universe. It, He was so big. And in the Śrīmad-Bhāgavatam, there is very nice explanation of the incarnation of hog. The… And They were being praised. The incarnation of hog was being praised from higher planets. The higher planets, three higher planets, they are resided by most pious men. They are called Janaloka, Tapoloka and Satyaloka. These three higher planets, they are considered to be the most pious place within this material world. So they were praying, and when the incarnation of hog was sprinkling water by, I mean to say, shaking His body, and the sprinkle of the water was dropping in those three lokas, planets, and they were thinking themselves that "We are becoming purified," although they are considered to be the most pious and purified residents of this material world, still they prayed that "We are becoming purified." So Kṛṣṇa or His devotee, they're independent. They are not under the rules and regulation of this material world. Therefore Caitanya Mahāprabhu showed this example, that He was staying at a place which is considered abominable by other sannyāsīs.

Kāśīte lekhaka śūdra-śrīcandraśekhara. Lekhaka śūdra means he was a clerk, clerk. The clerk, clerical post was offered to the śūdras, to the laborer class. There was a strike in Calcutta of the clerks. George and Skinner (?), an European firm, they had many jute (indistinct). The clerks, I mean to say, made a strike. So when their, I mean to say, chief man met the manager, so, and asked that "Whether you want to compromise with us?" the manager said, "No. I don't wish to compromise with you. I don't care for you because you are educated laborer." He gave the title to the clerks, "educated laborer." So actually in Hindu society, the clerks were called educated laborers. So here it is lekhaka śūdra. Lekhaka śūdra means clerk, but he's śūdra. Lekhaka śūdra śrīcandraśekhara, tāṅra ghare rahilā. But spiritually there is no such distinction. We should always remember that materially, there may be higher, lower class. There is, always, in every society, in every country. But spiritually there is no such consideration. That is Caitanya Mahāprabhu's propaganda. He made Haridāsa Ṭhākura-he was a Muhammadan-as the spiritual master for saṅkīrtana, namācārya. And He picked up Sanātana Gosvāmī and Rūpa Gosvāmī, who were rejected by the Hindu society, and He made them gosvāmīs. That is Caitanya Mahāprabhu's peculiarity. And here also we see that a śūdra, a laborer class, a clerk, who is considered to be lower in the society, He was staying at his house.

So Caitanya Mahāprabhu… And Rāmānanda Rāya, he was also a śūdra, and he was a householder and a politician, governor, but Caitanya Mahāprabhu took instruction from him. Caitanya Mahāprabhu gave him the preference of being a teacher. He was hesitating. Rāmānanda Rāya was hesitating, "Oh, Sir, You are sannyāsī, in the highest stage of āśrama, and You, in Your previous life You belonged to the brāhmaṇa sect. So You belong to the highest class, and I am a śūdra, I am householder, and I am a politician. So how lower I am in comparison to You? And You are taking instruction from me, so I am feeling hesitation." Caitanya Mahāprabhu said, "No, no. You don't feel hesitation." He enunciated,

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

"Never mind a man, whatever he is. He may be a laborer class, he may be a brāhmaṇa, or he may be a sannyāsī, or he may be a householder. It doesn't matter. Anyone who knows the science of Kṛṣṇa, he is spiritual master. Anyone." That is Caitanya Mahāprabhu's, I mean to, highest con…, especially for the Hindu society. They have got so much caste distinction, lower and higher and this and that way. So Caitanya Mahāprabhu broke all these barriers. His simple process was: anyone who is Kṛṣṇa conscious, he is welcome; he is the highest personality in the world. That was His proposal.

So He did not care that "What people will say that I am staying at a śūdra's place?" No.

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantraṇa
[Cc. Ādi 7.46]

So He was staying with a śūdra and He was taking His meals at another brāhmaṇa… He was also not sannyāsī, but he was a brāhmaṇa. So in this way He was staying at Benares.

sanātana gosāñi āsi' tāṅhāi mililā
tāṅra śikṣā lāgi' prabhu du-māsa rahilā
[Cc. Ādi 7.47]

So this, this incident is that Caitanya Mahāprabhu, first of all He visited Benares and went to Vṛndāvana. Then, while coming back, He stayed at Allahabad, Prayag, for ten days for instructing Rūpa Goswami. That we have already discussed. Now again He has come back to Benares. So He was staying at Candraśekhara's house, and He was taking His meals at Tapana Miśra's house. In the meantime, Sanātana Goswami came to see Him. Sanātana Goswami, after retirement, he had many troubles. He was arrested by the Nawab because Nawab thought him that he was very important hand. "He has now… By sentiment, he's going to Caitanya." So he thought it wise to arrest him. And Sanātana Gosvāmī had some money, so he bribed the superintendent of jail, and he let him go away. So with great difficulty, he reached Caitanya Mahāprabhu, and he met Caitanya Mahāprabhu at Benares, and for two months he was instructed all the principles of devotional service and different incarnations. We have… Some part of this Sanātana instruction, we have discussed. Again we shall discuss. So this Sanātana Gosvāmī met at Benares while Caitanya Mahāprabhu was returning back from Vṛndāvana. We shall discuss this point tomorrow.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.49-65

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San Francisco, February 3, 1967

Prabhupāda: While Lord Caitanya was residing at Benares, Rūpa, Sanātana Goswami met Him, and He taught him about Kṛṣṇa consciousness and the procedure to execute Kṛṣṇa consciousness. For two months He instructed.

itimadhye candraśekhara, miśra-tapana
duḥkhī hañā prabhu-pāya kaila nivedana
[Cc. Ādi 7.49]

So while Lord Caitanya was residing at Benares, that Tapana Miśra and Candraśekhara submitted with great regret that "Sir, the other party, the Māyāvādī sannyāsīns, they are criticizing Your activities. Because You are chanting and You do not give much attention to the reading of Vedānta philosophy, they are criticizing that 'What kind of sannyāsī is He? He does not take part in the matter of studying Vedānta philosophy, and on sentiment He is chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, and some innocent people are following Him.' So in this way they are criticizing."

kateka śuniba prabhu tomāra nindana
nā pāri sahite, ebe chāḍiba jīvana

It is the duty of devotees not to tolerate blasphemy. So they are presenting before the Lord that ”The criticism by the other party has become unbearable. So something must be done. Otherwise, we shall die or commit suicide.”

tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāṭe hṛdaya-śravaṇa

There are three kinds of devotees: kaniṣṭha-adhikārī, madhyama-adhikārī and mahā-bhāgavata, bhāgavata, or those who are in the lower status, those who are in the middle status, and those who are in the highest status. Those who are in the lower status are beginners. Devotees, for them, the description is that,

arcāyām eva haraye
yaḥ pūjām śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

”In the lower stage, a devotee goes to the temple or to the church or to the mosque, with great devotion and faith offers prayers to the Lord, but he has no knowledge about other devotees,” na tad-bhakteṣu cānyeṣu, ”and he does not know the duty to others.” A devotee should not be satisfied simply by elevating himself in spiritual advancement. He has got other duties also. What is that other duties? That those who are innocent, those who are not interested… Everyone is interested, but there are persons who have forgotten his relationship with God. Therefore it is the duty of the devotee to enlighten others. That is required. Just like Lord Jesus Christ, he also preached the sense of God, or Kṛṣṇa consciousness. It is the duty of devotee. It is the duty of good son of God, but the…, those who are in the lower status, they have not developed such consciousness that ”I have to preach the philosophy of God consciousness or Kṛṣṇa consciousness to others.” They are simply satisfied themselves. They go to the church or mosque or temple, offer their prayers in devotion. That’s all.

So the next stage is, one who is advanced spiritualist, he has got four visions.

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

”A person who knows what is God, and knows also who is a devotee, and knows also who is innocent, and knows also who is atheist…” There are four kinds of people. So atheist, innocent, devotee, and er, here, three classes, and God. God, God’s devotee. One, God; second, God’s devotee; third, innocent persons; and fourth, atheists. So a person who has elevated himself to the second stage of Kṛṣṇa consciousness, he has got four kinds of dealings. First thing is, because he knows God, therefore he loves God, prema. His only lovable object is God, or Kṛṣṇa. And the second is the…, he makes friendship with the devotees of God. First thing is, because he loves God, therefore he makes friendship with the devotees of God. But God is the center. If you love God, then you can love others also very perfectly. For example… Of course, in your country I do not know, but in our country, suppose a girl is married to a boy, and the boy has got father, mother, brothers, and so many other relatives. As soon as the girl comes to the house of her husband, the father of the husband becomes the father-in-law, or the mother of the husband becomes mother-in-law. So he has got…, she has got some duty to the father-in-law, to the mother-in-law, to the brother-in-law, but before marriage, she had no connection with these, all these people. Similarly, as soon as you make your connection revived… The connection is permanent. Your relationship with Kṛṣṇa, or God, is eternal, but we have forgotten. So as soon as it is revived, ”Oh, I am the part and parcel of the Supreme,” or ”I am son of the Supreme,” then your relationship with other sons of God becomes clear. That is universal brotherhood.

So one who is in the second stage of development, he knows God, he loves God, and in relationship with God, he loves the devotees of the…, he makes friendship with the devotees of the God. Īśvare tad-adhīneṣu bāliśeṣu. And so far the innocents are concerned… Innocent means they are not offender, but they do not know what is God, what is his relation, ordinary man. For them, the person who in the second stage of Kṛṣṇa consciousness, his duty is to enlighten them. And those who are atheists, purposely against God, they should be avoided. Therefore there are four kinds of dealings for the person who is in the intermediate position. And those who are in the higher status of Kṛṣṇa consciousness, they do not see anyone as against God. Their vision is that everyone is engaged in God’s service. So there, there is only one vision, that everyone is engaged in God’s service. They have no distinction. That is very higher stage. One should not imitate that stage.

So in the lower stage, these two gentlemen, Tapana Miśra and Candraśekhara, they are hearing the criticism against Lord Caitanya, but they are, I mean to say, placing themselves in the lower status, and they say that ”We cannot bear this.” Because they haven’t got sufficient power to refute the arguments of the other party, therefore they are feeling sorry.

tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāṭe hṛdaya-śravaṇa

Because, unless one is conversant with logic, arguments and Vedic literature, it is very difficult to defend. The more you can defend from the attacks of atheist, the more you should understand you have advanced in Kṛṣṇa consciousness. The atheists, generally, they will attack you, undoubtedly. But you have to defend yourself. So that is the business of the persons who are in the intermediate position.

ihā śuni rahe prabhu īṣat ha-iyā
sei kāle eka miśra milila āsiyā

Eka vipra milila āsiyā. Now, while they were talking, Lord Caitanya and His two devotees, Tapana Miśra and Candraśekhara, so two, one brāhmaṇa came to invite Lord Caitanya.

āsi’ nivedana kare caraṇe dhariyā
eka vastu māgoṅ, deha prasanna ha-iyā

The brāhmaṇa came and fell down on the feet of Caitanya Mahāprabhu and requested Him that ”I have come to beg one thing from You. Please be kind to agree to this.”

sakala sannyāsī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana

Caitanya Mahāprabhu, although He was in the renounced order of life, sannyāsī, still, He was avoiding the company of the Māyāvādīs, who are impersonalists. Caitanya Mahāprabhu is personalist. So generally, that is the system still. The impersonalists, as soon as they see some personalist, they begin to attack by argument. So those who are not very highly developed, they avoid. But those who are conversant, they argue, so on. So Caitanya Mahāprabhu, while He was staying at Benares, He was not very enthusiastic to mix with this Māyāvādī class of sannyāsīs. Therefore this man who invited all the sannyāsīs for a dinner, he also came to Caitanya Mahāprabhu and asked Him that "I know that You do not associate Yourself with the Māyāvādī sannyāsīs. Still, I have come to invite You. Please accept my request."

nā yāha sannyāsī-goṣṭhī ihā āmijāni
more anugraha kara nimantraṇa māni'

"I know that You avoid the association. Still, I am requesting You. If You kindly accept this request."

Prabhu hāsi' nimantraṇa kaila aṅgīkāra. Now there were two incidences. One incidences, one incident is that His two devotees were very sorry because the other party was criticizing Him. And the meantime, another brāhmaṇa came to invite Him. So it was coincidence. Caitanya Mahāprabhu thought that this is an opportunity to meet the Māyāvādī sannyāsīs and to talk with him, to talk with them, how they criticized the personalists.

prabhu hāsi' nimantraṇa kaila aṅgīkāra
sannyāsīre kṛpā lāgi' e bhaṅgī tāṅhāra

So although previously He did not associate with the Māyāvādī sannyāsīs, still, to please His devotees, who were very sorry to hear the criticism, He accepted the invitation so that He could meet them and talk with them.

se vipra jānena prabhu nā yā'na kā'ra ghare
tāṅhāra preraṇāya tāṅre atyāgraha kare

"And so the invitation was accepted, and the meeting date was also accepted."

āra dine gelā prabhu se vipra-bhavane
dekhilena, vasiyāchena sannyāsīra gaṇe

"The next day the Lord went to the house of that person who invited, that brāhmaṇa, and He saw there were many other Māyāvādī sannyāsīs sitting together."

sabā namaskari' gelā pāda-prakṣālane
pāda prakṣālana kari vasilā sei sthāne

Now, just see the behavior of Lord Caitanya. Although He was not in agreement with the other party, still, because they were sannyāsīs, renounced order of life, Caitanya Mahāprabhu offered His respect by bowing down before them. It is the duty of everyone, not only between the sannyāsī and sannyāsī. It is the custom of Vedic system. As soon as one would see a sannyāsī, at once he should offer his respect. If he does not offer his respect, then it is enjoined that he should fast one day as punishment. He should not eat. "Oh, I saw a sannyāsī, but I did not offer my respect. Therefore the penance should be that I should fast one day." This is the injunction. So Caitanya Mahāprabhu, although He was God Himself, but His behavior and His etiquette was excellent. At once He saw the sannyāsīs, He offered His respect. Pāda prakṣālana kari vasilā sei sthāne. And it is the system that when one comes from outside, he has to wash his feet before he enters room, especially for the sannyāsīs. So He washed His feet and sat down outside where the other sannyāsīs were sitting, a little off, just the place where He washed His feet.

vasiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa

And while He was sitting in that place, He was so nice and beautiful. He was only twenty-four years old, and, or twenty-five years old, and very beautiful, very fair complexion, and He has accepted the sannyāsa order, the saffron cloth, and with tilaka. Everything looked so very nice that other sannyāsīs became attracted, "Oh, very nice." Prabhāve ākarṣila saba sannyāsīra mana: "The other sannyāsīs who were sitting, they were all attracted, 'A very nice boy sannyāsī.' " So uṭhila sannyāsī saba chāḍiyā āsana: "Automatically they were so pleased that they stood up to show Him respect, Lord Caitanya."

Prakāśānanda-nāme eka sannyāsī-pradhāna: "The chief of the sannyāsīs who were sitting there, his name was Prakāśānanda Sarasvatī." Sarasvatī. The sannyāsīs, they have got different titles. According to Śaṅkara sampradāya, there are ten titles. And, according to Vaiṣṇava sampradāya, there are 108 titles. So the ten titles which the Śaṅkara sampradāya claim, that is also included in the Vaiṣṇava sampradāya. They are called Sarasvatī, Bhāratī, I mean to say Vana, Araṇya-in this way, there are ten names. My Guru Mahārāja, my spiritual master, he was sannyāsī, and his title was Sarasvatī. Sarasvatī. So Sarasvatī, Bhāratī, Tīrtha, Vana, Araṇya, Parvata, just like so many titles. So there was a sannyāsī who was the chief amongst other sannyāsīs. His name was Prakāśānanda Sarasvatī. He was great scholar.

prakāśānanda-nāme eka sannyāsī-pradhāna
prabhuke kahila kichu kariyā sammāna

"Now, offering respect to Lord Caitanya, he began to say…"

ihāṅ āisa, gosāi āisa, śunaha śrīpāda
apavitra sthāne vaisa, kibā avasāda

"O my dear Sir, why You are sitting so distant place and a filthy place? Please come here. Sit with us."

Prabhu kahe,-āmi ha-i hina-sampradāya. Now, Caitanya Mahāprabhu because He heard the criticism by this Prakāśānanda Sarasvatī that "This Caitanya Mahāprabhu, who has come in Benares, He is not very learned," therefore Caitanya Mahāprabhu's replying him that "I belong to the lower-class sannyāsī. Therefore I am sitting in this filthy place. You better sit in higher places."

prabhu kahe-āmi ha-i hina-sampradāya
tomā-sabāra sabhāya vasite nā yuyāya

"So I am not fit to sit with you," Caitanya Mahāprabhu replied.

āpane prakāśānanda hātete dhariyā
vasāilā sabhā-madhye sammāna kariyā

He was learned man, Prakāśānanda Sarasvatī. He could understand the hint given by Caitanya Mahāprabhu. He himself personally went to receive Caitanya Mahāprabhu and caught His hand: "Please come here. Sit with us. Why You are sitting here?"

Now, next, tomorrow, we shall discuss about their talks. Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.66-76

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San Francisco, February 6, 1967

Prabhupāda: So Caitanya Mahāprabhu and Prakāśānanda Sarasvatī, they are now together. Now there will be discussion. Now Prakāśānanda Sarasvatī, he (is) asking Caitanya Mahāprabhu, "I think Your name is Śrī Kṛṣṇa Caitanya, and You are disciple, You have accepted this renounced order of life from Keśava Bhāratī." As I've explained to you, that there are ten different names in the Śaṅkara sampradāya of the sannyāsīs, and there are 108 names amongst the Vaiṣṇava sannyāsa. So Caitanya Mahāprabhu, although He was initiated by Vaiṣṇava, He took sannyāsa, He accepted sannyāsa, from Bhāratī, who belongs to the Śaṅkara sampradāya, Śaṅkara sect. The rule is that if one has to accept renounced order of life, there is ceremony; as there is ceremony of initiation, there is ceremony of accepting this renounced order of life. And that ceremony must be performed by another bona fide, I mean to..., sannyāsī, renounced order. It is not that you take your cloth and get it colored and one day you become a sannyāsī. No. There are ceremonies. So Caitanya Mahāprabhu took sannyāsa from Keśava Bhāratī. This Keśava Bhāratī belonged to Śaṅkara sampradāya. Therefore Prakāśānanda Sarasvatī also belonged to Śaṅkara sampradāya. So he's asking that "I understand that Your name is Śrī Kṛṣṇa Caitanya."

Now, there are different kinds of names of brahmacārī also under the guidance of a sannyāsī. So the person who is under the guidance of Bhāratī, the brahmacārī's name is Caitanya. So Caitanya Mahāprabhu, although He took sannyāsa, He did not change His brahmacārī name. That is also very significant. Because in the Māyāvādī sannyāsa, as soon as they take sannyāsa, they think that, "I have become Nārāyaṇa." So Caitanya Mahāprabhu, although He was regularly a sannyāsī, He did not change His name of brahmacārī. That means brahmacārī's meant for serving the spiritual master. So He continued to be a servitor. That is the significance. So Prakāśānanda Sarasvatī's asking that "You are a sannyāsī of our sampradāya because You have accepted renounced order from Bharati. So what is the reason that You do not mix with us?" That is his first question. "And another complaint is that You are a sannyāsī. You should devote Your time in discussing philosophy, Sāṅkhya philosophy, and Vedānta-sūtra. You should learn. You should understand. Why You have taken sannyāsa? And what is this, that You are simply dancing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare?" This was his first question. Yes. And Caitanya Mahāprabhu was simply dancing and chanting. This is the specific contribution of Caitanya Mahāprabhu. Because, amongst the Māyāvādī sannyāsīs, dancing and chanting is considered to be material. So that is also, they take, it is also one kind of sense gratification. So sannyāsa means they should stop sense gratification. So this is also, according to them, sense gratification, because they took it as ordinary singing.

So Prakāśānanda Sarasvatī asked Caitanya Mahāprabhu, "Why do you follow this sentimentalism, chanting and dancing? You are a... And some of the foolish persons, who have no knowledge, they also follow You. What is this?" Vedānta-paṭhana, dhyāna, sannyāsīra dharma. "You have taken sannyāsa, renounced order of life. Your duty is to study Vedānta always and meditate." Tāhā chāḍi' kara kene bhāvukera... "And You have given up all these procedure. And You are simply chanting and dancing?" Prabhāve dekhiye tomā sākṣāt nārāyaṇa. "So far I see You, from Your bodily features, oh, You appear to be very glorious. You are very intelligent." Because He was boy. Prakāśānanda Sarasvatī was very elderly, and Caitanya Mahāprabhu was only twenty-four years old. So he's appreciating that, "From Your face it appears that You are very learned, advanced. And why do You indulge in this sentimentalism?" This is very important question, and answer you should know. This saṅkīrtana movement... Hīnācāra kara kene, ithe ki kāraṇa: "So this is not deserving to a sannyāsī."

prabhu kahe-śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dehki' karila śāsana
[Cc. Ādi 7.71]

"Yes. You are right, My dear Prakāśānanda Sarasvatī. You are right. But there is reason why do I do it. Now I can explain to you. When I took sannyāsa from My Guru Mahārāja, from My spiritual master, he found Me a rascal and fool number one, rascal." So guru more mūrkha dekhi' karila śāsana: [Cc. Ādi 7.71] "So, because he found Me a foolish person, therefore he has chastised Me." Why? What is that? "He said mūrkha tumi: 'You are foolish. You have no education. You are illiterate.' " Tomāra nāhika vedāntādhikāra: " 'It is not possible for You to understand Vedānta.' " 'Kṛṣṇa-mantra' japa sadā-ei mantra-sāra: " 'Therefore, You simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. That will make You all right.' " Now here is the point, that was Caitanya Mahāprabhu a foolish person? No. He was not a foolish person. In His childhood He was known as Nimāi Pandit, the greatest learned man. Even when He was sixteen years old, He defeated another very learned fellow from Kashmir. So He was reputed scholar, and He was known. And Prakāśānanda Sarasvatī knew it that Caitanya Mahāprabhu, even in His gṛhastha āśrama or in His householder life, He was a teacher of nyāya, logic, and He's great learned man. He knew it. But Caitanya Mahāprabhu says that "My spiritual master found Me a rascal, a fool [Cc. Adi 7.71]. Therefore he said that 'You have no chance for understanding Vedānta. Therefore You take to this principle: chant simply Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.' " What is the purpose of presenting Himself as fool and rascal? The idea is that in this age, 99.9% are fools and rascals; therefore it is very difficult for them to understand what is the purpose of Vedānta. He's representing Himself as one of the fools and rascals.

So Cai..., according to Caitanya Mahāprabhu, the so-called Vedānta societies, the so-called, I mean to say, learned scholars on Vedānta, they are not actually Vedānta scholars. They are all fools and rascals. Because Vedānta-sūtra is very difficult to understand. The compiler, the author of Vedānta-sūtra, is Vyāsadeva. He himself thought it wise that "I must leave one commentation of Vedānta-sūtra. Otherwise, in future, people will misunderstand and misuse Vedānta-sūtra." In this connection I'll, oh, I may declare herewith that some of you, if you read the Chicago speech by Vivekananda… That was, he was the first man. He came from India to preach this Hindu philosophy in 1893. Some of you know. So he has got his speech, Chicago speech of Vedānta. You'll see, it is simply rascaldom. Simply. By his speech it is written… If you can secure, you bring it, you'll see how rascaldom he was. You'll be surprised. Even a clergyman from this country, oh, he was surprised. "Oh, you come from India and you are decrying God in this way? Oh, I'm surprised." He was…, simply he has decried God: "Oh, why do you care for God? Throw Him, God. You are God." In this way, he has spoken.

So Caitanya Mahāprabhu, five hundred years before, He knew it that in future the all these rascals will misinterpret Vedānta-sūtra. Therefore He presented Himself that "I am fool." Vedānta-sūtra is not a very easy thing. Therefore Vyāsadeva, he explained Vedānta-sūtra in the Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam. The first aphorism of Vedānta-sūtra is janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā: "Now it is the time for understanding what is Brahman." The next sūtra is… "What is Brahman?" The next answer is janmādy asya yataḥ: "Brahman is that from whom or from where everything emanates." Now he explains janmādy asya verse:

janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ
tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ
[SB 1.1.1]

In this way, there is lucid explanation of Vedānta-sūtra. Now, if you take Vedānta-sūtra, this janmādy asya aphorism, that Brahman is that Absolute Truth from where everything emanates, or everything is born… Janma means, janma means born, birth. And sthiti, sthiti means maintenance. Janmādi. Janma sthiti and pralaya. Pralaya means dissolution. This material world, it has got a date of its creation. Just like your body, it has got a date of its creation. It stays for some time, and again there is a date of its dissolution. You take the history of everything material, either you take this body, or take this world, or take any empire or any… Just like your American country, oh, it has a date of its beginning. Now it is staying. Now it will be, some day will come, there will be no more America. You should know it. That means, that is nature's law. Everything. Everything is born, it stays for some time, then it is dissolute, dissolved. That is explained in the Bhagavad-gītā, bhūtvā bhūtvā pralīyate [Bg. 8.19]. Bhūtvā bhūtvā pralīyate. All this thing, whatever material, that manifests, it comes out, it is manifested. It… Just like bubbles in the ocean. There are millions and millions bubbles created one second, and next second, it is finished. So janmādy asya yataḥ [SB 1.1.1]. But this is the manifestation of material creation. Behind this, the, this spirit is there. Therefore that spirit is Brahman. In this way…

Now, what is the nature of that Brahman? Is it impersonal or personal? Now, Vyāsadeva says, abhijñaḥ svarāṭ. No. "That Supreme Truth is cognizant. He knows." And Bhagavad-gītā also confirms that, vedāhaṁ samatītāni [Bg. 7.26]. The Lord says, "I know everything. I know…" Unless He's cognizant, unless behind this mani…, cosmic manifestation, if there is no brain, if there is no cognizance, how nicely it can be made so regulation, I mean to say, timely, everything is working? The planets are working. Do you think there is no brain behind this? There must be. Therefore Bhāgavata says yes, abhijñaḥ… Abhijñaḥ means He's cognizant; He's not a fool. Therefore He's a person. Cognizant is a person. And it is said, svarāṭ. He also educated Brahmā. He also… Because Brahmā is considered to be the first created being in this universe. So Bhāgavata says, tene brahma hṛdā ādi-kavaye. Ādi-kavaye means the first created being, and brahma means this Vedic knowledge. So He impregnated Brahmā with Vedic knowledge. So these are the explanation of Vedānta-sūtra. But there are so many foolish rascals, they are misusing Vedānta-sūtra in a different way. Therefore Śrī Caitanya Mahāprabhu very cunningly represented Himself that "I am a fool. I am a rascal. Therefore My Guru Mahārāja, My spiritual master, chastised Me, that 'You rascal, You fool, You cannot understand Vedānta-sūtra. You better take this. That will make You happy.' " Or, in other words, at the present moment, the circumstances are so awkward that it is not possible to understand Vedānta. If you indulge in Vedānta-sūtra, it will be very difficult for you. Therefore Caitanya Mahāprabhu's contribution: harer nāma harer nāma harer nāma [Cc. Ādi 17.21]. "Just chant Hare Kṛṣṇa." That will make you everything progressive. Mūrkha tumi, tomāra nāhika vedāntādhikāra. So Caitanya Mahāprabhu is representing Himself as the chief man of the fools and rascals, and He says that "My Guru Mahārāja, My spiritual master, ordered Me that 'You better chant Hare Kṛṣṇa. That will make You happy and progressive. That will make You one day understand what is Vedānta.' " 'Kṛṣṇa-mantra' haite habe saṁsāra-mocana.

Now one may question, "Oh, Vedānta-sūtra, understanding Vedānta-sūtra, one is liberated from this material entanglement. So you are asking me simply to chant Hare Kṛṣṇa? Will that purpose be served?" Oh, His guru said, "Yes, it will be served." He said, kṛṣṇa-mantra haite habe saṁsāra-mocana: "If You go on, continue this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there will be a day when You come to the perfectional stage. Then You will be liberated." The same result as one gets out of studying Vedānta philosophy or Sāṅkhya philosophy, the same result also you will get by simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa. Kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa. "Not only that, the Vedantists, sometimes they cannot reach up to the Kṛṣṇa planet. But Your advantage will be that You'll not only be liberated, but You will be achieving the highest planet, planetary kingdom, or the kingdom of God, You'll be able to achieve there." And nāma vinu. Nāma vinu kali-kāle nāhi āra dharma. Now Caitanya Mahāprabhu explained that, "This Hare Kṛṣṇa, Hare Kṛṣṇa is the only universal religious principle in this age." No other religion process will be effective because people are so many and diverted in different way. This is the common formula and this is the effective formula. So Caitanya Mahāprabhu says, nāma vinu kali-kāle: "Without chanting this Hare Kṛṣṇa, there is no other alternative for self-realization in this age of Kali."

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

Now the essence of all scripture is this Hare Kṛṣṇa. Essence. Sarva-śāstra-marma means essence of all scripture. And sarva-mantra-sāra. And there are different kinds of hymns and mantras, and this is the, I mean to say, topmost part of all mantras. "In this way, My Guru Mahārāja asked Me to chant Hare Kṛṣṇa."

Eta bali' eka śloka śikhāila more. [break] …dogmatic or dictator. Because one cannot be a guru or spiritual master if he creates something. No. He cannot create. Therefore Caitanya Mahāprabhu says to Prakāśānanda Sarasvatī that "My Guru Mahārāja, My spiritual master, has reason." Why? What is that reason? Kaṇṭhe kari' ei śloka kariha vicāre: "My Guru Mahārāja said, he gave Me one verse from authoritative Vedic literature, and he asked Me that 'You should always keep this verse within Your,' " what is called,

” ’throat.’ ” That means, keeping in throat means… And what is that? This is a quotation from the Vedic literature, Bṛhad-nāradīya Purāṇa. There are four Vedas, and the, there are supplementary Vedas also. There are eighteen purāṇas. So one of the purāṇas is called Bṛhad-nāradīya Purāṇa. So in that Bṛhad-nāradīya Purāṇa, this quotation is there:

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

”In this age of Kali…” Kali means disagreement, quarrel and misunderstanding. This is Kali-yuga, misguiding and, I mean to say, less intelligence, less merciful, living for short period. There are so many disqualifications in this age. So therefore, in the Bṛhad-nāradīya Purāṇa it is explicitly stated that,

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Kalau means in this age of Kali there is no other alternative, no other alternative, no other alternative. Thrice. Just like, when you want to stress upon some point, you say thrice: ”Do this. Do this. Do this.” Similarly, in the Bṛhad-nāradīya Purāṇa, thrice it has been emphasized that you must take to this harer nāma, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Why I must take it? Now, because there is no other alternative than this for your self-realization. If you at all want to know yourself, if you at all want to become perfect or, if you want, at all, to reach the goal of human life, then you must, you must, you must. ”So My Guru Mahārāja…” Caitanya Mahāprabhu says that ”My Guru Mahārāja, My spiritual master, asked Me to ’Keep this verse within Your throat and You go on chanting and I bless You that You will be liberated. You’ll not only be liberated, but You shall also reach the highest goal, the Kṛṣṇa planet.’ ”

So we shall explain further tomorrow. Any question? (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.76-81

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San Francisco, February 2, 1967

Prabhupāda:

…harer nāma eva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Caitanya Mahāprabhu is explaining His position, why He’s chanting this transcendental vibration,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

The reason is that Vedānta philosophy, because the Māyāvādī sannyāsīns… The Vedānta philosophy actually belongs to the Vaiṣṇava sampradāya because it was compiled by Vyāsadeva, who is the original spiritual master of this Vaiṣṇava sampradāya. Of course, the Māyāvādī philosophers, they also accept Vyāsadeva as their original spiritual master, but they have interpreted Vyāsadeva’s views; therefore they are not considered to be bona fide disciples. Just like you’ll see in the Bhagavad-gītā that Arjuna, in the beginning he was arguing with Kṛṣṇa, between friend and friend, but when he surrendered himself as student, śiṣyas te ’haṁ śādhi māṁ prapannam… [Bg. 2.7]. He said, ”My dear Kṛṣṇa, now I am surrendering unto You. I accept You as my spiritual master.” Śiṣyas te aham: "I am Your disciple, not friend.” Because friendly talks, arguments, there is no end. But when there is talk between spiritual master and disciple, there is no argument. No argument. As soon as the spiritual master says, ”This is to be done,” it is to be done. That’s all, final. So you’ll find, throughout the whole instruction of Bhagavad-gītā, not that blindly. There is submissive presentation, ”Kṛṣṇa, I cannot understand this.” That is allowed. But it is not that you have to change the decision of the spiritual master. No. If you cannot understand, it is…, you should know it that ”Due to my less intelligence, I just now do not understand what the spiritual master said, but that is already concluded. But I may try to understand so that I may not be misleading.” That is the position. So just see. Caitanya Mahāprabhu says that ”My Guru Mahārāja saw Me a rascal, fool. Therefore he asked Me, ’You don’t touch Vedānta-sūtra. It is not for You. You simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.’ ”

Now Caitanya Mahāprabhu’s explaining, ei ājñā pāñā nāma la-i anukṣaṇa. ”After reception of this order from My spiritual master, I have engaged Myself constantly in chanting Hare Kṛṣṇa.” That is disciplic succession. Even if you do not understand the version, the motive, of spiritual master, you have to follow without any argument. In the Bhagavad-gītā also you’ll find this verse,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo ’vyavasāyinām
[Bg. 2.41]

The purport is that those who are intelligent, they take the message from the spiritual master-whatever he says. And one has to execute that particular order without any deviation. That will make him perfect. There may be different orders for different disciples, but a disciple should take the order of the spiritual master as his life: ”Here it is, the order. So let me execute it without any deviation.” That will make him perfect. Just see, the Caitanya Mahāprabhu’s, this is His instruction. He says, ei ājñā pāñā nāma la-i anukṣaṇa. He did not think, ”Oh, My spiritual master thought Me a fool, rascal [Cc. Adi 7.71]. Oh, why I am rascal? Let Me see Vedānta-sūtra. Why shall I not see?” Oh, that is rascaldom again. That is rascaldom again. You cannot deviate the order of the spiritual master by an inch if you really want success.

So Caitanya Mahāprabhu says, ei ājñā pāñā: "I received this order from My spiritual master, and I follow it strictly." Nāma la-i anukṣaṇa: "Because My spiritual master told Me that 'You don't touch Vedānta. You, You fool. You just go on.' " Or, in other words, Caitanya Mahāprabhu was not a fool. He was a vastly learned man. He's representing the fools of the present age. What they will understand, Vedānta-sūtra? Their life is so molded by the present atmosphere, materialistic atmosphere, that they are unable to touch Vedānta-sūtra. They are unfit to touch even Vedānta-sūtra, what to speak of understanding it. Therefore they'll create more rascaldom to create so many Vedānta societies and they are the same rascals, still. For hundred years they are studying Vedānta-sūtra, and the same thing, the same bad habit-same illicit connection, same intoxication, same gambling. Everything is going on. And they're Vedānta-sūtra student? This is rascaldom. There must be change in life. Otherwise, what is the use of Vedānta-sūtra? Veda-anta. Vedānta means… Veda means knowledge, and anta means end, end of all knowledge. Everyone is searching after knowledge, but there must be some end. What is the ultimate end? The Bhagavad-gītā says, vedānta-vid vedānta-kṛd ca aham: "I am the compiler of Vedānta. I am the knower of Vedānta." So, if you simply understand what Kṛṣṇa says in the Bhagavad-gītā, you are Vedantist. And what says Kṛṣṇa? What does He say? He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all rascaldom. Simply surrender unto Me." This is Vedānta. This is Vedānta. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra].

So Vedānta-sūtra means… To understand Vedānta-sūtra means that one has to know the Supreme Personality of Godhead, full knowledge, and knowing it fully, knowing his own position fully and God's position fully, one has to surrender. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That surrendered soul is a great soul who has surrendered, "Oh, God is great." That is Vedānta. Not that giving his own interpretation, as if Vyāsadeva was a fool, and he left Vedānta for being commented by another rascal. No. Then what is the authority of Vedānta? If you can… You are a common man. Your intelligence is so imperfect. You are cheaters, and your senses are imperfect. How you can comment on Vedānta which was compiled by Vyāsadeva, the most perfect personality, liberated personality? How you can comment on Bhagavad-gītā? It is spoken by Kṛṣṇa. So you have no right. If you at all want to study Vedānta-sūtra, you have to accept it as it is, without any change. That is understanding. Vedānta-sūtra… Just like, several times I have given this example in this class, that it is… Lord Caitanya said to Sārvabhauma Bhaṭṭācārya that "In the Vedas, it is stated that if you touch the stool of any animal, you'll be, I mean to say, infected. So you have to take your bath." Just like we go to evacuate in the bathroom and, after evacuating, you have to take bath. This is the system to become cleansed. This is Vedic system. But again the Vedas says that if you touch the cow dung, the stool of cow or another animal, oh, it is pure. Rather, if you are impure, by touching cow dung, you'll be purified. Now here is contradiction, that you… The Vedas says that if you touch the stool of any animal, then you become infected-you have to take bath, cleanse yourself. And again you say that cow dung, which is also stool of another animal, if you touch it, then you'll be purified. Now, if you put your argument, "Oh, this is contradictory. So Veda is full of contradiction," no, it is not contradiction. It is fact. One doctor, Mr., Dr. Goshal, he is a medical college chemist. He analyzed this cow dung and found all antiseptic properties in cow dung. So this is Vedic injunction. Whatever is there, it is already tested, it is already experimented. You have simply to accept. Don't try to argue. This is acceptance of Vedānta-sūtra. Not that "Oh, I have got to serve some purpose, political purpose. So I'll have to prove from Bhagavad-gītā there is nonviolence." In our country, Gandhi, he was supposed to be a great student of Bhagavad-gītā. He wanted to prove that there… [break] …by violence. So he was killed. How you can prove Bhagavad-gītā nonviolence? There is tacit order, "You must fight. The other party is impious. So you must fight." These are the injunction. You cannot change. That is not Vedānta-sūtra.

Therefore Lord Caitanya Mahāprabhu says that "I accept the order of My spiritual master in toto, without any interpretation, without any argument, without any understanding. Whatever he has said, it is all right." This is acceptance of spiritual master. "Oh, I accept spiritual master, but I don't accept your order"-this is not acceptance of spiritual master. If you at all accept somebody as spiritual master, you must test him. You must test him for at least one year if you have got doubts. And when you are convinced that "Here is a person whom I can follow blindly," then you accept. You haven't got to follow blindly. Spiritual master will not place before you anything unreasonable. But the process is that you cannot change the order of spiritual master. You cannot argue. You… Unless you are convinced that "I shall accept the order of this person without any argument," don't accept anybody as spiritual master. It is a false acceptance. Just see. Caitanya Mahāprabhu says that. And other point is that if you take Caitanya Mahāprabhu's life, oh, He was a vast learned scholar, but He said that His spiritual master found Him the nonsense. Now how it is that? He was a great scholar, and how His spiritual master found Him a nonsense? So therefore, however you may be a great scholar, if your spiritual master finds you a fool, you must accept that you are a fool. You don't say, "Oh, I am such a great scholar, and unjustly my spiritual master says that I am fool." Then you lose the connection at once. You'll understand, yes, just like Caitanya Mahāprabhu's disciple. He is, Caitanya Mahāprabhu is speaking about His own discipleship.

Now His disciple, Sanātana Gosvāmī, when he approached Caitanya Mahāprabhu, he also placed him in that way, that "I am a fool." That Sanātana Gosvāmī, he was great scholar in Sanskrit. He was great scholar in Parsi and Urdu. And he was minister, very learned man, and very man of position. But when he approached Caitanya Mahāprabhu, he said that "Ordinary people, they say that I am very learned man. And I am such a fool that I also accept their version. I think that I am learned man." "What is the objection? You are already learned. You are very good scholar." "Yes. Now I understand that I am fool because I do not know what I am. I may be materially advanced in learning, but if somebody asks me, 'Can you say what you are, wherefrom you have come, where you are going after death, why you are suffering all these material miseries? Can you have any remedy?' oh, there is no answer. So what sort of learned man I am? I cannot answer all these things. Therefore I have come to You." Similarly, Arjuna, when he was arguing with Kṛṣṇa, "Oh, if I kill my grandfather, then such and such thing will occur me. Oh, if I kill my brothers, the, my brothers' wives, they will be widow and they'll be corrupted, and there will be unwanted children," so many things. He was arguing rightly. That was not… That is from materialistic point of view. From materialistic point of view, you may be very great learned man. But every one of you must know that spiritually, you are damn rascal, nothing! Spiritually, all these persons who are very proud of their learning, they're all damn rascals. Asat. Simply rascals. Simply rascal. So you must know that "I am simply rascal" if you want to make progress in spiritual life. And what do you know about spiritual life? You do not know anything.

So that is the representation of Caitanya Mahāprabhu. He says that "My Guru Mahārāja found Me…" It is better if you remain a fool always before your spiritual master. Then you'll make advance. And if you think yourself, even for a moment, that "I know something more than my spiritual master," you are fallen. This is called vyavasāyātmikā buddhir ekeha kuru nandana [Bg. 2.41]. That one vow, that "I have to follow the order of my spiritual…," that will make you advanced. The more you strictly follow the order of spiritual master, the more you become advanced. You do not become fool. Actually you become advanced. Otherwise, what is the use of…? It is not a formality. It is actually fact, if you at all want to make advancement in spiritual life, you must follow the orders of the bona fide spiritual master. As Caitanya Mahāprabhu, such a great scholar, and He's accepted as the incarnation of God, and He's showing us the example that "I followed the order of My spiritual master because he found Me a nonsense."

Nāma laite laite mora bhrānta haila mana. Now He's giving His practical experience. What is that practical experience? He says that "Although I followed, because I had no other alternative to follow the instruction, so I followed… Now I have experienced by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, I thought that I have becoming mad after it. I am feeling ecstasy, mad after it." Bhrānta. Bhrānta haila mana means "As if I become mad. When I chant…" Actually, if you chant sincerely, you'll feel some madness, that not this madness, not LSD madness, but it is spiritual madness. Spiritual madness. Spiritual madness. Bhrānta haila mana. Dhairya dharite nāri. "I cannot… I become impatient." Dhairya dharite nāri, hailāma unmatta. "Just like I became a madman. And what are the symptoms? Hāsi, sometimes I laugh, sometimes I cry, sometimes I dance without any fear. And sometimes I sing, and sometimes I become just like madman." Tave dhairya dhari' mane karilun vicara. Then, when He saw that "By chanting Hare Kṛṣṇa these symptoms have developed in Me, so I thought, 'Oh, have I become mad? Why these things are coming on Me? '

tave dhairya dhari' mane kariluṅ vicāra
kṛṣṇa-nāme jñānācchana ha-ila āmāra

"Perhaps by chanting this Hare Kṛṣṇa, I have now become a madman, and all My senses and knowledge are now covered. Because I am treating… I do not care for the society. I dance. I laugh. They are laughing at Me, 'Oh, this man has become mad. He's chanting Hare Kṛṣṇa and crying.' "

So who is mad, who is crazy, that is to be studied. But he's thinking, the other man is thinking, "Oh, this man has become mad, chanting and dancing." So Kṛṣṇa, Caitanya Mahāprabhu, says that "I was in doubt that whether I became a madman." Pāgala ha-ilāṅ āmi, dhairya nāhi mane. "Perhaps I become a madman and I have no patience when I chant and dance and cry." Eta cinti' nivediluṅ gurura caraṇe. He goes again to the spiritual master: "My dear sir, I think I have become a madman." "Why?" "Oh, because you asked Me to chant. Now I am chanting, and the effect is that I am feeling some ecstasy by which I am sometimes crying and sometimes dancing and sometimes singing. So I do not know. What are these disease?" So kibā mantra dilā, gosāñi, kibā tāra bala: "I do not know what sort of mantra you have given to Me. I do not know what, what is the strength, what is the influence of this mantra." Japite japite mantra karila pāgala. "Now I have become mad. What is this?"

So we shall explain again tomorrow, how He became a mad… Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.80-95

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San Francisco, February 10, 1966

Prabhupāda:

…nāhi mane
eta cinti' nivediluṅ gurura caraṇe
[Cc. Ādi 7.80]

So Śrī Kṛṣṇa Caitanya Mahāprabhu is describing His practical experience about chanting Hare Kṛṣṇa. When He saw Himself that "I am getting almost like a madman," so He again approached His spiritual master and submitted, "My dear sir, I do not know what kind of chanting you have asked Me." Because He's representing always as a fool, He's presenting that He could not perceive, He could not understand what is happening, but He submitted that "These are the symptoms I have developed. Sometimes I cry. Sometimes I laugh. Sometimes I dance. These are some of the symptoms. So I think I have become mad."

kibā mantra dilā, gosāñi, kibā tāra bala
japite japite mantra karila pāgala

"I do not know what sort of mantra you have given Me, but it appears that I have become almost like a madman."

hāsāya, nācāya, more karāya krandana
eta śuni' guru more…

" 'This chanting makes Me obliged to laugh and dance and sing.' So when My spiritual master heard Me, he replied as follows."

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

Now the spiritual master is explaining, "Yes, this is the right result of chanting Hare Kṛṣṇa. Unless You come to this emotional stage, transcendental emotional stage, You should know that You have not come to the perfectional stage of chanting. So I am very glad to see that You have chanted very nicely and You have developed the desired result." Kṛṣṇa-viṣayaka premā-parama puruṣārtha. "Because this emotion means that You are developing love of Kṛṣṇa. And that is required, not that simply by official chanting You remain where You are. You should develop. This, I mean to…, laughing, crying, and dancing is due to emotion of love of Godhead. So this is not bad." He, I mean to say, informed, the spiritual master of Caitanya Mahāprabhu: yāra āge tṛṇa-tulya cāri puruṣārtha. "Now, the symptoms which You have developed is transcendental and above all other four perfectional stage."

What are the four perfectional stage? In the material world there are supposed to be four perfectional stage of human life. What is that? First perfectional stage is that when one becomes very expert in following the religious principles. That is also another perfectional stage of common man. You have got your principles of religions, say, either Hindu or Muslim or Christian or Jew. You have got your own Bible or Testament or Koran or Vedas. There are rules and regulation, rituals, everything. So one who follows those rules and regulations, they are called religionist. And what is the effect of becoming religionist? The effect is that you can live very peacefully without any material want. Simply by following the rules and regulation of your scripture, it doesn't matter in which religion you belong to, but if you follow the rules and regulation, then your life will be peaceful and there will be no material want. That is not, of course, peaceful. You cannot expect any peace in this material world because the major problem is birth, death, old age and disease. So you cannot check this. But somehow or other, your life will be peaceful and more than those, I mean to say, upstarts who do not follow any rules and regulation. You'll be in better position, far better position than them. So this is one perfection, to become a man of religiosity.

Then, if you become a man of religiosity, then your economic wants will be almost nil. Dharma, artha and kāma. And, if your economic wants are fulfilled, then you can fulfill your sense enjoyment very nicely. We want economic development-why? Because we want to… Ordinary man, who is in the material world, he wants to fulfill his sense… He has got so many demands of his senses, either in this world or in the other world. Suppose a man is trying by his, following the religious principle to go to other planets. What is the purpose of going to other planets, heavenly planets? It is for having a better facility for sense enjoyment. Just like, according to Hindu conception, the heavenly planet, Indraloka, it is said there are very beautiful women and very beautiful gardens, and they can drink soma rasa and enjoy life for ten thousands of years, and their one day is equal to six months of this planet. So opulence, life, enjoyment, far, far greater than this; therefore they want to go to the heavenly planets. Similarly… These are facts. These are not, I mean to say, stories, or fiction. These are facts. Similarly, in the Koran also there is such injunction that if one follows the principles of Koran, in the next life they'll go to Hur(?), the land of the Hu(?), the same beautiful woman. Because we have got this material idea, sense gratification, and the last word in the sense gratification is sex life. That's all. So if we think that "Going to that place, I will have free sex life and beautiful man, beautiful woman, and nice drinking, nice eating," oh, so materialists, they think, "This is perfection of life. This is perfection of life." So dharma, artha, kāma, and the last stage is salvation. Salvationists. What are the salvationists? When a person becomes frustrated by become a man of religiosity, a rich man of economic development, and satisfaction of sense gratification, when he, one has seen that all these things has not given him any peace of mind, then he wants to become out of this scene and become one with the Supreme. This is called salvationist. So somebody is thinking void, somebody is thinking impersonal Brahman. So the last stage is to become extinguished in the void or impersonalism. That is called salvation. Salvation from this material entanglement.

So general people, they have got these four kinds of ideas: religiosity, economic development, sense gratification, and at last monism, or become one with the Supreme. That's all. In the Bengal, there is a proverb that mullah do musjik (?). Mullah do (?). Amongst the Muhammadans, the priest is called mullah. So mullah is going very hurriedly, and a person is asking…

Devotee: Your tape is off. It wasn't put in the machine right. It's behind this. It should be in front of it.

Prabhupāda: Oh, he has put wrongly. Stop it. [break] So all these activities are, up to the last stage, to become one. Therefore 99.9%, they will talk of void and impersonalism. They have no idea.

So Kṛṣṇa, but Caitanya Mahāprabhu says that this emotion, by chanting Hare Kṛṣṇa, developing love of God, is far, far beyond these four principles of perfection, above the idea of becoming one with the Supreme.

pañcama puruṣārtha-premānandāmṛta-sindhu
brahmandi ānanda yāra nahe eka bindu

This pañcama puru… This is fifth dimension. One, religiosity; two, economic development; and three, sense gratification; and four, to become one with the Supreme. So above these four, this is fifth. This is the fifth stage of perfection. What is that? Developing love of Godhead and getting emotion out of that. So Caitanya Mahāprabhu says this emotional stage is so transcendental and so elevated that there is no comparison with the other four principles. The perfection of the other four principles is enjoy to become one with Brahman. Caitanya Mahāprabhu says this brahmānanda is just like a drop in comparison with the ocean. This emotion of transcendental love is compared with the ocean, and this brahmānanda, to become one with the Supreme, is just like a drop out of that ocean. So there cannot be comparison. Caitanya Mahāprabhu said that there is no comparison. Brahmandi ānanda yāra nāhe eka bindu. Kṛṣṇa-nāmera phala-'premā', sarva-śāstre kaya. Kṛṣṇa-nāme: "If you chant Hare Kṛṣṇa, Hare Kṛṣṇa, then the result is that you develop full-fledged love of the Supreme Personality of Godhead."

Bhāgye sei premā tomāya karila udaya: "So I am very glad, Caitanya, that You have developed that symptoms by chanting. So it is very good, and it is very nice. You are very fortunate." Premāra sva-bhāve kare citta-tanu kṣobha: "When one becomes…" Just like a man in love in this material world, also, he sometimes becomes just like madman, so similarly… Material manifestation is simply perverted reflection of the real love. Here there is no love. It is simply a reflection. Because the spirit soul is originally in love with the Supreme, so he is trying to express his loving sentiments or life's symptoms, but because it is not on the platform of the Supreme, therefore materially they are manifested sometimes, but it breaks. It breaks. It does not exist. So similarly, as in the ordinary love affairs there are so many emotions, similarly, Caitanya Mahāprabhu says this is the nature of love, nature of love. Premāra sva-bhāve kare citta-tanu kṣobha. Kṣobha means there is some agitation, within the mind, of the body. There are so many symptoms. Kṛṣṇera caraṇa-prāptye upajāya lobha: "And the more you increase the symptoms and this emotion, the more you will be anxious to be a sincere lover of God, or Kṛṣṇa." Premāra sva-bhāve bhakta hāse, kānde, gāya: 'This is the nature of loving emotion of a devotee, that he sometimes laughs, sometimes dances, sometimes cries." Unmatta ha-iyā nāce, iti-uti dhāya: "And sometimes he dances like a madman and goes this side and that side. So these symptoms are good symptoms."

sveda, kampa, romāñcāśru, gadgada, vaivarṇya
unmāda, viṣāda, dhairya, garva, harṣa, dainya

Now these are some of the stages explained, and each item is very important. Sveda: when actually one comes to the perfectional stage of emotion, there is perspiration, perspiration from the body, sveda. Kampa: there is shaking of the body, like this. Yes. Shaking of the body. Romāñca: the hairs stands on the holes, romāñca. Gadgada: he fails to speak. He cannot express his words exactly. Vaivarṇya: there is sometimes paleness of the body. Unmāda: just like a madman. Viṣāda: he becomes morose, very sorry, viṣāda. Dhairya: and calm and quiet. Then garva: he becomes pride, sometimes just like a chivalrous man, pride, proud. Harṣa: ecstasy. And dainya: and humble, humbleness. So these are the symptoms of perfection. So sometimes they imitate. So imitation is no good. It will come. When you are in perfectional stage, these symptoms will automatically come.

eta bhāve premā bhaktagaṇere nācāya

kṛṣṇera ānandāmṛta-sāgare bhāsāya

"All these symptoms means that he is floating in the transcendental ocean of joy, of loving Kṛṣṇa." That is the actual experience of love. Just like you love somebody, when he comes, meets you, embrace you, oh, you have got some, a particular emotion, similarly, these emotions means that you are in the perfectional stage of chanting Hare Kṛṣṇa.

bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailāṅ kṛtārtha
[Cc. Ādi 7.91]

So His spiritual master said, "So it is very nice, my dear Caitanya. You have developed all these symptoms. So I am also obliged to You because I initiated You. Now You are so perfectional stage, in a perfectional stage, so I am thinking myself, also, proud, that I have got a disciple like You. Or You have been benefited by me." So His spiritual master said like that.

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana
[Cc. Ādi 7.92]

Now here is another order. The first order is that "You chant." And when the disciple (is) in the perfectional stage, the spiritual master orders that "Yes, continue this chanting." Nāca, gāo, bhakta-saṅge kara saṅkīrtana. Nāca, gāo, bhakta-saṅge. Here is the particular word, that "You chant and sing and dance in the societies of devotees, not otherwise." Bhakta-saṅge. This particular word is there. Because otherwise you'll not feel quite comfortable. Abhakta. Abhakta means those who are not devotees. They cannot participate with this chanting or dancing. Therefore it is particularly mentioned that bhakta-saṅge: "You chant and dance in the society of devotees." Nāca, gāo, bhakta-saṅge kara saṅkīrtana: "And Yourself enjoy this chanting and dancing, and at the same time," kṛṣṇa-nāma upadeśi' tāra' sarva-jana, "at the same time preach the Kṛṣṇa consciousness philosophy so that others may also be delivered. Don't be satisfied that You have attained the perfectional stage, so Your business is end. No. You have to distribute this sense of Kṛṣṇa consciousness to the world so that others may take also advantage." Kṛṣṇa-nāma upadeśi. Upadeśi means "Instruct kṛṣṇa-nāma, about Kṛṣṇa, and Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's entourage, Kṛṣṇa's glories, Kṛṣṇa's form." There are so many things about Kṛṣṇa. The Kṛṣṇa science is Bhagavad-gītā, Śrīmad-Bhāgavatam, principally, and there are many other supplementary books of knowledge about Kṛṣṇa. So this is also another duty of this line, Kṛṣṇa consciousness. Āpani… There is another… Caitanya Mahāprabhu said that bhārata-bhūmite manuṣya-janma haila yāra: [Cc. Ādi 9.41] "Anyone…" He is ordering all Indians. Bhārata-bhūmite means all Indians. He does not say the Hindus or the Bengalis or these Punjabis. No. He says particularly, "Any person who has taken his birth in this land of Bhāratavarṣa," janma sārthaka kari, "you just perfect your life. Just perfect your life," and kara paropakāra, "and distribute this knowledge for benefit of all other people."

So this injunction is received, as Caitanya Mahāprabhu says, that "First of all make your life perfect. Don't try to preach without becoming yourself perfect." The nonsense thing is going on in this world that so-called preachers, they have not perfected their life, but they have become preachers. They have not already perfected their life, and they have become preacher. Therefore they are bringing so many nonsense things and misleading persons, Vedāntists and Vedānta Society, yogis, this or that. But they are not themselves perfect. So Caitanya Mahāprabhu said that "Before becoming preacher, before endeavoring yourself to do good to others, you just perfect yourself." "Physician, heal thyself." Physician, you are yourself diseased. How you can become a physician? People will, at once, will be detracted, "Oh, this doctor, this medical man, he's suffering from fever, and he's treating my fever." So there will be no, I mean to say, effect. So Caitanya Mahāprabhu says, or His spiritual master says, that kṛṣṇa-nāma upadeśi' tāra' sarva-jana: "First of all You have perfected Yourself by chanting Hare Kṛṣṇa. You have come to the perfectional stage. Now You have got the symptoms of emotion. Now You can preach Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Yes.

eta bali' eka śloka śikhāila more
bhāgavatera sāra ei-bale vāre vāre

Now Caitanya Mahāprabhu says that "My spiritual master, after instructing Me in this way, he has taught Me one very nice verse from the Śrīmad-Bhāgavata." What is that?

evaṁ vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

When one becomes actually devoted to Kṛṣṇa consciousness and takes pleasure by chanting his object of love, druta-citta uccaiḥ, his mind becomes perturbed by such chanting. And then hasaty, hasaty, he laughs; atho roditi, sometimes cries, roditi; and rauti, and, by seeing him, others also cry; roditi, rauti; gāyati, and chants very loudly; unmādavan nṛtyati, and dances like a madman, nṛtyati; loka-bāhyaḥ, and he doesn't care that "Somebody is looking upon me just like I am madman." He doesn't care for them. This is the perfectional stage of chanting.

ei tāṅra vākye āmi dṛḍha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari

Now Caitanya Mahāprabhu concludes… Because you might always remember that He is speaking to Prakāśānanda Sarasvatī. So He said that "With full faith in the words of My spiritual master, I chant this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, and I have no other business." Nirantara kari. Because He was… He raised the question of Vedānta, studying Vedānta, so He is answering, "This is My position. I am just following the instruction of My spiritual master. In the beginning, he taught Me like this. He instructed Me like this. Then I followed. I have developed these symptoms. Then again I approached My spiritual master. He confirmed the same thing. Therefore My business is to follow his instruction, and therefore I am always chanting and dancing."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.91-2

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Vṛndāvana, March 13, 1974

Prabhupāda: …Māyāvādī sannyāsīs why He was not engaged in reading Vedānta-sūtra, and why He was indulging in chanting Hare Kṛṣṇa mantra, that in this age, Kali-yuga, Vedānta-sūtra, to study Vedānta-sūtra and to understand the purport of Vedānta-sūtra, is very difficult. It requires a very good Sanskrit scholarship. Although it is not very difficult to understand if it is taken by the paramparā system, but because people try to understand Vedānta-sūtra by scholastic demeanor (?), therefore it becomes difficult. It was discussed by Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya. He was a very learned scholar. Sārvabhauma Bhaṭṭācārya… (aside, about fan:) Make little curved. (someone turns fan off)

Tamāla Kṛṣṇa: You want…? Prabhupāda wants the fan down more, on him.

Prabhupāda: Yes, yes.

Tamāla Kṛṣṇa: To keep the flies off. (fan noise resumes)

Prabhupāda: Not so much. That's all.

Tamāla Kṛṣṇa: Touching his body.

Prabhupāda: So the Māyāvādī sannyāsīs everywhere, they are very proud of their Sanskrit education. Sometimes people ask our students whether you have learned Sanskrit. But Kṛṣṇa consciousness understanding does not depend on Sanskrit scholarship. That is the teaching of Śrī Caitanya Mahāprabhu. He said to the Māyāvādī sannyāsī Prakāśānanda Sarasvatī that "My Guru Mahārāja studied Me as a great fool." Śrī Caitanya Mahāprabhu, presenting Himself. He was a learned scholar, undoubtedly, very learned scholar. In His youthful age He was known as Nimāi Paṇḍita. This paṇḍita title, especially the brāhmaṇas are given this paṇḍita title. But He was specifically known as Paṇḍita, Nimāi Paṇḍita, very good scholar. And He defeated the Keśava Kashmiri, a great, renowned scholar of Kashmir. The Kashmir country is mentioned in the Śrīmad-Bhāgavatam also. It is a very old country. And there were many learned scholars. And one scholar came to Navadvīpa to defeat the paṇḍitas, the learned scholars of Navadvīpa, but he was defeated by a young boy, Caitanya Mahāprabhu. Nimāi Paṇḍita was at that time only sixteen years old. But He defeated only in composition, Sanskrit composition. The Sanskrit composition, there is rules and regulations. So you know the story. He pointed out many defects in the verses composed by the Keśava Kashmiri. So he was defeated.

So Śrī Caitanya Mahāprabhu was a great scholar. There is no doubt of it. But in spite of His becoming a great scholar, He is presenting Himself as a great fool. He says, "My Guru Mahārāja saw Me a great…" Even one is very great scholar, he has to abide by the decision of his spiritual master. Even one is very great scholar, and if his spiritual master says that "You are a great fool," he should accept it. This is called full surrender. For example, I'll give you a practical… My Guru Mahārāja was very great scholar, and his Guru Mahārāja, from literary point of view, he could not even sign his name, Gaura-kiśora dāsa Bābājī Mahārāja. And Bhaktivinoda Ṭhākura asked Bhaktisiddhānta Sarasvatī Ṭhākura to accept Gaura-kiśora dāsa Bābājī Mahārāja as his, as his spiritual master, that "You go and take your initiation from Gaura-kiśora dāsa Bābājī Mahārāja." So he thought that "I am a great scholar, and I am son of a magistrate, Bhaktivinoda Ṭhākura, and great Vaiṣṇava. He'll be very much pleased to accept me." Of course, he was very much pleased. But in the beginning he refused. He refused. Because… Of course, that is only show. He was not proud. Just to teach us. Bhaktisiddhānta Sarasvatī explained that "I was little proud. So I was thrice refused by Guru Mahārāja," although he was the only disciple. So the scholarship is not a qualification of becoming devotee. That is Caitanya Mahāprabhu's teaching. Scholarship may help, but it is not necessary. Real necessary is that one should be humble and meek and follow the instruction of the spiritual master. This is real qualification.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Because bhakti does not depend on any material qualification. Bhakti is different subject matter. Aprakṛta. Adhokṣaja. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6].

So that is being taught, that… Śrī Caitanya Mahāprabhu explained His position to Prakāśānanda Sarasvatī that "My Guru Mahārāja, studying My character, he found Me a great fool. Therefore he advised Me to chant Hare Kṛṣṇa mahā-mantra." The idea is that by studying Vedānta-sūtra, by becoming a very great scholar, to achieve transcendental position of devotional service is very, very difficult nowadays. That is Caitanya Mahāprabhu's gift. But whatever you may be, if you chant Hare Kṛṣṇa mahā-mantra offenselessly, then everything is achieved, without any difficulty. Caitanya Mahāprabhu said, ihā haite sarva-siddhi haibe tomāra. Sarva-siddhi. Siddhi means perfection. Siddhi means perfection. So Caitanya Mahāprabhu advised… That is His propaganda. Ceto-darpaṇa-mārjanaṁ bhava-māha-dāvāgni-nirvāpaṇaṁ sarvātmanaṁ paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam [Cc. Antya 20.12]. That is Caitanya Mahāprabhu's… So His Guru Mahārāja advised Him… He presented Himself like that to Prakāśānanda Sarasvatī. Presenting Himself as fool means that the general mass of people, they are not fit for becoming very great Sanskrit scholar or very good philosopher or student of Vedānta philo… That is not possible in this age, in Kali-yuga. Mass of people, they are almost śūdra. Śūdra-sambhava. Scholarship, to study Sanskrit, to study Vedas, Purāṇas, they are meant for the brāhmaṇas. Not even for the kṣatriyas, or what to speak of vaiśya. Vaiśya, śūdra and woman, they have been classified in the Bhagavad-gītā as less intelligent. Striyo vaiśyās tathā śūdras te 'pi yānti parāṁ gatim. But Kṛṣṇa is so merciful. If you take the shelter of Kṛṣṇa's lotus feet, whatever you may be… You may be scholar or not scholar. You may be rich or poor; women, śūdra, vaiśya, or pāpa-yoni. It doesn't matter. It doesn't matter. In Bhāgavata also, Śukadeva Gosvāmī says, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbha yavanāḥ khasādayaḥ ye 'nye ca pāpā [SB 2.4.18]. Pāpā means born in low-grade family. They are called pāpā. Śuddhyanti: they become purified. This is the verdict of the śāstras, that bhagavad-bhakti does not depend on any kind of material qualification. Simply you have to become very sincere and serious. That is the only price.

Rūpa Gosvāmī also recommended like that. Tatra laulyam ekalaṁ mūlyam. Rūpa Gosvāmī advised, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatāṁ yadi kuto 'pi labhyate. He advises that "Kṛṣṇa consciousness, if it is available, you purchase. You purchase anywhere it is available.” That is Caitanya Mahāprabhu’s advice, that one should be eager to purchase this Kṛṣṇa consciousness at any price. Generally, we think price means some, in terms of money, monetary transaction, say, hundred pounds or two hundred pounds or millions pounds, billion pounds, like that. The price is different. Here Rūpa Gosvāmī says that ”You price…, you purchase at any price.” But what is that price? Tatra laulyam ekalaṁ mūlyam. Laulyam, eagerness. That is price. That is the only qualification. You must be very, very eager to see the lotus feet of Kṛṣṇa in this very life. You must be very eager to talk with Kṛṣṇa in this very life. But not to become sahajiyā. By service. Kṛṣṇa talks with the devotee, but not with nondevotee. He says in the Bhagavad-gītā, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Only persons who are always engaged in Kṛṣṇa’s service. He has no other business. Satata. Satata means twenty-four hours. He has no other business. Teṣāṁ satata-yuktānāṁ bhajatām. And the bhajatām. Bhajatām means in service. You must find out always some opportunity how to give, render service to Kṛṣṇa. That is the qualification. It doesn’t matter what you are. You may be this or that. It doesn’t matter. But this eagerness for service can be acquired by anyone simply by sincerity. That is the price. Śrī Caitanya Mahāprabhu… Rūpa Gosvāmī says, tatra laulyam ekalaṁ mūlyam. ”So that I, I have got too much eagerness.” But no. Immediately Śrīla Rūpa Gosvāmī warns, na janma-koṭibhiḥ sukṛtibhir labhyate. This eagerness to achieve Kṛṣṇa’s mercy, to approach the lotus feet of Kṛṣṇa in this life, determination, ”I shall do anything. I shall sacrifice anything,” this kind of determination is not very easily obtained. Na janma-koṭibhiḥ sukṛtibhiḥ. Sukṛti means pious activities. Without being pious, nobody can approach Kṛṣṇa. Kṛṣṇa is not so cheap. You may show yourself that you have become a great sannyāsī or Vaiṣṇava or whatever it may be, but so long you’ll be engaged in sinful activities, there is no question of Kṛṣṇa consciousness. That sinful activities means illicit sex and intoxication, gambling, and meat-eating. These are the pillars of sinful activities. So one must be purified. Janma-koṭibhiḥ. These… To purify oneself from the resultant action of sinful activities, it takes many, many births. Janma-koṭibhiḥ sukṛti. By counteracting the sinful activities, to engage oneself only in pious activities. So pious activities means brahmacarya… Śamo damo titikṣa. The brahminical qualifications. But it is very difficult nowadays to practice. Tyāgena śamena damena vā.

Gurukṛpa: Tapasya… Tapasya brahmacārī…

Prabhupāda: Ah! Tapasā brahmacaryeṇa tyāgena śamena damena… [SB 6.1.13]. These are the process of pious activities. But who is going? It is very difficult. Therefore this nāma-saṅkīrtana, if we offenselessly perform nāma-saṅkīrtana, everything is done.

So Śrī Caitanya Mahāprabhu presented Himself as a fool number one before His Guru Mahārāja. He advised that ”It will be difficult for You to study Vedānta-sūtra or practice tapasya, brahmacarya, śama, dama, titikṣa, tyāgena, śamena, damena, niyamena, yamena… [Bg. 18.42]” It is possible for a human being, but in this Kali-yuga all these functions, to do is difficult. Therefore this process is recommended, vāsudeva-parāyaṇa, bhakti-yogena. Nīhāraḥ. Nīhāram iva bhāskaraḥ. Just like the, there is mist, fog, and as soon as the sun rises there, all fog is immediately disseminated. Otherwise, it requires so much arrangement. Your railway train cannot move. The ships in the sea, they cannot move. It is very difficult position. Similarly, our sinful activities has covered our heart just like a fog. We cannot see anything. But by bhakti-yoga, it can be immediately dissipated. So Śrī Caitanya Mahāprabhu was thus advised by His spiritual master to chant Hare Kṛṣṇa, and He got perfection. That was explained by Śrī Caitanya Mahāprabhu.

So His spiritual master congratulated Him like this, that,

bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailāṅ kṛtārtha
[Cc. Ādi 7.91]

When a disciple becomes perfect in spiritual advancement, the spiritual master feels very, very happy, that ”I am a nonsense, but this boy, he has followed my instruction and he has achieved the success. That is my success.” This is the spiritual master’s ambition. Just like a father. This is the relationship. Just like… Nobody wants to see anybody more advanced than himself. That is the nature. Matsarata. If anybody becomes advanced in any subject matter, then I become envious upon him. But the spiritual master or the father, he does not become envious. He feels himself very, very happy, that ”This boy has advanced more than me.” This is spiritual master’s position. So Kṛṣṇa, Caitanya Mahāprabhu expresses, He expresses(?) that ”By…, when I chant and dance and cry in ecstasy, so My spiritual master thanks Me this way: bhāla haila, ’It is very, very good.’ ” Pāile tumi parama-puruṣārtha: ” ’Now You have achieved the highest success in life.’ ” Tomāra premete: ” ’Because You have advanced so much, āmi hailāṅ kṛtārtha, I am feeling so much obliged.’ ” This is the position.

Then he encourages, nāca, gāo, bhakta-saṅge kara saṅkīrtana: ”Now go on. You have achieved so much success. Now again You go on.” Nāca: ”You dance.” Gāo: ”You sing and chant,” bhakta-saṅge, ”in the society of devotees.” Not to make a profession, but bhakta-saṅge. This is the real platform of achieving success in spiritual life. Narottama dāsa Ṭhākura also says that

tāñdera caraṇa-sevi-bhakta-sane vāsa
janame janame mora ei abhilāṣa

Narottama dāsa Ṭhākura says that ”Birth after birth.” Because a devotee, he does not aspire after going back to home, back to Godhead. No. Any place, it doesn’t matter. He wants to simply glorify the Supreme Lord. That is his business. It is not the business of the bhakta that he is chanting and dancing and executing devotional service for going to Vaikuṇṭha or Goloka Vṛndāvana. That is Kṛṣṇa’s desire. ”If He likes, He’ll take me.” Just like Bhaktivinoda Ṭhākura also: icchā yadi tora. Janmāobi yadi more icchā yadi tora, bhakta-gṛhete janma ha-u pa mora. The, a devotee only prays that… He does not request Kṛṣṇa that ”Please take me back to Vaikuṇṭha or Goloka Vṛndāvana.” No. ”If You think that I must take birth again, that’s all right. But only, only my request is that give me birth in the house of a devotee. That’s all. So that I may not forget You.” This is the only prayer of the devotee. Because… Just like this child. She has taken birth having Vaiṣṇava father and mother. So she must have been a Vaiṣṇavī or a Vaiṣṇava in her previous life. Because this is an opportunity from the… All our children, those who are born of a Vaiṣṇava father, mother, they are very, very fortunate. From the very beginning of life, they are hearing Hare Kṛṣṇa mahā-mantra. They are associating with Vaiṣṇava, chanting, dancing. Imitation or fact, it doesn’t matter. So they are very, very fortunate children. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ-sañjāyate [Bg. 6.41]. So they are not ordinary children. They are… These children, they’re always hankering after associating with devotees, chanting Hare Kṛṣṇa, coming to us. So they are not ordinary children. The bhakti-saṅge vāsa. This is the very good opportunity, bhakta-saṅge vāsa.

So our Kṛṣṇa consciousness society is a bhakta-saṅga, is a society of devotees. Never try to go away. Never try to go away. Discrepancies there may be. You should adjust. And this chanting and dancing amongst, within the society of devotees, has got great advantage, great value. Here it is confirmed-and all the Vaiṣṇavas have confirmed-

tāñdera caraṇa-sevi-bhakta-sane vāsa
janame janame mora ei abhilāṣa

Janame janame mora means he doesn't want to go back. That is not his desire. "When Kṛṣṇa will desire, Kṛṣṇa will allow me. That is different thing. Otherwise, let me go on in this way, life in the society of devotees and chanting and dancing is my business." This is required. Not anything else. Anything else, anything desiring, that is anyābhilāṣa. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. A devotee should not desire anything except this, that "Let me live with the society of devotees and chant Hare Kṛṣṇa mahā-mantra." This is our life.

Thank you very much.

Devotees: Jaya! (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.106-107

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San Francisco, February 13, 1967

Prabhupāda:

…īśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa
[Cc. Ādi 7.106]
bhrama, pramāda, vipralipsā, karaṇāpāṭava
īśvarera vākye nāhi doṣa ei saba
[Cc. Ādi 7.107]

We have been discussing this point, that īśvara-vacana, what is spoken by the Supreme Personality of Godhead, there is no flaw. In our statement, in our writing, because we are conditioned, therefore we have got four kinds of flaws. We are subjected to commit mistakes, we are sometimes illusioned, and sometimes we try to cheat, and always our senses are imperfect. So therefore whatever knowledge I will present or I will tell you, that is all imperfect. You cannot expect perfect knowledge from imperfect person. Just like a medical man, a doctor, when he's sick, he puts himself under the care of another medical man. He does not take care of himself because he's at that time imperfect physician. Because he's diseased, therefore he's imperfect, although he's a physician. But in his diseased condition, he does not take charge of himself. He puts himself in the charge of another medical man. This is the system.

So when rascals and fools think in their imperfect stage as perfect, the whole anomalies of this world begins. The rascals and fools, they do not think themselves that "I am rascal and fool." Just like Caitanya Mahāprabhu presents Himself before His spiritual master… Not He presented-His spiritual master found Him, that "You are fool number one." So we should be always prepared to admit our imperfection. But such imperfection is not in, on the īśvara. Īśvara means "controller." If the controller is imperfect… Suppose a man is in charge, director of such and such a department, education department, and if he's a fool, then what is the use of keeping such man? Therefore īśvara, those who are controllers, they have no such flaw. That is to be admitted first. They are flawless. And what to speak of the Parameśvara. There are two kinds of īśvara. Īśvara, you can, you are also īśvara, but you are now in imperfect stage. When you become perfect, you become īśvara, controller. For example, just like, at the present conditioned stage, we are all controlled by the senses. So when you at least become the controller of the senses, then you become īśvara. Now we are controlled by the senses, but when you become actually controller of the senses, then you become īśvara. Then there will be less mistake, less illusion, less cheating, and perfection.

The Lord, God… God is out of all these imperfections. And what are the scriptures? The scriptures are the words of God. In every scripture, you'll find, "God said." In Bible it is said, "God said, 'Let there be creation.' " So therefore why God…, we are bringing God for creation? Because that will be perfect. If God said "Let there be creation," that creation will be perfect. Don't you see how this creation is perfect? We require water, so much, a large quantity. So God has created this earth in such a way that three-fourths of the earth is covered with water. And the water is salty. Why? The water is reserved. Unless it is salty, it will decompose. And how the water is distributed? Oh, there is sun. Sun evaporates the water, and that means salt is made minus and the pure water is evaporated on the sky, and that is distributed all over the world and it is kept on the highest summit of the mountain so that it can come down by gravitation throughout the whole year through the rivers, channel, and you can get water. Now see-nature study-how it is perfectly made. Can you do that? No. It is not possible. When there is scarcity of water, you have to see to the sky. You have no power. Your science cannot acquire when there is scarcity. There is no rain-you cannot create rain. You have to wait. So therefore everything made by the Lord, that is perfect. There is no question of imperfection.

Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśo Invocation]. In the Vedic language, it is said that the Supreme Lord is full and perfect. Therefore whatever He creates, it is also perfect and full. Actually, there is no scarcity in this material world. We have created scarcity by our mismanagement, by our mismanagement. Actually the whole world, the whole earthly planet belongs to the, all the living entities there. They are meant for them. God has created vegetables for the animals, and He has created fruits, flowers, grains, and you take milk from the animals. All live peacefully. But we nonsense, rascals, we have created all these distinctions: "Oh, this is American," "This is Indian," "This is Chinese," "This is Russian," "I am this," "I am that," "Oh, I am Christian," "I am Hindu." Why? All of you, you are God's servant, dependent on God. The leader is God. Just think in that way; the whole thing becomes perfect. Everything is there, perfect. The arrangement, nature's arrangement is such that you eat nicely, whatever your bodily wants are there, there is sufficient supply. You take, eat nicely, and live peacefully, and utilize the words of God. There are Bible. There are, I mean to say, Koran. There is Vedas. And try to understand God and make your life perfect and go back to Godhead. This is the whole policy.

So there is no flaw in the arrangement of God. That is to be understood first of all. So Caitanya Mahāprabhu says that Vedānta, Vedānta is compiled by God Himself. That we have explained yesterday. Lord Kṛṣṇa also says that vedānta vid vedānta kṛd ca aham: "I am the compiler of Vedānta and I am the knower of Vedānta." If God, if Kṛṣṇa is not knower of Vedānta, then how He can compile Vedānta? Vedānta means "the last word in knowledge." We are, everyone, seeking knowledge, and Vedānta means the last word of knowledge. So Caitanya Mahāprabhu first of all establishes that in the Vedānta-sūtra you cannot find any flaw; therefore you have no right to interpret. Because you are nonsense rascal, so how you can touch and comment on the sūtras which is compiled by God, the Supreme Perfect? But we do not admit that "I am rascal." I think that I am very much learned, I have no flaw, I am perfect. So these are foolishness. Caitanya Mahāprabhu's point is this, that why the foolish persons go to interpret and comment on Vedānta, which is perfect itself? Do you require to see the sun with this light? How it is possible? The sun is itself illuminated so nicely that you don't require any other light to see sun. If I say, "My dear boy, please come with me and take this light. I'll show you sun in the sky," oh, you'll think, "Oh, Swamijī is a nonsense. What is the use of this light? What is the use of this light?" Similarly, what knowledge you have got that you have to…, you want to comment on the Vedānta-sūtra? It is already illuminated. In the beginning: athāto brahma jijñāsā. Now you have got this human form of life. Now you have got full consciousness. You are not like animal. We are not like dogs and cats. Now you try to understand what you are, Brahman, what is spirit. Is it not your duty? You should simply be satisfied like animals, eating, drinking and mating and begetting children, and sometimes death is come and gone? Do you think that is your perfection of life? No. The Vedānta says, athāto brahma jijñāsā. This life is for spiritual realization. It is not meant for cats' and dogs' life, sense gratification. They are doing, the hogs are doing sense gratification all day, eating, and as soon as there is female, oh, there is sex. Do you think this is human life? No. Vedānta says it is not human life. The human life is to understand what is spirit, what is the background of this manifestation, janma. So at once the Vedānta-sūtra replies, janmādy asya yataḥ [SB 1.1.1]. "Brahman, the Supreme Absolute Truth, is that who is the background of all this manifestation."

Now, if Brahman is background of this manifestation, so we are all living entities and we are intelligent. We know how to do things very nicely. We have got intelligence. And do you think from whom we have emanated, He has no intelligence? He has no sense? He is impersonal? What is this nonsense? I am born of my father. Suppose I have not seen. Just after my birth, my father died. So, in my childhood or even when my mother was pregnant, my father died. So I did not see my father. There are so many cases. Just like Mahārāja Parīkṣit. His father died while he was in the womb of his mother. Now he has not seen his father. Does this mean that his father is impersonal? Any common man (can) understand, "I have got this body from my father, and I am so intelligent. I can do things nicely. So naturally my father is a person. How he can become imperson?" although I have not seen it. So these require, janmādy asya yataḥ… [SB 1.1.1]. Vedānta-sūtra says that "from whom everything is emanated." So He's not imperson. Therefore Bhāgavata explains this verse, this sūtra, very nicely. Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. That Supreme Person, God, is cognizant. He's sentient, not imperson, because He knows everything. Because everything is… Just like your father knows almost everything of you because he has created you. This is crude example. But He's perfect. We fathers, we are not perfect. But He's perfect. Therefore, because He's perfect, He knows everything in the nook and corner of this creation. He knows everything. And Bhāgavata says abhijñaḥ. Abhijñaḥ means He knows. How He knows? Yac-cakṣur eṣa savitā sakala-grahāṇām. His knowing process is different. And we simply apply our nonsense, I mean to say, ideas to God. Now here, Vedas, Vedas says now this sun is the eye of God. Yac-cakṣur eṣa savitā sakalā-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. This sun, which is so illuminating and so powerful, it is the eye of God. Now how we can hide yourself from the eyes of God? The sunshine is within your room. You are thinking that "I am alone in this room. Nobody can see. Let us do all nonsense." Oh, the sunshine is there. How can you hide yourself? Therefore He's perfect. He can see what… Besides that, that is outside looking. Inside-īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He's sitting within you. So how can you hide yourself? This is not possible. There is no flaw. His seeing, His working, His writing, His instructing-everything is perfect. First of all, you have to understand this.

And the Bhāgavata says, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, any religion, any religion, or religious principle, sākṣād bhagavat-praṇītam, it is compiled and made by the Supreme Lord. Therefore in every scripture, you'll find the beginning is God. Beginning is God. So just like the state laws, the state laws are made by the state administrators. So how can you make change? You cannot make change. The state law is that you must go to the right. Can you make any change? "No, I shall go to the left." Oh, at once you'll be arrested. If you cannot change the laws of your state, how you can change the laws of God? That means the more you violate the laws of God, the more you become sinful. This is called sin. As you violate the laws of the state and become a criminal, similarly, as you violate the laws of God, you become sinful. You become sinful. This is the definition on sin and piety. If you follow the rules of God, then you are pious. Now, in the Bhagavad-gītā, it is said that "Sex intercourse for begetting children is I am." That means this is pious. But if sex intercourse for sense gratification, that is sin. That is sin. Now fools may inquire, "Oh, what is the difference between married sex life and non-married sex life?" That is the fool's question. But if we follow the rules, the rule is that like that, you require sex life, so you just become gentleman: you marry. You get yourself married and peacefully live. That is nice. That is righteous. So why should you not accept? Similarly, there are so many things. In everything, there is God's law. And that is perfect. That is perfect. And Kṛṣṇa consciousness means always to be conscious, in contact with God. That is called Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not an artificial thing, that we have manufactured some ideas and advertising that we are Kṛṣṇa conscious. No. Kṛṣṇa consciousness means just as an obedient citizen of the state, he's always conscious of the state's supremacy, similarly, a person who is always conscious of the supremacy of God, or Kṛṣṇa, he is called Kṛṣṇa conscious. He's called Kṛṣṇa conscious. And if we say that "Why should we become Kṛṣṇa conscious?" if you do not become Kṛṣṇa conscious, then you become criminal. You become sinful. You have to suffer. The laws of nature is so strong that it will not let you go without suffering. As the state laws are so stringent that if you commit some criminal thing… Simply by keeping marijuana and LSD you are still immediately arrested. You see. So what so speak of using them. (laughs) You see. So this is to be known. This is Kṛṣṇa consciousness, that we should not violate. And whatever, everything is there, whatever is spoken… Caitanya Mahāprabhu wants to stress on this point, that nobody can interpret that, in the, either in Bible or Vedānta-sūtra or Koran. That is the principle. You cannot make any change. If you do not understand, then you go to the right person.

Who is the right person? That right person who is receiving the knowledge by the paramparā system. Not the right person like Dr. Radhakrishnan, because he's very much educated and world-famous, oh, a philosopher, therefore he's the right person. No. He's not the right person. The right person is… He may be a illiterate person, but if he follows the guru-paramparā, the disciplic succession, he's the right person. He's the right person. He may be illiterate. He may not know. Just like Lord Caitanya confirmed that brāhmaṇa, he was illiterate, but he was studying Bhagavad-gītā, and Caitanya Mahāprabhu said, "Yes." He embraced him. "My dear brāhmaṇa, you are really understanding Bhagavad-gītā." Because he knows the central point of Bhagavad-gītā. The central point. I have several times recited this narration, that Caitanya Mahāprabhu, when He was traveling in South India, He saw that one brāhmaṇa was reading Bhagavad-gītā, and his neighbors, they knew it that "This brāhmaṇa is illiterate and he does not know even what is ABCD, and still he's reading Bhagavad-gītā." So they were joking, sometimes criticizing him. The brāhmaṇa, of course, he was reading as far as possible. What possible? So Caitanya Mahāprabhu saw the fun and approached the brāhmaṇa, "Oh, My dear brāhmaṇa, what you are reading?" He understood that "Here is a sincere person. He's not joking me. He's simply inquiring." So he said, "My dear Sir, I am illiterate. I do not know even the alphabets. But my Guru Mahārāja asked me to read every day eighteen chapters of Bhagavad-gītā. So what can I do? I have taken this Bhagavad-gītā in pursuance of my spiritual master. I am simply seeing the cover and trying to understand what is there." Now he's illiterate. By seeing the cover, he's trying to understand Bhagavad-gītā by the order of his spiritual master. This is called Kṛṣṇa consciousness. "Because my spiritual master has ordered me to read Bhagavad-gītā-I know I'm illiterate, I cannot read-oḥ, let me see what it is." Caitanya Mahāprabhu asked him, "Well, you are illiterate, but I see that with feeling you are crying." "Yes, Sir, I am crying." "Why?" "Now, soon as I take this book, the picture of Kṛṣṇa and Arjuna comes before me. I see that Kṛṣṇa is driving the chariot and Arjuna is hearing, and I simply appreciate, 'Oh, Kṛṣṇa is so kind that He has become his chariot driver of His devotee.' Therefore I am crying. Oh, He's so kind." Caitanya Mahāprabhu said, "You are reading Bhagavad-gītā." At once He embraced him. This is reading Bhagavad-gītā. Kṛṣṇa-minus Bhagavad-gītā commentation, all rascaldom. Be careful of these, all these fools and rascals. That is not Bhagavad-gītā. Maybe Dr. Radhakrishnan, Swami Nikhilananda… All rascals because they have made minus Kṛṣṇa. They want to interpret. Similarly, they interpret Vedānta and all this minus God, minus God. So Kṛṣṇa, Caitanya Mahāprabhu warns you that "Don't go to such rascals." There is no mistake. Try to understand Bhagavad-gītā or Vedānta-sūtra or any scripture as it is. Don't try to change it.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.107-109

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San Francisco, February 15, 1967

Prabhupāda: …Vedic literature, it is scriptures. It is compiled by the Lord Himself. Religion means the regulation of the Supreme Lord. That's all. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like for proper execution of this material world there are certain rules and regulations of the king, of the state, similarly, to execute properly the supreme will of the Supreme Lord there are certain rules and regulations. That is called religion. This is the meaning of religion. Religion does not mean that "My religion says this. Your religion says this. Your religion says this." Religion means whether you are properly executing the will of the Supreme. That's all. This is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The nonsense rascals, they cannot manufacture religion. Religion cannot be… Just like ordinary citizens, they cannot make laws for the state. Suppose if you make a law. Who will care for your law? Don't take advantage of the innocent people and make your own religion and make a group and try to exploit them. This is all nonsense. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the regulation of the Supreme. So we have to know. That is religion. So any religion which is directing to obey the Supreme Lord, that is bona fide. And anything minus or "Not to Kṛṣṇa but to me," this is a nonsense rascaldom. You see. So before studying Vedānta, we should understand this fact. Caitanya Mahāprabhu is therefore stressing on this point, that there is no cheating, there is no mistake, there is no illusion, there is no imperfectness. Then we can make progress. If we are doubtful: "Oh, Bhagavad-gītā is spoken by some Kṛṣṇa, somebody. He was learned man, philosopher. So I can point out my own point…" No. Not like that.

So,

upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛttye sei artha parama mahattva

This is… Caitanya Mahāprabhu says that all the Upaniṣads, all the Vedic literature, Vedānta-sūtra, they, they are composed in that way. Therefore mukhya-vṛttye sei artha parama mahattva: "Therefore, if you take directly the meaning, that is the superexcellence of your understanding." Directly. Don't try to foolishly interpret. Just like in the Bhagavad-gītā the first verse is,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

"My dear Sañjaya, my sons, māmakāḥ, my sons and Pāṇḍava, the sons of my younger brother, Pāṇḍu, they assembled in the battlefield which is also a pilgrimage. Then what did they do?" This is the simple… But the nonsense rascals, they are eschewing some meaning, "Oh, kuru-kṣetra means 'body,' and dharma-kṣetra means this and this… Pāṇḍava means 'the five senses.' " So many nonsensical… Even Gandhi has done this. What Gandhi? Gandhi's nothing. You see? So they are, these rascals are doing and misleading persons. I've recently written one written to Dr. Radhakrishnan that "You are going to retire. Now join this Kṛṣṇa conscious movement. You have written your Bhagavad-gītā, and you don't believe Kṛṣṇa as Supreme Lord, God. Therefore by reading your Bhagavad-gītā people have become godless. So you better rectify your mistake. Now join this." I've written state letter to Dr. Radhakrishnan. "So if you want to, I mean to say, compensate the greatest sin you have committed in your Bhagavad-gītā, then you join this Kṛṣṇa conscious movement and rectify yourself." "Not to Kṛṣṇa."

So Caitanya Mahāprabhu does not approve this. Kṛṣṇa says,

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mam evaiṣyasi
kaunteya asaṁśayaḥ
[Bg. 18.65]

"O My dear Arjuna, you just surrender unto Me. You worship Me. You offer your obeisances unto Me. You always think of Me." This is straight. The straight meaning, "Me," Kṛṣṇa is saying. Therefore we should offer our respect to Kṛṣṇa. We should worship Kṛṣṇa. We should think of Kṛṣṇa. We shall chant of Kṛṣṇa. This is the straight meaning. But the commentator says, "Oh, not to Kṛṣṇa." Just see. "Not to Kṛṣṇa." So this nonsensical commentation is… Caitanya Mahāprabhu says, mukhya-vṛttye. Mukhya-vṛttye, directly, as you understand it. If I say, "My dear such and such, give me a glass of water," now you interpret, "Oh, Swamijī wants water. Oh, he has taken water. Let me supply this or that, interpretation," what is the use of interpreting? I'm asking for water. Give me water. Call a spade a spade. This should be the… This should be the understanding of Vedānta. Because all foolish nonsense, they are interpreting… "Such and such person's commentation of Vedānta-sūtra." Because they were trying to manifest and expose their thinking power, that "I think that this should be like this." What nonsense you are? What you can think? You think as it is. This is… Caitanya Mahāprabhu says. Don't think otherwise. As it is. In the Upaniṣads, īśāvāsyam idaṁ sarvam: "Everything belongs to God." Believe it as belongs to God. Don't interpret. Then you'll understand Vedas. Īśāvāsyam idaṁ sarvaṁ yat kiñcit jagatyāṁ jagat: [Īśo mantra 1] "Anything, any minute thing in this material world, everything belongs to that Supreme Lord." Who can deny it? Why do you interpret? Tena tyaktena bhuñjīthā: "So you enjoy as He orders you."

You are not forbidden to enjoy. Just like we say that illicit sex relation not ordered, not allowed. You should take it because it is stated in the Bhagavad-gītā. Dharmāviruddho kāmo 'smi aham: "The sex desire which is sanctioned by religion, that is I am." That is Kṛṣṇa. Sex desire to fulfill-it does not mean that like cat, we are free. What is this freedom? That freedom has cats and dogs. They are so free that on the road they have sexual intercourse. You have not so much freedom. You have to find out a parlor, er, apartment. So do you want that is freedom? This is not freedom. This is, I mean to say, going to hell. This is not freedom. Therefore Vedic literatures enjoins that if you want sex life, then you become householder. You marry a nice girl, and then you have got very good responsibility. This, this concession, sex life, is allowed so that you have to serve the all others. That is the responsibility. Now there are four divisions of social order-brahmacārī, gṛhastha, vānaprastha and sannyāsa. The brahmacārī does not, I mean to say, earn anything. They depend on the society. Sannyāsī-depend on the society. Vānaprastha-depend on the society. Only the householder who is living with wife and children, he has got the whole responsibility to provide these brahmacārī, vānaprastha and sannyāsa. You see. In India still, if a brahmacārī, if a sannyāsī goes to a householder, immediately offers something. So they do not want more, but they want little for their maintenance of this body and soul together. It is the duty of the householder. So unless one becomes responsible householder, how he'll execute his responsibility? If he thinks, "Oh, what is the use of keeping a cow when the milk is available in the market? Oh, sex life is so cheap. Why shall I take the responsibility of marrying?" This is going on. This is going on. Just like cats and dogs. So the cats and dogs cannot understand Vedānta philosophy. First condition. It is not meant for the cats and dogs. It is meant for human beings. So we should be human being first of all. Then we shall try to understand… Our life is so wretched that it is less than cats and dogs, and we try to understand Vedānta philosophy. It is not possible.

So Caitanya Mahāprabhu says mukhya-vṛttye, direct meaning, as it is said. That is beauty of understanding. Janmādy asya yataḥ: [SB 1.1.1] "The supreme source from which everything emanating, that is Brahman." What is the interpretation? There is no interpretation. Supreme… There must be some supreme source. That is quite philosophical and logical, that I have my… This bodily existence has a source, my father. My father has a source, his father. His father… Go on. There must be one supreme source. That is God. Simple to understand. Is it very difficult to understand? The supreme cause, He is God. Therefore Kṛṣṇa is described in Brahma-saṁhitā, sarva-kāraṇa-kāraṇam [Bs. 5.1]. Kāraṇa means "cause," and sarva means "all." There are cause, cause, cause and effect, cause and effect, cause and eff… When you reach to the supreme cause, He's Kṛṣṇa. He is Kṛṣṇa. And Kṛṣṇa confirms it in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ. Have you got Bhagavad-gītā?

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām..
[Bg. 10.8].

In the Tenth Chapter you'll find this word, ahaṁ sarvasya prabhavaḥ. So things should be accepted as they are. (aside:) Have you got it?

Satsvarūpa: Yes.

Prabhupāda: Read it.

Satsvarūpa: "I am the origin of all. From Me all proceeds. Knowing this, the wise worship Me, endowed with conviction."

Prabhupāda: You see. He's the origin of everything. Now, if somebody says, "Oh, what's the commentation there?" What is that commentation? Is there any commentation or simply translation?

Satsvarūpa: Shall I read that?

Prabhupāda: Eh?

Satsvarūpa: Read the commentation?

Prabhupāda: No, that particular verse, ahaṁ sarvasya… Is there any commentation?

Satsvarūpa: Yes, there is.

Prabhupāda: What is that?

Satsvarūpa: "The teacher speaks now as the Lord. As…"

Prabhupāda: "Teacher." Still, he'll not say "Kṛṣṇa." Kṛṣṇa-phobia. (laughter) You see? He's always thinking, "If I say 'Kṛṣṇa,' oh, then I'll be in trouble." This is the demonic tendency, and that is also explained in the Bhagavad-gītā: na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ [Bg. 7.15]. The rascals and the lowest of the mankind, narādhama, and the asses and the, I mean, the nonsense-mūḍha-means ass, simply work for others. He has no self-interest. Ass. So mūḍha. Na māṁ prapadyante mūḍhāḥ. "A person who is as rascal as an ass," mūḍhāḥ, na māṁ prapadyante mūḍhāḥ duṣkṛtina, "and always engaged in sinful activities, and the lowest of the mankind and demon, he does not," I mean to say, "surrender unto Me, accept Me." Oh, there are many educated persons… Just like Dr. Radhakrishnan, he also says, he also, "Not to Kṛṣṇa." Then what about his education? Oh, that is also replied, māyayāpahṛta-jñānā. "Oh, he's educated-so-called. The māyā has plundered his all knowledge." That means although… He's an educated fool. There are educated rascals. They have got some university degrees, but actually they are rascal, less than an ass. So that is also described: māyayā apahṛta-jñānā. They have acquired some knowledge undoubtedly, but the essence of the knowledge is taken away by māyā. Essence of the knowledge. Just like I give you milk, but I churn it. I take the butter out, and I give you milk. It is just like that. If milk is administered, taking out the butter, that is also a cheating, because milk means to take fat. Fat we require. For our proper maintenance of the body, we require fat. So milk-drinking means eating fat. So if the fat is already taken away, what is this milk?

So similarly, knowledge means to, athāto brahma jijñāsā, to understand Brahman. Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything, and everything emanates from Me." Iti matvā bhajante mām, budhā. Budhā means one who is in the topmost platform of knowledge. That is called budhā. Therefore Lord Buddha is called Buddha. Budhā means one who is in the topmost platform of knowledge. He's called budhā. Budh-dhātu. Budh-dhātu means to know, to understand, or to have knowledge. So budhā. Budhā means one who is actually buddha, or budhā, he worships Kṛṣṇa because he knows perfectly well that He is the origin of everything. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

There are so many īśvaras, controller, but Parameśvara, or the Supreme Lord, supreme controller, is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. People may misunderstand, "Oh, Kṛṣṇa, we have seen Him. He's a historical person. How He can be the supreme controller? He's just like a man. He's a man like us." No. He's sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He's not like a man like you. His form is spiritual, blissful, eternal. "How it is eternal? We have known that He is born." That Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] "How I am born, what are My activities, if anyone knows…" Then what he becomes? Oh, tyaktvā dehaṁ punar: "He becomes immediately liberated."

So He's not so easy to understand. "Oh, Kṛṣṇa is born in Mathurā. His father is Vasudeva. Oh, He…" No. He's unborn. He's unborn, but I am seeing that He's born. Just like sun is unborn. I am seeing that at five o'clock sun is born in the eastern side of New York City. This is my foolishness. Sun is never born. He's always there. It is my imperfectness that I am seeing that sun is born this hour. Similarly, Kṛṣṇa is never born. Kṛṣṇa is just like sun. So as they are, if we want to understand… Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet: "Things which are beyond your conception," avāṅ manasā gocaraḥ, "beyond your expression, beyond your knowledge, don't apply your so-called argument and reason." That is Vedānta study. If, if you do not understand, put question to your spiritual master, try to understand, but as a matter of fact, you should know, "What is stated here, that is all right. It is due to my imperfectness of knowledge I cannot just now understand it. Let me ask my spiritual master and let me understand it properly." But a thing as it is, that is all right. We must take it. Mukhya-vṛttye. Mukhya means "as it is." Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. What commentation you can give? If the Vedas says, Īśopaniṣad, that "Everything belongs to God," how can you deny it? What is your argument? What is your…? You cannot deny it. Similarly, all these Vedic sūtras, Upaniṣad, Vedānta, anything should be understood…

gauna-vṛttye yebā bhāṣya karila ācārya
tāhāra śravaṇe nāśa haya sarva kārya

Now Caitanya Mahāprabhu is directly challenging Prakāśānanda Sarasvatī. Prakāśānanda Sarasvatī belonged to the Śaṅkara-sampradāya, Śaṅkara school of thought. Now Caitanya Mahāprabhu is directly challenging that gauna-vṛttye yebā bhāṣya karila ācārya. Ācārya means Śaṅkarācārya. Śaṅkarācārya has made a commentary which is called Śārīraka-bhāṣya of Vedānta-sūtra. So Caitanya Mahāprabhu says this Śārīraka-bhāṣya, gauna-vṛttye, indirectly… Just like we are accustomed to do: "I think the meaning should be like this," grammatical or this way or that way, jugglery of words. So Caitanya Mahāprabhu directly accuses Śaṅkarācārya that the commentary which he has made indirectly, if we read that commentary or if we hear that commentary, then tāhāra śravaṇe nāśa haya sarva kārya, then anyone who is hearing or trying to understand the Śārīraka-bhāṣya, he is going to hell. He's not only wasting his time, but he's going to hell. Sarva nāśa. Sarva nāśa means "all auspicity lost." Why? Why lost? Lost because as soon as you indulge in the reading of the Śaṅkara-bhāṣya, the whole program is you have to think that "I am God." So if I am God, then who is else God, that I have to worship? That means the prospect of devotional service, or Kṛṣṇa consciousness, is killed forever. Such rascal will never be able to come to Kṛṣṇa consciousness. Therefore he says, haya sarva nāśa. He is being murdered, you see, because he never will come. He'll always think, "I am God." Just like… Who was speaking? Yes, yes, Nikhilananda. He has discussed in that Vivekananda's speech that man is God. But somebody asks, "Why he has become dog?" "Oh," he says, "I do not know." So God says, "I do not know." He's such a God. And that is clearly written. Have you got that book? God, God, God… The followers of Śaṅkarācārya say that "I am God. There is no other God. Every one of us God." Then why you have become dog? "Oh, that I do not know." Is that God's, I mean to say, answer? If I ask if you are God, if I answer you, "Why you are dog?" you say, "I do not know," so are you God? God does not know? Well, God description is there in Parāśara-sūtra that He is full of all knowledge. That is God. And God says, "I do not know"? How he is…? What kind of God he is? That is clearly stated here. Why you have become dog? "I do not know. But I am God." He knows, "I am God," but he does not know why he has become dog. That is his knowledge. You'll find so many fallacies like this. How do you know that you are God? "That also I do not know." What is this? Is this any argument?

But God definition is that,

aiśvaryasya samāgrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇam bhāga itiṅgaṇa
(Viṣṇu Purāṇa 6.5.47)

Means Bhagavān, the Supreme Personality of Godhead, is, is, He has got complete aiśvarya, wealth, He has got complete fame, He has got complete knowledge, He has got complete beauty, and He has got complete renunciation. By these six complete, I mean…, opulences, the God is there. So if you find somebody, that He's full in six opulences… So we find Kṛṣṇa. If you find in the history… Whole history of the world till now, you won't find any other person more than Kṛṣṇa. Therefore He is God. Therefore He is God. Find out from the history if anybody is more than Kṛṣṇa.

So this is, these are the definition, these are the knowledge. We have to follow these. Then we become perfect. Don't try to follow the rascals and nonsense. Then you'll go to hell.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.108

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San Francisco, February 18, 1967

Prabhupāda: Brahman means "the greatest." So what is the idea of the greatest? The greatest means… That is described by Parāśara-sūtra, that He is the greatest in wealth, greatest in fame, greatest in knowledge, greatest in renunciation, greatest in beauty, everything, whatever attractive. How, how you can understand "greatest"? "Greatest" does not mean that sky is the greatest. That is impersonal theory. But our "greatest" idea is that one who can swallow millions of skies within Himself, He is greatest. The material conception, they cannot go further. They can simply think of the greatest: the sky. That's all. "As great as the sky." But we Vaiṣṇava, we see that Kṛṣṇa has within His mouth millions of skies. So who is greatest? Kṛṣṇa is greatest or the sky is greatest? This is the difference between the Māyāvādī philosophers. Just like Kṛṣṇa, when He was boy, He was eating clay. His mother asked, "Oh, just open Your mouth. I want to see what You are eating." And Kṛṣṇa showed him (her) that millions of planets and millions of skies are within the mouth. So He is greatest, who can show that "Millions of skies are within Me." He is greatest. That means greatest in opulence of strength, greatest in strength, greatest in wealth, great…, everything greatest. He is greatest. That is Caitanya Mahāprabhu's… He says Brahman means the greatest, and greatest means one who is greatest in six opulences.

Now, so there are Upaniṣads. Generally they take eleven Upaniṣads primarily, but there are 108 Upaniṣads. Sometimes the explanation is given that "Why we have got 108 beads?" "Because there are 108 Upaniṣads." So chanting of Hare Kṛṣṇa with 108 beads means that we are surpassing the study of 108 Upaniṣads. Another meaning is that there are 108 damsels who served Kṛṣṇa with all respect at Vṛndāvana. So that is also another explanation, 108. We are serving Kṛṣṇa's servitors, hundred and…, chief damsels of, at Vṛndāvana. So these 108 Upaniṣads are described, īśa kena kaṭha praśna muṇḍa māṇḍūkyo taittirī… You can count how many: Īśopaniṣad, Kenopaniṣad, Kaṭhopaniṣad, Praśnopaniṣad, Muṇḍakopaniṣad, Māṇḍūkyopaniṣad, Taittirīyopaniṣad. Then aitareyas ca chāndogya bṛhad-āraṇyakam tathā. Then Aitareya Upaniṣad, Chāndogyopaniṣad, Bṛhad-āraṇyakopaniṣad, Brahmokaivalyopaniṣad, Jābālopaniṣad. There are so many Upaniṣads, 108 Upaniṣads. Āruṇeyopaniṣad, Garbho, Nārāyaṇo, Haṁsa. This Haṁsadūta, the name, the Haṁsa Upaniṣad, it comes from Haṁsa. Garbho nārāyaṇo haṁso bindūro nārada sikaḥ. Sika-upaniṣad, Nārada Upaniṣad.

maitrayaṇi kauṣītakī
bṛhaj-jābāla-tāpanī-
kālāgni-rudra-maitri-
subālakṣari-mantrika

There are so many Upaniṣads. We cannot remember them. Out of them, nine Upaniṣads, just like Īśopaniṣad, Kenopaniṣad, Kaṭhopaniṣad, Māṇḍūkyopaniṣad, Aitareyopaniṣad, Taittirīya Upaniṣad, just like, these nine Upaniṣads are very much popular, and generally people read these nine Upaniṣads.

Now, so far Upaniṣads are concerned, here are some of the notes from different Upaniṣads given by Bhaktivinoda Ṭhākura. He's quoting just like the statement of Upaniṣad, pūrṇam adaḥ, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. This is statement of one Upaniṣad, that the Supreme is pūrṇam, means complete. There is no minus; it is always full, always pūrṇa. Pūrṇam adaḥ pūrṇam idam. And because this creation, material creation, is emanated from that supreme complete, therefore this is also complete. Pūrṇam idam. Pūrṇāt pūrṇam udacyate. If a thing is complete and full, then the products should be also complete and full. So these are the statements. So how Kṛṣṇa is complete? Kṛṣṇa is complete-His energy, His opulence, His beauty, His knowledge. Similarly, He's complete always. Then another statement, vicitra śakti puruṣa purāṇa. Another statement of Vedic literature, Upani…, vicitra śakti puruṣa purāṇa. That Supreme Absolute Truth is a puruṣa. Purusa means enjoyer, man. Man is supposed to be the enjoyer. He's not woman. Woman is supposed to be enjoyed. Therefore this very word is used: puruṣa. And Purāṇa, the oldest man, oldest man. Nobody… Because He's the cause of all causes; therefore He should be the oldest. And we are also oldest because we are part and parcel. We are also oldest. That is stated in the Śrīmad Bhagavad-gītā, na jāyate na mriyate vā kadācit, pūrṇo nityaḥ purāṇaḥ… Na jāyate na mriyate vā kadācit na bhūtvā na bhūyaḥ bhavitā vā, nityaḥ śāśvato 'yaṁ purāṇaḥ. Nityaḥ śāśvataḥ ayaṁ purāṇaḥ. Purāṇa means the oldest. We are also the oldest. So because part and parcel, it is always with the Supreme. Just like the molecule of sunshine: they are part and parcel of the sun. Whenever there is sun, oh, the molecules of sunshine is also there. Similarly, we are molecules of the Supreme. Therefore whenever the Supreme is there, we are also there. Therefore we are also Purāṇa. And puruṣa. Puruṣa means the tendency of becoming enjoyer. So that tendency we have also got. But we do not know that we can enjoy in cooperation with the Supreme because we are subordinate. Differently, we cannot enjoy. As soon as we make our plan to enjoy life differently with Kṛṣṇa, then we fall under the clutches of māyā. We cannot do that. Therefore we have to revive our consciousness that we agree to cooperate with Kṛṣṇa. That will give us ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Ānandamayo 'bhyāsāt. Just like if you want to enjoy your life, some way or other, if you can secure a very nice service in the government, oh, your life is fulfilled. But if you want to enjoy your life separately… The government is all-powerful. If you become a departmental secretary, oh, immediately you get five thousand dollars and everything is all right. Similarly, some way or other, if you can become a secretary of Kṛṣṇa, then your all problems solved. Don't try to enjoy independently. That is māyā. That is māyā.

Similarly, there are other statements. Sa vṛkṣaḥ kalaḥ kṛtibhiḥ paro 'nyat yasmād prapañca-parivartateyaṁ dharmavahaṁ pāpa-maruddham. Then another statement, vedāham etat puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastād, that vedāham: "I understand that Supreme Person." Vedāham. Vedāham means "I understand." Puruṣa. He's again puruṣa. In the Bhagavad-gītā also you'll find, when Arjuna is recognizing Kṛṣṇa, he said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣam [Bg. 10.12]. Again puruṣam. So God is never woman. The foolish person who says that God is, can be worshiped as woman, as mother… No. That is not according to Vedic literature. God is always father. Therefore Bible is all right-conception of father, not mother. Not that "I worship Kali, goddess mother, and become God." These are all nonsense. He's always father, puruṣa. Everywhere we find puruṣa. Never we find that God is a female. No. God cannot be female. Female is energy. Just like Rādhā and Kṛṣṇa. Rādhā is Kṛṣṇa, but the energy of Kṛṣṇa, pleasure potency of Kṛṣṇa. There is no difference between Rādhā and Kṛṣṇa, and still, Kṛṣṇa is male and Rādhā is female. So God, conception of God, always…

Now, again, patiṁ patīnāṁ paramaṁ parastād. That, that puruṣa, that… [break] …mahāntam, the greatest, mahāntam. Mahāntam means the last word of the greatest. Antam means the last, and mahā means great. We have got idea of great, great, greater, greater, greatness, greatness. Where we finish all greatness, He's mahāntam. Mahāntam āditya-varṇam. Āditya-varṇam. Āditya means the sun. Just like sun. Wherever the sun planet is there, oh, there is sunshine, always shining. So where the sun planet… Wherefrom… The sun planet is also a material thing like this earth. Wherefrom the… [break] …inhabitants, they're all fiery. Therefore their glaring effulgence is being manifested. So if you can see in the material world such effulgence of a certain point, particular planet, how can you disbelieve that Kṛṣṇa planet is more dazzling? Kṛṣṇa planet is more dazzling, and from Kṛṣṇa planet the brahmajyoti is emanating. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam [Bs. 5.40]. We get this information from Brahma-saṁhitā that, by spreading His effulgence, yasya prabhā… Prabhā means illumination, prakāśa. Just like this light is illuminating. So yasya prabhā. "Because illuminating light is emanating from His body…" Yasya prabhā prabhavato jagad-aṇḍa-koṭi: [Bs. 5.40] "In that effulgence, millions and millions of planets are generating." The same example you can take, that all these planets… This is scientifically true, I mean to say, that all these planets, they have generated from the sunshine. Similarly, spiritual world, that effulgence of the body of Kṛṣṇa, that is spread, and there are hundreds and millions of Vaikuṇṭha planets are there. Mahāntam āditya-varṇam. And then where is that āditya? Where is that supreme sun? Tamasaḥ parastāt. Oh, that is beyond this darkness. This material world is dark by nature. We have several times explained. Therefore in the temporary… Now, just see the arrangement. The sun is there to drive out darkness, but the night is also there so that we can understand that by nature it is dark. Simply by timely appearance of the sun, it becomes day. Therefore there is day and night, day and night, day and night. Tamasaḥ parastāt. And other Vedic literatures-tamasi mā jyotir gamaḥ: "Don't keep yourself in this darkness. Just try to get out of it and go to that Brahman effulgence." Jyotir gamaḥ. Tamasaḥ parastāt.

Then another Upaniṣad, patiṁ patīnāṁ paramaṁ parastāt. Patiṁ patīnām. There are many patis. Patis means proprietor, or husband. A husband is also considered a proprietor of the woman according to Vedic literature; therefore the word dāsī. A woman's surname is dāsī. She agrees to serve the man. You have observed, when we get young couples married, we get it promised: the husband promises that "I take charge of your life. Your whole life shall be dependent upon me. I take full charge of you." And the woman agrees, "Yes, I also agree to serve you the whole life." This is marriage. The… If we exploit, of course… But this is the nice arrangement. This is cooperation. A woman agrees that "I shall serve you," because the man requires woman's service in so many ways by her ser…, cooking, by her embracing, by her becoming beautiful, so many ways. That is the encouragement so that he can work, he can live peacefully, he can discharge spiritual duties nicely. So there is cooperation. Stri-puruṣa. Puruṣa is supposed to be enjoyer, but both their lives become sublime when there is cooperation. So patiḥ patīnām. So everyone is given the chance of becoming a pati. Pati means husband, or proprietor. Even the ant, it has got also a companion, female ant. Even the dog, it has got also companion. Even the small bird, even the insect, even the fly-everyone is given. This is called viṣaya. Viṣaya means material enjoyment.

So viṣayaḥ khalu sarvataḥ syāt. This viṣaya, this material enjoyment, is provided by the laws of nature everywhere. Don't think that it is in the human society there is love and there is male-female combination. No. Everywhere. That is nature's arrangement. Viṣayaḥ khalu sarvataḥ syāt. Therefore Bhāgavata asks everybody that "Don't be after viṣaya. Viṣaya is already arranged. Accept it as it is." But tūrṇaṁ yateta na mṛtyuṁ pateta yāvat niḥśreyasāya: "Your endeavor should be how to elevate yourself spiritually. Don't bother about viṣaya. Viṣaya is already arranged by nature's way." So patiṁ patīnāṁ paramaṁ parastāt. No. He's also, God is also, as we are given the chance of becoming husband, similarly, He's the supreme husband. Supreme husband. Now, if He's the supreme husband and if He marries sixteen thousand wives, it is very difficult for Him? It is not at all difficult. So people do not understand, do not consult this Vedic literature, how it is stated the Supreme. How one can become Supreme? The Supreme… We judge the Supreme in the same philosophy, frog philosophy. "Atlantic Ocean? Oh, it may be a little bigger than this well. That's all." So our calculation of God is always like that. "Kṛṣṇa, He looks like us, just like a man. So what is there? He may be a little powerful than me. All right, He has spoken Bhagavad-gītā. All right. He's little more wiser than us." So we always compare with us. But it is not. He's supreme. We have no idea of the Supreme. Therefore we forget personality. Patiṁ patī… It is clearly stated, pati. Can pati, the husband or proprietor, can become imperson? No. When the conception of pati, husband and proprietor, is there, then He is personal. Patiṁ patīnāṁ paramaṁ parastāt mahān prabhavaiḥ puruṣaḥ.

Then again there is another statement: mahān prabhavaiḥ puruṣaḥ. The Lord Caitanya is called Mahāprabhu. Mahānprabhu.

Prabhu, master. There are different kinds of master, but He's the mahān-prabhu, the Supreme Master, Supreme Master, and Puruṣa at the same time. Prabhu, you can say… A woman also can become the master. Just like in England there is queen. But no. Puruṣa. He is never woman. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Then again another statement from the Upaniṣads, that "The Supreme has multi-energies." Svābhāvikī jñāna-bala-kriyā ca. He has got so much energies that it appears that it is being automatically done. Just like a, I mean to say, very important man you see. You go there and you… Suppose you ask him for some help, and suppose you want one million dollar, and if he gives you a slip, oh, you take it from there. If you get immediately, then you will understand, "Oh, how much powerful he is. Simply by a pencil, like this, I got millions of dollars!" So God is so powerful. It appears that…, everything is wonderfully, this material nature is working. But it is due to God's energy. His energies are so multifarious, He's so expert, that it appears automatically being done. Not automatically. Not automatically. No. Just like a big mathematician. You give him a very big sum, oh, and within a second, he will at once add it. And for me, I shall commit so many mistakes and perhaps the whole day will go on. Still, I shall not be able. Especially myself. I am never correct in adding. So if the… Supreme power means He has got so much energies, different kinds of energy, that it appears that there is no background, but the nature is working automatically. No. Bhagavad-gītā says no. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "The whole nature is working under My superintendence." But the superintendence is so perfect and so nice and so energetic that there cannot be any mistake. So this is called parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport].

Any question? Thank you very much.

Bhaktijana: What's the relationship between Kṛṣṇa and Rādhā? Rādhā is the energy of Kṛṣṇa?

Prabhupāda: Yes.

Ravindra-svarūpa: If the brahmajyoti is in the spiritual sky, how could we reach it in our mind? Is it in our mind also?

Prabhupāda: It is here also. Just like the sunshine, when it is covered by cloud, the sunshine is also there. Do you follow? You see that the sky is covered, but still you say, "It is day." Why? The sunshine is there. Similarly, brahmajyoti is here also. Sarvaṁ khalu iti brahma: "Everything is Brahman." But it is covered by māyā. Therefore the full-fledged brahmajyoti, you cannot see.

Ravindra-svarūpa: I thought it was a place that was far away.

Prabhupāda: Yes. It is… Just like above the cloud there is sunshine, fully. We have seen it in an aeroplane. This airlines, U.S. airlines, they say, "Friendly skies." So go to the friendly sky. Why do you remain here, nonsense sky, always covered with cloud? Go to the friendly sky. Just go above the cloud. The cloud is māyā. Go above the māyā. Then you see. You are seeing already, but it is not full-fledged experience. Everything we are seeing. We have experienced God's power, God's energy. But because we are in ignorance, therefore we cannot conceive perfectly. And as soon as you are above the māyā… Māyām etāṁ taranti te [Bg. 7.14]. That māyā you can, I mean to say, surpass simply by Kṛṣṇa consciousness. As you become full-fledged Kṛṣṇa conscious, oh, then you see always brahmajyoti and Brahman and Kṛṣṇa and everything. And so far your present condition is, you are seeing also just now. Because without Brahman, there cannot be any existence. So one has to learn. In the flower you can see. In the tree you can see. In the taste you can see. In the water you can see. In the sound you can see. That is all stated in the Bhagavad-gītā. Raso 'ham apsu kaunteya: [Bg. 7.8] "I am the taste of the water." Water is so popular, so tasteful, to every living entity. Man, beast, birds-anyone-water requires. Why? There is a nice taste, quench our thirst. And Kṛṣṇa says, raso 'ham apsu kaunteya: "That taste in water, I am." So if you are Kṛṣṇa conscious, if you know from the śāstras that "This taste is Kṛṣṇa," then at once you become Kṛṣṇa conscious while drinking water. "I am sound in the sky." So, as soon as there is some sound, "Oh, here is Kṛṣṇa." In this way, you study Kṛṣṇa. You'll see. In the taste of water you'll find Kṛṣṇa. In the sound vibration you'll find Kṛṣṇa. If there is somebody very powerful, you'll find him, Kṛṣṇa. This description are there in the Bhagavad-gītā. This is Kṛṣṇa consciousness. Yes?

Devotee: Swamijī, I'm trying to… You said that, one time, that brahmajyoti is like the pure light, and it's filtered in the material world through the modes?

Prabhupāda: Yes. Material world means three modes.

Devotee: So is that like…? Well… Because the modes don't exist in the spiritual world. Is that right?

Prabhupāda: Yes. Just like if you go above the cloud, there is no cloud. That's all. But there is. In a certain portion of the sky, there is cloud. And that cloud is also not permanent. Sometimes sky is clear of all clouds, but sometimes cloud is there. The cloud is generating in the sky and it is vanquished in the sky. Similarly, this material world is sometimes being manifested and sometimes there is no manifestation, simply spiritual. Spiritual is always eternal. The sky, sunshine, is always eternal. Take this crude example. But the cloud is not eternal. It comes and goes, although cloud is a product of the same sunshine. Cloud is not independent. By interaction of sunshine, there is cloud, and that cloud is… There is no cloud. Similarly, this material world is just like cloud. It appears. It acts. When there is cloud, there is torrents of rain. Oh, there are so many productions on account of rain. Everything becomes green. So we give so much importance to the cloud, and it is important also, but it is temporary. As soon as the cloud is over, the greenness is gone. There is no rain. Nothing, nothing. And when the sky is clear, you'll see, "Oh, where is cloud? Where is cloud?" Similarly, this māyā means it appears like the cloud, and it disappears like the cloud, but the eternal brahmajyoti remains.

Bhaktijana: Did Kṛṣṇa create us for to serve Him?

Prabhupāda: Eh?

Bhaktijana: Did Kṛṣṇa create us to serve Him?

Prabhupāda: Yes.

Bhaktijana: And to enjoy us?

Prabhupāda: Yes. Very nice. So we should prepare ourselves to our healthy condition. That is our healthy condition. As soon as we understand that Kṛṣṇa created us… Kṛṣṇa created… There is no creation. Just like if I say that my hand is created, no, it is not created. As long as the body is there, the hand is there. Otherwise, there is no meaning of body. Similarly, we are not created. Kṛṣṇa is always there; we are also always there. And there are millions and millions of liberated souls who are engaged in Kṛṣṇa. They never misuse their independence. And we small quantity, we misused our independence. We wanted to enjoy separately. Therefore we are conditioned.

Bhaktijana: But there are, there are many…?

Prabhupāda: …liberated souls. They are never conditioned. They never become conditioned. Yes?

Devotee: You mean they never were conditioned at any time or…

Prabhupāda: Eh?

Devotee: You said there were millions of souls…

Prabhupāda: Yes. They were never conditioned. They were never conditioned, never conditioned. They are called nitya-mukta, eternally liberated. We are only simple few, this material world. Just like I have several times told you that the prison house. The population of prison house is nothing in comparison to the whole population. What is there? Suppose in New York there is a prison house. Oh, what may be the number? A few thousand maybe. But here, millions. Similarly, the liberated souls are millions; we are only few thousands, or hundreds. Ekāṁśena sthito jagat [Bg. 10.42]. We are thinking this universe is very great. It is nothing in comparison to the whole creation of the Lord. You are seeing only universe, but there are millions of universes like this. All together, they are ekāṁśena sthito jagat. That is stated in the Bhagavad-gītā. This is only a part of Kṛṣṇa's creation. One devotee of Lord Kṛṣṇa, er, Lord Caitanya, requested, "My dear Lord, You have come to deliver all the fallen souls. You please take all the conditioned souls of this universe, and if You think they are not competent, they are sinful, You can give me all the sin to me. I shall suffer for them, but You kindly take." So this is the desire of a pure devotee, that "All may go with Kṛṣṇa. Let them become liberated. I shall suffer all their…" Now, Caitanya Mahāprabhu replied that "Suppose I keep your request. I take these, all the living entities of this universe. Do you think, is there any loss of this material world? It is just like a one mustard seed in the bag of mustard seeds." So this universe is just like one mustard seed in one big bag of mustard seeds. Can you count how many mustard seeds are there in a big bag? So the idea was that Caitanya Mahāprabhu replied that "Even this universe is delivered fully, oh, there is a big bag of mustard seeds. It is only one grain." There are so many conditioned souls, and these conditioned souls are only insignificant in comparison to the liberated souls. Just imagine what is the quantity of liberated souls.

Bhaktijana: How could we make a poor choice if we were part and parcel of Kṛṣṇa? How could we have chosen the material world?

Prabhupāda: Oh, because you have got independence. Don't you see so many students come. They go away again. Yesterday Kīrtanānanda went to call Ranchora. He said, "Oh, I have forgotten this!" So you can forget. There is another student. He was also our student, Wally. "Oh, you can go immediately!" Suppose if you… "Oh, I don't care for this Kṛṣṇa consciousness Society. Who calls you? You can go." That independence is there. We can misuse.

Bhaktijana: But Kṛṣṇa will always be there if we want to go back?

Prabhupāda: Eh? Kṛṣṇa is always prepared to accept you. He's always prepared. But because He has given us independence, we misuse it and we fall under the clutches of māyā. That is our misfortune. We create this misfortune, and we can create our good fortune. "Man is the architect of his own fortune." So if you become Kṛṣṇa conscious, it is to your good fortune. If you become māyā conscious, it is to your bad fortune. You are the creator.

Bhaktijana: When the souls that were never conditioned at all…, do they also have the independence?

Prabhupāda: Yes, but they have not misused. They know that "I am meant for Kṛṣṇa's service," and they are happy in Kṛṣṇa's service.

Bhaktijana: Could they ever misuse it?

Prabhupāda: Yes, they can misuse it also. That power is there. Yes?

Devotee: Well, I believe you once said that once a conditioned soul becomes perfected and gets out of the material world and he goes to Kṛṣṇaloka, there's no possibility of falling back.

Prabhupāda: No! There is possibility, but he does not come. Just like after putting your hand in the fire, you never put it again if you are really intelligent. So those who are going back to Godhead, they become intelligent. Why going back to Godhead? Just like we are in renounced order of life. So we have renounced our family life after thinking something. Now, if somebody comes, "Swamijī, you take thousand millions of dollars and marry again and become a family man," I'll never become, because I have got my bad experience. I'll never become. So if one is intelligent enough, if he has got actually the bitter taste of this material world, he'll never agree. He'll never agree. But those who have not advanced to such knowledge, oh, they think, "Oh, this material enjoyment is very nice. Let me taste it and let me do business in my sannyāsī life, and stealthily and privately, let me enjoy." These things are going on. That means they have no taste. They come to hospital-making or this philanthropy. This come again. Sthānād bhraṣṭād patanty adhaḥ. Ye 'nye aravindākṣa vimukta-māninaḥ. "Those fools who are thinking that 'Simply by thinking myself, "I am God, I am Brahman, I have become liberated," ' " but ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvāt [SB 10.2.32], "but there is no knowledge about You, Kṛṣṇa," āruhya kṛcchreṇa paraṁ padam, "they, after performing so much austerity and penances, they rise up to the highest position, Brahman realization, but," patanty adhaḥ, "they fall down." We have got so many instances. They take sannyāsa. They say that brahma satyaṁ jagan mithyā: "This world is false. Brahman is truth." But after some days, they come to politics, they come to sociology, they come to hospital, they come to this and that. That's all. Finished. Brahman finished. Patanty adhaḥ. They must fall down because they have no shelter in Kṛṣṇa. Just like the sputnik goes very high, clap, hear clap. Uh, come down again. Where you'll go? Yes. Simply for the time being clapping, that's all. (laughs) But the fools, they are so nonsense, they are satisfied with that temporary clapping. That's all.

Bhaktijana: Has my soul ever been liberated?

Prabhupāda: That you know. I do not know.

Bhaktijana: If I was once liberated…

Prabhupāda: You are liberated. You are liberated. Simply just a cloud has covered you. Drive away the cloud. There is no question that you were ever. You are ever-liberated. That, the sky is always spiritual, but it is sometimes overcrowded with cloud, this māyā. This is called māyā. Actually, you are not conditioned. You are thinking. Just like in the dream you are thinking that tiger is eating you. You were never eaten by tiger. There is no tiger. So we have to get out of this dream. Don't you sometimes dream that tiger is eating you? Is there any tiger? You are simply thinking. So if you keep in Kṛṣṇa consciousness, that nonsense thinking will go away. Therefore we have to keep ourself always in Kṛṣṇa-thinking so that this dream will never come. If you are always awakened, then dream never comes. So keep yourself always awakened by Kṛṣṇa consciousness. All right. Distribute prasādam. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.109-114

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San Francisco, February 20, 1967

Prabhupāda: (chants maṅgalācaraṇa prayers) So Caitanya Mahāprabhu is stressing that to read Vedic literature, Vedānta, Upaniṣad-these are principal literatures in the Vedic knowledge-then Bhagavad-gītā, Śrīmad-Bhāgavatam, all these books should be studied from the direct meaning. Don't try to interpret. According to ordinary, I mean to say, dealings, suppose in the law court there are two parties. Two lawyers are fighting on the principle of one clause or section in the lawbook. One is interpreting in a different way, one is interpreting in a different way, and the judges give their judgment. Now, the opportunity for interpretation is there when the meaning is not clear. A very good example is given by the grammarians, or Sanskrit scholars, that gaṅgayaṁ ghoṣapali, that "There is a neighborhood which is called Ghoṣapali on the Ganges." Now somebody may ask, "How there can be a quarter on the Ganges? Ganges is water." So there is interpretation required. So somebody says, " 'On the Ganges' means on the bank of the Ganges." That makes it clear. "On the Ganges" does not mean that in the middle water there is a, I mean to say, residential quarter. No. "On the Ganges" means on the bank of the Ganges.

So when there is such doubt, one can interpret. But when there is no doubt-everyone can understand clearly the meaning-there is no question of interpreting. That is Caitanya Mahāprabhu's stressing, that gauṇa-vṛttye yebā bhāṣya karila ācārya. Therefore each and every aphorism and verse of Vedānta-sūtra has been indirectly interpreted by the Śārīraka-bhāṣya. Such interpretation, if somebody hears, then his future is doomed. Just like our Gandhi, he wanted to prove, from Bhagavad-gītā, nonviolence. The Bhagavad-gītā is being preached in the battlefield, and it is completely violence. How he can prove? Therefore he is dragging the meaning out of his own con… It is very troublesome, and anyone who will read such interpretation, he is doomed. He is doomed because the Bhagavad-gītā is meant for awakening your Kṛṣṇa consciousness. If that is not awakened, then it is useless waste of time. Just like Caitanya Mahāprabhu embraced the brāhmaṇa who was illiterate, but he took the essence of Bhagavad-gītā, the relationship between the Lord and the devotee. Therefore, unless we take the real, I mean to say, essence of any literature, it is simply waste of time.

tāṅhāra nāhika doṣa, īśvara-ājñā pāñā
gauṇārtha karila mukhya artha ācchādiyā
[Cc. Ādi 7.110]

Now, at the beginning, He criticized Śaṅkarācārya that "If somebody hears Śaṅkarācārya's commentation, then he's sure to be doomed." But again He supports Śaṅkarācārya. Why? Śaṅkarācārya is the incarnation of Lord Śiva, and he's a great devotee. Śaṅkara… Vaiṣṇavānāṁ yathā śambhuḥ: "There are many devotees of the Lord, but the foremost devotee is Lord Śiva." And he has got a disciplic succession which is called Viṣṇu Svāmī-sampradāya. So Śaṅkarācārya was covered devotee. He's covered devotee. His aim was to bring men to the standard of devotional service, but the time and circumstances in which he was preaching, he could not place his real object because they were unable to understand. At last, at the end of his life, he composed so many poetries in praise of Vṛndāvana-līlā, and especially his very famous Catpar pandika (?), that is, he has stated,

bhaja govindaṁ bhaja govindaṁ
bhaja govindaṁ mūḍha-mate
prāpte sannihite kāla maraṇe
na hi na hi rakṣati ḍukṛñ-karaṇe

"My dear foolish brothers, you kindly worship Kṛṣṇa, Govinda…" Thrice he has said, bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. Mūḍha-mate means "You foolish nonsense, you kindly worship Govinda." Why? Now, prāpte sannihite kāla maraṇe: "When death will be nearer, your this grammatical interpretation, ḍukṛñ karaṇe, this pratha (?), that pratha (?), arguing, jugglery of words, will not save you, will not save you. You please worship Govinda." That is his instruction. And there are many others.

So Śaṅkarācārya was a covered devotee. He was devotee. Somebody accuses Śaṅkarācārya that he was covered Buddhist. But so far I am concerned, I say that Śaṅkarācārya was covered devotee. He was devotee at heart, but because he was ordered to preach in that way… Otherwise, there was no alternative. That is stated in the Padma Purāṇa. When there is conversation between Lord Śiva and his wife Pārvatī, he disclosed that "In the age of Kali, as a Brāhmaṇa, I preach this Māyāvāda philosophy, which is covered Buddha philosophy." Buddha philosophy says that "This material life is all. After this material life, there is nothing, all void." And Śaṅkarācārya said that "It is impersonal. There is no variety." So in both the philosophies there is no acceptance of Lord, the Supreme Lord, Personality of Godhead. Therefore they are called nāstika-vāda. Nāstika-vāda means atheism, atheism. Caitanya Mahāprabhu has described Buddha religion as atheism. "And Māyāvāda philosophy," He has said, "dangerous atheism." He has given little preference to Buddhism, but to Māyāvāda philosophy He has stated, "It is dangerous atheism." His exact version is like that, bheda namiya bauddha haila nāstika. Vedāśraye nāstika-vāda bauddha ke adika. He says that "We call the Buddhists as atheists because the simple reason is that they do not accept Vedas." Lord Buddha, he denied, that "I don't care for the Vedas. I have got my this own proposition, that ahiṁsā. Nonviolence is the religion. That's all." So he did not accept Vedas. Therefore, those who are Vedantists, those who are followers of Vedas, they called Buddhist religion atheism. Atheism means anyone who does not believe in scriptures, standard scriptures. That is called atheism.

So Caitanya Mahāprabhu says that Buddha philosophy is atheism undoubtedly, but Śaṅkara philosophy is dangerous atheism because he is accepting Vedānta, but he is preaching atheism. He's accepting… Under the shelter of Vedānta, he's preaching atheism. So therefore they are more dangerous. Just like you are fighting with your enemies, that is very clear. "The other party is my enemy." But if somebody's treating as your friend and within he's trying to kill you, enemy, oh, that is very dangerous enemy. So similarly, Caitanya Mahāprabhu said that Buddhism is atheism. That's all right. But this Śaṅkara's philosophy is more dangerous than atheism. And actually, so-called, so many swamis and sannyāsīs, they came. They come from India. They are this same, dangerous atheists. Nobody has preached in your country this philosophy of Kṛṣṇa consciousness or… Bhagavad-gītā is widely read, but differently interpreted. So therefore they are dangerous atheists. They are… Under the garb of Bhagavad-gītā, they are preaching atheism. So they are very dangerous. But still, because he was Lord Śiva, incarnation of Lord Śiva, and he had a particular duty, therefore Caitanya Mahāprabhu supports now that tāṅhāra nāhika doṣa: "He's not faulty. He's not faulty because the time required to propagate such philosophy, and he had done that under the order of the Supreme Personality of Godhead. He wanted."

There is, Padma Purāṇa, there is statement. In the Padma Purāṇa there is: māyāvādam asac-chāstraṁ pracchannaṁ bauddham ucyate. In the Padma Purāṇa it is stated that "This Māyāvāda philosophy is covered Buddhism." Mayaiva kalpitaṁ devi kalau brāhmaṇa-mūrtinā. Lord Śiva says to his wife, "My dear Pārvatī, in the age of Kali, in the garb of a brāhmaṇa, I'll have to preach this philosophy." Brahmaṇaś cāparaṁ rūpaṁ nirguṇam vakṣyate mayā. Brāhmaṇaś ca aparaṁ rūpam: "Brahman, the Supreme Lord, He has got transcendental form, but I'll have to preach that He has no form, nirguṇam." Sarvasvaṁ jagato 'py asya mohanārthaṁ kalau yuge: "In the age of Kali, just to bewilder the persons, I'll have to preach this philosophy." Vedānte tu mahā-śāstre māyāvādam avaidikam: "And, when I shall explain Vedānta, I shall explain everything against Vedas."

vedānte tu mahā-śāstre
māyāvādam avaidikam
mayaiva vakṣyate devi
jagatāṁ nāśa-kāraṇāt

"In order to kill the atheistic person, I'll have to preach this." This is stated in Padma Purāṇa. And similarly, in the Śiva Purāṇa also, there is another verse:

dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru

Oh, the Supreme Lord is ordering Lord Śiva that "In the age of Kali, you go and try to make them against Kṛṣṇa consciousness."

So there are so many policies and so many programs of the supreme authorities, but Caitanya Mahāprabhu says that that is time service. For the time being they are necessary. Actually, such interpretation is not necessary at all. We should take direct meaning. Now He's explaining Vedānta. The first thing He's explaining, 'brahma' śabde mukhya arthe kahe-'bhagavān'. Whenever we speak of Brahman… Because these Māyāvādī philosophers, they are very much uttering this word, "Brahman." Ahaṁ brahmāsmi: "All Brahman." They don't utter "Kṛṣṇa" or "Govinda." Oh, that is very difficult for them. They simply utter, "Brahman." Now… Let them. Brahman is also Vedic word. So Caitanya Mahāprabhu says the direct meaning of Brahman is Bhagavān, the Supreme Personality of Godhead. Cid-aiśvarya-paripūrṇa, anūrdhva-samāna. Now what is the grammatical meaning of Brahman? The grammatical meaning of Brahman is that "the greatest" and "expansive." That is the grammatical meaning of Brahman. Which is unlimitedly expanded and greatest, He is called Brahman. Now, who can be unlimitedly expansive unless He's unlimitedly powerful? Therefore Caitanya Mahāprabhu says that according to Śrīmad-Bhāgavatam also, the same meaning is there. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So Brahman-Paramātmā ultimately means the Supreme Personality of Godhead. Without coming to the Supreme Personality of Godhead, the conception of Brahman-Paramātmā is imperfect. Why? Caitanya Mahāprabhu says that cid-aiśvarya-paripūrṇa, anūrdhva-samāna. You cannot have conception of the greatest, unlimited, unless you place six kinds of opulence, opulences in full. Because aiśvarya, the opulences… Just like wealth, fame, and beauty, knowledge, and renunciation, they should be unlimited. Now, when they are not unlimited, he's not Brahman, or he's not the Supreme Lord.

So Caitanya Mahāprabhu's interpretation… Not interpretation-He says Brahman means that "One who is in full opulences, He's Brahman." Tāṅhāra vibhūti, deha-saba cid-ākāra: "Therefore, because He's the greatest, therefore He cannot be under the control of this māyā." The Māyāvāda philosophy says that "We are now under the control of māyā. Therefore we have forgotten that we are all Gods." In the Nikhilananda's book, this is explained. He is discussing Vivekananda's speech, that "We are all Gods. Every one of us, we are God." "Then why you have become dog?" "That we do not know." That is the explanation. But actually, the explanation is that we are also Brahman, but not Bhagavān, the Supreme Brahman. That is the explanation. Therefore we are prone to be under the subjugation of māyā. This is real explanation. I am, I am not the Supreme Brahman. The greatest Brahman, I am not. Brahman means 'greatest,' but I am also Brahman, but I am… The infinite and the infinitesimal. We are infinitesimal. That is confirmed in the Bhagavad-gītā also-mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "My, these living entities, they are My parts and parcels." Such parts and parcels of the Brahman is also Brahman. As part and parcel, minute particle, of gold is also gold, minute particle of poison is also poison, so similarly, we are minute, atomic part and parcel of the Supreme. Therefore we are not the unlimited or the biggest. We are Brahman, undoubtedly, but we are not the biggest. Therefore we are prone to be under the control of māyā. But Supreme Brahman, He's never under the… Therefore Māyāvāda philosophy, that "At the present moment, I am under the control of māyā, but as soon as I become free from the control of māyā, then I become the Supreme," therefore they cannot answer that "Why, if you are Supreme, why you are under the clutches of māyā? Then māyā becomes greater. You are not the greatest." They cannot answer this philo…, this question. At that time, they become fool: "We do not know."

So anyway, tāṅhāra vibhūti, saba… Therefore Brahman, His body, cannot be material. So material matter is under His control. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. In the Bhagavad-gītā it is said that "This material nature is under My control." And in another place it is said,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

”The whole cosmic manifestation is rolling on under My superintendence.” Mayādhyakṣeṇa. ”Under My order, under My supervision,” prakṛtiḥ, ”this, oh, the huge, gigantic material nature, is working under Me,” hetunānena, ”and, on this account, there is rules and regulations, everything is being done nicely.” So Caitanya Mahāprabhu says that ”Because Brahman, or the Supreme Lord, is the greatest, therefore His body cannot be made of this material nature.” Because material nature is created at a certain interval, and who creates? Creates, the Supreme Lord. The creator, therefore, cannot be under the material nature. If I am creator of something, so I cannot be under the, that particular thing which is created. It is logical. So therefore, because the Supreme Brahman, or Bhagavān, is the creator of this material nature, He cannot be under the control of māyā. He is… And that is also stated in Bhagavad-gītā, many places. Sambhavāmy ātma-māyayā [Bg. 4.6]. Ātma-māyayā. Not this māyā. Māyā means potency. So we have got the experience of this potency, material potency, but there is another potency which is called spiritual potency. So spiritual potency is the internal energy of Kṛṣṇa, and material potency is the external energy. So Kṛṣṇa says that ”Whenever I come,” yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], ”whenever there is discrepancies in the discharging of religious principles,” adharmasya abhyutthānam abhyutthānam adharmasya, ”and there is great predominance of irreligiosity,” tadātmānaṁ sṛjāmy aham, ”I, at that time, I come.” Paritra… Why? Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] ”Just to save the pious and the righteous and to vanquish the impious.”

So these are stated in the Bhagavad-gītā. Therefore natural conclusion, as Caitanya Mahāprabhu says, that His potencies, His body and His activities-everything spiritual. There is nothing material. Cid-vibhūti ācchādi' tāṅre kahe 'nirākāra.' And when there is some indication of impersonalism in the Vedas, it should be understood that His body is not of this material nature. If somebody says that ”God does not belong to this matter,” that is all right. That does not mean He's impersonal. He has got a spiritual body. Matter is denied. The whole Upaniṣad… First of all they describe the Supreme… Just like apāṇi-pādo javano grahītā. There are Vedic statements that ”The Supreme has no hands, but He can accept whatever you offer.” Now, this is contradictory. If He has no hands, how He can accept? What for He's accepting. Therefore it is to be understood that He has His hand, but not this hand. My hand is, er, can stretch, say, one yard only, but because He's unlimited, His hand can be stretched… Just like we are offering foodstuff, so how He is eating? That is His… He's eating by His transcendental body. We cannot see at the present moment, but He is eating. How He's eating? Because we have got the information, ”Yes, I eat.” Tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ: ”Anyone who is My devotee and offers in love, I take them.” So that cannot be… There is no mistake. But how He is taking, how He is eating, because we are in this material body, we do not see it, but He is taking. Therefore cid-vibhūti ācchādi' tāṅre kahe 'nirākāra'.

cid-ānanda-teṅho, tāṅra sthāna, parivāra
tāṅre kahe-prākṛta-sattvera vikāra

Now, the Lord's body is eternal, blissful and full of knowledge, and Śaṅkarācārya says that prākṛta-sattvera vikāra. ”This body of Kṛṣṇa or Lord Rāma, when They come,” according to Māyāvāda philosophy, that ”actually, the Brahman, the Supreme Absolute Truth, has no form, but when They assume form, They take help of this material nature.” That is not a fact. They come in Their own spiritual form. That is confirmed by Caitanya Mahāprabhu.

tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa
āra yei śune tāra haya sarva-nāśa

Now, he preached this bewildering philosophy because he was ordered to do so by the Supreme Lord. That was his duty. But we must be very much careful. If we hear Śaṅkara's interpretation, or commentation, then you are doomed. ”You are doomed” means no more Kṛṣṇa consciousness. You are thrown into wilderness for many, many births. Then sometimes, if you come in contact with some pure devotee, it may be possible. But so far Śaṅkarācārya's bhāṣya is concerned, or anyone who is following that commentation, they are doomed.

Thank you very much. [break]

Woman: If someone who does not believe in scriptures, um, what is his duty, and…?

Prabhupāda: His duty is to go to hell. One who does not believe in scriptures, they are meant for going to hell.

Woman: What can one do to rectify his offenses? (?)

Prabhupāda: Well, just come… [break] That will help you.

Woman: But if a person is not willing to do that, is there any way… (static)

Prabhupāda: Oh, how can you do that? If a person is not willing to take medicine, how he can be cured? He'll go to death. He must be willing to. That is a, I mean to say, explained in the Bhagavad-gītā. So that is very dangerous position, one who does not take care. Suppose if one wants to be educated without going to school. How it is possible? If somebody says, ”Oh, I don't care for any school, colleges. I'll be educated at home,” this is nonsense. Is it possible? Or will anybody recognize you? Then what is the use? Waste of time. That is the disease. Everyone thinks, ”Oh, I am everything. I am perfect.” That is the disease, material disease. Everyone is thinking, ”I am independent. I am perfect. Whatever I think, oh, that is all right.” This is going on. First of all, if anyone wants advancement, he must first of all think just like Caitanya Mahāprabhu is pretending, that ”My spiritual master found Me a great fool [Cc. Adi 7.71].” So one must agree to become a great fool and study these scriptures from bona fide spiritual master. Then there is hope of advancement. Yes?

Guest (1): (static) …your description of the impersonalist philosophers does not correspond…, it's happening, say, by themselves they make a distinction how those things make… (static) …a part of that philosophy that seems crucial to extending it, and that is sometimes called the ”little self” and the ”big self,” the ”big self” being the person who we are-personality, ego-and the other type of ego is the actual ego. And when one's ego is dissolved, he will wake up, as it were. As, like you wake up out of a dream and you find that you thought you were one of the characters in the dream while you were dreaming, when you wake up you realize that you didn't have this limited identity. You had a greater identity which encompassed all the characters in the dream.

Prabhupāda: Where you lose your personality? Either in dream or in awakened, you are person. When do you lose your personality? When you become imperson?

Guest (1): When do you lose it? When you wake up from the dream of this material world.

Prabhupāda: You are not imperson at that time. You are person. You are thinking, ”I was dreaming.” So your ego is there.

Guest (1): Yeah…

Prabhupāda: Then how…?

Guest (1): Well, they say…

Prabhupāda: Where do you lose your ego? Where your ego is dissolved?

Guest (1): Where is it dissolved?

Prabhupāda: Yes? It is never dissolved.

Guest (1): It is dissolved into a finer form of consciousness.

Prabhupāda: No, finer… Just now, your example: you were dreaming. Now you are awakening. You are now seeing, "Oh, I was dreaming." So the same person who was dreaming and who is thinking that "I was dreaming"-the same person. Where your identity is dissolved? In both the cases, you are standing, "I." This is…

Guest (1): Yeah, but they say at the next awakening you dissolve this "I."

Prabhupāda: This "I" is…, this "I" is not in dream. That is the difference. The "I" in dream and "I" in not-dream, but "I" is there. Where is your "I" dissolved?

Guest (1): Well, when you're chanting it's dissolved, actually.

Prabhupāda: Never.

Guest (1): Forget yourself?

Prabhupāda: No. We don't forget. We always remember that we are servants of God. We don't forget. We forget this material nonsense. That's all. But don't forget ourself. Our identity is there. We are all servants of God, Kṛṣṇa dāsa. And this is real ego. So ego is not dissolved. Ego is there, but it is purified. It is purified. Yes?

Kīrtanānanda: Well, er, it's so difficult to control the senses. So we're engaging all of our senses in chanting and dancing and so forth. Now, the thinking mind is most difficult. So we can engage that in thinking of Kṛṣṇa. So…

Prabhupāda: Well, when you are chanting, that is thinking, practically thinking. When you are chanting, you are practically thinking. When you are cooking, it is practically thinking. You are cooking for Kṛṣṇa. You are typing for Kṛṣṇa. You are chanting Kṛṣṇa's name.

Kīrtanānanda: But there seems to be also a stage of not thinking. Is that… When one is chanting, should they not think or should they think of Kṛṣṇa?

Prabhupāda: No, no. Not thinking is not there. Thinking of Kṛṣṇa. Hare Kṛṣṇa means thinking of Kṛṣṇa and His energy. There is no question of destruction. It is purification. The psychic power-thinking, feeling and willing-is purified. Tat-paratvena nirmalam. Nirmalam means purified. But it is not lost. It is not lost. Purified. And when it is purified, hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170], with that purified sense, purified mind, when you apply it for Kṛṣṇa, that is called bhakti, Kṛṣṇa consciousness.

Bhaktijana: Can you ever lose your identity?

Prabhupāda: Evolute? What is that?

Kīrtanānanda: Can you ever lose your identity?

Prabhupāda: What is that? What does it mean?

Rūpānuga: Can you ever lose your "I," the sense of "I"?

Bhaktijana: Can I ever forget myself?

Prabhupāda: How you can forget yourself?

Guest (2): Not self.

Prabhupāda: You cannot forget. You simply purify it. In diseased condition, your identification of "I" is different. Sometimes you are in convulsion. You forget… Rather, that is forgetfulness. Sometimes if we are, I mean to say, deranged in brain, we forget everything of our relationship. But when you are cured, you remember, "Oh, I was forgetful in my that delusion. Yes." So your "I" is always there. This "I," this "I," remembering, is purified. So ego has to be purified. Ego has not to be killed. And that cannot be killed, na hanyate hanyamāne śarīre [Bg. 2.20], because it is eternal. How can you kill ego? It is not possible. So you have to purify your ego. The difference between is between false ego and real ego. Just like ahaṁ brahmāsmi, aham… "I am Brahman." Oh, this is also ego. This is, this Vedic version that "I am Brahman. I am not this matter," so this ego is purified ego, that "I am this." So that "I" is always there. Either in illusion or delusion or dream or in healthy stage, the "I" is always there.

Bhaktijana: When you're typing, should you think of Kṛṣṇa first and your typing second?

Prabhupāda: Well, when you type, at least in our Society, whenever we type, we type something which is describing Kṛṣṇa's form, quality, beauty. We are typing this. We are not typing any business letter or any political propaganda. We are typing, "Oh, Kṛṣṇa is so beautiful. Kṛṣṇa says like this. Kṛṣṇa told Prahlāda like that. Prahlāda told Kṛṣṇa like that." Everything Kṛṣṇa. As you are chanting Hare Kṛṣṇa, that (makes typewriter sound:) "cut, cut, cut" is also "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa."

Bhaktijana: Can Kṛṣṇa…? Is Kṛṣṇa made out of atoms like we are?

Prabhupāda: Eh?

Bhaktijana: Is Kṛṣṇa made out of atoms like we are? When He comes down and takes the food?

Prabhupāda: No. Kṛṣṇa is not atom. Kṛṣṇa is big. The biggest. We are atom. That is the difference between Kṛṣṇa and ourself. We are atom.

Bhaktijana: Kṛṣṇa takes the, er, takes the spiritual matter from the food and leaves us the physical matter…?

Prabhupāda: No. He takes, He takes…

Bhaktijana: When we offer up…

Prabhupāda: …when He takes, He does not take anything material. He takes spiritual.

Bhaktijana: And leaves the material for us…?

Prabhupāda: No. That is also spiritual. That is not material.

Bhaktijana: What's left, then?

Prabhupāda: Eh?

Bhaktijana: What’s left when Kṛṣṇa takes…?

Prabhupāda: That is spiritual. Unless it is spiritual… Just like… First try to understand how it is spiritual. Of course, in our gross vision, we see, ”Oh, we offer this capati to Kṛṣṇa, and Swamijī said namo brahmaṇya devāya, and it becomes spiritual.” Yes. It becomes spiritual. How? That we have to understand by the result. Phalena paricīyate. If you eat this spiritual food, you’ll get spiritual strength. That is practical. Just like I’ll give you another example: milk. You take more milk preparation, you get diarrhea. You go to a physician, he’ll say, ”Yes. Today you take only yogurt mixed with little salt and black pepper.” Cured, diarrhea cured. Now, you can say, ”The same milk?” But it is treated. Therefore it cures. You can say, ”Oh, the same milk? Yogurt is also milk.” But it is treated. Therefore it cures. So you’ll find that your material disease is being cured by spiritual foodstuff. That is practical. Therefore it is spiritual.

Woman: Uh, does belief in any scripture, or…, any scripture whatsoever, such as the Bible or Koran…?

Prabhupāda: Yes.

Woman: Does belief in any scripture…

Prabhupāda: Oh, yes.

Woman: …lead to salvation?

Prabhupāda: Oh, yes, certainly. Certainly. Yes. The same thing, just like I have given example several times that pocket dictionary and the big dictionary, both of them are dictionaries. It is not that because it is small pocket dictionary, therefore it is not dictionary. It is also dictionary. So when he’s advanced and finished pocket dictionary, he may consult the big dictionary. That is the difference. Bible is not different from Bhagavad-gītā, but when one is perfectly conversant with Bible, he’ll understand more nicely Bhagavad-gītā. It is not contradictory. It is helpful. All right. Distribute prasādam. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.113-17

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San Francisco, February 22, 1967

Prabhupāda: (chants maṅgalācaraṇa prayers) So there are so many statements in the Upaniṣads about the Absolute Truth being the Supreme Person. Patiṁ patīnāṁ paramaṁ parastāt mahān prabhur vai puruṣaḥ parāsya śaktir vividhaiva śrūyate… [Cc. Madhya 13.65, purport]. This, this, up to this we discussed yesterday. So parāsya śaktir vividhaiva śrūyate. This is from Bṛhad-āraṇyaka Upaniṣad. So the commentator says that in the Bṛhad-āraṇyaka Upaniṣad it is stated, parāsya śaktir vividhaiva śrūyate: ”That Supreme Personality of Godhead’s energies are variously manifested.” Parāsya śaktir vividhaiva śrūyate na tasya kāryaṁ kāraṇaṁ ca vidyate. Just like a very… In your country it is very easy to understand that a man is sitting as controller in the control room, the subway trains. He, in his table, he has got everything ready: which train is running on which line, where it is, in which station it is now. So he has got switches and he’s controlling everything. Not only here, in India also they have now many (managed?). So they can say which train is where it is now. The light also moves according to the train moving. Similarly, if you can manufacture, if you can invent your own energies in different way, as the modern material civilization, they are discovering different manifestations of energy by machine, by electronics, and they are managing from one place, similarly, if it is, materially it is possible, why not spiritually? Spiritual is still finer.

So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got so many energies, subtle energies, that He appears to be doing nothing. Just like Kṛṣṇa. Kṛṣṇa is at Vṛndāvana. He is playing as cowherds boy, or He is dancing with the cowherd girls, or He is going to the pasturing ground with the cows as if He has nothing to do. He is free. Why He is free? Because He has got so many energies to act that He hasn’t got to see personally whether things are being done or not done. This is the Absolute Truth qualification. Parāsya śaktir vividhaiva śrūyate, na tasya kāryaṁ kāraṇaṁ ca vidyate, na tat-samaś cābhyadhikaś ca dṛśyate. There is another qualification: that Supreme Personality of Godhead is so that nobody is equal or higher than Him in opulences. Na tasya samaḥ. Samaḥ means equal, and adhikasya, adhikasya means higher. He has no equal; neither anybody is more than Him. Therefore everybody is under Him, subordinate to Him. Tad viṣṇoḥ paramaṁ padam. Similarly, in the Śvetāśvatara Upaniṣad there is another statement that tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Viṣṇuṁ padam. Viṣṇu is the highest Supreme Personality of Godhead. In this material world, which is being conducted by three modes of material nature, so Brahma, Viṣṇu, Maheśvara… Brahmā is in charge of the creation, Viṣṇu is in charge of maintenance, and Lord Śiva is in charge of destruction, dissolution. Janma, janma-sthiti-pralaya. Everything material, it has got a fixed date of its birth, its duration and its dissolution. So the Viṣṇu, in the Śvetāśvatara Upaniṣad, out of these three Deities, viṣṇoḥ tat-paramaṁ padam, that He is the Supreme Personality of Godhead. Tad viṣṇuṁ paramaṁ padaṁ viṣṇuṁ paramaṁ padam, Viṣṇu.

Those who are sūrayaḥ… Sūrayaḥ. Sūrayaḥ means those who are demigods. There are two kinds of people: sura and asura. Asura means demons, and sura means godly. So sūrayaḥ tad viṣṇuṁ paramaṁ padaṁ sadā paśyanti. Those who are demigods, those who are godly, they are simply searching after the Supreme Absolute Truth. They are focusing their concentration, their meditation, on the lotus feet of Viṣṇu. This is the statement of Śvetāśvatara Upaniṣad. Sa īkṣāñcakre. In the Praśna Upaniṣad… This is in the Ṛg-veda. I am sorry. This version, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ, this version is from Ṛg-veda. Then again, in the Praśna Upaniṣad, there is another statement, sa īkṣāñcakre: ”He glanced over, glanced over.” ”Glanced over” means when He glanced over, then the creation began, this material creation. Therefore it should be understanding, it should be understood that this glancing is not material because before His glancing there was no material creation. So our glancing and His glancing is different. Our glancing-we are seeing with these material eyes. As soon as these material eyes will be taken away, we cannot see. We are blind. But He… Here is the statement, īkṣāñcakre: ”He saw.” ”He saw” means He saw with His spiritual eyes. Otherwise where is the material creation, that He can have material eyes? So these things are to be considered. Similarly, if He has got spiritual eyes, then He has got spiritual ear, He has got spiritual nose, He has got spiritual head, body, everything spiritual. And it is confirmed in the Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. The Supreme Lord, Kṛṣṇa, Govinda, His bodily, different, I mean to say, limbs of His body, or different senses, they are so perfect that every sense organ can act the, I mean to say, work of the other senses. Just like we can see with our eyes. Simply we can see. But if I close my eyes, I cannot see. But my… I can hear only by my ears, but I cannot see. If I close my eyes, I cannot see with my ears. But about the Supreme Personality of Godhead it is said that He can see with His ears, He can see with His hand, and He can hear with His hand. He can do anything from any part of His body. That is spiritual. He can do any part of His body. Just like, this is the philosophy. Now, we offer something to Kṛṣṇa. That Kṛṣṇa, I mean to say, Deity is not different from original Kṛṣṇa because absolute. Everything is Kṛṣṇa. Why this Deity should not be Kṛṣṇa? This is quite reasonable. If Kṛṣṇa is everything, why not this Deity Kṛṣṇa? This is also Kṛṣṇa. He can do. He has, His power is just like… If you take my photograph and if you put it in my seat, and I am not here, that photograph cannot act because it is material. But for Kṛṣṇa, His photograph, His statue, His everything can act because He is spiritual. So we should always know that as soon as we chant Hare Kṛṣṇa, Kṛṣṇa is immediately there. Immediately. Kṛṣṇa is already there. But we should know that He has, by sound vibration, Kṛṣṇa is there. So aṅgāni yasya. Sa īkṣāñcakre.

So His vision, His presence, His activities, they are all spiritual. In the Bhagavad-gītā it is said, janma karma me divyaṁ yo jānāti tattvataḥ: "Anyone who understands the absolute nature of My birth, of My appearance, disappearance and activities," tyaktvā dehaṁ punar janma naiti [Bg. 4.9], "he becomes immediately liberated." Sa aikṣata. Sa imāḷ lokān asṛjata. This is Aitareya Upaniṣad. What is that? Sa aikṣata. The same thing: "He saw. He put His glance." Sa aikṣata. Sa imāḷ lokān asṛjata: "He has created all this material manifestation, cosmic manifestation." So tad vā īśan vijato tebhya ha prabhur babhūva. In this way, there are so many instances, so many quotations. Apāṇi-pādaḥ. In the Śvetāśvatara, apāṇi-pādaḥ. He has no, I mean to say, hands and legs. If He has no hands and legs, then how can He see? Is there any instance in your experience that something which has no hands and legs, he can see? No. He has no… Whenever… This is impersonal… The impersonalists quotes these authorities, that "He has no hands and… Therefore He's impersonal." No, it is not… If He sees, sa aikṣata, if He sees, if He hears, if He creates, then there is hand, there is eyes. But another place, if it is said, apāṇi-pādaḥ: "He has no hands and legs." That means He has no hands and legs like us. Because we have got material hands and legs, but the… "He saw; therefore there was creation." Therefore His seeing power existed before this material creation. So it is natural that He has no material hands and legs. So when it is denied that "He has no hands and legs," it is to be understood that He has no material limited hands and legs, but He has spiritual.

So Caitanya Mahāprabhu concludes, therefore, that cid-ānanda-teṅho, tāṅra sthāna, parivāra. Therefore anything of Kṛṣṇa, or anything of the Supreme Personality of Godhead, is spiritual. Spiritual. Deha. Deha means body. His body is spiritual, His abode is spiritual, and His paraphernalia, parivāra, His friends, His mother, His father, His beloved-everything spiritual. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. He's expansion of all spiritual. Tāṅre kahe-prākṛta-sattvera vikāra. And Śaṅkarācārya says that "The Absolute is imperson, but when He comes, appears, He assumes a form which is in the modes of goodness." He does not say, of course, in the modes of ignorance. Modes of goodness. No. When Kṛṣṇa comes, He has nothing to do with modes of goodness even. What is this goodness here in this material world? This is also matter. So there is no value, even goodness. One has to transcend the modes of goodness. That is transcendental, or aprakṛta.

tāṅra doṣa nāhi, teṅho ājñā-kārī dās
āra yei śune tāra haya sarva-nāśa

So again He supports Śaṅkarācārya, that "It is not his fault. He had to do it under the superior order to explain the Vedic literature in an impersonalist way. But those who are not expert, if they hear the commentary of Śaṅkarācārya, Śārīraka-bhāṣya, then he is doomed." In other words, those who are actually aspiring for being elevated in spiritual science, they should avoid to hear any commentary which is impersonal. Any commentary. Then he is doomed. If we follow Caitanya Mahāprabhu's instruction, then any impersonal commentary means, if we hear… Because we are not expert. We are not expert. Kaniṣṭha-adhikārī. Kaniṣṭha-adhikārī means neophytes, neophytes who are not conversant with the conclusion of the Vedas. They have got some, I mean to say, faith. That's all. But faith can be changed. Any… If a person, strong in arguments and strong in presenting things in jugglery of words, oh, the neophyte, his idea can be changed. But Caitanya Mahāprabhu warns, therefore, in the Vaiṣṇava philosophy that "You should not worship any other demigods." It does not mean that you should show disrespect to demigods. No. That is not. But because he is in the lower stage, if he is allowed to worship or to show respect to the demigods, he will think that he is also like Kṛṣṇa. "Kṛṣṇa is another demigod, and this Candra is another demigod, Śiva is another demigod." Just like some foolish persons, they propagate that "Whatever deity you worship, oh, that is God." Even, they say, if you worship a cat or a dog, that is also God. So therefore there is stricture. And in the Bhagavad-gītā also, mām ekam, "Simply unto Me, one," Kṛṣṇa says. Because one is a neophyte, he can be turned, his faith can be disturbed at any moment; therefore in the beginning one has to, I mean to say, pin his faith only in Kṛṣṇa, mām ekam. Otherwise, he cannot make progress. And when one understands Kṛṣṇa, janma karma me divyam [Bg. 4.9], in truth, then he can understand other things also.

Āra yei śune tāra haya sarva-nāśa. So Caitanya Mahāprabhu warns that "Anyone who hears Śaṅkara's bhāṣya, Śārīraka-bhāṣya, he is doomed."

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

Prākṛta kariyā māne. Prakṛta means material. "If somebody thinks that the Supreme Personality of Godhead, His body is material, that is the greatest offense." The greatest offense is that… To accept a material thing as God, that is the greatest offense, and God…, and to accept a material thing as God or to accept God as material. Just try to understand. Just like they are preaching that "Anything you worship, that is God," or "God is also material. When He comes, when He appears, He is also material." So these kinds of conclusion is the greatest offense. Viṣṇu-nindā āra nāhi ihāra upara. Blasphemy. So this should be avoided.

īśvarera tattva-yena jvalita jvalana
jīvera svarūpa-yaiche sphuliṅgera kaṇa

Now, tattva, the Absolute Truth, He is comparing, just like blazing fire. Absolute Truth is blazing fire and, jīvera svarūpa-yaiche sphuliṅgera kaṇa, and the living entities, they are just like sparks, sparks of the fire. We have seen fire, blazing fire, and when fire is blazing, we can see the sparks and the original fire.

jīva-tattva-śakti, kṛṣṇa-tattva-śaktimān gītā-viṣṇupurāṇādi tāhāte pramāṇa

Now, Caitanya Mahāprabhu says that "Jīva-tattva, the living entities, they are never the energetic; they are energy." Energetic and energy. So how it is so? The evidence is from Bhāgavata, Viṣṇu Purāṇa and Bhagavad-gītā. Because one has to give evidence. How do you say that jīva-tattva, the living entities, they are not the Supreme? Caitanya Mahāprabhu sa…, they are not su… Not to say, I mean to say, speak of Supreme, they are not even of the same category. Because there are different categories. Viṣṇu-tattva, jīva-tattva and śakti-tattva-there are so many categories. So He says that "Jīva, the living entities, they are in the categories of energy. They are not energetic." Energetic and energy, you should try to understand. Just like the fire, fire and its heat. Heat is the energy, and the fire is the energetic. Similarly, the Supreme Lord, He is the energetic, Supreme Person, and we, the living entities, we are energy. But as you cannot separate energy and energetic separately… Wherever there is energy, wherever there is fire, there is heat also. You cannot separate the fire… So as soon as we are separated, that is our conditional state. How we are separated? Just like the sparks of the fire, as soon as he's come out of the fire and falls down on the ground, it loses its illumination immediately. Immediately. That illuminating spark which was dancing with the fire, as soon as falls down, it becomes black, charcoal. It is just like carbon. So, so long with the fire, it is just like, as good as fire, illuminating. So our position is like that. We are sparks, energy. As from the energy of the fire, there are so many sparks dancing, similarly, we are all sparks of the Supreme Lord. But as soon aw we come out of the fire, as soon as we want to become independent of the Supreme Absolute Truth, our that spiritual energy becomes almost extinguished. It is never to be extinguished, but it appears, it appears. Just like fire covered with ashes. So again, when ashes are removed, the fire comes. So our position is like that. We are now covered by the ash of this material energy and, as soon as this will be removed… The removal process is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa-ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing process. As soon as we are completely cleansed, we are as good, I mean, as illuminating as Kṛṣṇa.

So this is the process. We shall study again tomorrow. Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.118-121

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San Francisco, February 24, 1967

(incomplete lecture)

Prabhupāda: Lord Caitanya, from different quotations of Vedas, He establishes that the Supreme Absolute Truth is person. He's not imperson. And so far Śaṅkarācārya is concerned, he was ordered to preach Māyāvāda philosophy by the Supreme Personality of Godhead for the time being. It is not that this is the only process for realizing the Absolute Truth.

There is a very nice story in this connection. There was a physician and his servant. So one day the physician was called by some person to treat his horse. So when the physician came, he asked, "What is the matter?" He says that "The horse has suddenly swollen his throat. So please treat." Then the physician took a hammer and strongly struck the swollen portion, and it was at once cured. The servant saw, "So this is the process of curing swollen parts of the body." So on that very day, he resigned his service and he thought that "Now I have learned how to cure swollen parts of the body," and whenever he was called to treat such disease, he used to hammer over that swollen part and the patient died. So when he came to his former master, "Sir, you cured that horse, the swollen part, by beating hammer, but when I treat, it dies, the patient dies. What is the matter?" So he explained, "You nonsense, the swollen is not cured by beating. That was a special case. The horse took a squash while he was in the garden, and he could not swallow it up. Therefore it was swollen. So I struck therefore, and it was broken, and the same thing, his swollenness, cured. But you foolish, you are simply striking on swollen parts?"

So this is there. Śaṅkarācārya took a special measure to convert the Buddhists to come to Vedic process because at that time everyone became atheist, following the Buddha philosophy, void. Therefore he had to preach that "Yes. It is void, but that is truth. That void is truth, and this material manifestation, nirvāṇa, that is false. Therefore Lord Buddha taught you that 'Finish this, these material activities, and your miseries will be solved.' " Śaṅkarācārya said, "Yes, this is all right, but there is Brahman." But he did not describe the Brahman, whether He has, He is person or He has got pastimes, He has got many planets and there are many devotees, because those fools were not able to understand. Therefore he took for the time being. Caitanya Mahāprabhu, while criticizing, I mean to say, Śaṅkarācārya, He is always taking care that "It was not the fault of Ācārya Śaṅkara, because he's Lord Śiva, and he cannot make any mistake, but he was ordered to do so for the time being. Actually, Absolute Truth, the Supreme Personality of Godhead, His body is spiritual. He is person. The difference is that He's sac-cid-ānanda-vigraha [Bs. 5.1]. And so far the living entities are concerned, they are His energies." Energies.

So the distinction between energy and energetic we have discussed several times. Energy is almost the same qualitative as the energetic. The same example, that the sun planet is hot; therefore the energy of the sun planet, sunshine, it is also hot. Sunshine, the sun is illuminating; therefore the energy of the sun, sunshine, it is also illuminating. So there are so many qualitative equality with the supreme, I mean to say, living entity. But Śaṅkarācārya's statement that "We living entities, we are God, and now we are illusioned in māyā. As soon as we become free from this māyā, we become God," that is not fact. You do not become God, but you are already in godly quality, qualities, to some extent, not fully. So when you are free from these material clutches, you attain your original quality, spiritual quality. And that spiritual quality you can serve. Because service means the person who is served, he is also person, and the servant is also person. Otherwise there is no question of service. Service, whenever we say service, there must be a person to take, to accept the service, and there must be one person who renders the service. Therefore dvaita-vāda, duality, the, this predominator and the predominated.

So Caitanya Mahāprabhu is giving evidence from Bhagavad-gītā:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtaṁ mahā-bāho
yayedaṁ dhāryate jagat

[Bg. 7.5]

Now, apareyam, iyam. Before this verse, Lord Kṛṣṇa has described that "Earth, water, fire, air and ether, they are My different separated energies, and beyond this separated energy, there is another superior energy. This, these energies are inferior, and there is another superior energy." So therefore jīva, jīva, the living entities, they are described in the Bhagavad-gītā as energy, not the energetic.

viṣṇu-śaktiḥ para prokta
kṣetrajñākhya tatha para
avidya-karma-samjñānya
tṛtiya śaktir isyate
[Cc. Madhya 6.154]

So… What is this sound? (rumble in background, buzz) Eh?

Devotee: Motor. Someone's running some kind of machine. It's interfering.

Prabhupāda: Oh. All right. So He's quoting another verse from Viṣṇu Purāṇa, where it is stated that viṣṇu-śaktiḥ para prokta: [Cc. Madhya 6.154] "The energy of the Supreme Personality of Godhead is also transcendental." Energy, that means of the same quality. The same example: Just like sunshine and the sun, they are of the same quality, similarly, the energy of the Supreme Lord, because the Supreme Lord is all spiritual, therefore His energy is also all spiritual. So we are the energy of the Supreme Lord. We are also all spiritual. Viṣṇu-śaktiḥ para prokta kṣetrajñākhya tathā para. Kṣetrajñā-śaktiḥ. Kṣetrajñā-śaktiḥ means the living entities. So they are also transcendental, superior. Avidya-karma-samjñānya tṛtiya śaktir isyate. And this material energy, it is the product, product of avidya. Avidya means ignorance or nescience.

Now, the next question will be, "Whose ignorance?" As soon as we say "ignorance," there must be somebody who is ignorant. So whose ignorance? Now, we find the supreme living entity is Kṛṣṇa, and we, the subordinate living entities. So who is ignorant? Ignorant is the living entities, not all living entities, but there is, I mean to say, tendency of becoming ignorant. Ignorant or forgetfulness. Ignorant, we are not, but sometimes we forget, just like under some diseased condition we forget. Or forgetfulness is the diseased condition. Just like a madman. He forgets his identity. He forgets the identity of his family. Either you take this forgetfulness is madness or due to madness, he's forgetful, whatever you say. Similarly, the, this forgetfulness is also energy, another energy. Then whose energy? Avidya. This is living entity's energy. The Māyāvāda philosophers, they cannot answer. They claim that "We are God," but when they are asked, "Why you have become dog?" they say, "We do not know." But here is the answer. They hide the reason. They know, and because they have to establish the Māyāvāda philosophy that "There is no God. We are all God," therefore they pretend that "We do not know."

The real fact is that because we are, although we are energies, therefore we are prone to be in the darkness of ignorance. Just like the same example. It is very easy to understand that the sunshine and the sun, both of them are illuminating and warm, but there is cloud, and the cloud cannot cover the sun. The cloud can cover the sunshine. This is a fact. Everyone can understand. When there is cloud… Suppose immediately there is cloud, say, two miles or three miles above the surface. So we do not see the sun or the sunshine. Does it mean the cloud has covered the sun? No. Sunshine is so great that cloud's father's, there is no capacity of the cloud's father to cover sun. It is not possible. Therefore ignorance… Here it is stated, avidya-karma-samjñānya. This ignorance cannot cover God. That is nonsense. Ignorance covers the God's energy, living entity. Therefore we say that "We are God, but now we have become dog." That is another ignorance. He's never God. He's the energy of God. This is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. We should always know that we are energies of God, and because we are energies, we are, there are so many things qualitatively equal. Just the same example: The warmth and the illumination of the sunshine and the sun planet is practically the same, but the sun is never covered by cloud, but the sunshine is covered-sometimes, not always. Just like you see that the sunshine is…, the immense sunshine all over the universe, a part of the sunshine is covered, not all; similarly, a part of the energy, living energy, is covered by this māyā, and not all.

Therefore there are millions and billions of liberated souls above this material world, just like there is millions and billions of miles' sunshine above the cloud. You go by airplane above the cloud. Oh, the cloud is, appear to be very insignificant. But sunshine? Oh, so nice, sunshine. Similarly, when you are above this material world, jyotir gamaḥ… Jyotir gamaḥ. Tamasi mā. The Vedānta, the Vedas inform you that "Don't remain in this darkness. Just try to get out of it." Jyotir gamaḥ. Similarly… Just like the same way, airplane. As soon as you penetrate the cloud and go to the sky, you'll see: "Oh, there is immense sunshine." But while you are in, within the covering of the cloud, you say, "Oh, there is no sunshine today." We see as soon as we go out, "Today is very bad." The day is very good, but you are in the cloud. Therefore you say, "It is very bad." So similarly, those who are in the clutches of māyā, for them, this world is very bad. You see? But those who are above this māyā, it is pleasant because it is Kṛṣṇa's kingdom. Ānandāmbudhi-vardhanam. So if you remain in Kṛṣṇa consciousness, the cloud cannot touch you and if your former, your original… Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). You become always joyful. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: [Bg. 18.54] "One who is brahma-bhūtaḥ, he never laments or never aspires anything for material enjoyment." Samaḥ sarveṣu: "And he becomes universal. He sees everyone on the same level: 'Oh, they are my brothers. They are part and parcel of my father. They are my brothers.' " Mad-bhaktiṁ labhate parām [Bg. 18.54]. This is Kṛṣṇa consciousness. This is Kṛṣṇa consciousness.

So,

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

So this avidyā, this ignorance, this forgetfulness, is another energy, another energy. So just like a cloud… This is also another energy of the sunshine. It is not different. When the sunshine warms the sea water, it evaporates and becomes cloud. So therefore cloud is also another energy. So similarly, this material energy is also energy of God, but it cannot cover God. That is the difference.

God is never covered by ignorance. This is nonsense. Those fools and rascals say that ”God… We are God. We are now covered.” It is the most rascaldom. How? If we are God, how we can be covered by ignorance? Then what is your value of your becoming God? You are not God. You are… This is very nicely explained here. Try to understand. Caitanya Mahāprabhu says that ”Living entities, they are energy of God. They are never God.” The Śaṅkarācārya’s theory is nullified by evidences from Vedic scripture, just like Bhagavad-gītā, Viṣṇu Purāṇa. So never claim that ”We are God.” That is most darkest part of your ignorance, when you say that ”I am God.” There is neither voidness; neither you are God. You are eternal, perpetual blissful, but your blissful is now covered by this māyā. You get out of it, be one with Kṛṣṇa consciousness. Your life is successful. This is this theory.

hena jīva-tattva lañā likhi’ para-tattva
ācchanna karila śreṣṭha īśvara-mahattva

Oh, Caitanya Mahāprabhu regrets that such a great difference between God and the living entity, and Śaṅkarācārya has described that we are God? That means he has diminished the opulence and value of God. Suppose if I call a third-class man ”His Majesty,” then what is that? This word, ”His Majesty,” is misused. Just like they are saying, daridra-nārāyaṇa. The foolish Ramakrishna mission has, I mean to say, discovered a word, daridra-nārāyaṇa, ”poor Nārāyaṇa.” Nārāyaṇa, who is the husband of many thousands of goddess of fortune, He has become poor. Just see the theory. You can ask Nikhilananda what is the meaning of daridra-nārāyaṇa. They have discovered. Vivekananda has discovered. Nārāyaṇa has become poor. When you ask him, ”Why do you call daridra-nārāyaṇa?” they will explain like that, ”Because Nārāyaṇa is there, therefore Nārāyaṇa has become daridra.” Just see. Suppose a rich man comes into this store, so he becomes poor just like us. Because he has kindly come here in this store, so because we are all poor men, he’ll also becomes poor man? This is the reason. But these are all nonsense. Nārāyaṇa never becomes poor. The poor, poverty-stricken man, all these things are for the jīvas, the living entities. Nārāyaṇa is never poor. Nārāyaṇa is never under ignorance. Nārāyaṇa never becomes dog. We become dog. We become cat. You should always… Caitanya Mahāprabhu therefore rejects, that ”This sort of philosophy propounded by Śaṅkara is a great mistake because he has minimized the value of the Supreme Lord. By making a dog a god, he has insulted God. Therefore this Māyāvāda philosophy is the most offensive activities of the living being.” So you should be very, very careful, very careful. Hena jīva-tattva lañā likhi’ para-tattva. ”And I have just studied the ordinary living entities, and I am speaking of the Absolute Truth? Oh, this is the greatest nonsensical activity.” Ācchanna karila śreṣṭha īśvara-mahattva: ”By this the glorification of the Lord has been diminished, and therefore it is a great offense.”

vyāsera sūtrete kahe ’pariṇāma’-vāda
’vyāsa bhrānta’-bali’ tāra uṭhāila vivāda

Now, vyāsera sūtra means Vedānta-sūtra. Vedānta-sūtra begins from the very beginning, janmādy asya yataḥ [SB 1.1.1]. Janmādy asya yataḥ means the source of all emanations. Now, this is clear, janmādy asya yataḥ, that ”Brahman is that from which, from whom, everything emanates.” That does not mean… Pariṇāma-vāda means by-product, by-product. Just like you… This is a tree, and this flower is the by-product. So suppose the flower is there and the flower becomes dried up and falls down. That does not mean the tree is lost. There are thousands and thousands of flowers are coming out, out of…, fruits and flowers, but the tree is there. Similarly, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Although this material manifestation, this world, has emanated from Brahman, that Supreme Brahman, the Supreme Personality of Godhead, that does not mean he is lost. It is material conception. Just like you get some paper and you make something from that paper. That original paper is lost because it is material. But spiritually they cannot be lost. There are many, many material examples also. Just like sun. The sun, we are getting heat from sun from millions and billions of years… (incomplete) (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.119

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Gorakhpur, February 17, 1971
Prabhupāda:

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

So we are discussing three kinds of energy of the Supreme Personality of Godhead. Yesterday the question was, some gentleman, that whether the ultimate truth, Absolute Truth, is a person or imperson. There are many impersonalists, and there are many personalists also. The personalists, impersonalists, and the localized Paramātmā worshipers, they are worshiping the same Absolute Truth in different features. Impersonal Brahman and localized Paramātmā and Personality of Godhead, They’re one and the same. It is the process of realization only, that somebody is realizing the Absolute Truth as imperson and somebody is realizing the Absolute Truth as all-pervading Paramātmā, Antaryami, and some persons are realizing the Absolute Truth as the Supreme Personality of Godhead, Kṛṣṇa. But they are advaya-jñāna, identical, the same thing. It is our power of perception only that makes the difference. The object is the same. That is stated in the Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

They’re sounded in different ways: Brahman, Paramātmā, and Bhagavān. But the object is the same.

So there is no quarrel between the impersonalists or personalists or the Paramātmā-ists. There is no question of quarreling. The example is present daily in our daily experience. Just like the sunlight, sun, sun globe, and the sun-god. Within the sun globe, there is sun-god. So which one is the chief? That we have to consider. The sun-god or the sun globe or the sunshine? Everything is light. Sunshine is also light, sun globe also light, and the original source of this light, the sun-god, is also light. So sunshine is impersonal, sun globe is localized, and the sun-god is personal. If you be satisfied that "I am in the sunshine," be satisfied. That is called sāyujya-mukti. The sunshine means combination of different molecular shining parts. Any scientist knows it that what is the sunshine. The sunshine appears to be a homogeneous thing, but actually, in minute analysis it will be found that there are innumerable shining sparks, molecular sparks only-their combination. (baby making noise) (aside:) They're disturbing. (speaks to some men in Hindi)

So those who are merging into the Supreme Absolute, the jñānīs… Their ultimate goal is to merge into the Absolute Truth in His impersonal feature. That's all right; you can do so. That is also not this material; that is also spiritual. That is not material. If you want to merge… Generally, people think that is the ultimate goal. But that is not the ultimate goal. In the Īśopaniṣad you'll find that it is said that "Please wind up Your effulgence so that I can see the actual face." The same example that the sunshine is light. There is no doubt about it. This is different from darkness. This material world is darkness. Tamasi mā jyotir gamaḥ. The jyoti, the brahmajyoti… It is recommended in the Vedas that you try to approach the jyoti; don't remain in this darkness of material world. That is the injunction of Vedas. And the whole process of emancipation is to, how to approach that Brahman effulgence.

So those who are jñānīs, those who are trying to understand the Absolute Truth, jñānī…

catur-vidhā bhajante māṁ
(janāḥ) sukṛtino 'rjuna
ārto arthārthī jijñāsur
jñānī ca bharatarṣabha
[Bg. 7.16]

So jñānī, there are two kinds of jñānīs. One jñānī is trying to understand what is the Absolute Truth, and one jñānī is trying not only to understand the Absolute Truth, but merge into the existence of the Absolute Truth. So according to Bhagavad-gītā, they are also sukṛtinaḥ. Catur-vidhā bhajante mām. The beginning of bhajana, bhagavad-bhajana… If they are, if persons are pious, they can begin bhagavad-bhajana in four ways. Sukṛtinaḥ. Sukṛtinaḥ means "whose background is pious activities." They can take to bhagavad-bhajana in four stages in life. Ārtaḥ… Ārtaḥ means those who are distressed; arthārthī, those who are poor, need of money; jijñāsuḥ, inquisitive; and jñānī. So the ārtaḥ and arthārthī, they are lower than the jñānī and the jijñāsuḥ. Because sometimes we go to worship Bhagavān in the temple in distressed condition, but as soon as my distress is over, I forget. Or if I get some money, I forget. There is chance. Not that always we forget. But because māyā is very powerful, daivī hy eṣā guṇamayī [Bg. 7.14], sometimes we forget. Very rich men, opulent, they don't care for what is God. Generally, we see at, in Europe and America, they don't talk of anything about God. They are busy only how to acquire money and enjoy sense gratification.

So jñānī, those who are appreciated in the Bhagavad-gītā. And there are other four classes of men, they are called duṣkṛtinaḥ. Duṣkṛtina means miscreants. They're simply busy in sinful activities: "Any way, bring money; never mind what is the process." Or not that always they get money. But they aspire after material happiness by so many… Just like in Calcutta. The party, Naxalite, they are committing so many sinful activities thinking that by that way they will be happy and they will get the political supremacy. They are called duṣkṛtina. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Four class, the four classes of men who are pious, whose background is piety, they go to worship Kṛṣṇa. Similarly, there are four classes of men who are called duṣkṛtina, very sinful, simply miscreants, and mūḍha, rascals, no knowledge, completely in ignorance, almost like animals, mūḍha. Na māṁ duṣkṛtino mūḍhāḥ, and narādhamāḥ, lowest of the mankind. Because lowest of the mankind and highest of the mankind, what is the difference? The highest of the mankind means one who knows what is the value of life. And the lowest of the mankind is one who does not know the value of life. Na mam duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta-jñānā. And there are so-called learned scholars also, whose knowledge has been taken away by the influence of māyā. They're supposed to be very learned scholar, but they do not know that what is the aim of knowledge. They are called māyayāpahṛta-jñānā. And these classes of men are called āsuriṁ bhāvam āśritāḥ. Asuric bhāva means denying the existence of God, or defying the supremacy of God. That is āsuri bhāva. Just like example… We have got many examples in our śāstras-Hiraṇyakaśipu, Kaṁsa, Rāvaṇa. They were very powerful materially, but their only fault was that they denied the supremacy of God. Therefore they are called asuras, rākṣasas. Āsuriṁ bhāvam āśritāḥ. So four classes this way, four classes that way.

So jñānī… Jñānī is accepted… Caitanya Mahāprabhu says that koṭi-karmī-madhye eka 'jñānī' śreṣṭha. There are karmīs, innumerable, millions and millions, all karmīs. Karmīs means they are working hard simply for sense gratification. And according to Bhagavad-gītā, they are called mūḍhas. These are the statement in the śāstras. So we have to explain the śāstras. So karmīs are called mūḍhas because they are working so hard, but do not know what is the aim of their life. Simply going on working very hard. And in the modern education, in the modern civilization, people are simply taught to work very hard and gratify senses. That's all. "Get money and gratify your senses." That is the modern mode of civilization. But according to Śrīmad-Bhāgavatam, an authority, Ṛṣabhadeva, He says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. He says that this human form of life is not meant for working very, very hard simply for sense gratification. That is the business of the hogs, viḍ-bhujām. Viḍ-bhujām means the animal which eats stool. You have seen in the villages or sometimes in the cities, there are hogs. Whole day they are busy: "Where there is stool? Where there is stool?" And they become fatty also, very, by eating stool. And as soon as they become fatty… Not fatty. Even the hogs in the cub state, they're very much passionate, sense gratification. Perhaps you have seen. So to work very hard and get some means of sense gratification and live like hogs without any discrimination of eating and sleeping and mating, that is called hog life. The hog has no discrimination. By nature, there are examples. One who has no discrimination in the matter of eating, sleeping, mating, and defending. Just like hog. They have no discrimination. Mother or sister or what is to be eaten, there is no discrimination. Anything they can eat, anything they can do, or any female they can mate, never mind. That is hog's life.

So actually, we are experiencing… Not only at the present moment, millions of years ago, when Ṛṣabhadeva instructed His sons… That is long, long ago. Ṛṣabhadeva was the father of Mahārāja Bhārata, under whose name this planet is called Bhārata-varṣa. Formerly this planet was known as Ilavati-varṣa. After the emperor Mahārāja Bhārata, this planet is called Bhārata-varṣa, this whole planet. Bhārata-varṣa means the whole planet. And gradually it is being diminished. Just like in your experience the Bhārata-varṣa, the so-called Bhārata-varṣa is now diminished: Pakistan has gone away. So millions of years ago the same thing was that: a class of persons, they are just like hogs. It is not that a newly… Now, in this age, the hog persons are in great number, but there were… Just like Rāvaṇa. There was only one Rāvaṇa during Lord Rāmacandra's days. At the present moment there are many Rāvaṇas. That is the difference. But the Rāvaṇa is always there, Rāvaṇa-class men. Rāvaṇa-class men means they want to take away the goddess of fortune, Sītā, from the custody of Lord Rāmacandra. That is their business. They do not know that wealth, riches, they are fortune, they are the property, they are enjoyable by the Supreme Personality of Godhead. Kṛṣṇa says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the enjoyer. But Rāvaṇa-class men, they think that "I am enjoyer. Get out Sītā from the custody of Rāmacandra. I shall enjoy." But the result is the Rāvaṇa-class of men becomes vanquished.

So this process of civilization at the modern times, Rāvaṇa-class, that "Take money which is the property of the Supreme Lord and enjoy," this is going on. "No God. Godless. Defy God. I am God. Who is God? I am so powerful." These things are also explained in the Bhagavad-gītā, Sixteenth Chapter. They don't believe any creator. So these are called āsuriṁ bhāvam āśritāḥ. The āsuriṁ bhāvam āśritāḥ civilization will not make you happy. The āsuri-bhāva… Because āsuri-bhāvam means everyone wants to enjoy. I want to enjoy, you want to enjoy. So there must be clash, there must be friction between you and me, because both of us, we are trying to enjoy. But that is not our position. The enjoyer is Kṛṣṇa. Enjoyer is Kṛṣṇa. Just like Kṛṣṇa in Vṛndāvana, as we sung this song, jaya rādhā-mādhava… Jaya rādhā-mādhava kuñja-bihārī. He is enjoying in Vṛndāvana. His only feature is… That is the real picture of God: simply enjoying. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. That is the real picture of God. The Vṛndāvana-līlā of Kṛṣṇa is the perfect presentation of the Supreme Personality of Godhead. He's simply enjoying. And all the inhabitants of Vṛndāvana, the gopīs, the cowherd boys, Mahārāja Nanda, Yaśodā, everyone is simply anxious how to make Kṛṣṇa happy. They have no other business. The inhabitants of Vṛndāvana has no other business than to satisfy Kṛṣṇa, and Kṛṣṇa has no other business. Yaśodā-nandana brajajana-rañjana. He's acting as the little son of Yaśodā, and His only business is how to please the inhabitants of Vṛndāvana. Yaśodā-nandana brajajana-rañjana. And yāmuna-tīra-vana-cārī. And He's wandering in the forest of Vṛndāvana on the bank of the Yamunā. This is the actual picture of the Supreme Personality of Godhead. But Brahmā, Indra, big, big demigods, they are also bewildered. They are sometimes mistaken, that "How this cowherd boy can become the Supreme Personality of Godhead?" Just like some of us think like that. But those who are thinking like that, for them also, there is manifestation of Kṛṣṇa's supremacy. Brajajana-ballabha giri-vara-dhārī. Although he's engaged in pleasing the inhabitants of Vraja, but when there is need, He can lift up the Govardhana Hill-at the age of seven years. Or He can kill the Pūtanā at the age of three months. And so many demons used to visit daily. Kṛṣṇa used to go with the calves and cows, with His friends in the forest, and every day Kaṁsa used to send one kind of demon to kill them-Aghāsura, Bakāsura, Dhenukāsura, so many.

So although Kṛṣṇa is playing just like a cowherd boy, His supremacy as the Supreme Personality of Godhead is never absent there. That is God. God is not created by meditation. God is God. God is never manufactured. We should know this. God is God, and we living entities, we are living entities. That is the Vedic version. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Equality, when there is question of equality, the equality is that Kṛṣṇa, or God, is nitya, eternal; similarly, we are also eternal. So equality in eternity. Kṛṣṇa is conscious, cetana, and we are also conscious. That is equality: equality in quality. Because we are part and parcel of Kṛṣṇa, therefore there is so many things equality. But that equality is just like the ocean and a drop of water of the ocean. If you analyze the ocean, you'll find the same chemical ingredients, and if you analyze the drop of ocean, you'll find the same chemical ingredients. That is equality. But you cannot think that the drop is equal to the ocean. That is not possible. Therefore Kṛṣṇa is vibhu. God is great, and we are anu, infinitesimal. Kṛṣṇa is infinite, we are infinitesimal. So when there is question of merging into the existence of the Supreme, that means we remain in the effulgence, Brahman effulgence, as the minute particle of Brahman. There is dimension. That is mentioned in the śāstras: keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. One ten-thousandth part of the upper portion of hair. That minute particle, cetana. So there is… Anantāya kalpite. There are innumerable such particles. That is the formation of nirviśeṣa-brahman. That is nirākāra-brahman. Brahman, but there is no visible formation. But there, there is formation. Unless there is formation, how the material formation can take place? Just like you have got formation; therefore your shirt and coat has got a formation. You have got hands; therefore your shirt has hands, your coat has hands, according to your formation. So this material body is called vāsāṁsi, garments, or dress, shirt and coat. The mind, intelligence and ego, that is shirt, subtle body; and this gross body, kṣitir-ap-tej-marud-van (?). So there are two kinds of shirt and coat, and within that, dehino 'smin yathā dehe… [Bg. 2.13]. The minute particle, that is called dehi, who has formed this body.

So it is very easily understandable. Unless the original, the spiritual spark, has form, how this form can take place? This is shirt and coat. Just try to understand. If you have no form, then how the shirt and coat can take form? From argument. So therefore, living entity is not formless, neither Kṛṣṇa, or the supreme living entity, is formless. Both of them form, having form, but not this form. This is temporary form. The real form is spiritual form. Therefore nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). And Kṛṣṇa also says in the Second Chapter that "Both you and Me and all these soldiers and kings who have assembled before us, they were existing in the past, they are existing now, at present, and they will continue to exist in the future." So they… From our present experience we can see that all the living entities are in form. Therefore, if they existed in the past, they existed in the past as forms, and they'll continue to exist in the future as forms, there is no question of formlessness. There is no question of form… But because we cannot see the form in these material eyes… Just like there is a form in the body, but when that spirit is passing from this body, we cannot see. A medical man cannot see because he hasn't the eyes to see. But it is not that a jīvātmā is formless. No. He hasn't got the eyes to see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Just like I am seeing you, you are seeing me. But what I am seeing? I am seeing your body, shirt and coat. You are seeing my shirt and coat. But when I pass away from this body or you pass away from this body, neither I can see you, neither you can see me. So because we cannot see, because we have no such knowledge, therefore we say sometimes that formless. Just like people say generally, "A point has no length, no breadth," because he has no measuring instrument how to see the length and breadth of the point. That is deficiency of knowledge. But anything has length and breadth. That is a fact.

So nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). This Vedic version, Upaniad, means that Kṛṣṇa is the Supreme Person and we are also persons. We are… What is our position? Eko bahūnāṁ vidadhāti kāmān. We are dependent persons, and He is the maintaining person. So your position is always dependent. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is the version of Lord Caitanya. And Kṛṣṇa also says. All the śāstra says. Here also, we are reading that,

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

So we are one of the energies of the Lord, marginal energy. Marginal energy means if I desire… Because I have got little independence… Because Kṛṣṇa is fully independent, sva-rāṭ. Janmādy asya yataḥ [SB 1.1.1]. Vedānta says, janmādy asya yataḥ anvayād itarataś ca artheṣu avijñaḥ sva-rāṭ. Kṛṣṇa is sva-rāṭ, means "fully independent." But we are Kṛṣṇa's minute part and parcels; therefore we have got the independence quality, but not full independence. We are controlled. Just like you claim to be independent, Indian nation. But that does not mean that you are fully independent, each of you. You are dependent on the government. These things are very easy to understand. Similarly, a living entity has got independence, but not full independence. He cannot do anything without the sanction of God. That is his dependence. Just like in the Bhagavad-gītā it is said, sarvasya cāhaṁ hṛdi sanniviṣṭa. "I am sitting there." The living entity and the Supreme Person as Paramātmā, both of them are sitting in this body. That is explained in the Upaniṣad. Two birds are sitting in the same tree. One bird is eating, and one bird is witnessing. Anumantā upadraṣṭā. In the Bhagavad-gītā it is said, anumantā. Because we have tried, we have taken the opportunity to live independently, Kṛṣṇa or the Paramātmā is so kind that He has given… Just like a child is playing, and sometimes he is going to catch the fire, and the parents are obstructing, similarly, Kṛṣṇa, being the supreme father, He is always guiding. Although we are given the freedom to enjoy this material world, but without His sanction, you cannot enjoy, you cannot touch anything. But He is giving the facilities. Because kṛṣṇa bhuliya jīva bhoga vāñchā kare, we wanted to enjoy, to lord it over this material world, He has given us chance, "All right, enjoy. Enjoy to your best capacity." But He is witnessing. Witnessing means you want something, Kṛṣṇa is supplying. The material agent, Kṛṣṇa's prakṛti, or the material nature is supplying you ingredients. But Kṛṣṇa is sanctioning, and you are desiring. You are desiring, "I want this." Kṛṣṇa says, "No, you will not be happy," but you insist: "No. I want this." "All right. You take this." Kṛṣṇa's material energy is there; He is supplying the ingredients. "All right. Take these ingredients. What do you want?" "I want a three-hundred-story skyscraper building." "All right. Take it. Take it." The ingredients… The sky… You cannot create the ingredients. The ingredients is kṣitir-ap-tej-marud-van (?). You take earth, water, fire, air, and combine it and make a skyscraper building. But the ingredients does not belong to you. It is Kṛṣṇa's. Kṣitir-ap-tej-marud-van (?). Prakṛtir me aṣṭadhā. Bhinnā prakṛtir me aṣṭadhā. "They are My property. That is Mine. Actually it is Mine." You cannot create water, you cannot create fire, you cannot create earth. It is God's property. You take it and satisfy your senses. That's all. That's your business. Prakṛteḥ kriyamāṇāni guṇaiḥ karmaṇī sarvaśaḥ [Bg. 3.27]. Prakṛti is supplying. But how prakṛti is supplying? How the material nature is supplying you ingredients? Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Under My direction." So what is the difficulty? And how can you become God? How you can become greater than God? This is all foolishness. You are completely under the control. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You are completely under the prakṛti, this material nature.

So our position is to be dependent on the supreme living force, God or Kṛṣṇa. That is our position. And He is supplying everything as we want. Because God is not poor. He is our father. Just like rich father, there is no insufficiency. In a rich family, the father is very rich, and the sons, they can draw anything from the rich father. Similarly, we can draw anything from Kṛṣṇa, the supreme father. But our, this so-called independence for sense gratification, will not make us happy. That is the position. You can independently try to become Brahmā, what to speak of this prime minister or this king or… You can become Brahmā, Indra, Candra. You can become. They are also living entities in higher position. Just like your president, he is also an Indian, but in higher position. That's all. Your prime minister, he is also Indian. Similarly, all these demigods, Indra, Candra, Varuṇa, they're demigods, they are highly posted as servant of God. But just like a foolish man thinks a constable in the street is the supreme power without knowing the background of the constable's position, similarly, those who are foolish persons, they think demigods are the supreme. That is stated in the Bhagavad-gītā. Hṛta-jñānāḥ means lost of all intelligence.

So if we actually try to understand Kṛṣṇa from all points of view on the basis of Vedic literature, kṛṣṇas tu bhagavān svayam… [SB 1.3.28]. And Kṛṣṇa personally says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Kiñcid. "Nobody. Nobody is greater than Me." How a foolish man can say that "I am greater than Kṛṣṇa"? So we have to give up all these foolish ideas. We have to take the real fact as it is. And then we become Kṛṣṇa conscious and our life becomes successful. That is our propaganda.

Thank you very much. Hare Kṛṣṇa. (end)

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Śrī Caitanya-caritāmṛta, Ādi-līlā 7.149-171

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San Francisco, March 18, 1967

Prabhupāda: …Māyāvādī sannyāsīs of Benares. There are two kinds of Māyāvādīs. The word Māyāvādī is very significant. I saw yesterday in your iṣṭagoṣṭhī you have tried to understand what is this Māyāvādī. Māyāvādī means materialist. Māyā, this matter, the external energy, the inferior energy, and those who want to stick to this inferior energy, never mind what class of philosopher, what section of philosophers they belong, if their idea is only within the boundary of this material energy, they are called Māyāvādī. They have no information of the spiritual energy. They are called Māyāvādī. So chiefly the impersonalists and the void philosophers, they are called Māyāvādī, because they have no other information. They want to simply negate, nullify, but they have no positive information, so they are called Māyāvādī. So the Śaṅkarites… Śaṅkarites, of course, they give positive information. Brahma satya jagan mithyā. They say that this world is false and Brahman is reality. But because we want reality in variety, therefore impersonal philosophy, although we take it as a matter of sectarian philosophy, it does not appeal to the heart because by nature we want enjoyment. And whenever there is question of enjoyment, there must be variety. Variety is the mother of enjoyment. So philosophically or theoretically, we may accept voidness, negation, out of frustration. When we are frustrated in these material varieties we adopt the suicidal policy, "Let me commit suicide, finish." This is called Māyāvāda. Actual spiritual variegatedness, unless one is informed about it and one is situated in spiritual varieties, there is no satisfaction.

So the Māyāvādī philosophers of Benares, after hearing the explanation of Vedānta-sūtra from Caitanya Mahāprabhu, they were very much satisfied. Sei haite sannyāsīra phiri gela mana. Their mind turned. "Oh, this is the real explanation." Kṛṣṇa kṛṣṇa nāma sadā karaye grahaṇa. Now they also began to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

eimate tāṅ-sabāra kṣami' aparādha
sabākāre kṛṣṇa-nāma karilā prasāda

Caitanya Mahāprabhu excused all these offenders. Anyone who is godless, he is offender. So when they chanted Kṛṣṇa Kṛṣṇa and accepted the Vedānta philosophy according to the explanation of Caitanya Mahāprabhu, He excused them. That is the significance of Lord Caitanya. He is very merciful. He excuses. Without excuse, how He can deliver the fallen souls of this age? Their condition is very precarious. Their duration of life is very small and they are not very intelligent, very slow to understand their importance of spiritual life. And even they are little advanced, they are under the clutches of so many so-called bogus societies. So therefore their condition is very precarious and… So there is no other alternative than to excuse them. Caitanya Mahāprabhu excused them.

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā

Then all the sannyāsīs, placing Caitanya Mahāprabhu in the middle… According to Indian system of dining… You are accustomed: they sit in a line. And Caitanya Mahāprabhu was requested to sit in the middle, and thus they took prasādam.

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā
bhikṣā kari' mahāprabhu āilā vāsāghara
hena citra-līlā kare gaurāṅga-sundara

So after taking prasādam, He came back to His place. And for Him it was a great victory that He conquered the mind of the Māyāvādī sannyāsīs by explanation of Vedānta-sūtra. So His, I mean to say, friend, Candraśekhara… Candraśekhara and Tapana Miśra and Sanātana Gosvāmī, they were very much pleased. Caitanya Mahāprabhu had only three or four followers at Benares. Of course, when He was on the street, hundreds and thousands of people gathered round Him. But actually, in His residence there were three, four followers only: Tapana Miśra, Candraśekhara Ācārya, Sanātana Gosvāmī, and one Maharastrian brāhmaṇa. They were very much pleased, naturally. Their Lord was victorious in that great assembly of sannyāsīs. And naturally, they were very much pleased.

prabhuke dekhite āise sakala sannyāsī
prabhura praśaṁsā kare saba vārāṇasī

Naturally, He attracted the attention of many other sannyāsīs, and they began to come and see Him and offer their respects. And throughout the whole city of Benares His name was immediately advertised: "Oh, such a great sannyāsī has come. He has explained Vedānta-sūtra in a different way, which has captured the mind of all other Māyāvādī sannyāsīs."

So because Benares is a city of pilgrimage, it is not ordinary city, mostly the person who reside in Benares, they are retired life for cultivating spiritual consciousness, but they are almost cent percent impersonalists. Prabhura praśaṁsā kare saba vārāṇasī

vārāṇaṣi-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

So Caitanya Mahāprabhu visited this city of Māyāvādī sannyāsīs. By His mercy all of them became glorified.

lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiḍa haila dvāre, nāre praveśite

So many thousands of people gathered before His house, and they wanted to see Him, but due to the crowd, some of them could not enter into the house. Then,

prabhu yabe yā'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne

But Caitanya Mahāprabhu used to go to the temple of Viśveśvara. At Benares, the most famous temple is Viśveśvara, Lord Śiva's temple. Because this place, Benares, is the place of Lord Śiva. Just like Vṛndāvana is the place of Lord Kṛṣṇa, Ayodhyā is the place of Lord Rāma, so there are different places in India. So Benares is the place of Lord Śiva, and he's known there as Viśveśvara. It is very old city, Kāśī-the real name is Kāśī-and it is coming from the Satya-yuga. It is not new city. It is very old city. Satya-yuga. Mahārāja Hariścandra, he was the king of this, and Hariścandra happens to be previous to Lord Rāmacandra. So it is very old city. Viśveśvara sthāne.

snāna karite yabe yā'na gaṅgā-tīre
tāhāñi sakala loka haya mahā-bhiḍe

So when Caitanya Mahāprabhu goes to the Ganges to take His bath, and after taking bath He used to visit the temple of Viśveśvara in the morning, so at that time hundreds of people gathered round Him.

bāhu tuli' prabhu bale-bala hari hari
hari-dhvani kare loka svarga-martya bhari'

So Caitanya Mahāprabhu's special feature, as you see in the picture, He would simply raise His hands and ask anybody to chant Hare Kṛṣṇa, Hare Kṛṣṇa. And people will, in the crowd, they will also respond to Lord Caitanya. So in this way, at Benares He was enjoying.

bāhu tuli' prabhu bale-bala hari hari

hari-dhvāṇī kare loka svarga-martya bhari'

And the sound of "Hare Kṛṣṇa, Hari bol," that become… According… There are two slogans. One Hare Kṛṣṇa, Hare Kṛṣṇa. And another, short, is Hari bol, Hari bol. You can practice also that. Hari bol.

Devotee: Hari bol.

Prabhupāda: Yes. Hari bol. That is a shortcut of Hare Kṛṣṇa. Yes. Hari bol. Hari bol means "the sound of Hari, or the Lord." Hari bol. So whenever there was some greeting, Caitanya Mahāprabhu used to answer, raising His hands, "Hari bol."

bāhu tuli' prabhu bale-bala hari hari
hari-dhvāṇī kare loka svarga-martya bhari'
loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

Now, and at this time Sanātana Gosvāmī arrived to see Caitanya Mahāprabhu after retirement from his government service. So He taught him for two months about the science of devotion and the principles of devotion. We have discussed to a certain extent, and we shall again discuss. Caitanya Mahāprabhu taught personally Sanātana Gosvāmī what is Kṛṣṇa-what is Kṛṣṇa, what is Kṛṣṇa consciousness, what is the position of the living entity, what is this world. All these things He has very nicely taught Sanātana Gosvāmī. And Sanātana Gosvāmī and Rūpa Gosvāmī, these two brothers are authorities of the disciplic succession of Caitanya Mahāprabhu.

So,

loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

Now after teaching Sanātana Gosvāmī, He asked him that "You go to Vṛndāvana." Because He was returning to Jagannath Purī. Caitanya Mahāprabhu authorized… You have seen the picture of Vṛndāvana in that catalogue? What is that book you have brought from library? No. That's all right. Oh, you have forgotten your book? Library book? Huh? Who brought that book which is lying in my room, apartment? Anyway, there is a picture of Vṛndāvana. That picture, there is a temple. This temple was first constructed by Sanātana Gosvāmī. That is the oldest temple in Vṛndāvana, not less than five hundred years old. And it was desecrated by the Aurangzeb, Emperor Aurangzeb. Then another new temple is now constructed where Madana-mohana is residing. So Caitanya Mahāprabhu authorized Sanātana Gosvāmī to go to Vṛndāvana and excavate the city. Before Lord Caitanya, the places of pastimes of Lord Kṛṣṇa was forgotten. People knew only that "In these quarters Kṛṣṇa was born and His pastimes was played here." But no particular places were excavated. But Caitanya Mahāprabhu… After Caitanya Mahāprabhu sent Sanātana Gosvāmī, the importance of that tract of land known as Mathurā-Vṛndāvana became very important. And the importance of that city is due to this Sanātana Gosvāmī, because Sanātana Gosvāmī was authorized to go there and establish temples. So after Sanātana Gosvāmī and Rūpa Gosvāmī, hundreds and thousands of temples were constructed, and there are at least five thousand temples now, after Sanātana Gosvāmī.

rātri-divase lokera śuni' kolāhala
vārāṇasī chāḍi' prabhu āilā nīlācala

At Benares He was overcrowded with persons. Always there was tumultuous sound, "Hare Kṛṣṇa." And Caitanya Mahāprabhu left Benares and came back to Jagannath Purī. Jagannath Purī and Benares is not less than about eight hundred miles distance. So in those days there was no railway, no other conveyance. Caitanya Mahāprabhu had to travel through the jungles, and He came back to Jagannath Purī.

ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṅ ihāṅ prasaṅga pāiyā

So Caitanya Mahāprabhu thus came back, and the author says that after this incident we shall discuss in another chapter about the activities of Lord Caitanya, and so far His Benares visit was concerned, this is the end.

ei pañcatattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

In this way, Pañcatattva, these five pictures you have seen: Śrī-Kṛṣṇa-Caitanya Prabhu Nityānanda Śrī-Advaita Gadādhara Śrīvāsadi-gaura-bhakta-vṛnda. They inaugurated this movement of Kṛṣṇa consciousness five hundred years before, and it is predicted here that this movement will sanctify the situation of the whole world.

ei pañcatattva śrī-kṛṣṇa…
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

He has already impregnated the seed. Just like Ṭhākura Bhaktivinoda. In 1896 he sent the Caitanya Mahāprabhu's message to McGill University. That book you have seen. The letter was there. And these are coincidence. Now, after so many years, a servant of that disciplic succession has come here again to preach. So these things are significant. Caitanya Mahāprabhu practically sown the seed of this Kṛṣṇa consciousness, and it is spreading, and it is sure it will spread. Now it has come to your country, and I am sure the students who are taking very seriously about this movement, they will spread in the western world.

So, mathurāte pāṭhāila rūpa-sanātana. Now this is incidental, that Caitanya Mahāprabhu sent Sanātana Gosvāmī to Vṛndāvana, and other Gosvāmī, Rūpa Gosvāmī…

mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti pracāraṇa

Senā-pati means these two brothers, Rūpa Gosvāmī and Sanātana Gosvāmī, were appointed as the commander in chief, commander in chief in this fighting with māyā. This Kṛṣṇa consciousness means it is declaration of fighting with māyā. Māyā is killing all the poor conditioned souls, and Caitanya Mahāprabhu declared war against māyā by spreading Kṛṣṇa consciousness. And the commander in chiefs are Rūpa-Sanātana. In other words, if anyone wants to be expert in Kṛṣṇa consciousness to fight with māyā, they must follow the principles of Rūpa Gosvāmī and Sanātana Gosvāmī.

There is a very nice song sung by one poet, Vaiṣṇava poet. He's singing like this:

gaurāṅga bolite habe pulaka-śarīra
hari hari bolite nayane ba'be nīra

He's aspiring that "When I shall loudly call 'Lord Caitanya, Gaurāṅga'?" Gaurāṅga is Lord Caitanya. "And my body will be shivering. And when I shall chant Hare Kṛṣṇa, tears will flow down from my eyes."

gaurāṅga bolite habe pulaka-śarīra
hari hari bolite nayane ba'be nīra

Āra kabe nitāi-cānder koruṇā hoibe: "And when I shall be favored by Nityānanda Prabhu?" Āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-bāsanā mora kabe tuccha ha'be: "When I shall be detached from material enjoyment?" Viṣaya chāriyā kabe śuddha ha'be mana: "And when I shall be detached from this material enjoyment, my mind will be purified. My mind will be freed from all contamination of material dirty things." Kabe hāma herabo śrī-vṛndāvana: "And at that time it will be possible to see Vṛndāvana." Rūpa-raghunātha-pade hoibe ākuti. Now, here the author, I mean to…, the singer says that "When I shall be too much devoted to the principles of Rūpa Gosvāmī so that I'll be able to understand what is the pastimes of Rādhā and Kṛṣṇa?" In other words, if we want to understand Rādhā and Kṛṣṇa and Caitanya philosophy, then we should try to follow the instruction left by Rūpa Gosvāmī and Sanātana Gosvāmī. They are the commander in chief in this movement.

Nityānanda-gosāñe pāṭhāilā gauḍa-deśe. So Rūpa Gosvāmī and Sanātana Gosvāmī, they were sent to Vṛndāvana, and Nityānanda Prabhu was sent to Bengal, that "You go and preach there." Teṅho bhakti pracārilā aśeṣa-viśeṣe. And in Bengal this Caitanya philosophy is taught by Nityānanda Prabhu and His disciplic succession.

āpane dakṣiṇa deśa karilā gamana
grāme grāme kailā kṛṣṇa-nāma pracāraṇa

And He Himself went to the southern part of India, and He preached this Kṛṣṇa consciousness from village to village, town to town.

setubandha paryanta kailā bhaktira pracāra
kṛṣṇa-prema diyā kailā sabāra nistāra

Setubandha means Cape Comorin. He went up to Cape Comorin, and to northern India, up to Vṛndāvana. I do not know He went to the Punjab side, but up to Vṛndāvana, Delhi, and beginning from Delhi, up to the, practically the whole length of India, He traveled, through Maharastra and other provinces. Kṛṣṇa-prema diyā kailā sabāra nistāra. So practically the whole of India was surcharged with this Kṛṣṇa consciousness during the starting of this movement in India by Caitanya Mahāprabhu.

ei ta' kahila pañca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva-jñāna

Now the author summarizes that "These are some of the activities of Lord Caitanya, and one who will hear these activities, he will be elevated in Kṛṣṇa consciousness and the philosophy of Caitanya Mahāprabhu."

caitanya, nityānanda, advaita-tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa

Now the author humbly presents himself that "Lord Caitanya, Śrī Kṛṣṇa Caitanya Prabhu, these five personalities, I offer my respectful obeisances unto the feet of these five personalities." Yaiche taiche kahi kichu caitanya… "Therefore if I have got faith in these five personalities, then it will be possible for me to describe something about Lord Caitanya." Because he is writing this book, it is description of Lord Caitanya. So he is humbly presenting himself before… This is bhakti-mārga. He is not proud that he is very learned man, he can very nicely comment. No. He is just trying to follow the footprints of his predecessors. This is the way of disciplic succession.

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa
[Cc. Adi 1.110]

He's summarizing, at the end of each chapter he says, "My respectful obeisances are unto Rūpa Gosvāmī and all other Gosvāmīs, so that I may be able to describe the activities of Caitanya Mahāprabhu."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149-50

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Gorakhpur, February 13, 1971

Prabhupāda:

aho bhāgyam aho bhāgyaṁ
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

I think I shall speak in Hindi? What is that? I shall speak in English? Then they will take advantage of. That is… Why you have gone?

Yamunā: (indistinct)

Prabhupāda: Oh, I see. So this was a part of the prayer offered by Brahmājī when he offended on the lotus feet of Kṛṣṇa. The incident… Perhaps you know that Kṛṣṇa was a cowherd boy in Vṛndāvana. (speaks in Hindi with some Indians) Why you are back side? You can come this side. So Brahmājī is praising the fortune of the residents of Vṛndāvana, vrajaukasām, headed by… Vrajaukasām means the residents of the Vrajabhūmi, headed by Nanda Mahārāja. Aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām, yan mitraṁ paramānandaṁ brahma. Kṛṣṇa was there.

So Brahmā is admitting that this Kṛṣṇa is parabrahman sanātanam. So we have to take evidence from the authorities. There are twelve authorities according to śāstra. Brahmā is one of the authorities. Twelve authorities means,

svayambhūr nāradaḥ śambhuḥ
kapilaḥ kumāro manuḥ
prahlādo janako bhīṣmo
(balir) vaiyāsakir vayam
[SB 6.3.20]

Svayambhūr nāradaḥ. Svayambhūḥ is Brahmā; Nārada; then Śambhu, Lord Śiva. Svayambhūr nāradaḥ śambhuḥ kapilaḥ [SB 6.3.20]. Kapila. Kapila is incarnation of God, Kapiladeva, the propounder of the Sāṅkhya philosophy. Kumāra, the four Kumāras, ever brahmacārī. And Manu, Vaivasvata Manu, the father of Mahārāja Ikṣvāku. And Prahlāda, the son of Hiraṇyakaśipu. The father was atheist and the son was a devotee, great devotee of Lord Kṛṣṇa. Then Janaka Mahārāja, the father of Sītādevī. And Bhīṣma, the grandfather of the Pāṇḍavas. Prahlādo janako bhīṣmaḥ. Then Vaiyāsaki, Śukadeva Gosvāmī; and Yamarāja, they are authorities.

Now, here the Brahmā, the first authority, he is admitting Kṛṣṇa as Brahman, pūrṇa-brahma sanātanam, pūrṇa-brahma, bhagavān. Brahman realization, there are stages, three stages of Brahman realization: first, impersonal Brahman, then localized Brahman, then full Brahman. Localized Brahman is Paramātmā, who is situated in everyone's heart. The example is given: just like the sun. The sun is one and the sun is the abode of the sun-god, Vaivasvata. In the Bhagavad-gītā you have to admit,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manu ikṣvākave 'bravīt
[Bg. 4.1]

So this Vivasvān, the sun-god, he heard from Kṛṣṇa for the first time about the yoga system stated in the Bhagavad-gītā. Therefore Kṛṣṇa spoke and the sun-god heard; therefore he is a person. And the sun-god's abode is the sun planet. And from the sun planet, the effulgence, the sunshine, is coming. By this example one can understand what is Brahman, Paramātmā, and Bhagavān-tattva-vastu, the Absolute Truth. That is stated in the Śrīmad-Bhāgavatam. The Absolute Truth… (aside:) Not like that. Don't sit… Not like that. Why don't you tell him? The Absolute Truth is realized in three phases. The first realization is impersonal Brahman, the next, higher realization is the Paramātmā, antaryāmī, and the ultimate realization is the Supreme Personality of Godhead.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

This is Absolute Truth in three phases.

So here the Absolute Truth, when He is realized as the Supreme Person, as Brahmā is realizing, yan-mitram… He is realizing that Kṛṣṇa, who is playing as a cowherd boy in Vṛndāvana, and He has become the most intimate friend of the residents of Vṛndāvana, headed by Nanda Mahārāja… Nanda Mahārāja was the zamindar rāja. He was vaiśya. He had 900,000's of cows, and he was the head of Vṛndāvana. All other cowherds men were his tenants or friends or family members. So Kṛṣṇa automatically became their very, very dear friend. That is the significance of the residents of Vṛndāvana. They… Their love for Kṛṣṇa was so ecstatic that they did not know anything except Kṛṣṇa. Therefore Brahmā says, aho bhāgyam aho bhāgyam: "How fortunate these residents of Vṛndāvana are that Kṛṣṇa, the Supreme Personality of Godhead, has become their friend." And Kṛṣṇa is pūrṇa-brahma sanātanam, not that He has assumed a body like a human being and He is imperson. No. Just like Māyāvādī philosophers, they take it, they concoct like that, that "Ultimately the Absolute Truth is impersonal, but when He descends…" I do not know how the impersonal can be "He." So that theory is refuted hereby because it is the statement of Brahmā, and he says that Kṛṣṇa is pūrṇa-brahma sanātanam.

Then Caitanya Mahāprabhu says,

apāṇi-pāda-śruti varje prākṛta pāṇi-caraṇa
punaḥ kahe śīghra cale kare sarva grahaṇa

This is the process is describing a spiritual understanding, with reference to the Vedic injunction. Now, Śrī Kṛṣṇa Caitanya Mahāprabhu is giving Vedic reference. He says, apāṇi-pāda. This is a reference from the Śvetāśvatara Upaniṣad. In the Śvetāśvatara Upaniṣad there is statement, impersonally, but referring to the person, transcendental person. The mantra is like this:

apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛnoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam

Puruṣam. Puruṣam means person, but the Vedic mantra begins, apāṇi-pāda: "Person, but has no leg and no hand." There are two kinds of statements: that He is person, puruṣa, mahānta, the greatest person, the Supreme Personality of Godhead, He is a person; but apāṇi-pāda, but He has no legs and no hands. So how is that? A person has no legs and no hands, and still, He accepts whatever we offer? Just like Kṛṣṇa says, tad aham aśnāmi, bhaktyā upahṛtam aśnāmi: "Anyone who offers Me anything," patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26], "with devotion," bhaktyā… The very word is bhaktyā. That means Kṛṣṇa is transcendental person, and the Vedic mantra confirms. When the Vedic mantra says, apāṇi-pāda, "no hands, no legs," that is not imperson. "Person, but His hands and legs are not like us," that is apāṇi-pāda. Caitanya Mahāprabhu explains that. Apāṇi-pāda śruti varje prākṛta pāṇi-caraṇa: "When the Vedic mantra says that 'The Absolute Truth has no legs and no hands,' that means that the Personality of Godhead's hands and legs are not material." That is Caitanya Mahāprabhu's explanation.

apāṇi-pāda śruti, veda-mantra, varje prakṛta pāṇi-caraṇa
na kahe śīghra cale kare sarva grahaṇa

"And although the Vedic mantra says that 'The Absolute Truth has no legs, no hands,' still, it confirms that 'He can accept whatever you offer, and He can walk more speedily than anyone.' Then He walks; at the same time, He has no legs. And He accepts your offering; He has no hands." What does it mean? Apparently it is contradictory. If He has no leg, then how He can walk more speedily than anyone? These are Vedic mantras. "Nobody can capture Him, He is walking so speedily." But if He has no leg, how He is walking? But that, Caitanya Mahāprabhu explains that varje prākṛta pāṇi-caraṇa: "This means that the Supreme Personality of Godhead has no material body."

In the Kūrma Purāṇa it is said that the Supreme Personality, the Parabrahman, has no distinction between His body and self. There is no… Absolute means there is no duality as we have got duality-"I am," the soul, and this body, they are different. Therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke: [SB 10.84.13] "If anyone accepts this body as self…" This body is made of three dhātus: kapha, pitta, vāyu. I am not this. And Bhagavad-gītā also says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ…
[Bg. 2.13]

So dehi. Dehi means possessor of this body, the owner of this body. So owner of this body is different from this body. But in case of Kṛṣṇa or Viṣṇu-tattva, there is no such difference, the self and the body, no difference. That is confirmed in the Kūrma Purāṇa. Unfortunately the Māyāvādīs, they, either due to their poor fund of knowledge of the śāstras or by their whims, they say that "Kṛṣṇa or Viṣṇu, when comes, or the Absolute Truth when He descends, He assumes, He accepts, a material body." That is not the fact. Kṛṣṇa says, sambhavāmy ātma-māyayā [Bg. 4.6]. It is not that Kṛṣṇa accepts a material body. No. Kṛṣṇa has no such distinction, material world. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I present myself, descend Myself as a human being, the mūḍhas, or the rascals, they think of Me or deride at Me." The Māyāvādīs, they will never worship the transcendental form of the Lord. They'll not worship. They will worship the imperson. And Kṛṣṇa has said, kleśo adhikataras teṣām avyaktāsakta-cetasām. Of course, impersonal, personal, is the same Absolute Truth. But if you try to reach the Absolute Truth through His impersonal attachment, then it will be more troublesome. The jñānīs, those who want to understand the Absolute Truth by their material, imperfect knowledge, how… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our manipulation of the senses is not possible to understand what is Kṛṣṇa.

The Vedic mantra also it is said, nayam ātmā pravacanena labhyaḥ: "You cannot realize the ātmā, you cannot be self-realized, simply by talking. You may be very big speaker, nice speaker, but that is not the process-simply by speaking very nicely you can understand the Absolute Truth." Nayam ātmā pravacanena labhya na medhayā: "Neither you can understand the Absolute Truth because you have got a very nice brain, a great scientist." Then Sir Isaac Newton would have discovered what is God, or Professor Einstein or Sir Jagadish Chandra Bose, they could have understand. No, they cannot. Because they have very nice, finer tissues of the brain, it does not mean. It is a different process. It is a… To understand God or Kṛṣṇa, it is not material process. Therefore Kṛṣṇa said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Only through devotional service He can be known. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Kṛṣṇa is covered by the curtain drawn by yogamāyā; therefore Kṛṣṇa cannot be understood by everyone, neither His teaching, Bhagavad-gītā, can be understood without becoming a devotee of Kṛṣṇa. This is not possible. Therefore Kṛṣṇa says to Arjuna that bhakto 'si priyo 'si me: [Bg. 4.3] "Because you are My very dear friend, therefore I shall speak to you." Rahasyaṁ hy etad uttamam: "Without you, nobody can understand." Kṛṣṇa was a military man. He was not a brāhmaṇa, neither a Vedantist. You cannot expect a military man, a kṣatriya, to be highly learned in Vedic scriptures. That is not possible. They hear from the brāhmaṇas. The brāhmaṇas, they are expected to be highly learned scholars in Vedas because that is their department. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Brahma jānātīti brāhmaṇaḥ. Brāhmaṇa… Therefore we call brāhmaṇa, "paṇḍita, paṇḍitajī." Paṇḍitajī has never seen the pages of Vedas, but still, he is going on under the name of paṇḍitajī. So that kind of paṇḍitajī not wanted. Actually a brāhmaṇa means he is truthful. And one of the greatest commentator of Bhagavad-gītā, Baladeva Vidyābhūṣaṇa, he says truthful means one should be truthful even to his enemies. Sometimes we have to hide something from the enemies. That is diplomacy. But Baladeva Vidyābhūṣaṇa says, "A brāhmaṇa should be so truthful that he will disclose everything to his enemy also." Satyam. Titikṣa ārjavam śuci śama dama-these are the qualifications. Jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42].

So without this brahminical qualification one cannot understand the Vedic knowledge. Therefore it is stated sometimes that a śūdra is prohibited from reading Vedas. That does not mean that reading of Vedic culture or Vedic knowledge is monopolized by a certain class of men. Not that. The idea is… Just like in our ordinary educational system, there is some prohibition that unless one is graduate, he cannot be admitted in the law college. That is not a prohibition; that is the necessary qualification to understand. Similarly, to understand the Vedas, the necessary qualification is that one must be a qualified brāhmaṇa. Not that Mr. Max Muller, he has got little knowledge of Sanskrit and he translates. That kind of translation is no use, just like so many commentaries on the Bhagavad-gītā without becoming a devotee of Kṛṣṇa is useless. It has no meaning, because Kṛṣṇa says that bhaktyā mām abhijānāti: [Bg. 18.55] "Only through devotional service one can understand Me." How a nondevotee can understand Him? He has no scope to enter into the knowledge of Bhagavad-gītā. So first qualification is that he must be a pure devotee of Kṛṣṇa. Then it will be revealed.

In the Śrīmad-Bhāgavata there is a verse,

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavan-mahimno)
na cānya eko 'pi ciraṁ vicinvan
[SB 10.14.29]

"My dear Lord, one who has a little, I mean to say, favorable connection with Your lotus feet, he can understand You." Athāpi te deva padāmbuja-dvaya-prasāda: "One who has got a little prasāda from Your lotus feet, such person can understand You." Prasāda-leśānu…, jānāti tattvam: "He can understand what You are." Kṛṣṇa says that,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is not very easy job. Kṛṣṇa says, ”Out of many millions of men, one is trying to become perfect in this human form of life.” Not everyone is trying. First of all one has to become brāhmaṇa or acquire the brahminical qualification. That is the platform of sattva-guṇa. Unless one comes to the platform of sattva-guṇa, there is no question of perfection. Nobody can understand, nobody can achieve perfection on the platform of rajo-guṇa and tamo-guṇa, because one who is addicted with rajo-guṇa and tamo-guṇa, he is always very greedy and lusty. Tato rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. One who is infected with the material qualities of ignorance and passion, he is lusty and greedy. That’s all. Therefore you will see, generally people are very much lusty and greedy. They are accumulating money, crores and crores; still, they are not satisfied. In Western country we see very usually. There are many, many workers, working very hard from very poor state. Just like Henry Ford, Mr. Rockefeller, they started life from a very humble state, but they accumulated immense wealth, and still, they were not satisfied. In our country also there are many Birlas and such, accumulating money, money, money. They are greedy because infected with the quality, modes of nature, ignorance and passion. Vaiśya means passion and ignorance, kṣatriya means passion, and brāhmaṇa means goodness. These are the different qualities. So one has to come to the platform of goodness. Then he has to transcend the platform of goodness, come to the pure transcendental platform, vāsudeva, sattvaṁ-viśuddham, sattva-guṇa. In this material world, sattva-guṇa is also sometimes mixed with rajo-guṇa and tamo-guṇa. That is the nature. So one has to transcend the platform of sattva-guṇa. Śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam. That is the vasudeva platform, when Kṛṣṇa appears.

So manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. So generally people are addicted, infected with the qualities of ignorance and passion. How he can understand Kṛṣṇa? It is not possible. So one has to engage himself this devotional service. Then you can… You may argue that ”How these Europeans and Americans…? They are supposed to be in ignorance and passion. How they are coming to the platform of transcendental platform of pure goodness?” That is possible. That is possible by the execution of Bhāgavata-dharma. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. Tato rajas-tamo bhāvāḥ. There are verses in the Śrīmad-Bhāgavatam that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. One has to hear. Therefore śravaṇa and kīrtana, hearing and chanting, is very important, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, especially hearing and chanting of Kṛṣṇa. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by discussing and hearing and reciting Bhagavad-gītā purely, not by interpreting wrongly… As it is. As Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām [Bg. 18.65], you have to accept that. You cannot change that. You cannot say, ”It is not to Kṛṣṇa; it is the Kṛṣṇa’s self and this and that.” So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. One who hears Bhagavad-gītā as it is or Śrīmad-Bhāgavatam from devotees… Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. Because simply by hearing he achieves the result of pious activities… And Kṛṣṇa says also in the Bhagavad-gītā that ”One can be engaged in My service, in devotional service, who is freed from all contamination of sinful life.”

yeṣāṁ (tv) anta-gataṁ pāpaṁ
janānāṁ puṇya-karmāṇam
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

Unless one is freed from all contamination of sinful life, one cannot concentrate in the devotional service of Kṛṣṇa, Kṛṣṇa says.

So the process is, as it is recommended in the Śrīmad-Bhāgavatam, śṛṇvatāṁ sva-kathāḥ: simply you sit down and hear what Kṛṣṇa says. Don’t comment wrongly, whimsically. Don’t gratify your senses. Submissively, namanta… As Caitanya Mahāprabhu also recommends from Bhāgavata, jñāne prayāsam udapāsya namanta eva. Just be submissive, bhavadīya-vārtām, and try to hear Kṛṣṇa submissively. Then you’ll benefit. If you make your own commentation, then you will be wrongly directed. You have too… Therefore Kṛṣṇa said,

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kālena
yogo naṣṭaḥ parantapa
[Bg. 4.2]

Because the paramparā system was lost, therefore Kṛṣṇa said that ”The system recommended in the Bhagavad…, is lost off. Therefore I am speaking again to you the same yoga system.” So one has to receive the knowledge of Bhagavad-gītā by the paramparā system. Just like Arjuna. Arjuna heard Bhagavad-gītā. And how he understood Bhagavad-gītā? He understood Kṛṣṇa as a person. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. That is real Bhagavad-gītā understanding. And Arjuna said, sarvam etam ṛtaṁ manye yan māṁ vadasi keśava. As Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], so he accepted that. That is Bhagavad-gītā reading, not that ”It is not to person Kṛṣṇa; it is to His self,” and this and that. No. Therefore we are presenting Bhagavad-gītā As It Is.

So it is very unfortunate that the Supreme Personality of Godhead, accepted by all the ācāryas, not only at the present age, previously also… Vyāsadeva, Nārada, Asita, Devala, they are all great ācāryas. And in the recent years, Śaṅkarācārya, he also admitted. Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Lord Caitanya-all these authorities, they are accepting Kṛṣṇa as the Supreme Personality of Godhead. Then how is that-a less intelligent class of men, they are commenting differently? That is not good. They may comment, they go on talking all nonsense, but no sane man will accept them. That is a different thing. But those who are sane, they should judge over this, that ”Why we should deny, that ’God is impersonal’? God is person. Kṛṣṇa came.” Kṛṣṇa exhibited His godly potencies, energies, when He was present. There is no… In the history you won’t find another second person like Kṛṣṇa in the whole history of the world. Apart from other points of view, Bhagavad-gītā, that is admitted, spoken by Kṛṣṇa, such deep, profound knowledge-there is no second imitation or second copy like Bhagavad-gītā in the whole world. That is admitted by all scholars, all religionists. Therefore He is pūrṇa-jñāna, pūrṇa-brahma. Bhagavad-gītā is pūrṇa-jñāna. The Bhagavān's one qualification-He is fully wise. Nobody is wiser than Him. That is one of the qualifications. Nobody is richer than Him, nobody is powerful than Him, nobody is influential than Him, nobody is beautiful than Him, and nobody is renouncer than Him. Ṣaḍ-aiśvarya. That will be explained.

So Kṛṣṇa is the Supreme Personality of Godhead, admitted by all ācāryas. And on the basis of that authority, we are preaching all over the world that "You are searching after God? Here is God." Kṛṣṇas tu bhagavān svayam. Kṛṣṇas tu bhagavān svayam. In the Bhāgavata has given different list of different incarnation of God but ultimately concludes that ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "All the incarnations, they are parts or parts of the parts." Aṁśa means part, and kalāḥ means part of the part. "But svayaṁ pūrṇa-bhagavān, ṣoḍaśa-kala pūrṇa, ṣaḍ-aiśvarya-pūrṇa-bhagavān is Kṛṣṇa." That is the verdict all Vedas, all śāstras. So we should also accept in that light. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. And Kṛṣṇa also says personally, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of even Brahma, Śiva, and Viṣṇu also." Ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate. So from any…

Now, here Caitanya Mahāprabhu says that Kṛṣṇa is person, the Supreme Personality of Godhead is person, but He is not a person like us. That is difference. But less intelligent persons, they think Kṛṣṇa, as soon as He is a person, "He is a person like us." That is a mistake. He is not a person like any one of us. Therefore He is confirmed by the Vedas, apāṇi-pāda javano grahītā: "This Absolute Truth has no leg or hand; still, He can walk very swiftly and He can accept anything you offer." That means His hands and legs are not like ours. That is transcendental. So Caitanya Mahāprabhu is trying to explain before Sārvabhauma Bhaṭṭācārya that the Absolute Truth is a person, a person like you and me. Cetana… Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the Supreme Person, the chief person. We are all also individuals, Kṛṣṇa is also individual, but He is the chief and we are subordinate. That is the way.

Thank you very much. Hare Kṛṣṇa. [break] God is not poor man, but you are mismanaging. (Hindi) (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 6.151-154

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Gorakhpur, February 14, 1971

Prabhupāda: Ataeva śruti kahe brahma-saviśeṣa: God, Brahma, the great. Brahma means the great. Bṛhatvād bṛhannatvāt. The Absolute Truth is the great and can expand also unlimitedly. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Rūpam: He has got His transcendental forms, ananta, unlimited. But they are all one. Advaitam acyutam anādim ananta-rūpam. Ādyam, the original; Purāṇa, the oldest; puruṣam, person. Advaitam acyutam anādim ananta-rūpam. Although He has got innumerable forms, they are advaita, they are one. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ādyam, original; Purāṇa, the oldest; and puruṣam, the person. Nava-yauvanam. The oldest, but nava-yauvana, just beginning of youthful life. That is the description in the Brahma-saṁhitā. And Caitanya Mahāprabhu confirms that brahma saviśeṣa. Saviśeṣa means person with varieties of energy. Not imperson. Ataeva śruti kahe. According to Vedic evidence from the Śvetāśvatara Upaniṣad, apāṇi pāda, He has proved that when the Upaniṣad says that "The Absolute Truth has no hands and legs, this means that He has no material hands and legs. But He has His hands and legs." (shouting in background) (aside:) Who is shouting? Why they do not come? Why they are shouting there? All right.

Then he says… Śrī Bhaktivinoda Ṭhākura comments in this connection that,

ādau brahma prākṛta hasta-pāda naya baliyā
pare śīghra cale emana sakala-vastu grahaṇa kare

In the beginning, the Veda says that the Supreme Personality of Godhead has no…, not personality. Brahma. He is person, of course. We say personality, but this personality is not material personality. Sighram cale evam sakala-vasta grahana kare: "He walks very quickly and He can accept whatever is offered to Him." So these very statements in the Vedas confirm that He has hands and legs, but not hands and legs like us. Apakrta. That we cannot understand. Aprakṛta. Prakṛta and aprakṛta. Prakṛta means things which are created, and aprakṛta means which are never created, sanātana. That we cannot understand. As soon as there is statement of the Absolute Truth's form, transcendental form, we think that He has a form like us. How it can be? That is quite reasonable. God cannot be possessing a form which is like us. No. Therefore Bhagavad-gītā says, sambhavāmy ātma-māyayā [Bg. 4.6]. He descends, He comes down, as He is, ātma-māyayā. He descends, He comes down, as He is, ātma-māyayā. We accept this form given to us by the material energy. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. According to the association of particular type of guṇa, quality, we get a form. But Kṛṣṇa is not within the influence of the material qualities. His form is different.

ṣaḍ-aiśvarya pūrṇa vigraha yāṅhāra
hena-bhagavāne tumi kaha nirākāra?

The discussion was going with Sārvabhauma Bhaṭṭācārya, a follower of the Śaṅkarite philosophy. So Caitanya Mahāprabhu has given Vedic evidences that the Supreme Personality of Godhead has His form, transcendental form, sac-cid-ānanda-vigraha, but His form is not material. That is the opinion of Śaṅkarācārya. Nārāyaṇa para avyaktāt: "Nārāyaṇa, He is transcendental to this creation." So in… With reference to this material creation, He is impersonal. But when we speak of the spiritual world, He is a person, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Ṣaḍ-aiśvarya pūrṇa, pūrṇānanda vigraha yāṅhāra.

Now, Caitanya Mahāprabhu says that brahma is full of six kinds of opulences. Pūrṇa. Ṣaḍ-aiśvarya-pūrṇa. And ānanda, and full of bliss. There is an English word, I think: "Variety is the mother of enjoyment." Enjoyment, ānanda means enjoyment. Enjoyment cannot be impersonal; there must be varieties. That is enjoyment. You have got experience that when there is a bunch of flower of different colors it is very enjoyable. And if there is only rose only, although rose is very nice flower, it is not so pleasing. With rose, some green foliage, some grass, inferior quality, it looks very beautiful. So when there is question (of) ānanda… Because Kṛṣṇa has got form, sac-cid-ānanda-vigraha [Bs. 5.1], eternal, cit, full of knowledge, and full of ānanda, bliss. Ānandamayo 'bhyāsāt, Vedānta-sūtra says. The Lord is ānanda-mayo. This māyā-prātyaya, there is controversy between the Śaṅkarites and the Vaiṣṇavas. They say that māyā-prātyaya… This prātyaya, from Sanskrit verbal root, is affixed in two cases-when there is excess and when there is transformation. So either cases, the ānanda, or the blissful nature of the Supreme Personality of Godhead, is extensive, unlimited. Prācurya. Prācurya means extensive. So ṣaḍ-aiśvarya pūrṇānanda vigrahaḥ yāṅhāra. Caitanya Mahāprabhu says that one who has got transcendental form, full of ānanda… Hena bhagavāne tumi kaha nirākāra. And you think of such Personality of Godhead as impersonal, how it is possible? Without being person, there cannot be ānanda anubhava. Just like we are persons. We can feel pains and pleasure. Unless one is person, there is no question of enjoying ānanda. So that is His challenge, that if the Supreme Personality of Godhead is full of ānanda, as it is stated in all the Vedic scriptures, especially in Vedānta-sūtra, ānandamayo 'bhyāsāt, then how He can be imperson? There is no possibility. And He gives other Vedic evidences also. Apāṇi-pādo javano grahītā, that He has no hand; still, He accepts whatever is given to Him. So there is no possibility of the Absolute Truth's being imperson. He is person. Hena bhagavāne tumi kaha nirākāra.

svābhāvika tina śakti yei brahma haya
niḥśaktika kari' tāṅre karaha niścaya

The impersonalists say that the Brahman has no enemy. The difference between Vaiṣṇava philosophy… (aside:) What they are talking? They are not coming here?

Devotee: (indistinct)

Prabhupāda: Then who is talking? Now, the Māyāvāda philosophers, their point of view is the Absolute Truth is imperson and there is no different energy. So Caitanya Mahāprabhu's challenge is that Absolute Truth has got multi-energies. That is also stated in the Upaniṣads: parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Absolute Truth has multi-energies, innumerable energies. And such energies have been divided into three divisions. Parāsya śaktir vividhaiva…, na tasya kāryaṁ kāraṇaṁ ca vidyate. He has nothing to do. Why He has to do? Because His energies are working. Therefore, He has energy. Just like Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: [Bg. 9.4] "The whole universe in its avyakta-mūrti, nonmanifested form, I am." Ahaṁ tatam idaṁ sarvam. Aham. "But at the same time, aham is there." Aham means "I." And the word avyakta is there, "nonmanifest." So Kṛṣṇa is manifest. Then what is this nonmanifest? The nonmanifest is the energy of Kṛṣṇa. Mayā tatam idam. "By Me." If I say… I have got a big business, big factory. If the proprietor says, "I am all-pervading over this factory," that is right. Suppose one man has got a factory, say Birla. They say "Birla Factory," "Birla Jute Mill," "Birla…" Birla's name is there, although Birla is a person, he's not there. It is very easy to understand. Birla is a person. He is not present in that factory, but everyone says "Birla's factory." That means Birla's money, Birla's energy is there. If there is any loss in that factory, the suffering goes to Birla. Or if there is any gain in that factory, the profit goes to Birla. Therefore Birla's energy is there in the factory. Similarly, the whole creation is the manifestation of Kṛṣṇa. Mayā tatam idaṁ sarvam [Bg. 9.4]. "I am all-pervading." But that does not mean in everything… Everything there is Kṛṣṇa, His energy. He is represented by His energy. This is called simultaneously one and different. Acintya-bhedābheda-tattva, this philosophy of Lord Caitanya. Acintya, simultaneously one and different. The Birla factory is not different from Birla because his energy is working there. At the same time Birla is not there. Similarly, in this material manifestation, everything is God. Idaṁ hi viśvaṁ bhagavān ivetaraḥ.

In the Bhāgavata there is statement by Nārada. Idaṁ hi viśvam, the whole universe is the Supreme Personality of Godhead. But itara, but still, different from Him. This philosophy is very sound philosophy, simultaneously one and different. That is the statement in the Bhagavad-gītā. Mayā tatam idaṁ sarvam: "I am expanded; I am all-pervading." Mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everything is resting on Me." Nāhaṁ teṣu avasthitaḥ: "But I am not there." The Māyāvāda philosophy is "If God, or Brahman, is all-pervading, then why there should be another, separate Brahman?" No. That is also confirmed in the Vedic literature: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Pūrṇasya. Kṛṣṇa, or the Supreme Absolute Truth, is complete. And if complete is taken from Him, still He is complete. This is material idea, that if the complete has spread all over, then where is the separate existence of the complete? That is material idea. But the spiritual statement is, "If complete is taken from the complete, still the complete is complete." That you have to understand. Pūrṇasya pūrṇam ādāya. Here in this material world we have got experience that if I have got one rupee in my pocket and if that one rupee is taken from my pocket or it is expended, there is no more one rupee. It is spent. It is zero now. Or that one rupee has been distributed in purchasing several commodities. So the one rupee is distributed. There is no more separate existence of that one rupee. This is material idea. But according to Vedic scripture, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. If you take one rupee from that one rupee, still that one rupee is there. That you cannot adjust in your teeny brain. Therefore Caitanya Mahāprabhu said, acintya. It is not accommodated in our teeny brain. Therefore those who are teeny brain, or poor fund of knowledge, they think that when the Absolute Truth is distributed, sarvaṁ khalv idaṁ brahma, then where is the person? But that is not the conception. The conception is He is unlimitedly powerful, ṣaḍ-aiśvarya pūrṇa, with all power. He can create so many personalities Himself. Just like Kṛṣṇa expanded Himself into 16,000 forms. When He married 16,000 wives, He expanded Himself in 16,000 forms. When He was dancing in rasa-līlā, He expanded Himself. Each gopī was thinking that "Kṛṣṇa is dancing with me." So that is Kṛṣṇa's, or God's, unlimited potency. Not that if He expands, He becomes zero.

In the Brahma-saṁhitā also, it is stated, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He is living in His abode, Goloka Vṛndāvana, He is all-pervading. For example, Kṛṣṇa says,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad aham aśnāmi
bhaktyā upahṛtam
…tad ahaṁ bhaktyā upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Now there are innumerable devotees who are offering Kṛṣṇa with love and faith, patraṁ puṣpaṁ phalaṁ toyaṁ. Just like in this temple, we are offering to the Deity according to the order of Kṛṣṇa some preparation made of patraṁ puṣpaṁ phalaṁ toyaṁ. So He's accepting. He says that "I accept. I eat." But the atheist class says that He does not eat. Why? If Kṛṣṇa says, "I eat," what the atheist class of people has the right to say that He does not eat? He eats. So now not only in one temple or in one place, but millions and trillions of places, they are offering Kṛṣṇa, devotees. And Kṛṣṇa says, "I eat." So everywhere He is eating. Now, just imagine how He has expanded Himself in millions and trillions of forms. He says, "I eat." And there are millions and trillions of devotees offering Him. Then everywhere He's eating. That's a fact. Yes. He can expand. But that does not mean that He is no more in Goloka Vṛndāvana. He is still there. He has expanded in millions and trillions of forms to accept the offerings of His devotees; at the same time, He is in Goloka Vṛndāvana. That is Kṛṣṇa. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37].

Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca, vedeṣu durlabham ātma-bhaktau [Bs. 5.33]. The Supreme Personality of Godhead is difficult to be approached by simple understanding of the Vedas. One has to become a devotee. Just like Bhagavad-gītā. It is simple. It is the entrance book for spiritual understanding. It is not very, I mean to say, highly theosophical or theological literature. That highly theological literature is Śrīmad-Bhāgavatam, which is the natural commentary on the Vedānta-sūtra. So in the Bhagavad-gītā we get all information how Kṛṣṇa expands Himself. Advaita… Vedeṣu durlabha. Therefore one who does not read Bhagavad-gītā through a devotee… Kṛṣṇa… Just like Arjuna is a devotee. He understands Bhagavad-gītā. Without going through a devotee, nobody can understand God or His statements. Thousands of people for thousands of years, reading Bhagavad-gītā, but they do not know Kṛṣṇa. Is it not a fact? Yes. So because they are not going through the proper channels, they are… Still, vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Simply by trying to understand the Vedic literature, one cannot understand the Supreme Personality of Godhead. Vedeṣu durlabha. Durlabha means very difficult to approach. Adurlabha ātma-bhaktau. But ātma-bhaktau, those who are devotees, for them He is very easily accepted. Take for example… Now, you have gone to see a very high officer, say, the secretary of the government. You are waiting. You have sent your card, you are waiting. But you cannot enter the room without being permitted. But an ordinary orderly, his servant, he's thousand times going and coming. There is no restriction for him. He does not require any permission. He goes within because… And the message will come through him. In Dvārakā… Perhaps you have read in the Nectar of Devotion that Brahmā, Indra, they used to come to see Kṛṣṇa, and Kṛṣṇa's orderly… They were offering prayers, and Kṛṣṇa's orderly was requesting them, "Please make no noise." They were offering prayers, Brahmā, Indra, and His personal servant was prohibiting him, "Please do not make noise. Sit down here." This is the position. So vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Kṛṣṇa is not available, not approachable, simply by studying Vedas. He has to be obedient to the orders of the devotees.

Here He says,

svābhāvika tina śakti yei brahme haya
niḥśaktika kari' tāṅre karaha niścaya

That "Kṛṣṇa has got, by nature, innumerable energies, and they are divided into three: cit śakti and bahiraṅga śakti, antaraṅga śakti, and tatasta śakti." All the… Parāsya śaktir vividhaiva. All the śaktis, or energies, they are summarized in three divisions. One is called spiritual energy, and the other is called material energy, and the rest is called marginal energy. In the Bhagavad-gītā these three energies are stated. Bhagavān, Kṛṣṇa, says, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. "These eight kinds of energies are My separated energies." How separated energies? Try to understand what is separated energy. Just like in the tape record, I sing or speak, it is recorded. But when the tape record plays, I do not speak, I do not sing, but it is my energy. It is working. That is separated energy. And when I speak directly, that is not separated energy. That is also the same thing. So they are from Kṛṣṇa, the whole material… Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. "Everything is created from Me. I am the creator of everything." How He is creator? This bhūmir āpo 'nalo vāyuḥ khaṁ buddhir mano… These eight separated energies, that is the material energy. And apareyam, they are inferior because they are material energies; therefore, inferior energy. Apareyam itas tu viddhi me prakṛtiṁ parām: "Beyond this, there is another, superior energy." Apareyam itas tu viddhi me prakṛtiṁ parām. "There is another, superior energy." What is that superior energy? Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. These jīvas. So jīvas are energies. How jīvas can claim that they are God? They are energy of God. There is the mistake of Māyāvāda philosophy. Energy and the energetic, although nondifferent, still, energy is not the energetic. Just like this light is emanating from the bulb. So the illumination is there both in the bulb and the light distributed. But you cannot say that this illumination is the bulb. So Kṛṣṇa says that "These are My bhinnā-prakṛti, material energy." The earth, water, air, fire, mind, intelligence, ego-the whole material material creation is out of these eight energies. And the living entity, jīva-bhūta, that is parā prakṛti, spiritual energy.

The living entity is also spiritual energy. He has got His two energies, which is also spiritual actually, but it is called marginal because individual. And this individual spiritual energy can select either to live under the material energy or the spiritual energy. Therefore it is called marginal energy. Just like sparks of the fire, it can fall down on the ground and it can remain with the fire. Similarly, we living entities, we are parts and parcel of Kṛṣṇa, or we are sparks of the fire. So we can fall down within the material energy and we can remain in the spiritual energy, as we like. So when you keep yourself in Kṛṣṇa consciousness, you live in spiritual energy, and when you are without Kṛṣṇa consciousness, you live in material energy. When you live in the material energy, then your the illuminating quality, because you are fire, part and parcel of Kṛṣṇa, that is extinguished almost. Therefore, we are forgetful of Kṛṣṇa. Our relationship with Kṛṣṇa is practically extinguished. And again, the fire, spark, if he falls down on a dry grass, then gradually, the grass becomes blazing. So even if we are… Because in this material world there are three modes of material nature. If we are associated with the goodness quality, then our spiritual energy again becomes blazing fire. From the modes of goodness, purity, knowledge, the brahminical quality… Satya śama dama titikṣa [Bg. 18.42]. When you are put into that…, the dry grass… Although this satya śama dama, truthfulness or controlling the senses, or controlling the mind, knowledge, toleration, these qualities, they are all material qualities. They are not spiritual qualities. Don't think that if one is… One man is very truthful; that does not mean that he has attained spiritual quality. The spiritual quality is different thing. But these material qualities, satya śama dama titikṣa, all these, they can help you. They can help you to be situated in the transcendental, spiritual qualities. But don't think that they are themselves spiritual qualities. No. That is another.

So we, the sparks of the supreme fire, when we fall down in the dry grass, the spiritual quality or the fiery quality is there still, but it may also extinguish. Therefore, our transcendental position is śuddha-sattva. We have to always keep ourself in transcendental position by chanting Hare Kṛṣṇa mantra, always being engaged in Kṛṣṇa's service. Then we are brahma-bhūyāya kalpate [Bg. 14.26].

That is our Brahman situation. Simply realization of Brahman is not all. You have to be always engaged in Brahman activities. Then there is possibility of remaining in the Brahman platform. The Māyāvādī philosophers, as soon as they realize that ahaṁ brahmāsmi, they think that they are liberated. But no. That liberation is theoretical. That is not practical. Practical liberation is when you are situated in devotional service. Then there is no chance of falling down. If you simply think that "I have become Nārāyaṇa," or Nārāyaṇa position, that is falldown. There are innumerable examples. So we are taṭasthā-śakti. The idea is… Taṭasthā means marginal. We can fall down in the material world, and we can raise ourself in the spiritual world. This is our position. But we are energy, not the energetic.

Caitanya Mahāprabhu explains that,

svābhāvika tina śakti yei brahme haya
niḥśaktika kari' tāṅre karaha niścaya

He is giving evidence from Viṣṇu Purāṇa. Viṣṇu Purāṇa… There are eighteen Purāṇas. There are sattvika, rajasika, tamasika purāṇas. So sattvika Purāṇa is required for spiritual improvement. So He's giving evidence from the sattvika Purāṇa, Viṣṇu Purāṇa. What is that?

viṣṇu-śaktir parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

Viṣṇu śaktir parā proktā. All energies of Kṛṣṇa or Viṣṇu, they are transcendental, parā, or aprakṛta, not prakṛta. Just try to understand what is transcendental śakti. Just like transcendental and mundane, or material. Material world is created by the transcendental desire of Viṣṇu. Just like in the Bible it is said, "Let there be creation," and there was creation. And Kṛṣṇa also says that this material… Ekāṁśena sthito jagat.

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

So ekāṁśena sthitaḥ, by His one part of energy, the whole material creation is there. He says, "I enter into this material world, and by expansion of My one part of energy, this material, whole material creation is there." There are many… Yasmād bhavanti vibhavanti viśanti. Yato vā imāni bhūtāni bhavanti. Yato vā imāni. Janmādy asya yataḥ [SB 1.1.1]. There are many Vedic statements. Janmādy asya yataḥ [SB 1.1.1]. That means the creation of this material world is from the Supreme Lord. Now, that creative energy of Supreme Lord is not material. That is spiritual. The material means the material world is created by the spiritual energy. Therefore, the spiritual energy (was) existing before the creation of the material world. Therefore, Viṣṇu's energy is not material. Viṣṇu's energy is spiritual. Here it is stated that viṣṇu-śaktiḥ parā. Parā means spiritual; proktā, "it is said." Kṣetra-jñākhyā tathā parā. And kṣetrajña means these jīvas. In the Bhagavad-gītā, kṣetrajña… Kṣetra and kṣetrajña. There are two statements in the Bhagavad-gītā, I think in the Thirteenth Chapter, that kṣetra is this body, and the owner of this body, you and me… We are different owners of different bodies. We are kṣetrajña. So the kṣetrajña-śakti… This is also śakti again. It is śakti. It is not the energetic. So this kṣetrajña is also parā, spiritual. It is confirmation of the Bhagavad-gītā, that viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. The Lord's energy is spiritual, and another energy, which is known as kṣetrajña, or the jīvas, they are also spiritual energies. But energy, not the energetic. Kṣetra-jñākhyā tathā parā, avidyā-karma-saṁjñā anyā tṛtīyā śaktir iṣyate.

But there is another energy, which is… Now, that is also spiritual in the original sense, the material energy, but that is avidyā, spiritual energy covered. Spiritual energy covered by something else. How that something else? That is… Just like sun is covered by the cloud. The cloud is not separate from the sun. The cloud is created by the sunshine, so it cannot be separate from the sun. But its business is to cover the sun. When there is cloud, you cannot see the sun. Similarly, this material energy is not different from God. There is another example. The same electricity, energy, one apparatus is heater and another apparatus is refrigerator, cooler. The energy is the same. The eater is also creation of the electric energy, and the cooler is also creation of the electric energy, but they are working differently, for under different…, for different purposes. Another example can be given that the civil department and the criminal department of the government, the energy of government is there. The government is maintaining both the departments by the finance of the government. It is not that government is not financing the criminal department. The criminal department is also financed by the government. Similarly, this material world is the criminal department. It is also God's energy, but it is covered. Here… Just like what is the difference between criminal department and civil department? In the criminal department there is disobedience of the law of the government. There is nothing but disobedience. The members of the prison house are all disobedient citizens of the government. Similarly, in this material world, this material energy is also Kṛṣṇa's energy, but here, it is the place for the disobedient part and parcel of Kṛṣṇa. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. Persons who are, I mean to say, very much energetic to forget Kṛṣṇa and try to lord it over this material energy, they are called conditioned soul, or imprisoned. We are all imprisoned within this Durgā. And the superintendent of this durgā, or the fort, is called Durgā. Durgā-śakti. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. This material world… But those who have no information how this Durgā is there, how this Durgā is there, they think that by worshiping, by pleasing goddess Durgā, they'll be happy. No. Pleasing means you have to abide by the laws of the durgā, material world. Otherwise, Durgā will take his (her) trident and pierce on the chest of the asura. Durgā is controlling. The asura is also a living entity within this durgā. So those who are asuras… Those who are not cultivating Kṛṣṇa consciousness, they are asuras. For them, the Durgā's trident is on the chest of the asura. You have seen that picture.

So you cannot get out of this durgā simply by bribing, by satisfying. You have to satisfy Durgā in a different way, in a different way. Just like… These are very easy to understand, that if you are in prison house, if you satisfy the superintendent of jail, somehow… I have seen in Delhi that one man was… He was a very nice young gentleman, and he was typing. He was typing. So I was… He was a fair gentleman, very nice looking young man. So I talked with him, "What is your case of condemnation coming?" So he acted as a spy in some government secretarial department. So he was put into prison for ten years. But he was educated, he was intelligent, and he pleased the superintendent of jail. Therefore, instead of keeping him in ordinary cell, he was put into the office and type. Now, try to understand. This prisoner, by his satisfying the superintendent of jail, he is little given concession not to be placed in ordinary cell, but he is working (in) the office as a typewriter. Or he is given some… Or there are many political prisoners, they are given first-class bungalow, first-class residence, and all facilities. But the superintendent of police has no power to release him. That is not possible. That is not possible. Similarly, by bribing or by satisfying Durgā, you can get a comfortable position within this material world, but your real business is how to get out of it. That Durgā cannot give. Hariṁ vinā na mṛtiṁ taranti. So long you do not come to the shelter of Kṛṣṇa… Māṁ eva prapadyante māyām etāṁ taranti te [Bg. 7.14]. Unless you surrender to Kṛṣṇa, there is no possibility of getting out of the clutches of māyā. That is not possible.

So we shall discuss further tomorrow. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 6.154

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Gorakhpur, February 16, 1971

Prabhupāda: Caitanya Mahāprabhu is quoting from Viṣṇu Purāṇa. As I have told you the other day, there are eighteen purāṇas: sattvika-purāṇa, rajasic-purāṇa, and tamasic-purāṇa. The whole scheme of Vedic culture is to reclaim all fallen conditioned souls to the platform of transcendental realization. That is the scheme. There are different status of human understanding according to the association of the qualities. The living being is just like a spark of the complete fire. Brahman is the complete fire, and the living entities are just like sparks. The equality with Param Brahman and individual living entity is on the qualitative basis. The quality is the same. Brahman, Param Brahman. Jivātmā, Brahman, spiritual, and Paramātmā, or Parameśvara. He is supreme, complete.

So Viṣṇu Purāṇa is for the persons who are on the platform of sattva-guṇa, those who are associating with the modes of goodness. This is not correct that everyone is one the same platform. Generally, at the present moment, people are in the platform of tamo-guṇa and rajo-guṇa, mixed. So one has to rise to the platform of sattva-guṇa. And then, after transcending the sattva-guṇa, also when one is situated in śuddha-sattva, or pure sattva-guṇa… In this material world, even sattva-guṇa is sometimes contacted with rajo-guṇa and tamo-guṇa; therefore it is not completely pure. No guṇa is pure. It is mixed-up always. That is stated in the Bhagavad-gītā. So one has to transcend these guṇas; then God realization, or understanding of Kṛṣṇa, can be achieved. But the devotional service, vidhi-bhakti, the process of rendering devotional service to the Lord according to the prescribed regulative principles in the śāstra, helps us to transcend all these qualities. That is stated in the Bhagavad-gītā: sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who? Māṁ ca vyabhicāriṇi bhakti-yogena yaḥ sevate. Anyone who is engaged in pure devotional service to the Lord, he is immediately on the transcendental position, I mean to…, surpassing the three guṇas. Sa guṇān… Guṇān, bāhu-vacanam, plural number. Immediately. Therefore, we are preaching Kṛṣṇa consciousness. If somehow or other one takes to Kṛṣṇa consciousness, he immediately becomes liberated. Immediately becomes liberated. Because Kṛṣṇa says that sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. And that is a practical application we are now experiencing while preaching in the Western world. The Western world, as you know, ninety-nine percent, they are in the tamo-guṇa and rajo-guṇa. They are very active, working day and night. We are also, here in India. That is rajo-guṇa. And tamo-guṇa, ignorance, and rajo-guṇa, passion. Rajo-guṇa is better than the tamo-guṇa in the sense: in the tamo-guṇa people are lazy, sleeping, lethargic, but in the rajo-guṇa they are active. But they are active only for sense gratification. So rajas-tamo-guṇa. So we have to make further progress to be situated in sattva-guṇa.

So Viṣṇu, Viṣṇu Purāṇa, Lord Caitanya quotes from the Viṣṇu Purāṇa,

viṣṇu-śakti parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

The Brahman is not niḥśakti, as some philosophers, Māyāvādī philosophers, they say, "The Brahman is inactive." He's not inactive. He is parāsya brāhmaṇa śaktir sarvedam akhilaṁ jagat. Sarvedam akhilaṁ jagat. His energies are acting. The example is: just like fire… Just like the sun. Sun is situated in one place, and the sun's energies are working, heat and light. Heat and light is working. The whole material creation is resting on the heat and light of the sun. That's a fact. Similarly, this sun is only reflection. Just like moon is reflection of the sunlight, similarly, this sun is also reflection of the brahmajyoti. And what is that brahmajyoti? Brahmajyoti is the bodily rays, effulgence, effulgent rays of Kṛṣṇa. You have seen, Kṛṣṇa's head is always auraed. That rays is, I mean to say, distributing different energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. That energies, or multi-energies, are coming out. Just like from sunlight so many things are emanating. Yes. So many energies are coming out. All colors, everything, all material existence, is due to the sunlight. Similarly, the whole creation, whole material and spiritual creation, that is resting on the rays emanating from the bodily effulgence of Kṛṣṇa. That is stated in the Śrīmad-Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40].

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

This is a prayer from Brahmā, that Brahman is the prabhā, or the effulgence, of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi. First of all, the brahmajyoti is coming. And Kṛṣṇa also says, brāhmaṇaḥ ahaṁ pratiṣṭhā. Brahman is not ultimate. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. First realization is Brahman, impersonal Brahman, then Paramātmā, and then Bhagavān. So

Bhagavān is the ultimate. Mattaḥ parataraṁ nānyat asti kiñcid dhanañjaya [Bg. 7.7]. So brahma-tattva, impersonal brahma-tattva, is not ultimate. The ultimate is Kṛṣṇa, the Supreme Personality of Godhead. That is the Vedic verdict.

Caitanya Mahāprabhu is therefore quoting from different Vedic literatures to prove that the Absolute Truth is person, ṣaḍ-aiśvarya-pūrṇa, full with six opulences. As in the Parāśara-sūtra there is aiśvaryasya samāgrasya. When Kṛṣṇa was present He exhibited full strength of six kinds of opulences. So the… Kṛṣṇa is the Supreme Personality of Godhead. That is the fact. That is the Vedic version. It is not that some of the Kṛṣṇa's devotees have taken Kṛṣṇa as the Supreme, or He is originally imperson and He takes a form, accepting a material body. These are not right conclusions. In the Kūrma Purāṇa it is said that there is no distinction between the body of the Supreme Personality of Godhead and soul. The Māyāvādī philosophers, they distinguish that "Kṛṣṇa's soul is different from His body." That is Māyāvāda philosophy. But that is not the fact. There is no such difference. (aside:) What is that sound? Who is making that?

Pradyumna: Cutting, cutting vegetables.

Prabhupāda: All right. Don't mind. Just like Dr. Radhakrishnan says that… When the verse, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65], so Dr. Radhakrishnan says that this man-manā means, it is meaning the inner soul of Kṛṣṇa. You see? He does not know that there is no difference between Kṛṣṇa and His soul. His soul and body, the same.

So these things are, I mean to say, creating havoc in the matter of understanding Kṛṣṇa. Instead of taking Bhagavad-gītā as it is, persons who have no knowledge practically, or poor fund of knowledge, they are commenting in different way, and people are misled. As sometimes our, these Europeans, Americans, they say frankly that "For many hundreds of years, the Bhagavad-gītā was known in Europe and America, and many swamis went there. They gave reference to the Bhagavad-gītā, but there was no, not a single devotee of Kṛṣṇa. Not a single devotee." Prior to this movement, Kṛṣṇa consciousness, they had not a single devotee of Kṛṣṇa, as you are finding. Now Bhagavad-gītā is being presented as it is, and they are understanding rightly, and they are becoming devotee. Anyone who will read Bhagavad-gītā as it is, without any malcommentation, he'll become devotee of Kṛṣṇa. And when he becomes a devotee of Kṛṣṇa, accepting the principle, "Kṛṣṇa is all in all," vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. That position we have to attain. Caitanya Mahāprabhu's preaching is based on that principle. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is His… He is Kṛṣṇa also. According to Vedic evidence, Caitanya Mahāprabhu is also Kṛṣṇa. Kṛṣṇa-varṇaṁ tviṣākṛṣṇa. He belongs to the category of Kṛṣṇa, but He is playing the part of a devotee of Kṛṣṇa in order to teach us how to love Kṛṣṇa, how to approach Kṛṣṇa. As such, if we accept the process enunciated by Lord Caitanya, then it is very easy to approach Kṛṣṇa.

To approach Kṛṣṇa is not very easy job, because Kṛṣṇa says in the Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye yatatām api siddhānām [Bg. 7.3]. Koṭiṣv api mahā-mune. That is also stated in the Padma Purāṇa, that muktānām api siddhānām. Those who are muktas… To become mukta, that is also difficult job. Out of many millions of jñānīs, one becomes mukta, really liberated. And out of many millions of muktas, or liberated, kaścid vetti māṁ tattvataḥ, kaścid, not all, somebody may understand what is Kṛṣṇa. So it is so difficult job. But Kṛṣṇa is so kind that He has appeared as a devotee of Kṛṣṇa, Lord Caitanya, and He is giving you the mercy, causeless mercy so that you can understand Kṛṣṇa very easily. That is the special gift of Caitanya Mahāprabhu. We should always know that to understand Kṛṣṇa is very difficult, especially for this age, when people are very much fallen. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. The people of this age, they are very slow. Practically, they have no intention for utilizing this human form of life. Generally, people, especially in the Western countries, they are simply interested like animal-eating, sleeping, mating, and defending. That's all. We are also imitating in India. We have also made our business… This is animal business. So therefore mandāḥ, they are not at all interested. As Kṛṣṇa as a devotee descended on this planet, Lord Caitanya, to canvass for Kṛṣṇa, similarly we, the servants of Caitanya Mahāprabhu, we are canvassing door to door. That is our business. Prabodhānanda Sarasvatī, he has taught us how to canvass door to door for accepting Kṛṣṇa as the Supreme Personality of Godhead. What is that? The process is dānte nidhāya tṛṇakaṁ padayor nipātya kāku-śataṁ kṛtvā cāhaṁ bravīmi.

Prabodhānanda Sarasvatī, he was a great devotee of Lord Caitanya. He was uncle of Gopāla Bhaṭṭa Gosvāmī, who started at Vṛndāvana the Rādhā-ramaṇa temple. Perhaps you know. So this Prabodhānanda Sarasvatī was a gṛhastha, a householder. Later on, after meeting Caitanya Mahāprabhu, he accepted sannyāsa. Then he wrote a book, Caitanya-candrodaya, very nice book. In that, this verse appears. He is canvassing on behalf of Caitanya Mahāprabhu, or on behalf of Kṛṣṇa. There is no difference between Kṛṣṇa and Caitanya Mahāprabhu. Caitanya Mahāprabhu is combination of Rādhā and Kṛṣṇa. That is the verdict of the Gosvāmīs.

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād
ekātmānāv api (bhuvi purā) deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
[Cc. Ādi 1.5]

So Caitanya Mahāprabhu is combination of Rādhā and Kṛṣṇa. That is the… This śloka is made by Svarūpa Dāmodara Gosvāmī, who was personal secretary of Lord Caitanya. So Caitanya Mahāprabhu is giving us the easiest process to approach Kṛṣṇa. Kṛṣṇa is not easily approachable, especially in this age. Because the Bhāgavata says, mandāḥ sumanda-matayo [SB 1.1.10]. They are very slow; they're reluctant. They don't care for the opportunity they have got. This is a great opportunity we have got, this human form of life. Once missed, you do not know what is the loss. We do not know what is going to happen in our next life. But if you take to Kṛṣṇa consciousness, it is guaranteed that you get another human form of life. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sanjāyate [Bg. 6.41]. Not only human form of life, you get in a very good family. That is assured in the Bhagavad-gītā.

So my Guru Mahārāja used to say that "Don't take the risk of waiting for another life. In this life." Because there is no certainty. So our propaganda, "Take to this movement, Kṛṣṇa consciousness. Don't risk. Take to Kṛṣṇa consciousness." What is that Kṛṣṇa consciousness? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That's all. Always think of Kṛṣṇa. Is it very difficult job?

Yamunā: No.

Prabhupāda: Just see. A girl, she says it is not difficult. She is not saying without any understanding. She has the understanding of Kṛṣṇa consciousness. So… And man-manā, always thinking of Kṛṣṇa. If you chant this mantra and hear Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so there is no expenditure, there is no loss. You can chant this mantra while walking on the street, while passing in train or in bus. What is the loss?

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

People are crying for votes (loudspeaker heard from outside). So… But they are not inclined to chant Hare Kṛṣṇa. You see. Crying, ”Give me vote, give me vote, give me vote, give me vote.” You see? How wasting their time. What they’ll do, getting votes? How long they will remain a minister? But mandāḥ sumanda-matayo [SB 1.1.10]. Their opinion is very bad, sumanda-mati, or they do not take any right conclusion. And Bhagavad-gītā says, tad bhavaty alpa-medhasām, antavat tu phalaṁ teṣām [Bg. 7.23]. These activities, they are temporary, will end within some years, but still, they are so much busy with this business. Therefore this kind of occupation is for the alpa-medhasaḥ, those who have got very little brain substance. Medhaḥ means brain substance.

So these things are there, mandāḥ sumanda-matayo. Manda-bhāgyā, also, very poor. In this age, practically everyone is very poor, mostly, the population. You don’t think that in America there is no poor man. There is poor man. Although they are getting money, very large sum of money, but they are utilizing in a different way, and they are poor. There are many poor. Intentionally, they have become poor. So therefore it is called manda-bhāgyā, that this… Each word of the Vedic scriptures is so nice. In spite of… In America I have seen. In spite of ample money and resources, some people have voluntarily accepted to remain as very poor and wretched. Voluntarily. They like that. They have no systematic life. Therefore Bhāgavata says, manda-bhāgyā. If we are unfortunate, even despite all facilities, we cannot be able to accept it. That is called misfortune. Not that in the absence of money and other facilities, one becomes unfortunate, but even in the presence of all these things, one is unfortunate. That is the characteristics of this age. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10].

So in this age, how it is possible to become siddha? Mukta api siddhānāṁ koṭiṣv api mahā…, nārāyaṇa-parāyaṇa. Nārāyaṇa-parāyaṇa is not very easy job. Muktānām api siddhānāṁ koṭiṣv api mahā-mune. But this is the special mercy of Caitanya Mahāprabhu, that He is compassionate. Seeing the fallen souls of this age, He is distributing kṛṣṇa-prema so cheaply. What is that? ”Chant Hare Kṛṣṇa,” that’s all. Simply by chanting. Ihā haite sarva siddhi haibe tomāra. Caitanya Mahāprabhu is blessing everyone that ”Be blessed. Take this benediction of chanting Hare Kṛṣṇa mantra and be blessed.” So why should we give up this opportunity? That is our propaganda. Just like Prabodhānanda Sarasvatī, he is imploring, dānte nidhāya tṛṇakam. You know, in India, when one becomes very humble, submissive, he takes a straw in his mouth. Perhaps you know. Even in the village, still it is going on, that ”I have become very humble, submissive to you.” Dānte nidhāya tṛṇakaṁ padayor nipātya. ”And falling down on your feet,” kṛtvā ca kāku-śatam, ”and flattering you in hundred times,” ahaṁ bravīmi, ”I am just submitting before you one request.” What is that? He sādhavaḥ: ”You are very great, you are very nice, and you are all sādhus. But my request is,” sakalam eva vihāya dūrād, ”whatever you have learned, please set aside for the time being. Please set aside.” Sakalam eva vihāya dūrād. ”Throw it away!” Then what to do? Sakalam eva vihāya dūrād caitanya-candra-caraṇe kurutānurāgam: ”Please submit yourself on the lotus feet of Lord Caitanya.”

Lord Caitanya is Kṛṣṇa. Kṛṣṇa says that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. People misunderstood. Therefore Caitanya came. He took sannyāsa so that… It is the custom in our country that a sannyāsī is offered respect. That is our Vedic system. If one does not show any respect to a sannyāsī, he has to fast one day. That is the injunction. Still, India, they do not disrespect a sannyāsī, although many so-called sannyāsīs, they are taking advantage of this. That is another subject. So Caitanya Mahāprabhu accepted sannyāsa so that people may respect Him. And simply by respecting Him, he’ll be liberated. He is so kind. So Rūpa Gosvāmī, he offers his respect to Caitanya Mahāprabhu. He was prime minister in Nawab Hussain Shah’s government. He retired and took to the path of Lord Caitanya. And when he first met at Allahabad, he offered this prayer: namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. ”My dear Lord, You are so munificent, You are so liberal than all incarnations. You are liberal, you are merciful than Kṛṣṇa also.” So namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: ”You are offering love of Kṛṣṇa. It is so difficult to understand Kṛṣṇa, but You are so kind that You are directly offering love of Kṛṣṇa.” Not only understanding, but also developing your dormant love for Kṛṣṇa.

So this is the mercy, causeless mercy, of Lord Caitanya. And He simply prescribes that you chant this mantra. As you see, these boys, when they’re chanting, how they are in ecstasy. Immediately on the transcendental platform. Immediately. Not only here, everywhere where they are chanting. In every temple, if you see… The advantage of these boys and girls is that they have no other hodgepodge in their head. They directly accept Kṛṣṇa as the Supreme Personality of Godhead, they directly accept the instruction of Lord Caitanya, and they are making advance. Their fortune is that their brain is not congested with hodgepodge ideas. That is the idea. They actually… Sarva-dharmān parityajya mām ekam [Bg. 18.66]. They have given up all other occupation and have accepted Kṛṣṇa as the Supreme Personality of Godhead. So India also, we can do that. What is the difficulty? We must do this We must accept this… Kṛṣṇas tu bhagavān [SB 1.3.28], janmanām ante jñānavān mām prapadyate. We are cultivating knowledge. Kṛṣṇa says, ”After cultivation of knowledge for many, many births…” Not in one life, but many, many births. ”One, when actually intelligent, jñānavān, actually wise, he surrenders unto Me.” Why should you wait for many, many births? Supposing that you are very intelligent, you are very wise, you are speculating, but according to Bhagavad-gītā, why should you waste your time in that way, speculating? Panthās tu koṭi-śata-vatsara-sampragamyaḥ [Bs. 5.34]. Speculating process will not help you. Ciraṁ vicinvan.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ (bhagavan-mahimno)
na cānya eko ’pi ciraṁ vicinvan
[SB 10.14.29]

One who has not received the favor of the lotus feet of Kṛṣṇa, it is not possible to understand Kṛṣṇa. Bhakto ’si priyo ’si me [Bg. 4.3]. Just like Arjuna understood Kṛṣṇa because he was a bhakta, he was a dear friend of Kṛṣṇa. So you have to become a dear friend, a bhakta, of Kṛṣṇa; then you’ll understand what is Bhagavad-gītā, and then you’ll be able to surrender unto Him. And the beginning of this devotional service is śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]. Simply you hear. Śravaṇam, first business, śravaṇam; then kīrtanam. In this way, gradually, we make advance in devotional service. And Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. "Anyone who wants to understand Me, he has to follow the bhakti principle." Then he'll be able to understand Kṛṣṇa. Not any other process.

So our request is, like Prabodhānanda Sarasvatīpada, dānte nidhāya tṛṇakaṁ padayor nipātya kāku-śataṁ kṛtvā cāhaṁ bravīmi, he sādhavaḥ sakala. Whatever you have learned, for the time being forget. Forget. Simply take to Kṛṣṇa consciousness and you'll be happy.

Thank you very much. Hare Kṛṣṇa. [break]

Guest (1): …particularly, the particular place, that is…?

Prabhupāda: Yes. That is Goloka Vṛndāvana. Paras tasmād tu bhavo 'nya, mad-dhāma…, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6].

Guest (1): For a man, automatically, he can become Bhagavān. What I mean to say…

Prabhupāda: Huh?

Guest (1): For a man, automatically, he becomes Bhagavān.

Prabhupāda: No. He becomes a servant of Bhagavān. He is servant of Bhagavān. Realization means when he realizes that "I am servant, eternal servant of Bhagavān." That is realization.

Guest (1): So his realization is not Bhagavān.

Prabhupāda: No. Servant of Bhagavān.

Guest (1): Different from Bhagavān.

Prabhupāda: Yes.

Guest (2): Sāyujya-mukti…

Prabhupāda: Sāyujya-mukti there is, but a devotee does not accept sāyujya-mukti. Sāyujya, sārūpya, sālokya, sāmīpya. There are five kinds of mukti, but sāyujya-mukti is not accepted by the devotees. But if anyone likes sāyujya-mukti, that is not difficult for Kṛṣṇa to offer him sāyujya-mukti.

Guest (1): So a man can can never become Bhagavān.

Prabhupāda: No. How he can be Bhagavān?

Guest (1): And never become Brahman also?

Prabhupāda: No, Brahman he's already.

Guest (1): He is already Brahman?

Prabhupāda: Yes.

Guest (1): And Paramātmā he is not.

Prabhupāda: Yes. Paramātmā is Param Brahman. There are two words, Brahman and Param Brahman. Just like Arjuna. Arjuna is accepting Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna is accepting Kṛṣṇa as the Param Brahman, the Supreme Brahman. (Hindi) Brahman, every living entity is Brahman, because part and parcel of Supreme Brahman. Just like particle of gold is gold. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. Kṛṣṇa says that "These jīvas, they are My parts and parcels." So as part and parcel, they are also Brahman. Just like a particle of gold is gold, but it is particle, and that is mine. Spark. Spark of fire is fire, but that is qualitatively one, not quantitatively.

Guest (1): Naraji(?) Śrī Aurobindo…

Prabhupāda: Why you are quoting Aurobindo?

Guest (1): He is, he was also a saint.

Prabhupāda: There were many saints.

Guest (1): So I can ask one more question. Śrī Kṛṣṇa says…

Prabhupāda: Why don't you touch Bhagavad-gītā? Yes. Do you think Aurobindo is greater than Kṛṣṇa?

Guest (1): He says that…

Prabhupāda: He says he is greater than Kṛṣṇa?

Guest (1): Yes.

Prabhupāda: Then he's a nonsense, if anyone says like that.

Guest (1): He says that…

Prabhupāda: What he has done greater than Kṛṣṇa? Why do you accept like that? What he has done greater than Kṛṣṇa?

Guest (1): He says, one who goes in…(?)

Prabhupāda: Don't say like that, unauthorized, he is greater than Kṛṣṇa. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. And you say he's greater than Kṛṣṇa. Anyone can say like that, "I am greater than Kṛṣṇa." So why do you accept like that unless you see practically that he has done greater than Kṛṣṇa? Huh?

Guest (1): That is a… And he said, I said… It can be said the Aurobindo was greater than Kṛṣṇa.(?)

Prabhupāda: No, no. Suppose if I say "I am greater than the President of the United States." Will you accept?

Guest (1): Sad-dharma (Hindi). How he says sarva-dharmān parityajya… [Bg. 18.66]?

Prabhupāda: Because you have created so many rascal dharma; therefore, you have to give it up.

Guest (1): The decision of dharma is dharati, sa dharma.

Prabhupāda: Yes. And what is that dhārayet? What is your position? You are servant. You cannot give up your servitude. All of you, you have assembled here. Can you say you are master? You are all servant. Is anyone that you are the master, supreme master? Who is a master? You are all servants, but you are servant of māyā. That's all. You are servant of your senses. Your senses dictate something, and you are obliged to abide by that. So you have to give up this service attitude of māyā and you have to take the real servitude of Kṛṣṇa. That is your salvation. Constitutionally, you are servant, nothing but servant. Artificially, you are claiming that "I am master." Nobody's master. You are servant. Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya

20.108-109]. That is the real identity of jīva. He's eternal servant of Kṛṣṇa. So as soon as you accept that position, you are liberated. That is your natural position. You are constitutionally a servant. Artificially, you are thinking, "I am master." That is māyā.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyā tare japatīyā dhare

Why you are…, we have come in contact with māyā? Because artificially we're thinking that "I am the lord." Everyone is trying to be lord here in this material world. And when he's frustrated, he says, "Oh, it is false." Nobody is master. Everyone is servant. Try to understand this fact. Who is not a servant here? Is anyone, that "I am not servant, anyone's servant"? Everyone is servant. If anyone has nothing to serve, he keeps a dog and cat and becomes servant of the dog and cat. I have seen in America. He has no family responsibility; still, he keeps a dog and serves whole day, and he says, "The dog is the best friend." Because you want to serve. That is your attitude. That is your constitutional position. You want to serve; you want to love somebody. And if is misplaced, that is māyā. When it is properly done, that is liberation.

Guest (3): But Mahaji reveals(?) the person from the worshiper…

Prabhupāda: Yes.

Guest (3): And I think Rādhārāṇī helps a man to reach Kṛṣṇa, to hear, you know, the things…

Prabhupāda: Yes. Rādhārāṇī engages him to Kṛṣṇa's service. Daivīṁ prakṛtim āśritāḥ. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. You have to take shelter of spiritual energy or material energy. That is your position. Therefore, you are marginal energy. So when you take shelter of the material energy, you forget Kṛṣṇa. And when you take shelter of spiritual energy, you understand your real position. Prasāda dila.(?) You have taken prasādam? (Hindi) …that you are not master. You are all servants. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 6.154-155

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Gorakhpur, February 19, 1971 (Kṛṣṇa Niketan)

Prabhupāda:

…tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

So there are three kinds of energies. The Supreme Personality of Godhead has got unlimited energies, just like in the sun there is unlimited energy. You can imagine if so much energy is possible in a material thing which is created by God, or Kṛṣṇa, how much energy Kṛṣṇa has got. That can be easily… [break] …partial energy is there in the sun globe. For millions and trillions of years the waves of heat and light emanating from the sun, and still, it is as good as before. Similarly, we can understand from this example that the Supreme Personality has got unlimited energy. The example is given also, just like fire. The same thing…

eka-sthāne sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
sarvedam akhilaṁ jagat

Just like a fire situated in one place distributing unlimitedly, or limitedly, its heats and energies, heats and light, similarly, whatever we are experiencing within our views in this material world, they are simply manifestation of the energy of the Supreme Personality of Godhead. It is also confirmed in the Bhagavad-gītā. Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā: [Bg. 9.4] "I am all-pervading, spreading, in this material manifestation, jagat, in impersonal feature, avyakta-mūrtinā." Everything… Avyakta means Kṛṣṇa is not manifested there, but we can feel. Just like when you see some smoke from a distant place you can immediately understand that there is fire; it is very easy. Similarly, if everything is going on nicely-the sun is rising exactly in the time; the moon is rising exactly in the time; they are illuminating; they are appearing, disappearing; everything is going on, seasonal changes-so if things are going on nicely you cannot say that these things are automatically happening. No. There is no such thing within your experience which is automatically managed. We must appreciate there is some brain behind it. Professor Einstein, the greatest scientist, he admitted that "As we are advancing in scientific research, we are coming to the conclusion that there is a very big brain behind all this." How you can deny that? And we are getting direct information from Kṛṣṇa, the Supreme Personality of Godhead,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So the progress of the material world… Progress, no… Progress means… In the material objects progress means… Just like a flower: it is in the bud, then it fructifies. That is progress. Again dwindles and vanishes. Ṣaḍ-vikāra. Just like your body, my body-progress means from babyhood, childhood, boyhood, youthhood. That is, up to that, youthhood, progress. Then as soon as youthhood passed, old age comes in, then dwindling, then finish. That means janma-sthiti-pralaya. It comes into existence, then it remains for some time, and again pralaya, vanishes, vanquish. This is the way of material existence. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It takes place… Therefore in the Vedānta-sūtra, Brahman means the original source of appearance, maintenance, and disappearance. From Brahman, the Supreme Brahman, everything is emanating, janma. Janmādi. Janmādi means, janma sthiti and pralaya. So it is remaining in Brahman. Mayā tatam idaṁ sarvam avyakta-mūrtinā, mat-sthāni sarva-bhūtāni [Bg. 9.4]. Everything is existing, maintained by Brahman. And when the whole manifestation annihilates, pralaya-prakṛtiṁ yānti māmikam-it enters into the energy, supreme energy of the Personality of Godhead. That is the way, sṛṣṭi-sthiti-pralaya. From the energy… In the Vedas also it is said, sa aikṣata sa asṛjata: "The Supreme Personality of Godhead glanced over." In the Bhagavad-gītā also, ahaṁ bijā-pradaḥ pitā [Bg. 14.4]. In the material energy, Kṛṣṇa gives the seed. Just like a father gives the seed, the semina, within the womb of the mother, and a living entity comes out, similarly, within this material world the Supreme Personality puts, impregnates, the material energy with the living entities, and they come out with different types of bodies, 8,400,000's. This is the creation.

So here Caitanya Mahāprabhu quotes one verse from Viṣṇu Purāṇa: viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. You cannot say that the Absolute Person, the Supreme Personality of Godhead, has no energy. Niḥśakti. The Māyāvādī philosopher says that the energy generates when impersonal Brahman enters into this material energy, or māyā. He has got a body of māyā. No. That's not the fact. Kṛṣṇa hasn't got the body created by this material world as we have got. Kṛṣṇa says, therefore, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Those who are foolish persons, poor fund of knowledge, such person thinks that I assume a body with the help of material energy." Kṛṣṇa says Himself that sambhavamy ātma-māyayā [Bg. 4.6]-His own energy. That own energy is this viṣṇu-śaktiḥ parā, spiritual energy. He does not accept a material energy, a body of material energy. Viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā parā [Cc. Madhya 6.154]. So kṣetrajña, these living entities, they are also parā-śakti, cit-śakti. As we can experience two kinds of śaktis… One is cit-śakti and one is jara-śakti. Just like so long the cit-śakti is there within this body, it is living, it is moving, and as soon as the cit-śakti, the soul, departs from this body, there is no more movement. Similarly, Kṛṣṇa, or the Supreme Personality of Godhead, He is the chief śakti, or…, not śakti, śaktimān, from whom-janmādy asya yataḥ [SB 1.1.1]-from Him this material world is coming out. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8].

So we should try to appreciate the energy of God. When Kṛṣṇa says, mayā tatam idaṁ sarvam: "I am all-pervading…" Sarvam. Sarvaṁ khalv idaṁ brahma, the same thing, as it is Vedic injunction, similarly Kṛṣṇa says, mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā: "The all-pervading nature, the expansion of my energy, is the impersonal Brahman." That is impersonal. Mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. That is Kṛṣṇa's power. Everything is resting in Him. That means in His energy. Śakti-śakti mat or abheda. His energy is not different from Him. So therefore this quotation given from Viṣṇu Purāṇa by Caitanya Mahāprabhu is very appropriate. Viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā parā [Cc. Madhya 6.154]. Ksetrajña, these living entities… Those who have read Bhagavad-gītā, you know. Ksetrajña means the living entities. Kṣetra means this body, and jña means proprietor or the knower of this body. Just like when there is some pain and pleasure, you know. Therefore you are kṣetrajña; we are all kṣetrajña. And Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. And that is Paramātmā. When Kṛṣṇa says, "I am also kṣetrajña…" Not this kṣetrajña. Sometimes they misunderstand that the individual soul, living entity, and Paramātmā is the same. No. He says, kṣetra-jñaṁ cāpi māṁ viddhi: "I am also one of the birds sitting on this body." That is confirmed in the Upaniṣad. Two birds are sitting in one tree. So one bird is witnessing. The witnessing bird is the Paramātmā, antaryāmī. He is looking after all your activities, witness. Anumantā upadraṣṭā. Bhagavad-gītā: upadraṣṭā. You don't think that whatever you are doing, nobody is witnessing. Sarvato pani-padas tat sarvato akṣi. Therefore, when it is said paśyaty acakṣuḥ… Paśyaty acakṣuḥ. Kṛṣṇa, or the Supreme Personality of Godhead, has got such nice eyes that He can see your activities anywhere. He sees. But His that seeing, that eye or His eyes, are not exactly… Because we cannot see. As soon as I am closing my eyelids I cannot see you. So what is the power of this seeing? But He can see from within your heart what you are thinking, what you are feeling, what you are acting. And He is giving also sanction. You cannot act anything without His sanction because everything is property of Kṛṣṇa. Sarva-loka-maheśvaram [Bg. 5.29]. So if you want to enjoy something, you have to take sanction from the proprietor. Otherwise you cannot take, unless He sanctions.

Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. This is the process. We have to understand. He is sitting within your heart.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

And as witness, as anumantā, as sanction-giver, I am thinking, "Oh, I…" Either you are playing or you are wanting some way. So Kṛṣṇa will give you all facility: "All right, you want? You have it." Māyā is there; she supplies you ingredients, and you and you get your thing. This is going on. Anumantā upadraṣṭā. But the action which you are engaged, the result you have to enjoy. You wanted some facility from Kṛṣṇa. You get it. You wanted to steal something from somewhere. Kṛṣṇa will give you intelligence: "Yes, you steal. Come here. You steal. Here is the opportunity." But when you are arrested, you don't make responsible Kṛṣṇa. You wanted to steal. Here is the facility. That's all. So it is kindness of Kṛṣṇa that He is giving you all facilities. If you want to be a thief, He'll give you all facilities to be a first-class thief. And if you want to be a devotee, He'll give you all facilities to be a first-class devotee. Now it is your choice. Therefore we are suffering in our own choice. Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. We wish something, we desire something, to have, and we hate something, to leave. Kṛṣṇa is giving us all facility, but we are not happy. By acting in our own way we are misguided. Otherwise we are, would have been happy. Suppose if somebody wanted that "Let me have one crores of rupees." "All right, you have it. Here is one crore of rupees." But after one crore of rupees you are not happy. These Americans, they wanted to be the richest nation in the world. They have become. But their children-not happy. They are becoming hippies. Their father is also not happy, because his boy has gone astray. The government is perturbed, bewildered, "What to do with these boys?"

Therefore, so long we shall want something for our sense gratification, without serving Kṛṣṇa we shall suffer. That is the proposition. In different ways we shall suffer. Therefore Kṛṣṇa very kindly, most confidential… Sarva-guhyatamam. Kṛṣṇa says Arjuna that "I am talking to you most confidential matter." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. "This is the secret of life. Don't bother yourself in this way and that way. That is the secret. You simply become surrendered unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I am giving you guarantee. You have committed so many sinful activities life after life, and you'll suffer life after life. But if you surrender unto Me, I give you protection, guaranteed." Mā śucaḥ: "Don't be worried." Why don't you take this path? This is the way. Viṣṇu-śakti. We are visnu-śaktis, parā, para-śakti, cit-śakti. But we are not śaktimān. Śaktimān is Kṛṣṇa, and we are śakti. And when we consider that "I am śaktimān; I can do something," that is avidyā. That is avidyā.

There is another śakti, avidyā, avidyā-śakti. That avidyā-śakti is for these living entities, not for Kṛṣṇa. Kṛṣṇa is never covered by avidyā. Just like I… [break] …the cloud has covered your eyes. You say, "The cloud has covered the sun." That is nonsense. Sun is very, very, very, very big. What is the cloud? Maybe hundred miles' spread. But the sun globe is fourteen lakhs… [break] …that correct? So how the cloud, hundred miles' spreading cloud, can cover the sun? It is foolishness that "God is covered by māyā." No. God is never covered by māyā. But God's particles, they are covered by māyā. Jīva is covered by māyā, not God. Māyāṁ ca tad-apāśrayam. Just like you face the sun, there is no darkness. If you keep the sun back side, there is a big dark, shadow. The shadow is māyā. It has no existence. It is simply impeding the sunshine. Therefore it is shadow. Māyā means which has no existence of its own accord. It is also created by the sun, the darkness. Similarly, this avidyā, when you forget Kṛṣṇa, there is avidyā. That is also Kṛṣṇa's creation. Because you want to forget Him, therefore He covers you with avidyā. Avidyā-karma-saṁjñā anyā. Another, another energy of Kṛṣṇa which is known as avidyā, or darkness, covers you. And what is the symptoms, that avidyā? Karma-saṁjñā. Karma-saṁjñā means you have to work hard. Those who are covered by the avidyā, they are working day and night. And actually those who are not covered by avidyā, they are depending on Kṛṣṇa. Actually everyone is depending on Kṛṣṇa. Eko bahūnāṁ vidadhāti kāmān. Whatever you are getting for your sense gratification, that is supplied by Kṛṣṇa. You cannot create anything. But by avidyā, he thinks that "I am creating."

prakṛteḥkriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

He's thinking. Therefore, avidyā-karma-saṁjñā anyā tṛtīyā śaktir iṣyate.

There is another śakti. One śakti… Every śakti… Kṛṣṇa śakti… Just like Kṛṣṇa… Just like the sun is light, effulgence, and the sunshine is the energy of sun; it is also light. Therefore Kṛṣṇa is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His energy is also cit-ānanda, sat-cid-ānanda. Therefore says, viṣṇu-śaktir parā. Parā means superior or spiritual. Kṛṣṇa is spiritual, and His śakti, it is called material. Actually, in the higher sense, there is no material energy. It is covered only. Just like sunshine, when it is covered by the cloud, there is light, but the light is not so strong, so in the material world we cannot feel the energy of the Supreme Personality of Godhead. We are forgetful. Therefore so many people, those who are covered by this material energy, they say, "There is no God" or "God is dead," "You are God; I am God," "God is loitering in the street," so many theories of God. That is due to our covering of the knowledge how to appreciate God. The difficulty is that we do not follow the direction of the śāstras; therefore we are misguided. As I was speaking the other day, because we have forgotten Kṛṣṇa for time immemorial, therefore these books are there.

ataeva kṛṣṇa veda purāṇa karilā
anādi bahirmukha jīva kṛṣṇa bhuli gela

Bahirmukha. Bahirmukha means those who are trying to be happy by adjustment of this material energy. They are called bahirmukha. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. This is their misconception, hope. They are hoping against hope. Don't you see? Everyone is trying to be very happy individually, nationally, but it is not happening. Sukhera lagiya, ei ghara bhandinu, agune puriya gelo (?). The nature's law is that, that it will set fire. Tal labhyate duḥkhavad anyataḥ sukham. Bhāgavata says that "Why you are hankering after happiness? If you are destined to get some happiness, you'll have it. There is no need of your further endeavoring." "Why? Everyone is trying. I shall try." No. Tal labhyate duḥkhavad anyataḥ sukham. Just like you don't hanker after distress. Why distress comes? Why distress is forced upon you? So many people come to us, "Swamijī, I am in distress in this way and that way." But he never wanted this distress. Why it has come? "Similarly," Bhāgavata says, "when distresses come without your invitation, similarly, your happiness also will come without your invitation, hankering. Rest assured." Because you are under the laws of nature-prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]-so the effect will come. So don't try for moving your distress, or don't try, don't be puffed up with so-called happiness. God is… [break] …things will be managed. Prakṛteḥ kriyamāṇāni. Don't think that you are managing. It is being managed by nature's law. Everything is there, destined. That is called adṛṣṭa. You cannot see, adṛṣṭa. Dṛṣṭa means seeing; a means not. Therefore everyone's business is to cultivate this Kṛṣṇa consciousness. That is the only business of the human society. And there is ample opportunity. And the process is very simple. Why do you losing the opportunity? Don't do it. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12].

Now here again Caitanya Mahāprabhu says,

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

That avidyā, avidyā, this material energy, is covering me exactly like the cloud covering. Now, this cloud covering also in different stages-one… Some of you must have traveled in the air. The cloud is covered… [break] …little hazy, and when you go above the cloud, it is sunshine. So different stage of covering… Similarly, this avidyā or māyā is covering us in different stages, in different features. Māyā has got three qualities. Guṇamayī, māyā, Bhagavad-gītā says. Daivī hy eṣā guṇamayī [Bg. 7.14]. Guṇamayī means having three modes of material nature: sattva, tamaḥ, rajaḥ. So here also the same thing is. Yayā kṣetra-jña-śaktiḥ sā veṣṭitā nṛpa sarva-gā. That veṣṭitā… Either you are covered by the quality of goodness, or you are covered by the quality of passion, or you are covered by the quality of ignorance.

So the goodness, good man within this material…, he is also covered. He thinks himself that "I am very learned. I have nothing to do," or "I am now realized God. I have become God, Nārāyaṇa. I've become Nārāyaṇa." That is also covering, māyā's covering. He's speaking like that, that he has become God, but that is also another covering. Of course, he is performing very rigidly the Vedic principles. Āruhya kṛcchreṇa. Kṛcchreṇa means very severe austerity. Those sannyāsīs following the principles of Śaṅkarācārya, they strictly follow austerities, lie down on the ground, and taking three times bath even in very severe cold, and simply have a kamaṇḍalu, nothing more, and lying down on the earth without any bedding, so many austerities. They are going, undergoing, severe austerities. Why? Now, to rise up to the Brahman realization-āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]-paraṁ padam, that impersonal Brahman effulgence. But patanty adhaḥ, they fall down. Just see. After so much severe austerities, performing, they rise themselves to the brahma-pada, but they again fall down. For example, you know, many learned Māyāvādī sannyāsīs, very learned scholars, they suppose… They are supposed to have realized Brahman, but after few days they come to politics. You have… Perhaps you know. So many sannyāsīs, they go to fail for political affairs. Why? If you have realized Brahman, brahma satya jagan mithyā, why you are mingling matters here in the material world? That means he has not. Āruhya kṛcchreṇa. He has come to the position of Brahman realization, but because he has no information of the Supreme Personality of Godhead, nirākāra-vādī, he falls down. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. They don't care, this worshiping, or bhakti-mārga. They say, "Oh, these things are meant for the lower class of men or ignorant men, uneducated persons. Bhakti-mārga is for the uneducated persons." Their allegation is like that. But they are uneducated. They do not know what is education. Therefore Bhagavad-gītā says, "After many, many births of such cultivation of knowledge, when actually becomes wise…" Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. What is the, that function? Māṁ prapadyate: "He," I mean to say, "surrenders himself," Kṛṣṇa says, "unto Me." How he surrenders? "Because after many, many births' culture of knowledge he can understand vasudevaḥ sarvam iti [Bg. 7.19], 'Kṛṣṇa is everything,' that knowledge."

mayā sarvam idaṁ tataṁ
(jagad) avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
jñātvā māṁ śāntim ṛcchati
[Bg. 9.4]

These things are there in the Bhagavad-gītā.

So this Kṛṣṇa consciousness movement is very much authorized, scientific, and accepted by the all people all over the world. So why not accept it, Kṛṣṇa consciousness, which was spread from this country? Why you are forgetting Kṛṣṇa consciousness? What is your reason? Kiṁ punar brāhmaṇāḥ puṇyā [Bg. 9.33]. Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. "The pāpa-yoni, whom we consider as pāpa-yoni, mleccha, yavana, caṇḍālas," Kṛṣṇa says, "if the mlecchas, yavanas, and caṇḍālas accept," māṁ hi pārtha vyapāśritya, te 'pi yānti parāṁ gatim, "they also become elevated to the highest perfectional stage of life." Kiṁ punar brāhmaṇāḥ puṇyā [Bg. 9.33]. If the mlecchas, yavanas, and caṇḍālas are accepting, and they are making progress to the highest perfectional stage of life, why not the brāhmaṇas and the kṣatriyas of India? Why they should lag behind? So join this movement and be happy. That is our request.

Thank you very much. [break] Now why don't you join? [break] You are going to surrender to Kṛṣṇa or not? There is still hesitation?

Indian: (Hindi) (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 6.254

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Los Angeles, January 8, 1968

Prabhupāda:

…nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

This is a prayer offering to Lord Caitanya. The central figure, dancing, a boy about eighteen years old, He introduced this movement, saṅkīrtana movement, being compassionate with the fallen souls of this age. He recommended, He recommended from the authorized scriptures, not that He manufactured. Nowadays it has become a fashion to manufacture a certain type or system of religious or yoga principle. Caitanya Mahāprabhu did not do that. What He introduced, that is recommended in the scriptures, that "In this age, for spiritual realization, one may simply chant the holy name of Kṛṣṇa." Kṛṣṇa means God. If you have got any other name for God, you can chant that also. It is not that you have to chant "Kṛṣṇa." But Kṛṣṇa means God. The word meaning of Kṛṣṇa means "all-attractive." Kṛṣṇa, from His beauty, all-attractive. From His strength He's all-attractive. From His philosophy He's all-attractive. From His renunciation He's all-attractive. From His fame He's all-attractive.

Five thousand years before, Kṛṣṇa spoke this Bhagavad-gītā; still going strong. It's so famous. And Kṛṣṇa claims that sarva-yoniṣu kaunteya [Bg. 14.4]. Most of you must have read Bhagavad-gītā, and in the Fourteenth Chapter you'll find that Kṛṣṇa says, "My dear Arjuna, in all species of life there may be as many varieties of forms." We are all living entities. Here even, even in human society, we have got different types of forms. Nobody will be exactly like the form of another gentleman. There is difference. So this is the beauty of creation. If you go to a tree, there are millions and billions of leaves, and you won't find one leaf exactly like the other. So there are varieties of living entities. Out of the varieties of the living entities, the human kind living entities are very small. From śāstra, from scripture, we understand that there are 8,400,000 species of life, 8,400,000 species of life. Out of that, aquatics, water animals or water-living entities, are 900,000. The botanist or the physiologist, how many they have seen or how many they have experimented or how many we have seen? But from the śāstra, from the Vedic scriptures, we find that there are 900,000's of species of life in the water, and 2,000,000 species of life in the botanical department. Similarly, there are birds, there are beasts, there are four-legged animals, and at last, the human beings. The human life is considered to be the developed form of all species of life. Darwin's theory also, some idea, gives some idea. I think he might have taken this idea from Vedic literature. But the gradual evolution is recommended, is, I mean to say, mentioned in the Vedic literature that from aquatics to plant life, then worms' life, then birds' life, then animal life… There are thirty-three hundred thousands of animal life. So at last this human form of life. And the human form of life, there are many species, some of them civilized, some of them not civilized. Some of them have no religion. But we can know from the history of human civilization that any civilized nation, it doesn't matter whether he's Christian, whether he's Muhammadan, or a Hindu, or Buddhist-there is some type of religion.

So in the Vedic literature (it) says that without religion, without accepting religion… Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If in some society there is no religion… Religion means to abide by the laws of the Supreme. That is religion. It doesn't matter whether it is Christian religion or Muhammadan religion or Hindu religion, religion means… Just like citizen, good citizen. Good citizen means who abides by the law of the state. It doesn't matter what he is. Similarly anyone, either he may be a Christian or may be Muhammadan or may be Hindu, that doesn't matter. Anyone who accepts the Supreme Lord, God, and abides by the laws of God, or laws of nature, he's called religionist or an advanced human being. But Kṛṣṇa says, "Either advanced or not advanced, that doesn't matter. It is a kind of dress only. But I am the father." Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Just like father is the seed-giving agent into the womb of the mother, and then the child, baby, comes out… Without the combination of father and mother, there is no possibility of generation. Similarly, Kṛṣṇa says that "In all species of life, the living entities, I am the seed-giving father, and this material nature is the mother." Nobody can deny. Because our this body… Just like the child's body is made by the mother. Father gives the opportunity to develop the body, and the mother supplies the ingredients for developing the body, similarly, God impregnates, God impregnates material nature with the living entity, and they come out in different forms: aquatics, birds, beasts, animals, trees, plants, vegetables, so many. And Kṛṣṇa says that "I am the father of all of them."

So my request to you (is) that don't accept Kṛṣṇa as something Indian god or Hindu god. No. Kṛṣṇa is the original father of all living entities. He claims. If you don't accept… If the father says, "You are my son," and the son says, "No, I am not your son," oh, that is son's prerogative. He may deny it if he doesn't believe his mother. Now what is the proof that one man is my father? The mother is the proof. There is no other source of understanding who is my father. If a boy wants to understand, "Who is my father?" the only authority is the mother. Mother will say, "My dear boy, my dear child, here is your father." You have to accept. If you say, "I don't accept. I must have proof that he is my father." How it is possible? It is not possible. Similarly, the Vedic literature is to be considered the mother and Vedic literature says, janmādy asya yataḥ: [SB 1.1.1] "The Supreme Absolute Truth is that who is the source of all generation, all emanations." And what is that source? Kṛṣṇa says in the Bhagavad-gītā that "I am the father." So if you believe scriptures, Vedic literatures, if you believe Bhagavad-gītā, then you have to accept Kṛṣṇa as the supreme father because the mother… Vedic literature is considered to be the mother. She gives evidence that Kṛṣṇa is the father. Just like mother gives evidence who is your father, similarly, the Vedic literatures is compared to a mother, and the Vedic literature says that Kṛṣṇa is the father. In your Christian literature, Bible, Jesus Christ is accepted as the son of God. He presented himself as son of God. And here Kṛṣṇa says that "I am the father." So there is no contradiction. The son of God also says about God, and the father also says about the God, Himself. The son of God says that "You surrender unto God," and God says, "You surrender unto Me." Then where there is contradiction? There is no contradiction.

So Śrī Caitanya Mahāprabhu's movement is to understand the father. It is nothing new. It is old. But in a new process, convenient for the people of this age. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We have forgotten our father. We have forgotten God. The modern civilization, wherever you go, they say that "We are secular state." Secular state. Secular state means without knowing who is the father of the mankind. That is secular state. But the Sārvabhauma Bhaṭṭācārya, a great logician during the time of Lord Caitanya, he was also godless. And generally, the so-called learned philosophers, scientists, or so-called educators, they deny the existence of God. They depend more or less on their experimental knowledge of science. But actually, the fact is that there is God. There is God. In every religion they accept there is God, and actually, the fact is there is God. In the Vedic literatures it is accepted, janmādy asya yataḥ [SB 1.1.1]. And in the Bhagavad-gītā it is clearly said by Kṛṣṇa that "I am the father." Not only one place, in many other places. I am especially referring to the Bhagavad-gītā because most of you, you're acquainted with the study of Bhagavad-gītā. Similarly, in the Tenth Chapter you'll find, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "Whatever you see, that is from Me." Iti…

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

One who understands this perfectly… One has to understand. So Kṛṣṇa says, "One who has understood that I am the origin of everything…" Budhā. Budhā means one who is learned. Bhāva-samanvitāḥ. Bhāva-samanvitāḥ means "with thoughts." Not that whimsically or sentimentally to accept something, but with thought. "With thoughtful attitude or mood, one who has understood this fact," budhā bhāva-samanvitāḥ, "he worships Me." These things are there.

So Sārvabhauma Bhaṭṭācārya, he was a great logician. He was unfaithful. Not… He was moralist, but he had no faith in God, or impersonalist. There are many persons who have faith in something superior or absolute, but they do not believe in the personal nature of God. But here, from the Bhagavad-gītā, we can clearly understand, from Bhāgavata we can clearly understand, from Vedānta philosophy we clearly understand that God is person, a person like you and me. Take, for example, in the Vedānta-sūtra, the first aphorism is janmādy asya yataḥ [SB 1.1.1]. The first sūtra is athāto brahma jijñāsā: "Now you have to understand what is Brahman, or what is the Absolute Truth." The next aphorism is, immediately, that "The Absolute Truth is that from whom everything emanates, the original source of all emanation." Janmādy asya yataḥ [SB 1.1.1]. Janma, janma means birth. Ādi means et cetera. But janma, where there is birth, there is death and there is existence. Whenever there is birth, you must know there is death also. There is not a single instance you have got experience where birth is possible and death is not possible. This material world is going on in that way: birth, then existence, then development, then by-product, then dwindling, then vanishing. Six changes, everything. Either take your this body or a fruit or a flower, anything material you take, these six changes are there. First of all birth, then growth, then existence, then by-products, then dwindling, and then vanishing. So Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. The original source of birth, the source of maintenance, the source of growth, the source of development, and the source of dwindling, and after all, vanishing, or the conservation of the vanishing elements, everything is the supreme Brahman.

So this janmādy asya śloka has been interpreted in various ways, but the most important commentator is Vyāsadeva. He's the original writer of Vedānta-sūtra. Not only he's the writer of Vedānta-sūtra, he's the writer of all Vedic literature. Vedic literature means four Vedas: Sāma, Atharva, Yajur, and Ṛk. And from the Vedas, there are Upaniṣads. There are 108 Upaniṣads. And there are Purāṇas. Purāṇas means those who will not understand the Vedic aphorisms and the Upaniṣads, statement of the Upaniṣads, for them, for ordinary men, there are many stories. The stories are concluded with the Vedānta-sūtra. Then there is Mahābhārata. You have heard all these names. Mahābhārata, the history, history of Indian royalty. The Mahābhārata is the history of fighting between two groups of royal family, the Pāṇḍavas and the Kurus. And in that Mahābhārata you'll find all kinds of sociology, politics, religion, and military science. Everything is complete there. And in that Mahābhārata is put this Bhagavad-gītā. The Bhagavad-gītā is only a portion of the Mahābhārata. This was also written by Vyāsadeva. But at last, he was not satisfied. Or even after writing so many big literatures, he was not satisfied. So one day he was sitting very morose, and in the same time, his spiritual master, Nārada, came to see him. Because Nārada is not an ordinary spiritual master. He could understand that "My disciple is sitting morose. So I must go there and give him some encouragement because he's a great personality. He is giving human society so many nice things, but he's not very happy in his mood. So I shall go and give him some encouragement."

So I am reading from the Bhāgavata this introduction, how Bhāgavata was compiled by Vyāsadeva. I am reading that chapter. This is the First Canto, Fifth Chapter. So when his spiritual master, Nārada, came… It is the custom of disciple to receive him, and to give him nice seat, and offer obeisances, and then talk on different subject matters. So when Nārada came, Vyāsadeva offered him good seat, and…, comfortable seat, and offered his obeisances. Then Nārada is preaching to him. He saw his disciple Vyāsadeva very much morose. So he's asking,

pārāśarya mahā-bhāga
bhavataḥ kaccid ātmanā
parituṣyati śarīra
ātmā mānasa eva vā

"My dear Vyāsadeva, I see that you are not very happy. But I am asking you question, whether a person becomes ever-happy who has accepted this body as self or the mind as self?" There are two classes of men in the material world-I mean to say intelligent class. I am not speaking of the ordinary class of men. Those who are interested in knowledge, in higher thoughts, in philosophy, in religion, ethics, morality… So many things there are. In science, in literature… So Vyāsadeva is everything in one person. And he has written so many books, as I have described. Now Nārada is asking him, "My dear Pārāśarya…," Pārāśarya means Vyāsadeva was the son of Parāśara. His father's name was Parāśara; therefore he's addressing him, pārāśarya mahā-bhāga. Mahā-bhāga: "You are very fortunate. You have got the opportunity of doing the best service to the humanity by presenting such important literatures. Therefore you are mahā-bhāga."

To serve the human society is not ordinary task. And now it is not possible for any ordinary man. All great men or great personalities who have appeared on this earth and rendered great service to the humanity, they are still remembered. Just like in your country, President Washington, he rendered very valuable service to your country. He's still remembered. Recently, President Kennedy… He's still remembered. Similarly, those persons who have dedicated their life for the welfare of the human society, they are not ordinary men. Therefore he is addressed as mahā-bhāga, the most fortunate personality, because he dedicated his life for the good of the humanity. The greater man is engaged for the service to the humanity, he is considered the great man. Similarly, Lord Caitanya, He also renounced this world. You see His feature is just eighteen-years-to-twenty-years-boy. And after this movement, saṅkīrtana movement, at Navadvīpa during His householder life… He was married at the age of seventeen years. So He was considered to be a householder. And His first wife died at the age of twenty years. Then His mother requested to marry… [break]

…To do the best service to the humanity, that is His order. To do the best service to the humanity. He was so much compassionate with the human society. So by His grace, His philosophy, His teachings are now being spread in the Western countries. And I have taken up the humble responsibility. Please help me. You'll be happy. It is such a nice movement. So Caitanya Mahāprabhu, He was also humanitarian. He's not a religionist. He was not meant for preaching a particular cult to gather some followers. No. It is the need of the human society, and He wanted to preach all over the world. Because it was not possible at that time, in His time. He lived only for forty-eight years. He took sannyāsa at the age of twenty-four years, and He passed away in… Twenty-four years He was very busy all over India. Therefore He left His legacy to the Indians, any Indian, to take up this cause and preach this cult of saṅkīrtana movement all over the world. So I shall request you to understand the philosophy of Caitanya Mahāprabhu and His movement. We have got already six centers, five centers in your country. I started first in 1966, July, in New York. Then I started in San Francisco, then Boston, then at Montreal. Of course, I did not go everywhere. These boys, the sincere boys and girls who are helping me, who have joined this movement, they are doing. This center was started also by one boy. I have come for the first time here. Now I will request you that this movement is nothing sectarian or anything bluff. It is the movement as the necessity of the human society. You join it, you consider it. You put your logic, arguments. In every way, you'll find that this is the necessity of the present day.

So not only one center in Los Angeles, but you open centers in every village, every country, every home. And the process is very simple. You chant Hare Kṛṣṇa and dance in ecstasy and everything will come within yourself gradually. Everything will come. You'll practically feel how you are becoming reformed. There is no need of wasting time. This Hare Kṛṣṇa movement can be done at home, outside home, when you are working, when you are walking, every moment. So try to understand this movement and try to follow it. It is not sectarian; it is the need. I shall discuss all these points gradually. If you kindly come and attend our classes, I shall be very much thankful.

Thank you very much. If there is any question, you can ask.

Yes?

Guest or devotee: What should you be thinking about when you're chanting?

Prabhupāda: Beg your pardon?

Guest or devotee: What should you be thinking about when you're chanting…

Devotee: What should you be thinking about when you're chanting? What do you think about when you're chanting?

Prabhupāda: Chanting. You simply hear. When you say "Hare Kṛṣṇa," you try to hear the very sound, "Hare Kṛṣṇa." That's all. Nothing more. This is meditation. Your tongue and your ear should be engaged in sounding this transcendental vibration, "Hare Kṛṣṇa." Best meditation. This is also accepted in Bhagavad-gītā: the best meditation. You don't keep your mind elsewhere. You keep your mind on the chanting. "Hare Kṛṣṇa," and hear. So this is responsive. When I was chanting, you were hearing; when you were chanting, I was hearing. So it is exchange. I hear your chanting, you hear my chanting. This is the process. So there is no possibility of thinking anything else. Best and the easiest type of meditation. Fully.(?) Factual. You at once become on the transcendental plane. Therefore we feel dancing. You see? So practice it and you'll see how spiritually you are making advancement. And it is very simple. When you are walking on the street, you can chant Hare Kṛṣṇa. There is not tax. There is no expenditure. There is no loss. But the gain is very great. Why don't you try it? If without any loss, without any expenditure, you gain something, the supermost sublime thing, spiritual realization, why don't you try for it? We are not asking any money. We are not asking $250 for paying for hearing. No. It is freely distributed. Please take it and try it. Make an experiment. There is no business here. You simply chant Hare Kṛṣṇa and try to hear the sound, that's all. Nothing more. [break]

Guest: I have a question. I was wondering why Kṛṣṇa is always portrayed as being blue.

Prabhupāda: Why the sky is blue? Can you explain?

Guest: Because the sky is blue?

Prabhupāda: Yes, why the sky is blue? First of all, you try to explain this. This is you are seeing every day. Can you explain? You don't? You cannot? Sky is blue! That's all! Therefore it is blue. Kṛṣṇa is blue! Therefore He's blue. (laughter)

Guest: But his consort, His consort is not blue.

Prabhupāda: Sky is the reflection of Kṛṣṇa's bodily effulgence; therefore it is blue. Just like if the cover of the light is blue or, I mean to say, red, the radiance also becomes… Similarly, Kṛṣṇa is blue. It is described in the Vedic literature, veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam [Bs. 5.30]. God's bodily hue is just like bluish cloud. But it is very beautiful. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 8.128

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Bhuvaneśvara, January 24, 1977

Prabhupāda: (chants Jaya Rādhā-Mādhava, incomplete)

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
[Cc. Madhya 8.128]

This verse we were discussing last night, Caitanya Mahāprabhu's statement that Kṛṣṇa consciousness is not reserved for any particular person or nation or religion. The central point is that one must understand what is Kṛṣṇa. The other day somebody inquired, "What is the meaning of 'Kṛṣṇa'?" "Kṛṣṇa" means all-attractive. Unless God is all-attractive, how He can become God? So Vṛndāvana life means Kṛṣṇa comes, descends Himself to show what is Kṛṣṇa, what is God. So the picture, Vṛndāvana life, that is village life. There are villagers, cultivators, cows, calves-that is Vṛndāvana. It is not a big city like New York, London. It is village, and the central point is Kṛṣṇa. This is Vṛndāvana life. There the gopīs, they are village girls and the cowherd boys, they are also village boys. Nanda Mahārāja is the head of the village, agriculturist. Similarly, the elderly persons and the elderly gopīs, mother Yaśodā and her other friends-all are attracted by Kṛṣṇa. This is Vṛndāvana life. They even did not know what is Kṛṣṇa. They did not know by reading Vedas, Purāṇas, Vedānta, to understand Kṛṣṇa. But their natural affection was for Kṛṣṇa.

So this svābhāvika ākarṣaṇa can be… At the present moment we have no natural attraction for Kṛṣṇa; therefore we must understand by knowledge what is Kṛṣṇa. That is Kṛṣṇa tattva vettā. So why one should be attracted to Kṛṣṇa unless Kṛṣṇa has all the attractive features? The attraction… Generally, in this material world we are attracted to a rich man or to a powerful man, man or woman. Just like our Prime Minister, she is woman, but because she is powerful, we are attracted. We talk of her. So the points of attraction are discussed by Parāśara Muni as bhaga. Bhaga means opulence. So these opulences… When one is very rich, he is opulent. One is very powerful, he is attractive. One is very influential, one is very beautiful, one is very highly learned… In this way, attraction. So if we scrutinizingly study the life of Kṛṣṇa, you will find in the history of the world than Kṛṣṇa there was no richer person, no powerful person than Kṛṣṇa, no beautiful person than Kṛṣṇa, more learned and person of knowledge, philosophy than Kṛṣṇa. If you study you'll find everything. The six opulences are fully represented in Kṛṣṇa; therefore He is Bhagavān. Bhaga means opulences, and vān means one who possesses. This is the meaning of Kṛṣṇa, that He is all-attractive because He possesses all the six opulences. This is the description of Kṛṣṇa. So we should not accept anyone and everyone as Bhagavān. We must test whether he has got the six opulences. A person who is begging from door to door, and when there is some bodily pain he immediately goes to the doctor-"Toothache, sir. Please give me medicine," so does it mean that he is Bhagavān? A Bhagavān cannot cure his tooth pain even? This class of Bhagavān we should not accept. Bhagavān is described in the Bhagavad-gītā, asamaurdha. Nobody can be equal to Bhagavān and nobody can be greater than Bhagavān. Therefore Śrī Caitanya Mahāprabhu says particularly, yei kṛṣṇa-tattva-vettā sei guru haya: [Cc. Madhya 8.128] "One who knows Kṛṣṇa specifically, not superficially, but in all details, What is the meaning of Kṛṣṇa, what is Kṛṣṇa, he can become guru." Kṛṣṇa says in the Bhagavad-gītā about Himself, kṛṣṇa-tattva, about…, the truth about Kṛṣṇa we can understand from Bhagavad-gītā with our intelligence. Just like Kṛṣṇa describes that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Now you study this one line that Kṛṣṇa says, "There is nobody greater than Me." Now you study Kṛṣṇa's life, Compare with anyone and you'll find, "Yes. Nobody is greater or equal to Kṛṣṇa." This is Kṛṣṇa.

So at the present moment the defect is that people are not very serious to understand of Kṛṣṇa, because in this age, as it is stated in the Śrīmad-Bhāgavatam about the people of this age,

prāyeṇālpāyuṣaḥ (sabhya)
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

Prāyeṇālpāyuṣaḥ. People are living not as they used to live formerly. In this age, Kali-yuga, the maximum years one can live: hundred years in this Kali-yuga. Hundred years. In the Dvāpara-yuga it was one thousand years. In the Tretā-yuga it was ten thousand years. In the Satya-yuga it was hundred thousand years. It is reducing. Kali-yuga means the duration of age will reduce, the memory will reduce, the bodily strength will reduce, mercifulness will reduce. In this way everything will reduce. This is Kali-yuga. Supply of foodstuff will be reduced. This is Kali-yuga. So mandāḥ. Everyone is bad, not full strength. Mandāḥ sumanda-matayo. And everyone has got a sumanda-mata. Mata means opinion or system which is also sumanda. Not only mandāḥ but sumanda. Everyone is manufacturing a type of Bhagavān, a type of religious system. That is not bona fide at all. Sumanda-matayo. Mandāḥ sumanda matayo. And everyone is unfortunate, manda-bhāgyā, unfortunate in this sense: they do not know what is the aim of life, how human life should make progress.

(aside:) So you can read the explanation of this. He will explain in Oriya. Purport.

Hari-śauri: Translation: "Whether one is a brāhmaṇa, a sannyāsī, or a śūdra, regardless of what he is, he can become a spiritual master if he knows the science of Kṛṣṇa." Purport: "This verse is very important to the Kṛṣṇa consciousness movement. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated…"

Indian translator: Kindly read one sentence.

Prabhupāda: One sentence. Yes. One sentence, finish talk. Then he'll explain.

Hari-śauri: "One should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsī it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste." [break]

Prabhupāda: …prabhu said,

yei bhaje sei baḍa abhakta hīna chāra
kṛṣṇa bhajanete nāhi jāti-kulādi-vicāra
[Cc. Antya 4.67]

This is Caitanya Mahāprabhu's vision. There is no such distinction that one is lower and higher in the matter of Kṛṣṇa consciousness movement. In the śāstras it is clearly stated that unless one is Kṛṣṇa conscious, he cannot become guru.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syāt
ṣaḍ-vaiṣṇavaḥ śva-paco guruḥ

It is said that a brāhmaṇa, even though he's well-qualified, ṣaṭ-karma, brāhmaṇa's six occupation, ṣaṭ-karma-paṭhana pāṭhan yajana yājana dana pratigraha-ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ, and he's well expert in Vedic hymns, Vedic understanding-mantra-tantra, Pañcatantra, everything is competent-but avaiṣṇava, if he's not a devotee of Kṛṣṇa, he cannot become guru. Ṣaḍ-vaiṣṇava śva-paco guruḥ. But if a Vaiṣṇava, even though he may come from the caṇḍāla family, śvapaca, the dog-eater's family-that is considered the lowest in the human society-if he becomes a Vaiṣṇava, he is fit for becoming spiritual master. This is the śāstric injunction. Our guru, out of the Six Gosvāmīs, one of them, he has given his direction in the Bhakti… What is that? Hari-bhakti-vilāsa, that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam śravaṇaṁ na kartavyam. A person who is not Vaiṣṇava… Vaiṣṇava means kṛṣṇa tattva vettā. If he's not well versed in the science of Kṛṣṇa, if his behavior is not Vaiṣṇava… Sadācāra-sampanna. Vaiṣṇava must have dvādaśa-tilaka, śikhā, sūtra, kunti, and there are many things, description. Sadācāra-sampranna, Vaiṣṇava. If he's not that, simply by education if he speaks about Kṛṣṇa, one should not hear. One should not hear. These are professional men. If you pay him something, he'll speak for some time, but his behavior is not Vaiṣṇava. So from such person it is forbidden to hear about Śrīmad-Bhāgavatam or anything about Kṛṣṇa. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ na kartavyam. So one may say that "He's speaking about Kṛṣṇa, so what is the wrong there? He may be misbehaved, but he's speaking about Kṛṣṇa." So that Sanātana Gosvāmī says, pūtaṁ hari-kathāmṛtam. Hari-kathāmṛtam is always pure. That's all right. But avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛta, śravaṇam… Why? Sarpocchiṣṭaṁ payo yathā. Everyone knows milk is very nice and nutritious food, but if it is touched by the lips of a serpent, it is spoiled, no more to be… So it is forbidden, that we should not try to understand about Kṛṣṇa from a person who is not Vaiṣṇava. Explain. [break]

At the present moment there are so-called scholars, politicians or philosophers, they have nothing to do with Kṛṣṇa or Kṛṣṇa-bhakti, but just to take advantage of the Bhagavad-gītā they are explaining Bhagavad-gītā in their own way. [break] One should not spoil his life by hearing or understanding the version given by such avaiṣṇava. So if we want to derive actual benefit from the Bhagavad-gītā, we must approach such person who has understood what is Kṛṣṇa. So therefore Kṛṣṇa gives the direction:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśanam
[Bg. 4.34]

We should approach, we must approach, yei kṛṣṇa tattva vettā. We must learn from him about Kṛṣṇa. Then we can understand Kṛṣṇa. Otherwise not possible. Go on reading. [break] …movement here giving this yajñopavita to the Europeans and Americans because they are now qualified. So sometimes we are criticized in India, that "Bhaktivedanta Swami is spoiling Hindu religion." But it is not actually the fact. We are increasing the number of Hindus. Unfortunately these, our these European and American disciples, these so-called brāhmaṇa priests of Jagannātha Purī, they do not allow.

Guest (1): Americans, they are not allowed to see Jagannātha temple. What Prabhu Bhaktivedanta is doing? What he's doing for them?

Prabhupāda: That is up to you. We… [break] …vaiṣṇave jāti-buddhiḥ, arcye śilā-dhīr. Everyone knows in the temple… Just like Jagannātha. Everyone knows Jagannātha is made of wood, or, in other temple, made of stone. But people, do they come to see wood and stone? So if anyone thinks… Sometimes the atheist class, they think that "These foolish men, they are going to see a piece of wood." This is nārakī-buddhi. Similarly, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. Those who are acting as guru according to the description, if somebody thinks that "This man is ordinary person," and vaiṣṇave jāti-buddhiḥ, similarly caraṇamṛta, Gaṅgajala, if somebody thinks ordinary water, so "he's nārakī." So these Europeans, Americans who are properly initiated according to Vaiṣṇava system, according to Caitanya Mahāprabhu's indication, if somebody thinks their jāti, angrej jāti or American jāti, he's nārakī. What can be done?

Guest (2): What are the reasons why one should not hear from one who has got sufficient knowledge on Lord Kṛṣṇa if he is not outwardly a Vaiṣṇava? That means he's not having śikhā or kunti, like that.

Prabhupāda: What is that?

Hari-śauri: He says, "What's wrong with hearing from someone if he has some knowledge of Kṛṣṇa even if he doesn't have a śikhā and tilaka and what have you?"

Prabhupāda: That is the injunction of authority. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-ka…, śravaṇaṁ na kartavyam. We have to abide by the orders of the superiors. "Why?"-there is no question. Authority says; you have to accept. You cannot say "Why?" Vedic injunction. Therefore Kṛṣṇa was accepted as guru by Arjuna. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Because as friend and friend the reply and argument will go on, to stop this argument Kṛṣṇa is accepted as guru, not as friend. Similarly, when you accept a guru, you must accept guru according to the Vedic principle. So here guru, Sanātana Gosvāmī, he is giving the injunction that avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtaṁ śravaṇaṁ na kartavyam. Exceptional case is different, the paramahaṁsa stage. But a guru, although he is paramahaṁsa, because he is teaching, he come down as madhyama-adhikārī. There are three kinds of Vaiṣṇava: kaniṣṭha adhikārī, madhyama adhikārī and uttama adhikārī. Uttama adhikārī may be without kunti, without śikhā, without Vaiṣṇava symptoms. He's paramahaṁsa. But when he comes to the preaching platform he must become a madhyama adhikārī, not to imitate uttama adhikārī, because he has to teach. He cannot deviate from the teaching principles. So what you are speaking, that "Without śikhā without kunti, one can become guru," that is fact for the paramahaṁsa, not for the preacher. Preacher must behave very nicely.

Guest (3): Mahārāja, it is true that one should follow Kṛṣṇa consciousness for spiritual progress, no doubt, but who and why this present society situated which we observe in this world, in the modern civilization?

Prabhupāda: You can come please here. We can hear. You can come. What do you mean by "modern civilization"?

Guest (3): The civilization we are now going through.

Prabhupāda: So what do you mean by "modern civilization"? That means to violate all the rules and regulation? Does it mean modern civilization?

Guest (2): Question was, "Why there is a chaotic situation if…," I think if I'm understanding him correctly, "Why there is a chaotic situation? If God is to uplift the soul of all the persons, all the livings, why there is a chaotic situation?" Lord Kṛṣṇa has said that yadā yadā hi glānir bhavati… That is the answer, guru will say. Why there is a chaotic situation? That is his question, sir.

Prabhupāda: The chaotic sit…, must be there. Kṛṣṇa says one thing and you do other thing. So why there shouldn't be chaotic condition? You hear Kṛṣṇa, you follow Kṛṣṇa; there will be order. But if you do not follow, Kṛṣṇa says something and you do something… Kṛṣṇa says that,

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahata)
yoga naṣṭo parantapa
[Bg. 4.2]

Kṛṣṇa says that this Bhagavad-gītā,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]

Kṛṣṇa says the way of studying Bhagavad-gītā, but you do not accept Kṛṣṇa's instruction. You read all rascal's Bhagavad-gītā commentary. Then why there shall not be chaotic condition? You do not follow. He strictly prohibits. Evaṁ paramparā-prāptam [Bg. 4.2], sa kāleneha yogo naṣṭaḥ parantapa. Yogo naṣṭaḥ. As soon as the paramparā system is not accepted, the so-called commentary on Bhagavad-gītā is lost or rotten. So you are interested with the rotten commentary of so-called politicians, scholars. So how you'll get the benefit? Therefore it is chaotic.

Guest (3): Lord Kṛṣṇa preached Bhagavad-gītā in battlefield of Kurukṣetra, and it is afterwards written by Vyāsadeva.

Prabhupāda: Yes.

Guest (2): Is the Vyāsadeva got it out of his meditation, or how the actual thing which was conveyed to Arjuna was again in real thing took a shape in Bhagavad-gītā?

Prabhupāda: That you have no intelligence to understand. But what is given by Vyāsadeva, that is accepted by all the ācāryas. We are not so learned as you are, but we follow the ācārya. And it is recommended in the Bhagavad-gītā, ācāryopāsanam. You must follow the ācāryas, the Rāmānujācārya, Madhvācārya, even Śaṅkarācārya, Caitanya Mahāprabhu. Then you'll get the real answer. Ācāryavān puruṣo veda: "One who follows the ācārya, he knows." Others, they do not know. So you cannot question "Why? How Vyāsadeva wrote?" That is stated in the Bhagavad-gītā. Sañjaya says vyāsa prasāda. How one can understand? By the mercy of Vyāsadeva. So we have to see. Instead of criticizing in that adverse way, we have to follow the ācārya. Ācāryopāsanam. So you'll find Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, Śrī Caitanya Mahāprabhu, they have accepted in that way. So what is the use of our questioning? We should follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Otherwise it is not possible.

Guest (4): I think Bhagavad-gītā invisible treasure of all the sums of teaching of…

Prabhupāda: Invisible for the nondevotees. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. But for devotee He's visible. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are real devotee of God, they are hours seeing Him within the heart. So God is not invisible. Invisible for the atheist.

Guest (5): We see some invisible action and some outer action.

Prabhupāda: What is invisible?

Guest (5): Man is simple instrument in the hands of God. That I know. God is doing everything or the man? Then the point comes why the brāhmaṇas of the Jagannātha temple are not allowing foreigners… Śrī Kṛṣṇa says, ātmānu:(?) "I live in (indistinct)." That means this ātmā is Paraṁbrahma Himself. If so, why the brāhmaṇas of Jagannātha temple are not allowing them and…?

Prabhupāda: So why in other temples they are allowed? No. God wants that these rascals may remain in darkness. They cannot understand Vaiṣṇava. Let them remain in darkness. That God wants.

Guest (5): Kṛṣṇa, Rāma, Hari…

Prabhupāda: No. Your answer is this, that "Why God does not…?" God wants that "These so-called brāhmaṇas who eat Jagannātha-prasāda with fish, let them remain in darkness, not to understand who is Vaiṣṇava."

Guest (5): That is true…

Prabhupāda: That is true. Take it, that. That's all. (laughter)

Guest (5): But to understand the God…

Prabhupāda: Tān ahaṁ dviṣataḥ krūrān kṣipāmy ajasram andhā-yoniṣu [Bg. 16.19]. Those who are vaiṣṇava-dveṣi, bhagavad-dveṣi, God keeps them in darkness perpetually.

Guest (5): What is the reason between man and God? That is the point we have to understood.

Prabhupāda: We have to understood… Come to this school and learn it, not in a minute.

Guest (5): Sir, not minute.

Prabhupāda: Then why you are asking all these things? You come, become a student, and learn. It is not so easy subject that standing for one minute, you'll understand everything.

Guest (5): Not standing. If God… If God is not doing everything…

Prabhupāda: God is doing everything. I have already explained. If you want to remain a demon, God will keep you in demonic condition. That's it. He is doing everything. That's a fact. And if you want to be devotee, then God can make you devotee also. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmi [Bg. 4.11].

Guest (5): That would be good.

Prabhupāda: Yes. So…

Guest (5): That's why I asked of the point which is not clear to me. That's why I asked of the point. I know that God is, God is moving everything…

Prabhupāda: God is doing everything. That's a fact.

Guest (5): Kṛṣṇa says in the Gītā, "I am moving everything.(?)" If so, if Śrī Kṛṣṇa is in the heart, if not then… If Śrī Kṛṣṇa is entering in every heart-He's God-then Americans are also. If Kṛṣṇa is living in every heart, this ātmā itself, God, Paraṁbrahma, ātmā in māyā, being entangled…

Prabhupāda: The God never says the ātmā is Parabrahman. Why you are talking like that?

Guest (5): No. If the ātmā is not God, then what is there?

Prabhupāda: God is…

Guest (5): Due to the presence of a God… This life force is not God. Due to presence of God this ātmā is living.

Prabhupāda: That's all right. Ātmā is there. You have studied Bhagavad-gītā or not? First of all tell me. Do you think ātmā and Paramātmā are the same thing?

Guest (5): Mostly the same thing. Yes. (laughter)

Prabhupāda: That is foolishness. That is foolishness. First of all try to understand. That is foolishness. Ātmā and Paramātmā-different.

Guest (5): Advaitavāda, dvaitavāda, viśiṣṭādvaitavāda…

Prabhupāda: No, no. I am talking of Bhagavad-gītā as it is. Don't bring this vāda, that vāda. In the Bhagavad-gītā the ātmā and Paramātmā is not the same.

Guest (5): No, then, well… We have to accept dualism. There are two…

Prabhupāda: No. Whatever "ism," we are talking of Bhagavad-gītā. So Bhagavad-gītā-ātmā and Paramātmā different.

Guest (5): This ātmā is giving forms to Paramātmā.

Prabhupāda: That is foolishness. That is foolishness. In the Bhagavad-gītā that is not stated.

Guest (5): With our intelligence we both cannot understand the thing, what is Parambrahman, but real philosophy is dvaitavāda, advaitavāda, one monism.

Prabhupāda: So dvaitavāda, advaitavāda, there may be. But we are talking of Bhagavad-gītā. In the Bhagavad-gītā what is there? You speak.

Guest (5): Knowledge of our ātmā. Bhagavad-gītā is connected to our ātmā. Excuse me.

Prabhupāda: Bhagavad-gītā, it is clearly stated that… What is that? Kṣetra-kṣetrajña. Ksetrajña. Just hear. Hear, please. Hear. Hear, please. Yes. Now, Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi: "So I am also kṣetrajña, and the jīva is also kṣetrajña." So that does not mean… First of all hear. Then say yes or no. He says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: "I am also kṣetrajñam, but sarva-kṣetreṣu." If ātmā… I am ātmā; you are ātmā. You know your kṣetra; I know my kṣetra. But I do not know your kṣetra; you do not know my kṣetra. That is Bhagavān. He knows everyone. Ksetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. So Kṛṣṇa or Bhagavān, He is sarva-kṣetreṣu, but you are only your kṣetra. Therefore dvaitavāda, two different kṣetras, kṣetrajñas. One kṣetrajña is all-pervading and one kṣetrajña is localized. Therefore two kṣetrajñas. It is dvaitavāda. Yes. You see Bhagavad-gītā? You have read Bhagavad-gītā?

Guest (5): In this ātmā, two kṣetrajñas.

Prabhupāda: In this… Not ātmā. In this body. There are two kṣetrajñas. One is the individual kṣetrajña.

Guest (5): But we mean to who is residing in the heart with the ātmā.

Prabhupāda: Yes. Then He's kṣetrajña.

Guest (5): Who become splitted after our death, that is the kṣetrajña.

Prabhupāda: Yes.

Guest (5): Then it will be two.

Prabhupāda: There are two kṣetrajñas: one kṣetrajña, the individual soul, and the other kṣetrajña is Bhagavān. There are two kṣetrajñas. Dvaitavāda.

Guest (5): Yes. Then this monism and dualism, then what about the Viśiṣṭa-advaita?

Prabhupāda: No, no. We are talking of Bhagavad-gītā. Why you are bringing so many things? First of all try to understand the simple thing in the Bhagavad-gītā. Then bring big, big words. Yes, there are two kṣetrajñas. You have to accept it.

Guest (5): Two kṣetrajñas.

Prabhupāda: Yes!

Guest (5): Then duality.

Prabhupāda: Yes!

Guest (5): Then there are two Gods.

Prabhupāda: Yes. Not two Gods. One God. One is servant. Not two Gods. There cannot be two Gods. Otherwise Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

Guest (5): Two kṣetrajña means two Gods.

Prabhupāda: Why kṣetrajña two Gods?

Guest (5): Because jña means God.

Prabhupāda: Then why two Gods?

Guest (5): Two kṣetrajña.

Prabhupāda: No! Two kṣetrajñas does not mean two Gods. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He is all-pervading. You are not all-pervading.

Guest (5): Kṛṣṇa is all-pervading.

Prabhupāda: Yes.

Guest (5): But by sandhāna, by sandhāna…

Prabhupāda: So even if you say… Even if you…

Guest (5): I can also pervade. I can also pervade. (laughter)

Prabhupāda: What is that?

Bhāgavata: By sādhana he can become all-pervading himself.

Prabhupāda: That is foolishness. That is foolishness.

Guest (4): There is no use in argument.

Prabhupāda: That is not possible.

Guest (5): In this body…

Prabhupāda: That is not possible. Mamaivāṁśo jīva-bhūtaḥ jīva loke sanātana [Bg. 15.7]. Sanātana-jīva-loke jīva āṁśa. Āṁśa cannot be the full. Yes. Āṁśa, part, cannot be equal to the whole.

Guest (5): Then if we be the parcels of God, then what about prārabdha? We are suffering from pain and pleasure…

Prabhupāda: So you are suffering. God is not suffering.

Guest (5): No. God is not suffering.

Prabhupāda: Then, therefore, difference between you and God. You are suffering god and he's enjoying God.

Guest (5): We are enjoying the prārabdha, is it not?

Prabhupāda: Yes.

Guest (5): Pain and pleasure is part of God.

Prabhupāda: Yes. That prārabdha. That is the… But God is not…

Guest (5): This is not argument. I have no equal.(?)

Prabhupāda: God is not under the laws of karma.

Guest (5): Swami, I want to know from swami.

Hari-śauri: If you want to know, then listen! If you want to know, listen. Don't speak!

Guest (5): All are waves and bubbles of the same sea. We are the bubbles and waves of the same sea, same Paraṁbrahman, this ātmā, Himself… (quotes Sanskrit) Oṁ bhūr bhuvaḥ svaḥ… [break]

Prabhupāda: Kṛṣṇa says ca, this word. Ksetrajñaṁ ca means "I am also kṣetrajña." Therefore He is different from the ordinary kṣetrajña. First of all try to understand this. Ca means different, another. And the difference is that sarva-kṣetreṣu bhārata, whereas the individual kṣetrajña is within the body. That's all. [break] …there is no advaitavāda. There may be advaitavāda philosophy, but in Bhagavad-gītā there is no adva itavāda. It is dvaitavāda. Otherwise why Kṛṣṇa said, sarva-dharmān partiyajjya mām ekaṁ śaraṇaṁ: "You śaraṇaṁ vraja. You are different from Me"? Kṛṣṇa says. Otherwise why Kṛṣṇa asked that "You surrender"? That you and I, different. That is dvaitavāda.

Guest (5): Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that can I understood, all arguments.

Prabhupāda: No. You can understand anything, but that is not the thing. We have to take it as it is. We are therefore presenting Bhagavad-gītā as God is commanding you, that "You surrender." So you are different from God.

Guest (5): That means, surrender means I am not a doer. I am not doing anything. God, who is residing within me…

Prabhupāda: Surrender. Who will surrender? Unless you are servant, why shall you surrender? You are servant; God is master. So therefore master and servant different.

Guest (5): No, that is true. I am not God. But God is there within me. God is everybody.

Prabhupāda: That's all… God is everywhere.

Guest (5): He's within ant and dog and elephant and everybody.

Prabhupāda: That…

Guest (5): Due to presence of God, this small living being, due to presence of God…

Prabhupāda: God is within dog. Therefore does it mean God is dog also?

Guest (5): No. God is not dog. God is a …

Prabhupāda: Then you are putting the same argument. Because God is there within dog, therefore God is dog.

Guest (5): When we are talking…

Prabhupāda: Yes. they are talking like that: daridra-nārāyaṇa.

Guest (5): God is in everywhere.

Prabhupāda: God is everywhere. That is understood. But that does not mean… God says, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. Why don't you read this?

Guest (5): No. That is true. If we will not believe that, then we will be helping people? We will be helping lot of people? No, that is not…

Prabhupāda: Well, we understand Bhagavad-gītā as it is. We don't make any interpretation.

Guest (5): In Bhagavad-gītā Śrī Kṛṣṇa says, "I live in everybody."

Prabhupāda: Who denies that? That does not mean God is everything.

Guest (5): No. God is not everything.

Prabhupāda: Then dvaitavāda-everything and God is different. That is dvaitavāda.

Guest (5): Then we have to love everybody, everything.

Prabhupāda: So who says no? Unless we love everyone, why we are traveling all over the world?

Guest (5): Love is God, accept, paraṁ dharma.

Prabhupāda: Yes.

Guest (5): Truth I understand.

Prabhupāda: That's it. That is… That is wanted. Paraṁ brahma paraṁ dhāma pavitram [Bg. 10.12].

Guest (5): Otherwise we can't love a poor man…

Satsvarūpa: Enough argument. Sit down. Then no more argument.

Guest (3): I think Lord has said in the Bhagavad-gītā…

Prabhupāda: Yes.

Guest (3): "Like sky, everywhere I am pervading, like one sun giving light to all."

Prabhupāda: Yes.

Guest (3): "So in all souls I am pervading."

Prabhupāda: Yes.

Guest (3): That much clear answer to his question, the difference between the all-pervading Lord…

Prabhupāda: Yes.

Guest (3): …and the individual soul.

Prabhupāda: Yes.

Guest (3): And also He has said that Paramātmā, He is Puruṣottama, greater than the soul. The soul is also…

Prabhupāda: Puruṣa. Soul is described as puruṣa.

Guest (3): Greater than him. So that also establishes that…

Prabhupāda: Dvaitavāda.

Guest (3): Yes. God is different. And we cannot say that we are equal to God.

Prabhupāda: Yes. And God says further, mattaḥ parataraṁ nānyat: [Bg. 7.7] "Nobody is equal." Asamaurdha: "Nobody is equal to God; nobody is greater than God." That is God. All right. Chant Hare Kṛṣṇa. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.66-96

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New York, November 21, 1966

Prabhupāda:

prabhu kahe-'tomāra dui-bhāi prayāge mililā
rūpa, anupama-duṅhe vṛndāvana gelā'

So Lord Caitanya informed Sanātana Gosvāmī that "Your two brothers, I met them at Prayāga, and they have started for Vṛndāvana." Lord Caitanya deputed the Sanātana Gosvāmī and Rūpa Gosvāmī to excavate the glories of Vṛndāvana. Before Lord Caitanya, the Vṛndāvana city was not there. The present Vṛndāvana city was not there. It was all forgotten practically. But when Lord Caitanya visited this land He made survey, and His assistants, these Gosvāmīs, they went there, and this present Vṛndāvana was constructed by the disciples of Lord Caitanya. So He said that ”I have instructed your two brothers, Rūpa Gosvāmī, to go to Vṛndāvana, and I have met them.”

tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doṅhāre

And He was guest in the house of Tapana Miśra. So He introduced Tapana Miśra with Sanātana Gosvāmī.

tapana-miśra tabe tāṅre kailā nimantraṇa
prabhu kahe-’kṣaura karāha, yāha, sanātana’

The Tapana Miśra invited him, that ”Please accept your bhikṣā at my place.” It is the system when a sannyāsī, or renounced order of life, is in the village or in the vicinity of a… So it is the Hindu system that somebody will invite. So Tapana Miśra invited him to take, accept prasādam at his place, and Lord Caitanya said that ”First of all you get him to a barber and have him cleansed of, of his beard and hairs which has grown for so many days. Let him become a gentleman.” The Lord said that ”Let him become a gentleman.”

candraśekharere prabhu kahe bolāñā
’ei veṣa dūra kara, yāha iṅhāre lañā’

”Just get him to a barber and clean, clean-shaven.” According to the Caitanya Mahāprabhu’s sampradāya, they keep themselves clean-shaven. And only single instance is there, Advaita Prabhu. He had his beard. And Caitanya Mahāprabhu never asked Him to cleanse. Because one reason is that Advaita Prabhu was just contemporary to His father, so He did not like to dictate. But otherwise, all His disciples, they were clean-shaved.

bhadra karāñā tāṅre gaṅgā-snāna karāila
śekhara āniyā tāṅre nūtana vastra dila

Then, after getting him washed in the Ganges and cleansed by a barber, Candraśekhara offered him a new pair of clothing and… Sei vastra sanātana nā kaila aṅgīkāra. And Sanātana Gosvāmī did not accept that new clothing. Śuniyā prabhura mane ānanda apāra. And when Lord Caitanya Mahāprabhu heard it that Sanātana Gosvāmī, after renouncement, he’s not going to accept any new clothing… So for a really renounced person is that whatever clothing is thrown in the street, he’ll collect and he’ll wear it. He would not purchase any new clothing. That is the order of strictly one who follows… Cīrāṇi. Sanātana… Svarūpa… Śukadeva Gosvāmī, in the Bhāgavata, he says that ”Whether old clothings and torn clothings cannot be had on the street? Whether trees are not giving fruit? Whether the rivers are dried up? Whether the caves of the mountains, they are closed? Then why the renounced order of persons go to the viṣayi?” Viṣayi means those, those who are materialistic. Sometimes renounced order of life, sannyāsī, they go to the householders… Of course, that is their duty. But still… So Śukadeva Gosvāmī, a great personality in the renounced order of life, he would live naked. He would not go even to the human society. So those who are following strictly, they don’t make themselves dependent on the householders or on the worldly people. So Sanātana Gosvāmī did not accept that new clothing, and when it was heard by Lord Caitanya, He was very glad.

madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanātane lañā gelā tapana-miśrera ghare

Then Caitanya Mahāprabhu… There were two gentlemen, Candraśekhara Ācārya and Tapana Miśra. So Candraśekhara Ācārya took care of Caitanya Mahāprabhu, and Tapana Miśra took Sanātana Gosvāmī at his place to give him prasādam.

miśra sanātana dilā nūtana vasana
vastra nāhi nilā, teṅho kaila nivedana

Again Miśra offered him that new clothing, but he refused.

’more vastra dite yadi tomāra haya mana
nija paridhāna eka deha’ purātana’

”If you like to give me some clothing, please give me some old clothing which you have used. That will suffice me.”

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupīna karila

Then he offered him one dhotī. Dhotī, in India, they use dhotī, about five yards, one dhotī. So he offered that dhotī, old clothing, and he divided into bahirvāsa and kaupīna, underwear and outward clothing.

mahārāṣṭrīya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe

Then again one Maharastrian brāhmaṇa also met him. He also invited him that ”Next day, you please come to my place.”

’sanātana, tumi yāvat kāśīte rahibā
tāvat āmāra ghare bhikṣā ye karibā’

That Maharastriya brāhmaṇa, he invited him, Sanātana Gosvāmī, ”So long you shall stay at Benares, kindly accept my invitation. You come to my place and take your prasādam.”

sanātana kahe-’āmi mādhukarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?’

Just see. He said, ”No, no. I cannot accept sumptuous foodstuff from a brāhmaṇa’s place. That is not my duty. I shall accept mādhukarī.” Mādhukarī is a principle introduced by these Gosvāmīs. Mādh, mādhu. Mādhu means honey. And the bees who collect honey from flower-a drop from this flower, a drop from that flower, a drop from that flower-in this way, he subsists. So this mādhukarī system means a renounced order of sannyāsī or a vairāgī, he should not accept in one place sumptuously. He should go to every householder and take a bit of capātī from this house, a bit of capātī from that house, a bit of capātī from that house, so that the householders also may not be disturbed and they may be benefited. When a real sannyāsī or vairāgi accepts something from the householder, it is a great benefit for him. Therefore to accept little from this house, to accept little from that house, that is also another mercy of the renounced sannyāsī or devotees of the Lord. Yes.

So he did not accept that invitation, that "I shall beg from door to door, and collect my capātī and live on that way."

sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra

Sanātana, he was so strict in renounced order of life, so that gave Caitanya Mahāprabhu too much pleasure: "Oh, it is very nice." But while he was coming, his brother-in-law gave him a nice blanket. That was on the body of Sanātana. And Caitanya Mahāprabhu several times overlooked about that blanket.

sanātana jānila ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya

Sanātana Gosvāmī, he was very intelligent; he was minister. He could understand that "Lord is observing my blanket. That means He doesn't like that I should have such valuable blanket on my body." So he thought that "I should give up this blanket."

eta cinti' gelā gaṅgāya madhyāhna karite
eka gauḍīya kānthā dhuñā diyāche śukāite

Thinking this, he went to the bank of the Ganges and he saw one, another vairāgi. He had a torn clothing, and he, after washing it, he gave it for drying. So Sanātana Gosvāmī went there and asked him, "Please take this blanket and kindly give me your, that torn clothing." So that man thought that he's cutting jokes with him, that he wants to exchange such a nice blanket. So he said, "Sir, you appear to be very good gentleman. You should not cut joke with me in this…" Then Sanātana Gosvāmī, "No, I am not cutting joke with you. I am really serious. Please exchange this. You take my, this valuable blanket, and give me that torn clothing." And after taking that torn clothing, when he appeared before Caitanya Mahāprabhu, Caitanya Mahāprabhu was very much pleased. Yes.

prabhu kahe-'tomāra bhoṭa-kambala kothā gela?'
prabhu-pade saba kathā gosāñi kahila

He inquired again, "Oh, where is that, your blanket, that valuable blanket I saw? Where you left it?" Then he described that "I could understand Your opinion. So I have exchanged that valuable blanket with this torn clothing. Yes."

prabhu kahe-'ihā āmi kariyāchi vicāra
viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra'

"Yes, I was just thinking of you. Now you are completely independent. You don't depend on anything. So it is giving Me much pleasure. Yes."

'se kene rākhibe tomāra śeṣa viṣaya-bhoga?
roga khaṇḍi' sad-vaidya nā rākhe śeṣa roga'

"By grace of Kṛṣṇa, your last attachment also now taken up. It is a great mercy of Kṛṣṇa upon you."

'tina mudrāra bhoṭa gāya, mādhukarī grāsa
dharma-hāni haya, loka kare upahāsa'

Then this is a hint by Lord Caitanya that a sannyāsī who has renounced everything, if he lives very gorgeously, with good dress, and good house, and apartment… No. This is not approved by Caitanya Mahāprabhu. Then what is that? What does it mean? A sannyāsī living like a first-class gentleman, smoking, and very nice apartment, and some, I mean to say, lady assistant, secretary… What is this? Caitanya Mahāprabhu did not approve. He must be, as far as possible… Whatever is absolutely necessity, he should accept, not more. Yes. That is renounced order of life, not that in the name of renounced order of life he should live at the expense of the householders, very gorgeously. No. This is not sannyāsa. It is not accepted by Caitanya Mahāprabhu's sampradāya.

So He says that "You live by begging from door to door, and you have a valuable blanket on your body. This is contradictory. Now I am glad that you have done this."

gosāñi kahe-'ye khaṇḍila kuviṣaya-bhoga
tāṅra icchāya gela mora śeṣa viṣaya-roga'

"Now You wanted me to be in renounced order of life. I first met you when I was at, in Bengal, in the capital of Gaudadeśa. And You desired me that I should be in renounced order of life. So I came, and my last attachment to that kambala is also now finished by You."

prasanna hañā prabhu tāṅre kṛpā kaila
tāṅra kṛpāya praśna karite tāṅra śakti haila

Now Sanātana Gosvāmī and Caitanya Mahāprabhu is sitting together for discussion. This is called "Instruction to Sanātana Gosvāmī." Caitanya Mahāprabhu had discussion with some of His principal disciples. One was Rāmānanda Rāya. Raya Rāmaṇanda, he was Governor of Madras, and later on he retired from that governorship and became a constant companion of Caitanya Mahāprabhu. Although he was a householder, he never accepted renouncement, but still, he was con… He was the most confidential devotee of Caitanya Mahāprabhu, although he was a householder, because he was highly advanced in the science of Kṛṣṇa. So there was some discussion with this Rāmānanda Rāya, and there was some discussion with this Sanātana Gosvāmī, and some discussion with Sārvabhauma Bhaṭṭācārya, and some discussion with Rūpa Gosvāmī. So He had no other discussion with anyone, and the rest of His life was spent by simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa. And these disciples, under the instruction of Caitanya Mahāprabhu, they have made volumes of books on the basis of the instruction of Caitanya Mahāprabhu. Caitanya Mahāprabhu did not write any book in His own hand. He wrote only eight verses, which is called Śikṣāṣṭaka. That was His only writing. Otherwise, all the books, valuable books that you have got in His sampradāya, they are written by His disciples, especially by Rūpa Gosvāmī. He's famous. Rūpa Gosvāmī, Sanātana Gosvāmī, and that boy, the nephew of Rūpa Gosvāmī who left home at ten years old and later on, after becoming a very great Sanskrit scholar, he approached their uncles, that Jīva Gosvāmī. Oh, he has written many valuable volumes of books. So the asset of this Caitanya-sampradāya about this devotional service is very great. Very great. This Caitanya-caritāmṛta is also one of them. Yes.

So,

pūrve yaiche rāya-pāśe prabhu praśna kailā
tāṅra śaktye rāmānanda tāṅra uttara dilā
ihāṅ prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare 'tattva'-nirūpaṇa

Now, after Caitanya Mahāprabhu's approval of renouncement of Sanātana Gosvāmī, He instructed him for two months at Benares. In the formerly... Here it is referred. In the formerly, as He instructed Rāmānanda Rāya at, in Kabul (?)-Kabul is a place in the Madras, South India-similarly, in that occasion the Lord was questioning Rāmānanda Rāya, and Rāmānanda Rāya was replying and here, in the similar way, the Sanātana Gosvāmī will question and Lord Caitanya will reply. So sometimes the disciple and the spiritual master, the relationship is like that. Sometimes the teacher questions to the student, and student replies, and sometimes the student questions to the teacher, and teacher replies. This is called iṣṭagoṣṭhī. To develop knowledge, these questions and answers are required. According to system of accepting a spiritual master, it is said that just after acceptance... Ādau gurvāśrayam. One must have to accept a spiritual master. Then the next position is sad-dharma-pṛcchāt. Then he should be very much inquisitive. A student... Not finishing, that "Now I am initiated. Everything finished." No. He should be very inquisitive. Unless one is very inquisitive, there is no necessity of accepting a spiritual master. That is the instruction in the Śrīmad-Bhāgavatam. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. One has the necessity of accepting a spiritual master who is very much inquisitive about transcendental matter. Otherwise there is no necessity. Simply, "Oh, because so many people accept a spiritual master, so I'll have to accept somebody as spiritual master. My business finished"-no. One should be very much inquisitive. Yes. He must be very much eager to understand what is transcendental subject. Then his, this business of accepting a spiritual master will be fulfilled.

So here also... And when the questions and answers were going on between Rāmānanda Rāya and Caitanya Mahāprabhu, Rāmānanda Rāya was not even a brāhmaṇa. Because in those days, the brāhmaṇas were very respectable community and they were learned scholars, so... And he was kāyastha. Kāyastha. Kāyastha, in... Of course, now..., not now, in some hundred or two hundred years before, these kāyastha were considered very lower caste. So Rāmānanda Rāya belonged to that kāyastha community. But he was very much learned. And Caitanya Mahāprabhu, He belonged to the brāhmaṇa community, and He was vastly learned. At the same time, He was in renounced order of life. So when Caitanya Mahāprabhu was asking question from Rāmānanda Rāya, he felt himself shy, that "I am a householder, and I belong to the kāyastha community, and Lord, You belong to the..., You come from the brāhmaṇa community, and You are so vastly learned. At the same time, You have accepted renounced order. So You are in all respect my master. How is that You are trying to understand from me?" Caitanya Mahāprabhu showed this example by life's activity. So he was hesitating that "I should rather put question to You as teacher, and You should answer me." But Caitanya Mahāprabhu said, "No, no, no. There is no such differentiation between master..."

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

"It doesn't matter whether you are a householder, or you are a brāhmaṇa, or you are a renounced order of... If you know the science of Kṛṣṇa-you are fully in Kṛṣṇa consciousness-you are My guru. You are my spiritual master."

So that is the relation between spiritual master and the student, not that the spiritual master, because he has officially accepted the post as spiritual master, he should remain as... He should accept the students also as his spiritual master. This is the reciprocation. Prabhu. Everyone would address the other as prabhu. But officially one may be a spiritual master. But in spiritual platform there is no such difference. But officially, custom is that spiritual master is considered in the place of Supreme Lord, and therefore he is given the such respect. But the spiritual master, bona fide spiritual master, he thinks that "I am your disciple. I am your disciple." And practical example I have seen: our Guru Mahārāja, when we offered obeisances, he used to return me, dāso 'smi: "I am your servant." He used to return me this way, "I am your servant."

So these are the things we have to learn from the behavior, practical demonstration, of Caitanya's Mahāprabhu's life. So tomorrow we shall discuss the questions and answers of Sanātana Gosvāmī.

Thank you very much. [break]

...You see? So similarly, a material qualification, that is not bad, provided they are engaged in Kṛṣṇa consciousness. Otherwise it has no value. Material qualification, if they are engaged... Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. If one is able to dovetail his material qualities in the service of the Lord, then that becomes a great qualification. Viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha. Aravinda-nābha. Aravinda means lotus flower, and nābha means this navel. So Viṣṇu... Kṛṣṇa is Viṣṇu; therefore His another name is Aravinda-nābha. He has got a lotus flower. On that lotus flower, Brahmā is born. This is omnipotency, omnipotency of God. You have seen that picture in the cover of Śrīmad-Bhāgavatam. That Garbhodakaśāyī Viṣṇu is lying, and there is a lotus flower from His navel, and upon the lotus flower, Brahmā is born, and Lakṣmīji is engaged in serving His lotus feet. But just see. Kṛṣṇa was to beget a son. His wife, Lakṣmī, or Viṣṇu's wife, was sitting. But He did not take... [break] ... He begot a child, Brahmā, from His own navel. This is called omnipotency. He can do anything and everything. Now, when we conceive of begetting a child, oh, we must have a, we must have to secure a wife first of all. Then I have my sex intercourse with her, then she should be pregnant, then I... Then there is child. Otherwise there is no child. Because we are..., we are not omnipotent, we cannot produce child in that way. This is called omnipotency. And He did not require the help of the wife, neither there was necessity. So Kṛṣṇa's wife, or Kṛṣṇa's girlfriends, they are not Kṛṣṇa's necessities. Kṛṣṇa is without any necessity, without any want. But if somebody wants "Kṛṣṇa should be my friend," "Kṛṣṇa should be my husband," He accepts. That's it. He is not in want. He is full in Himself. One who knows this fact, he is pure devotee. You are a... You are offering capātī. Don't think that Kṛṣṇa is in want of your capātī. But if you offer Kṛṣṇa and take the capātī, you are benefited. Kṛṣṇa bada dayāmaya, karibāre jihvā jaya. I sing this. Perhaps you do not know the meaning, that Kṛṣṇa is very merciful. Because my tongue is always hankering after some good, tasty food, this or that, this or that... But if I eat Kṛṣṇa's prasāda, then my tongue will be controlled. And as soon as your tongue is controlled, your all other senses will be controlled. These are the philosophy. So don't think that Kṛṣṇa is in want or Kṛṣṇa is in need-He needs your third-class service. No. He's full, Himself. But if you can offer your service some way or other, then you are benefited. You are elevated to the transcendental position. That is Kṛṣṇa consciousness. Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.97-99

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New York, November 22, 1966
Prabhupāda:

kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam
tattvaṁ sanātanāyeśaḥ
kṛpayopadideśa saḥ

Kṛṣṇa-svarūpa. Now, Sanātana Gosvāmī is taking instruction and lessons from Śrī Caitanya Mahāprabhu. And what is the subject matter of instruction? That is described herein by the author of this Caitanya-caritāmṛta. The subject matter is kṛṣṇa-svarūpa, what is the actual position of Kṛṣṇa, kṛṣṇa-svarūpa-mādhuryaiś, and what is the special attractiveness of Kṛṣṇa, mādhurya, kṛṣṇa-svarūpa-mādhurya aiśvarya, and what are the opulences of Kṛṣṇa, bhakti-rasāśrayam. And all these-what is Kṛṣṇa, what is His special qualification for attraction, and what is His opulence-these three things can be understood through devotional service, by no other means. Just like I have several times cited the example that if you want to be in confidence of a great personality, then you must satisfy him by your service. You cannot understand a big man by your speculation. Even in this material world, if you want to know a big man, what he is, then you must satisfy him by your service attitude, by friendship, by love, and he will disclose to you what he is. So the same process is bhakti-rasāśrayam. If you want to know what is Kṛṣṇa, what is His opulence, what is special feature for attraction, then you should try to understand through this devotional service of Kṛṣṇa consciousness.

In the Bhagavad-gītā also, the Lord says that bhaktyā mām abhijānāti. Bhaktyā mām abhijānāti, tattvataḥ, yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. In another place the Lord says that "To understand Me, actually what I am, is very difficult." Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many millions of human beings, somebody tries to make a perfection of his life." Otherwise they are all working like cats and dogs, that's all, simply āhāra-nidrā-bhaya-maithunaṁ ca. They have no other information. "Work hard, eat, be merry and enjoy, and have mating, that's all." So out of millions and millions of persons like this, engaged in animal propensities of life, only a few persons, selected person… Because the illusory energy has grasped us under her clutches very tightly, to get out of the clutches is very difficult. So somehow or other, a few people, out of many millions and thousands, they come to the understanding that what is the real perfection of life. Now, those who are actually perfected, out of them, out of millions of them, one can understand Kṛṣṇa. That is the statement of Bhagavad-gītā. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām [Bg. 7.3]. Siddhānām means those who are already achieved perfection. Out of them-not these imperfect fools-those who are actually attained perfection, they can understand what Kṛṣṇa is actually, tattvataḥ. And that actual position can be understood… In another place in Bhagavad-gītā it says, bhaktyā mām abhijānāti: [Bg. 18.55] "What He is actually, that can be understood by this devotional service, no other process." No other process will help to understand Kṛṣṇa. You can… By other processes you can achieve some other thing, but if you want to know Kṛṣṇa, then you have to understand through your devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] "As I am." Tato māṁ tattvato jñātvā.

So you will have entrance into the spiritual kingdom, into the abode of Kṛṣṇa when you have perfectly… We cannot understand perfectly, but as far as possible, as far we have got the capacity, if we understand Kṛṣṇa as He is, then the entrance will be there. Otherwise there is no entrance. Therefore Lord Caitanya instructed Sanātana Gosvāmī about Kṛṣṇa through devotional service. This instruction is very important. You should very carefully hear and, if possible, note. This is directly the instruction. Just like the Bhagavad-gītā: the Lord Kṛṣṇa is directly instructing Arjuna. But in the Bhagavad-gītā there are many phases of instruction, fruitive action, philosophical speculation, yoga system and jñāna system, all kinds of different paths. Ultimately, of course, Lord Kṛṣṇa instructed him that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the most confidential part. But here Lord Caitanya, He is not instructing any superfluous things. So that is the blessings of Lord Caitanya. Even what Kṛṣṇa could not give, what Kṛṣṇa could not, or Kṛṣṇa hesitated to give… Because Kṛṣṇa hesitated that "If I speak in the beginning of the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], people would not accept it." There was no necessity of describing Bhagavad-gītā in so many phases of instruction. Because the last instruction, most confidential instruction, was that "You give up everything and just surrender unto Me." That is the actual instruction of Bhagavad-gītā, but that was not spoken in the beginning because there are many phases of human beings. They are under different stages of…

So for their different stages, karma, jñāna, yoga, so many things, they have been described. But here, Caitanya Mahāprabhu, His mercy is that He directly gives this highest instruction-what Kṛṣṇa could not give, but Kṛṣṇa Caitanya, or Kṛṣṇa in His incarnation as Lord Śrī Caitanya Mahāprabhu, He gave us. Therefore He is considered the most munificent, charitable personality, man of charity. Rūpa Gosvāmī offered his respect, that namo mahā-vadānyāya: "You are the greatest munificent personality." Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "You are directly offering Kṛṣṇa, which is very difficult to understand." It is very difficult to understand. "So many scholars, so many philosophers, so many great personalities, they could not understand Kṛṣṇa, but Your mercy is so broad that You are directly offering Kṛṣṇa." Therefore, mahā-vadānyāya kṛṣṇa-prema-pradāya te: "Directly You are giving Kṛṣṇa, love of Kṛṣṇa."

So Sanātana Gosvāmī in this way, directly, here received instruction from Lord Caitanya about bhakti-yogam, what is bhakti. Tattvaṁ sanātanāyeśaḥ kṛpayopadideśa saḥ. Īśa. Īśa means the Lord, the supreme controller. So he is also… Just like Arjuna received instruction directly, similarly, Sanātana Gosvāmī also received instruction directly from the Supreme Lord. Now, here, how to receive instruction, that is given by example by Sanātana Gosvāmī.

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā

"Sanātana Gosvāmī very humbly fell down on the lotus feet of Caitanya Mahāprabhu, and most humbly he submitted." What is that submission?

'nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi' goṅāinu janama!

"My dear Sir, I have wasted my time in simply sense gratification. That is my qualification. And I belong to the lowest caste," nīca jāti nīca-saṅgī, "and my association is also of the lowest type." And patita: "I am fallen, and I am the lowest of all. This is my qualification." Now, why he is submitting himself as nīca jāti? Nīca jāti means those who are born in lower families. They are called nīca jāti, as śūdras or less than the śūdras. According to Vedic system the brāhmaṇa, kṣatriya, and vaiśya, they are higher caste, and the śūdras, they are lower caste. And less than śūdras, they are lowest.

So Sanātana Gosvāmī, actually he belonged to the brāhmaṇa family. His forefathers belonged to the sarasvata brāhmaṇa. There are different sect, gaura brāhmaṇa and sarasvata brāhmaṇa. So sarasvata brāhmaṇa, actually they belonged to the Aryan, ārya-varta, the Punjab side and Kashmir side. They are considered to be high-class brāhmaṇa. So he belongs to that community. But somehow or other, their forefathers, I mean to say, make their domicile in Bengal because they had some property in Bengal. They were very rich, aristocratic family. And this Sanātana Gosvāmī accepted ministership in the Muhammadan kingdom. So in those days, amongst the brāhmaṇa community, if any brāhmaṇa would accept service, he becomes at once a śūdra. He becomes at once, because service is meant for the śūdras, not for the brāhmaṇas, kṣatriya, and vaiśyas. They would never accept anybody's obligation as service. They will starve. That was the principle. Only the śūdras could accept service. So because this Sanātana Gosvāmī and Rūpa Gosvāmī accepted government office-although it was government office, but it was service-so they were outside the brāhmaṇa community. So all these Caitanya Mahāprabhu accepted. Otherwise, at that time social condition was very strict. You have heard the name of Rabindranath Tagore. They were also in that way ostracized. They were out of brāhmaṇa community. They also belonged to the brāhmaṇa community. So therefore he is presenting himself that nīca jāti. Nīca jāti: "I am lower caste." Why? Nīca-saṅgī: "Because my association nīca, my association Muhammadan. They are not brāhmaṇas. They are not highly qualified. Because my association lower, so I am lower also." And patita: "I have fallen down from the standard of my paternal position." Patita: "I am fallen." Adhama. Adhama means "I am the lowest of the human beings."

So of course, because Sanātana Gosvāmī was under certain condition, it is not simply, particularly for this Sanātana Gosvāmī. Everyone, unless he is conscious of his position, that he is the lowest, he cannot become the highest. One should not think… While approaching a spiritual master, one should not be puffed up with his so-called qualification. He should be a blank slate. That is the… That is the requirement. He should forget. That, whatever nonsense he has learned, he should forget. Otherwise there will be no benefit by approaching spiritual master. He should forget. If he keeps his personality, "I believe…, I cannot…," there is no necessity. With such nonsense things, nobody should approach a spiritual master. One should become a blank slate. That is the instruction here, that "I am fallen, I am the lowest, and I am lower born. So many things, all good qualification, this is my position." Nīca jāti. And kuviṣaya-kūpe paḍi' goṅāinu janama: "I have now wasted my time simply by sense gratification." Viṣaya means āhāra-nidrā-bhaya-maithuna. These are called viṣaya, objects of sense gratification: eating, sleeping, mating and defending. These are called viṣaya, and we are engaged only how to eat very nicely, how to sleep very nicely, how to give me protection and how to have nice mating. This is our business. So Sanātana Gosvāmī says that "I have simply wasted my time in this way, and my position is this." So therefore, actually, āpanāra hitāhita kichui nā jāni: "Because I am so much fallen, because I have wasted my time in sense gratification, because I am ostracized, because my association is so lower, therefore my position is that I do not know what is actually beneficial to me." Āpanāra hitāhita kichui nā jāni.

Now, Sanātana Gosvāmī was minister, educated. He was a learned scholar in Parsi and Sanskrit. So how it is that he is placing himself in that way? Is he, I mean to say, imitating something, such humbleness, but actually he was not? Actually, he was… No. Actually he was so. A devotee does not say anything falsely, unless he feels, he feels himself like that. Why does he feel? He was educated. He belonged to the brāhmaṇa, aristocratic family. His association was all nawabs and zamindars, aristocratic family, and still, he says like this. Why? What is the defect, that he felt like that? Now he is expressing. Āpanāra hitāhita kichui nā jāni: "I do not know what is actually beneficial to me. I am thinking that 'If I am posted in a service like this and if I have got some aristocratic association, I have got some arrangement for sense gratification…' That is materialism. So I have passed my, wasted my time in that way. But actually I do not know what is beneficial to me." So grāmya-vyavahāre paṇḍita, tāi satya māni. In the Indian system a brāhmaṇa is addressed as "paṇḍita." Perhaps you know Paṇḍita Jawaharlal Nehru. Although he had no brahminical qualification, but because he was born in a brāhmaṇa family, so this title was… "Paṇḍita." A brāhmaṇa is addressed as paṇḍita, a kṣatriya is addressed as ṭhākura, and a vaiśya is addressed seth, sethji, a rich man. The vaiśyas are generally very rich men. Perhaps you have… As you have in your country the Rockefeller, Carnegie and Ford, similarly, in our country we have got many rich men just like Birla, Dalmiya, Bangar (?), and so many. So they are called sethji. So sethji, ṭhākuraji and paṇḍitaji. And the śūdras are called mahājana. Because if they are called śūdra, they will be angry. So mahājana means great personality. So these are some etiquette for addressing different communities. Amongst the different communities, although they were of such classification, still, there was no enmity. They lived in village although in their position, but the relationship was very friendly, just like brothers, just like brothers actually. Because the culture was religion, culture was this Kṛṣṇa consciousness. So they depended on the culture. There was no provincialism because they depended on culture. So culture is the thing, the Kṛṣṇa conscious, which can… Even there are materially so many high and low classification, when you come to this culture, Kṛṣṇa consciousness, they will be all in the same level.

So he says that grāmya-vyavahāre paṇḍita: "As a matter of social etiquette, I am addressed as 'paṇḍita.' " Paṇḍita means learned. Learned scholar, he is called paṇḍita. Paṇḍita sama-darśinaḥ. You have read in the Bhagavad-gītā: a paṇḍita means he sees everything on equal eye. Why? Because he is brāhmaṇa, he has known what is Brahman and what are these living entities. He has got such knowledge. That is called paṇḍita. So Sanātana Gosvāmī has no such knowledge. At least, he is pretending like that. So he says that grāmya-vyavahāre kahaye paṇḍita: "By social etiquette I am addressed as 'paṇḍita,' but…" Tāi satya māni: "And I also accept that I am paṇḍita." If somebody falsely calls me that "Your Majesty," so it is an insult. It is not honoring him. I am an ordinary man. If somebody calls me, Your Majesty," so a man who has no qualification, if he is eulogized in that way, that is an insult. But we are so much fool that if somebody calls me ”Your Majesty,” I shall feel, ”Oh, I am Majesty. Yes. I am His Majesty.” That is our nature. If some false qualifications is awarded to me, I shall be very glad to accept it. I shall think, ”Yes.” So Sanātana Gosvāmī said that ”Actually, I am not paṇḍita because I do not know what is my benefit, what is beneficial to me. I do not know the goal of my life. I simply wasted my time in sense gratification. I do not know. And still, people say, ’You are paṇḍita,’ and I accept it. Just see my position.” This is blank slate, admitting that ”I am fool number one, but people say I am learned, and I accept it.” This is our nature. This is called illusion. He will never think that ”I am fool number one.” He will always think, ”Oh, who can be greater than me? I can think myself. Why? What is the necessity of a spiritual master? I can become a religious leader, I can become such and such, or…” This is our mentality.

So this mentality should be sacrificed first, before going to a spiritual master. First of all you have to select who can be your spiritual master. That requires some knowledge. Or you have to behave with a person to understand, ”Whether he is fit to become my spiritual master?” Then you should offer yourself to be a student. That is the process, not that all of a sudden you shall go to a person, ”Oh, please accept me as your…” No. You should first of all try to understand whether he is actually fit. Then offer yourself. So just like Sanātana Gosvāmī, when he first saw Caitanya Mahāprabhu, he did not offer himself, but when he heard from Caitanya Mahāprabhu and he understood, ”Yes, it is very nice thing. So I should now retire from service, and I should wholly devote to Caitanya Mahāprabhu,” so he left his very lucrative job, ministership, and just like a very poor man he approached to Caitanya Mahāprabhu, and he’s placing, submitted himself as blank slate, that ”These are my qualifications. Please accept me.”

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-99

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Washington, D.C., July 4, 1976

Pradyumna: (leads chanting, etc.) ”Translation: Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows. Sanātana Gosvāmī said, ’I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.’ ”

Prabhupāda:

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā
nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi’ goṅāinu janama

This is Bengali language. (aside:) Children must stop talking. Sanātana Gosvāmī approaching Caitanya Mahāprabhu. He was minister in the government of Nawab Hussain Shah, the then Pathan government in Bengal. So since he met Caitanya Mahāprabhu, he decided to retire from political life and join this movement. So there is a long history. When he wanted to resign, the Nawab become very angry because Nawab was depending on him for the ruling of the kingdom. He was free, but when Sanātana Gosvāmī proposed to retire, he became very much disturbed. A long history. So anyway, he escaped from the government service, and with great difficulty, he approached Caitanya Mahāprabhu when He was at Vārāṇasi, Benares.

So now, he’s ācārya, Sanātana Gosvāmī, he’s ācārya. Ācāryaṁ vijānīyān, māṁ vijānīyāt. Ācāryopāsanam. This is the recommendation of Vedic knowledge. One should worship the ācārya. So Sanātana Gosvāmī was made ācārya. Haridāsa Ṭhākura was made ācārya. Ācārya means one who knows the meaning of śāstra, personally behaves according to the śāstra and teaches his disciple accordingly. He is called ācārya. So Sanātana Gosvāmī is teaching us by his personal behavior how to approach guru. That he’s teaching. Tabe sanātana prabhura caraṇe dhariyā. To approach guru the first business is surrender. That is everywhere in the Vedic literature. That is the process.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

In the Bhagavad-gītā also, Kṛṣṇa says:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

First of all guru means tattva-darśī, one who knows the Absolute Truth. He is guru. Absolute Truth is Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. All previous ācāryas, modern ācāryas, they accept Kṛṣṇa as the Supreme Personality of Godhead. In India there are at the present moment… Within one thousand years, all the ācāryas who advented-Rāmānujācārya, Madhvācārya, Nimbārka, even Śaṅkarācārya-all accepted Kṛṣṇa as the Supreme Personality of Godhead.

So here Śrī Caitanya Mahāprabhu, He’s also Kṛṣṇa. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. He has appeared as devotee. He appeared first of all as the Supreme Lord, Kṛṣṇa, and He instructed Bhagavad-gītā to the fallen souls and He asserted His Lordship, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But puffed-up, so-called learned scholars and men of position, they declined, ”Why should I surrender to Kṛṣṇa?” Therefore Kṛṣṇa Himself as devotee of Kṛṣṇa appeared. That is Śrī Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, but He’s teaching how to approach Kṛṣṇa. And His disciples, they are also teaching the same philosophy. There is no difference between Kṛṣṇa’s philosophy and Caitanya Mahāprabhu’s philosophy. It is not that we can manufacture some philosophy. That is nonsense. Philosophy is one; religion is one. Everyone has to follow. There is no second alternative. That is the preaching about… Mām ekam, not that "Whatever you like, you can do." No, that is not. Mām ekam-simply Kṛṣṇa. There are some missionaries. They say that you can manufacture in your…, your own way of worship, and whatever you accept, that is all right. These bogus things are not accepted by the ācāryas. Mām ekam, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. If you want to understand what is Bhagavān, that is Kṛṣṇa. Bhagavān… Religion means to understand Bhagavān. The other day we were consulting dictionary? Religion means the process by which we can understand the supreme controller. There is a supreme controller, as in every department, in every state, every affair, every business, every institution there is a controller. That you have got experience, practical. Without controller, nothing can be properly discharged. Controller is required.

So the śāstra says that controller or ruler is the same, and the Sanskrit synonym is īśvara. Īśvara means controller or ruler. So there are different kinds of controllers according to time, sphere. Just like in your country, the President is the controller. In other country somebody is controller. So there are many hundreds and thousands of planets within this universe, and each and every planet there is a controller. The sun planet, there is a controller. His name is Vivasvān. That we find. Similarly, the moon planet, there is a controller. Every planet, there is controller. And above all of them there is another supreme controller of the universe, the Brahma, and there are many millions of brahmāṇḍas, or universes. So there are controllers. But so far Kṛṣṇa is concerned, He is described in the śāstras, Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are controllers, but the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ. Īśvaraḥ means controller. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His form… He has form. Bhagavān means with form. You see the form here, vigrahaḥ. Vigrahaḥ means form. But His form is different from our. He's sac-cid-ānanda. His form is eternal. Our, this form is not eternal. We have to give it up. We have to accept another form according to our karma. Tathā dehāntara-prāptiḥ [Bg. 2.13]. But Kṛṣṇa hasn't got to do that. He is in His original form. He has got many forms, expansions, but His original form is Kṛṣṇa with two hands and flutes.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi
[Bs. 5.30]

Kṛṣṇa's symbolic representation is He is always playing on flute. And barhāvataṁsa: with a peacock feather. These are described in the Vedic literature. It is not that we worship Kṛṣṇa as imaginary form of God. No. As the Māyāvādīs, they say that you can imagine any form of God, no, that is not the fact. God has His original form, real form sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1].

So if we understand, if we want to understand Kṛṣṇa, are interested… Because Kṛṣṇa cannot be understood very easily. It is not possible.

manuṣyāṇāṁ sahasreṣu
kaścid yatayi siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Kṛṣṇa says, "Out of many millions of persons, one is interested how to become siddha." Siddha means liberated, one who is not entangled with this material atmosphere. He is called siddha. So out of many millions of people, one may be interested how to become free from this material entanglement. And yatatām api siddhānām [Bg. 7.3], and out of many such siddhas, one may understand Kṛṣṇa. Kaścid vetti māṁ tattvataḥ. So it is not so easy to understand Kṛṣṇa, but when Kṛṣṇa comes personally as a devotee and shows us the ways and means how to approach Kṛṣṇa, then it becomes easier. That is Caitanya Mahāprabhu. So if we follow the methods, the method prescribed by Kṛṣṇa is very easy, but still, because we misunderstand Kṛṣṇa… Therefore, if we go through the mercy of Caitanya Mahāprabhu, then we can easily understand Kṛṣṇa. That is recognized by Rūpa Gosvāmī, the younger brother of Sanātana Gosvāmī. Two of them were ministers. So Rūpa Gosvāmī has described,

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He said, "Caitanya Mahāprabhu, You are Kṛṣṇa. Now, this time, You have appeared as Kṛṣṇa Caitanya in order to give everyone Kṛṣṇa. Kṛṣṇa made some condition, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but here now, as devotee of Kṛṣṇa, You are distributing Kṛṣṇa without any condition. Therefore mahā-vadānyāya: You are the most munificent incarnation." So somehow or other, Sanātana Gosvāmī, he became attracted to Caitanya Mahāprabhu. He resigned his ministerial post, and he has come to surrender to Caitanya Mahāprabhu while he was at Benares. Therefore it is said, tabe sanātana prabhura caraṇe dhariyā.

So when we approach guru, our first condition is that we must be humble and surrender. Praṇipāta. Prakṛṣṭa-rūpeṇa-nipāta. Then sevā, to serve the spiritual master; yasya prasādād, to gain his favor. Yasya prasādād bhagavat-prasādo **. This is the process. So Caitanya Mahāprabhu… Sanātana Gosvāmī's teaching how to approach guru, so, very humbly… Dante tṛṇa lañā. In India the system is that to… Symbolic representation of humbleness is to take one piece of grass in the mouth. Then it is to be understood that he is coming very submissively. Now this system is not current, but formerly it was. So Prabodhānanda Sarasvatī also said like that, dante nidhāya tṛṇakaṁ padayor nipatya kṛtvā cāhaṁ kāku-śatam ahaṁ bravīmi. He was a devotee of Lord Caitanya Mahāprabhu, and he also taught us how to preach Kṛṣṇa consciousness, becoming very humble, humbler… Caitanya Mahāprabhu has also instructed us,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

[Cc. Ādi 17.31]

This time, Kali-yuga, is very, very fallen. People are very, very much fallen. Mandāḥ sumanda-matayo [SB 1.1.10]. Practically cent percent of the population at the present moment, they're manda. Manda. Manda means of no value, or very bad, manda, or very slow. There are several meanings of manda. So in this age all the people, they are manda. Mandāḥ sumanda-matayo. And because they are generally very bad, everyone has got a process of spiritual realization. First of all they are not interested, manda. Our real value of life, human being, means spiritual understanding. This is… This human life is meant for spiritual understanding. Athāto brahma jijñāsā. Absolute Truth. That is the only business. But on account of being manda, we have invented so many other occupational duties. That is… According to… That is a fact, not according to Vaiṣṇava philosophy, but that is a fact. We may improve the standard of living condition. So living condition, that is bodily concept of life. I am sitting in this comfortable siṁhāsana. That's all. I can sit down also on the floor. It does not make much difference. According to time, circumstances… So life… So we are combination of spirit and matter. This body is matter, and the moving force which is moving this body, that is spirit soul. So we are manda. We are so dull that the highest learned man and the so-called scientist and philosopher, they cannot understand this distinction. They think this body is everything. But that is not the fact. Body is not everything. The moving power of the body is the spirit soul. We are repeatedly trying to convince people this simple truth, but they are so dull-headed they cannot understand. Yes.

So they have been described as animals. The śāstra, they say, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who is in this bodily concept… Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ: "In my country, bhauma… I am born in America or I am born in India, so it is my country." How long you'll remain America? How long you'll remain India? They do not know. But they are mad after this conception of life, bodily conception of life. Bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile na karhicit. People in every community, religious community, there is tīrtha. People want (indistinct) holy place. So they go, they take bath. Just like in India they go to Hardwar or Vṛndāvana or Prayag, take bath in the Ganges or Yamunā. Similarly, Christians, they go to take bath in the river Jordan. So everyone has got. Yat-tīrtha-buddhiḥ salile na tad janeṣv abhijñeṣu sa eva go-kharaḥ [SB 10.84.13]. This kind of life is go-kharaḥ. Go means cows, and kharaḥ means ass. Without understanding the value of life, na tad-janeṣv abhijñeṣu, without associating with abhijñaḥ, learned spiritual master, if he passes his life with this understanding, then he is no better than the cows and ass. This is the verdict.

So therefore Sanātana Gosvāmī, he is very learned man in that time. Because it was Muhammadan time, he used to learn very nicely Arabic and Parsi, Persian language. Just like during British period we had to learn English, similarly, the state language was somewhere Arabic and somewhere Parsi. Sometimes, they are called mixed-that is called Urdu. So he was learned scholar, and he was also born of very nice brāhmaṇa family, Sanātana Gosvāmī, sārasvata-brāhmaṇa. So born brāhmaṇa family, well-educated, minister, everything, but he presents himself, nīca jāti, nīca-saṅgī, patita adhama, kuviṣaya-kūpe paḍi' goṅāinu janama! He has understood that the so-called, bodily conception that "I am rich man," "I am very learned man," "I am brāhmaṇa" or "I am American," these are useless understanding. One who understands like that, he is… Sanātana Gosvāmī-he's a nīca jāti, the bodily conception of life nīca jāti. Nīca jāti, nīca-saṅgī. Why the bodily concept of life? Because the association is bad. At the present moment we do not get any education or good association to understand our real identity. That is the difficulty. Therefore he says, nīca saṅgī, patita adhama. Adhama means lowest of the mankind; patita means fallen. If one does not understand his real interest, he is called fallen.

So what is our real interest? By evolutionary process, after going through so many forms of life, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ, in this way, eight million forms of life, and we have got this human form of life. So this life especially meant for athāto brahma jijñāsā. Simply to understand our spiritual identity, the Absolute Truth, that is the only business. But we are… We have got the intelligence more than the cats and dogs. They cannot inquire about the spiritual identity, and if we keep ourself in darkness without understanding our spiritual identity, then we are no better than the dogs and cats. Therefore he said, nīca jāti: "I have no information about the soul." Nīca jāti. Just like dogs. It is a class. So nīca. Of course, in your country dog is very pet. Now we are learning also, India, how to keep a dog and become aristocratic. (laughter) So now there is big, big dog show in New Delhi. But actually in India, although dog was not neglected, in a neighborhood, if there is a dog, people will give him food but not allow to enter into the house. He'll be not allowed. A dog is also trained up. They'll come to a door and sit down and move his tail: "Give me some food." And people will give. But he's not allowed to enter, the dog or caṇḍālas are not allowed.

So there is distinction, caste distinction, according to the spiritual advancement. The brāhmaṇa, kṣatriya, vaiśya, śūdra, these are higher class or lower class according to the spiritual understanding. But one who is elevated in spiritual understanding, he is brāhmaṇa. Brahmā jānātīti brāhmaṇaḥ. Brāhmaṇa does not mean simply… Of course, in this age brāhmaṇa means vipratve sūtram eva hi. That is also predicted, that if you get one sūtra, one thread, one paisa-worth, and get it on your body, then you become a brāhmaṇa. No, that is not. Brāhmaṇa is a qualification.

satya śamo damas
titikṣa kṣantir ārjavam
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

So these things are being lost; therefore in the Kali-yuga practically everyone is a śūdra. Patita-adhama, adhama. Narādhamāḥ. In the Bhagavad-gītā also it is said, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Because people at the present moment are very, very low grade, nīca jāti, nīca-saṅgī, fallen and narādhamāḥ… The same thing is stated in the Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Those who are narādhamāḥ, lowest of the mankind and very, very sinful, duṣkṛtina, mūḍhāḥ, and rascal, they do not surrender to Kṛṣṇa.

So to surrender to Kṛṣṇa requires little qualification, and that qualification Sanātana Gosvāmī wanted. Therefore he has approached Śrī Caitanya Mahāprabhu. We can follow his footsteps. He is also… He is an ācārya, but it is essential, essential. Don't be assured that you are very highly elevated person. Without Kṛṣṇa consciousness, everyone-this is a challenge-everyone is low born. Everyone is nīca, badly associated, fallen, and the lowest of the mankind because he's missing the chance of understanding Kṛṣṇa in the human form life, and nobody knows what he's going to be, next life. So it it a very risky civilization without any understanding of Kṛṣṇa. Be careful. Those who have taken to Kṛṣṇa consciousness, execute the Kṛṣṇa consciousness business very cautiously so that we may not fall down. There is risk of fall down, but if we stick to Kṛṣṇa's lotus feet-mām eva ye prapadyante māyām etāṁ taranti-then there is no fear.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-102

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April 27, 1976, Auckland, New Zealand

Prabhupāda: So this evening I shall speak to you about Sanātana Gosvāmī, when he resigned from his ministership in the government of Nawab Hussain Shah in Bengal and joined Śrī Caitanya Mahāprabhu in His movement of Kṛṣṇa consciousness.

So there is a long history how he resigned. He was the trustee of the government. Formerly, although the government was Muhammadan, the best Hindu personality was engaged to take charge of the ministership. Even in Akbar's time the same principle was done. Mahārāja Jayasingh. Even Aurangzeb, he was a very rigid Muhammadan, still, his principal minister was Mahārāja Jayasingh. Similarly, Sanātana Gosvāmī and his brother Rūpa Gosvāmī, they accepted the government service coming from a very respectable brāhmaṇa family. But they were rejected by the brāhmaṇa community because they accepted the service of Muhammadan. Formerly, the Hindu society was very strict. Brāhmaṇas would not accept anyone's service. So Sanātana Gosvāmī, after joining Caitanya Mahāprabhu, he left Bengal. And when Śrīla Caitanya Mahāprabhu was residing in Benares to deliver the Māyāvādī sannyāsīs, at that time, his bavarṇasee (?) … So after he was clean-shaved… This is one of the items of our movement. If one wants to be initiated, he must be clean-shaved. So Sanātana Gosvāmī was clean-shaved. And after becoming a regular Vaiṣṇava, then he is asking like this:

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā

So he approached Caitanya Mahāprabhu in a very humble manner. That is the way of approaching a guru. The Vedic instruction is,

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

Samit-pāṇiḥ, taking that short grass, kuśa. In Sanskrit it is called kuśa. So Sanātana Prabhu approached Him very humbly. That is the way. In the Bhagavad-gītā it is said,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

We must approach a bona fide guru for enlightenment. And samit-pāṇiḥ śrotriyam: one who has received knowledge by hearing, not by speculating. Nowadays it has become a fashion to speculate. The Vedic injunction is, "No. By hearing." You have to approach the right person and hear. Therefore the whole Vedic literature is called śruti. One has to learn very intelligently by hearing from the authority. The same example we find in Bhagavad-gītā. In the battlefield, where time is very valuable, still, Arjuna is hearing from Kṛṣṇa. Kṛṣṇa is instructing, and Arjuna is hearing. So this hearing process is our Vedic process. Caitanya Mahāprabhu has recommended, according to, of course, Vedic injunction: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You haven't got to change your position. It is not necessary that you have to take sannyāsa from gṛhastha life, you have to give up your occupation. No. That is not very important thing. The important thing is This verse was submitted by Lord Brahmā:

jñāne prayāsam udapāsya namanta eva
(jīvanti) san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ajito 'py asi tais…

If you want to understand God… That is the business of human life. Human life is specially… That is the chance. Because we are in the cycle of birth and death, changing, migrating from one body to another… This is our position. So except human body, lower than the human body, we can understand how they are suffering. Suppose a tree. Here we are sitting so comfortably. A few yards off from this place, there is a tree, and it is standing for thousands of years. Is not that punishment? If I tell Mr. such and such, "You stand up here for five hours," he'll become mad. That is a sort of punishment to the children. Formerly, the punishment was… The teacher, in the class, a naughty boy, he's asked, "Stand up on the bench." Therefore, half an hour to stand up on the bench becomes a very, very intolerable pain for him. So just imagine that the tree, this is punishment, standing in one place. I saw one tree in San Francisco; they say it is seven thousand years old. So except human form of life, there are eight million different forms of life. And there is little idea in the Darwin's theory of evolution. That is only imitation of the Vedic literature, and he wanted to credit for himself. He presented it pervertedly. But actually, in the Padma Purāṇa the evolution theory is there. Aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. There are 8,400,000 species of forms in jīva-jātiṣu, the living entities. They're passing through. So this is the chance, human form of life, to get out of this cycle of birth and death. Actually, this is our miserable condition. Kṛṣṇa presents these four things as actually miserable condition. We are trying to remove miseries and get happiness. This is called struggle for existence. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Mamaivāṁśo jīva-bhūto jīva-loke sanātanaḥ. In the Bhagavad-gītā Kṛṣṇa says that "These living entities, they are My part and parcels, qualitatively as good as I am." So the Vedānta-sūtra says, "The living entities or God, they are meant for enjoyment." Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). By nature ānandamaya. So "Why I am put into this miserable condition?" This is the questions by intelligent human being. And if he remains satisfied with the miseries of this material life, then he's no better than the cats and dogs. Sa eva go-kharaḥ [SB 10.84.13].

So this is intelligence, to inquire about the miserable condition of life. So Sanātana Gosvāmī, he says,

nīca jāti nīca saṅgī patita adhama
kuviṣaya-kūpe paḍi' goṅāinu janama

"My dear Sir, although I was born in brāhmaṇa family, but now I am rejected. I am counted amongst the Muhammadans." Because their name was also changed, these two brothers. And even they were rejected by the brāhmaṇa community, and their association was these big, big zamindars, most of them viṣayīs, only concerned with pound, shilling, pence. So about him it is said by Śrīnivāsa Ācārya, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. These Gosvāmīs, they were very exaltedly posted as minister and were associate Minister means associated with big, big men, big businessmen, big zamindars, like that. So maṇḍala-pati. And big men maṇḍala-pati, who controls a very big circle, especially the zamindars, landholders. So tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. He gave up the association of these big, big men. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. Tuccha means, "Eh, what is this? It has no value." So this is not ordinary thing, one can give up. But by the grace of Kṛṣṇa, by the grace of Caitanya Mahāprabhu, one may think of this material enjoyment very insignificant. (child making noises) (aside:) The child may be taken out. So he gave up the association and [break]

…the birds, they have no problem. Early in the morning they rise up, and they are certain, somewhere there is some fruit. They will eat and sleep in the top of the tree. They haven't got to make arrangement, economic development. It already is there. But it is very difficult to understand that these material necessities of life is already arranged. You cannot get more, cannot get… Suppose some of our Indian friends, they come to this country, far away. Does it mean that simply by coming here he has become millionaire? No. In Bengali it is said, yadi gar baṅge kaphala yabe saṅge (?), Wherever you go, your this fate will go with you. If you are meant for getting ten thousand, you'll never get ten thousand, one hundred. You'll get, either you remain in your country or go to hell. Destiny. This is called destiny. Therefore śāstra says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

Just like nobody hankers after distress, but we have experienced, distress is forced upon us. So similarly, śāstra says that whatever happiness you are destined to get, wherever you remain, you'll get it by destiny. So there is no need of trying for suppressing distress and getting happiness. Don't waste your time in that way. But you try for that thing which you never got in other different forms of life. That is Kṛṣṇa consciousness. This life is meant for this purpose, to understand Kṛṣṇa and God, or God. Yes. That is the only… athāto brahma jijñāsā. This is meant. Not for wasting our time simply with the animal propensities. The modern civilization, modern education, has no information about this. Nobody is trying to understand what is the actual aim of life. There is no such civilization. Therefore he is presenting himself, kuviṣaya-kūpe paḍi' goṅāinu janama. "Simply in the matter of searching after false happiness I have wasted my time." That he has condemned.

Then he says,

āpanāra hitāhita kichui nā jān
grāmya-vyavahāre paṇḍita tāi satya māni

Because brāhmaṇas in India It is A custom is still: whatever he may be, because he's born in a brāhmaṇa family, he's addressed as paṇḍitajī. Paṇḍitajī. So here Sanātana Gosvāmī says, grāmya-vyavahāre. Grāmya-vyavahāre means in village transaction. "Actually I am not paṇḍita, but the villagers, my neighbors, they call me paṇḍita. And because they call me paṇḍita, I also think that I am a paṇḍita." I have seen it in Calcutta. One man was pulling on thela with a sacred thread, and another man, maybe he's village men, he "Paṇḍitajī, pala ela(?)." And he's pulling on thela, he said, "Betaji kag amar(?)." Now this is going on. What is the value of his asirvad(?), blessing, who is engaged in pulling on thela? But this is grāmya-vyavahāre. This is not actual fact. So Caitanya…, by the grace of Caitanya Mahāprabhu, Sanātana Gosvāmī has learned it that "They called me paṇḍita. It is false address. I am not really paṇḍita." Why you are not paṇḍita? You are educated. You are very good scholar in Sanskrit and Parsi. And as in these days English is considered to be very important subject And actually it is. So unless one is educated in English, he's half-educated, still. So he was educated certainly. As a brāhmaṇa he was educated in Sanskrit, and as government officer, he had to learn, in those days, Urdu and Parsi. So he was educated. But he says that "Although they call me paṇḍita and I am, maybe I am little educated. But the difficulty is that I do not know what is the ultimate goal of life, or my real position of happiness." Āpanāra hitāhita kichui nā jāni.

Ask any learned scholar in these days that "What is the ultimate goal of life?" They will say, "Oh, there is no particular end (?). Let us live very happily, and after death everything is finished." I have consulted many men, big, big professors, Indian and foreign. They have no idea of the first education in the Bhagavad-gītā: tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. There is change of body. There is already change of body. I was a child, I was a boy, I was a young man. Now the body is changed-I have got this wretched body, old man's body. So all these bodies… That is simple, logical. Kṛṣṇa says in the beginning-that is the first lesson of Bhagavad-gītā-that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dehinaḥ means the proprietor of the body. But every one of us, thinking "I am this body." They have no first lesson of Bhagavad-gītā. First lesson only, ABCD, that "You are not this body." This is the first lesson. When Arjuna was talking in bodily relationship, so, and he accepted Kṛṣṇa as guru… Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "There is perplexity. I cannot understand, Kṛṣṇa." Kṛṣṇa was his friend, but he accepted Him guru. Accepting guru means if you accept somebody guru, then whatever he will say, you have to accept. Śiṣya. Śiṣya means one who is ruled. So if you voluntarily accept somebody, that "I shall be ruled by you," that is guru. Not that "I shall rule over you by giving some money." Then it is not accepting guru. Guru means in all circumstances. Guror hitam. Brahmacārī guru-kule vasan dānto guror hitam [SB 7.12.1]. Therefore the first training is to live in gurukula, to learn how to respect guru, how to abide by the orders of guru. So Kṛṣṇa is guru. So Arjuna accepted Kṛṣṇa as guru. Śiṣyas te 'ham [Bg. 2.7]. "I am Your now disciple. Now give, teach me." Then Bhagavad-gītā was begun. Not before that.

So teaching should not begin unless one accepts the teacher as the ultimate guru. So Kṛṣṇa is teaching the same thing as Caitanya Mahāprabhu will teach Sanātana Gosvāmī. The same process: tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. So the teacher, Kṛṣṇa, first of all chastised Arjuna. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhasase: [Bg. 2.11] "My dear Arjuna, you are talking like a very learned scholar, but you are engaged in such a thing which is not at all lamentable."

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"One who is learned, paṇḍita, he has no business to consider about this body." Now see, the whole world is concerned with this body, but this is condemned. Yasyātma-buddhiḥ kuṇape tri-dhātuke. Anyone who is accepting this body, which is nothing but combination of tri-dhātu… Or you take the material elements: earth, water, air, fire. Or more explicitly: the skin, blood, bone, urine, stool. You'll find these things. But do you think such intelligent person is created, manufactured, by bone and blood and skin and urine and stool? It's common sense. It is something else, spirit soul. That they do not understand.

Sanātana Gosvāmī is also placing that grāmya-vyavahāre paṇḍita, tāi satya māni: "These fools and rascals call me paṇḍitajī, and I accept, 'Oh, I am paṇḍita.' But actually my position, āpanāra hitāhita kichui nā jāni: I do not know what I am and what is the goal of my life. I am thinking, 'I am this body, and the body is finished then everything is finished.' This is my knowledge." So just compare. This knowledge is going on all over the world, "I am this body." And anyone who is thinking that he's this body, he's no better than cats and dogs. The dog is also thinking like that, "I am this body." Yasyātma-buddhiḥ kuṇape tri-dhātu… It is not my manufactured word. It is stated in the śāstra. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body is made of these elements. I can call earth, water, air, fire. Or you…, blood, bone, and so many things. So if the…, take this combination of blood, bone, muscles, and veins, and urine and stool is the life, then he…, you are no better than the cats and dogs. Sa eva go-kharaḥ [SB 10.84.13]. Go-kharaḥ. Go means cow, and kharaḥ means ass. So the ass is also thinking like that, a cow is also thinking like that. If you are thinking like that, then you are… So one has to learn what he is.

Then Sanātana Gosvāmī said,

kṛpā-kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

"My Lord, Caitanya Mahāprabhu, very kindly You went to my place and You have delivered me so that after Your visit I decided to resign from the government service, and I have come to You. So You have delivered me from the pitfalls of this materialistic way of life. Now tell me what is my duty." This is student. This is disciple. Approach a bona fide guru, a spiritual master, and abide by his orders and do accordingly. Then your life will be successful. And if you keep yourself in the darkness, that "I am very rich man. I am very learned man, but unfortunately, I do not know what I am," so what is the use? The Narottama dāsa Ṭhākura: vidyā-kule hi karibe tāra. So if you do not know yourself, then what your so-called education and high family, high nationality, will help you? Nature's law is different. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. If you do not cultivate spiritual knowledge, if you remain like cats and dogs, then prakṛti, nature, will give you the cats' and dogs' body next life. Suppose you become very big businessman and you have got nice, very big balance and so on, so on, but by your activities you remain like a dog mentality is, then you are going to get the body of a dog. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. The test is at the time of death. At the time of death, if my mentality is different, so according to that mentality I shall get the body. This is called transmigration of the soul. There is no teaching of this science throughout the whole world, and we are trying to educate people. Of course, it is very difficult to understand, but this is the science, that there is transmigration of the soul. And if we do not take care of this, that "What I am going to become next life?" if you simply waste your time simply on the matter of eating, sleeping, mating and defense, then we are wasting our time. This is the subject matter of Kṛṣṇa consciousness.

Then he asked,

ke āmi kene āmāya jāre tāpa-traya
ihā nāli jāni-kemane hita haya

So this is the proposition to the spiritual master, that one must submit that "Actually, I do not know what I am. Am I this body or something else?" I am not this body, that I can understand, because I say, when somebody asks… Even a child, you ask, "My dear child, what is this?" he will say, "It is my finger." He'll never say, "I finger," what to speak of others. If every one of us, we say, "This is my hair, this is my nose," then where is "I"? He doesn't inquire "Where is I?" Then there will be analysis of the body, where is that "I"? Everyone knows "my," but who knows "I"? That is education. That is being submitted by Sanātana Gosvāmī. Ke āmi kene āmāya jāre tāpa-traya. So tāpa-traya means three kinds of miserable condition: ādhyātmika, ādhibhautika, ādhidaivika. Ādhyātmika means pertaining to the body and mind. Sometimes we are feeling some ailments in the body-mind is not in good order. This is called ādhyātmika. And ādhibhautika. Ādhibhautika means miseries inflicted by other living entities. Just like there are mosquitos, there are flies, there are birds, there are other animals, or other enemies in the human society: my friend has become enemy, so he's trying to give me some displeasure. So this kind of This is called ādhibhautika. Ādhyātmika. Even nobody gives me any distress, my body will give me distress. If I cannot sit comfortably, if there is some pinching, I am feeling pain. So these things are going on, ādhyātmika, ādhibhautika, ādhidaivika. And other miseries inflicted by providence. Just like there is no rain, excessive heat, excessive cold, famine, pestilence, earthquake. We have no control over. These are ādhidaivika. So we are suffering. Although we may foolishly say If somebody asks his friend, ”How are you?” he says, ”Oh, yes, everything is all right.” Where is ”Everything is all right”? You are suffering and This is called māyā. He's suffering, but he will say, ”Everything is all right.” A man is dying on the deathbed, and his friend comes, ”How you are feeling?” ”Yes, I am all right.” (laughter) Now he's going to die, and he says, ”I am all right.” So this is called māyā. They're suffering, but they are accepting, ”I am all right.” Full of anxieties always: ”What will happen next?”

So this is the position. So Sanātana Gosvāmī is placing this plain fact, that ke āmi kene āmāya jāre tāpa… ”I do not want to suffer. So there is suffering.” That's a fact. Ihā nāhi jāni kemane. ”So how I can get out of this suffering, kindly give me lesson.” And this is human life. Go to a bona fide guru, try to understand the problems of life, what is the aim of life, how actually we can become happy. This is called brahma-jijñāsā. The Vedānta-sūtra philosophy, therefore, the first instruction is athāto brahma jijñāsā. Kena Upaniṣad. Why? And that is human life. If you remain silent, never ask ”Why I am suffering?” then you are in the category of cats and dog. And when this inquiry begins, athāto brahma jijñāsā, then your human life begins. Otherwise you remain in the category of cats and dog. If you are satisfied with all miserable condition of life… In this country, the Western country, they present television, simply presenting problems. That's all. You have got experience. And they are making plans how to solve these problems. This is going on. Whole day and night, and twenty-four hours. But actually, we are in a place with problems only. And intelligent man must inquire how to solve these problems. But they are inquiring, some of them, but not in the right channel. That should be in the… Just like Arjuna had problems, whether to fight or not to fight. So he approached Kṛṣṇa. Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] ”Kṛṣṇa, I know that the problems, You can make solution.” Arjuna knew that Kṛṣṇa is the Supreme Personality of Godhead. ”Although He's acting as my friend…” But he knew what Kṛṣṇa is, and therefore he asked. So we are in face of so many problems. Why not approach Kṛṣṇa? What is wrong there? And take Kṛṣṇa's instruction and be happy. That is Kṛṣṇa consciousness movement. We are opening centers everywhere. Take advantage of this movement and be happy.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda.

Gurukṛpā: Questions, Śrīla Prabhupāda? Anybody who would like to address some question to His Divine Grace, please raise your hand and stand up, any questions. (pause)

Prabhupāda: Everything is solved? (laughter)

Puṣṭa Kṛṣṇa: You had a question?

Guest: Is it possible to see Kṛṣṇa right now?

Prabhupāda: Why don't you see Him in your back?

Guest: But can't I just see Him?

Prabhupāda: Well, you have no eyes to see.

Guest: Can I see Him within?

Prabhupāda: Yes.

Guest: Why? Why is it not so easy? Why can't each one of us…?

Puṣṭa Kṛṣṇa: Why is it so difficult to see Kṛṣṇa? Why can't each of us see Him within?

Prabhupāda: You have to become qualified.

Guest: Why do I have to become qualified? Why?

Prabhupāda: Yes. Suppose if there is a big man before you in some big meeting, can you talk with him?

Guest: Why…

Prabhupāda: No, no. First of all answer this. Suppose there is a big meeting going on, and some big man is present. Suppose the President is there. Can you talk with him? Why? Why you cannot talk? For talking we think you require some qualification. It is not that He's so cheap that you talk with Kṛṣṇa immediately.

ataḥ śrī-kṛṣṇa-nāmād
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

So if you accept Kṛṣṇa as the Supreme Lord, then you have to qualify yourself to talk with Him.

Guest: By His grace, Kṛṣṇa will show Himself to you.

Prabhupāda: Yes. If you read Kṛṣṇa book and if you believe, then you see Kṛṣṇa. He's not different from the book.

Guest: But we could read words till the cows come home. What good is that going to do?

Devotee: You have to accept what you read. You can't read with an argumentative attitude, or you can't ask questions in an argumentative attitude. You'll never learn.

Guest: I can only accept what I experience.

Prabhupāda: What is your experience?

Guest: My experience is that I have seen Kṛṣṇa with (sic) me own eyes.

Prabhupāda: You have seen?

Guest: Yes.

Prabhupāda: That's very nice. (devotees laugh)

Guest: It hasn't been hard.

Prabhupāda: That's nice.

Guest: I haven't had to read any words.

Prabhupāda: Oh, then you are perfect.

Devotee: Are there any other questions please?

Prabhupāda: Sit down. You are perfect. (laughter)

Guest: We are all perfect.

Prabhupāda: Yes.

Guest: I must speak.

Puṣṭa Kṛṣṇa: But please, you can speak afterwards. Please sit down.

Prabhupāda: You have already spoken. Don't take the whole time. Let others question.

Puṣṭa Kṛṣṇa: Others also want to see Kṛṣṇa. Are there any other questions please?

Girl: How can we stop speculating?

Puṣṭa Kṛṣṇa: How can we stop speculating?

Prabhupāda: Stop speculation? Don't manufacture ideas. You take what Kṛṣṇa says. Then it will automatically stop. Speculation, the question of speculation comes when you do not accept what Kṛṣṇa says. If you accept Kṛṣṇa, what Kṛṣṇa says, then there is no scope of speculation. That is our movement, that "Accept Kṛṣṇa's teachings as it is. Don't speculate; then it is lost." This is our movement. Kṛṣṇa says that ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything. Everything emanates from Me." If you accept, then it is all right. And if you speculate, you can do that, but our movement is to accept Kṛṣṇa. Brahmā means, janmādy asya yataḥ [SB 1.1.1], the origin of everything. Here is the person. He says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Accept it. Very simple thing. You are searching after who is the origin of everything, and Kṛṣṇa says, "I am the origin of everything." So if you accept, your question is solved. If you don't accept, go on speculating. There is no difficulty. Difficulty is when you do not accept Kṛṣṇa's instruction. Then difficulty is. Otherwise, there is no difficulty. And why people do not accept? That is also explained in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births speculation, when one actually comes to the platform of knowledge, bahūnāṁ janmanām ante jñānavān māṁ prapadyate. So we don't find many such jñānavān. Vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19]. One who's accepted Vāsudeva, Kṛṣṇa, as everything, that kind of mahātmā is very, very rare to be found. It is not very ordinary thing. So anyone who's accepted Kṛṣṇa as everything, he is the greatest mahātmā. Most fortunate. And we can practically see in these modern countries, everyone four or five years or at most ten years, who never heard what is Kṛṣṇa. Now thousand, they are devotees of Kṛṣṇa, because they have accepted Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19]. You accept blindly or knowingly, the result will be the same. If you touch fire knowingly or unknowingly, it will burn. This is the position. If you accept Kṛṣṇa as the Supreme, ahaṁ sarvasya prabhavaḥ [Bg. 10.8], the origin of everything, then the action will be there. Sa mahātmā su-durlabhaḥ. You'll become the greatest mahātmā. And what is the sign of mahātmā? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manaso [Bg. 9.13]. That is mahātmā. He is under the control of daivī prakṛti. As we are controlled by this material nature, a mahātmā is controlled by the spiritual nature. And what is the sign? Bhajanty ananya-manaso, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. This is the sign. Without any division. So these young boys, girls, they're always chanting. That you'll see: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa They are mahātmās. Sa mahātmā su-durlabhaḥ. Api cet sudurācāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. These things are there. Very simple thing. You accept Kṛṣṇa the Supreme, you follow instruction, you become a great mahātmā. And if you don't accept,

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

If you don't accept aśraddadhānāḥ, then you'll never understand what is God, and you'll be rotating in the cycle of birth and death. Mṛtyu-saṁsāra-vartmani. You have to accept this path. There are two paths. Either you accept Kṛṣṇa, go back to home, back to Godhead, or you accept the path of repetition of birth and death. Two alternatives in this human life. Now it is up to you to make your choice which way you want to go.

Guest: After his demise… [break]

Prabhupāda: What is that?

Gurukṛpā: After if one becomes purified, is it possible when he becomes transferred to the spiritual world that he can meet Rūpa Gosvāmī and other great…

Prabhupāda: Yes. Provided you are pure, purified, you can meet everyone. The condition is purified. Yeṣām anta-gataṁ pāpam. That is stated in the… That is purification. No more sinful life. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. A person is always engaged in pious activities. Te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28]. So, so long one is infected with sinful activities, he cannot understand, neither he can surrender to Kṛṣṇa. That is also explained by Kṛṣṇa:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ bhāvam āśritāḥ
[Bg. 7.15]

This is the signs. And one who is free from all sinful activities, mahātmā, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manaso [Bg. 9.13]. This is the signs. If one is not accepting Kṛṣṇa-Kṛṣṇa means God-as the Supreme, he's placing himself as the Supreme. Just like so many rascals: "I am God." So such persons are called duṣkṛtina, sinful. Mūḍha. If one is claiming "I am God," how much foolish he is just you can consider. He is under the clutches of māyā, being kicked up by the material energy in so many ways, and he's thinking he is God. So they are duṣkṛtino mūḍhāḥ narādhamāḥ. That has been explained. So this simple language is there in the Bhagavad-gītā. There is no difficulty. If we actually accept, then our life is…

janma karma ca me divyam
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma

naiti mām eti…
[Bg. 4.9]

So we are trying our bit to understand Kṛṣṇa and to make others to understand Kṛṣṇa. And therefore we have published about eighty-two books, big books and small books. So we request that you either accept Kṛṣṇa without any hesitation, or try to understand Kṛṣṇa by reading all these literatures. And they are being well received all over the world by big, big professors and other exalted persons. So you can take advantage. Thank you very much.

Devotees: Jaya Śrīla Prabhupāda.

Puṣṭa Kṛṣṇa: Many people have brought dakṣiṇā and things like that. Should they bring now?

Prabhupāda: When they want to do?

Puṣṭa Kṛṣṇa: I was thinking that maybe they could do… It was a little bit too crowded for everyone to come up earlier. Perhaps we could have a kīrtana and I could ask those devotees who brought some offering to bring them.

Prabhupāda: As you say. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100

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Washington, D.C., July 5, 1976

Pradyumna: (leads chanting, etc.) "Translation: I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such."

Prabhupāda:

āpanāra hitāhita kichui nā jāna!
grāmya-vyavahāre paṇḍita tāi satya māni

So in India, still, a brāhmaṇa is called paṇḍita, paṇḍitaji. Just like you know our Prime Minister was Paṇḍita Jawaharlal Nehru. He happened to be a Sārasvata brāhmaṇa. Sanātana Gosvāmī, he also a Sārasvata brāhmaṇa by caste. But he has placed himself:

nīca jāti nīca-saṅgī patita adhāma
kuviṣaya-kūpe paḍi' goṅāinu janama

He could understand that "These people call me paṇḍita." Paṇḍita means one who knows everything. The ultimate paṇḍita is mentioned in the Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍita means he sees every living entity on the equal level. That is real paṇḍita. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

He's really paṇḍita. That is spiritually. And material paṇḍita, that is also mentioned by Cāṇakya Paṇḍita, his moral instruction. He gives description of a paṇḍita:

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

He never said that anyone who has passed his M.A. degree or Ph.D. degree, he is paṇḍita. No. The test of paṇḍita is here, from moral instruction, that anyone who sees all other woman except his wife as mother, he is paṇḍita. Just see. This is the test. Mātṛvat para-dāreṣu and para-dravyeṣu, other's property as garbage in the street, nobody touches. And ātmavat sarva-bhūteṣu, and treat everyone as his own self. If anyone has learned these three things, then he is paṇḍita. And spiritually, when one sees that all living entities, may be in different types of bodies, he is spirit soul, part and parcel of God, then he is paṇḍita.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So these are Vedic instructions, and Sanātana Gosvāmī, although he was a minister in Muhammadan government, Nawab Hussain Shah's, but in touch with Caitanya Mahāprabhu, he has come to his knowledge that grāmya-vyavahāre paṇḍita: "Actually, I am not paṇḍita, but in village, in ordinary common sense, because I happen to be a brāhmaṇa, they call me paṇḍita. I also accept as paṇḍita. But my real position is that I am such a paṇḍita, such a learned man, that I do not know what is good for me. This is my position." He is submitting to Caitanya Mahāprabhu, his guru. Why guru is necessary? Tad vijñānārtham. When we are perplexed that "I do not know what is my actually goal of life, what is benefit here for me…" Just like Arjuna did. When he was talking with Kṛṣṇa on equal terms, two friends… But when he saw that the actual solution is not coming, then he submitted himself to Kṛṣṇa, that "Kṛṣṇa, now we are not friends. We are friends, but treat me as Your disciple." Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [Bg. 2.7]. So "Make me paṇḍita. I am talking all foolishly. I am kṣatriya, it is my duty to fight and I am denying it. I know that I am deviating from my duties. So how it has happened? What is the cause? So kindly, śiṣyas te, I am submitting myself before You as Your student. Śādhi māṁ prapannam, I am surrendering."

So one has to learn the philosophy of life from the person superior, spiritual master. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Do not remain puffed-up, that "I am all-learned, I know everything." That is false. One has to submit. In order to know the solution of life, we have to submit to the proper spiritual master. That is essential. Tad-vijñānārthaṁ sa gurum evābhigacchet.

This is Vedic injunction. This abhigacchet, this word is used when it is meant ”must.” There is no escape. We have seen big, big personalities… Just like Caitanya Mahāprabhu; He is Kṛṣṇa Himself, but He accepted Īśvara Purī as His guru. Kṛṣṇa, He also accepted His guru as Sāndīpani Muni. Lord Rāmacandra, He accepted His guru as Vasiṣṭha. So it is (not) necessary, Kṛṣṇa or Rāma. They are Supreme Personality of Godhead. They are the supreme instructor, full of knowledge, everything. Aiśvaryasya samagrasya vīryasya. There is nothing short, but still, to show us example, They accepted guru. That is essential. So here Sanātana Gosvāmī, he is also born in a very well-to-do brāhmaṇa family. He was well-situated as minister in charge of the government of Hussain Shah. So everything was quite all right, and still, he thought himself as nica jati.

nīca jāti nīca-saṅgī patita adhāma
kuviṣaya-kūpe paḍi' goṅāinu janama

If we remain puffed-up, that ”I am born in such and such family. I am educated such and such, and I am posted in such and such post, so now my life is successful,” that is false. Life is successful when we understand that… Here it is said, āpanāra hitāhita kichui nā jāni. When we understand what is the goal of life, then life is successful. Not the temporary position, ”I am getting good salary, I am very nicely posted, I have got good family,” and so on, so on. No. One must know the goal of life.

The goal of life is that… We are fallen in this material world somehow or other. As Bhaktivinoda Ṭhākura sings, anādi karma-phale pori' bhavārṇava-jale. Now when a man is fallen in the ocean or in the water, he's asking help, you cannot say that ”How did you fall? What was the cause?” That we shall discuss later on. First of all, save him. So that is the immediately necessity. There is no… Sometimes we are questioned that ”How a living entity fallen in this material world?” Yes, that is also stated in the Bhagavad-gītā: icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. Icchā-dveṣa. Actually, we are servants of God. That is our real position. But we sometimes become envious, that ”Why shall I become servant of God? This is slave mentality.” Sometimes we are accused, the Vaiṣṇavas are, of slave mentality because they want to serve God. And the Māyāvādīs, they think that ”We are so exalted that I am as good as God. I am God.” That is their position. But actually, nobody is God here. Everyone is servant. He's simply falsely thinking that he's God, he's master, he's this or that. You have got very nice example in the life of Mr. Nixon. He was thinking that he's everything: ”I am the President.” But now what is his position, you can understand.

So similarly everyone…, nobody is master. The master is Kṛṣṇa. That is stated in the Caitanya-caritāmṛta, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. The master is there, that is Kṛṣṇa, and everyone is servant. Therefore Caitanya Mahāprabhu teaches that jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. We living entities, we are eternally servant of God. Kṛṣṇa means God. One who attracts everyone, that is Kṛṣṇa, and Kṛṣṇa is God, accepted by everyone.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. These are the Vedic evidences. So actually nobody can be master; everyone is servant. Either we are servant of God or we are servant of dog. That's all. Nobody can be master. If anyone has no master, then he keeps a pet dog to become his servant. That is nature, we can see. One is servant of his wife, one is servant of his pet or government service or this service. Nobody can claim that ”I am the master.” That is not possible. That is also temporary. So actually this is the position of all living entities. Everyone is servant. But in the material sense, he is servant of māyā, servant of senses. Servant of māyā means servant of senses. And spiritual life means instead of becoming servant of māyā or servant of senses, we become the servant of Kṛṣṇa or God. That is the position. Servant we shall remain. We have to change the position. And if we become servant of God, then we become happy, and if we remain servant of dog or māyā, then we remain unhappy. This is the position. We have to change the position. Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ. One intelligent brāhmaṇa, he's offering, ”My Lord, I have become servant of so many senses, but neither the senses are satisfied, neither I am satisfied. This is the result of my service. Therefore now I have got my intelligence that I want to become Your servant.” This is intelligence. So I have experienced that I became a servant of my family, servant of my society, servant of my country, and so on, so on, but nobody, neither my so-called master was satisfied, neither I was satisfied. We see practical examples, there are many examples. In our country, Mahatma Gandhi, he dedicated his life for the service of the country. Nobody can doubt about his service, but what is the result? His master killed him. He worked for his country, he took country as his master, and he worked so hard, and his countrymen killed him. We should take lesson from this that you cannot satisfy in this material world by becoming servant of your family or community, society, nation. No. It is not possible. You can satisfy very easily Kṛṣṇa by little service. By little service. Svalpam apy asya dharmasya trāyate mahato bhayāt.

So this is intelligence, how to become a servant of Kṛṣṇa. That is the perfection of life. That means mukti. Mukti does not mean you'll get four hands and eight heads. No. Mukti means, as it is defined in the Śrīmad-Bhāgavatam, muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. That is mukti. Sva-rūpeṇa, legally, constitutionally, I am servant of God, or Kṛṣṇa. Now I have become servant of dog and māyā. So if I give up this service and again become servant of God, that is mukti. That is mukti. Muktir hitvānyathā rūpam. We are trying to become… Here māyā means ”which is not.” Ma-ya. We are every one of us, we are thinking, ”I am master.” ”I am the monarch of all I survey.” Here is a poetry. Everyone is thinking. I made my plan, I make my survey, and I become king. But that is māyā. You cannot become. You are already servant of māyā.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Everyone is under the clutches of these material laws. You cannot violate even an inch. And still the rascal, ahaṅkāra-vimūḍhātmā, by false prestige, he's thinking that ”I am the master.” I was asking this morning that what is this independence meaning? Actually, where is independence? This independence, has it meaning? If you are completely under the rules and regulations of the material nature, what is the meaning of this independence? So those who are paṇḍita, they do not take it as independence. They do not take it. Therefore Sanātana Gosvāmī said, āpanāra hitāhita kichui nā jāni. "I do not know what is independence, I am dancing like dog, independence." Therefore he says, āpanāra hitāhita kichui nā jāni: "How independence I can get, that I do not know." Real independence is, as Kṛṣṇa puts in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. One who is intelligent, he sees that "My real problem is janma-mṛtyu-jarā-vyādhi, birth, death, old age and disease."So when we get free from these four problems, that is real independence. Otherwise, there is no independence. I may dance with independence, but any moment I shall have to leave my country, my society, my friends, my family, any moment, "Get out immediately. No, no independence." That is my position. So that is intelligence.

So in order to know all these problems of life… Just like Arjuna submitted, and any one has to submit. One has to… Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. So Sanātana Gosvāmī is teaching us by his personal behavior how to approach the bona fide spiritual master and submit before him and putting himself praṇipā, blank. Not that "I know something, and what my spiritual master can teach? I know everything. There is no need of spiritual master." No. This will spoil our life. The Vedic injunction is that you must have not a so-called guru but… That is also given definition.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

That is the symptoms of guru. And Caitanya Mahāprabhu says, because we are discussing Caitanya-caritāmṛta, He said that you become, all of you, become guru. He said. That is Caitanya Mahāprabhu's mission. He said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is Indian mission. Para-upakāra. Not exploit others-to give something. That is Indian mission, that he has to give something. He has nothing to take. He has to give something. And what is that? That Caitanya Mahāprabhu teaches, that āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. Even if you cannot deliver the whole world or very expansive area, at least, wherever you are, you just deliver them. Āmāra ājñāya guru hañā tāra ei deśa. "You become a guru by My order." So one may say that "I have no qualification. How can I become a guru or how can I deliver these fallen persons?" So Kṛṣṇa, Caitanya Mahāprabhu says, "Don't be disappointed."

āmāra ājñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Bas. Simply as messenger, as peon, you simply carry the messages of Bhagavad-gītā, kṛṣṇa-upadeśa. Then you become guru. Then you become guru. It is not difficult.

So it is the duty of every Indian not to forget their culture, but bring that culture, pure, wherever you are living and behave yourself to that culture and teach others. That is Indian mission.

Thank you very much. [break] What is that question?

Vipina: Mr. Deyani, you have any questions you would like to ask Śrīla Prabhupāda?

Mr. Deyani: Well, I just have one thing here, you stated about Gandhi, and we respect that he was really a great leader of us, but stated one point in your lecture, this thing, that Gandhi, mostly, was a servant of the country, but in India, during that period, I didn't see other religious people or the great leaders of India fighting for the country, and they…, he's the one…

Prabhupāda: That is admitted. Why you are bringing that question? I mean to say that Gandhi gave the best service to you, but your country is so ungrateful that he killed him. That is my point. So the point is that the best service you can give, but you cannot satisfy everyone. That is material.

Mr. Deyani: No, but my question, sir, was that at some point you have to be the servant of the God, you will have to be a servant of your family or the country or something to serve.

Prabhupāda: Yes, that I'm already explaining, that āmāra ājñāya guru hañā tāra: [Cc. Madhya 7.128] wherever you are, you deliver them. That is service. That is service. Wherever you are. Either you are in the family or in the community or in the country or anywhere, you simply give them service, deliver them. Without service, how you can deliver them? And you haven't got to discover anything or make research. What is already there, kṛṣṇa-upadeśa, you teach them, that's all. He'll be delivered. You'll be delivered, he'll be delivered. It is not at all difficult. Not that I have to manufacture some transcendental means. No. The already instruction is there, kṛṣṇa-upadeśa. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Then you deliver yourself, you deliver others also. That is the mission. So what we are doing? We are not discovering anything. We are simply presenting Bhagavad-gītā as it is. That's all. Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We are teaching all over the world the same thing, that "Here is Kṛṣṇa. You always think of Him, you just offer your obeisances, you just become a devotee of Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī, worship." So we are teaching. So there is no discovery. It is already there. So that we are carrying simply. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. We don't interpret. There is no need of interpretation; then there is no authority of Bhagavad-gītā. If I am a third-class man, if I interpret Bhagavad-gītā, then Bhagavad-gītā has no authority. Bhagavad-gītā should be preached as it is. Then you become guru, you can deliver others. This is the process. (indistinct) Hare Kṛṣṇa.

Devotee: Śrīla Prabhupāda, sometimes when we go preaching, people do not want to take Kṛṣṇa consciousness. Sometimes they actually…

Prabhupāda: So if they want to take, then where is the question of preaching? Because they do not want to take, you have to preach. Otherwise, where is the necessity of preaching? You have to prepare yourself in such a way that nobody is dying for your Kṛṣṇa consciousness, but you have to convince him that your life is spoiled without Kṛṣṇa consciousness. That is your capacity. They are under the clutches of māyā. They are thinking… [break]

Women: …convinced that they have some revelation or some experience that is assuring them of eternal life. So they are not very open to hear about Kṛṣṇa, and they…

Prabhupāda: If they are not open to hear about Kṛṣṇa, then don't waste your time. The simple thing. There are four things. For a preacher, there are four things:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

When in the lower stage of devotional service, he cannot become preacher. When he's in a little upper, second stage, he can become preacher. So preacher has to see four things. First of all God, īśvara, and tad-adhīneṣu, and those who are devotees. God, His devotees, and bāliśa, innocent. He does not know anything about… So three: God, devotee, and the innocent. And dviṣat, envious, atheist class. He has to see four things, and he has to deal with four persons differently. With God, īśvare prema: how to advance my love for God, these dealings. Prema-maitrī, and to the devotees, we have to make friendship with them. Prema-maitrī. And to the innocent, we have to preach, kṛpā: "Oh, here is an innocent person. He does not know; he's eager to learn." There teaching is required. Teaching, you cannot teach God or you cannot teach God's devotees. But you can teach the innocent. And those who are dviṣat, atheist, upekṣā, don't go there, save yourself. These are the four things. So when one is not open to hear, then don't bother yourself. That requires very strong preacher to convince the atheist class, provided he is reasonable also. If he's stubborn, obstinate, then it is also very difficult. But preaching is meant, innocent, that one who is actually sincere but he does not know what is God, what is my relationship with God, there is necessity of preaching. Not to the envious or those who are already advanced, or to God. This is the… Hmm. Bālīya. (indistinct)

Indian man: Prabhupāda, you are giving a very simple process, which is… I can confirm by (indistinct) …it is not (indistinct) Indians coming? Why? They are exposed to Kṛṣṇa from their birth; still they are not interested. Nobody wants to listen.

Prabhupāda: Because they have become bara-sab. Especially in the foreign countries, they become bara-sab. So that is the misfortune of India. They are giving up their culture and being misguided. So if they actually feel that they must maintain their own culture, then it is not difficult. It is the duty of every Indian, as Caitanya Mahāprabhu said that,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

If that mentality is developed, that "In India we were born, we have got the greatest culture, recognized by all the world. So I must make my life successful by taking this culture and distribute it to the whole world," that is real Indian culture. If… They are thinking that they are poverty-stricken. Poverty-stricken because they have given their own culture; therefore poverty-stricken. Otherwise, there is no question of poverty-stricken. So anyway this is Caitanya Mahāprabhu's message, that every Indian should take advantage of the great culture, Vedic culture, and make his life successful, and after acquiring mature knowledge he should distribute the knowledge throughout the whole world. This is Caitanya Mahāprabhu's…

Indian man: (indistinct) How can we (indistinct)?

Prabhupāda: By preaching. If you preach, then you'll meet with so many obstacles, and you have to prepare yourself how to meet the obstacles. Then you become strong preacher. Resistance. There is no difficulty, but if there is difficulty, atheist class of men, and it is very difficult, so take innocent, those who are actually eager to know. Everyone should be. That is the human life. Athāto brahma jijñāsā. That is human civilization. Everyone should be inquisitive to know about the Absolute Truth, Brahman, but education is different nowadays. People are interested with hammer, how to play on hammer, that's all, technology. There is no question of Brahman. Let Brahman go to hell, now take out the hammer. That Russian emblem? Hammer? And scythe? That's all. Yes?

Indian man: Prabhupāda, the basic confusion is that the Māyāvādīs take Bhagavad-gītā, they can recite the same Sanskrit words and interpret it in their way and convince someone that the ultimate Brahman is impersonal and the (indistinct) Brahman, Kṛṣṇa is only a technique.

Prabhupāda: That means they misinterpret and they misguide. So people should be intelligent enough that they are impersonalists but Bhagavad-gītā means Kṛṣṇa, the person, He is teaching. Where is the impersonalist? But nobody has any common sense even that Kṛṣṇa says aham ādir hi bhūtānām. Ahaṁ sarvasya prabhavo [Bg. 10.8]. This aham is person, so how He can be imperson? And He's talking personally with Arjuna. So how He is imperson? Can the air talk with you? Air is imperson. Sky is imperson. Can he talk with you? What do you think? No, sometimes talks. (laughter) So we should have common sense, that where is the question of… And Kṛṣṇa says in the Second Chapter that "My dear Arjuna, both you, Me and all these soldiers and kings who are assembled here, we existed in the past, we are now existing, and we shall continue to exist in the future." So three things: first person, second person and third person. I am first person, you are second person and all others third person. So they existed individually in the past, they are existing now, and they will continue to exist like that. Then where is imperson? There are three things, three different phases, past, present and future. In all the times, if they are individual, where is imperson? Rather, Kṛṣṇa has condemned, avyaktaṁ vyaktim āpannam manyante mām abuddhayaḥ [Bg. 7.24]. Those who are rascals, they think avyaktam, impersonal. Now He has become person. Avyaktaṁ vyaktim āpannaṁ manyante mām. Mām means individual person. Abuddhayaḥ: he has no intelligence. So how He can be imperson? So we have to take the words of Bhagavad-gītā and then we understand. Why we should be misled by these so-called interpreters?

Indian man: They say that if you develop pure love of Kṛṣṇa, then you'll see only Kṛṣṇa. Your own personality is…

Prabhupāda: But anyway, but Kṛṣṇa, if you think of Kṛṣṇa, the Kṛṣṇa person, He's not imperson.

Indian man: No, but they…, they say that has happened.

Prabhupāda: They say that if you think of Kṛṣṇa. Kṛṣṇa is a person. So you have to begin with person.

Indian man: But they also say one can go directly to Brahman.

Prabhupāda: Never says, Kṛṣṇa never says in the Bhagavad-gītā.

Indian man: This is my basic confusion.

Prabhupāda: Confusion… How you should be confused? Where is Kṛṣṇa says? The basic (indistinct) is in person? Kṛṣṇa's teaching personally. Where is the imperson? Why you should be misled unless you are also one of them. Kṛṣṇa is always person. He's always speaking aham. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Person. Aham ādir hi devānām [Bg 10.2]. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Mattaḥ. This, ahaṁ-śabdaḥ, is used. So they misinterpret just to mislead people; therefore whole India has become godless. This is the misfortune of India. On account of these impersonalists, Māyāvādīs, India is now godless. Very difficult position. So don't be misled by these rascals. Take real Bhagavad-gītā as it is. Then you'll be benefited. That's all. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100-108

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New York, November 22, 1966

Prabhupāda:

āpanāra hitāhita kichui nā jāni
grāmya-vyavahāre paṇḍita, tāi satya māni
kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

So Sanātana Gosvāmī, he's ācārya in this disciplic succession from Caitanya Mahāprabhu, Lord Caitanya. He is the first disciple of Lord Caitanya, and from him, Sanātana Gosvāmī, six Gosvāmīs. There were six among the first followers of Lord Caitanya. And then, from next step comes Raghunātha Gosvāmī and then this author of this book, Kṛṣṇa dāsa Kavirāja Gosvāmī, and from him, Narottama dāsa Ṭhākura, and then from him, Viśvanātha Cakravartī, Baladeva Vidyābhūṣaṇa. In this way this disciplic succession is coming from Lord Caitanya. So as ācārya… Ācārya means one who knows the principles of scripture, properly being initiated by authority who knows things as they are, and they apply those things in their own life. They are called ācārya. Acinoti śāstrāṇi: he must know all the principles from authorities, and he should apply in his life those principles. Not that he knows but does not apply. He cannot be ācārya. Āpani ācari prabhu jīva disa (?). Lord Caitanya, He, although He is accepted as the, I mean to say, the personal, He's Kṛṣṇa Himself, still, He behaved in such a way that others can follow. He also accepted Īśvara Purī. Īśvara, Īśvara Purī was His spiritual master, Lord Caitanya's. This is the disciplic succession.

Now, how to present himself before the spiritual master? He said that "Actually I am not learned, because I do not know my own position, what I am. But people say that 'You are paṇḍita,' and I am puffed-up, and I think, 'Yes, I am paṇḍita, I am learned.' " This is the situation of the world. Everyone who has no spiritual knowledge, who does not know what he is, still, he is very much proud that he's very learned. So such kind of learning may be praised materially, but spiritually it has no value. Spiritually it has no value, because this is temporary, temporary. Just like by force, so many people is posted on the king's position, but after five years, ten years, again he's a common man. So similarly, all this material acquisition, they have no permanent value. Therefore those who are actually learned, they don't give any importance to this material acquisition. So Sanātana prabhu is, by his personal behavior, he's presenting himself that "People say that I am very learned, but actually I am not learned." This should be the position. Jijñāsuḥ śreya uttama. Now, "Because I am not learned, and very kindly You have delivered me from the māyā of illusion, kindly now let me know what is my duty." This is the position. One should present himself to the spiritual master, not that… We have to first of all select spiritual master. The selection is required. Because as soon as you accept one spiritual master, you cannot say that "I don't agree with you." No. That you cannot say. Then it is useless, simply waste of time. First of all you have to select a person who is actually representative. Just like Sanātana Gosvāmī is representative of, I mean to say, Lord Caitanya. Just like Arjuna is representative of Kṛṣṇa, because he's directly receiving instruction from Kṛṣṇa, and he's assimilating it; therefore, he is representative. So this is the paramparā system. So we have to select a person who is actually representative of the Supreme. Then we have to surrender, and then we can… Of course, before (indistinct) and do not understand, we must put our questions, then the procedure is nice.

So here, Sanātana Gosvāmī's asking that ke āmi kene āmāya jāre tāpa-traya. "Now I place myself that I do not know, but I request You to explain what I am." Now this "what I am…" Sanātana Goswami is such a learned man, he's asking from Caitanya Mahāprabhu, "What I am, I cannot know." If one thinks, "What I am?" I shall think myself that "There are so many foolish people, they're meditating, 'What I am? What I am?' 'What I am,' you are a foolish. You cannot know, 'What I am?' " Just like Arjuna did not know what he is. He thought that "I am this body, and these persons who are in relationship with my body, they're my own men, they're my kinsmen." That was his knowledge. So you cannot know, we cannot know "What I am." A superior authority will let you know what you are. You cannot know. This is the mistaken idea, that "I shall find out what I am." No. You cannot know. Just see. Sanātana Gosvāmī said that ke āmi: "Kindly, as You have very kindly delivered me from this illusory position, now I am surrendered soul to You. Please let me know what I am." Ke āmi kene āmāya jāre tāpa-traya. Tāpa-traya means three kinds of material miseries. Tāpa means miseries; traya means three. So, "What I am, and why I am placed in this miserable condition of material nature?" This is called jijñāsuḥ śreya uttamam. This inquiry should be in the human form of life. Then his life is perfect. Ke āmi. In the Brahmā Sūtra it is called athāto brahma jijñāsā, and in Śrīmad-Bhāgavatam it is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] "One who is inquisitive to inquire, to understand about his real position, he should accept a spiritual master." Not a formality.

So Caitanya Mahāprabhu is being asked, ke āmi kene āmāya jāre tāpa-traya. Tāpa-traya means threefold miseries. What are these threefold miseries? They are miseries pertaining to this body and mind; miseries pertaining to the, I mean to say, disturbance of material nature; and miseries pertaining to the other living entities. We are always under threefold miseries. We may accept or not accept; that is our position. I am in miserable condition due to others' arrangement-my enemies, other animals or other enemies. And I am in miserable condition due to material disturbances, nature's disturbances. And I am always under miseries due to my bodily and mental conditions. These called, these are called threefold miseries. So out of these three… We are always under three kinds of miseries, but sometimes one is slackened, other is greater, in this way, but we are always under miserable condition. When a sane man comes to this understanding, he is eligible for spiritual evolution. And one is dull, who cannot understand what are these miseries, then he has no need of approaching a spiritual master or inquiring about transcendental subject. Just like a man who is not, I mean to say, aware of his disease, he does not go to a physician. He thinks, "I'm all right." Just like the drunkards in the Bowery Street. They think that "We…," they're all right. There, there is nothing miserable condition for them. But what do they know about miserable…? They are so much accustomed to this miserable condition that they cannot understand what is meaning of his miserable condition. Yes.

So when people are in this lowest stage of ignorance, they cannot understand what is needed. But when they are elevated, just like Sanātana Gosvāmī, they…, he goes to a bona fide spiritual master like Caitanya Mahāprabhu and His representative and asks, "What are the causes of my miseries, and what I am? What is my position?"

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni-'kemane hita haya'

"And I also do not know what is the path of my welfare."

sādhya-sādhana-tattva puchite nā jāni
kṛpā kaha ta' āpani kari' saba tattva

"And I also do not know how to place my question." Yes. The blank slate. Completely. "I do not know, but I am feeling that I am in a miserable condition, but kindly explain me, what is my duty, what I am, and why I am fallen in the miserable condition? So You kindly explain to me."

prabhu kahe-kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya

And Lord Caitanya encourages him that "Because you have come to this understanding, now all your miseries are over. All your miseries are over." Just like a man suffering from certain kind of disease, if he approaches a right physician, that means he is beginning of, beginning of…, ending of all diseases is there. Similarly, if we can find out a bona fide spiritual master, and if we are actually anxious to end our miserable life, then it is actually done. The beginning is there. Saba tattva jāna, tomāra nāhi tāpa-traya. "Now don't be discouraged. You have no threefold miseries. Because you have come to this position, therefore you are above all these threefold miseries."

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārḍhya lāgi' puche-sādhura svabhāva
[Cc. Madhya 20.105]

A sādhu, a sage or a devotee, although he knows everything, still, he always places himself as he does not know anything. He never says that "I know everything." But actually, it is not possible to know everything. That is not possible. But one… Just like Sir Isaac Newton, he agrees that people say, "I am very much learned, but I do not know how much I have learned. I am simply collecting some pebbles on the sea shore." So that is the position. If a man who is actually learned, he'll never say that "I am learned." He'll simply say, "I am the fool number one. I do not know."

So Caitanya Mahāprabhu appreciated his humbleness, because actually he was a very learned and very man of position in the society, so as a matter of reciprocation, exchange of, I mean to say, etiquette, he also accepted, "No, you are not fallen. You don't be discouraged. Simply it is the duty of any learned man to place himself like that. But you are not fool." Kṛṣṇa śakti dhara tumi: [Cc. Madhya 20.105] "Because you are already devotee." Before retirement, and before coming to Caitanya Mahāprabhu, these Gosvāmīs, as I told you, they're very learned Sanskrit scholar. They used to read Bhāgavata. When he gave false report to the Nawab Shah, that "I am not well. I cannot attend office," then Nawab Shah went to his house one day personally, that "This gentleman is not attending office and simply submitting sick report. What is that?" So when he approached and Nawab Shah saw that he's engaged with learned paṇḍitas reading Śrīmad-Bhāgavatam, then he understood, "Oh, this is your disease. You are now taken to the Śrīmad-Bhāgavatam." So actually he was very learned, but out of his humble behavior he is submitting himself to Lord Caitanya in this gentle way.

So Caitanya Mahāprabhu says,

sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ

He says that "Your desire is to get perfection; therefore you are so much humble." So he quotes one verse from Nāradīya Purāṇa, that anyone who is very serious, one who is serious about knowing himself perfectly, and if he seeks in that way, then his perfection is guaranteed. The only thing is that one should be very serious. The purport, purport of this verse is sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī matiḥ. Nirbandhinī matiḥ means he has already determined that "In this life I shall make my life perfect." Then, for him, perfection is guaranteed. If he thinks, "Oh, let me try. Let me test also this department of Kṛṣṇa consciousness, at the same time test other departments. Let us go this way…" No. One should be very much serious to make complete perfection in this life. So a man should be serious like Sanātana Gosvāmī. And for that purpose he sacrificed everything, he became a beggar. So we should be prepared to sacrifice anything for perfection of this human form of life. Then perfection is guaranteed. Simply we should be very serious, that's all.

Now, Lord Caitanya says that ”Yes. I will have to give you instruction.” Actually, this Sanātana Gosvāmī is eternal associated, associate of Lord Caitanya. Just like Arjuna, he’s also eternal associate of Kṛṣṇa. Now, he placed himself as an ordinary man, and as if he was in illusion of this relationship of this body. Actually he was not so, but by the energy of Kṛṣṇa he was so-called illusion. Otherwise he would not place himself in that condition, would not question Kṛṣṇa, then Bhagavad-gītā would not come. That is the purpose. Just like playing. He is similarly the sum of the associates of Lord Kṛṣṇa. When Lord Kṛṣṇa, His incarnation comes on this earth, His associates are also present there without. So some of the associates, they play like this, a fool, a personality like this ordinary man, and they question to the Lord, and the answer is there for the benefit of us. Just like Lord Caitanya, He’s supposed to be Kṛṣṇa Himself. Because people derided at Him when He was actually present as Kṛṣṇa-avajānanti māṁ mūḍhā: [Bg. 9.11] ”Foolish persons deride at Me because I am playing just like a man”-so He came again as a devotee, Lord Caitanya, how to teach, how to grasp Kṛṣṇa bhakti, devotional service. So He practically demonstrated. So He is eternal as Sanātana Gosvāmī is also, he is eternal associate. So as if he is taking lesson, representing ourself, he is taking lesson from the Lord. The Lord is confirming that,

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

The Lord is also… This is a process. It is the duty of the spiritual master to select a disciple, and at the same time it is the duty of the disciple to select a spiritual master. Now the selection is very nice. Sanātana Gosvāmī is the right person to understand the science of devotional service, and Śrī Caitanya Mahāprabhu is the right person to give lesson to the disciple about this science. So He says, yogya-pātra: ”You are just the proper person to understand this science of devotion.” Now, krame saba tattva śuna, kahiye tomāte: ”Now I shall gradually explain to you about this devotional service, and you’ll understand.”

Now the first question was, of Sanātana Gosvāmī, that is, that should be the first question of everyone: ”What I am?” Because if I do not know what I am, there is no question of my duties and my destination, everything. Everything will depend first to know what I am. Just like in the Bhagavad-gītā Arjuna did not know what he was; therefore Kṛṣṇa first of all taught him that ”You are not this body. You are not this body.” That was the first instruction. Dehino ’smin yathā dehe kaumāraṁ yau… [Bg. 2.13]. ”You are so much absorbed in bodily conception of life, and you are thinking that you are a learned man. That is your foolishness.” In the Bhagavad-gītā you’ll find the first instruction of Lord Kṛṣṇa is there, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] ”You are thinking, you are talking with Me just like a very learned man. You are arguing with me. But from your behavior I can understand you are a fool number one.” Because such kind of talk is never, I mean to say, placed by a learned man. So indirectly He said that ”You are a fool.” And ”Why you are fool?” He said that ”You are not this body. You are changing every moment your body. Why don’t you think that you are not this body? Why you are identifying yourself as with the body?” Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā: [Bg. 2.13] ”You are changing your body at every moment. From the mother’s womb up to the death point, you are changing every body. Then why you are thinking that you are body? But you are the same. In spite of all changes, you are the same.” I think, my childhood, I think that I am the same. I forget that I am so much grown-up. That is my position. So the first lesson, the inquiry of Śrī Caitanya, of Sanātana Gosvāmī, is that ”What I am? What I am?” Arjuna did not place himself ”What I am?” but here, because the instruction which is given in the Caitanya-caritāmṛta is practically higher than Bhagavad-gītā-it is postgraduate study, higher than Bhagavad-gītā. In the Bhagavad-gītā the, Arjuna, he did not question ”What I am?” He was perplexed with this bodily conception. Now here, Sanātana Gosvāmī he, he thinks that ”I’m not…, I do not know what I am.” So he’s advanced than Arjuna. He accepts that ”I do not know.”

So because he inquired that ke āmi-ke āmi means ”What I am?”-therefore Lord Caitanya directly informs him first that jīvera svarūpa haya kṛṣṇera nitya dāsa [Cc. Madhya 20.108]. Jīva, the living entity, is eternally a servitor of the Supreme Lord. Eternal. He gets, He says, jīvera svarūpa haya kṛṣṇera nitya dāsa. That is his identity. So he refused all nonsensical ideas that ”I am God, I am equal with God.” In the first beginning, he refused this idea, that ”This is wrong. You are living entity. Your position is that you are eternally servitor of Kṛṣṇa, or the Supreme Lord.”

Now we shall continue tomorrow. Any questions? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100-108

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Bombay, November 9, 1975

Prabhupāda: So, last Sunday we were discussing about Sanātana Gosvāmī’s meeting with Lord Caitanya Mahāprabhu. Sanātana Gosvāmī was the finance minister of Nawab Hussain Shah, the then Pathan government of Bengal. So he resigned his office. The Nawab was reluctant to give him release. He was arrested, but somehow or other he released himself by bribing the superintendent of jail and he met Caitanya Mahāprabhu at Benares, or Vārāṇasī. And for two months He gave him instruction how to spread Kṛṣṇa consciousness.

So approaching the guru, Sanātana Gosvāmī, his submission was that ”People in general, they talk of me as very learned scholar.” He was very good scholar in Sanskrit, in Arabic and Persian language because he was minister, very responsible post. So… And he was born in brāhmaṇa family, Sārasvata brāhmaṇa family. So naturally he was supposed to be very learned scholar, paṇḍita, brāhmaṇa paṇḍita. Still we address a brāhmaṇa as paṇḍitajī. Never we address a brāhmaṇa as mūrkhajī. So, that is the etiquette. Brāhmaṇa means he must be very learned scholar and a very advanced devotee. Brāhmaṇa paṇḍita, brāhmaṇa Vaiṣṇava. These are the qualification of brāhmaṇa. So naturally he was addressed as paṇḍitajī, but he denied to accept that he is actually paṇḍita. So he submitted that,

grāmya-vyavahāre kahaye paṇḍita satya kari māni
āpanāra hitāhita kichui nā jāni

That ”People, they address me as paṇḍita, but I am such a paṇḍita that I do not now what I am.” This is the position of everyone. Everyone is very much proud of his learning, scientific knowledge and so on, so on. But if you ask him, ”What you are?” ”I am Indian,” ”I am brāhmaṇa,” ”I am kṣatriya,” ”I am American.” This is the answer you’ll get. But that is, I am not. I am not this body.

This is the beginning of paṇḍita. This is the beginning. Bhagavad-gītā teaches in the beginning this primary lesson, that ”You are not this body.”

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So this is the problem, dehātma-buddhi, identifying oneself with this body. That is condemned in the śāstra. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ sa eva go-kharaḥ: [SB 10.84.13] ”Anyone who is identifying himself with this body, he is no better than the cows and the asses, animal.” This is… The whole Vedic civilization is based on this principle, that one has to learn first of all that he is not this body. Then further advancement. If one keeps himself under this misidentification that ”I am this body,” he remains an animal.

So Sanātana Gosvāmī submitted to his guru. This is the actually necessity of approaching a guru, not that guru should be approached for some material gains, for some medical help: ”Guru Mahārāja, I am suffering from this disease. Give me your blessing,” and he gives some powder and you are cured. So for this purpose there is no necessity of guru. You can go to a medical man. Then he can help you. Why should you search out a guru? But that has become a fashion. For some material gain they would go to guru. And if the guru can manufacture gold, then what to speak of? This is going on. But śāstra does not say that you should approach a guru for some material benefit. No. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. You should approach a guru-what purpose? Jijñāsuḥ, if you are inquisitive, jijñāsuḥ. What is that jijñāsuḥ? Athāto brahma jijñāsā. This is the Vedānta. Jijñāsā, enquiry, means not for any other purpose, any political, social or this… So many things are there in this material world. But real jijñāsā is brahma-jijñāsā. That is, the Vedānta-sūtra begins.

So the same thing is confirmed in the Śrīmad-Bhāgavatam, because Śrīmad-Bhāgavatam is the natural comment on Vedānta-sūtra. When Vyāsadeva was not satisfied even after giving the Vedānta-sūtras, Brahma-sūtras, then his spiritual master advised him that ”You write something simply on the pastimes of the Supreme Personality of Godhead; otherwise you cannot be satisfied.” Then he, on the basis of Vedānta-sūtra, he wrote a commentary, bhāṣyaṁ brahma-sūtrānām **. Therefore in each end of chapter of Bhāgavatam you’ll find, brahma-sūtrasya bhāṣyayam. So the Śrīmad-Bhāgavatam is the natural comment on Vedānta-sūtra by the author himself. So the Vedānta-sūtra says, athāto brahma jijñāsā, unless one is inquisitive to understand about Brahman or the supreme spirit or the basic principle of our life…

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
buddhes tu ya para saḥ
[Bg. 3.42]

So Brahman means… Generally we are identified with this body. Body means the senses. We take prominent the senses. Whole world is going on on the sense perception, sense gratification. So indriyāṇi parāny āhuḥ. The indriyas are very prominent in materialistic way of life. Indriyebhyaḥ paraṁ manaḥ. Then, above the indriyas, there is the mind. Just like philosopher, psychologist or scientist, who are thoughtful, thinking, they are also on the mental platform. The ordinary men, they are on the bodily platform like animal, sense gratification. And little higher than that-indriyāṇi parāṇy āhuḥ indriyebhyaḥ paraṁ manaḥ-those who are on the mental platform. But mental platform will not help us. It is said, mano-rathena asato dhāvato bahiḥ. Mano-rathena. If one is on the mental platform, naturally he has no higher information. He’ll glide down again to the material platform. Harāv abhaktasya kuto mahad-guṇā manorathena asato dhāvato bahiḥ [SB 5.18.12]. So simply mental speculation, the whole world, the scientists… They are working on the mental platform. Therefore today they fix up, ”This is the conclusion,” and tomorrow, another conclusion, another conclusion, because it is mental platform. So above the mental platform, intellectual platform, and above the intellectual platform is the spiritual platform, and that is called Brahman platform. So athāto brahma jijñāsā. One should be inquisitive on the spiritual platform. That is success of life.

Therefore Sanātana Gosvāmī is submitting that ”Actually they address me as (paṇḍita), but I am not paṇḍita, because I am on the mental platform and the sensual platform, not even intellectual platform.” And above that intellectual platform is the spiritual platform. So the śāstra says that one should be inquisitive on the spiritual platform. Athāto brahma jijñāsā. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Uttamam means spiritual. Tama means material, and jyoti means spiritual. So Vedic instruction is tamasi mā jyotir gamaḥ: ”Don’t remain in the dark, material platform. You just approach a spiritual platform.” These are the Vedic civilization. One should be inquisitive about… Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. Ut means udgatam, transcendental. There is no tama, there is no darkness. So uttamam, that is uttamam. This word uttama, uttama means not of this material world: beyond this material world. That is called uttama. So if one is inquisitive about the spiritual world, jīvasya tattva jijñāsā, that is tattva.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Everything is there, and we are trying to present them in our so many books. Unfortunately we are not interested. That is another thing. Anyway, so a guru is necessary for him, not for some asirbhat, for curing some material disease or getting some gold. No. He has no necessity for guru. Guru is necessary for that person who is inquisitive about understanding Brahman. Jīvasya tattva-jijñāsā.

So the Sanātana Gosvāmī came to Caitanya Mahāprabhu, accepted Him as guru, not for any material benefit. Because he was minister… Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. He gave up his position, very high position. What is that? Aśeṣa-maṇḍala-pati-śreṇīm. Because he was minister, his associates, his friends, his business was with big, big men of the state, maṇḍala-pati, big zamindars, big kings, big ministers, big so on. Everyone is big. But he preferred to give them up, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat, that "What is the use of this association?" Sadā tucchavat. Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. And he preferred to do something beneficial to the public, bhūtvā dīna-gaṇeśakau, in the public, general public. Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. This was the business, not that he was very busy while he was minister and when he retired he became a dull and sat down in one place. No. Nānā-śāstra-vicāraṇaika-nipuṇau. He was studying different types of literatures and scriptures. Why? Sad-dharma-saṁsthāpakau: just to establish real purpose of religiosity. Sad-dharma-saṁsthāpakau. These are the qualifications of six Gosvāmīs.

So these Gosvāmīs, Sanātana Gosvāmī and Rūpa Gosvāmī, they were the principal disciples of Lord Caitanya Mahāprabhu, six Gosvāmī. Śrī rūpa sanātana bhaṭṭa raghunātha, śrī jīva gopāla bhaṭṭa dāsa raghunātha. All of them were very, very big, stalwart scholars, ministers, rich men, zamindars. They all joined Caitanya Mahāprabhu just to help Him to spread Kṛṣṇa consciousness. It is not a sentimental movement. It is meant for the learned scholars and highly situated person. Bhagavad-gītā is also that. Kṛṣṇa says, imaṁ rājarṣayo viduḥ [Bg. 4.2]. The Bhagavad-gītā was not meant for any third-class man. Rājarṣi. Rājarṣi, great kings, at the same time saintly. Not kings of the present day. Saintly kings, rājarṣi. So these Vedic literatures, they are meant for the high-class men, brāhmaṇas, kṣatriyas, but Caitanya Mahāprabhu is so kind, so merciful, that He has made a process that anyone can take it. That is Caitanya Mahāprabhu's mercy. Therefore His name is Patita-pāvana. In this age everyone is fallen, everyone is fallen, and Caitanya Mahāprabhu is called "the deliverer of the fallen," patita-pāvana.

patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra

This is the approach. One should approach Caitanya Mahāprabhu very humbly. Caitanya Mahāprabhu also instructed, to advance in spiritual consciousness one should be very humble, meek. That is the instruction of all scripture. One should not be falsely puffed up. Caitanya Mahāprabhu has taught us,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

One should be tolerant.

So anyway, this Sanātana Gosvāmī, he is approaching Śrī Caitanya Mahāprabhu very humbly and tolerantly, putting himself that he is fool number one. Yes. Grāmya-vyavahāre kahaye paṇḍita: "These general people, they do not know what is a paṇḍita, but they call Me paṇḍitajī, but actually I know what kind of paṇḍita I am. I do not know what I am." Grāmya-vyavahāre paṇḍita satya kari māni. So his first proposal is, ke āmi kene āmāya jāre tāpa-traya: "What is my position? What I am? I do not want to suffer, but in this material world, three kinds of suffering are always there, and they are giving me trouble." This consciousness is not there. People have become so dull-headed that they are always suffering by three kinds of suffering: adhyātmika, adhibhautika and adhidaivika; still, they are thinking they are very happy. This is called māyā. This morning we were discussing. Āvaraṇātmikā-śakti. Māyā has got a covering power so that everyone, even he's a cat and dog, he's thinking that he is very happy. This is māyā. Nobody can be happy in this material world. That is the fact. Why? Kṛṣṇa says. The creator of this world, He says, duḥkhālayam aśāśvatam: [Bg. 8.15] "It is the place for suffering. How you can be happy? It is meant for suffering." But people are thinking they are happy or, if they make this plan executed, then they will be happy. You see. Nobody is happy. Big, big politician, they plan so many things. Unfortunately they never become happy, and we have got many examples-we do not wish to discuss-but it is a fact that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. The great authority, Kṛṣṇa, says. And here is a realized, soul, Sanātana Gosvāmī. He said that "Why I am subjected to so many miserable condition?" This is a fact. Duḥkhālayam. This alayam, this place, is for suffering, Duḥkhālayam, and aśāśvatam, and you cannot stay here for long time. Even if you think that it is very happy place, you'll not be allowed. Duḥkhālayam aśāśvatam [Bg. 8.15]. So actually it is not the place for enjoyment, but under the spell of māyā we are thinking that this is a place for happiness. And what is that happiness? Yan-maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. The happiness is based on sex life, maithunādi. That's all. This is the material happiness. Therefore everyone within the universe, you'll find the plan of happiness on the sex life. I try to enjoy on sex life. Then, on account of sex life, there are children. So I try to make them them happy-the same sex life. The grandchildren-the same sex life. Because we do not know anything else. Yan-maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham.

So that is not happiness. Happiness is different thing. Sukham ātyantikaṁ yat tad atīndriya grāhyam [Bg. 6.21]. If you want happiness, that is spiritual happiness, not material happiness. So when he submitted that "Why I am suffering from these threefold miseries, adhyātmika, adhibhautika?" so that is real approaching of the spiritual master, that "Why I am suffering?" not that "Give me some mantra and medicine. I become happy. " No. The question should be… Just like if a person is serious to consult a physician, not that "Immediately give me some tablet. I become happy." No. The root disease must be treated. That is the relationship between the patient and… So Sanātana Gosvāmī is intelligent person, most intelligent person. He was minister. Without being very intelligent, one cannot be minister. So he said that "Why I am suffering? What is my position? What I am?" Then Caitanya Mahāprabhu says directly,

jīvera svarūpa haya kṛṣṇera nitya-dāsa,
kṛṣṇera taṭasthā-śakti bhedābheda prakāśa
[Cc. Madhya 20.108]
sūryāṁśa-kiraṇa yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra śakti haya

Now Caitanya Mahāprabhu is beginning the identification of the living entity from the end of Bhagavad-gītā. Bhagavad-gītā. Bhagavad-gītā, Kṛṣṇa is demanding at the last instruction, "The most confidential part of knowledge I am giving you, My dear Arjuna, because you are My dear friend." So what is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the most confidential part of… It is not understood by general public, but this is the only knowledge, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Kṛṣṇa came, appeared on this planet, for dharma-saṁsthāpanārthāya. He did not come to establish the conception of Hindu religion and Muslim religion or Christian religion or this religion. No. Real religion. Real religion. What is that real religion? To surrender unto the Supreme Lord. That is real religion. So just like our real citizens means…, citizenship means that we surrender to the government regulation, similarly, dharma means dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture dharma as you cannot manufacture law at home. That is not. Now they are manufacturing and it is being supported, yata mat tata pat. Whatever… [break]…manufacture, it is all right. It cannot be all right. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Bhagavān, the Supreme Personality of Godhead, He is the Supreme. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Everything is being conducted under His instruction. The sun is rising exactly at time. Yasyājñaya bhramati sambhṛta-kāla-cakro. These are description in the Vedic literatures.

yac-cakṣur eṣa savitā sakala-grahānāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñaya bhramati sambhṛta kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The sun, the most powerful planet within this universe, the eyes of the universe… Yac-cakṣur eṣa savitā sakala-grahānām. Without sunrise, however expert you may be in science, you cannot see even. Therefore real eye-the sun. Any sane man will admit. Now it is darkness at night. Have any scientists any instrument to show that everything is visible? No. That is not possible. The real eyes. This is subsequent, secondary eyes. We are very much proud of our eyes, that "Can you show me God?" Are you able to see God? What is the value of your eyes? As soon as there is darkness, your eyes are finished. And you are so much proud, oh. Therefore Vedic injunction-śāstra-cakṣuṣa: "You must be seeing everything through the śāstra, not with your these rascal eyes." It has no value. Śāstra-cakṣuṣa. Tasmād śāstra-vidhān uktam, Kṛṣṇa said. Yaḥ śāstra-vidhim utsṛjya. The direction is the śāstra. You should see through the śāstra what is what. Then you'll be benefited. If you simply believe on your senses… The whole world, philosophers, scientists, they are going on on their own imperfect senses. Therefore everything is rascaldom. It is imperfect. It is not real knowledge. Śāstra-cakṣuṣa. You should know things through the śāstra, guru. Sādhu-śāstra-guru-vākya, tinete kariyā aikya. This is… If you want to know something, then it must be confirmed by sādhu, śāstra and guru. Then it is complete. And if you speculate, if you establish something under speculation, then it is not right. It is wrong.

Therefore Kṛṣṇa, when He appeared on this planet, His last instruction was that sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You just surrender to Me, and after giving up all your mental speculation, so-called religious system…" This is real religious system. So He left behind Him the Bhagavad-gītā to open our eyes, but we did not take much care of it. Therefore five hundred years ago Lord Caitanya appeared. He is Kṛṣṇa. He practically taught how to accept instruction of Kṛṣṇa.

āmāra ājñāya guru hañā tāra' ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

He also appeared as devotee of Kṛṣṇa. Kṛṣṇa, the Supreme Personality of Godhead, He can command, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but here Caitanya Mahāprabhu appeared as a devotee, ideal devotee of Kṛṣṇa, Kṛṣṇa Caitanya.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

The Rūpa Gosvāmī offered his first prayer to Caitanya Mahāprabhu that "You are the mahā-vadānyāvatāra, most munificent incarnation." Why? Kṛṣṇa-prema-pradāya te: "Even Kṛṣṇa could not convince people about His supremacy, but You are so kind that You are giving love of Kṛṣṇa." Love of Kṛṣṇa. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. That is Caitanya Mahāprabhu's gift.

So the same Caitanya Mahāprabhu is instructing Sanātana Gosvāmī what is the position, actual constitutional position of us. He says directly same thing, jīvera svarūpa haya kṛṣṇera nitya-dāsa [Cc. Madhya 20.108]. That is the real identification, that every living entity, jīva-we are jīvas-we are eternally servant of Kṛṣṇa. This is our position. But artificially we are trying to become Kṛṣṇa. A servant is trying to become master. They are misinterpreting the Vedic instruction, so 'ham, ahaṁ brahmāsmi. Yes. So 'ham, ahaṁ brahmāsmi, these are Vedic instruction. It is all right. So so 'ham does not mean that you are the Supreme Personality of Godhead. You are the same quality as Supreme, nitya kṛṣṇa dāsa. Just like a servant of a very big man, the king, he is not ordinary thing. Suppose a king. He is in the same palace. He is sitting by the side of the king, he is eating the same foodstuff, but still there is relationship, the servant and the master, although he is living in the same place, same eating, same everything. Sometimes he is honored most, he is honored better than the master. So so 'ham means that "I am the same spiritual self," but not as powerful as the supreme master. Kṛṣṇa dāsa. He is… A living entity must always know that "I am servant of God." And without becoming God, nobody can become servant of God. Without becoming fire, you cannot serve fire. That is the principle. But not that… Just like great fire and a small fire. The small spark fire is within the great fire. You cannot remain in the great fire, but the spark, even if it is very small, he can remain. So the fiery quality of the big fire and the small fire is the same, but there is distinction of dimension or energy.

Therefore here it is said, jīvera svarūpa haya [Cc. Madhya 20.108]. We must… This is our constitutional position. Artificially we should not think that "Now I have become God." That is false. That is the last snare of māyā, because māyā… In this material world everyone is trying to become the chief man, everyone. Everyone is trying to become minister. Everyone is trying to become a Birla. Everyone is trying to become a big doctor or a big financier, everyone. This is the struggle for existence here. Everyone. At last, when failed in everything, then he thinks of him, "I am God." This is the disease, material disease. But Caitanya Mahāprabhu, in the very beginning He impresses that "You are not the master; you are the servant. If you don't serve Kṛṣṇa, then you'll serve māyā. That is your position." That is the position of everyone here in this material world. They are serving the māyā.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

He is foolishly thinking that he is master. But he is always… Twenty-four hours, he is being kicked by the laws of nature. But the foolish man cannot understand. Therefore they have been called mūḍha. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. They… He does not come to the sense that "Where I am master? I am servant of the dictation of māyā, the rules and regulation of material nature. Where is my mastership?" This intelligence does not come. He is thinking still he is master, he can control the nature, he can control everything, he is God, he is this, he is that. That is the misconception. So Caitanya Mahāprabhu, in the very beginning of His instruction He is saying to Sanātana Gosvāmī that "You inquired from him what is your position," ke āmi, " 'What I am?' You are servant of Kṛṣṇa." This is the first impression.

jīvera svarūpa haya kṛṣṇera nitya-dāsa
kṛṣṇera taṭasthā-śakti bhedābheda-prakāśa
[Cc. Madhya 20.108]

This is the great philosophy. Acintya-bhedābheda. Just like… I have already explained now. So 'ham, ahaṁ brahmāsmi. This is bhedābheda-prakāśa, I am the same quality of Kṛṣṇa, I am the same Brahman also, but I am not the Parabrahman. Parabrahman is Kṛṣṇa. When Arjuna… He is Brahman. When he realized Kṛṣṇa, he addressed Him, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He never claimed equal with Kṛṣṇa. That is not knowledge. That is ignorance. So in this way, Sanātana Gosvāmī will understand his position, relationship with Kṛṣṇa, and Sanātana Gosvāmī, we shall understand. And Caitanya Mahāprabhu is describing in this Caitanya-caritāmṛta; therefore we shall discuss later on further.

Thank you very much.

Devotees: Jaya. All glories to Śrīla Prabhupāda. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.101

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Washington, D.C., July 6, 1976

Pradyumna: (leads chanting, etc.) "Translation: Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is."

Prabhupāda:

kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

So service of Kṛṣṇa is not idleness. There are different methods of spiritual realization, especially jñāna and yoga. That is all right, but actual process of self-realization is service. If you speculate to know about God… You can do so, but after knowing God, if you do not know what God desires you to do, then such kind of knowledge is simply waste of time. That is, you may, of course… That is not real knowledge. Real knowledge is to-that will be explained-to be induced to give some service to the Lord. In the beginning, this is called śānta-rasa, to understand the greatness of God, "God is great."

So we can discuss about the greatness of God, but next stage is that "God is so great, why not let me render some service unto the Supreme, the great?" That is one step forward. Simply to know "God is great and I am engaged in my own occupational duty," there is no symptom of love. Symptom of love means when one is eager to render some service to the beloved. That is love. Simply I love you and you love me, formality, but there is no service, that is not real love. Real love begins as it is stated in the śāstra, dadāti pratigṛhṇāti: to give something to the lover, to the beloved, and to take something. Dadāti pratigṛhṇāti bhuṅkte bhojayate: to accept some eatables from your beloved, and offer him something for eating. Bhuṅkte bhojayate. Guhyam ākhyāti pṛcchati. And you disclose your mind; there is no secrecy between the lover and the beloved. And the other party also discloses. In this way, love becomes manifest. And our business in this human life, as recommended by Caitanya Mahāprabhu, premā pumartho mahān. The highest achievement of life is to be situated on the loving platform with God. That is the highest perfection.

We are, in the material world, we are also busy loving somebody. That is our whole business. Unless one has got family affection, love for wife, children, he cannot work. That is the impetus for economic development. It is admitted by big, big economists. A family man is responsible. Because he has got responsibility to maintain the wife, children, therefore he works hard. That is impetus. So love is there. Unless there is love, you cannot work. That is not possible. So this is material way of life. So from the morning till night,

śīta ātapa bāta variṣaṇa
e dina jāminī jāgi re
viphale sevinu, kṛpaṇa durajana
capala sukha-laba lāgi' re

There is a song, the devotee is singing that śīta ātapa bāta variṣaṇa. Śīta means severe cold, winter season, snow falling. That is called śīta. And scorching heat. You have no experience of scorching heat. In India we have got 110, 120, and I think Middle East, there is 135. Here you have got less, 50 in winter. So some way or other there is always trouble. This material world means we must suffer trouble. Either scorching heat or pinching cold or blast or ādhidaivika, ādhyātmika. These things should be discussed. But still we got to work, why? Only for love. That is the only cause. I love my children, I love my wife, or I love my country, my society. Love is there. But this love is not giving me satisfaction. We are disappointed. As I, yesterday I cited the example of Mahatma Gandhi. For his country's love, he did so much. He wanted Hindu-Muslim unity, and he wanted nonviolence. In this way he was organizing. But the world is so ungrateful that instead of unity of Hindu-Muslim, in India we experienced complete partition, Hindustan and Pakistan. So he was baffled. And so far nonviolence was concerned, he was killed by violence. So he died very disappointed. So everyone… This is giving the best example, typical example. Everyone. We are attached to the love of this material world, but we are all disappointed. From everyone's experience, you'll find. Everyone is disappointed. Both sides, the lover and the beloved, both sides. You have got very good experience in this country. They marry, again they are divorced, because disappointed. So this is going on. Therefore our love has to be reposed to Kṛṣṇa. That is the recommendation of Caitanya Mahāprabhu. Caitanya Mahāprabhu said, premā pumartho mahān. Pumartho, we want some achievement in this life. Caitanya Mahāprabhu said, "Achieve love of Godhead. That is the best." Premā pumartho mahān. So this Kṛṣṇa consciousness movement is for that purpose, how we can develop our love for Kṛṣṇa. The love is already there, but it is misplaced, misplaced. Somebody is loving somebody, somebody is loving somebody, but it is misplaced. Real love, if it is executed for the service of the Lord, then our life is successful.

So this Sanātana Gosvāmī, he was minister, he was not ordinary person. Very intelligent. So… Not that now he has retired, he has nothing to do. He does not ask, "Please give me instruction how I shall sit down idly and meditate and sleep, snoring." He does not say. He said, āpana-kṛpāte kaha 'kartavya' āmāra. Something tangible to be done. Not that this so-called meditation. Meditation will automatically be there. If you do, if you sacrifice your life for serving Kṛṣṇa, you'll always remember Kṛṣṇa. You'll always remember Kṛṣṇa. Just like you are taking so much trouble, going place to place to give one book to somebody. Why? Because you love Kṛṣṇa and you are thinking if this gentleman takes one book, never mind, small or big, he'll read at least one page about Kṛṣṇa. So you are thinking of Kṛṣṇa. That is meditation. Not that simply sit down at a place. The real meditation is how to think of Kṛṣṇa. That is real meditation. I am thinking of some light or some sky, like that-they are not meditation; they have manufactured now. Because they have no connection with the Supreme Personality of Godhead, so they think these are the meditation, some light, some sky, some vacant. No. Some tangible thing. We should be always. That tangible thing is Kṛṣṇa: Kṛṣṇa's form, Kṛṣṇa's pastimes, Kṛṣṇa's activities, Kṛṣṇa's desire, how to fulfill it, that is wanted. That is Kṛṣṇa consciousness.

So Sanātana Gosvāmī is begging. You know Sanātana Gosvāmī, he was instructed by Caitanya Mahāprabhu for two months. And he was given responsibility to go to Vṛndāvana and develop Vṛndāvana. Before Sanātana Gosvāmī went there it was field. Because Kṛṣṇa's līlā was there, for five thousand years it became a vacant field only. Nobody knew where is Vṛndāvana. It is Sanātana Gosvāmī, he went there and he excavated. He constructed the first temple in Vṛndāvana, Madana-Mohana temple. You have seen who have gone to Vṛndāvana. So these responsibilities he took after listening Him continually for two months. This is Sanātana śikṣā we are studying. This is required. This is required. Kṛṣṇa says in the Bhagavad-gītā, the perfect meditation, perfect yogi is he who always thinks of Kṛṣṇa.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first-class yogi. Who? "Who is always thinking of Me," Kṛṣṇa says. Always thinking of Kṛṣṇa. Always thinking "How I shall preach Kṛṣṇa's words, Kṛṣṇa's message?" The Caitanya Mahāprabhu's mission and Kṛṣṇa's mission is the same. Only the difference is that Kṛṣṇa, the Supreme Personality of Godhead, He's ordering. Because He's God, He has the position to order you, everyone. Everyone is servant, and He is the supreme master; therefore He is ordering, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So you give up all other occupational duties, simply engage yourself to serve Him. This is His order. But people misunderstood it because they are not trained up. Therefore Kṛṣṇa again came as Śrī Caitanya Mahāprabhu to distribute Kṛṣṇa.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So Caitanya Mahāprabhu also said the same thing, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. He does not say, "I have manufactured something, you take it." No. He said you take up seriously what Kṛṣṇa has said, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. So every ācārya… Sanātana Gosvāmī is ācārya, direct disciple of Śrī Caitanya Mahāprabhu. He is taking shelter. He has already taken; therefore he said, kṛpā kari' yadi more kariyācha uddhāra. He's already, he knows. Because he met Caitanya Mahāprabhu when he was minister and he got the inspiration that "I must resign from this post, my ministership. I must join Śrī Caitanya Mahāprabhu to spread this Kṛṣṇa consciousness movement," then that determination, he is already liberated. That determination. Therefore he says, "I know it is not a very easy thing. I was minister, I was in a very good position." Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. He was minister. Naturally, his associate were very, very exalted persons. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati, maṇḍala-pati, big, big leaders, big, big merchants, big, big industrialists or something like that, very, very big men. They are called maṇḍala-pati. One who has control over many people, he is called maṇḍala-pati. So who will have control unless he is a very big man? So about these Gosvāmīs it is said, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat. They gave up such position, exalted position, tucchavat, "Eh. Insignificant. What is this?" There is no meaning of this. He was not madman, but he gave up. He understood that these exalted posts… They are hankering after, they are trying to capture the big, big post, materialistic persons, laboring so hard, spending so much money. And he already possessed that position, and out of his own, or the inspiration by Kṛṣṇa, he resigned it. The master, the Nawab Shah, was unwilling to give him release. He became very, very sorry, that "If Sanātana Gosvāmī resigns, then my empire will be ruined. I was so confident that he is managing. Now he's going to resign, the whole responsibility will be mine." So he became very much disturbed. He arrested him, "No, you cannot resign, then I'll keep you arrested." So many things happened. But still he resigned and he came to Śrī Caitanya Mahāprabhu.

Therefore he knows that to take away from this māyā's bondage, it is already fixed-up, Caitanya Mahāprabhu's mercy. Otherwise it was not possible. Therefore he said, kṛpā kari' yadi more kariyācha uddhāra. "I know that it is due to Your mercy that I have been able to give up such position, māyā's position, as Your man. So now order me what is my duty." This is devotee. Not that "Now I am free from family life, I have no responsibility. Now I shall take prasādam and sleep." No. That is not. (laughs) You must be hundred times more active than in your family life. That is devotional. Of course, it is not pride, but take from example of my life. I was retired in Vṛndāvana, and at seventy years old I thought that it was to be done: "Nobody did it. Let me try." So I came to America. Today is the tenth anniversary. (devotees cheer) So at least from material calculation, if I had not taken that risk… When I was coming, my friends and others said, "This man is going to die." "Never mind," I thought, "death will come. Let me try." So this activity must be there. That is the begging of Sanātana Gosvāmī, that he said, āpana-kṛpāte kaha 'kartavya' āmāra: "What shall I do?" Doesn't matter what is your age, young man or old man. You must execute the order of the Supreme Personality of Godhead, paramparā, Caitanya Mahāprabhu and your guru. That is real life of devotional service, to take some responsibility for working and execute it to your best capacity.

In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura has explained in connection with the verse,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

So in this connection, Viśvanātha Cakravartī Ṭhākura said that "My only duty is to execute the order of my spiritual master. I do not mind whether I am going to hell or going back to Godhead. No. My only life and soul is to execute the order of my spiritual master." He has explained like that. So devotional service is great responsibility, to execute the order of the superior. Then our life is successful.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.101-104

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Bombay, November 3, 1975

Prabhupāda: …from Caitanya-caritāmṛta. Caitanya means "the supreme living being." In the Vedas it is said, nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). This is description of the Supreme Lord, that the Supreme Lord… (yelling outside) Huh?

Indian man: They removed a tree from there. Digging.

Prabhupāda: Oh. Hare Kṛṣṇa. So, what is God, that is simplified, that nityo nityānāṁ cetanaś cetanānām. He is the supreme eternal being amongst many other eternal beings. We are all eternal beings. We living entities, we are… Our position is eternity. As it is described in the Bhagavad-gītā, na jāyate na mriyate vā kadācit: "These living entities, they do not take birth or die at any time." Not "Nowadays they are taking more birth and population is increasing." This is all nonsense. Population is neither increasing nor decreasing. It may be… The living entities, they are transmigrating in this material world, not in the spiritual world. In the spiritual world they have got their eternal form. But in the material world, because the living entities have come to enjoy the material resources, therefore, according to the desire, the living entity is getting different forms of body, 8,400,000. But he is not dying. The body is changed. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13].

Our death means to transmigrate to another body. Just like from childhood we are transmigrating to another body, boyhood; from boyhood we are transmigrating to another body, youth-hood; and from youth-hood we are transferred to another body, old body. Similarly, when this body will not be any more workable, then we shall transmigrate to another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Those who are dhīra-dhīra means sober, thoughtful-they are not bewildered. But those who are not dhīra, adhīra… There are two classes of men: dhīra and adhīra. Dhīra means one who is spiritually situated. He is called dhīra or brahma-bhūtaḥ, prasannātmā [Bg. 18.54], dhīra. And one who is not spiritually situated, materially situated, means on the platform of bodily conception of life, then he is adhīra, he is restless, from this platform to that platform, this platform to that platform. This is going on.

So we change body; otherwise we are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the information we get, that after this destruction of this material body, the eternal soul is never destroyed. Na hanyate hanyamāne śarīre [Bg. 2.20]. We get another body. The same example: the child gets the body of a boy, boy gets the… Therefore we are eternal. And what is God? He is also eternal. So nityo nityanānām. We are eternal, we are many, and God is also eternal, but He is one. He is singular number. Not that all of us, we are God. That is nonsense. We are part and parcel of God, but we are not as powerful as God. Anyone can understand it very easily. They are claiming to become God. So does he think that he is equal in power with God? No. That is foolishness. Mūḍha. God is one, but we are… We are also eternal, God is also eternal, but we are many. There is no…

keśāgra-śata-bhāgasya
śatadhā kalpitasya ca
jīvaḥ bhāgo sa vijñeyaḥ
sa anantyāya kalpate
[Cc. Madhya 19.140]

The description of the living being is given in the śāstra that the magnitude… Keśāgra-śata-bhāgasya śatadhā kalpi…: "One ten-thousandth part of the tip of the hair." And anantyāya kalpate: "There is limitless." As in practical experience also, we have this understanding that we require a leader. In the present moment there are so many parties, so many nations, so many societies, but there is a leader. That you cannot deny. (loud popping noises from outside, like firecrackers) Just like in our, this Kṛṣṇa consciousness society-it is a society-I happen to be the leader. Similarly, there are other parties, political parties, and business parties. Everywhere there is a leader. You cannot avoid the leader. That is not possible. You may… I put this question to Professor Kotovsky, that "What is the difference between your philosophy and our philosophy? You are Leninist; you are following the leader Lenin, and we are following the leader Kṛṣṇa. So where is the difference in philosophy?" You have to follow one leader. That you cannot avoid. Without leader you cannot be guided, you cannot form a party. Everywhere you go… Just like in our country we followed the leadership of Mahatma Gandhi, so we became a nation. So everywhere you will find: there must be a leader. Without leader you cannot become a community or a nation. Similarly, who is the supreme leader? That is God, or Kṛṣṇa. Therefore He is described in the Vedas, nityo nityānāṁ cetanaś cetanānāmv. He is the leader.

So what is the difference between the plural number nityas and singular number? Now, eka. Eka-vacana, singular number leader, God… Eko yo bahūnāṁ vidadhāti kāmān. That is the difference, that we are living entity and Kṛṣṇa, or God, is living entity, but Kṛṣṇa maintains all other living entities; we cannot maintain even ourself. And we find difficulty especially nowadays to maintain even a family. That is the difference. And still, as a rascal, I claim that "I am God. I am God." Nobody can claim unnecessarily that one is God. First of all prove that you can maintain all the living entities. You cannot maintain yourself even. You beg from door to door, and how you become God? Very simple question. Because in the Vedas (it is) said that eko yo bahūnāṁ vidadhāti kāmān: "That one, singular number leader, He maintains all other living entities." That we have got practical experience. He is maintaining within the sand so many crabs. He is maintaining so many ants in the hole of your room. He is maintaining millions of elephants in the African jungle. So out of 8,400,000's of forms of life, mostly 8,300,000 species of life are being maintained by that one maintainer. And some of us so-called civilized, we are trying to maintain ourself. Therefore nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is also consciousness. He is conscious. He is not acetana. Acetana means there is no consciousness. He is conscious, and we are also conscious.

So He is the supreme conscious person amongst ourself and He is the supreme eternal amongst ourself. That is Caitanya. Caitanya means the Supreme Being, the supreme eternal being, the supreme conscious being. And He is caitanya-caritra. Caritra means character, activities. So Caitanya-caritāmṛta. Amṛta, amṛta means also eternal or nectarine, which does not die. That Caitanya-caritāmṛta is there. It was written by Kavirāja Gosvāmī some four hundred years ago, and it was in Bengali, er, not Bengali-Sanskrit and Bengali. So now we have translated with elaborate explanation. This is the book. It is now Caitanya-caritāmṛta in English. So we have finished this in seventeen volumes like this. So we request you to take these volumes and read that what is the position of Caitanya, or the supreme living entity, and ourself; what is the relationship and what is His characteristics, what is our characteristics, and how we can make our activities as good as the Supreme Caitanya's. That is called Caitanya-caritāmṛta.

So here we are talking about Caitanya's instruction to Sanātana Gosvāmī. This Sanātana Gosvāmī was one of the important ministers in the government of the then Pathan Nawab Hussein Shah. He is very important person. He was very great scholar in Persian language, in Arabian language, and Sanskrit. And because he joined the Muslim government, he accepted the service of a Muslim government, he was rejected by the brāhmaṇa community. He was born in brāhmaṇa community, Sārasvata-brāhmaṇa. There are many Sārasvata-brāhmaṇas in Bombay. So he belonged to that community. And because the brāhmaṇa community exterminated him, then he became almost like Muslim. Their name was also changed, Dabira Khāsa and Sākara Mallika, two brothers. Later on, by the association of Caitanya Mahāprabhu, these half-converted Muslim brāhmaṇas were again claimed by Caitanya Mahāprabhu to become the first-class brāhmaṇa, gosvāmī. They were Rūpa Gosvāmī and Sanātana Gosvāmī. So this Sanātana Gosvāmī retired. First of all Rūpa Gosvāmī retired from the government service, and then Sanātana Gosvāmī also retired. With great difficulty he got rid of the responsibility of government. The Nawab arrested him because he was declining to obey his order. The Nawab wanted him to stay in his post, but he declined. So when the Nawab said that "You are declining my order and you are resigning from your post. This is illegal. I shall arrest you," so Sanātana Gosvāmī, he replied that "You are the king, so according to our Vedic civilization a king is supposed to be the representative of God. So I cannot disobey you. But now it is my duty to retire and join Caitanya Mahāprabhu's movement. Therefore I must do it." So he arrested him. So this Sanātana Gosvāmī, with great difficulty he approached Caitanya Mahāprabhu at Vārāṇasī. At that time Caitanya Mahāprabhu was staying at Vārāṇasī. So he met Him there. And after his becoming a Vaiṣṇava, dressed in Vaiṣṇava, then Caitanya Mahāprabhu instructed him for two months continually just to enliven him in the matter of devotional service and write books so that in future the followers of Caitanya cult may take guide and be advanced in spiritual consciousness.

So both the brothers, they wrote many books. This book is, of course, by different devotee, Kṛṣṇadāsa Kavirāja Gosvāmī. But Rūpa Gosvāmī's book, Bhakti-rasāmṛta-sindhu, which we have translated into English, Nectar of Devotion… He said in that book that… That is the verdict of Vedic culture, to follow the authorities. Kṛṣṇa also said in the Bhagavad-gītā, tasmād śāstra-pramāṇaṁ te: "Whatever you do, you must follow the śāstra." Otherwise it is not bona fide. And if anyone neglects the order of śāstra:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhiṁ sa avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

So we cannot avoid śāstra. So our, this Caitanya cult is strictly under the injunction of the śāstra. So he has come to Caitanya Mahāprabhu and he is submitting himself.

kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

A disciple, when he accepts guru… This is the example, Sanātana Gosvāmī. Tasmād prapadyeta… Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. This is the injunction of the śāstra. Who requires a guru? It is not a fashion, that one has to accept anyone as guru. No. A person requires a guru when he is inquisitive, tasmād guruṁ prapadyeta jijñāsuḥ, when he is very much eager to understand the spiritual śreya uttamam. Uttamam. Ut means transcendental, and tama means darkness. This world is called darkness, ignorance. So one who wants to transcend this position of ignorance and wants to know the transcendental subject, means spiritual subject, brahma-jijñāsā, he requires a guru, not any person, other person. If you are interested in things which is beyond this material world… That is necessary inquiry. So here is the enquiry, that Sanātana Gosvāmī says that "You have delivered me from the clutches of material attachment. I was minister, getting good salary, very nice post. So many aristocrats was offering me respect. So I think it was not necessary. My real necessary is to advance in spiritual consciousness. So kindly You have given me relief from this material concept of life. Now, according to Your desire, I have left everything. Now let me know what is my duty."

This is required. If anyone becomes disciple of a bona fide guru, then his duty is to ask from the guru what he can do to help guru. That is required. So Sanātana Gosvāmī is giving us the example. Āpana-kṛpāte kaha 'kartavya' āmāra. Kartavya means duty. "Now what is my duty? I have left my so-called duty, ministership. Now I am interested in my real duty, so kindly speak to me what is my duty." Another question was… First question was that "What is my duty?" Then next question is, ke āmi: "Actually what I am?" Ke āmi kene āmāya jāre tāpa-traya: "I do not want sufferings, but sufferings are forced upon me, three kinds of suffering: adhyātmika, adhibhautika and adhidaivika." This is knowledge. So adhyātmika means sufferings pertaining to the body and mind, and adhibhautika means sufferings offered by other living entities. Adhibhautika. And adhidaivika, sufferings offered by natural disturbances. There are three kinds of sufferings. Just like the firework is going on, the heavy sound. It is intolerable by somebody. But still, he has to tolerate, that "This firework is going on by other persons." This is called adhibhautika. Similarly, there are so many sufferings which we do not want. Still, they are forced upon us. Therefore he said, kene āmāya jāre tāpa-traya: "These three kinds of miseries are always giving me trouble, and at the same time, I do not know what I am." Everyone is thinking, "I am this, I am that," but he is suffering. These are very plain questions. So these questions should be put before the spiritual master, and he should get proper answer and act accordingly. Then spiritual life will be successful. Unless we are interested in such questions, there is no need of wasting time to accept any guru or spiritual master.

So again he says, sādhya-sādhana-tattva puchite nā jāni: "Actually I do not know. It is my duty to put questions upon you." That is also indicated in the Bhagavad-gītā.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tad viddhi. If you want to understand things which is beyond this material world… Tamasi mā jyotir gamaḥ: "Don't remain within this darkness of material existence. Try to transcend, to go to the spiritual world, jyoti, where it is light." Here it is always darkness, and there there is always light. So everyone should be interested, especially in this human form of life, not to remain here like animals, cats and dogs, but to become brahma-bhūtaḥ. Ahaṁ brahmāsmi. One must know. This is the duty of human life. So he says, sādhya-sādhana-tattva puchite nā jāni: "Now I am little interested how to become spiritually advanced, but I do not know how I shall put the question before You and what is the ultimate goal of life. These things I do not know. But I have got an inquiry." That is natural. Athāto brahma jijñāsā. This is the natural inquisitiveness of any conditioned life, especially in the human form of life. As it is inquired by Sanātana Gosvāmī, everyone should be elevated to that position to inquire, "What I am?" Kṛpā kari' saba tattva kaha ta' āpani: "So I do not know how to place my question." This is submission. "So You can speak to me what is actually the goal of life, why I have forgotten my identification and how I shall be properly situated." This is Vedic civilization. Whole Vedic civilization means to understand oneself, to understand God and the relationship. And according to that relationship, one has to work. Then his life is successful. This is Vedic culture. Vedic culture does not mean to become a big dog. No. That is not Vedic culture. In the śāstra it is said that śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ [SB 2.3.19]. Puruṣaḥ paśuḥ. In this material world, without any spiritual knowledge, if one is adored, it is just like the small animals in the jungle is praising the big animal, the lion. The lion is an animal and the small rabbit or other animals, they are also animals. So the rabbits are very much afraid of lion. That is a fact. And they worship the… This morning we were discussing one story, how a rabbit entangled one lion and saved his life. So here in this material world, similarly, the small animal may be afraid of the big animal, but the big animal or small animal, they are animals. They are animals. Therefore Bhāgavata says the small animal may eulogize the big animal. That does not mean the big animal is of any importance. He is animal, that's all. Similarly, our position is that we do not go… We may not go to the big animal, but we may go to like Caitanya Mahāprabhu. Then we will be benefited. Caitanya Mahāprabhu, if we approach Caitanya Mahāprabhu… That is caitanya, living, supreme living being.

Therefore our request is that for your enlightenment of life you do not approach a big animal. You approach Kṛṣṇa, the supreme being. Then you will be benefited. There is no use. And who is animal? Even if he is two-legged, but still, if he remains an animal… Who? Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who is thinking of this body as identified with the self, he is animal. Anyone, it doesn't matter. We do not speak of any particular man, but any person who does not know his real identification… As Sanātana Gosvāmī inquired, ke āmi. He was the prime minister, but still, he did not know what he is. That will be explained. Grāmya-vyavahāre kahaye paṇḍita satya kare māni āpanāra hitāhita kichui nā jāni. "Some foolish person, they say that I am very learned scholar." Because he was brāhmaṇa. Brāhmaṇa is always supposed to be very learned; therefore he is called paṇḍita, paṇḍitajī. So Sanātana Gosvāmī said, grāmye-vyavahāre: "In ordinary dealings my neighborhood men, they say 'Paṇḍitajī.' But I am such a paṇḍita that I do not know what I am." Āpanāra hitāhita kichui nā jāni: "I am such a paṇḍita. Therefore I have come to You." This is called submission. If one is sincere… If he does not know what he is, what is his function, how he will make his life successful, then he is not paṇḍita. So that is going on now, at the present moment, throughout the whole world, the bodily concept of life-"I am American," "I am Indian," "I am African," "I am this," "I am that," "I am brāhmaṇa," "I am śūdra," "I am black," "I am white"-this bodily concept of life. So śāstra says that "If anyone is in the bodily conception of life," sa eva go-kharaḥ [SB 10.84.13], "he is no better than these animals."

So therefore Sanātana Gosvāmī is the best example to follow, how one should approach a guru, how one should take lesson from guru, how he should understand to make his life successful. These questions or answers are there in the Sanātana-śikṣā of Caitanya-caritāmṛta. So we are trying to discuss and…

prabhu kahe-kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya

Caitanya Mahāprabhu answered that Sanātana Gosvāmī… But he is actually very learned. If he is not learned, then how he can give up his post as the minister, finance minister? He is actually learned because he was inquisitive that "I must know the goal of my life, I must make my life successful, and therefore I must go to Caitanya Mahāprabhu." So Caitanya Mahāprabhu appreciated his approach, that "You have come to Me for better enlightenment. That means you are not ordinary person. You are not ordinary conditioned soul. Who can sacrifice such big post and the honor and come to a sannyāsī and submit to Me?" Therefore He says, prabhu kahe-kṛṣṇa-kṛpā pūrṇa haya: "God's mercy is fully there in You." Saba tattva jāna: "You have understood all the truths of life." Saba tattva jāna tomāra nāhi tāpa-traya. And he was inquiring that "Why I am forced to accept all kinds of miserable condition of life?" But, "For You there is no such thing."

Tāpa-traya. This is very important thing. One who is advanced in spiritual consciousness, for him there is no material trouble. There is no material trouble. Ahaituky apratihatā. So long we are in the bodily concept of life, there are so many troubles and miserable condition of life. But as soon as you become spiritually advanced and you know your identity, that you are not this body but you are spirit soul, then… This is also confirmed in the Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This is wanted. Every one of us should become brahma-bhūtaḥ, not to remain jīva-bhūtaḥ. That is ignorance. One must come to the platform of brahma-bhūtaḥ. Then prasannātmā. He has no three kinds of material conditional life. He has no struggle for existence. Prasannātmā. He is always jolly because he knows that "I am not this body. I am soul," at least theoretically, prasannātmā. That is wanted.

Therefore Caitanya Mahāprabhu said that "As you have decided to relinquish, to resign your so exalted post, and you have come to Me for spiritual enlightenment, that means you are already liberated from the three material conditions of life."

Thank you very much. Hare Kṛṣṇa (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.102

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Baltimore, July 7, 1976

Pradyumna: (leads chanting, etc.)

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni-'kemane hita haya'
[break]

Prabhupāda: …like that, but there is no mistake. But the (laughs) technical. So it is finished? Kene? Finished? (laughter) There was one governor, a Mr. Carmichael. So in India, in British period, every officer had to learn the local language. We were students in the Scottish Church College. Our all professors were Europeans, but during their service they had to learn Bengali. So one governor, Mr. Carmichael, he was called for presiding over a meeting. So he wanted to speak in Bengali. So he said, dekhite dekhite kimbhasa kartiya gele. So the pronunciation is galo, but he said gele. So people were smiling. (laughter) The audience, they were smiling. So there are some technical. Just like we pronounce something and not to the correct current pronunciation. So, but when we are reading Bengali, let us do it, as far as possible, as the Bengalis do. That's all. Otherwise there is no mistake. Finish? Go on.

Pradyumna: (reads word-for-word) "Translation: Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

Prabhupāda:

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni-'kemane hita haya'

Ke āmi: "Who am I?" Now, suppose I am sitting here, you are all sitting here. Some fly comes and disturbs. We have got daily experience. And he'll disturb. I want to get him out, and he comes again, stops on his mouth and creates some disturbance. A fly, a small fly, not a very big man. So, but after all, this is disturbance. I don't like it, but the fly will come and disturb me. So there is no question that "Why this fly is coming and giving me disturbance? I do not want it." This is sane man's inquiry. But there is no inquiry. I do not want… There are three kinds, jāre tāpa-traya, three kinds of miserable condition. One is called ādhyātmika, another is called ādhidaivika, another is called ādhibhautika. Ādhyātmika means pertaining to the body and mind. All of a sudden my mind is not in order. Suppose a friend has come to talk with me, so I refuse to talk, I am not in mood. We have got this experience. "I cannot talk with you, mind is not in order." This is happening daily, every moment. This is called ādhyātmika. I did not want it, but it has come. All of a sudden I am feeling some headache. I did not want it, but it came. This is our practical experience.

So this kind of troubles I don't want. There are always, either ādhyātmika, ādhibhautika, ādhidaivika, that is you are suffering. In this material world means the suffering is going on. We are thinking we are very safe, running in the car. At any moment there may be accident. At any moment. I do not want it, my life may go. So this is sane man's life, that "So many things, I do not want them, but they are enforced upon me, and I do not know how to get out of it." The fly is coming, disturbing. I can simply make some spray to kill it, as you do generally, but that killing is another risk. But those who do not know, they kill it. Because you have no right to kill. Suppose a man is disturbing you. So if you kill, you become a murderer and you'll be taken into the court and you'll be punished, and if you say, "This man was disturbing me; therefore I have killed him," that is no excuse. You have killed this man; you must suffer. This is ordinarily we find in our general living condition. So in the state of the Supreme Lord, you cannot kill even a mosquito or even a fly. You'll be punished. Because God says that "Everyone is My child." Just the same example. Suppose I have got so many brothers. One brother is a fool, so he creates me some disturbances. I kill him. So will the father be happy? If you say, "Father, your this child was disturbing me. I have killed him," the father will be sorry, "Why you have killed him?" This is natural. Because one child of the father is a fool, the other intelligent child cannot kill him. Then the father will be angry or sorry.

So we do not know. We are doing irresponsibly. Therefore Sanātana Gosvāmī has gone to his spiritual master, he's asking this… This is also common, also very grave questions, that "In this material world, I do not want so many things, but they are enforced upon me. Why?" This is human life, to inquire why. Not to… The modern theory is struggle for existence. There are troubles, and you try to save yourself, and survival of the fittest. But nobody is fit, nobody survives. Nobody wants death, but we are talking of survival. Who can escape death? There is no possibility. So there are so many slogans, but actually there is no remedy. There is remedy, but we do not know. That is the defect of modern civilization. There is remedy. Otherwise why we are talking this śāstra? Why Sanātana Gosvāmī is putting this question? Just to get the solution from the spiritual master. Otherwise there was no need of putting these questions, that "What is my position? Why these threefold miseries always give me trouble? Why I die? Why I become old? Why I become diseased? Why I have to take birth?" They are simply struggle for existence, that here is a child, and the child-bearing is very troublesome, and if I give birth to a child… The mother is killing. This is going on. But that means she is implicating herself again in another way of life. This is going on.

So this question, at the present moment, nobody asks this question. But this is very intelligent question. We are completely under the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

We are not independent. Just like in the state, in your country, although you have observed the independence ceremony, but you are not independent. If you go… "Keep to the right," you go to the left, immediately your independence finished. You'll be punished. So this so-called independence is conditional. It is not absolute independence. If you want absolute independence then you have to go back home, back to Godhead. This is Kṛṣṇa consciousness. We are hankering after independence, but so long we remain in this material world, there is no question of independence. So intelligent man, when he inquires about, when he thinks over, that "I want independence from so many things, but I am not independent. I am forced to accept, then where is my independence?" When this question arises, then he is human being. Otherwise he's as good as the cats and dogs. Because the cats and dogs, they cannot inquire. Just like an animal is being sent to the slaughterhouse, he cannot say "Why I am… What I have done? Why you are sending me to the slaughterhouse?" He cannot protest. Even he protests, nobody hears him. Nobody hears. He protests by crying, by screaming, but we have made our own theories: "This crying is nothing. It has no soul. We can kill."

So in this way the whole world is going on under a gross atmosphere of ignorance. There are so many things to be discussed. Just like we do not know what is the problems of life, how life comes into existence. We see a child is born, but we do not know wherefrom the life came. The lump of matter of the child is not the child. If the child takes birth dead, without life, it has no value; it is a lump of matter. You throw it immediately. But if it has a life, then we take care of it, we raise it, give him food, give him breast milk, and so much care. The life is so important. But nobody cares to know what is this life, where it begins, wherefrom it comes, what is the destiny. No question. Similarly, if we… We are seeing every night so many planets. We are making tiny attempt to go to moon planet or some other planet, but there are, we see there are so many millions and trillions of planet. What about their situation? We have made our calculation from here that they are simply decoration; there is no life. No, there is life. There is life, but we do not know it. So yesterday our scientist, Svarūpa Dāmodara, Dr. Svarūpa Dāmodara, was speaking that in the history of human society, actually these two things are ignorance: what is the beginning of life and what are these planetary systems.

So we are after knowledge, but so many things are unknown to us. Therefore Sanātana Gosvāmī is teaching us by his practical behavior to approach the spiritual master, and putting his case that "I am suffering in this way." He was minister, there was no question of suffering. He was very well situated. That he has already explained, that grāmya-vyavahāre paṇḍita, tāi satya kari māni. "There are so many questions I cannot answer. There is no solution. Still, people say that I am very learned man-I accept it foolishly." Nobody is learned man unless he goes to the guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Therefore Vedic injunction is that if you want to be learned, then go to guru, bona fide guru, not the so-called guru.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Guru means one who has seen the Absolute Truth. That is guru. Tattva-darśinaḥ, tattva means the Absolute Truth, and darśinaḥ, one who has seen. So this movement, our Kṛṣṇa consciousness movement, is for this purpose, to see the Absolute Truth, to understand the Absolute Truth, to know the problems of life and how to make a solution. These things are our subject matter. Our subject matter is not material things, that somehow or other you get a car and a good apartment and a good wife, then all your problems solved. No. That is not solution of problems. The real problem is how to stop your death. That is the real problem. But because it is very difficult subject matter, nobody touches it. "Oh, death-we shall peacefully die." But nobody peacefully dies. If I take a dagger and I say, "Now die peacefully," (laughter) the whole peaceful condition finished immediately. He will cry. So these are nonsense, if somebody says, "I will die peacefully." Nobody dies peacefully, that is not possible. Therefore death is a problem. Birth is also a problem. Nobody is peaceful while within the womb of the mother. It is packed-up, airtight condition, and nowadays there is risk of being killed also. So there is no question of peacefulness, birth and death. And then old age. Just like I am old man, so many troubles I have got. So old age. And disease, everyone has got experience, even headache is sufficient to give you trouble. The real problem is this: birth, death, old age and disease. That is the statement given by Kṛṣṇa, that janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. If you are intelligent, you should take up these four problems of life as very dangerous.

So they have no knowledge; therefore they avoid these questions. But we take up these questions very seriously. That is the difference between other movement and Kṛṣṇa consciousness movement. Our movement is how to solve these problems. The śāstra says that if you cannot solve these problems for your children… That is real contraceptive method. Pitā na sa syāj jananī na sā syāt na mocayed yaḥ samupeta-mṛtyum. If you cannot protect your child from the imminent death and repetition of birth, then don't become a father, don't become a mother. This is śāstra's injunction. If you are actually father and mother, you should give him such educational knowledge that this is the last birth. Next he'll not have any such body subjected to birth and death. That is possible. That the Bhagavad-gītā says: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If you take to Kṛṣṇa consciousness, if you simply try to understand Kṛṣṇa, then the whole problem solved. What is the problem solved? Tyaktvā deham, this body we have to give up. Because it is material body, you must have to give up. But those who are Kṛṣṇa consciousness, in the…, after giving up this body, no more material body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Punar janma means next birth. If you accept a material body, then there is question of next birth. But if you remain in your spiritual body, there is no question of next birth. That is spiritual salvation or liberation. If you remain in your spiritual body, then you go back to home, back to Godhead. Kṛṣṇa is complete spiritual body. The kingdom of God is also spiritual, and you go there, and you live there eternally. Tyaktvā deham. Yad gatvā na nivartante tad dhāmaṁ paramaṁ mama [Bg. 15.6]. Where going you do not come back again to this material world. That is the supreme abode of the Supreme Personality of Godhead.

So this benediction is offered by Śrī Caitanya Mahāprabhu, who has very kindly come here, Nitāi-Gaura. So you take advantage of His mercy. You are very fortunate that Nitāi-Gaura is here. If you simply chant Nitāi-Gaura and dance, then you'll become happy. There is no difficulty. There is no difficulty. You are chanting "Jaya Śacīnandana." This simple chanting, "Jaya Śacīnandana," "Hare Kṛṣṇa," this chanting and dancing, yajñaiḥ saṅkīrtanair prayaiḥ yajanti hi sumedhasaḥ. This is not I am manufacturing. It is the injunction of the śāstra. In this age, simply by chanting and dancing, yajñaiḥ saṅkīrtanair prayaiḥ, you get complete spiritual service. So I am very glad you are taking care of Nitāi-Gaura so nicely, They are so nicely dressed. So continue these activities, and even if you cannot do anything, simply chant Hare Kṛṣṇa and dance and "Jaya Śacīnandana." That will make your life perfect.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.103

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Washington, D.C., July 8, 1976

Pradyumna: (leads chanting, etc.) "Translation: Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

Prabhupāda:

'sādhya'-'sādhana'-tattva puchite nā jāni
kṛpā kari' saba tattva kaha ta' āpani

The injunction in the Bhagavad-gītā is that tad viddhi, try to understand. Not try, but must try. The human life is meant for understanding tattva, the Absolute Truth. That is the special advantage of the human life. If a human being does not inquire or he's not trained up to inquire about it, it is a great disadvantage and it is enviousness. In the human life, the chance is there to make a solution of the whole problem, struggle for existence, survival of the fittest. This is going on life after life. Now here is a chance, human life, he can understand what is the goal of life and how to achieve it. He can be trained up. So if that opportunity is refused to the human society by the guardians, by the government, it is a great misservice, a great disadvantage. To keep them in darkness of animal propensities… Because we are changing our body, here is a chance, after many evolutionary process, many thousand and millions of years. We are going to the park. How many plants and creepers are there, how many animals, how many aquatics? We have to come through all these processes, evolutionary process. So here is a chance. Therefore for the human being it is advised that try to understand the goal of your life. Tad vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyam [MU 1.2.12]. That is Vedic instruction. Must try. So from the very beginning, if children are not trained up to inquire about the goal of life, they are kept in darkness, simply eat, drink, be merry and enjoy, that is not civilization. They must be trained up. The opportunity must be given so that he can inquire more and more about the goal of life.

The goal of life is, as Caitanya Mahāprabhu will explain, that we are intimately related with God. Someway or other, we are fallen down in this material world, and we are by mistake accepting this body as self, and we are being trained up also only to see the bodily interests just like cats and dogs. The animals also, they are interested with the body only. They have no other interest. But if a human being is kept in the same darkness, simply bodily interest, that is a great disadvantage. So Sanātana Gosvāmī, he understands that, because he has already begun,

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni-'kemane hita hara'

There are so many things with which we have to struggle. This is called struggle for existence. Even the modern scientists, they call… It is not a very peaceful situation. The same question was raised by Sanātana Gosvāmī that Why there should be struggle for existence? Why not easy life, peaceful life? Why some outer elements, they are giving us opposition? I want to be happy, but there is opposition. That is struggle for existence. This question should be there: Why? Even with a fly we have to fight. I am sitting, without doing any harm to the fly, but it attacks, bothering me. There are so many. Even if you sit down without any offense… Just like you are passing on the street, there is no offense, but from one house all the dogs begin to bark: "Why you are coming here? Why you are coming here?" There was no cause of his barking, but because it is dog, his business is "Why you are coming, why you are coming?" Similarly, we have no freedom to go from one place to another at present moment. There is immigration department: "Why you are coming? Why you are coming?" In many places we have been refused to enter. We have been refused from the airplane. "No, you cannot enter, go back." So I had to go back. So, so many disadvantages. Padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. In this material world, you cannot live very peacefully. Not very; not peacefully at all. There are so many impediments. The śāstra says, padaṁ padaṁ yad vipadām: every step there is danger. Not only from these lower animals, but from the human society, by nature, on which we have no control. So in this way, our life is not very happy in this material world, and we should be advanced in inquiring about it, that why there are so many impediments. That is human life.

So how to inquire? How to become happy? What is the goal of life? Sanātana Gosvāmī… Not only Sanātana Gosvāmī, he's representing us. We do not know, we do not know. So by the mercy of Caitanya Mahāprabhu or by the mercy of the servants of Caitanya Mahāprabhu, one can be enlightened as to the…, what is the goal of life, why there is struggle for existence, why there is death. I do not want to die; why there is birth? I do not wish to enter into the mother's womb and remain packed-up condition for so many days; I do not want to become old man; but these things are enforced upon me. Therefore our business is…, real business is how to solve these questions, not to arrange for economic development. Economic development, whatever we are destined, we shall get it. Either happiness or distress, we shall get it. Just like we don't try for distress, but it comes. It is enforced upon us. Similarly, the little happiness which you are destined to obtain, that will also come. That is śāstra's advice. Don't waste your time to get artificially some happiness. Whatever you are destined to get happiness, it will come automatically. How it will come? Yathā duḥkham ayatnataḥ. The same way. Just like you don't try for distress, but it comes upon you. Similarly, even if you don't try for happiness, whatever you are destined, you will get.

So don't waste your time bothering about this so-called happiness and distress. Better engage your valuable time to understand what is the goal of life, why there are so many problems, why you have to struggle for existence. This is your business… This is Kṛṣṇa consciousness movement, that we are inducing people to understand the problem. It is not a sectarian movement or so-called religious movement. It is not a religion. It is educational cultural movement. Every man has to understand the goal of life. Every man has to understand why there is struggle for existence, if there is any remedy, if there is any process where we can live very peacefully without any disturbances, without any… These are the things to be learned in human life, and one should approach… Just like Sanātana Gosvāmī, he was minister, very educated, well placed, but he has approached Caitanya Mahāprabhu. So we should approach the Lord Śrī Caitanya Mahāprabhu or His representative, and surrender. Tad viddhi praṇipātena [Bg. 4.34]. The way is not challenging, "Can you show me God?" These are challenges. Not this way. God is everywhere, but first of all make your eyes to see God, then you challenge, "Can you show me God?" This attitude will not help us. Submissive. Tad viddhi praṇipātena. This is the injunction of the śāstra. If you want to understand the science, transcendental science, tad viddhi try to understand-but praṇipātena, very humbly. Just like Sanātana Gosvāmī is submitting very humbly.

So tad viddhi praṇipātena paripraśnena [Bg. 4.34]. First of all praṇipāt, then paripraśnena, questioning. Don't waste your time by questioning some spiritual master or somebody unless you have praṇipāt. You must be ready to accept the answer which he gives; then make inquiry. If you think that "I have to test his answer, because I am more learned or more advanced than him," then don't go there, don't propose anything or inquire anything. You first of all settle up, that whatever, "I am going to inquire something from somebody," so whatever answer he'll give, you'll accept. Then there is question of inquiry. Caitanya Mahāprabhu, Sanātana Gosvāmī, he is completely surrendering. He said that "I am blank. I do not know actually how to inquire You. So kindly You speak everything, what is the subject matter of inquiry and what is the answer of such inquiry. I am completely blank slate. I am simply submitting to You." Sādhya, the goal of life, and sādhana, the process by which one can approach.

So "I do not know anything about it, simply I'm depending on Your mercy." That is kṛpā kari. That is surrender. In this way, we can make advancement in our spiritual education, and we must carry out the order of the spiritual master. Just like you are singing daily, guru-mukha-padma-vākya cittete kariyā aikya āra nā kariha mane āśā. Āra nā kariha mane āśā **-do not think otherwise. Simply whatever… First of all, select who will be your spiritual master. You must know the preliminary law. Just like if you want to purchase gold, at least you must know where gold is available. If you want to purchase diamond… So you must know, if you are so foolish that you go to a butcher shop and ask him to supply diamond or gold, then you'll be cheated. You must know at least where to go and purchase gold or diamond. These are valuable things. So that requires little intelligence and sincerity. If we are sincere that "I want to purchase gold or diamond…" This is crude example, but the spiritual inquiry…, if one is actually serious about understanding the goal of life, spiritual knowledge, then Kṛṣṇa is situated in everyone's heart. He understands how this person is sincerely seeking. Then He'll give direction that "You do this." He is giving direction in every respect. We want to do so many things, so Kṛṣṇa is giving us facility.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
[Bg. 18.61]

He is giving all facilities. But when one becomes actually very much eager to understand Kṛṣṇa, God, He is very glad to give instruction, that "You go to such and such person and you submissively inquire, and you'll be…" Guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the mercy of guru, by the mercy of Kṛṣṇa, one can make advancement in spiritual understanding. So one must be sincere. Then every direction is there.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.104

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New York, July 10, 1976

Prabhupāda: There is no signboard? Why? All right, go on.

Pradyumna: (leads chanting, etc.) "Translation: Śrī Caitanya Mahāprabhu said, 'Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.' "

Prabhupāda:
prabhu kahe-"kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya"

So Sanātana Gosvāmī's first question was, ke āmi, kene āmāya jāre tāpa-traya āpani kaha prabhu kisera hita haya. Tāpa-traya, we have explained several times that there are three kinds of miserable conditions: pertaining to the body; pertaining to the mind; on account of harassment by other living entities and by natural disturbances. There are three kinds of miserable conditions within this material world. But when one takes shelter of spiritual master and seriously engages himself in devotional service, he has no more any miserable condition. The miserable condition means… It is a question of understanding. The beginning of spiritual life is to understand that "I am not this body." That is the beginning. So if I am properly trained up to understand that "I am not this body," then where is my tāpa-traya, miserable condition? Because miserable condition is due to this body. In the Bhagavad-gītā it is said that mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. We feel sometimes cold, sometimes warm. What is the reason? The reason is on account of the body. Mātrā-sparśās. The water is the same, but according to the seasonal changes the water is sometimes very pleasing and sometimes it is not pleasing. So according to the seasonal changes…The water does not change its chemical compound, but these seasonal changes, my body becomes susceptible to the condition. And therefore the same water sometimes gives me pleasure and sometimes gives me distress.

So when one understands that "I am not this body," he is not very much affected. Narottama dāsa Ṭhākura says, deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra. Deha-smṛti: it is simply to understand. Just like I have given several times this example: you are in a very nice car, Cadillac, and you are very proud of it, and if by chance the car is by accident broken then your heart breaks. Why? You are not the car. But because your thoughts are absorbed in the car, that "This is my car," therefore your heart becomes broken. Actually you have nothing to do with the car. Even the car is broken into pieces, you are not affected. But because I have got affection for the car, therefore I am… So this affection can be withdrawn by cultivation of knowledge. That I am not this car, it is a fact, but on account of my ignorance and attachment I am thinking, "Now I am finished because my car is broken." It is simple truth. Similarly those who are too much absorbed in the thought that "I am this body," their sufferings are more on account of this misconception that "I am this body."

Therefore in the Bhagavad-gītā the first lesson is, Kṛṣṇa began the lessons of Bhagavad-gītā that aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna, you are talking like a very learned man, but you are lamenting on a subject matter which has nothing to do with you." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase. Here in this material world we are advanced in so-called civilization, but we are very much attached to this body. This is misconception. This is called illusion. This is, the dog is also thinking like that: "I am this body." So where is the difference? If the dog thinks, "I am this body," "I am Indian…" I think, "I am Indian"; Americans thinks he is… So where is the difference between the dog and me? There is no difference. Simply by dressing nicely… If you dress a dog very nicely, does it mean that he becomes a human being? A dressed dog, that's all. Dog dancing. So śāstra says that if one is still in the bodily concepts of life, then he's no better than animal. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Tri-dhātuke. This body is made of, according to Āyurvedic knowledge, it is body development of three dhātus: kapha, pitta, vāyu. The vāyu is there, air. It is very scientific. Whatever we are eating, it is becoming secretion. Then by vāyu… When there is less ventilation, in old age, the vāyu becomes slow, and therefore so many diseases overcome. This massaging means just to help the air within the body to ventilate. So it is actually made of vāyu-kapha, pitta, vāyu. The vāyu is making the secretion dried up and so on, so on.

So we are not this kapha pitta vāyu. We are not this skin, bone, blood or whatever it may be. You analyze it. I am not this. But life is not there. They are claiming that life is chemical composition, but try each and every part of this body and chemical composition. First of all take this breathing. What is this breathing? Breathing is air. So air, that is also chemical composition: hydrogen, oxygen, ether. (?) So that is chemical composition, or air. So there is no question of chemical combining. Air you can sufficiently have. You are making airtight so many things. So just put some air within the body and by artificial way let it be blowing like the bellows. The bellow also breathes like that. And will life come? No. It is not possible. Similarly, take every one item, take the breathing, take the muscles, take the blood, take the urine, take the stool, take the bone, and analyze it very carefully, part to part, and combine them all together. You have got scientist: bring life. No. That is not possible. That is not possible.

So therefore it is misconception that life is chemical composition. No. Chemical composition is this body, not the soul. But they do not know; they are speculating in darkness. Therefore Kṛṣṇa comes to give you knowledge that "You rascal, you are thinking of this body, yourself. No, it is not that." Asmin dehe. Dehino 'smin yathā dehe kaumāram… [Bg. 2.13]. You are living within this body. Under certain conditions according to your karma, you have been allowed to live in this body, and if your karma improves, then you'll be allowed to live in a better body, in the demigod. Or if your karma is abominable, then you'll be degraded to the lower body. Just like you pay… According to your payment you'll get a certain type of apartment. Everyone cannot live in a first-class apartment, because he cannot pay. Similarly, this body is also like apartment. According to your capacity of paying the rent or the price you get a certain type of… Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu [Bg. 13.22]. This is going on. We are not this apartment, we are the occupier of the apartment. That is real knowledge. There are two persons: one is the occupier and one is the proprietor. We have got practical knowledge.

So Kṛṣṇa says clearly that,
kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
idaṁ śarīraṁ kṣetram ity abhidhīyate
[Bg. 13.3]

In the Bhagavad-gītā you'll find this knowledge, kṣetra-kṣetrajñaḥ. Kṛṣṇa says that "This body is called kṣetra." Arjuna inquired from Kṛṣṇa "What is kṣetra, what is kṣetrajñaḥ, what is jñāna, and what is subject matter of jñāna?" So Kṛṣṇa answered that kṣetra means this body, and kṣetrajñaḥ means one who knows that "This is my body." He is kṣetrajñaḥ. You study your own body. You study your finger, you'll never say "I finger." "My finger." Nobody says. Even a small child, you ask him, "What is this?" He'll say, "My finger." He'll never say, "I finger." I am not finger. I'm not this. So one who knows that this body is mine, that is kṣetra, ah, kṣetrajñaḥ. And the body is kṣetra. Ksetra means the field of activities. We have got this body, field of activities. We are very much proud of civilized… But subject matter is the same. The dog is thinking, "I am this body." He is jumping with four legs, and you are jumping with four wheels, that's all. Because the knowledge is the same, that "I am this body." There is no improvement. So we are thinking that "Dog is running on the street without any car, and we have got a nice car we are running, so therefore we are civilized." No. This is not civilization. This is the same civilization as the dog and cat has got. Sa eva go-kharaḥ [SB 10.84.13].

Real civilization is athāto brahma jijñāsā. That is, Sanātana Gosvāmī, he is asking this question, ke āmi kene āmāya, jāre tāpa-traya. This is real question: "What I am?" So Sanātana Gosvāmī's question is being answered by Caitanya Mahāprabhu, that "Because you have this inquiry, this is the beginning of human life." So if one is little inquisitive to know what I am, then his real life begins. And if he is kept in the darkness and he remains in the darkness, that "I am this body," there is no value of so-called civilization, education, nothing. It is a very important question, ke āmi kene āmāya. One must be inquisitive. Athāto brahma jijñāsā. He must be conscious that "I do not want all these things, miserable condition of life, and they are enforced upon me. I cannot check them; they are coming. No, there must be somebody superior who's law is being forced." That is the factor. That is religion. Religion means to find out the supreme controller who is forcing everything. That is religion. That is stated in the dictionary. Religion is not some sentiment, some ritualistic ceremony. No. This inquiry about the supreme controller, that's a fact. We see in every step there is a supreme controller, and we are foolishly declaring that we are independent. This is called foolishness. So real religion means to come out from this foolish conception of life, that "There is no controller. We are everything. Whatever we like, you can do. There is no life after death, and there is no life in other planets…" These are all ignorance. Simply fool's paradise. It has no meaning.

So Kṛṣṇa consciousness movement means to give people right knowledge. Don't think that it is a sentimental so-called religious movement. But you come to the right conclusion to the spiritual platform by this easiest method introduced by Śrī Caitanya Mahāprabhu. Chant the holy name of the Lord and your… Because misunderstanding means because we have so many dirty things accumulated on the heart for many, many lives. Beginning from aquatics, then plant life, the trees' life, the insect life, in this way, now we have come a life of enlightenment. Athāto brahma jijñāsā. Now we should inquire. That is, Sanātana Gosvāmī is teaching us that go to the proper spiritual master. He has come. He is not ordinary man, he is minister, so he cannot go to a cheater, to a bluffer. He has selected the right person, Śrī Caitanya Mahāprabhu.

So we have to go to a person who is as good as Śrī Caitanya Mahāprabhu. As good… How one can become Śrī Caitanya Mahāprabhu? He is God. How another man can become as good as Caitanya Mahāprabhu? Then he is also God? No. He doesn't require to be God, and neither he can ever become God. That is false. Śrī Caitanya Mahāprabhu's equal person means one who speaks the exactly what Caitanya Mahāprabhu speaks. That makes him equal. He doesn't manufacture. If you simply repeat what Kṛṣṇa says or Caitanya Mahāprabhu says, then you become equal to me. Equal to me? That is guru. Guru means who is equal. Sākṣād dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **. Why guru is accepted as God Himself? Does it mean Māyāvāda philosophy? No. This is not Māyāvāda. Because he is most confidential servant of God-kintu prabhor yaḥ priya eva tasya-therefore he's as good as God. He is very, very dear to God. Why? Because he does not speak anything nonsense what his master does not speak, that's all. That is the qualification. Still, "No, I see that his son addresses him 'father.' He is the father, considering him as ordinary man. And still he's as good as God?" Yes. Still he's as good as God. Why? Because he does not speak anything nonsense except what he has heard from God. That is the qualification. In this way, if we study Bhagavad-gītā, Śrīmad-Bhāgavatam, and… Of course, Caitanya-caritāmṛta is the higher study. Still we have got all these books, very exalted, authorized books, Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta, Nectar of Devotion. So we request, especially… Of course, I am pleased that these countrymen of this American country, they are taking our books, reading. So gradually they will understand. But take real knowledge. Don't be misled by bluffers who have no authority to speak. And to cheat you… Because you are wanting, hankering after something, so so many bluffers, cheaters, they come and cheat you. Don't be cheated. Here is authorized literature.

Read them, be enlightened, and make your life successful.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.105

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New York, July 11, 1976

Prabhupāda:

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārḍhya lāgi' puche-sādhura svabhāva
[Cc. Madhya 20.105]

So Sanātana Gosvāmī is guru. Caitanya Mahāprabhu is authorizing him to become guru. This is paramparā system. Nobody can become guru all of a sudden. Self-made guru, that is not guru. Here Caitanya, er, Sanātana Gosvāmī is presented as the disciple, ideal disciple. He is asking, ke āmi kene āmāya jāre tāpa-traya, process how to approach guru, how to ask him question. Tad viddhi praṇipātena paripraśnena [Bg. 4.34]. Paripraśna means question. That is also required. But Caitanya Mahāprabhu is authorizing him. Therefore He says, kṛṣṇa-śakti dhara tumi [Cc. Madhya 20.105]. Here Kṛṣṇa, Caitanya Mahāprabhu, He is authorizing Sanātana Gosvāmī. Unless he has got the power to receive the instruction, Caitanya Mahāprabhu is not going to waste His time. He has the power. He is empowered. Kṛṣṇa Caitanya Mahāprabhu's mission is that to preach Kṛṣṇa consciousness all over the world. So He is empowering Sanātana Gosvāmī to take this task and spread Kṛṣṇa consciousness. That is Caitanya Mahāprabhu's mission. There is… You'll find in the Caitanya-caritāmṛta the verse, kṛṣṇa-śakti vinā nahe nāma pracāraṇa. Without being empowered by Kṛṣṇa, nobody can preach the holy name of the Lord. Kṛṣṇa-śakti vinā nahe nāma pracāraṇa. So without getting the power of attorney…

Just like even one is qualified lawyer, he must get the power of attorney from his client, and then he can speak. That is the law. Similarly, without being endowed with the power of attorney from Kṛṣṇa, it is not possible to preach.

So our business is… Because we are preparing ourselves to preach Kṛṣṇa consciousness, we must be qualified to get the power of attorney. Sometimes we speak that ”I'll preach.” What you will preach? First of all get the power of attorney; then preach. Preaching is not so easy that anyone and anyone can preach without… Kṛṣṇa-śakti vinā nahe nāma pracāraṇa. So to get that power of attorney one has to qualify himself, not that the power of attorney is hanging in the tree and you can take it. No. So how this power of attorney can be achieved? That is stated in the Śrīmad-Bhāgavatam. You are singing daily day, daily guru. Now, today is guru-pūrṇimā. Especially we should understand what is the power of attorney. Anyone can recite this verse, śrī-guru-caraṇa?

Dhṛṣṭadyumna: Śrī-guru-caraṇa-padma, kevala-bhakti-sadma, vando mui sāvadhāna mate.

Prabhupāda: So this is the beginning, that if you want to be devotee, then you must approach the spiritual master who has got the power. Śrī-guru-caraṇa-padma, kevala-bhakti-sadma, vando mui sāvadhāna mate. Sāvadhāna means very carefully, not whimsically. Then?

Dhṛṣṭadyumna: Yāṅhāra prasāde bhāi

Prabhupāda: Yāṅhāra prasāde bhai, ei bhava toriyā yāi. Huh? Kṛṣṇa-prāpti hoy yāhā hoite. So why one should go to spiritual master? Because yāṅhāra prasāde bhāi: ”My dear brother, if you get the benediction from the spiritual master…” Yāṅhāra prasāde bhāi, ei bhava toriyā yāi. What is that benediction? The benediction is not that ”Cure my disease.” They do not know, generally. Therefore they are cheated. The other day in Washington, one lady came with backache. So she came for curing the leg trouble. That is going on. ”So you should approach a spiritual master? There is so many doctors, hospital. You go there.” ”No. Here you show me your miracles.” And people are also cheating like that-some miracles and he becomes God. This is going on. But the miracle of spiritual master is yāṅhāra prasāde bhāi, ei bhava toriyā yāi. This is miracle: no more material existence. Then ei bhava toriyā yāi. So real thing (?) is one can cross over the ocean of nescience. That is real gain. That is the real favor of spiritual master, not that cure your leg and again walk here and again become, break your leg, and again come. Not like that. Ei bhava toriyā yāi. Then?

Dhṛṣṭadyumna: Kṛṣṇa-prāpti hoy yāhā

Prabhupāda: Kṛṣṇa-prāpti hoy yāhā haite. That is spiritual master, one who can give you Kṛṣṇa. Kṛṣṇa se tomāre, kṛṣṇa dite pāra, dhāi tava pāche pāche-Bhaktivinoda Ṭhākura. ”Kṛṣṇa… I am seeking after Kṛṣṇa, Vaiṣṇava Ṭhākura, my spiritual master. So Kṛṣṇa is your property.” Kṛṣṇa is not independent. He is the property of the devotee. Kṛṣṇa se tomāra, kṛṣṇa dite pāra, dhāi tava pāche pāche: ”I am just following you, sir. Because Kṛṣṇa is your property, if you like, you can deliver: 'Take it immediately.' ” So it is not flattering; it is in the śāstras. Vedeṣu durlabha adurlabha ātmā-bhaktau. You cannot get Kṛṣṇa by studying all the Vedas. Vedeṣu durlabha. Durlabha means it is not possible. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. Prasāda-leśa. Prasāda-leśa. One who has got little favor of Kṛṣṇa, he knows Kṛṣṇa-tattva. Yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ gauram eva stumaḥ.

Prabodhānanda Sarasvatī, he has made one poetry, kaivalyaṁ narakāyate. Kaivalya means to merge into the Brahman existence-no difference, oneness. That is called kaivalya. So for a Vaiṣṇava the kaivalya is as good as the hell. Prabhodānanda Sarasvatī said, kaivalyaṁ narakāyate. This kaivalya…. No Vaiṣṇava will say, ”Now I am going to merge into the existence,” no, because they hate it as hell. Kaivalyam narakāyate. Then? Heavenly planets? Tridaśa-pūr ākāśa-puṣpāyate. Tridaśa-pūr means the heaven, where so many millions of demigods live. They consider, Vaiṣṇava consider as ākāśa-puṣpa, will o' the wisp, phantasmagoria. It has no value. Ākāśa-puṣpāyate. That means karmī, jñānīs. Jñānīs, they are after liberation, merging into the existence, Brahman existence, kaivalya. The Vaiṣṇava thinks, ”Oh, this achievement is as good as one who goes to the hell.” Then? Heavenly planet? Karmīs? They might have pious activities. They want to go to the heavenly planet. So Vaiṣṇava says that ”What is this heavenly planet? It is phantasmagoria. It has no…” Actually it is so. Then yogi? The yogi's main business is to control the senses. That is real yoga. Yoga indriya-saṁyamaḥ. Controlling the senses so that mind can be in a peaceful condition… Without controlling your senses, mind cannot be. Then you can apply this mind for meditation. If the mind is agitated, what is this nonsense meditation? First of all control the mind; then think of meditation. Dhyānāvasthita-tad-gatena manasā. We have to meditate with the mind. But if the mind is agitated, where is the question of meditation? It is all bogus. So for a yogi the first business is yama-niyama, āsana, prāṇāyāma, dhyāna, dhāraṇā, pratyāhāra-aṣṭa, aṣṭāṅga-yoga. Then one's mind is controlled. Then dhyānāvasthita. Then he can remain in trance, always thinking of Viṣṇu. That is yoga. So first thing is to control the mind, control the senses.

So that is also, I mean to say, declined by a devotee. He says that durdānta indriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. The senses are just like venomous serpent, always agitating. And as soon as one sense touches another sense, then the spiritual life is finished. Just like the serpent, if he touches even little, immediately your life is finished, similarly, our senses are very strong, just like as strong as the serpent, uncontrollable. So why it is so dangerous? Because it has got the fang. He has got fang, poison. But there are physicians, in the Āyurvedic physician. They know. They capture snakes and they take away the fang for making medicine. They are also used as medicine. So if the poison teeth is broken, then it is not more dangerous, no more dangerous. It may have very big hood, but one knows that his poison teeth is taken away, he is not afraid. It may be very fearful to the children, but a grown-up man who knows his poison teeth is no longer there, he is not afraid. In Bengal he is called viṣṇai kulama cakra (?): ”There is no poison, and you have got a very big hood.”

So how it is possible? First thing is kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate, and durdānta indriya-kāla-sarpa-paṭalī protkhāta daṁṣṭrāyate. How it is possible? Now, viśvaṁ sukhāyate. This material is miserable for everyone. For a devotee it is not at all miserable. Sukhāyate. In this New York City there are so many skyscraper buildings. Bring all of them and compare our happiness. See practically. Here is a skyscraper building, and there are others. And call them and ask them, ”Are you happy like us?” So we can turn this whole world like that. Viśvaṁ pūrṇaṁ sukhāyate. It is possible. Everyone is hankering, working so hard day and night, and there is fire brigade, ”gon-gon-gon-gon.” It is going on. (laughter) This is life. That is not happiness. Here is happiness. Come here, sit down, and you'll find happiness. Practical. If is practical. So if you expand this Kṛṣṇa consciousness movement, you'll find whole world full of happiness. Viṣvaṁ pūrṇaṁ sukhāyate. How it is possible? Yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ gauram eva stumaḥ. It is possible simply by the mercy glance of Śrī Caitanya Mahāprabhu. If He simply glances over anybody, then the whole thing happens.

So Caitanya Mahāprabhu is giving, empowering Sanātana Gosvāmī. So we should follow. Narottama dāsa Ṭhākura says, ei chai gosāi yār, tāro mui dās: "I am servant of that person who has followed the six Gosvāmīs."

ei chai gosāi yār, tāro mui dās
tān sabāra pada-reṇu, mora pañca-grās

Narottama dāsa says, "By… Their dust of lotus feet is my subsistence." So today Sanātana Gosvāmī's birthday? Disappearance. Disappearance and appearance the same. His disappearance here, appearance somewhere. Just like sunset somewhere is immediately, sunset and sunrise, simultaneously. So for a Vaiṣṇava, because he is under the order of Kṛṣṇa, he appears somewhere and disappears somewhere because he is order-carrier. He says, "Now go there. Preach Kṛṣṇa consciousness. Go there." So appearance here, disappearance there. Therefore the same thing. Then what is the next line?

Dhṛṣṭadyumna: Guru-mukha-padma-vākya… **.

Prabhupāda: Cittete kariyā aikya. Now this is the determination. We must approach the real guru, empowered guru, with power of attorney. Then if we take his word… Guru-mukha-padma-vākya, cittete kariyā, āra nā kariyā mane… ***. Don't try don't manufacture ideas. Then if you take up that seriously, then your life is successful. Guru-mukha-padma, cittete, āra nā kariyā mane. Don't spoil yourself by manufacturing ideas. Take word from him. You carry it out. Don't bother whether you'll be spiritually advanced or not, but take the word of the spiritual master and carry it. Then everything is guaranteed. Guru-mukha-padma-vākya, cittete koriyā aikya, āra nā koriyā mane āśā ***. Then?

Dhṛṣṭadyumna: Śrī-guru-caraṇe rati…

Prabhupāda: Śrī-guru-carane rati, ei sei uttama-gati. You want advancement in spiritual consciousness, but it is possible only-śrī-guru-caraṇe rati. If you keep your faith only on the lotus feet of your guru, then you'll make advance. There is no doubt about it. Then?

Dhṛṣṭadyumna: Ye prasāde pūre sarva āśā.

Prabhupāda: Ye prasāde pūre… We have got so many desires, but if we have got strong faith at the lotus feet of guru, everything will be fulfilled automatically. Ye prasāde pūre sarva āśā. Then?

Dhṛṣṭadyumna: Cakhudāna dilo yei…

Prabhupāda: Cakhudāna dilo yei, janme janme prabhu sei. Guru's business is cakhudāna. We are kept in the darkness of this material existence, and guru's business is to open it, bring him to light. That is guru, not to keep him again in the darkness. Cakhudāna dila yei janma janma prabhu sei. Prabhu means master. Then?

Dhṛṣṭadyumna: Divya-jñāna hṛde prokāśito.

Prabhupāda: Divya-jñāna hṛde prokāśito. What is that divya-jñāna? Divya-jñāna is that we are all servant of Kṛṣṇa, and our only business is to serve Kṛṣṇa. Divya-jñāna. This is divya-jñāna. It is not difficult at all. Simply we have… We have become servant of so many things-servant of society, servant of community, servant of country, servant of wife, servant of children, servant of dog and so many. "Now let me become servant of Kṛṣṇa." This is divya-jñāna. Dīkṣā. Dīkṣā means from this divya-jñāna. That is dī. And kṣā means kṣapayati, expands. Then?

Dhṛṣṭadyumna: Prema-bhakti yāhā hoite….

Prabhupāda: Prema bhakti yāhā hoite, avidyā vināśa yāte.

Dhṛṣṭadyumna: Vede gāy yāṅhāra…

Prabhupāda: Vede gāy yāṅhāra carito. You should understand this. So by the mercy of guru, by the favor of guru, we get prema-bhakti. There are vidhi-bhakti. In the beginning we have to discharge devotional service according to the rules and regulations of the śāstra, the instruction of guru, śāstra-vidhi. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na siddhim avāpnoti [Bg. 16.23]. Kṛṣṇa says, "This śāstra-vidhim, the vidhi-mārga, if one gives up the śāstra-vidhi and manufactures his own way," na siddhiṁ sāvāpnoti, "he does not get success," na sukham, "neither happiness," na parāṁ gatim, "and what to speak of going back to Godhead?" Forget all this. Śāstra-vidhi. So this is minimized. So when we are practiced to vidhi-mārga, then we gradually get love of Godhead. That is ultimate. Premā pumartho mahān. Just like in India formerly they… Very small, minor-aged boy and girl are married, especially the girl, ten, twelve years, married. So how she can love her husband? She does not know. But there is vidhi-mārga. Vidhi-mārga, the elderly people of the-"Now, just to give your husband this refreshment." So she gives. In this way, gradually, when she's grown-up, she does not require any instruction; she knows how to serve her husband. That is prema. That is the bha… But the beginning must be regulative principle. Prema, vidhi prema. Prema-bhakti yāhā hoite, avidyā vināśa yāte. Prema-bhakti, avidyā… Unless we are free from this nescience of material existence, there is no question of Kṛṣṇa prema. Two things cannot go. Viraktir anyatra syāt. If you actually advance in Kṛṣṇa consciousness, then naturally you'll be averse to this material enjoyment. Viraktir… Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Just like if you are eating, naturally you are satisfying your appetite. So kṛṣṇa-bhakti means we are satisfying automatically all our desires. That is Kṛṣṇa-bhakti. The more we advance in Kṛṣṇa-bhakti, you'll have no more material desires. Then?

Dhṛṣṭadyumna: Śrī-guru kāruṇa-sindhu.

Prabhupāda: Śrī-guru kāruṇa-sindhu, adhama janāra bandhu.

Dhṛṣṭadyumna: Lokanātha lokera jīvana.

Prabhupāda: Lokanātha lokera jīvana. Narottama dāsa Ṭhākura's guru's name was Lokanātha Gosvāmī. You have seen, those who have gone to Vṛndāvana. There is Lokanatha Gosvāmī's tomb. So, then?

Dhṛṣṭadyumna: Hā hā prabhu koro dayā…

Prabhupāda: Hā hā prabhu koro dayā.

Devotees: …deho more pada-chāyā.

Prabhupāda: So this, the one, that… We should seek the shelter of the lotus feet of guru. Then everything… And vede gāya yāṅhāra carita. It is not that it is sentiment that one has to become very strong devotee of guru. Therefore Narottama dāsa Tha…, vede gāya yāṅhāra carita. Not that I am talking something nonsense. It is because… Śruti-pramāṇam. Whatever we talk, it must be supported by Vedic injunction. Then it is right. Just like we sometimes challenge these big, big scientists and others, and what is our strength? I am not a scientist, but how I can challenge? The Veda gāya. We have got evidence from the Vedas. Just like so many people are thinking that the moon planet is first. We are challenging, "No, moon planet is second." What is the strength? The strength is Vedic knowledge. We cannot accept it. So vede gāya yāṅhāra carita. Vedic knowledge is so perfect that you can challenge so many scientists. Yes. If it is not in accordance to the Vedic knowledge, then it is… We do not accept. If it is not to the Kṛṣṇa's instruction, we reject immediately. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. As soon as we see that one man is not Kṛṣṇa conscious, then we immediately group him in four classes: duṣkṛtina, mūḍha, narādhama, māyayāpahṛta-jñānā. Finished, that's all. "No, I am learned, and you are nothing. You have not… You have no degrees of university. I have got degrees." "Yes, that is all right, but your degrees and knowledge have been taken away by māyā. You remain in darkness. Ye timire jeti (?). You remain in the darkness." That's all.

So Sanātana Gosvāmī is teaching us… Kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva [Cc. Madhya 20.105]. Caitanya Mahāprabhu is affirming that "You are authorized by Kṛṣṇa. Therefore you have come for My help. My mission is to preach Kṛṣṇa consciousness…" So He is Kṛṣṇa Himself, but He posing as a devotee. Therefore He is saying that "By the grace of Kṛṣṇa, you are empowered, so you have come to Me to help Me. You are asking. That is very good on your part because," jāni, "you know everything." Dārḍhya lāgi' puche sādhura svabhāva. A sādhu, a saintly person, although he knows everything, still he remains very humble and tries to confirm from the higher authorities, "I think this is right. Is it not right?" He knows it is all right, but still, he waits for the higher authority to confirm it. So this is the relationship, Sanātana Gosvāmī and Caitanya Mahāprabhu. Study all of them very nicely and be advanced in Kṛṣṇa consciousness.

Thank you. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.106

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New York, July 12, 1976

Pradyumna: (chants verse, etc.) "Translation: Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal."

Prabhupāda:

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
[Cc. Madhya 20.106]

So here the most important word is sad-dharma. Dharma… In the English dictionary dharma is described as a kind of faith, but here it is said, sad-dharma. Sad-dharma. Sat means which exists, which never diminishes. In the Vedic knowledge we get information, asato mā sad gama: "Don't remain in the nonexistentional platform." Sad-gama: "Go to the platform of eternal life." That we can understand, what is sat and what is asat. Sat, cit, ānanda. Sac-cid-ānanda. We describe Kṛṣṇa, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So that is sat. Sat means eternal. And so according to reference with sat and asat, there are two kinds of dharma. I… Several places in my books I have described, dharma means occupational duty, occupational duty. So if we are on the platform of asad-dharma, just like on the conception of this body… This is asad-dharma. Everyone knows the body will not exist; therefore it is asat. So any dharma or any occupational duty with reference to this nonpermanent body, that is asad-dharma. Asad-dharma. Whatever our occupational duties are now going on in this big city of New York… What is their occupational duty? The duty… Everyone is going to the office early in the morning. They have got… Everyone has got duty, but that duty-asad-dharma. Body will not exist; therefore anything done on account of the body, that is asad-dharma. That is not real dharma. Real dharma is when you come to the platform of sat. That sat we have to understand, what is sat and what is asat. Asat, nonpermanent. Everyone we know that this body is not permanent. And sat? That is stated in the Bhagavad-gītā. You have to learn it. Na hanyate hanyamāne śarīre [Bg. 2.20]. The body is asat, it will be destroyed, but the soul, which will never be destroyed… Nityaḥ śāśvato 'yaṁ na hanyate… Na hanyate hanyamāne śarī… [Bg. 2.20]. Na jāyate mriyate vā kadācit. That soul is never born, never dies, kadācit, at any time. Not that sometimes it dies and sometimes… No. Any time, kadācit.

So this sad-dharma means the occupational duty of the soul. That is sad-dharma. And except that duty, whatever we are doing, that is asad-dharma; it will not stay. Now I have got this body, Indian body or Christian body or American body. But this, everything, this conception of Christianity or Indian nationality or American nationality-everything will be finished with this body. Everything will be finished. Therefore all our engagements in this connection, they are all asad-dharma. It is very difficult. We are all engaged in occupational duties, all asad-dharma. But the Vedic injunction is asato mā sad gama: "Don't remain in this asat platform. Come to the sat platform." And the same thing is described here, sad-dharmasyāvabodhāya. So the human life begins when we can distinguish between sat and asat. If we remain in darkness without understanding what is sat and asat, then we are no better than dogs and cats. So the modern civilization, not only… Nowadays very big problem. People are very much attached to asad-dharma. They are not… Because they are so dull-headed, they cannot understand what is sat and what is asat. They cannot understand, dull-headed. Therefore brain requires to be clarified.

The two words are used in the śāstra, alpa-medhasaḥ and sumedhasaḥ. Medha means brain substance. So those who have got brain substance, they are called sumedhasaḥ, and those who have no brain substance, filled up with cow dung, they are called alpa-medhasaḥ. So this distinction I made in Chicago. It made a very great agitation because I discriminated that men are found to have more brain substance than the woman. So there was a great agitation. But this is fact psychologically, that brain substance in man is greater than the brain substance in woman. In the Bhagavad-gītā also, striyo vaiśyās tathā śūdrāḥ [Bg. 9.32]. But in spiritual understanding there is no such distinction because sad-dharma, spiritual understanding, has nothing to do with this body. The brain substance, more or less, is in connection with this body, but the sat, the spirit soul, it has nothing to do with the body. So long it has to do something with the body, that is called māyā. He's sat, but he is absorbed in the thought of asat. That is called māyā, what he is not. He is absorbed in thoughts of the bodily comforts of life. That is asad-dharma. The karmīs, jñānīs, yogis, they are all asad-dharmī because there is reference to the body. Karmī, in gross ignorance he knows that "Everything is this body, so let me enjoy bodily comforts, sense enjoyment, as far as possible." Not only in this life, next life… Even if he believes in the next life, but still, he's after these bodily comforts. "I shall be promoted in the higher planetary system. I shall go to moon planet, I shall go to the Mars planet," and so on, so on. These are karmīs' plan. Anything within this material world, that is all asat.

So the karmīs are too much attached with the asad-dharma, total, cent percent. And the jñānīs, they are little intelligent, that… Jñānī means "I have tried so much to be happy with the bodily comforts, but it has not become possible." Then he tries to understand "Whether I am this body or something else?" That is Vedic injunction, ahaṁ brahmāsmi. When he is actually liberated he understands that "I am not this body." So he tries to get rid of this bodily conception of life, but because he has no information of the ultimate goal of life, he thinks that "If I merge with the Supreme, then my life is successful." But that is also asad-dharma, because this impersonal understanding will not help him because he is person. Every one of us, we are person. We cannot stay on the impersonal platform. That is not possible. Artificially if we try to stay on the impersonal platform, it will not stay. Then we shall fall down again. Just like this moon excursion or the Mars. They do not get actually shelter there; therefore they fall down again, come here. With some stone and sand, they are satisfied. Because they did not get any shelter, they fall down.

So śāstra therefore forbids or gives warning, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. The same example. With great endeavor, with much expenditure you may go eighty thousand miles per hour, but unless you get shelter, you have to again come back to this, either in America or Russia. They tried, but they could not get shelter. Similarly, the one may understand that he is spirit soul and he may try his best to merge into the spiritual effulgence, Brahman-ahaṁ brahmāsmi, "I shall remain in Brahman"-but because he is person, the impersonalism condition will not be helpful to him, and because he has no personal view of the supreme spirit-he cannot surrender to Kṛṣṇa-naturally he again comes back to this material world and surrenders to the material subject matter. Sometimes he is engaged in philanthropic work or altruistic work. He thought, "This is the best service. instead of serving myself, let me serve the whole humanity, whole community, whole nation," so on, so on, so on. But they are all asad-dharma. They are not sad-dharma.

So when one is actually in sad-dharma or he is hankering after sad-dharma, then Kṛṣṇa helps him. Kṛṣṇa helps him. That we get information from Śrīmad-Bhāgavatam. Because Kṛṣṇa is situated in everyone's heart, so Kṛṣṇa gives him opportunity. Buddhi-yogaṁ dadāmi.

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dipena bhāsvatā
[Bg. 10.11]

Kṛṣṇa gives him real knowledge. Therefore guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. So he becomes more and more inquisitive to understand what is sad-dharma. So sad-dharmasyāvabodhāya. If one is actually serious, nirbandhinī matiḥ… Nirbandhinī matiḥ means with firm conviction that "In this life I shall be fully Kṛṣṇa conscious, I shall understand fully Kṛṣṇa." In this way if we have got firm determination, then Kṛṣṇa will help. That is, Caitanya Mahāprabhu said, sidhyaty eṣām abhīpsitaḥ. If one is actually eager to understand his position and his goal of life, then Kṛṣṇa will help. We require determination. That is wanted. Laulyam ekaṁ mūlyam. Laulyam, to advance in spiritual consciousness or Kṛṣṇa consciousness, the value is only strong eagerness, laulyam, that "I must finish this business in this life, to understand Kṛṣṇa." There are many śāstric references. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. Simply we should be very seriously eager. Then very soon, acirād eva sidhyaty abhīpsitaḥ, immediately… If not immediately… We should patiently. Simply we should be very, very eager. Tatra laulyam ekaṁ mūlyam. Laulyam means very greediness or… We can say, "How I shall approach Kṛṣṇa?" This greediness required, not greediness for sense gratification. Then we shall be implicated more and more.

The greediness… Greediness is very good. Kāmaṁ kṛṣṇa-karmārpaṇe. Strong desire, that is called lust. So, but this strong desire… Just like gopīs. The gopīs, they were village girls. They had no understanding of what is God, what is Kṛṣṇa. But they became very much lusty for Kṛṣṇa, and Caitanya Mahāprabhu recommended that ramyā kācid upāsanā vrajavadhūbir yā kalpitā: "There is no better type of worship than what was conceived by the gopīs." Their strong desire, "How we shall get Kṛṣṇa?" that was their day and night thought. That's all. Somebody is thinking in some way… The central point was Kṛṣṇa. I have already explained that, that Kṛṣṇa was going to the pasturing ground, and the gopīs at home, they were thinking that "Kṛṣṇa's foot is so soft and so delicate," and that "We dare not to take His feet on our breast, but He is now walking in the fields, pasturing ground, naked without any… And the stones pricking. How much He is feeling pain." Thinking this, they became fainted. This is Kṛṣṇa consciousness. So therefore Caitanya Mahāprabhu recommended ramyā kācid upāsanā. These gopīs, they were not supposed to be educated. Village girls-who is giving them education? They are not Ph.D.'s. But still, strong desire for Kṛṣṇa. And that is called yeṣāṁ nirbandhinī matiḥ. Nirbandhinī, strong desire. It doesn't require any other price to become advanced in…, simply to become very strongly eager, laulyam. Then life is successful.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.107

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New York, July 13, 1976

Pradyumna: (chants verse, etc.) "Translation: You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths from Me. I shall tell you about them."

Prabhupāda: Yogya-patra hao tumi. This is hao not haoḥ.

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

So to propagate the devotional service of Kṛṣṇa consciousness, it requires the fit person. Not that one can imitate. It is not possible. One who is fit to take this responsibility, he receives proper instruction and help from higher authorities. So Caitanya Mahāprabhu selected Sanātana Gosvāmī as the fit person, Sanātana Gosvāmī and Rūpa Gosvāmī. They were ministers, but when Caitanya Mahāprabhu first met them in Rāmakeli, in Maldah district, at that time the headquarters of Bengal government, so He thought… Not only He thought, but… These Caitanya Mahāprabhu associates, they are eternal associates. They appear somewhere… Just like Haridāsa Ṭhākura appeared somewhere in Muhammadan family, Sanātana Gosvāmī was found engaged in government service, Raghunātha dāsa Gosvāmī was a zamindar's son. In different places. But actually they appear to fulfill the mission of Caitanya Mahāprabhu. Therefore they are called nitya-siddhas. Just like Arjuna. Arjuna is nitya-siddha friend, eternal friend. Otherwise how Kṛṣṇa said that "Arjuna, when I spoke to sun-god…" Arjuna inquired that "Kṛṣṇa, how can I believe? Sun-god is long, long millions of years ago. How it is that You taught him?" So what Kṛṣṇa replied? Kṛṣṇa said, "Yes, you were also present there, but you have forgotten. I have not forgotten." So similarly, whenever Kṛṣṇa goes anywhere, His eternal associates also go with Him.

So sāṅgopāṅgāstra-pārṣadam. About Caitanya Mahāprabhu it is said in the Bhāgavatam, kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. Saṅga, associates. Therefore we worship Caitanya Mahāprabhu with His associates. Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. These are principal associates, and similarly other devotees of Śrī Caitanya Mahāprabhu, just like six Gosvāmīs and many others-we have got the list in the Caitanya-caritāmṛta-so they are all nitya-siddhas, eternal. There are two kinds of living entities: nitya-siddha and nitya-baddha. Nitya-siddha means they never fall a victim of māyā. That is nitya-siddha. Even though they are within this material world, they are never victimized. That is called nitya-siddha. And one who is victimized, he is called nitya-baddha. But the actual constitutional position of every living entity is nitya-siddha, because God is eternal and His part and parcels, the living entities, they are also eternal. So that is nitya-siddha. Nitya-siddha, sādhana-siddha, kṛpā-siddha-there are different grades. They are all described in The Nectar of Devotion. So one can become sādhana-siddha. By following the rules and regulations and instructions of the spiritual master, he can also become siddha. He can become again nitya-siddha.

So the Kṛṣṇa consciousness movement is to make the nitya-baddhas again nitya-siddha, to bring them. It is a difficult task. Just I was talking in the morning, it is very difficult task to… Just like a madman. A madman, to again bring him to the normal life is very difficult task. You have got in your country so many institutions. So the whole world, anyone who is in this material world, he's a madman.

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera sei dāsa upaya (?)

When a man becomes ghostly haunted and he talks all nonsense… Similarly, anyone who is within this material world, they are all madmen. And Kṛṣṇa consciousness movement means to cure them by this treatment. So if anyone accepts this treatment, then he can make progress very quickly. Just like any madman, if he is under proper treatment, there is hope of his being cured. But the modern education is that to keep him madman. That is the defect of modern civilization. Everyone is madman within this material world, and the modern education is to keep him madman. Therefore they cannot understand our philosophy. This Kṛṣṇa consciousness philosophy is very bona fide and most essential philosophy. Madman cannot understand, but that does not mean the process of treatment should be stopped. No. It must go on. It cannot be stopped. So therefore in the previous verse it is said,

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ

One must at least understand that we are in a… Everyone understands that, but māyā covers, does not allow him to understand properly. Here in this material world we are trying to become happy. Just like in your country is supposed to be most advanced in material civilization. They are trying to be happy. But we can see even in this New York City, nobody wants, still, twenty-four hours there is blazing fire: "gan-gan-gan-gan-gan-gan-gan-gan-gan." Stop this. Why there is blazing fire? Nobody wants it. But there must be, because you are in the material world. However big, big skyscraper building you may have, you have to suffer. But these dull brain cannot understand, because madmen.

So this dull brain has to be cured. All rascals, mūḍha. It is a fact. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Duṣkṛtina means simply unnecessary wasting time adjusting things materially. This is miscreants. They do not know that "For one type of advantage, I have to create hundred times disadvantage." This is the fact. We are coming from New Vrindaban. They are living very comfortably in open space. There is no such disturbance, twenty-four hours, "dung-dung-dung-dung-kah-kah-kah-kah-kah." No. (laughter) No disturbance. But you have created some advantages to live in the skyscraper building. There are so many disadvantages also. So therefore sometimes the Indians are accused that "Believe in destiny." But that is actual fact. You cannot improve a single inch than you are destined. That is not possible. That is not possible. If you want to increase your so-called happiness, then you simply waste your time. That is Prahlāda Mahārāja's instruction. Na tat prayāsaṁ kartavyam. "I am not in a good position economically. Let me try to improve it." That you cannot. Otherwise in New York City, so opulent, so materially advanced, why we see so many men in the Central Park lying on the bench? Why? They do not belong to the poor nation or poor city. Still, because he's destined, he must lie down there. Maybe he is rich man's son or born in rich nation, but because he's destined to suffer, he must lie down there. Because he's destined to suffer, he must become a hippie.

So you cannot stop it. You cannot stop it. That is not possible. Therefore those who are advanced in knowledge, they do not try for all these nonsense, improving material condition. It will not make happy; it will increase problems. The so-called happiness will increase problems, and you have to deal with that problem, then again another problem, another problem. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Just like they are trying to control over the laws of material nature. That is impossible. It will never be possible. If you solve one question, then you will have to meet with thousands of other questions. It is not possible. So… Therefore Vedic literature says that "Do not waste your time in that way. Better you utilize your valuable time to understand Kṛṣṇa. Then your life is successful." Yasmin vijñāte sarvam eva vijñātaṁ bhavanti. If you simply try to understand Kṛṣṇa, then you'll understand everything very nicely. Just like we sometimes challenge the big, big scientists, philosophers, psychologists, but we are not psychologist or scientist. Ten years before, in my Easy Journey to Other Planet, I have written that "This moon-going attempt is childish and waste of time." And still we are challenging that "Mars-going, so-called, it will also fail." Write it: It will fail. Not that process. So how we are saying? How we are challenging these big, big scientists? Because we know from the Vedic literature that it is not possible to go to the moon planet or Mars in that way. It is not possible. You have to qualify yourself. Just like to come to America one has to qualify himself for the proper visa, passport, and so many other things, bank balance, this, that. How you can go to the other? They are higher planetary system. So this is all childish. But if you want to go at all, then it is possible if you follow the proper process. That is described in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejya
yānti mad-yājino 'pi mām
[Bg. 9.25]

So the intelligent person, they will try to attempt for this, mad-yājino 'pi yānti mām. "Let me become a devotee of Kṛṣṇa so that next life I go directly to Kṛṣṇaloka."

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

That is the highest perfection of life.

So if we accept… If we little understand this philosophy, that "There is another life, which is eternal, blissful life of knowledge," if we simply become serious to go to that life, then the Kṛṣṇa consciousness is the only method. But if we want to live in this rotten life of material existence, then we can continue. Yathecchasi tathā kuru [Bg. 18.63]. Whatever you like, you can do. But if you have got little inclination, then there is process. Therefore in the previous verse we have read, sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī matiḥ. Sad-dharma means eternal life. Dharma means occupational duty. Here we are engaged in temporary occupational duty. That this dull brain cannot understand. Now I have got Indian body or American body, I am engaged in American consciousness, but as soon as the body is changed, I get the dog's body, then dog's consciousness. Whole thing changed. So therefore it is temporary. This consciousness is temporary, say for fifty years or a hundred years utmost. But this dull brain cannot understand that there is a life of eternity, blissful knowledge. The dull bra… So to… Just like a madman cannot understand. So our task is very difficult. We have to cure so many. It is not possible to cure all of them, but as far as possible we are trying to cure, and simply one has to accept this philosophy seriously, then he'll get knowledge. Sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī matiḥ.

So it is the duty of Caitanya Mahāprabhu's representative to take instruction from Caitanya Mahāprabhu and spread it. That is here said, yogya-pātra hao tumi bhakti pravartāite: "You are the fit person." Then Caitanya Mahāprabhu gives you instruction. If you are unfit, then there will be no instruction. And what is the fitness? Fitness is he must be very eager to serve Caitanya Mahāprabhu. Just like Sanātana Gosvāmī approached: "My Lord, You have released me from this material occupation. Now order me what shall I do." This is wanted. One must be ready, very eager to carry out the orders of Caitanya Mahāprabhu. Then He will give you instruction. And as soon as you get the favor, mercy of Caitanya Mahāprabhu… It is very simple. Simply we must be serious. Caitanya Mahāprabhu says,

āmāra ajñāya guru hañā tara ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

This is the sum and substance of Caitanya Mahāprabhu's instruction. And the details are there, but this is the platform. You must be ready to become a guru simply by repeating the instruction of Kṛṣṇa, Bhagavad-gītā. Therefore we have taken Bhagavad-gītā as it is, and following the instruction of Caitanya Mahāprabhu, we are preaching to our best capacity. This is required, that you must be ready, you must be serious. Then Caitanya Mahāprabhu will give you proper instruction, and then you'll be very nice preacher for the benefit of the whole world.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108-109

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New York, July 15, 1976

Devotee:

jīvera 'svarūpa' haya-kṛṣṇera nitya-dāsa
kṛṣṇera 'taṭasthā-śakti', bhedābheda-prakāśa
[Cc. Madhya 20.108]
sūryāṁśa-kiraṇa yaiche agni-jvālā-caya
(svābhāvika) kṛṣṇera tina-prakāra 'śakti' haya

Prabhupāda: So Caitanya Mahāprabhu begins his instruction to Sanātana Gosvāmī because he's the appropriate person to understand. In the previous verse Śrī Caitanya Mahāprabhu has asserted,

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

So the philosophy is very simple, but unless one is fit or appropriate person, he cannot understand. No. So in the material world we are materially diseased; therefore it is very difficult for us to understand this Kṛṣṇa consciousness philosophy. Otherwise it is very simple thing. As Caitanya Mahāprabhu, jīvera 'svarūpa' haya kṛṣṇera nitya-dāsa [Cc. Madhya 20.108]. Very simple thing. Everyone, even a child can understand that we are, our svarūpa, our constitutional position, is that we are servant of God, Kṛṣṇa. But the material world is so bewildering that everyone is thinking that "I am master of everyone." This is the disease. "I am the monarch of all I survey." There is an English poetry. Everyone is thinking. Why this is so much struggle in this New York City? Because now there is Presidential election, so everyone is thinking, "If I could become the President." That is everyone's desire. But those who are not so fit, they do not stand for election, but those who are little fit, so they stand, make competition, "I am the President." If you are President, why you require election? The simple truth. If you are actually President, then why do you depend on other's vote? You become President. No. Artificial President. Simply by votes he is President. Actually he is not; he is the servant of the voters, but he's thinking, "I am President." This is called māyā. Everyone is servant of Kṛṣṇa. He's servant. Every one of us, we are servant. So take this example. Actually the President means the servant of the voters, and as soon as the voters do not like him… Just like Nixon is drawn back.

So nobody can be master. That is not possible. You'll find in this instruction, ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. Only Kṛṣṇa is the master, and everyone is servant. This is our position, actual. But artificially we are trying to become master. That is struggle for existence. We are trying for something which we are not. We know this word, "struggle for existence," "survival of the fittest." So this is struggle. We are not master; still, we are trying to become master. The Māyāvāda philosophy, they also undergo severe type of austerities, penances, but what is the idea? The idea is that "I shall become one with God." Same mistake. Same mistake. He's not God, but he is trying to become God. Even though he has performed so much severe austerities, vairāgya, renunciation, everything… Sometimes they give up everything of material enjoyment, go to the forest, undergo severe type of penances. What is the idea? "Now I shall become one with God." The same mistake.

So māyā is very strong, that these mistakes continue even one is very advanced so-called spiritually. No. Therefore Caitanya Mahāprabhu touches the main point immediately with His instruction. That is Caitanya Mahāprabhu's philosophy. Where Kṛṣṇa says the last word, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.. [Bg. 18.66]. He is talking on the position; He is Kṛṣṇa, the Supreme Personality of Godhead. He is asking, demanding, "You rascal, give up everything. Just surrender to Me. Then you'll be happy." This is the last instruction of Bhagavad-gītā. Caitanya Mahāprabhu, the same Kṛṣṇa but acting as devotee of Kṛṣṇa; therefore He is speaking the same thing. Kṛṣṇa said, "You surrender," and Caitanya Mahāprabhu said that "Every living entity is the servant of Kṛṣṇa." That means he must surrender. Servant's business is to surrender, not to argue with the master or to claim that "I am equal with you." These are all fanatic, mad proposal.

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera se dāsa upajaya

A servant cannot become master. That is not possible. But as soon as… As long as we shall persist on this wrong conception of life, that "I am not master; I am servant," er, "I am not servant; I am master," then he will suffer. The māyā will give him suffering. Daivī hy eṣā. Just like outlaws, rogues and thieves, they defy government order: "I don't care for government." But that means he voluntarily accepts suffering. He has to take care of government law. If he does not ordinarily take care, outlaw, then he'll be put into the prison house and by force, by beating, by punishment, he has to accept: "Yes, yes, I accept."

So this is māyā. Daivī hy eṣā guṇamayi mama māyā duratyayā [Bg. 7.14]. We are under the rulings of the māyā. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Why? Because we are declaring master. Servant is declaring to become master; therefore suffering. And as soon as we accept that "I am not master; I am servant," then there is no suffering. Very simple philosophy. That is mukti. Mukti means just come to the right platform. That is mukti. Mukti is defined in the Śrīmad-Bhāgavatam, muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti means to give up this nonsense business, anyathā. He is servant, but he's thinking master. That is ankatha (?), just the opposite. So when he gives up this opposite conception of life that he is master, then he is mukti; he's liberated immediately. Mukti does not take so much time that you have to undergo so much severe austerities and go to the jungle and go to the Himalaya and meditate and press your nose and so many things. It doesn't require so many things. Simply you understand plain thing, that "I am servant of Kṛṣṇa"-you are mukta immediately. That is the definition of mukti given in Śrīmad-Bhāgavatam. Muktir hitvā anyathā rūpaṁ svarūpeṇa avasthitiḥ. Just like even a criminal in the prison house, if he becomes submissive that "Henceforward I shall be law-abiding. I then shall obey the government laws very obediently," then sometimes he is released prematurely on account of giving a declaration.

So we can become immediately liberated from this prison house of material existence if we accept this teaching of Caitanya Mahāprabhu, jīvera svarūpa haya nitya kṛṣṇera dāsa [Cc. Madhya 20.108-109]. And therefore so many arrangement. We are having Kṛṣṇa Deity here, and every one of us, we are engaged as servant. Śrī-vigrahārādhana-nitya-nānā-śṛṇgāra-tan-mandira-mār janādau **. Somebody is engaged in cleansing the temple. All servant, we are. Somebody is engaged in dressing the Deity. Somebody is engaged in preparing nice foodstuff for Deity. Somebody is making flower garlands. Somebody is going to distribute literature to make people understand the glories of Kṛṣṇa. So in this way Kṛṣṇa consciousness movement means everyone is engaged cent percent to become servant of Kṛṣṇa. So those who are sincerely engaged in the service of the Lord, they are all liberated. They are all liberated. The Māyāvādīs who are trying to become liberated in so many ways, mystic yoga practice and austere penances, and so on, so on, so on, so on… You can get that liberty immediately, simply by engaging yourself in some service of Kṛṣṇa. Immediately. Svalpam apy asya dharmasya trāyate mahato bhayāt. Even little service you give, it is your permanent asset. Even if you fall down from that service platform, still, whatever you have done, it will never go in vain. As soon as there is opportunity, again you shall begin from that point where you left. Therefore everyone… Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. There is a verse spoken by Nārada Muni, that even by sentiment, not understanding properly the philosophy of Kṛṣṇa consciousness, even by sentiment-"All right, let me also dance and chant like these people, the saffron-colored, shaved-head people are doing. Let me do that"-so once dancing with them will never go in vain. It will (be) immediately accounted, "Ah, he has danced." It is so nice. It will never go in vain. Then these children are dancing. Don't think it is spoiling time. Everything is recorded. This you will find in the, our Nectar of Devotion. You'll find. Rūpa Gosvāmī… It will never go in vain. Svalpam apy asya dharmasya trāyate mahato bhayāt. Bhaktivinoda Ṭhākura also sings, keno māyār bośe, yāccho bhese', khāccha hābuḍubhu bhāi, jīv kṛṣṇa-dās, ei viśvās, korle to' ār duḥkha nāi. Everyone is being washed away by the big waves of the ocean of nescience, but if he simply accepts, "No, I am Kṛṣṇa dāsa. I am not master. I am not God. I am simply a servant…" And the more you become servant of the servant, more you are perfect. Not directly servant. Caitanya Mahāprabhu said, gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. This is perfection. Don't try to become directly Kṛṣṇa dāsa. Kṛṣṇa's servant, his servant, his servant, his servants-you come down to the hundredth point of servant; then you are perfection.

tāndera caraṇa-sevi-bhakta-sane vās
janame janame mora ei abhilās

Narottama dāsa Ṭhākura said, "Let me become the servant of the servant and live with devotees [Cc. Madhya 13.80]. That is my desire."

So this Kṛṣṇa consciousness movement is that let us live amongst devotees. Why we are struggling to get so many centers open? Because devotees will live there, follow the regulative principles according to the instruction of the śāstra and spiritual master, guided by, and people will get chance. As soon as one comes in this society of devotee, he'll get some opportunity. And svalpam apy asya… That is meant. Even by sentiment one comes… Tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ [SB 1.5.17]. The Nārada Muni said, "Even by sentiments, one gives up his occupational duty, so-called occupational duty, and surrenders to Kṛṣṇa, even not understanding fully…" So śāstra says, "What is the loss there?" And if one is performing one's material duties very perfectly, then what is gain there? He's simply wasting time. And a devotee, even by sentiment or whimsically comes in this center and gives some service, that is a permanent record. And these karmīs, although they are acting very sincerely, but there is no guarantee what is the next life. He may become a dog. There are 8,400,000 species of life, and tyaktvā deham… Or what is that? Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. These will be dehāntara, change of this body. The body will be finished, everyone knows, but body being finished, you are not finished; nobody is finished. Na hanyate hanyamāne śarīre [Bg. 2.20]. Then he has to accept another body. So if we do not work according to the rules and regulation of nature, then we have to accept another body, and we do not know what kind of body you are going to accept. But it will be a gift by nature. Prakṛteḥ kriyamāṇāni [Bg. 3.27]. Eh? Kāraṇaṁ guṇa-saṅgo 'sya sad-asad janma-yoniṣu [Bg. 13.22]. So they do not know these things, the rascal civilization. Just like dancing like dog, that's all. This is rascal civilization. They have no responsibility of life, and dancing like dog. No. The Kṛṣṇa consciousness movement is very scientific movement. Everyone should try to understand. If he wants to understand through science, through philosophy, through logic-in any way-through religion, through culture-anyway he wants to understand, we have got volumes of books. Try to understand. It is not a bluff. It is all scientific. So either you accept as Kṛṣṇa, as Caitanya Mahāprabhu said, that jīvera svarūpa haya nitya kṛṣṇera dāsa… [Cc. Madhya 20.108-109]. If you immediately accept the words of, accept the words of Kṛṣṇa-sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ [Bg. 18.66]-that is very good. But if you are very learned philosopher, scientist, then read books. Both ways we have prepared to convince you.

So,

jīvera svarūpa haya kṛṣṇera nitya-dāsa
kṛṣṇera taṭasthā-śakti bhedābheda-prakāśa
[Cc. Madhya 20.108]

Bhedābheda-prakāśa. Bheda means difference, and abheda means one. Two philosophies are going on. The Māyāvādīs, they say, "We are the same." So 'ham: "I am the same." Ahaṁ brahmāsmi: "I am the Supreme Brahman." But the Vedic literature says, ahaṁ brahmāsmi, but Kṛṣṇa, or God, is Param Brahman. In the Vedas there is no such thing as ahaṁ paraṁ brahmāsmi. No. They are misusing. The… Instead of understanding… Brahman, every one of us, we are Brahman. There is no doubt about it. But unfortunately, by mistake, by illusion, I am thinking, "I am this body." So spiritual education means first of all one has to understand that ahaṁ brahmāsmi: "I am Brahman. I am not this body." That is the beginning of spiritual education.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

One has to become first of all… Not become. Just to understand one has to come to the platform of Brahman. Then spiritual education begins.

brahma-bhūtaḥ prasannātmā
naśocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

So bhakti is not very ordinary thing. It begins after one is liberated. The Māyāvādī says that "By bhakti one can become one with God." No. That is not bhakti. That is Māyāvāda. That is mistake. Bhakti means to understand that "I am eternal servant of Kṛṣṇa." This conviction is possible when one is brahma-bhūtaḥ. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. Brahma-bhūta means "I am part and parcel of Kṛṣṇa," as it is said, sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera… Oh… When one understands this, that "I am… My position is eternal servant," that is brahma-bhūta [SB 4.30.20]. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Then undoubtedly he becomes immediately jubilant, that "Now I have got my real master to serve. I am serving so many, I mean, items, in the family, in the society, in the community, in the nation. But I could not be satisfied. Neither I am…, persons to whom I have given my service, they are also not satisfied." This is wrong service. Nobody is satisfied. The so-called master is not satisfied, and the so-called servant is not satisfied. The so-called servant means that "Unless you pay me, I am not going to serve you.” Strike. ”I am your master. You pay me. Then I shall serve you.” So nobody is servant actually. Everyone wants to become master, either collectively or individually. That is māyā. This is material world. And when one understands that he is not a master-he is servant-and the real master is Kṛṣṇa, that is liberation.

So bhedābheda-prakāśa. So the living entity is simultaneously one and different. The two philosophies are going on. One philosophy, Māyāvāda, ahaṁ brahmāsmi, miscalculation, so ’ham-this is to become one. And another philosophy, Vaiṣṇava philosophy-that we are different. But Caitanya Mahāprabhu says that both are true. Bhedābheda-prakāśa. A living entity is one with God and is as different from God. Bhedābheda-prakāśa. One? How one? Because Kṛṣṇa says that ”Living entities are My part and parcel.” Just like this hand, this finger, is part and parcel of my body, so therefore it is one. But the finger is not the whole body. Different. It is very simple thing. Bhedābheda-prakāśa. Anyone can understand. The finger… The tree… Just like the leaf, the twigs, the flowers, the fruits. They are all tree. But at the same time, it is not tree; it is leaf, it is branch, it is twig, it is flower. It is very simple philosophy. Caitanya Mahāprabhu explained, taṭasthā-śakti, marginal. Marginal means the living entity has to become servant. That is his position. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. But when the servant wants to become master, he is under the clutches of māyā. And when he understands that ”I am not master; I am servant,” he is under Kṛṣṇa. That is taṭasthā. Taṭasthā means marginal. That taṭa… Taṭa means the beach. Sometimes the beach is covered with water, and sometimes it is land. That is called taṭasthā. So that land, sometimes water.

So when we accept Kṛṣṇa as our master, then we are in the Vaikuṇṭha planet. And when we do not accept… That propensity we have got, sometimes by forgetfulness or sometimes by willingly. By forgetfulness if we think that ”I am master,” that is also mistake. And willingly, if we reply, ”Why shall I serve Kṛṣṇa? Let me become Kṛṣṇa,” this Māyāvāda philosophy, ”Let me become God…” So all these things are māyā. Real position to become… Not become. We are. But to become sane. Now, in madness, we are talking all this nonsense that ”I am one with God. I am God.” We have to be treated. This treatment is Kṛṣṇa consciousness. By hearing, by chanting-ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-all the mistakes within our the core of our heart is dispel… Then we come to the understanding. Then,

sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra śakti haya

Now, we are grouped under the taṭasthā-śakti, and there are other two potencies, or energies. That is called spiritual energy and material energy, the spiritual world and material world. We have got experience of the material world not completely. We do not know even what are going on in the whole material world. We see the universe. We see at night so many stars and planets, but we have no idea. So we do not know even what is this material world perfectly, and what to speak of spiritual world. But the spiritual world is there, as there is this material world, and the living entity belongs to the spiritual world. Actually he belongs to the spiritual world. By chance or some way he has come to the material world. So when he goes back again to the spiritual world, then he gets his normal condition of life. Unfortunately, in the modern education there is no information of the spiritual world, the spiritual identity, and go on, our relationship with God-nothing. Simply they are working like cats and dogs under the influence of māyā and the suffering. To stop this suffering, one must take to Kṛṣṇa consciousness and understand the position of his life and be perfect.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.110

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New York, July 17, 1976

Puṣṭa Kṛṣṇa: (chants verse, etc.) ”Translation: Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.”

Prabhupāda:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

Akhilam, entire; jagat, universe. So this is the manifestation of the potency of the Supreme Personality of Godhead. Just like we read in the Bhagavad-gītā, Kṛṣṇa says that imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] ”I first of all spoke this yoga system to Vivasvān, the sun-god.” The sun-god, the present sun-god, predominating Deity of the sun planet, is named as Vivasvān, and his son is called Vaivasvata Manu. This is the age of Vaivasvata Manu we are passing through. So Kṛṣṇa is person, and Vivasvān the sun-god is also person. Otherwise how Kṛṣṇa could speak to him? Imaṁ vivasvate yogam. How He instructed him? Just like exactly Arjuna was instructed by Kṛṣṇa. Kṛṣṇa is person and Arjuna is person. Person-to-person talk. Similarly, that predominating deity in the sun planet is also a person, and there are many other persons. Just like when Kṛṣṇa and Arjuna talked, there were many, many others, individual persons. Similarly, in the sun planet, not only the sun-god himself is a person, but all the population there, they are like sun-god, made of fire, their body is made of fire, they can stay in the fire. Just like the fish, their body is so made that they can live within the water. Similarly, there also there are many, many living entities. The sun planet is very, very big, fourteen hundred thousand times bigger than this earth. So it is all congested with population. And because they are all fiery, everything made there fiery, therefore it is a blazing fire, and the illumination is coming all over the universe. But they cannot understand this, the so-called scientists. It is not… Beyond their conception. But this is a fact. And the moon planet is also fiery, exactly like the sun. Therefore that illumination is distributed. But the difference is, so far I can remember, that the moon planet fire is surrounded by cool atmosphere. Because the heat is coming through some cool atmosphere, it is at night so pleasing. It is not vacant. There is also living entities. This is one of the heavenly planets. Heavenly planet begins from the sun, then moon, then Mars, Jupiter, like that. We have challenged this, that moon planet is beyond the sun planet. The moon planet is not the first planet. The sun is first, moon is second. So we have to learn from Vedic literature all this information. Many, many millions of years ago this Vedic literature was given to us. So about these planetary systems, everything is there, described. It is not unknown.

So anyway, our point is, either the sun or the moon, they are localized. They are situated in one place, we can see. But the illumination, the heat or the cool illumination… Sun illumination is hot, and moon illumination is cold, very soothing. Kṛṣṇa is so kind that both things are there, and both things are required. It is not that unnecessarily. No. Kṛṣṇa says, raso ’ham apsu kaunteya prabhāsmi śaśi-sūrayoḥ [Bg. 7.8]. This prabha, this illumination, the light coming from the moon, from the sun, śaśi-sūrayoḥ… Śaśi means the moon, and sūrya means the sun. So those foolish persons who are challenging, ”Can you show me God?” rascal, why don’t you see God here, śaśi-sūrayoḥ? You do not see the sunshine, the moonshine? Why do you say that ”I did not see God”? Huh? What is this argument? If Kṛṣṇa said, God said, ”Here I am. I am the moonshine, I am the sunshine,” why don’t you see Him? Huh? You have to see according to your capacity. You cannot see with your, these present eyes the Supreme Personality of Godhead. That is not possible. Now see the illumination of God. Just like, practical, we can experience the sunshine. Everyone knows what is sunshine, but everyone is not aware of the temperature of the sun or the person within the sun. But that’s a fact. Otherwise, Kṛṣṇa is liar. Kṛṣṇa said, ”I spoke this philosophy to the sun-god.” So sun-god is there, that’s a fact. And then if the sun-god is there, his devotees or his associates are also there.

So far we get information, all the planets, they are full of living entities. Janakīrṇa. It is stated in the Vedic literatures, janakīrṇa. Janakīrṇa means congested with living entities. Therefore we see New York City is congested with so many living entities. But if you go higher, then you cannot appreciate how New York City is so congested, or other cities are congested. So similarly, we have no knowledge of these planets, but each and every planet, millions and trillions, they are all congested, full with living entities. This is Vedic information. It is not imagination, imperfect imagination. No. It is fact. So we learn from the śāstra that on account of illumination of the moon, the vegetation in every planet is, I mean to say, flourishing condition, due to the moon. Still we find reaction of the moon on the waves of the seas and ocean. So everything has got its necessity. Parasya brahmaṇaḥ śaktir. They are all acting as potency of the Supreme Lord. Parasya brahmaṇaḥ śaktir. They are śakti; they are not śaktimān. Śaktimān means one who possesses the potency. And we are all śaktis.

Caitanya Mahāprabhu is going to explain the potency of the Lord-three potencies: spiritual potency and material potency and the marginal potency. How they are acting, throughout the whole cosmic manifestation, beyond that also, that very simple word, everyone can understand. The light is here, the bulb is here, localized, but the illumination is spread. And we can take advantage of the illumination. By the sun’s illumination we see practically how trees are growing their leaves, their color. Everything is due to the sunshine, we have got practical experience. Where there is no sunshine, especially in these countries, all the leaves fall down, and as soon as there is sunshine, immediately millions and trillions of leaves come out. Immediately. Not that waiting. Immediately. At least in this way you have to understand how Kṛṣṇa’s potency is working. That is the Vedic information, parasya brahmaṇaḥ śaktir. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Just like the sunshine is the potency of the sun and how it is acting wonderfully. Everything is perfectly-the flowers, the leaves-perfectly done. Svābhāvikī jñāna-bala-kriyā ca. It doesn’t require any research work how this leaf has come out. It is coming out automatically. They cannot understand. They say, ”Automatically.” No automatically. There is the working of the potency, but it is so perfect that svābhāvikī, as if natural, coming out. Everywhere you’ll find, in your body also, potencies. You shave your head, immediately next day again coming out, again coming out. But you do not know. Let the scientist say how it is coming out, his own hair, what to speak of others.

So everywhere the potency of the Supreme Lord is working. Very good example, exactly like the illumination, sunshine, moonshine, they are influencing the creation and they are situated in their own place, and they are all different potencies of the Supreme Personality of Godhead. So this is the potency of Kṛṣṇa. Kṛṣṇa is engaged in Vṛndāvana, Goloka Vṛndāvana. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although He is in the Goloka Vṛndāvana, He is playing with His cowherd boyfriends and the gopīs and His father and mother, but still He’s expanded all over the creation. That is Kṛṣṇa. That is Kṛṣṇa. Goloka eva nivasaty akhilātma-bhūtaḥ. Just like we live in some apartment. Now we are here, we are absent from that apartment. God is not like that. God is in His apartment, at the same time universally present. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna… [Bg. 18.61]. He’s everywhere present. That is God. He’s not limited; unlimited. That is God. Paraṁ bhāvam ajānantaḥ. In the Bhagavad-gītā it is said, avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānanto [Bg. 9.11]. The rascals, they do not know what kind of… Kṛṣṇa, He appears like a human being with two hands and two legs. They do not understand what are the quality of these two hands, two legs. They think that He has got two hands, two legs like us; therefore they are called mūḍha. Paraṁ bhāvam ajānanto. Mūḍha nābhijānāti, mām ebhyaḥ param avyayam. Sarvato pāṇi-pādaḥ. Not only two hands, but He has got many, many millions and trillions of hands and legs all over the universe. This is Kṛṣṇa. So don’t take it as ordinary human being. Then you’ll be calculated as one of the rascals. Don’t be rascal; be intelligent to understand Kṛṣṇa. And if you understand Kṛṣṇa, then you become liberated, immediately.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naitimām eti so ’rjuna
[Bg. 4.9]

That is the qualification. As soon as you understand Kṛṣṇa-not thoroughly; at least partial, what is the nature of Kṛṣṇa-then immediately you become liberated. That is, Kṛṣṇa says personally. Naṣṭa prāyeṣu abhadreṣu. Prāyeṣu. Prāyeṣu means almost. We cannot become perfect in this material world, but to some extent if we become perfect, then our life becomes successful. To some extent. Svalpam apy asya dharmasya trāyate mahato bhayāt. These things are there.

So this expansion of energy, that is impersonal. But Kṛṣṇa is not impersonal. These foolish people, they do not understand Him. We see daily that the sunshine is so expansive, all over the universe, but it is…, the source of sunshine is the sun globe. That we see. So which is important? The sunshine or the sun globe? That we can see practically. And which is important, the sun globe or the sun-god? We can see every day. So similarly, God the person is important. God person is important. God… Just like the sun-god is important, and because he has his place, residential quarter, in the sun globe-the next important. And because his effulgence is distributed all over the universe, next important. Parasya brahmaṇaḥ śakti. Actually, the illumination is coming from the sun-god. It is a material thing, and what to speak of spiritual body of Kṛṣṇa? That is stated in the Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā. You can study Kṛṣṇa's position from the sun. It is stated here that eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā. So His potencies are working. What is the sun and the sunshine different? The sunshine is combination of illuminating molecules, that's all, but each of them particle. Not that it is homogeneous. Each and every that particle, kana-kana means atomic (indistinct)-they are all individual. Similarly, in the impersonal Brahman effulgence, these living entities are small particles. This smallness is also described in the śāstra: one ten-thousandth part of the tip of the hair, such a small particle. They are congested. That is called Brahman effulgence.

So if you want to merge into the Brahman effulgence, it is not difficult, because you are a small particle of spiritual identity. If you don't want your individuality, you can stay in the Brahman effulgence. That is not very difficult for Kṛṣṇa, if you want to merge into the Brahman effulgence. But what is the profit? There is no profit. Suppose if you are placed in the sky, in the sunshine, and if somebody asks, "Now, you remain in the sky," would you agree? Huh? Will anyone agree that "Let me remain in the sky as a small particle of the sunshine"? No. You can agree out of some sentiment, but you cannot stay there. That is not possible. Therefore, those who merge into the existence of Brahman, impersonal Brahman, they again fall down. Just like they are going moon excursion, Mars excursion. "Stay there." They cannot stay. Because, actually, whether they are going or not-that's another thing-but there is no staying place. Simply rotating in the sky is not very pleasant thing. We have got experience in the airplane. If we go five or six hours in the planes, we become suffocated. So it is not possible. Therefore those who merge into the Brahman effulgence, they again fall down, because they have no engagement in Kṛṣṇa's business. They never cultivated such knowledge. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. Because the Māyāvādīs, they think, "What is this nonsense, serving Kṛṣṇa? Kṛṣṇa is māyā. We are not going to serve māyā. We are going to become one with God, with effulgence." That oneness, you can stay within sunshine and be burnt up, but you cannot stay there. After your whims are fulfilled or you become disgusted… But because you have no information of serving Kṛṣṇa, then come down again to this material world and serve māyā-so-called hospitals and other things, philanthropic work. Because they have no information to serve Kṛṣṇa, the result is āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. The Brahman is also paraṁ padam. It is not material; it is spiritual world. But because they have no shelter at the lotus feet of Kṛṣṇa, they fall down again at the shelter of the māyā.

So this whole cosmic manifestation is nothing but expansion of the potency or energy of Kṛṣṇa. This is the conclusion. This expansion of the energy, that is impersonal. Kṛṣṇa is not impersonal: the original source, brahmaṇo 'haṁ pratiṣṭhā. The sunshine is coming from the sun globe, but the sun globe is more important than the sunshine. Similarly, Kṛṣṇa's personality is more important than His impersonal feature, expansion of His energy. In this way, if we understand, then it is very easy, what is the difference between impersonal and personal understanding of the Absolute Truth.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.110-111

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Bombay, November 17, 1975

Prabhupāda:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

We were discussing this verse last Sunday night. So the example is given: just like fire is localized in a place but the heat and light is expanded. The vivid example we can see, the sun. The sun globe is situated in one place-every one of us, we can see-and the heat and light is distributed throughout the whole universe. According to our Vedic conception, the sun is moving round, not the sun is the center. It is in the center of the universe, but it is going round. Kala-cakra. It is called kala-cakra. In Brahma-saṁhitā it is said,

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

From Bhāgavatam we understand sun is not fixed up in one place but it is going round. And the whole universal planetary system, they are also moving, making the polestar, making the polestar as the pivot.

So we can see that sun is in the center of the universe, but it is illuminating and heating the whole universe. Similarly, Kṛṣṇa is situated in his own abode, Goloka Vṛndāvana, but by distribution of His different energies He is all-pervading. This is idea. When you speak God "all-pervading"-His energy. But He is not different from His energy. Śakti-śaktimatayor abheda. Śaktimān, the energetic, and the energy, they are not different. In the Bhagavad-gītā also it is said-Kṛṣṇa says-mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā: [Bg. 9.4] "I am situated all over the universe in My avyakta form, nonmanifested form." The manifested form is Kṛṣṇa. That is in Goloka Vṛndāvana. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He is distributed all over the universe, everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. He is within the universe, aṇḍāntara-stham, and paramāṇu-cayāntara-stham, within the atom also. That is all-pervading. Sarvaṁ khalv idaṁ brahma. So this is to be understood. The God is simultaneously localized and all-pervading. The Māyāvādī philosophers, they think materially, that "If God is all-pervading, why He should be localized?" Why He should not be? That is answer. God is not under your dictation. He is all-powerful. He can do so. Remaining in His own place, He can be distributed. He can distribute Himself everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33].

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-caktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This is the conception of all-pervading.

So eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā, parasya brahmaṇaḥ śaktiḥ. So we should understand presence of God everywhere by His energy. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. There are many places in Bhagavad-gītā it is also said,

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Ekāṁśena sthito. As Paramātmā, He is situated everywhere. Then Caitanya Mahāprabhu says,

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti jīva-śakti aṛa māyā-śakti

So everything is parasya brahmaṇaḥ śakti. Whatever we see, that is manifestation of the Supreme Lord’s different energies. The example is the fire and the heat and light. That’s all. So heat is the material energy, and light is the spiritual energy. Just like when you feel some heat, you can immediately understand there is some fire. And if there is light, you can immediately understand there is fire. The light you can see, and heat we can feel. By feeling or seeing, we can understand the existence of God everywhere. This is intelligence, not that… They challenge foolishly, ”I can… Can you show me God? I cannot see God, therefore…” No. Why you cannot see God? You can feel the presence of God by heat and light. Light. Light you can see. When there is sunshine, you can see both the light and the heat. So as it is confirmed in the Vedic literature, we should appreciate the presence of God everywhere by His different energies, exactly like heat and light.

So this energy of Kṛṣṇa… He has got multi-energies.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

This is Vedic injunction. Na tasya kāryaṁ karaṇaṁ ca vidyate. Kṛṣṇa… Here He is playing on His flute, but His energies are working. Just like a big man, a big business magnate: he is sitting in his room, but his energy is working-big, big factory is going on; large amount of profit is coming automatically. So if it is possible for ordinary human being that he is sitting in one place, and still, things are going on by management of his energy, so why not Kṛṣṇa, the Supreme Lord? He is sitting in one place. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ, goloka eva nivasaty akhilātma-bhūtaḥ. He is situated in His planet, Goloka Vṛndāvana; still His energies are going on. The material energy is working, this material world. Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Under His vigilance all the laws of material nature is going on. Exactly in time the sun is rising, the moon is rising. Everything is going on minutely, very nicely. Parāsya śaktiḥ. Svābhāvikī jñāna-bala-kriyā ca. It is going so nicely that Kṛṣṇa hasn’t got to learn how to do it. The machine is so perfect, it is going on perfectly. The flower is coming by His energy. Puṇyo gandhaḥ pṛthivyāṁ ca. The special seed you sow on the ground and a particular type of plant will come out, then rose will come out, a particular flavor will come out. Svābhāvikī jñāna-bala-kriyā ca. We do not see how Kṛṣṇa’s energies are working, but it is working. Don’t think that ”It is automatically… There was a chunk and there was…” No. Not like that. Everything. But His energy is so perfect. Just like if you want to paint one nice flower, you have to arrange so many things-color, and the brush, and the painting cloth-and you have to apply your energies and… But still, it will not come so perfect. But Kṛṣṇa’s energies are so perfect that we see automatically, but there is supervision of Kṛṣṇa. There is no question of accident. Everything is supervised. Svābhāvikī jñāna-bala-kriyā ca. We have to do it with our hand, to paint a picture of a nice rose flower, but in the nature the flower is coming out. We see automatically. No. The Kṛṣṇa’s energy is working, there but it is going on so swiftly, so, I mean to say, accurately, that he hasn’t got to exact His energy, but it is working automatically. Svābhāvikī jñāna-bala-kriyā ca. Whatever knowledge is required… If you have studied, you will find in the petals of the flower the color, exactly symmetrical, everything. Whatever color is required, it is coming out. We say ”automatically.” No automatically. Svābhāvikī jñāna-bala-kriyā. The knowledge and the action of Kṛṣṇa is so perfect, it is coming out.

So Caitanya Mahāprabhu says that kṛṣṇera svābhāvika tina… Svābhāvika. Natural, automatically, inconceivable. We cannot conceive that, how it is working. So,

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti jīva-śakti āra māyā-śakti
[Cc. Madhya 20.111]

So there are many energies, and all the energies now aggregated divide into three. One is cit-śakti, the spiritual energy; another is jīva-śakti, the marginal energy. Jīva-śakti… We are marginal energy. We are śakti; we are not śaktimān. You must always remember. Jīva-bhūtaḥ mahā-bāho yayedaṁ dhārya… Para prakṛti. Apareyam itas tu viddhi me prakṛtiṁ parām, jīva-bhūta. Jīva is parā prakṛti. It is prakṛti. The other day I have already explained. It is not puruṣa. Puruṣa is enjoyer, and prakṛti is enjoyed, predominated. Prakṛti is predominated and God is predominator. So all these śaktis are under, fully under control of the Supreme Personality of Godhead. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. In another place:

sṛṣṭi-sthiti-pralaya-sādhana-śaktir eka
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

Every śakti is working under His direction. That is Kṛṣṇa.

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti jīva-śakti āra māyā-śakti
[Cc. Madhya 20.111]

So Caitanya Mahāprabhu… That is the ācārya process. Ācārya. Acinoti śāstra, śāstrārtha. One who knows the śāstra-artha, one who has assimilated the śāstrārtha, he is ācārya. So immediately He is giving evidence from śāstra.

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

The… He has divided the whole energy of Kṛṣṇa into three: cit-śakti, jīva-śakti, and māyā-śakti. So the evidence is quoted from śāstra, Viṣṇu-Purāṇa, that viṣṇu-śaktiḥ parā proktā. Originally the Kṛṣṇa's energy is cit-śakti. Cit-śakti means spiritual energy, originally. Everything… Just like the sun and the sunshine. The sunshine originally shining, but when it is covered by cloud it is not shining. Within the cloud the real sunshine is there. So this material energy means it is covered by ignorance. This is the difference between spiritual energy and material energy. There is no two energies. Energy is one: viṣṇu-śakti parā proktā. That is parā, spiritual energy. Kṣetrajñākhyā tathā parā. Kṣetrajñākhyā tathā parā. Kṣetrajña means jīva-śakti, one who knows kṣetra and kṣetrajña. This subject matter is there in the Thirteenth Chapter of Bhagavad-gītā. Kṣetra-kṣetrajñayor jñānam. So when Arjuna inquired, kṣetra-jñam, Kṛṣṇa replied, idaṁ śarīraṁ kṣetram abhidhīyate: "This body is kṣetra, and one who knows this body…" Just like I say, "It is my body," so I am kṣetrajña.

So here the same kṣetrajña. Kṣetrajñākhyā tathā parā. The jīva-śakti, that is also spiritual. We are all spiritual, and this is our mistake, that I am thinking "I am this body." This is ignorance. The whole world is going on under this ignorance, that "I am this body," "I am this body." Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. If we study this verse, that anyone who is under the conception of…, bodily conception-"I am this body"-then he is no better than the animal. Sa eva go-kharaḥ. Go means cow, and khara means ass. But this is going on. The whole, the so-called nationalism, nations… So what is this idea of nation? "I am American," "I am Indian," "I am Hindustani," "I am Pakistani." Bodily concept of life. But śāstra rejects immediately. If anyone is under the bodily conception of life he is… Sa eva go-kharaḥ: "He is no better than the animal." This is the challenge of the śāstra. So all these so-called nationality, big, big nations, big, big races, caste, and so on, so on, what is their position? The position is that all of them are animals. That's all. This is the verdict of the śāstra. Sa eva go-kharaḥ. Actually this morning we were talking, one dog sees another dog: "Oh, he is coming from another neighborhood." He immediately begins to bark. Immigration department: "Why you are coming in this neighborhood? All right, you can stay here for three days. Then you must have to go out." The dog barking. So we have opened so many branches, but the basic principle is sa eva go-kharaḥ [SB 10.84.13]. All of them are on the platform of animal consciousness. This is the modern civilization. India was never meant for that. Paṇḍitāḥ sama-darśinaḥ. This high culture we have lost now. Paṇḍitāḥ sama-darśinaḥ. They never distin… Vidyā-vinaya-sampanne brāhmaṇe gavi hastini, śuni caiva śva-pāke… [Bg. 5.18]. Because there was no bodily concept of life. This is India's prerogative. But now we are also developing the bodily concept of life and becoming one of the animals. There is no distinction. If one is in bodily concept of life he is no better than animal. It may be… The dogs are fighting that "I am dog, and you are a different dog." If the man also fights on that same principle, then where is the difference between dog and man?

So this can be understood when actually… Prahlāda Mahārāja was surprised when his teacher was teaching him how to deal with enemies. He was surprised: "Who is enemy?" So a Vaiṣṇava has no enemy. Vaiṣṇava is friend. Patitānāṁ pāvanebhyo.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Vaiṣṇava is meant for delivering the patita, the fallen. Fallen means fallen in the bodily conception of life. That is patita. So patitānāṁ pāvanebhyo. Kṛṣṇa's also business is to deliver these fools and rascals in the bodily concept of life, that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13], first pointing out that "You are not this body." Then knowledge begins. And otherwise, where is knowledge if one is under the bodily concept of life? He has no knowledge. And he is parā-śakti. But not aparā-śakti. The aparā-śakti… What is that aparā-śakti? Now, avidyā-karma-saṁjñā anyā tṛtīyā śaktir iṣyate. This material world means full of avidyā and karma-saṁjñā, and working hard like hogs and dogs day and night. This is material world. Material world means based on ignorance that "I am this body," and working day and night like hogs and dogs. That is material life. But human life, although we have got this material life, body, we should not be, I mean to say, bewildered. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Ahaṅkāra, taking this body in the concept of ahaṅkāra, false ahaṅkāra, egotism-"I am Indian," "I am American," "I am this," "I am that"-this is called ahaṅkāra. Vimudhātmā kartāham iti manyate [Bg. 3.27]. And the whole world is going on.

So if we want to become out of this ignorance, then we have to take to Kṛṣṇa consciousness. Otherwise there is no possibility. And if we remain in ignorance, then we shall go on committing sinful activities and entangle ourselves in the karma-cakra. Asann api kleśada āsa dehaḥ [SB 5.5.4]. If you don't give up this ignorance of bodily concept of life, and if you go on continuing this bodily concept of life, then we are becoming entangled in the laws of nature. Karmaṇā daiva-netreṇa jantor deha upapatti [SB 3.31.1]. And then we'll create another situation for another body. And another body means another period of suffering. This is going on. Asann api kleśada āsa dehaḥ, na sādhu manye yato ātmano 'yam. Atma is sac-cid-ānanda, but on account of being bodily covered, encaged in this body, we are suffering. We are suffering. Therefore Kṛṣṇa says that tāṁs titikṣasva bhārata: "Bhārata, O the son of Bhārata dynasty, Bhārata…" So in the material world the suffering is there. But what is that suffering? Mātrā-sparśās tu kaunteya śītoṣṇa sukha-duḥkha-dāḥ [Bg. 2.14]. On account of this body… Now, in this season, we are feeling heat. Therefore the fan is there. But another season the body is the same, but season has changed. Therefore I will have to cover with hot coat and pant. So this feeling of heat and cold is due to this body. And what is this body, this material body? Therefore all our feelings of happiness and distress, it is due to this body. That we do not know. So therefore the best solution of miserable condition of life is to stop this material body. Then you become spiritually situated, and there is no more contradiction.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino anityāḥ
tāṁs titikṣasva bhārata
[Bg. 2.14]

That is the advice. We have to do our own business, self-realization. That is tapasya. Tapo divyaṁ putrakā yena śuddhyet sattvam [SB 5.5.1]. Existence… To purify the existence we have to practice tapasya, not running like cats and dogs here and there. This will not make solution of life. Human life is meant for tapo divyaṁ putrakā yena śuddhyet sattvaṁ yasmād brahma-saukhyam anantam. This is the process. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. If you want to get out of this entanglement of distressed condition of material body, then mahat-sevām: you associate with mahātmās and serve him. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. And if you want to enjoy senses, then the path of darkness is there: tamo-dvāram. Then you do not know where you are going. Today you are human being. Tomorrow, after this body, you may become a plant or tree or something else. That is tamo-dvāram. We are pushing through darkness. But we should not remain in darkness. Jyotir gamaḥ, tamasi mā: "Don't remain in darkness. Come to the light."

So we have got so many books of knowledge giving us light, especially in this age, Bhagavad-gītā and Śrīmad-Bhāgavatam. Take advantage of this and come into the light and make your life successful. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.111

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New York, July 19, 1976

Pradyumna: (chants verse, etc.) "Translation: Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency."

Prabhupāda:

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti jīva-śakti āra māyā-śakti
[Cc. Madhya 20.111]

In the previous verse we have discussed that fire is situated in one place, but it is expanding heat and light. We should always remember this comparison, that the sun is there, localized, and from millions and millions of years it is distributing heat and light. Take for… That is not yet reduced. The same transformation is going on. Similarly, we can understand very easily that God may be far away from us. He's not far away; He is within us, but we think like that: "God is far away." Simply we have no knowledge to understand. Just like in the morning, as soon as there is daylight we can immediately understand, "Now the darkness is finished; the sunlight is there." Gradually the sun comes out, and the whole day becomes very brilliant and warm. Immediately things are changed. Similarly, when we see that the nature's way… That is the heat and light of the sun, material world. So if everything is going on nicely, so how you can say that God is dead? Things are going on. Just like the heat and light is there; therefore, even though you are within the room, you can understand the sun is there. Or even there is cloud covering the sun, that does not mean the sun is not there. So it is simply foolishness. We say sometimes that "There is no God. Can you show me? I have not seen God." These are all rascals' propositions. When we see… Any foreign country, you see that a city is maintained very nicely, the police is there, the light is there, the green light, the red light is there-we can immediately understand that there is government. Any sane man, how he can say that government is dead? This is foolishness. There cannot be any question of "God is dead." If you say "I cannot see Him," so you cannot see even the government head man. Can you see the President always? But you have to accept that there is a system of government; therefore the head of the government is there.

So actually God is there, and His system is going on in three potencies. In the Vedas we learn, parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Para, the Supreme Absolute Truth, has many potencies, and all the potencies have been summarized into three. That is stated here: cic-chakti, jīva-śakti and māyā-śakti. Cic-chakti means spiritual potency, and jīva-śakti, living entities. We are also śakti, prakṛti; we are not puruṣa. Puruṣa means enjoyer, and prakṛti means enjoyed. We cannot be the enjoyer; that is not possible. So śakti… In the Bhagavad-gītā also it is confirmed, apareyam itas tv prakṛtim viddhi me parām. When Kṛṣṇa described about the material energy, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], earth, water, air, fire… These are material energies, gross. And there are subtle material energies, mind, intelligence and egotism. Beyond that, apareyam… These are inferior energies. Beyond that, there is spiritual energy. What is that spiritual energy? Jīva-bhūtaḥ. That you know. (?) That is spiritual energy. That spiritual energy is always different from the material energy. Unfortunately the so-called scientists, they have no sufficient intelligence. On account of poor fund of knowledge, they are mixing up. They are thinking that there is no spiritual energy separately, but by combination of matter, chemicals, the spiritual energy comes into existence. That is wrong; that is not fact. Spiritual energy is completely different from the material energy. That is energy of the Supreme Personality of Godhead, but spiritual energy is direct, and material energy is indirect. Both of them are energies of the Supreme Personality of Godhead, and when there is question of energy, śakti, some energy, so we have to accept the source of energy. Just like electric energy. We see there is electric energy, but there is source of electricity, the powerhouse. How can you deny it? Those who are foolish persons, they think that a childish, that this bulb is giving light automatically. No. That is not fact. The fact is, the electric energy is coming from the background, the powerhouse, then about the bulb is giving light.

So whatever intelligence we have got, that is not our intelligence; that is God's intelligence. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. In the Bhagavad-gītā it is said. That intelligence is coming, but the intelligence, why you'll find different? So just like the bulb. There are fifteen-candle-power, there is fifty-candle-power, hundred-candle-power-according to the bulb, the energy is exhibited. Similarly, according to our power of reception, we can exhibit our intelligence, merit. But actually it is coming from God. Anything… The same principle. Janmādy asya yataḥ [SB 1.1.1], the Vedānta philosophy, "Absolute Truth means the original source of everything." Everything may be of different varieties, but the original source is Kṛṣṇa.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

The devotee, he can understand. By the grace of God he can understand wherefrom the energy is coming, how it is acting. Iti.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā…
budhā-bhāva-samanvitāḥ
[Bg. 10.8]

Iti matvā bhajante māṁ budhā bhāva-samanvitāḥ. Bhajante mām. This thing can be understood by the budhā. Budhā means one who is very intelligent, one who is in awareness of everything. He is called budhā. Bhāva-samanvitāḥ: "Oh, it is coming from Kṛṣṇa, the Supreme Personality of Godhead." Then they become more and more a devotee. That is stated in the Caitanya-caritāmṛta:

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

Sentiment is no… Sentiment is bhāva, but that is after full knowledge. When you can understand Kṛṣṇa is so great, so powerful, then your devotion increases immediately. Therefore we have to study śāstras for understanding His position, and if we understand Kṛṣṇa, then we become liberated person immediately. Tyaktvā dehaṁ punar janma naiti. Janma karma ca me divyam [Bg. 4.9]. So those who are in Kṛṣṇa consciousness movement, they should study Kṛṣṇa scientifically, not by sentiment. After full knowledge of Kṛṣṇa, when you become absorbed in Kṛṣṇa's form, that is called bhāva. Budhā bhāva-samanvitāḥ.

So that bhāva stage does not come immediately. You have to practice gradually.

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvaḥ
[Cc. Madhya 23.14-15]

There are stages. So, this is the beginning. Ādau śraddhā. Just like yesterday you made. They very much appreciated this Ratha-yātrā ceremony, and they wrote very frankly, "Here is the point of meeting East and West." The newspapers, they have written like that. It is actually the fact. We cannot become united nations of united dogs. (laughter) It is not possible. Everyone is barking. And if you practice to bark, then simply some different types of dog, some bulldogs, some greyhounds, some this, some that. (laughter) So how they will be united? No. That is not possible. Here is unity, when you accept Jagannātha. There is unity. So actually, if we take Kṛṣṇa consciousness movement very seriously, scientifically, then there is unity.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitaḥ means learned. He is sama-darśinaḥ.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Actually this is the platform where we can unite. And by practical example you have shown. Everyone was engaged in dancing and chanting, never mind whether Indian, American, black, white, children, or old like me. This is wanted. This is wanted. And when we thoroughly understand what is the basic principle of Kṛṣṇa consciousness and we understand, "Vāsudeva, Kṛṣṇa, is the central point of attraction," then our life is successful. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Mahātmā means great soul. So great soul, one who has understood that Kṛṣṇa is the source of all energies, just like the sun is the source of all material energy… So then we can become perfect. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. I request you that each and every one of you just become mahātmā, not crippled-minded, but broad-minded. So that is possible when we understand Kṛṣṇa is the source of all energy.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.112

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Bombay, November 24, 1975
Prabhupāda:
viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñā anya
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

So we were discussing other night about the three principal energies of the Supreme Personality of Godhead. There are multi-energies. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. From śruti we understand that the Supreme Lord is full of potencies. Even we are. We are a small particle of the Supreme Lord; still, we are full of potencies. Just like you shave today, and tomorrow morning, by your own potency, the hairs again grown. We see actually things are happening. How it is happening, that we do not know, even in our body. But it is a fact it is happening. Things are happening. That means due to my potency. As soon as I leave this body there will be no more hair growth. The potency is gone. So as we are a small particle, mamaivāṁśo jīva-bhūtaḥ… [Bg. 15.7]. Jīva, the living entity is a very small particle, one ten-thousandth part of the top point of hair. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. So such a small particle, atomic particle of the Supreme Lord, has got so much potencies. We see different varieties of life, different intelligence all over the world. What is that? Potency. So if we have got so much potencies, just imagine what Kṛṣṇa, the Supreme Person, has got, potency.

So He has got potency. He is not niḥ śakti. He has got śakti. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna… [Cc. Madhya 13.65, purport]. Everything is happening on account of His potency. Just like in your body so many things are happening on account of potency, similarly, the gigantic universal form of the Lord-His potencies are working. Everything is happening. The tree is coming out, the fruit is coming out, the flower is coming, the color is painted-everything. Svābhāvikī jñāna-bala-kriyā ca. Na tasya kāryam karaṇaṁ ca vidyate. He hasn't got to do anything personally, but His potencies are acting. Na tasya kāryam karaṇaṁ ca vidyate. Na tat-samas cābhyadhikaś ca dṛśyate. Nobody can be equal to Him or greater than Him. Sama. Asama urdhva. In the Bhagavad-gītā it is explained that Kṛṣṇa is asama urdhva. Nobody is greater than Him, and nobody is equal to Him. So anyone who is claiming equal to Him, they are less intelligent. They have no intelligence. Asama urdhva. Na tasya samaḥ. Nobody is equal to Him, neither urdhva. Kṛṣṇa says, mattaḥ parataraṁ nānyat: [Bg. 7.7] "Nobody is greater than Me." Therefore God is great. If somebody is equal to Him or greater than Him, then he is not God. God is Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the original cause of everything. So he has got… He is working the whole cosmic manifestation is exhibited by His potency. That is described here: viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. That is spiritual potency.

Originally the God's potency, Kṛṣṇa's potency-cit-śakti, sat-cit-ānanda. God is sat, eternal; cit, full of knowledge; and ānandamaya. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). You'll never see Kṛṣṇa nirānandamaya. Even if He is killing a demon, He is smiling. That is also ānanda. So the potencies of God, Kṛṣṇa, Viṣṇu-viṣṇu-śaktiḥ parā-they are not these ordinary potencies, material potency. Spiritual potency. Viṣṇu-śaktiḥ parā proktā kṣetrajñaḥ [Cc. Madhya 6.154]. Ksetrajña means jīva. That is explained in the Bhagavad-gītā. Kṣetra-kṣetrajñaḥ. The living soul is kṣetrajña, and this body is kṣetra. Kṣetra-kṣetrajñayor jñānam, yad jñānaṁ tad jñānaṁ mataṁ mama. If anyone understands what is this kṣetra and kṣetrajña and what is their relationship-kṣetra-kṣetrajñayor jñānam-that is jñāna, not this material jñāna. That is spiritual jñāna. So kṣetrajñākhyā tathā parā. As God's potency is parā… Parā and aparā. Originally everything is parā. And aparā means forgetfulness. This material world we forget Kṛṣṇa; therefore it is called aparā. But there is another parā. That is spiritual potency. There there is no forgetfulness of Kṛṣṇa. Everyone is Kṛṣṇa conscious. So if you become Kṛṣṇa conscious, then immediately you become parā. Kṣetrajñam ākhyā tathā parā. Immediately you become parā. Otherwise you remain in the aparā, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], this material contamination. Kṣetrajñākhyā tathā parā.

Then what is this material potency? That is explained, avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. In between or besides this, parā and aparā, there is another śakti. That is avidyā, ignorance, darkness. Avidyā-karma-saṁjñā. And in this potency everyone has to work. Karma-saṁjñā. Without working, nobody can live here. You have to work. It is said that the lion is supposed to be the biggest animal, very powerful. So it is said in the Hitopadeśa, na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. Even if one is lion, if he thinks, "I am lion. Let me sleep and the prey will automatically come within my mouth," no, that is not possible. You have to work. Anyone, whatever you may be, you have to work. Kṛṣṇa also said in the Bhagavad-gītā, śarīra yātrāpi te na prasiddhyed akarmaṇaḥ. In this… This material world means everyone has to work. Otherwise he cannot live. Therefore it is called karma-samjñā. Karma-samjñā anyā. And avidyā. If I am part and parcel of Kṛṣṇa, and Kṛṣṇa… Na tasya kāryaṁ karaṇaṁ ca vidyate. If Kṛṣṇa has nothing to do, then-I am also part and parcel-I will also have nothing to do. Everything will be there, present. But that is our real constitutional position. We don't require to work. Everything is there for my enjoyment. But because we are now in this avidyā, ignorance, this material darkness, therefore I have to work. Avidyā-karma-samjñā. Karma is meant for this materialistic person. Bhakta does not require to take to karma, karma, jñāna, yoga, nothing. These are all material. Karma, jñāna, yoga, and bhakti. There are four primary principles for spiritual realization. So out of the four, karma, jñāna and yoga, they are all material, but bhakti is not material. That is spiritual. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes,

bhukti-mukti-siddhi-kāmī-sakali aśānta
kṛṣṇa-bhakta-niṣkāma ataeva śānta

[Cc. Madhya 19.149]

If you want śānti, then you have to become a devotee. Otherwise yayātmā samprasīdati.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā samprasīdati
[SB 1.2.6]

If you actually want peacefulness of your ātmā, then you have to learn bhaktir adhokṣaje. And this action cannot be checked, ahaitukī, if your bhakti is pure, without any motive. Bhakti means without any motive.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttama
[Brs. 1.1.11]

Bhakti has no other definition, simple, pure. "Simply I shall carry out the order of Kṛṣṇa," as Arjuna did, that is pure devotee. He is not under the resultant action. Anāśrtaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ. One who does not expect the resultant action… Karmīs, they are very much careful about getting the resultant action. "I am working so hard. I must have some material profit." That is karmī. Everyone in this material world, they are working so hard. Why? For some material profit. Therefore they are aśānta. Bhukti. Bhukti means sense enjoyment. So bhukti, mukti and siddhi. This is karmī, jñānī, yogi. The karmīs, they are expecting some good result, material result, sense enjoyment. That is karmī. And jñānī, he is thinking that "Material result has no profit. I have tried for it, but I could not get any profit out of." Gatila janja (?).

sat-saṅga chāḍi' khainu asate vilāsa
te-kāraṇe lāgila mora karma-bandha-phāṅsa

So jñānī means when he understands, "By acting for fruitive result, actually I have not gained anything." That is jñānī. One cannot get actually any good result. That is not possible. That is ajñāna. So jñānī means one who understands that "We cannot get any good result by this karma. So let me become one with God." That is… He does not know that is higher expectation. The karmīs are trying to become a big man, a big, very honorable man in the society, or minister or president. But when he is baffled… This is also wanting something, karmī. A jñānī, he wants to stop the small business; he wants to become one with God. That is more dangerous expectation. So that is jñānī. So they also cannot get peace, because there is demand. Karmīs, they want something material, and the jñānīs, they tries to become one with the Supreme. Ekatvam. Ekatvam meaning we make differently, but the jñānīs-sāyujya-mukti, to become one with God. So they cannot be happy also, because there is want. The karmīs, they have got want. They want something. And here also there is want, a different type of want. Karmī wants some material result, immediate sense gratification, and here is also sense gratification. He is expecting something impossible-"I want to become one with God." So they cannot also get peace. That is not possible. And yogi, they also wanting to be something, siddhi, aṣṭa-siddhi. Aṇimā, laghimā, garimā, prāpti, siddhi, īśitva, vaśitva. There are eight kinds of siddhis. The yogis want to get these siddhis and declare that he has become God, the same, like the jñānī. People are hankering after. If some yogi, some…, play some yogic prakriyā, magic: "Oh, here is God." He does not see the wonderful magic which is going on throughout the whole universe. A simple magic captivate them.

So Caitanya-caritāmṛta kar therefore says, bhukti-mukti-siddhi-kāmī sakali aśānta. They cannot get peace. That is not possible. Kṛṣṇa-bhakta niṣkāma [Cc. Madhya 19.149]. Kṛṣṇa bhakta, he doesn't want anything. Caitanya Mahāprabhu, at least, teaches us, and that is the… Anyābhilāṣitā-śūnyam [Brs. 1.1.11], zero, no abhilasa. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167]. In the platform of jñāna there is demand: "I shall become one with God." And karma, there is demand: "I must have the highest form of material happiness." Therefore jñāna-karmādy-anāvṛtam: "without any tinge of jñāna and karma." Anyābhilāṣitā-śūnyam: "all material desires made zero, śūnyam." "Then I become zero?" No. That is your purity. When you are not contaminated by jñāna, karma, yoga, that is your pureness. And that purity, ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Simply always be ready to serve Kṛṣṇa. Serve Kṛṣṇa. "Now, where is Kṛṣṇa?" Yes, Kṛṣṇa is there. You can serve. Kṛṣṇa is present before you in His sound representation, Bhagavad-gītā. Kṛṣṇa is absolute, and His words, what He has spoken in the Bhagavad-gītā, they are the same. Kṛṣṇa's words and Kṛṣṇa, they are not different. The material world means my words and me, we are different. But in the spiritual world the words, the name, the form, the pastimes of Kṛṣṇa, they are as good as Kṛṣṇa. Therefore, if you discuss on the instruction of Kṛṣṇa, like Bhagavad-gītā, then you are immediately in touch with Kṛṣṇa. Abhinnatvād nāma-nāminoḥ. There is no difference. So ānukūlyena kṛṣṇānu-śīlanam. If you want to abide by the orders of Kṛṣṇa, anu-śīlanam… Anu-śīlanam means cultivation. The words are there. The words are not different from Kṛṣṇa. So as soon as you take the words as it is, you immediately associate with Kṛṣṇa. Otherwise you take the instruction of guru, representative of Kṛṣṇa. If you can please your guru, yasya prasādad bhagavat-prasādaḥ… **. If you can please His representative, then you please Him. So in this way, kṛṣṇānuśīlanam, that is our duty, ānukūlyena, ānukūla, not pratikūla. There are two ways of acting, ānukūla and pratikūla. If you act as I desire, that is ānukūla, and if you act what I don't desire, that is pratikūla. So Kṛṣṇa consciousness must be ānukūla, according to the desire of Kṛṣṇa, as it is confirmed by guru. That is ānukūla, favorable. And if you act whimsically, which Kṛṣṇa does not desire or the guru does not desire, then it is pratikūla. So ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167], that is bhakti.

So here it is said, avidya-karma-samjñānya trtiya śaktir isyate. This material energy is full of ignorance, avidya, and karma-sanga. Here you have to work hard. But if you become devotee, then there is no need of working hard. Yoga-kseman vahamy aham. Then Kṛṣṇa takes charge. Kṛṣṇa takes charge of you. Kṛṣṇa has taken charge of everyone, but especially yo tu bhajanti yam pritya tesu te mayi. Those who are devotee, for them special care. So here we are careless. Nobody is taking… The materialistic persons, they are working in their own capacity, that "I shall become happy in this way, I shall become happy in this way," and therefore entangling, committing so many sinful activities. And he's not becoming happy; more and more unhappy. Karma-bandha. Narottama dāsa Ṭhākura says, sata sanga chadi khainu, asate vilāsa, te karane lagile mora karma bandha phansa. So if we don't take to Kṛṣṇa consciousness, if we act independently, then the result will be that we shall be entangled in the laws of karma. Laws of karma means karmana daiva-netrena jantor deha upapatti [SB 3.31.1]. By karma we are creating another body, next body. That we do not know. Karma, according to my karma. Karmana daiva-netrena, supervised, decided by the higher authorities: "You have done like this; you must get this body." Automatically. Automatically. Karanam guṇa-sango 'sya sad-asad-janma-yonisu [Bg. 13.22]. Everything is going on. Prakṛteḥ kriyamanani guṇaiḥ karmani [Bg. 3.27]. If you don't like or like, it doesn't matter. If you have infected some disease which you don't like, that will not save you because you don't like. You must have to suffer from that disease. That is the law of nature. But that we do not know. We are acting independently. That is not possible. So therefore it is called avidya. Avidya means rascals. [break] …acting independently without knowing that there is overseer. There is the supreme seer. He is sitting within your heart.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Now Īśvara is seeing. You cannot do anything secretly. That is not possible. He is seeing. According to your karma, the next body is offered. Karmana daiva-netrena [SB 3.31.1]. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe… He is seeing. He is witness. Anumanta updrsta. He is seeing everything, upadrsta. So He is asking the material nature, "Now this living entity wanted to act like this. So give him this body." Daiva-netrena. So you'll get a body, yantra. This body is yantra, machine. You are sat down on a machine, and bhrāmāyān sarva bhūtāni-sometimes you are in nice bodies. Nothing is nice. Everybody will die, so there cannot be anything nice. It may be, the duration of life, little more-a dog's duration of life less than man's duration of life. That may be. But nobody is going to live forever. That is not possible.

So this is anitya, this body, daiva-netrena, by the order, prakṛti, prakṛti. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati, bhrāmāyān sarva-bhūtāni [Bg. 18.61]. Sarva-bhūtāni, all living entities, are wandering, wandering not only here. There are so many planets, so many up and down situation. So we are wandering within this universe, within this material world, sometimes in good body, sometimes in bad body, and this is our life. Avidyā-karma-saṁjñā anyā. Under the influence of this material energy, on account of our ignorance, we have submitted to the laws of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍha [Bg. 3.27]. He is thinking, "I am independent. I am now this. I am now that." Avidyā-karma-saṁjñā. Bhramāyān sarva-bhūtāni. Everything you will find this. So prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā. This ahaṅkāra, that "I am independent," this ahaṅkāra is making you obliged to accept different types of body in different condition of life within the universe. Therefore Caitanya Mahāprabhu is mahā-vadānyāvatāra. He is very, very kind incarnation. Rūpa Gosvāmī accepted Him, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. So He teaches, ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. Under this avidyā-karma-saṁjñā trītīyā śakti, material energy, we are wandering throughout the whole universe. (aside:) This child should be moved. So ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva. So one who takes Kṛṣṇa consciousness, becoming happy, more and more happy. Karma-bandha. Narottama bhāgyavān jīva. Not the dur-bhāgyavān, jīva. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. Those who are unfortunate, they cannot take to Kṛṣṇa consciousness, Caitanya Mahāprabhu says. Kono bhāgyavān jīva. Kono means somebody. That is also not all. That is confirmed by Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many, many millions of persons, one wants to become perfect or bhagavān. And yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ. So therefore Caitanya Mahāprabhu also says the same thing, kono bhāgyavān jīva. Not always. Not the manda-bhāgyā. Sa bhagavān.

ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Guru and Kṛṣṇa. Two persons' favor, guru and Kṛṣṇa.

So Kṛṣṇa is asking to become a guru, everyone. Everyone become a guru, Caitanya Mahāprabhu says.

āmāra ajñāya guru hañā tāra ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Āmāra ajñāya guru hañā. Caitanya Mahāprabhu said… Because Caitanya Mahāprabhu is mahā-vadānyāvatāra, most munificent incarnation to reclaim all the fallen souls. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. So the guru's business is to make everyone a bhāgyavān, fortunate. That is guru's business. The guru's business is… They are so much sympathetic that one can get Kṛṣṇa consciousness if he is fortunate. So guru's labor, guru's activity, is how to make people fortunate. That is wanted. Because without being fortunate one cannot understand Kṛṣṇa. And without Kṛṣṇa consciousness he cannot be relieved from this avidyā-karma-saṁjñā-śakti, material nature. Therefore it is the business of guru to make everyone fortunate. So how he can make everyone fortunate? That is… Caitanya Mahāprabhu advises that āmāra ajñāya guru hañā. You follow the principles of Caitanya Mahāprabhu's instruction first of all. Śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. You just take their mercy. Then you become guru. And then what is your business? His business is yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. So guru-kṛṣṇa. Guru makes the people fortunate, and then the people become Kṛṣṇa conscious, and then he becomes fortunate. This is the process of Kṛṣṇa consciousness movement. Everyone is advised to become guru. Especially those who are born in India. They can easily take the Kṛṣṇa consciousness movement because in the blood there is Kṛṣṇa consciousness on account of taking birth in this holy land of Bhāratavarṣa. Caitanya Mahāprabhu therefore says,

bhārata-bhūmite manuṣya-janma haile jāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is the business.

So every Indian is expected to take this Kṛṣṇa consciousness movement and spread it outside India. There are many people who are hankering after it. It is the duty of every Indian to first of all get himself out of these clutches of avidyā-karma-saṁjñā-ignorance and whole day and night working like hogs and dogs. One has to become free from these clutches of māyā, and then he must undergo tapasya. There is no difficulty. This tapasya is that you have to give up the four principles: no illicit sex, no meat-eating, no intoxication, no gambling. This is tapasya. It is not that you have to go to the forest or Himalayan mountain and enter into a cave and press your nose and… No, that is not possible. You simply practice. Wherever you are, you simply practice this tapasya-no illicit sex, no intoxication, no gambling and no meat-eating. Then you become perfect. Tapo divyaṁ putrakā yena śuddhyed sattva [SB 5.5.1]. "This tapasya? Can we do that?" You can do it very easily. It is not said "No sex," but "No illicit sex." That is very sinful. Therefore one has to get himself married. That is allowed. But no illicit sex. No meat-eating. Why one should eat meat? There are so many nice things given by Kṛṣṇa, so many fruits, so many nice food grains. We can eat many palatable dishes mixed with milk. Take milk from the cows. Therefore Kṛṣṇa advises, go-rakṣya. Without milk you will eat all rubbish things like hogs and dogs, and your life will be spoiled. Everything is there, practical. But avidyā, on account of our ignorance, foolishness, rascaldom, we are avoiding this kṛṣṇa-upadeśa and suffering. Be saved from suffering and be happy by Kṛṣṇa consciousness.

Thank you very much.

Devotees: Jaya. All glories to Śrīla Prabhupāda. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.112

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New York, July 20, 1976

Pradyumna: (chants verse, etc.)

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

"Translation: Originally, Kṛṣṇa's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency." [break]

Prabhupāda: …Bhagavān, the Supreme Absolute Truth, Viṣṇu, all-pervading Personality of Godhead. So His potency… So His potency must be also spiritual. Just like the sun globe is reservoir of heat and light. Everyone will know. So His potency… The sun globe potency, sunshine, is also heat and light. It is not different from the sun. Śakti means potency. Śakti śaktimat abheda. The potency of a certain person is nondifferent; there is no difference in quality. The same example, the sun and the sunshine. Sunshine is the potency of the sun, but the quality of the sun and the quality of the sunshine is the same, heat and light. So viṣṇu-śakti, there are… According to the Vedic information, He has got many multifarious potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Different types of śakti. We can see different types of agency, er, what is called, energy, is working within this creation. Take for example the leaves of the tree. Some of them are green; some of them are red; some of them are yellow; some of them are mixed. Similarly fruits-different tastes; flowers-different flavor. Varieties. But wherefrom it is coming? The sunshine. The sunshine is the same, but it is acting in different way, so we see different manifestation. This is crude material example. Similarly, if we take the spiritual original, then the original is Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. It is not different from Kṛṣṇa. Ahaṁ sarvasya. All these colored manifestation, it is coming from Kṛṣṇa. Mattaḥ sarvaṁ pravartate: "Everything is coming from Me." So this understanding is real Kṛṣṇa consciousness, when you understand that there is one only. Eka brahma dvitīya nāsti. And Kṛṣṇa is above Brahman. We have got a slight idea of Brahman, generally, but Kṛṣṇa is Parambrahman. There are many millions of Brahmans, and above them, the Supreme Brahman is Kṛṣṇa. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna admitted.

So Kṛṣṇa śakti… Everything is Kṛṣṇa's śakti, potency. There is no doubt about it. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate iti matvā [Bg. 10.8]. Vāsudevaḥ sarvam iti [Bg. 7.19]. Vasudeva is everything. That is Kṛṣṇa. But He's working in so many ways. So many ways. How it is working? That is stated in the Vedas: svābhāvikī jñāna-bala-kriyā ca. He has got so unlimited potency that things are being done as if naturally, without any endeavor. But the background is Kṛṣṇa. Just like we see one flower growing, very small flower. The stem is very fine, and the flower is decorated even in their different colors. But it is not ordinary thing. If you are a painter, if you paint such a flower, it will take so many days. But it is coming. But don't think simply that it has come automatically. No. There is no such thing as automatically. Same as you, when you paint a flower, you have to employ so much energy, so Kṛṣṇa has also do that, the same energy. But it is because it is so natural for Kṛṣṇa, svābhāvikī jñāna-bala-kriyā ca. Simply by His willing, it is happening. So He hasn't got to endeavor for it. That is the difference between Kṛṣṇa's activities and our activity, although we have got the tendency at least. Because we are part and parcel of Kṛṣṇa, we have got the same quality. Kṣetrajñākhyā tathā parā. Kṣetrajña means living entities. They are also of the same potency. So then what is the difference? The difference is that the kṣetrajña, the living entities, are prone to become under illusion. That is the difference. We are small, very small; therefore we are prone to be extinguished. Just like the fire and the fire spark. The spark, when it is out of the fire, it is extinguished. No more fiery quality. But so long it is playing with the fire, you'll find the nice brilliant sparks coming, now dancing. The quality is the same. Fire can burn, and the small spark, it falls down, it will burn your cloth. It is very small, but it will… It has become off, illusion. This is avidyā. The same spark, when he's out of Kṛṣṇa's touch, it is extinguished, avidyā. Immediately he is covered by darkness, extinguished, his spiritual quality. Not finished-at least stopped for the time. Spiritual quality cannot be finished because it is spiritual. Na hanyate hanyamāne śarīre [Bg. 2.20]. The spiritual quality cannot be finished. It goes on. And on account of avidyā, ignorance, it goes through another body, another body, transmigration of the soul. And unless he is again revived to his original consciousness, he has to go through that. He has to struggle for existence. He's trying to get his original position like Kṛṣṇa's brilliant position, like the fire.

So this is called struggle for existence. Avidyā-karma-samjñānyā. They are trying to be happy. You'll find in the New York City, they are simply struggling. What is the aim? The aim is how to become happy. Somebody is drinking, somebody is gambling, somebody is going to the restaurant, somebody is going to the Times Square, and somebody is going here, there. Their real aim is how to become happy. But because in avidyā, ignorant, they are unable to become happy. That is the position. Avidyā-karma-samjñā anyā tṛtīyā śaktir. This avidyā is illusion, illusion. Just like we are now enwrapped, covered with this body, and I am thinking I am this body. This is avidyā. I am not this body. So again he has to brought to this knowledge, that "You are not this body. Because you wanted to dominate over the material nature, therefore you have got this material body. Because you wanted to eat stool, you have got this hog's body. Because you wanted this, jump over unnecessarily, creating trouble, you have become monkey. Because you wanted to drink fresh blood, you have got the body of a tiger." This is called avidyā. He's not either tiger nor pig nor monkey nor this so-called human being, nor American, nor Indian. He's spirit soul. That knowledge one has to come. From that avidyā, from ignorance, one has to come to the knowledge. Then his life will be successful.

So our Kṛṣṇa consciousness movement is trying to bring back the human society, because it is not possible to bring back the monkeys and cats and dogs to Kṛṣṇa consciousness. That is not possible. So those who are of the dog's mentality, cat's mentality, monkey mentality, it is difficult for them. They have to change their mentality by sat-saṅga. This is called sat-saṅga. Just like you are hearing from the śāstra, and we are speaking from the śāstra. This is called sat-saṅga. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. By sat-saṅga, by real spiritual association, by talking with them, by mixing with them-satāṁ prasaṅgān mama vīrya-saṁvido-then we can learn about the unlimited potencies of Kṛṣṇa. Mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. Then it becomes very pleasing to the heart and to the ear, by satāṁ-prasaṅgān. Otherwise it is not possible. If you go to a professional reciter, it will enter in this ear and go out this ear, that's all. Because there is no life; it is business. So you cannot do business with Kṛṣṇa. Kṛṣṇa is not agreeable to this proposal. He's master. You cannot utilize Him for your service. You must engage yourself to His service. That is wanted. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Then if we be in that attitude, that "Kṛṣṇa is my master; I must serve Kṛṣṇa. I shall not take Kṛṣṇa an instrument to become my servant…" That is not possible, although it is said that catur-vidhā bhajante māṁ sukṛtino 'rjuna: "Four kinds of men," sukṛtina, "whose background is pious, they come to Kṛṣṇa." One who is impious, he cannot come.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam…
[Bg. 7.15]

Why a few selected persons come here? Because it requires background of pious activities. Otherwise it is not possible. We do not expect that cent percent of people will become Kṛṣṇa conscious. That is not possible. But if there is one ideal Kṛṣṇa conscious person, he can do benefit to many thousands. Ekaś candras tamo hanti na ca taraḥ sahasrasaḥ. If there is one moon in the sky, he can illuminate the whole universe, na ca taraḥ sahasrasaḥ, not these twinkling stars. It is not possible.

So people are suffering. Avidyā-karma-samjñānyā. Being enwrapped by avidyā, illusion, they are struggling for existence. So Kṛṣṇa personally comes Himself to deliver them. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That is His two businesses. So the Kṛṣṇa conscious, Kṛṣṇa's devotee, also take up the business of Kṛṣṇa by this Kṛṣṇa consciousness movement, and it will do good to him and as well as to the persons amongst whom he will preach. But preach. Don't manufacture preaching. Preach as it is in the śāstra. That is Caitanya Mahāprabhu's instruction: yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. You do not become a rascal guru yourself by manufacturing some imagination, "You do this. Give me some money and you become God, you become this, you become…" This rascaldom don't do. One thing you do. What is that? What is said by Kṛṣṇa, you say. That's all. What is the difficulty? What Kṛṣṇa has said, you say. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four things, that you just become a devotee of Kṛṣṇa… How can I become devotee? Come to the temple, offer little obeisances, take prasādam. So what is the difficulty? If you say there is no difficulty… And if one comes, there is no difficulty. But they are so rascals, they will not come. We are giving so much facilities that "Come here, live in this nice building and hear about Kṛṣṇa. Take prasādam, chant and dance, very happy life." But they'll become hog. They are preparing their life for that purpose. They'll become a dog next life. They prefer like that.

So therefore the Kṛṣṇa consciousness movement is the topmost welfare activities in the world. People should try to understand it and join it and take advantage of it.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.113

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London, July 23, 1976

Pradyumna: (chants verse, etc.)

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato 'to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ
bhavanti taptatāṁ śreṣtha
pāvakasya yathoṣṇatā

"Translation: All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire-namely heat and light-these inconceivable creative energies are the natural characteristics of the Absolute Truth."

Prabhupāda: (indistinct) full of living entities, and the moon planet there is no living entity. They are doubting also in the Mars planet. But we get information from the śāstra that every planet is full of living entities. Every planet. Janakīrṇa. This very word is said in the Śrīmad-Bhāgavatam, janakīrṇa, and there is vivid description of different planets and different types of oceans, just like milk ocean. We have got here examples, sweet water and salted water. So there is sweet ocean also. That is mentioned in the śāstra. Not that in this planet there is salted ocean and… There are other planets where there is sweet water ocean and milk ocean and liquor ocean and oil ocean, ghee ocean, butter ocean, milk, butter ocean, and so many different types.

So if we bring everything to our conception, that becomes cintya, conceivable, but that is not the fact. Therefore here it is stated, acintya-jñāna-gocarāḥ. We have to receive this knowledge from sources which can inform us about all these things inconceivable by us. It is not possible to bring the inconceivable within our conceivable limit. That is not possible. That is foolishness. Mūḍha. Mūḍha will not believe. We are finding out, try to… This is knowledge. Athāto brahma jijñāsā. Janmādy asya yataḥ [SB 1.1.1]. To find out the source of everything the Absolute Truth, and when the Absolute Truth comes down to inform us, Kṛṣṇa, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8], we don't believe it. First of all we cannot understand it, and if the Supreme Personality of Godhead comes personally to speak about Himself, we do not believe it. This is our position. First of all we shall challenge, "Can you show me God?" And if God comes Himself we don't believe, then what is our position? You want to see God. All right, God has come here. See, here is God. "No, this is idol worship." In the Bengali there is a word, ei gule nipamsa pechlo belo gelo (?). So this is our position. This position will not help us. We must admit our position that in the God's creation everything is inconceivable by us. We cannot calculate within our limitation. That is not possible.

Therefore śāstra says, acintya khalu ye bhava. The same word in another way: na tas tarkyena yojayet. Things which are beyond your conception, don't try to understand it by your so-called logic and argument. But one logic, one argument, if we are sincere, then we can accept even by logic and argument, that… That is also stated in śāstra, in Bhagavad-gītā, that Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So we find mahad-yoni, mahā-tattva, the material elements, is the mother. Everything is coming out of the womb of the mother. Whatever we see in this creation, the plants, the trees and living entities, and we are speaking especially of the living entities, and there are 8,400,000 different forms, they are coming from earth. That we can see. It doesn't require great intelligence. Any boy can understand that it is coming out of these five elements-means earth, water… The grass is coming out of earth, the fish is coming out of the water. So we have got experiences in two elements. But we have got experience also that living entities coming out of air. So earth, water, air… There are living entities in fire also, but because our knowledge is limited, we do not see. We cannot conceive that in the fire also there can be living entities. And why not? There are five elements, matter. So if earth is producing life, if water is producing life, if air is producing life, why not fire? What is the fault there? Everything is producing life. So the mother produces children. So many children are coming out of the… Tāsāṁ mahad yonir brahma. Yoni, yoni means mother. So the children are there, the mother is there, and where is the father? A commonsense. Is there any mother can produce children without father? Is there any science can prove that a mother without connection with the father has produced child? No. If you say, "I cannot see the father," you do not see your fathers. There are many children nowadays who do not know who is father. But that does not mean there is no father. Common sense. There is father. Similarly, we see so many living entities produced by the mother, material nature-there must be father. And the father personally says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]-"I am the father." So why these rascals, they say that there is no God? There must be God, and He has got inconceivable potencies. Everything is being done by Him. If you say nature is doing, nature is a machine. Nature is not the doer. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

So less intelligent, for them, it is inconceivable, but those who are intelligent, they take knowledge from the right source. Just like even though I do not know who is my father, but if I take information from my mother, then I can know. Mother says, "My dear child, he's your father." There's no question of research. You can immediately understand your father. Father must be there. But I do not know, that may be a problem, but when the mother says, "Here is your father," then where is the difficulty? So mother is the source of knowledge of the father. The Vedas, they are called mother. Veda-mātā. These books, Vedic knowledge, this is the mother. From mother you can take information that there is father. And here is father. Who is father? Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda [Bs. 5.1]. And the father comes personally and He informs, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. Then where is the difficulty? Is there any difficulty? But because we are rascals, will not believe mother, will not believe father. We, with our tiny brain, we shall make research and make things topsy-turvy and pass on as great scientist doctor. This is our position. Therefore śāstra says that "You rascals, do not waste your time in that way." Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet.

So according to the Vedic system, the difference between atheist and theist is that the atheist means who do not believe in the version of the śāstra. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ na sa siddhim avāpnoti [Bg. 16.23]. So our, this Kṛṣṇa consciousness movement is not blind. Don't think wrongly. We are confident. We sometimes challenge big, big scientists. On what ground? Not whimsically, but on the ground of śāstra. So we may not please everyone, but we cannot go out of this scope. We know that in the moon planet, in the Mars planet and all other planets, Jupiter and others, there are living entities, there is a predominating deity in each and every planet. Just like Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. So if there is no living entity in the sun planet, how there is Vivasvān, the sun-god or the predominating deity in the sun planet? So we cannot believe this version that there is no living entity in the sun, moon, or… There are living entity… Full of, janakīrṇa, this word is used. Congested. Just like here in this planet we are congested: so many living entities, different varieties. Similarly, the same congestion is there in all other planets. So do not try to poke your nose which is inconceivable. And that also not assertion. You say, ”Perhaps,” ”Maybe,” ”Millions of years,” ”It might have been.” All suggestion. So if you want knowledge, then you have to consult this Vedic knowledge. Veda means knowledge, the source of knowledge. That is called Veda. And the ultimate knowledge is Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. That is the version.

What is the use of studying Vedas? To understand Kṛṣṇa. So if you simply understand Kṛṣṇa, then you understand everything. Try to understand Kṛṣṇa thoroughly. And if you understand Kṛṣṇa thoroughly… Of course, it is not possible thoroughly, but it is possible also. Just like Kṛṣṇa is the source of everything. So if you believe it, it is understanding thoroughly. If you believe that what Kṛṣṇa says is fact, then it is understanding thoroughly. If you don't believe, then it is not thoroughly. Because if you make research that ”Kṛṣṇa says 'I am the origin of everything.' Let me make research,” that will not be possible. Inconceivable. But if you believe in the words of Kṛṣṇa, then you've studied thoroughly. Where is the difficulty? To study Him thoroughly does not require much education; simply you believe Him. And if you believe Him… Actually, that is the fact. There must be… Just like the same example: there must be a father of all this creation. Mother nature is mother, and we are all creation, born of material nature. Then there must be father. And when the father says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], ”I am father,” then if we believe this version, then thorough knowledge. Father, mother, children. That is family, creation. So yato ato brahmaṇas tās tu sargādyā bhāva-śaktayaḥ. So this creation is another. Just like children is creation of the semina of the father, similarly, the whole thing is creation of the Absolute Truth. And the example is given: bhavanti tapatāṁ śreṣṭha pāvakasya yathoṣṇatā. The fire, the fire must have heat, and by heat you can create so many things. In the Western countries, the electricity… What is electricity? It is heat. So heat, through electricity so many things are being created, through electric energy. The heat is created and the cool is also created. The refrigerator is going on by electric current, and heater is also going on. Two contradictory, but still, the energy is the same. Similarly, viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. It is, we have already described. Viṣṇu, Lord, the Supreme Lord, all-pervading, His energy is also spiritual. But when we cannot understand it, that is material. Otherwise, the energy, just like electricity. The electricity is working in the refrigerator-it is cool. So therefore in the refrigerator there is no appreciation of the heat, although heat is there. But in the heater there is direct appreciation. But the energy is the same.

So material means when we do not understand Kṛṣṇa, when we do not appreciate His creative energy or when we are in ignorance . That is called material life. So all these fools and rascals who are unaware of Kṛṣṇa's energy, they are all fools and rascals. That is stated in the Bhagavad-gītā: na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Therefore we have taken it very easily. Because we are not very advanced scientists, we take the words of Kṛṣṇa, that Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Anyone who is not Kṛṣṇa conscious, anyone who does not understand Kṛṣṇa, he is within these groups. What are these groups? Duṣkṛtina. Duṣkṛtina means one has got merit, but the merit is utilized for sinful activities. You can use your merit two ways-for good purpose and for bad purpose also. Just like thieves and rogues, they have got merit. They know how to steal, how to cheat. It is not unintelligent. They are intelligent. But their intelligence, merit, is used for bad purposes. They are called duṣkṛtina. And mūḍha-purposefully they are trying to avoid. Every step they are being baffled, and still, they are trying to avoid the supreme controller. Therefore mūḍha. And narādhama, narādhama means the lowest of the mankind. In the animal life they could not understand Kṛṣṇa or God-that is not possible-and they have got this human form of life… In this life one can understand what is God, what is Kṛṣṇa. Just like we are trying. That is possible. But if we do not take advantage of this human form of life to understand what is God, what is Kṛṣṇa, then you are lowest of the mankind. So na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ māyayāpahṛta-jñānā [Bg. 7.15]. And if we say that ”There are so many doctors of philosophy, doctors of science, they are also hovering under this darkness, how is that? Then what about their education?” Yes, their education, certainly, but māyayāpahṛta-jñānā. The result of education, knowledge, that is taken away by māyā.

Therefore we should not be washed away by these mūḍhas' conclusion, narādhamas' conclusion, māyayāpahṛta-jñānās' conclusion. We should take up seriously the conclusion in the śāstra, conclusion given by Kṛṣṇa. Then our life will be successful.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.118-119

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New York, November 23, 1966

Prabhupāda:

…uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya

So Lord Caitanya is explaining the position of the conditioned souls. They are completely under the grip of this material nature. And just like one is seated on the car and the driver drives him-if the driver is not under control, he drives him anywhere, to any hell-similarly, we are sitting on this car of this body, supplied by the material nature, and she is driving anywhere, sometimes up, sometimes down. In this way we are suffering life after life, birth after birth. This is our condition. We are not independent; completely under the stringent laws of material nature.

So daṇḍya-jane rājā yena nadīte cubāya. The example is very nice, that a culprit is drowned in the water, again taken for some time to take breathing. He was suffocating. Nature… He's not meant to be killed, but he is to be given suffering in that way. So material nature is giving us suffering, miseries like that. Bhayaṁ dvitīya.

(bhayaṁ) dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

Therefore Bhāgavata, Śrīmad-Bhāgavata, is giving direction, bhayaṁ dvitīyābhiniveśataḥ syāt. When we are forgetful of Kṛṣṇa consciousness, when we think that "There is no God. This matter is everything. This material manifestation which we see, that is everything all in all, and there is no Lord, no, I mean to say, supreme controller," when we think like that, that begins, that is the point of our anxiety, beginning of anxiety. Bhayam, fearfulness. We are all fearful because, as we have got these bodily necessities, we want to eat something, we want to sleep, similarly, we have fear, and we have demand for mating. These four principles are animal life. We are always fearful. And why we are fearful? Because we have taken it that there is no God. There is no God; therefore we are fearful. Just like a forlorn child, when he thinks that "My… I am… My father and my mother, lost." You might have experienced. A child lost, he cries. He thinks himself, "I am helpless. Where is my mother? Where is my…?" Similarly, when we are helpless, we are fearful. And those who are Kṛṣṇa conscious, they are not helpless. They know, "Above me, there is Kṛṣṇa." And śaraṇāgati, surrender, means to have firm conviction that "Kṛṣṇa will protect me. I am engaged in Kṛṣṇa's service, so Kṛṣṇa will give me protection." If I work in some ordinary man's service, he gives me protection. Don't you think if you work for Kṛṣṇa, He'll not give you protection? Because we have no faith, therefore we are seeking protection from elsewhere. Kṛṣṇa is able. He says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "I shall give you protection from all sinful reactions."

But we have no faith. We are thinking, "Oh, it is written in the Bhagavad-gītā. That's all right, but I must have my protection in a different way." So dvitīyābhiniveśataḥ. Because he thinks there is anything superior than Kṛṣṇa, therefore he is fearful. Why a conditioned soul is fearful, that is explained in the Bhāgavata. Bhayam dvitīyābhiniveśataḥ syāt. So this māyā, the illusion, when we take shelter of this illusion, then we are afraid. And when we understand that "Illusion, this energy, is under the control of Kṛṣṇa, because illusion, this material energy, is also Kṛṣṇa's energy, inferior energy. So even if I, I am within this material energy, when I am forgetful of Kṛṣṇa, this material energy is fearful for me, and when I am in Kṛṣṇa consciousness fully, there is no question of fearfulness from material nature." Therefore tan-māyayā ābhajet tam. Ābhajet tam. And therefore it is our duty to regain our lost consciousness, Kṛṣṇa consciousness. That is the duty of this human form of life. Ābhajet tam bhaktyaika īśam. Simply by devotional… If you want to worship the Supreme Lord, then you have to worship Him simply by service. There is no other process. You cannot worship Kṛṣṇa by this controlling breathing or by mental speculation or by some pious activities or by charities. You have simply to worship Him simply by your devotional love. That is the only way. Bhaktyai, bhaktyaika, only one, bhakti. There is no other means. There is no second means to understand God without this devotional service. Rest assured. Foolish creatures, they take this, that. They do not understand. They come to the, that impersonal, void, all the nonsensical conclusions and… Because they do not take shelter of this, devotion, therefore they cannot have any conclusion. It is not possible. Therefore, more or less, they become atheists or after the voidness or impersonalism, and so many things there are. They create.

But because Kṛṣṇa, or the Supreme Lord, cannot be understood by any other process… It is simply waste of time. If you want to know Kṛṣṇa, if you want to know God, then you have to take this process. That is a… Bhaktyaikayeśam, ābhajet tam bhaktyaikayeśaṁ guru-devatātmā: "He is the Supreme Lord, He is the Supersoul, and He is the supreme spiritual master." In this way. He's the supreme spiritual master within you. As soon as you will take to devotional service, He'll give you dictation, "You do this." What dictation? To go to hell? No. Buddhi-yogaṁ dadāmi tam. In the Bhagavad-gītā: "I give him intelligence." Why? What for? Yena māṁ upayānti te: "By which he can come back to Me." That buddhi-yogam. He'll help you. If you think something… If He takes seriously about your case, if you are fully surrendered, then He'll direct you in such a way that you cannot go elsewhere except to Him, even sometimes you may find that "He is doing something against my will." I have got my personal experience. I never tried, never accepted that I shall become a sannyāsī. And I tried my best to keep myself in this material world. And He has, several times He has frustrated me and has brought me by force (to) this life. And now I am happy. I can understand that how much favor has Kṛṣṇa showed me. Yes. I did not understand in the beginning.

So sometimes, if Kṛṣṇa takes special care for you, He'll do in such a way that you will have no other way than to go back. He'll take charge, take charge. If we sincerely want Kṛṣṇa, if He sees that "Here is a person. He wants Me. But he's a foolish. He wants Me; at the same time he wants to enjoy this material world. So crush this, crush this, his material propensities, and let him become simply devoted." Yes. Sometimes we see like that. In the, in the Śrīmad-Bhāgavata there is a question by Śukadeva Gosvāmī, by Mahārāja Parīkṣit. Mahārāja Parīkṣit… Because he understood that his grandfathers were put to so many difficulties although Kṛṣṇa was their friend, personal friend. So everyone became astonished: "How is that? These five brothers, the big brothers… Mahārāja Yudhiṣṭhira. He was the most pious man. Arjuna was the greatest warrior, and Draupadī, their wife, directly the goddess of fortune. And so much nice… And above all, Kṛṣṇa is their personal friend, and still, they were put into such difficulties. They lost their kingdom. They lost their wife. And they were put into so many… For thirteen years they had to undergo so many troubles." So this was astonishing. Even Bhīṣma, he cried that "I cannot understand why these five brothers are put into so many difficulties in spite of their, all these qualities."

So their grandson, Mahārāja Parīkṣit, when he was being taught by Śukadeva Gosvāmī, he had some suspicions about devotion to Kṛṣṇa. Not suspicion. Just to teach us, he inquired that "Lord Kṛṣṇa, He is Viṣṇu. He is the, I mean to say, master of the goddess of fortune. Why people who become Kṛṣṇa conscious or a devotee of Viṣṇu, they remain poorer, and others, those who worship Śiva and other demigods, they become very rich? What is the reason? He is the proprietor of everything. So one who wants Him, they become poorer. Whereas Lord Śiva, he hasn't got even a house of his own, he's a pauper, and one who worships him, he becomes richer." You know the history of Lord Śiva. He hasn't got a house even. He lives under the tree, or in some mountain. But one who worships Śiva, oh, they get material opulence very nicely. Therefore a person have become very easily… And they can smoke gañja. So all this captivates person to become a devotee of Śiva. Our Ginsberg is a devotee of Śiva. Perhaps you know. Anyone who wants this material prosperity, naturally they become the devotee of Śiva. So this is contradictory. "Śiva has no house even, not even a dwelling place, residence. He's a pauper. And worshiping him, one becomes richer. And Kṛṣṇa, Kṛṣṇa is… Sahasra-śata-sambhrama-sevyamānam: 'Always thousands of goddess of fortune is serving Him.' He's such opulent. And so Kṛṣṇa-bhaktas, devotees of Kṛṣṇa, they appear to be poorer. Why?" This question was… Just the opposite.

So the answer was given by Śukadeva Gosvāmī that "This very question was also put to Kṛṣṇa by your grandfather. So instead of answering myself, I'll put that very question and answer between your grandfather and Kṛṣṇa." So what is that? "Now, a similar question was put by your grandfather Mahārāja Yudhiṣṭhira to Kṛṣṇa, and Kṛṣṇa answered like this." What is that? Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ: [SB 10.88.8] "If I do somebody some special favor, then My first duty is I become him crushed in all material possessions." You see? Why? "Because to make him more surrendered to Me." When he becomes helpless, he has no other way. "Kṛṣṇa, please take me." When he has something, he thinks, "Oh, these things will protect me, my material possessions." Therefore he does not surrender. Now, Kṛṣṇa sees that "This man, this living entity, is very much devotee, but he wants something, this nonsense. So crush him so that when he'll feel helpless, he will come to Me. No more. So I'll give him all protection." So there is a policy of Kṛṣṇa. Sometimes He puts us into test, whether we are sincerely devotee of Kṛṣṇa. Because we are always after sense gratification, so if Kṛṣṇa is not a order-supplier, then one rejects Kṛṣṇa. We want God, or Kṛṣṇa, to be our order-supplier. So we must order Kṛṣṇa, "Give me this. Give me that. If You cannot give me, then what are You, Kṛṣṇa? I don't want You." This sort of bhakti, or devotional service, is not accepted by Kṛṣṇa.

Just like Mr. Sulye(?), our Godbrother, German, he told me personally that during wartime many German women, some, they prayed into the church to get back their husband, son or brothers, because all went to war and nobody returned. And they become atheist: "Oh, there is no God. We prayed so much to God to get back my husband, to get back my brothers, but they are dead." But the brother was not returned and the husband was not returned. So result was… So if we pray, go to Kṛṣṇa with that purpose, that He should be our order-supplier, then there is no question of Kṛṣṇa-bhakti. We must fully surrender, fully surrender: "Let Him do." Āśliṣya vā. That is taught by Śrī Caitanya: Āśliṣya vā pāda-ratāṁ pinaṣṭu mām marma-hatāṁ karotu vā adarśanāt [Cc. Antya 20.47]. Āśliṣya vā pāda-ratā: "Either You embrace me or You trample me down on Your feet, neglect me, and You make me broken-hearted, and not being present before me all the life…" Āśliṣya vā pāda-ratāṁ pinaṣṭu mām marma-hatāṁ karotu vā. Marma-hatām means "If You make me broken-hearted… I love You so much. I want You, but You never care for me. That's all right. Still You are my worshipable, unconditionally. I don't want any return from You. Still You are my worshipable Deity(?)." This is pure devotion. Kṛṣṇa takes all care. Don't think… Because He says personally, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Why should you be so anxious? But one who is in love with Kṛṣṇa, he wants to see Him, he wants to love Him. But even He does not present Himself before the lover, the lover says, "Oh, still, You are my lovable object, worshipable… Whatever You can do… You are… You are free to treat me as, as You like, but You are my worshipable…" This is pure. So as soon as we come to this stage, that is perfection. That is perfection. Don't expect anything, return.

Now these Gosvāmīs, the Sanātana Gosvāmī… There is a nice story about Sanātana Gosvāmī, of whom we are now studying. Sanātana Gosvāmī and Rūpa Gosvāmī, two brothers, they went to Vṛndāvana for devotional service. So their all business was… Rūpa Gosvāmī, especially, he was always engaged in writing books. And when he was hungry, he went to some householder: "Give me a piece of bread." And everyone at Vṛndāvana… They were leaders. All the Vṛndāvana inhabitants, they took… Even their household quarrels, they used to represent, "Swamijī, this is our position. Please settle up." So whatever decision he would give to the villagers, they will accept. Their court was Swamijī, Rūpa Gosvāmī. So he was so lovable. So one day Rūpa Gosvāmī was thinking that "If I could get some, I mean to say, commodities for cooking, then I would have invited Sanātana Gosvāmī to take some prasādam." He thought like that. And, and after, say, one hour, one young girl came with sufficient quantity of rice, flour, ghee, and vegetables, so many things: "Bābājī…" They were called… They call in the India, especially in Vṛndāvana quarters, they call all these transcendentalist swamis "Bābājī." "Bābājī, please accept these commodities. There is some ceremony at our house. So My mother has sent you all these things." "Oh, very good." He was thinking that "If I could get some commodity and I could prepare something and invite Sanātana Gosvāmī." So the things were there. So Rūpa Gosvāmī inquired, "Where do You live? Oh, You are very nice girl. Where do You live?" "Oh, I live in this village. You do not know?" "No, I have never seen You. All right. Thank You very much." Then She went away. And invited Sanātana Gosvāmī, "My dear brother, please come and take your prasādam here. I have got some food." "All right." So Sanātana Gosvāmī came during prasādam time, and Rūpa Gosvāmī has prepared so many nice dishes. They were also expert in cooking, expert. You know, all devotees, they are expert. That is his qualification. So then Sanātana Gosvāmī was inquiring, "Where did you get all these things, so nice things, you have prepared in this jungle? How did you get?" So he narrated the story, "Yes, in the morning I thought that 'If somebody sends me something…' So by Kṛṣṇa's grace, somebody, a nice girl, a very beautiful girl, and She brought all these things." "Who?" He began to state about the girl's beauty. Then Sanātana Gosvāmī said, "Oh, I have never seen such beautiful girl. How…?" "Yes, I have also never seen." "Ohhh. Then She must be Rādhārāṇī. She must be Rādhā. You have taken service from Rādhārāṇī? Ohhh. You have murdered me. We don't want to take any service from Kṛṣṇa, and He has taken the opportunity, sent us… We want to simply give our service, not any exchange. Oh, you have done a great mistake. Rādhārāṇī has taken this opportunity." So he began to cry that "We have taken service from Kṛṣṇa. We have given Her trouble." This is pure devotee. They were very sorry that "Kṛṣṇa was troubled to send me all these goods."

So this is the process. Kṛṣṇa is also finding always opportunity, "How to serve My pure devotee?" And pure devotee's so clever that he won't accept any service from Kṛṣṇa. Just like the Arjuna, he never said, "Kṛṣṇa, You are God. Why You are putting me to war indirectly? You can give me everything." Kṛṣṇa said, "No." He never said that, Arjuna. Kṛṣṇa said, niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ: "You are kṣatriya. You have to fight." He never said. So we should not take God as order-supplier. That is not devotion. That is mercantile business. Kṛṣṇa is not going to be a lover by mercantile mentality. You are, you must give Him service. Ābhajet tam. This is the process of devotion.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.119-121

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New York, November 24, 1966

Prabhupāda:

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayā ato budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

Therefore it is advised that our fearfulness, "How I shall live? What I shall eat? Where I shall live? Where I'll, I'll have my shelter…?" We are always perplexed with all these fearfulness. Why? Because we have forgotten that there is one who is giving me all protection. We are, we have become so foolish that…, that the lower animals than the human being, they have no economic problem. They are freely living. In the morning they do not care where they shall eat. But there is eating. No animal, no bird, is dying of starvation. Have you seen any animal or any bird has died out of starvation? And who is providing him? So they have no economic problem. The only this foolish, advanced, civilized man, under the name of so-called misusing the intelligence, which was given to him for realization of God, misusing for sense gratification, and therefore they are troubled. That is the whole problem. The world's problem is due to this forgetfulness. Īśād apetasya viparyayo 'smṛtiḥ. They have forgotten the protection of Kṛṣṇa, God. They think that "By this adjustment, we shall be able to protect." Nonsense. It is not possible. Can you protect yourself from death? No. Then what is your protection? So this is the formula: bhayaṁ dvitīyābhiniveśataḥ syāt. Dvitīya means that a, a secondary existence beyond God which is, in Bible, it is said, Satan and God. So this satanic mentality has made them under the control of material nature. Satanic mentality. What is that satanic mentality? That "I want to be God." Always thinking falsely, "I am God," or "Independent," "I can do anything, everything," "Whatever I survey, I am the lord of whatever I survey." These foolish things are going on.

So this is very nicely explained, and reference is given by Lord Caitanya that our whole difficulty, problems, anxiety… A similar verse is in Bhāgavata, another place, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. Asad-grahāt. Asat means nonpermanent, which will, we shall not exist. Due to our absorption in that sight, asat, this matter… Just like this body: it will not exist. So giving too much stress on the bodily concept of life, they are sadā samudvigna-dhiyā, they are always full of anxiety. This is the cause. The foolish people, they do not know. Still, they are very much proud of education. Here is the cause, that because we have given too much stress on this false conception of life, therefore we are always full of anxiety. And as soon as I understand that "I am pure spirit soul, part and parcel of Kṛṣṇa, the Supreme Lord. He is giving me all protection, and my duty is to love and serve Him," then I am free. At once I am free. The simple formula. How He'll give me…? He's not poor man. He's, He's… What you are? Your human, human being, they are very few. If you compare with other animals, other living entities, you are most insignificant number. Your number is very little, especially for the civilized. If you search out a hole in your room, you'll find millions of ants coming out. Even in your room you'll find. You'll be over-voted. So who is supplying their necessities? Eko bahūnāṁ vidadhāti kāmān. In the Vedic language we can understand that one singular entity… God is also a living entity. He's not void. He's just like a person, like you and me. But He's so powerful. Eko bahūnāṁ vidadhāti kāmān. One single number, He is providing so many, innumerable living entities. So our business is… And the Bhagavad-gītā you'll find, teṣāṁ satata-yuktānāṁ yoga-kṣemaṁ vahāmy aham: [Bg. 10.10] "I supply whatever he needs. Who is constantly engaged in Kṛṣṇa consciousness, I supply it. I take the goods personally and deliver there." Why should you be anxious? Kṛṣṇa will take hundred pounds of flours, hundred pounds of rice, and deliver you. Just be Kṛṣṇa conscious. In ordinary home you don't find more than five pounds. You see in our stock, all hundred pounds.

So these are facts. These are not stories. But foolish people, they have no knowledge or Kṛṣṇa consciousness. Be in Kṛṣṇa consciousness. All your material necessities will be… But don't be extravagant. Take only whatever you need to maintain your body and soul together and execute this… Make this primary and other things secondary. Kṛṣṇa will supply you. But if you want to make your sense gratification, if you want to accept more than what you need, then you'll be in trouble. That is māyā. So Kṛṣṇa has provided for everyone, everything. There is no need of being anxious. But that does not mean that I shall feel, "Oh, I shall do everything and anything." No.

So this is Kṛṣṇa consciousness. Now, Lord Caitanya says,

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya,
sei jīva nistare, māyā tāhāre chāḍaya

Now how to become Kṛṣṇa conscious? A person who is fully Kṛṣṇa conscious, he has no problem. Now how to become Kṛṣṇa conscious? Lord Caitanya says, sādhu-śāstra-kṛpā: "One can become Kṛṣṇa conscious by the mercy of saintly devotees and by the mercy of the scriptures." These two things are recommended. Not that fools, as they are thinking, "I can…, I can think myself. I don't agree with the śāstra. I don't agree with the spiritual master. I don't agree with scriptures. I have got my independent opinion." He is fool number one, rascal number one. One who says like that, you'll at once take him that he's fool, rascal, anything. You have to take shelter of sādhu, guru and śāstra. Sādhu means saintly persons, those who have got all those qualities. (aside:) Where is that paper? Are you using that paper which has been supplied to you? Good qualification of devotees? What are those? Can you say, any of you? Where is that paper?

Disciple: It's on the inside of the drawer there.

Prabhupāda: Oh, not with you? It is in the book. "Oh, my knowledge is in the book." No. You should learn. Everyone is missing. So how you can become saintly person? So those qualities, twenty-six qualities, they are called saintly person. Devotee means to become fully qualified with all the noble qualities. Devotee does not mean a rascal, at the same time, a devotee. No. As soon as you become devotee, the test is that all those twenty-six qualities will develop. You have to test yourself, "Out of the twenty-six qualities, how much I have developed?" If I am lacking, then you must know that you are not developing. This is the test. What are the qualities? Paul, you have got the copy?

Paul: Yes.

Prabhupāda: What are the qualities?

Paul: "Kind to everyone."

Prabhupāda: Kind to everyone. Yes. Then, go on.

Paul: "Does not quarrel with anyone. Fixed up in the Absolute Truth."

Prabhupāda: Yes.

Paul: "Equal to everyone."

Prabhupāda: Yes.

Paul: "Spotless, faultless, charitable, mild, clean, simple, benevolent, peaceful, completely attached to Kṛṣṇa, no material hankerings, meek, steady, self-controlled, does not eat more than required…"

Prabhupāda: Does not eat more than required. Yes.

Paul: "…sane, respectful, humble, grave, compassionate, friendly, poetic, expert…"

Prabhupāda: Poetic, expert and silent. One who is too much talkative, that means he's lacking in devotion. He should simply talk about Kṛṣṇa, nothing more. And when he, when one is actually absorbed in Kṛṣṇa thought, he cannot talk nonsense. He has no time. He does not waste time. So these are the qualities. Here, he's called sādhu. Sādhu means these are the qualifications. Of course, not that we may develop all these qualities immediately, but sādhu means this. Sādhu means, what is called, pious man. These are the qualities of pious man, sādhu. And śāstra. Śāstra means the scripture. By study of scripture, you can develop these qualities. That is called scripture. That is authorized scripture. Just like you study some book, and you develop some quality after reading that book, similarly, when you actually have scripture, then you develop all these qualities. And guru, spiritual master, means who teaches you all these things. So you have to make your progress-sādhu-śāstra-guru vākya. You have to corroborate whether guru, what guru is speaking, whether it is there in the scripture; what scripture is speaking, whether that is in the character of guru, or in the sādhu, saintly persons, or spiritual master. So you have to always make comparison with three things: sādhu, śāstra, guru. Nobody can become a spiritual master who has no reference to the scriptures and these qualities. Nobody can be accepted as a qualified man, he has not…, if one has not developed his character through the scripture under the instruction of guru.

So sādhu-śāstra-guru. A sādhu, a guru… Here Caitanya Mahāprabhu says, sādhu-śāstra. That sādhu includes guru also, because a spiritual master, unless he's a sādhu, he cannot be a guru, cannot be a spiritual master. And the primary qualification of spiritual master-that he is completely surrendered to Kṛṣṇa, completely Kṛṣṇa conscious person. These are the things. So Lord Caitanya said, sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya. Now, the sādhu's qualification is he's merciful, friendly… So the sādhus, they take the risk of becoming friendly and merciful to the fallen, conditioned souls, and they preach the message of Godhead. Therefore their mercy is required. They are merciful, by nature. By nature, they are merciful. One who is sādhu, one who is devotee, by nature, he has developed that merciful quality, friendly quality. So their business is to enlighten those who are ignorant, those who are fully absorbed in this material concept of life. Therefore they preach. And we have to take that mercy. If we don't accept… Suppose a man is fallen in the pit and he's trying to come out, and another man drops a rope, "Please catch it. I shall take you out of the pit." He does not catch it. Then how he can be taken out? So sādhu and śāstra, they're always ready to give you mercy, but you have to take it. If you don't accept it, then how you can recover, recover? Therefore initiation means to accept the mercy of the sādhu and spiritual master. If you don't accept, so there is no other way. If you think… If you cry that "I am fallen in the pit. Please take me," and when somebody comes to help you, you say, "No, I'll not catch it," then you remain there. Who'll help you?

So because I am a living entity, I try for so many things, for my daily bread, and I don't try to catch the mercy of sādhu and śāstra. Just see my foolishness. I, for getting a work, I flatter so many persons and put my, serving my application, but for my deliverance from the material bondage I don't care. "No, I am not going to submit to anyone. I don't require." Just see. How much foolishness there is. Just like a dog, for his bread he'll submit everyone, but for his spiritual emancipation, oh, he's not agreeing to submit. Just see the foolishness. For bread, which is already settled by the nature, he'll submit to everyone. Just like dog goes from door to door and moves its tail that "Give me a bread. Give me a bread." Yes. So this application is a doggish… In the Bhāgavata it is stated that the, the brāhmaṇa, a kṣatriya, if he's poverty-stricken, he may accept something mercantile, but don't be a dog. This modern civilization is teaching people to become dog. Go door to door! [break] …the saintly person, the representative of Kṛṣṇa, they are always trying to distribute this mercy. So if somebody by his fortune accepts this mercy then he can become, mean, aloof from these material troubles.

So one has to accept. Sādhu-śāstra-kṛpāya. They are always merciful. But one has to accept them and become Kṛṣṇa conscious. Sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya. And as soon as he agrees to become Kṛṣṇa conscious, then his path becomes clear. He'll get rid of these material clutches and this always full life full of anxiety and problems, he'll kick. These things, sādhu, śāstra, saintly person and scripture, they have to be accepted. If you don't accept them, then there is no other way. Why there is no other way? Daivī hy eṣā guṇa-mayī [Bg. 7.14]. He's citing again from Bhagavad-gītā. The Bhagavad-gītā is the book of evidence. Lord Caitanya is citing. Because it is Vedic. Just like in the law court you have to cite section from the law book, not from your concocted mind. No foolish man can argue in the law court, because he has to refer in every step from the law book. Sādhu means that he has to give evidence from the scriptures. Not that "I think… In my opinion you can do this." He's not a sādhu; he's a fool. What is your opinion? You are a conditioned soul. Can you manufacture something? No. You cannot manufacture anything. You have to give reference from authorized scripture. So Lord Caitanya is giving evidence from Bhagavad-gītā: daivī hy eṣā guṇa-mayī [Bg. 7.14]. Why you cannot yourself get out of these material clutches? The reason is this: daivī hy eṣā. It is, material clutches is so powerful. You cannot get out. It is not possible. Daivī hy eṣā guṇa-mayī mama māyā duratyayā. "This material nature, which is My energy," Lord Kṛṣṇa says, "it is very strong, very strong." In the history you'll never find that anybody has overcome the laws of material nature by his own effort. No. It is not possible. Therefore the modern scientific world who are trying to conquer over the laws of material nature by their teeny scientific arrangement, they are all fools. It is not possible. Not possible. If you try for something which is not possible, then you'll simply go on, wasting your time. That is a different thing. But if you accept the scriptures, the truth, as it is stated in the Bhagavad-gītā-daivī hy eṣā guṇa-mayī mama māyā duratyayā: [Bg. 7.14] "This material nature, which is one of My energy, it is very difficult to get out of it"-then he'll be a sane man who: "Then why I am trying foolishly? In this way, that I can make adjustment in this material world for comfortable life? No. It is not possible." Then what is the remedy? The remedy's there. What is that? Mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "As soon as one surrenders unto Me, he becomes out of these clutches." This is the process.

So this information… We are holding this class from Bhagavad-gītā, from Caitanya-caritāmṛta and scripture just to… With reference to the śāstra, scripture. And we are trying to follow. We are not creating anything. It is not a manufactured thing, concocted thing. It is standard, followed by great ācāryas like Caitanya. So we have to accept. That is the way. We have to become Kṛṣṇa conscious, and follow, as the śāstra says. Sometimes, as we… The law books are there. As we take help of a lawyer, how to utilize the law book, similarly you have to utilize the scriptures by accepting a spiritual master who can guide you. He's a lawyer. These are the process. If you don't accept, then go on suffering. If you accept, then everything is there. That is the way of Kṛṣṇa consciousness.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.120

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Bombay, November 12, 1975

Prabhupāda: So in our last meeting we were discussing about the constitutional position of the living entity. Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu, ke āmi kene āmāya jāre tāpa-traya. This is the first question. Arjuna also, when he became perplexed whether he should fight or not, he surrendered to Kṛṣṇa and accepted Him as his spiritual master. Śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "Actually I am deviating from my duty, so I am perplexed. What to do? Therefore I know…" Arjuna knew it perfectly well that Kṛṣṇa, although He is friend, He is the Supreme Personality of Godhead. That was known to Arjuna. All the Pāṇḍava family members, they knew. Kurus also, they knew. Otherwise how it was possible to deal with Kṛṣṇa as family member? Kṛṣṇa was… In His human form of life He was related with the Kurus and the Pāṇḍavas by family relationship. Kṛṣṇa's father's sister, Kuntī, was the mother of the Pāṇḍavas, and Kuntī was the family daughter-in-law in the Kurus' family. So they were very intimately related. Duryodhana's daughter was married with Kṛṣṇa's son. So these two families, they were very intimately related. But they knew that Kṛṣṇa is the Supreme Personality of Godhead. You'll read in Kuntī's stotra. She was praying to Kṛṣṇa as the Supreme Personality of Godhead, although Kṛṣṇa was offering His obeisances to the aunt, Kuntī. Similarly, Nārada Muni also, when he entered the royal assembly of Kṛṣṇa in Dvārakā, Kṛṣṇa received him by standing from His throne and taking the dust of his feet, although Nārada knows that He is the Supreme Personality of Godhead. Similarly, Kṛṣṇa, whenever he used to meet Mahārāja Yudhiṣṭhira, He was giving His respect by touching his feet, and Mahārāja Yudhiṣṭhira embracing Him as younger brother. But they knew, all, that He is the Supreme Personality of Godhead.

So we can also have Kṛṣṇa like that. That is Kṛṣṇa's pastime, that… You are thinking of God as nirākāra, without any form: "He cannot be touched. He cannot be embraced. He cannot be talked." No. Kṛṣṇa, personally being present, He was talking with His devotees, dealing just like ordinary human being. But the devotees knew Him, that He is the Supreme Personality of Godhead. Only the nondevotees… Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Those who are nondevotees, still now… Just like we are worshiping here Kṛṣṇa in this temple. The others, nondevotees, rascals, they will think that "These fools are worshiping a stone statue." They will think like that. They are very learned scholar, so they think that "These are fools. They have accepted a stone statue. Everyone knows that here Kṛṣṇa is made of stone, so why these fools are spending so much money, lakhs and crores, for having a temple for this stone statue? This is their foolishness." Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11].

So people are unaware of Kṛṣṇa and His position. Therefore one should go to the guru-tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]-eva, "must," in order to learn Kṛṣṇa. That is… The example is being shown by Sanātana Gosvāmī, the minister. He is not ordinary man. He is trying to know from guru what is his actual position. So Caitanya Mahāprabhu knew Sanātana Gosvāmī, intelligent, advanced. So he doesn't require to be educated by teaching Bhagavad-gītā. Bhagavad-gītā is the ABCD of spiritual life, preliminary study. Bhagavad-gītā is not meant for persons who are advanced. They know Kṛṣṇa. One who does not know Kṛṣṇa, for them, first reading book is Bhagavad-gītā, so that he can know what is Kṛṣṇa. But here Sanātana Gosvāmī is advanced; therefore Caitanya Mahāprabhu is teaching him from the point where Bhagavad-gītā was ended. That Bhagavad-gītā ended… Kṛṣṇa, after teaching Arjuna different kinds of knowledge-karma-yoga, jñāna-yoga, haṭha-yoga, dhyāna-yoga, so many, bhakti-yoga-ultimately He said, "Arjuna, because you are My very confidential friend, so I am giving you the confidential knowledge." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You surrender unto Me, and whatever I say, you do. That is your duty." So from that point, when one surrenders to Kṛṣṇa… Why one should surrender to Kṛṣṇa? Everyone is puffed up that "I am as good as Kṛṣṇa. Why shall I surrender to Kṛṣṇa?" Many, many scholars, they comment on this verse, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ. Vraja, "Why? This is sophistry. Everyone should give up everything, simply surrender to Kṛṣṇa?" Still they say that "Why you are after Kṛṣṇa? Why not other gods or demigods?" That is their… Sometimes they question. But one who knows Kṛṣṇa, he cannot be deviated from this path, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Bhagavān means Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This is understanding.

So our relationship with Kṛṣṇa… Sanātana Gosvāmī inquired from Caitanya Mahāprabhu, ke āmi, "What I am? What is my position? Why I am put into this miserable condition of material existence?" This should be the inquiry. Simply they are trying to mitigate the material distresses, but nobody inquires that ”Why I am put into this condition?” That is real intelligence. When the disease is there, you go to the doctor, take medicine, try to become cured from the disease. But nobody inquires that ”Why I am subjected to this disease?” That is intelligence. ”Precaution is better than cure.” If you know how to protect yourself from disease, then that is better position than to become diseased and cured. That is not very good intelligence. Rather, don’t be diseased, not that you become diseased repeatedly and go to the medical man and be cured. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. They have been described as chewing the chewed again and again. So actually our problem is that we are diseased at the present moment, every one of us. What is that disease? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This is our disease: we are forced to die, we are forced to take birth, we are forced to become old and we are forced to become diseased. This is our problem, but nobody inquires about this. When there is death forced upon us, they simply cry, ”Oh, my father is gone. My father is gone.” When we are diseased, then we cry. But nobody inquires that ”Why I am put into this condition?” That is intelligence. That is called brahma-jijñāsā. Athāto brahma jijñāsā. So this Caitanya Mahāprabhu’s disciple Sanātana Gosvāmī is inquiring that, that ”What I am? Why I am put into these difficulties?” This is intelligent question. One should go to the spiritual master, guru, for answering or making solution of these problems, not for getting some material profit, that ”I have got some disease,” and the guru says, ”All right, you take this dust and you become cured.” ”I am poor,” ”All right, I am creating some gold for you. Take it.” This is not relationship with guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. One should go to guru for making the ultimate solution of life, not temporary. That is not relationship with guru and…

So Caitanya Mahāprabhu directly says that jīvera svarūpa haya kṛṣṇera nitya-dāsa [Cc. Madhya 20.108], two words. Svarūpa. Svarūpa means original, constitutional position. That is svarūpa. Mukti means just like one is diseased, and there are many symptoms of disease. So when one becomes free from the disease, the symptoms disappear. Similarly, mukti means that we have lost our original constitutional position. Because here Caitanya Mahāprabhu said that the real position of the living entity is that he is eternal servant of Kṛṣṇa. So our position is servant, subordinate position. That is the Vedic injunction also. Eko yo bahūnāṁ vidadhāti kāmān. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme leader, supreme maintainer of everyone. That is our position. We are maintained, and Kṛṣṇa is maintainer. We are predominated, and Kṛṣṇa is predominator. This is our relation. How(?) Caitanya Mahāprabhu describing the constitutional position of the living entity, svarūpa. Svarūpa means original position, and mukti means svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti means hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ. This is the Vedic injunction. Mukti means hitvā anyathā rūpa. Now we are acting differently. Actually our position is servant of Kṛṣṇa. Now, at the present moment, every one of us, we are trying to become master. If not master of Kṛṣṇa, at least we are trying to become equal with Kṛṣṇa. This is our position. That is called māyā, ”which is not possible.” God is not so cheap that you can become equal with God or greater than God. You must always remain subordinate to God. That is your position. Actually we are subordinate. We have no meeting with God. We have no knowledge of God. But practically we see that we are subordinate to the material nature. That’s a fact. Everyone knows. Who can overcome the laws of material nature? No. Nobody can do. By nature you have to die. You cannot avoid it. You are subordinate. By nature you have to become old man. You cannot avoid it. So we know that we are subordinate to material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. All these living entities-man or not man, animal or trees or plants, everyone-everyone is under the laws of material nature. They are, of course, dumb, the other animals or living entities. But human being has got advanced senses. He can think advancedly. So why they are thinking that they are free? They are servant of at least material nature at the present moment. Why they are thinking ”master”? That is their misconception. This is called anyathā rūpam. He is actually servant, but he’s thinking ”master.” This is called anyathā rūpam. Anyathā means ”otherwise,” not svarūpam. So therefore mukti means hitvā anyathā rūpam, giving up this nonsense speculation that ”I am master of nature. I am master of this, master of that,” or ”I am God. I am equal to God.” These are all rascaldom, anyathā rūpam, thinking otherwise.

So when one gives up this rascaldom that ”I am God. I am equal to God. I am nobody’s servant. I am free…” So these are anyathā rūpam. Hitvā anyathā rūpam svarūpeṇa vyavasthitiḥ [SB 2.10.6]. When one is situated in his original constitutional position, that is called mukti. Mukti does not mean that you get a big head or big hand. No. Mukti means knowledge. Knowledge. This is our actual knowledge, that ”I am not master; I am servant.” This is knowledge. So mukti means hitvā anyathā rūpam. Everyone is thinking otherwise. Somebody is thinking ”I am equal to God. I am God,” or ”I am master,” or ”I am trying to become master of nature.” The scientists, they are always thinking like that, that ”We want to control the material nature so that we can manufacture living entity according to our plan, according to our order.” Everyone. This is called baddha jīva, conditioned soul. But mukti means… This is mukti. That means… Caitanya Mahāprabhu is immediately, by one word, giving you mukti. They are trying so much, undergoing austerities, penances, going to the Himalaya, making mystical…, so many things for mukti. And Caitanya Mahāprabhu? That mukti He’s given directly: ”Take this mukti.” This is Caitanya Mahāprabhu. ”You simply try to understand your position, that you are eternal servant of Kṛṣṇa.” And as soon as you accept this position, you are mukti.

So mukti is not difficult for a devotee. Bilvamaṅgala Ṭhākura has said, muktiḥ mukulitāñjali sevate asmān: ”Oh, mukti? She is standing at my door with folded hands: ’What can I do for you?’ ” So the bhaktas, they do not care for mukti. They are already mukta. There is no need of separate endeavor for mukti. You simply accept this truth, that you are servant of Kṛṣṇa-immediately you are mukta, immediately. It doesn’t require… It requires only one second to become mukta. It doesn’t require… Just like Kṛṣṇa says in the Bha…,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

This is mukti. ”You surrender unto Me, and immediately I save you.” Sarva-pāpebhyo… Because we become entangled by our sinful activities… There are all sinful activities, that ”I am independent. I can do whatever I like. I am as good as God. I am God,” or ”I am God. Where is the difference for me? I can do anything. There is no question of sinful activities.” Some of the big, big swamis, they lecture like that, that ”Why you are thinking of sinful activities? You are God. There is no sin for you.” They are preaching like that, that "You have no sin." And it is very easy to think. That is māyā. Na māṁ prapadyante mūḍhāḥ [Bg. 7.15]. Therefore these sinful persons who are thinking like that, that "I am God. I have no sinful activities. I am independent. I can do whatever I like," they have been described in the Bhagavad-gītā as duṣkṛtina, duṣkṛtina. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15].

So by the grace of Caitanya Mahāprabhu one can learn how to become liberated in one second, one second. It doesn't require many births. Of course, to come to this position, as Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19], after many, many births, that is very difficult job. We do not know. Suppose in this life I am living for hundred years or fifty years or ninety years. Then again another eighty years, ninety years, another hundred, four, five hundred years, or five thousand years… Because according to the body… The trees are standing for hundreds of years, five thousand years. So bahūnāṁ janmanām ante [Bg. 7.19] is not very easy thing. It may be millions of years. So after millions of years, if one actually becomes wise, jñānavān, he understands this simple truth, that jīvera svarūpa haya kṛṣṇera nitya dāsa, this simple truth, that every living entity is eternally the servant of Kṛṣṇa. If he understands this, then he becomes immediately liberated. But intelligent man, he takes things very intelligently: "Caitanya Mahāprabhu said jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], then why I am falsely thinking that 'I am God. I am not dependent on anyone,' this, that? Let me accept this." Then you become mukta immediately. Simply acceptance how Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], he becomes immediately mukta. Then actually, when he is mukta, then there is life in mukta. Mukta does not mean finished life. Just like if you become free from a certain type of disease. So after being cured there is duty. There is duty. Not that after being cured, the diseased also cured, and you are also cured. You are also finished. No. After the disease being cured, there is healthy activities. That is required.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So Brahman activities means bhakti, Brahman activities. So these devotees who are engaged in devotional service of Kṛṣṇa twenty-four hours, they are not only realized soul, brahmaṇubhūti, but they are muktas and they are engaged in Brahman activities. Brahman activities. That is bhakti. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. Therefore devotee has no distinction between this man or that man. Samaḥ sarveṣu bhūteṣu. A devotee does not distinguish that "Here is American, there is Indian, and here is cat, here is dog." No. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. A devotee knows that every one of them, all these living entities in different forms… It is not difficult to understand. Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavāmi mūrtayo yaḥ, tāsāṁ bīja-pradaḥ pitā aham [Bg. 14.4]. Kṛṣṇa is the supreme father. So a devotee knows that the dog is also part and parcel of Kṛṣṇa, living entity, but he is in a different dress, dog's dress, and a learned paṇḍita, he is also the same spirit soul, but he is dressed as a learned scholar. Similarly,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is oneness, one who can see. Even from material point of view, a paṇḍita, a learned man knows that "What is this material form, your body or my body?" Superficially it may look black, white or colored, but if you chemically analyze-the same ingredients: the same blood, the same muscle, the same stool, the same urine. When doctor examines the urine and stool, they do not examine differently a black man's urine and a white man's urine different, because they know the chemical composition is the same. So from material point of view you are also one. Even though you have got this material body, differently formed, the ingredients are the same: kṣitir ap tejo marud vyoma, mind, intelligence. Everyone has got these things. This body, gross body, is made of earth, water, air, fire, ether, and the mind. Don't think that dog has no mind. Everyone has got mind. Everyone has intelligence. A dog know(s) intelligently how to secure his food, as we know. There is no scarcity of these things, material things, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4].

So a paṇḍitāḥ sama-darśinaḥ [Bg. 5.18], means even materially all these living entities, although in different forms of body, the ingredients are the same. Sama-darśinaḥ. And spiritually, if living entity is spiritual spark, the part and parcel of the Supreme Lord, that is all the same. You are also spark of the supreme spirit; I am also the spark supreme spirit, every one of us. So therefore they can see equally everyone. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Samaḥ sarveṣu bhūteṣu. When one comes to this position, then mad-bhaktiṁ labhate parām [Bg. 18.54]. That means bhakti begins when one is mukta. Mukti has already been attained. Bhakti begins. So unless you accept Kṛṣṇa as your eternal master, how you can engage yourself in His service? So bhakti means mukti.

māṁ ca (yo) 'vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So here Kṛṣṇa Caitanya, Śrī Kṛṣṇa Caitanya Mahāprabhu, is giving mukti immediately. People are undergoing severe austerities, penances, but if you simply understand your position, what you are, that is mukti. So here Śrī Caitanya Mahāprabhu is giving the intelligence immediately to Sanātana Gosvāmī that jīvera svarūpa haya kṛṣṇera nitya dāsa [Cc. Madhya 20.108]. Simply you have to accept, and surrender to Kṛṣṇa. Kṛṣṇa also says the same thing, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], the same thing. Nitya dāsa. Unless you accept yourself as servant of Kṛṣṇa, how you can agree that "Yes, I surrender to You"? Surrender is made to somebody who is superior, not to the equal person. So Kṛṣṇa demanding that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that means that we are servant. Otherwise how Kṛṣṇa can order that? So Caitanya Mahāprabhu is giving mukti immediately teaching the same thing-jīvera svarūpa haya kṛṣṇera nitya dāsa. And Kṛṣṇa also says that this understanding, that "I am servant of Kṛṣṇa," is realized after many, many births.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

So mahātmā, su-durlabha mahātmā, means who is liberated, not trying for liberation. There are two kinds of mahātmās. One mahātmā is trying for liberation, mukti, and the su-durlabha means… Those who are trying for mukti, out of millions of such persons, one becomes mukta. That is the instruction of Caitanya Mahāprabhu. Out of millions of karmīs, one becomes jñānī. And out of millions of jñānī, one becomes mukta. And out of millions of mukta, one becomes bhakta. This is the description given by Caitanya Mahāprabhu.

So if we accept this philosophy, Caitanya Mahāprabhu's, without falsely declaring ourself that "I am equal to God" or "I am God," if you simply accept that jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], that we are eternally servant of Kṛṣṇa, and act like that… The servant of Kṛṣṇa means he must be always engaged in the service of Kṛṣṇa. This is called bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This is our position. And if we understand that all of us, we are servant of Kṛṣṇa-you are servant of Kṛṣṇa, I am servant of Kṛṣṇa, he is servant of Kṛṣṇa-then we can understand our position is one. That is oneness-we are all servants. So there is no question of becoming envious of you or your becoming envious of me. We are all servants of God. So we have to execute the orders of God. That is servant's business. So "How I shall execute? Where is God? I surrender to God. That's all right. So let Him speak to me." Yes, He'll speak to you. How? Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "I am situated in everyone's hearts as Paramātmā, and I give everyone intelligence how to do things." And especially for the bhakta, the instruction of Kṛṣṇa or Paramātmā is there:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

This is Kṛṣṇa. Kṛṣṇa is situated within your heart, Paramātmā, in His Paramātmā feature. Brahmeti paramatmeti bhagavān iti śabdyate [SB 1.2.11]. So the feature by which Kṛṣṇa is situated in everyone's heart, that is… Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61].

So yogis, they find out Kṛṣṇa. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogis try to find out the Paramātmā, and the jñānīs, they are trying to find out the brahmajyoti, and similarly, the bhakta is trying to find out Kṛṣṇa. Brahmeti paramātmeti bhagavān iti śabdyate. So in this way Bhagavān, the Supreme Personality of Godhead, is the ultimate goal. But those who are addicted to Brahman or Paramātmā, they are also addicted to Bhagavān, but in different features. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Knowledge of Brahman, knowledge of Paramātmā and knowledge of Kṛṣṇa is the same, but in different features. Just like knowledge of the sun planet, knowledge of the sun god and knowledge of the sunshine, they… Knowledge is the same-heat and light-but the heat and light which you receive from sunshine is different from the heat and light from the sun globe, and the heat and light in the sun globe is different from the sun-god. But heat and light is there, either you realize Brahman, Paramātmā or Bhagavān. So a devotee means he is concerned with Bhagavān. That's all. So devotee is also mahātmā; those who are jñānīs, after Brahman, they are also mahātmā; and the yogis, they are also mahātmā; but one who has understood Kṛṣṇa perfectly and surrendered to Him-vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]-that mahātmā is very rare to be found.

So Caitanya Mahāprabhu is teaching how to become that mahātmā, su-durlabhaḥ. Koṭiṣv apy mahāmune. Muktānām api sahasrāṇām. Therefore Caitanya Mahāprabhu's teaching is so sublime and very easy also. We should take it up-this is Kṛṣṇa consciousness movement-and execute it as it is enjoined in the śāstras and following the footsteps of mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That is also described in the śāstra. Svayambhūr nāradaḥ śambhuḥ kapilaḥ [SB 6.3.20]. And… Dvādaśa mahājana. Svayambhūr nāradaḥ śambhuḥ, and prahlādo janako bhīṣmo balir vaiyāsakir vayam. Everything is there in the śāstra. So to become actually devotee we have to follow these mahājana. Svayambhūḥ is Brahmā, and… Svayambhūr… Nārada Muni, and Śambhu, Lord Śiva. They have got their parties, or their paramparā system-Brahmā-sampradāya, Rudra-sampradāya Śrī-sampradāya, and Kumāra-sampradāya. In this way we have to accept the sampradāya and follow. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Then we become pure devotee. And as soon as we understand pure…, we become pure devotee, we can understand Kṛṣṇa. Bhaktyā mām abhijānāti [Bg. 18.55]. Although Kṛṣṇa is the Supreme, but He says that "If one wants to understand Me properly, then bhaktyā." He does not say that "By jñāna" or "By yoga." No. Why He says bhaktyā mām abhijānāti [Bg. 18.55]? The bhakta… His name is bhakta-vatsala. Because jñānī will take some time to understand. Yogis also will take some time. They'll come to that point if they make actually progress. Bhakta can take immediately. That is Caitanya Mahāprabhu's gift. Therefore, when Rūpa Gosvāmī met Him at Prayag, he offered his prayers to Caitanya Mahāprabhu as mahā-vadānyāya: "You are the most munificent incarnation," namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53], "because You are distributing kṛṣṇa-prema. One cannot understand Kṛṣṇa, but You are so munificent that You are giving kṛṣṇa-prema." Just like prema means love. If you do not understand a person properly, how you can love him? That is not possible. But Caitanya Mahāprabhu's process is so nice that even we are neophyte-we do not understand Kṛṣṇa-but if we follow His process, we immediately come to the platform of how to love Kṛṣṇa. Kṛṣṇa-prema-pradāya te.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So this Caitanya Mahāprabhu is teaching Sanātana Gosvāmī about bhakti-śāstra. He taught him for two months at Benares, Vārāṇasi, and He… Later on, these six Gosvāmīs preached Caitanya Mahāprabhu's cult, which we are preaching at the present moment, according to the prediction of Śrī Caitanya Mahāprabhu,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe more nāma

That is His prediction, that as many towns and cities are there on the face of the globe, everywhere His name will be advertised or everyone will know His name. So by His grace this Kṛṣṇa consciousness movement is going on all over the world and everyone is receiving very nicely, either in Europe or America or Africa or Canada or Australia. So we are very much hopeful. And those who are foreigners present here, take this movement very seriously and preach it all over the world. People will be happy.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.121-124

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New York, November 25, 1966

Prabhupāda:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So Lord Caitanya Mahāprabhu says that this is the condition, suffering condition of the living entities, and he can be rescued by the mercy of sādhu, saintly persons, the scriptures and the spiritual master. They are prepared to bestow their mercy upon everyone, provided people like to take their instruction and mercy. That is the solution. And in the Bhagavad-gītā the same thing is confirmed in the Seventh Chapter: daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. The influx of the disturbances created by this material nature under different forms is very stringent. So anyone who wants to be rescued from these miseries, he should surrender unto the Supreme Lord. Mām eva ye prapadyante māyām etāṁ taranti te.

This māyā has got two kinds of influence: prakṣepātmikā, āvaraṇātmikā. Āvaraṇātmikā means we are already covered by the illusion. Although we are suffering in every step, we are thinking that we are happy. Just, just the day before yesterday the lady, she said, "Oh, the temperature was so high that I could not tolerate it. I could not…" The next moment she said, "Oh, I don't feeling any, any unhappiness." This is called prakṣepātmikā. First things is that I am so much illusioned that I… Just like the animals. They are suffering so much, but they have no knowledge that they are suffering. But human beings, who are above them, they can understand that what sort of suffering there is. A animal, he's, he's being taken to the slaughterhouse, but it does not know due to ignorance. This is called āvaraṇātmikā, covering influence of the material nature. And there is another influence. Suppose one is trying to come out of the covering. Prakṣepātmikā. It throws: "Oh, why you are trying for this? You are very happy. Why do you think, why you are so much pessimistic of this life? Just work hard and enjoy life. That's all."

So these things are going on. Actually, we are suffering and we are in dangerous position step by step. But by the influence of this material, external energy, we are covered, illusioned. We are thinking, "Yes, I am very happy." And if somebody tries to come out of it, then he is also advised by the material nature, "Oh, why you are doing all this nonsense? You are very happy." Yavaj jīvet sukhaṁ jīvet. The atheistic theory… The atheist… Nowadays there are atheists, not that… Atheist class of men there are always. Maybe number of the atheists are now greater than before, but there was a great atheist in India. There are six kinds of philosophical theses. Out of those, atheism is one of them. So that atheism… Cārvāka Muni. He was, Cārvāka, the leader of the atheists. His theory was that ṛṇaṁ kṛtvā ghṛtaṁ pibet: "Just beg, borrow or steal. You must eat butter. Never mind." Ṛṇaṁ kṛtvā ghṛtaṁ pibet, yāvan jīvet sukhaṁ jīvet: "So long you shall live, you must live very comfortably." Then one may say, "Oh, beg, borrow, steal, and who'll suffer the sins? If I borrow, if I cannot pay? If I commit sins? If I commit burglary? Oh." The Cāṇakya, the Cārvāka Muni replied, bhasmī-bhūtasya dehasya kutaḥ punar-āgamano bhavet: "Well, when your body will be burnt into ashes, who is coming here and who is going to be responsible? Don't think all these." So this is atheistic theory. They don't believe that there is transmigration of the soul. He has to take another body and he has to take body according to his work, and there are 8,400,000's of different kinds of bodies, and human body is the most benefactory. So they do not know all these things. So this is called āvaraṇātmikā, covering influence.

So covering influence and throwing influence. Out of these two influences, one can come out if he agrees to surrender unto the Supreme Lord. Otherwise there is no other way. He'll be, he'll be always covered or be thrown again.

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Lord Kṛṣṇa says in the Bhagavad-gītā, "Anyone who surrenders unto Me fully, he, he alone can get rid of these two kinds of influence of māyā. Others cannot."

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

These, I mean to say, illusioned, māyā-mugdha, illusioned living entities, they have forgotten. They have forgotten their relationship with the Supreme Lord. Mostly: "Oh, what is God?" Somebody says, "God is dead." So these things are going on. Not now. Now the number has increased. It is always. So long the world is there, the material world is there, this sort of thing is going on. So māyā-mugdha, illusioned by this external energy, they have no memory that how they are connected with the Supreme Lord. They have no memory. They have forgotten. That there is something like God, altogether they have forgotten by the illusion. Yes. Māyā-mugdha jīvera nāhi kṛṣṇa smṛti-jñāna. And just to revive their memory, Kṛṣṇa… Jīvere kṛpāya kaila kṛṣṇa veda-purāṇa. Veda-purāṇa. Veda means the Vedic literatures. Veda, real literal meaning is veda means knowledge. Vetti veda vido jñāne. There is a Sanskrit root, vid-dhātu. From that vid-dhātu, veda. Veda means knowledge. And Purāṇa, Purāṇa means supplementary, Vedic instruction described in story form. That is called Purāṇa, story. This Bhāgavata is also one of the Mahā-purāṇa. Mahā-purāṇa means the science of Kṛṣṇa is described in story form. This is called Purāṇa. People better understands in stories, in history.

So Lord Caitanya says, "Because people in general, by the influence of the illusory energy, they have forgotten their eternal relationship with the Supreme Lord, therefore the Lord Himself, as Kṛṣṇa-dvaipāyana Vyāsa…" Kṛṣṇa-dvaipāyana Vyāsa is considered to be a powerful incarnation of Kṛṣṇa. Unless he was a, he was an incarnation, it was not possible to write so many books. There are eighteen Purāṇas and four Vedas and 108 Upaniṣads, and Vedānta, then Mahābhārata, then Śrīmad-Bhāgavatam. Each of them contains thousands and thousands and millions of verses. So we cannot imagine that a man can write in that way. You see. So Veda-vyāsa is considered to be incarnation of Kṛṣṇa, and he was very powerful in writing. In the Mahābhārata itself is so many, so big book. And there are… Each Purāṇa contains thousands and thousands of verses. So these are his gifts. So Kṛṣṇa, means Kṛṣṇa-dvaipāyana Vyāsa, he… Because sādhu, sādhu, those who are saintly persons, they're always thinking of the miseries of the people in general. They are not meditating for their own purpose. They are writing books. They are thinking how to establish them in such a way so that they can properly utilize the human form of life. That is their business, sādhu. Sādhu means that they are always compassionate with the sufferings of the people in general. That is sādhu. Because they are devotees. The Lord comes… Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Whenever there is… The nature's law is so stringent that if you violate a little, then you have to suffer. There is no mercy. There is no mercy. So as you go on violating the laws of nature, the nature law is so made that the nature is giving you chance to be Kṛṣṇa conscious. That is the whole program. And as soon as you deviate from that law, then you are put into trouble. So we are passing in that way.

So the sādhu and the pious and the devotees of the Lord, out of their compassion, they write books what they have heard in the disciplic succession. They do not manufacture. These Vedas, what is written by Vyāsadeva, you don't think that he has manufactured something. No. Formerly the Vedic knowledge was simply spoken by the spiritual master, and the disciple simply heard it. Therefore the Veda is known as śruti. There was no need of books. They were so, I mean to say, their memory was so sharp that once heard, they can remember, they could remember. The life was so nice that… In the advancement of Kali-yuga, as I have several times described, that this memory will be decreased. People will be less, less memorious, memory… Their memory will be very shortened. They'll forget. Just like the lady was angry(?). At once forgets. One moment she says that "Oh, it was terrible heat," and next moment says, "Oh, I don't feel any unhappiness." That is forgetfulness. So memory will be so short that people will forget. Just like the animals. They forget. There is no memory. In some of the animals there is no mind. That is also analyzed in the Bhagavad-gītā, er, Śrīmad-Bhāgavatam. So memory shortened, shortened. So just to give us remembrance again, the books are… Vyāsadeva, he wrote those Vedic traditions into books. Vyāsadeva is the first man who wrote this Vedic knowledge into writing. Before that, there was no writing. Only by hearing, by memory, the students will grasp the whole thing and coming down, tradition, tradition. Yes. Śruti, by hearing.

So jīvere kṛpāya kaila kṛṣṇa veda-purāṇa.
'sādhu-guru-ātma'-rūpe āpanāre jānāna
'kṛṣṇa mora prabhu, trātā'-jīvera haya jñāna

So what is the utility of this Vedic knowledge? Now, by understanding, by hearing from authorized sources, or by reading from authorized sources, the forgetful living entities will come to his senses. That is the purpose. He will come to his sense: "Oh, my position is this, and I am suffering in this way." So śāstra-guru-ātma-rūpe āpanāre jānāna. So Kṛṣṇa, or the Supreme Lord, is always anxious to revive the memory of these forgotten souls, conditioned souls. Now, how He revives? He revives in śāstra. Śāstra means scripture. Śāstra, guru, spiritual master. Śāstra, guru, ātma-rūpe. And sometimes He comes Himself or as Paramātmā, or the Supersoul. He is giving you instruction from within as Paramātmā, He's sending you suitable spiritual master so can, you can have instruction without, and the books are, the scriptures are there. So many facilities the Lord has created. And therefore the human form of life is meant for utilizing all these facilities. In the animal form of life there is no facility. They cannot read śāstra. They cannot understand scripture. They cannot take the advantage of a bona fide spiritual master. They cannot consult within with God. They have no this capacity. Their consciousness is so undeveloped that it is not possible to have, utilize all these facilities. But in human form of life we can utilize all these facilities. The śāstras are there, the Vedas are there, scriptures are there. And still, although it is the age of Kali, still, those who are following the disciplic succession, there is bona fide spiritual master also. Śāstra, guru and ātmā. And over all, the Paramātmā. The Paramātmā, the Supersoul, Kṛṣṇa as Supersoul, is sitting within your heart along with you. And as soon as, by the instruction of the scripture and direction of the spiritual master, you begin sincerely something, the Paramātmā, from within you, He'll speak, "Yes, now you are right." He'll speak to you.

In the Bhagavad-gītā it is clearly:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ

yena māṁ upayānti te
[Bg. 10.10]

Teṣāṁ satata-yuktānām. Those… The spiritual master's duty is to lead a person, a forgotten soul, to the right way in terms of the śāstra and scripture, and when he begins sincerely and with love and seriously, then the next stage is that God within, who is sitting within you, He'll dictate, "Yes, you do like this. You do like this." So in every respect the Lord is trying to help us. But we are so much stubborn, we don't like to take advantage of this position. Oh, he says, "Why shall I take all this? I am very happy." There is a story in the Bhāgavata that once Indra, the king of heaven, he was condemned by his spiritual master, Bṛhaspati, that "You are so foolish. You should have become a hog." So he became a hog. So after some days, when the throne of the heavenly kingdom was vacant, Brahmā went to reclaim this hog, Indra, that "Come to your place." So when the hog was requested that "You are Indra. Why you are suffering? Now you come. I have come to take you," so the hog says, "Oh! I do not know what I am, Indra. I have got my responsibility. I cannot leave this place." Just see. Even the hog-you can just imagine what is the standard of his living-he thinks also that "I am very happy. I am very happy." The stool-eating and this nasty place, and "Oh, I have got a very comfortable life." So this is the, I mean to say, prakṣepātmikā.

So the sādhu-śāstra, the God Himself comes, He sends His confidential servant, He sends His son to reclaim us, and we should take advantage of these facilities and make our life successful. That should be the aim of human life.

Thank you very much. (pause) Oh, no, there is time.

veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhana

Now, what is the subject matter of these Vedic scriptures? That is summarily summarized, summarized by Lord Caitanya. Veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana'. There are three things in the Vedic scriptures. What is that? The first thing is: "What is my relationship with God?" Or: "What is my relationship with this world?" Or: "What is my relationship with this nature?" These three is described. Then, as soon as you understand your relationship, then your action begins according to… Just like two businessmen, two. They want to do some business. They wanted to do… Mutually, they want to do some business. And what is the aim of business? To make some profit. Both of them are interested in making some profit. Without profit, there is no question of business. So first, if the profit is aim, then the two business first come to a contract, or agreement. This is called sambandha, relationship. "Yes, you are supplier; I am purchaser. And you shall supply in this way, and I shall purchase in this way." Agreement. This is called relationship. And after the sign of the agreement, when actually the activities begin, supply and purchase, that is called abhidheya. And abhidheya means why they are doing this business? Now, some profit. So the profit there must be. Otherwise nobody's interested. Same thing is there also in the Vedas. First of all you have to understand, "What is my relationship with God, or with this world, or the nature?" We must understand first this. And when we understand this, "This is my relationship," then my actual work will begin. That is abhidheya. And after executing that prescribed duty, the result is that I'll get my relationship with the Supreme Lord revived. These three things are described in the Vedas. There is no other thing.

So there are different kinds of knowledge in the Vedas. Veda is a vast knowledge. Even how we shall live in this material world, that is also described. Even medicine, medicine, the science of medicine is also described in Vedas. That is called Āyur-veda. The science of military science also described there in the Vedas. That is called Dhanur-veda. Yajur-veda… So many Vedas there are. And ultimately the knowledge is there, how to understand the Supreme Absolute Truth and how to get yourself liberated. That is… These are the subject matter of Vedas. So in the Bhagavad-gītā also the Lord says, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] "The ultimate purpose of Veda is to understand Kṛṣṇa." Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. So Kṛṣṇa or the sādhu and śāstra does not stop your material activities. Because you have to act materially so long you have got this material body, so they give regulation, how you should act so that ultimately you can reach to Kṛṣṇa. So if we follow the regulations given in the Vedas, then automatically we reach to the highest stage of perfection. That is the purpose of Vedas. Therefore you'll find different subject matter dealt in Vedas, and unless we have a bona fide teacher of the Vedas, it is very difficult to understand Vedic language and take advantage of it.

Therefore Lord Caitanya says that "The subject matter of the Vedas, we must understand." And what is that subject matter? That we must know our relationship with God, or with each other, or with this nature, or this world; then what is our action, regulated action; then the prayojana, the ultimate goal of life is reached. 'Kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhana. The ultimate end is to reach Kṛṣṇa or to get Kṛṣṇa, ultimate end. And that is confirmed in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The ultimate purpose of the Vedas is to reach Kṛṣṇa. That's all. So this is the ultimate goal of life, and Vedas describes this, and Caitanya Mahāprabhu is describing also. We shall come to this point gradually.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.124-125

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New York, November 26, 1966

Prabhupāda:

veda-śāstra-kahe-'sambandha', 'abhidheya', 'prayojana'
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhana

Now, the Vedas or the scriptures, why they are made? This… It is not practically made, but it is coming down by traditional process, by hearing. Just like we accept our father by hearing. A child is born, and when the child sees his other brothers and sisters calling a gentleman "father," he also begins to say "father." There is no question of studying. By hearing. How does a child learns to call the father a father? Because he hears. Others are calling "father," so he also calls "father." There is no evidence. There is no study. Similarly, the Vedic knowledge was coming by hearing. There was no need of book. But when this age, Kali-yuga, began, five thousand years before, they were recorded, and systematically… Vedas, first there was only one Veda, Atharva Veda. Then

Vyāsadeva, just to make it clear, divided into four and entrusted his various disciples to take charge of one school of Veda. Then again he made Mahābhārata, Purāṇas, just to make the Vedic knowledge understandable by the common man in different ways. But the principle is the same.

So Lord Caitanya says the purpose of Veda is… Veda-śāstra kahe-'sambandha'. Sambandha. What is our relation? Our relation is, as Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. So the relation with God is that we are… Everything is born out of the energy of God. So we are also born… Therefore we say God, "Father." This is accepted in every religion. There is no argument. Now, what is the relationship between father and son? Is it the relationship to exact only from father? There is no duty of the son, simply to take from father? No. There is duty. If a son is sensible and grown-up, he knows that "I have got my duty: to love my father." That is very simple thing, to love father. "Father has done so ma…, so much for me, I am just going to own the estate of father, and I am enjoying the earnings of my father. So is it not my duty to show respect to my father?"

So those who are against God-principle, those who are not God-minded, they're the lowest creature. They're the lowest creature. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: [Bg. 7.15] "Anyone who does not recognize God, he's the lowest of the lowest creature." Duṣkṛtino mūḍhāḥ. These, these terms have been used. Just like mūḍha, ass; duṣkṛtina, miscreant; and narādhamāḥ, and lowest of the mankind. Mankind. Mankind is meant for recognizing. This is the life. In animal life, one cannot recognize that there is God and everything is coming from God. They cannot read Vedas, or scriptures. They cannot take any instruction. So these Vedas and scriptures are there for human beings. Therefore, a human being, so-called human being with two hands and two legs, but they're animals who do not accept the authority of scripture and do not accept the existence of God, so Bhagavad-gītā very nicely describes them, narādhamāḥ. Naradhāmāḥ means lowest of the mankind. So our civilization is going to the lowest of the mankind. And we are, we are trying to advertise ourself that we are advancing, but the… Yesterday some boy came: "Who is God? I am God." He was speaking like that. You see. And he appears to be educated student. From his appearance it appears that he, he's educated. So this is education is going on, that they're going to be the lowest of the mankind. The purpose of education is to make man the highest of the mankind, but modern education is teaching lowest of the mankind. And if some of the students are taught to become highest of the mankind, their guardians become disturbed: "Oh, my son is going to be highest of the mankind? Swamijī, you are playing dangerous things." Oh. Just see. Swamijī's speaking, "No, don't smoke. Don't take tea. Don't have illicit connection with women. Be upright. Be devotee." "Oh, Swamijī's dangerous." And if somebody teaches, "My dear boys, take LSD, go to hell, and become mad. Go to the lunatic asylum," "Oh, that is…" What can be done? This is the situation.

So we are situated in a society of the lowest of the mankind. Always remember this, that we are situated in a civilization which is the lowest of the mankind. Not only I am speaking of your United States… All over the world. Even India, where so much culture was made for understanding God, this foolish government, they're also teaching this. You see. So this is the, I mean to say, age. Don't think that I am particularly criticizing some country or community. This is the age, Kali. It is called Kali. Hypocrisy, simply hypocrisy. Kali means full of hypocrisy. So we have to be very careful. We have to… Daivī hy eṣā guṇa-mayī mama māyā [Bg. 7.14]. And the illusory energy is very strong. At any moment, little slackness… (aside:) Oh, you have wrongly put. [break] So this is… Actually, we should understand. So Lord Caitanya says that sambandha means we have to revive, we have to reestablish our lost relationship with Kṛṣṇa, or God. That is civilization. The relationship is there already because I am born. The supreme cause is Kṛṣṇa, or God. But I have, some way or other, I have forgotten that. Therefore these scriptures-Vedas, this Bhāgavata, Śrīmad-Bhāgavata, Bhagavad-gītā-these scriptures are reminding me. They're made for reminding me that "Your relationship with Kṛṣṇa is eternal. Why you have forgotten? Therefore you are suffering." We have discussed the śloka, verse, that bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyaya-smṛtiḥ. Vipa… Because we have taken a, a reverse position for, for, forgetting the Supreme, therefore we are put into anxiety. Because we have taken a reverse position. "Who is God?" Viparyaya-smṛtiḥ. This very word is used. Viparyaya means topsy-turvied. "Your memory has become topsy-turvied. Therefore you are suffering." But he will not agree. "No, we shall adjust. We shall make laws. We shall make agitation. We shall form party and go on defying God, and we shall be happy in this way." So this godless civilization is now generating the Communist party. So the dangerous position, we are coming.

So anyway, one who takes shelter of Kṛṣṇa, he'll not be put into danger. Rest assured. So 'kṛṣṇa'-sambandha, 'bhakti'-prāptyera sādhana. So I have to revive my relationship. Relationship is there; simply I have forgotten. So I have to revive it, or remember it, that "Oh, I am such and such." Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. I have to become a great soul by surrendering unto God. So that surrendering process is bhakti, or devotional service. My relationship is eternal with the Supreme. I have forgotten it. Now, that relationship is that He is the original father of everything, and we are all sons. So we have to become… We have… So long we have been disobedient. Now we have to become obedient. That's all. This obedience means that… What is called? Obedience, the first law of discipline. So as soon as the people of this world, so-called advanced world, they become obedient to God, then there will be discipline and there will be peace. There is no discipline now. They are not agreeable to follow any rules and regulation. Everyone is God. Everyone is dog. Everyone can do anything, whatever he likes. So there is no discipline. So bhakti, bhakti, devotional service, means to undergo a, a disciplinary system of our life so that automatically we can revive our lost relationship with Lord, God, and we become happy. This is called bhakti. Abhidheya-nāma 'bhakti', 'prema'-prayojana. And why? What is the use? Suppose we don't revive our relationship? Then you'll be disturbed. You are after peace and prosperity.

So what is the basis of peace? Basis of peace is love. Do you think that you do not love anyone and you become peaceful? No. How it is possible? Therefore, if you love God, then you can love everyone. And if you don't love God, then you cannot love anyone. Because He's the center. Just like in our… Of course, here your family system is different. In India there is joint family system. Suppose a girl comes… The parents, they engage the girls and boys. Say a girl belonged to a different family. But when she is married, she comes to family, and because the husband and wife is related, at once the husband's brother becomes related, the husband's mother becomes related, the husband's father becomes related. Husband's… Everyone becomes related at once. The central point is husband. Before that, before any connection with that central point, this boy's father, brother had no relation with that girl. You see? So central point must be there. So if you can love God, then everything in relationship with God, then you can love. You can love every man. You can love your country. You can love your society. You can love your friend. Everyone. That is the point. They are thinking in a different way, "Why shall I love God only? Why shall I love God? I shall love my family. I shall love my country. I shall love my…" Oh, no, you cannot love. It is not possible. Because you are missing the central point. These are facts. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. One who does not love God, he cannot have any good qualification. Why? Mano-rathena asato dhāvato bahiḥ. Because he'll simply speculate on the mental plane and he will fall down under the spell of this material energy. He has no standing. However materially, academically qualification he may be, it is clearly stated in the Śrīmad-Bhāgavatam that yasyāsti bhaktir bhagavaty akiñcanā. We have given you the list, twenty-six qualifications. As we become advanced in devotional service, all these good qualities will develop automatically. There is no need of legislation. There is no need of, but, anything, but all those good qualities will develop. Otherwise, what is the meaning of Kṛṣṇa consciousness? Is it a sentiment or fanaticism? No. It is a science. If you follow the rules and regulation and systematically, then all these qualities will develop. You'll practically see it. And as soon as these qualities are there, then you become actually lover of your country, you become a lover of your fellow man. You become friend, God, everything.

So if each and every man becomes like that… Of course, it is not expected that each and every man will become like that. At least, ten percent of the population become Kṛṣṇa consciousness-there is guarantee, peace in the world. Because ekaś candra… We do not require many moons in the sky. Only one moon is sufficient to drive away the darkness. Varam eka guṇī putra na ca mūrkha-śatair api. Cāṇakya Paṇḍita says, "It is better to have a qualified son than to have hundreds of fools." So the modern civilization is going on in that way, godless civilization. If some percentage of the civilized human beings become Kṛṣṇa conscious, that will bring forth peace. Otherwise it is not possible. It is therefore necessity. Lord Caitanya says, abhidheya 'bhakti', 'prema'-prayojana. Prayojana means it is necessary. Puruṣārtha-śiromaṇi prema mahā-dhana. Lord Caitanya Mahāprabhu's preaching was based on this principle: premā pumartho mahān. What is the objective of human life? He said that "Objective of human life is to attain love of God." That's all. That makes him perfect, nothing more. He…, His mission has been described by one of the ācāryas, Viśvanātha Cakravartī. He has studied. He said that the mission of Lord Caitanya is ārādhyo bhagavān vrajeśa-tanaya: "Kṛṣṇa, the Supreme Personality of Godhead, is ārādhya." Ārādhya means He is worshipable. He's the only worshipable personality. Ārādhyo bhagavān vrajeśa-tanaya tad-dhāmaṁ vṛndāvanam: "And as Lord Kṛṣṇa is worshipable, similarly His place of pastimes, Vṛndāvana-dhāma, is also worshipable." Ārādhyo bhagavān vrajeśa-tanaya tad-dhāmaṁ vṛndāvanam. And what is the best kind of worship for Kṛṣṇa? Now, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā-kalpitā: "The highest kind of worship is as demonstrated by the damsels of Vṛndāvana, the girlfriends of Kṛṣṇa." Yes. They had no adulteration. Simply they were always thinking of Kṛṣṇa. Kṛṣṇa is going outside of the village, and they were thinking at home, "Oh, Kṛṣṇa's," I mean to say, "sole is so soft. How He's wandering in the jungle? There are so many particles of stone. Must be pricking." In this way. Kṛṣṇa is there; they are at home, but they are thinking of Kṛṣṇa, how He's walking, how His soft foot is suffering. In this way they are always absorbed in Kṛṣṇa consciousness. They are not Vedantists. They are not brāhmaṇas. They are not educated. They were cowherds girls. But their love of Kṛṣṇa was so intense that Lord Caitanya recommends, "Oh, there is no better worship than, than it was being demonstrated by the damsels of Vṛndāvana." Ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. Then what is the source of understanding Kṛṣṇa? Śrīmad-Bhāgavatam. Amalaṁ purāṇam. If you study Śrīmad-Bhāgavatam, then you attain all these things. Śrī-caitanya-mahaprabhor matam idam. And premā pumartho mahān.

So the book, Śrīmad-Bhāgavatam; the ideal worship, the damsels of Vṛndāvana; Kṛṣṇa is the worshipable object; and the necessary of life, necessity of life, is to attain love of God. This is the whole mission of Caitanya Mahāprabhu, sum and substance. Therefore Caitanya Mahāprabhu is saying here, puruṣartha-śiromaṇi prema mahā-dhana. People are, have their objective of life, everyone. Dharmārtha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Their objective of life is… Of course, nowadays people are different. Formerly… It is Vedic version, dharma, to make them religious. Therefore every civilized nation has some sort of religion. Religious… Because without becoming religious, there is no possibility of peace and prosperity. So this is one of the aim of human society, religious. And why religious? Dharma-artha. Then the economic condition will be better. If all people are religious, then economic condition will be better. Dharma-artha. And why economic condition better wanted? Kāma. Kāma means then the necessities of your life will be fulfilled nicely. Dharma, artha, kāma, and moksa. Then what is the end? That if you are peacefully in the society, then you can culture for your liberation. So dharmārtha-kāma-mokṣa [SB 4.8.41], so generally these four principles are the aim of human society. But Caitanya Mahāprabhu says that "Yes, these are all right." But premā pumartho mahān: "With all these things, if you have no love of Godhead, it is all nonsense. All nonsense. Therefore try to love God and everything will be all right." This is the mission of Caitanya Mahāprabhu, premā pumartho mahān. So prema. Here, also, Lord Caitanya says that we should understand our relationship with God. We should act in that way. That means in devotion. Then we shall have the highest perfection of life, love of God, and our mission of human life will be fulfilled.

Thank you. (end)

Śrī Caitanya-caritāmṛta, Madhya-līlā 20.125

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New York, November 27, 1966
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Prabhupāda:
abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

So after understanding our relationship with Kṛṣṇa… Every understanding has its ultimate goal. So the understanding is that we are eternally related with Kṛṣṇa. Forgetting this relationship, we are now engaged in relationship with this material body, which I am not. Therefore I have to revive my activities which is directly in relationship with Kṛṣṇa. And that is called to act in Kṛṣṇa consciousness. And development of that Kṛṣṇa consciousness will be ended in love of, full love of Kṛṣṇa. When we reach that stage, love of God, love of Kṛṣṇa, then we love everyone because Kṛṣṇa is everyone. Without coming to that central point, our love on the material conception of life-equality, fraternity, brotherhood-are all simply cheating process. That is not possible. So come to that stage.

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, (āra) kṛṣṇa-rasa-āsvādana

Kṛṣṇa-mādhurya-sevā, prāptira kāraṇa. Just like in the material world, when we serve somebody, we become tired. We become detestful. We do not like to serve. But if we serve Kṛṣṇa, then we shall feel some ecstasy in increasing the service. There is no payment. There is, I mean to say… Materially, there is no payment. Still, a person engaged in Kṛṣṇa's service, in Kṛṣṇa consciousness, he will be encouraged to serve more and more. This is the distinction. In the material platform, if you serve somebody, you will find tired, satiated. You won't like. But if you engage yourself in the service of Kṛṣṇa, you'll find yourself more energetic. You'll like to serve more and more. That is the test. If I feel tired, then that is material, and if I feel more encouraged, that means it is blessings of Kṛṣṇa. Kṛṣṇa-mādhurya… So one is engaged in service of Kṛṣṇa not officially or to make show, he feels enlivened in rendering such transcendental service. Some of you must be feeling like that, I am sure; otherwise you cannot take so much responsibility, working all day, unless you feel. You see?

So that is the test. Kṛṣṇa-mādhurya. There is some transcendental ecstasy, feeling, in the service of the Lord. So in the beginning we may not relish that transcendental feeling, but as we go on, increasing, we'll feel it. Kṛṣṇa-sevā kare, kṛṣṇa-rasa-āsvādana. This is called kṛṣṇa-rasa. Just like anything we do, there is some humor, there is some taste. Suppose a person writes poetry. In writing that poetry he feels some taste; therefore he writes. Some, somebody plays on flute. So everything… Somebody drinks. So there is some particular taste. Similarly, transcendentally, you'll have a taste for Kṛṣṇa's service. That is Kṛṣṇa consciousness, a taste of mellow, mellow, or, what is called, a humor. You'll like. You'll like to serve more and more. The more you serve, you'll like to serve more and more. That is transcendental service.

ihāte dṛṣṭānta-yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

Now, Lord Caitanya is giving one example, that a astrologer has come to a poor man's house. The astrologer sees that "This man is living very niggardly life, wretched life, but he should not have done like that. His horoscope says that he should be a rich man. His palmistry says that he should be a rich man."

ihāte dṛṣṭānta-yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

So the astrologer asks him, "Oh, I see you have got some good symptoms in your horoscope, in your palm. Oh, why you are suffering? Why you are suffering?" So…

'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chāḍila jīvana'

"I see that you have got your paternal property hidden somewhere, hidden somewhere. You have got some money left by your father, but it is hidden somewhere. You have to find out. It is hidden somewhere."

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe

Now, as you… Now, the poor man asked the astrologer, "Yes, what you say is right. I have heard also that my father is very rich man and he has left some money for me, but where he has kept, I do not find. Will you please let me know how I can find out?" So the astrologer… Astrologer, a perfect astrologer is called sarvajña. Sarvajña means he knows past, present and future. A real astrologer means he will tell you about your past life and he will tell you about your present life and your future life also. There is a system of astrology in India which is called Bhṛgu-saṁhitā. Any man will go, and if the expert in Bhṛgu-saṁhitā science, he will at once tell you what you were in your past life, how you are acting in this present life, and what is your next life. Therefore, perfection of astrology is in the Bhrgu-saṁhitā, and they is called sarvajña. In old Indian system, as soon as child is born, an expert astrologer will be called forth and there will be ceremony, jāta-karma, just after the birth. Just like, before giving birth to the child, there was some ceremony which is called garbhādhāna ceremony, and between the birth-giving ceremony and the child is born, there are two other ceremonies, sadhavakan (?). So after the birth of the child, the astrologer is called forth and he begins to tell about the future of the boy.

In the Śrīmad-Bhāgavatam, when Mahārāja Parīkṣit was born, his father was dead, his grandfather. You know, his father was only sixteen years old when the boy was in the womb of his mother. In the battlefield he died. So when the child was born, the grandfather, Arjuna, and his elder brother, they are very much anxious to know how this child will become in future. Because a responsible king, they wanted to know "Whether the child is worth to our family?" So everything was spoken that is described in the Śrīmad-Bhāgavatam, that "This child will be like this, like this," and it was foretold that the at the last stage of his life, he will be cursed by a brāhmaṇa and he will die out of snake bite. "This child will die by snake bite." That was also foretold. And because the brāhmaṇa cursed, a brāhmaṇa boy cursed him that "Within seven days the king will die by snake bite…" That's a long story. Therefore, Mahārāja Parīkṣit, he was not very old, but he understood that "I will have to die by snake bite, so let me get free from this royal responsibilities." He at once handed over his kingdom to his son and went to the bank of the Ganges and sat down there tight, without taking any food and drink, for seven days, and he heard Śrīmad-Bhāgavatam from the authoritative source of Śukadeva Gosvāmī, and he died at the end of seven days. A snake came and bit him.

So this astrological calculation were then; still there are. In the Śrīmad-Bhāgavatam, when Śrīmad-Bhāgavatam was written, it was five thousand years before. It is stated there that in the beginning of Kali-yuga, there will be buddha-avatāra, incarnation. Vabhisekha (?). Vabhisekha means "there will appear." These are śāstra, these are astrological calculation, everything perfect. The other day, when I was discussed about Sanātana Goswami, how even an ordinary hotel keeper, he kept an astrologer who told the hotel keeper that "This man has got eight golden dollars." Just see. This is astrology. Even a thief could be conducted, guided by astrologer, and what to speak of others. So that was their system in India. So that example is being placed here by Lord Caitanya that the Veda, that is astrology for your guidance. For your guidance, the scripture is your astrologer. He knows your future, he knows your past. So therefore you should consult, you should consult, for our guidance.

Now, the astrologer is supposed to give some instruction to the poor man.

'ei sthāne āche dhana'-yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe

Now, the astrologer says, is giving him, it is figurative, that "If you want to search out the Absolute Truth by ritualistic method…" Mostly people are attached to the particular faith and its ritualistic method. They consider this is everything. Veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ. They think that performing these rituals of a particular religion and faith, that is all; no more. So Lord Caitanya says, Lord Caitanya in the shape of that astrologer says, that if you follow-it is given figuratively, that he is searching after the wealth left by his father. Similarly, we have got our father, the Supreme, and He is the supreme proprietor of everything. If we try to find out our father and father's property by the ritualistic process-there are ritualistic processes in every religion and in every scripture-but if we stick to that, then the result will be they will be entrapped by the search, fanaticism, and it will be not possible to make progress. This is called dakṣiṇa system. Dakṣiṇa, dakṣiṇa means if he is giving him instruction that "Your house is bounded by east side, west side, north side and south side. So if you go to the south…" South is translated into Sanskrit, dakṣiṇa. And dakṣiṇa also means giving something to the priest in respect of his service for performing rituals. So this is figuratively being used, dakṣiṇa. Dakṣiṇa means priesthood. If you follow the priesthood, then the result will be that 'bhīmarula-barulī' uṭhibe, dhana nā pāibe. "There are some poisonous insects which will bite you, and you will not be able to dig out the wealth left by your father." So this poisonous effect is that the priesthood, they are for business. They will never give you the right thing, not it is in their power. Not it is in their power. That is going on. But if you find out, if you want to find out the Absolute Truth through this rituals and priesthood, then the result will be that you will be bitten by some poisonous insects and your attempt will be unsuccessful. Paścime, paścime khudibe.

'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna (karibe)-dhane hāta nā paḍaya

Then again, the system of ahaṅgama-pāsanā, pantheism, philosophical speculation, pantheism, monism, atheism, agnosticism, so many isms there are. So if you follow these isms, there is a jata, there is another danger which you will not get any information of the Absolute Truth.

'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre

So uttara, uttara means uttara-mīmāṁsā. There is a philosophy which is called karma-mīmāṁsā. Karma-mīmāṁsā means there is no need of making your relationship with God. God is Supreme, accepted, but He is bound to give you the result of your honest work. This is another philosophy. So you work honestly, there is more or less moral principles. If you stick to the moral principle, ethics and morals, then you will be entrapped by the prideness that "Oh, I am very moral. I do not speak lies. I do not steal. I treat with my neighbors very nicely. So I have no necessity to search out father. I am quite all right." That means, this mundane moralist, if you become mundane moralist, or if you become mundane philosopher or if you stick to the ritualistic process of your particular faith, then there is no hope of reaching to the Absolute Truth. Mundane scriptural, ritualistic way and dry speculative philosophy and mundane moralists. Just like Arjuna and his brother. His eldest brother is Mahārāja Yudhiṣṭhira; he was very moralist, Dharmarāja. His name was "the king of religious principles," Dharmarāja. So Kṛṣṇa Himself advised him that "You go to Droṇācārya and tell him a lie, that 'Your son is dead. Your son is dead.' " Now Mahārāja Yudhiṣṭhira, he was a mundane moralist, so "How can I tell lie? How can I tell lie? I have never spoken lie in my life." So there was some argument. Of course this was, fight was, some compromise was made between them in the camp. So he became a mundane moralist. He did not consider that "The Supreme Personality of Godhead, Kṛṣṇa, is asking me to tell lie." So he could not transgress his moral principles so he could not become a devotee of Kṛṣṇa. He (was) considered mundane moralism, so it was not possible for him to become a Kṛṣṇa conscious person. He could not take Kṛṣṇa's order as the Supreme. But Arjuna, in the beginning, he was hesitating to fight and kill his kinsmen, and when he understood that "Kṛṣṇa wants this fight," he decided, "Yes, I shall do." This is Kṛṣṇa consciousness.

So these are the principles. If we stick to the particular type of ritualism-because I confess a particular type of faith, and my faith describes this sort of ritualism, I must follow-then you stick to that, you cannot make any progress. And if you go on simply philosophizing-this ism, that ism, that ism, nonsense-ism-then also you will not be able. And if you become mundane moralist, then also you will not be able. You have to become transcendental to all these mundane principles; then it will be possible to become perfectly Kṛṣṇa conscious. So it is not transgressing, because as soon as you become really Kṛṣṇa conscious, then you become all: you become a philosopher, you become a ritualistic, you become actually moralist. What is the standard of morals? Can you explain? What is the standard of morality? Can you explain? Can any one of you say? Have you got any idea what is the standard of morality? The standard of morality is to obey the Supreme. That is standard of morality. Standard of morality does not mean that you manufacture something morality out of your concoction. No. Standard of morality is to obey the Supreme. That is standard of morality. Example. Example is, just like this State, the State has law that if you commit murder, then you will be hanged. It is immoral. If you commit theft, then you will be punished. But when the State says that you go and become a spy and become a thief and bring out these documents on the enemy's camp, that is morality. If you kill a man, you will be hanged. But when the State order, if you kill an enemy, hundreds of enemy, you will be awarded gold medal. So if you stick to the principle, theft and murder, and do not follow the State order, you will be considered, what is called, tyrant, or what is that? Traitor. Traitor.

So if in our practical experience we see to obey the order of the Supreme is morality, standard of morality, don't you think to obey the supermost supreme, the Supreme Personality of Godhead, to obey Him, that is morality. That is morality. So if you stick to the mundane principle, then it will not be. Therefore the astrologer advises the poor man,

pūrva-dike tāte māṭi alpa khudite
dhanera jhāri paḍibeka tomāra hātete

In other words, that if you take this process of Kṛṣṇa consciousness, devotional service, a slight attempt will give you the treasury house of that wealth. A slight attempt. Sv-alpam apy asya dharmasya trāyate mahato bhayāt. This is the only, only path. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. In the Bhagavad-gītā you will find that if you actually want God, then you will have to follow this process, Kṛṣṇa consciousness, and transcendental loving service to the Supreme Lord. That will make you successful. Even if you execute a little percentage of this process, then you will touch at once, at least you will know, "Oh, here is the hidden box containing the treasure." Now, gradually, you open it and then enjoy. But at once you will get information, "Here is the thing." So this is the process. Aiche śāstra kahe-karma, jñāna, yoga tyaji'.

Now, Lord Caitanya is explaining this system, different system, ritualistic, philosophical, meditation, morality, all these in śāstra-kahe. Real Vedic instruction… Just like, what is Veda? Veda means the words of the Lord. That is Veda. Scripture means the words of the Lord. God says, "Let there be light." God says, "Let there be creation." These words are scripture. Now one who takes out… Just like sound is transmitted from a certain place, and one who catches by the machine, he gets the information. Similarly, Veda means instruction transmitted by the Supreme Lord, and there are capable personalities, just like Brahmā, that capture it, and that is distributed, either in writing or by tradition, by hearing. That is scripture. The words of God. Now, here the Supreme Personality of Godhead, Kṛṣṇa, is personally speaking Bhagavad-gītā. Is it not Veda? That is Veda. That is real Veda. Sarva-upaniṣade. In the Gītā-māhātmya it is said, "This is the essence of all Veda." This is Vedānta. Simply by studying Bhagavad-gītā, one becomes a learned science in the science of God. So śāstra-kahe. And what is that śāstra? The essence of all śāstra, the essence of all scripture, asks you to do-the śāstra says, the Lord says-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up everything, just surrender under Me." This is the most confidential part of knowledge.

So "give up everything" means there are different processes, different processes, ritualistic process, different religious processes, philosophical processes, meditation, so many. "Give up all them. Simply surrender to Kṛṣṇa." So Lord Caitanya is stressing on that point, that aiche śāstra kahe-karma, jñāna, yoga tyaji'. Karma. Karma means general activities on moral principle. That is called karma. Karma means, real karma means that you have to live, so you have to work. So work in such a way that you may not be entangled. Just like honest businessman, he works, he works according to the law. He does not play any blackmailing, and he pays the proper income tax to the government and the other taxes. He does nicely. This is called work, karma. You have to live. Without working you cannot live. But you work in such a way so that you may not be entangled. That is called work, karma. Now, this work is not the solution of your human life. You can get some morsel of bread and eat and drink and sleep and just enjoy your life and die like cats and dogs, that's all. And then you will take with you the result of your good work or bad work. That is karma. That is not solution. Then the next stage is, above this karma, this ordinary, general people, there is a class, they are thinkers. They are thinkers: "Whether this is the solution of life?" So thinkers, some of them are dry thinkers, they have no knowledge, but they think only. They do not get the source of knowledge from higher authorities; they manufacture their own way. So apart from that, those who are bona fide thinkers, they are called jñānī. Jñānī means that this process of karma cannot make solution of life. They push some philosophical thesis that "This is the solution of life." They are called jñānī. The others, yogis, they meditate. So what they meditate? Not they meditate falsely; they meditate, they concentrate the whole senses and put the focus on the soul and the Supersoul. So their endeavor is to make, reestablish with the Supersoul who is sitting in my heart. That is yoga system.

So all these systems can be adjusted only in one system, Kṛṣṇa consciousness. That is the version of all the śāstra, all the Vedas. Lord Caitanya also confirms that

aiche śāstra kahe-karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tāṅre bhaji

If you want Kṛṣṇa, if you want God, then you don't try to follow all these processes. You just try to follow devotional service to the Lord, bhakti, Kṛṣṇa consciousness. That will please Kṛṣṇa. Then by His pleasing, He will reveal to you. He will reveal to you. God being pleased with your sincere service and love, He will let you know. Just like Arjuna is being instructed by the Supreme Lord, and He says, "My dear Arjuna, I am speaking to you the most confidential part of knowledge." So if we become friends like Arjuna to Kṛṣṇa, then Kṛṣṇa will reveal Himself, as He is revealing Himself, "I am this, I am that, I am this, I am that." (indistinct) So if you actually want to reestablish your lost relationship with Kṛṣṇa and God, then you have to adopt this Kṛṣṇa consciousness and nothing more.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137

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New York, November 28, 1966

Prabhupāda:

na sādhayati māṁ yogaḥ
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgaḥ
yathā bhaktir mamorjitā

So Lord Caitanya explained to the poverty-stricken man that simile. The astrologer is foretelling about the poverty-stricken man that "You are a very rich man's son. Your father has got so much wealth, but you do not know. Therefore you are suffering." To be poor man in this world, material world, is a curse for ordinary, general people. Those who are spiritually enriched, they have nothing to do with this poverty or richness of this material world. But those who are under the concept of material life, poverty is a curse for them. So living entities, they are not meant for being poverty-stricken because they are part and parcel of the Supreme Lord, the supreme proprietor. Therefore he has, by his birthright, to enjoy the God's property. That is the law. But under spell of illusion, we have forgotten our relationship with the supreme father; therefore we are suffering. This is the diagnosis. Now we have to find out how to go home, back to go, back to home, back to Godhead. That should be the mission of human life. Never mind under what circumstances and why we are in contact with this material world, but we should come to this point by the instruction of the astrologer-like Vedic literatures. Just like the astrologer is giving hint to the poor man, similarly, the Vedic literature is also giving us hint, astrological instructions, that we can become the richest by reviving our lost relationship with our father.

So that process of reviving… There are different paths, different rituals. So Lord Caitanya says that no other method… Not only… Not Caitanya, but the Vedic literature says. So He is quoting one evidence from Śrīmad-Bhāgavatam: na sādhayati māṁ yogaḥ. The Lord says that ”The yoga process cannot achieve success in reaching Me.” Na sāṅkhyam. Sāṅkhyam means philosophical speculation. ”That also cannot reach Me.” Na dharma. Dharma means religious principles. Uddhava: ”O My dear Uddhava.” This is an instruction just like Lord Kṛṣṇa gave instruction to Arjuna in the Bhagavad-gītā; similarly, He gave instruction to one of His cousin-brothers whose name was Uddhava. And that is stated in the Śrīmad-Bhāgavatam. So in course of that instruction He says, ”My dear Uddhava, yoga cannot achieve Me, neither sāṅkhya.” Yoga means, real yoga means ”connect, plus.” Real yoga means ”plus,” ”addition,” just like in mathematics we have got addition and subtraction. So at the present moment we are in subtraction-God minus myself. I have no sense of God; therefore I am in minus condition. So yoga means God plus I. That is the real meaning of yoga. So long I was God-minus, now God-plus. But you must always remember. In the spiritual, absolute sense, God plus me is also God, and God minus me is also God. When I am minus, that does not mean God has lost some of His capacity. No. He is full. And when I am plus, it does not mean that God has increased in some capacity. No. The very good example is given, āpūryamāṇam acala-pratiṣṭha. Just like the ocean, Atlantic Ocean. In the… During summer season, rainy season, millions of tons water is evaporated by the sun to make, to create cloud, but if you see the Atlantic Ocean, it is the same. Similarly, after rainy season, millions of tons of water are poured into the ocean by overflow of rivers, but still, you see the ocean is the same. In the material world, if you can find out such things that an ordinary ocean… I say ”ordinary” because there are millions of oceans floating in the air. Therefore we should not be very much astonished to see the Atlantic Ocean. Within this space, even within this material space, you have got millions and trillions of ocean like Atlantic. Just like a drop of water or less than that, an atomic portion of water, they are floating in the air. So that is the potency of God.

So yoga… Yoga means God plus myself, plus myself. The system is: those who are too much engrossed with this bodily conception of life, for them, yoga system is very good because it is a practice to withdraw the senses from their engagement in the external world to the inside. Pratyāhāra. And yama, niyama, asana, prāṇāyāma, dhyāna, dhāraṇā, pratyāhāra, samādhi-there are eight different stages of yoga practice. The first practice is yama. Yama, niyama. Under regulative principle, one has to try, endeavor, to control the senses about eating, about sleeping, about working. These are called yama-niyama. Then there are different kinds of sitting postures. They are called āsana. So yama-niyama means the first principle of yoga is to abstain from sex life. That is real yoga. Those who are indulging in sex life, intoxication, and so many nonsense things, they have no chance for any success in yoga. This is called yama-niyama. And then, after controlling, after sitting, then one has to sit nicely in a secluded place, in a sanctified place, and sit straight with your neck, head and body in one straight line. Then you have to see the tip of your nose without closing your eyes and not opening your eyes. If you open your eyes, then all this material manifestation will disturb you. And if you close your eyes, then you snap. (snores) I have seen. So many yogis are doing that, sleeping. (laughter) Yes. So these are the process. Then dhyāna, then concentration of the mind. Then what is the purpose of concentrating the mind? Just to find out myself, where I am within this body, and then find out where is Lord. This is the perfection of yoga. Simply that I am doing all nonsense whole day and night, and I am attending yoga class, paying five dollars to the class, and I am thinking, ”Oh, I am a great yogi”-this is all nonsense. Yoga is not so easy thing. You see? So simply this… This is the simply exploitating, the so-called society. I tell frankly they are society of the cheater and the cheated. This is not the process of yoga.

So yoga process is very difficult at the present moment. Yoga… Because it is stated in the Vedic literature, that is an approved method. That’s all right. But that method is very difficult in the modern age to perform. And what to speak of us, even five thousand years before, when the circumstances were more favorable and people were not so polluted and they were advanced in so many things, still, at that time a personality like Arjuna, he refused. When Kṛṣṇa asked him that ”You become a yogi like this,” he said, ”It is not possible for me. It is not possible for me.” So this is an overendeavor, to practice yoga in this age, which was refused by a personality like Arjuna. So yoga is not at all possible. It was possible in the Satya-yuga, when every man was in the modes of goodness. Every man was highly elevated. The yoga process is meant for the highly elevated personalities, not for ordinary man. So even that yoga practice is done very nicely and perfectly, that cannot take you to the Supreme Lord. That is denied here. What to speak of this pseudo yoga process, even if you perform it rightly, even if you do it nicely, perfectly, still, you cannot reach God. That is denied here. Na sādhayati māṁ yogaḥ na sāṅkhya. Sāṅkhya means just discriminate what is spirit and what is matter. That is called sāṅkhya. Samyak khyāpayate.

So by philosophical speculation this process is… Now, what is that philosophical speculation? What is this material world? They are divided into twenty-four parts, this material world. What are those? Now, the first thing is that what we see, the five material elements, the earth, water, fire, air, ether. These are material elements. These are studied. Then finer than the ether is the mind, then finer than the mind is the intelligence, and finer than the intelligence… Mana, buddhi, ahaṅkāra. Ahaṅkāra means ego, ego, false conception, that ”I am this matter.” These are eight elements. Then your senses, five working senses and five knowledge-acquiring senses… Just like our eyes, ears, tongue, hand-all these five senses, they are acquiring knowledge. And five senses just like hands, legs, and evacuating hole, genital-these are five senses by which we are enjoying or suffering. And the five objects of senses. What is that? Form, rūpa; rasa, taste; smell; and… Rūpa; rasa; gandha; śabda, sound; sparśā, touch. So these five. So five plus eleven, and mind. Five plus eleven equal to sixteen, and these eight elements, twenty-four. The whole material world is analyzed into twenty-four parts. That analytical study is called sāṅkhya. Samyak khyāpayati iti sāṅkhya: complete, full analysis of this, whatever we are experiencing. And above that, that spirit soul, above that. Because these twenty-four elements, they are combination. Whatever we are thinking, whatever we seeing in this material world, they are combination of these twenty-four elements. And above that, there is the soul. And above that, there is God.

So Sankhyites, those who are simply analyzing this material world, they cannot find out what is soul. Sāṅkhya means the material scientist, one may, you may call. Just like material scientists, they are simply studying these material objects. They have no information above that. They have no information. Now I am talking with you, so they cannot explain what is that thing which is talking. They cannot analyze this body. Medical doctor, after dissecting this body, they cannot find out what is the spiritual force, what is working. That they cannot. So because they cannot find out even the particles of the Supreme Lord-we living entities, we are all particles of the Supreme Lord-so if they cannot find out the particle, what there is chance to find out God? So they cannot also find out God. Neither this yogi, they cannot find out the Supreme Lord, neither these materialists who are simply analyzing these material elements, they cannot. Na sāṅkhya.

Dharma. Dharma means rituals. Everyone has got some faith, and faith means… Just like Hindus are going to the church, er, in temple, and the Christians are going to the church, or Muslims, they are going to the mosque, they…, with idea that ”Here is God.” That is, of course, beginning. It is nice. But because they are trapped in simply the rituals, they have no other, further knowledge, so that also cannot help to reach because they are trapped. Every religious faith, because the fai… Of course, that conviction must be there. But they do not try to make any further advance. They think that ”Here it is ended. Everything is ended here.” Therefore they cannot make any progress. (aside:) Please sit down. Don't… So they cannot also. Then svādhyāya. Svādhyāya means study, study of these Vedic literatures. Without any guidance, if you… Just like so many ladies and gentlemen, they purchase books from the market. They have heard that Bhagavad-gītā is very nice book. So svādhyāya. Svādhyāya means studying the scriptures. Studying the Vedic literatures, that is called svādhyāya. Svādhyāya. And tapaḥ. Tapaḥ means penance. Somebody is fasting. Somebody is in the solitary place in the jungle. They are meditating. So many, there are process of penances and austerities. And tyāga, and renunciation. Just like sannyāsī, renounced order of life. So (the) Lord says, ”All these processes-the yoga process, the sāṅkhya process, the ritualistic process, or studying the Vedas or undergoing severe type of penance and austerities-all these processes, combined together or individually, they are not suitable for achieving Me. They are not.”

So practically every process is condemned herewith by the Supreme Lord, condemned in this sense, that they can approach to a certain degree, certain extent, towards the final goal. But that process will never be able to achieve to the final goal unless this devotional process is added there. Plus, this must be, the devotion, this Kṛṣṇa consciousness, because ultimate end is Kṛṣṇa, the Supreme Lord. As we have several times discussed that verse from the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyante: [Bg. 7.19] ”After many, many births, those who are actually intellectual, they come to Me and surrender to God, that 'Here is…' Vāsudevaḥ sarvam iti: [Bg. 7.19] 'God is everything.' Then he surrenders.” So one has to come. Maybe you go by the yoga process, maybe you go by the philosophical process, maybe you go by the ritualistic process, maybe that you go by penances and by study. But unless you reach to this point of Kṛṣṇa consciousness, your attempt…, not failure, but there are different degrees. So people are satisfied with that different degrees only. They… Hardly they try to reach the final goal. But if anyone wants to reach the final goal, then he has to take this process of Kṛṣṇa consciousness, bhaktir mamorjitā. That process alone can take you to the Supreme Lord.

So those who are intelligent, they take this simple process. Now, especially in this age, even you cannot perform any other process. You cannot perform perfectly yoga, you cannot perform the religious rituals, neither you can study. The circumstances are so unfavorable that these processes are not possible in this age. Therefore Lord Caitanya, by His causeless mercy, He has given us this process:

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

”In this age of Kali,” harer nāma, ”simply by chanting the holy name,” harer nāma, ”simply by chanting the holy name,” harer nāma, again, thrice, ”simply by chanting the holy name of Kṛṣṇa…” Harer nāma harer nāma harer nāma iva kevalam. You should always do this. Kalau: ”In this age”; nāsty eva, ”there is no other alternative,” nāsty eva, ”there is no other alternative,” nāsty eva, ”there is no other alternative.” Three times again, nāsty eva nāsty eva nāsty eva gatir anyathā: ”There is no other process.” So these are stressed by the Vedic literatures. This verse is quoted from Bṛhad-Nāradīya Purāṇa. Out of eighteen Purāṇas, this Bṛhad-Nāradīya Purāṇa is also… So this is recommended. So Lord Caitanya's recommendation also is corroborating. He is not recommending this process by manufacturing Himself, but He is quoting from the authorized scripture and authorized sources so that people can accept it. So we should accept this process-

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

-and practically see that this is the only process of swiftly realizing the supreme truth, Absolute Truth. So we should follow Kṛṣṇa consciousness very seriously and sincerely.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137-142

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New York, November 29, 1966

Prabhupāda:

na sādhayati māṁ yogaḥ
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgaḥ
yathā bhaktir mamorjitā

So if you want God, Kṛṣṇa, then there is no other way except this devotional service. Neither yoga, neither philosophical speculation, neither ritualistic performances, nor study in the Vedic literature, neither penance, austerities… All these formulas which are recommended for transcendental realization, they may help us to advance to a certain extent, but if you want personal touch with the Supreme Personality of Godhead, then you have to adopt this devotional service, Kṛṣṇa consciousness. There is no other way.

So Lord Caitanya, giving evidence from Śrīmad-Bhāgavatam… He is giving:

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satāṁ

bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

There is another verse in the Śrīmad-Bhāgavatam. The Lord says… The same chapter in which Lord Kṛṣṇa instructed Uddhava… Uddhava was also one of His cousin-brothers in the family. He was a great devotee, Uddhava. He was more advanced than Arjuna. There are different grades of devotees. The first-class devotees were the gopīs, the damsels of Vṛndāvana. Nobody could be compared with their devotional service. So next were Uddhava, then Arjuna. There are different grades of devotees also. So Uddhava was also a great devotee of (the) Lord, and he was also instructed similarly, just like Arjuna was instructed. So the Lord says to Uddhava, bhaktyā aham ekayā grāhyaḥ. Ekayā: simply by devotional service, one, this one method… God is one, and to achieve Him, the process is also one. Just like in your body there are many holes, nine holes, nine holes: these two nostrils, two ear, two eyes, one mouth, and genital and evacuation, these nine holes. So if you want to supply foodstuff within your body, that is the one way: this is the mouth. There is no other way. You cannot push the foodstuff through ears or eyes or genital. No. That is not possible. Therefore, similarly, if you want God, then the one way, bhaktyā aham ekayā… Ekayā. The foolish person says that "Whatever path you may adopt, you will go to God." There are certain rascals. They say like that. But this is misleading, completely misleading. You cannot, I mean to say, reach God by any other means except this means, this bhaktyā aham ekayā. It is clearly stated, ekayā. Ekayā means "only one." There is no second process. And the Bhagavad-gītā also, it is stated-you will find in the Eighteenth Chapter-bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ. Tattvataḥ means in fact.

So you… Impersonal conception of Godhead, localized conception of Godhead or universal form of God, pantheism, monism-they are not perfect. If you want to know perfectly, then bhakti… It is stated in everywhere, in all Vedic literatures, evidentially in Bhagavad-gītā, which is present before us, in Śrīmad-Bhāgavatam, Caitanya-caritāmṛta. Everywhere you will find this only way, that devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Tattvataḥ means "in fact." Partially you can know, but in complete… Of course, God cannot be known in complete, but the highest point a human being or a living entity can reach… That, the only process, through bhakti… Bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām. Śraddhā ātmā priyaḥ satām. That bhakti, that process of devotional service, is very dear to the actual transcendentalist, very dear. Bhaktiḥ punāti man-niṣṭhā. Man-niṣṭhā. To know simply "I believe in God," that is not sufficient. The ultimate goal is to attain very intimate relationship or love of Godhead. That is required. Of course, to know, to believe in God, to accept God, that is all right. It is better than the atheist. But that is not end. You must develop yourself. You must… You should not simply make God as your order-supplier, but you should be order-supplier. When I become order-supplier to God, that is my perfection. And so long I keep God as my order-supplier, that is not bhakti. Generally, people keep God as his order-supplier: "O God, give us our daily bread," "O God, I am in distress, "O God, I am in difficulty, "O God, I am…" God supplies them. God is supplying. Eko bahūnāṁ vidadhāti kāmān. But that is not ultimate goal. The ultimate goal is that you should supply God. God will be dependent on you. That is bhakti.

Just like Yaśodāmayī. Yaśodāmayī, he (she) was so advanced in devotion that God became dependent on her. God appeared as his (her) child. As the child always remains dependent on the mercy of the mother, similarly Kṛṣṇa before His foster mother Yaśodāmayī just remained just like dependent. Mother said, "My dear child, if You become more naughty, then I shall chastise You." And God is crying. You see? These are the relationship between God and the devotee. You see? One who chastises the whole universe, whole creation, He is afraid of His mother. He becomes dependent as He likes. It is said in the śāstra that "When My devotee thinks Me dependent on him, oh, I like that. I like that." People always worship God as the sublime, but the devotee, they do not worship. They want to serve God as dependent. Just like mother serves the child as dependent. There is no purpose. The mother is satisfied simply by keeping the child in perfect order. Yes. There is no purpose. Similarly, when we shall be inclined to see that He is always satisfied, that is devotion. Then you can have God in your grip. You see? God is so kind, Kṛṣṇa is so kind, that He becomes just… Ajito 'pi. Nobody can conquer Him, but He becomes conquered by this kind of devotional service. You see? Ajito 'pi jito 'py asi. He becomes conquered. This is the process of conquering. What is the use of becoming one with God? You can conquer Him. You can have Him within your grips. Such is the process, devotional service. It is stated here. Ataeva. Therefore, Lord Caitanya concludes, ataeva 'bhakti'-kṛṣṇa-prāptyera upāya. Therefore, if you want Kṛṣṇa, then bhakti, the devotional service, is the only way.

ataeva 'bhakti'-kṛṣṇa-prāptyera upāya
'abhidheya bali' tāre sarva-śāstre gāya

Abhidheya means that is the transaction.

So in this life, while we are in the material world, so we have our material body. So this devotional service, Kṛṣṇa consciousness, doing everything in Kṛṣṇa consciousness, this is just like, what is called, apprenticeship to reach that highest stage. The same thing will be there in your liberated stage in the spiritual kingdom. But here, by the order of the śāstra, by the guidance of the spiritual master, you are being trained up as apprentice. This is called abhidheya, abhidheya, practice, practice. But even in practice you will feel that "I am making progress." It is such a thing. 'Abhidheya' bali' tāre sarva-śāstre gāya. And,

dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya
taiche bhakti-phale kṛṣṇe prema upajaya
prema kṛṣṇāsvāda haile bhava nāśa pāya

Very important passage. Just note it carefully. Now, by apprenticeship, by practice, if one sincerely follows this practice, then what is the result? Dhana pāile yaiche sukha-bhoga phala pāya. Just like a poor man, if he gets sufficient money, then at once his all distress is over, at once, immediately. Simultaneously, as soon as the sun is in the sky, at once the darkness is gone. Just in the morning, a little, not sun directly, but even there is sunshine far away, immediately the darkness goes away. I am in distress; I am in poverty-stricken. Suppose I get immediately some large amount of money. Immediately my distress gone. So exactly like that, dhana pāile yaiche sukha-bhoga phala pāya, then automatically he becomes happy, a poor man when he gets money. Similarly, as soon as we have little taste of this devotional service, at once all our miserable life becomes happy at once. Yes. Sukha-bhoga haite duḥkha āpani palāya. And if there is happiness, where is the question of misery? If there is light, where there is question of darkness?

So a person in Kṛṣṇa consciousness, he cannot be in distress of material miseries. It goes automatically, automatically. Taiche bhakti-phale kṛṣṇe prema upajaya. Similarly, by execution of this devotional service, gradually you develop love of God, love of God. And preme kṛṣṇāsvāda haile bhava nāśa… And as soon as you get a taste for Kṛṣṇa, you at once lose all this nonsense taste, culminating into sex life. The material taste means we want to gratify senses in so many ways, and the supermost point is sex life. So as soon as you get into touch with Kṛṣṇa and you develop Kṛṣṇa love, all this nonsense finished. Then you are liberated. And so long you are attached even to a pinch of material taste, there is no question of liberation from material miseries; you have to continue this transmigration from one body to another, and body means material miseries. The material body means material misery. You may get the body of a king or you may get the body of Brahmā or Indra, Candra or the ant or the insignificant animal. Any body, any material body, that is meant for miseries, miseries, tāpa-traya, threefold, threefold material miseries, and, besides that threefold miseries, ultimately birth, death, old age and diseases.

So to develop love of Kṛṣṇa means that is real liberation. And that love of Kṛṣṇa begins after many, many births of cultural life. Bahūnāṁ janmanām ante, vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. When one surrenders unto Kṛṣṇa, that is the beginning of his real life. And as he makes progress, then he realizes-I have several times discussed this point-ādau śraddhā. First thing is that "I must get myself out of this material contamination." That is called śraddhā. "In this very life I shall realize." So this śraddhā, this belief and this determination, as you make more and more perfect, you make advance. You make advance. Not as official, not as makeshow, but really… Ādau śraddhā tato sādhu-saṅgaḥ. Then, as you are determined, so your taste for associating with devotees… Just like we are now associating with Lord Kṛṣṇa's, Lord Caitanya's, teaching. He is a great devotee. This is called sādhu-saṅga [Cc. Madhya 22.83]. Ādau śraddhā tato sādhu-saṅga tathā bhajana-kriyā. Then bhajana-kriyā, how to execute. Now Caitanya Mahāprabhu is teaching. You will gradually know what is the bhajana-kriyā, how to execute devotional service. That we shall come later on. Tato anartha-nivṛttiḥ syāt. And as soon as your devotional service, prescribed duties, are discharged, you become free from all material contamination. That is the test. Tato anartha-nivṛttiḥ syāt tato niṣṭhā. Then you become firmly convinced. Tato niṣṭhā tato ruci. Then taste. Athāsakti: then you cannot give it up, at any circumstances cannot give it up. Athāsaktis tato bhāvas: then you become fully in samādhi, in trance. Sādhakānām ayaṁ premṇaḥ prādur… These are the steps of attaining love of God. Love of God is not that you can immediately go and purchase from the market in the store. You have to practice it. The love is there within you. It is not artificial, neither an imposition by some person or… No. It is already there. If you kindly become submissively hearing this, by hearing only, and if you practice, it will be very nice and quickly we shall develop.

So hearing and practicing. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Kirtana, śravaṇaṁ kīrtanaṁ jihvādau. Sevonmukhe hi jihvādau. The tongue especially meant, tongue. Tongue should be engaged, jihvā. How? Tongue should be engaged in glorifying. That is one business. And tongue should be engaged for eating kṛṣṇa-prasāda. These two things, chanting and eating. Sevonmukhe hi jihvādau. As soon as you submissively engage your tongue… Just see the technique: no other body, no other part. Tongue has been especially mentioned. And what is the business of tongue? I am speaking with the help of tongue. If there was no tongue, I could not talk with you. And another, I taste. So engage your tasting capacity of the tongue in kṛṣṇa-prasāda and engage your tongue in talking of Kṛṣṇa. Then this is the process. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. And as you engage them in this process, God will reveal to you. You cannot order God, "Please come and be stand up. I shall see You." He is not your servant. You have to please Him by your service attitude. Then He will reveal to you what He is. And that is bhakti. That is bhakti: taiche bhakti-phale kṛṣṇe prema upajaya. If you execute the devotional service, then you develop that love. And as soon as kṛṣṇa-prema āsvāda haile, bhava nāśa pāya… And as soon as you develop, the more the proportionate way of, you develop love of Kṛṣṇa, love of God, proportionately, you are free from this material contamination. When you are perfectly in Kṛṣṇa love, you are perfectly free from material contamination. This is the way of liberation.

dāridrya-nāśa, bhava-kṣaya-premera 'phala' naya
prema-sukha-bhoga-mukhya prayojana haya

So one should not think that "Now I am materially happy. My all distress, my all poverty, has gone by Kṛṣṇa, by devotional service of Kṛṣṇa," or "I have become liberated." No. These are by-products. To become liberated and to become materially happy by prosecution of Kṛṣṇa consciousness is a by-product. You have to attempt further thing. And what is that? Prema-sukha-bhoga: you shall be absorbed in love of Kṛṣṇa. That is the… That is here recorded that that should be your ultimate goal of life. So we should not stop: "Oh, now I am very happy. Now I have no material miseries," or "I am liberated. Now this material contamination does not affect me." No. When you will be so much absorbed in love of God, just like Lord Caitanya showed… Cakṣuṣā prāvṛṣāyitam śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me, govinda-viraheṇa me: "Oh, I am crying. Just My tears coming, just torrents of rain from My eyes." Śūnyāyitaṁ jagat sarvam: "I am seeing everything vacant." Why? Govinda-viraheṇa me: "In separation of Govinda." That is highest stage of life. Govinda-viraheṇa me. Just like in this material world, if you love somebody and if he is dead and passed and gone, you see everything vacant. That is a test of that govinda viraha. But we are foolish. We know that everything will be finished here. Why should I give so much attachment to this nonsense? Give your attachment to Kṛṣṇa. He will never be finished. So that is love of Kṛṣṇa. We have to attain that stage. Yes. That is the perfection of life.

Thank you. (aside:) You are going? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137-146

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Bombay, February 24, 1971

Haṁsadūta: The lecture was recorded the morning of 24th March, 1971, at Akasha Ganga, Bombay.

Prabhupāda:

…na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

We have explained this verse yesterday, that in order to approach the Supreme Personality of Godhead, bhakti, devotional service is required. And in the Bhagavad-gītā it is said, bhaktyā mām abhijānāti: [Bg. 18.55] "Simply through devotional service one can understand Me." Not through knowledge, not through fruitive activities. There are various types of men. The lowest stage is the karmīs. Karmīs means those who are working very hard for sense gratification. They are called karmīs. And the next stage is the jñānī. Wiser than the karmīs, they try to realize the value of life, what is the value of life. Not that blindly, simply working hard day and night. Actually, human form of life is not meant for that purpose, to work so hard. Because the animals… Our tendency is also… Therefore the capitalists and the laborer class are there. Actually, we do not want to work hard. That is our tendency. But we want more profit for sense gratification. Therefore we utilize other's service, who will work for me, and I shall take the profit. This is the defect of modern civilization. Actually, my tendency is… Just like when a man gets some money, he does not work very much. He takes some profit, either keeping in the bank some balance, and lives in a comfortable place. That is the tendency. Because we are spiritual entities, our natural tendency is to enjoy life. Spiritual entities means by nature, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12); by nature, they want to enjoy life. Ānanda-mayo 'bhyāsāt. That is the spiritual nature. As Kṛṣṇa, the Supreme Personality of Godhead, is by nature joyful, similarly, we being part and parcel of Kṛṣṇa, we are also by nature joyful. But unfortunately, we have been put into such condition, material condition, that we are trying to enjoy life in this material condition. That is not possible. So karmīs, they are trying their best to make material adjustments and enjoy life. They are called karmīs. But when they are wiser, that "We have worked so hard, but actually we could not enjoy life. Then what is the problem of life?" that is the platform of the jñānīs and the yogis.

So Caitanya Mahāprabhu said that these karmīs, the jñānīs… In another place, in His instruction to Rūpa Gosvāmī, He has said that in the human society there are different kinds of people. Out of that, those who are followers of the Vedic civilization, they are supposed to be first-class human being. So out of the followers of Vedic civilization, mostly they say that "We are followers of Vedic civilization," but actually they do not do. Actually, they, I mean to say, indulge in anything which is not sanctioned by the Vedic knowledge or Vedic scriptures. Take, for example, that in our Vedic civilization, these four things are prohibited: illicit sex life, animal-killing, intoxication, and gambling. This is the preliminary understanding. Especially those who are higher caste-brāhmaṇa, kṣatriya, vaiśya-they are strictly forbidden. That is the Vedic injunction. But although we pose ourself followers of Vedic injunction, we indulge in these things. Therefore Caitanya Mahāprabhu says, "Most people, they call themselves as followers of Vedic civilization, but actually they do not obey all the rules and regulations." Then again He says that "Persons who are actually trying to follow the Vedic rules and regulations, mostly they are karmīs." Karmīs means they are attracted by the ritualistic ceremonies just like performing great sacrifices, yajña, for elevating oneself to the higher planetary system. They are called karmīs. "And above them," He says, "out of many thousands of karmīs, one person is jñānī or yogi. So out of many such jñānīs, one person may be a mukta, or liberated soul. And out of many thousands of liberated souls, there may be one devotee of Kṛṣṇa." That is the division Caitanya Mahāprabhu makes.

Therefore, to become a person Kṛṣṇa conscious, a Kṛṣṇa conscious person, from the systematic way, it is very difficult. But by the mercy of Kṛṣṇa Himself, He has made the path very easy. Otherwise, Kṛṣṇa consciousness is not very easy path. Bhaktyā mām abhijānāti [Bg. 18.55]. Therefore Kṛṣṇa says,

bhaktyā aham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

Simply by devotional service, one becomes purified even he is born in the family of the dog-eaters. That is the Vedic version. Caitanya Mahāprabhu quotes from Śrīmad-Bhāgavatam. Ataeva bhakti kṛṣṇa prāptyera. Therefore He concludes that "If you want at all Kṛṣṇa…" Kṛṣṇa… We should, everyone should want Kṛṣṇa. Because as soon as we get Kṛṣṇa… Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If actually we get Kṛṣṇa, then we shall not consider any other profit more valuable than Kṛṣṇa. Just like Dhruva Mahārāja. Dhruva Mahārāja went to practice yoga in the forest, Madhuvana. The idea was to get the kingdom of the father. Now, actually when he saw Kṛṣṇa, Viṣṇu… The picture is here. You can see. Actually when he saw by his severe austerities and penances…, a small boy, five-years-old boy, then he said, "My dear Lord, now when You offer benediction that 'You take whatever benediction you want, you take from Me,' " he said, svamin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. That is the process. If one gets Kṛṣṇa, he thinks that no more any other benediction is required. He becomes fully satisfied. Svāmin kṛtārtho 'smi: "I am fully satisfied." Therefore we find a Kṛṣṇa-bhakta is always satisfied because he has no demand.

In other place Caitanya Mahāprabhu says, kṛṣṇa bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. So long you have got demands to fulfill your desires, you cannot be happy. Kṛṣṇa bhakta, kṛṣṇa bhakta has no demand. They do not demand that "Kṛṣṇa, favor me in this way or that way." No. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. They are completely free from demanding anything from Kṛṣṇa. That is Kṛṣṇa, pure devotee. Kṛṣṇa bhakta niṣkāma ataeva śānta. Therefore they are pacified, they are peaceful. And bhukti mukti siddhi kāmī sakali aśānta. Bhukti means these karmīs, they want elevated life of sense gratification, bhukti. That is called bhukti. From bhoga, bhukti. Bhukti or mukti, liberation. They are also not, I mean to say, peaceful because they are making sādhana, austerities, penances, to get liberation. There is demand, that "I shall be liberated." So there is demand. So the karmīs, they have also demand; the jñānīs, they have also demand; and the yogis, they have also demand because they want siddhi, eight kinds of siddhis. Aṇimā, laghimā. A yogi can become very light. They can become the smallest. Such siddhis, such mystic powers, they can attain. So they have also demand. They are trying to get some material perfection. Just like flying in the sky or walking on the water-these things are very wonderful, and people are very much amazed. If you can walk on the water, so many followers you will get immediately. That is a wonderful thing for common man.

So they yogis want these mystic powers. Therefore they have also demand. Muktis, the jñānīs, they have also demand; the karmīs also have the demand. But the bhaktas… Just like Caitanya Mahāprabhu. We accept Caitanya Mahāprabhu as the ideal bhakta. He's teaching us how to become exceptionally perfect devotee. So He says in His Śikṣāṣṭaka, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "I do not want riches," na dhanam. Na janam, "I do not want number of followers.” Na dhanaṁ na janaṁ na kavitāṁ vā jagad-īśa kāmaye. ”I do not want very beautiful, nice, poetic wife.” Mama janmani janmanīśvare. Janmani janmani means He does not want even liberation, because when there is liberation, there is no question of janmani janmani. So He says, mama janmani janmani īśvare bhavatād bhaktir ahaitukī tvayi. So this is the sample of pure devotee. A pure devotee does not want even liberation. Dīyamānaṁ na gṛhṇanti. If liberation is offered to a devotee, he does not want it. He’ll refuse to accept it. He is satisfied only in the service of the Lord. That is the standard of satisfac… Or in other words, to a devotee, liberation is not very valuable thing. Just like our one devotee, Prakāśānanda Sarasvatī… No, Prabodhānanda Sarasvatī. He says, kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. Like that. So devotee’s position is very sublime. Devotee’s position is the most exalted, transcendental position of a pure devotee who does not want anything except Kṛṣṇa.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttama
[Brs. 1.1.11]

That is…

So Caitanya Mahāprabhu says, ataeva bhakti kṛṣṇa prāptyera. The conclusion is that if you want Kṛṣṇa, then you have to take the path of devotional service. That will help you. And that bhakti is technically known as abhidheya. That is the technical…, abhidheya. Abhidheya means discharging one’s duty. That is abhidheya, or the performance of the means by which one can reach the ultimate goal of life. That is called abhidheya.

dhana pāile yaiche sukha bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya
taiche bhakti-phale kṛṣṇe prema upajaya
preme kṛṣṇāsvāda haile bhava nāśa pāya

He says that ”If a poor man gets some money, not only he becomes happy, but the symptoms of his poverty is also immediately vanquished.” Just like a poor man gets, say, ten lakhs of rupees. Immediately he’ll have a nice bungalow, he’ll have two, three cars, and so many other opulences. So simultaneously, the distress out of his poverty-stricken life is also vanquished, and there are symptoms of sukha, symptoms of happiness. We suppose like that. If a man has got a car, we think he’s very happy. But this is a symptom of happiness. A poor man cannot get a car, but a rich man cannot get… If one has got a car, it is understood that he is rich man. So Caitanya Mahāprabhu said that automatically the symptoms of happiness come unto him, and his distress of material condition simultaneously becomes vanquished if one is elevated to the position of devotional service. That is the test. That is the test of how one is advanced in devotional service. This is the test. Bhaktiḥ pareśānubhavo viraktir anyatra ca [SB 11.2.42]. He is no more interested in material happiness. He is fully satisfied with Kṛṣṇa. Taiche bhakti-phale kṛṣṇe prema upajaya. Kṛṣṇa bhakti-phale. These, by the, as a result of kṛṣṇa-bhakti, devotional service… The same devotional service for the neophyte and the same devotional service for the advanced devotee, but the advanced devotee enjoys life, but the neophyte devotee simply practices. That is the difference. Viśvanātha Cakravartī Ṭhākura gives the example: just like mango. The mango remains the same, but in the unripe stage the taste is little different, whereas in the ripened stage the taste is different. So bhakti in the beginning maybe tastes a little pungent. One may feel very inconvenient to discharge devotional service according to the rules and regulations of the śāstra. But when he is advanced, the same service will appear to be very palatable, very relishable.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthite guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

So devotional service… Because it is transcendental, pure, spiritual, and we are, every one of us, hankering after to be elevated to the spiritual stage of life because we are spiritual entities. The same example, as I have repeatedly explained, that if you take a fish out of the water, however you may keep comfortably on the land, it will never be happy unless and until it is again thrown in the water. Similarly, we are all spiritual sparks, part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. So however we may try to make ourself happy by material adjustment, it is not possible. We must turn to the spiritual life, or devotional… Spiritual life means devotional service. That is real spiritual life. As Kṛṣṇa says in the Bhagavad-gītā, māṁ ca vyabhicāriṇi-bhakti-yogena yaḥ sevate. ”One who is engaged in bhakti-yoga service,” sa guṇan samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], ”he’s already in the Brahman stage.” People cannot understand how bhakti is on the Brahman platform. But here the Lord Himself says, brahma-bhūyāya kalpate.

dāridrya-nāśa bhava-kṣaya-premera ’phala’ nay
prema-sukha-bhoga-mukhya prayojana haya

So when one is elevated in the platform of devotional service, it is not that he gets some material happiness, that is the result. No. Material happiness automatically comes to him. Material happiness…, a devotee is not bereft of material happiness. Automatically (it) comes to him.

So that is not the ultimate goal of a devotee’s life. A devotee’s ultimate goal of life: how he becomes, I mean to say, a lover of the Supreme Lord. The example are the gopīs, or the inhabitants of Vṛndāvana. They had no other desire. They simply wanted to love Kṛṣṇa. They wanted to see Kṛṣṇa very happy. That feeling of happiness, that thinking of Kṛṣṇa, that is the highest perfection of life. Always, constantly thinking of Kṛṣṇa. That was their happiness. They did not try to derive any material happiness by loving Kṛṣṇa. There was no such thing. That is pure love.

dāridrya-nāśa bhava-kṣaya-premera ’phala’ naya
prema-sukha-bhoga-mukhya prayojana haya

So we should be trying for that position when we shall relish what is the position by loving Kṛṣṇa, by loving God.

veda-śāstre kahe sambandha abhidheya prayojana
kṛṣṇa kṛṣṇa-bhakti prema-tina mahā-dhana

Therefore Caitanya Mahāprabhu concludes again that we are after dhana. Dhana are riches. So Caitanya Mahāprabhu says that Kṛṣṇa and kṛṣṇa-bhakti, devotional service, and love of Kṛṣṇa, these three items are the topmost riches of our life. Vedādi sakala śāstre kṛṣṇa-bhakti, devotional service, and love of Kṛṣṇa, these three items are the topmost riches of our life.

vedādi sakala śāstre kṛṣṇa-mukhya sambandha
tāṅra jñāne ānuṣaṅge yāya māyā-bandha

Caitanya Mahāprabhu further says that the purpose of studying Vedas means to understand Kṛṣṇa. And as soon as one understands Kṛṣṇa, automatically the tinges of māyā, the influence of māyā, automatically becomes vanquished. That is also stated in the Śrīmad-Bhāgavatam…, er, Bhagavad-gītā, that,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti (te)
[Bg. 7.14]

”It is very difficult to surmount the stringent laws of material nature, but anyone who surrenders unto Me, very easily, automatically, simultaneously he becomes freed from the contamination of māyā.”

mukhya-gauṇa-vṛtti, kiṁvā anvaya vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

Caitanya Mahāprabhu says, ”Directly or indirectly, whichever Vedic literature you study, you'll find that the aim is to understand Kṛṣṇa.” When Caitanya Mahāprabhu was speaking, He proved that in the Koran there is kṛṣṇa-bhakti. When He was coming back from Vṛndāvana, at a place… It is known as Soro. Perhaps you know, Soro. That is a holy place, Soro. Still, people go there. There is a nice place, Soro. So there Caitanya Mahāprabhu, when He was chanting and dancing, He sometimes fainted. So in the course of His chanting and dancing, when He fainted, then His personal assistants, they were treating Him. So one batch of soldiers, Moghul, Pathan soldiers, were passing that way. So the chief of the soldiers, of the army, they were surprised that ”How is that? One man is lying unconscious, and others are treating him. This must have been, this man must have been poisoned by these men.” So they came down, because they were government men, they came down and challenged all these men that ”You have given this man some drug so that he's fainted, and you wanted to plunder him. So we arrest you.” Then they said, ”No, sir. We have not done anything such. He faints like that while chanting. Now He'll be… Very soon He'll get up, because we are also chanting. Hearing, hearing, He will get up.” So in this way, when He came to His consciousness, the Muslims, these Pathan soldiers, they were very happy to see Him. So there was a Mullah. So he talked with Him. And Caitanya Mahāprabhu… I am summarizing the story; this story is very big. He talked with that Mullah, and He proved from the Koran that there is kṛṣṇa-bhakti. He proved from the Koran that there is kṛṣṇa-bhakti, there is hint of kṛṣṇa-bhakti. So Caitanya Mahāprabhu says here also that indirectly… When I speak of Kṛṣṇa, you should know, Kṛṣṇa means the Supreme Personality of Godhead. You may call Him by any other name; that is a different thing. But Kṛṣṇa means the Supreme Personality of Godhead. So Caitanya Mahāprabhu said,

mukhya-gauṇa-vṛtti kiṁvā anvaya vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

You take any literature, any Vedic literature, religious literature, you'll find that the whole literature, whole knowledge is aiming at Kṛṣṇa. That is the purport of all Vedas and religious scripture.

kṛṣṇera svarūpa-ananta vaibhava-apāra
cic-chakti māyā-śakti jīva-śakti āra

Now Caitanya Mahāprabhu is explaining what is the identification of Kṛṣṇa. In the beginning He says, kṛṣṇera svarūpa ananta. Kṛṣṇa has form, svarūpa. Kṛṣṇa is not formless, but He has got many millions of forms. Not one form, many millions of forms. But He has form. He is not impersonal. Kṛṣṇera svarūpa ananta. Ananta means unlimited. That is also confirmed in the Brahma-saṁhitā:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

The Brahma-saṁhitā says that advaita acyuta. Advaita means although Kṛṣṇa has many forms, many expansions, still, they are one. There is no duality. Just like Kṛṣṇa and Rāma, They are one. They are not different. Similarly, rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Beginning from Rāma, Nṛsiṁha, Varāha, He has got innumerable forms. Tiṣṭhan: He is existing always with all these forms, expansions, rāmādi-mūrtiṣu kalā. Just like Kṛṣṇa existing in everyone's heart. There are millions and trillions of living entities. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is existing. That is Kṛṣṇa's omnipotency. If you do not try to understand God, or Kṛṣṇa, with inconceivable omnipotency, then you cannot understand God. That is not possible. So Kṛṣṇa… Just like we are sitting here; we are not sitting in the other room. But Kṛṣṇa can see in innumerable rooms simultaneously at one time. Therefore He is all-pervading. Just like Kṛṣṇa married 16,108 wives. Nārada came to see Kṛṣṇa, and every palace he entered he saw Kṛṣṇa was there. And with some wife, in some wife's palace He is playing with children, or some wife's He's just taking bath. In another palace He was playing chess. In this way he differently saw Kṛṣṇa in different palaces. So in 16,000 palaces he saw Kṛṣṇa. That is Kṛṣṇa. Not that He married 16,000 wives, but He remained one. He also expanded Himself sixteen hundred times. That is Kṛṣṇa. He can expand Himself. Rāsa-līlā… Rāsa-līlā, every gopī was feeling that ”Kṛṣṇa is dancing with me.” So many gopīs. That is Kṛṣṇa. He can expand. But He has got form. He is not formless. The Māyāvādī philosopher thinks because Kṛṣṇa is all-pervading, therefore He has no form. No. That is not fact. He has form, but His form is not like your form and my form. This form is explained in the Brahma-saṁhitā: advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Acyuta. And He does not fall down. Acyuta means thing which does not fall down. So just like we are, we are living entities, we fall down in the clutches of māyā. But Kṛṣṇa does not fall down. The Māyāvādī philosophers mistake that. They think that as we come to this material world with a material body, similarly, Kṛṣṇa also comes with a material body. No. That is not the fact. Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā manuṣīṁ tanum āśritāḥ [Bg. 9.11]. Mūḍha. Mūḍha means those who are not intelligent. ”They think that I am also ordinary man.” Therefore there is controversy, ”Why I shall worship Kṛṣṇa? Kṛṣṇa cannot… The Supreme Lord cannot come in this way, just like ordinary man, and making friendship with Arjuna and driving his chariot, or dancing with the gopīs.” They cannot conceive. They cannot accommodate within their tiny brain that Kṛṣṇa is so powerful. He's so… We say that Kṛṣṇa, God is all-powerful, God is all omnipotent, but when God shows actually that He's omnipotent, all-powerful, they do not believe. That is their defect. But the manifestation which Kṛṣṇa showed when He was actually present, He's the Supreme Lord.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā
(Viṣṇu Purāṇa 6.5.47)

He fully manifested, or demonstrated, the six opulences of the Supreme Personality of Godhead. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”There is no other supreme power or supreme personality than Myself.”

So Caitanya Mahāprabhu says the same thing. What Kṛṣṇa has said in the Bhagavad-gītā, what is spoken about Kṛṣṇa in all the Vedic literature, Caitanya Mahāprabhu says the same thing in His teaching to Sanātana Gosvāmī. So we shall discuss further.

Thank you very much.

Guest: (indistinct)

Prabhupāda: What is that? Mecca?

Guest: (Hindi)

Prabhupāda: As have got pilgrimage, everyone has got pilgrimage. Muslims have got, Christians they have got, Hindus they have got. That means they go to pilgrimage with God consciousness. So in Koran there is God consciousness, in Bible there is God consciousness, in Vedas God consciousness. Now you have to utilize it, develop it. The aim and objective is already there. But in the Vedic literature they are very explicitly presented. That is the difference. The Christians, they agree, ”God is great.” We also agree, ”God is great.” But how God is great, that is explained in the Vedic literature. That is the difference between… There is no difference of opinion if one is actually religious. God created this world, God is the supreme father, God is great. This is accepted by everyone, either Hindu or Muslim or Christian. There is no doubt about it. But in the Vedic literature you'll understand how God is great, how He is acting as father. That's all. Even God's name is there, God's address is there. Do you agree to this point? Yes, that is the difference. Any other scriptures, if you ask what is the name of God, what is His address, what He is doing, they cannot give you. But we can give. We do not give; God Himself gives, Kṛṣṇa. Kṛṣṇa says, ”My address is like this.” What is that? Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That is address. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. God is giving address. We have to note down. And His name is Kṛṣṇa. You'll find Vyāsadeva is writing śrī bhagavān uvāca, ”the Supreme Personality of Godhead speaking, or Kṛṣṇa.” And in the śāstras there is list of incarnation of God. And Vyāsadeva concludes: ete cāṁśa kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam: [SB 1.3.28] ”All the list, comprehending list, they are either part or part of the part of God. But the name Kṛṣṇa,” kṛṣṇas tu bhagavān svayam, ”He is the Supreme Personality of Godhead.” Similarly, in the Brahma-saṁhitā it is said,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam. And Kṛṣṇa also says, mattaḥ parataraṁ kiñcid asti, kiñcid asti dhanañjaya. ”There is no more.” Everyone is cause. You are… You are… Your cause for appearance is your father. The cause of your father's appearance is his father. You go on-father, father, father, father-you reach Brahmā, who is called the supreme forefather. Then Brahmā is also born of Viṣṇu, Garbhodakaśāyī Viṣṇu. And the Garbhodakaśayī is also appeared from Kāraṇodakaśāyī Viṣṇu. In this way, go on, go on. And Saṅkarṣaṇa, Nārāyaṇa, Pradyumna, Aniruddha-there are so many. And at last you reach Kṛṣṇa. Therefore Kṛṣṇa is the cause of all causes.

So Kṛṣṇa's name is there, God's name is there, God's address is there, and how to reach God, the process is there. Then why you'll not utilize this? What is the reason? Why you say, ”Can you show me God? Is there any God?” Why do you say like this? What is the reason? Everything, information, is there, and still you say, ”Can you show me God? Who is God? There is no God. God is dead.” Why do you talk like that? If you say that ”How we can understand that Kṛṣṇa is the Supreme Lord?” then you have to approach authorities. Just like if you want to purchase some diamonds, you cannot understand whether it is diamond, but you go to a jeweler and he'll say yes or no. ”Yes, it is real.” So you have to go to the authorities. Who are the authorities? At least, in our country. Not only in… All countries. So our authorities, the whole Vedic civilization is going on under the authorities of ācāryas. They are coming by disciplic succession. Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Lord Caitanya-there are so many authorized ācāryas. The śāstra is there, the authoritative statement is there, and the activities are there. Then what reason you have got not to believe that Kṛṣṇa is not God? What reason you have got? Here is God. And those who are devotees of Kṛṣṇa, actually see their life, how they are advanced in God consciousness, or Kṛṣṇa consciousness.

But the difficulty is, as Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhā
prapadyante narādhamāḥ
māyayāpahṛta-jñānā

āsuri-bhāvam āśritāḥ
[Bg. 7.15]

The duṣkṛtinaḥ, the miscreants, those who are always engaged in mischievous activities… Such persons are called duṣkṛtina. So duṣkṛtina class, na māṁ duṣkṛtina mūḍhā. Mūḍha means less intelligent or foolish class men. Na māṁ duṣkṛtina mūḍhā prapadyante. "They do not accept Me," narādhama, "the lowest of the mankind." "No, they have got very much educated." Kṛṣṇa says, māyayāpahṛta-jñānā. "Yes, they are educated, but their knowledge has been taken away by māyā." Why? Āsuri-bhāvam āśritāḥ. "Because they have taken to this view, 'There is no God.' " On this account they cannot understand in spite of high degrees of university education. Māyāyapahrta-jñāna. So Kṛṣṇa says like that. The only reason is because duṣkṛtina mūḍhā māyayāpahṛta-jñānā āsuri-bhāvam… Therefore, in spite of all evidences from the śāstras, they'll not accept Kṛṣṇa as the Supreme Lord, Personality of Godhead. That's it. Just like Prahlāda Mahārāja requested his father so many times, but still, he did not agree that there is God. [break] But he agreed there is God when he was killed by God. Yes. That you cannot escape. Then you'll see God: "Here is God." The asuras, they'll never accept God, but when they are killed by God, they understand that "Yes, there is God." That is the difference between asuras and devas. The devas, they accept God while living, and the asuras accept God by being killed. That's all. And who can escape killing? Is there any scientist, is there any philosopher, any great man who can stop being killed by the cruel death? Is there any man? That is stated in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. "I am mṛtyu." Mṛtyu means death, which takes away everything at a time. Just like "I am very rich man," "I am very big industrialist," "I am prime minister," this, that, so many things. "I am in possession of all I survey. I am the master of my country and everything." That's all right. As soon as death comes, "Oh, I am Jawaharlal Nehru," "I am Gandhi," "Oh! Never mind! Please go away! Finish Stop your all leadership." That is God. You don't believe, you may not believe God, but when death comes you have to believe in God. Let the scientists and let the big leaders and rich men protect himself from death. Then you can say that there is no God. [break] This atheism, denying the existence of God, is not very good. Therefore Kṛṣṇa consciousness movement is very important. (pause) Prasāda, you have given prasāda? I'll take first of all… (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.142

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New York, November 30, 1966
Prabhupāda:
dāridrya-nāśa, bhava-kṣaya-premera 'phala' naya
prema-sukha-bhoga-mukhya prayojana haya

So by devotional service one should not expect, "My miserable material condition may be improved" or "I may be liberated from this material entanglement." So that is also a kind of sense gratification. If I want that "Let me be free from this entanglement…" Just like the yogis and the jñānīs, they try. They try to be free from this material entanglement. But in the devotional service there is no such desire, because it is pure love. There is no expectation that "I shall be profited in this way." No. It is not a profitable commercial business, that "Unless I get in return something, oh, I shall not practice the devotional service in Kṛṣṇa consciousness. There is no question of profit. Lord Caitanya prays to the Lord like this:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

"Oh," He says, "My dear Lord, Jagadisa…" Jagadisa means the Supreme Lord, Kṛṣṇa. Jagat, jagat means this world, material world or spiritual world, all worlds. Jagat. Jagat gacchati iti jagat: "Which is progressing, that is called jagat." So Jagat-īśa, the supreme master of this jagat, going concern. "Jagadīśa, O the supreme master of this jagat, I pray unto You that I do not want," na dhanam, "I do not want any wealth," na janam, "I do not want any number of followers…" Na janaṁ na dhanaṁ na kavitāṁ vā jagadīśa kāmaye. Kavitām means very nice wife, poetical… "I do not want." "Then what do You want?" Mama janmani janmanīśvare. Janmani janmani [Cc. Antya 20.29, Śikṣāṣṭaka 4] means "birth after birth." So He does not want liberation also. Because when we speak of liberation, there is no birth. Mad-gatvā punar janma na vidyate: "One who reaches the kingdom of God, he hasn't got to come back again to take birth here." So here Lord Caitanya says, mama janmani janmani: "Birth after birth." That means "I do not want liberation also." Mama janmani janmani.

"Then what do You want?" Īśvare bhavatād bhaktir ahaitukī: "My dear Lord, I may be put in any condition of My life, but please bestow this benediction, that I may not forget You. That's all. I may not forget You. Because due to My forgetfulness I am suffering so much. So if I can remember You, I don't mind in whatever condition I am." He has to give the factual fact. Yaṁ labdhvā cāparaṁ lābham. In the Bhagavad-gītā in the Sixth Chapter we find in the yoga system, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: "When one achieves that perfection of yoga," yaṁ labdhvā, "by gaining that perfection," yaṁ labdhvā cāparaṁ lābham, "then he has no other desire to achieve." Just like we achieve something in this material world, but that does not stop our desire to achieve something more. I may achieve millions of dollars, but that does not make me satisfied. I want further ten millions of dollars. And when I get further ten millions of dollars, then I desire for further hundred millions of dollars. There is no cessation. So here is a thing, Kṛṣṇa consciousness. One who is perfect in that system, bhakti-yoga system, the Bhagavad-gītā says, yam labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ. Adhikam means "greater than this." We want, we desire something which is greater than what I possess now. Therefore I desire. I have got hundred millions dollars, and I want million millions of dollars, because that amount is greater than what I possess now. But one who possesses this devotional service, he does not think anything there is in the world which is more valuable than this. So why should he inquire? Why should he desire? He has got the sublime thing. Yaṁ labdhvā cāparaṁ lābham. Lābham means gain. Manyate na: "He does not think." Na. What is that? Adhikam. Adhikam means greater. If I have got two dollars' possession and if you offer me ten dollars, I think, ”Oh, it is better.” So he possesses such a thing that nothing is greater than because he possesses devotional service. Kṛṣṇa consciousness is not different from Kṛṣṇa. So therefore he possesses Kṛṣṇa, and what thing can be greater than Kṛṣṇa? Therefore he is fully satisfied.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

”And one who is situated in that condition, then guruṇāpi duḥkhena, the severest type of miseries, offered to him, he is not shaken.” He is steady. He is steady. Just like a five-year-old boy, Prahlāda Mahārāja, and his father, atheist: ”Oh, you rascal boy. You are chanting God's name? Who is God? I am God. Why don't you chant my name? If you don't do that, then I shall throw you in the fire.” Oh, he is steady. He said, ”Father, I cannot do that,” this little boy. ”You nonsense, you cannot do that? How do you dare to speak before me like this? Even the demigods, they are afraid of me.” ”Oh, yes, father. By the mercy of whom you are speaking so nicely, so by the mercy of Him I am speaking also like that.” ”Oh, I don't care for anyone's mercy.” So this is… And so much wrath of his severe father, oh, he is not… Steady. Steady. So that is the characteristic of a pure devotee. Even in the greatest difficulty, even in the greatest danger, he is not shaken; he is steady. Yaṁ labdhvā. This is the perfection of yoga. When one is steady in every circumstances, that is the perfection of yoga. That can be achieved easily by this Kṛṣṇa consciousness.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

So here also we should not be aspiring after improving our material condition or liberation or anything. These are all desire, desires. They say that ”desireless,” but desire cannot be completely absent because I am living entity. So my desire should be not to forget Kṛṣṇa. That's all, that one desire. That is real desire. And all other desires, they are foolish. So we cannot be desireless, but we should desire only bona fide. Just like I am part and parcel of the Supreme. So if I desire to work in cooperation with the Supreme, that is my natural position. That is desirelessness. If you… Suppose in this material condition, if you desire to eat, oh, that is natural. So long you have got this body, you have to eat. If somebody says, ”Oh, you are desiring eating…?” Nobody says like that. Similarly, what is natural desire, that is permitted. And what is not natural, that is called ”become desireless.” Don't desire like this, unnatural. So desirelessness means not to desire unnatural thing. But to desire Kṛṣṇa's remembrance, that is natural. Because I am part and parcel, how can I forget? This forgetfulness is the cause of my so many desires. And as soon as I desire Kṛṣṇa, there will be no other desire. That is desirelessness.

So prema-sukha-bhoga-mukhya prayojana haya. Prema-sukha. The happiness in the matter of our reciprocation as the whole and the part and parcel, that sense is the highest pleasure. That we should aspire after, not that by becoming Kṛṣṇa consciousness we may desire some material profit. That is not.

veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema-tina mahā-dhana

Now, we are aspiring after possessing something, possessiveness. What we should possess? The possession is Kṛṣṇa, and desire is reciprocation between Kṛṣṇa and myself, and the ultimate end is love. That's all. Just like we have got perverted reflection of that love here between the two lovers. They don't want anything. He wants she, and she wants he. That's all. That is desire and their reciprocation of loving affairs and the ultimate end, that they are peaceful in love. This is only perverted reflection of the real love, which is reciprocated with Kṛṣṇa. Here there is no possibility of love. This is all lust. But we call it love because it is just a reflection. Just a real… That is real, and this is unreal. Just like shadow and reality. There is gulf of difference between the shadow and reality. So whatever love we see in this world, that love is only a perverted reflection of that real love with Kṛṣṇa.

vedādi sakala śāstre kṛṣṇa-mukhya sambandha
tāṅra jñāne ānuṣaṅge yāya māyā-bandha

So a devotee is not anxious for liberation because his intimate connection with Kṛṣṇa means he is liberated. One cannot be in intimate touch with Kṛṣṇa unless one is liberated. So liberation and intimate connection with Kṛṣṇa, the same thing.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Yeṣām… Have you got Bhagavad-gītā here? Yes. Just try to find out this śloka. I don't remember where it is. I think in the Eighth Chapter.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Yeṣām. Yeṣām means those who are anta-gataṁ pāpam. Pāpam means sinful reactions. One who has surpassed all sinful reactions. Yeṣām anta-gataṁ pāpaṁ janānām. Such persons, puṇya-karmāṇam, who have done never any sinful action but always engaged in the matter of pious activities, puṇya-karmāṇam, such persons can only devote himself fully in the service of the Lord, Kṛṣṇa. (aside:) Have you got it? What is that?

Devotee: "But those men of virtuous deeds whose sin has come to an end, freed from the delusion of dualities, worship Me, steadfastly avowed."

Prabhupāda: Yes. So to worship Kṛṣṇa steadfast means he is liberated from delusion. That is mukti. One who has got still some doubt-"Why shall I worship Kṛṣṇa?"-that means still in delusion, and still the reaction of his sinful life is not finished. A slight doubt means there is slight tinge still. And one who is dvandva-moha-nirmuktā, duality… Duality means "Whether I shall do it or not? Whether I shall stick up to this process of Kṛṣṇa conscious or not?" This is called duality. So one who is free from all these sinful reactions, he has no more duality. He has firm faith: "Yes! Kṛṣṇa worship is the final."

So Kṛṣṇa worship means he is liberated already. Just like the same example: If a man is sitting on the high-court bench, it is to be understood that he has passed all educational qualification, and he is a good lawyer. Therefore… There is no more necessity to ask, "Whether you have passed M.A. examination or law examination?" This is foolishness. Similarly, if one is, I mean to say, strictly in Kṛṣṇa consciousness, then it is to be understood that he is liberated. Liberation, the definition of liberation, is in the Śrīmad-Bhāgavatam, mukti…, svarūpeṇa vyavasthitiḥ. Hitvā… Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti means hitvā anyathā rūpam. Now we are now represented in different kinds of formalities. You have got a different kinds of idea; I have got different kinds of idea; another man has different from others. There are difference; therefore we are clashing each other. This is the sign of bondage. And mukti means when we are liberated from these different kinds of ideas, and svarūpeṇa vyavasthitiḥ, when we are situated in our constitutional position, that is called mukti, liberation. And what is our constitutional position? "Oh, I am the part and parcel of the Supreme, Kṛṣṇa." Then what is my duty? Duty, part's duty, is to serve the whole. That's all. Just like your hand, the part of your body. What is the duty of hand? To serve the body. It is very easy thing. If you are part and parcel of the Supreme, then what is your duty? Your duty is to serve Him. You have no other duty.

So one who understands this firmly and convincingly, he is liberated. He is liberated. Oh, how can I say liberated? "He is also now going to the office. He is dressing like ordinary man. What do you mean?" Mukti means he will dress like something else or he will have four hands or eight legs? No. Simply change of consciousness, that's all. So Kṛṣṇa consciousness means change of your consciousness. I am thinking, "I am this matter. I have got so many duties with this material world." So when you change this consciousness-"No, I belong to Kṛṣṇa. I am part and parcel of Kṛṣṇa; therefore whole energy should be for Kṛṣṇa," this is Kṛṣṇa consciousness. Now I am applying all my energy to this material conception of life. When you apply your energy, your transcendental energy, to Kṛṣṇa, then you are liberated.

Therefore a devotee of Kṛṣṇa, pure devotee of Kṛṣṇa, they are not hankering after Kṛṣṇa…, mukti. They say, muktiḥ mukulitāñjali sevate asmān: "Oh, the mukti lady is standing with folded hands, 'My dear sir, what can I do for you?' " And devotee doesn't care. "Oh, what can I (you) do for me? I don't want your help." There is a nice verse of Bilvamaṅgala Ṭhākura. He lived for seven hundred years in Vṛndāvana, and he was, became a great devotee of Kṛṣṇa. In the beginning he was an impersonalist. His life is very nice. It is better to cite his life. He was a South Indian brāhmaṇa, a very rich man and very much sensuous. He kept one prostitute, prostitute. So he was so much, I mean to say, devoted to the prostitute that he was performing his father's death ceremony and he was asking the priest, "Please, haste. Please make haste. I have to go. I have to go." Means prostitute's house. So he was very rich man. Priestly, anyway, he finished that business. Then there was ceremony. He took very nice foodstuff in a bag, and he was going to that prostitute's house. But when he came out of his home, oh, it was raining torrently. You see? So he never cared for that raining. He went to the riverside. Oh, there was no boat, and it was, river was waving. The waves were very furious. And he thought that "How can I go to the other side?" He was daily going to the other side of the river. Then, anyway, he swimmed over, crossed over by swimming. Then the prostitute thought, "Oh, it is today raining, and he may not come." So he (she) blocked the door and went to sleep. And when he came to the house he saw, "Oh, the door is blocked," and it was raining still. "So how can I go?" So he crossed over the wall by catching one snake. Just see how much intensely he was attached. And he went to the prostitute, and she was astonished: "Well, Bilvamaṅgala"-his name was Bilvamaṅgala-"how do you dare to come here like this?" Oh, he described, "Yes. I did this, I did this, I did this, I did this." Oh, the prostitute was astonished. Her name was Cintāmaṇi. So the prostitute said, "My dear Bilvamaṅgala, if you have got so intense love for me, oh, had it been for God, for Kṛṣṇa, how would have been, your life, sublime." Oh, that struck him: "Yes." He at once left and went away: "Yes, you are right."

Then he was (going to) Vṛndāvana. He saw another beautiful woman because he was practiced to that habit. So he was going behind. Although he determined, "Now I am going to Vṛndāvana," on the way he was again attracted by another woman. So he followed that woman. That woman belonged to a respectable family. So he came, and the woman said to her husband, "Oh, this man is following me. Please ask, 'What is the idea?' " So the husband asked, "My dear sir, you appear to be very nice gentleman, and you belong to very aristocratic family. From your appearances I understand. What do you want? Why you are following my wife?" He said, "Yes, I am following wife because I want to embrace her." "Oh, you want to embrace? Come on. Embrace. Come on. You are welcome. Come on." So the wife also… She (he) ordered, "Oh, here is a guest. He wants to embrace you and kiss you. So please decorate yourself nicely so that he may enjoy." So the wife also followed the instruction of the husband because wife's duty is to follow the instruction. And when Bilvamaṅgala came inside before the woman, he said, "My dear mother, will you kindly give your hairpins?" "Yes. Why?" "I have got some business." Then he took the hairpin and at once pierced his eyes: "Oh, this eye is my enemy." And he became blind. He became blind. Then all of them… "That's all right. Now no more I shall be disturbed."

So in that blindness he was penancing, austerity in Vṛndāvana. So by the grace of Kṛṣṇa, Kṛṣṇa came like a boy. "Oh, my dear sir, why you are starving? Why don't you take some milk?" "Oh, who are You, my dear boy?" "Oh, I am a boy of this village. I am a cowherd boy. If you like, I can give you daily some milk." "All right." So Kṛṣṇa supplied him milk. So there was friendship. And he has written that bhakti is such a thing that muktiḥ mukulitāñjali sevate asmān: "Mukti, mukti is nothing for me." So this is his verse, muktiḥ mukulitāñjali sevate asmān: "So we have no desire for mukti. When Kṛṣṇa comes to supply milk, oh, then what is the use of my mukti?" You see? That's a great soul, Bilvamaṅgala Ṭhākura. It is worth to remember his name. For seven hundred hears he lived in Vṛndāvana, and he has written a nice book which is Kṛṣṇa-karṇāmṛta. That is a very authoritative book, Kṛṣṇa-karṇāmṛta. Lord Caitanya picked up this book, and He recommended all His devotees to read that Kṛṣṇa-karṇāmṛta book.

Thank you very much.

Kīrtanānanda: Do you have it here?
Prabhupāda: Yes.
Kīrtanānanda: Is it in English? (end)
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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.144-146

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New York, December 1, 1966
Prabhupāda:

vedādi sakala śāstre kṛṣṇa-mukhya sambandha
tāṅra jñāne ānuṣaṅge yāya māyā-bandha

Lord Caitanya, summarizing the purport of the Vedic knowledge… He says that vedādi sakala śāstre kṛṣṇa-mukhya sambandha. All the Vedas, all the Vedic literature, all scriptures, all over the world, all over the universe-what is meant? What is the purpose of the scripture? The purpose is to understand Kṛṣṇa. That's all. He is summarizing the whole thing, that "All purposes of different types of scriptures, Vedas, they are meant for realizing what is Kṛṣṇa." That's all. Tāṅra jñāne ānuṣaṅge yāya māyā-bandha. Simply by understanding Kṛṣṇa, one becomes automatically liberated from this material entanglement. A Kṛṣṇa conscious person hasn't got to make separate endeavor and attempt to become liberated. The more you understand Kṛṣṇa, the more you become liberated, ānuṣaṅge, as a by-product. (coughing) Just see how material entanglement, this body. At any moment, at any moment you can be finished. You cannot be finished, but your all activities is. Therefore we should be very careful because we have to pull on with this body. Because unless you are perfectly in understanding of Kṛṣṇa, there is no release from this body. It is not that "I want to get release myself from this body; therefore I cut my throat and I get relief." No. That is not possible. You have to be completely detached from this body, and that can be possible when you come…, (coughing) when you understand at least something about Kṛṣṇa. You cannot know Kṛṣṇa completely. That is not possible. He is unlimited. But even a little knowledge of Kṛṣṇa, preliminary knowledge of Kṛṣṇa, will make you liberated from this material entanglement. Svalpam apy asya dharmasya trāyate mahato bhayāt. So this Kṛṣṇa consciousness is so valuable that even little progress will make you liberated from this material entanglement.

He is citing another nice verse from Padma Purāṇa. There are eighteen Purāṇas. Out of that, this Padma Purāṇa is one of the most important Purāṇas.

vyāmohāya carācarasya jagatas te purāṇāgamās
tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

In different Purāṇas… These Purāṇas are made just to complete Vedic knowledge, or supplementary addition to the Vedic literature. Because Vedic literature is very difficult to understand, therefore they have been expanded by the Purāṇas for different classes of men. So there are three divisions of the Purāṇas: sattvika Purāṇa, rājasika Purāṇa and tamasika Purāṇa. Sattvika Purāṇa is meant for the higher class of people who are in transcendental knowledge of Brahman, Paramātmā and the Supreme Personality of Godhead. Rājasika Purāṇa are meant for those who are aspiring to have improvement of material condition. And tamasika Purāṇa are meant for those who are in the lowest stage of…, little, just like animal life, and to develop them the Purāṇa is helping them to come to the second and first stage.

So in the Purāṇas there are worship of different demigods. Just like in the tamasika Purāṇa there is description of the worship of goddess Kālī. You have seen perhaps the picture of goddess Kālī, a black female standing with sword and cutting the heads of so many people like that, that picture, goddess Kālī. And animal sacrifice is offered before goddess Kālī. So such kind of worship is mentioned in the tamasika Purāṇa. The purpose of such worship and demigods, several times I have explained to you. So Padma Purāṇa is a sattvika Purāṇa, for men who are in the modes of goodness. So here it said that although in the different Purāṇas there are recommendations for worshiping different kinds of demigods, but at the conclusion it is found that Viṣṇu, the Supreme Lord, He is all in all, all in all. Just like… You have not seen in India. Even there is worship of any other demigod, just like Durgā-pūjā, so even in that paraphernalia of gorgeous worshiping arrangement, when the worship will begin, the first worship is offered to Viṣṇu, Yajñeśvara, because, as it is stated in the Bhagavad-gītā, kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ: [Bg. 7.20] "Those who are mad after material sense gratification, they go and worship other demigods to have some immediate reward." And they get it. But how they get it? That is also stated in the Bhagavad-gītā, mayaiva vihitān hi tān: "They cannot have that reward without My sanction." Because the demigods, they are also subordinate servants of the Supreme Personality of Godhead; therefore the demigods, although they can give you the reward which you want, but with the permission of the Supreme Lord… Because they are not fools. If somebody, some of you, somebody comes, outsider, and asks from this institution, our Society, that "Please give me this," so you can deliver it, but you will take permission from me. That is a common custom. Similarly, the demigods also, they cannot offer their reward without sanction of Viṣṇu. Mayaiva vihitān hi tān. Antavat tu phalaṁ teṣām [Bg. 7.23]. Therefore Viṣṇu is present there. He… In the midst of worshiping other demigods, Viṣṇu is presented, and that is the system of Vedic process. So therefore Viṣṇu is Supreme. Why Viṣṇu's sanction is required? Therefore it is understood, although in different Purāṇas different types of worship for different types of demigods are recommended, but the ultimate sanction is of Viṣṇu. Therefore Viṣṇu becomes supreme.

So from this verse, Lord Caitanya wants to impress upon us that "Don't be misguided for worshiping different demigods. The ultimate issue-the Viṣṇu is worshipable." Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. Even in the Śiva Purāṇa it is stated that Pārvatī, the wife of Lord Śiva, she was asking Lord Śiva that "Sir, worship… Which worship is the best?" There are different kinds of worship mentioned in the Vedic literatures. So Lord Śiva replied, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param: "There are different kinds of worship, but the best and the supreme worship is worship of Viṣṇu." Then again he gives more stress, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param, tasmāt parataraṁ devī tadīyānām ārādhanam: "And more than Viṣṇu worship is to worship devotee of Viṣṇu." Tasmāt parataraṁ. Viṣṇu ārādhanam is the best. And better than the best worship is to worship the devotees of Viṣṇu, Vaiṣṇavas. This is recommended in the Śiva Purāṇa.

So Lord Caitanya making an analytical study of the Vedic literature, and He is giving His conclusion. This is called mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footprints of great ācāryas. Lord Caitanya is playing the part of an ācārya; so His conclusion should be taken. Lord Kṛṣṇa said also that kāmais tais tair hṛta-jñānāḥ yajanti anya-devatāḥ: [Bg. 7.20] "Those who are worshipers of other demigods, they are mad after sense gratification." Oh, that means they are third-class men. Those who are mad after sense gratification, they are not considered first-class men because they are not transcendentalists; they are materialists, just like animals. They do not know anything. Simply sense gratification-āhāra-nidrā-bhaya-maithuna: eating, sleeping, mating and defending-that is their business. So those who are engrossed in the matter of sense gratification only, they are not in higher position. Therefore hṛta-jñānāḥ. Hṛta-jñānāḥ means those who have lost their sense. For sense gratification they have lost their sense. Hṛta-jñānāḥ. So Lord Caitanya wants to say that "Don't be hṛta-jñānāḥ. Don't be hṛta-jñānāḥ, or senseless. Be," I mean to say, "senseful."

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

In any way you study Vedas-directly, indirectly, this way or that way-the conclusion is that the objective is Kṛṣṇa, Lord Caitanya says. And in the Bhagavad-gītā also we get the same information. You will find in the teachings of Lord Caitanya, the same thing as in the Bhagavad-gītā. That is the beauty of teachings of all ācāryas, that you won't find any deviation from the teachings of Kṛṣṇa and the teachings of ācāryas. Therefore it is said, ācāryavān puruṣo veda: "One who has the guidance of a bona fide ācārya, he knows things. He knows things, what it is." Ācāryavān puruṣo veda: "One who is under the guidance of bona fide ācārya, he knows things, what they are."

So Kṛṣṇa also, as spiritual master of Arjuna, He played. He is the original ācārya. Then ācārya's disciple becomes ācārya when he assimilates the knowledge received from bona fide ācārya. So he becomes bona fide to act as an ācārya. Evaṁ paramparā-prāptam [Bg. 4.2]. Ācārya means one who has become a rigid disciple of his ācārya. Just like a critical student under a professor, he becomes a first-class professor, similarly, a person who is a very rigid student of bona fide ācārya, he becomes next ācārya. That is the… Evaṁ paramparā-prāptam. This is the disciplic succession. So as in the Bhagavad-gītā five thousand years before Lord Kṛṣṇa said, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] "The purpose of all Vedic literatures, the conclusion, is that, to understand Me, Kṛṣṇa…" By understanding Kṛṣṇa, immediate liberation… That is stated in the Bhagavad-gītā,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Anyone who can understand critically and in truth about the appearance, disappearance, activities, transcendental activities, pastimes, of the Supreme Lord, Kṛṣṇa, at once he becomes liberated. Tyaktvā deham: "This person who has known like that," tyaktvā dehaṁ, "by quitting this body," punar janma naiti, "he never… No more he takes another material body." Then what does he do? Mām eti: "He comes to Me."

So simply by understanding what is Kṛṣṇa, one becomes liberated. Vedas, knowledge of Vedas, means to become liberated. The knowledge of Vedas is set in such a way that they are directing that "You have come here to enjoy this material world, so you try to enjoy in this systematic way." Just like government gives you facility. You want to do some business; the government gives you all facility, but under certain rules and regulations, not that whatever you like, you can do. No. You have to get license to do any sort of business. Even if you do any nonsense, still, you have to follow the rules and regulation of the government. So Vedas means that we conditioned souls who have come here in this material world to become an imitation Kṛṣṇa, enjoyer… Because Kṛṣṇa is enjoyer, and we are all here imitation enjoyers, imitation… Frogs. Frog's philosophy. So Kṛṣṇa is very kind. He has given you all facility: "All right, you enjoy. You build up. You construct skyscrapers and again break it and again do it. Do it and waste your time." So He gives us facility. He supplies us materials: "All right, you take material." Because He has no scarcity, pūrṇam, He is complete, so whatever you go on taking, you take, you build and break and keep it again. Dig earth and make high buildings, and again break it and fill it up. This is your business. Go on doing that and waste your valuable time. Your life is meant for realizing your self, self-realization, and get out of this material entanglement. But if you want to waste in that way, well, Kṛṣṇa will give you all facilities. Waste. This is going on. Therefore Vedas, they give you instruction, "All right, you want to enjoy? Just try to enjoy this way, so that by following the Vedic principles you will come to this stage of liberation." And what is that? Knowing Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. By study of Vedas, when you come to that conclusion, that Kṛṣṇa is everything, vāsudevaḥ sarvam iti: [Bg. 7.19] "Oh, Kṛṣṇa is everything," sa mahātmā su-durlabhaḥ: "That great soul is very rare."

So similarly, as Kṛṣṇa says, this is called disciplic succession. Lord Caitanya, although He is Kṛṣṇa Himself, but He has accepted the disciplic succession from Kṛṣṇa… I have given you the process of disciplic succession: from Kṛṣṇa, Brahmā; from Brahmā, Nārada; from Nārada, Vyāsa; from Vyāsa, Madhva; from Madhva, Mādhavendra Purī; from Mādhavendra Purī, Īśvara Purī; from Īśvara Purī, Lord Caitanya. So evaṁ paramparā. So in the paramparā system in that disciplic succession, you will find no change. The original word is there. That is the thing. They are not foolish to manufacture something new. What new? People are after something new manufactured by this tiny brain. What new you can manufacture? That is all nonsense. If you want really thing, then you have to take the old, the oldest. You cannot change anything. Can you change any law of the sun rising or sun setting? The old laws, they are going on, and you have to follow. So you cannot manufacture anything. The same seasons are coming for millions of years. As there were system of change of season, that is going on. Millions of years before, the sunrise, sunset, was going on. That is… Millions of millions of years, the death was there. That is going on. And the birth was there. That is going on. And disease was there. That is going on. So what you can change? You are simply foolishly wasting your time. There is no possibility of changing the laws of nature. It is simply futile attempt. Therefore those who are sane people, they understand that this life is meant for not fighting with the material laws, which I cannot change. Better stop this nonsense and realize yourself, what you are, what is your duty, and what the human form of life is meant for. That is stated here, that you have to realize Kṛṣṇa. You have to become Kṛṣṇa conscious. If you become Kṛṣṇa conscious, then your life's mission is fulfilled.

Thank you. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.146-151

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New York, December 3, 1966

Prabhupāda:

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

So Lord Caitanya says, "You study Vedas in any way, directly, indirectly. In whatever way you like you study Vedas, but the ultimate objective is Kṛṣṇa."

Now, Caitanya, Lord Caitanya, is describing about the various forms of Kṛṣṇa. This is very important subject. How Kṛṣṇa is all-pervading, He is describing.

kṛṣṇera svarūpa-ananta, vaibhava-apāra
cic-chakti, māyā-śakti, jīva-śakti āra

Kṛṣṇera svarūpa ananta. The transcendental forms of Kṛṣṇa, innumerable, vaibhava, and His opulence, that is also innumerable. Nobody can estimate. How many forms are there of Kṛṣṇa or how much opulent He is, nobody can estimate; nobody can measure. This is inconceivable. The first proposition. Cic-chakti māyā-śakti jīva-śakti āra. And His potencies are also unlimited, out of which, three potencies are generally accepted: cit-śakti, spiritual potency; material potency; and marginal potency. These three potencies I have described many times. Cit-śakti, the spiritual potency, is a manifestation of the spiritual world, and material potency is a manifestation of this material world, and the marginal potency, we are, we living entities. We are marginal potency. Why it is marginal? Because although we belong to the spiritual potency, but we have got tendency to come into contact of this material potency. Therefore it is called marginal, "this way or that way." That a slight independence which is there in every living entity, he can use that, and he may select either to live in the spiritual potency or in the material potency. Therefore the living entities are called marginal potency. So parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. Although the energies of the Supreme Lord are innumerable-nobody can count or measure-but they are divided into three.

vaikuṇṭha, brahmāṇḍa-gaṇa-śakti-kārya haya
svarūpa-śakti śakti-kāryera-kṛṣṇa samāśraya

Now, Lord Caitanya says, Vaikuṇṭha. Just like this universe is a jagad-aṇḍa, is a big round ball, aṇḍa. Aṇḍa means egglike, just like egg is round. Therefore it is called brahmāṇḍa. It is a round ball. Every planet is round, and the universe is also round, and the Vaikuṇṭhas are also round, all round. Vaikuṇṭha, brahmāṇḍa-gaṇa-śakti-kārya haya. So all these universes, the universe which we experience… There are innumerable universes that we cannot see. We can see only one universe, and in one universe there are innumerable planets. Similarly, there are innumerable universes, and in each universe there are innumerable planets. This information we get from Brahma-saṁhitā.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

That brahmajyoti, in that brahmajyoti there are all these universes and Vaikuṇṭhas. All, they are resting in that brahmajyoti. Just like in the sunshine so many planets are resting, similarly, in the brahmajyoti, the personal shining of Lord Kṛṣṇa, in that shining which is called brahmajyoti, all the universes and Vaikuṇṭha planets or universes, they are all resting. And the universes, the material universes are only one-fourths in quantity of the Vaikuṇṭha universes. All the universes taken together of this material world, it is only one-fourths in comparison to the other Vaikuṇṭha, or spiritual, universes. Vaikuṇṭha, brahmāṇḍa-gaṇa-śakti-kārya haya.

Now, these universes and the brahmāṇḍas, or the Vaikuṇṭhas, they are manifestation of the energy of the Supreme Lord. God is all-pervading. "God is all-pervading" does not mean God has lost His identification. This is the mistake of the impersonalists. "Because God is everywhere, God is all-pervading; therefore there should not be any particular existence of God." This is impersonalism. But this is material thought. They do not study Vedic literature properly. In the Vedic literature it is said, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Just like I have several times explained before you that in the spiritual absolute identity, one minus one equal to one and one plus one equal to one. So although innumerable energies are coming out of the supreme body of the Supreme Lord, still He is full. There is no loss of energy. Just like we can have some material example: the sun. We do not know for how many millions of years the sunshine and temperature is coming out of the sun planet, but still the sun is the same. There is no loss of temperature. So if in a material object this is possible, that in spite of distributing heat and light from the sun disk for millions and millions of years, the sun disk is still of the same temperature, there is no loss of temperature-this is a material thing-so why in the spiritual body of the Supreme there will be any loss? This is a material idea, that "Because God has become all-pervading, therefore He has lost Himself." Why He should lose His identity? This is confirmed in the Vedic literature: pūrṇasya pūrṇam ādāya pūrṇam evavaśiṣyate. If you take from the… He is so full that if you take the whole thing from Him, still, He is whole. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.

So as described here, kṛṣṇa svarūpa ananta vaibhava apāra. So although He is transmitting innumerable energies and although He is expanding Himself in innumerable forms, still, He is one. Still, He is the same and one. That is the spiritual conception, or absolute conception. Absolute is not relative. "Because something has being taken away, therefore it is something less"-it is relative.

It is not absolute. This idea is relative. I have got in my pocket ten dollars. So I have taken two dollars. Now it is eight dollars. This is relative truth. This is not absolute idea. Absolute idea is that pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]. Avaśiṣyate means the balance is still full. Whatever you may take, the balance is still.

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyaṁ paraṁ dhāma
jagad-dhāma namāmi tat

In the Śrīmad-Bhāgavatam there are twelve cantos. In the Tenth Canto the appearance of Kṛṣṇa and His activities are mentioned, in the Tenth Canto. And before Lord Kṛṣṇa's activities and life is mentioned, there are nine cantos. So why? Now, daśame daśamaṁ lakṣyam āśritāśraya-vigraham. Now, to understand Kṛṣṇa, we have to understand what is this creation, how this creation is going on, what are the activities, what are spiritual knowledge, what is philosophy, what is renunciation, what is liberation. All these things we have to learn very nicely. After learning these perfectly, then you can understand Kṛṣṇa. So in the nine cantos of the Śrīmad-Bhāgavatam, all these different nine manifestation of His energies are described. If we can understand… Just like if we can study the sunshine, the energy of the sun, then we can estimate the value of sun: "Oh, what sort of temperature is there." So if you want to study God, if you want to know God, then you must first of all study His energies. God is all-pervading by His energy. You study. Just the scientists, what they are studying? They are studying a portion of the energy of God, only a portion of the energy of God. That is also not perfectly. So the energy is so vast and immense that one cannot study even the energy. Therefore those who are studying about God, after finishing the study of the energies, they are at a loss to understand how so much energy can be emanated from the person. Therefore they cannot conceive any personal idea of God. The energy is so vast and immense that they are bewildered in the energy. And how such great amount of energy can emanate from a person they cannot conceive, because they compare with their own energy. Because I am limited… I have got this body, I have got my personality, but my energies are limited. But we cannot understand that the Unlimited has got unlimited energy.

So this impersonal idea of God is for the less intelligent person, not for the intelligent persons. Those who are, I mean to say, favored with poor fund of knowledge, they cannot conceive about the Personality of Godhead. Therefore we have to approach authorities just like Lord Caitanya. He is putting something before us. Even in Bhagavad-gītā Lord Kṛṣṇa also says that "I am person. I am person." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. And it is confirmed by Arjuna. What is that? Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Pavitraṁ paramaṁ bhavān. So the Bhagavad-gītā, the speaker of the Bhagavad-gītā, establishing Himself that "I am person," and the student of the Bhagavad-gītā, I mean to say, Arjuna, he is accepting, "Yes. You are person. I accept it." I do not know why these fools explain, from Bhagavad-gītā, impersonalism. Where is the chance of explaining impersonal about conception of God from Bhagavad-gītā? Now, how they can surpass the speaker and the student? The student is Arjuna. He is accepting that "You are the Supreme Personality of Godhead." And the speaker, Kṛṣṇa, He is also establishing Himself that "I am the Supreme Personality of Godhead." Now, wherefrom these fools take impersonal idea, I do not know. How they can? There is no chance. But still, they will poke their nose in that way. It is very sorry plight. You see? They are simply misleading persons.

So God is person. God, so far Vedic literature is concerned, God is person and accepted by the ācāryas. We have to follow the ācāryas; otherwise we cannot… Our own interpretation, our own tiny brain, cannot conceive. We have to follow. Evaṁ paramparā-prāptam [Bg. 4.2]. Śrī Kṛṣṇa said to Arjuna, and from Arjuna there are paramparā. There are disciplic succession. We have to follow that way. Now, here Lord Caitanya, although He is Kṛṣṇa Himself, still, He is in that paramparā, in that disciplic succession. He says that "In order to understand Kṛṣṇa, you have to study His energies. He is person. His energies are impersonal." In Śrīmad-Bhāgavata also it is said,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

"The Absolute Truth, those who know about Absolute Truth, they say…" Śrīmad-Bhāgavata describes about the Absolute, vadanti tat tattva-vidaḥ. Tattva-vidaḥ means "those who are in the knowledge about the Absolute Truth." Vadanti tat: "They describe that thing as Absolute Truth." What is that? Advaya-jñāna: "There is no duality of knowledge." That is Absolute Truth. Vadanti tat tattva-vidas tattvaṁ yad advaya-jñānam [SB 1.2.11]. Advaya-jñānam means just like you are Mr. such and such, and when you are not present, if I ask, "Mr. such and such, please help me this way." But you are not present; you cannot help. Therefore it is duality. Your name and you, person-duality. And advaya-jñāna means, nonduality means, the person and the name is the same. Otherwise what is the use of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare? Then in that way I can chant anyone's name? No. This Kṛṣṇa name and Kṛṣṇa is Absolute Truth, advaya-jñāna, nonduality. Nonduality.

So vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam, brahmeti [SB 1.2.11]. That Absolute Truth is manifested in three phases. What is that? Brahman. Brahman is impersonal, Brahman conception. Then Paramātmā, localized conception. Īśvaraḥ sarva-bhūtānām: [Bg. 18.61] "Īśvara, the Lord, is sitting in everyone's heart." This is Paramātmā conception. And Bhagavān. Bhagavān means the Supreme Personality of Godhead. So Bhagavān, Paramātmā and Brahman, they are not different. Simply according to my realization, the different names are there, according to my different realization. Somebody is realizing only the impersonal manifestation, energies, and somebody is experiencing the… Because God is everywhere. So I experience this way; you experience in that way. Therefore the name, Absolute Truth, is differently named. Otherwise there is no difference. It is my realization. So we… If somebody argues, "The sunshine is sun," well, that can be accepted. Why not? Sunshine is sun. But if somebody says, "No, sunshine is not sun," that is also accepted because sunshine is not sun also. Somebody says that "Sunshine is sun." That is accepted. And somebody says, "Sunshine is not sun." That is also accepted because there is no difference between sun and the sunshine. Similarly… But by comparative study, one who is studying the sun as it is, he is studying everything or he knows everything. Similarly, one who knows Kṛṣṇa, he knows everything. He knows Paramātmā; he knows Brahman; he knows māyā and everything. Yes. Yasmin vijñāte sarvam eva vijñātaṁ bhavanti. The Vedic literature says, "The understanding of that one is the understanding of everything."

So Lord Caitanya says that in order to understand that one Kṛṣṇa, there are nine cantos in the Bhagavad-gītā (Śrīmad-Bhāgavatam). Yes. Daśamasya viśuddhaye. Unless we study these nine cantos perfectly, we cannot understand what is Kṛṣṇa, because in the Bhagavad-gītā it is said that,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

"Out of millions and millions persons, some persons are interested in self-realization, not all." That we can see. Some of you… There are thousands and thousands of persons. Some of you are interested to understand this, so you kindly come here. Therefore manuṣyāṇāṁ sahasreṣu: "Out of millions and millions persons, somebody becomes interested in self-realization." Then yatatām api siddhānām: [Bg. 7.3] "Now, out of those persons who are trying to realize self, out of such millions and millions persons, somebody may know what is God." So it is not very easy. But it is easy also. For whom? Who at once surrenders to God. Then God reveals to him. And one who does not surrender, oh, it is very difficult for him. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. You cannot find out God by simply reading and philosophizing all the scriptures and books. No. If you want to know God, then you must be in confidence. You must be a devotee, a lover of God. Then you can understand God. Otherwise it is not possible.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.152-154

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New York, December 5, 1966

Prabhupāda: So Lord Caitanya is describing about the personal feature of Lord Kṛṣṇa. The (im)personal feature of Lord Kṛṣṇa, as described in the Bhagavad-gītā, that is the manifestation of His material energy. Now the personal feature as described by Lord Caitanya in the Caitanya-caritāmṛta, this is the description of His spiritual feature. We have already studied in the Bhagavad-gītā that the Lord has two distinctive features: material and spiritual, superior and inferior. Of course, for Him there is no superior or inferior. But for us, it is superior, inferior. We cannot say that because everything is emanation from the Supreme, therefore there is no superior or inferior. No. Superior, inferior, in relationship with the energy. Just like īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "Īśvara, the Supreme Lord, is situated in everyone's heart." So He is in the heart of a hog, of a dog, and the learned brāhmaṇa as well. For Him there is no such discrimination-what is hog, what is dog, what is brāhmaṇa, what is good, what is bad-because He is Absolute. But here we have to distinguish between the hog and the dog, at least so far the material body is concerned.

So Lord Caitanya says,

kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana

He is addressing Sanātana Gosvāmī. You'll remember that this chapter, "Instruction to Sanātana Gosvāmī," was begun when Sanātana Gosvāmī, after his retirement, approached the Lord at Benares and surrendered himself and asked Him, "What I am?" So under that question, He is describing his relationship with Kṛṣṇa. Kṛṣṇa. The jīvātmā, the living entity, is eternally servitor of Kṛṣṇa, and one should understand the nature of his master so that his service attitude, his affection, may be more intimate. Suppose I am serving at a place. I am engaged in a service to a master, but I do not know how big is my master. But when I understand the influence and opulence and greatness of my master, I become more devoted: "Oh, my master is so great." So therefore simply knowing, "God is great, and I have got some relationship with God," that is not sufficient. You must know how much great He is. Of course, you cannot calculate, but as far as possible, you should know how great He is.

So that greatness of Lord Kṛṣṇa is being described here by Lord Caitanya to His disciple, Sanātana Gosvāmī. Advaya-jñāna-tattva, vraje vrajendra-nandana. Advaya-jñāna-tattva. Advaya-jñāna-tattva means He is Absolute. He is not relative. Here everything is relative, but God means He is Absolute. He has nothing to be dependent. Here everything, we are all dependent. To understand something, to understand light, we have to understand darkness. To understand good, we have to understand what is bad. So here it is everything duality. So Kṛṣṇa is Absolute. That is the first understanding, that there is no duality. Kṛṣṇa, His name, His fame, His pastimes, His quality, His association, associates-everything is one. One plus one equal to one, always remember. There is no difference between Kṛṣṇa and Kṛṣṇa's name. That is Absolute. We have got here experience that the thing and the name of the thing, they are different, dual. Suppose here is a glass of water. I am thirsty. I want glass of water. But if I say "water, water, water, water," that will not quench my thirst. I must have the thing, water, and then it will be acting. But Kṛṣṇa is advaya-jñāna. So when we hear Kṛṣṇa's name, then we should understand that "Kṛṣṇa is before me in His sound vibration. He is present before me in sound because He is everything." Why sound (is) not Kṛṣṇa? If He is everything, sound is also Kṛṣṇa.

So this is called advaya-jñāna. Similarly, when we read Bhagavad-gītā, that is also Kṛṣṇa. Therefore we should pay respect. When we enter into the temple of Kṛṣṇa, it should be understood that we are in touch with Kṛṣṇa. Everything in relationship is Kṛṣṇa. That is the highest… Therefore the devotees who are in the higher conception of Kṛṣṇa consciousness sees nothing before him save and except Kṛṣṇa. That is not to be imitated, but the stage, in the higher stage, the devotee sees nothing but Kṛṣṇa. Sarvatra sphūraya tāṅra iṣṭa-deva mūrti. Everything in relation to Kṛṣṇa. Matter is energy of Kṛṣṇa. Therefore energy and the energetic, not being different, so even in the material world he sees Kṛṣṇa. So for him, there is no matter, everything spiritual. Advaya-jñāna. There is no matter at all. Just like in Kṛṣṇa, he has no distinction what is matter, what is spirit, but in our conditioned stage we have got superior, inferior conception. But when we are also in the higher stage of the Absolute Truth, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], when we are actually in such pure devotional service in Kṛṣṇa, then we will see that everything is Kṛṣṇa. For example, just like we take Kṛṣṇa-prasādam. Kṛṣṇa-prasādam, we respect prasādam. We offer obeisances before taking prasādam. Why? Because the prasādam is also Kṛṣṇa. So by taking prasādam, I am contacting Kṛṣṇa. By hearing Kṛṣṇa, I am contacting Kṛṣṇa. By working for Kṛṣṇa, I am contacting Kṛṣṇa. This is called Absolute.

So Lord Caitanya says, kṛṣṇa advaya-jñāna-tattva. He is Absolute Truth. Vraje vrajendra-nandana. And the abode which is called Kṛṣṇaloka, Vṛndāvana… He is just like the boy of… Vrajendra-nandana. He has got His devotee as father and mother. He is just like a boy, sixteen-years-old boy, Vrajendra-nandana. That is the real feature of Kṛṣṇa. You will never find Kṛṣṇa as very old man. No. Kṛṣṇa's real feature of body, not this body, His transcendental body, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], with a flute in the hand, He looks just like a fresh sixteen-years-old boy, always freshness. Kiśora. Kiśora means, kiśora age is from ten years to sixteen years. And after sixteenth year, one begins his youth. So Kṛṣṇa is always in His kiśora avasthā. Kiśora avasthā means He will appear just like boy, a fifteen-, sixteen-years-old boy, Vrajendra-nandana. But at the same time, sarva-ādi: He is the original. Everything, whatever you see, either in the material world or spiritual world, He is the origin. So He is the oldest. He is the oldest, but you will see Him as youngest. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. In the Brahma-saṁhitā you will find description of Kṛṣṇa, advaita acyuta… Advaita means absolute. Acyuta means nonfallible, Brahman. He is Parambrahman. We are also Brahman, but we have fallen down. We have fallen down in this material condition. But Kṛṣṇa never falls down in material condition. When He appears before us, don't think that "He is also fallen soul like me." The fools consider like that. Avajānanti māṁ mūḍhā [Bg. 9.11]. Mūḍhā means fools. The fools consider Kṛṣṇa as ordinary man. Mānuṣīṁ paraṁ bhāvam ajānantaḥ. The fools do not know what is immense potency, background, of Kṛṣṇa. Therefore they think Kṛṣṇa as like one of us.

So here it is said, sarva-ādi. Sarva-ādi means the primal. Primal. And sarva-aṁśī. Sarva-aṁśī means He is the original thing, and everything is part. We are also part and parcel of Kṛṣṇa. Mamaivāṁśa, in the Bhagavad-gītā. Aṁśī. Aṁśī and aṁśa. Just like this hand, It is called part, and I am, as whole body, I am the whole. So we can understand part and whole. So therefore He is whole, and everything is His part. He is the aṁśī; He is the whole. Sarva-aṁśī. Kiśora-śekhara. This very word, kiśora-śekhara, "the supreme boy." The supreme boy. His feature is just like a fresh boy, but the supreme. Kiśora-śekhara cid-ānanda-deha, spiritual body. Just mark this description of Kṛṣṇa: cid-ānanda-deha. Cid-ānanda-deha means transcendental, spiritual body, not this body. Because the less intelligent persons, they cannot think of personal God… Because they think that whenever there is question of personality, it is material body. They cannot find out the shape of the spirit soul. It is so small that from material eyes, by material instrument, you cannot find out the shape of the soul. Therefore they conclude that there is no shape. The same example: just geometrically, the definition of point is given, "point has no length, no breadth," because a point cannot be measured by any human instrument. But nothing can be without… Even the atom has got its measure. But because we have no power to measure, we set aside, dismiss: "Oh, there is no, nothing." So similarly, "Because we do not know what is spirit, and we think spirit is something just opposite to this matter, and matter we find manifestation, form, therefore spirit should be formless." That is their conclusion.

But actually it is not so. We therefore require to learn from the authority. Kṛṣṇa… Lord Caitanya says, cid-ānanda-deha. Cid-ānanda-deha, the transcendental eternal body. Cid-ānanda-deha and sarvāśraya. Sarvāśraya means He is the rest of everything. Now, you see before you that so many big, big planets, even the sun, it is floating in the air. Such a big body, lump body, which is some million times greater than this earth, we can see it is floating in the sky. So how it is floating? Here it is explained, sarvāśraya. It is floating on Kṛṣṇa's energy. Everything is Kṛṣṇa's energy. Sarvāśraya sarveśvara. Sarveśvara means the Supreme Lord. This is very nicely explained by Lord Caitanya. Sarva-ādi: "He is the origin of everything." Sarva-aṁśī: "He is the whole of all the parts. And He is just like a fresh boy. His body is transcendental, spiritual, full of bliss." Sarvāśraya: "And He is the rest of everything. And He is the Supreme Lord." This is the description of Kṛṣṇa.

So as we have seen that Lord Caitanya, when He instructs, He gives at once evidence from authoritative scripture, that is the way of presenting. Always you should remember that we cannot imagine about God: "I think God is like this." This is nonsense. You have no thinking power. You are under the grip of material nature. He is pulling. The material nature is pulling you by the ear, just like this. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You are being acted, influenced. Just like the same example: You are thrown in the Atlantic Ocean. You have no power. By the waves you will have to work. The waves are tossing this way and that way. You are simply struggling. That's all. So how we can think independently within the tossing of Atlantic Ocean? This is all nonsense. So we cannot imagine, we cannot concoct, about God. We have to hear from authoritative scripture, authoritative version. Then we will understand. So here is authoritative version from Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The Brahma-saṁhitā describing about Kṛṣṇa, that īśvara, Lord… There are many lords. We have got experience. In England you will find many lords. We had some dealing with Lord Zetland, Marquis of Zetland. There are many lords. In your country also there are many lords. Any rich man is lord. In our country also there are many lords. But Kṛṣṇa is not a lord like them. These lords are under the grip of material nature. They are lord by name. But as soon as the material nature gives a slap on the lord, at once passed, everything lordship finished. So He is not a lord like that. Īśvaraḥ paramaḥ. He is Lord, but the Supreme Lord. He is not under anyone's control. Here the stamped lord, rubber-stamped lord, they are under full control. So they may say that "I am lord of all I survey," but it is all foolishness. Nobody is lord. The real Lord is Kṛṣṇa. Therefore it is said, īśvaraḥ paramaḥ. Parama means Supreme. And who is that Supreme Lord? Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1].

So how He becomes parama, the Supreme? Because He is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is spiritual, full of bliss and eternal. Therefore He is Supreme Lord. Anādi. So we have got experience that everything has got its cause. Suppose I am lord. But I have got some cause to become lord. Either my father was lord or I have accumulated some wealth, the government has recognized me as lord… Under certain condition, I have become lord. But He is ādi. Ādi means He is the origin. There is nothing beyond Him; therefore ādi. Ādi, anādi. Anādir ādiḥ. Everything has got a cause, but He has no cause. He is Lord, but there is no cause how He has become Lord. When I am lord, there is cause. I cannot become… Perhaps you know that in England, if somebody becomes very rich, he has to deposit some amount of money to the government, then government will award him the title "lord." And with that huge amount of money his family will be maintained, and the first son of the lord family, he will be declared as lord. In this way. So far I have heard. I do not know exactly. But this lord is made, recognized, by the government on deposition of some certain amount of money. The government recognizes, "Yes, this family may be recognized as lord family." They create. In England they create aristocracy. Similarly, when they were in India, they also created many aristocracies. So Kṛṣṇa is not a created, aristocratic lord. That we should know.

Anādir ādir govindaḥ [Bs. 5.1]. Govinda means… Go means three things. What is that? Go means the senses, and go means cow, and go means land. There are three meanings of go. So He gives pleasure to these three things. Wherever He is present, it becomes blissful, ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Vedānta-sūtra says, ānandamaya, always full of… Kṛṣṇa, the reservoir of pleasure. So whenever He is present, in whichever land, in whichever country, in whichever planet He is present, it becomes full of bliss, ānanda. Govinda. And He is playing just like cowherd boy, sixteen-year-boy and playing with cows. His father has got many cows, and He goes to the cows, pleasure trip with friends. That is Kṛṣṇa's business. He is not going to any office or any factory. You see? So goṣṭha. He goes, and His mother gives Him sufficient to eat. And after eating breakfast, with His friends and His flute and cows He goes outside for pleasure trip. That is Kṛṣṇa's business. Therefore He is Govinda. The cows, oh, as soon as they see Kṛṣṇa, they become… They lick up His face and body, and every cow has got a different name. As soon as He will call, the cow will come immediately and dropping milk. And those cows are also spiritual. Surabhī. It is described in the Brahma-saṁhitā. Surabhīr abhipālayantam [Bs. 5.29]. Surabhī. Surabhī cow means nonexhaustive. You can milk as much milk you want and as many times. In the material world the cow is limited. There is time that you can milk, morning and evening, and so much quantity, not more than that. But surabhīr means you can milk those cows anytime you like and you can draw milk as many as you like, as much as you like. This is called surabhī. Surabhīr… In the description of Brahma-saṁhitā: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Surabhīr abhipālayantam. So therefore He is Govinda. He gives… He is pleasure for everyone.

And indriya… Go means senses. We are seeking sense pleasure. Sense pleasure means reciprocation between the two. I want to see a beautiful girl. That means two. Or I want to see a beautiful boy. So that means two. So without two, there cannot be sense pleasure. I want to eat something palatable. There must be two. At least, the dish must be full of varieties. So impersonal, there is no pleasure, actual pleasure. So Kṛṣṇa, our relationship with Kṛṣṇa, our service with Kṛṣṇa, that is pleasure. Govinda. That is real sense pleasure. By seeing Kṛṣṇa, by tasting Kṛṣṇa, by smelling Kṛṣṇa, by touching Kṛṣṇa-everything, that is sense pleasure. That is our real sense pleasure. So He is Govinda and sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. Beyond Him, there is no other cause. This is the description Lord Caitanya gives, and we shall gradually discuss other points.

Any questions? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.154-157

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New York, December 7, 1966

Prabhupāda:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So Lord Caitanya has explained the particular features of Kṛṣṇa, and He's giving evidence from Brahma-saṁhitā and other authentic Vedic literatures. So we have concluded that Kṛṣṇa is the origin. Origin. There are many demigods, gods, and living entities, energies, millions and millions. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There is no estimate. But He is the origin of all. Just like in your New York City there are so many manifestation of electricity, but the origin is the powerhouse, similarly, He is the origin, powerhouse. Sarvādi, sarvāṁśī. He is the whole, and everything is part. And He is always just like a young boy of sixteen years old. And His body is transcendental, spiritual, full of bliss, eternity, and He is the shelter of everything. On Him everything is resting, and sarveśvara, He is the Supreme Lord.

svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma
sarvaiśvarya-pūrṇa yāṅra goloka-nitya-dhāma

Now, that Supreme Personality of Godhead, Kṛṣṇa… Kṛṣṇa is the original name of God, and Govinda is the qualitative name, transcendental qualitative. This Govinda, we have explained. Go means land, go means senses, and go means… Land, senses…

Devotee: Cow.

Prabhupāda: Cow. Yes. This we have explained. And because He gives pleasure to all these things especially, cows and land and the senses, He is known as Govinda. Sarvaiśvarya-pūrṇa. He is full of all opulences. There is definition of God in the Parāśara-sūtra. Parāśara Muni, the father of Vyāsadeva, he was a great sage. So he has given the definition of God. After consulting all Vedic literatures, he has given his, delivered the definition of God. What is that? Sad-aiśvarya-pūrṇa: full of six opulences. And what are those six opulences? Aiśvaryasya samagrasya: "He is the proprietor of all wealth, everything." So aiśvaryasya samagrasya vīryasya: "He is the reservoir of all strength." Vīryasya yaśasaḥ śriyaḥ: "And He is the supreme famous." Nobody can be more famous than Kṛṣṇa. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Śriyaḥ means beauty. Nobody can be more beautiful than Kṛṣṇa. And jñāna, knowledge. Nobody can be more knower and full of knowledge than Kṛṣṇa. And renunciation. And He is also, at the…, having so many opulences. He is renouncer of… He has nothing to do with all these things. He does not depend for His Godheadship on these qualifications. He is renouncer at the same time. So here also Lord Caitanya substantiates that ṣaḍ-aiśvarya-pūrṇa: "He's full of six opulences." Ṣaḍ-aiśvarya-pūrṇa yāṅra goloka-nitya-dhāma. Nitya-dhāma means He's homely. Homely. He's the proprietor of all land, but just like a king. A king is the proprietor of the whole state; still, he has got his personal residence, which is called palace, royal palace. So similarly, although Lord is the proprietor of everything, every land, every space, every, any, anywhere… This is the proprietorship of Lord, of God's.

So we are seeking after peace, but we do not know that where we are living. We are claiming proprietorship for the time being. We come here under different shapes, in different body, and claim proprietorship for the land where we are born. But we do not know by freaks of nature, any second, we can be driven away from this land and put another land. So where is my proprietorship? If I am staying for some time here, some time there… Bhojanaṁ yatra yatra śayanaṁ haṭṭa-mandire: "I eat wherever eatables are available, and I sleep on the marketplace." Then where is my home? Where is my home? So this is our position. We are circumambulating under, in the cycle of birth and death. Sometimes I am claiming, "America is my land," sometimes claiming, "India is my land," sometimes claiming, "China is my land," sometimes claiming, "Moon planet is my land." No land belongs to you. Everything belongs to God. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. He is the proprietor. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. That misunderstanding… We are falsely encroaching upon and falsely claiming proprietorship. Therefore there is no peace. You are searching after peace. How can there be peace? You are falsely claiming something which does not belong to you. So here it is said, sarvaiśvarya-pūrṇa.

So every place belongs to God, but that Goloka Vṛndāvana, that place is particularly His abode. You have seen the picture. It is lotuslike. All planets are round, but that supreme planet is lotuslike. So that is in the spiritual sky, Goloka Vṛndāvana. And from that spiritual planet… Just like the, from the sun planet, the sunshine is emanating profusely. Just like this sun is, is compared with the eye, eyes of the Lord. Not… One eye. Another eye, the moon. It is figuratively stated. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Aśeṣa-tejāḥ, unlimited potency, sunlight, is coming from the sun. This material world, we can practically experience. But the sunlight is also emanating from that light which is emanating from that Goloka Vṛndāvana. That is the real light, which is called brahmajyoti. So in that brahmajyoti there are innumerable spiritual planets also. So in the spiritual sky, in that spiritual light, in that spiritual planets, there are innumerable liberated living entities, and each, each and every planet, there is expansion of Lord Kṛṣṇa. They are named by different names. [break] Ṣaḍ-aiśvarya-pūrṇa yāṅra goloka-nitya-dhāma. So origin. He is the origin. His planet, Goloka Vṛndāvana, is the original planet, and from that planet, that brahmajyoti, light, is coming. And in that light, everything is resting. And in an insignificant portion of that light, this material world is situated. In that place there are innumerable universes as we are seeing one. And one of these universes, there are millions and billions of planets, of which this earth is only a insignificant fragment. And in that earth, the land of America, United States, is still insignificant. And in that state, New York is still insignificant. And in that New York City, this 26 Second Avenue insignificant. And we are sitting here. So just see how much insignificant we are. And we are claiming "God." Do not know… Ṣaḍ-aiśvarya-pūrṇa. This is called ignorance. We do not know how much insignificant we are in the creation of God, and we are claiming, "God." This is called poor fund of knowledge, poor fund of knowledge.

Now Lord Caitanya says that… He's giving evidence from Śrīmad-Bhāgavatam. In Śrīmad-Bhāgavatam it is stated,

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
[SB 1.3.28]

Now, in the Śrīmad-Bhāgavatam, perhaps in the Third Chapter in the First Canto, you'll find there is description of different incarnations, principal incarnations-not all the incarnations, principal, in different yugas. So in that list of incarnations you'll find Lord Kṛṣṇa's name also, Lord Rāma's name also, Lord Buddha's name also. Lord Buddha is mentioned in that list. So we, Vaiṣṇavite, we respect Lord Buddha as incarnation, incarnation. So do not think that the Hindus, they have got disregard for Lord Buddha or for Lord Jesus Christ. No. They have all regard. Anyone who comes as representative of God, or as God, as powerful incarnation, they are all welcome. According to time, according to place, according to the audience, they may speak, speak something which is, which may be different from the Vedic conclusion, but they are accepted as powerful incarnations. So in that list of incarnations, Kṛṣṇa's name is also there. But just to particularize Kṛṣṇa from all others, this verse is mentioned there. What is that? Ete. Ete means "All this list of incarnations that we have seen or we are reading in the Śrīmad-Bhāgavatam…" Ete ca aṁśa-kalāḥ puṁsaḥ. Puṁsaḥ means the Supreme Lord. "The Supreme Lord's plenary portion or portion of the plenary portion…" Just like the… I have several times mentioned in this room, that the original lamp… This is original lamp. And you kindle another candle, from that, another, from that, another, from… In that… Thousands and millions of candles, you can light up, but the original is called the original. Similarly, the original God is Kṛṣṇa. From Him, Baladeva, and from Him, Saṅkarṣaṇa, and from Saṅkarṣaṇa, then Nārāyaṇa, and Nārāyaṇa, then second Saṅkarṣaṇa, the second Saṅkarṣaṇa, puruṣa avatāra, then puruṣa avatāra, Mahā-Viṣṇu… You have seen the picture in the, what is called, title page of the Śrīmad-Bhāgavatam. The Mahā-Viṣṇu is lying in the, lying in the Causal Ocean, and in that Causal Ocean, from Mahā-Viṣṇu, from His breathing, millions and millions universes are coming out. And when He, when He breathes externally, the universes come out, and when He inhales, all the universes go into Him. You see? That Mahā-Viṣṇu.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā-jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

That Viṣṇu, Maha-Viṣṇu, is the part, part, part, part, part, part of the part of the part of Kṛṣṇa, that Mahā-Viṣṇu. So they are called kalā.

So all these list… Bhāgavata is specifying about Kṛṣṇa. All this full list of God's incarnation… Either they are part, plenary part, or parts of the parts of the parts of the Supreme, but here, the name Kṛṣṇa, He's the original God. Kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "The Supreme Personality of Godhead is Kṛṣṇa." That has been particularly pointed out in Śrīmad-Bhāgavatam, although there are list of many. So that, that Kṛṣṇa, although He is original, still, indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge. Indrāri. Indra. Indra is the king of heaven. And ari, ari means enemy. Just like the heavenly king and the Satan, conception of Satan. So when there is satanic influence over the kingdom of God, or the devotees, or the appointed demigods, they are disturbed by satanic influence, then Kṛṣṇa comes. Yadā yadā hi… That is stated, confirmed, in Bhagavad-gītā.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Whenever there is discrepancies in the discharge of natural laws of God, then God incarnates. Either He incarnates Himself, or He sends His bona fide representative, or He sends His powerful representative, like that. So whenever there is incarnation of God, it is to be understood that there is discrepancies in the matter of discharging the laws made by God. And the laws made by God is called dharma, dharma, or religion.

So religion, you cannot manufacture; I cannot manufacture. Just like there are so many religions now, manufactured by laymen. Oh, they are not religion. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means, religion means, which is made by God." Or His representative. Not by anyone. Not that you make a club or association, you manufacture some idea and it becomes religion. No. Dharmaṁ tu sākṣād bha… [SB 6.3.19]. Therefore God incarnates. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Glānir means when there is discrepancies. In that law, which is given by God, when there is discrepancies and people are disturbed, especially the devotees are disturbed, when there is satanic influence, there is, devotees are very much disturbed. So paritrāṇāya sādhūnām [Bg. 4.8]. When incarnation comes, now, paritrāṇāya sādhūnām, the first business is to give protection to the devotees. There is no necessity of God's coming here to settle up things. There is no necessity. He has got omnipotential power. He can do without His presence. But when His devotees become very much disturbed, He comes personally. He comes personally, sends His representative. Paritrāṇāya sādhūnām. Sādhūnām means devotees. Paritrāṇāya and vināśāya ca duṣkṛtām. And, simultaneously, when He comes, all these miscreants, they are killed. They are annihilated. Vināśāya ca duṣkṛtām. Dharma-saṁsthāpanārthāya, and reestablishing the principle of religion. Yuge yuge sambhavāmi. The Lord says, "I come in different millenniums."

So that is going on. There are innumerable universes, which you cannot estimate, and each of the universes, the Lord is incarnating Himself by one of His plenary portions. Kṛṣṇa is present in some of the universes even now. We do not know where is that universe because we cannot see. What is information we have got? We do not know anything about this universe. We see so many stars in the night, so many sun, moon, but what do we know about them? Still, we are claiming that "We are very powerful. We are very advanced in knowledge." This is our poor fund of knowledge. Anyone who is claiming that "I am God" or "I am everything," he is a fool number one. Take it for… Immediately take as fool. What does he know? So indrāri-vyākulaṁ lokam [SB 1.3.28]. There are many universes and many planets. So in either of them or each of them, some sort of incarnation is present there. Just like in government, in every department, there is a government representative. Just like in your city, your mayor, mayor is there. Or any responsible post, there is some director, there is… Similarly, indrāri-vyākulaṁ mṛḍayanti yuge yuge. Yuge yuge means different yugas. The same example. Just like the sun. The sun is present everywhere. Just at this moment it is now eight, eight o'clock in New York. In India it is night. There is no sun. But here it is, sun present. Similarly, in your country also, if you go more farther eastern, western side, somewhere the sun is already there somewhere, somewhere the sun is not there. So similarly, the sun is there, but it is the particular time and place where people can see and cannot see. So Kṛṣṇa is there always, everywhere, but it is the power of seeing where Kṛṣṇa is or Kṛṣṇa is not.

So indrāri-vyākulam… He is, by His one plenary portion, He is in either of the all universes. So in this universe, when He comes… Just like when sun appears in your country it takes round of twenty-four hours, similarly, when Kṛṣṇa comes on this universe, it is only in one day of Brahmā, that is, some millions and millions of years after, He comes. He has got a scheduled time also, to appear in this universe. We get information from authentic scripture. Indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge. So He is… Just like sun is rotating, or we are rotating, similarly, Kṛṣṇa is there. At a certain interval of time we see Him in this universe. He is present always, but at a certain interval… Just like the motorcar passes… It is going on. But when it is in front of my storefront, I can see. That's all. Not that because the motorcar has passed away, out of my sight, there is no motorcar. No. It has passed away from your sight. That's all. It is going on. It is going on. Similarly, incarnation, representation of Kṛṣṇa, is always going on. When we can see, then it is… Kṛṣṇa we can see. That is His omnipotency.

Now to understand that Kṛṣṇa… Already said that bhakti, only devotional service, can help you in understanding that Supreme Kṛṣṇa.

jñāna, yoga, bhakti-tina sādhanera vaśe
brahma, ātmā, bhagavān-trividha prakāśe

That same Kṛṣṇa, He manifests Himself before you in three different features. What is that? Paraṁ brahma. Brahman, impersonal Brahman; impersonal ātmā, Supersoul; and Bhagavān, the Supreme Personality of Godhead. The same Kṛṣṇa. Actually Kṛṣṇa is everything. He is the Supreme Personality of Godhead, Godhead, and He is Ātmā. He is situated as Paramātmā, the Supersoul, in everyone's heart. And He is Brahman. He is impersonal brahmajyoti spreading everywhere. So how the same thing is understood in different features? That is said, jñāna, yoga and bhakti. Those who are trying to understand the Supreme Absolute Truth through knowledge, they can go up to that impersonal Brahman. Those who are searching after the Supreme Absolute Truth through meditation, yoga, they can approach Kṛṣṇa up to His plenary portion, Paramātmā, or the Supersoul. And those who are pursuing the principles of devotional service, they can directly approach the Supreme Personality of Godhead, Kṛṣṇa. So Kṛṣṇa is everything. He is impersonal Brahman, He is localized Paramātmā, and He is the Supreme Personality of Godhead at the same time, but due to our different processes, different process of approach, somebody is realizing Him as the impersonal Brahman, somebody is realizing Him as the localized Paramātmā, Supersoul, and somebody is realizing Him, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], the most, supermost reservoir of all pleasure, Personality of Godhead, and associates with Him in different relationship and enjoys life, eternal life, blissful life and knowledge of full…

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.156-163

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New York, December 11, 1966

(incomplete lecture)

Prabhupāda:

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
[SB 1.3.28]
jñāna, yoga, bhakti-tina sādhanera vaśe
brahma, ātmā, bhagavān-trividha prakāśe

So the Absolute Truth is manifested according to the vision of the seer. The Absolute Truth is one without second, but according to the capacity of the seer, the Absolute Truth is manifested either as Brahman, impersonal Brahman, or localized Paramātmā, or the Supreme Personality of Godhead. So this point we have discussed.

So Lord Caitanya is giving one evidence from Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

In the Śrīmad-Bhāgavatam it is said that "The Absolute Truth is one, without any duality. He is simply named in different ways." And what are the different names? "Brahman, Paramātmā and Bhagavān."

brahma-aṅga-kānti tāṅra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse

Lord Caitanya says that "The conception of Brahman is that it is the rays of the body of Kṛṣṇa. Just like the sunshine is the rays of the body of the sun disc, similarly," brahma-aṅga-kānti tāṅra nirviśeṣa prakāśe. And in that brahmajyoti, or rays, there is no variegatedness. Just like if you all of a sudden see to the sun, you don't find any variegatedness in the sky. It appears just like only dazzling effulgence. But when the sunlight is not there, we can see millions and millions of stars in the firmament. So in the Upaniṣad also, it is prayed that "My Lord, You kindly move this curtain of glaring effulgence so that I can actually see You."

So one who is dazzled by this glaring effulgence of the rays of Kṛṣṇa, they can realize the Supreme Lord or the Supreme Absolute Truth as impersonal. Sūrya yena carma-cakṣe jyotirmaya bhāse. Carma-cakṣe, with our present eyes, defective… All our senses are defective. We are very much proud of our eyes. I want to see personally. But we do not know that with these eyes or any sense, they are all defective. They are not perfect. Just like in the glare of the sunshine, oh, we see nothing. We see sometimes darkness. So we cannot believe these eyes or senses. We have to take information of perfect knowledge from the authorities. That is the Vedic way. So those who want to see God or the Supreme Absolute Truth by the agency of their imperfect senses, they say that God is impersonal. They're imperfect. That is a realization of the imperfect senses. Perfectly, the perfectly vision, perfect vision of the Supreme Lord is a person. Just like nobody can enter into the sun disc. They can say from distant place, "Oh, there is nothing. It is simply fire." But from scripture we understand, "No, that is a planet." And as in this planet we have got so many variegatedness, similarly, in that planet also, there are… In every planet. There is no reason to disbelieve that in, in the, in other planets there is no life, there is no variegatedness. No. According to Vedic literature, it is not acceptable. Each and every planet, there is variegatedness as we find in this planet. The difference is that in some of the planets earthly matter is prominent, some of the planets fiery elements are prominent. So in the sun, sun planet, fiery elements is very prominent. There the living entities and everything, they are made of fire.

So He's giving another evidence from Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

"I worship the primeval Lord, Govinda, whose bodily effulgence is brahmajyoti." The brahmajyoti, that is nothing but His bodily effulgence. And in that brahmajyoti… Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Or that brahmajyoti being manifested, there are innumerable planets and universes. There are. The same example: just like in the sun, sunshine, there are innumerable planets, so similarly, in the original shine, Kṛṣṇa shine-this is sunshine; the original shine is Kṛṣṇa shining-in that effulgence there are innumerable Vaikuṇṭha planets, spiritual planets. Ekāṁśena sthito jagat [Bg. 10.42]. In the Bhagavad-gītā, you'll find, all these planetary manifestations is situated in one fourth of His effulgence. Three fourths of the manifestation are in the spiritual sky. Tad brahma niṣkalam anantam aśeṣa-bhūtam. Aśeṣa-bhūtam. It is so much extended that nobody can calculate how far. We cannot calculate even the sunshine, how far it is extended, and what to speak of that original effulgence. So our knowledge is always imperfect. We cannot study even millions and millionth part of the opulence of the Supreme Lord. So it is futile to deny God because we cannot calculate His potencies and expansion of potencies.

paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa
ātmāra 'ātmā' haya kṛṣṇa sarva-avataṁsa

Now, this localized aspect, Paramātmā, in individual soul, living, He's called Paramātmā. So that Paramātmā, Supersoul, is also a part representation. The, the body of Kṛṣṇa is sac-cid-ānanda vigraha [Bs. 5.1]. Sac, cid, ānanda-three, three spiritual divisions. Not division actually. They are one. But for our understanding we analyze in that way, sac, cid, ānanda. Sat. Sat means eternity. So Brahman realization, impersonal Brahman realization, is realization of eternity; Paramātmā realization means eternity and knowledge; and Bhagavān realization means full realization: eternity, knowledge and bliss. Simple eternal realization is without factual knowledge and without bliss-impersonal. The impersonalists, they cannot enjoy the transcendental bliss. They simply stay as eternal. That's all. Śānta-rasa. It is called śānta-rasa, peaceful śānta-rasa. There is no exchange. And further development is dāsya-rasa. And further development is sākhya-rasa. And further development is vātsalya-rasa. And further, ultimate development is mādhurya-rasa. So in the spiritual atmosphere there are different degrees of realization. So this Brahman realization is the first step, and the Paramātmā realization is the second step, and Bhagavān realization, the Supreme Personality of Godhead, that is the ultimate stage.

He's giving some evidences from Śrīmad-Bhāgavatam and Bhagavad-gītā also:

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so'py atra
dehīvābhāti māyayā

Now, in Śrīmad-Bhāgavatam some advanced devotee is indicating Kṛṣṇa, kṛṣṇam enam avehi: "This Kṛṣṇa…" When Kṛṣṇa was present in person, many persons studied Him in a different way, but one of them, who is pure devotee, he is describing about Kṛṣṇa that enam, "This Kṛṣṇa, this Kṛṣṇa," kṛṣṇam enam avehi, "you should try to understand." What is that? Tvam ātmānam akhilātmanām. Ātmānam akhilātmanām. Ātmā means the self, or soul. So we individual souls, we are part and parcel, fragmental part and parcel of the Supreme. Therefore Kṛṣṇa is to be understood as the source of all individual selves. Akhilātmā. Akhila means all. Then jagad-dhitāya: "Now, He has come, He has descended out of His causeless mercy," jagad-dhitāya, "for the benefit of this world, this planet." Dehīva ābhāti. Just like He appears ordinary person. Ābhāti māyayā. Māyā. This māyā is not illusion. This māyā means by His internal potency. By His internal potency, He can appear just like us, but He's not like us. He's the Supreme Personality of Godhead.

Then,

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

Now the Lord says, Kṛṣṇa says, when Arjuna asked Him, "Kṛṣṇa, will You describe something about Your different potencies, by which You are working in this material world?" Then Kṛṣṇa describes so many things. Out of that one verse is that atha vā bahunaitena kiṁ jñātena tavārjuna: "My dear Arjuna, I have described in nutshell many of My potencies in displaying this manifested world, but you can understand one thing, that by one part, by manifestation of one of My part, I am…, I have entered all the universe and all the hearts of living entities." Just like by one reflection of the sun, if you put millions of pots with water, by one of the potencies of the sun, you'll find the sun is represented in every pot. During noontime, by one of the potencies of the sun, you can feel, five thousand miles away, the sun is just over your head. So, as it is possible even for a material object, so this Kṛṣṇa, the supreme spiritual form, He has got many potencies which we cannot calculate. In the Vedic literature it is said: parāsya śaktir vividhaiva śrūyate… [Cc. Madhya 13.65, purport]. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.164-173

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New York, December 13, 1966
Prabhupāda:

'bhaktye' bhagavānera anubhava-pūrṇa-rūpa
eka-i vigrahe tāṅra ananta svarūpa

Expansion of Kṛṣṇa, that is being described by Lord Caitanya. They are described in different Vedic literatures, and we are getting the information in one place from Lord Caitanya. So that is the advantage, to be in the disciplic succession. To find out in different information from different scriptures, it is very difficult, but if we become in the line of disciplic succession, all the experience is at once achieved. If you want to fight in the law court and if you want to find out all the law sections from the law book, it is very difficult for you. Better to go to a lawyer who knows the law section and take help and it is all right. Similarly, there are different kinds of descriptions of the Supreme Lord. The experienced spiritual master gives us the information in one place.

So about the expansions of Lord Kṛṣṇa, in Brahma-saṁhitā, Īśopaniṣad, and there are various Vedic literatures… They are all taken together, calculated and presented by Lord Caitanya. He says,

svayaṁ-rūpa tad-ekātma-rūpa, āveśa-nāma

prathamei tina-rūpe rahena bhagavān

Svayaṁ-rūpa, the Supreme Personality of Godhead Himself, He is called svayaṁ-rūpa, His personal feature. Then tad-ekātmā. Tad-ekātma-rūpa means not exactly the same person, but almost the same. Tad-ekātma-rūpa. And āveśa. Āveśa means that empowered. There is always difference between the individual soul and the Supreme Absolute Soul. When the individual soul is specially empowered by the Supreme Soul, that is called āveśa. He can act almost like God. We accept, according to this āveśa, āveśa-avatāra incarnation, authorized incarnation, we accept, my Guru Mahārāja accepted Lord Jesus Christ and Hazrat Muhammad, this āveśa incarnation, almost the same power.

svayaṁ-rūpa tad-ekātma-rūpa, āveśa-nāma
prathamei tina-rūpe rahena bhagavān

Now, in the first instance the Supreme Personality of Godhead Himself, and tad-ekātmā, His next expansion with the same features, and āveśa, a powerful incarnation or powerful living entity…

'svayaṁ-rūpa' 'svayaṁ-prakāśa'-dui rūpe sphūrti
svayaṁ-rūpe-eka 'kṛṣṇa' vraje gopa-mūrti

Svayaṁ-rūpa, the supreme personal feature, and svayaṁ-prakāśa… His immediate expansion is called svayaṁ-prakāśa.

So in His svayaṁ-rūpa, in His personal feature, He always remains at Vṛndāvana, and He is just like a cowherd boy. That is His real feature, Kṛṣṇa. The Kṛṣṇa in the battlefield of Kurukṣetra, that is not the real feature of Kṛṣṇa. Just like a person, high-court judge, where you will find his real feature? His real feature you will find at his home, not on the bench. In the bench, even his father comes, the high-court judge's father, he will have to address the judge, "My lord." That is the court. The same person at home and same person in the court is different, although the same person. Similarly, the real Personality of Godhead, Kṛṣṇa, He never goes out of Vṛndāvana. He remains always a cowherd boy. That's all. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Surabhī means transcendental cows. He is engaged in that pastime. So svayaṁ-rūpa eka kṛṣṇa vraje gopa-mūrti. Gopa-mūrti means cowherd boy.

'prābhava-vaibhava'-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

Then prakāśa, expansion. From expansion, there are two kinds of division, prābhava and vaibhava. So prābhava, what is the prābhava expansion? It is given: eka-vapu bahu rūpa yaiche haila. Prābhava expansion means the same feature, the same body, but it is distributed in innumerable places. That is called prābhava expansion. The example is, eka-vapu bahu rūpa yaiche haila rāse. In the rāsa dance, Kṛṣṇa performed the rāsa dance, not exactly the ball dance… But it is an imitation of that rāsa dance. Because you cannot have any idea of anything without its being originally in Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. That is the version of Vedānta-sūtra. Any idea, whatever you… But they are simply perverted reflection. That's all. You cannot get anything, any idea, without its being situated in Kṛṣṇa. The rāsa dance, that is described in the Thirty-second Chapter of the Tenth Canto in Śrīmad-Bhāgavatam. Five chapters, from Twenty-ninth Chapter to Thirty-fourth Chapter, Kṛṣṇa's rāsa dance is described there. The rāsa dance… The short history of rāsa dance is that Kṛṣṇa was sixteen years old, and the girls of the village, Vṛndāvana, and the boys, they were all friends. Naturally in India the girls were early married, some at the age of twelve years, some at the age of thirteen years, some at the age of ten years. The boys remain… So the girls who were friends of Kṛṣṇa, they always prayed to different demigods, Lord Śiva, that "Kṛṣṇa may be our husband." So that desire was there, but it was not possible to get Kṛṣṇa to become everyone's…, because He was only a boy. But they maintained that idea although they were married and some of them were mothers. Some of them were unmarried. So Kṛṣṇa, to fulfill their desire, He blew on His flute on a nice moonlight night, and all the gopīs, all those girls, they came. And Kṛṣṇa advised them, "Oh, you are now married. You have come at dead of night to Me. It is not good." In this way He advised so many things. They were very moral instruction. But the gopīs denied to go back, and they arranged that dancing. That is called rāsa dance.

In the rāsa dance there were hundreds of gopīs, but Kṛṣṇa expanded Himself to dance with each one of them. That is called vaibhava-vilāsa. He expanded.

'prābhava-vaibhava'-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

The same Kṛṣṇa, I mean to say, expanded Himself in many Kṛṣṇas. That is expansion, vaibhava expansion. Another expansion is,

mahiṣī-vivāhe haila bahu-vidha mūrti
'prābhava prakāśa'-ei śāstra-parasiddhi

So one expansion is vaibhava at Vṛndāvana, and another expansion was made by Kṛṣṇa at Dvārakā when He was grown up and He was obliged to marry sixteen thousand wives, sixteen thousand wives. He had actually… Because the kṣatriyas, the administrator, the royal family, royal class, they are allowed to marry more than one wife, not other class. Because they were rich, they were royal, kingly order, they had sufficient means. They could maintain many wives with the same comforts. So they were allowed; not others, not the poor brāhmaṇas or others. No. So Kṛṣṇa's father had sixteen wives, and one of the wives' name was Devakī, and Kṛṣṇa happened to be her son, Devakī. Otherwise, Kṛṣṇa's father, Vasudeva, had sixteen wives. He was also Kṛṣṇa. So Kṛṣṇa similarly had three or four wives, eight wives, yes. But He got information, prayer, application, prayer application, from sixteen thousand girls who were kidnapped by a demon, Narakāsura. And they sent application to Kṛṣṇa, "Please save us." So Kṛṣṇa is always responsive to His devotee, so He went to save the girls. He killed that Narakāsura and rescued those all sixteen thousand girls.

Now those sixteen thousand girls prayed to Kṛṣṇa that "We are kidnapped." They were all king's daughters. They were also all princesses. "But because we are kidnapped, so nobody will marry us." That is the system. Once a girl goes out of the home, it is very difficult for her to be married in the society. Still that system is going on in India. Unmarried girls, young girls, they cannot go out unless she is married. If she goes out and if she passes some night with other boys, then no more place in the society. So those girls prayed to Kṛṣṇa that "Because we are kidnapped by this Narakāsura from our father's custody, now nobody will marry. So You become our husband. Otherwise there is no other way." So they appealed, they cried, and Kṛṣṇa accepted: "Yes. I will accept you all, My wives." Therefore He brought those sixteen thousand girls. But what kind of husband? He is God, not an ordinary husband. So He constructed sixteen thousand palaces for all the wives and equally all decorated houses. They are described that the houses did not require any external light. It was all bedecked with jewels. And in sixteen thousand forms He used to live with each wife. That is God. You see?

So somebody may say, somebody questioned that "How is that, sixteen thousand? He was very lusty," somebody says, poor fund of knowledge. Or "It is simply story." No. It is… Kṛṣṇa is neither lusty, nor it is story. He is Supreme, full in Himself. He did not require even one wife. Because we require the association of wife or girl because we feel the need, if God is in need, then He is not God. He must be full. But just because His devotees wanted Him her husband, therefore He played the part of a perfect husband. That is the position. Nobody, no husband, can expand himself in many ways. Suppose one has got many girls friend. Oh, he can go to one girl friend, not to many. This is. Another point is that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "The Lord is situated in everyone's heart." So if the girls prayed God that "You become our husband," so if God comes out of the heart and becomes her husband, what is the difficulty for God? So not sixteen thousand, if He would marry sixteen millions of wife, still it was insufficient, because He is everywhere. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. This is called vaibhava-vilāsa, vaibhava-vilāsa, inconceivable. Lord Caitanya is presenting the real, factual features of Kṛṣṇa, what is Kṛṣṇa. So,

mahiṣī-vivahe haila bahu-vidha mūrti
prābhava vilāsa ei śāstra-parasiddhi

Now, the yogis, some of the yogis, not all the yogis… Those who are highly qualified and advanced yogis always remain in… There is a name of Saubhari Muni, Ṛṣi, and he was in meditation, in trance within the water. Because the trance, there is no breathing, so there is no difficulty to remain even in water, because breathing causes difficulty within water. Within goes… So he was in trance, and he was a great yogi. He was meditating within water, but he… Some way or other, he was agitated by sex desire, by seeing the fish have sex intercourse. Just see. The sex power is so strong that even such a yogi who could meditate within the water, he was also agitated by sex desire. So he came out of the water and went to the king and asked him that "You give me your daughter as my wife." Oh, he was a great ṛṣi, and because he was in the water, his feature was very ugly. So the king became perplexed: "Oh, how my daughter will select such a nasty body as my son-in-law?" So he was yogi; he could understand: "Then all right…" (snaps fingers) He became very nice. Because yogis, they can do anything, very nice bodily feature. Then the king tried to avoid him, and the king told him, "Well, sir, my determination is I have got eight daughters. So I can offer my daughters to one who can become eight at least." He wanted to see how much he was yogi. And he bifurcated himself at once into eight forms. So here it is stated,

saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya

Because that oneness… Just like in photograph. In photograph you can expand yourself in millions, but that is not actually expansion. So similarly, the yogi Saubhari Ṛṣi, he expanded into eight, but that was not actually expansion. That was merely a show, just like photograph. But Kṛṣṇa's expansion, here it is compared, He actually expanded in different houses, in different feature, and differently dealing. That is mentioned in the Bhāgavata.

So He is giving evidence from Śrīmad-Bhāgavatam as it was experienced by Nārada. Nārada doubted that "How Kṛṣṇa is married with sixteen thousand wives, and how He is dealing with them?" So when he came, in whichever house he entered, palace, he saw Kṛṣṇa was there. Somewhere He was taking bath, somewhere He was playing with the children, somewhere… Just like if you go in different houses, the householder, you will find differently engaged. So he went each of those sixteen thousand palaces and saw Kṛṣṇa differently engaged. Then he was surprised, and he recited this śloka,

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

Dvy-aṣṭa-sāhasram. Dvy means double, and aṣṭa means eight, and sāhasra means thousand. That means double eight thousand, or sixteen thousand. Dvy-aṣṭa-sāhasraṁ striya eka udāvahat. And Kṛṣṇa, one, He married, and He was expanded in sixteen thousand forms and features.

sei vapu, sei ākṛti pṛthak yadi bhāse
bhāvāveśa-bhede sa 'vaibhava-prakāśe'

Now, the feature, the body, is the same, but in different house with different devotees, the exchange of feelings is different. That is called vaibhava-prakāśa. So it is a very complicated idea, which of them is vaibhava, which of them is prābhava, which of them is vilāsa, which of them is tad-ekātmā, āveśa… There are different divisions of Kṛṣṇa's expansions. But we can note down if we like from original Kṛṣṇa how many, I mean to say, expansions, innumerable expansions Kṛṣṇa has got. But some of them were shown when He was present before us just to prove that He is the Supreme Personality of Godhead, because in future so many fools will imitate to become Kṛṣṇa as the incarnation of God or God, but Kṛṣṇa has in His life so many uncommon features, nobody can show that. Just like Govardhana. You have seen that picture. At seven years old, He lifted the hill. And when He was young He married sixteen thousand wives, and sixteen thousand features… So… And when He was in Battle of Kurukṣetra, He showed the universal form. So before claiming oneself as "I am God," they should be prepared to show these uncommon features. Otherwise, no sane man will accept any fool as God.

ananta prakāśe kṛṣṇera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda

Then He says, "There are unlimited expansions of Kṛṣṇa in the spiritual world, and…" Nāhi mūrti-bheda. Just like His expansions in the spiritual world… He is originally two-handed, but in the spiritual planets… There are innumerable spiritual planets, and He is situated in each of them in four hand. Now this four hand, each hand… There are four symbols: conchshell and wheel and club and a lotus flower. Now, these four symbols are differently manifested in. Just like four hands. Beginning from right, this is lotus flower, club, and then conchshell, then wheel. And some of them, here begins wheel, here begins club. In this way the four has about sixteen divisions, and they are represented… Not sixteen. Twenty-four. Twenty-four, I mean to say, change of the place of the symbols. And according to the change of symbols, you will find different names. In the cover of the book Śrīmad-Bhāgavatam, you have seen. These symbols are there. And there are different names. Some of Them named Hṛṣīkeśa, some of Them named Pradyumna, Aniruddha, Vāsudeva, Saṅkarṣaṇa, Padmanābha… In this way there are different names according to the different change of the symbolic representation.

anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvāṁ vai
bahu-mūrtyeka-mūrtikam

So there are different kinds of devotees also. Some devotee worships the Nārāyaṇa feature, some devotee worships Kṛṣṇa feature, Nṛsiṁhadeva… So there are innumerable devotees and innumerable forms also of Kṛṣṇa. But not these ordinary demigods. When Kṛṣṇa says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] ”Any devotee who wants to worship Me in My different feature, I offer him in that feature…” Just like Hanumān. He was a devotee of Rāma. So there is one verse by Hanumān, that ”I know Rāma and Nṛsiṁha and Nārāyaṇa, Kṛṣṇa, is the same. But still, I want to worship Rāma.” Just like we, ourself, we know Lord Rāma and Lord Kṛṣṇa the same, but we want to worship Kṛṣṇa. So different devotees have different inclination to offer his service to different features of God. And therefore He has got innumerable features of the presentation. They are differently named.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.172

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New York, December 14, 1966

Prabhupāda:

ananta prakāśe kṛṣṇera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda

So Kṛṣṇa has innumerable expansions. So far potency of the Lord is concerned, in those expansions there is no difference of potency, but the different names are due to difference of manifestation. Sometimes the Lord is manifested with two hands, sometimes with four hands. And (in) the four hands there are different symbolic representation. So due to these different kinds of manifestation there are different names, but so far God’s six potential opulences are concerned, they are always present in every form and manifestation. There is no difference.

vaibhava-prakāśa kṛṣṇera-śrī-balarāma
varṇa-mātra-bheda, saba-kṛṣṇera samāna

Balarāma. Balarāma is considered to be the elder brother of Kṛṣṇa. When Kṛṣṇa was present, Balarāma became His elder brother. When Rāma was there, this Balarāma represented Himself as His younger brother, Lakṣmaṇa. So Balarāma is the first manifestation of His personal expansion.

vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhuja

Vaibhava-prakāśa, vaibhava manifestation… The example is given: just like when Kṛṣṇa was born, He was not exactly born from the womb of His mother. So He appeared first of all with four hands. Then, when the mother prayed… She could know that Kṛṣṇa has come. She prayed for become an ordinary child, and at once He became two-handed. This is called vaibhava-prakāśa manifestation. Ye-kāle dvibhuja, nāma-vaibhava-prakāśa. When He is two-handed, it is called vaibhava-prakāśa, and when He is four-handed, it is called prābhava-vaibhava.

svarūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, ’āmi-kṣatriya’-jñāna

In His original personality, sometimes He represents Himself as the son of Nanda Mahārāja, the cowherds man, and sometimes He represents Himself as the son of Vasudeva, the kṣatriya king.

saundarya, aiśvarya, mādhurya, vaidagdhya-vilāsa
vrajendra-nandane ihā adhika ullāsa

Aiśvarya, the opulence, six kinds of opulence of which mādhurya, I mean to say, His relationship with His devotees in conjugal love… That is very much prominent in Vṛndāvana.

govindera mādhurī dekhi’ vāsudevera kṣobha
se mādhuri āsvādite upajaya lobha

The beauty, beauty of Kṛṣṇa, is fully manifested in Vṛndāvana. As sixteen-years boy and playing flute, the beauty was so attractive that even Vāsudeva Himself became attracted by the beauty.

sei vapu bhinnābhāse kichu bhinnākāra
bhāvāveśākṛti-bhede ’tad-ekātma’ nāma tāṅra

Now, that original feature of Lord Kṛṣṇa, when there is a little difference, that is called tad-ekātma.

tad-ekātma-rūpe ’vilāsa’, ’svāṁśa’-dui bheda
vilāsa, svāṁśera bhede vividha vibheda

That tad-ekātma, almost the same, that is also divided into two: svāṁśa and vibhinnāṁśa.

prābhava-vaibhava-bhede vilāsa-dvidhākāra
vilāsera vilāsa-bheda-ananta prakāra
prābhava-vilāsa-vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha-mukhya cāri-jana

Now, the prābhava manifestation, four, They are called Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. These four names are there.

vraje gope-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte 'vilāsa' tāṅra nāma
vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse

These are all technical terms. You just go on hearing. But if you want to have them minutely studied, then you have to take a note from this book. And of course, it is necessary, but gradually, when you are conversant with the features of Lord, these things will come automatically. Just let us hear how many forms are there, prābhava-vilāsa, and their technical names.

Now these prābhava-vilāsa forms, four-handed, They are also divided into different names according to the different months. Just like your calendar month is called January, February, March, April, May, June, and in India the calendar months are named as Vaiśākha, Jyaiṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, similarly, according to the Vaiṣṇava smṛti, there are the spiritual… These names, calendar months, they are according to the situation of the sun. Similarly, in the spiritual world the twelve months are named according to the different features of the Lord. And they are described here:

cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti-keśava, nārāyaṇa, mādhava

Vāsudeva, according to the symbolic representation of the hands, They are differently named. Vāsudeva is divided into three: Keśava, Nārāyaṇa, Mādhava. Similarly, Saṅkarṣaṇa is divided into three: Govinda, Viṣṇu, Śrī Madhusūdana. Similarly, Pradyumna is divided into three: Trivikrama, Vāmana, Śrīdhara. Similarly, Aniruddha is divided into three: Hṛṣīkeśa, Padmanābha, Dāmodara. So all these, three into four, twelve, They are named in different months. Mārga-śīrṣe keśava. Mārga-śīrṣe means October. In the month of October He is known as Keśava. Then November, not exactly November, October, November. November, Keśava; and December, Nārāyaṇa. And then January, Mādhava. Then Govinda. Just take twelve names. Govinda, then Viṣṇu, then Madhusūdana, then Trivikrama, then Vāmana, then Śrīdhara, then Hṛṣīkeśa, then Padmanābha, then Dāmodara. Similarly, we have got dvādaśa tilaka. The same names are there. Lalāṭe keśavaṁ dhyāyet. When dvādaśa tilakas are made, these twelve names are remembered. Lalāṭe keśavaṁ nārāyaṇam athodare: Nārāyaṇa on the belly. Then vakṣaḥ-sthale, then here, then here, then here, then here. In this way, twelve names there are. In this way… Of course, these are very technical. It may be not very interesting, but there are similar names of Kṛṣṇa-Vāsudeva, Saṅkarṣaṇa-and how they are divided, it is an artistic… The Vāsudeva name, the four hands… How you can distinguish? The four hands you will find everywhere, and the symbolic representation in the hand, that lotus flower, club, and the wheel, and the conchshell. Now, according to the different position of these four symbolic representation, the name are different. Just like Vāsudeva. Vāsudeva, He takes the club in the first right hand and then the conchshell in the second right hand and then left, the upper left hand, wheel, and the lower left hand, lotus flower. Similarly, Saṅkarṣaṇa, there is change. So different change… Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Keśava, Nārāyaṇa, Śrī Mādhava, Govinda, Viṣṇu-mūrti, Madhusūdana, Trivikrama, Śrī Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Puruṣottama, Śrī Acyuta. Śrī Acyuta, (aside:) Acyutānanda. Śrī Acyuta, Śrī Nṛsiṁha, Śrī Janārdana, Śrī Hari, Śrī Kṛṣṇa, Adhokṣaja, Upendra, Hayaśīrṣa. In this way there are different names. How many names we can remember? He is unlimited. His names are unlimited. His expansions are unlimited. So if you want to take details of His names and expansions, they are mentioned in the scriptures. You can have it. But it is very difficult to remember them. But let us understand that His expansions are unlimited, and unlimited expansions of God, particular names, they are mentioned in the scriptures.

'svayam bhagavān', āra 'līlā-purusottama'
ei dui nāma dhare vrajendra-nandana

Now Kṛṣṇa's two particular names are Bhagavān, the Supreme Personality of Godhead, and Puruṣottama. In the Bhagavad-gītā, in the Eighth Chapter you will understand what is Puruṣottama. Puruṣa, puruṣa means enjoyer; uttama means the highest. So Paramātmā and Puruṣottama are discussions there in the Eighth Chapter of the Bhagavad-gītā.

purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe
prakāśa-vilāsera ei kailuṅ vivaraṇa
svāṁśera bheda ebe śuna, sanātana

Now the description of prakāśa manifestation and vilāsa manifestation are described in this way, now, His plenary portions, how they are named.

saṅkarṣaṇa, matsyādika-dui bheda tāṅra
saṅkarṣaṇa-puruṣāvatāra līlāvatāra āra

Saṅkarṣaṇa and in incarnation… Saṅkarṣaṇa, from Saṅkarṣaṇa, there are three expansions. They are called Viṣṇu-Mahā-Viṣṇu, Mahā-Viṣṇu, Garbhodakaśāyī-Viṣṇu, and Kṣirodakaśāyī Viṣṇu-from Saṅkarṣaṇa. Mahā-Viṣṇu… When the material world is created, the Mahā-Viṣṇu expansion is there. From Mahā-Viṣṇu, all these universes are generated. And from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu is expanded. This Garbhodakaśāyī Viṣṇu enters into each universe, and then, in each universe, from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu is expanded. That Kṣīrodakaśāyī Viṣṇu has a planet within this universe near the polestar. And from that Kṣīrodakaśāyī Viṣṇu, the expansion, Paramātmā, is distributed in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. That Viṣṇu-mūrti is expanded from the Kṣīrodakaśāyī Viṣṇu within this material world. The Garbhodakaśāyī Viṣṇu is also within this material universe. And both, all these Viṣṇu-mūrti… One Viṣṇu-mūrti is the Mahā-Viṣṇu. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. From Maha-Viṣṇu, all these universes are being generated, niśyaika-kāla…, when He, Mahā-Viṣṇu, is lying in the Causal Ocean, and from His breathing all these universes are being generated. Then they expand, and then Mahā-Viṣṇu enters in each universe as Kṣīrodakaśāyī Viṣṇu. And Kṣīrodakaśāyī Viṣṇu… These pictures are there. You have seen. And from Kṣīrodakaśāyī Viṣṇu… From Garbhodakaśāyī Viṣṇu there is expansion of Kṣīrodakaśāyī Viṣṇu. From

Kṣīrodakaśāyī Viṣṇu the Paramātmā, or the expansion of Supersoul in every living entity, that is expanded. Then His incarnation. The incarnation, that is also innumerable. Principally the incarnations are avatāra haya kṛṣṇa ṣaḍ-vidha prakāra.

Generally the incarnations are divided into six divisions. What are they? Puruṣāvatāra eka, first puruṣāvatāra; second, līlāvatāra; third, guṇāvatāra; and fourth, manvantarāvatāra; and fifth, yugāvatāra; and sixth, śaktyāveśāvatāra. This is very important. This is very important. There are incarnations, six kinds of incarnations. This may be noted. First, puruṣāvatāra. Purusāvatāra, these Viṣṇus, three Viṣṇu-Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-They are called puruṣāvatāras. God sometimes manifests Himself as incarnation of fish, incarnation of hog, incarnation of lion, incarnation of Rāma. Rāma is also puruṣāvatāra, I mean to say, līlāvatāra, Rāma. So līlāvatāra, then guṇāvatāra. Gunāvatāra is according to the modes of this material nature there are three guṇāvatāras. So first, Himself, Viṣṇu, and the second, Brahmā. Brahmā is also guṇāvatāra, incarnation of the quality. There are three qualities in the material world. Brahmā is the incarnation of the passion, mode of passion, and Viṣṇu is the incarnation of the mode of goodness, and Śiva, Lord Śiva, is the incarnation of the mode of ignorance. So all these three avatāras, although they are different manifestation of God, still, in the scriptures this is recommended that if anyone wants to get out of this material entanglement, then he has to worship These incarnation in the modes of goodness, Viṣṇu-avatāra. That is… These things are described in the Śrīmad-Bhāgavatam.

So one may say that "If three of them are incarnation of the Supreme, why particularly to Viṣṇu? Why not Lord Śiva and why not Brahmā?" That is described in the Bhāgavata. Just like I require fire. So fire, the fire, there is. Just like wood is produced from the earth, and fire is produced from the wood, similarly, although it, production, the source of production, is the same, but still, I require fire. I cannot have fire from the earth or from the, just tree. I have to take the wood, fuel. This example is there. Although the source is one, still, unless I get fire, my purpose will not be served. Similarly, this Viṣṇu and Śiva and Brahmā… From, I mean to say, gross earth the wood is produced like tree, and from tree we take wood, and from wood there is fire. So when we get fire, then we can serve our purpose. Similarly, although these three avatāras are there in the material world, we have to take shelter of the Viṣṇu-avatāra, goodness. So far spiritual progress, one has to be situated on the modes of goodness first. Therefore we require to be brāhmaṇas, qualified brāhmaṇas, then Vaiṣṇava. Brahma jānāti iti brāhmaṇaḥ. Brāhmaṇa does not mean caste. Brāhmaṇa means one who knows the Supreme Brahman. He is brāhmaṇa. And then, after being brāhmaṇa, then you have to transcend that position and put yourself in the pure goodness. This material goodness is contaminated. Sometimes goodness is affected by ignorance and passion in the material… So when you are transcendental to this material goodness, that stage is called Vāsudeva stage. And Vāsudeva stage, that means God realization.

So there are three incarnation of guṇāvatāra, then manvantarāvatāra. Manvantarāvatāra means… There is seventy-one yugas. One yuga means about 4,300,000's of years. Four million and 300,000's of years, that makes a complete yuga. Such seventy-one yuga is the duration of a Manu. That is called Man… And each Manu is also an incarnation, Manvantarāvatāra. And such Manu takes place, fourteen Manus take place, during one day of Brahma. So Manvantarāvatāra. Then yuga avatāra. Yuga avatāra… In each yuga, during that 4,300,000's of years, there are yuga avatāra. They are the incarnation. They come. They are called yugāvatāras. And then there is śaktyāveśa-avatāra. Śaktyāveśa-avatāra, they are counted just like Lord Buddha, Jesus Christ. They are counted amongst the śaktyāveśāvatāras. They are also incarnation of śaktyāveśāvatāra, powerful. In this way the Supreme Lord manifests all over the universes. There are innumerable universes, and some of His incarnation are working always.

So God's kingdom is not vacant. Just like we are thinking that except this earthly planet, all planets are vacant. Somebody is suggesting it is a lump of ashes. Just like they are thinking of this moon planet-a lump of dust. I cannot, of course, think like that. How dust can remain in a lump and how so much illumination come out from the dust? But they are putting the theory that the moon planet is a lump of dust. So let them do. But from the scripture we understand that there are innumerable universes, and each and every universe is full with innumerable planets, and each planet is full with innumerable living entities, and God's incarnation is working somewhere, other, to reclaim these conditioned souls.

Thank you very much. (end)
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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.245-255

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New York, December 16, 1966
Prabhupāda:
avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra
guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāveśāvatāra

Now, we have been discussing about incarnations. These incarnations are concerned so far the maintenance of the material world is required. In the spiritual world there is no incarnation. There is a permanent situation of the spiritual planets, and in different planets, He, Kṛṣṇa, has different expansions under different symbolic representation, and they are differently named. There is no change. But in the material world, when we speak of incarnation, that is in relationship with this material world. In this… For the material world these incarnations are expanded. And what are they? First the puruṣāvatāra; then līlāvatāra; then guṇāvatāra, three; then manvantarāvatāra, four; then yugāvatāra, five; and then śaktyāveśāvatāra. Śaktyāveśāvatāra.

So these incarnations are manifested at different times according to the need. Just like in the Bhagavad-gītā it is stated,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

There is a system. In the process of this material world there is a system. Just like for maintenance of your state, United States, there is system of government, and there is an aim. Just like your government does not like that…, there should be no Communistic persons, and you write that ”We trust in God.” It is better to trust in God. You have got a system. Similarly, the maintenance of the whole material world, there is a system. It is not blind. Foolish creatures, they think that everything has come out of nothing, and it is being managed by nature. No. Behind nature there is God. In the Bhagavad-gītā you have learned, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] ”Under My superintendence the material nature is working.” Material nature is not blind. Just like foolish person, because he cannot see President Johnson and the governmental personalities, they think, ”It is going on. Nobody is there behind this government, and it is going on.” So similarly, persons who have no knowledge in the affairs of this material world, they think that ”This material nature is working, and automatically, by magic, the sun is coming out, the moon is coming out, and the season is changing, and everything is going on just like magic, and we are the master of everything.” Never think…, these foolish persons never think that they are not masters, they are servant, servant of the material nature.

So that is their foolishness. Therefore, when there is too much foolishness, so there is need of avatāra, incarnation, to correct. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Whenever there is, I mean to say, discrepancies in the maintenance of law and order of this material nature, there is need of avatāra, incarnation. Because it is God’s kingdom, it is also secondary kingdom-real kingdom is in the spiritual world-so God comes in different avatāra. And when the material world is created, the first avatāra is puruṣa-avatāra. The Mahā-Viṣṇu, Garbhodakaśāyī, They create. And then līlāvatāra. Līlāvatāra, under some particular circumstances, to save some particular devotee, or to display some particular feature… Just like Lord Rāma, He incarnated. He is līlāvatāra. Then guṇāvatāra. For maintenance of this material world there are different kinds of modes of nature, and to control those modes of nature there are avatāras, Brahmā, Viṣṇu, Maheśvara. Līlāvatāra. Then manvantarāvatāra. The changes of millenniums, that manvantarāvatāra. And then yugāvatāras, yugāvatāra, in each and every yuga. Just like this Kali-yuga. This is called Kali-yuga. In the Kali-yuga the incarnation is Lord Caitanya.

It is stated in the Śrīmad-Bhāgavatam… There is a chapter. Nava-yogendra, nine great mystics, met one very powerful king, and they explained, each and every one of them. They explained about spiritual things. And there was a transcendentalist amongst them. Amongst the nine personalities, there was one whose name was Camasa Muni. The Camasa Muni said… That is explained in the Śrīmad-Bhāgavatam. When he was asked by Viveha Mahārāja, the King Viveha, ”What is the avatāra of this Kali-yuga, especial?” then he mentioned,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

”Now, in this age of Kali-yuga, there will be avatāra, incarnation, who is Kṛṣṇa, but His color of the body is not black.” That is Lord Caitanya. Lord Caitanya was very fair complexion, nice looking. So kṛṣṇa-varṇaṁ tviṣā. Tviṣā, by complexion, He is not Kṛṣṇa, but He is Kṛṣṇa. Kṛṣṇa-varṇam tviṣākṛṣṇam and sāṅgo ’pāṅgāstra-pārṣadam. And He is associated by His confidential, I mean to say, devotees. You’ll find Lord Caitanya always crowded by His devotees, always. His dancing mood-you have seen the picture. Special associates, that Advaita, Gadādhara, Nityānanda. So that incarnation, who is Kṛṣṇa, but His color, His complexion, is not black, but He is associated with devotees… And the process of worshiping that incarnation is to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

So in this yuga, this Kali-yuga, incarnation is Lord Caitanya, and the process of worship is this sound vibration. That is mentioned. In every avatāra, every incarnation… Just like Lord Buddha. His name is also mentioned. And there will be another incarnation, Kalki. That is also mentioned. So they are mentioned, yugāvatāra. And śaktyāveśāvatāra. Śaktyāveśāvatāra. All avatāras, their mission is to preach the message of God. Avatāra has no other business. The message of God. Śaktyāveśāvatāra. This Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, this is also considered śaktyāveśāvatāra, the incarnation of sound. Incarnation of sound. It is described by Lord Caitanya that kali-kāle nāma rūpe avatāra: ”In this Kali-yuga, in this age, this incarnation of name-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare-to give facility to the conditioned soul.” They cannot do anything. It is very difficult to perform any other religious rituals. This, the best anywhere, everywhere-you can chant Hare Kṛṣṇa, Hare Kṛṣṇa. Nāmnām akāri bahudhā nija-sarva-śakti. Śakti, this word is used, śakti. And from śakti, that energy, śaktyāveśāvatāra. So this name is also śaktyāveśāvatāra.

bālya, paugaṇḍa haya vigrahera dharma
eta-rūpe līlā karena vrajendra-nandana

And when Kṛṣṇa personally comes, He can be seen in two features, bālya, paugaṇḍa: His childhood and boyhood, up to sixteenth year. That is the real feature of Kṛṣṇa, kiśora. And further features, that is expansion of Kṛṣṇa, Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19].

ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana
avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā ’vidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

Now, He is concluding about the topics of incarnation, that ”There are innumerable incarnations of Kṛṣṇa. Nobody can count.” He is giving the example: just like nobody can count how many waves are flowing in the river or in the ocean, similarly, it is impossible to count how many incarnation are there.

prathamei kare kṛṣṇa ’puruṣāvatāra’
seita puruṣa haya trividha prakāra’

Now, the first avatāra, first incarnation, is the puruṣāvatāra. He divides Himself into three. This is stated in the Viṣṇu Purāṇa:

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

Tāni jñātvā vimucyate. Now, in the Bhagavad-gītā you have read that,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Anyone who understands about the appearance and disappearance of God or His incarnation, simply by understanding this, one is liberated. And that person who understands, after quitting this material body, no more he comes here, but he goes back to Godhead to become one of His associates. Such persons who knows about the incarnations, they are not impersonalists. Therefore they do not merge in the impersonal Brahman feature, but they go to the different spiritual planets.

So viṣṇos tu trīṇi rūpāṇi: "That Viṣṇu, for the creation of this material world, takes into three forms, trīṇi rūpāṇi." Viṣṇos tu trīṇi rūpāṇi purusākhyāny atho viduḥ: "And all of them are known as puruṣāvatāras." Mahā-Viṣṇu puruṣāvatāra, Garbhodakaśāyī Viṣṇu puruṣāvatāra and Kṣīrodakaśāyī Viṣṇu puruṣāvatāra. They are called puruṣāvatāra. Ekaṁ tu mahataḥ sraṣṭṛ: "And the first puruṣāvatāra, who is called Mahā-Viṣṇu, He creates the material ingredients, which is called mahat-tattva." Everything requires ingredients. So the, I mean to say, original ingredients, the, what is called, subtle ingredients, they were created first by this Mahā-Viṣṇu. Then, from those ingredients, universes were produced. And each universe, ekaṁ tu mahataḥ dvitīyaṁ tv aṇḍa-saṁsthitam. The first puruṣāvatāra, Mahā-Viṣṇu, creates the ingredients, and the second Mahā-Viṣṇu enters in each and every universe. He is called dvitīya. And tṛtīyaṁ sarva-bhūta-stham: "And the third, He enters into the body of all living entities, Paramātmā, or the Supersoul." This is the division of three first incarnation.

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
'icchā-śakti', 'kriyā-śakti', 'jñāna-śakti' nāma

Now, Kṛṣṇa has immense potencies, which are divided into three. What is that? Icchā-śakti, kriyā-śakti, jñāna-śakti. Icchā-śakti means His potency, whatever He wishes, that can be done, icchā. Kriyā-śakti: then activity, kriyā-śakti. And jñāna-śakti, knowledge, knowledge. In the Vedic literature it is said, parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Svābhāvikī jñāna-bala-kriyā ca. Just like one potency is working, producing flowers, producing flowers. We are seeing that a flower is being produced automatically, so nicely scented, so nicely colored. But because we are fools, therefore we think it is being produced automatically. No. It is produced by the kriyā-śakti, by the active potency of God, kriyā-śakti. Jñāna-śakti: and there is such perfect knowledge that nobody can see any defect. You see a butterfly, how it is nicely painted. You just see duplicate in both the wings. Just like an artist paint nicely, it is painted. So we think it is coming out of nothing. This is our foolishness. Here is, that it is coming out of the jñāna-śakti. But His jñāna is so wide that simply by His desire, simply by His will, it can be executed. These are the things to be studied. Because we cannot see something before our eyes, that does not mean there is no existence. There is existence, but we do not know how one is working, how one is working. Svābhāvikī jñāna-bala-kriyā ca. Svābhāvikī jñāna-bala-kriyā.

Just like you see the anatomical condition of your body. Now, how this body is produced, how nicely, that every mechanical arrangement, the eyes (piece?), and the…? Just like a big factory and big office. The brain is the office, and stomach is the factory, and it is creating energy, it is coming to the heart and another place… Just like soap factory. Sometimes, in some place, it is being, some part of the manufacture is finished, another… In this way it is going on. But it is coming out a small pea. And how it is developing. In everything you can see. You take a seed, how it develops, a great tree. How much potency is there. So svābhāvikī jñāna-bala-kriyā ca. Everything is being done. I do not know. I claim, "It is my body," but I do not know how even a hair is growing. I do not know how it is replaced. I cut in the morning, and the next day, I see again there is. So these things are going on. Svābhāvikī jñāna-bala-kriyā ca. We have to study God's activity in this way, so many things, nature's study. So those who are intelligent, they can see that these things are working. What is that? Icchā-śakti, kriyā-śakti, jñāna-śakti, these three potencies of God, Kṛṣṇa, is working.

icchā-śakti-pradhāna kṛṣṇa-icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

Now, out of these three different potencies, then Kṛṣṇa expands Himself also to conduct or to control or to act on these three potential power. The icchā-śakti, willing potency, that is being controlled by His expansion which is known as Vāsudeva. Icchā-jñāna vinā nā haya sṛjana. Without desire and without knowledge, nothing can be created, nothing. Suppose we are manufacturing so many things. Now, the manufacturer is first of all thinking, willing, that "This sort of thing, if we manufacture, it will be very nicely sold in the market." That is icchā-śakti. Then he acts, acts on it. That is called jñāna-śakti. Without jñāna, without willing, nothing is produced. So whenever you find something produced, you must know, behind that production there is that will, the supreme will, the supreme knowledge. This is study. Icchā-śakti-jñāna…

icchā-jñāna vinā nā haya sṛjana
tinera tina-śakti meli' prapañca-racana

So this icchā-śakti, this potency of will, supreme will, and the potency of supreme hand and the potency of supreme knowledge, these three things are conducting all affairs in this material world.

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma prākṛtāprākṛta-sṛṣṭi karena nirmāṇa

And the potential activity, that is being done by the expansion of Saṅkarṣaṇa, either in this material world or in the spiritual world. So parāsya śaktir vividhaiva śrūyat [Cc. Madhya 13.65, purport]e. In this way the Lord is working in so many ways, and because we have no knowledge, we think that "There is no brain behind it. There is no knowledge behind it. Everything is coming out automatically, and we are the master of everything." That is called illusion. So by Kṛṣṇa consciousness, you will be free from this illusion, and you will know how God is working by His different potential power.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.255-281

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New York, December 17, 1966

Prabhupāda:

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛtāprākṛta-sṛṣṭi karena nirmāṇa

So out of three transcendental propensities of the Supreme Lord, icchā-śakti, jñāna-śakti and kriyā-śakti, the kriyā-śakti, that is represented by, or the controller of the kriyā-śakti is, Saṅkarṣaṇa, Balarāma. And with that potency, kriyā-śakti potency, the creation, both material creation and spiritual creation, are effected.

ahaṅkārera adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikuṇṭha sṛje cic-chakti-dvārāya

Cic-chakti-dvārāya. The spiritual potency is manifested in the spiritual world, Goloka Vṛndāvana and spiritual planets.

yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa

Actually, there is no creation in the spiritual world. The creation means it begins at a certain time and ends at a certain time, but in the spiritual world there is no such beginning. But because we find the creation of this material world by the kriyā-śakti potency of Lord, therefore it is understood that the spiritual world is also manifested by the same potency with the help of His spiritual energy.

sahasra-patraṁ kamalaṁ
gokulākhyaṁ mahat-padam
tat-karṇikāraṁ tad-dhāma
tad anantāṁśa-sambhavam
[Bs. 5.2]

That original planet, Goloka Vṛndāvana, is described here in the Brahma-saṁhitā, "just like a lotus flower."

māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

Now, so far this material creation is concerned, it is said here that "By His material potency, He manifests this material world and unlimited universes within the material world." So nobody should think that the material world has come out of nothing, out of void. No. This is confirmed in all Vedic literature and especially in the Brahma-saṁhitā, and in the Bhagavad-gītā also it is stated, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So material nature is not independent. It is a misunderstanding, a wrong conception, that matter is working out of its own accord. Matter has no power to work. It is a jaḍa-rūpā. Jaḍa-rūpā means it has no moving capacity or, what is called, initiative. Matter has no initiative. Therefore matter cannot manifest in such a way without the direction of the Supreme Lord. Māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa. Actually, it is His direction, but material potency is help only. That's all.

jaḍa haite sṛṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne

Jaḍa haite, from matter there is no possibility of any creation. The Saṅkarṣaṇa, He is manifestation of Saṅkarṣaṇa, Balarāma. He is the director of this material creation.

īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti

"Just like it is, in contact with the fire the iron becomes red hot and it become fire, similarly, in contact with Saṅkarṣaṇa, this material energy gets potency, and thereby the material manifestation is there."

etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau

In the Śrīmad-Bhāgavatam, in the Tenth Canto, it is stated that "This Rāma and Kṛṣṇa"-Rāma means Balarāma, and Kṛṣṇa-"They are the root of this material creation. And both of Them enters into each and every universe and maintains that." Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. This is mentioned in Śrīmad-Bhāgavatam:

sṛṣṭi-hetu yei mūrti prapañce avatāre
sei īśvara-mūrti 'avatāra' nāma dhare

"For material creation, the expansion of the Supreme Lord for the purpose of material creation is called incarnation. That is called avatāra."

māyātīta paravyome sabāra avasthāna
viśve avatari' dhare 'avatāra' nāma

”So all Viṣṇu expansions, they are in the spiritual world, and they all of them reside there. But when they come into this material world, it is called incarnation.” Actually, avatāra… This Sanskrit name is avatāra. Avatāra means who comes down from the spiritual world. Avatāri. Avatāri means descends. Descends. They are not born of this material energy. They descend from the spiritual world.

sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama

Now, puruṣa-rūpe, the first incarnation for this material creation, the Mahā-Viṣṇu, sa aikṣata. Simply by His glance, this material world begins its activity.

sei māyā avalokite sri-saṅkarṣaṇa
puruṣa-rūpa avatīrṇa ha-ilā prathama
jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

Ādau loka-sisṛkṣayā: ”Just before the creation the Mahā-Viṣṇu, He takes His incarnation, and He puts His glance on the material energy, and the creation begins.”

ādyo ’vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

So ādyo avatāra, the first puruṣāvatāra, Mahā-Viṣṇu, is very vast. Just imagine how much great He is, His body is, that from His breathing all these universes are generating.

sei puruṣa virajāte karena śayana
’kāraṇābdhiśāyī’ nāma jagat-kāraṇa

”That puruṣāvatāra, the first incarnation of puruṣa, He lies down in the water of Causal Ocean, and His name is Kāraṇābdhiśāyī Viṣṇu.”

kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati

Kāraṇābdhi-pāre. Just on the other side of the ocean, Causal Ocean, this material energy is situated. Virajāra pāre paravyome nāhi gati. And this material energy has no entrance in the spiritual kingdom.

pravartate tatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

Now, the description of the spiritual world is that there is no rajas-tamaḥ. These modes of passion and modes of ignorance is not there. Śuddha-sattva. Śuddha-sattva means simply goodness, pure goodness, without any tinge of passion and ignorance. So pravartate yatra rajas tamas tayoḥ sattvaṁ ca miśraṁ na ca kāla-vikramaḥ. There is no mixed goodness; simply goodness. And na ca kāla-vikramaḥ: ”And there is no influence of time.” This is the description of the spiritual world: ”There is no modes of passion, and there is no modes of ignorance, and there is no influence of time.” That means there is simply pure goodness. And in pure goodness we can understand our constitutional position: we can understand what is God, what is creation, everything. These are… Goodness means prakāśa. Prakāśa means knowledge comes out. And so long we are in ignorance and passion, there is no knowledge. In ignorance there is no knowledge at all, in passion there is some glimpse of knowledge, and in goodness there is full knowledge. So the living entities there, they are full of knowledge. Therefore they do not come into this material world. And na yatra kāla-vikramaḥ: and because there is no influence of time, therefore there is no past, present and future. In this material world there is influence of time. Therefore we have got this past, present and future.

So these things, of course theoretically we have to understand. But these are authentic explanation from scriptures, Vedic literatures. At least we have to accept them theoretically. The spiritual world means that there is no ignorance, there is no passion and there is no influence of time. Na yatra māyā kim utāpare: ”And this māyā, this illusion, is also absent.” Kim utāpare harer anuvratā yatra surāsurārcitāḥ: ”And there, in the spiritual planets, all the living entities, they are all surrendered souls, or followers of the Supreme Lord.” There is no misconception that ”I am Lord; I am God.” There is no such misconception. They are all clear of this nonsense ignorance. Anuvratā: they are always following. Therefore there is unity, oneness. There is oneness. God is one, and the living entities there, they are all followers, obedient of God. There is no influence of time, no influence of ignorance, no influence of passion. So that is perfect. That is spiritual kingdom, the description of spiritual world. This is from Bhāgavatam. And there are other verses in this chapter where this verse appears that, I have read it, that there are aeroplanes also. And the devotees, and the woman, they are just like lightning. So it appears there are men, there are women, there are airplane. Everything is there. Simply difference is that there is no influence of time. Influence of time there is no-that means there is no past, future and present, and there is no death. Death is the influence of time. An old man like me is going to die. Death means the influence of time is being acted on this body. So after a few days or few years, this must vanquish. So there is no influence of time.

So there is no death, there is no birth, there is no ignorance, and everyone is obedient, everyone is happy. And their features of body is also exactly like God. In the spiritual planets, all of a sudden if you go, you cannot distinguish who is God and who is not. Yes. Just like here also, when Kṛṣṇa comes, He appears just like one of us. So man is made after God. So so far features are concerned, there is no difference between God and man. But the difference is only that God has no material body; we have got this material body subjected to the influence of time. When Kṛṣṇa comes, He does not become old. He remains just like a boy even when He is great grandfather because on His body there is no influence of time. Because His body is spiritual, therefore there is no influence of time.

māyāra ye dui vṛtti-'māyā' āra 'pradhāna'
'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'

This material energy is divided into two: pradhāna and upādāna. Pradhāna and upādāna. The whole, total material energy is called pradhāna, and the material elements are called ingredients, upādāna.

sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari' kare vīryera ādhāna

Now, in the Bhagavad-gītā you have read that mahad-yonir mahad-brahma tāsām… It is stated there that ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I implement the seeds of living entities into the matter." So in the matter the living, the seeds of living entities, as we are, they are impregnated. As the father impregnates the mother, similarly, this material nature is just like mother, and therefore material nature is worshiped as mother, goddess, mother goddess, Durgā, Kālī. Yes. And this worship of the country, nationalism, that is also the same matter-worship. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. So, so long we are not enlightened, we are worshiper of this matter, energy. And when we are advanced in knowledge, then we are worshiper of the Supreme. So Kṛṣṇa consciousness means advanced stage of knowledge. It is not in the material platform. Therefore anyone who is in Kṛṣṇa consciousness appropriately and thoroughly, he is liberated from material consciousness.

svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bīja' tāte kailā samarpaṇa

In the Śrīmad-Bhāgavatam there is this evidence:

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sā 'sūta
mahat-tattvaṁ hiraṇmayam

So from this version of the Śrīmad-Bhāgavatam, that the living entities as seeds they are coming from the spiritual world… They are not product of the matter. Therefore it is not possible to produce living entity with material chemicals and material elements. It is not possible. As some of the modern scientists, they claim that "We shall now give life," or they advertise in that way, so from this verse we can understand that it is not possible, because these living entities, they are just like seeds, and they are coming from the spiritual world, from the body of the Supreme. Those spiritual living entities are desirous of enjoying sense gratification, they are allowed to this material world, and others, they are in the spiritual world.

kāla-vṛttyā tu māyāyāṁ
guṇamayyām adhokṣajaḥ
puruṣenātma-bhūtena
vīryam ādhatta vīryavān

So there is another verse, that how the seeds are given within this material world:

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

Now, here is a short description of the creation. First, material energy; then the seeds of the living entities are impregnated into that material energy; and then mahat-tattva, from the material energy, the ego, false ego, comes out. First manifestation of this material world is this false ego, mahat-tattva. Trividha ahaṅkāra. Yāhā haite devatendriya-bhūtera pracāra: "And from this ego, all these human beings or demigods or other living entities, they are coming out."

sarva tattva mili' sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana

"In this way the Lord created unlimited number of universes." This one universe which you have seen, that is one only; but there are innumerable universes. That is created.

iṅho mahat-sraṣṭā puruṣa-'mahā-viṣṇu' nāma
ananta brahmāṇḍa tāṅra loma-kūpe dhāma

"Now, the expansion of Kṛṣṇa who is doing all this material expansion, He is known as Mahā-Viṣṇu, Mahā-Viṣṇu."

gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya

Now here is a nice example. You have seen the sunshine entering your room through a hole of your window, and you will find so many atomic demonstration. So these brahmāṇḍas, the so many universes, they are emanating from the breathing of Mahā-Viṣṇu in that way.

punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tāṅra, saba-māyā-pāra

In this way all the universes, they enter into the body of Mahā-Viṣṇu after the creation is over and again comes out. In this way it is coming and going, coming… Bhūtvā bhūtvā pralīyate [Bg. 8.19]. In the Bhagavad-gītā it is said that they are coming and going within. This is the way of material nature. And here is another evidence from Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Now, such a vast, gigantic Mahā-Viṣṇu, of whose breathing producing these universes and whose inhaling, annihilating all the universes-such vast Mahā-Viṣṇu is only part and part of the expansion of Kṛṣṇa, or Govinda. So Brahmā says, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So just we have to imagine how much potential is the Lord Kṛṣṇa.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.281-293

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New York, December 18, 1966
Prabhupāda:
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

Kṛṣṇa's first expansion, second expansion, the third expansion. The third expansion is Mahā-Viṣṇu. So Mahā-Viṣṇu's potency is described in the Brahma-saṁhitā: yasyaika-niśvasita-kālam athāvalambya. Niśvasita-kāla means the breathing period. Just abiding by the breathing period of that Mahā-Viṣṇu, jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ. Jagad-aṇḍa-nāthāḥ means the supreme creature, created, supreme created creature, Brahmā. Brahmā is the principal supreme creature in each, every universe. There are innumerable universes, and there are innumerable Brahmās also.

You will find in Caitanya-caritāmṛta, it is quoted from Śrīmad-Bhāgavatam that one sometimes… It is called līlā, pastimes, that Brahmā, when Kṛṣṇa was here on this planet, so Brahmā was very much proud that "Kṛṣṇa is now in the earthly planet, and this earthly planet is one of the innumerable planets under my control." Brahmā is the controller, is the primal, principal living entity in this universe, so he was little proud that "Kṛṣṇa is within my control." So therefore Kṛṣṇa, because He is Paramātmā, He knows everything, what one thinks, what one does. So Kṛṣṇa asked Brahmā to come and see Him. So Brahmā came. Brahmā came. His doorman informed Kṛṣṇa that… Doorman asked Brahmā, "Who are you, please?" "Now, you say Kṛṣṇa that I am Brahmā. I have come to see Him." So when the doorman informed Kṛṣṇa that in Dvārakā, when Kṛṣṇa was there as king, so Kṛṣṇa asked, "Oh, which Brahmā? Which Brahmā?" The doorman came back again and informed that "Which Brahmā you are?" So Brahmā became astonished: " 'Which Brahmā?' I am the Brahmā. I am the supreme creature within this universe, and 'Which Brahmā?' " He was surprised, and he said, "Tell Kṛṣṇa that four-headed Brahmā." Brahmā has four heads. So Kṛṣṇa called him, "All right, come on." So he came, and he offered his obeisances, and Brahmā asked Him, "Kṛṣṇa, my Lord, may I ask You some question?" "What is that?" "Your doorman asked me, 'Which Brahmā?' So does it mean there are other Brahmās also?" Kṛṣṇa said, "Yes, there are innumerable Brahmās. You are only four-headed. There are eight-headed, there are sixteen-headed, thirty-headed, sixty-four-headed, hundred-twenty-eight-headed, and millions of headed. So all right, I am calling them all." So Kṛṣṇa called all the Brahmās, and by His māyā, Brahmā could see them, but they could not see this four-headed Brahmā, and each of them came and offered obeisances to Kṛṣṇa, and they asked, "My Lord, what can I do for You? You have asked me?" "Yes. I have not seen you for so many times, so many days, so I have called you." So they came, thousands and millions of Brahmās came, and offered obeisances, and they went away. And this Brahmā, four-headed Brahmā, remained in the corner, "Oh, what is I am?" So this is Kṛṣṇa's creation.

So here it is stated that yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. "Only just abiding by the breathing period of Mahā-Viṣṇu"-there are millions of Brahmās-"they are living." And each Brahmā's period… That you have read in the Bhagavad-gītā: sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ [Bg. 8.17]. The Brahmā's one day means 4,300,000's times 1000. That is Brahmā's twelve hours. Similarly, twenty-four hours, one day. Now calculate one month, such one years, such hundred years. So that hundred years of Brahmā is only a breathing period of Mahā-Viṣṇu, just like we are breathing, our inhalation and exhalation is going on. So during the breathing period, when the breathing is out, all these brahmāṇḍas become created, and when it is inhaled, all, they are closed, account closed. So this is going on. And such Mahā-Viṣṇu is the part, one of the fourth part of Kṛṣṇa's expansion. That is stated. Lord Caitanya is giving evidence from Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

"I worship that Kṛṣṇa, Govinda, whose fourth dimension, fourth expansion, is Mahā-Viṣṇu, in whose breathing period all these Brahmās, or the principal head of each brahmāṇḍa, they live."

samasta brahmāṇḍa-gaṇera iṅho antaryāmi
kāraṇābdhiśāyī-saba jagatera svāmī

"Now, this Mahā-Viṣṇu, the puruṣāvatāra, incarnation of puruṣa, of Kṛṣṇa, is the principal Supreme Personality of Godhead of all the brahmāṇḍas, all the many thousands of brahmāṇḍas."

eita kahiluṅ prathama puruṣera tattva
dvitīya puruṣera ebe śunaha mahattva

Now, He said, "Now I have explained to you about the first incarnation, avatāra. Now just try to hear about the second, second Viṣṇu." First Viṣṇu is described. Now second Viṣṇu, what is that? Sei puruṣa: "That Mahā-Viṣṇu," ananta-koṭi brahmāṇḍa sṛjiyā, ananta-koṭi, "innumerable universes came out of His breathing period by breathing." Sṛjiyā means "He created." Ekaika-mūrtye praveśilā bahu mūrti hañā: "Now, this Mahā-Viṣṇu again expanded Himself in millions and millions Viṣṇu form and entered in each brahmāṇḍa." The same Viṣṇu, Mahā-Viṣṇu, expanded Himself in millions other forms.

praveśa kariyā dekhe, saba-andhakāra
rahite nāhika sthāna, karilā vicāra

"When He entered in each universe, it was all dark. So He began to think."

nijāṅga-sveda-jale brahmāṇḍārdha bharila sei jale śeṣa-śayyāya śayana karila

Now, in each brahmāṇḍa… This universe, what we are seeing, it is only half. Half is full with water. And where is that water, we cannot see. But there is water. Just like a ball, and half the ball, inside, is filled with water. So and wherefrom this water came? Viṣṇu, the Viṣṇu which entered each universe, from His perspiration He created this water. And He laid down on the water. This is called Śeṣaśāyī Viṣṇu or Garbhodakaśāyī Viṣṇu. Tāṅra nābhi-padma haite uṭhila eka padma: "And then He created one lotus flower from His navel." You have seen that picture in the title page, title cover. Nābhi-padma. Sei padme ha-ila brahmāra janma-sadma: "And from that lotus flower, on that lotus flower, the Brahmā, the first created being, was manifested."

sei padma-nāle ha-ila caudda bhuvana
teṅho 'brahmā' hañā sṛṣṭi karila sṛjana

And this Brahmā is a living being, jīva-tattva. He is not Viṣṇu-tattva. Just see how much a living being can be powerful. 'Now, Brahmā was created by this Garbhodakaśāyī Viṣṇu, and Brahmā in his turn, he created all these planetary systems." There are fourteen status of planetary system, caudda bhuvana: Bhūrloka, Bhuvarloka, Janaloka, Maharloka, Tapoloka, and similarly, there are fourteen planetary systems all over this universe.

'viṣṇu'-rūpa hañā kare jagat pālane
guṇātīta viṣṇu-sparśa nāhi māyā-sane

"Now, this Viṣṇu has nothing to do. He is not affected by this material contamination." That is the power of Viṣṇu. Just we are living entities. When we come into this material world, we become contaminated, we become affected by the influence of this material nature. But Viṣṇu, although He is looking after the management of creation of this brahmāṇḍa, He is not affected. He is not affected.

'viṣṇu'-rūpa hañā kare jagat pālane
guṇātīta viṣṇu-sparśa nāhi māyā-sane
'rudra'-rūpa dhari kare jagat saṁhāra

And when these material worlds or universes are to be annihilated, the same Viṣṇu in His form of Lord Śiva, Rudra-rūpa, He annihilates. So Viṣṇu creates, and Lord Śiva annihilates, and Brahmā is in charge of this universe.

brahmā, viṣṇu, śiva-tāṅra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra

Now, this material world is created, it is, it stays for some time, and it is again annihilated. Just we have seen in the Bhagavad-gītā, bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is the nature. This material nature is like that. Just like you have seen one lamp. Once it is extinguished; once it is light. Similarly, there is creation, there is maintenance and there is annihilation of this material world. Now, these three functions are controlled by three guṇāvatāras, qualitative incarnation of the Supreme Lord. What are they? Now, Viṣṇu… Viṣṇu is the incarnation of the modes of goodness, and Śiva is the incarnation of the modes of annihilation, and Brahmā is the in-charge. Brahmā is secondary. Brahmā is the secondary creator. First of all, the everything is, the principle, the material principle ingredients and the guṇas and the everything is created by Viṣṇu. Then, the secondary creation, with those ingredients, all these planetary system, everything, is created by Brahmā. So Brahmā is also a secondary creator. And then Viṣṇu maintains. Just like to a carpenter you give wood and planks and materials and screw and other thing, and the carpenter makes a very good cabinet, and you maintain that, similarly, this brahmāṇḍa, the secondary creation, is Brahmā, and Viṣṇu is the maintainer, and when it is to be destroyed, it is destroyed by Lord Śiva. These three guṇāvatāras. Brahmā, viṣṇu, siva-tāṅra guṇa-avatāra. They are incarnations of Kṛṣṇa's guṇa. So in other words, it is to be understood that these three guṇas, they are also coming from Kṛṣṇa, three guṇas. So therefore, for Kṛṣṇa, there is no such distinction.

Several times just I have explained this thing, but this material, spiritual, or the qualitative differences, that is for us, not for Kṛṣṇa. How it is? Just like government has got different departments. There is criminal department, civil department, and this department, that department, so many departments. Now, for us the criminal department may not be so pleasing or civil department may be very much pleasing, but for the government both the departments are equal because they have to maintain equally, either criminal department or the civil department. The government has no distinction that "This is criminal department; therefore this department should be neglected," or "It is inferior." No. Rather, in criminal department the government may spend more than civil department. Similarly, these distinctions, these qualitative distinctions, matter, spirit, and the different kinds of modes, they are distinction for us, not for Kṛṣṇa. He is Absolute. He is Absolute. To the Absolute, there is no such distinction. Therefore when Kṛṣṇa comes, when Kṛṣṇa comes in this material, He is not affected by this. Suppose the minister, the secretary of the president, goes to the criminal department to see the prison house. He is not affected by the prison rules. It is simple to understand. If the prisoner thinks, "Oh, he is also one of the prisoners because he has come here," this is nonsense. He is not prisoner. Similarly, when Kṛṣṇa comes in this material world, if a foolish man thinks that he is also one of us, he is foolish number one. Therefore in the Bhagavad-gītā it is stated, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ: [Bg. 9.11] "Foolish persons, they think that I am one of them." These examples are very nice. We can understand.

So here it is stated that Viṣṇu…,

brahmā, viṣṇu, śiva-tāṅra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra
hiraṇyagarbha-antaryāmi-garbhodakaśāyī
'sahasra-śīrṣādi' kari' vede yāṅre gāi

In the Vedas there is a prayer, Sahasra-śīrṣā. That is very famous prayer. That prayer is offered to this Viṣṇu. Which Viṣṇu? The Garbhodakaśāyī Viṣṇu, the Viṣṇu who has entered in every universe, that Garbhodakaśāyī Viṣṇu.

ei ta' dvitīya-puruṣa-brahmāṇḍera īśvara
māyāra 'āśraya' haya, tabu māyā-pāra

Although this Viṣṇu is the shelter, shelter of the material energy, still, He has nothing to do with this material energy. He is free from the contamination of material energy. In the Śrīmad-Bhāgavatam there is a verse: apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca yad apāśrayam. When Vyāsadeva, he was just attempting to write Śrīmad-Bhāgavatam by bhakti-yoga, he saw two things: apaśyat puruṣaṁ pūrṇam. He saw the Supreme Personality and the material energy, apāśrayam, just far away from Him. Because this māyā's task is very thankless task. Māyā's task is very thankless task because she is in charge of these conditioned souls, and her business is to give all the conditioned souls always miseries. Trisura. You have seen in the hand… You might not have seen, but there is a picture of Durgā, she has got three, trisura. Trisura means three kinds of miseries. So the māyā, this material nature, is inflicting upon the conditioned soul always three kinds of miseries so that they can come to their consciousness, Kṛṣṇa consciousness. But the conditioned souls are so foolish and so dull, they have accepted, "Oh, these miseries are very palatable." Yes. They have no sense that they are always in three kinds of miseries: adhyātmika, adhibhautika, adhidaivika. This is constantly going on. Just like in the prison house, when the prisoners are there, it is not meant that they should be comfortably situated there. The prison house (is) meant for giving them always some trouble so that they can come to their consciousness that "We have broken. We are lawbreakers. Therefore we are punished here." But if the prisoner becomes so fool that "All right. Don't care for this prison. Let me finish this term and again commit nuisance and again come to the…" That is going on.

So gatāgataṁ kāma-kāmā labhante. So the conditioned souls, they are not coming to the sense that what is their position. This position, by the grace of some special representative of the Supreme Lord or by the Supreme Lord, is offered to these conditioned souls, that "This is not your place. You are part and parcel of God. Your place is in the kingdom of God. Your place is there. You are…" Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati: [Bg. 15.7] "You are struggling very hard within this material nature. Just try to understand your position." So these things are described in scriptures, in the Vedas, so that these foolish conditioned souls may come to their senses and try to become Kṛṣṇa conscious and make their life successful so that they can go back to home, back to Godhead.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.294-298

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New York, December 19, 1966

Prabhupāda:

tṛtīya-puruṣa viṣṇu-'guṇa-avatāra'
dui avatāra-bhitara gaṇanā tāṅhāra
virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho-pālana-kartā, svāmī

So Garbhodakaśāyī Viṣṇu; then next Viṣṇu, the third incarnation, is Kṣīrodakaśāyī Viṣṇu. Within this universe there is a planet near the polestar which is called Kṣīrodakaśāyī planet, and there Lord Viṣṇu in His incarnation of antaryāmi, Supersoul… He is acting as the Supersoul. And He is the universal form. When you think of universal form of the Lord, that is the manifestation of this Kṣīrodakaśāyī Viṣṇu. And that Kṣīrodakaśāyī Viṣṇu as Paramātmā, Supersoul, is situated in everyone's heart, even within the atom also. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Paramāṇu means atom. Within the atom also. We think of God as very great, universal form, but God can take also form less than the atom. That is God's power. He is not only great, greatest, but He is the smallest. Aṇor aṇīyān mahato mahīyān. Mahato mahīyān means greatest of the great, and aṇor aṇīyān, the smallest of the small. We cannot think how small He can become. That is His inconceivable potency. So within this material world, He is within the atom, and He is within everyone's heart, in everywhere, all-pervading, and at the same time universal form, the biggest form.

virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho-pālana-kartā, svāmī

Now, He is the maintainer of… Whatever we are enjoying, it is due to His mercy. In the Kaṭhopaniṣad, er, Māṇḍūkyopaniṣad, it is stated, nityo nityānāṁ cetanaś cetanānām, eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Now, He is the supplier whatever we want. So as pālana-kartā, as the maintainer, as the Supersoul, He is supplying. He is supplying whatever you want: "All right." So we should not approach God as supplying agent. That is the lowest stage. He is supplying even to the cats and dogs. Then what is the difference between human being and the cats and dogs? Just like a small child, he is supplied all necessities by the father, but when the child is grown, he wants to serve the father, similarly, to make God as order-supplier, "O God, give us this. Give us that…" God is giving. You ask or not ask, He will give you because, after all, you are all children. So He takes care of His children. But you may say that "Why the childrens are differently treated? Somebody is supplied sumptuously, and somebody is not. Why this difference of treatment?" That difference of treatment is also for good. How? Just like a mother has got five children. One of them is suffering from fever, is ill. Now, very nice foodstuff is prepared. All the children come, and mother is supplying. And when the feverish child comes, "Oh, you don't sit here. You cannot take." "Why?" "Oh, you are diseased. You cannot take." Do you think that mother is partial to this child and that child? No. Anyone who is not supplied as he wants, that is due to his own disease, chronic. So if God does not supply him sufficiently, it is good for him. Therefore, in spiritual advancement a poor man is in more advantage because he can think of God. Provided he is virtuous, he will think of God. Catur-vidhā bhajante māṁ sukṛtino 'rjuna.

So this supplying, God is supplying. Eko bahūnāṁ vidadhāti kāmān. That one… There are two living entities, one Supreme and others; one singular number, other plural number. We are amongst the plural number, nityo nityānām. Nityānām, this is plural number, "Amongst many eternals." So we are amongst the many eternals. We are also eternal. We have got that qualitative, I mean to say, thing. Eternity is the same quality as of God, as of ours. We are eternal; God is eternal. That's all. But we are amongst the plural number. Nityo nityānām. And He is the singular number. And it is particularly stated that eko, that singular number, eternal puruṣa, He is supplying everyone's necessities. So God is supplying everyone's necessities. Either you are cat or dog or demigod or President Johnson or anyone, everyone is dependent on God's supply. We cannot be independent. If God stops supplying, you cannot manufacture. If there is food grains, there is no food grain, you cannot chew your dollar notes. What you will do (with) your hundred dollar notes? So He is the supplier. Eko bahūnāṁ vidadhāti kāmān.

So we should be… This is knowledge of God. We should be in love of God, means "Oh, God has supplied us so many things." Why not? Therefore pure devotees, they like to supply God. They want to become order-supplier of God, not to make God as order-supplier. What God wants? God wants that make everyone God conscious, Kṛṣṇa conscious. He sends His son. He sends His books. He comes Himself. That is His mission. He wants that all these suffering living entities, they should become Kṛṣṇa conscious and be happy. God wants it. In the Bhagavad-gītā it is clearly stated. So if you wants to supply the want of God, God wants it. If you become yourself Kṛṣṇa conscious and try to serve God by spreading this mission all over the world, that is the best service. That is the best service to Lord, to become yourself a field worker, field worker. God is very much anxious to get back His, these mad sons. In this material world everyone is mad, crazy. It is a difference of degrees only. I may be more crazy than yourself, but we are all crazies. And as soon as we are fixed up in Kṛṣṇa consciousness, our craziness is vanished. Yes. That is our constitutional position. The part is to serve the whole. We are part and parcel. So this is a chance. This manifestation of this material world is a chance to have that opportunity. And especially this human form of life is a, the boon for understanding this Kṛṣṇa consciousness. If we miss this opportunity, then we are unfortunate. Unfortunate.

puruṣāvatārera ei kailuṅ nirūpaṇa
līlāvatāra ebe śuna, sanātana

Now I described about the three puruṣa incarnations. What is that? Mahā-Viṣṇu… Yes. Kāraṇārṇavaśāyī Viṣṇu, or Mahā-Viṣṇu; then Garbhodakaśāyī, or Hiraṇyagarbha; Kṣīrodakaśāyī or the Supersoul, antaryāmi. The three Viṣṇu incarnation description is finished. Now He is trying to explain līlāvatāra, pastimes. God has got all propensities. So if He wants to fulfill some propensity, then He comes here to exhibit, to manifest that. Just like God comes here, just Rāmacandra, Lord Rāmacandra. And what was the main function of Lord Rāmacandra? He fought with Rāvaṇa, His enemy. So this is called līlā. What is that līlā, līlā pastime? When God wants to have some desire to fulfill, that "I should fight…" Sometimes you sometimes feel mock fighting with friends or with your children. Similarly, wherefrom this desire comes unless the desire is in God? Because He is the origin of all, everything. So don't you feel sometimes, mock fighting? That is enjoyment, fighting with friends, boxing. That is not fighting. That is enjoyment. Similarly, God wants to enjoy by fighting. So Vaikuṇṭha, there is no fighting because nobody can be found there enemy. Everyone is obedient servant. Therefore He comes here to find out some enemy. The two functions are served. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He satisfies His fighting spirit; at the same time, He protects the devotees and protects that enemy also by killing him. Because when a demon is killed by the Supreme Lord, he is at once liberated. The liberation which he had to achieve after many, many births, he at once achieves. That is the advantage. So He saves the enemy and saves the devotee, and at the same time, He satisfies His fighting desire. So God is good. So any fight, that is also good. It is not that Kṛṣṇa is inducing, inciting Arjuna, fight. There is a plan, big plan. So foolish people who criticize, "Oh, Kṛṣṇa is inciting war. We are very good men, nonviolence." So this "good man" has no value. That fighting has much value. But there is a plan, good plan. So this is called pastime, līlā, līlāvatāra.

So what are the līlāvatāra? Lord Caitanya says, līlāvatāra kṛṣṇera nā yāya gaṇana: "How many number of līlāvatāras are there, nobody can count." God is unlimited, so anything manifested by Him is unlimited. That cannot be calculated by us. So there are so many līlāvatāra. Pradhāna kariyā kahi dig-daraśana: "Some of them I am just mentioning." Nobody can fully calculate or understand how many līlāvatāras are there and where it is going and how it is going on. But it is going on. The same example, that the sun is always in the sky. Now, where it is, that you have to find out. But sun is always in the sky. Similarly, the līlāvatāra is always there. Just like Kṛṣṇa. In this planet Kṛṣṇa is not present, but in some of the universe He is present. His avatāra is going on, is going on. In every minute, every second, He is taking His birth and He is fighting in the Kurukṣetra. That is called nitya-līlā, eternal. His everything eternal. He is eternal; whatever He does, that is also eternal. And because we are conditioned, we cannot understand His eternity, His unlimitedness. But He's unlimited; His everything is unlimited.

So Lord Caitanya confirms that how many līlāvatāras, incarnations, are there. We want to everything make limited because we are all limited sense, limited understanding, limited… Everything is limited, and God is unlimited. That we do not understand. We try to understand God with our limited means. That is our folly. Therefore we don't believe. "Oh, God is doing like that? Oh, God is lifting hill? How it is possible? This is story." How? Why it is story? God is omnipotent, and God cannot lift a hill? He is floating so many planets in the air, weightlessness, and He cannot lift a hill? Because I do not believe He is God. Avajānanti māṁ mūḍhā: [Bg. 9.11] "Foolish rascals, they consider Me as ordinary man: 'Not Kṛṣṇa, but me. You offer your respect to me. I am God. I am competitor Kṛṣṇa.' " So these are foolishness. He is unlimited; His everything, He is unlimited.

Now Lord Caitanya (is) mentioning some of these main features of these līlāvatāra.

matsya, kūrma, raghunātha, nṛsiṁha, vāmana,
varāhādi-lekhā yāṅra nā yāya gaṇana

Some of the principal avatāras, they are mentioned. Matsyāvatāra. During Vaivasvata Manu there was devastation, and in that devastation, Lord took Matsyāvatāra, incarnation of fish, and He protected the Vedas.

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare **

The poet Jayadeva, a great devotee poet, is singing that "In the devastation, my Lord Keśava, You have assumed the form of fish." A great muni was sitting. He was meditating. And after taking his bath in the ocean, in the sea, he brought one pot of kamaṇḍalu. Kamaṇḍalu, that pot, you have seen. He found a little fish there. Then, within few seconds, that fish covered all the pot, and the muni thought, "Oh, He is growing so rapidly. All right, let Him have some big pot." So he gave Him big pot. Then again He became full. Then in this way he had to put it in the ocean, and He became oceanlike. Then he understood that He is God. So this is Godly power. He can take the shape… As the ocean is big, so He'll take and take this bigger-than-the-ocean form. But He is the maker of all forms. He has made ocean. But is it very difficult to understand how God becomes fish? That does not mean that every fish is God. No. So there is Matsyāvatāra.

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam **

Similarly, He took the incarnation of tortoise, Kūrma. There was a churning of the ocean, and the churning rod must be rested on something solid. So He became the churning rod, resting. And the hill, Mandara Hill, was placed, and He was feeling some itching sensation. So it was nicely itched by churning rod. So this is… He is Kūrmāvatāra. Then Raghunātha. Raghunātha. Raghunātha, this Rāma, Lord Rāma, He came to kill that daśanana, who had ten faces. Vitarasi dikṣu raṇe dik-pati-kamanīyam. So in this way there are innumerable incarnation of pastime. Nṛsiṁha. Nṛsiṁha.

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

Nṛsiṁha. Nṛsiṁha means half-lion and half-man, and this shape was assumed by the Lord to kill Hiraṇyakaśipu, the father of Prahlāda. Prahlāda was a great devotee of Lord, and his only fault was that he was a great devotee. His father wanted to kill him. So it is very dangerous also to become devotee. Even the father will be prepared to kill you. You see? The mother will be prepared to kill you. And what to speak of others, complaining, ”O Swamijī, you are disturbing our sleep.”

So although we have made our friendship with Kṛṣṇa and He will always protect us, but at the same time this devotional line is risky also, that we create so many enemies. There are many examples in the history of this devotional service that unnecessarily people become enemy to these innocent devotees. Even a innocent boy like Prahlāda Mahārāja, five years old. But a devotee cannot give up his profession. You see? He was being chastised so many times by his atheistic father, but what Prahlāda Mahārāja was doing? Oh, because he was king, he ordered the teachers that ”This boy is coming home and chanting Hare Kṛṣṇa. What is this nonsense?” Teachers were asked. Teachers said, ”My dear sir, we do not teach Hare Kṛṣṇa. According to your regulation, we are secular. (laughter) There is no possibility of teaching God or God’s name. This boy, I do not know wherefrom he has got this Hare Kṛṣṇa.” (laughter) Oh, he became very angry: ”Where you have got your Hare Kṛṣṇa?” ”Father, from where you have got your anger, I have got that Hare Kṛṣṇa. (laughter) He is the supplier. You want to be angry; He supplies anger. And I want to chant.” Oh, he becomes more angry. So, but that boy, what he was doing? That teacher was forbidden, secular, and the father was enemy. Still, he was taking some opportunity as soon as the teacher is out: ”O my dear friends, come on. I shall speak to you Hare Kṛṣṇa and the science.” So this should be our, your policy. Whenever there is some chance, just preach this, whenever there is chance. But you should always know that you will find enemies, but you don’t be afraid. Go on with your work.

So Prahlāda Mahārāja, he was such a nice devotee. And to protect him when he was just going to be killed by his father… And his father was very good politician. He took benediction from Brahmā that he will not be killed by anyone. Means by policy he took benediction from Brahmā that ”I shall not be killed by man.” ”Oh, yes.” ”I shall not be killed by demigods.” ”That’s all right.” ”I shall not be killed by any animal.” ”That’s all right.” ”I shall not be killed in day.” ”That’s all right.” ”I shall not be killed at night.” ”That’s all right.” ”I shall not be killed by any weapon.” ”That’s all right.” And he said, ”Now it is finished. Everything is now secure. I cannot be killed in day. I cannot be killed at night. No man can kill him (me). No demigod can kill me. No animal can kill me. Then where is the killing? Everything finished.” But God is so cunning that He assumed neither man nor animal, and no weapons. He killed him with the nails. He never expected that ”I will be killed by the nails.” This is the definition by negation, defective definition. In argument, if you define negatively, ”This is not this. This is not this. This is not this,” then something will come that will nullify all your arguments. So he protected himself in all negative ways: ”This will not. This will not. This will not. This will not.” Something came which was not in his power. So this Nṛsiṁhāvatāra.

Then Vāmanāvatāra. Vāmanāvatāra, I have already mentioned, that He became a dwarf brāhmaṇa boy and took all the possession that Mahārāja Bali. This Mahārāja Bali was grandson of this Mahārāja Prahlāda. So these are līlāvatāra pastimes. Pastimes means exchange of dealing between the devotees and the Lord, between the living entities and the Lord, exchange. Either there are twelve kinds of humor, rasas… Sometimes He deals as enemy; sometimes He deals as friend; sometimes He deals as so many things. There are twelve. So we are all related with God in some humor out of these twelve, either as enemy or as friend or servitor or lover or as son or father, as the master and servant. In so many ways we are related. And when these relationship is exchanged between God and the living entity, that is called līlā, līlā, pastimes. So līlāvatāra. We shall explain again to…

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.298

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New York, December 20, 1966

Prabhupāda:

matsya, kūrma, raghunātha, nṛsiṁha, vāmana
varāhādi-lekhā yāṅra nā yāya gaṇana

Now Lord Caitanya is describing about līlāvatāra. So they are some of the names of the līlāvatāra. There are innumerable līlāvatāra, but these are some of the names: Matsya, Kūrma, Raghunātha, Nṛsiṁha, Vāmana, Varāhādi. In Śrīmad-Bhāgavatam there is a verse in which some of the names of the līlāvatāra is mentioned:

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvaṁ pāsi nas tribhuvanaṁ ca tathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanaṁ te

So all these incarnations, especially this līlāvatāra, līlā incarnation, they come, they descend on this material world, to settle up some disturbances by the demons. There are two classes of men in this world, the deva and the asura. Deva means those who are devotees, those who are conscious, Kṛṣṇa conscious, they are called deva, gods, demigods. And demigod does not mean that something extraordinary. They are also living entities like us, but they are completely Kṛṣṇa conscious, and therefore they have got unlimited power, and they are entrusted with some of the management of this material world. They are called deva. And the asuras, demons, atheists, they are not entrusted. They are simply meant for creating disturbances. So when the atheist class, the number of atheist class, increases, at that time it becomes intolerable for the devas and the gods to remain here because the asuras can create much disturbances. So at that time, indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge [SB 1.3.28]. Indrāri. Indra means the head of the demigods. When his enemies are increased and create disturbance, these līlāvatāras, they come. As it is stated in the Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] "Just to deliver the faithful and to annihilate the unfaithful," yuge yuge sambhavāmi, "I come in every millennium."

līlāvatārera kailuṅ dig-daraśana
guṇāvatārera ebe śuna vivaraṇa

Now Lord Caitanya says, "I have mentioned some of the līlāvatāra. Now, Sanātana, you just hear from Me about guṇāvatāra." Guṇāvatāra means the incarnation of the material qualities. There are three qualities in the material world: goodness, passion and ignorance. So each quality is controlled by the Supreme Lord Himself by His expansion of different incarnation. Brahmā, viṣṇu, śiva-tina guṇa avatāra. Now on these three qualities, material modes of nature, the heads are Brahmā-Brahmā, the first living creature, Brahmā-and Viṣṇu-Viṣṇu, God Himself-and Śiva, Lord Śiva. Śiva's position is between Brahmā and Viṣṇu. Viṣṇu is God, and Brahmā is living entity. Gradation. Living entities, they are also parts and parcels of God. Śiva is also part and parcel of God. Viṣṇu is also part and parcel of God. But there are degrees of power. That we have already discussed. Kṛṣṇa is cent percent, Viṣṇu is ninety-four percent, Śiva is eighty-four percent, and we living entities, we are seventy-eight percent. So tri-guṇa aṅgīkari' kare sṛṣṭy-ādi-vyavahāra. They have nothing to do with these material modes of nature. Just like a person in charge of the criminal department or jail department, but we should not think that he is also one of the prisoners because he is in charge of the jail department. No. Similarly, Śiva, Lord Śiva, he is in charge of the modes of ignorance, but he is not ignorant. He is the most enlightened devotee of Lord. He has got a paramparā, disciplic succession, which is called Viṣṇu Svāmī-sampradāya. There are four sampradāyas of great devotees of Lord: one from Brahmā, one from Śiva, and one from Lakṣmī, and one from the Kumāras. So Lord Śiva, although he is in charge of the department of the modes of ignorance, but he is not ignorant. You should not mistake that. Similarly, Brahmā is also in charge of this passionate department, creative initiation. This, whatever we are creating, the creative incentive, that is from Brahmā, passion. And ignorance, they neither create… They simply destroy. And Viṣṇu, He has taken the charge of maintenance, because without God nobody can maintain us. Eko bahūnāṁ vidadhāti kāmān: "One personality, one eternal personality, He maintains all other plural eternities." We are also eternities, but we are maintained by Viṣṇu. Even Brahmā is also maintained by Viṣṇu, and Śiva is also maintained by Viṣṇu. So these are three qualitative incarnations: Brahmā, Viṣṇu and Śiva.

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tāṅra mana

Now, what is the constitution of Brahmā? Brahmā… Just there are so many innumerable living entities. If some of them, they are devotee, but they want to enjoy this material world… They want to enjoy. So they are devotee for taking some favor for God and want to enjoy this material world. He is called Brahmā. Brahmā's constitutional position is that.

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tāṅra mana
garbhodakaśāyi-dvārā śakti sañcāri'
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

Sometimes such pious living entities are not available, so sometimes Kṛṣṇa Himself becomes Brahmā and for maintenance, for creation…

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Now, Brahmā's description is given here, that bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ. Just like valuable stone… The example is very nice, valuable stone, just like diamond. Diamond has got power to illuminate. And what is this diamond? The diamond is made by the interaction of sunshine. All these valuable stones, they are products of sunshine. So as the diamond has got power of shining power, it is derived from the sun, or diamond, the moon also, it derives power from the sun, similarly, Brahmā, although he is very powerful, he is known as creator of this universe, but he is just like diamond. He inherits power from the Supreme Lord, so he becomes powerful. Bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ. That is simply a bit of power. Just like a diamond, diamond also illuminating, but it is not original luminous. Original luminous is sun, and the illumination expanded by diamond is not so valuable as the sunshine. Similarly, Brahmā, although we see him so powerful, he has little power derived from the Supreme Lord. That is the example given here.

kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe 'brahmā' haya

Kona kalpe. Kalpa means the duration of one creation. This material creation, bhūtvā bhūtvā pralīyate [Bg. 8.19], it is created at a certain interval, and it stays for some time. Again it is annihilated. So again, at the time of creation, if somebody is not available, then the Supreme Lord Kṛṣṇa, He becomes Brahmā Himself.

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codavahema ciram asya nṛpāsanaṁ kva

So,

nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari' saṁhārārthe māyā-saṅge rudra-rūpa dhari

Similarly, sometimes, when Śiva is not available… Śiva is available. Nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari'. Now Kṛṣṇa, the Lord Himself, when He accepts the management of these modes of ignorance, He is called Śiva. So Śiva, Śiva is God, but because he is in the department of ignorance, therefore his name is Śiva. He makes śiva. Śiva, another meaning of śiva is "auspicious." These inauspicious persons who are in ignorance, for them, Śiva worship, worship of Lord Śiva, is recommended so that gradually they come to the modes of passion and goodness, and then they are liberated. So nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari', saṁhārārthe. But his business is destruction. When there is some destruction in this material world, you should know that is the action of Śiva. Perhaps you have seen one statue that is very popular, sold in antique shops-Naṭarāja, dancing and fire, all round there is fire. When Śiva begins to dance, his dance is very serious. As you dance, kṛṣṇa-kīrtana, so similarly Śiva also dances for annihilation. There is fire. By his dancing, there will be fire. Saṁhārārthe māyā-saṅge rudra-rūpa dhari. Māyā-saṅge. He has got connection with this material energy, and he is meant for destruction. Material energy is under the, I mean to say, control of this Śiva-rūpa of Kṛṣṇa. Therefore he is called father. He is called father, and the material energy is called mother. Father and mother, Durgā.

māyā-saṅga-vikāri rudra-bhinnābhinna rūpa
jīva-tattva haya, nahe kṛṣṇera 'svarūpa'

And because he has connection with this illusory energy, therefore he is not exactly God. God has nothing to do with this material energy, illusory energy. He is never illusioned. But Śiva, Lord Śiva, he has connection with Durgā, the material energy. Therefore his position is between the living entity and Kṛṣṇa.

Now Lord Caitanya is quoting one verse from Brahma-saṁhitā about the real position of Śiva:

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

A very nice example. Just like if you mix up with milk something sour and it turns into yogurt or curd, similarly, the difference between Śiva and Lord Kṛṣṇa is like that. He is Kṛṣṇa, but because he is mixed up with this material energy, therefore he is something like that yogurt. So yogurt, the constitutional position of yogurt is nothing but milk, but it cannot become milk again. Once turned into yogurt, there is no possibility of turning into milk. Neither you can derive the benefit of milk from yogurt. Yogurt is used for some purpose; milk is used for some other purpose. Similarly, those who are worshipers of Śiva, they cannot derive the same benefit as persons who are in Kṛṣṇa consciousness. Just like you cannot derive the same benefit by drinking, by taking yogurt. If you require milk, if I supply you yogurt, it will give another, I mean to say, disturbance. Similarly, the distinction is given here, and He is quoting from Brahma-saṁhitā, most authoritative literature in this connection.

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
[Bs. 5.45]

Śiva is not different from Kṛṣṇa, but it is added with this material energy. Therefore Śiva has turned into yogurt.

yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

But somebody is required for destruction, so that destruction part is taken by Śiva, and he is charge of this tamo-guṇa.

'śiva'-māyā-śakti-saṅgī, tamo-guṇāveśa
māyātīta, guṇātīta 'viṣṇu'-parameśa

Therefore Viṣṇu and Śiva, the difference is that Viṣṇu is never in touch of this illusory energy, or material energy, but Śiva is in intimate touch with the material energy. That is the difference between Śiva and Viṣṇu.

śivaḥ śakti-yuktaḥ śaśvat
triliṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā
harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ

Now, Hari, Viṣṇu is beyond this material world. That is accepted by Śaṅkarācārya. Nārāyaṇaḥ paraḥ avyaktāt. Nārāyaṇa, Hari… Although Śaṅkarācārya is impersonalist, but he has accepted Nārāyaṇa, Hari, the Supreme Lord, as beyond this material infection. Nārāyaṇaḥ paraḥ avyaktāt. And he has also agreed to accept Kṛṣṇa. Sa bhagavān svayaṁ kṛṣṇaḥ. That Supreme Personality of Godhead is Kṛṣṇa. It is accepted by Śaṅkarācārya. Those who are reading the commentary by Śaṅkarācārya on the Bhagavad-gītā, he will find in the beginning of that nārāyaṇaḥ paraḥ. So it is also confirmed in Śrīmad-Bhāgavatam that harir hi nirguṇaḥ sākṣāt: "Hari, the Supreme Personality of Godhead, He is beyond the touch of this material qualities." Therefore His body is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is not made of this tri-guṇa. Our, this material body is made of these three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. Those who have got this body from the modes of goodness, they are called brāhmaṇas, or the most intelligent persons. And those who have got their body from the modes of passion, they are called kṣatriyas. They have got creative initiation. And those who are mixed, they are called vaiśyas, or the mercantile community. And those who have got purely body from modes of ignorance, they are called śūdras. So harir hi… But Bhagavān, the Supreme Personality of Godhead, is beyond this. He is transcendental. Harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ.

Prakṛteḥ paraḥ means… Prakṛti means nature. This material nature, He is beyond this material nature. Prakṛteḥ paraḥ.

sa sarva-guṇa upadraṣṭā
taṁ bhajan nirguṇo bhavet

The advantage is that if you want to get release from the infection of these three guṇas, three qualities, then you have to render devotional service to the Lord. That is Kṛṣṇa consciousness. Nirguṇo bhavet. Nirguṇa, when there is mention of nirguṇa, nirguṇa does not mean quality-less. Nirguṇa means without these contaminous three qualities of material nature. There are transcendental qualities. Those transcendental qualities… You have got the list, twenty-six qualities of the devotee. Those are transcendental qualities. Those transcendental qualities are in God as well as in the living entity. But when the living entity comes in contact with material nature, those transcendental qualities are covered by the material qualities. So they are not manifested. But as soon as one becomes Kṛṣṇa conscious, those transcendental qualities automatically develop. Because they are already there.

It is stated that… What is that? The idea is that these qualities are already there. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. These qualities are not acquired. The transcendental qualities are not acquired. Rather, these material qualities are acquired. But transcendental qualities are there in minute particles. As the transcendental qualities are there in God, similarly, transcendental qualities are in living entities also. But when they are covered by these material qualities, the material qualities which we exhibit in the material world, that is acquired. But transcendental qualities are not acquired. So nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. They are not acquired. Śravaṇādi-śuddha-citte karaye udaya. Those transcendental qualities again revive themself by this process: śravaṇādi-śuddha-citte. As you purify your heart by this process of hearing transcendental messages from Godhead, as your heart becomes purified, those transcendental qualities automatically develop. And when fully developed, it is called nirguṇa, nirguṇa, without any material quality. That nirguṇa stage can be obtained, can be achieved, in touch with the nirguṇa, Kṛṣṇa. Therefore it is stated, sa sarva-dṛg upadraṣṭā taṁ bhajan. Bhajan. Bhajan means by rendering devotional service to Him, that Supreme Lord, you get revived your transcendental qualities. And when you revive your transcendental qualities, that means you are liberated, you are happy, you are transferred to the spiritual world.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.313-317

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New York, December 21, 1966

Prabhupāda:

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

Nirguṇo bhavet. The liberation from material bondage is called nirguṇa. Nirguṇa means the three qualities, three modes of material nature, is nullified. As soon as we are transcendental to the three modes of material nature, that is called liberation. So just like there is injunction in the Vedic literature: to live in the city is rājasika; to live in the forest is sattvika, goodness. Sattvika quality means to live in goodness is to live in a forest. Therefore formerly, all the sages and saints, they used to live in a forest. Still there are many transcendentalists, they live in the forest, because forest is considered to be situation in goodness. Similarly, those who live in cities and villages, in society, human society, that is rājasika. And those who live in the liquor shop and similar, gambling shop and other, they are called tamasika.

So this goodness, passion and ignorance, the division. And how to nirguṇa? When you live in a temple of Kṛṣṇa, that is nirguṇa. That is transcendental. So if you live in a society like this, Kṛṣṇa consciousness, then you are nirguṇa. You are above the qualities. It is far better than to live in the forest or in the city. Those who are in touch with the supreme nirguṇa… Nirguṇa means transcendental to the material modes of nature. So nirguṇo bhavet. Sa sarva-dṛg. Harir hi nirguṇaḥ sākṣāt. Nirguṇa means only Viṣṇu is nirguṇa, above the transcendental, above these material modes of nature. It is accepted by all the authorities. Even Śaṅkarācārya, he says, nārāyaṇaḥ paraḥ avyaktāt. Avyakta. So far this material nature, manifested and nonmanifested, what we see, this is manifested. And then it is… Nonmanifested stage is there, covering, covering of the universe. Oh, then that space is far, far greater than, ten times greater than this space. That is avyakta. And above that avyakta stage… Avyakta means nonmanifested. Vyakta avyakta. This is vyakta, this is manifested. Certain space is manifested, and certain space is nonmanifested. So this is called vyakta and avyakta. Śaṅkarācārya says that Nārāyaṇa, the Supreme Personality of Godhead, is vyaktāvyaktāt sanātanaḥ. Similarly, it is confirmed in the Bhagavad-gītā also. So Nārāyaṇa, the Supreme Lord, Kṛṣṇa, Viṣṇu, He is God. He is nirguṇa, transcendental to these three guṇas. They cannot affect. The three guṇas cannot affect. So similarly, those who are in touch with Kṛṣṇa, in Kṛṣṇa consciousness, they are also nirguṇa. They are also transcendental to the three material modes of nature. This is from Śrīmad-Bhāgavatam, quotation by Lord Caitanya.

So we have to accept these authorities, quotation from Śrīmad-Bhāgavatam, Vedic literature, and quoted by authority, Lord Caitanya. We have to follow in that way. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Therefore we have to accept this, that if we be engaged in devotional service of the Supreme Lord, then we are transcendental to these material modes of nature. Therefore anyone who is so engaged, he is liberated. He is liberated. Officially he is liberated. But if he falls down by the attraction of these three modes of nature, that is a different thing. That is possible. That is possible if we are not strong enough because… Always remember that this Kṛṣṇa consciousness is a sort of declaration of war with this illusory material nature. So there is war. She will always try to get you fall down. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. It is very strong, powerful. How you can save yourself? Mām eva ye prapadyante māyām etāṁ taranti te. If you persistently simply adhere to the devotional service of Kṛṣṇa, there will be no more strength of this illusory nature to drag you. No more. There will be no more power to get you into this province of sense gratification. Material nature means the jurisdiction of sense gratification. That's all. Simply people are engaged by sense gratification like cats and dogs. That's all. This is material atmosphere. And in the spiritual atmosphere there is no sense gratification; there is only activity for satisfying the Supreme, Kṛṣṇa. That is the difference.

So if you adherently be always engaged in some sort of service, twenty-four hours in the service of the Supreme Lord Kṛṣṇa in Kṛṣṇa consciousness, there is no power in the world who can drag you into this sense gratification province. You at once become nirguṇa. This is the process. So we have to stick to this principle: "How I can serve Kṛṣṇa always, always?" Īhā yasya harer dāsye. If you cannot do, if you simply think, "How can I do? How can I do? How can I do?" simply this, if you practically cannot do, but if you simply think that "How can I do?" oh, then also you become liberated. Then also you become liberated. And what to speak of when we actually serve. This is such a nice thing, Kṛṣṇa consciousness. So if you want to save yourself from this material turmoil, then always stick to this Kṛṣṇa consciousness persistently. Yes.

pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra
svarūpa-aiśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa aṁśī, teṅho aṁśa, vede hena gāya

Now, these Viṣṇu, Kṣīrodakaśāyī Viṣṇu, although He is in this material world… There is a planet-I have already explained to you-it is called Kṣīrodaka planet, or where the oceans are of milk ocean. So in that planet Lord Viṣṇu is there, within. But He is not within this material world. Just like even a devotee who is always engaged in Kṛṣṇa consciousness, he is not in this material world, how Viṣṇu, the Supreme, He can be in the material world? He is not in the material world. Just like outside there may be snow falling, but inside, if you are protected by heating system and other things, you are not affected. The whole city may be overwhelmed by snow falling, but if you are protected by certain means and adjustment, then you are not affected. Similarly, Viṣṇu and Viṣṇu-bhakta, they are not affected by this material nature. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Therefore foolish creatures, when they see Kṛṣṇa is here, they think that "Kṛṣṇa is like one of us." But He is not. So here it is stated, pālanārtha svāṁśa viṣṇu-rūpe avatāra. He is providing. Bhūta-bhṛt. Kṛṣṇa's name or Viṣṇu's another is Bhūta-bhṛt. He is providing our necessities. Always know that. This is also another knowledge. Don't think that you are producing your foodstuff, you are producing your necessities. No. You cannot do anything. He is providing. God is giving you. God is giving you. So you should always remember that pālanārtha. Eko bahūnāṁ vidadhāti kāmān. Eko, that one supreme eternal, He is providing all the necessities of so many, innumerable living entities. Don't you see? We are mad after economic development from morning to late at night. In our cars, in our trucks we are going hither and thither. But there are many, many millions of living creatures; they have no economic problem. Who is providing them? Who is providing them? Providing, Kṛṣṇa is providing them. Viṣṇu is providing them.

pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā tāte guṇa-māyā-pāra

He is, although in this material world, He is transcendentally situated. He has nothing to do with this material world.

svarūpa-aiśvarya-pūrṇa, kṛṣṇa-sama prāya

Kṛṣṇa-sama prāya. Now, I have already told you. Prāya means He is almost like Kṛṣṇa. Because Kṛṣṇa is cent percent, He is 94%. Therefore it is said, kṛṣṇa-sama prāya. All these Viṣṇu-mūrti, They are kṛṣṇa-sama prāya, or almost like Kṛṣṇa. Kṛṣṇa aṁśī. The difference is that Kṛṣṇa is the original teṅho aṁśa and this Viṣṇu is plenary expansion. This is the difference between Viṣṇu and Kṛṣṇa. How it is? Somebody may say, "Oh, Lord Caitanya is devotee of Kṛṣṇa, and you are all devotee of Kṛṣṇa. Therefore you are saying that Kṛṣṇa is the original Personality of Godhead." No. In the Bhagavad-gītā you will find, Kṛṣṇa Himself says, mattaḥ parataraṁ nānyat asti kiñcid: [Bg. 7.7] "There is no more supreme than Me." "All right, He may say personally. He may advertise Himself." But there are many instances in the Vedic literature. Just like in the Brahma-saṁhitā it is said,

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.46]

"Govinda, Kṛṣṇa, He is the original, and from Him all other Viṣṇu expansions are emanated." How it is that? Just like this is a lamp, original. Now you can, I mean to say, ignite another lamp, another lamp, another lamp, another lamp, another lamp. Now, all these lamps, they are equally powerful so far the luminous quality is concerned, but you have to accept, "This is original lamp." Similarly, all these Viṣṇu expansions, they are almost like Kṛṣṇa, a little difference, but… Kṛṣṇa, what is that difference? That also we can note. When Kṛṣṇa was here, He was completely…, He manifested Himself as completely free from any rules and regulation, any rules and regulation. But other incarnation, when They come, They follow the rules and regulation.

Just like Lord Rāmacandra. When He came, He accepted only one wife, accepted only one wife. And even when that wife was banished… You know that. Sītā. Sītā. He (She) was kidnapped by Rāvaṇa, and Lord Rāma fought with him, killed the whole family and installed his brother in that kingdom and rescued Sītā and brought home. So He was living with Sītā. But some of the śūdras, they criticized, "Oh, just see Rāmacandra. He is king. He is very powerful. He is living with His kidnapped wife." Because in India once a woman goes out of home-still the culture is-you cannot be…, she cannot be accepted any more. She has to live just like prostitute. She has no shelter. But when this, I mean to say, popular opinion was there… But He was king. He has to take the criticism of the public. Just like at the present moment the president, they don't care for public opinion, irresponsible. They say, "Responsible government." They are most irresponsible. But formerly, although there was monarchy, they were very much responsible. As soon as there was some criticism from the public, Rāmacandra at once banished Sītā: "Oh, I cannot live with Sītā. Public opinion is against it." Just see. He is following the rules and regulations. His father told Him, "My dear boy, I wish that instead of being enthroned, please go to the forest." "All right, it is your order. I must carry." Just see. He is following the principle. He is ideal… Rāmacandra is ideal king means He has followed the principle of moral codes. But Kṛṣṇa's behavior, you will find there is no moral code. He is free. At night He is calling girls, "Come on," and dance with Him. They were coming. From material point of view it is immoral, at least in India. But He is free. Rāmacandra accepted one wife. He accepted sixteen thousand wives.

So Kṛṣṇa, Kṛṣṇa is above everything. No rules and regulation. He cannot do anything wrong. He is not under the jurisdiction of any law. Therefore Kṛṣṇa manifested the full power of the Supreme Lord. And other incarnations, although they came, they came for the time being to perform a certain particular purpose, but they did not manifest the full power of God. Therefore Kṛṣṇa is the Supreme God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. It is confirmed in the Śrīmad-Bhāgavatam that He is the Supreme Personality, original Personality of Godhead. He is nobody's under control. Even He was not controlled by His supreme lover Rādhārāṇī. Rādhārāṇī is considered… The gopīs are considered the topmost lover of Kṛṣṇa. But when Kṛṣṇa decided to leave Vṛndāvana, oh, they began to cry. They blocked the way. Kṛṣṇa didn't care, went away. Went away. He didn't care even. So much dear Rādhārāṇī. They became blind, crying, crying, crying, crying, whole life. But Kṛṣṇa never returned. Never returned. He sent His message, He sent His letter, that "I am very sorry, but…" That is God. He is not controlled by anything. Anything. That is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So,

brahmā, śiva-ājñā-kārī bhakta-avatāra
pālanārthe viṣṇu-kṛṣṇera svarūpa-ākāra

Therefore all demigods, including Śiva, Brahmā and everyone, they are only order-carrying servants. Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142]. In the Caitanya-caritāmṛta you will find one passage, that "Only master is Kṛṣṇa, and everyone-never mind what he is-is servant, is servant." Everyone is servant. And what to speak of us. We are servant's servant's servant. Therefore anyone who understands this philosophy, that "I am servant's servant's servant's servant, hundred times, million times lower servant," he is a liberated person. And one who thinks that "I am God," he is a dog. He is a dog. And one who thinks, "I am servant, God's servant's servant's servant, million times servant's servant," he is liberated. He is liberated. This is the process. Gopī bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Lord Caitanya, He said that "I am not a brāhmaṇa. I am not a Christian. I am not a Hindu. I am not a sannyāsī. I am nothing of this sort." Then what You are? "I am the servant's servant's servant of Kṛṣṇa. That is My identification." And when you identify yourself in that way, you are liberated. That is Kṛṣṇa consciousness, perfection of Kṛṣṇa consciousness. Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.318-329

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New York, December 22, 1966

Prabhupāda:

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpena
paripāti triśakti-dhṛk

This is a quotation from Śrīmad-Bhāgavatam in which Brahmā, the creator of this particular universe, he says that "I am engaged, I am appointed, by the Supreme Lord." So the creator and the annihilator, Śiva, they are appointed agents of the Supreme Lord. They are not Supreme. Sṛjāmi tan-niyukto 'haṁ haro harati tad-vaśaḥ. Tad-vaśaḥ means we are under the control of the Supreme Lord. Nobody is free or independent. Only Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. You have this statement in the Bhagavad-gītā in the Ninth Chapter, that "Nobody is greater than Him." And another version is there, na tat-samaś cābhyadhikaś ca dṛśyate: "Nobody is equal or greater than Him." There are so many statements in the Vedic literature.

So here is also another statement from Śrīmad-Bhāgavatam. This was spoken by Brahmā to his disciple Nārada. Nārada questioned him that "So far we know, that you are the supreme, but you also sometimes meditate and worship somebody." So in that connection Brahmā explained that "We are not supreme. We are all appointed agents. Supreme is the Supreme Personality of Godhead." Viśvaṁ puruṣa-rūpeṇa paripāti triśakti-dhṛk. Viśvam, this cosmic manifestation, is being maintained by His threefold energies. Triśakti-dhṛk. Triśakti means three kinds of energies. When it is materially conceived, the three kinds of energies are the modes of goodness, the modes of passion and the modes of ignorance. And when they are spiritually conceived, the same three kinds of energies are manifested as spiritual potency, material potency and marginal potency. So anyway, the Lord is always full with different kinds of energies, of which these three are main divisions.

manvantarāvatāra ebe śuna, sanātana
asaṅkhya gaṇana tāṅra, śunaha kāraṇa

Now Lord Caitanya has explained about… Out of six kinds of incarnations, He has explained to you the incarnation of puruṣāvatāra, three, then līlāvatāra, then guṇāvatāra. Three kinds of incarnations are already explained. Now the remainder, three kinds of incarnations, manvantarāvatāra, yugāvatāra, and śaktyāveśāvatāra, He is going… Out of that three, first the manvantarāvatāra, Manu… So Lord Caitanya says that "I shall now explain to you about the manvantavatāra." And He says, manvantarāvatāra ebe śuna, sanātana: "My dear Sanātana, just now I shall explain to you about the manvantarāvatāra. You hear it." Asaṅkhya gaṇana tāṅra, śunaha kāraṇa: "And this manvantarāvatāra… So far other incarnations are concerned, we have somehow counted three or say ten, like that. But here, when we speak of manvantarāvatāra, they are countless." Asaṅkhya. Asaṅkhya means countless. Nobody can count how many manvantarāvatāras are there. How it is so? He is explaining. Brahmāra eka-dine haya caudda manvantara: "In one day of Brahmā, in one day of Brahmā…" That you have calculated according to Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Brahmaṇo, or Brahmā, arhat. Arhat means one day, twelve hours. What is that twelve hours according to our calculation? Sahasra-yuga-paryantam, sahasra, one thousand yugas. And what is the duration of yuga? Four million, three hundred thousands of years, one yuga. Such one thousand, that makes Brahmā's one day, twelve hours. Similarly night, twelve hours. Similarly one month. In this way he has got hundred years' duration of life.

Now, this one day, twelve hours, within this twelve hours, there are fourteen Manus. Twelve hours of Brahmā means 4, 3, five zero, eight zero. What is that, 4, 3, eight zeroes? What is the calculation according to your arithmetic, 4, 3, eight zeroes? Huh?

Hayagrīva: 4,300,000,000.

Rūpānuga: Four billion three hundred and eight.

Prabhupāda: 4, 3, eight zeroes.

Devotee: 4,300,000,000.

Rūpānuga: Yes. That's right.

Prabhupāda: Four billion…

Rūpānuga: …three hundred million.

Prabhupāda: 4,300,000,000. That's all right. Within that 4,300,000,000's divide into fourteen. That is the duration of one Manu. Four billion, three hundred millions divide into fourteen. That will make… That one part is the duration of a Manu.

So anyway, fourteen Manus are taking place in one day of Brahmā.

brahmāra eka-dine haya caudda manvantara
ei caudda avatāra tāhāṅ karena īśvara

They are also incarnation of the Supreme Lord. Caudda eka dine, māse cāri-śata biśa. If in one day of Brahmā there are fourteen Manus, then in one month of Brahmā it comes to cāri-śata, 420. Thirty days a month. So 420 Manus in one month of Brahmā. Brahmāra vatsare pañca-sahasra calliśa. Similarly, in one year of Brahmā there is 5,040 Manus in one year, and he lives for hundred years. So 5,040 Manus in one year. Now hundred. So 5,040 plus two zeroes. So it comes to pañca-lakṣa cāri-sahasra manvantarāvatāra. Pañca-lakṣa means fifty millions. Not fifty millions. Ten millions a lakṣa. That means five millions and four thousands of Manus are there in one Brahmā's life. Five million and four hundred thousand of manvantarāvatāra, incarnation of Manu, in one brahmāṇḍa. And Lord Caitanya… Ananta brahmāṇḍe aiche karaha. And there are innumerable brahmāṇḍas, universes. Now you can calculate how many Manus are there. Therefore you cannot calculate. He said, "innumerable."

ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana

And all these Manus and Brahmās, they are living only on the breathing period of Mahā-Viṣṇu. Mahā-viṣṇura niśvāsera nāhika paryanta. And just imagine what is that breathing? Eka manvantarāvatārera dekha lekhāra anta.

So in one breathing of Mahā-Viṣṇu, you cannot calculate how many Manus are there. This is called unlimited. We say "unlimited," but we should have some knowledge how it is unlimited. There is no question of counting the energies displayed by the Supreme Lord in so many ways. Because we cannot explain something, we dismiss the whole thing. "There is void, nothing. Void." Because my mind, my intelligence, cannot go so far, we say, "Perhaps, maybe it was like this." So this is all mental speculation. And how we can say? Now, the opposite party may say, "How you can say?" Now, we have got evidence from the Vedic literature. But the other party, they have no evidence. They are simply speculationist. We can give some evidence. The Vedas are accepted by ācāryas, and they are following, and they are getting the result. So therefore, śruti-pramāṇa. Śruti-pramāṇa. There are three kinds of evidences. Out of that, śruti-pramāṇa, evidence from higher authorities, that is the first-class evidence. What are those evidence? Pratyakṣa, aitihya and śruti. Pratyakṣa means direct perception. Direct perception, that is evidence. People with poor fund of knowledge, they want direct perception of everything. That is not possible. Direct perception of everything is not possible. Therefore aitihya. Aitihya means historical, historical, paramparā, hearing, traditional. And the next first-class evidence is śruti. Śruti means to hear from the authority. That is śruti. Just like the example we have several times cited here that the evidence "Who is my father?" that evidence is to hear from my mother. That's all. There is no other evidence. The mother says that "This is your father. He is your father." This is śruti, hearing from the mother, authority. And we have no other authority to understand father. Similarly, we have to understand our supreme father from the śruti mother, Vedas mother, mother Vedic mother. We have to accept Vedas as mother, śruti. The Vedas are considered as mother, and the Purāṇas are considered as sister. That is explained. So, śruti-pramāṇa, śruti-pramāṇa.

mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

Simply one manvantara in one universe, we cannot count how many manvantaras are there, and what to speak of…? There are innumerable, uncountable universes, and there are so many manvantarāvatāras.

Now He is giving the names of Manus. Just like the sun, the present sun-god, is named as Vivasvān, similarly, in every planet there are heads: sun-god, moon-god, heavenly god, Indra, Candra, Varuṇa, Vāyu, so many, thirty-three koṭi. Koṭi means ten millions. Such thirty-three million demigods are there, and each of them has got a separate planet, and their names are similarly there. So here Lord Caitanya is giving some of the names of the Manu. You cannot count how many Manus are there, but for one day the fourteen Manus are named, and that is given here. Svāyaṁbhuve 'yajña', svārociṣe 'vibhu' nāma. A different period of Manus are differently named. So the fourteen names are Yajña, Vibhu, Satyasena, Hari, fourth; then Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasāvarṇye, Sudhāmā, Indra-sāvarṇya, Bṛhadbhānu. In this…, fourteen Manus. Bṛhadbhānu. I will answer your question.

yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana

Now yugāvatāra. We have finished manvantarāvatāra. This is fourth. Puruṣāvatāra, līlāvatāra, guṇāvatāra, and the manvantarāvatāra, fourth. Puruṣa incarnation, and then quality, modes of nature, three modes, so guṇāvatāra, then līlāvatāra. Then manvantarāvatāra we have finished. Now Lord Caitanya is explaining about the yugāvatāra, incarnation in every millennium, yuga. What is that?

yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana

Now, there are four yugas. Each yuga is divided into four: Satya, Tretā, Dvāpara, Kali. This is the Kali, this age we are passing. Similarly, these four yugas, such thousand four yugas, when passed away, then one twelve hours of Brahmā is finished, when such thousand four yugas passes away. So satya-tretā-dvāpara-kali-yugera gaṇana. So each yuga is divided into four. Satya-yuga is about eighteen lakhs. Eighteen lakhs means 1,800,000's of years. That is Satya-yuga, 1,800,000's. And the next yuga, Tretā, is 1,200,000's of years; and the next yuga, Dvāpara, 800,000's of years; and this Kali-yuga is 400,000's of years, 432,000's of years. Out of that, five thousands of years we have already passed. Now, there is balance: 427,000 years, there is balance of this Kali-yuga. And the symptoms of Kali-yuga we have already seen, how it is.

So the more we will pass this Kali-yuga, the symptoms will be more acute, intolerable. So we should care. We should take care of this so that we may not come back again to this Kali-yuga. (laughter) You see? This life should be utilized. Now we are conscious, Kṛṣṇa conscious. It should be so utilized that no more coming back to United States of America and no more coming back of this condemned earthly planet. That should be the aim. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. We have to be determined to go back to Godhead, to Kṛṣṇa, where going nobody will come to this condemned place. One should know that this is a condemned place. Unless one is fully convinced that this is a place, condemned, one cannot make progress. If he is satisfied with this condemned condition… Just like these Bowery Street men, they are lying on the footpath. They are satisfied. Condemned condition, but they are satisfied. We should not be satisfied in that way. That is very wretched condition. So we are all in wretched condition under the grip of material nature, always suffering threefold miseries. So we should be conscious. Unless we are conscious about this fact, then our human life is spoiled. They say that you spiritualists, you are very pessimistic. Yes. He should be pessimistic. There is no question of being optimistic. Where is the optimistic view?

So unless one becomes very much pessimistic of this material world… Actually, they are, but they want to forget. Somebody is trying to forget it by liquor. Somebody is trying to forget by LSD, and somebody is marijuana, or gañja. But that forgetfulness will not save you. You have to actually forget it, that ”This is a condemned place,” and you cannot forget this unless you have got ideal place before you. Therefore this śruti-pramāṇa, the Vedic knowledge, will give you: ”Here is your ideal place, Kṛṣṇa. Come back to Kṛṣṇa. Try for it. Try your best for this.” That is the life. That is human life. And unless one is not conscious to this platform, he is defeated. Parābhavas tāvad abodha-jātaḥ. We are born ignorant. And if we are educated more, more, more into the platform of ignorance, then our life is all defeat, parābhava. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long one is not awakened to spiritual consciousness… ”What I am? Why I am suffering? Is there any remedy? How I can save me?”-these questions should arise. This is called brahma-jijñāsa. The Vedānta-sūtra explains this brahma-jijñāsa. Athāto brahma jijñāsā. Athāto: ”Now. Now it is the time for you to inquire about your Brahman realization, of your Brahman life.” That Brahman life begins when we understand that ”I am not this material body. I am spirit soul.” That is brahma-jñāna. And one who has got this knowledge, he is brāhmaṇa. He is brāhmaṇa. One who has actually attained this knowledge, that ”I am not this body; I am spirit soul,” that is brahma-jñāna.

Now, simply to have brahma-jñāna is not sufficient. When you act like Brahman, that is called Vaiṣṇava. That is Vaiṣṇava. That is Kṛṣṇa consciousness. To understand yourself, that you are not this body, you are Brahman, and when you act factually in that Brahman stage, that is called bhakti. Bhakti. That is explained in the Bhagavad-gītā,

māṁ ca (yo) ’vyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So as soon as you begin your activities in Kṛṣṇa consciousness, you at once come to the stage of Brahman. And the more you execute functions for satisfaction of Kṛṣṇa, the more you realize yourself and more you are well-situated in spiritual life. And kaunteya prati… I was discussing. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. The Lord declared through Arjuna, ”My dear Arjuna, declare it to all the world that anyone who is My devotee, he will never be destroyed.” So we should take up this Kṛṣṇa consciousness very seriously and try to execute it thoroughly under the guidance of the śruti-pramāṇa. The Vedic literatures are there. Everything is there. We should utilize it.

Thank you very much. Any question? Yes.

Kīrtanānanda: You spoke of the energy of the Lord as being threefold… (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.330-335

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New York, December 23, 1966

Prabhupāda: So we have discussed the different names of Manu, the father of man. In different millenniums there are different Manus, and the present Manu is Vaivasvata Manu. Out of the fourteen Manus, now it is, the eighth Manu is going on at the present moment. That means this is about one o’clock in the day of Brahmā, just past noon. It is going to be afternoon. And during Brahmā’s sleeping time all these planets will be, I mean to say, not annihilated, but inundated, you see, devastation with water. So after the finishing of these fourteen Manus here will be evening, night, and there will be devastation, and half of this universe, up to the sun planet, or above that, everything will be covered with water. Instead of air, there will be water. Then again there will be again… This is kaṇḍa-pralaya. And mahā-pralaya means, when Brahmā dies, then everything is finished.

So these fourteen Manus we have mentioned yesterday. Now yugāvatāra. Yugāvatāra means just like there are four yugas: Satya, Tretā, Dvāpara, Kali. The ages of each yuga we have mentioned already. Now in the Satya-yuga, when the yugāvatāra comes, He is white. He is Hayagrīva in the Satya-yuga, as white as our Hayagrīva brahmacārī. Yes. He is white. And rakta. Śukla-rakta-kṛṣṇa-pīta-krame cāri varṇa. In the Satya-yuga when the incarnation of yugāvatāra comes, His complexion is white. And in the next yuga, Tretā-yuga, the complexion is red. And the next yuga, Dvāpara-yuga, the complexion is black, Kṛṣṇa. And the next, Kali-yuga, the complexion is yellow. Lord Caitanya is yellow.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

In this age, Kali-yuga, this is the yugāvatāra, Lord Caitanya. And His description is mentioned in Śrīmad-Bhāgavatam. Five thousand years before, it was mentioned that kṛṣṇa-varṇam. Kṛṣṇa-varṇam means that He is in the category of Kṛṣṇa. Svayaṁ-kṛṣṇa. You can take the meaning of kṛṣṇa-varṇam like this. Varṇa means a caste or classification. So He is in the classification of the Supreme Lord, Kṛṣṇa. Or if you don’t take that meaning, then kṛṣṇa-varṇam means He is always chanting ”Kṛṣṇa.” Kṛṣṇaṁ varṇayati. Varṇayati means chanting. So kṛṣṇa-varṇam, always engaged in Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare

Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So this is the first feature. The symptoms of the yugāvatāra of this age is given like this, kṛṣṇa-varṇam. Either you can say that He is varṇayati… Varṇayati means describing only Kṛṣṇa. Lord Caitanya preached… His preaching mission was ārādhyo bhagavān vrajeśa-tanaya, Kṛṣṇa. Kṛṣṇa is the only worshipable object. And He was always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. This is the first symptom of Lord Caitanya.

Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. By complexion He is akṛṣṇa. Akṛṣṇa means not kṛṣṇa, not black. Not black, you may take, if not black, then it may, as there are four colors, so He may be white, He may be red, He may be yellow. Now, out of these three colors, in the Satya-yuga white is already done. And in the Tretā-yuga red is already appeared. Then the balance is pīta. Kṛṣṇa is also done. Then the pīta, the yellow. So therefore His color is very golden colored, yellow. Lord Caitanya's complexion not exactly white like you, but He was golden color, golden with yellowish tint, a very nice complexion, Lord Caitanya's. He is… Therefore His name is Gaurāṅga. Gaurāṅga means white complexion. Another name is Gaurasundara, "very beautiful." So kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Tviṣā, tviṣā means by complexion akṛṣṇa, not kṛṣṇa. Although He is Kṛṣṇa, His complexion is not kṛṣṇa. Then next? Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. He is always accompanied by His associates. You will see in the picture. There is Nityānanda Prabhu, there is Advaita Prabhu, there is Śrīvāsa, and always He was… From the beginning, when He was a child… Not child. When He was a boy, He started the saṅkīrtana movement. You see the picture: He is surrounded. And throughout whole, so long He lived, He was present on this world, that was… He was surrounded by this Hare Kṛṣṇa party. Sāṅgopāṅgāstra-pārṣadam. This is the yugāvatāra of this age.

Now, kalau, kalau, "in this age," especially meant. Now, how to worship Him? Does He require any grandeur, any throne or any decoration? No. Nothing. Anywhere and everywhere you can worship Him. How? Saṅkīrtanaiḥ, this chanting. Keep the picture of Lord Caitanya with His associates, this, as picture we are painting, we have got, and any part of the world, you sit down and go on chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma… So no expense, no nothing. This is the recommendation for this age. Therefore this picture and this sound vibration should be preached all over the world. And rest assured there will be peace and prosperity. This should be the mission of this society, Kṛṣṇa consciousness. This is Lord Caitanya's mission. He ordered,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra means "do good to others." "You are born in Bhāratavarṣa. You are not meant for exploiting others. You are meant for doing good to others." That is His mission. Para-upakāra. Para-upakāra means "Do good to others." It is specially mentioned, bhārata-bhūmite manuṣya-janma haila yāra. Bhārata-bhūmite, in this land of Bhāratavarṣa, one who has taken his birth as a human being… Human being. "I am not talking," Lord Caitanya said, "I am not talking of others, less than human being. Anyone who has taken his birth as human being…" Janma sārthaka kari. Janma sārthaka. How? How to make your life perfect? Now, just you become Kṛṣṇa conscious.

So He advised every Indian that this is the mission of Indian mission. Because in this age all over the world there will be hopelessness, now this mission should be started from India. That was His prediction. This mission should be started, and the Indians should take responsibility for starting this mission all over the world. And they will be happy. There will be too much unhappiness in this age, and by spreading this mission there will be happiness. That is His prediction. So it is not a manufactured thing. We are just following the footprints of Lord Caitanya. So let us follow it nicely. There will be peace and prosperity all over the world. Yes.

So in the Śrīmad-Bhāgavatam there is quotation when Kṛṣṇa was born. It is the system of Vedic system. There are ten kinds of saṁskāras, reformation. And how much careful this Vedic civilization is, that a child will be born and he is taken care of since the day of the, I mean to say, joining, conjugation of the father and mother. Garbhādhāna-saṁskāra. How much they were expecting that a good son will come, and he will be so good that the society will be happy, the country will be happy, the world will be happy. Never they prescribed unwanted children like cats and dogs. No. So therefore there was garbhādhāna-saṁskāra. Before the father and mother conjugate there is ceremony, garbhādhāna, for the higher caste. The higher caste were made not artificially. They had to follow nine great principles, then they are higher caste, not by rubber stamp, just like Gandhi wanted to do, taking the banghis, the sweepers, and rubber-stamping "harijana." No. This is a process. Everyone is open to become a harijana, but not by rubber stamp but by training. That training is required. People are avoiding the training and simply speculating in the mind, foolishness. How the world can improve? There must be training. Without training, simply by mental speculation, one can make any… Manasā mathurāṁ gacchasi. Oh, you have to work. If you want to go California, you have to go there. Simply I am thinking, "I am going to California, California," will that…? No.

So similarly, actually if you want peace, then you have to work. The process is there. The process open for everyone, but you have to take it. Otherwise it is not possible. Therefore Lord Caitanya says, manuṣya-janma sārthaka kari: "You first of all make yourself perfect; then preach." Don't become yourself nonsense, and you become a preacher. No. Āpani ācari prabhu jīvera śikṣāya. Preacher must be in his life perfect. Then he can become a preacher. If I smoke, how can I say that "You do not smoke"? Then how… Modern days is, "What I do, that you may not do. What I say, you do." Why shall I follow you? You are not doing? So Lord Caitanya therefore says, janma-sārthaka kari.

So when Kṛṣṇa was born… Of course, He is pure. He is God. But the social and the scriptural rules and regulations were followed. So when a child is born the astrologer is called. Still that system is followed. But due to this Kali-yuga the astrologer has also become a false, and this has become a formality. Somebody is following; somebody is not following. So as soon as a child is born… You will find Mahārāja Parīkṣit, as soon as he was born, his grandfather, Mahārāja Yudhiṣṭhira, called for astrologer. This is called jāta-karma. Just after the child is born, this astrologer will come and he will see the moment, the astronomical situation, and make a horoscope, and then immediately his future activities and everything will be clearly made, that "This child is born at such and such moment. He will be like this and this." And that will be… You will be surprised… Not surprised. This is calculation. In my horoscope it is written there, "At the age of seventy years he will go across the sea." It is written there. Yes. And there are so many things still. So this astrologer was so accurate. I have got that horoscope. Not here. If some day I shall, then will show. It is clearly written there that ”This time he will go across the sea.” Just see. The circumstances became so that I have come. So astrology is so nice.

So when Kṛṣṇa was born the same principle was followed. Astrologer was called for, and there were good astrologers. And the great astrologer, a famous astrologer who came to see Kṛṣṇa's birth affair, he was Gargamuni. His name was Gargamuni. Yes. So that Gargamuni, by astrology, said to Kṛṣṇa's father Nanda Mahārāja, ”This boy, this child who is born as your son, He had three colors before.” Āsan varṇās trayo hy asya: ”This child had three colors before. I see.” Just see the astrology. From astrology he says that ”He had three colors before.” That means God. ”He had three colors before.” Gṛhṇato 'nuyugaṁ tanūḥ: ”According to the age, according to the millennium, He had three other colors.” Śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ: ”And He had that white color and red color and yellow color. Idānīm, just now, He has assumed this black color.” So this was the astronomical calculation of Kṛṣṇa's birth. Satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'.

Now, śukla-mūrti, that white incarnation of God, He will teach the people… The incarnation of God, why does He come? That is explained in the Bhagavad-gītā. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Tadātmānaṁ sṛjāmy aham. The incarnation of God comes… When there is discrepancy all over the world about religious principle, the incarnation comes. So Lord Caitanya says that in the Satya-yuga this incarnation of God in white color, He preached meditation, dhyāna. Therefore meditation is for the Satya-yuga. Satya-yuga means when cent percent people are pure. That is called Satya-yuga. And Tretā-yuga means 75% are pure, 25% impure. And Dvāpara-yuga means 50%, 50% pure and 50%… And Kali-yuga means 75% impure and 25% may be pure. (laughter) This is Kali-yuga. And we are thinking we are advancing. Such a foolish civilization, they are less than 25% pure, they do not know what is purity, and they think that they are advancing in civilization. Civilization means to purify. The Aryans, Aryans means advance. And what way advance? Advance in eating? Advance in sleeping? No. Advance in purification. They are called Aryans. And the most advanced purified is called the brāhmaṇa. And less than that, the kṣatriya. And less than that, vaiśyas. And less than that, the śūdras. And less than that, they are caṇḍālas. This is the classification of the human society. What is that classification? Due to this purity, who is pure, pure, purer, purer, and purest. So unless we become purest, we cannot approach Kṛṣṇa.

So here it is said, satya-yuge dhyāna karma. This dhyāna, this medi… Why meditation? They were all pure; still, to become purest, dhyāna karma. Kardamake vara dilā yeṅho kṛpā kari. And He gave some, bestowed some blessings to Kardama Muni. Kardama Muni, he was a great penance taker, and he worshiped this incarnation of God, and he was blessed with a son. He was also incarnation of God, Kapila Muni. Kapila Muni. He is also incarnation of God, and He preached the sāṅkhya philosophy, original. Later on, in the, just in this Kali-yuga, there is an imitation sāṅkhya philosophy. So there are two sāṅkhya philosophies: atheistic and nonatheistic. So (non)atheistic sāṅkhya philosophy you will find in the Śrīmad-Bhāgavatam preached by Kapila. His name was Kapila, Kapila Muni, son of Kardama and Devahūti. His mother's name was Devahūti; His father's name was Kardama. So this Kardama's name is mentioned here:

kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī
tretāra dharma yajña' karaya 'rakta'-varṇa dhari

Now in the Satya-yuga the people were trained to meditate on Kṛṣṇa. They had, I mean to say, 100,000's of years they used to live, 100,000's of years. Just like we cannot…, our limit is one hundred years only, similarly, in the Satya-yuga the limit of living was 100,000's of years. And people would meditate. There are history… Meditate some fifty hundred thousands of years…, no, fifty thousands of years. Just like Vālmīki Muni. Vālmīki Muni meditated for fifty thousands of years, and then he wrote Rāmāyaṇa. The Rāmāyaṇa is not an ordinary book. You see? Therefore Rāmāyaṇa is so much popular in India. Before the appearance of Rāma, he wrote Rāmāyaṇa, all the activities of Rāma. So this Vālmīki Muni… And what this Vālmīki Muni was? This Vālmīki Muni was a dacoit, a plunderer. He used to plunder, I mean to say, innocent men on the road, kill him and take everything. That was his business. But by chance, he was associated with Nārada Muni, and he rectified him. This is the process. When a devotee meets even a dacoit like Vālmīki Muni, he becomes… Nārada Muni elevated so many fallen souls. This Vālmīki Muni was also. So he was given this mantra, ”Rāma.” He could not chant it. Then he was advised to just the opposite, māra. Māra means dead body. So māra māra māra. Three māra means one ”Rāma” is there. So in this way he was initiated and he became a great sage. For sixty thousands of years he meditated simply on ”Rāma, Rāma, Rāma, Rāma, Rāma, Rāma.” And when he was liberated, he wrote this Rāmāyaṇa.

So that is the function of the Tretā(Satya)-yuga. And Tretā-yuga… Tretā dharma yajña karāya… (aside:) There is one bug. Throw it. So in the Satya-yuga this meditation is possible, not in this age. Therefore those who are imitating the process of the Satya-yuga, they are simply wasting time. That's all. That is not recommended. Nobody can meditate in this age. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. There are different yugas, millennium, and there are different processes. In this age, this is the process, kalau saṅkīrtana, hari-kīrtanāt, simply chanting. Sit down anywhere, everywhere, and go on chanting, chanting, chanting.

So as the ages, either it is fallen or risen, that doesn't matter. Just like if you go to a doctor, he has got different kinds of medicine, different kinds of treatment. There is no question of being hopeless. There is no question of being hopeless. If we follow the injunction given in these authorized scriptures, then even in this Kali-yuga we can attain perfection. And the process is this: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.334-341

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New York, December 24, 1966
Prabhupāda:
satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'
kardamake vara dilā yeṅho kṛpā kari'

In the Satya-yuga the incarnation of God is of white color.

kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī
tretāra dharma 'yajña' karāya 'rakta'-varṇa dhari'

So in the Satya-yuga, the age of goodness, in that age the meditation was possible. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. According to injunction of Śrīmad-Bhāgavatam, meditation is possible in the age of goodness when cent percent people, they are all in the modes of goodness. There are three modes of nature: modes of goodness, modes of passion and modes of ignorance. Similarly, the ages are also conducted by the three modes of material nature. Just like there are seasonal changes-in our experience in one year sometimes it is summer, sometimes it is winter, sometimes it is spring-similarly, in course of nature's way there are different yugas, millennium. So in the Satya-yuga people are all in the modes of goodness. Therefore, at that time they could concentrate the mind in the Supreme, and meditation was recommended at that time. Kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī. Jñāna-adhikārī means they were quite fit to understand spiritual knowledge. Because without developing the modes of goodness, nobody can understand spiritual knowledge. In the ignorance, the lowest grade of men, they are in ignorance. The ignorance, the symptom of ignorance we have already described in the Śrīmad-Bhagavad-gītā. Ignorance means laziness. Laziness. That is ignorance. And passion means active. And goodness means sober. So we cannot find all men in this world of the same quality. Some of them are in goodness; some of them are in passion; some of them are in ignorance. But in this age seventy-five percent or more than that, they are in ignorance. And maybe ten or fifteen percent in passion, and hardly five percent, they are in goodness.

Therefore majority population of this age, they cannot perform meditation or great sacrifices or temple worship. They cannot. Therefore Lord Caitanya has, by His causeless mercy… Of course, it is according to the Vedic injunction. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. The same achievement which was obtained in the age of goodness by meditation was achieved in the next age by sacrifices and the next age by temple worship. At the present age it is recommended to achieve that success, that perfection, spiritual perfection by hari-kīrtanāt, by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It doesn't require any previous qualification to chant Hare Kṛṣṇa. Anybody and everybody can join, and by chanting this, the result will be that progressive chanting will help him in cleansing the dust on the mirror of the mind.

The whole trouble in the world is misunderstanding. That's all. Under the spell of this material nature, we are simply misunderstanding. But when we come to the pure state… Just like mirror, when cleansed of all the dust we can see our face nicely, similarly, when the mind is cleared of all material dust then we can see what we are. In ignorance we identify with this body and bodily relationships. And in passion we are very much active for this bodily comfort. And in goodness we can see what we are. So in goodness we can see that "I am not this body." Of course, it is very common thing to understand that "I am not this body," the distinction between a dead man and living man. When a man is dead, the relatives cry, lament, "Oh, my son is gone," "My father is gone," "My wife is gone." But if we think, "Your wife is there lying. Your son is lying there. Why do you say he is gone?" Actually he is gone, but so long he does not go, we think this body as my son, as my daughter. This is ignorance. At the end we can understand, "Oh, this body is not my son," "This body is not my daughter," "This body is not my father," when the end is done. But still, even after that experience, we think that "This body is myself." This is called ignorance. Ahany ahani lokāni gacchanti yama-mandiram. In every moment, every second, we are seeing that body is this matter; the soul, when gone from the body, it has no value. Still, I am thinking that "I shall live in this world eternally, and I shall… Let me enjoy this bodily sense gratification." This is ignorance.

So this ignorance has to be removed if we actually want to be happy and peaceful. Nobody in ignorance can be happy. We have got experience here. Those who are advanced in knowledge, they are comparatively happy in this world, and those who are ignorance, they are not happy. Of course, by the spell of this illusory energy, although he is not happy, he thinks, "I am happy." Just like in the Bowery Row, street, you will see, so many drunkards, they are lying. They are thinking happy, but others, those are passing on the street, they are seeing they are not happy. So this is going on. So this mode of ignorance and passion has to be removed. Unless we remove that, the modes of passion and ignorance, there is no chance of become peaceful and happy. Because in goodness everything is… Just like we have got experience: when the sky is cloudy, we are not very much happy, and as soon as there is sunrise, clear sky, we say, "Oh, today is very nice day." Why? Because the light is there. So when we come to goodness, the light of knowledge is there, and therefore we see, "Oh, it is very nice." But if we stay on that point, "Oh, it is very nice. It is very nice day," that is not all. But you must utilize the very nice day. Otherwise what is very nice day to you? Similarly, knowledge has to be also fully utilized. And what is the full utilization of knowledge? The full utilization of knowledge is to understand God. That is full utilization. So long one does not come to the point of Kṛṣṇa understanding, Kṛṣṇa consciousness, or God consciousness, he is more or less in the ignorance.

So perfection of knowledge is Kṛṣṇa consciousness, when one knows… Bahūnāṁ janmanām ante. In the Bhagavad-gītā you will find,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

"After many, many births' struggle for acquiring knowledge, when one is fully conscious that 'Vāsudeva, Supreme Lord Kṛṣṇa, is everything,' that is the perfection of knowledge." So that perfection of knowledge was achieved in the age of goodness by meditation, and in the age of Tretā by sacrifice, and by Dvāpara by worship, and in this age this kṛṣṇa-kīrtana.

'kṛṣṇa-padārcana' haya dvāparera dharma
'kṛṣṇa'-varṇe karāya loke kṛṣṇārcana-karma

So in the Dvāpara-yuga, in the next millennium, in the age of passion, Lord Kṛṣṇa was Himself present. And He presented this Bhagavad-gītā. And what did He teach in that Bhagavad-gītā? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He personally taught the people of the world that one should be a surrendering soul to the Supreme Lord. That will make him happy.

dvāpare bhagavān śyāmaḥ

pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

Now, the incarnation of God in the Dvāpara-yuga is the Supreme Personality of Godhead who is pīta-vāsā nijāyudhaḥ. He has got His own wheel, His instrument, and He has many signs on His chest, śrī-vatsa-ādibhiḥ. Kṛṣṇa was accepted as the Supreme Personality of Godhead by signs also. There are many signs on the sole, underneath the sole. There are many signs on His chest. And other characteristic of Kṛṣṇa, incarnation of Kṛṣṇa's presence, they are described in the śāstras, in the scriptures. So learned men, sages, they understood that "Here is the Supreme Personality of Godhead." Not all. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. Unless one is perfectly in knowledge, even God is present before us, we cannot understand. So this knowledge and this qualification to understand what is possible in the modes of goodness.

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

Now, in the Dvāpara-yuga, just like in the Kali-yuga, this age, the mahā-mantra is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare; similarly in the Dvāpara-yuga the mantra, this mantra was chanted. What is that? Namas te vāsudevāya: "All obeisances unto You, Lord Kṛṣṇa, Vāsudeva."

namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

With His plenary expansion, first expansion Vāsudeva, Saṇkarṣaṇa, Pradyumna, Aniruddha, He is offered respect.

'pīta'-varṇa dhari' tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa

Now Lord Caitanya is describing about the incarnation in this age Kali-yuga. He says personally that "In the Kali-yuga, in this age, the complexion of the incarnation is pīta-varṇa, yellow color." 'Pīta'-varṇa dhari' tabe kailā pravartana. And what are His activities? Just like Kṛṣṇa, when He was present, His activities were more or less political. He established the Pāṇḍavas on the throne, and He vanquished the other party, and there were many such instances. Dharma-saṁsthāpanārthāya. Formerly the modes was if the king was pious, naturally the citizens were also pious. And that is a fact. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If the leader is all right, the followers also all right. If the leader is a fool, the followers also fool. So in the days bygone, the kings were made as ideal king, and by his ruling capacity, all the citizens, they become nice. So this was Kṛṣṇa's mission, to establish ideal king of the world, and that was Mahārāja Yudhiṣṭhira. The description of Mahārāja Yudhiṣṭhira you will find in the Śrīmad-Bhāgavatam, how nice he was and how the condition of the world was there. There was, during the reign of Mahārāja Yudhiṣṭhira, even there was no severe cold and severe heat. Sometimes at this present age we are disturbed in so many ways. There are diseases, anxieties, and nature's disturbance. But all these things were completely absent during the reign of Mahārāja Yudhiṣṭhira. That is described. And so far production is concerned, ample production, everything. So Lord Kṛṣṇa's mission was to establish the pious king to rule over the world. So that was His mission in that incarnation.

Now, in this age the incarnation of Kṛṣṇa, Lord Caitanya, His color is, the complexion of the body is described as yellow. And what does He do? Prema-bhakti dilā loke lañā bhakta-gaṇa. His mission is to give directly the love of God. That's all. His method is so nice that one who follows His method, he very quickly, instantly, he develops love of God. And when one develops love of God, he becomes perfect. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. We are hankering after love. We want to love somebody. That is the nature of living entity. But that love is frustrated in every step. The culmination of perfection of love can be realized when we understand, when we try to understand, and really love Kṛṣṇa. That can be achieved by Kṛṣṇa consciousness. And this Kṛṣṇa consciousness was preached by Lord Caitanya. When you become a lover of Kṛṣṇa, then all your loving propensities, all your desires, all your hankerings will be satisfied. And so long we do not understand what is love of Kṛṣṇa, what is Kṛṣṇa consciousness, we will love false things, and at the end we shall be frustrated. That is the going on. At every step we are being frustrated; still, we do not leave that path. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. We are repeating the same mistake, same mistake, in every step.

Now, even a love extended, so-called love extended, that nationalism, loving the countrymen, loving the humanity, that is also not perfect. We have got practical experience. In our country, in India, Mahatma Gandhi, he loved his country very nicely. He sacrificed everything, and for thirty-five years he simply struggled for the, I mean to say, independence of his country, of his countrymen. But the result was, at the ultimate end, he was killed by his countrymen. After loving so much his country, the result was that he was killed by his country. So in this material world the love is like that. It is never perfect. It cannot be perfect. So Lord Caitanya, taking compassion on these poor fellows, He taught love of Godhead. If you love Kṛṣṇa, then you will feel pleasure. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra it is said that "Every living creature is searching after pleasure, pleasure." Therefore we have presented this small booklet, that Kṛṣṇa is the Reservoir of Pleasure. If you can love Kṛṣṇa, then you will get pleasure. Otherwise, there is no pleasure. You will be frustrated. This is a fact. If you take it, it is nice. If you don't take it, then that is your misfortune.

So Lord Caitanya taught this love of Kṛṣṇa. Therefore one of His first disciples, Rūpa Gosvāmī, when he first met Lord Caitanya at Prayag, Allahabad, he offered his respects by composing one verse in Sanskrit:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He said, ”My dear Lord Caitanya, You are the most magnanimous personality in this world, most munificent, charitable. You are giving the most nice thing. What is that? Kṛṣṇa-prema, love of Kṛṣṇa.” There are many charitable institutions and foundation, they are giving charities to many institution and many function. But here Lord Caitanya’s charity, giving free the love of Kṛṣṇa, that was very much appreciated by Rūpa Gosvāmī, and therefore he said, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne [Cc. Madhya 19.53]. And this love of Kṛṣṇa cannot be bestowed by anyone else except Kṛṣṇa Himself. Kṛṣṇa once tried. When He was present Himself in His Bhagavad-gītā, He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You just give up everything. Just try to love Me. Surrender unto Me, and I shall give you all protection.” Sarva-dharmān parityajya mām ekam. But foolish people could not understand. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ [Bg. 9.11]. Because foolish people, they thought that ”Kṛṣṇa is one of the human beings. Why should we surrender unto Him?”

So we have got our independence. We may do whatever we like. But if we follow the sādhu, śāstra and guru, that is the way of understanding. That is the way of getting knowledge, to follow the instruction of saintly persons and scriptures and spiritual master. Then it is possible to reach the goal of life. And that was taught by Lord Caitanya. Prema-bhakti dilā loke lañā bhakta-gaṇa. Not only He alone, but always associated by His lieutenants and associates. We have seen the picture. Lord Caitanya is dancing and chanting with His principal associates.

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

Now, when He was chanting in His association and He was passing on the road, thousands and thousands of people followed Him, and they also chanted. That time, when He was doing this propagation, there was Muhammadan kingdom, and because the Muhammadans were against Hindu religion, so some of the ministers of the Muhammadan king, they were also afraid that ”The Nawab Shah may not be angry that He is doing…” The kṛṣṇa-saṅkīrtana, although it is transcendental, but people, not all people… Those who are simple, they can take, but those who are covered with the material dust, they cannot take it. So the Nawab Shah inquired, the Muhammadan king, his minister, Hindu minister, that ”Who is this man? So many thousands of people are following Him, and He is making enchanted all the people by His Kṛṣṇa-kīrtana. What is that?” So his minister thought that Nawab Shah was planning something against this movement, so he made it a trifle thing. ”No, not many people follow Him. Some sentimental people follow Him, not many.” Then Nawab Shah replied, ”No, I know many people follow. Don’t minimize His strength. So He is not ordinary man.” Then minister inquired, ”What is your opinion?” ”I think He is incarnation of God.” So this was… It is written in the Muhammadan history.

So Lord Caitanya demonstrated such mass movement simply by this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So that is His contribution to the people of the world. And India was overflooded with this movement about five hundred years before. And still they have found that thousands and thousands of followers of Caitanya Mahāprabhu… During Caitanya Mahāprabhu’s birthday in February there is a procession in Calcutta. Practically the whole population of Calcutta joins that. So here, of course, this movement is started, and people, if they take advantage of this movement, they will be very happy. And this is the only movement for respiritualization of the whole world. And those who are intelligent, they should come forward and cooperate with this movement. We have started this movement in a humble way, but we are inviting cooperation of people who are interested for the peace of the world.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337-353

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New York, December 25, 1966

Prabhupāda:

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ
namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

These are some of the mantras for offering respect to Kṛṣṇa. This mantra, you may particularly note down:

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ
ei mantre dvāpare kare kṛṣṇārcana
’kṛṣṇa-nāma-saṅkīrtana’-kali-yugera dharma

So in the Dvāpara-yuga, this was the process, kṛṣṇārcana, worshiping Kṛṣṇa, and in the Kali-yuga, this pīta, this yellowish-colored incarnation of Kṛṣṇa, Lord Caitanya, He’s to be worshiped by this saṅkīrtana movement. Saṅkīrtanair yajñair. This is also called sacrifice, this saṅkīrtana yajña. There are different kinds of yajña. This is called nāma-yajña, sacrifice of the holy name of the Supreme Lord.

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

The process is that the Lord chants and He dances Himself, and people follows similarly. Just like we are painting the picture: the Lord is dancing and everyone is following. And that following can be continued even up to date. God is always there. It is not that Caitanya is not present here. He's always present, and, whenever there is saṅkīrtana, there is this kīrtana by the devotees, sincere devotees, it is said that Lord Caitanya is there, present. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. Śuddha-bhakta, those who are pure devotees. Pure devotees means without any material desire. Those who are pure devotees, those who are determined to go back to Godhead, to Kṛṣṇa, they are called pure devotees. They have lost all interest for any material enjoyment. They are now determined. They are called pure devotees. So this saṅkīrtana movement creates pure devotees, who gradually loses all interest in the material enjoyment.

Now this verse from Śrīmad-Bhāgavatam, as I've already explained to you, that is also cited here:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

That Personality, incarnation of God, who is yellowish color and is accompanied by His associates, confidential associates, He is worshiped by this process of saṅkīrtana in this age of Kali.

āra tin-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya

Āra tina-yuge means this is Kali-yuga, and there are, there were other three yugas: the Satya-yuga, the Tretā-yuga, Dvāpara-yuga. There are different processes of realizing God. So Lord Caitanya says, "In other three yugas, what was achieved by meditation, by sacrifice, by temple worship, now that can be achieved in this age by saṅkīrtana. Kalau..."

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet
[SB 12.3.51]

This is a śloka, verse, from Śrīmad-Bhāgavatam in connection with conversation with Mahārāja Parīkṣit and Śukadeva Gosvāmī, and, when the description of this Kali-yuga was given, Mahārāja Parīkṣit became very sorry that, because he was a pious king, he was thinking always of the welfare of the citizens. So when he heard about the description of the Kali-yuga, he was very much disturbed in his mind. Although he was going to die, still he was so compassionate: "Oh, in the age of Kali, the people will suffer so much."

So, when he was so sorry, so Śukadeva Gosvāmī encouraged him, "Mahārāja, don't be sorry. There is very nice process in the Kali-yuga. In the midst of so many difficulties of this age, there is one boon, and that boon is one can become liberated from this material entanglement altogether simply by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma..." Kīrtanād eva kṛṣṇasya. It was especially mentioned, kīrtanād eva kṛṣṇasya [SB 12.3.51], simply by chanting Hare Kṛṣṇa, one can become... This is the greatest boon in this age. Although there are so many difficulties, full of miseries, increase in the greatest volume... The world is, material world is miserable. Just like cold season, this winter season, today we are feeling most inconvenienced. Similarly, this material world is always miserable. But still, in this age it is most miserable, in this age of Kali. But the boon is, the first-class boon is that even there are so many miserable conditions, in the midst of all those disadvantages, one can become free from all contamination simply by kṛṣṇa..., kīrtanād eva kṛṣṇasya. Simply by this.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

What was achieved in the Satya-yuga by meditation, what was achieved by offering sacrifices in Tretā-yuga, and what was achieved in the Dvāpara-yuga by worship, that can be achieved in this age by saṅkīrtana yajña.

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

A similar passage... The two above passages, they are quoted from Śrīmad-Bhāgavatam. Another passage is quoted from Padma Purāṇa. Padma Purāṇa, there are eighteen purāṇas, purāṇam. Six purāṇas are in the modes of goodness, and six purāṇas are in the modes of passion, and six purāṇas are in the modes of ignorance-for different people. Just like in a best institution, there are different classes, different kinds of books of learning, gradual process. Similarly, this Vedic culture is so nice, they don't give one class of literature for all. No. There are so many different literatures because there are so many varieties of people. How can you convince you, convince all classes of people by one literature? No. That is not possible. Now the people are here in your country, they are losing interest in religion because the Bible was given to a certain class of people long, long years before. So people are far advanced in scientific knowledge. So that does not appeal. So they're all... We should always remember that there are always different classes of men, and for different classes... The aim is all the same that, see, "Two plus two equal to four." Nothing. But different classes of men there are. So different class of arithmetic, higher mathematics, middle mathematics, lower mathematics. The mathematical, mathematical principle is the same, "Two plus two...," "One to three to nine." There is no other figure.

So similarly, there are eighteen purāṇas. Those who are in the modes of passion, those who are in the modes of ignorance, they should also have some chance. For them, oh, "You go and you worship this demigod." Because we are, every one of us, hankering for material acquisition. The disease is that we are simply thinking of... Idam adya mayā labdham. "Today I have got so much material possession, and next day I shall have so much, and next day I shall have so much. And next day and next day…," and when next day I shall go away-that's all. Finish. This is material disease. They're always hankering after. So there are different hankerings, there are different persons. So, the demigods, "All right, you worship. You want this thing, you want a beautiful wife? All right, you worship Umā. You want to be very learned man? All right, you worship this Devī-Sarasvatī. Oh, you want to be, get out of your disease? All right, you worship the sun-god." So in this way, there are recommendations.

But in the Bhāgavata, after all these recommendations, the Bhāgavata concludes,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

If you have got any desire, still, you go to Kṛṣṇa. You worship. Kṛṣṇa recommends. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. Even if you go to Kṛṣṇa for asking something material profit, still it is better. Don't go to other demigods. Kāmais tais tair hṛta-jñānāḥ yajante anya devatāḥ [Bg. 7.20]. The foolish persons, they do not know that the demigods, they cannot offer any benediction. They cannot offer. They are not fool. Just like here in this institution, although you are free, you very kindly ask me, "Swamijī, can I take this fruit?" Why? This is etiquette. Similarly, the demigods, they are not fools. Suppose one man worships a demigod and asks some benefit. Oh, demigod will ask the Lord, Supreme Lord. Or, in another sense, the demigods also do not know, because they are also living entities like us. But īśvaraḥ sarva-bhūtānām [Bg. 18.61]. Kṛṣṇa is so kind that this person, this particular man, is wanting something, "All right, give him. Give him." Kṛṣṇa is… This is freedom. There is no argument, "Oh, why Kṛṣṇa has arranged like this?" He arranges out of His causeless mercy. He can say, He can stop asking the individual soul. But He does not do that. Why He shall do? Then there is no meaning of independence. "All right, you want it? I have arranged it. Take it. Take." So He asks the demigod, "All right, he's asking from you? Give him. Give." So this is going on.

So therefore there are different kinds of literature because there are different kinds of people. But the ultimate literature is, the substance of all Vedic literature is the Bhagavad-gītā and Śrīmad-Bhāgavatam. Kṛṣṇe sva-dhāma upagate dharma-jñānādibhiḥ saha. It is…, there is a verse in the Śrīmad-Bhāgavatam. When Kṛṣṇa was present He personally gave this Bhagavad-gītā and all knowledge. So many people took knowledge. There is another gītā, Uddhava-gītā. That was spoken to Uddhava. That is in Bhāgavata; this is in Mahābhārata, Bhagavad-gītā. So there is a question by the Śaunaka Ṛṣi that, after departure of Kṛṣṇa, wherefrom knowledge should be searched? So they recommended this Śrīmad-Bhāgavatam. So in the Padma Purāṇa also there is similar passages. In Bhāgavatam also, there are similar passages. In all Vedic literature, the same thing is there. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The last target and the last goal, ultimate goal, is Kṛṣṇa. Therefore in the Bhagavad-gītā it is said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Bhāgavata says, akāmaḥ sarva-kāmo vā [SB 2.3.10]. Even if you are this materially desiring, still, you should go to Kṛṣṇa. And Kṛṣṇa also confirms, bhajate mām ananya bhāk sādhur eva sa mantavyaḥ [Bg. 9.30]. Api cet su-durācāro. One should not ask God. But still, if one asks, he's accepted, because he has come to the point, Kṛṣṇa. That is his good qualification. He's in Kṛṣṇa consciousness. So all faults there may be, but when one becomes Kṛṣṇa conscious, everything is nice. Just like there are so mu…, so much snowfall. As soon as there is rise of sun, everything finished. Everything finished. Kṛṣṇa sūrya sama. Only we have to wait when the sunrise will be there. Then all these disturbances will be at once cleared.

So we have to take to kṛṣṇa-sūrya and everything will be cleared.

kaliṁ sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate

Sarva-svārtho 'bhilabhyate. There are nice verse. You see? Here it is said, yatra saṅkīrtanenaiva. This Kali-yuga, this age of Kali, we are condemning so much. But even the demigods, they, I mean to say, highly eulogize this Kali-yuga. Why? Why? Oh, here is a great opportunity. Simply by chanting Hare Kṛṣṇa, yatra saṅkīrtanena. Yatra means in this Kali-yuga, simply by this saṅkīrtana movement, simply by chanting, sarva-svārtho 'bhilabhyate, all interest is served. Your material interest, your spiritual interest-every interest will be served. Lord Caitanya also said, ihā haite sarva-siddhi haibe tomāra. Just… Even if you are materially desiring something, that also will be fulfilled by simply chanting Hare Kṛṣṇa. It is such a nice thing. This is… Therefore we call mahā-mantra. All…

pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhya saṅkhyā tāṅra, nā haya gaṇana
cāri-yugāvatāre ei ta' gaṇana
śuni' bhaṅgi kari' tāṅre puche sanātana

Now here is a very trick. Sanātana Gosvāmī, he was politician. He was minister. Now when Lord Caitanya was describing about the incarnations, especially of the incarnation of the Kali-yuga, now he's asking, Sanātana Gosvāmī is asking to Lord Caitanya,

rāja-mantri-sanātana-buddhye bṛhaspati
prabhura kṛpāte puche asaṅkoca-mati

He's asking very frankly because he's very intelligent. He was minister.

'ati kṣudra jīva muñi nīca, nīcācāra
kemane jāniba kalite kon avatāra?'

"My dear Sir, Lord Caitanya, I am the lowest of the lowest. I am very fool number one. So I may inquire from You that how can I understand that this is the incarnation of this age, Kali-yuga?"

prabhu kahe-anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni

”Oh, why you are in confusion? As other incarnation are to be understood from the indication of the śāstras, similarly, we have to understand from the indication of the śāstra who is incarnation.” Sarvajña munira vākya-śāstra-’paramāṇa’.

Now śāstra, the scripture, is the most first-class evidence, sarvajña munira vā…, sarvajña… Because śāstras are written not by ordinary person. Not by Rabindranath Tagore, a sex play. (?) No. (laughs) Śāstras are written by liberated persons. Therefore śāstra, scripture, have got so many advantages and so much respect. So therefore Lord said: sarvajña munira vākya-śāstra-’paramāṇa’. Śāstra paramāṇa. Just like (we) see in the Śrīmad-Bhāgavatam, four hundred thousands of years after there will be avatāra, Kalki, and His father’s name, His birthplace, is already mentioned there. This is called śāstra. Five thousand years before Bhāgavata was written, and there is indication that in such and such age, in such and such province, in such and such family, Lord Buddha will appear. That is written there. And five thousand years before, ago, the, the symptoms of Kali-yuga is already written there. And we are experiencing.

In the Bhāgavata you’ll find, svīkāra eva hy udhvāhe: ”In the Kali-yuga, marriage will be performed simply by agreement.” Just see. Another… Lāvaṇyaṁ keśa-dhāraṇam: ”People will think by keeping long hairs they will be very beautiful.” It is stated in Bhāgavata. They’ll look very beautiful. Lāvaṇyaṁ keśa-dhāraṇam. It is written there if you see. It is not story. Svīkāra eva hy udvāhe. Dāmpatye ratim eva hi: ”And husband and wife relation means sex. That’s all.” If the husband has got sex power, then there will be no divorce. These are all written there. Simply sex life, husband and wife relationship. Simply sex life. Vipratve sūtram eva hi: ”And one will be considered a brāhmaṇa simply by this thread.” These are all written there. A two-cent-worth thread, you get it…, ”Oh, you have got thread. Oh, you are a brāhmaṇa.” That’s all. This is going on in India. Two-paisa-worth brāhmaṇa. He has all the qualification of less than a caṇḍāla, but, because he has got this nonsense thread, he’s considered a brāhmaṇa. So these things are all mentioned. And we have to believe it also that, in the last stage of the Kali-yuga, nobody will understand what is God, what is religion. And there will be no supply of these grains. Now we are getting all these grains. But, as you are, as you are thinking grain is not meant for human being, they are meant for animals, all right, God will stop completely. Then you’ll have to live only on the seeds and animal flesh. That is also mentioned. There will be no milk. There will be no sugar. There will be no grain. These things are mentioned. Therefore śāstra, it is called śāstra. Sarvajña. Sarvajña means the śāstra is written by persons who know, who knows the, I mean to say, past, present and future. Everything is clear. Therefore we have got so much respect for scripture. The foolish people say, ”Oh, it is also written by man. Why shall I…?” Yes, it is written by man. That’s all right. But he’s not a man like you. He’s liberated man. There are different kinds of men. So don’t think all men are like you, all men are like you fools.

So here it is said, sarvajña munira vākya-śāstra-’paramāṇa.’ Therefore… Tasmāt śāstra pramāṇa ante. In the Bhagavad-gītā also, that everything should act, should be acted in terms of the śāstra. Just like when you go to post something, you are, you are directed by the postal guide. Śāstra pramāṇa only. So Lord Caitanya Mahāprabhu, as Kṛṣṇa has given stress upon the evidence, on the scripture, similarly, Lord Caitanya also is giving stress. The question is very interesting. The question is how one should accept a person or a body as incarnation. Lord Caitanya says that through śāstra, by the evidence of śāstra. So many fools, they are presenting themselves as incarnation. An intelligent person should see whether this fool is mentioned in the śāstra. He’s presenting himself as incarnation. Whether his activities are, his characteristics is mentioned in the śāstra? Then accept. Otherwise, don’t accept. This will be discussed more.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.353-354

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New York, December 26, 1966

Prabhupāda:

sarvajña munira vākya-śāstra-’paramāṇa’
āmā-sabā jīvera haya śāstra-dvārā ’jñāna’

We should always think that we are in the modes of ignorance. We are just trying to make progress from ignorance to goodness and then transcend. This is the process of spiritual realization. Nobody should think that we are perfect. We cannot be. God is… Only God is perfect, and we are all imperfect. Even our so-called liberated stage, we are still imperfect. Therefore one has to take shelter of authority because, constitutionally, we are imperfect. Lord Caitanya says, āmā-sabā jīvera haya śāstra-dvārā ’jñāna’. So therefore, for real knowledge, we have to consult the scriptures, śāstra. Sādhu-śāstra-guru. Sādhu means pious, religious, honest person. Sādhu, whose character is spotless, he’s called sādhu. Śāstra means scripture, and guru, guru means spiritual master. They are on the equal level. Why? Because the medium is scripture. Guru is considered to be liberated because he follows the scripture. Sādhu is considered to be honest and saintly because he follows scripture. Sādhu-śāstra-guru-vākya. Nobody can become a sādhu if he does not accept the principles of scripture. Nobody can be accepted as guru, or spiritual master, if he does not follow the principles of scripture. This is the test.

tad-vijñānārthaṁ sa gurum eva abhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

Śrotriyam, śrotriyam means one who has accepted the Vedic literature, the śāstra, scripture, as the guidance, he can be… Not a extravagant upstart, he makes some group and religious principle of his own and become a guru. No, no, he’ll not be…

So Lord Caitanya advises… Sanātana Gosvāmī’s inquiry is how to know that he, here is a avatāra. So Caitanya Mahāprabhu says the medium is śāstra, and direction is the guru. Śāstra also we cannot understand any book, what to speak of the scripture. Sometimes we find contradiction in the scripture. That is not contradiction; that is my poor fund of knowledge. I cannot understand; therefore assistance of guru, a spiritual master, is required. So far incarnation is concerned, here Lord Caitanya says that we have to see through the śāstra whether a person is incarnation or not. We should not blindly accept anybody as incarnation because there are, nowadays, numberless incarnations.

avatāra nāhi kahe-’āmi avatāra’
muni saba jāni’ kare lakṣaṇa-vicāra

This is another significance of incarnation. Incarnation never says that ”I am incarnation of God.” I have read one book about a big avatāra in India. He was canvassing his students, ”Do you now accept me as incarnation? Do you now accept me as incarnation?” And the… Perhaps you know. (laughs) And the disciple was denying, ”No.” Then, at a time the disciple said, ”Yes, I accept you.” So this is not avatāra. Here Caitanya Mahāprabhu says avatāra does not canvass that ”I am…” Guru does not canvass. Sādhu does not canvass. He automatically, by his qualities, he becomes accepted. Yes.

So here Caitanya Mahāprabhu says, avatāra nāhi kahe-’āmi avatāra’. Actually who is avatāra, incarnation, he’ll never say that ”I am avatāra.” Muni saba jāni’ kare lakṣaṇa-vicāra. Muni, those who are thinkers, they are actually in the line, they see the symptoms and, with symptoms, they specify, ”Yes, here is a avatāra.” The symptoms… How the symptoms are analyzed of avatāra? The symptom is, first symptom is that there is reference in the śāstra, scripture, that in such and such time, such and such personality will come. He will be incarnation of God. Even his father’s name, his birthplace, everything is written in the scripture. So we have to identify, lakṣaṇa. Then he’ll act like this. He’ll come like this, and he’ll act like this. So these things we analyze, whether he is actually avatāra. Now, even there are characteristics, somebody does not accept also. Just like Lord Caitanya Mahāprabhu, He never said that ”I am avatāra.” But from His symptoms, from His characteristics, later on great sages, great philosophers, they decided that He’s avatāra. Just like here. Sanātana Gosvāmī’s stressed Him, testing, and he’s trying to confirm it by Lord Caitanya. Because Lord Caitanya described here that in this Kali-yuga the avatāra, His symptoms are like this: kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra pārṣadam [SB 11.5.32]. He is in the category of Kṛṣṇa; by His complexion, He’s non-black. Akṛṣṇa. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. And He’s always followed by confidential associates. And people who are intelligent, they worship Him by the process of saṅkīrtana. Saṅkīrtanair yajñaiḥ kalau yajanti hi su-medhasaḥ. Su-medhasaḥ means those persons who are, who have got good brain substance. Not foolish persons. Su-medhasaḥ, a man of great brain substance, they can understand, ”Oh, here is…” That is stated in the Śrīmad-Bhāgavatam, in Mahābhārata, in Upaniṣad, in Purāṇas, about Lord Caitanya’s appearance. There are many symptomatic explanation. But still there are many fools, they do not accept.

So accept or no accept, His work, His activities, His characterize, characteristics will be known because God will be known. Just like Lord Buddha. Lord Buddha is accepted as incarnation in the Śrīmad-Bhāgavatam. And during the time of Emperor Aśoka, he was patronized, Lord Buddha was patronized, not Buddha, or Buddhism was patronized by Aśoka. So practically the whole of Far East, including India, all over, the Buddhism was broadcast and everyone become Buddhist. Whole of India, practically, became Buddhist during his time. But later on, after Śaṅkarācārya’s drive against Buddhism, Buddha-ism… Śaṅkarācārya wanted to establish the difference of Buddhism and Hinduism is that Buddhism, Lord Buddha did not accept Vedic authority. He did not accept Vedic authority. But according to Hindu culture, if somebody does not accept the Vedic authority, then he’s not a authority. Vedānta philosophy, there are different parties in India. The Māyā… Generally, two parties: the Māyāvāda philosophers and the Vaiṣṇava philosophers, or the impersonalists and the personalists. Otherwise, there is no difference. Ultimately, the Māyāvādī philosophers they say that God, the Supreme Absolute Truth, is impersonal, and the Vaiṣṇava philosophers, they say in the ultimate end, the Absolute Truth is Person and He is, He is the Supreme Personality of Godhead, is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. This is little difference, and they stick to their position and they fight. Fight means by philosophical arguments. That is going on since a very long time. But both of them belong to the sanātana Hindu dharma because both of them will talk on the Vedānta philosophy. They’ll simply, they can give different interpretation, but they cannot say that ”We don’t accept Vedānta.” Oh, that will…, then it is at once rejected. So one must give an interpretation on the Vedānta philosophy; then he’ll be accepted as ācārya. Three things: Vedānta philosophy, Bhagavad-gītā and Śrīmad-Bhāgavatam. One must be able to explain these three books. Then he’ll be accepted ācārya. These are the principles.

So very recently… The impersonalists, they also accept avatāra. They accept Kṛṣṇa. Śaṅkarācārya accepted Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Sa bhagavān svayam kṛṣṇa. Specifically… People may misunderstand that Kṛṣṇa may be some other Kṛṣṇa because, as the present followers of Śaṅkarācārya, they are interpreting in that way. But Śaṅkarācārya, just to specify Kṛṣṇa, devakī vāsudeva jātaḥ. This means Kṛṣṇa who appeared Himself as the son of Devakī and Vasudeva, that Kṛṣṇa. That Kṛṣṇa. Just like Śaṅkarācārya has a nice prayer of Kṛṣṇa, the present followers of Śaṅkarācārya, they say… They cannot say that this is not composed by Śaṅkarācārya. It is very famous.

bhaja govindaṁ bhaja govindaṁ
bhaja govindaṁ mūḍha mate
prāpte sannihite kāle maraṇe
na hi na hi rakṣati ḍukṛñ-karaṇe

So there is a very famous prayer made by Śaṅkara… Śaṅkarācārya has made many prayers about Kṛṣṇa, especially about His Vṛndāvana līlā, he has made. He has worshiped Kṛṣṇa in many ways. And last, this is his last composition of poetry. Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha mate: ”You fools, you mūḍha mate…” Muḍha mate means ”you fools.” He was addressing the whole world, ”you fools.” Bhaja govindam: ”Just become devotee of Kṛṣṇa. Just become Kṛṣṇa consciousness.” Prāpte sannihite kāle maraṇe na hi na hi rakṣati ḍukṛñ-karaṇe: ”You are philosophizing. You are talking on grammar and this way and that way.” Because these people, they want to establish impersonalism from Bhagavad-gītā by strength of grammar. Such a nonsense they are. They want to understand God by…, through grammar. God is so cheap that He can be understood through grammar. Therefore especially he specified, prāpte sannihite kāle maraṇe: ”When death will catch you, your grammar, ḍukṛñ, prata, this will not save you. You fools. You please become Kṛṣṇa conscious, Kṛṣṇa conscious.” That was the instruction of Śaṅkarācārya. And he has especially mentioned Bhagavad-gītā and Ganges water. He especially mentions. ”A little quantity of Ganges water and a little study of Bhagavad-gītā will save you from many dangerous positions.”

So, because the symptom is bhagavān, so even Śaṅkarācārya has accepted. But there are many people, they do not accept… Śrī Yamunācārya, Śrī Yamunācārya, a great devotee, he’s supposed to be the spiritual master of Rāmānujācārya. He was a great king, and later on he became a great devotee. He has written his Alavandaraya. Alavandaru… Amongst the Rāmānuja-sampradāya, there are twelve great, I mean to say, ācāryas, and he's one of them. So he has written a very nice verse:

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mattaiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum

Now he says, "My dear Lord, those who are asura prakṛtayaḥ…" Asura prakṛtayaḥ means the atheistic demons. Atheists are called demons. In the Vedic literature, those who are atheists, they are called demons, rākṣasas. Just like Rāvaṇa, he was a great scholar in Vedic philosophy. He was son of a brāhmaṇa, and he was very learned. And he materially advanced his kingdom so nice that his capital was called golden. He was so rich. Everything, he was, in every way, in education, in opulence, in power, everything was so great. Only fault was that he was atheist. Therefore he's called rākṣasa, asura. All the asuras that are mentioned in the śāstra, their only fault is that they are atheists. Otherwise, from education point of view, from opulence, they are very much advanced.

So asura prakṛtayaḥ, in the Bhagavad-gītā, also: āsuraṁ bhāvam āśritaḥ.

na māṁ prapadyante mūḍhāḥ
duṣkṛtino narādhamāḥ
māyayāpahṛta-jñānā
āsuri bhāvam āśritāḥ
[Bg. 7.15]

As soon as one becomes atheist, oh, it is very difficult to convince him. You see. Therefore our preaching should avoid the atheist class. Of course, if we stop that, then we cannot find who is theist in the… Time is so nice that 99.9% all atheists. So we have to take the risk of talking with atheist also. But generally it is advised that preachers should not talk this atheist class because they'll not…, they simply argue. Their only point is simply argue and waste your time. That's all. They'll never accept, however you may try to convince him with reason and argument, they'll never… Here is a śloka by Yamunācārya. It is, say, about one thousand years before, this was the same condition for the atheist. He says,

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mattaiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum

There are different kinds of authorities. First authority is śāstra, authorized śāstra, scripture. There the description of avatāra, the characteristics and his work, they are mentioned there. And prabalaiś ca śāstrair. Prabala means the very powerful. Just like Vedānta philosophy, it is very powerful. Bhagavad-gītā, it is very powerful. Śrīmad-Bhāgavatam, it is very powerful. So even we give evidences from these powerful śāstras, not only that, prakhyāta-daiva-paramārtha-vidāṁ mattaiś ca, with the opinion of great stalwarts like prakhyāta, very famous. Who is that? Just like Vyāsadeva. Who can be more famous than Vyāsadeva? He's the compiler of all Vedic literatures in the world, Vyāsadeva. And Nārada, he's greatest ṛṣi, sage. Asita, Devala-there are many. Vasiṣṭha. There are many stalwarts. And especially these twelve person, just like Brahmā, Lord Śiva, Manu, Kapila, Mahārāja Prahlāda, Bhīṣma. There are authorities. So even their evidences in the authorized scriptures, even they are accepted by great stalwarts and sages and munis, still, the asura prakṛti, those who are atheistic persons, they'll never accept. They'll never accept. They'll simply go on arguing. The process is that if… Vedic process is if something is mentioned in the Vedas, and it is accepted by the previous ācāryas, then it is accepted. I have nothing to bother. That's all. This is the proce…, the simple process. Suppose I am a fool number one. That doesn't matter. I may be fool, but if I follow the previous authorized ācāryas, then I am all right. Just like a child, he may be a child, innocent child, but if he catches the hand of his father, then he's all right. He can walk. He can cross the street. This is the Vedic process. Vedic process, research, oh, there is no research in Vedic process. What research, nonsense, you'll do? What sense you have got? You shall research about God? The frog philosophy? There is no research. Research, that is not accepted in Vedic philosophy. You have to accept the authority. That's all.

So here Yamunācārya says, "My dear Lord, tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ…" Oh, just like Kṛṣṇa, His character, His activities. Now His character was certified by Bhīṣma. Bhīṣma. Bhīṣma was at that time Arjuna's grandfather. So practically he was, in age, Kṛṣṇa's grandfather. Kṛṣṇa's grandfather, Bhīṣma. He was fighting in the battlefield, a great warrior, kṣatriya, a great… He's called pitāmaha, Grandfather Bhīṣma. He's known as Grandfather Bhīṣma. Now his character is spotless. His character… Although he was living as a householder, he was more, more than any sage or any saint. Bhīṣma. The history of Bhīṣma is that he was son of Ganges. So Ganges was his mother, and his father, Mahārāja Śāntanu, after the death of his mother, he wanted to marry again. At that time, Bhīṣma was elderly. He was about twenty years old. So father, instead of getting the son married, he was himself very much anxious to get him married. So he selected a very beautiful girl, but she…, he belonged to a, that girl belonged to a low-caste family. Kṣatriyas could find, marry from anywhere. That is the injunction. They are not within the boundary of caste system. So the girl was a fisherman's daughter. So Mahārāja Śāntanu wanted to marry that girl, and the father was very cunning. He said, "No, no. I cannot offer my daughter to you. You are old man. You have got your son. So I cannot offer." He was bargaining. "No? Why? I shall give your daughter a palace. We shall enjoy so many years." "No. I can offer you my daughter provided if my daughter's son becomes the king after your death. Then I can offer." "Oh, that I cannot agree, because my eldest son is living. That I cannot agree." "Then I…"

So Bhīṣma understood that "My father wants to marry that girl, but the only impediment is that the father of the girl is making a condition that her son should be king, and my father is declining because I am present. I should be king." Oh, he at once approached the father of the girl: "What is your condition, sir?" "This is my condition." "All right, I shall not accept kingdom of my father. Your daughter's son will be king. I agree to this." "Oh, no. You may agree, but your son will again claim, because you are the proprietor, you are the prince." "Oh, you think so? Then I shall not marry. I shall not marry. Is that all right?" So then, he was so… He promised that "I shall never marry in my life. That's all right? Then marry your daughter to my father." He was so pious and so strict. This Bhīṣma was brahmacārī from the very beginning. And Mahārāja Yudhiṣṭhira performed Rājasūya-yajña. Rājasūya-yajña means one who performs that sacrifice in that assembly, all the princes of the world are invited, and they select him as the emperor of the world. That is called Rājasūya-yajña. So in that yajña, there were all princes present, and Kṛṣṇa was proposed to become the president of that assembly, although He was young man. So Kṛṣṇa had many… Not many, especially two, Śiśupāla and Dantavakra, they were very much against Kṛṣṇa. So they objected: "Oh, Kṛṣṇa cannot be… There are many others." He wanted that he become president. The protest meeting. At that time, Bhīṣma recommended that "Nobody is present here spotless character as Kṛṣṇa." He recommended like that. "Kṛṣṇa, when He was sixteen years old, He was surrounded by girls, but He had never sex desire. I am brahmacārī from my birth. I think I could not be such restrained personality as Kṛṣṇa." He recommended like that. That is mentioned in Mahābhārata. So this is character.

So taṁ sila rūpa caritaiḥ. Rūpa. It is mentioned that Kṛṣṇa, is mention… His… Just like Lord Caitanya's rūpa is mentioned, tviṣā akṛṣṇa: by complexion He's not black. Similarly, everything is mentioned. So Yamunācārya, that "Your character, Your beauty and Your wonderful work, and accepted… You are accepted by great authorities. You are mentioned in śāstras. In spite of all this, those who are atheists, they'll never accept." So the characteristics of avatāra are there in the śāstra. So we should follow that and, in that way, we shall select… That question is being asked by Sanātana Gosvāmī. We discussed this point yesterday and today also, because it is important point, and further we shall discuss tomorrow.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.354-358

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New York, December 28, 1966

Prabhupāda:

avatāra nāhi kahe-'āmi avatāra'
muni saba jāni' kare lakṣaṇa-vicāra

So Lord Caitanya says that incarnation, He never advertises Himself that He is avatāra. But experienced munis, those who are liberated souls, those who are expert in Vedic knowledge, they understand that this is avatāra, or incarnation, by the symptoms, as they are stated in the scriptures. In the scripture, the color, the activities, the time and the place and the parents-everything is described about the incarnation. So, so that, just like everything has to be understood by the symptoms, that is the scientific advancement. Just like a drug is tested in the laboratory and the drug, the symptoms and the taste, how it is, how the color changes, how it tastes in the tongue, everything is described there, so scientists proves, understands the genuineness of a particular chemical by testing. Similarly, nobody should be accepted as incarnation. That is foolishness. Incarnation, they are stated in the scriptures. Their symptoms, everything is there, and one should understand from that. The avatāra never advertises. Anyone who advertises himself that "I am incarnation," he should be at once rejected. He should be at once rejected.

yasyāvatāra jñāyante
śarīriṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

The first thing is that avatāra, incarnation, He hasn't got this material body. The first symptom is… And still, the avatāra appears before us. Because, so far our senses are concerned, we can see the material objects. We can see a stone. We can see, I mean to say, wood. We can see water. We cannot see even air, the finer material things. We cannot see mind. We know that mind is there in every soul, every body. Every one of us has got mind, but we cannot see. We cannot see the sky. So the…, in the material world also, there are so many finer things which we cannot see. And what to speak of spiritual? So that spiritual, Supreme Spirit, when He appears before us, seeable, so that we can see, so that is His mercy. That is His mercy. Because we cannot see even the soul within ourself; we are seeing only the body. So what to speak of the Supreme Spirit? That is not possible. Yasyāvatāra jñāyante śarīriṣv aśarīriṇaḥ. Therefore it is the inconceivable power that the incarnation of God appears before us.

'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'
ei dui lakṣaṇe 'vastu' jāne muni-gaṇa

The symptoms are analyzed in two divisions. Svarūpa-lakṣaṇa means the symptom which (is) always present. That is called svarūpa-lakṣaṇa. And taṭastha-lakṣaṇa, the symptoms which are sometimes present and sometimes not present. They are called… In this way, the experienced sages, they analyze the characteristics of the avatāra, or God-two symptoms. One symptom is always there. As soon as there is God, that constant symptom is there. And there are other symptoms which may appear, sometimes may not appear.

ākṛti, prakṛti, svarūpa-svarūpa-lakṣaṇa
kārya-dvārā jñāna-ei taṭastha-lakṣaṇa

Ākṛti, prakṛti. The form and the activities, all uncommon. Just like Kṛṣṇa. Kṛṣṇa, He married sixteen thousand wives and He divided Himself into sixteen thousand. Kṛṣṇa. This is called ākṛti. This is uncommon. God can expand Himself in any number of forms. We cannot do that. That is the…, symptom of God. Ākṛti, prakṛti. Prakṛti is His nature, supreme nature. As soon as He likes anything to do, He'll do it. There is no impediment. Parāsya śaktir vividhaiva śrūyat… And He does in such nice way that we cannot conceive how it is being done, nature's way. Ākṛti prakṛti, these are taṭastha lakṣaṇa, uh, svarūpa lakṣaṇa, personal symptoms of God. And kārya-dvārā jñāna-ei taṭastha-lakṣaṇa. And the activities… Just like Kṛṣṇa, when comes as incarnation, His activities and activities of Rāma, or activities of Nṛsiṁha, activities of Vāmana, these activities may differ according to time, according to place, according to the mission. The activities may be different. But Their, Their ākṛti, Their feature, and Their power-extraordinary. We should understand very nicely that incarnation means Their feature and Their nature-uncommon.

There may be difference. Just like Buddha. Buddha's activities and Kṛṣṇa's activities, there is difference. Buddha's activity was different because, according to the place, according to the time, according to the audience, the activities are… Avatāra, incarnation, comes when there is necessity. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When there is discrepancies in the discharge of dharma… Dharma means the prescribed rules by which one elevates himself to the transcendental life. That is dharma, religion. Why in human society there is religion? The purpose is to elevate himself to the transcendental position. That is religion. Where there is no such aim to raise one from the fallen condition to the liberated state, that is not religion. That is sentiment. Religion means that one should be raised from the fallen condition to the highest elevated condition. Therefore there are so many rules and regulations. In the Bhagavad-gītā the Lord says, yad icchantam, yad icchantam brahmacaryaṁ caranti. Yad icchantam. (aside:) Just open the… I think it is in the Eighth Chapter. Eighth Chapter, fifteenth verse. Open it. (pause) Read it.

Devotee: Mām upetya punar janma [Bg. 8.15].

Prabhupāda: No. Then, before that.

Devotee: Ananya cetaḥ…

Prabhupāda: Before that.

Devotee: Oṁ iti…

Prabhupāda: Yad icchantam. The śloka is yad icchantaṁ brahma… You don't find it. Let me. Let me have the book. (pause) Yes, here. Eleventh.

yad akṣaraṁ veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṅgraheṇa pravakṣye

Here is the transla… "I shall briefly describe to that state which the knowers of the Vedas call the imperishable, which the ascetics, freed from passion, enter, and desiring which, they lead a life of self-control." Not… Brahmacarya is celibacy. Translation is not here. Celibacy means completely ceasing from sex life. Yad icchanto brahmacarya. Brahmacarya means celibacy. No sex life. Therefore the brahmacarya āśrama is recommended. The first basic principle of religious life, according to Vedic principle, the students are expected to go to the spiritual master's place and learn how to live without any sex life. For twenty-five years or at least for twenty years, the student is trained up in that way. Then he's allowed to enter into the gṛhastha life to marry. So there is a process. Religion means there must be process. It is not simply mental speculation. Yad icchantaṁ brahmacaryaṁ caranti. Yad icchantaṁ brahmacaryaṁ caranti tat te padaṁ saṅgraheṇa pravakśye. These things are described in the Bhagavad-gītā.

So to understand, to elevate oneself from the fallen condition to the highest liberated condition, one has to be trained up, one has to follow the rules and regulations as they are prescribed. Otherwise, simply some recreation, spiritual recreation, talking something-"This is that; this is that," "Neti neti"-and I lead my life like anything… That will not help us. Therefore the taṭastha lakṣaṇa. Therefore we accept anyone and everyone as incarnation, because we are not trained up who is incarnation, to see. And, because we want to be cheated, there are so many cheaters who comes as incarnation and this and that, and the society's going on like that. Not only here-in everywhere, every part of the world. They are not very serious, what is the ultimate aim of spiritual life. Spiritual life and material life is that when you want to enjoy, when we want to be lord of these material resources, that is material life. And when you want to become servant of God, that is spiritual life. They…, there is not much difference between the activities of material life and spiritual life. Only the consciousness has to be changed. When my consciousness is to lord it over the material nature, that is material life, and when my consciousness is to serve Kṛṣṇa, the Supreme Lord, here, Kṛṣṇa consciousness, that is spiritual life. So as there are rules and regulations for accelerating your material possession, material life, similarly, there are rules and regulation for spiritual life also.

So the basic principle is yad icchantaṁ brahmacaryaṁ caranti. One should be very regular. Vīta-rāgāḥ. Viśanti yad, viśanti yad yatayo vīta-rāgāḥ. Vīta-rāgāḥ. Vīta-rāgāḥ means completely separated from materialistic life. Vīta-rāgāḥ. Rāgāḥ means attachment, and vīta means completely freed. Yad akṣaram, yad akṣaraṁ brahma vido vadanti. Brahma-vida. Brahma…, those who are conversant in Vedic literature. Akṣaram. Akṣaram. Yad akṣaram. The God has His representation in three letters, a, u, m, which is sounded vibrated om. There is no difference between oṁkāra and Kṛṣṇa. It is admitted in the Bhagavad-gītā that oṁkāra 'smi. Akṣaram oṁkāro 'smi: "Of all the letters I am the oṁkāra." So Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and oṁkāra, there is no difference, so far the transcendental sound vibration is concerned. But the objective is different. By oṁkāra one attains impersonal existence in the brahmajyoti, and by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, one attains the spiritual body and he's situated in the spiritual planets. We have many times discussed that there are spiritual planets. That is the difference. So far quality is concerned, both of them are spiritual, oṁkāra or Hare Kṛṣṇa.

So,

bhāgavatārambhe vyāsa maṅgalācaraṇe
'parameśvara' nirūpila ei dui lakṣaṇe

Now how the two different characteristics of God can be analyzed, that is mentioned in the beginning of the Śrīmad-Bhāgavatam. Lord Caitanya is referring. Lord Caitanya's mission as preaching was based on, cent percent, on the principles of Śrīmad-Bhāgavatam. And Bhagavad-gītā is the basic, I mean to say, preliminary study of Śrīmad-Bhāgavatam. Therefore in Caitanya-caritāmṛta you'll find most of the parallel passages and evidences offered by Lord Caitanya, they are from Śrīmad-Bhāgavatam and Bhagavad-gītā and some of the Purāṇas. Just like Viṣṇu Purāṇa, Padma Purāṇa, they are called sattvika purāṇa, purāṇas in the modes of goodness. There are eighteen purāṇas, six for each quality, modes of the nature. Six, six purāṇas for the person who are in the modes of ignorance, six purāṇas for the person who are in the modes of passion, and six purāṇas for persons who are in the mode of goodness, those who are actually qualified brāhmaṇas. So Śrīmad-Bhāgavatam is called Mahā-purāṇa. Mahā-purāṇa means the topmost of all the purāṇas. You have seen the review by the Theosophical Society of India of my books. They have stated this very word, Mahā-purāṇa, Bhāgavatam, the Mahā-purāṇa.

So Lord Caitanya gives evidences from the Mahā-purāṇam, Śrīmad-Bhāgavatam, that the Supreme Lord, the Absolute Truth, is analyzed in two characteristics. What are they? The, the personal characteristics and taṭastha characteristics. Taṭastha means they are sometimes manifested and they are not sometimes manifested. So this material world is the taṭastha characteristics, and the spiritual world is the personal characteristics. So our effort is to get out of this taṭastha, or, I mean to say, taṭastha means marginal, marginal characteristics to the permanent characteristics. That is called spiritual elevation. We should not remain in the marginal state, but we should go to the permanent state.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.358-359

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New York, December 29, 1966

Prabhupāda:

bhāgavatārambhe vyāsa maṅgalācaraṇe
’parameśvara’ nirūpila ei dui lakṣaṇe

So we have been discussing about the symptoms, characteristics, of the Supreme Personality of Godhead. One characteristic is that is eternally constant, or present with Him, and another characteristic is that it is sometimes manifested, sometimes not manifested. These two characteristics are called the superior energy and the inferior energy. Manifestation of the superior energy is always constant, present in the Supreme Personality of Godhead. And manifestation of the inferior energy, that is not always present. It is sometimes manifested, sometimes not manifested. Just like we have got also. It is very easy to understand. We have got several energies, personally. And we have got some mean energy also. That is within us. That is not always manifested. Sometimes I commit theft. That is my energy. That is my energy, but it is not always manifested. This is a crude example.

Similarly, everything is there in the Supreme Personality of Godhead. Janmādy asya yataḥ [SB 1.1.1]. The Bhāgavata explains in the beginning of Bhāgavata that everything has its origin from the Supreme Lord. Everything. Whatever you have got. It has, it originates (?) from the Supreme Lord. And that is also confirmed in other Vedic literature. Yato vā imāni bhūtāni jāyante. Imāni bhūtāni, all these things which are created, there is a source. That is Brahman. That is Brahman. The Vedānta-sūtra also confirms this, janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. What is Brahman? This is explained in one code word: Janmādy asya yataḥ, Brahman is that from whom everything is emanating. That… Brahman is that from whom, or from which, whatever you like, everything is emanated. So that Supreme Source, summum bonum, of everything is described in the Śrīmad-Bhāgavatam. Janmādy asya yato ’nvayād itarataś ca artheṣu abhijñaḥ svarāṭ. That Supreme Source of everything, what is the nature of that Supreme Source of everything? Now the Bhāgavata says, janmādy asya yataḥ anvayād itarataś ca arthesu abhijñaḥ. He is conscious.

First qualification is conscious. The Supreme Source cannot be unconscious. Why? Because we are conscious being. So we are also emanation from the Supreme Lord, the living entities. Some of the living entities are moving, some of the living entities, they do not move. Just like the trees, the hills, the mountains, they have got also their life. So they are not moving. We are moving. Man, human being, cats, dogs and ants, so many there are. So they are conscious. So, unless the Supreme Lord is conscious, the Supreme Source of all generation, wherefrom this consciousness can come? So the philosophy that the Supreme Source is void, how you can maintain? Wherefrom this consciousness comes? They say that consciousness is generated by the combination of matter. Up till now, no scientist has proved that, by combination of chemicals and matter, physical things, one can produce consciousness. So the Bhāgavata very nicely describes that the Supreme Source of everything, He is conscious. Conscious. Janmādy asya yataḥ anvayāt itarataś ca [SB 1.1.1].

Now He is conscious in two ways: anvayāt itarataś ca. Directly and indirectly. Just like we are also conscious. But we are directly conscious. Indirectly, we are not conscious. Indirectly we are not conscious. But God is all-powerful supreme consciousness. Therefore He’s directly conscious and indirectly conscious. In the Bhagavad-gītā, you’ll find that Kṛṣṇa says that vedāhaṁ samatītāni vartamānāni ca bhārata [Bg. 7.26]. ”I know everything about atītāni, what is past, everything what is past, and I know what is present, I know what is future.” And, on this understanding, Kṛṣṇa says in the Second Chapter, you may remember, that ”You, Me, and all these persons who have assembled here, they were individual person in the past, they are individual persons now, and they will continue to be individual person in the future.” This is consciousness, anvayāt itarataś ca. Now again, what sort of consciousness? Wherefrom He has got this consciousness? Just like we have got our consciousness from the Supreme Lord, the Supreme Source, and wherefrom the Supreme, or God, He has got His consciousness?

So Bhāgavatam says svarāṭ. Svarāṭ. Svarāṭ means He is independent. His consciousness is not dependent on others’ consciousness. Svarāṭ. God, He has got all the knowledge. Yesterday we have been discussing Bhagavān. Bhagavān is full of all knowledge. Wherefrom He got this knowledge? Now our experience is that we go to school, college, and get knowledge. Wherefrom He gets knowledge? The Bhāgavata replies, svarāṭ. He’s self-sufficient, full of knowledge. These are the differences. So these qualifications are always present. This is called svarūpa-lakṣaṇa. Unless God is independent, unless God is conscious, indirectly and directly, He cannot be Supreme Source. This is called svarūpa-lakṣaṇa, constantly present. Tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ.

Now people may argue that in the creation we find Brahmā the first-born living creature, and he has given us the Vedic knowledge. So this, in the creation, because he’s the first living creature, then he is svarāṭ. He is also independent. Why God is independent? This living creature, he’s first-born. He’s independent. Otherwise, how could he give the knowledge of Vedas? So the reply is tene brahma hṛdā. No. He’s also dependent. He got the knowledge from the Supreme Lord. How is that? He’s the first-born living creature. How he got knowledge from God? Tene brahma hṛdā. Brahmā, the Vedic knowledge, was imparted into the heart of Brahmā. Why? Because God is situated within everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. These things are very nicely described in Bhāgavatam in the beginning. Tene brahma hṛdā ādi-kavaye. Ādi-kavaye means Brahma. Kavi means the learned. Kavinaṁ purāṇam anuśāsitāram. In the Bhagavad-gītā. He’s the kavinaṁ purāṇam. He’s the oldest learned man. Oldest. Purāṇam. Purāṇam means oldest. Then why God is not recognized? Now muhyanti yat sūrayaḥ.

To understand God, even the greatest of the greatest thinkers, philosophers, or sage or saintly person, they are also bewildered. Cannot understand. Panthās tu koṭi-śata-vatsara-sampragamya. So Lord Caitanya is (indistinct) that He has got two characteristics.

One characteristic is..., that is always present. What is that? He's independent and full of knowledge and He's conscious. Unconsciousness is not the qualification of God. Voidness cannot be accepted as the qualification of the Supreme. The Supreme must be conscious. Tene brahma hṛdā ya ādi-kavaye, tejo-vāri-mṛdāṁ yathā vinimayo yatra trisargo 'mṛṣā [SB 1.1.1]. And yatra, in Him rests the material manifestation. And what is this material manifestation? Tejo-vāri-mṛdāṁ vinimayam. It is simply exchange of fire, water and earth. Of course, there other things are eight elements, fire, water, earth, ether and air. This is the gross material elements. And the finer material elements are the mind, intelligence and false ego. We have discussed this in the Bhagavad-gītā. So this material manifestation is nothing but a manipulation, or a preparation of these things. Just... Just like we present sometime varieties of foodstuff. Kacaurīs, (indistinct), purī, and rasagullā, and so many things. But what are these? Varieties of grains and milk, fat, that's all. Similarly, all these varieties, manifestations in the material world, they are... Yatra, yatra, tejo-vāri-mṛdāṁ yathā vinimayo, oh, and yatra trisargo 'mṛṣā.

Amṛṣā. It is false. But it appears to be just like real. Foolish living entities, under the spell of illusory energy, they have accepted this false exchange of material elements as reality. This is called materialism. One who has accepted this false representation of reality, they are called materialists. And one who knows the real position of this material world, he's spiritualist. That is the difference between materialism and spiritualism. So this, this material representation, false representation, are temporary. The Vaiṣṇava philosophy, they do not say false. Why they will say false? God is real. His energy is real. You cannot say material energy as unreal, because God is there, and His energy is there. Just like the fire is there, the heat is there, the temperature is there. You cannot say temperature false. It may be manifested at some time. Or it may not manifest. Just like the temperature of sun is not perceived nowadays because it is due to the (?) cold season. But the temperature is the same, but it is manifested during June-July. It is very strongly, and other seasons, it is not manifested. Similarly, this material energy, you cannot say that it is false. It is false. The Vaiṣṇava philosophy is perfect. As the temperature (indistinct), it is sometimes manifested. And this is called taṭasthā. This characteristic, this symptom of the Supreme Lord, is called taṭasthā. Sometimes manifested, sometimes not manifested. But, so far the superior energy is concerned, that is always manifested. That is explained in the next line. Dhāmnā svena sadā nirasta-kuhakaṁ paraṁ satyaṁ dhīmahi. Now that is paraṁ satyam, the Supreme Truth, where there is no such temporary manifestation.

So this is knowledge and ignorance. The ignorant materialistic, they are captivated, durāśayā ye bahir-artha-māninas. What is the materialistic point of the...? Now durāśayā. They are thinking to have peace and prosperity in this nonsense. Durāśayā. This is called durāśayā. That will never be fulfilled. The foolish people... That will never be fulfilled. They're trying for that. Durāśayā na te viduḥ. Why they are trying so? Na te viduḥ. They are fools. They do not know. What they do not know? Na te viduḥ svārtha-gatim. What is their self-interest, they do not know. And what is that self-interest? Viṣṇu, the Supreme Lord. Their self-interest is to go back to home, go back to Godhead. That is their real self-interest. One should be interested. Selfish, this is real selfishness, that I must know what I am, what is the goal of my life. But these people they do not know what is the goal of life. They are trying to adjust things here, but it will never be adjusted because the nature of this material world is like that. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Trisargo 'mṛṣām. It is a false, or temporary, representation of...

So the common substance is that the Supreme Lord, God, or Kṛṣṇa, has got two..., that He has got many diverse energies; all these diverse energies are, I mean to say, summarized in three division, the spiritual energy, the material energy, and the marginal energy. We are the mar... We are living entities. We are marginal. We are sometimes captivated by the material energy and sometimes we are in spiritual energy. Now our attempt is, Kṛṣṇa consciousness means, we are trying to transfer ourself from this temporary energy to the permanent energy. Therefore in the Bhagavad-gītā you'll find, mahātmānas tu māṁ, daivī prakṛtim āśritāḥ. Daivī prakṛti means the superior energy, divine energy. This is also divine energy, but that is directly. This is indirectly. This is temporary. Nothing, without, nothing can exist without being divine because everything is coming out from the Lord. Sarvaṁ khalv idaṁ brahma. Therefore the impersonalists, they have taken everything as Brahman. That is their... That is also true. Everything is Brahman. That's right. That's all right. Just like in this store. This whole thing is store. That's all right. But we have to take advantage of the store, not sitting in this, I mean to say, lighted(?)... You have to sit here. If you say, "That is also sitting place. Why not go there? And deliver the lecture from there?" No. We have to utilize here. So you have to take advantage of the best. Everything is energy of Kṛṣṇa. That's all right. But we have to take the advantage of the better energy, superior energy. So na te viduḥ, they do not know how to take advantage of that superior energy. So there are two energies, the superior and inferior, or the spiritual and material. The material energy... This is the definition and the sum and substance of the definition and activities of the supreme summum bonum, janmādy asya yataḥ [SB 1.1.1], the Supreme Source of everything.

So, but the superior energy in which the Supreme Lord is always staying... Goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. In the Bhagavad-gītā also it is stated paras tasmāt tu bhāvo 'nyo 'vyakto vyaktāt sanātanaḥ [Bg. 8.20], puruṣaḥ sa paraḥ pārtha bhaktyā. That puruṣa, that Supreme Lord has to understood bhaktyā, not otherwise. That is stated. Only through Kṛṣṇa consciousness. There is no other way. You cannot understand the Supreme Lord. That Supreme Lord is dhāmnā svena sadā. Sadā means always, eternal. Dhāmnā svena. In His own abode. His own abode. Dhāmnā svena nirasta-kuhakam. Where there is no illusion. Nirasta-kuhaka. Kuhaka means illusion. Just like here we, everything is kuhaka. Everything is made of earth, water, temporary things. Just like a doll. Doll is the... You find, you sometimes find in store, storefront of big mercantile firm, there is nice girl standing with dress. So that is kuhakam, illusion. That is illusion. Those who know, "Oh, it is a doll." Similarly, that is the difference between a man in knowledge and man in ignorance. They are accepting this material doll as reality. That is materialism. And those who are in knowledge, they know, "No, it is doll." The reality is different. So sadā nirasta, there is no, kuhakam... That doll illusion is not there. Sadā nirasta-kuhakam. There, satyaṁ param, and there exists the Supreme Truth.

Satyaṁ paraṁ dhīmahi [SB 1.1.1]. This dhīmahi is Gāyatrī mantra. Those who are brāhmaṇas, who are elevated, they are given this Gāyatrī mantra, oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. Dhīmahi. That dhīmahi word is used here in the Bhāgavatam. So Bhāgavatam is meant for persons who are already in the qualification of brāhmaṇa. It is not meant for persons who are in the qualification of śūdra. Because this very word suggests, dhīmahi. Dhīmahi is meant for brāhmaṇas, Gāyatrī mantra. So this is to be understood, that God is always, just like real characteristic, spiritual energy. And another characteristic, material energy, that is temporary.

Thank you very much. Any questions? Any question?

Disciple: Yes. What is the difference between karma-yoga and bhakti-yoga?

Prabhupāda: Oh, we have not discussed just now karma-yoga. Anyway, karma-yoga and bhakti-yoga. Karma-yoga is meant… Yoga, first thing, yoga. Yoga means linking, connecting. So any yoga, there are many different kinds of yoga, any yoga means linking oneself with the Supreme. So those who are too much addicted to karma… Karma means work. Just like we see in your New York City. Everyone is busy with karma. Karma means you do something, there is some result and you enjoy or suffer. That is called karma. They are doing business, they are doing so many things. There is result. So karma has an effect. So it may be good or bad. So one has to enjoy or suffer. So those who are too much addicted to this karma, activities, when those activities are done with yoga… Yoga means linking with the Supreme. That is called karma-yoga.

Disciple: Bhakti-yoga, is…?

Prabhupāda: Bhakti-yoga. Karma-yoga is almost the same bhakti-yoga. And bhakti-yoga is direct. Bhakti-yoga is… That, bhaktas, they are not addicted to karma, but they are simply addicted to the service of the Lord. That service of the Lord and ordinary work sometimes appears one and the same. Just like we are also typewriting. They, your mother was asking the other day, ”Oh, you have got dictaphone?” ”Yes.” ”Oh, why do you say that materialism bad?” ”And we are spiritualizing this. You have produced these material things. We eve spiritualizing.” So sometimes ordinary karma and bhakti appears to be the same. But they are not the same. They are not the same. Because everything, the source of emanation; we have nothing to hate from materialism because materialism is the energy of God. Why shall we hate? We have nothing to hate. We don’t hate materialism. The materialism… They do not understand what is materialism. Materialism means to forget the source of all this. That is materialism. One who knows the source of everything is God, for him, there is no materialism. Because he utilizes everything for that source. So for a advanced devotee, there is nothing materialism. There is nothing material. Everything is spiritualism. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.367-84

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New York, December 31, 1966

Prabhupāda:

śaktyāveśāvatāra kṛṣṇera asaṅkhya gaṇana
dig-daraśana kari mukhya mukhya jana

Lord Caitanya says that incarnation of opulence… Śaktyāveśa avatāra means incarnation of opulence. We have analyzed the opulences of the Supreme Personality of Godhead. So śaktyāveśa avatāra… An incarnation who represents a particular opulence of the Supreme Lord, he is called śaktyāveśa avatāra. So Lord Caitanya says that there are innumerable incarnations like that, of whom only the principal, I mean to say, principal incarnations, they are mentioned herein. And who are they?

’sanakādi’, ’nārada’, ’pṛthu’, ’paraśurāma’,
jīva-rūpa ’brahmāra’ āveśāvatāra-nāma

Jīva-rūpa ’brahmāra’ āveśa. Brahma, the first creature of this universe, he’s also considered as one of the śaktyāveśa avatāras.

Now, so far our experience is concerned, Lord Caitanya says there are innumerable. So how we can accept a avatāra, a śaktyāveśa avatāra, whose names are not mentioned herein? Then we have to… As in the beginning, Lord Caitanya says that by the symptoms we can understand that He is śaktyāveśa. By the symptoms and activities and influence. So what is that symptom? Symptom is that eternal and temporary. So avatāra, incarnation, comes to glorify the eternal existence of the Supreme Lord. So any avatāra, any incarnation, he comes to glorify that ”There is spiritual kingdom, there is God, and I have come to reclaim you to back to Godhead, back to home.” This is the symptom. So therefore, by that symptom, we accept Lord Jesus Christ as śaktyāveśa avatāra, or Hazrat Muhammad, he’s also. Because these two religious leaders of the world, they preached about the glorification of the Supreme Lord. And they sacrificed everything for preaching the glories of the Lord. Therefore… And their influence and their followers, there are… These are the symptoms by which we can understand that Jesus Christ and Hazrat Muhammad was, were śaktyāveśa avatāras.

So far Buddha is concerned, he’s also considered śaktyāveśa avatāra. He preached this nirvāṇa philosophy. Although he did not speak about God, because it is considered that he was himself God, but the people amongst whom he preached, they were mostly atheistic people; therefore he did not preach about God. But he did not deny also. He simply wanted to make extinction of this present worldly activities. That was, yes… Nirvāṇa. And he represented the sacrifice of renouncement. He…, you may remember that the Supreme Personality of Godhead, out of His six opulences, one opulence is renouncement. So Lord Buddha’s life is renouncement. He was prince. He, he was in a very young time. He renounced the world and underwent severe penances. These are the symptoms by which we can understand that he’s also śaktyāveśa avatāra. And the Bhagavad-gītā you’ll find, yad yad vibhūtimat sattvaṁ mama tejo-’ṁśa-sambhavam. Anyone, not only Lord Buddha or others, but anyone, Lord, in the Bhagavad-gītā it is stated, anyone who has got some extraordinary power, uncommon power, he’s to be considered vibhu. Śaktyāveśa avatāra, there are two kinds, one directly empowered for particular mission, comes from the transcendental spiritual sky, and others, those who are in this material world, but they have got some specific power, uncommon power, not found in ordinary man. They are called vibhūti. This vibhūti (is) explained in the Bhagavad-gītā: yad yad vibhūtimat sattvaṁ mama tejo-’ṁśa sambhavam. That is out of the opulence of the Supreme Personality of Godhead.

sanakādye ’jñāna’-śakti, nārade śakti ’bhakti’
brahmāya ’sṛṣṭi’-śakti, anante ’bhū-dhāraṇa’-śakti

Now, so far the principal śaktyāveśa avatāras are concerned, as mentioned by Lord Caitanya, now, what are the manifestation of opulences in each of these śaktyāveśa avatāras? He says that sanakādye, the Kumāras, the four Kumāras-Sanaka, Sanātana, Sananda, Sanat-kumāra-these four Kumāras, they were vastly learned, and they…, first they preached the philosophical way of understanding the Absolute Truth. Sanakādye. Later on, they become devoted, devotees, and they have got a sampradāya, or party, they are called Nimbārka-sampradāya. Sanakādye ’jñāna’-śakti. Now we have analyzed that the Supreme Lord has the opulence of knowledge, full knowledge. So these four Kumāras-kumāras means unmarried brahmacārīs-they were sons of Brahmā. Because in the beginning Brahmā begot so many sons, and each of them were asked to increase the population. Sanaka, Sananda, Sanātana, they were also requested by their father to increase population, but they refused. They said, "No, we are not going to be entangled in these material affairs. We shall remain kumāras, brahmacārī, and preach the glories of God," by which Brahmā was angry. And while he was angry, from his anger Rudra, Śiva, was produced, and Lord Śiva is therefore supposed to be son of Brahmā.

So these four Kumāras, they represented the knowledge opulence of the Supreme Lord. Nārada, Nārada, he's also śaktyāveśa avatāra. He was, in his previous life, he was a maidservant's son, but by the association of devotees, he rose up to this position, Nārada. Nārada's position is very exalted as devotee. All of the devotees of the, in this material world, more or less, they are all disciples of Nārada. Vyāsadeva is also a disciple of Nārada. Prahlāda Mahārāja-these are big devotees-he's…, he was also a disciple of Nārada. And Dhruva Mahārāja, he was also disciple of Nārada. Vālmīki, he was also disciple of Nārada. So Nārada is the representation of the devotional path of opulence. Brahmāya 'sṛṣṭi'-śakti. And the creative opulence was manifested in Brahmā. Creative.

Anante 'bhū-dhāraṇa'. Ananta, Śeṣaśāyī, what is known as law of gravitation, that is mentioned in the Vedic scriptures as sankarasa, who is supposed to be supporting all these planets in the air. 'Bhu-dhāraṇa'-śakti. 'Bhu-dhāraṇa'-śakti means all the planets are supported by Śeṣaśāyī. It is described in the Vedic literature that He has got many hoods, just like serpent has got hood. And each hood, each planet, all these planets are resting.

śeṣe 'sva-sevana'-śakti, pṛthute pālana'
paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa'

Śeṣe, Śeṣa-avatāra, He is personally serving the Supreme Lord as Mahā Viṣṇu, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu. You have seen the picture that Viṣṇu is lying on a serpent bed. That serpent bed is supposed to be Śeṣa-avatāra. And pṛthute, Mahārāja, King Pṛthu, he was ideal king. Therefore 'pālana', God has another opulence: maintenance. Eko bahūnāṁ vidadhāti kāmān. That Supreme One is maintaining so many, innumerable eternals. Nityo nityānāṁ cetanaś cetanānām eka bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). So this maintenance performance, opulence, was invested to Pṛthu Mahārāja. He exhibited extraordinary power, how to maintain the citizens, as king and subjects. Paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa' Paraśurāma… Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Under two, these two missions, the Lord comes, incarnates, descends. And Paraśurāma was supposed to kill the duṣṭa, the wicked kṣatriyas, when they forgot to rule over the world as bona fide kṣatriyas. They…, they…, they were killed twenty-one times, and it is mentioned in the Mahābhārata during that killing process, many kṣatriyas fled from, fled away from India and they settled in other parts of the world, especially in Europe. It is mentioned in the Mahābhārata. So Paraśurāma was especially meant, vināśāya ca duṣkṛtām, to kill the miscreants.

So,

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

Another definition is given by Sanātana Gosvāmī. This same Sanātana Gosvāmī who is now being taught by Lord Caitanya, he also has written many books. These two brothers, Rūpa Gosvāmī and Sanātana Gosvāmī, and their nephew, Jīva Gosvāmī, composed many valuable literatures. So Sanātana Gosvāmī has written one book, Laghu-bhāgavatāmṛtam. Laghu-bhāgavatāmṛtam, supplementary to Śrīmad-Bhāgavatam. So in that Laghu-bhāgavatāmṛtam book, he has written,

jñāna-śaktya-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

He has defined that these śaktyāveśa avatāra, they are all living entities; they are not on the level of Viṣṇu-tattva. But they have special power and special, I mean to say, opulence to glorify the Supreme Lord.

'vibhūti' kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe

Now that vibhūti is, is mentioned by Lord Caitanya. That vibhūtimat sattvam, śaktyāveśa, there are many, many… We find in the history so many extraordinary, powerful men come and go. They are called vibhūti of the Supreme Lord.

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

Anyone extraordinary. You'll be, I mean to…, pleased to learn that in India, the king is considered vibhūtimat sattvam. King. He is also considered as the incarnation of God, king. Because when Sanātana, this Sanātana Gosvāmī, when he resigned from government service… So, when the King, Nawab Shah, Nawab Hussain Shah, came to his house-"What is the matter that my minister Sanātana is not joining office? And he's taking leave under so many pretexts?" So when he personally came to the house of Sanātana Gosvāmī… He was not at that time Gosvāmī. His name was Dabira Khāsa. Khāsa shah. So he was received very well, and when the Nawab Shah said… There was some topics, conversation with the minister and the Nawab. The minister wanted to resign, and Nawab Shah did not like that idea. So at last it was… Nawab Shah said that "If you whimsically, whimsically resign your responsible post, then I shall arrest you." At this order, Sanātana Gosvāmī replied that "If you think I shall be punished, I shall accept it, because you are God's representative. You are God's representative." So this was the idea of king and Nawab. Now, although he was Muhammadan and he was brāhmaṇa, but, so far the respect of a king is concerned, Sanātana Gosvāmī rightly told him that "You are Nawab. You are king. You are not ordinary man. Therefore you are empowered by the Supreme Lord. So anything you punish…" Because king's punishment has to be accepted. And in the Manu-saṁhitā it is said that when king punishes a citizen, he is reduced in his sinful actions so that he may not subjected in his next birth for that sinful reaction if he undergoes the punishment of a king. These are stated there.

So, vibhūtimat…

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

So ekāṁśena, ekāṁśena, this partial, plenary representation of the Supreme Lord, Paramātmā, Viṣṇu, Mahā Viṣṇu, they are also parts and parcels. Viṣṇu parts. Svāṁśa. Viṣṇu, or the Supreme Lord, expands Himself in two ways. One way is Viṣṇu expansion, and the other way is the jīva, these living entities expansion. We are also expansions of the Supreme Lord. Eko bahu śyāma. He alone, He has become so many. And why? What is the purpose of becoming so many? The purpose is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He wants to enjoy Himself with so many. So practically our creation is for enjoying in the company, in the association of the Supreme Lord. But we thought that it is better to become an imitation God and try to lord it over the material nature. That is not possible; therefore we are suffering.

eita kahiluṅ śakty-āveśa-avatāra
bālya-paugaṇḍa-dharmera śunaha vicāra

Now the Lord Caitanya Mahāprabhu is analyzing the characteristics of God, Kṛṣṇa. Now He has explained about His different incarnations. Now He says, about His ages, how the Lord is old. Lord never becomes old. Ādyaṁ purāṇa puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. In the Brahma-saṁhitā it is stated that, although He's the oldest personality, ādyam, because He's the original person from whom everything has come out. Everything has generated. So we living entities, we are also sons and grandsons of that Supreme Personality of Godhead. So the Brahma-saṁhitā says although He's the oldest person… In the Bhagavad-gītā He is stated by Arjuna as great-grandfather. Prapitāmahaś ca. You'll find this word in the Bhagavad-gītā. Because Brahmā is addressed as pitāmaha, grandfather. He's the original first creature in this material world, in this universe, and everyone has come from him. Therefore he is called pitāmaha. Pitāmaha means grandfather. And, because he's born also of Viṣṇu, therefore Viṣṇu is prapitāmaha [Bg. 11.39].

So the Supreme Lord, Personality of Godhead, is the oldest of all, but whenever you'll find, you'll find just like a young man. Ādyaṁ purāṇa puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. Nava-yauvanam means just a fresh youth. So that is being explained, explained by Lord Caitanya, the age of… This is another characteristics of God. Kiśora-śekhara-dharmī vrajendra-nandana. Kiśora-śekhara. Kiśora. Kiśora is… Kiśora age is called from eleven years to sixteen years. These teen years, or, in English, what is called? Adolescent? Yes. This, this age… So Kṛṣṇa represents Himself just like a boy from eleven to sixteen years old. Not more than that. Even in the Battle of Kurukṣetra, when He was great-grandfather, still, His feature was just like a young boy.

kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana

Prakaṭa-līlā. Prakaṭa-līlā means… Prakaṭa and aprakaṭa. Just like the sun, at night, we cannot see. This is called aprakaṭa. And when we can see, during daytime, that is called prakaṭa. Sun is already there, in the sky, but at night, by certain arrangement of the planetary system, we cannot see. That is called aprakaṭa. Similarly, Kṛṣṇa is always there. So sometimes He is manifested within this material world; sometimes He is not manifested. So when He desires to manifest Himself in this material world, rather, when He descends, then He… Prakaṭa-līlā karibare yabe…

ādau prakaṭa karāya mātā-pitā-bhakta-gaṇe
pāche prakaṭa haya janmādika-līlā-krame

So before His coming, some of His devotees, they come first, just to become His father, become His mother, become His family members, like that. Because He does not do anything which is against the process of this world. A man is born out of his father and mother, so He has to take His birth from a father and mother. So these fathers and mothers were, are first sent. I think in the Bible they call messiahs, or what you have? Similarly, nobody can become the father and mother of God. But, when He manifests Himself in this material world, He shows that "He's My father." Just like Kṛṣṇa accepted father, Vasudeva, Vasudeva as His father and Devakī as His mother. Or His foster-father, Nanda Mahārāja, and His foster-mother, Yaśodā. So they are all devotees. Kṛṣṇa's friend, Kṛṣṇa's father, Kṛṣṇa's everyone, when He displays Himself, they are all devotees. He's the Supreme. Nobody can be father of Kṛṣṇa.

vayaso vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsavān

Nitya-līlā-vilāsavān means eternally He's…, He's manifesting His pastimes. Just like Kṛṣṇa, Kṛṣṇa-līlā, the manifestation of Kṛṣṇa and His different pastimes in this material world. In the…, on this earth was manifested, that thing is going on, nitya-līlā. As I have several times explained to you that the sun, sunrise and sunset, is going on every moment. Every moment. You inquire by, by communication you'll find in some country, there is always sunrise and some country there is always… Any country, you'll find. Similarly, kṛṣṇa-līlā, Kṛṣṇa's pastimes, are going on in some of the universes, in any of… There are innumerable universes. In some of the universes He is there already.

pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakaṭa kare anukrame

From His childhood, just on the lap of His mother, He killed the demon Pūtanā. Similarly, such pastimes are going on every moment. Every moment. That is called nitya-līlā. In some of the universes… When the round (?) comes in this universe, it takes so many years. For millions and billions years. Just you can imagine how many millions and trillions of universes are there. Ananta brahmāṇḍa, tāra nāhika gaṇana. Ananta means innumerable universes are there. Nāhika gaṇana: nobody can count.

ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakaṭana

Some of His pastimes is going on in either of the innumerable brahmāṇḍas.

ei-mata saba līlā-yena gaṅgā-dhāra
se-se līlā prakaṭa kare vrajendra-kumāra

Just like the waves of the Ganges going on, nobody can count. Similarly, all the incarnations of different pastimes in different universes, that is going on.

krame bālya-paugaṇḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti

So kṛṣṇa-līlā means beginning from His childhood, up to the age of sixteenth year, when He performed the rāsa-līlā, this is actual kṛṣṇa-līlā. And beyond that līlā, when Kṛṣṇa left Vṛndāvana and came to Dvārakā, that is not kṛṣṇa-līlā; that is Vāsudeva līlā, Kṛṣṇa in His Vāsudeva feature, that līlā. It is stated that Kṛṣṇa never goes out of Goloka Vṛndāvana. When He goes, He goes in His Vāsudeva feature. Kṛṣṇa expands Himself-Vāsudeva, Saṅkarṣaṇa. Therefore when this is described in the Vaiṣṇava literature, a great literary novelist, Bankimacandra Chatterji, he misunderstood that Kṛṣṇa of Vṛndāvana is different from the Kṛṣṇa of Kurukṣetra or Dvārakā. He has analyzed, Kṛṣṇa-caritra, character of Kṛṣṇa. But in everything, he has very much eulogized.

So we shall discuss tomorrow. Any questions? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.385-394

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New York, January 1, 1967
Prabhupāda:

’nitya-līlā’ kṛṣṇera sarva-śāstre kaya
bujhite nā pāre līlā kemane ’nitya’ haya

Nitya means eternal. Kṛṣṇa’s pastimes, appearance and dis…, disappearance, is continuous and eternal. There is no stoppage. Lord Caitanya says, bujhite nā pāre līlā kemane ’nitya’ haya. Ordinary persons, common men, cannot understand how kṛṣṇa-līlā, Kṛṣṇa’s appearance and disappearance, can be eternal. Generally, we think that Kṛṣṇa appeared five thousand years before; now He’s no longer. So either He’s dead or gone. Just like ordinary man takes his birth and stay here for some time and then he goes away-no more, no trace of that particular man’s activities. He’s lost in the whirlpool of this material ocean. Neither exactly in a similar body, that particular living entity will again come back. Once. This form which you have got, material form, it is just like a bubble in the ocean. It is formed somehow or other according to our past actions and reactions, and it will stay for hundred years at most. Then it will disappear. And there will be no trace where that particular individual soul has gone. Of course, there is account in the books of Supreme Personality of Godhead. Vedāhaṁ samatītāni [Bg. 7.26]. He says, ”I know everything.” And He’s always constant companion. As Supersoul of the individual soul, He knows. But we, the persons of a particular person’s relatives, father, mother, brother, all these things-who knows? Nobody can give information. But Kṛṣṇa’s appearance and disappearance is not like that, because He’s not different from His body. We are, in our conditioned stage, we are different from our body. But Kṛṣṇa and Kṛṣṇa’s body is the same thing. This is to be understood. Sac-cid-ānanda-vigraha [Bs. 5.1]. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigraha. His form is eternal, blissful and full of knowledge. This material body is not like that. Therefore we cannot understand how kṛṣṇa-līlā is eternal, continuous eternal.

That is being instructed by Lord Caitanya:

dṛṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-līlā-nitya, jyotiścakra-pramāṇe

Jyotiścakra-pramāṇe. Jyotiścakra means orbit of the planets. The, a planet is moving in its orbit continually. Similarly, Kṛṣṇa-līlā is also just like an orbit. He’s giving very nice example: orbit of the earth, orbit of the moon, orbit of the sun. The sun is also not fixed up. According to Vedic astronomy, the sun is also moving. We have got information from Śrīmad-Bhāgavatam and other Vedic literatures, Brahma-saṁhitā. In the Brahma-saṁhitā it is stated that yac-cakṣur eṣa savitā sakala-grahāṇām. The sun is considered to be the eyes of the Supreme Lord, and the sun is the king of all other planets. Yac-cakṣur eṣa savitā. Savitā means the sun. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa tejāḥ. Sura-mūrtiḥ. Every planet is dominated by a particular demigod. There is a, a principal living entity who is differently named. Just like this moon planet is called Candraloka because the predominating deity there is called Candra; the sun planet is called Sūryaloka because the predominating deity is called Sūrya. Sūrya, Candra-these are official names, just like ”governor.” But the particular name is also there. Governor is a particular person. Just like ”president.” President is a general name, but he has got his particular personal name. Similarly, all these predominating deities of Candraloka and Sūryaloka, they are, these are official names. Anybody who’s predominating over the sun planet, he’s called Sūrya, but he has got his personal name. That name is Vivasvān. That is described in the Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Who is that Vivasvān? Vivasvān is the present predominating deity in the sun planet.

This sun planet, according to your modern science, it is fixed. But we cannot understand why sun should be fixed. Every planet has its orbit. So sun must be moving in the orbit. That is described in the Brahma-saṁhitā: yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā. He’s the king of all planets-rājā samasta-sura-mūrtir aśeṣa tejāḥ. Aśeṣa tejāḥ means inexhaustible temperature. The sun planet has got inexhaustible heat and temperature. That we can experience. Nobody can say what is there that the sun planet is diffusing unlimited temperature and heat for millions and trillions of years, still, it is not exhausted. So this is called aśeṣa. Aśeṣa. There is no end. Just like we are in the fire. Unless we put some fuel, fuel, it is not possible to continue the temperature. But there, the supply is so, so sufficient that there is no end of temperature. Every planet is self-sufficient. That is described in the Īśopaniṣad. Īśāvāsyam idaṁ sarvaṁ yat kiñcit jagatyāṁ jagat… [Īśo mantra 1]. No. Pūrṇam idam, pūrṇam adaḥ, pūrṇaṁ pūrṇāt udacyate pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Īśo Invocation]. The Supreme Lord is pūrṇa. Pūrṇa means complete. And whatever He creates, that is also complete. The actions and reactions of sun planet to diffuse heat all over the universe is complete. By Lord's grace, by Lord's creative power, energy. That is also inferior energy. This is not superior energy. This is inferior energy. So still it is complete.

So… So He is giving example as the planets, sun planet, moon planet and other planets, are moving in their orbits, similarly, kṛṣṇa-līlā has got a orbit, and the līlā is going on. As the sun is moving or the planets, the earth planet is moving exactly at the same time. Just after twenty-four hours it will be meridian, and at 12 o'clock, just twenty-four hours. Similarly, Kṛṣṇa's līlā, exactly after certain millions of years, it will be seen in this planet. Similarly, there are innumerable universes, and it is moving from this, that, this, that… Now, just like kṛṣṇa-līlā, just Kṛṣṇa born at, at the prison house of Kaṁsa… Vasudeva, father, and Devakī, mother. Immediately, as soon as the child is born, the next, the next universe, there is birth. So same very thing. Just like now it is quarter to eight according to sun calculation. Immediately, you'll find some other place quarter to eight. Immediately you'll find quarter to eight in other place. Immediately… So quarter to eight you cannot change. Quarter to eight will exist within this movement of the sun planet or earthly planet. Anywhere, somebody, somewhere must be there quarter to eight. At any time. Even at 12 o'clock at night you inquire, "What is quarter to eight of the sun planet?" you'll have. Is it not a fact? This is called nitya-līlā. How nicely Caitanya Mahāprabhu has described.

So Kṛṣṇa-līlā is always going on like that. Kṛṣṇa's birth, Janmāṣṭamī… We observe Janmāṣṭamī. But that Janmāṣṭamī is going on every moment. Janmāṣṭamī is going on. Kṛṣṇa's nitya-līlā. Kṛṣṇa-līlā-nitya, jyotiścakra-pramāṇe. Jyotiścakre sūrya yena phire rātri-dine. Now here it is also, in the Caitanya-caritāmṛta, it is said that here sūrya is also on the orbit. Sapta-dvīpāmbudhi laṅghi' phire krame krame. Sapta-dvīpa. Now, according to Vedic calculation, this earth has seven, I mean to say, islands. Just like crossing the sea, we have come to your country from India. The crossing the sea means there are different islands. Now you can calculate the Asia, Europe, America, and, and, how many?

Devotee: Seven.

Prabhupāda: Seven, there are?

Devotee: Six.

Prabhupāda: So that is calculation in Vedic know… Sapta-dvīpa. Sapta means seven. As the sun is coming in the orbit and crossing all the seven islands, similarly, Kṛṣṇa is also coming in this universe, that universe, that universe. When He comes into this universe, He, He is seen in that tract of land which is called Vṛndāvana. Therefore that tract of land is so sacred. Lord Caitanya describes by His mission, ārādhyo bhagavān vrajeśa-tanayas tad dhāma vṛndāvanam. Ārādhya, the Supreme Lord, Kṛṣṇa, is worshipable Deity, and His dhāma, and His headquarters-and His dhāma means headquarters-Vṛndāvana. Therefore Vṛndāvana is so important. When Kṛṣṇa comes… Just like when the sun appears in your country there is a particular city or place… Where it is where the sun first seen? Where it is?

Devotee: Greenwich, Maine.

Prabhupāda: Greenwich.

Devotee: Uh huh.

Prabhupāda: In your country, America?

Devotee: What is that?

Prabhupāda: Where the sun is first seen?

Devotee: Anybody know?

Prabhupāda?: Oh, you cannot say?

Students: Maine.

Prabhupāda: Maine? Just like Maine is the first place where is seen sun, similarly, Vṛndāvana is the place where Kṛṣṇa is seen first. The example is very nice. Sapta-dvīpāmbudhi laṅghi' phire krame krame.

rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa
tina-sahasra chaya-śata 'pala' tāra māna

Now Caitanya Mahāprabhu is submitting His knowledge in astronomy. Astronomy. And He's dividing the whole day and night into sixty daṇḍas. According to Vedic calculation of time, the whole day and night… Just like, according to Western system, the whole day and night is divided into twenty-four hours, they have divided into still further… Sixty daṇḍas. They are called daṇḍas. Tina-sahasra… Rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa. The whole day and night is divided into sixty parts. Tina-sahasra chaya-śata 'pala' tāra māna. And these daṇḍas are again subdivided into three hundred and sixty palas. They are called pala. Daṇḍa and pala. Sūryodaya haite ṣaṣṭi-pala-kramodaya. And the sun rises in every sixty pala. We can, we can see sun is rising, but not all of a sudden we can see. But gradually. That gradual, I mean to say, elevation of the sun planet is…, takes sixty pala times. Sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya. Prahara means three hours, and that is aṣṭa daṇḍa.

eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya

The whole day is divided into four praharas. So at the end of the day, of the four praharas, the Sūrya, this sun planet sets. Cāri prahara rātri gele… And similarly, four praharas, when passed at night, again the sun planet is seen.

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

Caudda-manvantare. There are fourteen Manus in one day of Brahmā. So kṛṣṇera līlā-maṇḍala caudda manvantare. So in the fourteen maṇḍalas, the, the I mean to…, the orbit of kṛṣṇa-līlā is, I mean to say, circumambulating. So He is…, He is seen in the Manu's life, in the fourteen Manu's life. There are fourteen Manus. In each Manu's life, there are seventy-one catur-yugas, in each Manu's life. In the twenty-eighth catur-yuga, Kṛṣṇa, in the Dvāpara-yuga, appears. There is mathematical calculation. Soayāśata vatsara kṛṣṇera prakaṭa-prakāśa. And when He is in this universe, He remains here for 124 year, 125 years. When Kṛṣṇa was here He was for 125 years. And when He was in the battlefield, His age was about 100 years, almost 100 years. Because, just after finishing the battlefield, He went to Dvārakā, and, after some days, He disappeared. So I think it was more than hundred years when He was fighting as charioteer of Kṛṣṇa. Just imagine, a hundred-years-old man, how many children and grandchildren, great-grandchildren, might have. In those days, the boys were married… Still in India boys are married in early age. The boys and girls were married just after sixteen years, especially in the kṣatriya families. They are very developed because they can eat very nicely, they live very nicely. So their body development is very nice. They can beget children even at fifteen years old-in those days, especially. So Kṛṣṇa had, at that time, great-grandchildren when He was fighting in the Kurukṣetra. He was… He came just to help His friend Arjuna. He did not take part in the fighting; He was charioteer. Now you have seen the Kṛṣṇa's picture. He looks like a twenty-years boy. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa puruṣaṁ nava-yauvanam [Bs. 5.33]. Nava-yauvanam-just a fresh youth. Youthful luster. He's very nice, beautiful. So He is seen like that, kiśora. Kiśora. Just sixteen-years-old boy.

So, tāhā yaiche vraja-pure karilā vilāsa
saoyāśata vatsara kṛṣṇera prakaṭa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa

So within these 125 years, all the pastimes that Kṛṣṇa displayed during His presence, all those things are going on in each and every universe, just like the sun planet is moving from one place to another. This is the idea of Kṛṣṇa-līlā.

alāta-cakra-prāya sei līlā-cakra phire
saba līlā saba brahmāṇḍe krame udaya kare

So saba līlā. And all the activities, they are manifested in either of the so many brahmāṇḍas. So at every second you just divide that 125 years into seconds and all, less than second, what it is? Of course, I do not know… But if you divide in that way, then you can calculate how many universes are there. How many seconds are there in one hour?

Devotee: Three thousand?

Prabhupāda: Three thousand?

Devotee: Three thousand, six hundred.

Prabhupāda: Three thousand, six hundred seconds in one hour. Then what are the twenty-four hours? (laughs) Just see.

Devotee: A pencil and paper…

Prabhupāda: No. No. Just imagine that 360 seconds in one hour, so in one day we have got 24 hours. So 360 into 24, that becomes the seconds in one day. Then you multiply it into 30. That means in one month. Then you multiply it by 12. Then it comes to one year. Such 125. So you can calculate. At least you can imagine who many universes are there-by that calculation of second, and if you go further detail.

So God's creation is wonderful. Nobody can… Everything is unlimited. He's unlimited. His creation is unlimited. His pastimes are unlimited. His forms are unlimited. Everything unlimited. Everything. His incarnations are unlimited. Everything. Just like see, even in your own body, can you count how many hairs are on your body and head? They are unlimited. I am claiming "This is my body," but I do not know how many hairs are there. But you ask Kṛṣṇa, He'll tell you. Especially Howard cannot say how many hairs are there… (laugh) Who can say? Howard cannot say. So this is Kṛṣṇa's creative energy. You see. And He is aloof. All things, all these wonderful things are going on, but He's aloof. He's aloof. Nāhaṁ teṣu avasthitaḥ.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

These are inconceivable energies. And foolish rascals, they claim that "I am God." You see. God is not so cheap. One must know the science of God, how great is God. We cannot calculate. Those who cheaply take God, "God might be like me, you," just frog philosophy. The same frog philosophy. The frog is calculating the length and breadth of Atlantic Ocean, keeping itself in the well. You see. So similarly, these rascals, they are frogs in the well, and they are calculating the estimation of the length and breadth of Atlantic Ocean and claiming themselves as God.

janma, bālya, paugaṇḍa, kaiśora prakāśa
pūtanā-vadhādi kari' mauṣalānta vilāsa
kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

So Lord Caitanya says, "Just like the time calculation of the sun is always present in the orbit of this earthly planet, similarly, in the orbit of Kṛṣṇa-līlā, everything is happening in some universe." That is called nitya-līlā. Because it is happening eternally and continually, in either of innumerable planets, which we cannot calculate, therefore His pastimes, appearance and disappearance are all eternal. We are not worshiper of a dead thing. Just like if a foolish person says at night, "Oh, sun is finished." How? "I cannot see. Because I don't see in the sky, it is finished." Similarly, the foolish person thinks, "Oh, Kṛṣṇa is…, I cannot see; therefore He's finished." This is foolish calculation. Now, from the description of Caitanya Mahāprabhu, we can understand that Kṛṣṇa is not dead and gone. He's present always and every time, everywhere. And if we are sincerely in Kṛṣṇa consciousness, that Kṛṣṇa is always with us, He gives us protection, His mercy is there. Everything is there. With this conviction, we should continue Kṛṣṇa consciousness. It is not a manufactured, false identification, but it is fact, and we have to follow great personalities like Lord Caitanya, Caitanya Mahāprabhu, who actually established the science of Kṛṣṇa. Kṛṣṇāya… As Rūpa Gosvāmī, he, he prayed Lord Caitanya:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya-kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

"Oh, I offer my respectful obeisances unto You because You are so magnanimous that You are distributing the love of Kṛṣṇa. Kṛṣṇa wanted, when He, when He was present, that 'You love Me, surrender unto Me. Sarva-dharmān parityajya [Bg. 18.66].' Now people misunderstood. But Your process of preaching Kṛṣṇa philosophy is so nice, by the saṅkīrtana movement, that everyone can understand the Kṛṣṇa philosophy very easily. Therefore You are the most magnanimous incarnation, and I offer my respectful obeisances unto You."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.391-405

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New York, January 2, 1967

Prabhupāda:

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

So we have already discussed how kṛṣṇa-līlā, or the pastimes, different manifestation of Kṛṣṇa's pastimes during one hundred and twenty-five years, beginning from His birth up to the disappearance, as many pastimes there are, they are being manifested in some of the universe, out of the innumerable universes. So God is never dead. Kṛṣṇa is never dead, as some of the modern philosophers, they are putting forward the philosophy of "God is dead." God is dead for those who are following the owl philosophy. Owl has never seen sun, or it does not like to see the sun. Therefore the owl says, "There is no sun." Similarly, the atheistic philosophy is… There are so many logic. Just like the owl philosophy, the frog philosophy, the camel philosophy and the dog philosophy, the hog philosophy-there are so many philosophies. So only the persons who are, who have got two hands and two legs, but they are counted amongst the animals. And therefore they cannot think of the eternal, blissful existence of the Supreme Lord at all times.

So premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. If one takes to this philosophy of Kṛṣṇa consciousness and develops love of Godhead, then he can see God at every moment, in every step, in every thing. He's not, for a single moment, is out of the sight of God. Just like in the Bhagavad-gītā it is said, teṣu te mayi. The devotee who has love, who has developed love for God, he's also seeing God at every moment. Similarly, God is also seeing him at every moment. They are not separated. So simple process. This hari-kīrtana, this is the simple process recommended in this age, and if we sincerely do it without any offense and with faith, then seeing of God is not difficult for a devotee.

So,

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

So similarly, in some of the brahmāṇḍas, or universes, there is already present Kṛṣṇa-līlā; Kṛṣṇa is there.

There is another Bengali verse, very nicely:

adya 'pi akāri līlā gaura-rāya
kona kona bhagavane dekhibāre pāya

Lord Caitanya's pastimes going on, still going on, but some of the fortunate devotees, they can see. Anything, God's pastimes, that is perceivable through devotional service. Bhaktyā mām abhijānāti [Bg. 18.55]. Only way. This is the process. No other process. No amount of speculation, no amount of academic education, no amount of philosophical discussion can…, one can… It is confirmed in the Vedic literature: nāyam ātmā pravacanena labhya, na bahunā śrutena. Na ayam ātmā… This self-realization is not possible. Nāyam ātmā pravacanena labhya, simply by discussion, nobody can arrive. Nobody can understand what is self-realization, what is Supreme Soul, the Absolute Truth. Nāyam ātmā pravacanena, na medhayā. Medhayā means one who is, who has got very good brain substance, he also cannot. Simply by agitating the brain, brain substance, one cannot understand. Nāyam ātmā pravacanena labhya, na bahunā śrutena, na medhayā. Śrutena, one who is highly educated, very good scholar, he also cannot understand. Then, what is the pro…? Janena saba puruṣe tena labhya: a person to whom God reveals Himself, he can understand. So we have to wait for that and for God's mercy. We have to be engaged in loving, transcendental service, Kṛṣṇa consciousness. Then He'll reveal.

goloka, gokula-dhāma-'vibhu' kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama
[Cc. Madhya 20.396]

Now, gokula, gokula dhāma-'vibhu' kṛṣṇa-sama. Because the Lord is absolute, therefore His name, His fame, His qualities, His form, His associates, His paraphernalia-everything absolute, nondifferent. God and God's name, nondifferent. God and God's place, nondifferent. And for that reason, when Kṛṣṇa comes, the Absolute, the Vṛndāvana, the place where He descends, that is nondifferent. Actually you can see that, that Vṛndāvana-dhāma, that place is a small spot of land, say about eighty-four miles area, but any person, and however atheistic he may be, and however nonsense he may be, if he goes to that place, he'll feel Kṛṣṇa's presence. Still. Still, simply by going there, he'll at once change his mind that "Here is God." He'll accept it. Still. If you like, you can go to India and you can see, make an experiment. So, although Vṛndāvana is a, is a place for the personalists, now all the impersonalists school of India, they're making their āśrama at Vṛndāvana because they have failed to achieve the sense of God anywhere, they are coming to Vṛndāvana. It is such a nice place. Here Lord Caitanya says that goloka, gokula-dhāma-'vibhu' kṛṣṇa-sama. Just like Kṛṣṇa is unlimited, similarly, His place is also unlimited. It is not limited by the material laws. Similarly, His name is unlimited. When you chant Hare Kṛṣṇa, the Hare Kṛṣṇa, this name, the holy name, has got unlimited potency. Simply you have to realize it. Even God is present before us, we cannot realize it. When Kṛṣṇa was present before us on this earth, not that all people of the world or all people of India could recognize. Only few people-the Pāṇḍavas and the inhabitants of Vṛndāvana, inhabitants of Dvārakā, some of them could understand. So it requires training only. Otherwise, the unlimited God can be seen even within this limited sphere of material existence.

ataeva goloka-sthāne nitya vihāra

brahmāṇḍa-gaṇe krame prākaṭya tāhāra

So when Kṛṣṇa or God comes, He's not out of His eternal abode, because absolute. Whenever, wherever God is present, His absolute abode is also present there. Just like it is said in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd deśe 'rjuna tiṣṭhati: [Bg. 18.61] "The Supreme Lord is situated as Supersoul in everyone's heart." Now suppose there is a dog or there is hog. So there is also God. So does it mean that God is living with a dog or God is living with a hog? No. For Him, even within the heart of a hog, even within the heart of a dog, there is Vaikuṇṭha. The same thing. These are the inconceivable energies of the Supreme Lord. Similarly, a God's pure devotee, wherever he may be, he lives at Vṛndāvana. Vṛndāvana is not limited or God is not so limited that He is under the boundary of certain limitation. No. They can… God and God's devotees, wherever they are, the same transcendental abode, God's place, Goloka Vṛndāvana, is manifested there. So in each and every brahmāṇḍa, or universe, wherever Kṛṣṇa is there, there is Goloka Vṛndāvana there. Brahmāṇḍa-gaṇe krame prākaṭya.

vraje kṛṣṇa-sarvaiśvarya-prakāśe 'pūrṇatama'
purī-dvaye, paravyome-'pūrṇatara', 'pūrṇa'

Now God's manifestation, fullest manifestation, is at Vṛndāvana. Fullest manifestation. Full freedom. In Kṛṣṇa, when He's at Vṛndāvana, He has full freedom. Now there was a question: When rāsa-līlā…, Kṛṣṇa performed rāsa-līlā. So Mahārāja Parīkṣit, he questioned. Mahārāja Parīkṣit was hearing the description of rāsa-līlā from Śukadeva Gosvāmī. So he cleared out one question which is generally discussed about the character of Kṛṣṇa because He enjoyed these rāsa-līlā pastimes at dead of night, He played on His flute and all the gopīs of Vṛndāvana, they came into the forest and they had the rāsa dance. So Mahārāja Parīkṣit, or King Parīkṣit, inquired to his teacher, Śukadeva Goswami, that Kṛṣṇa is on this earth, He appeared on this earth for paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām, dharma saṁsthāpanārthāya… Dharma saṁsthāpanārthāya [Bg. 4.8], just to establish the process of religiosity. And India at least, still, the Vedic principle is that a, a lady or a girl who is especially married, or unmarried, she cannot mix with any other men. So that is against religious principles. So this question was raised that these girls who were already married, how they went to Kṛṣṇa for dancing with Him, and how Kṛṣṇa allowed them to dance with Him, because against religious principles. This question was raised by Parīkṣit Mahārāja. Of course, you cannot imagine that a girl going to a friend and dancing with him, that is not against religious principles. But according to Vedic principles, this is irreligious.

So this was questioned by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and Śukadeva Gosvāmī replied in many ways, but the summary is that "How this can be impure?" That is, "By chanting Kṛṣṇa's name, one becomes pure, how dancing with Kṛṣṇa can be impure?" And he gave that example, tejīyasāṁ na doṣāyet. One who is powerful, to…, for him there is no question of contamination. Just like the sun. He gave the example, the sun. Sun is so powerful that sunshine is touching all contaminated place, but sun is not contaminated. Rather, by the sunshine it is sterilized. Contaminated place becomes sterilized. As a crude example in the material world. Similarly, in God's association there is no question of irreligiosity. If there is ecstasy, intense love for God, there is no question of contamination. So contamination is considered within the material world. In the spiritual world, there is no contamination. And actually, when the gopīs went to Kṛṣṇa, they approached there in their spiritual bodies, not with material bodies. Because it is stated in the Bhāgavata that when the gopīs left their house, their husbands saw that the wife is sleeping on the same bed. So Kṛṣṇa, I mean to say, danced with the gopīs, not with their, in their material bodies, but in their spiritual bodies. These are the descriptions are there. So Kṛṣṇa is always pure, always pure, perfect. So sarvaiśvarya-prakāśe. There is pūrṇatama, the fullest expression of God. Now this connection of Kṛṣṇa and with the gopīs, apparently it is abominable, but in the spiritual sense, it is the highest, highest perfectional stage of love of Godhead. So this world is perverted reflection. There… There is such psychological things that a married woman wants to mix with his, with her friend, or a married man wants to mix with another. Wherefrom this idea comes, this psychological…? It comes from God. In God there is. But there, it is in perfect order. Here it is contaminated. Here, it is contaminated. So we should not imitate the perfect thing in the contaminated place.

So we have to rectify ourself. Unless we approach to the spiritual stage… That is the process. Just like a diseased man, he cannot imitate the healthy man. A healthy man eats as he likes, but a diseased man, if he eats as he likes, he'll die. Death is sure. So he has to be restricted, not the healthy man. So if you want really happiness, if you want really freedom, and if you really want everything is reality, then you have to transfer yourself to the spiritual world, in association with Kṛṣṇa. That is the whole process of Kṛṣṇa consciousness. And for that purpose, just like a student for getting a degree in the university, he, I mean to say, tolerates all kinds of inconveniences-"Never mind. Let me pass and go away"-similarly, we have to make use, the best use of this bad bargain, this material body, and continue in Kṛṣṇa consciousness just to achieve the highest perfection of life, freedom, love. This is the process. And if we imitate… The same example. If we, in diseased state, if we imitate a healthy man's activities, then death is sure. Death is sure. Nobody can say, "Oh, Kṛṣṇa enjoyed with so many girls. Oh, let me enjoy also." You cannot, because you are in diseased condition. If you do that, then you continue your diseased life and you'll die.

So for us, so long we are conditioned by this material nature, we have to live under regulation, under restriction, and as soon as we are free from this material entanglement, when we come to Kṛṣṇa consciousness fully, even in perfection of Kṛṣṇa consciousness here you'll have that transcendental nature. Just like several times I have cited one śloka from Yamunācārya. Yamunācārya was a great king. Later on, he became a great devotee. He has written his life's experience in one verse. Yad-avadhi mama cetaḥ kṛṣṇa-padāravindayor: "So long my mind and attention is absorbed in Kṛṣṇa consciousness," tadavadhi, "since then," tad-avadhi bata nārī-saṅgame, "sex life, as soon as I remember about that, it becomes very nasty thing for me." This is the experience. And in the Śrīmad-Bhāgavatam also… Sex life is there in Kṛṣṇa, not exactly like this, but there is a, I mean to say, unification of embracing, kissing, everything is there, but there is no pregnancy, there is no abortion. That is the perfection. So that we cannot do here. Therefore we have to avoid. Yes. We have to avoid. The perfection… Kṛṣṇa mixed with so many girls, but there was not a single case. And Bhīṣmadeva certified that "If I had been among such beautiful young girls…" Because Bhīṣma was famous as brahmacārī. "So I think I could not protect myself, but Kṛṣṇa is so nice that He, He was always…" Kṛṣṇa is all-perfect. It is because the girls wanted Kṛṣṇa as their husband; therefore Kṛṣṇa accepted them. Kṛṣṇa did not, I mean to say, need the assistance of any other person or girl or boy or anything for His… He's fully satisfied. He's God. He's full perfect.

So His pastimes are manifest in different way, and in Vṛndāvana His fullness is exhibited. That is described here by Lord Caitanya.

Vraje kṛṣṇa-sarvaiśvarya-pūrṇe prakāśa. There is no restrictions. He is fully manifested there. Purī-dvaye, paravyome-'pūrṇatara', 'pūrṇa'. Purī-dvaye means Mathurā purī and Dvārakā pura. Mathurā purī… As there… As in this universe there is Mathurā purī and Dvārakā purī, similarly, in the transcendental abode of Kṛṣṇa, there is Mathurā purī, Dvārakā purī. They are represented here. So India there is Mathurā purī and Dvārakā purī. They are… In Mathurā purī and Dvārakā purī, in these two places, Kṛṣṇa's fullness is not manifested. But His fullness is manifested at Vṛndāvana.

ei kṛṣṇa-vraje 'pūrṇatama' bhagavān
āra saba svarūpa-'pūrṇatara' 'pūrṇa' nāma

This subject matter is very confidential, but still, Caitanya Mahāprabhu is describing to Sanātana Gosvāmī, and we are trying to take advantage of this. But a little advanced in Kṛṣṇa consciousness, it is little difficult for others, how Kṛṣṇa, the Supreme Lord, manifests Himself fully and manifests Himself less than full. These consideration are there. But let us try to understand as far as possible.

saṅkṣepe kahiluṅ kṛṣṇera svarūpa-vicāra
'ananta' kahite nāre ihāra vistāra

Now Lord Caitanya is summarizing about Kṛṣṇa's, I mean to say, līlā, pastimes. Saṅkṣepe. They are all, whatever, which I have already spoken to you, that is only summary of Kṛṣṇa's pastimes. Otherwise, ananta kahite nāre ihāra vistāra. Ananta… The Śeṣa incarnation of Kṛṣṇa, He's called Ananta. Ananta means unlimited. So it is said that Ananta is describing about Kṛṣṇa's pastimes for unlimited years and eternally; still it is not yet finished.

ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

So far the forms of Kṛṣṇa are concerned, they're also unlimited. Śākhā-candra-nyāye kari dig-daraśana. So śākhā-candra-nyāye. There is a logic, śākhā-candra logic. What is that? That the sun, uh, moon, at night, is far, far away, but one is pointing out that we can see the moon through the branches of the tree. So there is a location. So through that location one can see the moon. Similarly, although kṛṣṇa-līlā and Kṛṣṇa's pastimes, Kṛṣṇa's forms, no human being can describe, still, as far as possible, Lord Caitanya says, this śākhā-candra logic: just like the branch of a tree is far away from the moon, still, one can see it by perspective view through the branches of the tree.

ihā yei śune, paḍe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

Now here is Lord Caitanya's order. Whether we do understand or not understand, if we simply submissively give aural reception to these messages of Kṛṣṇa, then gradually we shall understand the whole philosophy and science of Kṛṣṇa consciousness. This is the summary. You may not understand at the present moment about the extensive constitutional position and philosophy of Kṛṣṇa. Still, if we submissively give aural reception to these messages, as it is described in the Caitanya-caritāmṛta by Lord Caitanya, that will help us-Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta. This hearing process is very nice. That is recommended by Lord Caitanya. Simply by hearing. We do not require to be very highly educated or very good scholar in Vedānta philosophy. Whatever you are, you remain in your place. That doesn't matter. Simply try to hear, and by hearing everything will be… Svayam eva sphuraty adaḥ. Because the process is that we cannot understand God or we cannot see God unless He reveals. So this revelation will come if we submissively hear. We may not understand, but simply by hearing, we can achieve that stage of life.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 20.395

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Hyderabad, August 17, 1976

Prabhupāda: Oṁ namo bhāgavate vāsudevāya, oṁ namo bhāgavate vāsudevāya, om namo bhāgavate vāsudevāya. This is from Caitanya-caritāmṛta, Madhya-līlā, Chapter Twenty.

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

Āgama-purāṇa means Vedic literature. Āgama, "which is coming from higher plane," not manufactured here. Āgama-purāṇa. And Purāṇa means the old history of the world, Purāṇa. Purāṇa, some of the modern scholars, they take everything as mythology, imagination. That is not fact. They're real history. Purāṇa. Purāṇa means very old. Nityaḥ śāśvato yaṁ purāṇo [Bg. 2.20]. In Hindi it is called Purāṇa. Purāṇa means old. The Purāṇas means the old history, not only of this world, but of the whole universe. Purāṇa is also Vedic evidence. Purāṇa is not ordinary thing. Therefore here it is said, āgama-purāṇa. Vedic literatures. Śrīla Madhvācārya has accepted the Vedic literatures-four Vedas, Vedānta-sūtra, Upaniṣads, Purāṇas, Rāmāyaṇa, Mahābhārata. They're all Vedic literature. So here it is said, kono brahmāṇḍe. (aside:) Come here. This room is very nice. Yes. Although it is not very big, but very comfortable. Dakṣina, dakṣina-rāja.

So,

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

Nitya-līlā. Nitya-līlā means everlasting pastimes. Our līlā, material, that is not nitya-līlā. Whatever I'm acting by this body, it is not nitya; it is temporary. I am the son of such and such family, I am such and such important person, my name is such and such, my position is such and such-these are not nitya. This is temporary. As soon as the body is finished, everything is finished. Then another līlā: I am such and such dog, I am such and such this and that. With the change of body, our līlā is finished. Therefore ours is not nitya-līlā. But Kṛṣṇa's, Bhagavān's activities, they are nitya-līlā. That is the difference. Nitya means eternal. Kṛṣṇa's Vṛndāvana līlā is going on. It is nitya-līlā. Just like what is the time now? Quarter to eight. This quarter to eight is a crude example of the sun.

It is going on. It is not that quarter to eight here, but when it will be eight, in some other place it is quarter to eight. Somewhere the sun is rising and setting within this regulation. Now suppose in Hyderabad it is quarter to eight and say it is in the eastern side.

Mahāṁsa: Central India.

Prabhupāda: Central India. So the sun will pass. It will be eight. But the sun will go somewhere where it is quarter to eight. Is it not? Somewhere the sun will pass and it is quarter to eight. That quarter to eight is also permanent. Somewhere there will be, must be quarter to eight. This is crude example. This example is given by Caitanya Mahāprabhu to explain what is the meaning of nitya-līlā.

So this is material example. And material, everything is temporary. Still we find some similarity of nitya-līlā. And what to speak of spiritual. Spiritual, it is clearly said, na hanyate hanyamāne śarīre [Bg. 2.20]. So kono brahmāṇḍe kona līlāra haya avasthāna. Just like we are opening the temple. This is also nitya-līlā. In some brahmāṇḍa there is this opening ceremony of temple. When tomorrow we shall open, day after tomorrow it is opened. But day after tomorrow in some brahmāṇḍa it is being opened. This is nitya-līlā. Some other brahmāṇḍa, again it is finished; in another brahmāṇḍa it is being opened. In another brahmāṇḍa it is being opened. There is no end. This is called nitya-līlā. In some brahmāṇḍa Kṛṣṇa is born, Janmāṣṭamī. It is finished here. In other brahmāṇḍa, again Janmāṣṭamī. Every moment. This is pastimes of Kṛṣṇa. Kona brahmāṇḍe kona līlāra haya avasthāna. There must be some… The same example: quarter to eight is somewhere. Similarly, Kṛṣṇa's līlā, it is eternal. Somewhere it is going on. And you have no experience of one brahmāṇḍa, what to speak of innumerable brahmāṇḍas.

Caitanya Mahāprabhu was requested by one of His devotees that "Sir, You have so kindly come. Please liberate all the living entities of this brahmāṇḍa, and You take them with You to Vaikuṇṭha. And if You think that they're so sinful they cannot be taken away, then please give all their sinful actions to me. I shall suffer. You take them." This is (not) Vaiṣṇava's philosophy, that "You suffer. I'll go to Vaikuṇṭha." That is not Vaiṣṇava philosophy. Vaiṣṇava philosophy is that "I take your all sinful activities. Let me suffer here. You go to Vaikuṇṭha." This is Vaiṣṇava. So Caitanya Mahāprabhu replied, "Suppose I take all the living entities to Vaikuṇṭha. Do you think that the māyā's business will be stopped? No. This brahmāṇḍa is one of the mustard seeds in the bag of mustard seeds." In the bag of mustard seeds, can anybody count how many mustard seeds are there? So here it is called kona brahmāṇḍa. This is one of the brahmāṇḍa, universe. And there are so many universes that is just like this one seed of mustard. One grain of mustard seed, and there is a bag of mustard seeds. That is kona brahmāṇḍe. So in each brahmāṇḍa Kṛṣṇa's līlā is going on. Now you count. This is Kṛṣṇa. They become very cheaply God, Kṛṣṇa, but they do not know what is Kṛṣṇa. Therefore they take it so cheaply, that "Anyone can become God. Anyone can become Kṛṣṇa." Mūḍha. Māyayā-apahṛta-jñānāḥ. These rascals they say like that. But they do not know what is Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti mām…
[Bg. 7.3]

They do not know what is Kṛṣṇa. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. And they're coming out… Just like within our breathing there are so many things, particles, or germs are coming, similarly, with the breathing period of Mahā-Viṣṇu, so many universes are coming. This is Bhagavān. By breathing period innumerable universes are created. Not that they create something jugglery and become Bhagavān. Our conception of Bhagavān from the śāstra is different.

So Kṛṣṇa's creation of this brahmāṇḍa and His pastimes, they are going on, nitya-līlā. Kona kona bhagavān ei dekhi bare paya. The līlā is going on constantly, but one who is fortunate enough, he can see how līlā is… Kona brahmāṇḍe kona līlā haya avasthāna, tāte līlā 'nitya' kahe āgama-purāṇa. It is not that Kṛṣṇa dāsa Kavirāja Goswami is manufacturing some idea. No. He says, kahe āgama-purāṇa. "I do not manufacture anything." That is not ācārya. Ācārya does not manufacture anything concocted. He quotes from the Vedic literature. Āgama-purāṇa. That is the qualification. So,

goloka, gokula-dhāma-'vibhu' kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama
[Cc. Madhya 20.396]

So Kṛṣṇa-līlā is going on in the spiritual world, but by Kṛṣṇa's desire that spiritual world also comes down in this material world. Just like a big man, he lives in his palace, but if he likes he can go anywhere, and he has the same facility of his palace by arrangement. Similarly, when Kṛṣṇa comes within this material world, He has all the paraphernalia of his Goloka Vṛndāvana līlā. As such this Vṛndāvana is as good as the original Vṛndāvana. Ārādhyo bhagavān vrajeśa, tanaya tad-dhāmaṁ vṛndāvanam. This Vṛndāvana is not ordinary place; it is the same Goloka Vṛndāvana. By Kṛṣṇa's omnipotency the same Vṛndāvana is duplicated. It is possible. That is called nitya-līlā. Wherever He likes, He can bring in Vṛndāvana and He can have His pastimes. So this temple, do not think that it is Hyderabad place. No. It is Goloka Vṛndāvana. You should be very careful. Ārādhyo bhagavān vrajeśa, tanaya tad-dhāmaṁ vṛndāvanam. As Kṛṣṇa is worshipable, similarly His place is also worshipable. Not that His place is different from Him. No. Viśvanātha Cakravartī Ṭhākura says, śrī-vigrahārādhana-nitya-nānā-sṛṅgāra-tan-mandira-mārjanādau ***. As the worship of the Deity is important, similarly, śrī-vigrahārādhana-nitya-nānā-sṛṅgāra-tan-mandira-mārj anādau ***. To keep the temple very cleansed, very attractive, that is also Deity worship. Those who are here working, they should keep this temple as clean as possible. Then Kṛṣṇa will be satisfied. Kṛṣṇa's body-this temple. Do not think it otherwise. Temple should be worshiped in that way. Therefore I ask you not to come with shoes. Even the temple is not opened, it is still Kṛṣṇa's temple. It is not different from Kṛṣṇa. Śrī-vigrahārādhana-nitya-nānā-sṛṅgāra **. You should always remember that. The temple management very nicely means to render service to Kṛṣṇa.

So we are going to open this temple. Those who are in charge, they must take care of the temple. Cleanliness. Tan-mandira-mārjanādau. The more we have got men, engage them. And do not think that temple cleaning and Deity worshiping are different. Do not be envious, that "This person has been given the in charge of decorating the Deity, and I have (been) given to wash the temple where there are not Deity." No. It is the same thing. There is no difference. It is spiritual. In spiritual… Just like either you worship Kṛṣṇa's lotus feet or you offer a garland to Kṛṣṇa on His head, it is the same thing. It is no such thing as "This is head, this is tail." No. This is absolute conception of… So Bhagavān, His līlā, His form, His pastimes, His place, they're all Bhagavān. Even higher, those who are highly elevated devotees, they do not see even this material world different from Bhagavān. Idaṁ hi viśvaṁ bhagavān ivetara. That is described in the Śrīmad-Bhāgavatam, Nārada Muni says. The whole universe is Bhagavān, although it appears different from Him. Bhagavān ivetara. So actually everything is Bhagavān, but it is not this Māyāvāda philosophy, that because everything is Bhagavān, there is no Bhagavān. No. Everything is Bhagavān, and still Bhagavān is there. Kṛṣṇa says, mayā tatam idaṁ sarvam [Bg. 9.4]. Māyā, a person is there. Otherwise, there is no use of the word māyā. Mayā tatam idaṁ sarvam. Vaiṣṇava philosophy is that this material world is expansion of the energy of the Supreme Personality of Godhead. And the Māyāvāda philosophy is that because God has become everything, there is no more God. Nirviśeṣa. That is called nirviśeṣa-without understanding the beauty.

In this way, try to understand Kṛṣṇa and His paraphernalia, His form, His name, His quality, everything. There are so many things to understand about Kṛṣṇa. That is called Kṛṣṇa consciousness. The materialistic persons, they will think that "These people are wasting time. They are doing nothing." But the agnostic, the material person, he does not know anything. Because here is the study of Kṛṣṇa. And Kṛṣṇa is so unlimited, what one life one can understand? It requires many lives. Bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19]. It is not so easy thing that we have understood immediately Kṛṣṇa. Bahūnāṁ janmanām ante, after many, many births if one is fortunate, he can understand Kṛṣṇa. So don't lose a single moment. Try to understand Kṛṣṇa, āgama-purāṇa, from śāstra. Don't manufacture. Here it is said, tāte līlā 'nitya' kahe āgama-purāṇa, from śāstra. Śruti-smṛti-purāṇādi pañcaratriki vidhiṁ vinā [Brs. 1.2.101], you have to understand Kṛṣṇa from the śāstra. Śruti means veda, smṛti means the history, the corollaries, just like Bhagavad-gītā, Rāmayana, Mahābharata. Śruti-smṛti-purāṇādi, without reference to the Vedic literature, the knowledge of Kṛṣṇa is simply disturbance. So you should always refer to the śāstras. The śāstras are there by Kṛṣṇa's grace. It is now available in the English language. Be always engaged in studying, in rendering service, understanding the philosophy, then life will be successful. Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 21.1-10

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New York, January 3, 1967

Prabhupāda:

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhāmy asya
mādhuryaiśvarya-śīkaram

Agaty-eka-gatiṁ natvā. So the author of this Caitanya-caritāmṛta is offering his respectful obeisances unto Lord Caitanya. So he says, agaty-eka-gatiṁ natvā. Agaty, persons who have fallen, who have no hope for reaching the supreme destination, for them Lord Caitanya is the only hope. In this age, it is stated in authoritative scriptures, in this age the people are unfortunate. Of course, they are very much proud of advancing. From spiritual point of view, the people of this age, Kali-yuga, they are unfortunate. Their description is given in the Śrīmad-Bhāgavatam, Second Chapter, First Canto, that people are short-living, their duration of life is very short, and they are very slow in the matter of spiritual realization. The human form of life is especially meant for spiritual realization, but they have forgotten that aim of life. They are very much serious about maintaining about the necessities of this body, which he's not. And if somebody's interested to have some taste of spiritual realization, they are misdirected.

prāyeṇālpāyuṣaḥ (sabhya)
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā…
[SB 1.1.10]

And they are unfortunate; upadrutāḥ, and always disturbed by so many things.

So this is the position of the present-day population, and the author of Caitanya-caritāmṛta, he says that Lord Caitanya is the only hope for these people. Why? Because spiritual realization is not an ordinary subject matter. But He has given us the shortcut. He's so kind to the people of the world that simply He has introduced this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By simple chanting of this transcendental vibration the people of this age will make exact progress in the matter of spiritual realization. Therefore this reference is there, agaty-eka-gatim. Those who are hopeless about their spiritual realization, Lord Caitanya is the only one hope. So hīnārthādhika-sādhakam śrī-caitanyaṁ likhāmy asya. So "I am just offering my respect to Lord Śrī Caitanya. I am trying to describe about His transcendental activities and instructions and philosophy."

Now,

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

This is the process of offering respect to Lord Caitanya. What is that? Lord Caitanya is always presented with five transcendental entourage. He is Himself present, and His next expansion, Nityānanda, and His incarnation, Advaita, and His internal potency, Gadādhara, and His marginal potency, Śrī Śrīvāsa… So pañca-tattvātmakaṁ kṛṣṇam. He is Kṛṣṇa, but He is present in this age with His five associates. Pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam. But although He is Kṛṣṇa, He presents Himself as a devotee of Kṛṣṇa. Bhakta-rūpa-svarūpakam. Bhaktāvatāram bhaktākhyam. And incarnation of devotee, Advaita, and bhaktākhyam. These five associates are always with Kṛṣṇa Caitanya. So to offer Kṛṣṇa Caitanya means to offer with His associates. Sa-ghoṣṭi. This is the process.

Now Kṛṣṇa's…, about the position of Kṛṣṇa, what is Kṛṣṇa, he has already described. The first proposition is sambandha. Sambandha means we have to understand our relationship with Kṛṣṇa. Just like if we want to make some relationship with a friend, then we must know about him, what he is. So we are going to be Kṛṣṇa conscious, so we must know what is Kṛṣṇa. So Kṛṣṇa, about Kṛṣṇa he has described shortly, that He is personally like this, His incarnations are like this, and there are so many incarnations, and He is existing in this way, He manifests Himself in this material world in this way. As far as possible he has given description about Kṛṣṇa. Now, about Kṛṣṇa's abode… Kṛṣṇa means not only Kṛṣṇa. Nāma dhāma guṇa līlā parikara vaisiṣṭha. Kṛṣṇa means Kṛṣṇa Himself, His name, His place, nāma dhāma, His quality, then His entourage, then His pastime. All these things Kṛṣṇa means. Because we are not impersonalists, simply understanding Brahman we are satisfied… The impersonalists are satisfied simply understanding that He is Brahman. But the Vaiṣṇava, they are not satisfied simply by knowing Brahman. In the Bhagavad-gītā it is said, brahma-bhūtaḥ. Brahma-bhūtaḥ means he's already Brahman, but he forgot himself. He thought himself that "I am matter." That is illusion. So every living entity, by constitutional position he is Brahman, but his forgetfulness-he thinks that "I am something of this matter." So brahma-bhūtaḥ, when one becomes spiritually realized that he is not anything of this material world, he is spirit soul, brahma-bhūtaḥ, this is called brahma-bhūtaḥ. So long he does not understand that he is spiritual entity, he is jīva-bhūtaḥ. That is called jīva-bhūtaḥ. And when he understands that he is nothing of this material world, he belongs to the spiritual world and his position is spiritual identity, that is called brahma-bhūtaḥ stage. That is described in Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Prasannātmā means he becomes immediately enlivened: "I don't belong to this. Why I am identifying myself with these all miseries of material world? I belong to the part and parcel of the Supreme, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternal, blissful knowledge." So he becomes prasannātmā. Prasannātmā means joyful, spiritually enlivened.

So this is the first stage of Brahman realization. And Caitanya Mahāprabhu says that this Brahman realization, people take so much, I mean to say, undertaking of austerity, penance and… But by chanting Hare Kṛṣṇa, He says, ceto-darpaṇa-mārjanam. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. At once one becomes cleansed of the dust accumulated on the mind. Because everything is misconception. I am thinking matter. Actually I am not. This is misconception. So by chanting Hare Kṛṣṇa, the first installment of benefit is that one becomes brahma-bhūtaḥ. He at once becomes brahma-bhūtaḥ. And prasannātmā. Prasannātmā. Brahma-bhūtaḥ. Next stage is prasannātmā. Ātmā. He becomes engladdened: "Oh, I am not this matter." Caitanya Mahāprabhu, the same thing He says: ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam. This bhava-mahā-dāvāgni… This world is compared with forest fire. It is going on. The fire is going on. So for a realized soul, the fire is at once extinguished. One who is realized soul, that he's not this matter, the fire of this material existence at once extinguished. So Lord Caitanya gave us this opportunity, and the author of Caitanya-caritāmṛta, he's saying that agaty-eka-gatim. Those who have fallen, for them Lord Caitanya is the only hope.

sarva svarūpera dhāma-paravyoma-dhāme
pṛthak pṛthak vaikuṇṭha saba nāhika gaṇane

Now Lord Caitanya describes about the kingdom of God, or the spiritual sky. He says… He has already explained to you about different kinds of expansions: prābhava, vaibhava, vilāsa, prakāśa. You may remember it. So there are innumerable expansions. Eko bahu śyāma: "The one Supreme Lord has become so many." The same example: the original candle, and from that candle, you can expand millions and millions candles. Similarly, the original Personality of Godhead is Śrī Kṛṣṇa, and He has expanded in so many ways. Now, Lord Caitanya says, all the expanded plenary manifestation of Kṛṣṇa has got a separate abode. Each and every one of them has got a separate abode. Sarva rūpera dhāma-paravyoma-dhāme. And where they are? That is in the paravyoma. Paravyoma means… Vyoma means sky, and para means transcendental, beyond this sky. This sky is called material sky, and beyond this there is paravyoma, spiritual sky. They have no information. The material scientists, they have no information. What information they have got? They cannot reach even the moon planet, what to speak of others. It is far, far away. Whatever… We can see the sky just like a pot, and that is the covering of this universe. And if you can penetrate that covering-that space is also many, many times longer than this outer space-then you'll find the spiritual sky. That is not possible for any material scientist to find out where the spiritual sky is. But you can understand from authoritative scriptures and from authorities like Lord Caitanya. He says that for each of the expansions of Śrī Kṛṣṇa, there is a separate, I mean to say, planet into the, in the, I mean to say, spiritual sky. Pṛthak pṛthak vaikuṇṭha nāhika gaṇane. Pṛthak pṛthak. Each of them has got a separate Vaikuṇṭha planet, but how many planets are there nobody can count. Nāhika tara gaṇane.

So some estimate? The Lord says,

śata, sahasra, ayuta, lakṣa, koṭī-yojana
eka eka vaikuṇṭhera vistāra varṇana

There is no question of voidness or impersonalist. He says that all those Vaikuṇṭha planets are so big that some of them, hundreds, some, millions and millions of miles, I mean to say, area. What is called? Round. Eka vaikuṇṭhera vistāra varṇana. Vistāra means very much expanded.

saba vaikuṇṭha-vyāpaka, ānanda-cinmaya
pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya

And each and every Vaikuṇṭha planet, there are living entities, not that they are vacant. But all of them are ānanda. They are all made of sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternity and bliss and full of knowledge. The land is also eternal, blissful and full of knowledge; the inhabitants are also eternal, blissful and full of knowledge; and the presiding Deity expansion of Kṛṣṇa, Nārāyaṇa, He is also eternal, blissful and full of knowledge. This is called absolute. Here in the material world we have got difference. I am spirit soul, but there is difference between me and my body; there is difference between me and this material world. But there, everything is spiritual. Therefore there is no difference. The impersonalists, they cannot understand. Because everything is spiritual, they think that there is no variegatedness. But from this description of Caitanya-caritāmṛta and other scriptures like Śrīmad-Bhāgavatam, Bhagavad-gītā, we can understand that the spiritual sky is exactly like this, but that is spiritual and this is material.

ananta vaikuṇṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra

Now, so far the spiritual sky is concerned, there are innumerable Vaikuṇṭha planets, and nobody can measure how great those Vaikuṇṭha planets are. Therefore how great that space of spiritual sky is, nobody can calculate.

ananta vaikuṇṭha-paravyoma yāra dala-śreṇī
sarvopari kṛṣṇaloka 'karṇikāra' gaṇi

Now, all these planets… Just like in a stem there are so many branches and flowers, take it for granted it is something like that. And the topmost flower… Just like if you take a rose flower, there are so many leaves, and on the topmost there is the nice flower, so the topmost planet in the spiritual sky, that is called Kṛṣṇaloka. Karṇikāra. That is just like… The shape of the Kṛṣṇaloka is just like a lotus flower.

ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya-jīva kon chāra

The Lord says, "So what these ordinary living entities with teeny brain, they can calculate about Lord's opulence?" These are opulences of the Supreme Lord. He says, brahmā śiva. Brahmā. Brahmā is considered to be the highest of the living entities, and Śiva, Lord Śiva, he is also considered very high-grade demigod. So Lord Caitanya says that even Brahmā and Śiva cannot calculate, and what to speak of these ordinary human beings. They cannot understand it. It is not possible. Ei-mata ṣaḍ-aiśvarya. Nobody can calculate the six opulences of Kṛṣṇa. We have discussed the six opulences: wealth, riches and strength and fame and knowledge and beauty and renunciation. Nobody can calculate.

So he's giving a quotation from Śrīmad-Bhāgavatam,

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas trilokyām
kva vā kathaṁ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

He, bhūman: "O the great, O the Supreme Personality of Godhead, O the Supersoul, O the master of mysticism, how You are acting tri-bhuvane, tri-bhuvane, within the three worlds?" Three world means that in the materially there is lower planet and middle planets and upper planets, these three worlds. So "How You are acting within these three worlds, and how You are utilizing Your internal potency, yogamāyā, extending Yourself in so many expansions, plenary expansions? Who can understand You? Nobody can understand You." You may say if nobody can understand, what is the use of discussing such things? That is the qualification of the devotees. In spite of their inability to understand His supremacy, the expansion, the extension of the Supreme Lord, still, by discussing about the Supreme Lord, hearing and chanting, they take transcendental pleasure. It is not that anybody can understand Kṛṣṇa, but still, it is a transcendental pleasure to try to understand. Not that we shall be able to understand Kṛṣṇa fully; it is not in our power. But still, bodhayantaḥ parasparam, tuṣyanti ca ramanti ca. Mahātmā, those who are great souls, in their society, in their spiritual society of Kṛṣṇa consciousness, by discussing about Kṛṣṇa in terms of the Vedic literature and authoritative literature, they enjoy transcendentally. This is transcendental pleasure. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 21.13-49

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New York, January 4, 1967

Prabhupāda: …Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

nāntaṁ vidāmy aham amī munayo agrajās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram

This is a verse from Śrīmad-Bhāgavatam. This was recited by Brahmā. The purpose of this verse is… Brahmā says that "Although I am Brahmā, and before me all the great sages, everyone, has tried to know the Supreme Lord in complete, but nobody could understand where is the end of the unlimited potencies of the Supreme Lord."

seho rahu-sarvajña-śiromaṇi śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satṛṣṇa

Even Lord Śrī Kṛṣṇa Himself, He does not know how unlimited is His potency. Lord Caitanya says that. He also does not know.

seha rahu-vraje yabe kṛṣṇa avatāra
tāṅra caritra vicārite mana nā pāya pāra
prākṛtāprākṛta sṛṣṭi kaila eka-kṣaṇe
aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane

In this way, the Supreme Lord Śrī Kṛṣṇa, by His plenary expansions, He is doing unlimited activities, transcendental.

So for a living entity, a small living entity like us, we cannot know. The only thing is that, as stated in the Bhagavad-gītā, that satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ, tuṣyanti ca ramanti ca [Bg. 9.14]. The subject matter is so nice that the devotees who are engaged in Kṛṣṇa consciousness in the transcendental loving service, they like. And in the association of pure devotees these topics become palatable. There are many instances in the Bhāgavata also. When Śaunakādi Ṛṣi, sages headed by Śaunaka Muni, was hearing Śrīmad-Bhāgavatam by Sūta Gosvāmī, they also uttered this, vayaṁ tu na vitṛpyāma. "You are reciting about the glories of the Supreme Lord, His activities, so please continue. We are not yet satisfied. The subject matter is so nice that we want to more and more…" Svādu svādu pade pade. As you go on hearing and as you become purified… There is a very practical example: the sugar candy. Sugar candy is, by nature it is very sweet. But if you give it to a patient who is jaundiced, if you give, he will taste it, that he'll say that it is bitter. It is bitter. You will have practical exam… If you ask him what is the taste, he'll say bitter. Everyone knows that sugar candy is very sweet, but if you give to a patient suffering from jaundice, he'll say it is bitter. Similarly, the kṛṣṇa-kathā, the Lord's name, fame, quality, entourage, all these things are very sweet. To whom? Those who are liberated from this jaundice of materialism. For them it is very sweet. So as you feel sweetness of this Kṛṣṇa-kathā, you should know that you are becoming liberated from this material entanglement. The same thing: sugar candy is the only medicine for jaundice. Those who are suffering from jaundice, they are prescribed by physician to take sugar candy water in the morning. And by drinking that sugar candy water, gradually he feels the sweetness of sugar candy. That is the test that he is getting free from the disease. So similarly, Bhagavad-gītā or Śrīmad-Bhāgavatam or anything where the topics of the Supreme Personality of Godhead is discussed, if you feel it is interesting, that means you are getting out of the jaundice of this material disease. Yes. This is the test. If you don't feel interested, then you must know that the jaundice of material disease is there. So this is the test. The more you feel kṛṣṇa-kathā, the topics of Kṛṣṇa, tasteful, the more you'll know that you are getting free from the jaundice of material disease.

e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta
'kṛṣṇa-vatsair asaṅkhyātaiḥ'-śukadeva-vāṇī
kṛṣṇa-saṅge kata gopa-saṅkhyā nāhi jāni

Gopa. Kṛṣṇa, you know, in His abode, He is just like a sixteen-years-old boy, and His main pastime is to take the cows in the pasturing ground with His friends, boyfriends, and play with them. This is Kṛṣṇa's day's business. So Śukadeva Gosvāmī has written a very nice verse, that these boys who are playing with Kṛṣṇa, in their past lives they had accumulated heaps of pious activities. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. Sākaṁ vijahruḥ. Itthaṁ satāṁ brahma-sukhānubhūtyā. Now, Śukadeva Gosvāmī is writing. These boys who are playing with Kṛṣṇa, they are playing with whom? They are playing with the Supreme Absolute Truth, who is considered as impersonal by the great sages. Itthaṁ satāṁ brahma… Brahma-sukha. Brahma, transcendental Brahman realization. The reservoir of Brahman realization is here, Kṛṣṇa. So these boys who are playing with this Kṛṣṇa, He is the reservoir of that Brahman realization. Itthaṁ satāṁ brahma-sukhānubhūtyā dāsyaṁ gatānāṁ para-daivatena. Dāsyaṁ gatānām, those who have accepted the Supreme Lord as master, that means devotees, for them this Kṛṣṇa is the Supreme Lord. For the impersonalists He is Supreme Brahman, and for the personalists He is Supreme Lord. And māyāśritānāṁ nara-dārakeṇa. And those who are under the spell of materialism, for them He is ordinary boy. Māyāśritānāṁ nara-dārakeṇa sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ [SB 10.12.11]. With Him these boys, who had accumulated millions and millions births of pious activities, now they have got the opportunity of playing with Kṛṣṇa face to face just like ordinary boys play. So similarly, Kṛṣṇa is very much fond of playing with His young boyfriends. That is mentioned in the Brahma-saṁhitā. Surabhīr abhipālayantam, lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. So these things are explained here also.

eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṇkha, padma, tāhāra gaṇana

Now there are so many friends, cowherd boys, nobody can count. Nobody… Unlimited, everything unlimited. They have unlimited number of cows, unlimited number of boyfriends, everything unlimited.

vetra, veṇu dala, śṛṅga, vastra, alaṅkāra,
gopa-gaṇera yata, tāra nāhi lekhā-pāra

Now these cowherds boys, they have got a cane in the hand, vetra. And each of them has got a flute also. Vetra veṇu dala. And a lotus flower, and a śṛṅgara, a horn. Śṛṅgara vastra, and very nicely dressed. And full of ornaments. Just like Kṛṣṇa is dressed, similarly, His friends, cowherd boys, they are also dressed. In the spiritual world, when you go, you'll not be able to understand who is Kṛṣṇa and who is not Kṛṣṇa. Everyone is like Kṛṣṇa. Similarly, in the Vaikuṇṭha planets everyone is like Viṣṇu. That is called sayujya-mukti. The living entities, when they enter into the spiritual planets, they become as good as Kṛṣṇa and Viṣṇu-there is no difference-because it is absolute world. Here the difference is there. The impersonalists, they cannot understand that even in individuality there is no difference. As soon as they think of individuality, oh, they think that there is a difference. Then what is liberation? Yes. And actually there is no difference. The difference is only that Kṛṣṇa's personality and others' personalities, they are conscious that "Kṛṣṇa is our object of love." That's it. The center is Kṛṣṇa. In this way the individual boys and girls and Kṛṣṇa, everyone is enjoying spiritual bliss.

sabe hailā caturbhuja vaikuṇṭhera pati
pṛthak pṛthak brahmāṇḍera brahmā kare stuti
eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarīre praveśe

Now, these, all these cowherd boys and everything, cows and everything, they are all expansion of Kṛṣṇa's energy. It is spiritual. Just like we are expansion of Kṛṣṇa's marginal energy and the matter is also expansion of Kṛṣṇa's inferior material energy, similarly, in the spiritual world all those things-Kṛṣṇa, the cowherd boys, the cows, and everything-they are also expansion of His spiritual energy.

eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarīre praveśe
ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

Brahmā, he was bewildered. When Kṛṣṇa came on this planet, Brahmā… Muhyanti yat sūrayaḥ. Brahmā was astonished and Indra was astonished: "How is that my Lord Kṛṣṇa has come at Vṛndāvana as a cowherd boy?" So they came to Vṛndāvana to test. So all… So Brahmā, by his… He has got so much power. He had kidnapped all the cows and the boys of Kṛṣṇa. And when he came back he saw Kṛṣṇa is playing with the same cows and boys again. Then he could understand that "This boy is Kṛṣṇa." Then he offered his prayer and begged pardon from Him that "I misunderstood." In this way there are many narrations in the Śrīmad-Bhāgavatam. Here Lord Caitanya Mahāprabhu is referring to that incident.

ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

So he was astonished, and then, after prayer, he was satisfied.

ye kahe-'kṛṣṇera vaibhava muñi saba jānon'
se jānuka-kāya-mane muñi ei mānoṅ

So Brahmā admitted that "If anybody says that 'I know Kṛṣṇa. I know the Supreme Personality of Godhead in detail,' so maybe he may know, but so far I am concerned, I do not know." The purport is that Brahmā is the first creature in this universe. He is the first living entity. He accepts his inability to understand about Kṛṣṇa, and what to speak of others? What to speak of the commentator who says that "This is not Kṛṣṇa; this is something else."

ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāṅ-mano-gamya nahe eka bindu

Brahmā admitted that "Your activities, Your pastimes, everything of You, it is not possible even to taste or to understand even a particle of it." The very verse recited here,

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ

Nobody can understand how great is Kṛṣṇa.

kṛṣṇera mahimā rahu-kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

That is described, the glories of Kṛṣṇa-nobody can understand. Similarly, vṛndāvana-sthānera āścarya vibhutā. Similarly, the land which is known as Vṛndāvana, it has also got unlimited potency. Still, as I have several times mentioned, if you go to Vṛndāvana you'll find unlimited potency of spiritual atmosphere still. And therefore Lord Caitanya recommended that ārādhyo bhagavān vrajeśa-tanayaḥ tad dhāma vṛndāvanam: "As Lord Kṛṣṇa is worshipable, similarly His place, Vṛndāvana, is as good as Kṛṣṇa. It is also worshipable." And actually, still in India, if you go to Vṛndāvana, you'll see so many saints and sages are still there. They are worshiping Vṛndāvana-dhāma.

apāra aiśvarya kṛṣṇera-nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana
aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāṅpara
bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne

Now, Caitanya Mahāprabhu's attitude was… When He was speaking of Kṛṣṇa He sometimes became in trance, and He became sometimes unconscious. That was His… Because Caitanya Mahāprabhu's incarnation is that He is Kṛṣṇa, and Kṛṣṇa is trying to understand Kṛṣṇa as Kṛṣṇa's devotee. That is His feature. These are very complicated things, but that is the position of Caitanya Mahāprabhu. So when He used to speak something of Kṛṣṇa, He sometimes became unconscious.

brahmā viṣṇu hara-ei sṛṣṭyādi-īśvara
tine ājñākārī kṛṣṇera kṛṣṇa-adhīśvara

So… So far the demigods are concerned, Brahmā is the chief. Brahmā, Viṣṇu and Maheśvara, they are ājñākārī. They are under the order of Kṛṣṇa: Brahmā, Viṣṇu, Maheśvara.

e sāmānya tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

Then there are three puruṣa-avatāras, we have already discussed. Jagat… For material creation there are three puruṣa incarnations.

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina-sthūla-sūkṣma-sarva-antaryāmī

And those three incarnations are called Mahā-Viṣṇu, Padmanābha, Padmanābha Viṣṇu. Padmanābha means from His navel there is a stem of lotus flower, and Kṣīrodakaśāyī Viṣṇu… Ei tina-sthūla-sūkṣma-sarva-antaryāmī.

ei tina-sarvāśraya jagat-īśvara
eho saba kalā-aṁśa kṛṣṇa-adhīśvara

So all these incarnations are plenary parts of Kṛṣṇa. And this is confirmed in Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So Govinda, the Supreme Lord, the cause of all causes, His plenary portions are these three Viṣṇus.

ei artha-madhyama, śuna 'gūḍha' artha āra
tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra

Now, Kṛṣṇa abode, the planet which is called Goloka Vṛndāvana, that has three divisions. As we have got replica on this earth, there is Vṛndāvana, Mathurā, and Dvārakā. Dvārakā is in Gujarat, and Mathurā and Vṛndāvana is in U.P., Uttar Pradesh, near Delhi. And Dvārakā is about three hundred miles or more than that from Delhi. So these are replicas of the original Kṛṣṇaloka.

'antaḥpura'-goloka-śrī-vṛndāvana
yāhāṅ nitya-sthiti mātā-pitā-bandhu-gaṇa
madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra
yogamāyā dāsī yāhāṅ rāsādi līlā-sāra

So out of these three places, Vṛndāvana-dhāma is the most important. That is the confidential home of Kṛṣṇa. Just like a businessman might have many places for his business activities, but his home is different from all this business. He may live in the countryside in a cottage, but he may be a very big businessman. Similarly Kṛṣṇa, although He's all-powerful, He lives at Vṛndāvana in the gardenlike city. Not city; a tract of land. A small city is there now. They have named Vṛndāvana. But Vṛndāvana's not that small city. It is a tract of land about eighty-four miles. So it is full of gardens and full of nice places. Anywhere you go, you will find something wonderful to see. There are many trees and fruits and flowers, many varieties of birds, and the cranes on the Yamunā side. Each and every place is remembering Kṛṣṇa. If you go there you'll find that "Kṛṣṇa is… Somewhere He was playing. I must find out." It is such nice place. So Vṛndāvana is the most confidential part of Kṛṣṇa's abode.

tāra tale paravyoma-'viṣṇuloka'-nāma
nārāyaṇa-ādi ananta svarūpera dhāma

So in the spiritual world, that Vṛndāvana planet is the highest planet, and below that planet there are innumerable Vaikuṇṭha planets which are called Viṣṇuloka.

tāra tale paravyoma-'viṣṇuloka'-nāma
nārāyaṇa-ādi ananta svarūpera dhāma

And the presiding Deity, predominating Deity in those planets is called Nārāyaṇa. Nārāyaṇa is also expansion of Kṛṣṇa. Generally, Nārāyaṇa is accepted as the Supreme Personality of Godhead, but from authentic scripture we understand that Nārāyaṇa is expansion of Kṛṣṇa.

'madhyama-āvāsa' kṛṣṇera-ṣaḍ-aiśvarya-bhāṇḍāra
ananta svarūpe yāhāṅ karena vihāra

Although Kṛṣṇa is two-handed and, I mean to say, busy with His flute-playing, but we do not know, many do not know, that He is, has expanded as Nārāyaṇa and Viṣṇu. He is the predominating Deity all over the spiritual world.

ananta vaikuṇṭha yāhāṅ bhāṇḍāra-koṭhari
pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'

And in each and every planet there are innumerable devotees. He's surrounded by the innumerable devotees. And He's reciting evidences, verse from Brahma-saṁhitā:

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

His own personal planet is Goloka Vṛndāvana, and below that planet there are many other, innumerable planets which are known as Vaikuṇṭha. And below that spiritual world there is material world. And between material world and spiritual world there is another space, which is called Śivaloka. And below that Śivaloka is this Devī-dhāma. This material is called Devī-dhāma. Durgā. The presiding deity of this Devī-dhāma is Durgā. He's giving evidences from many authentic Vedic literatures. One of them is Brahma-saṁhitā. Then He's giving another evidence from Padma Purāṇa, the existence of spiritual planets. In Indian spiritual society the evidences are given from Vedic literature. Then it is accepted, not that mental speculationist's theory, "I think this. I think that…" No. Just the same example I have several times cited before you, that the law court, they give evidences from the lawbook, sections from the lawbook. Similarly, the process is whenever we speak something transcendental subject, if we can pick up evidences from Vedic literatures… There are many authentic Vedic literatures. They are accepted by the spiritual societies. And one's learning is proved if he can give evidences from these Vedic literatures. Similarly Lord Caitanya, whatever He is speaking, He's giving immediately references from Vedic literature. So, so far the existence of the spiritual world and different planets, spiritual planets, Vaikuṇṭha and Kṛṣṇaloka, one may think… Of course, those who have no knowledge, they may think that these are all stories. No, they are not stories. They are actual facts, and Lord Caitanya is giving evidences from Brahma-saṁhitā, from Padma Purāṇa, and similar other Vedic literatures.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 21.49-61

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New York, January 5, 1967
Prabhupāda:

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

The Brahma-saṁhitā, this Brahma-saṁhitā was compiled by Brahmā. It is very old book. It was picked up by Lord Caitanya from South India. When He was traveling in South India, in a temple He found this book, handwritten, very old. Formerly there was no press. If anyone wanted some book, he would have to copy it from others. That was the system. The books were not available just like nowadays we have got printed, thousands and thousands copies. That was not available. So two books were collected by Caitanya Mahāprabhu from South India.

One book is named Kṛṣṇa-karṇāmṛta. That book was written by one of the devotees, very great devotee, Bilvamaṅgala. His life is very interesting. He was too much prostitute-hunter. In one incidence his kept prostitute gave him instruction, "Oh, you have got so much attraction for this skinny body. If you would have such attraction for Kṛṣṇa, I do not know what you have done." Oh, at once he became, "Yes." This is called reference to the context. Because he, that gentleman, in his previous life he cultivated Kṛṣṇa consciousness to the highest degree, but somehow or other, it was stopped. And as soon as the same thing was pointed out, he began again from that point. That is the process of Kṛṣṇa consciousness. Even if we do not perform the whole process of Kṛṣṇa consciousness, whatever we do, that remains in asset. That is never lost. So this Bilvamaṅgala Ṭhākura, from that prostitute's house he became a saintly man. So he wrote a very nice book, Kṛṣṇa-karṇāmṛta. Kṛṣṇa-karṇāmṛta means "pleasing to the ear." Anything about Kṛṣṇa is pleasing to the ear. So he wrote a voluminous book, Bilvamaṅgala Ṭhākura. That book was collected by Lord Caitanya. And along with that book, this Brahma-saṁhitā was collected.

So in this Brahma-saṁhitā this verse appears. Goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. The supreme planet in the spiritual sky is called Goloka Vṛndāvana, and all other planets, either in the spiritual world or in the material world… All the universes, they are all in just like strata. So goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. Underneath that goloka-nāmni there are different planetary spheres or systems. Devī-maheśa-hari-dhāmasu teṣu teṣu. Devī-dhāma. This is called Devī-dhāma. This material world called Devī-dhāma. Above this there is Maheśa-dhāma, Śivaloka. Devī-maheśa-hari-dhāma. Hari-dhāma means these Vaikuṇṭhas. Devī-maheśa-hari-dhāmasu teṣu teṣu. In all those systems of different kinds of planets, teṣu teṣu, te te prabhāva-nicayā vihitas ca yena [Bs. 5.43]. Every planet, every spiritual atmosphere or material atmosphere, they have got some particular specially, every, every planet. So that is designed by Kṛṣṇa. Te te prabhāva-nicayā. Every planet has specific influence or specific… Just like in the moon planet the specific feature is that it gives you cold light. Moon planet is never hot. Similarly, in sun planet, it supplies you heat. You cannot expect from any other planet heat or any other planet this coolness. They are designed by the Supreme Lord, everything nicely. Te te prabhāva-nicayā. That speciality is designed by the Supreme Personality of Godhead, Kṛṣṇa. Govinda: He is reservoir of pleasure. So everything designed by Him is full of pleasure, and it is full of perfection. Govindam ādi-puruṣaṁ. Ādi-puruṣam means the supreme, original personality. Tam ahaṁ bhajāmi: "I worship Him." Yes. That is the instruction. "I do not worship anyone; I worship Kṛṣṇa." That's all right. The Brahmā says.

So we also coming from the same disciplic succession, to worship Kṛṣṇa, Brahmā. Then from Brahmā, Nārada learned how to worship Kṛṣṇa. From Nārada learned Vyāsadeva how to worship Kṛṣṇa. From Vyāsadeva learned Madhvācārya how to worship Kṛṣṇa. Then from Madhvācārya learned Mādhavendra Purī. Similarly, the disciplic succession is coming, Caitanya Mahāprabhu, then His disciplic succession-Svarūpa Dāmodara, Ṣaḍ-gosvāmī, Sanātana Gosvāmī, Baladeva Vidyābhūṣana, Viśvanātha Cakravartī. In this way there is a disciplic succession beginning from Lord Brahmā. But that Brahmā instructed, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **: "I worship the Supreme Original Personality of Godhead, Govindam." The Govinda-bhajan is the prime factor for all worshiping endeavors. Even Śaṅkarācārya, who was impersonalist, at the last stage of his life he advised everyone,

bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate
prāpte sannihite kāle na hi na hi rakṣati ḍukṛñ-karaṇe

He advised, "You fools, you are talking about philosophical speculation, grammatical meaning, and eschewing. Oh, these are all nonsense. You cannot save yourself by doing this. When there will be death, Govinda can save you. The Govinda can save you from falling down. So bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. You foolish persons, you just worship Govinda." So there are from Śaṅkara…(?) Śaṅkarācārya is supposed to be the incarnation of Lord Śiva. So he also advised Govinda-bhajan, Brahmā also advised Govinda-bhajan, and we are also under the same principle, following the footprints of those ācāryas. We are also advising the Govinda-bhajan. So Govinda-bhajan, it is coming from time immemorial. It is not a new thing. So one should profit if he engages himself in the Kṛṣṇa consciousness, Govinda-bhajan.

In the Padma-Purāṇa also there is such references. It is said there,

pradhāna-parama-vyomnor
antare virajā nadī
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā śubhā
tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

Now, there is material world, this material world is within the mahat-tattva compass. You have seen the picture, mahat-tattva compass. And that mahat-tattva is full with water. This is called Causal Ocean. And beyond that Causal Ocean, there is spiritual world. It is stated, tasyāḥ pāre paravyoma. Paravyoma means spiritual sky. And tripād-bhūtam. Tripād-bhūtaṁ sanātanam. Tripād-bhūtam means this material manifestation is only one-fourth energy of the Supreme Lord. This inferior energy is only one-fourth manifestation of the energy. The three-fourths manifestation of energy (is) in the spiritual world, and that is sanātanam. That is not subjected to creation and annihilation as this material world is subjected to that creation and annihilation. That is confirmed in Bhagavad-gītā. All Vedic literatures, they say the same thing. So we have to learn from authorized sources, and we can be informed perfectly about parāvara, para and avara. Avara means this inferior nature, and para means superior nature. Parāvaras te.

tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhāṅ koṭhari apāra

Now, after this spiritual world, this material world, that is full of innumerable universes. 'Devī-dhāma' nāma tāra, jīva yāra vāsī. Now, this material world is called Devī-dhāma. And jīva, jīva means conditioned soul. In this Devī-dhāma, the conditioned soul… There are two kinds of souls: conditioned and liberated, nitya-baddha, nitya-mukta. Just like we are, similarly, there are living entities in the spiritual sky also, but they are liberated. They never become conditioned. We are conditioned. We do not know from when, but we are conditioned. So jīva yāra vāsī. In this material world, we conditioned, we are residents. But in the spiritual world the residents are all liberated souls. Jagal-lakṣmī rakhi' rahe yāhāṅ māyā dāsī.

'devī-dhāma' nāma tāra, jīva yāra vāsī
jagal-lakṣmī rakhi' rahe yāhāṅ māyā dāsī

Ei tina dhāmera haya kṛṣṇa adhīśvara. Ei tina dhāma. Tina dhāma, what is that three systems? This Devī-dhāma, the Maheśa-dhāma and Hari-dhāma. Hari-dhāma, the spiritual world, and Maheśa-dhāma, in between… This Maheśa-dhāma is the destination of nirvāṇa. The nirvāṇa philosophy, the Buddha philosophy, that is between this Devī-dhāma and Hari-dhāma, Maheśa-dhāma, in between. They are liberated also, but not in the spiritual world, in the marginal place, which is called nirvāṇa. Their material existence is finished, but their spiritual development is not there. So finishing material existence is not all. Just like one man is suffering from fever, and the fever subsides. That is not health. Fever subsides. That's all right. Fever has subsided. But healthy life is when he will work as a healthy man. Simply saying, "No, no more fever," no more fever, lying down on the bed, is the nirvāṇa stage. No more fever. There is no fever, but he is not competent to get up from the bed and work. So that is called nirvāṇa. The fever is finished. That is called nirvāṇa. So when material existence is finished, that is nirvāṇa. But you have to go further. You have to develop further. Then your real, constitutional life as spirit soul will be manifested. So that is bhakti-mārga. That activity is healthy life after nirvāṇa. So those who are in Kṛṣṇa consciousness, they have already passed this material existence and nirvāṇa stage. They are in healthy activities, provided he is actually engaged in Kṛṣṇa consciousness. So ei tina dhāmera haya kṛṣṇa adhīśvara.

Now, these tina dhāma, three systems of existence, the material world and the marginal place, Maheśa-dhāma and the spiritual sky… So in the Bhagavad-gītā you have learned that yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That dhāma word is used there. Dhāma means place. Everything, Kṛṣṇa is proprietor of all places. But that does not mean that we should remain in this because this is also Kṛṣṇa's place. No. In the Bhagavad-gītā, Tenth Chapter, you will find that Kṛṣṇa says, dyūtaṁ chalayatām asmi: "Amongst the all kinds of cheating professions, I am gambling." Kṛṣṇa says that "Amongst all kinds of cheating business, I am gambling." Gambling… There is in gambling… It requires some expert brain, how to play gamble. So that expertness, that part of expert endeavor, is Kṛṣṇa. So we should not think, "Oh, because Kṛṣṇa is gambling also, so let us engage and devote in gambling." No. Kṛṣṇa is everything. Kṛṣṇa is everything, but we have to select favorably, not unfavorably. Svalpaṁ khalv idaṁ brahma. Without Brahman, without Kṛṣṇa, nothing can exist. Everything existing on His energy. The same example can be given that every department is government department. Therefore, if a prisoner says, "Yes, I am in government department," that sort of knowledge is not very good. "Because prison department is also criminal department, is also government department, so instead of becoming in the university department, let me go to the criminal department." That is not congenial. We have to select. Kṛṣṇa is everything. So Kṛṣṇa says that every dhāma, every place, belongs to Him, but yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "There is an eternal dhāma, where going nobody comes back. That is My supreme dhāma."

So we have to associate with the Supreme. Kṛṣṇa is everything, but we have to associate with the Supreme, the best. That is Kṛṣṇa consciousness. Goloka…

ei tina dhāmera haya kṛṣṇa adhīśvara
goloka-paravyoma-prakṛtira para

So that Goloka, that spiritual sky, is beyond this material manifestation.

cic-chakti-vibhūti-dhāma-tripād-aiśvarya-nāma
māyika vibhūti-eka-pāda abhidhāna
tripād-vibhūter dhāmatvāt
tripād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ

Because Kṛṣṇa's energy is manifested here, māyikā… Māyikā means like illusory, imitation, perverted. In the Bhagavad-gītā also it is stated, ūrdhva-mūlam adhah-śākham [Bg. 15.1]. Here the tree, the original tree, is presented also, but how it is presented? Ūrdhva-mūlam adhah-śākham: "The root is upward, and the branches are downward." I think you may remember. Several times we have discussed. So how the root is upward and branches are downward? Have you seen any tree? Yes. We have seen. Where? In the reservoir of water or in a reflection you see the real tree is upwards, but the reflection is downwards. Therefore this material world is reflection. It is not real. Just day before yesterday I was pointing out the reflection of the sun from this side. So that reflection is playing. It is giving light, everything. But it is reflection, imitation. It has no value. Similarly, all this material world, it appears very nice, as if everything is all right, but nothing is all right. It is simply a temporary illusion. Therefore it is called māyikā. It is not the real thing. The real thing is there in the spiritual world. Therefore Kṛṣṇa says if you return to that real, I mean to say, abode, then you will have…, you haven't got to come back again to take birth in this material body. Yad dhāma gatva na nivartante tad dhāma paramaṁ mama. Na tad bhāsayate sūryo na candro na pāvakaḥ [Bg. 15.6]. This is also stated in the Bhagavad-gītā, that "There is no need of sun. There is no need of moon. There is no need of electricity." These things are there.

tripāda-vibhūti kṛṣṇera-vākya-agocara
eka-pāda vibhūtira śunaha vistāra

Now Lord Caitanya says that the whole energy of Kṛṣṇa is divided into two. The inferior energy is manifested. That is one-fourth energy. And the superior energy manifested in the spiritual world, that is three-fourths. Now, just try to understand one-fourth first; then you will understand three-fourths. Lord Caitanya says that tripāda-vibhūti kṛṣṇera-vākya-agocara: "It is very difficult to describe the three-fourth energy. Let us try to understand one-fourth energy first of all." Eka-pāda vibhūtira śunaha vistāra. And what is that one-fourth energy?

ananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

There are innumerable universes, and each universe contains one Brahmā, one Śiva, one sun, one moon, one Indra, like that, officers just like. So there are innumerable universes, so innumerable Brahmā, innumerable Rudra, innumerable suns, innumerable moons, everything innumerable. But each brahmāṇḍa contains one each. So how it happens? It is explained in the Śrīmad-Bhāgavatam. So Lord Caitanya is reciting that story.

eka-dina dvārakāte kṛṣṇa dekhibāre
brahmā āilā-dvāra-pāla jānāila kṛṣṇere

One day, when Kṛṣṇa was king at Dvārakā, with sixteen thousand queens, so one day Brahmā of this universe came to see Him. Brahmā āilā-dvāra-pāla jānāila kṛṣṇere. And as… The same etiquette was there also. This is also coming by paramparā. Just like a big man or a big officer, he has got his doorman; you have to present your card. I do not know what is the system here, but in India that is the system. You have to send your card, and the if doorman takes away that card and the permission comes, then you can go in and see. Similarly, when Brahmā came, he sent his card, informed the doorman, "Please inform Kṛṣṇa that I have come to see Him."

kṛṣṇa kahena-'kon brahmā, ki nāma tāhāra?'
dvārī āsi' brahmāre puche āra bāra

As soon as the doorman told Kṛṣṇa that "Brahmā has come to see You," Kṛṣṇa at once replied, "Oh, which Brahmā? Which Brahmā has come to see Me?" So,

vismita hañā brahmā dvārike kahilā
'kaha giyā sanaka-pitā caturmukha āilā'

When the doorman inquired that "Which Brahmā you are, sir?" so he replied… He was astonished: "Which Brahmā? Oh, I am so powerful. I have got four heads. I have created this gorgeous universe, and under me there are so many demigods. How is that? 'Which Brahmā?' So all right, Kṛṣṇa has asked. Tell Him that…," kaha giyā sanaka-pitā caturmukha āilā, that "Tell Kṛṣṇa that I am four-headed Brahmā. I am the father of Sanaka-Sanātana." Sanaka-Sanātana, he is giving his identification as father of Sanaka-Sanātana because this Sanaka-Sanātana appeared to be greater than Brahmā. Although these four Kumāras were sons of Brahmā-Sanaka, Sanat-kumāra, Sananda and Sanātana, these four Kumāras-they were so elevated that when their father requested-at that time there was no population-so, that "You get yourself married and increase population. I want population now to fill up this vacant position of this material world, universe." So they refused: "Father, we ere not going to marry. We are going to be entangled." So they remained kumāra. So they became very famous, great devotees of Lord from very childhood. So therefore Brahmā is very intelligent. He is the first creature of this universe. So maybe Kṛṣṇa forget that who is catur-mukha Brahmā. So he is giving identification that "Tell Kṛṣṇa that the father of these Sanaka-Sanātana." Because Kṛṣṇa cannot forget His these pure devotees like Sanaka-Sanātana. So this is the example, that the father is giving identification with the credit of the son. The sons were more creditable than the father because they were great devotees.

We shall explain tomorrow. Any questions? Hare Kṛṣṇa. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 21.62-67

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New York, January 6, 1966

Prabhupāda:

kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā

So we have been discussing, yesterday, Brahmā visiting Kṛṣṇa as four-headed Brahmā. He was little proud that "I am the original, first creature of the universe. I have got four heads, four hands." The material nature, the influence of material nature, is like that. Even Brahmā, who is supposed to be in full knowledge of Vedic literature… He is the father of Vedic literatures. He handed over the Vedas to Nārada. Still, that ahaṅkāra, "I am something," is there even in Brahmā, and what to speak of ordinary living entities like us? This material conception of life is like that, "I am" and "mine." Ahaṁ mameti [SB 5.5.8]. Ahaṁ mameti. "I am something, supreme," and "It is mine." This is the material disease.

So these things are sometimes executed by great īśvaras, controller, like Brahmā, like Śiva. They sometimes exhibit material frailties. They are not fallible in that way, but they teach us by their behavior that even personalities of the most exalted position, they are also sometimes subjected to the spell of illusory energy. The idea is that we should be very careful. Nobody should think that he is beyond the range of material energy. At any time we can fall down. But if we stick to the Kṛṣṇa consciousness, always thinking of Kṛṣṇa as our protector, and take shelter unto His lotus feet sincerely, then even if we fall down sometimes, not intentionally, but accidentally-because we are practiced to so many bad things, so it may be possible that even I take full care, still, the influence is so strong, I may fall down-Kṛṣṇa excuses such kind of falldown. Excuses. But if we intentionally think, "Oh, because I am in Kṛṣṇa consciousness, because I am engaged in devotional service, oh, I can do any nonsense and Kṛṣṇa will excuse me," no. Not like that. Kṛṣṇa will excuse you provided you do not do anything intentionally wrong. Generally, those who are in Kṛṣṇa consciousness fully, they have-I have already explained to you-they have got all these twenty-six qualifications. That is the perfection of Kṛṣṇa consciousness. When we see the twenty-six qualification in full present, that means he is perfect in Kṛṣṇa consciousness. If those qualities are not present, that means there is still, I mean to say, a touch of contamination of material nature. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12].

So far those who are in not in Kṛṣṇa consciousness, their material academic qualification has no value, no value, however M.A., Ph.D. he may be. Why? Mano-rathena asato dhāvato bahiḥ. Because the materialist without Kṛṣṇa consciousness… That is a materialist. One who has no conception of God, or Kṛṣṇa, and his proper relationship with Him, one who does not know the science of God, he is called materialist. Materialist does not mean something extraordinary (?) personality. One who does not know about Kṛṣṇa, he is materialist. And one who makes progress in the science of Kṛṣṇa under regulation and under principles, they are called spiritualists. So materialists, the disease is that harāv abhaktasya kuto mahad-guṇā mano-rathena asati dhāvato bahiḥ [SB 5.18.12]. Unless we take to Kṛṣṇa consciousness fully, we shall hover over the mental plane. We find so many philosophers, doctors of philosophy, they can go on speculating, mental plane, manaḥ, but actually they are asat. Their activities will be seen in materialistic. There is no spiritualistic realization.

So more or less degree, this material conception is everywhere. Ābrahma-bhuvanāl lokān. Kṛṣṇa says, ābrahma-bhuvanāl lokān. Beginning from the lowest planet up to the Brahmaloka, they are all affected. So similarly Brahmā, he thought himself, "Oh, how great I am that in my jurisdiction Kṛṣṇa, my Lord, has come, and He is playing like a boy, cowherds boy. How great I am. Kṛṣṇa has come just like a cowherd boy." You see? Therefore he… Kṛṣṇe jānāñā dvārī brahmāre lañā gelā. Kṛṣṇa inquired, "Which Brahmā has come?" Now the doorman takes him inside, and he enters Kṛṣṇa's room, offers his respect. Kṛṣṇera caraṇe brahmā daṇḍavat kailā. Now, if Kṛṣṇa is ordinary person, as the foolish rascals think, that avajānanti māṁ mūḍhā: [Bg. 9.11] "The foolish rascals deride at Me as ordinary man," how it is possible that Brahmā is offering his respect to Kṛṣṇa? If you think that "These are all stories…" Not stories. Do you think Caitanya Mahāprabhu is speaking some stories, some fabricated stories, to get His followers? Do you think like that? No. Lord Caitanya, such a great devotee… Apart from His feature of incarnation, take Him as a great devotee, learned. He was vastly learned, and nobody could surpass Him in His learning in those days. He defeated… When He was a sixteen-years-old boy, He defeated the greatest scholar, Keśava Kāśmīrī. His name was Keśava. He came to Navadvīpa from Kashmir to talk with scholars. Formerly, as nowadays you have got-what is called?-champion, champion. What is the meaning of champion?

Devotee: Best.

Prabhupāda: Best. Just like in sporting, there are champions in chessboard playing champion or so many departmental champion. This is coming from long, long ago. So similarly, there were champions of scholars. Just like in modern days a sportsman will challenge, and if he is victorious all over the world… Similarly, in those days there were competition of the great learned scholars, champions. So this Keśava Kāśmīrī… At least India, that was the system even five hundred years before. So Keśava Kāśmīrī, he was a paṇḍita.

Now, India was united on the strength of religious culture and Sanskrit language. All over India the lingua franca, or the language, common language, at least for the scholars, not for the common man… The common man could speak any language-Hindi, Parsi, or Bengali, Oriya, Telegu, so many. There are so many languages. In every district you will find some language. But that was not taken into consideration. When education is concerned, every student all over India, they would take education in Sanskrit. Sanskrit language was the… So our present government, they have introduced a state language as Hindi. There are so many protests and so many quarrels. They would have done better if they would have introduced Sanskrit language as it was previously. So the Sanskrit language was one, and the culture was Vedic. Therefore there was no disunion. Every part of the country in India, the same system. He may be a Bengali, he may be a Maharastrian, he may be a Gujarati, or he may be Oriya-there were so many provinces-but the culture was the same. Another unity was that sacred places were distributed all over India. Just like Gayā, a sacred place, it is situated in Bihar. And sacred place, Benares, it is situated in Uttar Pradesh. Vṛndāvana is situated on the border of Uttar Pradesh and Punjab. Similarly, Kashmir, and Punjab also; in South India, Rāmeśvaram; in Himalayan province, Haridwar. In this way all these provinces were distributed, and still it is going on. The provincialism is amongst the educated circle. So far the mass of people are concerned, they don't know what is province. They travel from one province to another. They don't require any visa. They don't require any passport. So that was very nice.

So this Sanskrit scholar, Keśava Kāśmīrī, he came from Kashmir to challenge the learned scholars in other parts of the country. There were four celebrated places where highly educated scholars were there. One was at Benares. Benares still, it is considered to be the center of Sanskrit scholars place. Similarly Navadvīpa, where Caitanya Mahāprabhu was born. And in Bihar there was a place, Darbhanga. That is also a scholarly. So Benares, and Berhampur (?), Berhampur in East Bengal near Dacca. So some of the places in India, they are very famous for learned scholars. Still they are continuing. So Sanskrit scholars would come in such celebrated places, and they would challenge for arguing on the śāstras. So the rule was that two parties will argue, and the defeated party will become the disciple of the victorious party. That was the system. So Lord Caitanya Mahāprabhu, when He was sixteen years old, this Keśava Kāśmīrī came to Navadvīpa to challenge. In other places he was victorious. He became champion. And then, at last, he came to Bengal, Navadvīpa. So that scholarly discussion will take place.

Now notice is already given that "Keśava Kāśmīrī has come here," and he had an umbrella, and the four sides was covered with gold, and the one side is remaining. As soon as he becomes victorious in Navadvīpa, that side also will be covered with gold. So the people of Navadvīpa, learned scholars, they first of all thought that Nimāi Paṇḍita… Caitanya Mahāprabhu was known as Nimāi Paṇḍita because He was boy, sixteen-years-old boy, very learned scholar, especially in logic He was very learned scholar, logician. He was so… Even in His sixth year, with His class friends He will establish one theory; again He will cut it; again He will establish; again He will cut it; again the same, in His own way. He was so learned scholar, logician. So the elderly scholars of Navadvīpa, they designed that "This Nimāi Paṇḍita should be forwarded first to talk with Keśava Kāśmīrī because He is a boy. But He is a very nice boy. He is a very learned boy. If He becomes victorious, then our Navadvīpa will be glorified, that 'Keśava Kāśmīrī was defeated by a sixteen-years-old boy in Navadvīpa.' And if Nimāi Paṇḍita is defeated, then we shall go forward. We shall say, 'Oh, you have defeated a boy. Let us…, come to us.' So we get second chance." So that was the plan, Bengali plan, second chance: first chance, second chance. So it was arranged like that, that Lord Caitanya, Nimāi Paṇḍita, would talk, would discuss with Keśava Kāśmīrī.

So one evening… Still during summer season on the Ganges side in the evening there are so many ladies and gentlemen, especially gentlemen. Ladies do not come. Nowadays come. Formerly they did not come out. So they came for strolling. And Nimāi Paṇḍita, although He was sixteen years old, He had many students. So formerly the system was that as soon as a boy becomes little grown up and learned, he will also teach some students. Catuṣpāṭhī. So although all the students were of the same age, still, Nimāi Paṇḍita was chief of them. So He was discussing with His own students on the bank of the Ganges. So Keśava Kāśmīrī came there for strolling, and he understood that "Oh, here is a boy, Nimāi Paṇḍita. He is to talk with me. So what this boy will talk with me?" He thought like that. So when he came before the assembly of the students, he talked with Nimāi that "Are You Nimāi Paṇḍita?" "Yes, sir. Who are you?" "I am Keśava Kāśmīrī." "Oh. Come on, come on. Sit down." The introduction was there. They sat down. And then Nimāi Paṇḍita requested, "So, I have heard that you are a very vastly learned scholar, and from your feature also I can understand, so best thing will be that you compose some poetry in praising Ganges." Because they were on the bank of the Ganges, and it is a Hindu system… Ganges water is considered very sacred, and there are many prayers of Ganges. Patita-dharaṇī gaṅge. Patita-dharaṇī gaṅge. Ganges is the shelter for all the fallen souls. She can deliver. Śaṅkarācārya had composed many poems on the Ganges. There are many poetry on the Ganges. So Keśava Kāśmīrī was very learned scholar. Without any hesitation, he began to compose Sanskrit verses in praising Ganges. So he composed about one hundred verses immediately while talking.

So out of the one hundred verses, on the sixty-fourth verse Lord Caitanya pointed out, "Will you kindly explain this line? I am little in difficulty to understand." What is that? There was a word, bhavānī-bhartā. Bhavānī-bhartā. Bhavānī… Means "husband of

Bhavānī." So Caitanya Mahāprabhu pointed out that Bhavānī… "Bhava means Lord Śiva, and bhavānī means Lord Śiva's wife, and bhartā means husband. So this bhavānī word itself indicates that she is the wife of Lord Śiva, and why you have stated again bhartā, again 'husband'?" This is called dvirukti-doṣa (?). Sanskrit language is very scholarly language, reformed. You cannot deviate even a line, even a letter in the sense, in the poetry, in the writing. There are all regulation, strict regulation, grammatical and metric and so many things. So nobody can surpass, not that… Just like nowadays we write poetry-one line is three hundred miles, one hundred, (chuckles) and only one mile. That sort of poetry will not be allowed in Sanskrit. You cannot adjust three hundred miles and one mile. No. It must be very symmetrical. That is Sanskrit language.

So the Paṇḍita, Kāśmīrī Paṇḍita, became surprised. The Kāśmīrī Paṇḍita became surprised: "How is that? This boy understood? He was a student of grammar, and He is pointing out literary defects?" Oh, he became very much, much surprised. Then he admitted. He was learned scholar. He admitted his fault and he said, "How is that? I have heard that You are student of grammar, and You are pointing out defects in literary construction?" "No. Yes. Yes, sir. I am a student of grammar. But I have heard it from great scholars like you. Of course, I do not know, but I have heard it." He very submissively replied that "I am not scholar, but I have heard it from scholars that this is the technique (?)." He could understand that "He is a very clever student." And there were many others. He pointed out defects. He thought in the beginning, "Oh, He is asking to compose some poetries. I shall show Him how can I compose poetry, hundreds." He did not care so much that He will point out so many defects in them. But when he saw it, he became sorry. And then the students, Lord Caitanya's students, as it is usual, they began to laugh. Caitanya Mahāprabhu at once told them, "Don't laugh in that way." So this Keśava Kāśmīrī went to his home, and he was a devotee of Goddess Sarasvatī. He prayed that "Mother, I was never defeated in such a way. What offense I have made unto your lotus feet that I am defeated before a boy?" So then Goddess Sarasvatī presented herself in dream and informed that "This boy is not ordinary boy. You are fortunate that you are defeated before Him. Best thing will be that you go and surrender unto Him, and you'll be profit." So this Keśava Kāśmīrī became a student of Lord Caitanya.

So these puffed-up things are going on in every field of activities. But Lord Kṛṣṇa is always greater than everyone. So here Brahmā is asking,

kṛṣṇa mānya-pūjā kari' tāṅre praśna kaila
'ki lāgi' tomāra ihāṅ āgamana haila?'

As he offered his respect to Kṛṣṇa, Kṛṣṇa received him, "Oh, welcome, Brahmā. I am very glad to see you. What is the special message that you have, all of a sudden you come here?" So,

brahmā kahe-'tāhā pāche kariba nivedana
eka saṁśaya mane haya, karaha chedana

"Yes, Sir, I shall speak for what for I have come here. But I have got some doubts. First of all, You kindly clear these doubts." Then what is that doubt? Eka saṁśaya mane haya, karaha chedana.

'kon brahmā?' puchile tumi kon abhiprāye?
āmā ba-i jagate āra kon brahmā haye?'

"So You have asked, 'Which Brahmā?' Sir, I am surprised. Is there any other Brahmā than myself in this world?"

śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe

"Kṛṣṇa smiled. 'Oh, yes, there are so many Brahmās. I am calling them.' " So innumerable Brahmās appeared before Kṛṣṇa.

daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-arbuda mukha kāro, nā yāya gaṇana

So unlimited. He had four faces, four heads, and then many Brahmās came with hundred thousands of faces. That was exhibited by Kṛṣṇa.

So this instruction is that we speak of God as unlimited, but when He makes some manifestation of unlimitedness, we take it in a different way. But actually that is not the fact. If God has unlimited potency, He can do anything and everything. That is unlimitedness. We should not restrict God with our speculative mind, that "How is that? Oh, four-headed Brahmā, then thousand-headed Brahmā? How it is possible?" Yes. If Kṛṣṇa likes, if God likes, He can make millions-of-headed Brahmā. Otherwise there is no meaning of unlimited. He can show anything and everything. We should accept.

So these things are going on. We shall discuss later on, tomorrow. Hare Kṛṣṇa. Any questions? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.5

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New York, January 7, 1967

Prabhupāda:

kṛṣṇa bhakti abhidheya sarva śāstre kaya
ataeva muni-gaṇa kariyāche niścaya

So we have just studied the constitutional position of Kṛṣṇa by His original standing as the Supreme Personality of Godhead, His different expansions, incarnations, and how He is situated as the supreme controller of the spiritual and material manifestation. So far, as far as possible, we have studied through the grace of Lord Caitanya. And even up to the prime, primal living entity within this material world, namely Brahmā… Brahmā is considered to be the supreme. He is also living entity like us, but he is supreme powerful within this material universe. Just like within this state, President Johnson is the supreme powerful, but he is a man like us, a living entity, but he has got supreme power. Similarly, Brahmā is a living entity like us, but by his meritorious and devotional service to the Lord, he is exalted as the supreme personality within this material world. But he is not Supreme Personality of Godhead. Supreme Personality of Godhead is Kṛṣṇa. Ekale īśvara kṛṣṇa āra sab… [Cc. Ādi 5.142]. And only Kṛṣṇa is the master, and everyone is servant, however great he may be.

So even Kṛṣṇa's expansion, Viṣṇu, He is also subordinate to Kṛṣṇa. The greatest manifestation of Viṣṇu is the Mahā-Viṣṇu who is lying on the Causal Ocean of material creation, wherefrom the material universes are emanating by His breathing process. Such a gigantic and huge, I mean to say, form of Viṣṇu with four hands, He is also stated in the Brahma-saṁhitā,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi
[Bs. 5.48]

"I worship the Supreme Personality of Godhead, Govinda, whose plenary parts of the portion is Mahā-Viṣṇu." And what is that Mahā-Viṣṇu? "In whose breathing period all these universes are coming and being annihilated." That is the process of His breathing. Just like with our breathing we are extricating so many germs and again we are taking so many germs, similarly, the breathing period of Mahā-Viṣṇu is He is exhaling so many universes and again inhaling so many universes. That Mahā-Viṣṇu is also the plenary expansion of Kṛṣṇa.

So we are going to have our relationship with that Supreme Personality of Godhead. Then how that can be achieved? That is now being explained by Caitanya Mahāprabhu, and that is called, the process of executing the service by which we can attain to that point, is called abhidheya. Abhidheya means execution of duties, execution of duties, or execution of obligation-not duty: obligation. Duty you sometimes may avoid, and you may be excused, but obligation we cannot. Obligation means you have to. Because you are meant for that, if you do not do that, then you will be in difficulty. Our obligation as living entities… We are part and parcel of the Supreme. Just like the hand. At once I feel some itching sensation here, so at once the hand comes without asking for it. It is so made psychologically and mechanically and whatever you may say. At once I feel some itching; at once the hand comes-obligation. It is obligation. Similarly, we are part and parcel of the Supreme. We have got obligation to serve Kṛṣṇa. If we are not doing that… That means if the hand is cut off from this body, there is no obligation. The hand which is cut off from this body, that hand will not come to cure my itching. That means it is fallen. His business is finished. Similarly, if we do not… Just like if the hand does not work the obligation which it has-to serve this body-then it is to be understood the paralyzed or diseased, infected. And doctor sometimes advise, "Cut it off. If you want to save your other parts of the body, then cut it off." Similarly, these conditioned souls, they are now conditioned, or in one way they are cut off from the original, I mean to say, relationship, forgetful. So if we want… If this hand wants to remain in healthy state, it is the duty of the hand to fulfill the obligation of the hand's duty, and then it remains very healthy condition.

So our duty is to serve God. There is no other duty. That is Caitanya Mahāprabhu's preaching, that "You have no other duty, anything. That is all false illusion. If you have selected any other duty than to serve Kṛṣṇa in Kṛṣṇa consciousness, then you are foolish. You are doing something wrong, which is not for your interest." This is the teaching of Lord Caitanya and the Bhāgavata also. So if somebody may argue, "Oh, if I completely engage myself in the service of Kṛṣṇa, then what to do? How I shall live in this material world? Who will take care of my maintenance?" that is our foolishness. If you serve an ordinary person here, you get your maintenance; you get your wages, dollars. You are so foolish that you are going to serve Kṛṣṇa and He is not going to maintain you? Yoga-kṣemaṁ vahāmy aham [Bg. 9.22]. Kṛṣṇa says in the Bhagavad-gītā that "I personally take charge of his maintenance." Why don't you believe it? Practically you can see. That means faithlessness. There is no reason. Suppose I am serving some master here, so-called master, and he is at once paying me wages-"Take your wages"-twenty-five dollars, ten dollars or whatever it may be, at once paying. And I am going to serve the Supreme, and there is no maintenance for me? Oh, what a foolishness. This is called forgetful. This is called spell of māyā. Māyā will dictate, "Oh, you are going to serve Kṛṣṇa? How you'll maintain yourself, you foolish. Don't go there. Don't go to the Kṛṣṇa consciousness society. It is cheating." No, it is not cheating. It is actual fact. Yes. It is not cheating. But if you want to gratify your senses, oh, there is no scope. Then go to hell. Then go to hell. But if you want to serve Kṛṣṇa, there is every arrangement for you. There is every arrangement for you. If you want to cheat Kṛṣṇa, then Kṛṣṇa will also cheat you. Dyūtaṁ chalayatām asmi. Kṛṣṇa has said in His vibhūti-yogam that "Amongst all cheating process, I am gambling. I am gambling." There is cheating process. Wherefrom this cheating process comes? There is cheating process in Kṛṣṇa also because He is the origin of everything. Whatever there is, even cheating process, thieving process, what is condemned in this world, that is also there in Kṛṣṇa, but that is without any contamination. That is difference. When He cheats, it becomes worshipable. Kṛṣṇa wanted to cheat Dronācārya. That is a fact in the Mahābhārata. He advised Arjuna, "Just go," asked Yudhiṣṭhira that "Just go and tell lie to Dronācārya that 'Your son is dead.' " Don't you think Kṛṣṇa is trying to cheat? So there is cheating. Everything is there, but that is in full. God is good; therefore His cheating is good, His thieving is good. Everything is absolute. Unless you cannot understand this Absolute Truth, there is no understanding of Kṛṣṇa. There is no understanding of Kṛṣṇa.

So here it is said, abhidheya. How to make progress in that execution of devotional service, that is being taught. So,

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṁ
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahajani nivahās te tad-anugā
ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam

One great sage, a learned sage, after finishing all kinds of Vedic literature… There are two kinds of Vedic literature. One is called śruti, and the other is called smṛti. Śruti means the original Vedic injunction which is coming through disciplic succession beginning from Kṛṣṇa down to this day. There are certain axiomatic truths which is called Vedic injunction. The axiomatic truth, as I have given you several times example that cow dung is pure… Now, your reason is, "Oh, you say the Vedic injunction that if you touch stool of any animal you have to take your bath, purify yourself. And the Vedic injunction says cow dung is pure. Oh, this is contradictory." No. Not contradictory. This is injunction. People are actually accepting this, no argument, and they are benefited by it. So axiomatic truth. How it is truth? You may not have sufficient intelligence, but if you go deep into the matter you will find it is all truth: "Yes, it is all right." That is called Vedic injunction. So you cannot argue. You have to accept as it is. You cannot interpret. What education we have got, what intelligence, that we can interpret on Vedic injunction? No. It should be accepted as it is. That is called Vedic injunction. This is called śruti. You have to simply hear and act accordingly. That is called Vedic. And smṛti. Smṛti means if you are learned scholar in the Vedic injunction, if you have heard from the bona fide souls, and if you are convinced, then if you write something, that is smṛti. You cannot write nonsense. You have to write something which corroborates with the Vedic injunction. That is called smṛti. You cannot manufacture anything. You should always remember that "I am a tiny brain here, so I have to receive knowledge from superior sources." Then whatever knowledge you have received, if you can expand that in your, by your, I mean to say, capacity, that is called smṛti.

So there are two different kinds of Vedic literature. One section is called śruti, originally coming. Just like this Caitanya-caritāmṛta. This is a book written by Kṛṣṇa dāsa Kavirāja Gosvāmī, a great devotee of Lord Caitanya. It is called smṛti. Why? Everything written here is corroborating the Vedic literature. There is nothing, suggestion, "I am a philosopher. I am a speculator. I think this will be like this" Here you'll see in every step he is quoting from Vedas. Caitanya Mahāprabhu is quoting. This is the topics between Sanātana Gosvāmī... This is the Vedic way. Now that sage, a great sage, he is giving his conclusion that śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhim: "I have inquired so many Vedic literature. Now I am in conclusion that worshiping the Supreme Lord, that is the injunction of the..., nothing more. Nothing more." The whole idea is... And that is confirmed by Bhagavad-gītā also. Kṛṣṇa says in the Fifteenth Chapter you will find. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. What is the purpose of Veda? The purpose of Veda is to understand Kṛṣṇa. That's all. If you can understand to some extent Kṛṣṇa, then your all Vedic studies finished. No more taking trouble. So we have to follow.

Now, here the great sage says that "I have consulted all the Vedic process, all the Vedic literature, and I see that bhagavad-ārādhana-vidhi: the only injunction is that, to worship the Supreme Lord." And similarly, in the Bhagavad-gītā it is confirmed by the Lord, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] "By Vedic study means I. One has to understand Me. That's all." If you try to understand Kṛṣṇa as far as possible, through the reliable sources, through the bona fide sources, then your Vedic study is going on in Kṛṣṇa consciousness. Tepus tapas...

aho bata śva-paco 'to 'pi garīyān
yaj-jihvāgre nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma...
[SB 3.33.7]

The Bhāgavata says that aho bata śvapaco 'to 'pi garīyān. There is classification of human society. Śvapaca means those dog-eaters. There are many animal eaters, but the dog-eaters, they are condemned, śvapaca, in the society, in the human society. But the Bhāgavata says, "Oh, a dog-eater, but if he vibrates the transcendental sound of God's name, oh, he is glorified. Never mind that he previously was a dog-eating man. That doesn't matter." The Bhāgavata confirms it. Aho bata śvapaca 'to 'pi gāriyān: "Even the dog-eater becomes glorified." How? Yaj-jihvāgre nāma tubhyam: "In whose tongue is chanting Hare Kṛṣṇa." Never mind what you are. That chanting has made him all purified. You see. Aho bata śvapaca 'to 'pi gāriyān yaj-jihvāgre nāma tubhyam, tepus tapas te [SB 3.33.7]. "Oh, how is that? He was... Just a few days before he was eating dog. And because he is chanting Hare Kṛṣṇa, he has become purified?" At least Hindu society, they are hesitant. Oh, the reply is, "You do not know." Tepus tapas te: [SB 3.33.7] "In their previous life they had already undergone many severe penances prescribed in your Vedas." Sasnur āryā: "Oh, he is not dog-eater. He belongs to the āryā, the advancing Aryan society." These are the injunctions.

So any way, some way or other, if one takes to this Kṛṣṇa consciousness, he becomes at once purified, at once. Never mind what he is. There may be classification in the social convention: he is big, he is small, he is brāhmaṇa, he is śūdra. Caitanya Mahāprabhu never says that "I am a brāhmaṇa," "I am a kṣatriya." Nāhaṁ vipra na ca nara-patiḥ: "I am neither a brāhmaṇa nor a kṣatriya nor a vaiśya and anything of this material designation." "Then what You are?" Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: [Cc. Madhya 13.80] "I am the servant of the servant of the servant of the servant of the servant of Kṛṣṇa." That is our transcendental... So as soon as we take to this, then everything is all right. But we have to take it very seriously. That is called abhidheya. With all seriousness... Then everything is all right. It is such a nice thing. Everything is all right.

Yathā mātur vāṇī. Now śruti, this Vedic, vedo mātā. Vedo mātā. Veda is called mother. Why? But this mother gives birth the second birth. We have... Several times we have discussed in this hall that first birth is given by this material father and second birth is by the spiritual master. The spiritual master is the father, and the Veda is the mother. So when a person is called dvija, second birth, when he goes to the spiritual master and takes lessons from Veda... This upana... The sacred thread is called upanayana... Upanayana means to bring him nearer. Upa means nearer, and nayana means bringing. To take a fallen soul nearer, that is called upanayana. And when the spiritual master sees that he is quite competent to come near to God, he recognizes him and he gives him sacred thread. That is called brāhmaṇa. That is the symbol that he has approached an ācārya. Ācāryavān puruṣo veda. How one is understood that he knows spiritual science? That means who has a spiritual master. These things are there.

Śrutir mātā. Śrutir mātā. Smṛtir api tathā vakti bhaginī. Now, I have... We have divided the Vedic literature into two. The knowledge which is coming in disciplic succession, that knowledge is mother, and this knowledge, by memory, with reference to the context of Vedic literature, if you sometimes write, that literature is the sister. That is compared with sister. One is with the mother, and the other is the sister. Purāṇādyā ye vā sahaja nivahās te tad-anugā. So all these Purāṇas, they are called śruti. There are eighteen Purāṇas, the Mahābhārata, the Rāmāyaṇa, and there are so many, Vedānta-sūtra... They are called... Upaniṣad is Veda; it is śruti. That is the gist of Vedic knowledge. But Purāṇas, they are called smṛti. So this śruti smṛtir, according to Indian theistic scholarship, there are two kinds of literature: śruti smṛti. So there was another devotee of Kṛṣṇa. He has written another nice song. He says, śrutim apare smṛtim apare bhārata manye bhava-bhītāḥ. Well, people are taking shelter of the Vedic literature who have become afraid of this conditional life. What is the end of Vedic literature? Just to get oneself liberated from this material entanglement. So he says that "People, those who are afraid of this material life, material entanglement, let them worship śruti, Veda, or smṛti, or Mahābhārata. Let them be engaged in that way." Śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ. "Then? What is that?" "Now, I am not going to do that." "What you are going to do?" Aham iha nandaṁ vande yasyālinde paraṁ brahma: "I shall worship Nanda Mahārāja." "Why? You have left all Veda and Purāṇas, everything. Why you are going to worship Nanda Mahārāja?" "Because he has captivated the Supreme Lord playing as a crawling child in his courtyard. So I shall worship Nanda. Nanda Mahārāja is so great that God is obliged to come to him to play as a child and crawling in his courtyard. So I shall… Nanda Mahārāja." So if you approach such a devotee who can bring God to crawl in his courtyard, that is all perfection.

Thank you. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.6

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New York, January 8, 1967

Prabhupāda:

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṁ
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja nivahās te tad anugā
ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam

So this learned sage, by his experience he is saying that after studying all Vedic literature, and all Upaniṣads, Vedānta, Purāṇam, four Vedas, Rāmāyaṇa, Mahābhārata, volumes of literature, so the conclusion is that, "O my dear Lord," bhavān eva śaraṇam, "You are the only ultimate shelter." This is the last stage of knowledge, as it is confirmed in the Bhagavad-gītā. Bahūnāṁ janmanām ante [Bg. 7.19]. "After struggling for many, many births to acquire knowledge…" So when one comes to this point-bhavān eva śaraṇam, "You are the ultimate shelter"-that is the perfection of knowledge. Our editor has written very nice article, "Kṛṣṇa, the End of Knowledge." Yes. When you come to Kṛṣṇa point, then everything is knowledge, knowable. Of course, so far our knowledge is concerned… But so far Kṛṣṇa is concerned, He is unlimited. Nobody can know Him. But at least to that point, if we can reach… That is also very difficult. Simply to reach to that point, there are the struggle. So many scholars, so many still, coming to the nearest point, still, they say, "Oh, not Kṛṣṇa, not Kṛṣṇa. It is impersonal. It is impersonal." So this knowledge is acquired by the grace of the Supreme Lord, by the association of pure devotees. Satāṁ prasaṅgāt mama vīrya-saṁvidaḥ, one can attain this qualification. And if some way or other, either by faith or by knowledge or by association or by accident, if one comes to this point, that "Kṛṣṇa, the Supreme, is the ultimate goal," then his life is perfect.

advaya-jñāna-tattva kṛṣṇa-svayaṁ bhagavān
'svarūpa-śakti' rūpe tāṅra haya avasthāna

Now, Lord Caitanya says that Kṛṣṇa, the Absolute Truth, advaya-jñāna-tattva, who is Absolute Truth, Kṛṣṇa, svayaṁ bhagavān, the Supreme Personality… The Absolute Truth in the ultimate is a person. In the Bhagavad-gītā you will see in the Eleventh Chapter that Kṛṣṇa was requested by Arjuna to show His universal form, because for ordinary persons, that universal form is…, the gigantic universal form is supposed to be… That is God. But they do not know. Paraṁ bhāvam ajānanto [Bg. 9.11]. They do not know that this universal form is only an offshoot of Kṛṣṇa. They do not know. Less intelligent class of men, they think impersonal form or the universal form or even the four-handed Viṣṇu form… They consider that they are greater. But in the Eleventh Chapter of Bhagavad-gītā you will find that Kṛṣṇa, by the request of Arjuna, assumed His universal form, viśvarūpa. Now, after seeing the viśvarūpa Arjuna was afraid. He was in friendly relationship with Kṛṣṇa, and when he saw His viśvarūpa, he became too much perturbed in his mind: "Oh, what mistake I have done. I took Kṛṣṇa as my friend, and I do not know how much offenses I have committed. Friendly relation, there are sometimes very slackened languages and used sometimes calling, 'You, Kṛṣṇa,' sometimes…, so many things. Friendly relations are very relaxation relation." So he thought that "I have committed so much offenses to Kṛṣṇa," and he begged pardon. "Out of my impudence, out of my ignorance, I have done so many things. Please excuse just like a father excuses his son, just like a friend excuses his friend, just like husband excuses wife or the wife excuses." These things are there.

Then again he asked Kṛṣṇa to assume His four-handed Nārāyaṇa-rūpa. So Kṛṣṇa also showed him the Nārāyaṇa four-handed rūpa. And then again Kṛṣṇa transformed Himself again into that two-handed Śyāmasundara with flute, and as it is, He transformed Himself. Now, the question is: If Kṛṣṇa is ordinary person, just like some foolish commentators say, "Not to Kṛṣṇa," then how could He assume this viśvarūpa and the Nārāyaṇa-rūpa? Can an ordinary person assume that rūpa, that form? It is not possible. Therefore the answer in the Bhagavad-gītā is avajānanti māṁ mūḍhā [Bg. 9.11]. There is stated, paraṁ bhāvam ajānantaḥ: "They do not know." Now, Arjuna wanted to confirm this paraṁ bhāvam, that the less intelligent class of men who are fond of the universal form or the Viṣṇu, Nārāyaṇa form, and there are so many innumerable forms… Advaita acyuta anādi ananta-rūpam. Kṛṣṇa has ananta-rūpa. But the ultimate, supreme form is Kṛṣṇa. They do not know. Paraṁ bhāvam ajānantaḥ. Ajānantaḥ means they do not know that paraṁ bhāva. So here the same thing is confirmed by Lord Caitanya, that He says, advaya-jñāna-tattva kṛṣṇa-svayaṁ bhagavān.

So the Absolute Truth, the ultimate stage of realizing Absolute Truth, is to understand Kṛṣṇa. Brahman realization, Paramātmā realization, they are not perfect realization of the Absolute Truth. Partial realization. Brahman realization means realization of the Absolute Truth in eternity. That's all. Paramātmā realization of the Absolute Truth is realization of eternity and knowledge. And Kṛṣṇa realization means full realization of the Absolute Truth, means eternity, knowledge, and bliss. Without Kṛṣṇa knowledge we cannot be blissful. But by nature we are blissful. In the Brahma-sūtra, in the Vedānta-sūtra, it is stated, ānandamayo abhyāsāt. Every living entity, Brahman… Living entities, they are Brahman, and Kṛṣṇa is also Parabrahman. So Brahman and Parabrahman, both of them are by nature joyful. They want joy, enjoyment. So our joyfulness is in connection with Kṛṣṇa, just like fire and the sparks of fire. The sparks of fire, so long manifested with the fire, it is beautiful. And as soon as the sparks of fire falls down from the original fire, oh, it is extinguished, no more beautiful. So we are in the same relationship with Kṛṣṇa. He is the complete whole; we are parts and parcels. Just like the complete whole fire and the sparks of fire. When the fire and the sparks are displayed, it looks very nice. Both of them enjoy. And when the spark… Of course, fire has unlimited potency to produce sparks. But the sparks, when is out of the fire, fireplace, then it loses its identity, and this is called conditioned life. We are in that conditioned life. We are fire, sparks of fire. But because we are in material contamination, therefore we have become conditioned.

So knowledge means to understand… Beginning of knowledge is to understand one's constitutional position. That knowledge is imparted in the beginning of the Bhagavad-gītā, that "You are not this body. You are spirit spark."

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So you are spark, spiritual spark. You are simply changing dress. That is your conditioned stage. So Lord Caitanya says, advaya-jñāna-tattva kṛṣṇa-svayaṁ bhagavān. Svayaṁ bhagavān, the Absolute Truth… 'Svarūpa śakti' rūpe tāṅra haya avasthāna: "He is situated in His internal potency." Just like in the Bhagavad-gītā the Lord says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya…
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
sambhavāmy ātma-māyayā
[Bg. 4.8]

Ātma-māyayā, internal potency. He is situated in the spiritual world by internal potency. And this is, this material world, His external potency. Therefore, although external potency is also Kṛṣṇa's potency-it is not different from Kṛṣṇa-but Kṛṣṇa is not here in the external potency. Kṛṣṇa is in the internal potency, although this potency is not different. Therefore it is inferior. It is inferior energy, it is called. And this, this is explained very nicely in the Bhagavad-gītā. Mayā tatam idaṁ sarvaṁ jagat avyakta-mūrtinā: [Bg. 9.4] "By Me the whole spiritual and material world is manifested." Tatam idam. How it is manifested? Just like the sun and sunshine. Sunshine is manifested all over the universe, and sun is the central point. Similarly, Kṛṣṇa is the central point, and His shining brahmajyoti is diffused all over. And the part of that brahmajyoti, when it is, I mean to say, covered by the cloud of mahat-tattva, that is called material existence. So we are in this darkness. So Kṛṣṇa says, Lord Cai… So his place is in the internal potency. 'Svarūpa-śakti' rūpe tāṅra haya avasthāna. He is situated there in His internal potency.

svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra

Now, then Kṛṣṇa, He expands Himself. Eko bahu śyāma. That is the Vedic version: "One is expanding into many." And how that many is manifested? That is explained here, that svāṁśa, vibhinnāṁśa. He expands Himself as person, Himself, and as parts. As person, Himself, that expansion is called Viṣṇu-tattva. And the vibhinnāṁśa, separated expansion, we are, living entities. We are also expansion. The expansion of Viṣṇu-tattva is just like Rāma, Nṛsiṁha, Varāha, all the incarnation, all Viṣṇu-tattva, Rāma, Nṛsiṁha. There are so many thousands and millions of expansions, svāṁśa, personal self and separated self. We are also Kṛṣṇa's part and parcel expansion; therefore we have got intimate relationship with Kṛṣṇa.

svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra

So Kṛṣṇa is both in the spiritual world and the material world. Because we represent Kṛṣṇa, we are in this brahmāṇḍa conditioned. But there are many living entities who are eternally liberated. They never come to this. How it is, that? Just like the ocean and the rivers. In river, in the river, you will find fishes, and in the ocean you will find fishes. But the… Sometimes it may be that the fishes of the river may go to the ocean, but the fishes of the ocean never comes to the river. Never comes to the river. There is no place for them. This is a crude example. Similarly… And as the ocean is far, far greater than the river-thousands of rivers cannot be compared with the, I mean to say, measurement of the ocean-similarly, thousands and millions of this material world cannot be compared with the spiritual world. The spiritual world is so great that millions of material world taken together, it can be dropped into the spiritual world. It is such great. Therefore material world is called one-fourth manifestation of Kṛṣṇa's energy. And the spiritual world is called three-fourth manifestation of Kṛṣṇa's energy.

svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra
svāṁśa-vistāra-catur-vyūha avatāra-gaṇa
vibhinnāṁśa jīva-tāṅra śaktite gaṇana

Now, svāṁśa, His personal expansion, is catur-vyūha. The first expansion is catur-vyūha. Svayaṁ rūpa, svayaṁ prakāśa. Svayam rūpa, the personal self, Kṛṣṇa. And when He begins to expand, the next immediate expansion is Balarāma, Baladeva. And from Baladeva, catur-vyūha, four expansion. Kāya-vyūha. He is guarding, vyūha, guarding. What are those expansion? Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva, these expansion, catur-vyūha. And from Saṅkarṣaṇa, all kinds of incarnations… From Saṅkarṣaṇa, all kinds of incarnation comes. In this way we have already discussed to some extent in the previous chapter. Vibhinnāṁśa jīva-tāṅra śaktite gaṇana. And the separated expansions, the living entities, they are counted as a different energy of the Supreme Lord. Just like there is difference between the heat and the fire. Fire is with heat, but heat is, although has got the fire's qualification, it is not fire. Heat you can touch, but fire you cannot touch. Just like there is some distinction. But there is no distinction also because fire is also hot and heat is also hot. But still, there is distinction between fire and heat. So heat, what is the position of heat? Heat is energy of fire. Similarly, although we are expansion of the Supreme Lord, we jīvas, living entities, we are just like heat, not fire. Fire is Kṛṣṇa.

So,

sei vibhinnāṁśa jīva-dui ta' prakāra
eka-'nitya-mukta', eka-'nitya saṁsāra'

Now, this energy manifested as the living entities, they are also two kinds. What are they? Eka-nitya-mukta. One class of living entities, they are eternally liberated. Just like the fishes in the ocean. Take the ocean as the place of liberation. Sometimes the example is given that as the rivers glide down to the ocean and the water is become one… That's all right. That oneness… This is impersonal conception. Everyone goes and mixes as every river goes down to the ocean, and there is no more distinction which is the river water and which is the ocean water. They become one. That is the monistic philosophy. But Vaiṣṇava philosophy goes farther, that "Why you are satisfied with the water? Why don't you see within the water?" Within the water you will find there are big, big fishes and aquatic animals. They keep their separate identity, and they enjoy in the ocean. The foolish persons, they are satisfied that "I am in the ocean now." That is the less intelligence. Go deep into the ocean and see what is going there. Similarly, those who are satisfied simply by merging into the spiritual existence, impersonalists, they are less intelligent. They have no intelligence to see that within the ocean there is individual expansion, individual life, and they are enjoying. Similarly, in the spiritual sky there is individuality. That individuality is there. And that individuality is reciprocated between Kṛṣṇa and the individual souls. They are called nitya-mukta, eternally liberated. And the other class, who are just like in the river fishes, they are called nitya-baddha. Their, I mean to say, limited sphere in the river or in the pond or in the well… The frog philosophy. They are expanding themselves, frogs: "How much great is Atlantic Ocean?" So they are called conditioned soul. Those who are in this material world, although they are part and parcel of the Supreme Lord energy, but because they are conditioned in this material contamination, they are called, I mean to say, conditioned, conditioned by the laws of nature.

So the whole process is… To understand these thing means that why should we remain conditioned under the laws of material nature? Let us try to go back to the ocean and become as big. That should be the philosophy of your life.

Thank you very much. Any question? (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.11-15

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New York, January 9, 1967

Prabhupāda:

'nitya-mukta'-nitya kṛṣṇa-caraṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha

Yesterday we have been discussing two kinds of living entities. One class, nitya-mukta, eternally liberated, they never come to this material world. They are eternally liberated. And another class, just like we are, conditioned. We are eternally conditioned. Eternally conditioned means we do not know when we have been conditioned like this. It is not possible to trace out the history. Because living entity, by nature, he is not conditioned. But actually we see that we are conditioned, and there is no possibility to trace out the history. Many, many Brahmā's life… Not only one Brahmā's, there are so many Brahmās changed, and we are conditioned. So therefore we are called eternally conditioned.

Now this… What is the difference between the two? Those who are eternally free, liberated, they are godly. They are always ready to render transcendental loving service to the Lord. They are satisfied in that way. Just like mother is satisfied simply by loving child, or friend is satisfied simply by loving. Of course, that sort of love is not possible in this material world, but there are some rare instances. At least we can get an idea that… Similarly, the eternal liberated souls, they are satisfied simply by loving Kṛṣṇa. That is their satisfaction. Everyone wants to love. That is natural propensity. Everyone. When there is no loving object, then in this material world we sometimes love cats and dogs. You see? Because I must love somebody. If I don't find any suitable person lovable, then I turn my love to some hobby, to some animal, like that, because the love is there. So this is dormant. Our love for Kṛṣṇa is dormant. It is within us, but because we have no information of Kṛṣṇa, therefore we are reposing our love to something which is frustration. That is not the object of love. Therefore we are frustrated. So many instances we have got, we did not describe. But here in this material world, love is 99.9% all frustration, because the love is not reposed to the proper place. The proper place is Kṛṣṇa. If we love Kṛṣṇa, then we can love everyone. Just like if we pour water on the root of the tree then the other parts of the tree, leaves and flowers and fruits and branches, automatically… So if we learn to love Kṛṣṇa, then we can perfectly love others.

So those who are eternally liberated, they love Kṛṣṇa. Therefore they are perfect in the spiritual world. 'Nitya-mukta'-nitya kṛṣṇa-caraṇe unmukha, 'kṛṣṇa-pāriṣada' nāma. They are all associates. The Supreme Lord is person, and His innumerable lovers, living entities, they are also individual persons. Love means there is person, individual. Without individual person, there is no question of love. When I, when the word "love" is used, there must be two lovers. Then the word is applicable, love. If there is no person, love is not with the air. There must be person. So the Supreme Lord is person, and the lovers, the living entities, they are also persons. They forget who is God, who is not God, but the central focus is in Kṛṣṇa. Everyone loves Kṛṣṇa. Without seeing Kṛṣṇa they are mad. This is the position in the spiritual world. Simply love Kṛṣṇa, that's all. Bhuñje sevā-sukha. And by loving, as we have got a little perverted experience of love affairs, so just imagine when that love is pure and true, how much pleasure there is. So that thing is there in the spiritual world, pure love. And object is Kṛṣṇa. Therefore they are so much in bliss… That is bliss. That is bliss, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], eternal love with knowledge that "Here is Kṛṣṇa," and ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). That is perfect stage, lovable object eternal, lover eternal, with knowledge, with eternal life. That is there. In the spiritual world this is going on. They're all in bliss.

Now, so far we are concerned, the conditioned soul, 'nitya-bandha'-kṛṣṇa haite nitya-bahirmukha: our business is to hate Kṛṣṇa, that's all. "What is God? Huh! God. The foolish people are assembled speaking of God." Nitya. They are… Naturally, they are haters of God in this conditioned life. Just the opposite. In the spiritual world, they are by nature… By nature, we are lover of God, but here, being illusioned, we think God as our enemy and we don't like God. We like this māyā. So

'nitya-bandha'-kṛṣṇa haite nitya-bahirmukha
'nitya-saṁsāra', bhuñje narakādi duḥkha

Therefore because they have forgotten Kṛṣṇa and they are averse to Kṛṣṇa, therefore the result is that perpetually they are entangled in this material world, in the pangs… Material world means threefold miseries. Plus… So long… What is word? Principally we have got fourfold changing: birth, death, old age and disease. And these fourfold changes are always mixed with threefold miseries. So it is sevenfold miserable condition, and those who are in ignorance, they do not understand this miserable condition. They think, ”We are all right.” And when the sense comes that ”We are not all right; we are in miserable condition,” that is the, I mean to say, state of inquiries about Brahman. That is called brahma-jijñāsā.

So generally people are so much ignorant that they cannot understand their miserable condition. This is called saṁsāra. Saṁsāra means entanglement in these miserable conditions of material existence. And bhuñje narakādi duḥkha. By miserable condition we want to compensate this miserable condition. But due to our ignorance we become more and more miserable and, narakādi-duḥkha, the hellish life. Nānā yoni brahman kare, kadarya bhakṣaṇa kare, tāra janma adho pāte yāya. We are circumambulating various types of species of life and eating all sorts of nasty things, and this is the condition of material existence. Narakādi duḥkha. Narakādi duḥkha means hellish condition. But we do not understand. This is our ignorance. Hellish condition.

sei doṣe māyā-piśāci daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre

So on account of this ignorance we are under the control of this material nature. Actually, due to our forgetfulness, due to our averseness to Kṛṣṇa, we are under the condition of this material nature. This is the sum and substance: due to our averseness. We don't like. Sei doṣe māyā-piśāci daṇḍa kare tāre. Daṇḍa kare tāre means ”give him punishment.” You have not seen… Perhaps… You had been in India. You have seen the Devī picture, picture of Goddess Durgā. She has got a…, what is called? Trisura, like this. Trident? Yes. This trident, she has got in her hand a trident. And a asura, a demonic person, is struggling with lion, and the goddess is piercing that trident on the chest of that demon. This figure is there. That is called Durgā. Have you seen that picture? That one lion has attacked that demon, and the lion is the carrier of Devī, Goddess Durgā. She rides on lion. Just like we ride on horse, Devī, she rides on lion. And the lion has attacked that demon. And demon is also very strong, fighting with the lion, and the mother, Goddess Durgā, she has caught the demon by the hair and piercing the trident on the chest, and the lion has attacked. So this is our position. We are thinking like the demon. Now, this lion is the symbol of rajo-guṇa. Rajo-guṇa. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Rajo-guṇa means we are full of lust and anger. When there is excess of rajo-guṇa, then we are full of lust and anger. And when there is sattva-guṇa, then there is knowledge. And when there is tamo-guṇa, neither anger nor lust nor knowledge, simply just like the Bowery Road. You see? Lying down on the street. This is the sign of ignorance, tamo-guṇa, yes. So this is going on.

So the demons… Demons means their characteristic: to challenge the existence of God. And therefore this prakṛti, nature, is piercing, the trident. The trident means threefold miseries: miseries pertaining to the body, pertaining to the mind… Just like yesterday night you had some trouble due to the body. So sometimes mind: ”Oh, today I am not very good mood. There is something wrong.” The body is all right, but the mind is not all right. This is called ādhyātmika. Then adhibhautika. Adhibhautika means miseries offered by other living entities. Just like at night, bedbugs. (laughter) (laughs) So, very nice situation, whole night there is no sleep. Why? Now there is adhibhautika. Adhibhautika. Or some enemy. This is… There are… These are all miseries, but we forget. And adhidaivika. Adhidaivika. Just like heavy snowfall, severe cold, severe heat, earthquake, famine, war. These are adhidaivika, forced by you by superior power. Nobody wants war, but it is forced. These are called adhidaivika miseries. So three kinds. Here it is stated, ādhyātmikādi tapa-traya tāre. So we are under the control of this material nature, and that trident is pierced on my chest. How can I understand? Now this trident I am experiencing every moment. These three kinds of miseries are there. Either this or that or three or two or one-must be there. Must be there. So those who are, I mean to say, enlightened, they can understand that we are miserable. We are in a miserable condition. And those who are not enlightened, in ignorance, they think, ”Oh, this is all right. Don't care for it.”

But actually we are in miserable condition.

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya

Very nice. In this way we are being kicked up. The freedom of football. The football is kicked from this party and thrown to the other party. The other party kicks and it comes. The football thinks… If the football thinks that ”I am in freedom movement,” so what is that freedom? Kicked from this party to that party and that… So here the same thing is said, kāma-krodhera dāsa hañā tāra lāthi khāya. Just like the football players-the football is under the kicking method of two parties-similarly, we are under the kicking method of two things, lust and anger. We are lusty, and when our lust is not fulfilled, then we become kicked by anger. Two things. Just like the football is kicked by this party and that party, similarly, our position is we are being kicked sometimes by lust and sometimes by anger. So we are going on leading our life in this way.

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-saṅga pāya

Now, in this way we are passing our life, but if by chance we get association of a saintly person…

tāṅra upadeśa-mantre piśāci palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

If by chance we get association of a pure devotee, then by his mercy this illusion becomes over. Tāṅra upadeśa, by his instructions. Sādhu-saṅga means tasmād satsu sajjeta buddhimān. Therefore it is advised that everyone should seek association of saintly persons. And by saintly person's instruction, this ghost of ignorance will be removed. Tāṅra mantre. Just like you have seen ghostly haunted persons? In India there are so many cases. So there are chanter also. What is called, enchanter or…? Those who are, if he can make treatment a ghostly…

Devotees: Magician? Medium?

Prabhupāda: Not magician.

Devotee: Medium.

Prabhupāda: Not medium. Enchanter I think you call.

Devotee: A sorcerer.

Prabhupāda: A sorcerer, yes. So they chant some hymns and the ghosts go away. Similarly, if we chant this Hare Kṛṣṇa, then the ghost of māyā by which we are being kicked from this side to that side, that will be over. Tāṅra mantre. If the instruction is received from a saintly person, sādhu, then this illusion of being kicked up from this side to that side by lust and anger under the spell of this material energy will be over. Tāṅra upadeśa-mantre piśāci palāya.

Then? What is next? Kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya. Then his beginning of Kṛṣṇa consciousness is there. Kṛṣṇa consciousness begins from there. If by chance, in this way… Just like the football is being kicked. Some way or other, if he goes out of the line the kicking is stopped. Similarly, we also, if we get the shelter and association of a bona fide saintly person, then this business of being kicked by lust and anger is stopped by his instruction, by his advice. Santa chindanti asya mano-vyāsaṅgam ukti. The whole trouble is in the mind. Mind. Just like there is a knot. So knot is to be cut or it is to be opened. So this mental knot with this material attraction is cut by the instruction of saintly persons. The cutting weapon is instruction. Therefore one should take advantage of the instruction of saintly persons so that the knot of material attachment may be cut and the Kṛṣṇa consciousness may begin, so that his path of liberation is open.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.14-20

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New York, January 10, 1967

Prabhupāda:

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya

So we, the conditioned soul, is just like being kicked up by the material energy from this way to that way. That is our position. And the kicking is by lust and anger. Icchā-dveṣa-samutthena sarge yānti parantapa [Bg. 7.27]. We have got two things here in the conditioned life. We desire something, and if the desire is not fulfilled, then we become angry. So in this way we are traveling, or, I mean to say, transmigrating from one body to another. This can be stopped. This process can be stopped. How? Bhramite bhramite yadi sādhu-vaidya pāya. In this way we are being kicked up by māyā. But if by chance we get the shelter of a good physician… Good physician means a bona fide spiritual master. Then, by his advice, just like a patient is cured by following the instruction of a bona fide physician, similarly, this disease of being kicked up from one body to another, this could be stopped by the instruction of a bona fide sādhu, saintly person, or spiritual master or śāstra, scripture. So the scriptures and the saintly persons and the spiritual master, they are on the same level. Because a sādhu who is a saintly person, he would not place anything which is not sanctioned by the scripture. Similarly, a bona fide spiritual master means he is following the footprints of the previous ācāryas. Therefore he is bona fide. So scripture is the medium through which we have to get our experience and knowledge through the explanation of sādhu, saintly persons and spiritual master.

So there is a very nice verse quoted from Bhakti-rasāmṛta-sindhu:

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣvātma-dāsye

A devotee is praying to the Lord that "My dear Lord, I have experienced that I came to enjoy this material world, but actually I am being kicked up." "By whom you are kicked up?" Kāmādīnām. Kāma, krodha, lobha. There are six good friends. We have accepted them as good friends, but they are not good friends. What are they? The lust and the anger and the avarice and greediness. So many things. So to serve the material world… To enjoy the material world, not serve. We don't wish to serve; we want to enjoy. But actually we become servants of all these principles, kāma, krodha, lobha, bhaya. We are servant of fearfulness, we are servant of malice, we are servant of lust, we are servant of anger, although we are thinking that "I am master." So one who has come to the senses that "I am acting here as servant… I'm servant of my society, I am servant of my family, I am servant of my senses, I am servant of my…" So many things I have created. Up to death I am servant of dog, I'm servant of cat, and so many things I have become servant. But I am thinking, "I am master." This is called māyā. So one who comes to the senses, he can understand that "I am not master; I am servant because I am constitutionally servant. I am subservient to the Supreme. I am expansion of Kṛṣṇa." Why? Because Kṛṣṇa meant that there would be so many expansions and "They would like to love Me, and I'll be enjoyer." Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Suppose I keep some friends. Suppose I create some disciples. What is the idea? The idea is that we shall enjoy reciprocally. My disciples and we shall talk about Kṛṣṇa, and we shall eat together and we shall chant together. This is the idea. Now if some of the disciples become overrule, then it becomes a very precarious condition for me. Similarly, God expanded Himself as the living entities for enjoyment, reciprocal, not that God's own enjoyment. When there is question of enjoyment, all the parties who participate in a particular type of enjoyment, they enjoy. So the perfection of enjoyment-when God desired that "I should expand Myself so that I can enjoy." So His enjoyment is not deficient, but if we want not to enjoy with God but we want to enjoy in a different way, that is my misfortune.

So originally, as Lord Caitanya has explained in the very beginning, you may remember, that the constitutional position of the living entity is to serve. This point we have explained several times. So we cannot change that position. If you don't serve Kṛṣṇa, then you have to serve māyā. That position is there. So here in this material world we are rendering service to these-kāma, krodha, lobha. We are servant of lust, we are servant of anger, we are servant of avarice, we are servant of so many things. So kāmādīnāṁ katidhā na katidhā. And servant, when one becomes servant, he has to execute anything which the masters order. Suppose one is serving some big man, he says that "You do this. I want." Now, to satisfy him one has to act according to his desire, which he may not like. Suppose one says that "You go and tell this lie. It is required by me." Now, because I am in service… Even great personalities like Bhīṣma, such a great personality, he could not join with the Pāṇḍava's party because he became a servant of the Kurus. So servitude is such a thing. A servant means a dog's qualification. In the Bhāgavata it is stated that… Because the higher caste… The caste system, higher means the brāhmaṇas, the kṣatriyas and the vaiśyas, they'll never become servant of anyone. Therefore they are higher. The śūdras, they accept service of others. So that was the stricture. And in the śāstra the brāhmaṇas and the kṣatriyas, the higher castes, and the vaiśyas, they would never serve. Now there is injunction in the Bhāgavata: if a brāhmaṇa is in trouble he can become, he can take the profession of a vaiśya, but never take the profession of a dog. They never serve. Because as soon as one becomes servant, his independence is lost. So our independence… We can keep only our independence when we become servant of God, because there is no injustice.

So here it is said that kāmādīnāṁ kati na katidhā pālitā durnideśās. Durnideśāḥ. Of course, you are my master, that's all right; whatever you order, I have to carry out. But sometimes the master orders that "You do this," which I should not do. We have got practical experience in our life. Sometimes we do something which is not to be done, but being carried away by lust we do so many nonsense things. So we are servant of this lust and anger. So one who is in sense, he says like this, that "I have served this kāma, krodha, but the result is that they are not satisfied." This material world, if you go on serving anyone and if you ask the master, "Are you well served?" he'll never say that "I am." Rather, even a master is satisfied, he will not frankly say, "No, I am satisfied." This is the nature. So the devotee says, "Now, because I see that I have to serve only, so I have given up the service of this māyā. I have given up the service of māyā." Utsṛjyaitān. "Utsṛjya, the service of māyā I have now given up." Then what you want to do? Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhiḥ. "Now, just presently I am little bit intelligent." "What is that? You are resigning your service?" "Yes." "Oh, that is not very good intelligence. How you'll provide yourself? No." "Yes." Tvām āyā: "I have come to You, my Lord." Tvām āyātaḥ: "I have approached You because You are śaraṇam abhayam, You are a perfect master. There is no fear of my being dismissed." Śaraṇam abhayaṁ tvām āyātaḥ māṁ niyuṅkṣvātma-dāsye: "Now please give me an appointment in Your service." This is the perfection of service. We have to give up the service of the māyā and take an appointment from Kṛṣṇa. Then that is our perfection. The service is there; just change the account. Just change the account from this service to that service. If you want to dominate, if you want to exploit the resources of nature-that is materialism or material civilization-then you become more and more servant of nature. But if you give up all these propensities and just submit, surrender to Kṛṣṇa and take an appointment from Kṛṣṇa, then you'll be happy. This is the position.

So, sādhu-vaidya, sādhu, saintly person, or a spiritual master or the scripture, what do they advise? As it has been stated, by the instruction of saintly person, by the instruction of spiritual master, one gets out of this kicking problem. And what is that instruction? The instruction is very simple: that you give up the service of this sense gratification. You just engage yourself to the service of Kṛṣṇa. This is Kṛṣṇa consciousness. You simply change the consciousness. Now your consciousness is absorbed in varieties of sense gratification. You stop this. You just apply your senses unto the service of the Supreme Lord. This is called devotional service, bhakti, or Kṛṣṇa consciousness. It is simple process. Just we have to change. The activities are the same. Bhakti means sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka means senses, and hṛṣīkeśa means Kṛṣṇa. So Kṛṣṇa is the master of your senses. Just like actually… Suppose this house. So we are now occupying this house. We are supposed to be the master of this house, but actually we are not the master of the house. The master is the landlord. But again, if you go further, the landlord is also not actually master. The master is the state. The supreme master is God. So we have to take shelter of the supreme master.

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirīkṣaka karma-yoga-jñāna

Now, there are different process of self-realization. Just like fruitive activities, karma-yoga, jñāna-yoga, dhyāna-yoga, haṭha-yoga. So many, there are different… But they are simply steps. They are not themselves final. One who is unable to engage himself in Kṛṣṇa consciousness, for them these different steps are prescribed, not for the person who is engaged in Kṛṣṇa consciousness. Because if he… If one does not engage himself in the service of Kṛṣṇa in Kṛṣṇa consciousness, then he may not like for so many reasons: for social reason, for political reason, for religious reason, for many other reasons. Although we find that it is very nice process, but still, there are some impediments which restrict us not to follow this principle. Now, one who cannot follow this principle, for them these different process are prescribed so that some day in the future he can have this opportunity of becoming a servant of Kṛṣṇa. Because that is the final goal.

So here Lord Caitanya says that kṛṣṇa-bhakti haya abhidheya-pradhāna. For self-realization, if you want to realize yourself or if you want to get out of these material clutches, then the main function is to become in Kṛṣṇa consciousness and be engaged in the service of the Lord directly. And bhakti-mukha-nirīkṣaka karma-yoga-jñāna. And other processes, they're also admitted, but they are dependent on this process. That means if by karma-yoga, when you acquire knowledge, then that is another step forward. Then by jñāna-yoga, when you are able to meditate, by jñāna-yoga you can understand the Supersoul and your soul. And when you understand also that by the individual soul the Supersoul has to be seen by meditation or focus, that is called dhyāna-yoga. Then when you understand Supersoul, then go further. You can understand the Supreme Personality of Godhead. Anyway, all these processes… Yoga means just like a staircase. You cover the staircases under certain rules and regulation, but the highest top, topmost place, is that Kṛṣṇa-bhakti, or Kṛṣṇa consciousness. Ultimately you have to reach that point. So any other process, that is dependent on the Kṛṣṇa consciousness. But Kṛṣṇa consciousness is direct method. It is not dependent on any such method. A person who is in Kṛṣṇa consciousness, he does not require to perform dhyāna-yoga or haṭha-yoga or karma-yoga or jñāna-yoga. Automatically, everything will come out. Just like if you get ten thousand dollar, then your business for one thousand dollar is automatically served. But if you have got one thousand dollar, the business of ten thousand dollars cannot be served. So kṛṣṇa-bhakti, Kṛṣṇa consciousness, is full. Lord Caitanya therefore said, kṛṣṇa-bhakti haya abhidheya-pradhāna. Amongst all other processes for self-realization, this is the chief. Bhakti-mukha-nirīkṣaka karma-yoga-jñāna. And other processes, just like karma-yoga, dhyāna-yoga, jñāna-yoga, they are dependent on Kṛṣṇa, Kṛṣṇa-bhakti, devotional service, Kṛṣṇa consciousness.

ei saba sādhanera ati tuccha bala

kṛṣṇa-bhakti vinā tāhā dite nāre phala

Now, it is clearly explained that if you simply prosecute the other system of yoga, then you'll never be able to reach to the final goal. Therefore it is tenth leg. Kṛṣṇa-bhakti vinā, unless you add to it Kṛṣṇa-bhakti… Plus… Karma-yoga means karma, your working capacity, plus Kṛṣṇa consciousness; your speculative capacity plus Kṛṣṇa consciousness; your meditating capacity plus Kṛṣṇa consciousness. When you make a plus, then it becomes successful. Kṛṣṇa consciousness minus karma or Kṛṣṇa consciousness minus knowledge, that will never be able to give you the desired result.

Now He's quoting one passage from Śrīmad-Bhāgavatam (sings verse):

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam amala alam…
naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

Now, the Bhāgavata instructs that even a person in high status of knowledge cannot get success without being taken shelter of acyuta-bhāva. Acyuta. Acyuta means Kṛṣṇa. Kṛṣṇa's another name is Acyuta. So Acyutānanda means one who takes pleasure in Kṛṣṇa. Kṛṣṇa's name is Acyuta. Acyuta means infallible, who never falls. That is the difference between… Kṛṣṇa is Brahman. We are also Brahman, but we are not acyuta. We are cyuta. Cyuta means falling down. We have got the tendency of falling down. Kṛṣṇa never falls down; therefore His name is Acyuta. So acyuta-bhāva-varjitaṁ jñānam amalam. If you go on speculating on knowledge, but if that knowledge is minus Kṛṣṇa, then na śobhate. It will… It is not very nice thing because it will not give you the desired result. So Bhāgavata says even a man advanced in knowledge, he cannot get the desired result without acyuta-bhāva. Acyuta-bhāva means… Acyuta means Kṛṣṇa, and bhāva means His relationship, sentiment. Bhāva actually means sentiment, Kṛṣṇa sentiment. Kṛṣṇa sentiment means Kṛṣṇa consciousness. Now, if a person in advanced knowledge, he cannot get the desired result, then what to speak of others who are hovering on these material activities? So material activities, if you want to make success of your any activity, then make it plus Kṛṣṇa, plus Kṛṣṇa consciousness. Then it will be all perfect. So Kṛṣṇa consciousness does not prohibit anybody to…, for his particular occupation. They simply ask and request all that you make it plus Kṛṣṇa consciousness. Then your success is guaranteed. If you make it plus Kṛṣṇa consciousness… That is required.

Then another quotation is,

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

Tapasvinaḥ. There are many ascetics taking severe penance for perfection, tapasvinaḥ. Tapasvino dāna-parā. Dāna-parā means there are many persons who are munificent, making charity, dāna-parā. And yaśasvinaḥ: there are many persons who are very famous. Tapasvino dāna-parā yaśa…, manasvinaḥ. Manasvinaḥ means mental speculators, philosophers, thinking, high thinkers, great thinkers. So these are worldly, great men. Who? One who performs great penance, one who is very charitably disposed, one who is very famous, one who is very mentally advanced, he can think nice things, writes philosophical thesis, write nice poetry. Manasvinaḥ. These are the products of great mind. Manasvino mantra-vidaḥ. Mantra-vidaḥ means the chanters of Vedic hymns. Mantra-vidaḥ sumaṅgalāḥ. These things are all nice, auspicious. These things are all… But kṣemaṁ na vindanti vinā yad-arpaṇam. But these things cannot… By these things you cannot alone have success unless it is not offered to the Supreme Lord. Your good qualification should be engaged in the service of the Supreme Lord. Then you get the desired result. And our Howard's mother has written very nicely that if you talk of Kṛṣṇa, then you enjoy yourself, and you give enjoyment to many others. And if you talk of man (mammon?), then you can create some, I mean to say… What is the exact word she has used? Noise. You can create some noise for some time.

So if you are a good writer, if you are a good thinker, then just think of Kṛṣṇa and write. Then it will please you and it will please all others. Our Back to Godhead is for that purpose. And if you write some fiction, you can please some men and create some noise for some time in the world, but it will be useless after some time. Just like Bhagavad-gītā, Śrīmad-Bhāgavatam. Five thousand years before it was written; it is still giving light. It is because it is Kṛṣṇa-kathā. And within your experience, so many nice novelists and poets came and gone. Nobody cares for them. So you can create noise. Very nice word she has used-I'm very pleased-that by writing such things you can create a noise in the world for some time, but it will mix in the…, it will go in the oblivion. So everything should be engaged in the service of Kṛṣṇa in Kṛṣṇa consciousness. That is the perfection of everything.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.21-28

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New York, January 11, 1967

Prabhupāda:

kevala jñāna 'mukti' dite nāre bhakti vine
kṛṣṇonmukhe sei mukti haya jñāna vinā

Mukti, liberation… The impersonalists think that simply by cultivating knowledge that "I am not matter; I am spirit," or "I am one with the Supreme Spirit; I am now… Out of ignorance, I am thinking different, but when I am fully elevated to the platform of knowledge, then I become liberated." But the…, there is no answer that "Why you have become conditioned?" The impersonalists think that "I am one with the Supreme. Now, due to my ignorance, I have forgotten that I am the Supreme." Because they do not recognize the Supreme Personality of Godhead, so they think that impersonal conception of the spirit soul: "I am now… Out of ignorance, I am thinking matter, but as soon as my ignorance is over, I shall become one with the Supreme." So this is the theory of the impersonalists. But they… They cannot give any answer that "Why you have become under the influence of ignorance? If you are the Supreme, then what is the cause that you have become conditioned? Then the Supreme will become conditioned under the material nature. Then how one can become the Supreme? Supreme cannot be conditioned." So there is no answer for this question from the impersonalists' school. But real fact is that the Supreme never falls down. The part and parcel of the Supreme, they fall down-some of them; not all. So therefore the living entities, they are different from the Supreme. They are one in quality with the Supreme, but not in quantity.

So Lord Caitanya says that "Simply by thinking that 'I am not this matter; I am spirit soul, ahaṁ brahmāsmi. I am Brahman,' that will not help you to get liberation." The real fact is that the individual living entities, they are part and parcel of the Supreme, but somehow or other, they wanted separation from the Supreme and wanted to lord it over the material nature. Therefore they are entangled. That is the real fact. And as such, we find from the Bhagavad-gītā, the Lord asked that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just surrender." So therefore, unless there is surrender of the individual soul to the Supreme, there is no question of liberation. There is no question of liberation. You can cultivate knowledge that "I am not this body; I am spirit soul," but that will not help for your liberation. Because real thing is that you have or we have rebelled against the supremacy of the Supreme Lord. That is the attitude, everywhere we can see actually. Everyone is: "Oh, what is God? What is God?" especially in this age. So this impersonalism is another type of atheism, and this impersonal theory of the Absolute Truth has converted practically the major portion of the world into atheism. So therefore Lord Caitanya says that simply by cultivation of knowledge that "I am not this matter. I am not this matter. I am spirit soul," that will not help.

Now He gives again evidence from scriptures. Every step, whatever He says, He gives some evidence from authoritative scripture. Mostly He gives evidence from Bhagavad-gītā and Śrīmad-Bhāgavatam, because for the Vaiṣṇava school these two books are sufficient for acquiring knowledge. So far Vedānta-sūtra is concerned, Bhāgavata is Vedānta-sūtra itself. Bhāgavata is the natural commentary on the, on the Vedānta-sūtra. Therefore one who has sufficient knowledge in Bhāgavata, he has automatically sufficient knowledge in Vedānta-sūtra. According to Vedic system, one must have sufficient knowledge in Vedānta-sūtra. Then he'll be considered as learned in spiritual science. So Śrīmad-Bhāgavatam, although the Vaiṣṇavas, they have got their commentaries on Vedānta-sūtra, but this Caitanya Mahāprabhu's sampradāya, they did not make any commentary on the Vedānta-sūtra because they belonged to the disciplic succession of Vyāsadeva. So Vyāsadeva is the spiritual master. So the later ācāryas, they did not think it proper that whatever the… Because their spiritual master has had already made a commentary on the Vedānta-sūtra, "Oh, that is sufficient. Why should we do again?" These are some of the etiquette. Anyway, the Vedānta-sūtra… And Bhāgavata is natural commentary on Vedānta-sūtra, and Lord Caitanya therefore gives evidence from the Bhāgavata generally and Purāṇas also, and Mahābhārata and every, I mean to say, Upaniṣad. They are all authorities. But especially He gives evidences from Śrīmad-Bhāgavatam. Now, so far, in confirmation of this statement that knowledge, cultivation of knowledge, is not sufficient to give one liberation-one must take to devotional service. Devotional service past knowledge is just like gold with flavor. Yes. So, of course, those who are engaged in devotional service, their knowledge automatically comes. They are not fools. Those who are actually, seriously in devotional service, in Kṛṣṇa consciousness, they will not lack in knowledge because you'll find in the Bhagavad-gītā that the Lord says that,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Those who are engaged in transcendental loving service of Kṛṣṇa, for them knowledge automatically comes from within because Kṛṣṇa is within us. So a sincere soul in Kṛṣṇa consciousness will not lack in knowledge. And in the Vedic literature also it is confirmed:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

The Vedic knowledge, revelation, to whom it is revealed? It is revealed to a person who has unflinching faith and love for the Supreme Personality of Godhead as well as to the spiritual master. Yasya deve parā bhaktir yathā deve tathā gurau. As much he has got faith in the Supreme, similarly he has faith in the spiritual master. Such a person gets revelation of the Vedic knowledge from within. So those who are actually serious in engaging themselves in Kṛṣṇa consciousness, devotional service, for them knowledge is secondary. Knowledge automatically revealed to them. And those who do not take to the Kṛṣṇa consciousness, devotional service, simply indulge in dry speculation, for them liberation is not possible. Not possible.

So Lord Caitanya gives one evidence from Śrīmad-Bhāgavatam from Tenth Canto:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

Real knowledge means to understand the last word of the Absolute Truth, the Supreme Personality of Godhead, and surrender unto Him, after knowledge. As it is confirmed in the Bhagavad-gītā, bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births, one who is actually in knowledge, he surrenders." So Śrīmad-Bhāgavata practically confirms the same, that śreyaḥ-sṛtiṁ bhaktim udasya te vibho. Any person who does not take to the devotional service in Kṛṣṇa consciousness, simply indulge in dry speculation, kliśyanti, takes trouble… Kliśyanti means "takes trouble"; ye, "persons." Kevala-bodha-lab…, simply to understand that "This is not matter, this is not spirit, this is not…," like that, and that there is no separate Supersoul, only one soul is there, and this conception of individual soul is misunderstanding, ignorance-in this way, there are volumes of books of, by Śaṅkarācārya especially, and later on, his disciples. They are very, very learned scholars, undoubtedly. By their scholastic jugglery they want to cover the Supreme Personality of God. They do not want to cover; they think that they are advanced. But Kṛṣṇa covers Himself so that they may not understand Kṛṣṇa. Kṛṣṇa does not want. Kṛṣṇa wants that one should surrender and take to devotional service. So Kṛṣṇa says in the Bhagavad-gītā that nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "I do not reveal Myself to everyone, one and all. No. I cover Myself." So these impersonalists, due to their, I mean to say, less intelligence, or misfortune, they cannot see Kṛṣṇa. So therefore, for them this remark is here that śreyaḥ-sṛtim, that "Actually what is auspicious, devotional service, if somebody gives that path away and takes to simply dry speculation, simply to understand…" Because jñāna means to understand what is the difference between matter and spirit. So they, of course, indulge in that process of knowledge. But simply by that speculation the result is that teṣām asau kleśala eva śiṣyate. The trouble which they accept for discriminating matter from spirit… There is trouble. You have to see so many Vedic literatures, and you have to understand the instruction of Upaniṣads and logic, and so many things there are to, I mean to say, back your understanding. So teṣām kleśala eva… Their, their profit is that the trouble which they accept for studying so many Vedic literatures to prove that the Absolute Truth is not person, that trouble is their profit and nothing more. Kleśala eva, teṣām asau kleśala eva śiṣyate: "They do not get any other profit except that troublesome business." That's all. Teṣāṁ kleśala eva śiṣyate. How it is? The example is, nānyad yathā sthūla-tuṣāvaghātinām: "Just like husking the grain to take out the skin." Now, there are many grains which are skin over. So there is process of taking out the skin out of the grain. So if the grain is already taken out, only the skins are left. Then, if you husk on it and beat to get out the grains, so there is no possibility to get any grains from them because the grain is already taken out. So that is the trouble. Simply, I mean, beating the skin is no good. We must have some concrete result. That concrete result is one who is directly engaged in the transcendental service, loving service of the Supreme Lord. That is recommended.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So the same thing is confirmed in the Bhagavad-gītā, Seventh Chapter, that the Lord says that… This is also another influence of māyā, illusion. Just like under the spell of illusion we are thinking that "I am American," "I am Indian," "I am king," "I am big man," "I am poor man"-so many we have got-and this is all due to this body, bodily conception. It has no actual standing. It is all…, they are all designations. Similarly, the last snare of māyā is to, I mean to say, induce one to think that "I am God." Just like we are under the spell of illusion. We are thinking, "I am this and that, this and that." So after many, many years' cultivation of knowledge, if one comes to the conclusion that "I am God. There is no other second God. I am God," so that is also another spell of illusion. So the Bhagavad-gītā says that daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. One is trying to get out of the clutches of the illusory energy, but it is very difficult. Up to the last point the māyā, illusion, will offer you something so that she will baffle your endeavor to get out of her clutches. Daivī hy eṣā guṇamayī mama māyā duratyayā. Then how to get out of her hands? Mām eva prapadyante māyām etāṁ taranti… Only process is just you surrender to Kṛṣṇa, and māyā will not any more interfere with your business.

So therefore surrender is the only process by which you can get out of the clutches of māyā.

'kṛṣṇa-nitya-dāsa'-jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

Just like we become…, sometimes we take a pet dog with shackles on the neck, similarly we are under the spell…, we are pet dogs of the illusory energy, with shackles. You see? So why? Now, 'kṛṣṇa-nitya-dāsa'-jīva tāhā bhuli' gela: "That the living entity is eternally servitor of the Supreme Lord, Kṛṣṇa, that he has forgotten." That he has forgotten. Therefore… [break] …galāya bāndhila. Just like the dog is shackled on the…, we are in that way shackled.

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

Therefore, if one agrees to serve Kṛṣṇa under the direction of spiritual master, follows the instruction of spiritual master, and engages himself in the service of the Supreme Lord, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa, then he can get out of this network of illusory energy and pāya kṛṣṇera caraṇa, and he can get the shelter of the lotus feet of Lord Kṛṣṇa.

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

Cāri varṇa. Cāri varṇa means four castes, four division of human society: the brāhmaṇas, the kṣatriya, the vaiśyas and the śūdras. They have got their specific duties. One who is brāhmaṇa, he has got his specific duty. Culture, cultivation of knowledge is their first and foremost duty. Similarly, kṣatriya, he has got his specific duty. The fore and foremost is to establish good administration in the state. And vaiśya, he has got also specific duty. What is that? Cow protection and agriculture. That is the duty of vaiśya. And the śūdras, they have no responsibility. Therefore they serve these three higher class: the intelligent class, engaged in cultivation of knowledge; the administrator class, who are engaged in good government; and the mercantile, class who are looking to the productive side of the society. So this is natural. There is no denying the fact. In every society there is a natural division. A certain class of men, they are intelligent class, a certain class of men, they are, take part in politics, and a certain class of men, they delight in doing business. And there are certain classes-they do not do anything; simply by serving, they maintain themselves. So these four classes are there.

So according to Vedic civilization, these four classes are also recommended to serve the Supreme Lord, Supreme Lord. With their professional occupation, they want, they have to, they have to serve the Supreme Lord. That is the injunction of the Vedic literatures.

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

Therefore Lord Caitanya says that suppose an intelligent brāhmaṇa, he's very learned scholar and great philosopher, big thinker… Everything is all right. But he has no relationship in the matter of rendering service to the Supreme Lord. That is minus. That means learned scholar minus Kṛṣṇa consciousness. Similarly, a learned politician, able administrator, minus Kṛṣṇa consciousness… Similarly, a successful businessman minus Kṛṣṇa consciousness… Or the śūdras… Anyone, if he is minus Kṛṣṇa consciousness, then the result is that svakarma karite se raurave paḍi' maje: "By doing, by executing his specific duty, he's going to hell." Hell. It is fact. He's thinking that "I am doing my duty," but he's going to hell. So this is a version of Lord Caitanya Maha… He, even if he does his duty very nicely, still, he's going to hell. Raurave paḍi' maje. Raurave means hell.

And again He gives evidence from Śrīmad-Bhāgavatam:

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak
ya eṣāṁ puruṣaṁ sākṣād-
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

In the Śrīmad-Bhāgavata, Eleventh Canto, these two verses are there. What is that? Mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha. Now, according to Vedic conception of social life, there are four divisions of social order and four divisions of spiritual order. The four divisions of social order is the brāhmaṇas, kṣatriya, vaiśya and śūdra; and spiritual order is the sannyāsī, vānaprastha, gṛhastha and brahmacārī. To become a brahmacārī means to make advance in spiritual life. And the social order is there, the brāhmaṇas, kṣatriyas. So it is called varṇāśrama-dharma. Actually, "Hindu," there is no such word as "Hindu" religion. We don't find in the Vedic scripture. Hindu religion… This "Hindu" word is given by the Muhammadans. They, they, they generally pronounce i as h. They… So there is river in the west, western side of India. There is river, Indus, Indus River. So Indus River the Muhammadans used to call "Hindus." From "Hindus" it has come to Hindustan, "the place of the Hindus." So Hindu, Hindu religion is a modern term given by the foreigners. Actually the Indians, bhāratīya, they, their religion is varṇāśrama-dharma, religion of four castes and four spiritual orders, four spiritual orders and four social orders. The persons who follow these four orders of social status and four orders of spiritual advancement, they are called varṇāśrama. So Hindu religion is a miscalculation. Really, they are called varṇāśrama-dharma. That is the Vedic term.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.27-31

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New York, January 15, 1967

Prabhupāda: This is a quotation from Śrīmad-Bhāgavatam, Eleventh Canto. It is very nicely compared with the body of the Supreme Lord and our situation in that partic…, body, in different positions. Now, this verse says that the highly intellectual class of men, they are situated on the mouth of the Supreme Lord. The intellectual persons are considered the mouth of the Supreme Lord. And the next, the administrators, or the protector class of men… Not administrators; practically protector… Kṣatriya means protector. Protector class of men, they are considered to be the arms of the Supreme Lord. And the productive class of men, they are considered as the waist of the Supreme Lord. And the laborer class of men, they are considered to be the legs of the Supreme Lord. So anyone in this society, or in this human society or material world, they must have some situation. There is some positive position of everyone in the body of the Supreme Lord.

So this comparison means that just like our head, our arms, our waist and legs, they're all important, being constitutional parts of the body, similarly, every one of us are important in consideration, being the parts and parcels of the Supreme Lord. But the conclusion is that ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam īśvaram, na bhajanti. Now some of us are the arms of the Supreme Lord, some of us the mouth of the Supreme Lord-any part of the body we are situated-but if we don't work according to our positive situation, then the result is ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam īśvaram. One who does not serve according to his position, then sthānād bhraṣṭāḥ patanty adhaḥ, he falls down from that position, and this falldown is this material body. It is very nice example. We have got a particular position in the body of the Supreme Lord. Just consider the viśva-mūrti, the gigantic universal form of the Lord. And we are situated in different parts of the body of the Supreme Lord. So as parts and parcels of the body, we have got particular duty. If we do not accept that… Just like the hand. If it does not work, then it is in diseased condition. So patanty adhaḥ. Diseased condition means the falldown. So, so long we are not situated in the transcendental loving service of the Supreme Lord, we should consider that we are in diseased condition, paralyzed position. Just the hand, when it is paralyzed, it cannot work, it cannot serve the body, similarly, when we are detached from the service of the Supreme Lord, that is our diseased condition, and to be in Kṛṣṇa consciousness or to be in devotional service is our positive position. So one should try to be situated in his positive position, and being freed from this diseased condition of sense enjoyment. Just like the paralyzed hand. It is simply… It is called a hand, but it has no function to act as hand. Similarly, without transcendental loving service of the Supreme Lord, a so-called intelligent class is simply in name intelligent class. But it is not… He's actually not intelligent, because there is no function. So this is the instruction of Śrīmad-Bhāgavatam.

jñānī jīvan-mukta-daśā pāinu kari' māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

Now, there are many speculators. After some philosophical speculation, they think, "Now I have realized that 'I am the same. I am same God. I am God.' " So this process is called jñāna system. So Lord Caitanya says that these jñānīs, they artificially think that "Now I have realized myself," but actually that is not self-realization. Self-realization is when you actually engage yourself in the service of the Lord. That is your self-realization. Because you are part and parcel, your duty is to serve the whole. If you think yourself, "I am whole," that is wrong conception. That is wrong conception. You are not whole. How you can be whole? So there are so many examples that think ourself that "I am the Supreme. I am the whole." Just the other day I was speaking to you: it is the last snare. We are not whole. We are part and parcel. Just…, just the hand in healthy condition, as part and parcel of the body, is very nice. When the hand is working in his position, that position is very nice. But when it is not working-it is in diseased condition-do you think it is very nice? No. Paralyzed hand, simply in the name it is hand, but it has no function. So that sort of understanding, without actually reinstated in the healthy state of our spiritual life, simply thinking that "I am now spiritually realized; I am the Supreme," this is not pure. So Lord Caitanya says, vastutaḥ buddhi 'śuddha' nahe: "That sort of conception is not purified intelligence. That is still contaminated intelligence."

Then He is giving an evidence again from Śrīmad-Bhāgavatam:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

This is prayer to the Lord by Brahmā, who says that ye 'ravindākṣa… Kṛṣṇa is sometimes addressed as the lotus-eyed because His eye… He's very beautiful. So anyone who has got his eyes just like petals of the lotus flower, it is considered very beautiful. So He, He's addressed, aravindākṣa, "O the lotus-eyed…" Vimukta-māninaḥ. "Those who are thinking falsely that 'I am now liberated. I have realized myself that I am the same. I am God,' " vimukta-māninaḥ tvayy asta-bhāvāt, "but he has no information of Kṛṣṇa… He's thinking artificially that he is liberated, but he has no information of Kṛṣṇa." Tvayy asta-bhāvād aviśuddha-buddhayaḥ: "Therefore, although he has advanced in, to some extent in the spiritual realization path, but because he has not reached up to You, Kṛṣṇa, therefore his intelligence is not yet fully purified. He's still contaminated." In the Bhagavad-gītā also the same thing said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, one who is actually intelligent, actually in…, wise, in knowledge, he surrenders unto Him. So those who are thinking that "I am now liberated simply by some volumes of philosophical speculation," so Bhāgavata says, "No, your intelligence is not yet purified because you have not yet approached Kṛṣṇa."

So what is the result for such persons? Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. They might come to the highest position, because Brahman realization is also very high position. It is not ordinary thing, that "I am not this body. I am Brahman." This realization is not ordinary realization. It is also realized after purification of the mind. But that is also not sufficient. So āruhya kṛcchreṇa, after undergoing severe penances and philosophical research, even though he has risen up to the point of perfection, to the point of perfection, still, patanty adhaḥ, he has the chance of falling down. And that we have seen in many instances. Many sannyāsīns, they were very educated, and they have undergone severe penances, but without Kṛṣṇa realization they fall down. How they fall down? Sometimes they fall down, becomes a victim of a woman. Sometimes they fall down for this philanthropic work. Sometimes they fall down in the matter of opening hospitals. Generally they fall down by becoming a victim, victim of woman, and others, they also become victim of this material nature, become attracted by this social work. So a sannyāsī is supposed to be renounced order. He has nothing to do with this material world. Then why should he come to the social order or philanthropic order? That is his falldown. That is his falldown. He should be situated completely in spiritual order. He has nothing to do. He should simply be engaged in spiritual service, in Kṛṣṇa consciousness. That is the perfection of renouncement.

Renounce means… What is renunciation? Renunciation means paraṁ dṛṣṭvā nivartate [Bg. 9.59]. One is engaged in the material activities, being attracted in it, and when he loses his attraction in this material world-he is attracted by the Supreme, Kṛṣṇa-that is renunciation. By seeing the Supreme, he rejects this. Just like sometimes we also, if we get some better type of foodstuff, then we reject inferior type of foodstuff naturally. Paraṁ dṛṣṭvā nivartate. Because, "Oh, it tastes very nice, so let me take this, reject this." Similarly, material attraction is so long…, as long as we are not in touch with Kṛṣṇa. As soon as we are in touch with Kṛṣṇa, in Kṛṣṇa consciousness, the result will be that we shall lose our material attraction. Those who are falling down from Kṛṣṇa consciousness again to the material attraction, that means they are not serious about advancing in the Kṛṣṇa consciousness. Kṛṣṇa consciousness is not ordinary thing. It is very easy. At the same time very, I mean, difficult also. Those who are not attracted by the Kṛṣṇa conscious activities, there is every chance of falling down again in the… Because he has no other alternative. Either he has to serve this way or serve that way. If he is not attracted to serve in Kṛṣṇa consciousness, then he has to serve in material consciousness. So those who are not fixed up in Kṛṣṇa, however he may be advanced in spiritual realization, that, there is falldown. It is stated in the Śrīmad-Bhāgavatam, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Again falls down.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Kṛṣṇa-sūrya-sama. If you are actually in Kṛṣṇa consciousness, there is full light, full light. Everything will be seen in its pure perspective. Kṛṣṇa consciousness means to know everything as it is. Nothing will be falsely represented to a person who is in Kṛṣṇa consciousness. He knows everything. By the grace of Kṛṣṇa, he gets knowledge, what is what. So kṛṣṇa-sūrya-sama. Just like in the sunlight. During night, in darkness, we cannot understand what is what. Suppose in darkness, at night, you go up to the roof of the house and you want to see where is your home. You cannot ascertain. But in the light, when the sun is up, you can see: "Oh, that direction is my house." Similarly, as in the sunlight everything becomes clear for our seeing, similarly, in touch with Kṛṣṇa consciousness everything becomes clear, what it is. So for a Kṛṣṇa consciousness person, these material activities appear to be merely false. Not false, but temporary. But he is eternal. Every living entity is eternal. He's interested with eternal happiness. He's not interested, I mean to say, temporary happiness.

So this is the process of understanding.

kṛṣṇa-sūrya-sama; māyā haya andhakāra,
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Just like when, wherever there is sunlight, there cannot be darkness. That is a fact. You cannot say, "Oh, sunlight and darkness, simultaneously they are existing." No. Actually in the open sunlight there cannot be any darkness. Similarly, as soon as you become Kṛṣṇa conscious, there cannot be any darkness for understanding what is, this material world is. That means the more you make advance in Kṛṣṇa consciousness, the more you understand the nature of this material world.

Thank you very much. Any questions? I have finished little earlier to ask you. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 22.31-33

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New York, January 16, 1967

Prabhupāda: Kṛṣṇa is the original sun; therefore wherever Kṛṣṇa is present there cannot be any ignorance or illusion. Darkness is compared with ignorance, illusion, sleeping, laziness, intoxication, madness; these are all darkness. One who is in the quality of darkness, these things will be visible in his person: too much sleepy, lazy, ignorant. Just opposite, the opposite number of knowledge. So these are called darkness. So if actually one is in Kṛṣṇa consciousness, these qualities will be not visible in his person. This is a test of progressing in Kṛṣṇa consciousness.

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Yāhāṅ kṛṣṇa: wherever Kṛṣṇa is there. Kṛṣṇa is absolute. He can be present in His various potencies. He can be present by His name only. Just like we chant Hare Kṛṣṇa-He is present, because His name is not different from Him. That is the absolute sense. In relative sense… Suppose somebody calling me in my apartment, "Swamijī." Swamijī is here. The response cannot be. Just like in telephone. Yesterday Raymond was calling us by phone three thousand miles away. As soon as we took the, I mean to say, hanger, we could immediately hear him. If by material ways we can be touch in so swiftly, just see how much spiritual potency has Kṛṣṇa. Although He's not present before us, He can be present in so many ways. He can be present by His name. Otherwise, all these great ācāryas, Caitanya Mahāprabhu, would not have bothered themselves simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. There is actually presence of Kṛṣṇa. If you take any material thing… Suppose a very nice thing, a rose flower. "Rose flower, rose flower, rose flower"-how long you can chant "rose flower"? Say thrice, four times, ten times, twenty times. Any more, you'll become disgusted. This is the test. But Hare Kṛṣṇa you can chant twenty-four hours, you'll not feel tired. That is the test of absolute and relative.

So relative name and absolute name. Kṛṣṇa, if you always keep Kṛṣṇa in your presence, then where is the possibility of ignorance and delusion? No, there is no possibility. And this is the shortcut way of keeping Kṛṣṇa always with you on your tongue-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma… And if you are rigidly in this chanting process, you must understand that Kṛṣṇa is with you and there is no danger, there is no illusion, there is no māyā. Kṛṣṇa can be present by His fame. Just like we read something, we discuss something about Kṛṣṇa's activities-"Oh, He was present in the Battle of Kurukṣetra. He became the charioteer and He delivered the lectures on Bhagavad…" These discussions, that is also presence of Kṛṣṇa. Then His pastimes. Just like His līlā in Vṛndāvana or with any other devotees. There are many līlās. Then Kṛṣṇa's associates, those who are devotees of Kṛṣṇa. If you speak about them, that is also a presence of Kṛṣṇa. If you talk about Nārada Muni, if you talk about Vyāsa Muni, if you talk of Lord Caitanya, if you talk Rūpa Gosvāmī-those who are, I mean to say, unalloyed devotees of Kṛṣṇa-if you discuss about them, then Kṛṣṇa is there. He is present by His name, He is present by His fame, He is present by His pastime, He is present by His associates. Anything in Kṛṣṇa connection, that makes Kṛṣṇa present in that spot. This is actual fact. One has to realize it, that's all.

So we may not… Just like the sun is so many millions miles away but he is…, sun can be present before us by his sunshine, his potency, sun's potency, energy. Similarly, these are all Kṛṣṇa's spiritual energies, and He is compared with the sun because He is the original sun. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. From the spiritual planet, Goloka Vṛndāvana, the glowing effulgence, brahmajyoti, is coming out. How it is coming out? That we can very easily understand. As the sunshine is coming out, emanating incessantly from the sun disc, similarly the real sunshine, brahmajyoti, is coming out of the spiritual planet Goloka Vṛndāvana incessantly. That is called brahmajyoti. Yasya prabhā prabhavato [Bs. 5.40]. And due to that incessant shining, all the shining which you are experiencing, even this lamp, even this electricity, fire, moonshine, sunshine, any shining, that is due to that brahmajyoti. So yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. In that shining, this material world, the spiritual world, they are resting. So impersonalists, they are concerned with the shining, that's all. The difference between the personalists and impersonalists is that impersonalists, they take that shining as final. But the personalists, they take, "No. Kṛṣṇa is final." That is their difference of opinion. Otherwise, both of them in the spiritual realm. And so far Kṛṣṇa is the cause of brahmajyoti, there are many evidences from Vedic literature. In Īśopaniṣad and other Upaniṣads, in Bhagavad-gītā also, the Lord says, brahmaṇaḥ ahaṁ pratiṣṭhā: "I am the source of brahmajyoti." You'll find in the Fourteenth Chapter, last verse, brahmaṇaḥ ahaṁ jyoti. Is there any Bhagavad-gītā? You find out Fourteenth Chapter, last verse.

Satsvarūpa: The English?

Prabhupāda: Yes.

Satsvarūpa: "For I am the abode of Brahman, immortal, and the imperishable, of eternal law and of absolute good."

Prabhupāda: That's all? So He's the source of brahmajyoti. So if we have such realization that Kṛṣṇa is absolute, and if we realize… It is a question of realization.

Now, when you chant Hare Kṛṣṇa, if we chant mechanically, then the effect is different. I have already given you ten kinds of offenses there are in chanting Hare Kṛṣṇa. So mechanical way of chanting is also another offense. So offenseless chanting… Of course in the beginning, neophytes, we are apt to commit so many offenses. But we should be careful that the chanting should be offenseless. Then we shall realize that Kṛṣṇa is present by His name. He is present. You'll realize and you'll have the same effect as you expect by meeting Kṛṣṇa personally. You can see Kṛṣṇa and you can hear Kṛṣṇa. Because Kṛṣṇa is absolute, there is no difference between seeing and hearing. That is the absolute sense. People give more stress on the eye: "Oh, can you show me Kṛṣṇa?" Oh, can't you hear Kṛṣṇa? Why do you give…? This is also one sense, that is also another sense. Do you think by seeing you'll understand everything? You are seeing so many things daily. Do you understand? So this is all foolishness, that "Can you show me?" Now we have got so many senses. So perception through any sense, because He is absolute, the same effect. Either you see Him personally or you hear Him. Rather, hearing is better because by seeing you cannot understand Kṛṣṇa. When Kṛṣṇa is present, all people saw Him, but they could not understand Kṛṣṇa. But one who heard of Kṛṣṇa even five thousand years after, just like we are hearing, we can understand Kṛṣṇa as far as possible. So hearing is most important thing. You'll find in the Thirteenth Chapter, śruti parāyaṇa. Śruti parāyaṇa. Śruti parāyaṇa means one who is very much eager to hear about Kṛṣṇa, he's a very nice qualified man. So hearing is very important thing than seeing or touching or smelling. Hearing is very… Hearing is the, is so important. When all other senses are not acting, sleeping, no other sense is acting, as soon as telephone bell is called, you get up. No other sense will act. So hearing is so perfect. Therefore according to Vedic principle this hearing is very important thing. Hearing. And one who is very much eager to hear about Kṛṣṇa is very expert, because hearing is knowledge.

So if we hear Kṛṣṇa, about Kṛṣṇa, His name, His fame, then Kṛṣṇa is present before us. And Lord Caitanya is giving another instance:

vilajjamānayā yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

In the Bhāgavatam where describing the illusory energy… When Vyāsadeva wrote Śrīmad-Bhāgavatam he, first of all, he meditated himself in bhakti-yoga.

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ sākṣāt
māyāṁ ca tad-apāśrayam
[SB 1.7.4]

Māyā ca yat, yaya sammohito jīva. So this māyā, Kṛṣṇa's māyā, this illusory energy, external energy, also saw. Vyāsadeva saw. He saw Kṛṣṇa, apaśyat puruṣaṁ pūrṇam. He saw the Supreme Personality as well as His māyā. So māyā, yad-apāśrayam. Māyā cannot come before Kṛṣṇa. Because… Just like the sun. Sunshine, there ignorance or darkness cannot come, cannot approach. So he saw. Vilajjamānayā yasya sthātum īkṣā-pathe amuyā. The māyā is ashamed to come before Kṛṣṇa because she is entrusted with very thankless task. Māyā is entrusted by Kṛṣṇa to take the conditioned souls and take charge of them. And māyā has taken charge of all us conditioned souls, and her task is to punish, simply beating. So that is a very thankless task. She is discharging the duty entrusted to her by Kṛṣṇa, but everyone, especially the transcendentalists, oh, they are hating, "Oh, māyā, māyā, māyā." Nobody will like, transcendentalists, māyā. Either personalist or impersonalist. But she's engaged. Just like police. Police is engaged by the state, but nobody likes police. Everyone will criticize police. Thankless task. Because they, unless they become strict, unless they become red-hot iron (?) they cannot execute their duty. That is their way of punishing. But people do not like them. Nobody likes police. You see. Even a police comes all of a sudden here to sit down here to hear us, we'll suspect, "Oh, he has come with some purpose." (laughs) It is such a thankless task. Similarly, māyā is entrusted with thankless task. She cannot approach Kṛṣṇa, neither she is liked by the conditioned souls.

So here it is said, vilajjamānayā yasya sthātum īkṣā-pathe 'muyā. Why? Vimohitā vikatthante. And illusioned by that māyā, vikatthante, talks like a madman. What is that? Mamāham iti durdhiyaḥ. The foolish conditioned souls are absorbed in two things: "I am," and "mine." "It is my, it is I am." "I am the lord of all I survey," or "This is my country, this is my society, this is my body, this is my son, this is my children, this is my home." This is…, this is the absorption. Although nothing belongs to him-in a moment's notice everything finished-but still he's so much vikatthante. "O my society, my country, my father, my mother." So many, "Mine, mine." Nothing belongs to him, but he says always, "Mine, mine." "My" and "I." This is māyā.

So this māyā cannot approach to a person who is always engaged in Kṛṣṇa consciousness. This is the version of Lord Caitanya, and with evidences. So if we want to be free from the clutches of māyā, then this is the only path-to become Kṛṣṇa conscious. There is no other means. Because here it is clearly stated, kṛṣṇa sūrya-sama. Just try to understand the argument. Kṛṣṇa sūrya-sama: Kṛṣṇa is just like sun. Māyā andhakāra: and the māyā is just like darkness. It is darkness. So just you cannot imagine where there is sunshine there can be darkness. Similarly, Kṛṣṇa is just like sun; how can you imagine that Kṛṣṇa and māyā can exist together? No. That is not possible. If there is māyā, there is no Kṛṣṇa. And if there is Kṛṣṇa, there is no māyā. This is the test. If we are still in māyā, that means I'm out of Kṛṣṇa consciousness. And if I am actually in Kṛṣṇa consciousness, there is no existence of māyā. And what is the symptom of māyā? Mamāham: "My country, my society, my father, my mother, my wife, my children, my property, my position, my, my, my." There is no end of "my," although nothing belongs to him. This is called māyā.

So the more we make progress in Kṛṣṇa consciousness, this "my" consciousness and "I" consciousness will vanish. Just like while eating, the hunger and weakness will vanish. When you are hungry, you have not eaten in three days, we become weak and we become hungry. So this is natural consequence. And as soon as you begin to eat, this weakness will disappear and the hunger will disappear, and satisfaction will come. There is no doubt about it. Similarly, if these two things cannot stand together, māyā and Kṛṣṇa, then if I am in Kṛṣṇa consciousness then there is no question of māyā. It may be that I'm not fully Kṛṣṇa consciousness. That may be. Just like while eating it is not that immediately my hunger is satisfied or immediately I get my lost weakness. Takes little time. Similarly, Kṛṣṇa consciousness may be a gradual process of advancement, but this is the rule. If we are in Kṛṣṇa consciousness, there cannot be any existence of māyā, illusion. That is the test. If I am still in illusion, then I should understand that my business in Kṛṣṇa consciousness is not progressing. This is the test.

’kṛṣṇa, tomāra haṅa’ yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra

This is a very nice thing. Why Kṛṣṇa consciousness does not advance? Because due to our lack of surrender. We have got doubts that ”Whether Kṛṣṇa consciousness can make me actually advance?” We have got doubts. So long we have got doubts, the Kṛṣṇa consciousness is not progressing. We should clear all doubts. That is, you have got, everyone has got right to clear doubts. Clear doubts. If you think Kṛṣṇa as ordinary man, then that is doubt. Ordinary. Avajānanti māṁ mūḍha mānuṣīṁ tanum āśritam [Bg. 9.11]. ”Foolish persons, they think Me as ordinary man.” But He’s not. He’s God. We should not be, I mean to say, detached from Kṛṣṇa because He’s sitting on the lap of Yaśodā. Still He’s Kṛṣṇa. There are instances. Therefore we have to hear about Kṛṣṇa. Kṛṣṇa, when He was only three months old, oh, very beautiful child… As beautiful child, He’s taken care of other ladies and girls. Oh, it is very nice. So Pūtanā, a demoness, she, in the dress of a very nice girl, approached Yaśodāmayī, and she had the desire… Because she was the agent of Kaṁsa. Kaṁsa was searching out to kill Kṛṣṇa. So she came with poison in her breast so that she’ll take the child, and naturally, the child, they suck breast of lady. And as soon as Kṛṣṇa will suck the breast, and there is poison, it will die. That was his plan. Now Yaśodāmayī, she’s very innocent lady. She came: ”Oh, Yaśodā, you have got very nice child. Will you kindly give in my lap?” ”Yes, yes. Why not? Take.” And she at once put the child on the breast and Kṛṣṇa sucked. Kṛṣṇa sucked the poison and Kṛṣṇa sucked the life also. At once the demon fell, a gigantic body, and there was… ”Oh, how He is powerful.”(?) So He’s all-powerful there in the lap of His mother. Yaśodāmayī thought, ”Oh! God has saved my child! This demoness, they came to cheat me.” Yaśodāmayī does not know that here is God on her lap. This is another māyā. This is called yogamāyā. If Yaśodāmayī understands He is God, then (s)he cannot, I mean to say, bring up the child just like her own child, ordinary child. Therefore she must be in ignorance, that she… Because there is the connection of love only. That’s all. So out of love, as somebody forgets what he is or she is, similarly Yaśodāmayī constantly seeing so many wonderful things played by Kṛṣṇa, still she is thinking, ”Oh, He is my child. These things are happening by some supernatural power. It is God’s grace. It is God’s grace that my child is saved.” She is simply anxious to save her child. That’s all.

So these things are to be studied, to be seen. Therefore unless we hear about Kṛṣṇa perfectly, then we cannot surrender. Therefore hearing is very essential. And kṛṣṇa tomāra… And when, as soon as we surrender unto Kṛṣṇa… Kṛṣṇa is very intelligent. He’s more intelligent. At least two inches intelligent more. So how far I have surrendered, He knows. Simply artificially saying that ”I have become Kṛṣṇa conscious,” He can understand. He can understand. But if actually one surrenders, then there is no question of attack of māyā to him. All attack of māyā finished. But the difficulty is that we have got doubts, we do not surrender, we do not understand Kṛṣṇa, and therefore the difficulties always disturbing.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 25.19-31

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San Francisco, January 20, 1967

Prabhupāda: …by Caitanya Mahāprabhu to the Māyāvādī sannyāsīs. They were convinced with the arguments and presentation of Lord Caitanya. And from that day, not only the sannyāsīs, but also the people in general, they also became very much admirer of Lord Caitanya. So,

lokera saṅghaṭṭa āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite

And because He defeated the Māyāvādī philosophers, many other scholars also began to meet Him personally and talk with Him, argue with Him.

So this was going on naturally. Whenever a man becomes prominent, so many others, they come to challenge him. That is natural sequence.

sarva-śāstra khaṇḍi’ prabhu bhakti kare sāra
sayuktika vākye mana phirāya sabāra

The speciality of Lord Caitanya Mahāprabhu was that He used to put very sound arguments, and He used to defeat His opponents in such a way that they were satisfied. They were not inimical. And with the evidence of śāstra. Not that argumentum vaculum. He was putting reasonable arguments and evidences from śāstra, scripture. Sarva-śāstra khaṇḍi’ prabhu bhakti kare sāra. And the beauty was that He was defeating all other arguments against devotional service. He was establishing only that God is great, and we are meant for serving Him. On this basis He was arguing and He was defeating others.

upadeśa lañā kare kṛṣṇa-saṅkīrtana
sarva-loka hāse, gāya, karaye nartana

And the whole city became surcharged with Kṛṣṇa kīrtana. Everyone began to dance and sing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. They may understand or not understand, but the infection was there that everyone was chanting.

prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍi’ adhyayana

Now, so far the sannyāsīs were concerned, they practically gave up their so-called Vedānta study, and they simply began to discuss on the sublime presentation of Caitanya Mahāprabhu, and they were enjoying that.

prakāśānandera śiṣya eka tāṅhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna

So after this incidence, one of the chief disciples of Prakāśānanda Sarasvatī, he stood up and began to glorify Lord Caitanya Mahāprabhu in the following words:

śrī-kṛṣṇa-caitanya haya ’sākṣāt nārāyaṇa’
’vyāsa-sūtrera’ artha karena ati-manorama

Amongst the Māyāvāda sannyāsīs, the etiquette is to address one another as Nārāyaṇa. They say, ”namo nārāyaṇa,” ”Everyone is Nārāyaṇa.” I address you, ”namo nārāyaṇa,” and you address me, ”namo nārāyaṇa.” A mutual praising society of Nārāyaṇas. Nārāyaṇa eko āsīt. In the Vedas it is said that only Nārāyaṇa was before creation. So after creation, all these living entities became Nārāyaṇa. This is their philosophy, that ”There is no separate Nārāyaṇa. Nārāyaṇa has manifested pantheism. Nārāyaṇa has manifested Himself in so many varieties. And the varieties is closed; then again, Nārāyaṇa remains.” So this Māyāvāda sannyāsīs, they address one another as ”Nārāyaṇa.” And Caitanya Mahāprabhu was also a sannyāsī, so he is addressing Caitanya Mahāprabhu as the supreme Nārāyaṇa, as the chief Nārāyaṇa. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). As it is stated in the Kaṭhopaniṣad, that the Supreme Personality of Godhead is the leader of all other personalities. He’s also person, we are also person. But He is leader. Of all living entities, He is the supreme living entity. Of all eternals He is the supreme eternal.

So the disciple of Prakāśānanda Sarasvatī, he addressed Caitanya Mahāprabhu as the chief Nārāyaṇa, sākṣād-nārāyaṇa. ”We are all imitation Nārāyaṇa, but You are the chief Nārāyaṇa.” Vyāsa-sūtrera artha karena ati-manorama. ”And Caitanya’s Mahāprabhu’s special qualification is that He presents Vedānta-sūtra in such a nice way that it is wonderful.”

upaniṣadera karena mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa

”And He presents the import of Upaniṣad in such a way that everyone becomes pleased by hearing His explanation.”

sūtra-upaniṣadera mukhyārtha chāḍiyā
ācārya ’kalpanā’ kare āgraha kariyā

”So long Śaṅkarācārya, he has imagined some meaning, and therefore that is not so pleasing as much as Caitanya Mahāprabhu’s interpretation.” Not interpretation; ”direct explanation.”

ācārya-kalpita artha ye paṇḍita śune
mukhe ’haya’ ’haya’ kare, hṛdaya nā māne

”So we belong to this Māyāvādī sect. Although we hear the Śārīraka-bhāṣya of Śaṅkarācārya and we say, ’Yes, yes,’ but actually, it does not appeal to us.”

There is the important point of Māyāvādī philosophers. Every one of them, they say that ”I am God,” but actually he thinks within himself that ”What kind of God I am?” That is the position. But for argument’s sake they will play so many things in support of their views, but actually, any sane man will think that ”What kind of God I am? I cannot defend myself from the slightest attack of this material nature, and still I claim…” But they cannot admit frankly. They think like that. That is being admitted here by the chief disciple of Prakāśānanda Sarasvatī, that ”Although we say, ’Yes, this is…,’ but it does not appeal to our mind.” He is frankly saying.

śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni
kali-kāle sannyāse ’saṁsāra’ nāhi jini

Now he says that ”What Lord Caitanya, Śrī Kṛṣṇa Caitanya, has said, that is very nice. And we simply accept this sannyāsa order. Oh, that will not help us. Simply by accepting, changing the garment, colored garment, and without understanding anything properly or dealing properly, that is not the way for salvation.” Because according to Śaṅkarācārya, anyone who accepts sannyāsa, he becomes immediately Nārāyaṇa, God. He immediately becomes God. So that is being refuted by one of the disciples, that ”This is nonsense, that simply by accepting and changing the garment I become God. This is not…” Actually, one has to understand things as they are. So therefore, the explanation as given by Caitanya Mahāprabhu, that is right.

harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa

Caitanya Mahāprabhu has explained before them that ”My Guru Mahārāja saw Me a fool. Therefore he has asked Me the ’Chant Hare Kṛṣṇa, Hare Kṛṣṇa.’ ” So ”This explanation of Caitanya Mahāprabhu is very nice.”

bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya

So far salvation is concerned, nobody can be liberated without bhakti, without devotional service. Bhakti vinā, without devotion, or without love of Godhead, without attaining… That is the verdict of Śrīmad-Bhāgavatam. So long one is not a surrendered soul to the Supreme Personality of Godhead, there is no question of liberation from this material world. Bhāgavata says, śreyaḥ-sṛtiṁ bhaktim udasya te vibho. Here’s a nice verse from Śrīmad-Bhāgavatam. It is said there that śreyaḥ-sṛtim, the real path of salvation, śreyaḥ-sṛtim, bhaktim, that is devotional service, Kṛṣṇa consciousness. Śreyah-sṛtiṁ bhaktim. Bhaktim udasya te vibho. If somebody gives up the path of devotional service, kliśyanti ye kevala-bodha-labdhaye, and wastes time simply for understanding that ”This is not Brahman, this is not Brahman…” That is the way of Māyāvādī philosophers. They scrutinize that ”This is māyā and this is Brahman”; therefore they are called Māyāvādīs. Simply, what is not Brahman… They say it is one, but simply they distinguish, ”This is māyā, this is Brahman.” Why this is māyā? They say, wherefrom the māyā comes? Then it becomes dualism actually. Although they say that ”We are monists, one,” but they explain that this māyā is illusion. Māyā is temporary, and actually, everything is one. Eko brahma dvitīya nāsti. But the Vaiṣṇava philosophy is that ”Yes… It is…” It is called viśiṣṭādvaitavāda. We also say, ”Yes, one,” but one in variety. There are varieties. We don’t say that māyā is something external. Māyā is there. Māyā is there. It is not external. It may be inferior, as it is explained in the Bhagavad-gītā that material energy, the material nature is inferior. That does not mean infer… Some part of my body is inferior. That does not mean it has no existence. It is not mithyā. They say everything mithyā. Mithyā means false. So inferior part of my body there may be, but it is not false. Similarly, the māyā, māyā is not false. It is temporary.

So the Bhāgavata says, simply to understand ”This is not Brahman, this is māyā, this is not Brahman,” if you go on speculating and without any interest for devotional service or Kṛṣṇa consciousness, then teṣām eṣa kleśala eva śiṣyate. So their advancement in self-realization is simply troublesome. Troublesome. They simply take the trouble of discriminating that ”This is māyā, this is Brahman. This is false, this is reality.” Because they have no other engagement. For a devotee there are so many engagements, but the Māyāvādī philosopher takes it for granted that these devotees’ activities… ”They are cooking for Kṛṣṇa or they are offering prasādam to Kṛṣṇa, they are decorating Kṛṣṇa, or they are singing for Kṛṣṇa, glorifying Kṛṣṇa-these are all mayic activities," they say. Because this bhakti-mārga is not appealing to them. They simply want to… Similarly, the bhaktas also say that "You are simply wasting time. Real thing is Kṛṣṇa. Just engage yourself in the service of Kṛṣṇa." They also say, "Kṛṣṇa is also māyā." According to them, Kṛṣṇa is also māyā. And Kṛṣṇa in Bhagavad-gītā says that they are fools. How? Avajānanti māṁ mūḍhā. Mūḍha means "The fools, they minimize Me. They decry at Me." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritaḥ [Bg. 9.11]. "Because I come as incarnation, therefore the fools, they consider…, or they deride at Me." Paraṁ bhāvam ajānanto. They do not know the background of the Supreme Personality of Godhead. Mama bhūta-maheśvaram. Kṛṣṇa says, "I am the Supreme Lord." They do not know. Who do not know? The Māyāvādīs, they do not know. So therefore their labor of love for discriminating what is māyā and what is not māyā is simply troublesome. Teṣām kleśala eva avaśiṣyate nānyad yathā sthūla-tuṣāvaghātinām. Just like the skins of rice, when it is taken, there is no more grain. So the grain is separated from the skin by beating. There is a beating machine in India. That is a crude, original way of separating the grain from the skin. So when the skin is out from the grain, if you simply beat the skin, no more there is grain. So similarly, if you make minus Kṛṣṇa, then the study of Bhagavad-gītā is simply waste of time and labor of love. That's all. "Not Kṛṣṇa." This means, this Māyāvāda philosophy means simply taking trouble. Bhagavad-gītā is all full…, simply Kṛṣṇa. To understand this, it is a science of Kṛṣṇa. And if somebody says, "It is not Kṛṣṇa," then what is that? Simply waste of time and labor. The same thing: the grain is taken out. Simply the skin, enjoy the skin. What is there in the skin?

So this is the verdict of Śrīmad-Bhāgavatam, that śreyaḥ-sṛtiṁ bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye. Bodha-labdhaye. They stress on knowledge. What is this knowledge? You can talk on any insignificant thing for many years. That is not knowledge. Just like in the present modern civlization, so many nonsense articles without any utility, or volumes of volumes of books are sold in the market. There is nothing, no substance. Take for this…, newspaper. Especially in your country, volumes of papers in the news. Just after glancing over, it is thrown away. That's all. No more use. Just as The newspaper is published early in the morning, and just in the afternoon it is useless, it is heap of paper only, because there is no substance. Nobody can take any interest. But see Bhagavad-gītā, it is, five thousand years before it was published, and a few pages only, and how much care is being taken after Bhagavad-gītā. Because there is substance. Similarly, if you don't accept the substance, simply if you are busy with the skin… In Bengali it is called cavara nie tanake (?). Cavara means skin. You have seen coconut. The coconut is covered by heavy, what is called, fibers. So if you give up the coconut and simply quarrel with the fibers, what profit is there? There is no profit. Similarly, if you give up God, or Kṛṣṇa, who is the essence of everything, and you make your advancement in scientific knowledge, in physics and chemistry and so many departments of knowledge, so according to Bhāgavata this is simply waste of time. Simply waste of time. But what we'll gain? Kevala-bodha-labdhaye. Suppose you understand in your human form of life the whole constitution of the universe… That is stated in Bible also, that "If somebody understands everything, but not God, then what does he gain?" Similarly, there is another verse in Śrīmad-Bhāgavatam that one may be very much expert to count even the atoms of the universe. You smash the universe and grind it into powder, and you just count all the atoms. That is possible . But still, it is not possible to understand the Supreme Personality of Godhead. Therefore who understands the Supreme Personality of Godhead, he understands everything. Tasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. If somebody understand the Supreme Absolute Truth, Personality of Godhead, he understands everything because He is everything.

So we should not make progress in the negative way, leaving aside… Just like you do not know what you are. You are studying this body. If I do not find out who is the proprietor of the body, who is sitting in the body so that this body is so nice, fresh, and walking and moving… That you do not find. But you simply… You're studying, what is called? Physiological condition, anatomical condition, and metabolism, this or that. There are so many big, big names. But real, the proprietor of the body… The doctors are sitting, analyzing. But as soon as the soul passes, they cannot explain what happened, what happened to this meta…, I mean to say, anatomy and physiology. They stand fools. So this is going on. The essence of the thing, the essence of the manifestation, cosmic manifestation they have missed. They're simply analyzing the outward cover. That's all. That sort of analysis is compared here as simply beating the bush. That's all. (laughter) It has no value.

All right. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 25.29

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San Francisco, January 21, 1967

Prabhupāda:

…snapanaṁ paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam
harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa

So one of the chief disciples of Prakāśānanda Sarasvatī, he very much appreciated Caitanya Mahāprabhu's presentation of Vedānta-sūtra and excellent presentation of harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21], that "In this age there is no other alternative for self-realization than chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare," harer nāma, the holy name of God. So considering the fallen age at the present moment, God is so merciful and kind that He presents Himself as sound, sound vibration, which everyone can produce by his tongue and can hear, and God is present there.

So we have been discussing this… Śreyaḥ sṛtiṁ bhaktim udasya te vibho kliśyanti ye kevala-bodha-labhaye. Don't waste your time simply, "What is this? What is that? What is this? What is that?" Just immediately take shelter of the Supreme Lord. That is your immediate necessity. Because we do not know when death will come. So this is an opportunity. Suppose if you do something and if you are given ultimatum, the deadline, that "Within five minutes you must finish," similarly, this spot of life, in the comparison of our eternal life, it is only five minutes. But if five minutes is wasted simply for eating, sleeping, and for a little comfort of this body, and our mission is forgotten, oh, it is simply suicidal for you. Therefore Bhāgavata says, bhaktim udasya. Giving up the devotional service, Kṛṣṇa consciousness, if one is foolishly simply engaged in understanding ”What is this? What is that…?” That will be understood. Yasmin vijñāte sarvam etaṁ vijñātaṁ bhavati. If you understand Kṛṣṇa, if you understand the Supreme Absolute Truth, then there will be nothing unknown. Everything will be known because He is everything. Teṣāṁ kleśala eva śiṣyate nānyad yathā sthūla-tuṣāvaghātainām. Such persons who are simply wasting time, ”What is this? What is this? What is this?” their profit is simply labor of love, that’s all.

Ye ’nye ’ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ [SB 10.2.32]. There is another verse from Śrīmad-Bhāgavatam, Tenth Canto, Second Chapter, twenty-sixth verse. It is said there, ye ’nye ’ravindākṣa. God is addressed, Kṛṣṇa is addressed as lotus-eyed. His eyes are very nice, so His another name is Aravinda, Aravinda-akṣa. Akṣa means eyes, and aravinda means lotus flower. So one devotee is praying: ye, persons those; aravindākṣa, O the lotus-eyed God. There are persons who, ye ’nye ’ravindākṣa vimukta… They are falsely thinking that ”I am now liberated. I have become one with God.” Falsely thinking. It is just like on some purchasing matter that we have become one with God. Bhāgavata says, ”What, fool, you have become one with God? You are being kicked by the laws of nature. Why do you think foolishly that you are one with God?” So ye ’nye ’ravindākṣa vimukta-māninaḥ. Vimukta-māninaḥ means they are thinking that ”I am now liberated. I have become one with the Supreme.” Te, aviśuddha-buddhayaḥ. Their intelligence is not purified. In other words, it is very gentlemanly said, ”Their intelligence is not purified.” That means they are in the darkness of knowledge, or grand fool, in other words. So these grand fools, they think that ”I have become liberated.” They are being kicked every second by the laws of nature; still, they think that ”I am liberated.”

So such persons… He aravindākṣa, ”O the lotus-eyed,” āruhya kṛcchreṇa, ”to become one with You, they perform severe austerity.” That requires, of course… Śaṅkarācārya recommended monism. Oh, nobody can follow his strict principle. So we simply say that ”We are follower of Śaṅkarācārya.” You cannot approach even the shadow of Śaṅkarācārya. He was so strict and so disciplinary. He would… They are… According to Śaṅkara-sampradāya, everyone must take first of all sannyāsa. Sannyāsa means this renounced order of life. There is no question, those who are enjoying this material life, for them to understand Śaṅkara philosophy. It is another foolishness. Śaṅkara does not recognize anybody who has not accepted sannyāsa. That is his first principle. So Śaṅkara-sampradāya, they perform very austere penance and principles. They take three times bath at least, three times. And no clothing; simply one loincloth, one… And their possession is one loincloth and one wooden waterpot. That’s all. Nothing more. And they will lie down on the floor. So their strict, I mean to say, renounced order is very strict. So they perform austerity. So Bhāgavata accepts their austerity. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. By their severe penances and austerity they come to the supreme position.

Supreme position means to come to the point of realization of Brahman. Impersonal realization of Brahman, that is not also a joke. It may be impersonal, but that position is very high. That is accepted. That Vaiṣṇavas, or the personalists, they also accept, ”Oh, their position is very high.” But the difficulty is that Bhāgavata says, āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Although they come to the almost nearer, but, anādṛtaḥ patanty adhaḥ. Anādṛta, because they have no shelter. Just like… It is not joke. If you go up by a sputnik some few hundreds and thousands of miles, that is not joke. That is not to be ridiculed. But the danger is that if you do not have shelter, then you come down. If you have no shelter, then what is the use of going up? That shelter is Kṛṣṇa, that supreme abode or Vaikuṇṭhaloka, kingdom of God. So because they have no idea that there is kingdom of God or God is person, you can reach there, you can talk with Him, therefore they have no shelter and their intelligence is not purified, because they have not still completed what is actual knowledge. Actual knowledge, it is stated in the Śrīmad Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is actual knowledge. When he comes to the point of understanding the Supreme Personality of Godhead and surrenders: ”My Lord, I have simply wasted my time in this way. Now I understand vāsudevaḥ sarvam iti [Bg. 7.19], You are Vasudeva, Kṛṣṇa. You are everything.” That is the ultimate end of knowledge. And so long one does not come to this point, it is to be understood that he has no shelter. And because he has no shelter, he has to come down again. Again. Again to the opening of hospitals and giving medicine or so many things philanthropic, what the ordinary men are doing. What is the use of your sannyāsa, renouncing this world? Brahmā satyaṁ jagan mithyā. Śaṅkarācārya’s first principle is, ”Give up this material world. This is all false, nonsense. Come to the Brahman platform.” So if you go to the Brahman platform, why again you come to this nonsense platform? That means patanty adhaḥ. That means patanty adhaḥ.

There is a very big sannyāsī in India. His name is Karpatri. Karpatriji. So he is very learned scholar. And when he speaks about Śrīmad-Bhāgavatam, he’s such a learned scholar, thousands of people will come to hear him. Actually, he’s a very great scholar. But he was very much respectable and he had many disciples, very, I mean to say, a man of position, a sannyāsī. Unfortunately he has taken now politics. He’s after to take back Pakistan and join it with India. That has become his mission. So he is going to jail even-because political movement. So everything he’s doing; now his sannyāsa is finished. Now no more Brahman. Now again India and Pakistan. That’s all. So this is sure. Vivekananda came here to preach Hindu religion. Before that he had no idea of philanthropic work. And when he came back to India, ”Oh, this is your religion. Oh, so many Indians they are suffering. So many Indians they have no shelter. Oh, give them shelter. Give them hospital.” Now he became… And collected fund. Vivekananda started new religion, daridra-nārāyaṇa. Daridra-nārāyaṇa means the poor, poverty-stricken Bowery men, they should be served, not Kṛṣṇa. That is their mission. The Ramakrishna Mission means to serve daridra-nārāyaṇa. ”Nārāyaṇa has become daridra.” He has invented some words, ”Nārāyaṇa has become daridra.” You see Viṣṇu. Viṣṇu, Nārāyaṇa, so opulent. According to Vivekananda, He has become poor now.

So these things are going on. These things are nothing. They are symptoms of falling down, nothing more. They are symptoms of falling down. They cannot do a bit of benefit to the humanity. The laws of nature is so strict that if you have to suffer, nobody can check you. That is realized of Prahlāda Mahārāja. There are so many evidences. Bālasya neha pitarau śaraṇam. So there are children. There are children. Of course, here a different…, but there are many children, they have got their parents, but they are suffering. Actually, children who have got their parents, they take care. But in spite of their parents being present, they are suffering for want of foods, want of proper management. Therefore it is to be understood that father and mother is not actually the, I mean to say, responsible men to take care of children. Then bālasya neha śaraṇaṁ pitarau nārtasya cāgadam. Ārtasya, those who are suffering, for them, those who are suffering from disease, medicine is not all. Suppose one man is suffering. You give him all treatment and medicine. There are many rich men, they can spend like anything. But does it mean that he'll be cured? No. He may not be cured. He may not be cured. The parents, even in the presence of parents, the children may suffer. Udanvato, nauḥ. And suppose you have got very good, nice ship. Do you mean to say that you'll cross over the Atlantic Ocean safely? Oh, at any moment it can be drowned. There is no guarantee. You have got very nice jet plane, you are going to San Francisco. Oh, there is no guarantee that you shall reach there. So therefore, unless there is God's sanction, all these remedies, all these protection is useless. Useless.

Therefore the best service to the humanity is to revive his Kṛṣṇa consciousness, God consciousness. That will save him. That will save him. Not this little hospital or this little foodstuff. No. That cannot save him. If God neglects one… There is a Bengali, two lines: rakṣe kṛṣṇa māre ke, māre kṛṣṇa rakṣe ke. If Kṛṣṇa, if God wants to kill somebody, oh, nobody can protect him. And if God wants to protect him, oh, nobody can kill him. If God wants to kill him, nobody can protect him. And if God wants to kill him, nobody can protect him. Both ways. One Dr. Ghosh, he told me… Because I was in medical business. He went to see one patient. He explained that "I went to see one patient. He's suffering from pneumonia, and he's so poor man, and he's lying in so unfavorable condition. So our medical science says he would have at once died. But don't see he's dying. He's not dying." I have tested this. One doctor at Gayā, he's a Muhammadan doctor. So I saw that many patients are, I mean to…, surrounding him. So when I saw him I congratulated, "Doctor, you have got very good patients. Your practice is very nice." So his name was Suvahi (?). He's Muhammadan. So, "Sir, it is not my credit. If you want my practical experience, I'll say you that with confidence I prescribe somebody some medicine, it fails. And without any confidence, just to take a chance, I prescribe some medicine, 'Oh, let me see if it…' Oh, it works nicely. So actually, I have no credit."

So that sir, he was honest man to admit, "It is God's grace that so many patients are being cured in my hand, but I say I have no credit." This is really. So we should not take any credit. Everything is under the laws of the Supreme Lord, through the agency of this material external energy. Just like a government is working under different departments, similarly, God is working under His different energies. That's all. He's sitting with you, He's seeing everything, He knows everything. Vedāhaṁ samatītāni [Bg. 7.26]. He knows your past, present, and He knows your mind. As you wanted to do something, He will remind you, "My dear boy, you wanted to do this. Do it. And you wanted to place your hand on the fire. You've forgotten. Just place your hand on the fire and see. Test it." So this is going on. This is nature's law. And they are suffering. They are being kicked by the material nature, still, they have no sense. "I am God. I am God." These fools these rascals have created havoc in the world. Godlessness.

So Bhāgavata says that "They are," in a very polished language, that "their intelligence is not," I mean to say, "pure." Aviśuddha-buddhayaḥ. Buddha means, buddhi means intelligence, and aviśuddha, not purified. Why not purified? Because they have no shelter. So in spite of their so much austerity, penance, Vedānta reading and jugglery of words, they come back again to the hospital. That's all. That is their business. So ye 'nye 'ravindākṣa vimukta-māninas tvayy asta bhāvād aviśuddha… [SB 10.2.32]. They are simply thinking they are liberated. This is not liberation. Liberation means to have Kṛṣṇa consciousness. This is liberation.

'brahma'-śābde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān
tāṅre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna

The Brahman, as explained by Caitanya Mahāprabhu, He's summarizing, Brahman means the greatest. Greatest means… How we can estimate greatest? "Oh, he is the greatest rich man. He is the greatest strong man. He is greatest man of knowledge. He is greatest the man of beauty. He is greatest man of…" That is God. That's all. You find out any person in this world who is greatest rich man-you won't find. Therefore nobody's God. You find out any man, he is the greatest strong man. There is no such thing. If you find me greatest strong, and after a few days you'll find, "Oh, Bruce is stronger than Swamijī." Then, if you conclude there, you'll find, "Oh, Dvārakādhīśa is stronger than Bruce." You go on. You find stronger and weaker, both. You'll find weaker than you and stronger than you. Even if you find an elephant-he's supposed to be the strongest animal-oḥ, the lion is stronger than him. If you think that lion is very strong, oh, you'll find gorilla is stronger than him. So there is no limit who is the strongest. When you come to the limit… So śāstra says that īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are so many īśvaras, gods, that's all right. But the Supreme Lord is Kṛṣṇa because nobody is found greater than Kṛṣṇa. When Kṛṣṇa was actually present and He manifested as ordinary man like us, in the history we find that nobody was greater than Him. At least, we can find out the Bhagavad-gītā is spoken by Kṛṣṇa. There is nobody in the world who could speak more than Bhagavad-gītā. Up to date. The man is so much advanced his knowledge, so-called, that they cannot put a literature like Bhagavad-gītā or they can understand fully. Even Dr. Radhakrishnan fails and other fails.

So God means the greatest. Caitanya Mahāprabhu explains on that line. Brahman means the greatest, the Supreme. And how we can estimate one's greatness? These are the symptoms of greatness. So how He can be impersonal? If the Brahman is the richest, if the Brahman is the most beautiful, if Brahman is the most learned, then where is the question of impersonality? Can any impersonal thing become learned? Can any impersonal thing can become richest? That is… Who can challenge this explanation? If you say "God is great," then how we estimate God is great? These are the symptoms. He must be great in richness. He must be great in strength. He must be great in beauty. He must be great in knowledge. He must be great in renunciation. These are the symptoms of greatness. How you can deny it? Where is the… Now, if you say, "Our idea of great means the sky," oh, then God creates the sky; therefore sky is not great. God is great. Just like you see the sunlight distributed all over the universe. If you say, "This is greatest," oh, the sun planet is creating the sunlight; therefore sun planet is greatest, not the sunshine. So we are captivated, tribhir guṇamayī, as it is stated in the Bhagavad-gītā. We are captivated by the greatness of the three qualities of nature or the energies of God. And we do not approach God. That is our difficulty. We are simply amazed by seeing the wonderful activities of God's energy. That's all. But we do not approach God. Therefore we are less intelligent. One who does not approach God (and) simply is captivated by the display of His energy, they are called śakta. Śakta means appreciating the strength or the energy of God. That's all.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 25.31-38

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San Francisco, January 22, 1967

Prabhupāda: …Lord Caitanya Mahāprabhu the disciple of Prakāśānanda Sarasvatī is quoting one verse from Śrīmad-Bhāgavatam in which it is said that simply for understanding, if you waste your time, but if you do not practically apply yourself, then it is simply a waste of time. There is a very nice story. In our college days in logic class of Professor Purnachandra Sen, he cited a very nice example, that a student approached his teacher and the contract was that he wanted to become a law student, lawyer, and the contracts were that when the student will appear in the court after being duly qualified as lawyer, then he will pay the remuneration of the student. This was the contract between the… So that the teacher may very quickly make him qualified. So teacher agreed, "Yes. I shall make you qualified within one year. So you have to pay me five million dollars," like that, something. So when he was qualified, passed his law examination, he said, "Now you come. You practice in the court." So he said, "No. I am not going to practice." "Then pay me." "How can I pay? If I practice, then I'll pay, but I am not going to practice."

So this kind of law student, that he has learned all laws and he has become lawyer officially by his degree, but he's not going to practice… So similarly, if we simply know what is Brahman and what is not Brahman, but do not practice, it is just like that. It is useless waste of time. If you become a medical man, but if you don't practice as a medical man, then why should you take so much trouble? Similarly, those jñānis and yogis, they do not take to the devotional service, or Kṛṣṇa consciousness, which is practical. If you… So far, we are trying to be practically employed in Kṛṣṇa's service. That is our business. We may not be haṭha-yogi or dhyāna-yogi or this yogi or that yogi or a very learned scholar, that we can distinguish and interpret that "Not to Kṛṣṇa but to myself." In this way I can waste my time. But if I do not apply myself (to) the purpose, then what is the use of? That is stated:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
anādṛta-yuṣmad…
[SB 10.2.32]

Such class of men simply trying to understand what is Brahman, what is not Brahman, but practically, he will simply be engaged in material sense enjoyment. He'll not give up anything, even not smoking. Anything will not give up. Everything he'll keep in contact, but he'll discuss very scholarly, "This is not Brahman, this is Brahman." This is simply waste of time. Teṣāṁ kleśala eva śiṣyate.

Therefore such persons who are simply wasting their time in that way, if they think that "I have become liberated." So Bhāgavata says that their intelligence is not purified. They are less intelligent still, because the result of his being qualified is not being utilized. He's not engaged in Kṛṣṇa consciousness. The whole thing is that you have to meditate. Then meditate, you have to practice the haṭha-yoga. Haṭha-yoga is the practice for the person who is too much addicted to this body. One who has got very stubborn conviction that "I am this body," for them, such foolish creatures are recommended that "You try to exercise and see what is there within you." Meditation. But one who knows that "I am not this body," he begins immediately that "I am not this body; I am pure soul, and I am part and parcel of the Supreme Lord. So my duty is to serve the Supreme." It is very simple truth. If I am part and parcel of the Supreme, then what is my duty? That you can understand from any example. As we have several times discussed, the part and parcel of my body, these hands, legs, oh they are engaged in service of the whole body. The part and parcel of this body, hand, what is it meant for? It is meant for serving the whole body. Similarly, if I am part and parcel of the Supreme Lord, then what is my duty? My duty is to abide by the orders of the Lord. That is the version of all Vedic scriptures. And Bhagavad-gītā is the essence of all Vedic scripture. It says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other engagement. Just be surrendered unto Me and be engaged in My service." This is perfection.

So one who does not know this simple fact, then he may go on indulging, wasting his time by meditation, by cultivation of knowledge, by exercise, by pressing nose, or so many things. He is not in the, actually in the factual position. So such persons, in spite of their austerity, in spite of their severe penances… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. Although they realize that "Here is the Absolute Truth," or "Here is the light," or "Here is the essence," but because they do not engage in the devotional service of the Lord, or because they have no shelter under the lotus feet of the Lord, they fall down. Surely they fall down. The same example: you may go very high on a sputnik, ten thousand miles off from this earth, but if you have no shelter there, then naturally, you have to come back again here. Āruhya kṛcchreṇa paraṁ padaṁ [SB 10.2.32]. You may go high, very high. That's all right. But if you don't approach the moon planet or the Venus planet, or any other planet for which you started But these people, they are so foolish they are taking simply clap by wandering in the space a few thousand miles. They think, "This is our perfection. Because I have come so high, and 20,000 miles off from the earth planet, and there is clapping, 'Oh, sputnik has gone…' " But where is your result? The result must be you must reach to the moon planet. Then That is minus. Similarly, all these exercises, all this cultivation of knowledge, if they do not reach to the lotus feet of Kṛṣṇa, they are sure to come down again to these material activities. They are sure. Because they have no taste for Kṛṣṇa, they have to They will come again for opening hospitals and so on, so many activities, material activities.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. This is falldown. Patanty adho anādṛta-yuṣmad-aṅghrayaḥ. "My dear Lord, because they have neglected Your lotus feet."

'brahma'-śābde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'
tāṅre nirviśeṣa sthāpi, 'pūrṇatā' haya hāna

And Caitanya Mahāprabhu said that… Not Caitanya Mahāprabhu, I'm sorry. That disciple, the chief disciple of Prakāśānanda Sarasvatī, he's repeating what Caitanya Mahāprabhu explained about the Vedānta-sūtra. He also accepts. Yes. Brahman, the great, means He is great in all respect. He is great in richness, He is great in strength, He is great in power, He is great in knowledge, He is great in renouncement. Then He is great. So if a man is the greatest man in richness, greatest man in power, greatest man in fame, greatest man in knowledge, greatest man in beauty, then where is the impersonality? These are all personal qualifications. So Brahman, or the Supreme, or the Absolute Truth, cannot be imperson. Imperson may be a feature, but ultimately He is person.

śruti-purāṇa kahe-kṛṣṇera cic-chakti-vilāsa tāhā nāhi māni, paṇḍita kare upahāsa

So śruti, śruti means the Vedas. The Vedas clearly say that all these manifestation, they are out of the energy. Janmādy asya yataḥ [SB 1.1.1]. From this fountainhead, from the Supreme Source, the energies. Just like the electric light, it is very brilliant, illuminating. But this is energy emanating from the powerhouse. The powerhouse is person. It is managed by a person, executive engineer or resident engineer. So when you go, the government, United States, externally, ephemerally, it appears imperson, but if you go deep into the matter, you see that there is president, a person. So ultimately, a person, Bhagavān, the Supreme Personality of Godhead, ultimately. That is the evidence from all Vedic scriptures. Tāhā nāhi māni, paṇḍita kare upahāsa. And these impersonalists, they do not accept this personal aspect of the Absolute Truth, and they laugh at the devotees, "Oh, what they are doing? They are less…" They are thinking that the devotees are less intelligent. And the devotees, they are also thinking that less intelligent. But you have to decide who is less intelligent. If you, from the Vedic literature, if you do not accept the decision… And the essence of Vedic literature is Bhagavad, Bhagavad-gītā, and it is clearly stated there. When understood…, Arjuna understood Bhagavad-gītā, he clearly accepted Him that paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12], "You are the Supreme Lord, and nobody knows Your personality." So personality is accepted. Caitanya Mahāprabhu also says that the verdict of all Vedic literatures is to accept the Supreme Personality of Godhead.

cid-ānanda kṛṣṇa-vigraha 'māyika' kari' māni
ei baḍa 'pāpa'-satya caitanyera vāṇī

Now the disciple of Prakāśānanda Sarasvatī is admitting that "God is person, His body is spiritual, but we do not accept it." It is the greatest offense. It is the greatest offense. How it is offense? Suppose you are my friend, and if I say, "Oh, you have no eyes. You have no hand. You have no leg. You have no tongue…" "You have no leg" means you are lame man. "You have no eyes" means you are blind man. "You have no hand" means… That means I am calling you by all ill names. "You are blind. You are lame. You are nonsense. You are rascal." So are they not offenses against the friend? If I say, "You have no eyes," it is gentlemanly speaking that "You are blind." If I directly say, "You are blind," oh, will you be very happy upon me? No. If I say, if "You have no leg…" Suppose if I say if "You have no brain," that means "You are rascal. You are fool." So these impersonalists, they are always, I mean to…, trying to understand how God is eyeless, handless, legless, all less. Simply he has got eyes to see beautiful things. He has got his hands to touch nice things. No. These are offenses. According to Caitanya Mahāprabhu these are great offense against God. So therefore they are, life after life, they are studying this impersonalism, but there is no perfection.

This is also confirmed in the Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Simply by knowledge is not liberation. Otherwise, why it is stated bahūnāṁ janma? Janma means that is not liberation. If you have again to take birth in material body, that means you are not liberated. In the Bhagavad-gītā it is specifically stated, bahūnāṁ janmanām ante. That means after many, many births. So their acceptance of material body will continue. But when he understands that vāsudevaḥ sarvam iti [Bg. 7.19], when he comes to that point, that "God is everything. Kṛṣṇa is everything," then his perfection is there. Cid-ānanda kṛṣṇa-vigraha māyika kari māni ei baḍa pāpa. This is a great offense, sinful conclusion, that God is imperson.

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrito 'smi

This is a verse from Śrīmad-Bhāgavatam, Third Canto, Ninth Chapter, in which the Lord is prayed by Brahmā, that nātaḥ paraṁ parama yad bhavataḥ svarūpam ānanda-mātram. "The personality which I am now seeing, that is the highest goal, or the topmost understanding of the Absolute Truth." Nātaḥ param. There is no beyond. Even if you are in the consciousness of impersonal Brahman, there is far advanced stage. What is that? Or Paramātmā, the Supersoul understanding. And when you are in the Supersoul understanding you have to go further, because the Supersoul is a reflection, reflection. Of course, there is no difference between the reflection and the substance in the spiritual world. Still, it is reflection. Just like the sun. Sun is on your head, but his reflection can be perceived by everyone standing within this, I mean to say, under the sun. Suppose you are here. The sun is above your head, and you ask other persons who are five thousand miles or five hundred miles away from you, "Where is sun?" he will say that "Sun is on my head." So everyone will say, "Sun is on my head." Similarly, although sun is one, he is perceived that he is in everyone's heart, er, everyone's head. Similarly, the Lord, although He is one, He is situated in Vaikuṇṭha, but He is Brahman. He is the greatest. He is greater than the, far million, million times or unlimited timely greater than sun. Then He is reflected in everyone's heart. That is confirmed in the Bhagavad-gītā: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, that Supreme Personality of Godhead, is situated in the heart of every living being.

Now, this reflection, although there is no difference between this reflection of the Supreme Lord, Supersoul, and the Supreme Lord, still, He is not Supreme Lord. You have to still go further. You have to search out the Supreme Personality of Godhead. Therefore Brahmā said, "Now I am seeing Your personality. So there is nothing beyond this." Nātaḥ paraṁ parama yad bhavataḥ svarūpam. "Now, here it is Your real form or real identity." Bhavataḥ svarūpam. And what is that svarūpam? What is that identity? Ānanda-mātram. It is simply reservoir of pleasure. This is the form of Kṛṣṇa. Form of Kṛṣṇa means there is no shadow of any material contamination. Ānanda-mātram. Ānanda-mātram avikalpam aviddha-varcaḥ. And not that… Suppose we are sometimes happy and next time I am unhappy, but this ānanda is eternal. There is no cessation. Ānanda-mātram. Paśyami viśva-sṛjam ekam aviśvam ātman. "So I am seeing now personally viśva-sṛjam, the creator of the whole manifestation." Viśva-sṛjam, viśvam ātman. "And You are the soul of all manifestation." Bhūtendriyātmakam adas ta upāśrito 'smi. "So You are the original source of all creation, all body, all ātmā, all soul, everything. So I surrender unto You." This is one nice verse from Śrīmad-Bhāgavatam.

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

Now, Brahmā says that "This form is bhuvana-maṅgalam maṅgalāya. This form, Kṛṣṇa, is meant for all auspicity for everyone."

Bhuvana-maṅgalāya dhyāne sma daraśitaṁ ta upāsakānām. "Those who are observing You in meditation…" Meditation means to concentrate the mind only on Kṛṣṇa or Viṣṇu. This is meditation. I do not know Nowadays so many meditators are there, they have no objective. Something they try to think of impersonal, nonmanifested. And that is condemned in Bhagavad-gītā, that kleśādhikataras teṣām avyaktāsakta-cetasām. Those who are trying to meditate upon that impersonal void, they are simply, I mean to say, taking unnecessary trouble. If you want to meditate, just meditate on Kṛṣṇa or the$ Paramātmā, the catur-bhuja Viṣṇu, four-handed Viṣṇu. That is the process of meditation everywhere recommended. So why should we go to the impersonal or voidness of meditation and waste our time? Yes.

Any question? [break] …jya mām ekaṁ śaraṇaṁ vraja, that "You give up all nonsensical engagement. Just surrender unto Me." This is the purpose of Vedānta-sūtra, and this is explained by Caitanya Mahāprabhu. And that astonished them; therefore they say that vedomāyā mūrti tumi sākṣād nārāyaṇa: "You are just the Supreme Personality of Godhead, it appears. And You are personified Vedānta. Therefore we criticized You formerly. Please excuse us."

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 25.36-40

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San Francisco, January 23, 1967

Prabhupāda:

nātaḥ paraṁ parama sambhavata yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrito 'smi

So the Supreme Personality of Godhead, the Absolute Truth, is the ultimate goal. As it is stated in the Bhagavad-gītā, mattaḥ parataraṁ nānyat asti kiñcid dhanañjaya [Bg. 7.7]. In the Bhagavad-gītā the Lord says, "There is nothing more superior than Me." So this statement of Bhagavad-gītā is also confirmed in the Śrīmad-Bhāgavatam by this verse. Ānanda-mātram. In the transcendental body of Kṛṣṇa, the Supreme Personality of Godhead, it is simply ānandam, blissful. We should note it that this body, our material body, is nirānandam, is without ānanda. We are trying to adjust to have ānanda, or pleasure, by the limited resources of our senses, but actually, there is no ānanda, bliss. It is all miserable. This miserable body is condemned in every, I mean to say, practically, chapter and every śloka, every verse.

Therefore Ṛṣabhadeva says, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Generally, people, they are mad, because more or less… Not more or less. Practically every one of us, we are mad. Why mad? Pramattaḥ, this very word is used. Pramattaḥ. Pramattaḥ means mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. This material nature's program is such that the conditioned souls who are here, they should live in such a regulated life that ultimately they can go back to home, back to Godhead, because we are sons of the Supreme Lord. We have come here to enjoy material, pramattaḥ svārthe, and we do not know what is our self-interest. We are thinking that "I am this body," and therefore a little sense gratification… Because the body means there are different senses, and if we can gratify the senses we think that we are happy. This is madness. Ṛṣabhādeva says, nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. The only business is sense gratification. He says, na sādhu manye: "This is not very good." Sādhu means good. Just to distinguish between the body of the Supreme Lord, Kṛṣṇa, and our body, here the body of Kṛṣṇa is said, ānanda-mātram. Ānanda-mātram, simply full of…, reservoir of all pleasures. So because we are part and parcel of the Supreme Lord, we have also ānanda-mātram, simply blissful body we have got. That is called spiritual body. But because we have become mad, we have identified that this material body as "I am." Therefore And material body means sense gratification. There is no other alternative. To enjoy this material body means to gratify the senses.

So this sense gratification means, as it is said by Ṛṣabhādeva, na sādhu manye. "I do not think it is very good." Why? Yata asann api kleśada āsa dehaḥ [SB 5.5.4]. If you act irresponsibly, without understanding yourself that you are not this material body, but you are spiritual body, then the result will be continuation of this material body one after another. Parābhavas tāvad abodha-jātaḥ. Therefore we are all abodha-jātaḥ, born ignorant. Because from the very beginning of our life we know that "I am this body." There is no education in the material world that we are not this body, we are soul. Although there are books of knowledge, just like Bhagavad-gītā, Śrīmad-Bhāgavatam, but nobody is interested. Therefore they are all mad. They are after the will-o'-the wisp, phantasmagoria, a wrong conception of life. Therefore all their activities are to be considered as defeat. Parābhavas, parābhavas tāvad abodha-jātaḥ. They are born ignorant, and they will continue to be ignorant, and they will be defeated by all their activities. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long he is not awakened to inquire "What I am…?" Simply under madness he is going after this bodily sense enjoyment, but he does not know that he is not this body. Therefore all his activities under this wrong conception of life are to be considered as defeat of his human mission of life. Yes. Just like the Supreme Lord is ānanda-mātram: simply ānanda, bliss, transcendental bliss.

Therefore there is another verse in Śrīmad-Bhāgavatam: ramante yoginaḥ anante [Cc. Madhya 9.29]. Yoginaḥ, those who are actually yogi… Yogi means who are trying to reestablish their link with the Absolute Truth. They are called yogis. There are different types of yogi, but the real purpose of yoga means… The ordinary yoga means to find out the Supersoul within yourself, because Supersoul is there. Ramante yoginaḥ anante. So those who are actually yogis, they are not interested in this bodily sense gratification. They want unlimited blissfulness. Ramante yoginaḥ anante satyānande. Satyānande means that is real happiness, which is never to be broken. That is real… Here, whatever we consider happiness… Actually, there is no happiness. But whatever we think that "This is happiness," oh, that will also break. It will not continue. That will also break. So those who are actually yogi, they also, they also enjoy. But how they are enjoying. Satyānande. Real happiness, ramante yoginaḥ anante. And that is unlimited. There is no end. Ramante yoginaḥ anante satyānande cid-ātmani. Cid-ātmani, in full knowledge and eternity. Cit. Cit means knowledge. Here we do not know what sort of enjoyment we are doing. Cid-ātmani. Iti rāma padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29].

This is the meaning of the word Rāma. We chant daily Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, this word Rāma is explained in this way. Rāma means to enjoy life in the Supreme, transcendental Supreme Personality of Godhead. That means dovetail your activities with Kṛṣṇa consciousness and you will be able to enjoy life eternally, blissfully. This is the purpose of Kṛṣṇa consciousness.

So in this verse we say, we see that Brahmājī says, paśyāmi viśva-sṛjam ekam aviśvam ātman: "Now, You, the Supreme Personality of Godhead, You are the central point of all manifestation." Visvātman. Bhūtendriyātma, bhūtendriyātmakam adas ta upāśrito 'smi. Bhūtendriya. Now, everything creation… Here we see bhūta, there are so many, multi living entities, and they are enjoying what? Enjoying means with these indriyaḥ, the senses. So bhūtendriyātmakam. So these senses, this body, the spirit of enjoyment, and the part and parcel of the Supreme Lord, these are the manifestations. So therefore, upāśrito 'smi. Brahmā says that "I surrender unto me…, unto You."

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām

This is the form which is searched after in meditation by persons who are engaged in yoga principle. Tad vā idaṁ bhuvana-maṅgala maṅgalāya dhyāne. Dhyāne means in meditation. Dhyāne sma no daraśitam: "We have seen this, this form." That means the perfection of meditation is, if one is serious about meditation and if he follows the rules and regulation as it is stated in the Bhagavad-gītā, the sitting posture, and the place, and the procedure, and the modes of eating, modes of living… There are so many things. If somebody follows those regulation and meditates according to that, then ultimately he will see the Supreme Personality of Godhead within himself. Therefore Brahmā said that dhyāne, "While I was in meditation I saw this form." He revealed.

This form… How one does see the supreme form of Kṛṣṇa? Simply by the method of service. Otherwise, there is no possibility. Sevonmukhe hi jihvādau [Brs. 1.2.234]. If you be engaged in service attitude, then God will reveal Himself unto you. You cannot see God. You… By your tiny effort you cannot see God. This is not possible. Just like in the midnight, darkness, it is not possible to see the sun. You can see sun when sun itself reveals to you. Sun has got a time, say, 4:30 or 5:00 a.m. in the morning, at once reveals. And as soon as the sun reveals itself, you see yourself, you see the sun, and you see the world. And so long you do not see the sun, you are in darkness, the world is in darkness, and you cannot see. Similarly, without seeing the sun, or the Supreme Personality of Godhead, you cannot have actually the perfect knowledge of this manifestation of this world. The Vedānta-sūtra, or the Upaniṣad, confirms it: tasmin vijñāte sarvam evaṁ vijñātam bhavanti. One who has understood the Absolute Truth, for him, there is nothing unknowable. Everything becomes revealed to him automatically. He hasn't got to exert separately to understand or to study different departments of knowledge. But if he, by the process, if he is able to see, just like Brahmā has seen, then he knows everything. Dhyāne sma no daraśitaṁ ta upāsakānām tasmai namo bhagavate 'nuvidhema tubhyam: "The same Personality of Godhead whom I saw in my meditation, now I see face to face. I offer my respectful obeisances."

Then he quotes another verse from Bhagavad-gītā, which is narrated as, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Those who are less intelligent, mūḍha. Mūḍha means… Mūḍha is generally called the ass. Mūḍha. So you can translate it that "less intelligent class of men." Avajānanti mām. When Kṛṣṇa was present… When Kṛṣṇa was present five thousand years before, not that everyone could see Him, because they had no such eye. Suppose if President Johnson comes before us immediately, but if you have no acquaitance, if you have no information of the feature of President Johnson or something, even if he is present we cannot see. We'll think, "Oh, he may be an ordinary gentleman. As others come, he has also come." Similarly, unless we know about Kṛṣṇa by the symptoms… There are two mistakes: to understand God as common man or to accept a common man as God. Both things are mistake. So one has to understand. That understanding is there in the Bhagavad-gītā. God Himself, Kṛṣṇa Himself, is describing about Himself, so there is no difficulty. But unfortunately, we have developed such material consciousness that even God describes Himself, even we see God face to face, because we have no Kṛṣṇa consciousness, therefore we cannot see. Therefore we cannot see. So avajānanti māṁ mūḍha. Those who cannot see, they are described here as mūḍha. Mūḍha means foolish or less intelligent class men. So avajānanti māṁ mūḍha mānuṣīṁ tanum āśritam [Bg. 9.11]. In the Bhagavad-gītā, Lord Kṛṣṇa says, "Because I am here amongst the human being as a man, therefore those who are less intelligent, they are deriding at Me." Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam paraṁ bhāvam ajānanta [Bg. 9.11]. "Why they deride? Because they do not know what is My background." Paraṁ bhāvam. Paraṁ bhāvam ajānanta, sarva-bhūta-maheśvaram. "They do not know that I am the Supreme Lord, and situated in everyone's heart. Because they do not know, therefore they deride at Me."

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
[Bg. 16.19]

So if anyone derides the Supreme Personality of Godhead, then… That means we must have impetus to know. But one who has no such impetus, he is called demon, or asura. So asura, one who does not want to understand the position of God, for them, Kṛṣṇa says that tān ahaṁ dviṣataḥ krūrān. Dviṣataḥ means there is a class who are always envious of God. As soon as you speak something about God, they become fire: "Oh, what is this God nonsense?" So they are dviṣataḥ. Dviṣataḥ means envious. They cannot even tolerate the name of God. "Don't talk of God." So it is not now individually infection; it is now worldwide. And therefore, the result is that the Communist party is developing all over the world due to this godlessness. And we have got experience, personal experience, in our selling our books, the Śrīmad-Bhāgavatam. I have seen many gentlemen, as teachers and educationists. As soon as he sees Śrīmad-Bhāgavatam, "Oh, it is about God. Oh, we cannot purchase. We cannot purchase. Because it is God, therefore we have no connection with it. We cannot purchase." Such is the mentality. So that, by that such mentality, godless mentality, atheistic mentality, the people of the world, they are not happy. But still, they are fools. Because they are fools, they'll not take to God consciousness or Kṛṣṇa consciousness. But it is our duty to canvass, to request.

Caitanya Mahāprabhu's one disciple, Prabodhānanda Sarasvatī, he took up a nice principle: dante nidhāya tṛṇakaṁ padayor nipatya kāku-śataṁ kṛtvā cāhaṁ bravīmi. His principle was that he would go to a gentleman, taking a straw in the mouth. According to Indian system, if you take a straw in your mouth, and if you go to see somebody, he'll understand, "He is coming to me with most humble manner," so he'll receive you. "He's surrendered soul." So he will at least say, "Oh, what do you want to say?" So dante nidhāya. This is the sign. If you want to go to some big man, and if you take one straw in your mouth, he'll accept. He will receive you. That is the system. So dante nidhāya tṛṇakam. So Prabodhānanda Sarasvatī, he says that "I have taken the straw in my mouth." Dante nidhāya tṛṇakaṁ padayor nipatya. "And I am falling down at your feet." Padayor nipatya kāku-śataṁ kṛtvā cāham. "And I am flattering you in hundreds and thousands ways." Why? Why you are so humble? What is the intention? Kāku-śataṁ kṛtvā cāhaṁ bravīmi: "I want to say something. Please hear." "All right. Say it. What is that?" He sādhava, "Oh, you are very learned man and you are very honest man." He sādhava sakalam eva vihāya dūrād. "For the time being, so long I shall speak, whatever you have learned, please set aside. Please set aside." Sakalam eva vihāya dūrād caitanya-candra-caraṇe kurutānurāgam: "Kindly hear for some time about the topics which Caitanya Mahāprabhu has presented before you." We are servant of Lord Caitanya. So, in the disciplic succession we are trying to present. The Caitanya Mahāprabhu's topic is yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] "Whoever you meet, please try to convince him about Kṛṣṇa consciousness." So in order to preach Kṛṣṇa consciousness, that Prabodhānanda Sarasvatī, he says that "I have taken straw in my mouth and I am falling down to your feet and I am flattering you in so many ways. Kindly, for the time being, you forget whatever you have learned. Please try to hear about the Kṛṣṇa consciousness." This should be the preaching method. Because you cannot enforce. You cannot enforce. The atheistic party, the godless civilization is so strong. So you are not weak. You are protected by the Supreme. But our mission is not to fight, but our mission is to convince. So this is the method to be accepted by devotees, those who are in Kṛṣṇa consciousness, to preach the philosophy in the world.

Thank you very much. (end)

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Śrī Caitanya-caritāmṛta, Madhya-līlā 25.40-50

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San Francisco, January 24, 1967

Prabhupāda:

…saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

This is a verse from Bhagavad-gītā, that those who are deriding upon God, "God, there is no God; I am God," they are called asuras. Asuras, atheists, or demons. The demons… The Kṛṣṇa, Lord Kṛṣṇa personally says that tān ahaṁ dviṣataḥ krūrān [Bg. 16.19]. Those who are such envious upon the Supreme Personality of Godhead, the result is that they are thrown into perpetual ignorance, and born life after life where they cannot understand what is God. Because they want to forget God, therefore God puts them into such condition that they will never be able to understand what is God. This is the version from Bhagavad-gītā by the Supreme Personality of Godhead.

That means the condition of the atheists are always abominable. Tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān [Bg. 16.19]. Saṁsāreṣu. Saṁsāra means this material entanglement. This is called saṁsāra. And narādhama. They are called the lowest of the human kind, because human life is especially meant for God realization, self-realization. So instead of realizing oneself and the Supreme Self, if one derides, doesn't want to understand what is God, what is God consciousness, what is Kṛṣṇa, he is to be understood as the lowest of the mankind, narādhama. Adhama means lowest. Or, in other words, he is an animal in the form of a man. Narādhameṣu. And birth after birth, such atheist is put into the species of life where there is no chance of understanding God. There are different species, we have discussed. Even in human society there are some species or class, that it is not possible for them to understand what is God at all. Not even the idea. Generally, even the aborigines, they have got some sense of God. Whenever they find something extraordinary, just like lightening, or a great hill, or a great tree, they offer their respect. So that is sense of God. Sense of God is there in everyone's heart. Unless he is an animal, everyone heart there is. Artificially, we try to drive away this obedience. But there are other Even in the civilized society, there are persons, they are put into such a circumstances that they will never be able to understand what is God consciousness or what is Kṛṣṇa consciousness. They are so misfortunate. And as soon as one becomes godless or forgetful (of) his eternal relationship with God, then his life is immediately condemned.

sūtrera pariṇāma-vāda tāhā nā māniyā
vivarta-vāda sthāpe vyāsa bhrānta baliyā
ei ta' kalpita arthamane nāhi bhāya
śāstra chāḍi kukalpanā pāṣaṇḍe bujhāya

So that disciple of Prakāśānanda Sarasvatī admitted that godlessness in Vedānta-sūtra is not the purpose. Actually, by misinterpreting the Vedānta-sūtra they want to establish that "There is no God; we are God." So after explanation of Caitanya Mahāprabhu, at least there was one convert amongst all the sannyāsīs, and he was glorifying Caitanya Mahāprabhu. Eta sei kare kṛṣṇa-saṅkīrtana. And while he was glorifying Lord Caitanya, automatically he began to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Śuni' prakāśānanda kichu kahena vacana. When his disciple was glorifying Lord Caitanya and His process of teaching, his spiritual master, Prakāśānanda, said like this: ācāryera āgraha-advaita-vāda sthāpite. He admitted… Ācārya means Śaṅkarācārya. He means here Śaṅkarācārya. Śaṅkarācārya wanted that there is only one Brahman and we are also Brahman, but he wanted his philosophy of monism. Dualism, God and living entity separate, they do not admit. They admit that God and living entity the same. It is simply for the time being covered, which is called māyā. Māyāvāda philosophy. So the Prakāśānanda Sarasvatī also admitted that because Śaṅkarācārya wanted to establish his philosophy of monism, therefore he had to cover the real meaning of Vedānta-sūtra.

Tāte sūtrārtha vyākhyā kare anya rīte jani. Anya rīte, in a different interpretation. He was a very learned scholar. If a scholar likes to present something in a different way… Just like an expert lawyer, he can get out of the entanglement of law by jugglery of words and interpretation, he is called a big lawyer, similarly, there are philosophers who can put different theories and not admit the existence of God. So Śaṅkarācārya's real purpose was no existence of God, because he had a very thankless task. He was dealing with the persons who are Buddhists. They did not believe anything except matter. So for them, to establish that there is God, it is very difficult. Therefore he adopted this means that "There is no separate God. We are all God. You are God, I am God." And a demonic person, if he is addressed, "Oh, you are God," oh, he becomes very happy because he does not become responsible to any higher authority. He becomes God. He can do anything. He can perform any nonsense. Nobody is going to punish him. It is very nice theory, that "I have become God. Because I have no more…" Suppose you yourself become the government of United States. Then you can do anything. It is very nice. "I am everything: I am president, I am secretary, I am everything. Therefore who is going to check me? I can do any nonsense." This is the basic principle of godlessness-to avoid the higher authority. Just like already in your country, that class of youngsters who are defying any authority. Not only in your country-in other countries also-that has become a fashion, to defy authorities. So this godlessness is also like that, to defy the Supreme Personality of Godhead. There is no practically difference between Buddha philosophy and Śaṅkara's philosophy. Buddha philosophy says that the matter is everything. Beyond matter there is nothing, everything void, and the combination of matter is the source of our miseries. So you make a dismantlement of the matter, nirvāṇa-there will be no more miseries. And Śaṅkara's philosophy says that brahma satyaṁ jagan mithyā. It is little, little farther advanced, admitting the spirit, but he says that spirit is impersonal. "There is no God. It is impersonal." So practically the same thing: ultimately, it is void or there is no God.

But Vedānta philosophy does not say that. Vedānta philosophy, from the very beginning it asserts that athāto brahma jijñāsā, "Now it is the time for discussing on the Absolute Truth." And what is that Absolute Truth? Janmādy asya yataḥ: [SB 1.1.1] "Absolute Truth is the summum bonum substance from which everything emanates."

yei grantha-kartā cāhe sva-mata sthāpite
śāstrera sahaja artha nahe tāṅhā haite

This is the secret of modern fashionable interpretation. If you want to establish… Suppose you have got some conviction, and if you want to establish it by evidence of an approved literature… An approved literature. Just like Gandhi. Gandhi wanted to establish nonviolence from Bhagavad-gītā. He was a… He is known to be a great student of Bhagavad-gītā, but he was not at all. His political theory was that he wanted to conquer over the enemies by nonviolence method. Nonviolent noncooperation, that was his, I mean to say, theory. He wanted to get away all kinds of nonviolence from the world, all kinds of violence from the world. So he wanted to prove from Bhagavad-gītā nonviolence. But how you can prove nonviolence from Bhagavad-gītā? Because Bhagavad-gītā is being spoken in the violent battlefield. But because he wanted to prove nonviolence, therefore he says, "Oh, these Pāṇḍavas means this. This Kṛṣṇa means this. This chariot means this. These Kurus means this. Dharmakṣetra means this. Kurukṣetra means this." He has invented and manufactured so many rascal meaning that it is very difficult… He said that dharmakṣetre… In the beginning of Bhagavad-gītā there is the verse, dharmakṣetre kurukṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Now the very word yuyutsavaḥ means persons who are desiring to fight with one another. Now, how you can prove nonviolence? But he extracts some meaning: "These Pāṇḍava means five senses and the Kurukṣetra means this body." In this way, his interpretation.

Therefore, all different interpretation… The Vedic literature, either take Bhāgavata or Śrīmad Bhagavad-gītā, or any Upaniṣad, the meaning is very clear. It is sheer foolishness to understand that "The meaning is vague, now I am clearing. I am a great scholar. I can interpret in a different way." So… As if Vyāsadeva left the meaning to be cleared by some rascal. You see? He was not himself competent to clear the meaning, but he left the work to be done by some rascal. That is their interpretation. But actually it is not. In every śloka, if you know Sanskrit, you'll see the meaning is clear. Just like in the Bhagavad-gītā, dharmakṣetre kurukṣetre samavetā yuyutsavaḥ [Bg. 1.1]. There was actual some fight between the two cousin groups, and they fought at the battlefield of Kurukṣetra. That Kurukṣetra is still existing. If you go to India that… There is a railway station, Kurukṣetra. It is about 150 miles from Delhi. And people go there for pilgrimage. Therefore it is dharmakṣetra, a place of religious rites. And in the Vedas, Sāma-Veda, I think… I don't exactly remember. But one of the Vedas it is written that kurukṣetre dharma yajayet. In the Kurukṣetra, that place, if anyone wants to perform religious rites, he should go to Kurukṣetra and perform there. It will have better effect. This is the indication in the Vedic literatures. Therefore Kurukṣetra is still accepted. Those who travel, wander in pilgrimages, they go to Kurukṣetra still. The system is going on. If there is a lunar eclipse, they go to Kurukṣetra to make some charities. So Kurukṣetra is accepted from the very, very long period in the Vedic age as the place of pilgrimage. So it is stated there, dharmakṣetra. How can I interpret that this Kurukṣetra means this body? In which dictionary he finds this meaning? But people are so foolish, because Mahatma Gandhi has interpreted, "Oh, it is right." So this is going on.

So, yei grantha-kartā cāhe sva-mata… If anyone wants to establish his own foolish theory, he takes advantage of popular book and tries to explain in his own way. So in other words it is clear that Śaṅkarācārya, he wanted to establish this theory of monism, and therefore he has explained Vedānta-sūtra in his own way, but that is not the actual explanation. What Lord Caitanya said, that is real explanation. All of them admitted. And this Prakāśānanda Sarasvatī, he also admitted. Bhagavattā mānile advaita nā yāya sthāpana. Now, they wanted to establish the theory of monism, no difference between living entity and God, one; there is no separate God. Then, if admit, if it is admitted that God is the source of everything, then you have to accept duality. Because the source of everything and the everything emanated-duality.

tāte sūtrārtha vyākhyā kare anya rīte
'bhagavattā' mānile 'advaita' nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana

Because the whole aim was to get away the existence of God, therefore all the Vedic literature was…, were interpreted by Śaṅkarācārya in his own way. Still it is going on. That process is still going on. Although there are many, I mean to say, explanation of Vedānta-sūtra by the Vaiṣṇava sampradāyas. Just like Rāmānujācārya, Madhvācārya… Every Vaiṣṇava sampradāya has his own explanation of Vedānta-sūtra. Don't understand Vedantist means the monopoly by Śaṅkara sampradāya. No. But people in general, they understand Vedantist means Śaṅkara sampradāya. Because the devotee class, they do not give much importance to Vedānta. Because they read Śrīmad-Bhāgavatam, and Śrīmad-Bhāgavatam is accepted by the Vaiṣṇava sampradāya, especially by the sect of Caitanya Mahāprabhu, as the real explanation of Vedānta; therefore they do not give any other explanation of Vedānta than

Śrīmad-Bhāgavatam. And because the Vaiṣṇava sampradāya does not give very much importance to Vedānta-sūtra-because the explanation is there, they are reading actually Vedānta-sūtra-people misunderstand that the Vedantist, followers of Vedānta, is the Śaṅkara sampradāya, not this Vaiṣṇava sampradāya. That is their misunderstanding.

Actually, any sampradāya, either the Śaṅkara sampradāya or Vedānta-sampradāya, if they have no standing on the Vedānta-sūtra, they are not recognized. They are (not) recognized. In… The Indian system is, in the spiritual society, that if you have got any sampradāya, particular, then you must present your explanation of Vedānta-sūtra how do you understand Vedānta-sūtra. On the basis of that understanding you will be recognized. So the Vaiṣṇava sampradāya, they are also Vedantists. And because Vaiṣṇava sampradāya, they are concerned with the bhakti, bhakti, I mean to say, cult, therefore our society, the Vaiṣṇavas, they were pleased to give me this title, Bhaktivedanta, that "You will explain the Vedānta-sūtra." So this Bhaktivedanta title was especially offered to me, and I do not know why. That's all.

So that Vedānta means bhakti, devotional service. That is the Vaiṣṇava philosophy. And Vedānta means, for the Śaṅkara sampradāya, that "There is no God. I am God." Mīmāṁsaka kahe īśvara haya karmera aṅga. You know there are six kinds of philosophies in India: the mīmāṁsaka philosophy; and Sāṅkhya philosophy; and nyāya-nyāya means logic-nyāya philosophy; then Māyāvāda philosophy; then Patañjali, yoga system, Patanjali philosophy; and at last, this Vedānta philosophy. So there are six kinds of philosophers. Out of them, only the Vedānta philosophy is compiled by Vyāsadeva. So it is considered that Vedānta philosophy only establishes the existence of God. All other philosophies, they do not admit the existence of God. They are atheistic philosophies. Mīmāṁsaka. Mīmāṁsaka means they have decided that "There is no necessity of worshiping God. If there is any God, all right, you do your duty nicely, and He will be obliged to award you the required result. Then there is no question of flattering Him." That is mīmāṁsaka philosophy. Just like in government, there are so many departments. So you need not to flatter him, but you do your duty, you pay your tax, you abide by the laws, then everything will be right. You need not worship any person. That is their philosophy, mīmāṁsa karma-mīmāṁsa. Everyone is… Under the spell of karma, everyone is suffering or enjoying as the result of his past deeds. So the karma-mīmāṁsaka philosopher says, "There is no necessity of worshiping God. You do your duty." Just like some moralists say that "What is the use of God, God, Hare Kṛṣṇa? Just do your duty." But he does not know that what is his duty. The duty is only to worship God, and nothing more. That is the duty. All other duties are māyā's spell only. There is no other duty. Because this human life is meant for that duty. The animals cannot execute that duty. Only the human being. Therefore our only duty is to understand God and engage ourself in that way. So these different kinds of philosophies are there. We shall gradually discuss.

Thank you very much. (end)
Śrī Īśopaniṣad Lectures
700427IP.LA
Śrī Īśopaniṣad Invocation Lecture Excerpt

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Los Angeles, April 27, 1970

Prabhupāda: There is complete facility because pūrṇam, whatever is done by Kṛṣṇa, that is complete. You cannot find out any flaw in it. His potencies are so complete that svābhāvikī jñāna-bala-kriyā ca. Just like a child, if you laugh, immediately crying response. So these things are not to be learned. Svābhāvikī, automatically. Similarly, because Kṛṣṇa, or God, is complete, whatever He does, it is complete. You cannot find out any flaw. You cannot say, "Oh, why God has done this?" Just like sometimes some foolish persons, they say, "Why God has made somebody poor and somebody rich?" This is most foolish question. Yes. If God has done it, then it is complete. There is no flaw. Just like if the state orders somebody to be murdered, to be killed, that is complete. You cannot find out any law, er, any flaw. That is complete execution of the law. So if we cannot find out in man-made laws, how we can find out a fault in God-made laws? That is not possible.

So if you want to get out of this entanglement, there is complete arrangement, facility, complete facility. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. There is another verse, that "Those who are engaged in devotional service," Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham [Bg. 9.22], "I take personal charge for their maintenance." This is complete arrangement. Just look to the karmī world. Now, so far we are concerned, we have to pay installment, two thousand dollars for this house, and we have to spend another two thousand dollars for our maintenance. So four thousand, five thousand dollars we are spending. Can any karmī depend like that? Take practical example. Can they depend for paying five thousand dollars bills without any arrangement? They will have no sleep at night. And we are freely moving, because we are sure that Kṛṣṇa will provide, and He is providing. Go anywhere in the karmī's world. Find out such nice place, just like our temple. There is none. Whole Los Angeles city, you cannot find. Such beautiful faces, such bright faces, you cannot find anywhere. So this is complete facility. If you want to take advantage of your life, Kṛṣṇa consciousness, then there is complete facility. Come to the practical point. There is no theoretical. It is practical, experimented.

So therefore there is complete facility for the small complete units. We are complete units, small. God is great and we are small. So small… Just like a big machine, and there is a small screw. So the complete facility, completeness of that small screw, is to become fitted in the particular place. Then it has got value. And if it is out of touch of the machine, falls down, it has no value. So complete facility is there. Just yourself dovetail into that hole and the screw is placed there, oh, it has value. When a screw is lost, you have to purchase from the store at the cost of two dollars. And when it is fallen down, it is not even worth one cent. The same screw. [break] So we are complete units so long we are attached to Kṛṣṇa. Otherwise useless.

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty (avajānanti)
sthānād bhraṣṭāḥ patanty adhaḥ

Why India is fallen down? Because the so-called rascals, they are claiming that "I am brāhmaṇa." But what is our occupation, sir? "Oh, I am serving as a coolie." Is that brāhmaṇa's business? Actually I have seen, India, a person, telawalaji (?), born of a brāhmaṇa family, and he's pulling hand cart with great labor. And some foolish person also offering respect, and he is offering blessings while drawing the cart. (laughter) I have seen it. You see? These things are going on. He does not know that "Now I am fallen. Why should I claim as brāhmaṇa? I am cheating."

So one should keep in his own position. If you want to become a brāhmaṇa, then you keep your position as the mouth of the Lord. Simply if you take thread ceremony and become something else, no, then you don't take the advantage, facility. Mouth of the Lord is when Kṛṣṇa speaks from His mouth. He spoke the Bhagavad-gītā from His mouth. So if you keep yourself to the business of His mouth, then you have to preach. Then you are a brāhmaṇa. Mukha-bāhūru-pāda-jāḥ. As we have got divisions in this body-this mouth, the arm, the belly, and the leg-similarly, the gigantic body of Kṛṣṇa, virāṭ-puruṣa, His mouth is these brāhmaṇas, His arms are the kṣatriyas, His belly is the vaiśyas, and the legs are the śūdras. Or the brahmacārī, gṛhastha, vānaprastha, sannyāsa. So they have got different position in the different parts of the body of the whole, complete whole. So if you keep to your position and act like that, take the facility, then you are complete. Otherwise, like the screw, you are thrown away. You have no value.

So here it is stated, "There is complete facility for the small complete units, namely the living being, to realize the complete." To realize the complete, what is my relationship with the complete. "And all forms of incompleteness are experienced only on account of incomplete knowledge of the complete." We are thinking that "I am equal to God. I am God." This is incomplete knowledge. But if you know that "I am part and parcel of God," that is complete knowledge. The Māyāvādī philosophers, the atheists, they are claiming that "Who is God? I am God." That is incomplete knowledge. "The human form of life is a complete manifestation of the consciousness." Now, this complete consciousness you can revive in this human form of life. The cats and dogs, they cannot understand. So if you don't take the facility, then you are ātma-hanaḥ janāḥ. You are killing yourself, committing suicide. As it is said, ātmā andhena tamasāvṛtāḥ tāṁs te pretyābhigacchanti ye ke cātma-hano janāḥ. After death, pretyābhi... Pretya means after death. So don't be ātma-hano janāḥ. Utilize your life in complete facility. That is our business.

Thank you. (end)

700428IP.LA

Śrī Īśopaniṣad Invocation Lecture

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Los Angeles, April 28, 1970

Gargamuni: It's on page twelve, almost in the middle. The second paragraph. "The universe has its own time, fixed by the energy of the complete whole, and when that time is complete, this temporary manifestation will be annihilated by the complete arrangement of the complete."

Prabhupāda: Yes. Everything in this material world, it has got a fixed time. And within that fixed time there are six kinds of changes. First birth, then growth, then to stay, then to produce by-product, then dwindling, then vanish. This is the law of material nature. This flower takes birth, just like a bud, then grows, then stays for two, three days, then it produces a seed, by-product, then dries up gradually, then finish. (aside:) You sit down like this. So this is called ṣaḍ-vikāra, six kinds of changes. So you cannot stop this by your so-called material science. No. This is avidyā. People are trying to save themselves, and sometimes talking foolishly that by scientific knowledge man will be immortal. You cannot stop the process of the material laws. Therefore in the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. The process of material nature, which is composed of three qualities-sattva-guṇa, rajo-guṇa, tamo-guṇa... Tri-guṇa. Another meaning of guṇa is rope. Just like you have seen rope, they're twisted in three process. First of all thin rope, then three of them, they are rolled, then again three of them rolled, then again three. It becomes very strong. So these three qualities, sattva, raja, tamo-guṇa, they are mixed up. Again they produce some by-product, again mixed up, again mixed up. In this way eighty-one times they're twisted. So guṇamayī māyā, binding you more and more. So you cannot get out of this binding of this material world. Binding. So therefore it is called apavarga. This process of Kṛṣṇa consciousness means nullifying the pavarga process.

Yesterday I was explaining what is this pavarga to Gargamuni. This pavarga means the line of the alphabet pa. You know, those who have studied this devanāgarī. There are devanāgarī alphabets, ka kha ga gha na ca cha ja jha na. In this way five set, one line. Then come the fifth set, comes pa pha va bha ma. So this pavarga means pa. First of all pa. Pa means parava, defeat. Everyone is trying, struggling very hard to survive, but defeated. First pavarga. Pa means parava. And then pha. Pha means foaming. Just like horse, when working very hard, you'll find some foams coming out of the mouth, we sometimes also, when we are very tired after working very hard, the tongue becomes dry and some foam comes. So everyone is working very hard for sense gratification, but defeated. The pa, pha, and va. Va means this bondage. So first pa, second pha, the bondage third, then va, bha. Bha means beating, fearfulness. And then ma. Ma means mrtyu, or death. So this Kṛṣṇa conscious process is apavarga, apa. A means none. Pavarga, these are the symptoms of this material world. And when you add this word a, apavarga, that means it is nullified.

So... (aside:) You can sit down. This apavarga-vartmani. Our Kṛṣṇa consciousness movement is the path of apavarga, nullifying these pavargas.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā (ratir) bhaktir anukramiṣyati
[SB 3.25.25]

Satāṁ prasaṅgān. This discussion, this is called satāṁ prasaṅgān, discussion. Just like there are many conferences, assembly, they have got different types of talks. Just like we were discussing last week, śrotavyādīni rājendra... [SB 2.1.2], apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. Discussion. Those who are blind for self-realization, they do not take care, they have got many things to discuss. But so far Kṛṣṇa conscious people are concerned, their subject matter of discussion is one: apavarga-vartmani, the path of disintegration. How it is happen? Satāṁ prasaṅgān. When you form this society, Kṛṣṇa conscious society, and you discuss about this apavarga from the authoritative literature, just we are doing, then it becomes relishable. You cannot discuss all these thing with a storekeeper. That will be not relishable. Satāṁ prasaṅgān, amongst the devotees. If you take this Īśopaniṣad and you ask one butcher or a man like that, "Come on. We shall discuss," he'll throw away. The other day we were coming on this Venice Boulevard. Gargamuni gave one card to a boy. You remember? (laughs) He immediately threw away. They have no taste. So you cannot discuss all this transcendental knowledge with these demons. Satāṁ prasaṅgān. Therefore you have to discuss… Therefore we are opening so many centers, that people may take advantage of his society. Because anywhere else he'll not have the opportunity. His life is being spoiled. The modern civilization is like that. It is a killing civilization, ātma-hā. Ātma-hano janāḥ. All these people are killing themselves because they do not know what is life; simply like animal or living. The animal does not know what is life, but he is under the laws of nature, evolution, going on. But when you get this human form of life, there is responsibility. You have to chalk out. Here is a chance you can become Kṛṣṇa conscious and make your life solve all problems. If not, then again go to the cycle of birth and death again, 8,400,000. It will take many, many millions of years again to come back. Just like the sunshine you will see after twelve hours, twenty-four hours, morning. Everything is a process. Process. So if you lose this opportunity of elevating yourself, then again you come to the process. Nature's law is very strong. Daivī hy eṣā guṇamayī [Bg. 7.14]. The sooner you surrender to Kṛṣṇa, mām eva ye prapadyante māyām etāṁ taranti te. Such person is able to overcome this process of material nature.

So here it is said the universe has its own time, fixed by the energy of the complete whole. Universe is also big gigantic body, material body. That's all. Just like your body; everything is relative. Modern science, the law of relativity. An atom, a small particle, small ant, so it has got a relative life, you have got relative life. Similarly this gigantic body, it may be many millions of years this universe will exist, but it will not exist forever. That is a fact. Because it is very gigantic, therefore it may remain for some millions of years, but it will end. That is the law of nature. And when that time is complete, this temporary manifestation will be annihilated by the complete arrangement of the complete, the supreme complete. When your time will be complete, no more, sir, in this body. Nobody can check. The arrangement is so strong. You cannot say, "Let me remain." Actually it happens. When I was in India, Allahabad, one of our, an old friend, he was very rich man. So he was dying. So he was requesting the doctor, "Can you not give me at least four years to live? I have got some plan, you see. I could not finish it." You see. Āśā-pāśa-śatair baddhāḥ. This is demonic. Everyone thinks that "Oh, I have to do this. I have to do this." No. The doctors or doctors' fathers or his father, no scientist can check. "Oh, no, sir. No four years. Not even four minutes. You have to go immediately." This is the law. So before that moment comes, one should be very dexterous to realize Kṛṣṇa conscious. Tūrṇam yateta. Tūrṇam means very swiftly, very quickly you should realize Kṛṣṇa consciousness. Anu… Next, before the death, next death comes, you must finish your business. That is intelligence. Otherwise defeat.

Thank you. (end)

681030IP.LA

Śrī Īśopaniṣad, Mantra 1

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Los Angeles, October 30, 1968

(incomplete lecture)

Prabhupāda: Open the page. Read.

Devotee: Page eighteen. Page eighteen. "The root of sin is deliberate disobedience to the laws of nature through not recognizing the proprietorship of the Lord; disobedience to the laws of nature, or disobedience to the order of the Lord of a human, to the human being. On the other hand, if one is sober and knows the laws of nature, without being influenced by unnecessary attachment or abhorrence, he is sure to be recognized again by the Lord and thus become eligible for going back to Godhead, back to the eternal home." [Īśo mantra 1]

Prabhupāda: Hmm. So the natural law, without being influenced by unnecessary attachment, or abhorrence. There is no need of attachment for this material world; neither there is need of abhorrence. That is īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Suppose we are sitting in this temple. So, of course, for temple we should have attachment. Ordinary home, or ordinary house, temple… We must explain. The temple is transcendental. According to Vedic civilization, to live in the forest is residential quarter in goodness, to live in the forest. Therefore, formerly, great sages and saintly persons, they used to go to the forest and live there. And the government would give them protection. The king's duty was to supply them food. What sort of food? The king used to give them in charity cows, nice cows. So they would take little milk, and whatever fruits are available in the forest, that was sufficient for them. And the king would sometimes hunt ferocious animals so that they may not disturb. But actually, they do not disturb saintly persons still. So to live in the forest is in the mode of goodness, and to live in the city, or town, is…, is in the mode of passion, and to live in slaughterhouse and brothel and drunkards, these are the residential quarter in ignorance. And to live in the temple is transcendental, above goodness, pure goodness. In the material world goodness is sometimes mixed up with ignorance and passion, but in the spiritual world there is pure goodness-no contamination or tinges of passion and ignorance. Therefore it is called śuddha-sattva. Śuddha-sattva. Śabdam, sattvaṁ viśuddhaṁ vasudeva-śabditam: "That pure goodness is called Vasudeva, and in that pure goodness one can realize God." Therefore God's name is Vāsudeva, "produced from Vasudeva." Vasudeva is the father of Vāsudeva.

So unless we come to the standard of pure goodness, without any tinge of passion and ignorance, it is not possible, God realization. Therefore bhakti means anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Cc. Madhya 19.167], jñāna-karmādy-anāvṛtam [Brs. 1.1.11]. Jñāna is the platform of goodness, and karma is the platform of passion and ignorance. So bhakti means anyābhilāṣitā-śūnyaṁ [Cc. Madhya 19.167], without any material desires, devoid of, freed from all kinds of material desire and uncovered by ignorance, passion and goodness. Goodness also. To become very good man in this world, that does not mean that he is freed from this material contamination. He's contaminated by the goodness quality. Just like Arjuna. He wanted to be very good man. Kṛṣṇa said, "Now fight." He said, "Oh, how can I fight? Oh, they are my brothers, they are my grandfathers. No, no, no. Better I shall beg. I don't want this kingdom." So this is material goodness. People appreciate very much: "Oh, just see. Arjuna is giving up claim on the kingdom." But what Kṛṣṇa replied? Kṛṣṇa said, "Wherefrom you got this foolish idea?" Kutas tvā kaśmalam idaṁ viṣame samupasthitam, anārya-juṣṭam: "This is for non-Aryans, not for Aryans." So this so-called goodness, so-called gentlemanliness, has no value in the spiritual world. Spiritual world-complete love of God, without any attachment for this… So Arjuna, this goodness, means attachment for his family. That's all. He was becoming a good man. Why? Because there is attachment for his family, for his grandfather, for his brother, nephews. So, so long there is attachment for this material world, either in the form of goodness or passion or ignorance, they're all the same. In the transcendental platform… Therefore Caitanya-caritāmṛta says that in this material world, the divisions that "This is good, and this is bad," they are simply mental concoction. The same example: the stool dried up is good, and the wet is not good. Stool is stool. That's all. For a devotee, this is stool. Either it may be dried up or moist, it doesn't matter. So those who are in ignorance and passion, they're little moist, and those who are in goodness, they're dried up. But after all, it is stool. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. There is no consideration of this goodness or badness. You have to give up all material attachment. And abhorrence. Abhorrence is also another negative attachment. "I don't like this." That means I have attachment for this "don't like." You see? [break] A devotee is simply attached to the service of the Lord and… (end)

700429IP.LA

Śrī Īśopaniṣad, Mantra 1

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Los Angeles, April 29, 1970

Gargamuni: (chants Mantra One, transliteration, etc.)

īśāvāsyam idam sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam
[Īśo mantra 1]

"Translation: Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one must not accept other things, knowing well to whom they belong."

Prabhupāda: Now, here is a statement that everything animate or inanimate that is within the universe is controlled and owned by the Lord. What you are, inanimate or animate?

Devotees: Animate.

Prabhupāda: Animate. Do you think you are controlled or not controlled?

Devotees: Controlled.

Prabhupāda: Is there any person here who is not controlled?

Devotees: No.

Prabhupāda: Or anywhere within this universe who is not controlled? Can anyone say that "I am not controlled"? Nobody can say. So if you are controlled, then why you are going to declare yourself that "I am uncontrolled. I am independent. I am God"? Why this nonsense? If you are controlled… Is God, does it mean that He is controlled? They are claiming that "I am God." Is there any meaning? If I am controlled, then how I can become God? This is commonsense affair. Therefore this Māyāvādī philosophy that "Everyone is God. I am God; you are God…," Just like the other, who was speaking, that Meher Baba's… Yes. That he was speaking, "I am God, you are God." So God is never controlled. If somebody is controlled, immediately he is not God. This is simple definition, that God is not controlled. If somebody claims that he is God, then first of all question "Whether you are controlled or not controlled?" Common sense. Nobody can say that he's not controlled. I have seen a rascal, he has got a society and he is preaching this, that "I am God." But one day I saw him, he had some toothache, and he was doing, "ohhh." (laughter) So I questioned him that "You claim that you are God, and now you are simply under the control of toothache. So what kind of God you are?" (laughter) You see. So these societies, those who are claiming that "I am God. You are God. Everyone God"-God has become so cheap that everyone is God-you immediately should know he's a rascal number one. Immediately. As soon as he says, "I am God," you must know that "Here is a rascal number one."

So nobody is uncontrolled. Now, so many big, big planets, huge planets… This earth planet is only… It's a minute, small planet, and still, you'll see, on this planet there are so big oceans like Atlantic and Pacific, and so big mountains, and what to speak of your skyscraper buildings. With all this load it is floating in the air just like a swab of cotton. Who is controlling? Can you float even a small piece of grain in the space? You can say "Law of gravity" and so many other things, but you cannot utilize it. Or you can put it in… Your machine, airplane, is running on the space-but so long the machine is working. As soon as your petrol is finished, immediately it will fall down. Immediately. But these big, big planets… This is only one of the small. The sun planet is fourteen hundred thousand times bigger than this planet. So that is also… We can see the sun is floating in one corner of this big space. So how you can say that it is not controlled, it is floating out of its own self? No. The answer is there in the Bhagavad-gītā, that "I enter into this material planets, and then I keep it floating." Gām āviśya aham [Bg. 15.13], dhārayāmy aham ojasā. Dhārayāmy aham ojasā. Something mak… Just like you float this airplane; so somebody has entered within it, that driver or pilot. So actually, he is keeping this airplane floating, not the machine. This is simple truth. So if you take this analogy, then this planet is floating, there must be somebody entering here. Somebody must have entered. So Kṛṣṇa says, "I have entered." So what is the difficulty to understand how it is keeping floating? The analogy is there. Everyone can understand that this big airplane is floating in the sky because the pilot has entered within it. Similarly, if this planet is floating, then somebody, either you or somebody, God, has entered it. And that answer is there in the Bhagavad-gītā, that "I enter into these planets and therefore I keep them floating." That is our answer. And the scientists, they say the law of gravitation… How far it is true…

But we have to take knowledge from Kṛṣṇa. Our process is that. We don't accept any other process of knowledge. Our knowledge is to receive the knowledge from the authority, and that is fact. That is first-class knowledge. If you get one authority who can speak on the subject matter, and if you take that knowledge, that is perfect. There are three kinds of processes to receive knowledge.

The first: we believe direct sense perception, pratyakṣa. Just like somebody says, ”Can you show me God?” That means they are Pratyakṣavādi. They want to see everything direct, experience everything directly. This class of men says that ”Can you show me God?” But this is not first-class knowledge. Suppose you ask me, ”Can you show me God?” I say, ”Yes, I can show you God.” ”Show me.” ”I'll show you. So this is God.” Will you believe it? Suppose you are asking me, ”Can you show me God?” I say, ”Yes, I can show you.” ”What is that God?” ”Here is God,” I say. So will you accept it that this microphone is God? What is the answer? Huh? Why no?

Viṣṇujana: Doesn't have the qualifications.

Prabhupāda: No. If you ask me, ”Can you show me God,” I show anything, whatever I like, ”Yes, here it is, God…” Or why God? Suppose you go to a store. So you ask something, ”Can you give me gold?” He'll give you a scrap of iron: ”Yes, here it is gold. Take it.” So what you will say? What will be the answer? Huh? If you ask… You go to a storekeeper. You do not know where to purchase gold, but you are in need of some gold, and you go to a storekeeper and ask him, ”Have you got gold in stock?” So he'll immediately understand that here is a rascal number one, because he has come to purchase gold in a store, ordinary store. If one has to purchase gold, he must go where gold is sold. But he has come to ordinary store to purchase; therefore he's a first-class rascal. So therefore he'll try to cheat him: ”Here is a gold.” He gives a piece of iron. Then what he will say? He will accept that iron as gold? Huh? Why no? He does not know what is gold, and he has gone to a store to purchase it, and he gives him one piece of iron, ”Here is gold.” So he'll purchase it. He'll be cheated. Similarly, those rascals who say that ”Can you show me God?” so they must know what is God; otherwise he'll be cheated. That is being done.

So if you want to purchase gold, at least you must have some preliminary knowledge what is gold. Characteristics. Just like in the chemical laboratory, they test. Suppose in the pharmacy or… This is the government law, that whatever you accept some chemicals or some drug, you must test it, and the testing characteristics are stated there. Just like soda bicarb: the color is like this, the constitution is like this, the reaction is like this, the taste is like this. So a chemist in the laboratory corroborate the characteristic, then accept it, ”Yes, it is soda bicarb.” Similarly, if you want to know God, of if you want to see God, then first thing is that you must know what is the characteristics of God. Otherwise, if you go to another rascal and you ask him, ”Can you show me God,” and he shows you something nonsense, you accept it God, is that very nice thing? This is going on. ”I want to see God.” What qualification you have got to see God? He does not consider his qualification that ”Whether I can see God?”

So we do not teach such cheap things. That is our program. Kṛṣṇa consciousness movement is not to present something nonsense and present something cheap. If you want to see God just face to face, not fiction, then you must follow the rules and regulation, you must chant, you must purify yourself. Then gradually, svayam eva sphuraty adaḥ. You must wait. The time will come. When you are purified, you'll see God. Not that immediately, in your present position. But God is so kind, Kṛṣṇa is so kind, even in your present position He is present, arcā-vigraha. He's open to be seen by everyone, whether he knows and whether he does not know what is God. This arcā-vigraha is not idol; it is not imagination. They are… The knowledge is received from the superior ācāryas. Brahma-saṁhitā: veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. The description is there. So God realization, if you follow that… Immediately, by your blunt senses, either God, His form, His name, His quality, His paraphernalia cannot be perceived. The present senses are blunt. Therefore in the present situation or the civilization they have become godless, because naturally they have no power to understand God, neither they are guided by some persons who can make them understand what is God. Therefore people are becoming godless, atheist. But if you read all these Vedic literatures under superior guidance, if you follow the rules and regulation, then svayam eva sphuraty adaḥ. God will be revealed unto you. You cannot see God or understand God by your own endeavor. You have to surrender to the process by which God can be known. Then He will be revealed. Otherwise not. He is supreme controller. You are being controlled. So how you can control God? ”Oh, God, please come here. I will see You.” No, no. God is not so cheap thing that by your order God will come and become seen by you. No. That is not possible. You must always know that ”He's the supreme controller and I am also controlled. So if I can please God by my service, then He'll reveal to me.” That is the process of knowing God.

Thank you very much. (end)

700430IP.LA

Śrī Īśopaniṣad, Mantra 1

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Los Angeles, April 30, 1970

Prabhupāda: (chants mantras) Who will explain? Karandhara Prabhu, you will explain? First or second. Hare Kṛṣṇa. (pause) Which one?

Karandhara: Second verse?

Prabhupāda: Yes, any one, if you can… Whatever you have realized, you can say without seeing the book. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Yes…

Karandhara: Everything animate or inanimate in this world is controlled and owned by Kṛṣṇa. In the Bhagavad-gītā it is described that there are two types of energies of Kṛṣṇa, parā prakṛti and aparā prakṛti, the superior energy and the inferior energy. The inferior energy is made up of the gross elements, earth, air, fire, water, and the subtle energy or the subtle material elements are the sky…, excuse me, mind, intelligence and false ego. These make up the parā prakṛti, or the inferior energy of the Lord. But the living entities, they are the superior energy of the Lord. They are aparā prakṛti; henceforth, due to their illusion, their misconception, they are trying to lord it over the parā prakṛti, uh, uh, aparā prakṛti, the inferior energy of the Lord. And they have become entangled. They have become covered by the gross elements. So when one is realizing who the source of the energies, of all these energies are…, who are the proprietor, who are the controller of the energy, then by the Lord's mercy, the Lord being the controller of all these energies, that entity can become free from the covering, from the influence of the material energy, and can resume his natural constitutional position as superior energy and function on that platform in realization of both energies and his relationship with the supreme energy of the Supreme Lord, Kṛṣṇa. One should not…, one should only accept that which is set aside for him that which is needed. The lusty desire to gain more, for acquiring more-this lust, this perversion, this misunderstanding is exactly what enamors the living entity, parā prakṛti, in the inferior energy, aparā prakṛti. So when one can come to this understanding, that everything is controlled, everything is owned by the Supreme Lord, and that he has no proprietorship, then he can give up this false (conception) of "mine" and "I" and realize that the Supreme Lord, Kṛṣṇa, He is the controller, He is the owner, and can once again regain his natural, blissful state, sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

Prabhupāda: Why a living entity is superior energy? Can anyone explain? Why living…? Yes? Stand up.

Devotee: Well, it is stated that the living entity, or the jīva soul, belongs to the jīva-tattva, that categoristic…, falls into that categoristic of the Lord's energy. He is… Spark…

Prabhupāda: No, the question is why the living entity is called superior energy? That is the question. The material, matter-earth, water, air, fire, sky-the inferior energy; and why the living is called superior energy? Who can explain? Yes? Stand up.

Devotee: Well, the individual living entities are all part and parcel of the Supreme Lord…

Prabhupāda: The part and parcel, this material energy also, part and parcel. Because energy…

Devotee: It's separated. Material energy's separated, whereas the superior energy…

Prabhupāda: Separated, and this also, living entities also separated. In this sense. One sense, nothing is separated; but at the same time, separated. But the question is why the living entity's called superior energy?

Devotee: The living entities are conscious and the material energy's not.

Prabhupāda: Yes, that is also one of the reasons. Living entity's conscious, whereas the material energy is not conscious. This is one of the… Yes?

Devotee: The living entity is also eternal, unchanging, whereas the material energy is subject to change repeatedly.

Prabhupāda: Yes, that is also. And the most important is that living entity is superior in this sense, that the living entity can control over the material energy. Just like in this temple, all this paraphernalia which you have got, this is made of matter-earth, water, fire, water, and fire, air. But the living entity has molded for this purpose. And it can utilize the material energy, just like modern scientists, they are utilizing… Just like you American people, this land of America, before your coming from European countries, it was vacant land. The people who lived here, they could not utilize. But you have developed by your intelligence a very nice country with industry, with nice roads. So this is superior energy, that the living entity can have some control over the material energy. That is explained in the Bhagavad-gītā: yayedaṁ dhāryate jagat [Bg. 7.5]. The, the importance of this material world is due to the living entities. This Los Angeles City is valuable so long the living entities are there. The body's valuable so long the living entity, soul, is there. Therefore it is superior. But that superiority is being misused. That is conditioned life. We are conditioned because our superior position than the matter, we are misusing. How we are misusing? We have forgotten that, although I am superior energy than the matter, but still, I am subordinate to God. That he is forgetting. The modern civilization, they do not care for God because people are superior than matter. They are simply trying to exploit matter in different way. But they are forgetting that we, either we may be American or Russian or China or India, we are all subordinate to God. This is the mistake. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. They have forgotten Kṛṣṇa, and they want to enjoy this material world. This is their disease. Now our duty is to invoke their Kṛṣṇa consciousness, that "You are superior." That's all right. But you are subordinate to Kṛṣṇa. You cannot enjoy, but you can… Just like we have decorated this temple not for our sense gratification. What is the difference between our students and ordinary man? They are also decorating their apartment very nicely. We are also doing the same. But the purpose is different. We are doing the same, but the purpose is different. We are doing it for Kṛṣṇa, and they are doing their for their… So our superiority is that either I am trying for decorating my personal apartment, I am trying to decorate this temple-my superiority is there because I am utilizing matter for my purpose. But when it is utilized, his intelligence is applied to utilized this matter for Kṛṣṇa, then his life is successful. The superior intelligence should be utilized for the benefit of Kṛṣṇa. Kṛṣṇārthe akhila-ceṣṭā. Then your life is successful. Then the same superior energy, if you apply it for your sense gratification, you'll be entangled and anxiety. And then you'll have to change your body, one after another. That is going on.

So the superior, supreme controller, is Kṛṣṇa, either on this inferior energy or superior energy. That is going on. So superior energy means that we can control over the material world. Not completely. That is also under condition. But we have got some control over this material world. But Kṛṣṇa has control over us also. We cannot do anything out of our own whims. Just like we are manufacturing this nice microphone with intelligence. Just like you American people, you are manufacturing so many nice things, and why other people, they cannot manufacture? What is the reason? You are also superior energy, and before you, the Red Indians, they are also superior energy. The animal, he's also superior energy. The cow, for example, that is also living entity, superior energy, and a man, he's also living entity, superior energy. But the man is sending the cow to the slaughterhouse. It is helpless, and the man is powerful. How this distinction? How this distinction? That distinction is due to the superior controller, Kṛṣṇa. Kṛṣṇa has given man superior intelligence, superior intelligence… In the Bhagavad-gītā, Fifteenth Chapter, fifteenth verse, you'll find that sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am sitting within the heart of everyone." Mattaḥ smṛtir jñānam apohanaṁ ca. "One can memorize or forget on account of Me." Therefore the superior energy is giving intelligence to the human form of body that "You do this." "You do this" means not whimsically. He wanted to do it, but sometimes he forgets, and Kṛṣṇa reminds, "You wanted to do this. You can do this. Here is an opportunity." So although I have got superior intelligence, that is also controlled by Kṛṣṇa. If Kṛṣṇa gives you intelligence, then you can manufacture this nice microphone; otherwise, you cannot. Therefore īśāvāsyam idaṁ sarvam [Īśo mantra 1]. In every sphere of life, there is control of Kṛṣṇa. Yat kiñcit jagatyām. Anything which is going on within this world, jagat… Jagat means this world, which is making progress. Tena tyaktena bhuñjīthā. Therefore we shall have to voluntarily accept His superiority and accept only prasādam, whatever He kindly allows, "You can take this." "All right, Sir." That's all. You cannot encroach upon others. That is superior control. But the people are encroaching; therefore they are becoming entangled. If they accept what is offered by Kṛṣṇa, then there is no trouble. But if they encroach, then there is trouble.

So you read every śloka, every mantra. Whenever you get time, you read the purport, you read the meaning. The whole philosophy is there. Now you are growing. There will be so many questions, so many philosophers. But our philosophy is so sound and solid, that we can meet any philosopher of the world, any philosopher. But you have to learn it. The books are there, your intelligence is there, the guidance is there. Because you are preaching, sometimes we have to meet opposing elements. So if you cannot answer properly, that will be disqualification. So every one of you should learn this philosophy. As soon as you are able to, I mean to say, guide yourself, or save yourself from the attack of the opposing element, then you'll know that you are making progress. Otherwise… Of course, there are different stages of devotional life. But so far we are concerned, we have to preach. That is the second platform of devotional life. In the second platform, not only to love God, but to make friendship with devotees who is loving God. That is society. Our Society is devotees. We should not only practice to love God, but we should make friendship and love the devotees also. And then those who are innocent, those who do not understand what is Kṛṣṇa, we shall preach. And those who are atheist, against God, we shall avoid. So this is second stage. And on the highest stage, of course, there is no… He is paramahaṁsa. So that, don't try to imitate paramahaṁsa. That is very topmost stage of devotional life. Even if you are on this topmost stage, when you are preacher you have come to the second platform, this stage. So you have to raise yourself from the lower stage to the second stage, and if you are in the highest stage, even then you have come to the second stage for preaching work. So preaching work, four vision. Īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca: God, Kṛṣṇa; His devotee; innocent; and the atheist. So we are concerned with three: with God, the devotees and the innocent. To love God, to make friendship with devotees and to teach the innocent. And those who are atheist, against God, avoid. Don't talk. Useless waste of time. Whatever he wants: "All right, sir, you are very great." That's all right. Don't talk with them. Simply waste of time. But if one is inquisitive… Just like this child, he wants to learn. As I say, "Oh, offer your obeisances," he does it. Oh, he should be taken care, very much developed. But that is also one of the offenses, out of the ten offenses. One who is disinclined to understand what is this chanting, you should not bother yourself to convince him. That's all. Just like in hospital, especially in, in the warfield, there are many wounded soldiers are coming. But the doctors see that the soldier which has got the chance of living, take care more for them. And the soldier which is immediately going to die, they do not take care much. Because it is useless; he'll not live. Similarly the atheist, the atheist will have to suffer. They'll have to meet God in the form of death in so many ways. So by suffering, suffering, suffering, suffering, suffering, when a day will come that he'll understand God, at that time, preaching to him is better. So you do not expect that our preaching will be appeal to everyone. It will be useful for the devotees, for the innocent. Not for the atheist.

So try to understand the philosophy very nicely, because you are going to preach. So many opposing elements will come. So you have to defend yourself. The more you can defend yourself from the opposing elements, the more you are advancing. You should know… That is the test. That is the test. Because you are preacher, so you have to test yourself, how you are making advance. Don't be self-complacent: "Oh, I am very…, I have advanced very much." Your advancement will be tested when you can meet opposing elements. Not that when the opposing elements come, "Oh, let him talk with Guru Mahārāja, or spiritual master." Why? What for you are being taught? So you should be very careful to understand the philosophy. Otherwise, you are not making progress. Progress means you shall defend yourself from the opposing elements. That is required.

Thank you. Chant Hare Kṛṣṇa. (end)

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Śrī Īśopaniṣad, Mantra 1

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Los Angeles, May 2, 1970

(Prabhupāda and devotees chant Invocation and Mantras 1-14)

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Īśo Invocation]
īśāvāsyam idam sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam
kurvann eveha karmāṇi
jijīviṣec chataṁ samāḥ
evaṁ tvayi nānyatheto 'sti
na karma lipyate nare
asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ
anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti
tad ejati tan naijati
tad dūre tad v antike
tad antar asya sarvasya
tad u sarvasyāsya bāhyataḥ
yas tu sarvāṇi bhūtāny
ātmany evānupaśyati

sarva-bhūteṣu cātmānaṁ
tato na vijugupsate
yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ
sa paryagāc chukram akāyam avraṇam
asnāviram śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ
andhaṁ tamaḥ praviśanti
ye 'vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyām ratāḥ
anyad evāhur vidyayā-
nyad āhur avidyayā
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire
vidyāṁ cāvidyāṁ ca yas
tad vedobhayaṁ saha
avidyayā mṛtyuṁ tīrtvā
vidyayāmṛtam aśnute
andhaṁ tamaḥ praviśanti
ye 'sambhūtim upāsate
tato bhūya iva te tamo
ya u sambhūtyām ratāḥ
anyad evāhuḥ sambhavād
anyad āhur asambhavāt
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire

Prabhupāda: Hare Kṛṣṇa. Read.

Gargamuni: Fourteen.

Prabhupāda: Yes.

Gargamuni: The last sentence. "This point is confirmed by the Bhagavad-gītā in the Seventh Chapter, where parā and aparā prakṛti are discussed. The elements of nature-earth, fire, water, air, sky, mind, intelligence and ego-all belong to the inferior, or material, energy of the Lord, whereas the living being, the organic energy, is the superior energy, the parā prakṛti of the Lord. Both the prakṛtis, or energies, are emanations from the Lord, and ultimately He is the controller of everything that exists. There is nothing in this universe which does not belong either to the parā or aparā prakṛti, and therefore everything is under the…"

Prabhupāda: "…proprietary right of the Supreme Being." So here, in the Īśopaniṣad also, the same thing is explained, that īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Whatever we are seeing, animate or inanimate, there is control of the Supreme Lord. The same thing is explained in the Bhagavad-gītā, that His energies are working. In the Viṣṇu Purāṇa it is said, just like fire staying in one place distributes its heat and light… Eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā. Agni, agni means fire. Fire is… Just like the sun. Sun is also fire, very high temperature fire. So it is staying in one place, but it is distributing its light and heat all over the universe. Eka-deśa-sthitasyāgner jyotsnā yathā vistāriṇī tathaiva parasya brahmaṇaḥ śaktiḥ. Similarly, two energies from the Supreme Lord is being distributed all over the creation. One kind of energy is called material energy, and the other kind of energy is called the spiritual energy. So in this world, in this temporary material world, the spiritual energy is there. That is prominent. But it is covered by the material energy. Just like there is sunshine-sunshine, nobody can check-but it is sometimes covered by cloud. When it is covered by the cloud, the sunshine is dim. The more it is covered… Just like in Western countries, in the northern countries, it is very much covered. Practically, there is no sunshine. In London I saw the sunshine is very rare. At ten o'clock it is early in the morning, and at half past three again evening, so long I was there. So this covering of the sunshine is temporary. Actually, sunshine cannot be covered. The whole sunshine cannot be covered. That is not possible. An insignificant portion of the sunshine may be covered, or is covered sometimes by the cloud. Similarly, this material world is an insignificant portion of the spiritual world, covered by this material energy. That's all. And what is the position of material energy? The material energy is also another form of the spiritual energy. That means absence of spiritual activity, that is material. That's all. Just like what is this cloud? This cloud is another transformation of the sunshine. The sunshine evaporates water from the sea, and the cloud is formed. Therefore sunshine is the cause of the cloud. Similarly, this material energy is also caused by the Supreme Lord because it is His energy.

So two energies are working in this material world: the spiritual energy and the material energy. The material energy means these eight kinds of material elements. Bhūmir āpo 'nalo vāyuḥ: [Bg. 7.4] earth, water, fire, air, sky, mind, intelligence, and ego. These are all material. And similarly, finer, finer, finer, finer, and grosser, grosser, grosser. Just like water is finer than the earth, then fire is finer than the water, then air is finer than the fire, then sky, or ether, is finer than the air. Similarly, intelligence is finer than the ether, or mind is finer than the ether. The mind… You know, I have given several times example: the speed of mind. Many thousands of miles within a second you can go. So the finer it becomes, it is powerful. Similarly, ultimately, when you come to the spiritual part, finer, from which everything is emanating, oh, that is very powerful. That spiritual energy. That is given in the Bhagavad-gītā. What is that spiritual energy? That spiritual energy is this living entity. Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. Kṛṣṇa says, ”These are material energies. Beyond this there is another, spiritual energy.” Apareyam. Aparā means inferior. Apareyam. ”All these described material elements, they are inferior energy. And beyond this there is superior energy, My dear Arjuna.” What is that? Jīva-bhūta mahā-bāho: ”These living entities.” They are also energy. We living entities, we are also energy, but superior energy. How superior? Because yayedaṁ dhāryate jagat [Bg. 7.5]. The superior energy is controlling the inferior energy. Matter has no power. The big airplane, nice machine, is flying in the sky, made of material things. But unless the spiritual energy, pilot, is there, it is useless. It is useless. Thousands of years the jet plane will stand on the airport; it will not be flying unless the small particle spiritual energy, that pilot, comes and touches it. So what is the difficulty to understand God? So plain thing, that if this huge machine… There are so many huge machineries, they cannot move without the touch of the spiritual energy, a human being or a living being. How can you expect that this whole material energy is working out of automatically or without any control? How you can put your arguments in that way? That is not possible.

Therefore less intelligent class of men, they cannot understand how this material energy is being controlled by the Supreme Lord. The godless men, those who are of opinions that this material energy is working automatically, they are fools. That is the explanation of Īśopaniṣad. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything is being controlled by the Supreme Personality of Godhead. And therefore, because He is the supreme controller, therefore He is the supreme proprietor. We can see in our practical experience, the man who controls the whole establishment, he is proprietor, or the president. Similarly, if it is being controlled by some superior person, then He is God. That is confirmed in the Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says, ”Under My superintendence, this material energy is working, and all these animate and inanimate objects are being produced.”

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunanena kaunteya
jagad viparivartate
[Bg. 9.10]

So unless there is some living force, energy, behind any material manifestation, it cannot work. If we simply understand this fact, that everywhere there is control of the Supreme Lord, that is Kṛṣṇa consciousness. Kṛṣṇa consciousness means to understand things as it is. That’s all.

Thank you very much. (end)

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Śrī Īśopaniṣad, Mantra 1

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Los Angeles, May 3, 1970

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Ādi-puruṣam, the original Personality of Godhead. So, when we speak of Govinda, Govinda is not alone. Just like when we speak of king, it is to be understood that king is not alone. He has got many other followers, secretaries, ministers, soldiers-whole state. Similarly, when we speak of Govindam, behind Govinda, with Govinda, all living entities, all creation, everything… Govindam. So you can st… [break]

Gargamuni: (reading:) ”It is also wrong to consider that simply by becoming a vegetarian one can save himself from transgressing the laws of nature. Vegetables also have life. One life is meant to feed another living being, and that is the law of nature. One should not be proud of being a strict vegetarian. The point is to recognize the Supreme Lord. The animals have no developed consciousness to recognize the Lord, but a human being…”

Prabhupāda: That is the main point. Just like there are the Buddhists, they are also vegetarian. According to Buddhist principle… Nowadays everything has deteriorated, but Lord Buddha’s propaganda was to make the rascals at least to stop animal-killing. Ahiṁsā paramo dharma. Lord Buddha’s appearance is described in the Śrīmad-Bhāgavatam and many Vedic literatures. Sura-dviṣām. He came to cheat the demons. The demons… He made such a policy that the demons were cheated. How he has cheated? The demons, they are against God. They don’t believe in God. So Lord Buddha propagated, ”Yes, there is no God. But what I say, you follow.” ”Yes, sir.” But he is God. This is cheating. Yes. They do not believe in God, but they believe in Buddha, and Buddha is God. Keśava-dhṛta-buddha-śarīra jaya jagadīśa hare. So that is the difference between a demon and a devotee. A devotee sees that how Kṛṣṇa, Keśava, is cheating these rascals. The devotee can understand. But the demons, they think, ”Oh, we have got a nice leader. He does not believe in God.” (laughter) You see? Sammohāya sura-dviṣām [SB 1.3.24]. The exact Sanskrit word is stated in the Śrīmad-Bhāgavatam. You have seen, those who have read: sammohāya, for bewildering sura-dviṣām. Sura-dviṣām means persons who are envious of the Vaiṣṇavas. The atheist class, demons, they are always envious of the devotees. That is the law of nature. You see this father. Father became an enemy of a five-years-old son. What was his fault? He was a devotee. That’s all. Innocent boy. Simply he was, I mean to say, attracted with chanting Hare Kṛṣṇa mantra. The father himself, he became a staunch enemy: ”Kill this boy.” So if a father can become enemy, what to speak of others. So you should always expect that as soon as you become a devotee, the whole world becomes your enemy. That’s all. But you have to deal with them, because you are appointed servants of God. Your mission is to enlighten them. So you cannot be. Just like Lord Nityānanda, He was injured, but still He delivered Jagāi-Mādhāi. That should be your principle. Sometimes we have to cheat, sometimes we have to be injured-so many things. The only device is how people can become Kṛṣṇa conscious. That is our mission. Some way or other these rascals should be converted to Kṛṣṇa consciousness, either this way or that way.

So Lord Buddha, he cheated the demons. Why he cheated? Sadaya-hṛdaya darśita-paśu-ghātam. He was very compassionate. God is always sympathetic to all living entities because everyone is His son. So these rascals were killing unrestrictedly, simply animal-killing… And if you say, ”Oh, why you are animal-killing?” they will immediately say, ”Oh, it is in the Vedas: paśavo vadhāya sṛṣṭa.” The animal killing is there in the Vedas, but what the purpose? That is to test the Vedic mantra. An animal will be put into the fire, and by Vedic mantra he’ll be rejuvenated. That is sacrifice, animal sacrifice. Not that for eating purpose. Therefore in this age of Kali, Caitanya Mahāprabhu has forbidden any kind of yajña because there is no, I mean to say, expert brāhmaṇa who can chant the mantras and make experiment of the Vedic mantras that "Here is coming out." That is… Before performing yajña, how the mantra is potent, that was tested by sacrificing animal and again giving new life. Then it is to be understood that the priests who were chanting that mantra, that is right. That was a test. Not for animal-killing. But these rascals, for eating animals they cited, "Here, there is animal-killing." Just like in Calcutta… You have been in Calcutta? And there is a street, College Street. Now it is differently named. I think it is named Vidhan Raya (?). Just like… Anyway, so there are some slaughterhouses. So slaughterhouses means the Hindus, they do not purchase meat from Muslims' shop. That is impure. (laughter) The same thing: stool this side and that side. They are eating meat, and Hindu shop is pure, Muslim shop is impure. These are mental concoction. Religion is going on like that. Therefore… Therefore fighting: "I am Hindu," "I am Muslim," "I am Christian." Nobody knows religion. You see? They have given up religion, these rascals. There is no religion. The real religion is this, Kṛṣṇa consciousness, which teaches how to love God. That's all. That is religion. Any religion, it doesn't matter whether Hindu religion, Muslim religion, Christian religion, if you are developing love of God, then you are perfect in your religion. That is the test.

sa vai puṁsāṁ paro dharma
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

This is Bhāgavata religion. That is first-class religion. What is that? Yataḥ, by executing the religious principles, if you develop your love for the Supreme, who is beyond expression of your words and beyond the activities of your mind… Adhokṣaja. This very word is used, adhokṣaja: where your material senses cannot approach. And what kind of that love? Ahaitukī, without any cause. "O Lord, I love You, God, because You supply me so many nice things. You are order-supplier." No. Not that sort of love. Without any exchange. That is taught by Caitanya Mahāprabhu, that "Whatever You do…" Āśliṣya vā pada-ratāṁ pinaṣṭu mām [Cc. Antya 20.47]. "Either You trample me under Your feet or You embrace me… What You like. You make me brokenhearted by not seeing You-that doesn't matter. Still You are my worshipable Lord." That is love. "From God's side, He may do whatever He likes. I don't want anything in exchange." That is love. That sort of love Kṛṣṇa wants. Therefore He was so much fond of the gopīs. In the gopīs' love there was no question of business propaganda-"Give me this, then I love You." (chuckles) No. That is pure love. That is unalloyed love. Ahaituky apratihatā. Apratihatā means without being checked. No impediment. If you want to love God, there is nothing throughout the whole world which can check you. Simply you have to develop your eagerness: "Kṛṣṇa, I want You." That's all. Then there is no question of checking. In any condition you'll increase your love, increase your love. Ahaituky apra… And why this? Yayātmā suprasīdati. If you attain that state, then you will feel fully satisfied. Otherwise not. Otherwise not. If you can develop your love for God or Kṛṣṇa without being checked, without any cause, then you will feel fully satisfied. Otherwise not. It is for your interest. And… It is not for God's interest that He wants you. It is for your interest. If you do otherwise, you will never be happy. This is the only way. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

Therefore here it is stated, simply to become vegetarian is not the last word. There are many vegetarians. The monkey is vegetarian. He's naked and lives in a jungle. Just like there are so many so-called sages, that "I live naked. I live in the jungle. I have given up the society." So monkey is doing that. Huh? (laughter) Naked, vegetarian, no home. But the rascal has got at least two dozen wives. That is monkey. So it is called markaṭa-vairāgya. He has become a sannyāsī, vairāgī, and, but, so much thing, but privately he has got so many connections. That is called markaṭa-vairāgya, monkey's renunciation. Monkey has renounced, naked, but at heart there is sense gratification. So markaṭa-vairāgya is no good. So simply to become vegetarian is no good. You must develop love of Godhead. That is real thing.

Thank you very much. (end)

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Śrī Īśopaniṣad, Mantra 1

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Los Angeles, May 4, 1970

Gargamuni: "In the Bhagavad-gītā the Lord directly states that He accepts the vegetable foodstuffs from the hands of a pure devotee. Therefore a human being should not only become a strict vegetarian, but he should also become a devotee of the Lord and offer to the Lord all his food and only then partake of the prasādam, or mercy of God. Such a devotee can properly discharge the duty of human life. Those who do not do so are eating only sins and thus will be subjected to the different types of distress which are the result of the various sins."

Prabhupāda: Yes. This is stated in the Bhagavad-gītā, Fourth Chapter: yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Our, this conditioned life is so situated that in every step we are committing some sins. In every step, without knowing, ignorance, because we, we are born ignorant. Therefore Bhāgavata says, parābhavas tāvad abhodha-jātaḥ. Abodha-jātaḥ. Abodha-jāta means every living entity is born fools. Therefore there are so many educational institutions. If the man born… May be in very high family or in high nation, but he is a fool. Otherwise, what is the necessity of so many educational institution? It is a fact. So that foolishness, when it is come to light… That is stated in the Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. This foolishness will continue so long as he does not come to the platform of understanding self-realization. Otherwise, all these universities and institution for imparting knowledge, they are continuation of that same ignorance and foolishness. Unless one comes to the point of understanding, "What I am, what is God, what is this world, what is my relationship…?" Unless these questions come into one's heart, and there is no proper answer, he continues to be foolish like animal, and he is subjected to different species of life, transmigration from one body to another. This is ignorance.

So this is a very risky civilization. I may feel very comfortable that "I am a spiritual master," or you may think very comfortable, "I am born of a very rich nation, American," but this status of my life is temporary. I will have to change. I'll have to change. So if I do not change for the better, then my life is very risky. Suppose a healthy man, if he is in the society of contamination, is it not his life is very risky? He may be contaminated and infected by disease any moment. So this ignorance should be dissipated. Here it is said that such a devotee can properly discharge his duty of human life. Those who do not do so are eating only sins. Bhuñjate te tv aghaṁ pāpaṁ ye pacanty ātma-kāraṇāt [Bg. 3.13]. Anyone who is cooking for himself… The difference of cooking here in this temple and in ordinary house is that in ordinary house they're cooking sins. The cooking, it appears that the same, "These people are also cooking," but this cooking and that cooking is different. Here there is no sin, because it is being cooked for Kṛṣṇa. Yajñārthe. Yajñārthe karmaṇo 'nyatra. Beyond this field of activities, Kṛṣṇa consciousness, everything with the laws of nature. Generally, you are being implicated in sinful activities, generally. And those who are little more cautious, they avoid sinful activities, they are pious activities. But even there is pious activities, he is implicated. This I have explained several times, that if a man is pious, he has to take his birth in rich family, janmaiśvarya-śruta [SB 1.8.26], in very aristocratic family, rich family. He may become next life very learned scholar, very beautiful. These are the results of pious activities. But pious or impious, you have to enter into the womb of some mother. That tribulation is very severe. That we have forgotten. That we have forgotten. Either you take birth in a very rich family, aristocratic family, or you take birth in the animal womb, so the pangs of birth, death, disease and old age will continue.

So Kṛṣṇa consciousness movement means to make a solution of these four things: birth, death, old age, and disease. So if we act sinfully and if we eat sinfully, then this life of birth, death, old age, will continue. Otherwise, you can make a solution, and as it is stated in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. "After leaving this body," tyaktvā dehaṁ punar janma naiti, "he does not take birth again in this material world." Then where does he go? He's finished? Just like voidist? No. Mām eti: "He comes to Me." Mām eti. "He comes to Me." And what is the benefit of going there, to You?

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"To come back to Me, that is the highest perfection of life. He does not come to this miserable world." So we should be careful not to eat anything which is not offered to Kṛṣṇa, prasādam. That should be determination. We cannot purchase things from the market and eat. No. That is not possible. We cannot eat. We can simply eat such things which are offered to the Deity, Kṛṣṇa. That is yajña-śiṣṭāśinaḥ. Even if we have committed some sin, by eating this prasādam we counteract it. Mucyante sarva-kilbiṣaiḥ. Yajña-śiṣṭa. Aśiṣṭa means the remnants of foodstuff after offering yajña. If one eats, then mucyante sarva-kilbiṣaiḥ. Because our life is sinful, so we become, I mean to say, freed from the sinful activities. How it is? That is also stated in the Bhagavad-gītā. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "If you surrender unto Me, then I'll give you protection from all sinful reactions." So if you make it a vow that "I shall not eat anything which is not offered to Kṛṣṇa," that means it is a surrender. You surrender to Kṛṣṇa, that "My dear Lord, I shall not eat anything which is not offered to You." That's vow. That vow is surrender. And because there is surrender, you are protected from the sinful reaction.

All right. All right. Now you can… (end)

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Śrī Īśopaniṣad, Mantra 2-4

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Los Angeles, May 6, 1970

(devotees chant Invocation and first two mantras)

Prabhupāda: Again from the beginning. (devotees repeat) Again. (devotees repeat) This is very important verse. Evaṁ tvayi nānyathe…, nānyathā ato asti na karma lipyate nare. If you know it that everything belongs to Kṛṣṇa, in this way if you live for hundreds of years and do your duties, there will be no reaction. The very thing is confirmed in the Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Except working for Kṛṣṇa, any work will bind you, good or bad. If you do good work, you'll have to enjoy, so-called enjoyment. And if you do bad work, then you have to suffer. But if you work for Kṛṣṇa, there is no such reaction. Na karma lipyate nare All right. Then next verse. (devotees repeat word for word)

asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ

(repeats) Now you try it. (devotees chant) Yes. Again.

Devotees: Asuryā nāma te loka…

Prabhupāda: The first word is asuryā. This y-ā. Asuryā.

Devotees:

asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ

Prabhupāda: "The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance." (Prabhupāda leads devotees in śloka) Now repeat again. Thank you. Again from the beginning. (devotees chant Invocation and verses 1-3) Thank you. [break] Again.

Devotees:

anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat

tasminn apo mātariśvā dadhāti

Prabhupāda: "The Personality of Godhead, although fixed in His abode, is more swift than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He has control over those who supply the air, rain. He surpasses all in excellence." This is also confirmed in Brahma-saṁhitā: goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Kṛṣṇa, although He is always in Goloka Vṛndāvana, He has nothing to do. He is simply enjoying in the company of His associates, the gopīs and the cowherds boy, His mother, His father. Free, completely free. And those who are associates, they are still more free. Because when the associates are in danger, Kṛṣṇa has got some anxiety how to save them, but the associates, they have no anxiety. "Oh, there is Kṛṣṇa." Just see. (chuckles) The associates, they have no anxiety. Any, anything happening, you will read in the Kṛṣṇa book-so many dangers. The boys, along with Kṛṣṇa, they used to go every day with their calves and cows and play in the forest on the bank of the Yamunā, and Kaṁsa will send some demon to destroy them. So you have seen, you will see also pictures. So they'll enjoy simply because they are so much confident. That is spiritual life. Avaśya rakṣibe kṛṣṇa viśvāsa pālana. This strong faith, that "Any dangerous condition, Kṛṣṇa will save me," this is surrender.

There are six phases of surrender. The first thing is that we should accept which is favorable for devotional service; we shall reject anything which is unfavorable to devotional service. And the next is that to introduce oneself with the associates of the Lord. Just like Kṛṣṇa has got so many associates, you can… That will, of course… Not artificially. When you are advanced you'll understand what is your relationship with Kṛṣṇa. Then if you introduce yourself with that association, then the next stage is confidence that "Kṛṣṇa will give me protection." Actually, He is giving protection to everyone. That is a fact. But in māyā we think that we are protecting ourself, we are feeding ourself. No. That's not the fact.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

To the devotees, Kṛṣṇa takes charge Himself, and to the ordinary living entities, the charge is taken by māyā. Māyā is also Kṛṣṇa's agent. Just like good citizens, they are taken care of by the government directly, and the criminals, they are taken care of by the government through the prison department, through the criminal department. They are also taken care of. In the prison house the government takes care that the prisoners not in uncomfortable-they get sufficient food; if they're diseased they give hospital treatment-every care is there, but under punishment. Similarly, we in this material world, there is care certainly, but in, in a punishment way. If you do this, then slap. If you do this, then kick. If you do this, then this… This is going on. This is called threefold miseries. But under the spell of māyā we are thinking that this kicking of māyā, this slapping of māyā, this thrashing of māyā is very nice. You see? This is called māyā. And as soon as you get into Kṛṣṇa consciousness, then Kṛṣṇa takes care of you. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. Kṛṣṇa, as soon as you surrender, Kṛṣṇa's immediate word is, "I take care of you. I save you from all, from all sinful reaction." There are heaps of sinful reaction in our life, for so many life after life in this material world. And as soon as you surrender to Kṛṣṇa, immediately Kṛṣṇa takes care of you and He manages how to adjust all the sinful reactions. Ahaṁ tvāṁ sarva-pāpebhyo mā śucaḥ. Kṛṣṇa says, "Don't hesitate." If you think that "Oh, I have committed so many sinful activities. How Kṛṣṇa will save me?" No. Kṛṣṇa is all-powerful. He can save you. Your business is to surrender unto Him, and without any reservation dedicate your life for His service, and thus you'll become saved.

Now kindly chant Hare Kṛṣṇa. Chant. (kīrtana) (end)

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Śrī-Īśopaniṣad, Mantra 3

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Los Angeles, May 5, 1970

Prabhupāda: Kṛṣṇa is lion to the demons, and He's a lamb to the devotees. (laughter) Hare Kṛṣṇa. Jaya. So the atheist, they say that "We have not seen Kṛṣṇa." Yes. You'll see Kṛṣṇa as lion when He'll ultimately come and capture you, "Ow!" (laughter) That is death. Atheist will see Kṛṣṇa as death, and theist, devotee, will see Kṛṣṇa as lover. Hare Kṛṣṇa. Nama om bhagavate vāsudevāya. (aside:) You sit down properly, back side. Yes. (chants Īśopaniṣad 1-10 with devotees) Anyone can explain the third verse? Kurvann eveha karmāṇi jijīviṣec chataṁ samāḥ. Who will explain, please stand up. Nobody? (laughs) How is that? Huh? Yes?

Devotee (1): (explaining text 2) This explains that the human form of life is meant for realizing our spiritual nature.

Prabhupāda: No, I wanted that śloka, kurvann eva. That is 2, yes. That's all right. So anyone will explain this,

kurvann eveha karmāṇi
jijīviṣec chataṁ samāḥ
evaṁ tvayi nānyatheto 'sti
na karma lipyate nare

So you should try to read the explanation, these word meanings. So kurvann eveha karmāṇi jijīviṣec chataṁ samāḥ. Samāḥ means years. You can live hundreds of years if you understand the philosophy of life. Otherwise, what is the use of living? The trees are also living for five hundred years, for thousands years. There is one tree in San Francisco… What is that wood?

Devotee (1): Redwood.

Prabhupāda: Redwood. No. There is some wood, I forget. Crossing bridge. Anyway, they told me that this tree is standing for seven thousand years. So the trees are also living, and you are also living. You are trying to live. Whenever there is question of death, you resist. That means you do not want to die. That is natural sequence. So here it is said that why should you live? Narottama dāsa Ṭhākura says, ke lāgi āche, āchi…: "Why I am living? I could not achieve love of Godhead. Then what is the use of my living?" He's lamenting. Narottama dāsa kena na lāgilā māriyā. Kena vā ahcaya prāṇa kichuka lāgiyā (?). He said, "Why I am living? What is the purpose of my living? What is the ultimate happiness?" (end)

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Śrī Īśopaniṣad, Mantra 5

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Los Angeles, May 7, 1970

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Where is Hayagrīva prabhu? Oh, that's all right. So you have to construct a temple there like this.

Hayagrīva: By August, Prabhupāda.

Prabhupāda: Eh?

Hayagrīva: By August, Prabhupāda.

Prabhupāda: Thank you. So you like this? This chandelier? Śrī gurave prāṇa sadece goura sampad setuce (?). This is, this is a song by Bhaktivinoda Ṭhākura. He says that one who has dedicated his life for Lord Caitanya, he sees everything belongs to Lord Caitanya. Hare Kṛṣṇa. Now mantra. (devotees chant Īśopaniṣad, Mantra 5) Thank you. "The Supreme Lord walks and does not walk. He is far away, but he is very near as well. He is within everything and again He is outside of everything." This is the process of understanding Kṛṣṇa consciousness. He walks and does not walk. Just like crude example I give you, that the sun and, at noontime, it is on your head and somebody walking eastern side or western side, he also sees the sun is also walking with him. Long ago, about forty years ago, when I was householder, my second son, he was four years old. He was walking with me, and he said, "Oh, father, why the moon is coming with us?" This is very intelligent. Yes. So similarly, if a material object can walk so swift… You have seen. You are going on aeroplane or train, you'll see the moon or sun is going with you. So how it is not possible that Kṛṣṇa cannot walk? Although He's situated… But you ask your friend, "Where is the sun? Where is the moon?" He'll say, "Oh, it is on my head." Similarly, goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Kṛṣṇa, although He is in Vṛndāvana, Goloka Vṛndāvana, enjoying pastimes with the associates, He is everywhere, according to the position, shape, form, activities. Everywhere. Therefore it is said here that Supreme Lord walks and does not walk. He does not go from His abode. He is fully enjoying. But at the same time, everywhere He is. Everywhere walking. Just like we offer foodstuff. So do not think that Kṛṣṇa is not accepting. Kṛṣṇa is accepting, because He can spread His hand immediately if you offer something with devotion. Tayā bhakty-upahṛtam aśnāmi. Kṛṣṇa says, "Anyone offering Me, offering Me something with faith and love, I eat." People may ask, "Oh, Kṛṣṇa is far away, in Goloka Vṛndāvana. How He eats? How He takes?" Oh, that is God. Yes, He eats. Yes, He takes. He walks; He does not walk. Immediately comes. But you must have the qualification to call Him. If you are actually a devotee, immediately Kṛṣṇa is present. Just like Hiraṇyakaśipu challenged devotee Prahlāda, "Where is your God? Do you think…?" The Prahlāda was looking to the column. "Oh, do you think your God is here? All right." He immediately broke. "Ahh!" Kṛṣṇa came. That is Kṛṣṇa.

So this is explained here. This is Vedic mantra. This is the proof, Veda mantra. Why we are attached to Veda mantra? Veda mantra is the proof of everything. Whatever is said in the Vedas, that is fact. Unless you take some axiomatic truth in that way, you cannot make progress. Just like in geometry there are so many axiomatic truths, we have to accept it. "A point has no length, no breadth." "Things equal to the same thing are equal to one another." These are axiomatic truths. Similarly the Vedas, they are truth. We have to accept. Just like I've given example in my book: The conchshell is the bone of an animal. So Vedic injunction is if you touch the bone of an animal, immediately you become impure and you have to take your bath. But here is a bone which is used in the Deity room. But you cannot argue, "Oh, you said that bone is impure. As soon as you touch it, you become impure. And you are putting into the Deity room?" No argument. You have to accept it. This is Veda. You cannot argue. Similarly, spiritual master's order, you have to accept. There is no argument. In this way you can make progress. Sādhu śāstra guru vākya tinete kariyā aikya. If we argue… Na tāṁs tarkeṇa yojayet. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Things which are inconceivable by you, you cannot argue. Then it will be a failure. You have to accept that axiomatic truth. It is not dogmatic. It is not dogmatic in this sense, because our predecessor ācāryas, they accepted. What you are that you are arguing? So that is the proof. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā. If you argue, there is no conclusion. The argument will go on. You put some argument; I put some argument. That is not the process. Śrutayo vibhinnā. Scriptures, in different countries, different circumstances, different scriptures, they're also different. Then tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsau munir yasya mataṁ na bhinnam. And so far philosophical speculation is concerned, one philosopher is putting some theory, another philosopher putting some theory-there is contradiction. And unless you defy another philosopher, you cannot be a famous philosopher. That is the way of philosophical…

Then where, how to get real information? That is stated, that dharmasya tattvaṁ nihitaṁ guhāyām. The secret of religious process is lying in the cave or within the heart. So how to realize it? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow great personalities. Therefore we are trying to follow Lord Kṛṣṇa or Lord Caitanya. That is perfection. You have to take evidences from the Vedas. You have to follow the instruction. The success is sure. That's all.

Thank you very much. Chant Hare Kṛṣṇa. (end)

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Śrī Īśopaniṣad, Mantra 6

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Los Angeles, May 8, 1970

Prabhupāda: "A person who sees everything in relation to the Supreme Lord and sees all entities as His parts and parcels and who sees the Supreme Lord within everything never hates anything, nor any being." This is the stage of mahā-bhāgavata. In devotional service there are three stages. In the beginning it is called neophyte stage, beginners. The beginners are concentrated in the Deity worship. That is very important thing, to purify.

arcāyām eva haraye

(pūjāṁ) yas tu śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

Prākṛtaḥ means, from material platform, one is coming to the spiritual platform at that stage one is taught or trained to worship the Deity with great faith and devotion under regulative principle. But in the neophyte stage, na tad-bhakteṣu cānyeṣu, he, the neophyte devotee, cannot understand who is highly elevated or devotee or what is his interest with other people. He cannot discriminate. Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ. That neophyte devotee is almost material. Then next stage is to make friendship, to love God, and to make friendship with devotees, and to be merciful to the innocent and to reject the atheist. Four classes of men. You have to offer all your love for Kṛṣṇa and you have to make friendship with the devotees of Kṛṣṇa. And those who are innocent, just preach this Hare Kṛṣṇa mantra and try to attract them to Kṛṣṇa. And another class, atheists, don't go there. Don't try there. Hopeless. Not hopeless. For a person who is not very much elevated, for him it is hopeless.

But when one is on the higher stage of devotional service, that system is explained here:

yas tu sarvāṇi bhūtāny
ātmany evānupaśyati
sarva bhūteṣu cātmānaṁ
tato na vijugupsate

He has no discrimination who is devotee, who is nondevotee, who is atheist or theist, or who is… In this way, he sees everyone, the part and parcel of the Supreme Lord. And everyone is engaged… One who is suffering, he's also engaged, because… Just like the prisoner. The prisoner, he's also serving the government-by force. Therefore one who is elevated, even those who are in abominable stage of life, the mahā-bhāgavata sees, "Oh, he's also obeying." Actually, it is obeying. The prisoners, they are obeying the government, although by force; but they're obeying. Similarly, those who are materialists, they are also obeying. Caitanya Mahāprabhu's, this philosophy, that jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. A living entity's eternally servant of Kṛṣṇa, either he admits or not admits. That doesn't matter. He's a servant. Just like any citizen is law abider or subservient to the state. He may say that "I don't care for the state," but by the police, by the military, he'll be forced to accept. So one is being forced to accept Kṛṣṇa as the master, and the other is voluntarily offering service. That is the difference. But nobody's free from the service of Kṛṣṇa. That is not possible. Therefore Caitanya Mahāprabhu's philosophy that eternal servant. Either you accept or not accept, you are servant. You are never equal or greater than God.

So this Kṛṣṇa consciousness movement is for that purpose, that people should be taught that "You are eternal servant of God. Don't falsely claim that you are God. You don't care for God. You have to care." Just like this Hiraṇyakaśipu. He didn't care for God, but God came and, at the time of his last moment. You see? Similarly, God is visible to atheist as death and to the theist as lover. That is the difference. Everyone sees God. Nobody can say, "I do not see God." Everyone sees God. But one sees as death, and one sees as lover. That is the difference.

Chant Hare Kṛṣṇa. (end)

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Śrī Īśopaniṣad, Mantra 7

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Los Angeles, May 9, 1970
Prabhupāda:

yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ
[Īśo 7]

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What is there as illusion or anxiety for him?" This realization is Kṛṣṇa consciousness. There are different kinds of realization, but ekatvam, a qualitatively oneness, is always there. The brahmavādi, impersonalist, they think that we are cent percent one with the Lord or the Supreme Absolute Truth, but that is not a fact. If one is cent percent one with the Supreme Lord, then how he has come under the control of māyā? This question, they cannot answer.

So real identity is in the Vedic literature we find that just like the fire, big fire, and the sparks of the fire, they are of the same quality, but the small spark, when he goes out of the fire and falls elsewhere, then, at that time, its fiery quality becomes covered. So this covering becomes manifest according to different qualities. Just like the fire. If a fire spark, if it drops on the water, then it is, it assumes completely extinguished. Similarly, the living entity, although qualitatively the fire, with God, when it contacts the modes of ignorance, his spiritual quality becomes almost extinct. When he is on the land, not on the water, then there is something, heat. Similarly, when the living entity is in the rajo-guṇa, the quality of passion, there is some hope. And when the living entity is in goodness… Just like the same spark, if it drops on the grass, dry grass, then the same spark of fire ignites another fire, another blazing fire. Similarly, if one is in goodness, then he can create a spiritual association. Just like the same example, that the small spark of fire, if it falls in favorable circumstances, or in dry grass, then it can ignite fire.

So one has to come, therefore, to the platform of goodness in this material world. If one does not come to the platform of goodness… The platform of goodness is the brahminical qualification. That we are preaching. Our Kṛṣṇa consciousness movement is to bring some men on the platform of goodness. The world requires it now. The world is need of some brāhmaṇas, qualified brāhmaṇas. Not that… You are being trained up to become qualified brāhmaṇas. So be always careful that you may not contact the quality of passion and ignorance. Passion and ignorance will induce you… Kāma lobha, lust and greediness. That is the sign of passion and ignorance. And when you are in goodness, then you can see things as they are. Then you can see yourself, that you are not matter; you are spirit soul. And if you make further advance, then you understand that "I am eternal part and parcel of the Supreme Lord, the fiery spark." So that ekatvam anupaśyataḥ, in this verse, ekatvam, that qualitatively one, not quantitatively. You are one with God qualitatively. You cannot be equal with God quantitatively. That ekatvam.

Thank you. Go on. Chant Hare Kṛṣṇa. (end)

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Śrī Īśopaniṣad, Mantra 7

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Los Angeles, May 10, 1970

Prabhupāda: Now this verse, verse number 7,

yasmin sarvāṇi bhūtāni
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ
[Īśo 7]

This is the perfection of Kṛṣṇa consciousness. Ekatvam anupaśyataḥ. A Kṛṣṇa conscious person sees oneness; all living entities, they see one. Just like fire and the sparks, although there are different types of illuminating properties, the whole thing is seen as one. Similarly, these diversities in unity. Diversities means the expansion of different energies of Kṛṣṇa. That is diversity. Otherwise, the one: Kṛṣṇa, only Kṛṣṇa. Parasya brahmaṇaḥ śaktiḥ tathaiva akhilaṁ jagat. The whole universe, parasya brahmaṇaḥ śakti… Parasya, the Supreme Brahman, Parameśvara, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], His energy.

The example is just like fire. Fire has got many energies, especially heat and light. Wherever there is fire, there is heat and there is light. Now this heat is not different from the fire, and the light is not different from the fire, but still heat and light is not fire. The… From the fire, there is heat. So if you are heated, if you are getting warmth from the fire, fireplace, that does not mean you are sitting on the fire. But at the same time, that warmth of the fire, the heat of the fire, is not different from the fire. In this way you have to understand the whole universe. Nothing is different from Kṛṣṇa, but still, Kṛṣṇa is not everywhere. This philosophy… Therefore this very word is used here, vijānataḥ. Vijānataḥ means one who knows, knower of things, how they are manifested. When one understands that things are manifested in this system exactly like the fire, heat and light… Fire is the original cause of heat and light. Similarly, whatever we see within this universe, within material world and spiritual world, the spiritual world is expansion of Kṛṣṇa's internal energy, and this material world is Kṛṣṇa's expansion of external energy, and we living entities, we are expansion of marginal energy. So three energies. He has got multi-energies. All the multi-energies grouped in three headings: antaraṅga-zakti, bahiraṅga-śakti, taṭastha-śakti. Antaraṅga-śakti means internal energy, bahiraṅga śakti means external energy, and taṭastha-śakti means these living entities. We are śakti; we are energy. We are not the energetic. The Māyāvādī philosopher says that because the energies are not outside Brahman, therefore they're all the same. This is monism. Our Vaiṣṇava philosophy is that energy (is) simultaneously one and different. When you perceive heat, we understand, "Oh, there is fire." But that does not mean that because I am getting some heat, I am on the fire. Try to understand this philosophy. Therefore here it is said vijānataḥ.

So their ekatvam, Māyāvāda philosophy's ekatvam, oneness, and our ekatvam of oneness-a little different. They say that the energy's false; the Brahman is real. Brahmā satyaṁ jagan mithyā. We say that because Brahman is truth, therefore His energy's also truth. That is the difference between Vaiṣṇava philosophy and Māyāvāda philosophy. We cannot say that energy is false. Energy is temporary; this external energy is temporary, not false. Although… Suppose we have got some trouble. There are so many kinds of troubles pertaining to the body, mind, external affairs. But that trouble comes and goes. But when the trouble is there, it is true. We feel the consequence. We cannot say it is false. The Māyāvādī philosophers say that it is false. But when he's troubled, why he's so much disturbed? So that is not false. Therefore this very word is used: vijānataḥ, "one who knows." Perfect knowledge must be there, vijānataḥ. When one is actual knower of the things, tatra ko mohaḥ, then there is no illusion. Illusion is for him who does not know things. But one who knows, there is no illusion. Tatra ko mohaḥ kaḥ śoka. No lamentation. When you are perfectly in conviction that there is nothing except Kṛṣṇa, and Kṛṣṇa's energy, the same, then there is no moha-moha means illusion-and śoka.

Moha and śoka, this is also explained in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. We were very much anxious to get things which you haven't got. That is kāṅkṣati, hankering after. And when things are lost, we lament. But if we know that Kṛṣṇa is the central point, so anything received, gained, profited, that is Kṛṣṇa's desire. Kṛṣṇa has given; accept it. And if it is taken away by Kṛṣṇa, then what is the lamentation? Kṛṣṇa liked to take it away from me. Oh, why should I lament? Because ekatvam, the supreme one, He's the cause of all causes. He's taking; He's also giving. So when you have got something, engage it in Kṛṣṇa's service. And we have no, nothing to offer Kṛṣṇa, then whatever you get, patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26], Kṛṣṇa is satisfied in every way. This is the meaning of vijānataḥ. One must be in the full knowledge. Then there will be no more lamentation and no more hankering. That is the stage of spiritual platform.

brahma-bhūtaḥ prasannātmā
na śocati ne kāṅkṣati
samaḥ sarveṣu bhūteṣu…
[Bg. 18.54]

Then you can see everyone on the same platform, that everyone is a spiritual spark. Na vijugupsate. Then you do not say, "Oh, he's lower; he's higher. He's intelligent; he is fool." That is also confirmed in the Bhagavad-gītā: paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍitāḥ means learned. He's vijānataḥ, one who knows. So in the Vedic literature you won't find something different in Bhagavad-gītā and some things different in Īśopaniṣad or something is different in the Vedas. No. They are the same things explained in different languages in different scriptures. But one has to know the art, how to understand them.

Thank you very much. (end)

700511IP.LA

Śrī Īśopaniṣad, Mantra 8

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Los Angeles, May 11, 1970

(Prabhupāda and devotees chant Invocation and verses 1-7)

Prabhupāda: Again, from the beginning. (devotees repeat) Thank you very much. [break]

Apāpa-viddham [Īśo 8]. This is most important part of this verse. No sin can pollute Kṛṣṇa. There is nothing sinful for Kṛṣṇa. How it is? The example is given generally, just like the sun. There is no contamination for the sun. There is no possibility of the sun being contaminated, or the sun being dark. This is a material thing. So how Kṛṣṇa, the Supreme Lord, He can be contaminated by any kind of sinful action? God is good. There cannot be any sinful action. Sometimes less intelligent class of men, they criticize Kṛṣṇa, "Why Kṛṣṇa did it?" Yes, Kṛṣṇa is God. He can do anything, whatever He likes. Your laws cannot restrict Kṛṣṇa. You may… For you there may be so many restrictive laws, but for Kṛṣṇa there is no restrictive law. He can surpass all restrictive regulations. This question was put to Parīkṣit Mahārāja after rasa-līlā that "Kṛṣṇa came to establish the principles of moral and religious life. How He enjoyed the company of so many young girls who were not…? They were wives of other persons. So how it is so?" So the answer was given that Kṛṣṇa cannot be contaminated. Rather, anything comes to Kṛṣṇa, even with contaminated mind, becomes purified. The same example: the sun cannot be contaminated, but anything contaminated, if you put into the sunshine, it becomes purified. So you approach Kṛṣṇa with any desire… Akāmaḥ sarva-kāmo vā [SB 2.3.10]. The gopīs… Of course, that is not this material thing. Still, as young girls, they were captivated by the beauty of Kṛṣṇa. So they approached Kṛṣṇa with a view to accept Him as parmour. But actually, they became purified.

So some way or other, if we can develop our Kṛṣṇa consciousness, then immediately we become purified. That is the process. Kṛṣṇa gives chance to everyone. Just like Kaṁsa. Kaṁsa was thinking of Kṛṣṇa. He was also Kṛṣṇa conscious, always thinking of Kṛṣṇa, "Oh, how shall I find out Kṛṣṇa? I shall kill Him." That was his business. That is the asuric mentality. Āsuriṁ bhāvam āśritāḥ. But he also became purified. He got salvation. The same example again: somehow or other, if you come to the sunlight, you become purified and you get warmth. Not that sun becomes contaminated by you. No. That is not possible. Sun is so powerful that even you are contaminated… You cannot contaminate the sun. Tejīyasāṁ na doṣāya [SB 10.33.29]. When one is very powerful, there is no contamination. Therefore here it is said, apāpa-viddhaṁ śuddham. Always purified, Kṛṣṇa. This is also explained in the Bhagavad-gītā when Arjuna accepted Kṛṣṇa, paraṁ dhāma pavitraṁ paramaṁ bhavān: "You are the supreme pure." Pavitraṁ paramam.

So same thing is here. The Vedic literature is not contradictory. Whatever you find in Brahma-saṁhitā, the same thing you'll find in Īśopaniṣad, the same thing you'll find Bhagavad-gītā, same thing you'll find in other Vedic literature. It is our misunderstanding that we, sometimes we cannot understand. Otherwise, it is always the same truth spoken everywhere.

Thank you. Hare Kṛṣṇa. Chant. (kīrtana) (end)

700512IP.LA

Śrī Īśopaniṣad, Mantra 8

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Los Angeles, May 12, 1970

Prabhupāda: (chants verse, etc)

sa paryagāc chukram akāyam avraṇam
asnāviraṁ śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ
[Īśo 8]

So this verse, you'll read what is important. "Such person must know in fact the greatest of all, who is unembodied, omniscient…" That is the distinction between God and ourself. We are embodied. This body is different from me; therefore when I leave this body, this body becomes "Dust thou art, dust thou…" That thou means this body. I am not dust. I am spirit soul. So Kṛṣṇa is not embodied. He has no difference between His body and His soul. His soul and body, the same. He does not change His body, because He hasn't got material body. And because He does not change body, He remembers everything. We change body; therefore we do not remember what had happened in our last birth. We have forgotten who was… Just like even in sleep, when we forget our body, we forget our all, I mean to say, environments. While sleeping or dreaming, you are in a dreamland. You don't remember even that you have got this body. Every day, every night, this is being experienced. Because this body, I'm not body. The body becomes tired. It sleeps or it is inactive. But as I am, I work, I dream, I go somewhere, I fly, or I go, I create another kingdom, another body, another environment. This we experience every day, every night. It is not difficult to understand. Similarly, in every life, we create a different environment. In this life I may think I am Indian. You may think you are American. Or next life, a different position. Next life, I may not be American, or I may not be Indian. And if I, even I, I become American, I may not be a man. I may be a cow or bull. Then I am sent to the slaughterhouse. You see? This is going on. This is the problem. Always changing bodies. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. It is serious position. We should very…, take this life very seriously, that "I'm changing my body life after life. I have no fixed position. I do not know where I am put within these 8,400,000 species of life. So I must make a solution." And that solution is… Kṛṣṇa says, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Mām upetya kaunteya duḥkhālayam aśāśvatam, nāpnuvanti mahātmānaḥ: [Bg. 8.15] "If anyone, some way or other, by developing Kṛṣṇa consciousness, he comes to Me, he hasn't got any more to go back and accept a material body." He gets the same body as Kṛṣṇa, sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

So we should very seriously execute this Kṛṣṇa consciousness. Without any deviation, very seriously. We should not be neglectful, that this is fashion or something imposed. No. This is the most important function. Human life is meant simply for developing

Kṛṣṇa consciousness. He has no other business. But unfortunately we have created so many engagements so that we forget Kṛṣṇa consciousness. This is called māyā. This is called māyā. We are forgetting our real business. We are engaged in different, so many businesses. Misleaders. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. The rascal, blind leaders are leading to hell. Te 'pīśa tantryām uru-dāmni-baddhāḥ. All of them are tied up by the stringent rules and regulations of the material nature. And they have become leader. They do not like any authority. This is called māyā. This is called māyā. They are being misled; still they are following that. This is called māyā.

So try, some way or other, you have come in contact with Kṛṣṇa. So catch Him very tightly. Mām eva ye prapadyante māyām etāṁ taranti te. If you catch very tightly Kṛṣṇa's lotus feet, then māyā will not be able to do any harm.

Thank you very much. Chant Hare Kṛṣṇa. (end)

700513IP.LA

Śrī Īśopaniṣad, Mantra 9

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Los Angeles, May 13, 1970

Prabhupāda: (chanting with devotees:)

andhaṁ tamaḥ praviśantiye
ye 'vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyāṁ ratāḥ
[Īśo 9]

"Those who are engaged in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the so-called culture of knowledge."

So there are two kinds of education: material education and spiritual education, brahma-vidyā and jaḍa-vidyā. Jaḍa-vidyā means material education. Jaḍa. Jaḍa means "which cannot move," matter. And spiritual education… Spirit can move. Our body is combination of spirit and matter. So long the spirit is there, this body is moving. Just like coat-pant is moving so long a man wears it. It appears that the coat is moving, the pant is moving, but actually the living entity is moving, and the covering, the dress, appears to be moving. Similarly, this body is moving because the spirit soul is moving. This is only… Just like a vehicle. A motorcar is moving; that means the driver is moving. So foolish people will think that the motorcar is moving. Motorcar does not move. In spite of all mechanical arrangement, it cannot move. That is the wrong way of education. People who are thinking that this material nature is working, moving and manifesting so many wonderful things… Just like in the seaside we see the waves are moving. But the waves are not moving; the air moving it. But air is not moving. In this way, you go back, back, back, what is the ultimate cause, then you'll find Kṛṣṇa is the cause of all causes. That is called philosophy, to search out the ultimate cause.

So here it is said, andhaṁ tamaḥ praviśanti ye avidyām upāsate. Avidyā means those who are captivated by the external movements, they are, they are worshiping avidyā, nescience, which will not help him. The modern civilization is engaged… There are big, big institutions for technology, how a motorcar can move, how aeroplane can move. So many machinery they're manufacturing. But they are… There is no educational institution how the mover, the spirit soul, is moving. That is… That is called avidyā, nescience. The actual mover is not being studied, but the external movement is being studied. Big, big institution, universities, there are. As I told you the other day, when I lectured in the Massachusetts Technological College, so I inquired that "Where is that technology to study the mover?" But they have no such arrangement. They could not answer satisfactorily. So that is avidyā. So here, in the Īśopaniṣad, it is said, andhaṁ tamaḥ praviśanti ye avidyām upāsate. Those who are engaged only in material advancement of education, the result will be that they will go to the darkest region of existence, andhaṁ tamaḥ. It is very dangerous position that at the present moment there is no arrangement in any state, all over the world, about spiritual education. It is pushing the human society to the darkest region of existence. Actually, it is happening so. In… In your country, your rich country, you have got nice educational system, so many universities, but what class of men you are producing? The students are coming to become hippies. Why?

So leaders should think over it, that "What we are producing, in spite of so many educational institutions?" That is hinted here, that because you are worshiping avidyā… That is not knowledge. Bhaktivinoda Ṭhākura has sung very nicely: jaḍa-vidyā saba māyāra vaibhava. Jaḍa-vidyā. Jaḍa-vidyā means this material education. He says they are expansion of this māyā. Jaḍa vidyā. Jaḍa vidyā sa māyāra vaibhava, tomāra bhajane bādhā. The more we shall advance in this material education, the more we will be hampered to understand what is God. And at last we shall declare, "God is dead. I am God. You are God," this, all this nonsense. That is hinted here: andhaṁ tamaḥ. Andham means darkness. There are two kinds of darkness. If you remain in ignorance, that is also darkness, and if you remain actually in darkness, where there is no sunlight, there is no electric light, that is also darkness. So avidyām upāsate. Another, tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ. So these materialists, they are certainly being pushed in the darkness, but there is another class, who are so-called philosopher, mental speculators, religionists, yogis. They are going still more in the darkness, because they are defying Kṛṣṇa. They are posed as if culturing spiritual knowledge, but because they have no information of Kṛṣṇa, or God, their advancement of education is also more dangerous. More dangerous. Because they are misleading people. The yoga system, the so-called yoga, not the real yoga system… The so-called yoga system, they are preaching, misleading people that "You meditate and you'll understand that you are God." By meditation, one becomes God. (chuckles) You see. So Kṛṣṇa never meditated. Neither He had any chance of meditation, because from the very beginning of His appearance, Kaṁsa was prepared to kill Him. Then He was transferred by His father to the house of Nanda-Yaśodā. There also, when He was sleeping, a baby, three-months-old baby, the Pūtanā demon attacked. So Kṛṣṇa had no chance to meditate to become God. He is God from the very beginning. That is God. God is God and dog is dog. That is the law of identity.

So these are all nonsense, that "You become still, you become silent, and you become God." Oh, how I can become silent? Is there any possibility of becoming silent? No. There is no such possibility. "You become desireless." So how I can become desireless? These are all bluffs. We cannot be desireless. We cannot be silent. But our desires, our activities, have to be purified. That is real knowledge. That is real knowledge. We shall desire only to serve Kṛṣṇa. That is purification of desire. Not that desireless. That is not possible. How I can be desireless? How I can be silent? That is also not possible. For a second, I cannot be silent. So then our activities should be engaged, dovetailed, in Kṛṣṇa's service. This is real knowledge, that "I, as living entity, I have all these things, activities, desires, loving propensity. Everything is there. But that is being misguided." We do not know where to place all these things. That is avidyā. So this Īśopaniṣad teaches us that we should be very careful. We should not be very much advanced... We may be advanced. That doesn't matter. We don't say that you don't advance in material education. You advance, but, at the same time, you become Kṛṣṇa conscious. That is our propaganda. We don't say that you don't, you do not manufacture motorcar or you do not manufacture these so many machines. We don't say. But we say, "All right, you have manufactured this machine. Employ it in Kṛṣṇa's service." That is our proposal. We don't say stop it. We don't say that you have, don't have any sex life. But we say, "Yes, you have sex life-for Kṛṣṇa. You produce Kṛṣṇa conscious children. Hundred times you have sex life." But don't create cats and dogs. That is our proposal.

So education, education required, but if education is wrongly diverted, it is very, very dangerous. That is the purport of this verse.

andhaṁ tamaḥ praviśanti
ye vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyāṁ ratāḥ

So-called education has no value.

Thank you very much. Hare Kṛṣṇa. (end)

700514IP.LA

Śrī Īśopaniṣad, Mantra 9-10

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Los Angeles, May 14, 1970

Prabhupāda: (chuckles) Hare Kṛṣṇa. Chant. Oṁ pūrṇam adaḥ. (chants with devotees) Loudly. (chants Mantras 1-10) "The wise have explained to us that one result is derived from the culture of knowledge, and it is said that a different result is obtained from the culture of nescience."

So yesterday we have explained to some extent what is the culture of nescience and what is the culture of knowledge. Culture of knowledge means spiritual knowledge. That is real knowledge. And advancement of knowledge for comforts or to protect this material body, that is the culture of nescience. Because however you may try to protect this body, its natural course will take place. What is that? Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You cannot relieve this body from repeated birth and death, and while manifested, disease and old age. So people are very much busy for culturing knowledge of this body, although they are seeing every moment that this body is decaying. The death of the body was registered when it was born. That's a fact. So you cannot stop the natural course of this body. You must meet the process of the body, namely, birth, death, old age, and disease.

So Bhāgavata says, therefore, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body is made of three primary elements: mucus, bile, and air. That is the Vedic version and Āyurvedic treatment. This body is a bag of mucus, bile, and air. In old age the air circulation becomes disturbed; therefore old man becomes rheumatic, so many bodily ailments. So Bhāgavata says, "One who has accepted this combination of bile, mucus, and air as self, he is an ass." Yes. Actually, this is the fact. If we accept this combination of bile, mucus, and air as myself... So intelligent person, a very great philosopher, very great scientist, does it mean that he's a combination of bile, mucus and air? No. This is the mistake. He's different from this bile or mucus or air. He's soul. And according to his karma, he's exhibiting, manifesting his talent. So they do not understand this karma, the law of karma. Why we find so many different personalities? If it is a combination of bile, mucus, and air, why they are not similar? So they do not cultivate this knowledge. Why there are dissimilarities? One man is born millionaires; another man is born, he cannot even have full meals twice a day, although he's struggling very hard. Why this discrimination? Why one is put into such favorable condition? Why the other is not? So there is law of karma, the individuality.

So this is knowledge. Therefore the Īśopaniṣad says that anyad evāhur vidyayā anyad āhur avidyayā. Those who are in ignorance, they are cultivating a different type of advancement of knowledge, and those who are actually in knowledge, they are cultivating in a different way. Ordinary people, they do not like our activities, Kṛṣṇa consciousness. They are surprised. Gargamuni was telling me yesterday evening that people ask, "Where do you get so much money? You are purchasing so many cars and big church property and maintaining fifty, sixty men daily and enjoying. What is this?" (laughter) So they are surprised. And we are surprised why these rascals are working so hard simply for filling the belly. So Bhagavad-gītā says, yā niśā sarva-bhūtānāṁ tasyāṁ jāgrati saṁyamī. We are seeing that these people are sleeping, and they are seeing we are wasting our time. This is opposite view. Why? Because their line of action is different, our line of action are different. Now, it is to be decided by an intelligent man whose actions are actually right.

These things are very nicely discussed in Vedic literature. There is another... Just like this is Īśopaniṣad. Similarly, there is another Upaniṣad, Garga Upaniṣad. So that is the talk between husband and wife, very learned. The husband is teaching the wife. Etad viditvā yaḥ prayāti sa eva brāhmaṇa gargi. Etad aviditvā yaḥ prayāti sa eva kṛpanā. This real culture of knowledge, one who... Everyone takes birth and everyone will die. There is no difference of opinion about it. We shall die and they shall die. They can say that "You are thinking of birth, death, old age and disease. So do you mean to say that because you are cultivating Kṛṣṇa consciousness knowledge, you will be free from these four principles of nature's onslaught?" No. That is not the fact. The fact is, the Garga Upaniṣad says, etad viditvā yaḥ prayāti. One who quits this body after knowing what he is, sa eva brāhmaṇa, he is brāhmaṇa. Brāhmaṇa... We are offering you the sacred thread. Why? Just you try to understand what is the mystery of life. That is brāhmaṇa. Vijānataḥ. We have read in this verse, vijānataḥ. One who quits this body after knowing things as they are, he is brāhmaṇa. And etad aviditvā yaḥ prayāti... And one who quits this body without knowing the mystery of life, he's a kṛpaṇā. Kṛpaṇā means miser. Just like if you get one million dollars and you could not utilize it, simply you see that "Oh, I have got this bank balance," you are happy simply by seeing it, then you are kṛpaṇā. You do not know how to utilize. And one who has got one million dollars and utilizing it and making millions and millions dollars, he is intelligent. Similarly, this body is invaluable. One who is utilizing it for culture of spiritual knowledge, he is brāhmaṇa. That is the difference between brāhmaṇa and kṛpaṇā. And one who is utilizing this body like cats and dogs for sense gratification, he is miser. He does not know how to utilize one million dollars. Everyone does not know. But it is the duty of the father, duty of the state, duty of the teachers to educate from the very beginning. Bhāgavata says that one should not become a father, one should not become a mother, one should not become a teacher, one should not become a king unless they are able to elevate their dependents to this spiritual knowledge, which can save him from repeated birth and death.

Thank you. (end)

700515IP.LA

Śrī Īśopaniṣad, Mantra 10

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Los Angeles, May 15, 1970

(Prabhupāda chants first ten verses with devotees)

Prabhupāda: So this verse is very important.

anyad evāhur vidyayā
anyad āhur avidyayā
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire
[Īśo 10]

So here is one word, iti śuśruma. Śuśruma means heard. The word meaning is there. "It is heard." In the Vedic disciplic succession, it is never said, "It is experienced." That is the secret of Vedic understanding. No student will… Just like people are now engaged in researching what is there in the moon planet. So this is material policy, to try to understand things by his own experience. Pratyakṣa, direct, experimental knowledge. The Vedic understanding is different. It is śruti. Śruti means to hear from authoritative source. That is real knowledge. Just like I have given many times this example that if you want to know your father by experimental knowledge, is it possible? Not possible. Then how to know my father? By hearing from the authority, mother. That's all. Simple thing. Similarly, things which are beyond our experimental knowledge you should not try to understand by your imperfect senses. That is not possible. If you cannot know your material father by experimental knowledge, how you can know the Supreme Father by experimental knowledge? The original father… The father of the father, father, father, you go on searching father, and the original father is Kṛṣṇa. So if you cannot understand your material father, the next generation, by experimental knowledge, how you can know God, or Kṛṣṇa, by experimental knowledge? Can you answer this, anyone?

So people are searching what is God. And searching, searching, searching, and they fail. They say, "Oh, there is no God. I am God." Finished. You see? This is not possible. Here it is said, iti śuśruma. This is Vedic knowledge. Heard, śuśruma. Wherefrom śuśruma? From the storekeeper? No. Dhīrāṇāṁ śuśruma. Iti śuśruma dhīrāṇām. What is dhīrāṇām? From the sober sect. Not this fanatic sect, but the sober sect, dhīra. Dhīra means whose senses are not agitated by material influence, or svāmī, or gosvāmī. He is called dhīra. There are different kinds of agitation. The first agitating agent is the mind, then the another agitating agent is this tongue. Another agitating agent is our speaking power. Vāco-vega krodha-vega. Another agitation is when we become angry. When we become angry, we forget. We do any nonsense due to the agitation of anger. When we speak in anger, we speak so many nonsense things. Vāco-vegaṁ krodha-vegaṁ manasa-vegaṁ jihvā-vegam. Jihvā-vegam, agitation of the jihvā, tongue. Don't you see? For the agitation of the tongue so many advertisement: "Oh, here is this liquor," "Here is this chicken," "Here is this beef." What for? To satisfy the agitation of the tongue. Does it mean that without beef, without chicken, without liquor, we cannot live? Is it a fact? It is not a fact. For living, we have got so many nice things. God has, Kṛṣṇa has given-īśāvāsyam idaṁ sarvam [Īśo mantra 1]-for human being. You can take these grains, these fruits, the nice things, the milk. The milk is produced hugely. It is not for the cow itself, who is producing the milk; it is for human being. Tena tyaktena bhuñjīthā. That is the allotment. God's allotment is, "You, Mr. or Miss Cow, or Mrs. Cow, although you are producing milk, you cannot drink it. It is for the human being. Better. Better animal. Not that… What you will do by drinking milk?" No animal… Of course, in infant stage every animal living (drinks) mother's milk. That is nature's… But so far the cow's milk is concerned, that is specifically meant for the human being. So tena tyaktena bhuñjīthā. What is ordained by Kṛṣṇa, or God, you take it. But we have got the agitation of the tongue. Why shall I be satisfied simply taking grains, milk, and vegetables, and fruits? Let me maintain hundreds of slaughterhouse and kill these animals. After taking their milk, although she becomes my mother, for my tongue agitation let them be killed. You see?

So this is not… You haven't got to hear from such nonsense, but you have to hear from the dhīrāṇām, those who have controlled their senses. That is the gosvāmī, or svāmī. One who has six kinds of control: control of the mind, control of the tongue, control of anger, control of speaking, control of the genital, and control of the belly. Six kinds of agitating agents: the mind, the tongue, the belly, the genital, the speaking… So one who has control over these six things, he is called dhīrāṇām. Dhīra. Hara eva (?) dhīra. Just like in Kumāra-sambhava. There is a nice poetry made by a great poet, Kālidāsa. It is called Kumāra-sambhava. This Kumāra-sambhava, we had our prescribed books in our intermediate I.A. class, Kumāra-sambhava. Kumāra-sambhava, the fact of the Kumāra-sambhava is that when Pārvatī suicided herself in the Dakṣa-yajña, then Lord Śiva was very angry. He left this world. That's a Dakṣa-yajña story. You might have heard from Bhāgavatam. So he was engaged in meditation, and there was fight between the demons and the demigods. They wanted a very nice general. So it was concluded that with the semina of Lord Śiva, if a son is born, then he'll be able to fight this great fight between the demons. So Lord Śiva was in meditation, completely naked. So this Pārvatī was sent to worship the Śiva-liṅga just to agitate him for sex. But he was not agitated. He was still silent. So that particular instance is given by Kālidāsa, "Here is a dhīra." Dhīra. He is naked. A young girl is worshiping the genital, touching it; still he's not agitated. So that is the example of being dhīra. Dhīra means there may be causes for agitation, but one shall not be agitated. That is called dhīra. In spite of presence of the agent of agitating… Just like there is a very nice foodstuff, but still, my tongue should not be agitated. There is a very nice girl or boy, still, I shall not be agitated sexually. In this way, when you are able to control the six agitating elements, then you become dhīra. Dhīra. Not that he had, Lord Śiva had no sexual potency, but he was dhīra. That is the example. Just like Kṛṣṇa danced with so many girls, but there was no sex appetite. That is called dhīra.

So you have to hear from such person, dhīra. Here it is stated, iti śuśruma dhīrāṇām. Dhīrāṇām. Then your knowledge will be perfect. If you hear from adhīrāṇām, those who are not controlled, then it is useless knowledge. But here it is in the Vedic version of Īśopaniṣad, iti śuśruma dhīrāṇāṁ ye nas tad vicacakṣire. So the student has approached the spiritual master and he says that "We have heard like this. Now it may be kindly explained." So teacher or the spiritual master is not inventing something. The same old thing. Just like the Bhagavad-gītā, the old thing is being explained again by Kṛṣṇa to Arjuna. So we have no, nothing to research. Everything is there. Simply we have to hear from a person who is dhīra, who is not agitated by the six kinds of agitating agents. That is the process of Vedic knowledge.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti (te jñānaṁ)
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So always remember that we have to learn from a person who is dhīra, who has control over these agitating agents.

Thank you. (end)

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Śrī Īśopaniṣad, Mantra 11

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Los Angeles, May 16, 1970

Prabhupāda: "Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality." [Īśo 11]

So people do not understand what is immortality. They think that it is a vague idea, because no knowledge… So many things… We are very proud of our advancement of knowledge. So many things we do not know, and it is not possible to know even, by our modern experimental knowledge. It is not possible. Therefore, if you want real knowledge, then you go to knowledge. Vedas means knowledge. These Vedas means knowledge. Vetti veda vido jñāne. Veda, Veda means knowledge. So if you want real knowledge, then you have to take shelter of these Vedas, Vedic literature, just like Īśopaniṣad. There are 108 Upaniṣads, out of which, nine are very important. Out of that nine, this Īśopaniṣad stands first, then Taittirīya Upaniṣad, Māṇḍūkya Upaniṣad, Muṇḍaka Upaniṣad. So the Upaniṣad… Upa, upa means nearing. So this knowledge will take you nearer to Kṛṣṇa. And amongst the learned society, ācāryas, the śruti-pramāṇa… Evidence is śruti. Śruti means these Vedas. They are not experimental knowledge. They are not knowledge established by the research work of contaminated, conditioned soul. Contaminated, conditioned soul, their senses are imperfect. They cannot see things as they are. Simply they theorize, "It may be like that." So much they can say. So "It may be like that," that is no knowledge. Knowledge definite. There is no mistake. Conditioned souls, they commit mistake, they are illusioned, they cheat… Cheating means one who does not understand what is Bhagavad-gītā but he is writing commentary on Bhagavad-gītā. This is cheating, cheating the public. Somebody has got some name, a scholar, and he takes advantage of the popularity of Bhagavad-gītā, and he writes some comment. And they claim that anyone can give his own opinion. But that is not the process. You cannot give any opinion. Suppose I am a preacher of Kṛṣṇa consciousness. How I can give opinion on medical science? That is ludicrous. I can give opinion in my jurisdiction-that's all right-but if somebody asks me opinion about some medical treatment or some legal implication, so what can I do? Similarly, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānam
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśinaḥ means one who has seen, one who has realized the Absolute Truth. So you have to go there.

So avidyā mṛtyum. If you do not go, then you remain in darkness. It is… Vedic injunction is gacchet. This is a verb, form of verb, which says "must." It is not that "Oh, I may accept a spiritual master; I may not. There are books. I shall learn it." No. Therefore the injunction is gacchet. Gacchet means "must go," not that alternative, may go or may not go. No. "Must go." Tad-vijñānārtham, in order to understand that knowledge, that science, you must go. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Otherwise you remain in avidyā. Vidyām avidyām ca: two sides, darkness and light. So you must know two things: what is māyā and what is Kṛṣṇa. Then your knowledge is perfect. Of course, Kṛṣṇa is so nice that somehow or other, if you surrender to Kṛṣṇa, then your all business finished. You automatically will learn what is māyā if you have got full surrender to Kṛṣṇa. Kṛṣṇa will give you intelligence from within. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151], Caitanya-caritāmṛta. "By the mercy of spiritual master and by the mercy of Kṛṣṇa, one enters into this devotional service." How is that? The mercy is parallel line. If you have not found out a spiritual master, but if you are sincere, then Kṛṣṇa will take you to a bona fide spiritual master. And if you get a bona fide spiritual master, then he will take you to Kṛṣṇa. So both things parallel. If you are sincere… Kṛṣṇa is always sitting within your heart, caitya-guru, the spiritual master within the heart. That spiritual master within the heart manifests himself externally as spiritual master. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ ***. Sākṣāt, directly, directly representative of Kṛṣṇa. This is the verdict of all śāstras. Samasta. Samasta means all śāstra. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva** *. And it is not only stated, but it is accepted as such by all great sadbhiḥ, devotees.

So vidyā and avidyā. We should learn what is vidyā and avidyā. Avidyā means this materialistic knowledge. That is avidyā. Bhaktivinoda Ṭhākura has sung, jaḍa vidyā sab māyāra vaibhava: "Advancement of material knowledge means advancement of māyā's jurisdiction." The more you become implicated in material knowledge, entangled, you…, less you can understand Kṛṣṇa consciousness. People, those who are supposed to be very advanced in material knowledge, they think, "Eh, what is this Kṛṣṇa consciousness movement?" They have no attraction. Just like some of our Indian boys sometimes come. They have come here to learn technology. So sometimes they question. They are surprised that… They have rejected these things, and they have come here to learn technology. So when they see that Swamijī introduced the things which they have rejected in India, so they are surprised.

So I also came for that purpose, because our modern India has rejected spiritual knowledge. They are thinking that if they can imitate Westernized technology, then they will be happy. This is māyā. They do not see that those who are advanced three hundred times more than us in technology, what they have got? They do not see that. India cannot advance in technology like America or Europe at least for three hundred years more, because in these Western countries they have taken this business since a very long time, but Indian culture, beginning from the creation, is spiritual culture. Vyāsadeva… Just see Vyāsadeva. He is the original guru, spiritual master, of Vedic knowledge. How he was living? In a cottage in Badarikāśrama. But just see his knowledge. He has written so many Purāṇas, and Bhāgavata-Purāṇa is one of them. The Vedānta philosophy, Mahābhārata, each and every verse if you study, you can study for the whole life. Similarly, in some book he has written 100,000's of verses, not less than 20,000, 25,000 verses. And each verse is so full of meaning that one has to learn it throughout his whole life. This is Vedic culture. There is no comparison of knowledge, not only in spiritual knowledge, in other department also-in astronomy, in mathematics. It is not that in the olden age there were no aeroplanes. We get so many information from Purāṇas. Their aeroplane was so strong and so, I mean to say, speedy, they could easily reach other planets. Arjuna went to the heavenly planet. So material knowledge, advancement, is not that there was no advancement of material knowledge in the Vedic age. It was there, but they did not take much care of it. They were interested for spiritual knowledge. It is not that material knowledge was not there. It was there. The opulence… That opulence you cannot compare now. Gold, jewels, full-every city, every individual person, and what to speak of kings and rich men. So avidyā and vidyā. So one should know side by side what is vidyā and what is avidyā.

So avidyāya, if we advance in avidyā, or material science, then we have to repeat this birth and death, birth and… And there is no guarantee where I shall get my next birth. That is not in your hand. You cannot dictate. Now you are happy American, but after quitting this body you cannot dictate, "Please give me again an American body." No. That is not possible. You may get an American body, but you may get the American animal's body. Then you are meant for slaughterhouse. So this material knowledge, this nationalism, this socialism, they are simply spoiling time. Real knowledge is the Vedic knowledge and the knowledge of Kṛṣṇa. That is real knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19]. Therefore one who is in real knowledge, after many, many births, he comes to Kṛṣṇa and surrenders unto Him, vāsudevaḥ sarvam iti: [Bg. 7.19] "Vasudeva, Kṛṣṇa, You are everything."

So that knowledge we are trying to distribute freely, without any charges. So our mission is very great. You should be conscious of this responsibility. We are giving this supermost thing to the human society. So you try yourself to understand thoroughly and distribute. That will make you very much, I mean to say, dear to Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā, na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ: "Anyone who is preaching this Kṛṣṇa consciousness knowledge, oh, nobody is dearer than him to Me." So if you want to be very dear to Kṛṣṇa quickly, so you preach this Kṛṣṇa consciousness movement very nicely.

Thank you very much. (end)
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Śrī Īśopaniṣad, Mantra 13-15

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Los Angeles, May 18, 1970
Prabhupāda: Everyone feeling all right?
Devotees: Yes, Prabhupāda. Jaya!
Prabhupāda: Hare Kṛṣṇa. Page 65, Mantra 13. (chants mantra etc.)
anyad evāhuḥ sambhavād
anyad āhur asambhavāt
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire
[Iso 13]
Then Mantra 14, (page) 72. (devotees chant mantra etc.)
sambhūtiṁ ca vināśaṁ ca
yas tad vedobhayaṁ saha
vināśena mṛtyuṁ tīrtvā
sambhūtyāmṛtam aśnute
[Iso 14]
Fifteen.
hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee."

Here is Vedic evidence. This Īśopaniṣad is Veda, part of the Yajur Veda. So here it is said, hiraṇmayena pātreṇa satyasya apihitam mukham. Just like the sun. There is, in the sun planet, there is a predominating Deity whose name is Vivasvān. We get it, this information we get from Bhagavad-gītā. Vivasvān manave prāha. So in every planet there is a predominating Deity. Just like in your this planet, if not Deity, somebody like president there is. Formerly, there was only one king on this planet, up to Mahārāja Parīkṣit. One king was. There was only one flag ruling over this whole planet. Similarly, in every planet there is a predominating Deity. So here it is said that the supreme predominating Deity is Kṛṣṇa, in the spiritual, in the topmost planet in the spiritual sky. This is material sky. In the material sky this is one of the universes. There are millions and trillions of universes. And within this universe there are millions and trillions of planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa. Jagad-aṇḍa means universe. Aṇḍa: just like an egg, this whole universe. So koṭi. Koṭi means hundreds and thousands. So in the brahmajyoti there are hundreds and thousands of these universes, and within this universe there are hundreds and thousands and thousands, unlimited number of Vaikuṇṭhas, planets. Each Vaikuṇṭha planet is predominated by the Supreme Personality of Godhead. Except in the Kṛṣṇa planet, all other Vaikuṇṭha planets, they are predominated by Nārāyaṇa, and each Nārāyaṇa has got different names, some of which we know. Like just we utter Pradyumna, Aniruddha, Saṅkarṣaṇa… We have got twenty-four names only, but there are many others. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33].

So these planets are covered by the brahmajyoti effulgence. So here it is prayed that hiraṇmayena pātreṇa satyasya apihitam. Apihitam means covered. Just like you cannot see the sun globe on account of this dazzling sunshine, similarly, the Kṛṣṇa planet, here you have the picture. From the Kṛṣṇa planet the effulgence is coming out. So one has to penetrate this effulgence. That is being prayed here. Hiraṇmayena pātreṇa satyasya. The real Absolute Truth, Kṛṣṇa, His planet is covered by the Brahman effulgence. So the devotee is praying, "Kindly move it. Wind it so that I can see You really." So brahmajyoti, the Māyāvāda philosophers, they do not know that beyond brahmajyoti there is anything. Here is the Vedic evidence, that the brahmajyoti is just like golden effulgence. Hiraṇmayena pātreṇa. This is covering the real face of the Supreme Lord. Tat tvaṁ pūṣann apāvṛṇu. So, "You are sustainer, You are maintainer. Kindly uncover this so that we can see You actually, Your face."

The idea is that Kṛṣṇa planet or the Vaikuṇṭha planets, they are beyond this Brahman effulgence, and those who are devotees, they are permitted to enter into these spiritual planets. Those who are not devotees, simply jñānīs or demons… The jñānīs and demons, they are offered the same place. The jñānīs… Āruhya kṛcchreṇa paraṁ padaṁ tataḥ [SB 10.2.32]. They practice severe austerities, penances, to enter into the Brahman effulgence. But the demons, simply by becoming enemy of Kṛṣṇa, they immediately get that place. The demons who are killed by Kṛṣṇa, they are immediately transferred to this Brahman effulgence. So just imagine, the place which is given to the enemies of Kṛṣṇa, is that very covetable thing? Suppose if somebody comes who is my enemy, I give him some place, and somebody, my intimate friend, I give him some other place. Similarly, this Brahman effulgence is not at all covetable. Therefore Prabodhānanda Sarasvatīpāda, he has composed a verse, that Brahman… Kaivalyaṁ narakāyate. Kaivalya means the Brahman effulgence, simply spiritual light. So kaivalyaṁ narakāyate. He says that this Brahman effulgence is just like hell. For a devotee, this Brahman… The jñānīs who are trying to merge into the Brahman effulgence, for devotee it is stated as hell. Kaivalyaṁ narakāyate. Tri-daśa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta 5). And tri-daśa-pūr means the planets of the demigods within this material world. People are very much anxious to go into the heavenly planet. That is called tri-daśa-pūr or tri-daśa-pūr, the residential quarters of the demigods. And for a devotee it is understood as will-o'-the-wisp, ākāśa-puṣpāyate. And durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. And the yogis, they are trying to control the senses, which are considered as venomous serpents, the senses. That's a fact. So the bhakta says that "We are not afraid of the senses." Why? Protkhāta-daṁṣṭrāyate. Because we have extracted the poison teeth. The senses has got a poison teeth. As soon as you indulge in sense gratification, immediately you become degraded. Immediately. So it is just like a venomous serpent. As soon as touches you, little biting, finished your life. So it is like that. Durdānta-kāla-sarpa-paṭalī, indriya. But these venomous snakes, if their poison teeth is taken away, then it may be fearful for the boys and children. But if an elderly person knows that his poison teeth has been taken away, nobody's afraid of it. So this Kṛṣṇa consciousness means that we take away the poison teeth of the senses. So that even Kṛṣṇa conscious persons are allowed for sense gratification, the poison teeth is broken. So therefore they are not gliding down to the hellish condition of life. So in this way, either the karmīs or the jñānīs or the yogis, they are always… They are, every one of them, trying to elevate. And above them is the devotees.

So devotee's place is the highest because by devotion only you can understand what is God. Bhaktyā mām abhijānāti [Bg. 18.55], Kṛṣṇa says. He does not say that "By karma one can understand Me." He does not say that "By jñāna one can understand Me." He does not say that "By yoga one can understand Me." He clearly says, bhaktyā mām abhijānāti: [Bg. 18.55] "Simply by devotional service one can understand Me." Yāvān yaś cāsmi tattvataḥ. Knowing Him as He is, that is bhakti. So except devotional service, there is no possibility of understanding the Absolute Truth. Any other process means covered. Just like the… You understand the sun planet from here. You are seeing the sun planet, that's a fact, but that does not mean you know what is actually the sun planet is, because you have no access to approach there. You may speculate, that's all. Speculation means the blind man seeing the elephant. Somebody thought, "Oh, it is just like a pillar." Yes. Big, big legs. Somebody understood the trunk. Somebody understood the ears, elephant. There is a story, some blind men studying the elephant. So they were giving different conclusions. Somebody: "The elephant is just like a pillar." Somebody says, "Elephant is just like big boat." Somebody is… Somebody is… But actually what is elephant, if you have no eyes to see, you can go on speculating. Therefore it is here said that pūṣann apāvṛṇu. "Please uncover the covering. Then I can see You."

So that seeing power is the bhakta's, the devotee's, because Kṛṣṇa certifies, bhaktyā mām abhijānāti [Bg. 18.55]. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed love of Godhead by that ointment, prema, ointment… Just like sometimes… In India it is very… They have got some… What is called? Surma? Ungent, surma. Yes. If you apply that surma your sight becomes bright immediately. So if you smear your eyes with love of Godhead, then you will see God always. Santaḥ sadaiva hṛdayeṣu vilokayanti. Yes. So devotion. So this is the way of understanding God. By service, by enhancing love… This love can be increased only by service. Otherwise there is no possibility. Sevonmukhe hi jihvādau [Brs. 1.2.234]. The more you increase your service spirit, the more you increase your dormant love of God. And as soon as you are in the perfectional stage of love of God, you see God always, every moment. Twenty-four hours you can see.

Thank you very much.

Devotees: All glories to Prabhupāda. (end)

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Śrī Īśopaniṣad Lecture Excerpt

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Los Angeles, July 8, 1971

Prabhupāda: …spiritual. Otherwise, how he speaks of? These things are there in the Vedic literatures. Sa aikṣata: "He glanced over, and there was creation." In Bhagavad-gītā also it is said that mayādhyakṣena prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So Kṛṣṇa's, or God's, position is always transcendental. Therefore those who are impersonalists, they are not attracted with the variegatedness of this material life. They want to make it void, because they have no information of the spiritual variegatedness. But this Śukadeva Gosvāmī, he became attracted with the pastimes of Kṛṣṇa because Kṛṣṇa's pastimes are not variegatedness of this material world. It is completely spiritual. And to discuss about Kṛṣṇa or to hear about Kṛṣṇa, to chant about Kṛṣṇa, to glorify about Kṛṣṇa-everything spiritual. So if you are engaged twenty-four hours in this business you are not in this material world. You are in the spiritual world.

Thank you very much.

Devotees: Jaya. [break]

Prabhupāda: Formerly the spiritual master, the disciplic succession, there are two ways. One is called śaukra and another is called sautra. Śaukra means succession from the seminal. Just like son. Son is born by the semina, and the disciple is born by Vedic knowledge. So the one familywise is called śaukra. Śukra means semina, coming from the śukra, and the other is sautra, by hearing. So spiritual master… In India still there are gotras. Gotras means coming from that great sage. Just like our family belongs to the Gautama gotra. Gautama Ṛṣi, from him the familywise gotra, and similarly disciplic succession is also gotra. There is no difference between putra and chatra. Putra means son, and chatra means disciple. Cāṇakya Paṇḍita said, putrāṁś ca śiṣyāṁś ca; they are equally treated. Both of them equally eligible for hereditary rites from the person, either he is son or disciple. So Brahmā distributed knowledge to some… Practically everyone was his son because he was the first living creature. So later on, disciples also, son's son. So in this way Brahmā distributed this Vedic knowledge, some to the sons, some to the… Vyāsadeva also, he distributed knowledge, some to his sons, some to his disciples. That is explained in the Śrīmad-Bhāgavatam. So that is the process of disseminating Vedic knowledge. Then?

Karandhara: (reading:)"The Lord being pūrṇam, or all-perfect, there is no chance of His being subjected to the laws of material nature, while the living entities and the inanimate objects are all controlled by the laws of nature and thus ultimately by the potency of the Lord. The Īśopaniṣad is a part of the Yajur Veda."

Prabhupāda: There are four Vedas-Sāma Veda, Yajur Veda, Ṛg Veda, and Atharva Veda. Originally there was one Veda, but later on, Vyāsadeva divided them into four. So Yajur Veda is one of the Vedas, and the Īśopaniṣad is stated there. All the Upaniṣads are stated in the different kinds of Vedas. Therefore Upaniṣad is accepted as Vedic study. Go on.

Karandhara: "The Īśopaniṣad is a part of the Yajur Veda, and as such, it contains information as to the proprietorship of all things that exist within the universe."

Prabhupāda: Just like evidence. Evidence… (aside:) Now you can sit down. Evidence, whenever we want to give evidence… Just like in law court, the evidence, you have to cite the section or the preamble of the laws. Similarly, in our human civilization this evidence is Vedas. If you find something stated in the Vedas, that you have to accept. That's all. Axiomatic truth. And because the Vedas were particularly studied by the brāhmaṇas, high-class qualified brāhmaṇas, therefore they are also accepted as authority. Just like Caitanya Mahāprabhu, when He was at Purī, the king of that place, Mahārāja Pratāparudra, he inquired from Sārvabhauma Bhaṭṭācārya, "Oh, what is your opinion about this Caitanya who has come here?" He said that "He is the Supreme Personality of Godhead." So the king immediately accepted it. King said, "Oh, He is Supreme Personality of Godhead?" So he accepted immediately, just like… There is no question of experimenting. Because an authority like Sārvabhauma Bhaṭṭācārya is stating, a brāhmaṇa and… He was very learned scholar. You know Sārvabhauma Bhaṭṭācārya's name. So because he said that "He is Supreme Personality…" He did not ask any storekeeper, but he asked a learned brāhmaṇa who knows things. So similarly, we have to accept in that way. In each and every case, if we want to research, it is not possible, because our senses are blunt senses. What you can do? Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. The śāstra says that "Things which are beyond your conception, beyond your mental speculation"-avāṅ-manasā gocaraḥ-"neither you can express by words, neither you can think of." Avāṅ-manasā gocaraḥ.

So such things it is useless, try to understand by arguments. That is simply nonsense. You can, of course, inquire, but that inquiry is not challenge. If you inquire from your spiritual master by challenge, then it is your misfortune. You have to inquire from the spiritual master-that is indicated-sevayā, by service, by making him satisfied. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. First of all you have to surrender, and then you have to please him by service. Yasya prasādād bhagavat-prasādaḥ **. If you can please him, then naturally Kṛṣṇa is pleased upon you. That is the injunction. So this praśna… First of all you should find out somebody where you can surrender. If there is duplicity in surrender, that is useless. First of all see whether you can surrender there; then accept him spiritual master and then please him by your service and inquiry. That is Vedic principle.

Thank you very much. (end)

Śrī Brahma-saṁhitā Lectures
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Śrī Brahma-saṁhitā, Verse 29

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Los Angeles, November 5, 1968

Prabhupāda:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

”I worship Govinda, the primeval Lord, who is the cause of all causes. He is in the cintāmaṇi-dhāma.” Cintāmaṇi-dhāma means the place which is not made of earth and stone, but they are made of touchstone. Most probably you have heard the name of touchstone. Touchstone can turn iron into gold. So the Lord's abode is made of touchstone, cintāmaṇi. There are houses… As we have got our experience here in this world that houses are made of bricks, there, in the transcendental world, the houses are made of this cintāmaṇi stone, touchstone. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. There are also trees, but those trees are not like this tree. The trees are kalpa-vṛkṣa. Here you can take one kind of fruit from one tree, but there, from the trees you can ask anything, and you get it because those trees are all spiritual. That is the difference between matter and spirit. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa lakṣā-vṛteṣu [Bs. 5.29]. Such kind of trees, there are many, not one or two. All the places are covered by all those trees. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam. And the Lord is very much fond of cowherding. And the cows there, they are called surabhīs. Surabhī cow means you can milk as many times and as much as you like. Surabhīr abhipālayantam. And lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ [Bs. 5.29]. And the Lord is always surrounded by the goddesses of fortune, lakṣmī-sahasra-śata, not one or two, but hundreds and thousands, hundreds and thousands of goddesses of fortune, they are always serving the Lord. And in this way, eternally, blissfully, the Lord is staying in His abode, which is called cintāmaṇi-dhāma. (aside:) Now, how to stop this? (end)

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Śrī Brahma-saṁhitā, Verse 32

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New York, July 26, 1971

Prabhupāda:

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

(aside:) Why not sit comfortably? Please. There is ample space in the front. You can move. So Govinda, aṅgāni yasya sakalendriya-vṛtti-manti. Aṅgāni, aṅgāni means the limbs of the body. Just like hands, legs, ear, nose, they're different parts of our body. The distinction between this material body and spiritual body is that just like this hand is made for particular purpose-you can pick up something, you can touch something, but you cannot taste something. If you want to taste something, then the hand will bring that food to your mouth and will touch your tongue. Then you can know that it is bitter or sweet. But simply by touching the hand it is not possible to understand what is the nature of that particular… Therefore God's body is described here that aṅgāni yasya sakalendriya-vṛtti-manti. Each and every part of the body has got the capacity for other parts of the body. Just like if you want to eat, we have to taste it through the tongue, through the mouth, but Kṛṣṇa, or God, if He simply sees only, He can eat, simply by seeing. This is spiritual body. Aṅgāni yasya sakalendriya-vṛtti-manti, paśyanti pānti kalayanti ciraṁ jaganti [Bs. 5.32]. In another sense, this whole cosmic manifestation is also the body of God; therefore you cannot hide anything from God's vision. In the Brahma…, the same Brahma-saṁhitā, it is said that yac-cakṣur eṣa savitā sakala-grahāṇām. Savitā. Savitā means the sun, the sun-god, or the sun planet, is the eye, one eye of God. And the other eye is the moon. So He can see all things, what is happening within this universe-in daytime with His eye called the sun, and at night with moon. And in the Bhagavad-gītā it is confirmed. Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ. Prabhāsmi śaśi-sūryayoḥ: ”I am the sunshine and the moonshine.” So people who deny existence of God, they say that ”Can you show me God?” You are seeing God. Why you are denying? God says that ”I am the sunshine. I am the moonshine.” And who has not seen the sunshine and moonshine? Everyone has seen. As soon as there is morning, there is sunshine. So if sunshine is God, then you have seen God. Why do you deny? You cannot deny. Kṛṣṇa says, raso 'ham apsu kaunteya: [Bg. 7.8] ”I am the taste of the water.” So who has not tasted water? We are drinking, daily, gallons of water. We are thirsty, and the good taste which quench our thirst, that is Kṛṣṇa.

So you have to see God, or Kṛṣṇa, in this way. Then you'll advance, make advance. This is Kṛṣṇa consciousness. We have to see in everything, Kṛṣṇa. As soon as we see living entity… Never mind whether he's a human being or animal or insect or bird or plant or aquatic; they're all living entities. In the sea, there are nine hundred thousand species of living entities. Jalajā nava-lakṣāṇi. These are the statements in the Vedic scriptures. Exactly stated: jalajā nava-lakṣāṇi. It does not say ten hundred thousand; it says nine hundred thousand. Exact calculation. Now bring any biologist to calculate how many species are there in the water. They cannot say. But here, in the Padma Purāṇa, Vedic literature, you get exact information how many species of living entities are there within the water. Everyone knows that there are living entities, full of living entities. We are catching fish, but small fishes. We have not seen. Even if we have seen the biggest fish, that is, whale… Sometimes they are as big as one big ship. But there are other fishes, we get information, they are called timiṅgila. The big fish, the whale fish, and timiṅgila means there is another big fish which swallows this timiṅgila, this whale just like anything. These informations are there. And in Calcutta Museum, in our childhood-it may be still existing-we saw one skeleton of a fish that is bigger than this room, a skeleton. It is hanging on the ceiling. So there are very, very big, big fishes. Jalajā nava-lakṣāṇi. You get immediately information, without being a biologist, scientist, you can get information. The Darwin's theory, in most perfection, there is in the Padma Purāṇa: jīva-jatiṣu. The evolutionary theory is there. But Darwin is missing the real point: Who is, who is evolving? He's missing the spirit soul. He cannot explain. That is imperfect.

But in the Vedic scripture you have got perfect knowledge, how a living entity is developing different types of body. Jalajā nava-lakṣāṇi. First of all, nine lakhs' species of living entities within water. In the water, the living seeds are there. The other day I was showing our other devotees how from the stone the grass is coming. There is a crack in the stone, and the grass is coming out. How it is? Nobody has gone to put some seeds within the cracking of the stone. How the grass is coming? The grass is coming because the water penetrates within the crack, and as soon as it gets in touch with the earth, it sprouts. That means within water there are seeds of living entities. Some of them fall down from the higher planetary system. That is stated in the Bhagavad-gītā: kṣine puṇye martya-lokaṁ viśanti [Bg. 9.21]. As soon as their period of enjoyment is finished, they are again brought down on this earthly planet. Just like in your country the immigration-every country-the immigration department, if somebody has come, he has got a visa for six months or one year, or something like that. As soon as it is finished, immediately the immigration department notifies: ”Please get out. Please get out.” Similarly, in other planets also, there are higher planetary systems where material comforts are many thousand times better than in your USA. Your United States is considered to have the best facilities, comfortable materialistic way of life. That is the calculation outside. So supposing that you have got the best facilities for material enjoyment. In higher planetary system there are many thousand times better facilities. You can go there. The living entities are therefore called sarva-gataḥ. A living entity can go anywhere he likes, but he requires qualification. Any country, when one is admitted, he must have visa, he must have passport, he must have required money to stay in a foreign country. So many rules and regulations are there. Similarly, in the higher planetary system also, where you get ten thousand years of duration of life, and their one year is far, far greater than ours. That is scientific.

So these, this material world is also the virāṭ-rūpa, universal form, of the Lord. Aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. I'm just trying to explain what is the body of the Supreme Lord. Just like in the Bhagavad-gītā, Arjuna was shown the virāṭ-rūpa, the universal form of the Lord. Now why Arjuna wanted to see the universal form of Kṛṣṇa? The reason is that Arjuna knew it very well… Because in the Tenth chapter Arjuna accepts Kṛṣṇa that paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] ”You are the Supreme Lord, paraṁ brahma, and pavitra, the purest.” So Kṛṣṇa…, Arjuna knew that Kṛṣṇa is the Supreme Lord, and still, in the Eleventh Chapter he requested Kṛṣṇa that ”If You'll kindly show me Your universal form.” Try to understand. Arjuna knew it very well that Kṛṣṇa is the Supreme Lord. Why he wanted to examine Kṛṣṇa? Not for himself, but for others. Because Arjuna knew it very well that in future so many false Gods would appear: ”I am God.” So before accepting anyone as God, imitating Kṛṣṇa, one should inquire from him ”Whether you can lift a hill? Whether you can show the universal form? Whether you can kill such and such demons? Then I shall accept.” That is intelligence. Don't accept a foolish man, declaring himself as God, and you accept also God. God is not so cheap. You should know what is God. These descriptions are there. No more, no man, no living entity is greater than God. Therefore God is said: ”God is great.” Great means nobody can be greater than Him, nobody can be equal to Him. That is greatness. Six opulences. That is analytical study what is God.

So these things are being taught from authoritative scripture and…, what is God, what is our relationship with Him, and what is our function in that relationship. We should know it. Unless we try to know it, simply we waste our time in frivolous activities, that is not proper utilization of human form of life. We are simply requesting people that ”You don't waste your valuable time.” Our time is so valuable. It has been calculated by Cāṇakya Paṇḍita. Cāṇakya Paṇḍita was a great politician, prime minister, in India, about three thousand years ago, when Candragupta was the emperor. It was about contemporary to Alexander the Great in the Greek history. So Cāṇakya Paṇḍita was there. He was a great diplomat. He has calculated the value of our life. He says… It is very practical. Anyone can calculate.

āyuṣaḥ kṣaṇa eko 'pi
na labhya svarṇa-koṭibhiḥ
na cet nirarthakaṁ (nītiḥ)
kā ca hānis tato 'dhikā

He says, āyuṣaḥ kṣaṇa. Even one moment of your life cannot be returned even you spend millions of dollars. One of our friends in India, he was at that time fifty-four years old, but he was dying. So he was requesting the doctor, ”Doctor, kindly give some medicine so that I may live for another four years. I have got so many things to do.” Just see, the crazy fellow. You see. This is called ignorance. He does not know that ”What to call…, what to say of four years, the doctor cannot give me four minutes prolongation of life.” When the life is ended, it is ended. Nobody can… Any medicine, any physical, physiological treatment will not help. That is not possible. You have got a duration of life, say, fifty years, sixty years, seventy years-a hundred years, utmost. You cannot increase it by paying money. What to speak of four years; you cannot increase four seconds. So just try to understand how much our life is valuable. A second of our life we cannot purchase by paying millions of dollars. And if that second is wasted without any utilization, then how much money we are losing. This is the calculation.

So our, this Kṛṣṇa consciousness movement is only to remind people that ”Please do not waste your time, valuable time, life. Utilize it. This is the opportunity to make a solution of all the problems of life.” There is means, there are ways, how to do it. That we are describing. Yesterday we discussed tapasā, by austerity; brahmacaryeṇa, by celibacy; śamena, by controlling the mind; damena, by controlling the senses; tyāgena, by giving in charity your money. That is called tyāga. Suppose you have got millions of dollars. Don't keep it. So long it is within your jurisdiction, spend it for Kṛṣṇa. Yes. That is the proper utilization. Because actually the money is not yours, because you cannot carry this money with your death. As soon as you quit this body, or death, so your money and everything, what you collected with this body, with the finishing of this body, everything is finished. But you go. You are spirit soul. You transmigrate to another body. So your money which you earned previously, in your previous body, that you do not know where it is kept, or how it is being spent up. During your lifetime, you may make very nice deed, how the money should be spent by your sons or by your heirs, but now, suppose you left in your last life ten thousand millions of dollars somewhere, but you have nothing, no claim for that money. Therefore so long it is in your hand, spend it. Tyāgena, tyāgena. Spend for good purpose, not for… This money, if you spend for bad purposes, then you become entangled. If you spend for good purposes, then you get good return. That's a fact.

These things are very nicely, clearly stated in the Bhagavad-gītā. This dhana, charity-the Bhagavad-gītā says there are three kinds of charities. One charity is in the mode of goodness, one charity is in the mode of passion, and one charity is in the mode of ignorance. So mode of goodness charity means you should know where charity is to be given. Dātavyam: here charity is to be given. So where charity is given? First-class charity, in goodness? That is stated in the Bhagavad-gītā. Kṛṣṇa says, yad karoṣi yad aśnāsi yat tapasyasi dadāsi yat, tat kuruṣva mad-arpaṇam: [Bg. 9.27] "Whatever you are eating, whatever you are undergoing, austerity, whatever you are doing, whatever you are giving in charity, give it to Me." Kṛṣṇa's not in want of money, because He's the original proprietor of everything, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. But still He's asking from you money. Just like Kṛṣṇa went to beg something from Bali Mahārāja in the shape of a Vāmana, a dwarf brāhmaṇa. So He is the sarva-loka-maheśvaram [Bg. 5.29]. He's the proprietor of all the planets. And still He's saying that dadāsi yat kuruṣva mad-arpaṇam: "Whatever you are giving in charity, please give it to Me." Why? It is for your interest, because the sooner you return Kṛṣṇa's money to Kṛṣṇa, you are better situated. In, in, of course, it will not be very palatable to hear, but actually we are all thieves. We have stolen God's property. That is material life. Anyone who has got anything without sense of God, it is to be understood that he has stolen the property. If you very cool-headed think over this matter, that you are… If we do not understand God, if we do not understand whose property we are using, and if you come to the real knowledge: without Kṛṣṇa consciousness, whatever we possess, that is stolen property, stolen property… Stena eva saḥ ucyate [Bg. 3.12]. It is clearly said in the Bhagavad-gītā. If one does not expend his money for yajña, then he is to be understood… Just like there is many, many instances… Just like you have earned so much money. If you hide income tax, then you are criminal. You can say, "I have earned money. Why shall I pay income tax, government?" No. You must pay. And there is a limit, that if you have earned so much money, practically the whole money will be taken as income tax, super tax. So as everything you earn, it is the property of the government, similarly, why not everything, whatever you got, it is Kṛṣṇa's or God's? Is it very difficult to understand? Actually it is so. Suppose you have constructed a very nice building. So the building requires so many stone, wood, earth. Wherefrom you have got it? You have not produced the wood. It is God's property. You have not produced the metal; you have taken it from the mine. That is God's property. The earth, also, the bricks also, which you have made you have simply given your labor. That labor is also God's property, because you work with your hand, but it is not your hand; it is God's hand. If it is your hand, then when it is paralyzed, you cannot use it. When the power of using your energy of the hand is withdrawn by God, you cannot work.

So these are the things to be studied in Kṛṣṇa consciousness. Don't be frivolous. Don't waste your time. This is the greatest opportunity, human form of life. We have to understand all these things. They are mentioned in the authoritative books, Vedic knowledge. Just we are reading, Śrīmad-Bhāgavatam, before you. So Śukadeva Gosvāmī's recommending that prāyaścittaṁ vimarśanam. Real atonement is to be thoughtful, sober, think over… That is called meditation. You think over whether your body, or if you are something else, transcendental to body, what is God. So if you want to know all this knowledge, then you have to practice austerity, tapasya. And the beginning of tapasya is brahmacarya. I've explained yesterday: brahmacarya, celibacy, or restricted sex life. Not unrestricted. That's not good. Then you forget yourself. This material attraction is sex life. Not only human society-in animal society, in bird society, everywhere. You have seen the sparrows, the pigeons, they're having sex life three hundred times daily, you see, although they are very vegetarian. Yes. And the lion is not vegetarian, but it has got sex life only once in a year. So it is not the question of vegetarian or nonvegetarian. It is the question of understanding higher standard of knowledge. When one comes to the standard of high elevated knowledge, naturally he becomes vegetarian. Because paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍita means one who is very highly learned, paṇḍita. Sama-darśinaḥ. Sama-darśinaḥ means he does not distinguish between a man, learned man…

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

A paṇḍita is sama-darśī. He sees equally, who? A very learned scholar, brāhmaṇa; and a elephant; and a dog; and a cow. How he's sama-darśī? How his vision is equal to all of them? Because he does not see the body; he sees the soul. Brahma-bhūtaḥ. He sees the Brahman, spark, that "Here is a dog, but it is also a living entity. By his past karma, he has become a dog. And here is a learned scholar. He's also living spark. But he has got this nice opportunity for his past karma." So he does not see the body. He sees the spirit soul, spark. So when one comes to that position, he does not make any distinction between this living entity to that living entity.

So our proposition: If you inquire, "Then why you restrict, "No meat-eating'?" The answer is that actually we do not make any distinction between the meat-eaters and the vegetable eaters, because the cow or the goat or the lamb has got life, and the grass, it has also got life. But we follow the Vedic instruction. What is that? Now, īśāvāsyam idaṁ sarvaṁ yat kiñcit jagatyāṁ jagat, tena tyaktena bhuñjīthā: [Īśo mantra 1] everything is the property of the Supreme Lord, and you can enjoy whatever is allotted to you. Mā gṛdhaḥ kasya svid dhanam. You cannot touch others' body, others' property. You cannot touch. That is Vedic life. So in all scriptures it is stated that man should live on fruits and vegetables. Their teeth are made in that way. They can eat very easily and digest. Although jīvo jīvasya jīvanam: one has to live by eating another living entity. Jīvo jīvasya… That is nature's law. So the vegetarian also eating another living entity. And the meat-eater, they're also eating another… But there is discretion. Discretion means that these things are made for human being. Just like fruits, flowers, vegetables, rice, grains, milk-the animals do not come to claim that "I shall eat this." No. It is meant for man. Just like milk. Milk is an animal product. It is the blood of the cow changed only. But the milk is not drunk by the cow. She is delivering the milk, but she's not taking, because it is not allotted for it. By nature's way. So you have to take. Milk is made for man, so you take the milk. Let her live and supply you milk continually. Why should you kill? Follow nature's law. Then you'll be happy. Tena tyaktena bhuñjīthā [Īśo mantra 1]. Whatever is allotted to you, take. You live comfortably. So our, in temple, in this temple, we take fruits, flowers, milk because they're allotted, and Kṛṣṇa says: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not say that "You give Me meat." Kṛṣṇa says, "You give Me fruits, flowers, vegetables, milk." So we prepare nice preparations out of these things, we offer it to Kṛṣṇa, and we take it. If

Kṛṣṇa would have said that "Give Me eggs and meat," then we would have given and eaten it. But because we are Kṛṣṇa conscious, we do not take anything which is not accepted by Kṛṣṇa.

So in this way, this is called śama dama. We have to learn this art of elevation. Tapasya. That is called austerity, regulative principle; brahmacaryeṇa, by celibacy, or by restricted sex life; śamena, by controlling the mind; damena, by controlling the senses; tyāgena, by giving charity. The charity… Charitable disposition of mind is there in everyone's heart, but one does not know how to make the best use of charity. Best use of… Not only charity-whatever you spend, you must spend for Kṛṣṇa. That is the best way of spending. You are not loser. Just like you are spending for Kṛṣṇa, earning for Kṛṣṇa. Suppose we are offering nice dishes to Kṛṣṇa. Kṛṣṇa is so kind. He keeps it as it is: you eat. It is for you. But simply by offering to Kṛṣṇa you become Kṛṣṇa's devotee. That's all. For nothing. You don't spend anything, not a farthing even. Everything is Kṛṣṇa's, but if you offer it to Kṛṣṇa, you elevate. That's all.

Thank you very much. (end)

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Śrī Brahma-saṁhitā, Verse 32 Excerpt

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Los Angeles, August 14, 1972

Prabhupāda: Man is made after God. We are imitation of Kṛṣṇa. Kṛṣṇa is not imitation of us. The atheist class, they think that "They have painted a form of God according to one's own feature of the body." What is called? Anthropomorphism. But that is not the fact. Here in this material world we are getting different types of forms of body, 8,400,000's. When we get this human form of body, it is just imitation of Kṛṣṇa's body. Kṛṣṇa has got two hands; we have got two hands. Kṛṣṇa has got two legs; we have got two legs. But the difference of this body and Kṛṣṇa's body is stated in this verse: aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. Here, with our hands, we can catch something but we cannot walk. But Kṛṣṇa can walk with His hands. Or with our legs we can simply walk, but we cannot catch something. But Kṛṣṇa can catch also. With our eyes we can see, but we cannot eat. But Kṛṣṇa can see with His eyes and eat also and hear also. That is the explanation of this verse. Aṅgāni yasya sakalendriya-vṛtti-manti: [Bs. 5.32] "Each and every limb has got the function of the other limbs." That is called Absolute. He is not dependent. He is not dependent. Just like if we have lost our sight, we become dependent; no more we can see. But Kṛṣṇa can see with His hand, with His leg. Try to understand. Therefore He is Absolute. This is the meaning of Absolute. Everything is complete. Pūrṇam adaḥ. Pūrṇa means complete. So atheist will say that "You offer foodstuff. Where Kṛṣṇa eats? The foodstuff is still there." But they do not know that simply by seeing, Kṛṣṇa can eat. And because He is complete, He eats and again keeps the thing complete. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. He can take everything complete, again it remains complete. Just like when we take food, we finish it. No more. But Kṛṣṇa can eat; at the same time, the things may remain as it is. Otherwise where is the difference between ourself and Kṛṣṇa? That is the difference.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
[Bs. 5.32]

Why it is so? Ānanda-cinmaya-sad-ujjvala-vigrahasya. Vigraha, His form is not like our form. When in the Vedas it is stated, "formless," that means His form is not like our form-not that He is formless. The form is of different quality.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
[Bs. 5.32]

These are possible when the body is made of ānanda-cinmaya-rasa. This body is material. It is not ānanda-cinmaya-rasa. The material body is different from the spiritual body. That they do not know. So when the Vedas says nirākāra, "formless," that means He has no material form; He has got spiritual form. That spiritual form means full of bliss, ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Vedānta-sūtra. By nature ānandamaya. There is nothing nirānanda. That is spiritual world, always full of bliss, full of knowledge, and eternity. That is spiritual. You live eternally and full of knowledge. Here so many things we do not know. It is full of ignorance, this body, and full of miseries. Moment after moment, we are, due to this body, we are always in miserable condition, threefold miseries-adhyātmika, adhibhautika… So people do not try to understand this philosophy, but in the Vedic literature, each and every line, there is philosophy. Ānanda-cinmaya-rasa-pratibhāvitā.

So this is understanding of Kṛṣṇa. When Kṛṣṇa says that janma karma me divyam [Bg. 4.9], "My appearance, disappearance, and activities, they are all transcendental," so how it is transcendental? Because His body is different from us. The bodily limbs are different from us. The activities of the body are different from us. And because He is full with all potency, in spite of all these transcendental qualities, He can present Himself as one of us. And those who are rascals, they think that "Kṛṣṇa is like us." Because He presents Himself as one of us by His omnipotency, the fools take him as one of us. Avajānanti māṁ mūḍhā [Bg. 9.11]. Muḍhā means rascals, foolish people. Paraṁ bhāvam ajānantaḥ: "They do not know the transcendental nature of Me." This is transcendental nature, aṅgāni yasya sakalendriya-vṛtti. This is explained by Brahmā. Brahma-saṁhitā means… Brahmā is the first living creature appeared in this universe, and after his realization, he is offering prayer. Realization means you should write, every one of you, what is your realization. What for this Back to Godhead is? You write your realization, what you have realized about Kṛṣṇa. That is required. It is not passive. Always you should be active. Whenever you find time, you write. Never mind, two lines, four lines, but you write your realization. Śravaṇaṁ kīrtanam, writing or offering prayers, glories. This is one of the function of the Vaiṣṇava. You are hearing, but you have to write also. Then write means smaraṇam, remembering what you have heard from your spiritual master, from the scripture. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] about Viṣṇu, not for others. Don't write any nonsense thing for any nonsense man. Useless waste of time. Viṣṇu. Write about Viṣṇu, Kṛṣṇa. This is cultivation of Kṛṣṇa consciousness. Hear, write, remember, try to understand. Don't be dull, dull-headed. Very intelligent. Without being very intelligent, nobody can have full Kṛṣṇa consciousness. It is for the most intelligent man. So that intelligence will come if you try to understand Kṛṣṇa. We have got so many books. Always try to understand Kṛṣṇa. Then you are liberated. Simply by… You cannot understand Kṛṣṇa in full. He is unlimited; our knowledge is limited. But as far as you can, try to understand Kṛṣṇa. These are the items.

Aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. Veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. He is engaged in playing on flute. It is not artists' painting that Kṛṣṇa is painted as a very nice, beautiful young boy and He has got a flute. No. These are Vedic statement.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

Now, the ārati, begin. (end)

710719BS.NY

Śrī Brahma-saṁhitā, Verse 33

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New York, July 19, 1971

Prabhupāda:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

So advaita. Advaita means without duality. Advaita acyuta, Kṛṣṇa and Kṛṣṇa's expansion. Kṛṣṇa's expansion: Baladeva, Saṅkarṣaṇa, Aniruddha, Pradyumna. Then Nārāyaṇa, then Mahā-Viṣṇu, Kāraṇodakaśāyī Viṣṇu-innumerable expansions. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Each and every form, Kṛṣṇa's, they are without any duality. Just like I and my photograph, that is my expansion, but it is not one; it is dual. What service you can take from me, you cannot take the service from the photograph. Therefore it is not advaita; it is dvaita, duality. You may have millions of photographs, but each one of them, they're different. But Kṛṣṇa, He has got millions of forms, they're one. That is the difference. Advaitam acyutam. Acyutam means one who does not fall down. Because he has expanded in so many forms, it does not mean the potency of Kṛṣṇa has decreased. The same thing you chant in the Īśopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. Kṛṣṇa is so full, pūrṇa. Pūrṇa means complete. If you take complete Kṛṣṇa from Kṛṣṇa, still, He is Kṛṣṇa. That you cannot understand in the materialistic condition, because if I have got one rupee or one dollar, if I take that one dollar, then it becomes zero. But Kṛṣṇa is so complete you go on taking Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, still, Kṛṣṇa is complete. Advaita acyuta. Acyuta means does not diminish or does not fall.

Advaitam acyutam anādi. Anādi means which has no beginning. Because we have got this material body we have got a beginning. You may ask somebody, "What is your birthday?" That means beginning. Anything material, it has got a beginning and end. Anything which has got beginning has got end also, and change also. So Kṛṣṇa has no beginning, there is no end, and there is no change. Try to understand. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta means unlimited. Unlimited forms, Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam. He's the original, oldest person. Because ādyaṁ, original. Just like if you find out in your family who is the original man, so as far as you can count, you go a hundred years, two hundred years back, find out who is the origin of your family members, so that man must be Purāṇa. Purāṇa means very old. Kṛṣṇa, being the original person, ādi-puruṣam… Govindam ādi-puruṣaṁ. Ādi means original. So you do not think that he might have become very, very old. Because our material conception… Sometimes we paint picture: "God is the original person. Then He must be very old. He must have grown so much white, gray hairs." No. The Vedic knowledge says, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. The oldest man, but nava-yauvanaṁ ca, always just like a young man, sixteen to twenty years old. That is called nava-yauvana. When a man or woman comes to sixteen years, that is the beginning of youthful life. So sixteen to twenty years, this is very nice-in full energy. And that is the time for growth, intelligence. Unfortunately, we spoil this period, so we become less intelligent, life becomes shorter. If we spoil this period, then our life will be shortened. And if we keep this period complete celibacy, brahmacārī, then you can live up to hundred years. So this period is very nice. It is called nava-yauvana, just new youthful life. So Kṛṣṇa you'll find all new, always new youthful. You'll never find Kṛṣṇa's picture as old. Nava-yauvanaṁ ca.

Then again, it is said, vedeṣu durlabha. (aside:) What is that sound? Vedeṣu durlabham. Vede means in the Vedic literature, if you make research work how Kṛṣṇa is, then it will be very difficult. Then you come to the impersonal only. Vedeṣu durlabham. You have to go beyond the Vedas. What is that? Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Kṛṣṇa is available through His confidential devotee. Not that if anyone has studied very nicely all Vedic literatures he'll understand Kṛṣṇa. No. Maybe, but it is very difficult. Kṛṣṇa can be delivered by His devotee, ātma-bhaktau. Therefore you have to take shelter of Kṛṣṇa's devotee. That is paramparā system. If you want to understand Kṛṣṇa, if you want to have Kṛṣṇa… Bhaktivinoda Ṭhākura has sung a very nice song. He's praying to a Vaiṣṇava, vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more: "Sir, Vaiṣṇava, you are Ṭhākura. You are as good as Kṛṣṇa, or God. Kindly accept me as your dog." Vaiṣṇava ṭhākura tomāra kukkura bhuliyā jāna… Kukkura means dog. Just like dog follows the master very faithfully. We have to learn something from the dog. The dog also is a teacher: how to become faithful to the master. That teaching we can have even from the dog. He is very satisfied. Whatever food you give, he'll not protest. Still, he'll remain faithful. There are so many good qualifications of a dog. So therefore Bhaktivinoda Ṭhākura says, vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more: "Kindly accept me as your dog. I shall serve you faithfully." Why? Kṛṣṇa se tomāra kṛṣṇa dite pāra: "Because Kṛṣṇa is yours, you can deliver Kṛṣṇa." Very nice song. "Kṛṣṇa is yours. By your devotional service, you have made Kṛṣṇa your property; so you can deliver Kṛṣṇa to me. Therefore I want to follow you as faithfully as a dog." Vedeṣu durlabham. This is confirmed in the Brahma-saṁhitā: vedeṣu durlabha. If you study independently all the Vedas… Veda is the source of knowledge. So vedeṣu durlabha, it will be difficult. But if we approach Kṛṣṇa's devotee, then it will be very easy. Vedeṣu durlabham adurlabham ātma-bhaktau.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvenaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

This is the next śloka. The record is aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. Next śloka is this, advaitam acyutam anādim. You can repeat. Advaita. I say, you say. (devotees repeat:)

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(sings:)
advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Thank you very much. (end)

710727BS.NY

Śrī Brahma-saṁhitā, Verse 33

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New York, July 27, 1971

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. This verse, aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32], we have explained. Next verse is advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. There are thirty-six verses in this record. You have chanted only three verses, three or four. So the next verse is,

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Kṛṣṇa, He has got multiforms. We are also Kṛṣṇa's forms, vibhinnāṁśa. There are two categories of forms, Kṛṣṇa's: viṣṇu-tattva and jīva-tattva. Viṣṇu-tattva, a Kṛṣṇa person, and jīva-tattva, separated personalities. So the jīvas, they are also Kṛṣṇa's forms, vibhinnāṁśa. They are called vibhinnāṁśa. Just imagine the living entities, innumerable forms there are. That is conditioned living entities. Whatever we see within this material world, that is only a fragment part of all the living entities. The major portion of the living entities, they are in the spiritual world. They are called nitya-mukta, ever-liberated. And we, in this material world, we are nitya-baddha, ever-conditioned. Besides that, Kṛṣṇa has got Viṣṇu tattva form, personal. Viṣṇu tattva form means that one form is as powerful as the other form. In the vibhinnāṁśa form, we are not as powerful as Kṛṣṇa. But there are forms of Kṛṣṇa who are as powerful as Kṛṣṇa. Dīpārcir eva hi daśāntaram abhyupetya [Bs. 5.46]. Just like you take this candle and you light on another candle, another candle-but all these candles are of the same power, although the original candle is there. Similarly, Kṛṣṇa is the original Supreme Personality of Godhead, and there are innumerable other forms of Godhead also. But they are as good as Kṛṣṇa. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. The potency of the Supreme Personality of Godhead is so great that if another Godhead is expanded, both of them are of the same potency. Therefore it is advaita acyuta. Acyuta means who never falls. Living entities, although they are forms of Kṛṣṇa, they fall down. Just like our present condition is fallen condition. We are in the matter. But the personal expansions, they never fall in the matter. Therefore another name of God, or Kṛṣṇa, is Acyuta. Acyuta means never falls.

Advaita acyuta anādi. Our beginning is from God, but God has no beginning. Anādi. Advaita acyuta anādi ananta-rūpam, although the forms are many millions and trillions. Advaita acyuta anādi ananta-rūpam, ādyaṁ purāṇa-puruṣam. Ādyam, original. Therefore the oldest person. Kṛṣṇa, God is the original person; therefore the oldest person. Still nava-yauvanaṁ ca. But still He's always youth, youthful. Vedeṣu durlabha. To search out Kṛṣṇa by academic education, by mental speculation, by pursuits of different types of knowledge is not possible. Advaita acyuta anādi ananta-rūpam ādyaṁ purāṇa-puruṣam nava-yauvanam, vedeṣu durlabha. You cannot find out Kṛṣṇa by simply academic education. Adurlabha ātma-bhaktau. But He is available from His devotee. If you approach a devotee of Kṛṣṇa, he can deliver you Kṛṣṇa like anything: "Here is Kṛṣṇa. Take." Kṛṣṇa is so nice. He becomes a doll in the hands of devotee. He agrees. Just like before mother Yaśodā He was trembling. Mother Yaśodā showed Him the cane.

So this is Kṛṣṇa's merciful pastime, that He becomes very easily available to the devotees. Otherwise it is very difficult to find out where is Kṛṣṇa, how is Kṛṣṇa. So our process is therefore to go through the devotees, not directly. Directly one cannot understand what Kṛṣṇa… Vedeṣu durlabham adurlabham ātma-bhaktau govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.33]. We worship Govinda, the original Personality of Godhead. That is our business.

Now you can begin. (end)

730906BS.STO

Śrī Brahma-saṁhitā, Verse 33

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Stockholm, September 6, 1973, Upsala University

Prabhupāda: I'll sing from Vedic literature the description of the spiritual world. (chants verses from the Brahma-saṁhitā with devotees) So there are about thirty-five verse like this in the Brahma-saṁhitā describing the tran… [break] …place of the Lord. It takes time. I have cited about a dozen only. Let me try to explain some of them. Because I have already taken much time. So one verse in these we find:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

The Lord is one, without a second, advaita. Acyuta: the Lord never falls down. The distinction between Lord and ourself… We are also eternal living entities, and the Lord is also eternal. He's also a living entity, a person, just like us, but His name is Acyuta. He never falls from His position. But we living entities, sometimes we fall down. Just our material condition of life. This is our falldown. Therefore He's called advaitam acyutam anādim. And He has no beginning. He is the beginning of everything. The creation is from Him, but He has no creator. So advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And He has got multi-forms. He can expand Himself. The one expansion is that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. He has expanded Himself to live with you within your heart. Īśvaraḥ sarva-bhūtānām. Not only that; another place it is described, eko 'py asau racayituṁ jagad-aṇḍa-koṭi. One portion of the Lord… That is confirmed in the Bhagavad-gītā: ekāṁśena sthito jagat [Bg. 10.42]. Jagat means this material world. That is being maintained by one of His plenary portions, which is called Paramātmā. Or Garbhodakaśāyī Viṣṇu, or Kṣīrodakaśāyī Viṣṇu. So one portion of His plenary portion, He is within the material world. A material world means within the universe. Aṇḍāntara-stham. Aṇḍa, brahmāṇḍa means this universe. This is not only one universe, but there are many millions of universes. So He's there. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And aṇḍāntara-stham: He is within the universe. Aṇḍāntara-stha-paramāṇu-cayāntara-stham: [Bs. 5.35] and He is within the atom also. Just, just imagine expansion of God. So advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He's the oldest of all, you'll find Kṛṣṇa always a young man. He's, from His face, we'll find a young boy, twenty to twenty-five years. Nava-yauvanaṁ ca. Vedeṣu durlabham. If you want to search out God by studying Vedas, it will be very difficult. Adurlabham ātma-bhaktau. But He's very easily available from His devotee. This is the description.

Then, in another place,

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto…
[Bs. 5.37]

The Lord… Everything is not material. That is sac-cid-ānanda-vigraha [Bs. 5.1]. Kṛṣṇa is sac-cid-ānanda-vigraha. His form is eternity, blissful and full of knowledge. So all His paraphernalia in the Goloka Vṛndāvana, that is His expansion of that quality, eternity, blissfulness and knowledge. Ānanda-cinmaya-rasa-pratibhāvitābhis. His gopīs, His consorts, His father, His mother, His friends, His trees, His flowers, His calves and cows-everything is spiritual, expansion from Him. Everything… The… We are also expansion from Him. We are marginal potency. And this is spiritual potency. So everything is expansion. Therefore the Vedic literatures say, sarvaṁ khalv idaṁ brahma: "Everything is Brahman." We are now combination of two energies, marginal energy and the external energy. But in the spiritual world, everything is only spiritual energy. So we are constitutionally spiritual energy. Somehow or other we have been entangled with this material energy. So if we try in this human form of life, we can get out of this material energy and again go back to the spiritual energy. That is the opportunity. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37].

Another śloka is to explain: aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. The spiritual body is equally qualified for doing everything. Just like with our hand, we can touch only. We cannot do… Or we can pick up something. But by simply having hand, or with the hand, we cannot eat. For eating we shall have to use this mouth, we have to use the stomach. But in the spiritual world, Kṛṣṇa, about Him is described: aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. Each and every limb of Kṛṣṇa has got the potency of other limbs. He can eat by His eyes. He can hear from His eyes. And anything, all the parts of the limbs, because they are spiritual, you can use it for any purpose. This is not understandable in this material condition of life, but it is possible. These things are there.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

So His spiritual world, this, His planet, is described that cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. In His planet, there are many trees, many palaces, but they're all spiritual. Cintāmaṇi means spiritual. The houses, they're made of touchstone. Just like here the houses are made of bricks and wood; there the houses are also spiritual. The touchstone… It is described in the śāstra that if there is any touchstone in this material world, the touchstone can turn the iron into gold. So anyway, the houses… There are houses also. Big, big palaces, like here. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa. And the trees are kalpa-vṛkṣa. Kalpa-vṛkṣa means where you can get fruit, one kind of fruit from one tree, but there, any fruit you want, you can get any tree. That is spiritual world. Prakara-sadmasu kalpa-vṛkṣa. Kalpa-vṛkṣa means that. And surabhīr abhipālayantam [Bs. 5.29]. And Kṛṣṇa is very fond of tending cows. And what are those cows? Surabhī. Surabhī means you can take as much milk as you like and as many times as you like. Here in this material world you have got cows, but you can take milk, limited quantity. And also once or twice. That is the difference.

In this way, if you read Brahma-saṁhitā, you'll get complete description of the spiritual world, the spiritual entities, the Supreme Lord, His associates. His country, His pastimes, everything, very nicely described. And if we become attached to such place, then we can try, we can try, we can prepare ourself for going back to home, back to Godhead. That is the perfection of life. That is the mission of Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

Śrī Brahma-saṁhitā, Verse 34

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San Francisco, September 13, 1968
680913BS.SF

Prabhupāda: (singing)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Chant!

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: This prayer for Govinda is from Brahma-saṁhitā. It is very old literature, and nobody can say when it was spoken, but it is understood that these verses were written by Brahmā, and when Lord Caitanya was traveling in South India He picked up this book from a temple, hand-written, and He delivered to His devotees. So, it is very authorized book. In this book the description of Kṛṣṇa is very vivid, vividly given. There His place, His activities, His form, everything is there nicely given. So, this, this verse, it is, it is not first verse. This is the 34th verse of the Fifth Chapter. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam. That, that place, cintāmaṇi ... Cintāmaṇi, a stone. In the transcendental world the, as we have got experience here, the houses are made of bricks, there the houses are made of cintāmaṇi stone. The cintāmaṇi stone is..., of course there is no exact translation, but it is understood it is something like touchstone. Touchstone means the stone which if it touches a iron, it transforms into gold.

So, the abode of Kṛṣṇa is described that there are houses, cintāmaṇi-prakara-sadmasu. Prakara means house. And cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa, and that the trees are desire trees. What is that desire tree? Just like here in, in this material world, a tree is meant for delivering a particular fruit or flower, but desire tree means whatever you desire you get immediately delivered from the tree. That is called, cintāmaṇi-prakara-sadmasu, kalpa-vṛkṣa. Kalpa means whatever you like, whatever you will. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu. Such trees are not one. Just like here in your country, as soon as you go outside the city there are hundreds and thousands of trees, there is neither fruit nor flower, but they are meant for fuel or some other purposes. But there, there are many millions of trees which are all desire trees. Whatever you want, it is present there. The tree will supply immediately. Prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu. And surabhīr abhipālayantam. Kṛṣṇa is engaged in, as, a cowherds boy. He is herding cows. What sort of cows? Surabhiḥ. Surabhiḥ means that cow supplies you milk as much as you like, and as many times you can, you like, you can draw milk from that cow. Immense supply of milk, surabhīr abhipālayantam. Lakṣmī-sahasra-śata-sambhrama-sevyamānam, and the Lord is worshiped by many hundreds, thousands of goddess of fortune. The gopīs, here you see the picture. That is a little sample only. But in the transcendental kingdom the Lord is always served with all great respect and obeisances and devotion, many thousands of goddess of fortune. That goddess of fortune means they are most beautiful, and everything is complete, that such a place and such abode and such activities are described about Kṛṣṇa.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

And that Personality of Godhead, Govinda, Kṛṣṇa, is the original person. As in the Vedānta-sūtra it is said, "Who is Brahman? What is Brahman? What is the Absolute Truth?" (break)

Devotees: (singing) ...tam ahaṁ bhajāmi.

Prabhupāda: So, the description is that Govinda is very fond of playing on flute, venum. Venum means flute. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ. His eyes are just like lotus petals. Very beautiful eyes. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam. And He likes peacock feather, peacock feather on the head. So you will find Kṛṣṇa always with peacock feather. He wears a very valuable helmet, helmet on His head, but you will find one peacock feather. Barhāvataṁsam asitāmbuda-sundarāṅgam, and His complexion of the body is blackish, just like new clouds. He is not that complexion light; He is blackish, Kṛṣṇa, and..., but He is so beautiful, all-attractive. Here, of course, in this material world, blackish we do not like; we want fair complexion. But Kṛṣṇa, the original person, He is blackish, but not blackish like this. Kandarpa-koti-kamaniya-visesa-sobham. His beauty is surpassing many millions of Cupids. You have heard the name of Cupid. He is a very enchanting person, loving person, but here it is descibed, kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ. If you assemble millions of Cupids in one place, still it can not be compared with the beauty of Kṛṣṇa, Kṛṣṇa is so beautiful. Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ. Veṇuṁ kvaṇantam, always playing on flute. (singing)

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ

barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: So just imagine the position of the Kṛṣṇa conscious person. Everyone is worshiping somebody. Somebody is worshiping his wife, somebody is worship…, worshiping his husband, somebody is worshiping the leader of the country, somebody is worshiping something, something, something. And if anyone has nothing, then somebody is worshiping a dog, a cat. But we are worshiping the original person, Kṛṣṇa. Just see our position. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. We are not flattering ordinary things. We have captured the original. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. And why not? He is so…

Devotees: (all shout simultaneously, enthusiastically) Jaya, hari bol!

Prabhupāda: He is so beautiful. (laughter) Kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ. And calling us, by playing on His flute, nice flute. When He was playing His flute, all the gopīs, they would give up all their family duties, everything, and go off to Kṛṣṇa, Kṛṣṇa. Their fathers, their brothers, their husbands, who will call them, "Where you are going? It is dead of night!" "No, we are going to Kṛṣṇa."

Devotees: (laughter) Jaya, hari bol!

Prabhupāda: So, Kṛṣṇa is so nice. Just to attract us, that you want love, here, at Vṛndāvana, He appears at Vṛndāvana, in Vṛndāvana, and shows His līlā, His activities, just to attract us. How lovable object! You are trying to find out something lovable. You are being frustrated. Here is something complete, if you love, you will become complete. And this Govinda can be achieved simply by love. You don't require any other qualification. He is so great, He is the Supreme Personality of Godhead, He is the proprietor of everything, but what does He want from you? In the Bhagavad-gītā He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. We can worship Kṛṣṇa with a little flower, with a little fruit, a little water, that's all. How universal it is! A little flower, a little fruit, a little water can be collected by any poor man. You don't require to earn many thousands of dollars to worship Kṛṣṇa. Why Kṛṣṇa will ask you, you contribute dollars, or millions of rupees? No. He is full in Himself. He has got everything, complete. So He is not beggar. But, He is beggar. In what sense? He is begging your love. Therefore He says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. He is not beggar from you a little flower, a little fruit, but Kṛṣṇa said, "If something should be given to Me. Please try to give Me something, because that is the token of love. You are taking so many things from Me. I am supplying you light, I am supplying air, I am supplying you water, I am supplying you life, food, everything. You can not reciprocate something for Me? I am asking you simply a little water, little flower, a little leaf." So, what does He want? He wants yo me bhaktyā prayacchati. He wants simply bhakti, or love, pure love. Yo me bhaktyā prayacchati tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ. And because a devotee is lover of Kṛṣṇa, brings these things in love and devotion, therefore Kṛṣṇa says, aham aśnāmi: "I get that and eat that."

Devotees: Jaya, hari bol!

Prabhupāda: So Kṛṣṇa worship is not very costly affair. Simply you have to decide that "I shall love only Kṛṣṇa." And if you love only Kṛṣṇa, then you will actually love everything. If you love…, because you are loving the root. Just like if you supply foodstuff to your stomach, then you supply foodstuff all the parts of your body. This is the method. The Bhāgavata describes this method.

yathā taror mūla-niṣecanena
}tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tatha (iva) sarvārhaṇam acyutejyā
[SB 4.31.14]

Just like, taror mūla-niṣecanena, if you supply water on the root of the tree, the water is immediately transferred to the branches, to the leaves, to the flowers, to the fruits-everywhere. Everyone knows it. It is scientific. But if you supply water to one leaf, or thousand leaves, it does not mean that other leaves are also getting the benefit. So, at the present moment, people are captivated for human welfare activities. Oh, what human welfare activities they will do? It is not in your power. You can do something, but very limited. There are living entities, they are not only human beings. There are 8,400,000's of living entities, and the human living entities they are only minute portion. They are only 400,000's these, only. Other living entities, they are eight million. That is not very difficult to understand. If you take a census of the living entities in the city of San Francisco, then the census of the human being residing in this city, they will be very, a small number in comparison to the birds, bests, aquatics, ants, and so many other living entities, so many other living entities. So, suppose a portion of human living entity you serve, then what is the value of service? What is the value of that service?

Therefore, the Bhāgavata says, just like watering the root of the tree you can serve all the leaves, flowers, branches, and everything of the tree, just by supplying foodstuff to your stomach you can serve all the limbs of your body, similarly, simply by loving Kṛṣṇa you can learn how to love everyone. If you don't love Kṛṣṇa, and if you love the whole universe, it is still imperfect. Imperfect. And, because we are not loving Kṛṣṇa, therefore we are sectarian. Just like, take for example your country, or any country, it doesn't matter. I am giving example, I am not attacking anybody, I am giving example. You love your countrymen. That's very nice, but why don't you love the cows of your country? As it… It is also living entity. They are also born in this country. Have they not right to live? Oh, you know in argument, in logic, you will accept, "Yes." But because we do not love Kṛṣṇa, therefore there is partiality, that one section of the living entities should be loved, and the another section of the living entities should be sent to the slaughterhouse. Why this defect? This defect is due to your lack of loving affairs with Kṛṣṇa. And as soon as you try to love Kṛṣṇa, then you will see, "Oh, the cows are my brothers, oh, the black people are my brothers, the white people are my brothers, the ants are my brothers, the dogs are my brothers, the trees are my brother, everyone my brother." That is universal brotherhood. If you simply talk of universal brotherhood, and you do not love Kṛṣṇa, hah, then it is useless. (laughter) It is useless. Therefore, actually it is happening. They are proclaiming peace and prosperity, and they are fighting in the United Nations. But where is the peace? Then where is the prosperity? Because lacking love of Kṛṣṇa.

Therefore, this Kṛṣṇa consciousness is very urgent necessity for the human society. They should learn how to love Kṛṣṇa. Then everything will be adjusted, very easily. It is not utopian theory; it is practical. There are many instances, and those who are following, the students in, in our society, ask them how they love others, how they love everyone, because they are…, they are trying to love Kṛṣṇa. So govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Therefore our process is, try to love the original person. And as soon as you become an expert lover… You will find in, in our Back to Godhead there is a picture that a hunter, after being initiated in Kṛṣṇa consciousness, he is loving even the ants. Those who have seen our Kṛṣṇa pictures. Have you got Back to Godhead here? You can show picture?

The story is, the hunter, a hunter was killing in the forest many animals, because hunter's business is to kill. So, I am speaking very shortly. The story and the picture you will find in Back to Godhead recently published. And Nārada, because he is Vaiṣṇava, he is lover of Kṛṣṇa, when he was passing on the path in the forest, he saw that many half-dead animals are in torture, flapping. So, he was very kind. "Oh, who has done this mischief, these poor animals?" So he searched out the hunter, and he went there. The hunter asked me, "Oh, why you are disturbing my business?" So Nārada said, "My dear hunter, I have come to beg something from you." So hunter thought that "This mendicant is a beggar, so he might have come to me to beg some skins, or deer skin or tiger skin." So he said, "All right, please, let me do my business. I shall give you skins, whatever you like." Nārada said, "No, no, I don't want anything from you. I have come to request you something." "What is that?" "How, if you are killing animals, why don't you kill them all at once? Why you are killing them half, and giving them so much torture?" "Oh," he said that "I have been educated in that way. I have been trained in that way killing of animals by my father. I take pleasure in it." So Nārada said, "So my request to you is that if you want to kill animals, please kill them immediately. Don't kill half. This is very great sinful." Then he inquired, "What is the sin?" He said that "You are killing so many animals, so you are accumulating sins." Then he explained everything, so he became little softened, and he inquired that "How to get out of these sinful activities?" That Nārada said that "If you follow my instruction, then you can get free from these sinful activities." "Now, what I will have to do?" He said that "First of all break your bow, then I shall tell you." "Oh, if I break my bow, then my business instrument is gone." "No, don't be afraid." "Then how shall I eat?" "Oh, I shall send you food." So then he agreed: "If you solve my food problem, then I will follow you." So Nārada said, "Yes, I shall send you all kinds of food. You give up this business, and come with me." So the hunter and his wife went with Nārada, and Nārada fixed them a place on the bank of the Ganges at Prayāga, and he said that "You sit down here and chant Hare Kṛṣṇa. I shall send you all food that you require." "All right sir. Don't forget (laughter), because I have given up my business." (laughter)

So next day it was advertised in the village that the hunter has become a Vaiṣṇava, a bare-headed boy (laughter), Vaiṣṇava. (laughter) So, in the, in India it is the system that if anyone goes to a temple or to a saintly person, the ladies especially, and they take some grains in hand, at least one palmful, and contributes. So, ten, twenty, fifty people are coming, and it becomes sufficient for the temple-keepers. That is the system in India still. Still there are many hundreds and thousands of temples in India, and India is advertised as poverty-stricken, but all these temples are being maintain…, maintained by the people from the morsel of their food, still. They contribute. If a sannyāsī goes to the house of a householder, he will never be refused. At least he should be given a little rice, little flour. That is the system. So, so many people are coming to see them, how they have become Vaiṣṇava, saintly person, and contributing, somebody flour, somebody dahl, somebody rice, somebody fruit. "Oh," they thought. "Oh, why Nārada is sending so much? We are only two persons, husband and wife, and he is sending more than twenty person foodstuffs, daily." So, he was convinced that "If I chant Hare Kṛṣṇa, I will not starve. Nārada will send everything, that's all."

So, gradually by chanting they became very highly advanced spiritually. So one day Nārada said to his friend Parvata, "My dear Parvata, I have got a disciple in Prayāga. He was hunter, and I have initiated him to chant Hare Kṛṣṇa. Let us go and see how he is doing." So, two friends are coming there, and it is the system that the disciple, by seeing the spiritual master, should immediately offer obeisances and receive him very nicely. So when he was going to receive from distant place Nārada, he saw some ants were on the feet, and he was trying to remove them so that they may not die, pressure of his foot… (break)

Prabhupāda: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Devotees: (singing) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: Thank you.

Devotees: Jaya. (end)

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Śrī Brahma-saṁhitā, Verse 35

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New York, July 31, 1971

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Eko 'py asau, that Govinda by His one expansion of plenary portion, eko 'py asau, that expansion is meant for creating this material world. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi. Not one universe, but billions of universes. As you see within this universe, there are millions and trillions of planets. Similarly, there are millions and trillions of universes. Jagad-aṇḍa-koṭi. So in each universe, Govinda enters, then it becomes developed. Just like the matter created by the male and female, the jīva soul enters and then the body develops. Similarly, this material… Matter has no power of developing. Govinda enters into the matter, and therefore the universe develops. It is very easy to understand. Simply matter, combination of matter, cannot produce any development. Govinda.

Eko ’py asau racayituṁ jagad-aṇḍa-koṭi koṭiṣ… Aṇḍāntara-stha-paramāṇu-cayāntara-stham, so Govinda is, the atomic theory that combination of atom, paramāṇu vāda is this material world, but we say that within the atom there is Govinda. Aṇor aṇīyan mahato mahīyān. Govinda is greater than the greatest and smaller than the smallest. That is Govinda. Aṇḍānta…

We cannot imagine, we cannot see even atoms with your naked eyes. Unless six atoms combine together, you cannot see. One atom we cannot see. Paramāṇu, aṇu paramāṇu. If six paramāṇu combines in, one becomes atom. There are so minute divisions. So, aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35]. So we worship… Brahmā says tam ahaṁ bhajāmi. I am worshiping that Supreme Personality of Godhead, and we are disciplic succession from Brahmā. Therefore our process is to follow the footsteps of ācāryas. Ācāryopāsanam, in the Bhagavad-gītā it is said, for making progress in knowledge, one has to worship ācārya, ācāryopāsanam. So by paramparā system we follow. How Govinda enters, that doesn’t matter. We do not bother about that thing. That is not our business. How Govinda enters in the atom, that is not our business. Our ācārya says, aṇḍāntara-stha-paramāṇu-cayāntara-stham, He enters. We accept, that’s all. Our business is finished. This is Vedic way of understanding. We take knowledge from the authority and do not bother unnecessarily speculating. We don’t waste our time in that way. Our time is very valuable. Instead of researching how Govinda enters in the atom, we chant Hare Kṛṣṇa, utilize that time. So this line is very nice. Every knowledge is perfect there from the disciplic succession. You take it and be advanced, that’s all. We don’t bother much.

Just like Sārvabhauma Bhaṭṭācārya. You know, Sārvabhauma Bhaṭṭācārya was a great scholar, and Māyāvādī scholar, but Caitanya Mahāprabhu made him surrender unto Him. He became Caitanya Mahāprabhu’s admirer, follower after being defeated in Vedānta-sūtra, understanding. That story is there in the Teachings of Lord Caitanya. So Sārvabhauma Bhaṭṭācārya became convinced that Śrī Caitanya Mahāprabhu is Kṛṣṇa. He wrote hundred verses about Caitanya Mahāprabhu, out of two verses are available in the Caitanya-caritāmṛta. He composed-he was a very learned scholar-he composed one hundred verses about Caitanya Mahāprabhu, and handed it over. But in all those verses he admitted that ”You are Kṛṣṇa.” So Caitanya Mahāprabhu, of course He was very much pleased that Sārvabhauma Bhaṭṭācārya understood, but because He was playing the part of an ācārya, He, externally He became, ”What you have written all these things?” He immediately torn out and throw it away. But the devotees saved only two. That two verses are there.

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī (kṛṣṇa) caitanya mahāprabhu (śarīra-dhāri)
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

You’ll find that verse that ”You are the same Śrī Kṛṣṇa, you have come to teach us vairāgya-vidyā.” Vairāgya-vidyā means how to become unattached with this material world. That is called vairāgya-vidyā. Because our, we are accepting different types of body on account of our attachment. Because we are attached to this material world… We want to enjoy. That is illusion. We cannot enjoy, we are simply suffering, but we are accepting it as enjoyment.

Just like these karmīs. It is very distinctly visible wherever you go, so many congested work (?). All buses and cars are running, so many luggages being loaded in the street. Bharam udvahato. Great humbug, you see, great humbug. Prahlāda Mahārāja said māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43], actually they are taking so much trouble for loading these big, big cases, but because they’re getting, say $40.00 a day, they say, think, ”I am enjoying. I am enjoying.” Actually he’s working so hard, just like ass or hogs, day and night, but because getting some money and with that money because he is gratifying his senses, he thinks ”I am happy.” This is illusion. Illusion. He does not know what is real happiness for a second. The illusory material world happiness means sex life, that’s all. How long does it stay? Say for minutes. But they’re working so hard. This is called illusion. Actually he is being killed, but he thinks that ”I am enjoying.” This is illusion. Opposite.

So Prahlāda Mahārāja was very much sympathetic that ”I am simply anxious for these rascals who have created a humbug civilization for temporary happiness,” māyā-sukhāya. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They have created ugra karma. This is stated in the Bhagavad-gītā, ugra karma. Huge factory, day and night melting iron, and they are working, working. The special technologies, getting some money, they’re happy. They do not know how they’re wasting their valuable life. This is called māyā. Why so much work? Why you are working so hard? Do you think if you’ll get hundred dollars per day you can eat more capātīs than myself? (laughter). Rascal does not know that he will eat the same number of capātīs, four or five or six, but he’ll work so hard. So we are the best intelligent class. We don’t work, but we get our capātīs. (laughter) Let the rascal work, but we get our capātīs. Māyā-sukhāya bharam udvahato vimūḍhan [SB 7.9.43].

So people sometimes envy us. Gargamuni was telling in Los Angeles that this, some dealers, neighboring dealers, they were asking, ”How you get money? You are living in such a nice place and you are eating so nice. Where you get money?” They are envious. So I told Gargamuni that why don’t you ask them to come and join? You also eat and dance. Why you are working so hard? That will, they’ll not do. This is māyā. This is māyā. My Guru Mahārāja used to say that ”The whole country or the city, whole men, let them in, let them come here. I shall provide them with food.” But they will not do.

So māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. Therefore Śukadeva Gosvāmī is recommending that happiness, material happiness also, is due to pious activities. Unless you are pious, you cannot be happy, even materially. And if you simply commit sins, Rūpa Gosvāmī has analyzed-you will read in the Nectar of Devotion-that distress is due to ignorance, simply ignorance. The distress and happiness… Actually you can see those who are not educated fairly, they cannot get any good job. Therefore it is, his distress is due to less, poor fund of knowledge. So actually our distress is due to ignorance and in ignorance only, we commit sinful activities. Therefore our topics began that, prāyaścittaṁ vimarśanam. We are trying to remove the ignorance of the people, therefore we are giving the best service to the human society. We are simply trying to remove the ignorance. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12], we are trying to polish or cleanse the heart. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. As soon as the heart is cleansed, the heart that… Now I am indifferently conscious. I am thinking that ”I am American,” ”I am Indian,” or ”I am this,” ”I am that.” ”I have to work, I have got business.” So many you have created. But, our process is, our process is to cleanse the heart. That you are nothing of this, you are simply eternal servant of Kṛṣṇa. You engage yourself as eternal servant of Kṛṣṇa and become happy. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Because we are ignorant of our constitutional position we have created all these problems.

Actually there is no problem. Exactly the same example, just like at night in dream we create so many problems, but actually there is no problem. But dreaming, that I am in such and such position, I am being harassed, somebody is taking my money, somebody is pinching me, so many things. I am in the front of tiger, there is ghost, there is so many things. So these problems, actually there is no problem, but by dreaming he is creating, mental. Asaṅgo hy ayaṁ puruṣaḥ, Veda says that this puruṣa, the ātmā, the soul has no connection with all these things. So we have created, by material concoction, so many problems. So the whole process is how to cleanse this dreaming condition of life.

That is possible. First of all Śukadeva Gosvāmī recommended that, tapasā brahmacaryeṇa śamena da… [SB 6.1.13], gradually you have to go. Generally this is the process. First process is those who are grossly ignorant: for them atonement. You have done this mistake, all right you atone for this. But they'll commit again. Therefore the next stage, the karmīs, karmīs are grossly ignorant, unnecessarily working so hard. Karmīs, to get some material result out of it. They are called karmīs. And next prāyaścitta vimarsanam, those who are a little advanced in knowledge, they think that I am making atonement, again committing the same thing. I am getting medicine from the physician, again I am being infected by the same disease. How long this business will go on? When one comes to the discussion within himself, then he's little farther advanced than this, these rascal karmīs. And above them, those who are bhaktas. Karmī, jñānī, bhakta. Yogi comes to the jñānī platform. Karmī, jñānī, yogi and bhakta. So a bhakta can be peaceful, others cannot. The karmīs cannot be peaceful, the jñānīs cannot be peaceful, the yogis cannot be peaceful, only the bhaktas, they can be peaceful. Why? Because everyone except the bhakta, śuddha-bhakta, pure, has desire.

A śuddha-bhakta has no desire. They are simply happy by serving Kṛṣṇa. They do not want to know Kṛṣṇa even, whether Kṛṣṇa is God or not, they don't bother. They want to love Kṛṣṇa, that's all, whatever Kṛṣṇa may be. Not that because Kṛṣṇa is omnipotent, God, all-pervasive, Nārāyaṇa. No, no. In Vṛndāvana they did not know, the cowherds boy, the gopīs, they did not know whether Kṛṣṇa is God or something else, but they were too much inclined to love Kṛṣṇa. That's all. That was their position. They were not Vedantists, they are not yogis, they are not karmīs, village girls, boys. They wanted to see Kṛṣṇa happy, that's all. That is their position. This is called sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

Yogis, jñānīs, they are trying to understand God, but they do not know they are in illusion. They're in illusion. So far karmīs are concerned, they're in illusion, māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. They're fools and rascals because for illusory happiness for a moment, they are working so hard. Therefore, they are rascal number one. They cannot, how they can have peace? There is no question. And next the jñānīs. Jñānīs, they want to get relief from this hard work of this material world. Brahmā satyaṁ jagan mithyā, they reject this material world. Mithyā, false. We have no, nothing to (indistinct). That is little higher than the karmīs, because the karmīs, they have taken this material world as everything. Here we shall be happy. Their dharma means: how we shall live peacefully here in this material world. Their religion means. I've talked with so many, their religion means to make a peaceful atmosphere within this material world. But the rascals do not know that it has been tried for millions of years for making this world peaceful. It has never happened. And never it will happen. How it will happen?

This place is meant for giving you troubles and miseries. Kṛṣṇa says, the Creator says, duḥkhālayam aśāśvatam [Bg. 8.15], this is a place simply for suffering and that also temporary. You cannot make an agreement, "All right, let me suffer the three-fold miseries, I will stay here." That also will not be allowed. You cannot stay. You cannot stay. You will be kicked out. You make your good bank balance, skyscraper house, and wife, children, cigarette, wine, liquor, I am living very peaceful. That's all right, but one day comes, please get out. (laughter) "Why? It is my house, I have got bank balance, I have got everything, I have got factory, why shall I get out?" "Yes, you get out. Don't talk, get out." (laughter) That day he sees God. "I did not believe in God, now here is God, making everything finished." Everything finished. Sarva-haraś cāham, Kṛṣṇa says, that "I am God for the demons when I take away everything from them at the time of death." "You do not believe God, all right, here I am. Today I am here. I have come to you to take away everything, whatever you have got. Now get out!" They will see God on that day.

So why not see God, here, Rādhā-Kṛṣṇa. Why you want to see God…? Just like Hiraṇyakaśipu. Prahlāda's seeing God, and Hiraṇyakaśipu is seeing God by death. And Prahlāda is seeing God, "Oh, here is my Lord." So those who are challenging that whether you can show me God, they will see God, like Hiraṇyakaśipu. Everyone will see God, but one who is sane, one who knows that I am eternally related with Kṛṣṇa, God, He loves me, my duty is to love. He is so much kind, that even I do not, even though I do not love Him, still He gives me food. He gives me fruits, flowers, grains, whatever I want, God is supplying. Eko bahūnāṁ vidadhāti kāmān. You cannot manufacture. So Kṛṣṇa, God is so kind, that He is supplying food to the atheist also. But the atheist has no knowledge that where from I am getting my foodstuff. That is ignorance. So therefore they are committing so many sinful activities. It is due to ignorance, nothing but ignorance. Atheist means in gross ignorance, that's all. Otherwise any person who is honest, he can see God everywhere, always.

Just like Kṛṣṇa says, try to understand Me, try to under… Try to see Me everywhere. How? Now, first of all He says, raso 'ham apsu kaunteya, I am the taste of the water. So when you are thirsty, you require a glass of water, drink it, and when you feel happy you understand that this quenching power of this water is Kṛṣṇa. That is Kṛṣṇa realization. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. So as soon as there is sunrise, you see Kṛṣṇa. Kṛṣṇa says "I am the sunshine, I am the moonshine." So why don't you try to see Kṛṣṇa? In the Bhagavad-gītā, it is said, there is a big list. Just like Kṛṣṇa says "I am the Lion amongst the animals." Because He took the shape of a lion, Hiraṇyakaśipu, eternal shape. I am the banyan Tree, so many thing. Kṛṣṇa has described in the Bhagavad-gītā. So in the beginning, if one is not fortunate enough to see Kṛṣṇa, although He is sitting in this temple, let him see Kṛṣṇa in this way. If he's not fortunate to come here and to see Kṛṣṇa, take prasādam, and dance in ecstasy, then let his unfortunate condition be diminished by seeing Kṛṣṇa in water, in sunshine, in moonshine, in this and that.

Kṛṣṇa is visible, but Kṛṣṇa is visible to the devotees. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25], I am not exposed to everyone, yoga-māyā-samāvṛtaḥ, covered by the curtain of yoga-māyā. But those who have developed love of Kṛṣṇa, for them, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. One who has developed love of

Kṛṣṇa, he can see Kṛṣṇa within his heart twenty-four hours. So it is very nice proposition, Kṛṣṇa consciousness. Please take to it. We are canvassing. We are sending our devotees to the street, begging, "Please come to our temple, be Kṛṣṇa conscious." That is our business. Caitanya Mahāprabhu wanted it. Go door to door, even at the risk of life, and ask these rascals to come to Kṛṣṇa consciousness. Māyā-sukhāya, because they're, they're thinking, "Oh, we are very happy." Illusion. The happiness will be finished within a second. As soon as death will come, finished. But one can say that "Death will come to you also." "Yes, that's all right." "Then why do you distinguish my death and your death?" "Yes, because you do not know where you are going, but I know where I am going, that is the difference." How do you know? Kṛṣṇa says. What does He say? Tyaktvā dehaṁ punar janma naiti. One who has understood Kṛṣṇa, one has served Kṛṣṇa sincerely and seriously, he is not going to come again to take any material body. Then where does he go? Oh, māṁ eti, he comes to Me.

So how you can go to Kṛṣṇa unless you have got a body like Kṛṣṇa? Yes, that is the position. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1], īśvara (indistinct). Just like you cannot enter into fire without being fire. Similarly, next life for the devotees is sac-cid-ānanda-vigrahaḥ, eternal body, blissful life, dancing with Kṛṣṇa in rasa dance. You have seen the picture. Like the gopīs, like the cowherd boys. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. Śukadeva Gosvāmī says that these boys who are playing with Kṛṣṇa in Vṛndāvana, kṛta-puṇya-puñjāḥ, for many millions of years they simply accumulated pious results of their activities. The Bhagavad-gītā also says, yeṣāṁ tv anta-gataṁ pāpam, one he, one who is simply free from all reaction of sinful life, yeṣāṁ anta-gataṁ pāpam. How it is possible? Janānāṁ puṇya-karmaṇām. Those who are simply engaged in pious activities, the sinful activity cannot touch them. That is natural. If you are engaged in some type of activities, you are not engaged in other activities, you cannot do. Similarly, if you simply engage yourself in pious activities, the reaction of sinful activities cannot touch you. Yeṣāṁ anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām te, such persons, dvandva-moha-nirmuktā, they're released from the duality, bhajante māṁ dṛḍha-vratāḥ. So you are engaged in that business. There is no scope of sinful reaction in your life, provided you follow the four principles. No intoxication, no meat eating, no illicit sex, no gambling. These four items and chant Hare Kṛṣṇa, sixteen rounds. Is it very difficult? And here is Kṛṣṇa's certificate. So do it, rigidly, and be happy. Thank you very much. (devotees pay obeisances)

Devotee: We've got a great desire to distribute Back to Godhead magazines. We've got such a great desire. We want to distribute a lot of Back to Godheads more and more Back to Godheads.

Prabhupāda: Hm.

Devotee: We wonder, perhaps you could advise us.

Prabhupāda: So, so what do you want? That desire is nice, that's all. Either you distribute or not distribute, keep that desire, that's all. (laughter) (sound of package being opened) What is this, coconut? Govindam ādi-puruṣaṁ. (end)

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Śrī Brahma-saṁhitā, Lecture

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Los Angeles, November 9, 1968

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Govindam, Lord Kṛṣṇa, ādi-puruṣa, the original person. In the Vedānta-sūtra it is said that Brahman… athāto brahma jijñāsā. What is Brahman? In this human form of life this is the business, to understand what is Brahman. Therefore Parīkṣit Mahārāja says that apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

Question and answer. Everywhere life means questions and answers. So those who are not interested or do not know what is the aim of life, they have got questions and answers only for sense gratification. That's all. They have no more any questions or answers. Whole field of questioning and answering is sense gratification. That's all. But the human life is not meant for that purpose. Animals, they are… Morning… Just like birds, just early in the morning, they began to chirp, "Where is food? Where is…? Where we have to go? Where we have to find out some food?" That is their business. The animals also. But human form of life, does it mean it is meant like that, that they should simply be involved in questions and answers for sense gratification? No. Therefore Vedānta-sūtra says, brahma-jijñāsā. Athāto brahma jijñāsā, atha: "After this, after the evolutionary process of lower than human being, when we have come, we have got this body, human form of body, the business is brahma-jijñāsā," jīvasya tattva-jijñāsā. That is the Bhāgavata. But there is no education. There are so many universities, they are going on simply how to advance the method of sense gratification. That's all. There is no education. Athāto brahma jijñāsā. The human form of life should be specially engaged for understanding what is Brahman. Otherwise it is simply spoiled.

Śaṅkarācārya says… He was a sannyāsī. Sannyāsīs's business is to travel all over the world, or as far as he can, and enlighten people about Brahman. That is sannyāsīs' business. So Śaṅkarācārya is lamenting, bālasya tāvad kriyā-saktaḥ: "Oh, what I see? I see the boys are engaged in playing." Bālasya tāvad kriyāsaktas taruṇas tāvad taruṇī-raktaḥ: "Young boys, they are after young girls. That is their business. Boys are playing. Young boys are after young girls." And vṛddhas tāvad cinta-magnaḥ: "And those who are old, they are absorbed in thought, 'Oh, what I have done? I could not do this. I have…' " Vṛddhas tāvad cinta-magnaḥ, taruṇī, parame brahmaṇi ko 'pi na lagnaḥ: "Nobody is interested with the Paraṁbrahman. Oh, what nonsense society it is." He analyzed the whole population-boys, youths, old men-and he saw nobody is, no rascal is interested with Brahman. So that is the position. But it is meant for Brahma-jijñāsā. This is the defect of material civilization. The human form of life is being spoiled, simply spoiled. And they are… Māyā is dictating, "Oh, you are making so much advancement. Thank you." What advancement you have made, sir? Bhagavad-gītā says, janma-mṛtyu-jarā-vyādhi-duḥkha doṣānudarśanam [Bg. 13.9]. Your problem is birth, death, old age and disease. What you have made for these four problems? What solution you have got? Your scientific advancement? Is there any solution of controlling birth? They have invented so many contraceptive methods. Still, in every minute, there is three human increasing. Where is your birth control? You cannot control. So birth… Similarly, death. So many medicines, so many scientific research, this thing, that thing, they have invented. And what you have done? You have stopped death? "No, sir." Then? Birth, death, old age. What your scientific advancement of knowledge has done to stop old age? Everyone is trying to keep his youth by cosmetic, pomade, lipstick, but nature will not allow him. It is becoming flappy. (laughter) You see? One Marwari gentleman, he, in Calcutta, he spent eighty lakhs of rupees, or eighty-thousand, for changing his gland into monkey gland for increasing his sex life. These things are going on. The monkeys, they have got very good sex life. One monkey has got at least thirty wives, and anywhere, he is very enjoying sex life. Markaṭa. So the science has discovered the monkey's gland is very strong for sex life. So kill them, you take out the gland and insert into man's… This is going on in medical science. So old age. They are doing… Science means they are trying to counteract the incapability, incapabilities of old age, but they are still failure. There are so many old men dying.

So janma, mṛtyu, jarā, and vyādhi, and disease. You are counteracting one disease; another disease is coming out. They complain that "India is poor. There are so many diseases," but here there are so many cancer. So you cannot stop this, the nature's way. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Your only business is to find out Brahman. That is your business. Nature has given you sufficient means to live very comfortably everywhere. If you get a piece of land and one cow, your whole economic question is solved. You haven't got to go fifty miles for working. There is no necessity. Wherever you are living, take little land and keep one cow. Your economic question is solved. So nature has given you all facilities.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍha ātmā
kartāham iti manyate
[Bg. 3.27]

Everything is being supplied by the order of Kṛṣṇa because prakṛti is working, nature is working… How it is working? Mayādhyakṣeṇa [Bg. 9.10]. Mayādhyakṣeṇa prakṛtiḥ sūyate sa carācaram. "Under My order," Kṛṣṇa says. Prakṛti, nature, is not working blindly. You see? It has got its master, Kṛṣṇa.

So this life is meant for brahma-jijñāsā, inquiring, "What is Brahman?" Instead of inquiring Brahman, they are trying to kill Brahman. "There is no soul. There is no Supersoul. It is nature automatically becoming this." These nonsense things are being pushed within the, this rubbish brain of the human society. They cannot explain. They cannot give right understanding. Still, they will say, "I am scientist. I am philosopher. I am this. I am that." But your business… What is your business? Now, direct people wrongly, to go to hell. So this is not life. Life is athāto brahma jijñāsā: "This human form of life is meant for inquiring Brahman." And if you engage yourself in this Brahman business, for Kṛṣṇa consciousness business, rest assured, Kṛṣṇa will take care of you. Teṣāṁ satata-yuktānāṁ yoga-kṣemaṁ vahāmy aham: [Bg. 10.10] "I take care personally for their necessities of life." Ordinarily, Kṛṣṇa, or God, is taking care of everyone even if he's not in Kṛṣṇa consciousness, and those who are coming to Kṛṣṇa consciousness, what to speak of them? Special care by Kṛṣṇa. Rest assured. Engage yourself rigidly to Kṛṣṇa consciousness. Be happy. That is our program.

Thank you. (end)
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Śrī Brahma-saṁhitā, Lecture

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New York, July 28, 1971

Prabhupāda: Govindam ādi-puruṣam tam ahaṁ bhajāmi *. **We are worshiping the original person, ādi-puruṣam. Original person… As we are all persons, our origin is also a person. We should always understand this. Ādi-puruṣam. The same example. Unless my forefather was a person, how his son, his son, his son-I am the last-we are persons? So the original father, the supreme father, or God, or Kṛṣṇa, must be a person, not imperson. We should always remember. Govindam ādi-puruṣam tam ahaṁ bhajāmi *.**

So Śukadeva Gosvāmī is recommending that either you go through this austerity process, brahmacarya, śama, dama, titikṣa dhana, satya, śauca, yama, niyama [Bg. 18.42], so many items… Either you go through this process to come to the platform of your spiritual understanding, or kecid, those who are fortunate, kecid kevalayā bhaktyā, the same result is open. Sometimes other people, the so-called yogis, jñānīs, karmīs, or followers of religious, ritualistic ceremonies, they think, "How it is possible that these Hare Kṛṣṇa people have become so quickly self-realized simply by chanting Hare Kṛṣṇa, without undergoing so many processes?" That is the gift of Lord Caitanya. Caitanya, Lord Caitanya seeing, or Lord Kṛṣṇa… Lord Caitanya, Kṛṣṇa-the same person. Kṛṣṇa is Supreme Person; Lord Caitanya is the same Supreme Person, but He's teaching us how to approach the Supreme Person. Just like sometimes my disciple is massaging my body, I take his hand and show him: "Do like this." Actually I am not massaging, but I am teaching him. It is not that I am massaging him. Similarly, when Kṛṣṇa comes as a devotee, Lord Caitanya, He shows the way how to approach Kṛṣṇa. Kṛṣṇāya kṛṣṇa-caitanya-nāmne, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Lord Caitanya was worshiped by Rūpa Gosvāmī as the greatest munificent personality or incarnation because He was distributing kṛṣṇa-prema, love of Kṛṣṇa, very easily, so that this system was acceptable even by a child. So easy-by simply chanting and dancing. Here, Śukadeva Gosvāmī says kecid. Kecid means some fortunate person. It is not for all. For general people, one has to undergo the regular process of austerity, but one who knows, or one who is fortunate to have the mercy of Lord Caitanya and His disciplic succession, such person, kecid, someone…

And in the Bhagavad-gītā also it is said, manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many thousands, hundreds of thousands men, manuṣyāṇām,… Especially it is said manuṣyāṇāṁ. Manuṣya means human being. Manuṣyāṇāṁ sahasreṣu. God realization is not meant for the animals or persons who are almost animals, or animals in the shape of human beings. Animals. At the present moment, in the shape of human beings, the population is animals, assembly of animals, because they do not know beyond the animal propensities. The animal propensities… The animal is busy all day. The bird or any beast, rising early in the morning, they are busy:

”Where there is some food? Where there is some sex? How to defend?” Then, at night, ”How to take shelter and sleep?” They have got their own arrangement. In the morning they know that ”In that tree there are some fruits. Let us go there.” So they fly. Āhāra: eating. As we go to office… In your, this New York City, thousands of people are coming from other islands by the ferry boat, waiting for the bus, going to the office. What is the purpose? The purpose is, ”Where is food?” The birds are also going. You have made ferry boat and nice-so many not nice-very nice. It is crowded always. But you have to come. For your bread, you have to go fifty miles, forty miles. But the birds are free to fly from tree to another tree without any bus, without any ferry boat.

So the problem-eating, sleeping, mating-these problems are there amongst the living entities other than human being. Other than human being, they’re many. If you take a census of the living entities in different categories, how many human beings are there in this city, how many sparrows are there, how many pigeons are there, how many dogs are there, how many trees are there, how many insects are there-they’re all living entities-the number of other-than-human-being will be far, far greater. The votes will be smaller in number. If the municipality, city, or the government said, ”Everyone can vote, all living entities,” then your vote will be lost, because you are very small in number. Other living entities, they are very great. Even from the holes of your room, many thousands of ants will come. They are also living entities. Why don’t you, why do you say that they are not living entities? They are living en… They are also eating; you are also eating. They’re also sleeping; you are also sleeping. They’re also mating; you are also mating. They’re also defending. The small ants, they are defending. They enter into the hole of your room. You do not know where the ants live, but they defend. You cannot capture them.

So these policies-eating, sleeping, mating and defending-they’re in all living entities. That is the, mean, the general law for every living entity. So if you are simply engaged in this eating, sleeping, mating and defending, then what is the difference? That is the defect of modern civilization. If you think that ”We have very scientifically running on, so many slaughterhouses, eating purposes,” so that is not advancement of civilization. The, in that sense, a tiger is better situated. He hasn’t got to keep a slaughterhouse. By nature, he has got nails and jaws: immediately attack and finish. So these things are not advancement of civilization. Real civilization is how to understand your relationship with God, the supreme father. That is real civilization. You may learn it through any process. It doesn’t matter. You learn your relationship with the supreme father through this Christianity. That’s all right. Or through Vedic process. That’s all right. Or Muhammadan, Koran process, that’s all right. But you learn it. Our Kṛṣṇa consciousness movement is not that we are out to make Christians Hindus, or Hindus Christian, or Muhammadan… No. Our propaganda is not that. Our propaganda is that ”You are human being. Your business is to understand your relationship with God.” That’s all. You learn it. Anywhere you learn it, but you learn it. Otherwise you are simply wasting your time by animal propensities.

So you are nobody’s enemy; you are everyone’s friend, because you are showing the right way. Try to love Kṛṣṇa, or God. That’s all. If you have got any own process, do it. Otherwise, please come to us. Learn it. Why one should grudge? Nīcād apy uttamāṁ strī-ratnaṁ duṣkulād api. Cāṇakya Paṇḍita says that you have to catch up the right thing from any source. It doesn’t matter. He gives example: viṣād api amṛtaṁ grāhyam. If there is a pitcher of poison, but if there is some nectarine over the pitcher, you catch it, take it out. Don’t take the poison, but take the nectarine. Amedhyād api kāñcana. If you find that in a filthy place there is some gold, take it out. You are not to take the filthy stool, but you take the gold. Nīcād apy uttamāṁ vidyām. Nīcā. According to Vedic system, education has to be taken from high class, intellectual person like the brāhmaṇas. But if you find that a person who is not a brāhmaṇa-he’s less than a brāhmaṇa, or even lower caste-but if he has got some nice education, just accept him as your teacher and learn. Not that ”Because he’s lowborn or not brāhmaṇa, I shall not take the education from him.” The point is that you have to take the education. And strī-ratnaṁ duṣkulād api. In India still the marriage takes place in equal family. The boy and the girl must be equally rich, equally cultured, equally educated. Equality. They find out. Even by horoscope, they test whether their astronomical calculations are also equal, so that after marriage they may not be unhappy. So many things, they are taken care of by the parents, and the marriage takes place. It is not that in youthful age the boy and girl mixes and… No. There are so many. But these things are now gone. So the point is that they were calculating especially to accept a girl from a family, they must be equal. But Cāṇakya Paṇḍita says that if a girl is well qualified, strī-ratna… Strī-ratna means… Ratna means jewel. If a girl is just like jewel, very qualified, even she is born in low family, accept her. Nīcād apy uttamāṁ vidyāṁ strī-ratnaṁ duṣkulād api. Duṣkulād api means born of low family. Never mind. Don’t care for her parentage. If she’s qualified, accept her. There are many instances. Similarly, if you are serious about understanding God, don’t consider that ”I am Christian,” ”I am Hindu,” ”I am Muslim,” ”Why shall I go this? Why shall I hear from Swamijī?” If you are serious about understanding God, to love God, then here is the nicest process. That is practical. There is no question of grudging, ”Oh, why shall I go there? They are following some Hindu, Vedic scripture.” No. There is no question of Vedic scripture. We, our business is how to love God. That’s all. Just like many students come here to take higher education. As there is no consideration that ”Why shall I go to America or Germany? They are different people. Oh, I don’t take higher education.” No. Everyone goes. Similarly, if there is nice process to understand God, to approach God, you should take it. Don’t be grudging. Take it. You’ll be benefited. Kevalayā bhaktyā.

So kecid. Not all. Someone who is intelligent, bhagavān, fortunate, they take to this process, kevalayā bhaktyā. Our process is kevalayā bhaktyā. Kevalayā means pure devotional service. No other adulteration or amalgamation. No. Simply to serve Kṛṣṇa. This is the program. From early morning at four o’clock til night, ten a.m., p.m., they are all engaged in Kṛṣṇa’s service. This is called kevalayā. They have no other business. So this process is recommended for all. That is the perfection of all religious process. Sa vai puṁsāṁ paro dharma yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religion. Sa vai puṁsāṁ paro dharma. Paro means transcendental. There are two things: parā and aparā, superior and inferior, material and transcendental. There are material dharmas, religious process. For some material gain, generally, people go to church, go to temple, some material gain. Just like in your church you pray, ”God, give us our daily bread.” Your daily bread is a material gain. So these gain is already settled up. You’ll get your bread. Just like the birds or beast, they are getting their bread without going to the church. They do not go to the church for asking God, ”Give us our daily bread.” The bread is there in the tree. They go and take as much bread as they like. Similarly, your bread is also settled up, either you go to the church or do not go to the church. That is not a problem. Nobody is dying on the street out of starvation. When you find somebody is lying dead on the footpath, the cause is some might have shot him down or by some other means he’s killed. But you no, you’ll not find either a bird or a beast or an ant or human being died of starvation.

Never. The food is already there. Don't bother. If you have to bother, if you have to tax your brain, just do it for Kṛṣṇa, for God. That is proper utilization of your time. Bread is already there. There is no scarcity of bread in the kingdom of God. Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ [SB 1.5.18]. The Bhāgavata says one should try for that thing which is not available by traveling all over the universe. What is that? This is kevalayā bhaktyā, simple pure devotion. That is wanting. Nothing is scarcity. Everything is complete by the grace of God for everyone. Just like even in jail the government supplies sufficient food. But why people come into the jail? Because they are not honest. Dishonest, criminal. Food is outside jail, inside jail. But what is the difference outside and inside? Inside jail, the men are criminals. Outside jail, they are not criminals; they are lawful. Similarly there is spiritual world and material world, and everywhere God is providing food, either in the spiritual world or material world, for everyone. Eko bahūnāṁ vidadhāti kāmān. The Vedas says that one person, Supreme Person, is supplying food to this many living entities, bahūnām. Eko bahūnāṁ vidadhāti kāmān. So for fulfillment of your material desires, you need not go to God. That is, that arrangement is already there.

But because we are foolish, we think… Not only think. Sometimes we are put into difficulty by the laws of nature, starvation. Just like if you eat more and then next two days you cannot eat; you have to starve. Similarly the difficulty in this material world is that we take more than what we need; therefore we have created problems. Otherwise there is sufficient supply from God's side. There is no scarcity, no problem. We have created problems. Just like in your country sometimes I have heard that you throw away grains, thousands of tons of grains, in the water. That means you have enough food. But there are countries who are starving. So it could be adjusted by sending this food. Instead of throwing in the water, they could be sent to the starving countries. But people will not do that. The point is from God's arrangement, there is enough food within this planet. There is enough land, enough food-producing prospect. But we have arranged in such a way that in one part the people are suffering, and one part, they are throwing the grains in the water. This is not God's arrangement. This is our arrangement. Therefore the problems are created by men. Now the so-called politician, they create problems. Otherwise, by nature's ways, by God's way, everything is complete.

pūrṇam idaṁ pūrṇam adaḥ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam eva avaśiṣyate
[Iso Invocation]

This is Vedic song. God is complete. His creation is complete. His arrangement is complete. Simply we are creating disturbance. Therefore the real education to stop this disturbance is to make people Kṛṣṇa conscious, God conscious. Then all problems will be solved. Otherwise, by passing resolution in the United Nations it is not possible.

You do not know how to solve the problems. That is being discussed. Here Śukadeva Gosvāmī, in right place, he says kevalayā bhaktyā. Simply by pure devotional service, kevalayā, only. Kecid kevalayā bhaktyā vāsudeva-parāyaṇāḥ. And who can do, kecid, that kecid, that person, who is that person? That is not ordinary person. That is vāsudeva-parāyaṇāḥ, one who is devotee to Lord Kṛṣṇa. Vasudeva means Kṛṣṇa. Vasudeva, not others, not demigod parāyaṇāḥ. Vāsudeva-parāyaṇāḥ. Demigod parāyaṇāḥ, it cannot do that. Therefore it is particularly mentioned, vāsudeva-parāyaṇāḥ: whose business is only to satisfy Lord Vasudeva, or Kṛṣṇa. Such person. They can solve all the problems simply by taking to pure unalloyed devotional service. Kevalayā bhaktyā. Aghaṁ dhunvanti. We create trouble for our sinful activities. Just like I have already explained: there is enough food, but I gather more food, I stock it to make business so that when there is less supply the price will increase, and I shall sell at that time. This is my process. This is going on as economic development. There is grain. By God's arrangement, sufficient grain. But I am a man. I have got some influence. I have got some money, and I go to the bank: "Sir, I want to purchase one hundred thousand, millions of dollars' worth of wheat. So I have got ten thousand dollars. Please give me loan." Bank gives him loan. He purchases. He stocks it somewhere. Nobody knows. The price is increased. There is scarcity. Actually there is no scarcity, but it is the so-called economic law, man-made law, that creates scarcity. From God's side, there is no scarcity. Sufficient supply-more than what you need. But how this man can be checked from this evil propensity, to gather money and stock unnecessarily? In India, in 1942, they created artificial famine by this process. Big men, they collected rice. The rice was selling at six rupees per mound. All of a sudden, within a week, it came to fifty rupees per mound. I have seen it. No rice was available in the market. People were hungry. They were purchasing. But the beauty is one American gentleman was present at that time. He remarked that "People are starving in this way. In our country, there would have been revolution." Yes. But the people of India are so trained that in spite of creating this artificial famine, they did not commit any theft, stealing others' property. They died peacefully. Of course, this is a single instance. But the thing is that problems are not created by God. They are created by us. Just like in the… One, my German Godbrother, he said that during the First World War… Perhaps some of you know. The politicians created war and there was war. So people went to church. People means all women, because men were all in the active field. So they prayed, "My brother may come back. My husband may come back. My son may come back." But nobody came back, and they all became atheists: "Oh, there is no God." But the thing is that God does not say that "You create war, create problem and for solution of the problem you come to Me." No, you have created your problems; you have to take the result.

But still, one who takes to the shelter of Kṛṣṇa, or God, his problem are solved. That's a fact. Here it is stated, kecid kevalayā bhaktyā. Somebody. Who? Vāsudeva-parāyaṇāḥ. Those who are advanced in Kṛṣṇa consciousness. Vasudeva means Kṛṣṇa. Nārāyaṇa parāyaṇa, vāsudeva-parāyaṇāḥ, these words are there in the Vedic language. In another place you'll find,

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayati āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If you apply your devotional service to Vasudeva, vāsudeve bhagavati… Vasudeva is the Supreme Personality of Godhead, Bhagavati. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ [SB 1.2.7]. If you apply, if you engage yourself in devotional service to

Vasudeva, then the result will be janayaty āśu. Āśu means very soon, without delay; janayaty, generated. Janayaty āśu vairāgyam. Vairāgyam means knowledge by which one becomes detached from this material allurement. That is called vairāgya. Simply by employing yourself in devotional service you get the highest knowledge. That is vairāgya. Without vairāgyam… Jñānaṁ ca. Jñāna and vairāgya. Jñāna means knowledge, and vairāgya means detachment. This is required in this human form of life. As soon as you get right knowledge, that "I am spirit soul. I am not anything of this material world. Somehow or other I have been in contact with this material world, and because I have desired to enjoy this material world in different capacities, therefore I am transmigrating from one type of body to another type, and I do now know since when this system began. But is still going on," this is called knowledge. To understand one's constitutional position and how he's suffering in this material world, that is called knowledge. Now that perfection of knowledge comes when one becomes vāsudeva-parāyaṇāḥ.

Therefore in Bhagavad-gītā it is said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, sufferings and cultivation of knowledge, when one comes to the right point, at that time he becomes vāsudeva parāyaṇāḥ. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ. One who understands "Vasudeva is everything; He is the cause of everything," sarva-kāraṇa-kāraṇam [Bs. 5.1], sa mahātmā su-durlabhaḥ, that kind of mahātmā… You were asking yesterday about some mahātmā's instruction. But we are talking of this mahātmā who is vāsudeva-parāyaṇāḥ. He is perfect mahātmā. So the mahātmā, as it is said… It is kevalayā bhaktyā, kecid kevalayā bhaktyā vāsudeva-parāyaṇāḥ. Similarly, vāsudeva parāyaṇāḥ means vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. One who has known perfectly well that Kṛṣṇa, Vasudeva, is the source of everything, sa mahātmā su-durlabhaḥ, such kind of mahātmā is very rare. You can find out so-called mahātmās with great beard, mustaches and… But that is different mahātmā. That is not mahātmā. They are sometimes durātmā, because they want to encroach on the rightful position of Kṛṣṇa. They want to become one with Kṛṣṇa. Suppose if there is servant in your office, and if he tries to occupy your seat, would you like him, if you understand that your, "This servant is trying to occupy my seat"? Similarly, any living entity who is trying to become God, he's not very much liked by God. He cannot become God, but this very endeavor, to become God, to become a competitor of God, is not very much liked. That person is stated in the Bhagavad-gītā as dviṣataḥ, envious. Tān aham dviṣataḥ krūrān kṣipāmy ajasram andhā yoniṣu [Bg. 16.19]. Such persons, envious persons, are put into the hellish condition of life. They are envious of God's position. They want to occupy high position in this material world, and when they are frustrated, they think "Now I shall occupy the position of God." But that will be also frustrated. Nobody can become God. God is God, and living entity's living entity. He's supreme, He's infinite; we are infinitesimal. Our position is to serve God. That is our perfect position. That will make us happy. Not otherwise. Not by imitating how to become God. That is impossible. How you can become God? Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. There are innumerable universes, and within the breathing period of Mahā-Viṣṇu so many universes are coming out by exhaling. And when He inhales, so many universes are dissolved within His body. So how we can become God? God is not so cheap.

Therefore sa mahātmā su-durlabhaḥ, on who is actually advanced in knowledge, mahātmā, who has accepted Vāsudeva, Kṛṣṇa, as the Supreme… Here it is also said that kecid kevalayā bhaktyā vāsudeva-parāyaṇāḥ, aghaṁ dhunvanti. They exterminate all kinds of resultant reaction of sinful activity. Aghaṁ dhunvanti. How it is? Now Kṛṣṇa, Vasudeva, personally says also that "You surrender unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You give up everything, all other occupation. You simply surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo. So this aghaṁ dhunvanti, He destroys all kinds of resultant activities of sinful life. Not he does; it is done by Kṛṣṇa. He says, ahaṁ tvāṁ sarva-pāpebhyo: "I'll help you. I will release you from all kinds of reaction. You simply surrender." Therefore vāsudeva-parāyaṇāḥ, one who is devotee, and simply engaged in devotional service, aghaṁ dhunvanti, immediately He causes disappearance of all sinful action. How? The example is given: aghaṁ dhunvanti kārtsnyena, wholesale, immediately. How? Nihārām iva bhāskaraḥ. Just like fog is immediately, I mean to say, moved, simply by sunrise. Sunrise. Just like this is night, darkness. In the morning, as soon as there will be sunrise, there will be no more darkness. Immediately all thousands and millions of miles of darkness immediately moved. So try to make Kṛṣṇa sūrya, the sun, Kṛṣṇa, rise in your heart, and everything will be solved.

Thank you very much. Thank you.

Devotee: May I ask a question? When you were speaking, you started to ask…, you started to check all the people who are hoarding those grains, that economic procedure to produce famine. What is the way to check them? Is to keep them…?

Prabhupāda: To make them Kṛṣṇa conscious. If he knows that "These grains belongs to Kṛṣṇa. Why I am throwing it? There are so many living entities. They are part and parcel of Kṛṣṇa. Let me distribute," that is Kṛṣṇa consciousness. But he is thinking, "It is mine. These grains are mine. I am the proprietor." This is due to lack of Kṛṣṇa consciousness. If he knows that everything belongs to Kṛṣṇa, then he'll not misuse it. What is your question?

Devotee: If I have got a lot of foodstuffs, Śrīla Prabhupāda, I wish to distribute, but I'm afraid it will go bad, how could I distribute very quickly, very quickly? I want to distribute it all. I've gotten a lot of foodstuffs. I want to give it up. Can I offer…

Prabhupāda: You don't find? You don't find men to distribute…

Devotee: Sometimes I get crates of lettuce. Could I offer a whole crate at once, and give a crate away to another Salvation Army, that they can give it away?

Prabhupāda: That is all right. Some way or other it should be distributed. It should not be wasted. Yes?

Guest: How do you feel about… Rabindranath Tagore?

Prabhupāda: Hmmh?

Guest: How do you feel about Rabindranath Tagore, the Indian poet, writer?

Prabhupāda: I don't follow.

Gopāla Kṛṣṇa: How do you feel about Rabindranath Tagore, the poet?

Prabhupāda: (laughs) So you want my right answer? The answer is that anyone who has no Kṛṣṇa consciousness, he has no good qualification. Or he's a fool, in simple word. So we have to test whether one has got Kṛṣṇa consciousness or God consciousness. If one has no God consciousness, then according to Bhāgavata: harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Those who are not Kṛṣṇa conscious, they cannot have any good qualification. Why? Manorathena asato dhāvato bahiḥ. Because they are, they have no God consciousness means they do not know what is God; therefore their consciousness is either on the bodily platform or mental platform or intellectual platform. God consciousness is on the spiritual platform. So those who are in the bodily platform, they're trying to satisfy the senses. And those who are on the mental platform, they're writing poetries and philosophical speculation to satisfy the mind. Similarly, there is intellectual platform. But soul is above intellect.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
buddhes tu ya saḥ eva paraḥ
[Bg. 3.42]

In the Bhagavad-gītā it is said that first of all you have got bodily conception: "I am this body." Generally people are in bodily concept of life. Therefore body means the senses. They want to satisfy the senses. And then mental platform, they are satisfying the mind by philosophical speculation or some poetry. So Rabindra..., Rabindranath Tagore, he belongs to the mental platform. So one has to transcend the bodily platform, mental platform, intellectual platform and come to the simple spiritual platform. That is kevalayā. Kevalayā means simply, without any adulteration of bodily, mental and intellectual activities. That is pure devotional service. So Rabindranath Tagore belonged to the mental platform-a little bit higher than persons who are on the bodily platform. But perfection of life comes when one comes to the spiritual platform. That we are giving directly, Kṛṣṇa. Immediately. That is the difference between Rabindranath Tagore and our activities.

Thank you. (end)

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Śrī Brahma-saṁhitā, Lecture

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Bombay, January 3, 1973

(devotees chant Brahma-saṁhitā verses)

Devotees: ...govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

Prabhupāda: Thank you. So Govindam ādi-puruṣam tam ahaṁ bhajāmi. These verses, Brahma-saṁhitā, it was composed by Lord Brahmā. Therefore in the Vedic literature, this, this is called Saṁhitā. Saṁhitā means part of the Vedic literature. So Lord Brahmā is describing about Kṛṣṇa. There are some foolish question that "Kṛṣṇa appeared five thousand years ago. How He became God?" Actually that is not the fact. In the Brahma-saṁhitā, Brahmā is describing means from the very creation. Brahmā is the first creature of this universe. So he has explained about Kṛṣṇa by his experience, by his realization.

In the Vedānta-sūtra, Kṛṣṇa is described, janmādy asya yataḥ: [SB 1.1.1] the Supreme Person from whom everything has emanated. So that Kṛṣṇa has confirmed in the Bhagavad-gītā, aham ādir hi devānām [Bg 10.2]. Devānām means in the beginning there was Brahmā, Viṣṇu, Maheśvara. And Kṛṣṇa is ādi of these devas also. Aham ādir hi devānām. Ahaṁ sarvasya prabhavo: "Everything has emanated from Me."

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitaḥ
[Bg. 10.8]

So Kṛṣṇa is the ādi-puruṣa. In... Arjuna also confirms. After understanding Bhagavad-gītā, Arjuna also confirms:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvatam ādyam
[Bg. 10.12]

Ādyam: the original person. Just like in our genealogical table, in each family, there is a person who is the origin of the family-then his son, his son, his grandsons, great-grandson. In this way, family expands. Similarly, this creation is from Kṛṣṇa. In the Catuh-ślokī Bhāgavata also, aham eva āsam agre: [SB 2.9.33/34/35/36] "I was present before the creation." Even Śaṅkarācārya, who is impersonalist, he also says, nārāyaṇaḥ paro avyaktād: "The Supreme Personality of Godhead, Nārāyaṇa, He is beyond this material creation." Nārāyaṇaḥ paraḥ avyaktād. Avyaktād aṇḍa-sambhavaḥ. From the avyakta, nonmanifested material mahat-tattva, this material creation has been, become possible. Before the material creation, beyond the material creation, there is Kṛṣṇa. Therefore in the Brahma-saṁhitā, Lord Brahmā is describing Kṛṣṇa in each verse: govindam ādi-puruṣam tam ahaṁ bhajāmi **. Govindam ādi-puruṣam. He's the original person.

Kṛṣṇa also says, mattaḥ parataraṁ nānyat kiñcid asti, asti dhanañjaya [Bg. 7.7]. There is no more parā-tattva, superior source, except Kṛṣṇa. This Kṛṣṇa consciousness movement is therefore..., we are trying to place before the civilized human society that the ādi-puruṣa, the original Supreme Personality of Godhead. They are searching after God. There are so many societies-theological society, theosophical society-they are searching after God. But here is God. Why don't you take reference from the Vedic literature? God's reference is there in the Vedic literatures, and God Himself appeared, and He explained Himself in the Bhagavad-gītā. And God is accepted, not (only) now, even when Kṛṣṇa was present, five thousand years ago, all great sages, saintly persons, great ṛṣis, they also accepted. Nārada, Devala, Vyāsa. When Arjuna, in the Bhagavad-gītā... It is explained in the Tenth Chapter. You know, all, Kṛṣṇa as paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. He, he is addressing Kṛṣṇa as person, bhavān. This bhavān śabda, this word is used, "person," not imperson. Bhavān. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣam [Bg. 10.12]. He's not imperson. Puruṣam. Puruṣam means person. Not female also. Puruṣam means male. Puruṣaṁ śāśvatam. Śāśvatam, original; ādyam, the first. So in this way. And Arjuna has also given reference that all the great sages... At that time, Vyāsadeva... Vyāsadeva is still present. So "Vyāsadeva accepts You, Nārada accepts You, and Asita, Devala, big, big, great sages accepts You. You are personally speaking, and I have realized that You are the Supreme Personality of Godhead." This is Kṛṣṇa. Kṛṣṇa is not manufactured, as nowadays it has become a fashion to manufacture God by votes. No. God is never manufactured. God is God. Not by mystic power one becomes God or by so-called meditation or magical arts. No. God is God. Nobody can become God. Asamaurdhva. In the Bhagavad-gītā, Kṛṣṇa is described as asama urdhva prapitāmaha ca [Bg. 11.39]. In the Eleventh Chapter, you'll find these words. Because Brahmā is considered… He's called pitāmaha, because the father of the father. If you search out the genealogical table of this universe, especially of the human society, then you go on searching. I am begotten by my father; my father is begotten by his father, his father, his father, his father-you go on. Then ultimately, if you have so much patience to make research, the, you can get from the śāstras, you can get. So the original father of this universe is Lord Brahmā; therefore he is addressed as Pitāmaha. But the father of Brahmā also, Brahmā, is also there: Garbhodakaśāyī Viṣṇu. The Garbhodakaśāyī Viṣṇu is expansion of Kāraṇodakaśāyī Viṣṇu, the original Viṣṇu, and Kāraṇodakaśāyī Viṣṇu is expansion of Saṅkarṣaṇa. Saṅkarṣaṇa is expansion of Nārāyaṇa. Nārāyaṇa is expansion of another Saṅkarṣaṇa, and that Saṅkarṣaṇa is expansion of Baladeva. And Baladeva is expansion of Kṛṣṇa. You'll find in the śāstras. Therefore Kṛṣṇa is the original person. Govindam ādi-puruṣam tam ahaṁ bhajāmi **. It is not that some artist has manufactured a fashionable Kṛṣṇa, and we worship that. No. Kṛṣṇa's the original person. We find it, description, in the Saṁhitās, in the Vedas, in the Ṛg Veda: oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. And the explanation of Vedānta-sūtra, Śrīmad-Bhāgavatam, there it is explained: janmādy asya yataḥ [SB 1.1.1]. Because Vedānta-sūtra begins with this aphorism: janmādy asya yataḥ.

So Śrīmad-Bhāgavatam is the original explanation of Vedānta-sūtra. So in the Vedānta-sūtra, explanation of Vedānta-sūtra, Śrīmad-Bhāgavatam, it is said,

janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ
tene brahma hṛdā ādi-kavaye muhyanti yatra sūrayaḥ
[SB 1.1.1]

These descriptions are there. So ādi-kavi, ādi-kavi means Brahmā. Brahmā, Ādi-kavi. So tene brahma. Brahmā means śabda-brahman, Vedic literature. So He instructed or imparted in the heart of Brahmā. Because when the creation was there, Brahmā was the only person, living entity, in the beginning. So the question may be that "How Brahmā learned Vedic knowledge?" That is explained: tene brahma… Brahmā. Brahmā means Vedic literature. Śabda-brahman. The information, the description of God is also Brahman. Brahman is absolute. There is no difference between Brahman and the literature which is describing Brahman. The same thing: just like Bhagavad-gītā and Kṛṣṇa, there is no difference. Bhagavad-gītā is also Kṛṣṇa. Otherwise why this book is worshiped since so, for so long time, since five thousand years, unless the Bhagavad-gītā is Kṛṣṇa? There are so many literatures, books, are published nowadays. After one year, two years, three years-finished. Nobody cares for it. Nobody cares for it. Nobody reads for… Any literature you take in the history of the world, no literature can exist for five thousand years, repeatedly being read by many, many scholars, religionists and philosophers, all. Why? Because it is Kṛṣṇa. Kṛṣṇa… There is no difference between Bhagavad-gītā and Bhagavān. Śabda-brahman. So Bhagavad-gītā should not be taken as ordinary literature, that one can comment on it by so-called ABCD knowledge. No. That is not possible. The fools and rascals, they try to comment on the Bhagavad-gītā by their ABCD scholarship. That is not possible. It is śabda-brahman. It will be revealed to the person who has devotion to Kṛṣṇa. Yasya deve parā bhaktir yathā deve… These are the Vedic instructions.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

They become revealed. Therefore Vedic literatures are called revealed. It is not that I can understand by your ABCD knowledge; I can purchase one Bhagavad-gītā, and because I have grammatical knowledge, I can understand. No. Vedeṣu durlabha. In the Brahma-saṁhitā it is said, vedeṣu durlabha. You go on studying all Vedic literature by your literary capacity or scholarship-durlabha. It is not possible. Vedeṣu durlabha. Therefore there are so many persons, they are trying to interpret Bhagavad-gītā by their so-called scholarship, but nobody cares for them. They cannot turn even one person, a devotee of Kṛṣṇa. This is a challenge. In your Bombay there are so many persons, they are explaining Bhagavad-gītā for so many years, but they could not turn even a single person a pure devotee of Kṛṣṇa. This is our challenge. But this Bhagavad-gītā, now it is being explained as it is, and thousands and thousands of Europeans and Americans, whose forefathers or family never knew the name of Kṛṣṇa, they are becoming devotees. This is the secret of success. But these foolish people, they do not know. They think that by interpreting Bhagavad-gītā by their so-called rascaldom knowledge, they can reveal Bhagavad-gītā. That is not possible. Nāhaṁ prakāśaḥ yogamāyā-samāvṛtaḥ. Kṛṣṇa is not exposed to these foolish and rascals. Kṛṣṇa is never exposed. Nāhaṁ prakāśaḥ sarvasya [Bg. 7.25]. He's not so cheap thing that He'll be understood by these fools and rascals. It is not possible. Kṛṣṇa says, nāhaṁ prakāśaḥ sarvasya yogamāyā-samā… [Bg. 7.25].

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

So if we want to understand Kṛṣṇa, then we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Kṛṣṇa says. And Kṛṣṇa says, bhakto 'si priyo 'si rahasyam etad uttamam [Bg. 4.3]. Kṛṣṇa says to Arjuna, "This science of God, Bhagavad-gītā, kṛṣṇa-tattva…" Caitanya Mahāprabhu said: yei kṛṣṇa-tattva vetta sei guru haya [Cc. Madhya 8.128]. Guru does not become. Guru is not so cheap thing. One must know what is kṛṣṇa-tattva. One must know what is Kṛṣṇa. Kṛṣṇa says also,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye

yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

Nobody knows Kṛṣṇa. They may speculate by their so-called scholarship, ABCD knowledge, but Kṛṣṇa, Kṛṣṇa is not there. They cannot turn even a single man to become a Kṛṣṇa devotee. That is not possible. They can be fool. That is described in the Śrīmad-Bhāgavatam: śva-viḍ-varāha-uṣṭra kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. The, one who is not devotee, he is described as a paśuḥ, as an animal. And such animal is eulogized, glorified, by another animal. What are they? Now, dogs, camels, asses and hogs. Śva-viḍ-varāha-uṣṭra kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ. These description is there. Therefore if we want to understand Kṛṣṇa, we have to follow these mahājana. Just like Brahmā. Brahmā is the original. There are… Who is mahājana? Mahājana. In India, a mahājana is accepted who can give you loan, money. He's called mahājana. Not that, that all. It is, it is a perverted word. But mahājana means a, one who is pure devotee of the Lord. Mahātmā means who is pure devotee of the Lord. Sādhu means who is a devotee-not these street beggars. Sādhu. Sādhur eva sa mantavyaḥ samyag vyavasito hi… [Bg. 9.30]. Who are they? Sādhur eva sa mantavyaḥ.

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ…
[Bg. 9.30]

He's sādhu. Even if we find some discrepancies in the life of a devotee… Just like these European, Americans. They're devotees. They are pure devotee of Kṛṣṇa. How? They have no other desire. They simply want to satisfy their spiritual master and Kṛṣṇa. Therefore they are pure devotees. They have no other business. They have sacrificed everything. They are coming from rich family, rich nation, educated, everything. There is no scarcity in their country. Everything's complete. But still, for Kṛṣṇa they have forsaken everything. That is pure devotion.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamām
[Brs. 1.1.11]

Those who are trying to catch up here something, catch up here something, they have been described by Caitanya Mahāprabhu as khara jati abata (?). Khara jati abata. The kha… One, one of the devotee of Caitanya Mahāprabhu, Mukunda, he was very, mean, confidential devotee. His class friend also, Caitanya Mahāprabhu's. So he was going sometimes here, sometimes there, sometimes here, sometimes there. So Caitanya Mahāprabhu became very angry upon him, and gave him the title khara jati abata. Khara jati abata: "Don't allow him to come here." He became so strict. So he was very sorry. "Caitanya Mahāprabhu has said not to come in His meeting." So he was asking other devotees that "I shall not be allowed?" So, "We can…, how we can allow you? Caitanya Mahāprabhu has forbidden." "So will you ask if there will be any time so that I can again come back?" So some devotee inquired from Caitanya Mahāprabhu that "Mukunda is very sorry. You asked not to come. But he's asking whether there will be any day in future when he'll be allowed to come again." So Caitanya Mahāprabhu said, "After three thousands of births. After three thousands of births, he'll be allowed to come in." So when Mukunda inquired, "Did you inquire from Caitanya Mahāprabhu this question?" he said, "Yes, but He has said after your three thousands of repeated births, you'll be allowed." So he began to dance. He began to dance. "Oh, then I'll be allowed some day. Never mind, three thousand births. Never mind three thousand births." So when this, this, this was informed to Caitanya Mahāprabhu that "He's dancing now because You have, You'll allow him to come in after three thousands of births," so Caitanya Mahāprabhu became very pleased and asked him to bring him immediately. (laughter)

So if we want to actually learn this… Just like there must be eka niṣṭha. Bhajanti māṁ ananya-bhāk. That is the qualification. [break] …Kṛṣṇa. If you want to know Kṛṣṇa, it is very easy. Don't divert your attention to anything. "No, I, I worship this demigod, I worship that demigod, I…" Then your knowledge is gone. That is described in the Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Anya-devatāḥ: "other demigods." Devatāḥ is Kṛṣṇa, but others, they're demigods.

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya se taiche kare nṛtya
[Cc. Ādi 5.142]

God is one, Kṛṣṇa. Ekam evādvitīyam. All others, they are servants. This is our conclusion. This is śāstric conclusion. Eka brahma dvitīya… Brahman cannot be two. Param brahman. Paraṁ brahma paramaṁ bhavān. Therefore Arjuna has addressed Him as bhavān, "Yourself." Not that "You have got many competitors." Just like we are, we find nowadays, in one street another God; another God, in another street, another god; another street, or another city, there are so many Gods. No. God is one. Ekam eva advitīya. And that is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

So this is Kṛṣṇa consciousness. So if we want to learn about Kṛṣṇa, then we have to follow the path of mahājanas, great personalities. Just like Brahmā is presenting Brahma-saṁhitā, describing; Vyāsadeva is presenting Śrīmad-Bhāgavatam. Oṁ namo bhagavate vāsudevāya. Bhagavān, Himself, is describing Himself in the Bhagavad-gītā. So where is the difficulty to understand Bhagavad-gītā or Bhagavān? We don't find any difficulty. Where is the difficulty? The mahājana is there, the śāstra is there, the guru is there, the Veda is there. And why should we make research after God? What is this nonsense? Everything is there. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The purpose of Vedas is to know Kṛṣṇa. Janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā, to inquire about Brahman. Brahman. So there is no need of searching out God. You can simply try to digest whatever is already there. The Bhagavad-gītā is there. All the ācāryas, they have accepted. They have written commentation on Bhagavad-gītā with reference to the Vedic knowledge. The Absolute-kṛṣṇas tu bhagavān svayam-is accepted everywhere by all ācāryas. Why you are searching after God? I do not know. So this Bhagavad-gītā and this Brahma-saṁhitā, and the description is about Kṛṣṇa, and His abode:

advaitam acyutam anādim ananta-rūpam

ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

Advaita. Advaitam acyutam anādim ananta-rūpam. He has got ananta-rūpam. There is no limit. He has got so many. Because each, in each and every brahmāṇḍa, there is Kṛṣṇa avatāra. Kṛṣṇa avatāra… Just like in this brahmāṇḍa there was Kṛṣṇa avatāra in, five thousand years ago, similarly Kṛṣṇa avatāra is going on just like… The same example, as I have given you many times, that the sun, sun, sun planet is there in the sky, but sun is visible when he is in our front. Otherwise sun is there. Similarly Kṛṣṇa is always there, but when He descends, incarnates, He becomes visible to us, exactly like the sun. At the present moment, it is night. Sun is not visible. But in due course of time, say, after eight hours or ten hours, in the morning, the sun will be visible. Similarly there is scheduled time when Kṛṣṇa becomes visible on this planet, on this universe. And there are, there are innumerable universes. They…, therefore He's called nitya-līlā. Nitya-līlā means eternal pastimes. Kṛṣṇa is born as Yaśodā, Devakī-nandana. Immediately He begins to grow. But that birth is taking another planet, another universe. Just like six-thirty, sunshine… It is now visible on this planet, or on this city, but again six-thirty, again, in another city, six-thirty in another city, six-thirty another city. It is not very difficult to understand. That six-thirty's continuing. That seven-thirty's continuing. That eight-thirty's continuing. Every minute and second is continuing. Simply you have to know where it is. You immediately try to know by phoning the other city, other, on the other country, you'll know that this six-thirty, or seven-thirty or twelve-thirty or the set up or rising of the sun is continually going on, here or there. Similarly Kṛṣṇa's appearance, Kṛṣṇa's pastimes, everything is continually going on: sometimes in this universe, sometimes in another universe, sometimes another universe. In this way it is going on. Therefore Kṛṣṇa's līlā is called nitya-līlā. Nitya-līlā, eternal. It is not for the time when Kṛṣṇa appeared. That nitya-līlā, as we have seen within this planet, Kṛṣṇa, that will come again. Just like we saw the sun in the daytime. Now it is not visible, but in due course of time, again we shall see; next morning we shall see sun. Similarly, we shall see again Kṛṣṇa, and that rotation takes place according to Vedic calculation after forty-three crores of years. That is the explanation we get from Vedic śāstra.

So Kṛṣṇa's līlā, it is not an invented, we are worshiping Kṛṣṇa as something imaginary, some artistic picture. No. It is nitya-līlā. Kṛṣṇa is fact. Govindam ādi-puruṣam. He's ādi. Advaitam acyutam ādyaṁ purāṇa-puruṣam. Purāṇa-puruṣam. The oldest man. Purāṇa means oldest. Oldest, Purāṇa-puruṣam. Puruṣam means person. Nava-yauvanaṁ ca. But whenever you'll see Kṛṣṇa, He's just a perfect young boy, nava-yauvanaṁ ca. You'll never see Kṛṣṇa's picture as He has become old, He has grown some big, big beard and… No. Kṛṣṇa, you'll never see. Kṛṣṇa is just like a twenty-years-old young boy. Nava-yauvanaṁ ca. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. He is not to be found in the Vedas. There is, but we miss. In the Ṛg Veda, in the Atharva Veda, Kṛṣṇa is there. Vedeṣu durla… But the ordinary man cannot find. Just like the people, they're reading Bhagavad-gītā, but they do not understand Kṛṣṇa. There are so many people; they are very proud of reading Bhagavad-gītā daily, but they do not understand Kṛṣṇa. The only thing is, they're missing Kṛṣṇa. Except Kṛṣṇa, all rubbish thing they are talking. This is their vision. Because vedeṣu durlabha. For the rubbish person, rascal person, Kṛṣṇa is durlabha. Adurlabha ātma-bhaktau. But Kṛṣṇa is available, Kṛṣṇa has to be seen from the Kṛṣṇa's devotee. Not from others. Therefore Kṛṣṇa said to Arjuna that "I am again explaining to you this Bhagavad-gītā because bhakto 'si priyo 'si rahasyaṁ hy etad uttamam [Bg. 4.3]. There is a very nice mystery in this Bhagavad-gītā, and that will be understood by you because you are My devotee. You are My very dear." So in order to understand Kṛṣṇa, one has to first of all become a great devotee, dear friend of Kṛṣṇa. Then he can understand. Otherwise, vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33].

So this Brahma-saṁhitā describes about Kṛṣṇa. Brahmā is mahājana. I've already told you: mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. So in the śāstras, twelve mahājanas are accepted:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

This was explained by Yamarāja to his servants, that these are mahājanas. Who? Svayambhūr, Brahmā. Svayambhūr nāradaḥ. And Śambhuḥ, Lord Śiva. Svayambhūr nāradaḥ śambhuḥ kumāraḥ. The Kumāras, the four Kumāras; Kapila, Kapiladeva, Lord Kapila. Manu, Svāyambhuva Manu. In the Bhagavad-gītā also, accepted this: imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāhur [Bg. 4.1]. This Manu. So in this way, we have to approach the right person, evaṁ paramparā-prāptam [Bg. 4.2], who is coming in the line of Brahmā, who is coming in the line of Lord Śiva, in the line of Nārada. In this way, we have to accept a guru from the disciplic succession which is called paramparā, guru-paramparā. Then we can understand what is Kṛṣṇa. Otherwise not. Now so many people are explaining Bhagavad-gītā. If you ask him, "Who is your guru?" he has no guru. He's himself guru. So you, what he can understand Bhagavad-gītā? It is not possible. So try to understand Bhagavad-gītā from the bona fide person and follow the principles, rules and regulation, and chant Hare Kṛṣṇa mantra. Your life will be successful.

Thank you very much. [break]…

Your question is meant for persons who are too much bodily conscious. One who is thinking that "I am this body," for him, this yoga system is prescribed, so that he can control the senses. Yoga indriya-saṁyamaḥ. By controlling the senses… Because we are disturbed by our senses. So there is process, how to come to the platform of prāṇāyāma. You have to find out a secluded place, and you should sit down there alone in perpendicular stature, you cannot close your eyes fully, half, then you'll have to see the tip of the nose. In this way, you have to concentrate your mind on Viṣṇu or Kṛṣṇa. This is prāṇāyāma. So… But actually when one becomes already attracted to Kṛṣṇa by devotional service, then the prāṇāyāma process is already there. Therefore Kṛṣṇa says in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gata antarātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The real fact is to concentrate your mind upon Kṛṣṇa.

So these boys, they have been trained up. This ārotik, this arcana, this distribution of literature, reading Kṛṣṇa books, hearing about Kṛṣṇa-that means they are not allowed to think anything else except Kṛṣṇa. That is perfection. They are… The prāṇāyāma process, you can do it for one hours, two hours or, say, one day, two days, but this, this prāṇāyāma process, who are always engaged in Kṛṣṇa's service, that is natural. You cannot think. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. If you simply engage your mind on the lotus feet of Kṛṣṇa, that is perpetual prāṇāyāma. Not for one hour, two hour, or a minute.

Indian man: But some yogis say that…

Prabhupāda: Some yogi may say whatever he likes, but what Kṛṣṇa says, we have to accept.

Indian man: In the, in the modern terminology, they say this, this technique of prāṇāyāma…

Prabhupāda: But the modern terminology, that is not, that is not a principle.

Indian man: No, but they say it is a rocket way to God.

Prabhupāda: Eh?

Indian man: They say it is a rocket way to God, doing prāṇāyāma.

Prabhupāda: What is it?

Tamāla Kṛṣṇa: A rocket, rocket ship way to God.

Indian man: Rocket.

Prabhupāda: But we don't find so long yogis and prāṇāyāma wallas know anything about God. We have tested so many. They remain the same rascal. I have seen it. They do not… Ask him, any yogis, "What do you know about God?" Ask him. You can ask. You are press reporter. You can ask, "What do you know about God? Describe Him." So what is the rocket? Rocket means you should go immediately. But if you do not know, then what is the use of this rocket? If you do not know what is God, then what is the use of this rocket? Just like they are going to the rocket planet, moon planet. Now the American government stopped announcing this rascaldom. You know that? Yes. So if you actually have got rocket, then you must approach that you must know the thing. But simply waste your money and come back. So any sensible man will not allow this. This is good, prāṇāyāma. Rocket process, it may be. But we don't think that it is rocket process at the present age. Because in the śāstras it is said:

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

Indian reporter: No. They compare it to rocket only because of the two stages that a rocket has to drop. They say by doing prāṇāyāma you'll drop material stages, that you…

Prabhupāda: That's all right, but we have to see practically what he has become. Simply talking will not do.

Indian reporter: Talking. Talking won't do.

Prabhupāda: Yes. Simply talking will not do. That, that… Just, these boys, they did not practice prāṇāyāma system, but bring anyone who knows about God better than him. Bring anyone. Any yogis, bring, and talk with them. They are neophytes. They are simply practicing three or four years. And talk with them. And what he knows about, he knows it will be proved. That is not rocket system. This is rocket system: Hare Kṛṣṇa mantra. (laughter) That is not possible. That he cannot find out a secluded place to practice yoga. Where is secluded place in the city? Whole day and night, these cars are going and there is huge sound. Where is secluded place? And, and it is recommended in Bhagavad-gītā, secluded place and sacred place. And he should remain alone. Where is such yogi? Find out. Where is such yogi? He should remain alone, and in a secluded place and a sacred place. And he should not change his āsana. Then he becomes a yogi. These are the preliminary things. But who is practicing these preliminary even? They cannot. Especially in the cities, there are so many yoga societies, but in the, it is stated that it should be practiced in a secluded place. So how it is possible in the city? So if you follow the instruction, it will be very difficult. It is very difficult.

Indian man: For a…

Prabhupāda: Oh, yes. Not only difficult for us, but five thousand years ago, Arjuna was talking with Kṛṣṇa face to face. Such an exalted personality, and he was a kṣatriya. He said, "Kṛṣṇa, it is not possible to practice this." He said. We have become more than Kṛṣṇa, Arjuna? Do you think? He said. You'll find in the Bhagavad-gītā. Eh?

Indian man: Cañcalaṁ hi manaḥ kṛṣṇa…

Prabhupāda:

…kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva su-duṣkaram
[Bg. 6.34]

"Oh, it is not possible." He was frank enough gentleman. "Oh, this is not possible." This is not possible. And these foolish persons, because they want to cheat others, they cheat themselves, they cheat others, they follow this system. It is not possible. It is not possible, frankly speaking. Do we think we are better than Arjuna?

Devotee: In Bhagavad-gītā, Arjuna's called Guḍākeśa, or one who has conquered sleep.

Prabhupāda: So this yoga process is there, but it is very, very difficult. Very, very difficult, especially in this age. Therefore in the śāstra it is said, kṛte yad dhyāyato viṣṇum [SB 12.3.52]. The dhyāyato viṣṇu, that is yoga system. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, being absorbed in meditation, they see. Dhyānāvasthita-tad-gatena manasā.

Mind, being absorbed in the Supreme, they can see. Yaṁ paśyanti yoginaḥ. The yogi sees. That is samādhi. That is. Prāṇāyāma, of course, they controlling the breathing. So these things are very difficult in this age. Therefore śāstra says,

harer nāma harer nāma harer nāma eva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Three times. When we stress upon some important point, we say three times, "Do it, do it, do it!" It is like that. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. So yoga practice is approved process, but it requires long, long period, time, and the time is not at all suitable in this age. And persons are differently cultured. They are eating everything, they are drinking everything, smoking. And it is not possible. It is not possible. Simply childish. It is not possible. And you can see practically. Just like I have given the example. Bring any so-called yogi, mystic practitioner…

Indian reporter: As you, yourself have said: What is talking? What is lies?

Prabhupāda: What is the use of that persons? Here, the mass of people take. All over the world. Suppose if there is some process, if, and one percent of the whole population, what is the use of such process? So that is very important thing. That is important process also, but it is not possible to be practiced by the present age. This is… [break] …become purified, you understand that Kṛṣṇa is present on your tongue. [break] …waterpot, you put it in the water. So long it is not filled up, it will make some sound. And when it is filled up and goes down, down to hell, then there is no cut, cut, cut.

Indian reporter: Then, as you say…

Prabhupāda: Eh? [break] … that your, this so-called talk will not help you. But that does not mean that in the spiritual life there is no talk. But Kṛṣṇa, Kṛṣṇa is spirit. So why He's talking Bhagavad-gītā? What is… What do you think of Kṛṣṇa's talking? [break] …nāma cintāmaṇiḥ kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇa, rasa-vigraha, caitanya-rasa-vigrahaḥ.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

This is nāma. Abhinnatvād nāma-nāminoḥ. There is no difference between the name and the person. Here, in this material world, there is difference between the name and the thing. Just like if I want water, if I simply chant "Water, water, water…" Sometimes some rascals, these, give the example that if we chant "Coca-cola, Coca-cola, Coca-cola…" It is not like that. They do not know, and they, they, they dare to explain this nāma. Such a rascal they are. They do not know what is name. Here is a description of the name: nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vi… This is caitanya. This is not dead stone. This body is dead stone. Caitanya means the living force. That is caitanya. So nāma is caitanya.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

This name is not ordinary name. This is absolute.

Indian reporter: How is that they say that in some of the mantras they are cakras and all that?

Prabhupāda: Hmmh?

Indian reporter: Some of the mantras…

Prabhupāda: No, no. We have nothing to do with cakra. These cakras are concerned who are in the bodily concept of life. The bhaktas, they do not accept that "I am body." The śata cakra is concerned with this body, not with the soul. Yes. So these, the yoga process is prescribed for them who are too much in con…, bodily concept of life. Otherwise, those who are spiritually advanced, they're, they do not have to practice this yoga. This, simply name, if we follow… Actually, practically, you see… You practically see that all over the world, these boys, how they're advancing simply by chanting Hare Kṛṣṇa mantra. So this is fact. It is not imagination. How they're advancing, how they're becoming… Now, sarvopādhi-vinirmuktam, to make zero [Cc. Madhya 19.170]. They've made everything zero. They don't consider that Americans. Yes. They don't consider that "I am this body. I have to eat flesh, meat and wine; therefore my body will be maintained." They never think like that. This is mukti. Simply talking will not do practically. "I practice yoga and immediately my throat has become dry. Please give me cigarette. Please give me cigarette." There are so many. I have seen.

Indian reporter: So they are not yogis.

Prabhupāda: You will find, if you analyze, you'll find so many. They're, at least, they smoke gañjā. There are so many yogis, I have seen, they smoke gañjā. You have not seen? Gañjā-smoker yogis?

Indian reporter: Yes.

Prabhupāda: Eh?

Indian man (2): Number of them.

Prabhupāda: Number of them. I do not know, how you have studied. So many rascals, smoking gañjā and talking of yoga.

Devotee: Drinking tea.

Prabhupāda: Taking tea. Taking tea, that is common affair. Big, big jug, tea.

Indian man: (indistinct)

Prabhupāda: So see practically. Simply talking will not help. Practically see how this system is perfect. Thousands and thousands, not only one, two. If you travel all over the world and see our temples, you'll find in each and every temple, two hundred, hundred and fifty, fifty-all devotees. All these boys and girls, nice. They, their countrymen, astonished. They ask them, "Are you American?" They ask them. How this transformation has come into existence?

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

It is nondifferent from Kṛṣṇa. So by chanting Kṛṣṇa means they are associating Kṛṣṇa directly. There is no question of śata cakra, or this cakra. No. It is direct contact with Kṛṣṇa. And if one is in direct contact with Kṛṣṇa, what other method does he require? Everything is… Ārādhito yadi haris tapasā tathā kim. If you are in direct touch with Kṛṣṇa, then where is the necessity of other tapasya? Everything is finished. Your ultimate goal is obtained. And nārādhito yadi haris tapasā tathā kim. And if you could not touch Kṛṣṇa, then where is this nonsense, yoga and jñāna? They're useless. You could not touch Kṛṣṇa. These things are… Ārādhito yadi haris tapasā tathā kim, nārādhito yadi haris tapasā tathā kim.

Indian reporter: That is why He's called Yogeśvara.

Prabhupāda: Yes. If you are in touch with the Yogeśvara, then your all austerities, penances, finished. Now you enjoy life with Yogeśvara. That is the position of the devotees. Ānandamaya.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūtaḥ…
[Bs. 5.37]

This is a great science. So we have described all this in our books. They are reading, and public is very much appreciating. All right. (end)

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Śrī Brahma-saṁhitā, Lecture

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Stockholm, September 7, 1973

Prabhupāda: There are about thirty-five verses like this in the Brahma-saṁhitā describing the transcendental… [break] …place of the Lord. It takes time. I have cited about a dozen only. Let me try to explain some of them because I have already taken much time.

So one verse in this we find,

advaitam acyutam anādim ananta-rūpaṁ
ādyaṁ purāṇam-puruṣam naya-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

The Lord is one without a second, advaita. Acyuta, the Lord never falls down-the distinction between Lord and ourself. We are also eternal living entities, and the Lord is also eternal. He is also a living entity, a person, just like us. But His name is Acyuta. He never falls down from His position. But we living entities, sometimes we fall down. That's our material condition of life. This is our falldown. Therefore He is called advaitam acyutam aṇadim. And He has no beginning. He is the beginning of everything. The creation is from Him, but He has no creator. So advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And He has got multiforms. He can expand Himself. The one expansion is that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He has expanded Himself to live with you, within your heart. Īśvaraḥ sarva-bhūtānām. Not only that: another place it is described, eko 'py asau racayituṁ jagad-aṇḍa-koṭim [Bs. 5.35]. One portion of the Lord… That is confirmed in the Bhagavad-gītā, ekāṁśena sthito jagat [Bg. 10.42]. Jagat means this material world. That is being maintained by one of His plenary portion, which is called Paramātmā or Garbhodakaśāyī Viṣṇu or Kṣīrodakaśāyī Viṣṇu. So one portion of His plenary portion, He is within the material world. Material world means the universe. Aṇḍāntara-stham. Aṇḍa, brahmāṇḍa means this universe. This is not only one universe, but there are many millions of universes. So He is there. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. And aṇḍāntara-stham: He is within the universe. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. And He is within the atom also. Just imagine, expansion of God. So advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He is the oldest of all, you will find Kṛṣṇa always a young man. From His face you will find a young boy, twenty to twenty-five years. Nava-yauvanaṁ ca. Vedeṣu durlabham. If you want to search out God by studying Vedas, it will be very difficult. Adurlabham ātma-bhaktau. But He is very easily available from His devotee. This is the description.

Then in another place,

ananda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhutaḥ…
[Bs. 5.37]

The Lord, every (indistinct) is not material. That is sac-cid-ānanda-vigraha [Bs. 5.1]. Kṛṣṇa is sac-cid-ānanda-vigraha. His form is eternity, blissful, and full of knowledge. So all His paraphernalia in the Goloka Vṛndāvana, that is His expansion of that quality-eternity, blissfulness and knowledge. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ. His gopīs, His consorts, His father, His mother, His friends, His trees, His flowers, His calves and cows-everything is spiritual expansion from Him. Everything… We are also expansion from Him. We are marginal potency, and this is spiritual potency. So everything is expansion. Therefore the Vedic literature says, sarvaṁ khalv idaṁ brahma: "Everything is Brahman." We are not (?) combination of two energies: marginal energy and the external energy. But in the spiritual world everything is only spiritual energy. So we are constitutionally spiritual energy. Somehow or other, we have been entangled with this material energy. So if we try in this human form of life, we can get out of this material energy and again go back to the spiritual energy. That is the opportunity. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37].

Another śloka I wish to explain: aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. The spiritual body is equally qualified for doing everything. Just like our hand, we can touch only. We cannot do… Or we can pick up something. But simply having hand… Or with the hand we cannot eat. For eating, we shall have to use this mouth, we have to use the stomach. But in the spiritual world, Kṛṣṇa, about Him it is described, aṅgāni yasya sakalendriya-vṛtti-manti: [Bs. 5.32] "Each and every limb of Kṛṣṇa has got the potency of other limbs." He can eat by His eyes; He can hear from His eyes. Anything. All the parts of the limbs, because they are spiritual, you can use it for any purpose. This is not understandable in this material condition of life, but it is possible. When it is spiritually realized, it is possible. These things are there.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

So His spiritual world, His planet, is described that cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. In His planet, there are many trees, many palaces, but they are all spiritual. Cintāmaṇi means spiritual. The houses, they are made of touchstone, just like here the houses are made of bricks and wood. There the houses are also spiritual. The touchstone, it is described in the śāstras that if there is any touchstone in this material world, the touchstone can turn iron into gold. So anyway, the houses… There are houses also, big, big palaces like here. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa. And the trees are kalpa-vṛkṣa. Kalpa-vṛkṣa means… Here you can get fruit, one kind of fruit from one tree. But there, any fruit you want, you can get, any tree. That is spiritual. Prakara-sadmasu kalpa-vṛkṣa. Kalpa-vṛkṣa means that. And surabhīr abhipālayantam [Bs. 5.29]. And Kṛṣṇa is very much fond of tending cows. And what are those cows? Surabhī. Surabhī means you can take as much milk as you like, and as many times as you like. Here in this material world you have got cows, but you can take milk, limited quantity, and also once or twice. That is the difference. In this way, if you read Brahma-saṁhitā, you will get complete description of the spiritual world, the spiritual entities, the Supreme Lord, His associates, His country, His pastimes-everything very nicely described. And if we become attached to such place, then we can try. We can try. We can prepare ourself for going back to home, back to Godhead. That is the perfection of life. That is the mission of Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

Festival Lectures
Śrī Gaura-Pūrṇimā, SB 7.9.38
 Māyāpur, March 16, 1976
Lecture-Day after Śrī Gaura-Pūrṇimā
 Hawaii, March 5, 1969
Śrī Rāma-Navamī, Lord Rāmacandra's Appearance Day
 Hawaii, March 27, 1969
Śrī Rāma-Navamī, Lord Rāmacandra's Appearance Day, Cornerstone Laying
 Bombay, April 1, 1974
Nṛsiṁha-caturdaśī, Lord Nṛsiṁhadeva's Appearance Day
 Boston, May 1, 1969
 Los Angeles, May 27, 1972
 Bombay, May 5, 1974
Guṇḍicā Mārjanam, Cleansing of the Guṇḍicā Temple
 San Francisco, July 4, 1970
Ratha-yātrā Lecture/Address
 San Francisco, July 27, 1969
 San Francisco, July 4, 1970
 San Francisco, July 5, 1970
 San Francisco, June 27, 1971
 San Francisco, June 27, 1971
 Los Angeles, July 1, 1971
 London, July 13, 1972
 London, July 13, 1972
 Philadelphia, July 12, 1975
 New York, July 18, 1976
Janmāṣṭamī, Lord Śrī Kṛṣṇa's Appearance Day
 Montreal, August 16, 1968
 Hamburg, September 4, 1969
 London, August 21, 1973
 Vṛndāvana, August 11, 1974
Śrī Vyāsa-pūjā
 Hamburg, September 5, 1969
 New Vrindaban, September 2, 1972
 London, August 22, 1973
 Hyderabad, August 19, 1976

Rādhāṣṭamī, Śrīmatī Rādhārāṇī’s Appearance Day
- Montreal, August 30, 1968
- London, September 5, 1973

His Divine Grace Śrīla Sac-cid-ānanda Bhaktivinoda Ṭhākura’s Appearance Day
- London, September 3, 1971

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī’s Appearance Day
- Vṛndāvana, October 19, 1972

His Divine Grace Bhaktiprajñāna Keśava Mahārāja’s Disappearance Day
- Seattle, October 21, 1968

Govardhana Pūjā Lecture
- New York, November 4, 1966

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda’s Disappearance Day
- Los Angeles, December 9, 1968
- Los Angeles, December 13, 1973
- Bombay, December 22, 1975
- Hyderabad, December 10, 1976

Varāha-dvadaśī, Lord Varāha’s Appearance Day
- Los Angeles, February 18, 1970
- Bhuvaneśvara, January 31, 1977

Lord Nityānanda Prabhu’s Āvirbhāva Appearance Day
- Los Angeles, January 31, 1969
- Bhuvaneśvara, February 2, 1977

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda’s Appearance Day
- Los Angeles, February 7, 1969
- Gorakhpur, February 15, 1971 - SB 6.3.24
- Gorakhpur, February 15, 1971 - Evening
- Atlanta, March 2, 1975
- Māyāpur, February 21, 1976
- Māyāpur, February 8, 1977

Jagannātha Deities Installation
- San Francisco, March 23, 1967

Śrī Śrī Rukmiṇī Dvārakānātha Deity Installation
- Los Angeles, July 16, 1969

Śrī Śrī Rādhā Gokulānanda Deity Installation
- London, August 21, 1973

Śrī Śrī Kāliya Kṛṣṇa Deity Installation
- Lautoka, Fiji, May 2, 1976

Six Gosvāmīs Lecture, Śrī Śrī Ṣaḍ-govāmy-aṣṭaka
- Los Angeles, November 18, 1968

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Śrī Gaura-Pūrṇimā

Śrīmad-Bhāgavatam 7.9.38

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Māyāpur, March 16, 1976

Puṣṭa Kṛṣṇa: ”In this way, my Lord, You have appeared in different incarnations-as human beings, as animals, as a great saintly person, as demigods and as a fish and a tortoise. In this way You maintain the whole creation in different planetary systems and kill the demoniac principles in every age. My Lord, You therefore protect the principles of religion. In the age of Kali You do not assert Yourself as the Supreme Personality of Godhead. Therefore You are known as Tri-yuga, or the Lord who appears in three yugas.”

Prabhupāda:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam

So here is a very specific statement about Śrī Caitanya Mahāprabhu, who is avatāra. Caitanya Mahāprabhu is the same Supreme Personality of Godhead, but He’s channa. Channa means covered, not directly, because He has appeared as a devotee. Avatāra… Rūpa Gosvāmī has found out that He’s avatāra of Kṛṣṇa. All the devotees, Sārvabhauma Bhaṭṭācārya, Rūpa Gosvāmī, and in the śāstra, and the Upaniṣad, Mahābhārata, in every… Sādhu-śāstra. Avatāra should be confirmed by great devotees, personalities, and must be collaborated with the statement in the śāstra.

So here is another statement in the Śrīmad-Bhāgavatam. The directly, it is stated in the Eleventh Canto, you know,

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtanaiḥ prāyair
yajanti hi sumedhsaḥ

[SB 11.5.32]

The Supreme Personality of Godhead, when He was being described before King Nimi by Karabhājana Muni the different incarnation in different millenniums, yuga-dharma-vṛttam… Caitanya Mahāprabhu is also described by Vṛndāvana dāsa Ṭhākura, yuga-dharma-pālo. So Caitanya Mahāprabhu is described here as channaḥ kalau. In the Kali-yuga He's not appearing as other incarnations, not like Nṛsiṁhadeva or many, Vāmanadeva, Lord Rāmacandra. He is appearing as a devotee. Why? Now, this is the most magnanimous avatāra. People are so foolish, they could not understand Kṛṣṇa. When Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], they took it: "Who is this person ordering like that, Sarva-dharmān parityajya? What right?" That is our material disease. If somebody is ordered to do something, he protests, "Who are you to order me?" This is the position. God Himself, Kṛṣṇa, what can He say? He orders, the Supreme Person, Supreme Being. He must order. He's the supreme controller. He must order. That is God. But we are so foolish that when God orders that "You do this," we take it otherwise: "Oh, who is this man? He's ordering like that. And sarva-dharmān parityajya, 'giving up everything'? Why shall I give Him?" Sarva-dharmān: "I have created so many dharmas, 'isms.' I shall give it up? Why shall I give it up?" Therefore the same Lord came again as Caitanya Mahāprabhu.

Today is Caitanya Mahāprabhu's appearance day, so we must discuss this very thoroughly, that, that Rūpa Gosvāmī understood it. Therefore we have to go through guru. Rūpa Gosvāmī is our guru. Narottama dāsa Ṭhākura said,

rūpa-raghunātha-pade, hoibe ākuti,
kabe hāma bujhabo, śrī-yugala-pīriti

If we want to understand the transcendental position of the Supreme Personality of Godhead, then we have to go through guru, guru-paramparā system. Otherwise it is not possible. Rūpa-raghunātha pade hoibe ākuti. Unless we accept this process, unless we submit… This whole process is submission. Kṛṣṇa wants this. Sarva-dharmān parityajya [Bg. 18.66]. So if you want to approach Kṛṣṇa, you have to become very submissive. And to whom? "Kṛṣṇa is not here. To whom I shall submit?" No. To His devotee, to His representative. The business is submission. So Śrī Caitanya Mahāprabhu appeared this day for giving mercy to the fallen souls who are so foolish, they cannot take to Kṛṣṇa consciousness. He is personally teaching how to take to Kṛṣṇa consciousness. And that is this kīrtana. You'll find. You have seen the picture in our Teachings of Lord Caitanya that in Prayag He was engaged in chanting, and Rūpa Gosvāmī is offering his obeisances. That is the first meeting with Rūpa Gosvāmī, and he composed this verse, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te… [Cc. Madhya 19.53].

Devotees: …kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ.

Prabhupāda: Yes. So this is channaḥ-avatāra. He's Kṛṣṇa, He has come to give you kṛṣṇa-prema, but He's acting like a Kṛṣṇa devotee. This is covered. He is not commanding now, "You do this." Yes, He's commanding, "Do this," but in different way. Because people misunderstood, "Oh, who is this person commanding?" Even some so-called rascal scholar, he has said, "It's too much to demand." They have remarked like that. Yes, sophisticated persons, they are thinking like that.

But our process is to submit. Unless we submit, there is no hope of advancing in Kṛṣṇa consciousness. That is Caitanya Mahāprabhu's teaching.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

If you want to chant Hare Kṛṣṇa mantra, then you have to take this principle, tṛṇād api sunīcena. You have to become humbler than the grass. Grass, it is lying on the street. Everyone is trampling down. Never protests. In the lawn you are… Everyone is trampling the grass. There is no protest. Taror api sahiṣṇunā. And tolerant than the tree. The tree is giving us so much help. It is giving us fruit, flower, leaves, and when there is scorching heat, shelter also. Sit down underneath. So beneficial, still, we cut. As soon as I like, I cut it down. But there is no protest. The tree does not say, "I have given you so much help, and you are cutting me?" No. Tolerant. Yes. Therefore Caitanya Mahāprabhu has selected, taror api sahiṣṇunā. And amāninā mānadena. For oneself one should not expect any respectful position, but he, the devotee, should offer all respect to anyone. Amāninā mānadena kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. If we acquire this qualification, then we can chant Hare Kṛṣṇa mahā-mantra without any disturbance. This is the qualification.

So Caitanya Mahāprabhu came to teach these principles. He is Kṛṣṇa Himself. There is no… Na caitanyāt kṛṣṇāt para-tattvaṁ param iha. Para-tattvam, the Supreme Truth, is Caitanya Mahāprabhu. The Supreme Truth is Kṛṣṇa, but Caitanya Mahāprabhu is not different from Kṛṣṇa. Na caitanyāt kṛṣṇāt para-tattvaṁ param iha, yad advaitaṁ brahmopaniṣadi [Cc. Ādi 1.3]. The Brahman, advaita, monists' Brahman, which is described in the Upaniṣad, yad, that factor, yad advaita brāhmaṇopaniṣadi, Paramātmā, and the Paramātmā, Brahman, Paramātmā and Bhagavān-this is the three features of the Supreme Absolute Truth.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one, advaya-jñāna. There is no difference. But He, according to our qualification of understanding the Absolute Truth, He appears as Brahman, impersonal Brahman; He appears as localized Paramātmā, Supersoul; and He appears as the beloved Supreme Personality of Godhead, Kṛṣṇa, according to the receiver. Ye yathā māṁ prapadyante [Bg. 4.11]. That is meant. If you want to understand the Absolute Truth as impersonal Brahman, you realize that. If you want to realize the Absolute Truth as Paramātmā, everywhere, all-pervading, you can realize Him. And if you want to see Him as the most beloved, then you can also have. That is the meaning of ye yathā māṁ prapadyante. You can realize the Absolute Truth any way. He is prepared to manifest Himself as you desire.

So "as you desire" does not mean… That also, He is present because, here it is stated, nṛ-tiryag-ṛṣi-deva-jhaṣāvatāraiḥ. According to the evolutionary process, so there was water all over the universe. So at that time, daśa-avatāra, keśava dhṛta-mīna-śarīra jaya jagadīśa hare. Similarly, He became tortoise. Then He becomes Nṛsiṁhadeva, He became Vāmanadeva-so many. That is going on, nitya, nitya-līlā. Don't think the avatāra comes only to the human society, nṛ. But He appears amongst the animals, amongst the insects, amongst the trees. Therefore in the Bhagavad-gītā there is statement, "Among the trees, I am this tree. Among the animals, I am this animal. Among the persons… Among the fighters, I am this, I am this." He's everything, but just to point out a few… In another place He says, raso 'ham apsu kaunteya [Bg. 7.8]. He is prepared to be appreciated by you in any condition of life if you take His instruction how to realize Him. And if you manufacture your own way, no, that is not possible. That is… Even if you are most ordinary man, still, you can realize Him. There is no difficulty. How? Kṛṣṇa said, raso 'ham apsu kaunteya: "My dear Arjuna, I am the taste of the water." Now, who does not drink water? Anyone? The animal also drinks water and the human being also drinks water. But the animal cannot understand God, although God is there in the water, and the man can understand because he is human being. Therefore a human being is different from animal. If we remain like animals-we are drinking water, but we are not realizing Kṛṣṇa-then you are animal. This is animals. And if we drink water-everyone drinks water many times-so many times we can remember Kṛṣṇa. And that is the process of devotional… Smaraṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23].

So every time, if you drink water and remember Kṛṣṇa, then you are on the devotional service. Where is the difficulty? But the rascals will not take it. That is the… Where is the difficulty? Everyone drinks water, and as soon as you drink water when you are thirsty, and the taste of the water appeases your thirst, so if you simply remember that "In the Bhagavad-gītā it is stated that this taste is Kṛṣṇa," then immediately you remember Kṛṣṇa. And as soon as you remember Kṛṣṇa, it is devotional service, smaraṇam. Where is the difficulty? Where is the difficulty for becoming Kṛṣṇa conscious? Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ: "I am the illumination of the moon and the sun." So who does not see the moonshine and the sunshine? In daytime you see the sunshine and at night you see the moonshine. So if you see the sunshine and moonshine and if you remember Kṛṣṇa's instructions that "This sunshine, moonshine, I am," so where is the difficulty?

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
(śabdaḥ khe pauruṣaṁ nṛṣu)
[Bg. 7.8]

Now, if you think, "Eh, I am so learned Vedantist. Why shall I study the sunshine-moonshine and what? I shall chant oṁ." (laughter) "Rascal, this oṁ I am. (laughter) You are so big Vedantist. You chant oṁ, but that I am." Praṇavaḥ sarva-vedeṣu. Every Vedic mantra is chanted after the vibration of omkara. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūr… This is the Vedic mantra always, every Veda. So either you become Vedantist or ordinary human being-does not know anything-you can realize Kṛṣṇa. There is no difficulty.

So Kṛṣṇa taught everything for becoming Kṛṣṇa conscious, but still, we are so rascal we could not understand Kṛṣṇa. Therefore Kṛṣṇa came again: "These rascals failed to understand Me, and now I shall teach how to become a devotee of Kṛṣṇa by My personal behavior." That is Śrī Caitanya Mahāprabhu, by His personal… Don't think that because He's playing the part… Just like somebody is giving massage to my body. So he's not giving properly. So immediately I take his hand and I began to give massage, "Do like this. Do like this." That does not mean I am masseur or I am servant of that person. Similarly, don't forget that Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. You are worshiping Rādhā-Kṛṣṇa, and there is Caitanya Mahāprabhu's Deity also. There are some parties, they protest, "Why Caitanya Mahāprabhu's Deity should be placed along with Kṛṣṇa?" But they do not know śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. It is not different.

So Śrī Kṛṣṇa Caitanya is Kṛṣṇa. It is confirmed by the śāstras. Here it is said, channaḥ kalau yad abhava. In the Kali-yuga, directly He does not appear as the incarnation like Nṛsiṁhadeva or Vāmanadeva or Lord Rāmacandra, yes, but as devotee. So He's the same incarnation, Lord Caitanya Mahāprabhu. Abhavat. "Therefore sometimes You are called as tri-yuga." There are four yugas, but He is known… Because in three yugas He appears distinctly, and in the fourth yuga, the Kali-yuga, as devotee, therefore He's called tri-yuga.

So today is the birthday or appearance day of Śrī Caitanya Mahāprabhu, and this is the birthplace, this Māyāpura, and you are all present here. It is a good fortune. Always remember Śrī Caitanya Mahāprabhu and chant śrī-kṛṣṇa-caitanya prabhu-nityānanda…

Devotees: …śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.

Prabhupāda: This will make your life perfect. Thank you very much. (end)

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Lecture-Day after Śrī Gaura-Pūrṇimā

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Hawaii, March 5, 1969

Prabhupāda: Today is the second day of Lord Caitanya's birth ceremony. The Lord has appeared yesterday, 4th March. Not exactly 4th March. It is called, according to Vedic calendar, Gaura pūrṇimā, the full moon day of the month of Phālguna. Phālguna means up to 15th March. From 15th February to 14th March is the month of Phālguna according to Bengali calendar. And on the month of Phālguna, the full moon day, the full moon night is the appearance, or tithi, or occasion, for Lord Caitanya. Lord Caitanya appeared on the phālguni pūrṇimā. Pūrṇimā means full moon, and phālguni means the month which is called Phālguna, which is calculated from 15th February to 14th March.

So after the appearance of Lord Caitanya, there was great ceremony. All the inhabitants of Navadvīpa, His father, Lord Caitanya Mahāprabhu's father, was not very rich man but was very respectable brāhmaṇa. The brāhmaṇa community, especially in those days, five hundred years ago, the brāhmaṇa community, as a community, they were not very rich because they did not care for material opulence. That is the specific quality of brāhmaṇas. There are four classes of men all over the world. [break] …people, they are interested for success of this human form of life. They are called brāhmaṇas. And the next class of men, they are interested for political power, next important class. First important class is called who are seeking success of the human form of life, and the next class, they are seeking success to become very rich within this material world by political power. Another next class is trying to be successful by material opulence, by earning money, the mercantile community. First class, second class, third class. They are third class. And the fourth-class men, they are called śūdras. That means they have no other ambition than to fill up their belly also. That's all. They have no intelligence to become brāhmaṇa, neither to become kṣatriya, administrator, or to occupy political powers; neither they have energy to become very rich businessmen or industrialists. Therefore they are called fourth-class men.

So that division is there all over the world. Either you name differently, but these four classes of men are there, either in India or in America or Hawaii or Japan or anywhere. If you divide all people, they will…, you will find one class of men: they are not interested with this opulence of material happiness. They are seeking-philosophers, learned scholars, scientists, religionists, reformers. Their business is different. So naturally, the brāhmaṇa class of men, they are not very rich. (baby starts crying) Oh. What happened? [break] …are always, because they do not endeavor for material opulence, apparently they look very poor, but actually, they are rich in knowledge. But people do not care for knowledge, at the present moment at least. They care for material opulence. They think that this life is meant for highest grade of sense gratification. That is the general thinking. In this city, any city you go, they are struggling very hard. Everyone is trying to get very rich, to get monetary power, so that they can satisfy their senses. Just like I hear from my students that this island, Hawaii, is meant for tourists. Tourists means they are all rich class of men. They come here to spend money for sense gratification. That is the way of civilization, the modern civilization: "Earn money at any cost. At the risk of all advancement of life, enjoy." So this is not new thing, but at the present moment in this age, this mentality has increased very improportionately. So when I came to the compound, to the yard of this house, I was very happy to hear the chanting Hare Kṛṣṇa, because in this great city of sense gratification, at least in one corner there is the vibration of Hare Kṛṣṇa mantra.

Today, of course, we find that our, this small endeavor to preach this Hare Kṛṣṇa mantra is not very successful, but it has got the potency if the workers try for it. My Guru Mahārāja used to say that "If people do not come to hear this philosophy, don't be discouraged. You sit down in a room and try to preach. The four walls will hear you. Don't be disappointed." So there is no cause of disappointment, but this is, today is, very important day, Lord Caitanya's birthday ceremony. At least in India, specially in Nabadwip, there is very, very great ceremony today. Thousands and millions of people are gathering to observe this important ceremony. So ceremony, apart from ceremonial function, let us try to understand the philosophy of Lord Caitanya. So Lord Caitanya thought it… Not thought it. This is a fact, that this sort of life, seek material happiness… Material happiness means sense gratification. That's all. Actually, according to Bhagavad-gītā… Not according to Bhagavad-gītā-that is a fact according to any authoritative statement. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam [Bg. 6.21]. Śrī Kṛṣṇa says that sukham ātyantikam. Ātyantikam means the super, superhappiness, ātyantikam-means that which you cannot excel more… That is the final point. That sort of happiness is not possible to achieve… Happiness… First of all, you must understand, happiness means sense gratification, happiness. You can understand it very easily. If I get some nice foodstuff, because I satisfy my taste, palate, I feel happiness, "Oh, very nice food I am eating." Similarly, you take any of your sense organs, when it is satisfied according to the sense object, it is called happiness. So the sum and substance of happiness is to satisfy the senses. But Kṛṣṇa says that sukham ātyantikam. The supermost happiness can be achieved not by these senses, but atīndriya. Atīndriya means transcendental senses. Just like at the present moment our senses are gross material senses. But there is another sense, not another sense, this sense. This is covered sense. Suppose you will try… You will be able to understand. Now, I want to touch some soft place to enjoy the sense of this hand, touch sense. But if the hand is covered with gloves, I cannot enjoy that sense so nicely. You can easily understand. The sense is there, but if it is artificially covered, then even the facility is there, I cannot enjoy the sense perfectly. Similarly, we have got our senses, but our senses are now covered by this material body. So Kṛṣṇa gives us indication in the Bhagavad-gītā that that superhappiness can be achieved by that sense, not this covered sense. Covered sense, you cannot enjoy the happiness superbly. Sukham ātyantikaṁ yat tad atīndriyaṁ grāhyam [Bg. 6.21]. Atīndriya means transcendental, not this covered sense. And Kṛṣṇa consciousness means… We have got consciousness. Everyone is conscious, but that consciousness is covered consciousness.

So we are trying to clear the consciousness without any cover, without any color. Just like there is water, pure water. Take sea water. It is very clear. But if you take clear water and if you color it, then it is colored water. It is not pure water. Or if it is not distilled, if you add some chemical, sugar or salt, then the taste is different. That is not the real taste of water. Just like if you thirsty, if you want water, if I give you some adulterated water, you are not satisfied. If you get clear water, pure water, then your thirst is quenched: "Oh, I am satisfied." Because the taste is there in the clear water, not in the colored water. Similarly, Kṛṣṇa says sukham ātyantikaṁ yat [Bg. 6.21]. That superhappiness, super-sense gratification, can be achieved by your transcendental sense, not by these covered sense.

So our Kṛṣṇa consciousness movement is to clear that covered sense or this colored consciousness or adulterated consciousness. Then everything will be there. You cannot kill consciousness. That is not possible. The Buddha philosophy is to stop consciousness, nirvāṇa. According to Buddha's philosophy, this consciousness is production by combination of this matter. This body is combination of matter: earth, water, fire, air, either, and, according to Bhagavad-gītā, further, mind, intelligence, ego. This is combination. They are very finely analyzed by the sāṅkhya philosophy system, by Vedic system, into twenty-four elements. And according to some, twenty-five, and according to some, twenty-six. According to our Vaiṣṇava philosophy, twenty-six. According to Māyāvāda philosophy, this is twenty-five. And according to impersonal philosophy or void philosophy, it is twenty-four. So originally, it is eight. So in this way… Buddha philosophy means that this whole existence of our body or our self is the combination of matter. That is the way of thinking of modern scientists also, that this body is a combination of matter. Under Darwin's theory also, like that, "organic matter, inorganic matter." They are studying evolution of this matter, organic matter. But actually that is not the fact. The fact is that use, individual soul, that is the real fact. And that individual soul is the seed, and upon that seed, this body has developed. According to our Vedic understanding, the body develops on the seed. This is very practical. Why we have got different bodies, different types of bodies? Because the condition of the seed is different. The seed is the spirit soul, and by material contact it is covered by finer body, intelligence, mind, and ego. And according to the quality of that ego, we develop different kinds of this material gross body. Therefore somebody has developed the body in the modes of goodness, because material nature is divided into three qualities: goodness, passion, and ignorance. Somebody has developed body in the modes of passion. Somebody has developed body in the modes of ignorance. But the root is the spirit soul. And the finer cover is desire, ego, intelligence, mind. And the gross cover is this body.

So Buddha philosophy simply takes account of this gross body. They do not take account of the mind, because as soon as they go to the platform of mind, then immediately the question will be "Whose mind? Whose intelligence?" Then you have to come to the spirit soul. But the people for whom this Buddha philosophy was preached, they were not very intelligent class of men. Therefore Lord Buddha did not give them the information of the subtle body or the soul. They were unable. Why they were unable? They were gross materialists. The gross materialists, they are animal-killers, gross materialists. That, these animal-killers, according to Bhāgavata also, they cannot understand finer things. Those who are animal-killers and animal-eaters, they cannot understand finer philosophical matter. Their brain is gross. Therefore they are much inclined to mechanical way of life. Machine. Machine is gross. You see? We therefore forbid our students, not to be meat-eaters, because by refraining yourself from meat-eating, you will have, you will develop finer… Not only refraining from meat-eating. That is one of the conditions. There are other conditions also. But this is one of the condition. Parīkṣit Mahārāja said, "This Kṛṣṇa consciousness movement is understandable by liberated class of men." Liberated class means above the brāhmaṇas. "But those who are killer of the animals…" The killer of the animals are two kinds: one, gross killer, killing cows, goats, chickens, so many, gross killer… Another killer is soul-killer. Soul-killer means those who do not take any care for the soul. They are taking care of this gross body.

So there are different kinds of philosophies in the world, but Lord Caitanya's philosophy is the superphilosophy. Superphilosophy means… Why superphilosophy? Just like Lord Buddha's philosophy is… There is no acknowledgement of the Supreme Personality of Godhead or any God. His philosophy is this, the body, this present condition, is a combination of matter. So you dismantle the matter by meditation. You disperse the matter. Let the earth go to the earth. Let the water go to the water. Let the fire go to the fire. Let the ether go to the ether, the air… Because this is combination of earth, water, fire, so disperse it. When go to the total water, total earth, total air, then… Just like you prepare a doll. You take little earth. You take little water. You dry it in the air. Then you, I mean to say, burn it in the fire, and it becomes a doll. You see? That means you take all the help of all these ingredients, and it appears. Similarly, this body has appeared in that way, by combination. So you, if the doll is broken, then, in due course of time, it mixes again. "Dust thou art, dust thou beist." Again mixes with the water, earth, air. There is no… So as soon as it is dismantled and dispersed, there is no more consciousness, or the feeling of happiness or distress. Because we are all concerned with the feelings of consciousness, of happiness and distress. Everyone is embarrassed. Everyone is trying that "I shall become happy in this way." So that means he is feeling distress. So according to Lord Buddha's philosophy, these feelings of happiness, distress, is due to this combination of matter. So you dismantle this matter, material, there will be no more distress, and nirvāṇa-finish. Nirvāṇa means finish.

But, I mean to say, further development, Śaṅkara, he says, "No, matter is not all. This is false. Matter has grown on the platform of spirit." Brahma satyaṁ jagan mithyā. And the Vaiṣṇava ācārya said, "Yes, spirit is the basic principle. Matter is false. That's all right. But that spirit is not void. There is spiritual construction. As in the material world there is material construction, in the spiritual world there is spiritual construction." So that spiritual construction is not known to other philosophers than the Vaiṣṇava philosophers. So Lord Caitanya's philosophy, that is the greatest contribution to the world, that these living entities who are hankering after happiness by different process… By material process, by philosophical process, by mental concoction or mental process, they are trying, and Lord Kṛṣṇa also said-they are trying-but that happiness is available when your senses or consciousness are pure. The same philosophy is also Lord Caitanya's philosophy. He says that jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. What is the pure consciousness? Kṛṣṇa said that happiness can be achieved in pure consciousness, or when your senses are transcendental. He gave hint. Not only hint, He practically suggested also that "You simply surrender unto Me."

So Lord Caitanya said the same thing. Lord Kṛṣṇa said… As the Supreme Lord, He commended-He has got the commanding power because He is the Supreme God-that "You surrender unto Me." Just like some superior, the teacher or father or king, says "You must do it." But there is force. A state says "You must do it," but if you do not do it, then there is force. Just like this draft board. They are demanding that "You must join. If you don't join, there will be force, and you will be forcibly joined after that." So here, in the Kṛṣṇa's order, because He is Kṛṣṇa, the Supreme Lord, there is no force. That voluntary. He says that "This is life. You surrender unto Me." But He could force Arjuna to surrender, or anybody, because He is Supreme Lord. But that force He does not apply because He has given us little independence. Therefore, if He forces, then His gift of independence is misused from His side. We are misusing our, that gift of independence, but for that reason, Kṛṣṇa cannot withdraw your independence. Just like you are independent citizen. You are… If somebody misuses that independence, he becomes a criminal, but still, the independence continues. You are criminal. You are punished. Again you are set free. That means you are given again independence. But again if you misuse, then again you are put into prison. Similarly, if the state cannot withdraw your independence, then what is the meaning of this independent country? How God can withdraw the independence He has given to you? That He will not withdraw. It is up to you to use your independence properly. That proper use of independence is to surrender unto… We are suffering, we are manufacturing so many philosophical ways, but actual position is-that is the statement of Bhagavad-gītā-that we are part and parcel of Kṛṣṇa, God. We are not working according to our particular duty. Just like this finger is part and parcel of my body. It has got a particular duty: to serve the whole body. When it is unable to do it, it is painful, the physician or the surgeon says that "This finger should be amputated. Otherwise it will create disturbance to the whole body." Similarly, we are all part and parcel of the supreme whole, but not surrendering unto Him, misusing our independence, we are giving pain to the Supreme. Therefore He comes, that "You surrender. Don't give Me pain. You just abide by My order. That will give Me pleasure. You will be happy." That state of consciousness, to abide by the order of Kṛṣṇa, is Kṛṣṇa consciousness. That's all.

So Kṛṣṇa comes personally to canvass, that "This is not your proper order of life. You are misusing your independence for sense gratification and wandering through various types of transmigration of bodies, sometimes human body, sometimes dog's body, sometimes cat's body, sometimes demigod's body, sometimes rich body, sometimes poor body." "So you stop this business," Kṛṣṇa says. Sarva-dharmān parityajya [Bg. 18.66]. ”You have manufactured so many duties. That duties means you are manufacturing so many bodies. That’s all.” Why you have got different types of bodies? We have manufactured it. God has given us facility. I wanted to become such and such. He has given us facilities, ”All right, you become such and such.” If I want to become a tiger, God will give me all the facilities to become a tiger. He will give me facilities, paws and nails and teeth so that immediately I can capture any animal, and with the instruments which He has provided within my body, I can immediately scratch it into pieces and eat. Similarly, you will find… You see the cranes. They have got big beaks. Why? Because they have to catch fish from within the water, so the beak must be very long. So there is facility. The hog has different mouth because he has to eat stool. So a different kind of body.

So these bodies means we have manufactured according to our different mentality. Kṛṣṇa says that ”You stop all this business. Simply you are migrating or transmigrating from one body to another or one planet to another. That will not make you happy. Sarva-dharmān. ”You just surrender unto Me. Because you are meant, your original creation is meant, for serving Me.” Just like this body. When this body was made in the womb of my mother, it was just like a small pea, and from that pea, different holes came out, then hand came out, leg came out, the fingers came out. Why this finger was created? Because I require the service of the fingers. Suppose if I want to press something, if there was no nail, then I cannot press. It is so nicely manufactured. By my energy, by my desire, and nature supplying me ingredient, it is manufactured. So you are manufacturing different bodies, but our real sense is covered. So that transcendental sense can be discovered when we give up this material sense gratificatory process by creating different kinds of bodies.

So that is the profit of Kṛṣṇa consciousness. So the people of modern civilization, they have no information about this, how this body is being created. They are simply busy with the present problem. That’s all. Present problem is not problem. We are eternal. Our problem is eternal. Therefore the modern age, the people are not very intelligent. They are advertising themselves that they are very much advanced. Actually, they are fools. And ”It is folly to be wise where ignorance is bliss.” The whole world is full of ignorant. Therefore we are trying to preach this Kṛṣṇa consciousness-it is our folly. You see? It is our folly, ”the cry in the wilderness.” But we cannot stop this business. You see? They may think that ”Why you are nonsense people? You have given up everything. You are chanting Hare Kṛṣṇa. You are fools. You are not enjoying life.” They may say like that, but our, because we have nothing to do with them, our business is to satisfy the Supreme. That is my real sense gratification. I have got my senses. As soon as I use it for my satisfaction, it is material. And as soon as I use them for Kṛṣṇa’s satisfaction, it is spiritual. That’s all. Try to understand the distinction between material and spiritual. Material means I have to act. Acting means I have to act with my senses, with my desires, with my thinking, feeling, willing, so many things, because that is original. You cannot stop your thinking, feeling, willing, working, because that is your original nature. You are living entities. If you have no thinking, feeling, willing, desire or working, then what is the difference between you and the stone? You are not stone. Some philosopher are trying to make you stone, but that is not possible. You cannot become stone.

So the whole process is to rectify, to purify your senses. And the purified sense means instead of using the senses for this so-called material happiness, one has to utilize the senses for happiness of Kṛṣṇa. That is purified sense. The example, the vivid example, is Arjuna. Arjuna was not willing to fight to satisfy his senses. He thought, ”If I do not kill my brother or nephews or my grandfather or my teacher, the other side, that will make me happy. If they are killed, then where is my happiness?” This is material calculation, because he was giving more importance to the material body, what is his brother, what is his grandfather or teacher? He was seeing the material. Just like what is our calculation? I am thinking somebody my friend and another body as my enemy. Why? Because I make distinction on the bodily platform. I say, ”American? Oh, they are my friends. Russians? They are my enemies.” Why? What is the platform of this distinction? The platform is body. Because one has got the Russian body by some way or other, another bod…, has got American body, I am making distinction. So this distinction is on the material platform. And the spiritual platform, there is no such distinction because it is simply spirit.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva (śvapāke ca)
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who is paṇḍita-paṇḍita means learned-he does not make any distinction between a learned brāhmaṇa or a dog or a cat or a cow, because he sees the spirit.

So we have come to that spiritual platform. We have to give up our, this sense gratification process, and that is the teaching of Lord Caitanya. And Caitanya Mahāprabhu practically demonstrated how to adopt that life of pure sense gratification or pure utilization of the senses. He said, jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Jīvera svarūpa haya means the real nature of the living entity is eternal servitor, eternal servant of Lord Kṛṣṇa. The same thing, what Kṛṣṇa taught in the Bhagavad-gītā, Caitanya Mahāprabhu taught also in His, this Bhāgavata-dharma teaching, and practically He showed how to do it. That is His special. Lord Kṛṣṇa said, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You give up all your material engagements. Simply just surrender unto Me. I shall give you all protection from all reaction of your past sinful activities.” Because we are creating our next body in this life. So if we become sinful or if we act only sinful activities, then we get next body, a very lower class of body, even as the germ in the stool. You see? There are so many varieties of bodies. And if we act nicely, piously, then we get better body. Ūrdhvaṁ gacchanti sattva-sthāḥ. Those who are acting, those who are situated on the platform of goodness, they are promoting their existentional status in higher planets. Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasaḥ [Bg. 14.18]. And those who are in the modes of passion, they will remain here. And jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And those who are very addicted to all abominable habits, they are clearing their way to hellish life. So to abominable life is these four principles. That we are trying to avoid.

So Lord Caitanya’s teaching, the sum and substance of His teaching, is to understand that we are eternal servant of God. And if we immediately engage our energy to satisfy Kṛṣṇa, then immediately we are transferred to the spiritual platform. And if we stick to that activities on the spiritual platform, then, as assured by Lord Kṛṣṇa, then, after leaving this body, we go back to Kṛṣṇa, Vṛndāvana, go back to Godhead, back to home. That is our peaceful, eternal peaceful life. We should endeavor for that.

Thank you very much. (devotees offer obeisances-break)

Prabhupāda: Where is that girl? [break]

Girl devotee: Why does Kṛṣṇa have an external energy?

Prabhupāda: Why not? First of all say why not? What is your objection?

Girl devotee: Well, if He is pure, everything about Him is pure…

Prabhupāda: He is pure. He is pure, always pure. Suppose you are very nice girl, nice, but because you pass some urine or stool, does it mean that you are bad? Does it mean? Then? The urine may be bad, the stool may be bad, but because you passed urine or stool, you are not bad. Is it clear? Kṛṣṇa has got this external energy. That does not make Kṛṣṇa bad. Try to understand it. If somebody asks, ”Oh, you are so nice girl, nice… Why you are passing stool and urine?” Is that any argument? I am just speaking on the argument’s sake. Is that any good argument, that ”Because we are very good, we shall not pass stool or urine”? Or ”Because you are very good, therefore your urine and stool also will be very good”? Is that any argument? So similarly, if Kṛṣṇa has created this external energy, that is for His satisfaction. That’s all. But why should you take? If we are confident about Kṛṣṇa’s goodness, why should we bother about Kṛṣṇa’s stool and urine? Why not directly Kṛṣṇa? Let Kṛṣṇa pass any amount of stool and urine. We have nothing to do with that. You cannot say, ”Oh, Kṛṣṇa is all good. Therefore His urine and stool…” I am… Just try to understand. His urine is also good. That is a different thing. I mean to say, if this is an argument, that ”Because Kṛṣṇa is good, He should not pass urine and stool,” that is no argument. It is not… External energy is not affecting Kṛṣṇa. The urine and stool is affecting… There are some worms, they are very much attracted with the stool. You see? They are also creatures of Kṛṣṇa. Similarly, this material nature, external energy of Kṛṣṇa, is Kṛṣṇa’s. There is… Undoubtedly, it is Kṛṣṇa’s. But that worm class of living entities, they are attracted by it. You see? So we should not be attracted. That should be our… Because we are not going to be worms of the stool. Kṛṣṇa, if He cannot… There are many arguments. If you ask question, ”Why the government has created this criminal department?” Is that valid question? The jail department is criminal department, prison, where citizens are put into jail and given trouble. So if the prisoner says, ”Why the American government has created this prison department?” is that valid question? The American government may create prison departments, but why you are interested there? Why you are going there? The real position is: because you are criminal, therefore government has to create such department.

So this material energy is created by Kṛṣṇa because there are some living entities who are not to satisfy Kṛṣṇa but satisfy their senses. For them, it is there. ”All right. Your field of activities, here.” So it is not Kṛṣṇa’s desire. It is fulfill your desire. Because in the spiritual world, Kṛṣṇa is supreme, but if you cannot tolerate Kṛṣṇa sup… Even here there are so many: ”Why there should be God? I am God. I am God.” Are you God? But you have got this mentality, that ”I am God.” You cannot qualify yourself. You do not know what is God, what is the meaning of God. You are claiming God. Because you do not want to serve God, that is your mentality. So for these last, lowest class of men, there is external energy. [break] …class of men, they will not abide by the laws of the state. They’ll repeatedly break it. Therefore, ”All right, you go there and do whatever you like.” That is not government’s intention, that people go there and indulge in unrestricted gambling and there… That Mr. Bhaṭṭācārya told me that sometimes some rich man goes there with all his wealth and stake it, and when he’s lost, he fires himself, and the gambling managers puts him down and throws him in the… There is no law for such killing or such homicide or anything. Do whatever you like. You see? So there is a class of men. Just like a liquor shop. Liquor shop is licensed by the government. Does it mean the government is encouraging, that ”You become drunkard”? But government is giving this license because there is a class of men who must drink, and they will violate all… Say, ”All right. Let them have it.”

Similarly, there are two kinds of living entities: nitya-baddha, nitya-mukta, eternally liberated and eternally conditioned. You see? So for the conditioned… They will never agree to abide by God. Therefore, for them, this material world, the external energy: ”All right, you do whatever you like. You do according to…” But still, there is canvassing work. Oh, God sends His son to canvass, ”Oh, this is not your right engagement. Please come back to home, back to Godhead.” Kṛṣṇa comes. God Himself comes. He sends His devotees. He comes as a devotee just to again reclaim, but they are so stubborn, they will not give up this habit. Even in their so-called spiritual cultivation they are thinking that ”I am God. I am the mover of the sun. I am the mover of the moon. I am the supreme,” in this way. That is the disease. You see? So as for the diseased person, there is a hospital. There is operation is going on. So many severe things are going on. Similarly, for the criminal there is prison department. So it is not the government’s desire that there should be hospital or prisonhouse. They can save so much money. But the people want it. A class of men, third-class men, they want this. They want to be diseased. They want to be criminals. So there must be some department for them. Just like Monte Carlo. So this is a facility for the living entities, for the slight independence which has been given by God to them. That’s all. So material energy is there not by Kṛṣṇa’s own will. You want it; therefore there is. Is that clear? Yes. [break] There will be no more. Is that possible? How many people are coming to become Kṛṣṇa conscious? You see? So therefore it must remain. Why do you grudge? But you be careful. That’s all. That is your business. Any other question? [break]

Devotee: …withdraw that independence, can we request Kṛṣṇa to force us to surrender to Him, due to our conditioning?

Prabhupāda: Yes, you can request Him. And He sometimes forces. He puts you in such circumstances that you have no other way than to surrender to Kṛṣṇa. Yes. That is special favor. That is special favor. Yes. My spiritual master wanted me to preach, but I did not like it, but he forced me. Yes. That is my practical experience. I had no desire to accept the sannyāsa order and preach, but my spiritual master wanted it. I am not very much inclined, but he forced me. That is also done. That is special favor. When he forced me, at that time, I thought that ”What is this? What…? I am committing some mistake or what is that?” I was puzzled. But a little after, I could understand that it is the greatest favor shown to me. You see? So when Kṛṣṇa forces somebody to surrender, that is a great favor. But generally, He does not do so. But He does so to a person who is very sincere to Kṛṣṇa’s service but at the same time he has got slight desire for material enjoyment. In that case He does, that ”This foolish person does not know that material facility will never make him happy, and he is sincerely seeking My favor. So he is foolish. Therefore whatever resource, little resource he has got for material enjoyment, break it. Then he will have no other alternative than to surrender unto Me.” That is stated in the Bhagavad-gītā, er, Śrīmad-Bhāgavatam. Yasyāham anughṛṇāmi hariṣye tad-dhanaṁ sanaiḥ. Kṛṣṇa says that ”If I do somebody special favor, then I make him poverty-stricken. I take away all his means of sense enjoyment." You see? That is stated in the Śrīmad-Bhāgavatam. Because here in this material world everyone is trying to be happy by earning more money, by business, by service, by this way or that way. But in special cases Kṛṣṇa makes his business or service unsuccessful. Do you like that? (laughs) At that time he has no other alternative than to surrender to Kṛṣṇa. You see? But sometimes, when we are unsuccessful in our business attempt or earning attempt, we become sorry that "Oh, Kṛṣṇa is so cruel upon me that I could not trust in this." But that is His favor, special favor. You should understand like that. Yes. (end)

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Śrī Rāma-Navamī,
Lord Rāmacandra's
Appearance Day

-

Hawaii, March 27, 1969
(kīrtana)
Prabhupāda: (chants maṅgalācaraṇa prayers)
rāmādi mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

This is a verse from Brahma-saṁhitā in which the incarnation of Lord Rāmacandra is described. Rāmādi. Not only Rāma, but there are many other, innumerable incarnations. They are compared with the waves of a river. As the waves of the river or the waves of the ocean cannot be counted, similarly, how many incarnations are there of the Supreme Lord it is not possible to count. But out of them, the principal names are mentioned in the śāstras. Therefore it is said rāmādi. Rāmādi means Rāma and also other, many incarnations. And they are existing. Not that one incarnation appeared and it is finished. No. Not like that. Just like Lord Rāmacandra appeared on this planet, say millions of years before. He appeared in the Treta-yuga. Treta-yuga means… We have passed only five thousand years of this age, Kali-yuga. Before that, there was Dvāpara-yuga. Dvāpara-yuga means 800,000 years. And before that, there was Tretā-yuga, which continued for twelve hundred thousands of years. That means at least two million years before Lord Rāmacandra appeared on this planet.

So now Lord Rāmacandra appeared in Ayodhyā. There is a place in Ayodhyā, in northern India. There He appeared. As Kṛṣṇa appeared in Mathurā… That is also northern India. And Mathurā is about ninety miles down southward from New Delhi. You have heard the name of New Delhi, the capital of India. So Ayodhyā is also situated about five hundred miles northeast of New Delhi. So Lord Rāmacandra appeared on this day. Today is called Śrī Rāma Naumi. On the ninth day of the moon Lord Rāmacandra appeared. His father was the king of Ayodhyā, and he had three wives. So out of… No. He had two wives. So out of two wives he got four sons. Rāmacandra is the eldest son. The life and activities of Lord Rāmacandra is… [break] …in a book which is called Rāmāyaṇa. You have heard the name of Rāmāyaṇa. Rāmāyaṇa is also accepted as history. Vedic literatures are histories also. The Purāṇas, the Śrīmad-Bhāgavatam, Mahābhārata, and Rāmāyaṇa, they are counted amongst the history. The history of Rāmacandra is that His father wanted to retire. Daśaratha, Mahārāja Daśaratha. And he decided to enthrone Lord Rāmacandra and retire. So everything was settled, but just one day before, his youngest wife turned the whole thing into different way. Sometimes Mahārāja Daśaratha was suffering from what is called whitlow, some trouble in the finger? And this queen served him very nicely, and he was pleased. And he said, "My dear Śarmiṣṭhā, if you want some benediction from me, I can give you." And she replied that "I shall ask you for the benediction when I require it. Not now." So just one day before Lord Rāmacandra's coronation, she approached her husband Mahārāja Daśaratha and reminded him, "My dear husband, you promised to give me some benediction, and I told you that I shall ask you when I require it." Mahārāja Daśaratha said, "Yes, I remember. You want some benediction just now?" She said, "Yes." "And what is that?" She said that "Rāmacandra cannot be seated on the throne. My son should be coronated, Bhārata." He was surprised. It is a big demand. So he said, "All right. That will be done. Your son." Because formerly, the kings… Not only formerly, even up to date, there are many kṣatriya kings in India. They have more than one wife. And they are, naturally, there is rivalry between different wives. So the same thing. Human psychology is the same. Even two million years ago the same mentality was there, and she asked that "My son should be the king, not Rāmacandra." Rāmacandra happened to be the son of Kauśalyā, the elder queen.

So Mahārāja Daśaratha agreed and called for Rāmacandra. "My dear boy, your…" She asked also that… She was very diplomatic. She wanted that Rāmacandra go to forest for fourteen years. The idea was political, that "The king may agree to install my son just now. Now, after a few days, this Rāmacandra may come with His army, and there may be some difficulty to continue the kingdom." So she wanted that Rāmacandra should go to the forest and He should not come back till the end of fourteen years from this day. So Mahārāja Daśaratha agreed. Because he was kṣatriya. Just see the promise. A kṣatriya never goes back from the promise, never refuses any challenge. If a kṣatriya is challenged by somebody, that "I want to fight with you," oh, he cannot refuse. This is kṣatriya spirit. He cannot say that "I am now busy." Suppose somebody comes to you, that "I want to fight with you." You may say, "What nonsense fight? I have no time. We are in the temple." But a kṣatriya cannot deny that. A kṣatriya at once must accept. "Oh, yes. Come on." And the weapon should be, if he has no sword or weapon, he should be supplied weapon and fight. This is kṣatriya spirit. They were highly charitable and chivalrous and keeping promise and with a great tendency for ruling over. They shall rule over. Administrators. Their business is…

There are different prescription for different classes of men for their livelihood. The brāhmaṇas, they can pull on their livelihood by six ways. Paṭhana paṭhana yājana yājana dāna pratigraha. Six. And they must be qualified with twelve high qualities. We have many times discussed. Out of that qualification, truthfulness is the first item for a brāhmaṇa. A kṣatriya may speak lies. That is allowed, because he has to be diplomat, politician. But a brāhmaṇa, oh, he's not allowed to speak lie. This is the system, caste system or varṇāśrama system. Everyone was trained. Because these four classes of men are required in a society. For proper upkeep of society, one class of men must be very intelligent, highly qualified, with all good qualities. They must be trained in that way, ideal character so that people can see and follow them. Therefore brāhmaṇas were taken to so much respect because they're ideal character, learned, and godly, knows the science, spiritual science. Therefore they're held in high estimation and topmost of the society. The next, the administrator, administrative class, kṣatriyas. They are trained how to kill. The kṣatriyas were allowed to hunt in the forest to learn the art of killing because that was necessity for the kṣatriyas. Kṣatriya, if he… If the king, if he finds somebody is doing wrong, he can immediately chop off his head if he likes. The king was so powerful. And it is not that if there was some war, it is not that the president or the king shall sit down comfortably at home and ordinary soldiers will go and lay down their life. No. Formerly, the king or the head of the state, he should first of all go there in the fight. You see in the picture, the chief men of the fighting in the Kurukṣetra, both sides, they were arrayed, this side, that side, with their chariot. Not that the head man, the chief man, or the commander is taking shelter back side, protecting himself, and poor soldiers are (chuckles) thrown into the fighting. No. These were kṣatriya spirit. And it is necessary that a class of men should be trained up in that way, kṣatriya, fighting men. In India, because this training was there since a very long time, so there is no difficulty in recruiting soldiers there. There is a class of men, they are very much forward in fighting still. They are called… Just like the Gurkhas, the Nepalese. You have heard the name of Nepal. Still a small state, independent state. They are not within India. Between China and India. The whole Nepal population, they are kṣatriyas. Oh, they are very good fighters. Similarly, the Sikhs, the Jātas. There are classes. So they're always forward for fighting. And you'll be surprised that the British Empire was voluntarily liquidated because they lost India. The Britishers, they understood that because we are now losing India, there is no more possibility to keep our eastern empire. Therefore they liquidated. Why? Actually, the whole British Empire were being administered or managed by Indian soldiers, these Sikhs and Gurkhas. They extended their empire. After taking their position with India, they extended British Empire in the Middle East and Far East simply by these Sikhs and Gurkha soldiers. They got supremacy on the Burma and everywhere.

So there is necessity of a class of fighting men. You are finding in your country difficulty in recruiting because the recruiting process is wrong. You are recruiting from persons… You are training persons just like śūdras, and you want them to fight. How they can fight? It is not possible. So as it is stated in the Bhagavad-gītā, that cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa karma vibhāgaśaḥ… [Bg. 4.13]. Lord Kṛṣṇa said that "The four classes or orders of the society, brāhmaṇa, kṣatriya, vaiśya, śūdra, is planned by Me according to work and quality." So this kṣatriya quality men is also required, the brāhmaṇa quality of men is also required, the mercantile community, they are also required, and the laborer class, they are also required. Of course, laborer class, they do not require any training. Laborer class means one who cannot do anything, neither become brāhmaṇa, nor become kṣatriya, nor become vaiśya. That means the last balance of the population, they are called laborer class, śūdra. Śūdra means one who has no training. Śūdra has no saṁskāra. Saṁskāra means training. Everyone is accepted as śūdra by birth. Janmanā jāyate śūdraḥ. Janmanā means by birth. By birth, everyone is born a śūdra, a fourth-class man. It is to be accepted, and actually so. Just like a child, innocent child, what does he know? He has to be trained. Either you train him as a brāhmaṇa or train him as a kṣatriya or train him as a vaiśya. Or otherwise, he is śūdra already, born śūdra. Śūdra has no training. Everyone, the basic principle, basic foreground, everyone, it is accepted śūdra. Now, if you train him as a brāhmaṇa, then he becomes a brāhmaṇa. If you train him as a kṣatriya, then he becomes a kṣatriya. If you train him as a vaiśya… So I think this is, this system is very scientific so that if you want help of a really intelligent man or God realized man, it is ready, the brāhmaṇa class. Just like if you require the help of a lawyer, we have got so many lawyers. If you require the help of medical man… Because there are trained men. Similarly, the society requires to train a certain class of men to become brāhmaṇas. Just like we are training the Kṛṣṇa conscious. The Kṛṣṇa consciousness is meant for the brāhmaṇas. They are not meant for fighting because they are not being trained for fighting. They have been trained for becoming brāhmaṇas. Who is brāhmaṇa? Brahma jānāti iti brāhmaṇa. The four divisions are described like this. Janmanā jāyate śūdraḥ, everyone is born śūdra. That is accepted. Saṁskārād bhaved dvijaḥ. Now if you train him, never mind in which family he's born, you have to train him. Just like boys are sent to school for being trained. So everyone is accepted as śūdra, but you now train him. He goes to the guru-gṛha.

Guru-gṛha means teacher's house. Formerly, for being trained, there was no such big scale school and colleges. Every village… Still, fifty years before in India, in every village there was a small school conducted by the brāhmaṇa, and the village children would be trained up there. So he was sent for training. And there was no school fee. The boys will go there, and on behalf of the teacher or spiritual master, they will go, brahmacārī, door to door, and beg and bring forth alms, rice, dahl, grains, and everything. That was the system. There was no school fee. There was no problem how to send a boy to the school. Saṁskāra. Now he's trained up. The teacher sees the psychology of the boy, in which way he should be trained. Either he should be trained as a vaiśya or he should be trained as a kṣatriya. So everyone was trained like that, but generally, the son of a kṣatriya… Just like Mahārāja Rāmacandra or Arjuna, from the very beginning they were trained as kṣatriya. Naturally, if somebody is the son of a medical man his father trains him to become a medical man in future. That is the natural tendency. If the boy is different altogether that is another question, but naturally, that is the tendency. So a kṣatriya's son was trained as kṣatriya. A brāhmaṇa's son was trained as a brāhmaṇa and a vaiśya's son was trained as a vaiśya, and śūdra had no training. So gradually this became a caste system. Brāhmaṇa's son became brāhmaṇa. Because formerly, the training was there. But when it is vitiated, although a person born in the family of a brāhmaṇa, he is doing the work of a śūdra. So according to Vedic scripture, one is classified according to his work and quality, not by birth. That is the classification of śāstra. Just like in the Bhagavad-gītā the Lord says cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Guṇa means quality and karma means work. One must be qualified for the work and he must actually work. Then he is counted classified into that, I mean to say, category. Just like if you are simply trained or educated as a lawyer, and if you are not practicing in the court, nobody comes to you to consult as a lawyer. Nobody cares for you. You must be practicing also. Similarly, to become a brāhmaṇa means first of all, he must know what is Brahman and he must be actually situated in the activities of Brahman. So devotional service are activities of Brahman. Activities in Kṛṣṇa consciousness means activities in Brahman. Brāhme carati iti brahmā brahmacārī. Carati means acts. Actually, he acts in life, applies the principles of brāhmaṇa in his life, he is called brahmacārī. So these were the trainings.

So just see how the training was, that a kṣatriya cannot refuse his promise. So Mahārāja Daśaratha, he fulfilled the promise of his youngest wife and asked his son, eldest son Rāmacandra, ”My dear boy, You’ll have to go to forest for fourteen years. That is the desire of Your youngest mother. And I promised that I shall fulfill her promise, uh, request. So please accept.” Rāmacandra said, ”Yes father, I am ready.” Just see. This is the quality. Out of the six opulences of God, this is one quality.

aiśvaryasya samāgrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhāgam itīṅganā
(Viṣṇu Purāṇa 6.5.47)

How one becomes God? God is not manufactured by vote. There are definition who is God. God must be the proprietor of all the riches. Aiśvaryasya samāgrasya. Samāgra means all. Nobody can compete with Him. Here, in this world, material world, I am rich man, and there is another rich man who can compete with me. There is another rich man who can compete with him. But nobody can compete with God in richness. That is one qualification of God. Nobody can say that ”I am richer than God.” You can say ”I am richer than Ford or Rockefeller” or this or that. You can say. But nobody can say that ”I am richer than God.” Therefore in the Bhagavad-gītā it is said mattaḥ parataraṁ nānyat asti kiñcid dhanañjaya. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Dhanañjaya is a name of Arjuna, and Kṛṣṇa said that, ”My dear Arjuna, there is nobody greater than Me.” So if anyone claims that he is God, he must prove by practical example that nobody is richer than him. That is the first. But unfortunately, we are accepting so many Gods. A rascal in the street, he also claims that ”I am God.”

So similarly, the other qualification, nobody can be stronger than God, nobody can be wiser than God, nobody can be more beautiful than God, and nobody can be more renouncer than God. So here Rāmacandra, Lord Rāmacandra exhibited the quality how He renounced the whole kingdom simply on the order of His father, His obedience to father. He could have argued with His father, ”My dear father, you, simply for keeping your promise and actuated by the dictation of a woman, you are doing this. Let us stop it. Everyone is expecting that tomorrow My coronation will be there, and they love Me so much.” Because He… Just like Kṛṣṇa was so much loved, similarly, Lord Rāmacandra was the life of the people. They were very much expecting that Rāmacandra was going to be enthroned tomorrow. So how they were celebrating, how they were decorating the whole city. Everything. He never argued. He accepted immediately: ”Yes, father. I am ready.”

So then one of the brothers, Lakṣmaṇa, He also requested Rāmacandra, ”My dear brother, You also take Me. I am Your constant companion. I must go with You.” So He said, ”That’s Your wish. Voluntarily, if You want to come, You can come with Me.” Then Sītā, His wife, young wife, She also said, ”I’ll go with You.” Rāmacandra requested His wife, ”Oh, you cannot go with Me. It is very difficult. You are a king’s daughter, and you are brought up in so nice way, and you are so beautiful. You cannot go. You cannot take the trouble of living in the forest.” So she said, ”Oh, I am Your wife. Married wife. So I must go even if You go to hell.” This is ideal wife. She could have refused: ”Oh, Your father has ordered to go to forest. You can go. I shall go to my father’s house or I shall remain here.” No. This is ideal wife. She must be prepared to accept any circumstances of the husband. Not that when the husband is rich the wife is very faithful, and when he has come down to be poor or he’s going to forest the wife gives up his company. No. Wife means better half. She must abide. Just like, it is said, just like a shadow follows the reality, similarly, the wife is the shadow of the husband. Wherever the husband goes, she must go. Whatever the husband wants, she must carry out. Of course, in this country this interpretation is taken differently, that wife is made a slave. But actually, it is not so. When Sītā was kidnapped in the jungle, Rāmacandra expected that, that she was beautiful, she was young, and ”We shall be in open jungle. It may be some demons may come,” and actually it so happened. So for Sītā, Lord Rāmacandra massacred the whole family of Rāvaṇa. Only for Sītā. So as the husband, so the wife. The wife was so faithful that she could not remain alone. She must accompany the husband even in the forest. And the husband was so faithful that, ”Oh, my wife has been kidnapped.” So He massacred the whole family of Rāvaṇa.

So these are ideal history how… Rāmacandra, Lord Rāmacandra appeared on this world to educate or to place ideal example of a king. How the king should be. Therefore when there is good government… The example is given, Rāma-rājya. Rāma-rājya. It is the kingdom of Lord Rāma. Because everyone was happy, everyone. There are so many instances in the life of Rāmacandra. One brāhmaṇa… Not brāhmaṇa exactly. Somebody came to Rāmacandra. Because at that time there was no court like this, that you have to go to a court and apply with stamp fee. Then your judgment will be delivered after six years. It is not like that. Anyone who has got some complaint, he should… The king used to sit in the open audience, and the citizens were allowed to approach the king and place their complaints. Because there was no complaint practically. Everyone was happy. Very minor complaint. So somebody came to Rāmacandra, and he charged Rāmacandra, ”My dear king, my son has died. How is that, in the presence of his father, son can die? There must be something wrong in Your government.” Just see. The charge is ”Why my son has died before my death? This is unnatural.” So there was nothing unnatural. The king was responsible even for severe cold, severe heat. That we get from history of Śrīmad-Bhāgavatam. That is stated. So the kings were so much responsible. They were always thinking of the happiness of the citizens, and the citizens were also so nice. One citizen approached Lord Rāmacandra and His next assistant, His brother, Lakṣmaṇa, informed Him that ”He is a brāhmaṇa. You were absent on Your tour for, I think for a fortnight or a month, and this brāhmaṇa has not eaten even a drop of water during Your absence.” Why? ”Because he comes here to see You, darśana.” Just like we come here in the temple to see the Deity. So Lord Rāmacandra was present personally. So he used to come. After seeing Rāmacandra, offering his obeisances, then he would go home and take something, his breakfast. That was his vow. And because he could not see for a fortnight or a month Lord Rāmacandra because He was out on political tour, he did not eat even. Just see. The citizens were similar to the king. So at that time, there was a statue of Rāmacandra which was being worshiped in the family from Mahārāja Ikṣvāku. Mahārāja Ikṣvāku, the son of Manu, happens to be the forefather of the family in which Rāmacandra appeared. So he was devotee of Lord Rāma, and he was worshiping the statue of Lord Rāma. So that statue was being worshiped by the family one after another. But when Rāmacandra was actually present He kept that statue in the closet of the room, and when this brāhmaṇa approached and Rāmacandra was informed by Lakṣmaṇa that he is so steady and strong in his vow, so Rāmacandra ordered that he may be delivered that statue so that in My absence he can offer respect to the statue and do with this. That form, I mean to say, statue, or arca of Rāmacandra is still existing in South India. It is being worshiped from that time.

So these were the dealings of Rāmacandra. Then He, His younger brother Lakṣmaṇa and His wife went to the forest, and His wife was kidnapped by the diplomacy of the demon Rāvaṇa, and there was fight between Rāma and Rāvaṇa. Rāvaṇa was very, materialistically, he was very strong. But the thing is for fighting with Rāvaṇa, Rāmacandra did not come back to His kingdom and take His army. No. He did not come back because He was ordered to live in the forest. So He organized army with the jungle animals, the monkeys. The monkeys. He fought with Rāvaṇa, an organized materialist, with the monkeys. You have seen the picture. And He constructed a bridge between India's last point to the other side. Ceylon is considered to be the kingdom of Rāvaṇa. So there was a bridge, and the stones were floating.

So there are so many historical incidences in the life of Rāmacandra, and we should remember, because if we remember why we are observing today fasting for Rāmacandra… There were many kings like Rāmacandra. Because the kings were trained in that way. Mahārāja Yudhiṣṭhira was also as good as Rāmacandra, and Mahārāja Parikṣit was as good. There were many such kings. But we are not concerned because He was a king. He is the King of all kings, parameśvara. Because He is God, therefore we are observing today. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. So He is not original form of God. The original form of God is Kṛṣṇa, and Kṛṣṇa expands Himself in various other forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam means millions and millions. The Manu is also incarnation of Kṛṣṇa. So in one day of Brahmā there are fourteen Manus. So Brahmā lives for one hundred years. Just see how many incarnation of Manus are there even for one Brahmā, and there are innumerable Brahmās also. So, as stated in the Śrīmad-Bhāgavatam that nobody can count how many incarnations are there, but some of the chief incarnations are mentioned, and Lord Rāmacandra is one of them. So Lord Rāmacandra, He killed Rāvaṇa and He installed his brother. His brother was devotee, Vibhīṣaṇa. So He did not go to conquer Ceylon, because He was emperor. He went to punish that culprit Rāvaṇa, and He installed his younger brother Vibhīṣaṇa in that… And He came back with Sītā, and again He was installed after fourteen years, and His brother was so faithful that so long His eldest brother was away, Rāmacandra requested Him that "Your mother wants that You should be king, and I also wish that in My absence You should be king." Bharata, He was so faithful brother, He replied, "No. You are king. So long You are living, nobody can be king. So I cannot be king." Then He requested, "At least You administer." Because after the departure of Lord Rāmacandra, Mahārāja Daśaratha died out of the shock because Rāmacandra was very pet son, eldest son. He was going to be king, and by his order He was sent to the forest. The father could not tolerate the shock. He died.

So Rāmacandra's life, God's activities, pastimes, if we hear, that means we are associating with Rāmacandra. There is no difference between His form, His name, His pastimes, and Himself. He's absolute. Therefore either you chant the holy name of Rāma or you see the statue of Rāma or you talk of His pastimes, transcendental pastimes, everything, that means you are associating with the Supreme Personality of Godhead. So we take advantage of these days when the incarnation of God appears or disappears, and we try to associate with Him. By His association we become purified. Our process is purification. Kṛṣṇa consciousness means simply we are purifying our consciousness. From the birth, as I have explained, everyone is śūdra. Śūdra means one who laments. That is called śūdra. For a slight loss or slight inconvenience, one who laments, he is called śūdra. And brāhmaṇa means one who tolerates. A śūdra has no toleration. So kalau śūdra sambhava. Kalau means… This age is called Kali. So it is the statement of the śāstras that in this age the whole population is śūdra. And formerly also, by his birth, everyone was considered śūdra, but there was training, saṁskāra. At the present moment, there is no saṁskāra, there is no training. The training is only for earning livelihood. No other training. How one can earn money and enjoy senses-that is the training at the present moment. But actually, to make successful the human life or the mission of human life, the Vedic culture is very nice. And by spreading Kṛṣṇa consciousness, by adopting the process of Kṛṣṇa consciousness, you can revive that cultural life, sublime life. If not wholesale, if there are a few people trained up in this line, and they become ideal examples to the society, immense benefit can be derived from their examples of life. What is time? [break] (kīrtana) (end)

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Śrī Rāma-Navamī, Lord Rāmacandra's Appearance Day,
Cornerstone Laying

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Bombay, April 1, 1974

Prabhupāda: …Rāma-Navamī, the birthday of Lord Rāmacandra Bhagavān. In the Brahma-saṁhitā it is mentioned,

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Govinda, Kṛṣṇa, is the ādi-puruṣa, original Personality of Godhead. In the Bhagavad-gītā Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. Ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. In other śāstras also, like Śrīmad-Bhāgavatam, it is said, kṛṣṇas tu bhagavān svayam. There are many expansions of Kṛṣṇa, but the original person, kṛṣṇas tu…, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So He is existing with His expansions. Lord Rāmacandra is also one of the expansions. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. All these expansions are existing eternally. There is no inferiority or superiority. All the expansions are of the same potency, same power. The example is given like this candle. One candle is now burned and you can get another candle burned, you can get third candle burned, ignite. But all the candles are of the same power. The difference is that one you can call the original candle and the others you can call the second candle, the third candle, the fourth candle. But so far the candle's power is concerned, there is no difference. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. Kṛṣṇa, or the Supreme Lord, can expand Himself, eko bahu syāma, in millions and trillions of forms, but all of them are of the same potency. But the potencies are sometimes exhibited according to the time and circumstance.

So on this auspicious day of appearance day of Lord Rāmacandra, we are taking this opportunity of foundation of the cornerstone of our temple in this Bombay center. And it is very kind of Mrs. Nair, A.B. Nair, that she has given us this chance along with her husband. So, so far we are concerned, we are preachers. We are preaching all over the world. We don't require any palatial building or very comfortable apartment. But because it is a preaching center, in order to invite respectable persons, we require nice building, nice temple. Just like Rūpa Gosvāmī, our predecessor ācārya, he left his ministership, government post and became a mendicant. He was living underneath a tree every night. Not permanently underneath a tree: tonight one tree, next night another tree. But when he was approached by King Mānsiṅgh, the commander-in-chief of Emperor Akbar… In those days rich men, big men, they were God conscious, and they wanted to do something for God's service. So King Mānsiṅgh approached Rūpa Gosvāmī if he could do any service. So Rūpa Gosvāmī, he was living under the tree, so what service he expected from King Mānsiṅgh? He said that "If you want to do some service, do it for Kṛṣṇa." So he advised him to construct a temple at Vṛndāvana.

Those who have visited Vṛndāvana, that temple is still existing in broken state. It was seven story. The four stories have been broken by Aurangzeb. But whatever three stories are still remaining, if we want to construct such type of temple, it will require at least four crores of rupees, not less than that. So in South India also, there are many big, big temples. It is not possible to construct such temples at the present moment. It is very expensive. But in our country, all the kings and rich men, they were interested in constructing temple. At the present moment, the tendency is practically absent. In big, big cities, development, improvement is going on, but very few people are constructing temple. This tendency of godlessness is increasing all over the world. In European countries also, America, first when I visited one county… It is known as Butler. So Butler County, it is a very small county. Still immediately I saw there are about half a dozen churches, very big, big churches. They were very old churches. In America also and England, there are many churches. But people have lost interest. They are no more going to the churches. And the churches are now for sale. We have purchased one or two of them.

So this is the position of the human society, not only in India but in other parts of the world. They are gradually losing the interest in God consciousness. This is not very good sign. So our, this present movement is to invoke the dormant God consciousness all over the world. Kṛṣṇa consciousness means God consciousness. When I started this mission, registered this name, International Society for Kṛṣṇa Consciousness, some of our friends said that "Why don't you make it 'International Society for God Consciousness?'" (end)

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Nṛsiṁha-caturdaśī

Lord Nṛsiṁhadeva's

Appearance Day

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Boston, May 1, 1969

Prabhupāda: …just like Janmāṣṭamī and Nandotsava. Yesterday you had some festival? No. That's all. So Nṛsiṁhadeva has appeared to convince the atheist (laughter) that there is no God. This is a lying propaganda that nobody has seen God. Everyone has seen God. The devotee sees within his heart, in the temple, and everywhere. And the atheist sees when he's… when the clock, the handles in the clock are over. You see? Prahlāda Mahārāja was seeing always, constantly Nṛsiṁhadeva. Mahābhāgavata. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed love of God, prema, premāñjana-cchurita… When one's eyes are anointed with the, what is called?

Viṣṇujana: Salve.

Satsvarūpa: Ointment.

Prabhupāda: No, no. There is a technical name. Kajal?

Brahmānanda: Make-up?

Prabhupāda: Yes.

Devotee: Mascara?

Prabhupāda: Huh? Anyway, the ointment which is applied to the eyes for clear vision. So when the ointment of love of Godhead will be applied in our eyes, then with these eyes we shall be able to see God. God is not invisible. Simply just like a man with cataract or any other eye disease, he cannot see. That does not mean the things are not existing. He cannot see. God is there, but because my eyes are not competent to see God, therefore I deny God. God is there everywhere.

So in the material condition of our life, our eyes are blunt. Not only eyes, every sense. Especially eyes. Because we are very proud of our eyes, and we say, "Can you show me God?" You see. But he does not think that whether his eyes are competent to see God. That is atheism. He does not consider his position, "In what position I am." Even one cannot see a big man like President Nixon, and he wants to see God without qualification. That is not possible. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. Kṛṣṇa says in the Bhagavad-gītā that "I am not exposed to everyone. There is a curtain of yogamāyā." The yogamāyā will not allow to see God. Just like we have our condition that if anyone wants to see here in the temple, we ask him that "First of all take your shoes." Just like a little condition. Similarly, to see God, there must be some condition. That condition is that unless you become a lover of God, God is not exposed to you. Otherwise God is there, always. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Sadaiva means always. Not that simply when we come to the temple we see God. No. God is always visible to the devotee. Sadaiva. Sadā. Sadā means always, twenty-four hours. That is Kṛṣṇa consciousness. The same example which I gave you, that the woman who has got a lover, and she's very busy in her duties, but she is always thinking of the lover, "When I shall meet him." This is an example given by Rūpa Gosvāmī that her mind is always engaged in the form or the activities of the lover. If that is materially possible, when you develop your love of Godhead, at that time you'll see God everywhere, always, twenty-four hours. That was the position of Prahlāda Mahārāja. He was seeing always God, Kṛṣṇa, but his father was not seeing because he was atheist. He was asking, challenging, "Where is your God? You are talking of so many times God. All right, I shall teach you a lesson today." So he took his sword and wanted to kill his own son. Atheist is so unkind, cruel, that he is prepared to kill his own son, beloved son, five years old. That is atheism. And theism, the father who tortured him so much. So after the death of his father, he's praying to Nṛsiṁhadeva, "Please excuse my father." This is theism. So that is the difference between Kṛṣṇa consciousness and ordinary consciousness. They're very kind, everyone. Vāñcha kalpatarubhyaś ca kṛpā-sindhubhya eva ca. You utter this prayer, krpa-sindhubhya eva ca. Vaiṣṇava is the ocean of mercy. There is no end. As you cannot, I mean to say, draw all the waters from the ocean, it is not possible. Similarly, a Vaiṣṇava, a devotee, ocean of mercy. You can draw from it as much mercy as you like; still, it is full.

So Prahlāda Mahārāja is the symbolic representation of Vaiṣṇava. So try to be not imitator, but follower. Don't try to imitate: "Oh, Prahlāda Mahārāja was thrown into boiling oil. Let me try, fall into the boiling oil." No. That is imitation. Just first of all you become like Prahlāda Mahārāja, then that will be possible. Don't try to make experimental. (laughter) That is not good. But follow, try to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājanas, great personalities, what they have done, you cannot imitate them. You have to follow them. You have to follow the instruction of Kṛṣṇa or His representative, but you cannot imitate them. Then you'll fall down. Anusaraṇa. Not anukaraṇa. Anukaraṇa means imitation; but anusaraṇa, follow. So what Prahlāda Mahārāja did, that we have to follow his example. His example was that in spite of continuous torturing by his father, he never forgot Kṛṣṇa. This we have to follow. In spite of all kinds of inconveniences and torture by the atheist class of men, we shall never forget Kṛṣṇa consciousness. There were many examples. Just like Lord Jesus Christ, he was tortured. So he was crucified, but he never agreed that there is no God. So that should be our motto. This is following. Either you be Christian or be Hindu or be any, but be God conscious. Kṛṣṇa conscious means God conscious. And in any circumstances do not forget. That is called śaraṇāgati. That is surrender.

So Prahlāda Mahārāja is protected by Nṛsiṁhadeva, and... Now, it is a fact that an atheist like Hiraṇyakaśipu, who denied the existence of God, so he was shown God at his last stage of life. Yes. So the atheist will see God, but when he will see, his life is finished. That means death. Atheist will see God in the form of death. And theist, Kṛṣṇa conscious devotee, will see God twenty-four hours within his heart. That is the difference. Nobody can avoid death. So atheist will see God. If he denies God, but he will see God in the form of death. That is explained in the Bhagavad-gītā, that every moment our things are being taken away by time. It is not difficult to understand. Just like my age, seventy-four years, seventy-five, that means seventy-four years from my whole duration of life is already taken away. Therefore everyone of you should think that every moment, whatever asset you have got, the most valuable asset is the life, duration of life. That is being taken away. That is the law of nature. And the last taking away is death. So Kṛṣṇa says that mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. Mṛtyu, death, takes away everything. Your education, title, M.A., Ph.D., D.A.C., your bank balance, millions of dollars, your good name, your house, your family, your friends, your country-all taken away. All taken away. So for atheist, this is God. When He'll take away everything, he'll understand, "Yes, there is God." Yes. Just like a civil disobedient person, when he's arrested and he's put into the bars and given severe punishment, then he understands, "Yes, there is government. There is government." So government is there. For a nice citizen, government is there. He's taking all advantage offered by the government and he's obeying the laws of the government. No trouble. But one who says "I don't care for the government. I am free. I shall become naked..." Just like that John Lennon. (chuckling) He exposed himself naked, and government stopped immediately, that "You cannot do this."

So things are going like that. Atheist class of men, they're declaring themselves free, no God, and that is all nonsense-mūḍha. They have been described as mūḍha. First-class fool. Na māṁ duṣkṛtino mūḍhā prapadyante narādhamāḥ [Bg. 7.15]. Study Bhagavad-gītā. Everything is there. Those who are narādhama, lowest of the mankind. As the lowest of the mankind is atheist, similarly, the highest of the mankind is Kṛṣṇa conscious. So try to be the highest kind of mankind. The world is suffering for want of highest kind of mankind. And be an example. So you'll learn this lesson in this day of the advent of Lord Nṛsiṁhadeva. Chant Hare Kṛṣṇa. (kīrtana-chanting Nṛsiṁha prayers) (end)

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Nṛsiṁha-caturdaśī
Lord Nṛsiṁhadeva's Appearance Day

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Śrīmad-Bhāgavatam 7.5.22-34

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Los Angeles, May 27, 1972

Prabhupāda: So today, appearance day of Lord Nṛsiṁhadeva. Lord Nṛsiṁhadeva appeared on this Nṛsiṁha Cāturdaśī on account of His devotee, Prahlāda. As it is stated in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya [Bg. 4.7]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ, sambhavāmi yuge yuge [Bg. 4.8]. The Lord appears with two purposes. Paritrāṇāya sādhūnām: just to give protection and rescue the devotees, and to kill the demons, vināśāya ca duṣkṛtām. So Prahlāda Mahārāja, five-years-old boy, his only fault was that he was Kṛṣṇa conscious. He was devotee of Kṛṣṇa. That was his only fault. And the father was so unkind to a child, even five years old. He could not excuse, "Oh, let this boy do whatever, chanting Hare Kṛṣṇa." No. The demons are so much against God consciousness that even at his home he would not allow his own child to become God conscious. This is demoniac civili... So you'll find many critics, many enemies, because you are making progress in Kṛṣṇa consciousness. So the demons are always against this Kṛṣṇa consciousness movement. That is the whole history. Just like Lord Jesus Christ, he was crucified. What was his fault? He was preaching God consciousness, that's all. This society is so cruel. So Prahlāda Mahārāja was tortured in so many ways. The torturing methods, I think you will find as you will see in today's picture, how Prahlāda Mahārāja was tortured.

So one day, Hiraṇyakaśipu... After all, he was his son. Affection was there. So one day, Hiraṇyakaśipu asked the boy,

prahrādānūcyatāṁ tāta
svadhītaṁ kiñcid uttamaṁ
kālenaitāvatāyuṣman

yad aśikṣād guror bhavān
[SB 7.5.22]

So he asked his son, "My dear son, what you have learned? The best thing, what you have learned from your teachers, so you kindly let me know." So Prahlāda Mahārāja informed that "I have learned like this." What is that?

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam
[SB 7.5.23-24]

Tan manye 'dhītam uttamam: one who is engaged in the matter of hearing about Viṣṇu, śravaṇaṁ kīrtanam viṣṇoḥ. We are engaged in hearing and talking and chanting about so many things non-Viṣṇu. Just like you'll find thousands of, millions of different types of magazines sold in your country, in all countries. Some of the magazines are sex literature, some cinema literature, some this literature, that… So many different types. There is one paper I have seen, "Diabetes Literature." There are many patients of diabetes, so they have formed a society, "Diabetic Society." I have seen it. (laughter) And there are many diabetic patients, they are being hoaxed, that "You pay two dollars per year, and you get all information how to protect yourself from diabetes disease." So in America two dollars is nothing, but it is collecting millions and millions of dollars, Diabetic Society. Diabetic magazine. So that sort of hearing and chanting is not needed. We are not interested in all these magazines, because we are followers of Prahlāda Mahārāja. He's our ācārya. He's guru. Prahlāda Mahārāja's guru is Nārada, and Nārada is also our guru. Nārada is guru of Vyāsadeva. So we are a branch, but the original guru is Nārada, Brahma-sampradāya. So Prahlāda Mahārāja is also a disciple of Nārada Muni.

So he teaches that śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. We have to hear and talk and chant about Viṣṇu. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. To remember Him always, to worship His lotus feet, pāda-sevanam. Arcanam, temple worship, to keep the Deity nicely worshiped, offer foodstuff, ārati, this is called arcanaṁ. Vandanam, offering prayers. Just like we offer prayer, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. These are prayers. There are so many prayers. Keśava-dhṛta buddha-śarīra, keṣava-dhṛta narahari-rūpa. These are all prayers. This is also part of devotional service.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam…
[SB 7.5.23]

Arcanaṁ vandanaṁ dāsyam. To be always in service of the Lord, dāsyaṁ; sakhyam, to make friendship with Him, to consider Kṛṣṇa as your friend. He says… Even if I do not say that He's my friend, He says, "I am friend of everyone." Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. He's friend of everyone. We don't want His friendship, but He wants our friendship. He wants us to go back to home, Godhead; we don't want. So He is more anxious to take us, exactly like the father is more affectionate than the son. That's a fact. So He's the supreme father. So He wants that we may be happy, and therefore He comes to show us. He sends His representative, son. He leaves behind Him books so that we may go back to home, back to Godhead. So, sakhyam. He's always sitting with me, within my heart. I am in the heart, and Paramātmā is also within the heart as friend to give me advice that "Why you are bothering in this material world? Please come back to home, back to Me." This is going on. Sakhyam ātma-nivedanam. Ātma-nivedanam means fully surrendered. So there are examples of devotees who, sarvātma-nivedanam. Just like Bali Mahārāja. He gave everything to Kṛṣṇa, even his body, everything, whatever, his kingdom, money, everything.

So Prahlāda Mahārāja says, iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā. All these items means hearing. Hearing about Viṣṇu, chanting about Kṛṣṇa, giving everything to Viṣṇu, offering prayers to Viṣṇu, offering arcana, temple worship, Viṣṇu. In this way Prahlāda Mahārāja summarizes that "Anyone who is doing like this, everything about Viṣṇu…" iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā, "this nine kinds of different devotional services," kriyeta bhagavatay addhā, "directly to the Supreme Personality of Godhead," tan manye 'dhītam uttamam, "I think he is the best learned man in the world. He is the most learned." Tan manye 'dhītam. "He has studied everything very nicely." Actually, that is the fact. Jñāna, knowledge Knowledge means to know Kṛṣṇa, God, and the Vedic injunction is, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. If you understand the Supreme Lord, then you understand everything. You haven't got to study differently different subject matters. Just like we sometimes talk of science, of astronomy, economics, politics. We talk sometimes. But we are not going to, or we didn't study all the subject matter separately. But in course of our studying Kṛṣṇa consciousness, we know something of everything. So Prahlāda Mahārāja says, tan manye adhītam uttamam: "One who is engaged in these nine kinds of devotional services directly…" So Prahlāda Mahārāja recommends, kriyeta bhagavaty addhā tan manye 'dhītam uttamam.

niśamyaitat suta-vaco
hiraṇyakaśipus tadā
guru-putraṁ cedaṁ ruṣā
prasphuritādharaḥ

As soon as he heard, "Oh, what this nonsense boy is speaking?" he became so angry that sphuritādharaḥ. When one becomes angry, his lips vi…, I mean to say, jumps. What is called? Quiver, yes. So he became so angry that it is said, sphuritādharaḥ. (He) immediately called his teacher. He's king… Because he thought, "The rascal teachers, they have taught him like this. I have entrusted the boy to the teachers, to brāhmaṇas, and they have taught this Kṛṣṇa consciousness. So call him. Otherwise, how is that this small boy, five years old only, he's talking just like a great saint? So call his teacher!"

brahma-bandho kim etat
te vipakṣaṁ śrayatāsatā
asāraṁ grāhito bālo
mām anādṛtya durmate

Hiraṇyakaśipu became bitterest enemy of Viṣṇu because his brother Hiranyakṣa, he was killed by Viṣṇu taking the shape of Varāha. You know the story. Since then, Hiraṇyakaśipu was bitterest enemy. "Oh, He has, Viṣṇu has killed my brother. So He is my greatest enemy." So he won't hear anything about Viṣṇu. Any Viṣṇu devotee, he will punish him, even his own son. That was his policy. So he immediately called him, the teachers, and addressed him,

brahma-bandho kim etat te
vipakṣam śrayatāsatā
asāraṁ grāhito bālo
mām anādṛtya durmate

So here… Teachers are generally brāhmaṇas. Not generally. To become teacher is the business of the brāhmaṇas. Brāhmaṇa means they have got six kinds of… Everyone must have livelihood. This material world is that you must work; otherwise you cannot get your livelihood. That is the law, whatever you may be. So the brāhmaṇas' means of livelihood, six things: paṭhana pāṭhana yajana yājana dāna pratigraha. Paṭhana means he must be a very learned scholar, study the Vedic literature, and must teach others also. That is brāhmaṇa's business. And in that way, whatever the disciples bring, that is his income. No salary, no contract, that "If you pay me hundred dollars or five hundred dollars weekly, then I can teach you." No. There is no such contract. Teaching is free. It is the business of a brāhmaṇa to give free education to everyone. Now, it is the… Just like in our institution, I am your teacher, but there is no such contract that you have to pay me. But you pay me more than anything. So paṭhana pāṭhana, that is the means of livelihood of brāhmaṇa. And kṣatriya, they are kings. They can levy tax of the citizens because they are giving protection from being hurt by others. Kṣatriya means one who gives protection (to) a man being hurt by others. That is the real root meaning. Kṣatriya. And vaiśya means they should, kṛṣi-gorakṣya-vāṇijyam, they should engage themselves in producing foodstuff, foodgrains, kṛṣi, protect cows. Especially gorakṣya. As the king is meant for giving protection to the man, similarly, a vaiśya is supposed to give protection to the cows, or they keep cows and produce milk products. They are vaiśya. And śūdra, simply service. So these are the different types of employment of different kinds of social order. And a king, the king has to see that everyone is employed. Not that hundreds of people are unemployed, and government has to give welfare, subsidy. Not like that. The king's duty is that everyone is independently earning his livelihood. That is king's duty.

So here the teachers are addressed here brahma-bandho. Brahma-bandho means a person who is born by a brāhmaṇa father but is not acting as a brāhmaṇa. He's called brahma-bandho, dvīja-bandhu. Dvīja-bandhu, one who is born of a, actually born of a brāhmaṇa father, but he's not acting as a brāhmaṇa. So Hiraṇyakaśipu addressed the teachers brahma-bandho, not brāhmaṇa. "Because you are untrustworthy. I gave you, I entrusted you with my son to be taught, and you have taught him this Kṛṣṇa consciousness. So against my will…" He says practically, brahma-bandho kim etat te vipakṣaṁ śrayatāsatā: "I entrusted my child for being educated by you, and you have instigated him to speak in favor of my enemy, Viṣṇu? Viṣṇu is my enemy. How is that?" Asāraṁ grāhito bālo mām anādṛtya durmate. "This rascal boy, he does not care for me, and he has learned this Kṛṣṇa consciousness, and you have taught him. How is that?"

santi hy asādhavo loke
durmaitrāś chadma-veśiṇaḥ
teṣāṁ udety aghaṁ kāle
rogaḥ pātakinām iva

"So I think these demigods who are followers of Viṣṇu, they are coming in disguise and poisoning my son by teaching Kṛṣṇa consciousness, and you did not take care of him. So what is this?"

Then the teachers replied,

na mat-praṇītaṁ na para-praṇītaṁ
suto vadaty eṣa tavendra-śatro
naisargikīyaṁ matir asya rājan
niyaccha manyuṁ kad adāḥ sma mā naḥ

They said, "My dear King, don't think we have taught him like this. It is not… I know, it is not our duty to teach him against your will. But his Kṛṣṇa consciousness is not due to our teaching; neither somebody is coming in disguise and teaching him." Na mat-praṇītaṁ na para-praṇītam. "He is neither taught by us, nor by anyone else." Suto vadaty eṣa tavendra-śatro. Indra-śatro. The enemy… The Hiraṇyakaśipu is the enemy of the demigods; therefore he is addressed as Indra-śatro. As he addressed the brāhmaṇa, brahma-bandho, so they retaliated also, that "You are enemy of the demigods." Naisargikīyam, "By nature he is doing that. We try to forbid him. We try to stop him chanting Hare Kṛṣṇa, but still he's doing." Matir asya rājan niyaccha manyuṁ kad adāḥ sma mā. "You don't be angry upon us. We never did it." So… "He is, by his own nature he chants, he preaches, he's doing all this."

guruṇaivaṁ pratiprokto
bhūya āhāsuraḥ sutaṁ
na ced guru-mukhīyaṁ te
kuto 'bhadrāsatī matiḥ

Then he again asked his son, "Now I understand that your teacher has not taught you all these things. You rascal, where you have learned all this Kṛṣṇa consciousness?" (laughter) Abhadra. Kuto abhadrāsatī matiḥ: "Wherefrom you got this rascal wisdom? Tell me." So this is the position, you see. Even father becomes enemy.

Now, Prahlāda Mahārāja is replying. Prahlāda Mahārāja is replying,

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

”My dear father, don’t be afraid. It is not a thing to be taught.” Matir na kṛṣṇe. ”Nobody can become Kṛṣṇa conscious,” matir na kṛṣṇe parato, ”being taught by others,” matir na kṛṣṇe parataḥ svato vā, ”or by mental speculation or thinking oneself,” mitho ’bhipadyeta, ”or by making conference meeting, religious meeting, conference.” No. Three things. One thing is to learn Kṛṣṇa consciousness by speculative method, self-realization. Just like so many people are very much interested that ”Why shall I go to a guru? I can realize myself. I shall meditate.” So that is called svataḥ. And parataḥ means by others’ instruction. And mitho, mitho means by assembly. So who? Now, gṛha-vratānām. If one is gṛha-vratā… There are two things: gṛhastha and gṛha-vratā, or gṛhamedhi. ”So those who are gṛha-vratā…” because he is pointing out his father’s position, that he’s gṛha-vratā. He has no other business. He simply wants to get money, hiraṇya. Hiraṇya means gold, and kaśipu, a nice apartment. That’s all. So he says that gṛha-vratānām, ”If one makes it his point to remain in a comfortable home life, for him, either by speculation or by teaching or by meeting, he’ll never develop Kṛṣṇa consciousness.” Gṛha-vratānām. Then what is their position? Now, adānta-gobhir viśatāṁ tamiṣram: ”They are unable to control their senses, and as such, they are entering into the darkest region of material existence.” Punaḥ punaś carvita-carvaṇānām: [SB 7.5.30] ”Their only business is chewing the chewed.” They have no other ways. Gṛha-vratānām, those who want to be happy materially, actually they are chewing the chewed. Material happiness means sex life, ultimate, utmost, topmost happiness. So people are simply trying to, how to utilize this sex life in so many ways, in pictures and in… I do not wish to discuss. In dancing, in club, in so many ways. Because they cannot control the senses. The same thing, same thing, the same sex life in different way. Sometimes a naked dance, sometimes in this way, sometimes in that way. Therefore it is called punaḥ punaś carvita-carvaṇānām. I have heard that some people go to Florida and they spend fifty thousand dollars per week for organizing naked dance. So naked woman he has seen so many times, but still he spends more money to see it in a different way. That is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], ”chewing the chewed.”

So persons who are too much attached to sense gratification, and they have made it their conclusion that ”We shall be happy within our family life or this social life…” Vidyāpati sings, tātala saikate vāri-bindu sama suto-mita-ramanī-samāj(?). Our society means… Society, friendship, and love. There must be woman, must be children, suto-mita-ramanī-samāje. So there is some pleasure, undoubtedly. Otherwise, why people are working so hard to stick to this position? Vidyāpati sings that tātala saikate vāri-bindu sama suto-mita-ramanī-samāj(?). There is undoubtedly some pleasure, but that pleasure is so insignificant that it can be compared: a drop of water on the desert. Desert, if you want to utilize desert to make it a garden or productive field, you have to pour water. The whole ocean water you have to pour there. Now, if somebody says, ”All right, you want water. Now take this one drop water,” then what it will do? Similarly, our heart is hankering after so many things. We are hankering… Actually we are hankering after Kṛṣṇa, but we do not know. We are trying to satisfy our hankering in so many ways in material life. Actually we are hankering after Kṛṣṇa. Just like a small child, it is crying. It cannot express, but it is wanting the mother’s breast feeding. So you cannot stop him crying unless it is transferred to the mother. Similarly, actually we love Kṛṣṇa. That is a fact. Because we love Kṛṣṇa… Therefore you, who did not hear even the name of Kṛṣṇa, say, four or five years ago, why you after so much Kṛṣṇa? This is the proof, that actually we are after Kṛṣṇa. This Kṛṣṇa consciousness movement is being accepted in Western countries by the younger generation. Why? Because every one of us, we love Kṛṣṇa. But it is now covered by māyā. We have to simply take out the covering, māyā; then we are Kṛṣṇa conscious.

That is explained in the Caitanya-caritāmṛta,
nitya-siddha kṛṣṇa-bhakti ’sādhya’ kabhu naya
śravaṇādi-śuddha-citte karaye udaya

That Kṛṣṇa consciousness is not an artificial thing, that we are making some propaganda on Kṛṣṇa consciousness, publishing some books, magazines, and our preachers are going place to place. No, there are so many propaganda is going on. But they are not so effective. And our, what means we have got to make propaganda? We simply make this propaganda, ”Please chant Hare Kṛṣṇa.” That’s all. Of course, we do sincerely. So if we propagate sincerely and seriously, as Caitanya Mahāprabhu has ordered, yāre dekha, tāre kaha ’kṛṣṇa’ upadeśa… [Cc. Madhya 7.128]. We must be sincere. Then, if we canvass, ”Please chant Hare Kṛṣṇa,” it will be effective. It will be effective. The business is not very serious or very difficult. Caitanya Mahāprabhu says, yāre dekha, tāre kaha ’kṛṣṇa’… ”Anyone you meet, you simply request him about hearing about Kṛṣṇa.” So… But if one is so much covered by materialistic enjoyment, it takes little time. It takes little time. Otherwise, automatically there is love for Kṛṣṇa, and śravaṇādi-śuddha-citte…

Therefore Prahlāda Mahārāja says, śravaṇam. If we hear about Kṛṣṇa constantly, through realized souls, not professional-if we hear, satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]-then automatically, our dormant Kṛṣṇa consciousness come out. So Prahlāda Mahārāja says, therefore, that ”Those who are determined to become happy within this material world, they cannot be raised to Kṛṣṇa consciousness either by personal teaching or by making conference or by mental speculation.” That is not possible, because he is determined. So our duty is that we should know that in the materialistic way of life we shall never be happy. This is called knowledge. And vairāgya. So this vairāgya and knowledge is not so easy. Prahlāda Mahārāja says, adānta-gobhir viśatāṁ tamisram: it is not possible. That means he assures his father, ”Don’t be worried. You will never be Kṛṣṇa conscious. (laughter) Because your only aim is to stick to home and money and women. Therefore rest assured, you’ll not be … It is not that a person like you will be raised to Kṛṣṇa consciousness.” Then? How you have done? The next question should be: Why they are sticking to this materialistic way of life?

That is answered by Prahlāda, na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. ”These persons, those who are so much materially attached, they do not know the ultimate goal of life is Viṣṇu, the Supreme Personality of Godhead, Viṣṇu.” That is actually the ultimate goal of life. We are here in this material world, forgetting Kṛṣṇa, to enjoy, to lord it over the material nature. Everyone is trying to become the lord, master of material… That is struggle. Nobody can become lord or master of this material world. But that struggle to become master, they are taking it happiness. They are taking it happiness. That is the nature of persons who are influenced by the modes of passion. They’ll work hard, and that will, they will take it is very good, pleasing. Because they do not know that the…

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They are hoping against hope to become happy within this material world. That is the whole history. Take the history, any history, modern history. There are so many empires: the Roman Empire, the Carthaginian Empire, the Greek Empire, the British Empire recently, Hitler's Nazism, and so many. For some time they become very powerful. Just like Hiraṇyakaśipu, he's now very powerful. He's thinking, "Nobody can…" Now today he'll be killed. Keśava-dhṛta narahari rūpa is coming. So this demonic civilization will never be successful. That's a fact. But they are so fool, they do not see even historical evidences. So many empires failed. The Roman Empire failed, the British Empire failed. Still, somebody is trying to create another empire, another, different empire. Just like your President Nixon, he's trying to influence all other nations under his control. Why? Of course, I should not speak all these things. There may be criticism. But that is the way, going on. That is the way. We can understand. We can understand politics, economics, everything, but we do not bother about. But our aim is that this way of life, to increase materially happiness, it will never be successful. That is our conclusion. We are not fools that we have given up everything for advance in Kṛṣṇa consciousness. Because we know that this, this way we shall never be happy. It is not possible.

That is explained by Prahlāda Mahārāja. These rascal people who are so much materially attached… Kṛṣṇa also says in the Bhagavad-gītā,

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasāṁ
vyavasāyātmikā buddhiḥ
samādhau na nigacchati
[Bg. 2.44]

Those who are too much attached, bhoga, material enjoyment, aiśvarya, material opulence … Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām. Persons whose heart has been misled by this kind of civilization, they cannot take to Kṛṣṇa consciousness. Therefore to become too much materially opulent is a disqualification for attaining Kṛṣṇa consciousness. It is a disqualification. Because they don't care. Just like in our temple, not very rich men, they are coming, because they (say,) "What is this nonsense, Kṛṣṇa consciousness? We have got everything. These boys, they haven't got to eat anything; therefore they are chanting Hare Kṛṣṇa on the street. That's all." They think like that. "They're needy. All right, they are needy. Give them some money." That's all. They don't like to take anything from us because the same business, matir na kṛṣṇe parataḥ svato vā. They'll never understand, because their aim is gṛha-vratānām. They want to be happy… Although they are seeing there is no happiness, they never can be happy, still… This is called punaḥ punaś carvita-carvanānām [SB 7.5.30], chewing the chewed. One, the sugarcane, is chewed by somebody. It is thrown away. And if somebody else comes and chew it again, what juice he will have it? So punaḥ punaś carvita… Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ [SB 7.5.31]. Durāśayā ye durāśayā viṣaya vāsī (reads Sanskrit commentary) tantraya kāraṇaṁ te hi viṣṇuṁ na viduḥ. Tatra hetu svasminn eva arthe puruṣartha yeṣāṁ teṣāṁ gatiṁ grāmyaṁ. Na tu te 'pi guru pati syāt viṣṇu jñāsyasi tatra bhak bahir viṣaye bahavo yeṣāṁ te bahir arthas tann eva guru tena mantra śīlaṁ yeṣāṁ te.

So one who is fixed up in this conclusion, that "We shall become happy with this materialistic way of life," they cannot take to Kṛṣṇa consciousness. And they do not know also that our ultimate goal of life is Kṛṣṇa, Viṣṇu. Then why it is so? Now, andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ [SB 7.5.31]. They have become blind. They are blind themselves, and they are also led by blind leaders. The leaders, at the present moment, leaders, they say that "Why you are going to church? Why you are going to temple? If you want your bread…" Just like in Christian religion you go to church, "O God, give us our daily bread." But the atheist class, they are propagating, "For bread, why you are going to church? You make industry, you make business, and you get bread." But actually… We were just talking that there are so many unemployment. Our Karandhara prabhu was… No. Who was talking? Śyāmasundara. Śyāmasundara said that the computer… What is called, computer? It can do thousands of men's business. So they have discovered this machine. That means thousands of men will be unemployed. That is actually happening in your country due to so many machines. Now, take for example, formerly… You have seen the picture, Kṛṣṇa, Vṛndāvana picture, Kṛṣṇa's father transferring Kṛṣṇa. They were going on bullock carts, no motorcar. You have seen the picture. So formerly, transport was bullock carts. The cows and the bulls, the bulls were employed for agricultural purpose, for drawing the carts. So there was no necessity of motorcar. Now you have got motor, motor-tractor. You don't want the bullocks. Therefore kill them. How you can utilize them? Therefore you must have slaughterhouse to kill them. And as soon as you kill them, then you have to eat them. So this is the, I mean to say, entanglement. If you kill, then you become responsible for being killed. The subtle laws…

Therefore, without knowing our ultimate goal of life is Viṣṇu, na te viduḥ svārtha-gatiṁ hi viṣṇum… [SB 7.5.31]. That is our interest. The human form of life is offered by nature after so much evolutionary process. Just to understand Viṣṇu, God, this is the only business. But instead of attending our real business, we are trying to be happy in other ways. Then you can say that "If we are engaged in real business, then how the economic question will be solved? We have to work." That's all right, you work. But work simple. Why you have invented so much botheration? Work is there. If you have cows and if you have got land, then you till the land, get grains, and there is milk, there is fruit, there is flower. Anywhere, you can live peacefully. Whole economic question is solved. And because we have forgotten, we have missed the real point, that our life is meant for God-realization. We are simply increasing botheration. Punaḥ punaś carvita. Adānta-gobhir viṣatāṁ tamisram. Andhā yathāndhair upanīyamānāḥ. The leaders are blind; we are also blind. So they are advising that "If you want to solve your economic problem, why you are going to church? Why you are going to temple? Come here, increase business, industry. Take loan and start business." That's all. This is going on. But actually, the more we are trying to mislead this people… Because they are thinking it is all right. They are… That the social condition is becoming more and more grave. That's a fact. We are trying to solve one problem, but many other problems are coming because we do not know what is the ultimate goal of life. Because we are missing the real point.

Therefore Prahlāda Mahārāja said, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. These rascals, they are thinking that by so-called economic development, by exploiting material resources, we shall be happy. That is not possible. The best example your country has given. You have exploited the material resources, and other countries are also following, but where is the happiness? Instead of happiness, there is "hippyness." (laughter) So still, they have no eyes to see that "Where we are going?" Adānta-gobhir viśatāṁ tamisram punaḥ punaś carvita-carvanānām [SB 7.5.30]. Because we cannot control our senses, we are driving, we are being pushed towards the darkest region of material existence, very hard to leave. Darkest region means that we are going to become animals next life. Because this is animalistic civilization. Nature gave us the opportunity to realize God, but God-realization is meant for human being. The human being, if he does not realize God, he's simply engaged in animalistic way of life-eating, sleeping, mating-then nature will call, "All right, sir, again become animal." Punar mūṣiko bhava: "Again become a mouse." You know this story? Punar mūṣiko bhava. There is a story. There is a very nice story. One rat, mouse, he came to a saintly person. Everyone comes to saintly person for some blessing, you see. Real blessing they don't want. Some material blessing. Real blessing, Kṛṣṇa, they don't want. If you give him some blessing that "You become very rich man and…" These… they'll be very much pleased. are all very well, this. So this mouse also came and begged the saintly person, "Sir, I am in difficulty. If you give me some blessing?"

"What is that?"

"The cat chases after me always. I'm very unhappy."

"So what do you want?"

"Now, if you make me a cat, then I can get relief from this."

"All right, you become cat." So he became cat.

So after few days, again he comes. "Sir, again I am in trouble."

"What is that?"

"The dog is chasing me." (laughter) Don't laugh, hear seriously. "Dog is chasing me."

"All right, then, what do you want?"

"Now, make me a tiger."

"All right, you become a tiger."

So when he became a tiger he was staring on the saintly person like this.

So he asked, "Why you are staring upon me? You want to eat me?"

"Yes."

So he again curses, punar mūṣiko bhava: "Again you become mouse. Again you become mouse."

So that is our position. We are advanced in civilization. Now we want to kill God. So we are again going to be uncivilized, to remain in the forest and to remain naked. Actually, they are practicing that: nature's life. So again they are going to be aborigines. And that is being practiced. They are going to the forest, they remain naked. So actually, punar mūṣiko bhava: "Again become mouse." Civilized human being means God conscious, happy life, no trouble, no enviousness, everything happy, no hard labor. Why hard labor? Everything is there. You just employ your little intelligence, you get sufficient food by grains, by fruits, by flowers, milk. There is no difficulty if we remain in our own way. So that is the difficulty, that we do not know that our ultimate goal of life is God-realization. Then God has got all arrangement. You cannot produce fruits and grains in factory. They are given by God. Why? That "You eat them and be Kṛṣṇa conscious, chant Hare Kṛṣṇa." But we don't want that. We want slaughterhouse, unnecessarily. Actually, if you go to the store… There are so many stores. How many stores are selling only meat? It is not possible. Ninety-nine percent fruits, vegetables, grains you are taking, and maybe a little percentage of meat. So why you cannot give up this little percentage? If you think that meat is very palatable, why don't you live on meat? Russia is also trying like that. That has become the fashion. In Moscow, it was very difficult to find out nice grains. With great difficulty Śyāmasundara used to spend two hours daily to secure these things.

So this is the problem. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ duraśśayā ye bahir-artha māninaḥ [SB 7.5.31]. They are trying to be happy by the arrangement of these material activities. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām. They do not know that the material nature is so strong that you cannot get out of it unless you are prepared to suffer more and more. If you take to natural life and live peacefully and take to Kṛṣṇa consciousness, that is your real life. And if you simply increase botheration and problems, then you'll have to suffer. That is the position of modern civilization. Actually, superficially we see that material advancement of material science, people have got so many machines, so many facilities. But actually, they are in trouble. Just like I gave you one example: the computer machine. It can work for thousands of men. So thousands of men means the thousands of men must be unemployed. And especially in your country, they are taking advantage of this machine because the salary is If you want to pay to the worker, a big, big salary. So they want to save. They are taking machine, and they think they will save money, so many workers. But the workers are becoming unemployed. The government has to give them welfare. The government will tax. That's all. (laughter.) Government will not give money, welfare, from government's pocket. The government will increase your taxation. So you are…, you stop payment by importing some machine, now you have to pay that money to the government. This is called entanglement. This is a crude example. I don't say that you stop all this business, but the material world is like that. You want to solve something; instead of solving, you'll create so many problems. This is material life. Because our life is not meant for solving problems and creating problems. Our life is meant for understanding God. Then everything is all right. But that you have given up.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

They do not know that you cannot go an inch beyond the stringent laws of material nature. That is not possible.

Then the next question is that how… People are not interested in Kṛṣṇa consciousness, and then, they are misled by blind leaders. So how, what is the solution? That is Prahlāda Mahārāja saying,

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat
[SB 7.5.32]

Therefore one has to take shelter of a pure devotee. That is the only solution. He says, naiṣāṁ matis tāvad urukramāṅgrhim. The beginning was that "They are not interested in Kṛṣṇa consciousness." Then how to become Kṛṣṇa conscious if that is the solution? Then Prahlāda Mahārāja says, naiṣāṁ matis tāvad: "So long one does not approach a pure devotee," mahīyasāṁ niṣkiñcanānām, "great personalities, who has no more any material interest," niṣkiñcana, "and takes the dust of his lotus feet on the head…" Naiṣāṁ matis tāvad urukramāṅghrim: "So long one does not approach such personality, there is no possibility of becoming Kṛṣṇa conscious." Naiṣāṁ matis tāvad urukramāṅghrim. As soon as one approaches the pure devotee and takes the dust of his lotus feet and puts it on his head, immediately, anartha apagamaḥ, he'll be freed from all this nonsense. That means he'll forget this idea that "Materially we can advance." This is the process. So we have to approach a niṣkiñcana, who has nothing to do with this material world. His only ambition is to serve more Kṛṣṇa. And if somebody approaches him and takes the dust of his lotus feet, then he can understand. Mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. (aside:) Our time is over? All right.

So in this way Prahlāda Mahārāja talked with his father, and the father became more angry. Instead of taking the lesson … Mūrkhāya upadeśa hi prakopāya na śāntaye. If you teach lesson to a foolish person, he'll be simply angry. He'll not take your lesson. How it is so? Payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. If you keep a snake and if you want to make friendly behavior with him, that, "My dear snake, don't bite any more. I'll give you milk and banana. You eat here and stay here nicely," he'll not… His poison will increase, and one day he will… There is a story in the Hitopadeśa: one day, one… The same thing. So payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ viṣa-vardhanam. So these are lessons, stories. So his father, Hiranyakasipu, became more and more angry. So one day… Because after all, son and father… The son was simple boy. So one day he said, "Prahlāda, I shall now kill you. I shall see how your Kṛṣṇa saves you." So immediately, Prahlāda was seeing to the pillars of the hall. He was king. So Hiraṇyakaśipu asked him, "Is your God, Kṛṣṇa, in the pillar?" He said, "Yes, sir. Yes, my father, He is there." So immediately, with anger he broke the pillar and Nṛsiṁhadeva came out.

Now we can honor Him. (end)

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Nṛsiṁha-caturdaśī
Lord Nṛsiṁhadeva's Appearance Day

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Bombay, May 5, 1974

Prabhupāda: …boys who have played the Prahlāda-caritra, Hiraṇyakaśipu-vadha. Today is the appearance day of Lord Nṛsiṁhadeva. It is called Nṛsiṁha-caturdaśī. So I am so pleased that within such a short time these boys have nicely learned how to play, and especially I have to thank Mr. Hiraṇyakaśipu. (applause) (laughs) Mr. Hiraṇyakaśipu has played his part very nicely.

So this is very instructive struggle between the atheist and the theist. This story of Prahlāda Mahārāja is eternally true. There is always a struggle between the atheist and the theist. If a person becomes God conscious, Kṛṣṇa conscious, so he will find many enemies. Because the world is full of demons. What to speak of the devotee of Kṛṣṇa, even Kṛṣṇa, when He personally came, He had to kill so many demons. There was His maternal uncle, His mother's brother, very keenly related. Still, he wanted to kill Kṛṣṇa. As soon as any son was born to Devakī, immediately he killed, because he did not know who will be Kṛṣṇa. The prediction was that the eighth child of his sister will kill Kaṁsa. So he began to kill all the children. At last, Kṛṣṇa came. But he could not kill Kṛṣṇa. He was killed by Kṛṣṇa.

So nobody can kill God. The demons, godless society, they simply want to kill God. But actually, God is never killed, but the demon is killed by God. That is the law of nature. This is the instruction from Prahlāda Mahārāja's life. We can understand that as it is stated in the Bhagavad-gītā, mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. In the Bhagavad-gītā it is said that "I am also death in the shape of taking away everything, whatever you possess." We are very much proud of possessing material things, material acquisition, but when Kṛṣṇa comes… Just like Mahārāja, Prahlāda Mahārāja saw Hiraṇyakaśipu. His father also saw Nṛsiṁhadeva. This Hiraṇyakaśipu was very clever as the materialists, scientists, are very clever. Cleverly they are inventing so many things. What is the idea? The idea is "We shall live forever and enjoy sense gratification more and more." This is called atheistic advancement of civilization. So Hiraṇyakaśipu was typical materialist. Hiraṇya means gold, and kaśipu means soft bed, cushion. So materialist persons, they are very much fond of gold and enjoying sex. That is their business. So Hiraṇyakaśipu is the typical example of this materialistic person. And Prahlāda Mahārāja, prakṛṣṭa-rūpeṇa āhlāda. Āhlāda means transcendental bliss. Ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]. Living entities' real identification is prahlāda, blissfulness. But on account of material association, we are in miserable condition of life. So… (aside:) Stop these children.

So this Hiraṇyakaśipu wanted to become immortal, and he underwent penances, severe penances, so much so, the whole universe became trembled. So that Brahmā, Lord Brahmā, had to come to pacify him, "What do you want?" So he wanted to become immortal. Lord Brahmā said that "Although I have got very long duration of life,…" The duration of life of Brahmājī is stated in the Bhagavad-gītā, sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga, one group of yugas-Satya, Treta, Dvāpara, Kali-it becomes about forty-three lakhs of years. And multiply these forty-three lakhs of years by one thousand, that duration of time is Brahma's twelve hours, one day. Sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ. So that Brahmā who lives for millions of trillions of years-still, he has to die. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-darśanam [Bg. 13.9]. Wherever you go within this material world, either in the Brahmaloka or in the Patala-loka, you have to die. That is the problem. Kṛṣṇa says in the Bhagavad-gītā, "Real problem is janma-mṛtyu-jarā-vyādhi, birth, death, old age and disease." Just try to… So Hiraṇyakaśipu wanted to solve these in a materialstic way, but that is not possible. So in a negative way he wanted that "I shall not die on the (indistinct).

His eternal servant. So he remains a humble servant of Kṛṣṇa. Therefore he has no danger. Even if he has danger, he will be saved. Kṛṣṇa says in the Bhagavad-gītā, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. Kaunteya pratijānīhi: "Arjuna, you can declare it all over the world that anyone who has taken shelter at My lotus feet, become devotee, he will never be vanquisher."

Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. So these are the assurances. But the atheist class of men like Hiraṇyakaśipu cannot understand this. That is the defect. They challenge always God. The dissension between the father and the son was that the son was believer in God, Kṛṣṇa, and the father was not. So at the end the father saw what is God in the form of death. At that time he could not save him. So that is the difference between theist and atheist. The atheist always challenges, "Where is God? Can you show me?" Well, you will see. Not now. Just at the maturation of your all sinful activities, when death will come, you will see Him. This is going on.

So it is very instructive lesson, Prahlāda Mahārāja. Now it is getting late. Otherwise, I would have recited some of the verses recited by Śrī Prahlāda Mahārāja. Prahlāda Mahārāja is one of our gurus. There are twelve gurus, or mahājana.

svayaṁbhur nāradaḥ śaṁbhuḥ
kaumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakhir vayam
[SB 6.3.20]

Actually, if we want to make progress in spiritual life, we have to follow the mahājanas, the great personalities. They are mentioned in the śāstras. Without father and mother, he became manifest. Therefore his name is Svayambhu. Without father and mother, he became manifest. Therefore his name is Svayambhu. Of course, his father is Nārāyaṇa, but not in the usual way. Therefore his name is Svayambhu. Nārada. Nārada Muni is also one of the mahājanas. And Śambhu, Lord Śiva. Kapila, Kapiladeva, the son of Devahūti. Svayaṁbhur nāradaḥ śaṁbhuḥ kapilo manuḥ [SB 6.3.20]. And Prahlāda Mahārāja. Prahlāda Mahārāja is our guru in the disciplic succession. So mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. We cannot chalk out what is the path of religion. It is very difficult to find out because there are many different scriptures and there are many philosophers. Nāsau munir yasya mataṁ na bhinnam. Each philosopher has got different opinion. So how to get real path of religious way? That is recommended in the śāstra that mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow the footsteps of great personalities. And Prahlāda Mahārāja is one of them.

So Prahlāda Mahārāja was born in a demon's family. His father was a demon. Prahlāda Mahārāja used to address his father as Asura-varya, "the best of the demons." You have seen… He was patting his son, "My dear son, do like this, do like that. Tell me what you have learned the best thing." So Prahlāda Mahārāja said, tat sādhu manye 'sura-varya dehinām. He didn't, never said, "My dear father." "My dear the best of the demons." Tat sādhu manye. "I think that is very nice." What is that? Hitvātma-pātaṁ gṛham āndha-kupaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. "That this worldly life, materialistic life, is self-killing just like a dark well. So one should give it up and go to the forest and take shelter of Kṛṣṇa. That is the best way of life." So his father became very angry. So the atheist and the theist, they will never agree. But theist also never will submit to the atheist. This is the principle. Prahlāda Mahārāja was put into so many troubles by his father, but he never forgot chanting namo bhagavate vāsudevāya namaḥ. He never forgot.

So we should take lessons from this story that even in dangerous position, we should not be forgetful of Kṛṣṇa. Kṛṣṇa will save us. It is said in the Bhagavad-gītā,

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthite guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

Kṛṣṇa consciousness is so nice that if one gets Kṛṣṇa consciousness, yaṁ labdhvā cāparaṁ lābhaṁ, aparaṁ lābhaṁ, any other benefit or gain is never considered. This is so nice. We are hankering after getting this, that, this, that, this, that, so many things. Dehi, dehi, dehi, dehi. But as soon as you get Kṛṣṇa consciousness, you will be satisfied. As Dhruva Mahārāja said, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Just like Prahlāda Mahārāja. He was offered all benediction: "My dear Prahlāda, whatever you like, you can ask." He never asked anything. But he was so kind. That is the example of a Vaiṣṇava son in the family. Despite so much troubles given by his father, still, he begged from Narasiṁhadeva, "My Lord, my father has committed so many offenses. Kindly give him liberation." He did not ask anything for himself. So Narahari, Nṛsiṁhadeva, immediately said, "Why do you speak of your father? Your father's father, his father, fourteen generations-all liberated because a son like you is in this family." So this is the benefit. If a son becomes a pure Vaiṣṇava, devotee, he can deliver fourteen generation. That is a special prerogative because he is born in a certain family. So what we can give service to the family, nation, materially? If we become devotee, we can give best service to the nation, to the family, to the humanity. That is the philosophy.

So our Kṛṣṇa consciousness movement is preaching this philosophy that "You take to Kṛṣṇa consciousness; your life will be perfect." And the method is very simple. It can be…, there is no secrecy. Just like this evening I was talking with a boy. He has got a mantra, very secret. But we say have no secret mantra. Our mantra, Hare Kṛṣṇa, is open to everyone. Why it should be secret? If by chanting Hare Kṛṣṇa mantra we can approach God, the Supreme Personality of Godhead, why it should remain secret? It should be distributed like anything so that everyone can go. So there is no secrecy. A secret mantra we don't approve. It must be very open. There is no secret. The śāstra never says that mantra can be secret.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age of Kali… Kali means the age of quarrel, age of misunderstanding, age of disagreement. So in this age it is very difficult to come to the right conclusion by philosophy and other methods. Therefore in the śāstra it has been openly declared,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Three times. Three times means yajña-dāna-tapaḥ-kriyā. There are many other things: meditation, sacrifices, worship in the temple. So in this age all these things are impossible to be performed, but even a child can chant Hare Kṛṣṇa mahā-mantra. That is proved here. Whenever there is Hare Kṛṣṇa mahā-mantra, even the child can take part, old man can take part. So this is the only method for God realization. There is no expenditure, but the gain is very, very great. That was the teaching of Śrī Prahlāda Mahārāja, and we are following his footsteps. Let us stick to his principle, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], and thus become more and more advanced in Kṛṣṇa consciousness.

Thank you very much. (end)

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Guṇḍicā Mārjanam

Cleansing of the Guṇḍicā Temple, Lecture

(the day before Ratha-yātrā)

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San Francisco, July 4, 1970

Devotees: All glories to Prabhupāda! Jāyate Prabhupāda! Jaya!

Prabhupāda: Hare Kṛṣṇa. (Hindi with Indian woman, chuckles) All right. Hare Kṛṣṇa. There is no space for the… So we require bigger space. Hare Kṛṣṇa. Oh, Govinda dāsī has come? (chuckles) When you have arrived?

Govinda dāsī: About one o'clock.

Prabhupāda: Oh. That's nice. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Prabhupāda: That's all right. You can keep it… That's all right. So Lord Caitanya's sampradāya. (laughter) That is my joy, that we have now a sampradāya, a party of Lord Caitanya in the Western country. That is my success. That's all. I have no value-insignificant-but somehow or other you cooperated, and you are still cooperating, and you are still cooperating as Lord Caitanya's sampradāya. That is my life. Thank you very much. (begins playing kartāls, ecstatic kīrtana follows)

It is working? (taps microphone) Huh? No. So just one day before Ratha-yātrā there is a festival in Jagannātha Purī which is called Guṇḍicā-mārjana. Guṇḍicā-mārjana. From the Jagannātha temple, about two miles away there is another temple house, not exactly temple, where the Deity Jagannātha goes during this Rathayātrā festival, from the temple to that Gundica house. And then the deities remain there for one week and then comes back. And during that one week there are many festivals. As I told you in this morning, this Jagannātha, He's proceeding toward Vṛndāvana. Rādhārāṇī is inviting Kṛṣṇa. Kṛṣṇa, after His childhood, pauganda-līlā, He was called by His father, His real father. Practically, He was called for killing Kaṁsa, His maternal uncle, who was giving trouble to the whole Yadu dynasty, and everyone was waiting for Kṛṣṇa. So Kṛṣṇa appeared, and immediately He was transferred to a friend's house by His father. Vasudeva is kṣatriya, and Nanda Mahārāja is a vaiśya. Kṣatriya business is royal family, and vaiśya, they are agriculturalists, traders, krsi-go-raksya, and protection of cows. These three business, livelihood of the vaiśya. Kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]. Kṛṣi means agriculture, and go-rakṣya, cow protection. This is Vedic civilization. A section of people, they are engaged in different activities. Not that a man is working as a carpenter and he's called, "Come on. You have to go to Vietnam to fight." This is not very scientific. He has been trained up as a carpenter, and now he's called to fight. That is not perfect division of… The fighting is required, but there must be a class fully trained up for fighting. That is kṣatriya. There must be a class of men simply for cultivation of spiritual knowledge. There must be a class fully for business, cow protection, agriculture. That is also required. Nothing is neglected. Just like in our body there are four parts; the mouth, the arms, the belly, and the legs. So everything is required for proper upkeep of the body. Not that you ask the mouth to walk or ask the leg to eat. How it is that? The modern civilization is defective. They do not know how to maintain society. There is therefore no peace. Especially there is want of brain. Crazy. Just like throughout the whole body, the head is the most important part of the body. If you cut your hands, you can live, but if you cut your head, you cannot live. Then whole thing is gone. Similarly, at the present moment the society is headless, a dead body, or head cracked, crazy. There is head, nonsense head. Nonsense head. What is the use of nonsense head? Therefore there is a great necessity of creating a class who will act as brain and head. That is Kṛṣṇa conscious movement.

Devotees: Jaya. All glories to Prabhupāda.

Prabhupāda: The whole human society is suffering for want of good brain. [break] …created a nonsense democracy. A carpenter is called to fight? A cow slaughterer is called to preside over the meeting? What is this? One must be fit for the business. If you want to make one king, he must be just like royal, ideas, always thinking of the welfare of the citizens. Just like Yudhiṣṭhira Mahārāja. The whole business was how the people will be happy. When Parīkṣit Mahārāja was born, the child, it is the Vedic system as soon as a child is born, immediately expert brāhmaṇas, astrologers, are called. Automatically, they… That is called jāta-kriyā. There is a function. There are ten kinds of functions. From the point of begetting a child up to the point of death, there are saṁskāras, or reformatory process. By that process a human being is made perfect. That is called daśa-vidha-saṁskāra, ten kinds of processes. This upanayana, this initiation, offering the sacred thread, that is also out of those ten processes. The beginning of the process is called garbhādhāna, begetting a child. It is not sex enjoyment; it is a process by which you produce nice child. If you produce nice children, then the world is peaceful. But if you produce cats and dogs, how can you expect peace and prosperity? Therefore that is a process, garbhādhāna-saṁskāra. In this way the Vedic system is the perfect process for creating civilized human being. So that is another chapter. Our present meeting is concerned with the Ratha-yātrā.

So Kṛṣṇa, He is born of a kṣatriya father. He is not born, but He appeared as the son. God is never born. Unborn. Therefore the Māyāvādī philosophers, they mistake to know Kṛṣṇa. They think that Kṛṣṇa is born, then how He can be God? But actually, Kṛṣṇa was not born from the womb of His mother. He appeared in four hands before His mother, and the mother was afraid that "My brother Kaṁsa, was awaiting to kill God, and now God is here in four hands. Immediately he'll kill." The mother forgets that "My son, if He's God, how He can be killed?" But the mother's affection is always like that. Just like Kṛṣṇa, when He was going to attack a demon as a boy, Yaśodā-mā, mother Yaśodā, would ask her husband Nanda Mahārāja, "Why do you allow this boy to go out? Why don't you lock Him?" So that is mother's affection. The mother, Yaśodā mother, she does not know that Kṛṣṇa is the Supreme Personality of Godhead. Then her motherly affection will be checked. Therefore she was, by yoga-māyā, she was always covered. Although Kṛṣṇa playing child just like a common child, at the same time showing that He is the Supreme Personality of Godhead. He was eating clay. Some friends complained to mother Yaśodā that, "You gave Him nice foodstuff, and He is eating clay." So mother called Him: "Oh, Kṛṣṇa, You are eating clay?" Kṛṣṇa said, "No, mother. They're all liars." (laughter) "Oh, Your elder brother Balarāma is also saying." "Oh, He is angry upon Me. He is angry upon Me; therefore He is also speaking lie." Then the boys still stressed, "No, mother. He has eaten clay. We have seen." So mother said, "All right. Open Your mouth. I'll see." So Kṛṣṇa opened His mouth, and she saw the whole material cosmic manifestation. Not only Yaśodā, thousands of Yaśodā and thousands of planets, sun, moons, and everything saw. Mother's thought, "Must be something jugglery. All right. Forget. Don't do it again." (laughter)

This is Kṛṣṇa, that He is playing the part of a perfect child. Mother Yaśodā ordering, "Open Your mouth. I want to see." "Yes, mother. Just see." And when she saw His mouth, oh, the mother couldn't adjust(?). That is God, that He is, by being obliged by the devotee, He is playing the part of a child, at the same time maintaining His supremacy as the Supreme Personality of Godhead. That is Kṛṣṇa. Not that by mystic power one becomes God. No. God is God always. When on the lap of His mother He is God. And when His mother… On the lap of His mother, Pūtanā came to kill Him. So Kṛṣṇa sucked her breast and life also, but gave him (her) the position of mother because Kṛṣṇa is so good that He did not take the bad side. Kṛṣṇa, how can He be envious? He's the Supreme Personality of Godhead. Everyone is His part and parcel; therefore He cannot be envious to anyone. He is always kind of everyone. So this incident, that Kṛṣṇa… Pūtanā came to kill Him by smearing poison on her breast. She thought that "The child will suck my breast and immediately die." The child sucked the breast as well as her life. But Kṛṣṇa thought that "This demon, although came to Me with a purpose to kill Me, but I have been used as her child, and she has become My mother, so she must get the position of My mother." This is Kṛṣṇa's kindness.

So try to understand Kṛṣṇa philosophy very nicely, what is God. There are so many fictitious rogues, rascals, they are presenting themselves God. Try to understand what is God. Don't be misled. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is no other God except Kṛṣṇa. Therefore Kṛṣṇa says in the Bhagavad-gītā, mām ekam, "Only unto Me surrender." And He has proved Himself that He is God. There are many so-called Gods, but they have not proved that they are God. No. God is one, and that is Kṛṣṇa. So this Kṛṣṇa, Lord Kṛṣṇa, when He was called by His father… People generally did not know that Kṛṣṇa is Vasudeva's son, but later on it was disclosed by talkings one after another. Then, when the fact was disclosed, then Kamsa arranged for a wrestling match, and Kṛṣṇa was called to fight. That you will read in our Kṛṣṇa book. It's a long story. Similarly, Kṛṣṇa went to His father's house, and He came to Kurukṣetra in the chariot. This is Ratha-yātrā. And Rādhārāṇī and the inhabitants of Vṛndāvana, their only business was… After Kṛṣṇa departed from Vṛndāvana to Mathurā and He never returned… Once He returned. So mother Yaśodā, the cowherd boys and the gopīs, they lost their life and vital force. So they were simply crying and weeping. That was their business. So Kṛṣṇa sent sometimes Uddhava to pacify them, that "I am coming very soon after finishing My business." So when they got this opportunity that "Kṛṣṇa has come to Kurukṣetra with His brother, sister, father. So let us go and see…" So they went to Kurukṣetra to see Kṛṣṇa. Whenever they got some opportunity, they wanted to see. Just like these cowherds boys, when there was Battle of Kurukṣetra near Delhi… Vṛndāvana is not far away from Delhi. It is about ninety miles. So they went to see Kṛṣṇa in the charioteer fighting dress. They were astonished. They thought that "Kṛṣṇa is our friend, cowherd boy. How is that, He is in the chariot fighting?" So they became astonished. So this is the pastimes of Vṛndāvana. So similarly, when the inhabitants of Vṛndāvana went to see Lord Kṛṣṇa, Jagannātha… Kṛṣṇa means Jagannātha. Jagat. Jagat means this world, and nātha means master, or proprietor. So Kṛṣṇa says in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] "I am the proprietor of all the planets." Therefore He is Jagannātha. Jagannātha means the proprietor of all the world, all the planets. So the Vṛndāvana inhabitants went to see Kṛṣṇa because their life was Kṛṣṇa. They did not know anything except Kṛṣṇa. So that was the opportunity. So it was the request of Rādhārāṇī to Kṛṣṇa, "My dear Kṛṣṇa, You are the same Kṛṣṇa; I am the same Rādhārāṇī. We are meeting, but We are not meeting in the same place. Here You are, just like a royal king with chariots, with soldiers, with Your ministers, secretaries. And there in Vṛndāvana You were a cowherd boy, and We used to meet in the jungles, in the bushes. So I want to take You there. Then I will be happy."

So that sentiment was expressed by Lord Caitanya, because Lord Caitanya's worship was in the mood of Rādhārāṇī. Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api pura deha-bhedaṁ gatau tau [Cc. Ādi 1.5]. Try to understand Kṛṣṇa philosophy. It is the sublime philosophy and, I mean to say, culture. If you are fort… Those who are fortunate, they have come to this Kṛṣṇa consciousness movement. Their life is successful. No doubt about it. So this philosophy, that Kṛṣṇa… Rādhā-kṛṣṇa-praṇaya-vikṛtir. The love affairs of Rādhā and Kṛṣṇa, what is this? Is this a play like the young girl and young boy? Of course. It is just like that. It appears, and actually it is so. But it is not this play of this material world of a young boy and a young girl. No. It is the pastime of the Supreme Lord with His āhlādinī potency. Āhlādinī. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādinī-śaktir. Just like in this material world there are three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. Similarly, in the spiritual world there are three, I mean to say, potencies. These qualities are also potencies. Samvit, sandinī, and what is the other? Samvit, sandini…ahlādinī. Samvit, sandinī, āhlādinī. So the āhlādinī potency is Kṛṣṇa. This has been very much scholarly discussed by Śrīla Jīva Gosvāmī. Jīva Gosvāmī presents these love affairs of Kṛṣṇa and Rādhā very philosophically. His first question is that Kṛṣṇa is Paraṁ Brahman. Kṛṣṇa is Paraṁ Brahman. That is accepted by Arjuna in the Bhagavad-gītā. Paraṁ brahma paraṁ dhāma, paraṁ brahma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Paraṁ Brahman, the Supreme Absolute Truth. Now, in this material world there are different features of sense gratification. Sattva-guṇa, rajo-guṇa, tamo-guṇa. So the gopīs and Kṛṣṇa, whether they are a loving affairs or pastimes of this world? That is his question. Just like here young boys and young girls meet together, they try to enjoy life. Whether Kṛṣṇa's līlā, Kṛṣṇa's pastimes with the gopīs, is the same thing? No. That is the philosophical presentation. He gives the reason that Kṛṣṇa is Paraṁ Brahman, but here in this material world we see that parama-brahma, to become attached to Paraṁ Brahman or to realize Paraṁ Brahman, a person, an intelligent person, gives up everything within this world. That is the philosophy of Lord, I mean to…Śaṅkarācārya. He says that this world is false. Paraṁ Brahman is… Brahma satyaṁ jagan mithyā. So cultivate yourself to realize Paraṁ Brahman. And his process is sannyāsa. Give up, renounce this world.

So Jīva Gosvāmī puts forward this philosophy that if for Paraṁ Brahman realization one has to give up everything material, how Paraṁ Brahman can enjoy something material? This is the question. If for realizing Paraṁ Brahman one has to give up everything material… And practically we are seeing that. Just like Śaṅkarācārya. Their renunciation, their austerity is very, very severe. Śaṅkarācārya will not accept anybody as eligible for advancing in spiritual culture without having accepted the renounced order of life, sannyāsa. First accept sannyāsa, then talk of Absolute Truth. That is Śaṅkara-sampradāya. We Vaiṣṇava sampradāya, Caitanya Mahāprabhu's sampradāya, our process is little different. Although we have nothing to do with this material world, but Caitanya Mahāprabhu's sampradāya gives facility that we can make the best use of this material world. That is the difference between the Śaṅkara philosophy and Vaiṣṇava philosophy. Śaṅkara philosophy says that this world is false. We Vaiṣṇava philosophers, we say no. This world is not false because it is emanation from the real, the absolute real. How it can be false? It has got its proper use. One who does not know its proper use, for them it is false. They are after something false. But those who know the value of this world… Hari-sambhandhi-vastunaḥ. Everything has got some connection with the Supreme Lord. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything is in connection or has relationship with the Supreme Lord. That is our philosophy. We don't say that this speaker, microphone, is false. Why it is false? The microphone is produced out of the energy of Kṛṣṇa. This matter, this iron, or this wood, that is a production of Kṛṣṇa's energy. If Kṛṣṇa is true, Absolute Truth, then His energy is also true. And anything produced of His energy, that is also truth. But as the energy is utilized for the energetic, similarly anything produced by Kṛṣṇa's energy should be utilized for Kṛṣṇa. That is our philosophy. So we don't say that false. We say reality. Therefore in Kṛṣṇa consciousness movement we accept everything, but accept everything for service of Kṛṣṇa. Nothing for my sense gratification. That is Kṛṣṇa consciousness. We do not say that "This world is false. Give up." Why? The, our ācāryas, Rūpa Gosvāmī says,

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

You should not be attached with Kṛṣṇa's property. The karmīs are attached to the Kṛṣṇa's property. They are trying to steal, unlawfully enjoy, Kṛṣṇa's property. That is karmī. And the jñānīs, so-called jñānīs, out of ignorance trying to renounce Kṛṣṇa's property. The jñānīs, they are very much proud that they are advanced in knowledge and renouncing, but if somebody asks, "Sir, what you are renouncing?" "This world." "All right. When this world became your property that you are renouncing? When this world became your property?" You renounce something which you possess, but if you do not possess something, what is the meaning of your renouncement? You came here empty-handed, you live here for some time and go away. So in the beginning you are not proprietor, and when you go away you are not proprietor. Then what is the meaning of your renouncement? That is the defect. So we don't renounce. We think, we see that everything is given by Kṛṣṇa to us. Tena tyaktena bhuñjīthā [Īśo mantra 1]. Now, I… Nothing belongs to me, everything Kṛṣṇa's. Even my body, that is also Kṛṣṇa's. My mind, that is also Kṛṣṇa's. My thoughts, my speech, whatever I create, everything belongs to Kṛṣṇa. This is Kṛṣṇa philosophy, and actually, that is the fact.

So this Jagannātha Ratha-yātrā is a part of this Kṛṣṇa consciousness movement because Lord Caitanya preached this Kṛṣṇa consciousness movement within five hundred years. Of course, Kṛṣṇa consciousness movement is not a new thing. From Bhagavad-gītā we understand it is five thousand years old, and from Bhagavad-gītā we also understand that it is five million years old. But in the modern age this Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, was started by Lord Caitanya, and this Ratha-yātrā is part of this movement. Therefore we have introduced this Ratha-yātrā festival in our society. And the boys and the girls, they are taking it very nicely, and it will go on. So the Lord Caitanya was taking the part of Rādhārāṇī, when Rādhārāṇī requested Kṛṣṇa to come to Vṛndāvana. So when Lord Caitanya was before the Ratha-yātrā, He was thinking that "I am taking Kṛṣṇa to Vṛndāvana." That is His ecstasy. "I am taking Kṛṣṇa to Vṛndāvana."

So that function is observed yearly, and Kṛṣṇa, Jagannātha, goes to that Gundica. So today is Guṇḍicā-mārjana day. So Lord Caitanya personally used to wash the whole temple along with His assistants. Hundreds of… At that time there was no hose pipe, but people used to bring water in big, big waterpots. So when Lord Caitanya wanted to wash the Guṇḍīca Mandir, the king of Jagannātha Purī, Mahārāja Pratāparudra… He was a great devotee of Lord Caitanya. So it was his open order to his officers that whenever Caitanya Mahāprabhu will ask for anything, it must be immediately supplied. So during this time about… In those days there was no railway facilities five hundred years ago. So people used to go on foot from, especially from Bengal. And because He was staying in Orissa, there were many Oriyan-Gauḍīya. Practically Lord Caitanya's followers are the Bengalis and the Oriyas. They are generally. Because Lord Caitanya appeared in Bengal and resided, He made His residence in Orissa. Naturally, the people of these two provinces became His devotees in large number. And still, in Orissa there are many devotees, as there are in Bengal. So Caitanya Mahāprabhu was patronized or… Mahārāja Pratāparudra was very powerful king. He did not allow the Mohammedans to enter into Orissa. He was so powerful. At that time whole India was occupied by the Pathans, but they could not enter in Orissa and South India. So Mahārāja Pratāparudra was very powerful king, and at the same time he was a devotee of Lord Caitanya. So his open order was that whenever and whatever Caitanya Mahāprabhu will ask anything, it must be supplied. So on this day Caitanya Mahāprabhu used to wash that Guṇḍīca Mandir with hundreds of His followers. And they were ordered to bring water from the nearest tank. There is one tank. If you go sometimes to Jagannātha Purī, you'll see that place. So from that tank hundreds of waterpots were brought, and first of all it was… What is called? Sweeping. The sweeping process is first of all taken. And He wanted to see all the devotees, "How much dust you have gathered." He'll see personally. "Let Me see what is the amount of your dust you have gathered by sweep… [break] Then I will understand that you worked very hard." So then after it is very finely, twice. First of all, once swept, then second time. Not even a small particle grain should remain. That was His order. [break]

Chant. Chant. (kīrtana) (prema-dhvanī) Within this room, there is no facility for dancing. So on the Ratha-yātrā day we will have good facility for dancing. (devotees shout "Jaya! Hari bol!") Oh, prasādam? Thank you. (Prabhupāda takes some prasādam, then devotees chant as he leaves the temple) (end)

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Ratha-yātrā Lecture at
The Family Dog Auditorium

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San Francisco, July 27, 1969

Prabhupāda: My dear boys and girls, I thank you very much for joining us on this Rathayātrā ceremony. I am going to sing now an Indian song, and then I shall explain it. Even if you don't understand the language of the song, still, if you kindly hear patiently, the sound vibration will act. The song is (sings)

śrī-kṛṣṇa caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre (etc.)

The author's name is Narottama dāsa Ṭhākura. He is singing. He had many songs. We are gradually translating them into English, and we will have them in our paper, Back to Godhead. The purport of this song is, śrī-kṛṣṇa-caitanya prabhu, doyā koro more: "My dear Lord Caitanya, please be merciful upon me."

śrī-kṛṣṇa caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre

"I do not find anyone as merciful as You are." Yes. Śrī Caitanya Prabhu... You have seen the picture of Lord Caitanya. Yes, it is on the altar, Lord Caitanya dancing. He, the Supreme Personality of Godhead, appeared as a devotee. You have heard the name of Bhagavad-gītā. In that Bhagavad-gītā the last instruction is Kṛṣṇa, the Supreme Personality of Godhead, He is asking everyone, "My dear sons, God is higher." That is accepted in every religion. Especially in your Christian religion, God is the supreme father. In the Vedas also it is said,

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ (yo) vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

The Supreme Absolute, He is also a living entity like us, just like your father, this material father from whom you have got this body, he is also a person, and you are also a person. You are son of your father. Similarly, although you cannot see God, we can understand from the version of the Vedas and authoritative scriptures if God is father, then He must be a person. He must be a person because I am person. We have to study by analogy, by our reason, our intelligence. Just like you have got experience in this life that "My father is a person. I am also a person." Although the relation is "I am his son; he is my father," but both of us are persons. None of us is imperson. That is nonsense. How my father can become imperson if I am person? This is nonsense.

Therefore those who are impersonalists, their knowledge is not yet perfect. They do not know actually what is the situation of their father. The supreme father is a person. It is confirmed in the Vedas, nityo nityānāṁ cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) "He is the supreme eternal of all eternals." We are all eternal. Each living entity, they are all eternal. Death means the end of this body. We are dying at every moment as our bodies change. So this death means death of this body, not of the spirit soul. Spirit soul is eternal. God is eternal, and I am His son, you are His son. You are also eternal. But just like particle of gold is still gold, similarly, the part and parcel of the Supreme Lord, he is also God. It is said that we are partly God, and He is the Supreme God. That is stated in the Vedas, nityo nityānāṁ cetanaś cetanānām: "He is the supreme eternal amongst all the eternal, and He is the supreme living creature amongst all living creatures." Supreme, that is the difference. The quality of God, the quality of me and you, is the same. Just like a small portion of the ocean water-if you analyze chemically you will find the same chemical composition. Similarly, as living entity you have got all the qualities of God in minute portion. Therefore He is Supreme. Because we have got all the qualities of God in very minute portions. So He is Supreme. We are subordinate.

Therefore in the Vedas it is said that the living entities are maintained by the Supreme Lord. That you can understand by your practical experience. There are millions and trillions of living creatures. The human society is only a small portion of this. If you take a portion of a drop of the Pacific Ocean, how many aquatics are there? There are 900,000 species of aquatics. So there are 8,400,000 species of living creatures, and all of them are being maintained by God, the Supreme Lord. We are also being maintained, but because we have become advanced in knowledge, therefore the result is we have forgotten God. This is the result of our education. The more we become advanced in so-called knowledge, you forget your relationship with God. Actually, that is not knowledge. In the Bhagavad-gītā it is said, "Those who are atheists, those who are godless, their knowledge is already taken away by māyā. They are so-called men of knowledge, wise men. Actually they are fools, rascals, those who are atheistic." This is the statement of Bhagavad-gītā. "Those who are lowest of the mankind..." Nara means man and adhama means lowest. The lowest grade of man denies the existence of God. So as we are forgetting our eternal relationship with God, so we are gradually degraded to the lowest position of living creatures. Our knowledge has no value. Anyone who is atheist, who has no knowledge of God, he has no good qualifications. These are the statements from the scriptures.

Śrī-kṛṣṇa-caitanya prabhu, doyā koro more. So in this age we ask the mercy of Lord Caitanya because we have all forgotten what is our relationship with God. But we have got the dormant love for God. Just like a son and father-the son may forget, he may become a crazy fellow and go out of home, but that does not mean that his relationship with the father is broken. No. That is not possible. Even if I am a crazy fellow, when the father dies the sons have still the right to inherit the property of the father. The relationship is so strong. Similarly, we may try to forget God due to our craziness, but the relationship cannot be broken, and still God is so kind, He comes Himself, He sends His bona fide servants, He sends his son. In so many ways He is always canvassing, "My dear sons, do not suffer in this abominable condition of material existence. Come back to Me. Come back to home. You enjoy life, eternal life, and blissful life, and life of knowledge." That is God's business. Therefore He is all-merciful. In spite of our being disobedient, in spite of our forgetting, he does not forget. He says, "Whenever there is discrepancy in religious processes, and when there is predominance of irreligiosity..." What is religion and what is irreligion? That is stated in the Bhagavad-gītā. Kṛṣṇa says, "I come to establish religion," and again He says, "Give up all sorts of irreligion." That means surrendering to the Supreme Personality of Godhead. Any other religion is not religion. That is bogus. We have concocted so many religious principles, but real religion is which teaches to surrender to God, to love God. That is real religion. And we are teaching that. Our Kṛṣṇa consciousness movement is no sectarian movement. We don't say that this is Christian religion or Hindu religion or Mohammedan religion or Buddhist religion. These religions develop in different parts of the world under different conditions. That is simply giving some idea of our relationship with God. But real religion is which teaches how to love God. That is real religion. The first-class religion is that if by following such religious principles you develop your dormant love of God. Then it is first class. And what kind of development? Without any reason. It is not that you go to love God because He supplies bread: "O God, give us our daily bread." No. No exchange. There is no reason why I should ask. "God is great; I am His part and parcel; it is my duty to love Him." When you develop this consciousness, this is called Kṛṣṇa consciousness.

So try to understand this philosophy of Kṛṣṇa consciousness. It is not a new thing. This Kṛṣṇa consciousness philosophy was taught five thousand years ago. Not only five thousand years-Bhagavad-gītā is the philosophy of Kṛṣṇa consciousness, and although it was five thousand years ago in our memorable history, but in the Bhagavad-gītā it is stated that it was spoken some millions of years ago to the sun-god. So apart from that reference, Bhagavad-gītā is eternal because it teaches what is your relationship with God, what is your eternal duty to God, and what is the ultimate end of life. That is stated in the Bhagavad-gītā, and the last instruction of the Bhagavad-gītā is that one has to give up all sorts of rascaldom or concocted religion. Simply one has to surrender to God. That is religion. We have developed this human form of life after passing through many millions of lower grades of life, and similarly we have to now develop this Kṛṣṇa consciousness, love of God. If you will take this Kṛṣṇa consciousness movement very seriously, then we have volumes of books to convince you what is your relationship with God, what is your duty, what is your ultimate goal of life-these things are all very nicely explained in the Bhagavad-gītā. But unfortunately, so-called scholars and so-called wise men misinterpret the whole thing. That is why the Lord appeared as Lord Caitanya five hundred years ago to establish the correct principles of Bhagavad-gītā, and He showed that even if you do not understand the processes of religion, you simply chant

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

And it is practical. Just like when we were chanting Hare Kṛṣṇa, all the members who were assembled here were joining in, but when I am now talking about philosophy, some are leaving. It is very practical to see. The Hare Kṛṣṇa mantra is so enchanting that anyone can take part in any condition. And if he continues to chant, gradually he develops his dormant love of God. His heart will be cleansed of all dirty things, and gradually he will be freed from the material concept of life, and he will be joyful, and he will see everyone as sons of God, and then he will begin his loving transcendental service to Kṛṣṇa.

So our only request is that you try to understand this Kṛṣṇa consciousness movement. It is very simple. We are requesting everyone to chant the Hare Kṛṣṇa mantra and take prasādam. When you are tired of chanting, the prasādam is ready. Immediately you can take prasādam. And if you dance, then all of the bodily exercise is Kṛṣṇized, and all of the attempts of the yoga processes are attained by this simple process. So chant, dance, take prasādam. Even if you do not hear at first this philosophy, it will act, and you will be elevated to the highest platform of perfection.

Thank you very much. (end)

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Ratha-yātrā Arrival Lecture and Press Conference

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San Francisco, July 4, 1970

(ecstatic kīrtana, prema-dhvanī)

Prabhupāda: Hare Kṛṣṇa.

Madhudviṣa: His Divine Grace A.C. Bhaktivedanta will now deliver a brief message in regarding the Ratha-yātrā festival, following which the members of the press will present their questions to His Divine Grace.

Prabhupāda: My dear boys and girls, I thank you very much for your kindly receiving me to serve you. This Ratha-yātrā festival is part of our Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement was started by Lord Kṛṣṇa five thousand years ago in the Battlefield of Kurukṣetra. Perhaps all of you know the famous book of knowledge, Bhagavad-gītā. In that Bhagavad-gītā, Ninth Chapter, last verse, it is said there, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], mām evaiṣyasi kaunteya. In that verse it was assured by (the) Lord that "You always think of Me." Man-manā bhava mad-bhaktaḥ. "Become My devotee." Man-manā bhava mad-bhakto mad-yājī. "Just worship Me. In this way you will come to Me." Mām evaiṣyasi.

So this Kṛṣṇa consciousness movement means to utilize to the best possible means this human form of life. We are coming to this human form of life in the evolutionary process from aquatics to reptiles, to plants and trees, then birds and beasts, then human form of life. Out of that human form of life, there are many uncivilized form of life, just above the monkeys. But those who are civilized… Civilized means those who are following the instruction of the Vedas, varṇāśrama-dharma. The human society (is) divided into four varṇas and four āśramas. The four varṇas are social division, namely the student life, the householder life, the retired life, and renounced life. These four divisions of social life and four divisions of spiritual life-brahmacārī, gṛhastha, vānaprastha…, brāhmaṇa, kṣatriya, vaiśya, śūdra-in this way there are eight divisions. These eight divisions of human society are very scientifically adopted. It is confirmed in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. This civilized division of human society is so perfect that one can gradually, from the aquatic life, can go back to home, back to Godhead.

Devotees: Jaya! Haribol!

Prabhupāda: So this Kṛṣṇa consciousness movement is the greatest boon to the human form of life. When Lord Kṛṣṇa was present, He advised this Kṛṣṇa conscious movement in the shape of Bhagavad-gītā. Unfortunately, there are many scholars, academic scholars of Bhagavad-gītā, but because they do not come in the disciplic succession from Kṛṣṇa, they misinterpret the real sense of Bhagavad-gītā and mislead the whole human society to the darkest region of ignorance.

So when Kṛṣṇa was present, once upon a time there was a lunar…, solar eclipse. At that time Kṛṣṇa, with His elder brother and sister… His elder brother's name was Balarāma and His younger sister's name was Subhadra. This Subhadra was also wife of

Arjuna. So these three brothers and sisters in a chariot came from Dvārakā to Kurukṣetra. At that time the inhabitants of Vṛndāvana… Vṛndāvana… Kṛṣṇa's childhood was spent at Vṛndāvana under the care of His foster father Nanda Mahārāja. So when Kṛṣṇa went to His real father, Vasudeva, at Dvārakā, and came back to Kurukṣetra on this occasion of solar eclipse, the inhabitants of Vṛndāvana, who were suffering too much out of separation from Kṛṣṇa, they came to see Him. And at that time His beloved Rādhārāṇī was too much afflicted. She said, "Kṛṣṇa, You are the same Kṛṣṇa, I am the same Rādhārāṇī. But the place is different, Kurukṣetra. It is not Vṛndāvana. Therefore I wish that You come with Me to Vṛndāvana and let Us enjoy Our previous life." This is the ecstasy of the residents of Vṛndāvana.

Lord Caitanya, when He appeared, He took sannyāsa at the age of twenty-four years, and by His mother's request He was living at Jagannātha Purī. So every year He was taking part in this car festival of Jagannātha. This Jagannātha Deity was established by one King Indradyumna about more than three thousand years ago. This temple is very old. Even in some literatures of your Christian religion I find that Lord Jesus Christ also went to this Jagannātha temple and lived there for sometimes. Of course, how far it is true, that is to be judged by you, but I have read this information in a Christian book, Aquarian Gospel. So if we take this incidence that Lord Jesus Christ also went to Jagannātha temple, then from historical point of view it is two thousand years old. But it is, according to our calculation, it is more than three thousand years old. So this Indradyumna king, he asked Viśvakarma to carve the deity of Kṛṣṇa, Balarāma and Subhadra. And there was a time limit. Viśvakarma made an agreement that "Unless I finish the deity's carving very nicely, you cannot see me." So door was closed, and the king was very much anxious to see the temple is established very soon. So he forcibly opened the door, and he saw that the deities were half finished. The Deity Jagannātha as you see, it appears half finished. The king decided, "Never mind it is half finished. I shall install these deities in the temple." Since then, the three deities Jagannātha, Balarāma and Subhadra are being worshiped in India, Jagannātha Purī. Perhaps you know. And the car festival takes place every year, and millions of people go there to participate in that cart, car festival.

So because we have started this Kṛṣṇa consciousness movement in your country, this car festival and Lord Caitanya's taking part in this is one of the paraphernalia of our Kṛṣṇa consciousness movement. And because it revives our consciousness about Kṛṣṇa, it is an easy process for reviving mass Kṛṣṇa consciousness. Therefore if you participate in these car festivals, as it is stated in the scriptures, rathe ca vāmanaṁ dṛṣṭvā punar janma na vidyate… If you kindly see these Jagannātha deities riding on these cars and in procession, and as Caitanya Mahāprabhu chanted the Hare Kṛṣṇa mantra in front of this car, then according to our Vedic scripture, if you participate in this festival, in your next life you'll go to back, back to home, back to Godhead.

Devotees: (roar) Jaya! All glories to Prabhupāda!

Prabhupāda: So at least I'll request you to come and see this car festival. There is no expenditure, but it is simply joyful. You haven't got to pay anything. You simply come, chant Hare Kṛṣṇa mantra, dance with us, and when you are tired we shall give you nice prasādam. So on behalf of Kṛṣṇa conscious society I invite you, all boys, girls, ladies, and gentlemen, to take part in this car festival, and I thank you very much.

Madhudviṣa: Now His Divine Grace will answer questions from the members of the press.

Pressman: Prabhupāda, hi. Why do you think…

Prabhupāda: You can sit down.

Pressman: Why do you think a growing number of young Americans are attracted to the Kṛṣṇa consciousness movement?

Prabhupāda: It is very interesting question. Our, this body is combination of matter and spirit. So we have got some temporary necessities of this body. That is called material necessities. So far your country is concerned, your country is opulent. They have got all supplies of the necessities of the body. Now after this, there is another urge, which is described in the Vedānta-sūtra as brahma-jijñāsā, inquiring about the Supreme Absolute Truth. When one is above material poverty or material necessities of life, the next question is-that is natural-about spiritual. Because we are combination of matter and spirit, so that spiritual inquiry is there. Therefore generally, these boys and girls, they looked to some Indian swami to give them some enlightenment. Unfortunately, perhaps before me all the swamis who came here, they did not give them the right information. Perhaps they did not know it. So I am giving, delivering, the right message of spiritual life, Bhagavad-gītā. It is not manufactured by me or concocted by me. It is the old story, five thousand years. Why five thousands years? If we accept the statement of Bhagavad-gītā, this book of knowledge was first discussed with the sun-god some millions of years ago, so it is not a new thing. But in due course of time, sometimes it becomes covered. So Lord Caitanya, five hundred years ago, He wanted to give the spiritual knowledge of Kṛṣṇa consciousness throughout the whole world, and He has ordered to every Indian that anyone who has taken birth as a human being in India should preach this transcendental knowledge throughout the whole world. So perhaps previously…, means somebody have preached this Kṛṣṇa consciousness knowledge, but since 1965 or '66, since I started this movement from New York, generally all the boys and girls, younger section, they are very much kind upon me, and they are coming to me. And I am very glad to have them. I am just training them to the right spiritual standard of life and I am happy they are abiding by them.

Devotees: All glories to Prabhupāda!

Pressman: Prabhupāda, do you have any advice for ordinary Americans?

Prabhupāda: This is open for everyone, not ordinary or extraordinary. Anyone can come and chant with us and take advantage of this Kṛṣṇa consciousness movement. Unfortunately, the elderly people, they do not think that it is necessary. That is the difficulty. Rather, we invite not only these boys and girls-their fathers, their grandfathers. Let all of them come and scrutinizingly study this philosophy. We have got hundreds of books. It is the, Kṛṣṇa consciousness movement, it is understandable even by the child and even by the greatest philosopher of the day. Recently I had some talks with Dr. Stahl on this high level understanding of Kṛṣṇa consciousness. So if philosophers, scientists, thinkers, they come to me, we can convince them how this Kṛṣṇa consciousness movement is important for the whole human society. Yes.

Madhudviṣa: Any other questions?

Pressman: Do you know…

Prabhupāda: Call, call that gentleman. (pause)

Devotees: Haribol! Prabhupāda! Mercy! Mercy, Prabhupāda!

Pressman: Do you know how many followers there are in the United States now?

Prabhupāda: Unlimited. (devotees roar) Some of them admit and some of them do not admit. That's all. (laughter) Everyone is eternally servant of God, but some of them admit and some of them do not admit. That is the difficulty. But anyone who does not admit, he is servant of somebody. That is a fact. He cannot be master. Everyone is servant. But one who knows that "I am servant of Kṛṣṇa," his life is perfect. That's all. Please try to understand this point that everyone is servant. Even your president is servant of the nation. So nobody can say that "I am no one's servant." He is servant, but he does not know that actually he is the servant of the Supreme Lord. That is his ignorance. We are just eradicating this ignorance, that "You are servant, but you admit that you are servant of God. That will make your life successful." That's all. Therefore I say that there are unlimited followers. Some of them admit and some of them do not admit. That is the difficulty. But if anyone comes to me, I shall make him to admit.

Yes. (devotees roar) Hare Kṛṣṇa. That's all, anyone? Finish?

Madhudviṣa: Yes.

Prabhupāda: Have saṅkīrtana. Or let us go?

Madhudviṣa: We can have a more… All right. Begin kīrtana. (end)

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Ratha-yātrā

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San Francisco, July 5, 1970

Prabhupāda: My dear boys and girls, those who have come here, I welcome you on behalf of Lord Caitanya Mahāprabhu. Lord Caitanya Mahāprabhu appeared five hundred years ago, and He introduced this Kṛṣṇa consciousness movement. This Ratha-yātrā is one of the item of this Kṛṣṇa consciousness movement. Jagannātha, just try to understand Jagannātha. Jagat means the moving world. Gacchati iti jagat, Sanskrit word, gacchati means which is moving. So all these planets, this universe, even the sun, everything is moving, as we are moving… We are, of course, animate. Even inanimate things are moving. Your motorcar moving, your machine is moving, but they are moving under the control of some animate object. But animate objects moving, some of the animate objects are standstill, just like trees, but ultimately they are also moving in this sense: that one species of life is being transmigrated to another species of life. Therefore it is called jagat. Jagat means moving. And Jagat-nātha, nātha means the proprietor, master, proprietor. So Jagannātha means the proprietor or the master of all these movements, He is Jagannātha. And Balabhadra, Balarāma, bala means strength and rāma means enjoyment. So Balarāma means who gives you spiritual strength for enjoying eternal blissful life, He is Balarāma. And Subhadrā, su means auspicious and bhadra means well-being. Subhadrā, Jagannātha and Balarāma combined together are present before you to reclaim you all from your miserable condition of life. That is the purport of this Ratha-yātrā Festival. [break] If anyone sees on the cart Jagannātha, Subhadrā, and Baladeva, then he does not take birth again in this material world. Ratheja vamanaṁ dṛṣṭa

So I shall not take much of your time, you are tired. But some of the important things I may inform you, that this Kṛṣṇa consciousness movement is not a religious type; it is a great culture. It is a great culture for spiritual emancipation. Try to understand that we are in this world-not only we are; everything is combination of matter and spirit. Just like your body, this body is matter; but within this body, you, the spirit soul, is encaged or embodied. So anywhere you see, the tree… There are so many species of life, every species, every individual living entity is combination of spirit and matter. When the spirit is out of this body, then the body is matter only. Just like in your Bible also it is said, "Dust thou art, dust thou be-est." That dust is this body but not this spirit soul. So in this material world we are part and parcel of God, Jagannātha, and we are under the auspicious protection of Subhadrā, and we have got, I mean to say, implicitly the spiritual strength. In the Vedic literature you will find, nāyam ātmā bala-hīnena labhyo. Bala, bala means this Balarāma, the spiritual strength. The spiritual realization can be achieved by the grace of Lord Balarāma.

So this human form of life is meant for spiritual realization. Please try to understand that this human form of life is a chance to get out of this material entanglement. In other than human life-animal life, trees life, beast life, birds life, aquatic life-there are so many, 8,400,000 species of life. Out of that, this human form of life is a boon wherein you can get out of this material entanglement and, being freed from this material entanglement, you can enter into the spiritual world, the kingdom of God. Yad gatvā na nivartante [Bg. 15.6]. And if you go there, then you haven't got to come back in this material world, which is called duḥkhālayam aśāśvatam [Bg. 8.15]. It is the place of miseries as well as temporary. Even if we accept this place, miserable place, you will not be allowed to live here for long. You will have to quit this stage. Therefore it is called aśāśvatam. This is our position. In the Bhagavad-gītā, the Supreme Personality of Godhead Himself says that this is duḥkhālayam aśāśvatam. So the human form of life should endeavor how to get out of it.

In this country especially, in all other countries also, the younger generation are not very satisfied. In your country, they say that the frustrated community, the confused community, the hippies. But I have got all sympathy for these frustrated community, everywhere. They should be frustrated. In the Vedānta-sūtra it is said that athāto brahma jijñāsā. This human form of life should feel frustration. If he does not feel frustration, then it is animal life. The symptom of human life is that he should be very much pessimistic, not optimistic, of this material world. Then there is path of liberation. And if we think that we are very much happy here, that is called illusion, māyā. Nobody is actually happy here. But if anyone wrongly thinks that he is happy, that is called māyā, illusion.

So my request to you, those who are feeling frustration, confused, this is a good qualification. Good qualification in this sense: that those who are feeling frustration and confused, they are disgusted with this materialistic way of life. That is a good qualification for spiritual advancement. But if you are not properly guided, then that will be another frustration. That will be another frustration. To save you from that frustration, this Kṛṣṇa consciousness movement has come to your country, Lord Caitanya's movement. A great devotee, Narottama dāsa Ṭhākura, he sings, patita-pāvana-hetu tava avatāra: "My dear Lord, Your incarnation is to reclaim all kinds of fallen souls." Mo sama patita prabhu nā paibe āra. "But I am the most fallen. Therefore, my claim is first. Because You have advented Yourself to claim all fallen souls, I am the most fallen; therefore You take care of me first."

So actually, who is a fallen soul? Fallen soul means anyone who has taken birth in this material world, he is a fallen soul, never mind what he is. He may be Brahmā or he may be an insignificant ant. Anyone who is within this material world. Because our constitutional position is spirit soul. Spirit means ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), by nature joyful, that is spirit. So because we have been put into some awkward position of this material existence, therefore we are… Although constitutionally we are joyful, we do not find anything joyful. Try to understand this point. In this material world, because we have been encaged with this material body, although our endeavor is to become joyful, on account of this encagement of this material body, we are not joyful.

So in the Vedic literatures, the whole Vedas, there are four Vedas originally-Sāma, Yajur, Ṛg, Atharva-and from that Vedas, four Vedas, there are so many Upaniṣads, hundred-and-eight Upaniṣads. And the cream of the Upaniṣads is the Vedānta-sūtra. And the Vedānta-sūtra is very clearly explained by Śrīmad-Bhāgavatam. So this Vedic literature is giving us the help and the clue how we can get out of this miserable condition of life. This Kṛṣṇa consciousness movement is the essence or cream of all these Vedic literature. In the Bhagavad-gītā, you will find that vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. By studying all the Vedic literature, you will have to find out Kṛṣṇa. And Kṛṣṇa is so kind, rather Kṛṣṇa's incarnation, Lord Caitanya, is so kind that He is giving you Kṛṣṇa in the form of His name. Nāma rūpe kṛṣṇa avatāra. So this Kṛṣṇa, Hare Kṛṣṇa movement, practically you can see also, Kṛṣṇa, this name Kṛṣṇa and the original Supreme Personality of Kṛṣṇa is nondifferent. If you simply chant this Hare Kṛṣṇa mantra, then you are associating constantly with Kṛṣṇa. That is a fact.

So my request to you, those who are feeling frustration or confused, please take to this maha-mantra, chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. When I was coming, I was waiting there to see the procession, so many boys and girls, they are not within our Kṛṣṇa conscious group, they are outsiders, but they are also chanting this Hare Kṛṣṇa mantra very feelingly. I was very much satisfied. Therefore my request is, I have specially come to you. I was not very feeling well to come here. But because I have come to San Francisco, I must give you the message. It is very important message. Those of you who are feeling frustration and confused, kindly take to this chanting of Hare Kṛṣṇa mantra, that's all. You… There is no expenditure, there is no loss. We are not charging anything. It is not a business, that we are asking you to pay something because I am giving this information. No. It is freely distributed. You please chant this Hare Kṛṣṇa mantra twenty-four hours. You can work, you can walk, and at the same time chant this Hare Kṛṣṇa mantra.

So this Ratha-yātrā Festival is a mass movement for enlightening people to this Kṛṣṇa consciousness movement. We have got many other festivities in Kṛṣṇa consciousness movement. We have got Janmāṣṭamī, Śrī Rāma-navamī, Dola-yātrā, Jhulana-yātrā. So there are twelve months, but we have got twenty-four festivals as big as this Ratha-yātrā Festival. So if you kindly take to them, then as advised by Lord Caitanya, kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31], you will always be in Kṛṣṇa consciousness, and there will be no scope of your frustration and confusion. For this purpose especially, I came in this meeting, that you kindly accept this humble instruction that wherever you may be, in whatever position, in whatever condition, you kindly chant these sixteen names [everyone chants], Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chant again, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Again, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thank you very much. (end)

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Ratha-yātrā

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San Francisco, June 27, 1971

Prabhupāda: When our eyes are anointed with love of God, we can see Him everywhere. That is the injunction of the śāstras. We have to develop our seeing power by developing love of Godhead. Premāñjana-cchurita bhakti-vilocanena [Bs. 5.38]. When one is sufficiently developed in Kṛṣṇa consciousness, he can see the Lord every moment within his heart and everywhere, wherever he goes. So this Kṛṣṇa consciousness movement is an attempt to teach people how to see God, how to see Kṛṣṇa. Kṛṣṇa can be seen if we practice. Just like Kṛṣṇa says, raso 'ham apsu kaunteya [Bg. 7.8]. Kṛṣṇa says, "I am the taste of the water." Every one of us, we drink water everyday, not only one, twice, thrice or more than that. So as soon as we drink water, if we think that the taste of the water is Kṛṣṇa, immediately we become Kṛṣṇa conscious. To become Kṛṣṇa conscious is not very difficult job. Simply we have to practice it. Just like this is an example how to practice to become Kṛṣṇa conscious. Whenever you drink water, as soon as you are satiated, your thirst is quenched, immediately you think that this thirsting, the quenching power is Kṛṣṇa. Prabhāsmi śaśi sūryayoḥ. Kṛṣṇa says, "I am the sunshine. I am the moonshine." So during daytime, every one of us seeing the sunshine. As soon as you see sunshine, immediately you can remember Kṛṣṇa, "Here is Kṛṣṇa." As soon as you see moonshine at night, immediately you can remember, "Here is Kṛṣṇa." In this way, if you practice, there are many instances, many examples given in the Bhagavad-gītā, in the Seventh Chapter, if you read them carefully, how to practice Kṛṣṇa consciousness. Then at that time, when you are mature in love of Kṛṣṇa, you will see Kṛṣṇa everywhere. Nobody has to help you to see Kṛṣṇa, but Kṛṣṇa will be revealed before you, by your devotion, by your love. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Kṛṣṇa, when one is in service mood, when one understands that "I am eternal servant of Kṛṣṇa, or God," then Kṛṣṇa help you how to see Him.

That is stated in the Bhagavad-gītā,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa says, those who are constantly, twenty-four hours engaged in Kṛṣṇa's service… Just like these students, the member of Kṛṣṇa Consciousness Society, you'll find them twenty-four hours engaged in Kṛṣṇa's service. That is the, I mean to say, significance of Kṛṣṇa consciousness. They are always engaged. This Ratha-yatra ceremony is one of the item, so that at least, one day, all of you will be able to be engaged in Kṛṣṇa consciousness. So this is only practice, and if you practice throughout your whole life, then at the time of death, if you can fortunately remember Kṛṣṇa, your life is successful. That practice is required. yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. We have to give up this body, that is certain. But at the time of death, if we remember Kṛṣṇa, immediately you are transferred to the abode of Kṛṣṇa. Kṛṣṇa is everywhere, but still Kṛṣṇa has got a special abode, which is called Goloka Vṛndāvana. You can understand that our body, body means the senses, and above the senses there is the mind, which is very subtle, which is controlling the senses, and above the mind there is intelligence, and above the intelligence there is soul. We have no information, but if we practice this bhakti-yoga system, gradually we understand what I am. I am not this body. This, generally even big, big scholars, big, big philosophers, scientists, they are also in the concept of this body. Everyone is thinking, "I am the body," but that is mistake. We are not this body. Just I explain. Body means the senses, but the senses are controlled by the mind, and the mind is controlled by the intelligence, and the intelligence is controlled by the soul. That you do not know. There is no educational system throughout the whole world how to understand the existence of soul, which is the prime necessity of understanding for the human being. A human being is not meant for wasting his time like animals, simply eating, sleeping, mating and defending. That is animal life. The extra intelligence of human beings should be utilized how to understand "I am… What I am? I am a spirit soul." If we understand that "I am spirit soul,"' that this bodily concept of life, which has played havoc in this world… On the bodily concept of life I am thinking "I am Indian," you are thinking "American," he's thinking something, something. But we are all one. We are spirit soul. We are all eternal servant of Kṛṣṇa, Jagannātha.

So today is a very nice, auspicious day. On this day Lord Kṛṣṇa, when He was present on this earth, He attended a solar eclipse ceremony at Kurukṣetra, and Kṛṣṇa, along with His brother Balarāma, and Subhadra, sister, came to visit the Kurukṣetra field. That Kurukṣetra land is still present in India. If someday you'll go to India you'll find that Kurukṣetra land is there. So this Ratha-yatra ceremony is performed in commemoration of Kṛṣṇa's visiting Kurukṣetra with His brother and sister. So Lord Jagannātha, Lord Caitanya Mahāprabhu, He was in ecstasy. He was in the mood of loving spirit like Rādhārāṇī, so He was thinking, "Kṛṣṇa, please come back again to Vṛndāvana." So He was dancing before the Ratha-yatra, and you will understand, if you read some of the books published by you…, published by our society. One of the book is known as Teachings of Lord Caitanya. It is very important book. If you want to learn this Kṛṣṇa consciousness movement, we have got enough books. You can scientifically and philosophically study. But if you have no inclination to study, if you simply take to this chanting of Hare Kṛṣṇa, gradually everything will be revealed unto you, and you will understand your relationship with Kṛṣṇa.

I thank you very much for participating in this ceremony. Now let us chant Hare Kṛṣṇa and proceed with Jagannātha Swami. Hare Kṛṣṇa. (end)

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Ratha-yātrā

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San Francisco, June 27, 1971

Prabhupāda: Jagannātha svāmī nayana-pathagāmī bhavatu me. (crowd repeats) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (crowd repeats) Thank you very much. Ladies and Gentlemen, I thank you very much for your kindly participating in this great Ratha-yatra festival. I have already explained what is this Ratha-yatra festival. It is in commemoration of a grand visit by Lord Kṛṣṇa along with His elder brother, Balarāma, and His younger sister, Subhadrā, in a solar eclipse ceremony at Kurukṣetra. This occasion is the subject matter of this Ratha-yatra festival. Apart from these historical references in the matter of Ratha-yatra festival, there is another spiritual meaning, that the Lord is situated in everyone's heart, and this body is just like ratha, or car. He is sitting in everyone's heart. It is stated in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "I am giving everyone the intelligence as well as I am taking away the intelligence from everyone." This double work is being done by the Supersoul. In one side He is helping how to realize self, how to realize God, and other side He is helping also to forget God. How is it that the Supreme Personality of Godhead, as paramātmā, is doing this double work? The sense is that if we want to forget God, God will help us in such a way that we'll forget God life after life. But if we want to reestablish our relationship with God, from within He will help us in every way.

This human form of life is a chance for God realization. Without God realization, our life is frustrated. We being part and parcel of God, it is our duty to understand our relationship with God and act accordingly, and then our ultimate goal of life is achieved. The ultimate goal of life is to attain eternal life, full of knowledge and bliss, sac-cid-ānanda vigraha [Bs. 5.1]. Sat means eternal, ānanda means bliss and cit means knowledge. This body is just the opposite. It is not sat. This body is temporary. It is not eternal. This body is full of ignorance. There is practically no knowledge. We do not know, after closing our eyes, we do not know what is happening before our eyes. So our knowledge is always imperfect. And this life is also miserable. It is not at all blissful. Every step, there are three kinds of miserable condition: ādhyātmika, adhibautika, adhidaivika. Ādhyātmika means miseries pertaining to the body and the mind. Adhibautika means miserable condition offered by other living entities. And adhidaivika, natural disturbances. So either of these three, or at least one or two, there must be always present. This is the material condition of life. But as spirit soul, we are sac-cid-ānanda vigraha, part and parcel of sac-cid-ānanda vigraha [Bs. 5.1]. Sat means eternal, cit means knowledge and bliss, and ānanda means blissfulness.

So if we want to have eternal life, full of knowledge and blissfulness, then we must take to Kṛṣṇa consciousness. Our, this Kṛṣṇa consciousness movement is the greatest welfare activities in the human society. We are giving information to every man, without any discrimination of cast, creed, or color, that every human being especially, not only human being, all living entities, including the animals, beasts, birds, trees, aquatics-everyone-they can achieve to the highest perfection of life by this Kṛṣṇa consciousness. But especially the extra intelligence of the human being can be utilized to realize Kṛṣṇa. If we don't do that, we are missing a great opportunity. So our request to everyone is to understand this philosophy of Kṛṣṇa consciousness. If anyone wants to understand this philosophy through philosophical angle of vision or scientific angle of vision, we have got immense volumes of books. You can read and try to understand what is this great movement, Kṛṣṇa consciousness. But you can also, without reading books, without taking any trouble, if you simply agree to chant this mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare

Rāma, Rāma Rāma, Hare Hare, you get the same result. Even a child can join. Actually we have experienced that a child, a dog, an animal, everyone takes part in this movement. During the Lord Caitanya's movement, when He passed through a great forest known as Jharikhaṇḍa… Central India there is a great forest. Along with Him, the tigers, the elephants, the deers, everyone danced and chanted Hare Kṛṣṇa mantra. It is so nice, and it is so spiritual, the very vibration will immediately enthuse your ecstasy in spiritual consciousness.

Please, therefore, take to this chanting of Hare Kṛṣṇa mantra. There is no loss. There is no expenditure. We don't charge anything. We have arranged this Ratha-yatra festival by begging from door to door. Although we have no means, but still we are executing this function for the benefit of the people in general. Please take advantage of this spiritual movement and make your life blissful and perfect. If you miss this opportunity, you do not know what you are going to have next life. Do not think that there is no next life. Next life, every moment we are changing our body. You know that when your body was a baby, that body was very small. Now that body is no longer there. When you were a boy there was another body. That body is no longer there. Now you are young man there is another body, and when you'll become old man like me, you'll have another body. This means that we are changing bodies in every moment, every second, imperceptibly, but I, the spirit soul, exist in all circumstances. Therefore it is natural to conclude that after leaving this body I shall have another body. That's a fact. That is Vedic truth. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. The example is given that as we change our dresses; similarly, we are changing our dresses from one body to another. We have changed dresses as aquatic animals, as many fishes and aquatic animals as there are in the sea, then we are change bodies as creepers, plants and trees for many, many years. Then we change our bodies in the insect life, reptiles life, then we are change our bodies in three…, thirty hundreds of thousands of beasts, then we have got this human form of life. That is also an evolution through many uncivilized form of human life. Now this civilized form of human life, with higher intelligence and consciousness, it is meant for God realization. It is not meant for utilizing as the animals waste their time simply for eating, sleeping, mating and defending. That is not our business. That is part of our business so far the body is concerned. But as spirit soul, our main business is to understand what I am, wherefrom I have come, where I shall go, why I am under the tribulation of threefold miseries of material condition. These questions must be answered. If we do not question, just like live like animal… The animal cannot question, neither they can understand the answer, but the human form of life they can question and understand the answer also. In the Vedānta-sūtra it is called brahma-jijñāsā, inquiring about the Supreme. So that is our prerogative. Please take chance of this human body and try to understand yourself and cleanse your heart from the dirty things by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. Hare Kṛṣṇa. (end)

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Ratha-yātrā

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Los Angeles, July 1, 1971

Prabhupāda: Veṇum means flute. Kvāṇantam, playing on flute. So this Kṛṣṇa's flute is not our imagination. It is in the Vedic literature. The Supreme Personality of Godhead is, He likes to play on flute. Just like here in this material world also, there are many boys who like to play on flute. Wherefrom this flute-playing idea came? That answer is given in the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. All ideas, everything is coming from Him, from Kṛṣṇa. Unless there is in Kṛṣṇa, there cannot be anything in this material world. Janmādy asya yataḥ. Just like janma, your, somebody's birth from father or mother. So the symptoms of the father and mother, the facial expressions, even a spot in the face, everything becomes manifested in the child. So you can study what is God by studying yourself. That is Māyāvāda philosophy. They take it in a different way that "I am God, reflection." God, they say, God reflection. No. We are reflection. God is not our reflection; we are God's reflection.

So if we actually meditate upon our own constitution, then why we should conclude that God is impersonal? I am person. I am individual. I have got my individual opinion. I do not agree with others. Why? Because I am individual. You do not agree with me, I do not agree with you. Why? Because we are all individuals. So why God should be not individual? He is also individual. That is the statement in the Vedas.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ (yo) vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

Nitya, nitya means eternal. We are eternal form. We change our body. We don't die. As we are changing daily, every moment changing body, so the final change means accept another body. This is also accepting another body, but imperceptibly. The change is so quick. Just like in the cinema spool there are so many pictures changing, but it is changing so quickly that we are seeing one picture moving. So that is our ignorance. But actually there are thousands of pictures changing in a moment, and you see that one picture is moving. Why do you not study in this way? Similarly, every second, our body is changing, just like spool, one after another, one after another, one after another. But I am… The spirit soul is there, just like the cinema spool is changing, but the seer is there. That is one, although the pictures are changing. Similarly, we are nitya. Nitya means eternal. And we are nitya. Then why God should be dead? They say, "God is dead." And what is foolishness? You are part and parcel of God, you are living, you are existing, and why the original soul should be dead?

So these are our foolishness. Meditation means to think over all this subject matter very intelligently, not like a rascal, that "If I am person, why God should be imperson? If I am eternal, why God should be dead?" This is meditation, to study diligently. If I have got an instinct to love others, so why God shall not, God will not have this instinct to love others? If I have got attraction for the opposite sex, why God should not have? Why He should not be attracted by Rādhārāṇī? Very simple truth. And why Rādhārāṇī should not be attracted by Kṛṣṇa? But the difference is: here everything is false. False means the attraction is not real attraction. But there the attraction is real. Here I am attracted with a boy, with a girl-after six months, finished. Because there are so many defects, therefore the attraction does not exist. It is all defective. This body is false, false in the sense it is an imitation. Just like you see one idol in the dress shop, very nice girl standing, but it is a false; similarly, this body made of material elements is not our real body. False. Similarly, the girl's body is false. Therefore, because false, the so-called love and attraction is also false. Therefore our so-called love breaks. There is no love here. It cannot be. There cannot be any love. This is… That tendency is there, but due to this material contamination, lust is going on in the name of love. Actually it is lust.

So we should discriminate between lust and love. Love cannot be accepted unless it is reposed in Kṛṣṇa. That is love. And all other, everything, that is lust. It appears to be similar, but love and lust, there is so much difference of value. Just like gold and iron. Gold and iron. Real love is gold, and the so-called love, or lust, is iron. How you can evaluate gold and iron on the same level? It is not possible. So you have to learn real love. That is how to love Kṛṣṇa. Our whole process is training people how to love Kṛṣṇa. Just like this temple. For Kṛṣṇa we are all engaged in Kṛṣṇa's service, nice throne, Kṛṣṇa nicely dressed. But the atheist will say, "These people are foolish. They have taken a brass idol, and they are engaged." That is false. Actually, we are engaged in Kṛṣṇa's service. We are dressing Kṛṣṇa directly. We are offering flower, Kṛṣṇa. Kṛṣṇa has kindly accepted the arca-mūrti incarnation to be handled by me. Otherwise just like Arjuna saw the virata-mūrti, the universal form of Kṛṣṇa. He was tremble; he was afraid. He requested Kṛṣṇa, "Please become again just like my friend. This is very fearful." Yes.

So Kṛṣṇa, because He is all-powerful, Parabrahman… Parabrahman means the bigger than the biggest and the smaller than the smallest. Aṇor aṇīyāṁ mahato mahīyān. Aṇu. Aṇu means particle. We have got idea, atom. Kṛṣṇa can enter into the atom also. Aṇḍāntara-sthaṁ paramāṇu cayāntara-stham. Paramāṇu means atom. Kṛṣṇa can become so big that many universes can be put into his mouth. Just like Yaśodā-mā, mother Yaśodā. He (she) wanted to check, "Whether You have eaten dirt? Show me Your face, mouth." As soon as Kṛṣṇa opened mouth, "Oh," Yaśodā-mā said, "all the universes are within." So Yaśodā-mā, out of affection, she thought, "Oh, this is something puzzling. All right, close your…" (laughter) That's all. That is God. He… "Mother, you want to see whether there is some dirt within My mouth? You see the whole universal dirts are within Me." That is called mahato mahīyān. Within that mouth, He exhibited all the universes. How it is possible? Yes, it is possible. Just like in the globe we see the whole world. Here is America, here is Russia, here this, here this. That is possible. It is a process only, to understand the process. Similarly, to understand God, it requires a process. You have to know the process, a secret process. That is bhakti. Bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa says, only through devotional service you can understand Kṛṣṇa. Otherwise, to understand God, Kṛṣṇa, is not very difficult. It is very easy. He becomes revealed to the devotees.

So there is no difficulty. Simply we have to become sincere devotee. Our service must be very sincere and authentic under the direction of authority. Then you will understand God. There is no difficulty. Teṣām aham anukampārtham. In the Bhagavad-gītā it is said, teṣām evānukampārtham [Bg. 10.11]. Teṣām. Teṣām means not ordinary person. Those who are devotees, sincere devotees, to show them a special favor… God is kind to everyone, but He is specially kind to His devotees. That is His special. He is kind to everyone. Otherwise how everyone is eating? Nobody is starving. Eko bahūnāṁ vidadhāti kāmān. Eka, that one eternal being, He is supplying everyone's necessities. And the plural number of eternals, they are dependent on that one. Eko bahūnāṁ vidadhāti kāmān.

So we have to study Vedas through authoritative sources. We have to follow the rules and regulations. Then, in this life, we shall be able to understand what is God, what is Kṛṣṇa. And as soon as you understand Kṛṣṇa, you are liberated immediately. There is no doubt about it. Because without being liberated, nobody can understand Kṛṣṇa. Nobody can understand Kṛṣṇa. Tato māṁ tattvato jñātvā viśate tad anantaram. In the Bhagavad-gītā it is said that first of all you have to become liberated. Brahma-bhūtaḥ. That is called brahma-bhūtaḥ, identification with Brahman. That is liberation. Now we are identifying with this matter, material elements. Everyone is illusioned. "I am this body; therefore I am American." "Therefore I am Indian." "Therefore I am this." "Therefore I am that." Everyone. This is called jīva-bhūtaḥ, ignorance. And as soon as one becomes brahma-bhūtaḥ, he understands. Prasannātmā. "Oh, I am neither American nor this, nor that. I am eternal servant of Kṛṣṇa." That is brahma-bhūtaḥ, simply to change the consciousness. At the present moment our consciousness is material. I am identifying with matter. The same thing, consciousness, when changed, you identify with Kṛṣṇa, Kṛṣṇa's interest, then you are liberated.

Thank you. [break] Is that all right? Or if there is any question, you can make question. Yes.

Devotee: Prabhupāda, can you explain a little more about Ratha-yātrā? Anyone who takes part in Ratha-yātrā, are they liberated?

Prabhupāda: Certainly.

Devotee: Does that mean they will not take birth again?

Prabhupāda: Yes. Yes, provided they take it seriously. Otherwise, if they keep their mentality differently, then according to mind, one has to get a body. But… Just like so many boys. They come here in the beginning out of curiosity, but gradually, they get the chance of becoming devotee. Similarly, if they take the chance, then they will be liberated. They come out of curiosity, but if they take it seriously, then they will be liberated. Just like hospital is meant for curing disease. So one should take the treatment. If he simply goes and visits the hospital and thinks "Now I am cured," how it can be done? Hospital is a… Suppose if I advertise that "Anyone who comes to this hospital, he will be cured of his disease," that's a fact. But if he thinks that "I have come here. Now I am going," then how he will be cured? To see Jagannātha on the Ratha-yātrā, his way for liberation is open, but if he comes back again and entangles himself, then? One goes to the doctor. He gives injection. The disease is cured. But again he comes back and does the same thing so that he develops this disease again. So whose fault it is? This is called hasti-snāna. Hasti-snāna. The elephant takes bath very nicely, and as soon as comes on the bank of the river or the lake, he takes dust and throws it over body again. If we do that, then we shall remains always dirty. You go, take bath, cleanse, but don't take dirt again. That is not going on. They become immediately mukta, liberated, but they come, again becomes entangled. If it is a fact seeing Jagannātha is mukta, that's all… He becomes mukta. But if he again comes to māyā, then who can check him? Just like you are all on the path of liberation, but if you again come back to māyā, then where is your liberation? Why Jagannātha in the ratha here? If somebody comes here and sees his path for liberation is open… Now he should protect himself. Just like disease, fever is subsided. Now one should be careful not to relapse the fever. That care is in my hand, everyone's hands. And if you become prone to be relapsed again, then again the same thing. Just like in Christian church they confess. Of course, that is the injunction. That's all right. After confessing, the sins are excused. That's a fact. But if he comes back, again commits the same, then where is the effect? But they are happy in that way.

They are… ”After one week, I shall go to the church and confess my sins. Then everything will be neutralized.” This is all right. Suppose on Sunday you become free from all contamination of your sinful activities. And Monday you again do the same thing. So you become again contaminated. And, say, on Tuesday if you die, then you are dying with sins. Is it not? Then what is your condition? If the God or Christ excused you of your sinful life, that's all right. But when you come back, you don't commit again sin. Then you are all right. But we have taken it as a business that we go to Sunday, neutralize our sins, and come back again and do the same thing. So from logical point of view, suppose you do the same sinful activities, and if you die immediately, then you die with sinful activities, go to hell. What benefit you derive by confessing in the church? This business is going on. ”Now I have seen Jagannātha. My liberation is guaranteed. Now I can do anything.” That's all. This mentality. This mentality will not give you liberation. You have seen Jagannātha, your sinful activities are now neutralized, but don't commit again. Now make progress. Then your liberation is guaranteed. Is it clear?

Nāmnāṁ balād yasya hi pāpa-buddhiḥ. In every initiation we teach this, that chanting Hare Kṛṣṇa mantra, once chanting Hare Kṛṣṇa, is sufficient to make us pure from all sinful activities, reaction. But if we commit sin again in the hope that ”Because I am chanting, this will be neutralized,” that is the greatest sin. So one side, you should chant always Hare Kṛṣṇa mantra so that you may not fall down; another side, you should be careful: ”Now no illicit sex life, no intoxication, no meat-eating.” In this way, if you carefully make progress, then your liberation is guaranteed. Just like doctor. If you go to a doctor for treatment of a disease, he gives you medicine; at the same time, he prohibits you, ”Don't do this.” So you take medicine and don't do this. Follow this instruction. You are cured, guaranteed. But if you don't follow the ”don't do this,” and don't take the medicine regularly, then how you can expect cure? It may be, but it will take long time. But if you want quick, take it seriously. Just like Dhruva Mahārāja. In six months he saw God, in six months. That is possible. You follow? (aside:) Stop. I shall say. So if we don't follow the regulative principle and the instruction, then our liberation will be delayed. Otherwise it is guaranteed.

Devotee: How do you develop this seriousness if you find that you are always frivolous?

Prabhupāda: Seriousness? If you become serious then you become, develop seriousness. If you are fickle, then how you can develop seriousness? Therefore the injunction is: yasya prasādād bhagavat-prasādaḥ **. You should be very serious to abide by the orders of the spiritual master. Then you are serious. If you think that ”Spiritual master is a man like me. Why shall I follow his instructions so strictly?” then you are not serious. Then what is the use of your being initiated? This is seriousness. And we are singing daily, yasya prasādād bhagavat-prasādaḥ. What is the meaning of this?

Karandhara: ”By the mercy of the spiritual master, one receives the mercy of Kṛṣṇa.”

Prabhupāda: So if you don't follow the spiritual master, then how you can get his mercy? Mercy is always there, but if you don't take it, then what spiritual master or his father will do? You have to take it. That is seriousness. Therefore Viśvanātha Cakravartī Ṭhākura said that ”The order of my spiritual master is my life. I do not know whether I get liberation or not. That is not my business. My business is to carry out the order of my spiritual master.” Viśvanātha Cakravartī Ṭhākura said. If one is serious on this point, then he is serious. First of all we have to approach a spiritual master who is actually a spiritual master, and then, if we carry the orders of spiritual master, then everything is guaranteed. The same example: First of all you find out a right physician, and you put yourself under his treatment, follow his instruction, and the disease is cured. But if you go to a false physician or if you are false, then the result will not take place.

So ārati will be performed now?

Karandhara: About forty-five minutes.

Prabhupāda: So I can go?

Karandhara: Yes.

Prabhupāda: Hare Kṛṣṇa. (end)

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Ratha-yātrā

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London, July 13, 1972

Prabhupāda:

…nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Ladies and gentlemen, I thank you very much for you coming here and participating in this great movement known as Hare Kṛṣṇa saṅkīrtana movement. This saṅkīrtana movement was started five hundred years ago by Lord Caitanya Mahāprabhu in India, in the state West Bengal, in the district of Nadia. His mission was that this Hare Kṛṣṇa movement, or God consciousness, should be spread all over the world. As many town and villages as there are on the surface of the globe, this Hare Kṛṣṇa movement would be spread all over. His prediction is now being carried out by some of the devotees. And you may kindly take advantage of this movement.

The purpose of this movement is to cleanse the heart. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. We have created so many problems in our life simply on the platform of misunderstanding. Therefore this movement is meant for cleansing the misunderstanding of the heart. Ceto-darpaṇa-mārjanam. What is that misunderstanding? The misunderstanding is that we are accepting this material body as the self. We are all living entities, spirit souls, encaged in this material body. We are transmigrating from one body to another. There are 8,400,000 species of life, and this human form of life is the greatest opportunity for self-realization. Self-realization means to know that ”I am not this body. I am spirit soul. I am part and parcel of God.” You have… Most of you must have read Bhagavad-gītā. In the Fifteenth Chapter it is said that the living entities are part and parcel of God. God is by nature joyful. In the Vedānta-sūtra it is said about the Supreme Absolute Truth, as ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), by nature joyful. Therefore, as we are part and parcel of God, our aim of life is joy. We are searching after that joyfulness within this material world, but that is not possible. Just like a fish, if it is taken from the water and put on the land, in any condition the fish will never feel joyfulness. Similarly, we are spirit souls. Somehow or other, we have come in contact with this material world. Therefore in this material world we cannot have joyfulness. Ānandamayo 'bhyāsāt. This material world is not befitting our spiritual self. Spiritual self requires spiritual joy. That is beyond these material senses. Therefore this Kṛṣṇa consciousness movement is meant for clearing or cleansing or purifying the senses. As soon as we purify our senses, then actually we can enjoy our spiritual sense enjoyment.

In the material covering, the senses are not properly being used. The enjoyment which you are now having, it is simply a perverted reflection of our spiritual self. So this Kṛṣṇa consciousness movement is meant for purifying our senses. In the Vedic literatures it is said, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. When we become free from the designation, at that time we become spiritually purified. At the present moment, on account of our ignorance, or in ignorance of our self-realization, we are thinking in relationship with this body. I am born in India, so I am thinking, "I am Indian." You are born in England; therefore you are thinking Englishmen. Or other is thinking some other thing. But actually, we are neither Indian, nor Englishmen, nor Japanese, or nor German. We are spirit soul, part and parcel of God. Therefore that is self-realization. Unless we realize our self, all activities that we are enacting, this is meant for our defeat.

Therefore, practically we see that in spite of advancement of education, in spite of economic development, in spite of so many philosophical speculations, we are in the same problematic atmosphere. That is the defect of the present civilization, because they do not know what we are. We are spirit soul. So we must realize. That is… If we want to realize, everything explained in the Vedic literature, which is summarized in the Vedānta-sūtra and later on in the Śrīmad-Bhāgavatam. And five thousand years, the Lord Himself, Lord Kṛṣṇa, spoke the philosophy or the knowledge in the Bhagavad-gītā. We are publishing all these literatures translated into English. If you want to read them, if you want to understand this scientific, spiritual movement through your scientific knowledge, philosophical speculation, we have got dozens of books. You can read them and you can understand them. Otherwise, it is very simple method. You can simply chant this Hare Kṛṣṇa mahā-mantra. It is only sixteen words:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

So there is no expenditure. If you chant Hare Kṛṣṇa mantra, there is no loss on your part, neither we are charging anything. We are distributing this mahā-mantra free of charges, and anyone can chant. There is no difficulty. We are spreading this movement all over the world. Not only in your country-whole of America, whole of Canada, Japan, Australia, New Zealand. Everywhere. We have got one hundred branches all over the world. And there is no difficulty. Even in Africa, the Africans are also chanting this Hare Kṛṣṇa mantra.

So our only request is that in whatever condition you may be, it doesn't matter, please try to chant these sixteen words if it is possible, whenever you have got time. You have got enough time. You can chant Hare Kṛṣṇa mantra when you are walking on the street, when you are traveling in the bus, or when you are sitting alone. There is no loss, but the gain is very great. Therefore our only request is that you take this mahā-mantra,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

And we shall periodically remind you by such functions as we are holding today, the Ratha-yātrā festival. This Ratha-yātrā festival is very old. At least for 5,000 years. Lord Kṛṣṇa along with His elder brother Balabhadra, or Balarāma, and His sister Subhadrā came in a chariot from Dvārakā to Kurukṣetra. We are commemorating this arrival of Lord Kṛṣṇa with His family on this chariot. This function is held in Jagannātha Purī. Mostly you know. In India it is a great festival. And we are introducing this festival in the Western countries along with Hare Kṛṣṇa movement because the original progenitor of this Hare Kṛṣṇa movement, namely Lord Caitanya, He took very much active part in this Ratha-yātrā festival. So following His footsteps, we are also introducing this Ratha-yātrā festival in the Western countries. Simultaneously as it is being observed in London, it is being held in San Francisco, Buffalo, and…

Devotees: Melbourne, Tokyo.

Prabhupāda: Melbourne, Tokyo, and many other places. And India also, in Calcutta also. So this festival, taking part in these festivals means a step forward for our self-realization. Rathe ca vāmanaṁ dṛṣṭvā punar janma na vidyate. Simply by seeing the Lord on the chariot, one makes advancement for stopping the repetition of birth and death.

So I am very glad that you have taken so much trouble to come here. Now will you chant Hare Kṛṣṇa mantra along with the devotees and take part in honoring the prasādam? The prasādam is also one of the programs. Our Hare Kṛṣṇa movement is standing on three principal things: chanting, dancing, and eating prasādam. It is not very difficult. It is very enjoyable to chant, dance, and take prasādam. And if you like, you can hear a little philosophy of this movement. Or even if you do not understand the philosophy, even you do not read the books, simply if you take part in these three things, chanting, dancing, and taking part in eating the prasādam, your life will gradually progress in spiritual advancement of life. And if you continue this, then some day will come, even in this life it may come, that you will understand what is Kṛṣṇa. And as soon as you understand Kṛṣṇa, then after leaving this body you go back to home, back to Godhead, directly (?). This is stated in the Bhagavad-gītā. Those who have read Bhagavad-gītā… Lord Kṛṣṇa says,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Simply by understanding Kṛṣṇa, Kṛṣṇa's appearance, Kṛṣṇa's disappearance, Kṛṣṇa's activities. This Rathayātrā is one of the activities of Kṛṣṇa. Therefore to take part in the Rathayātrā festival means to associate with Kṛṣṇa directly. So in this way, if we associate with Kṛṣṇa's name, Kṛṣṇa's pastimes, Kṛṣṇa's qualities, Kṛṣṇa's form, then, gradually, we transcend this material existence.

Janma karma me divyaṁ yo jānāti tattvataḥ. If we simply try to understand about Kṛṣṇa's movement, then the result is, Kṛṣṇa says, tyaktvā dehaṁ: we have to give up this body. But if we give up this body after being elevated into Kṛṣṇa consciousness, then Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then, after giving up this body, you haven't got to accept another material body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then where shall I go? Kṛṣṇa says, mām eti: "He comes to Me."

There is planet beyond this material sky. There is another sky. That is also stated in the Bhagavad-gītā. Paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another sky, which is eternal. This sky is temporary. Just like your body, my body, or anything in this material world, they are temporary. They have got a date of birth, and they grow, they stay, they produce some by-products, then dwindle, and then vanishes. That is material nature. But there is another nature, which is called spiritual nature. Even when everything is annihilated, that nature stands. So that spiritual nature, or spiritual sky, is described in the Vedic literature, in the Upaniṣads, that there is no need of sunshine, there is no need of moonshine, there is no need of electricity. That is another sky. So our only business is to transfer ourself from this sky to that sky, that illuminating sky. That is the Vedic injunction. Tamasi mā jyotir gamaya: "Don't remain in this darkness, in this world of darkness. Come to the world of light." So this movement is very important movement. We are trying to educate people how to transfer one from this world of darkness to the world of light, which is called Goloka Vṛndāvana. So I am very much thankful to you that you have given me your time. So we have got our books; our devotees are preaching. Take advantage of this opportunity and make your life successful.

Thank you very much.

Devotees: Haribol! (end)

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Ratha-yātrā

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London, July 13, 1972

Revatīnandana: The spiritual master who has founded this Hare Kṛṣṇa movement will address in just a few minutes. Then we'll begin the procession to Trafalgar Square.

Devotees: Haribol!

Prabhupāda: Ladies and gentlemen, I thank you very much for your kindly participating in this festival, Ratha-yātrā festival. This festival is coming down since five thousand years when Lord Kṛṣṇa, along with His elder brother Balarāma and His younger sister Subhadrā, all together in a chariot came from Dvārakā to Kurukṣetra. Kurukṣetra is still existing, and the Dvārakā, the city, is also still existing. So according to Vedic culture, when there is eclipse, lunar eclipse, people take bath in sacred rivers. So especially they go to Kurukṣetra, a pilgrimage. So Kṛṣṇa along with His family members, brother and sister, came to Kurukṣetra, and receiving this news, the gopīs and inhabitants of Vṛndāvana, where Lord Kṛṣṇa lived in His childhood, they came to see Him. So amongst the gopīs, Śrīmatī Rādhārāṇī was the chief. And when she saw Kṛṣṇa in Kurukṣetra in all opulence, She said, "My dear Kṛṣṇa, You are also here; I am also here. But We are missing Vṛndāvana. So I wish that You come along with Me again in Vṛndāvana and We enjoy in the forest of Vṛndāvana."

These feelings of separation was preached by Lord Caitanya. So this Ratha-yātrā festival is still observed in Jagannath Purī in India. And five hundred years ago Lord Caitanya participated in this festival, and He was in the mode of separation as if Rādhārāṇī was taking back Kṛṣṇa to Vṛndāvana. So this Ratha-yātrā festival is a feeling festival for the Vaiṣṇavas. Lord Caitanya taught us how to feel separation of God. Lord Caitanya never taught us that He had seen God, but He felt the separation of God very severely. Similarly, His next disciples, the Sad-Gosvāmīs, they also prosecuted their devotional service by separational feelings.

he rādhe vraja-devike ca lalite he nanda-suno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So this Ratha-yātrā festival is very nice, feelings festival for the Vaiṣṇava. And anyone who is participating in this festival, he'll gradually develop his dormant love for Kṛṣṇa. Thank you very much for your kindness.

Devotees: All glories to Śrīla Prabhupāda! Jaya! (end)

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Ratha-yātrā

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Philadelphia, July 12, 1975

Prabhupāda: Ladies and gentlemen, first of all I wish to thank you, the inhabitants of this great city, Philadelphia. You are so kind, enthusiastic, in taking part in this movement. So I am very much obliged to you. I am especially obliged to the American boys and girls who are helping me so much in spreading this Kṛṣṇa consciousness movement in the Western countries. I was ordered by my spiritual master to preach this Kṛṣṇa consciousness in the Western countries. So in 1965 I first came in New York. Then in 1966 this society was regularly registered in New York, and from 1967 this movement is regularly going on in America, Europe, Canada, and south of Pacific Ocean, Australia, and throughout the whole world.

So I may inform you little about this movement, Kṛṣṇa consciousness. Kṛṣṇa, this word, means all-attractive. Kṛṣṇa is attractive to every living entities, not only human being, even the animals, birds, bees, trees, flowers, fruits, water. That is the picture of Vṛndāvana. This is material world. We have no experience of the spiritual world. But we can get an glimpse idea, what is spirit and what is matter. Just try to understand the difference between a living man and a dead body. The dead body means as soon as the living force within the body is gone, then it is dead matter, useless. And so long the living force is there, the body is very important. So as we experience in this body, there is something as dead matter and something as living force, similarly, there are two worlds:

the material world and the spiritual world. We living entities, every one of us, we belong to the spiritual world. We do not belong to the material world. Some way or other, we are now in contact with this material world and material body, and the business is that although we are eternal living force, on account of our contact with this material body, we have to take four tribulations: birth, death, disease and old age. That we have to undergo. In this material world we are getting one type of body, and it is ended at a certain stage. Just like any material thing. You take, for example, of your dress. You are dressed with a certain type of garment, but when it is worn out, no more usable, then you throw it, you get another dress. So this material body is the dress of the spirit living force. But because we are attached to this material world, we want to enjoy this material world, we get different types of body. It is explained in the Bhagavad-gītā as a machine. Actually it is machine, this body. In the Bhagavad-gītā it is said,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmāyān sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

So we living entity, we desire. "Man proposes; God disposes." God is very kind. Whatever you desire, He will fulfill. Although He says that "This kind of material desires will never satisfy you," but we want. Therefore God supplies us, Kṛṣṇa, different types of body to fulfill our different desires. This is called material, conditional life. This body, change of body according to desire, is called evolutionary process. By evolution we come to the human form of body through many other millions bodies. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. We pass through 900,000 species of form in the water. Similarly, two million forms as plants, trees. In this way, by nature's way, nature brings us into this human form of life just to develop or awaken our consciousness. Nature gives us the chance, "Now what do you want to do? Now you have got developed consciousness. Now you again want to go to the evolutionary process, or you want to go to the higher planetary system, or you want to go to God, Kṛṣṇa, or you want to remain here?" These options are there. It is stated in the Bhagavad-gītā,

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājīno 'pi yānti mām
[Bg. 9.25]

Now make your selection. If you want to go to the higher planetary system, you can go. If you want to remain here, in the middle planetary system, you can do so. And if you want to go to the lower planetary system, that you can do. And if you want to go to God, Kṛṣṇa, that also you can do. It is up to your option. Therefore, what is the difference between this material world, maybe in the higher planetary system or in the lower planetary system, and what is the spiritual world? The spiritual world means there is no material consumption. Everything is spirit, as I told you. The trees, the flowers, the fruits, the water, the animals-everything is spiritual. So there is no annihilation. It is eternal. So if you want to go to that spiritual world, then you can have this opportunity now in this human form of life, and if you want to remain in this material world, you can do so.

So our movement is that "Why not stop this material, conditional life, repetition of birth, death, old age and disease?" This is intelligence. "Why should we remain in this material body and undergo repetition change of body? Let us have our original, spiritual body." That is wanted. That is intelligence. The human life is therefore meant, as it is stated in the Vedānta philosophy, athāto brahma jijñāsā: "Now this life is meant for enquiring about the Absolute Truth." So that is required. That is human intelligence. And if we spoil our life like the animals… They are also eating; we are also eating. They are also sleeping; we are also sleeping. They are also having sex intercourse; we are also having sex intercourse. They are also defending; we are also defending. These four principles are common to the human being and to the animal. The special advantage of human being is that if he likes, he can stop this repetition of birth and death and go back to home, back to Godhead. The Kṛṣṇa consciousness movement is trying to educate people about this science, how to go back to home, back to Godhead. It is not a so-called religious movement. Of course, anything which has connection with God, you can take it as religious movement. But it is very scientific movement. For the big scientists, philosophers, thinkers, they should try to understand this movement. We have got fifty-seven books for convincing the philosophers, scientists. If you want to know the value of this movement through science, philosophy, we have got enough ingredients to supply you. Otherwise, it is simple, very simple. Simply chant this mantra,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Then everything will be manifest to you. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This chanting of Hare Kṛṣṇa mantra means cleansing the core of your heart. Because our heart or mind or consciousness is now covered with so many dirty things. So if we chant this Hare Kṛṣṇa mantra, then these dirty things will be cleansed. Then we shall be able to see "What I am, what is my position, what is my goal of life, what I have to do." This is human consideration. The dogs, cats, they cannot do that. But a human being, they can do it very nicely.

So on account of this, you will find that these young men, not only from your country but in other countries also, in Africa, in Australia, in Canada, in Europe, in Asia-everywhere-as soon as they are understanding this philosophy, they are joining this movement. And it is not very difficult. We don't charge anything for selling Hare Kṛṣṇa mantra. We are chanting everywhere. That you saw, this Ratha-yātrā. Now, our only means is chanting Hare Kṛṣṇa. And these thousands of men are following simply by chanting Hare Kṛṣṇa mantra. So you can understand what is the potency of this Hare Kṛṣṇa mantra. We do not pay anything, you ladies and gentlemen, to follow us. But we simply chant Hare Kṛṣṇa. So it is very potential. Narottama dāsa Ṭhākura, a great ācārya of Vaiṣṇava sampradāya, he has sung, golokera prema-dhana, hari-nāma-saṅkīrtana. This Hare Kṛṣṇa movement, or chanting of Hare Kṛṣṇa, it is not anything material. Therefore you will never feel tired chanting Hare Kṛṣṇa. You see practically. You go on chanting twenty-four hours; you will never feel tired. Therefore it is said, golokera prema-dhana. This chanting vibration is coming from the spiritual world. Just like you receive material sound vibration in the radios or television from distant place, there is another machine which can receive the vibration in the spiritual world. So that vibration is Hare Kṛṣṇa mantra.

golokera prema-dhana, hari-nama-saṅkīrtana,
rati nā janmilo kene tāy

"Oh, I am so unfortunate that I did not get any attachment for chanting this Hare Kṛṣṇa mantra." Saṁsāra-dāvānale, dibā-niśi hiyā jwale. The saṁsāra, this material world, is very uncomfortable place. Everyone is always full of anxiety. However rich you may be, however powerful you may be, but the anxiety must be there. You can understand, your president Nixon, how much anxiety he had when all people wanted him to come down. So this material world means in whichever position you may be situated, it doesn't matter. It is full of anxiety. This is called blazing fire, always burning the heart. So if you want to get relief from this uncomfortable position of anxiety, then you must take to this Hare Kṛṣṇa mantra. This is our request. You can try for it and you will see the practical result. It will not cost you anything; there is no loss about it.

So our only request is, with folded hands and begging you, so many flatterings, we simply request… Dante nidhāya tṛṇakaṁ pādayor nipatya. This is our process. We are not very violent pushing. Now, you see our procession came, so many, for three hours. There was no violence. And the police department of your country, they very much appreciate because they have got experience whenever there is some procession, there is violence. "Window-breaking crowd," they say. But these people are not win-breaking crowd. So this Kṛṣṇa consciousness movement… You have already accepted it, this movement, your so many young men. So we request. This is another occasion to invite you. So our only request is that you chant Hare Kṛṣṇa mantra, and you will feel very much happy. There will be no anxiety. And then you can do your work. It doesn't matter what you are doing. But chanting of this Hare Kṛṣṇa mantra will make you more and more happy, free from material anxieties, and if we continue this process, then everything will be clearly understood about spiritual life, and very easily we shall be able to go back to home, back to Godhead.

Now, this occasion I may explain little bit. Here you see Jagannātha and Balarāma and Subhadrā. They are Kṛṣṇa and His elder brother and His sister, Subhadrā. There is a place in India about ninety miles north of Delhi. You have heard the name of New Delhi. The place is named Kurukṣetra. It is accepted as the holy place, pilgrimage. People still gather there, especially during the eclipse, solar and lunar eclipse. So there was once, five thousand years ago, there was a solar eclipse, and all people, from all parts of India, they came to Kurukṣetra, and Kṛṣṇa at that time was prince at Dvārakā, He also came with His elder brother and sister. Kṛṣṇa in His childhood, He was raised as the foster son of Mahārāja Nanda and mother Yaśodā in Vṛndāvana. Then, when He was grown up… You will find this history in the Kṛṣṇa book. So the incidence is that Kṛṣṇa was the beloved personality in Vṛndāvana. So when He left Vṛndāvana, all the people there, they were very, very unhappy. So when Kṛṣṇa came to Kurukṣetra from Dvārakā with His brother and sister, these people in Vṛndāvana, they got news that Kṛṣṇa is coming there. Vṛndāvana is about the same distance. Kurukṣetra is greater distance. Anyway, they came to see Kṛṣṇa out of their love. And the most beloved personality, Śrīmatī Rādhārāṇī, She was requesting Kṛṣṇa that "You are the same Kṛṣṇa. I am the same Rādhārāṇī. But the place is not the same. You are here in Kurukṣetra in royal opulence, and we are coming from the village. So if You again please come to Vṛndāvana." This was Rādhārāṇī's request. And it is very ecstatic feeling. Those who are advanced devotee, they can enjoy.

So we observe this incidence annually in as many places in the Western countries. At the present moment we hold this ceremony in London, San Francisco, Chicago, Philadelphia, and where else? Buffalo, Melbourne, yes. So this is a very feeling festival. So I thank you very much. You have come here. And try to understand our philosophy. You are all educated boys and girls. We have got fifty-seven books. Try to read, and try to understand. And take it very seriously, and you will be happy.

Thank you very much. (end)
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Ratha-yātrā

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New York, July 18, 1976

Prabhupāda: …served five thousand years ago at Kurukṣetra. In India there is still that place, Kurukṣetra, and religious men go there especially on the occasion of solar eclipse. So recently there was solar eclipse. Still, many millions of Indian population gathered there. Those who have gone to India might have seen this holy place, Kurukṣetra. There is a railway station also of the name Kurukṣetra, and it is a vast field. The Battle of Kurukṣetra took place also during Lord Kṛṣṇa's time, and the Bhagavad-gītā is the product in the Battlefield of Kurukṣetra. So this ceremony…, Kṛṣṇa, with His elder brother Balarāma and His younger sister Subhadrā, visited in this chariot at Kurukṣetra, and we are observing this festival. Formerly one king of the name Indradyumna, he started the temple of Jagannātha in Orissa at Purī. Perhaps some of you who have gone there, they know there is a very, very old temple, according to modern calculation, not less than two thousand years old. There is the Jagannātha Deity. The King was very much anxious to establish a temple of Kṛṣṇa, Balarāma and Subhadrā, but there was a contract between the sculptor and the King that the sculptor would go on working in closed door and the King should not disturb him. But when many days passed the King felt, "What this worker is doing?" So he forcefully opened the door, and he saw that the sculptor could not finish the Deity. So this form of Jagannātha, Kṛṣṇa, Balarāma and Subhadrā, was unfinished. They were going under construction, carving, but the King forcibly opened the door. Therefore the King said, "I shall worship this unfinished Deity. Never mind." So this Jagannātha you see in this form because King Indradyumna wanted to worship Him in that form.

So this is devotee's willing. Kṛṣṇa accepts everyone's devotional service if it is offered with love and affection. He says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa said "Anyone who offers Me a little flower, a little water, a little fruit, with love and affection, I eat them, I accept them." So if something offered by you to Kṛṣṇa is accepted by Him, then you should know that your life is successful. So there is no question of offering God so many things very gorgeously prepared, but you can offer a little flower, a little fruit and little water with love and affection. That means even the poorest man in the world can worship the Supreme Personality of Godhead. There is no hindrance. Ahaituky apratihatā. Devotional service cannot be checked by any material condition. If anyone wants to worship God, he can do in any condition of life. There is no restriction. There is no restriction of cast and creed or country or nation. Anyone can worship the Supreme Personality of Godhead according to his means, and our, this Kṛṣṇa consciousness movement is a propagation to teach people how to worship the Supreme Personality of Godhead. This is our mission, because without relationship with God, without reviving our eternal affinity with the Supreme Personality of Godhead, we cannot be happy. The Vedic injunction is sarve sukhino bhavantu: "Everyone become happy." We are actually struggling for existence to become happy, but we do not know how to become happy.

So this science was taught five thousand years ago by God Himself. He advented in India. That does not mean He advented for India's benefit. He claims… Actually that is God's claim, that He is the father of all living entities.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yaḥ
tāsāṁ brahma mahad yonir
aham bīja-pradaḥ pitā
[Bg. 14.4]

God is father, supreme father of everyone. If we simply study this verse from the Bhagavad-gītā, that the mother nature is the mother of all living entities and God is the supreme father of everyone… We can study these two lines very carefully. On the earth we can see so many living entities are coming out, beginning from the grass, then so many insects, reptiles, big trees, then animals, birds, beasts, then human beings. They are all coming from the earth, and they are living at the expense of earth. The earth is supplying food to everyone. As the mother gives life or maintains the child by the milk of her breast, similarly, the earth mother is maintaining all different types of living entities. There are 8,400,000 different forms of life, and the earth, mother earth is supplying food. There are thousands of elephants in the African jungle, they are also being supplied with food. And within your room in a hole there are thousands of ants, they are also being supplied food by the mercy of the Supreme Personality of Godhead. So the philosophy is that we should not be disturbed by the so-called theory of over-population. If God can feed elephants, why he cannot feed you? You do not eat like the elephant. So this theory, that there is a shortage of food or overpopulation, we do not accept it. God is so powerful that He can feed everyone without any difficulty. Simply we are mismanaging. Otherwise there is no difficulty.

So under the circumstances we propose that every one of you become God conscious. The paragraph which I was mentioning, that we see the mother, mother earth, and we see the children in different forms… Then we must accept that there is father. Because without father there is no possibility of mother begetting children. If you simply understand this philosophy of father, mother and children, then you can very easily understand that there is God, the supreme father. There is no difficulty. But if you do not become reasonable as human being, if you remain as animal like cats and dogs… The dogs cannot understand that there is the supreme father, God, but a human being can understand. He has got intelligence. So with this advanced intelligence, if we do not understand about the existence of God, our relationship with Him and what is our duty in that relationship, then our, this human form of life will be spoiled. Our, this Kṛṣṇa consciousness movement is checking the human society from spoiling the human form of life. This human form of life, by the evolutionary process we have got after millions and millions of years, and if we spoil this life eating, sleeping, mating and defending like the cats and dog without any sense of God, then our life is spoiled. So please do not take this Kṛṣṇa consciousness movement as any sectarian movement. It is the science of God. Try to understand the science of God. We have got so many… (man yelling in background) What is that?

Rādhā-vallabha: It's a crazy boy.

Prabhupāda: All right. Either you accept it directly or you try to understand through philosophy and science. We have got so many books. So kindly take advantage of this movement and impartially try to understand what is the purpose of this movement, why we are distributing so many literatures. Soberly and with calm head, try to understand this movement and be happy. That is our only mission.

Thank you very much. (end)

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Janmāṣṭamī
Lord Śrī Kṛṣṇa's
Appearance Day Lecture

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Montreal, August 16, 1968

Devotees: govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

Prabhupāda:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

(repeats govindam ādi-puruṣaṁ tam ahaṁ bhajāmi and devotees respond)

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

(govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)

ālola-candraka-lasad vanamālyavaṁsi
ratnāṅgadam praṇaya-keli-kalā-vilāsam

śyāmaṁ tribhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.31]
(govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)
aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cin-māyā-saduj-jvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]
(govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)
advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]
(govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)
panthāstu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānāṁ
so 'pyasti yat prapada-sīmny-avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)
So today, the birth appearance ceremony of Lord Kṛṣṇa. In the Bhagavad-gītā the Lord says,
janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"My dear Arjuna, any person who simply tries to understand about My transcendental birth or appearance and disappearance and activities, janma karma…" The Personality of Godhead is not niṣkriya, without activities. So anyone who can understand that what kind of activities the Lord has and what kind of birth He accepts, simply by understanding these two things one gets wonderful result. What is that? Tyaktvā deham. By quitting this body, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], he does not take any more birth in this material world. Tyaktvā dehaṁ punar janma naiti. Some of us may think that punar janma naiti means he becomes vanquished. No. Punar janma naiti, but mām eti, "He does not come to this material world, but he comes to Me." Mām eti. Mām eti means, then… [break] …abode where we can go. Simply by understanding the nature of His appearance and activities.

So today is that auspicious day, Janmāṣṭamī, when Lord Kṛṣṇa appeared five thousand years ago in India, Mathurā. Those who are Indian ladies and gentlemen present, they know very well where is Mathurā. It is about ninety miles south of New Delhi. Mathurā is still existing and it is eternally existing. Kṛṣṇa appeared in Mathurā in His maternal uncle's house in a very precarious condition. That birthplace, Lord Kṛṣṇa's birthplace, is now maintained very nicely. One who goes to India, they see. So anyway, Lord Kṛṣṇa appeared on this planet five thousand years ago. Now Kṛṣṇa says, janma karma me divyam [Bg. 4.9]. Divyam means "not ordinary." It should not be understood just like we take our birth. Kṛṣṇa does not take his birth like us. That is also explained in the Bhagavad-gītā. When Arjuna inquired from Kṛṣṇa, "My dear Kṛṣṇa, You are speaking that formerly You spoke this yoga system of Bhagavad-gītā to the sun-god. That means it is millions and trillions years ago You spoke. How can I believe it?" Because Kṛṣṇa was contemporary to Arjuna, so he was thinking that "Kṛṣṇa is my friend, is my cousin brother. How it is possible that He spoke this Bhagavad-gītā yoga to sun-god?" So what was the reply? The reply was this, that "You also appear many, many times; I also appear many, many times. The difference is that I can remember. You cannot remember."

That is the difference between God and ordinary living creature, that we are also taking birth after birth. There are 8,400,000 species of life, and so long we are in this material world, we are cycling round this birth after birth. So Kṛṣṇa's birth is not like that. Therefore Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Tattvataḥ means in truth. Not superficially. Scientifically, one who knows, he can get immediately liberation. And how one can understand the same truths? That is also explained in the Bhagavad-gītā. Bhaktyā mām abhijānāti yāvan yaś cāsmi tattvataḥ [Bg. 18.55]. Again the same thing, tattvataḥ, in truth. If anyone wants to know God, or Kṛṣṇa, in truth, not superficially, then he has to undertake the process of devotional service. Bhaktyā. In another place Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. "Any person who gives Me a little fruit, little flower, little water, but with devotion, bhaktyā…" That is the only qualification. So Kṛṣṇa says, tayā bhaktyā upāhṛtam aṣnāmi. "Because he brings it with devotion and faith and love, I eat." Kṛṣṇa eats. We are offering in the temple prasādam. So He eats because He says "I eat." How you can say that He does not eat? Some gentleman asked me that "Swamijī, you offer prasādam in the temple, but do you think Kṛṣṇa or God eats?" I answered, "Yes, why not? He says, 'I eat.' How you can say He does not eat? But you do not know how He eats." Due to poor fund of knowledge, you think that God does not eat. But eat…, His eating process is different. That is answered in the Brahma-saṁhitā. Brahma-saṁhitā, it is said aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. God's senses, Kṛṣṇa's senses are as powerful as other senses. Just like I can see with my eyes, but Kṛṣṇa can eat also with His eyes. That is… Aṅgāni yasya sakalendriya-vṛtti-manti. Just like…

There is many examples. Kṛṣṇa or Viṣṇu, the first creation is that Garbhośāyī (Garbhodakaśāyī) Viṣṇu lying on the ocean and Brahmā was created from His navel. There was a lotus stem grown from the abdomen of the Lord, and Brahmā was born. Now Lakṣmī, the goddess of fortune, was just sitting. But as we understand that if we beget child, we require the cooperation of wife, but here we see that wife was sitting, but He begot Brahmā from the navel. This is called sarva-śaktimān. He does not require anyone's help. He can beget child. Not exactly as we beget child. Therefore janma karma me divyam [Bg. 4.9]. He is within your heart, He is everywhere, so He can appear from everywhere. Just like sun rises from the eastern side. It does not mean that eastern side is the mother of sun. We simply see that sun is rising from the eastern side. In this way, if we try to understand in truth, then we can understand what is God. Superficially, if we try to understand by our experimental knowledge, then it is not possible to understand God.

panthāstu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānāṁ
so 'pyasti yat prapada-sīmny-avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The Brahma-saṁhitā said that if one starts on the chariot of air and makes progress on the speed of mind, still one cannot understand what is God. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. He cannot be understood simply by studying Vedas. Traiguṇya viṣayā vedaḥ nistraiguṇyo bhavārjuna. One has to transcend the position of Vedas also. Then one can understand what is God or what is Kṛṣṇa.

So that process is explained in the Bhagavad-gītā, that bhaktyā mām abhijānāti yāvan yaś cāsmi tattvataḥ [Bg. 18.55]. So this bhakti, devotional service of Kṛṣṇa, is so nice. And under that bhakti category, this Janmāṣṭamī… Of course, this Janmāṣṭamī ceremony is observed by all Hindus. Irrespective of becoming Vaiṣṇava or not, this ceremony is observed in India every home. Just like in your Western countries the Christmas is observed in every home, similarly Janmāṣṭamī is observed in every home. Today is a great ceremonial day. So our program is, at twelve o'clock night the Lord will take birth and we shall receive Him. And just now it is ten o'clock. For two hours our program will continue in kīrtana. Kīrtana means sometimes chanting with music, and sometimes speaking. Both of them are kīrtana. Kīrtayati iti kīrtanam. Whenever we glorify the Lord, that is called kīrtana. The Śrīmad-Bhāgavatam reading is also kīrtana. Abhavad vaiyāsakī kīrtane. Vaiyāsakī, Śukadeva Gosvāmī, he achieved the highest perfection, liberation, simply by reciting Śrīmad-Bhāgavatam. Śrī-viṣṇu-śravane parīkṣit. Parīkṣit Mahārāja, he simply heard. There are nine processes of devotional service. Śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. Chanting, hearing. First hearing, then chanting. Without hearing, nobody can chant. Śravanaṁ kīrtanam. And what sort of śravanaṁ kīrtanam? Viṣṇoḥ, of Viṣṇu. Not anything else.

śravanaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātmā-nivedanam
[SB 7.5.23]

These are nine processes of devotional service, of which śravanam, hearing, is most important. Without hearing, nobody can understand the science of God. Therefore the Vedic mantras are called śruti. Śruti means it is to be heard. It is not to be experimented in the laboratory. It is simply to be heard. Therefore it is called śruti. So śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam. Vandanam, offering prayer. We also offer prayer. The other religious sect, just like the Christians, they offer prayer; the Muhammadans, they offer prayer. So prayer, offering prayer is also one of the items of bhakti. Chanting, hearing, meditating, offering prayers, arcanam, worshiping the Deity in the temple, all of them are together devotional service. So out of the nine… If you can execute all the nine, it is very good. But it is not possible. So even if you can execute one item, you become perfect. It is so nice. Śrī viṣṇu śravane parīkṣit. Just like Mahārāja Parīkṣit, he simply executed the function of hearing, he got perfection. Similarly, abhavad vaiyāsakī kīrtane. Vaiyāsakī means Śukadeva Gosvāmī, he simply glorified the Lord. Prahlādaḥ smarane. Prahlāda Mahārāja, he was simply meditating. There are many examples. Simply by following one principle of this devotional service, they got the highest perfectional life, liberation, back to home, back to Godhead.

So we shall invite today to speak about Kṛṣṇa from our students, as well as all the members who are present here. So I shall request Janārdana to speak something about his realization of Kṛṣṇa. (pause) All right. Let him speak.

Janārdana:
nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktivedānta svāmin iti nāmine

Kṛṣṇa, we know, is the ultimate Supreme Personality of Godhead. The name Kṛṣṇa has a meaning. The meaning of the name Kṛṣṇa is "the supreme attractive." Whatever there is that holds any attraction, that attraction is given by Kṛṣṇa. Kṛṣṇa explains this Himself in the Bhagavad-gītā. So in our life in this material world, we have so many different attractions which we are pursuing in order to build what we think will be our happiness. All this attraction is the attraction of Kṛṣṇa's inferior energy. Kṛṣṇa's māyā holds a great attraction for all the conditioned souls. And by following this attraction of Kṛṣṇa's māyā, they are continuing in the circle of birth and death. We are born into this world because we desire to enjoy something, so Kṛṣṇa provides us with a body that is suitable for that enjoyment, and He provides us also the objects of the enjoyment that we desire. However, also to remind us of our highest possible potential, that of the spiritual, unconditioned existence, we have along with these material enjoyments various kinds of suffering. These material enjoyments, although they are temporarily real, come to an end, and then there is feeling of bereavement and regret.

So we are now enjoying the māyā of Kṛṣṇa's external potency in our ordinary life. Unless we realize the personality of Kṛṣṇa Himself… We must have personal realization, personal contact with Lord Kṛṣṇa. So long as we are enjoying these objects of our senses and thinking that these objects belong to us, and so long as we don't know to whom all these objects belong, to whom belongs the land, the money, the foods that we eat, the clothes that we wear, our families-so long as we do not know to whom all these belong, then we are enjoying in a state of ignorance. Factually we are being thieves. We cannot be happy in such a condition. Kṛṣṇa is very kind. He provides us with all these objects of enjoyment, as we like them. But we can achieve a far happier state, not only for ourselves but for the whole human kind, if we realize that Kṛṣṇa, who is the supreme source of all the attractive objects that we are enjoying, is a person who is ready to receive as His loving servants the moment we want to surrender all our false ideas of ownership and come back to the spiritual platform.

So Lord Kṛṣṇa for this reason has appeared. He wants to call the conditioned souls back to Godhead. He wants us to realize that He is the source of the whole universe, He is the owner of the universe, He is the supreme enjoyer, the supreme knower of everything, and that we are always welcome to associate with Him by the grace of His devotees, by the grace of a spiritual master. And so He has appeared, and we are now celebrating the Janmāṣṭamī day, the day when Lord Kṛṣṇa came to this conditioned plane out of His own transcendental power, with His full spiritual potency, in order to reveal the supreme nature of sac-cid-ānanda vigrahaḥ [Bs. 5.1], eternal knowledge, consciousness, and bliss, to all the conditioned souls so that they might be attracted to Him, and so that they might come out of the miseries of material existence and of ignorance. At this particular time in the world it is very much necessary that all people hear about Kṛṣṇa and that they should become attracted to chanting the name of Kṛṣṇa, to hearing about Kṛṣṇa's wonderful pastimes. So that by this exquisite attraction for Kṛṣṇa they might forget their lower desires, which are now leading everybody to a hellish condition of life in which it seems inevitable there are going to be wars and pestilences and starvation, diseases, all kinds of social injustice. All these things are unavoidable so long as the world at large does not understand who owns everything, who owns the land, who owns the money, who owns the food. So long as they don't understand that Kṛṣṇa is the owner and enjoyer of everything, so long as they don't understand that it is the highest enjoyment for the living soul to serve Kṛṣṇa, it is the perfect harmony in this condition to serve Kṛṣṇa, so long there will be fighting due to ignorance and deluded cross purposes.

This International Society for Kṛṣṇa Consciousness movement is meant for spreading the Kṛṣṇa consciousness to the whole world so that people might realize their spiritual existence, and so that the whole atmosphere of the world can become spiritualized by chanting the names of Kṛṣṇa. So we welcome everybody who comes to this temple to inquire about how to make your life perfect by tuning in to the desires of the Supreme Lord Kṛṣṇa. You'll find that this is such a pleasant proposition, that all insignificant lower desires will be forgotten. There will not be any need for unnecessary fighting among the people of the world if they can only understand the spiritual plane of Kṛṣṇa consciousness. The way to realize Kṛṣṇa consciousness is very simple. Simply chant

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Chant this mahā-mantra under the guidance of the spiritual master and the results will be very quick. Thank you very much.

Prabhupāda: Gaurasundara?

Gaurasundara:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

So this mantra is another form of obeisance to the spiritual master, and the meaning is that I, who was standing in darkness with my eyes sealed, now offer my obeisances unto my spiritual master, who has forced me to open my eyes. He has forced me to open my eyes with this torchlight of knowledge which he is bearing. So therefore my spiritual master is my master. He can give me this actual knowledge of my position, my position as an existing entity. And that perfection of understanding my position is understanding Kṛṣṇa, or the supremely perfect entity. Kṛṣṇa is perfect existence, the perfect being, and as such, His existence is the greatest certainty of all. In one syllogism or one comparison that I can give, I could say that how can a shadow of my hand exist unless my hand exists? The point is how can these individual entities exist except as the shadow of the perfect entity, God? Of course, we can understand from the Bhagavad-gītā or Vedic literatures that living entities are atomic particles of the Supreme Personality of Godhead, and as such they reflect the potencies of that Supreme Person.

So because Kṛṣṇa has personality and because Kṛṣṇa has individuality, we have individuality. Kṛṣṇa's existence, because He is perfect, is the most certain. Imperfect existence has no meaning. Our existence has no meaning except as reference, in reference to Kṛṣṇa's existence. We haven't even got the power to conserve our own existence. Or in other words, we can't understand how we're existing. We can understand in some deluded manner that we're feeding our bodies and so on. We can have some sort of knowledge of ritual. But we don't actually know what we are and what the ritual is, why we're performing it.

So getting beneath the actual ritual of daily life by this process of revealed or transcendental ritual taught by the spiritual master, then we can realize the real…

Prabhupāda: (in background:) Pradyumna. After he speaks they may…

Gaurasundara: …importance or the real striking features of our own existence. Again I want to come back to this point. Kṛṣṇa's existence is the most certain. Sometimes people have the idea that they can debate whether Kṛṣṇa exists or not. They can do that as long as they want to close their own eyes or keep their own brains, their own minds clouded by so many extraneous factors. Actually, Kṛṣṇa's existence is the most certain. We can go through many so-called proofs or logical proofs. Simply because that fact is already established, I might give one or two. We can understand in our mundane logic that if something exists, that there's some reason for its existence, and similarly, if something does not exist, that there's some reason for that. Just as we can say something exists… For example, a harmonium exists because somebody has made that harmonium. A circle exists on the wall because somebody has drawn that circle on the wall. But on the other hand, a square circle does not exist because that existence would involve a contradiction or that would be absurd.

So for anything which exists there must be a reason, and for anything which does not exist, then there is a reason why it does not exist. Now Kṛṣṇa's existence therefore is most certain because any reason which could deny Kṛṣṇa's existence is impossible to be found. Kṛṣṇa means He is the all-inclusive entity. Therefore any reason which could prevent Kṛṣṇa's existence would have to be either external to His own divine nature or in His own nature. Nothing can be outside of Kṛṣṇa's all-inclusiveness. Therefore no external agent can prevent Kṛṣṇa's existence. And it is again self-contradictory to attribute any imperfection to the perfect being. Therefore the conclusion is that Kṛṣṇa necessarily exists because no one can prevent His existence.

By definition, God is the perfect entity. So just as we've seen that existence of Kṛṣṇa cannot be checked… And actually nobody can prove that Kṛṣṇa does not exist, neither can they prevent Him from existing. This is sort of an indirect way to prod you to think about the position that you're in now. People become very proud because they have some material opulence or material knowledge, and they tend to think that they are self-sufficient. But actually, we're dependent on so many things. For example, we are just taking it for granted that our bodies will remain unmutilated by various forces in nature, when actually at any moment the bodies could be totally destroyed. And, even granted that our bodies will be with us for some time in operable condition, this field of our activities has many laws which we're dependent upon. Just as the other day we were discussing the law of gravity. This idea of laws in nature necessarily implies the existence of the lawmaker. And this can be demonstrated very easily in many, many ways. We'll take the law of gravity again. If some object in nature which has no consciousness behaves in a regulated manner, then it's obvious that it's under the control of a law. We call it a law. For example, if an apple drops from a tree, the apple is obeying the law of gravity. The apple does not know the law of gravity; therefore that law is being enforced by some superior entity. In our dealings in society, people know laws. Still, they don't obey them. They have to be forced to obey the laws, and still, people disobey the law. But the laws of nature are so perfectly enforced that nobody can disobey. Just a little thought will make this a little bit more clear to anyone. So there are twofold implications, namely the law proceeds from lawmaker, law enforcement proceeds from law enforcer. Man has tried so hard to establish law and order. Law and order is already there in this existence which he's now facing. I think that we don't need to consider any more on these points just now. The main point or the main information which we're considering now is that by understanding Kṛṣṇa's existence, understanding Kṛṣṇa's appearance before the perception of ourselves, that we can terminate this material existence which we now face. This life we're now conscious of through these bodies which were born… Now these bodies were very small. They develop into impressive size. The bodies will dwindle and the bodies will be gone ultimately, lost. But all these living entities here in the room will go on existing. This process of birth and death we should understand. And we should especially understand how Kṛṣṇa appears before us who are trapped by birth and death. If we understand that Kṛṣṇa's appearance is not like ours, because He's perfect and because He's appearing for our benefit, then we may be able to reach out and grab hold of the lifeline that can… [break] …of our own suicidal bogs.

So anyway, everybody has been coming here knows that we're recommending, simply associate with us, chant with us and listen to the teachings of our spiritual master. Put questions to us. Any question. And at this point I'd also like to invite questions. Is there any question?

Prabhupāda: Let him speak. Mukunda.

Gaurasundara: Mukunda prabhu will speak now.

Mukunda: Let me offer my respectful obeisances to our spiritual master, Swami Bhaktivedanta, who is dear to Lord Kṛṣṇa, having taken shelter unto His lotus feet. The Kṛṣṇa consciousness movement is intended to make a solution to our everyday problems. It's not a kind of place where people just come because there's some religious rites being performed. But everyone in this age is thinking that "I am free," and actually I am not free. I am very bound up. We're strictly bound up by the stringent laws of nature. In every status of life I have to serve somebody or something or my own body. In every status of life I have to serve my wife or I have to serve my children, I have to serve my pet, I have to serve my work, my boss, my associates. If I'm very wealthy, very elevated, or very beautiful physically, I am born in an aristocratic family, I always have to serve somebody. If nothing else, one has to serve one's own stomach. I have to eat. I have to get food. I have to serve my stomach. So I am not free at all. I have to do these things. There's no way I can stop. If I don't eat, I will die.

So our natural position as a living entity is that we have to serve something. Every living entity has to serve. That's our natural position. If something is wrong with my hand and I want to be cured, I don't grab onto some foodstuffs or some medicine, some herbs, and squeeze it with the hand and think that this hand is going to be cured. I take the medicine or the food through my mouth, and then it circulates through the digestive system and through the veins and finally comes to the hand and can work its cure. So the hand, unless it's serving its source, then it's useless. The servant must serve its master or the part must serve the whole. And our relationship with God is the same. Just like the hand is made out of bile, blood and air, flesh and bone, as all the body is. So similarly we're made out of spirit. Qualitatively the same as Kṛṣṇa, but quantitatively many millions of times less. Qualitatively the same, quantitatively different. Fragmental portion. So if we fragmental portions, separated parts and parcels, can serve the source or the whole, then we can be cured of this material disease which is rampant nowadays. And this is possible only by mercy. By mercy alone we can transcend this material existence and know that I am part and parcel of the Supreme, Kṛṣṇa, or God, and I can erase all of my karma and situate myself in pure consciousness. But this consciousness cannot be purified unless there is mercy. And in this age, Kali-yuga, as we know, mercy is diminished to being almost nonexistent. And Kali-yuga is just beginning.

So if we can get some information about what I am, what is my position, and what is God and how am I related to God, what is this world, then we're very fortunate. So by the mercy of the spiritual master we can free ourselves from these stringent laws of nature, and these unbreakable bonds. And only in this way. We can't free ourselves superficially or by our own mental invention. We can't sit, just go out and sit and think and free ourselves from this material existence. We must be subject to our own body, bodily discomforts and our own mind, and we must be subject to the actions upon us of other living entities, and we must be subject to the laws of nature, to providence, to pestilence, famine, catastrophe. But if we can accept and hear submissively this teaching of Śrīmad-Bhāgavatam and Bhagavad-gītā from the bona fide spiritual master, then we are free immediately. We are in Vaikuṇṭha.

So we're very shocked and astonished that so many people are coming to the West, to the United States, and posing as holy men and simply making business, charging money, and giving somebody some magical formula whereby they can become God in half of a year. And so many people who are sincere seekers are being deluded, and this is very unfortunate. There is said to be two classes of men. One class of men is satisfied with his existence. He goes from one pleasure to another. From the cinema to the restaurant to sports, from one to the other. "I can't wait to finish one to go to the next," and still he's saying, "I'm happy. I'm satisfied." And there's another class of men that is not satisfied. These men are searching, that there is always something on his mind. He is thinking, "There must be something behind all of this. That I can look at all of this as a unified whole." So this first class of men will not want to take to spiritual knowledge, but the person who is inquisitive and is not satisfied with this material life, he can hear this knowledge submissively and derive great benefit from it. The symptom of the human being is that he is not satisfied. He's disgusted, he's searching. The symptom of animal life is that he is satisfied taking everything, "That's very nice. Everything is fine." Like a hog, hog eating stool. He's thinking, "Oh, it's very nice." But the human being will not accept such awful things. The human being has the chance to get out of this shackle of continued, repeated births and deaths.

So simply by hearing the message of Śrīmad-Bhāgavatam and Bhagavad-gītā, and the names of Kṛṣṇa diligently, submissively, and from a bona fide source, we can immediately get some relief from this material existence. Just like when we were chanting here you could feel some ecstasy. Well, this ecstasy goes unlimitedly and infinitely, eternally, if one takes to it. It's not as if you reach some point of enlightenment and then you're enlightened. No. But it's always eternal, ever increasing. Just like the relationship between ourselves and our spiritual master is eternal and ever increasing, our relationship with God is the same. So please try to realize that this is a very serious movement, and we're not asking you to sign up or pay us anything, but simply to sincerely try it and you'll immediately feel some benefit. Thank you.

Prabhupāda: Yamunā? Yamunā.

Yamunā:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhutale
śrīmate bhaktivedānta svāmin iti nāmine

I am offering my repeated, humble obeisances unto my spiritual preceptor, A.C. Bhaktivedanta Swami. Please try to understand that everything that we are learning here in Kṛṣṇa consciousness is received through the ears. And unless one does not listen submissively, one cannot hear transcendental message. This is the opening of the Śrīmad-Bhāgavatam. It states that at the reading of the Śrīmad-Bhāgavata, the forest of Naimiśāraṇya, many sages were present, and it was so quiet that the dropping of a pin could be heard on the sand. So the science of Kṛṣṇa consciousness must be received submissively. Our spiritual preceptor has brought Kṛṣṇa consciousness to the Western world, in the hopes that the people here will sincerely take to this process of practicing bhakti-yoga, or the yoga of devotional service and love unto the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. This is not a sect. This is for people of the world who understand one premise, that "I am not this body; I am pure spirit soul," that this body is simply a dress. Just like you wear clothes. But what is it that keeps you alive that is eternal? This is spirit soul. This is so simple that even a child at the age of five years can understand this. If it's from a bona fide source, he can understand this.

We are requesting to you that you please come to the practices of Bhāgavata. Come to kīrtana. By chanting

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

you at once are elevated into the spiritual platform, and our contaminated material senses may become purified simply because of this association of the names of God. These names are absolute. They are not material. If you chant "water, water, water, water," your thirst will not be quenched. But if you cry "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa," you may find your position in this world, where you came from, why are you here, what are you doing, where are you going. These questions man must answer, or he's not making use of his ability of man. He's simply living an animal life, eating, sleeping, mating, defending. It does not matter if you are man, you are woman, you are a child, you are Indian, you are American. You simply must ask these questions. And when one comes upon a bona fide source one must take advantage of that source and not pass it up. Kṛṣṇa consciousness, or the practice of the Śrīmad-Bhāgavatam and the Śrīmad Bhagavad-gītā, are open to all, and we invite you to please come. Chant Hare Kṛṣṇa. Feel the sublime ecstasy. Thank you very much. Are there any questions?

Prabhupāda: Pradyumna? So Hans, you can speak.

Haṁsadūta: There are so many religions. There's Hindu, there's Christian, there's Jewish, Muhammadan, so many things. And people are professing, "Oh, I'm Christian. I'm Hindu. I'm Jewish." So many things. But this religion is not so cheap. This religion is not simply something I can take up, take it, "Oh, now I think I should be Christian. That's very nice. Or maybe I'll become Hindu." No. You see these boys and girls, they're not Hindus, they're not Christians, they're not Jews. What are they? You see the spiritual master. He's not Hindu. You may be thinking, "Oh, he's from India. And these American or these Canadian boys and girls, they've taken some fad. They like these Indian things." No, it's not like that at all. This is not religion. According to Sanskrit definition, religion means that quality of the living entity which after everything is removed... Oh, you can lose all your money, you can lose your family, you can lose your nationality, but when everything is removed, that religion remains. So what is that? What is that quality that's common to every living entity? What is that? Just like fire. What is... [break] (end)

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Janmāṣṭamī

Lord Śrī Kṛṣṇa's Appearance Day Lecture

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Hamburg, September 4, 1969

See 690827IN.HAM in Initiations section.

730821JM.LON

Janmāṣṭamī

Lord Śrī Kṛṣṇa's Appearance Day Lecture

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London, August 21, 1973

Prabhupāda: (chants maṅgalācaraṇa prayers) His Excellency, the High Commissioner; ladies and gentlemen, I thank you very much for your coming here and participating in this ceremony, Janmāṣṭamī, advent of Kṛṣṇa. The subject matter I've been ordered to speak on is advent of Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

janma karma me divyaṁ

yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This fact, that we can achieve such a stage of life when we can stop our birth and death… Sa 'mṛtatvāya kalpate. This morning, I was explaining this verse:

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarsabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

Amrtatva means immortality. So the modern civilization, they have no idea, either the great philosopher, great politician or great scientist, that it is possible to attain the stage of immortality. Amṛtatva. We are all amṛta. In the Bhagavad-gītā it is said, na jāyate na mrīyate vā kadācin. We living entities, we never die, never take birth. Nityaḥ śāśvato yaṁ, na hanyate hanyamāne śarīre [Bg. 2.20]. Every one of us, we are eternal, nityaḥ śāśvato; Purāṇa, the oldest. And after annihilation of this body, we do not die. Na hanyate. The body is finished, but I have to accept another body. Tathā dehāntara prāptir dhīras tatra na muhyati. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13].

This simple thing, at the present moment, they are lacking knowledge, that we, all living entities, part and parcel of Kṛṣṇa, we are eternal, we are blissful, and we are cognizant. Kṛṣṇa is described in the Vedic śāstras:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sac-cid-ānanda-vigrahaḥ. God, Kṛṣṇa, when I speak Kṛṣṇa, that means God. If there is any important name… God, it is sometimes said God has no name. That's a fact. But God's name is given by His activities. Just like Kṛṣṇa accepted the sonhood of Mahārāja Nanda, or Yaśodāmāyī, or Devakī, or Vasudeva. Vasudeva and Devakī were Kṛṣṇa's real father and mother. Nobody is real father and mother of Kṛṣṇa, because Kṛṣṇa is the original father of everyone. But when Kṛṣṇa comes here, advents, He accepts some devotees as His father, as His mother. Kṛṣṇa is the original, ādi-puruṣaṁ. Ādyaṁ Purāṇa-puruṣam nava-yauvanaṁ ca [Bs. 5.33]. He is the original person. Then must be very old? No. Adyam purāṇa puruṣam nava-yauvanam ca. Always fresh youth. That is Kṛṣṇa. When Kṛṣṇa was on the battlefield of Kurukṣetra, you have seen the picture, He's just like a boy of twenty years or, at most, twenty-four years old. But at that time, He had great-grandchildren. Therefore, Kṛṣṇa is always youth. Navayauvanam ca. These are the statements of Vedic literatures.

advaitam acyutam anādiṁ ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlābhaṁ adurlābhaṁ ātmā-bhaktau
[Bs. 5.33]

So, to understand Kṛṣṇa, simply if we read as a formality the Vedic literature, it will be very difficult to understand what is Kṛṣṇa. Vedesu durlābhaṁ. Although all the Vedas are meant for understanding Kṛṣṇa. In the Bhagavad-gītā, it is said, vedaiś ca sarvair aham eva vedyo. Aham eva vedyo. What is the use of studying Vedas if you do not understand Kṛṣṇa? Because the ultimate goal of education means to understand the Supreme Lord, the supreme father, the supreme cause. As it is said in the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. Athāto brahma jijñāsā. Brahma-jijñāsā, to discuss about the Supreme Absolute Truth, Brahman. What is that Brahman? Janmādy asya yataḥ. That Brahman means wherefrom everything emanates. So science, philosophy, means to find out the ultimate cause of everything. That we are getting from the śāstras, Vedic literature, that Kṛṣṇa is the cause of all causes. Sarva-kāraṇa-kāraṇam. Sarva-kāraṇa-kāraṇam.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Cause of all causes. Just like try to understand. I am caused by my father. My father is caused by his father. He is caused by his father, his father… Go on searching, then you'll ultimately come to somebody who is the cause. But He has no cause. Anādir ādir govindaḥ [Bs. 5.1]. I may be cause of my son, but I am also result of the cause, my father. But the śāstra says that anādir ādir, He is the original person, but He has no cause. That is Kṛṣṇa. Therefore, Kṛṣṇa says that janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. The advent of Kṛṣṇa, it is very important thing. We should try to understand Kṛṣṇa, why He advents, why He comes on this material world, what is His business, what are His activities. If we simply try to understand Kṛṣṇa, then what is the result? The result is tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. You get that immortality. The aim of life is to achieve immortality. Amṛtatvāya kalpate.

So in the advent of Kṛṣṇa, we shall try to understand the philosophy of Kṛṣṇa. His Excellency was speaking of peace. The peace formula is there, spoken by Kṛṣṇa. What is that?

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If the politicians, diplomats, they are trying to establish peace in the world… The United Nation is there, and there are many other organizations. They are trying to have real peace and tranquillity, no misunderstanding between man to man, nation to nation. But that is not happening. That is not happening. The defect is that in the root is wrong. Everyone's thinking "It is my country. It is my family. It is my society. It is my property." This "mine" is illusion. In the śāstra it is said, janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This "I and my" philosophy is illusion.

So this illusion means māyā. māyā… If you want to get out of this illusion, māyā, then you have to accept the Kṛṣṇa's formula. Mām eva ye prapadyante māyām etāṁ taranti te. Everything is there in the Bhagavad-gītā for guidance if we accept the philosophy of Bhagavad-gītā as it is. Everything is there. Peace is there, prosperity is there. So that is a fact. Unfortunately, we do not accept it. That is our misfortune. Or we misinterpret it. Kṛṣṇa says in the Bhagavad-gītā, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa says that "You always think of Me," man-manā bhava mad-bhakto. "Become My devotee." Mad-yājī, "You worship Me." Māṁ namaskuru, "And offer obeisances unto Me." Is it very difficult task? Here is Kṛṣṇa's Deity. If you think of this Deity, Rādhā-Kṛṣṇa, is it very difficult? Man-manā. You come into the temple and, just as a devotee, offer your respect to the Deity, man-manā bhava mad-bhakto. As far as possible try to worship the Deity, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not want your whole property. Kṛṣṇa is open to the poorest man for being worshiped. What He is asking? He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: "With devotion, if a person offers Me a little leaf, a little fruit, a little water, I accept it." Kṛṣṇa is not hungry, but Kṛṣṇa wants to make you devotee. That is the main point. Yo me bhaktyā prayacchati. That is the main principle. If you offer Kṛṣṇa little things… Kṛṣṇa is not hungry; Kṛṣṇa is providing food for everyone. Eko yo bahūnāṁ vidadhāti kāmān. But Kṛṣṇa wants your love, your devotion. Therefore He is begging little patraṁ puṣpaṁ phalaṁ toyaṁ. Man-manā bhava mad-bhakto. There is no difficulty in understanding Kṛṣṇa and to accept Kṛṣṇa consciousness. But we'll not do that; that is our disease. Otherwise, it is not difficult at all. And as soon as we become devotee of Kṛṣṇa, we understand the whole situation. Our philosophy, Bhāgavata philosophy, is also communism because we consider Kṛṣṇa the supreme father, and all living entities, they are all sons of Kṛṣṇa.

So Kṛṣṇa says that He is the proprietor of all planets, sarva-loka-maheśvaram [Bg. 5.29]. Therefore whatever there is, either in the sky or in the water or in the land, they're all Kṛṣṇa's property. And because we are all sons of Kṛṣṇa, therefore every one of us has the right to use (the) father's property. But we should not encroach upon others. This is the formula of peace. Mā gṛdha kasya svidhanam, īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God. You are sons of God. You have got the right to use father's property, but do not take more than you need. That is punishable. These things are stated in the Śrīmad-Bhāgavatam. Stena eva sa ucyate [Bg. 3.12], in the Bhagavad-gītā, "he's a thief." If anyone takes more than he needs, then he's a thief. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If for the satisfaction of Kṛṣṇa… Yajña means Kṛṣṇa. Kṛṣṇa's another name is Yajñeśvara. So you act for Kṛṣṇa, you take prasāda Kṛṣṇa. That what we are teaching here. In this temple, we are residing Americans, Indians, Englishmen, Canadians, Africans, different parts of the world. You know that. Not only in this temple, all over the world. [break]

…when we forget this philosophy, that Kṛṣṇa is the supreme father, Kṛṣṇa is the supreme proprietor, Kṛṣṇa is the supreme enjoyer and Kṛṣṇa is the supreme friend of everyone. When you forget this, then we come into this material world and struggle for existence, fight with one another. This is material life. So you cannot get… The politicians, diplomats, philosophers, they have tried so much, but actually nothing has become fruitful. Just like the United Nations. It was organized after the second great war, and they wanted that peacefully we shall settle everything. But there is no such thing. The fighting is going on between Pakistan and India, between Vietnam and America, and this and that. It is not the process. The process is Kṛṣṇa consciousness. Everyone has to understand this fact, that we are not proprietor. Proprietor is Kṛṣṇa. That's a fact. Just like America. Say two hundred years ago the Americans, the European migrators, they were not proprietor-somebody was proprietor. Before them, somebody was proprietor or it was vacant land. The actual proprietor is Kṛṣṇa. But artificially you are claiming that "It is my property." Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is called māyā.

So Kṛṣṇa advents for give us lesson. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Kṛṣṇa says, "My dear Arjuna, I come when there is discrepancies in the process of religious life." Dharmasya glānir bhavati. And what is dharma? The simple definition of dharma is dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. This is dharma. Dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like what do you mean by law? Law means the word given by the state. You cannot make law at home. That is not possible. Whatever the government gives you, that "You should act like this," that is law. Similarly, dharma means the direction given by God. That is dharma. Simple definition. You create dharma. I have created this dharma, another man creates another dharma; these are not dharma. Therefore, where the Bhagavad-gītā ends, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], this is dharma-to surrender to Kṛṣṇa. Any other dharma, they are not dharma. Otherwise, why Kṛṣṇa asks sarva-dharmān parityajya: "Give up"? He said that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I advent to establish the principles of religion." And at last He says, sarva-dharmān parityajya. That means the so-called dharmas that we have manufactured, man-made dharmas, they are not dharmas. Dharma means what is given by God. But we have no understanding what is God and what is His word. That is the modern civilization defect. But the order is there, God is there-we won't accept. Where is the possibility of peace? The order is there. Kṛṣṇa says, the Supreme, bhagavān uvāca. Vyāsadeva writes bhagavān uvāca. One should know what is bhagavān. Vyāsadeva could have written kṛṣṇa uvāca. No. He says… If one may misunderstand Kṛṣṇa, therefore he writes in every stanza, every verse, śrī bhagavān uvāca. So Bhagavān is there. Bhagavān is speaking. Bhagavān is accepted by all the ācāryas. Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī. Latest, Lord Caitanya Mahāprabhu also, even Śaṅkarācārya, he also accepts Kṛṣṇa-sa bhagavān svayaṁ kṛṣṇa. So the verdict of the modern ācāryas, and in the past also, Vyāsadeva, Nārada, Asita, everyone accepted Kṛṣṇa, the Supreme Personality of Godhead. Arjuna, who heard from Kṛṣṇa, after understanding Bhagavad-gītā, he said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣam ādyaṁ śāśvatam [Bg. 10.12].

So everything is there. Especially in India, we have got so much asset for understanding God. Simple thing. Everything is there ready made. But we won't accept. So what is the remedy for such disease? We are searching after peace, but we won't accept anything which is actually giving us peace. This is our disease. So this Kṛṣṇa consciousness movement is trying to awaken the dormant Kṛṣṇa consciousness in everyone's heart. Otherwise, how these Europeans and Americans and other countrymen, they never heard of Kṛṣṇa four or five years ago, how they are taking Kṛṣṇa consciousness so seriously? Kṛṣṇa consciousness is there in everyone's heart. It has to be awakened only. That is described in the Caitanya-caritāmṛta

nitya-siddha kṛṣṇa-bhakti 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

It is awakened. Love for Kṛṣṇa, devotion for Kṛṣṇa, is there within everyone's heart, but he has forgotten. So this Kṛṣṇa consciousness movement is simply meant for awakening that Kṛṣṇa consciousness. This is the process. Just like when you are sleeping, your, I have to call you loudly-"Mr. such and such, such and such, get up. You have got this business." No other senses will act when you are sleeping. But the ear will act. Therefore, in this age, when people are so fallen they will not hear anything, if we chant this Hare Kṛṣṇa mahā-mantra, he'll be awakened to Kṛṣṇa consciousness. This is practical.

So actually if we are anxious for peace and tranquillity in society, then we must be very serious to understand Kṛṣṇa. That is our request. Don't take it neglectfully, the Kṛṣṇa consciousness movement. This movement can solve all the problems of life, all the problems in the world. Social, political, philosophical, religious, economical-everything can be solved by Kṛṣṇa consciousness. Therefore, we request those who are leaders-just like His Excellency is present here-you should try to understand this Kṛṣṇa consciousness movement. It is very scientific, authorized. It is not a mental concoction or sentimental movement. It is most scientific movement. So we are inviting all leaders from all countries: try to understand. If you are sober, if you are actually reasonable, you'll understand that this Kṛṣṇa consciousness movement is the sublime movement for the welfare of the whole human society. That's a fact. Anyone may come. We are prepared to discuss this subject matter. Kṛṣṇa bhūliyā jīva bhoga vāñchā kare. We should not…

Our human life, the ultimate goal of human life is to achieve immortality. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9], This is our…, we have forgotten this. We are simply leading the life of cats and dogs, without any knowledge that we can achieve that perfection of life when there will be no more birth, no more death. We do not understand even that there is possibility of amṛtatvam. But everything is possible. Amṛtatvam. Nobody wants to die. That's a fact. Nobody wants to become old man, nobody wants to become diseased. This is our natural inclination. Why? Because originally, in our spiritual form, there is no birth, no death, no old age, no disease. So after evolutionary process down from the aquatics, birds, beasts, plants, trees, when you come to this form of human form of body after… Aśītiṁ caturaś caiva lakṣāṁs tād jīva-jātiṣu. This is evolutionary process. We come to the human form of body. Then we should know what is the goal of life. The goal of life is amṛtatvam, to become immortal. That you can become immortal simply by becoming Kṛṣṇa conscious. Kṛṣṇa says. It is a fact. We have to simply understand. Janma karma me divyaṁ yo jānāti tattvataḥ. If you try to understand Kṛṣṇa in truth, tattvataḥ, then, tyaktvā dehaṁ punar janma naiti [Bg. 4.9], after giving up this body, you don't accept any more material body. And as soon as you don't accept any material body means you become immortal. Because by nature we are immortal.

So Kṛṣṇa advents, Kṛṣṇa advents to teach us this lesson, that "You are immortal by nature. As spirit soul you are part and parcel of Me. I am as immortal. So you are also immortal. Unnecessarily, you are trying to be happy in this material world."

mamaivāṁso jīva bhūto
jīva-loke sanātanaḥ
manaḥ saṣṭanindriyāni
prakṛti-sthāni karṣati
[Bg. 15.7]

Simply struggle for…, unnecessarily. The best thing is that you have enjoyed sense life in so many varieties of life, as cats, as dogs, as demigods, as tree, as plants, as insect. Now, in this human form of life, don't be captivated by sensuous life. Just try to understand Kṛṣṇa. That is the verdict of the śāstras. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. To work very hard like dogs and hog for sense gratification is not the ambition of human life. Human life is meant for little austerity. Tapo divyaṁ putrakā yena śuddhyet sattvam. We have to purify our existence. That is the mission of human life. Why I shall purify my sattva existence? Brahma-saukhyam tv anantam. Then you get unlimited pleasure, unlimited happiness. That is real pleasure. Ramante yogino 'nante satyānanda-cid-ātmani iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29].

So, at least in India, all the great personalities, saintly persons, sages and ācāryas, they have cultivated this spiritual knowledge so nicely and fully, and we are not taking advantage of it. It is not that those śāstras and directions are meant for the Indians or for the Hindus or for brāhmaṇas. No. It is meant for everyone. Because Kṛṣṇa claims

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yaḥ
tāsāṁ mahad brahma yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa claims that "I am everyone's father." Therefore, He is very much anxious to make us peaceful, happy. Just like the father wants to see his son is well situated and happy; similarly, Kṛṣṇa also wants to see every one of us happy and well-situated. Therefore He comes sometimes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. This is the purpose of Kṛṣṇa's advent. So those who are servants of Kṛṣṇa, devotees of Kṛṣṇa, they should take the mission of Kṛṣṇa. They should take up the mission of Kṛṣṇa. That is Caitanya Mahāprabhu's version.

āmāra ajñāya guru hañā tāra ei deśa
yare dekha, tare kaha, 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Kṛṣṇa-upadeśa. Just try to preach what Kṛṣṇa has said in the Bhagavad-gītā. That is the duty of every Indian. Caitanya Mahāprabhu says.

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari para-upakāra.

[Cc. Ādi 9.41]

So Indians, Indians are meant for para-upakāra. Indians are not meant for exploiting others. That is not Indians' business. Indian history is all along for para-upakāra. And formerly, from all parts of the world, used to come to India to learn what is spiritual life. Even Jesus Christ went there. And from China and from other countries. That is history. And we are forgetting our own asset. How much we are callous. Such a great movement, Kṛṣṇa consciousness, is going on all over the world, but our Indians are callous, our government is callous. They do not take. That is our misfortune. But it is the Caitanya Mahāprabhu's mission. He says any Indian, bhārata bhūmite manuṣya janma, if he's human being, he must make his life perfect by taking advantage of this Vedic literature and distribute the knowledge all over the world. That is para-upakāra. So India can do. They are actually appreciating. These Europeans, American young men, they are appreciating that how great… I get daily dozens of letter, how they are benefited by this movement. Actually, that is the fact. It is giving the life for the dead man. So I shall specially request the Indians, especially His Excellency, kindly cooperate with this movement, and try to make successful your life and others' life. That is the mission of Kṛṣṇa, advent of Kṛṣṇa.

Thank you very much. (end)

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Janmāṣṭamī

Lord Śrī Kṛṣṇa's Appearance Day

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Bhagavad-gītā 7.5 Lecture

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Vṛndāvana, August 11, 1974

Nitāi: "Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Prabhupāda:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So Kṛṣṇa has explained this material world, bhūmir āpaḥ analo vāyuḥ. Now, this is also nature, prakṛti. There is another nature, prakṛti. Prakṛti means strī-liṅga, woman. Jīva-bhūta, the living entities, are not mentioned in this connection as puruṣa. Not puruṣa. The Māyāvādī philosophers, they think themselves as puruṣa. The karmīs also, they think they are puruṣa. Puruṣa means enjoyer, and prakṛti means enjoyed. But Kṛṣṇa does not say that the living entity is puruṣa. He says prakṛti. Prakṛti is always subordinate to the puruṣa. That is the natural way.

In the Manu-saṁhitā it is said that prakṛti, or strī, never deserve to be independent. Na strī svātantryam arhati. So as soon as the living entity is accepted as prakṛti, then it is to be understood that she is under the control of the supreme puruṣa, Puruṣottama. Kṛṣṇa is Puruṣottama. And Kṛṣṇa has been accepted as the puruṣa by Arjuna. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam [Bg. 10.12]. It is not that Kṛṣṇa has become puruṣa now, and before that He was impersonal. No. Kṛṣṇa is puruṣaṁ śāśvatam, eternally He is puruṣa, eternally He is enjoyer. He's never enjoyed. You cannot enjoy Kṛṣṇa, or God, for your sense gratification. That is not possible. He can use you for His sense gratification. That is bhakti-mārga. The bhaktas, they never claim to be puruṣa. They are always subordinate. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is bhakti-yoga.

So this material energy is inferior, and the spiritual energy, although prakṛti, still, it is superior energy. That is explained. Why superior? Because the spiritual energy, prakṛti, can control over the material energy. There is some tint of puruṣa activities, but actually, living entity is not puruṣa. He's prakṛti. So as the material energy, bhūmir āpaḥ analo vāyuḥ, is controlled by the supreme controller, Kṛṣṇa, similarly, we are also controlled by the supreme controller, Kṛṣṇa. And because Kṛṣṇa is controller both of the material energy and the spiritual energy, He's called the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. In another place Kṛṣṇa says, so far the material energy is concerned, He says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Mayādhyakṣeṇa: "Under My superintendence, this material energy is working."

In another place, in the Brahma-saṁhitā, it is said, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā-śakti, or external energy, Durgā,… Durgā means the superintendent of the fort. Durgā. Durgā means fort, where you cannot get out or cannot enter very easily. That is called durgā. Dur-gamana. So Durgā means the superintendent deity of this material world. So she is very powerful, Durgā. How much powerful? Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ. She can create, she can maintain, and she can destroy the whole material energy, whole material cosmic manifestation. She's so powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva [Bs. 5.44]. Still, she is working not independently. Chāyeva. Just like chāya, or reflection, or shadow. Not independently. The material scientists who think that the material energy is working independently, they are mistaken. Material energy cannot work independently. We have got experience. However gorgeous a machine may be, unless there is touch of the spirit soul, the machine cannot work. Similarly, the big machine, cosmic manifestation, everything is going on very nicely, but it is being worked out by the plan of Kṛṣṇa. That is stated by Kṛṣṇa Himself, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], and similarly it is confirmed by Brahmā, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44], yasya hi… Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā, icchānurūpam api yasya ca ceṣṭate sā. Sā durgā yasya icchānurūpam api ceṣṭate. Now, not independent. As the Supreme Personality of Godhead desires, she works. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

So description of this… Kṛṣṇa has proposed in the beginning of this chapter that asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu: [Bg. 7.1] "Without any doubt, as you can understand Me completely, I am describing." Now, here is the description. Kṛṣṇa says that the material energy and the spiritual energy, both of them are different energies of Kṛṣṇa. In the Vedas also it is stated, parāsya śaktir vividhaiva śrūyate.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
[Cc. Madhya 13.65, purport]

The Absolute Truth, the Supreme Personality of Godhead, has nothing to do Himself because His energies are so complete that simply by His desire, the energies work svābhāvikī, automatically. Just like the energy within a seed. You implant it, put it in, within the earth, put little water, and it fructifies. It becomes a big tree, banyan tree. The energy is so perfect. We can study by ordinary understanding. The banyan tree, one fruit, and there are thousands of seeds within one fruit. And each seed is containing another banyan tree. This is a fact. We can experience. Now, how much energy is there, a small seed. But the energy is so complete that it can produce a big banyan tree. Not only a big banyan tree, many millions of fruits, fig fruits, and each and every fruit there are millions of seeds. Just imagine parāsya śaktiḥ, the energy of the Supreme, how perfect it is. And so perfect… Svābhāvikī jñāna-bala-kriyā ca. The energy is put there, electric energy or spiritual energy is there, and automatically it becomes perfectly done. Wherever it is… As it is required. Svābhāvikī jñāna-bala-kriyā ca. We, if we try to paint one picture of a banyan tree, it will take so much energy of us and days. Still, it is simply painting. It is not perfect. But Kṛṣṇa's energy is so perfect that within the seed everything is there, and in due course of time it fructifies and comes into nice, perfect tree. This is called Kṛṣṇa's energy.

So both the spiritual energy and material energy, the source is Kṛṣṇa. Therefore the conclusion should be that life does not come from matter. Matter comes from life. As it is said in the Bhagavad-gītā, bhinnā prakṛtir me aṣṭadhā. Kṛṣṇa is life, and from Him these material energies-earth, water, air, fire, ether, mind, intelligence, and false ego-has come. So the huge, gigantic material cosmic manifestation is caused by the supreme life. Not that life has come from matter.

So there are so many theories, but Kṛṣṇa, the supreme life, the supreme being, is the source of everything. Therefore Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. The, this fact is known to the devotees. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Kṛṣṇa is the source. Absolute Truth is Kṛṣṇa. In the Vedānta-sūtra the inquiry is athāto brahma jijñāsā. What is that Absolute Truth, the supreme source of everything? That supreme source is Kṛṣṇa. That is explained in the Śrīmad-Bhāgavatam in the beginning: janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Abhijñaḥ. Kṛṣṇa is the supreme creator, and He knows everything. Anvaya-vyatirekābhyām, directly and indirectly, both ways. He knows everything. He says also in Bhagavad-gītā, vedāhaṁ samatītāni [Bg. 7.26]. He knows everything. Kṛṣṇa, when He was asked by Arjuna that "You say that this philosophy of Bhagavad-gītā was taught by You to the sun-god. How can I believe it?" the answer was that "The thing is that both of us, we were present, but you have forgotten. I have not forgotten."

That is the difference between Kṛṣṇa and ordinary living be… He is complete; we are not complete. We are incomplete, fragmental portion of Kṛṣṇa. Therefore we must be controlled by Kṛṣṇa. If we do not agree to be controlled by Kṛṣṇa, then we shall be controlled by the material energy, this bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. Actually, we are spiritual energy. We should voluntarily agree to be controlled by Kṛṣṇa. That is devotional service. That is devotional service. We are spiritual energy, and Kṛṣṇa is the Supreme Spirit. So if we agree to be controlled by Kṛṣṇa, then we are promoted to the spiritual world. If we agree. Kṛṣṇa does not interfere with your little independence. Yathecchasi tathā kuru [Bg. 18.63]. Kṛṣṇa say to Arjuna, "Whatever you like, you can do." That independence we have got.

So out of that independence we have come to this material world, to enjoy freely. So Kṛṣṇa has given us freedom, "You can enjoy freely." And we are trying to do that. But the result is that we are becoming entangled. We are given the freedom to work in this material world. Everyone is trying to become the master of the material world. Nobody is trying to become the servant. Only we, the Vaiṣṇavas, we are trying to become servant. The karmīs and jñānīs, they do not like to become servant. They criticize us that "You Vaiṣṇavas, you have got slave mentality." Yes, we have got the slave menta… Caitanya Mahāprabhu has taught, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. That is our position. What is the use of claiming artificially, "I am master"? If I had been master, then why the fan is required? I am servant of this influence of summer season. Similarly, I shall be servant in the winter season, too much cold.

So we are always servant. Therefore Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Actual, our constitutional position is eternal servant of Kṛṣṇa. Kṛṣṇa is the supreme controller. This Kṛṣṇa consciousness movement is meant for this purpose, that these foolish persons or rascals, mūḍhāḥ… I am not manufacturing the words "foolish" and "rascal." It is said by Kṛṣṇa. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. He has spoken like that. You'll find. Duṣkṛtinaḥ, always acting sinfully, and mūḍhāḥ, and rascals, ass. Narādhamāḥ, lowest of the mankind. "Oh, you are…? Kṛṣṇa, You are speaking so much ill of these materialist scientists? There are so many philosophers. They're all narādhamāḥ?" "Yes, they are narādhamāḥ." "But they are educated." "Yes, that is also…" But what kind of education? Māyayā apahṛta-jñānāḥ: "The result of their education-knowledge has been taken away by māyā." The more one is educated, the more one is atheist.

At the present moment… Of course, education does not mean… Education means to understand. Jñānī. Educate, educated means wise man, educated man, jñānī. The actual jñānī means māṁ prapadyate. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is education. The education does not mean to become atheist, "There is no God. I am God, you are God, everyone is God." This is not education. This is ajñāna. The Māyāvādīs, they think that they have become one with God. That is not education. That is described in the Śrīmad-Bhāgavatam: ye 'nye 'ravindākṣa vimukta-māninaḥ. They are thinking that they have become liberated, but actually, aviśuddha-buddhayaḥ [SB 10.2.32], their intelligence is not purified. Therefore falsely claiming. If one is God, then how he has become dog? This much common sense there is not. God is God; dog is dog. This Dvaitavāda philosophy is perfect. Acintya-bhedābheda, simultaneously one and different. We have got… Because we are spiritual energy, therefore… Kṛṣṇa is Supreme Spirit. Therefore we are in one in quality, but Kṛṣṇa is the Supreme. Aṇor aṇīyān mahataḥ. He's mahato mahīyān, and we are aṇor aṇīyān. We are smaller than the smallest. This relationship with Kṛṣṇa is perfect. If we had been actually God, then why we are fallen? This is not possible. God is God. He's never… God's name is Acyuta. He never falls down. But jīva-bhūta, jīva, living entities, they are cyuta. They falls down from the spiritual platform to the material platform.

So they may… Although we have fallen in the material platform, but because we are spiritual energy, therefore Kṛṣṇa is describing this living entity as para prakṛti. It is prakṛti. Prakṛti means to be controlled by the puruṣa. This is to be understood. Prakṛti is never controller. The puruṣa is controller. Therefore Kṛṣṇa says that apareyam itas tu viddhi me prakṛtiṁ parām. So jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. It is parā-prakṛti, superior energy, because it is trying to control over the material energy. Every one of us, we are trying to control over the material energy. The big stone, big hill, they, that is material energy, but the spiritual energy, a human being, is breaking the hill by dynamite. Therefore it is superior energy. It is also energy, but superior energy, because the…, it can control even the biggest mountain. Nowadays, by scientific advancement, they are making so many tunnels within the big, big mountain. Big, big ocean, they are making tunnel. They are drilling oil. Controlling. Therefore superior energy. But that does not mean they have become God. That is mistake. God is different. God is Kṛṣṇa, the supreme controller. He's controller of the material energy and the superior energy. This should be the conclusion. Jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. And the… Because… That will be explained in the next verse.

Because the superior energy is controlling the material energy… Or trying to control. Not controlling, but trying to control. That is called struggle for existence. Actually, we cannot control the material energy, but we are trying. That endeavor, to try to control over this material energy, is called struggle for existence. Actually, we shall not be controller. We shall not be able to control. That is explained. Therefore, in the material world, we are trying to solve one problem, but we are getting new problems. In the Western countries we see it very easily. Man manufactured the horseless carriage, motorcar, to go very swiftly, but now it is problem is where to park and how to drive the motorcar. In America we have seen. They are increasing different paths, one after another, one after another, one after another. Still, the problem is not solved. Still somewhere you'll find bottleneck. So many accidents. So we cannot actually solve the material problems. That is not possible. Material energy is so strong. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]. You cannot control over. Because real controller is Kṛṣṇa. We are simply trying to control over the material energy. That will be, never be successful. This is knowledge.

Kṛṣṇa says therefore, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Mama māyā duratyayā. It is very difficult. But without Kṛṣṇa consciousness, forgetting Kṛṣṇa, we are trying to control over the material energy. That is explained by a Vaiṣṇava poet, very simple language,

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

As soon as we forget Kṛṣṇa, the supreme controller, and we want to control over the material energy, bhoga vāñchā kare… Bhoga means control over. "I shall control this market. I shall be the head of the market." Everyone is trying that. So kṛṣṇa-bahirmukha. He does not know the real controller is Kṛṣṇa. So kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. This bhoga vāñchā, on account of this bhoga vāñchā, he becomes subjected to the conditions offered by this material nature. Therefore it is said,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

So in the Bhagavad-gītā is…, everything is explained. Either you study in, comparing in the modern scientific and philosophical ways, or as you accept it as it is, the conclusion is the same-Kṛṣṇa is the supreme controller. That will be explained later verses. Therefore if you are sensible, if you are actually wise, I mean, if you are actually advanced in knowledge, then you should surrender to Kṛṣṇa. This is the conclusion. We have to surrender. Therefore Kṛṣṇa says bahūnāṁ janmanām ante [Bg. 7.19]. You have to (be) controlled. You cannot be independent. The more you become independent, you become more and more entangled. Yajñārthe karma, karmaṇi, anyatra karma-bandhanaḥ. If you don't act for Yajña, Yajña-puruṣa, Kṛṣṇa, then you'll be entangled. So the best thing is if we become wise… Wise means… Kṛṣṇa says that "This is your position. You have to surrender unto Me. You did not surrender unto Me; therefore you are suffering so much in this material world."

Today is Kṛṣṇa's birthday. He descends to give us instruction. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Kṛṣṇa advents Himself… Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is dharmasya glāniḥ. What is that? When we forget Kṛṣṇa and try to become the master of the world. This is dharmasya glāniḥ. When we want to become master of Kṛṣṇa, that is dharmasya glāniḥ. So Kṛṣṇa advents Himself. This is, today is the auspicious day of Kṛṣṇa's adventing to kill Kaṁsa and to release Vasudeva. This is Kṛṣṇa. Yadā yadā hi dharmasya… Paritrāṇāya sādhūnām. Vasudeva, His father, was arrested, put into the prison house. To release him from the prison house, and to kill the Kaṁsa, duṣkṛtina, rākṣasa… The rākṣasika philosophy is "How to kill Kṛṣṇa, how to become godless." Kaṁsa was planning to kill Kṛṣṇa. That is… Kaṁsa, or the demons, that is plan. But Kṛṣṇa comes to kill the demons and protect the devotees. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. But He is kind to both the demons and the devotees. By… Anyone who is killed by Kṛṣṇa, he also gets liberation. And what to speak of the devotee.

So on this advent day of Kṛṣṇa we shall seek protection at the lotus feet of Kṛṣṇa. Then we shall be able to cross over this illusory energy, ocean of illusory energy.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

So Kṛṣṇa is adventing today. There is stotra by the demigods. We should read, how Kṛṣṇa protects the demigods or the devotees. We should seek protection of Kṛṣṇa. This world is so dangerous. It is said, padaṁ padaṁ yad vipadām. Every step there is danger. But if we take shelter, samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ, if we take shelter of the lotus feet of Murāri, under whose lotus feet the whole mahat-tattva, cosmic manifestation, is resting, then this big ocean of birth and death, we can cross very easily. Vatsa-padam. Vatsa-padam means the impression by the hoof of a calf and the water contained in it. The whole ocean becomes like a spot, a small spot, created by the impression of the hoof. That is called vatsa-padam.

So this Kṛṣṇa consciousness movement is for this purpose. We are requesting and training the bewildered living entities who have forgotten Kṛṣṇa to revive Kṛṣṇa consciousness so that he may be saved from the onslaught of material nature. This is Kṛṣṇa consciousness movement. It is the greatest humanitarian welfare activities to the human society. Take it very seriously and be happy.

Thank you very much. (end)

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Śrī Vyāsa-pūjā

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Hamburg, September 5, 1969

Prabhupāda: Now you can discuss amongst… You can speak something, what you have experienced about your spiritual master. You can speak. Anyone can speak. (Hindi) They may not go, but they'll take prasāda. Why you are going? Please sit down. (Hindi)

Mukunda: Nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale, śrīmate bhaktivedānta-svāmin iti nāmine. [break]

Prabhupāda: Spiritual master is not that a particular man is spiritual master. Spiritual master is a truth. So what is that truth? The truth is saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam **. The whole world is in the blaze of material pangs, threefold miseries. And a person who is authorized to deliver people from that material pangs, he is called spiritual master. The example is given in this verse, saṁsāra-dāvānala. Dāvānala is the Sanskrit word. The English equivalent is forest fire. Just like in the forest in this part of the world there are sometimes forest fire, and government has arrangement to pour water from up. There are so many arrangement. But forest fire there is, a fact. And what is this forest fire? The forest fire… Nobody has got any interest to set fire in the forest, but it takes place automatically. And when the forest fire is there, all the animals within the forest, they become so much disturbed. They cannot escape. They die, especially the snakes. Because snakes are always envious, so they are first off to be burned into that forest fire. They cannot go very swiftly. Others, tigers and other beasts, they go away. But the snake, they crawl. They cannot get out. Mostly they burn. So this example is given to this materialistic life as forest fire because nobody wants any disturbance, but disturbance is created. Actually I am seeing. Since I have come to this part of the world in 1965, so many boys are chased by the government draft board. You see? They belong to the independent nation, and formerly they were independent. And what is this nonsense independence? You see? Simply nonsense. There is no independence. But we are thinking, "I am independent." "Oh, that nation has become independent. I shall become independent." Just like one of my students said he wanted to be anarchist.

So these false notions, isms, are going on. People are being misled. You see? Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. Practical experience: In my country, India, I was also a student of Gandhi. In 1920 I joined the noncooperation movement and gave up my education because Gandhi's program was to boycott the British educational institution. So most of the university students… I was also. I passed my final examination, B.A., but I gave up. I did not appear, and I joined this movement. Fortunately, in 1922 I also met my Guru Mahārāja, and he, on my first visit, I do not know why, he told that "You should preach this Caitanya philosophy to the outside world." I replied that "We are dependent nation. Who will hear us? In the world, nobody hears any person who is coming from dependent nation, so we must have first of all independence." A young man I was at that time, and I was also misled in so many ways. But my spiritual master saved me, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

So the spiritual master's duty is to save the living entities who are so much embarrassed by the forest fire. That is the duty of spiritual master. Saṁsāra-dāvānala-līḍha-loka **. The whole world is blazing, and just like in the blazing fire of the forest, the animals are going here and there, and some of them are dying, the whole world is like that. And how that blazing fire can be extinguished? You cannot send there this fire brigade, or you cannot get some pots of water and try to extinguish that wide fire. It is not possible. Then how to extinguish it? The extinguishing is possible when there is cloud overhead and there is incessant pouring of water. Then the forest fire extinguished. No artificial means, no scientific means. Fire brigade or this fire extinguisher, we have invented so many things, but when there is forest fire all these things are nonsense. Nothing can be used. The only use, means, is when there is pouring, incessant pouring of water from the cloud. That is made of God. That is not in your hand. You cannot produce cloud. Some arrangement of God's arrangement, the cloud, is there. Ghanāghanatvam. The example is given, "Charitable just like the cloud." Why this example is given? When cloud pours water, it is so sufficient that there is no comparison. But if you want to pour water, a bucketful of water, how long you will do it?

So spiritual master means he must be just like the cloud. How it is possible? It is possible. It is possible in this way, provided he follows the disciplic succession of spiritual master. Then it is possible. He must inherit the power from the superior source. Then it is possible that by his teaching, by his lessons, the forest fire which is burning within our heart, it can be extinguished, and the person who receives such spiritual instruction bona fidely, he becomes satisfied. This is the process. So,

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

Now, this spiritual master's succession is not very difficult. Of course, my students, they offer me so much respect, but all these respects are due to my spiritual master. I am nothing. I am just like peon. Just like peon delivers one letter. He is not responsible for what is written in that letter. He is not responsible for what is written in that letter. He simply delivers. But a peon's duty is that he must sincerely carry out the order of the postmaster and deliver the letter to the proper person. That is their duty. Similarly, this paramparā system is like that. Every one of us should become a spiritual master because the world is in blazing fire. (aside:) You can give them prasādam. Now, of course, time is very high. So to understand the spiritual master… Spiritual master is not a new invention. It is simply following the orders of the spiritual master. So all my students present here who are feeling so much obliged… I am also obliged to them because they are helping me in this missionary work. At the same time, I shall request them all to become spiritual master. Every one of you should be spiritual master next. And what is their duty? Whatever you are hearing from me, whatever you are learning from me, you have to distribute the same in toto without any addition or alteration. Then all of you become the spiritual master. That is the science of becoming spiritual master. Spiritual master is not any… To become a spiritual master is not very wonderful thing. Simply one has to become sincere soul. That's all. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. In the Bhagavad-gītā it is said that "By disciplic succession this yoga process of Bhagavad-gītā was handed down from disciple to disciple. But in course of time that disciplic succession is now lost. Therefore, Arjuna, I am teaching you again the same philosophy."

So this is the process. Simply if we… Therefore Vedic knowledge is called śruti. One has to hear it properly, assimilate it, and then practice it in life and preach the same thing. Then everyone becomes spiritual master. Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra 'sarva-deśa: "O My dear disciples, I tell you that you, all of you, become spiritual master. Simply you carry out My order. That's all." "And what is Your order?" "The order is the same: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Just like Kṛṣṇa gave instruction in the Bhagavad-gītā, and if you simply place the instruction received from Bhagavad-gītā as it is…" I am publishing Bhagavad-gītā As It Is because in the market there were so many Bhagavad-gītā misinterpreted, but that is not the process of presenting Bhagavad-gītā. Bhagavad-gītā should be presented as it is. In the Bhagavad-gītā it is simply said that Kṛṣṇa is the Supreme Personality of Godhead. But most books which you have seen in English lang…, they are trying to make minus Kṛṣṇa. That is their attempt. So what sort of Bhagavad-gītā is that? That should not be done. Kṛṣṇa is the Supreme. You should speak that Kṛṣṇa is the Supreme. That is the preaching of Bhagavad-gītā.

So today is called Vyāsa-pūjā. Vyāsa-pūjā means the Vyāsadeva, Veda-vyāsa, who wrote the Vedic literature, he is the supreme spiritual master because he has given us the spiritual knowledge. In the Śrīmad-Bhāgavatam it is…, nārāyaṇaṁ namāskṛtya naraṁ caiva narottamam, devīṁ sarasvatīṁ vyāsam [SB 1.2.4]. So Vyāsa. So this platform is called "the seat of Vyāsa." So spiritual master should be representative of Vyāsa. Then the instruction is complete, and the benefit is assured. So I do not wish to take much of your time. We will now distribute prasādam. And one thing, coincidence, the Vyāsa-pūjā means to observe the birthday of the spiritual master. That is called Vyāsa-pūjā. And so today, this Nandotsava day, fortunately, seventy-three years ago I was born on this date. So this date, Nandotsava, is also a very fortunate occasion, because after Kṛṣṇa's birth, Mahārāja Nanda, the father of Kṛṣṇa, he celebrated a utsava, a ceremony, and this day is called Nandotsava. So a little I shall speak about Nandotsava. Nanda Mahārāja, he was a little elderly when Kṛṣṇa was born, and some of his friends came to congratulate, "My dear friend, you have got a son in your old age," and Nanda Mahārāja said amongst the friends that "How can you say I am old? An old man cannot beget a child. I am young man." So these things are stated in the Śrīmad-Bhāgavatam. And all the villagers… Because, you know, Vṛndāvana is a village, a big village, and Nanda Mahārāja is the head of that village, Vṛndāvana, so all the people came to congratulate the child, and this is called Nandotsava. So one brāhmaṇa, he has spoken a nice verse in this connection. He said that śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ. There are different kinds of Vedic literature: śruti, smṛti, Mahābhārata, Vedānta. So he says, "Let others read śruti, Vedic literatures, Vedānta-sūtra and Upaniṣad, and so many there are in Vedic literatures. Let others read that. But I have come here…" Aham iha nandaṁ vande: "I have come to worship Nanda Mahārāja. Nanda Mahārāja." "Why you have left everything and you have come to worship Nanda Mahārāja?" Yasyālinde paraṁ brahma: "Because in his courtyard the Supreme Personality of Godhead is crawling. The people are searching after what is God, and God is crawling in his yard. So therefore I do not find anyone more than Nanda Mahārāja, so I offer my respects to Nanda Mahārāja."

So this is the feeling of a devotee. Generally, those who are followers of speculative process, or jñāna-mārga, they finally reach to understand that he is one with the Supreme Absolute Truth. Ahaṁ brahmāsmi. But the devotional service is so nice that a devotee is not satisfied that "I am one with the Supreme," but by his service he becomes greater than the Supreme. Just like Nanda Mahārāja. He is not anxious to become one with God, but he underwent so great penances that he became the father of God. That is possible. A devotee is so great that he can pray the Supreme Lord as his son. Of course, it is a very subtle science for understanding of spiritual knowledge. So today Nanda-mahotsava is celebrated because the father of Kṛṣṇa… Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san, in the Bhagavad-gītā it is said. Although God is unborn and He is the Supreme, still, by love, He accepts one of His devotees as His father and appears as his son. So today is very nice day, that Kṛṣṇa has appeared. The Supreme Lord has appeared as the son of Nanda Mahārāja. So there is some arrangement of prasādam on account of Nanda Mahārāja. So you can distribute and enjoy.

Thank you very much. (end)

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Śrī Vyāsa-pūjā Lecture Conclusion

Prabhupāda: All this eulogization about me, people, outsider, may think that "This man is being flattered and he is hearing his own eulogization." But that is not the fact. It is the test, how they are receiving the message sincerely and they (are) expressing their feeling. So it is going to the Supreme Personality of Godhead. As it has come through the channel of disciplic succession, all these praises will also reach to Kṛṣṇa through that disciplic succession. So it is not personal thing. These things are required. Just like in the military training, they are taught by the officers in a different way, in so many ways. Similarly, this is also training of Kṛṣṇa consciousness so that the feeling of pure consciousness will reach to Kṛṣṇa. I thank you all very much for your improving in Kṛṣṇa consciousness. And… I am a sannyāsī, you know. I came here empty-handed. So you are providing me. What can I do for you? I shall simply pray to Kṛṣṇa. Another thing, that don't be satisfied that you have understood. That's all. No. This should be distributed. Just like in my old age I have come to your country carrying the order of my spiritual master to distribute it. You are all young boys and girls; take this message and distribute it. The whole suffering humanity will be happy. That is our mission.

Thank you very much. (end)

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Śrī Vyāsa Pūjā Address

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New Vrindaban, September 2, 1972

Prabhupāda: (chanting japa) Ladies and gentlemen, this ceremony… Of course, those who are my students, they know what is this ceremony. Those who are visitors, for their information, I may inform you something about this ceremony. Otherwise, it may not be misunderstood. A outsider may see it that "Why a person is being worshiped like God?" There may be some doubt. So this is the etiquette. This ceremony is called Vyāsa-pūjā. Vyāsa. Vyāsa means the original author of Vedic literature. He is incarnation of Nārāyaṇa. He gave us all Vedic knowledge. He received the knowledge from Nārada. Nārada received the knowledge from Brahma. Brahmā received the knowledge from Kṛṣṇa. So in this way, by disciplic succession, we get transcendental knowledge.

So Vyāsadeva… Formerly, before Vyāsadeva, say, five thousand years ago, before that time there was no need of written literature. People were so sharp in their memory that whatever they would hear from the spiritual master they would remember for life. The memory was so sharp. But in this age-it is called Kali-yuga-we are reducing our bodily strength, our memory, power of memorizing, our feelings of sympathy for others, compassion, age, duration of life, religious propensities. In this way, in this age we are reducing everything. Every one of you can understand very easily. Formerly if somebody is attacked by another man, many persons will come to help him: "Why this man is attacked?" But at the present moment if one man is attacked, the passersby will not care for it because they have lost their sympathy or mercifulness for others. Our neighbor may starve, but we don't care for it. But formerly the sympathy for other living entities, even for an ant… Just like Mahārāja Parīkṣit, while he was touring on his kingdom, he saw that one man was trying to kill a cow. Parīkṣit Mahārāja saw. Immediately he took his sword that "Who are you? You are killing a cow in my kingdom?" Because the king is supposed, or the government is supposed to give everyone protection, not that the government is meant for giving protection to the human being and not to the animals. Because it is Kali-yuga, the government discriminates between two nationals. National means one who has taken birth in the land. That is called national. That is… You know, everyone. So the trees, they are also born in the land, the aquatics also born in the land. The flies, the reptiles, the snakes, the birds, the beasts, human beings-everyone is born in that land. Suppose your land, America, United States… Why the government should give protection to one class of living entities, rejecting others? This means they have lost their sympathy for others. This is Kali-yuga. Formerly, before Kali-yuga, unnecessarily even an ant would not be killed. Even an ant. There are many instances that a hunter who was taking advantage of killing animals, but when he became a devotee he was not prepared to kill even an ant.

So the Kṛṣṇa consciousness movement is so nice that it makes a person perfect in everything: perfect in knowledge, perfect in strength, perfect in age, everything. We need so many things. So this perfection of life, the process how to make life perfect, is coming down from Kṛṣṇa. Kṛṣṇa, He is the origin of everything. Therefore the knowledge of perfection is also coming from Him, and periodically-periodically means after millions and millions of years-Kṛṣṇa comes. He comes once in a day of Brahmā. So Brahmā's days, even one day, the span of one day, it is very difficult to calculate. Sahasra-yuga-paryantam arhad yad brāhmaṇo viduḥ [Bg. 8.17]. The Brahmā's one day means about 433,000,000's of years. So in each day of Brahmā, Kṛṣṇa comes, once in a day. That means after a period of 433,000,000's of years He comes. Why? To give perfect knowledge of life, how a human being should live to make his life perfect. So the Bhagavad-gītā is there, spoken by Kṛṣṇa in this millennium, in this day. Now Brahmā's one day we are passing through the twenty-eighth millennium. No, twenty-eighth… In Brahmā's day there are seventy-one Manus, and one Manu lives for… That is also many millions of years, seventy-two millenniums.

So we are not interested now about calculation the perfect knowledge. This perfect knowledge comes from God, or Kṛṣṇa, and it is distributed by paramparā system, by disciplic succession. The example is just there, a mango tree. On the top of the mango tree there is a very ripened fruit, and that fruit has to be tasted. So if I drop the fruit from up, it will be lost. Therefore it is handed over, after one, after one, after… Then it comes down. So all Vedic process of knowledge is taking from the authority. And it comes down through disciplic succession. Just like I have already explained, Kṛṣṇa gives the knowledge, perfect knowledge, to Brahmā, and Brahmā gives the knowledge to Nārada. Nārada gives the knowledge to Vyāsa. Vyāsa gives the knowledge to Madhvācārya. Madhvācārya gives the knowledge to his disciplic succession, later on, to Mādhavendra Purī. Mādhavendra Purī gives that knowledge to Īśvara Purī. Īśvara Purī gives that knowledge to Caitanya Mahāprabhu, Lord Caitanya. He delivers that knowledge to His immediate disciples, six Gosvāmīs. The six Gosvāmīs delivers the knowledge to Śrīnivāsa Ācārya, Jīva Gosvāmī. Then Kavirāja Gosvāmī, then Viśvanātha Cakravartī, then Jagannātha dāsa Bābājī, then Bhaktivinoda Ṭhākura, then Gaura Kiśora dāsa Bābājī Mahārāja, then my spiritual master, Bhaktisiddhānta Sarasvatī. Then we are distributing the same knowledge.

Devotees: Jaya Prabhupāda! Haribol!

Prabhupāda: We don't manufacture knowledge, because how we can manufacture? Perfect knowledge means I must be perfect. But I am not perfect. Every one of us, when I was speaking, because… We are not perfect because in our conditional life we have got four defects. The first defect is that we commit mistake. Any one of us who are sitting here, nobody can vouchsafe that he has not committed any mistake in life. No, that is natural. "To err is human." In our country, even a personality like Mahātmā Gandhi, he committed so many mistakes. So to commit mistake is not unusual. It is usual for any man. Then again, one is illusioned. Illusioned means accepting something for something. Just like every one of us, we accept this body as ourself, but actually we are not, everyone. On this bodily concept of life the whole trouble is there in the whole trouble is there in the world. I am thinking "Indian"; you are thinking "American"; he is thinking "dog"; he is thinking "cat"; because on this bodily concept of life. So this is illusion because I am not this body, you are not this body. Because at the time of death we can understand the body is there, but my relative is crying, "Oh, my son is gone." "My father is gone." Where he is gone? The body is there. Where is your father gone? No. Then we can… After death we can understand that "My father or my son was not this body. He was something else." So this is called illusion.

So mistake, illusion, and cheating. Everyone wants to cheat others. This is the dealing. Suppose we are businessman, making some agreement. So I am trying to make the agreement in my favor; you are trying to make the agreement in your favor. I am thinking, "I have cheated this person. I am so clever." You see? So the cheating propensity is there, even we hide something. Even husband and wife, we cheat one another, what to speak of man… Even sometimes father and son, what to speak of other relation.

So cheating propensity is… First that we commit mistake, we are illusioned, we cheat, and at the end, all our senses are imperfect. Just like we are very much proud of seeing. Everyone says, ”Can you show me? I want to see.” And what can you see? What is the power of seeing? At night, if there is no sunshine, you cannot see, so what is the use of your seeing? If there is wall, you cannot see what is beyond the wall. You are seeing every day the sun, but we are seeing just like a small disc. But actually it is fourteen hundred thousand times bigger than this earth. Similarly, we cannot see which is situated a very long distance. We cannot see even the eyelid which is actually with the eyes. But we cannot see it. In this way, if you study, every one of your senses you will find imperfect.

So your senses are imperfect, you are cheating, you are illusioned, and you commit mistake. How you can give perfect knowledge? Therefore we don't accept any knowledge from an imperfect personality. Because that is imperfect knowledge, what is the use of that knowledge? Theorizing. No theory. We want to know fact. That is perfect knowledge. So that perfect knowledge can come from God. And one who distributes that knowledge exactly as God has said, he is perfect. Just like a post peon comes and delivers you, say, one hundred dollars. So he is not delivering that one hundred dollars. Your friend has sent you one hundred dollars, and his business is to hand over that one hundred dollars as it is, without any change, without taking one dollar from it, no, or adding. No addition, no subtraction. His honesty, his perfection, is that he delivers you that hundred dollars which is sent by your friend. That is his honest…, perfection. He may be imperfect in so many others ways, but when he does his business perfectly, he is perfect. Similarly, our, this Vyāsa-pūjā means we receive perfect knowledge from Kṛṣṇa through the agency of spiritual master.

So this Vyāsa-pūjā means one day in a year, on the birthday of the spiritual master, because he is representative of Vyāsa, he is delivering the same knowledge which has come down by disciplic succession without any change, he is offered the respect. This is called Vyāsa-pūjā. And the spiritual master receives all honor, all contribution, on behalf of the Supreme Personality of Godhead, not for his person. Just like in our country when there was British rule, there was a viceroy, a king's representative. So naturally, when viceroy used to go to some meeting, many people used to present valuable jewels, valuable, because just to honor him. But the law was that not a single of the jewels or contribution the viceroy could touch. It was going to the royal treasury. The viceroy could accept on behalf of the king all contribution, but it goes to the king. Similarly, this day, Vyāsa-pūjā day, whatever honor, contribution and feelings is being offered to the spiritual master, it is… Again, as we have received the knowledge from upwards, similarly, this respect also goes from downward to the upward. This is the process. So as the spiritual master is teacher of the student, he has to teach the disciple how to send back his respect and contribution to God. This is called Vyāsa-pūjā.

So spiritual master is respected as good as God. Why? Sākṣād-dharitvena samasta-śāstraiḥ. They have already chanted this song. Samasta-śāstraiḥ, in all Vedic literatures. Samasta, all. Samasta means all. Śāstra means Vedic literature. The all the śāstras in Vedic literature, they have declared that spiritual master is as good as God. Not God, but as good as God. The Māyāvādī, they think that the spiritual master is also God. No. We Vaiṣṇava, we don't accept that theory. But actually how a man can become God? No. But because he is God's representative, he is honored as God, not that he has become God. Kintu prabhor yaḥ priya eva tasya. Just like you have got a dear son. If somebody pats your son, even pats your dog, you become pleased. So the spiritual master is very confidential servant, dog of God. Therefore if you can please him, yasya prasādād bhagavat-prasādaḥ **. If you can please the spiritual master, then God is pleased. Just like your small child. If somebody pleases that child, you become automatically pleased. You can please that child with a two-cent-worth lozenges. But to please you it may require thousands of dollars. So you can finish the business by offering a lozenges.

So this is the position of a spiritual master. Don't misunderstand that ”This person is sitting very comfortably and taking all honors and contribution.” It is needed just to teach them how to respect the representative of God. This is the sum and substance of Vyāsa-pūjā.

Thank you very much. (end)

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Śrī Vyāsa-pūjā Lecture

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London, August 22, 1973

Prabhupāda: My dear sons and daughters, I am so much obliged to you that you have become so enthusiastic for offering Vyāsa-pūjā. Now try to understand. Several times we have explained why this function is called Vyāsa-pūjā. I have already explained in the morning, this offering worshiping, one may think that this man is teaching his disciples man-worshiping, anthropomorphism. But it is not man-worshiping. One should not misunderstand. Vyāsadeva is the original spiritual master. Original spiritual master is Kṛṣṇa. From Kṛṣṇa, Brahmā was initiated, Lord Brahma. Tene brahma hṛdāya ādi-kavaye muhyanti yat sūrayaḥ. It is stated in the Śrīmad-Bhāgavatam that when Brahmā was created, it was all darkness within the universe. He could not understand what is the purpose of his becoming there. Then he engaged himself in tapasya, and he was initiated from within.

Kṛṣṇa is within everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He is called caitya-guru, means guru within the heart. And when Kṛṣṇa understands… Because Kṛṣṇa knows everything, whatever we are willing, whatever we are doing. He is the Paramātmā; He's sitting within our hearts as witness. Anumanta upadṛṣṭā. Upadṛṣṭā means simply observing what we are doing, and what we are desiring. So as we desire, Kṛṣṇa is very kind, He gives us facility. We have many times explained. Therefore, we have got varieties of bodies to enjoy this material world. So when Kṛṣṇa sees that a living entity is very anxious to understand Him or to revive his Kṛṣṇa consciousness, then Kṛṣṇa gives him all opportunity, especially by manifesting Himself as the spiritual master. Antar bahiḥ. The spiritual master is therefore Kṛṣṇa's manifestation-Kṛṣṇa's mercy manifestation to help a person to develop his Kṛṣṇa consciousness. From within He's helping. Therefore, He's called caitya-guru, and from without, He sends His representative to help how to become advanced in Kṛṣṇa consciousness.

Therefore, to advance in Kṛṣṇa consciousness we require two kinds of help-one from Kṛṣṇa and another from the spiritual master. It is stated in the Caitanya-caritāmṛta… You'll be glad now that Caitanya-caritāmṛta is now published. (devotees: Jaya! Haribol!) Yes. (This) It is the… Our Paṇḍitjī, Pradyumna, he has presented. Actually, he has worked for it, although I have translated. But I am very much indebted to him that he very carefully edits and makes the thing very perfect. So, now we have got translation of

Śrīmad-Bhāgavatam, Bhagavad-gītā, and Sanskrit portion… Because mostly there is Sanskrit portion, so, so my beloved disciple, Pradyumna, I call him Paṇḍit Mahāṣaya, because he is actually doing the paṇḍita's work. So he edits and he works very hard. And… Not only that, his wife also helps in this connection. So actually, that is wanted.

kibā vipra kibā śūdra nyāse kene naya
ye kṛṣṇa tattva vetta sei guru haya

I'm sometimes criticized by my Godbrothers that I have become a marriage-maker, because a sannyāsī does not take part in a marriage ceremony, but I get my disciples married. This is also unique in the history. So they criticize me that I have become a marriage-maker. But they, they do not know why I take this risk. I have got many disciples, they are married couples, but all of them, husband and wife, they are helping this movement. Here is Bhagavān dāsa, he's also married man, children.

So actually, married couples should be paramahaṁsas. Paramahaṁsa means the topmost stage of sannyāsī. Paramahaṁsa. A sannyāsī has got four stages: kuṭicaka, bahudaka, parivrājakācārya and paramahaṁsa. A sannyāsī, in the beginning, he's supposed to make a small cottage, just on the border of the village, does not go home, but the, his necessities are supplied by his home, but he does not go home. This is called kuṭicaka. Then gradually, when he is practiced, he begs from home to home. He does not anymore depend on his own home. (aside:) Stop this. That is called bahudaka. Bahudaka means collecting his necessity from many places. And then as he becomes practiced, he becomes parivrājakācārya. He goes from place to place, village to village, preaching the message of Kṛṣṇa. As our Śrīman Revatīnandana Mahārāja is doing. He has now very nice bus. All others also doing. Gṛhasthas are also doing. Because our only business is Kṛṣṇa. It doesn't matter whether a gṛhastha, vānaprastha, sannyāsī. It doesn't matter. So when he preaches all over the world, that is called parivrājakācārya. And when he's experienced, he executes the work by his assistants. That is called paramahaṁsa. So gṛhasthas are supposed to be paramahaṁsa. Just like Bhaktivinoda Ṭhākura, he was gṛhastha, magistrate, government servant, but he has worked so much for Lord Caitanya Mahāprabhu in writing books. Not only writing books, but also begetting a child like Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, my spiritual master. So that is gṛhastha. They should produce children like Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. Because we want big stalwart men to preach this Kṛṣṇa consciousness movement.

So everyone has got duty in Kṛṣṇa consciousness, and this duty is taught by Kṛṣṇa and the spiritual master. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva. Anyone who is coming to Kṛṣṇa consciousness, he's not ordinary living being. Anyone who is connected with our movement, he's not ordinary living being. Actually, he's liberated soul. And I am very much hopeful that my disciples who are now participating today, even if I die, my movement will not stop, I am very much hopeful. Yes. All these nice boys and girls who have taken so seriously… Bhaktivinoda Ṭhākura wanted that European and American people may understand the philosophy of Caitanya cult and take part in it. That was his desire. My Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, he also attempted to send his disciples to preach Caitanya cult in the Western world. One of them, he advised me also. First meeting, perhaps you know, he asked me to preach. So at that time I was young man, only twenty-five years old, and I was also householder. So I should have joined and executed his desire immediately, but due to my ill luck I could not immediately execute his order, but it was in my heart that it is to be done. So better late than never, I executed his order at the age of seventy years, not at the age of twenty-five. So actually I wasted so much time, I can understand that. From twenty… The message was there when I was twenty-five years old, but I began at the age of seventy years. But I did not forget the message. Otherwise, how could I do? That was, that is a fact. I was simply finding out the opportunity, how to do it. So anyway, although I began very late, at the age of seventy years, so by the help of my disciples this movement is gaining ground and is spreading all over the world. So therefore I have to thank you. It is all due to you. It is not my credit, but it is your credit that you are helping me in executing the order of my Guru Mahārāja.

So this movement, Kṛṣṇa consciousness movement, that you already know, that this is a most essential, most important movement to the human society. Last night the Ambassador of India, His Excellency Rasagotra, he was present here. He also appreciated that this movement is very important movement, and he was very pleased that I have done so much. So this movement will go on. Nobody can stop. So this Vyāsa-pūjā ceremony means to offer our thanks to the Supreme Personality of Godhead, because He is is the original guru. As we receive this message through paramparā system from Kṛṣṇa to Brahmā, Brahmā to Nārada, Nārada to Vyāsadeva, Vyāsadeva to Madhvācārya, in this way, Mādhavendra Purī, then Īśvara Purī, then Caitanya Mahāprabhu, then six Gosvāmīs, then others, Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī, Gaura Kiśora dāsa Bābājī Mahārāja, Bhaktisiddhānta Sarasvatī. Then we have taken. So this, as we come to this Kṛṣṇa consciousness understanding through this long paramparā, similarly, in the Vyāsa-pūjā ceremony, whatever respect, honor, and presentation you give, that goes to Kṛṣṇa through that paramparā system, from down. As it is received through the paramparā system, so similarly, your offerings also goes through this paramparā system to the Supreme. The connection.

Our system is gopī-bhārtur pāda-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. It is sometimes called bureaucracy. If you apply something, at least in India, to the President, you'll have to submit to the local collector. The collector will submit to somebody else, somebody else, then secretary, you go. Then to the President. So our system is that. So it is not that I am training my disciples to worship me, man-worship, I'm getting some honor from them for nothing. No. It is not that. Whatever honor, whatever respect, whatever presentation you are giving to your spiritual master, it will go to Kṛṣṇa by paramparā system. This is Vyāsa-pūjā. Therefore, it is called Vyāsa-pūjā. Vyāsa-pūjā means Vyāsadeva is the original guru. After Brahma, Nārada, then Vyāsa. And Vyāsa is original guru, because from his literature we understand spiritual knowledge. All these literatures whatever we have produced, they are actually originally from Vyāsadeva. The four Vedas, Brahma-sūtra, Upaniṣads, Purāṇas, they are called Vedic literature. And whatever is written with the conclusion of this Vedic literature, that is also Vedic literature. Just like our books. All our books, they are not mental speculation. Whatever I have learned from my Guru Mahārāja, I am presenting. That's all. It is not mental speculation-this philosophy, that philosophy. We kick out all these things. Unless we get the knowledge from the authorized source, we don't accept. Because how we can accept? A so-called philosopher, scientist, according to… Why according? Everyone can understand that however great philosopher, scientist one may be, he is imperfect. He's imperfect. Every man. I have several times recited this example that in our country Gandhi was very big politician. You know Mahatma Gandhi. He committed so many mistakes. At last he committed such a great mistake that he was killed. That's a long history. So even a great person like Mahatma Gandhi, he commits mistake. Therefore, the śāstra says any conditioned soul, he must commit mistake. However great he may be in the estimation of fools and rascals. Sva-viḍ-varāhostra. He must commit mistake, he must be illusioned, his propensity is to cheat, and at the end, all the senses are imperfect. We have several times described. So, so much imperfectness, how he can give perfect knowledge?

Therefore, a so-called philosopher, scientist's knowledge is always imperfect. The perfect knowledge can be received through this paramparā system. From Kṛṣṇa, Kṛṣṇa to Brahmā, Brahmā to Nārada, Nārada to Vyāsa, Vyāsa to Madhvācārya. In this way, from Caitanya Mahāprabhu, six Gosvāmīs, then our Guru Mahārāja, in this way. And our business is just to present whatever we have heard. This is very important point. And because we do not speculate mentally, just like so many svāmīs comes from India. They make their own presentation by speculation. So whatever little success I have got, it is due to this process, that I do not present anything which is created by me. That is the secret of success. All these rascals, I say, declare in this, all these rascals come, they manufacture. A spiritual thing cannot be manufactured-as God cannot be manufactured. God is always God, and the words of God is also God. If we present as it is, then it will be effective. That is said in the śāstra:

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karna-rasāyanaḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā bhaktir ratir anukramiṣyati
[SB 3.25.25]

Everything is there. Satāṁ prasaṅgān. From a bona fide spiritual master you receive knowledge, because he will present as he has received from his spiritual master. He'll not adulterate or manufacture something. That is the bona fide spiritual master. And that is very easy. To become spiritual master is not very difficult thing. You'll have to become spiritual master. You, all my disciples, everyone should become spiritual master. It is not difficult. It is difficult when you anufacture something. But if you simply present whatever you have heard from your spiritual master, it is very easy. If you want to become overintelligent, to present something, to interpret something, whatever over you have heard from spiritual master you can make some further addition, alteration, then you'll spoil whole thing. Then you'll spoil whole thing. Don't make addition or alteration. Simply present as it is. Therefore, we have begun Bhagavad-gītā As It Is. Don't try to become over spiritual master. Then you'll spoil. Remain always a servant of your spiritual master and present the thing as you have heard. You'll be spiritual master. This is secret. You should know it. Don't try to become overintelligent. That will spoil. Evam paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This is the… So (child talking) you can stop.(?)

So Caitanya Mahāprabhu says,

āmāra ājñāya guru hañā tāra ei deśa
yāre dekha, tāre kaha, 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Just see. It is very nice. You'll find in Caitanya-caritāmṛta, now it is published. Caitanya Mahāprabhu says, He is the Supreme Lord, Kṛṣṇa. He says, āmāra ājñāya. "Whatever I say, āmāra ājñāya, by My order, you become a spiritual master." Caitanya Mahāprabhu. So one may be very illiterate, no education, or no scholarship, may not be born in brāhmaṇa family, or may not be a sannyāsī. There are so many qualification. But one may not have all these qualifications. He may be rascal number one, but still, he can become spiritual master. How? Āmāra ājñāya. As Kṛṣṇa says, as Caitanya Mahāprabhu says, if you follow, then you become spiritual master. One may be rascal number one from material estimation, but if he simply strictly follows whatever is said by Caitanya Mahāprabhu or His representative spiritual master, then he becomes a guru.

So it is not very difficult. One may not think that "I am not qualified to become guru." No, you are qualified if you follow strictly the paramparā system. Then you are qualified. That's all. Āmāra ājñāya guru hañā… And what is the difficulty? Caitanya Mahāprabhu says, "Don't feel any difficulty." Because as spiritual master, what you have to do? Yāre dekha, tāre kaha, 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Whomever you meet, you simply speak to him the instruction which Kṛṣṇa gives. What Kṛṣṇa instruction gives? That is also very easy. What is that? Kṛṣṇa says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa says "Just become My devotee, always think of Me, offer Me obeisances, and worship Me." So here is Kṛṣṇa. If you simply think "Here is Kṛṣṇa, Rādhā-Kṛṣṇa Deity," you may be fool number, rascal number one. That doesn't matter. But you are getting impression of this Rādhā-Kṛṣṇa, think of Him: "Oh, how nicely Kṛṣṇa is decorated." This much. No erudite scholarship. Simply… Kṛṣṇa says, man-manā bhava mad-bhakto. Here is Deity. Worship Him nicely as it is regulated principle. Even you are not worshiping, simply think of Kṛṣṇa, "Here is Rādhā-Kṛṣṇa." Impression. What is the difficulty? As soon as you see Rādhā-Kṛṣṇa, you get some impression. Think of that impression. Where is the difficulty? Man-manā bhava mad-bhakto. "Worship me." If you have got opportunity, worship. If you are initiated, worship here. Or you install Deity at home, as our Kṣīrodakaśāyī Prabhu is doing. Everyone can do it. Where is the difficulty? Now ask him how he is happy. The whole family is happy. Not only he. But his wife, his children, everyone is happy. Practical. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. And if you cannot do anything, simply come and offer your obeisances: "My dear Lord Kṛṣṇa, I am so poor, so unfortunate, I cannot do all these things, but I offer my humble obeisances unto Your lotus feet." That much also. If you do this, you become spiritual master.

So, simply by accepting this principle, and even if you are not learned, illiterate, you are hearing so much from Bhagavad-gītā, you simply repeat that. Simply repeat that. There is no question of becoming very learned scholar. God has given you this ear. Even if you are blind, you cannot read, you can hear. So kṛṣṇa-upadeśa, what is Kṛṣṇa…? This is 'kṛṣṇa'-upadeśa. And at last, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if you simply preach this cult, "My dear friend, my dear brother, you surrender to Kṛṣṇa," you become spiritual master. You become spiritual master. You go door to door. No other talks. Simply say, "My dear friend, you are very nice, you are very learned." That was adopted by Prabodhānanda Sarasvatī.

dante nidhāya tṛṇakaṁ padayor nipatya
kaku-śataṁ kṛtvā cāhaṁ bravīmi

he sādhavaḥ sakalam eva vihāya dūrād
caitanya-candra-caraṇe kurutānurāgam (sic)

The meaning is the preaching, very easy. Dante nidhāya tṛṇakam. According to Indian system, if you put a grass on your mouth, it is a sign of that you have become very humble. If you approach a person with a grass in your mouth, he'll immediately know that you are coming there with very, very great humbleness. Therefore dante nidhāya. This was the system. Dante nidhāya tṛṇakam, and touching his feet. Immediately, touch his feet. Immediately, even if he's enemy, he'll be a friend. Even if he's your enemy, it is so nice process. Take a grass on your mouth and immediately fall on his feet, padayor nipetya, and with folded hands, much flattering. Dante nidhāya tṛṇakaṁ padayor nipatya kaku-śataṁ kṛtvā ca. All flattering words. Ahaṁ bravīmi. So immediately he will agree, "Yes, what you say I'll hear. I'll hear." Immediately, convert to hear you at least. Just see how perfect process is. "Then what is your purpose, sir? Why you are becoming so humble, meek? And now say." "Yes sir, I'll say." What is that? He sādhavaḥ, "You are a great sādhu." Although he may be rascal number one. Still, you call him, he sādhavaḥ. "Yes, I am sādhu, yes. What is your proposal?" "Now kindly forget all nonsense, whatever you have learned. That's all. I am flattering you because I want that you forget everything, all these yogis and this and that and that and meditation. Please kick out all these." "Then what I have to do?" "Caitanya-candra-caraṇe kurutānurāgam. Just adhere yourself to the lotus feet of Lord Caitanya Mahāprabhu. Then you become spiritual master. That's all."

So I hope that all of you, men, women, boys and girls, become spiritual master, and follow this principle. Spiritual master, simply, sincerely, follow the principles and speak to the general public. Then Kṛṣṇa immediately becomes your favorite. Kṛṣṇa does not become your favorite; you become Kṛṣṇa's favorite. Kṛṣṇa says in the Bhagavad-gītā, na ca tasmād manuṣyeṣu kaścin me priya-kṛttamaḥ: "One who is doing this humble service of preaching work, Kṛṣṇa consciousness, nobody is dearer than him to Me." So if you want to become recognized by Kṛṣṇa very quickly, you take up this process of becoming spiritual master, present the Bhagavad-gītā as it is. Your life is perfect.

Thank you very much. (end)

760819VP.HYD

Śrī Vyāsa-pūjā Lecture

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Hyderabad, August 19, 1976

(Śrīla Prabhupāda's lecture is preceded by several speeches in Hindi and one in English by a disciple.)

Prabhupāda: Śrīpada Sampatkumar Bhaṭṭācārya, ladies and gentlemen: I must thank you for your kindly coming here during this Vyāsa-pūjā ceremony. Vyāsa-pūjā…This āsana where they have seated me, it is called vyāsāsana. The guru is the representative of Vyāsadeva. Everyone of you have heard the name of Vyāsadeva, Veda Vyāsa. So anyone who represents the great ācārya, Vyāsadeva, he is allowed to sit on the vyāsāsana. So Vyāsa-pūjā… Guru is representative of Vyāsadeva, therefore his birthday is accepted as Vyāsa-pūjā.

Now I must explain my position because in these days, a person being worshiped as most exalted personality is something revolution. Because they like democracy, by vote somebody should be elevated however rascal he may be. But our this system, guru-paramparā system, is different. Our system, if you do not accept the Vedic knowledge through guru-paramparā system, it is useless. You cannot manufacture an interpretation of the Vedic language. Just like cow dung. Cow dung is the stool of an animal. Vedic injunction is that if you touch cow dung…, any stool of an animal, you have to take immediately bath and purify yourself. But the Vedic injunction is also that cow dung can purify any impure place. Especially we Hindus, we accept it. Now by reason it is contradictory. The stool of an animal is impure, and the Vedic injunction is cow dung is pure. Actually we accept cow dung as pure to purify any place. Out of panca-gavya the cow dung is there, cow urine is there.

So it appears contradictory, the Vedic injunction. But still we accept because it is Vedic order. That is… That is the acceptance of Vedas. Just like Bhagavad-gītā. Bhagavad-gītā, there are so many rascals, they cut short: "I like this; I do not like this." No. Arjuna says sarvam etad ṛtaṁ manye [Bg. 10.14]. That is understanding of Vedas. If a rascal makes cut, cutting, "I do not like this, I interpret" this is not Bhagavad-gītā. Bhagavad-gītā means you have to accept as it is. That is Bhagavad-gītā. We are presenting therefore Bhagavad-gītā As It Is. Kṛṣṇa says, the speaker of the Bhagavad-gītā, He says sa kāleneha yogo naṣṭaḥ parantapa. "My dear Arjuna, this Bhagavad-gītā science," imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1], "I spoke first of all to the sun-god, and he spoke to his son," vivasvān manave prāha. To Vaivasvata Manu. Manur ikṣvākave 'bravīt. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. This is the process. Sa kāleneha yogo naṣṭaḥ parantapa. Anyone who does not come through this paramparā system, if he presents any interpretation of Vedic literature, it is useless. It is useless. It has no meaning. Yogo naṣṭaḥ parantapa. So that is going on. It has no meaning. You cannot interpret on the words of God. That is not possible. And dharma means dharmāṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture at your home a kind of religious system. That is rascaldom, that is useless. Dharma means sākṣād bhagavat-praṇītam. Just like the law. Law means what is given by the government. You cannot manufacture law at your home. Suppose in the street, common sense, the government law is keep to the right or keep to the left. You cannot say "What is the wrong there if I go to the right or left?" No, that you cannot. Then you'll be criminal. Similarly nowadays… Not nowadays-from time immemorial there are so many religious systems. So many. But real religious system is what God says or Kṛṣṇa says. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Simple. You cannot manufacture.

Therefore in the Śrīmad-Bhāgavatam, the beginning is dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām [SB 1.1.2]. So the… Somebody may envy that this person has sophisticated some disciples and they are offering prayers and pūjā. No, it is the system. Don't envy the… Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit [SB 11.17.27]. Ācārya is the representative of God. Yasya prasādād bhagavat-prasādo **. If you offer prayers, honor to the ācārya, then Kṛṣṇa, the Supreme Personality of Godhead is pleased. To please Him you have to please His representative. "If you love me, love my dog." And in the Bhagavad-gītā it is said ācāryopāsanam. Ācāryopāsanam. We have to worship the ācārya.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathita hy arthaḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is the Vedic mantra. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12].

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śabde pāre ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So these are the injunction. The guru must come through the paramparā system. Then he is bona fide. Otherwise he is a rascal. Must come through the paramparā system, and in order to understand tad-vijñānam, transcendental science, you have to approach guru. You cannot say that "I can understand at home." No. That is not possible. That is the injunction of the all śāstra. Tasmād guruṁ prapad… Who requires a guru? Guru is not a fashion just like you keep a dog as a fashion, modern civilization, similarly we keep a guru. No, not like that. Who requires a guru? Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]-one who is actually serious to understand the science of spirit soul. Tad vijñānam. Oṁ tat sat. He requires a guru. Guru is not a fashion.

So Kṛṣṇa says that ācāryaṁ māṁ vijānīyān: [SB 11.17.27] "You accept ācārya as I am." Why? I see that he is a man. His sons call him father, or he looks like a man, so why he should be as good as God? Because he speaks as God speaks, that's all. Therefore. He does not make any change. Just like God says, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The guru says that you surrender to Kṛṣṇa or God. The same word. God says man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Guru says that you always think of Kṛṣṇa, you surrender unto Him, you offer Him prayer, you become His devotee. There is no change. Because he says as the Supreme Personality says, therefore he is guru. Even though you see that he is materially born, his behavior is like other men. But because he says the same truth as it is spoken in the Vedas or by the Personality of Godhead, therefore he is guru. Because he does not make any change whimsically, therefore he is guru. That is the definition. It is very simple. Caitanya Mahāprabhu has asked everyone to become guru. Everyone. Because there is need of guru. The world is full of rascals, therefore there is need of so many gurus to teach them. But what is that qualification of the guru? How everyone can become guru? This may be the question, next question. Because Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. Ei deśa means wherever you are living you become a guru and deliver them. Suppose you are living in a small neighborhood, you can become a guru of that neighborhood and deliver them. "How it is possible? I have no education, I have no knowledge. How I can become guru and deliver them?" Caitanya Mahāprabhu said it is not at all difficult. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. This is your qualification. If you simply deliver the message given by Kṛṣṇa you become guru. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You preach, you request everyone, "Sir, you surrender to Kṛṣṇa." You become guru. Very simple thing. Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You say that "You become a devotee of Kṛṣṇa, you offer obeisances. Here is a temple; here is Kṛṣṇa. Please come here. You offer your obeisances, and if you can you offer patraṁ puṣpaṁ phalaṁ toyaṁ [Bg. 9.26]. You don't offer… But it is very simple thing. Anyone can secure a little flower, a little fruit, a little water. It is not at all difficult."

So this is the guru's qualification. Guru does not show any magic or produce some wonderful things then he becomes guru. So practically I have done this. People are giving me credit that I have done miracles, but my miracle is that I carried the message of Caitanya Mahāprabhu: yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. So this is the secrecy. So anyone of you, you can become guru. It is not that I am an extraordinary man, an extraordinary god coming from some mysterious place. It is not that-it is very simple thing. Caitanya Mahāprabhu says that yāre dekha tāre kaha kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. So I request you follow the Caitanya Mahāprabhu's instruction that you also, you become a guru at your home. It is not that you have to make a gigantic show of becoming guru. The father has to become guru, the mother has to become guru. Actually, in the śāstra it is said one should not become father, one should not become mother if he does not become a guru to his children. Na mocayed yaḥ samupeta-mṛtyum. If a person is unable to save his child from the clutches of birth and death, he should not become a father. This is real contraceptive method. Not that have sex like cats and dogs and when the child is there kill it and abortion. No. That is greatest sinful activity. Real contraceptive method is that if you are unable to deliver your son from the clutches of birth and death, do not become a father. That is wanted. Pitā na sa syāj jananī na sa syāt guru na sa syāt na mocayed yaḥ samupeta-mṛtyum. If you cannot save your children from the clutches of birth…

This is whole Vedic literature. Punar janma jayayaḥ. How to conquer over next birth, next material birth, they do not know. Foolish persons they have forgotten Vedic culture, what is the Vedic culture. Vedic culture is to conquer over the next birth, that's all. But they do not believe in the next birth. Ninety-nine percent people, they have gone so down from the Vedic culture. The Bhagavad-gītā also the same philosophy is there. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is Vedic culture. Vedic culture means by the evolutionary process we come to this human form of life. Here is the chance of stopping transmigration of the soul from one body to another. Tathā dehāntara prāptir, and you do not know what kind of body I am going to get next. This body may be prime minister and next body may be dog by the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham (iti manyate)
[Bg. 3.27]

They do not know. They have forgotten this culture. Misusing this human form of body like animals, eating, sleeping, mating and defending. This is not civilization. The civilization is punar janma jayayaḥ, how to conquer over next material birth. That is Kṛṣṇa consciousness movement. Therefore we are presenting so many literatures. It is being accepted all over the world, learned circle. Take advantage of this movement. We have tried to open, our humble attempt to open a center here. Do not be envious upon us. Kindly take mercy upon us. We are…, our humble attempt. And take advantage of it. That is our request.

Thank you very much. (end)

680830RA.MON

Rādhāṣṭamī:

Śrīmatī Rādhārāṇī's Appearance Day

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Montreal, August 30, 1968

Prabhupāda:

…am aprameyam anaghaṁ nirvāṇa-śānti-pradaṁ brahma-śambhu-phanīndras tebhyo 'niśaṁ vedānta-vedyaṁ vibhuṁ sura-guruṁ māyā-mānuṣya-hariṁ vande 'haṁ karunākaraṁ raghu-varaṁ bhū-pāla-cudāmaṇim

This is a verse composed by a great devotee, Tulasī dāsa. He was a devotee of Lord Rāmacandra. So Lord Rāma and Lord Kṛṣṇa, there is no difference. When we speak Kṛṣṇa, that means He includes all other incarnations. In the Brahma-saṁhitā it is said,

rāmādi mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Kṛṣṇa is svayam. Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo. Kṛṣṇa is paramaḥ pumān. Paramaḥ pumān means the ultimate Supreme Personality of Godhead. But He is always manifest in different incarnations, and of all the incarnation, Lord Rāma is the foremost, Balarāma. You have heard the name of Balarāma, Baladeva. Similarly Rāma, Rāma means the Supreme Enjoyer. Ramante yoginām anante sac-cid-ānanda-cirātmanīti rāma-padenāsau. Rāma means real bliss, and all the yogis, either dhyāna-yogī or a jñāna-yogī or a bhakta-yogī… There are three kinds of yogis. Everyone tries to enjoy that eternal bliss, and that is real pleasure. Therefore Rāma.

So this verse… Our, this respectable Indian lady, she will begin Rāmāyana… This Tulasī, actually it is not Rāmāyaṇa. It is called Rāma-carita-manasa. Rāmāyaṇa means Vālmīki Rāmāyaṇa, but people have taken it as Rāmāyaṇa. Actually, Tulasī dāsa has expressed his own feelings about his devotion to Lord Rāma, and therefore he has named it Rāma-carita-manasa, his mind full with service attitude for Lord Rāma. That is the real meaning of this book. But people have misinterpreted; they are going on just it is Rāmāyaṇa. And Rāmāyaṇa, of course, anywhere where Rāma's activities are described, that is called Rāmāyaṇa. That is another sense. But real Rāmāyaṇa means the Rāmāyaṇa composed by Vālmīki Rāmāyaṇa. Rāmāyaṇa composed by Maharṣi Vālmīki. And this is… It is a popular notion that this is Rāmāyaṇa, but actually this book is called Rāma-carita-manasa. So some of the description of Rāma are there, but not all the description. Rather there are many differences from the original Vālmīki Rāmāyaṇa. Anyway this is song of a devotee for his Lord Rāma. In that sense, you can call it Rāmāyaṇa, but this book is actually Rāma-carita-manasa.

So in the fifth chapter, Sundara-Khanda, it is a very nice verse. What is that? Śāntaṁ śāśvatam aprameyam anaghaṁ nirvāṇa-śānti-pradam. Each word is meaningful. Śāntam. The Lord is never disturbed. Why He shall be disturbed? Just like we are, in this material world, we are always disturbed in so many ways. The duration life is short, and we are always embarrassed with so many problems, political, social, religious, cultural, so many things. And family, maintenance of family is more difficult than maintaining an empire.

So this material world is full of anxiety. I have several times explained, asad-grahāt. Because we have accepted something which is not eternal. Anything which is not eternal will always create disturbance. But because the Lord is eternal, therefore He is śāntam. Whenever we'll find the face of Lord Kṛṣṇa or Rāma, Viṣṇu, you'll find smiling with peace. As soon as you'll see you become also peaceful. His very face is so nice. Śāntam. And śāśvatam. Śāṣvatam means original. It's not that Rāma and Kṛṣṇa, as the Māyāvādī philosophers say, that the impersonal Brahman appears in form. This is rascaldom. Actually, He appears in His own form, as it is stated in the Bhagavad-gītā, sambhavāmy ātma-māyayā [Bg. 4.6]. We are accepting this form not by our own potency. I have accepted this body, you have accepted this body, not by your own will. You have been forced to accept a particular type of body according to your work. You cannot make choice. Otherwise, everyone would have made his choice to take birth in America or some place like that, or heavenly planets. Oh, that is not choice. Just like if the foreigners, they apply for immigration, there is, the choice depends on the highest authority.

So similarly, this body is not śāśvatam. It is not my original body. This body is changing. I may have this body this time, I may have another body, another species of life; therefore it is not śāśvatam. But the Lord's body is śāśvatam. As it is confirmed in the Bhagavad-gītā, śāśvataṁ puruṣam, and He is enjoyer. So the same word is used here. Śāntaṁ śāśvatam aprameyam. Aprameyam means that cannot be measured. The Māyāvādīs, they cannot conceive how immeasurable, unlimited. Therefore as soon as they take it that God is unlimited, immeasurable, they take it for impersonal. They cannot conceive that God can assume any extensive form without any difficulty. Just like He appeared as Hiraṇya…, I mean to say, Varāhadeva. The Varāhadeva, He appeared in such a gigantic body that He could lift this whole planet by His tusk. So just imagine how much great body He assumed. So aprameyam. Another, He can assume so small body. Just like Parīkṣit Mahārāja, when he was within the womb of his mother, attacked by the atomic energy, so Kṛṣṇa entered the womb of his mother and saved him. Just imagine how small He became.

Therefore aprameyam means you cannot measure how He is small, how He is great. The Māyāvādī philosophers, they can think of greatness, but Kṛṣṇa can become small also. Just like Jagannātha, He is the master, He is the proprietor of the whole world, but He has assumed such a nice form that He is within our reach. We can serve Him very convenient. This is God. Therefore aprameyam, immeasurable. Immeasurable does not mean simply great. Immeasurable means you cannot measure even how small He is. Aṇor aṇīyān mahato mahīyān. He is greater than the greatest and smaller than the smallest. Therefore aprameyam. Anagham. Anagham means this material contamination cannot touch Him. Etad īsasya īśānām. Īśa, the Supreme Lord, means that He may come in any form. Just like He appears as the boar, hog. That does not mean He is hog. Or even He acts like hog, still He is anagham. How it is possible? Because He's tejiyasaṁ na doṣayā [SB 10.33.29]. Tejiyasam…

The example is that the sun. Sun is so powerful that he is soaking water from everywhere. He is soaking water even from the filthy place where people are passing urine and stool. But sunshine is so powerful that it is soaking water from the urine, urinals, and lavatory, latrine, but still sun is pure. And by the sun's contact that place also becomes pure. This is called purity. Even impure, even I am impure, if am in touch with Kṛṣṇa consciousness then I also become pure. He does not become impure. We are so, I mean to say, teeny, that if I go to a contaminated place, I become contagious. I become infected with the contamination. But Kṛṣṇa or Rāma, They are so powerful that even a contaminated person approaches Him, He, it does not mean that Kṛṣṇa becomes contaminated-the contaminated person becomes purified. This is very nice to understand. So anyone, with any aim, if he approaches Kṛṣṇa or Rāma, he becomes anagham. Nirvāṇa. Nirvāṇa-śānti-pradam. This nirvāṇa means finishing. Śānti. This material life, material existence, is always full of threefold miseries.

So Kṛṣṇa or Rāma can give you a position by which you can stop all this nonsense. Nirvāṇa-śānti-pradaṁ brahma-śambhu-phanīndras tebhyo 'nīśam. Brahmā, the demigods, there are millions of demigods. Of all the demigods, Brahmā, Śiva and Brahmā, they are considered to be the chief. Brahmā, Śiva, Phanīndra. Phanīndra means Śeṣa. He's also incarnation of Viṣṇu. So all of them are engaged in the service of the Supreme Lord. That means Viṣṇu is the Supreme, even superior than Lord Śiva. He has especially mentioned: brahmā-śambhu. Śambhu means Lord Śiva. Brahmā-śambhu-phanīndras tebhyo 'nīśaṁ vedānta-vedyaṁ vibhum. So Vedānta, Vedānta means the ultimate knowledge. So one who is in the ultimate knowledge, he can understand the Personality of Godhead Rāma and Kṛṣṇa. Those who have got little knowledge, or a mediocrity, they can go up to the impersonal Brahman, but they cannot enter into the knowledge of the Supreme Personality of Godhead Rāma. That is described in the Bhagavad-gītā by Arjuna, that "It is very difficult to understand Your personality."

Actually we are experiencing, if we speak something impersonal, they think it is very learned speech, and when we speak of something personal they think it is old, old style. This is nonsense. Practically, the Personality of God is the ultimate knowledge, but men with poor fund of knowledge, a little stock of knowledge, they cannot understand. If He is impersonal, how Brahmā and Śambhu are engaged in His service? He is person. Brahmā-śambhu-phanīndras tebhyo 'nīśam vedānta-vedyam. Vedānta-vedyam. These Māyāvādīs, they have Śaṅkarācārya, they have their Śārīraka-bhāṣya. They have tried to prove the Supreme Lord as imperson. This is not actually fact. Vedānta-vedyam. It is confirmed in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyam, vedānta-kṛt veda-vid eva cāham [Bg. 15.15]. Kṛṣṇa says that all the Vedas, including Vedānta… If somebody says the Vedānta is describing impersonal Brahman, but Kṛṣṇa says that "How it can do?" Vedānta-vid, "I am the actual knower of Vedānta, I am actual composer of Vedānta. So I am the Supreme." So these Māyāvādī philosophers, they cannot understand. They think that Vedānta…

In India the Māyāvādī sannyāsīs are known as Vedāntī. Therefore my society, Vaiṣṇava society, has particularly given me this title, Bhaktivedanta. Vedānta means bhakti. It is a challenge to the Māyāvādī sannyāsīs. This particular title was given after due consideration that my humble self should be awarded this title. It is new title amongst the Vaiṣṇava society. So the Māyāvādī philosophers they are sometimes surprised that "How Swamijī is Vedanti, at the same time bhakti?" But actually they do not know Vedānta means bhakti. Real Vedānta commentary is Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām **. Brahma-sūtra means this Vedānta-sūtra. Vedānta-vedyam. Śiva-viriñci, that Lord Śiva or Lord Brahmā, they are trying to understand the Supreme. Flickering knowledge? No. Through the Vedānta. Vedānta. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. And vibhum, vibhum means the greatest. Nobody is greater than the Supreme Lord. Rāmākhyam jagad-īśvaram. And He is Rāma. We chant daily:

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Rāmākhyam. Rāma means the ramanīyā, the beautiful, or the enjoyer, rāmākhyam. And jagad-īśvaram. And He is the master or the proprietor of the whole universes. Sura-gurum. Sura means the demigods and gurum is spiritual master. Sura-gurum. Just like Arjuna is sura, and his guru is Kṛṣṇa. Vyāsadeva, his guru, Nārada; Nārada's guru is Brahmā; Brahmā's guru is Kṛṣṇa. So sura-gurum. māyā-manusyam. And when He appears as human being, that is māyā. māyā means actually He is not an ordinary man. He is the Supreme Personality of God, but the rascals they think that "Because Rāma and Kṛṣṇa has appeared like one of us, He is a man, He's an ordinary man." This is the version of the rascals. That Rāma, especially there is a class who are known as Ārya-samājīs. They do not agree that the Supreme Person can, Supreme God can appear as Rāma and Kṛṣṇa. They do not know that although He appeared as one of us in the form of human body, He is not a human being. He is the Supreme Personality of Godhead. Therefore it is called rāmākhya, māyā mānuṣya hari. He is the Hari… Hari means the Supreme Personality of Godhead who can give you all pleasure, taking all your miserable condition. He is Hari.

So vande 'haṁ karuṇākaraṁ raghu-varaṁ bhu-pāla-cuḍāmaṇi. So he is offering his respectful obeisances to the Lord Rāma. Karuṇākaram. He comes, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtam [Bg. 4.8]. Therefore He is karuṇā-ākaram. Ākaram means mine. He is the great mine of mercy. Karuṇākaraṁ raghu-varam. And because He appeared in the dynasty of Mahārāja Raghu, so He is the Supreme Personality in the Raghu dynasty, raghu-varam. And bhu-pāla-cuḍāmaṇi. He is the helmet of all kings. Cuḍāmaṇi. Cuḍāmaṇi means, maṇi means pearl, and cuda means helmet. So the pearl is placed in the crown. So He is the, although He appeared as King, but He is the helmet of all kings. In this way, Lord Rāma's description is here. Now Mātājī requested me to explain one verse, so I have tried to explain.

Now today is our Rādhāṣṭami ceremony. I must speak now something about Rādhārāṇī, and then I shall go up, reach my apartment at twelve. In the meantime, you can observe the ceremonies. So, so far Rādhārāṇī, Rādhārāṇī, today is the birthday of Śrīmatī Rādhārāṇī. Rādhārāṇī is the pleasure potency of Kṛṣṇa. Kṛṣṇa is the Supreme Brahman. Just try to understand. Kṛṣṇa is the Supreme Brahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So when paraṁ brahma wants to enjoy… That enjoying spirit is there in the paraṁ brahma. Otherwise we cannot have this enjoying spirit. Because we are part and parcel, therefore we have got that enjoying spirit; but that is materially contaminated. But the fact is there, because Kṛṣṇa, He is enjoying, this enjoying spirit we have got also, but I do not know how to enjoy. We are trying to enjoy in the matter, in the dull matter. That is spiritual. So brahman, brahman sukhānubhūtyā. People are trying to feel what is brahma-sukha, pleasure of brahmānubhāva. That is not material pleasure. So many yogis, they have given up their family life, their kingdom, and meditating to achieve that Brahman pleasure. Actually, the idea is Brahman pleasure. So many brahmacārīs, so many sannyāsīs, they are trying to achieve that Brahman pleasure, and in order to achieve that Brahman pleasure they are neglecting, they are kicking off all this material pleasure. Do you think that Brahman pleasure is ordinary, this material pleasure? To achieve a portion of Brahman pleasure, if they are kicking off all this material pleasure… Don't talk of ourselves. We are ordinary men. In the history we have got instances, that of Bharata Mahārāja. Bharata Mahārāja, under whose name this planet is called Bhāratavarṣa. That Bharata Mahārāja was the emperor of the whole world. And as emperor he had his beautiful wife, young children. But at the age of twenty-four years, just young man, he gave up everything. All right. This is very old story, of course, but you know Lord Buddha. He was also a prince. He was also prince, not ordinary man, and he was kṣatriya, and he was always enjoying with beautiful women. That is the palace pleasure accustomed in every, in Oriental countries, that in the palace there are many beautiful girls, they're always dancing and giving pleasure to the kings and the prince. So Lord Buddha was also in such pleasure, but he gave up everything and began to meditate.

There are many hundreds of instances in Indian history that to realize the Brahman pleasure they gave up everything. They gave up everything. That is the way. Tapasya means voluntarily accepting something severe for realizing the supreme pleasure. That is called tapasya. So if, for tasting a little Brahman pleasure, all materialistic pleasures are to be given up, do you think that the Supreme Brahman, Lord Kṛṣṇa, is enjoying this material pleasure? Is it very reasonable? This Kṛṣṇa, He's enjoying lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Hundreds and thousands of goddess of fortune are engaged in His service. Do you think these lakṣmīs are material women? How Kṛṣṇa can take pleasure in the material women? No. This is mistake. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. In the Brahma-saṁhitā you'll find that He expands His ānanda-cinmaya-rasa, the mellow of transcendental pleasure potency. And these gopīs are expansion of His pleasure potency. And Rādhārāṇī is the center. Rādhārāṇī is the center. So Rādhārāṇī is not… Don't take that Rādhārāṇī is an ordinary woman like we have our wife or sister or mother. No. She is the pleasure potency. And the birth of Rādhārāṇī was not from the womb of any human being. She was found by her father in the field. While father was plowing, he saw one little nice child is lying there, and he had no children, so he caught it and presented to the queen, "Oh, here we have got a very nice child." "How you got?" "Oh, in the field." Just see. Rādhārāṇī's janma is like that. So this janma is today and Rādhā, this name is sometimes not found in Bhāgavata. So the atheistic class of men protest this Rādhārāṇī's name is not in the Śrīmad-Bhāgavatam. How this name came, Rādhārāṇī? But they do not know how to see it. There is anayārādhyate. There are many gopīs, but there is mention that by this particular gopī He is served more pleasingly. Kṛṣṇa accepts this gopī's service more gladly. Anayārādhyate. Ārādhyate. This ārādhate, this word, ārādhyate means worshiping. From this word ārādhyate, Rādhā has come. But Rādhā's name are there in other Purāṇas. So this is the origin.

So Rādhā, so Rādhā and Kṛṣṇa. Kṛṣṇa is the enjoyer and He wants to enjoy. So He's the Supreme Brahman. He cannot enjoy anything, ātmarāma, He can enjoy it in Himself. Therefore Rādhārāṇī is the expansion of His pleasure potency. Kṛṣṇa hasn't got to seek external things for His pleasure. No. He is in Himself full, ātmarāma. So Rādhārāṇī is expansion of Kṛṣṇa. Kṛṣṇa is the energetic, and Rādhārāṇī is the energy. Just like energy and energetic, you cannot separate. Fire and the heat you cannot separate. Wherever there is fire there is heat, and wherever there is heat there is fire. Similarly, wherever there is Kṛṣṇa there is Rādhā. And wherever there is Rādhā there is Kṛṣṇa. They are inseparable. But He is enjoying. So Svarūpa Dāmodara Gosvāmī has described this intricate philosophy of Rādhā and Kṛṣṇa in one verse, very nice verse. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau [Cc. Ādi 1.5]. So Rādhā and Kṛṣṇa is the one Supreme, but in order to enjoy, They have divided into two. Again Lord Caitanya joined the two into one. Caitanyākhyaṁ prakaṭam adhunā. That one means Kṛṣṇa in the ecstasy of Rādhā. Sometimes Kṛṣṇa is in ecstasy of Rādhā. Sometimes Rādhā is in ecstasy of Kṛṣṇa. This is going on. But the whole thing is Rādhā and Kṛṣṇa means the one, the Supreme.

So Rādhā-Kṛṣṇa philosophy is a very great philosophy. It is to be understood in the liberated stage. Rādhā-Kṛṣṇa philosophy is not to be understood in the conditioned stage. But when we worship Rādhā-Kṛṣṇa in our conditional stage, actually we worship Lakṣmī-Nārāyaṇa. You have seen that picture, this viddhi-mārga and rāga-mārga. Rādhā-Kṛṣṇa worship is on the platform of pure love, and Lakṣmī-Nārāyaṇa worship is on the regulative principles. So long we do not develop our pure love, we have to worship on the regulative principles. One has to become a brahmacārī, one has to become a sannyāsī, one has to perform the worship in this way, in the morning he has to rise, he has to offer. So many rules and regulations. There are at least sixty-four rules and regulations. So we shall introduce them gradually as you develop. So in the viddhi-mārga, when you have no love for God or Kṛṣṇa, we have to follow the regulative principles and automatically…, there is practice. When practicing. Just like you practice this mṛdaṅga playing. In the beginning it is not in order, but when you become well versed in the practice, the sound will come so nice. Similarly, when we are engaged by regulative principles in the worship of Rādhā-Kṛṣṇa, that is called viddhi-mārga. And actually when you are on the love platform, then that is called rāga-mārga. So without viddhi-mārga, if anyone wants to learn the rāga-mārga immediately, that is foolishness. That is foolishness. Nobody can pass M.A. examination without going through the regulative principles of primary schools and colleges. So therefore I do not, I mean to say, indulge in the discussions of Rādhā and Kṛṣṇa so easily. Rather go on with the regulative principle at the present moment. Gradually, as you become purified, as you become on the transcendental platform, you'll understand what is Rādhā-Kṛṣṇa. Don't try to understand Rādhā-Kṛṣṇa very quickly. It is a very big subject. If we want to understand Rādhā-Kṛṣṇa very quickly, then there will be so many prākṛta-sahajiyās. In India there are prākṛta-sahajiyā. Just like Rādhā-Kṛṣṇa dancing. Rādhā-Kṛṣṇa has become a plaything. The painting Rādhā-Kṛṣṇa, Kṛṣṇa is kissing Rādhā, Rādhā is kissing. These are all nonsense. Rādhā-Kṛṣṇa philosophy has to be understood by the liberated person, not by the conditioned soul. So we shall await for the fortunate moment when we are liberated, then we shall understand rādhā-kṛṣṇa-praṇaya-vikṛtir. Because Kṛṣṇa and Rādhā, They are not on the material field. Try to understand. This is Jīva Gosvāmī's analysis, that Kṛṣṇa is the Supreme Brahman. The Supreme Brahman cannot accept anything material. So Rādhā is not in the material field.

Now there is a very nice song. I shall sing if you can play on the harmonium. Yes. This is a Rūpa Gosvāmī's song. (sings)

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite
dāmodara-rati-vardhana-veśe
hari-niṣkuta-vṛndā-vipineśe
vṛṣabhānudadhi-nava-śaśi-lekhe
lalitā-sakhī guṇa-ramita-viśākhe
karuṇāṁ kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite
rādhe jaya jaya mādhava-dayite

This song was sung by Rūpa Gosvāmī. He is the real person, actual person, to understand Rādhā and Kṛṣṇa. So he says, "All glories to Rādhārāṇī." Rādhe jaya jaya mādhava-dayite. "She's so dear to Kṛṣṇa." Kṛṣṇa, everyone is trying to love Kṛṣṇa, but Kṛṣṇa is trying to love somebody. Now how great She is. Just try to understand. Everyone, the whole world, the whole universe, all living entities, they are trying to love Kṛṣṇa. Kṛṣṇa-prema. Lord Caitanya describes, prema-pumārtho mahān. And Rūpa Gosvāmī described that "You are distributing kṛṣṇa-prema." So kṛṣṇa-prema is so valuable, but Kṛṣṇa is after Rādhārāṇī. Just see how Rādhārāṇī is great. Just try to understand the greatness of Rādhārāṇī. Therefore She is so great, and we have to offer our respect. Rādhe jaya jaya madhava-dayite. How She is? Gokula-taruṇī-maṇḍala-mahite. Taruṇī, taruṇī means young girls. You'll see the pictures, they are all young girls. But of all the young girls, She is the most beautiful. She is enchanting to the young girls also. She is so beautiful. Gokula-taruṇī-maṇḍala-mahite. Dāmodara-rati-vardhana-veśe. And She always dresses Her so nicely that Dāmodara, Kṛṣṇa, becomes attracted by Her beauty. Hari-niṣkuta-vṛndā-vipineśe. And She is the only lovable object of Kṛṣṇa, and She is the queen of Vṛndāvana. This queen of Vṛndāvana… You'll find in Vṛndāvana, if you go to Vṛndāvana, everyone is worshiping Rādhārāṇī. Rāṇī means queen. They are always speaking, "Jaya Rādhe!" Rādhārāṇī. All the devotees in Vṛndāvana, they are worshiper of Rādhārāṇī. Hari-niṣkuta-vṛndā-vipineśe. Vṛṣabhānudadhi-nava-śaśi-lekhe. And She appeared as the daughter of King Vṛṣabhānu, and Her companion, Lalitā-sakhī and Viśākha-sakhī, and the devotees… So on behalf of the pure devotees of Kṛṣṇa, Rūpa Gosvāmī is praying, karuṇāṁ kuru mayi karuṇā-bharite. "Oh, my worshipable Rādhārāṇī, You are full of mercy. So I am begging of Your mercy because You are so merciful, very easily You offer, bestow Your mercy. So I am begging Your mercy." Karuṇāṁ kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite. Now somebody may say, "Oh, you are so great, learned scholar, you are so great saintly person, and you are begging mercy from an ordinary girl? How is that?" Therefore Rūpa Gosvāmī says, "Oh, this is not ordinary girl." Sanaka-sanātana-varṇita-carite. "This girl's description is possible to be made by great saintly persons like Sanaka-Sanātana. She is not ordinary."

So the lesson is that we should not treat Rādhārāṇī as ordinary girl, or Kṛṣṇa as ordinary man. They are the Supreme Absolute Truth. But in the Absolute Truth, there is the pleasure potency, and that is exhibited in the dealings of Rādhā and Kṛṣṇa. And Rādhā's expansion all the gopīs, and Kṛṣṇa is the Supreme Lord.

Thank you very much. Chant Hare Kṛṣṇa. You can chant? Can you chant? Janārdana? All right, you can chant. What is that? No, I have explained that one śloka from this Rāma-carita-manasa. Chant Hare Kṛṣṇa. (end)

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Rādhāṣṭamī:
Śrīmatī Rādhārāṇī's Appearance Day

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London, August 29, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Today is birth, appearance day of Śrīmatī Rādhārāṇī, Rādhāṣṭamī. Fifteen days after Kṛṣṇa's birth, Rādhārāṇī appeared. (pause) Rādhārāṇī is Kṛṣṇa's pleasure potency. Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ. The Lord, the Supreme Personality of Godhead, has got varieties of energies, as it is confirmed in the Vedic literature. Parāsya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. Na tasya kāryaṁ karaṇaṁ ca vidyate. The Supreme Lord has nothing to do personally. Na tasya kāryam. He has nothing to do. Just like here in this material world we find some very big man, political head or business head; personally, he has nothing to do. Because he has got so many assistants, secretaries, that personally he hasn't got to do anything. Similarly, the Supreme Personality of Godhead, full with six opulences, why He will have to do something? No. He has got many assistants. Sarvataḥ pāṇi-pādas tat. In the Bhagavad-gītā: "He has got everywhere His hands and legs." You'll find Kṛṣṇa, He has nothing to do. He's simply engaged in enjoyment with gopīs and Rādhārāṇī. He's not engaged in killing the demons. When Kṛṣṇa kills the demons He's Vasudeva Kṛṣṇa; He's not original Kṛṣṇa. Kṛṣṇa expands Himself. First expansion is Baladeva. From Baladeva-Saṅkarṣaṇa, Pradyumna, Aniruddha, Vāsudeva. So by the Vāsudeva feature He acts in Mathurā and Dvārakā. But Kṛṣṇa in His original feature, He remains in Vṛndāvana. One of the greatest fiction writers in Bengal, Bankimchandra Chatterjee, he misunderstood Kṛṣṇa that Kṛṣṇa of Vṛndāvana, Kṛṣṇa of Dvārakā, and Kṛṣṇa of Mathurā, They're different persons. Kṛṣṇa (is) the same, one, but He can expand Himself in millions and trillions of forms. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. Advaita. Although ananta-rūpam, still, He's ādyaṁ purāṇa-puruṣam, advaita. There is no such distinction.

So this Kṛṣṇa, when He wants to enjoy, what kind of enjoyment He will have? That has been discussed by Śrīla Jīva Gosvāmī. Kṛṣṇa is Paraṁ Brahman. Brahman, Paramātmā, then Paraṁ Brahman. Absolute Truth, three different features. Someone is realizing the Absolute Truth as impersonal Brahman. Jnanis, those who are trying to understand the Absolute Truth by mental speculation, by dint of his own knowledge, he's realizing the Absolute Truth as impersonal Brahman. And those who are trying to understand the Absolute Truth by meditation, yogis, they realize the Absolute Truth as Paramātmā. Paramātmā is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. That feature, Paramātmā feature. Aṇḍantara-sthaṁ paramānu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. That Paramātmā feature is one expansion of Kṛṣṇa. It is stated in the Bhagavad-gītā, athavā bahunaitena kiṁ jñātena tavārjuna ekāṁṣena viṣṭabhyāham. Ekāṁṣena. When Kṛṣṇa and Arjuna was trying to understand about different potential existence of Kṛṣṇa, so He explained in the Twelfth Chapter, "I am this. Amongst them, I am this. Amongst them…" Like that. And He concluded that "How far I shall go on? Better try to understand that only one plenary portion of Me, by entering this universe, the whole cosmic manifestation is existing." Ekāṁṣena sthito jagat [Bg. 10.42]. Jagat. This material world is existing on one plenary portion of Kṛṣṇa. And Kṛṣṇa enters, aṇḍāntara-sthaṁ paramānu-cayāntara-stham, He enters within this universe. Without His entering, this universe cannot exist. Just like without the spirit soul's entering within this body, this body cannot exist. As soon as the spirit soul goes out, immediately the body's useless. However the body may be prime minister or anything else, as soon as the soul is out of this body, it is not worth even a farthing. Similarly, because Kṛṣṇa enters within this universe, therefore the universe has value. Otherwise it is simply a lump of matter; it has no value. Ekāṁṣena sthito jagat.

So try to understand Kṛṣṇa. And when Kṛṣṇa want to enjoy, what kind of enjoyment that shall be? Try to understand this point. Kṛṣṇa is so great; God is great, everyone knows. So when the great wants to enjoy, then what quality of enjoyment that should be? That is to be understood. Rādhā-kṛṣṇa… Therefore Svarūpa Dāmodara Gosvāmī has written a verse, rādhā-kṛṣṇa-praṇaya-vikṛtiḥ. The loving affairs of Rādhā and Kṛṣṇa is not ordinary, these material loving affairs, although it appears like that. But one who cannot understand Kṛṣṇa, avajānanti māṁ mūḍhāḥ [Bg. 9.11]. Mūḍha, rascals, fools, they understand Kṛṣṇa as ordinary man. As soon as we take Kṛṣṇa as one of us… Mānuṣīṁ tanum āśritāṁ, paraṁ bhāvam ajānantaḥ. These rascals, they do not know paraṁ bhavam. They try to imitate Kṛṣṇa's līlā, rāsa-līlā. There are many rascals. So these things are going on. There is no understanding of Kṛṣṇa. To understand Kṛṣṇa is very difficult.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Out of millions of persons, one may try to make his life perfect. Everyone is working like animal. There's no question of perfection of life. The animal propensities: eating, sleeping, mating and defending… So everyone is engaged like animals. They have no other business, just like animal, hogs, dogs, whole day and night working: "Where is stool? Where is stool?" And as soon as he gets some stool, gets some fat, "Where is sex? Where is sex?" No consideration of mother or sister. This is hog's life.

So human life is not meant for hog civilization. So modern civilization is hog civilization, although it is polished with shirt and coat. So, we shall try to understand. This Kṛṣṇa consciousness movement is for understanding Kṛṣṇa. For understanding Kṛṣṇa, it requires little labor, austerity, penance. Tapasya brahmacāryeṇa śamena damena ca. Tapasya. One has to undergo tapasya; brahmacārya, celibacy. Tapasya. Brahmacārya means stopping sex life or controlling sex life. Brahmacārya. Therefore Vedic civilization is, from the very beginning, to train the boys to become brahmacārī, celibacy. Not that modern days, the schools, boys and girls, ten years, twelve years, they're enjoying. The brain is spoiled. They cannot understand higher things. The brain tissues are lost. So without becoming brahmacārī, nobody can understand spiritual life. Tapasya brahmacāryeṇa śamena damena ca. Śama means controlling the senses, controlling the mind; damena, controlling the senses; tyāgena; śaucena, cleanliness; tyāga, tyāga means charity. These are the processes for understanding oneself, self-realization. But in this age it is very difficult to undergo all these processes. Practically it is impossible. Therefore Lord Caitanya, Kṛṣṇa Himself, has made Himself easily available by one process:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age, Kali-yuga… Kali-yuga is considered to be the most fallen age. We are thinking that we are making very much advance, but it is the most fallen age. Because people are becoming like animals. As the animals have no other interest than four principles of bodily necessities-eating, sleeping, mating and defending-so in this age people are interested with four principles of bodily want. They have no information of the soul, neither they are prepared to realize what is soul. That is the defect of this age. But human form of life is especially meant for realizing himself, "What I am?" That is the mission of human life. Athāto brahma jijñāsā. This life is meant for inquiring about Brahman. Brahman, Paramātmā, Bhagavān. These inquiries should be there. Jijñāsu. They are called jijñāsu, brahma-jijñāsa, jijñāsu, inquiry. As we inquire every morning, "What is the news today?" Immediately we pick newspaper. That inquisitiveness is there. But we are inquiring very base things only. There is no desire to inquire about the highest possibility, brahma-jñāna. That is the lack of this modern civilization. Inquiring how to earn money: divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. Not only in this age… In this age it has become the principal factor, but in this material world everyone is engaged simply for these bodily necessities of life. Nidrayā hṛiyate naktam: at night they sleep very sound sleep, snoring. Or sex life. Nidrayā hṛiyate naktaṁ vyavāyena ca vā vayaḥ [SB 2.1.3]. In this way they're wasting time. And at daytime, divā cārthehayā rājan… And during daytime, "Where is money? Where is money? Where is money?" Artha ihāya. Kuṭumba-bharaṇena vā. And as soon as one gets money, then how to purchase things for family, that's all. Shopping, storing. This is the engagement of materialistic life. Out of that, one who is actually intelligent… Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many such foolish persons engaged in sleeping, mating, earning money, and providing family with nice apartment and food… This is the general occupation. So out of many thousands of men like that, one is inquisitive how to make perfect this human form of life. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye.

Siddhaye. Siddhi means perfection. So this life is meant for perfection. What is perfection? Perfection means that we do not want miserable condition of life, and we have to get out of it. That is perfection. Everyone is trying to get out of miserable condition of life. But they do not know what is the actual position of miserable life. Miserable condition of life: tri-tāpa-yantanaḥ. So this is called mukti, or liberation, from the misera… Ātyantika-duḥkha-nivṛttiḥ. Duḥkha, duḥkha means distress. So everybody is trying to get out of distress. But he does not know what is the ultimate goal of getting out of distress. Na te viduḥ. They do not know. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. One can be out of distress when he approaches Viṣṇu. Tad viṣṇuṁ paramaṁ padaṁ sada paśyanti sūrayaḥ. Tad viṣṇoḥ paramaṁ padam. The Viṣṇu planet… Just like here in the material world they're trying to go to the moon planet, but these foolish people do not know what they'll gain even they go to the moon planet. It is one of the material planets. Kṛṣṇa has already said in the Bhagavad-gītā, abrahma-bhuvanāl lokān. What to speak of this moon planet-it is very near-even if you go to the topmost planet, which is known as Brahmaloka… That is in your front, you can see every day, every night, how many lokas and planets are there. But you cannot go there. You are simply trying to go to the nearest planet. That is also failure. So what is your scientific improvement? But there is possibility. Ā-brahma-bhuvanāl lokān. You can go. The material scientists' calculation is that if one goes forward for forty thousands of years in the light speed, light-year speed, then one can approach the topmost planet of this material world. So at least in the modern scientific calculation, it is impossible. But one can go; there is process. That we have tried to explain in our small booklet Easy Journey to Other Planets. By yogic process one can go any planet he likes. That is the yogic perfection. When a yogi becomes perfect, he can go to any planet he likes, and the yoga practice goes on, unless the yogi thinks himself that he has made himself perfect to travel to any planet he likes. That is perfection of yoga practice.

So, these are the perfection of life, not that teeny, floating sputnik. (laughter) They do not know what is perfection of life. You can go anywhere. A living entity's name is sarva-gaḥ. Sarva-gaḥ means "one who can go anywhere he likes." Just Nārada Muni. Nārada Muni can travel anywhere he likes, either in the spiritual world or in the material world. So you can also do that. There is possibility. There was a Durvāsā Muni, great yogi. Within one year he traveled all over the universe and went to Viṣṇuloka and again came back. That is recorded in the history. So these are the perfections of life. And how these perfection can be attained? By understanding Kṛṣṇa. Yasmin vijñāte sarvam eva vijñātaṁ bhavanti. The Upaniṣad says, if you simply understand Kṛṣṇa, then all these things can be understood very easily. Kṛṣṇa consciousness is such a nice thing.

So today, this evening, we are talking about Rādhāṣṭamī. We are trying to understand the chief potency of Kṛṣṇa. Rādhārāṇī is the pleasure potency of Kṛṣṇa. As we understand from Vedic literature, Kṛṣṇa has many varieties of potencies. Parāsya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. Just like the same example, as a big man has got many assistants and secretaries so that he hasn't got to do anything personally, simply by his will everything is done, similarly, the Supreme Personality of Godhead has got varieties of energies, and everything is being done so nicely. Just like this material energy. This material world, where we are now living… This is called material energy. Bahir-aṅga-śakti. The Sanskrit name is bahir-aṅga, external energy of Kṛṣṇa. So how nicely it is being done, everything in the material energy. That is also explained in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My superintendence the material energy is working." The material energy is not blind. It is… On the background there is Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. Prakṛti means this material energy. Similarly… This is external energy. Similarly, there is another energy, which is internal energy. By the internal energy the spiritual world is being manifested. Parās tasmāt tu bhavaḥ anyaḥ [Bg. 8.20]. Another energy, parā, superior, transcendental, the spiritual world. As this material world is being manipulated under the external energy, similarly, the spiritual world is also conducted by the internal potency. That internal potency is Rādhārāṇī.

Rādhārāṇī…, today is Rādhārāṇī's appearance day. So we should try to understand Rādhārāṇī's feature. Rādhārāṇī is the pleasure potency, hlādinī-śakti. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra the Absolute Truth is described as ānandamaya, always in pleasure potency. That ānandamaya potency… Just like ānanda. When you want ānanda, pleasure, you cannot have it alone. Alone, you cannot enjoy. When you are in the circles of friend or family or other associates, you feel pleasure. Just like I am speaking. The speaking is very pleasing when there are many persons here. I cannot speak alone here. That is not ānanda. I can speak here at night, dead of night, nobody here. That is not ānanda. Ānanda means there must be others. So because Kṛṣṇa, the Absolute Truth, is ānandamaya, therefore eko bahu syām, He has become many. We are also Kṛṣṇa's part and parcel, to give pleasure to Kṛṣṇa. And the chief pleasure potency is Rādhārāṇī.

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād
ekātmānāv api bhuvo (purā) deha-bhedo-gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-(dyuti)-suvalitaṁ naumi kṛṣṇa-svarūpam
[Cc. Ādi 1.5]

So Kṛṣṇa is Param Brahman, as you know from the Bhagavad-gītā. When Arjuna understood Bhagavad-gītā, he affirmed Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So Kṛṣṇa is Param Brahman. So in this material world we see that a great, saintly person, simply to enjoy brahmānanda, he gives up everything of material enjoyment. He becomes sannyāsī. Ahaṁ brahmāsmi. Just to understand that he is in Brahman realization. So if one has to give up everything material for Brahman realization, do you think that Paraṁ Brahman, the Supreme Brahman, can enjoy anything material? No. Kṛṣṇa's enjoyment is nothing material. This point should be understood. For Brahman realization we are giving up everything material. And how Paraṁ Brahman can enjoy anything material? This question has been very much nicely discussed by Jīva Gosvāmī.

So when the Param Brahman… First of all, the Param Brahman information is not there in this material world. Little Brahman information is there. Or little Paramātmā information is there. But not Param Brahman, or Bhagavān, information. Therefore it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means to understand Brahman or Paramātmā. But out of many such persons who have realized Brahman and Paramātmā, hardly a person can know Kṛṣṇa. And that… First of all… [break] …what we can understand about Kṛṣṇa's pleasure potency? If I want to know some big man. That is one process. And without knowing that big man, how I can understand about his internal affairs? Similarly, if we do not understand Kṛṣṇa, how we can understand how Kṛṣṇa is enjoying? That is not possible. But the Gosvāmīs, they're giving us information what is the pleasure potency of Kṛṣṇa. That is Śrīmatī Rādhārāṇī.

So we have described about the Rādhā-Kṛṣṇa loving affairs in our Teachings of Lord Caitanya in page 264. If you have got this book, you can read it, how the reciprocation of loving affairs of Rādhā-Kṛṣṇa is there, transcendental. So our today prayer to Rādhārāṇī… We pray to Rādhārāṇī because She is the pleasure potency of Kṛṣṇa. Kṛṣṇa means "all-attractive." But Rādhārāṇī is so great that She attracts Kṛṣṇa. Kṛṣṇa is all-attractive, and She is attractive (attractor) of Kṛṣṇa. So what is the position of Śrīmatī Rādhārāṇī? We should try to understand this day and offer our obeisances to Rādhārāṇī. Rādhe vṛndāvaneśvarī.

tapta-kāñcana-gauraṅgī rādhe vṛndāvaneśvarī vṛṣabhānu-sute devī pranamāmi hari-priye

Our business is "Rādhārāṇī, You are so dear to Kṛṣṇa. So we offer our respectful obeisances unto You."

tapta-kāñcana-gauraṅgī rādhe vṛndāvaneśvarī
vṛṣabhānu-sute devī pranamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

Rādhārāṇī is hari-priyā, very dear to Kṛṣṇa. So if we approach Kṛṣṇa through Rādhārāṇī, through the mercy of Rādhārāṇī, then it becomes very easy. If Rādhārāṇī recommends that "This devotee is very nice," then Kṛṣṇa immediately accepts, however fool I may be. Because it is recommended by Rādhārāṇī, Kṛṣṇa accepts. Therefore in Vṛndāvana you'll find all the devotees, they're chanting more Rādhārāṇī's name than Kṛṣṇa's. Wherever you'll go, you'll find the devotees are addressing, "Jaya Rādhe." You'll find still in Vṛndāvana. They are glorifying Rādhārāṇī. They're more interested, worshiping Rādhārāṇī. Because however fallen I may be, if some way or other I can please Rādhārāṇī, then it is very easy for me to understand Kṛṣṇa. Otherwise,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

If you go by the speculative process to understand Kṛṣṇa, it will take many, many lives. But if you take devotional service, just try to please Rādhārāṇī, and Kṛṣṇa will be gotten very easily. Because Rādhārāṇī can deliver Kṛṣṇa. She is so great devotee, the emblem of mahā-bhāgavata. Even Kṛṣṇa cannot understand what is Rādhārāṇī's quality. Even Kṛṣṇa, although He says vedāhaṁ samatītāni [Bg. 7.26], "I know everything," still, He fails to understand Rādhārāṇī. Rādhārāṇī is so great. He says that… Actually, Kṛṣṇa knows everything. In order to understand Rādhārāṇī, Kṛṣṇa accepted the position of Rādhārāṇī. Kṛṣṇa wanted to understand the potency of Rādhārāṇī. Kṛṣṇa thought that "I am full. I am complete in every respect, but still, I want to understand Rādhārāṇī. Why?" This propensity made Kṛṣṇa obliged to accept the propensities of Rādhārāṇī, to understand Kṛṣṇa, Himself.

These are, of course, very transcendental, great science. One who is advanced in Kṛṣṇa consciousness and well conversant with the śāstras, they can understand. But still, we can discuss from the śāstra. When Kṛṣṇa wanted to understand Himself, He took the tendency of Śrīmatī Rādhārāṇī. And that is Caitanya Mahāprabhu. Rādhā-bhāva-dyuti-suvalitam. Caitanya Mahāprabhu is Kṛṣṇa, but He has accepted the propensities of Rādhārāṇī. As Rādhārāṇī is always in feelings of separation of Kṛṣṇa, similarly, in the position of Rādhārāṇī, Lord Caitanya was feeling separation of Kṛṣṇa. That is the teachings of Lord Caitanya, feelings of separation, not meeting. The process of devotional service taught by Caitanya Mahāprabhu and His disciplic succession is how to feel separation from Kṛṣṇa. That is Rādhārāṇī's position, always feeling the separation.

The Gosvāmīs, they also, when they were in Vṛndāvana, they never said that "I have seen Kṛṣṇa." Although they were the most perfect, they never said that "I have seen Kṛṣṇa." Their prayers were like this: he rādhe! vraja-devike! he nanda-suno! kutaḥ. He rādhe, Rādhārāṇī, he rādhe! vraja-devike! ca. Rādhārāṇī does not remain alone. He (She) remains always with His (Her) friends, vraja-devī, Lalitā or Viśākha and other damsels of Vṛndāvana. So the Gosvāmīns are praying, in their mature stage, when they were living at Vṛndāvana, they were praying in this way, he rādhe! vraja-devike! ca lalite! he nanda-suno! kutaḥ: "Where, Rādhārāṇī, where You are? Where are Your associates? Where You are, Nanda-suno, the son of Nanda Mahārāja, Kṛṣṇa? Where you are, all?" They were searching after. They never said, "I have seen Kṛṣṇa dancing with the gopīs. Last night I saw." (laughter) This is sahajiyā. This is not mature devotee. This is called… They are called sahajiyā. They take everything very cheap-Kṛṣṇa very cheap, Rādhārāṇī very cheap-as if they can see every night. No. The Gosvāmīs do not teach us like that. They're searching after. He rādhe! vraja-devike! ca lalite! he nanda-suno! kutaḥ, śrī-govardhana-pādapa-tale kālindī-vanye kutaḥ: "Are you there under the Govardhana Hill or on the banks of the Yamunā?" Kālindī-vanye kutaḥ. Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. Their business was crying like this, "Where You are? Where You are, Rādhārāṇī? Where you are, Lalitā, Viśākha, the associates of Rādhārāṇī? Where You are, Kṛṣṇa? Are You near Govardhana Hill or on the bank of the Yamunā?" Ghoṣantāv iti sarvato vraja-pure. So throughout the whole tract of Vṛndāvana they were crying and searching after Them, khedair mahā-vihvalau, as if madman. Khedair mahā-vihvalau. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

So we have to follow the footprints of the Gosvāmīs, how to search out Kṛṣṇa and Rādhārāṇī, Vṛndāvana, or within your heart. That is the process of Caitanya Mahāprabhu's bhajana: feeling of separation, vipralambha, vipralambha-sevā. Just like Caitanya Mahāprabhu, feeling the separation of Kṛṣṇa, He was falling down on the sea. He was coming out of His rest room or His bedroom and going out at dead of night. Nobody knew where He has gone. So that was His searching. This process of devotional service is taught by Caitanya Mahāprabhu. Not that very easily, "We have seen Kṛṣṇa or seen Rādhārāṇī in rāsa-līlā." No, not like that. Feel the separation. The more you feel separation from Kṛṣṇa, you should understand that you are advancing. Don't try to see Kṛṣṇa artificially. Be advanced in separation feeling, and then it will be perfect. That is the teachings of Lord Caitanya. Because with our material eyes we cannot see Kṛṣṇa. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. With our material senses we cannot see Kṛṣṇa, we cannot hear about Kṛṣṇa's name. But sevonmukhe hi jihvādau. When you engage yourself in the service of the Lord… Where the service begins? Jihvādau. The service begins from the tongue. Not from the legs, eyes, or ears. It begins from the tongue. Sevonmukhe hi jihvādau. If you begin service through your tongue… How? Chant Hare Kṛṣṇa. Use your tongue. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And take Kṛṣṇa prasādam. The tongue has got two business: to articulate sound, Hare Kṛṣṇa; and take prasādam. By this process you'll realize Kṛṣṇa.

Devotee: Haribol!

Prabhupāda: Don't try to see Kṛṣṇa. You cannot see Kṛṣṇa with your material eyes. Neither you can hear about Him with your material ears. Neither you can touch. But if you engage your tongue in the service of the Lord, then He'll reveal Himself to you: "Here I am." That is wanted. So feel separation of Kṛṣṇa just like Rādhārāṇī, as Lord Caitanya teaches us, and engage your tongue in the service of the Lord; then, one day, when you are mature, you'll see Kṛṣṇa eye to eye.

Thank you very much.

Devotees: Haribol! All glories to His Divine Grace! (offer obeisances) (end)

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Rādhāṣṭamī:

Śrīmatī Rādhārāṇī's Appearance Day

•

Bhagavad-gītā 18.5

•

London, September 5, 1973

Pradyumna: (leads chanting, etc.)

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

Translation: "Acts of sacrifice, charity and penances are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls." (Translation not on tape)

Prabhupāda: …yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām. There are four stages of spiritual life. The brahmacārī, gṛhastha, vānaprastha and sannyāsa. For brahmacārī, yajña. Yajña means to satisfy the Supreme Personality of Godhead. Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58]. The whole scheme…

(aside:) I thinking I am feeling very hot. I have to take off… In another place it is said, yajñārthāt karmaṇaḥ anyatra karma-bandhanaḥ [Bg. 3.9]. (Prabhupāda's clothing is being taken off; it sounds like his sweater.) That's all right. That's all right. Keep it now.

So brahmacārī, in the beginning of life… Brahmacārī means beginning of life, student life. They must be trained up how to satisfy the Supreme Personality of Godhead. This is the first training. The brahmacārī is trained up to rise early in the morning and offers fire sacrifice, then studies of Vedas, then saṅkīrtana. There are so many routine work for brahmacārī. So this must be executed. And for gṛhastha-dāna, charity. Gṛhastha must be prepared or trained up to give charity. And who will accept the charity? The charity will be accepted by the brahmacārī and sannyāsa. Not the vānaprastha. Brahmacārī will accept charity on behalf of the spiritual master. And a sannyāsī will accept charity only for his maintenance. That's all. The gṛhastha cannot accept charity. But a gṛhastha-brāhmaṇa, he can accept charity, but he will not, I mean to say, accumulate money by taking charity. Whatever he gets, he must spend. Then dāna-pratigraha. Pratigraha means accept. But he cannot keep in bank a bank balance. He must, whatever extra he has got, he must immediately give in charity. Then he can accept, a gṛhastha-brāhmaṇa, accept charity. There is a proverb in Bengali, that "A brāhmaṇa, even if he gets one lakh of rupees, one hundred thousands of rupees, still he is a beggar." Because he will not keep it. He will not keep it for… He will immediately distribute it in charity. Therefore he is called in Bengali lakh take baundigi. (?) It doesn't matter he gets one lakh of rupees contribution, but still he remains a beggar. Because immediately he will distribute. So these things are very important things. Yajña-dāna-tapaḥ. And for sannyāsī and vānaprastha-tapasya. Tapo divyam [SB 5.5.1]. Tapasya means accepting voluntarily all kinds of inconveniences, voluntarily.

Now, the material activities are that we are trying to avoid inconveniences. Material life is. But spiritual life means to execute tapasya, austerity, penance, even at the risk of all inconvenience. This is called tapasya. So Kṛṣṇa says, yajña-dāna-tapaḥ, kāryaṁ na tyājyam. You can give up your family life, but you cannot give up this yajña-dāna-tapaḥ. That you cannot, at any circumstances. These things must be continued. Yajña-dāna-tapaḥ na tyājyaṁ kāryam eva tat. Kāryam means "must," "you must perform." The Māyāvādī sannyāsīs, karma-tyāgī, they do not work. Their principle is always study Vedānta philosophy, and whatever they require, a little, they will beg, taking alms from gṛhasthas, and live and follow the strictly the principles of austerity. They are very strict. Those who are really Māyāvādī sannyāsī, not false, they follow strictly three times taking bathing. Even in severest cold they must. They lie down on the floor and always read Vedānta and Sāṅkhya philosophy. But in spite of all these austerities, they do not approve the worship of Deity, the transcendental form of the Supreme Personality of Godhead. Because they are impersonalist, they do not worship.

So śāstra says that ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ: [SB 10.2.32] "So these people, although they are thinking of themself as liberated, they have become liberated…" The Māyāvādī sannyāsīs address amongst themselves: namo nārāyaṇa. "Namo nārāyaṇa" means every one of them has become a Nārāyaṇa. This is their philosophy. And from this namo nārāyaṇa principle, Vivekananda Swami has manufactured the word "daridra-nārāyaṇa." So Nārāyaṇa has become very cheap thing for them. Everyone has become Nārāyaṇa; everyone has become God. Just like the rascal God is now in the hospital. God is under operation. (laughter) A "guruji" God. So they have no shame even that "If I am God, I cannot cure my bodily pains, what kind of God I am?" But these rascals will proclaim that they are God, and there is set of rascals, they will accept, "Oh, here is God." Vivekananda also said that "Why you are finding out God? Don't you see, so many gods are loitering in the street?" So God has become a funny thing for them. No. We do not accept such God. Our God is different. Our God is:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

Our Nārāyaṇa-that is real Nārāyaṇa, exalted-we cannot even compare with that supreme Nārāyaṇa with such demigods like Lord Brahmā, Lord Śiva, what to speak of these rascals. Yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ, samatvena vīkṣeta. Any person, rascal, if he thinks that Nārāyaṇa is equal to Lord Brahmā or Lord Śiva... There are Māyāvādīs. They say "Any demigod is as good as Viṣṇu. You can worship any demigod. It doesn't matter. You..." Because their ultimate understanding is that the Absolute Truth is impersonal, and you can imagine any form. It doesn't matter. You ultimately reach that impersonal, merge into the impersonal.

This is their philosophy. But that is not the fact. The ultimate issue of the Absolute Truth is Kṛṣṇa, Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Absolute Truth is realized in three phases: first of all impersonal Brahman, then localized Paramātmā, and then the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The Absolute Truth is described as Bhagavān, and there are many expansions of Bhagavān. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam. Kṛṣṇa has expansion, millions and trillions. Just like as Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Not only He resides in everyone's heart, but in every atom also. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.35] **. So Kṛṣṇa has got many expansions. But they are all one. Advaitam acyutam. Just like you have got experience that the sun, if you have got millions of pots, the sun is reflected; you will find millions of suns, but although the sun is one, but we see that millions of suns are there in millions of pots. This is the understanding. God is one, but He can expand Himself in millions and millions. There is no question of counting. Unlimited, but still, one. Advaita. Acyuta. The Māyāvādī philosophy is that because God has expanded Himself in so many, all-pervading, therefore he is finished. He is finished. Just like material conception. You take any big paper and make it into pieces and then throw it-the original paper is lost. There is no more existence. That is Māyāvādī philosophy. Māyāvādī philosophy means because God is all-pervading, therefore He has no form. He has finished His form. There cannot be any form. And this is material conception. This is not spiritual conception. Spiritual conception is pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Iso Invocation]. If Kṛṣṇa is the complete, supreme, so even He expands Himself in millions and trillions of complete forms, still, He is complete. Still, He's complete. This is conception of Kṛṣṇa. So therefore avyaya. Avyaya means acyuta, avyaya. Acyuta means He does not fall. It is not like that, that in my bank I have got one hundred pounds; if I take one, two, three, four, five in this way, one hundred finished, my bank balance is finished. It is not like that. Kṛṣṇa is so complete that immediate forms may be expanded from Him; still, He is complete. Pūrṇasya pūrṇam ādāya. These verses you have already read in the Īśopaniṣad.

So that is the conception of Kṛṣṇa. So unless you, from the very beginning you practice yajña, or if you are a gṛhastha, give in charity, and when you take sannyāsa, you undergo tapasya, how you will understand this philosophy? It is not possible. In the Kali-yuga, however, this yajña is not possible. As there are ritualistic yajña, sacrifice as recommended in the Vedas, that is not possible. It is very expensive. You have to acquire so much ghee and grains and so many other things. Feed so many, daily, people. It is very difficult task to perform the ritualistic yajña. Therefore Kṛṣṇa has made easy. What is that? Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ. That is recommended in Śrīmad-Bhāgavatam:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

This is the process of performing yajñas. Yajña-dāna-tapaḥ. What is that yajña? Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. Kṛṣṇa-varṇam. Varṇa means category. Just like brāhmaṇa-varṇa, cātur-varṇa. Varṇa means class. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. As Kṛṣṇa said. So kṛṣṇa-varṇam: in the category of Kṛṣṇa. So kṛṣṇa-varṇa. Or "One who is describing Kṛṣṇa," varṇayati. Kṛṣṇaṁ varṇayati iti kṛṣṇa, iti kṛṣṇa-varṇa. Either belonging to the category of Kṛṣṇa... He is not belonging to the category of the jīva soul. He belongs to the Supreme Personality of Godhead, kṛṣṇa-varṇa. Or chanting always the holy name of Kṛṣṇa. Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. Means He is Kṛṣṇa... Because He belongs to the category of Kṛṣṇa, therefore He is Kṛṣṇa. But we have got conception, Kṛṣṇa is blackish. Yes, that's a fact. Asitāmbuda-sundarāṅgam. Asita. Asita means black. Asitāmbuda. So black cloud. Ambuda means cloud. Asitāmbuda-sundarāṅgam. His complexion is like blackish cloud, but very, very, very, very beautiful. Kandarpa-koṭi-kamanīyam. He is so beautiful that many millions of Cupid cannot be compared with Him, although He is black. So here the same Kṛṣṇa, kṛṣṇa-varṇam, although He belongs to the same category of Kṛṣṇa, tviṣā, by complexion, akṛṣṇa. Akṛṣṇa. Akṛṣṇa means "not Kṛṣṇa." So it may be any other color. It may be... There are so many colors.

So akṛṣṇa. He's not kṛṣṇa, not blackish. So there may be... But no. There are fixed colors for the Supreme Personality of Godhead. Śukla, śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. When Kṛṣṇa was born at Nanda Mahārāja's place, or Kṛṣṇa appeared then,... So according to Vedic system there is jāta-karma. As soon as child is born, immediately horoscope is made and according to horoscope his name is given. There are daśa-karma. Daśa-karma. So one of these is at the birth, that before the child is begotten, there is one saṁskāra, garbhādhāna-saṁskāra. Similarly, after the child is born, then another saṁskāra, jāta-karma-saṁskāra. So there are so many saṁskāras. Saṁskārād bhaved dvijaḥ: By following the saṁskāra, purificatory process, one becomes brāhmaṇa. The upanayana-saṁskāra, the sacred thread saṁskāra. So when Kṛṣṇa was having the jāta-karma-saṁskāra by Gargamuni, the priest of Vasudeva... He was sent to Nanda Mahārāja to perform the Kṛṣṇa's jāta-karma. So he was a learned astrologer. He said, "Nanda Mahārāja, your this son formerly had three other colors: śuklo raktas tathā pīta. He was of white color, He was of red color, He was of yellow color." Idānīṁ kṛṣṇatāṁ gataḥ. "Now He has appeared in blackish color." Idānīṁ kṛṣṇatāṁ gataḥ. So kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Tviṣā means by complexion He is not black. Then He must be either of the three-white, red and yellow.

So Caitanya Mahāprabhu's color is yellowish golden color. Therefore it is said, "He is Kṛṣṇa, but now He has appeared in golden complexion." Kṛṣṇa-varṇaṁ tviṣā akṛṣṇam. And sāṅgopāṅgāstra-pārṣadam. "He is always surrounded by His associates." Aṅga, upāṅga. Aṅga means personal, and upāṅga means expansion of the expansion, which is called kalā. The first expansion is called avatāra, and when there is another avatāra from avatāra, that is called kalā. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Very scientific analysis in the śāstra. Not that any rascal comes, "I am God." This is not acceptable. We have to understand śāstra-vidhi, as śāstra it is said. So about Śrī Cai… Because Śrī Caitanya Mahāprabhu appeared, the Supreme Personality of Godhead, so many rascals have imitated: "Well, this Nimāi Paṇḍita, if He can become avatāra, then why not Gadādhara Paṇḍita?" This Ramakrishna, his name was Gadadhar Chatterjee. So he was also imitation of Caitanya Mahāprabhu. Where is the reference in the śāstra? So far Caitanya Mahāprabhu is concerned, there are so many innumerable references, in Mahābhārata, in Bhāgavata, in Purāṇa, in Upaniṣad. Therefore we accept Him as the Supreme Personality of Godhead. Not by rascal's vote that "Let us vote this man is God; then he becomes." So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. He associated with other devotees-Nityānanda Prabhu, Advaita Prabhu, then Gadādhara Prabhu and Śrīnivāsa. Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Whenever Caitanya Mahāprabhu is present, there are so many devotees. Gaura-bhakta-vṛnda. So sāṅgopāṅgāstra-pārṣadam. This is the incarnation of Kali.

So yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Those who have got brain substance, not dull, filled up with cow dung, they cannot understand what is the saṅkīrtana-yajña. But śāstra says, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ: "Those who have got nice brain substance, they can perform this yajña, saṅkīrtana-yajña." Then it fulfills the injunction of the Bhagavad-gītā, yajña-dāna-tapaḥ-karma. So for this saṅkīrtana movement, saṅkīrtana-yajña, in this age, before the Deity of Lord Caitanya Mahāprabhu and associated (with) Nityānanda, Advaita, others… If not all, at least Nityānanda or Gadādhara. Gaura-Gadādhara or Gaura-Nityānanda, or all of them, five. Śrī-kṛṣṇa-caitanya prabhu-nityānanda. You have got Pañca-tattva? No picture here? It was there.

Devotee: When… Revatīnandana Swami takes with him travelling.

Prabhupāda: Oh, all right. So Gaura-Nityānanda is here. That's all right. So this is the yajña. So yajña-dāna-tapaḥ-karma na tyājyam. You cannot give up in any stage of life, but because the yajñas mentioned in the Vedas it is not possible to perform in this age Kali-yuga because they are mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. In this age people may advertise themselves they are making very good progress. They are all unfortunate, disturbed. Mandāḥ sumanda-matayo manda-bhāgyāḥ. Manda-bhāgyāḥ means unfortunate. And upadrutāḥ, always disturbed. This is the position of the people in this age. How they can perform the Vedic ritualistic ceremony? It is not possible. So this is the yajña. So yajñaiḥ saṅkīrtanaiḥ, you keep Śrī Caitanya Mahāprabhu and perform yajña, the saṅkīrtana-yajña before Him, and you become all perfect. So easy. So easy. Because you cannot give up yajña. But in this age, Kali-yuga, people are so unfortunate, so rubbish, that it is not possible to perform the Vedic ritualistic yajña. That is not possible. Therefore Kṛṣṇa has given you the opportunity that you can perform. Kalau tad dhari-kīrtanāt. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. Makha means yajña. That was performed in the Tretā-yuga. And in the Satya-yuga, meditation. In the Dvāpara-yuga, Deity worship. Kalau tad dhari-kīrtanāt. In the Kali-yuga, simply by kīrtanād eva kṛṣṇasya [SB 12.3.51]. And this is the śāstra's injunction.

So I am very pleased that you are keeping this center nicely in our own standard by performing yajña, by saṅkīrtana, and today is Rādhāṣṭamī. You perform. Our yajña is saṅkīrtana, and Śrīmatī Rādhārāṇī is the pleasure potency of Kṛṣṇa. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau, śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam [Cc. Ādi 1.5]. When Kṛṣṇa… Kṛṣṇa is one. Ekam advitīyam. But eko bahu syāt. He can expand Himself. So when He wants to enjoy, so the pleasure potency is manifested from His personal body. That pleasure potency is Rādhārāṇī. Rādhārāṇī is not ordinary living entity. Rādhārāṇī is Kṛṣṇa's personal pleasure potency. Hlādinī-śakti.

So just today is the appearance day of hlādinī-śakti. So if you want to please Kṛṣṇa… Because our business is to please Kṛṣṇa. Hari-toṣaṇam. Our this movement is hari-toṣaṇam. Saṁsiddhir hari-toṣaṇam. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. Varṇāśrama-vibhāgaśaḥ. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Not only our. This is the aim. In the Bhagavad-gītā it is also said, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. The whole Vedic literature is meant for searching out Kṛṣṇa and to satisfy. So Kṛṣṇa personally comes to give you the information. Sarva-dharmān parityajya mām ekaṁ śaraṇam: [Bg. 18.66] "You rascal, you give up all these engagements. Simply you surrender unto Me."

And what about other demigods? There are so many demigods. What we have to do? Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. "This demigod is worshiped by persons who have lost all intelligence." Hṛta-jñāna. Hṛta-jñāna means naṣṭa-buddhayaḥ, one who has lost of the intelligence. There is no need. Simply mām ekam. That is the instruction of Bhagavad… That is the śāstra instruction. Viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti. This is Ṛg Veda mantra. Actual aim of life is to satisfy Lord Viṣṇu, and Kṛṣṇa is the origin of viṣṇu-tattva. And He is pleased through Rādhārāṇī. Therefore we don't keep Kṛṣṇa alone. No. Rādhā-Kṛṣṇa. First Rādhārāṇī. So that day is today. First you have to worship Rādhārāṇī. If you go through Rādhārāṇī…

Therefore in Vṛndāvana you will see all devotees, they will address one another, "Jaya Rādhe." Still. Because they know that "If Rādhārāṇī is pleased, if I can please Rādhārāṇī…" Rādhārāṇī is presented, the original pleasure potency, always absorbed in thought of Kṛṣṇa. So anyone who comes before Rādhārāṇī to serve Kṛṣṇa, oh, She becomes so pleased, "Oh, here is a devotee of Kṛṣṇa." She immediately recommends, "Kṛṣṇa, oh, here is a devotee. He is better than Me." This is Rādhārāṇī. I may be a, not devotee. I may be most fallen rascal. But if I try to reach Kṛṣṇa through Rādhārāṇī, then my business is successful. Therefore we should worship Rādhārāṇī first. That is our business. Instead of offering directly one flower to Kṛṣṇa, you just put it in the hands of Rādhārāṇī: "My mother Rādhārāṇī, Jagan-mātā, if you kindly take this flower and offer it to Kṛṣṇa." "Oh," Rādhārāṇī says, "Oh, you have brought a flower?" Kṛṣṇa said, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26], but don't try to offer Kṛṣṇa directly. Just offer through Rādhārāṇī. It will be very much appreciated by Rādhārāṇī.

So this is our philosophy, to please Kṛṣṇa through Rādhārāṇī, and just today is the auspicious day of Rādhārāṇī appearance. So we should offer puṣpāñjali and pray to Rādhārāṇī that "Rādhārāṇī, kindly be merciful and tell about me to Your Kṛṣṇa. To Your Kṛṣṇa. Kṛṣṇa is Yours." Kṛṣṇa, Rādhā-Kṛṣṇa. Kṛṣṇa is not independent. Kṛṣṇa is Rādhārāṇī's property. So you have to approach Kṛṣṇa through Rādhārāṇī. That is, today is the auspicious day. Worship Rādhārāṇī very nicely and be happy.

Thank you very much. Hare Kṛṣṇa. (end)

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His Divine Grace

Śrīla Sac-cid-ānanda Bhaktivinoda Ṭhākura's Appearance Day, Lecture

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London, September 3, 1971

Prabhupāda: Bring water, water. Water? So today is a very auspicious day, Ṭhākura Bhaktivinoda's birthday. Here is the picture of Ṭhākura Sac-cid-ānanda Bhaktivinoda. He was one of the ācāryas of this disciplic succession from Kṛṣṇa. We have got a succession table from Kṛṣṇa, genealogical table. There are two kinds of genealogical tables, one by the semina-father, his son, his son, like that. That is material genealogical table. And there is one spiritual genealogical table, disciplic succession. Just like Kṛṣṇa. Kṛṣṇa, the original father, Supreme Personality of Godhead, He spoke the Vedic knowledge to Brahma, Lord Brahma. He spoke to Nārada. Nārada spoke to Vyāsa. Vyāsa spoke to Madhvācārya. So in this disciplic succession, Lord Caitanya, from Lord Caitanya, the six Gosvāmīs, and similarly, coming down, down, Bhaktivinoda Ṭhākura, then Gaurakiśora dāsa Bābājī Mahārāja, then my spiritual master, then we are next generation, my disciples.

So there is a disciplic succession. And the ācāryas, they're authorities. Our process of knowledge is very simple. We take it from the authority. We don't speculate. Speculation will not help us to come to the real knowledge. Just like when we are in difficulty, in legal implication, we go to some authority, lawyer. When we are diseased we go to a physician, the authority. There is no use, speculation. Suppose I am in difficulty in some legal implication. I simply speculate, "I shall be free in this way and that way." That will not help. We have to go to the lawyer who knows things, and he gives us instruction that "You do like this; then you'll be free." Similarly, when we are diseased, if I speculate at home that "My disease will be cured in this way and that way," no. That is useless. You go to an authorized physician, and he will give you a nice prescription, and you'll be cured. That is the process of knowledge. But in the modern age people think that "I am free, I am independent, and I can make my own solution." That is rascaldom. That's not good. So Arjuna, when he was talking with Kṛṣṇa as friend, but when he saw that there was no solution talking like this, he surrendered to Kṛṣṇa. He said, śiṣyas te 'ham, aham: [Bg. 2.7] "Myself, I surrender unto You as Your disciple." Śiṣyas te 'haṁ śādhi māṁ prapannam. Prapannam means surrender. So that is the Vedic injunction, that if you want to know transcendental knowledge or science… "Transcendental" means beyond the scope of your direct perception.

So spiritual knowledge is beyond the scope of our sense speculation. Beyond the scope. Just like when a soul, a spiritual spark only, leaves this body, you cannot see. Therefore, atheistic class of men, they speculate, "There may be a soul; there may not be soul." Or, "The bodily function was going like this; now it stopped. The blood corpuscles now cease. It is no more red; it is white; therefore life…" These are speculation. This is not actual knowledge. Actual knowledge you get from the authority, Kṛṣṇa. He says, tathā dehāntara-prāptir dhīras tatra na muhyati. Just like the soul is passing through different stages. Dehino 'smin yathā dehe [Bg. 2.13]. Deha, deha means this body. Asmin dehe, in this body, there is dehi. Dehi means who is the owner of this body. That is soul. That is passing through childhood, boyhood, babyhood, youthhood, old age. Everyone, you can perceive that you were a child, you were a baby, you were a boy. Now you are young man or old man. So you are there. So as you are passing through different types of bodies, similarly, when you give up this body you accept another body. What is the difficulty? Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. There is no question of becoming astonished, how transmigration of the self, soul, takes place. The vivid example is there. Simply you require little intelligence. That intelligence is developed through the instruction of ācārya. Therefore, Vedic injunction is not to acquire knowledge by speculation. That is useless. Athāpi te deva padāmbuja-dvayaṁ jānāti tattvaṁ prasāda-leśānugṛhīta eva hi, na cānya eko 'pi ciraṁ vicinvan [SB 10.14.29]. Ciraṁ vicinvan. Ciram means for thousands of years you can speculate; you cannot understand what is God. That is not possible. But if you receive knowledge from the devotee, he can deliver you. Therefore Vedic injunction is that tad-vijñāna… [break] …in order to understand tad-vijñāna… Vijñāna means science. If you want to know the transcendental science, then you must approach a guru. Tad-vijñānārtham, in order to… If you are at all interested to understand the spiritual science. Tad-vijñānārthaṁ (sa) gurum eva abhigacchet [MU 1.2.12]. You must approach guru. Guru means this disciplic succession, as I have explained.

So Bhaktivinoda Ṭhākura is an ideal guru. He was not a sannyāsī; he was gṛhastha, householder, living with family, wife, children. Still, he was guru. So anyone can become guru. Not that a sannyāsī can become guru. A householder also can become guru, provided he knows the science. Caitanya Mahāprabhu, when He was talking with Rāmānanda Rāya… Caitanya Mahāprabhu was a sannyāsī, very highly born in brāhmaṇa family, very learned scholar. So He was talking with Rāmānanda Rāya, a gṛhastha, governor of Madras. And He was questioning, and Rāmānanda Rāya was answering. That means he was taking the part of guru, and Caitanya Mahāprabhu was taking the part of a disciple. So he was hesitating, Rāmānanda Rāya. He thought himself that "I am a gṛhastha; I'm not even a brāhmaṇa. Besides that, I am dealing in material affairs. I am governor, politics. And Caitanya Mahāprabhu is a sannyāsī, born of a high-class brāhmaṇa family. So it does not look well that I shall teach Him." So he was hesitating. Caitanya Mahāprabhu said, "Oh, why you are hesitating?" He said,

kibā vipra, kibā śūdra, nyāsi kene naya
yei kṛṣṇa-tattva-vetta, sei 'guru' haya
[Cc. Madhya 8.128]

He said, "Don't hesitate. Either one may become a brāhmaṇa or one may become a śūdra…" Kibā vipra, kibā śūdra. Vipra means brāhmaṇa, and śūdra. Śūdra is the fourth-grade human being. Brāhmaṇa is the first grade. So kibā vipra, kibā śūdra. He may be a first-grade human being or the lowest grade human being, or he may become a sannyāsī or a gṛhastha. It does not matter. Anyone who knows the science of Kṛṣṇa, he can become a guru. This is the verdict. Because spiritual science does not belong to the bodily platform. It is on the spiritual platform. It is very nice. Just like when you go to a lawyer or to an engineer or to a physician. You do not inquire whether he's a brāhmaṇa or śūdra. Simply you have to know whether he's a lawyer. That's all. Whether he's a physician actually. If he knows the medical science, he may be a brāhmaṇa, he may be a śūdra, he may be a sannyāsī, he may be a householder. It doesn't matter. Your business is with a physician, with a lawyer. Similarly, your business is to understand Kṛṣṇa. So anyone who knows Kṛṣṇa perfectly, you have to go there. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. It is… Vedic injunction is not that you have to approach a sannyāsī or a gṛhastha or an Indian or American. No. Gurum. And guru means who knows the science of Kṛṣṇa.

So, this Bhaktivinoda Ṭhākura was gṛhastha, very responsible officer, magistrate. And he was so exalted that he would come from his office generally at five o'clock, then take his supper and immediately go to bed. Immediately. Say at seven o'clock in the evening he goes to bed, and he wakes up at twelve o'clock. So suppose he goes to bed at seven o'clock in the evening and wakes up at twelve o'clock at night; it is sufficient sleep, five hours. One should not sleep more than five to six hours. Minimize as far as possible. The Gosvāmīs used to sleep not more than one and a half hour, or two hours. Sleeping is not very important thing. Even big politicians, they used to sleep for two hours. So especially in spiritual line, they should minimize as far as possible eating, sleeping, mating, defending. Minimize. Gradually it comes to nil. Raghunātha dāsa Gosvāmī, he was eating only a little piece of butter every alternate days, not daily. So this Bhaktivinoda Ṭhākura, regularly he was coming from his office, and after taking his supper immediately he goes to bed, and wake up at twelve o'clock, and he used to write books. He wrote, he left behind him about one hundred books. And he excavated the birthplace of Lord Caitanya, organized how to develop that birth site, Māyāpur. He had so many business. He used to go to preach about Caitanya's philosophy. He used to sell books to foreign countries. In 1896 he attempted to sell Life and Precepts of Caitanya in the MacGill University in Montreal. So he was busy, ācārya. So one has to adjust things. Not that "Because I am gṛhastha, householder, I cannot become a preacher. It is the business..." (aside:) Give me water. "It is the business of the sannyāsī or brahmacārī." No. It is the business of everyone. The whole world is suffering for want of knowledge. The present civilization is animal civilization. They do not know anything beyond eating, sleeping, mating and defending. That's all. This is animal civilization. Animal does not know beyond these four principles of life: eating, sleeping, mating and defending. That's all. No. Human life is meant for something else: "What I am? What is God? What is my relation with God? What is this material world? Why I am here? Where I have to go next?" So many things one has to learn. Athāto brahma jijñāsā. This is human life. Not that eat and sleep and have sex life and die someday like cats and dogs. Therefore, there is need of ācāryas, teachers, for propagating spiritual knowledge, Kṛṣṇa consciousness. Bhaktivinoda Ṭhākura was... Although he was a gṛhastha, householder, a government officer, magistrate, but he was ācārya. So from his dealings, from his life, we should learn how one can become a preacher in any stage of life. It doesn't matter what he is.

There was one incidence, very interesting. When he was magistrate in Jagannātha Purī... The system is... Jagannātha temple is a very big establishment. In the temple fifty-six times daily, bhoga is offered. And you'll find in the temple always at least five hundred to one thousand people gathered. And they come from outside, and prasāda is ready. If you go and ask in the Jagannātha temple that "We are one hundred men come from outside. We want prasāda," yes, immediately ready. So it is a huge temple. This is one temple, but there are many other thousands of temple in India where prasāda is distributed. Now it is minimized by our present government. They think that it is unnecessary expenditure. They are minimizing. But not unnecessary expenditure. They do not understand. Formerly, in India there was no necessity of hotel. Anyone goes anywhere, even in a village, he goes to a temple-prasāda is ready. There is no need of going to a hotel. You pay or don't pay. If you say that "I want little prasāda," "Yes, take it." That is the system still. There is the Nāthadvārā temple in Rajasthan. You pay two annas only. Two annas means one cent. You get sumptuous prasāda for two annas, all very nice prasāda, still. So prasāda distribution in temple is longstanding usage. So Bhaktivinoda Ṭhākura... The Jagannātha temple is managed by a body, and it is the custom that the local magistrate of the district, he becomes the president, or manager. So Bhaktivinoda Ṭhākura was manager in that sense, because he was magistrate. The managing committee was being presided by him. So there was a complaint. In Orissa, this Jagannātha temple is situated in Orissa. Utkāla. Utkāla, this state, was originally belonging to Dhruva Mahārāja. His son's name was Utkāla, Mahārāja Utkāla. Anyway, so this Utkāla, there was a pseudo yogi. He declared himself that... Just like you'll find nowadays also, there are so many rascals declaring that "I am incarnation of God." And they know some mystic power, play some jugglery, and foolish people take them: "Oh, he's God." So there appeared one like such pseudo God, Viṣṇu, in a village of Orissa. And he was dancing rāsa dance, and foolish people were sending their daughters and wife to dance with him. You see? There were so many. Not only that. People are so foolish, they do not know... They want to be cheated, and these cheaters come. He declared that "I am God. I am Viṣṇu." So there were sane men also. They took objection, "What is this nonsense? This man is dancing with ladies and gentlemen, er, girls." So they filed a complaint. At that time it was British rule. They complained to the governor or the commissioner, very high officer. The commissioner knew that Bhaktivinoda Ṭhākura... His name was Kedāranātha Datta. Datta. Kedāranātha Datta, his household name. So the commissioner of the division, he knew that Kedāranātha Datta is a religious man, and he's magistrate in charge. So he handed over the case for inquiry, "What is this complaint? You please inquire and do the needful." So he was a pure devotee, and he understood that "This rascal is a bogus man, cheating people. I must inquire." So he went to the village in plain dress with some constables, police constables. They were also in plain dress. And as soon as he approached that rascal yogi, he said, "Oh, you are Kedāranātha Datta. So, very nice. You are... I shall make you king of India. Please don't try to bother me." Because he could know that "He has come to inquire about my rāsa-līlā." So Bhaktivinoda Ṭhākura first of all said, "Sir, you are such a great yogi. Why you are in the village? Why don't you go to Jagannātha Purī? There is temple and Lord Jagannātha is there. Better you go there and see the Lord and be happy. Why you are in this village?" "Oh, Jagannātha? Ah, that is made of wood. I am personally the Supreme Lord. That is made of wood." Oh, then Bhaktivinoda Ṭhākura-he was a devotee-he became fire. (laughter) He was insulting. Arcye śilā-dhīr guruṣu nara-matiḥ. According to śāstra, if somebody thinks... Just like here is Deity. If somebody thinks, "Oh, it is made of stone..." It is stone to the eyes of the nondevotee, but it is personally Supreme Personality of Godhead to the devotees. It requires the eyes to see. So devotee sees in a different angle of vision. Just like Caitanya Mahāprabhu, when He entered Jagannātha temple immediately He fainted: "Oh, here is My Lord." And the nondevotee is seeing: "It is wood, a lump of wood." Therefore, to the nondevotee, He remains always as wood, but to the devotee He speaks. That is the difference. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. If God is everything, why wood, through wood and stone, God cannot manifest? If God is everything? According to Māyāvāda philosophy... That's a fact. God, omnipotent. He can express Himself even through wood and stone. That is God's omnipotency. That is called omnipotency. Not that God is unable to express Himself through wood and stone. Then how He's omnipotent? Omnipotent means His potency can be expressed through anything. Because anything, everything is the expansion of God's energy. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. The whole world is manifestation of different energies of God. Therefore… Just like through the energy of electricity the electric powerhouse, although far, far away from this place, was expressing. There is electricity. Through this glass, through these wires, the power can be expressed. There is a process.

So Bhaktivinoda Ṭhākura became very much… Because a devotee cannot tolerate blaspheming another devotee or God. So as soon as he said that "Why shall I go to Jagannātha Purī to see the wooden Jagannātha? I am personally Viṣṇu," Bhaktivinoda Ṭhākura immediately ordered his constables, "Arrest him. Arrest this rascal." So he was arrested. And when he was arrested… He had some yogic mystic power. All the constables, Bhaktivinoda Ṭhākura, and his family members became affected with high fever, 105 degrees fever. So when he came back, his wife became very much disturbed that "You arrested Viṣṇu, and we are all going to die. We have got now high fever." Bhaktivinoda Ṭhākura replied, "Yes, let us all die, but this rascal must be punished." This is the view of pure devotee. So he was put into the custody. And there was a date fixed for his trial, and all these days Bhaktivinoda Ṭhākura himself and his family especially, they were suffering from high fever. Maybe that yogi was planning to kill the whole family. But it was going on as fever. So on the trial day, Bhaktivinoda Ṭhākura, Kedāranātha Datta, when he came to the bench the man was presented, the so-called yogi, and he had big, big hairs. So Bhaktivinoda Ṭhākura ordered that "Bring one barber and cut his hair." So no barber dared. The barbers thought, "Oh, he's a Lord Viṣṇu. If I offend, as he's suffering from fever, so I shall also die." So Bhaktivinoda Ṭhākura ordered that "Give me the scissor. I'll cut." So he cut his hairs and ordered him to be put into jail for six months, and in the jail that Viṣṇu incarnation managed to take some poison, and he died.

So this is one of the incidents. There are many incidences. He was very strong man. He punished many paṇḍas in the tīrthas who exploit visitors. So, this is the position of devotee. In spite of his becoming a responsible magistrate, a householder, still, he was ācārya. So we have to follow the ācāryas. If we at all, if we are at all interested in spiritual science, then we must follow the Vedic instruction, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. We must approach. You cannot have spiritual knowledge simply by speculating. Impossible. Simply waste of time. Śrama eva hi kevalam [SB 1.2.8]. You must go to the… In the Bhagavad-gītā, therefore, it is recommended, ācāryopāsanam. Ācārya-upāsanā. Not only worshiping the Lord, but also the ācārya. Caitanya Mahāprabhu said, guru-kṛṣṇa-kṛpayā pāya bhakti-latā-bīja [Cc. Madhya 19.151]. Guru, ācārya, and Kṛṣṇa. One should seek favor of both of them. Not that "I am now seeking favor of Kṛṣṇa. What is the use of guru or ācārya?" No. You cannot overlap ācārya and go to Kṛṣṇa. That is not possible. Kṛṣṇa will not accept you. Just like if you want to see a big man you should go through his secretary, through his orderly, doorkeeper; similarly, our process is ācāryopāsanam, go through the ācārya. That is the injunction of the Vedas. Tarko 'pratiṣṭhaḥ. If you want to enter into the spiritual world, you cannot get through simply by arguments. Because there is no limit of argument. I place my argument in one way. Another man, who is better arguer, he places his argument in a different way. So if you simply go on arguing, it is not possible. Tarko 'pratiṣṭhaḥ. It will never help you. Argument. Śrutayo vibhinnāḥ. If you think that "I shall read scriptures and I shall understand God," no, that is also not possible. Śrutayo vibhinnāḥ. Scriptures are also different. Because scriptures are made according to time, circumstances, people. Just like Bible. Bible Lord Jesus Christ preached in the desert, Jerusalem. Or where it is? People who were not so advanced. Therefore his first instruction is "Thou shall not kill." That means they were very much engaged in killing affairs; otherwise, why is this instruction? And actually, it so happened that they killed Jesus Christ. So that society was not very enlightened society. So a scripture for a society which is not very enlightened and a scripture for a society which is very enlightened must be different. Just like a dictionary. For the schoolboy, a pocket dictionary. And for a college student, international, big dictionary. Both of them are dictionaries. But the small pocket dictionary is not equal to the big dictionary. Because it is different made for different classes of men. So scriptures are made according to different classes of men. There are three classes of men: first-class, second-class, and third-class. The third-class man cannot understand the philosophy and scriptural injunctions of the first-class man. That is not possible. Higher mathematics cannot be understood by the small schoolboys who are simply trying to understand "Two plus two equal to four." But "Two plus two equal to four" is equally good to the higher mathematics student. But still, higher mathematics and lower math is different. Therefore it is said, śrutayo vibhinnāḥ: the scriptures are different. So if you simply try to understand what is God by reading scriptures, you cannot achieve. You must approach a guru. Just like a medical book. It can be available in the market. If you purchase one medical book and study and you become doctor, that is not possible. You must hear the medical book from a medical man in the college, medical college. Then you will be qualified. And if you say, "Sir, I have read all the medical books. Recognize me as a medical practitioner," no, that will be not.

So śrutayo vibhinnāḥ. Scriptures are different. Arguments, that is also not helpful. One man may argue better than me. Then philosophy. The philosophy, it is said, nāsau munir yasya mataṁ na bhinnam. One philosopher is differing from another philosopher. Just now today Śyāmasundara has purchased one book about different philosophers. So that you also cannot ascertain what is truth. Therefore śāstra says, dharmasya tattvaṁ nihitaṁ guhāyām. The truth is very confidential. So if you want to know that truth, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], you should have to follow the great ācāryas. Then you will understand. Therefore ācārya-upāsanā is essential. Ācārya-upāsanā is very essential. In all the Vedic śāstras the injunction is that. Tad-vijñānārthaṁ sa gurum evābhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Anyone who is inquisitive to understand higher truths, he must surrender to guru. Tasmād guruṁ prapadyeta, jijñāsuḥ śreya uttamam. One who is inquisitive, who is now inquiring about transcendental subject matter. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So all the śāstras says, in our Vaiṣṇava śāstra also, Rūpa Gosvāmī says, ādau gurv-āśrayam: "In the first beginning, you must take shelter of a bona fide guru."

So this Bhaktivinoda Ṭhākura's birthday, we should adore, we should worship, because in the modern age he reintroduced the disciplic succession. From Caitanya Mahāprabhu… Five hundred years ago, Caitanya Mahāprabhu taught this philosophy, but within two hundred years… Because this material world is so made that whatever you introduce, in due course of time it will deteriorate. You make a nice house, but after one hundred years, two hundred years, or nowadays, even after fifty years, it becomes dilapidated. That is the nature's law, kāla. Time will destroy everything. Now, British empire, such a big, vast empire, now it is finished. The kāla, the time, will make everything finished. That is material. Anything material, it has birth, it has growth, it has got some opulence, then dwindling, then finished. That is the way of material… So we are interested in spiritual subject matter. Therefore the process is ādau gurv-āśrayam. One has to accept a bona fide spiritual master. That is our process. Without accepting a bona fide spiritual master, we cannot make any progress. It is impossible. So Bhaktivinoda Ṭhākura happens to be ācāryas, one of the ācāryas. And he has left behind him many books. Caitanya-śikṣāmṛta, Jaiva Dharma. These are very important books. They're in Bengali, in Sanskrit. And many songs. He has prepared many books of song. The song, Ei nām gāya gauracānd madhura svare, that is Bhaktivinoda Ṭhākura's song. So we are trying to present Bhaktivinoda Ṭhākura's books also in English translation. Gradually you will get it. So our adoration, our worship to Bhaktivinoda Ṭhākura today because he may bless us to make peacefully progress in Kṛṣṇa consciousness. Ācārya-upāsanā, simply by the blessings of the ācāryas we can make very rapid progress. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. If we… Yasya prasādād bhagavat-prasādaḥ… ***. We sing every day. By the mercy of the spiritual master, ācārya, we immediately get the blessings of Lord. Immediately. Yasya prasādāt. Yasya means "whose"; prasādāt, "benediction." By the benediction of the spiritual master. Yasya prasādād bhagavat-prasādaḥ** *. If spiritual master, ācārya, is pleased, then you should know that Kṛṣṇa is also pleased. You should know through. This is not very difficult. Just like you are working in office. If your immediate officer, boss, is pleased, that means the proprietor of the firm, he's also pleased. Although you do not see him. This is fact. Your immediate boss, if he's pleased. So similarly, we, our business, this spiritual line, is guru-kṛṣṇa-kṛpā. We have to first receive the merciful benediction from the ācārya, and then Kṛṣṇa will be pleased and He'll also give His blessings. Mad-bhakta. There is a version in the Śrīmad-Bhāgavatam, mad-bhakta pūjyābhyadhikā. He says, Kṛṣṇa says, that "If anyone worships Me directly and if anyone worships Me through the ācārya, he's better devotee who is coming to Me through ācārya." Mad-bhakta pūjyābhyadhikā.

So our, this Vaiṣṇava philosophy, process, is to go through the ācārya. Servant of the servant of the servant. We should try to become servant of the servant. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. Dāsa-dāsānudāsaḥ. We should not approach the Supreme Personality of Godhead directly. That is not good. That will not be… In the Vedic injunction also it is said, yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. If one has got unflinching faith in the Supreme Personality of Godhead, yathā deve, and similar faith in guru… Of course, we must make guru bona fide. Then it is disciplic succession. And that is also not very difficult to select, who is bona fide guru. Bona fide guru means he presents himself as servant of God. He does not pose himself falsely that "I am God." This is bona fide. It is not difficult to find out bona fide. But this is the test. If anyone says that "I am guru," er, "I am God," then he cannot be guru. Because he has no knowledge. How he is God? But he can cheat some people. That is different thing. You can cheat all people for some time and some people for all time, but not all people for all time. That is not possible. So these kinds of guru, who poses themself that "I am God," he's a false guru. The bona fide guru will say that "I am servant of the servant of the servant of Kṛṣṇa," or God. Servant of [Cc. Madhya 13.80]. That is the business of guru. He serves Kṛṣṇa as Kṛṣṇa desires; that is his business. That is also not very difficult. Kṛṣṇa says, Kṛṣṇa desires, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66], that "You give up all other engagement; just surrender unto Me, and I'll give you protection." Kṛṣṇa says. So guru's business is that "You simply surrender to Kṛṣṇa." What is the difficulty? Simply repeat the same thing. Not for himself, but for Kṛṣṇa. He's bona fide guru.

So our this Kṛṣṇa consciousness movement is very bona fide because we say the same thing as Kṛṣṇa says. We don't make any addition, alteration. Not like big scholars like, "It is not to Kṛṣṇa…" Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], and the scholar interprets, "It is not to Kṛṣṇa." Just see (the) foolishness. Kṛṣṇa directly says, "unto Me." He says, "Not to Kṛṣṇa." Misleading. Such misleading guru will not help you. So therefore to find out a bona fide guru means that he does not change the words of Kṛṣṇa. That is his position. He places everything as it is, and he has understood thoroughly the science. Jijñāsuḥ śreya uttamam. Guru, what is the symptom of guru? Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Those who are inquisitive to understand higher scientific knowledge, uttamam. Uttama means higher. Uttama, madhyama, adhama. There are three words. First-class, second-class, third-class. So spiritual knowledge is uttamam. Anyone who is inquisitive to understand first-class knowledge, he requires to go to a guru. Those who are interested in third-class knowledge, they do not require any guru. Third-class knowledge means animal knowledge: how to eat, how to sleep. How to make arrangement for eating, how to make arrangement for sleeping, that is third-class knowledge. Because the animals also try for this kind of knowledge, how to eat, how to sleep. Therefore this kind of knowledge is third-class knowledge. And second-class knowledge is "What I am?" Athāto brahma jijñāsā. The Vedānta. That is second-class knowledge. And first-class knowledge, when he actually understands what he is, he is eternal servant of Kṛṣṇa, and engages himself in the service of the Lord, that is first-class knowledge. And therefore, as soon as he comes to the first-class knowledge platform, he becomes happy.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So after being liberated from the material concept of life by the blessings of Kṛṣṇa and guru, one comes to the platform of first-class knowledge, where he engages himself directly in the service of the Lord. That is first-class knowledge. First-class knowledge means beyond liberation. Second-class knowledge is trying for liberation. Third-class knowledge means in bondage, like animal. The animals, they are bound up by the particular type of body and has no, I mean to say, possibility of becoming liberated. That is animal life. But human life is better than animal life because he, if he likes, he can make himself liberated from this bondage of material body. That is the facility. He can understand himself what he is. He can understand what is God. He can understand the relationship between God and himself. He can understand what is this material world. Because there are thousands of books of knowledge. Take it for Bhagavad-gītā. Everything is there. And it is meant for human being, not for the cats and dogs. Cats and dogs cannot understand, but a human being can understand.

So our this Kṛṣṇa consciousness movement is to enlighten people to utilize his very nice life, human form of life, utilize it properly. To utilize it properly means to revive his dormant Kṛṣṇa consciousness. The Kṛṣṇa consciousness, or God consciousness, is there already. It is developed in human form of life. But it is now covered because due to our association with this material world for unlimited years background. We are coming through different species of life. Millions and millions of years passed away.

Suppose I was a tree sometimes. I was standing up for ten thousand years in one place. We have passed through. That's a fact. That is evolution. Now we have the opportunity of light. If you don't use this opportune moment and again go back to the cycle of evolutionary process, jalajā nava-lakśaṇi sthāvarā… So these are great science. Unfortunately, there is no opportunity for the people to study this science in school, colleges, or universities. They are simply teaching people that "You work hard and gratify your senses." That's all. Therefore a section, younger section, they have been disgusted. They have refused to cooperate with this society on account of this disappointing education. And it will increase. Because this sort of education cannot give peace or prosperity to the people. Problems are increasing. Therefore, our request is that if you want to decrease or completely finish all the problems of life, take to Kṛṣṇa consciousness in the process of disciplic succession and you'll be all happy.

Thank you very much. (devotees offer obeisances)

Śyāmasundara: Prabhupāda, are you going to answer any questions?

Prabhupāda: Yes.

Śyāmasundara: If anyone has any questions pertaining to the lecture, you can ask them at this time. They should be pertaining to the lecture.

Devotee girl: Did Bhaktivinoda Ṭhākura, he also took sannyāsa in later years? Is this right?

Śyāmasundara: Did Bhaktivinoda Ṭhākura take sannyāsa in later years?

Prabhupāda: Yes. In very late years. In his retired life.

Śyāmasundara: Any other questions?

Devotee: Prabhupāda, you say that an animal has no chance for liberation. What would happen if an animal came in contact with a pure devotee?

Prabhupāda: Yes, there is chance of deliverance. Yes. Even an animal. Because he'll hear Hare Kṛṣṇa from the pure devotee. That will not go in vain. He'll give prasādam. He does not know, but the devotee out of compassion gives prasādam, chants Hare Kṛṣṇa. He also gets the opportunity of hearing. So he'll also be liberated. One dog, during Caitanya Mahāprabhu's time, he also became liberated. There is a history. Śivānanda Sena's dog, he was liberated by the grace of Lord Caitanya. So by the association of pure devotee… Therefore Bhaktivinoda Ṭhākura's, there is one song. He prays to the Lord that kīṭa-janma hou jatha tuyā dāsa. Kīṭa means insect. "My Lord, if I have to take my birth again…" Because a devotee does not pray to God for liberation. He simply prays that "Wherever I may take my birth, I may not forget You." That's all. That is devotee's prayer. A devotee does not say that "Elevate me to the heavenly planet or Vaikuṇṭha planet." No. "You can put me anywhere." Just like Bhaktivinoda Ṭhākura says, kīṭa-janma hou: "My dear Lord, I have no objection if I have to take my birth next as an insect." What to speak of human being or other thing. "As an insect. But I must be in the house of a devotee." So that an insect, by eating the remnants of foodstuff left by the devotee, he'll be delivered. Kīṭa-janma hou jatha tuyā, bahir-mukha brahma-janma nāhi mora āśā: "I don't want my next birth as Lord Brahmā if I forget You. I don't want." That is wanted. A devotee prays to the Lord that he would be able to constantly remember the lotus feet of the Lord. Never mind whether as insect or as king or as dog, never mind. That is devotee's, pure devotee.

Indian man: If one has accepted a bona fide spiritual master and he did not receive much knowledge from him, can he change his spiritual master at later…

Prabhupāda: A bona fide spiritual master, where is the necessity of changing?

Indian man: No, he has not got the knowledge from him, but can I change…?

Prabhupāda: No, no. Bona fide spiritual means he must get knowledge. He must get knowledge. He must inquire from the… The student must inquire from the spiritual master. If he remains dumb, then what bona fide spiritual master can do? Ādau gurv-āśrayaṁ sad-dharma-pṛcchat, jijñāsuḥ. He must be jijñāsuḥ. He must be jijñāsuḥ. We get so many letters daily. So many inquiries. The student must be very inquisitive. Otherwise how he shall make progress? If he remains dumb, then what the bona fide spiritual master can do? If you go to a very nice school but if you do not study, if you do not inquire, then what is the use of going to the nice school? You must be also very alert to inquire, to understand, to make progress. Then it will be all right. If you do not utilize the benefit of having a bona fide spiritual master, then that is your fault. You must utilize the opportunity. We are publishing so many books, so many literatures, magazines. Why? Just to enlighten more and more. But if you don't take advantage of this, then how can you make progress? Change of spiritual master requires when the spiritual master is not bona fide. Otherwise there is no necessity of changing.

Indian lady: How does one contact the spiritual master? Through a book can you contact the spiritual master?

Prabhupāda: No, you have to associate.

Śyāmasundara: "Can you associate through a book?" she asked.

Prabhupāda: Yes, through books, and also personal. Because when you make a spiritual master you have got personal touch. Not that in air you make a spiritual master. You make a spiritual master concrete. So as soon as you make a spiritual master, you should be inquisitive.

English man: If the spiritual master, Prabhupāda, worships God through a demigod, is he bona fide?

Prabhupāda: No. He does not know how to worship. How he can be bona fide? Kṛṣṇa says, sarva-dharmān parityajya mām ekam [Bg. 18.66]. Why he should go to the demigods? That means he has no knowledge. Kṛṣṇa says, mām ekam. Why should you go to others? That means he's insufficiently qualified. Why should you go to the demigods? What is the necessity? He's not bona fide. Because he has insufficient knowledge. Bona fide spiritual must be sufficiently knowledge. Kṛṣṇa says, mām ekam; God says, mām ekam. Why he should go to demigods? That is his proof that he's not bona fide.

Devotee: If one accepts initiation from a bona fide spiritual master but continues to perform material activities, are they still bound by the karma?

Prabhupāda: He has to do everything under the instruction of the spiritual master. That is his duty. Śiṣya. Śiṣya means who voluntarily accepts disciplinary measures from the spiritual master. He's ruled by the spiritual master.

Indian lady: Can the death of a spiritual master take to us, or I can get… Is that spiritual master still guiding after the death? (?)

Prabhupāda: Yes, yes. Just like Kṛṣṇa is guiding us, similarly, spiritual master will guide. We are being guided by Kṛṣṇa, by the Bhagavad-gītā. Although Kṛṣṇa is not physically present, so-called… Kṛṣṇa is present always. But even if we say that Kṛṣṇa is not physically present as He was present before Arjuna, still, His book, Bhagavad-gītā, is there. And that Bhagavad-gītā is nondifferent from Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's teaching, the same, absolute. That is Absolute Truth. Kṛṣṇa and Kṛṣṇa's… Here form, the same. It is not that we are making show of offering Kṛṣṇa some food. No, we are offering directly to Kṛṣṇa and He's eating. Kṛṣṇa being absolute, He can perform through anything provided we are sincere and serious. All right. (end)

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Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's
Appearance Day

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Vṛndāvana, October 19, 1972

Pradyumna: Page 39.

Prabhupāda: There will be… (too faint)

Pradyumna: Page 39. "I offer my respectful obeisances unto Lord Caitanya Mahāprabhu, by whose mercy even a…"

Prabhupāda: No, no. This is… Teachings of Lord Caitanya.

Pradyumna: Oh. I'm sorry, sorry. "In the instructions of Lord Caitanya to…"

Prabhupāda: Forty-seven?

Pradyumna: Page 47. " 'Teachings to Sanātana Gosvāmī.' In the instructions of Lord Caitanya to Sanātana Gosvāmī, we can understand the science of God in the matter of His transcendental form, His opulences, and His devotional service, for everything is being described to Sanātana Gosvāmī by the Lord Himself. At that time, Sanātana fell at the feet of the Lord and with great humility asked about his own real identity. He spoke as follows, 'I am born of a lower family. My associations are all abominable and I am fallen, the most wretched of mankind. I was suffering in the dark well of material enjoyment, and I never knew the actual goal of my life. I do not know what is beneficial to me. Although in the mundane sphere I am what is known as a great, learned man, I am in fact so much of a fool that I even accept that I am learned. You have accepted me as Your servant, and You've delivered me from the entanglement of material life. Now You can tell me what my duty is in this liberated state of life."

Prabhupāda: So today is the appearance day of Śrī Kavirāja Gosvāmī, Kṛṣṇadāsa Kavirāja Gosvāmī. Therefore we are discussing this evening Teachings of Lord Caitanya, which is the summary study of Caitanya-caritāmṛta. The most important chapters in the Caitanya-caritāmṛta, namely, His teachings to Rūpa Gosvāmī, His teachings to Sanātana Gosvāmī, His talks with Prakāśānanda Sarasvatī, His talks with Sarvabhauma Bhaṭṭācārya, and His talks with Rāmānanda Rāya-these five subject matters are delineated in The Teachings of Lord Caitanya specifically.

So the most important chapter of Caitanya's teaching was to Rūpa Gosvāmī and Sanātana Gosvāmī. Teachings of Sanātana Gosvāmī, uh, Rūpa Gosvāmī and Rāmaṇanda Gosvāmī, Rāmānanda Rāya, so they are meant for devotees who are on the second stage. First stage, second stage, and third stage. The first stage is called mahā-bhāgavata, liberated devotee. And the second stage is via media between the lowest stage and liberated stage. And the lowest stage is called prākṛta-bhakta, means persons in material condition gradually being elevated to the supreme position of self-realization. So Caitanya Mahāprabhu dealt with Sanātana Gosvāmī because he was to write one book for direction, Hari-bhakti-vilāsa. You know-his famous book. This is a book giving directions especially to the householders, how to keep oneself on the proper standard of Vaiṣṇava behavior. Later on, Sanātana Gosvāmī wrote the book Hari-bhakti-vilāsa for giving direction, and Rūpa Gosvāmī wrote the Bhakti-rasāmṛta-sindhu, "The Science of Devotion." Now, these two brothers met Caitanya Mahāprabhu when they were on their ministerial posts at Maldah, a district in Bengal. So after meeting Caitanya Mahāprabhu, they decided to join with Him fully for propagating the Kṛṣṇa consciousness movement, and they resigned from their posts. Rūpa Gosvāmī first resigned…, not officially resigned, because he was very much eager to meet Caitanya Mahāprabhu, so he first of all retired. And then Sanātana Gosvāmī, later on, he wanted to resign in a tactful way, but the Nawab did not like the idea. So he was imprisoned at his house. No, he was actually imprisoned. And later on, Sanātana Gosvāmī bribed ten thousand gold coins to the jail superintendent and got out of the prison house and went to meet Caitanya Mahāprabhu at Benares.

So when he met, he very humbly approached and he said, "My dear Lord, I am born of lower family." Actually, he was born of a sārasvata-brāhmaṇa family, but because he associated with the mlecchas and yavanas, the Muhammadans, so they were rejected from the brāhmaṇa community, and therefore he represented himself as having born of a lower family. "My associations are all abominable." Ordinary men, especially he was mixing with the Mohammedans, they were habituated to drinking, meat-eating, which have become a fashion in the gentleman's society nowadays. So he considered himself as fallen. "The most wretched of mankind…" If a human being does not take advantage of this opportunity to have a human form of life, then he's missing the point. In the Bhagavad-gītā the Lord says… (much talking in background) (aside:) Stop them.

Acyutānanda: Kṛpera, śānti kāraṇa.

Prabhupāda: Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Narādhama means "lowest of the mankind." Anyone who does not accept the Supreme Personality of Godhead and does not surrender unto Him, he is considered the lowest of the mankind. It is not sectarian. It is a fact. Because the Supreme Personality of Godhead says Himself. If we say somebody that "You are the lowest of the mankind because you, you are not Kṛṣṇa conscious," it may be called sectarian view, but when the Lord, Himself, says that,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhama
māyaya apahṛta-jñānā
asurī-bhāvam āśritāḥ
[Bg. 7.15]

Asurī-bhāvam āśritāḥ. There are two classes of men: asurī-bhāvam āśritāḥ and daivī-prakṛtim āśritāḥ. In the Bhagavad-gītā you'll find these two words. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Those who are mahātmānas, broad-minded… Mahātmā means broad-minded. And durātmā means cripple-minded, just the opposite word. Durātmā. Dura means far away from Kṛṣṇa consciousness, dura ātmā. And mahātmā… Mahān, mahato mahīyān, Kṛṣṇa. So whose ātmā is attached to the Supreme, the great, he's called mahātmā.

So durātmā means one who is under the influence of this material nature, far, far away from Kṛṣṇa. This material nature actually situated many, many, many, many thousands and millions of miles far away from Vaikuṇṭhaloka. This universe is unlimited according to our measurement. And beyond this universe there is the spiritual world, paravyoma. And far, far away, the topmost planet of the spiritual world is Kṛṣṇaloka. So those who are in this material world, actually they are durātmā in this sense that they are far, far away from the planet which is known as Kṛṣṇaloka, or Goloka Vṛndāvana. This Vṛndāvana is the replica of that original Vṛndāvana. Because when Kṛṣṇa comes on this planet He appears in this spot of land, Vṛndāvana. Just like when the governor goes somewhere, they have got a circuit house. It is something like that. And there is no difference between that original Vṛndāvana and this Vṛndāvana.

So mahātmā, they are always attached with Kṛṣṇa. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. They are no longer under the influence of this material nature. Anyone who surrenders to Kṛṣṇa, takes Kṛṣṇa everything, is no longer under the influence of this material nature. That is the significance. If one is fully surrendered to Kṛṣṇa, fully attached to Kṛṣṇa, the symptoms will be seen that he's no more attached to material enjoyment. Just like these Gosvāmīs. These Gosvāmīs, they were very highly posted, ministers. They were not ordinary men. Big, big ministers in the government. But because they became attached to Caitanya Mahāprabhu and Kṛṣṇa, they gave up their posts. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śrenīm. Tyaktvā means giving up; turnam, immediately. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śrenīm. Maṇḍala-pati means leaders. They were called… (aside:) One will do, not two.

Devotees: One, one, once.

Prabhupāda: Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śrenīṁ sadā tucchavat. Tucchavat means very significant. They did not give any importance to the ministerial post. Here in the material world, if you get a nice government service, what to speak of to become minister, then we are very much proud. But the Gosvāmīs thought of their posts as very insignificant. Without thinking like that, how they can give it up? Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. You cannot by force become renounced order of life. When you see something better than your present engagement, then you can be renounced. After accepting renounced order of life, if I am still attached to these material things, then that is not advancement. So these Gosvāmīs, Sanātana Gosvāmī, Rūpa Gosvāmī, they gave up their posts. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śrenīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau kṛpayā kaupīna-kantāśritau. Kaupīna, the underwear, loincloth, and a torn quilt, and a kuraṅga, That was their possessions. And they used to live underneath one tree, and next day another tree. In this way, in this Vṛndāvana… First of all, Sanātana Gosvāmī came here after taking instruction from Lord Caitanya in Benares. And Madana Gopāla's temple you have seen, old. He was living there underneath a tree. There was no temple at that time. The temple was constructed later on. So this Sanātana Gosvāmī, just after giving up his ministerial post, with great difficulty, he came to Benares and Lord Caitanya Mahāprabhu gave him instruction for two months for guiding the Vaiṣṇava principles. So he's approaching his spiritual master with humble attitude. Therefore he's speaking like that. "I am born of lower family. My associations are all abominable, and I am fallen." Actually, he was minister. He was coming of a brāhmaṇa family. But these material qualifications are not sufficient to improve one's Kṛṣṇa consciousness. One must approach a bona fide spiritual master. That is being exhibited by Sanātana Gosvāmī. He's approaching the original spiritual master, Lord Caitanya Mahāprabhu, with due humbleness. Tasmād guruṁ prapadyeta [SB 11.3.21]. Tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇi śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. One must approach. Sanātana Gosvāmī's teaching us the Vaiṣṇava principle that one should approach a proper spiritual master. So he's approaching Caitanya Mahāprabhu. So one may argue that "Where is Caitanya Mahāprabhu now? Where is Kṛṣṇa now?" It doesn't matter. Kṛṣṇa's words are there. Caitanya Mahāprabhu's words are there. Instructions are there. So if we follow the direction and instruction of Caitanya Mahāprabhu or Kṛṣṇa under the guidance of a superior, bona fide spiritual master, then we associate with Kṛṣṇa or Caitanya Mahāprabhu without any deviation.

So "lowest of the mankind…" Now if somebody's not Kṛṣṇa conscious, and if we say that "You are lowest of the mankind," a very, very strong word used… A gentleman, suppose he's not a devotee of Kṛṣṇa, but if we say that "You are the lowest of the mankind," he'll be certainly very angry, that "I am such a nice gentleman, and you are talking of me as the lowest of the mankind." But actually the fact is this. Tāvac ca śobhate mūrkho yāvad kiñcit na hvāyate, sabhāyaṁ vastra-veṣṭhitaḥ.(?) There is a normal instruction that a so-called gentleman, nicely dressed in the assembly of human society, may appear to be very nice so long he does not speak. But he's, if he speaks nonsense, without Kṛṣṇa consciousness, immediately he becomes the lowest of the mankind. If he proves by his speaking that he has no knowledge in Kṛṣṇa consciousness, he's simply well dressed, that's all… That we are finding all over the world. They are very nicely dressed, they have got very nice car, but if we ask him about God consciousness, they say, "Sir, after finishing this body, everything is finished." This is their knowledge. Therefore they are the lowest of the mankind. Lowest of the mankind means that in the human form of life he was supposed to know that life is eternal and the soul is changing different types of bodies on account of karma, different types of activities. But although the gentleman is well dressed, he does not know. He does not know what is going to happen in his next life. Neither he believes in the next life. This is the position of the modern civilization. So anyone in that ignorance is called the lowest of the mankind, narādhama. If you say, "How I can say this gentleman, nicely dressed gentleman, lowest of the mankind? He has already passed his university education. He has got big, big degrees. And how I can say that he's the lowest of the mankind?" the answer is given by Kṛṣṇa. I do not require to answer. The answer is given there: māyayā apahṛta-jñānā. Māyayā. Certainly he's educated. He has got degrees. That's all right. But the essence of his knowledge has been taken away by māyā. Māyayā apahṛta-jñānā asurī-bhāvam āśritāḥ. Essence of knowledge is Kṛṣṇa. That he has no idea, what is Kṛṣṇa. This is the position of asurī-bhāvam āśritāḥ. The mahātmānas tu daivī-prakṛtim āśritāḥ, and the narādhamas, there are, there are asurī-bhāvam āśritāḥ. Just like Hiraṇyakaśipu and his son, Prahlāda. Prahlāda is mahātmā. Daivī-prakṛtim āśritāḥ. And Hiraṇyakaśipu is demon. He is māyayā apahṛta-jñānā asurī-bhāvam āśritāḥ. There are two classes of men, daivī-prakṛtim āśritāḥ and asurī-bhāvam āśritāḥ.

So this Kṛṣṇa consciousness movement is to induce people to become daivī-prakṛtim āśritāḥ instead of becoming asurī-bhāvam āśritāḥ. So how this can be done? This is possible if you approach Caitanya Mahāprabhu or His representative. Just like Sanātana Gosvāmī. He's approaching Caitanya Mahāprabhu with right humbleness, that "I am lowest of the mankind, most abominable associated." Therefore the Bhāgavata says, "Who requires a guru?" Guru is not a fashion, that "Everyone has a guru. Let me possess a guru, and let me do all nonsense." Not like that. One must be very serious to accept a guru. Unless one is very serious… What is that seriousness? The seriousness is to know God, "What is God? What is my relationship with Him?" This is seriousness. Those who are not serious to know God and act godly, they do not require to seek after a guru. There is no necessity. Don't make it a fashion to have a guru. Generally, they make it a fashion that "Everyone has a guru, so let me have a guru also." No. The Bhāgavata says, gives this direction, tasmād guruṁ prapadyeta [SB 11.3.21]. Guruṁ prapadyeta. To approach guru means fully surrendered unto him. As Kṛṣṇa demands, māṁ ekaṁ śaraṇaṁ vraja. Therefore when I have to surrender, I have to surrender to the Supreme and the representative of the Supreme. They are surrendered. Not anywhere. So Bhāgavata says, gives this direction, tasmād guruṁ prapadyeta. Guruṁ prapadyeta. To approach guru means fully surrendered unto him. As Kṛṣṇa demands, māṁ ekaṁ śaraṇaṁ vraja. Therefore when I have to surrender, I have to surrender to the Supreme and the representative of the Supreme. They are surrendered. Not anywhere.

So Bhāgavata says: tasmād guruṁ prapadyeta [SB 11.3.21]. You surrender to a guru. Why? Jijñāsu śreya uttamam. Unless you are inquisitive to learn about the Supreme, the transcendence, then you find out a suitable representative of Kṛṣṇa, Caitanya Mahāprabhu, and surrender. Tad vidhi praṇipātena. Praṇipāta. Prakṛṣṭa-rūpena nipāta. Pra means prakṛṣṭa-rūpena, and praṇipāta. Prakṛṣṭa-rūpena nipāta: fall down. Tad vidhi praṇipātena paripraśnena. First of all, praṇipāta. You cannot inquire challengingly to the guru. Just like Arjuna did it, praṇipāta. Śiṣyas te'haṁ śādhi māṁ prapannam [Bg. 2.7]. So this praṇipāta required. And before praṇipāta, you must… Everyone has got his personal, puffed-up attitude: "Why shall I surrender?" That is the material disease. We do not wish to surrender. We think that "I am equal with Him. Why shall I surrender?" So, but our, this Vaiṣṇava philosophy, especially, begins with this praṇipāta. Just like Sanātana Gosvāmī has left his highly-salaried post, ministership, and he has come to surrender unto Caitanya Mahāprabhu. That is the beginning of spiritual life. He's a learned man, highly learned man in Sanskrit and Arabian language. Just like during British period we learned English, and it has now become established fact. I am Indian. I am speaking in Indian, uh, in English. Of course, I am speaking between, before Englishing public, but still in India, English is still predominant. Similarly, when there was Muhammadan kingdom, people learned Sanskrit, Arabian, and Persian languages. So Sanātana Gosvāmī was expert; both Rūpa Gosvāmī and Sanātana Gosvāmī were expert in three languages: Sanskrit, Arabian, and Persian. So he was not a fool. He was very learned man. From his later contributions, we can see how highly learned he was, he, how he gave references from Vedic literatures in their writings, Bhakti-rasāmṛta-sindhu, Līlā-smaraṇam and others, books.

So unless one approaches a bona fide spiritual master, his so-called knowledge has no value. māyayā apahṛta-jñānā. This atheistic view of life means he has no knowledge. Anyone who denies the existence of God, superior authority of God, he must be considered as māyayā apahṛta-jñānā, asurī-bhāvam āśritāḥ. "I was suffering in the dark well of material enjoyment, and I never knew the actual goal of my life." That is the position of everyone. We get here a little material opulence and we forget our real business. We remain intoxicated in material enjoyment and forget the real business of life. That is a great blunder. So Narottama dāsa Ṭhākura has sung this fact: hari hari viphale, janama goñāinu. "My dear Lord, I have simply spoiled my life." How? Manuṣya janama pāiya, rādhā kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu. Any human being who has no knowledge of Kṛṣṇa consciousness, he's committing suicide. Jāniyā śuniyā, knowingly, knowingly. Everyone should know, at least, that human life is meant for developing Kṛṣṇa consciousness, and if he, if he knows, at least he gets this information… Just like we are broadcasting this information all over the world, that everyone should become Kṛṣṇa conscious. So in spite of this knowledge, broadcast of this knowledge, if a person does not take advantage of this movement, then it is to be understood that knowingly he's drinking poison. Jāniyā śuniyā viṣa khāinu.

So why it is so important? Golokera prema dhana. Because it is coming from Goloka Vṛndāvana. This transcendental sound, Hare Kṛṣṇa mahā-mantra, Bhagavad-gītā, Śrīmad-Bhāgavatam, they are coming from Goloka Vṛndāvana. Just like you receive through radio machine news from distant place, thousands and thousands of miles away. Now the instruments have improved. They are trying to get information from other planets also. That's nice. But there is another machine which can give you information of the Goloka Vṛndāvana. That machine is nothing manufactured by the material scientists. But there is a machine. What is that machine? That machine is this guru-paramparā. Evaṁ paramparā-prāptam imaṁ rājarṣayoḥ viduḥ [Bg. 4.2]. If you receive the message by the guru-paramparā… The first guru is Kṛṣṇa. Next guru is Lord Brahma. Next guru is Nārada. Next guru is Vyāsadeva. Next guru is Madhvācārya. And so many others. And their branches. In this way, Caitanya Mahāprabhu. Then the Gosvāmīs. Then Śrīnivāsa, Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura. In this way, the paramparā is coming. So this is the machine. How I can understand this machine is correct? Yes, it is correct. How it is correct? You can corroborate. The Bhagavad-gītā says, the original machine, Kṛṣṇa, says, sarva-dharmān parityaja māṁ ekaṁ śaraṇaṁ vraja. So the same message is being broadcast in the Kṛṣṇa consciousness movement. What we are speaking? We are speaking, "Give up everything. Just surrender to Kṛṣṇa." Is not that the same machine? If you keep the words, the vibration of the machine the same, then it is the same machine. You get the correct information. Kṛṣṇa is speaking-about Himself, about His abode, about the spiritual world, the activities. Kṛṣṇa is speaking everything in the Śrīmad-Bhāgavata, in Bhagavad-gītā. And we don't require to change unnecessarily. If we present the same thing as it is, as we are presenting Bhagavad-gītā as it is, then the machine is there. You can get all the information. There is no difficulty. Just like you are getting by the present machine, radio machine, the message from far, distant place. Similarly, you can get all the information of the spiritual world by the proper machine. The Bhagavad-gītā received through the paramparā, disciplic succession of bona fide spiritual masters. It is not difficult.

So Sanātana Gosvāmī is receiving the message of the spiritual world through the exigency of Lord Caitanya Mahāprabhu. So the teachings of Lord Caitanya Mahāprabhu is there. Caitanya-caritāmṛta is there. If you study scrutinizingly Caitanya Mahāprabhu's teachings to Sanātana Gosvāmī, then you also get the machine. There is no difficulty. And as soon as you get the machine, and if you know how to handle it properly, then you get all the information. It is not difficult. And how to handle properly the machine, that is being taught by example, personal example by Sanātana Gosvāmī, that he's approaching Caitanya Mahāprabhu very humbly.

He's not proud of his past position that he was a minister, he was a moneyed man, rich man, born of a brāhmaṇa family and so on, so on. He's humbly presenting him that "I am the most fallen. I am the most fallen." So "I never knew the actual goal of my life. I do not know what is beneficial to me." That is the position of everyone. Nobody knows what is the ultimate goal of life. They think that "We have got this body, and let us enjoy the senses to the fullest extent. That is the highest perfection of life." Get some material education-technologist, or something else, material education-get some good post, get good salary, and eat nicely, drink nicely, and enjoy your senses. This is perfection of life. This is going on all over the world. But that is not the goal of life. Therefore, because that is not the goal of life, and we know that this is goal of life, therefore we require the enlightenment from a bona fide spiritual master. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is the Vedic instruction. In order to learn that transcendental science, you must approach a bona fide spiritual master. And Sanātana Gosvāmī, although the most learned scholar, born of a brāhmaṇa family, highly posted, opulent, still he's approaching very humbly to a spiritual master. That is the way. He's teaching us by his life example that, without approaching spiritual master, you cannot have any spiritual enlightenment. That is not possible. You must approach a bona fide spiritual master and serve him. Tad vidhi praṇipātena. First of all surrender unto him, and then you question along with seva. While serving, you can put some questions which you do not understand properly.

Now Sanātana Gosvāmī says that "Although in the mundane sphere I am what is known as a great, learned man…" Sanātana Gosvāmī informed Caitanya Mahāprabhu: grāmya vyavahāre kahaye paṇḍita. Just like in India, you'll find there is a system. A brāhmaṇa is addressed, "Paṇḍitji." Still, that is the etiquette. A brāhmaṇa is addressed as "Paṇḍitji," a kṣatriya is addressed as "Ṭhākura Saheb," and a vaiśya is addressed as a "Sethji" and a śūdra is addressed as "Choudhari." They have got respect for everyone. So Sanātana Gosvāmī was not a false paṇḍita. Nowadays… I have seen in Calcutta one brāhmaṇa with thread, he was pulling on thela. So somebody addressed him "Paṇḍitajī." So that sort of paṇḍitajī was not Sanātana Gosvāmī, that without any knowledge he was pulling on thela, and he's also a paṇḍitajī. Not like that. He was actually paṇḍita. He was very learned scholar. But he knew his position, that "Although my friends, my admirers, my assistants, my subordinates, they address me Paṇḍitajī, but actually I am not paṇḍita." He said, grāmya-vyavahāre kahe paṇḍita, satya kari māni, āpanāra hitāhita kichui nāhi jāni! Grāmya-vyavahāre. Grāmya means ordinary deals, ordinary dealings social etiquette. "They call me Paṇḍitajī, but actually I do not know what is the aim of my life, what is my constitutional position." Ke āmi, kene āmāya jāre tapa-traya. "I do not know why these threefold miserable conditions of material existence is troubling me. I do not want them."

So this is the real position of everyone. One may be materially, academically very learned, so-called learned, but he does not know what is the aim of life, why he's put in this material condition, ke āmi kene āmāya jāre tapa-traya. They are trying, tapa-traya, and miseries of life, we know. There is heat and cold, adhyātmika, adhibhautika, adhidaivika. These are miseries. And there are problems-birth, death, old age and disease. But we do not know from which source they are coming, and they are being enforced upon us, and still we are proud of our education. Bhaktivinoda Ṭhākura therefore sings, jaḍa-vidyā jato māyāra vaibhava tomāra bhajane bādhā. The more we become so-called materially advanced, means we are entangled with the network of māyā.

jaḍa-vidyā jato māyāra vaibhava tomāra bhajane bādhā
anitya saṁsāre moho janamiyā jīvake koroye gādhā

So anitya saṁsāra, this material atmosphere, it is anitya. Anitya means temporary. Although temporary, I shall live here, say, for fifty years or hundred years. Still, I am very much busy to make adjustment of my, this temporary living condition. Everyone is busy: how to have a house, how to have nice bank balance, how to be secure nationally, this way, that way. We are embarrassed with so many problems. But at any time, at any moment, the notice may come: "Please vacate this place." We have to do that. But we do not take care of this.

nūnaṁ pramattaḥ kurute vikarma
yad indirya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Asann api. This body, asann api, it will not exist forever. It is temporary, but it is troublesome always. Adhyātmika, adhibhautika, adhidaivika. Three kinds of miseries are always there. So Bhāgavata says that we are mad, pramattaḥ kurute vikarma, and doing all sorts of mischievous activities for sense gratification. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya [SB 5.5.4]. Indriya-prītaiḥ: simply for the satisfaction of the senses. Tons of beef are sold simply for satisfaction of the tongue. The tongue becomes dry… And a great trade is going on in India, everywhere, in your country also-cigarettes. It has no necessity, but simply for the satisfaction, temporary satisfaction of the tongue, this great trade is going on. So just vikarma. In this country, there is no such government… But in your country, perhaps you know, in every cigarette package, packet it is written it is dangerous for health or what is that?

Devotee: Yes, yes. "Warning: The surgeon general has determined that cigarette smoking may be hazardous to your health."

Prabhupāda: Yes. So the warning is there. But still they're smoking. Why? Pramattaḥ. And vikarma. They have given warning that it is not good for health. Warning is there in every cigarette package, packet, but because he has become mad after that bidi and cigarette, he kurute vikarma. Although it is forbidden, he's still taking advantage of it. Just see how Bhāgavata writes frankly: nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Pramattaḥ. These mad persons, persistently committing sinful activities, nūnaṁ pramattaḥ kurute vikarma. Why? Yad indriya prītaya āpṛṇoti, simply for the satisfaction of sense. Not for the satisfaction of Kṛṣṇa. Kṛṣṇa's satisfaction is that "You give up all this nonsense. Simply surrender unto Me." But instead of surrendering to Kṛṣṇa, he has surrendered to bidi and cigarette. Yes. This is going on. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti [SB 5.5.4]. Ṛṣabhadeva said, "This is My proposal." Na sādhu manye. "My dear friends, you are doing wrong." Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ. Ātmanaḥ, the spirit soul, ātmā, is pure, but because you wanted to smoke bidi and cigarette, you have got this body. Otherwise, spirit soul is pure.

So you have already got this body at the present moment. And that is kleśa-daḥ, always giving misery. Everyone has got experience. So again you are committing sinful activities to get another material body. This is not good. This is not good. Na sādhu manye yata ātmāno ’yaṁ kleśa-daḥ. You, you have already got experience, by your past mischievous activities, you have got this body which is always full of miseries and painful. Still, you are committing the same sinful activities so that you’ll get another body to enjoy. Kṛṣṇa will give you; so long you have a pinch of material desire, Kṛṣṇa will give you opportunity: ”All right, you take another body and enjoy.” But we foolish people, we do not know acceptance of material body is the source of all miserable conditions. Therefore Kṛṣṇa says, ”You simply try to understand.” Janma karma me divyam. Simply try to understand Kṛṣṇa. Then the result will be tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. No more material body. This is Kṛṣṇa consciousness movement. We want to stop these nonsense habits of the people. No illicit sex, no intoxication, no gambling. (old women talking in background) Oh, who is talking? Don’t talk. (Hindi?) So this Kṛṣṇa consciousness movement is the only propaganda to save man from the pitfalls of another material life, miserable condition, but to take him to the blissful life, eternal life, back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

Thank you very much. Hare Kṛṣṇa. (end)
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His Divine Grace
Bhaktiprajñāna Keśava Mahārāja’s
Disappearance Day Lecture,
(Śrīla Prabhupāda’s Sannyāsa Guru)

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Seattle, October 21, 1968

Prabhupāda: One has to accept the renounced order from another person who is in renounced order. So I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was dreaming my spiritual master, that he’s calling me, and I was following him. When my dream was over, I was thinking. I was little horrified. ”Oh, Guru Mahārāja wants me to become sannyāsī. How can I accept sannyāsa?” At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, ”No, I cannot take sannyāsa.” But again I saw the same dream. So in this way I was fortunate. My Guru Mahārāja (Prabhupāda begins to cry, choked voice) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children. So I am not loser. This is material conception. We think that we shall be loser by accepting Kṛṣṇa. Nobody is loser. I say from my practical experience. I was thinking that ”How can I accept this renounced order of life? I cannot accept so much trouble.” So… But I retired from my family life. I was sitting alone in Vṛndāvana, writing books. So this, my Godbrother, he insisted me, ”Bhaktivedanta prabhu…” This title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted me. Not he insisted me. Practically my spiritual master insisted me through him, that ”You accept.” Because without accepting the renounced order of life, nobody can become a preacher. So he wanted me to become a preacher. So he forced me through this Godbrother, ”You accept.” So unwillingly I accepted. And then I remembered that he wanted me to go to the Western country. So I am feeling now very much obliged to my, this Godbrother, that he carried out the wish of my spiritual master and enforced me to accept this sannyāsa order.

So this Godbrother, His Holiness Keśava Mahārāja, is no more. He has entered Kṛṣṇa’s abode. So I wish to pass a resolution of bereavement and send them. So… And I have composed one verse also in this connection in Sanskrit. So you all present, you sign this. I shall send it tomorrow. The verse I have composed, it is in Sanskrit. Vairāgya-vidyā-nija-bhakti-yogam [Cc. Madhya 6.254]. This Kṛṣṇa consciousness is vairāgya-vidyā. Vairāgya-vidyā means to become detestful to this material world. That is called vairāgya-vidya. And that is possible simply by this bhakti-yoga. Vairāgya-vidyā-nija-bhakti-yogam apāyayan mām. So this… Just like medicine. The child is afraid of taking medicine. That also I have experienced. In my childhood, when I became ill, I was very stubborn. I won’t accept any medicine. So my mother used to force medicine within my mouth with a spoon. I was so obstinate. So anyway, similarly, I did not want to accept this sannyāsa order, but this Godbrother forced me. ”You must.” Apāyayan mām, he forcefully made me to drink this medicine. Anabhīpsu andham. Why I was unwilling? Anabhīpsu means unwilling. Andham, andham means one who is blind, who cannot see his future. The spiritual life is the brightest future, but the materialists cannot see to it. You see? But the Vaiṣṇavas, the spiritual master, they forcefully, ”You drink this medicine.” You see. Apāyayan mām anabhīpsu andhām śrī-keśava-bhakti-prajñāna-nāma. So this my Godbrother, his name is Keśava, Bhaktiprajñāna Keśava. Kṛpāmbudhi. So he did this favor upon me because he was ocean of mercy. So we offer our obeisances to Vaiṣṇava, kṛpāmbudhi. Vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca. The Vaiṣṇavas, the representatives of the Lord, they are so kind. They bring the ocean of mercy for distributing to the suffering humanity. Kṛpāmbudhir yas tam ahaṁ prapadye [Cc. Madhya 6.254]. So I am offering my respectful obeisances unto this His Holiness, because he forcefully made me adopt this sannyāsa order. So he is no more in this world. He has entered Kṛṣṇa’s abode. So I am offering my respectful obeisances along with my disciples. On the first day of my sannyāsa, I never thought, but I remembered that I’ll have to speak in English. So I remember on that sannyāsa day, when there was a reception, so I, first of all, I spoke in English. So it is all arrangement of Kṛṣṇa, higher authority. We are writing like this, ”Resolved that we the undersigned members and devotees of International Society for Krishna Consciousness Incorporated, in a condolence meeting under the presidency of His Divine Grace A.C. Bhaktivedanta Swami, today the 21st of October, 1968, at our Seattle branch, express our profound bereavement on hearing the passing of His Divine Grace Oṁ Viṣṇupāda Śrī Śrīmad Bhaktiprajñāna Keśava Gosvāmī Mahārāja, the sannyāsa guru, preceptor of our spiritual master, and on October 6th, 1968, at his headquarter residence in Nabadwip, West Bengal. We offer our respectful obeisances unto the lotus feet of Śrī Śrīmad B. P. Keśava Gosvāmī Mahārāja with the following verse composed on this occasion by our spiritual master.” This verse I have already explained to you. So I wish that you all sign this and I’ll send it tomorrow by air mail. Have you got pencil?

Govinda dāsī: Yes. (sound of Prabhupāda signing) (end)
661104GP.NY
Govardhana Pūjā Lecture

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New York, November 4, 1966

Prabhupāda: Today Govardhanadhārī, Giridhārī, Lord Kṛṣṇa, today lifted the mountain. According to Vedic literature there are different demigods. Sometimes you will find in Greek mythology the gods of the water, gods of the thunderbolt. These are not imagination. Actually they are facts. But due to our insufficient knowledge we do not know how the material nature is being controlled. So when Kṛṣṇa was on this planet and He was playing the part of a cowherd boy, and it was known to all over the universe that ”God has come, taken incarnation, and He is on the earth planet, and He is at Vṛndāvana playing the part of a cowherd boy…” So as if somebody, if there is incarnation of God, somebody believes and somebody does not believe, when Kṛṣṇa was actually present on this earth, it is not that everybody understood that Kṛṣṇa was the Supreme Personality of Godhead, not even up to date. Only few persons, the five brothers of the Pāṇḍavas and the damsels of Vṛndāvana, only in the fingers' count, say, out of the whole population, say, hundred or two hundred men knew Him that He was the Supreme Personality of Godhead. Otherwise everyone thought that ”He is an ordinary man just like one of us, but most powerful. That's all.” Similarly, the demigods in other planets, they also thought, ”Oh, he's a foolish person. They are thinking of a cowherd boy as God,” sophisticated, like that. And especially Indra, the heavenly kingdom…, king of heaven. He was… He's very powerful, so he thought, ”What god he has come? My God, He cannot come.” This was some speculation. Even Brahmā also speculated. But Kṛṣṇa wanted to show Indra that ”Yes, actually I have come.” So that incidence is today, Govardhana-pūjā.

So,

bhagavān api tatraiva
baladeva-saṁyutaḥ
apaśyan nivasan gopan
indra-yāga-kṛtodyamān

Indra-yāga-kṛtodyamān. According to Vedic system, there are different types of sacrifices to offer respect and obeisances to the demigods. Just like the sun is supplying light, the moon is supplying moonshine. Similarly, Indra is supplying the cloud. Similarly, there are different demigods. And in the Bhagavad-gītā, devan ya yajayantī deva-bhavan-these things are described. In the Vedic literature it is prescribed that ”You should satisfy these demigods by sacrifice, deva-yajan.” So in the village of that Vṛndāvana, the father of Kṛṣṇa, foster father of Kṛṣṇa, Nanda Mahārāja and his associates, they were yearly performing the Indra-yajña. Because they were agriculturists, they depended on rain, sufficient rains. And he had many cows. Nanda Mahārāja was a farm man. He is agriculture and cows. The mercantile people, the vaiśya community, they are recommended three things: kṛṣi-go-raksya-vāṇijyam [Bg. 18.44]. Kṛṣi means agriculture, and go-rakṣya means cow protection, and vāṇijyam means trade. So Nanda Mahārāja belonged to the vaiśya community. So he was well-to-do man, very rich man, and he had 900,000's of cows. 900,000 of cows he was protecting. Formerly, according to Vedic civilization, a man was considered to be rich man in proportion of his stock of grains and livestock, cows. That's all. Dhānyena dhanavān. A man was considered to be rich man if he has sufficient quantity of grains in his possession. Similarly, if one has sufficient number of cows in his possession, he was considered rich man. Not that bank balance. There was no such bank, neither this paper money. They actually possessing the foodstuff and milk. And actually this is economic solution. If you have got sufficient milk, then you can make so many nice nutritious, full of vitamin values preparation and grains. There is no question of economic starvation if you have got simply grains and cows. So that was the standard of economic solution in days yore.

So they were preparing just to satisfy the demigod Indra, because he was supposed to… Not supposed. Actually he supplies rains sufficiently. Without rains you cannot have successful agriculture. So they were preparing that sacrifice. So this preparation was being observed by Kṛṣṇa and Balarāma. Kṛṣṇa is the youngest, and Balarāma is the eldest. Balarāma is son of Rohiṇī, and Kṛṣṇa is son of Devakī. Both these ladies, Rohiṇī and Devakī, they were wives of Vasudeva, Kṛṣṇa's father. So Balarāma was born of Rohiṇī, and Kṛṣṇa was born of Devakī. Devakī-nandana-gopāla. So Devakī-nandana. So They were not very… There was not much difference of Their age, say one year or two years, like that. So Balarāma was eldest brother. They were playing together, and this is an incidence when Balarāma was about eight years old and Kṛṣṇa was about seven years old. So, bhagavān tatraiva baladevena saṁyutaḥ. Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, along with Baladeva, His elder brother, apaśyan, ”saw.” What is that ”saw”? Nivasan gopa indra-yāga-kṛtodyamān: ”All the cowherds men, including His father, they were preparing for sacrifice of Indra-yajña.” Indra-yajña.

tad-abhijño 'pi bhagavān
sarvātmā sarva-darśanaḥ
praśrāyavanato 'pṛcchad
vṛddhān nanda-puro-gamān

He was the Supreme Personality of Godhead. He knew everything what they were doing and what was the purpose. Because He is present in everyone's heart, so He knows everything. But because He was playing just like a boy, cowherd boy, so as if He did not know anything, He asked, inquired from His father, and the elderly persons who were assisting His father for preparing the sacrifice.

Tad abhijño 'pi. This very word is used here, that ”He knew everything,” Bhagavān. Because Bhagavān means He must know everything, past, present future. There is no lack of knowledge. I have several times described before you. Bhagavān means He is full of all opulences, and there are six opulences: riches, strength, fame, beauty, knowledge, and renunciation. So Bhagavān cannot be in lack of knowledge. He must know everything. That is Bhagavān. So therefore it is said that ”What is the use of asking His father what they were going to do? He knew everything.” But it is specifically mentioned, atad abhijño'pi. Although He knew it, because He was playing the part of a boy, and the father knew that ”Kṛṣṇa is my son…” They did not recognize Him that He is Personality of Godhead. They knew, ”Oh, He is my ordinary son.” Tad abhijño'pi bhagavān sarvātmā. Sarvātmā means one who is situated in everyone's heart. Sarvātmā sarva-darśanaḥ. Sarva-darśanaḥ means one who can see everything past, present, and future. Still, praśrāyavantaḥ, ”Just like an obedient son, submissive son,” apṛcchad vṛddhān nanda-puro-gamān, ”the elderly persons of His father's friends and associates, with very humbleness, He inquired.” He inquired. And what is that inquiry?

kathyatāṁ me pitaḥ ko 'yaṁ
sambhramo vā upāgataḥ
kiṁ phalaṁ kasya coddeśaḥ
kena vā sādhyate makhaḥ
etad brūhi mahān kāmo
mahyaṁ śuśruṣave pitaḥ

"My dear father, I very respectfully and humbly I am inquiring. What is this arrangement? Why you are busy in making some sacrificial ceremony, and what is the reason, and what is the result?" Kiṁ phalaṁ: "What is the result of doing this?" Kiṁ phalaṁ kasya ca uddeśaḥ: "By whom… Whom you are trying to satisfy?" Kena vā sādhyate: "And what is the purpose of this sacrifice? So I cannot understand. Will you kindly explain to Me?" Etad brūhi mahān kāmo: "I am very much anxious. Kindly explain to me." Etad mahān kāmo mahyaṁ śuśruṣave pitaḥ: "Oh, I am your most obedient son, so you kindly explain to Me." This question was posed.

na hi gopyaṁ hi sādhūnāṁ
kṛtyaṁ sarvātmanām iha
asya-svapara-dṛṣṭināṁ
amitro-dāsastad viṣām

"Now, if you think that it is very confidential, it cannot be disclosed, then I think for a person like you who is doing publicly such sacrifice, you should (sic:) not explain to Me." Na hi gopyaṁ hi sādhūnām: "Sādhu, those who are saintly person, for them there is no secret." There is no secret. There is no privacy. A sādhu, sādhu has no privacy. Just now in our ordinary social affairs, there is difference between private life and his public life. Now, if somebody is teacher… Now, he is very good teacher. He can very good… He can explain very nicely a subject matter, but his private life is not very good. Then he is not a teacher. He is not a sādhu. That is Vedic conception. One must be a teacher according to his own behavior in life. There is no secrecy or privacy. Now, we think that "We don't mind what is private character. We don't mind. We are concerned with his teaching." No. That sort of teaching will not have any effect. Caitanya Mahāprabhu said, āpani ācārī prabhu jīverī śikṣāya: a teacher must demonstrate in his practical life what he is teaching. That is the meaning of ācārya. Ācārya means the teacher must demonstrate things by applying the same thing in his own life. That is called ācārya. Therefore Kṛṣṇa said that "You cannot disclose anything. You cannot keep anything private. Please disclose." Udāsīno 'rivad varyam ātmavat suhṛd ucyate: "And even if it is very confidential, I am your son. You can explain to Him. I am your well-wisher."

jñātvājñātvā ca karmāṇi
jano 'yam anutiṣṭhanti
viduṣaḥ karma-siddhiḥ syāt
tathā na viduṣo bhavet

"Whether this is a superstition?" Just see how Kṛṣṇa is speaking. "Whether it is a superstition or it has got some actual effect." You should not do anything, religious rituals, under superstition. That is the recommendation of Kṛṣṇa. Kṛṣṇa does not like that people should perform anything under superstition. Suppose if you are sacrificing, if you are doing some ceremony, you must have thorough knowledge that there must be the result. There must be the result. Just like there are many sacrifices recommended in the Vedic literature, putreṣṭī-yajña. Putreṣṭī. Suppose a man has no son, and if he performs that sacrifice, he will have a son. That is a fact. Similarly, so many things there are.

So any rituals, religious rituals… Now, according to Kṛṣṇa… How practical He is. He said that "No religious ritual should be performed without practical effect, without practical effect." People have become atheist because in the modern age there are so many rituals in all religions, not only Hindu religion, but Christian religion. But, they say, simply formality; there is no effect. There is no effect. Such sort of rituals, religious ceremony, is not recommended by Kṛṣṇa. You must actually the effect. Just like in Purāṇas there was a talk between Lord Caitanya and Kazi, Chand Kazi. Chand Kazi was a Muhammadan magistrate, and Lord Caitanya, when He started this saṅkīrtana movement, there was many complaints. Just like we are receiving daily reports that our saṅkīrtana movement is disturbing some tenants here. Similarly, when Lord Caitanya, He started His, this saṅkīrtana, some of the brāhmaṇas… Because Lord Caitanya said that "This is the only religion. In this age, this chanting of

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

This is the only religious principle, and everyone will have all his desires fulfilled by this chanting." So the brāhmaṇas, those who are priestly class, they thought that "If people take to this only chanting, then what about our churches and mosque and temples? They will not come." So they lodged a complaint to the magistrate that "This is not Hindu religion. He has discovered something in His own fertile brain, so we do not recognize it." So this complaint was lodged before the magistrate, and the magistrate took step, first of all warned Him that "Don't chant Hare Kṛṣṇa." Then, when He did not care, then sent some constables, and the drums were broken. Then Caitanya Mahāprabhu started civil disobedience movement. So He did not care for the magistrate. He started saṅkīrtana throughout the whole city of Nabadwip. Then they approached the magistrate's house. Just the other day there was a procession in your city. So this civil disobedience movement was started first by Caitanya Mahāprabhu. Now, there was some compromising talk with the magistrate, and in that talk the Caitanya Mahāprabhu first questioned. Because he was Mohammedan, Caitanya Mahāprabhu said that "In your religion there is killing of father and mother. What sort of religion this is?" The Kazi replied, "How do you say that we are killing our father and…?" "Yes. You are killing your mother. Cow gives you milk, delivers milk. You drink the milk, and you kill the cow. Therefore you are killing your mother." So the Kazi replied that "In your Vedic literature also, I have seen. There is cow sacrifice." So Caitanya Mahāprabhu replied, "That is not cow sacrifice. That is rejuvenation of cow. Old cows were sacrificed in the fire, and again a new life was given by the Vedic mantra. But because there is lack of such expert brāhmaṇas to chant that mantra, therefore cow sacrifice in this age is forbidden."

So when the things are not practical, that becomes a forbidden. If you actually get the result by some spiritual or religious rituals, performance, then it is very good. Otherwise it is superstition. Lord Caitanya's opinion is that because all these Vedic injunctions, sacrifices, they are not possible to be performed in this age… They are very difficult. There is no expert leader to perform all these ceremonies and rituals. Therefore, take to this Hare Kṛṣṇa. Take to this. There is no need of rituals. There is no need of expenses. Simply God has given you tongue, and God has given you ear. Just go on chanting: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and it will fulfill your spiritual advancement. Similarly, Kṛṣṇa said, jñātvā ajñātvā ca karmāṇi jano 'yam anutiṣṭhanti: "Generally, mass of people, they are ignorant. They perform some religious rituals knowingly or unknowingly as a matter of superstition or custom." So, viduṣa karma-siddhiḥ syāt. But one who is intelligent, he should know that "By this sacrifice, I must get the result." Viduṣo karma-siddhiḥ syāt tathā na viduṣo bhavet: "And those who are fools, they, simply by superstition, they do it."

So Kṛṣṇa did not recommend that you should do something under superstition. No. You must do it for practical result. This dogmatism, fanaticism-"Oh, why I shall chant Hare Kṛṣṇa? I am Christian. I am Jews"-this is fanaticism. If you find actually ecstasy by chanting Hare Kṛṣṇa, why should you not? Why should you not? "No. I am Jew." "I am Christian." "I am Muhammadan." Well, it is transcendental vibration from the spiritual platform. Your Muhammadism, Christianism, Hinduisim, Buddhism, this is skin disease. This is… Because you have got some particular body at particular circumstances, therefore you claim like that. But actually we are all spirit soul, and this sound vibration is from the spirit soul. It will appeal to everyone. See the effect. Then don't be fanaticist. Don't be, I mean to say, sectarian. So Kṛṣṇa wants that, that simply by custom, one should not follow the rituals. One should see the effect.

tatra tāvāt kriyā-yogo
bhavatāṁ kiṁ vicāritaḥ
athavā laukikas tan me
pṛcchata sādhu (bhaṇyatām)

"So, whether you are confident of the result of this sacrifice?" He is asking His father. Just see. Kṛṣṇa was a boy, and He is asking His father, "Whether you are confident of the result of this sacrifice? You are going to satisfy the demigods, sacrifice. Or," athavā laukikaḥ, "or it is simply a custom, village custom, that you are doing it?" Laukikas tan me pṛcchata sādhu bhaṇyatām: "Now I am very much inquisitive to learn from you. Please explain."

Now His father is explaining:

parjanyo bhagavān indro
meghās tasyātma-mūrtayaḥ
te 'bhivarṣanti bhūtānāṁ
prīṇanaṁ jīvanaṁ payaḥ

He says, "My dear boy, water is very essential because without rains we cannot have any produce. Therefore… This rain is controlled by Bhagavān Indra. The heavenly king Indra, he controls the megha." Megha means cloud. He is the master of the cloud. He can send cloud, and he can stop cloud. He is representative of God, so he has got the power. Te 'bhivarṣanti bhūtānāṁ prīṇanam: "So when he allows this raining, people become satisfied. They get their produce."

taṁ tāta vayam anye ca
cārmucāṁ patim īśvaram
dravyais tad-retasā siddhyair
yajante kratubhir narāḥ

"Therefore it is our duty. Because he supplies us water, so it is our duty to show him respect by this sacrifice." This is the Vedic injunction. Just like we pay departmental tax. We pay to the Con Edison bills for the supply of electricity and gas. Similarly, we pay the bills of the telephone. But we have no program to pay the bills of the sun who is supplying us so much light. (aside:) What is that?

Dineśa: That needle doesn't seem to be working.

Prabhupāda: So it is our duty to sacrifice, and according to Vedic rituals, these are recommended, that we should satisfy. So Nanda Mahārāja explained,

tac cheṣeṇopajīvanti
tri-varga-phala-hetve
puṁsāṁ puruṣa-kāraṇāṁ
parjanyaḥ phala-bhāvanaḥ

"Now, this water is so important that it will produce grains and we shall live. And for perfection of our life we must first live. So this is very important thing, so we have to satisfy Indra."

ya evaṁ visṛjed dharmaṁ
pāraṁ paryāgataṁ naraḥ
kāmā lobhād bhayād dveṣāt
sa vai nāpnoti śobhanam

He says, "My dear boy, we should not give up this paramparā." Parampara means coming from disciplic succession or from generation. My father did it, my father's fathers did it. So every religious ceremony, and according to Vedic rituals, they are from paramparā, family or society-wise or community-wise. In every country there is. So he says that "This paramparā, this successive generation, we have been doing this, and we should not give it up." He understood the Kṛṣṇa's purpose, that "He is asking. He is very intelligent boy, so He is asking me all these questions just to forbid me." That He's just… "Like father like son." The father was also intelligent.

So, ya evaṁ visṛjed dharmam. Dharmam means one must execute. That is dharma. Just like to become hungry, it is my religion. This is called religion. We should know what is the meaning of religion. Religion means which we cannot separate from myself. The religion which you can change, that is not religion. Suppose I am Hindu; I become Christian. So neither this Hinduism is religion or Christian is religion. It is a dictionary, English dictionary, word. But dharma, according to Sanskrit word, dharma does not mean that which you can change. I have several times explained this fact. Dharma cannot be changed. Therefore we must find out what is our dharma, what is our religion. Which we are professing, that "Christianity is my religion," "Hinduism, my religion," that is not religion. That is faith. Religion is different. Religion you cannot change. You cannot change. That is the meaning of religion. Here it is said that ya evaṁ visṛjed dharmam. Dharmam means you cannot change. So pāraṁ paryāgataṁ naraḥ, kāmāt, kāmāt lobhāt. Now, religion sometimes, when it is taken as faith, they have changed. How they have changed? Kāmāt. For some gain. Just like in India formerly Christian religion was preached, giving some facilities. And generally we see that Christian priests who go to foreign countries… I have seen. They offer some hospital facilities, some economic facilities. The poor men, they supply clothing and education. So those who are poor, they become captivated, and they… They have practically no religion. Anyway, they are facing the economic problems. So kāmāt. Kāmāt means for some gain. For some gain, kāmāt, and lobhāt… Lobhāt means by some greediness. And bhayāt. Bhayāt means out of fear. And dveṣāt. Dveṣāt means out of enviousness. For all these things one should not give up his faith or religion.

So that, that was the explanation of Nanda Mahārāja, the father of Kṛṣṇa. Now Kṛṣṇa, replying, śrī bhagavān uvāca. The reason of that sacrifice, as explained by Nanda Mahārāja is that "Indra, the heavenly king, he supplies us water. Therefore we must perform the sacrifice to satisfy him." Now Kṛṣna is giving reason just like an atheist. Just like an atheist, karma-mimāṁsā. There are six philosophers. Out of that one is karma-mimāṁsā. Karma-mimāṁsā means one who takes work and the result of work and nothing, no God, nothing of… "You work like this; you get the result." Just like modern theory. So Kṛṣṇa is putting up that karma-mimāṁsā. What is that? He says, karmāṇa jāyate jantuḥ karmaṇaiva pralīyate: "Everyone is born here out of, as the effect of his past deeds." And karmaṇaiva pralīyate: "And he is going to have his next birth according to the work, as he is doing here." This is called karma-mimāṁsā. The karma-mimāṁsā philosophers, they do not believe that "Oh, our liberation from this material world and entrance in the spiritual kingdom to be associated with God, that will make us happy." Their belief is that "You simply do good work. Then you gradually get your promotion." That is also a fact. That is not a misconception. If you do good work, then you get good birth. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Four things: good birth, mean a good family or good nationality, and janma… Birth means… Janma means birth, good birth. Janma aiśvarya, and to become rich. Śruta, to become very learned; and śrī, and to become very beautiful-these are results of past good work. So here Kṛṣṇa says that "People are concerned with his work. A man is concerned with his work." Karmaṇā jāyate jantuḥ karmaṇaiva pralīyate: "He gets his facilities of life according to the past good work, bad work, and he is preparing his life, next, by that work." Sukhaṁ duḥkhaṁ bhayaṁ kṣemaṁ karmaṇaivābhipadyate: "So therefore, either happiness or distress or fearfulness or poverty or economic question, everything on this karma, on this work."

asti ced īśvaraḥ kaścit
phala-rūpy anya-karmaṇāṁ
kartāraṁ bhajate so 'pi
na hy akartuḥ prabhur hi saḥ

"Now, supposing there is somebody." Because these atheists, they do not believe in God, now they are giving arguments. "Now, suppose there is somebody as God or some supervisor or something like that. But still, he is obliged to give Me the effect. Therefore I am not going to ask mercy from that superior personality, God or something else. I have to work." And this is also fact. Suppose you are going to appear in some examination. Now, the university is giving you some designation. Now, that designation practically depends on your passing the examination. What is the use of flattering that examiner? That is the argument. There is no… His argument is that "You are after the sacrifice of satisfying the Indra." So indirectly He says that Indra is appointed by the Lord and he has to supply water. He is officer. So what is the use of flattering him? Just like there are many officers in the New York City. One is in charge of the waterwork department. So there is no question of flattering that waterworks department officer. You pay your tax, you work nicely, and water will be supplied to you. But if you don't pay your tax, however you flatter that officer, your connection will be cut off. So it depends on your work. It depends on your work.

So, asti ced īśvaraḥ kaścit: "Supposing there is some God…" "There is some God." Just see. A God is preaching atheism. He is God Himself, and He says, "Supposing if there is some God." "Supposing if there is some God," kaścit phala-rūpy anya-karmaṇām, "and He gives the result of your work." The karma-mimāṁsā philosophers, they accept God in this way, "Suppose there is God and He is to give us the result. So He is obliged. If we do nice work, He is obliged. So what is the use of flattering God? Let us do our duty nicely. Then He will be obliged." So Kṛṣṇa is following that argument. Asti ced īśvaraḥ kaścit phala-rūpy anya-karmaṇām, kartāraṁ bhajate so 'pi: "He also worships the worker. The worker has not to worship God. Because God gives you good result out of your good work; therefore, because you are doing good work, therefore God is worshiping you." Just see the argument. He says, kartāraṁ bhajate so 'pi na hy akartuḥ prabhur: "And one who does not do good work, even God does not like him. So there is no necessity of worshiping this heavenly god or any god, so let us have our duty done nicely. That will fetch us the desired result."

kim indreṇeha bhūtānāṁ
sva-sva-karmānuvartinām
anīsenānyathā kartuṁ
svabhāva-vihitaṁ nṛṇām

"So, therefore, there is no… Father, there is no necessity of satisfying this Indra. You are simply wasting your time. You are simply wasting your time."

Oh,
svabhāva-tantro hi janaḥ
svabhāvam anuvartate
svabhāva-stham idaṁ sarvaṁ
sa-devāsura-mānuṣam

”Everyone is acting according to the modes of nature he has acquired, so whatever nature we have acquired…” His purpose is that ”By nature we are mercantile people.” Because His father was maintaining cows, so he is considered a mercantile man. Vaiśya-karma svabhāva-jam. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. So He is giving stress that ”Let us perform our duty as mercantile men honestly, and that will bring us result. Why should we go to worship these demigods?”

Now, here is a point, that Kṛṣṇa does not approve the worship of demigods. That is also stated in the Bhagavad-gītā. Kāmais tais tair hṛta-jñāna yajanty anya-devataḥ: [Bg. 7.20] ”Those who are out of intelligence, they simply worship the demigods.” In the Bhagavad-gītā or in the Bhāgavata, anywhere, worship of demigods is not very much recommended. So here also the same thing, that svabhāva-tantro hi janaḥ: ”Everyone is carried by the modes of nature.” Svabhāvam anuvartate: ”And he cannot surpass the spell of the modes of nature.” Svabhāvam anuvartante, svabhāvas tam idaṁ sarvam: ”Everyone is under the control of the nature he has acquired.” And sa-devāsura mānusaḥ. Sa-devāsura. ”Always, either he is man or superman or animal, everyone is being controlled by the modes of nature.”

dehān uccāvacāñ jantuḥ
prāpyotsṛjati karmaṇā
śatrur mitram udāsīnaḥ
karmaiva gurur īśvaraḥ

He is giving so much stress on karma. There is no question of bhakti here. So dehān uccāvācāñ. There are difference of high-grade body and low-grade body. There are different kinds of body. Somebody has got very high grade body-very intelligent, very rich, very beautiful, very wealthy-and somebody has low-grade body. So dehān uccāvacāñ jantuḥ prāpyotsṛjati karmaṇā: ”Now, these high-grade and low-grade bodies are obtained according to the work he has done.” Śatrur mitram udāsīnaḥ karmaiva gurur īśvaraḥ: ”And one is the leader or one is a teacher or one is enemy or one is friend-everything is judged by this karma, by work.” Just see how much he is giving stress on work. Karmaiva. Karmaiva gurur īśvaraḥ.

tasmāt sampūjayet karma
svabhāva-sthaḥ sva-karma-kṛt
añjasā yena varteta
tad evāsya hi daivatam

”Therefore you don’t bother yourself about worshiping this god or that god, demigod. You just be faithful to your work, and then that will give you good result.” Añjasā yena varteta tad evāsya hi daivatam.

ājīvaikataraṁ bhāvaṁ
yas tv anyam upajīvati
na tasmād vindate kṣemaṁ
jārān nāry asatī yathā

He is condemning, that one’s profession… He has… Lord Kṛṣṇa has in the Bhagavad-gītā also said like that. Sva-karmaṇā tam abhyarcya [Bg. 18.46]. One should not give up his own profession. Never mind even it is faulty. You have heard it from me. Just like He has given the example that fire, fire is so pure, still there is fault. There is smoke. So in spite of all fault one should not give up his own work, but he should do it faithfully and nicely and the result will come. Ājīvaikataraṁ bhāvaṁ yas tu. And He says here that ”Anyone who gives up his own natural profession, natural aptitude, profession, so…” Na tasmād vindate kṣemaṁ jārān nāry asatī yathā.

Now, this is a very important question. Nāry asatī. Asatī. Asatī means not chaste, not chaste woman. Just like… In India, of course, it is very strict, that the woman is not to give up her husband and acquaint herself with any other man. This example is given that ”An unchaste woman gives up her own husband and makes friendship with others; similarly, one who gives up his own profession and takes other profession, he is also similarly unchaste.” Unchaste. Nāry asatī yathā. Varteta brāhmaṇo vipra rājanya rakṣayā bhuvaḥ: ”Therefore one should not deviate from his professional duties, just like the brāhmaṇas…” Brahman…, varteta brāhmaṇo vipraḥ: ”Those who are brāhmaṇa, they should stick to their principle of life, simply spiritual culture.” Rājanya rakṣayā bhuvaḥ: ”And those who are kṣatriyas, they should stick to their protecting the citizen.” The kingly order, royal order, their duty is to give protection to the… They should not simply collect tax. The kṣatriyas, this king is allowed to collect tax because he is supposed to give all protection to the people. So therefore it is said, rājanya rakṣayā bhuvaḥ. Rājanya means the royal order stick to his principle, how to give protection to the people. Similarly, vaiśyas tu vārtayā jīvet śūdras tu dvīja-sevayā: ”Similarly, these mercantile, they should live on their trade, and those who are śūdra, those who are laborer class, they should serve all these three classes.” That is the rules.

Now,

kṛṣi-vāṇijya-go-rakṣā
kusīdaṁ tūryam ucyate
vārtā catur-vidhā tatra
vayaṁ go-vṛttayo ’niśam

”Now, according to scripture, we are vaiśya, and we should live not in the brahminical way or kṣatriya’s way or śūdra’s way, but we should live just like vaiśyas; and we are actually agriculturists, and we are actually protecting cows. Therefore we are vaiśyas. Our duty is to stick to our, faithfully stick to our business, stick to our work. What is the use of worshiping this god or that god?”

sattvaṁ rajas tama iti
sthity-utpatti-anta-hetavaḥ
rajasotpadyate viśvam
anyonyaṁ vividhaṁ jagat

Now He is forwarding the atheistic theory of Kapila, sāṅkhya philosophy. Sāṅkhya philosophy. Sāṅkhya philosophy theory is that there is no controller, there is no God, but the world is moving under nature’s interaction. Just the modern scientists also say like that. The world… Every action of this material world is being acted… Just like sāṅkhya philosophy is based on this philosophy, that a man and woman is attracted and they have sex life and the son is produced, and there is no other reason for population. Simply a man wants a woman and a woman wants a man. That natural tendency is there, and when they combine together there is a birth of a child. So this is a natural sequence. Sāṅkhya philosophy is based on this principle. They do not believe that above this, there is God. Nirīśa. Above this, there is God. There is God's control. Actually there is God. Sexual intercourse is not the cause of a child. According to Bhāgavata, a living entity, before his death he is, by superior judgement it is thought that "Where this living entity, where this particular man or dog or anything… He is dying. Where it will be placed?" So when that place is sanctioned, the place is selected, that "This particular man should go in such and such body," then he is at once transferred to the semina. That small particle, spiritual particle, is transferred to the semina of the father, and the father injects the semina into the mother's womb, and it gets a particular type of body according to his karma. That is Bhāgavata's version. But the Sāṅkhya philosophy, they say, because they have no idea that there is spiritual spark, they think simply that, simply the father and mother's or man and woman's sex life produces life.

So here practically the same thing is advocated by Kṛṣṇa, that sattvaṁ rajas tama iti sthity-utpatty-anta-hetavaḥ. Now, the creation of this material world is the three modes of material nature. There is no other cause. There is no other cause. Rajasā coditā meghā varṣanty ambūni sarvataḥ: "So when there is too much heat by, I mean to say, aggravation of the modes of passion, there is evaporation of water, and that becomes cloud, and that is the cause of… The cloud is the cause of rain. Why do you go to this Indra and Candra and all these things?" Just see Kṛṣṇa, how He is speaking atheistically. So prajās tair eva sidhyanti mahendraḥ kiṁ kariṣyati: "Therefore that rain constitutes agriculture. So why do you bother about this Mahendra?" Just like modern scientists say that "We shall artificially make raining so that where there is scarcity of rain we shall fertilize the land, we shall get production," so similarly, the sāṅkhya philosophy, according to sāṅkhya philosophy, that rain is caused by the heat, and by the heat there is cloud in the sky, and the cloud is the cause of the rain. So there is no question of Mahendra, the controller of the cloud, or anything else.

prajās tair eva sidhyanti
mahendraḥ kiṁ kariṣyati
na naḥ puro jana-padā
na grāmā na gṛhā vayam
vanaukasas tāta nityaṁ
vana-śaila-nivāsinaḥ

"So therefore we are not going to the city. We are inhabitants of this village. So it is better to worship this land, this land, this land, Govardhana." Because Kṛṣṇa was herding His cows on the Govardhana Hill, so indirectly He hinted that "We should worship this Govardhana Hill, and that is our duty."

So it is a long story, three, four chapters. Of course, it will take some time. I don't think you can give us so much time. The net, the result is that when Kṛṣṇa talked like this, then His father agreed not to perform the sacrifice. Because all the inhabitants of Vraja, Vṛndāvana, they are so much fond of Kṛṣṇa, whatever Kṛṣṇa will say, they will accept. So although Kṛṣṇa was a boy, He implored his father and other elderly gentlemen present there that "There is no need of performing this sacrifice." So they stopped sacrifice. As a result of this stopping, Indra became very much angry, and there was torrents of rain, incessant rain, and very vehemently. So the whole village and whole tract of land comprising the Vrajabhūmi, they became overflooded. And the cows and the animals and the people became too much afflicted. So they had no other source. They approached Kṛṣṇa, "Protect us. Kṛṣṇa, protect us." So at that time Kṛṣṇa said, "Yes, I will give you protection." So He was, although a boy of six or seven years old, He lifted that hill. That is… We are… If any time you go to India you will see the hill. It is not less than at least five, six miles area, very big hill. That hill was lifted by Him, and He kept that hill in His hand for seven days. And then everything was cleared. Then Indra prayed Him.

So there are many things after this. So today Kṛṣṇa lifted this hill; therefore His name is Giridhārī. Giridhārī means who held the hill. Giri means the hill, and dhārī means one who holds up. So today is that, is the annual ceremony of today, this Govardhana-pūjā. So we follow that principle. Because we are devotees of Kṛṣṇa, we are trying to follow His instruction. So at noontime we shall perform that pūjā, and you are invited to take prasādam. I think prasādam will be ready by eleven o'clock, and you will kindly participate in taking prasādam. (end)

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His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's
Disappearance Day, Lecture

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Los Angeles, December 9, 1968
(Prabhupāda leads kīrtana)

Prabhupāda: Hare Kṛṣṇa. Come on. I was thinking of "Where is Jayānanda?" now immediately he has come. (someone brings some kind of offering and Śrīla Prabhupāda says to give it to his Guru Mahārāja) Take care it may not fall down. (pause) All right.

So today is the disappearance day of my Guru Mahārāja. As I told you that sādhavo jīva vā mara vā. There was a nice story the other day I told you that a sage is giving different kinds of blessings to different types of persons. So to a king's son, a prince, he blessed, rāja-putra ciraṁ jīva: "You are a king's son, a prince. You live forever." And muni-putra, the son of a saintly person, he blessed him, mā jīva mā jīva: "You don't live." Rāja-putra ciraṁ muni-putra mā jīva. And sādhu, devotees, he blessed him, jīva vā mara vā: "Either you live or you die, as you like." And there was a butcher, he blessed him, mā jīva mā mara: "You don't die, don't live." So these words are very significant. That I have already explained, still I am explaining. A prince, he's enjoying sense, that's all. He has got enough facility for sense enjoyment. So his next life is hellish. Because if you indulge in sex life, then Kṛṣṇa will give you facility to have sex life three times in an hour, just like the pigeons, the monkeys, the sparrows, they are very sexually strong. You have seen it. So the facility is given. So princely order, they are after sense enjoyment. So he's blessed that "Better you live forever, because after your death, you do not know what is going to happen to you. You are going to get a hellish life. Better you live for some time. Go on with your enjoyment." And muni-putra mā jīva. Brahmacārī, working under the guidance under strict disciplinary guidance, of a spiritual master, he is blessed, mā jīva, "You better die. Because you are so trained to enter into the kingdom of God, so why should you take so much trouble? Better you die and go back to Godhead." Ma jīva. And a devotee he blessed, jīva va maro va: "My dear devotee, either you live or die, the same thing." And the butcher, he blessed him, ma jīva ma mara: "You don't live, don't die." What he's to do? His living condition is so abominable. From the morning, he has to slaughter so many animals, see the bloodstain, the ghastly scene. That is his livelihood. So what a horrible life this is. So "Don't live. And don't die also." Because after death, oh, he is going to be in so much hellish condition, nobody can describe. So both lives, living condition and death, after death, his condition is very horrible.

Anyway, apart from others, the devotee, for him, appearance and disappearance the same thing. Just like when my spiritual master appeared at Jagannātha Purī… He was the son of a very big government officer, Bhaktivinoda Ṭhākura. He was magistrate, government officer. In those days a magistrate is a big officer in the government, practically next to governor. And Bhaktivinoda Ṭhākura was in charge of the Jagannātha temple. That is the system in Jagannātha Purī. The manager in charge of the temple is the district magistrate. So there was a Ratha-yātrā festival, and the car was passing in front of Bhaktivinoda Ṭhākura's house. Bhaktivinoda Ṭhākura's name was Kedaranath Datta. When he was magistrate, he was known as K.N. Datta. Kedaranath Datta. So the car stopped before his house, and at that time, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a child in the lap of his mother. The mother took the opportunity of rising on the car. He (She) was magistrate's wife, so he (she) had the facility. Immediately, people gave her way to go on the top of the car and place the child on the lotus feet of Jagannātha. And there were many garlands. One garland fell upon him, Bhaktisiddhānta Sarasvatī, blessings. This was one of the… There were so many other things.

When he was a child two, three years old, he ate one mango fruit which was kept for offering to the Deity. So his father mildly rebuked him, "Oh, you have done a very wrong thing. It was meant for Deity, and you have taken it. You should not have done it." The child was two or three years old. He took it so seriously that never after that he took mango. Whenever we offered him mango he said, "No, I am offender. I cannot take mango." He was thinking like that, you see. Never in his life he took a mango. He was thinking that "I offended in my childhood by taking the mango of the Deity." This is the characteristic of ācārya. They teach by their life's action that one should be so much determined, that one should not be… A child took the mango, there was no offense. But he took that vow.

Another instance, in my presence. At that time, we were also young men, and one of my Godbrothers, his name is Dr. Oul Bihari Kapoor… He's now retired in Vṛndāvana, last time I saw him. He was also young man, and his wife was also young. So we were sitting together, talking with Guru Mahārāja, and the girl proposed, "My dear master, I want to speak with you." So Guru Mahārāja said, "Yes, you can talk whatever you like." So she said, "I want to talk with you secretly, not in the presence of everyone." Guru Mahārāja said, "No. I cannot talk with you secretly. You can talk in the presence of my all other disciples." So even that girl was just like his granddaughter by age calculation, he refused to talk with a young woman in a secret place. These are the instances.

So in his life he was akhaṇḍa brahmacārī. Bhaktivinoda Ṭhākura had many other sons, and he was the fifth son. And some of his other brother also, they did not marry. And my Guru Mahārāja, he also did not marry. From the childhood he is strict brahmacārī, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. And he underwent very severe penances for starting this movement, worldwide movement. That was his mission. Bhaktivinoda Ṭhākura wanted do this. He, 1896, Bhaktivinoda Ṭhākura wanted to introduce this Kṛṣṇa consciousness movement by sending this book, Shree Chaitanya Mahāprabhu, His Life and Precepts. Fortunately, that year was my birth year, and by Kṛṣṇa's arrangement, we came in contact. I was born in a different family, my Guru Mahārāja was born in a different family. Who knew that I will come to his protection? Who knew that I would come in America? Who knew that you American boys will come to me? These are all Kṛṣṇa's arrangement. We cannot understand how things are taking place. In 1936… Today is ninth December, 1938(68). That means thirty-two years ago. In Bombay, I was then doing some business. All of a sudden, perhaps on this date, sometimes between 9 or 10 December. At that time, Guru Mahārāja was indisposed little, and he was staying at Jagannātha Purī, on the seashore. So I wrote him letter, "My dear master, your other disciples, brahmacārī, sannyāsī, they are rendering you direct service. And I am a householder. I cannot live with you, I cannot serve you nicely. So I do not know. How can I serve you?" Simply an idea, I was thinking of serving him, "How can I serve him seriously?" So the reply was dated 13th December, 1936. In that letter he wrote, "My dear such and such, I am very glad to receive your letter. I think you should try to push our movement in English." That was his writing. "And that will do good to you and to the people who will help you." That was his instruction. And then in 1936, on the 31st December-that means just after writing this letter a fortnight before his departure-he passed away. But I took that order of my spiritual master very seriously, but I did not think that I'll have to do such and such thing. I was at that time a householder. But this is the arrangement of Kṛṣṇa. If we strictly try to serve the spiritual master, his order, then Kṛṣṇa will give us all facilities. That is the secret. Although there was no possibility, I never thought, but I took it little seriously by studying a commentary by Viśvanātha Cakravartī Ṭhākura on the Bhagavad-gītā. In the Bhagavad-gītā the verse vyavasāyātmikā-buddhir ekeha kuru-nandana [Bg. 2.41], in connection with that verse, Viśvanātha Cakravartī Ṭhākura gives his commentary that we should take up the words from the spiritual master as our life and soul. We should try to carry out the instruction, the specific instruction of the spiritual master, very rigidly, without caring for our personal benefit or loss.

So I tried a little bit in that spirit. So he has given me all facilities to serve him. Things have come to this stage, that in this old age I have come to your country, and you are also taking this movement seriously, trying to understand it. We have got some books now. So there is little foothold of this movement. So on this occasion of my spiritual master's departure, as I am trying to execute his will, similarly, I shall also request you to execute the same order through my will. I am an old man, I can also pass away at any moment. That is nature's law. Nobody can check it. So that is not very astonishing, but my appeal to you on this auspicious day of the departure of my Guru Mahārāja, that at least to some extent you have understood the essence of Kṛṣṇa consciousness movement. You should try to push it on. People are suffering for want of this consciousness. As we daily pray about devotees,

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo

vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

A Vaiṣṇava, or devotee of Lord, his life is dedicated for the benefit of the people. You know-most of you belong to Christian community-how Lord Jesus Christ, he said that for your sinful activities he has sacrificed himself. That is the determination of devotee of the Lord. They don't care for personal comforts. Because they love Kṛṣṇa or God, therefore they love all living entities because all living entities are in relationship with Kṛṣṇa. So similarly you should learn. This Kṛṣṇa consciousness movement means to become Vaiṣṇava and feel for the suffering humanity. So to feel for the suffering humanity, there are different angles of vision. Somebody is thinking of the suffering of the humanity from bodily conception of life. Somebody is trying to open hospital to give relief to the diseased condition. Somebody is trying to distribute foodstuff in poverty-stricken countries or places. These things are certainly very nice, but actual suffering of the humanity is due to lack of Kṛṣṇa consciousness. These bodily sufferings, they are temporary; neither they can be checked by the laws of nature. Suppose if you give some distribution of foodstuff in some poverty-stricken country, that does not mean that this help makes solution of the whole problem. The real beneficial work is to invoke every person to Kṛṣṇa consciousness. As soon as he comes to Kṛṣṇa consciousness… The same example, as I have given several times, that a rich man's son is loitering in the street, forgetting his father's opulence and property. And somebody, out of sympathy, giving him some food. But other person comes to him and says, "Oh, my dear boy, I know you. You are the son of such and such rich man. Why you are loitering in the street? Come on, I shall take you to your father." So if that gentleman takes that loitering boy to his father, the father is glad, and the boy inherits his father's property, and his whole problem of life becomes solved. This is a crude example. Similarly, all living entities, they are loitering within this universe in different bodies, in different planets, and from time immemorial, without knowing that he belongs to the kingdom of God, he is the direct son of Kṛṣṇa and God, that Kṛṣṇa is the proprietor of everything, and he can enjoy his father's property, and these problems of material conditioned life automatically solved. Just like if you become a rich man, if you can possess millions of dollars, then your poverty is automatically solved. Similarly, if you become Kṛṣṇa conscious and if you act in that way, then all other problems in the material conditional life-solved.

So this is such a nice movement. Ahaṁ tvaṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]. The Bhagavad-gītā says, the Lord says, people's sufferings are due to his sinful activities. Ignorance. Ignorance is the cause of sinful activity. Just like a man does not know. Suppose a foreigner like me comes in America and he does not know… Because in India… Just like in your country, the car is driven from the right side; in India, I've seen in London also, the car is driven from the left side. So suppose he does not know, he drives the car on the left side and incurs some accident, and he is taken by the police custody. And if he says, "Sir, I did not know that here the car is driven from the right side," that does not make him excused. The law will punish him. So ignorance is the cause of breaking the law or sinful activities. And as soon as you commit some sinful activity, you have to suffer the result. So the whole world is in ignorance, and due to ignorance he's complicated in so many actions and reactions, either good or bad. There is nothing good within this material world; everything is bad. So we have manufactured something good and something bad. Here… Because in the Bhagavad-gītā we understand this place is duḥkhālayam aśāśvatam [Bg. 8.15]. This place is for misery. So how you can say, in miserable condition, how you can say that "This is good" or "This is bad." Everything is bad. So those persons who do not know-the material, conditional life-they manufacture something, "This is good, this is bad," because they do not know everything here is bad, nothing good. One should be very much pessimistic of this material world. Then he can make advance in spiritual life. Duḥkhālayam aśāśvatam [Bg. 8.15]. This place is full of miseries, and if you study analytically, you'll find simply miserable condition. Therefore the whole problem is that we should give up our material conditional life, and in Kṛṣṇa consciousness we should try to elevate ourself to the spiritual platform and thereby be promoted to the kingdom of Godhead, yad gatvā na nivartante tad dhāmaṁ paramaṁ mama [Bg. 15.6], where going, nobody comes back to this miserable world. And that is the supreme abode of the Lord.

So there are description in the Bhagavad-gītā. So this Kṛṣṇa consciousness movement is authorized, very important. Now, you American boys and girls who have taken to this movement, please take it more seriously and… That is the mission of Lord Caitanya and my Guru Mahārāja, and we are also trying to execute the will by disciplic succession. You have come forward to help me. I shall request you all that I shall go away, but you shall live. Don't give up pushing on this movement, and you'll be blessed by Lord Caitanya and His Divine Grace Bhaktisiddhānta Sarasvatī Goswami Prabhupāda.

Thank you very much. Any question? (pause) Any question?

Devotee: When your spiritual master was a little boy, did, was he, um, did he do things like Lord Caitanya did like when He went to the, um, like when Lord Caitanya went to the water and all girls were asking for…

Prabhupāda: No, he was not so much naughty. (laughs) My Guru Mahārāja was very gentle boy. Yes. Caitanya Mahāprabhu was very naughty boy. Yes. (laughs) And Kṛṣṇa was also very naughty boy. (pause) Chant Hare Kṛṣṇa. (kīrtana-Viṣṇujana leads, Śrīla Prabhupāda chants along) I have brought prasādam for you. Take. (long pause as prasādam is served out and devotees chant japa) Can stop it? (end)

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His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's
Disappearance Day, Lecture

-

Los Angeles, December 13, 1973
Prabhupāda:
nama oṁ viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktisiddhānta

sarasvatīti nāmine

Bhaktisiddhānta Sarasvatī Ṭhākura passed away from this material world on 31st December, 1936. So almost forty years past. So there are two phases, prakaṭa and aprakaṭa, appearance and disappearance. So we have nothing to lament on account of disappearance because Kṛṣṇa and Kṛṣṇa's devotee… Not only devotees, even the nondevotees, nobody disappears. Nobody disappears because every living entity… As Kṛṣṇa is eternal… It is confirmed in the Vedic literature, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The description of the Supreme Lord is that He is also nitya, eternal, and the living entities are also eternal. But He is the chief eternal. Nityo nityānāṁ cetanaś cetanānām. So qualitatively, there is no difference between Kṛṣṇa and the living entities. And quantitatively, there is difference. What is the difference between nitya, the singular number nitya, and the plural number nitya? The plural number nitya is subordinate, eternal servants of the singular number nitya. Just like if you want to serve somebody, so the master is also exactly like you. He has got two hands, two legs, or the same sentiments. He also eats. Everything is same there. But the difference is the master and the servant. That's all. Otherwise, equal in every respect.

So spiritually, appearance and disappearance, there is no difference. Just like in material point of view, if a person takes birth… Suppose you get a son born, you become very happy. The same son, when passes away, you become very unhappy. This is material. And spiritually, there is no such difference, appearance or disappearance. So although this is the disappearance day of Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, so there is nothing to be lamented. Although we feel separation, that feeling is there, but spiritually, there is no difference between appearance and disappearance. There is a song, Narottama dāsa Ṭhākura's song, ye anilo prema-dhana. Do you know, any one of you? Can you sing that song anyone? Oh. Ye anilo prema-dhana, karuṇā pracura, heno prabhu kothā gelo. I don't remember exactly the whole song. That is our lamentation, that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura brought this message to distribute all over… Of course, Śrī Caitanya Mahāprabhu expressed His desire, that

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

He predicted that "All over the world, as many towns and villages are there, everywhere My name will be known." Śrī Caitanya Mahāprabhu's name. Which is now, attempted now, it is being actually… To execute this will of Śrī Caitanya Mahāprabhu, He said personally,

bhārata bhūmīte manuṣya janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

He wanted that His name should be broadcast all over the world in every town and village. And who would do it? That He asked that anyone who has taken birth in Bhārata-varṣa, India, it is his duty: first of all make himself perfect by understanding the philosophy of Śrī Caitanya Mahāprabhu; then broadcast it, distribute it. This was the duty of every Indian.

So Indian, especially in India, they have got the privilege to take advantage of the Vedic literature. In other countries there is no such advantage. So if anyone wants to make his life perfect, then he has to take advantage of the vast treasure-house of Indian spiritual knowledge. Even one Chinese gentleman, he has written one book about religion. That is a course in New York University. So he has said that "If you want to know something of religion, then you have to go to India." That's a fact. So Caitanya Mahāprabhu said that every Indian… There is need of broadcasting this Kṛṣṇa consciousness movement, all over the world. So it is the duty of every Indian to first of all make his life perfect. He must know… Perfection means he must know what is his position and what he has to do. That is perfection. At the present moment, people do not know what he is even, whether he is this body or something extra. The big, big scientists, they are also failure. This is perfection. First of all one must know what he is, whether he is this body or something beyond this body. This is the beginning of spiritual knowledge. So that advantage is there in India, by culture, by education. Therefore Śrī Caitanya Mahāprabhu requested that Indians, bharatiya, Bhārata-varṣa, those who have taken birth as human being… He doesn't speak to the animals. Bhārata bhūmīte mānuṣya janma. Mānuṣya janma means human being. Because without being a human being, nobody can understand these things. The cats and dogs, they cannot understand. So a person whose behavior is like cats and dogs, he also cannot understand. Therefore He said, janma sārthaka kari. First of all make your life perfect and then distribute this knowledge. This is the Caitanya Mahāprabhu's mission.

So He simply said, but He was expecting that in later days His followers would do that. So that attempt was made by Bhaktisiddhānta Sarasvatī Ṭhākura. Bhaktivinoda Ṭhākura, he desired and, that Śrī Caitanya Mahāprabhu's message, it should be accepted by East and West equally, and both the Indians and Europeans, Americans, they should dance together in ecstasy of Śrī Caitanya Mahāprabhu's mercy. That was his desire, Bhaktivinoda Ṭhākura. He simply expressed the desire, "When I shall see this happening, that both the eastern and western people they are united on the basis of Śrī Caitanya Mahāprabhu's cult and dancing together in ecstasy?" That was his ambition. That was ambition of Śrī Caitanya Mahāprabhu and this was ambition of Bhaktivinoda Ṭhākura. And Śrī Bhaktisiddhānta Sarasvatī Ṭhākura took up this affair, business, and he wanted first of all.

So every student, any disciple, every disciple, especially those who are competent, he requested that "You take up this mission of Caitanya Mahāprabhu and preach in the western countries. That was Bhaktisiddhānta Sarasvatī Ṭhākura's first attempt. Before that, even the ācāryas, Rūpānuga Gosvāmīs, they left literature, but they did not attempt to preach practically. And Bhaktisiddhānta Sarasvatī Ṭhākura, he was very, very anxious to preach this Caitanya cult in the western countries. This is Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's special contribution.

So when I met Bhaktisiddhānta Sarasvatī Ṭhākura… It is a long story, how I met him. One of my friends, he dragged me. (laughing) (laughter) I was at that time nationalist and manager in a big chemical factory. My age was about twenty-four years. So one of my friends, he asked me that "There is a nice sādhu, Bhaktisiddhānta Sarasvatī Ṭhākura. He has come in Calcutta. So let us go and see." So I was reluctant. I thought just like so, there are so many sādhus. So I was not very much… Because I had very bad experience, not very good. So I said, "Oh these kind of sādhus, there are many." You'll be glad to know that even my in young age or early age-it was Kṛṣṇa's grace-even amongst my young friends, I was considered the leader. (laughing) (laughter) In my school days, in my college days, in my private friendship, some way or other I became their leader. And one astrologer sometimes he read my hand. He said in Hindi, kukum calena(?). Kukum calena means "Your hand speaks that your order will be executed."

Devotees: Jaya!

Prabhupāda: So anyway, it was Kṛṣṇa's grace. I would not go, but their point of view was that unless I certify that sādhu, Bhaktisiddhānta Sarasvatī Ṭhākura, he'll not be accepted. Therefore he dragged me. So I went to see Bhaktisiddhānta Sarasvatī Ṭhākura on that day. On the first meeting, just we offer our obeisances. It is the practice. So immediately he began his talking that "You are all educated young men. Why don't you take up Śrī Caitanya Mahāprabhu's cult and preach all over the English knowing public? Why don't you take up this matter?" So I argued with him in so many… At that time I was nationalist. So I told that "Who will accept our message? We are dependent nation. Nobody will care." In this way, in my own way, in these younger days… But we belonged to the Vaiṣṇava family, Śrī Caitanya Mahāprabhu, Nityānanda, Rādhā-Govinda. That is our worshipable Deity. So I was very glad that "Rādhā-Kṛṣṇa cult, Caitanya Mahāprabhu's cult, this sādhu is trying to preach. It is very nice."

So at that time we had some talks, and of course I was defeated by his argument, my argument. (laughter) And then, when we came out, we were offered prasādam, very nice treatment, the Gauḍīya Matha. And when I came out on the street, this my friend asked me, "What is your opinion of this sādhu?" Then I said that "Here is the right person who has taken up Śrī Caitanya Mahāprabhu's message, and now it will be distributed."

Devotees: Jaya!

Prabhupāda: So I was at that time a fool, but I opined like this. And I accepted him as my spiritual master immediately. Not officially, but in my heart. That was in 1922. Then, in 1923, I left Calcutta on my business tour. And I made my headquarter at Allahabad. Allahabad is about five hundred miles from Calcutta. So I was thinking that "I met a very nice saintly person." That was my thinking always. So in this way, in 1928, there was a Kumbhamelā. At that time, these Gauḍīya Matha people came to Allahabad to establish a center there, and somebody else said, somebody informed them that "You go to that Prayāga Pharmacy." My drug shop was named as Prayāga Pharmacy. My name was also there. "You go and see Abhaya Babu. He is religiously… He will help you." These Gauḍīya Matha people, they came to see me. So "Sir, we have come to you. We have heard your good name. So we want to start a temple here. Please try to help us." And because I was thinking of these Gauḍīya Matha people that "I met a very nice, saintly persons," and as soon as I saw them, I was very much engladdened: "Oh, here are these persons. They have come again."

So in this way, gradually, I became attached to these Gauḍīya Matha activities, and by the grace of Kṛṣṇa, my business also was not going very well. (laughter) (laughs) Yes. Kṛṣṇa says yasyāham anughṛṇāmi hariṣye tad-dhanaṁ śanaiḥ. If somebody wants to be actually devotee of Kṛṣṇa, at the same time, keeps his material attachment, then Kṛṣṇa's business is He takes away everything material, so that cent percent he becomes, I mean to say, dependent on Kṛṣṇa. So that actually happened to my life. I was obliged to come to this movement to take up this very seriously. And I was dreaming that "Bhaktisiddhānta Sarasvatī Ṭhākura is calling me, 'Please come out with me!' " (pause) So I was sometimes horrified, "Oh, what is this? I have give up my family life? Bhaktisiddhānta Sarasvatī Ṭhākura is calling me? I have to take sannyāsa?" Oh, I was horrified. But I saw several times, calling me. So anyway, it is by his grace I was forced to give up my family life, my so-called business life. And he brought me some way or other in preaching his gospel.

So this is a memorable day. What he desired, I am trying little bit, and you are all helping me. So I have to thank you more. You are actually representative of my Guru Mahārāja (Śrīla Prabhupāda starts to cry) because you are helping me in executing the order of my Guru Mahārāja.

Thank you very much. Chant Hare Kṛṣṇa. (end)

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His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's
Disappearance Day, Lecture

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Bombay, December 22, 1975
Prabhupāda:

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsuraḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]

Na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate. This is a verse from the Sixteenth Chapter of Bhagavad-gītā, where the Lord is describing the symptoms of the demons. Pravṛttiṁ ca nivṛttiṁ ca. Pravṛtti means inclination, inclined. And nivṛtti means disinclined. So there are two things within this material world. Our inclination is to enjoy the senses. This is general. Everyone within this material world, even the animals, birds, beasts, human being or more elevated than human beings, the demigods, kinnaras, or the, many other higher types of living entities… There are different grades of living entities-8,400,000 different bodies. So what is their pravṛtti, inclination? The inclination is attraction of man and woman. This is the central point of attraction. Puṁsāṁ striyaḥ maithuni-bhāvam etad: the whole material world is existing on this point-sex, man and woman. So this is pravṛtti-mārga, and nivṛtti-mārga: just to stop it. This is called nivṛtti-mārga.

We are within this material world on account of this pravṛtti, sense enjoyment. Those who are inclined to sense enjoyment and do not care to know what is the aim of life, they are called asuras. And those who are trying to avoid the entanglement of this material life and revive the whole original life… Whole original life means Kṛṣṇa conscious life. Because we are part and parcel of Kṛṣṇa, our original consciousness is that "I have got intimate relationship with Kṛṣṇa as His part and parcel." That is Kṛṣṇa consciousness. And the, my conception is the bodily conception, that "I am this body. I am born in this country; therefore I belong to this nation, I belong to this community, I belong to this family, I belong to this species," this is called pravṛtti-mārga. This is scientific division, pravṛtti-mārga and nivṛtti-mārga. Why the scientific? Because it is the fact. Science means fact. I am not this body. I am spirit soul.

That is, just like a man suffering from some disease, so that is not his normal life to suffer from some disease. Normal life is to keep healthy life, no disease. That is normal life. So in order to keep to the normal life, we must know how to cure the disease. Just like when you have got fever, you go to the doctor, he says, advises ”You do this” and ”You do not do this.” The ”do not do this” means nivṛtti-mārga, and ”do this,” pravṛtti-mārga. If you are serious to cure your disease, then you must know what you should do and what you should not do. But just like a man, a very foolish man, he is suffering from disease but he does not know how to cure the disease, what to do and what not to do, similarly an animal-like man, a two-legged man, he does not know what to do and what not to do. This is explained here.

Pravṛttiṁ ca nivṛttiṁ ca, janā, pravṛttiṁ ca nivṛttiṁ ca, janā na vidur āsurāḥ [Bg. 16.7]. Janā, there are two kinds of men, asura and daiva. Daiva āsurā eva ca. There are two all throughout the whole universe, there are two classes of men: one is called daiva, and one is called āsura. One who knows his relationship with God, he is called daiva, and one who does not know, just like animal, they are called āsura. There is no particular caste or creed, that here is a caste of āsura, caste of daiva. No. Anyone who knows what is God and his relationship with God, sambandha, and then works according to that relation, and achieve the goal of life, he is called daiva, or devatā. And one who does not know this, what is the goal of life, what is God, what is my relationship with God, he is āsura.

So, Kṛṣṇa has described everything, in the Bhagavad-gītā, and today, this night, we are trying to explain the mission of Kṛṣṇa, because the same mission is being carried out by us beginning from Brahmā, and today is a special day, the disappearance day of my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Goswami. So these ācāryas, they come and they go, that is not like ordinary birth and death. It is called prakaṭa, aprakaṭa, āvirbhāva, tirobhāva. So even ordinarily nobody takes birth and nobody dies, na jāyate na mrīyate vā kadācit, so what to speak of the ācāryas, or Bhagavān. Nobody, a living entity, a living being… God is the supreme living being, and we are subordinate living beings. Both of us, we are living beings, so what is the difference between the two kinds of living beings? The difference is that the one, God, or Kṛṣṇa, He maintains all the other living beings. And we are being maintained. This is the difference. Eko yo bahūnāṁ vidadhāti kāmān. The plural number living entities, we are plural number, in different species of life, but we are maintained by the Supreme Being.

So this is our relationship. If we understand this relationship, eko bahūnāṁ yo vidadhāti kāmān, that is our real understanding. Just like in your office or in a factory, there is a proprietor, he is maintaining so many workers, so many clerks. And what is your duty? To serve him. So similarly, if the Supreme Being, the supreme proprietor, as Kṛṣṇa says in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasaṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If the factory man knows that he is not the proprietor, he is not the enjoyer of the profit-the enjoyer of the profit is the proprietor of the factory, and we are worker-then there is peace. And if the workers fight amongst themselves, that ”I am the proprietor,” falsely, then there is chaos. There is no production, chaos. Similarly, if we fight ourselves, amongst ourselves, that ”I am proprietor of India; you are proprietor of America; you are proprietor of Germany,” this is false conception of life. Real proprietor is Kṛṣṇa. If we know this, bhoktāraṁ yajña-tapasam… Kṛṣṇa says that ”Bhokta, I am bhokta, I am the enjoyer.” Bhoktāraṁ yajña-tapasaṁ sarva-loka-maheśvaram [Bg. 5.29], ”I am the final proprietor, or the supreme proprietor,” that’s a fact; then there is peace. This is our relationship, that we are part and parcel. We are not non-important: the factory is going on, or the whole world is going on, on account of the living entities. Apareyam itas tu vidhi me prakṛtiṁ parā. Kṛṣṇa says that ”Beyond this material energy,” bhūmir āpo’ nalo vāyuḥ khaṁ mano buddhir eva ca bhinnā me prakṛtir aṣṭadhā [Bg. 7.4], ”these eight kinds of prakṛti, they are my separated energy. But there is another kind of superior energy,” yayedaṁ dhāryate jagat [Bg. 7.5]. Apareyam itas tu viddhi me prakṛtim. Just like same example: in the factory there are ingredients and there are workers. So the ingredients are compared with the material energy, bhūmir āpo’ nalo vāyuḥ. They are also the property of the workers, because they are living being, jīva bhūtaḥ mahā-bāho yayedam dhāryate jagat, those who are working for development of this material world. The same example.

So this is knowledge. We should understand that everything belonging to the Supreme Personality of Godhead, nothing is manufactured by us, so He is the proprietor; but because we are His sons, we have got the legal right to enjoy the property of the father. That is all right; that is real communism. This is actual understanding of communism: everything belongs to God. Just like the Communists, they are thinking everything belongs to the state, and the citizens must work and enjoy. So our philosophy is the same. Only difference is that they are, what is called, ignorantly accepting the state is the proprietor. No. If they accept God is the proprietor, Kṛṣṇa is the proprietor, then Communism is very perfect. That is missing. That is missing. Actually, God is the proprietor. What is the state? That is artificial. This state, American state, or African state, Russian state, these are artificial. Actually the land belongs to God. We are demark: this is India, this is Russia, this is America. That is the beginning of spiritual education, to understand this fact:

īśāvāsyam idaṁ sarvaṁ
yat kiñcid jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdha kasyasvid dhanam
[Īśo mantra 1]

This is the real understanding. Everything belongs to God-īśāvāsyam idaṁ sarvam-everything, and tena tyaktena bhuñjithā, whatever He gives you as prasādam… Just like our principle is that we are working for Kṛṣṇa, this is real philosophy. Every one of us, one who is offering ārati, he is also working for Kṛṣṇa, and one who is building this construction, temple, he is also working for Kṛṣṇa. So as worker for Kṛṣṇa there is no distinction. Variety. Variety of service.

So the Kṛṣṇa consciousness movement means variety of service to the Supreme. The example is just like, the varieties of different parts of the body: the head is there, the hand is there, the brain is there, the leg is there. The head cannot work like the leg, neither the leg can work like the brain. The hand cannot work the belly, or belly cannot work like the hand. Varieties. Similarly, there are varieties of service to the Supreme Personality of Godhead, and if we serve Kṛṣṇa with our varieties, sa karmaṇā manasā vācā, then it is everything peaceful. That is Kṛṣṇa consciousness movement. We do not want to stop the varieties. Varieties must be there. We are not nirveśeṣa-vādī, impersonalist. No. We are completely personalist. Kṛṣṇa is person, Rādhārāṇī is person, the devotees are person, the demigods are person, the cats person, the dogs person, the cows person, the calves person. But what is the meaning of Vṛndāvana? Vṛndāvana means everyone-the father and mother of Kṛṣṇa, Nanda Mahārāja, Yaśodāmāyī, the gopīs, the girlfriends of Kṛṣṇa, Rādhārāṇī and others, and the cowherd boys, and the cows, the calfs, the trees, the flowers, the fruits, the water. Everyone is for serving Kṛṣṇa. This is Vṛndāvana. Vṛndāvana means there is variety, and varieties of service and everything for Kṛṣṇa. That is Vṛndāvana.

So our this Kṛṣṇa consciousness movement is educating that the varieties of service should be concentrated for the satisfaction of Kṛṣṇa. That is pravṛtti, and what is not satisfying Kṛṣṇa, against the… [break]

Anukūlyasya saṅkalpaḥ pratikūlyasya varjanam. This is called surrender. Surrender means that Kṛṣṇa is asking sarva-dharmān parityayja māṁ ekaṁ śaraṇaṁ vraja. What is the surrender means? Surrender means "Kṛṣṇa, I am surrendering unto You. I was acting whimsically, by the dictation of my different senses." Kāma, krodha, lobha, moha, mātsarya, like that. Na kāmādīnāṁ katidha na katidhā pālitā durnideśa. The śāstra says, you should not steal-an example. But I am stealing. Why? Na kāmādīnāṁ katidha na katidhā pālitā durnideśa. I know I should not steal; therefore I go to somebody's house very secretly, or push my hand very secretly in one's pocket. I know that I should not do this, but I am forced to do it. Why? I am dictated by my lusty desire. So I am become servant of my six senses. Manaḥ saṣṭhanīndriyāni prakṛti-sthāni karṣati [Bg. 15.7]. This is our position. Na manina kulya… Everyone knows. A thief knows if he commits theft he'll be punished, either by the police or by the laws of God. Everyone knows, but he still commits theft. Why? He is dictated by the lusty desires.

So pravṛtti means we are dictated by our kāma, krodha, lobha, moha, mātsarya, and we should agree to be dictated by Kṛṣṇa, that's all. That is intelligent. Pravṛtti, nivṛtti. Our pravṛtti is to abide by the dictation of the senses, and when we learn not to abide by the dictation of the senses but to abide by the orders of Kṛṣṇa or His representative, then your life is successful. This teaching, this learning, means Kṛṣṇa consciousness. It is not difficult. Everyone can do it. Simply he has to change: instead of being dictated by the senses, one should be dictated by Kṛṣṇa. That requires qualification. Kṛṣṇa is there, in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is not far away, but you have to search out where is Kṛṣṇa within your heart. That is called yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, those who are trying to understand Kṛṣṇa by the yoga process… The yoga means controlling the senses. Without controlling the senses you cannot practice any yoga. Nowadays it has become a fashion, meditation yoga, but that is not bona fide. That is not only (not) bona-fide; that is farce. Real yoga is controlling the senses and concentrating the mind to the Supreme Person. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. That is the… And farce yogi is going like that. And Kṛṣṇa says also in the Bhagavad-gītā,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhavān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is first class yogi. Who? "Always thinking of Me.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

He is first-class yogi." So we are teaching our students to become the first-class yogi. Not these yogis to reduce fat. No. That is not required. Yogi means who is always seeing Kṛṣṇa within the heart. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is first-class yogi, bhakta-yogī. Twenty-four hours, satataṁ kīrtayanto māṁ yatantaś ca dṛdha-vratāḥ [Bg. 9.14]. Satataṁ kīrtayanto mām: you have to fix up your mind in Kṛṣṇa by the process of chanting His glories, satataṁ kīrtayanto mām [Bg. 9.14], not otherwise. Mām, Kṛṣṇa.

So people do not understand this, what he should do, what he should not do. Pravṛtti, nivṛtti. Because he cannot distinguish, therefore he is asura. Asura-demons, or atheist. So if you analyze the modern… [break] This Kṛṣṇa consciousness movement is so nice that it is invented…, not invented; it is there in the Vedic literatures. Kṛṣṇa Caitanya Mahāprabhu, He has given us this process of realizing Kṛṣṇa and becoming expert in understanding what we should do and what we should not do, pravṛtti nivṛtti. And therefore if we know that we should not do this, we should do this, then we become immediately devatā. And if you do not know what we should do and what we should not do, then we remain asura. It is not that because one is asura, he cannot become a devatā. The asura can become devatā, provided he knows these two things: pravṛtti and nivṛtti.

So pravṛtti we have got, just like we have got tendency-cent percent person has it at the present moment-to smoke. This is pravṛtti. But we say don't smoke, nivṛtti. And if we drink, that is pravṛtti. Everyone, even the ant, he is also drunkard. They have scientifically studied, the ants are very much fond of intoxication; therefore they eat sugar. In sugar there is liquor, so the… Loke bhāvāya nisamadhya sevā nityasta yanto. Every living entity has got this tendency, bhāvāya. Bhāvāya means sex life; amīṣa, meat-eating; and mada, liquor. Natural tendency. Therefore the country where these things are indulged without any restriction, that is asura, the country of the asura. So especially in the Western countries, and now we have also learned. In India, either Hindus or Musselman, drinking was a sin. Now we have got very easily available liquor. Every door there is shop, and every door there is meat shop. So India, there was time that they were all devatās; now we are imitating the asuras. On the other hand, the boys and girls from the asuric country, they are becoming the devotee, devatā. So there is no exclusive right for a country to become devatā or demon. A demon can be turned into the devatā and devatā can be turned into demon, provided he does not follow this pravṛtti and nivṛtti, what is pravṛtti-mārga. Pravṛtti-sambhūtānāṁ nivṛtti tu mahābalam. That is life. "I want to smoke; I have got tendency to smoke," pravṛtti. This is pravṛtti; everyone has got. But if you can stop it, then your life is successful. Nivṛtti.

Therefore this nivṛtti means tapasya. If I am habituated to smoke, if I am habituated to illicit sex life, if I am habituated to intoxication and gambling, etc., this is my pravṛtti. But if we can stop it by practice, that is called tapasya. And human life is meant for tapasya. Tapo divyaṁ putrakā yena śuddyeta satyam [SB 5.5.1]. Ṛṣabhadeva's instruction: "My dear sons, you practice tapasya." The human life is meant for tapasya. "I have got tendency to do this, but that will not help me, that will degraded me." So tapasya means instead of being degraded, be elevated. This is called tapasya. Tapo divyam. This human life is meant for this purpose, to practice tapasya, or to practice nivṛtti. Then our life is successful. Tapo divyam. Why tapasya, why nivṛtti? Yena śuddhyena sattva. Sattva means here existence is impure. Impure means that you are eternal, na hanyate hanyamāne śarīre [Bg. 2.20], you do not die after the annihilation of this body, but I am subjected to repetition of birth and death, in different species of life. This is my disease. It is not pure condition of life. Pure condition of life as it is stated in Bhagavad-gītā, yad gatvā na nirvartante tad dhāma paramaṁ mama.

mām upetya (tu) kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmanaḥ
saṁsiddhiṁ paramaṁ gataḥ
[Bg. 8.15]

[break] …Vaikuṇṭhaloka, Kṛṣṇa's loka, then you get your original, eternal sac-cid-ānanda-vigrahaḥ [Bs. 5.1], live there eternally. Just like in Vṛndāvana they are always with Kṛṣṇa enjoying life. This is nivṛtti-mārga. So there is a life, eternal life, very blissful life, full of knowledge. If you want to go back to that life, back to home, back to Godhead, then you must practice this pravṛtti, nivṛtti-mārga.

So our Kṛṣṇa consciousness movement is teaching this pravṛtti-mārga, nivṛtti-mārga, both. "You do not do this" or "You do this." "Do this" means rise early in the morning, maṅgala-āratrika. Of course, you must sleep, but not sleep like cats and dogs, animals. Simply sleeping means waste of time. The more you reduce sleeping, then you become perfect. Nidrāhāra-vihārakādi-vijitau **. All the gosvāmīs in Vṛndāvana, they conquered over these things. What is these things? Nidrā, sleeping; āhāra, eating; and vihāra, and sense pleasure. This is called sannyāsa life, reducing sleeping, reducing eating. This is pravṛtti-mārga. We think "If I can eat voraciously like an elephant, then my life is successful." No. That is not success of life. If you can do without any food, that is successful. That is success. This is called nivṛtti-mārga, but that is not practical; therefore if we promise that we shall not eat anything which is not offered to Kṛṣṇa, that is tapasya. If you don't go to the restaurant and eat anything nonsense, that is pravṛtti. But if you want to stop that restaurant-going, then you take Kṛṣṇa prasādam; kṛṣṇa borā dayā moy kori bāre jihvā joy sva-prasāda-anna dilo bhāi. Kṛṣṇa is ready, so many nice, palatable dishes; you take and stop this restaurant-going. This is Kṛṣṇa's mercy. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa does not say "Bring something from the restaurant" or this or that. He says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: anything, little leaf, little flower, little water. Kṛṣṇa is not hungry, but Kṛṣṇa is so kind that He has come to you, so that you can touch Him, you can dress Him, you can decorate Him, you can offer Him, you can live with Him as servant, as friend, as son, as lover. In so many ways, Kṛṣṇa is giving you chance.

So the kaniṣṭha-adhikārī, in the beginning… It is not that kaniṣṭha, beginning, if anyone immediately becomes so advanced. It is not advancement; it is foolishness. Just like somebody, they declare that "Kṛṣṇa is everywhere. Why should we go to the temple?" Then if Kṛṣṇa is everywhere, He is not in the temple? Huh? What is this argument? If Kṛṣṇa is everywhere, He is also in the temple. But in the temple I worship directly, and what is the utility? Kṛṣṇa is everywhere. I am not so advanced that I can see everywhere Kṛṣṇa. Who can see Kṛṣṇa everywhere? That is very advanced stage. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. If you become so advanced that you cannot live without Kṛṣṇa for a moment, then Kṛṣṇa is everywhere. Where is that training? Where is that advancement? Even if I advise, try to meditate, I meditate upon my wife, upon my children, on my business. This is not the stage of seeing Kṛṣṇa everywhere. That requires training. That requires advanced knowledge. Prema. Kṛṣṇa is so kind, ye yathā māṁ prapadyante [Bg. 4.11]. If a devotee cannot live for a moment without seeing Kṛṣṇa, he is visible… A devotee… Not for the neophyte devotee. So there are different stages.

So this is not fact that Kṛṣṇa is within your mind; therefore you should not got to the temple, you have become so advanced. No. Better… [break] …śilā-dhīr. Do not consider that "Here is a stone Kṛṣṇa." Kṛṣṇa is everything. Stone is also Kṛṣṇa; simply you have to be qualified how to talk with stone Kṛṣṇa. That is your qualification. You have to qualify yourself; otherwise Kṛṣṇa is stone, Kṛṣṇa is water, Kṛṣṇa is sky, Kṛṣṇa is everything. So this is the philosophy. Kṛṣṇa says bhūmir āpo' nalo vāyuḥ khaṁ mano buddhir eva ca: [Bg. 7.4] "I am everything." That's a fact. So why do you say there is stone Kṛṣṇa? Kṛṣṇa is everything, if you have got the eyes to see, you can see Kṛṣṇa everywhere and everything.

So this is the beginning. Therefore you require pravṛtti and nivṛtti to understand how you should think, how you should live, how you should eat, how you should sleep. This training is required. Why it is required? Because to get out of this material bondage, where the birth, death, old age and disease is compulsory. If you want to avoid this, because you are eternal, na hanyate hanyamāne śarīre [Bg. 2.20], why don't you think that "If I am eternal, why am I accepting birth, death, old age, and disease?" This is intelligence. Athāto brahma jijñāsā. This is Vedānta-sūtra. Now we should enquire how we can get out of this material entanglement.

So my Guru Mahārāja, in the paramparā system, Kṛṣṇa comes also, that yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is dharmasya glānir. One does not know what is his duty, aim of life-everyone. Ninety-nine point nine percent, this is dharmasya glanīr, dharmasya glānir. Tadātmānam sṛjāmy aham: to teach the rascal people to understand what is his duty, what is his aim of life. So not only Kṛṣṇa comes, but also His representatives also come. Kṛṣṇa is so kind, He leaves book, He leaves representative, and He comes Himself. In so many ways He is trying to give us the benefit. Asura: we do not take the advantage, and continually suffer, mūḍhā janmani janmani [Bg. 16.20], birth after birth we suffer. So this Kṛṣṇa consciousness movement is so beneficial that He wants to benefit the whole human society how to stop this process of repetition of birth, death, old age and disease. So my Guru Mahārāja also came for this purpose, and we are also trying to follow his footsteps, and we are teaching our disciple to do the same thing. Evaṁ paramparā prāptam imaṁ rājarṣayo vidhuḥ [Bg. 4.2]. So this is not a new movement, or some invented "ism". It is old, at least four, five thousand years. What Kṛṣṇa spoke, the other followers also spoke the same thing, and we are also speaking the same thing. It is up to you to take advantage of it or not.

Thank you very much.
Devotee: Jaya, Śrīla Prabhupāda. Jaya. (end)
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His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's
Disappearance Day, Lecture

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Hyderabad, December 10, 1976

Prabhupāda: "…simple expression of reverence and love. The disciple, Abhaya Charan Dāsa, was to become His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of International Society, Krishna Consciousness." So whatever I appreciated forty years ago, the same principle is going on. We have no change. What I understood my spiritual master… Practically I met him in 1922, and this poetry was written in 1936. That means fourteen years before writing this poetry, I met my Guru Mahārāja in 1922. At that time I was quite a young man, twenty-five years old only, and I was posted in a very responsible position and as the office manager of Dr. Bose's laboratory. And I was fond of in those days, of Gandhi's movement. In 1922 I joined Gandhi's movement, and I gave up my educational career because one of the Gandhi's program was to boycott the universities. That's a very long story. And many students gave up their educational career and joined this Gandhi's movement, and I was one of them.

So Dr. Bose, Kartik Chandra Bose, he's a very important man. At that time he was managing director of Bengal Chemical Company. Now there is a street in the central Calcutta, Dr. Kartik Bose Street. So he was very important man, and he was our family physician and my father's very intimate friend. So when I gave up my education and I was joining Gandhi's movement, at that time Dr. Kartik Chandra Bose asked me to join him. So with the permission of my father, I joined. So I was fond of, at that time, this Gandhi's noncooperation movement. And then, when I joined Dr. Bose's laboratory, of course, I was dressed in khādar. So Dr. Bose liked that dress, khādar dress. He told me one day that "Out of your whole Gandhi's movement, I like this khādar only." Dr. Bose said. And why? "No, because this will give impetus to industry. This hand spinning will gradually give impetus to India." Actually that happened. He was himself an industrialist. Actually in India the chemical industry was given birth by Dr. Kartik Chandra Bose. He was very important man. He started this Bengal Chemical.

So 1922 I met my Guru Mahārāja through the exigency of my intimate friend, Mr. Narendranath Mullik. And I would not go. He told me information, "There is a nice sādhu. Let us go and see." I did not like very much these sādhus in those days, national spirit. So I said, "I have seen many sādhus. They come at my father's care. I was not very much pleased with their behavior." So he dragged me forcibly: "No, I have heard this person is very exalted." So I went. And his first opening version was that "You are educated young men. Why don't you preach Caitanya Mahāprabhu's gospel in the Western countries?" I did not know. So this was his blessing in the first meeting. I did not know, but because we belonged to a Vaiṣṇava family we were very much worshiper of Lord Caitanya and Nityānanda, our family Deity. So I was very much pleased that "Here is a personality who is going to preach Caitanya Mahāprabhu's gospel." I was very much pleased.

So anyway, from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Caitanya Mahāprabhu's cult. That I was thinking. And that was the initiation by my Guru Mahārāja. Then officially I was initiated in 1933 because in 1923 I left Calcutta. I started my business at Allahabad. So I was always thinking of my Guru Mahārāja, that "I met a very nice sādhu." Although I was doing business, I never forgot him. Then, in 1928, these Gauḍīya Maṭha people came to Allahabad during Kumbhamelā. As the Kumbhamelā is going to be held this year, a similar big Kumbhamelā was held in 1928. In those days they came to open their branch in Allahabad, and somebody recommended that "You go to…" At that time I was running on my big pharmacy and I was very well known man in Allahabad as the proprietor of the pharmacy. So somebody recommended them that "You go to Abhaya Babu. He is a very religious man. He'll help you." So when they entered my shop I was very much pleased that "These men I met in 1922, and now they have come." In this way I became reconnected. And in 1933 I was officially initiated, and my only qualification was when I was introduced to my Guru Mahārāja for initiation, so Guru Mahārāja immediately said, "Yes, I shall initiate this boy. He is very nice. He hears me very patiently. He does not go away." So that was my qualification. The high standard of philosophy which he was speaking at that time, practically I could not follow what was, he was speaking, but still, I liked to hear him. That was my hobby. Whenever… I was asking that "When Guru Mahārāja will speak?" So he took it very seriously.

And then, in 1936-it's a long history-during this Vyāsa-pūjā day, this Vyāsa-pūjā day, whatever I studied about our relationship with my Guru Mahārāja, I expressed in this poetry, and since that day my Godbrothers used to call me "poet." And Guru Mahārāja also very much appreciated this poetry. Now somehow or other you have found it. (laughs) I thought the poetry is lost, but I do not know how it was found out by some of our disciples. I think it was found out in London museum or somewhere else by Guru dāsa. They had a stock of Harmonist, and from the Harmonist, my Guru Mahārāja's paper, this poetry was found. Otherwise I thought it was lost. So anyway, this poetry is "Adore, adore ye all the happy day, blessed than heaven, sweeter than May." So I heard that the month of May is very pleasing in the Western countries, so I compared the happiness of this day with the May Day. They call May Day?

Devotees: Yes.

Prabhupāda: Yes. "When he appeared at Purī, the holy place, my lord and master, His Divine Grace." So Bhaktisiddhānta Sarasvatī Ṭhākura appeared as the son of Bhaktivinoda Ṭhākura, his fourth son. Bhaktivinoda Ṭhākura, he was family man. He has several children, sons and daughters. So Bhaktisiddhānta Sarasvatī Ṭhākura, known in his previous life as Bimala Prasāda Datta, son of Kedaranath Datta… His father, Bhaktivinoda Ṭhākura, his name was. He was magistrate and he was manager also, the managing board of Jagannātha Purī. The system is, the local magistrate becomes the official manager of the managing board of Jagannātha Purī. So at that time he was situated in Jagannātha Purī, and Bhaktisiddhānta Sarasvatī Ṭhākura appeared at Purī. And the Ratha-yātrā, the Ratha-yātrā ceremony takes place, and sometimes the big ratha stops at interval. So the house in which Bhaktisiddhānta Sarasvatī Ṭhākura appeared, in front of that house the ratha stopped. So his mother took the advantage and… Because Bhaktivinoda Ṭhākura was magistrate, so the son, the little baby, was brought before the ratha, and the pūjārīs allowed him to bring the child before the Deity, and the child was placed before the Deity and a garland was offered by Jagannātha. So that was the first sign of his becoming the ācārya. In this way there are many incidences.

So therefore his birthplace is mentioned, ”the holy place, my lord and master, His Divine Grace.” ”O my master, the evangelic angel, give us thy light, light up thy candle. Struggle for existence, a human race, the only hope, His Divine Grace.” So actually we are in a very precarious condition, the modern civilization, I mean to say, manipulated by the Western people. It is a soul-killing civilization, this civilization. By nature the chance is given after many, many evolutionary process. Jalajā nava lakṣāṇi sthāvarā lakṣā viṁśati. The evolutionary theory is there in the Padma Purāṇa. It is not Darwin’s theory. Darwin stolen it from Padma Purāṇa, and he presented in a distorted way of his own imagination. Otherwise the Darwin’s theory is not the original. The theory… It is not theory-fact. Jīva-jātiṣu. It is wandering within the cycle of jīva-jāti, different species of life. Tathā dehāntara prāptiḥ [Bg. 2.13]. This is Vedic knowledge, this evolutionary process. It is not Darwin’s theory.

So by that process, lower animals and then the chronological order is there… First of all aquatics, jalajāḥ. Jalajāḥ means aquatic. Then sthāvarāḥ, trees, plants. Then flies, then birds, then beasts, then human being. In this way, bahu sambhavante, after many, many millions of years we get this opportunity of human life to realize God. And this civilization is denying, refusing the opportunity to the human society to understand God-such a soul-killing civilization. It is a fact. They are denying ”What is God? There is no God. Everything is science,” although they cannot explain science. They cannot do anything, simply talking like nonsense. Last night some girls came, so they are students of botany. So I asked them, ”Can you manufacture a seed which can give birth to a big banyan tree?” ”No, sir, it is not possible.” Then what kind of botany you are studying? Actually what is their science? They talk simply something which is going on in the middle portion. Where is the beginning and where is the end of knowledge, that they do not know. They are theorizing only in the middle. They do not know janmādy asya yataḥ [SB 1.1.1], where is the beginning of this science. That is… Beginning is Kṛṣṇa. Kṛṣṇa says, ahaṁ sarvasya prabhavo [Bg. 10.8]. He is the beginning. Bījo ’haṁ sarva-bhūtānām [Bg 7.10]. That seed, you scientist, you cannot manufacture. What chemicals are there that if you put in the earth and pour some water and it will grow a big tree? These scientists, they cannot explain what is the chemical composition is there. But there is. So that is in the hand of Kṛṣṇa.

So this knowledge means to understand the original source. That is philosophy, find out the original source. That is knowledge. So the vedaiś ca sarvair aham eva vedyo. Actually the knowledge terminates when you understand Kṛṣṇa. He is the source of everything. So there is a ”struggle for existence, a human race, the only hope, His Divine Grace.” So we got this information from His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, and that knowledge is still going on. You are receiving through his servant. And in future the same knowledge will go to your students. This is called paramparā system. Evaṁ paramparā prāp… It is not that you have become a student and you’ll remain student. No. One day you shall become also guru and make more students, more students, more. That is Caitanya Mahāprabhu’s mission, not that perpetually… Yes, one should remain perpetually a student, but he has to act as guru. That is the mission of Caitanya Mahāprabhu. It is not that because I am acting as guru, I am no longer student. No, I am still student. Caitanya Mahāprabhu taught us this instruction that we shall always remain a foolish student before our Guru Mahārāja. That is the Vedic culture. I may be very big man, but still, I should remain a foolish student to my guru. That is the qualification. Guru more mūrkha dekhi’ karila śāśana [Cc. Ādi 7.71]. We should be always prepared to be controlled by the guru. That is very good qualification. Yasya prasādād bhagavat-prasādaḥ ***. Āra nā kariha mane āśā ***. So we should become always a very obedient student to our guru. That is the qualification. That is the spiritual qualification.

So recently… I am very pleased to say that our Harikeśa, I ordered him to go immediately to Poland, and he thought that he was being punished. That was… No. I was thinking that ”Here is a very very intelligent boy. If he is given chance to preach he’ll come out very successful.” So I see the glimpses that he has got now post. He’s a very good organizer. That’s a chance. At that time he might have thought that I was separating him. No. My good will was there that he should be given chance for better opportunity. So I am very much happy that he is doing there very nice. So this should be the attitude. My Guru Mahārāja wanted me to preach in the Western countries, although I was at that time a ordinary manager in a chemical firm. I never thought, but I took it seriously. So from that 1922, in 1965 it was fruitful. How many years?

Devotee: Forty-three.

Prabhupāda: Forty-three years. So it is better late than never. Yes. So he desired me. I thought, ”Now I am a family man. Let me adjust things.” I would have accepted immediately, but I was not so intelligent at that time. I thought ”My responsibility to family is there. Let me wait.” But still, Guru Mahārāja was so kind to me that when I was gṛhastha, I was seeing him in dreaming and I was… He asked me, ”You come with me.” So I was going, and after that, I was thinking, ”Oh, I will have to take sannyāsa and go with him?” So it appeared to me very horrible. I was not very much inclined to take sannyāsa, but Guru Mahārāja is so kind that he ultimately forced me to take sannyāsa and do this work. So it is all his kindness. So this is the memory of his kindness.

So forty years ago I remember the same thing as it is in 1922, and still the same thing is going on. There is nothing new. We have nothing to do, new. Simply let us present as it is; it will be successful. There is no… You see. The spirit of my writing is the same. ”Misled we are, all going astray.” This soul-killing civilization is misleading us. We must know this, this very misleading civilization. Our real aim of life is to understand our spiritual identification and search out our relationship with God, Kṛṣṇa. That is our real business. But this modern civilization is misleading us in different ways. So I wrote this, that ”Misled we are, all going astray. Save us, lord, our fervent pray. Wonder thy ways to turn our face, adore they feet, Your Divine Grace.” So this portion he very much appreciated.

So we have to find out ways how to turn the current. The current is sense enjoyment. Material life means the current is sense enjoyment, and this current has to be turned-sense enjoyment of Kṛṣṇa. Sense enjoyment is there, but the material civilization, the misled civilization, is that the sense gratification is taken personal. When this sense gratification will be turned towards Kṛṣṇa, then our life is successful. Just like gopīs. Apparently it appears that gopīs, they were attracted by young boy, Kṛṣṇa, and for their sense gratification they made friendship with Kṛṣṇa. No. That is not the fact. The fact is that gopīs used to dress themselves nicely because by seeing them, Kṛṣṇa will be satisfied, not that for their sense gratification. Generally a girl dresses also to attract the attention of the boy. So the same thing is there but it is Kṛṣṇa's sense gratification, not the gopīs'. The gopīs did not want anything. But Kṛṣṇa will be satisifed. That is the difference between lust and love. Love is there, only possible, when it is diverted towards Kṛṣṇa. That is love. And beyond that… Not beyond that… Below that, everything is lust. So we should always remember this. The senses are not stopped, but when the gratification of the senses is directed towards Kṛṣṇa, that is bhakti, or love. And when the sense gratification is directed towards personal self, that is lust. This is difference between lust and love.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura knew this art, how to turn our activities for the satisfaction of Kṛṣṇa. This is Kṛṣṇa consciousness movement. Therefore I… "Wonder thy ways to turn our face, adore they feet, Your Divine Grace. Forgotten Kṛṣṇa, we fallen souls." Why we are fallen? Because we have forgotten. Our relationship with Kṛṣṇa is eternal. Unless it was eternal, how you Western peoples could be devotee of Kṛṣṇa? Artificially you cannot be a devotee of Kṛṣṇa. The relationship is there eternally. Nitya-siddha kṛṣṇa-bhakti. By the process it is now awakened. Śravaṇādi-śuddha-citte karaye udaya. It is awakened. Love between young man and young woman, it is not artificial. It is there. But by certain circumstantially, environment, the love becomes manifest. Similarly, our love for Kṛṣṇa, relationship with Kṛṣṇa, is eternal. Jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. But we have to create such situation-that eternal relation should be awakened. That is the art. That is wanted.

So "Forgotten Kṛṣṇa, we fallen souls, pay most heavy the illusion's toll." Because we have forgotten Kṛṣṇa we are paying heavy, heavy toll, tax, taxation. What is that taxation? The taxation is nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. This human life is meant for understanding Kṛṣṇa, but instead of understanding Kṛṣṇa, we are understanding the so-called material science for sense gratification. This is our position. The energy which was given by nature to understand Kṛṣṇa, that is being utilized how to manufacture something for sense gratification. This is going on. This is māyā, illusion. Therefore it is, "Pay most heavy the illusion's toll." Toll tax. That we are paying because we have forgotten Kṛṣṇa; therefore now we have manufactured the nuclear weapon-Russia, America-and you will have to pay heavily. They are already paying heavily. The armament preparation is going on. More than fifty percent of the income of the state are now being spent for this arm…, heavily. Instead of other purposes, it is being spent for military strength, every state. So that heavy toll we are paying. And when there is war there is no limit how much we are spending for this devastation. So why? Because we have forgotten Kṛṣṇa. This is a fact.

So these people they have made the United Nation, unnecessarily fighting like dogs. So this will not solve the problems. The problem will be solved if they pass a resolution that the whole world, not only this world… Kṛṣṇa says, sarvaloka maheśvaram. Kṛṣṇa is the proprietor, so why not accept? Actually He is the proprietor. Who has created this planet? We have created or father created? No. Kṛṣṇa has created, but we are claiming, "This portion is American, this portion is Indian, this portion is Pakistani." Unnecessary. What is the value of this claim? We may claim it for fifty or sixty or a hundred years, and after that, one kick: "Get out." Where is your claim? But they do not understand this philosophy. They are fighting. That's all, that "This is mine. This is my land. This is my land." They do not know. Kṛṣṇa said tathā dehāntara prāptiḥ [Bg. 2.13]. "You are American today. So tomorrow, even within America if you become an American cow or American animal, nobody will care for you. Nobody will care for your politics." But this art they do not know. This science they do not know. They are under illusion. They are thinking that "I shall continue to remain American, so let waste my time for American interest," so-called interest. There cannot be any interest. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is being done by nature, and we are simply falsely thinking, ahaṅkāra-vimūḍhātmā kartāham iti manyate. This illusion is going on. "Forgotten Kṛṣṇa, we fallen souls, pay most heavy the illusion's toll." We are paying, paying. "Darkness around, all untrace. The only hope, Your Divine Grace." This message. Simply we are in darkness. So we shall discuss later on again. Now just… What is the time now? Hm?

Devotees: Quarter to nine.

Prabhupāda: Yes. So we shall discuss again. So the same thing, it is chalked out by Kṛṣṇa, and by paramparā system we have understood this philosophy. Evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So keep this paramparā system. This Vyāsa-pūjā is paramparā system. Vyāsa-pūjā means to accept this paramparā system. Vyāsa. Guru is the representative of Vyāsadeva because he does not change anything. What Vyāsa-pūjā… What Vyāsadeva said, your guru will also say the same thing. Not that "So many hundreds of thousands of years have passed away. Therefore I will give you a new formula." No. There is no new formula. The same Vyāsa-pūjā, the same philosophy. Simply we have to accept it. Then our life will be successful. Thank you very much.

Devotees: Jaya! (end)

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Varāha-dvadaśī,
Lord Varāha's Appearance Day Lecture
Dasāvatāra-stotra Purport

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Los Angeles, February 18, 1970

Prabhupāda: …lifted the world when it was submerged within the water of Garbhodaka Ocean. The universe which we are seeing, it is only half. The other half is filled with water, and in that water is Garbhodakaśāyī Viṣṇu lying. So one demon, Hiraṇyākṣa, he pushed this earthly planet within that water, and Lord Kṛṣṇa delivered this earthly planet from water in the shape of a boar. So that auspicious day is today, Varāha-dvadaśī. This is called Varāha-dvadasi. So on this day it is better to sing, to glorify the different incarnations of Lord within this universe. The first incarnation is the fish form.

So these prayers were offered by Jayadeva Gosvāmī. One Vaiṣṇava poet advented about seven hundred years before Lord Caitanya's appearance. He was a great devotee, and his specific poetry, Gīta-govinda, is very famous all over the world. Gīta-govinda. Gīta-govinda is the subject matter of Kṛṣṇa playing on flute about Rādhārāṇī. That is the subject matter of Gīta-govinda. The same poet, Jayadeva Gosvāmī, has offered this prayer, pralaya-payodhi-jale-dhṛtavān asi vedam **. He says, "My dear Lord, when there was devastation within this universe, everything was filled with water. At that time You saved the Vedas, stacked in a boat. And you held the boat from being drowned in the water, in the shape of a big fish." This fish first of all was caught in the waterpot just like a small fish. Then it enlarged, and the fish was kept in a bigger water reservoir. In this way the fish was increasing. Then the fish informed that ”Devastation is coming. You just save all the Vedas on a boat, and I shall protect it.” So Jayadeva Gosvāmī is offering prayer, ”My Lord, You saved the Vedas when there was devastation in the shape of a fish.”

The next is Kūrmāvatāra. There was churning of the ocean. One side all the demigods and one side all the demons. And the churning rod was a great hill called Mandara-pārvata. And the resting place was on the back of the Lord appeared as a tortoise. So he's offering his prayer that ”You appeared as a tortoise just to become the resting place. And this happened because You were feeling some itching sensation on Your back. So You accepted this big rod, Mandara Hill, to itch, as the itching instrument.”

Then the next incarnation is this Varāha, boar or hog. He delivered this earthly planet by the tusk, and He kept the whole world on His tusk. We can just imagine how big He appeared. And the world at that time appeared just like the moon disc with some marks on it. So keśava dhṛta-varāha-śarīra. He says, ”My dear Lord, You have appeared as the great boar. So let me offer my respectful obeisances unto You.”

The fourth incarnation is Nṛsiṁhadeva. Nṛsiṁhadeva appeared to save Prahlāda Mahārāja, who was five-years-old boy and he was being tortured by his atheistic father. So He appeared from the pillar of the palace as a half-man, half-lion. Because this Hiraṇyakaśipu took benediction from Brahmā that he'll not be killed by any man or any animal. So the Lord appeared neither man nor animal. This is the difference between the Lord's intelligence and our intelligence. We are thinking that we can cheat the Lord by our intelligence, but the Lord is more intelligent than us. This Hiraṇyakaśipu wanted to cheat Brahmā by indirect definition. First of all he wanted to become immortal. Brahmā said, ”That is not possible because even I am not immortal. Nobody in this material world is immortal. That is not possible.” So Hiraṇyakaśipu, the demon… The demons are very intelligent. He thought that ”Round about way I shall become immortal.” He prayed to Brahmā that ”Please give me the benediction that I shall not be killed by any man or any animal.” Brahmā said, ”Yes, that is all right.” ”I shall not be killed in the sky, on the water or on land.” Brahmā said, ”Oh yes.” ”I shall not be killed by any man-made weapons.” ”That's all right.” In this way he utilized his intelligence in so many ways just to come to the conclusion of being immortal. But the Lord is so cunning that He kept intact all the benediction given by Brahmā, still he was killed. He said that ”I'll not be killed either during daytime or night.” Brahmā said ”Yes.” So he was killed just in the evening, just in the junction of day and night. You cannot say it is day or night. He took the benediction that ”I shall not be killed in the sky, on the water, on the land.” So he was killed on His lap. He took the benediction that ”I shall not be killed by any man-made or any God-made weapons.” That was given, ”All right.” So he was killed by the nails. In this way, all the benedictions were kept intact, still he was killed. Similarly, we may make plan, we may make very advancement in scientific knowledge, but the killing process of nature will be there. Nobody can escape. By our intelligence we cannot escape. The four principles of material existence means birth, death, old age and disease. We can manufacture many medicines, many weapons, many means, many methods, but you cannot escape these four principles of material existence, however great you may be. That was proved by Hiraṇyakaśipu. Hiraṇyakaśipu was one of the stalwart materialistic and he wanted to live forever, enjoy, but he also could not live. Everything was finished.

Then next incarnation is Vāmana, the dwarf. Lord Vāmana appeared before Bali Mahārāja. That was also another cheating. Bali Mahārāja conquered all the universal planets and the demigods were too much disturbed. So Vāmana Mahārāja… Vāmanadeva went to Bali Mahārāja that ”You give me some alms. I am brāhmaṇa. I have come to beg from you.” So Bali Mahārāja said, ”Yes. I'll give You.” So He wanted three feet land only. So by one feet the whole universe was covered, upside, and another feet the other half was covered. Then the third feet Bali Mahārāja said, ”Yes, now there is no place. Please keep Your feet on my head. Still my head is there.” So Vāmanadeva was very much pleased by the sacrifice of Bali Mahārāja. He gave up everything for the Lord. So he is one of the great authorities. Out of the twelve authorities, Bali Mahārāja is one of the authorities because he sacrificed everything to satisfy the Lord.

And next is Paraśurāma. Paraśurāma, twenty-one times He made a massacre propaganda for killing all the kṣatriya kings. The kṣatriya kings were very much dishonest at that time, so he killed them for twenty-one times. They fled from here and there. And from the history of Mahābhārata it is understood, at that time some of the kṣatriyas fled and took shelter in the European side. And the Indo-European stock is from those kṣatriyas. That is history, inform…, historical information from Mahābhārata.

Then next incarnation is Lord Rāma. So He fought with Rāvaṇa who had ten heads. So … And the next incarnation is Balarāma. Balarāma is the elder brother of Kṛṣṇa. He is incarnation of Saṅkarṣaṇa, next expansion of Kṛṣṇa. So He was very white in complexion, and He was wearing blue garments, and with His plow He was, sometimes He was angry with Yamunā River, and He tried to dry up the Yamunā River. That description is given here. And Yamunā, out of His fear, she agreed to the proposal of Balarāma. And the next incarnation is Lord Buddha. Lord Buddha, He decried the Vedic principles. Therefore He is calculated as atheist. Anyone who does not agree with the Vedic principles, he is considered as atheist. Just like one who does not believe in the Bible, they are called heathens, similarly, those who do not accept the Vedic principles, they are called atheists. So Lord Buddha although incarnation of Kṛṣṇa, He said that ”I do not believe in Vedas.” What was the reason? The reason was to save the poor animals. At that time people were sacrificing the poor animals under the plea of Vedic sacrifice. So demonic persons, they want to do something under the protection of authority. Just like a big lawyer takes the protection of the lawbook and he makes the law unlawful. Similarly, the demons are so intelligent that they take advantage of scriptural injunction and do all nonsense. So these things were going on. In the name of Vedic sacrifice, they were killing animals like anything. So Lord became very much compassionate these poor animals, and He appeared as Lord Buddha, and His philosophy was nonviolence. His philosophy was atheist because He said that ”There is no God. This combination of matter is a manifestation, and you dismantle the material elements, there will be void and there will be no sense of pleasure and pain. That is the nirvāṇa, ultimate goal of life.” That was His philosophy. But actually His mission was to stop animal killing, to stop the men from so much sinful activities. So Lord Buddha is also prayed herewith. So people will be surprised that Lord Buddha is designated as atheist and still the Vaiṣṇavas, they are offering their respectful prayers to Lord Viṣṇu (Buddha). Why? Because the Vaiṣṇava knows how the God is acting for His different purposes. Others, they do not know.

The next avatār incarnation is Kalki. That is yet to take place. Kalki avatāra will appear at the end of this age, Kali-yuga. The age of Kali-yuga, duration of this age is still to be, I mean to say, fulfilled in 400,000's of years. So at the end of Kali, that means at the last stage, after about 400,000's of years, the incarnation of Kali will appear. That is predicted in the Vedic literatures, as Lord Buddha's appearance was also predicted in the Śrīmad-Bhāgavatam. And Śrīmad-Bhāgavatam was compiled five thousand years ago, and Lord Buddha appeared about 2,500 years ago. Therefore about Lord Buddha's appearance it is predicted that at the beginning of Kali-yuga Lord Buddha will appear. There was prediction, and that has actually come to be true. Similarly, there is prediction about Kalki avatāra, and that will also come to be true. So at that time Lord Kalki's business will be simply to kill. No instruction. Just like… In Bhagavad-gītā Lord Kṛṣṇa gave instruction in the shape of Bhagavad-gītā. But at the end of Kali-yuga, people will be so much degraded that there is no more possibility to give any instruction. They will not be able to understand even. At that time the only weapon will be to kill them. And one who is killed by the Lord, he also gets salvation. That is God's all-merciful quality. Either He protects or He kills, the result is the same. So that will be the last stage of this Kali-yuga, and after that, again Satya-yuga, the age of religiosity, will begin. These are the statements of Vedic literature. (end)

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Varāha-dvadaśī,

Lord Varāha's Appearance Day Lecture

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Bhuvaneśvara, January 31, 1977

Prabhupāda: Today, Varāha-dvādaśī, appearance of Kṛṣṇa's taking the incarnation of Varāha, boar… Keśava dhṛta-śūkara-rūpa jaya jagadīśa hare.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Kṛṣṇa, Govinda, ādi-puruṣa, the original person, He is taking various forms. Rāmādi-murtiṣu specially. Three Rāma: Paraśurāma, Balarāma, and Daśarathi Rāma. So this Rāma means enjoyment. So Kṛṣṇa's enjoyment… It does not mean, Kṛṣṇa has appeared as the boar; it does not mean He is suffering. Everything is ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37]. Sometimes a big man becomes a horse. It is… There is a very nice interesting story that the big Prime Minister Gladstone, English, English Prime Minister, Gladstone?

Devotee: Yeah.

Prabhupāda: Yes. So somebody came to see him for an interview. So the servant informed the visitor that "The Prime Minister is now busy, you have to wait." So he was waiting. He was big man. So one hour passed. So he became inquisitive, so with little opening of the door, he wanted to see the how this man is engaged. I am waiting for one hour . So he saw that the Prime Minister has become a horse, taking his grandchild on the back, and he's playing like a horse. And the important visitor is waiting for one hour. So this is enjoyment. The Prime Minister is not the horse, but he is enjoying taking his grandchild on the back and he was playing like a horse and the grandchild was, "Hut! Hut! Hut! Hut!" This was his engagement. So similarly, because he has become the horse of his grandchild, he is not horse, he is enjoying. That is enjoyment. Similarly when keśava dhṛta-śūkara-rūpa or kesava dhṛta-varāha-rūpa does not mean that He is varāha, or He is crocodile, or He is something like… No. He's everything. But that is not by karma. When we become crocodile, that is karma, punishment. We are now human being. It may be next life I become a crocodile according to karma, be forced by the laws of nature. Just like in Honolulu, Hawaii, we see so many young boys, they are enjoying, they are surfing in the middle of the ocean, struggling. So our karma, if you are practiced to that way, then at the time of death I shall think of just, in the middle ocean, swimming and struggling, then Kṛṣṇa will give opportunity to become a aquatic. Very easily we can remain within the water. That is the laws of nature. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6].

So our taking the shape of crocodile or boar or something animal that is karma. But that is a horse, real horse is karma but the Gladstone's becoming horse, that is not karma, that is enjoyment. We should understand like that, that when keśava dhṛta-kūrma-śarīra and varāha-śarīra, He's not forced by karma. Na māṁ karmāṇi limpanti [Bg. 4.14]. Kṛṣṇa says in the Bhagavad-gītā, na me karma-phale spṛhā. He is self-sufficient. So, everything His enjoyment. We are also seeking enjoyment because we are part and parcel of Kṛṣṇa. So ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Kṛṣṇa or His part and parcel, the same quality. Kṛṣṇa is seeking enjoyment, and we are also seeking enjoyment, but we can enjoy together in the spiritual world without any hamper, without any impediment.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

When we dance with Kṛṣṇa in the Goloka Vṛndāvana, both of us are enjoying. Kṛṣṇa is enjoying; we are also enjoying. But if we want to enjoy independent of Kṛṣṇa or to imitate Kṛṣṇa or to become Kṛṣṇa, then it is māyā. Then it is māyā. This material world means the same enjoying spirit is there within me, but if I want to become Kṛṣṇa or enjoy independently, then it is māyā. So therefore we should enjoy with Kṛṣṇa. That is the aim of… The same thing is there.

So Kṛṣṇa comes therefore, personally appears and exhibits His enjoying love in Vṛndāvana. He brings His friends, His girl-friends, boy-friends, everything, His father, His mother, and shows that "The enjoyment which you are seeking, that is there in the spiritual world with Me. See how I am enjoying." Just so that we may have our brain cleared that if we enjoy with Kṛṣṇa, we can enjoy the dance, the paternal love, the conjugal love, the friendly playing with boys, with animals, who is in the garden, in the forest, in the water-same thing is there. Everything is there, all the sporting, but spiritual. So this is Kṛṣṇa's līlā. Ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37]. So we are seeking pleasure within this material world. That is imitation. That is not real enjoyment. But the basic principle of enjoyment is there. Here there is imitation enjoyment, love between young boy young girl. So wherefrom it comes? It is there in Kṛṣṇa. Otherwise how it can come? It is not possible. Janmādy asya yataḥ [SB 1.1.1]. This loving exchange between young boy, young girl is there. Kṛṣṇa is also enjoying there. The gopīs, the young girls, Kṛṣṇa is young… The exchange of love between father and son, mother and son; the exchange of love between friend and friend, the exchange of love between animal and man…

We, just like we keep so many animals, Kṛṣṇa is also enjoying with the calves. Sometimes with other animal also. Same thing is there. It is simply imitation here. Otherwise, everything is there in the spiritual world. We are mistaking, here, karma-phala-vadya (?). But here is no inebrieties, in the spiritual world. Here it is full of inebrieties. You'll see that Kṛṣṇa is enjoying with the gopīs but there is no inebriety. There is no pregnancy, there is no abortion. That is the beauty. And the material world the love turns into lusty desires and it entails so many difficulties. Yan-maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. Here sex life means entailed with so many sufferings. But there is no sex life in the spiritual world but the pleasure is there. That is the difference between material and spiritual. Therefore there is restriction. Just like sex life is there, but a tuberculosis patient, if he enjoys sex life, he'll die very soon. Without sex life he could live for some years. Everyone will die. So for tuberculosis patient sex life is strictly prohibited. So when there is prohibition… Just like in the material world there is prohibition, "No sex life," because we are patient here, tuberculosis patient. If we enjoy sex life then we'll die. Die means… We are already dead because we have to accept this dead body. This body is dead. But so long I am within this body, simply it is moving. Just like motor car. Motor car is a lump of matter, but when the driver is acting, it is moving. Similarly this body… By māyā we are thinking that this body is living. It is not living. It is dead. From the very beginning it is dead. And when the soul will go away, it will appear its real identity-dead. Otherwise it is dead. Therefore Kṛṣṇa says that "You are lamenting on this body? Oh, you are such a rascal." Nānuśocanti paṇḍitāḥ. Those who are learned, they do not care for this body, either dead or alive. It is dead matter. So why should you lament for the dead matter?

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

This is spiritual life. When we are not at all concerned with this body, material body, that is the beginning of spiritual life. And so long we are interested with the dead lump of matter without any information of the spirit soul within it, that is material life. This is the difference between material life and spiritual life.

One who is in ignorance, without any knowledge of the spirit soul and identifying with this body and trying to enjoy life, he is implicated. Implicated. Life after life we change and enjoy in different ways. What (is) the enjoyment? The enjoyment is eating, sleeping, sex, and defense. So either you become one little insect or you become Brahmā, the same enjoyment in different forms. Therefore punaḥ punaś carvita-carvaṇānām [SB 7.5.30], repeating the same process-eating, sleeping, mating, and defending. But there is a life eternal which is not this eating-sleeping but another enjoyment, ānanda-cinmaya-rasa. We can get it. So therefore in this life we should understand, we should be little sober, that this is our diseased condition. I am eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. Why I am put into this condition of birth, death, old age, and disease. This is my disease. This is not healthy condition. So one who is sober, dhīra, he understands that "This is my tuberculosis disease state." We should restrict all the so-called material happiness and prepare for the spiritual life, eternal life That is a human consciousness. Otherwise you are in darkness, mūḍha. Duṣkṛtina, mūḍha, narādhama. Life is lost. So Kṛṣṇa has so many līlās, activities. Kṛṣṇa is not different from His activities, He is absolute. So these are the occasions we can hear about His activities. We are benefited. Therefore He plays sometimes as mīna-śarīra, as varāha-śarīra, as kūrma-śarīra. Rāmādi-mūrtiṣu-kalā niyamena. There are hundreds and thousands of incarnations. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Just like you cannot count the waves of the river, it is going on continually. Similarly, the incarnation of Kṛṣṇa is going on eternally, so many. If you take the opportunity of hearing-śravaṇaṁ kīrtanaṁ visnoḥ [SB 7.5.23]-about Viṣṇu's līlā activities… And if you simply stick to the nirakāra Brahman, what we shall hear? Therefore they fall down, these Māyāvādīs who simply take seriously the impersonal feature of Kṛṣṇa, because there is no līlā. "Brahman brahman ahaṁ brahman brahman," then how long it will go on? It will be hackneyed. But when we take to Kṛṣṇa's personal activities, then are newer, newer, newer, and multi and many… Then we get the opportunity of hearing Kṛṣṇa. Then you stick. Otherwise, if I simply become understood about the Brahman feature, it will be hackneyed, we want seek ānanda, pleasure. So in the impersonal feature there is no pleasure. Just like in the sky, even if you take a very nice airplane, and simply fly in the sky, you'll be very much displeased. That is our practical experience. If you go in the sea and for months together remain in the sea, you'll be very much sick. We want pleasure. We want pleasure, varieties. That is Kṛṣṇa's desire. He also discover…, varieties of pleasure, and if we join with Him, we also enjoy the varieties of pleasure eternally in the spiritual world. That is success of life.

Thank you very much.

Devotees: Jaya Prabhupāda (end)

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Lord Nityānanda Prabhu's Āvirbhāva Appearance Day
Nitāi-Pada-Kamala Purport

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Los Angeles, January 31, 1969

Prabhupāda: (sings)

nitāi-pada-kamala, koṭi-candra-suśītala,
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kori' dharo nitāir pāy
se sambandha nāhi jā'r, bṛthā janma gelo tā'r,

sei paśu boro durācār
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe,
vidyā-kule ki koribe tār
ahaṅkāre matta hoiyā, nitāi-pada pāsariyā,
asatyere satya kori māni
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe,
dharo nitāi-caraṇa du'khāni
nitāiyer caraṇa satya, tāṅhāra sevaka nitya,
nitāi-pada sadā koro āśā
narotamma boro dukhī, nitāi more koro sukhī,
rākho rāṅgā-caraṇera pāśa

Nitāi-pada-kamala, koṭi-candra-suśītala, je chāyāy jagata jurāy. This is a song by Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya-vaiṣṇava-sampradāya. He has written many songs about the Vaiṣṇava philosophy, and they are approved as completely corresponding with Vedic instructions. So here Narottama dāsa Ṭhākura is singing that "The whole world is suffering under the blazing fire of material existence. Therefore, if one takes the shelter of the lotus feet of Lord Nityānanda…," whose birthday is today, 31st, January, 1969. So we should relish this instruction of Narottama dāsa Ṭhākura that in order to get relief from the pangs of blazing fire of this material existence, one should take shelter of the lotus feet of Lord Nityānanda because it is as cooling as the moon rays combined together of millions of moons. That means one will immediately find peaceful atmosphere. Just like a man works whole day and if he comes under the moonshine he feels relief.

Similarly, any materialistic man who comes under the shelter of Lord Nityānanda will immediately feel that relief. Then he says,

nitāi-pada-kamala, koṭi-candra-suśītala,
je chāyāy jagata jurāy,
heno nitāi bine bhai, rādhā-kṛṣṇa pāite nāi,
dharo nitāi-caraṇa du'khani

He says that "If you are anxious to go back to home, back to Godhead, and become associate with Rādhā and Kṛṣṇa, then the best policy is to take shelter of Nityānanda." Then he says, se sambandha nāhi jā'r, bṛthā janma gelo tā'r: "One who has not been able to contact Nityānanda, then one should think of himself that he has simply spoiled his valuable life." Bṛthā janma gelo, bṛthā means for nothing, and janma means life. Gelo tā'r, spoiled. Because he has not made connection with Nityānanda. The Nityānanda, very name, suggests… Nitya means eternal. Ānanda means pleasure. Material pleasure is not eternal. That is the distinction. Therefore those who are intelligent, they are not interested with this flickering pleasure of material world. Every one of us, as living entity, we are searching after pleasure. But the pleasure which we are seeking, that is flickering, temporary. That is not pleasure. Real pleasure is nityānanda, eternal pleasure. So anyone who has no contact with Nityānanda, it is to be understood that his life is spoiled.

se sambandha nāhi jā'r, bṛthā janma gelo tā'r,
sei paśu boro durācār

Narottama dāsa Ṭhākura uses here very harsh word. He says that such human being is an animal, an uncontrollable animal. As there are some animals that cannot be tamed, so anyone who has not contacted Nityānanda, he should be considered as an untamed animal. Sei paśu boro durācār. Why? Because nitāi nā bolilo mukhe: "He never uttered the holy name of Nityānanda." And majilo saṁsāra-sukhe, "and become merged into this material happiness." Vidyā-kule ki koribe tār. "That nonsense does not know that what will his education and family and tradition and nationality will help him?" These things cannot help him. These are all temporary things. Simply, if we want eternal pleasure, we must contact Nityānanda. Vidyā-kule ki koribe tār. Vidyā means education, and kula means family, nationality. So we may have a very nice family connection or we may have very nice national prestige, but after ending this body, these things will not help me. I'll carry my work with me, and according to that work, I shall have to accept by force another type of body. It may be something other than human body. So these things cannot protect us or give us the real pleasure. So Narottama dāsa Ṭhākura advises that vidyā-kule ki koribe tār. Then he says, ahaṅkāre matta hoiyā. "Being maddened after false prestige and identification…" False identification with the body and prestige of bodily relationship, it is called ahaṅkāre matta hoiyā. One is mad after this false prestige. Ahaṅkāre matta hoiyā, nitāi-pada pāsariyā. Due to this false prestige we are thinking, "Oh, what is Nityānanda? What can He do for me? I don't care." So these are the signs of false prestige. Ahaṅkāre matta hoiyā, nitāi-pada pāsa…, asatyere satya kori māni. The result is that I am accepting something which is false. For example, I am accepting this body. This body, I am not this body. Therefore, with false identification I am becoming entangled more and more. So one who is puffed up with this false prestige, ahaṅkāre matta hoiyā, nitāi-pada pā…, asatyere satya kori māni, he accepts something wrong as right. Then he says, nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. If you are actually serious about going back to home, back to Godhead, then please seek after the mercy of Nityānanda. Ahaṅkāre…

nitāiyer koruṇā habe, braja rādhā-kṛṣṇa pābe,
dharo nitāi-caraṇa du'khāni

"Please catch up the lotus feet of Nityānanda." Then he says, nitāiyer caraṇa satya. One may think that as we catch hold of so many shelter, but in this material world later on they prove false, similarly, suppose we catch hold of the lotus feet of Nityānanda; it may also prove false. But Narottama dāsa Ṭhākura assures that nitāiyer caraṇa satya: "It is not false. Because Nityānanda is eternal, His lotus feet is also eternal." Tāṅhāra sevaka nitya. And anyone who takes to the service of Nityānanda, they also become eternal. Without being eternal, nobody can serve the eternal. That is the Vedic injunction. Without becoming Brahman, one cannot approach the Supreme Brahman. Just like without being fire, nobody can enter into the fire. Without being water, nobody can enter into the water. Similarly, without being fully spiritualized, nobody can enter into the spiritual kingdom. So nitāiyer caraṇa satya. If you catch nitāiyer, the lotus feet of Nityānanda, then you become immediately spiritualized. Just like if you touch electricity, immediately you become electrified. That is natural. Similarly, Nityānanda is eternal happiness, if you touch Nityānanda some way or other, then you become also eternally happy. Tāṅhāra sevaka nitya. Therefore one who has in contact with Nityānanda, they have become eternal.

nitāiyer caraṇa satya, tāṅhāra sevaka nitya,
dṛḍha kori' dharo nitāir pāy

So just catch Him very tightly. Narottama boro duḥkhī, nitāi more koro sukhī. At the last Narottama dāsa Ṭhākura, the composer of this song, he is appealing to Nityānanda, "My dear Lord, I am very unhappy. So You please make me happy. And You kindly keep me in corner of Your lotus feet." That is the sum and substance of this song. (end)

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Lord Nityānanda Prabhu's
Āvirbhāva Appearance Day Lecture

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Bhuvaneśvara, February 2, 1977

Prabhupāda: So today, the appearance day of Nityānanda Prabhu… Nityānanda Prabhu is Baladeva, Baladeva-tattva.

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi

"Who was formerly the son of Nanda Mahārāja, He has appeared as the son of Śacīdevi." Caitanya Mahāprabhu's mother's name was Śacīdevi. So Kṛṣṇa… Kṛṣṇa is Śrī Caitanya Mahāprabhu, and Balarāma is Nityānanda Prabhu. Now…

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi

So Balarāma… In the Vedic literature it is said, nāyam ātmā bala-hinena labhyaḥ; na bahunā śrutena. So bala means strength. Sometimes some rascal philosophers, they take it that bala means bodily strength. They propagate this philosophy that "Unless you are bodily stout and strong, you cannot achieve spiritual salvation. You must be very strong and stout and eat meat and fight, and then you'll get next spiritual birth" No. This bala, this strength, is different. This is spiritual strength.

The difficulty of the present situation is that actually we are moving on account of spiritual strength, but they have no information of the spiritual strength. They are thinking of material strength. That is expressed here, that

ahaṅkāre matta hoiyā, nitāi-pada pāsariyā,
asatyere satya kori māni

This is due to ahaṅkāra. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Those who are vimūḍha, especially rascal… Mūḍha, rascals, and vi means viśeṣa, viśeṣanam, particularly. Ahankara-vimudhātmā. The same thing which is spoken in the Bhagavad-gītā, Narottama dāsa Ṭhākura says the same thing in a plain Bengali language. Ahaṅkāre matta haiyā, nitāi-pada… By the spell of māyā-ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]- they are thinking that "We are independent. We can do whatever we like." This is called ahaṅkāra-vimūḍhātmā. Under false pretext, false prestige, everyone is thinking that "We are independent. We can find out the solution of the problems of life by material adjustment," so on, so on. So that is our material disease. Ahaṅkāra-vimūḍhātmā. Bewildered, they do not understand that the real strength is spiritual strength. We see daily, see daily that a very strong man, very powerful man, very good brain, very good scientist… So where is the strength? The strength is ātmā. As soon as the ātmā, or the soul, goes out of this body, so intelligent, so strong, and so many things, that is nothing. That is the difference between dead man and the living man. A living man is very powerful, very good position, everything. As soon as he lies down, he is lying down on the floor, and if you kick him on his face, he'll not protest. So where is that strength? The strength is gone. That is spiritual strength. On the spiritual strength, the body moves. Suppose you have got a very good car, Mercedes car or Rolls Royce car. But when there is no petrol, how the car will move? It is not possible. There is spirit, petrol spirit. Similarly, real strength is spiritual strength. That spiritual strength is Balarāma. Bala means strength. Therefore we have to take shelter of the lotus feet of Balarāma, guru-tattva.

Balarāma means guru-tattva. Balarāma represents guru. Yasya prasādād bhagavat-prasādaḥ **. If we want to understand Caitanya Mahāprabhu, if we want to understand Kṛṣṇa, then we must take shelter of Balarāma. Nāyam ātmā bala-hinena labhyaḥ. This bala-hinena labhyaḥ, this Vedic injunction, means "Without the mercy of Balarāma you cannot understand, you cannot realize your spiritual identification. So that Balarāma comes as Nityānanda Prabhu. Balarāma hailā nitāi. Therefore we must take shelter of Balarāma. That is… This song has been sung by Narottama dāsa Ṭhākura. Nitāi-pada-kamala, koṭi-candra-suśītala. If we take shelter of Nityānanda Prabhu, then we get peace. Koṭi-candra-suśītala. Just like in daytime, especially in the summer season, we become very much exasperated. But at night, in the evening, as soon as there is moonshine, we become very much satisfied. All day's labor and fatigue is immediately moved. So nitāi-pada-kamala, the shade of Nityānanda Prabhu's lotus feet, is koṭi-candra-suśītala, as pleasing as one crore of moonshine. One moonshine gives us so much pleasure. So if we want actually peace of mind, if we actually want to be free from this material fatiguement, then we must take the shelter of Nityānanda Prabhu. Nityānanda Prabhu is the strength, spiritual strength. And without spiritual strength you cannot approach Kṛṣṇa. Nāyam ātmā pravaca… Simply by talking nonsense… Nāyam ātmā pravacanena labhyaḥ. If you are a good speaker, that does not mean you'll understand, yourself. Na medhayā: "Neither by good brain." Because you have got very good brain you'll understand Kṛṣṇa-no. Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. If you think that you are a very good scholar, university degree-holder, then you'll understand-no. This is not possible.

So we must have spiritual strength. That source of spiritual strength is Balarāma, Kṛṣṇa's next manifestation, prakāśa-vigraha. Kṛṣṇa is manifesting Himself through Balarāma. So we have to take shelter of Nityānanda Prabhu.

nitāi-pada-kamala, koṭi-candra-suśītala,
je chāyāy jagata jurāy

The whole world is suffering, but if you want peace, then you take the shelter of Nityānanda Prabhu.

heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
dhṛdha kori' dharo nitāir pāy

Our real aim of life-how to go back home back to Godhead and associate with Rādhā Kṛṣṇa. In another song the same author says,

manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

Unless you come to Rādhā-Kṛṣṇa, you cannot get real pleasure. If you want to dance and get pleasure, don't dance independently. Dance with Kṛṣṇa. Then you'll be happy. The dancing is there, but dancing without association of Kṛṣṇa… Just like here, in our temple, we are also eating, but we are eating the remnants of foodstuff left by Kṛṣṇa. That is real pleasure. It is not that we are stopping eating. We are not stopping eating. We are not dry philosophers. Kṛṣṇa baro doyāmoy, koribāre jihwā jay, swa-prasād-anna dilo bhāi. All over the world we are eating Kṛṣṇa prasādam, and we have got good experience. At least ten thousand men and women, they are taking Kṛṣṇa prasādam, but we have no anxiety. We have no anxiety. A family consists of a few members. They are full of anxiety how to maintain the family. And we are maintaining a family of ten thousand men. We have no anxiety. Just see practically. We have no anxiety. We require thousands and thousands of rupees for maintaining Europe, America, a costly affair. But because we are under the shelter of Nityānanda Prabhu, Balarāma, we have no anxiety. That means material life means anxiety. You cannot avoid anxiety if you lead a material life. Then you will be anxious.

That is Prahlāda Mahārāja's instruction. He was asked by his father, "My dear son, what you have learned, the best thing from your teachers?" So he replied, "My dear father…" He never said, "My dear father"; He said, "My dear best of the asuras." Asura-varya. Tat sādhu manye 'sura-varya dehinām. Tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]. The whole human society is suffering, at least suffering from one disease-anxiety. Ask anybody. Take one small ant and take the big elephant; take the President of United States or take one street beggar. Ask him, "Whether you are free from anxiety?" Nobody will say, "No." "I am full of anxiety." That's a fact. So why they are anxiety, in, full of anxiety? That Prahlāda Mahārāja had replied, sadā samudvigna-dhiyām asad-grahāt. Because we have taken asad-vastu, that will not exist… Everything, whatever you have got… Our, this body will not exist. And this is the main platform of our existence. In the material world, so long the body is there, you exist. So Prahlāda Mahārāja said that "Real solution of problems of life is to get out of this material condition. That is best thing in my opinion." Sada samadvigna-dhiyām asad… That is Vedic injunction also. Asato mā sad gamaya: "Don't live in this asat, in this material condition." Sad gamaya: "Go to real existence." That real existence means spiritual life. Na hanyate hanyamāne śarīre [Bg. 2.20]. So if we actually want life, blissful life, then we must get out of this material existence. That is Prahlāda Mahārāja's instruction. Samudvigna-dhiyām. And if you remain in the material existence, you must suffer some anxiety. There is no excuse.

So Prahlāda Mahārāja advises that hitvātma-ghātam gṛham andha-kūpaṁ vanam gato yad dharim āśrayeta [SB 7.5.5]. If you… Real problem is anxiety. And this anxiety will continue so long you are material existent. Therefore the real life is to get out of this material… Hitvātma-ghātam. Ātma-ghāṭam. Ātma-ghātam means killing the soul. This material civilization is killing the soul. That… They have no information of the soul. They do not know how to become peaceful, how to become blissful. They are trying to be peaceful, bahir-artha-māninaḥ, by external material energy. They are thinking by constructing big, big buildings, just like in Bhuvaneśvara they are doing, and having good, very big, big roads and motorcars, that is advancement of civilization. No. That is not advancement of civili… That is increasing their anxiety. There is no solution of the anxiety. There is… Formerly that… I was speaking. There was no university. The university was in the cottage-Vyāsadeva. Vyāsadeva was writing Śrīmad-Bhāgavatam and all the Purāṇas in a cottage. The university was there. Who can produce such literature as Vyāsadeva has given? From any angle of vision, from literary point of view, from philosophical point of view-everything, so perfect, every literature, Mahābhārata, Purāṇas, and Vedānta. Veda-vyāsa, he has given. So there was no need of university. It required clear brain. That was to be done by the brahminical qualifications, śamo damo titikṣā ārjava, jñānaṁ-vijñānam āstikyam brahma-karma svabhāva… Where is that education? This education, technical education, how you can very nicely hammer, this will not solve the problem. So if we want real solution of the problems, then our duty is first of all to take the shelter of nitāi-pada-kamala. Then we'll be happy, and we'll get moonshine, and our all fatigueness will be subsided.

Sambandha nāhi jār, bṛthā janma gelo tār. So if you have no connection with Nityānanda Prabhu… Nityānanda means always. Nitya means always, ānanda means pleasure. This is another meaning you can draw. So therefore, if you have no connection with Nityānanda Prabhu… Se tār: "He's simply wasting time." Bṛthā means useless. Uselessly, he's wasting time. Se paśu boro durācār. And Narottama dāsa Ṭhākura has used very strong word. "Anyone who has no connection with Nityānanda Prabhu, he's a paśu." Sei paśu. He's a paśu, means animal. So animal, how one animal can get happiness? That is not possible. The dog, from the childhood he's searching after food, searching after food. And cannot get food. Unless a dog has got a master, he's street dog and he's always unhappy. So better to become a dog of Nityānanda Prabhu. Then we shall be happy. Instead of becoming dog of so many other people… Everyone is dog. Everyone is searching after to serve a master. But none of them are satisfied because that is false master. You take real master, Nityānanda Prabhu. You'll be happy. Se paśu boro durācār. He does not know where is happiness. Where I shall become a dog? That…

Our Bhaktivinoda Ṭhākura, he has sung therefore,

vaisnava ṭhākur, tomāra kukkur,
boliya janaha more

"My dear Vaiṣṇava Ṭhākura, kindly accept me as your dog, as your dog. I am dog already, but I am māyā's dog. I'm not Vaiṣṇava's dog. So kindly accept me." If you become a Vaiṣṇava's dog… Chāḍiyā vaiṣṇava sevā, nistār pāiche kebā. If you do not become a dog of Vaiṣṇava and Nityānanda Prabhu… Nityānanda is guru. So if you do not become a dog of Nityānanda Prabhu, Vaiṣṇava, or guru, there is no question of happiness. Se sambandha nāhi yār, bṛthā janma gelo… se paśu boro durācār. Nitāi nā bolilo mukhe, majilā saṁsāra-sukhe. He who has no connection with Nityānanda Prabhu, and he does not say, "Jaya Nitāi! Jaya Gaura!" And majilo saṁsāra-sukhe, he thinks that this society, family, and… "Society, friendship and love, divinely bestowed upon man." These materialist persons, they say like that. That is called majilo saṁsāra sukhe. In saṁsāra there cannot be any sukha, but he's attracted by that. Majilo saṁsāra sukhe. Vidyā-kule ki koribe tār. What we'll do with university education or born in big family or… This will not help. This is not possible. Vidyā-kule ki karibe tār. Why they're accepting this false? Ahaṅkāre matta hoiyā, nitāi-pada pasariya, asatyere satya kori māni. On account of being misled by false prestige and false egotism, asatyere satya kori māni, we are accepting this body which is asat, which will not exist. That we have taken as reality. Ahaṅkare matta hoiya, nitāi pada pasariya. But if we take shelter of Nityānanda Prabhu, then you get the enlightenment. Asatyere satya kori māni. Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pabe, dharo nitāi-caraṇa du'khāni.

Therefore Narottama dāsa Ṭhākura advises that… Today is Nityānanda Prabhu's āvirbhāva appearance day. Let us at least remember today nitāi-pada-kamala. That is wanted. Nitāi caraṇa satya, tāhāra sevaka nitya. The reality is nitāi-caraṇa, and anyone who is servant of Nitāi… So nitāiyer caraṇa satya, tāhāra sevaka nitya. One who has become the dog of Nityānanda Prabhu, he gets his eternal life. We are eternal, but under misconception of material identification, we are under the subjugation of māyā. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Tathā dehāntara… [Bg. 2.13] It is very botheration, but they do not know. I am going from one body to another transmigration. And that is not guaranteed, what kind of body. They have no science, no knowledge about understanding tathā dehāntara, the very first instruction of Bhagavad-gītā. They are so rascals, and they are proud of their education, their universities. This is going on.

Nitāi caraṇa satya, tāhāra sevaka…, nitāi-pada sadā koro āśā. Therefore we should always expect to be under the shelter of nitāi-pada-kamala. Narottama boro duḥkhī. Narottama dāsa Ṭhākura, he's ācārya. He is presenting himself… That is ācārya. Means he is not duḥkhī, but he's presenting himself as duḥkhī. That is ācārya. Ācāryas, they are never duḥkhī. But taking the common man's position, he says, narottama boro duḥkhī. Or, in other words, Narottama… Narottama means the best of the human being. So here in this material world one may be the best of the human being, very exalted position, but everyone is duḥkī, unhappy. Narottama boro duḥkī, nitāi more koro sukhī: "Only Nityānanda can make me happy. Otherwise not possible." Rakho raṅga-caraṇera pāśa. So today is Nityānanda Prabhu's appearance day. We shall always pray Nityānanda Prabhu, "Kindly keep me under your shelter so that… I am very duḥkī; I am very unhappy. Under the shelter of Your lotus feet I shall be happy." And that is real happiness. Thank you very much.

Devotees: Jaya Śrīla Prabhupāda! (end) (this lecture followed by Bengali speech of Nityānanda Kanurgo, former chief minister of Gujarat)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda's
Appearance Day, Lecture

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Los Angeles, February 7, 1969

Prabhupāda: …means a broader heart. They are not satisfied simply by his personal comfort. In political history also, you will find so many great leaders. They sacrificed their own comforts. In your country there was George Washington. He sacrificed so many. There were other leaders. In every country, in political field. Similarly, social field also. Even the political leaders, the Marx, they also, he was also compassionate by seeing the terrible condition of the Russian peasants, so he started that communist movement. That is the way. Great men, they work for the general mass of people. They are not… That is their greatness.

So Advaita Prabhu, when He found that people are simply engaged in eating, sleeping, and they are not, they have no concern with Kṛṣṇa, and their life is being spoiled, so He wanted to start this Kṛṣṇa consciousness movement, say, about six hundred years ago, but He considered Himself as unable to take up this movement seriously because the condition of the people was so wretched. He thought that "If Kṛṣṇa Himself comes, then it can be done. Otherwise it is not possible." So Advaita Prabhu called Caitanya Mahāprabhu. And Caitanya Mahāprabhu, by His call, He appeared, Kṛṣṇa appeared. Caitanya Mahāprabhu was almost like grandson of Advaita Prabhu. But when He was young man, a very beautiful youth, so at that time nobody knew, but Advaita Prabhu knew that "He is Kṛṣṇa. He has come." So He was simply… Sometimes devotees pretend to be not in knowledge. So He was praying Kṛṣṇa, "This boy is very nice. If He takes up this Kṛṣṇa consciousness movement, then it will be very successful. He is very intelligent, beautiful."

In this way there was, Caitanya's Mahāprabhu's time, this Kṛṣṇa consciousness movement was going nicely, very. And after Him, there was six Gosvāmīs. They also managed. Then, as it is the rule of this material world that you start something very good but in due course of time the things deteriorate, so this Vaiṣṇava, Kṛṣṇa consciousness movement, also deteriorated in due course of time. Say, after the disappearance of the Gosvāmīns, about 250 years after, the things became most ridiculous. The so-called devotees… Their representatives still are continuing. They are called prākṛta-sahajiyā. Prākṛta-sahajiyā means taking things very easily. They thought that Rādhā-Kṛṣṇa is just like a boy and girl's lusty affairs. And in this way they took it that sex life as religion. Even Vivekananda, he also criticized, "Vaiṣṇavism is sex religion." So the things deteriorated in such a way that… And similarly, as Advaita Prabhu was afflicted, similarly, Bhaktivinoda Ṭhākura… He was at that time a householder, government officer and magistrate. He felt very much: "Oh, Lord Caitanya's movement is so… People… As soon as one will see that he belongs to the Caitanya sampradāya, he'll deride, 'Oh, these are all rascals, simply taking sex pleasures. That's all.' " There were thirteen pseudo Vaiṣṇavas, thirteen sects: Āula, Bāula, Karttābhajā, Neḍā, Daraveṣa, Sāṅi, Sahajiyā, Sakhībhekī. Sāṅi community… You have heard that in London there is a Sāṅi community. Sāṅi Hindu center you have heard from Mukunda? The Sāṅi is there still. So there are thirteen pseudo pretenders belonging to the Caitanya-sampradāya. They are called first Āula, Bāula, Karttābhajā, Neḍā, Daraveṣa, Sāṅi, Sakhībhekī, Gaurāṅga-nagarī, Cūḍādhārī, Ativāḍī, and Smārta, Jāta-gosāñi. Like that, thirteen.

So if I describe these thirteen, it will take thirteen hours. So I don't describe all them. But one or two must be described. The most important is the Jāta-gosāñi. Jāti-gosāñi. They created a caste of gosvāmīns, just like they created a caste of brāhmaṇas, a caste of gosvāmīns. So this gosvāmī will come by hereditary birth, just like brāhmaṇa. So Bhaktivinoda Ṭhākura was very sorry to see the condition of the society. So these gosvāmīns… The original history of gosvāmī is the six Gosvāmīns. Now, out of the six Gosvāmīns, none of them were priestly class. So far Rūpa Gosvāmī and Sanātana Gosvāmī, they were great politicians, prime minister, a finance minister in the government of Nawab Hussain Shah. So… And similarly, Raghunātha dāsa Gosvāmī, he was a big zamindar. His father is… Zamindar means landholder. During British period… No, at that time not British period, Mohammedan period. They distributed land among some, I think, in the Western countries bourgeois (pronounces ”boor zhwa”) they call? Bourgeois? Or in England, the landholders, what they are called?

Tamāla Kṛṣṇa: There’s a word for it.

Prabhupāda: Yes. So zamindar, landholder. So he belonged to a very big landholder… His father, his father and uncle, two brothers. So he was the only son. So naturally, he was to inherit the whole property, and at that time it was twelve hundred thousands dollars’ income. Just see how much he was rich man. When he used to see Caitanya Mahāprabhu or Nityānanda in his youth-hood, when he was eighteen years’, twenty years’ age-he was almost of the contemporary of Lord Caitanya-he used to distribute gold to the brāhmaṇas and Vaiṣṇavas, gold, so much gold. What is the price of so much gold? He used to distribute. He was rich man, so he was doing like rich man. So that is the history of Raghunātha dāsa Gosvāmī. That is the history of Sanātana Gosvāmī. None of them were belonging to the Vaiṣṇava sect or nothing. Caitanya Mahāprabhu turned them. This Sanātana Gosvāmī and Rūpa Gosvāmī were rejected from the brāhmaṇa community because at that time the brāhmaṇa society was so strict, if somebody takes service of a Musselman or anyone, oh, he is immediately exterminated: ”Oh, you cannot be accepted as pure…” Brāhmaṇa, kṣatriya, according to Vedic system, the brāhmaṇa, kṣatriya, and vaiśya, they’ll not accept any service, even it is worth $200,000. No. That he will not acc… Then that is degradation. Only the śūdras can accept. That was the Vedic system. To accept another’s service was so abominable. In the Bhāgavata also it is stated that if the brāhmaṇas, kṣatriyas and vaiśya, especially the brāhmaṇas, they have no livelihood, then they can adopt the business of kṣatriya and vaiśya, but never accept the occupation of the dog, śūdra. That is stated. You see? So to accept service of others was so abominable, even five hundred years ago. So this Sanātana Gosvāmī and Rūpa Gosvāmī, they were also belonged to very rich family, but because they accepted ministership in the government of a Muhammadan, they were rejected. They were exterminated from the society. What is the extermination of society? He will never be invited. Nobody will offer his daughter to their family, because according to Vedic system, daughters and sons are not loitering in the street. The father and mother must engage. So if one is exterminated, oh, it is very difficult to get his daughter married. Nobody will accept. That was their condition. Actually, they also became hopelessness. They became almost Muhammadan. They changed their name, Dabira Khāsa. This is Muhammadan name. And Sākara Mallika. Caitanya Mahāprabhu made them Gosvāmī, this Caitanya Mahāprabhu. Haridāsa Ṭhākura, he belonged to the Muhammadan community. He was made nāmācārya, the principal ācārya of this chanting Hare Kṛṣṇa. That is the revolutionary method of Caitanya.

Therefore Caitanya Mahāprabhu is not liked by the hereditary brāhmaṇas. They dislike. Whenever there is Caitanya movement, they pose another counter. This Rama-Krishna is a counteraction of Caitanya. Because Caitanya, the Vaiṣṇava-sampradāya, accept Caitanya Mahāprabhu as incarnation of God, so they presented this Gadādhara Chatterjee as incarnation of Kṛṣṇa, and by worshiping Kālī. You see? So this competition is since a very long time between the Vaiṣṇava and the other sect. Anyway, when these Gosvāmīs… My point is that originally the Gosvāmīs came from ordinary person. There is no caste. But they manufactured a caste of Gosvāmī, you see, this brāhmaṇa class. This brāhmaṇa class, the hereditary brāhmaṇa class, played so many havocs in the history of India. The Pakistan is also due to this hereditary brahmanism. You see? They hated so much the Muhammadans and the śūdras. First of all they hated the śūdras, and then, when the śūdras, they became Muhammadans, they hated the Muhammadans. And gradually it developed that the so-called śūdras and Muhammadans, politically the Britishers took advantage, agitated them. They cut up India into Pakistan and Hindustan.

So there are many histories. So it is Caitanya Mahāprabhu. He accepted everyone to this movement. So my Guru Mahārāja’s contribution is that he defeated these caste gosvāmīns. He defeated this brahmanism. He created that the same way as Caitanya Mahāprabhu did, that, as Caitanya Mahāprabhu said,

kibā śūdra kibā vipra nyāsi kene naya
yei kṛṣṇa tattva vetta sei guru haya
[Cc. Madhya 8.128]

”There is no consideration whether a man is a sannyāsī, a brāhmaṇa, or a śūdra, or a this or a gṛhastha, householder, or… No. Anyone who knows the science of Kṛṣṇa, he is all right. He is gosvāmī. He is brāhmaṇa.” That is the contribution, say, within hundred years. That is the contribution. And for this reason he had to face so many vehement protests from this brāhmaṇa class gosvāmīns. He… They conspired to kill him. Guru Mahārāja told me personally. Others… Because, by his grace, when I used to meet alone, he used to talk so many things. He was so kind that he used to talk so many things with me. So he personally told me that ”These people, they wanted to kill me. They collected 25,000 rupees and went to the police officer in charge of that area, that ’You take this 25,000 rupees. We shall do something against Bhaktisiddhānta Sarasvatī. You don’t take any step.’ ” He could understand that they want to kill him. Just like in your country also, the polit…, Kennedy, was killed. You know. He wanted to kill. So the police officer frankly said, ”Of course, we accept bribe, and we indulge in such things, but not for a sādhu, not for a saintly person. I cannot dare this.” And the police officer refused and came to my Guru Mahārāja that ”You take care. This is the position.” You see? So vehemently protested.

So his method of preaching is just according to the, strictly according to the rules and regulation of Caitanya Mahāprabhu. And as Caitanya Mahāprabhu was called by Advaita Prabhu, similarly, Bhaktivinoda Ṭhākura, when he saw this condition of pseudo Vaiṣṇava all over the country, he also prayed to Lord Caitanya that ”You kindly send somebody from Your personal staff so that I can start this movement.” You see? So by the grace of Lord Caitanya, as we pray, śrī-gaura-karuṇā-śakti-vigrahāya namo ’stu te. Gaura… He is mercy representation of Lord Caitanya. And he appeared as the son of this Bhaktivinoda Ṭhākura. At that time he was known as Kedaranath Datta. Ken Datta. And he appeared in 1867 as the child of Bhaktivinoda Ṭhākura. And the house is still preserved in Jagannātha Purī. At that time Jagannātha Purī, he was magistrate in Jagannātha Purī, and he was… The system in the Jagannātha Purī, the manager, the official manager, is the district magistrate. So he was district magistrate. And in February 1867, Bhaktisiddhānta Sarasvatī Ṭhākura appeared. And when he appeared, his, this what is called, the intestine?

Madhudviṣa: Umbilical cord?

Prabhupāda: Cord, cord. What is it called?

Viṣṇujana: Umbilical.

Prabhupāda: Embryo cord. That embryo cord was like this. Yes. That means brāhmaṇa from the beginning. You see? So when he was a child… He appeared in February. Then… When the Ratha-yātrā takes place? In July. So February, March, April, May, June, July. So when he was six months old, the Ratha-yātrā festival was held. And by chance the big cart stopped in front of that house. That is generally in the Jagannātha car stops. Just like our car also stops somewhere. And you have some difficulty to push it again? That's nice. That also happens in Jagannātha Purī. It was stopped, and some people were… Caitanya Mahāprabhu used to push with His head. So that was wonderful. So anyway the car stopped, and mother of our Guru Mahārāja, the child Guru Mahārāja, so she took the opportunity, and because she was manager's wife, so everyone respected with the child. So she put the child on the leg of Jagannātha. And as there are so many garlands, one garland immediately fell on the child. Yes. Automatically. So in this way Bhaktivinoda Ṭhākura could understand that "This child is not ordinary child," and he knew that "I prayed to Gaurasundara to send me somebody. So this boy, this child, is sent by Him." So he took care of him very carefully. And in this way his name was Bimala Prasāda, Bimala Prasāda Datta.

So when he was three years or four years old, he took one mango from the Deity room and ate it. So Bhaktivinoda Ṭhākura said, "Oh, you have done a great wrong thing. You have taken the mango of the Deity before offering Him? It is a great offense." The child took it very serious, and my Guru Mahārāja never took mango throughout his whole life. Whenever mango was offered, he would say, "Oh, I am a offender. I cannot take that." You see? So there was a big meeting. What is this sound? Somebody's sleeping? All right. (laughter) In Midnapur district, when he was young man, he was holding meeting. He was a great astrologer, and he opened an astrological school when he was young man. And there are many big students still practicing. They are all students of my Guru Mahārāja. And there was a meeting in Midnapur district. The subject matter "Brāhmaṇas and Vaiṣṇavas." So in that meeting Bhaktivinoda Ṭhākura was invited. At that time he was not very in healthy condition, indisposed. So he asked Sarasvatī Ṭhākura that "You go and speak there." So he spoke on the distinction between brāhmaṇas and Vaiṣṇavas, and he defeated so many learned paṇḍitas. Then the whole audience began to take, touch his lotus feet and touch with water and drink it, in this way, when he was young man. That book is also available in Bengali, Brāhmaṇa-Vaiṣṇava.

Then, after disappearance of Bhaktivinoda Ṭhākura in 1914… Bhaktivinoda Ṭhākura organized this Kṛṣṇa Caitanya's movement in pure form from Māyāpur. He published many books and papers, Sajjana-toṣaṇī. When he passed away in 1914, at that time, he entrusted the matter to Siddhānta Sarasvatī Ṭhākura, that "I am going, my work unfinished, about this Caitanya Mahāprabhu's movement. You take charge of it." So he took very seriously the word of Bhaktivinoda Ṭhākura. So since 1914 to '18, he was simply thinking that "How I can expand this movement?" So in 1918 he started this movement with the help of some disciples. Kṛṣṇa sent him. So one of the disciples, he is now Tīrtha Mahārāja. Perhaps he is… He belonged to Rama Krishna Mission Society. So he is very ambitious. So he took the opportunity of starting this movement, finding out the saintly person. So apart from that point of view, with his help this Gauḍīya Mission was started, and gradually it developed. So in Calcutta Guru Mahārāja started in 1918. And, I think, in 1922, when I was young man, one of my friends, he took me to Guru Mahārāja. That was my first meeting. And, of course, he was speaking to everyone, but he found me as something. So immediately after my meeting, he said this, that "Why don't you preach this Caitanya's cult in the Western countries?" That is a memorable day. Of course, I did not know that I will have to do it. You see? It is…

Boy: What?

Prabhupāda: Stop. Whatever you do not understand, you will ask later on, not in the middle. I could not understand that time. You see? It was… I talked with him in so many ways: "Who will hear your Caitanya's message? We are dependent country." At that time I was Gandhi's devotee. In 1920 I gave up my educational career and joined this Congress Movement. Because Gandhi's program was to boycott the university education and the British law court, so we took this opportunity and gave up education. You see? (chuckles) So then Dr. Bose, he was my father's friend. So he asked, "What this Abhaya is doing?" And my sister told him, "Oh, he has appeared in the B.A. examination, but he is not doing anything." So Dr. Bose was my father's friend. So he appointed me the manager of his laboratory. I did not know anything; still, he appointed me. So that was in 1921. In 1920 I gave up my education. Of course, I was married in 1918, and I got my first child in 1921. So in 1922, when I saw my Guru Mahārāja and when I was convinced about his argument and mode of presentation, I was so much struck with wonder. I could understand that "Here is the proper person who can give real religious idea." That I appreciated at that time. And at that time I thought, "This great personality is asking me to preach. I would have immediately joined, but now I am married. It will be injustice." Of course, I thought like that, in that way. Of course, Guru Mahārāja did not say anything, that "You give up your family life." No, never said. He simply gave the idea. So I thought that "It would have been better if I was not married." Anyway, then, 1923, I left Calcutta on my business, and I established my headquarter at Allahabad. So all the days I was thinking of this, "Oh, I saw a very nice saintly person. But I am now off from Calcutta." So I was thinking like that. Practically he initiated me because I was thinking of…, always.

Then, in 1928, there was a big fair which is called Kumbhamelā. At that time I was doing business in Allahabad. My business was very flourishing. It was well-known drug shop. So the persons who went to organize our Gauḍīya Maṭha's camp in that fair, somebody has told that "Here is a Bengali gentleman's business. You can go, and he is very religious man. He will help." So all the disciples of Guru Mahārāja, they approached my shop, my store, drug store. And because I was thinking of them, so I thought, "Oh, here is the men." You see? You see? I was very glad-"So they have come again"-because I was separated from them in 1923, and again I saw them in 1928 after five years, and I was thinking of Guru Mahārāja simply in this way, "Oh, I met a very nice saintly person. Very nice saintly person. If I can see him again?" Like that. So in this way, with my help, the Allahabad center of Gauḍīya Maṭha was established. Then I was initiated in 1933. In 1933. And in 1936 I was, at that time, in Bombay, and Guru Mahārāja was very much indisposed, and he was at Purī, Jagannātha Purī. We have got our temple there. Guru Mahārāja established sixty-four temples, small and big. Just like I am increasing, he increased. So most of the temples were in Bengal. In Bengal there were about fifty out of sixty-four. And one temple was at Allahabad, one was in Madras. In this way, outside Bengal, about three, four, one Benares. And he sent Bon Mahārāja also in 1933 to London for preaching, but unfortunately, some way or other, he could not do anything, so Guru Mahārāja called him back in 1934. He was not satisfied and sent another Godbrother, gosvāmī.

In 1936, just on the 13th, December, I wrote him one letter. Not 13th. I think by the beginning of December, 1936, I wrote one letter to Guru Mahārāja. I knew he was little kind upon me, so I wrote that "Guru Mahārāja, you have got many disciples. I am also one of them. But they are doing direct service to you. Some of them are brahmacārīs, some of them sannyāsīs, but I am a householder. I cannot…" Of course, I was giving sometimes some monetary help, but I could not give any direct service, so I asked him that "If there is any particular service I can do for you?" So that letter was replied in 13th December, dated 13th December, from Purī. And he passed away on the 31st December. Just a fortnight before. So the reply was the same as he wanted me to do this preaching work in 1922, when I first met him, that "You try to preach whatever you have learned from me to the English-knowing people in English. That will do good to you and to the people to whom you shall preach. That is my instruction." So I took up, direction. And then he passed away in 1936, 31st December. So I consulted some of my Godbrothers, senior Godbrothers, "Guru Mahārāja has told me like this. What can I do?" So you have heard the name of Professor Sanyal, and there were other Godbrothers. They asked me to write on the Vaiṣṇava-siddhānta in English. So perhaps in 1935 I wrote one poetry. The part of it, somebody, you have got. He was very pleased. Since then he was insisting me that "You write on, preach on in English." At that time I was thinking, "What can I do?" So anyway, after his passing away, this Back to Godhead paper was started, as late in 1944, I think, because the expenditure was three hundred, four hundred rupees per month.

So somehow or other, it has begun, the blessings of Bhaktisiddhānta Sarasvatī Ṭhākura, as he wanted me, he desired me. So because he desired, my… I am not very expert or educated or nothing extraordinary, but only thing is that I believed in his word. That is… You can say that is my qualification. I believed cent percent in his word. So whatever success is there, it is just due to my firm faith in his instruction. So I am trying to follow. And by his grace, you are helping me. So actually, the responsibility will now depend on you. I am also old man. I may pass away at any moment. This movement should go on, you see, this movement started by Caitanya Mahāprabhu, then accelerated by Gosvāmīs, and then again Viśvanātha Cakravartī. And when… Just like whenever there is… Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When there is some slowness, either Kṛṣṇa Himself or some representative comes to give it a push. So you should know it, that this movement should be pushed on. This should not be neglected. And I am glad that you are catching the ideas very nicely, and try… Simple thing: you chant sincerely and follow the rules and regulation. The rules and regulation are not very strict. They are very simple. But because you are trained in a different way… But I am so pleased and obliged to you that you have adopted. I never expected. When I came first in Boston, I was thinking, "Oh, who will accept these Vaiṣṇava rules and regulations? These people are after meat and wine and illicit sex, and how they will accept it?" I was hopeless: "How they will chant?" You see? So by the grace of Lord Caitanya Mahāprabhu, at least, I am hopeful that this movement can be accepted by anyone. It is not so hopeless as I thought. But apart from my calculation, you are realizing. This movement should be pushed on. Just like great souls always think of the poor souls, similarly, you should also feel. That is the way. Lord Jesus Christ, he also prayed for the sinful persons. So this is very good. If we struggle hard to push this movement, then, even we, you don't get any follower, Kṛṣṇa will be satisfied. And our business is to satisfy Kṛṣṇa. That is bhakti. Hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means one has to engage his all senses for the satisfaction. Material life means sense satisfaction for his self: "I like this. I like this. I want to do something. I want to sing something or chant something, eat something, or touch something, or taste something. This is something…" That means using the senses. That is the material life. "I want to touch such soft skin. I want to taste such, what is called, nice food. I want to smell like this. I want to walk like this." The same thing-walking, tasting, touching, or anything-should be utilized for Kṛṣṇa. That's all. Instead of touching something else, if we touch the sanctified lotus feet of a devotee, that touch will be utilized. Instead of eating nonsense, if we eat Kṛṣṇa prasādam, it will be all right. Instead of smelling something else, if we smell the flowers offered to Kṛṣṇa… So nothing is stopped. If you want to use your sex life, yes, you can use for producing Kṛṣṇa conscious children. Nothing is stopped. Simply it is purified. That's all. This is the whole program. There is no question of "Stop this." Stop cannot be. How it can be stopped? Suppose I am a human being. If somebody says, "Oh, you cannot eat," is it possible? I must eat. So there is no question of stopping. The question is purifying it. So… And the other philosophy is to, I mean to say, snub down forcibly, make it void, just like they say, "Just become desireless." They advocate. So how can I be desireless? Desire must be there. But I shall desire for Kṛṣṇa.

So this is very nice process. And even others do not take it very seriously or they do not come to our philosophy, if you try for it, that is your business. Kṛṣṇa will be satisfied. Our ācāryas will be satisfied, Guru Mahārāja will be satisfied. And yasya prasādād bhagavat… If they are satisfied, then your business is finished. You see? Not that others is satisfied or not. By your chanting some public is satisfied-no, we are not concerned with that. He may be satisfied or not satisfied. But if I chant in the proper way, then my predecessors, the ācāryas, will be satisfied. That is my business, finished, if I don't invent in my own way. So I am very glad that Kṛṣṇa has sent so many nice boys and girls to help me. Be blessed on this auspicious day. And there is nothing mine. I am simply a postal peon. I am delivering to you what I have heard from my Guru Mahārāja. Simply you also act in the same way, and you will be happy, and the world will be happy, and Kṛṣṇa will be happy, and everything will be… (end)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda's
Appearance Day, SB 6.3.24

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Gorakhpur, February 15, 1971

Mālatī: This lecture was recorded on February 15, 1971, in the morning, and it was in Gorakhpur, in U.P., India. It was on the occasion of Śrīla Bhaktisiddhānta Sarasvatī's Appearance Day. That day, we fasted in the morning up till noon time. Then we offered a regular noon meal, and in the evening time there was the feast of four preparations: puris, halavā, vegetable, and chutney.

Prabhupāda:

etāvatālam agha-nirharaṇāya puṁsāṁ
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo 'pi

nārāyaṇeti mriyamāṇa iyāya muktim
[SB 6.3.24]

So we have concluded this verse, that Yamarāja says that the holy name of the Personality of Godhead, Bhāgavata, not only His name, but also His activities and His qualities, these qualities… Last night, somebody was discussing with me saguṇa and nirguṇa. Saguṇa means, according to their version, or a standard version, saguṇa means the material quality. They worship saguṇa-rūpa. Saguṇa means forms of this material world. Sādhakānāṁ hitārthāya brāhmaṇa-rūpa-kalpanaḥ.(?) Kalpanaḥ. According to Māyāvādī school, the Absolute Truth is imperson. In the Bhagavad-gītā it is also said, kleśo 'dhikataras teṣām, adhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Say, for meditation, it is very difficult to meditate on impersonal feature. Therefore, they artificially think like that: "I am the whole. I am moving the stars, I am moving the moon." Or some color display is taking place. Artificially. This meditation is artificial. Therefore, they do not get any result. Simply waste time, and they remain the number one debauch, as they are. So this kind of meditation… Because they will not put any form… "The Brahman is impersonal." So how they can think of any form? It is very difficult to adjust. Therefore Bhagavad-gītā says, kleśo 'dhikataras teṣām [Bg. 12.5]. They want to meditate upon impersonal Brahman, but it is very troublesome. Because Brahman is not impersonal, but force, they want to make Brahman impersonal.

So in order to mitigate this troublesome position, some of their ācāryas, Śaṅkarācārya, has said that "You imagine a form. There is no real form, but you imagine some form." And he has recommended five forms. The first form is Durgā, Śakti. The second form is Sūrya, the sun, sun worshiper. And the third form is Gaṇeśa, and the fourth form is Śiva. And the fifth form is Viṣṇu. Of course, these are the different stages of spiritual development. Durgā… Durgā means the material power, energy. So when a person is in the lowest stage of material existence, he realizes some power. That's a fact. The scientists also, they realize some power, there is some power in the material world. They go on searching after what is the ultimate power, but they cannot find it out. That is not possible. But they accept that there is some power, nature's power. So that is the stage of śakta stage, Durgā worship. Then… Power… Just like modern scientists, they also have gone to the power of the sun. That power, another power. That power is sun, and that is called saura, worshiping the sun. Just like there is a Parsi community in India. Fire worship is recommended in the Vedas. So that powerful sun, sun-god, they worship the sun. That is the stage of saura, saura stage. And then, next is the power vox populi, the power of the votes. That is the stage of Gaṇapati. Gaṇa… Gaṇa means the number of people. Just like in nationalism they are counting upon the power. In this way, they realize some sort of power, I mean to say, moving force or the soul. That is the stage of… They say, śivo 'ham. Śivo 'ham. Ahaṁ brahmāsmi. That is the stage of śaiva. And when they expand that, that "This power, this spiritual power, soul, is all over, all-pervading, impersonal Brahman," that is… They, sometimes they accept Viṣṇu. Viṣṇu means all-pervading. But their realization of Viṣṇu is impersonal.

When Caitanya Mahāprabhu was discussing with Rāmānanda Rāya what is the process of elevation, sādhya, sādhana, what is the ultimate objective, Rāmānanda Rāya quoted a verse from the Viṣṇu Purāṇa that,

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

The beginning of real human civilization is observance of the institute of four varṇas and four āśramas. That is the beginning of civilized life. Otherwise, it is not civilized life; it is crude, uncivilized life, where there is no varṇāśrama, where there (is) no division of society according to work and quality and āśrama, spiritual life division. So Rāmānanda Rāya recommended this verse, that this is the process to satisfy the Supreme Lord Viṣṇu. But Caitanya Mahāprabhu said that eho bāhya āge kaha āra, "This is external. If you know something more, better than this, you say." Why He said? There is the version, viṣṇur ārādhyate. Does it mean that He is rejecting Viṣṇu worship? No, He's not rejecting. Because generally, they, these impersonalists, Māyāvādīs, they also worship sometimes Viṣṇu, these five demigods and God. But their idea is that ultimately impersonal. The impersonal takes the form by the help of this material world. The formation takes place simply in the material. That is their opinion. Therefore they say, call, saguṇa. Saguṇa-upāsanā.

Just try to understand this. Saguṇa-upāsanā means when Brahman takes a form He takes a form from this material help. Just like we take a form, we spiritual entities. We also take a form, transmigration of the soul according to karma. I create a certain type of mentality, and that continues throughout my life. And at the time of death, because I have got a certain type of mentality, man-mentality or God-mentality or dog-mentality or fly-mentality, any kind of… There are so many. So I have to take a certain type of body. So that body I have to take not by my whim. Daivena. Daiva-netreṇa: by the decision of higher authorities. Daiva, generally, it means the Supreme Personality of Godhead and His agents. He has got many. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So the material agent is Durgā. So I create a mentality by my association with this material world. There are three kinds of qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. So one of them or mixed, I will have to accept. Because I am associating. Just like… It is not difficult. If you associate with the hippies, you will become hippie. If you associate with the hippies, you will become hippie. If you associate with the Vaiṣṇava, you become Vaiṣṇava. That is practical. So similarly, if you associate with tamo-guṇa… One of the features of tamo-guṇa is laziness and sleepy. I am against so much sleeping because it is tamo-guṇa. And the features of rajo-guṇa is very active, but for sense gratification. Just like ordinary persons, they are very active. They rise also early in the morning, they work very hard, but the whole plan is for sense gratification. That's all. That is rajo-guṇa. And sattva-guṇa means they are silent, they are sober, they know what is what, and they try for spiritual advancement. That is sattva-guṇa.

So you can understand whether a man is in sattva-guṇa or a man is in rajo-guṇa or a man is in tamo-guṇa by the symptoms of his behavior. So as we associate with different types of guṇas we develop a certain type of mentality that continues, and if it continues up to the point of death, then certainly we'll have to accept a body influenced by these guṇas. Therefore Bhagavad-gītā says, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Yasmāt, these guṇaiḥ. Prakṛteḥ kriyamāṇāni guṇaiḥ. According to the association of guṇa, or quality, prakṛti gives you a certain type of body. The body is given by prakṛti, by nature. Therefore, nature is called mother, Durgā. Just like we develop this body exactly from the mother's womb. The father gives the seed, but the bodily ingredients, that is… Just like mother is developing the body, similarly, she is developing the child's body also, by eating, by the secretion, by development of the secretion, air. Air is solidifying the secretion. It is becoming gradually muscles, skin, bone, as it is becoming harder and harder. A very nice factory is going on. That is also by nature. And nature is working by the order of Kṛṣṇa. Therefore, ultimate cause is Kṛṣṇa.

So this bodily development given by the nature is also adduced to the body of Kṛṣṇa. That is Māyāvādī philosophy. Māyāvādī philosophy means they accept Kṛṣṇa as God, but He has assumed a body which is given by this material nature, as it is given to us. That is their policy. They count Kṛṣṇa an ordinary man, on the same level. But that is not a fact. Therefore Kṛṣṇa condemns this philosophy, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "Because I appear as a human being, therefore these rascals consider that I am ordinary man." The rascals, mūḍhāḥ. Mūḍhāḥ means rascals, gādhāḥ, asses. Their designation is given by Kṛṣṇa as asses, rascals. And Caitanya Mahāprabhu therefore said, māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. Because these commentaries, comments by the Māyāvādī school, is simply rascaldom. And if one hears such commentary by the Māyāvādīs, the result will be he'll be doomed. Doomed means forever… Forever, no. For very, very long time he'll not be able to understand actual his relationship with Kṛṣṇa. Therefore he's doomed. And because he is not able to understand his relationship with Kṛṣṇa, he is called rākṣasa or asura. Āsuraṁ bhāvam āśritāḥ.

That is also condemned in Kṛṣṇa in the Bhagavad-gītā. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛta-jñānāḥ [Bg. 7.15]. You'll find amongst them very, very learned men, very, very good scholar. They can quote… Intelligent men. Because their Māyāvādī commentary, they can utilize, and Kṛṣṇa gives them intelligence also, that "You misuse this verse in this way because you want…" Tān ahaṁ dviṣataḥ krūrān [Bg. 16.19]. Kṛṣṇa is sitting within the heart of everyone. So Māyāvādī philosopher wants to kill God, or Kṛṣṇa. Or nirviśeṣa-śūnyavādi, they want to make Kṛṣṇa as zero or Kṛṣṇa as nirākāra. So Kṛṣṇa also gives them intelligence, "Yes, you just put forward this logic, that logic, that logic, and you prove." That is also confirmed in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Mattaḥ, "Through Me, from Me, all remembrance or memorization takes place."

So Māyāvādī wants to prove that the ultimate truth is nirākāra, or impersonal. So Kṛṣṇa gives you intelligence: "Yes, you put this forward. Put forward this logic, this logic, that logic." Similarly, Kṛṣṇa gives… There is a Bengali proverb that how God works, that one man, a householder is praying to God, "My dear Lord, there may not be any theft case, burglary, in my home this night. Please save me." So one man is praying prayer, praying like that. Another man is praying, the thief, "My dear Lord, this night I shall commit burglary in that house. Please help me to get something." Now, what is Kṛṣṇa's position? (laughter) Kṛṣṇa is everyone's heart. So Kṛṣṇa has to satisfy so many prayers. The burglar and the thief and the householder, so many prayers. So Kṛṣṇa's adjustment… But He's still… That is Kṛṣṇa's intelligence, how He adjusts. He gives everyone freedom. And everyone is given facilities, but still He's in botheration. Therefore Kṛṣṇa advises to his devotees that "Don't plan anything. You rascal, you nonsense, you don't give Me trouble. (laughter) Please surrender unto Me. Just go under My plan; you'll be happy. You are making plan, you are unhappy; I am also unhappy. I am also unhappy. (laughter) So many plans are coming daily, and I'll have to fulfill." But He's merciful. If a… Ye yathā māṁ prapadyante tāṁs… [Bg. 4.11].

So except the devotee of Kṛṣṇa, everyone is simply giving Kṛṣṇa trouble, trouble, trouble, trouble. Therefore, they are called duṣkṛtina. Duṣkṛtina, most miscreant, the miscreants. Don't make any plan. Accept Kṛṣṇa's plan. That will be simply giving trouble to Kṛṣṇa. Therefore, a devotee does not pray even for his maintenance. That is pure devotee. He doesn't give trouble to Kṛṣṇa even for his bare maintenance. If he has no maintenance, he'll suffer, fasting; still, he'll not ask Kṛṣṇa, "Kṛṣṇa, I am very hungry. Give me some food." Of course, Kṛṣṇa is alert for His devotee, but a devotee's principle is not to place any plan to Kṛṣṇa. Let Kṛṣṇa do. Simply we have to do according to the plan of Kṛṣṇa.

So what is our plan? Our plan is, Kṛṣṇa's says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. Man-manā bhava mad-bhakto mad-yājī. So our plan is the same thing. We are simply canvassing for Kṛṣṇa, that "You become Kṛṣṇa conscious." We have to show our example, how we are becoming Kṛṣṇa conscious, how we are worshiping Kṛṣṇa, how we are going on the street for vibrating Kṛṣṇa's name, transcendental name. Now we are distributing Kṛṣṇa's prasādam. As far as possible, our business is to induce persons how he becomes Kṛṣṇa conscious. That's all. For that reason, you can make your plan, because that is Kṛṣṇa's plan. But that should also be sanctioned by Kṛṣṇa. Don't make your own manufactured, concocted plan. Therefore, to guide you, a Kṛṣṇa's representative required. That is spiritual master.

So there is a huge plan and huge scheme. Therefore we have to follow the footsteps of the mahājanas. As it is stated here, that dvādaśaite vijānīmo dharmaṁ bhāgavataṁ bhaṭāḥ. He said that "We, the selected mahājanas, representatives of Kṛṣṇa, we know what is bhāgavata-dharma, what is Kṛṣṇa dharma." Dvādaśa. Dvādaśa. The dvādaśa means twelve names, already mentioned: svayambhūr nāradaḥ śambhuḥ… [SB 6.3.20]. I have explained. So Yamarāja said, "Only we, these twelve men, representatives of Kṛṣṇa, we know what is bhāgavata-dharma." Dvādaśaite vijānīmaḥ. Vijānīmaḥ means "we know." Dharmaṁ bhāgavataṁ bhaṭāḥ, guhyaṁ viśuddhaṁ durbodhaṁ yaṁ jñātvāmṛtam aśnute. "We know." Therefore it is advised, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. These mahājanas, as they have prescribed, that is the real way for understanding Kṛṣṇa, or spiritual salvation (service?).

So we are following the Brahma-sampradāya, the first, Svayambhū. Brahmā. Brahmā, then Nārada, from Nārada, Vyāsadeva. In this way, Madhvācārya, Śrī Caitanya Mahāprabhu, in this way. So today, because we are following the footsteps of Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, so this is, today is his appearance day. So we should honor this tithi very respectfully and pray to Bhaktisiddhānta Sarasvatī Gosvāmī that "We are engaged in your service. So give us strength, give us intelligence. And we are being guided by your servant." So in this way we have to pray. And I think in the evening we shall distribute prasādam. Not at noon. In the evening there will be some, so many audience come. So they can be distributed prasādam, and some of the members who can come from Bhatikara, they can be also invited. So arrange for this. And at twelve o'clock, we offer puṣpāñjali. That puṣpāñjali mantra, it should be beginning… It should begin from the beginning. Not… You were singing, śrī-vārṣabhānavī-devī. There are two other lines. Why do you forget that?

Haṁsadūta: Śrī-vārṣabhānavī-devī…

Prabhupāda: No. Before that, there are two other lines. What is that?

Pradyumna: Namo oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale śrīmate bhaktisiddhānta-sarasvatīti nāmine.

Prabhupāda: Why do you forget them? Yes. So you can chant this mantra and offer puṣpāñjali flower. And we shall together offer flowers. Actually, the worship is…, that is my duty. But sagoṣṭhī. Now I'll have to offer my respect with my spiritual family members, sagoṣṭhī. That is called sagoṣṭhī. Just like Vyāsadeva says, dhīmahi. He's offering prayer sagoṣṭhī, with all his followers and disciples. That is the process. So this flower offering will be done at twelve, and I think feasting will be in the evening. And after offering this puṣpāñjali, we can take our usual food. But the feasting may be done in the evening. Make like that. Because some audience, some members, visitors come, they should be given. And you can ask that Baka… Baka, his name is Baka?

Yamunā: Poddarji.

Prabhupāda: No, no. Poddarji…

Gurudāsa: Bunka. Rādhe-Shyam Bunka.

Prabhupāda: Yes, Rādhe-Shyam. And some others. And we can. You can invite… Dr. Rao is not… His brothers and his wife, and anyone we have made friends in the meantime, some of them.

Haṁsadūta: Prabhupāda, where should we place the picture?

Prabhupāda: Oh, there.

Haṁsadūta: This big picture. On the altar? Or next to the altar?

Prabhupāda: Just so there is space.

Tamāla Kṛṣṇa: Prabhupāda? Where shall we serve the people?

Prabhupāda: Oh, there are so many places.

Tamāla Kṛṣṇa: Not in these rooms.

Prabhupāda: Why not this room?

Tamāla Kṛṣṇa: Yes?

Prabhupāda: Yes.

Tamāla Kṛṣṇa: And when shall it be served? After the ārati?

Prabhupāda: After ārati and little talk, that's all.

Tamāla Kṛṣṇa: Then we serve prasādam. And how many men would you say we should prepare for? One hundred?

Prabhupāda: That you make arrangement. You know how many people are coming. Why you are asking me?

Tamāla Kṛṣṇa: So ordinary prasādam at noontime and feasting prasādam…

Prabhupāda: Feasting means puri and halavā and a vegetable and a chutney. That's all. Four things. Make simple.

Tamāla Kṛṣṇa: And Prabhupāda? Do you want us to offer feast to your Guru Mahārāja at noontime? A special plate of feast?

Prabhupāda: Not a special plate. The process is that whatever we offer to the Deity, that is offered to guru. And guru offers to his guru. In this way goes to Kṛṣṇa. We don't directly offer Rādhā-Kṛṣṇa. No. We have no right. Neither He accepts in that way. The pictures of the ācāryas, why there are? Actually, one has to offer the plate to his guru, and he'll offer his guru, he offers his guru, his guru. In this way it will go to Kṛṣṇa. That is the process. You cannot directly approach Kṛṣṇa or other subordinates to Kṛṣṇa. That is not possible.

Tamāla Kṛṣṇa: So may we offer you a special feasting?

Prabhupāda: As you do, that is all right. The process is this. Not you or you. That is the process. Then, all right. (end)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda's
Appearance Day, Evening

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Gorakhpur, February 15, 1971

Prabhupāda: Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, my spiritual master, his advent day today. In 1922, I was at that time very much engaged in Congress activity. I was very much devout follower of Mahātmā Gandhi, and at that time, I was manager also in a very big chemical concern in Calcutta. Perhaps you may know, Dr. Bose's laboratory. One of my friends-he's still living, Śrī Narendranath Mullik-he informed me that "One saintly person has come. Let us go and see." At that time I was young man, and I did not care for very much about so-called saintly persons. Because in our house, my father used to receive so many sannyāsīs, but some of them were not very to the standard, and due to my association with college friends, younger days, I lost my faith practically, although I was born in a Vaiṣṇava family. My father was a pure Vaiṣṇava. From my childhood, he gave me Rādhā-Kṛṣṇa Deity for worshiping. A ratha… I was playing with my boyfriends, Ratha-yātrā, Ḍola, like that. My father encouraged. So I was trained up in this line, but in my youthful age, when I was college student, gradually, by their bad association or something, gradually, I lost my activities. But when this friend, Mr. Mullik, took me to Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he immediately asked me that, "You are educated young boys. Why don't you take up Lord Caitanya's message and preach in the Western world?" In the very first sight, he told me. At that time, I argued with him that "We are dependent nation, and who is going to hear about our message?" So he defeated my argument. (aside:) There is no necessity of closing. Yes. He defeated my argument. He was learned scholar. What I was? I was still boy. So I agreed (chuckles) that I was defeated. So after finishing our visit with Bhaktisiddhānta Sarasvatī, I got some impression that "Here is a person who has taken Lord Caitanya's message very seriously. Now it will be preached." My friend asked my opinion, that "What is your opinion?" So I gave this opinion, that "Here is a person who has taken Lord Caitanya's movement very seriously, and now it will be preached."

So that was in 1922. Then, in 1923, I left Calcutta on business account, and I started my business at Allahabad. But I was always thinking of my Guru Mahārāja, although I was that time not initiated. But the impression was there. I was thinking, "I met a very nice saintly person.” So in this way, I passed from 1923 to 1928, I think. Then during Kumbhamelā… (child making noise) Stop that noise he’s making. In 1928 my Guru Mahārāja, along with other disciples, came to Allahabad for starting their branch there. So some gentlemen known to me might have told them that ”The proprietor of such and such business, Prayāga Pharmacy, he’s a very nice gentleman. He can help you in so many ways.” So they came to me, and I saw the same saintly persons whom I met 1922. I was very glad to receive. In this way, my connection was more intimate with my Guru Mahārāja. And in 1936, or 1933, I was initiated officially, although I was initiated 1922. But officially, I was initiated in 1933, although from 1922 to 1933 I was always thinking of His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. So in 1936, he was to pass away by 31st December. So I do not know… Out of my own accord, I wrote him one letter that ”Guru Mahārāja, you have got many disciples. Some of them are directly serving you. I could not do so. I am a householder. So if you give me some direct service to you, it will be very kind of you.” So he replied that letter, that ”You try to preach in English language. Then the persons who will be instructed by you and both yourself will be benefited.” Again, he said the same thing which he ordered me in 1922 at the first sight. Then there… He passed away 1936, 31st December.

Then there were other Godbrothers. I consulted him that ”Guru Mahārāja said like this. What can I do?” So they also encouraged me. I was writing. There was a paper, Harmonist. Then, by their desires, I started this Back to Godhead in 1944. That was also started on his advent day, this advent day. Back to Godhead was started. Yes. There was a meeting, and many friends came, and we first started this Back to Godhead on his advent day, this advent day, 1944. So our paper, Back to Godhead, the advent day is also today. Yes.

Haṁsadūta: Doubly auspicious.

Prabhupāda: Yes. So at that time, there was no sale of Back to Godhead. I was publishing about one thousand copies and distributing. So there was no income. I was spending three hundred, four hundred rupees from my pocket. At that time, I had income. Then, gradually… I wanted to remain as a gṛhastha and preach, but Guru Mahārāja did not like this idea. I could understand. Sometime I was dreaming that he was calling me, and I was horrified that ”I’ll have to go away from home.” (laughter) So at last it happened so that I left my home in 1950 and became a vānaprastha. I was living sometimes here and there. In 1959 I took sannyāsa. But that Back to Godhead was going on. Then there was some inner dictation that ”This paper, Back to Godhead, I am publishing, people are taking.” Some friend advised me that ”Why don’t you write some books? That will be nice.” So then I began to translate Śrīmad-Bhāgavatam. And because I left home, so practically I had no income. With this Bhāgavatam, er, Back to Godhead, I was selling and I was some way or other maintaining. And whatever little money I had, that was finished.

Then, when I wrote book, Śrīmad-Bhāgavatam First Canto was finished. So I approached the Bhāijī of… Perhaps Mātājī knows this. (chuckles) In 1962. So I asked him that ”You take this publication.” So I am very much obliged to Bhāijī. He said that ”Our English printing is not very efficient. You can get this book published from elsewhere. I shall partly help you.” So he helped me with some money from the Dalmia Trust, and I first of all published my first part of Śrīmad-Bhāgavatam. Then I published second part also. There was sale. Then there was no necessity of money. I was getting money by selling Śrīmad-Bhāgavatam. Everyone appreciated. Even the, your American Embassy here, they purchased eighteen copies, and they gave me open order that ”Whenever this Bhāgavata will be published next part, subsequent parts, this is open order, eighteen copies, each part.” That order is still there.

So after publishing three parts of readings(?), then automatically, Guru Mahārāja gave me indication that ”Now you can start for America.” So some way or other, in 1965 I went to America, with great difficulty. But I took about two hundred sets of books. The customs clearance was done, I told them that ”Oh, I am taking these books for distribution. Not for sale.” Anyway, they passed, and with these books I reached America. And I was maintaining myself by selling these books for one year. There was no friend, and I was living in apartment with great difficulty. Still, the whole, I mean to say, stock, and my typewriter, my tape recorder-everything was stolen. In this way, I became very much depressed, and I was going to the shipping company, ”When the next ship is going for, going to India?” So they gave me such and such date. Then I thought, ”Let me wait for some time more. Then I shall return back.” I had return ticket, of course. There was no difficulty.

In this way, 1966, by selling these books, I had only $200, and I dared to take one apartment and storefront. Storefront one $125 per month, and apartment $75. So I had only $200 dollars. So I advanced him $200. I did not know how to pay next month’s rent. So I started in 1966, lecturing in a storefront and living in that apartment in 26 Second Avenue. Then gradually, these boys, American boys and girls, began to come. And then I started my kīrtana in Tompkinson Square. More and more, these younger Americans, they came to me, and things were organized. Then I registered this Kṛṣṇa Consciousness Society under religious act of New York in 1966, and gradually people took interest. People means the younger section. All the boys and girls, they were from sixteen… Not all sixteen, but there were sixteen. Kṛṣṇa dāsa was at that time sixteen years old. And… Between twenty to thirty. Only, I think, Keith-now Kīrtanānanda Mahārāja-he was at that time twenty-nine. Hayagrīva was, I think, twenty-nine. So in this way… This Hayagrīva, I met him on the street. After renting the apartment and storefront, when I was returning, this Hayagrīva, Professor Howard Wheeler, he was philosophically minded. So he asked me, ”Swamijī, are you coming from India?” So I told, ”Yes, I am coming from India.” So, ”Are you interested in Indian philosophy?” ”Yes, sir.” ”So why don’t you come? I have taken one storefront and apartment.” So I came back. I showed him, ”Here is my storefront and apartment. You come in the evening.” So… (Hindi)

So the Hayagrīva and Kīrtanānanda, Keith, and some other boys, I think, Satsvarūpa…

Pradyumna: Ravīndra Svarūpa?

Prabhupāda: Ravīndra, yes, yes, he was there.

Tamāla Kṛṣṇa: Mukunda.

Prabhupāda: Mukunda. In this way, five or six students used to come. Gradually, it developed. Then we started next branch in San Francisco, next branch in Montreal, next branch in Buffalo, Boston. In this way… Now we have got forty-five branches. So practically, we began work from 1968. ’66 I started, but… And ’67 I became very much sick. So I came back to India, and again I went there in 1968. Practically, this propaganda work began vigorously from 1968. So from 1968, ’69, ’70, and this, ’71. So three, four years, all these branches have grown up, and now practically, throughout the whole continent, Europe and America, they know what is Hare Kṛṣṇa mahā-mantra. Due it to our propaganda. Just like these boys. You have seen they are chanting and dancing.

We send street saṅkīrtana even the most busiest quarter of New York, Fifth Avenue. And they go. The American boys, they are very daring. Sometimes police arrest them. And police is not harassing. The public and police, both, they are now sympathetic, that "Here is a movement which is actually genuine and very beneficial to our people." They are sympathetic. And even some of the Christian priests, they are also very sympathetic. They say that "These boys, American boys, they are our boys. They're so nice that they're mad after God, but we could not give them. Swamijī has given them." So they appreciate. Actually, these boys, they come from Christian family, Jewish family. There are many churches in America. I was surprised. When I first went to Butler, that's a small county, but I saw there about dozen of churches. So I thought the American people are very religiously-minded. And actually so. The history of the American people, mostly they came from England for this religious purpose. So they migrated in America for being religiously advanced.

So American people, I very much appreciate them. They are religious. They have got very good potency for understanding God consciousness. That is my opinion. And I do not know why I was inclined to go to America. It was also Kṛṣṇa's desire. Because I thought that "If this movement, Caitanya Mahāprabhu's movement… " Caitanya Mahāprabhu said that

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

That is His prediction, that "As many towns and villages are there on the surface of the globe, everywhere, this message of Hare Kṛṣṇa mantra and Lord Caitanya's name will be there." So I thought that "I should go to America. If the American people take it seriously, then other people will take it." So actually, that is happening. These boys are so enthusiastic in preaching that on my word, they are going any part of the world. Any part of the world. They are prepared to go any part of the world. And just now I received one letter from my disciple Śrīmān Upendra dāsa. He does not know Hindi, and in the Fiji Island there are many Indians, but still, he is making propaganda. He's simply chanting Hare Kṛṣṇa mantra door to door. They are also husband and wife. And people are very much appreciating.

So my Guru Mahārāja's desire and Caitanya Mahāprabhu's prediction is now being fulfilled. At least, it has begun to be fulfilled. So it is a genuine movement, authorized movement, and India's original culture. So our appeal to the Indian people, that "You should take seriously about this movement and try to cooperate with us." That will be glorification for Indian culture. At the present moment, India is known as very poor, poverty-stricken country. People are under impression that "They are beggars. They have got nothing to give. They simply come here to beg." Actually, our ministers go there and, for some begging purpose: "Give us rice, give us wheat, give us money, give us soldiers." That is their business. But this movement, for the first time, India is giving something to them. It is not a begging propaganda; it is giving propaganda. Because they are hankering after this substance, Kṛṣṇa consciousness. They have enjoyed enough of this material consciousness. The material consciousness means to enjoy sex life and drink and have sufficient money. These three items, they have got sufficient, immense. There are… So far material comforts, oh, there is no conception in India how they are materially comfortable. Their roads, their cars, their machines… You cannot imagine how American roads are there. There are freeways. In America, there are freeways: without any stoppage you can run your car in seventy mile speed, and four cars going up and four cars going down. And road just like velvet. (laughter) Our roads… So there is no comparison of their materially advancement. So I always… When I run in some freeway… These boys run our cars. And you'll be very pleased that in each and every temple we have got at least four cars, nice. Especially one car for me and two cars for carrying them for saṅkīrtana movement. Very good arrangement. Better than any temple in India. If you go sometimes… I request you to go. But one condition: that you have to become Life Member. (laughter) But if you go, will be very much pleased in our temples. And this Dr. Rao… Perhaps you know, he is a professor in your Gorakhpur University. He was a research scholar, atomic research scholar. His wife is sitting here. So he's still. So he was very much captivated with the temple worship, and there he became my disciple.

So our temple is very nice. Just like this temple, you see practically how they are managing. Here, of course, we have no facility. But in other temples we have got very nice decorated. There is chandelier and… If you see, we have got pictures. It is very nice. So this movement is increasing, and our branches are increasing, practically, every month one branch. And these boys are doing very enthusiastically. So why not spread this movement in India? It is India's culture. Why Indians are lacking? That is my… I have brought them to show you example. This is a genuine movement, Kṛṣṇa. People are harassed, "Where is God?" Kṛṣṇa, here is God. Why don't you take Kṛṣṇa? Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. And Kṛṣṇa's order is there in the Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī mām… [Bg. 18.65]. Why you are misusing this Bhagavad-gītā? You take it very seriously, and let there be a successful world movement, Kṛṣṇa consciousness movement. And people will be happy. Actually, that is the peace formula.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Śānti means to understand Kṛṣṇa, or God, as the supreme enjoyer. Here, in the material world, everyone wants to be enjoyer. That is not possible. Not everyone is enjoyer; everyone is servant. But his misconception is that "I am enjoyer." That is called māyā, illusion. He's not enjoyer. He's servant. So Kṛṣṇa therefore says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Sarva-dharmān, we have created some dharma. Some dharma is for lording it over the material nature. Karmīs. The karmīs are trying to lord it over the material nature, all resources. Working hard, day and night, how to lord it over the material world. This is one dharma. Another dharma, when the karmī's frustrated because he cannot enjoy… Because he is not enjoyer. Artificially, he is trying to enjoy. Then, when he's frustrated, then he says, brahma satyaṁ jagan mithyā: "The brahma is satya, and this world is false." Then he becomes a sannyāsī, a renouncer. But he cannot live in that renouncement platform. And then he again comes back to this material world and engages himself in some philanthropic work: "Let us open hospital. Let us open schools and college…" If the brahma satyaṁ jagan mithyā… If the world is mithyā, false, why you are again, a sannyāsī, you are coming again back to this platform? That means he's not satisfied in so-called brahma satyam. Practically, he has no realization of Brahman. Therefore he comes back again. And that is, I mean to say, indicated in the Śrīmad-Bhāgavatam, that ye 'nye 'ravindākṣa vimukta-māninaḥ. Persons who are thinking that "I have become liberated. I have become Nārāyaṇa. I have become God. I have become Brahman." Brahman, everyone is Brahman. That's a fact. But there is another Param Brahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]-Kṛṣṇa.

So the Māyāvādī philosophers, they mistake that "Param Brahman or myself-all the same." No. That is not the fact. Therefore, without having shelter of the Param Brahman, he falls down again in this material world. Ārūhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta yuṣmad aṅghrayaḥ [SB 10.2.32]. Because he has no information of the lotus feet of Kṛṣṇa, he falls down again to the material platform. So just like pendulum, the clock pendulum, tock, tock, tock-sometimes he's renouncer and sometimes he's enjoyer. Sometimes he's accepting... For example... Don't take it otherwise. Just like our national father, he renounced everything. But renounced for what? Greater enjoyment, that his countrymen will be happy. "The Britishers will go away, and we shall get independence, and we shall be enjoyer." You see? So this renouncement or that... Again, renouncement for enjoyment. The Māyāvādī philosophers, they say "Renounce this whole..." Brahma satyaṁ jagan mithyā. Jagan mithyā. "But I want to be one with that Supreme." That is for greater enjoyment. "I have failed to enjoy this world even after becoming prime minister or big man. Now I'll become God."

So this kind of philosophy will not make you happy. Therefore Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]. We have created dharma in two categories: one for enjoyment and one for renouncement. Both these things have to be given up. Neither enjoyment, nor renouncement. Then what is this philosophy? The philosophy is that you cannot renounce anything. Because what is the value of your renouncement? You haven't got anything. Everything belongs to God. So what you can renounce? Similarly, what you can enjoy if everything belongs to God? Īśāvasya. Bhoktāraṁ yajña-tapasāṁ [Bg. 5.29]. Kṛṣṇa says, "I am the enjoyer. I am the proprietor." So if Kṛṣṇa is proprietor, if Kṛṣṇa is the enjoyer, then how you can renounce? The proprietor is somebody else, so what is the value of your renouncement? You are sitting in this room. While going away, if you say, "I renounce this room," what is the meaning of this renouncement? When this room belonged to you? You have come here for some time and sitting here for one or two hours. That does not mean you possess it. Similarly, we come here empty-handed; we leave here, say, fifty years or hundred years. When I become proprietor? This is another māyā, renouncement. As enjoyment is another māyā, similarly, renouncement. So we have to give up this renouncement or enjoyment. We have to take the real position, that "Everything belongs to Kṛṣṇa, or God. We have simply to serve Kṛṣṇa." That is bhakti-yoga. That will give you actual peace. That is stated in the Bhagavad-gītā. Bhoktāraṁ yajña-tapasāṁ. Kṛṣṇa is the supreme enjoyer. You simply supply ingredients of His enjoyment; then you'll be happy. Because He is enjoyer. And bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And He is the proprietor. So this attitude... Of course, they may criticize that "The bhaktas, the Vaiṣṇavas, they have got slave mentality." Some so-called philosopher remarked like that. But that is not slave mentality. That is the actual position. That we get information from Śrī Caitanya Mahāprabhu. Jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. We are eternally servant of Kṛṣṇa. And mukti means svarūpenāvasthitiḥ. When you are situated as servant of Kṛṣṇa, that is mukti. And so long you are falsely claiming that "I am enjoyer, I am proprietor," that is māyā. That is our philosophy. And Kṛṣṇa consciousness movement is meant for that. We are... [break]

...that this movement is not new. It was long, long ago started. Even before five thousand years, when Kṛṣṇa spoke this philosophy to Arjuna, He said, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Formerly, He spoke to Vivasvān, the sun-god. Manu. Manu understood this philosophy from Vivasvān. That means four hundred millions of years ago. So it is not a new movement. It is very old. Just like Kṛṣṇa is very old. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. Purāṇa means very old. Purāṇa means very old. Nava-yauvanaṁ ca: at the same time, very youthful. Similarly, this movement is very, very old, but it appears very fresh. Because it is spiritual, it is ever-fresh. So you take to this movement very seriously, and all of you will be very happy. That is our request. We are presenting this movement all over the world, and anyone who has taken, he is happy. But one must be sincere and serious. Then it will act.

Thank you very much.

Haṁsadūta: The preceding lecture was recorded on February 15, the evening of the appearance day of Śrīla Bhaktisiddhānta Gosvāmī Mahārāja Prabhupāda, at 3 Kṛṣṇa Niketana, in Gorakhpur, Uttar Pradesh. (end)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda's
Appearance Day, Lecture

-

Atlanta, March 2, 1975

Prabhupāda: Today is the most auspicious day, 101 years ago, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he appeared on this day. So Bhaktisiddhānta Sarasvatī Ṭhākura is gaura-śakti. Gaura-śakti means empowered, empowered by Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu, He wanted His mission to be broadcast... (aside:) What is that sound? ...all over the world. He desired:

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

Pṛthivīte, all over the world, as many towns and villages are there, Śrī Caitanya Mahāprabhu predicted that His mission will spread. This prediction was made by Caitanya Mahāprabhu personally five hundred years ago.

So perhaps my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, attempted to fulfill the desire of Śrī Caitanya Mahāprabhu. And sometimes in the year 1918, he was brahmacārī, and Bhaktivinoda Ṭhākura, his material father, he wanted... Actually, he wanted, Bhaktivinoda Ṭhākura... Of course, everyone wanted. But he wrote one small book, Teachings of Lord Caitanya, Teachings and Precepts of Lord Caitanya, in 1896. And he presented that book to the McGill University in Canada. And he very much desired that the foreigners, especially Americans, would join this movement. That was his desire in 1896. And then, in 1918, my Guru Mahārāja started with this mission one institution known as Gauḍīya Math. Perhaps some of you know the name, Gauḍīya Math. And he was trying to spread this message of Śrī Caitanya Mahāprabhu, and by chance or by prediction, as you think, I was taken to Bhaktisiddhānta Sarasvatī Ṭhākura by one of my friends. I did not want to go there, but he forcibly took me there. Yes. And he ordered me that ”You preach the cult of Caitanya Mahāprabhu in English language. This is very much essential.” So on the first meeting he told me like that. That was my first meeting with him. So at that time I was in favor of Gandhi’s movement. So I said that ”We are not independent-subjugated. Who will hear about our message?” So Bhaktisiddhānta Sarasvatī Ṭhākura refuted my argument. I was very much pleased. I had so many talks. But I was very much pleased to be defeated, that ”This so-called nationalism or any ism, they are all temporary. Real need is the self-realization.”

So I was convinced. But at that time, although he wanted me to immediately join him and spread this movement, so at that time I was a married man, young man. I was married in 1918. And I got a son also at that time, 1921. And in 1922 I met him. At that time I was manager in a big chemical factory. So I thought that ”I am married man. I have got so many responsibilities. How I can join immediately? It is not my duty.” Of course, that was my mistake. I should have joined immediately. (laughter) I should have taken the opportunity immediately. But māyā is there. So I thought like that. So that’s a long history. Then in 1954, no, not 1954, 1968, when I was fifty-four years old… Nineteen fifty-four, yes. Nineteen fifty-four, I was at that time fifty-eight years. So I left home, and I was living alone. Then, 1958, I took sannyāsa, and then I decided to take up the responsibility of my Guru Mahārāja. I thought that ”My other Godbrothers are trying, so I am not capable to do it. They are better situated.” But somehow or other, they could not do very much, appreciative activities, in this connection.

So when I was seventy years old I decided, ”Now I must do and execute the order of my Guru Mahārāja. And thus this movement was started in 1965 from New York. And I was not very much hopeful because it is very difficult task, just opposite the European and Western culture. I came… When I first came, I had no money. So I got a free passage through some Indian steam navigation company. So I came by ship. So when I was on the ship at Boston port, Commonwealth port, I was thinking that ”I have come here. I do not know what is the purpose because how the people will accept this movement? They are differently educated, and as soon as I will say, ’So, my dear sir, you have to give up meat-eating and illicit sex and no intoxication and gambling,’ they will say, ’Please go home.’ ” (laughter) Because that was the experience of one of my Godbrother. He went to London, and he had the opportunity to talk with one big man, Marquis of Zetland. Marquis of Zetland was formerly governor of Bengal. At that time I was student. He was Scotsman, and I was student of the Scottish Churches’ College. So he came to see our college, and he was standing in front of me in the second-year class. So he was very nice, good gentleman. So he proposed to my Godbrother, ”Whether you can make me a brāhmaṇa?” So my Godbrother proposed, ”Yes, we can make anyone brāhmaṇa provided you follow this principle: no illicit sex, no intoxication, no meat-eating, no gambling.” So that Lord Zetland immediately replied, ”Impossible.” (laughter) So I was thinking that ”I will propose something which is impossible. Anyway, let me try.”

Devotees: Jaya! Haribol!

Prabhupāda: So now, by the grace of Kṛṣṇa and Caitanya Mahāprabhu and in the presence of my Guru Mahārāja, you are so nice boys and girls. So in front of Caitanya Mahāprabhu you are chanting Hare Kṛṣṇa mantra, and you are taking part in it very seriously. So my Guru Mahārāja will be very, very much pleased upon you and bless you with all benefits.

So he wanted this, and he is not… It is not that he is dead and gone. That is not spiritual understanding. Even ordinary living being, he does not die. Na hanyate hanyamāne śarīre [Bg. 2.20]. And what to speak of such exalted, authorized personality like Bhaktisiddhānta. He is seeing. I never feel that I am alone. Of course, when I came to your country without any friend, without any means… Practically, just like a vagabond I came. But I had full faith that ”My Guru Mahārāja is with me.” I never lost this faith, and that is fact. There are two words, vāṇī and vapuḥ. Vāṇī means words, and vapuḥ means this physical body. So vāṇī is more important than the vapuḥ. Vapuḥ will be finished. This is material body. It will be finished. That is the nature. But if we keep to the vāṇī, to the words of spiritual master, then we remain very fixed up. It doesn’t matter. Just like Bhagavad-gītā. It was spoken five thousand years ago. But if you keep to the words of Kṛṣṇa, then it is always fresh and guiding. Not that because Arjuna personally listened to Kṛṣṇa about the instruction of Bhagavad-gītā, therefore he knew it. That is not the fact. If you accept Bhagavad-gītā as it is, then you should know that Kṛṣṇa is present before you in His words in the Bhagavad-gītā. This is called spiritual realization. It is not mundane historical incidences. If we keep…

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

If you don’t keep in touch with the original link, then it will be lost. And if you keep touch with the original link, then you are directly hearing Kṛṣṇa. Similarly, Kṛṣṇa and Kṛṣṇa’s representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding. Na jāyate na mrīyate vā kadācit nityaḥ śāśvato ’yaṁ purāṇo [Bg. 2.20]. Purāṇaḥ means very old. Just like Kṛṣṇa, the Supreme Being. He must be very old because He is the original person. But the Brahma-saṁhitā says, advaita acyuta anādi ananta-rūpam ādyaṁ purāṇa-puruṣa nava-yauvanaṁ ca [Bs. 5.33]. Purāṇa-puruṣa, the oldest person, but you will find Him nava-yauvanaṁ ca, always a fresh youth. That is God. God is not a material, that it gets old. The body gets old.

So you are hearing this philosophy daily. Try to understand more and more. We have got so many books. And this is the mission of Caitanya Mahāprabhu and, by disciplic succession, Bhaktivinoda Ṭhākura, then my spiritual master. Then we are trying our level best. Similarly, you will also try your level best on the same principle. Then it will go on. Same principle. It doesn’t matter whether one is born in India or outside India. No. When Caitanya Mahāprabhu said, pṛthivīte āche yata nagarādi-grāma, ”As many towns and cities and villages are there,” He did not say it to make a farce. He is the Supreme Personality of Godhead. So sometimes I am very much criticized that I am making foreigners a brāhmaṇa. The caste brāhmaṇas in India, they are very much against me. But this is not fact. When Caitanya Mahāprabhu said that all over the world His message will be broadcast, does it mean that it will be simply a cinema show? No. He wanted that everyone should become perfect Vaiṣṇava. That is His purpose. It is not to make a farce, some lecturing and…, or some mutual praising society. No. It is Krishna Society. Everyone who will join this Krishna

Society movement, he is more than a brāhmaṇa. Brāhmaṇa, what is brāhmaṇa? Brāhmaṇa is also material. A devotee is more than brāhmaṇa. The brahminical culture is included already. Brahma jānātīti brāhmaṇaḥ: "Brāhmaṇa means one who knows the Absolute Truth, Brahman." He is brāhmaṇa. But that is not very fixed up. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Brahman is impersonal effulgence, and then further progress, realization of the localized aspect, Paramātmā, Antaryāmī, and finally, understanding the Supreme Person, Kṛṣṇa, Supreme Person, that is the final understanding.

So people cannot understand that how the Supreme, the origin of everything, can be a person. That is their difficulty. Because they are thinking, "A person, God? How it is possible. God is great, and He is the creator of everything. How a person can do that?" Yes. That is the Vedic version.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the cause of Brahman. He is the cause of Supersoul. So ordinary man cannot understand. Avajānanti māṁ mūḍhā mānuṣiṁ tanum āśritam [Bg. 9.11]. It requires Kṛṣṇa's grace to understand Him.

So try to receive Kṛṣṇa's grace through the disciplic succession, Caitanya Mahāprabhu. Then you will understand everything. Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. This is the process, Vedic process. One should have unflinching faith in God and spiritual master. Don't jump over God, crossing the spiritual master. Then it will be failure. You must go through. We are observing Vyāsa-pūjā ceremony, the birth anniversary of our Guru Mahārāja. Why? We cannot understand Kṛṣṇa without spiritual master. That is bogus. If anyone wants to understand Kṛṣṇa, jumping over the spiritual master, then immediately he becomes a bogus. Therefore Caitanya Mahāprabhu says, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. That is Vedic injunction. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Nobody can understand Kṛṣṇa without going through His most confidential servant. This is the meaning of this Vyāsa-pūjā. You cannot surpass. If you think that you have become very learned and very advanced, now you can avoid the spiritual master and you understand Kṛṣṇa, that is the bogus. That is the meaning of this Vyāsa-pūjā ceremony. We should always pray, yasya prasādād bhagavat-prasādaḥ **. Yasya prasādād, only by the grace of spiritual master we can achieve the grace or mercy of Kṛṣṇa. This is the meaning of this Vyāsa-pūjā, offering obeisances by paramparā system.

So you have taken a very nice line of activities, spiritual activities. Of course, as far as possible, we have tried to give you instruction, books. But remain always faithful to the spiritual master and try to understand Kṛṣṇa. And if you simply understand Kṛṣṇa, then your life is successful. Janma karma ca divyaṁ me yo jānāti tattvataḥ. The human life is meant for understanding Kṛṣṇa. That is the perfection of life. Any other so-called understanding, that is simply waste of time because we are under the grip of the material nature. You may be very learned scholar. You may be a fool. It doesn't matter. You are under the laws of material nature. So before finishing this small span of life… We have got this human form of life. It will be finished, as the cats' and dogs' life also finished. But if we try through the guru and Vaiṣṇava, then, we can achieve in this life the full success, not failure like cats' and dogs' life. That is the opportunity. So as far as possible, we are trying to lead you in this line, and you kindly follow. Then your life will be successful. That is the mission of Śrī Caitanya Mahāprabhu. He wanted to deliver these fallen souls, the conditioned souls rotting in this material world. So Kṛṣṇa Himself… Kṛṣṇa comes Himself, Kṛṣṇa sends His devotees, Kṛṣṇa comes as devotee-just to execute this mission to reclaim the fallen souls from the clutches of illusory energy, material world.

Thank you very much. (end)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda's
Appearance Day, Lecture

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Māyāpur, February 21, 1976

Prabhupāda: Today, the auspicious day of our predecessor spiritual master, Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's mission… Apart from his life, we are especially stressing on the mission of Bhaktisiddhānta Sarasvatī Ṭhākura. This place, Māyāpur, was formerly known as Miyapura. Mostly it is inhabited by the Muhammadans. Some way or other it converted into the name of Miyapura instead of Māyāpur. Still, people are very much doubtful where is the birth site of Śrī Caitanya Mahāprabhu. And Bhaktivinoda Ṭhākura was researching to find out the actual place. So under the direction of Jagannātha dāsa Bābājī Mahārāja, this present Yogapīṭha was ascertained to be the birth site of Śrī Caitanya Mahāprabhu. So Bhaktivinoda Ṭhākura in the beginning wanted to develop this place very gloriously, befitting the holy name of Śrī Caitanya Mahāprabhu. So he started this movement of developing Māyāpur. He could not finish it, so it was handed down to Bhaktisiddhānta Sarasvatī Ṭhākura. So under his effort, assisted by his disciples, this place has gradually developed, and our attempt is also to develop this place. Therefore we have named this temple Māyāpur Chandrodaya. We have got great ambition to develop this place nicely and gloriously, and fortunately we are now connected with foreign countries, especially with the Americans. Bhaktivinoda Ṭhākura's great desire was that the Americans would come here and develop this place and they would chant and dance along with the Indians.

So his dream as well as Caitanya Mahāprabhu's foretelling,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

So Caitanya Mahāprabhu desired that all Indians to take part.

bhārata bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra.

[Cc. Ādi 9.41]

This is Caitanya Mahāprabhu's mission, para-upakāra. Para-upakāra means to do good to others. Of course, in the human society there are many different branches of doing good to others-welfare societies-but more or less… Why more or less? Almost completely they think that this body is our self and to do some good to the body is welfare activities. But actually that is not welfare activities because in the Bhagavad-gītā we understand very clearly, antavanta ime dehaḥ nityasyoktāḥ śarīriṇaḥ. This body is antavat. Anta means it will be finished. Everyone knows his body is not permanent; it will be finished. Anything material-bhūtvā bhūtvā pralīyate [Bg. 8.19]-it has a date of birth, it stays for some time, and then it annihilates. So the spiritual education begins from the understanding that "I am not this body." This is spiritual education. In the Bhagavad-gītā the first instruction given by Kṛṣṇa to Arjuna is this, that we are not this body. Because Arjuna was speaking from the bodily platform, so Kṛṣṇa chastised him that aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "Arjuna, you are talking like a very learned man, but you are lamenting on the subject matter on which no learned man laments." Aśocyān anvaśocas tvam.

So such kind of welfare activity concerning the body, like hospital and so many other things, they are good undoubtedly, but the ultimate goal is to see the interest of the soul. That is ultimate goal. That is the whole Vedic instruction. And Kṛṣṇa begins from this point. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. So when Caitanya Mahāprabhu wanted to do some para-upakāra…

bhārata bhūmite manuṣya-janma haila yāra
(manuṣya) janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

These welfare activities did not mean that welfare to this body. It was meant for the soul, the same thing as Kṛṣṇa wanted to impress upon Arjuna, that "You are not this body. You are soul." Antavanta ime dehaḥ nityasyoktāḥ śarīriṇaḥ, na hanyate hanyamāne śarīre [Bg. 2.20]. So real welfare activity means to see to the interest of the soul. So what is the interest of the soul? The interest of the soul is that the soul is part and parcel of Kṛṣṇa, God. Just like small spark of fire is part and parcel of the big fire, similarly, we living entities, we are very minute, small spark of the Supreme Brahman, Parabrahman, or Kṛṣṇa. So as the spark within the fire looks very beautiful, the fire also looks beautiful, and the spark also looks beautiful, but as soon as the sparks fall down from the fire, it becomes extinguished.

So our condition is that the… Our present position is that we are fallen down from the whole fire, Kṛṣṇa. This is explained in a simple Bengali language:

kṛṣṇa bhūliyā jīva bhoga vāñchā kare
pasate māyā tāre jāpaṭiyā dhare

Māyā means darkness, ignorance. So this example is very nice. The sparks of the fire dancing very nicely with fire, it is also illuminating. But as soon as it fall down on the ground, it becomes cinder, black cinder, no more fiery quality. Similarly, we are meant for dancing and playing and walking and living with Kṛṣṇa. That is our real position. That is the Vṛndāvana. Everyone… Everyone is connected with Kṛṣṇa. There the trees, there the flowers, water, the cows, the calves, the cowherd boys, or elderly cowherd men, Nanda Mahārāja, other persons of his age, then Yaśodāmayī, mother, then gopīs-in this way Vṛndāvana life, Vṛndāvana picture. Kṛṣṇa comes with full Vṛndāvana picture, and He demonstrates His Vṛndāvana life, cintāmaṇi-prakara-sadmasu, just to attract us, that "You are trying to enjoy in this material world, but here you cannot enjoy because you are eternal. You cannot get eternal life here. So you come to Me. You come to Me." Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is Kṛṣṇa consciousness movement. (aside:) Please ask them to wait for prasādam. Tyaktvā dehaṁ punar janma naiti mām eti. This is the invitation. Mām eti: "He comes back to home, back to Godhead." This is the whole instruction of Bhagavad-gītā. And at the end He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Why you are bothering yourself, manufacturing so many plans to adjust material life? That is not possible. Here it is not possible. Here so long you are in material association, then you have to change the body. Prakṛteḥ kriyamāṇāni… [Bg. 3.27]. Prakṛti-stho. What is that verse? Puruṣaḥ prakṛti-stho 'pi…

Hṛdayānanda: Bhuñjate prakṛti-jān guṇān.

Prabhupāda: Ha. Bhuñjate prakṛti-jān guṇān. So long the living entity is in this material world, he has to associate with the different modes of material nature. The same example. Just like the fire spark falls down on the ground. So ground, they have got different situation. One situation is dry grass, one situation is wet grass, and one situation is simply ground. So similarly, there are three position: sattva-guṇa, rajo-guṇa, tamo-guṇa. So sattva-guṇa means if the spark falls down on the dry grass, then it ignites the grasses. So in the sattva-guṇa, prakāśa, this fiery quality is demonstrated. But if it falls down on the water, wet ground, then it is completely extinguished. Three stages. Similarly, when we come down to this material world, if we associate with the sattva-guṇa, then there is some hope of spiritual life. And if we are rajo-guṇa there is no hope, and tamo-guṇa, there is no hope. Rajas-tamaḥ. Rajas-tamo-bhāva kāma-lobhādayaś ca ye. Rajas-tamaḥ. If we associate with rajo-guṇa and tamo-guṇa, then our desires will be lusty and greediness. Kāma-lobhādayaś ca. Tato rajas-tamo-bhāva kāma-lobhādayaś ca. And if we increase our sattva-guṇa quality, then this kāma-lobhādaya, these two things, will not touch us. We may be little aloof from kāma-lobha. So if in the sattva-guṇa… This is stated in the Śrīmad-Bhāgavatam:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛtsatām
[SB 1.2.17]

So we have to transcend all these three qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa, especially rajo-guṇa, tamo-guṇa. If we do not try to do that, then there is no hope of spiritual salvation or liberation from the material entanglement. But in the Kali-yuga there is no practically sattva-guṇa, simply rajas, rajo-guṇa, tamo-guṇa, especially tamo-guṇa. Jaghanya-guṇa-vṛtti-sthaḥ [Bg. 14.18]. Kalau śūdra-sambhavaḥ. Therefore Śrī Caitanya Mahāprabhu spread this Kṛṣṇa consciousness movement, chanting Hare Kṛṣṇa mantra.

So from this place Śrī Caitanya Mahāprabhu started this movement, Kṛṣṇa consciousness movement, throughout whole India, and He desired that pṛthivīte āche yata nagarādi grāma: ”So as many towns and villages are there, this Kṛṣṇa consciousness movement should be spread.” So this Kṛṣṇa consciousness movement is now in your hand. Of course, in 1922 Bhaktisiddhānta Sarasvatī Ṭhākura, he wanted me to do something in this connection. He wanted from his, all his disciples. Especially he stressed many times that ”You do this. Whatever you have learned, you try to expand in English language.” And in 1933, when he was in Rādhā-kuṇḍa, I was at that time Bombay in connection with my business life. So I came to see him, and one friend wanted to give some land in Bombay for starting Bombay Gauḍīya Maṭha. He’s my friend. So that’s a long story, but I wish to narrate this, the Bhaktisiddhānta Sarasvatī Gosvāmī’s mission. So at that time one of my Godbrother was also present. He reminded me about my friend’s donation, and Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda immediately took up the land. He continued that ”There is no need of establishing many temples. Better we publish some books.” He said like that. He said that ”We started our, this Gauḍīya Maṭha in Ultadanga. The rent was very small, and if we could gather 2 to 250 rupees, it was very nice, going on. But since this J.V. Datta(?) has given us this stone, marble stone Ṭhākurabari, our competition between the disciples have increased, so I don’t like anymore. Rather, I would prefer to take out the marble stone and sell it and publish some books.” So I took that point, and he also especially advised me that ”If you get money, you try to publish books.” So by his blessing it has become very successful by your cooperation. Now our books are being sold all over the world, and it is very satisfactory sale. So on this particular day of Bhaktisiddhānta Sarasvatī Ṭhākura’s advent, try to remember his words, that he wanted that many books should be published about our philosophy and it should be given to the English-knowing public especially, because English language is now world language. We are touring all over the world. So anywhere we speak English, it is understood, except in some places. So on this day, particular on the advent of Bhaktisiddhānta Sarasvatī Ṭhākura, I’d especially request my disciples who are cooperating with me that try to publish books as many as possible and distribute throughout the whole world. That will satisfy Śrī Caitanya Mahāprabhu as well as Bhaktisiddhānta Sarasvatī Ṭhākura. Thank you very much.

Devotees: Jaya Śrīla Prabhupāda. (end)

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His Divine Grace Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda’s
Appearance Day, Lecture

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Māyāpur, February 8, 1977

Pradyumna: The lecture is now, then we’ll have ārati.

Prabhupāda: So this is the one-hundred-third birth anniversary. You may remember? One-hundred-third this is? One-hundred-third anniversary?

Pradyumna: 1972, 1977 it is. One-hundred-fourth. One-hundred-fifth.

Hari-śauri: One-hundred-fifth.

Prabhupāda: Anyway, this is the auspicious day of Śrīla Bhaktisiddhānta Sarasvatī, one-hundred-fourth?

Pradyumna: (indistinct)

Prabhupāda: One-hundred-third birth anniversary. So this is formal, one-hundred-third or, or, or -second. It is eternal. It is eternal. Just like Śrī Caitanya Mahāprabhu has described, nitya-līlā. Nitya-līlā means it is going on. Just like just now it is eleven o’clock. This eleven o’clock, and when it becomes twelve o’clock noon, it does not mean that eleven o’clock is passed. Eleven o’clock is existing somewhere. In India it is eleven o’clock, somewhere else it is ten o’clock, and when in India it will be twelve o’clock that eleven o’clock will be somewhere else. Therefore one, two, three, four, five, six, seven, eight, you take, that is going on. It is not that one is finished. That is material calculation. Material calculation, this body we have got. When this body will be finished it is finished forever. It will never come. Tathā dehāntara-prāptir. In the spiritual world there is no such thing as finished. Nitya-līlā. Nitya-mukta. We have to understand that. In the material world, one minute’s lost, it is lost forever. Cāṇakya Paṇḍita has given us instruction from the material point of view,

āyuṣaḥ kṣaṇa eko ’pi
na labhyaḥ svarṇa-koṭibhiḥ
sacen nirārthakaṁ nītaḥ
kā ca hānis tato ’dhikaḥ

Āyuṣaḥ kṣaṇa eko ’pi. Suppose I shall live fifty years or hundred years maximum. So out of them, one moment lost, it will be never returned. From our birth, when a child is born we ask the parents when the child is born. The parents say, ”This child was born in the morning, ten o’clock.” So if the child is born at ten o’clock and I am asking at eleven o’clock, the one hour life of the child lost. Eleven o’clock means child has already died one hour out of his one hundred years.

So for Vaiṣṇava it is not like that. It is not like that. Na hanyate hanyamāne śarīre [Bg. 2.20]. This is material calculation: one hour lost, two hours lost, body’s life is transient…, it is losing one moment, one hour. But spiritual life is different. Nityaḥ śāśvato yam, na hanyate hanyamāne śarīre. So, as Kṛṣṇa comes, yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Kṛṣṇa is eternal, but still, He appears. The same example. Just like the sun is in the sky but we see in the morning it appears; in the evening it retires. That is defectness of our eyes. Actually the sun is always there. So similarly Vaiṣṇava, as Kṛṣṇa comes, yadā yadā hi dharmasya glānir. Similarly, a Vaiṣṇava means the confidential servant of Kṛṣṇa, he also comes for some purpose by the order of the master. So their life and Kṛṣṇa’s life, it is same. There is no question of past, present, future. Nityaḥ. Nityaḥ śāśvato ’yam, na hanyate hanyamāne śarīre [Bg. 2.20]. So they are the same thing as the appearance and disappearance of sun. And Bhaktisiddhānta Sarasvatī Ṭhākura, our master, spiritual master, he also came in this world to execute some mission of life or mission of Caitanya Mahāprabhu. So he executed it, and when it was required, he left this place and went to another place to do the same business. Just like the sun rises at six o'clock and seven o'clock there is six o'clock in another place, and it is eight o'clock another place. It is going on. Nitya-līlā.

So we have nothing to lament for disappearance. We should simply remember his activities. That is Vaiṣṇava-you cannot understand the activities of the Vaiṣṇava, but they come, any Vaiṣṇava comes, for some particular mission. Prahlāda Mahārāja,

naivodvije para duratyayā-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa (indriyārtha-)
māyā-sukhāya bharam udvahato vimūḍhān
[SB 7.9.43]

Prahlāda Mahārāja said to Nṛsiṁhadeva, "My Lord, I have nothing to grieve, because wherever I shall sit down, glorifying Your activities, I immediately become merged into the ocean of nectarine. So I have nothing to grieve. But one thing I am sorry, I am in grief for these vimūḍhas." Vimūḍhān. Mūḍha means rascal, and vimūḍhai, particularly rascals. Every living being within this material world, they are mūḍhas because they are forgetting their relationship with Kṛṣṇa. Mūḍho nābhijānāti māṁ param avyayam. This is mūḍha. All living entities more or less, we are all mūḍhas, particularly vimūḍhān, because there are different types of living entities. Jalajā nava-lakṣani sthāvarā lakṣā viṁśati kṛmayo, species of life.

So the evolution is going on. When we come to this stage of human form of life, here is a chance to get out of this evolutionary process. This is the chance. Asatim, caturam caiva brahma jīva-jātesu. In the Padma Purāṇa the evolutionary theory…Not theory. It is fact. Darwin's evolutionary theory it may be, but in the Vedic literature the evolutionary theory it is existing since very, very, millions of… It is not crazy fellow's evolutionary theory. It is fact. So in this evolutionary theory, fact, we see that the, bahūnāṁ janmanām ante, bahunāṁ sambhavān [Bg. 7.19]. After many, many evolution, millions of years, we get this chance of human being, to become human being. In this human form of life, if we still remain a mūḍha, then we are vimūḍhān. Vimūḍhān means, vi means viśeṣa. Here is chance. And Kṛṣṇa personally is giving his instruction to the human being. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the chance. But still, we are not accepting. Therefore vimūḍhān. Mūḍha, the cats and dogs, they cannot understand. If we give instruction to the dog, "My dear dog, chant Hare Kṛṣṇa…" But a human being, either he may be known to Kṛṣṇa or not known to Kṛṣṇa, he can be trained up. Just like in your country, in Europe and America, they did not know even what Kṛṣṇa. But since we have started this movement, Kṛṣṇa consciousness movement, you have become so many devotees of Kṛṣṇa. That is possible because human being. They can be trained up. So in spite of all these facilities for the human being, if he's not trained up to Kṛṣṇa consciousness, then he is vimūḍha. He does not take the advantage. Na mām… This human form of life, he is classified as duṣkṛtina, mūḍha, narādhama, māyayāpahṛta-jñānāḥ [Bg. 7.15]. He's described. He must be either of these categories. So things have degraded so low that India they're asking what is God. This is Kali-yuga. In India, where Kṛṣṇa comes personally, where Lord Rāmacandra comes, where Lord Buddha comes, where Caitanya Mahāprabhu comes, in that country now young men are asking, "What is God?" This is Kali-yuga.

So we should not remain vimūḍha. We should become intelligent. And to make us intelligent, Kṛṣṇa comes, Kṛṣṇa's devotees come, some messenger comes. And Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is one of the messengers of Kṛṣṇa Caitanya Mahāprabhu to preach Kṛṣṇa consciousness. And not only he preached, but he trained up many disciples to preach this Kṛṣṇa consciousness all over the world. So by his grace we are also endeavoring to do something. This is called paramparā system. So we should take advantage of this Vaiṣṇava mission. As Caitanya… Prahlāda Mahārāja said, they are very anxious. Vaiṣṇava means para-duḥkha-duḥkhī. Kṛpaṁbudhir yas tam, ahaṁ prapadye [Cc. Madhya 6.254]. Para-duḥkha-duḥkhī. Vaiṣṇava… Our Guru Mahārāja Bhaktisiddhānta Sarasvatī Ṭhākura, he is Vaiṣṇava, cent percent Vaiṣṇava. And he was para-duḥkha-duḥkhi. This is Vaiṣṇava. He criticized nirjana bhajana. He has personally written one song, mana tumi kīsera vaiṣṇava. Nirjanera ghare pratiṣṭhāra tare, tava hari-nāma kevala kaitava. Mana tumi kīsera vaiṣṇava. He has in long song… Pratiṣṭhā… Vaiṣṇava means he doesn't want any material profit or material opulence or material reputation. He doesn't want. This is… But in the material world everyone is busy for three things-material profit, material reputation, and material adoration. This is not Vaiṣṇava's business. Vaiṣṇava never cares for all these things. Vaiṣṇava is always thinking how to do good to the suffering humanity. Lokānāṁ-hita-kāriṇau. About Six Gosvāmīs it is said, nānā-śāstra-vicaraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau. This is Vaiṣṇava. Nānā-śāstra-vicaraṇaika-nipuṇau. In the śāstra everything is there. Just like Śrīla Rūpa Gosvāmī has given us Bhakti-rasāmṛta-sindhu to understand what is bhakti. We have tried to translate it into English, the Nectar of Devotion. So, why? Rūpa Gosvāmī was the minister in the government of Hussain Shah. Very opulent position. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. They resigned the high post of ministership and joined Śrī Caitanya Mahāprabhu for pushing on and on this Kṛṣṇa consciousness movement. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau.

So Vaiṣṇava means para-duḥkha-duḥkhī. They are simple thinking…There are so many politicians and humanitarians and so many. But nobody knows how to do good to others. Nobody knows. They do not know. The real fact is, as Kṛṣṇa explains Himself, that

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
mām aprāpya nivartante
mṛtyu-saṁsāra-vartmani (sic:)
[Bg. 9.3]

This is the real suffering of the humanity. I especially speak humanity because in the human form of life one can actually understand what is the position, what is the value of life. The value of life one should understand that we are in the cycle of birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Once we take birth and again we die. Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānu-darśanam [Bg. 13.9]. So one should be intelligent to understand that I am eternal. I learn from Bhagavad-gītā and Vedic literature that ahaṁ brahmāsmi: "I am eternal." Why I am dying? This is intelligence. This is intelligence. Otherwise cats and dogs. A dog, a cat, does not know why he is dying. Neither he knows that he is eternal. But a human being can take information from the śāstra that he is eternal and he does not die on the destruction of the body. Na hanyate hanyamāne śarīre [Bg. 2.20]. Kṛṣṇa is giving this information. Tathā dehāntara. This is our real unhappiness. Janma-mṛtyu-jarā-vyādhi. But if we are kept in darkness about this and simply we become busy with some superficial things, bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇu, durāśayā. It is durāśayā. So all these leaders, the political leaders, they do not know what is the value of life. The durāśayā, with some hope which will never be fulfilled, they are busy with that. Therefore a Vaiṣṇava is para-duḥkha-duḥkhī. He knows what is the real suffering of humanity and he tries to estab…Sad-dharma-saṁsthāpakau. Nānā-śāstra-vicāraṇaika-nipuṇau. Real dharma means occupation. Dharma does not mean that you believe in something. That is the description in the…, "a faith." Faith is different thing. But real dharma means the occupational duty. Just like government law. Government law. If you go on the street, you'll find "Keep to the left." There is no question of faith. You must keep on the left; otherwise you are criminal, you'll be punished. That is dharma. The real meaning is this, that dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19], The laws given by God. That is the simple definition of dharma.

So if we don't accept the dharma, then we'll be punished. That is stated in the Bhāgavata. Dharmasya asya. Aśraddadhānāḥ. "If I have no faith in the words of God…" Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa is saying, "If you do not become devotee, if you do not think of Kṛṣṇa, then you will not get Kṛṣṇa." Remain continuously, birth after birth, forgetful of Kṛṣṇa, that is very dangerous. What is that danger? Nivartante mṛtyu-saṁsāra-vartmani: again you'll be in the cycle of birth and death, birth and death, birth and death. Not that today you are Indian; you shall get the birth again as Indian. No. Today you may be Indian, prime minister; tomorrow you may be a dog in some other country. They do not know these laws.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

You are not independent. Nobody is independent. Today you maybe something; tomorrow you may be something. But you must search out your real life. That is intelligence. That is intelligence. That intelligence is given by the Vaiṣṇava. Therefore Vaiṣṇava has got a very great responsibility. My Guru Mahārāja pointed out, Bhaktisiddhānta Sarasvatī Ṭhākura,

mana tumi kīsera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala (kaitava)

Formerly people used to know that "If I take a mala and sit down in a secluded place…" Of course, that is good; that is not bad. But the real business of Vaiṣṇava is not for himself, but for others. Just like the example given by Rūpa Gosvāmī: nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma saṁsthāpakau lokānāṁ hita-kāriṇau. Lokānāṁ-hita-kāriṇau, not personal hita-kāriṇau. Personal hita-kāriṇau is not high-class Vaiṣṇava. "I shall become liberated. Let me give up everything and sit down." Sometimes that is also good, but sometimes we take it to get cheap adoration from innocent public that "Here is a Vaiṣṇava. He sits down." No. My Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he was not that type of Vaiṣṇava. That is his special gift. He wanted every one of his disciples to go and preach the cult of Kṛṣṇa consciousness. Caitanya Mahāprabhu wanted. Here we are in the Caitanya Mahāprabhu's country, birthplace. We should remember. Caitanya Mahāprabhu of course asked every Indian to take His mission. At least Bengalis should take Caitanya Mahāprabhu's mission.

So Caitanya Mahāprabhu…What is Caitanya Mahāprabhu's mission?

āmāra ājnāya guru hañā, tara ei deśa
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Even if you cannot go outside, it doesn't matter. Wherever you are, either you are here in Nabadwip or in Calcutta, anywhere, so you become a guru. Don't remain a rascal. You become a guru. "Now, how can I become a guru? I am not very educated." No! You don't require to be very highly educated rascal. Simply repeat Kṛṣṇa consciousness as Kṛṣṇa said. You become guru. Unfortunately we don't care for Kṛṣṇa's instruction. We are busy with this ism, that ism, that ism. So we should remember-I don't wish to take much time-Bhaktisiddhānta Sarasvatī Ṭhākura, he took Caitanya Mahāprabhu's instruction very seriously, and he wanted his disciple to do. Bhaktivinoda Ṭhākura also wanted that, and Bhaktisiddhānta… This Māyāpur is meant for this purpose, to spread Kṛṣṇa consciousness movement all over the world as it was desired by Caitanya Mahāprabhu. Pṛthivīte āche yata nagarādi grāma sarvatra pracāra. So the beginning is there. We are preaching all over the world and you, my dear friends from Europe and America, you have taken this Kṛṣṇa consciousness movement. Again I shall repeat the same logic. Andha-paṅgu-nyāya. Andha means blind and paṅgu means lame. Both of them are useless. Andha cannot see, he cannot walk, and the lame man cannot walk. Andha can walk but cannot see. And the lame man can see but cannot walk. Now let them both combine together. So the whole world is suffering for want of Kṛṣṇa consciousness or spiritual life. If American money and Indian culture mix together, the whole world will be benefited. That is my ambition. Take Indian culture and help with American money. The whole world will be happy. Andha-paṅgu-nyāya. If the andha is taken on the shoulder… If the paṅgu is taken on the shoulder of the andha, then the lame man can give direction.

So actually this logic is coming to be true, there is now agitation. People are feeling the pressure of this movement, and in Europe and America there is opposing party. But don't be afraid. Take this Kṛṣṇa consciousness movement very seriously. It is not a national movement or some social movement. It is the movement to uplift the position of the whole human society. So that was the mission of Bhaktisiddhānta Sarasvatī Ṭhākura. Somehow or other we are taking it little seriously. Let all the Americans, Indians, especially young men… Don't misunderstand these Europeans and Americans C.I.A. Don't be mad, crazy fellow. They have taken Kṛṣṇa consciousness. They have nothing to do with politics. And you also, young men, you also join on the basis of Kṛṣṇa consciousness and do something philanthropic for the whole human society. (end)

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Jagannātha Deities Installation

Śrīmad-Bhāgavatam 1.2.13-14

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San Francisco, March 23, 1967

Prabhupāda: Without devotion, simply we go on hearing for millions of years, oh, that will not also not earn(?). It is here… Bhaktyā śruta-gṛhītayā. This is the process of understanding absolute knowledge. Please note these points, what are the process. First thing is that one must be faithful. Second thing is that he must be thoughtful. The third thing is that he must have knowledge. What is that knowledge? "I am not this body." And then detachment. As soon as I am convinced that I am not this body, then why should I take so much care for the body? Let me take care of my self. And as soon as these qualifications are fulfilled, then you can see within yourself what you are. Paśyanty ātmānaṁ cātmani. And all these things is on the basis of devotional service and by the process of hearing from the authoritative source. These are the qualification for understanding Absolute Truth.

Now,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Now, it is clearly stated here that what is that Absolute Truth, because as soon as you understand Absolute Truth, then there must be a process of activity, the process of activity. Just like we do sometimes business. First of all we understand each other and make an agreement. Then there will be business procedure. And then, next stage is profit. Any way you take it… Suppose a boy and a girl agrees to get themselves married. So that is called agreement: "Yes, I shall marry you. You shall become my husband." "You shall become my wife." That is agreement. Then they should live together as a husband and wife. And the result is that they get good child, very nice child, lovely child. So everything, first there is to establish relationship. The next work is to act on that relationship. And the result-then enjoy.

So similarly, if we understand what is Absolute Truth… The Absolute Truth is already mentioned, that "We understand the Absolute Truth in three phases: first of all, impersonal Brahman; second, localized Paramātmā, Supersoul; and the ultimate, last, is the Supreme Personality of Godhead." So if you at all understand that "Supreme Personality, Godhead, is the cause of all causes. I am also one of the effects of that cause," then what is your duty? That duty is mentioned here, that ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. The speech was being delivered by Sūta Gosvāmī amongst great sages. So he is addressing, "My dear learned brāhmaṇas." All the sages, they were brāhmaṇas. So, "My dear learned brāhmaṇas," ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, "according to the division of social system…"

What are the division? The first-class man is a brāhmaṇa, full of knowledge, spiritual knowledge; the second-class man is the administrator, maintaining the state; and a third-class man, economic development, mercantile people; and fourth-class men, they are laborer class. This is the division of the society. And there is division of spiritual advancement. What is that? That brahmacārī, the beginning of spiritual life; then gṛhastha, householder, to live just like gentleman, with responsibility with spiritual view, householder; then vānaprastha, retired life; then sannyāsa, renounced life. These are the divisions, varṇāśrama-vibhāgaśaḥ. Varṇa means four division of the social system, and āśrama means four division of spiritual enlightenment.

So here it is said, "My dear brāhmaṇas, learned brāhmaṇas, according to the division of the social status and spiritual status, everyone's duty is…" What is that duty? Svanuṣṭhitasya dharmasya. Everyone has got particular, specific occupational duty. A brāhmaṇa has got his occupational duty. The kṣatriya has occupational duty. Similarly, brahmacārī, householder, and retired-everyone has got specific duty. That is mentioned in all the śāstras. In the Bhagavad-gītā also, that is mentioned, and in the Śrīmad-Bhāgavatam is also mentioned. And one is to be understood what he is according to his quality and work, not by birth. When it is default, it is taken on the basis of birth. But actually, in the śāstras, or scripture, there is no question of birth. Anyone can become a brāhmaṇa, anyone can become a kṣatriya, anyone can become a sannyāsī, anyone can become a brahmacārī provided he acts according to the quality of the work.

So here Śrīmad-Bhāgavatam, svanuṣṭhitasya dharmasya: "Everyone has got a particular type of occupational duty, but the ultimate goal of that duty is saṁsiddhir hari-toṣaṇam [SB 1.2.13]. If you want to make perfection of your duty, then you have to satisfy the Supreme Lord." It doesn't matter what you are. You may be a brahmacārī, you may be a householder, you may be in renounced order of life, and you may be a laborer class, you may be a brāhmaṇa, or you may be administrator. Whatever you may be, it doesn't matter. But your duty, your occupational service, will attain perfection when you try to satisfy the Supreme Lord by your occupation. That is called Kṛṣṇa consciousness. There is no harm that one is born a laborer class or uneducated or one is very learned or one is born of a very high family. These material qualification has nothing to do for spiritual evolution. Spiritual evolution is that you have to satisfy with the, with your talent, with your capacity, with your work, to satisfy the Supreme Lord. That is your perfection. That is your perfection. It does not mean…

Suppose you are a businessman and you are doing some business. Now, it does not mean that because you are businessman, your perfection will be when you become a man like Rockefeller or Ford. That is not perfection. Perfection is that whether you are satisfying the Supreme Lord by your occupation. It doesn't matter what you are doing or what is your income. You will be surprised to know that Lord Caitanya had a very poor friend. In His childhood He had a poor friend. His name was Śrīdhara. His income was daily, in those days, five hundred years before, his income was, say, about five cent daily. And not even that. Suppose five cent. So out of that five cent, he would spend two half cent for gaṅgā-pūjā, for worshiping mother Ganges. And with the balance two half cent, he will maintain his family. So similarly there are many instances. So it doesn't matter what is your income, five cent or five hundred dollars. You must try to satisfy according to your capacity, the Supreme Lord. That should be.

There are many examples. Just like Rūpa Gosvāmī. Rūpa Gosvāmī is the direct disciple of Lord Caitanya. When he retired from his service-he was government minister-oḥ, he brought home golden coins, full, a boat full, full of gold. Now, just imagine how much the amount was. But he divided like this: fifty percent of his accumulated wealth, he spent for Kṛṣṇa. There are many expenditure for Kṛṣṇa. If you ask, "How we can spend for Kṛṣṇa?" this society for Kṛṣṇa conscious give you very nice program. If you have got millions of dollars to spend, we can give you program. Unfortunately, we are not getting. But our program is ready. For Kṛṣṇa consciousness we can spend any amount of money. So Rūpa Gosvāmī, he gave fifty percent to the persons who are working for Kṛṣṇa consciousness. Twenty-five percent he gave to his relatives, because they expect something. If I am a family man, I have got my children, my wife. So they expect something. So they must be given-but twenty-five percent, not all. And twenty-five percent he kept for himself, so that in times of emergency… Because as soon as my money is gone out of my hand, I have no control. We have recently lost six thousand dollars. As soon as the check is out of the hand… Not here, in our New York. So as soon the check is out of hand, now it is gone. It is gone. Therefore we should keep something, because, after all, we have got this material body. Either I pay to Kṛṣṇa… Kṛṣṇa consciousness spent, that cannot be returned. Now, if I give to my relatives something, that is also not returned. Then what to me if I am in danger, if I am in some difficulty? So something must be kept for yourself. So this is the process. So everyone should try.

Now, it is clearly stated that svanuṣṭhitasya dharmasya saṁsiddhiḥ. Saṁsiddhiḥ means the complete perfection. Complete perfection is to satisfy the Supreme Lord. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Now, how to make satisfaction of the Supreme Lord? That is stated here:

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā
[SB 1.2.14]

The satisfaction is how you can satisfy the Supreme Lord. That is also stated here. What is that? Ekena manasā: "with one attention," not diverting your attention to so many things. Simply, I mean to say, fixing your attention on the Supreme Lord. Tasmād ekena manasā bhagavān. Now, here is… The Bhāgavata does not say brahmeti paramātmeti. The Absolute Truth is Brahman, Paramātmā, and Bhagavān. That is mentioned. But here, when I have to give attention, then must be the Supreme Personality of Godhead. Otherwise where I am going to give attention? If the impersonal feature, if I think impersonal feature, oh, it is very difficult where to fix up my mind. Therefore impersonal feature, Brahman, is not said. Ekena manasā. Then Supersoul. Supersoul is within you. That is understood by meditation. Impersonal Absolute Truth is understood by philosophical process, speculation, and the Supersoul is understood by meditation. So, and Bhagavān, Bhagavān is practical.

Just like we are interested with Kṛṣṇa. Here is Kṛṣṇa. Kṛṣṇa's form is there, Kṛṣṇa's color is there, Kṛṣṇa's helmet is there, Kṛṣṇa's advice is there, Kṛṣṇa's instruction is there, Kṛṣṇa's sound is there-everything Kṛṣṇa. Everything Kṛṣṇa. There is no difficulty. But if you turn your attention to the impersonal and to the Supersoul, it is very difficult. It is very difficult. You cannot fix your attention to the impersonal. In the Bhagavad-gītā it is said that kleśo 'dhikataras teṣām avyaktāsakta-cetasām: [Bg. 12.5] "Those who are attached to the impersonal feature of the Absolute Truth, their business is very troublesome, very troublesome," not like that, chanting, dancing and eating. Oh, it is very nice. That is very troublesome-speculate, "This is not, this is not. This is not Brahman. This is not Brahman." Go on. And the result is also achieved-by working so hard for many, many lives you'll have to come to Kṛṣṇa.

Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This morning we have been discussing this śloka. So here also Bhāgavata says that tasmād ekena manasā: "With your one attention," tasmād ekena manasā bhagavān sātvatāṁ patiḥ, "you have to fix your mind on the Supreme Personality of Godhead," sātvatāṁ patiḥ, sātvatāṁ patiḥ, "the master of the devotees." Which bhagavān? There are many bhagavān, because nowadays we have manufactured many bhagavāns. But here it is said that bhagavān means sātvatāṁ patiḥ, who is accepted by great devotees, just like Brahmā, Śiva, and not that by ordinary public one has been accepted, "Oh, here is incarnation of God." No. So that God is Kṛṣṇa. That conception of God is Kṛṣṇa, because in the Bhagavad-gītā you find mattaḥ nānyat parataram asti. Kṛṣṇa says that "There is nothing beyond Me. There is nothing beyond Me." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything." Mattaḥ sarvaṁ pravartate: "Everything emanates from Me." Iti matvā: "One who knows this," iti matvā bhajante māṁ budhā bhāva-samanvitāḥ, "those who are actually learned, he knows it, and therefore he becomes My devotee."

In the Brahma-saṁhitā also it is stated, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are many gods, but who is the Supreme God? The Supreme God is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ. Paramaḥ means the Supreme. You may be your god, I may be god, and there are many gods. But Kṛṣṇa is the Supreme God. Nobody is above Him. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ. He has no cause, anādi. He is causeless. We have got cause; He is causeless. Anādir ādir govindaḥ. Govinda means He is pleasure of… He is the reservoir of all pleasure, Govinda. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1], cause of all causes. So here it is said that "That Bhagavān, who is sātvatāṁ patiḥ…" That means there are many great, great devotees, stalwart devotees, ācāryas and teachers, and for all of them, He is the master. Sātvatāṁ patiḥ. And what is to be done about Him? śrotavyaḥ: "You have to hear about Him." Where I can hear? When He speaks Himself. Why don't you hear there? How can you know the Supreme, the cause of all causes? Nobody can explain. But when He explains Himself, you can hear. That is Bhagavad-gītā. Kṛṣṇa is explaining Himself.

Suppose if you want to know me or know something about me, you can ask some friend, "Oh, how is Swamiji?" He may say something; other may, something. But when I explain to you myself, "This is my position. I am this," that is perfect. That is perfect. So if you want to know the Absolute Supreme Personality of Godhead, you cannot speculate, neither meditate. It is not possible, because your senses are very imperfect. So what is the way? Just hear from Him. So He has kindly come to say Bhagavad-gītā. Śrotavyaḥ: "Just try to hear." Śrotavyaḥ and kīrtitavyaś ca. If you simply hear and hear in the class of Kṛṣṇa consciousness, and go outside and forget, oh, that is not nice. That will not make you improve. Then what is? Kīrtitavyaś ca: "Whatever you are hearing, you should say to others." That is perfection.

Therefore we have established Back to Godhead. The students are allowed, whatever they are hearing, they must be thoughtful and write. Kīrtitavyaś ca. Not only simply hearing. "Oh, I am hearing for millions of years; still, I cannot understand"-because you do not chant, you do not repeat what you have heard. You have to repeat. Kīrtitavyaś ca. śrotavyaḥ kīrtitavyaś ca dhyeyaḥ. And how can you write or how you can speak unless you think of Him? You are hearing about Kṛṣṇa; you have to think, then you can speak. Otherwise not. So śrotavyaḥ kīrtitavyaś ca dhyeyaḥ and pūjyaś ca. And you should worship. Therefore we require this Deity for worshiping. We have to think of, we have to speak, we have to hear, we have to worship, pūjyaś ca… Then, occasionally? No. Nityadā: regularly, regular. Nityadā, this is the process.

So anyone who adopts this process, he can understand the Absolute Truth. This is the clear declaration of Śrīmad-Bhāgavatam.

Thank you very much. Any question? You can ask any question, what you have heard. Yes?

Guest (1): What is the source of life? Not the ordinary life. I am referring to it in the spiritual sense of the word. What is the source of… I don't mean to ask you if Brahman is the source of life. For example, could sound create life?

Prabhupāda: Yes. Sound create life, that is the scientific truth. From ether, sound is created. From sound, fire is created. From fire… No. From sound, air is created. From air, fire is created. And from fire, water is created. From water, land is created. This is nature's law. But where the ether is created? That you have to search out. If you go upstairs, where ether is created, then you come to God. Therefore from God, everything is created. Ether is the subtle form of matter. Then it becomes gross, gross matter. So the grossest is this material, this matter, dark. And the finest in the material is the ether. And finer than the ether is the mind. And finer than the mind is intelligence. And finer than the intelligence is the soul. And who is the source of soul? The Supreme Lord. Therefore the Supreme Lord is everything.

Guest (2): Somebody said Christ studied in India. Is this true?

Prabhupāda: What is that?

Guest (2): Somebody… I have heard or read somewhere that Christ had studied in India. Is this true?

Prabhupāda: Yes, I have also heard, but I do not know whether it is true. Maybe, because India is the place of learning. From China, from other places, from Greece, the history says, they used to go to India. So quite possible. And I have heard from reliable sources that Christ was absent from his home for twelve years, and he went to India for studying. Maybe. Yes. Yes?

Guest (3): You mentioned about how you should fulfill the supreme law, and you should be what your…, what the spirit tells you or what this Supreme Being, whatever, this tells you? I mean, like, if you, like, if you meditate a lot and you really, well, you feel something, that you should do something…

Prabhupāda: It is not something. It must be actual fact. There is no question of "something." "Something" is vague. You must speak what is that something.

Guest (3): Well, let's say it'd be to…

Prabhupāda: Oh, that you cannot express. That means you have no idea. So you have to learn. This is the process. I am speaking of the process. So if you want to have knowledge of Absolute Truth, the first thing is, basic principle is, faith. Then you must be thoughtful. Then you must be devoted, and you must hear from authentic sources. In this way, these are the different methods. And when you come to the ultimate knowledge, from Brahman platform to Paramātmā platform, then Paramātmā to the Supreme Absolute Personality of Godhead, then your duty shall be to satisfy the Supreme Personality of Godhead. That is the perfection of your active life. These are the process. These are the process, and it is concluded that therefore, everyone-never mind what he is-his duty is to satisfy the Supreme Personality of Godhead. And how we can satisfy? We have to hear about Him, we have to speak about Him, we have to think about Him, we have to worship Him, and that is regularly. That will make, help you. If you have no worship, if you have no thought, if you have no hearing, if you have no speaking, and you are simply thinking of something, something, something, that "something, something," it is not God.

Guest (3): No, well, I mean, well, you know, I'm still young and I didn't know what I mean. I don't know what I'm…

Prabhupāda: So here don't talk (indistinct). That I am speaking, that you have to know in this process. We are all "don't knows." So we have to know. This is the process. Yes?

Nandarāṇī: But since we don't yet understand the supreme law, because we are young and just new to this, how can we speak about it without saying…?

Prabhupāda: Therefore you have to hear. First thing is śrotavyaḥ. You have to hear. Unless you hear, how can you speak? We are, therefore, giving you facility to hear. You hear, and then you can speak. Then you can think. We are giving all facilities: to hear, to speak, to think, to worship. This is the Society's work. Unless you hear, how can you speak? The first, I mean, task is given, śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā. These are the process. You have to hear, and hearing you have to repeat, chant. And then you have to think. You have to worship. These are the processes. Yes.

Upendra: Swamiji, so we can hear, but do we speak? We listen for a long time, or do we…?

Prabhupāda: No. Why? Suppose you hear two lines. Oh, you repeat that two lines. Now, anything… Suppose leaving aside everything, now hear Hare Kṛṣṇa. Oh, you can chant Hare Kṛṣṇa. What is the difficulty there? śrotavyaḥ kīrtitavyaś ca. You have to hear and chant. So if you cannot remember on the topics which are, mean to say, speaking from Bhagavad-gītā or Śrīmad-Bhāgavatam, then you can at least remember this, "Hare Kṛṣṇa." Therefore it is the easiest process. You hear Hare Kṛṣṇa and chant Hare Kṛṣṇa. Then other things will come automatically. Now, this is possible for everyone. Even the child can repeat Hare Kṛṣṇa. What is the difficulty? You hear Kṛṣṇa and you chant Hare Kṛṣṇa. We are not giving you very difficult or troublesome task. Then everything will follow. We are giving you everything. But if you feel in the beginning to be difficult, then you can do this. This is very nice. Hare Kṛṣṇa. We are doing that actually. Somebody is speaking and hearing and you are chanting. This process will help you.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This śravaṇam, hearing and chanting, is the basic principle of advancement in spiritual life. Without hearing, we shall simply concoct, simply waste our time and mislead people. We have to hear from the authoritative sources. (aside:) Hayagrīva, come here. Come here. Now this should be lighted up, and when there is kīrtana, one must be doing like this before the Deity. You see? Yes, with the kīrtana. When he stops, he should hand over to another person, devotee. When he stops, he should another. So so long kīrtana will go on, this will go on. You just, with the kīrtana just now… You do not follow? You begin, and when you are tired, you hand over to other. It will go on.

Hayagrīva: Like this?

Prabhupāda: Yes, that's it, before the Deity. All right. Let us begin kīrtana. (kīrtana)

Prabhupāda: (recites jaya om prayers) Thank you very much. Hare Kṛṣṇa. Bring that before me. Yes. Show everyone. Each and every one show. Whatever they contribute… Take, take the… Yes, like this. Show everyone. The Bhāgavata has recommended hearing, chanting, thinking… Hearing, chanting, thinking and worshiping, the process which we just now introduced on the advent of Jagannātha Svāmī. Now this temple is now completely fixed. So the worshiping process, this is the worshiping process. By light… This is called ārātrika. So at the end of kīrtana this ārātrika will go, and the worshiping process is to take the heat of the light, and whatever your condition is, pay something for the worship. So, this simple process, if you follow, you just see how you realize the Absolute Truth. Another, I request you, all the devotees, when you come to the temple, you bring one fruit and one flower. If you can bring more fruit, more flower, it is very good. If not, it is not very expensive. One fruit and one flower. And offer to the Deity. So I'll request you when you come to the temple you bring this. Whatever fruit it may be. It does not mean that you have to bring very costly fruit. Any fruit, whatever you can afford. One fruit and one flower. Yes. Now you can distribute prasāda? (pause-guests take prasāda) Very nice preparation. Mmmm. All glories to the cookers.

Girl: Hare Kṛṣṇa.

Prabhupāda: Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me. Howard, repeat this.

Hayagrīva: Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me.

Prabhupāda: Yes, this should be chanted. Jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me. (pause)

Hayagrīva: Oh. Uh, "Lord of the universe, please be present before me." (pause-door opens and closes)

Prabhupāda: Oh, why he is going away? Ask him to come. (someone goes out) Please, please take prasāda. Give him first. [break] Human life is not for, I mean to say, playing, sense gratification. Very important life. So Kṛṣṇa says manuṣyāṇām. But they do not know. Foolish people, they do not know. They are simply wasting life in sense gratification. They are thinking, "By sense gratification we shall be happy." One day the cruel death will come, at once give him a slap: "Come on! Go! Finish your business. No more human life. Become a cat and dog." So these risks are there. So we should be very responsible. So we are not responsible. Kṛṣṇa says, "They are not responsible." Therefore manuṣyāṇāṁ sahasreṣu [Bg. 7.3]. Out of many thousands of people, a person desires to utilize his human form of life very nicely. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Kaścit means somebody tries to make his life perfect. And yatatām api siddhānām [Bg. 7.3]. And among such millions of persons who are trying to make his perfect, one can understand Kṛṣṇa.

So Kṛṣṇa is not easy to understand. But He is so kind that He is explaining Himself. One who takes this explanation of Kṛṣṇa and understand Him, he becomes perfect.

Thank you very much. Any question? No, question? Have you got any questions?

Govinda dāsī: Uh, well, could you tell about Lord Caitanya asking where is Kṛṣṇa and falling in the water? Or would that be not blissful?

Prabhupāda: Yes, yes. Very nice. Your question is very nice. I'm very glad. Lord Caitanya, He was the greatest symbol of kṛṣṇa-bhakta, a devotee of Kṛṣṇa. So just see from His life. He never said that "I have seen Kṛṣṇa." He never said that "I have seen Kṛṣṇa." He was mad after Kṛṣṇa. "Where I can see Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?" He was mad after Kṛṣṇa. That is the, I mean to say, process of Caitanya philosophy. It is called viraha. Viraha means separation. Separation. "Kṛṣṇa, You are so good, You are so merciful, You are so nice. But I am so rascal, I am so full of sin, that I cannot see You. I have no qualification to see You." So in this way, if one feels the separation of Kṛṣṇa, that "Kṛṣṇa, I want to see You, but I am so disqualified that I cannot see You." These feeling of separation will make you enriched in Kṛṣṇa consciousness. Feeling of separation. Not that "Kṛṣṇa, I have seen you. Finished. All right. I have understood You. Finished. All my business finished." No! Perpetually think of yourself that "I am unfit to see Kṛṣṇa." That will enrich you in Kṛṣṇa consciousness.

Caitanya Mahāprabhu displayed this, these feelings of separation. This is Rādhārāṇī's separation. When Kṛṣṇa went from Vṛndāvana to His place, His father's place, and Rādhārāṇī was feeling in that way, always mad after Kṛṣṇa. So Kṛṣṇa Caitanya, Caitanya Mahāprabhu, took the separation feeling of Rādhārāṇī. That is the best way of worshiping Kṛṣṇa or becoming Kṛṣṇa conscious. So you know that Lord Caitanya fell on the sea. "Kṛṣṇa, if You are in the sea? Kṛṣṇa, if You are here? Kṛṣṇa, if You are here?" Similarly, the next devotees, Lord Caitanya's direct disciples, Gosvāmīs-Rūpa Gosvāmī, Sanātana Gosvāmī. They also, the same disciplic succession, they also worship Kṛṣṇa in that separation feeling. There is a nice verse about them: (sings)

he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

These Gosvāmīs also, later on, when they were very much mature in devotional service, what they were doing? They were daily in the vṛndāvana-dhāma, just like a mad man: "Kṛṣṇa, where You are?" That is the qualification. It is very nice question. (pause) (Prabhupāda chants Govinda jaya jaya, recites jaya om prayers) (end)

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Śrī Śrī Rukmiṇī Dvārakānātha
Deity Installation

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Los Angeles, July 16, 1969

Prabhupāda: Now today this function of installing Deity, this is authorized. Just like several times I have given the example that when you put your mails in a box in the street, because it is written there U.S. Mail, you know that it is authorized box. And if you put your letters within this box, it will surely reach the destination. The post office will work. So there is no difference between the huge post office building and that small box because it is authorized. Similarly, the difference between idol worship and Deity worship is like that. Unless authorized process is accepted, it is idol worship. That is the general rule. If somebody thinks that "There is a box, red and blue, on the street. Why shall I go to that box? Let me have similar box at my door and it will be cleared by the postman because it is blue and red," that will not be so. Because the box which you put at your door, that is not authorized.

Similarly, we have to worship the Deity according to the authorized system. Just like in our Gauḍīya-sampradāya there is authorized system by the Gosvāmīs and there is a big book which is called Hari-bhakti-vilāsa. So everything is stated there, how the Vaiṣṇava family should have their all function… It is called Vaiṣṇava-smṛti. Śruti and smṛti. So we have to follow this regulation of the śruti, Vedas, and smṛti. Smṛti means derived from the Vedas. Śrīla Rūpa Gosvāmī says, śruti-smṛti-purāṇādi-pāñcarātrikī-vidhiṁ vinā, aikāntikī harer bhaktir utpātāyaiva kalpate [Brs. 1.2.101]. Without following the rules and regulations of Vedic injunctions, without reference to the regulative principles mentioned in different smṛtis, without reference to the Purāṇas and without reference to the pāñcarātrikī-vidhī…

The pāñcarātrikī-vidhī means it is a special concession for this age. Vaidika-vidhī and pāñcarātrikī-vidhī. Vaidika-vidhī is very authorized, but this Vaidika-vidhī is specially meant for those who are highly elevated brāhmaṇas. In this age it is accepted as a fact by the śāstras, kalau śūdra-sambhavaḥ. In this age nobody is actually bona fide brāhmaṇas by birth. Formerly they used to be. The family tradition, the garbhādhāna system, the saṁskāras were strictly followed; therefore a son born of a brāhmaṇa father was accepted as a brāhmaṇa, not immediately, but going through the process. But in this age because it is very difficult to find out a person who is born of a qualified brāhmaṇa, therefore Nārada-pañcarātra is there. So these Gosvāmīns, Rūpa Gosvāmī specially recommends, śruti-smṛti-purāṇādi-pañc… [Brs. 1.2.101]. Either you follow the principles of śruti, Vedas, followed by smṛti, purāṇādi, or you follow the pāñcarātrikī-vidhī. The pāñcarātrikī-vidhī… Just like we are introducing in this temple for worshiping Deity, but actually the Deity can be worshiped by the bona fide brāhmaṇas.

There was agitation in India, perhaps you know, that Gandhi stamped some persons as Harijana. Harijana. They were coming from the bhaṅgīs. Bhaṅgīs means sweepers or the cleaners of the toilet room. So Gandhi accepted them. The government was creating, British government was creating faction between high caste, low caste. So Gandhi thought that, "I shall make these bhaṅgīs and camars as Harijana, as great devotees." But simply by rubberstamping, how one can become devotee? That is not possible. Without going the pāñcarātrikī-vidhī, they remain the same unclean drunkard and the all nonsense habits. And simply by stamping rubberstamping, Harijana? No. Here what we are doing, it is not rubberstamping. It is actually training according to the pāñcarātrikī-vidhī. We are training our boys to become brāhmaṇas, to refrain from four kinds of sinful activities, to take bath, to take this, take that. And above all, chanting Hare Kṛṣṇa. Ceto-darpaṇa-marjanam [Cc. Antya 20.12], cleansing of all sinful activities. So in this way Harijana can be made, but not that you pick up somebody nonsense and rubberstamp this "Harijana." No. There must be process.

There is no hindrance for anyone to become Harijana. Harijana means God's person or devotee. Hari means God, Kṛṣṇa, and jana means His person. Just like we have got here government servant, special, or ordinary person. So Harijana means the servants of the Supreme Lord. So that is not ordinary thing. There is no harm to create Harijana by regular process, but you cannot make Harijana simply by stamping. Bhagavad-gītā says, equal opportunity for everyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Low-class born birth is understood due to sinful activities. Low-class birth, animal birth. Sinful activities. But Kṛṣṇa says, pāpa-yonayaḥ, born in sinful families, never mind. Māṁ hi pārtha vyapāśrityā… If he becomes Kṛṣṇa conscious by bona fide process, māṁ hi pārtha vyapāśrityā. Vyapāśrityā means bona fide process. Not an imitation, bona fide. And bona fide means as they are depicted, as they are described, as they are enjoined in the authorized śāstra like śruti-smṛti-purāṇādi-pañca… [Brs. 1.2.101]. Māṁ hi pārtha vyapāśrityā ye 'pi syuḥ pāpa-yonayaḥ. Never mind in whatever family one is born, sinful family, never mind. Striyaḥ śūdrās tathā vaiśyaḥ, including woman and śūdras and vaiśyas, they are considered as less intelligent. They are considered as less intelligent. Therefore, according to Vedic system, a boy born in a brāhmaṇa family, he is allowed all the saṁskāras, reformatory, purificatory process, but the girl is not. Why? Now, because a girl has to follow her husband. So if her husband is brāhmaṇa, automatically she becomes brāhmaṇa. There is no need of separate reformation. And by chance she may be married with a person who is not a brāhmaṇa, then what is the use of making her a brāhmaṇa? That is the general method. So therefore the, even born in a brāhmaṇa family, a woman is taken as woman, not as brāhmaṇa. But Kṛṣṇa says, "Never mind. Even if she is woman, even she is śūdra, even she is vaiśya, or any other, I mean to say, family born in, never mind." Māṁ hi pārtha vyapāśrityā [Bg. 9.32], if anyone is bona fidely made Kṛṣṇa conscious, te 'pi yānti parāṁ gatim, so his way is open to the path of Vaikuṇṭha, parāṁ gatim. Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33].

So Kṛṣṇa consciousness is so nice, it opens the door of highest perfectional platform for everyone provided he follows the rules and regulations. That's all. That is the only condition. Otherwise, if simply by imitating, if somebody thinks, "Oh, I can become a…" like that. "If such and such person can become, I can do…" No. That is warned by Rūpa Gosvāmī,

śruti-smṛti-purāṇādi-
pāñcarātrikī-vidhīṁ vinā
aikāntikī harer bhaktir
utpatayaiva kalpate
[Brs. 1.2.101]

If we simply imitate, oh, that will not do. So do not try to imitate, follow the simple rules and regulations, it is very nice, and above all, chant Hare Kṛṣṇa. You'll become purified. Without being purified you cannot touch Rādhā-Kṛṣṇa. In the Vedas it is stated, "Without becoming Brahman you cannot approach Brahman." Just like without becoming fire you cannot approach fire. Because the inconsistency of temperature. It will burn. Just like here is fire, and I am feeling temperature, but the fire flames within the fire, they do not feel because the temperature is the same. Similarly, without becoming Brahman, without understanding oneself, realizing himself, nobody can… Kṛṣṇa is the Parambrahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. That is stated in the Bhagavad-gītā. Puruṣaṁ śāśvatam, therefore one has to keep himself very purified; otherwise you cannot touch Kṛṣṇa. That is not possible. It is fire, so you have to become fire. And how to become fire? Fire, you are also fire, but now you are covered fire, covered by this material body. Therefore you have to spiritualize this body by purificatory process. The same example, just like the iron rod, it is iron, but you put into the fire. It becomes warm, warmer, warmer, then red hot, then it is fire. Similarly, by this process, chanting process, by regulative process, you are becoming warmer, warmer, warmer, warmer. And when you fully become red hot warm, then your body is as good as Kṛṣṇa's. So we have to keep ourself always in the fire of Kṛṣṇa consciousness; then everything is all right. (laughs) Otherwise, it will become dull and it will be simply idol worship. That's all. That is the difference between idol worship and Deity worship. If there is no life, then it is idol worship, hedonism. And when there is life, feeling, "Where is Kṛṣṇa? Here is Kṛṣṇa. Oh, I have to serve Kṛṣṇa, I have to dress Him, I have to serve Rādhārāṇī, She is here. Oh, I must do it very nicely. And as far as possible decorate Her to the best capacity." In this way, if you always feel Kṛṣṇa conscious, then you are fire. The same example, keeping with the fire. And if you think it is a brass-made doll, I mean to say, idol… Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If you think this is a brass-made idol, then it will remain a brass-made idol to you forever. But if you elevate yourself to higher platform of Kṛṣṇa consciousness, then Kṛṣṇa, this Kṛṣṇa, will talk with you. This Kṛṣṇa will talk with you.

There is a Vaṁsīdāsa Bābājī Mahārāja, he was talking with his Deity. And Kṛṣṇa… Just like Madana-mohana, He was talking with Sanātana Gosvāmī. Madana-mohana… Sanātana Gosvāmī at that time had no temple; he was hanging his Deity on the tree. So Madana-mohana was talking with him, "Sanātana, you are bringing all these dry capatis, and it is stale, and you don't give Me even little salt. How can I eat?" Sanātana Gosvāmī said, "Sir, where shall I go? Whatever I get I offer You. You kindly accept. I cannot move, old man." You see. So Kṛṣṇa had to eat that. (chuckles) Because the bhakta is offering He cannot refuse. Ye māṁ bhaktyā prayacchati. Real thing is bhakti. What you can offer to Kṛṣṇa? Everything belongs to Kṛṣṇa. What you have got? What is your value? And what is the value of your things? It is nothing. Therefore real thing is bhaktyā, real thing is your feeling. "Kṛṣṇa, kindly take it. I have no qualification. I am most rotten, fallen, but (begins to cry) I have brought this thing for you. Please take it." This will be accepted. Don't be puffed up. Always be careful. You are dealing with Kṛṣṇa. That is my request. Thank you very much. (end)

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Śrī Śrī Rādhā Gokulānanda
Deity Installation

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London, August 21, 1973
Prabhupāda: …hari-dhāmasu teṣu teṣu te te prabhāva-nīcayā vihitaś ca yena… [Bs. 5.43].

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheṣa-hari-dhāmasu teṣu teṣu
te te prabhāva-nīcayā vihitaś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.43]

Goloka-nāmni nija-dhāmni. There is a planet in the spiritual world. The material world, you can see the material sky, limit of the sky, the horizon, but you are not able to reach even the moon planet, the nearest planet. But within this universe, within this horizon, there are innumerable planets. Aśeṣa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam [Bs. 5.40]. By the shining effulgence from the body of Kṛṣṇa… That is called brahmajyoti. Within that brahmajyoti or effulgence there are innumerable universes. Ananta-koṭi. Yasya prabhā prabhavato jagad-aṇḍa-koṭi. Koṭi means innumerable. One million, ten millions equal to one lakh. Such hundred lakhs makes a koṭi. So actually we see there are innumerable planets but beyond this creation, this is material creation, one-fourth manifestation, one-fourth manifestation of God's creation, this, this material world… This is also only one universe. There are innumerable universes clustered together and beyond this clustering of universes there is another sky which is called paravyoma or spiritual sky. If you want to go there, then you have to penetrate through the material coverings-earth, water, fire, water, fire, air, like that. Each layer so big. And the next layer is ten times more than the first layer. In this way there are seven layers. So penetrating through that seven layers you reach the spiritual sky. And after reaching the spiritual sky, there are so many Vaikuṇṭha planets, spiritual planets.

So that is summarized: goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]. The topmost planet is called Goloka or Kṛṣṇa, Kṛṣṇaloka. Go means cows. Kṛṣṇa is very much fond of cows. Therefore, that planet is called also Goloka, the planet full of cows. We have recited Brahma-saṁhitā today, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣā-vṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Kṛṣṇa is engaged in tending cows. He's very much fond of cows. Surabhi, they are not ordinary cows. In the spiritual world, everything is spiritual. So there is a planet, goloka-nāmni. So, that is the highest planet. Goloka-nāmni nija-dhāmni. That is the personal abode. Goloka-nāmni nija-dhāmni tale ca tasya: [Bs. 5.43] under that planet, there are other planetary systems. They are called Devīdhāma, Maheśadhāma, Haridhāma.

Now this universe, this material world is called Devī-dhāma. Devī-dhāma. It is under the control of the material energy. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir-eka chāyeva yasya bhuvanāni vibharti durgā [Bs. 5.44]. This energy is also personified called Durgādevī. So above this planetary system there is Maheśa-dhāma. Maheśa-dhāma. In the border between spiritual sky and material sky. Above that, there are Hari-dhāma, the Vaikuṇṭha planets where Nārāyaṇa, in various forms is predominating. And above all of them there is Goloka-dhāma or Kṛṣṇa's dhāma. So picture we have given in the Śrīmad-Bhāgavatam. So goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43], devī-maheśa-hari-dhāmasu teṣu teṣu, te te prabhava-nicayā vihitaś ca yena. Each planetary system has got specific atmosphere. Everything is specific. So that is done, that is created by the Supreme Personality of Godhead. So in this way, Kṛṣṇa is there in the topmost Goloka-dhāma. But still goloka-dhāmni nivasati, although He is living there, akhilātmā-bhūto, He is everywhere. He's everywhere. That is Kṛṣṇa.

Just like we are sitting in this hall. We are not in our apartment house. Kṛṣṇa is not like that. He is in the goloka-nāmni nija-dhāmni, in His own planet, He's engaged in His occupation. Somewhere He's tending cows, somewhere He's dancing with the gopīs. He is going on with His enjoying occupations. But still He's everywhere. Goloka-nāmni, goloka eva nivasaty [Bs. 5.37]. Nivasaty means although He's living there, akhilātmā bhūtaḥ. He's everywhere. He's within your heart. Īśvara sarva bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. He's within your heart. Not only within the heart, He is within the atom also. Eko 'py asau racayituṁ jagad-aṇḍa-koṭim yac-chaktir asti jagad-aṇḍa cayā yad-antaḥ aṇḍantara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. His one plenary portion has entered this material world as Garbhodakaśayī Viṣṇu. From Garbhodakaśayī Viṣṇu, there is expansion of Kṣirodakaśayī Viṣṇu. That Kṣirodakaśayī Viṣṇu has entered every atom. Eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ yac-chaktir asti jagad-aṇḍa-caya yad-antaḥ. So Kṛṣṇa is everywhere, and if you are devotee, then you can catch Him. This is the secret. Just like electricity is everywhere, electrons. One who can tackle the electrons, they can talk without any direct connection by electronic method, thousand thousand miles away. Just like radio message, television message. So similarly, Kṛṣṇa is also everywhere. Just like the waves of sound wave is going on. As soon as you produce, I produce one sound, immediately within a second the sound goes round the earth seven times. So if a material thing has got so much power, just think how much power God has got. So He is everywhere. Simply you have to catch Him. And He's also ready for being caught. Yes. If somebody wants to catch Him… Suppose you are a devotee. If you want to catch Him, He comes forward ten times than your desire. He's so kind. Therefore, we have to simply receive Him.

So this Deity worship in the temple means worshiping Kṛṣṇa, the Supreme Personality of Godhead. He's akhilātmā-bhūtaḥ [Bs. 5.37]. Where you shall find Him? He's everywhere. Therefore, He has very kindly accepted to assume a form which you can handle. This form of Kṛṣṇa, the atheist will say that "Here is a form made of marble. How is that they are worshiping God, Kṛṣṇa?" That is atheist view. But from the śāstra, we understand Kṛṣṇa, if He is within the atom, why not within the marble? It is simply understanding. Not only within, the marble itself is also Kṛṣṇa. Because in the Bhagavad-gītā we understand: bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. These material elements, earth, earth, water, fire, air, they are Kṛṣṇa's energy. Kṛṣṇa says bhinnā me prakṛtir aṣṭadhā. They are My energies, separated energy. So even if you consider that here is not Kṛṣṇa but a marble. No, that marble is also Kṛṣṇa. Marble is also… And Kṛṣṇa is, being omnipotent, even for your logical argument… Even if you say that this is a marble statue, still Kṛṣṇa is so powerful, omnipotent, that He can accept your service even through this marble. Actually, it is not marble. Or from spiritual vision, everything being Kṛṣṇa, so Kṛṣṇa can accept your service even through the marble, even through the water, even through the fire. Why not? Energy. Just like if you come to the sunshine, energy of sun, you immediately touch the sun globe. Is it not? Because the beams are coming from the sun globe so as soon as you touch the sunshine, sunbeam, you touch the sun immediately. And there are yogis who can reach the sun planet through the beams of sun. Because the spirit soul is very, very small. Smaller than the atom. Keśāgra-śata-bhāgasya śatadhā kalpitasya ca [Cc. Madhya 19.140]. And the spirit soul can go everywhere. And it is, the speed of spirit soul is greater than the mind. You have got experience of the speed of the mind. In a second you can go many thousands of miles. Mind. Suppose you are sitting here, those who are Indians, immediately, within a second, one can reach Calcutta, Bombay. Immediately, without even, less than a second's time. The mind's speed, you can imagine. And finer than the mind is the spirit soul. So how much speedy is the spirit soul, that we have to know from the śāstras. Śāstra yonitvāt. Everything.

Therefore do not think that we have installed a marble statue. The rascals will say "They are heathens." No. We are worshiping Kṛṣṇa personally. Kṛṣṇa personally, Kṛṣṇa has kindly assumed this form just… Because we cannot see Kṛṣṇa, the gigantic Kṛṣṇa, or Kṛṣṇa is everywhere… Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Our imperfect senses cannot see Kṛṣṇa immediately. But Kṛṣṇa is so kind, as we can see… We can see stone, we can see wood, we can see earth, we can see water, we can see color. Therefore, Kṛṣṇa comes before us just quite suitable for our vision. But He's Kṛṣṇa. So this Deity worship, those who are in charge of Deity worship, they never should think that here is a statue. No. Here is Kṛṣṇa. The honor, the respect, the samra (indistinct), means with great honor… You must always think that here is Kṛṣṇa personally. Don't think that it is statue. Kṛṣṇa personally. So you should honor and think also and be cautious so that you may not commit offense. Kṛṣṇa worship, if you neglect the process, then it will be offensive. There are sixty-four kinds of offenses. You have seen it in The Nectar of Devotion. So not very much… You should be very much clean, first thing is. Cleanliness is next to godliness. Very much clean, rise early in the morning, take your bath and perform maṅgala ārātrika, then chant Hare Kṛṣṇa mantra, then read scriptures. In this way remain twenty-four hours engaged in Kṛṣṇa's service. This is the purpose of installing Deity. Not that after few days you think it is a burden. No, then it will be great offense. It is not burden. It is a great opportunity to serve Kṛṣṇa. As the gopīs are serving in Goloka Vṛndāvana. Kṛṣṇa is so kind. He has come here to accept your service in a manner in which you can handle Him. You can dress Kṛṣṇa, you can offer prasāda, you can chant His glory. In this way, always remain engaged in Kṛṣṇa consciousness and gradually you'll find how you are advancing in spiritual life. Thank you very much. Hare Kṛṣṇa. (end)

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Śrī Śrī Kāliya Kṛṣṇa
Deity Installation

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Lautoka, Fiji, May 2, 1976
Prabhupāda:
oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ

sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

So, ladies and gentlemen, today is very auspicious day that in your country, beautiful land, we are now going to establish a temple of Kāliya. Rāmana, Kṛṣṇa. Of course the Deities, Rādhā-Kṛṣṇa and Guru-Gaurāṅga also will be there. There will be three compartments in the fashion of our Vṛndāvana temple. And I thank you very much for your encouraging association in this matter. It is said,

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

Guru is… There are so many other things, guru's qualification. There are eight verses in the prayer of guru. The first verse is

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

Guru's first business is to deliver the suffering humanity from the forest fire of this material existence. This material existence is compared with forest fire. You know there is fire in the forest. Big forest, nobody goes there to set fire. But automatically there is fire. Therefore this material existence has been compared with the forest fire. Here everyone wants to become happy, but there is fire. Even if we do not want, there is fire, miseries. Because this place, this material world, is place for suffering. It is confirmed by Kṛṣṇa Himself in the Bhagavad-gītā, duḥkhālayam aśāśvatam [Bg. 8.15]. This place is for suffering. But under the spell of māyā, sufferings, we have taken as happiness or enjoying. This is called māyā. Actually there is no enjoyment here. Where is enjoyment? When we have to die, then where is the question of enjoyment? Does anyone want to die? No. Nobody wants to die. If there is some danger immediately, immediately we shall flee away. That is Nobody wants to die. Therefore, in the Bhagavad-gītā the four principles of unhappiness is described by the Supreme Lord, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Those who are intelligent, they will see four principles of major suffering. What is that? Janma-mṛtyu-jarā-vyādhi, to take birth, to die, and to suffer from disease, and to become old. So, so long you have got this material body, you have to suffer. Now, under the spell of māyā you can accept suffering as enjoyment, That is your business, But it is suffering.

So therefore, guru's business is to deliver the disciple from the suffering condition. Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam ***. So one who has got this mercy from the Supreme Lord, and he can deliver his guru. guru's out of many other businesses, one business is śrī-vigrahārādhana-nitya-nānā ***. To establish temple for regularly worshiping the Deity of the Supreme Personality of Godhead. Śrī-vigrahārādhana-nitya-nānā. And to worship the Deity very nicely, to decorate, to dress, to cleanse the temple, to offer nice foodstuff, distribute prasādam these are the activities of the temple. Unfortunately, people are in so much ignorance that they have forgotten everything. They're living like cats and dogs, animals. So this is a great opportunity that you are going to open a nice temple here. So not only open temple but you take part yourself How to decorate the Deity, how to cleanse the temple, how to offer nice prasādam, how to distribute prasādam, how to chant Hare Kṛṣṇa mahā-mantra.

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-madyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam **

So the opportunity has come by the endeavor of our Mr. Punja. He's to be known as Vāsudeva dāsa henceforward. His wife, Bhagavati, and his mother . So my request is, I of course I am traveling all over the world. It may not be possible for me to see you very frequently. But I expect to come again and again. But I entrust the matter to you all. I'll send help also as far as possible. Now you have to take care of your own business, this temple, and always remember that according to your capacity you can serve the Lord. It is not that one who is worshiping the Deity, decorating the Deity, offering arotik, he's in better position than the person who is cleansing the temple. Both of them equal. In the spiritual world there is no such distinction. Absolute. As here there is distinction between higher grade and lower grade service, in the spiritual world there is no such thing. Everything is spiritual service. So that you realize one after another.

Now, only request is that you take very active part in this temple business. Especially in the matter of śravaṇaṁ kīrtanaṁ viṣṇu. Śravaṇaṁ kīrtanam. We have got so many books books, pages each. If you simply finish this reading and hearing of these book perhaps your whole lifetime will be engaged. So kindly do this. Everyone come hear what is spoken about Kṛṣṇa, kṛṣṇa-kathā. Kṛṣṇa-kathā means words or narration or description about Kṛṣṇa. There are two kṛṣṇa-kathās especially. One is the Bhagavad-gītā, the kathā, the words which is spoken by Kṛṣṇa. This is kṛṣṇa-kathā. And another is Śrīmad-Bhāgavatam which is spoken about Kṛṣṇa. That is also kṛṣṇa-kathā. So kṛṣṇa-kathā, the temple should be always filled up with kṛṣṇa-kathā and distribution of Kṛṣṇa prasādam. In this way develop your Kṛṣṇa consciousness and be happy in this world and in the next. It is compulsory. You cannot avoid kṛṣṇa-kathā. If you avoid, then you are putting yourself in dangerous cycle of birth and death. It is not fiction or whims; it is compulsory, imperative. Everyone should become Kṛṣṇa conscious. If he does not become, then he's risking his life. So this Kṛṣṇa consciousness movement is meant for saving all members of the human society without any distinction. There is no such question, Hindus, Muslim, Christian, or… no. Everyone can join. Even one is born in low grade family. That is Kṛṣṇa's order. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Kiṁ punar brāhmaṇaḥ punyā bhaktā rājarṣayas tathā [Bg. 9.33]. Even one is born in low grade family, he has got the facility of joining this Kṛṣṇa consciousness movement and everyone has the capability to understand it, every human being. Otherwise how in the western world, all these boys and girls who have joined, in number, so they are coming from different family. But they have taken Kṛṣṇa consciousness so seriously. So if you yourself become serious and distribute this Kṛṣṇa consciousness knowledge, the inhabitants of this island, Fiji Island, they will be also benefited and they will be also delivered. We have no such distinction. But everything must be done under proper direction and under the rules and regulation. So try to carry out and construct the temple very nicely and enjoy spiritual. Thank you very much.

Devotees: Śrīla Prabhupāda! (applause) (end)

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Six Gosvāmīs Lecture,

Śrī Śrī Ṣaḍ-govāmy-aṣṭaka

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Los Angeles, November 18, 1968

Prabhupāda:

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhi
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bharavahantarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

This is a prayer offering obeisances to the Six Gosvāmīs, direct disciples of Lord Caitanya. Vande rūpa-sanātanau raghu-yugau. The Six Gosvāmīs' names are Rūpa Gosvāmī, Sanātana Gosvāmī… Vande rūpa-sanātana raghu-yugau. And there are two Raghus. One Raghunātha dāsa Gosvāmī and one Raghunātha Bhaṭṭa Gosvāmī. According to whole Vedic system, there are four castes, brāhmaṇa, kṣatriyas, vaiśyas, and śūdras. So this Raghunātha dāsa Gosvāmī belong to the… Of course, a Vaiṣṇava is never śūdra, but in social standard they belonged to the kṣatriya or śūdra. Therefore he is named as dāsa Gosvāmī, Raghunātha dāsa Gosvāmī. So the Six Gosvāmīs… (child making noises) Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So Sanātana Gosvāmī, Rūpa Gosvāmī, and two Raghunātha Gosvāmī, and three, four, and then Jīva Gosvāmī and Gopāla Bhaṭṭa Gosvāmī. Six Gosvāmīs. Practically, Śrī Caitanya Mahāprabhu left behind Him that eight ślokas, Śikṣāṣṭaka, which you have seen. I have translated in my first volume of Śrīmad-Bhāgavatam. On the basis of those eight verses, the Gosvāmīs wrote literatures, volumes of books. From Vṛndāvana they were dispatched after the disappearance of… The Gosvāmīs, they left so many books handwritten, that when they were dispatched it was a full cartload, a big cartload, you see. Just imagine how many books they wrote. They were great scholars, and many varieties of books of bhakti school, Kṛṣṇa consciousness, they wrote. So these Gosvāmīs were engaged, kṛṣṇotkīrtana-gāna-nartana, chanting and dancing. Kīrtana means chanting, and nartana means dancing. Kṛṣṇotkīrtana, utkīrtana. Utkīrtana means very loudly, not softly.

So this loud kīrtana was inaugurated by Lord Caitanya. So this disturbance, this complaint, was current even in His own time. When Caitanya Mahāprabhu was introducing this kīrtana system, so many brāhmaṇas of Navadvīpa, they complained to the Muhammadan magistrate-at that time the government was Muhammadan government, Pathan-to the Kazi that "This boy…" Caitanya Mahāprabhu was that time seventeen years, eighteen-years-old boy, but He was very popular by introducing this saṅkīrtana, Hare Kṛṣṇa chanting and dancing. And He said that simply by chanting and dancing, as we are saying, one will achieve the highest perfectional stage. So the brāhmaṇas were working as priest, they thought that their business will not go on. They prescribed so many ritualistic performances, and Caitanya Mahāprabhu was saying simply by chanting one can achieve the highest perfection. So they were disturbed, and they lodged complaint to the then magistrate, Kazi. Maulana Chand Kazi, his name was Maulana Chand Kazi. You know, when a Muhammadan is learned and religious he gets the title Maulana. So that magistrate, Chand Kazi, was very learned scholar, not only in Muhammadan scriptures, but he was a great scholar Hindu scripture also. Just like in British period in India, there were many responsible English officers, just like high-court judge, civil service. They were very vastly learned in Sanskrit. One Mr. Woodruff, Justice Woodruff, Englishman in Calcutta high-court, oh, he was a very great scholar, Sanskrit scholar, and he translated all the tantric śāstras. So scholarly people are always there. It doesn't matter. They do not belong to any class of men. Scholars are scholars, saintly persons are saintly persons.

So this Chand Kazi was a great scholar, and the brāhmaṇas lodged complaint that "This boy Nimāi Paṇḍita…" Caitanya Mahāprabhu was known at that time "Nimāi Paṇḍita." His mother's given name was Nimāi. And because He was also very great scholar, in sixteen years old he defeated many scholars. One scholar came from Kashmir. He was, his name was Keśava Kāśmirī, he defeated all scholars of India. But when he came to Navadvīpa he was defeated by Caitanya Mahāprabhu. So Caitanya Mahāprabhu was a great scholar. He was scholar in logic especially, nyāya. So He was known as Nimāi Paṇḍita. Paṇḍita means learned scholar. Especially brāhmaṇas are called paṇḍita because generally the brāhmaṇas are expected to be great scholars. So unfortunately, later on the paṇḍita title was there, but some of them were great fools. Perhaps you know, our late Prime Minister, Pandit Jawaharlal Nehru… Perhaps you've heard his name, Nehru. He came to your country I think during President Eisenhower's time, and in some meeting some American gentlemen or boys, I do not know, they asked him to explain some of the verses from Bhagavad-gītā. And he, I mean to say, admitted that he was not a scholar in Bhagavad-gītā. So, but his title was there, paṇḍita. Generally, the brāhmaṇas are given this title paṇḍita on account of their scholarship in Vedic literature. So Nimāi Paṇḍita, Nimāi Paṇḍita. Yes. So complaint was lodged against Him, and He disobeyed the order of the Kazi, civil disobedience, and there was a great incident. Then the Kazi became His admirer, follower. That is a long story.

So the Gosvāmīs, six Gosvāmīs, they picked up Lord Caitanya's eight verses and they wrote so many books. (door opens) The Gosvāmīs are coming. (laughs) Hare Kṛṣṇa. So these Gosvāmīs were chanting and dancing, kṛṣṇot-kīrtana-gāna-nartana-parau. So we are creating the descendants of Gosvāmīs here in the Western countries. You are also chanting and dancing, following the footprints of the Gosvāmīs, kṛṣṇotkīrtana-gāna-nartana-parau. And they were chanting and dancing, not dry. Premāmṛtāmbho-nidhi, dipped into the ocean of love of Kṛṣṇa. You cannot chant and dance for a long time unless you are dipped into the ocean of love of Kṛṣṇa. That is the specific qualification of the dancer and chanter. If you ask somebody to chant and dance for one hour, he'll get tired. But this chanting and dancing is so nice that these Gosvāmīs, they can go on chanting and dancing for twenty-four hours. Premāmṛtāmbho-nidhi. Because they were dipped into the ocean of love of Kṛṣṇa. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhi dhīrādhīra-jana-priyau. Dhīra, dhīra means gentle, and adhīra means ruffians, not gentle. So they were affectionate and popular both to the gentle as well as ruffians, these Gosvāmīs. Everyone liked them. Kṛṣṇa consciousness is so nice that unless one is a staunch atheist, everyone will like this Kṛṣṇa conscious movement. As an evidence, people are receiving these boys who are chanting and dancing. Out of their love they are contributing something, they are purchasing magazines. So this is sympathy, sign of love. So they are not, of course, very big business magnate or politicians; they are common men. But it is appealing to the common people. There is no doubt about it.

So these Gosvāmīs were also very popular amongst all classes of men. Dhīrādhīra-jana-priyau priya-karau. Because they were also benefactor. They were doing something which is beneficial to the mass of people. Dhīrādhīra-jana-priyau priya-karau nirmatsarau. Nirmatsarau means not envious. We are not envious to anyone. Yesterday I received one letter from Rāyarāma. He wanted my permission to make some propaganda in our magazine Back to Godhead against animal slaughter, butchery. So I replied that why should we be against a class of men who are known in the society as butcher? Actually, everyone is butcher. Actually, so-called gentlemen who are, I mean to say, supporting these butchers, they are also butchers. According to Manu-saṁhitā, there are eight kinds of butchers. The man who is killing the animal, the man who is ordering to kill the animal, the man who is skinning the animal, the man who is purchasing the meat, the man who is cooking, the man who is eating, they are called all butchers. Just like if there is a murder case and there is a conspiracy, so it is not the man who has directly killed some person, he is arrested, but everyone who is in the conspiracy, they are all arrested. That is the common law. So in that sense everyone is butcher. Besides that, because a person is killing some cow or some animal, we are calling butcher, but mostly they are killing their soul. Anyone who is unconscious, who is ignorant of his spiritual identity, identifying himself with this body and misusing this opportunity of human form of life simply for animal sense gratification, they are also butchers. If killing of some living entity is butchery, then how great a butcher is he who is killing himself? He is killing an animal, but he is killing himself. Ātma-hā. Ātma-hā, self-killing, out of ignorance. Everyone is in ignorance. Any sinful activity is done out of ignorance. So ignorance is no excuse. The butcher is killing animal because he does not know what is the effect of this killing. Similarly, persons who do not know what is the value of this human form of life and simply spoiling it just like animals, they are also butchering themselves.

There is a nice instructive verse in Sanskrit. One saintly person was giving his blessings to different kinds of persons. So he first of all saw one boy, he was a prince, son of a king. So he blessed him, rāja-putra. "My dear prince," ciraṁ jīva, "you live forever." Then he saw one brahmacārī, a disciple of a spiritual master, he said, mā jīva muni-putraka: "Oh, you are the disciple of a saintly person. You do not live. You die immediately." Rāja-putra ciraṁ jīva. "Oh, the prince, son of a king, you live forever; and you are a brahmacārī, muni-putra, a son of a saintly person, so you die immediately." Then there was a saintly person, and he said to the saintly… He offered his blessings to the saintly person, jīva vā mara vā sādhoḥ. Sādhoḥ means saintly person, sādhu. "My dear saintly person, either you live or you die as you like." And there was a butcher. He told for the butcher, mā jīva mā mara iti: "You neither live nor die." So what is the significance of these four kinds of blessings? The significance is that he blessed the rāja-putra, royal prince, to live forever because whatever enjoyment he's having, this is for this life. Next life is very horrible for him, next life. Just like generally in the opulent countries like America and other European countries, they are materially very opulent, they do not care for anything. They do anything, whatever they like, because they are very much proud of their material opulence. But they do not care what they are going to be next life, you see. Therefore so long they live, that is good for them. As soon as they die, they are going to the darkest region of the hell. Therefore the prince, the king's son, was blessed, "You live forever," and so far the brahmacārī, brahmacārī or the son of a muni, he is undergoing penance, austerities, fasting, not very comfortable life. So he was blessed that "You die immediately." Because by his pious activities he has elevated himself so high that as soon as he dies, he goes to Vaikuṇṭha, kingdom of God. Therefore the sooner he dies is better. So muni-putra, ma jīva muni-putraka. And so far saintly person, sādhu, he said, jīva vā mara vā. A saintly person, "Either you live or die, the same thing. Because you are serving Kṛṣṇa in this life, and as soon as you die, you will serve Kṛṣṇa directly. So it is all the same." And so far the butcher is concerned, he said, mā jīva mā mara: "You don't die, don't live." "Don't live" means, "You are living in such a wretched condition, killing every day. Horrible life. Your living is horrible, and if you die, you are going to the darkest region of the hellish condition. So both life, living or dying, it is very horrible for you. So you don't live, don't die." (laughs) So that is the blessing to the butcher, "Don't live, don't die." Living condition is also horrible, and after death it is also horrible. But unfortunately, every one of us is committing butchery without understanding self-realization, what is self, "What I am." Therefore Vedānta-sūtra says, "Try to understand yourself." Athāto brahma jijñāsā. This human form of life is meant for searching out, understanding, inquiring, about Brahman. We are all Brahmans. Because we are part and parcel of the Supreme Brahman, therefore we are all Brahman. So if we do not inquire what is Brahman, then that is suicide. In the human form of life, if you do not make inquiries what is brahma, athāto brahma jijñāsā… Jijñāsā means inquiry. This is the first aphorism in the Vedānta-sūtra, that atha. Atha means thus. Ataḥ, ataḥ means hereafter. "Hereafter" means that we have passed through 8,400,000 of species of life; now we have got civilized form of human body; now it is the time to inquire what I am, what is God, what is my relationship with God.

So in every human society there is such inquiry and there is some answer also. So cultivating this knowledge, Kṛṣṇa consciousness or God consciousness, is essential. If we do not take to these inquiries, simply if we engage ourself in the animal propensities… Because this material body is animal body, but the consciousness is developed. In the animal body or in the lower than animal body-just like trees and plants, they are also living entities-the consciousness is not developed. If you cut a tree, because the consciousness is not developed, it does not protest. But it feels the pain. That is scientifically proved by Sir Jagadish Chandra Bose. It feels. But the feeling is not so strong. But if you kill one animal, it protests because the consciousness is developed. Similarly if you kill a man, that protest is still vehement because the consciousness is still more advanced. So in this way, in different forms of life, we are developing different types of consciousness. Just like this child, because it has got a certain type of body, its consciousness is not so developed. But when this body will be grown up, when this girl will be young, then her consciousness also will be different. Not will be, it will develop. Similarly, our consciousness should develop. The perfection, the ultimate goal, the limit of development is

Kṛṣṇa consciousness. The consciousness is developing one after another in different bodies, but Kṛṣṇa consciousness means that is the ultimate development. That is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This is the definition how consciousness reaches its perfection. Bahūnāṁ janmanām ante. That perfection is reached after many, many births. Just like aquatics, plants, trees, reptiles, birds, beasts, then uncivilized human form of body, then civilized form of body, and especially the Vedic style of body. That is considered to be the highest perfectional body. And Vedic perfectional stage also achieves the highest goal when it is Kṛṣṇa conscious.

Therefore Kṛṣṇa consciousness is the highest goal of life. We should always remember. And Bhagavad-gītā says bahūnāṁ janmanaṁ ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of evolution, one after another, one after another, one after another-that evolution is going, every moment-so when one is perfectly wise, bahūnāṁ janmanām ante jñānavān. Jñānavān means perfectly wise. Jñāna means knowledge, and vān means one who has. The Sanskrit word vān… Just like bhagavān. Bhaga means opulence, and vān means one who has. So Bhagavān means one who has got six kinds of opulences in full. Every Sanskrit word has got its root meaning. It is not… Just like Kṛṣṇa. Kṛṣṇa has got His root meaning. Kṛṣṇa, "the greatest." Kṛṣ, and ṇa means negation. There are different meanings, but this is one of the meanings. Another Kṛṣṇa meaning is "all-attractive." So God is great. That very idea is perfectly expressed in the word Kṛṣṇa. So bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Jnanavān means who has attained, who has possessed, who is in possession of highest wisdom. That is Kṛṣṇa consciousness. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate.

And what is Kṛṣṇa consciousness? Kṛṣṇa says, "One who surrenders unto Me. One who comes to Me and surrenders, 'My dear Kṛṣṇa, I now understand that You are my eternal protector, You are my eternal friend, You are my eternal maintainer. I forgot You; now I understand. So I come to You and surrender. Please give me protection.' " This is called śaraṇāgati. So he is wisest man, and he continues to serve Kṛṣṇa. That is Kṛṣṇa consciousness. So bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. What is that mām? If Kṛṣṇa says, "unto Me." So "unto Me," Kṛṣṇa is everything. Because He is the Supreme Lord, therefore He is everything. But what sort of? Vāsudeva. That form of Kṛṣṇa, Vāsudeva. Vāsudeva means the son of Vasudeva. That means the Kṛṣṇa of Śrīmad-Bhāgavatam who appeared Himself as the son of Vasudeva, Vāsudeva. Son of Vasudeva is known as Vāsudeva. Vāsudevaḥ sarvam iti [Bg. 7.19]. And Vāsudeva is all-pervasive. Whatever we see, whatever we experience, that is expansion of Vāsudeva's energy. So one who understands… In the Ninth Chapter of the Bhagavad-gītā also it is said, mayā tatam idaṁ sarvam: [Bg. 9.4] "Everything, whatever you see, I am there. It is My expansion." mayā tatam idam. Tatam means expanded. "I have been expanded everywhere." Just like this watch, this is also Kṛṣṇa. This is also Kṛṣṇa. The Māyāvāda philosophy, they misunderstand that if Kṛṣṇa has expanded to become this watch, to become this pot, to become this light, to become this room, to become this cloth, then Kṛṣṇa is finished. No more Kṛṣṇa. That is impersonalism. But that is not the fact. Kṛṣṇa exists. That is also confirmed by the Vedas. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. The Absolute Truth is so perfect that if perfectly taken from the perfect, everything is taken, still He's there. Just like this is a watch. If you take its hands, if you take its glass, if you take its machine, then what remains there? Nothing. It becomes zero. But Kṛṣṇa is so full and complete, if you take millions of Kṛṣṇa from Kṛṣṇa, then Kṛṣṇa is still there. That is Kṛṣṇa's omnipotency. God is omnipotent. They do not understand what is this omnipotency. They say some words, "almighty," "omnipotent," but they do not understand what is this omnipotence. Just like even from material example we can see that the sun planet diffusing… I do not know how much temperature, what is the degree of that temperature, diffusing for millions and millions of years. Still, the temperature is the same. If it is possible to a material thing which is an insignificant creation of God, if the sun is so much omnipotent… Not omnipotent. The sun's light or the sunshine is from, derived from Kṛṣṇa's spiritual potency. But we can see that it is so much potent that diffusing sunshine for millions of years. There is no decrease of temperature. So vāsudevaḥ sarvam iti [Bg. 7.19] means Vāsudeva expands Himself in so many universes, so many planets, so many paraphernalia, still, He is in Goloka Vṛndāvana. That is stated in the Brahma-saṁhitā. Goloka eva nivasaty akhilātmā bhuto [Bs. 5.37]. He is enjoying in His planet Goloka Vṛndāvana, and still, He is all-pervasive. mayā tatam idaṁ sarvam jagat avyakta-mūrtinā [Bg. 9.4].

So when one comes to this understanding that Kṛṣṇa, Vāsudeva, He keeps Himself intact although He is all-pervasive… Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. Mahātmā means great soul. Just like you have heard the name of Mahatma Gandhi in our country, but the definition of mahātmā in Bhagavad-gītā is different. A mahātmā is not a politician. A mahātmā is not for the Indians and not for the Americans or any certain limited circle. Mahātmā is not like that. Of course, the Indian people awarded the title "Mahatma" Gandhi, but mahātmā means a different… Mahātmā's definition is given in the Bhagavad-gītā. There it is stated, mahātmānas tu māṁ pārtha daiviṁ prakṛtim āśritaḥ [Bg. 9.13]. A mahātmā is under the shelter of the internal potency of God. There are two kinds of potencies. That is also stated in the Bhagavad-gītā. You should read Bhagavad-gītā very carefully. You'll understand everything. Aparā and parā. These are stated. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca… bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. The Lord said, material world, what is this material world? This material world is composition of earth, water, air, fire, ether. And this is gross element, gross ingredients. But there are finer, subtle ingredients, mind, intelligence, ego. So these eight gross and fine elements which is the material world, that is expressed in the Bhagavad-gītā that bhinnā me prakṛti aṣṭadhā, "These eight kinds of prakṛti, nature, is my separated inferior energy." Apareyam, this is inferior. They are inferior. Itas tv anya me prakṛtiṁ parā. Besides these eight elements, there is another prakṛti, another nature, which is superior. And what is that? We can see earth, water, fire, air, and, of course, mind we can feel, intelligence we can feel, ego also we can feel. There is feeling, although we cannot see because they are subtle. And what about the other? That is expressed in the Bhagavad-gītā, jīva bhūtāṁ mahā-bāho [Bg. 7.5], "My dear Arjuna, they are these living entity." Some of the nonsense philosophers, they are identifying the soul with the mind, with intelligence, with ego, but they are all material. The soul is different. So this is daivī prakṛti, spiritual nature. The material nature and spiritual nature.

So mahātmā means, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritaḥ [Bg. 9.13]. Mahātmās, those who are mahātmā, they take shelter of the spiritual nature, and those who are durātmā or kśūdrātmā… Mahā means great, and just opposite to mahā means, opposite to mahā is kśūdra, small. Just like somebody is very liberal and somebody is very miser. So mahātmā is broad, broader-minded, broader soul, whose soul has become broader. How you can become broader? If you dovetail yourself with the supreme broadest, then you become broader. Otherwise you become smaller. So this is the difference between mahātmā and kśūdrātmā. People are generally, they are doing something for his own body, something for his society, something for his family, something for his country. So you can expand your activities, but unless you expand your activities to Kṛṣṇa consciousness, you become the smaller. So,

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritaḥ
bhajanty-ananya manaso
(jñātvā bhūtādim avyayam)
[Bg. 9.13]

So mahātmā means Kṛṣṇa conscious, who is unalloyedly attached to the loving transcendental service of Kṛṣṇa. Bhajanti mām ananya manaso, this is the definition of mahātmā. Anyone who is cent percent engaged in the service of Kṛṣṇa, he is mahātmā. Not by stamping, that "You are mahātmā, I am mahātmā." No. This is the definition of mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritaḥ [Bg. 9.13]. Daivī prakṛti means they are no more interested with this material world. They are interested with the spiritual energy. Because we are spiritual energy. We are… The same energy, we are seeking after the same energy. Just like water can mix with water. Oil cannot mix with water. If you put a drop of oil with water, the oil will remain separate. But if you put a drop of water with water, immediately mixes. Similarly we are spirit soul. As soon as we are in the spiritual world, in spiritual activities, then we are one. There is no discordance. There is no opposing elements. But so long we exist in the material world, everything opposing. Everything opposing. Therefore it is struggle. Struggle for existence. Suppose if you are thrown into the sea, however expert swimmer you may be, it is struggle. It is struggle for existence. But if you are on the land, there is no such struggle. You live natural life. Similarly, mahātmā, those who have become broader by Kṛṣṇa consciousness, by surrendering unto Kṛṣṇa after many, many births… Bahūnāṁ janmanām ante [Bg. 7.19]. Ante means after. Janma means birth. And fully understanding that everything is Kṛṣṇa, everything is display of Kṛṣṇa's energy.

So Kṛṣṇa and Kṛṣṇa's energy, there are two things. So we are praying, Hare Kṛṣṇa. Hare means we are praying to the energy, the internal energy, the spiritual energy, Rādhārāṇī. Hare. We are praying "Hare, O the energy of Kṛṣṇa, and Kṛṣṇa." Kṛṣṇa is always with energy. Parāsya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. Kṛṣṇa, or the Supreme Lord, has many multifarious energies. Whatever we are seeing, it is all manifestation of His energy. So we are praying both to the energy. We are praying to the material energy also-material energy also, perverted reflection of the spiritual energy. Actually, there is no material energy. Everything is spiritual. But when the spiritual energy is covered by ignorance… Just like when the sky is covered by cloud it becomes dark. Similarly, spiritual energy, when it is covered by material energy… The cloud has no separate existence. It is also creation of the sunshine. Similarly, the material energy has also no separate existence. It is also creation of Kṛṣṇa, but it appears and disappears. The spiritual energy remains. So when we dovetail ourself with the spiritual energy, then we become perfect. That is our perfection. So Kṛṣṇa consciousness is dovetailing ourself with the spiritual energy and thus become perfect. And this human form of life is meant for that purpose.

So we are following the six Gosvāmīs. Kṛṣṇotkīrtana-gāna-nartana-parau. Always chanting and dancing and chanting… What is chanting? Not any slogan, but Kṛṣṇa, Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. This is chanting. Chanting does not mean that you chant like some parrot, no. Chanting Kṛṣṇa. Kṛṣṇotkīrtana-gāna-nartana. Śravanaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Kīrtanam, chanting, and śravanam, hearing, what? There are so many subject matters of chanting and hearing. No. Kṛṣṇa or Viṣṇu. So chanting and hearing, this was inaugurated by Lord Caitanya and followed by the six Gosvāmīs, and we are also following in the footprints of the six Gosvāmīs. Therefore we should offer our respectful obeisances, vande rūpa-sanātanau raghu-yugau śrī-jīva gopālakau. We offer our respectful obeisances to Rūpa Gosvāmī, Sanātana Gosvāmī, and to Raghunātha Gosvāmī and Jīva Gosvāmī and Gopāla Bhaṭṭa Gosvāmī.

Thank you very much. (devotees offer obeisances) Come on. Where you have been, Vāmanadeva?

Vāmanadeva: I'm working. I have a job.

Prabhupāda: Oh.

Vāmanadeva: …making furniture, working with wood. I'm learning a lot so I can make nice thrones.

Prabhupāda: (laughs) That's all right. So any question?

Woman: Is there anyone similar to Joan of Arc in the Śrīmad-Bhāgavatam?

Prabhupāda: Hmm?

Woman: Are you familiar with Joan of Arc? She was a saint.

Prabhupāda: Yes.

Woman: Is there any person in the Śrīmad-Bhāgavatam similar to her?

Prabhupāda: You want to see Joan of Arc in Śrīmad-Bhāgavatam? Why don't you take Joan of Arc of Śrīmad-Bhāgavatam? Any activities of devotees, that is Śrīmad-Bhāgavatam. What do you mean by Bhāgavatam? Bhāgavatam, Bhāgavatam, Bhāgav, this word comes from Bhagavān. Bhāgavata, Bhāgavad-śabda. The word is Bhāgavata. And pertaining to Bhāgavata is Bhāgavata. So Bhāgavata can be expanded to any unlimited. So anything in relationship with God, that is Bhāgavatam. So if Joan of Arc, she was in relationship with God, she is also Bhāgavatam. You should expand Bhāgavatam in that way. Yes.

Madhudviṣa: Recently it said in the newspaper where the scientists were sending a sputnik around the moon. I have read in your Easy Journey to Other Planets that no matter how many endeavors they make, they will never reach these other planets. Is this…?

Prabhupāda: Yes. This is not the process of reaching. This is childish. That also I have made statement, this is childish. You cannot go to the moon planet in that way. It is not possible. They'll simply create story, but they'll never be successful.

Tamāla Kṛṣṇa: Will we know Kṛṣṇa as well by thinking always how can we spread this Kṛṣṇa consciousness? Is this the… be good to know Kṛṣṇa as much as if you study thoroughly the Vedas?

Prabhupāda: Yes. Siddhānta boliyā citte nā kara alasa. You have to understand the science of Kṛṣṇa. There are so many books. The Gosvāmīs were doing that. In the next verse… I have explained one verse. The next verse is nānā-śāstra-vicāraṇaika-nipuṇau.

They were very much expert in studying very scrutinizingly all Vedic literatures. So, of course, reading or hearing. You may not have time to read, but try to read. If you have no time, you are hearing. We are publishing, we are publishing literature, books. I am trying to speak to you. That is also understanding, studying Kṛṣṇa science. Rather, hearing is better reception. If you hear… That Vedas are therefore known as śruti. Śruti means it is received through hearing. Real process is hearing. And this age, Kali-yuga, people cannot study so much. Just like Caitanya Mahāprabhu, when He was called by Prakāśānanda Sarasvatī, He presented Himself that "What can I understand, Vedānta-sūtra? I am a fool. Therefore My spiritual master has ordered Me to simply chant." So this chanting will help you. Yasya deve para bhaktir yatha deve tatha gurau [ŚU 6.23]. Simply by studying, becoming bookworm, you cannot advance. The real secret is… That is stated in the Vedas. Unflinching faith in God and spiritual master. Then things will be revealed from within. How much strength we have got to study all these books? But Vedas says, yasya deve parā bhaktir yathā deve tathā gurau. If one has got unflinching faith in God and similar faith in the spiritual master, tasyaite kathitā hy arthaḥ prakāśante mahātmanaḥ, to him only the Vedic knowledge becomes revealed. And this is also confirmed in the Bhagavad-gītā. Lord Kṛṣṇa says, teṣāṁ satata-yuktānāṁ bhajataṁ prīti-pūrvakam: [Bg. 10.10] "Those who are engaged in My service with love and affection, buddhi-yogaṁ dadāmi tam, I personally give him intelligence, yena mām upayanti te, by which he can come to Me." In another place, it is stated in the Bhagavad-gītā, teṣām evānukampārtham: [Bg. 10.11] "In order to show these devotees special favor, teṣāṁ evānukampārtham aham ajñāna-jaṁ tamaḥ nāśayāmy, I personally dissipate their darkness within the heart." Everything, the mind is full of darkness; therefore we are conditioned. So Kṛṣṇa, from within He drives away the darkness of ignorance. Aham ajñāna-jaṁ tamaḥ nāśayāmy. Aham ajñāna-jaṁ tamaḥ nāśayāmy ātma-bhāva, just like that.

So He is within you. If you are sincere to Him and to the instruction, following, then everything will come out automatically even if you don't read. This is the special significance of Kṛṣṇa consciousness, that we want simply sincere soul; then everything is there. You study or no study. But for preaching work, studying required. If you are…, because you have to meet so many opposing elements, so if you can give some reference from books of authority. But even if you don't give references, you can speak logically, you can place arguments logically. So Kṛṣṇa will help, Kṛṣṇa is within you. Don't think that Kṛṣṇa is without. He's without and within, both. That is explained in the Śrīmad-Bhāgavatam. When Kṛṣṇa was standing before Kuntī and He also entered within the womb of Uttarā to save Parīkṣit Mahārāja, so Kuntī said that "I see that You are within and without. Still, You are unseen." God is within and without, but the rascals cannot see. They say, "Where is God? Can you show me?" But He is always everywhere, within and without. So one has to train himself how to see. That is described in the Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. One has to anoint the eyes with love of God. Then he can see. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Santaḥ, saintly person. Sant. Just like your San Francisco, the Sant (Saint) is Sanskrit word, santaḥ. The saint word is Sanskrit word. Santaḥ sadaiva hṛdayeṣu vilokayanti. Those who are saints, sants, they always see God within and without. They have got eyes to see. What is that special eyes? That is love of God, that's all.

Viṣṇujana: Lord Jesus Christ said that if you would see God, your eye must be single. Was he referring to that same statement that love of God is that single eye?

Prabhupāda: That means your one eye will be lost? What do you mean by that?

Viṣṇujana: Just he stated it that…

Prabhupāda: No, what do you understand by that? Your eyes will be single, is that the…? Then what do you mean? What do you understand by this statement?

Viṣṇujana: I understand that your attention would be one-pointed on God.

Prabhupāda: That's it! That's it. When you actually see God, you cannot see anything except God. That is God-seeing. That is stated in Caitanya-caritāmṛta, sthavor jaṅgam dekhe na dekhe tava mūrti. A highly-elevated devotee, first-class devotee, he sees trees or the animals are moving, nonmoving, so many varieties, but he does not see their form. Everywhere he sees Kṛṣṇa. That is a fact. Kṛṣṇa says that sarva-yoniṣu kaunteya sambhavanti mūrtayayaḥ yaḥ [Bg. 14.4]. There are millions of varieties of forms of life, but I am the seed-giving father. So a devotee sees, "Oh, here is a son of Kṛṣṇa. Here is a son of Kṛṣṇa. Here is a son of Kṛṣṇa. Here is a son of Kṛṣṇa." So if you love somebody, as soon as you see his son, you immediately remember who's son he is. Therefore he sees the tree but immediately remembers, "Oh, it is Kṛṣṇa's." He sees a dog; he immediately sees Kṛṣṇa, "Oh, he is Kṛṣṇa's." He sees a watch; he immediately sees, "It is Kṛṣṇa's." Therefore he is single-eyed, Kṛṣṇa. That's all. He has no other, any other vision. Everything Kṛṣṇa's. Therefore he wants to take everything towards Kṛṣṇa, "Please come to Kṛṣṇa consciousness. You are missing. You are Kṛṣṇa's. Why you are identifying with this nonsense? Why you are thinking American, American, Indian, or this or that? You are Kṛṣṇa's. Come to Kṛṣṇa." This is our propaganda. We want to give eyes to the people. They are blind and their leaders are blind. Andhā yathāndhair upanīyamānas na te viduḥ svārtha-gatiṁ hi viṣṇoḥ [SB 7.5.31]. They do not know what is their ultimate goal of life, this Kṛṣṇa, God. So what Lord Jesus Christ says, it is right. So have saṅkīrtana. Or any other question? Hare Kṛṣṇa. (kīrtana-Prema-dhvāṇī) (aside:) Stop it. (end)

Arrival Addresses and Talks
690911AR.LON
Arrival Address

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London, September 11, 1969
(kīrtana)

Prabhupāda: …but I'm not very much fond of reception. I want to know how people give reception to this movement. That is my concern.

Devotees: Haribol!

Reporter: How long will you be in England, sir?

Prabhupāda: England, I think I am coming for the second time. Last time, in 1967, when I was going to India I stayed here for two days only and then went away. Practically, this is the first time I have come.

Reporter: And for how long?

Prabhupāda: That I do not know.

Devotees: Haribol!

Prabhupāda: I have got so many fathers and mothers to take care, so as long as they keep me, I can be.

Mukunda: If any of you gentlemen have questions, you can ask them of Prabhupāda.

Reporter: Yes. Can I ask is this is a very special welcome for you, or is this a performance that you go through each day?

Prabhupāda: No. Wherever I go, I have got my disciples. In the Western countries I have got now about twenty centers, especially in America, Canada. So the American boys are very enthusiastic. I think…

Devotees: Haribol!

Prabhupāda: I think I got in Los Angeles and San Francisco a very great reception. And in Ratha-yātrā festival about ten thousand boys and girls followed me for seven miles.

Devotees: Haribol!

Reporter: What do you try and teach, sir?

Prabhupāda: I am trying to teach what you have forgotten.

Devotees: Haribol! Hare Kṛṣṇa! (laughter)

Reporter: Which is what?

Prabhupāda: That is God. Some of you are saying there is no God, some of you are saying God is dead, and some of you are saying God is impersonal or void. These are all nonsense. I want to teach all these nonsense that there is God. That is my mission. Any nonsense can come to me, I shall prove that there is God. That is my Kṛṣṇa consciousness movement. It is a challenge to the atheistic people. There is God. As we are sitting here face to face, you can see God face to face. If you are sincere and if you are serious, that is possible. Unfortunately, we are trying to forget God; therefore we are embracing so many miseries of life. So I am simply preaching that you have Kṛṣṇa consciousness and be happy. Don't be swayed away by these nonsense waves of māyā, or illusion. That is my request.

Devotees: Haribol!

Reporter: Is this singing essential to the sustenance of your faith?

Prabhupāda: This singing is the process for clearing the dust accumulated on the heart. Our relationship with God is eternal. It cannot be broken. But due to the contact of māyā we are trying to forget Him. But if we chant this holy name of God, Hare Kṛṣṇa, then māyā will not act, and we shall very quickly understand what is our relationship with God. That is the process. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The Sanskrit word is "cleansing the dirty heart." The dirty heart. In the Bhagavad-gītā it is said, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are miscreants, rascals, and lowest of the mankind, and taken all knowledge, and atheistic class of men, they do not know what is God. Others, those who are virtuous, those who are inquisitive, those who are wise, they will try and they will understand what is God. So my appeal to you is that you try to understand this movement, Kṛṣṇa consciousness movement. It is not a bogus movement. It is scientific, authorized. Any scientist, any philosopher and logician may come and we shall prove that there is God and we have got eternal relationship with God. So if you want to (be) happy, then you must take to this Kṛṣṇa consciousness movement. Otherwise the human race is doomed. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Anyone who has no God consciousness, he has no qualification. However academically he may be very rich, he has no qualification. Manorathena asato dhāvato bahiḥ. His only qualification is mental concoction. Mental concoction. That's all. He has no other qualification. So we reject all these nonsense. We simply accept a sincere soul who wants to dedicate his life for God's service. So it is not easy thing. These boys and girls who are following me, they are very elevated. They are not ordinary boys and girls. They have taken to Kṛṣṇa consciousness. Their quality is greater than any mundane erudite scholar. It is a challenge. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Anyone who has developed God consciousness, love of God, all good qualities will automatically develop in him. All good qualities. Test any of our students, how they are good, how they are advanced. Test it. Bring anyone in this world and test any one of our boys. You'll find how much difference there is in their character, in their feeling, in their consciousness. So this is the only thing. If you want peaceful society, then you must make them God conscious, Kṛṣṇa consciousness. Everything will be automatically solved. Otherwise your so-called United Nations will not help.

Reporter: Mr. Billy Graham makes people God conscious in a different way. Can you tell me what you think of him?

Prabhupāda: I do not know what is Billy Graham, but I am following the Vedic principle, Bhagavad-gītā as it is. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. God says that "You give up all nonsense occupation, simply surrender unto Me, and I take charge of you and give you protection." This is our philosophy.

Reporter: Can I ask you some questions about your general attitudes on things going on around us? For instance, what do you feel about man going to the moon? (laughter)

Prabhupāda: This is simply a waste of time. I already commented on this when I was in San Francisco. The reporters asked me this very question. I flatly replied that it is simply waste of time and money. That's all. (laughter)

Reporter: What about something very much nearer to ourselves here in this country, and that is a war or civil disturbance is going on…

Prabhupāda: Well, war is going on.

Reporter: …between Christians?

Prabhupāda: No. We are not Christian nor Hindu nor Muslim. We are God's servant. That's all. Anyone who is God's servant, there is no disagreement. And when one is māyā's servant, servant of māyā, illusion, there is disagreement. So it doesn't matter. Our test is, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That system of religion is first class which teaches how to love God. That's all. It doesn't matter whether it is Christian religion, Muhammadan religion or Hindu religion. We shall see. If the follower of the religion has learned how to love God, then his religion is perfect. Otherwise it is useless.

Reporter: But do you not think it's worth going to such places as Ireland and trying to talk to the people out there to stop warring?

Prabhupāda: Now, this is our talking, that the first-class religion is that which teaches how to love God. Try to understand this. This is the simple formula.

Reporter: Yes, but don't you think it's worth going over there to try and help them?

Prabhupāda: We shall see. Suppose you are Christian. If you have developed your sense of loving God, then you are perfect, your religion is perfect. But instead of loving God, if you have developed your sense of loving dog, then you have wasted your time. That is our test. Yes. You want to ask any question?

Reporter: I think the lady wants to take you away somewhere. (Prabhupāda chuckles)

Reporter (2): I think that the wind is up.

Prabhupāda: All right.

Reporter: I should just like to know how old you are.

Prabhupāda: I am? I am seventy-four years old. I was born in 1896.

Reporter: Whereabouts?

Prabhupāda: In India, Calcutta.

Reporter: Are you married, sir?

Prabhupāda: Yes. I have got my sons, grandsons, my wife, all living, but I have no connection with them. I am a sannyāsī, renounced order. I have got elderly sons.

Reporter: You say you have no connection with your family?

Prabhupāda: No.

Reporter: Why?

Prabhupāda: Because I have taken sannyāsa. I have dedicated my life for Kṛṣṇa. That is the Vedic system, that certain portion of your life should simply dedicate for God. That is called sannyāsa.

Reporter: To do this, did you have to divorce?

Prabhupāda: No. There is no question of. We do not know what is divorce. In our country there is no divorce, at least in Hindu law. Yes. Wife and husband, once combined, that is for life. There is no question of separation, in all circumstances. Either in distress or in happiness, there is no question of separation. Now our modern politicians, they have introduced this divorce law. Otherwise, according to Hindu, Manu-saṁhitā, there is no divorce law.

Reporter: When did you renounce your family?

Prabhupāda: In 1959.

Reporter: How are they managing without you?

Prabhupāda: They are managing. My sons are grown up; they are earning. My wife is also rich man's daughter. She has got some property. So they have no problem.

Reporter: Do you ever see them at all?

Prabhupāda: No. I cannot see. I cannot see at least my wife. But if my sons and daughters come to see me, they can see. But my wife cannot see me. That is stopped. That is the system of sannyāsa. A sannyāsī cannot meet his wife again. That is renouncement. Renouncement means renouncing connection with woman, or renouncing sex life. That is renouncement.

Reporter: Coming this way, sir?

Prabhupāda: Yes. (cameras clicking)

Reporters: Thank you very much.

Prabhupāda: Thank you.

Devotees: All glories to Śrī Śrī Guru and Gaurāṅga! Haribol! (end)

710629AR.LA

Arrival Lecture

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Los Angeles, June 29, 1971

Prabhupāda: So I am very happy to see you again after eight months, or nine months. Ānandambudhi vardhanam. This movement is not hackneyed. Increasing the ocean of happiness. You have no experience of the ocean increasing. If the ocean increases, then the whole planet will be again overflooded. But this is an ocean of happiness. By chanting Hare Kṛṣṇa mantra, Lord Caitanya says, ānandāmbudhi-vardhanam. Ambudhi. Ambudhi means ocean and ānanda means bliss. If we chant Hare Kṛṣṇa mantra, as soon as our heart is cleansed… That is the first benediction of chanting Hare Kṛṣṇa mantra, that our heart becomes cleansed. If your heart is not cleansed, how we are participating together? Somebody is Indian, somebody is American, somebody is Canadian, somebody is African. Because on the Kṛṣṇa consciousness platform the heart becomes cleansed. There are no more such consciousness that "I am this," "I am that." The only consciousness is that "I am Kṛṣṇa's." That is cleanliness of heart. As soon as we come to this platform, that "I am Kṛṣṇa's." Just like the gopīs. All the inhabitants of Vṛndāvana, they were thinking, "We are all Kṛṣṇa's." Central point is Kṛṣṇa. That is the beauty of Vṛndāvana. All the inhabitants of Vṛndāvana, the elderly cowherd men, the boys, the girls, the trees, the river, the birds, the beasts-everyone-they are simply thinking, "I am Kṛṣṇa's." This is Kṛṣṇa consciousness. And as soon as we think otherwise-"I am Indian," "I am American," "I am this," "I am that," that is material consciousness. Try to understand the simple fact that as soon as we identify with our designated body, which I am not… I am not this body, so why shall I identify myself with American or Indian? Accidentally I have got this body in America or India or Africa or in hell or heaven. That is accidental. Or by my karma. But actually, I am not this body. And if I am not this body… Generally everything we are accepting in this material world (is) on the bodily concept of life. Because I have got bodily relationship with some man or woman, I am thinking… There are thousands of men and women, but I am thinking, "This woman is mine," "This man is mine." This is a crude example. And similarly, children. Gṛha-kṣetra. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8]. This bodily concept of life increases our delusion and we become enwrapped, entangled in material world, and we get a different type of body.

So the Kṛṣṇa consciousness movement is meant for releasing all these conditioned souls from this misconception of life. Anyone, any intelligent man can understand that as soon as we identify our activities with the body, then we are fool number one. That is the verdict of Śrīmad-Bhāgavatam. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who is identifying himself with this body… Sva-dhīḥ kalatrādiṣu. ”And family members, wife, children, they are our own men. All others are enemies.” Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. ”And the land in which we have taken birth, that is worshipable.” People are sacrificing their life in so many ways. The leaders are enthusing them, ”Oh, you are national of this, national of that.” Falsely they are working so hard. This is the basic principle, mistake, of the modern civilization-identifying oneself with this body, which he’s not. So by Kṛṣṇa kīrtana, this bodily concept of life is…, in the beginning it becomes vanquished. A tacit example: you are all boys. You have forgotten that this body is Indian or American. You are Kṛṣṇa’s. This is the first installment. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. If this bodily concept of life is removed, immediately all the problems of the world solved. Immediately. All these great writers, thoughtful men, philosophers, politicians, diplomats, and the United Nations, they are trying to solve the problems of the world, but they are increasing the problems. Andhā yathāndhair upanīyamānās [SB 7.5.31]. How they can mitigate? It is not possible, because the basic principal mistake is there.

So Caitanya Mahāprabhu said that ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Bhava, bhava means this material world. Bhava means to become. Bhava and abhava. You take some, accept some body, that is bhava: ”I become.” And keep myself in this body for some years, utmost hundred years. Then again abhava. Abhava means another change of body. So this is very botheration, the changing of body. But one who comes to Kṛṣṇa consciousness, there is no more change of body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. A Kṛṣṇa conscious person, after giving up this body, he does not accept any more material body. Then what happens to him? Kṛṣṇa says, mām eti. Tyaktvā dehaṁ punar janma naiti mām eti: ”He comes to Me.” So why don’t you take this simple formula? Be Kṛṣṇa conscious. How nice it is to become Kṛṣṇa conscious. We are living in… Not heaven. Heaven is nothing for us. We are living in Vaikuṇṭha in this temple. Anyone can practically see how they came from hellish life; now they are living in Vaikuṇṭha. So Kṛṣṇa consciousness is so nice and so simple. Why people are so foolish they do not take it? What is their complaint? We are living so nicely that sometimes people are envious, that ”These people have no business, no occupation, and they are living in nice house, eating nice Kṛṣṇa prasādam, and chanting Hare Kṛṣṇa, and dancing!” They’re envious. But when we say, ”Why don’t you come here?” they will deny: ”No, sir. I cannot go.” (laughter) Why you are envious? You come and participate and live like us, happily. ”No.” That he will not. (laughter) And this is the māyā. You see? Māyā will say, ”Oh, why you are going there? (laughter) You just come here in the Bowery Street, and as soon as you get some money, you purchase one bottle and lie down.” That is life.

So this is the position. But still, as living representative of Kṛṣṇa, our duty is to save these fallen conditioned souls. That is our duty. One may agree to come or not come. It doesn’t matter. You try your best to bring him to this Kṛṣṇa consciousness position. Then Kṛṣṇa will be happy. ”Oh, this person is trying.” Because it is Kṛṣṇa’s business. Kṛṣṇa comes. He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And we are saying the same thing, that ”You just surrender to Kṛṣṇa. Be Kṛṣṇa conscious.” Therefore we are living representative of Kṛṣṇa. We are saying nothing else. Our only business is to repeat the Kṛṣṇa’s word. Therefore we are representative. So anyone can become representative of Kṛṣṇa. It is not difficult. Simply one has to go door to door: ”Please surrender to Kṛṣṇa. Chant Hare Kṛṣṇa.” That’s all. Is it very difficult job? Prāṇair arthair dhiyā vācā. We can serve Kṛṣṇa in four ways. First of all, try to dedicate your life for Kṛṣṇa. That is first class. If not, then spare some of your money for Kṛṣṇa. If not, then give some words for Kṛṣṇa. Or give some intelligence. You can give. ”Sir, if for organizing your this movement, we know that you require money, but I have no money. So I have got a friend. He is rich. If you come, he will help you.” This is intelligence. You can serve Kṛṣṇa by intelligence. You can serve Kṛṣṇa by your money. You can serve Kṛṣṇa by your life. And at last, you can serve Kṛṣṇa by your words. Simply go door to door and request everyone, ”Please chant Hare Kṛṣṇa. There will be no loss on your part. The gain you will see within one week. The gain you will see within one week if you chant Hare Kṛṣṇa. But you are not losing.” What is the difficulty? So our business is like that. We should go door to door and request them, ”Please chant Hare Kṛṣṇa.” You’ll be happy.

Thank you very much. Hare Kṛṣṇa. (end)

710716AR.DET

Arrival Address

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Detroit Airport, July 16, 1971

(prema-dhvanī)

Devotee: All glories to Śrīla Prabhupāda!

Prabhupāda: It has become very satisfactory that so many devotees, boys and girls, are taking part in this great movement, Kṛṣṇa consciousness movement. It is very important movement because it is correcting the human civilization. There is a great defect in the modern civilization, and people are accepting this body as self, and based on this mistake in the foundation, everything is going wrong. The basic principle of civilization-accepting this body as the soul-is the beginning of all problems. The great philosophers, scientists, theologists and thoughtful men, they do not know what is the defect. Recently I was in Moscow. I had a talk with a big professor of Indology, Professor Kotovsky. So he was speaking that ”Swamijī, after this finishing, annihilation of this body, everything is finished.” So I was astonished that a learned professor who is posing himself on a very advanced post, he has no idea about the soul and the body, how they are different, how the soul migrating from one body to another. And everyone is accepting this body as the self, and ”There is no life after death; therefore make the best use of this bad bargain and enjoy sense gratification as far as possible.” But this Kṛṣṇa consciousness movement is checking this wrong progress of human civilization. Our first proposition is that ”You are not this body; you are spirit soul. Some way or other, you are in contact with this material world, and you have got this material body, and under illusion, you are accepting something which you are not.”

So basic principle of this Kṛṣṇa consciousness movement is to correct the wrong foundation of the human civilization. In the Bhagavad-gītā this is the beginning of spiritual knowledge. When Arjuna was identifying himself with this body and bodily relationship, Kṛṣṇa first of all corrected that "You are not this body." So if we do not understand these first steps of spiritual knowledge, then where is the question of making further progress? Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. This is the verdict of Śrīmad-Bhāgavatam. Yasya ātma-buddhiḥ. One who has accepted as self kuṇape tri-dhātuke, this bag of bones and flesh and blood… This body is made of… According to Vedic medicine or Vedic anatomy, it is made of three elements-mucus, bile, and air. Tri-dhātu. Apart from that medical science, this body, one who accepts this body as self and Sva-dhīḥ kalatrādiṣu, and persons in relationship with this body as kinsmen, own men, bhauma ijya-dhīḥ, and the land where we take our birth as worshipable, sa eva go-kharaḥ [SB 10.84.13], he is accepted as go-kharaḥ. Go means cow, and khara means ass. That means animal. The animal, they accept this, that "I am this body." But human form of life, which is so advanced in knowledge…

Airport speaker: Ladies and gentlemen, I have to ask you to clear the boarding area so we can start our flight.

Prabhupāda: If… We shall stop? All right. Then we shall stop.

Devotees: All glories to Śrīla Prabhupāda! Hare Kṛṣṇa!

Prabhupāda: So, so Bhagavān dāsa…

Airport speaker: Ladies and gentlemen, I have to ask you to clear the boarding area. We have a flight leaving here in about thirty minutes. We have to check it in. So if you'll kindly clear the boarding area, please. (kīrtana) (end)

710729AR.GAI

Arrival Lecture

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Gainesville, July 29, 1971

Prabhupāda: We see you chanting the mahā-mantra. Lord Caitanya Mahāprabhu predicted that in every village, town, country on the surface of the globe this saṅkīrtana movement will be spreading. So we are very much obliged to you that in this remote place, which is thousands and thousands miles away from Lord Caitanya's birthplace, Navadvīpa, and you are carrying out, to fulfill His desire, chanting Hare Kṛṣṇa mantra. So Caitanya Mahāprabhu-the picture is there-assisted by four others, Pañca-tattva. Kṛṣṇa appeared in five principles. Lord Caitanya Mahāprabhu is Kṛṣṇa Himself, and Nityānanda Prabhu is His immediate expansion, and Advaita Prabhu is incarnation. Gadādhara Prabhu is internal potency, and śrīvāsādi, Śrīvāsa is heading the list of His devotees. Śrīvāsa represents the marginal potency of Kṛṣṇa.

So śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda means Kṛṣṇa complete. Just like when we speak of a king, "king" does not mean king is alone. He, somebody says the king is coming here, it is to be understood that king with his associates coming. King does not come alone. Whenever a…, the king goes, he goes with his secretary, minister, commander, so many other people. King is never alone. There must be queen also, and queen's associates. Similarly, Kṛṣṇa, the supreme king, how He can be alone? He's not alone. He's always with His associates. Therefore you see Kṛṣṇa's picture, Vṛndāvana picture. He's with His associates-a cowherds boy, a cowherds girl, Kṛṣṇa's father Nanda Mahārāja, Mother Yaśodā. But Kṛṣṇa is not alone. Supreme…, any person, he can not be alone. Just like we are here, we are not alone. We are so many friends, so many associates. So person does not mean alone. Person means with associates. This Śrī Kṛṣṇa Caitanya Prabhu Nityānanda, worshiping Lord Caitanya Mahāprabhu means to worship Him with His associates, Pañca-tattva. Pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam.

Kṛṣṇa has appeared as a devotee. In the Bhagavad-gītā, Kṛṣṇa, the Supreme Lord, ordered that "You give up all engagements. Just surrender and I'll give you protection." But people sometimes misunderstood Him. There are many so-called commentators on the Bhagavad-gītā. They mislead people by giving some wrong commentation on Kṛṣṇa. One big scholar in India, Dr. Radhakrishnan, he gives comments on a verse where is direct order of Kṛṣṇa, man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru [Bg. 18.65], that "You become My devotee, always think of Me, offer your obeisances unto Me." But Rādhā…, Radhakrishnan comments in a different way. "This obeisances is not to the person Kṛṣṇa." Just see. Such a big scholar, he is misinterpreting, "Not to the person Kṛṣṇa." In this way, Bhagavad-gītā, although widely read all over the world, in all countries, they are being mislead by improper commentary. So we are therefore trying to present Bhagavad-gītā or Kṛṣṇa as He is. And by the grace of Kṛṣṇa, it is coming out successful. For thousands of years Bhagavad-gītā was being read in foreign countries by big, big scholars, philosophers, but there was not a single devotee of Kṛṣṇa. But we have started this movement, not even five years old, we have got sixty branches, and there are thousands and thousands of devotees. Why? The secret is that we have not cheated people, we have not adulterated. If you put something for sale in the market which is very pure, automatically you'll get many customers. Automatic. Because the thing is pure. If you sell pure milk, just from the farm, there will be many hundreds of customers immediately, and if you sell adulterated, homogenized water mixed milk, the milk will be sold, but not very many customers ordinarily. So anything pure will attract. That is natural. Pure love, pure foodstuff, anything pure. Pure gold. In economics also. It is said, "Bad money drives away good money." If you put bad money, just like nowadays the currency is some paper, paper currency, so drives away good money. Good money means gold coins. They are not to be seen. That's economic law. As soon as you put bad money, the good money will vanish.

So try to present Kṛṣṇa as He is. People will be attracted, because everyone has got Kṛṣṇa's intimate relationship. We are all part and parcel of Kṛṣṇa. Kṛṣṇa says, mamaivāṁso jīva bhūta [Bg. 15.7], all living entities, not only human being, other than human being, everyone, all living entities. They have got different bodies only, according to their different desires and inclinations. Otherwise, every living entity from…, beginning from Brahma down to an insect, a small ant, they are all living entities, and they are all parts and parcel of Kṛṣṇa, or God. We are all part and parcel of God. Therefore, just like you are part and parcel of your parent, so there is some intimate relationship with your parents. It cannot be broken, even if you are absent from home for many years. Still, when you go home, meet your parents, the old relationship-affectionate father, mother and son-immediately you'll revive. It does not take much time-because the son was long, long away from father, and he has come back, he takes another hundred years to establish the relation. No. As soon as the father and the son is together, the natural relationship immediately revives. Similarly, Kṛṣṇa is the original father, God is the original father. We are all His sons. Somehow or other we have left home. We have tried to enjoy material sense gratification. Kṛṣṇa has given us full facility. But we are not happy. That is not possible. Because we are separated from our original position, therefore we can not be happy. I give you one example. Just like this finger is the part and parcel of your body or my body, your body. If this finger is separated from this body it has no value, but if it is attached with this body, it has value. Similarly, we being part and parcel of God, Kṛṣṇa, if we're detached from God then we cannot be happy. That is a fact. There are many examples. Just like a baby, the part and parcel of the mother, crying, so many people trying to pacify the baby, taking on the lap, but still it is crying. But as soon as the baby is on the breast of the mother, immediately happy. Naturally. The baby knows, "Now I have come to the right place." Although it cannot speak, it cannot express, but the natural position, as soon as realized.

Therefore Bhagavad-gītā says brahma-bhutaḥ prasannātmā [Bg. 18.54]. As soon as you become brahma-bhuta… [SB 4.30.20]. Brahma-bhuta means you are brahma; now your position is jīva-bhūtaḥ, materially attached. That is called jīva-bhūta. Materially dressed. Brahma, spirit soul, materially dressed. That is called jīva-bhūta. Jīva-bhūta means struggle for existence. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Prakṛti-sthani, in the material nature they are struggling hard for existence, because that is artificial life. The same jīva, when comes to Kṛṣṇa consciousness, it is called brahma-bhūta, brahman realization, self-realization. "I am Kṛṣṇa's." That is self-realization. Just like the same child, crying. "I am now on the lap of my mother," it is happy. Similarly, when you come to Kṛṣṇa consciousness, then you can become happy. Otherwise, go on crying for millions of years on different laps or different bodies. You cannot be happy.

So this movement, Kṛṣṇa consciousness movement means making people directly in contact with the Supreme. Therefore immediately they're happy. I have got thousands of letters from my disciples. They're feeling so much obliged that "We have got our life. We were hopeless." Actually, that is the position. Without Kṛṣṇa, without Kṛṣṇa consciousness, we are all hopeless, confused. So I am very happy to see so many nice boys and girls assembled here. So take to this process. We have got sufficient literature-books, magazines. And the simple method is, even if you do not read, suppose you are not educated, illiterate, you can not read, and still you can reach Kṛṣṇa. Bhakti, devotional service is not dependent on any material condition. Because one man is very rich, he can get Kṛṣṇa? No. Because one man is very poor, he cannot get Kṛṣṇa? No. That's not right. Because one is Hindu or Indian, he can get Kṛṣṇa, not others? No. That is also not. Kṛṣṇa is unconditionally for everyone. That is stated in the Bhagavad-gītā: sarva yoniṣu kaunteya [Bg. 14.4]. Otherwise, how He can be God? If He is a Hindu God, just like they describe in the dictionary that Kṛṣṇa, a Hindu God-that is nonsense. Kṛṣṇa is for everyone. Kṛṣṇa does not say that "I am a Hindu God." But these rascals say Kṛṣṇa is Hindu God. This is going on. You see in the Bhagavad-gītā, Kṛṣṇa says, sarva yoniṣu kaunteya. "In all species of life." Sambhavanti mūrtayaḥ. There are as many different forms of life. Tāsāṁ mahad yoni, brahma: "Their mother is this material nature, and I am their seed-giving father." Kṛṣṇa says that. So how can Kṛṣṇa be Indian or Hindu or this or that? No. Kṛṣṇa is for everyone. And the proof is that five years ago in the Western countries nobody knew what is Kṛṣṇa. How they're taking Kṛṣṇa in so loving attitude? This is the proof that Kṛṣṇa is for everyone, and everyone is for Kṛṣṇa.

Try to understand this philosophy. Don't be mislead. It is not a sectarian religion. It is the fact. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. The author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja, he says, nitya siddha kṛṣṇa bhakti. Kṛṣṇa-bhakti, our love for Kṛṣṇa, is eternal fact. Everyone has got love for Kṛṣṇa. Now, somehow or other it is covered. But that has to be awakened. Just like covered fire. Sometimes fire is covered by the ashes, and if you'll fan over the fire and put some new charcoal, again the fire will awaken, very bright. So similarly, somehow or other, our love for Kṛṣṇa is covered by these material designations: "I am American," "I am Christian," "I am Hindu," "I am Muslim," "I am this," "I am that." These are all ashes. The fire is the spirit soul. So if you rightly fan it over, and you'll see very soon, the fire will come out again. So how fanning? Śravaṇādi-śuddha-citte. You kindly hear about Kṛṣṇa śuddha-citta, without any embarrassment, without being biased to something else. Śuddha-citte. If you… then Kṛṣṇa consciousness, or love for Kṛṣṇa, will automatically awaken, simply by hearing. That is happening. What we are doing? We are chanting everywhere "Hare Kṛṣṇa," and people are coming for hearing. We're not bribing them that "You take some money and become a member of the Kṛṣṇa consciousness movement." Rather they are paying. So how it is happening, unless that Kṛṣṇa consciousness (is) within him? Try to understand that. Everyone, it doesn't matter when he is born, what he is, what profession he's not-whatever he may be. Simply if he hears about Kṛṣṇa. Just like after very, very long time, if you hear something which was very intimately known to you, you immediately become attracted: "Oh, that sound is again coming." You see. Similarly, Kṛṣṇa is our original father. As soon as we hear about Kṛṣṇa, naturally we shall be inclined to hear about Him more and more. So the more you hear, the more you become advanced in Kṛṣṇa consciousness, and more our life becomes successful. Then you go back to home, back to Godhead. This is the process.

So I'm very glad that you are so many boys and girls taking interest in Kṛṣṇa consciousness. So please come here. You have got a very nice place. Discuss about Kṛṣṇa. Try to understand Kṛṣṇa through philosophy, through science, through your intelligence-not that blindly-and you will be surely understanding what is Kṛṣṇa. And as soon as you understand Kṛṣṇa your life is successful. You become happy in this life, and if you execute properly Kṛṣṇa consciousness, then next life you'll go immediately to Kṛṣṇa for eternal blissful life of knowledge, sac-cid-ānanda vigrahaḥ. That is stated in the Bhagavad-gītā, janma karma me divyam yo janati tattvataḥ: "Anyone who knows Me in fact, in truth, the result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. That person, after giving up this body, he never comes again to this material world." This material world, so long we have got desire to enjoy this material world, Kṛṣṇa will give you different bodies, as you like. You can have your body in America, you can have your body in China, you can have your body in Russia, or in the moon planet-wherever you like. You simply desire, and it will be fulfilled in your next life. Desire means if you strongly desire till the point of your death, then next life your are going to get. That is nature's arrangement. So why should we desire for any other life? We should desire to go back to Kṛṣṇa, tyaktva dehaṁ punar janma [Bg. 4.9], then you'll not get any material body. Then punar janma naiti, he does not get this material body. Then what happens to him? Mām eti: "He comes to Me." Kṛṣṇa says in Bhagavad-gītā. And as soon as you go there, you become associate of Kṛṣṇa in so many loving relationships. You can serve Kṛṣṇa passively, as Vṛndāvana land, as tree, as water, so many, as flowers, as fruits. This is called śānta rasa. And next you can serve Kṛṣṇa. If you like to serve Kṛṣṇa, you can serve Him as servant. Next, you can become friend of Kṛṣṇa, as a boyfriend or girlfriend. Next, you can become father and mother of Kṛṣṇa. Yaśodā and Nanda, Nanda Mahārāja, there're serving

Kṛṣṇa, accepting Kṛṣṇa as their on, because the son is served. Son takes service from the parents. So devotees, they do not like to accept Kṛṣṇa as father. They would like to have Kṛṣṇa as their son. Father means to exact "Father give me this. I want. Mother give me this"-to take service. And to accept God as son means to give service.

So devotees, they want to give service only. They do not want in exchange from Kṛṣṇa anything. That is pure love. Caitanya Mahāprabhu was teaching like that. Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "My dear Lord, I do not want from You any amount of riches, dhanam; janam, any number of followers." Na dhanaṁ na janaṁ na sundarīṁ kavitād, "not very nice, beautiful, attractive wife. I do not want all these things." Because materially we want all these things. All these people are struggling very hard. What for? For riches. "Money, money. Where is money? Where is money?" And then, as soon as he has got some money, then he wants to be minister, or president, or governor. Janam, followers, there will be so many followers. Na dhanam, na janam. And very beautiful wife or husband for sense gratification. These things are wanted for materially ambitious people. But Caitanya Mahāprabhu says, "I don't want all these things." He's teaching, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. Then what You want? Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "I simply want that I may take My birth anywhere, it doesn't matter, but let Me become Your servant. Let Me become Your devotee." That is the aspiration of pure devotee.

So as soon as we shall require any material things, the Kṛṣṇa will give us opportunity. But that is not very good proposal. In the material life, either your very rich man or demigod, or in the higher planetary system, or as insect or any royal person anywhere, the threefold miseries of material existence there must be. Every intelligent man should be aspiring for Kṛṣṇa only and should be satisfied as Kṛṣṇa likes him to do. That's all. This is Kṛṣṇa consciousness movement. You try to understand. Take to it. You'll be happy. That is our proposal.

So if anyone has got some question, you can ask.

Devotee (1): Anyone have any questions?

Woman Guest: It seems that most of the devotees are young people, persons under thirty, under twenty-five. Why is this so? Why hasn't the movement spread? Is this a deliberate thing, or why do you feel it hasn't spread to parents or to older people?

Prabhupāda: Why the young people go to university?

Woman Guest: I'm sorry?

Prabhupāda: Why in the university you'll find all the students are young boys and girls? Why?

Woman Guest: That's the age of education.

Prabhupāda: That's the age of Kṛṣṇa consciousness (laughter). Old fools, they cannot change their opinion. (laughter)

Woman Guest: Why just in the last five years?

Prabhupāda: Because they have got now. Before this there was no such thing. Now they have got it, they're coming.

Woman Guest: Were you trying before then?

Prabhupāda: No. Before there was no such movement in your country.

Woman Guest: I know, I know. But why did you just now…

Prabhupāda: So now they have got the thing. They are wanting it. As they have got it, they are coming.

Devotee (2): How do you develop a service attitude in Kṛṣṇa consciousness?

Devotee (1): (repeats) How do you develop a service attitude?

Prabhupāda: By service. In the material world, if you give service you become tired. But transcendental world, if you give service, you more become enthusiastic. Yes, more service. That is happening. I do not pay these boys. Rather, they pay me, and they engage the service. They pay and serve. In the material world, as soon as you stop payment there is no service. Why? Because they, by serving Kṛṣṇa, they get transcendental pleasure. So the more you engage yourself in the service of the Lord, the more you become enthusiastic. There is no question of becoming tired. Just like I am old man. I have come from India. My age is seventy-six years. So still I am enthusiastic. Still I am going everywhere, all over the world. Why? Kṛṣṇa's service is so nice. Even old man like me, he gets energy to work. And that's also without any salary. Kṛṣṇa's service is so nice that you try to engage yourself more and more. Then you'll get more and more Kṛṣṇa conscious, more enthusiasm. And this is spiritual. This is spiritual. Ahaituky apratihatā. This service cannot be checked by any material condition. That I have already explained. Other service, material service, will be checked by material conditions. But transcendental loving service of Kṛṣṇa will never be checked by any material condition. That is the test.

Woman Guest: Does the Kṛṣṇa movement recognize other types of service to human beings like the social workers? Teaching…

Prabhupāda: Yes, this is best service to human beings, to make them Kṛṣṇa conscious.

Woman Guest: Is there room in the movement for other persons who are indirectly serving Kṛṣṇa rather than chanting Hare Kṛṣṇa all day?

Prabhupāda: No, the process is, just like if you pour water on the root of the tree, the water is distributed to the leaf, branches, twigs, and they remain fresh. But if you water on the leaf only, the leaf will also dry, and the twig will be also dry. If you put your foodstuff on the stomach, then the energy will be distributed to your finger, to your hairs to your nails and everywhere. And if you take foodstuff in the hand and do not put in the stomach, it will be useless waste. So all this humanitarian service has been wasted because there is no Kṛṣṇa consciousness. They're trying so many ways to serve the human society, but they're all being frustrated in useless attempt, because there is no Kṛṣṇa consciousness. And if people are trained to become Kṛṣṇa conscious, then automatically everyone will be happy. Any one who will join, one, anyone who will hear, anyone who will cooperate-everyone will be happy. So our process is natural process. You love God, and if you (are) actually expert in loving God, naturally you love everyone. Just like Kṛṣṇa conscious person, because he loves God, he loves the animals also. He loves birds, beasts, everyone. But so-called humanitarian love means they're loving some human being, but the animals are being killed. Why they do not love the animals? Because imperfect. But the Kṛṣṇa conscious person will never kill an animal or give trouble to animal even. But that is universal love. If you love only your brother or sister, that is not universal love. Universal love means you love everyone. That universal love can be developed by Kṛṣṇa consciousness, not by otherwise.

Woman Guest: I know some of the devotees have had to sever relationships, so to speak, with their material world parents, and it gives them some degree of grief, because their parents don't understand. Now what do you tell them to kind of make this easier?

Prabhupāda: Well, a boy who is in Kṛṣṇa consciousness, he is giving the best service to his parents, families, countrymen, society. Without being Kṛṣṇa conscious, what service they are giving to their parents? Mostly they are separated. But, as Prahlāda Mahārāja was a great devotee and his father was a great nondevotee, so much so that his father was killed by Nṛsiṁhadeva, but Prahlāda Mahārāja, when he was ordered by the Lord to take some benediction, he said that "I am not a merchant, Sir, that by giving You some service I'll take some return. Please excuse me." Nṛsiṁhadeva was very much satisfied: "Here is a pure devotee." But the same pure devotee requested the Lord, "My Lord, my father was atheist, and he has committed so many offenses, so I beg that my father may be liberated." And Nṛsiṁhadeva said, "Your father is already liberated because you are the, his son. In spite of all his offenses, he is liberated, because you are his son. Not only your father, but your father's father, his father up to seven generations, they are all liberated." So if Vaiṣṇava appears in a family, he liberates not only his father, but his father, his father, his father, his father, in that way. But that is the best service to the family, to become Kṛṣṇa conscious. Actually, it has happened. One of my students, Kārttikeya, his mother was so much fond of society that usually when he wanted to see his mother, mother says "Sit down. I am going to the dancing party." That was the relationship. Still, because he, this boy, is Kṛṣṇa conscious, he was talking of Kṛṣṇa to his mother many times. So at the time of death the mother asked the son, "Where is your Kṛṣṇa? He is here?" And she immediately, she died. That means at the time of death she remembered Kṛṣṇa, and immediately she was delivered. That is stated in the Bhagavad-gītā, yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death if one remembers Kṛṣṇa, then life is successful. So this mother, on account of the son, Kṛṣṇa consciousness son, she got liberated, without actually coming to Kṛṣṇa consciousness. So this is the benefit.

Woman Guest: What about the children of new devotees now? The devotees will soon be having children in the next…

Prabhupāda: They will be also Kṛṣṇa conscious. We are maintaining, raising all these children. There are so many children in our society. We have got… There is school. We are preparing special school study books for them. We are taking care of them nicely.

Woman Guest: I wondered, are you sending them, or do you advocate sending them to secular schools, or have you made arrangements…?

Prabhupāda: No, no. We admit without application. There is no need of application. You'll please come and stay with us, that's all. Our door is open. We are rather appealing to the person, "Please come." In ordinary institution you have to put your application. When it is sanctioned, then you are admitted. We are canvassing, "Please come, please come, please come." Still they are not coming.

Woman Guest: That isn't exactly what I meant. I just wondered if you made arrangements with the government to…

Prabhupāda: Yes, we're trying for that.

Woman Guest: It's still under way now?

Prabhupāda: To get our institution in New Vrindaban, the government has said that "You make such and such building." So we have no money, but still we are trying. So as soon as the government conditions are fulfilled, we'll get government cooperation also.

Woman Guest: Thank you.

Prabhupāda: That's all. (end)

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Arrival Lecture

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New Delhi, November 10, 1971

Prabhupāda: …Caitanya Mahāprabhu, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: All glories for the chanting of the holy name of Lord Kṛṣṇa. So this is the verdict of Vedic literature also. When Parīkṣit Mahārāja was talking with Śukadeva Goswāmī, he described the varieties of follies in this age of kali-yuga. But he pointed out that there is one great benediction in this age. Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. The faulty kali-yuga is just like an ocean of miserable condition, but there is one great opportunity. What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting the holy name of Lord Kṛṣṇa one becomes liberated, and he is elevated to the highest perfection of life. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. So Lord Caitanya preached this Kṛṣṇa saṅkīrtana, and He ordered every Indian. It is the duty of every Indian. We should be very much proud of becoming Indian to take our birth on the holy land of India. Caitanya Mahāprabhu says, bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Anyone who has taken birth in this holy land of Bharata-varṣa, janma sārthaka kari': just make your life perfect and distribute the knowledge all over the world. Janma sārthaka kari kara para-upakāra. Para-upakāra. India is meant for doing welfare activities to the world, but we have forgotten that. We are trying to imitate the Western country and technology, and we have thrown out our Vedic treasure-house, our transcendental knowledge treasure-house. So my Guru Mahārāja ordered me long, long ago, when I was twenty-five years old, my Guru Mahārāja ordered me to go to the foreign countries and preach Lord Caitanya's message. But somehow or other I could not assimilate his order until I was seventy years old. But it was better late than never. So also I was trying how to make a successful tour for preaching Caitanya Mahāprabhu's message. So by the grace of my Guru Mahārāja and by your blessings, I went to the Western countries and had such a very good response, very good response. I went there empty handed with forty rupees in my pocket and free ticket, return ticket, by the Scindia Steam Navigation Company. And for one year I had no place to live, I had no money to eat; still I was going here and there. Then in 1966… I went in America in 1965. After struggling for one year, in 1966 I incorporated this Kṛṣṇa consciousness, International Society for Kṛṣṇa Consciousness. So some of our friends suggested, "Why not make 'God Consciousness Society'?" and "No. 'Kṛṣṇa Consciousness.' If I make 'God Consciousness,' that will be a big task." Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Kṛṣṇas tu bhagavān svayam. Īśvaraḥ paramaḥ kṛṣṇah [Bs. 5.1]. Therefore this distinctly should be the society for Kṛṣṇa consciousness.

So these boys, when I started my class, 26 Second Avenue, some of these students were coming, and then I started my kīrtana at the Thompkins Square Park, sitting on the ground floor. These boys and the girls were coming. That was the first publicity, make in the New York Times, about my kīrtana, and gradually it developed. Next branch was opened at San Francisco, then at Montreal, then at Boston, Buffalo. In this way now we have sixty-five branches all over the world, and each branch there are maximum two hundred devotees like these, and minimum twenty-five devotees at least. And each branch… At Los Angeles we are spending $20,000 per month, which is in Indian exchange two lakhs of rupees. Similarly, we are spending $10,000 in New York. In this way we have to spend seven lakhs of rupees per month for maintaining all these men, and we have got big, big publication like this. When I went to the Western country I brought only three volumes of Śrīmad-Bhāgavatam in the temple of our Sri Kṛṣṇa Sharma. He gave me shelter there, and I was publishing these books, and actually Lallaji also contributed something for my publication. So in this way I went there with three books. Now we have got over three dozen books, all beautifully published. We have given enough literature to understand Kṛṣṇa. Kṛṣṇa can be understood by the grace of Lord Caitanya Mahāprabhu very easily, simply by chanting this Hare Kṛṣṇa mantra. Simply by chanting. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. But if you want to understand Kṛṣṇa through philosophy and science, we have got three dozen books. So we can convince you in both ways. If you are illiterate, if you have no knowledge, chant Hare Kṛṣṇa and you will get your life back. And if you think that you want to understand through science and philosophy, we have got three dozen books. Anyway, you come. That is our appeal. Don’t take this movement very, I mean to say, neglectfully. It is very serious movement, Kṛṣṇa consciousness movement, and it is the duty of all Indians, as Caitanya Mahāprabhu predicted,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

There is a great need for this movement. We want hundreds and thousands of preachers to go outside India and preach this cult. And there are customers ready. Wherever we are opening our branches, it appears as if they are awaiting our arrival. Immediately they take up. So there is very great opportunity. You cannot compete with the Western countries by your technology, however you may make some sewing machine or cycle or Ambassador car. They are hundred years ahead. You cannot make any competition by machine. If you can give them anything and glorify your country, then this is this movement, Kṛṣṇa consciousness. Then they will admit that you have something. Wherever I go, they inquire, ”Oh, India is poverty-stricken. Oh, you have come that part.” India is advertised as poverty. Yes, in comparison to Western country it is simply poverty-stricken. We have not enough food, nor enough, I mean to say, house, and above all you have no milk. India, the land where we hear from Śrīmad-Bhāgavatam that, that the, by the cows’ milk in Vṛndāvana there was muddy ground. And in that India now there is powdered milk.

So my request is that young men, as young men from America, Europe, Canada… Now I am coming via Africa. I was in Nairobi, Mombassa. And the black men, they are also dancing. And they are asking the Indian people there, ”Why did you not give us this sublime message so long?” Because there are many Indians in Nairobi and Mombassa. Unfortunately, our swamis go there, make some collection, and preach that ”I am God, you are God. Why you are searching God? Gods are loitering in the street,” and ”Make this gymnastic and you will become God in six months.” These things are going on. But nobody was interested. Bhagavad-gītā was taught in Europe and America for the last one thousand years, many big, big English edition. But never Kṛṣṇa was presented as He is. But as soon it was presented, Bhagavad-gītā As It Is, the people are accepting. Immediately they are accepting. (indistinct) Otherwise, if you interpret Bhagavad-gītā in your own way, concocted way… Harāv abhaktasya kuto mahad-guṇā mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. By mental concoction, you have to come back to this asat.

So, I will not take much of your time. My appeal to you, to all of you especially, and with the help of these people, my request to you all ladies and gentlemen, (indistinct) please try to understand the potency of this Kṛṣṇa consciousness movement and make your country… Because Kṛṣṇa consciousness is in India, it is surprising that India is not serious about Kṛṣṇa consciousness. I have read in one government paper, Kṛṣṇa’s (indistinct) or something black of origin. And people are sophisticated to worship Him. Such article has been published by the government. And average Indian can read Bhagavad-gītā As It Is. This is our intelligence, and there in the government also. So it is very unfortunate that we are not taking care of our own treasure-house of knowledge, and we are trying to get knowledge from technology and be happy. This, there is no question of peace unless you understand Kṛṣṇa. That is stated in the Bhagavad-gītā:

bhoktāraṁ yajña-tapasaṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

That is the process of śāntim, and it is actually helping.

So we shall have more opportunity to explain Lord Kṛṣṇa. Now questions… (indistinct questions and answers) (end)

720518AR.LA
Arrival Lecture

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Los Angeles, May 18, 1972

Prabhupāda: (airport noises) (leads Prema-dhvanī; says ”Los Angeles bhakta-vṛnda ki jaya!”) So my dear boys and girls, about six years ago I came to your country single-handed, with this pair of cymbals. Now you are so many chanting Hare Kṛṣṇa. That is my success. It was the prediction of Lord Caitanya Mahāprabhu:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra hoibe mora nāma
(Caitanya-bhāgavata, Antya 4.126)

Lord Caitanya desired that "In all the towns, in as many towns and villages as there are on the surface of the globe, My name will be broadcast." He is Kṛṣṇa Himself, svayaṁ kṛṣṇa, kṛṣṇa caitanya-nāmine, simply changing His name as Kṛṣṇa Caitanya. So His prediction will never go in vain. That's a fact. So my plan was that "I shall go to America. America is the leading country of the world. If I can convince (the) younger generation of America, they will take up." I am old man. I came here at the age of seventy years; now I am seventy-six. So my warning is already there. In nineteen hundred and seventy-one, I had a severe heart attack. You know, all. So the mission of Caitanya Mahāprabhu is now in your hands. You are American boys and girls, very intelligent and graced by Kṛṣṇa. You are not poverty-stricken. You have enough resources, prestige. Everything materially, you are all well-equipped. If you kindly take this Kṛṣṇa consciousness movement seriously, your country will be saved, and the whole world will be saved.

The modern… The present human civilization is not in right order. I was coming here, and I was seeing one film, cinema, "The Boyfriend." Of course, young boy, young girl, making friendship, enjoying life-that is not condemned. Actually, that is life. Rādhā and Kṛṣṇa is young boy and young girl.

rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api (bhuvi purā) deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhuna tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
[Cc. Ādi 1.5]

This young boy and young girl trying to unite for happiness is the natural inclination of the living entity. It is there in the Supreme Personality of Godhead. In the Vedānta-sūtra it is said, janmādy asya yataḥ [SB 1.1.1]. Everything that we see in this material world is there in the spiritual world. Janmādy asya yataḥ. Wherefrom everything is coming? The original source, the original source of this love, is there in the Absolute. Rādhā-kṛṣṇa-praṇaya-vikṛtiḥ. It is the manifestation of the pleasure potency of the Supreme Personality of Godhead. So the thing as it is originally is perfect, but here, the same thing is only perverted reflection. Here, the boys and the girls meeting, because it is simply a reflection… Just like a reflection of the tree on the river, it is just topsy-turvied, similarly, that reflection, reality, Rādhā-Kṛṣṇa love, is topsy-turvied here.

So our Kṛṣṇa consciousness movement is very scientific, factual, authorized. Simply intelligent persons can understand it. Every human being has got intelligence, better than the animals. If you simply try to understand what is this Kṛṣṇa consciousness movement, this human life will be perfect. Here, we are trying to enjoy, but we do not know that next life, next chapter, may stop everything-at any moment. Don't think because you are American, you have got material opulences, very comfortable life, cars, roads, buildings… That's all right. But any moment, you will be kicked out, and it may be that you'll have to accept another body which is not at all American. It may be the body of a tree or a cat or a dog. That science we must know. Don't be enamored by the flickering happiness. This happiness is there which is factual: this Rādhā-Kṛṣṇa. You see Rādhā-Kṛṣṇa, Kṛṣṇa, how He's jolly, with His cows, with His flute, with His comrades, with His boyfriend, girlfriend, how He's happy.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Here, you are trying to enjoy the company of young girls, but Kṛṣṇa is also doing that in the spiritual world. Sahasra-śata-sambhrama, lakṣmī. Each girl there is a goddess of fortune. Not only one, but many hundreds and thousands. They're with great respect and reverence trying to serve Kṛṣṇa. Lakṣmī-sahasra-śata-sambhrama-sevyamānam. So you can also enter in the company of Kṛṣṇa, as Kṛṣṇa's friend, as Kṛṣṇa's servant, as Kṛṣṇa's consort, as Kṛṣṇa's father, anything. Everything… Here also, there are five relationship: relationship between master and servant, relationship between friend and friend, relationship between father and son, and relationship between boyfriend and girlfriend. All these relationships are emanating from Kṛṣṇa. Akhila-rasāmṛta-sindhu: the ocean of all pleasure. And Kṛṣṇa comes Himself to give you this message. Kṛṣṇa appeared five thousand years ago on this planet, and at Vṛndāvana He exhibited His real pastimes in the spiritual world, so just to give practical demonstration and to invite you there. Kṛṣṇa (is) canvassing: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So we have got this message from Kṛṣṇa, from Caitanya Mahāprabhu, from the six Gosvāmīs, later on, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Ṭhākura. And we are trying our bit also to distribute this knowledge. Now, tenth, eleventh, twelfth… My Guru Mahārāja is tenth from Caitanya Mahāprabhu, I am eleventh, you are the twelfth. So distribute this knowledge. People are suffering. They are simply fighting on some false thing, māyā. They should be given the real fact of happiness. We have spoiled our life, many lives, coming through the evolutionary process of 8,400,000 species of life. Here is an opportunity, human form of life, and here is the message of Lord Caitanya, Kṛṣṇa. Human form of life can understand, and especially in America you can understand. You have got better intelligence, better facility. We are not sentimental, simply chanting and dancing. We have got more than two thousand volumes of books. If you want to learn it through science, philosophy, it is also there. Otherwise, the simple method-simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma, Rāma, Hare Hare, and you'll realize the whole thing. The child can take part, the philosopher can take part, the scientist can take part, the politician can take part, the religionist can take part, the public can take part. It is so universal. And it is open; there is no secrecy. It is not that "I shall give you some secret mantra, and give me some money, I go away." It is open.

So I especially appeal to the Americans, whose boys and girls are helping me so much, please take this philosophy, try to understand this philosophy. Make your life successful-your country and the whole world. You are helping other parts of the world who are not very much developed with money, resources. That is a very good idea. But in your country you do not see how the younger generation are going astray, how they're baffled and confused. You should take care of this. The flower of your country, they are becoming hopeless, confused. Try to save them. And this is the only remedy, Kṛṣṇa consciousness, that can save your country and the whole world.

Thank you very much. (end)

720720AR.PAR
Arrival Lecture

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Paris, July 20, 1972

Prabhupāda: …saṅkīrtana movement. This saṅkīrtana movement was started by Lord Caitanya Mahāprabhu five hundred years ago for mitigating the sufferings of the people of the world. He predicted that in every village, in every town on the surface of the globe, let this saṅkīrtana movement be spread out and people will be happy and they'll find Lord Caitanya Mahāprabhu. That was His prediction. Actually this is happening now. So our simple method-we go everywhere all over the world, chant this Hare Kṛṣṇa mahā-mantra, and we attract people, especially younger generation, boys and girls. Sometimes the newspaper reporters they ask me, "Why these young men and young women they are very much attracted with this movement?" I replied, "That is the success of the movement, because younger generation, they are the flowers, the future hope of the country, of the world. If they take this movement seriously then the whole world will be happy." Vedic civilization desires that everyone be happy. Sarve sukhino bhavantu. Vedic civilization is not animal civilization, exploiting others… Giving something to others. Sometimes the people, they think that India comes to the foreign country to take qualification for earning livelihood. Actually they come here when… One of my Godbrothers long ago, he came to England Lady Willingdon challenged the preacher that "In your country the people come here, they take some degree and go to back to their country and become big man. So what you have got to teach us?" Actually, from materialistic point of view we haven't got to teach to the Western country anything. That's a fact. Because your science, your machine, (is) far advanced. But still there is a great treasure house in India, which is spiritual knowledge. You have to take from India.

Of course, this spiritual knowledge, Vedic knowledge, is not for any particular society or country. It is meant for all. People sometimes ask me, "Eastern," "Western." Actually there is no Eastern and Western in spiritual platform. Spiritual platform is one. You are spirit soul, I'm spirit soul. So on the spiritual platform if we see, as it is stated in the Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Those who are actually learned, they are sama-darśī. They have no distinction. The exact verse of Lord Kṛṣṇa is

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śune caiva śva-pāke ca
panditāḥ sama-darśinaḥ
[Bg. 5.18]

A brāhmaṇa is considered… A brāhmaṇa generally becomes very learned, vidyā-vinaya, very gentle. So one brāhmaṇa who is qualified with gentle qualities and high learning vidyā-vinaya-sampanne, and a cow, an animal, and an elephant, a dog, a low-born caṇḍāla, all these living entities… A learned man sees all of them on the equal level because a learned man who is actually on the spiritual platform, he knows that "Here is a dog and here is a learned brāhmaṇa. By their karma they have got different dress only, but within the brāhmaṇa, within the dog the same spirit soul is there." So our material platform we distinguish, "I am Indian, you are Frenchman, he's Englishman, he's American, he's cat, he's dog." This is the vision of the material platform. In the spiritual platform we can see that every living entity is part and parcel of God, as it is confirmed in the Bhagavad-gītā: mām evāṁśa jīva-bhūta. Every living entity. It doesn't matter what he is. There are 8,400,000 species of forms, but all of them, they're covered only by different dresses. Just like you Frenchmen, you may be differently dressed, and Englishman may be differently dressed. But dress is not very important. The man within the dress, he's important. Similarly, this body is not very important thing. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18], this body is perishable. But the soul within the body, he's not perishable. Therefore this human form of life is meant for cultivating the knowledge of the nonperishable.

Unfortunately, our science, philosophy in school, college, university, they are simply concerned with the perishable, not with the imperishable. This Kṛṣṇa consciousness movement is meant for taking into account of the nonperishable. So it is the movement of the soul, not the movement as political movement, social movement or religious movement. They are pertaining to the perishable body. But Kṛṣṇa consciousness movement is pertaining to the imperishable soul. Therefore our this saṅkīrtana movement, simply by chanting this Hare Kṛṣṇa mantra, your heart will be gradually cleansed so that you can come to the spiritual platform. Just like here in this movement we have got students from all countries of the world, all religions of the world. But they no more think of the particular type of religion or nation or creed or color. No. All of them think as part and parcel of Kṛṣṇa. When we come to that platform and when we engage ourself in that positional occupation, then we are liberated.

So this movement is very important movement. It is not of course possible to give you all details within a few minutes, but if you are interested you can kindly contact with us either by correspondence or by reading our literature or by personal contact. Any way, your life will be sublime. We have not such distinction that "This is India," "This is England," "This is France," "This is Africa." We think every living entity, not only human being, even animals, birds, beasts, trees, aquatics, insects, reptiles-all are part and parcel of God. But the lower animals, the aquatics, birds, beasts, trees, plants, insect-they are unable to receive this knowledge. The human being has developed consciousness. He can receive this knowledge of spirit soul. So our only request is that do not take this movement as a religious movement. It is the movement of the soul. It is very scientific, based on authority. And practically we are seeing, we are getting good response all over the world. We have got over hundred branches. Even Africa we have got many branches. Canada, Europe, America, Australia, New Zealand-everywhere. So our only request is the leaders of the nation, the scientist, the philosopher, may kindly take some interest in this movement. We can talk with them. We have got many literatures, big, big books, scientifically explained, philosophical explained. So our only request is that you come forward and try to understand this philosophy and spread for the benefit of the whole human society.

Thank you very much. (end)

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Arrival Address

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New York, April 5, 1973

Prabhupāda: (prema-dhvanī) Ladies and Gentlemen, I thank you very much for kindly receiving me in this honorable way. According to our Vaiṣṇava philosophy, whatever honor is offered to the spiritual master, that is transferred to the Supreme Personality of Godhead. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **. Our this philosophy, Vaiṣṇava philosophy, it teaches that if you please your spiritual master, then God is also pleased. Because the spiritual master is the most confidential servant of God, therefore by honoring the spiritual master, the Supreme Personality of Godhead is honored. Just like in English language there is the word, "If you love me, love my dog." So the spiritual master is the "dog" of God; therefore if the spiritual master is patted, God is very much pleased.

Now, so far our movement is concerned, you know, more or less, about our movement. But you should know that this is the most scientific, authorized movement in the human society, because the movement is based on the authority of Bhagavad-gītā. Bhagavad-gītā is spoken by the Supreme Personality of Godhead for the benefit of the whole human society. Do not take Bhagavad-gītā or Kṛṣṇa as something sectarian-"Hindu God," "Hindu scripture." No. It is meant for everyone. These names, "Hindu," "Muslim," "Christians," or "Buddhist," these are the designation of the body. Actual religion is different. Actual religion means to understand God and to develop your love for God. That is actual religion. It doesn't matter through which religion you develop your love for God, but the test is, you are first-class religionist if you have developed your dormant love of God. So this movement is meant for awakening the dormant love of God. So the subject matter is very serious. We are distributing the subject matter in so many books. We have already big, big books, about twenty books, and small books also. Just now one book published, "Rāja-vidyā, the King of Knowledge." There are different kinds of knowledges. But as there are different types of citizens but in the state there is a king or the president, similarly, there are different types of knowledge, but we are distributing the king of knowledge, God consciousness, Kṛṣṇa consciousness.

So the necessity of this movement is that we are creating brain. At the present moment the human society is lacking brain. Exactly they are living like cats and dogs, not with human brain. In the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The human society must be divided into four classes of divisions, or divisions, catur-varṇya: the brāhmaṇa, the kṣatriya, the vaiśya, and the śūdra. Brāhmaṇa means the most intelligent class of men, and kṣatriya means administrators, and the vaiśya means mercantile people, and śūdra means ordinary workers. All of them are required proportionately. Just like to keep up your body you require your head, you require your arms, you require your belly, and you require your legs also. Comparatively studying, head is very important than the leg, but that does not mean leg is unimportant. Everything wanted for the upkeep of the body. Similarly, for upkeep of the society, human society, there must be intelligent class of men, there must be administrator class of men, there must be productive class of men and there must be worker class of men. At the present moment, the human society is giving stress on the mercantile class of men and worker class of men. Actually, there is no intelligent class of men or administrative class of men. So our movement is creating some intelligent class of men. According to our Vedic knowledge, the first-class intelligent man is he who knows what is God. He's first-class intelligent man. Otherwise cats and dogs, they also eat, sleep, have sexual intercourse, and die.

So this life is not very congenial to the human society. The chaotic situation of the present human society is due to that there is no intelligent class of men. This is our challenge. The so-called scientists, so-called philosophers, they have no intelligence. Therefore the whole society (is) in the chaotic condition. So these boys and girls, American boys and girls, they're being taught, instructed to become first-class, intelligent man. This is the movement. But without intelligence… Just like your brain, if he, if brain is crazy, your body may be very strong, but that is useless because there is no brain. So at the present moment, especially in this Kali-yuga, there is lack of intelligent class of men, and this Kṛṣṇa consciousness movement is creating some intelligent class of men. And if other class of men follow their instruction, then the whole society (will be) peaceful, and they'll be happy in this life and they'll be happy in the next life. This is the sum and substance of our Kṛṣṇa consciousness movement. Those who are interested will kindly come to our temple here in… We have got so many temples, and we have got our temple here also, New York. And there are preachers also. We have got good preachers. And educated boys and girls. We have got books. So my only request is that you take some interest, active interest in this movement, try to understand it, and if you cooperate, the whole human society will be happy.

Thank you very much. Hare Kṛṣṇa. (end)

730413AR.LA

Arrival Lecture

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Los Angeles, April 13, 1973

Prabhupāda: So I am very glad to see you again, and especially to see Śrīman Rādhā-Mādhava, Gaura-Nitāi is being worshiped nicely. Thank you very much. So my journey was in India, Australia, New Zealand. I was to go to Africa also, but I could not go. Everywhere our International Society members are worshiping very nicely. In Australia-Sydney, Melbourne-Deity worship is going on very nicely. Similarly in New Zealand, Auckland. They have also purchased one house, and worship is going on nicely. New York, they are also doing very nicely, and you are also doing very nicely. Perhaps you are still going ahead. Yes. I am very much thankful to you that Kṛṣṇa, Caitanya Mahāprabhu, came to your country. He wanted to come here, and you have well received and worship Him. Serve Him. He will be happy. Introduce this movement all over your country. America is favored country. Little misguided about spiritual affairs, but if you introduce this Kṛṣṇa consciousness movement in right way, keeping yourself to the standard, then people will accept it gradually.

Of course, it is not so easy to accept Kṛṣṇa consciousness. One must be very fortunate. Caitanya Mahāprabhu said, ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. Bhāgyavān jīva means fortunate. Unless one is very, very fortunate, one cannot take up Kṛṣṇa consciousness. Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetthi māṁ tattvataḥ
[Bg. 7.3]

Out of many millions of men, one tries to make his life successful. Make his life means to distinguish oneself from the animals. Animal life is meant for sense gratification. So one who searches after real happiness-ramante yogino anante-unlimited happiness, he rejects this. One who is satisfied with temporary happiness, he'll not reject it. Although antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23]. Those who are satisfied with temporary happiness, they're not very intelligent. Tad bhavaty alpa-medha, alpa-medha. Those who have got little brain, they are satisfied with temporary, and those who are advanced, yogis, they are not satisfied with temporary happiness. They must be seeking for unlimited happiness. That can be achieved when you (go) back to home, back to Kṛṣṇa. Kṛṣṇa is eternal, His pastimes are eternal. Just join with Kṛṣṇa, His rasa dance, His play with cowherd boys, His dealing with His father and mother in Vṛndāvana.

So our, this movement is to join Kṛṣṇa's pastimes. Tyaktvā dehaṁ punar janma, punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply if you try to understand Kṛṣṇa… That is not very difficult. Everything is explained in the Bhagavad-gītā, what is Kṛṣṇa. And further explained in the Śrīmad-Bhāgavatam. So if you simply read our books, follow the rules and regulations, chant sixteen rounds, it will be not very difficult. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. Things will reveal to you. So if you, in this life, simply try to understand Kṛṣṇa, then your life is successful. What is that success? Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this material body, no more acceptance of material body; we remain in our spiritual body. We have got our spiritual body. That is now covered by the material dress, subtle dress and gross dress. So if we give up the propensity for material sense gratification, that is mukti. So long we have a pinch, a drop of desire to enjoy material happiness, we'll have to accept a body, different types of body, out of the 8,400,000. But if we become satisfied with service of Kṛṣṇa, then we have no more interest with this material happiness. That is mukti. When we shall be detestful with this material happiness… (indistinct) Just like Jagāi-Mādhāi. (indistinct) No more (indistinct). That is mukti. Kṛṣṇa will give you all facility. He'll give you facilities, whatever you want. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy a… [Bg. 4.11]. Therefore we see varieties of life. It is arranged by Kṛṣṇa through the agency of material potency. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sar… [Bg. 3.27]. It is going on. But if we say, "Kṛṣṇa…," to Kṛṣṇa, "Now, from this day, I surrender unto You. My Lord, I don't want anything material," then you are mukta, liberated. And if you keep the standard, māyā will not touch you. Just after giving up this body, you go back to home, back to Godhead. It is very easy.

So try to understand and be happy. Continue this Kṛṣṇa consciousness movement in right earnest. So Kṛṣṇa will help you. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ tam [Bg. 10.10]. Anyone who's engaged with heart and soul in the service of the Lord, Kṛṣṇa will give him, everyone, He'll give you full intelligence: "Do like this. Do like this." Yena mām upayānti. He gives such intelligence by which you can go back to Him again.

Thank you very much. We shall talk again. (end)

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Arrival Address

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London, July 7, 1973

Prabhupāda: …given the facility of assembling in this nice house, this good boy George Harrison, we must give him all glories. We must be thankful to him that he has given us the facility, and Kṛṣṇa will bless him more and more. So far Gopījana-vallabha, Rādhā-Mādhava, our simple worshipable Supreme Personality of Godhead, Rādhā-Mādhava, He is always enjoying in company with Śrīmatī Rādhārāṇī, Rādhā-Mādhava. He does not go outside Vṛndāvana. Kṛṣṇa, original Kṛṣṇa, He does not go even a step out of Vṛndāvana, leaving aside the gopīs. Vṛndāvanaṁ parityajya na padam ekaṁ kutra gacchati. He does not go anywhere.

So people are making research to find out God. In the Brahma-saṁhitā it is said,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Govinda, panthās tu koṭi-śata-vatsara-sampragamyaḥ. Those who are searching after God… Those who are not searching, they are useless. Those who are searching, jñānī, jijñāsu, so they are searching after God, but if they try to approach God, panthās tu koṭi-śata-vatsara, by… Just like airplane. I have come here within twelve hours, from Calcutta to London. So not this airplane, but panthās tu koṭi-śata-vatsara-sampra…, vāyor athāpi. Vāyu. If… This airplane is floating on the air, but if the air becomes airplane itself or the mind becomes… You know the speed of mind. You can go on the mind millions of miles within a second. That science has not yet discovered, how to go in the speed of mind. The yogis know. The perfect yogis, they can travel on the speed of mind. That is also material science. So even on the speed of mind, or on the speed of the velocity of the air, if you try to go to approach God, find out where is God… And the time? Panthās tu koṭi-śata-vatsara. Not one day, two day, or one hour, two hour, but many millions of years, koṭi-śata-vatsara. Koṭi-śata-vatsara, with the speed of mind or air velocity, if you go to find out God, still, avicintya-tattva, inconceivable, inconceivable.

So Kṛṣṇa is not so easy to approach by the nondevotees. Vedeṣu durlabha. Or even by studying Vedas, durlabha. Durlabha means not approachable, not approachable. Vedeṣu durlabha adurlabha ātma-bhaktau. But to His devotees He's very easy. He's very easy. Just like the gopīs. Gopīs, they are village girls, not educated, not brāhmaṇa, not Vedantist. But Kṛṣṇa is within their palms, within their hands. So this bhakti-yoga is so nice that Kṛṣṇa, or God, who is unapproachable by any other method-however efficient it may be, it is not possible-only by love and devotion in service He can be approached. It is clearly stated in the Bhagavad-gītā: bhaktyā mām abhijānāti [Bg. 18.55]. Kṛṣṇa has explained in the Bhagavad-gītā all systems-jñāna-yoga system, haṭha-yoga system, karma-yoga system, rāja-yoga system. But at the end He says that "If anyone actually wants to know Me, that is bhakti." Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. If anyone wants to know Kṛṣṇa as He is… Kṛṣṇa has different features, especially three: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]-as impersonal Brahman, all-pervasive Paramātmā, and the Supreme Personality of Godhead. So if anyone wants to know actually what is Kṛṣṇa… Of course, it is not possible to know Kṛṣṇa, but Kṛṣṇa reveals to the devotee, svayam eva sphuraty adaḥ, revelation. Just like Kṛṣṇa is explaining Himself in the Bhagavad-gītā. People should know. Why they are searching unnecessarily? Rascaldom. You cannot search out Kṛṣṇa, God, by speculation. If He reveals Himself by His causeless mercy, being merciful upon you, being pleased upon you, then you can understand Kṛṣṇa. You cannot search out Kṛṣṇa. That is not possible. So the process is explained by Kṛṣṇa Himself:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

If you understand Kṛṣṇa through this process, bhakti process, anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any motive of material gain, that is called… That is beginning of bhakti. Bhakti means without any motive of material gain. That is bhakti. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. Śūnyam means zero. All material desires becoming zero, then bhakti begins. Then bhakti begins. Before that, there is no question of bhakti.

So bhakti science is very subtle science, but it is very simple thing to the bhaktas, one who knows things as it is, a very simple thing. Similarly, those who have taken to this bhakti-yoga seriously, for them it is very simple. For others it is very difficult. It is very difficult. Therefore we should go, approach to persons who are… Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. We should approach (a) person who knows the bhakti science and… Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. And by devotional service to Kṛṣṇa and the spiritual master, then bhakti science becomes revealed. Without revelation, nobody can understand bhakti science, and without understanding bhakti science, nobody can understand Kṛṣṇa.

Thank you very much. Hare Kṛṣṇa. (end)

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Arrival Speech

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Stockholm, September 5, 1973

Prabhupāda: (Ladies) and gentlemen, I thank you very much for your kindly receiving me. This is the first time I am coming in this country, Sweden. So this Kṛṣṇa consciousness movement is spreading all over the world gradually. It is little difficult to understand the purport of this movement because it is completely on the spiritual platform. Generally, people do not understand what is spiritual platform. So as we can understand that we are combination of two things… Every one of us, living being, we are at the present moment combination of spirit and matter. Matter we can understand, but on account of our long association with the matter, we cannot understand what is that spirit. But we can imagine that there is something which distinguishes a dead body and living body. That we can understand. When a man is dead… Suppose my father is dead or somebody, a relative, is dead, we lament that "My father is no more. He has gone away." But where he has gone? The father is lying on the bed. Why do you say, "My father has gone away?" If somebody says that "Your father is lying sleeping on the bed. Why you are crying that your father has gone away? He has not gone. He is sleeping there…,"but that sleep is not this sleep, ordinary sleep as we have daily. That sleep means eternal sleep. So actually, we have no eyes to see who is my father. During the lifetime of my father I did not know who is my father; therefore when the actual father goes away, we cry that "My father is gone." So that is spirit. Who has gone away from that body, that is spirit soul; otherwise why he is speaking that "My father is gone"? The body is there.

So first of all we have to understand this distinction between the spirit soul and this material body. If we can understand what is that spirit soul, then we can understand what is this spiritual movement. Otherwise, simply on material understanding, it is very difficult to understand what is spiritual life or spiritual platform. But there is. We can simply feel like that at the present moment, but there is a spiritual world, spiritual life. And what is that spiritual life? Complete freedom. Complete freedom. Eternity, blissful and full of knowledge. That is spiritual life. Completely distinct from this bodily concept of life. Spiritual life means eternity, blissful life of knowledge. And this material life means nonpermanent, ignorance and full of miseries. This body means it will not stay and it is always full of miserable condition. And there is no blissfulness. Always in the material (life) we have got some kind of unhappiness. But on account of our long association with this material life we have become so dull-headed that it is very difficult to understand what is spiritual life, what are spiritual activities, what is spiritual world, what is God, what is our relationship with Him. Therefore this Kṛṣṇa consciousness movement is a kind of training to understand what is spiritual life and what is spiritual world, what is God.

So I do not wish to take much of your time, but this Kṛṣṇa consciousness movement is spiritual movement; therefore sometimes it is misunderstood from the material stand, material point of view. But if we associate with the persons who are propagating this movement, there is process how to understand. The process is very simple: this saṅkīrtana movement. Just like we chanted Hare Kṛṣṇa mahā-mantra. If we chant this Hare Kṛṣṇa mahā-mantra, it is not very difficult task. There are only sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare… Actually, there are three words-Hare, Kṛṣṇa and Rāma-but they have been adjusted in such a way, they are composition sixteen words. So we are simply requesting the people in general that "You chant this mantra. It is not very difficult. And if you chant this mantra, then gradually your heart will be cleansed." The whole thing is that due to our material association, we are contaminated. We cannot understand what is spiritual life. But if we take advantage of this mantra, chanting, then gradually our heart will be cleansed and immediately we shall be able to understand that ”I am not this body; I am spirit soul.” Then real awakening will come. Because at the present moment, every one of us is working on the bodily concept of life, which I am not. This is the fact. I am acting for something which I am not; therefore it is called māyā, or illusion. Phantasmagoria. I am working for something, and because I am working for something which I am not, therefore there is confusion. People are not happy. He is working day and night for this body; still, he is not happy. He is trying to make the senses… Body means the senses. So we are trying to satisfy the senses in so many ways, repeating the same thing in different way, but there is no happiness. It cannot be, because we are not this matter. We are spirit soul.

I can give you one example. Just (as) a man, if he is thrown into the ocean, he may be very expert swimmer, but simply by swimming over the ocean, he cannot be happy there. Because he is put in a different condition of life. It is not possible. So the best thing is that if we can pick up that man from the ocean, then he will be happy. So our this Kṛṣṇa consciousness movement is that we do not wish to swim over the ocean foolishly and to become happy there. That is not our program. Because you cannot be happy. When you are put into the ocean, however expertly you may swim, you will never be happy there. That is not possible. The only remedy is to pick you. If somebody can pick up from the ocean and give you shelter on the land, then you will feel happy. Similarly, our program is not to become happy by so-called adjustment of material condition. That is not possible. Better come to the spiritual platform and act in the spiritual life. Then there is possibility of happiness. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. In the Bhagavad-gītā it is said that those who are cultivating spiritual life, spiritual knowledge, for them, after giving up this body there is promotion to the spiritual world. That is eternal, blissful life, and that will make us happy. So if we become serious, if we actually want to be happy, then we must take to spiritual understanding. Of course, in every country or in different parts of the world, there is some religious system. Religious system means to understand spiritual life. But unfortunately, nobody is interested in spiritual or religious system because they have been more and more induced to become addicted to the material and sensuous activities, and so they are going far and far away from the spiritual life, and more and more confusion and what is called disappointment is rising all over the world. So to mitigate this sort of disappointment and confusion, one has to take to this Kṛṣṇa consciousness movement and try to understand the philosophy and act accordingly. Then people will be happy. That is our program.

Thank you very much. Hare Kṛṣṇa. [break]

Guest (Swedish man): …request Your Highness with a few word, what is Hare Kṛṣṇa?

Haṁsadūta: ”What is Hare Kṛṣṇa?”

Prabhupāda: Hare Kṛṣṇa. Hare is the energy of the Lord, God. God’s energy is called Hare, and God is called Kṛṣṇa. So we are addressing both God and His energy because this…, there are varieties of energies of God. They have been summarized into three: the spiritual energy, the material energy and the marginal energy. The marginal energy…, the marginal energy is we, living beings, and the material energy, this material world. So similarly, there is another world, which is made of spiritual energy. So this Hara means the spiritual energy. Now we are in the material energy. We have got this material body. But if we can please the Supreme Lord and His spiritual energy, we shall get next a spiritual body, and that is eternal, blissful, full of knowledge.

Guest: But is it a serious movement? If the Beatles are telling the truth, Hare Kṛṣṇa is a little bit of a bluff.

Prabhupāda: Who says bluff? Who is that fool? Who is that rascal?

Guest: The Beatles.

Haṁsadūta: George Harrison has just bought us a big house.

Prabhupāda: Some rascal might have taken, but I know George is our very good devotee.

Guest: George Harrison is your member?

Prabhupāda: Yes. Oh, yes.

Guest: Do you have lots of members?

Prabhupāda: Yes, certainly. Don’t you see?

Guest: How many?

Prabhupāda: Thousands.

Haṁsadūta: About five thousand all over the world.

Prabhupāda: Those are initiated. Otherwise there are many thousands, our admirers.

Guest: In all the countries.

Prabhupāda: All over the world. Yes.

Guest: Thank you very much. [break]

Prabhupāda: It is bluff? Who is that rascal?

Pradyumna: He is confusing us with Maharishi Mahesh Yogi.

Prabhupāda: Oh, he is a rascal. He is now in hospital. He is undergoing operation. God is going, undergoing operation. (laughter) (end)

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Śrīla Prabhupāda Welcomed
by Governor at Hotel De Ville

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Geneva, May 30, 1974

Guru-gaurāṅga: (translating from French) In the name of the Canton of Geneva and the city, we wish to extend our heartfelt welcome to you. This republic is an independent state, part of Switzerland, and it has a reputation for being a great center of dialogue between all men of science, philosophy and religion. Geneva is the seat of the World Council of Churches, and there is a Protestant pastor who is there as representative of the Canton of Geneva. Unique among the cities of the world, Geneva has had the privilege to greet many great religious heads such as Pope Paul VI, head of the Russian Orthodox Church, and many others. As civil authorities, we are very much encouraged by religious or spiritual groups because they contribute to wake up the consciousness of the people, provided, of course, that they respect all the laws. For thousands of years, man has tried to find perfection through religious means, and for us what is so much important is that this be done with tolerance, that whatever the books, whether they be the books of India or the Toraḥ or the Koran, that they contribute to a general welfare of all men and not that they fight each other. There is the need currently for men to understand each other better and hear each other better. The modern world neither has the time nor the interest to tolerate divisions between men, especially on the spiritual platform. As a result, everyone must try to improve the fate of the individual man through these means. Should we not, then, try to find some common language with which to solve these problems, all the while respecting the dignity of the common man? And we hope finally that this trip in Europe will give Your Divine Grace new perspectives in the search for the truth.

Prabhupāda: I can speak in English?

Guru-gaurāṅga: (he asks in French) The president says that you may speak directly in English, no translation needed.

Prabhupāda: So Mr. President and Ladies and Gentlemen, the kind words that you have spoken to receive me, I thank you very much for the same.(?) Our preaching principle is bhāgavata-dharma, and we do not say ”This is Christian religion” or ”Hindu religion” or ”Muhammadan religion.” We speak the science of God. So in the Śrīmad-Bhāgavatam there is a verse which says,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yenātmā samprasīdati
[SB 1.2.6]

”That is first-class religious system which teaches the follower how to love God.” It doesn’t matter what is the type of religion, religious process. Phalena paricīyate. The thing is proved by the result, how one has learned to love God. Sa vai puṁsāṁ paro dharmaḥ. There are two kinds of religious engagements: one is called inferior and the other is called superior. The superior religious system is that which teaches the followers how to love God. Now, what kind of love? That is also expressed there: ahaitukī, without any motive, and apratihatā. Apratihatā means that religious system cannot be checked by any kind of material impediments. If we come to that platform, then ātmā-ātmā means the mind, the soul, also the body, intelligence-everything becomes fully satisfied.

So our this principle of teaching is based on Bhagavad-gītā. (aside:) Give him the book. Perhaps you have heard the name of Bhagavad-gītā, and some of you might have read it, Bhagavad-gītā. Bhagavad-gītā was spoken in the Battlefield of Kurukṣetra to groups of cousin-brothers. They were fighting to occupy the kingdom, and in that place Lord Kṛṣṇa, who is the Supreme Personality of Godhead, happened to be present as the chariot driver of one group, Arjuna. So Arjuna was trying to avoid the fighting because the other side, there were relatives, brothers. At that time he was lamenting his bodily relationship: ”The other side is my brother, my grandfather, my nephews, my son-in-laws.” So that was the platform of speaking Bhagavad-gītā. So first of all, Kṛṣṇa explained that ”We are not this body.” The first instruction was given,

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The first instruction of spiritual life is to understand that ”I am not this body.” The example is given, very simple thing, that I am present, although I remember that I had a small body lying down on the lap of my mother. I remember, when I was six months old, I was lying down on the lap of my elder sister, and she was knitting. I still remember that. So everyone, we remember that we had a small body, and then another small body, then another small body. Those bodies are gone. I have got a different body now, but I remember that I had all these body. Therefore the conclusion should be for the sober man that ”Although we have changed so many bodies, I, the person, the soul, am existing.” Therefore Bhagavad-gītā says, tathā dehāntara-prāptiḥ [Bg. 2.13]. Similarly, when I shall give up this body, I shall accept another body. This is the beginning of understanding, that ”I am not this body. I am living in this body just like I am not this coat, but I am living within the coat.” There is very vivid example in the Bhagavad-gītā. If we read, we can understand that ”I am not this body. I am spirit soul.” When this realization is there, that ”I am spirit soul,” ahaṁ brahmāsmi… The exact word used in the Vedic literature, ahaṁ brahmāsmi. That stage has to be attained in human form of life. In the animal forms of life, this understanding, that ”I am not this body. I am spirit soul,” in the animal stage of life it is not possible to understand. But in the human form of life it is possible because human being is advanced in consciousness and knowledge, and if he is educated, he can understand. And if he actually understands, then his position becomes brahma-bhūtaḥ, self-realized, prasannātmā. Immediately he becomes jubilant. There is no more any cause of moroseness. That is the symptom. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Then there is no more hankering or lamentation. Samaḥ sarveṣu bhūteṣu. At that stage, brahma-bhūtaḥ stage, we can see everyone, spirit soul. I don’t see an American or a Swiss gentleman or a French gentleman or a cat or dog or tree, but I see the spirit soul. That, in that spiritual state, brahma-bhūtaḥ stage, samaḥ sarveṣu bhūteṣu, one can see that within this body there is the spirit soul, and he wants to work for benefit of the spirit soul, not for the temporary body.

So our Kṛṣṇa consciousness movement is just on the principles of this Bhagavad-gītā, to understand his real identity, spiritual identity. Paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One who is actually paṇḍita… Paṇḍita means learned, and in spiritually learned (life), he sees that a very learned scholar, brāhmaṇa, and a dog, an elephant, a cow, or a low-born man, creature-all on the same platform of spiritual life. So unless we come to that point, this so-called fighting and sectarianism will go on. So we want to teach people… Not only sectarian people in India or the so-called Hindus or Muslims or Christians. Everyone. Because everyone is spirit soul, and as soon as he understands that ”I am not this body. I am spirit soul," then he becomes completely happy. Yenātmā samprasīdati. So people will not be happy, will not be satisfied, unless and until he comes to that spiritual understanding. So our humble method is on this principle, that "I am not this body. I am spirit soul." And the spirit soul is eternal; therefore he has got to come to the platform of eternal happiness, eternal life and full knowledge. That is the perfection of life. And any type of religion-it doesn't matter what it is-which teaches this philosophy of life, that is first-class religious system. That is our conclusion.

Thank you very much. Hare Kṛṣṇa.

Guru-gaurāṅga: (has conversation with someone in French) The president would like to talk to you for a few minutes.

Prabhupāda: Yes. Give me little water. (more French conversation) I was formally received by the French Cardinal.

Guru-gaurāṅga: Danielou.

Prabhupāda: Daniel. (French)

Guru-gaurāṅga: He says that the discussion you had with the Cardinal was very interesting.

Prabhupāda: Yes. Unless you come to that position of understanding, that "I am not this body," real spiritual knowledge does not begin. (French conversation)

Guru-gaurāṅga: Understanding the philosophy, Monsieur de President does not understand why we find it necessary to dress differently, though.

Prabhupāda: The different dress means as you have paid for it. Just like we can go to a tailor, he will supply you dress according to the payment you can make. Similarly, according to our karma, according to our work, we are given a type of body by the material nature. That is stated in the Bhagavad-gītā. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. According… Because actually I do not possess this material body, but because I am in this material world, I am given a type of body by the material nature according to my work. (French conversation)

Guru-gaurāṅga: Speaking about clothes, Monsieur le President says that he has been to India, and he understands that one dresses like this in India. But why would the disciples dress in America or in Europe in this way? Is it necessary?

Prabhupāda: No. It is not necessary. Dress you can have as you like. It doesn't matter, because dress is a dead thing. Real thing is that we want a living being who can understand. That is real the position.

Guru-gaurāṅga: Monsieur le President would like to know, if this movement gets bigger and bigger, won't it create problems in terms of working, the economy? Won't the economy suffer if our movement gets bigger and bigger?

Prabhupāda: No. Economy will not suffer, but economy will be simplified because we have made some artificial economy. Actually, in the Bhagavad-gītā we find the economic problem is solved by producing food grains. It is stated there, annād bhavanti bhūtāni: [Bg. 3.14] "By eating food grains, both the animals and the men, they become stout and strong." That's a fact. According to Bhagavad-gītā, economic problem can be solved anywhere. If you get, if you have some land, you produce your food grain and give it to the animals, especially to the cows, and she will give you in return milk. So if you get milk, fruits, vegetable and food grains, the whole economic problem is solved. We have already started this example in New Virginia. A group of men, we have got about five hundred acres of land, and we keep cows, and they work to produce some vegetable and food grain. So they don't go outside for solving economic problems. At the present moment-now I am coming from India-in Bombay there is strike, railway strike. People are in so miserable condition to go to their work fifty miles, forty miles, hundred miles, for earning their bread. This kind of economic situation has increased the problems of life. Rather, if we accept this economic problem solution, then anywhere, any part of the world, you live. You don't require to go outside, hundred miles, two hundred miles, five hundred miles. No. You produce your food there, keep animals, then everything is solved. Actually, the problem is, as it is stated in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One should take up these problems very seriously: birth, death, old age and disease. So… Actually, as spirit soul, we have no birth, no death. You will find in the Bhagavad, na jayate na mriyate vā kadācit: "The living entity does not take birth." Na jayate na mriyate vā: "Neither he dies." Na hanyate hanyamāne śarīre: [Bg. 2.20] "After the destruction of the body, the living entity does not annihilate. He…" Just like we have got already the example: my body, childhood body, is annihilated; still, I am existing. Similarly, I will exist. Now, the problem is how I shall exist? I shall exist eternally in full knowledge and in blissfulness. That is the idea. But so long we accept this material body, it is just the opposite. It is miserable, without any knowledge and without eternity. Philosophy should be to save our time from complicated economic problems. We should make our life simple and save time for spiritual cultivation so that we can be relieved from repetition of birth, death, old age and disease.

Guru-gaurāṅga: (translating for president) Thank you very much. (end)

740608AR.PAR

Arrival Address

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Paris, June 8, 1974

Prabhupāda: So I am very happy to see that Radha-Parisīśvara is being worshiped nicely. Thank you very much.

So our Kṛṣṇa consciousness philosophy is very simple, but the dull-headed person cannot understand. That is the difficulty. In the Bhagavad-gītā, it is said that the…

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

There are many classes of men, they have been classified as the duṣkṛtina, mūḍha, narādhama, māyayāpahṛta-jñānā, and all of them are based on the atheistic theory "There is no God, I am God." Asuri bhāvam, asura. Asura means they defy God, "I am God. Who is God?" Just like Hiraṇyakaśipu and his son, Prahlāda Mahārāja. Prahlada Mahārāja is devotee of Lord Kṛṣṇa, and

Hiraṇyakaśipu would not accept. "Who is God? I am God." This is atheistic attitude. So the atheist are divided into four classes. Number one is duṣkṛtina. Duṣkṛtina means they have got merit. Kṛti means meritorious. The modern men, they have got merit. Especially the Western people, they have got nice merit. Just like while passing through the city, we saw very nice buildings. So to construct such buildings, it requires merit, undoubtedly. But what for this building? Duṣkṛtina, only for committing sinful life. Therefore it is called du, duṣkalya. Meat-eating, illicit sex, intoxication, and gambling. Meritorious, they are undoubtedly for constructing this building, but what is the purpose? The purpose is sinful activities. These things are going on. Therefore, they are called duṣkṛtina. And mūḍha. Mūḍha means they cannot understand what is God. It is very simple thing. Anyone can…, a child can understand. Take for example your body, my body. What is the important thing in the body? The soul. Without the soul, you may be very big man, even Napoleon Bonaparte, but as soon as the soul is gone, it is useless. The whole world is useless. Anyone can understand. Where is now Napoleon Bonaparte who struggled so much for glorifying France. But where is that gentleman? Finished. As soon as the soul is gone… You may keep one statue, dead statue, that is another thing. But you do not know where the soul has gone and what he is doing now.

So anyone can understand that this body may be very, very important, scientist, politicians, and so on, so on. But as soon as the soul is gone from this body, it is useless, not worth even a farthing. Anyone can understand. Similarly, as the soul is the important thing in this body, my body, your body, or anyone's body, similarly in this huge gigantic body of universe, there must be one soul. Otherwise how it is going on? How it is working so nicely? The big sun is rising exactly in time, the moon is rising exactly in time, the seasons are changing one after another. So many millions and millions of living entities, they are being maintained. Everyone is getting their food, even the elephant who eats at a time hundred kilogram, he also eats. An ant also eats. The birds also eat, the beast also eats-there is no problem. Only the civilized man, so-called civilized man, he creates problem because duṣkṛtina. He has got merit, but it is being used for sinful activities. Therefore there is problem. Otherwise there is no… If the birds have no problem, the beasts have no problem, the ant has no problem, why the civilized man has got problem? Because they are duṣkṛtina and mūḍha. Rascal and always engaged in sinful activities, duṣkṛtino mūḍhāḥ. Simple thing.

If the soul is important in this body, why there shall not be bigger soul, the Supersoul, in this gigantic body? What is this universal body and this body? The same thing. It is only small, and that is very big. The same material construction. Bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. This earth, water, air. Just like you have got your bones, the huge earth mountain, that is also another bone of this gigantic body. As you have got your hairs on the body, the millions and millions of trees and plants, they are also the hairs on the gigantic body. So as you have got holes in your body here, there, and the navel, similarly these oceans and seas, they are also different holes. So they are described-it is not my imagination-they are described in the Bhagavad-gī…, Śrīmad-Bhāgavatam, Second Canto, to conceive the gigantic body. As you have got your skull, the round skull, the whole, I mean to say, hemisphere is also skull of this gigantic body. It is similar. As you have got a body and you, the soul, is the important thing, active principle within this body, similarly this gigantic body, the active principle is there, that is we call from the śāstra Garbhodakaśāyī Viṣṇu, the same comparison. But because they are mūḍha, rascal, they cannot understand. No brain. We have no brain, we are all not very intelligent. But we can understand if there is the active principle soul within this body, there must be a Supersoul within this huge structure of body. And that is called God. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. Those who are bewildered, narādhamāḥ. Narādhamāḥ, the lowest of the mankind. These things cannot be understood by the cats and dogs. Their body is constituted in such a way that they cannot think of there is an active principle within the body and there is active principle in this huge gigantic body. The cats and dogs cannot understand, but a human being can understand. And that active principle is Kṛṣṇa. Kṛṣṇa means all-attractive. As the active principle within this body is all-attractive, this beautiful body of French boys and girls, why? The active principle is there; therefore they are attractive. Many people come to see your city. Why? The active principle is there.

So Kṛṣṇa means the active principle of everything. That is explained in the Bhagavad-gītā,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

The active principle is everything. From His energy, material energy, this huge gigantic material man…, cosmic manifestation is there, from His energy. And we are also His energy. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. The five material elements are also Kṛṣṇa's energy, and we living entities, we are also. Apareyam itas tu viddhi me prakṛtiṁ parā, jīva-bhūtaṁ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. Everything is explained there. But the mūḍhas, these duṣkṛtinas, the narādhamas, they cannot understand. Narādhama means lowest of the mankind. Why? Because cats and dogs cannot understand this philosophy. But a human being can understand. He has got the brain. Nature has given the fertile brain, but they are misusing it, duṣkṛtina, only for sense gratification. The brain was given to understand God, but the rascal is using for illicit sex, meat-eating, drinking, and gambling. This is the position of the whole human society.

So this Kṛṣṇa consciousness movement is to give the greatest benefit to the human society to clear their brain, the rascal brain. We call, declare, they are all rascals. Let any scientist, philosopher come here, I shall prove that he is nothing but a rascal. I shall prove that. I challenge them. What they are doing? Nonsense. So you do not become rascals. By the grace of Caitanya Mahāprabhu, you are trying to understand this Kṛṣṇa consciousness philosophy, and there is no difficulty, everything is there in our Bhagavad-gītā. You simply try to understand, and make your life successful. That is our request. Don't be rascals, mūḍhas, narādhamas, māyayāpahṛta-jñānā. This education has no value, because the real knowledge, there is nothing. Real knowledge is to understand God. There is no education throughout the whole world, there is no university. So they are simply producing rascals. So my only request is that don't become rascals. You just worship here Rādhā-Kṛṣṇa. Rādhā-kṛṣṇa-praṇaya-vikṛtiḥ, just try to understand Kṛṣṇa and then your life will be successful.

In what way?

janma karma (ca) me divyaṁ

yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

If you simply try to understand Kṛṣṇa, the result will be that after giving up this body, you will not accept any more material body. You will remain in your spiritual body and go back to home, back to Godhead. That is your eternal life, blissful, full of knowledge. That is wanted. Otherwise, now you have got this very beautiful body, French girl, French boy, if you don't take to Kṛṣṇa consciousness, if you lose the opportunity, then you may get, because you have got very good friend, dogs. So yaṁ yaṁ vāpi smaran bhāvam [Bg. 8.6], so at the time of dying, you will think of dog and you will get a body of dog. This is a fact. Because you are under the grip of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As you infect some disease, you must suffer from that disease. Similarly, the infection of ignorance, tamo-guṇa, will give you a tamo-guṇa body. Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ [Bg. 14.18]. Go down. Nature gives you the opportunity: get a nice human form of body, nice brain, try to understand what is God. But if you misuse it, then again go to become cats and dogs and hogs. This is nature's law. Don't risk your life. Always think of Kṛṣṇa. Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. These things are explained.

So what is the difficulty to become Kṛṣṇa conscious? You have got nice Deity, Kṛṣṇa is present to take your service. Be pure, eat nice prasādam, chant Hare Kṛṣṇa and dance, and go to back to home, back to Godhead. Where is the difficulty? Simple thing. Don't be misled by the rascals and fools. Just try to understand Kṛṣṇa, try to hear Kṛṣṇa, His instruction is there, and be happy. Thank you very much. (end)

740708AR.LA
Arrival Address

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Los Angeles, July 8, 1974

Prabhupāda: So I thank you very much for your kind reception. It is necessary.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

This is the process, Vedic process, to receive the transcendental knowledge through the paramparā system, and the reception or honor given to the spiritual master, it goes to Kṛṣṇa. Spiritual master is the official collector. Just like in government there is collector. He receives the money, taxes, from the citizens, not for his personal use but for the government. Similarly, this is the Vedic system, to receive knowledge through the transparent medium, guru, and to receive… Guru means the honor goes to Kṛṣṇa. So this is necessary. This is not an artificial thing, but spiritually it is necessary. Therefore we hold Vyāsa-pūjā day.

So I am very glad to see that you are maintaining the temple standard as good as I saw when I left. That is my satisfaction. And keep this, I mean to say, situation, atmosphere, always, and follow the regulative principles, chant sixteen rounds. You'll remain always happy, because although we are in Los Angeles, we have nothing to do with the material atmosphere of Los Angeles. Therefore a devotee who lives with Kṛṣṇa or in Kṛṣṇa consciousness, he does not live in the material world. He always live in the spiritual world. That is confirmed in the Bhagavad-gītā. Māṁ cāvyabhicāriṇi-bhakti-yogena yaḥ sevate: "Anyone who is engaged in bhakti-yoga with Kṛṣṇa," sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26], "such person is always above these material modes of nature." Our difficulty or miserable condition of life is due to being under the material laws of nature. So it is very simple method, and you are all intelligent boys and girls in the Western country, and I am very, happy that you have taken it seriously. And continue this. You'll never be unhappy. And not only here but also, as Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], if you simply practice these four principle-always think of Kṛṣṇa, man-manā, or become Kṛṣṇa's devotees and offer Kṛṣṇa obeisances and worship Kṛṣṇa-these four… We are teaching these four principle in the temple, how to worship Kṛṣṇa how to serve Kṛṣṇa, how to become Kṛṣṇa's devotee, and how to think of Kṛṣṇa twenty-four hours. And if we do this, there is guarantee. Kṛṣṇa says, mām eva eṣyasi asaṁśaya: "Without any doubt, you will come to Me. You will go back to home, back to Godhead."

So do not be slackened. And it is not difficult. Su-sukhaṁ kartum avyayam [Bg. 9.2]. This devotional service is so nice. It is… To execute the devotional is also very pleasing. Su-sukhaṁ kartum avyayam. And whatever you do, that is your permanent asset. It will never be lost. In the material world, suppose you have got some money. So that is not permanent. But anything, material possession, that is not permanent. Especially after death, everything is finished-another new chapter. That we do not know. But devotional service, it is guaranteed. It is permanent asset, even you cannot finish in this life. But that does not mean you should be neglectful. Try to finish the completely to become Kṛṣṇa conscious in this life. Do not keep in abeyance. That is not intelligence. But even if it is not finished, then the next life a human life is guaranteed, and you begin where you ended. These are the sastric… So execute this devotional service very sincerely, seriously. Even there is little inconvenience, tolerate it. There is no inconvenience. But if you think it is inconvenience-that is our mental concoction-still, you should not be neglectful in the discharging your duties in devotional service.

So those who are engaged in Deity worship, those who are engaged in saṅkīrtana party, those who are engaged in distributing books, those who are engaged in the office for keeping accounts-and all of them in devotional service-not a single moment waste. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. And whenever you have got time, read books. Now we have got volumes of books. Again we have got another five volumes of books. All are now immediately published. So you have got enough to study. And those who are gṛhasthas, children, we have got our Dallas. As soon as the children is fit, three to four years, you can send to Dallas. They are taking very much care. And if your children are educated Sanskrit and English, and reads all our books, he is more than any university M.A., Ph.D., more than. The M.A., Ph.D. of the ordinary university will not be able to be compared with that. So rest assured that education, culture, happiness, satisfaction, and next, go to home, back to home, back to Godhead.

Thank you very much. (end)

740927AR.MAY

Arrival Lecture

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Māyāpur, September 27, 1974

Prabhupāda: So Śrīman Jayapatāka Mahārāja, Bhavānanda Mahārāja and devotees, I thank you very much for keeping this temple, Māyāpura-candrodaya Mandira, so nicely cleansed, and it appears everything is going nicely. So it was the desire of Śrīla Bhaktivinoda Ṭhākura that Europeans and Americans would come here and chant Hare Kṛṣṇa mantra. That prophecy is now being fulfilled, and that is my satisfaction. I tried my little bit to fulfill the desire of Bhaktivinoda Ṭhākura. At my old age of seventy years, I just… It was a gambling also. I simply thought that "This was the desire…" Of course, my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, he also asked me to do this. Anyway, at least there is a place now when…, where these Europeans and Americans may come and live peacefully, chant Hare Kṛṣṇa mahā-mantra, and advance in spiritual understanding.

People, unfortunately, they have no sense what is spiritual life. The modern civilization, they do not know that we have to change this body, as it is stated in the Bhagavad-gītā, tathā dehāntara-prāptiḥ [Bg. 2.13], just like animals, cats and dogs, they do not know that they have to change the body or they are not the body, they are beyond, something. This is the modern civilization. They try to make the best use of a bad bargain in this way, that "We have got this body. Let us enjoy senses to the utmost." But that is not the fact. Sense enjoyment means infection of the material modes of nature. That is sense enjoyment. Just like we infect some disease, and that disease will come out some day, will be manifested. They are called kutastha, phalonmukha, and prārabdha. Three stages. Infection… The same example. Infection remains in dormant stage, not manifest immediately. Then phalonmukha, fructifying; and then prārabdha, one gets it and suffers. This is the nature's way, going on. But people do not know it. Therefore our Kṛṣṇa consciousness movement is very serious movement, scientific movement, and people are gradually trying to understand the importance of this movement. Because in the foreign countries, especially in America, our books are being accepted by (the) higher circle, big, big universities, colleges, professors. They are so eager to read the books that they have simply heard that this Bhāgavatam will be finished in sixty volumes and Caitanya-caritāmṛta will be finished in twelve volumes… We have got Caitanya-caritāmṛta only one volume published, and they are ordering for twelve volumes, that "As soon as it is published, you send us." This is very encouraging. Similarly, they are ordering for sixty volumes of Śrīmad-Bhāgavatam, although we have published only twelve volumes. So by the grace of Lord Caitanya Mahāprabhu, as He wanted…

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

So at least the basic principles is being done, and I am very much thankful to you, you American, European boys and girls who are helping me in this mission. So go on cooperating in this way, and I am sure this mission of Caitanya Mahāprabhu will be successful. It must be successful because Śrī Caitanya Mahāprabhu wanted it to be done. Simply we, the workers, the servitors, must be very sincere. Then Caitanya Mahāprabhu will give us more and more facilities so that we can work very well. So keep this mission always in view and do your best. That is my only request.

Thank you very much. (end)

750209AR.LA

Arrival Address

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Los Angeles, February 9, 1975

Prabhupāda: You can play hari hari biphale janama. I shall… I'll sing before you.

Devotees: Jaya Prabhupāda!

Prabhupāda: (sings with harmonium, drum and karatālas) [break] …movement is enlightening people because they're simply wasting their time without worshiping Rādhā-Kṛṣṇa. The purport of this song made by Narottama dāsa Ṭhākura, that anyone who is not coming to Kṛṣṇa consciousness is simply wasting his valuable human life… (sounds of children) (aside:) Take care of the children. This life is meant for reviving our lost Kṛṣṇa consciousness. There is Kṛṣṇa consciousness… (babies crying) Otherwise how it is happening that this place was a church and nobody was coming, so much so that they had to sell it to others? We purchased it. When I first came here to see this church, there was nobody. The place is the same. The people is the same. I have not brought men from India. Why it is crowded now? This is the proof that in everyone's heart Kṛṣṇa consciousness is there. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. It is not artificial way of taking something sentimentally. Otherwise how in my absence all these boys and girls are maintaining the status quo very nicely? I am very glad. That is required. This is the proof that in everyone's heart there is Kṛṣṇa consciousness.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Udaya means awakening. It is not an artificial way of giving something, imposing something to become Kṛṣṇa conscious. No. The Kṛṣṇa consciousness is there in everyone's heart. It has to be awakened by certain process. That process is śravaṇa-kīrtana, nine different types of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ

sakhyam ātma-nivedanam
[SB 7.5.23]

So anywhere… It doesn't matter, either in India or outside. People thought like that, that Kṛṣṇa consciousness is the monopoly business for the Indians or for the Hindus. They were thinking like that: "It cannot be preached. Nobody will take it." But I thought, "If Kṛṣṇa is God, why it will not be taken by everyone? It must be taken." So I was not very much hopeful to become successful. When I was in Boston port, I wrote one poetry that "I do not know why I have been brought here. How these people will take to Kṛṣṇa consciousness? As soon as I will say these four regulative principles, they will ask me to go away." (laughter) It is very difficult for this country or this part of the world to follow the four principles of regulative life: no illicit sex, no gambling, no meat-eating, and no intoxication. Even Lord Zetland, when he was given this formula for becoming advanced in spiritual consciousness, he flatly replied, "It is impossible for us." Yes. But impossible thing can be made possible by the grace of Kṛṣṇa. That is possible-Kṛṣṇa is all powerful-provided we are serious and sincere. That is the main business. We must be very serious and sincere. Then Kṛṣṇa will give you intelligence.

That is said in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi taṁ
yena mām upayānti te
[Bg. 10.10]

Anyone who is engaged very seriously, satata-yuktānām, twenty-four hours, thinking, "Kṛṣṇa, how can I serve you…?" This is the only business. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things: Always think of Kṛṣṇa… This Hare Kṛṣṇa means "O the energy of Kṛṣṇa, O Kṛṣṇa, please engage me in Your service. I have given service to this material world so much, but I could not satisfy the master, neither I am satisfied." Everyone is serving society, friendship, love, family, country, but none of them are satisfied. None of them sat… Even your President, he could not satisfy you. You had to drag him down. Neither he could satisfy himself. Even Gandhi could not satisfy his countrymen. Although he gave so much service, he was shot dead. So this is the material world. You cannot satisfy anyone, neither you become satisfied, materially engaged. This is called material world. We may show some artificial satisfaction, but there cannot be satisfaction in the material world. First of all, you have to take it as axiomatic truth that there is no happiness and there cannot be any satisfaction in this material world. Then you'll make, spiritually advance. If you have got little faith still that "I can be satisfied; I can be happy materially," then that is māyā's influence. That is māyā's influence. There is no possibility.

So if you want satisfaction, then you have to take to Kṛṣṇa consciousness. Compulsory: "You must." There is no other alternative. Therefore Narottama dāsa Ṭhākura sings, hari hari biphale janama goṅāinu: "My dear Lord Kṛṣṇa, I have simply wasted my time." Actually, anyone who has not taken Kṛṣṇa consciousness-simply wasting time. This is fact, scientifically true. But they do not know it. Māya-mohita. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. Being covered by the illusory energy, they do not know the background of this gigantic cosmic manifestation. That is Kṛṣṇa. So intelligence means to find out Kṛṣṇa. In the Īśopani…, Īśo, it is stated that "My dear Lord, please wind up Your, these dazzling rays so that I can actually see Your face." Within brahmajyoti the Kṛṣṇa is there. So Kṛṣṇa can be seen only by service. You cannot challenge Kṛṣṇa, "Kṛṣṇa, come here. I shall see You." No. That is not possible. You have to submit. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the way. You have to surrender. So long you don't surrender, that is up to you. Kṛṣṇa will not force you. He is almighty, He can force you, but He does not do that. He says, "You do this. If you do not do it, that is your business. But I say you do it."

So Kṛṣṇa says everything in the Bhagavad-gītā. People are simply misled by so-called rascals, yogis, swamis, incarnation, magician, juggler, bluffer, but they come and go. They cannot do anything because they are themself cheated. They are themself cheated, so how they can do good to others? So don't be members of the society of cheaters and cheated. Then the life will be spoiled. Our only request, this Kṛṣṇa consciousness movement, is "Take to Kṛṣṇa consciousness." Kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he. This is our… Caitanya Mahāprabhu has taught. Always chant Kṛṣṇa Kṛṣṇa or Hare Kṛṣṇa, as it is convenient. That is the way of, the simple way. There is no difficulty. There is no loss. These boys and girls took "Kṛṣṇa, Kṛṣṇa," so there was no loss, but now everything is gain. So why not make an experiment that chant Hare Kṛṣṇa always?

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

This process… I am very glad that you are following despite all impediments. The Deity is nicely decorated, and the Deity is worshiped, and He's pleased upon you. Be blessed. Continue this process, don't deviate, strictly follow the regulative principle, chant Hare Kṛṣṇa at least sixteen rounds, and you'll be happy. There is no doubt about it. You can experience. It is not an imposition. Don't leave this process. Then, in this life, you will be able to understand Kṛṣṇa. It is very difficult to understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa is very, very difficult, even for the siddhas, those who have attained perfection of life. Kṛṣṇa said, yatatām api siddhānām [Bg. 7.3]. First of all, out of many, many millions of person, one endeavors to become siddha, perfect. That is also not very easy, siddha. Siddha means perfectly self-realized. Ahaṁ brahmāsmi. That is siddhi. That is the siddhi of human life. The dogs', cats' life, they cannot understand that "I am Brahman," ahaṁ brahmāsmi. They think, "I am dog." So if you think like that-"I am American," "I am Indian," "I am Hindu," "I am Muslim"-then you are no better than the dogs and cats because they are also thinking like that. But when you think yourself that "I am not this body; I am spirit soul," that is called brahma-bhūtaḥ. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. After that, after being brahma-bhūtaḥ-samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām-then bhakti life begins. After being liberated, after being self-realized, then bhakti begins. And as soon as bhakti begins, then you understand Kṛṣṇa. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. You cannot understand Kṛṣṇa by any other process-by jñāna, by yoga, by tapasya, by karma, by sacrifice, by charity. You cannot understand. Simply, Kṛṣṇa says, bhaktyā mām abhijānāti. If you want to know Kṛṣṇa as He is, then you have to take to this process, very simple process. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Always think of Me, become My devotee, worship Me and offer your respectful obeisances unto Me." Four things. That is here. Chant Hare Kṛṣṇa. That will be thinking of Kṛṣṇa, man-manā. And unless you are devotee, you cannot engage your time in that way. Then if you chant Hare Kṛṣṇa mahā-mantra, automatically you become devotee. Then you worship Deity. Unless you are a devotee, you cannot worship Kṛṣṇa.

The atheist will say, "They are worshiping some idol." No. That is not fact. They do not know that here is Kṛṣṇa personally. He is accepting the devotees' service in a manner in which we can serve Him at the present moment. If Kṛṣṇa shows you the virāṭ-rūpa, then you cannot serve Him. Where you'll get the dress of the virāṭ-rūpa? The whole world's cloth factory will fail you. (laughter) Therefore Kṛṣṇa is accepted, a four-feet-small Deity, so that you can acquire Kṛṣṇa's dress within your means. You can put Kṛṣṇa within your means. That is Kṛṣṇa's mercy. Therefore it is forbidden, arcye viṣṇu śilā-dhīḥ. If any rascal thinks that in the Viṣṇu form, as stone, as wood…, vaiṣṇave jāti-buddhiḥ, devotees considered as belonging to certain nation, caste, these are nārakī-buddhi. This is not to be done. It is fact that here is Kṛṣṇa. Very kindly, just to show me favor, He has come in this form. But He's Kṛṣṇa; He's not stone. Even it is stone, that is also Kṛṣṇa, because there is nothing else but Kṛṣṇa, anything. Without Kṛṣṇa, there is no existence. Sarvaṁ khalv idam brahma. So Kṛṣṇa has got the power that even in his so-called shape of stone, He can accept your service. That is Kṛṣṇa.

So you have to understand these things, and if you understand properly what is Kṛṣṇa, this much qualification will make you fit for being liberated even in this life.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

It is all stated there. So Kṛṣṇa can be understood only by devotional service, by no other. You cannot speculate, "Kṛṣṇa may be like this." Just like Māyāvādīs, they imagine. The imagination will not help you. You cannot imagine God. That is foolishness. God is not subjected to your imagination. Then He is not God. Why He should be subjected to your imagination? So these things are to be understood properly, and one can understand properly when he's pure devotee. Otherwise not. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtāḥ: [Bg. 7.25] "I am not exposed to everyone." Why He should be exposed to everyone? When He's pleased, He will reveal Himself to you. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. You cannot ask the sun to appear immediately. When he is pleased, he will appear in the morning. Similarly, you have to please Kṛṣṇa so that He will appear before you and talk with you and bless you.

Thank you very much. (end)

750211AR.MEX
Arrival Lecture

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Mexico, February 11, 1975,
(With Spanish Translator)

Prabhupāda: My dear devotees, ladies and gentlemen, I am very glad to see you again, I think, after four years? Three years. I was trying to come here again-I like this place-but due to various engagements and due to my old age also, I could not come earlier. But this time, by the arrangement of our Hṛdayānanda Mahārāja, I have been forced to come here. (laughter) So I must thank you for your nice reception. I was received by police escort very nicely, and I remember once I traveled with the governor of UP in 1962 from Lucknow to Kanpur. So exactly we were driving in the same fashion, escorted by the police motorcycle. So anyway, I am so pleased to see you, that you are interested in Kṛṣṇa consciousness movement.

So the Kṛṣṇa consciousness movement is very, very important for the human society. It is not exactly a religious movement as it is understood in the Western countries. Religion is described in the English dictionary as "a kind of faith." Faith you may accept or may not accept, but religion is the word, as we understand from Sanskrit dictionary, it cannot be rejected. Or you and your religion cannot be separated. Therefore we should understand very clearly that we are experiencing two things: one is matter, and another is spirit. Just like there is a stone, and there is a small ant. The stone, it may be very big, but it cannot move. It has no life. But the small ant, although it is very small, it has life. So there are two things, we can very easily understand: one is dead matter, and the other is living force. We are actually living force. Living force, we are covered by the matter, and according to the different types of covering, we are representing different types of living condition. So this living force, being encaged by the dead matter, it is a struggle for existence. The living force trying to get out of the material encagement, that is called struggle for existence. The living force by nature is jubilant. The supreme living force is God, Kṛṣṇa, and we are part and parcel of the living force. That is stated in the Bhagavad-gītā, two kinds of energies: one material energy, one spiritual energy. The material energy is earth, water, air, fire, sky, mind, intelligence, etc., and the spiritual energy is the living force which is trying to lord it over the material energy. So,

apareyam itas tu (anyāṁ)
viddhi me prakṛtiṁ parām
jīva-bhūtāṁ mahā-bāho

yayedaṁ dhāryate jagat
[Bg. 7.5]

Kṛṣṇa says that "This material energy is inferior, and the superior energy is the living being." So this Kṛṣṇa consciousness movement is trying to help the living being to come out of the encagement of material energy. And how to become free, that information is in the Vedic literature. So what we are giving in different literatures… We are publishing books and magazines. Simply we are trying to give information how the superior living being can get out of this material encagement.

So I am very glad to see you, so many Kṛṣṇa's part and parcel. You have come to understand Kṛṣṇa consciousness. So stick to the principles, then your life will be successful. The principle is to purify ourself. Just like when a man becomes sick, he has to purify himself by regulative principle, by diet, by medicine, similarly, we have got this material disease, covered by the material body, and the symptom of miseries are birth, death, old age and disease. So one who is serious about getting out of this material bondage and free from birth, death, old age and disease, so he must take to this Kṛṣṇa consciousness. It is very simple and easy. If you do not know, if you are not educated, if you have no asset, you can simply chant the Hare Kṛṣṇa mahā-mantra, and if you are educated, logician, philosopher, you can read our books, which are already in fifty in number. There will be about seventy-five books of four hundred pages to convince the philosopher, scientist, educationist what is Kṛṣṇa consciousness. It is published in English as well as in other European languages. Take advantage of it. Along with the Deity worship in this temple, hold classes at least five hours. As in the schools and colleges there are regular classes, forty-five minutes' class, then five or ten minutes' recess, again forty-five minutes' class, in this way, so we have got enough subject matter to study, and if we study all these books, to finish them it will take at least twenty-five years. So you are all young men. I request you to engage your time in reading books, in chanting, in Deity worshiping, in going to preach, selling books. Don't be lazy. Always remain engaged. Then that is Kṛṣṇa consciousness. Kṛṣṇa says in the Bhagavad-gītā,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyaḥ vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

There is no discrimination that "This man should be allowed. This woman should not be allowed." No. Kṛṣṇa says, "Anyone." Striyaḥ vaiśyās tathā śūdrās. Anyone who takes to Kṛṣṇa consciousness, he becomes free from the material bondage and goes back to Godhead, back to home. So take seriously about this movement and execute the principle, namely no meat-eating, no illicit sex, no intoxication, no gambling, and chant sixteen rounds. That's all right.

Now, if there are any questions from them… [break]

Hṛdayānanda: (translating question) If everyone is spirit soul, then isn't sex life also spiritual?

Prabhupāda: Well, sex life… There is no sex life in the spirit soul. Sex life is in the material body. We are not this body, but because we are in this body, therefore we are thinking pleasure of the body is pleasure of the soul. Just like when you are sitting in a nice car, if the car is damaged, the proprietor thinks that he is damaged. But actually he is not damaged; the car is damaged. It is due to our false identification with the body. Therefore we think that sex life is a pleasure. But so long we are in this body, sex life is not prohibited, but it is regulated. By regulative principle, gradually we can give up sex life. Therefore there are four orders of life. The beginning is brahmacārī. There it is very nicely taught how to remain free from material encagement. But if one is unable to take immediately spiritual activity, he is allowed to marry. The married life is regulated sex life. Then, after fiftieth year, one has to give up this. So in that stage, vānaprastha stage, the wife is there, but there is no sex life. So in this way, when one becomes very strongly fit not to desire for sex life, then he takes sannyāsa. That is the perfect stage of life for spiritual advancement of life.

Hṛdayānanda: (translating question) Who are we? Why are we here and where are we going?

Prabhupāda: Hm?

Hṛdayānanda: Who are we, why are we here and where are we going?

Prabhupāda: You are all living entities. You wanted to come here. Just like I wanted to come in your city-I have come here-similarly, you wanted to come to the material world and enjoy ma… So because you wanted to enjoy this material world, you have come here. Kṛṣṇa has allowed to come here, and you are trying to enjoy this material world. That is called struggle for existence. But you'll never be happy with this material world. It is simply a struggle for existence. Therefore you should go back to home, back to Godhead. Then you'll be happy.

Hṛdayānanda: [break] (translating question) …that material desires are an obstacle in our devotional service.

Prabhupāda: By engaging yourself in spiritual activity. That's all. (end)

750225AR.MIA
Arrival Lecture

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Miami, February 25, 1975

Prabhupāda: It is great fortune for you. Śrī Caitanya Mahāprabhu appeared for delivering all kinds of fallen souls in this age. Śrīla Narottama dāsa Ṭhākura sings, pāpī-tāpī yāta chilo, hari-nāme uddhārilo, tāra sākṣī jagāi and mādhāi. So brajendra-nandana yei, śacī-suta hoilo sei, balarāma hoilo nitāi. The same Kṛṣṇa and same Balarāma… Kṛṣṇa has appeared as the son of mother Śacī, and Balarāma has appeared as Nityānanda, and Their business is to deliver all fallen souls, especially in this age, Kali-yuga. So Caitanya Mahāprabhu's mission was that He should be present by His name, by His form, by His pastimes, in every town and village of the world. And you are fulfilling His mission. So undoubtedly, you will be blessed and you will get Kṛṣṇa's mercy through the mercy of Caitanya Mahāprabhu.

To understand Kṛṣṇa is not so easy thing.

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

Out of many thousands, millions people, one is anxious to make his life successful. Nobody is interested. Practically they do not know what is actually success of life. The modern civilization, everyone is thinking, "If I get a good wife and nice motorcar and a nice apartment, that is success." That is not success. That is temporary. Real success is to get out of the clutches of māyā, means this material conditional life which comprehends birth, death, old age and disease. We are passing through many varieties of life, and this human form of life is a good chance to get out of this chain of changing body one after another. The soul is eternal and blissful because part and parcel of Kṛṣṇa, God, sac-cid-ānanda, eternal, full of bliss, full of knowledge. Unfortunately, in this material, conditional life we are changing different bodies, but we are not getting situated again in that spiritual platform where there is no birth, no death. There is no science. The other day one psychiatrist came to see me. And where is your education for understanding the soul, his constitutional position? So practically the whole world is in darkness. They are interested with fifty, sixty or hundred years of this span of life, but they do not know that we are eternal, blissful and full of knowledge, and due to this material body we are subjected to birth, death, old age and disease. And this is going on continuously.

So Śrī Caitanya Mahāprabhu, out of His great compassion for the fallen souls, He appeared. Kṛṣṇa comes also. But Kṛṣṇa is not so liberal. Kṛṣṇa makes condition that "First of all you surrender. Then I take charge of you." But Caitanya Mahāprabhu is more compassionate than Kṛṣṇa, although Kṛṣṇa and Caitanya Mahāprabhu, the same thing. So by Caitanya Mahāprabhu's mercy we are so easily understanding Kṛṣṇa. So that Caitanya Mahāprabhu is present here. You worship Him. It is not very difficult. Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtanam [SB 11.5.32]. You simply chant Hare Kṛṣṇa mantra, and whatever you can, offer Caitanya Mahāprabhu. He is very kind. He does not take offense. Rādhā-Kṛṣṇa worship is little difficult. We have to worship Him with great awe and veneration. But Caitanya Mahāprabhu has voluntarily come to deliver the fallen souls. Little service, He will be satisfied. He will be satisfied. But do not neglect. Because He is very kind and compassionate, that does not mean we should forget His position. He is the Supreme Personality of Godhead. So we should offer Him very great respect, and as far possible… But the advantage is that Caitanya Mahāprabhu does not take any offense. And to worship Him, to please Him, is very easy. Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ. Simply you chant Hare Kṛṣṇa mahā-mantra and dance, and Caitanya Mahāprabhu will be very pleased. He introduced this dancing and chanting, and this is the easiest process for God realization. So as far as possible… If possible, twenty-four hours. If that is not possible, at least four times, six times, chant Hare Kṛṣṇa mantra before Caitanya Mahāprabhu, and you will get success in your life. This is a fact.

So I am very glad that you are worshiping Caitanya Mahāprabhu, Nityānanda Prabhu. So continue to do this. There is no need of installing Rādhā-Kṛṣṇa at least at the present moment. When you become more advanced in spiritual consciousness, you can establish. But even if you do not establish, it doesn't matter. Caitanya Mahāprabhu is sufficient. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Caitanya Mahāprabhu is combination of Rādhā-Kṛṣṇa. In one place you worship Rādhā and Kṛṣṇa. So I see this place is very nice, and you are also very nice. Take advantage of this opportunity, and go on chanting Hare Kṛṣṇa mantra, and worship Lord Śrī Caitanya Mahāprabhu. He will bless you sufficiently to become successful in getting shelter of the lotus feet of Rādhā and Kṛṣṇa.

Thank you very much. (end)

750228AR.ATL
Arrival Address

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Atlanta, February 28, 1975

Prabhupāda: So I am very glad to see you, and I am coming first of all Mexico City?

Devotee: Yes.

Prabhupāda: So Mexico City, then Caracas, then…

Devotee: Miami.

Prabhupāda: Miami. So I see your temple is the best.

Devotees: Jaya! Hari bol!

Prabhupāda: So, Caitanya Mahāprabhu is very kind. Parama karuṇa, pahū dui jana. Two Lords, Nitāi-Gauracandra, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, They are very kind, you see? They have appeared just to reclaim the fallen souls of this age. So They are more kind than Kṛṣṇa. Kṛṣṇa, He is also very kind. He comes to deliver. But Kṛṣṇa demands that first of all surrender. Caitanya Mahāprabhu even does not demand surrender. He is so kind. (voice choking) So take shelter of Śrī Caitanya Mahāprabhu and be happy. Thank you very much. (weeping) (end)

750303AR.DAL
Arrival Lecture

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Dallas, March 3, 1975

Prabhupāda: We are trying to push this brahminical culture within the demoniac culture. It is very difficult task, but still, by grace of Śrī Caitanya Mahāprabhu, we are more or less successful. I am very glad to see your temple worship, not only here, everywhere. So you American boys and girls, you are fortunate that this movement is started from America, and some of you are taking seriously, trying to help me. So I am very much obliged to you. So keep this standard as you are now keeping, then things will go automatically, and one day people will understand in the history that this movement was for saving the human society. That day will come.

So I am very much pleased to see the atmosphere here. Education means Kṛṣṇa consciousness. That is education. If simply we understand that "Kṛṣṇa is the Supreme Person. He is great, and we are all subordinate. So our duty is to serve Kṛṣṇa," these two lines, if we understand, then our life is perfect. If we simply learn how to worship Kṛṣṇa, how to please Him, how to dress Him nicely, how to give Him nice foodstuff, how to decorate Him with ornaments and flowers, how to offer our respectful obeisances unto Him, how to chant His name, in this way, if we simply think, without any so-called education we become the perfect person within the universe. This is Kṛṣṇa consciousness. It doesn't require A-B-C-D education. It requires simply change of consciousness. So if these children are being taught from the very beginning of their life… We had the opportunity of being trained up by our parents like this. So some way or other, they have come to… [break] Many saintly persons used to visit my father's house. My father was Vaiṣṇava. He was Vaiṣṇava, and he wanted me to become a Vaiṣṇava. Whenever some saintly person would come, he would ask him, "Please bless my son that he can become a servant of Rādhārāṇī." That was his prayer. He never prayed for anything. And he gave me education how to play mṛdaṅga. My mother was against. There was two teachers-one for teaching me A-B-C-D, and one for teaching me mṛdaṅga. So the one teacher was waiting and the other teacher was teaching me how to play on mṛdaṅga. So my mother would be angry that "What is this nonsense? You are teaching mṛdaṅga? What he will do with this mṛdaṅga?" (chuckles) But perhaps my father wanted that I should be a great mṛdaṅga player in the future. (laughter) Therefore I am very much indebted to my father, and I have dedicated my book, Kṛṣṇa book, to him. He wanted this. He wanted me to be preacher of Bhāgavata, Śrīmad-Bhāgavatam, and player of mṛdaṅga and to become servant of Rādhārāṇī. So every parent should think like that; otherwise one should not become father and mother. That is the injunction in the śāstra. That is stated in the Śrīmad-Bhāgavatam, Fifth Canto, pitā na sa syāj jananī na sa syād gurur na sa syāt sva-jano na sa syāt. In this way, the conclusion is, na mocayed yaḥ samupeta-mṛtyum. If one is unable to rescue his disciple from the imminent danger of death, he should not become a guru. One should not become father or mother if he cannot do so. In this way, no friend, no relatives, no father, no…, if one cannot teach his other party how to save from the clutches of death.

So that education is wanting throughout the whole world. And simple thing is that one can avoid this entanglement of birth, death, old age and disease simply by becoming Kṛṣṇa conscious. That is stated in the Bhagavad-gītā.

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

"My dear Arjuna, if one can simply understand what I am, why do I come here in this material world, what is My duty, what duty I perform…" These two, three things, if one understands, that "Kṛṣṇa comes for this purpose, He is like this," then the result will be tyaktvā dehaṁ… We have to give up this body. That's a fact. But this person who has understood Kṛṣṇa, he is not coming back again to accept another material body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Mam eti. If he does not take birth again, so does he become zero? Śūnyavādi? No. Mām eti: "He enters into My family." Kṛṣṇa's family… Kṛṣṇa in Vṛndāvana has got a great family. He has got His father. He has got His mother, mother Yaśodā, Nanda Mahārāja. He has got so many friends, hundreds and thousands-boyfriends, girlfriends. The trees, the plants, the flowers, the fruits, the land, the water, the cows, the calves-He is surrounded by a great family. He is not a single person. Suppose if we say, "Now the president is coming." So president means he is not only coming alone; he is coming with secretaries, his ministers, his military secretary and so many other people, some soldiers and bodyguards. He is not alone. So if a material president, insignificant, is always surrounded by his associates, so the Supreme Being, how He is associated with His surroundings, you can just imagine. He cannot be alone. That is Kṛṣṇa. Kṛṣṇa is not zero, śūnyavādi, as they say that "Everything zero after this," or nirviśeṣa, "Everything like sky." No. He is individual, person. And He says in the Bhagavad-gītā in the Second Chapter, "My dear Arjuna, you, you are a person. Me, I am also a person, and all these soldiers and kings who are assembled here, they are also person. So don't think that we were not person in the past, and we are not person at present, and in future also we shall not become person. We are all person, eternally person." And whenever there is person, there is associates, there is family, there is exchange of love. That is Kṛṣṇa consciousness.

So this Kṛṣṇa consciousness movement means to become trained up sufficiently how to enter Kṛṣṇa's great family. In Kṛṣṇa's family there is no sannyāsī. Have you seen, anyone, a sannyāsī in Vṛndāvana? At least in the books? Sannyāsa means to make this material life sannyāsa, finished, "No more this," renounce. Just like Caitanya Mahāprabhu did. He renounced His material family life. He had very nice wife, young wife, and He was young man, twenty-four years old, and there was a very affectionate mother. He had very good position in the society, Nimāi Paṇḍita. Yesterday you showed one play called Chand Kazi. So He was so influential that simply by His calling, hundreds and thousands of men immediately joined to go to the Chand Kazi's house to perform kīrtana. So just imagine what was His social position, so popular, leader. He had very good position. As a learned scholar, He was known as Nimāi Paṇḍita. Beautiful, very beautiful body, Gaurasundara. Very beautiful wife. Very honored brāhmaṇa, Jagannātha Miśra's son, grandson of Nīlāmbara Cakravartī, very social, aristocratic position. But still, He gave up everything. That means that although He had nothing material, but to show us that material things should be renounced, that is sannyāsa; and enter into the spiritual family of Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. He does not become again entangled in these material varieties of life. In material world there is also varieties, but that is false. This morning we were discussing this point, mirage. In the mirage there is a show of false water, and the animal runs after it. But there is no water, and finally he becomes more thirsty, and it is desert; he falls down and dies. So the material world means we are running after false family. But don't think that there is no real family life. There is real family. That is Kṛṣṇa's real family, eternal family, blissful family. So this Kṛṣṇa consciousness movement means to train up people to be detached from this false family and to enter into the real family. That is the point. Not that if I give up this false family I will become zero. No. There is no such disappointment. The other philosophers, they simply… Just like Buddha philosophy. Their philosophy is "Finish this," nirvāṇa. But if people are not interested to finish all this, they want it, then what is the positive gain? So generally people are attached to these Buddhist and Māyāvādī philosophies; therefore they feel hopelessness. On account of future hopelessness, they become more attached to this false family. But our philosophy is not like that. Our philosophy is that you become detached to this false family and enter into the real family.

So these children… Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. That is Prahlāda Mahārāja's instruction, that you produce children as much as you can train them to become eternally family members of Kṛṣṇa. That is spiritual contraceptive. Don't produce children like cats and dogs. This is our philosophy. If you can produce Kṛṣṇa conscious children, produce one hundred children. There is no objection. But if you cannot do that, then either don't produce children or produce children as much as you can manage. This is Kṛṣṇa philosophy. Our philosophy is not simply a negation. It is positive. They, general people, they are unnecessarily producing children, then cannot manage. So they are adopting so many sinful activities, so much so that they are now killing their own child within the womb and becoming implicated in sinful activities and prolong the life in this material world very miserably. Just see the miserable condition of the child, baby within the womb. She is… It is in the mother's womb, and the mother, at the advice of the doctor, is killing. Why? Because that child-now it is child-he did it. He killed so many other children in his previous life; now he is being killed. Not only in one womb, but he will enter another womb-he will be killed. As many children he has killed, he will be killed in this way. But they do not know. They do not know this, blind, mūḍha, that how nature's law is going on, how tit for tat is going on. They do not know it. Therefore this Kṛṣṇa consciousness movement is to give them right knowledge and become free from all sinful life. So long there is sinful life, you cannot be allowed to enter into Kṛṣṇa's family. That will not be allowed.

yeṣām anta-gataṁ tu pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So avoid sinful life. We have given you prescription: no illicit sex, no gambling, no intoxication, no meat-eating. Avoid the sinful life and make your children Kṛṣṇa conscious purely. Then you can produce hundreds of children. There is no objection. And so far maintaining your children, we are taking charge. Come on. We are taking charge. We shall supply everything. Of course, not to the whims of these material man, but as much which is needed to maintain them, that we take, Kṛṣṇa consciousness, ISKCON society will take charge… (end)

750308AR.LON

Arrival Address

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London, March 8, 1975

Prabhupāda: So how many devotees are there now?

Haṁsadūta: Eighty.

Prabhupāda: Eighteen?

Haṁsadūta: Eighty.

Prabhupāda: Eighty. That's nice. So Bhaktivinoda Ṭhākura has sung, jay sakal bipod… (aside:) It is going now. Jāy sakal bipod, gāi bhaktivinod, jakhon ami o-nām gai, rādhā-kṛṣṇa bolo bolo, bolo re sobāi. The Caitanya Mahāprabhu's preaching is to request everyone to chant Hare Kṛṣṇa or Rādhā-Kṛṣṇa. So Bhaktivinoda Ṭhākura says that "When I chant Hare Kṛṣṇa mantra, then all dangers go away." So this place, this material world, is a dangerous place. Padaṁ padaṁ yad vipadām. Vipad means danger, and padaṁ padam means every step. In the material world you cannot expect very smooth, peaceful life. That is not possible. And the only remedy is to take shelter of the lotus feet of Murāri. Murāri means Kṛṣṇa.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

So there is always if you stay in a very good boat, still, because the platform is water you cannot think that the boat is always very smooth and without any trouble. So material world is always full of troubles. So if we keep ourself in our standing, in our standard, chanting Hare Kṛṣṇa regularly, then the dangers will be over. Dangers, they are not also permanent. They come and go like the seasonal changes. Sometimes it is very hot; sometimes it is very cold. So Kṛṣṇa has advised that āgamāpāyino 'nityās tāṁs titikṣasva bhārata. So don't be diverted from the chanting of the Hare Kṛṣṇa mahā-mantra, and don't be afraid of because there is some danger and danger. Take shelter of Kṛṣṇa's lotus feet, chant Hare Kṛṣṇa mantra, and dangers will be over.

But we should not create such position, dangerous. It is already dangerous. Because Caitanya Mahāprabhu was also very cautious about spiritual life. Sannyāsīra alpa chidra bāhu kori mane. Others may violate the laws, and so many sinful activities they are doing, but nobody takes very serious care. But when a religious group or a sannyāsī commits little offense, it is magnified a thousand times. Therefore we should be very careful not to make anything which may be magnified to the eyes of the public. Because we are preaching. We are preaching, and there is always demonic party who want to put us in difficulty. That is natural. Even Hiraṇyakaśipu, being the father of Prahlāda Mahārāja, he was also putting him into difficulty. But if we remain sincere and go on chanting, these dangers will be over. Don't be afraid. Don't stop your regular regulative principles and regular activities, program. Go on with it. Depend on Kṛṣṇa, and gradually everything will be all right.

So I think we shall this much today. Now it is time over. The Deities should go to rest. We should not detain. That's all right. Hare Kṛṣṇa. (end)

750320AR.CAL

Arrival Lecture

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Calcutta, March 20, 1975

Prabhupāda: Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka-they are all devotees of Kṛṣṇa, they have established so many temples, and Gandhi says there was no such person. And how much poor study he had, and still, he is the leader. When?

Śruta-kīrti: London, just four days ago.

Prabhupāda: Four days ago. [break] So this time within two months from 26th February?

Devotee: Twenty-fourth January.

Prabhupāda: Twenty-fourth January to 15th March-less than two months-I had the opportunity to go round about the world. From Bombay I went to Hong Kong, then from Hong Kong to Tokyo, Japan; from Tokyo to Honolulu, Honolulu to Mexico City, then Venezuela. Caracas… Caracas?

Karandhara: Yes.

Prabhupāda: I forget name also. (laughs) South America. Then I was to go to Trinidad, West Indies, but there was no time. The West Indies people came to see me. Mostly they are Indians. And then Miami, then from Miami to Atlanta, Atlanta. From Atlanta to Dallas, our Gurukula, then to New York, then to London, and from London to Bombay again.

Śruta-kīrti: Tehran.

Prabhupāda: Tehran. Yes. I forgot. He has come. Here is the Tehran representative. Yes. So there was very nice meeting in Tehran. Many scholar, Muhammadan, came to see me. So everyone is understanding the importance of this movement. So in Tehran I discussed about chanting of the Hare Kṛṣṇa mantra. So Caitanya Mahāprabhu says that there are many names. Nāmnām akāri bahudhā nija-sarva-śaktiḥ. Kṛṣṇa's name, manyfold. So I pleaded to the Muslim audience that "You can chant the name of Allah also. Not necessarily that you have to chant the Kṛṣṇa name, but any name indicating the Supreme Lord can be chanted." Because in the śāstra it is said, harer nāma, harer nāma, [Cc. Ādi 17.21] the holy name of the Lord. But it must be the name of the Lord. Actually, Kṛṣṇa has thousands of names, and His names are enumerated by His activities. Just like Kṛṣṇa accepted to become the son of mother Yaśodā; therefore He is called Yaśodā-nandana. Kṛṣṇa accepted Vasudeva as His father, or Nanda Mahārāja; therefore He is called Nanda-nandana, Vāsudeva, or Devakī-nandana. Kṛṣṇa acted as the charioteer of Arjuna; He is called Partha-sarathi. So Kṛṣṇa's name means attached with the activities along with His devotees. This is Kṛṣṇa's name. So if the Muhammadans' aim the Supreme Lord, Allah akbar, "God the great…" Just like we say Parabrahma. Brahman means the biggest, bṛhatvāt bṛhannatvāt. On account of being very big, including everything, that God's another name is Parabrahma. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Arjuna addressed Kṛṣṇa as Parabrahma. So Allah akbar means Parabrahma.

So we do not make any distinction that this type of religion is better than that type of religion. Any religion which teaches how to love God, that is first-class religion. That is the injunction of the Śrīmad-Bhāgavatam.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yena ātmā samprasīdati
[SB 1.2.6]

Śrīmad-Bhāgavatam does not name any particular type of religion. It says, "That religion, that system of religion, is first class," sa vai puṁsāṁ paro dharmaḥ, "transcendental." This "Hinduism," "Muslimism," "Christianism," they are all prākṛta, mundane. But we have to go, transcend this prākṛta, or mundane conception of religion-"We are Hindus," "We are Muslim," "We are Christian." Just like gold. Gold is gold. Gold cannot be Hindu gold or Christian gold or Muhammadan gold. Nobody… Because a lump of gold is in the hand of Hindu or in the Muslim, nobody will say, "It is Muslim gold," "It is Hindu gold." Everyone will say, "It is gold." So we have to select gold, not the Hindu gold or Muslim gold or Christian gold. When Lord Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], He did not mean this Hindu religion or Muslim religion. These are designated. So we have to come to the platform where it is pure; there is no designation. Ahaṁ brahmāsmi: "I am part and parcel of Kṛṣṇa." This is real religion. Without this conception, any kind of designated religion, that is prākṛta. That is not transcendental.

So our Kṛṣṇa consciousness movement is transcendental, paro dharmaḥ. Sa vai puṁsāṁ paro dharmaḥ. Para means above, above the so-called religious system. So this is not our manufactured thing. It is said in the Śrīmad-Bhāgavatam in the beginning, dharmaḥ projjhita-kaitavaḥ atra: "Any kind of kaitavaḥ, pretentious or false, illusory…," kaitavaḥ. Kaitavaḥ means cheating. "Cheating type of religion is rejected, thrown away," projjhita. Prākṛṣṭa-rūpeṇa ujjhita. Just like we sweep over the floor, we take the last particle of dust and throw it away, similarly, to become Kṛṣṇa conscious means we have to give up all these so-called or cheating type of religious system. Because experience has shown that following the so many different designated religious systems, nobody has attained the platform of how to love God. Nobody has attained. This is practical experience. It is Śrī Kṛṣṇa Caitanya Mahāprabhu. He introduced. But Lord Kṛṣṇa gave hint that "This is real religion, mām ekaṁ śaraṇaṁ vraja. This is religion." Any other religion, system of religion, which does not train the followers, how to love God, that is cheating type of religion. Caitanya Mahāprabhu says, premā pum-artho mahān. And Bhāgavata says also. Real achievement of success in life is how to love God, or Kṛṣṇa. That is the highest perfection of life.

So lokasya ajānataḥ. The foolish people, they do not know it. Lokasya ajānataḥ vidvāṁś cakre sātvata-saṁhitām. Because people, they do not know what is religion, what can give them actual relief, therefore vidvān, Vyāsadeva, vidvān, Vedavyāsa, vidvāṁś cakre sātvata-saṁhitām… The sātvata-saṁhitām. Śrīmad-Bhāgavatam is sātvata-saṁhitā.

anartha upaśamam sākṣād
bhakti-yogam adhokṣaje
lokasya ajānataḥ vidvāṁś
cakre sātvata-saṁhitām

[SB 1.7.6]

People are suffering from anartha, unwanted things. They do not know how to get relief from this entanglement. Therefore vidvān, the most learned scholar, Vyāsadeva, compiled Śrīmad-Bhāgavatam. Bhagavate mahā-muni-kṛte. Mahā-muni is Vyāsadeva. So this Kṛṣṇa consciousness movement is trying to preach this sātvata-saṁhitā. Saṁhitā means Vedic scripture. Sātvata-saṁhitā. So people are responding, especially in the Western countries. In Africa also, they are responding. Many Africans, they have become Vaiṣṇava now. That is the latest news. And they are receiving very well.

So by Caitanya Mahāprabhu's grace, with the cooperation of the Western youths, this movement is going on. I have traveled all over the countries, as I reported, and everywhere I saw, I was very much pleased that saṅkīrtana is going on. And it is improving. It is not declining. That is my greatest encouragement, that even in my absence, things are going on very nicely, improving. That is very hopeful. Not only that-from the Gurukula we are training small children. There are about more than hundred children in Dallas. They are rising early in the morning, attending maṅgala āratik, boys and girls not more than ten years, not more than five, six years. So that is very hopeful. In future they will become nice Vaiṣṇava. And many children are taking birth. They are very nice devotees. In last, in our Śrīpāda Atreya-rsi's small child, about six months old, as soon as I shout out, "Hare Kṛṣṇa," immediately he'll… He'll laugh. Very nice. There are many such children. So all these children, they are Vaiṣṇavas. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭaḥ sanjāyate [Bg. 6.41]. That is the… They are given chance to take birth in the family of Vaiṣṇava father and mother. From the very beginning of life, they are getting encouragement. We had such opportunity. Somehow or other, we have come to this stage. Similarly, these children, they are getting opportunity from the very beginning of their life. So on the whole, it is very hopeful that in the Western countries… Not only Western countries-especially Western countries-we have sown some seed, that a community, Vaiṣṇava community, is now established. That is very hopeful, a Vaiṣṇava community, and they are, in America, they are now addressed, "American Hindus," these American boys and girls. So by the grace of Lord Caitanya Mahāprabhu, this much has been done, and they are improving more and more. They are serving Kṛṣṇa. Prāṇair arthair dhiyā vācā. This, our Gurukṛpa Mahārāja, has contributed large sum of money for our Vṛndāvana construction, and this time also, I have brought a very large sum of money, about fifty lakhs. So this will be utilized for Kṛṣṇa's business. And these people, Western people, they are serving this cause with life, prāṇair; arthair, by money; dhiyā, by intelligence; and by words.

prāṇair arthair dhiyā vācā
śreyaḥ ācaraṇaṁ sadā
etāvaj janma-sāphalyaṁ
dehināṁ iha dehiṣu

This is success of life, that we should fully engage our life, our money, our intelligence and our words for the service of the Lord. That is called sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So time is very bad at the present moment everywhere, especially in India. Of course, India's original culture is all right. But unfortunately, our modern leaders, they are killing the original culture. They want to introduce Western culture. Now it is openly there are beef shop, wine shop. So what can be done? It is Kali-yuga. Everything is possible. But those who are intelligent-kṛṣṇa yei bhaje sei baḍa-catura-they should take to this Kṛṣṇa consciousness movement and be successful of this human form of life. Hari hari bifale, janama goṅāinu, manuṣya-janama pāiyā, rādhā-kṛṣṇa na bhajiyā, jāniyā śuniyā biṣa khāinu. Anyone who is not taking to this Kṛṣṇa consciousness movement, surely he is taking poison knowingly. That is the fact. Everyone, harāv abhaktasya kuto mahad-guṇā [SB 5.18.12], no qualification. The so-called education has no meaning, no value. So it is not a whim that one may take to Kṛṣṇa consciousness and one may not. No. It is compulsory. One must take to Kṛṣṇa consciousness; otherwise his life is spoiled, śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

One may think of executing his religious principles very nicely, but if he does not awaken his dormant love for Kṛṣṇa, then all activities in that direction is supposed to be simply waste of time, simply waste of time, spoiling. Jāniyā śuniyā biṣa khāinu.

So our request to everyone, especially who are a little bit inclined… (end)

750323AR.MAY

Arrival Talk in Room

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Māyāpur, March 23, 1975

Prabhupāda: …his blessings upon you. You are fulfilling his mission. He wanted that European, American should come here. It is all Bhaktivinoda Ṭhākura's blessing. Hare Kṛṣṇa. So there is no scarcity of space for keeping all the devotees?

Bhavānanda: Everyone is situated…

Prabhupāda: Huh?

Bhavānanda: Everyone is situated in rooms.

Jayapatākā: Without these dwelling…, wall dwellings, there would have been no hope.

Prabhupāda: Therefore I said, (laughter) "You must complete, and whatever amount required, I shall pay." That I could analyze. (temple bells ringing in background) [break]

Jayapatākā: …you Śrīla Prabhupāda. Only by your mercy you have brought us to this Kṛṣṇa consciousness movement.

Prabhupāda: Yes. I am simply messenger. Mercy is of Bhaktivinoda Ṭhākura and Śrīla Prabhupāda. Before your coming they predicted, that "Somebody will bring." Maybe that somebody I am. (chuckles) Bhaktivinoda Ṭhākura predicted. So anyway, Kṛṣṇa has given us nice place. Stay here. So you producing food grains?

Jayapatākā: Oh, yes.

Prabhupāda: Sufficient? What about the fruit garden?

Jayapatākā: Fruit garden, there is a… Many banana trees are producing their bananas, some pomegranate…

Prabhupāda: You are getting banana, both unripe and ripe.

Jayapatākā: Now they are all unripe. But they'll be ripe, pakka.

Prabhupāda: No, there is a class…

Jayapatākā: Right, the kacha kola we have…, getting very small. We have mostly the ripe bananas.

Prabhupāda: And parwala?

Jayapatākā: Parwala, yes.

Prabhupāda: Where you are here producing parwala?

Jayapatākā: Parwala, oh, across the road we get.

Prabhupāda: How many… [break] One who is sincerely engaged in the service of the Lord, He gives him intelligence, "Now do this, do this." Simply we have to become sincere servant; then all dictation will come from within. Kṛṣṇa is there is everyone's heart. So work sincerely and everything will make progress. Who has painted this picture?

Acyutānanda: Puṣkara.

Prabhupāda: Ohh. Very nice. So Atreya-ṛṣi prabhu, you are feeling all right here?

Jayapatākā: You feeling all right here?

Atreya-ṛṣi: Yes.

Jayatīrtha: The atmosphere here is sublime, Śrīla Prabhupāda.

Prabhupāda: Now make sublime management. (laughter) That is required now. We are now extended. We must manage very nicely. Of course, management means sincere service. Then everything will be all right. Still, we have to deal with the material world. We have to become little proper.(?) So in Calcutta the one lock was open. There was nothing. You said it is in Calcutta? Is it all right? You don't require fan. Therefore I planned two sides open, cross ventilation.

Jayapatākā: Everything you plan is perfect.

Prabhupāda: No. I imagine. Kṛṣṇa makes it perfect. I think, "It would have been nice if it would have been like this," but Kṛṣṇa… Yei prasāde pūre sarva āśā. Long, long ago, when I was publishing Back to Godhead, one sheet, I was thinking that "What is this sheet? If it would have been like Illustrated Weekly, then it would have been nice." Now they are coming like that.

Jayapatākā: Now Illustrated Weekly is nothing compared to Back to Godhead.

Prabhupāda: No. (laughs) Better than Illustrated Weekly. I thought of getting some help from artist. For painting picture, I will dictate, and they will paint picture. Now Kṛṣṇa has got lots of artists. So depend on Kṛṣṇa. He can do everything. Kṛṣṇa-Balarāma. This new catalogue you have seen? They have made nice catalogue, Rāmeśvara prabhu. Rāmeśvara prabhu is very competent manager of the BBT.

Jayatīrtha: Yes, he's first class.

Prabhupāda: Yes. And he works very hard. That is his qualification. What is the news of our Karandhara prabhu? He's not coming?

Jayatīrtha: He came. The week before we left, he came three times to the temple, twice for the evening āratik and once for the Sunday feast. He came and listened to the lecture. So he is doing a little better. [break]

Rāmeśvara: Scientific Basis?

Prabhupāda: Yes?

Rāmeśvara: It is being printed now in America.

Prabhupāda: Oh, you wanted to bring it?

Rāmeśvara: We may print it in India also.

Prabhupāda: Oh.

Rāmeśvara: But to get it in the selling right away we printed it in America.

Prabhupāda: You have brought some book? You have brought some books?

Rāmeśvara: Not too many of those, because they're still printing.

Prabhupāda: All right.

Jayatīrtha: We brought some copies of that Ādi-līlā, Chapter Seven. [break]

Prabhupāda: This is conclusion. Because he is Arjuna, devotee, he simply understood, "Yes. Whatever You say, correct. The demons or even the gods, they cannot understand." Why Arjuna understood? That he has explained in that Eighteenth Chapter. Naṣṭo mohaḥ smṛtiṁ labdhā tvat-prasādād madhusūdana.

Trivikrama: Is he never envious?

Prabhupāda: Huh? (pause) [break]

Paramahaṁsa: "Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and prepared to act according to Your instructions."

Prabhupāda: That's it. He understood that "Kṛṣṇa is divine. So whatever He says, that is my duty to do, not to judge Him on my platform." That is Kṛṣṇa's mercy. One who does not take Kṛṣṇa in the same platform as one is but accepts Kṛṣṇa's personality, then he can understand. Otherwise how one can accept it that a person has expanded many millions of universes like this? Immediately they will they will take as mythology, because he's thinking on terms of his capacity, not as Kṛṣṇa says. Therefore nobody could understand Kṛṣṇa. We took the simple method: accept Kṛṣṇa as He says. That's all. Finished. That is the main business. Our philosophy is simple because we take it, Kṛṣṇa's word, as it is, that's all. And we believe it firmly: "Yes, this is the truth." To understand Kṛṣṇa is not difficult. What Kṛṣṇa says, you accept it. Sarvam etam ṛtaṁ manye yad vadasi keśava: [Bg. 10.14] "Whatever You say, I accept it. Not only I accept it blindly, but this very thing was accepted by such great personality as Vyāsadeva." (aside:) Anyone who wants to come… Simple thing. Big, big ācāryas, they accepted Kṛṣṇa as He is. And why shall I not accept? This is paramparā system. If others have accepted Kṛṣṇa as He tells, and they have become big, big ācāryas, so what objection can be there from my part? What I am?

Paramahaṁsa: They have some completely illogical argument. Just like those people…

Prabhupāda: Unfortunate. Illogical argument means unfortunate. Rascals. Therefore we say plainly, "You are all rascals." That's all. You have no discrimination. Anyone who does not believe as He is, he's a rascal. That's all. He may be happy or sorry. You don't mind. You don't make compromise. At least I do not do. If you have not full faith in Kṛṣṇa, then you are a rascal, that's all, whatever you may be. The Dr. Patel does not like this, but he does not protest to me. As others say, he protests by that. It is a fact. We have no difficulty to understand Kṛṣṇa and thus make our life successful. But we unnecessarily bring arguments, impediments to understand Kṛṣṇa. Therefore we are unfortunate, envious of Kṛṣṇa.

Trivikrama: Envious.

Prabhupāda: Yes.

Paramahaṁsa: They say that… They become very agitated when we stress so much, in Bhagavad-gītā, that Kṛṣṇa is God.

Prabhupāda: That means envious, envious.

Paramahaṁsa: Yes, envious. They say, "Why is it so…? Why do you stress…?"

Prabhupāda: Tān ahaṁ dviṣataḥ krūrān. Find out. Tān ahaṁ dviṣataḥ krūrān.

Paramahaṁsa:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram…
[Bg. 16.19]

Prabhupāda: Ajasram yoniṣu.

Paramahaṁsa:

kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life."

Prabhupāda: All of them are going to Russia to take birth. Yes. Not Russian people are bad. That is a mistake. Some of them. Some people are good. That I have experienced. Otherwise how… (aside:) Don't do that. Otherwise how that Anatole came to become my…? And there are many like that, mostly like him. It is by artificial suppression that it has been advertised, "The Russian people are all Communist." That's not fact. That's not fact. Simply some rogues and thieves and demons, by threats… It is a country of, what is called? Terrorism. A terror. People have decided to leave this country, but they cannot leave. Mostly Russians, they want to leave that country, and some of them already done so. Many Russians have fled away. Many Chinese men have fled away. They don't like this philosophy.

Paramahaṁsa: Also the East Europe countries, Eastern Europe countries.

Prabhupāda: Many countries. It is unnatural to deny God. It is unnatural. This is also Kṛṣṇa's another magic. All such people who had any doubt about Kṛṣṇa, they have been kept over there in Russia. Just like the other day there was a train crash accident. So all these rascals they are brought together in that way in a train or two train, and they smashed. That is… Just like Kṛṣṇa did in Battle of Kurukṣetra. All the rascals were brought into the battlefield and finished. (end)

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Arrival Address

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Los Angeles, June 20, 1975

Prabhupāda: (leads Prema-dhvanī) …Gaṅgā-mayī ki jaya. New Dvārakā dhāma ki jaya. New Dvārakā dhāma ki jaya. Samavetā bhakta-vṛnda ki jaya. All glories to the assembled devotees, all glories to the assembled devotees, all glories to the assembled devotees. Thank you very much. (devotees offer obeisances)

So I shall go now? Speaking something? Our speaking is the same, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21].

Devotees: Haribol! Prabhupāda!

Prabhupāda: We have no new discovery. We don't manufacture. This is our process. We simply follow the predecessor's instruction. That's all. Our movement is very easy because we haven't got to manufacture something. We simply repeat the words and the instruction given by the predecessor. Kṛṣṇa instructed Brahmā, Brahmā instructed Nārada, Nārada instructed Vyāsadeva, Vyāsadeva instructed Madhvācārya, and, in this way, then Mādhavendra Purī, Īśvara Purī, Śrī Caitanya Mahāprabhu, then the Six Gosvāmīs, then the Śrīnivāsa Ācārya, Kavirāja Gosvāmī, Narottama dāsa Ṭhākura, Viśvanātha Cakravartī, Jagannātha dāsa Bābājī, Bhaktivinoda Ṭhākura, Gaurakiśora dāsa Bābājī, Bhaktisiddhānta Sarasvatī, and then we are doing the same thing. There is no difference. That is the specific procedure of the Kṛṣṇa consciousness movement. You are singing daily, guru-mukha-padma-vākya, cittete koriyā aikya, ār nā koriho mane āśā **. Very simple thing. We are receiving the transcendental knowledge through guru-paramparā succession. So we have to simply take instruction from guru, and if we execute that to our heart and soul, that is success. That is practical.

I have no personal qualification, but I simply tried to satisfy my guru. That's all. My Guru Mahārāja asked me that "If you get some money, you print books." So there was a private meeting, talking, some of my important Godbrothers also there. It was in Rādhā-kuṇḍa. So Guru Mahārāja was speaking to me that "Since we have got this Bagh Bazaar marble temple, there has been so many dissensions, and everyone thinking who will occupy this room or that room, that room. I wish, therefore, to sell this temple and the marble and print some book." Yes. So I took up this from his mouth, that he is very fond of books. And he told me personally that "If you get some money, print books." Therefore I am stressing on this point: "Where is book? Where is book? Where is book?" So kindly help me. This is my request. Print as many books in as many languages and distribute throughout the whole world. Then Kṛṣṇa consciousness movement will automatically increase. Now the educated learned scholars, they are appreciating our movement by reading books, by taking practical result. Dr. Stillson Judah, he has written one book, perhaps you know, Hare Kṛṣṇa and Counterculture, a very nice book about our movement, and he is giving importance. He has admitted that "Swamijī, you have done wonderful thing because you have turned the drug-addicted hippies into devotees of Kṛṣṇa, and they are prepared for the service of humanity."

So this movement is so important. We are giving the best service to the humanity. They are plunged into ignorance. All, they are rascals, mūḍha. It is not our manufactured word. Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So we have this test tube. If you see one has no information of Kṛṣṇa, then he is mūḍha. We haven't got to study more: whether he is Kṛṣṇa conscious, whether he has got any portion of his heart attracted, attached to Kṛṣṇa. Kṛṣṇa means attraction. So whether he has been attracted by Kṛṣṇa. That is our natural position-to become attracted by Kṛṣṇa. Kṛṣṇa means all-attractive. Just like the magnetic stone attracts the iron. It is natural. And if the iron is covered with dirt, then it does not become attracted. So this is the test, to make people prepared for being attracted by Kṛṣṇa. This is Kṛṣṇa consciousness movement. They are by nature… Nitya-siddha kṛṣṇa-bhakti. It is not unnatural. Otherwise how you European, American, you are so much attracted to Kṛṣṇa? If Kṛṣṇa is artificial and Kṛṣṇa consciousness is artificial something, so how you should be attracted? That they are surprised. They are attracted because that attraction is there already. We are trying simply to awaken that attraction. Śravaṇādi-śuddha-citte karaye udaya. The matter is already there. Just like the young man and young woman, the attraction is already there, nitya-siddha. It is natural. And when they come near, talk little confidentially, then attraction increases, not that an artificial attraction. Similarly, our attraction for Kṛṣṇa is already there. Therefore… That is the Vṛndāvana picture. Vṛndāvana, everything is attracted with Kṛṣṇa. That is Vṛndāvana. The animals, the trees, the flowers, the land, and the cowherd boys, the elderly cowherds men, Nanda Mahārāja and others-all are attracted to Kṛṣṇa. This is Vṛndāvana. The Yamunā water, everything. Fruits, flowers and everything. That is Vṛndāvana. So Kṛṣṇa is the center of attraction. You might have read that when Brahmā stolen all Kṛṣṇa's associates, so He created Himself again all of them, and everyone was feeling more attracted by Kṛṣṇa. So this is natural. This is not unnatural. Our position is, natural position is, to be attracted by Kṛṣṇa. If we do not become attracted by Kṛṣṇa, that is unnatural. And to become attracted by Kṛṣṇa, that is not unnatural. That is natural.

So we want to revive our natural position, uncovered position. Now we are covered by dust, by dirt, by corroding materials. So we have to cleanse this. Therefore the bhakti process is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. I am thinking I am Indian. You are thinking you are American. This is a dirty thing, covering the spirit soul. So we have to cleanse this. Hṛṣīkeṇa hṛṣīkeśa. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means cleansed. When we become cleansed of all dirty things of material modes of nature, then we are prepared to serve Kṛṣṇa. That is wanted. That… We do not become zero, śūnyavādi. No. We become cleansed, and as soon as we become cleansed, with clean senses when you serve Kṛṣṇa, that is perfection. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. So this process, the śravaṇaṁ kīrtanam, this is the process of cleansing. So more you chant, more you hear, the more you become cleansed, more you become Kṛṣṇa conscious. Just prolong this process and be happy.

Thank you very much. (end)

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Arrival Conversation

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Los Angeles, June 20, 1975

Jayatīrtha: Now everything is very nice.

Prabhupāda: When you have come?

Brahmānanda: I came Wednesday evening.

Prabhupāda: So you look bright.

Brahmānanda: Oh, thank you, Śrīla Prabhupāda.

Prabhupāda: So, Tamāla Kṛṣṇa Mahārāja, how is your preaching going on?

Tamāla Kṛṣṇa: Very well, Śrīla Prabhupāda, thank you.

Prabhupāda: Nice now. Yes. So Sudāmā is doing nice?

Jayatīrtha: Yes, he seems to be. He gave a very nice lecture the other night. He seems to be very, how would you say it? Repatriated. [break]

Prabhupāda: …is behind. Why?

Jayatīrtha: Well, now we are catching up. Now things are becoming much more organized. But at the end in New York, things were very disorganized, and nothing was getting done.

Prabhupāda: Brahmānanda Mahārāja, you kindly inquire where is the bottleneck.

Brahmānanda: Yes. From what I have seen already, they are doing much more than before.

Prabhupāda: That's all right. But still, you are behind so many books.

Brahmānanda: They are giving one book now to the printer.

Prabhupāda: Oh, there are seventeen books behind?

Brahmānanda: Hayagrīva is today finished the Sixth Volume of Madhya-līlā. There are nine volumes altogether.

Prabhupāda: No. I have heard that seventeen books are behind. Why? Very slow. You should rather want me to give more matter. But you are behind. What is the reason? Editorial department?

Jayatīrtha: Now the editorial department is doing very good.

Prabhupāda: But you are behind so many books.

Jayatīrtha: The only thing which is a little slow now is the Bengali departments. But now, with Nitāi and Jagannātha coming, it should be…

Prabhupāda: Bengali?

Jayatīrtha: The Bengali editing is a little behind still. But the other departments are going at the rate of two books a month. If we can now just bring the Bengali department…

Prabhupāda: Books are not coming out.

Jayatīrtha: No, because during the whole, until they left New York, hardly anything was getting done, and then they went to India, the whole Press, so nothing was getting done, and then they moved. So now they've been here about three weeks. Since they've been here almost one whole books has been finished, and the rate has become very much increased.

Prabhupāda: Bhāgavatam, Fifth Canto is finished, Sixth Canto half-finished.

Jayatīrtha: Sixth Canto half-finished? That's very nice.

Prabhupāda: You have finished only Fourth Canto.

Jayatīrtha: Yes.

Prabhupāda: Fifth Canto not yet published. Haṁsadūta has sent some copies of xerox. At all universities they are giving standing order. Oxford University, London University. In London, England, they are also giving standing order for Bhāgavatam and Caitanya-caritāmṛta.

Jayatīrtha: Oh, yes. That's a fact. Satsvarūpa is coming tonight.

Prabhupāda: And Dr. Judah has written one very nice book. I have read it.

Brahmānanda: Dr. Judah's book.

Tamāla Kṛṣṇa: Yes, I have read it. Did you like that book?

Prabhupāda: Oh, yes.

Jayatīrtha: He's coming here in four days to see you.

Prabhupāda: Yes. That is very scholarly written, and he has appreciated our…

Tamāla Kṛṣṇa: I've met him many times. Every day we are performing the festival, kīrtana, he is very favorable.

Prabhupāda: He's a good man. He has studied the movement very fairly. He is only surprised, "How these drug-addicted hippies have become devotee?" That is his surprise. He has mentioned that, that "We appreciate your movement, that you have turned so many drug-addicted hippies into devotee of Kṛṣṇa and in the service of humanity." That they are appreciating. And that is the fact. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ. If one is turned into devotee, then all the good qualities automatically become manifest. That is the verdict of Bhāgavata. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Anyone who is not a devotee, his material qualification has no value. Mano-rathenāsati dhāvato bahiḥ. He is hovering over the mental plane. Therefore in your country, Western country, the so-called big, big philosophers, scientists, they could not do anything tangible, because they are hovering on the mental plane. Hare Kṛṣṇa. Manorathena. Mana means mind and ratha means car. They are driving on the mental car. So mind is material. Tamāla Kṛṣṇa Mahārāja-selling more books?

Jayatīrtha: Tamāla Kṛṣṇa Mahārāja is selling the most books.

Prabhupāda: He is collecting $30,000?

Jayatīrtha: How much you are collecting, Tamāla, last month?

Tamāla Kṛṣṇa: Well, we collected a lot.

Prabhupāda: Huh?

Tamāla Kṛṣṇa: The collection is very good. The books are selling.

Prabhupāda: Selling amongst public or educational institution?

Tamāla Kṛṣṇa: We are selling to all classes of people, big books and small books.

Prabhupāda: You have got now proper engagement.

Tamāla Kṛṣṇa: I started by doing this.

Prabhupāda: (laughs) Yes. No. You are feeling happy in this engagement.

Tamāla Kṛṣṇa: Well, I'm happy to serve you, Prabhupāda. Whatever pleases you makes me happy. We are getting many new men. Now we have about 115 men.

Prabhupāda: So, another bus?

Tamāla Kṛṣṇa: Yes, more and more buses.

Prabhupāda: Yes. Your country is full of buses. Yasmin deśe yad ācaraḥ. Your country is of motorcar, so take advantage of motorcar and utilize it for Kṛṣṇa. That is the tactics. Not that "Oh, we have become Vaiṣṇava. We don't touch motorcar. It is material." This is not our philosophy. Nirbandhe kṛṣṇa sambandhe yukta-vairāgyam ucyate. We can utilize everything in relationship with Kṛṣṇa because we see everything Kṛṣṇa's. If the motorcar is there, it is for Kṛṣṇa. That is our mission. Karandhara came there.

Jayatīrtha: Karandhara came. Yes.

Prabhupāda: So he said, "I am again surrendered." (laughs)

Jayatīrtha: I hope so.

Prabhupāda: So he has gone to Tehran?

Jayatīrtha: Yes. A letter just came from him recently saying that he was very enthusiastic in his service there.

Prabhupāda: He is business-minded. Let him do business for Kṛṣṇa.

Jayatīrtha: Yes. He says there is so much money there they don't know how to spend it. In Iran people have so much money they don't what to do with it.

Prabhupāda: Yes. They are getting money for nothing. (laughs)

Jayatīrtha: Yes. Right. It's coming out of the ground.

Prabhupāda: And the Bengali saying, dhula mati bhatta kare mata (?): "They are catching dust and it is turning into coin." This proverb is there, dhula mati bhatta kare mato. He is thinking that I am taking some dust, but when it is in hand, it is coin. That is good time. And when it is bad time, if you catch coin and when it is in your hand, it is dust. We should think that time may also come. Yes. Because after all, it is Kṛṣṇa's desire, turn dust into coin, to turn coin into dust. So we should be always careful. If we remain Kṛṣṇa conscious, then the coin will never turn into dust. Otherwise it can be turned. So you American, you are now full of coins. Before turning into dust, catch Kṛṣṇa with the coin. It will never turn into dust. It will remain coin. Hmm? I am very hopeful of the Americans. Because you are so nice devotees, you can keep your country coinful, no dustful. India is giving up Kṛṣṇa, and therefore they are turning into dust.

Jayatīrtha: So much dust.

Tamāla Kṛṣṇa: The whole thing is being done by the mercy of your books, Prabhupāda.

Prabhupāda: Well, it is not my book; it is Kṛṣṇa's book. I am trying my best to present it as it is. That's all. That much you can say my, but there is nothing mine.

Tamāla Kṛṣṇa: The effect of these books is hard to perceive immediately because we can't imagine how… So many millions of books have gone out. In the future they will all fructify as devotees, the people who have read them.

Prabhupāda: Yes. When they will read, then they will get. Nowadays in the Sixth Canto, Fourth Chapter, the soul and how the soul is covered, that is being described wonderfully. Śrīmad-Bhāgavatam amalaṁ purāṇam. Vidvāṁś cakre sātvata-saṁhitām. It is written by the most learned Vyāsadeva, vidvāṁs, and sātvata-saṁhitām. How merciful he was. He is still living, Vyāsadeva. He is still existing.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasya ajānataḥ vidvāṁś
cakre sātvata…
[SB 1.7.6]

Do you remember this verse? It is in the First Canto. Anartha. The soul has been embarrassed, the unnecessary things. Just like a man is within the huge garbage. What is his position? If… You have got your garbage car, so within that, (chuckles) if a man is pushed…

Tamāla Kṛṣṇa: Abominable.

Prabhupāda: It is like that. Twenty-four elements. Five material elements, three subtle elements, then five working senses and five all knowledge gathering senses-how many?

Jayatīrtha: Eighteen.

Prabhupāda: Eighteen? No.

Jayatīrtha: So far.

Prabhupāda: Twenty-three, I think. Five gross elements, five senses…, five knowledge gathering senses, and five working senses, fifteen,…

Tamāla Kṛṣṇa: Then the objects…

Jayatīrtha: Three subtle…

Prabhupāda: The mind, ego, and mahat-tattva, eighteen, yes. And then five sense objects, the rūpa, rasa, form, taste, like that. Then twenty-three.

Jayatīrtha: The aggregate, pradhāna.

Prabhupāda: Pradhāna, and then the soul, twenty-five. Twenty-four and three guṇas. Three guṇas: sattva-guṇa, rajo-guṇa, tamo-guṇa. Twenty-seven. So twenty-seven layers of garbage. Underneath, the soul is. What he will do? He is a small particle, soul, and he is covered with so many material elements. To come out of it is very very difficult. But if one is engaged in devotional service he can come out immediately. Just like when one is spiritually perfect, he goes immediately to Kṛṣṇa, penetrating these material coverings of the universe. Immediately. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], immediately. That is spiritual force.

māṁ ca vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

So can you give me a list how much money you have to realize from our devotees who have taken money, loan?

Jayatīrtha: Who have taken money in loan? You mean unauthorized loan?

Prabhupāda: Not unauthorized, authorized.

Jayatīrtha: Oh, how much Book Trust has loaned…

Prabhupāda: Unauthorized also? There are?

Jayatīrtha: How much Book Trust loans there are. You want to see the list of Book Trust loans?

Prabhupāda: Yes, yes.

Jayatīrtha: Yes, we can give you that list.

Prabhupāda: There is unauthorized loan also?

Jayatīrtha: I thought you were… Sometimes in the past from time to time these things have gone on.

Prabhupāda: Past is all right. Have you received any news from Bombay?

Brahmānanda: Yes, there's two letter from Gopāla Kṛṣṇa. Pālikā brought them. Pālikā has come.

Prabhupāda: Oh. So what is the position there?

Brahmānanda: Well, I haven't read the letters yet, but she was saying that on the whole Mr. Matri now is diminishing. They have met with his superior in the party, and the superior is very much, he's not happy with Mr. Matri's activities and his reputation, and he says that in the forthcoming election he may not even put him on the election ballot.

Prabhupāda: That will be right punishment for him. Then he will understand. That will be more than death. Yes. Politicians, if they are refused political seat, that is more than death. Just like Kṛṣṇa was advising Arjuna that "You are known as a great hero, and if you don't fight then they will blaspheme you like anything. So that will be more than death. Better die. When they will say nindanti, 'Oh, the Arjuna has become a coward. He could not fight. He will die.' So that blaspheme will be more than death." So by the grace of Kṛṣṇa it has come to the notice of the…

Brahmānanda: The other party members, the party superiors, they are… His reputation is damaging their party.

Prabhupāda: Yes.

Brahmānanda: His activities are so unscrupulous.

Prabhupāda: And what about the N.O.C.? No-Objection Certificate?

Brahmānanda: I don't know the details, but Pālikā said that they are…, the holes have been dug and they're expecting to put the foundation in before the monsoon. And that there was some attempt to stop the some digging. but that has been defeated. When I was there there was question about getting the No-Objection Certificate for the already-existing temple.

Prabhupāda: Existing temple?

Brahmānanda: Well, the little temple we have there now.

Prabhupāda: Oh.

Tamāla Kṛṣṇa: Every year it has to be renewed.

Brahmānanda: Yeah. So this year they have by some trick they have made it that the police must give their No-Objection Certificate. Usually that is not required each year.

Prabhupāda: They are harassing us in so many ways. Only in Bombay.

Tamāla Kṛṣṇa: That means if we become successful finally, it will be a tremendous success, I think.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Something very big will happen there.

Brahmānanda: They've concluded that the opposition is not from the central government but from the local. Because the projects are going on without being hampered in other places in India. It is only in Bombay that we are getting this difficulty.

Prabhupāda: In central government that Indira Gandhi is now…

Brahmānanda: Her position is now jeopardized.

Tamāla Kṛṣṇa: Really?

Prabhupāda: She is convicted. That election was not properly…

Tamāla Kṛṣṇa: Who has convicted her?

Brahmānanda: High-court.

Tamāla Kṛṣṇa: How was… I am surprised they could do that. She's practically like a dictator.

Prabhupāda: And she has been done in his (her) own city, Allahabad.

Brahmānanda: They have lost the election, Congress Party.

Tamāla Kṛṣṇa: Oh, this is a recent new election.

Brahmānanda: Yes, in Gujarat.

Prabhupāda: Now our next attempt will be Kurukṣetra, where Kṛṣṇa personally spoke Bhagavad-gītā. Recently I have been in Kurukṣetra. You were… Yes. So I have decided to do something there. Yes. Because Kṛṣṇa personally spoke there. Our two movements-we are preaching Kṛṣṇa consciousness on the basis of Bhagavad-gītā and we are holding Ratha-yātrā-all these two incidences took place at Kurukṣetra. Kurukṣetra is so important. Kṛṣṇa, Balarāma, and His sister, on some occasion of lunar eclipse, they came from Dvārakā in a chariot, ratha, two brothers and sister, and that is the occasion of Ratha-yātrā. And the Vṛndāvana inhabitants, especially Rādhārāṇī, they came from Vṛndāvana to see Kṛṣṇa after long time. And she pleaded that "Kṛṣṇa, You are the same Kṛṣṇa, I am the same Rādhārāṇī…" (Prabhupāda is coughing) Is there any water? No. "But this place is not the proper place. Let Us go to Vṛndāvana." That is Mahāprabhu's feeling.

Tamāla Kṛṣṇa: Yes. You've expressed that in Madhya-līlā.

Prabhupāda: That Mahāprabhu's feeling of Kṛṣṇa is like that. Therefore He took part in the Ratha-yātrā and invited Kṛṣṇa, "Come to Vṛndāvana." So these two important things took place in the Kurukṣetra. So we must have a very big temple there, and a varṇāśrama college. This is my desire. Kṛṣṇa's direct instruction, Bhagavad-gītā. It should be a historical… It is historical. People should come here as the most important historical place. And Gītā is well known all over the world. And Gītā begins with the word dharma-kṣetre kuru-kṣetre [Bg. 1.1]. So Kurukṣetra, in that sense very important.

Brahmānanda: That was one of the first things you told us when you came, that Kurukṣetra is an actual place. There's a railway station. People can go there.

Prabhupāda: Yes.

Brahmānanda: We had never known that. We thought it was something mythological or…

Jayatīrtha: Allegorical.

Prabhupāda: That is not. These political leaders, they have made it. (reading sign:) Carpeteria. They manufacture carpet? We are already on the Venice road? No?

Jayatīrtha: Yes. This is Venice Boulevard.

Prabhupāda: You have got my passbook?

Jayatīrtha: From the Liberty Bank?

Prabhupāda: Not Liberty. Bank of America?

Jayatīrtha: Passbook.

Prabhupāda: Investment passbook?

Jayatīrtha: Oh, from that savings account.

Prabhupāda: I sent it to be made…, for making it up to date.

Jayatīrtha: You mailed it?

Prabhupāda: No, I gave to Gurukṛpa and he sent through somebody.

Jayatīrtha: He did not give it to me. Maybe he gave it to Rāmeśvara. I'll check with him. I think he must have forgotten.

Prabhupāda: So the engineering block is now occupied?

Jayatīrtha: Oh, yes. As we go by it, you can see the big sign is there, "Bhaktivedanta Book Trust." It's over here to the left.

Prabhupāda: Oh. (laughs) So that Bhaktivedanta go-down has come here? No.

Jayatīrtha: No, go-down is still there. This building is not large enough for that.

Tamāla Kṛṣṇa: You have not seen this building yet, Prabhupāda.

Prabhupāda: Oh, here is for lease. (Tamāla Kṛṣṇa and Jayatīrtha discuss in background about leasing one of the buildings for a restaurant) [break]

(in Prabhupāda's room:)

Prabhupāda: But when they live, the tendency is there. Naturally I want to love somebody. It is not unnatural. When that love is reposed to Kṛṣṇa, that is perfect. The Māyāvādīs, they are frustrated; therefore they want to make this love into zero. They cannot understand Kṛṣṇa's love with gopīs. They think it is another edition of this material… Oh, how are you, Hayagrīva prabhu? How are you? You look better. You are looking better, brighter than when I saw you in New Vrindaban last. You have got so much talents for serving Kṛṣṇa. Everyone has got. That I am speaking. We have to utilize it. From the very beginning I met you, I instructed to edit. That was the starting of our Back to Godhead. He is good typist also. You know that? (laughter) I think he is the best of all of our men. He can type very swiftly and correctly. I think in our group Hayagrīva prabhu and Satsvarūpa Mahārāja are very good typist. And Jayādvaita I think you are also, no?

Jayādvaita: Yes.

Prabhupāda: You are good typist? (laughter) So why you have not published Bali-mardana's article?

Jayādvaita: Bali-mardana's article.

Prabhupāda: Yes.

Jayādvaita: We were waiting. We weren't sure if it was appropriate to publish it.

Prabhupāda: He thought disappointed. He has published. He has written very nicely.

Jayādvaita: He has written nicely?

Prabhupāda: Yes.

Jayādvaita: We can publish it?

Prabhupāda: So we should… Yes, here is the… What is that?

Brahmānanda: "Illusion and reality," two essays…

Prabhupāda: He has presented very nicely. So we should encourage our men.

Jayādvaita: Publish it.

Prabhupāda: Yes. And our men, all our men should write. Otherwise how we shall know that he has understood the philosophy? Writing means śravaṇaṁ kīrtanam. Śravaṇam means hearing from the authority and again repeat it. This is our business, śravaṇaṁ kīrtanam viṣṇoḥ [SB 7.5.23], about Viṣṇu, not for any politician or any other man. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, about Kṛṣṇa or Viṣṇu. So that is success. Hear and repeat, hear and repeat. You haven't got to manufacture. Any one of us, simply if you reproduce the purport which I have given in the Bhāgavata, you become a good speaker. What I am doing? I am the same thing, writing the same thing so that modern man can understand. Otherwise we are repeating the same thing. They are repeating also same thing, sense gratification. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. But because that is material, they are not getting happiness. But the spiritual thing, we are chanting the same Hare Kṛṣṇa, simply repeating, but we are getting transcendental bliss. What we are doing? Same "Hare Kṛṣṇa, Hare Kṛṣṇa." So process is the same, the subject matter is different. So why you are behind publication? Now all the big men are here. Why our books are behind? Why? Here the editors are there. I don't think there is any scarcity.

Rāmeśvara: Now there is no scarcity.

Prabhupāda: Huh? You have formerly… [break]

Rāmeśvara: If we want to have the books printed very quickly, they have to be printed in America, the new books.

Prabhupāda: And the reprint there.

Rāmeśvara: Yes, we can do that.

Prabhupāda: So why not give them some book also for ordinary?

Rāmeśvara: We are giving them a lot of business this year in Japan.

Prabhupāda: Yes, yes. We must deal with them very nicely. They have helped in the beginning. Yes. I gave them only $5,000 start, and I gave the order for 52,000, but they supplied. They got money. They were confident that we shall not cheat them. So our relation is very nice. So utilize it. [break] …girl was, that the Japanese, they like our publication.

Rāmeśvara: Girl. Mūla-prakṛti.

Prabhupāda: Huh?

Rāmeśvara: That girl that was seeing you in Hawaii, Mūla-prakṛti.

Prabhupāda: Yes. She was very enthusiastic. Mūla-prakṛti? Where is Yadubara prabhu? Where is?

Jayatīrtha: He's right here.

Prabhupāda: Oh. You are feeling now nice?

Yadubara: Yes. I'm much improved.

Prabhupāda: That's nice. So everyone feeling nice?

Devotees: Yes.

Prabhupāda: You are also feeling nice?

Viśākhā: Now I am all right.

Rāmeśvara: The devotees at the Press will not feel nice until all your books are published.

Prabhupāda: Hm. That's nice.

Jayatīrtha: They are working now night shifts also.

Prabhupāda: Oh.

Rāmeśvara: Twenty-four hours.

Jayatīrtha: Twenty-four hours on the composers so that we can take full advantage of the machines.

Prabhupāda: And Hayagrīva prabhu, how many papers you are finishing? You can finish fifty papers at least.

Hayagrīva: I am trying. One hour a tape.

Rādhā-vallabha: Hayagrīva finished editing Volume Six of Madhya-līlā today.

Prabhupāda: Oh, Volume Six, Caitanya-caritāmṛta?

Rādhā-vallabha: Yes. Out of nine volumes, Hayagrīva has finished six of Madhya-līlā.

Prabhupāda: Altogether there will be nine volumes?

Rāmeśvara: Of Madhya-līlā.

Jayatīrtha: Madhya-līlā, all nine volumes.

Rādhā-vallabha: And four volumes Antya-līlā.

Jayatīrtha: Altogether sixteen volumes.

Prabhupāda: Where is our Gargamuni?

Bhavānanda: He is in the east. Buffalo.

Prabhupāda: Preaching?

Bhavānanda: Yes.

Prabhupāda: So, you are with him, Sudāmā?

Sudāmā: Yes, Śrīla Prabhupāda.

Prabhupāda: Preaching is going on nice?

Sudāmā: Yes.

Jayatīrtha: Hayagrīva told me that the whole Caitanya-caritāmṛta, the editing, will be finished by the end of August.

Prabhupāda: They are coming also, Nitāi…?

Jayatīrtha: Nitāi and Jagannātha are going to be coming…

Rāmeśvara: In about three days.

Jayatīrtha: By the end of July they'll be… So it is going very fast now.

Prabhupāda: Very good. Tūrṇaṁ yateta. We should try very fast before the next death comes. And death will come. So we shall prepare in such a way that before the next death comes, our, we finish our Kṛṣṇa consciousness business and go back to home, back to Godhead. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. This is perfection. Because if we wait for another birth, maybe we may not get. Even Bhārata Mahārāja, he also slipped. He became a deer. So we should always be vigilant that "We have got this opportunity, human form of life. Let us utilize it to the fullest extent and be fit for going back to home, back to Godhead." That is intelligence. Not that "All right, I shall get again chance next birth." That is not very good policy. Tūrṇam. Tūrṇam means very hastily finish. Tūrṇaṁ yateta anumṛtyuṁ pated yāvat. (sound of men practicing karate outside has pervaded background of entire room conversation) These people are wasting time, as if they will live forever. (chuckles) What is the use of this kar…?

Jayatīrtha: Karate.

Prabhupāda: Karate. It is very popular in Mexico.

Jayatīrtha: Everywhere.

Prabhupāda: But will that method save from death? When the death will come, will the sound "Go!" (laughter) will save them? This is foolishness. Instead of chanting Hare Kṛṣṇa, they are resounding some sound, thinking that the sound will save him. This is called foolishness, mūḍha. (karate men begin shouting very loudly) Piśācī pāile jane mati-cchanna haya. And if you ask them that "Why you are sounding so loudly? Chant Hare Kṛṣṇa," they will laugh. (chuckles)

Viṣṇujana: Śrīla Prabhupāda, what did Bhaktivinoda Ṭhākura mean when he said, "I am going, my work unfinished"?

Prabhupāda: Hmm?

Viṣṇujana: When Bhaktivinoda Ṭhākura stated that he was leaving this planet with his work unfinished.

Prabhupāda: Then let us finish. We are descendant of Bhaktivinoda Ṭhākura. So he kept unfinished so that we shall get the chance to finish it. That is his mercy. He could have finished immediately. He is Vaiṣṇava, he is all-powerful. But he gave us chance that "You foolish people, you all also work." That is his mercy. So we should pray to Bhaktivinoda Ṭhākura that "We are your grandchildren, great-grandchildren, so we have got some right to beg some mercy from you. The grandchildren get some indulgence from the grandfather. So I pray like that." It is Bhaktivinoda Ṭhākura's mercy. A Vaiṣṇava can… Kṛṣṇa doesn't require anyone's help. Still, He is asking, "Surrender to Me." He doesn't require anyone's surrender. But it is for him good, one who surrenders. Not Kṛṣṇa is in need of anyone's service. He is complete. But He comes as if He is in helpless condition and asking for us to surrender. So that is for his good. One who is surrendered, he'll get the result. Kṛṣṇa is self-sufficient. Similarly, Bhaktivinoda Ṭhākura is self-sufficient. But if he said that "I (am) keeping unfinished," that means he gave us the chance, the opportunity. So we should always pray to Bhaktivinoda Ṭhākura to be merciful upon us so that we can execute his unfinished task. That should be our… And never we should think that "What Bhaktivinoda Ṭhākura could not finish, I have finished." Don't think like that. It is not like that. Caitanya Mahāprabhu says in the Caitanya-caritāmṛta, eka ki āmāra nāhi pāya. (pause) You have not given index. That I have instructed. You should now prepare index.

Jayādvaita: That is being done for all the volumes.

Prabhupāda: All the volumes must have index.

Rādhā-vallabha: All the Caitanya-caritāmṛta volumes have indexes.

Jayādvaita: Bengali index.

Prabhupāda: This is the last one.

Rāmeśvara: Bengali and Sanskrit verses, and then general index.

Prabhupāda: Is there any ekaki āmāra nāhi pāya mora? Eka ki?

Viṣṇujana: Eke eke milila prabhu saba bhakta-gaṇa.

Prabhupāda: No, no, not that. [break] …observing ekādaśī today?

Devotees: Yes.

Prabhupāda: So… (end)

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Arrival Address

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Denver, June 27, 1975

Prabhupāda: Who sang this song? You sang. You know the meaning?

Devotee: "O venerable Vaiṣṇava, O ocean of mercy, please be merciful unto your servant. Please give me one drop of mercy. I pray for the shade of your lotus feet."

Prabhupāda: Yes. So Narottama dāsa Ṭhākura has also said, chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā. Our this Kṛṣṇa consciousness movement is for nistāra. Nistāra means to be liberated from the capture of māyā. That is called nistāra, release, release from the capture of māyā. So Vaiṣṇava… Chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā. Narottama dāsa Ṭhākura, another Vaiṣṇava… As it sung by Bhaktivinoda Ṭhākura, similarly, you know that Narottama dāsa Ṭhākura, he also has sung many song, approved songs. Viśvanātha Cakravartī Ṭhākura says that Narottama dāsa Ṭhākura's songs are Vedic evidence. All Vaiṣṇavas, songs are like that, Vedic evidence. There is no mistake, cheating, imperfectness or illusion. Conditioned soul, they are manufacturing by mental concoction. That is another thing. They are full of imperfection, illusion, mistake and cheating. But when we hear songs by the Vaiṣṇava, that is for liberation.

So I am very glad to see this temple. You have purchased it? No. That's nice, very good space. And devotees are very nice. So our process is very simple, that we dedicate our life to the service of Vaiṣṇava and, according to his direction, śravaṇaṁ kīrtanam, hearing and chanting of Viṣṇu, Kṛṣṇa, and refrain from the sinful activities. Then life is successful. It is not very difficult. We do not require to be very learned scholar or very rich men or to take birth in a very high family. We do not require all these things. If we are endowed with all these blessings, janma aiśvarya śruta śrī-means birth in high family or great nation, to be very opulent, rich, and very highly educated, or very beautiful-these things are very good material possessions. But if we have got them, it is all right. Even if we have not got, there is no impediment. Kṛṣṇa-bhakti is without any check by any material condition. Anyone can execute this devotional service, provided he wants to do it. And especially when one is endowed with other blessings, it is just like good scent in gold. Gold is appreciated by everyone. It is valuable, but there is no good flavor. Similarly, janma aiśvarya, to… You American boys and girls, you are born of a very big nation. That is very good. You are all educated, you are beautiful, and janma aiś…, śruta śrī, four things. These things are just like gold. But if you add Kṛṣṇa consciousness along with these qualification, then gold with flavor. Gold is valuable, and if there is flavor, it is more valuable. Of course, in the material world there is no gold which has got good scent. But in the spiritual world that is possible. So with your intelligence, with your opulence, add Kṛṣṇa consciousness. Then nationally, individually, collectively you will be glorified. I am very glad that you have opened this center. It is nice place. And execute Kṛṣṇa consciousness. It is very simple, not difficult, if we want to execute. But I am glad that you are doing that. Our Satsvarūpa Mahārāja is guiding you, and I thank you very much for your kind reception. Hare Kṛṣṇa. (end)

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Arrival

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Chicago, July 3, 1975

Devotee(?): Your Divine Grace, this is Royal Kennedy from NBC television.

Royal Kennedy: How do you do?

Devotee (1): She would like to ask you some questions.

Royal Kennedy: I would like to know what the occasion is. Why are you visiting Chicago?

Prabhupāda: Just now I have seen one article in the Times, four five pages article, "Crime…," and what is that?

Brahmānanda: "Why and How to Solve It."

Prabhupāda: "Why and How to Solve It."

Brahmānanda: It's the cover story of Time.

Prabhupāda: So if you are serious, you can take our method and suggestions. Then you can stop this crime.

Royal Kennedy: You have a way to stop the crime?

Prabhupāda: Oh, yes, I have.

Royal Kennedy: Can you explain a little bit more? How do you do it?

Prabhupāda: That we have to suggest. The social, political, educational, cultural-everything has to be changed. So if you come, we can give you in details how it can be done.

Royal Kennedy: Can you tell me how you feel about this welcome that you got?

Prabhupāda: Yes. Of course, by God's grace, wherever I go they welcome me like that.

Royal Kennedy: Are you used to anything a little bit more serene?

Prabhupāda: Serene? Of course, our whole propaganda is serene. Yes. We are distributing God consciousness. It is the most serene movement. People has to learn it very nicely.

Royal Kennedy: Thank you. [break]

Prabhupāda: …to stop the crimes of your country. My message is to stop the crimes of your country. This is my sum and substance. We have read the article in the Times, "Crime and How to Stop It." So if you take my advice, that can be stopped. [break] (in car:) …opportunity to propagate.

Brahmānanda: Yes.

Prabhupāda: Crimes and how to stop…

Brahmānanda: Why and how to stop it.

Prabhupāda: Why and how to. That is answered in Kṛṣṇa consciousness movement, actually. [break] …condition of the world, simply full of criminals, that's all. And our is pāpī tāpī jata chilo, hari-nāme uddhārilo. This is our movement. Crimes means pāpī, sinful. And this is the only remedy for reclaiming the sinful. Simply by law if you want to suppress them, it will not be successful. Deliver them. Then you also come, I mean to say, along with them. Not that these criminals only should be delivered, and you will go on, continue with criminal activities, slaughterhouse, and killing the child in the womb. You are criminal yourself, the whole state. So reception was very nice.

Brahmānanda: Oh, yes.

Prabhupāda: So we are going to the temple?

Śrī Govinda: Yes, Śrīla Prabhupāda.

Prabhupāda: [break] … New York? No. [break]

Brahmānanda: The city is bigger, but I don't think there's more people.

Prabhupāda: What is this, Dallas Braniff?

Brahmānanda: There's a…, that's advertising that this Braniff Airlines flies there to Dallas every hour on the hour.

Prabhupāda: Oh. Oh, Dallas is nearer?

Śrī Govinda: Two hours.

Brahmānanda: Two hours.

Prabhupāda: Two hours. [break] Oh.

Brahmānanda: What was it?

Śrī Govinda: Ninety-two.

Brahmānanda: Really? [break]

Prabhupāda: …because śāstra says, pāpī tāpī jata chilo, hari-nāme uddhārilo. Simply by this chanting, all these things can be stopped. There is no doubt about it. They are spending so much money uselessly going to the moon planet and this planet and for stopping crime. The same amount may be spent for distribution of prasāda and chanting Hare Kṛṣṇa in a mass scale. Everything will be all right. Mass scale. Simply organize nice prasādam distribution and mass joining Hare Kṛṣṇa. Just see the effect.

Brahmānanda: There is proof of it just in Berkeley where we have our Ratha-yātrā. The police say that this… Or we have our parades there, and they are all peaceful, whereas other groups, they have parades, and they always…

Prabhupāda: "Window-breaking."

Brahmānanda: Yes, violent.

Prabhupāda: "Window-breaking crowd." We are not that. [break] Let them have this O'Hare Kṛṣṇa.

Brahmānanda: Yes, O'Hare Kṛṣṇa.

Prabhupāda: Suggest the establishment manager.

Śrī Govinda: That's the name of the airport,

Prabhupāda: What is that?

Brahmānanda: He said the name of the airport is…

Prabhupāda: Oh. O'Hare? (pronouncing as in Hare Kṛṣṇa)

Brahmānanda: O'Hare. (laughs)

Prabhupāda: What is this? This is airport O'Hare?

Brahmānanda: O'Hare (pronouncing as "hair").

Prabhupāda: Hare (as "hair") it is.

Brahmānanda: O'Hare.

Prabhupāda: O'Hare.

Brahmānanda: I think that is an Irish name.

Prabhupāda: Who was he?

Brahmānanda: Who was O'Hare?

Prabhupāda: We chant O Hare.

Devotee (2): The woman whose cow knocked over the fire, started the fire, Chicago fire?

Devotee (3): That's O'Leary's cow. [break]

Prabhupāda: …crime…

Brahmānanda: "Crime, Why and How to Solve It."

Prabhupāda: So we can solve this. Why not invite them to hear us how we can solve? Arrange meetings in big, big circle. We shall give the solution. It is a good opportunity for preaching. You have got Times paper?

Brahmānanda: Yes, Time magazine, it's the cover story this month.

Śrī Govinda: Not here. In five or ten minutes.

Prabhupāda: Yes, bring. We shall take this opportunity to preach. "Crime, Why and What to Do?" We shall give all solution. We can arrange big, big meetings on this point, "Crime, Why and What to Do?" A very suitable heading it is. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Unless he'll take to God consciousness, all this rascaldom, so-called advancement of civilization, all condemned, everything. All rascals. So why we will not, will there be crime? There must be. This is the result of modern civilization, crime. You cannot check it unless you take to Kṛṣṇa cons… They are all violating the laws of nature. Nature brings you from evolutionary process to the human life, and if we misuse, then we suffer. This life is specially meant for understanding God. Athāto brahma jijñāsā. This is the only business. Jīvasya tattva-jijñāsā na yaś ceha karmabhiḥ. Jīvasya tattva-jijñāsā. Find out this verse.

Nitāi: First Canto, Second Chapter.

Prabhupāda: We have given all solution. Now our business is how to push it through these leaders who are now thinking, ”Crime, Why and What to Do?” They are thinking. They must think. If they actually want welfare of the country, they must think. And here is the medicine. Yes?

Nitāi:

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
[SB 1.2.10]

”Life’s desires should never be aimed at gratifying the senses. One should desire to live only because human life enables one to inquire about the Absolute Truth. This should be the goal of all works.”

Prabhupāda: Kāmasya nendriya-prītiḥ. Purport?

Nitāi: ”The completely bewildered material civilization is wrongly directed towards the fulfillment of desires in sense gratification.”

Prabhupāda: Simply wine, women and beach, and sporting and jumping like monkeys, this is the… We require little satisfaction of the bodily demands. That’s all right. But not for this purpose. The bags have come?

Harikeśa: Yes.

Prabhupāda: Oh, then that’s all right. There is oil.

Harikeśa: Upendra’s getting ready for your massage.

Prabhupāda: Read it.

Nitāi: ”In such civilization, in all spheres of life, the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religion or even in salvation, the very same tint of sense gratification is every-increasingly predominant. In the political field the leaders of men fight with one another to fulfill their personal sense gratification.”

Prabhupāda: In India, these are all foreseen. I have already discussed all this. Then?

Nitāi: ”The voters adore the so-called leaders only when they promise sense gratification. As soon as the voters are dissatisfied in their own sense gratification, they dethrone the leaders. The leaders almost always disappoint the voters by not satisfying their senses.”

Prabhupāda: Then the protest meeting, procession. But nobody will be able to satisfy them because they do not know how to keep the mass of people satisfied. They do not know. Lokasya ajānataḥ vidvān cakre sātvata-saṁhitām. These rascals, they do not know. All set of rascals, the so-called philosophers, scientists. I have always said they are rascals. Now they are coming, ”What to do?” They will face so many problems, ”What to do?” This is the beginning. The whole world will be in chaos if they do not take to Kṛṣṇa consciousness. So many ”What to do?” will come. Just tell them, ”And here is the remedy.” Now it is the time for preaching. They are thinking. They were sleeping. Now they are thinking, ”What to do?” They were blindly following sense gratification. Now it has come to the stage, ”What to do?” ”What to do?” This is athāto brahma jijñāsā: ”Now enquire about Brahman.” This is the statement. Hm, then?

Nitāi: ”The same is applicable in all other fields; no one is serious about the problems of life. Even those who are on the path of salvation desire to become one with the Absolute Truth and desire to commit spiritual suicide for sense gratification.”

Prabhupāda: That is also another sense gratification, to become one with the Supreme.

Nitāi: ”But the Bhāgavatam says that one should not live for sense gratification. One should satisfy the senses only insofar as it is required for self-preservation…”

Prabhupāda: We don’t say that ”Stop altogether.” No. We say, ”No illicit sex.” We don’t say, ”No sex.” So we should indulge in sense gratification as far as it is required for the maintenance of the body, and balance time, we shall save for brahma-jijñāsā. This is civilization. Otherwise it is animal civilization. So that has come now. So the American people, the leaders, they are now thinking, ”What to do?” And call big, big men, and give our program, ”Here is to do. Come here to do.” This is opportunity. Then?

Nitāi: ”Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses, but the senses are not meant for unrestricted enjoyment. For example, marriage…”

Prabhupāda: That is not enjoyment. Just like sex indulgence. If you indulge in more than necessary, then you will be impotent. Nature will stop. You know impotency? That will be there. Impotency. This homosex is also another sign of impotency. They do not feel sex impulse to woman. They feel sex impulse in man. That means he is impotent. It is impotency. So things are coming so rubbish now. This is the time for preaching our program, standard. Then?

Nitāi: ”For example, marriage, or the combination of a man with a woman, is necessary for progeny, but it is not meant for sense enjoyment.”

Prabhupāda: Now this progeny is bother. It is sense enjoyment, homosex. Progeny, they don’t want. They’re not interested. Only sense gratification. This is another sign of impotency. When after enjoying so many women, they become impotent, then they artificially create another sex impulse in homosex. This is the psychology. So people are degraded so much. Especially in the… Everywhere, not specially this or that. Everywhere. This is Kali-yuga. But thoughtful leaders, they are thinking, ”What to do?” That’s very good sign. And take advantage and give them program exactly to the direction of Bhagavad-gītā. Then the world will be saved. Otherwise it is doomed. It is a fact. This is the opportunity for preaching. You can take that paper and heading. There are so many headings. Each heading reply. We are the only persons who can give solution. There is no other group or any man in the world. We are only. So let them take advantage of our knowledge and apply in the society to the ben… That's all right. Now all the sannyāsīs have got the good opportunity to preach. So where is the key? Keep it. (end)

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Arrival

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Philadelphia, July 11, 1975

Woman Reporter: …The point is that the Kṛṣṇa consciousness movement has been what some people would consider sexist or racist because certain propensities for women and for blacks have been defined, either by the devotees or by the Vedic scriptures, I'm not sure which. And I wondered if you would comment on that.

Brahmānanda: It has been alleged that our movement is against women and against Negroes because we do not give them… What is it?

Woman Reporter: Well, not necessarily against them, but defining inferior roles for them by their natural traits.

Brahmānanda: Give inferior roles to women and to Negroes.

Prabhupāda: We give equal roles spiritually. Materially, one man is servant; one man is master. How you can avoid this? Do you think everyone will be master, nobody will be servant, materially? Materially, one is father, one is son, one is master, one is servant, one is man, one is woman. How can you stop this? But spiritually, they are all equal.

Woman Reporter: So then what is happening materially is unimportant?

Prabhupāda: Materially, there is distinction, but when you come to the spiritual platform, then, when you discern the spirit soul within everyone, that is equal. That is… Just like you are differently dressed in red shirt; I am differently… This dress, this difference, must be there. There are so many men and women. They are differently dressed. You cannot say they are all equal by the dress. But within the dress, the living entities, they are all the same. We make this distinction: material, not spiritual.

Male Reporter (2): I'd like to ask one question. The question would be: What is it that he has offered that has turned out such an emotional response today?

Brahmānanda: He wants to know what you have offered that has resulted in such a wonderful emotional response from all the people here.

Prabhupāda: Because they are being spiritually educated. We are above material platform; therefore we have no distinction that one is American, one is Indian, one is black, one is white. We have no such distinction. Everyone is servant of God. Is that all right?

Woman Reporter: I know you are very much aware of all the other gurus, especially that have been coming to the United States in the recent years, and I wondered if you could explain why it is that you believe that you have the truth rather than someone else.

Prabhupāda: Explain?

Brahmānanda: She wants to know that there are many other gurus, and why do you feel that you have the truth?

Prabhupāda: Because we speak the truth. We don't give bluff that "I am God. I am this. I am that." We don't give. We are… Actual position: God is great, and we are all servants. This is our actual position. How can I say, "I am God"? So we do not give bluff. We say the real truth; therefore it appeals. And if I say something humbug, it will not appeal. It may act for some time, but it will not endure.

Brahmānanda: Is there any other question?

Reporter (2): Your celebration is tomorrow: Of what will that celebration consist?

Prabhupāda: Celebration? It is remembering Kṛṣṇa, or Lord. He, with His brother and sister, visited Kurukṣetra, a place in India. So in memory of that visit we observe this Ratha-yātrā. [break] (in car:) …is nice there.

Kīrtanānanda: Very nice. You're looking beautiful. [break]

Prabhupāda: …delphia, and I think I came while going to New Vrindaban? No.

Kīrtanānanda: I don't think so.

Ravindra-svarūpa: That was Pittsburgh.

Prabhupāda: Pittsburgh, yes. I came Philadelphia in the beginning…

Ravindra-svarūpa: You were here in 1967, before there was a temple, '67 or '68.

Prabhupāda: No.

Ravindra-svarūpa: You spoke at Temple University. You came from New York.

Prabhupāda: Temple University, yes.

Driver: If you want any more air in the back, there's a control over there.

Prabhupāda: Where it is, Temple University?

Kīrtanānanda: It is here in Philadelphia.

Prabhupāda: And there is…? What is that?

Brahmānanda: You want more air?

Prabhupāda: Little more. That's it. Again it is closed.

Brahmānanda: You want it open?

Ravindra-svarūpa: You can turn on the air conditioner.

Prabhupāda: Oh, all right, air conditioner. Sky condition is better.

Kīrtanānanda: Too many gadgets.

Prabhupāda: So again the same question was raised. So reply was all right?

Brahmānanda: Yes. She was very nice.

Kīrtanānanda: What was the question?

Prabhupāda: That we have distinction between man and woman, black and white. Materially, there is distinction. You are differently dressed; I am differently dressed. But spiritually, there is no distinction. [break]

…sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So a very learned scholar, brāhmaṇa, and a dog. So materially, how they can be equal? If I say, "The President Ford and a dog is on the same level," then it will be very nice? Spiritually, we are one. That is real observation. Artificially, to make man and woman equal, that may be artificially your sentiment, but actually it is not the fact. [break] …other university in Philadelphia?

Kīrtanānanda: Yes. The University of Pennsylvania.

Prabhupāda: Oh.

Brahmānanda: Oh, yes. That… You also visited there in 1965.

Prabhupāda: Yes. Nineteen sixty-five I came to see one professor, Dr. Norman Brown (?).

Ravindra-svarūpa: When I was at Temple, they told me that you had come. This was before I had ever heard of Kṛṣṇa consciousness. But they told me that you had come the year before I was there. I went there, and then the year before, you had been there. And so I took a course with this Swami Nikilananda. And you had spoken in his class, and they told me that you asked, "So you are studying Vedānta. So what is Vedānta?" And no one knew. No one knew what Vedānta meant. And you said that "Veda means knowledge, and anta means end. So Vedānta means the end of knowledge, and that is Kṛṣṇa." They had never heard that before, even though they'd had so many hours of courses in Vedānta.

Prabhupāda: That is the difficulty, that those who are foolish people, they are taking leading part. That is the defect of modern civilization. One who has no knowledge, he is taking the part of a teacher. So a hodgepodge, must be. He is speaking something hodgepodge. Just like this, one does not know what is Vedānta, and he is reading Vedānta. It is very simple truth. Veda means knowledge, and anta means end. There must be something, ultimate, goal. But the modern process is that we go on unlimitedly, but never we come to the end. Is it not like that? What do you think?

Kīrtanānanda: Yes. It's a fact, no conclusion.

Prabhupāda: Freight(?) motorcar.

Brahmānanda: It is a graveyard, automobile graveyard.

Ravindra-svarūpa: This is the end of their knowledge. A pile of junk.

Kīrtanānanda: Building and breaking.

Prabhupāda: Yes. [break] …spent up in breaking and building. That's all.

Ravindra-svarūpa: That means that there's passion and there's ignorance, but there's no goodness.

Prabhupāda: Yes. They do not enquire why breaking and building? Why not permanent? That question does not arise, and they cannot solve it. They think this breaking and building is the nature. But we are giving information of another nature, which there is no breaking, no building-permanent. They cannot believe it, that there is such thing. What is that? [break] …carvita-carvaṇānām. That is chewing the chewed. They never question, "Why breaking and building? Why not permanent?" We are doing the same thing with our body. We are breaking. As soon as the body is old, we are breaking and accepting another body, again building. Again old, again breaking, again entering another… This is going on. But the question does not arise, "Why? I don't like this breaking and building, but why I am put into this condition?" That is intelligence. Who wants to die? No. Even a very old man-he is suffering from so many things-still, if somebody comes, "Oh, I will kill you," he says, "Oh, no, no, no! Don't kill me. I don't want to die." Why? If somebody says that "You are old man. There is no use…" Now this is coming. The Communists, they are coming to that point, "This is an old man, simply eating. He is not doing anything. So finish him." What is called? Mercy…?

Brahmānanda: Mercy killing.

Prabhupāda: Mercy killing. It will be merciful if one is killed. So this is coming. But the point is that if you have come to show me the mercy of killing, but I am not prepared to be killed. Why? You have come to show me mercy, but I am not prepared to take your mercy. Why? What is the psychology?

Kīrtanānanda: No one wants to die.

Prabhupāda: That is. So that means he is eternal. This death is artificial. Na hanyate hanyamāne śarīre [Bg. 2.20]. He does not die. He is not killed. There is one verse that "If one thinks that 'I am killer,' and one thinks, 'I am killed,' both of them do not know what is life." In the Bhagavad-gītā there is a verse. So I am eternal. That's a fact. Therefore I do not wish to be killed. But I do not know how to keep myself. That I do not know. We are giving that information, how you can keep yourself eternal. This is the greatest gift to the human society. He wants to live eternally, but he does not know how to live eternally. His energy is being spoiled by this skyscraper building construction. But he is not very serious to construct his body eternal. He will not be able to live in the skyscraper building. Maybe he will be allowed to live, to live there as a rat. There are rats, so many rats. Actually, this is the fact. The person who has got very attachment for that place but he is not to live there, but on account of attachment, thinking of that place at the time of death-but he is so sinful he cannot be given the human body-then he is given the cat's or the rat's body: "Live here." Or a tree or a plant. So where is the science discussing all this? Wherefrom the tree has come? They are satisfied only that "I have now a skyscraper building," but do not know that whether he will be allowed to live here. Vairāgya-vidyā. These things are being discussed in meeting, in our meeting anywhere. But they have no brain to understand.

Kīrtanānanda: And they don't want to hear.

Prabhupāda: No. Caraṇe sarve varṇe kaye (?). A thief, if you speak to him, "My dear Mr. Thief, it is not very good work. You will be arrested. You will be punished. Why you are taking this risk?" so will he give up stealing? He knows himself, "Yes, I will be arrested and punished, but still I shall do." This is ignorance.

Kīrtanānanda: How was the Chicago festival?

Prabhupāda: Yes, Chicago is nice city. It is river?

Ravindra-svarūpa: This is called the Schuylkill River, Schuylkill.

Prabhupāda: It is a river?

Ravindra-svarūpa: Yes. [break]

Prabhupāda: …nice, constructed very nice cities.

Ravindra-svarūpa: This part of the city is a very large park. There's almost eight hundred acres of land that has been set aside. They are not allowed to construct there. It's the only place.

Prabhupāda: Just like in Hawaii. [break] …New Vrindaban, how far it is?

Kīrtanānanda: From here? About three hundred miles.

Prabhupāda: Three hundred. Not much. [break] …the husband and wife, they cannot live long together.

Kīrtanānanda: But we are developing very nice householder couples at New Vrindaban, very good families.

Prabhupāda: That is essential. Peaceful life of householders, that is required. (end)

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Arrival Lecture

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Philadelphia, July 11, 1975

Prabhupāda: Where is Gurudāsa? I don't see him.

Jayatīrtha: He hasn't arrived yet from the airport.

Prabhupāda: When you have come?

Bhūgarbha: I have come about two and a half weeks ago.

Prabhupāda: So thank you very much for your kind reception. The press reporters, they were asking me that we make distinction between man, woman, and black, white. We make distinction not in that way. We say that so long you are on the material platform, artificially, however you may try to keep everyone on the equal level, it will be failure. Just like the United Nation is trying to be united nationally, internationally for the last more than thirty years, but they have not been able to do so. In the Bhagavad-gītā there is one verse,

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍita means spiritually advanced. A person who is spiritually advanced, he sees on equal level a very learned man, vidyā-vinaya-sampanne brāhmaṇa, brāhmaṇa, the first-class man; vidyā-vinaya-sampanne gavi, an animal like cow; hasti, animal like elephant; vidyā-vinaya-sampanne brāhmaṇe gavi hastini, śuni, means dog; śva-pāka, means the dog-eater; caṇḍāla-all of them, they see equal. So what is that seeing? If I invite one learned scholar, and if I ask him, "Please sit down with the dog," will he be pleased? He will feel insulted. But I see that within the dog, there is spirit soul, and within the learned scholar, there is spirit soul. Paṇḍitāḥ sama… Sama-darśinaḥ means from different platform. On the material platform, if I say, "Oh, you may be a learned scholar, and you may think the dog is dog, but I see you are all equal," so it will be insult. So the fact is that we cannot disturb the equality, er, different position materially; at the same time, we have to understand what is the position, spiritual. That is wanted. If we make distinction between man and woman, black and white, then how in our temple we are enjoying together? Because we… Actually, we are equal on the spiritual platform. We do not say that "You are woman. You cannot become my disciple," or "You are black; therefore you cannot become my disciple" No. We welcome everyone. So they may not misunderstand. Just you can issue one statement that "We say that if you want to see everyone equally, treat everyone equally, then you have to come to the spiritual platform, Kṛṣṇa consciousness. Materially, it is not possible."

So in the Bhagavad-gītā you will find different statement by the Supreme Personality of Godhead. In one place He says that vidyā-vindaya-sampanne brāhmaṇe gavi hastini. In another place Kṛṣṇa says, strīṣu duṣṭāsu vārṣṇeya, varṇa-saṅkaraḥ abhibhavāte. No, strīṣu dustasu: "When woman becomes polluted, then there is unwanted population." So if in one place it is stated that paṇḍitāḥ sama-darśinaḥ [Bg. 5.18], man and woman is equal, or paṇḍita, or learned, dog and brāhmaṇa, in another place He says, strīṣu duṣṭāsu vārṣṇeya, so the fact is that, in order to make progress towards the end of spiritual realization, that we must make distinction, but the aim should be one. If you artificially do not make distinction, that will not stay. Just like in your country the black and white, they have got equal rights, but why they fight sometimes, racial fight? Because it is on the material platform. So our point is that you come to the spiritual platform, then this equality will be possible. If you keep yourself on the material platform, then artificially you may say, "We are equal," but at last we shall fight. This is our proposition. Therefore we request everyone that you come to the spiritual platform. Then everything will be very nice. There will be no distinction, because brahma-bhūtaḥ prasannātmā. When one is spiritually realized, then he becomes happy. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. There is no more lamentation. There is no more hankering. Just like one man is trying to become another man's position. That is hankering. So in spiritual platform there is no hankering, because he understands that spiritually we are one. So how that spiritually oneness can be made possible, that is Kṛṣṇa consciousness movement. We are trying to solve all problems by this one stroke, Kṛṣṇa consciousness. Practically, you can see. Here, while you are chanting, dancing, the boy is dancing, the father is dancing, the black is dancing, the white is dancing, the young is dancing, the old is dancing. You can see practically. The woman is dancing. A man is dancing. So dancing everyone. They are not artificially dancing like dog, but by spiritual ecstasy. That is the dancing platform. They are not dancing here for some monetary purpose. No. It is automatic, automatic, realizing God, in relationship with God. Even it is not realized… It is realized, but even if you say that they are not realized, but they are feeling ecstasy, that "We are all servant of Kṛṣṇa." That is wanted.

So despite artificial distinction… Just like a man's body and a female's body, woman's body, the bodily structure is different. How you can say they are equal? No. When you see the external structure of the body of man and woman, there is difference. But despite this difference, when the man and woman think in connection with Kṛṣṇa, they are equal. That is wanted. Our proposition is that artificially you do not try to make equality. That will be failure. It is already failure. Now how you can…? Just like I have seen in London, woman police. So woman police, so I was joking with her, "If I capture your hand and snatch you, what you will do? You are policeman. (laughter) You will cry simply. So what is the use of your becoming policeman?" Policeman requires bodily strength. If there is some hooligan, you can give him one slap or catch him, but what the woman will do? So we say that be practical. Artificial equality will not endure. We are equal, undoubtedly, because we are all spirit souls. Na jāyate na mriyate vā kadācit. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prā… [Bg. 2.13]. Asmin dehe, within this body, there is the spirit soul. That we have to understand first of all. And then, if we cultivate on that platform of spirit soul, then we shall feel equal and there will be no disturbance. Everyone will be peaceful. That is wanted. We are stressing that point, that artificially, if you say that "We are all equal," it will not act. But spiritually, when you understand equality, that will continue, and that will bring peace and happiness all over the human society.

Thank you very much. [break] If you have any question?

[break] …distinction is already there. That I explained today. But we are trying to go above the distinction. But when I say that distinction is already there, they misunderstand that I am making distinction. I am not making distinction. That already there. Why a woman is differently dressed and a man is differently dressed? Why the structure of the body, woman, is different from the man? Why there is no equal right-I was yesterday talking-that woman also become pregnant and man also become pregnant? (chuckles) That distinction is there by nature. But if you come to the spiritual platform, then you will understand that "I am not this body. These distinction are on the bodily platform. I am spirit soul. My function is how to serve God." Then it is equality. It is clear thing. But because they do not understand that there is distinction between spirit and matter-they amalgamate or they have no brain that spirit is different from matter-therefore they think that I am making distinction. No. So we should understand the real position, and then automatically there will be equality, there will be no misunderstanding. Yes?

Devotee: What is the best way to deal with skepticism?

Prabhupāda: Skepticism, rascalism. (laughter) We are not going to deal with rascalism. We are going to deal with sense. Skepticism means they do not believe in anything. Everything is false. They are so disappointed, they think everything is false. We are not going to deal with such men. What is the use? Is not that skepticism? What is that skepticism?

Devotee: Disappointment.

Prabhupāda: That's all. So why one should be disappointed? We say that "You come to the spiritual platform. You will be happy." We want to deliver him from the platform of disappointment. Sometimes one, being very disappointed, he commits suicide. But will anybody recommend that, that "You are so disappointed. Now you commit suicide"? Nobody will do so. So similarly, the skepticism is disappointed. We say, "Why you are disappointed? You come to the spiritual platform, and you will be happy." That is our version. So we are not going to accept his philosophy, skepticism, but we want to deliver him from this fallen condition. That is our mission. He is in false conception, that disappointment. Why? Our Vedic literature says, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The living entity, the spirit soul, is by nature happy. There is no question of disappointment. You see Kṛṣṇa's picture anywhere, how they are happy. The gopīs are happy, the cowherd boys are happy, Kṛṣṇa is happy. Simply happiness. Where is disappointment? So you come to that platform. Then you will be also happy. You come to Kṛṣṇa. Dance with Kṛṣṇa. Eat with Kṛṣṇa. And that is information we are giving. Where is the question of disappointment? Come with Kṛṣṇa. Kṛṣṇa therefore comes personally to show how He is happy in Vṛndāvana, and He is inviting, "Come to Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just come to Me. I shall give you all pleasure." But we are not going. So that is not Kṛṣṇa's fault or Kṛṣṇa's servant's fault. One who will not come to that platform, that is his fault. We are canvassing everywhere that "Come to Kṛṣṇa consciousness and be happy. And see whether you are not…" Otherwise, if they are not happy, how the man, woman, the boy, the child, the father, the mother, the black and white, everyone is dancing. Why? This is the platform of happiness. So we are inviting, "Come to this platform. Why you should remain disappointed?" That is our mission. It is equally good for the skeptics, for the atheist, for the agnostic, for the theist, for everyone. Is that all right?

Devotee: Yes.

Prabhupāda: Thank you.

Devotee: Thank you.

Prabhupāda: Hare Kṛṣṇa. So? (end)

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Arrival Lecture

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San Francisco, July 15, 1975

Prabhupāda: …that one who has got unflinching faith in God and similar faith in guru, yasya deve… (aside:) What is that sound? It cannot be stopped? Deve means Bhagavān. Devāya tasmai namaḥ.

yam brahmā varuṇendra-rudra… stunvanti divyaiḥ stavair
vedaiḥ saṅga-pada-krama upaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ
…devaya tasmai namaḥ
[SB 12.13.1]

So deva means the Supreme Personality of Godhead who is praised by the Vedic mantra. Lord Brahmā, Lord Śiva and all the demigods, they are offering their prayers. The Sāma Veda is singing in glorification of the Supreme Lord. The yogis, they are always seeing the Supreme Lord within the heart, core of heart. So that is deva. Devāya tasmai namaḥ. So yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. Anyone who has got unflinching faith in God… God means Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So anyone who has got unflinching faith in God and similar faith in guru, then the Vedic purpose becomes revealed to him.

Yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ. The Vedic mantras and their artha becomes revealed. This is the process.

So these students, European, American students, they are offering respect to their spiritual master. Outsiders may think that the spiritual master is very puffed up, and he is sitting and taking respect from the disciple. But the fact is that they are to be taught like that, how to offer respect to the spiritual master. This is our Vedic process. Any sect or Vedic sect, the principle is ādau gurv-āśrayam: ”The first principle is to accept guru.” Unless there is guru, how it can be executed-yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]? This is Vedic injunction. Other Vedic injunctions are like, the same. Kaṭha Upaniṣad says, tad-vijñānārthaṁ sa gurum eva abhigacchet: [MU 1.2.12] ”If you want to learn that transcendental science, then your first business is to go to a guru.” Guru… As God is one, guru is also one. There cannot be different gurus. Nowadays it has become a fashion that ”I have got my own guru. You have got your own guru.” No. Guru means the representative of God. As God is one, similarly, guru is also one. There cannot be different gurus. Because God is one, how there can be different gurus? The principle of guru is one. (child crying) (aside:) Stop. The original guru is Kṛṣṇa. Yaṁ brahmā varuṇendra-rudra stunvanti divyaiḥ stavaiḥ. Original guru, unto whom Brahmā, yaṁ brahmā varuṇa indra, all the demigods, offering their prayers. Within this universe Brahmā is considered to be the foremost living being, but is he also offering respect to Kṛṣṇa. Śiva-viriñci-nutam [SB 11.5.33]. Lord Śiva is also offering respect to Kṛṣṇa. That is the Vedic process.

So Kṛṣṇa is the original guru. Therefore Kṛṣṇa comes to teach these fallen souls. Yadā yadā hi dharmasya glanir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. As guru’s business is to protect the subordinate disciples from falldown… Just like I am traveling all over the world twice, thrice, in a year. My duty is to see that my disciples who have accepted me guru, they may not fall down. That is my anxiety. So similarly, Kṛṣṇa, being the original guru, He is also very anxious that ”My sons…” We are all sons of Kṛṣṇa, part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7].

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa is not Indian or Hindu. Kṛṣṇa is everything. Everyone is Kṛṣṇa’s sons, in any form. Sarva-yoniṣu. Yoni means species. There are 8,400,000 species. So all of them are living entities, and they are part and parcel of Kṛṣṇa. Therefore Kṛṣṇa is very much anxious to see His sons become very happy, just like father wants to see his son very happy. So Kṛṣṇa has admitted that He is bīja-pradaḥ pitā, He is the supreme father. I think in Christianity also God is accepted as supreme father. So actually that is the fact. God is the supreme father. So as the father wants to see his sons very happy, similarly, Kṛṣṇa wants to see all of us very happy. That is Kṛṣṇa. But we are persistently avoiding Kṛṣṇa and suffering. This is our business. Therefore Kṛṣṇa said,

yadā yadā hi dharmasya
glanir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

This… Just coming here from Philadelphia we were talking with the aeroplane crews, the captain, the pilot. They (were) very patiently hearing us. The question was very intelligent, question pilot made, that ”If everything is created by God…” Yes. That is a fact. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says everything is emanated from God. Without a thing being present in God, there cannot be any existence of anything. That’s a fact. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. So his question was, ”Then what is this evil?” The evil is also God’s creation. So I explained like this, that for God there is no good or evil; everything is good. So I gave him this example that good, or piety, that is God’s frontage, and evil means God’s back side. So taking this example, the chest or the back of my body, they are equal. It is not that when there is some pain on the back side I don’t care for it; I simply take care of when there is pain in the chest. No. Although it is back side, it is as important as the front side. Then evil and good is also of the same importance? No. Evil… That I gave the example, that for God there is nothing evil. I gave another example. Just like the sun, there is no darkness. Anywhere of sun’s body, there is no darkness. But for us there is light and darkness. Just like if you keep the sun back side, you will find darkness, a very long darkness, your shadow. And if you keep yourself in front, sun, there is no darkness. So it is my business; I create darkness. As soon as I change my position-instead of remaining in front of God, I keep God back side-then there is darkness. Otherwise there is no question of darkness. But in the sun as it is, there is no such darkness. Therefore God is all good. And for us, when we forget God, that is evil. And when we are in God consciousness always, everything good. Is that example all right?

Devotees: Jaya!

Bahulāśva: Perfect.

Prabhupāda: So God is all good. There is no good or evil. Apāpa-viddham. In the Īśopaniṣad you will find description, apāpa-viddham. Whatever God does, that is all good. But if we imitate God, then it is evil. That is the disease of material disease. Their other question was-the pilot was very intelligent man-that ”How one can become peaceful?” So I gave him the reply from Bhagavad-gītā. Bhagavad-gītā it is said,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

(aside:) Your name is Śānti dāsa?

Śānti: Yes.

Prabhupāda: So three things, if we understand, that everything belongs to God… Sarva-loka-maheśvaram. He is the proprietor. And then, because He is the proprietor, therefore He is the enjoyer. Just like in a big establishment or a big family, who will be the enjoyer? The proprietor. So that is natural. If God is proprietor, then God is the supreme enjoyer. That is stated, that,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

If you learn these three things, that God is the proprietor, God is the enjoyer, and He is the real friend… Actually, He is the real friend. And our godlessness means we are claiming that we are proprietor: ”This is my land. I am American. American is mine,” or ”India is mine.” Or anything, say. Actually, the proprietor is God, but we are falsely claiming that ”It is my property” or ”our property.” Therefore there is no śānti. Try to understand. Actually, God is proprietor, but we, out of our foolishness, we are claiming ”our property” or ”my property.” Therefore there is no śānti. Similarly, God is the supreme enjoyer of everything. Yajña-tapasām. By performing yajña, by executing tapasya, one is elevated, gets some profit, material body, material profit. If you perform yajña, then you can go to the heavenly planet. Similarly, if you perform austerity, then you can be promoted to spiritual life. So… But what you will do by spiritual life? ”By spiritual life” means if you become servant of God, then you will live and you will have peace. But if you want to become yourself God or master, then you will feel inconvenience, because that is not the fact. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheś…, suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. And God is the friend of everyone. Why not? He claims that ”Everyone, every living entity-never mind in which form he is existing-he is My son.” So is not the father the best friend of the son? But no. We are claiming, ”I shall become your friend. I shall become your leader. I shall lead you to prosperity.” No. That is false. The political leaders or the so-called religious leaders or other many leaders there are. They are taking the position of God, that ”I shall become your friend. I shall lead you so that you will become happy.” That is wrong. You cannot become friend. To how many people or how many men you can become friend? One, two, three, four, five, thousand, ten thousand, million? But there are unlimited, asāṅkhyā. Jīva bhāva sa…, asāṅkhyā. You cannot count how many. Suppose you can become friend of your children at home or your friend’s wife, sons and others. But how you can become friends the elephant in the African jungle? You cannot become. But you will see. There are hundreds and thousands of elephants in the jungle of Africa. They are eating, sleeping, very nicely. Who is supplying their necessities? God is supplying. You will find in your room in a hole that thousands of ants are coming out. Are you giving them food? Who is supplying food?

So therefore God is actually the friend of everybody. That is a fact. But we rascals, we are claiming, ”I shall be your friend. I shall be your leader.” Therefore the leader, so-called leader, is not in peace. How it can be? All leaders are trying to keep his position some way or other, and that is very difficult job, no peace. That is not possible. You know. Your president, Mr. Nixon, wanted to keep himself in the position. How much restless he was. These are to be studied, that don’t claim yourself as friend of somebody or the people or the nation. No. Teach them that ”God is your friend. I am God’s servant. I am bringing this message to you. And I can teach you how God can become your friend and you derive friendship result from God.” That is guru. A guru does not say, ”I am God.” That is not guru. Guru will never say. The Viśvanātha Cakravartī Ṭhākura’s prayer says,

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya… **

A guru is worshiped… Just like my disciples. They are offering respect exactly like God. That is their duty. Sākṣād-dharitvena samasta-śāstraiḥ: ”All the śāstra recommends that guru should be respected as good as God.” But that does not mean guru is foolishly thinking, ”I am God.” Sākṣād-dharitvena samasta-śāstrair uktaḥ **. Uktaḥ means ”said,” ”it is recommended.” Tathā bhāvyata eva sadbhiḥ: ”Those who are exalted, advanced, they accept this truth, that guru should be respected as good as God.” But why he is respected as such? Because kintu prabhor yaḥ priya eva tasya: ”Because he is very, very dear to God.” The guru will never think that ”My disciples are worshiping me exactly like God; therefore I have become God.” He is not guru, he is rascal. Guru is always in the position of servant. And because he is the most confidential servant of Kṛṣṇa, therefore he is to be respected as good as Kṛṣṇa. Because in our present position we cannot see Kṛṣṇa, but Kṛṣṇa sends His representative; therefore he is respected as Kṛṣṇa. Now, how one can become guru and representative of Kṛṣṇa? Everyone will say, ”I am a representative of Kṛṣṇa. I am guru.” No. That is enunciated by Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa: [Cc. Madhya 7.128] ”You just become guru on My order.” So guru means who is carrying out the order of Śrī Caitanya Mahāprabhu, not a self-made guru. Guru means the most confidential servant of Kṛṣṇa or Caitanya Mahāprabhu, the same thing. He is guru.

So Caitanya Mahāprabhu is ordering everyone, especially those who are born in India. He says especially,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

Anyone who has taken birth in India, Bhāratavarṣa-bhumi… Formerly, Bhāratavarṣa means the whole planet. Now it has come, India. Never mind. So ”Anyone who has taken birth in India, Bhāratavarṣa, let him make his life successful,” and kara para-upakāra, ”and go outside India and do good to others.” Para-upakāra. This is India’s business. India’s business is to distribute the spiritual knowledge all over the world because they are in darkness. Therefore Caitanya Mahāprabhu said that bhārata-bhūmite manuṣya-janma haila yāra, janma sārthaka kari: [Cc. Ādi 9.41] ”First of all you become successful.” Because in India you will find Vedas, Upaniṣads, Rāmāyaṇa, Mahābhārata, Purāṇas, and Vedānta-sūtra, Śrīmad-Bhāgavatam, Bhagavad-gītā, so many other things, all Vedic literature. So if Indians, those who are actually prestigious… They should learn from guru all these literatures, make his life successful. Then go outside and preach. This is Caitanya Mahāprabhu’s. Then if anyone says that ”I have no knowledge. I have no education. How I can learn all these books and become, make my life perfect, and then I preach?” so Caitanya Mahāprabhu says that you haven’t got to learn so many books. He says, āmāra ājñāya guru hañā tāra ei deśa: [Cc. Madhya 7.128] ”You just become guru on My order." "Then what is your order, Sir?" Yāre dekha, tāre kaha kṛṣṇa-upadeśa. This is guru. You haven't got to learn very much. You simply repeat like parrot what Kṛṣṇa has said. That's all. Is it very difficult? Kṛṣṇa has said everything in the Bhagavad-gītā. You learn Bhagavad-gītā, and you repeat that. You become guru. This is guru.

So sometimes people give me very much credit that I have done wonderful throughout the whole world. But I do not know that I am wonderful man. But I know one thing, that I am speaking what Kṛṣṇa has spoken. That's all. I am not making any addition, alteration. Therefore I am presenting Bhagavad-gītā as it is. This credit I can take, that I don't making any nonsense addition or alteration. And I see practically it has become successful. I have not bribed so many Europeans and Americans. I am poor Indian. I came to America with forty rupees with me, and now I possess forty crores. So there is no magic. (quietly to one devotee:) (aside:) You can go back side. You are sleeping. So this is the secret, that if you want to become guru honestly… If you want to cheat, that is another thing. There are so many cheaters. People also want to be cheated. As soon as we say that "If you want to become my disciple, you will have to give up four things: no illicit sex, no intoxication up to drinking tea and smoking cigarette, no meat-eating and no gambling," and they criticize me, "Swamijī is very conservative." And if I say that "You can do all nonsense, whatever you like. You simply take this mantra and give me $125," they will like. Because in America, $125 is nothing. Any man can pay immediately. So I would have collected millions of dollars if I would have cheated like that. But I do not want that. I want one student who follows my instruction. I don't want millions. Ekaś candras tamo hanti na ca tara-sahasrasaḥ. If there is one moon in the sky, that is sufficient for illumination. There is no need of millions of stars. So my position is that I want to see that at least one disciple has become pure devotee. Of course, I have got many sincere and pure devotees. That is my good luck. But I would have been satisfied if I could find out one only. There is no need of so-called millions of stars.

So therefore the process is there, and it is very simple, and if we understand the all instruction in the Bhagavad-gītā and then we study Śrīmad-Bhāgavatam… Or even if you don't study, Caitanya Mahāprabhu has given very simple method. That is also recommended in the śāstra:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

If we want to study Vedic literature, that is very good. That is sound footing. So we have already got fifty books. You study. Become very great scholar in philosophy, in religion, is sociology. Everything is there in the Śrīmad-Bhāgavatam, politics also. And you become perfect man, with full knowledge. And if you think that you have no time, you are not so good scholar, you cannot read all these books, chant Hare Kṛṣṇa. Either way you will become perfect, either both or at least one. If you cannot read books, chant Hare Kṛṣṇa. You will (become) perfect. And if you read books and chant Hare Kṛṣṇa, that is very good. But there is no loss. If you chant Hare Kṛṣṇa mahā-mantra but you cannot read books, there is no harm. There is no loss. That chanting is sufficient. But if you read, then you will be able to defend yourself from the opposing parties. That will help you preaching work. Because in the preaching work you have to answer so many question, you have to meet so many opposing elements, so if you are strong in your position by reading books, Vedic literature, then you become very, very favorite to Kṛṣṇa. Kṛṣṇa says,

na ca tasmāt manuṣyeṣu
kaścit me priya-kṛttamaḥ
ya imaṁ paramaṁ guhyaṁ
mad-bhakteṣu abhidhāsyati

Anyone who preaches this confidential knowledge, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], if he is ably fit to preach this message to the world, then immediately he becomes very, very much recognized by the Supreme Lord. Na ca tasmāt manuṣyeṣu kaścit me priya-kṛttamaḥ. Kṛṣṇa says.

So I am especially requesting those who are Indians and those who have now learned Bhagavad-gītā, they should preach this message all over the world. There is good potency. That already we have tested. But don't make adulteration. Then it will be spoiled. You speak Bhagavad-gītā as it is, and it will be effective. Why it will not be effective? Because the Lord's word and the Lord Himself absolute. There is no difference.

nāma cintāmaṇiḥ kṛṣṇaḥ
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
abhinnatvāt nāma-nāminoḥ

Abhinnatvāt. The Lord's name and the Lord, they are not different-absolute. That is Lord's potency, acintya-śakti. He can present Himself by His name, by His fame, by His form, by His qualities, by His paraphernalia. Anything in connection with Kṛṣṇa is Kṛṣṇa. Anything. That is absolute. Kṛṣṇa is never different from His name. Kṛṣṇa is never different from His form. We are worshiping the form of the Lord. That is Lord Himself. Don't think it is different from Lord. No. We are not wasting time by worshiping some statue. No. It is therefore forbidden in the śāstra, arcye viṣṇau śilā-dhīḥ guruṣu nara-matir vaiṣṇave jāti-buddhir. These are forbidden. So we are, of course, opening so many branches all over the world, and I am very pleased to see this branch. There is wonderful prospective. Utilize it properly and stick to the principle that āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. The ājñā, Caitanya Mahāprabhu, and ājñā, our Kṛṣṇa, not different. Because Caitanya Mahāprabhu is Kṛṣṇa Himself, and when He appeared as Kṛṣṇa, people misunderstood Him; therefore He has come as a devotee to teach us how to love Kṛṣṇa. So therefore, if we go through Śrī Caitanya Mahāprabhu, chanting

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

and then we chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so rest assured the full perfection is awaiting you.

Thank you very much. (end)
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Arrival Address

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Paris, August 11, 1975
(devotee translates into French throughout)

Prabhupāda: (leads chanting of Jaya Rādhā-Mādhava.) So I am very much pleased to come to this village of France. Caitanya Mahāprabhu's prediction that pṛthivīte āche yata nagarādi grāma.... Grāma means village. Sarvatra pracāra haibe mora nāma. Everywhere the glories of Lord Caitanya Mahāprabhu will be spread. So by His grace, we are doing that in America, in Europe, Africa, Australia. Village to village, town to town we are preaching the mission of Śrī Caitanya Mahāprabhu.

So why we are preaching? What is the necessity of preaching? The necessity is to make them happy. If we follow the Caitanya Mahāprabhu's instruction, then our life will be successful and we will be happy. And the process is very simple: chanting Hare Kṛṣṇa. There is no very hard and fast rule for chanting Hare Kṛṣṇa mantra. In any position, in any place, in any circumstance, you can very easily chant this Hare Kṛṣṇa mahā-mantra. Even small children, they also take part, chant Hare Kṛṣṇa and dance with the elderly father and mother. So there is very good potency if we simply chant this Hare Kṛṣṇa mantra. The potency is, the first benefit is, that our dirty heart becomes cleansed. We have accumulated many dirty things within the heart on account of bad association. The first dirty thing is to accept this body as self. This conception, bodily concept of life, is existing amongst the animals. It is existing amongst the animals that "I am this body." So actually, I am not this body, I am spirit soul. I am embodied within this body, material body. This is the fact. If we simply become aware of this fact that "I am not this body, I am spirit soul. I am living within this body," then immediately we become liberated from this material world simply by this understanding. And this can be understood by any sane man without any study of philosophy, simply by common sense. The simple philosophy is that the child is now possessing a small body, then he will possess a big body, then another big body. In this way the child is there, the body is changing, that's a fact. And the body changes so long the soul is there. Therefore, the conclusion should be the body and the soul, they are different. It is very simple truth, but because we have accumulated so much garbage dirty things within our heart, we cannot understand even this simple thing. We are advancing education in civilization and so many big, big words, but we are so dull that we cannot understand this simple thing. And to understand this simple thing is the beginning of life. Otherwise, without understanding this simple thing, to exist is just like the cats and dogs. The cats and dogs, they have no such thing as nationalism, this ism, that ism. They simply eat, sleep, have sex, and defend.

So this understanding is the first understanding for spiritual life, that "I am not this body." That is the beginning of spiritual life. And when we nicely understand this fact, that is called brahma-bhūtaḥ, or self-realization stage. So what is the difference between self-realized stage and doggish stage means bodily concept of life. The difference is that as soon as you become self-realized, you become jolly. This self-realization is explained in the Bhagavad-gītā,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

This self-realization means as soon as we understand that you or I am not this body, I am spirit soul, then immediately we become jolly. And what is jolliness? Na śocati na kāṅkṣati. A jolly person never lament nor desire. That is Kṛṣṇa consciousness. He has no want and he has no loss. Material life means always want and always loss. And spiritual life means no loss, no desire, no hankering. So one can distinguish his spiritual life and material life by simple formula. This simple formula: material life means always in want and always in lamentation. And spiritual life means no hankering and no lamentation. When one is fixed up in spiritual life, it is said guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. When there is very, very acute reverse condition of life, one is not disturbed. That is spiritual life. And samaḥ sarveṣu bhūteṣu, at that stage only there is possibility of so-called unity, fraternity, friendship. Your France, you have got slogan, what is that? Fraternity, friend... No eternity. Equality, fraternity, and what other thing?

Devotees: Liberty.

Prabhupāda: Yes, go on. So France is very cultured country historically, but where is fraternity? The history will read there was seven years war with England, hundred years war with England. Then Napoleon, he conquered, so all the parts, where is fraternity, eternity? Last time when I came in your country in Paris, somebody showed me one church, that from that church there was ringing of the bell, and immediately people would come and kill the Protestants or something like that. Is it not a fact?

So anyway, on the material platform, there is no possibility of equality, fraternity, or nothing. It is not possible. Unless you come to the spiritual platform, brahma-bhūtaḥ prasannātmā [Bg. 18.54], there is no question of equality, fraternity. So in the United Nation, they are trying for that unity, united nation, but where is unity? Every year there is a new flag. There is no question of fraternity or equality. Just like in animal life, there is no question of fraternity or equality. Similarly, if we keep ourself in the bodily concept of life, that is animal life. So long we keep ourself as :I am French man," "I am German man," "I am English man," "I am Indian man," or so many there are nationalities, there cannot be any fraternity, equality. We have come to the platform of Kṛṣṇa consciousness, or brahma-bhūtaḥ, then there will be fraternity, equality. And factually you can see in this movement all classes of men, all nationality, all religion, all color, they are coming together and chanting Hare Kṛṣṇa and dancing. This is wanted. So don't be misled by the leaders of so-called eternity and fraternity. It is not possible. That are called andhā yathāndhair upanīyamānās [SB 7.5.31], just like a blind man is trying to lead other blind men. So come to this platform of Kṛṣṇa consciousness, this fraternity and equality, also eternity. Eternity means that we living entities, we are eternal, we never die or never take birth. That is stated in the Bhagavad-gītā. Now we have got French edition of Bhagavad-gītā, you will find there. Have you got that book here? No. You will find in that book, na jāyate na mriyate vā kadācit nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. You will find this verse that we living entities, we have no birth and no death. Na jāyate. You can read that verse in French. In the Second Chapter you will find. (devotee reads Sanskrit verse and translation in French) Purport is there? Go on. (laughter) Do serious, don't laugh. (devotee reads purport in French)

So if we simply understand one verse. There are seven thousand verse? No. Seven hundred, yes. Seven hundred verses. If we simply understand one verse only, as we have explained, then immediately we become brahma-bhūtaḥ, liberated. And that is the perfection of human form of life. A dog cannot understand. If I say to the dog that "You are not this body, you are spirit soul, you are eternal," he has no power to understand. And a human being can understand. He has got the capacity. So we are trying to educate all people, all nations of the world to understand this one verse, that's all. Na jāyate vā mriyate vā kadācit. If he simply understands this one verse, he immediately becomes liberated. And actually, human life is meant for understanding this philosophy or this truth. Then his life is successful. And as soon as we understand that we are eternal, we are not mortal, then naturally our inquiry will be, "Where we can live eternally?" That will be the inquiry. In the material world as you are forced to take birth and death, so similarly in the spiritual world, the first advantage is there is no birth and death, just the opposite. So our process is to train people how to go back to home, back to Godhead. That is the only education required in this human life.

So now by the grace of Śrī Caitanya Mahāprabhu, this movement has come to your country, and especially in a nice village like this, utilize it properly. It is a very ideal place. Not only this, there are many thousands of places like this. People should take advantage to live in such nice place, produce their necessities of life, and keep them fit and chant Hare Kṛṣṇa and realize self. We don't say that you starve or become weak in health or weak in intelligence. No. You remain quite fit in intelligence and health, but don't be unnecessarily in need. The difficulty of the modern educated person is... Not educated, but so-called educated, they are attracted in the city for so many things unnecessary. Just like the club, the restaurant, the liquor and the cigarette, so many things. But if your attention is diverted to Kṛṣṇa, you will not feel inclined to enjoy all these unnecessary things. That is the test of spiritual life, that bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti, advancement of devotional life, means no more taste for all these nonsense. That is the test.

So you will see practically these boys and girls, they are young men, young girls, they have got so many desires, but they have given up, and they are able to continue like that because they are making progress in spiritual life. So read our books, chant Hare Kṛṣṇa, live very simple life, produce your own necessities. Don't go to the town. Of course, for selling books we can go. (laughter) Our policy is not that to decry material advancement of civilization, but our instruction is that do not forget your real business, self-realization. Unfortunately, material attraction is so strong that it makes us forgetting our spiritual necessities of life. So this human form of life is given by nature for fulfilling our spiritual necessities. But if we neglect, then... Read this verse from Bhagavad-gītā. Who will read? Where he has gone, Yogeśvara? Yes, read that. Yaṁ yaṁ vāpi smaran loke tyajaty ante kalevaram [Bg. 8.6]. Find out this verse and read it. Eighth Chapter, I think. (Yogeśvara reads Bg. 8.6 in French)

So in the Western countries, they are very much fond of keeping best friend, the dog. So at the time of death if you think of your favorite dog, then in next life you become dog. But you cannot surpass the nature's law. This is the nature's law. So one gentleman, what is his name? Fisher? In Detroit, he had two dogs, and he buried them in silver casket. He was very rich man and his house is very big palace. But at the time of death, if he was thinking of this dog, and if he becomes dog next, then what is the value of this material advancement? Therefore, intelligent man shall always think of Kṛṣṇa so that at the time of..., if he is able to think of Kṛṣṇa, his life is successful. So instead of loving dog if you love God, Kṛṣṇa, then your life is successful. I think this one. Thank you very much. (end)

751001AR.MAU
Arrival Address

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Mauritius, October 1, 1975

Prabhupāda: ...jñānāñjana-śalākayā cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ. The Kṛṣṇa consciousness movement is little different from... Why little? Completely different from ordinary movement. This is spiritual movement. This movement begins when one understands that he is not this body. [break] We are under the bodily concept of life. Ninety-nine percent people think that one is this material body. But that is not the fact. The fact is that within this body there is the spirit soul. The example is given in the Bhagavad-gītā that because the spirit soul is there within the body, therefore the body is changing from childhood to boyhood, from boyhood to youthhood, then middle-aged, then old man. This body is changing. But if the child is born dead-that means without the soul-then the body does not change. We have got practical experience. A dead child, if you keep the body in a preservative way, it will not grow. So long the soul is there, the bodily changes are there. From the womb of the mother, the embryo, the child, grows daily. Why? Because the soul is there. So our, this Kṛṣṇa consciousness movement is to understand this fact first of all, that body is superficial. Just like you are dressed with your shirt and coat. The shirt and coat is not important, but the person who is putting on the shirt and coat, he is important. Unfortunately, modern education is giving stress on the outward, external body or to the dress and not to... They do not understand who is the person who is dressed or who has got this body. This is the first lesson of spiritual understanding. In the Bhagavad-gītā you will find, this is the first instruction:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The whole world is under the bodily concept of life, even big, big nations. Just like your prime minister has gone to the United Nations. There are many big, big men in the United Nations. They will speak, and they are speaking for the last thirty years. The United Nations is formed, but they could not find any solution of the problems of life because the basic principle they are losing; they do not know. Every one of them is thinking on the bodily platform: "I am Indian," "I am American," "I am German," and "I am Englishman," like that. Therefore there is no solution because the basic principle is wrong. Unless we understand what is the wrong on the active principle of the body, the problems cannot be solved, just like if you cannot diagnose the disease, simply by symptomatic treatment you cannot make the man healthy. That is not possible.

So our Kṛṣṇa consciousness movement is not on the bodily concept of life. It is the movement on the basic principle of the soul-what is the soul, what is the soul's necessity, how the soul will be peaceful, happy. Then everything will be all right. The same example, that if you are healthy, it doesn't matter what kind of dress you are putting on; you will feel happy. But if you are diseased and if your dress is very nice, that will not give you any happiness. Because you have got a very nice dress and you are diseased, suffering from some pains, the dress will not give you happiness. You must be healthy. Then it doesn't matter, whatever dress you are putting on. Any circumstances, you will feel happiness. This is the basic principle of our movement, Kṛṣṇa consciousness movement. You try to understand whether you are this body or something beyond this body. This is to be understood. Anyone who is thoughtful, he can understand by little thinking that if you study your body, you will never say that "I body." You will say, "My body." You study your finger; you will say, "It is my finger." You will never say, "I finger." "My head, my hand." Then who is that "my" or "I"? That is the subject matter of thinking. If we do not find out what is that "I..." On the basis of "I," I am thinking "I am my body, my head, my leg." But it is a fact. If you think little, you will find that you are not this body. You are different from this body. And as soon as we understand that "I am different from this body," then the business will be "How I shall be happy?" not "How my dress will be nice?"

So the Kṛṣṇa consciousness movement is very important movement. We are inviting all intelligent persons, the leaders of the society, to understand the basic principle of this movement. And if the leaders of the society lead the people in the proper channel on the basic principle of spiritual life, then everything will be solved. Everyone will be happy. These instructions are there in the Bhagavad-gītā very elaborately. Simply we have to follow the instruction. It is not at all difficult. Then all the questions-social problem, political problem, economical problem, religious problem-everything will be nicely solved. We are presenting, therefore, Bhagavad-gītā as it is. And you take any question and the answer is there in the Bhagavad-gītā, very nicely given. Just like, say, our first problem is economic problem. So Bhagavad-gītā says, "Yes. Economic problem will be solved very easily if you produce food grains." Annād bhavanti bhūtāni [Bg. 3.14]. You produce food grain. Just like in your country I see there is enough land. If you people produce your food grain, within three months you can get all the necessities of life for the whole year. And the balance time you can save, nine months. And these nine months you can utilize for advancing in spiritual life, because your life or my life, this human form of life, it is distinct from the cats' and dogs' life. The cats and dogs, they cannot understand what is the basic principle of life. But a human being can understand. If he takes little care, he can understand that his problem of life is due to misunderstanding, accepting this body as self. This is the problem.

So we shall advise according to Bhagavad-gītā that "Make your life very simple, plain living, but the thinking should be very high." Plain living and high thinking. So thinking is that "I am the soul. I am not this body. I am eternal. I am changing only body. And due to change of body I am suffering." For this reason, the śāstra says,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicit
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

If anyone is living on the bodily concept of life, ātma-buddhiḥ tri-dhātuke... Yasyātma-buddhiḥ śarīre, tri-dhātu, kuṇape tri-dhātuke. This body is a bag. Actually it is a bag. So long the soul is there, it is useful. As soon as the soul is not there, it is nothing but a bag of skin and bones. That's all. Everyone knows it. It is thrown away. It has no value. So actually it is a material bag made of this blood, skin, nails, bones, urine, stool. This is the ingredient of this body. If you think that this body is self, then you can create with this ingredient another soul. If you analyze this body, what is the ingredient? You will some blood, some veins, some bones, some skin, and some urine, some stool and some secretion. So they are available. So why don't you take all these ingredients and create another soul? They are available anywhere. But that is not possible. The big, big chemist, big, big scientists, they are trying to create living entities. Their theory is: "By chemical evolution there is living symptoms." But it is not possible. The soul is different from these material elements. Soul is different from the material elements. In the Bhagavad-gītā you will find the... First of all, material elements, they have been described, Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛti aṣṭadhā [Bg. 7.4]. Apareyam itas tu viddhi me prakṛtiṁ parā, jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jaga.... Jīva-bhūta [Bg. 7.5], the living entity, is completely different from this matter.

So unless we understand this philosophy... It is not philosophy. Philosophy you can call, because the philosophy means the science of sciences. Philosophy is not a mental speculation. Philosophy is the prime science from which all other sciences are derived. That is philosophy. So our Kṛṣṇa consciousness movement is trying to educate people on this science of sciences to understand first of all that "What you are? Are you this body or different from this body?" This is essential. And if you go on constructing your big building on a defective foundation, then it will not stay. There will be danger. So modern civilization is based on this defective idea that "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am Christian"-these are all bodily concept of life. "Because I have got this body from a Christian father and mother, therefore I am a Christian." But I am not this body. "Because I have got this body from a Hindu father and mother, therefore I am Hindu." But I am not this body. So for spiritual understanding, this is the basic principle to understand, that "I am not this body; I am soul," ahaṁ brahmāsmi. This is the Vedic instruction: "Try to understand that you are spirit soul; you are not this body." The yoga system is practiced just to understand this. Yoga indriya saṁyamaḥ. By controlling the senses, especially the mind... Mind is the master or the chief of the senses. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. We are undergoing a struggle for existence with this mind and the senses under the false conception of identifying this body as self. So if we concentrate our mind by controlling the senses, then we can gradually understand. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis, they meditate upon the Supreme Person, Viṣṇu, and by that process they realize the self. Self-realization is the prime object of human life. So the beginning of self-realization is to understand that "I am not this body; I am spirit soul." Ahaṁ brahmāsmi.

So these things are very nicely explained in the Bhagavad-gītā. If we simply read Bhagavad-gītā carefully, under proper guidance, then everything will be clear, without any difficulty, that "I am not this body, I am spirit soul. My business is different than this bodily concept of life. I shall never be happy taking, accepting this body as self. That is a wrong foundation of knowledge." In this way, if we make progress, then we shall understand, ahaṁ brahmāsmi: "I am spirit soul." Then wherefrom I have come? Everything is described in the Bhagavad-gītā, that the spirit soul, Kṛṣṇa says, the Lord says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "These living entities, they are My part and parcel, fragment, or minute sparks." As the big fire and the small fire, both of them are fire, but big fire and small fire… So far the fire quality is concerned, God and we are the same. So we can understand, we can study God by studying ourselves. That is another meditation. But it will be perfect when we understand that "Although qualitatively I am a sample of God or the same quality, but still, He is the great, I am the small." That is perfect understanding. Anu, vibhu; Brahman, Parabrahman; īśvara, parameśvara-this is perfect understanding. Because I am qualitatively one, it does not mean that I am the Supreme. In the Vedas it is said, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). We are nitya, eternal; God is also eternal. We are living being; God is also a living being. But He is the chief living being; He is the chief eternal. We are also eternal, but we are not chief. Why? Eko yo bahūnāṁ vidadhāti kāmān. Just like we require a leader, similarly, He is the supreme leader. He is maintainer. He is providence. He is providing everyone's necessities. We can see that there are elephants in Africa. Who is providing them food? There are millions of ants within the hole of your room. Who is feeding them? Eko yo bahūnāṁ vidadhāti kaman. So in this way, if we realize ourself, that is self-realization.

And then the next question will be, "Then what is our function?" When we understand our relationship with God, that is called sambandha. And if the sambandha, if the relationship is established, understood properly… Just like in Christian religion they go to the church. Or every religion, generally, people go to temple, church, mosque, to pray, to offer prayer to the Supreme, and generally we ask for our necessities of life because eko yo bahūnāṁ vidadhāti kāmān: He is supplying the necessities. But in higher standard, He is already supplying the necessities, but then why shall I bother Him for supplying the necessities? He is already supplying without asking. The ants and the elephants, they do not go to the church for asking God, "Oh, give us our daily bread," but still, they are getting. Then the next question is that "What is our duty?" Our duty is to feel obliged to God and try to serve Him. That is our duty. Just like a child, when he is unable to move or to work, the parents, the father, supplies everything. But when the child is grown up, if he thinks as a young man that "Father has given us so much service. Now we shall give service," oh, that is perfection. That is wanted. Therefore Kṛṣṇa says, mām ekaṁ śaraṇaṁ vraja. At the present moment we are taking so much supplies from God, but we are not eager to serve Him. This is our position. Eko yo bahūnāṁ vidadhāti kāmān. He is supplying us everything. We require light; there is the sunlight. We require water; there are oceans of water. Who has created this? We require these things, and God has created. He has given us enough. Pūrṇam idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate [Īśopaniṣad, Invocation]. Everything is complete. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything is completely arranged by the Supreme Lord. Tena tyaktena bhuñjīthā. So we should be cognizant how we are benefited by the Supreme Personality of Godhead and what is our duty. Our duty is to serve God. That is our duty. Hṛṣīkeṇa-hṛṣīkeśa sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. We are taking so much service, already taken. Now, when we are grown up as human being, then we should serve God. This is the instruction we get from Bhagavad-gītā, how Arjuna in the beginning was declining to serve Kṛṣṇa on consideration of his bodily attachment, but at the end he decided, "No, it is my duty to serve Kṛṣṇa, not to serve my senses." And that is the instruction of Bhagavad-gītā. Similarly, when we actually become self-realized and agree to serve the Supreme Lord… The another point is that Lord is perfect. He doesn't require our service, but if we are engaged in His service, that is our healthy condition. Just like this finger is part and parcel of my body. Now I am asking this finger, "Keep like this. Move like this." This is healthy condition of the finger. But if I want to take service from the finger in some way but if the finger cannot serve me, this means unhealthy condition. Similarly, when we do not serve God, that is our unhealthy condition. That is material condition. Therefore… There was a big meeting in Naimiṣāraṇya. All the great learned sages and brāhmaṇas were present, and the resolution was passed,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This is perfection of life. If you want perfection of life, then try to satisfy God, Kṛṣṇa. Saṁsiddhir hari-toṣaṇam [SB 1.2.13].

So our Kṛṣṇa consciousness movement is teaching this conclusion of the Bhagavad-gītā and Śrīmad-Bhāgavatam that if you want perfection of life, then try to satisfy the Supreme Lord. This is the conclusion. So about this, you can make some question if you like. If there is any question, you can ask. Let them ask.

Cyavana: Someone must have a question. Everything is clear?

Puṣṭa-kṛṣṇa: You explained that the active force is the spirit soul, and this is what is causing the body to move about, to eat, develop. If this is the active force, then at what stage are the activities of the soul realized as distinct from the activities of the body?

Prabhupāda: Oh, that is not very difficult. When the soul is gone, there is no activity of the body. Where is the difficulty to understand? So long the soul is there within the body, body is acting. As soon as the soul is out, it is not acting. It is very easy to understand. Is there any difficulty to understand? Why the body was moving one moment before, acting very nicely, but as soon as the soul is gone, it is dead body? That's all. Finished. It is lump of matter. What is the difficulty?

Puṣṭa-kṛṣṇa: Does the self-realized soul experience the actions…?

Prabhupāda: Anyone can experience. The body is active so long the soul is there. It doesn't require much intelligence. Simply one can understand what is the difference between the dead body and the living body. Living body means there is the soul, and dead body means there is no more soul. Father dies; the son is crying, "Oh, my father has gone." "Oh, where your father has gone? He is lying on the bed. Don't you see?" "No, no, he is gone. He is now…" So that means I never saw my father, I saw his body only. Now I realize, "My father has gone." That is my ignorance. I do not know who is my father; I do not know who is my son. But on this false understanding we are going on. When the father dies or the son dies, we cry, "Oh, my son is gone," "My father is gone." "And where is your father gone? He is lying on the bed." "No, no, he is gone." And then we realize. It is very difficult to understand? Simple thing.

Indian man: When the body dies, the body is finished, but what about the soul? The soul, about the soul?

Prabhupāda: Soul enters another body. Tathā dehāntara-prāptiḥ [Bg. 2.13]. That is the misunderstanding of the modern civilization. They do not know that soul is eternal, it is changing body, different bodies, and there are 8,400,000 different forms of body. According to his desire, he is entering another body. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. As he is associating or he is being infected by the different modes of material nature, he is getting, next life, another body. [break] …big king or big minister or the body of an ant, as soon as you accept this material body it is suffering is there. So if you want to be happy, then this is the opportunity. This human form of body is the opportunity. Don't waste this human form of body like cats and dogs. The cats and dogs, they cannot understand that he is not this body, he is spirit soul, but a human being can understand. There is so, so many books of knowledge, and so many self-realized persons. So if anyone wants to understand what he is, he can understand in the human form of body. So if we take this opportunity, then we make the solution: no more accepting body.

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

The solution is there. You try to understand Kṛṣṇa. Then you will have not to accept any more material body. Simple thing. What is your question? Is it answered? Yes. [break] …Kṛṣṇa consciousness movement means to enlighten people. It doesn't matter what is his nationality, what is his religion. Simply you try to understand God, or Kṛṣṇa; then your life is successful. Don't waste time. Don't waste your life, valuable life. Try to understand God. Then your life is success. Any other question? Huh? What is that? Finish? All right. Then you will have kīrtana? No. Have. (end)

760322AR.CAL

Arrival Talk

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Calcutta, March 22, 1976

Prabhupāda: So I must first of all thank you for decorating Rādhā-Mādhava so nicely. So we are coming from Māyāpura, from the birthplace of Śrī Caitanya Mahāprabhu. And Śrī Caitanya Mahāprabhu is combination of Rādhā-Mādhava. Śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. So Śrī Caitanya Mahāprabhu wanted that in every town, every village of this globe, this cult of Kṛṣṇa consciousness should be preached. And it was given to the Indians: bhārata bhūmite manuṣya-janma haila jāra. It was the duty of the Indians. But in one sense, Bhāratavarṣa means this planet. Formerly there was one flag, Bhāratavarṣa, and the capital was Hastināpura. Gradually the control of the Pāṇḍavas declined. Up to Mahārāja Parīkṣit, the whole world was Bhāratavarṣa. Now it has become a tiny land, peninsula. So in that sense, anyone who is, who has taken birth on this planet, it is the duty of him to spread Kṛṣṇa consciousness. So by the grace of Kṛṣṇa, you European boys and girls, you have taken very seriously, and Kṛṣṇa will be very much pleased upon you. Unfortunately, Bhāratavarṣī is not interested. Here we see side by side the two wings of this house. The one room is interested in making money, and one room is interested in spreading Kṛṣṇa consciousness. So this is the position. We are… Indians, we are neglecting this movement. That is not very good. Recently I had the chance to travel in the villages of Bengal. Oh, it is so pitiable, full of… They have given up this culture of Kṛṣṇa consciousness. They have not profited. They have not profited. But unfortunately the leaders, they think that by development of industries they'll be able… No. That is not possible. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. If you become godless, then you have no good qualification. Everything is finished. Harāv abhaktasya kuto mahad-guṇā manorathena asato dhāvato bahiḥ. These rascals, godless people, they will simply manufacture plan. Manorathena: by mental concoction. "Now this, we have made this plan. It will be very nice." But no. That is not possible.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti (te)
[Bg. 7.14]

Māyā is so strong that it will break, dismantle everything into pieces, your plan.

So anyway, Calcutta is my birth place, so you have kindly come here and conducting this temple. I am very much obliged to you. I cannot remain here. I have to go here and there. Try to raise the standard of Kṛṣṇa consciousness, even there are so many inconveniences. I know. You are coming from a country where material conveniences are greater. But Caitanya Mahāprabhu has advised,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

So some of you, you have come with your big, big buses and vans to preach in India. You take Caitanya Mahāprabhu's blessings and try to enlighten these people. The people are already… Bhāratavarṣī, the inhabitants of Bhāratavarṣa, naturally they are inclined. Just like in the villages, when we were passing, the boys and children, they were also dancing. That is natural. Some way or other, this India is in a very precarious condition. So you have come, taking so much trouble. And take little trouble. There is no trouble.

By the grace of Kṛṣṇa and Caitanya Mahāprabhu there will be no trouble. You'll be happy. Try to preach this Kṛṣṇa consciousness movement in India at least for some time, and help them to rise to their standard of Kṛṣṇa consciousness.

Thank you very much.

Devotees: Jaya! (end)

760419AR.MEL

Arrival Lecture

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Melbourne, April 19, 1976

Prabhupāda:

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Now the time is too late. I wish to take my bath. I'll not speak very much now. When the time is fixed up for…?

Devotee (1): Evening.

Prabhupāda: Evening.

Gurukṛpa: Seven.

Prabhupāda: At that time we shall speak, but this much I must express, my obligation that you are worshiping the Deity so nicely. That is my great happiness, and that is your happiness also. The more gloriously you worship the Deity, decorate the Deity as gorgeously as possible, the more gorgeous you will be. That is the secret. The materialistic, they are trying to dress themselves very gorgeously, and gradually their dress is being taken away by māyā, and voluntarily they are becoming hippies. Because they did not try to dress Kṛṣṇa, therefore māyā is taking their dresses. So the secret of success is that if you give nice… Everything belongs to Kṛṣṇa. Simply you have to collect them and offer for the pleasure of Kṛṣṇa. Yat karoṣi yaj juhoṣi yad aśnāsi tapasyasi yat yad aśnāsi, kuruṣva tad mad-arpaṇam [Bg. 9.27]. This is the secret of success, that whatever you do… It doesn't matter what you are doing. You are businessman, you are a lawyer, you are engineer or… Something must be done for earning one's livelihood. That is a fact. Without karma, without working, you cannot keep your body and soul together. That's a fact. So in the human form of life the motto should be that "Whatever I do, whatever I earn, it must be given to Kṛṣṇa." This is Kṛṣṇa consciousness. Yat karoṣi yaj juhoṣi yad aśnāsi tapasyasi yat… [Bg. 9.27]. Everyone is doing something. (aside:) It is not working?

Puṣṭa Kṛṣṇa: It is working.

Prabhupāda: Everyone is doing something. Everyone is eating something. Everyone is undergoing some austerity for success of his endeavor. So that should be converted to Kṛṣṇa only. Then it is success. This is the verdict of Śrīmad-Bhāgavatam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This is the resolution passed in the Naimiṣāraṇya big meeting, that… Everyone is working according to his capacity. Of course, in the Vedic conception a brāhmaṇa, kṣatriya, vaiśya, śūdra, or brahmacārī, gṛhastha, vānaprastha, sannyāsa-this is the division. So in the meeting in the Naimiṣāraṇya the conclusion was that ataḥ pumbhir dvija-śreṣṭhā. The president addressed all the learned brāhmaṇas and scholars assembled… Because Kṛṣṇa consciousness is meant for very first-class men, not for the loafer class. In the Bhagavad-gītā this is clearly said, imaṁ rājarṣayo viduḥ [Bg. 4.2]. Not for the loafer class. But a loafer class man can become rājarṣi by Kṛṣṇa consciousness. This is the secret. As the rājarṣi becoming… By materialistic way of life, a rājarṣi becoming as a loafer class… Just like you see, so many kingdoms were there, Moghul Empire, British Empire, Roman Empire, and so many empires were there. Where are those empires? Finished all. That will finish. It will not stay. Now the so-called kings, the emperors, they are now practically beggars. So if we do not decorate Kṛṣṇa, if we decorate our personal body, then gradually it will be finished. You'll be forced to become naked, what to speak of decoration? This is the way of nature. But if you try to decorate Kṛṣṇa, then without decoration you'll be worshiped; you'll be beloved. And this is the secret, just opposite. Therefore Kṛṣṇa says, yat karoṣi yaj juhoṣi yad aśnāsi [Bg. 9.27].

So try to understand. Of course, I have given a glimpse of idea in the Western countries of this Kṛṣṇa consciousness movement. Now you are able young boys, young girls. You are intelligent. You have got so many credits behind you for material civilization. Now you take it. Just convert it. Material civilization means to endeavor for one's personal benefit. Just the opposite. The same thing should be done, but for the benefit of Kṛṣṇa. So Kṛṣṇa does not want any benefit from you. He is quite competent. He does not want. But if you do for Kṛṣṇa, then you are benefited. This is the secret. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "If you give Me little flower, little…" What Kṛṣṇa…? Kṛṣṇa is worshiped by… Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. What? What does He want from you? What He'll gain by your patraṁ puṣpam? But He wants from you something. That you have forgotten. This is rascaldom. We have forgotten to offer to Kṛṣṇa. So Kṛṣṇa consciousness movement means it is the beginning of offering everything to Kṛṣṇa. Then it is successful. Try to satisfy Kṛṣṇa.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This is the secret. Whatever you do, it doesn't matter, but try to satisfy Kṛṣṇa. Then your life is successful. And for this purpose you have to satisfy your spiritual master, because he'll give direction. He knows. So yasya prasādād bhagavat-prasādo **. The things are very easy. Simply we have to adopt. Everything is mentioned there in the śāstras. Simply you have to follow the śāstra and guru and sādhu-śāstra-guru-vākya. Sādhu, those who are devotees, we have to follow the devotees, the śāstra and guru. Then everything successful.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda! (end)

760427AR.NZ

Arrival Address

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New Zealand, April 27, 1976

Prabhupāda: …human form of life, but unfortunately, the foolish leaders, they are keeping us in darkness. Therefore Kṛṣṇa personally comes. Whenever people are kept in darkness, that is called dharmasya glaniḥ. Glaniḥ means pollution, when the process of life becomes polluted. The process is that from the lower animal bodies we have come through the evolutionary process to this human form of life. Now there is further improvement required. This is the process, more and more. And that improvement goes up to the point of meeting Kṛṣṇa in Goloka Vṛndāvana. Yad gatvā na nivartante tad dhāmaṁ paraṁ mama [Bg. 15.6]. But even after coming to the platform of human being, the leaders, they do not teach them how to go further ahead, up to the point of Kṛṣṇa. They have no knowledge. Therefore they have been called in the Śrīmad-Bhāgavatam, andhā yathāndhair upanīyamānāḥ.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

These rascals, so-called leaders, gurus and others, they do not know what is the goal of life. Na te viduḥ. They do not know. Some imaginary theory, "I am God," "I am this," "I am that." A commonsense: "If I am God, then why I am under the control of the material nature?" Eh? This another rascal came, that "I am God." If you are God, so why you have become dog? They say it is līlā. (laughter) Just see. God has come to manifest his līlā by becoming a dog, and he's beaten. Whole day, night, he's hungry. And he has come to your home to ask some food, and you are beating. So God is displaying this līlā. Just see how foolish rascal they are. This is going on. So don't be misguided by such rascals. Either he may be parents or guru or superior, teacher, whatever he may be, don't be misguided. Fortunately you have come to this platform of Kṛṣṇa consciousness. Don't misuse it. That is my request. Narottama dāsa Ṭhākura has sung, hari hari biphale janama goṅāinu: "My Lord Kṛṣṇa, I have simply wasted my time." Why? Now, manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu: "I got this human form of life. It is meant for understanding Kṛṣṇa and Kṛṣṇa's pastimes with Rādhārāṇī, Rādhā-Kṛṣṇa. So I did not care for that. That means knowingly I have drunk poison."

So my only request is that Kṛṣṇa consciousness movement is the most scientific movement to save the human society from falling down again in the cycle of birth and death. It is very scientific movement. The cycle of birth and death is going on. We are eternal. The people have been put into so deep darkness, they do not know what is going on, what is the aim of life. They do not know. Na te viduḥ. They do not know. Whimsically everyone is manufacturing something, nonsense. Jāniyā śuniyā biṣa khāinu. What Kṛṣṇa says, we have to accept that. Then we are safe. Otherwise we are lost again. So fortunately you have got this Kṛṣṇa consciousness, so utilize your life properly. You have got immense literature. Read it. Digest it. Make your life perfect. That is my request. Don't spoil. At least you have come to the shore of Kṛṣṇa consciousness. Ei rūpe brahmāṇḍa bhramite kono bhāgyavān jīva [Cc. Madhya 19.151]. It is great fortune. Bhāgyavan jīva. Unless one is very fortunate, he cannot come to the shelter of Kṛṣṇa consciousness. That's a fact. So don't misuse it. That is my request. I am very glad to see you, you are so enthusiastic. And you should be enthusiastic.

utsāhād dhairyāt
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktir prasidhyati

For enhancing devotional activities one must be very enthusiastic. That is the first proposition. Don't be dull. Enthusiastic. Utsāhāt and dhairyāt, patiently. Utsāhād, dhairyāt, niścayād. Niścayāt means firmly convinced: "Yes, surely I shall meet Kṛṣṇa and go to Him, back to home, back to…" Niścayāt. Utsāhād dhairyāt niścayāt tat-tat-karma-pravartanāt. But you have to do the prescribed duties. Sato vṛtteḥ. You must be very honest and sādhu-saṅge, and in the association of devotees. Six: utsāhā, dhairyā, niścayāta, and tat-tat-karma-pravartanāt, sādhu-saṅga [Cc. Madhya 22.83], and being honest. If we follow these six principles, then it is sure. Ṣaḍbhir bhaktir prasidhyati.

And just the opposite number is atyāhāra, eating too much or… Āhāra means eating and āhāra means collection-too much collection unnecessarily. Of course, for our preaching we require, but we shall collect as much as we require, not that keep money in the bank and spend for some other purposes. That kind of collection is dangerous. And too much eating is also dangerous. Atyāhāra. And prayāsa. Prayāsa means endeavoring too much for getting something. Our life should be very simple. We shall act so simply that we shall have to save time for Kṛṣṇa consciousness. So we should not attempt anything which is very difficult to execute. So atyāhāra prayāsaś ca prajalpa, Unnecessary talking all nonsense, politics, rascaldom, speculation, this, that. No. Be grave. Don't talk nonsense, waste time. Atyāhāra prayāsaś ca prajalpo niyamāgrahaḥ. Niyamāgraha means not to accept the regulative principle, niyama āgraha. Āgraha means not to accept, and niyamāgraha means simply I am packed up with the regulative principle but I do not see whether I am making progress. So at least one should stick to follow the regulative principle. That is good. That must be done in the lower stage. So niyamāgraha. Atyāhāra prayāsaś ca prajalpo niyamāgrahaḥ, and laulyam, greediness. And jana-saṅgaś ca, and to associate with nondevotee, unwanted person. So these six things should be avoided, and the first mentioned six things should be accepted. Then our progress is sure, without any failure. We have published this book, Nectar of Instruction. Have you seen? That is Rūpa Gosvāmī. All these instructions are there. Read it very carefully. Everything is there.

So only point is that you have got this human form of life, nṛ-deham ādyam. This is the opportunity, good boat. Just like to cross over the sea, if you get a very nice boat, that is one's surety, so nṛ-deham ādyam, this body, is good boat for crossing over the material nescience, ocean. And guruḥ karṇa-dharaḥ: "And the captain is guru." The boat is there and captain is there. And the instruction of Kṛṣṇa is favorable wind. Nṛ-deham ādyaṁ guruḥ karṇa-dharaḥ. In this way you have got this opportunity. Now you cross over from the material world to the spiritual world. If you don't take this opportunity, then ātma-hā-you are committing suicide. And the nature's law is very strict. Just like I was explaining. We are coming very illuminated road, and just one yard after there is dark field. Both are side by side. But if we… (end)

760503AR.HON
Arrival

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Honolulu, May 3, 1976
Prabhupāda:
…niścayād
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktiḥ prasidhyati

You have seen this verse in the Nectar of Instruction. Utsāhā: enthusiasm. Dhairya means patience. Utsāhād dhairyāt niścayāt, means conviction. And tat-tat-karma-pravartanāt, and following the regulative principles. Sato vṛtteḥ, to become sincere and honest. And sādhu-saṅge, and in the association of devotees. Ṣaḍbhir bhaktir prasidhyati. The bhakti, Kṛṣṇa consciousness, will advance. These are the six principles we should always remember: enthusiasm, patience, conviction, following the regulative principles, becoming honest, and in the association of devotees. So I am very glad to see that you are all very enthusiastic, and you follow the other principles. Then be sure that you are advancing in Kṛṣṇa consciousness. And that will save you from the dangerous civilization which do not understand the future of life. As the cats and dogs, they do not understand what is the future of life, similarly, if human beings, getting this opportunity of very intelligent, developed consciousness, if a human being does not understand what is the goal of life, what is the future of life, then he remains a cat and dog. Sa eva go-kharaḥ [SB 10.84.13]. So those who have joined this Kṛṣṇa consciousness movement, my request is they follow the regulative principles, as instructed by Rūpa Gosvāmī, with enthusiasm, read books and distribute books. And that is a very great service. I'll speak something, you may forget, but if you read from the book, you will get good opportunity to understand the philosophy. So our principle is to study the books as well as to distribute the books. People will be benefited and their life will be successful. This is Kṛṣṇa consciousness movement.

Thank you very much. (end)

760611AR.DET
Arrival Speech Excerpt

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Detroit, June 11, 1976

Prabhupāda: …our process is: what Kṛṣṇa says, we believe Kṛṣṇa because He is the supreme authority. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So Kṛṣṇa is the supreme authority, accepted by all ācāryas. In our India the ācāryas are Rāmānujācārya, Śaṅkarācārya, Madhvācārya. They all accepted Kṛṣṇa, the Supreme. Formerly the ācāryas like Vyāsadeva, Śukadeva Gosvāmī, Nārada… Later, Caitanya Mahāprabhu. So all accept Kṛṣṇa, the Supreme Personality of Godhead. Therefore we should accept what Kṛṣṇa said, that. Then you are sound. No question of "My religion is the best." What Kṛṣṇa said, that is sound. So Kṛṣṇa says very simple thing. Our real problem is how to get relief from the material world. One may say, "What is fault of material world?" The fault is that you may arrange… First of all, there is no happiness. But even though you make some arrangement, still, you are not allowed to stay. Suppose you have made very good arrangement: "I have got very nice house, nice car, very nice family, wife and relatives, and business, just going on." But where is the guarantee that you shall stay here very long? That is the question. Suppose you… (indistinct) (end)

760617AR.TOR
Arrival Address

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Toronto, June 17, 1976

Prabhupāda: I thank you very much for arranging this nice temple in Toronto. So actually this Kṛṣṇa consciousness movement is the basic principle of united nations. Last night two Christian fathers came to see me in Detroit. So we were talking about this movement. So we explained… They were very much satisfied. Actually, this movement is for cleansing the heart. Caitanya Mahāprabhu's movement is the cleansing the heart. We have simply created misunderstanding on account of material concept of life. We have accepted this body: "I am this body." I am, because I am accepting that I am this body… Accidentally this body was born in India; therefore I am thinking I'm an Indian. Or accidentally the body was born in Canada or in America-I am thinking I'm Canadian or I'm Indian or I'm American. This is created. This is not the actual fact. Actual fact is that I am not this body but I am the spirit soul. Ahaṁ brahmāsmi, "I am the spirit soul." This is actual knowledge.

So,

yasyātmā-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

This is the verdict of Vedic literature. Anyone who is thinking that ”I am this body,” and with reference to the body the family members, the society members or the nation members, national members… We are expanded. Or even international members. But I am not this body. So this kind of thinking is there in the animals also. The animals, the dog is thinking, ”I am dog.” And it is barking-dog’s business. Similarly, if we go to the United Nations and bark like the dog, thinking that ”I am this body,” then where is the difference between the dog and the human being? Simply barking, you’ll distinguish from the animal or the human being? No. Actually, our education should be based on that ”I am not this body.” Ahaṁ brahmāsmi. That is Caitanya Mahāprabhu’s movement. Caitanya Mahāprabhu declared that ”I am not a brāhmaṇa, I am not a kṣatriya, I am not a gṛhastha, I am not this or that.” Designations. He refused to accept these designations. But He introduced Himself as the servant of the servant of the servant of God, Kṛṣṇa. Gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80].

So if we understand this fact… It is not ”I believe,” ”I think,” ”Perhaps.” No ”perhaps,” no ”thinking,” no ”believing.” It is a fact that I am not this body. Everyone can understand. A man has died, his sons family members crying, ”Oh, my father has gone, my father has gone!” Where has your father gone? Here is your father lying down. Why you are crying your father has gone? ”No, my father is gone.” So that means he never saw his father. He saw the coat-pant of the father, and now it is not moving. The coat-pant is there, but still he says, ”My father is gone.” This is our misunderstanding. Your father is not this body. The spirit soul which moved the father so long, and you accepted the coat-pant or the body as father, that is your misunderstanding. Father is not this coat-pant or the body. Father is within.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is the first education of Bhagavad-gītā, that within this body the living entity is there. The living entity is there, but the body is changing. The child is becoming boy, the boy is becoming young man, the young man is becoming middle-aged man, middle-aged man becoming old man. The body is changing. We know, every one of us. But I am the same spirit soul. This misunderstanding, that I am not this body, still, I am identifying with this body, this is our ignorance. And so long this ignorance will continue, we shall remain like cats and dogs, There cannot be any peace. It is not possible. When we come to the real understanding that we are spirit soul and part and parcel of God, then we become actually learned.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So people have opened the United Nations, but there is no education about our identity, what I am-whether I am this body or the moving spirit which is moving the body; whether I am that moving spirit or I am this material lump of matter. So it is a great science. This Kṛṣṇa consciousness movement is not a sentimental movement, not a bluffing movement, that a man has become God by some mystic power or this… No. It is a science. One has to study. That is, it is called kṛṣṇa-tattva. Kṛṣṇa consciousness movement means kṛṣṇa-tattva, the science of Kṛṣṇa, or the science of God. So Śrī Caitanya Mahāprabhu very seriously started this movement, Hare Kṛṣṇa movement, to understand the science of Kṛṣṇa very easily. We cannot understand on account of our ignorance. I am not this body, everyone sees practically. Still, he’s identifying with this body. This is called ignorance or, in common words, rascaldom. Mūḍha. They are called mūḍhas, rascals. So the United Nations, for the last thirty, forty years, they are struggling, but there is no unity of the nations. That is not possible. So long you are in the bodily concept of life, there cannot be any unity. When you actually come to the platform to understand that I am not this body, I am spirit soul, then there will be… Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. Then the question of equality, fraternity, justice and everything will come. Unless we do not understand what I am-I misidentify myself with this body-we shall remain in the darkness of the animal. There cannot be any peace and prosperity. That is not possible.

So we have come here in Toronto to open this center to give this enlightenment to everyone. It is not meant for a particular nation, particular religious system. It is a science. Suppose if we say that you become peaceful, you become honest, you become wise. These instructions are not meant for East or West. It is meant for everyone. So our, this Kṛṣṇa consciousness movement is to educate people how to become wise, honest, truthful, believer in God, so on, so on. This is the movement. So we think that you shall take seriously this movement. Actually, this is the platform of united nations, or united living beings. And we are not simply talking. This science is being discussed in volumes of books. We have already published about fifty-four books. These books are selling very nicely. It is not sentiment, it is a science. So we request the people of this nice city, Toronto, to take advantage of this movement, come here, read our books, make your questions solved, and you’ll be all happy. It doesn’t matter whether you are Canadian or Indian. It doesn’t matter.

Thank you very much. [break] Any question to understand this? If there is any question, you can put. That’s all. (end)

760621AR.NV
Arrival Speech

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New Vrindaban, June 21, 1976

Prabhupāda: Any karatālas? (sings Jaya Rādhā-Mādhava) So after two years, I think, I have got the opportunity of seeing you and your Rādhā-Vṛndāvana-candra, who is so kind upon you. So real happiness is here. Rādhā-Vṛndāvana-candra is staying here, and He's pleased with your service. This is the perfection of life. Keep Kṛṣṇa always with you and serve Him sincerely, then all happiness will come, without any endeavor. The foolish people, they do not know. They are trying to improve their economic condition, position, and wasting their time. It has no value. Of course, modern people will take it as very revolting that there is no need of this endeavor for economic development. Actually you, if you study minutely, what is the benefit by economic development? Prahlāda Mahārāja said that, what is that verse? Only waste of time. Prayateta? Na prayateta, na tasya etad prayateta tat-prayāso kartavyo yata āyur-vyayaḥ param. This modern civilization, it is not modern, but in modern civilization it has become very prominent, that to improve the economic condition. Economic condition means we improve the standard of sense gratification. This is called going on economic condition. But we require a little sense gratification. Dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90]. This is the gradual process of evolution. Real purpose is mokṣa, how to become free from this entanglement of repetition of birth, death, old age and disease. This is the real aim of life. But because we are coming from the lowest grade of living condition, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati-like that, 8,400,000 different species of life-our tendency is only for sense gratification. Because in the lower grade of life there is no other pleasure except sense gratification. Āhāra-nidrā-bhaya-maithunaṁ ca. A small ant, some information has come to him that on the third floor there is a grain of sugar, and he's running there. Āhāra: something eatable is there. So sense enjoyment means these four things: eating, sleeping, sex and defense. This is called sense enjoyment. But this is common to everyone.

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

Now, if you study the lower grade of life, they are having all these things without any plan for economic development. Lower grade, just like animals, say, other lower grade… Lower grade means less than the animal or the aquatics, the plants, the insects, the birds, then come to the beast, then come to the human form of life, civilized. Uncivilized, then civilized. In this way there is a gradation. So this happiness, sense gratification, that is already there. Prahlāda Mahārāja says, sukham aindriyakaṁ daityā deha-yogena dehinām. The sense gratification is there in different bodies, but the standard may be different. Standard means our calculation; otherwise, the standard is also the same. The sex life between dogs and sex life between human beings, the pleasure is the same. There is no change. There is no change. You don't think that when the dogs on the public street enjoy sex life their standard is lesser than our sex life in a very nice decorated apartment, and so many things, nice dress, nice bedding. No. The pleasure is the same. Just like if one has got typhoid fever. It is not that the poor man will suffer more than the rich man. No. The fever temperature is the same. The doctor, after taking temperature, he will say the temperature is the same. It does not mean that because the rich man has got typhoid fever, his suffering is less than the typhoid fever for the poor man. No. That is not possible. So we think that the standard of sense gratification is pleasure. No. The standard of pleasure of this eating, sleeping… We are taking pleasure in eating nice foodstuff. Just now Kīrtanānanda Mahārāja gave me… And another animal, he's also eating something very abominable to our consideration. Just like the pig eating stool. He's also getting the same pleasure. So economic development does not mean that you can improve the quality of pleasure. That is not possible. Therefore I was speaking that the dog is running with four legs and we are running with four wheels, but it does not mean the pleasure of running is different. The dog is also enjoying by running here and there-perhaps you have seen sometimes-with four legs. And we are also. The standard does not improve. The superficial change. I may think that this is advancement. No. That is not advancement, because the real thing is that your sense pleasure.

So sense pleasure of the dog and sense pleasure of the human being may be executed in a different way, but the pleasure derived out of it is the same. Therefore śāstra says, sukham aindriyakaṁ daityā deha-yogena: simply the living entity is put in a certain type of body, he's endeavoring in a different way. Therefore he said, tat-prayāso na kartavyo yata āyur-vyayaḥ param. Simply to improve the standard of… Actually there is no improvement, but we think that we have improved. Rather we have taken so much risk. That requires knowledge, but anyone can understand. Suppose I can eat some quantity of food. Even if I am millionaire, I shall eat the same quantity. Not that because I am millionaire… Kīrtanānanda Mahārāja gave me so much nice foodstuff, but I could take only according to my appetite. One purī, two samosas, that's all. (laughter) It is not that because Kīrtanananda Mahārāja has given so nice food, I shall eat the whole plate. No. That is not possible. I'll have to eat so much as I can eat. So by improving the so-called standard, I shall eat the same proportion as I am able to eat, not more nor less. And that is destined. That is destined. When I came to your country I had no shelter, I had no food, no arrangement. But I was eating. And now I have got so many nice sons and daughters, but I am eating the same. So when there was nobody to tell me, I was eating; and now you are so many to give me satisfaction, I am also eating. So eating is not stopped. Eating is not stopped, in any condition. That is arranged by God. Every living entity, eko yo bahūnāṁ vidadhāti kāmān nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). That's God. God is providing food for the ant and for the elephant, simultaneously. So why should we waste our time for this purpose, eating, sleeping…? That is already settled up. It is already… Tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. Settled up? Then we haven't got to work? Yes, you haven't got to work. You haven't got to work. For Kṛṣṇa's service, not for your eating, sleeping, mating, defending. No, you haven't got. It is already there. It is already fixed up.

Therefore śāstra says tasyaiva hetoḥ prayeteta kovido na labhyate yad bhramatām upary adhaḥ. In every life you have tried to get very nice food, nice shelter, nice sex life. That is going on. But when you have got this human form of life, if you try for the same purpose and waste your time, thinking yourself advanced in civilization, because a dog is running on the street with four legs and you are running with greater speed with four wheels, that does not mean you have improved. You are still dog. You must remember that. You are not even human being. Because the, in the form of human being your business is to understand Kṛṣṇa. That is your business. If you don't try to understand Kṛṣṇa and simply improve your method of running better than the dog, that is not civilization. This is our presentation. Kṛṣṇa consciousness movement means presenting a new life of civilization, how to become a servant of Kṛṣṇa. Then everything will come automatically. Kṛṣṇa is supplying already. Just like government. When a man is put into the jail for his criminality, the government takes care of his food, of his shelter; if he's sick, hospital, everything-but he's still punished for correction. Similarly, we are all part and parcel of Kṛṣṇa. Kṛṣṇa will give us food, shelter, sex facility and defense everywhere. Sukham aindriyakaṁ daityā deha-yogena dehināṁ sarvatra labhyate daivād: by the arrangement of the superior. You can see practically. The elephant is eating forty kilos at a time, and he has no attempt for economic development. He's getting. And the ant also, a grain of sugar, he's getting. You'll find within your room, in a hole, there are thousands of ants. Are you giving him food? Who is giving them? Not only one, two-thousands. So this is intelligence, that God has provided for everyone these facilities, so human being, why he should not have this facility from God? It is already there. There is no doubt about it.

Therefore human life should be utilized to understand God, because forgetting God we are in this material world and suffering so many miserable conditions of life. That is our problem. And the most important problem is birth, death, old age and disease. So to make a solution of this birth, death, that is meant in the human form of life. That is Kṛṣṇa consciousness. If you simply become Kṛṣṇa conscious, Kṛṣṇa says,

janma karma me divyaṁ
evaṁ yo vettitattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

Simply by understanding Kṛṣṇa you'll become free from this material entanglement-birth, death, old age and disease.

Yad gatvā na nivartante [Bg. 15.6]. That should be our aim of life. Not the so-called rat-racing or dog-racing. No. This is not civilization. And Kṛṣṇa has given… (end)

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Arrival Address

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New York, July 9, 1976

Prabhupāda: So first of all I must thank you all for bringing me in this new temple, because when I first came my ambition was to start temple here in New York, and I was seeking the opportunity living in the 72nd Street. There was a house, very small house, one part of this space-25 feet by one 100 feet. So they wanted $100,000. So I wrote one rich friend in India, industrialist-perhaps you know him, that Kanpurwalla, Singaniya. So he agreed to pay me, but the government did not allow. The Indian government did not allow to transfer money from India to here. Then I approached the, what is that? Salvation Army, the chief man. I offered him that "You are spending money in India. So I have got a friend, he'll pay you, you pay me here." So he asked me "What is the rate you want to pay me?" So I told him, "The present rate is five dollars…, five rupees, one dollar." So he remained silent. That means he wanted more. In this way I had no place. What to speak of temple, I had no residential place even. So in that condition I was thinking of returning back to India. So the shipping company I was, practically every week, I was going.

So it is a long history that I came here with determination to start a temple in New York first, but at that time, ten years before, in 1965, it was not possible. But by the grace of Kṛṣṇa, by the grace of my Guru Mahārāja, you have got this place. So I must thank you very much for organizing this temple. Actually, in this line of Kṛṣṇa consciousness, two things are very important. Caitanya Mahāprabhu said in His teaching to Rūpa Gosvāmī,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

We are loitering throughout the whole universe. This is conditional stage of our materialistic life, and we are simply suffering. People are kept into ignorance without knowing the aim of life, how we are suffering in this materialistic way of life. They are so dull-brained that Kṛṣṇa says personally that here the real problem is janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. You are simply busy with some petty problems. And they are not problems. Real problem is janma-mṛtyu-jarā-vyādhi. Why…? We are eternal living entities. Why we should be subjected to birth, death, old age and disease repeatedly? This is real problem. Unfortunately there is no such education all over the world to deal with the real problem. They are simply tackling some temporary problem and spoiling the human form of life to solve these petty problems and creating a situation for the next life which may not be very good, because this material world is matsaratā. Matsaratā means envious. I am envious of you, you are envious of me. This is material life. Therefore in the Śrīmad-Bhāgavatam it is stated that this Kṛṣṇa consciousness is not for the people who are envious. Dharmaḥ projjhita kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ vedyaṁ vāstavam atra vastu [SB 1.1.2]. Why enviousness? You are human being, I am human being. Why we should be envious of one another. This is artificial. There is no need of. But we are put into certain condition that we have to become envious by nature or someone.

So this materialistic way of life is full of enviousness, rivalry, competition, then birth, death, old age, disease, threefold miseries-ādhyātmic ādhibhautic, miseries from the mind, from the body, from other living entities, natural disturbance. And we are trying to be happy here. This is called foolishness. It is not possible. Duḥkhālayam aśāśvatam [Bg. 8.15]. The creator of this world says that this place is for suffering, duḥkhālayam. And aśāśvatam. That is also temporary. You may think, "Never mind. I am American. We have got big, big buildings and big, big roads and cars. Never mind it is duḥkhālayam, I shall remain here." No, sir, you cannot remain." Aśāśvatam: you have to leave this place. Even if you make compromise that "Never mind. I am happy now to my estimation," the answer is duḥkhālayam aśāśvatam [Bg. 8.15]. You cannot make permanent settlement. That is not possible. Then what? Bhuñjate… What is that? Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān [Bg. 13.22]. We are placed in this material condition and we are obliged to contact the three types of material modes of nature, and according to the infection we suffer. Actually we suffer, but sometimes there is a little so-called happiness. In this way we are loitering within this universe-sometimes in the upper planetary system, sometimes lower planetary system, sometimes as human being, sometimes as demigod, or sometimes as cats, dog, trees. This is our position. And we are manufacturing our position. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu [Bg. 13.22]. So we are completely under the clutches of material nature, and this is going on. And Śrī Caitanya Mahāprabhu therefore said,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

In this way we are loitering throughout the whole universe in different planetary system, in different species of life, in different country, different, according to our… Brahmāṇḍa bhramite. Brahmāṇḍa means within the universe. They are trying to go to the upper planetary system, and they can go. There is no difficulty. Yānti deva-vratā devān pitṝn yānti [Bg. 9.25]. But you have to properly prepare. Not that because you have got one sputnik or airplane you can go by force. That is not possible. This is all rascaldom. This is not possible. But you can go if you prepare yourself. You can go even back to home, back to Godhead. Mad-yājino 'pi yānti mām. So there is every possibility. Now this is the crucial point of human form of life. We can go in the higher planetary system, we can go in the lower planetary system, we can stay where we are, or even we like we can go back to home, back to Godhead.

So the intelligent person should know what are the different situation, different life. They do not know. The other day our Dr. Svarūpa Dāmodara was speaking that whatever scientific improvement or educational improvement they have made, two things are wanting. They do not know what are these different planets in the sky. They do not know. They're simply imagining. They are trying to go to the moon planet, Mars planet. That is also not possible. Even if you go (to) one or two planets, there are millions of planets; what do you know about them? There is no knowledge. And another knowledge: they do not know what is the problems of life. Two things they are lacking. And we are dealing with these two things. The problem of life is that we are bereft, we are away from Kṛṣṇa consciousness; therefore we are suffering. If you take to Kṛṣṇa consciousness, then the whole problem is solved. And so far planetary system is considered, so Kṛṣṇa is giving you opportunity, wherever you like you can go. But the intelligent person will select, mad-yājino 'pi yānti mām [Bg. 9.25]. "Those who are Kṛṣṇa conscious, they come to Me." So what is the difference between these two? Even if I go to the moon planet or Mars planet or Brahmaloka, Kṛṣṇa says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. You can go to the Brahmaloka, but kṣīṇe puṇye puṇyo martya-lokaṁ viśanti: "You'll have to come back again." And Kṛṣṇa also says, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Mad-yājino 'pi yānti mām.

So you have got this opportunity, Kṛṣṇa consciousness. Everything is explained in the Bhagavad-gītā, what is what. Do not lose this opportunity. Do not be foolish, misled by so-called scientists or philosophers or politicians. Take to Kṛṣṇa consciousness. And that is possible only guru-kṛṣṇa-kṛpāya [Cc. Madhya 19.151]. By the mercy of guru and by the mercy of Kṛṣṇa you can achieve all success. This is the secret.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

So this guru-pūjā which we are doing, it is not self aggrandizement; it is real teaching. You sing daily, what is that? Guru-mukha-padma-vākya āra nā kariyā aikya **. Bas, this is translation. I tell you frankly, whatever little success is there in this Kṛṣṇa consciousness movement, I simply believed what was spoken by my Guru Mahārāja. You also continue that. Then every success will come.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda! (end)

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Arrival Address

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Vṛndāvana, September 3, 1976

Prabhupāda: So here is a verse, number fifteen, from Bhagavad-gītā, Seventh Chapter:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

So we have made this verse a standard of examination. We haven't got to do anything. Everything is there, because Kṛṣṇa is the original guru. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Arjuna, in the paramparā system, is teaching us how to surrender to Kṛṣṇa. So this is the qualification how to advance in spiritual consciousness. People are suffering. For want of spiritual consciousness, they are living like animal, dehātma-buddhiḥ.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijyadhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ means animals, cows and asses. Anyone who is thinking, "I am this body," he is animal. This is the verdict. Actually he is animal. If the dog is thinking, "I am dog," and if some gentleman is thinking, "I am Indian," "I am American," or "I am Englishman," where is the difference? To identify the body? There is no difference.

So on this platform of bodily concept of life, we remain animal. And to raise from that animal platform to the platform of our spiritual consciousness, that is the business of human life. Athāto brahma jijñāsā. This is the Vedānta-sūtra. If we do not inquire about Brahman in this human form of life, which is obtained after many, many births… Bahūnāṁ sambhavante. Many, many millions of years and millions of births. Tathā dehāntara-prāptir. We change our body, but because we are on the animal platform, we cannot understand that we have to change our body. So Kṛṣṇa personally comes, because we are part and parcel of Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. He's more anxious for us because we are suffering in this material world under bodily concept of life. That is His first instruction. Tathā dehāntara-prāptir. We have to understand that we have to change this body. Don't be happy because you have got by karma a comfortable body. No body is comfortable. It is temporary, even it is comfortable. Even if you have got a very nice body, American body or European body, it may appear to be very nice, better than the Indian body-but that is not permanent. You'll have to change it. That is spiritual consciousness.

So we must be prepared. This is glānir. On the platform of bodily concept of life, whatever we are doing, that is all defeat. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. In the bodily concept of life, whatever we are doing, simply defeat. We are thinking, "I'm making very good progress." Rascaldom. There is no progress. Unless you become inquisitive, athāto brahma jijñāsā, there is no progress. That has been taught by our ācāryas. Sanātana Gosvāmī, when he approached…, Sanātana Gosvāmī approached Lord Caitanya, his first question was… He was prime minister, he was a very big man, but he approached Caitanya Mahāprabhu to inquire, "Who am I?" Ke āmi. That was his inquiry. Ke āmi kene āmāya jāre tāpa-traya, apani kaha prabhu kiser hita haya. So this is the process, to know of oneself, not to be bewildered for the temporary, bodily comforts. This is the instruction of the whole Vedic literature. Prahlāda Mahārāja also said to Lord Nṛsiṁhadeva, śoce tato vimukha-cetasa māyā-sukhāya bharam vimūḍhān. Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43], that those who are engaged for this temporary māyā-sukha, they are vimūḍhān. The same thing is explained here: na māṁ duṣkṛtino mūḍhāḥ [Bg. 7.15]. So those who are after this material happiness, they have been always described in all śāstras, and Kṛṣṇa is personally describing: mūḍha. Vimūḍhān. If we want to remain a vimūḍhān and suffer this material existence, that is our not very sign of good intelligence. Everyone should try to be intelligent enough what is the goal of life, what is to be done in this human form of life. So our Kṛṣṇa consciousness movement is the supreme welfare activities in the world, because we are trying to stop the life of hogs and dogs. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām, the stool-eaters, hogs. What is their business? We have seen in Vṛndāvana also there are many hogs. Day and nights searching after stool, and eating, and getting some strength and fat, then sense enjoyment, never mind whether it is mother, sister or daughter. This hogs' and dogs' life should be stopped. It is not possible for everyone to stop, but those who are intelligent, fortunate, as Caitanya Mahāprabhu said,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva,
guru-kṛṣṇa-kṛpā pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

So you are all fortunate that you have taken to this Kṛṣṇa consciousness, bhakti-latā-bīja. And proceed according to the principles. And the first principle is tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. This is the first principle. Ādau gurvāśrayam. That is the first principle. And in the Vedas also it is said that,

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante…
[ŚU 6.23]

Vedic knowledge is revelation. Vedic knowledge is not understood by so-called mundane scholarship, by reading grammar. No. Vedic knowledge is possible to be understood by a person who has got unflinching faith in the bona fide guru. Guru means representative of Kṛṣṇa-Kṛṣṇa and His representative. We have repeatedly discussed this fact that guru means the bona fide servant of Kṛṣṇa. Guru does not mean a magician or jugglery. That is not guru. Guru means, it is explained by Śrī Caitanya Mahāprabhu very easily, how to become guru. He has asked everyone, especially those who are born in India, bhārata bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Especially. Because we Indians, bhāratīya, we have got facilities to become guru of the whole world. We have got the facility. Because here we have got the literatures, Vedic literatures, especially the Bhagavad-gītā, which is spoken by Kṛṣṇa Himself. If we try to understand what is the aim of life and preach all over the world, then you become guru. And if we want to cheat others in the name of so-called yogis, swami, scholar, that will not make you guru. Guru… Caitanya Mahāprabhu says you become, all Indians, all Bhāratīyas, guru. Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. Wherever you are. And how shall I become guru? Yāre dekha tāre kaha kṛṣṇa upadeśa. That's all.

So this Kṛṣṇa consciousness movement means to follow the instruction of Caitanya Mahāprabhu. And Caitanya Mahāprabhu's instruction is this, to preach kṛṣṇa-upadeśa. And this is kṛṣṇa upadeśa: na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. This is not our manufactured words; it is kṛṣṇa-upadeśa, that "Anyone who is not surrendered to Me, duṣkṛtina, he is immediately classified into four groups." What are they? Duṣkṛtina, mūḍhāḥ, narādhamāḥ, māyayāpahṛta-jñānā, āsuraṁ bhāvam āśritāḥ. So it is a very simple thing. Who is a mūḍha? If one does not surrender to Kṛṣṇa, if one does not understand what Kṛṣṇa, he is either duṣkṛtina, means sinful; mūḍha, rascal; narādhama, lowest of the mankind; and māyayāpahṛta-jñānā, and his so-called education and degrees are useless because real knowledge is taken away from him. Māyayāpahṛta-jñānā. So there is no need of fighting by… But we can understand what are these people in general. They are within these four groups of men. So we have to face them. Our Kṛṣṇa consciousness movement is facing these rascals, these duṣkṛtinas, these narādhamas, and to request them to become Kṛṣṇa conscious. This is Kṛṣṇa consciousness movement. You cannot sit idly to show your gorgeousness in a secluded place, imitating Haridāsa Ṭhākura: Hare Kṛṣṇa, Hare Kṛṣṇa. No. You have to preach. That is the order of Caitanya Mahāprabhu. Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. That is really following the Caitanya Mahāprabhu's… Not to imitate Haridāsa Ṭhākura. You can… Even you do that very nicely, that is for your safety. Supposing that you are doing nicely, but that is for your safety. But one who is facing dangerous position for others' benefit, they are very quickly recognized by Kṛṣṇa.

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ

[Bg. 18.69]
ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
[Bg 18.68]

So if you face… Just like fighting soldiers, they are facing danger for the country. They are recognized. Similarly, those who are preachers, on behalf of Kṛṣṇa preaching people to take to Kṛṣṇa consciousness, they are great soldiers.

So I am very happy that you Europeans and Americans especially, you are helping me. So continue this process, and that is the very easy way to be recognized by Kṛṣṇa. Because He says, na ca tasman manusyesu kaścin me priya-krttamaḥ [Bg. 18.69]. Who? Who is preaching this Kṛṣṇa consciousness. So I thank you very much that you have come here in Vṛndāvana, and you are traveling, you are preaching. So let us dedicate this life for preaching Kṛṣṇa consciousness all over the world. Never mind we die by preaching. Still, it will be glorious.

Thank you very much. (end)

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Arrival Talk

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Aligarh, October 9, 1976

Prabhupāda: …very glad to see you again. So this saṅkīrtana is all glorious. That is the blessings of Śrī Caitanya Mahāprabhu. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. This is His blessing: simply by saṅkīrtana in this age. It is confirmed in the Vedic literature, in Vedānta-sūtra. Śabdād anāvṛtti. Anāvṛtti, liberation. Our present position is bondage. We are bound up by the laws of nature. We may foolishly declare independence-that is our foolishness-but actually we are bound up by the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra vimudhātmā
kartāham…
[Bg. 3.27]

We are bound up by the laws of nature, but those who are fools, vimudhātmā, under false prestige, such person thinks that he is independent. No. That is not. So this is misunderstanding. So this misunderstanding has to be cleaned. That is the aim of life. Therefore Śrī Caitanya Mahāprabhu recommends that if you chant Hare Kṛṣṇa mahā-mantra, then the first installment of benefit is ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Because misunderstanding means within the heart. If the heart is clear, consciousness is clear, then there is no misunderstanding. So this consciousness has to be cleansed. And that is the first installment of the result of chanting Hare Kṛṣṇa. Kīrtanād eva kṛṣṇasya mukta-saṅga paraṁ vrajet [SB 12.3.51]. Simply by chanting Kṛṣṇa's, kṛṣṇasya, holy name of Kṛṣṇa, Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Rāma, the same thing. Rāma and Kṛṣṇa there is no difference. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. So you require. The present position is misunderstanding, that "I am product of this material nature," "I am this body." "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," and so on, so on… So many designations. But we are none of them. This is the clearing. Ceto-darpaṇa. When you understand clearly that "I am not an Indian, I'm not an American, I'm not brāhmaṇa, I'm not kṣatriya"-means "I am not this body"-then the consciousness will be ahaṁ brahmāsmi. Brahmā-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is wanted. This is success of life. Otherwise, if we remain in darkness of our existence…

Everyone is abodha-jāto. So anyone born in this material world in different platform… One may take birth as demigod in the heavenly planets or one may take birth as a human being in the lower planets. And lower than that, animal, plants. There are 8,400,000 different species of life. So any form of life, we are bound up by the laws of nature, and bhuṅkte prakṛti-jān guṇān. The puruṣaḥ… Puruṣaḥ means the living entity. Puruṣaḥ… Actually, nobody is puruṣaḥ. Everyone is prakṛti. Apareyam itas tv viddhi me prakṛtim parām. Parā prakṛtim. The material, matter, is the aparā-prakṛti, and spirit soul is parā-prakṛti. In the Bhagavad-gītā it is clearly explained, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4]. This is… Bhinnā me prakṛtir aṣṭadhā. This is separated. This is also nature, but inferior. Apareyam itas tv viddhi me prakṛtiṁ parām. There is another prakṛti. What is that? Jīva-bhūto. This living entity. So living entity is also prakṛti, but because he has the tendency to enjoy this material world, he is sometimes described as puruṣaḥ. Puruṣaḥ means enjoyer and prakṛti means enjoyed. So the prakṛti forgets her position and artificially he wants to become puruṣaḥ. So this puruṣaḥ, prakṛti 'stho. Puruṣaḥ prakṛti 'stho bhuṅkte prakṛti-jān guṇān. So long he's in this material world, he has to associate with the modes of material nature, sattva-guṇa, rajo-guṇa, tamo-guṇa. Bhuṅkte prakṛti-jān guṇān. And on account of the influence of the prakṛti-jān guṇa, he has to take different types of bodies. Puruṣaḥ prakṛti 'stho bhuṅkte prakṛti-jān guṇān kāraṇaṁ guṇa saṅgo 'sya [Bg. 13.22]. This is the kāraṇa. He's associating with a particular type of the modes of prakṛti-jān guṇān-sattva-guṇa, rajo-guṇa, tamo-guṇa-and on account of this he gets different types of body. You have to change your body. Dehāntaram. Tathā dehāntaram-prāptir. But different grades of body is awarded by the laws of nature according to our karma. Karmaṇā daiva netreṇa [SB 3.31.1]. So this is… Our material position is that we are associating with different modes of material nature, and that is infection. If you become infected with some disease, germ, then you have to suffer from that disease. You cannot check it. Similarly, this infection will give us our next body. That we do not know. This is a rascal civilization. They're kept into the darkness, that how things are going on. Their so-called education, university… So whatever they are doing, they are all being defeated. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Ātma-tattvam. Unless one is inquisitive to understand "What I am?" whatever he is doing, he's being defeated. That's all. Parābhavaḥ.

So the human life is meant for understanding what is the position, "What I am?" This is intelligence. When Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu he was minister, very big man, but he understood that "What I am doing is not to my interest, because I do not know what I am." He submitted to Caitanya Mahāprabhu that grāmya-vyavahāre kahe paṇḍit satya kari māni. "In my relationship with my neighbors, they call 'paṇḍitajī.' " He was brāhmaṇa. "So I accept it, 'Yes, I (am) paṇḍita.' " So what is the wrong? "The wrong is that I am such a paṇḍita that I do not know what I am." (laughs) So ask anybody. Our Dr. Sukla is also… (chuckles) So ask any doctor, "What you are?" "Huh? I am Indian," "I am brāhmaṇa." This answer you'll get. "I'm American." Nobody will say ahaṁ brahmāsmi. Nobody will say. Nobody will say because he does not know. So what is the value of this education if one does not know what he is? Therefore śāstra says parābhavaḥ. In ignorance, gross ignorance, anything you are doing, that is parābhava. So this Kṛṣṇa consciousness movement is to save the people from this defeating position. We are trying… So far I have tried single-handed. And now the, a little pressure is felt even by some American politicians. Recently one American politician has remarked that "This Hare Kṛṣṇa movement is just like epidemic. (laughs) And if we do not take any step then within ten years they'll take our government." So the Communists in India, they are trying to defeat us in so many ways.

Indian man: We have seen the articles in Blitz.

Prabhupāda: Because they are also afraid. Because the Communist movement means godlessness. And our movement is, "Here is God." There is no blind faith. "Here is God, Kṛṣṇa! You take His name, you take His address-everything." Practical. So that is a great cause of fear for these Communists. So they are against us. So now I shall request the śreṣṭhas, those who are leading persons in India, they should join this movement, take it seriously. It is not a bogus movement. It is a scientific movement. And we have so many books. Now, at the present moment, we have got eighty-four books. So that is my request, that people should come forward. They should come forward and take seriously this movement. And we have got our places. In Bombay we have got big place. In Vṛndāvana we have got big place. In Nadia we have got big place. At least elderly gentlemen like you… Now you should retire from family life and leave in charge of the grown-up boys. You should take seriously for India's interest, for everyone's interest, but as we want… We should not keep people in darkness. That is very risky. Very risky. You may be very proud that "I am this, I am that, I have to…," but you are after all under the control of the laws of nature. That you cannot avoid. Falsely proud. But you have to abide by it. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is not so easy. Actually, nature's law, you can eat once attar. If you eat little more than that, then there is indigestion immediately. You have to go to the doctor. So what is your independence? You cannot violate a little portion of the laws of nature. So many. In every step. As soon as you violate, immediately there is punishment. And still, we are declaring independence. Asatyam. What is that? Where is Bhagavad-gītā? Find out. Jagad āhur anīśvaram [Bg. 16.8]. Asatyam apratiṣṭhaṁ te jagad ahur anīśvaram. "There is no God." Why you say there is no…? You are under control. There is a controller; otherwise, how you are under control? So this foolishness must be stopped in order to make them happy, really happy. Otherwise, if they are kept into ignorance and things go on like this, then the future picture is very gloomy. It has already become gloomy, and future is very, very gloomy. So everyone should come forward, take this movement seriously, and at least, we are Indians, we should take care of Indians. We should not keep people in ignorance. That is not civilization. That is not civilization. Civilization means tamasi mā jyotir gama. Come to the light. Don't keep yourself in darkness. That is not civilization. That, this civilization is keeping people in darkness. That is very risky. So we should take it very seriously and push this movement very scientifically, soberly, and people will be benefited.

Any question?

Indian man: What are the, our Prime Minister's view regarding this movement?

Prabhupāda: So far I know, she likes this movement. But she is also not independent.

Indian man: That's true. Nobody is independent. Even she.

Prabhupāda: Recently one of my students met the Home Minister. He said, "Yes, this movement should be spread all over the world." They are appreciating. But there are different parties, different circumstances. Our four items-no illicit sex, no meat-eating, no intoxication, no gambling-so I think they are taking some steps on this ground. They are trying to stop cow-killing.

Indian man (2): Yes, they have already banned cow-killing.

Prabhupāda: And they are going to take steps for intoxication.

Indian man (2): Stopping intoxication also. Actually, these are the things which can bring up the character of the nation.

Prabhupāda: We are already intoxicated in material existence, and if more intoxication is there then…

Indian man (2): From bad to worse.

Prabhupāda: Yes. So this civilization, this education is simply misleading. Simply misleading. There is no enlightenment of this question, "What I am?" No. No answer.

Indian man (1): Now we have present here some Life Members of ISKCON.

Prabhupāda: Oh. [break] Life Members should be active Life Members. (laughter) Yes. (Hindi) If there is any doubt.

Indian man (1): Mahārāja, the one who brought ISKCON to this house is that boy, son of my…, who became first Life Member of ISKCON.

Prabhupāda: Oh, very intelligent.

Indian man (3): His name is Subodh, which means…

Prabhupāda: Very intelligent. Subodh means… (laughter) I was talking of abodh. Yes. Abodha-jāto.

Indian man (3): Yes, abodha-jāto. He is already subodha. (laughter)

Prabhupāda: He is subodha.

Indian man (3): He knows his… Evaṁ budhe paraṁ buddha.

Prabhupāda: Parābhavaḥ. One who is abodha, he is parābhava.

Indian man (3): Parābhava, defeated.

Prabhupāda: Defeat. And one is subodha, he is victory. So human life is meant for becoming subhodha, not abodha. But they are keeping abodha. This is difficulty. Everyone is abodha.

Indian man (2): Mahārāja, I had a gentleman talking to me who is very intimate with Sanjaya Gandhi. And he was telling me that Sanjaya Gandhi very forcefully hinted, "Why are you people not working now? Why is the Arya-samaj silent? Why the other powerful sects and movements are not working? Why have you taken this country into the hands of Muslims?" These were his words. "Why do you want that the country should depend, or the government should depend, on the support of Muslims? What are you doing? Why don't you come up?"

Indian man (1): But our government is supporting them, you see.

Indian man (2): Swami Mahārāja said that they are forces which when if you want to keep yourself in power, you have to sometimes ban and this…

Indian man (3): That's true.

Prabhupāda: No. Apart from government, the first thing is… Sometimes we say, "Rāma-rājya." The Rāma-rājya means… There is a verse in Bhāgavatam that when Lord Rāmacandra took charge of the, after coming back from the forest, His brother Bhārata surrendered and He took charge of the kingdom. So the residents, the subjects, are described as a varṇāśrama guṇanvita (?).

Indian man (3): Varnāśrama…?

Prabhupāda: Gunanavita. So Rāma-rājya can be established. And it is said there that Lord Rāmacandra was maintaining the kingdom, taking the citizens as His own son. Pitṛvat rāma. It is said there. Pitṛvat. As the father of the family takes charge of the children very nicely, so it is the government's duty to become the sensible father of the citizens. And the citizens will be qualified following the institution of varṇāśrama. Then there will be Rāma-rājya.

Indian man (3): That's the most scientific understanding…

Indian man (2): No. Prabhupāda rightly said in one of the meetings in Delhi that you people try to follow people who are in power. If Indira Gandhi were to do mālā just like this, I'm sure millions of people in India would be doing mālā like this. So she's doing that.

Indian man (3): Yad yad ācarati śreṣṭhas tad tad evetaro janaḥ [Bg. 3.21].

Indian man (2): But you will not follow me because I have no political power; therefore you have not mālā japa. (Hindi)

Indian man (1): He is my eldest grandson. Here is another man, Subhoda.

Prabhupāda: He is subhoda and abodha. (laughter)

Indian man (1): Yes, subodha, suvrata.

Prabhupāda: Subhoda (Hindi) avatāra.

Indian man (1): He has described God. (laughter)

Prabhupāda: Do you know what is God? Do you know?

Indian man (1): Do you know what is God or not?

Boy: I want to know.

Prabhupāda: You want to know? Do you know the meaning of the God? Then how you are asking what is God? If I say something wrong, how you'll understand if you do not know? Suppose you go to purchase something, "Give me gold," and if he gives you iron, then what you'll do? You do not know what is God, gold. You must know first of all what is God. Then you ask. If you do not know, then you'll be cheated. That is going on. That is going on.

Indian man (1): Mahārāja, but there must be somebody to say that "this is gold and this is iron."

Prabhupāda: Yes, that means requires a superior education. Yes. The father, mother should be responsible…

Indian man (1): So who can be a greater than your Divine Grace?

Prabhupāda: No, no. The father, father… The first thing is that why do you send your sons to the school? It is duty that he should know. So if the father is a rascal, then how the son can be subodha? (laughter) Therefore the śāstra says that unless you can train your son to overcome this process of birth, death, old…, you don't become a father. You remain a rascal. Don't beget children. This is contraception. Pitā na sa syāj jananī na sā syāt na mocayed yaḥ samupeta-mṛtyum. The real problem is mṛtyu. But they have taken it that "It is ordinary." But nobody wants to die. The education is na hanyate hanyamāne śarīre [Bg. 2.20]. But who knows that I do not die after the destruction of the body? Then why I am put into this position that I have to change this body, I have to die? This question does not arise. Therefore they're abodha. The instruction is na jāyate na mriyate vā kadācit na hanyate hanyamāne śarīre. There is no inquiry that "If I'm not born, why I am born in this body?" This is question. Athāto brahma jijñāsā. "If I am not subjected to death, then why I am dying?" This question does not arise at all. Therefore everyone is abodha-jāto. Nobody is subodha. Everyone is abodha. The problem is there, but he does not inquire.

Indian lady: Mahārāja, don't you think it's high time that our Indian philosophy or Indian religion, some classes should be started in schools like they used to have? Missionaries used to have scripture classes in school. There should be in all the schools, I mean, classes on our own religion instead of learning somebody else's.

Prabhupāda: It is not only… When we say that dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā… [Bg. 2.13]. So as this boy, he was a child, now he has become a boy, then after few years he'll become a young man. And then he'll become middle-aged man, then he'll become old man. So this is not our religion, your religion. This is fact. Scientific. When Bhagavad-gītā says dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, that is not meant for the so-called Hindus. It is meant for the Muslims, meant for the Christians, everyone. It is science. Religion is a kind of faith. That they describe. But religion is also not a blind faith. Religion means the order of God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law means the order of the state. Similarly, religion means the order of God. So if you have no conception of God, if you do not know what is God, what is order, then where is religion? It is all bogus.

Indian man (1): What my sister was saying was that most of the parents do not understand how they should bring up their progeny.

Prabhupāda: Yes. At least, the children should be… Therefore I'm starting that Gurukula in Vṛndāvana. So you come, you manage that take the ideas, and make your children… Whatever mistake is done is done. Now why the mistake should continue? Rectify it.

Indian man: (Hindi)

Prabhupāda: Then kick out secularism. Kick out secularism. Science, it is science.

Indian man: Science is nothing. What is God, what is nature, what is soul.

Indian man (1): You don't give it the name of one particular way. You simply deal it with the basic idea of transforming the human…

Prabhupāda: When a child becomes a boy, there is no question of secularism. It is science. It is fact. Can you by secularism stop a child growing to become a boy? When I was explaining in South Africa these things, one Arya-samaji friend, he criticized me that "Why you are bringing Hindu ideas?" So I said, "Is it Hindu ideas? A child grows to become a boy. It is Hindu idea? Why you are so fool you're calling Hindu idea?" A child grows to become a boy. This is science.

Indian man: The law of nature.

Indian man: Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptir [Bg. 2.13]. Naturally…

Prabhupāda: Because it is stated in the Bhagavad-gītā, they take it Hindu idea. This is nonsense.

Indian man (1): Our approach is so wrong that people take it as…

Prabhupāda: Immediately we can pass in a sectarian.

Indian lady: That is why it is necessary to have this as a part of social studies like you have other subjects in schools. If it is not given any more…

Prabhupāda: But then, as soon as you say "Bhagavad-gītā," immediately, "Hindu."

Indian man (1): What sister wants to know is that how can we add in innumerable, rather, uncountless schools and colleges? The management will be most willing, I mean, the progressive management will be most willing to introduce classes where such laws of nature and such-on scientific line, without giving it a Hindu or religious name. That should be taught. A curriculum should be drawn up. Because we control some of the schools.

Prabhupāda: That is my program. I am writing all books just only on this point; therefore they are coming. Otherwise, what is the use? They were Christians and Jews. What is the use of becoming Hindus? So anyone wants to understand what is Kṛṣṇa consciousness movement, they can understand easily if he joins Hare Kṛṣṇa, chant. That is all right. If he wants to understand scientifically, there are eighty-four books. Come on. Which way you want?

Indian man (1): No. What we want is a very simple curricular. Elementary type.

Prabhupāda: Simple, this is simple curricular.

Indian man (1): So that they gradually, as a child grows into adolescence, when his intelligence also grows, his knowledge also grows. And then we give him still more deeper knowledge of the various things which we have been teaching on elementary basis. And still deeper. Just like this.

Prabhupāda: Just like this child, this boy inquired, "What is God?" So he can be instructed that "God is the Supreme Controller, just like your father is your controller." He'll accept this. Can you go against your father's will? He says no. He'll say naturally.

Indian man: (indistinct)

Prabhupāda: So, he'll understand English? He's angrej? (laughter)

Indian man: (Hindi)

Prabhupāda: Very good.

Indian man: (Hindi)

Prabhupāda: Just like at home you are controlled by your parents. Is it not? You like to obey them?

Indian man: You like to obey them or sometimes you don't want to obey them?

Prabhupāda: Similarly, you take the whole world as a big family. So there must be somebody, father and controller. Otherwise, how it is being conducted? That is God, the Supreme Controller. Just like in your family the father is the controller, similarly, you take it in wide scale, broader scale, there must be somebody father. Therefore the Christians, they take it, "O Father, give us our daily bread." And in the Bhagavad-gītā it is also confirmed, ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

[break] Then he decided, "Yes, I shall fight." Kṛṣṇa inquired from him, "Now I have instructed you. Now, whatever you like you can do. And what is your decision?" Then he clearly said, "Yes, my decision is there. I'll fight." Kariṣye vacanaṁ tava [Bg. 18.73]. "As You advise, I understand that You want this fighting." So Vaiṣṇava means for the sake of Kṛṣṇa he can do anything. Not that he is lazy fellow, showing, "I have become very big Vaiṣṇava. Let me sleep under the name of chanting Hare Kṛṣṇa." That is not Vaiṣṇava. Vaiṣṇava must be very busy, always awaiting the order of the… Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. "What is Kṛṣṇa's order? What does He want?" He is ready. Just like a servant is always ready to receive the order of the master. That is faithful servant. That is real servant. Not that at night duty he is sleeping somewhere. No. That is not faithful servant. Faithful servant means always alert. And that is bhakti. Ānukūlyena kṛṣṇānu-śīlanam bhaktir uttama [Cc. Madhya 19.167]. Simply one has to execute, ānukūlyena, how Kṛṣṇa is satisfied. This is bhakti.

So Hanumān is example. Hanumān was ordered to bring some medicine from some mountain. And he was a monkey, he was animal, he did not know how to pick up it-"Take the whole mountain. Execute the order. And then Rāmacandra and Lakṣmana, They'll find out what is that medicine." So this is Vaiṣṇava. In one's own capacity he should give the best service to the Lord. That is bhakti. Bhakti is not laziness. If somebody thinks that "The bhaktas are lazy fellows and they are out of the worldly activity," that is mistake. It is mistake. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Kṛṣṇa says personally, yat karoṣi yaj juhoṣi dadāsi yat tapasyasi yat kuruṣva mad-arpaṇam: "Come on! Do it for Me." That is bhakti.. He does not say that "You become a lazy fellow, give up your occupational duty, and sleep, and snore, and become a great devotee." No. He never says. He says that "You are attached to this kind of work. All right, do it, but the result you give Me," that is bhakti. "Arjuna, you are a military man. All right, I ask you to fight. You become a fighter and become My devotee." Bhakto 'si priyo 'si me [Bg. 4.3]. Just see. What is that? He was not chanting Hare Kṛṣṇa. But Kṛṣṇa says, bhakto 'si priyo 'si me: "You are very dear friend and My devotee." Did he go on the Battlefield of Kurukṣetra… So not that imitation. Of course, ultimate is always be absorbed in glorifying the Lord, but not in the beginning. In the beginning you must work very hard; you come to the stage of pure devotional platform. Then you can fully engage yourself meditation or chanting. Not in the beginning. In the beginning you should be very expert and active. That is wanted. That is Caitanya Mahāprabhu's… Udilo, from early in the morning, active. "Come on, chant. Come with Me so that others will see. If we make a party chanting Hare Kṛṣṇa, so in the beginning they may be disturbed because they have been accustomed to sleep up to nine o'clock, but as they will hear, gradually they'll become purified. They'll receive it."

So that is Caitanya Mahāprabhu's mission. He practically did it, and He asked everyone to do it. Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. "This is My order." He could remain a big devotee at His home. He was very popular in Navadvīpa, even when He was twenty years old. But still, He took sannyāsa and went door to door, village to village, town to town in India, and He left His order: pṛthivīte āche yata nagarādi-grāma. "All over the world, as many towns and villages are there, this Kṛṣṇa consciousness movement should be…" Not that "We are big, big gosvāmīs and bābājīs. We do not go out of Vṛndāvana." They say that: "We do not go out of…" You are imitating them. (chuckles) Caitanya Mahāprabhu says that pṛthivīte āche yata nagarādi-grāma. And they have become very big Vaiṣṇava: "No, I don't go beyond the limits of Vṛndāvana." What is this nonsense? Did Caitanya Mahāprabhu say like that, that "You do not go beyond the limits…?" A devotee, wherever he is, that is Vṛndāvana. That is Vṛndāvana tīrtha. Kurvanti tīrthāni. A devotee, a pure devotee, can make any hell a tīrtha, a holy place. That is devotee. Tīrthī-kurvanti tīrthāni. That was Bhagīratha. Gaṅgā was hesitating, mother Gaṅgā, that "I shall go to the material world. People will take, all sinful men will take bathing, and I'll be overloaded with sin. Then how I shall get out of this sinful, accumulation of sins?" So Bhagīratha said, "My mother, don't hesitate. When a holy man will take bath in your water, then all the sins he will assimilate." Then she agreed. "Yes. That's…" So if we become holy man, actually, then immune. There is no difference. That is Caitanya Mahāprabhu. These are bogus, that "I do not go out of Vṛndāvana." They are making Vṛndāvana limited. Vṛndāvana is not limited. Wherever there is Kṛṣṇa, wherever there is Rādhā-Kṛṣṇa temple, that is Vṛndāvana. That is Vṛndāvana. Caitanya Mahāprabhu said. Caitanya Mahāprabhu, He, once only, He went to Vṛndāvana. Does it mean He was not in Vṛndāvana? So this is Caitanya Mahāprabhu's mission, that preaching must go on in hell and heaven. We should be very much expert and follow the instruction of Caitanya Mahāprabhu, the simple instructions. Mukunda mādhava yādava hari bolena bolo re vadana bori. Simply chant the holy names of Lord, mukunda mādhava yādava. This is Caitanya. Rise early in the morning. You go and preach, and work hard, day and night, and that is Caitanya Mahāprabhu's… This song indicates. That's all.

Thank you.

Devotees: Jaya. (offer obeisances)

Prabhupāda: Hare Kṛṣṇa. (Hindi) …they are offering their… We have received one letter, telegram, from one gentleman. What is his name? Patel? Bhogilal Patel. He's very rich man. So I was sometimes a guest in his house. He is very friendly. He comes to see me in Bombay. Old man. He is older than me, one or two years. But he has sent me one telegram, "Swamijī, take this land, one hundred acres of land in Ahmedabad."

Indian man: In?

Prabhupāda: Ahmedabad. Yes. So… There are so many. One gentleman has offered land in Mahabaleshwar. This is very costly place.

Indian man: Mahabaleshwar. Very costly place and very nice place.

Prabhupāda: (laughs) Very nice. And wherefrom other offers we have got?

Haṁsadūta: Hyderabad we have.

Prabhupāda: Hyderabad he has already… That is six hundred acres of land. What is the name of that place? Do you remember?

Haṁsadūta: Where? Hyderabad? No. We call it New Naimiṣāraṇya.

Prabhupāda: No, we have named New Naimiṣāraṇya. A very nice place.

Indian man: You'll get a lot of offers. And as you rightly said that these Vaiṣṇavas, they want to become maṭha-deśas, they want to become like kings. They don't want to leave their empire and go out, working hard like you and spreading the message of Lord Kṛṣṇa.

Prabhupāda: Yes. That is our mission.

Indian man: That is the right attitude. Even if there is one bhakta, that is Vṛndāvana.

Prabhupāda: Yes. Bhakta will create Vṛndāvana. Kṛṣṇa says, nāhaṁ tiṣṭhāmi vaikuṇṭha. "I do not stay in Vaikuṇṭha." Nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu. "Neither I stay at the heart, core of the heart of the yogis." Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. "When My pure devotee chants the glories of My…, I immediately stay there. I immediately stay." It's not that He is packed up in some place. He's all-pervading. Vāsudeva. Vāsudeva. Therefore His name is Vāsudeva. Vāsudeva. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. He's everywhere. Electricity is everywhere. Only one who knows how to take the electricity… So Caitanya Mahāprabhu's preaching and teaching, their effect you have to follow. Then our life will be successful. We don't manufacture ideas. That is not wanted. And if they… They have manufactured the ideas. The Hindus, samudra (Hindi) jānāsi (Hindi) prātikūlyam. Caitanya Mahāprabhu says that pṛthivīte āche yata nagarādi grāma. (Hindi) Foolish theories. Just see. As soon as you cross over the Bay of Bengal or Indian Ocean, you become immediately fallen.

Indian man: You become an outcaste. (laughs)

Prabhupāda: That's all. Our Madan Mohan Ballabha, he was invited Round Table conference. He took so much Ganges earth. He was mixing that Ganges earth with water. He's going for political purposes, and showing a… What is called? Hobby. This is not that. Now this movement is there, and unless we do it very sincerely and vigorously, it cannot be pushed on.(Hindi conversation) ….daily five lakhs, six lakhs (Hindi) …Life Member. We have Life Member?

Dhanañjaya: In London. London's about fifteen hundred.

Haṁsadūta: Where? In London, Amsterdam, and Montreal. We're making Life Members everywhere now.

Indian man: How many Life Members in India? Must have at least ten thousand.

Prabhupāda: No. Indian, everyone should become a Life Member.

Indian man: Certainly. Everybody devotees.

Prabhupāda: And it is India's duty that everyone should take up such a cultural movement. That is India's glory. I have given one statement, I do not know whether it is published. The, some of the places, they are against me. So where is that copy? Have you got that copy?

Haṁsadūta: I don't know which.

Prabhupāda: Hmm. I've given one statement…

Indian man: Mahārāja, have you sent that reply to that questionnaire which was sent to you from Bhavan's Journal? Bhavan's Journal sent you a questionnaire.

Prabhupāda: Yes. I have sent that answer. Eighty-four pages. For twenty-one questions I have answered eighty-four pages.

Indian man: I think in Delhi you must call a press conference.

Prabhupāda: (Hindi) [break] …by seeing him, if we remember Kṛṣṇa, he is Vaiṣṇava. He never said that you must be born in a brāhmaṇa family or… No. If by seeing him only one remembers Kṛṣṇa, then that person is Vaiṣṇava.

Dhanañjaya: So couldn't that point be expressed in the government somehow?

Prabhupāda: Well, emergency government. They can do anything immediately.

Indian man: Sir, these nationalities, I mean… (break-tape has short conversation later) (Hindi) …the good wife, good mother. Good wife, one is a good mother. Tyaktvā su-dustaja rājya-lakṣmīm dharmiṣṭha. (Hindi) (end)

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Arrival Lecture

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Calcutta, February 4, 1977

Prabhupāda:

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktaṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

So who has decorated?

Abhirāma: Pūrṇaprajña dāsa.

Purnaprajñā: My wife and I…

Prabhupāda: Very good. So this is the injunction of the śāstra, śrī-vigrahārādhana-nitya-nānā **. They… She should not stand before the Deity. Little back.

Hari-śauri: Ask her to stand to the left of the Deities.

Prabhupāda: Yes. (Bengali) So this is the duty of all disciples under the guidance of the spiritual master, to decorate. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra **. Śṛṅgāra means decoration. Amongst the various paraphernalia of worshiping the Lord, the śṛṅgāra is very essential, śṛṅgāra and tan-mandira-mārjanādi, and cleansing the temple. The more you cleanse the temple, the more you decorate the Deity, more your heart becomes cleansed and you become spiritually decorated. So cleanliness is next to godliness. And after cleansing, taking bath regularly, keeping the temple very neat and clean and worshiping the Deity, dressing, decorating, ornamenting… These are the general process. So if we follow the process regularly, then we gradually become advanced in spiritual consciousness, material world and spiritual world. Material world means dirty things and spiritual world means clean.

So the living entities, they are called taṭasthā-śakta. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. God has many potencies. They have been divided into three primarily: external, internal, and marginal; bahiraṅgā-śakti, antaraṅga-śakti, and taṭasthā-śakti. So we jīvas, living entities, we are also another energy of Kṛṣṇa, in between the material and spiritual. So if we like we can remain in the spiritual world; if we like, we can remain in the material world. If we remain in the material world, then, temporary, we enjoy happiness or distress. There is no happiness. Sometimes we take distress as happiness. Actually there is no happiness, because however happy you may be, you have to change this body. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. So this happiness… Suppose this life I am a king. Maybe for few years, but I have to change this body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. So there is no happiness. Suppose you arrange very nicely to live here very happily in this world, but you'll not be allowed to live. You'll not be allowed. Duḥkhalayam aśāśvatam [Bg. 8.15]. So long we live, there is happiness or distress. There is no happiness. To get happiness we have to go through distress. Anyway, mixed up happiness or distress, even if you make nice arrangement, but all of a sudden you'll be asked to get out. Duḥkhalayam aśāśvatam [Bg. 8.15]. Therefore we should not be attracted with this happiness, so-called happiness of material world. Aśāśvatam. Even if you think you are happy, you'll not be allowed to stay here.

So we must know all these principles of our life, and Kṛṣṇa consciousness is the guide. Kṛṣṇa consciousness means we are guided by Kṛṣṇa personally. Everyone can be guided. Kṛṣṇa is giving instruction to the whole human society in the Bhagavad-gītā. So we can take advantage of it. Kṛṣṇa is guiding personally. So there are two ways of accepting Kṛṣṇa's guidance. You accept the instruction of the Bhagavad-gītā, then you'll be happy. If you don't accept, then you will go back again to the cycle of birth and death. Mām aprāpya nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. So mṛtyu-saṁsāra-vartmani is not good life. Mṛtyu, mṛtyu… Janma-mṛtyu-jarā-vyādhi. If you take birth, then you'll have to die, and if you have to die, you have to take birth again. This is called mṛtyu-saṁsāra-vartma. So this is not very good business. That intelligence is lacking. We are simply trying to adjust things for a few years, but we are not taking account of our real life. Our real life is na hanyate hanyamāne śarīre [Bg. 2.20]. That is real life, that we do not die. But our brain is so dull that we have accepted janma-mṛtyu-jarā-vyādhi [Bg. 13.9] as usual thing. But death can be checked. That is Kṛṣṇa consciousness movement. If you so desire, you can stop it. There is no difficulty. Very easy. And that is also explained by Kṛṣṇa: janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Simply try to understand Kṛṣṇa. And He's explaining Himself. What is the difficulty to understand Kṛṣṇa? Kṛṣṇa is the Supreme, Parabrahman, the greatest, and we are anu, very small. Our knowledge is very small, limited. It is not possible to understand Kṛṣṇa, but He is explaining Himself for our little understanding. Whatever we have got capacity to understand, that Kṛṣṇa is explaining. So if you simply take Kṛṣṇa's word, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Here is a chance. This Deity worship… When we see the form of Kṛṣṇa, naturally our mind is impressed that "Here is Kṛṣṇa; here is Rādhārāṇī; here is Jagannātha." So if you come daily and see Kṛṣṇa at least once-man-manā bhava mad-bhaktoḥ-where is the difficulty? But people are so much engrossed. Their education is so low grade. Just now, when I was coming from Bhuvaneśvara, the next room, next apartment, was occupied by some young men. As they were talking, it appeared they were educated, medical practitioner. They were addressing amongst themselves, "Dr. this," "Dr. this…" [break]

So our mission is para-upakāra, Caitanya Mahāprabhu's mission, para-upakāra. This para-upakāra mission was entrusted to the Indians. Caitanya Mahāprabhu said, bhārata bhūmite haila manuṣya-janma yāra [Cc. Ādi 9.41]-"to the human beings," not to the cats and dogs. Unfortunately, we have become like cats and dogs. We do not take the responsibility of an Indian. It is the duty of the Indian. As Caitanya Mahāprabhu said,

bhārata bhumite haila manuṣya-janma yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

All over the world they are in darkness. They do not know what is the value of life. So in India, anyone born, he can make his life successful. We have got Bhagavad-gītā and all Vedic literatures. By learning, by practicing, we can make our life perfectly and then distribute the knowledge. This is India's business. Unfortunately, they have been conquered by the illusion of māyā, and they are not interested. They are becoming drunkard and talking all nonsense. So you have come, kindly. Of course, Bhārata means the whole planet. Anyway, don't deviate. Just try to do some good to the human society by awakening them to spiritual consciousness or Kṛṣṇa consciousness. The method is very simple: harer nāma harer nāma harer nāma iva kevalam [Cc. Ādi 17.21]. But it is para-upakāra. That is human life, para-upakāra, to do good to others, not to exploit. That is not human life.

So you have very kindly joined this movement. You have not joined this movement for your poverty. You are not poverty-stricken. Sometimes people join this movement for poverty-stricken. But you are not belonging to that. You have voluntarily joined. So don't be disappointed. There is now opposition, but don't be disappointed. Kṛṣṇa will give you protection. Try to go on with this para-upakāra movement. Maybe because it is a fight against atheism, so some of our soldiers may fall down. But that should not discourage us. We must go on fighting with this atheistic civilization and try to push (this) Kṛṣṇa consciousness movement.

Thank you very much. (Hindi conversation-break followed by morning walk excerpt:) …lords, they're selling their property.

Hari-śauri: Yeah.

Gargamuni: What did Mr. Bajoriya say about the Purī House?

Prabhupāda: Practically he avoided.

Gargamuni: Yes. I saw that. When you asked the question I could see in his face. (end)

Initiations

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Initiation Lecture

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San Francisco, March 10, 1968

Prabhupāda: The meaning of this mantra is apavitraḥ pavitro vā. Apavitraḥ means unclean and pavitra means clean. So anyone who may be unclean or clean, it doesn't matter. Apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā. Sarva means all. Avastha means condition. "In whatever condition one may be, either unclean or clean," yaḥ, "anyone who," smaret, "remembers," puṇḍarīkākṣam… Puṇḍarīkākṣam means Kṛṣṇa. Kṛṣṇa's another name is puṇḍarīkākṣam. Yaḥ smaret puṇḍarīkākṣam, sa: "That person," bahya, "externally," abhyantaram, "internally," śuciḥ, "becomes at once purified." Śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu. Puṇḍarīkākṣam, Kṛṣṇa or Viṣṇu. So this is the remembrance. Śrī-viṣṇu, namaḥ śrī-viṣṇu śrī-viṣṇu.

So this initiation means purification. In this material world we are all impure. Because we are impure, therefore death, disease, old age, and pangs of birth overcome us. Just like in diseased condition-we have experienced-there are so many painful conditions, similarly, in this materialistic way of life these symptoms, birth, death, disease, and old age, they are different kinds of miseries. The rascals, materialists, they are thinking that they're making advance, but they have no solution for these things. The solution is by tapasya. Tapasya means voluntarily accepting some rules and regulations to purify him. That is called tapasya. Just like in diseased condition, one has to voluntarily accept the rules and regulations enforced by the physician: "You should not eat this. You should not do this. You should not go out. You should take rest. You should not, should not, should not," so many. Similarly, if we want to purify ourselves, then four principles of purificatory process, namely illicit sex life and intoxication, meat-eating, and gambling, these four things must be…

These four things are paraphernalia of your civilization. In the western… Not only western, eastern, everywhere. The Kali-yuga is spreading very rapidly, and wherever the Kali-yuga is very prominent, these four items are very prominent: unrestricted sex life, gambling, and meat-eating, and intoxication. When people become practiced to all this nonsense, they think, "Oh, what is wrong there?" But it is the most abominable part of human civilization. Anyone who are indulging in these four things, they cannot imagine where is he and how he will be free from this conditional life. So this is the purificatory process. So as you are being initiated, initiation means beginning of your purificatory process. So if we are serious about purification, then we must follow these four principles, if you want to be cured.

Of course, this chanting of hari-nāma will make you purified. That's nice. But just like this fire I am going to ignite. This is dry firewood. But if I help it, to keep it dry, then the fire will be very nice, blazing fire. But if I pour water on it, then it will be difficult to ignite. Similarly, the fire of Kṛṣṇa consciousness will keep you always progressing, but at the same time, if we also voluntarily do not pour water on that fire, then it will be nice. Similarly, Kṛṣṇa consciousness or chanting Hare Kṛṣṇa will keep you progressive. At the same time, voluntarily, if you do not commit all these nonsenses, then it will be very nice. And if you continue this water pouring, then… Just like a man is taking medicine at the same time doing all nonsense. Then his disease will not be cured, or may take very, very long time. So we should not be irresponsible in that way because life is very short. We do not know when death is coming, especially in these days. We are moving in the street, we are moving by plane, we are moving… Every step, there is danger. Padaṁ padaṁ yad vipadām [SB 10.14.58]. It is a place of danger. So our life… We should consider this human form of life, especially Kṛṣṇa conscious life, is very important life. We should not be inattentive. So we should be very careful. Kṛṣṇa will, of course, protect you, but at the same time, we have got consciousness. We should also take care that before the next death comes, we must be fully prepared for being transferred to Kṛṣṇaloka. And it is very simple thing. If you keep yourself constantly in Kṛṣṇa consciousness, that's the only thing. Then you are sure to be going, transferred next life. As I was explaining last night, simply by understanding Kṛṣṇa…

Kṛṣṇa is not like us. He is the Supreme Personality of Godhead. How He is Supreme Personality of Godhead? That He proved when, while He was present. The history is there. Kṛṣṇa's pastimes, Kṛṣṇa's activities, Kṛṣṇa's wisdom, lecture, Bhagavad-gītā-everything is there. They are the proofs. There is a very nice verse by Yamunācārya that there are authentic literatures, there are authentic personalities, and they accept Kṛṣṇa as the Supreme Personality of Godhead. Authentic literatures, they give proof that Kṛṣṇa is the Supreme Personality of Godhead. And by His wonderful activities we can understand that He is the Supreme Personality of Godhead. But still, the atheistic rascal will not accept. You see? There are sufficient proofs. Just like Arjuna says, "Kṛṣṇa, You are the paraṁ brahma. It is not because I am Your friend I am flattering You. You have been accepted by authorities like Vyāsadeva, Nārada, in all scriptures, and You are personally explaining Yourself." So there is no doubt about it, but the demons, in spite of all this-dog's obstinacy-they will not accept. So let them go to hell. So far we are concerned, Kṛṣṇa is the Supreme Personality of Godhead. His body is eternal, full of bliss, and full of knowledge, end sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. If we simply remember that Kṛṣṇa is like that, and as soon as we chant Hare Kṛṣṇa, we remember Kṛṣṇa, and we understand that He is the Supreme Personality.

This very consciousness will lead you. It is not very difficult. It is very easy, always thinking of Kṛṣṇa. And those who have taken already, they are thinking of Kṛṣṇa, and they are making progress both, I mean to say… Their health is improving; their mind is becoming very nice. So you will be also feeling. There is no need of talking. You will yourself feel, but you must follow. And there are ten kinds of offenses. That also, you should avoid. And these rules and regulations. Now chant mantras. (end)

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Initiation Ceremony of Viṣṇujana

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San Francisco, March 24, 1968

Prabhupāda: Nama.

Viṣṇujana: Nama.

Prabhupāda: Om.

Viṣṇujana: Om.

Prabhupāda: Viṣṇu (repeats each word) pādāya kṛṣṇa preṣṭhāya bhū-tale śrīmate bhaktivedānta svāmin iti nāmine. You chant beginning from here, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Then begin again, another. In this way, there are 108. Come this side. Don't cross. Then again chant on this side from this way to this way. Your name is Viṣṇujana. Viṣṇujana. V-i-s-n-u-j-a-n-a. Hare Kṛṣṇa. Chant Hare Kṛṣṇa. (break-japa-break) You have not brought? All right. [break] The brahminical qualifications is described in the Bhagavad-gītā: satyam śauca śama dama titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Those who are actually brāhmaṇas, they must be truthful, always clean, inside and outside. Truthful, clean, and controlling the senses, śama dama, controlling the mind, controlling the senses, controlling the mind; śama dama titikṣa, tolerance, titikṣa, tolerance; ārjavam, simplicity; and jñānam, must be profoundly wise; vijñānam, practical application in life; jñānaṁ vijñānam āstikyam, full faith in scriptures and in God, or Kṛṣṇa, āstikyam. Brahma-karma svabhāva-jam: [Bg. 18.42] "These are natural duties, or work, of a brāhmaṇa."

And in the Bhagavad-gītā you will find in another place, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. "These four classes of classification of the society, it is made by Me." That means this classification of society in the human society, that is made by God. What is that classification? The brāhmaṇa, the kṣatriya, the vaiśya, and the śūdra. It is not the name, but it is guṇa-karma. Brāhmaṇa means quality and work. Kṣatriya means quality and work. And vaiśya means quality and work. There is no question of birthright. It is a false proposition that a brāhmaṇa's son becomes brāhmaṇa. No, not necessarily. If he properly becomes initiated under the guidance of a spiritual master, then he is brāhmaṇa. Otherwise, if he has acquired the qualities of a śūdra, then he should be considered as a śūdra. These are the śāstric injunctions. And this classification is all over the world. Don't think that it is Indian or Vedic system. No. In every country, in every place, in every planet, these four divisions are there.

Brāhmaṇas means those who are interested in spiritual life, they are called brāhmaṇas, intelligent class. They are called intelligent class, because unless one is intelligent, he will simply consider that this body is he, identification of the body. That is foolishness. Brāhmaṇas means brahma jānātīti brāhmaṇaḥ. One who knows that "I am ahaṁ brahmāsmi," and he has actually realized that "I am not this body, I am pure spirit self." It is not the question of Hindu, Muslim. Anyone. Anyone who knows this knowledge, that "I am the self," and acts in that way, he is a brāhmaṇa. So these initiation formalities are there. You are instructed, you are guided, but you have to act. Unless you act, then the same thing as in India-the so-called brāhmaṇas and kṣatriyas are degraded. There will be no meaning. So guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. You have to stick to the brahminical qualities, and at the same time work. Brahma-karma. Brahman is the Supreme Personality of Godhead, the last word of Brahman. So you have to engage yourself, brahma-karma, means Kṛṣṇa consciousness. And exhibit your quality, that you are truthful, you are controlling control over the senses, control over the mind, and you are simple, and you are tolerant. Because as soon as you take up spiritual life, the whole class conducted by māyā, they will be against you. That is māyā's influence. Somebody will criticize. Somebody will do this, somebody will do that, but we shall… We have to become tolerant. This is the disease of this material world. If anyone becomes spiritually advanced, the agents of māyā will criticize. So therefore you have to become tolerant. And simple, simplicity. Ārjavam, titikṣa ārjavam, and jñāna, and you must be fully equipped with knowledge. The Bhagavad-gītā is there, the Śrīmad-Bhāgavata is there. Now we are publishing other books also, Teachings of Lord Caitanya. So read them. These three or four books, if you read, you become fully qualified with knowledge. And vijñānam, and apply them in your practical life. And āstikyam, in full faith of the procedures and in Kṛṣṇa. That will make you successful. All right. Get up. (japa) [break] Come forward. Now you keep your mālikā, mālā, down. You have to offer it.(?) (knocking noises) Take little, this. Nama.

Devotees: Nama.

Prabhupāda: Apavitraḥ. Not like that. Do like this.

Devotee: Each can take a little in their right hand.

Prabhupāda: Each time, when I say "svāhā" three times, you'll…, Little bit. (devotees chant responsively)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Svāhā. Vande aham śrī-guroḥ śrī-yuta-pada-kamalam… (ceremony continues-kīrtana) (end)

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Brāhmaṇa Initiation Lecture with Professor O'Connell

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Boston, May 6, 1968,

(Glenville Ave. Temple)

Prabhupāda: We are very glad to receive Professor O'Connell in this auspicious meeting. And it will be very nice, because he's studying the process of Caitanya philosophy. And this ceremony is one of the functions in devotional service. We have got a big book… I think, Professor O'Connell, you have secured that book, Hari-bhakti-vilāsa. Have you secured that book?

O'Connell: I have the book. I'm yet to be a professor or even get my degree beyond the… I have the book.

Prabhupāda: That's all right. So that Hari-bhakti-vilāsa is written by Sanātana Gosvāmī in the name of Gopāla Bhaṭṭa Gosvāmī. Because Gopāla Bhaṭṭa Gosvāmī was a very young boy, and Rūpa Gosvāmī and Sanātana Gosvāmī, they were very elderly. But because all the six Gosvāmīs happened to be direct disciples of Lord Caitanya, so Gopāla Bhaṭṭa Gosvāmī, although very young, he was treated as younger brother of Sanātana Gosvāmī. So this book was actually written by Sanātana Gosvāmī, but it was published or dedicated to Gopāla Bhaṭṭa Gosvāmī. In this book the rules and regulation of the Vaiṣṇavas are described-of the brahmacārīs, the students; of the gṛhasthas, householders; vānaprastha, retired men; and sannyāsī, renounced order-how gṛhastha should live, how brahmacārī should live, how vānaprastha should live, how sannyāsīs should live. All the… It is called Vaiṣṇava smṛti.

Śruti and smṛti. Śruti means Vedic literature, which is traditionally, from time immemorial, it is learned simply by hearing from authoritative sources. Just like in the Śrīmad-Bhāgavatam in the First Canto, first verse, it is said, tene brahma hṛdā ādi-kavaye. The original authority of Vedic literature, Lord Brahma. He was instructed about Vedic knowledge by Lord Kṛṣṇa. And he imparted Vedic knowledge to the world. So he was the first creature, living creature, after creation. So there was nobody to give him initiation because he is the only living creature at that time. So the Lord Himself initiated. How He initiated? Hṛdā, through the heart. Because He is situated in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is, the Lord is seated in everyone's heart. So he initiated. Tene brahma hṛdā. Hṛdā means "through the heart." And that is also confirmed in the Bhagavad-gītā, that buddhi-yogaṁ dadāmi tam, "I give instruction, buddhi-yogam, the yoga principle of intelligence or bhakti-yoga." Whom? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is engaged with love and affection in devotional service, to him He gives instruction.

Not to all. Samo 'haṁ sarva-bhūteṣu [Bg. 9.29]. God is equal to everyone. That is a fact. So far eating, sleeping, mating, these four principles are concerned, God is giving everyone. Just like government provides maintenance, provision, even in the prison life. That is not very important thing for government. But education department or other higher cultural department, that is not for all. Similarly, although God is equal to everyone, he's especially inclined to the devotees. Ye tu bhajanti māṁ prītyā teṣu te mayi. Those who are engaged in devotional service, He's specially inclined to him. And to him he gives instruction from within. Teṣāṁ satata-yuktānām [Bg. 10.10]. Satata means always. Twenty-four hours, one who is engaged in Kṛṣṇa consciousness, to him He gives instruction from within because he's qualified. Others, instruction He's giving, but other is not obeying the instruction. Just like a man is ready to commit some sinful activities. He thinks, "Shall I do it?" From within, "No, no. Don't do it." Again he says, "Why not? Let me do it." In this way, when he insists, oh, then He says, "All right, do it. Do it." So the word that "Nothing can happen without the sanction of God," that is a fact. Nobody can act anything… Then the question is why a man acts sinfully? Why…? Does God give sanction for sinful action? Yes. When one insists that "I shall do it." "All right, do it. And suffer the consequences."

So this purification process, according to Vaiṣṇava smṛti, ādau gurvāśrayaṁ tato sad-dharma-pṛcchāt sādhu mārgāṇugamanam. In the beginning one has to accept a spiritual master, bona fide spiritual master. And who is bona fide spiritual master? That is also described in several Vedic scriptures. In the Upaniṣad it is said, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. One who has come down in disciplic succession and as a result of such authorized succession one has become fully, firmly convinced in Brahman. Brahman, Paramātmā, Bhagavān, the same thing. Brahma-niṣṭham. He is transcendentally situated. So these things are there. And in the Śrīmad-Bhāgavatam also it is said that who requires a spiritual master? That is also said. Tasmād guruṁ prapadyeta [SB 11.3.21]. One, let one surrender himself unto the spiritual master. Who is that one? Jijñāsuḥ. One who is inquisitive. What about inquisitiveness? Jijñā… śreya uttamam. The highest perfectional stage of life. If one is inclined what is transcendental life, what is spiritual life, what is perfection of life, if one is inclined to this subject matter, for him there is necessity of approaching a bona fide spiritual master.

To accept a spiritual master is not a hobby. ”Because everyone accepts some spiritual master, let me have also a spiritual master without following the instruction, without following the principles.” That sort of acceptance of spiritual master is not required. He doesn’t require to accept a spiritual master who is not inquisitive on transcendental subject matter. Jijñāsuḥ śreya uttamam. Uttamam means… Ut means surpassing, and tamam means the darkness. This material world is darkness. And one who has transcended the darkness region and has come to the region of light… Jyotir gamaḥ tamasa mā, ”Don’t remain in this darkness. Go to the light.” So that is called uttamam. Uttamam. Udgata tamaṁ yasmād. So questions, jijñāsuḥ, inquisitive, of transcendental matter. There are many things to inquire. Śrotavyādīni rājan. There is… in the Śrīmad-Bhāgavatam… There are many subject matter for inquiry and hearing. But one who is interested in hearing about the transcendental subject matter, ramante yoginaḥ anante [Cc. Madhya 9.29], the unlimited, infinite subject matter, for him a spiritual master is needed. Not for all. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21].

And who is spiritual master? That is also stated. Śābde pare ca niṣṇātam. Śābde means the Vedic śruti, śruti. This is called śābda-brahma. One who has learned both śruti and smṛti. Śruti means Vedas, and smṛti means books derived from Vedic knowledge. That is called smṛti. And Śrī Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu, śruti smṛti…

śruti-smṛti-purāṇādi-
pāñcarātriki-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

If one poses himself a great devotee, but does not follow the principles of śruti, smṛti, purāṇa, and Nārada-pañcarātra, and the rules and regulation thereof, then his presentation as great devotee is simply disturbance. According to this Hari-bhakti-vilāsa and according to the direction of the Gosvāmīs in the Lord Caitanya’s line, if one does not follow the principles of Vedas, principles of the smṛti or corollaries, Vedic literature… Just like Bhagavad-gītā is called smṛtiand Śrīmad-Bhāgavatam, Mahā-purāṇa. So śruti, smṛti, purāṇādi [Brs. 1.2.101], and pāñcarātriki-vidhim, Nārada-pañcarātra. Without following the rules and regulation of these scriptures, if one poses himself as devotee of Kṛṣṇa, aikāntikī harer bhaktiḥ-harer means Lord, bhakti, devotional service-he is a disturbance to the society.

So the general rule is that if one is inquisitive… Just as we follow in our, this Kṛṣṇa consciousness society we ask everyone to come. We don’t make any imposition that with such and such qualification one can sit here or hear. No. All these students who are initiated, they know we don’t impose anything. ”You must be such and such, you must be such an such educated, you must be Hindu or you must be brāhmaṇa, or you must be white or black…” No such restriction. Anyone. This is universal. Chanting Hare Kṛṣṇa, everyone is welcome. Chant Hare Kṛṣṇa. That’s all. And hear something from Bhagavad-gītā. So following this principle, if one is a little more interested, then he offers himself. ”Swamijī, I shall be initiated.” So if I see that that boy or that girl is sincere and is following, then we say that ”You have to follow these four principles.” What are these? Niṣiddhācāra. These are injunction by Lord Caitanya, that no illicit sex life, no intoxication, no, I mean to say, nonvegetarian dishes, and no gambling. These four principles. So they agree, and he is given initiation for chanting beads, Hare Kṛṣṇa, at least sixteen rounds daily. So if one follows the rules and regulation rigidly…

And the next initiation is this dvijatvam. Dvijatvam means twice-born. Twice-born one becomes immediately when he approaches a spiritual master, but the sacred thread is offered as the symbol that he has a spiritual master. Just like there is some phase, there is some degree. So this sacred thread is offered after one year. One who has followed strictly the rules and regulation and chanted sixteen rounds Hare Kṛṣṇa at least, so he is given the second chance. The third chance is to offer renunciation. If he wants to completely in the service of the Lord, there is sannyāsa. Just like the other day we were discussing, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1]. Of course, these are formal regulative principles. Real life is within, how much one is sincere in the service of the Lord. So according to rigid class of Hindus, this sacred thread ceremony, they say it is to be offered only to the person who are born in the brāhmaṇa family. Perhaps you have studied all these things while you were in India. But Śrīmad-Bhāgavatam says no. There is no question of birthright that because one is born in the brāhmaṇa family, therefore he can become brāhmaṇa.

Of course, the Vedic regulation is that unless one is born by a brāhmaṇa father, he cannot be initiated according to the Vedic regulation. But to take birth in the brāhmaṇa family, that is now oblivion, at the present moment. Because in the brāhmaṇa family formerly, not only in the brāhmaṇa; kṣatriya family and vaiśya family also, there was a garbhādhāna ceremony. Garbhādhāna ceremony means when the father goes to beget a child, there is a ceremony like this. It is not a secret service. It is open secret that ”Today he is going to have sex life with his wife for begetting a nice child.” It is not sexual enjoyment. It is to beget a nice child. So there is a ceremony which is called garbhādhāna ceremony, pregnancy ceremony. So at the present moment this ceremony is not observed. Even in rigid families they have already given up. And the śāstra injunction is, as soon as one gives up this ceremony, garbhādhāna ceremony, he at once falls down to the classification of a śūdra. The whole family, no more. Because who knows by whom this child is born? Nobody knows whether he’s a brāhmaṇa’s son or a śūdra’s son or a rascal’s son or a paṇḍita’s son. Because there is so much freedom.

So kalau śūdra-sambhava. Therefore the general enunciation is that in this age everyone has to be accepted as born-śūdra. But this principle is accepted always, by birth everyone is śūdra. Janmanā jāyate śūdraḥ. Everyone is born śūdra. Then? Saṁskārād bhaved dvijaḥ. Dvijaḥ means this saṁskāra. This saṁskāra… By gradual process of cultivation of knowledge, of behavior, of rules and regulations, one becomes a dvijaḥ. Dvijaḥ means twice-born. The first birth is by the father and mother, and the second birth is by the spiritual master and Vedic knowledge. At that time, the second birth means mother is the Vedic knowledge and father is the spiritual master. So Sanātana Gosvāmī says, because he has enunciated this rule for the so-called rigid brāhmaṇas, they say, ”Without taking birth in a brāhmaṇa family there is no possibility of one’s becoming a brāhmaṇa.” But Bhagavad-gītā does not say like that. Bhagavad-gītā says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. ”These four principles of caste-brāhmaṇa, kṣatriya, vaiśya, śūdra-I have created that division.” Now it is creation of God. Nobody can nullify it.

So that division is everywhere. Not only in the India or Hindu society or… No. Everywhere. Guṇa-karma-vibhāgaśaḥ, by classification of quality and work. Here also the same thing is there. And Śrīmad-Bhāgavata also confirms this by Nārada Muni, when he describes about these four principles of social division, he says, yasya hi yal lakṣaṇaṁ syād varṇābhivyañjakam. Now there is classification who is a brāhmaṇa, who is a kṣatriya, who is a vaiśya, the qualities. Because according to quality, the divisions shall be there. Now in the Bhagavad-gītā you'll find the brāhmaṇa's quality, the vaiśya's quality, the śūdra's quality. So Bhāgavata also confirms that yasya hi yal lakṣaṇaṁ syāt. The symptoms of a person qualifying himself to become a brāhmaṇa or kṣatriya or vaiśya or śūdra, that is the main principle. If that symptom is found elsewhere, he should be accepted in that classification. Suppose a man is born in a śūdra family or less than a śūdra family, but if his qualities are just like brāhmaṇa, then he should be accepted as brāhmaṇa. That is Bhāgavata's…

So this process of Kṛṣṇa consciousness is a manufacturing process of brāhmaṇa, Vaiṣṇava. Vaiṣṇava means surpassing the brahminical stage. Brahma jānātīti brāhmaṇaḥ. One who has realized Brahman, he is called brāhmaṇa. After realization of Brahman, then realization of Paramātmā, then realization of Bhagavān. And one who comes to the stage of understanding Bhagavān, the Personality of Godhead, Viṣṇu, he is called Vaiṣṇava. A Vaiṣṇava means he is already a brāhmaṇa. Because in the Bhagavad-gītā it is said,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

The devotional service begins when one has already realized Brahman. Because to whom rendering devotional service? To the Supreme Personality of Godhead, Bhagavān. And Bhagavān is the last word in the Absolute Truth.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is realized in three phases. First impersonal Brahman realization, the localized Paramātmā realization, and then the last word is to realize the Supreme Personality of Godhead. And that is also confirmed in the Bhagavad-gītā.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

One who has accepted that Vāsudeva, the Supreme Personality of Godhead Kṛṣṇa… Kṛṣṇa is Vāsudeva. So mahātmā, he is the greatest soul. And Bhāgavata confirms,

vāsudeve bhagavati
bhakti-yogaḥ-prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
[SB 1.2.7]

If one is engaged in the transcendental loving service to Vāsudeva, then automatically the stage of Brahman realization automatically becomes revealed. So this ceremony is just according to the strict principles of Vaiṣṇava smṛti. And today… And Sanātana Gosvāmī confirms this, that yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ. By chemical process, one can turn the bell metal into gold. That is alchemistry, that bell metal, if it is treated with mercury properly, then it can become gold. Formerly people knew it. So the example is given that as bell metal, a base metal, can be turned into gold by a chemical process, similarly… (break-end)

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Initiation of Jayapatāka Dāsā

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Montreal, July 24, 1968

Prabhupāda: You begin from this big bead, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, and then after finishing, begin second. In this way, there are 108, one, two, three. Come to this point, then begin from this point. You are following? Then come to this. In this way, one, two, three, four, sixteen rounds, at least. If you can increase more, that's all right. Otherwise sixteen rounds. Your spiritual name is Jayapatāka. Bow down. You know the mantra?

oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Jayapatāka:

oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Prabhupāda: That's all. Take this. You have got that copy of these ten kinds of offenses? Where is that? Bring it. Bring it. Now in order to chant… What is that? You read. What is this copy?

Devotee: Prayers, different prayers.

Prabhupāda: Prayers. That's all. There are ten kinds of offenses in chanting Hare Kṛṣṇa. There are three stages of this chanting process. The first stage is offensive stage, and the second stage is light stage, and the third stage is liberated stage. So generally in the beginning we are almost in the offensive stage but we shall try to avoid the ten kinds of offenses as it will be explained. You have got printed copy. You take it. The first offense is śruti-śāstra-nindanam. No scripture of the world should be blasphemed. Śruti, especially Vedas. Śruti means Vedas. Actually, Vedas are the original scripture. Gradually many other scriptures have developed. They are called smṛti. Śruti smṛti.

śruti-smṛti-purāṇādi-
pāñcarātriki vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

This is the definition given by Śrīla Rūpa Gosvāmī, that to become a devotee of the Lord, Kṛṣṇa, one has to follow the principles of śruti and smṛti, and pāñcarātriki-vidhi. Especially in this age, Kali-yuga, there is no Vedic vidhi. Because Vedic vidhi is lost. Formerly, initiation was offered to a person who is actually born of a brāhmaṇa father. Otherwise… Or the higher caste, the brāhmaṇas, the kṣatriyas, and the vaiśyas, they were offered initiation, and the śūdras were not offered. That was the Vedic system. But in this age the śāstra says that kalau śūdra sambhava. In this age of Kali practically there is no more any brāhmaṇa, kṣatriya, or vaiśya. Maybe by name, but in qualification they are not existing. Everyone is supposed to be śūdra. So in Kali-yuga the pāñcarātriki-vidhi is accepted. The pāñcarātriki-vidhi is also Vedic vidhi, corollary, given by Nārada Mahāmuni. But it is accepted by the Vedic followers, pāñcarātriki-vidhi.

Pāñcarātriki-vidhi means if any one has a little inclination for spiritual development, he should be given chance. This initiation means to give chance. The Bhāgavata says that kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. These are the list of the caṇḍālas or less than the śūdras. So Bhāgavata gives open road for everyone. Even one is kirāta… Kirāta means… Generally they are called aborigines, or the very black aborigines living in the jungles, they are called kirāta. In our country it is called hanta (?). So anyway, Hun, Hun a class of people in the hill side of north Arctic. They are called Huns. So kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā… There are very great list of the caṇḍālas, less than the śūdras. The Bhāgavata says ye 'nye ca pāpā, not these classes, even less than them, even they are born in the family of sinful tribe, they can be also purified. Śudhyanti, they can be also purified. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā śudhyanti. They can be purified by association of Vaiṣṇava. Yad-apa, yad-apāśrayāśrayāḥ. Upāśraya means just like a person who is a devotee of Kṛṣṇa and if anyone takes shelter of such devotee, he can be purified. This is called paramparā system.

So for this Bhāgavata-dharma, there is no restriction. Anywhere, any part of the world, they can accept this Bhāgavata-dharma. On that principle in Caitanya Mahāprabhu's life also He accepted many Muhammadans also as His disciples. Just like Ṭhākura Haridāsa, he was born in a Muhammadan family, and He took many Pathans as His disciples when He was coming back from Vṛndāvana. So in this system, disciplic system of Vedic process, there is no restriction. Anyone can come. And this is also confirmed in the Bhagavad-gītā also. Bhagavad-gītā, Kṛṣṇa says that māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Never mind. Even one is born in a family which is considered to be sinful. Striya śūdrās tathā vaiśya. Even woman, the śūdra, and the mercantile class of men, anyone. Mām… Ye 'nye ca pāpā.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striya śūdrās tathā vaiśyās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

They can also be elevated to the highest platform of perfection by the process of initiation. And kiṁ punar brāhmaṇaḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. Even such persons can be elevated, and what to speak of the brāhmaṇas, bhaktas, devotees, and rājarṣaya, and great kṣatriyas. There is nothing to speak about them. Even these people can be elevated.

So this Bhāgavata-dharma is very nice, it is universal, it can be accepted by everyone. Unfortunately, so long there was no preaching of this Bhāgavata-dharma. Now, by the grace of Kṛṣṇa, Lord Caitanya, the Bhāgavata-dharma is now being expanded in the Western countries. I am very glad that boys and girls from this part of the world, they are also embracing and they are nicely chanting and following the rules and regulations. So I think Kṛṣṇa will be very… So initiation means this is the beginning. Now you have to follow the rules and regulations. What are the rules and regulations? Only four principles. Don't have any illicit sex life. Don't have any food besides prasādam or foodstuff offered to Kṛṣṇa. And Kṛṣṇa does not eat anything beyond the vegetarian group. Because in the Bhagavad-gītā it is said patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. So you cannot offer Kṛṣṇa anything beyond this scope. So there is no question of nonvegetarian diet, including fish, eggs, even onions, and lentils, what is called? Lentils? That dahl, pulses? So you have got from your Godbrother, you will know. And you are eating here Kṛṣṇa prasādam. And no gambling and no intoxication, including smoking, tea taking, coffee taking. No gambling, no intoxication. These four principles. No illicit sex life, no nonvegetarian diet, no gambling, and no intoxication. These four principles have to be followed and in the beginning the offenses. Where is…? You read the offenses. You haven't got?

So offenses are ten kinds of offenses. The first offense is to deride at the Vedic literature or scriptures. Satāṁ nindā. And those who are preaching God consciousness, never mind in any part of the world. Those who are preaching God consciousness. In your country, Christian… Not in your country. Of course, it was preached in Central Asia, but now Christianism is spread all over. So Lord Jesus Christ, he also preached God consciousness. And Mohammed, Hazrat Mohammed, he also preached God consciousness. Similarly, in India there was several ācāryas, Rāmānujācārya, Madhvācārya, God consciousness they preached.

So Lord Buddha, he, of course, did not preach directly God consciousness, but we accept him as the incarnation of God. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. He had to preach amongst the atheist class of men who were too much addicted with animal slaughter and he wanted to stop animal slaughter. That was his main business. So I've several times explained. Therefore he rejected Vedic authority. Because in the Vedic authority there is recommendation, under certain condition, of animal sacrifice. But he wanted to stop completely animal sacrifice. Therefore superficially he said, he denied the authority of Vedic ritual. Because if he accepted

Vedic rituals then he could not preach this ahiṁsā paramo dharma. So that is a great story. Anyway we accept, we Vaiṣṇavas, we accept Lord Buddha as incarnation. That is mentioned in the Śrīmad-Bhāgavatam. He is incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra. So indirectly the Buddhists are worshiping God. They are denying, there is no existence of God but they are accepting the incarnation of God.

So anywhere the four prime religions of the world, namely Hinduism, Christianism, Mohammedanism or Buddhism, directly or indirectly, they are accepting God. And without accepting God there is no meaning of religion. That is not religion. According to Bhāgavata, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, what this dharma, religion means, the codes given by God. That's all. Just like Kṛṣṇa says in the Śrīmad-Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Now Kṛṣṇa, in the beginning said that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge. "I come, descend, in order to establish religion." Now again at the end He says sarva-dharmān parityajya. He came to establish religion. And in the end He says that "Give up all sorts of religion." What does it mean? That means religion means surrendering unto God, or Kṛṣṇa. That is religion. If there is no such principle… Surrendering unto God, that is religion. Not the rituals. Rituals are superficial. The Bhāgavata says sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You follow any kind of religion, that doesn't matter. But the test will be how much you have developed God consciousness or Kṛṣṇa consciousness. That is the test. If that is lacking, then you have simply wasted your time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

If by following the ritualistic principles of any kind of religion, if one has not developed God consciousness or love of God, then it is simply waste of time, laboring. That's all. So gradually people are coming to the stage that God is dead. They have developed so much love for God that they want to see God is dead. That means they have not followed any kinds of religion. This is all useless. Śrama eva hi kevalam. Simply they have wasted. God cannot be dead. It is crazy proposal. How God can be…? If we are praying to God, "O God, give us our daily bread," and the bread is supplied to us, how God is dead? God cannot be dead. So these are crazy proposals. Don't be attached to all these nonsense proposal. God is existing. He is nitya nityānām. Just like we are existing, similarly God is existing. And He is the chief amongst the eternals. We are also eternal. Na jāyate na mriyate vā kadācit.

So these are Vedic injunctions. God is there, I am here, God is eternal, I am eternal, He is sac-cid-vigrahaḥ, I am also, at the present moment, my body is material. But when I am liberated I also become sac-cid-ānanda vigrahaḥ [Bs. 5.1]. So these things gradually you'll learn from Śrīmad-Bhāgavata, Bhagavad-gītā. Now this Hare Kṛṣṇa, this chanting process is cleansing your heart. As you advance in cleansing your heart, so God becomes revealed unto You. God is sitting with you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa is sitting in everyone's heart. Simply we can see Him as soon as the heart is clean. Śṛṇvatām… And God will help you.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

As soon as with devotion and faith you chant this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, God will help you. Kṛṣṇa will help you from within to cleanse your heart so that you will be able to see things as they are.

So we should avoid blaspheming the persons who have preached God consciousness all over the world. We should not deprecate the value of scriptures. And the most obstinate sinful activity is to act sinfully on the strength of chanting Hare Kṛṣṇa. Because it is said that as soon as you chant Hare Kṛṣṇa you become freed from all sinful activities. There is no difference between Kṛṣṇa and Kṛṣṇa name. Absolute. So if somebody thinks that "I am chanting Hare Kṛṣṇa, therefore I can continue committing all kinds of sinful activities," that is the greatest… Nāmnād balād yasya hi pāpa-buddhir. Anyone who commits sinful activities… I have already explained the four kinds of sinful activities you should avoid. But if you think that you are chanting, therefore there will be no reaction of sinful activities, that is the greatest sin. Greatest offense. Never. Don't commit any sinful activities. And sāmyaṁ śubha-kriyā api pramādaḥ. This is another great offense. That don't accept this chanting as something auspicious activity. It is transcendental to auspicious and inauspicious activities. It is a vibration from the spiritual sky which will attract you gradually to the spiritual sky, beyond this material sky.

'Vyakto 'vyaktāt sanātanaḥ. Paras tasmād tu bhāva anya. As you get information from the Bhagavad-gītā, there is another nature which is called spiritual nature and the devotees are trying, all the transcendentalists… Some are trying to merge into the spiritual existence only, and we devotees, we want to keep individuality and want to become associate with the Supreme Personality of Godhead Kṛṣṇa. So gradually you can learn it from the lectures and the books and with association with your Godbrothers and sisters. So this is your initiation. Take it very seriously. Chant Hare Kṛṣṇa very faithfully and your life will be successful.

Thank you very much. Hare Kṛṣṇa. Now chant Hare Kṛṣṇa. (end)

680726IN.MON

Initiation of Satyabhāmā Dāsī and
Gāyatrī Initiation of Devotees Going to London

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Montreal, July 26, 1968

Prabhupāda: …auspicious day because it is all arrangement of His Divine Grace Oṁ Viṣṇupāda Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, my (Prabhupāda's voice chokes up) beloved spiritual master. He is seeing. He had a great desire to preach Lord Caitanya's message in the Western world. And I am sure he will be pleased to see so many young boys and girls are seriously engaged in preaching the gospel of Lord Caitanya Mahāprabhu. That is my success.

So, His Divine Grace, my spiritual master, somehow or other liked me, that I should take up this responsibility. And on the first day I met him, I was at (that) time a very young man, a nationalist, and engaged in a very responsible office. So one of my friends casually took me. I did not like to go. But I am very much thankful to that friend, who is still living in Calcutta, that he forcibly took me to His Divine Grace. I was reluctant to see because in our house my father used to receive so many sannyāsīns, but I was not very much satisfied with their dealings. So I thought that Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja might be a similar man. So what business I have got to see him? But this friend took me forcibly, that "Why not see the man?"

So I went on his request, and I was so profited. So on the first visit he asked me that "Educated boys like you, you should go to foreign countries and preach the gospel of Caitanya Mahāprabhu. There is great necessity." So I replied that "We are foreign-dominated nation, India. Who will hear about our message?" Actually, at that time the foreigners were thinking Indians as very nonsignificant because in the face of so many independent nations, India was dependent. There was one poet, Bengali poet. He lamented that "Even uncivilized nations like China, Japan and Burmese…" Not Burma. Burma was also dependent. "They are independent, and only India is dependent on the Britishers." So anyway, my Guru Mahārāja, he convinced me that "Dependence, independence, they are temporary. But we are concerned with the eternal benefit of the human kind, and therefore you should take up this matter."

So I never thought that I will have to take up this matter by his order. Because it is… This incident took place in 1922, more than fifty years. So anyway, so I was officially initiated in 1933, just before three years of his passing away from this mortal world. So at the last moment also, just a fortnight before his passing away, he wrote me the same thing. I wrote him one letter and just he replied the same thing that "You should try to preach this gospel amongst the persons who are conversant in English language. That will be very nice for you." So I was dreaming sometimes that my Guru Mahārāja is calling me and I am leaving my home and going behind him. I was dreaming like that, and I was thinking, "Oh, I have to give up my home? My Guru Mahārāja wants me to give up my home life and take sannyāsa?" So I was thinking, "It is horrible. How can I leave my home?" This is called māyā. Of course, it's a long story, but incidentally I am speaking to you because you are my dear children. So I was thinking that "How can I take sannyāsa and leave my home, my children?" So that was a horrible thought for me, I tell you. I was thinking seriously, "Oh, I will have to take this course. Guru Mahārāja wants me." But actually I did not like to give up my home life. But Guru Mahārāja made me obliged to give up my home life. So now, by his order, or by his plan, I gave up my home life, I gave up a few children, but Guru Mahārāja is so kind that has given me so many nice children.

So by serving Kṛṣṇa, nobody becomes loser. This is my practical ex…, I mean, practical experience, nobody. So I am citing this example of my personal experience because… Just try to understand that before leaving my home was thinking that "I may be in great trouble." Especially when I left my home for your country in 1965 alone, the government would not allow me to take any money. I had only a few book and forty rupees, Indian forty rupees. So I came in New York in such condition, but by the grace of my spiritual master Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and by the grace of Kṛṣṇa, everything happens by combined mercy of Kṛṣṇa and spiritual master.

In the Caitanya-caritāmṛta it is said, guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. There shall be combined mercy of Kṛṣṇa and guru. Then our mission of Kṛṣṇa consciousness will be successful. This is the secret. Kṛṣṇa is always within you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Therefore Kṛṣṇa knows everything of your purpose, and He gives you opportunity to work as you have decided. If you decide to enjoy this material world, Kṛṣṇa will give you intelligence how to become very nice businessman, nice politician, very nice cunning man so that you can earn money and enjoy senses. Kṛṣṇa will give you intelligence. So many people are becoming very great in the estimation of material life. From very poor man, they are becoming millionaires. How? They have got intelligence, certainly. Without intelligence they cannot improve. But that intelligence is also given by Kṛṣṇa. It is stated in the Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: "By Me, there is memory and by Me, there is forgetfulness." So how Kṛṣṇa is giving forgetfulness, also memory? That means according to my desire. If I want to forget Kṛṣṇa and I want to enjoy this material world, He will give me necessary intelligence so that I can forget Kṛṣṇa for good and I can enjoy this material world very nicely.

It is not possible to enjoy this material world nicely. This is called illusion. Everyone is trying to enjoy this material world very nicely. That is illusion. There is no nice enjoyment. You can rise up to a very nice post, just like the President Kennedy. Oh, with great endeavor he rose up to that post, and all of a sudden he was shot down. So this material world is like that. You cannot have, I mean to say, undeterred, without any impediment, pleasure. No. Every step you want to enjoy material enjoyment and you have to face every step danger also. This is the process. So one who is intelligent, as it is stated in the Caitanya-caritāmṛta, kṛṣṇa ye bhaje se baḍa catura. Unless one is perfectly intelligent and perfectly cleansed, one cannot take to Kṛṣṇa consciousness. So therefore guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja. Kṛṣṇa is seated within everyone's heart. If we want Kṛṣṇa sincerely, and how we want Kṛṣṇa sincerely? That is the mercy of the spiritual master.

Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He gives the instruction that "Give up all this nonsense, your material activities. Just surrender unto Me." But people are not very interested. Even open declaration by Kṛṣṇa, that "You just become surrendered unto Me. I will give you all protection from all sinful reaction. You just come to Me," but people still, they are so much attached to illusion, māyā, that they cannot do it. But the spiritual master, he is so kind that he is begging from door to door, from country to country, from town to town, "My dear ladies, my dear gentlemen, my dear boys, my dear girls, please take to Kṛṣṇa consciousness." So therefore he is doing very confidential service to Kṛṣṇa. Kṛṣṇa is the Supreme Lord. He gives simply orders. But the spiritual master executes that order practically. Therefore spiritual master is so dear to Kṛṣṇa. Yasya prasādād bhāgavata-prasādaḥ. So guru-kṛṣṇa kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151].

So the idea is that whatever I have brought Kṛṣṇa consciousness message to your country, that is due to the grace of His Divine

Grace, of my spiritual master, who is sitting here. And I am very glad that you have come here from San Francisco for your going to London mission. And in auspicious moment you have come so that there was going to be a ceremony, initiation ceremony. So it is all auspicious symptoms, and let us be situated firmly in Kṛṣṇa consciousness and act this missionary work, spreading Kṛṣṇa consciousness all over the world. That will make our life successful, and those who will take up this line of activities, they will be also very happy. Caitanya Mahāprabhu said that "Anyone who will take this message of Kṛṣṇa consciousness will be happy, and they will feel obliged to Me." That is stated in Caitanya-caritāmṛta, that "When people will take this message of Kṛṣṇa consciousness all over the world, in every city and every town, they will feel obliged to Me." Kṛṣṇa Caitanya Mahāprabhu said like this. We have read in the Caitanya-caritāmṛta.

So actually the world is feeling so much disturbed by the arrangement of…, misarrangement, not arrangement, misarrangement of the leaders of the society. They have forgotten Kṛṣṇa or God. They are thinking that by material advancement they will be happy, but that is never possible. Just try to spread this message of Kṛṣṇa consciousness. It is very easy and very fact. Everyone can accept. So on this occasion, when you have come here from San Francisco prepared to go to London, so my hearty welcome to you, and please do this missionary work very nicely and Kṛṣṇa will be pleased upon you. It is said in the Bhagavad-gītā, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Anyone who is trying to spread this Kṛṣṇa consciousness movement is the most dear friend of Kṛṣṇa. If you want to please Kṛṣṇa, Kṛṣṇa says that "Anyone who is trying to spread this Kṛṣṇa consciousness movement, he is My most dear friend." Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: [Bg. 18.69] "Nobody is so dear to Me as such person who is trying to spread Kṛṣṇa consciousness movement in the world." So you are all pledged to satisfy Kṛṣṇa. So if you take up this work seriously, Kṛṣṇa will be very much pleased upon you. Thank you very much. Now you come forward, those who are to be initiated. And today there will be thread ceremony for the students who have chanted Hare Kṛṣṇa for at least one year. So I think three or four. Mukunda, Gurudāsa, Śyāmasundara, you are prepared? And Umāpati, you are also prepared? Huh?

Umāpati: Well, am I also prepared?

Prabhupāda: No, means the thread ceremony? Yes. So you come forward. Sit down. One, two, three, four. And you also. You come. Girls, you also come. You'll have that mantra, Gāyatrī mantra. Sit down. [break]

nama oṁ viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(disciple repeats) So what is your name?

Satyabhāmā: Kate.

Prabhupāda: Kate. So your name should be… Is there any name Satyabhāmā? Satyabhāmā? No. So her name, Satyabhāmā dāsī. S-a-t-y-a-b-h-a-m-a. Satyabhāmā dāsī. So this is the process, you know, from, beginning from here, each bead, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. And there are ten kinds of offenses. While chanting, you should avoid ten kinds of offenses. So you will get the list. And summarily I can explain that satāṁ nindā. A Kṛṣṇa conscious person will never blaspheme any person, any religious leader, who is trying to spread Kṛṣṇa consciousness or God consciousness. In any country, in any religion, anyone who has tried to spread God consciousness to the people, they are all respectable persons. Those who are atheist, those who do not believe in God or those who personally declare that "I am God," we have nothing to do with such persons. But anyone in any country who accepts God as the Supreme, Kṛṣṇa as the Supreme, kṛṣṇas tu bhagavān svayam [SB 1.3.28], such persons are respectable persons and we should offer our always respect to them. We have… Unnecessarily we do not want to criticize anyone. But when there is necessity, because we are preacher, it may be sometimes you'll be faced with opposite elements, so we have to criticize in that respect. Generally we don't praise or eulogize somebody or criticize somebody. That is not our business. Our business is Kṛṣṇa consciousness, God consciousness, always thinking that we are eternal servant of Kṛṣṇa.

And śruti-śāstra-nindanam. No scriptures of the world shall be decried. Any scripture which is preaching about God consciousness, that is bona fide. It may be in some scriptures information of God is not fully explained, but if the idea, target, is God, that is a scripture. So generally śruti-śāstra means Vedas, the books of knowledge. So one should not go beyond the books of knowledge, just like we are studying Bhagavad-gītā. So śruti-śāstra-nindanam. Nobody should criticize or malinterpret the statement in the scripture.

And artha-vādaḥ. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare-this should not be interpreted because this is chanting. Hare means addressing the energy of Kṛṣṇa, and Kṛṣṇa is Lord Himself. So we are addressing, "O energy of Kṛṣṇa, O Kṛṣṇa, Rāma, O the supreme enjoyer, and Hare, the same energy, spiritual energy." Our prayer is "Please engage me in Your service." We are all engaged in some sort of service. There is no doubt about it. But we are suffering. By rendering service to māyā, we are suffering. The māyā means the service which we offer to somebody, that somebody is not satisfied; and you are also offering service-we are not satisfied. He is not satisfied with you; you are not satisfied with him. This is called māyā. Just like recently there was postal strike. This is most important department of the state. The state is offering them salary to the best capacity; still, the postmen, they are not satisfied. And they are offering service to the state; the state is also not satisfied. So māyā's service is like that. You go on throughout whole life. There are many examples.

Just like in your country, in our country, President Kennedy, he wanted to give service to the country, but the people were not satisfied. Somebody killed him. Gandhi, whole life he engaged himself to the service of the country, but he was killed by his countrymen. This is called māyā, that you offer service somebody-he is not satisfied; you are not satisfied. Nobody is satisfied. Therefore one should be intelligent, that "What kind of service I am rendering?" The man who I am… In the family, suppose a gentleman-throughout his life he has served the family-asked his wife, "Are you satisfied?" "Oh, what you have done for me?" Asked the son. Oh, he is not satisfied. So this is called māyā.

So one should be intelligent that "Why I am wasting my time in this way, where there is no satisfaction? Therefore I must render service to Kṛṣṇa. If I render service to Kṛṣṇa, then Kṛṣṇa will be satisfied and everyone will be satisfied. And I shall be satisfied because I am also part and parcel of Kṛṣṇa." The same example: If you supply foodstuff to the stomach, then stomach is Kṛṣṇa. Then you are satisfied. Suppose you means individual parts. This hand is supplying sweetballs to the stomach. So this hand is satisfied; this hand also satisfied. And this head is also satisfied; the leg is also satisfied. You see? Similarly, anyone who serves Kṛṣṇa, Kṛṣṇa, being satisfied… Tasmin tuṣṭe jagat tuṣṭam. Just (like) I pour water on the root. The branches, the leaves, the flowers, the fruits and everything, they will immediately… Pay tax to the government, central government. The tax is distributed-the education department, municipal department, this department, that department. Therefore the people are missing the center. They are trying to satisfy one another, but nobody is satisfied. And by illusion they cannot understand this mistake. Everyone is very much proud: "Oh, I am serving my country." And he does not know what somebody, his countrymen, will come and kill him. You see? He does not know that. This is māyā. So one should be intelligent to serve Kṛṣṇa. This prayer Hare Kṛṣṇa means "Kṛṣṇa, I am so much harassed by this service of this māyā. Now please engage me in Your service." This is our prayer. And as soon as I am engaged in Kṛṣṇa's service, then I will be satisfied, Kṛṣṇa will be satisfied, and the whole world will be satisfied. So nobody should interpret any other way. This is direct meaning. Nāmna artha-vādaḥ. Or to imagine some meaning. No imagination. It is all direct interpretation or direct meaning.

Then, nāmno balād yasya hi pāpa-buddhiḥ. One should not commit sin. The four principle sins, we have several times repeated. Again we are repeated, that all sins are based on four principle headings: illicit sex life, and nonvegetarian diet, gambling and intoxication. It is very scientific. If one can avoid these four principles of sinful activities he becomes pure. He hasn't got to do much. If these four principles are followed, he will never touch any sinful activity. But if somebody thinks that "Because I am chanting Hare Kṛṣṇa and by chanting I become free from all sinful reaction, therefore let me do all nonsense," no, that is the greatest sin. Nāmnād balād yasya hi pāpa-buddhiḥ. That is to be avoided.

And sāmyam śubha-kriyā mati-pramādaḥ. Just like we are having this function. There are many auspicious functions in every religious system, but it is not like that. It is transcendental. It is spiritual. It is not ordinary religious rituals. Chanting of Hare Kṛṣṇa is not a ritualistic method. It is transcendental. It is natural, original relationship. So this should be avoided. And the conception of realizing oneself as this body, self-realization. No. That should be avoided. And one should not be inattentive while chanting. In this way ten kinds of offenses… Of course, in the beginning we have got… Because our life is contaminated, there may be so many falldowns, but we should be careful. The more we become careful, the more we chant Hare Kṛṣṇa without any offense, the more we quickly become advanced. Just like a person taking medicine, if he takes all care, then the medicine effects very quickly and the disease is cured very quickly, similarly, if we take precaution of these ten kinds of offenses… Of course, by chanting, gradually everything will be cleared, but still, we must be very cautious. Even we fall down, that, Kṛṣṇa will save us if we are sincere.

So these ten kinds of offenses should be avoided and at least sixteen rounds you must chant. All the Gosvāmīs in Vṛndāvana, they had a limited, not limited, a number, fixed, that "So many times I shall chant." So we are offering only minimum of sixteen rounds. That, it will take, sixteen rounds, it will take about, utmost, three hours. So you should… Out of twenty-four hours, you should engage at least three hours for chanting. So then this is the beginning of initiation, and those who have chanted at least for one year, then the next initiation is to offer him Gāyatrī mantra. Some of the students, boys and girls, will be offered this Gāyatrī mantra. And when the Gāyatrī mantra is offered men, they are offered also sacred thread, and girls, they are not offered sacred thread. If their husband is a brāhmaṇa, she automatically becomes brāhmaṇa because wife is considered to be the half, better half. She is the better portion. So she automatically becomes better brāhmaṇa (laughter). So better brāhmaṇa does not require any thread. There is a Bengali proverb, ya va nauket poiyete darkana naya (?). The proverb is that in India if one has got sacred thread, he is immediately understood that he must be belonging to the higher caste, brāhmaṇa, kṣatriya, or vaiṣya. But if somebody knows that he is brāhmaṇa or kṣatriya, he doesn't require to show the sacred thread. Similarly, the wives of brāhmaṇa is already known that he (she) is brāhmaṇa, so she does not require to show the sacred thread. So don't be sorry because you will not be offered the sacred thread. That's all right.

Now let us perform this yajña. Now chant Hare Kṛṣṇa. Like this, eight, nine, ten. Do it again. (Ceremony continues, Prabhupāda recites Gāyatrī mantra, Gurudāsa repeating) So this mantra, morning, evening, and noon recite. (end)

680729IN.MON

Initiation of Bali-mardana Dāsā

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Montreal, July 29, 1968

Prabhupāda: Two brahmacārīs will be initiated in Kṛṣṇa consciousness. You can come forward. Yes. [break] …means the beginning and the beginning of Kṛṣṇa consciousness. Because at the present moment we are merged into non-Kṛṣṇa consciousness… (aside:) Oh, this sound, down. No, in this.

Girl: Speaker.

Haṁsadūta: Oh, that speaker.

Prabhupāda: All right, you… Let your… Beginning of Kṛṣṇa consciousness means first of all faith. Ādau śraddhā: "The beginning is faith." What is that faith? Faith means firm conviction that "If I become transcendentally engaged in the service of the Lord, then my life becomes successful." This is called faith. And that conviction must be firm, not tottering faith. So when this faith is created, then actually the initiation begins. Otherwise initiation is not accepted. Kṛṣṇe bhakti kaile sarva-karma kṛta haya. When one is firmly convinced that "If I be engaged in the transcendental loving service of Kṛṣṇa…" When we speak of Kṛṣṇa, we should know, speak of God, the Supreme Personality of Godhead.

So this firm conviction is the beginning of initiation. The Bhagavad-gītā teaches this firm conviction gradually. And ultimately the Lord says, Kṛṣṇa says to Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "My dear Arjuna, you give up all other engagement. Just be engaged in My service or be engaged in executing My order." "Then what about other things?" Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. If somebody thinks that "If I give up all other engagements and simply be engaged in Your service, to carry out Your order, then what about my other engagements? I have got so many other duties. I am engaged in my family affairs, I am engaged in my social affairs, I am engaged in my country's affairs, community affairs, so many things, my… Then what about those things?" Kṛṣṇa says that "That I will see, how you can do it properly." Just like Arjuna. Arjuna was a military man. So Kṛṣṇa said that "You give up all your engagements." That did not mean that Kṛṣṇa…, Arjuna gave up his engagement as a military man. To give up all other engagements means to give up the engagements of your sense gratification.

Instead of… At the present moment, with all our activities we are trying to gratify our senses. That's all. And surrender to Kṛṣṇa means the beginning of satisfying the senses of Kṛṣṇa. That is called bhakti. This is the definition of bhakti. What is that bhakti? Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to become free from all designations. So long we are in the material conditional life, we have got various designations-"I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am Christian," "I am this," "I am that," so many designations, "I am nationalist," "I am Communist," "I am socialist," so many designations. So sarva-dharmān parityajya [Bg. 18.66], means you have to give up the designations. Sarvopādhi-vinirmuktam. Now I am thinking, "I am nationalist," "I am Communist," "I am American," "I am Indian." So I have to give up these designations. And what I have to think? There must be thinking. I am not stopping my thinking what I am. That is indicated in the Vedas. Ahaṁ brahmāsmi. That aham, my identity, is not lost, but at the present moment I am thinking that "I am this, I am that," but you have to think, you have to identify with Brahman, the Supreme Brahman. And when you identify with the Supreme Brahman, that is your liberated stage. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When you identify yourself with Brahman, then at once you become free from all these designative activities, prasannātmā: "Oh, I have no more any duty in this material world." In this way, when you make further progress,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So when one, after being freed from all designation, when one is actually engaged in the activities of Brahman, that is called bhakti, or devotional service. So initiation means to be engaged in that Brahman activities. How Brahman activities? The same example can be cited, that Arjuna remained active, engaged in the battlefield, but in the beginning his identification was with his country, family, and so many other things. But later on, after understanding Bhagavad-gītā, he identified himself with Kṛṣṇa. This identification with Kṛṣṇa means beginning of Kṛṣṇa consciousness. So ādau śraddhā, when one becomes firmly convinced that "By becoming Kṛṣṇa conscious or being engaged in the transcendental loving service of Kṛṣṇa, my life is successful, life will be successful," that is the beginning of Kṛṣṇa consciousness, or initiation. It is a stage. We have to go further and further till the stage of perfection. But initiation is the beginning. Ādau śraddhā. When one is firmly convinced, then he makes association with the devotees. Just like we have got this society, International Society for Krishna Consciousness. We are picking up persons who desire to be Kṛṣṇa conscious. This is a society.

So firm conviction, then association. Ādau śraddhā tato sādhu-saṅga. Unless there is good association, you cannot be strong enough. In every field of activities you must have good association, either in business field, or if you want to be licentious, then you have to mix with persons who are drunkards. So association has got some strength. If you want to become scholars, then you have to associate with scholarly persons in the university. And if you want to be a thief, then you have to find out the association of the thieves. Similarly, if you want to be Kṛṣṇa conscious, then you have to find out persons who are Kṛṣṇa conscious. So firm conviction, then association. After association, the next stage is regulated life for following the Kṛṣṇa consciousness movement. This is called initiation. Or initiation from the very beginning. This is called dīkṣā. The Sanskrit term is called dīkṣā. Dīkṣā means… Di, divya-jñānam, transcendental knowledge, and kṣā, ikṣā. Ikṣā means darśana, to see, or kṣapayati, explain. That is called dīkṣā. Ādau śraddhā tato sādhu-saṅga. First faith, then association, then beginning of regulative principles. And if one follows, then the next promotion is to the stage of anartha-nivṛtti, disappearance of all misgivings. Just like in our association we don't allow four kinds of sinful activities: illicit sex life, nonvegetarian diet, intoxication, and gambling. So by following the regulative principles one becomes freed from all these sinful activities. He does not any more indulge in illicit sex life, he does not indulge in nonvegetarian diet, he does not indulge in intoxication and he does not indulge in gambling. That is called anartha-nivṛtti. Unless one is above these four kinds of anartha, or sinful activities, one cannot be fixed up. When one is free from these four kinds of sinful activities, then he becomes fixed up. Ruci. Niṣṭhā, fixed up, and then ruci. Ruci means he increases the taste. Then āsakti. Āsakti means attachment. Then ecstasy, bhāva. Then the last stage is that he becomes a lover of Kṛṣṇa, and that loving stage of Kṛṣṇa, there are different stages: śānta, dāsya, sakhya, vātsalya, mādhurya. The highest stage is the loving affairs between Kṛṣṇa and the gopīs. Of course, that is postgraduate stage of Kṛṣṇa consciousness, but that stage is considered to be the most perfectional stage, how to love Kṛṣṇa in the bhāva, or in the position, of a gopī.

So two boys who are now ready to be initiated, my request to all, especially to boys who are just going to be initiated, that this Kṛṣṇa consciousness movement is authorized because, even taking it for granted that it has begun from Kṛṣṇa, then it is at least five thousand years old. Kṛṣṇa appeared on this planet five thousand years ago. So if you take history of any religious or any cultural program within this world, no religion, no cultural program is older than 2,000 years or 2,500 years. But this Kṛṣṇa consciousness movement, even according to history, it is five thousand years old, the older than any principles of religion or culture. And if you go above historical references, then it is coming down from millions and millions of years past, because it was first instructed, as we understand from the Bhagavad-gītā, that it was first instructed to Sūrya. Imaṁ vivasvate proktam: "I first of all spoke this science to Vivasvān, Sūrya." Sūrya means sun-god. So nobody can trace out history when sun-god took the lessons, but we can have little information from Manu-saṁhitā, because Manu's age, Vivasvān… This age is called Vaivasvata Manu. So in the Bhagavad-gītā it is said that first of all this initiation was given by Kṛṣṇa to Vaivasvata, and he instructed his son, whose name is Vaivasvata Manu. So Vaivasvata Manu, by calculation we can understand forty millions of years ago… So this is not a new system that we are introducing or manufacturing by our concocted imagination, but it is authorized, coming down by disciplic succession from time immemorial. It may be that in this country it is being introduced for the last two or three years, but this system is the oldest system, oldest system, just like we are nityaḥ śāśvataḥ purāṇaḥ. In the Bhagavad-gītā it is said that the soul is eternal and Purāṇa. Purāṇa means the oldest. Purāṇa. And in the Brahma-saṁhitā it is also said, advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam [Bs. 5.33]. So Kṛṣṇa is also the oldest. Either Kṛṣṇa or the living creatures, all of them are the oldest because they have no death, no birth. There is no history. Na jāyate na mriyate. Bhagavad-gītā says that the living entity, what to speak of God… They say, "God is dead."

This is all nonsense. What to speak of God, even these living creatures, they are not dead. The death program is for this body, just like changing, changing the body, er, changing the dress. So if one changes one dress or apartment, that does not mean that he is dead. Similarly, if we change this body to another body… As we are changing our body constantly, every moment, similarly, if we change this body to another body, that does not mean death. So death is not accepted in the Vedic literature. So either God or the living creature, nobody dies. Every one is eternal, śāśvata purāṇa. Similarly, as we are the oldest and eternal; similarly this Kṛṣṇa consciousness movement is also the oldest and eternal. [break]

So initiation means now we are in the consciousness of this body, which is never eternal, temporary. So we are going to Kṛṣṇa consciousness means we are going to our eternal consciousness. We are changing from the temporary, bodily consciousness to the eternal consciousness. This is the sum and substance of Kṛṣṇa consciousness. And we invite all ladies and gentlemen to come to our classes. We hold our classes three days in a week-Monday, Wednesday and Friday. So everyone is welcome, and everyone can inquire and understand the principles of Kṛṣṇa consciousness. And if one is fortunate enough to understand what is this Kṛṣṇa consciousness movement is, then his life will be perfect and successful.

(to initiates:) Now you come forward. [break] Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then again, one round, er, one bead, sixteen names. Then second bead. In this way finish 108, come here. Begin from here, again come there. In this way, finish sixteen rounds. And so far offenses, I will explain later on and you will get paper. So what is your name?

Bill: Bill.

Prabhupāda: So your spiritual name is Bali-mardana dāsa. Take it. Just bow down. Nama…

Bali-mardana:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktivedānta svāmin iti nāmine
(repeats twice more)

Prabhupāda: Thank you. Come on. Be happy. Bali-mardana dāsa. B-a-l-i m-a-r-d-a-n. Bali-mardana dāsa brahmacārī. Bali-mardana means Kṛṣṇa's name. Kṛṣṇa, as Vāmanadeva, he punished Bali Mahārāja by capturing his whole kingdom. Mardana means punishment. And after all, Bali Mahārāja became an authority because he showed the example of surrendering everything, sarvātma-snapane, even his body. First of all he gave his kingdom. Then, when it was not finished, then Kṛṣṇa demanded Vāmanadeva that "You have finished all your kingdom. Still you are debtor for one step, another. Where shall I keep another step?" So Bali Mahārāja said, "Yes. I have got still place on my head. You can place Your step on my head." So he delivered his kingdom, his everything, at last his body, and Kṛṣṇa became purchased by him. And since then, Bali Mahārāja is one of the twelve authorities.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

So Bali is… Bali-mardana does not mean that he was… Because he was punished by Kṛṣṇa, he is not ordinary person; he is authority. So even a person punished by Kṛṣṇa becomes authority. Kṛṣṇa is so nice. What to speak of a person who is directly loved by Kṛṣṇa, even one is punished by Kṛṣṇa, he becomes authority. So therefore Kṛṣṇa's name is Bali-mardana. And Bali-mardana dāsa means Kṛṣṇa dāsa, one who is servant of Kṛṣṇa. Is that clear? Yes. [break] (japa) So that list you have not made, offenses, ten kinds of…?

Haṁsadūta: Not yet. No.

Prabhupāda: Why? You do that. They should be given that. You should avoid chanting, every one of you, ten kinds of offenses. The first offense is to decry the scriptures, Vedas. To accept authority of Vedas. Not to accept or decrying scriptures. Vedas means the book of transcendental knowledge. Not only Bhagavad-gītā, even Bible or Koran, they are also, although Bhagavad-gītā… Higher or secondary or primary, that is different. But whenever there is information of God, that is scripture, recognized. So we are concerned with the Vedas. So anyway, other scripture which is giving information of God scientifically or accepted by persons, that is also Vedas. One should not blaspheme the Vedas. This is first offense, to blaspheme. And satāṁ nindā, those who are preaching the message of God, they should not be blasphemed. And then never interpret in the scriptures or in the chanting of Hare Kṛṣṇa. And sāmya śubha-kriyā mati-pramādaḥ. This chanting of Hare Kṛṣṇa should not be executed as something auspicious activities. People generally go to church, to temple, to counteract their sinful activities. Somebody thinks actually that "If I go to church or temple, if I confess before God, then my sinful activities will be counteracted." But hari-nāma should not be taken in that way. If we think that "I am chanting Hare Kṛṣṇa; therefore I am free to commit all kinds of nonsense," then no. Then we will not be able to make progress. Sāmya śubha-kriyā mati-pramādaḥ. And nāmna artha-vāda. And while chanting, to think of ahaṁ mameti [SB 5.5.8], moha, this world as "mine," "I am this body," and without attention, inattentive, to become inattentive… While chanting, you must hear. Hare Kṛṣṇa-you must give attention to hear. In this way there is paper. You will take from your Godbrothers ten kinds of offenses. If you avoid the offenses, then you make very good progress of chanting. You get good result. The first stage is chanting with offenses. That is natural, because nobody is expert. The second stage is without offenses. When one can chant without offenses, then he becomes liberated. And the third stage is to achieve in the transcendental platform in the loving service of the Lord. So this chanting of Hare Kṛṣṇa is so powerful that it will gradually elevate you to the highest position. Chant Hare Kṛṣṇa. (end)

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Initiation of Rukmiṇī Dāsī

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Montreal, August 15, 1968

(Tape begins with Prabhupāda chanting "Prayers of Queen Kuntī" by himself in Sanskrit. When Yamunā starts kīrtana with "Hare Kṛṣṇa," Prabhupāda stops her, saying, "Vandanam. Vandanam. Prayer. Prayer." Then Prabhupāda leads them in Vande 'ham. At end of prayer, Prabhupāda says, "Chant," and Yamunā starts leading Hare Kṛṣṇa kīrtana. Prabhupāda chants prayers to the six Gosvāmīs by himself.)

Prabhupāda:
kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
You can get up. Can anyone follow on the harmonium, this? Mukunda, you can follow. (sings)
kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

(Prabhupāda continues playing karatālas while speaking) This today, a devotee is being initiated, so we are praying to the lotus feet of the six Gosvāmīs, who inaugurated this movement under the instruction of Lord Śrī Caitanya. Who are they? Śrī rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Just try to chant these six names. (sings) (devotees chant) Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Repeat. Again. Rūpa, sanātana, two, vande rūpa-sanātanau, raghu-yugau. There were two Raghunāthas. One Raghunātha Bhaṭṭācārya and one Raghunātha dāsa. Two Raghunāthas, and Rūpa, Sanātana. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. (chants first verse again) So what was their business? Kṛṣṇot-kīrtana-gāna-nartana-parau. Always engaged in chanting Hare Kṛṣṇa. Kṛṣṇotkīrtana. Hare Kṛṣṇa means Kṛṣṇa-kīrtana. Kṛṣṇotkīrtana-gāna-nartana-parau. Nartana means dancing. So chanting and dancing. That was their business. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. And Kṛṣṇa kīrtana, whenever one is merged in Kṛṣṇa kīrtana, that means he is merged into the ocean of love of Kṛṣṇa. That should be the test. As soon as "Kṛṣṇa," this sound is vibrated, one immediately becomes merged into the ocean of love. That is the sign of pure devotion. Immediately. So these Gosvāmīs, they… Premāmṛtāmbho-nidhī. They merged immediately into the ocean of love of God. (sings) Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī, dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. And these Gosvāmīs were dear both to the devotees and nondevotees. Not that they were simply liked by the devotees, but nondevotees also liked them. That was their position. A devotee's position is ajāta-śatru, he has no enemy. He has no enemy. Ajāta-śatru. Nirmatsara, nirmatsara means because they are not envious. A devotee is always open to everyone. There is no question of discrimination, that "This person should be allowed to chant Hare Kṛṣṇa and this person should not be allowed." No. In the material platform there is difference, high, low, man, woman, this or that. But in the spiritual platform there is no such difference. Therefore they were nonenvious, nirmatsara, and because they were nonenvious, pūjitau, pūjitau means they are worshipable. A person should be worshipable because he's nonenvious. Śrī-caitanya-kṛpā-bharau, such kind of position can be attained by one who has acquired the mercy of Lord Caitanya. Śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantāra. And such person can deliver the suffering humanity from this material contamination. Therefore we offer our respectful obeisances unto the six Gosvāmīs, Rūpa, Sanātana, two Raghunāthas, Gopāla Bhaṭṭa, and Śrī Jīva Gosvāmī. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Repeat.
nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

(Śrīla Prabhupāda continues playing karatālas while speaking) Nānā-śāstra-vicāraṇaika-nipuṇau, they were expert in scrutinizingly studying all the scriptures. Nānā-śāstra-vicāraṇaika-nipuṇau. Nipuṇau means expert. Why? Sad-dharma-saṁsthāpakau. To establish real religion in the world. Real religion. Just yesterday we have received one letter from Mr. Renovate, Vancouver. He says that the Canadians, they want real religion. That's very good, encouraging. Anyone, if he is anxious to have real religion, for him this is the best thing, this kṛṣṇa-kīrtana-gāna-nartana. So without religion, human society is nothing but animal society. It is simply polished animalism. So these Gosvāmīs, they made so many books to guide us. You have read Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu. That is the first direction in the line. So they always worked very hard, day and night. Their business was writing books or chanting and dancing. And other necessities, eating, sleeping, mating and fearing, they practically abolished. There was no question of mating, there was no question of fearing. And sleeping, they used to sleep utmost one and a half hour daily in twenty-four hours. And eating, that is also practically nil. When they felt hungry they would go to some householder's home and beg one capati or two capatis. That's all. Finished. So nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Why? Lokānāṁ hita-kāriṇau. The mission of saintly persons is simply to think how this suffering humanity will become happy by spiritual consciousness. That is their business. They are not for exploiting. The whole material world is trying… One man is trying to exploit another; one nation is trying to exploit another nation; one society is trying to… This is struggle for existence. They have invented this law that "Might is right." You struggle, and if you are powerful… Just like there is now struggle between Russia and America, or China and America. This is going on. So everyone is suffering. The struggle for existence means a condition of suffering. And these saintly persons, devotees of Kṛṣṇa, not only devotees of Kṛṣṇa, any devotee of God, they are, their business is to see how people become happy. Lokānāṁ hita-kāriṇau. Therefore, tribhuvane mānyau. The devotees are worshiped not only in this planet but in other planets also-wherever they will go.

There is a nice verse in Cāṇakya Paṇḍita… Vidvatvāṁ ca nṛpatyāṁ ca naiva tulyaṁ kadācana. He says that a rich man and a learned man cannot be compared. There is no comparison. Why? Because sva-deśe pūjyate rājan vidvān sarvatra pūjyate. A rich man may be honored in his own country but a learned man, a devotee of God, he will be honored wherever he goes. Sva-deśe pūjyate rājan vidvān sarvatra pūjyate. So this is the position of devotee. Therefore a devotee, wherever he goes he'll be honored. Therefore a devotee has no distinction whether it is heaven or hell, because Kṛṣṇa is with him either in heaven or hell. So where there is Kṛṣṇa, there is no question of hell. It is Vaikuṇṭha. Just like Haridāsa Ṭhākura, he did not enter Jagannātha temple at Purī. He thought himself, that "I am born in Muhammadan family. These Hindus, they're against any Muhammadans entering the temple.

Why shall I go and disturb them? I shall chant here." So Jagannātha Himself was coming daily to him. This is the power of devotee. He hasn't got to go to Jagannātha, but Jagannātha comes to see him. Lord Caitanya Mahāprabhu used to come daily to Haridāsa Ṭhākura. When He was going to take bath in the sea, so He would first of all enter Haridāsa's cottage: "Haridāsa, what you are doing?" "Yes, my Lord, please come." So this is the position of devotee. Therefore Kṛṣṇa says, mad-bhakta-pūjyābhyadhikaḥ. If somebody worships a devotee, that worshipment is more valuable than worshiping Kṛṣṇa. Kṛṣṇa says like that.

So this is a process… Vaiṣṇava process is paramparā process. So today this nice girl is going to be initiated. She must learn this science, this very nice science, and you all Godbrothers and sisters will help her. Anyone who is trying to be Kṛṣṇa conscious, he should be given or she should be given all kinds of facilities. You'll be glad to learn that our Hayagrīva brahmacārī, he is taking one land in West Virginia, 136 acres of land. So I've advised him to develop it into New Vrindaban. So I have got today his letter, the document he is preparing through the lawyer. So it is also a nice project. If by Kṛṣṇa's desire we can develop a center just exactly prototype of Vṛndāvana, it will be very nice. Those American boys and girls who cannot go so long distance, 14,000 miles, they will have facility. So Kṛṣṇa is giving us all facilities. Simply we have to be very sincere and everything will be done nicely.

So let us begin our today's business. (to initiate:) So you come forward. Yes. Take little water, one glass and spoon. This is too big. All right, take it. You know how to do it? Take little water, one, two, three, then four. Do it like that. You chant Hare Kṛṣṇa. Hare Kṛṣṇa. (devotees chant japa) (Prabhupāda leads devotees in chanting oṁ apavitraḥ three times) Now again do that. Three times. Again chant. That door is closed? [break] The purport of this mantra is that if anyone is impure, apavitraḥ… Pavitraḥ means pure. Anyone, either he is pure or impure, it doesn't matter. Apavitraḥ pavitraḥ vā sarvāvasthām. In any condition of life, it doesn't matter. Pure or impure, there are two conditions. Someone is impure, someone is pure. So either way, namo apavitraḥ pavitro, sarvāvasthām, in any condition, yaḥ smaret puṇḍarīkākṣam. Anyone who remembers puṇḍarīkākṣam, means Viṣṇu or Kṛṣṇa… Yaḥ smaret puṇḍarīkākṣaṁ sa, that person, bahyābhyantaraṁ śuciḥ, he immediately becomes clean inside and outside. Śuciḥ, śuciḥ means clean or śuciḥ means brāhmaṇa. Brāhmaṇa means clean. You have got all threads, so you should always prove that you are always clean. Bahyābhyantaraṁ śuciḥ. Śrī viṣṇu śrī viṣṇu śrī viṣṇu. So this is remembering Viṣṇu. So simply by remembering Viṣṇu, if one becomes clean inside and outside, so by chanting Hare Kṛṣṇa, how much purified he is becoming in every moment or every second. It is so nice. There is no question if we always keep ourselves chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so there is no chance of being contaminated by the influence of māyā. It is so nice.

Now you chant, I'll say, you repeat. (chants prayers for fire sacrifices, devotees respond) Thank you. Chant you Hare Kṛṣṇa. Right hand, not left hand. Keep forward your right hand. Yes. (Prabhupāda chants japa) So you have seen how I'm chanting? You'll begin from this bigger one. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then take another, in this way, come to this end, again begin from here, come to this end. In this way, chant sixteen rounds at least. At least. [break] …principles of restriction. The more you follow the restriction, the more you become advanced. These things are required. And you try to avoid ten kinds of offenses. That offenses? The paper is not there? The ten kinds of offenses.

Guest: Easy Journey to Other Planets.

Prabhupāda: Other planets? Offenses, ten kinds of offenses to be avoided. You have got that?

Haṁsadūta: We will give her a list.

Prabhupāda: All right. So the first offense is satāṁ-nindā. No devotee shall be blasphemed. Satāṁ-nindaṁ śruti-śāstra-nindanam, no scriptures should be defiled. Satāṁ-nindaṁ śruti-śāstra-nindanam tathārtha-vādo hari-nāmni kalpanam. And never make any interpretation. Just like we are chanting Hare Kṛṣṇa, somebody may make interpretation. There is no interpretation. The direct meaning is that we are praying Kṛṣṇa and His energy to accept me in the society of His service. This is the simple… There is no other interpretation. Or artha-vādaḥ. And sāmya-śubha-kriyā-pramādaḥ, one should not accept chanting Hare Kṛṣṇa with some, something śubha-kriyā. Just like generally the materialist persons, they go to churches or temple just to become purified of their sinful activities. Just like in Christian religion it is the custom, what is called? Confession. So we should not (be) like that. It is not confession. Confession means I confess that I have done this sinful act, and as soon as I come out from the church I do it again. No. We should know that all sinful activities are washed off by chanting, but that does not mean we shall commit it again. Whatever we have done, that is washed off. Now we should be careful. And that four principles-no illicit sex life, no meat-eating, and no gambling, no intoxication-you try and follow. You must follow. As you are taking this mantra, you must now follow. Whatever is done is done. Finished. And we, we allow marriage. So there is no restriction. One can marry. But no illicit sex. So these four principles should be followed, and chant Hare Kṛṣṇa and be pleased. Be more beautiful within and without. You are beautiful girl, so… You are all beautiful. So become beautiful within also. Kṛṣṇa will accept. Kṛṣṇa can accept any number of beautiful girls. (laughs) Unlimitedly. Just see. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. Lakṣmī. The beautiful girls are called goddess of fortune. Actually, woman is considered as goddess of fortune, representative of goddess of fortune. We are misusing for sense gratification. No. They should be respected as goddess of fortune. If one man has got nice wife, actually he has got goddess of fortune. That is astrological calculation. A man is considered to be fortunate in three ways. If he has got good wife then he is fortunate. If he has got good son then he is fortunate. And if he has got plenty money he is fortunate. So these three standards of fortune, out of which, one who has got good wife, he is the most fortunate. So our society will try to make good wives so that the boys, all boys, should, can think himself always fortunate. If one has got good wife, any place, doesn't matter. Either under… Just like Lord Śiva, he was living underneath the tree. There is no shelter, but he had the good wife, Pārvatī, so he was happy. So whenever you like, we shall select any brahmacārī. But don't have illicit sex. Marriage is allowed. I take personally care of marriage. I want this society must be cleansed. Without being cleansed, nobody can advance in spiritual consciousness. So what is your name?

Devotee: Wendy.

Prabhupāda: Your present name? What is that? Wendy. So is there any name Rukmiṇī in our list?

Devotees: Oh! (laughs)

Prabhupāda: So you may be called Rukmiṇī devī. And some day you may be kidnapped by Kṛṣṇa. Kṛṣṇa kidnapped Rukmiṇī. Rukmiṇī was very beautiful, qualified, Lakṣmī. So his (her) father liked that Rukmiṇī should be given to Kṛṣṇa. And his (her) brother liked that she should be handed over to another boy. So Rukmiṇī sent one letter to Kṛṣṇa, that "Although I've not seen You, but I've heard of Your activities. So I am attached to You. Now some nonsense is coming to marry me." [break] Just see, how nice it is (laughs). And we eat Kṛṣṇa prasāda, we enjoy the Kṛṣṇa. What is this nonsense, ahaṁ brahman, Brahman? "I am stone." What is the difference? If somebody thinks, "I am stone," and if somebody says, "I am Brahman. I am void," so what is the difference between stone and void? The same thing. Why should we become stone and wood? We shall, we should reciprocate loving affairs with Kṛṣṇa. Mādhavī-latā? How many pictures you have done? You have seen Mādhavī-latā's picture? That picture is painted by Mādhavī-latā. Yes, she is good painter. You chant Hare Kṛṣṇa. Why you have stopped? Yes, always chant. Chant loudly. (fire sacrifice continues) All bow down. (devotees offer obeisances) Now chant. "Govinda Jaya Jaya." Chant. Chant and dance. (Prabhupāda leads kīrtana) (prema-dhvanī)

Devotee: Will you always be our spiritual master?

Prabhupāda: I don't follow. What do you say?

Devotee: Will you be our spiritual master for eternity?

Prabhupāda: I think so. (laughs) Whatever we do here, it is for eternity because it is not on the material stages. It is all on the spiritual platform. There is a song by Narottama dāsa Ṭhākura, cakhu-dān dilo yei janme janme pitā sei: "One who has opened the eyes, he is, birth after birth, he is my father."

Devotee: Oh, that is… Hare Kṛṣṇa.

Prabhupāda: Cakhu-dān dilo yei. Cakhu-dān means one who has opened the eyes, that is spiritual master. Janme janme pitā sei. Janme janme means birth after birth, he is my father. All right, distribute prasādam. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Oh, the whole thing? (laughs) All right. Give him. (devotees chanting japa) [break] You are not taking? Take more. Oh, where is Mādhavī-latā? Why you are in the back side? Come on, take more. Come here. You are not taking more? Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa. Yes.

Yamunā: Rukmiṇī devī gave that to you.

Prabhupāda: Oh. Very good. What is this?

Yamunā: It's a shawl for around your neck in the cold weather.

Prabhupāda: Oh.

Yamunā: She made it.

Prabhupāda: Very good. Very nice. Thank you.

Rukmiṇī: I'll give it to Govinda dāsī.

Prabhupāda: Yes. Govinda… [break] (end)

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Initiation of Hṛṣīkeśa Dāsā
and Marriage of Satsvarūpa and Jadurāṇī

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New York, September 5, 1968

Prabhupāda: And where is that boy, Hṛṣīkeśa?

Devotee: Hṛṣīkeśa.

Prabhupāda: Come on. Oh, he has shaved his face. Very nice. Sit down. [break] Today we have got two functions. One function is initiation of a brahmacārī, and another function is marriage ceremony of our one disciple Satsvarūpa brahmacārī and Jadurāṇī brahmacāriṇī. [break] …Caitanya-bhāgavata there is a verse which says, gṛhe vā vanete thāke, hā gaurāṅga bole ḍāke. The purport is that either if you remain in household life or you remain as mendicant in the forest, in either case, you just become a devotee of Lord Caitanya. So although we have four divisions of the social orders, namely the brahmacārī, gṛhastha, vānaprastha, and sannyāsa… Brahmacārī means student, strictly observing life of celibacy, following the rules and regulations enunciated by the spiritual master under strict discipline. That is called brahmacārī. And next is that if a brahmacārī wants to get himself married, that is allowed. So when a brahmacārī is married, he is called gṛhastha, or householder. But because a brahmacārī is trained from the very beginning of his life renunciation of material enjoyment, he cannot be absorbed like ordinary man in family life. Ordinary man, they cannot give up the family life or association of woman even up to the end of life. But according to Vedic system, association of woman is allowed only for a certain period, during the youthful days only, just to beget nice children. Because from the age of twenty-five years old up to fifty years, one can beget nice children. Gṛhastha life, householder life, is meant for begetting nice children. If there are Kṛṣṇa conscious children in the society, there will be no disturbance. According to Vedic system, the population is divided into two divisions. Illegitimate sons are called varṇa-saṅkara. In the Bhagavad-gītā it is said that when the population becomes varṇa-saṅkara, the whole social situation becomes hellish. Actually that is the fact. So one should be very careful to beget nice children so that society, social order, political order will be calm, quiet, peaceful. That is the idea of gṛhastha life. And many devotees… There are twelve selected personalities who are considered to be the authority of this Kṛṣṇa consciousness movement. Out of twelve authorities, seven authorities were all gṛhasthas, householders. Caitanya Mahāprabhu's associates, Nityānanda Prabhu, Advaita Prabhu, Gadādhara, and Śrīvāsa, and Caitanya Mahāprabhu Himself, they were all householders. So it is not that simply sannyāsī or brahmacārī can realize Kṛṣṇa consciousness and not the householders. No.

So in our association we welcome this sort of marriage between trained brahmacārī and brahmacāriṇī so that we can welcome nice children for future Kṛṣṇa conscious generation. That is our viewpoint. So… And initiation… Initiation means to begin spiritual life. According to Vedic culture, there are two births. One birth is from the gṛhastha parents, father and mother, and the other birth is between the spiritual master and Vedas. The Vedic knowledge is considered mother, and the spiritual master is considered the father. And by the help of the spiritual master, when one gets into transcendental knowledge, that is called second birth. So janmanā jāyate śūdraḥ: "Everyone is born śūdra." Śūdra means without any culture. They are called śūdras. According to Vedic scriptures, there are four classes of men: brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Out of these four classes of social order, the brāhmaṇas, kṣatriyas and vaiśyas are considered higher caste. Brāhmaṇas means the most intelligent class of men in the society, and kṣatriya means the administrative class of men, and vaiśyas means the mercantile class of men, and śūdras means the laborer class of men. That division is everywhere, not only in India. These four classes of men are present in every country, every society. It may be in different names only, but the four divisions are already there everywhere. It cannot be without it. In the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. These four classes of divisions are there according to different qualities, and Kṛṣṇa says, or God says, "That is My creation." So there cannot be any exception of His creation. Just like God's creation is sun. In every country there is sun, not that the sun can be seen in India. In every country there is moon. Similarly, this caste system is present in every country, in every society, but it may be called in different names. So the śūdras means the lowest class of men, who have no culture, but the higher classes, the brāhmaṇas, the kṣatriyas, they are considered highly cultured. And how they are called highly cultured? Because they are twice-born. First birth, janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Saṁskārāt, by following this ritualistic ceremony of initiation or marriage, they are called dvija, twice-born. Saṁskārād bhaved dvijo veda-pāthād bhaved vipraḥ. This initiation means this boy is being accepted as initiated in order to give him Vedic instruction so that he may live as a student, as a brahmacārī, within the society and get complete instruction of Vedic knowledge. And when he is competent, he is called vipra. Veda-pāthād bhaved vipro brahma jānātīti brāhmaṇaḥ. And when he realizes the Supreme Self, the Supreme Personality of Godhead, he will be called brāhmaṇa. At that time we offer thread ceremony.

So this process are there, we are observing, and our Kṛṣṇa consciousness movement is gradually making progress with these principles. We have got already eleven branches, and one of our principal students, Śrīman Hayagrīva Brahmacārī and Kīrtanānanda Swami, they are attempting to open a new social community project in West Virginia, New Vrindaban. So this Kṛṣṇa conscious movement is taking ground gradually, and we hope in future these gṛhasthas, these householders, vānaprasthas, sannyāsīs, they will implement this Vedic culture gradually, and people will be more and more happy. Thank you very much.

So one thing I forgot is the sacred thread ceremony for Hayagrīva. He is present. Is there any? I think in my bag there is a thread, so Hayagrīva can also. Oh, here. You have that mantra?

Brahmānanda: Yes.

Prabhupāda: Bhūr bhuvaḥ svaḥ? And one thread? Bring. Hayagrīva?

Devotees: Hayagrīva? Hayagrīva.

Prabhupāda: Now, where is water? These garlands may be first of all put here, then one to the bridegroom and to the… [break] (oṁ apavitraḥ recitation) Again do that. Yes, chant. Those who are initiated, chant, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… I forgot to say you about the thread ceremony. Those who have passed one year's chanting, they can be offered this sacred thread. [break] …first of all. Everyone has done? (ācamana) You have done second time. You have done second time? Then you do second time, you. Hṛṣīkeśa.

Kīrtanānanda: They have done it twice, all of them.

Prabhupāda: They have done now? Oh. (oṁ apavitraḥ recitation) Yes. Do it for the third time, circle. (oṁ apavitraḥ recitation, followed by maṅgalācaraṇa and other prayers) Now… Yes. You chant Hare Kṛṣṇa. (all chanting japa) You have… You can sit down. You are going? She is going? Your mother is going? Call her. Now we shall, function. Please sit down. [break] Come to this end, 108, then begin from here, again come to this side. In this way at least sixteen rounds you chant. And your spiritual name is already Hṛṣīkeśa. That's all right. And further instruction you'll have from Kīrtanānanda Swami and your Godbrother. So chant Hare Kṛṣṇa. Oh, is that, that…?

Devotee: (indistinct) neck beads.

Prabhupāda: Now Judy's mother, you can come here, Judy's mother.

Jadurāṇī: She can sit on the chair.

Prabhupāda: Oh. That's all right. Give her chair here.

Jadurāṇī: Oh, all right.

Prabhupāda: Sit down there. You sit down. Satsvarūpa, you sit down, this…

Satsvarūpa: Sit down here.

Prabhupāda: No. Yes. Sit down. Sit down there. Now your daughter is being married with this brahmacārī. Now you can offer this brahmacārī-his name is Satsvarūpa-that "This girl was in my charge so long. I give this daughter to you in charity to take charge." You tell like that.

Jadurāṇī's mother: I've had this daughter with me for so long. I now give her in your charge.

Prabhupāda: Yes. And you say, "Yes, I take charge."

Satsvarūpa: Yes. I take charge.

Jadurāṇī's mother: Then take here.

Prabhupāda: Yes.

Devotees: Hare Kṛṣṇa.

Prabhupāda: Then you say that "Jadurāṇī, I take charge of your life so long I shall live," in this way.

Satsvarūpa: Jadurāṇī, I take charge of your life so long I shall live.

Prabhupāda: And you say that "I shall render my services unto you throughout my life. Throughout my life." Yes.

Jadurāṇī: I shall render my service to you throughout my life.

Prabhupāda: And there is no separation. It is… There is no question of divorce or separation. In any condition of life, happiness or distress, you shall continue as husband and wife, because our main business is Kṛṣṇa consciousness. This marriage is not material marriage for sense gratification. But because there are girls and boys and we require also Kṛṣṇa conscious population, therefore we encourage this marriage. It is not for sense gratification. So in this way there is no question of separation or divorce. You admit this? Yes. You also admit this? Then you change your garland.

Devotees: Haribol. Hare Kṛṣṇa.

Prabhupāda: Now you come this side; you come this side. Yes. And there is red, red sindhu? No? Red sindhu? No?

Brahmānanda: There is a ring.

Prabhupāda: There is a ring? All right. Give her this ring and now just cover the head. You cover. You cover the head. And somebody stuck up this, his cloth and his (her) cloth. Knot. Make a knot. You make. Yes. Chant Hare Kṛṣṇa. That's all. Now chant Hare Kṛṣṇa. [break] Godbrothers and sister, give them good wishes.

Devotees: Haribol! Haribol! All glories to Satsvarūpa and Jadurāṇī! Hare Kṛṣṇa!

Prabhupāda: Now chant Hare Kṛṣṇa. (chants) Chant Hare Kṛṣṇa. Boston center is in your charge, husband and wife. So you have to develop. You do it, and your children will do it. In this way just engage fully, heart and soul, in Kṛṣṇa's service. Oh, this is mixed?

Brahmānanda: No, it's not.

Prabhupāda: Bring that. Mix it. Mix it. Yes, mix it. (oṁ apavitraḥ recitation-fire sacrifice) Offer. Svāhā. Take. Everyone, you also take, little, little, some. Vande aham… (recites maṅgalācaraṇa and prayers again, with devotees repeating) Now take one banana. Give him one. Yes, you take one. He'll give. Hayagrīva. Give Hayagrīva one. Give me one. Yes. Now turn(?) down. Yes. (chants namo brahmaṇya-devāya prayer three times) Just put slowly. (chants Hare Kṛṣṇa mantra responsively with devotees two times) Now bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees offer obeisances) Chant govinda jaya jaya, gopāla jaya jaya. (kīrtana-Prabhupāda recites Gāyatrī to Hayagrīva during kīrtana) (prema-dhvanī by Śrīla Prabhupāda) All glories to the married couples. Now distribute prasāda. [break] …in our Kṛṣṇa consciousness every function is happy?

Devotees: Haribol!

Prabhupāda: Kṛṣṇa is there, reservoir of all pleasure. Why it should not be happy? Everything should be happy. Where is your spot, black?

Hṛṣīkeśa: Oh, he didn't give it to me yet.

Prabhupāda: Somebody may take these bananas, cut into pieces and distribute. (end)

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Initiation

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Seattle, October 20, 1968

(kīrtana, etc.)

Prabhupāda: (leads prayers for fire sacrifice) Vande 'ham…, svāhā. Why left hand? Right hand. Svāhā. Svāhā. (chants standard fire sacrifice prayers with devotees' response) Now stand up with this banana.

go brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(chants twice with response) Put this banana like this. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (chants twice with response) Now bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

All right.

Devotees: Jaya. Jaya. Hare Kṛṣṇa.

Prabhupāda: Now you chant. You chant. Hare Kṛṣṇa, chant.

Young woman: Excuse me please. I have to speak to you.

Prabhupāda: Please wait. Let me finish. Let me finish.

Viṣṇujana: You don't have to speak to him.

Young woman: Yes I do. You are sitting up there and all of these people are sitting here, and you're like you're on a throne. And you're feeling…

Viṣṇujana: No.

Young woman: Pardon? No, this is wrong.

Prabhupāda: That's all right. Let us chant. (kīrtana-prema-dhvanī) Where is that girl? She is gone?

Viṣṇujana: I think Madhudviṣa explained to her. She did not know about the bowing down and everything.

Prabhupāda: What was her question?

Viṣṇujana: She was thinking that we were bowing to you as if you were God. She resents this, because in the Christian religion it says, "Bow down to no man."

Prabhupāda: What did you explain?

Viṣṇujana: I don't know.

Prabhupāda: (laughs) Did you not explain that we are bowing down not as God, as God's representative? Did you…, could not explain like this?

Madhudviṣa: She's over there, I think, if you'd like to talk to her.

Viṣṇujana: You can explain that to her.

Tamāla Kṛṣṇa: Yeah, you'd better… You explain it to her. It might be better than her coming here and blaspheming.

Prabhupāda: Call her. Call her. Call her. (pause) (talking in background, initiates discussing their names, etc.) Distribute prasādam. Everyone. Outside also?

Upendra: Prabhupāda? Tomorrow between 12:15 for a lecture at the University.

Prabhupāda: What is the arrangement?

Upendra: It is one small auditorium. It seats seventy people. They have advertised on the university and in the newspaper at the university. So we have no idea who will come, but they have advertised.

Prabhupāda: So you will be able to collect?

Upendra: Indiscreetly. We will ask as they leave. (end)

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Lecture & Initiation

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Seattle, October 20, 1968

Prabhupāda: (sings) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (audience responds) So Kṛṣṇa consciousness movement means to approach the original Supreme Personality of Godhead, Kṛṣṇa. This is Kṛṣṇa consciousness. Directly. This is a special gift of Lord Caitanya that… In this age there are so many anomalies, defects in the life of human being that gradually they are giving up the idea of Kṛṣṇa consciousness, or God consciousness. Not only gradually they are giving up, they have already given up. So Vedānta-sūtra therefore says, athāto brahma jijñāsā. It is not that a different type of religious system we have introduced. It is a great necessity of the present day. Because we say that either you follow scripture, Bible, or you follow Koran or you follow Vedas, the aim is God. But at the present moment, due to the influence of this Kali-yuga… Kali-yuga means the age of quarrel and disagreement. So in this age people are embarrassed in so many ways. First disqualification is that they do not live for long time. The average duration of life in India is thirty-five years, and I do not know exactly what is the average age here, but in India the people are overcrowded. They have no such intelligence, or they did not care to go outside India, colonize. Everyone went there to exploit, but they never thought of exploiting other places. That is their cultural… They do not try to encroach upon others' property. Anyway, India's position is very precarious, because they have left their own culture and they're trying to imitate the Western culture, which they cannot due to so many circumstances, and therefore they're put into, between the horns of Scylla and Charybdis. You see.

So this age is like that. Not only in India, in other countries the difficulties are in a different way. The problems are different. But there are problems, either in India or in America or in China. Everywhere, they are trying to make so many schemes for world peace. In your country also, in America even, there is no safety of life for big men like Kennedys, you see. Anyone can be killed at any moment, and there is no action. So there is another problem. In Communist country they are, by force, they're ruling on the citizens. So many Russians, so many Chinese, they are going away out of their country. They do not like this Communist idea. So problems are there due to this age. Due to this age of Kali, the problems are there. And what are the problems? The problems are that in this age people are very short-lived, their duration of life. We do not know when we shall die. At any moment. It is said that during Lord Rāmacandra's rule, a brāhmaṇa… (aside:) It's not working? …he came to the king, "My dear king, my son has died. So please explain why, in the presence of father, a son shall die." Just see how much the king was responsible. An old father came to complain to the king, "What is the reason that in the presence of the father, a son dies? Please explain." So just see how much responsible government was there. The government is responsible if the son dies before the father. Naturally, the father is older than the son, so he must die first. So such responsible government was there. Now in the civilized world anyone can be killed by anyone, but nobody cares for it.

So duration of life is very uncertain in this age. At any moment we can die. But this life, this human form of life, is meant for a sublime gain. What is that? To make a permanent solution of the miserable condition of our life. In this… So long we are in this material form, this body, we have to change from one body to another, one body to another. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Repeated birth, repeated death. Soul is immortal, eternal, but changing, just like you are changing the dress. So this problem they do not take into account, but this is a problem. The human life is meant for making a solution of this problem, but neither they have any knowledge, nor they are very much serious about solving these problems. So duration, if you get a long duration of life, then there is chance you may meet somebody, you may meet some good association that you can make the solution of your life. But that is also impossible now because our duration of life is very short. Prāyeṇa alpāyuṣaḥ sabhya kalāv asmin yuge janāḥ mandāḥ. And even whatever duration of life we have got, we are not properly utilizing. We are utilizing this life just like animal, simply eating, sleeping, mating and defending. That's all. In this age, if anyone can eat sumptuously, he thinks, "Oh, my day's duty is finished." If anyone can provide a wife and two or three children, he is to be considered as a very big man. You see. He is providing a family. Because mostly they are without family, without any responsibility. This is the symptoms of this age.

So even if we have got short life, we are not very serious. Mandāḥ, very slow. Just like here, we are preaching this Kṛṣṇa consciousness movement. Nobody is serious about to learn or to understand what is this movement. And if somebody is interested, they want to be cheated. They want something cheap or cheap something for self-realization. They have got money, they want to pay somebody some fees, and if he says that "I'll give you some mantra and you will, fifteen minutes meditation, within six months you'll become God," these things they want. Mandāḥ manda-matayo. Manda-matayo means very foolish conclusion. They do not think that "Solution of the problems of life can be purchased only by paying thirty-five dollars?" They have become so foolish. Because if we say that to make a solution of your problems of life you have to follow these principles, "Oh, this is very difficult. Let me pay thirty-five dollars and solve it, make a solution." You see? So they want to be cheated. They are called manda-matayo. And cheaters come and cheat them. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. Manda-bhāgyā means they are unfortunate also. Even God comes and canvasses Himself, "Please come to Me," oh, they don't care for it. You see? Therefore unfortunate. If somebody comes and offers you one million dollars, if you say, "I don't like it," then are you not unfortunate? So Caitanya Mahāprabhu says that

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

”For self-realization simply you chant Hare Kṛṣṇa and see the result.” No. They’ll not accept. Therefore unfortunate. If you are canvassing the best thing, the easiest process, but they’ll not accept, they want to be cheated… You see? Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. And harassed by so many things-this Draft Board, this board, that board, this, that, so many things. This is their position. Short life, very slow, no understanding, and if they want to understand, they want to be cheated, they are unfortunate, and disturbed. This is the position of the present days. It doesn’t matter whether you are born in America or in India, this is the whole position.

So there is a great need of this movement, and we are spreading this Kṛṣṇa consciousness movement, and this is practical, very easy, and just suitable for this age. It doesn’t consider how much you are qualified. It doesn’t consider. Whatever your past life may be, you simply come here, chant Hare Kṛṣṇa with your tongue-God has given you a tongue-and taste Kṛṣṇa prasāda, Love Feast, and make your life successful. Very easy process. So this is our program. So invite anyone to join this movement, and you’ll be benefited. And you will see practically. It is pratyakṣāvagamaṁ dharmyam. In the Bhagavad-gītā it is said that this process of self-realization is directly perceivable. Directly perceivable. Pratyakṣāvagamaṁ dharmyam. Just like when you eat, you can understand that you are eating, you can understand that your hunger is being satisfied, you can understand that you are getting strength. So you haven’t got to take certificate. You can yourself understand it is so nice thing. Pratyakṣāvagamam. Pratyakṣa means directly, avagamam. You understand it directly. If you meditate, so-called meditation, you do not know how far you are making progress. You see. You are in oblivion. You do not know. But here, if you chant Hare Kṛṣṇa, you’ll directly feel, directly feel. I have got so many students, so many letters, how they are feeling directly. It is so nice. Pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam [Bg. 9.2]. And very nice to perform. Chant and dance and eat. What do you want more? (laughter) Simply chanting, dancing, and eating nice sweetballs, kachori. So su-sukham and kartum avyayam. While performing, while practicing this process, it is very pleasurable, and avyayam. Avyayam means whatever you do, even if you execute one percent of this movement, that is your permanent asset. Permanent asset. If you do two percent, three percent, four percent… But don’t wait for next life. Finish, cent percent. It is not very easy to execute; therefore finish. Don’t wait, that ”Let me finish in this life a certain percentage of self-realization, and next life I shall do.” And what is the test of realization, finishing full percentage? The test is how much you have learned to love God, Kṛṣṇa, that’s all. You have got your love, you love somebody, but if you divide your love, that ”I shall love this country and my society, my girlfriend and this and that, or boyfriend, and I shall try to love Kṛṣṇa also…” No. That is also nice, but if you give predominance, all predominance, simply to love Kṛṣṇa, you’ll automatically love other things, and your life will be perfect. Other loving affairs will not be minus. Just like a Kṛṣṇa conscious person, he loves not only his family and society; he loves even the animal, he loves even the ant, his love is so much expanded. It is so nice thing. How much you can love? Anything, as soon as there is some misunderstanding, the love is broken. But Kṛṣṇa love is so sound that you’ll never break, and your love will be expanded universally. It is so nice thing. And love you have got. You have simply misplaced your loving capacity to so many things. You just revert it to Kṛṣṇa, and when you perfectly love Kṛṣṇa, you’ll see that you’re loving your country, your society, your friend, more than what you loved before, it is so nice thing.

So take to this Kṛṣṇa consciousness movement and be happy in this life and next life. If you can finish your loving affairs to Kṛṣṇa in this life, then you have done cent percent. If not, whatever percentage you have executed in this life, that will remain with you. It will not go. That is assured in the Bhagavad-gītā, that śucīnāṁ śrīmatāṁ gehe yoga bhraṣṭo sañjāyate [Bg. 6.41]. One who cannot execute this yoga process completely cent per cent, he is given next birth a chance to take birth in a rich family or to get birth in a very pure family. Two alternatives. So either you take birth in pure family or in rich family, at least your birth as a human being is guaranteed. But if you don’t take to this Kṛṣṇa consciousness movement, you do not know what is your next birth. There are 8,400,000 different species of life, and you can be transferred to any one of them. If you are transferred to become a tree… Just like I’ve seen in San Francisco. They said that ”This tree is standing for seven thousand years.” They stand up on the bench for seven thousand years. The boys are sometimes punished by the teachers in the school, ”Stand up on the bench.” So these trees are punished, ”Stand up,” by nature’s law. So there is chance of becoming a tree, there is chance of becoming a dog, a cat, or even a rat. So many lives there are. Don’t miss this opportunity of human form of life. Perfect your love of Kṛṣṇa and be happy in this life and next life.

So this initiation… As many of our students are initiated, so some of our students are going to be initiated this evening. The initiation means the third stage of joining this movement. The first stage is śraddhā, a little faith. Just like our students are going in the marketplace, they are chanting, and many people are contributing some money; somebody’s purchasing our Back to Godhead. This is the beginning of faith: ”Oh, here is a nice movement. Let me cooperate.” Ādau śraddhā. Then, if he becomes little more interested, then he comes here, into the class. ”All right, let us see what these people are teaching, this Kṛṣṇa consciousness.” So they come. So that is the second stage. The first stage is automatic sympathy for this movement. The second stage is joining or associating with this, our activities. Just like you have kindly come here. You are hearing me. Similarly, if somebody becomes more interested or his faith is still further advanced, then he comes, that is the second stage. And the third stage is… Ādau śraddhā tataḥ sādhu-saṅga atha bhajana-kriyā [Cc. Madhya 23.14-15]. Now, the initiation means beginning of the activities. Beginning of the activities. How one can develop Kṛṣṇa consciousness to the perfectional state, that is called initiation. It is not that initiation means finished. It is the third stage. Then the fourth stage will be, one who is initiated, if he follows the rules and regulation, and if he chants Hare Kṛṣṇa with a fixed-up counting, then gradually his all misgivings will vanish. What are the misgivings? We ask our students to refrain from that illicit sex life, nonvegetarian diet, and intoxication, and to take part in gambling. These four things. So ordinarily these four things are very prominent in the society, especially in the Western countries. But these students who take initiation and follows chanting, they very easily give up these four things without any difficulty. That is called anartha nivṛtti. That is the fourth stage. The fifth stage is then he becomes fixed up: ”Yes.” Just like one student, Mr. Anderson, I’ve not seen him, but simply by associating with our other devotees, he has written that ”I wish to devote my whole being for this Kṛṣṇa consciousness.” This is called niṣṭhā, fixed up. Tato niṣṭhā tato ruci. Ruci means they get a taste. Why these boys are going out? This chanting, they have got a taste. They have developed a taste. Otherwise for nothing they are not wasting time. They are educated, they are grown up. So taste. Fixed up, then taste, tathāsaktis. When the taste is, then attachment. He cannot give it up. And I receive so many letters.

Some students, they could not cope with their Godbrothers, they go away, but they'll write that "I cannot go. I cannot go." He's captured. You see? Umāpati has written that letter, that he becomes in difficulty, he cannot live, he cannot l-i-v-e or l-e-a-v-e. He's in Dallas. You see? He cannot quit the company, or some misunderstanding, he cannot live with Godbrothers. But that is temporary. So that is called asaktiḥ, attachment. Tathāsaktis tato bhāva. Then gradually increasing, some ecstatic position, always thinking of Kṛṣṇa. And then perfectional stage, that he loves Kṛṣṇa cent percent. So this is the process.

So this initiation means the third stage of Kṛṣṇa consciousness. Those who are being initiated, they should remember that they have to follow the rules and regulations. Just like if a man wants to be cured from a certain type of disease, he has to follow the regulation given by the physician, and that will help him to recover from the illness very quickly. So these four principles of restriction they should follow, and chant at least sixteen rounds daily, and gradually he'll get fixed up in this conviction and will have attachment and taste, and then love of Kṛṣṇa will automatically… It is there in everyone's heart. Love of Kṛṣṇa, it is not a foreign thing that we are imposing. No. It is there, everywhere, in every living entity. Otherwise how these American boys and girls are taking it if it is not there? It is there. I am simply helping. Just like matches: there is fire, and one can help only simply rubbing, that's all. There is fire. You cannot get fire rubbing two, I mean to say, sticks, if there is no, that chemicals on the top. So Kṛṣṇa consciousness is there in everyone's heart; simply one has to revive it by this association, this Kṛṣṇa consciousness association. So it is neither difficult, nor impractical, nor very unpalatable. Everything is nice. So our request to everyone that let them take this munificent gift of Lord Caitanya, Kṛṣṇa consciousness movement, and Hare Kṛṣṇa chanting, and you'll be happy. That is our program.

Thank you very much. (devotees offer obeisances) Give him. You want to ask me anything?

Young man: Excuse me?

Prabhupāda: You want to ask me anything?

Young man: No.

Prabhupāda: That's good. Now do it like that (as) I have done. Yes, like that. Three times that. Once more, yes. Touch in your mouth. Yes. Take little. Take little water and wash your hand. Yes. Throw it. That's all. Do like that. (devotees chanting) Left. Chant Hare Kṛṣṇa.

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantara-śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

(devotees respond) Again do it. Like that. Take water and then drink. [break] Nama apavitraḥ… (repeats) Do it again. (Prabhupāda chants mantras for fire sacrifice, devotees responding) Thank you. Now give me beads. Beads. Somebody. (Prabhupāda chants on beads, devotees chant japa) What is your name?

Bill: Bill.

Prabhupāda: So your spiritual name is Vilāsa-vigraha. Vilāsa-vigraha. V-i-l-a-s-v-i-g-r-a-h-a. Vilāsa-vigraha. You begin from here, big bead: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This finger you should not touch. Similarly next. In this way you come to this side, again begin from here to this side. Your Godbrothers will teach you. And there are ten kinds of offenses which you shall avoid. That I shall explain. You have got paper, that ten kinds of offense?

Devotee: Yes.

Prabhupāda: Bow down. (word by word with boy repeating:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

Chant Hare Kṛṣṇa and be happy. Thank you. Hare Kṛṣṇa. (japa) Your name?

Rob: Rob.

Prabhupāda: Rob. So your spiritual name is Revatīnandana. R-e-v-a-t-i, Revatī, nandana, n-a-n-d-a-n. Revatīnandana means son of Revatī. Revatī was one of the wives of Vasudeva, Kṛṣṇa's stepmother. And Balarāma was his son. So Revatīnandana means Balarāma. Revatīnandana dāsa brahmacārī, your name. Chant beginning from here and then so on. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then next. In this way, you come this side, again begin from here. Your Godbrothers will teach. Bow down. Bow down. (boy responding:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

Now take your beads. Begin. Chant. (japa) What is this made of? Metal? Why it is so weighty, this?

Young man: It's a seed, Swamijī.

Prabhupāda: Oh, it is seed? What is that seed?

Young man: I don't know. A big seed.

Prabhupāda: It is very weighty. Just like bullet. Kṛṣṇa bullet. (laughter) (japa) So your spiritual name is Śrīmatī dāsī. Śrīmatī. S-r-i-m-a-t-i. Śrīmatī dāsī. Śrīmatī means Rādhārāṇī.

Śrīmatī: Means what?

Prabhupāda: Śrīmatī means Rādhārāṇī. So Rādhārāṇī dāsī means you are maidservant of Rādhārāṇī. Don't think that you are maidservant of this world. (chuckles) It is very fortunate to become maidservant of Rādhārāṇī. Yes. So Śrīmatī dāsī, your name. So you'll chant beginning from here, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then next. In this way come this side and again begin. Sixteen rounds at least. (Śrīmatī repeating:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

All right. Take. Be happy.

Śrīmatī: Hare Kṛṣṇa.

Prabhupāda: So where is that paper, ten kinds of offenses? Where is that paper? There are three stages of chanting. What is that?

Young man: It is a picture she drew.

Prabhupāda: Oh, you have drawn this? Good. Very nice. Thank you very much.

Jāhnavā: With your blessing, would you give this to Sharon? Would you give this to Sharon with your blessing?

Young man: Śrīmatī dāsī.

Prabhupāda: Oh. It is a presentation. (chuckles)

Śrīmatī: Thank you.

Madhudviṣa: Śrīla Prabhupāda? Should I read the ten offenses?

Prabhupāda: Yes.

Madhudviṣa: We have them here.

Prabhupāda: Just see. Go on reading. Yes, you read.

Madhudviṣa: "The ten offenses to avoid while chanting the mahā-mantra. Number one: Blaspheming the Lord's devotee."

Prabhupāda: Now just try to understand. Any devotee of Lord should not be blasphemed. It doesn't matter in any country. Just like Lord Jesus Christ, he is a great devotee. And even Muhammad, he's also a devotee. It is not that because we are devotee and they are not devotee. Don't think like that. Anyone who is preaching the glories of God, he is a devotee. He should not be blasphemed. You should be careful. Then?

Madhudviṣa: "Number two: Considering the Lord and other demigods on the same level or assuming there are many Gods."

Prabhupāda: Yes. Just like there are many nonsense, they say that demigods… Of course, you have no affairs with demigods. Vedic religion there are hundreds and thousands of demigods. Especially it is going on that either you worship Kṛṣṇa or Lord Śiva or Kali, the same thing. This is nonsense. You should not, I mean to, place on the same level with the Supreme Lord. Nobody is greater than Lord. Nobody is equal than the Lord. So this equality should be avoided. Then?

Madhudviṣa: "Number three: Neglecting the orders of the spiritual master."

Prabhupāda: Yes. Spiritual master's order should be as your life and soul. Then everything will be clear. Then?

Madhudviṣa: "Number four: Minimizing the authority of the Vedas."

Prabhupāda: Yes. Nobody should minimize the authorized scripture. This is also offense. Then?

Madhudviṣa: "Number five: Interpreting the holy names of God."

Prabhupāda: Yes. Now just like we are chanting Hare Kṛṣṇa, just like the other day some boy was: "a symbolic." It is not symbolic. Kṛṣṇa… We are chanting "Kṛṣṇa," addressing Kṛṣṇa. Hare means addressing Kṛṣṇa's energy, and we are praying that "Please engage me in Your service." That is Hare Kṛṣṇa. There is no other interpretation. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The only prayer is, "O the energy of Lord, O Lord Kṛṣṇa, Lord Rāma, please engage me in Your service." That's all. There is no other second interpretation. Then?

Madhudviṣa: "Number six: Committing sin on the strength of chanting."

Prabhupāda: Yes. Now this initiation, from this day your account, past life, all sinful activities, is now what is called, adjusted. Closed. It is finished. Now because by chanting Hare Kṛṣṇa you can finish your sinful activities' reaction, that does not mean that you will repeat: "Oh, I shall commit sinful activities and I shall chant. It will be adjusted. The balance will be nil." No. Not like that. Don't commit that. Whatever is done is done. No more. Now there should be pure life. No illicit sex life, no intoxication, no gambling, and no meat-eating. Finished now. It is not that "Oh, I am chanting Hare Kṛṣṇa. Let me go to the hotel and take some meat." No. Then it will be a great sin. Don't do that. Then the chanting of Hare Kṛṣṇa will not fructify if you commit offense. Next?

Madhudviṣa: "Number seven: Instructing the Lord's name to the unfaithful."

Prabhupāda: Yes. Unfaithful, those who have no faith, that Lord and His name are absolute. Just like here in this material world, the name and the person is different. Suppose your name is Mr. John. So if I chant "John, John, John," so John may be a hundred miles away. There is no response. But the name, holy name of God, God is present everywhere. Just like the television. Television is being, I mean to say, released in some place. If you have got the machine, immediately the picture is in your room. If it is, materially, it can be so possible, how much possibility there is in spiritual Kṛṣṇa name? Immediately you chant Kṛṣṇa's name, that means Kṛṣṇa is immediately on your tongue. So what is that?

Madhudviṣa: Seven? "Instructing the holy name to the unfaithful."

Prabhupāda: So, one who has no faith that the name of the Lord and the Lord Himself the same, there is no difference, one should not be instructed about the glories of the Lord. He should be instructed to understand, but if he's unable to understand, then he should not be initiated. He should require some time to understand. But you should always remember that nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ: [Cc. Madhya 17.133] Kṛṣṇa and Kṛṣṇa's name nondifferent. As soon as you chant Hare Kṛṣṇa, that means Kṛṣṇa is dancing on your tongue. You should be careful in that way. Just like if Kṛṣṇa… As you offer so much respect to your spiritual master as soon as he's present, so if Kṛṣṇa is present on your tongue, how much careful you should be. So you should always know that Kṛṣṇa is there. Kṛṣṇa is always everywhere. God is everywhere, but we have no realization. But this particular chanting, as soon as chant holy name, that means you must know. So by associating with Kṛṣṇa you become purified. Śṛṇvatāṁ sva-kathāḥ. Just like associating with fire you become warm, similarly, associate with Kṛṣṇa means you become purified. Gradually you become spiritualized. No more material. Finished. This is the process. Then?

Madhudviṣa: "Number eight: Comparing the holy name to material piety."

Prabhupāda: Yes. Now this function is being done. It should not be taken that we are doing something, religious rituals. No. Religious ritual is different thing. This is… Although it appears like rituals, but it is transcendental. It is above all kinds of religion. It is postgraduate study. The process is how to develop love of Godhead. This is above all rel… Religion means, generally, some kind of faith. But it is not the question of faith. It is actually developing, how much you are loving Kṛṣṇa, or God. So it is above all religions. It is not ordinary religion. Religion means… Suppose you are Christian, I am Hindu. As soon as this body is finished, my Christianism or religion, everything is finished. But this love of God will not finish. It will go with you. Any birth you go, it will develop. If you can finish, then you go directly to Kṛṣṇa, back to Godhead, and finish your all material connection. Even if you are not able, then it goes with you. Asset. It is… The bank balance will not be diminished. It will increase. Then?

Madhudviṣa: "Number nine: Inattentive while chanting the holy name."

Prabhupāda: Yes. While you are chanting we should hear also. That is meditation. Hare Kṛṣṇa, these two words, Hare Kṛṣṇa, you'll hear also. If you hear, then your mind and your tongue both captivated. That is perfect. Therefore meditation, the first-class yoga, hearing and chanting. Then?

Madhudviṣa: Then finally number ten: "Attachment to material things while engaged in the practice of chanting."

Prabhupāda: Yes. The whole process is that we are going to transfer our love from matter to God. So we should try to minimize. It will be automatically. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If you actually develop love of Godhead, then naturally you forget to love all these material nonsense. That is sequence. But you should try also. You should… This will happen. Just like if we eat, then gradually you minimize your hankering after eating. When you are full, then you say, "I don't want any more. Yes, I am…" Similarly… [break] …so nice that with the progress of Kṛṣṇa consciousness you forget the so-called material nonsense enjoyment. And when you are in perfect stage, oh, you don't care for anything of this material nonsense. This is the test. You cannot say "I am progressing in meditation by my material attachment to all sense gratification" is the same. That is no progress. Progress means that you will minimize your material attachment for sense gratification. This is progress. Now you can chant… Ah, you have got… Chant Hare Kṛṣṇa. (end)

681201IN.LA
Talk, Initiation Lecture,
and Ten Offenses Lecture

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Los Angeles, December 1, 1968

Prabhupāda: …worship prevents snake biting. That is a village worship. So in every demigod worship there are drum beaters. So a party of drum beaters were engaged, and when the fees, bill, of the drum beaters was to be paid, the demigod Mansa(?) was sold. They could not pay the bills. Similarly, we may print our books, but the binding charges are so high, then it will cost more than getting it from Japan. (chuckles) Jayānanda looks like Śrī Caitanya Mahāprabhu. (laughter) Yes. He was tall and stout and strong, Caitanya Mahāprabhu. (laughing) Yes. Very good. And in Vṛndāvana, when Kīrtanānanda was given sannyāsa, he was looking so nice with this dress and daṇḍa, oh, practically all the devotees of Vṛndāvana came to offer him respect. Yes. On Janmāṣṭamī day I offered him sannyāsa. So many devotees came to see in the temple. So there was a big crowd. He was looking very nice. Caitanya Mahāprabhu was also very fair-complexioned. So with this dress, persons with fair complexion looks very nice, very attractive. People are not attracted with this dress in kīrtana party? (laughs) This bare head with tilaka and this dress, they will know that they are coming from, directly from the kingdom of God. (laughs) Actually it is so. They have forgotten God; otherwise they would have received these brahmacārīs so nicely. In India, oh, you'll be received just like gods with this dress. Hundreds and thousands of people will come to receive you. Yes. That is sufficient. (kīrtana) So how Bīrabhadra is feeling? (Bīrabhadra answers?) He has got pains in the body?

Viṣṇujana: He's all right.

Prabhupāda: All right. Eating all right? Eating? (Bīrabhadra answers; Prabhupāda can't hear) Hm? Chanting all right? All right. Thanks. (chuckles) I was just searching you, missing you. You are here. (chuckles) Thank you. Hare Kṛṣṇa. (japa) Do like that. As I have done. Yes. Take water. Yes. Little, little. Yes. Once more. Three times. Yes. Yes. Take water. Take water little, wash hand, throw it here. That's all. Like that. Now you do it like that. Little, little. Keep it here. (chants with devotees responding:)

nama apavitraḥ pavitra vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Now do it again like that. Keep there.

nama apavitraḥ pavitra vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Do it again. (repeats mantra again)

Now the purport of this mantra I have several times explained, again explaining. Namaḥ. Namaḥ means surrender. Namaḥ om namaḥ, this is the way of chanting Vedic mantra. Oṁ means addressing the Absolute, and namaḥ means "I am surrendering." Every Vedic mantra is begun om namaḥ. Oṁ means addressing. So this mantra is chanted with surrender, namaḥ. Nothing can be done without surrender because our, this conditional life is rebellious life. We have rebelled against the supremacy of the Personality of Godhead. That is conditioned life. There are so many theses to support this rebellious condition. Somebody is thinking that "I am one with God"; somebody is thinking, "God is dead"; somebody is thinking, "There is no God"; somebody is thinking, "Why you are searching God? There are so many Gods loitering in the street." So in this way many theses are there. All of them are different symptoms of rebellious condition. The sum and substance… Just like atheists, they are boldly saying, "There is no God." Now…, but the impersonalists saying, "There may be God, but He has no head, He has no tail. That's all." So in this way our condition is rebellious condition. Therefore Bhagavad-gītā instructs that "You surrender." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So without surrender, there is no question of making any spiritual progress. Just like a person who has rebelled against the government-the first condition is to surrender; otherwise there is no question of mercy from the government. Similarly anyone, the living entity, any one of us who has rebelled against the supremacy of the Lord, the beginning of spiritual life is surrender.

So this mantra, initiation, namaḥ. Namaḥ means surrender. And who can surrender? Surrender, one who has understood the Lord, he can surrender, as it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of cultivation of knowledge, when one is perfectly wise, at that time he surrenders. The perfection of acquiring knowledge, or wisdom, is to surrender. So, namaḥ. Namaḥ means "I surrender." And what is your condition? Never mind what is that condition. Apavitraḥ pavitro vā. Apavitraḥ means contaminated, and pavitra means liberated. So we have two conditions. Either… Just like either we are healthy or we are diseased. There is no third condition. Crude example. Similarly, the living entities, they have two conditions. One condition is liberation, another condition is contaminated. Therefore living entity is called marginal, in between contamination and liberation. Either a living entity can be contaminated or liberated. There is no third condition. Therefore this mantra says, apavitraḥ pavitro vā. Either contaminated or liberated, it doesn't matter. Oṁ namo apavitraḥ pavitro, sarvāvasthām. Sarva means all; avasthām means condition. In any condition. Sarvāvasthāṁ gato 'pi vā. In whatever condition you may be. Because two conditions there are. For the living entities… The living entity is in the marginal position. Either he can be in material nature or in the spiritual nature. The spiritual nature means liberation, and material nature means contamination. So in this mantra it is said, either of the condition, never mind. Either you are in material condition or spiritual condition. Sarvāvasthāṁ gato 'pi vā. Vā means either; yaḥ, anyone; smaret, smaret means remembers; puṇḍarīkākṣam, puṇḍarīkākṣam means whose eyes are just like lotus petal. That means Kṛṣṇa or Viṣṇu. Yaḥ smaret puṇḍarīkākṣaṁ sa bahya… Bahya means externally. Externally, this body. Abhyantaram. Abhyantaram means internally. Internally I am spirit. Just like internally, within this dress, I am internally. Externally I am this dress. Similarly, yaḥ smaret puṇḍarīkākṣam. Either he is in the bodily concept of life or he is in the spiritual concept of life, either he is contaminated or he is liberated-in any condition, one who remembers Kṛṣṇa or Viṣṇu, bahyābhyantaram, he immediately becomes purified internally and externally. This is the substance of this mantra.

And at the last we are chanting śrī viṣṇu śrī viṣṇu śrī viṣṇu. Because it may not be misunderstood that in this verse it is said that yaḥ smaret puṇḍarīkākṣam, "anyone who remembers the lotus-eyed." So somebody may think, "My such and such lover is lotus-eyed," or in that way, lotus-eyed. There may be so many lotus-eyed. Therefore at last it is specifically said, śrī viṣṇu śrī viṣṇu śrī viṣṇu. "Lotus-eyed" means Viṣṇu, not anybody else. Śrī viṣṇu śrī viṣṇu. This is the basic principle of devotional life. In Nārada Pañcarātra it is recommended… We are explaining these things in Nectar of Devotion. The basic principle of purification is smartavyaḥ satato viṣṇuḥ: always one has to remember Viṣṇu or Kṛṣṇa. Kṛṣṇa and Viṣṇu the same. When you speak Kṛṣṇa, it includes Viṣṇu. So smartavyaḥ satato viṣṇu vismartavyaḥ na jātucit. We shall not forget Viṣṇu even for a moment. This is the basic principle of devotional life. Some way or other, we have to remember always Kṛṣṇa. Then whatever condition we may be, we are pure. Sa bahyābhyantaraṁ śuciḥ. This chanting helps us always remembering Kṛṣṇa. As soon as we chant Hare Kṛṣṇa, hear, immediately we remember. So, so long I remember, I am śuciḥ, I am pure, no material contamination. Therefore if I continue my life in that pure stage, then I am eligible for going back to Godhead. Because nobody can enter in the kingdom of God without being completely pure. Completely pure means anyābhilāṣitā-śūnyam [Brs. 1.1.11], no material desire. Here in the material world, we manufacture so many plans to be happy, material desires. Somebody's thinking, "I shall be happy in this way." Somebody's thinking… There is no question of happiness here. The place is contaminated. In a contaminated… Just like in an infected place you cannot be happy. The medical officer will ask you to leave that place, that "This quarter has been infected by the disease. Better you leave, you go somewhere else." That is the treatment. Infected place must be left immediately. So similarly, this world, this material world of three modes of different qualities, you have to keep yourself always antiseptic, pure, by remembering Kṛṣṇa. That is the process. As soon as you forget Kṛṣṇa, immediately the infection, māyā, immediately affects you. Kṛṣṇa bhūliya jīva bhoga-vāñchā kare.

What is that māyā? Māyā means to plan how to become materially happy. This is māyā. All the people of the world, they are simply making plan how they will be happy within this material world. That's all. This is māyā. The history of the whole world studied, it is experience that the Roman Empire planned, the British Empire planned, the… So many empires, they flourish sometimes. All fail. The Britishers, they were, two hundred years ago, they were planning to rule over this vast land of America. George Washington declared independence; their plan failed. Similarly, in India they were planning to exploit. Now Gandhi's movement made it fail. So this is bigger plan. Similarly smaller plan also. There are many… Individually, we make so many plans that "I shall be happy in this way, in that way, in that way." So this plan-making business is māyā, because that will never be successful. Trace out the history of the whole world. Nobody has become happy. Hitler made a plan, so great a plan. You see? He was frustrated. So the sane man, intelligent man… Therefore Bhagavad-gītā says that a person who is actually intelligent, wise… How a man becomes wise? After being baffled or frustrated many, many times, he can understand this is not the process. And the Vedānta-sūtra also places the first, athāto brahma jijñāsā. When one is frustrated in all plan-making business, for him, the Vedānta-sūtra gives him the opportunity, "Now your all plans have failed. Come here." Athāto brahma jijñāsā: "Now try to understand what is Brahman." This is the first aphorism of Vedānta-sūtra. Just try to understand Brahman. So in this way… This initiation also. Initiation means the first beginning, how to become purified. This is initiation. Because this devotional service means the process of purification. Now every one of you, individually you can understand how you are becoming purified from your past life. That is practical. Yes. How you are becoming purified. So this initiation means the beginning of purificatory process. And the purificatory process, what is that? This mantra, yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantaraṁ śuciḥ. Anyone who always remembers, or whenever he remembers, if not always, as soon as he remembers, puṇḍarīkākṣaṁ sa bahyābhyantaraṁ śuciḥ, he becomes immediately purified internally and externally.

So those who are going to be initiated today, they should remember that… Not only they-all of us should remember. It is not that we have passed all examination. No. Māyā is very strong. Any moment she can catch up. (chuckles) As soon as… Just like a virulent type of disease, as soon as there is little negligence, there is relapse immediately, typhoid. So the doctors take very much precautionary steps in the, what is called, convalescent stage of cure because there is chance of relapse. Similarly, we are trying to be purified. This initiation means to accept the path of purification. Now we have to continue that path of purification, and then, if you are strong enough, then we can very easily make progress to achieve the ultimate result. There is no doubt about it. So bhakti-mārga, this devotional service, Kṛṣṇa consciousness, means to remember always Kṛṣṇa. Smartavyaḥ satato viṣṇuḥ vismartavyaḥ na jātucit. This is the basic principle, Kṛṣṇa consciousness. We should always remember Kṛṣṇa and we shall never forget. And the very simple method, that we chant Hare Kṛṣṇa. So Kṛṣṇa has given us tongue, so we can utilize it, and this is the beginning of spiritual life. This is the beginning of understanding God, or Kṛṣṇa. Otherwise we cannot understand what is God. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Nāmādi, God has name. People say, "Why there should be name of God? He has no name." The impersonalist says "Nameless." Why? The Vedānta-sūtra says, janmādy asya yataḥ: [SB 1.1.1] "Everything is generated from Him." So if there is name, you have got name, I have got name, anything… This tape recorder has got name, this plate has got name, the place has got name, the carpet has got name, and simply God has no name? Why? (laughs) Just see the fallacy. The fountainhead of all names is God, and He has no name. You see? He is zero. These are the arguments. But we don't accept. The thing is they do not know the name because their senses are not purified. You cannot understand God by imperfect senses. Therefore Bhāgavata says, ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi. Nāma means name; ādi, because name is the beginning of everything. Just like if I want to make friendship with you, I ask you, "What is your name?" That is the beginning. If you go to the court, before beginning the judgment, "What is your name? What is your father's name?" You submit any application, "What is your name?" So nāmādi.

So if we want to understand the Supreme Absolute Truth, we should begin from the name, Kṛṣṇa, Hare Kṛṣṇa, the name, the holy name. But we cannot understand whether this is the name of God due to our imperfect senses. Therefore the formula is, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. You cannot understand. Just like we are chanting Hare Kṛṣṇa, somebody is taking pleasure in hearing the name of Kṛṣṇa. Somebody may say, "What is this nonsense? They are disturbing," because he has no knowledge of the name. But this name… Not any name. Nāmādi, beginning from name. First of all name, then quality, then form, then pastimes, then entourage. In this way God has everything. When we say "king," "king" means his kingdom, his palace, his secretary, his queen, so many, his government, go on expanding, so many things, simply by one word, "king." "King" does not mean simply one person. Similarly, when we say "God" or "Kṛṣṇa," immediately it is to be understood that He has so many things behind Him. So many… The whole world is behind Him. So how to understand? Ataḥ śrī-kṛṣṇa-nāmādi. His name, His quality, His forms, His entourage, His expansion. Na bhaved grāhyam indriyaiḥ. These indriya, these senses, materially contaminated, cannot understand, cannot grasp what is the name of Kṛṣṇa, what is the form of Kṛṣṇa, what is the quality of Kṛṣṇa. Then? "Why you are taking so much trouble? If by these senses we cannot understand Kṛṣṇa, then what is the use of wasting time?" No. The next line is, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Cc. Madhya 17.136]. You cannot understand by exercising your senses, but He reveals. To whom? Who is in the service attitude, jihvādau, beginning from the tongue. Sevonmukhe hi jihvādau. Of all the senses, the tongue is considered to be the principal sense. So tongue, if the tongue is trained, or the tongue is spiritualized, then naturally all the senses become spiritualized. So jihvādau. So our training is the tongue training. Train it chanting Hare Kṛṣṇa and let it taste Kṛṣṇa prasādam. Then what will be? The all other senses… There are five senses for acquiring knowledge, five senses for acting. Everything will be controlled. And devotional service, or Kṛṣṇa consciousness, means sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. By contacting relationship with Kṛṣṇa, the senses become purified. And what is the symptom of purification? Sarvopādhi-vinirmuktam, to become uncontaminated by the designative material identification. There are so many things.

So the process of Kṛṣṇa consciousness is purification of the senses, and the purification of senses begins by training the tongue with service spirit. So those who are going to be initiated, they should, especial… Everyone should note it, that we should train our tongue not to talk nonsense things. You see? Simply talk of Kṛṣṇa. We have got so many subject matter. We have got Bhagavad-gītā, we have got Śrīmad-Bhāgavatam, we have got Teachings of Lord Caitanya-so many books, hundreds and thousands, Upaniṣads, Veda, Vedānta, any one you select-talk. Just like Ambarīṣa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Mahārāja Ambarīṣa, he set a very nice example, that he fixed up his mind on the lotus feet of Kṛṣṇa, and when he was speaking, he was talking about Kṛṣṇa. So just try to utilize your tongue. It doesn't matter whether it is contaminated or purified, but the process is purificatory. You just train your tongue nicely, engage in Kṛṣṇa. So if you can talk, you go, preach, talk of Kṛṣṇa, talk of Bhagavad-gītā, Śrīmad-Bhāgavatam, lecture anywhere. Then you'll be doing the best service to the people and to yourself. If you think that you are unable to give speeches, then you chant Hare Kṛṣṇa and eat prasādam. So there is no difficulty. So train the tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234], beginning from the tongue, you shall be able to purify all your senses. And as soon as your senses are purified, you'll see Kṛṣṇa, you'll understand what is Kṛṣṇa, what is His name, what is His form, what is His kingdom, everything will be. Svayam eva sphuraty adaḥ. You haven't got to endeavor. As soon as your senses are purified, Kṛṣṇa is present. Just like as soon as the night is over, the sun is present. You cannot search out sun in the darkness. You simply wait for the morning and the sun is at your door. Similarly, try to drive away the darkness, and Kṛṣṇa you'll see. You'll see, "Oh, Kṛṣṇa is not dead. He's so nice." So this initiation means beginning of purificatory process of the senses, and that beginning with the tongue. Very simple method. We are not asking you to show some gymnastic feats, or… No. Simply try to control your tongue. It is in your hand. And what is the means of controlling? Just engage chanting Hare Kṛṣṇa and take Kṛṣṇa prasāda. Some others will supply you nice prasādam. You see? It is very easy. Don't take anything which is not Kṛṣṇa prasādam and don't talk anything which is not Kṛṣṇa. Then you become liberated. Your path of liberation is open. Two things: don't talk anything except Kṛṣṇa, don't eat anything except Kṛṣṇa prasādam. Is it very difficult? All right.

(to devotee:) Now give me your beads. Yes. Beginning from here. Somebody tie his small beads. Chant, you. (japa) Bow down. Bow down here.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotee repeating) So you'll begin from one side like this, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Come to this side. You will ask your Godbrothers. They'll let you know, how they are doing. Your spiritual name is Aravinda. Aravinda. A-r-a-v-i-n-d-a. Aravinda. Aravindākṣa. Kṛṣṇa's another name is Aravindākṣa. Aravinda means lotus flower.

Devotees: Oh!

Prabhupāda: So Kṛṣṇa's eyes are just like lotus petal and His feet is lotus feet. His abdomen, from abdomen lotus grows. So therefore in one word He is lotus, full lotus. (aside:) He's in painful condition?

Viṣṇujana: He has to rest. He has to rest now. (boy crying in background)

Prabhupāda: Just catch him. Oh. Aravindākṣa is Kṛṣṇa's name. So Aravinda dāsa, your name. Aravinda dāsa brahmacārī. Now we have forgotten to chant the preliminary mantras. Vande ahaṁ śrī guru… (chants mantras, devotees respond) (japa) Bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Śrīvāsa… Now, you are finished. Take it. Your name is Gajendra.

Gajendra: Gajendra?

Prabhupāda: Yes. G-a-j-e-n-d-r-a. Gajendra. Gaja means elephant, and indra means king. King of the elephants.

Devotees: Hare Kṛṣṇa!

Prabhupāda: So there was a great devotee of Lord Kṛṣṇa who was king of the elephants. So you shall bring some elephants for us for preaching work. Come on. You have got printed ten kinds of offenses? They should be… To avoid the offenses.

Madhudviṣa: Right here.

Revatīnandana: Here it is, Prabhupāda. Should I read, Prabhupāda?

Prabhupāda: Yes.

Revatīnandana: "The ten offenses to avoid in chanting the mahā-mantra. The first is blaspheming the Lord's devotee." Just read them?

Prabhupāda: Yes.

Revatīnandana: "Second, considering the Lord and other demigods on the same level."

Prabhupāda: This is very important point, blaspheming the devotees. The Lord's devotee, in many countries, many places… Just like Lord Jesus Christ, he's also devotee of Lord. Muhammad, he's also devotee of Lord. So it is not that because we are Kṛṣṇa conscious, we shall unnecessarily decry any other parts, any other devotee. It may be, according to time, place, and country, the method may be different, but anyone who is preaching devotion to God, he's a devotee of God. So he should never be blasphemed. Yes.

Revatīnandana: "Two. Considering the Lord and other demigods on the same level."

Prabhupāda: Yes. One should not put the Supreme Personality of Godhead… Just like the Māyāvādī says, "The demigods and God, they are all the same." Because according to them, God has no form, so any form you accept, imagine, as the form of God, it is as good. But that is not the fact. There are demigods and the Supreme God also. So we should not place… Just like demigod, Lord Brahmā or Lord Śiva, Indra, Candra, they are demigods. So we should not place… In one sense, there is nothing except God, because everything expansion of God. But that does not mean I am equal to God. I am also expansion of God, that's a fact. Just like father and the son. Son is the expansion of father; still, the son is not the father. Don't mistake that. There is no difference between father and son because the same body is expanded as son, but still, the son is not the father. Father is father, son is son. This, I mean to say, variety, the Māyāvādī philosophers, they do not understand. Then?

Revatīnandana: "…or assuming that there are many Gods."

Prabhupāda: God is one. There cannot be many Gods. If God is not one, there is no meaning of God. God means, according to Vedic definition, asamordhva. Asama means one who has no equal. Nobody is equal to God. And urdhva means nobody is greater than God. God is great. Nobody can be greater than God. Therefore God is one. Nobody is greater, nobody is equal. That means everyone is lower. Then?

Revatīnandana: "Neglecting the orders of the spiritual master."

Prabhupāda: Yes. This is one offense. These are offenses. When we accept spiritual master, it is understood that you cannot deny his order. Just like Kṛṣṇa and Arjuna was talking as friends, but when Arjuna accepted Kṛṣṇa as spiritual master, he was simply hearing, and whenever there was difficulty to understand, he was questioning. Not that he was equally arguing with Kṛṣṇa. Before accepting Him, he was arguing. So this is the position. Lord Caitanya Mahāprabhu, He said that "My spiritual master found Me a great fool [Cc. Adi 7.71]." Caitanya Mahāprabhu is not a fool, but it is the good qualification of a disciple to remain a fool before the spiritual master. Therefore he'll never, I mean to say, dare to argue or disobey. That is offense. Now, go on. That does not mean that when you cannot understand, you cannot question. Question must be there. That is stated in this Bhagavad-gītā, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Your relationship is to know from a spiritual master everything, but you should know that with three things. What is that? First of all you should surrender. You must accept the spiritual master as greater than you. Otherwise what is the use of accepting one spiritual master? Praṇipāt. Praṇipāt means surrendering; and paripraśna, and questioning; and sevā, and service. There must be two sides, service and surrender, and in the middle there must be question. Otherwise there is no question and answer. Two things must be there: service and surrender. Then answer of question is nice. Yes.

Revatīnandana: "The fourth offense is minimizing the authority of the Vedas."

Prabhupāda: Yes. Scriptures, authority of Vedas, they must be accepted. Just like the other day I was explaining, the Veda says the conchshell is pure although it is a bone of an animal. In other places Veda gives you the injunction that bone of an animal is impure. But it says the conchshell is pure. It can be placed before the Deity, it can be used in the Deity room in His service. Now there may be argument, "Oh, this is a bone of an animal. How is that? Contradiction." No. So one should accept the injunction of the Vedas like that. Whenever it says this is impure, it is impure; when it says it is pure, it is pure. Now if there is any doubt, that should be understood by questioning submissively and with service from the spiritual master. The spiritual master is there. Then? But we should always accept the injunction of the scripture as truth. Just like there is a proverb, "Bible truth," "Biblical truth." Nobody can deny Bible. This should be the attitude. Bible is also part of Vedas. Therefore Vedic injunction should be accepted as it is, without any interpretation. Just like Bhagavad-gītā is Veda. Why Veda? The Supreme Personality of Godhead personally speaking; therefore it is Veda. There is no mistake. One should accept-no interpretation-as it is. Therefore we are presenting Bhagavad-gītā As It Is. Yes. Go on.

Revatīnandana: "The fifth offense is interpreting the holy names of God."

Prabhupāda: Yes. No interpretation in the holy… Just like Kṛṣṇa, the Māyāvādī philosophers may… Just like Gandhi has written, "Pāṇḍava means the senses; Kurukṣetra means this body; Kṛṣṇa means the mind." No such nonsense interpretation. Kṛṣṇa is Kṛṣṇa. Yes. Go on.

Revatīnandana: "The sixth offense is committing sin on the strength of chanting."

Prabhupāda: Yes. Now we have explained the mantra that as soon as one chants Hare Kṛṣṇa, immediately, bahyābhyantaraḥ śuciḥ, he becomes purified. Now if one takes advantage of this holy name, "Let me commit sins…" Just like sometimes in the Christian church they take advantages that by confessing sin one becomes free from sinful reaction. So go to church and confess, and again come out and do all sorts of sins, and again confess. This sort of (laughs) minimizing is nonsense. It is fact. When you confess before the church, before God, you are free from all sinful action. That's all right. But if you commit again, then next confession will not be accepted. They do not know this. You cannot… Suppose a child has committed some mistake. Father says, "All right, don't do this." If he again does it, there is no excuse. They do not know that. They think, "We shall commit sin and go to church and confess and finish. So let us do this balancing business." Yes. Similarly, don't do this balancing business, that "Because chanting Hare Kṛṣṇa will wash off all my accounts of sinful activities, so in the morning, from morning to night, let me do all kinds of sinful activities, and at night, at bedtime, let me chant Hare Kṛṣṇa. Then finish." No. (laughs) Don't do that. Don't do that. That is the greatest offense. Yes. You'll never be forgiven. Those who purposely do like that-"I have got very nice instrument for washing off my sinful activities. So whole day let me do all sinful activities, and at night let me chant Hare Kṛṣṇa. Let me meditate. That's all. Finish."-no. You should note that the name, the holy name has got the power. Now, from this date, you are free from all sinful activities, reaction. But don't do it. That is the greatest offense. Yes.

Revatīnandana: "The seventh offense is instructing the Lord's name to the unfaithful."

Prabhupāda: Yes. Those who do not believe in God, atheists, what is the use of…? But not to bother him, but give him the chance of hearing. That will make him competent to come forward. Therefore we are distributing this holy name. Not that everyone will be immediately turned to Kṛṣṇa consciousness, but we are giving chance. If they hear… You have got practical experience. Somebody's hearing, he's reforming. So we should give chance. But if one is staunch atheist, we should not talk very much with him about Kṛṣṇa. He may say something against, offensive. Yes. Then?

Revatīnandana: "The eighth offense is comparing the holy name to material piety."

Prabhupāda: Yes. And another thing, just like we are holding this ceremony, initiation ceremony. It should not be accepted just we are functioning some ritualistic ceremony. No. It is different from ritualistic ceremony. Although it appears like ritualistic, it is transcendental. Ritualistic ceremony, they are meant for giving you advantage of become pious, from impious life. It also gives that, but this is not the ultimate aim. The ultimate aim is to give you love of God, which is far, far transcendental to the pious and impious activities. That is a different thing that belongs to the spiritual world-love of God. It is not that it is a function to nullify your sinful activities. That is automatically done. Just like if you get one million dollars, the purpose of ten dollars automatically solved. Similarly, this acceptance of holy name of God will automatically wash off all your sinful reaction. That's a fact. But it is not meant for that purpose. It is meant for higher purpose, to attain to this platform of loving God, rendering transcendental loving service to the Lord. That is the aim. Yes.

Revatīnandana: "The ninth offense is inattentive while chanting the holy name."

Prabhupāda: Yes. This is ninth offense. While you chant, you hear also. You don't turn your attention to anything else, mechanically chanting and thinking of something. Thinking of Kṛṣṇa is all right, but if I think something which is not in Kṛṣṇa consciousness… Best thing is that I shall chant Hare Kṛṣṇa and each word I shall hear; then it will be very much effective. Yes.

Revatīnandana: "The tenth offense is attachment to material things while engaged in the practice of chanting."

Prabhupāda: That I explained. This is the disease, ahaṁ mameti [SB 5.5.8]. The material disease means I am thinking this body, "I am," and everything belonging to this body or in relationship with the body-"Mine." This is material disease. So we shall see. By chanting we shall see how much we are making progress, how much I am free from these two concept of life, that "I am this body, and anything belonging to this body is mine." This is the test, how we are becoming free from these two concept of life. If there is still the concept that "I am this body, and anything belonging to this body is mine," then you have to chant very cautiously to make progress. That's all. These ten kinds of offenses you should guard against. [break] (japa) (leads girl in chanting:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Come on. Your new name, Anurādhā. A-n-u-r-a-d-h-a. Anurādhā. Anu. Anu means one who follows, and Rādhā, Rādhārāṇī you know. So one who follows Rādhārāṇī. Wherever Rādhārāṇī goes, she follows.

Devotees: Oh!

Prabhupāda: Yes. Anurādhā. (japa) Nama apavitraḥ pavitra vā… (chants fire sacrifice mantras) No, no. Everyone take little little. Very little, little take, everyone. Let him come. You come also. You take. Your yajña is not… You can take. (continues mantres) Svāhā. Offer. Svāhā. Three times. I shall say svāhā three times; you'll offer. Why don't you… Svāhā. Why you are sitting? Take and offer. You keep in hand and three times in three division you'll offer. Everyone take. Nama oṁ viṣṇu-pādāya… (continues) Now take each one banana. Stand up.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(repeats twice) Now put this banana slowly like this. Put everyone. That's right.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

(repeats, with devotees responding) Now chant Hare Kṛṣṇa. Hm? No, I'll not chant. They'll chant. Chant. (kīrtana, prema-dhvanī) (end)

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Initiation Lecture

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Los Angeles, December 19, 1968

Prabhupāda: Just like… I am not criticizing, but it is, I mean to say, a human consideration. Suppose if you have committed some wrong thing within our jurisdiction and you come to me, "Swamijī, I have committed this." So I say, "All right. Don't do it again. Excused." Now, second day you come again. You say, "I have committed this." All right. Second day I can also excuse. The third day also, I can excuse, but fourth day I'll not excuse. Don't make it official business. Just like go to the church every week and confess and… Confessing your sinful activities before Lord Jesus Christ or his representative, surely your sinful activities are squared up. But does it mean, very nice, that every week, the whole week you shall commit sinful activities, and at the end of the week you shall go and confess? Does it look very well? You are not ashamed that "Every week I commit these sinful activities, and on the seventh day I confess"? This process should not be adopted, that because God's name, God's remembrance actually squares up all of our sinful activities. That's a fact. But how it is that we shall go on committing sinful activities and square it up by chanting Hare Kṛṣṇa or by confessing? No. This is the particular point. One should carefully note. Just like Jagāi-Mādhāi. Jagāi-Mādhāi, they were the greatest sinful men during Caitanya Mahāprabhu's time. So when they surrendered to Lord Caitanya Mahāprabhu with confession, "My Lord, we have committed so many sinful activities. Please save us," that Caitanya Mahāprabhu asked them that "Yes, I will accept you and I'll save you, provided you promise that no more you shall commit such sinful activities." So they agreed, "Yes. Whatever we have done, that's all right. No more we are going to do it." Then Caitanya Mahāprabhu accepted them and they became great devotee and their life was successful.

The same process is here also. This initiation means that you should, everyone should remember that whatever sinful activities one might have done in his past life, that is now account closed. Debit and credit closed. Now, from this day, no more sinful activities. What are those sinful activities? That is simple. We have mentioned. You should take it note. No illicit sex life. Beyond marriage, there is no sex life. No intoxication. Even drinking tea, coffee, they are also intoxication-cigarette smoking. No intoxication. No meat-eating. Simple. Only Kṛṣṇa prasādam. Whatever… If you remain in the temple you will get Kṛṣṇa prasādam, and if not, outside you prepare your capati, dahl, offer to Kṛṣṇa and take. Don't take anything except Kṛṣṇa prasāda. The third… And no gambling or unnecessary sporting. People are wasting time. So many sportings they have invented-sporting balls, this ball, that ball. You see? Human life is very short. We do not know when we shall die. Before that, we must prepare ourself for the next life. Next life means directly going back to Kṛṣṇa, highest perfection. As you'll find in the Bhagavad-gītā, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. There are innumerable varieties of planet. The higher planetary system, they are resided by demigods, very powerful. They are also human beings, but they are very beautiful; they are very powerful. So you can go there. The moon planet, sun planet-that is clearly stated-if you act accordingly, as they are prescribed, that "If you want to go to the moon planet, you have to do like this," then after leaving this body, you can go there. Similarly, you can go any planet. Similarly, you can go to the planet of Kṛṣṇa. So those who are intelligent, they are not concerned with…, any more with any planet within this material world. Because wherever you go, the four principles of material miseries, namely birth, death, old age, and disease, will follow. Either you go to the moon planet or sun planet or Venus planet or any planet. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. But that planet where going no more comes back in the material world, that is the most sublime planet. So we are… Kṛṣṇa consciousness means we are preparing living entities directly going back to Kṛṣṇa planet. The highest perfection. So this is opportunity. You have got human form of life. Now you have got our association. You have got all information from the Bhagavad-gītā. So the opportunity is there. Now if you don't utilize it, then you can commit your suicide. Nobody can check you. Otherwise you can utilize all these facilities and go directly to Kṛṣṇa.

So this is the process. Initiation means beginning of that perfection. One has to utilize it properly, then there is no doubt. It is assured in the Bhagavad-gītā. Kṛṣṇa assures if you believe in Kṛṣṇa, if you believe in His Personality of Godhead, then there cannot be any doubt. And let us execute Kṛṣṇa consciousness and follow the rules and regulation, and then life is sure to be successful. Now chant mantra. Vande ahaṁ śrī guru (chants fire sacrifice prayers, devotees responding) Now chant Hare Kṛṣṇa. [break] …bead. In this way you come to this side. Again begin from here, come to this side. In this way sixteen rounds. If you feel difficulty you ask your Godbrothers. They'll give instruction. And your spiritual name is Kamalāsana dāsa.

Kamalāsana: Kamalāsana dāsa?

Prabhupāda: K-a-m-a-l-a, Kamala, s-a-n-a, āsana. Kamalāsana dāsa. Kamalāsana. Kamalāsana means Viṣṇu or Brahmā. Brahmā is also seated on the lotus sitting place. Āsana means sitting place, and kamala means lotus. You have seen Brahmā is sitting on kamala? Similarly, Viṣṇu is also sitting on kamala. So Kamalāsana dāsa means you are Viṣṇu dāsa. That is the meaning. Kamalāsana means Viṣṇu. This Viṣṇu picture, you see? This is Viṣṇu. So now we shall perform… Chant Hare Kṛṣṇa. (someone breaks stick for fire) Yes. Chant.

Govinda dāsī: Prabhupāda? Could you spell it so that I can…

Prabhupāda: K-a-m-a-l-a-s-a-n-a. Kamalāsana.

Govinda dāsī: K-a-m-a-l-a-s-a-n-a. Kamalāsana.

Prabhupāda: Chant Hare Kṛṣṇa. (sticks breaking, devotees chanting) Why so much? Least. Give me least. Not so much required. All right. When I shall say svāhā you'll take all, little, little. Oṁ apavitraḥ pavitro vā sarva… (chants prayers, devotees respond) Now bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

Now chant Hare Kṛṣṇa. (kīrtana)

So in the morning, evening, the ārātrika should be performed, and this should be parikramā, circumambulating within this hall three times at least. These processes should be followed. Kṛṣṇa has given you nice place. You utilize it properly. So there are many other processes. Gradually, it will be introduced. All of a sudden, you cannot assimilate. (laughter) So this kīrtana, evening ārātrika and circumambulating… If possible, you can circumambulate around the temple so that others may see also what they're doing. Yes. If not, within the temple you can circumambulate. Now you can distribute prasādam. Today's function is finished. Where is some… No fruits? You have not arranged any fruits?

Devotee: I made some bread, too.

Prabhupāda: Fruits. Bread not required. That's all.

Bīrabhadra: I would like to know if it is all right to play the Battle of Kurukṣetra.

Prabhupāda: Huh?

Bīrabhadra: Like, is it all right to pretend you're Bhīṣma and pretend…

Prabhupāda: What does he say?

Tamāla Kṛṣṇa: He wants to know if it's all right to make believe he's in the Battle of Kurukṣetra. Sometimes we are playing that he is Bhīṣma and one of us might be Arjuna or Kṛṣṇa.

Prabhupāda: No. No. You should not ever think that "I am Bhīṣma. I am Arjuna." No. Never think like that. You should always think that "I am the servant of Bhīṣma, servant of Arjuna, servant of Kṛṣṇa, servant of His servant." Never think… That is Māyāvāda. If I think I am Kṛṣṇa or if I think I am Bhīṣma, if I think I am Prahlāda, this is Māyāvāda. This monism, this is offense. Never think like that. You should always think that "I am servant of such devotee or Kṛṣṇa." Never think that "I am that." No.

Viṣṇujana: What he wants to know is that… He has a little kṣatriya blood in him. He likes to play. He likes to express his energy a lot, run around.

Prabhupāda: That is different thing. Just like you have got the blood of your father. That does not mean you are father. That is different thing. Everything is one: Kṛṣṇa. That is the difference between the philosophy of Māyāvāda and Vaiṣṇava. They simply take the One, but we take One, but there is diversity. That they do not understand. Actually, unity… Diversity in unity. Monism means they do not accept the diversity. They simply take that oneness. Oneness is certainly-there is nothing but Kṛṣṇa. Just like Kṛṣṇa says in the Bhagavad-gītā, "I am everywhere spread." Mayā tatam idaṁ sarvam. "Everything, whatever you see, that is I am, but I am not there." Nāhaṁ teṣu avasthitaḥ [Bg. 9.4]. They are existing. Everything existing in Kṛṣṇa. But that does not mean… Just like this table. The table is also Kṛṣṇa in one sense, because it is the manifestation of Kṛṣṇa's energy. Therefore this is not different from Kṛṣṇa. But if you think that "Instead of worshiping Kṛṣṇa, let me worship this table," that is wrong, nonsense. This is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. The Māyāvāda philosophy says that even if I worship the table, it is all right. But Kṛṣṇa does not say. It is Māyāvāda philosophers said. Kṛṣṇa says, "Yes, table is existing in Me. I am also table. But I am not there." You see in the Bhagavad-gītā. So never think like that, that "I am Bhīṣma" or "I am Prahlāda" or "I am…" No. You are always servant of such devotee. That's all.

Bīrabhadra: If we pretend we're the servant of… If we pretend we're the servant of Bhīṣma and…

Prabhupāda: Servant of his servant [Cc. Madhya 13.80].

Bīrabhadra: Servant of the servant of Bhīṣma…

Prabhupāda: Yes, that's all.

Bīrabhadra: Is it all right to play the Battle of Kurukṣetra if you're the servant of the servant of Bhīṣma?

Prabhupāda: What is that?

Viṣṇujana: Is it all right to play like he's fighting the battle as servant of the servant of Bhīṣma? He likes to play like he's in the battle. He likes to run and play. It makes him think of the Lord.

Prabhupāda: Oh, you are playing in the battle? No, you should not manufacture anything. You should be directed by the spiritual master. Don't manufacture anything. That is not good. You'll manufacture today something; next day you'll manufacture something; then you'll go astray. Don't do that. To be under disciplinary activities means to be directed by the authorities. Don't manufacture anything. There are so many activities. Why should we manufacture some other thing? Manufacturing means Māyāvāda, mental concoction. That is not the process of bhakti. Yes.

Jaya-gopāla: If he plays…

Prabhupāda: Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to simply follow the footprints. Yes.

Jaya-gopāla: If we were in plays and we are playing such great personalities, how should we be thinking?

Prabhupāda: Huh?

Jaya-gopāla: In plays if we would be…

Prabhupāda: Play is play. Suppose you are playing the part of Cromwell, are you Cromwell? So similarly, why do you think like that you have become Cromwell?

Jaya-gopāla: No. How should we think, though?

Prabhupāda: You think yourself that you are servant of him. Suppose you are playing the part of George Washington in a drama. Are you George Washington? But while playing, you may feel like that; otherwise the play will not be successful. That is different thing. (pause) So Govinda dāsī, so long you are here, morning, evening, you should see that the ārati is performed. In the morning, evening, and lunchtime. Yes.

Jaya-gopāla: When one is fully engaged in transcendental loving service, how is freedom of choice playing a part in your…, in choice of service? Does one have a choice? Like when Kṛṣṇa completely takes over one's life.

Prabhupāda: I do not follow what you said. [break] (chanting of Bhaja bhakata) One line is missing. Puruṣottama, you have taught them? (referring to ārati song) Thank you. That's all right. Now you learn it, it will be all right. Now you can take prasādam. Hare Kṛṣṇa. In this way one or two, practice daily, then it will come out nice. Yes.

Tamāla Kṛṣṇa: (indistinct) take prasādam, Prabhupāda?

Prabhupāda: Yes. (ārati song) Loudly. (end)

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Initiations

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Los Angeles, January 10, 1969

Prabhupāda: So what is the name?

Pradyumna: Ṛṣabhadeva.

Prabhupāda: Huh? Ṛṣabhadeva, yes. Ṛṣabhadeva is the, was a emperor of the world, and He was incarnation of Kṛṣṇa. So Ṛṣabhadeva dāsa. You are not Ṛṣabhadeva, but you are servant of Ṛṣabhadeva. Always remember it. When we give some spiritual name, that is Kṛṣṇa's name, and we are servant, Ṛṣabhadeva dāsa. So your name is Ṛṣabhadeva dāsa, and you will get all information from Tamāla, the ten kinds of offenses. You know our regulative principles?

Ṛṣabhadeva: No illicit sex.

Prabhupāda: Yes.

Ṛṣabhadeva: No meat, fish or eggs; no gambling…

Devotee (1): Intoxication.

Ṛṣabhadeva: No intoxicants.

Prabhupāda: That's all right. So you'll remember it. All right, take it. Chant Hare Kṛṣṇa and be happy.

Devotee (2): Haribol!

Prabhupāda: [break]

…oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat each word of praṇāma mantra) Come on. What is?

Pradyumna: Bhadrasena.

Prabhupāda: Bhadrasena. Your name is Bhadrasena, one of the friends of Kṛṣṇa who was fighting with Kṛṣṇa. Yes. Don't fight with Him. (laughter) You are Bhadrasena dāsa; you are servant of Bhadrasena. Bhadrasena was always challenging Kṛṣṇa, "Oh, come on." (laughter) He has chanted the mantra? Guru-mantra?

Pradyumna: Yes, yes.

Prabhupāda: And other direction you take from Tamāla Kṛṣṇa. Come on. [break]

om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhutale
śrīmate bhaktivedanta-svamin iti namine

(devotees repeat each word of praṇāma mantra) Take. You know the regulative principles? What is that?

Girl: No illicit sex, no gambling, no intoxication, no meat, fish, or eggs.

Prabhupāda: No LSD. And no LSD also. (laughter) Come on. Hare Kṛṣṇa.

Pradyumna: Kauśalyā.

Prabhupāda: Huh?

Pradyumna: Kauśalyā. Kauśalyā.

Prabhupāda: Gosalya?

Pradyumna: Kauśalyā, Lord Rāmacandra's mother, Kauśalyā.

Prabhupāda: Oh, Kauśalyā. Kauśalyā. Your name is Kauśalyā. K-a-u-s-a-l-y-a, Kauśalyā. Kauśalyā was the name of Lord Rāmacandra's mother. So you have to produce one Lord Rāmacandra, Kauśalyā. You have done… He has done the…

Devotee (1): He is initiated.

Prabhupāda: All right. Then you are initiated. Come on. (all chant japa) [break]

…viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat) Come on. What is the name?

Pradyumna: Janmañjaya.

Prabhupāda: Your name is Janmañjaya. Janman, j-a-n-m-a-n, j-a-y. Janmañjaya was the son of Mahārāja Parīkṣit, yes, a great Vaiṣṇava king of…, emperor of the world. So you have to serve him. That's it. Come on. [break]

…viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

What is her name?

Pradyumna: Tārā dāsī.

Prabhupāda: Tārā dāsī. T-a-r-a d-a-s-i, Tārā. Tārā was one of the gopīs.

Devotees: Ah!

Prabhupāda: [break]

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat)

Pradyumna: Sūri dāsa. Sūri dāsa.

Prabhupāda: Sūri dāsa. S-u-r-i d-a-s-a, Sūri dāsa. Sūri. Sūri means devotees. Great devotee is called sūri, or demigods, sūri. Sūri dāsa. Come on. You know the regulative principles? Regulative principles?

Sūri: No speculation…

Prabhupāda: No speculation?

Viṣṇujana: Gambling.

Sūri: Gambling. No gambling, no intoxication, no illicit sex, and no meat, fish…

Prabhupāda: Yes, that's all right. Thank you. Hare Kṛṣṇa. (japa) [break]

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat)

Pradyumna: Joṭilā.

Prabhupāda: Your name is Joṭilā. Yes. Joṭilā and Kutilā. Joṭilā was the mother-in-law of Rādhārāṇī. (chuckles) Yes. Kṛṣṇa was not Rādhārāṇī's husband. Her husband is supposed to be somebody else. Come on. Come on. And you have bowed down? That is done. Come on. That's all right. So ten kinds of offenses, all those who are initiated today, they should avoid ten kinds of offenses. What are those offenses?

Tamāla Kṛṣṇa: "One: Blaspheming the Lord's devotee. Two: Considering the Lord and other demigods on the same level or assuming there are many gods. Three: Neglecting the orders of the spiritual master. Four: Minimizing the authority of the Vedas. Five: Interpreting the holy names of God. Six: Committing sin on the strength of chanting."

Prabhupāda: This is very dangerous thing. By chanting Hare Kṛṣṇa mantra you become released from all sinful reaction. But because Hare Kṛṣṇa mantra nullifies all sinful reaction, that does not mean he shall continue. It is not like that, you go to church and you confess your sins and it is all adjusted or nullified-again from the next week you begin fresh sinful activities. No. That is not allowed. That is not allowed. Kṛṣṇa we should not make an agent for nullifying our sinful activities. Then it is not service. Then we make Kṛṣṇa as our servant. We are at liberty to commit all kinds of nonsense, and God becomes an agent to clear it-what is this nonsense? That is not allowed. You may, by mistake or some way or other, you may commit something wrong, but by chanting Hare Kṛṣṇa, from this day everything is apavitraḥ pavitro vā, everything is finished. But from tomorrow or immediately after this, no more sinful activities. Therefore this regulative principle, these four principles: illicit sex, meat-eating, and intoxication, and gambling. These four principles are the basic principles of all sinful activities. If you indulge in these four things, then you are prepared to do any nonsense. Therefore these four things should be immediately stopped; then there is no more chance of sinful activities. And chanting Hare Kṛṣṇa, you keep yourself always purified. Māyā will not touch you and you shall be elevated to the eternal blissful life to enjoy like the gopīs. That's all.

Tamāla Kṛṣṇa: Should I read the four others, Prabhupāda?

Prabhupāda: Yes.

Tamāla Kṛṣṇa: "Seven: Instructing the Lord's name to the unfaithful."

Prabhupāda: Yes, this initiation is not canvassing. We don't canvass that "You become our disciple." Anyone who understands, "Oh, this is very nice," if he comes, "Swamijī, initiate me," he is welcome. But there is no canvassing or selling the mantra. No. We have no such business. We give everyone freedom to hear this chanting Hare Kṛṣṇa mantra without any charges. We go from door to door, street to street: "Hear and be purified." And if anyone wants to be intimately associated with us, we welcome. But we don't canvass. That is no use. If I artificially ask somebody that "You become initiated and…," no, that will not stand. One must willingly come. Therefore, as a general principle, we distribute this Hare Kṛṣṇa mantra. But if we find somebody reluctant, then we become callous. We don't mind. There are many others. Then?

Tamāla Kṛṣṇa: "Eight: Comparing the holy name to material piety."

Prabhupāda: Yes. Now this function, this ceremony which is going on, it is not a material ceremony. Material ceremony, of course… Just like in our country there are so many pūjās, satyanārāyaṇa-kathā, like that. Their aim is to gain some material profit. So that kind of function is not this initiation. Here there is no question of gaining any material profit. Here the process is to become purified and become eligible to enter into the kingdom of God. That is the aim. Not that "By initiation, by chanting Hare Kṛṣṇa, now my income is one hundred dollars. I will get one thousand dollars." No. There is no question of dollar calculation. It is no mammon's philosophy. It is real Kṛṣṇa consciousness philosophy. So then next?

Tamāla Kṛṣṇa: "Nine: Inattentive while chanting the holy name."

Prabhupāda: Yes. When you chant, you must hear also. This is attention. This is yoga. Your mind must be engaged to the vibration, "Hare Kṛṣṇa." You are thinking of something in factory, what is going on, and chanting Hare Kṛṣṇa. No. Not that. The chanting must be heard by you. That is attention, with attention. Yes, go on.

Tamāla Kṛṣṇa: Last, "Ten: Attachment to material things while engaged in the practice of chanting."

Prabhupāda: Yes. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. If by chanting, you see that your love for Kṛṣṇa is increasing and your love for matter and material enjoyment is decreasing, then you must know that you are progressing. If, by the result of chanting, you are increasing your material hankering, that is not progress. Then that is an offense. One should know that "Now I am chanting with offense. I have to rectify it." You have to test whether you are increasing your love of God, Kṛṣṇa. Then you should know that you are in progress. Two things cannot go. Just like hunger and eating cannot go together. If you are actually eating, then hunger must be subsided, if you are actually eating. Similarly, if you are actually making spiritual progress, then the result will be that your material hankering will decrease, not that you are being cured, and the temperature is increasing. No. If you are actually being cured the temperature must decrease. If you are in feverish condition, you are taking medicine, then the fever must decrease. This material hankering is a kind of disease. It is never satisfied. But people are hankering more, more, more, more, more… That means temperature is increasing. And when the temperature is 107 degrees, finish life. That's all.

So this material civilization has come to the degree of atomic heat, you see. Now everyone has got this atomic energy, and it is going to be finished. So that kind of advancement is not needed. Actually bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. The test… Whether you are making progress in Kṛṣṇa consciousness you have to test yourself, whether you are decreasing your material desires. That's all. Because in the perfect stage of Kṛṣṇa consciousness there is no more material desires. Svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I have no more any demand. I am fully satisfied." Kṛṣṇa-bhakta niṣkāma ataeva śānta

[Cc. Madhya 19.149]. If you want śānti, peacefulness, then you have to become completely Kṛṣṇa conscious-kṛṣṇa-bhakta niṣkāma-because he has no more demand. And bhukti-mukti-siddhi-kāmī sakali aśānta. And those who are karmīs, trying to elevate material position, they are all disturbed. And mukti, those who are hankering after liberation, he is also disturbed. And siddhi, those who are yogis hankering after some material perfection, mystic perfection, he is also disturbed. He is simply thinking, "How I shall be so light that I can fly in the sky." Yes. What you are? There are… So many flies are flying in the sky. (laughter) What you gain by that? But the nonsense will see, "Oh, I am now, from the ground I am now three feet high." Three feet high? A small bird is a hundred feet high. What is there? These are all nonsense. Don't be after all this nonsense. Bhukti-mukti-siddhi-kāmī. Bhukti means these ordinary worker, whole day working like ass, taking a morsel of food or no food even, but working hard. Always motorcar is going this way, that way, that way, that way, and that way, that way… They are karmīs. And those who are disgusted with karma-"Now I shall meditate. I shall become God." You see? The same disease, aśānti. And siddhi-kāmī, mystic power: "I shall be light. I shall be great. Whatever I shall want, immediately…" The yogis can do that.

As I told you, one story, it is very…, not amusing. One boy, he went out of home and mixed with yogis for several years. Then, after some time, he came to his village, and all the friends and relatives gathered: "Oh, you have been so many years with yogis. What you have learned?" Actually yogis can do wonderful things. One yogi used to come to our house. He was my father's… My father used to respect him. So he told us that within a few minutes they will go several hundreds of miles. Simply he will touch his Guru Mahārāja and sit down, and he will see in another place within few seconds some thousands of miles away. The yogis can perform this. So one yogi, he came to his village, and all the people, relatives, surrounded him: "What you have learned, please?" He said that "I have learned this mystic power; I can walk on the water." This is called laghimā-siddhi, to become so light that one can fly in the air or one can walk on the water. So everyone became inquisitive. "Oh, please show me. Please show us one day." So he agreed, "All right. I shall show on that day." Then one old man said, "My dear friend, you have been so long with the yogis, but you have learned only two-cent-worth power." "What is that?" "Now you will walk over the water, and I shall pay two cent to the boatman. He will take me to the other side. (laughter) So what you have gained? You have so much labored, but you have gained only two-cent-worth thing." You see? So these yogis are after two cent. (laughter) Even they are perfection. There is no… If they are perfect… Without being perfect, they are nothing, simply rascals. But even they are perfect, that is two-cent worth. You see? But here is a yoga system-we are going to Kṛṣṇa. Just always remember this.

So what is the last? So we should not be inattentive. This yoga system, this bhakti-yoga system, is the highest yoga system. There is… Even Brahmā. You'll read all these thing in our book, Kṛṣṇa. Brahmā, he was so powerful. He wanted to play some mystic power. He took away all the cowherds boys and friend, yes, calves and cows from Kṛṣṇa just to see the fun. And Kṛṣṇa created many thousand cowherd boys immediately. So this yogic power has nothing to do. If you can get Kṛṣṇa… Just like mother Yaśodā and other friends. Just like I told you about Bhadrasena. He was challenging Kṛṣṇa. Kṛṣṇa was defeated. And when Kṛṣṇa became defeated, He had to take on His shoulder His friend. So this is another thing. And to be satisfied with little power and little influence within this material world, that is nothing. That is worthless. As soon as this body is finished, everything is finished. It has no value. Just… Yam labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. You just try to achieve something, will achieving, you will no more want anything. So all these yogis, all these karmīs, all these jñānīs, they are not peaceful because they are wanting something, wanting something. So long you will be wanting something, there cannot be any more peace. Mind that. When there will be no more demand, that is peace. And that is only for Kṛṣṇa bhakta, kṛṣṇa-bhakta niṣkāma [Cc. Madhya 19.149], because he has no demand. Ataeva śānta: "Therefore he is peaceful." All others, they have got some demand. So this is the process. By making progress in Kṛṣṇa consciousness means your demands will be nil. That's all. When you find in that position, that "I have no more any demand," svāmin kṛtārtho 'smi, "I am fully satisfied, Kṛṣṇa," then that is your perfection. So try to achieve that position.

Now you chant Hare Kṛṣṇa. Oh, first of all is marriage. Now you offer this girl. What is name? Where is garland? All these groups, give them garland. Who is in charge? All right. This garland was first touched there in Rādhā-Kṛṣṇa temple?

Tamāla Kṛṣṇa: First touched to Rādhā and Kṛṣṇa?

Prabhupāda: Yes, to the feet. Yes. Huh?

Tamāla Kṛṣṇa: It hasn't been done yet.

Prabhupāda: So do it. Do it immediately. Now you just give in charity these girls to the boys. You say… First of all name her.

Tamāla Kṛṣṇa: Jambavatī.

Prabhupāda: Yes, "My Godsister…"

Tamāla Kṛṣṇa: My Godsister Jambavatī…

Prabhupāda: "…who was in charge of me…"

Tamāla Kṛṣṇa: …who was in charge of me…

Prabhupāda: "…now I will give you."

Tamāla Kṛṣṇa: …I now give you to

Prabhupāda: So you accept him as your wife.

Tamāla Kṛṣṇa: Do you accept him as your wife?"

Prabhupāda: You say, "Yes, I accept."

Devotee (1): Yes.

Prabhupāda: "I take charge of her throughout her life." Yes. And you accept, "I accept you as my husband. We shall keep in peace in any circumstances." Tell this. Say this. "We shall keep peace in any circumstances. We shall never be separated even in distressed condition." You also say. Yes.

Devotee (1): Yes.

Prabhupāda: Now change your garland. That's all. Yes. You come to this side. You come to this side, left side. You go to the right side. Similarly, you give her.

Tamāla Kṛṣṇa: Janmañjaya, this is my Godsister Tārā dāsī. I wish that you will accept her as your wife, to take charge of her.

Prabhupāda: You say, "Yes, I take charge for Tārā dāsī throughout her life." Say that.

Janmañjaya: I will take charge of Tārā dāsī throughout her life.

Prabhupāda: And you say, "I accept you as my husband."

Tārā: I accept you as my husband.

Prabhupāda: "And I wish to serve you throughout my life."

Tārā: And I wish to serve you throughout my life.

Prabhupāda: "There will be no separation in any condition."

Tārā: There will be no separation in any condition.

Prabhupāda: "We shall jointly execute Kṛṣṇa consciousness."

Tārā: We shall jointly execute Kṛṣṇa consciousness.

Prabhupāda: Now change (garland). Change it.

Devotees: Hare Kṛṣṇa. (japa)

Prabhupāda: You come this side. You come this side. Left side you come. You come left side. Now cover. Similarly do here.

Tamāla Kṛṣṇa: My dear Godbrother Sūri, this is my Godsister Joṭilā dāsī, and I wish that you will take care of her for your whole life and accept her as your wife and always protect her, that there will be no separation between you, that you will always watch over her carefully. Will you do this?

Sūri: Yes.

Prabhupāda: You say, "Yes, I take charge of Joṭilā dāsī." You say.

Sūri: Yes, I take charge…

Prabhupāda: (Sūri dāsa repeating) "Throughout her whole life. Throughout her whole life. There will be no separation in any condition. In any condition. And we shall jointly execute Kṛṣṇa consciousness." Jointly. Jointly. Yes. She will help you, and you will help her. That's all. Change. Yes, you accept that "I will serve you throughout my life."

Joṭilā: Yes, I will serve you throughout my life.

Prabhupāda: Yes. Go on. Now change. [break] (devotees repeat:)

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraṁ śuciḥ
vande ahaṁ śrī-guru śrī-yuta-padakamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sa advaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Svāhā. Svāhā. Svāhā. (end)

690325IN.HAW

Initiation

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Hawaii, March 25, 1969

Prabhupāda: So now you come here. You have given… There is no āsana, sitting? Give him one piece of… So I shall perform this initiation ceremony. If you kindly sit, you can see. [break] I am traveling everywhere. Next I am going to San Francisco. But my disciples, they will stay here. This Gaurasundara dāsa, Mr. Gary, he will live here with his wife. Yes. So temple, if people come, that is temple. You see? That is temple. And if we, suppose, construct a huge building and nobody comes, then what is the use of spending money? We are not after such thing. But if somebody has got money, he wants to construct temple, it is welcome. We can give nice plan how to do it. In India there are Rādhā-Kṛṣṇa temples, just like one temple is as good as a big fort. They spend so much. You see? But here also, in your country, there are many big churches. So people, formerly they were religiously inclined. So either Christian, Muhammadan or Hindus or anyone, they were constructing temple, churches, mosques. But that mentality is gone. You see? They will spend lots of money for a skyscraper building to get income, and temple is called nonproductive building. You see? They do not wish to engage their money in nonproductive thing because they have become economic. But that is wrong theory. You see? That economic means forgetting God. And that means, I mean to say, animal life. If by becoming a human being, he becomes an animal, if he thinks that he has become economical, that is not very sane conclusion. So godless means animal. The animals, they do not know how to create a church or temple or mosque. The mosque or temple or church, they are done in the human society. So when the human society forgets this responsibility from economic point of view, that means they degrade to the animal life.

Now you can chant, those who are initiated. (ceremony begins, chanting of oṁ apavitraḥ) [break] …Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then take another bead, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this way you come to this end. Don't cross this summit. Again begin from this end. In this way chant daily sixteen rounds. One round, two round, three round, four round, fifth round, like that. And you have noted down the rules and regulation? Yes. And the ten kinds of offenses to give up, chanting? Yes. And your Godbrothers will help you. I don't think there is name, any Balabhadra? So your spiritual name is Balabhadra. Just bow down. (devotee repeating each word:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

All right, take your beads and be happy, and Balabhadra dāsa brahmacārī. Is that all right? (laughter)

Sudāmā: Prabhupāda, what does Balabhadra mean?

Prabhupāda: Balabhadra is this, Balabhadra.

Sudāmā: Ah, Balarāma.

Prabhupāda: Balabhadra and Balarāma are two different names, Kṛṣṇa's elder brother. Now chant. No. We have to perform. Yes. Chant your beads. Give me lamp. [break] This boy was chanting automatically, so there is no question of waiting for sixteen years. Any child, even we have seen dancing; sometimes dogs are also dancing. In Tompkinson Square in New York, when I was chanting, oh, so many children, dogs, and everything. This is for me? All right. First of all give him. You take some. All right. (end)

690504IN.BOS

Initiation of Baradraj and Chandanācārya Dāsās

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Boston, May 4, 1969

Prabhupāda: …rādhā śrīla govinda-devau preṣṭhālībhiḥ sevyamānau smarāmi. (devotees chant responsively) Śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. All right. Chant Hare Kṛṣṇa. Give me your beads. (japa) Begin from here. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then take next. In this way you'll come this side. You don't cross this. Again begin here, and come to this. Such sixteen rounds must be done every day. Your spiritual name is Chandanācārya dāsa. Chandanācārya. C-h-a-n-d-a-n-c-h-a-r-y-a dāsa. Chandanācārya, a great preacher of this Kṛṣṇa consciousness movement. So you are servant of that. You have to preach very nicely. Bow down.

nama oṁ viṣṇu-pādāya kṛṣna-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat responsively) Now chant Hare Kṛṣṇa and be happy. Take this. (japa) You could not secure like that? This is all right. (japa) Put in your bag and do… (japa) Begin from here, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Next. In this way come to this point, again like that. And where is that chart, the ten kinds of offenses and the regulative principles?

Haṁsadūta: I have it in Montreal. They have that. They already have that, Prabhupāda. Yes.

Prabhupāda: You must give them copies. Is there any name Madana-mohana dāsa? Yes? There is? So his name should be Baradraj. B-a-r-a-d, Baradraj, r-a-j, Baradraj. Baradraj is another name of Lord Viṣṇu. Baradraj dāsa Brahmacārī. All right. Just bow down. Bow down. Bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

(devotees repeat) All right. Take your beads. Be happy. Baradraj. Hare Kṛṣṇa. (japa) Chant. (japa) Keep it there. You can keep it.

Śāradīyā: You want to move more closer?

Prabhupāda: You can keep it.

Candanācārya: Put it down?

Prabhupāda: Yes. Nama. You take little, little, everyone, and when I say svāhā, you put it.

Satsvarūpa: Prabhupāda? Is Śāradīyā dāsī going to take the Gāyatrī?

Prabhupāda: Gāyatrī, so where is that mantra sheet? Then I'll give you after. That's all.

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantara śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Vande ahaṁ śrī-guru… (chants prayers for fire sacrifice, devotees responding)

Devotees: Careful, careful.

Prabhupāda: Here. Not at me. (chants prayers) Now each one, banana. Stand up. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Stand up. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ. (repeats twice with devotees responding) Now put silently. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now bow down, namo oṁ viṣṇu-pādāya. (devotees offer obeisances) (end)

690521IN.NV

Initiation of Lokanātha dāsa

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New Vrindaban, May 21, 1969

Prabhupāda: Mānuṣyam arthadam anityam apīha dhīraḥ, tūrṇaṁ yateta anumṛtyu pateta yāvat niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt. The Vedic literature informs that labdhvā sudurlabham idam [SB 11.9.29]. Idam means "this." "This" means this body, this opportunity, human form of life, developed consciousness, full facility. The animals, they have no facility. They are living in the jungles. But we can utilize these jungles, these forests, for so many comfortable situation. So we have got developed consciousness, intelligence. We can utilize. So it is called arthadam. Artha. There are two meanings of artha. Artha-śāstra. Artha-śāstra means economics, how to increase wealth. That is called artha. So arthadam. This human form of life can bestow upon you artha. Artha means something substantial. Generally we understand substantial means money. If somebody gets money, that is substantial for material comforts, of course, but real substantial thing is Kṛṣṇa consciousness. That is real substance, arthadam.

So Vedic literature, Vedas' meaning, when it is said, arthadam, "In this life you can achieve the substance," that substance means Kṛṣṇa consciousness. Otherwise, taking it substance means multimillionaire or millions of dollars, that is also artha but anityam. That is anityam. That substance will not be carried by you. You have come here empty-handed from the womb of your mother, and when you leave this place, you will also go empty-handed. Not that because you have earned millions of dollars, Mr. Rockefeller or Ford, you can carry this. No. The Rockefeller Center will remain there, where it is. You have to go empty-handed. So now, when it is said arthadam, "You can achieve the substance," that does not mean this artha, temporary, which will not be carried by me. It will be left behind. That is going on. I create something in this life. As much as this body is created by the father and mother, similarly, I also create. That creative energy is there in me because I am part and parcel of God. So God creates; I also create. That creative energy is within me, but a very minute quantity. That creation is nothing in comparison with God's creation. God has created this whole universe, and what you can create? You can create, utmost, a city like New York. That's all. You can create. That's all right. In that sense you are god also. Part and parcel of God is also god, but small god. Just like your earring. That is gold. So that gold is not equal to the gold mine. That gold mine is different. Therefore the philosophy is, "simultaneously one and different." We are, every one of us, we are simultaneously one with God and different from God. One in quality. The quality of God is also in me. I am of the same quality. Just like a drop of sea water and the vast water, ocean. The quality analytical, chemical composition, is the same, but the quantity of component parts are different. This is called acintya-bhedābheda-tattva: "inconceivably, simultaneously one and different." The Māyāvāda philosophy, they say that "We are God. Everyone is God." But we say that "Yes, everyone is God, but not that God, the Supreme God." Everyone is American, but not that American like President Nixon. This common sense knowledge the Māyāvādī hasn't got. But they are puffed up: "Oh, I am the same. I am…" So 'ham: "I am the same." How you are the same? If you are the same, why you are fallen in this condition? They will say, "It is māyā. It is illusion." No. Why you are in illusion? If you are great-"God is great"-if you are that great, then why you are captured by illusion? Then illusion is great, not God is great. This commonsense philosophy they do not understand. Therefore my Guru Mahārāja used to say, "Poor fund of knowledge." Whenever he used to designate these Māyāvādī philosophers, he would say, "Poor fund of knowledge."

So this is the opportunity to… You are part and parcel of God. Don't try to become artificially like God. That is not possible. That will be simply waste of energy. This is māyā. Everyone under the spell of māyā, they are working very hard. Why? Everyone is trying to become God: "I shall be the great man of this country," or "My country shall be the greatest country in the world." That means God is great, and everyone is trying to be great like that. That is competition. So you are trying, I am trying, he is trying, everyone is trying. This is called māyā. But our Bhāgavata philosophy says that "Don't try artificially in that way. Better remain what you are. Better remain…" Just like the same example: If you want to be the greatest man in your country, just like President Nixon, so you have to work very hard. And that is also for temporary. It will be finished within five years. Then you are ordinary man again. So better remain and in your own capacity, and try to become Kṛṣṇa conscious or God conscious. Caitanya Mahāprabhu recommends this process, that you don't try artificially to become God the great. It is not possible. Simply waste of time. Caitanya Mahāprabhu says that jñāne prayāsam udapāsya namanta eva. It is not the statement of Caitanya Mahāprabhu; it is the statement of Bhāgavata, but He quoted this. His disciple, Rāmānanda Rāya, quoted this while discussing what is the objective of human life. So He recommends this objective. What is that? Jñāne prayāsam udapāsya namanta eva. Don't try to be puffed up artificially by your speculative knowledge that you are the same God. Don't try for it. If you actually want to be happy, and if you want, actually, you want to be God realized or Kṛṣṇa conscious person, then the first thing is that you give up this nonsense habit-by speculation, you want to be God. Puffed up: "I am God. I am God. I am God." But you are not God. You are God qualitatively, not quantitatively. Why don't you understand this?

So Caitanya Mahāprabhu says, jñāne prayāsam. Jñānīs, the empiric philosophers, they simply speculate and try to prove that "I am God." That means āsuriṁ bhāvam āśritāḥ. The atheist says that "There is no God," and here the Māyāvādī philosophy says, "Yes, there is God, but God I am." That's all. It is the same philosophy, atheism. He is also denying that "There is no separate God. I am God." That atheistic philosophy, like Buddha philosophy, "There is no God…" But Buddha himself is God. That is… Another Bhāgavata interpretation is that he is cheating the atheist person. The atheists, they say, "There is no God," and Lord Buddha said, "Yes, there is no God, but you follow me." But He is God. Keśava dhṛta-buddha-śarīra jaya jagadīśa hare. So Bhāgavata therefore says, sammohāya sura-dviṣām [SB 1.3.24]. It is something like that. A naughty boy does not want to go to school. So somebody, some friend, says, "Yes, you don't go to school. All right, you sit down. Now, what is this?" "Oh, this is cow." "What is this?" "This is leg." "Can you count how many legs are there?" "Yes. One, two, three, four." So… (aside:) What is that?

Hayagrīva: Somebody's coming, some vehicle.

Prabhupāda: All right. You please sit down. So the boy is satisfied that "I am not going to a school. This gentleman is very nice. I didn't want to go to school, and he says, 'Yes, don't go to school.' But "You sit down here. What is this?" "This is cow." "And what is this?" "This is cow's leg." "What is this?" "One leg, two leg." That means he is being educated, but he does not know. He says that "Ah…"

So Lord Buddha's philosophy is like that. The atheistic people, they are against God. "Yes, there is no God. But you take this philosophy, ahiṁsā. Don't kill animals." That means if they stop animal-killing, then one day they will be able to understand what is God. Some day. Because so long one is accustomed to kill animals, he will never be able to understand what is God. That is Buddha philosophy. He situated the atheistic people on the line of understanding God. So this is, in one way, cheating. But this cheating is not cheating. Just like father or guardian sometimes cheats the young boy. That is not cheating; that is for his good. But actually, if you take the, I mean to say, behavior, it is something like cheating. So the Māyāvāda philosophy… This Buddha philosophy is also another Māyāvāda philosophy. Both of them are, on the face value, atheistic, denying the existence of God. One is saying, "There is no God"; another is saying, "It is impersonal," in this way. But our philosophy is neither atheistic nor impersonal. It is directly person. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Directly we say, "There is no…" Kṛṣṇa, in the Bhagavad-gītā, says, mattaḥ parataraṁ nāsti: "There is nobody greater than Me." If God is great, how anybody can be greater than Him? It is right. Eh? Nānyat parataraṁ nāsti: "There is nothing more greater than Me." Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything." Vedānta-sūtra says, "Brahman, or the Supreme Absolute Truth, is the source of everything." And here is the direct answer by Kṛṣṇa, ahaṁ sarvasya prabhavaḥ: ”I am the source of everything.” So we follow this philosophy. Kṛṣṇa consciousness movement means we directly take Bhagavad-gītā as the evidence of existence of God. And if you want to know God, you cannot know God by speculation. He is so great, He is so unlimited, and we have got limited senses, limited capacity. It is not possible. Simply we can understand God by the mercy of God. So here is the mercy of God, Kṛṣṇa, He Himself speaking about Himself. You learn God. God is speaking about Himself. You haven't got to speculate. And He, by His pastimes, by His activities, He… (aside:) What is that sound coming? That is car? Oh. By His activities, He proved Himself that He is complete God. From His childhood.

So Bhāgavata says… Caitanya Mahāprabhu says that ”Don't be situated in the speculative method, that you are God, you are something-'There is no God,' or 'I am God, this God, that God.' Give up this habit kindly. Give up this nonsense habit.” There is God, and you are not God. You are God partially, part and parcel, just like I have explained. So we have to give up this nonsense habit. Jñāne prayāsam udapāsya. Udapāsya means give up. Then what is next? Namanta eva. Just be submissive. Don't be puffed up artificially. You are being slapped always by the laws of material nature. Don't think that you are independent. It is foolishness to say that ”I am independent. I don't care for anything of…” No. You have to care. You are being kicked every moment by the laws of nature. You should know it. You are not independent. Therefore be namanta eva, be submissive. Namanta eva. Jñāne prayāsaṁ namanta eva, be submissive. Namanta eva. Jñāne prayāsaṁ namanta eva san-mukharitāṁ bhavadīya-vārtām. San-mukharitām. And try to hear about the Supreme Lord from the right source. San-mukharitām. San, sat. Sat-mukharitām. Sat means eternal, and mukharitām means speaking, coming out from the mouth of a person who is eternally situated. Who is eternally situated? Not this body. Eternally situated, I am, I am real ”I am,” the spirit soul. So the spirit soul can speak when he is Kṛṣṇa conscious; otherwise he is covered. His speaking power is stopped. Just like an unconscious man is without any consciousness, but he has got the life-the soul is there-similarly, in the other species of life, although the soul is there, it is not, the soul is not speaking. The outward, the influence of the soul… (aside:) What is this? That means the soul is not manifested there fully. Labdhvā sudurlabham [SB 11.9.29]. That is being manifested from aquatic life to plant life, then in insect life, then bird's life, then beast's life, at last human life. Out of human life, there are civilized life, uncivilized life. And out of the civilized life, there are atheists and theists, and those who are actually developed conscious. That is Kṛṣṇa consciousness. The consciousness is developing from the lowest status of living condition, aquatic, then plants, trees, then insects, flying insects, then birds, then four-legged beasts, so many, then two hands, two legs, gorilla. Similarly, human, uncivilized, then civilized, Aryans, then our Vedic knowledge. In this way consciousness is increasing. That is real evolutionary theory. Darwin has simply taken some imaginative… He might have taken from Padma-Purāṇa. In Padma-Purāṇa these are very nicely explained, how many species of life are there. They have given account: ”So many species in water.” Jalajā nava-lakṣāṇi: ”Nine hundred thousand species in water.” Sthavarā lakṣa-viṁśati: ”Trees and plants, there are two millions.” Exact number. Now, if you are scientists, if you are botanist, if you are physiologist, you can try it and see. But these are already there. Mānuṣāḥ catur-lakṣāṇi: ”The human species, there are also 400,000's.” So out of this, the Aryan family, the civilized man, the Aryan families are understood to be the highest civilized… (end)

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Brāhmaṇa Initiation Lecture

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New Vrindaban, May 25, 1969

Prabhupāda: Practically in every initiation ceremony, apavitraḥ pavitro vā, namaḥ. Namaḥ means surrendering. Namāmi: ”I surrender unto You. He Kṛṣṇa, I am surrendering to You.” And apavitraḥ pavitro vā. Apavitraḥ means contaminated, and pavitra means liberated. So in either stage, either in the material, contaminated stage or in transcendental, liberated stage, apavitraḥ pavitro vā sarvāvasthām, in any situation… Yaḥ smaret puṇḍarīkākṣam. Sarvāvasthāṁ gato 'pi vā. In any circumstances, if somebody remembers, smaret, remembers puṇḍarīkākṣam… Puṇḍarīka akṣam. Akṣam means eyes. One who is lotus-eyed, Kṛṣṇa or Viṣṇu, Puṇḍarīkākṣam, anyone who remembers always or at anytime, Kṛṣṇa, yaḥ smaret puṇḍarīkākṣam, sa, that person… Bahya. Bahya means externally, and abhyantaram means internally. Bahyābhyantaraṁ śuciḥ. Śuci means brāhmaṇa, or śuci means completely cleansed. The brāhmaṇa means completely clean. The brahminical qualification is first of all cleanliness. Satya śaucaṁ śamo dama titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. To become brāhmaṇa means satyam saucam. First thing is truthful, and next, śaucam, very cleansed, internally and externally. Externally we can cleanse ourself by soap and water. That is necessary. Daily we should take bath with soap and water and oil. Bahyābhyantaram. And abhyantaraṁ śuciḥ means evacuating and cleansing. In yoga system there is a system they practice. They can get out all the intestines and cleanse it clearly. Dhauti. What do they know about this yoga system? They can take out the whole intestine and cleanse it nicely and again set it. So these are actually practicing yoga system. But who is going to do that? Simply a gymnastic process. So śaucam, cleanliness, is very necessary for advancing in spiritual life.

So brāhmaṇa qualification is truthfulness, cleanliness, satyaṁ śaucam. Sama, equilibrium of the mind, without any disturbance, without any anxiety. Satyaṁ śaucam śamo dama. Dama means controlling the senses. Śamo dama titikṣa. Titikṣa means tolerance. So many things in the material world will happen. We have to practice to tolerate. Tāṁs titikṣasva bhārata. Kṛṣṇa says, ”You have to learn tolerance. The sukha-duḥkha, happiness, distress, they will come like seasonal changes.” Just like there is sometimes rain, there is sometimes snowfall, sometimes scorching heat. How you can fight? It is not possible. Try to tolerate. That's all. Satyaṁ śaucaṁ śamo dama titikṣa ārjavam. Ārjavam means simplicity, no duplicity. Simplicity, ārjavam. Jñānaṁ vijñānam, knowledge and practical application in life. Jñānaṁ vijñānam āstikyam. Āstikyam means to believe firmly in the scriptures. Just like Bhagavad-gītā we are studying, or Śrīmad-Bhāgavatam. We should firmly believe what Kṛṣṇa says, not interpretation. This is called āstikyam. And nāstikyam means not firm belief, atheism. Just like Lord Buddha. Lord Buddha simply said that ”I don't believe in the Vedas.” Therefore he is immediately calculated as atheist, nāstikyam. Caitanya Mahāprabhu says, veda nā māniyā bauddha haila nāstika: ”The followers of Buddha, they did not accept Vedic, I mean to say, direction; therefore they are nāstika.” What is that Vedic direction? In the Dāsavatāra-stotra by Jayadeva Gosvāmī, he says, nindasi yajña-vidher ahaha śruti-jātam. In the śruti, in the Vedas, there is prescription of sacrifice, and in some of the sacrifice there is recommendation for sacrifice of some animals, goats. So that is…

But Lord Buddha says, "No. I want to introduce nonviolence, no animal killing. So even there is Veda, prescription, I don't accept Vedas." Therefore he became nāstika. So Caitanya Mahāprabhu says that veda nā māniyā bauddha haila nāstika: "Because Lord Buddha did not accept the authority of the Veda, therefore he was considered nāstika, atheist." He was Indian. He was Hindu. His forefathers were kṣatriyas, Vedic. He revolted. So therefore he was called nāstika. But a brāhmaṇa should not be nāstika; he should be āstik. Āstikyam: "He must believe in the scriptural injunction." These are brahminical qualifications.

So you are going to be brāhmaṇa, qualified brāhmaṇa, this sacred thread ceremony; therefore you should follow all these principles, satyam, śaucam, cleanliness… Although in this age, not only in your country-you are completely out of Vedic culture-even in India, they are so-called. Nobody follows. But still, they claim, "I am brāhmaṇa. We are brāhmaṇas." So this is parapidam (?), simply a social standard without any qualification, without any… So you are going to take the responsibility of brahmanism. This system is introduced according to pāñcarātrikī system. Pāñcarātrikī system means formerly in the Vedic system, without being born by a brāhmaṇa, nobody was given this sacred thread ceremony. "Without being born by a brāhmaṇa" does not mean hereditary, but actually, one who is brāhmaṇa… Just like you are not being created as brāhmaṇa. So if your son is born, he has the first claim to become a brāhmaṇa because by the birth he gets the brahminical culture, sees the father, mother. Just like this boy. Automatically he is getting Vaiṣṇava culture, he is associating with the Vaiṣṇavas. So the son of a brāhmaṇa has the chance. A practical example, this boy: from the very beginning becoming a Vaiṣṇava, more than a brāhmaṇa, more than. Vaiṣṇava position is above the brāhmaṇas. Brahmā jānātīti brāhmaṇaḥ. But Vaiṣṇava, he penetrates the brahmajyoti. Just like you penetrate. If you are able to penetrate the sunshine and go to the sun and seek out the sun-god, if somebody is able, by going to the sun planet by sputnik, he is better than who is in the sunshine. Sunshine we can have by just little go up to the cloud. Say, about seven miles up, you get sunshine. But to go to the sun planet and enter into the…, that is very difficult job. That requires so many things. (aside:) Sit down properly. Chant. So Brahman, Nirviśeṣa-brahman, impersonal Brahman, when one understands, jñānaṁ vijñānam… Jñānaṁ vijñānam. And when one becomes Vaiṣṇava, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. When one understands what is impersonal Brahman, what is localized Paramātmā, and what is Bhagavān, the Supreme Personality of Godhead, kṛṣṇas tu bhagavān svayam… When you understand the Supreme, the original Personality of Godhead Kṛṣṇa… Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There are many incarnations. Rāmādi-murtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Rāma, Nṛsiṁha, Varāha… There are so many thousands and millions of incarnation. But Bhāgavata points out that "This name, Kṛṣṇa, He is the Supreme Personality of Godhead." Kṛṣṇas tu bhagavān svayam. So when one understands kṛṣṇas tu bhagavān svayam, vāsudevaḥ sarvam iti [Bg. 7.19], that Vāsudeva is everything, then he becomes a Vaiṣṇava.

So a Vaiṣṇava is already brāhmaṇa, but still, it is a function that one should not deride at Vaiṣṇava, that he is not brāhmaṇa. Therefore Vaiṣṇava-smṛti, Hari-bhakti-vilāsa, written by Sanātana Gosvāmī… That is called Vaiṣṇava-smṛti, how to conduct Vaiṣṇava life. There it is clearly stated by Sanātana Gosvāmī that tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām: "By the process of initiation, a man can attain the position of the twice-born." Twice-born means brāhmaṇa especially-brāhmaṇa, kṣatriyas, vaiśyas, three classes of twice-born. Several times I have explained: first born by father and mother, and second born, birth, is this. So you should have responsibility, you should follow. But you can be steady and you will be able to follow all these principles provided you chant regularly Hare Kṛṣṇa. That sixteen rounds you must complete. Then māyā will not be able to deviate you. That is… You must keep this. This kīrtana process, as we are performing morning, evening, this will keep your life steady, fixed up, firm. You will always be situated in brāhmaṇa's position if you strictly follow this. Otherwise māyā will immediately: "My dear boy, please come here. Why you are taking so much botheration?" You see? Just like one boy wanted to be initiated from Montreal. His father and mother have sent me telegram. You have seen? "Oh, please save my boy. He is going to be brāhmaṇa. Oh, it will spoil my family." That means if he becomes brāhmaṇa, he may be reluctant to be karmī. This is going on. If one becomes debauch, the father-mother is not so disturbed. But if he becomes brāhmaṇa, "Oh, it is horrible. It is horrible. It is horrible." (laughter) Just see the social condition. If a young man becomes debauch, "Ah, young man. Let him do. What is there? When he will grow, he will be taken… All right." But if a young man goes to a spiritual master to become brāhmaṇa, "Oh," the father-mother is… "Oh,, it is horrible. My son is being killed." You see? Just see. I have got practical telegram from India. Just see the position of India. Just now today I have received one telegram, Hanla (?). "Oh, it is horrible condition." And Bhāgavata says that "One should not become a father, one should not become a mother, if he cannot prepare his child, a brāhmaṇa, a Vaiṣṇava, so that will protect him from the cycle of repeated birth and death." "No, we don't want this thing. We want our boy a karmī, a demon. Let him earn and send the money. I eat very nicely." This is going on.

So this propaganda against brahmanism or Vaiṣṇavism is always. It is not new thing. Just like Hiraṇyakaśipu. His little child wanted to become a Vaiṣṇava, and the father, "Oh, you are going to be Vaiṣṇava? I shall kill you." A little child, five years old, just like this boy. He is taking care. If mother says, "Oh, you are doing this? I shall kill you," most extraordinary. But there are instances. So you should be careful. The only precaution is that you chant Hare Kṛṣṇa. Yaḥ smaret puṇḍarīkākṣam sa bahyābhyantaraṁ śuciḥ. Always. If you want to keep intact of transcendental position, chant Hare Kṛṣṇa sincerely. Then you will be kept. Nobody can harm you. Nobody can deviate you. Māyā will fly away. You see? Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Māyā is very strong. You cannot conquer māyā by so-called meditation or this or that. No. Simply by surrendering to Kṛṣṇa. Mām eva ye prapadyante. Kṛṣṇa. Only He. Mām eva ye prapadyante māyām etāṁ taranti te. He can overcome the stringent laws of māyā. So don't think that after finishing this ceremony you become all right. No. Māyā is always strong. Kṛṣṇa-nāma karo bhaya āra sab miche, palāivera path naya yo māche piche. The instruction is that you always chant Hare Kṛṣṇa. Āra sab miche. Whatever except… Nāma vinā kichu nāhika āra, cauddha-bhuvana-majhe. "Within this fourteen world, if there is anything summum bonum substance, this is this Hare Kṛṣṇa. This is this Hare Kṛṣṇa. Mind that." Nāma vinā kichu nāhika āra, cauddha-bhuvana-majhe. So this is secondary, this ceremony. Real strength is chanting Hare Kṛṣṇa. So of course, people may not think you otherwise, that you are not brāhmaṇa, you are not purified. Therefore this ceremony is there, the thread ceremony here, that "Yes, we are properly… According to scriptural rules and regulations, we have become brāhmaṇa. There is no question of… Because I am not born in a brāhmaṇa family, it does not mean I am not brāhmaṇa. I am recognized by authorized ācārya in the line of disciplic succession of Nārada." Nārada has given this definition in the Śrīmad-Bhāgavatam while instructing Mahārāja Yudhiṣṭhira about the four…, eight divisions, varṇa and āśrama. He said, yasya hi yal lakṣaṇaṁ syād varṇābhivyañjakam. Varṇa. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. Four classes, brāhmaṇa, kṣatriya, vaiśya, śūdra-this is creation of God. It is not artificial. It is natural. God's creation is natural. So cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "According to quality and work." So your quality is Vaiṣṇava, and working as Vaiṣṇava. Then you are more than a brāhmaṇa. But you should keep. Similarly, Nārada also. We are initiating according to Nārada-pañcarātra. Because, as I told you, formerly only a person who is born by a brāhmaṇa… That means garbhādhāna ceremony. A child should be accepted that he is born of a brāhmaṇa. Everyone should know. That is called garbhādhāna ceremony, that when a man goes to his wife to beget child, there is a ceremony. It is not a secret, hide and seek behavior. Everyone should know that "Now this man is going to beget child." So how that child should be very nice, that is called garbhādhāna ceremony. So if garbhādhāna ceremony is not performed according to scriptural direction, immediately he becomes a śūdra.

So in this age nobody is observing garbhādhāna ceremony; therefore it is to be understood that everyone is born a śūdra. Therefore pāñcarātriki-vidhi. Vedic system cannot be applied because nobody is born of a brāhmaṇa. Who knows? Who knows how he is born? There is no ceremony. That is witness, that "Oh, he will go." Just like marriage is a ceremony, there are so many witnesses, similarly, garbhādhāna ceremony, there is ceremony. It is no hide and seek. So because the garbhādhāna ceremony is not current at the present age, therefore everyone should be accepted as born śūdra, either in any place, either here or India or anywhere. But the Pāñcarātrika system, it gives chance to a person, if he has got symptoms. Just like this boy has got the symptom to become a brāhmaṇa, to be Vaiṣṇava. Just like in the Jabala Upaniṣad. This, by symptoms, he was accepted brāhmaṇa, a small boy like this. Satyakaṁ Jabala. Satyakam. He went to Gautama Muni: "My dear sir, will you initiate me?" Just like this boy can ask us. Oh, he was very kind: "Oh, yes. Very nice boy. What is your father's name?" "Oh, I do not know." "Oh, just ask your mother. Go." Mother says, "I do not know whose son you are." He came back. "What your mother says?" "Oh, Mother says she does not know who is my father." "Oh, you are brāhmaṇa. Oh, you are brāhmaṇa. Come on. I shall initiate you." He was so truthful. That is real symptom of brāhmaṇa, satya, śama. He does not disclose that "I do not know." Everyone will try to hide if he does not know his father's name. But here is a boy, "Oh," he said, "Oh, you are brāhmaṇa. Come on. I shall initiate you." This is lakṣaṇa, symptom. "Such a truthful boy. Never mind what he is born, how he is born." This system is not new. Therefore we shall have to accept by the symptom. If one is inclined to go to Kṛṣṇa-he is chanting, he is doing, following the principles-then, according to Nārada's version, yasya hi yal lakṣaṇaṁ syāt, here is the lakṣaṇa, symptom, varṇābhivyañjakam, to understand to what class he belongs. Now, he is truthful-he belongs to the brāhmaṇa class. He is truthful; therefore he belongs to the brāhmaṇa class. Yasya hi yal lakṣaṇaṁ syāt varṇābhivyañjakam. Abhivyañjakam means just to find out what class of man he is. If he is truthful, he is brāhmaṇa. Lakṣaṇa. The lakṣaṇa is there; the symptom is there. Yasya hi yal lakṣaṇaṁ varṇābhivyañjakaṁ tat tenaiva vinirdiśet [SB 7.11.35]. One should take him into that classification. He is truthful? Oh, he is immediately to the brahminical place. If he is a liar, immediately he is pañcama, less than śūdra. You see? So these things were done. People have misused the whole thing: "Now I am born of a brāhmaṇa. By force I am brāhmaṇa." You see? Just like Paṇḍitajī, our late Prime Minister Paṇḍitajī. He was less than the caṇḍāla, but he was addressed as "Paṇḍitajī." "Paṇḍitajī" is the address of the brāhmaṇa. You see? By lakṣaṇam… Nobody cared for lakṣaṇa because his forefather, somebody, was a brāhmaṇa, although there was no garbhādhāna ceremony, no system, still. This is not accepted. People misunderstand Hindu culture, Vedic culture, that there are forced caste system. No. It is varṇābhivyañjakam, by the symptom, quality, qualification. It is not by birth.

So we, our… One of the item of this mission, Kṛṣṇa consciousness, is to establish real varṇāśrama by qualification. We have to pick up brāhmaṇas from everywhere, throughout the whole world, not that we have to pick up brāhmaṇas in India in some class. No. There are brāhmaṇas every part of the world. We have to pick up. Just see. None of these boys are born in India or a brāhmaṇa family, but they have got the symptom. They have got the brahminical… They have either acquired willingly or by some way. So we have to pick up. Anyone who is truthful, who is controlling the senses, no illicit sex life… That is controlling senses. There are many other things. This is the most important thing. Śamo dama titikṣa. They are tolerant. To these American boys, to take up another culture, which they are not accustomed from the birth, that is tolerance. This is tolerance. But it is not painful, but it is tolerance. I am asking the American boys, "Don't smoke. Don't take intoxication." They are accustomed to this habit from the very childhood, but they are doing this. This is tolerance. So these are brahminical qualification, tolerance, truthful. And śauca, śauca, this śauca. Anyone who is chanting Hare Kṛṣṇa, he is pure, bahyābhyantaram, inside and outside. So in this way, in this age, the chance should be given. Not that when the Satyakam spoke the truth of his life… So he was accepted. So you are being accepted as qualified brāhmaṇa, but keep your qualification. Then your life will be sublime. Keep your life. Yes. So this is a chance given by the Pāñcarātrika system. It doesn't matter how he is born. Nobody is responsible for his birth, but everyone is responsible for his work. So you work like a brāhmaṇa, like a Vaiṣṇava, and chant Hare Kṛṣṇa, and chant this Gāyatrī mantra, and your life will be sublime. So don't neglect it. You are being initiated according to the order of our predecessors, Caitanya Mahāprabhu. Pṛthivīte āche yata nagarādi grāma. We should have to preach this Kṛṣṇa consciousness movement in every village, in every town of this planet. Therefore we have come to your country. You are kindly cooperating. You also spread. I am old man. I may not live very long. Any moment I can be finished. But try. That is actually feeling. That is actually fellow feeling, that people are simply… Anādi bahirmukha kṛṣṇa bhuli gelā. They have forgotten Kṛṣṇa from time immemorial. Athaeva kṛṣṇa veda purāṇa karila. Therefore this propaganda, this literature, Vedic literature, is there to remind them. Aham eva sarva-yajñānāṁ blokta ca prabhur eva ca. Kṛṣṇa says, "I am the Lord of everything." So we have to capture Kṛṣṇa. So this is the… Namo apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā. This is explanation of this verse. And now we begin our ceremony.

(continues with ceremony-chanting of prayers with devotees repeating) Now put slowly, like this. (leads chanting of mahā-mantra twice) Now bow down.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo…

Nama oṁ visnu-pādāya kṛṣṇa-preṣṭhāya bhū-tale. Chant. Śrīmate bhaktivedānta sarasvatī iti nāmine. All right. Come on, Toṣaṇa Kṛṣṇa. You have no robe?

Toṣaṇa Kṛṣṇa: No.

Prabhupāda: All right. Come on. (end)

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Initiation Lecture and Bhagavān dāsa’s Marriage Ceremony

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New Vrindaban, June 4, 1969

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

So there is a problem in our life. The Śrīmad-Bhāgavata says,

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Ṛṣabhadeva says that people are mad after sense gratification. Nūnaṁ pramattaḥ. Pramattaḥ means intensely. Intensely intoxicated. Pra means intensely, and mattaḥ, mattaḥ means intoxicated. So the disease, material disease, is intensely intoxicated in the matter of sense gratification. This is material disease. Nūnaṁ pramattaḥ kurute vikarma. And impelled by this propensity of sense gratification, they are prepared to do any kind of nonsense. Vikarma. Vikarma means what we should not do. Just like a man steals. He knows that stealing is not good, but he wants to satisfy some sense; therefore he is committing stealing also. Therefore he is mad. He knows that ”If I am arrested for this stealing or committing this offense, I’ll be punished. I may be hanged or…” There are so many things. But still, because he is mad after some sense gratification, he commits such sinful activities. This is practical. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Vikarma means the actions which we should not have done. Why? Yad indriya-prītaya āpṛṇoti. Indriya, indriya means sense. Prītaya means satisfaction. Simply for the satisfaction of the senses. If one is philosopher, he can understand, ”Why we should be so much busy for sense gratification?” Now we can give one example. Everyone is trying, working hard for his sense gratification. Nobody is trying… Suppose if I say that ”I want to satisfy my senses in this way. Will you kindly work for it?” Nobody will… ”Oh, why I shall work for you? You can work for your own satisfaction.” Nobody will.

So if that is the position, that I want to satisfy my senses, whether the senses are mine? That they do not know. What are the senses? The senses means this body. If this body actually belongs to me, then, of course, there is meaning that I satisfy my senses of this body. But if we philosophically see whether this body belongs to me… It is very doubtful whether this body belongs to me, because I have got this body from my father and mother. So it may belong to my father and mother. Or if I am a slave, then it may belong to my master. Or even if I am not slave, because I belong to some state, this body belongs to the state. Immediately if the state calls, ”Come on. You sacrifice your body in the Vietnam,” oh, you have to do that. So in this way, if you analytically study, you’ll see the body does not belong to you. Then why should you be so much dexterous to satisfy? Just try to understand. I am not interested to satisfy the senses of your body; I am interested to satisfy the senses of my body. But if this body does not belong to me, then why should we be so much expert in satisfying the senses? Therefore they are called pramattaḥ, intensely intoxicated. It is philosophical vision that ”This body does not belong to me.” Therefore Kṛṣṇa’s name is Hṛṣīkeśa. I am claiming this hand ”my hand,” but as soon as it is paralyzed it is no more my hand; it is physician’s hand or Kṛṣṇa’s hand or somebody’s hand. So in this way we have to study. This is called philosophical vision. So Bhāgavata says they are mad after sense gratification, as a result of which he’s getting different types of body. Because body does not belong to him. Just like if you pay different types of rent, you get different types of apartment. If you pay nicely, you get very good apartment in New York, in Fifth Avenue or something like that. Or if you cannot pay, then… Similarly, we are getting this apartment, body, under different condition. So we should understand that we have to get such a nice body that no more we’ll have to change. That should be the destination of one’s progress. That they do not know.

So this Kṛṣṇa consciousness movement is just to put before this bewildered human society what is the destination of his life. The destination is… Everywhere in Vedic literature you’ll find. Just like Bhagavān, Kṛṣṇa, is saying in the Bhagavad-gītā, in the Tenth Chapter,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

”The highest perfection is that one who comes to Me, reaches the abode of Kṛṣṇa, then he hasn’t got to accept this miserable body.” We do not understand that this body is miserable. Actually, any body. Either you get a princely body or a dog’s body, because you have accepted a material body, therefore you have to suffer. You have to suffer. There is no excuse. Because you have got American beautiful body… Sometimes I meet some American gentlemen. They are under impression that India is a starving country. Accepting that India is starving country, but does it mean that America is a very happy country? No. That is their mistake. They simply think that ”Because we have got enough money, therefore we are in happiness.” No. If there is happiness, why the young boys and girls become hippies? No. Happiness is different. So long you have got this material body, there is no question of happiness, either this American body or Indian body. That they do not know. They are thinking that "Let me get an American body, or a demigod body or this body, that body, that body." But Bhāgavata says, yāvan na prītir mayi vāsudeve na mucyate deha-yogena tāvat. So long one does not develop Kṛṣṇa consciousness, or love of Godhead, there is no question of getting out of this entanglement of material body. There is no question. You have to accept some body, either you accept this body or that body. And as soon as you accept this body, material body, you have to go the threefold miseries.

So the scientist, the philosopher, they are not studying what is the cause. Everyone is trying to get out of all sorts of miserable problems, but they do not know what is that problem. The problem is this body. But they have no knowledge what is this body, how it is working, what is the soul, how it is transmigrating. They are all rascals, fools. They have no knowledge. And they are trying to make a solution of the problem. There is a story… Not… Yes, take it for story, that sosera bhetare bujugheche (?). If somebody is haunted by a ghost, there was some expert, I mean to say, chanter, who can drive away that ghost by mantra. And they usually use the mustard seed. They chant the mantra and they throw the mustard seed on the person who is ghost-haunted, and the ghost is driven away. So there is a story that the ghost entered the mustard. He is throwing the mustard, but the ghost has already entered the mustard. Similarly, we are trying to solve the problems, but the problem is this body. The ghost is within this body. So our Kṛṣṇa consciousness movement… Of course, we daily discuss these things, that "I am not this body," and what are the problems. The sum and substance of our Kṛṣṇa consciousness movement is that we want to go back to Kṛṣṇa. There is another nature. Just like you are seeing this material nature, so many stars and planets. We are very much busy studying, but we have no knowledge practically about this material world even. But we get information from Vedic literature that this material world, cosmic manifestation, is only one-fourth part of the whole God's creation. So there is another nature, which is called spiritual nature, and there is spiritual planets, Vaikuṇṭhas, and Kṛṣṇaloka, the highest planet.

So this Kṛṣṇa consciousness movement is to transfer oneself to that Kṛṣṇa planet, and the process is given very easy in this age. In this age of quarrel and dissension and disagreement, there are so many symptoms of this fallen age. So there is no other alternative. You cannot execute the process of meditation or sacrifice or temple worship. They cannot be executed very nicely because the circumstances are different. Therefore kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Therefore in this age, there is no other alternative process for getting out of these material clutches. Simply, the simple process, I mean to say, offered by Lord Caitanya. It is not Caitanya's manufacture; it is authorized from Vedic śāstras, that we have to realize ourself, our destination of life, our mission of this human form of life simply by this process, chanting Hare Kṛṣṇa. And we initiate persons for this mantra. Initiation means beginning. Not that immediately after initiation one becomes perfect. And this marriage ceremony also… Perhaps it is a new thing I have introduced, that I take part in the marriage ceremony of my disciples. Actually, I do it because I want to see them, I mean to say, without any anxiety. Because so long there will be anxiety, one cannot execute Kṛṣṇa consciousness very nicely. So any boy or girl, naturally, especially boys… Boys, if they like, they can keep oneself brahmacārī throughout, celibacy life. But for girls it is not very easy. Therefore we have introduced this marriage ceremony. Many young boys and girls come to us. So that is recommended in Vedic… Lord Caitanya Mahāprabhu, He also married, twice married. His first wife died. He married for the second time. So marriage is not, I mean to say, against our movement. Narottama das Ṭhākura sings, gṛha vā vanete thāko, hā gaurāṅga bole ḍāko. That is the thing. One should be Kṛṣṇa conscious. We have got in our society… Just like I am sannyāsī, Kīrtanānanda Mahārāja is sannyāsī. So we are renounced order. But there are many gṛhasthas, just like Hayagrīva dāsa adhikārī and others. So there is no such distinction that one has to take the path of the renounced order of life. The real essence of our life should be how much we are Kṛṣṇa conscious.

So keeping this point of view, if we follow the regulative principles, then… The real point is that we must be satisfied-we should not be disturbed-and execute peacefully, happily, this Kṛṣṇa consciousness, so that in our next life we may be transferred to Kṛṣṇaloka. We cannot go to any other planet even within this material world by this mechanical way. No. Everyone has to prepare. Because we are conditioned. We have to get out of the conditional stage; then it is possible we can transfer to any planet we like. That is also stated in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

So we have to prepare where we want to go. That is real education. Either by the yogic principle or by cultivation of knowledge or by this devotional service, the whole idea is how to transfer oneself to the better condition of life. The better, the best condition of life is to mad-dhāma gatvā punar janma na vidyate. "If anyone," Kṛṣṇa says, "if anyone comes to Me, he hasn't got to come back again to take this cycle of birth and death." So the Kṛṣṇa consciousness movement is to give that highest, topmost position, that no more coming to this material world, either this planet or that planet. We may go to the moon planet, but that will not solve our real problem. The real problem is birth, death, old age, and disease. Anywhere you go in the material planet, either by sputniks or by your tapasya or by meditation, if you, ā-brahma-bhuvanāl lokāḥ [Bg. 8.16], even if you go to the highest planet, there the four principles of material miseries are there. But if you go, mad-dhāma gatvā punar janma na vidyate. Mad-yājino 'pi yānti mām. These are very nicely explained in the Bhagavad-gītā. You try to understand what is the problem of life.

So this marriage ceremony is not for sense gratification. We should always remember. It is helping one another. The husband will help the wife, the wife will help the husband, so that both of them become advanced in Kṛṣṇa consciousness and make their human life perfect. So there is no question of divorce. There is no question of separation. Because divorce, separation, these are meant for sense gratification. As soon as there is some lack of sense gratification, there is immediately divorce or separation. No. Here there is no such question. So our, this new bride and bridegroom should always remember that in any condition of life they should remain together. And that will be possible if they concentrate their ideas to Kṛṣṇa consciousness. Then it will be possible. Otherwise māyā will attack in so many ways and cause disruption in so many ways. So our… We are taking part in this marriage ceremony not like ordinary marriage. It is for making progress in Kṛṣṇa consciousness. You should always remember that this marriage has no separation, no divorce. Lifetime. The husband will help the wife, the wife will help. There are so many things, duties of the wife. There are so many things, duty of the husband. And if they properly execute their respective duties and engage themselves simply in Kṛṣṇa consciousness, the life will be very happy, and not only in this life, next life also. So take this opportunity, be happy. I want to see… Sarve sukhena bhavantu. That is the Vedic mission. Let everyone become happy. Sarve sukhena bhavantu. Let everyone be happy. And without being happy, nobody can execute Kṛṣṇa consciousness.

So let us begin our work now. Who will be initiated? You are both be initiated? [break] Remembers. Yaḥ smaret. Smaret means remembers. Whom remembers? Puṇḍarīkākṣam, the lotus-eyed Kṛṣṇa or Viṣṇu. Puṇḍarīkākṣam. Sa, that person, bahya means externally, abhyantaram means internally, śuciḥ. Sa bahyābhyantaram. Apavitraḥ pavitro vā. Apavitraḥ means contaminated, and pavitra means liberated, without any contamination. Infected or disinfected. So in the material world we are all infected. This is the disinfecting process, simply remembering Kṛṣṇa, yaḥ smaret puṇḍarīkākṣam. So this initiation is to teach how to remember always Viṣṇu and Kṛṣṇa. This Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, as soon as we hear, we immediately remember Kṛṣṇa, His speech in the Bhagavad-gītā, His form, His name, His quality, His pastimes. Everything comes. So we have to practice that. Then we remain always uncontaminated. And if you forget Kṛṣṇa, then there is chance of… Just like in the medical science, if there is some epidemic disease, they give some vaccination. I think in Los Angeles you gave me some vaccination? (chuckles) What is that, flus?

Hayagrīva: Hong Kong flu.

Prabhupāda: Ah. Hong Kong flu. Yes. So everyone took that vaccination. So our Hayagrīva prabhu took me also. "All right, let us have." (laughter) So there was no attack. Fortunately, there was no attack. So similarly, this world is Hong Kong flu. (laughter) Māyā is always ready to attack. Always. So we have to take this injunction, this antivaccine, Hare Kṛṣṇa. Enechi auṣadhi māyā nāśibāro lāgi'. That song, Jīv Jāgo, Jīv Jāgo. "I have brought this medicine for killing this Hong Kong flu of māyā." Enechi auṣadhi māyā nāśibāro lāgi', hari-nāma mahā-mantra lao tumi māgi. Now you take. This is greatest contribution of Caitanya Mahāprabhu to fight against this attack of material influence. Everyone is subjected. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Under the three modes of material nature people are entangled. So to get out of this, the same proposition, as I explained in the beginning, to get out of this entanglement of constant transmigrating from one body to another, so this is the mantra. Simply to… Yaḥ smaret puṇḍarīkākṣam. Puṇḍarīkākṣam means Kṛṣṇa. So if you chant Hare Kṛṣṇa, you'll be forced to remember Him. As soon as the word "Kṛṣṇa" is there and the more you are practiced to this habit, then simply we'll see Kṛṣṇa, Kṛṣṇa, Kṛṣṇa-nothing more. You'll see nothing. Sarvatra sphūrti tāra iṣṭa-deva mūrti. As you make advance, then you'll see a tree, but you'll see Kṛṣṇa. You'll not see the form of tree. Sarvatra sphūrti tāra iṣṭa-deva… Because one who is conversant with the science of Kṛṣṇa, he'll know how His energies are working in so many ways; therefore he'll be sympathetic. That is universal vision. That is universal love. If you love Kṛṣṇa, then there will be universal love. Otherwise it will be simply talks. So yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantara. He is always in the uncontaminated stage, noninfected stage. So this is very nice. One should take it very seriously. One should try to understand it seriously. Your life will be sublime. The meaning of this namo apavitraḥ pavitro vā sarvāvasthām-any condition. We don't make any condition. There is no condition. Why shall we…? Anyone can accept. Sarvāvasthām, any position. There are two position only, contaminated or uncontaminated. That's all. So supposing everyone is contaminated. That's all right. The medicine is there. You make immediately uncontaminated. So sarvāvasthāṁ gato 'pi vā. It doesn't matter what is your position. You take simply to this Kṛṣṇa consciousness, your life will be sublime. That is the initiation. Now chant.

Vande ahaṁ śrī guru… (devotees chant responsively) [break] So one finish, then next, then next. Each Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this way you come this side, again begin from this side, other side. And there are ten kinds of offenses, try to avoid. And four principles you know? Four regulative principles you know? What is that?

Bhagavān: No meat, fish or eggs, no intoxication, no illicit sex, and no gambling.

Prabhupāda: Thank you. So what is your name?

Bhagavān: My name is Bill.

Prabhupāda: Bill. So your spiritual name is Bhavānanda. Bhavānanda.

Devotee: There's a Bhavānanda in Los Angeles.

Prabhupāda: There is? Oh. Then give him name… Bhagavān dāsa. (devotees laugh, "Haribol!") All right. Thank you. [break] …oṁ… Chant.

Devotee: Hare Kṛṣṇa, Hare Kṛṣṇa…

Prabhupāda: No, no.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
(devotees chant responsively) [break]

Kṛṣṇabhāmini: No meat, fish or eggs, no illicit sex, no gambling, no intoxication.

Prabhupāda: Yes. That's all. So what is your name?

Kṛṣṇabhāmini: Inez.

Prabhupāda: Hm?

Kṛṣṇabhāmini: Inez.

Prabhupāda: Spelling? Is there any name Indumati?

Devotee: Yes.

Prabhupāda: There is? Indira?

Devotee: Yes.

Prabhupāda: Then, your name… I'm trying to find out beginning with "I." All right, don't find now. So is there any name Maṅgala? No? All right. Your name is Kṛṣṇabhāmini. Kṛṣṇabhāmini. K-r-i-s-h-n-a, bhāmini, b-h-a-m-i-n-i. Kṛṣṇabhāmini.

Kṛṣṇabhāmini: Oh. (bowing down)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
[break]

Prabhupāda: "Kṛṣṇabhāmini, my Godsister…" You can say. "Bhagavān dāsa prabhu…"

Hayagrīva: Bhagavān dāsa prabhu.

Prabhupāda: "Kṛṣṇabhāmini…"

Hayagrīva: Kṛṣṇabhāmini…

Prabhupāda: (with Hayagriva repeating word for word) "…my Godsister was so long under our care. Now we give her under your charge. You accept her as your wife and take care of her throughout the whole life. Now we give her under your charge. You accept her as your wife and take care of her throughout her whole life, not only materially but also spiritually for advancement of our Kṛṣṇa consciousness." You say, "Yes, I accept Kṛṣṇabhāmini "(Bhagavān repeats) "as my wife. I shall maintain her (?) throughout her life and look after her happiness both materially and spiritually." Now you say, "Bhagavān dāsa prabhu, I accept you…" You say? (Kṛṣṇabhāmini repeating) "I accept you as my husband. I shall serve you… I shall serve you throughout my life so that happily and peacefully we can execute Kṛṣṇa consciousness." Yes. Now you change this garland.

Hayagrīva: Change garlands. [break] (kīrtana) (end)

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Lecture at Initiation Fire Sacrifice

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Los Angeles, July 16, 1969

Prabhupāda: (devotees chanting responsively)

…pavitro vā
sarvāvasthāṁ gato api vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahya abhyantaraṁ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

The purport of this mantra, namaḥ, namaḥ means "I surrender," or "I become submissive," namaḥ. So one has to become submissive. Apavitraḥ pavitro vā. Apavitraḥ means contaminated. This material world is contamination, infection of the spirit soul. We are suffering… Just like in ordinary diseased condition we suffer on account of infection, similarly the…, one who is intelligent, he should understand that this conditional life is suffering. One should not be foolishly very optimistic, that "I am very well situated. I am enjoying life." This is ignorance. Nobody is enjoying life in this material world; everyone is suffering. Saṁsāra-dāvānala-līḍha-loka: ** this world is just like blazing forest fire; so everyone is suffering, contaminated. This is the sign, symptoms of contamination, that suffering, threefold miseries-ādhyātmika, ādhibhautika, ādhidaivika. But as the animals, they suffer, but they do not understand, this is animal life. The animal is being taken to the slaughterhouse, but still he's happy. This is animal life. So when one cannot understand his sufferings of this material contamination, his life is animal life. He knows that he's suffering, but he's trying to cover the suffering by some nonsense means: by forgetfulness, by drinking, by intoxication, by this, by that. He's aware of his suffering, but he wants to cover his suffering in a nonsense way. Just like the rabbit. The rabbit, when he's in face to face of some ferocious animal, the rabbit closes the eyes. He thinks he is safe. Similarly, simply by trying to cover our sufferings by artificial means, that is not solution. That is ignorance. The suffering can be solved by enlightenment of spiritual life, spiritual bliss. That is the way. Ānandāmbudhi-vardhanam. Ānanda means bliss, transcendental bliss. And there is ocean of transcendental bliss. If you want to dip into this ocean, there is chance for you. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Vedānta-sūtra says that we spirit soul, we are by nature full of bliss. That is our nature, ānandamaya. But we have been contaminated by this material affection. So one has to come out of it. That is the process of self-realization, liberation, whatever you call. The process is to come out of this contamination.

So this mantra suggests that either you are contaminated or not contaminated… It is not that… The Māyāvādī philosophers, they say that so long we are contaminated in the māyā, we can adopt any means of self-realization, and after self-realization, when we become liberated, we become one with the Supreme and there is no more any work. This is partially true. Partially true means when actually you realize yourself, then you have no material activities. That is the sign of self-realization. This is also stated in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Self-realization, liberation, the sign is that he becomes joyful, prasannātmā, immediately. If you have actually realized yourself, simply by bluffing that "I am God, I am this, I am…" No. There are signs. If you are God, then you must be as joyful as God, as Kṛṣṇa. If you are suffering still and you are claiming that you are God, that is nonsense. You needn't become God. You, simply if you become in the light of God, you become joyful. Just like from the darkness of night, if you simply come to the sunshine, immediately your position is changed. It does not require that you have to become the sun. Simply by coming to the sunlight your purpose is fulfilled. So the sunlight and the sun is not different; they are one unit. But sunlight is not sun. That is knowledge. If we, if simply by coming you can come into the sunlight, if I think that I have become identical with the sun, that is nonsense. Sun, you cannot become identical with the sun. It is so powerful, the temperature is so high and great, that you cannot approach even sun. The scientists say even from so many millions of miles away, if a planet or somebody goes near the sun, immediately he will be burned into ashes. So this is false claim that brahma-bhūtaḥ means one becomes God. No. That means that you come to the light of God. That is also nice, to come to the light of God.

So brahma-bhūtaḥ… Anyway, if you realize yourself that you are not… That brahma-bhūtaḥ means simply to understand that I am not the material body. To be convinced firmly with all reasons and argument, firmly conviction, this is called faith. Faith is not flickering. One must be firmly convinced. So then you immediately become joyful. Just like if you are implicated with some undesirable affairs and if you, some way or other, your lawyer advises, "Oh, you are free from this implication. The law does not bind you," just like you feel pleasure, "Oh, I'm not in this implication?" "Yes," similarly, as soon as one is convinced that "I am not this material body," then immediately he becomes joyful. Brahma-bhūtaḥ prasannātmā na śocati [Bg. 18.54]. And what is that joyfulness? There is no lamentation and there is no hankering. If you have hankering, then you are not joyful. If you have lamentation, there is no hankering. If you have hankering, then you are not joyful. If you have lamentation, then you are not joyful. These are the signs. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu. And if you are actually self-realized soul, in the light of God, then your treatment will be equal to all living entities. Not that "He is animal, he is man, he is black, he is white, he's this, he's Indian, he's American, he's Chinese." No. Samaḥ sarveṣu bhūteṣu. Everyone is spirit soul, son of God, part and parcel of God. This realization. Prasannātmā. He has no enemy. He becomes enemyless immediately, because he sees everyone part and parcel of God, everything energy of God, everything belongs to God, everything enjoyable by God, by Kṛṣṇa. In this way he sees in everything Kṛṣṇa, and nothing else. Prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu… [Bg. 18.54]. That is the beginning of Kṛṣṇa consciousness. Mad-bhaktiṁ labhate parām. Parām. That is transcendental situation of Kṛṣṇa consciousness.

So our, this Kṛṣṇa consciousness movement is to take one from the material concept of life, material consciousness, to the platform of Kṛṣṇa consciousness. Then he will be joyful. He will be no more hankering for anything material, neither he'll be sorry for any so-called material loss. And he'll be equal to everyone, universal brotherhood. So they do not know… They simply talk of these high sounds. But here is the process. If you adopt the process, then you come to the platform. It is open for everyone. So this mantra suggests that either you are in the material consciousness or not, apavitraḥ pavitraḥ vā, or in spiritual consciousness. It is not that when you are delivered from the material consciousness and come to the spiritual platform your service stops to Kṛṣṇa. That is not. Our service is eternal. We are serving here Kṛṣṇa, and after leaving this body, when you go directly to Kṛṣṇa, faced with…, the service is there. The service is the main means and the end. Not that this is simply means, and the end is something else. No. It is so nice, it is means and end, both. We are chanting Hare Kṛṣṇa here, and when we go to Kṛṣṇa we shall chant Hare Kṛṣṇa, like that.

Devotee: Jaya. Hare Kṛṣṇa.

Prabhupāda: You see the pictures? They are also chanting.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nijarūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

This picture is the symbolic… Ānanda-cinmaya-rasa. There is a rasa, mellow-every ānanda. Just like if you take a nice fruit, mango, the taste is pleasing. That is called rasa, that taste. Anyway, anything enjoy, there is a rasa. Rasa. You love somebody, you kiss somebody, embrace somebody, there is a rasa. So this picture is ānanda-cinmaya-rasa. Here we have got that taste of rasa in a perverted manner. But cinmaya-rasa means it continues. This Rādhā-Kṛṣṇa with the gopīs, they are enjoying, dancing, chanting. That is eternally; that is never stopped. It is not that they become old and there is no more enjoyment or they are separated or somebody, Kṛṣṇa goes somewhere and the Rādhārāṇī goes to somewhere. No. Everything is eternal. They are enjoying. That is the difference between this rasa and that rasa. This rasa is temporary. Your youthful enjoyment will not exist; it will be finished. Your American life will be finished. Your this life, that life, everything will be finished-and finished forever. Not that you are going to have it again. Therefore this is flashing. It is coming and going. But that life is eternal. That is ānanda-cinmaya. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. This ānanda-cinmaya-rasa is called hladini-śakti, Kṛṣṇa's pleasure potency. Parāsya śaktir vividhaiva śrūyate, na tasya karyaṁ karaṇaṁ ca vidyate [Cc. Madhya 13.65, purport]. These are Vedic versions, that "The Supreme has nothing to do." Just like here if we enjoy in the hotel some dancing, and next morning I'll have to go into the garbage for bringing money for that dancing. I'll work, go underground to dig out garbage. It is not like that, that Kṛṣṇa has to go next morning to garbage. (laughter) You see? It is not that I'll have to acquire money by flattering somebody or working some in hell. No. Ānanda-cinmaya-rasa-pratibhāvitā… That is the expansion of His pleasure potency. Kṛṣṇa is Paraṁ Brahman. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. When Arjuna understood Kṛṣṇa, he says, confirms, "My dear Kṛṣṇa, You are Paraṁ Brahman, You are the Supreme Personality of Godhead." This is understanding of Gītā. And after reading I understand that I am God. What is this nonsense? Where do you get this idea? Where it is stated in the Bhagavad-gītā? Simply bluffing, all these rascals, scholars, and so-called commentators. They're all rascals. They do not know what is Bhagavad-gītā. Here is Bhagavad-gītā, understanding Kṛṣṇa, accepting, Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān śāśvataṁ puruṣam [Bg. 10.12]. The Supreme is puruṣam. He is not female. Just like some rascal thinks that He's Kālī, He's Durgā. No! Kālī, Durgā are His potencies. Parāsya śaktir vividhaiva. The Supreme has many kinds of potencies. Goddess Kālī is also one of the potencies, Durgā is also one of the potencies. Not that Durgā is the Absolute Truth. This is nonsense. That is stated in the Brahma-saṁhitā, sṛṣṭi-sthiti-pralaya-sādhana-śaktir eka chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā. What is that Durgā? Durgā is the material nature, very powerful. Sṛṣṭi-sthiti-pralaya-sādhana-śaktiḥ. She has got the power of creating, maintaining and dissolving. She is so powerful. You have seen Durgā's picture. She has got ten hands. That's a long story, of course, Durgā, Caṇḍī. These are all described in the Vedic literatures. But she is not the absolute personality. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir eka chāyeva. She is working simply just like shadow. As the shadow moves when the original substance moves, similarly, she is only working under the direction of Kṛṣṇa. That's all. She is the external potency. Similarly, Rādhārāṇī is a pleasure potency, and these gopīs are expansion of Rādhārāṇī, pleasure potency. So they are not ordinary girls, neither Kṛṣṇa is enjoying like us, that in the hotel at dance and in the morning the garbage. No. It is not like that. Ānanda-cinmaya-rasa-pratibhāvitābhis [Bs. 5.37].

So when you enter into the Kṛṣṇa science you get so much volumes of transcendental knowledge, and we are trying to present before you this knowledge in so many ways, by cleansing your heart from this material contamination. And this initiation is the beginning of cleaning the contamination. Therefore this mantra suggests, apavitraḥ pavitraḥ vā: either you be contaminated or not contaminated. When one is not contaminated, he's relishing this Hare Kṛṣṇa mantra by associating with Kṛṣṇa. Just like Rūpa Gosvāmī, he's also chanting. Caitanya Mahāprabhu is also chanting, but His chanting and my chanting, there is little difference. That chanting is on the transcendental platform, actually relishing with Kṛṣṇa. My chanting… In the beginning there are three stages: offensive stages, liberated stage, and relishing stage. So you will be initiated for chanting Hare Kṛṣṇa, there will be so many offenses. So we have to offend…, we have to defend ourself from the offenses. There are ten kinds of offenses. You'll get the list. So we shall try to avoid. Then our chanting will be purified. And when the chanting is purified, then immediately you are liberated. And after liberation? Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] your life of devotional service actually begins. Then you relish reciprocation of love with Kṛṣṇa.

So everything can be attained simply by chanting this Hare Kṛṣṇa mantra. Everything. The means is the end and the means is the whole. It is not that we accept something and give it up and again come to another stage. No. If you have got conviction, if you have got faith, if you are strenuous, immediately you are in the platform. Apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā. So any stage of life, yaḥ smaret puṇḍarīkākṣam, anyone who remembers Puṇḍarīkākṣam, Kṛṣṇa… (aside:) Sit like this. Yes. Puṇḍarīkākṣam. Puṇḍarīka means lotus; akṣam means eyes. Puṇḍarīkākṣam. Yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantara-śuciḥ. Externally, internally, he becomes immediately purified. So keep on chanting, you keep yourself purified, māyā cannot touch you. Māyā's contamination will not touch you. Just like if you take vaccine, the infectious disease will not touch you. Similarly, if you keep yourself vaccinated with Kṛṣṇa consciousness, the māyā has no power to touch you. And if you can keep, then you will be accustomed. Just like a child, when he learns walking, he requires little help. He may fall down, but that doesn't matter. He again stands up. Similarly, in the beginning there may be childlike falldown, but if you stick to the position, then one day you'll be able to walk freely, without any hamper. So this mantra, apavitraḥ pavitro vā sarvāvasthām, any condition of life, you can simply remember Puṇḍarīkākṣam, Kṛṣṇa. As soon as you chant "Kṛṣṇa," you remember everything.

So this remembering is the whole thing. If you have got always within your heart Kṛṣṇa, by sound or by mental thoughts, by work, some way or other, by reading books, any way, if simply you keep your consciousness in Kṛṣṇa, then your life is successful. That's all. And in the Bhagavad-gītā such person who is keeping always Kṛṣṇa within himself, he's certified as the greatest of all yogis. Yoginām api sarveṣāṁ, "Of all the yogis," mad-gatenāntarātmanā, "simply who is keeping Me within his heart…"

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"He's first-class yogi." You don't require to labor and pay somewhere some five dollars, ten dollars, and practice this gymnastic. No. It is not possible. And as soon as you come out, you'll again engage yourself in all nonsense activities. No. The first-class yoga system is to keep yourself always in Kṛṣṇa consciousness. Then it is always, you are pure. No contamination of this material world can touch you, and you are first-class yogi. All right. (chants fire sacrifice prayers responsively with devotees) Chant Hare Kṛṣṇa. (end)

690827IN.HAM
Initiation Lecture

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Hamburg, August 27, 1969
Prabhupāda:
…avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

This is a verse from Viṣṇu Purāṇa. It is stated there that viṣṇu-śaktiḥ parā, "The energy of the Supreme Lord is spiritual." Energy and the energetic, they are nondifferent. Just like the sunshine is the energy of the sun globe, but the quality of sunshine and the sun globe is the same. It is not different. The sunshine is bright, illuminating, hot. Similarly, we can understand the sun globe, the temperature may be very high, but the quality is the same. So viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. God has got one energy. That energy is spiritual energy. And kṣetrajñākhyā tathā parā: and the same energy is manifested in another form, which is called kṣetrajña, or marginal energy, or the energy in which we living creatures are acting. Ksetrajñākhya tathā parā. And avidyā-karma-saṁjña, and tṛtīyā śaktir iṣyate. And besides these energies, there is another energy, which is avidyā, ignorance. Karma-saṁjña: and it is based on fruitive activities. Anyā means besides these two energies, spiritual energy and the marginal energy, living entities, there is another energy, which is called avidyā. Avidyā means ignorance. And karma-saṁjña: and in that energy, one has to enjoy his, the fruit of his own labor. This is the material world. This material world is also energy of Kṛṣṇa, or God, but here ignorance prevails. Ignorance is prominent. Avidyā, ignorance. Therefore one has to work. Practically one hasn't got to work, but because he is, one is in avidyā, ignorance, therefore he has to work. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate.

So actually, there is one energy, spiritual energy. Kṛṣṇa, or God, is the whole spirit, and the energies emanating from Him, that is also spiritual. Śaktiḥ śaktimator abhinnaḥ. In the Vedic language we understand that the śaktimān, or the energetic, Kṛṣṇa, and the energy, they are nondifferent. So this material energy is also nondifferent from Kṛṣṇa. In other words of Vedic language it is said, sarvaṁ khalv idaṁ brahma: "Everything is Brahman." In the Bhagavad-gītā also, Lord Kṛṣṇa says that māyā tatam idaṁ sarvam. Sarvam means all; idam, this manifestation, this cosmic manifestation, whatever you are experiencing… Kṛṣṇa says that "I am expanded as this cosmic manifestation." Māyā tatam idaṁ sarvam avyakta-mūrtinā. This impersonal feature, avyakta, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ: [Bg. 9.4] "Everything is resting on Me, or everything is expansion of Myself." Nāhaṁ teṣu avasthitaḥ: "But I am not there." This philosophy, acintya-bhedābheda, simultaneously one and different, is our philosophy, inaugurated by Śrī Caitanya Mahāprabhu, although it is in the Vedānta-sūtras. So everything is simultaneously one and different from the Supreme Lord. But there are two classes of philosophers. One class says that God and the living entities are different, and there is another philosopher, monist philosopher. They say God and the living entities are one. So this acintya-bhedābheda philosophy adjusts that "God and the living creatures, they are simultaneously one and different." They are one in quality, just like the energy and the energetic, the sun globe and the sunshine. In quality, in sunshine there is heat, there is illumination, light. In the sun globe also, there is heat, there is illumination. But the degrees are quite different. You can bear the heat and illumination of the sunshine, but you cannot go to the sun globe or you can bear the heat and temperature there. The scientist says that so many millions miles away, if somebody goes or some planet goes near the sun globe, it will immediately burn into ashes. Similarly, God and ourself, Kṛṣṇa and living entities, they are qualitatively one, but quantitatively, we are very minute. Aṇu. We are smaller than the atom. Nowadays there is atomic theory. We can see the atoms within the holes of the windows when there is focus of sunlight. That is called prasareṇu. Prasareṇu means six atoms combined together, then it is visible. Otherwise, atom is also not visible with our naked eyes. There is atomic theory, paramāṇuvāda, in Vedic literature also. And Bhāgavata says that the scientists may be one day able to count how many atoms are there within this universe. This is not possible, of course, but it is theoretically. The Vedic, er, Śrīmad-Bhāgavata says that "It may be possible one day by scientific research, one can count how many atoms are there within this cosmic manifestation. Still, it is not possible to know the Supreme Personality of Godhead by our ordinary sense perception." Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Kṛṣṇa, or God, is not perceivable by your material senses. It is not possible. Ataḥ, therefore, śrī-kṛṣṇa-nāmādi. Ataḥ śrī-kṛṣṇa-nāmādi. Nāmādi. Nāmādi means "beginning from His name." Because we try to understand Kṛṣṇa beginning by chanting His holy name, Hare Kṛṣṇa. Then, after chanting Hare Kṛṣṇa, when our heart is purified, then we can understand His form, sac-cid-ānanda-vigraha [Bs. 5.1].

So either His name or His form or His quality or His paraphernalia or His activities-none of these can be understood by your material senses. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriyaiḥ, the senses. Then how it is understood? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When we take to the transcendental loving service of the Lord, then the Lord reveals Himself. We cannot understand. He reveals Himself. Therefore sevonmukhe hi jihvādau. Jihvā means tongue. The first business of is to engage the tongue in the service of the Lord. How you can engage the tongue in the service of the Lord? By chanting and glorifying His name, fame, quality, form, paraphernalia, pastimes. This is the business of the tongue. Sevonmukhe hi jihvādau. When the tongue is engaged, gradually all other senses are also engaged in the service of the Lord. The tongue is the most important sense within our body; therefore for controlling our senses it is recommended that one should control first of all the tongue. Śrīla Bhaktivinoda Ṭhākura sings in his song: tā'ra madhye jihvā ati lobhamaya sudurmati. Our present conditional state is like this. Śarīra avidyā-jāl, we are packed up in the network of this material body. It is just like a fish is caught within a net. Similarly, we are caught up by this network of this material body. Not only this body-we are changing this net in various phases of life. There are 8,400,000's of holes of this network. This is a network of ignorance, avidyā-jāl. Avidyā means ignorance. Śarīra avidyā-jāl jaḍendriya tāhe kāl. And this network, my imprisonment within this network of ignorance, is being continued on account of these dangerous senses. Sense enjoyment. So out of these dangerous senses, Bhaktivinoda Ṭhākura says, the tongue is the most dangerous. Tongue is the most dangerous. The tongue… If we cannot control the tongue, then the tongue will oblige me to take different types of body, one after another. If I am very much fond of satisfying my tongue by flesh and blood, then nature, material nature, will give me facility to taste flesh and blood fresh and give me a body of the tiger. If I do not discriminate of eating, then material nature will give me a body just like a hog, when we have to accept as our food stool.

So we are so-called materially suffering and enjoying according to this body. Therefore this body, this human form of body, is a great opportunity, because God realization begins by engaging the tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. By engaging the tongue in the loving service of the Lord, one can make advance in Kṛṣṇa consciousness, ultimate realization of God, the tongue. So this tongue in the human body can be engaged. In other body, in the cat's body, dog's body, tiger's body… Tiger may be a very powerful animal. No animal is powerful or better than human beings. That is accepted. So this human form of life is a great boon to the living entity who is traveling through the cycle of birth and death, perpetually changing different sorts of body. Here is the opportunity, human form of body. We can utilize the tongue properly and get out of these clutches. Sevonmukhe hi jihvādau. So sevā, sevā means service; jihvā ādau, beginning from the tongue. So if we can keep our tongue engaged, always chanting Hare Kṛṣṇa mantra… Because "Kṛṣṇa," this sound, is not different from Kṛṣṇa. Kṛṣṇa is absolute. Nothing is different from Him. Kṛṣṇa and Kṛṣṇa's name is not different. In the material sense, everything is different. I myself is different from this body. I am not this body. But Kṛṣṇa is not like that. Kṛṣṇa and Kṛṣṇa's body is the same. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. Kṛṣṇa says in the Bhagavad-gītā, "Rascals and fools, they deride at Me because I appear as a human being. They are thinking just like I am ordinary human being." Paraṁ bhāvam ajananto. "These rascals do not know what is My influence and what I am." Paraṁ bhāvam. "What is My nature they do not know. Without knowing Me, they consider, 'Kṛṣṇa is an ordinary human being.' " Avajānanti mūḍha. This very particular word has been used, mūḍha. Mūḍha means rascals. So in spite of this warning, there are so many rascals passing as big scholars. They say like this. When there is order of Kṛṣṇa that "You surrender unto Me," the rascals comment, "It is not to Kṛṣṇa but the unborn spirit which is within Kṛṣṇa." He does not know that Kṛṣṇa is not different from His body, Kṛṣṇa is not different from His name, Kṛṣṇa is not different from His fame. Anything pertaining to Kṛṣṇa is Kṛṣṇa. They are monists, they are philosophizing that oneness, but as soon as they come to Kṛṣṇa, immediately they divide: "Kṛṣṇa is different from His body," or "Kṛṣṇa's body is different from Kṛṣṇa."

So ataḥ śrī-kṛṣṇa-nāmādi. So Kṛṣṇa's name and Kṛṣṇa is not different. Therefore, as soon as my tongue touches the holy name of Kṛṣṇa, that means immediately it associates with Kṛṣṇa. So if you constantly keep yourself associated with Kṛṣṇa by chanting this mantra, Hare Kṛṣṇa, then just imagine how you are being easily purified simply by this process, chanting, jihvādau, engaging the tongue in chanting. And your tongue wants very palatable dishes to taste. So Kṛṣṇa is very kind. He has given you hundreds and thousands of palatable dishes, remnants of foodstuff eaten by Him. You eat. In this way, if you simply make it a determination that "I shall not allow my tongue to taste anything which is not offered to Kṛṣṇa, and I shall engage my tongue always chanting Hare Kṛṣṇa," then all perfection is within your hold. All perfection. Two simple things: Don't eat anything which is not offered to Kṛṣṇa. That's all. Our Kṛṣṇa prasādam are so variegated, nice varieties… The variety is the mother of enjoyment. How much enjoyment you want with your tongue? You can have simply by eating Kṛṣṇa prasādam. And the more your tongue is purified, the more you relish the chanting of Hare Kṛṣṇa mantra. Relish. Ānandāmbudhi-vardhanam. It is stated by Lord Caitanya Mahāprabhu that it increases the ocean of bliss, transcendental bliss. Ocean does not increase. We have no experience within this material world. If ocean would have increased, then all the lands would have been swallowed up many long, long years ago. Ocean does not increase. But this ocean, transcendental bliss, is increasing. Some of you must have experienced, those who are actually relishing. The authorities like Rūpa Gosvāmī, he says that "What I shall chant with one tongue? If I would have millions of tongues, then I could chant a little more. And what I shall hear with two ears?" So he's expecting, he's aspiring to have millions of ears and trillions of tongues to relish this chanting Hare Kṛṣṇa. So that is another stage, of course, when this chanting will be so melodious that we shall try to have more ears and more tongues to utilize it. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. By our present senses, we cannot understand what is Kṛṣṇa, or what is God, what is His name, what is His form, what is His quality. Therefore immediately, if we try to understand Kṛṣṇa by His picture, "Oh, Kṛṣṇa is embracing Rādhārāṇī or the gopīs," we shall mistake. Because unless our senses are purified, we shall accept Kṛṣṇa and Rādhārāṇī as ordinary young boy or girl and their dealings. But actually it is not. It is pure. Caitanya-caritāmṛta kar has distinguished that the loving affairs of the gopīs with Kṛṣṇa and the ordinary, these lustful dealings of human beings, there is a gulf of difference. He compares that the gopīs' love with Kṛṣṇa is gold, and our so-called love here is iron. As there is difference between gold and iron, similarly there is difference between the loving affairs of gopīs with Kṛṣṇa and these mundane, so-called lusty affairs between men and women or boys and girls. It is never equal. Therefore, ataḥ śrī-kṛṣṇa-nāmādi na bhaved… [Brs. 1.2.234]. These present senses, these impure senses, contaminated senses, cannot understand Kṛṣṇa; therefore we should follow this principle: sevonmukhe hi jihvādau. First of all, engage chanting Hare Kṛṣṇa. There is Rādhā and Kṛṣṇa. Hara is Rādhā, and Kṛṣṇa, there is. But don't try to understand by the present senses, but simply chant their holy name, Hare Kṛṣṇa. Then ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. When your, the dust on the mirror of your heart will be cleansed, and it will cleanse by simply chanting, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam, and there will be no more any material condition…

That is the next stage. If you chant Hare Kṛṣṇa mantra without any offense, then immediately the stage will be that you are freed from all material anxieties. That is the test. How I am advancing in chanting will be tested how far you are free from material anxieties. That's all. Ceto-darpaṇa-mārjanaṁ bhava-māha-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Then real life begins. So long you are perturbed by material disturbances, you should know that your spiritual life has not begun. This is confirmed in everywhere. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Prasannātmā. Bhagavad-gītā says, "When one is Brahman realized…" Brahman realized means one who understands that "I am not this body. I am pure spirit soul, eternal servitor of Kṛṣṇa." Simply understanding that "I am not this body. I am spirit soul," is not enough. That is not sufficient knowledge. Of course, that is good. That is just on the marginal step between matter and spirit. But you have to transcend completely this material existence and come to the platform of spiritual understanding. So for that purpose you have to go further after Brahman realization. Brahman, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. If you are actually Brahman realized, the symptom will be that you are always joyful, no anxiety. Anxiety, why…? Everything is very nicely discussed in Śrīmad-Bhāgavatam. Bhayaṁ dvitīyābhiniveśataḥ syād. When you forget Kṛṣṇa, or God, and if we think there is something else than Kṛṣṇa, then we are afraid. And those who are convinced and realized souls that there is nothing but Kṛṣṇa, where is the cause of fearfulness? Therefore those who are pure devotees, they are not disturbed even in most distressed condition of life. What they think? They think, tat te 'nukampa…: "My Lord, it is Your great mercy that You have put me into this distressed condition." Tat te 'nukampāṁ su-samīkṣamāṇaḥ [SB 10.14.8]. So in the distressed condition, the devotees take it an opportunity that "I have got a very nice opportunity to remember God constantly. Kṛṣṇa, You are so kind that You have given me this distressed condition."

So this Kṛṣṇa consciousness is very nice. If we try to make progress on this line, we'll feel even… Yasmin sthite guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. Bhagavad-gītā says if one is situated in Kṛṣṇa consciousness, even in the terrible situation, fearful situation, he is not afraid. Just like Prahlāda Mahārāja. You see? Prahlāda Mahārāja, a five-years-old boy, his father tortured him like anything. But he was not afraid. He was not afraid. This is the Kṛṣṇa consciousness state. The boy is not afraid. Even in such tortured condition, when his father challenged him, "Prahlāda, with whose strength you are so powerful that you do not care for me?" he immediately answered, "My dear father, by whose power you are talking like that?" So Kṛṣṇa consciousness is so nice that even one is put into the terrible condition of distress, he is not perturbed. Nārāyaṇa-parāḥ sarve… There are many verses like that. We can quote hundreds. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. If one becomes Kṛṣṇa conscious, he is not afraid, any condition of life. Na kutaścana bibhyati. Svargāpavarga-narakeṣv api. If he is put into the hell or in heaven or in the spiritual world or any world, he is happy. Tulyārtha-darśinaḥ. He thinks everything is all the same. "Either you put me in the hell or heaven or this or that, (it) is all the same." Because he is always with Kṛṣṇa, chanting Hare Kṛṣṇa. Kṛṣṇa is always with him. So where is the cause of being afraid that "This place is not good; this place is very good"? No. Wherever Kṛṣṇa is there is very good. That's all.

So we have to practice and train the tongue very nicely. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. And the more our tongue is engaged in the loving service of Kṛṣṇa… It is very nice service. You simply chant and eat Kṛṣṇa prasādam. Is it very difficult service? Everyone will accept, "Oh, yes." But unfortunately, everyone does not accept. (laughter) (chuckles) You see. Caitanya Mahāprabhu therefore says, etādṛś ī tava kṛpā bhagavan mamāpi: "My dear Lord, You are so kind that You have approached Me in…, by transcendental sound. Or You are always with Me." You can be. If I take, then Kṛṣṇa is always with me. If I reject, then… That is the ignora… "Kṛṣṇa is everywhere" means as soon as we accept, Kṛṣṇa is immediately with us. And as soon as we reject, oh, He is far, far away. So Kṛṣṇa can be with us very easily simply by this chanting or engaging the tongue in His service. So Caitanya Mahāprabhu recommended this process, or He inaugurated this process in this age. Although it is not new system, but He especially introduced because His incarnation is to reclaim the fallen souls of this age. So He… [break] …before advent of Kṛṣṇa he's simply planning, "As soon as Kṛṣṇa will take birth, I will kill him." This is the plan of the demons, to kill God. Atheism. "God is dead." That is also killing, one sort of killing. "There is no God. I am God." These are all different processes of trying to kill. But God is never killed. [break] Rather, they are killed. That is the whole history everywhere.

Guest: I don't follow. Is it…? Whose choice is it to be a demon? Is it the living entity's choice, complete choice, to be demonic, against God, or is it a part of Kṛṣṇa's energy to put demons, or to have created him that way?

Prabhupāda: No…

Guest: Is it completely each individual's choice to be demonic, or…?

Prabhupāda: Yes. Demon means when he is forgotten, when has lost his sense, that is demon. When has lost his sense, that is demon. Demon means māyayāpahṛta-jñānāḥ [Bg. 7.15]. Māyā, by the influence of māyā, the true aspect of knowledge is taken away. Anyone who is trying to establish it that "There is no God," he is demon. That's all. There are so many philosophers, so many atheists, so many scientists. Their only business is to deny God. They are demons. Yes.

Guest: Then is there individual complete choice?

Prabhupāda: That is ignorance. Yes. Apahṛta-jñānāḥ means just like a madman. For the time being, his natural knowledge is taken away. Crazy. What do we mean by crazy? For the time being, his knowledge is taken away. Similarly, when a living entity is in that position, as somebody has taken away his knowledge, that is demonic condition. But he can be reestablished again in knowledge. Just like a crazy man is sent, mental disorder, to hospital for treatment; again he comes as a sane man. Similarly, the demons are just like crazy men. Even they are treated with Kṛṣṇa consciousness, they can be reverted to their own position. So this is temporary. This demoniac nature is temporary due to the contact with māyā. Therefore the whole business is how to get out of the clutches of māyā. Then there is no more demonic nature. It is artificial. [break] …superficial. It comes and goes. As it comes artificially, so it can go also. And the driving method is this Kṛṣṇa consciousness.

Guest: So māyā is temporary, and the only thing that is eternal is Kṛṣṇa and the spiritual energies.

Prabhupāda: Yes. Spiritual energy. That is eternal. That is eternal. So we are… Due to our ignorance, we have been very much serious with the temporary situation of māyā and we have forgotten the eternal position. This is our present conditional life. Now this Kṛṣṇa consciousness movement means His treatment to reclaim the living entity from the clutches of māyā. Then he is situated in his natural position. [break]

…contaminated, impure. Impure condition. Apavitra. And pavitra means pure condition. Apavitraḥ pavitro vā. One may be in impure condition and one may be in pure condition. Sarvāvasthām, in all conditions. Avastha means all conditions. Gato 'pi vā, situated, in any condition situated; yaḥ, anybody; smaret, remembers; puṇḍarīkākṣam. Puṇḍarīkākṣam means "the Lord whose eyes are like the lotus petal." Lotus eyes. Puṇḍarīkākṣam. Sa, that person becomes; sa bahyābhyantaram. Bahya means externally and abhyantara means internally. Bahyābhyantaraṁ śuciḥ. Śuciḥ means purified. Another śuci means brāhmaṇa. A brāhmaṇa is called śuci. A brāhmaṇa means a purified person. Not that by birth one becomes pure. No. The purificatory process. There are purificatory processes. Just like in infectious condition, those who are vaccinated, given injection, he is supposed to be purified. He cannot be attacked or infected by the disease. Similarly, in spiritual life also one has to remain purified. The whole process, this Kṛṣṇa consciousness movement, is to purify the people in general from the contaminated condition of material existence. Purifying. It is purifying process. A living entity by nature is pure because he is part and parcel of the Supreme Pure, God. But due to his impure condition, he has forgotten his eternal relationship with God. So this initiation means that one is being accepted as student by the spiritual master to promote him gradually to the purified state, where he can realize himself and God. This is the whole process. In contaminated state we cannot approach. I have given this example many times. Just like if you want to enter into certain place, then you must be adjusted with the conditions. Just like people are going to the moon planet. There it is supposed to be it is very cold. So people go with a certain type of dress by adjusting. Similarly, if you want to enter into the spiritual kingdom, the abode, the planet where Kṛṣṇa lives, so you must be purified. Adjust yourself. Not only to the spiritual kingdom of Kṛṣṇa-any planet you want to enter, you must adjust yourself in that way. It is stated in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

If you adjust yourself, then you can go to the higher planetary system. Deva-vratā devān. Devān means the planetary system or the different planets where demigods are living. Just like this moon planet. This moon planet is also another planet of the demigod Candra. I do not know the modern expedition of going to the moon planet, how far it will be successful. I think it cannot be successful. According to Vedic literature, it cannot be successful because people cannot adjust to enter that planet. One has to adjust, make the bodily condition in that way so that one can live there. In this planet also, there are different climates. In India the climate is different, and your Western country, the climate is different. So when one comes to the Western country, he also adjusts with different coats and shirts. In India we can remain naked body practically throughout the whole year, but you cannot live here. So there is adjustment. So this adjustment, the Bhagavad-gītā says, mad-yājino 'pi yānti mām [Bg. 9.25]. "Those who have adjusted themselves to come to Me, he can come." There is no obstruction. So this initiation process, this Kṛṣṇa consciousness, means to adjust your condition so that after leaving this body, you can enter into the planet where Kṛṣṇa lives. These things are very nicely explained in the Bhagavad-gītā. Yad gatvā na nivartante tad dhāma paramaṁ mama: [Bg. 15.6] "That supreme abode, where entering, one does not come back again to this material world, that is My supreme abode." There is…

na yatra bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

These kind are explained. In that spiritual kingdom there is no need of sunshine, there is no need of moonshine, there is no need of electricity. And one who goes there, he does not come back. He lives there eternally, blissful life of knowledge.

So the initiation process means to give the conditioned soul a chance. This chance can be available in this human form of life. The cats and dogs, they cannot take chance of entering into the spiritual kingdom, or they cannot… It is not possible they can take initiation for purifying the body. So everybody, every human being, should take advantage of this form of life, human form of life, and cultivate this Kṛṣṇa consciousness. And it is very simple and easy also. For this age, Lord…, by the grace of Lord Caitanya, we have got very easy method: simply chanting Hare Kṛṣṇa. This mantra also which we uttered just now, it is said, yaḥ smaret puṇḍarīkākṣam: "Anyone who remembers puṇḍarīkākṣam, Hari, the Supreme Personality of Godhead, immediately he becomes purified." Śuci. Śuci. Śuci means purified. Śrī viṣṇu śrī viṣṇu śrī viṣṇu. Three times. So the Kṛṣṇa and Viṣṇu is the same thing. Kṛṣṇa is the original person of all viṣṇu-tattva. So anyone who is keeping himself always in touch with the vibration of Kṛṣṇa consciousness-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-that is the only, I mean to say, guaranteed platform where you can keep yourself purified without any material contamination. And in this purified state, if we can leave this body ultimately, then there is no doubt we enter into the supreme abode of the Personality of Godhead. These things are very nicely explained in the Bhagavad-gītā, and you read carefully. This initiation does not mean… Of course, this chanting will save you, only chanting. But if you read some literatures also, and the philosophy also, then it will be more and more convincing that you are making progress. And in the Ninth Chapter of the Bhagavad-gītā you will find that this is the process by which you can understand practically whether you are making actually progress in spiritual life. Pratyakṣam avagamaṁ dharmyam. This bhakti-yoga system is so nice that one can directly understand how he is making progress, and very quickly. That's a fact. All of our students who have taken to this process, within very short time, they are realizing that actually they are making some progress. Therefore they are sticking to the principles and going on.

So my request to you all who are going to be initiated, that you keep always yourself in contact with this chanting and that will make you, I mean to say, able to be always purified, śuci. Material contamination cannot… And you avoid these four principles: illicit sex life, meat-eating, intoxication of all descriptions. Intoxication does not mean simply liquor. Intoxication means even tea-drinking. Tea is also intoxication, in slight degree. Tea, coffee, cigarettes-everything should be avoided. In India they chew pan. So these things are to be give up, intoxication group, and meat-eating group. Then you make very quickly progress, and by the grace of Kṛṣṇa, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. After leaving this body, one hasn't got to take another material body and suffer. So long we have got this material body, we have to suffer the material pangs. There cannot be any adjustment. So if anyone is serious for ending all troubles… Everyone wants to live peacefully and happily. That is natural, because spirit soul is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), by nature joyful. He wants to keep himself joyful, but he does not know how eternal joyful life can be attained. That is spiritual life. You cannot become joyful by material adjustment. No. You may be joyful for the time being by drinking or by intoxication, but how long? So long the intoxication influence is there, you may feel something. That is artificially. But that is not actually the state of joyfulness. Real state of joyfulness is to be situated in spiritual life, and when you (are) actually in the spiritual kingdom, then you become sac-cid-ānanda-vigraha [Bs. 5.1], eternal life, joyful life, blissful life, with full knowledge.

So on behalf of Kṛṣṇa, we are trying to distribute this knowledge at least in this part of the world. Now, those who are fortunate, they will take it and be benefited. Our business is to distribute. Now it is up to you. Every individual soul is independent. He may accept or may not accept. That depends on him. But if he accepts, it is good for him. Otherwise, he may make his choice. Kṛṣṇa never…, God never interferes with your independence. No. He will never do that. Then what is the meaning of living being? Dull matter, it has no independence. Even it is a big mountain or big thing, it has no independence. It will stand still. But a small ant, even a microbe, it has got independence because it is living creature. So God has made you or given you little independence. That independence does not mean that you shall misuse it. You shall use it properly. And what is that proper use? To be engaged in His loving service. Just like you citizens of this German state, what you are meant for? You are meant for rendering service to the state. Similarly, the whole… This is a small state. America is a small… Or this planet is a small state. But there is a huge state which is called the cosmic manifestation. That state belongs to Kṛṣṇa, or God. So naturally, you have to render service to the supreme state, supreme will. Then it is all right. Your independence is there. So long you are rendering service to the state properly, your independence as citizen is there. But as soon as you rebel against the state, your independence is gone. Similarly, our, this conditional life is due to our rebellious condition towards God. As soon as we agree surrender and be one with Him by transcendental loving service, the whole thing becomes adjusted. So Kṛṣṇa consciousness movement means to teach people and to give them practical suggestion and help to… (end)

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Initiation Lecture

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Boston, December 26, 1969

Prabhupāda: So this chanting Hare Kṛṣṇa mantra is purifying your existence. Yasmād śuddhyed sattvam. Sattvam means existence. You are existing, I am existing, God is existing eternally. The temporary existence that we see at the present moment, this is not our existence. This is our diseased condition, crazy condition. Piśācī pāile yena mati-cchana haya. Piśācī means ghost or witches. When one is haunted by ghost he becomes upset of his own consciousness and talks all kinds of nonsense. Similarly, when our existence is covered by the material ghost we talk so many nonsense: "I am this body, and anything in relationship with this body is mine. I am dying. I belong to this family. I belong to this community, nation, this, that, planet." These are all just like a man haunted by ghost speaks nonsense, these are all nonsense. And the Kṛṣṇa consciousness movement is to cure this disease. Śuddhyed sattvam, existence. That is called svarūpa, real identification. Mukti. Mukti means… This word is very popular, mukti, liberation. What is that liberation? Liberation means to come to this platform of Kṛṣṇa consciousness. That is liberation. Svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti is defined in the Śrīmad-Bhāgavatam: muktir hitvānyathā rūpam. Muktir hitvā anyathā rūpam. Anyathā rūpam. Rūpam means form. We are in a form which is not liberated form. Material form. This form which we have got just now, this form, when it will be finished, you'll never get this form. Another form. Another. Just like bubbles. Bubbles in the ocean, they come out. You cannot have the exact same bubbles, same measurement. No. That is going on. Similarly, this rūpam is anyathā. This is not our rūpam, our form. Therefore sometimes in Vedic literature it is stated, ”formless.” Formless does not mean has no form. Not this form. That is formless. But people with less intelligence, they think formless means there’s no form. Formless means not this form. This is anyathā rūpam. This is different from our real form. So mukti means to give up this unreal form and accept your real form. Just like freedom from disease. Get free from the diseased condition and come to real healthy life.

So this Kṛṣṇa consciousness movement is for bringing men to the real life. Always remember this. Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. It takes… Just like to cure a disease it takes little time. But if you take to the process of cure, then that is very good. In the Bhagavad-gītā, Bhagavān, the Personality of Godhead says,

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
[Bg. 9.30]

Kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati. Those who have taken to Kṛṣṇa consciousness seriously, even there are some faults, still, they are saintly persons. That is the recommendation of Kṛṣṇa. Because that fault may be due to his past habits, but that is being stopped. Just like you make the switch off, no more electric current will act, but the fan still gives some rounds due to the past force. Similarly, a Kṛṣṇa consciousness person, even if he’s found in fault, Kṛṣṇa says, ”No.” Sādhur eva sa mantavyaḥ [Bg. 9.30]. ”He’s saintly person, sādhu.” Why? Now, the process he has taken up, that will cure him in due course of time. Śaśvac-chāntiṁ nigacchati. So these who have fortunately come to this platform of Kṛṣṇa consciousness by association, by practice, this is the way. So stick to it. Don’t go away. Even if you find some fault, don’t go away from the association. Struggle, and Kṛṣṇa will help you.

So this initiation process means beginning of this life of Kṛṣṇa consciousness. And we shall try to be situated in our original consciousness. That is Kṛṣṇa consciousness. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Real consciousness, as it is recommended by Lord Caitanya Mahāprabhu, that He identifies Himself as eternal servant of Kṛṣṇa. This is Kṛṣṇa consciousness, and this is liberation, and this is mukti. If you simply stick to this principle, gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ [Cc. Madhya 13.80], that ”I am nothing except the eternal servant of Kṛṣṇa,” then you are in the liberated platform. Kṛṣṇa consciousness is so nice. You keep yourself. And for keeping yourself in that consciousness, the simple method is this chanting, Hare Kṛṣṇa. You keep yourself chanting as many hours, twenty-four hours. Why as many hours? Twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Lord Caitanya says, ”This is to be practiced twenty-four hours.” And that you can do. It requires simply practice. Even in sleeping you can chant Hare Kṛṣṇa. Even in sleeping. And there is no bar. In sleeping, in eating, in going to the toilet room, there is no restriction. You can go on, ”Hare Kṛṣṇa.” You see. That will keep you in your svarūpa, in your real identification, and you’ll never be attacked by māyā. Just like if you keep yourself vaccinated and if the period… What is called? Active. Then there is no fear of being infected. That is practical. If you get yourself vaccinated of certain type of infection and you keep yourself active… Just like doctors, they go, treat patients suffering from infectious disease, but they keep themselves always unaffected. They know the remedial measures, antiseptic, prophylactic processes. So this prophylactic antiseptic process is Kṛṣṇa-kīrtanam. Paraṁ vijayate śrī-kṛṣṇa-kīrtanam. That is Lord Caitanya’s blessing. Paraṁ vijayate. All glories to the saṅkīrtana, śrī-kṛṣṇa-saṅkīrtana. Kīrtana means Kṛṣṇa-kīrtana. Not any other kīrtana. The Māyāvādī philosophers, they introduce so many other kīrtanas. No. Kīrtana means Kṛṣṇa-kīrtana: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma… Or any name glorifying the name of the Lord. That is kīrtana. But this Hare Kṛṣṇa mantra is especially recommended in this age, and Lord Caitanya personally chanted, so we should follow. Although every name of Kṛṣṇa is as potent as the name Kṛṣṇa… Viṣṇu name, or there are thousands and thousands of names… Nāmnām akāri bahudhā. Bahudhā means there is no counting. Innumerable names. And each name has the same potency like Kṛṣṇa. But this is recommended, especially, those who take advantage. This is one thing.

And other thing, to take precaution so that māyā may not attack you. You should be cautious also. And therefore we have to follow the four regulative principles: no illicit sex life and no meat-eating or nonvegetarian diet… We have no quarrel with vegetarian and nonvegetarian. We are after Kṛṣṇa-prasādam. If Kṛṣṇa accepts something beyond these vegetarian dishes, then we can accept also. But Kṛṣṇa says, ”No. Give Me patraṁ puṣpaṁ phalaṁ toyam [Bg. 9.26].” Kṛṣṇa can eat everything. He is God. But He says that ”Give Me this.” Patraṁ puṣpaṁ phalaṁ toyam. ”Offer Me this flower, fruit, water. Like that.” So we are after Kṛṣṇa-prasādam. That is our motto. We don’t fight with vegetarian and non… We are not making propaganda… Just like there is vegetarian society. No. We have no business. Even if a man becomes vegetarian, what does he gain? In this material world, either vegetarian or nonvegetarian, they are on the same platform, birds of the same feather. You see? So that is not our propaganda. We are introducing Kṛṣṇa-prasāda; therefore we invite people to take nice prasāda. So these four principles we should follow. We shall not accept anything which is not offered to Kṛṣṇa. That is our position. And no illicit sex life, no gambling, no intoxication. We are already intoxicated, being haunted by the ghost of māyā. And further intoxication…? Do you think intoxication can be cured by intoxication? No. That is not possible. So these four rules you have to follow. And you keep to Kṛṣṇa consciousness. Then your life is sublime. Very simple thing. Very simple thing. But it is simple for the simple, but it is very hard for the crooked. Yes. So those who are going to be initiated, they should always remember these restrictive four rules and chant Hare Kṛṣṇa at least sixteen rounds, and eat Bhagavat-prasādam, Kṛṣṇa-prasādam, and be happy, dance. That’s all. Is there any difficulty?

Devotees: No.

Prabhupāda: (laughter) No difficulty. And people will write, ”the bright-faced.” Yes. They have to admit it. Because it is purifying. There is no impurity. Without being pure, how can you expect to reach God? This is all rascaldom. To keep oneself dirty, impure in mind, in body, in feeling, in character, and you want to go to God? Rascal. (laughter) Forget! There is no entrance for you to God.

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ

dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

God's position is that, that the yogis, they are trying to capture God by meditation. And demigods like Brahmā, Lord Śiva and others, they are offering Vedic prayers. And the Sāma Veda is always singing the glories of the Lord. The Lord is so exalted, so pure. So if you have to reach Kṛṣṇa, you must be pure, cent percent pure. And that is not very difficult. This ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Chant Hare Kṛṣṇa and you become purified, purified, more, more, more, more. And day will come when you find that you are completely pure from all material contamination and you become eligible to enter into the kingdom of God, and that makes a solution of all problems.

So it is so nice. Always remember this, that "We have taken the best in the whole creation of the Lord, Kṛṣṇa consciousness." Do not try to adulterate it. Keep it pure, and your life will be successful. This is an opportunity, this human form of life, this particular type of tongue which you can use. In other type of tongues you can chew, you can taste the blood and the flesh, and so many things. But you cannot chant Hare Kṛṣṇa. But here is a tongue given by God. You can utilize it for chanting Hare Kṛṣṇa. Don't miss this opportunity. That chewing facility, tasting facility, you'll get even in cat's life, dog's life. But this chanting facility you'll not get. This is in this life, human form of life. So don't misuse it. Chant Hare Kṛṣṇa regularly and be happy.

Thank you very much. [break]

namaḥ apavitraḥ pavitraḥ vā
sarvāvasthāṁ gataḥ api vā
yaḥ smaret puṇḍarīkākṣaṁ
sa abhyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

(devotees repeat) So mantra means... Namaḥ. Nama means surrender, to become submissive. Namanta eva. Namanta eva. That is the qualification. Namaḥ. When we utter this word namaḥ, means "I surrender." Anyone, I say namaskāra, namaskāra means the surrendering process: "I accept the surrendering process." So when we surrender to Kṛṣṇa or His representative, then apavitraḥ. Apavitraḥ means contaminated and pavitraḥ means purified. So one may be in contaminated stage or purified stage. It doesn't matter. One who... Yaḥ smaret puṇḍarīkākṣam, one who remembers Kṛṣṇa, the lotus-eyed... Puṇḍarīkākṣam means lotus-eyed Kṛṣṇa. So bahya. Bahya means externally, and abhyantara, internally. Bahyābhyantara-śuciḥ. Śuciḥ means purified. And another meaning of śuciḥ is brāhmaṇa. A brāhmaṇa means purified. So those who are going to be sacred-threaded today, they should remember that they are being accepted as śuciḥ, as brāhmaṇa. After chanting process for the six months or one year, it is supposed that he has already become purified. Now he should be recognized that he is purified. So this sacred thread means recognition. Sacred thread means one should understand... Just like one understands a man (is) learned by the degrees M.A., B.A., or Ph.D., similarly, when there is sacred thread, it is understood that he has undergone the purificatory process under superior management, or guidance of spiritual master. This is called upanayana, upanayana, in Sanskrit. Upanayana: bringing him more near. The initiation is the beginning of purification, and offering the sacred thread means bringing him more nearer. Therefore the principle is those who are ordinarily initiated, they should not touch the Deity. Only those who are in sacred thread, they should touch. This is the system.

But Kṛṣṇa-kīrtana is so nice that even without sacred thread, because he is regularly chanting, he is to be supposed to be purified. That is the recommendation given by Jīva Gosvāmī. Anyone who is chanting regularly Hare Kṛṣṇa mantra... Śvādo 'pi sadyaḥ savanāya kalpate. Śvādaḥ. Śvā means dog, and adaḥ, adaḥ means eating. Dog-eaters. The dog-eaters are considered to be the lowest of the mankind. But in the Bhāgavata says that śvādo 'pi sadyaḥ savanāya kalpate. Even if he is dog-eater, but by this process he immediately becomes qualified to offer sacrifice. Savanāya. This fire sacrifice is called savanāya. And Śrīla Jīva Gosvāmī gives notes on this line that a person born in the family of a brāhmaṇa awaits the sacred thread ceremony. But one who has become surely (?) purified by chanting Hare Kṛṣṇa mantra, he immediately becomes a highly qualified brāhmaṇa. So don't misuse the opportunity obtained by you. Use it properly, and the life will be successful. So apavitraḥ pavitro vā. In any condition of life, anyone who remembers Kṛṣṇa, Puṇḍarīkākṣam, so both wise-externally and internally-he becomes purified, śuci. Śuci means pure. And there is a verse written by one Vaiṣṇava in Bengali. Not ordinary. He's Vṛndāvana dāsa Ṭhākura. Vṛndāvana dāsa Ṭhākura is one of the ācāryas. He has written Caitanya-Bhāgavata. As there is Śrīmad-Bhāgavata, he has written Caitanya-Bhāgavata. Perhaps you have heard the name. So his opinion is, muci haya śuci haya yadi kṛṣṇa bhaje. Muci and śuci, just opposite. Muci means the most nasty cobbler. He eats everything and does all nonsense. He is called muci. Muci means cobbler. In India, when a cow or bull dies, these muci class are called to take away the carcass. So they take it away and they take out the skin and tan it for... This is the original system of shoe-making. And make some shoes and sell in the market. But not by killing cows. When it dies. So this business is done by the muci class. And they take the flesh also. After taking out the skin, the flesh they take. Therefore they are considered very low class, muci. And śuci means brāhmaṇa. So Vṛndāvana dāsa Ṭhākura says, muci haya śuci haya. A cobbler, muci, can become a śuci, yadi kṛṣṇa bhaje, if he's Kṛṣṇa conscious. That's all. If he's Kṛṣṇa conscious, never mind he is a cobbler, he becomes immediately brāhmaṇa. Muci haya śuci haya yadi kṛṣṇa bhaje. Śuci haya muci haya yadi kṛṣṇa tyaje. And even if he's born in a brāhmaṇa family, if he gives up Kṛṣṇa consciousness, he's immediately cobbler. So don't lose this opportunity. Always remember Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. (laughter) Don't become cobbler. [break]

(leads devotees in prayers for fire sacrifice) Chant Hare Kṛṣṇa. (all chant japa) [break] (kīrtana) Now this flower has to be... You can offer puṣpāñjali to Guru Mahārāja. Yes. Get some pots. Yes. Get out all these flowers. (end)

680509IN.BOS
Gāyatrī Mantra Initiation

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Boston, May 9, 1968

Prabhupāda: "...such things in devotion and love," aśnāmi, "I eat." So one's purpose is served. If Kṛṣṇa accepts something from a person, that is the perfection of life. So there are many things, but today we are observing this ceremony, and the other day we also observed. Six boys were offered this facility of this second initiation stage, and today also, they have come from New York because I'll be going to Montreal, Canada, next week. So they have come and they are… This second process of initiation will be performed as far as possible. Real basic principle is bhakti, devotional service. So far lengthy process, in this age it is not possible. And pāñcarātrika vidhim, just like quoted from Rūpa Gosvāmī, it has made things very simplified. The Vedic vidhi is not possible at the present age. The pāñcarātrika-vidhim means… Vedic vidhi means one must be begotten by a brāhmaṇa and he must have followed the family tradition. Then, according to Vedic rites, he can be initiated or offered the sacred thread. But pāñcarātrika-vidhi is especially meant for this age, that anyone who has little, a slight tendency to become a devotee, he should be given all chance, all chance. That is Lord…, especially Lord Caitanya's special benediction. And He has actually performed this thing. Just like Haridāsa Ṭhākura. He happened to be born in a Muhammadan family, and Lord Caitanya made him the ācārya, nāmācārya, the authority of chanting Hare Kṛṣṇa, nāmācārya, by His grace. This Sanātana Gosvāmī and Rūpa Gosvāmī were rejected from brāhmaṇa society because they engaged themselves as ministers in the Muslim government.

So brāhmaṇa society was so strict that if anyone becomes a servant of, of a mleccha, he at once falls down. There are many such social, I mean to say, injustice. And by that, following such thing, the, practically the Vedic civilization is now demolished practically. There is simply fragmental things are there. But Lord Caitanya's principle is very nice, and Gosvāmīs, they recommended, and Caitanya Mahāprabhu said, pṛthivīte āche yata nagarādi grāma. His mission should be preached not only in India but pṛthivīte, means all over the world. Yata, pṛthivīte āche yata nagarādi-all cities and all villages, all countries, sarvatra, everywhere, this Kṛṣṇa consciousness movement should be propagated. And He has openly said that anyone-doesn't matter in what, which family or in which country he has taken his birth, anyone-ye kṛṣṇa tattva vettā sei guru haya. Anyone who knows this science of Kṛṣṇa, he's eligible to become a Vaiṣṇava or a spiritual master. And He has also ordered that

āmāra ājñāya guru hañā tāra sarva-deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

"By My order, everyone become the spiritual master, and the only duty of spiritual master is to preach Kṛṣṇa consciousness."

So Kṛṣṇa consciousness is Bhagavad-gītā and Śrīmad-Bhāgavatam. So we are following the same principles and expecting these young boys may preach this Kṛṣṇa consciousness mission more, I mean to say, enthusiastically, because I am old man. I may die at any moment. Last year, practically, I was died, but Kṛṣṇa saved me. So tūrṇaṁ yateta. Let us try as quickly as possible before the next death comes. That is the perfectional stage of life. So we shall now begin our ceremony. If any question…? (pause) So we can begin. Any question?

Student: Is this the ceremony which is often referred to as mantra-dīkṣā?

Prabhupāda: Yes. Mantra-dīkṣā. Yes. The first ceremony is hari-nāma-dīkṣā, and then mantra-dīkṣā. Hari-nāma-dīkṣā, all these boys present, they were, one year before, they were initiated for chanting, and now they are being second time initiated by mantra-dīkṣā, yes. Any other questions?

Student: Has there been a fasting or other preparatory…?

Prabhupāda: No. According to Vaiṣṇava tantra, we do not require to fast because we are taking Kṛṣṇa's prasādam. Hare… Just like in Jagannātha Purī, there is no fasting, so long one is accepting Kṛṣṇa's prasādam. The fasting means purificatory, one, one who is taking all nonsense things, at least one day fasting to become purified. But one who is eating simply Kṛṣṇa prasādam and simple foodstuff, vegetable, grains, milk; they are not allowed to eat anything and everything. They are not allowed to take anything in the hotel. So practically, they are fasting. According to the general regulation, they are fasting every day. They are simply accepting Kṛṣṇa prasādam. That is already accepted. And because this ceremony is Vaiṣṇava smṛti, so we do not require particularly to fast.

Student: Do the disciples take on new injunctions and prohibitions at this time? You mentioned that there were four nisidhacara (?) mentioned…

Prabhupāda: No. This…

Student: …at the earlier stage.

Prabhupāda: Earlier, earlier stage, the injunctions were… They have already practiced those injunctions. They have already practiced and they now stand firmly situated in those practices and they have chanted. Therefore the second initiation. Just like in the school education-from one class to another is promotion stage-similarly, it is like that.

Student: Are there any formal rules that they agree to accept at this stage? Over and above the earlier…

Prabhupāda: Yes. Only form is that the mantra which will be given to him, he has to chant that mantra three times a day, morning, early in the morning, and in the noon, and in the evening. Tri-sandhya. Tri-sandhya means three times, junction of different moments. Morning, day and night, evening, day and night, junction, and the noon, afternoon and before noon. Three times.

Student: Does taking the initiation create a permanent bond between disciple and guru?

Prabhupāda: Yes, that is already done. When they were initiated hari-nāma, chanting Hare Kṛṣṇa, that acceptance of… Tasmāt guruṁ prapadyeta. Just like one has to enter himself into some educational institution for being educated more and more, similarly, one has to first of all accept a bona fide spiritual master. Then he gives him education one after another, one after another. So that initiation means that is the beginning. But that is not the end. There is no end. It will go on. It will go on. This is the second stage only. But the rules and regulations, they have already practiced, and they are doing them.

Student: The first mantra, Hare Kṛṣṇa mantra, that's for, you say, that's to clean the mind of the material contam…

Prabhupāda: Yes, that is the basic, that is the first principle. Lord Caitanya says, ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] "By chanting Hare Kṛṣṇa mantra, one becomes cleansed of the dirty things, material contamination."

Student: And this mantra. What's the purpose?

Prabhupāda: This mantra is secondary. Of course, one who has purified himself by Hare Kṛṣṇa, this mantra is not very important. But, according to the tradition of Vaiṣṇava smṛti, it is offered better, better, to make the position still confirmed and better. But even this mantra is not given, simply by chanting Hare Kṛṣṇa, everything is done. This is extraordinary so that… In the other, other feature of this sacred ceremony, is that one may not commit offense at the feet of a Vaiṣṇava by thinking him, "Oh, he's a mleccha, he's a yavana, or he's lower class, he's higher class," like that. Therefore this is offered. No, he's brāhmaṇa. He's brāhmaṇa. Otherwise, still in India, a person born in a brāhmaṇa family, the most wretched condition and most abominable habits, and he claims to be a brāhmaṇa. And a person who is highly elevated in Kṛṣṇa consciousness, he's not accepted. So in order to save one from the injustice, this ceremony is required that it is bona fide. He's a bona fide brāhmaṇa. As it is prescribed and ordered in the Nārada-pañcarātra or Vaiṣṇava smṛti. So my Guru Mahārāja, His Holiness Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he introduced this, and we are following. So there is no question. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Follow the principles of a spiritual master who has come down in disciplic succession. That is very nice thing. If you have got a bona fide spiritual master and if you simply follow the instruction, the perfection is guaranteed. Just like a perfect engineer and a neophyte working under his instruction, however foolish he may be, all his work is perfect. Because following the instruction of the qualified man. Therefore it is said,

yasya deve parā bhaktir
yathā deva tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This is Upaniṣads' injunction. So if anyone who has got implicit faith in the spiritual master and also in God, to him all the imports of Vedic literature becomes revealed, becomes revealed. That is spiritual way of understanding. So, if one has a bona fide spiritual master to guide, then his life is guaranteed to be perfect. This is the way. Yasya prasādād bhagavat-prasādo: *** "By the mercy of the spiritual master, one gets immediately the mercy of the Lord." Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: *** "And if one dissatisfies the spiritual master, then he has no other way of perfection." So we have to follow. That's all. It doesn't matter that I'm not qualified. But if I follow the instruction of the superior, then automatically I become qualified. All right, let us go ahead. Oh, it is… Just everyone do like this. (sips water). You can now stop this (tape recorder?). (end)

700220IN.LA
Sannyāsa Initiation

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Los Angeles, February 20, 1970

Prabhupāda: Anyad āhur… What is the next śloka?

Devotees: (Śrīla Prabhupāda chants with the devotees)

vidyāṁ cāvidyāṁ ca yas
tad vedobhayaṁ saha
avidyayā mṛtyuṁ tīrtvā
vidyayāmṛtam aśnute
andhaṁ tamaḥ praviśanti
ye 'sambhūtim upāsate
tato bhūya iva te tamo
ya u sambhūtyāṁ ratāḥ
anyad evāhuḥ sambhavād
anyad āhur asambhavāt
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire

Prabhupāda: So today is a special function day. Some of our advanced students, they're accepting the renounced order of life. First of all, one of our students, Kīrtanānanda Brahmacārī, he was offered when I was in India, Vṛndāvana, in Janmāṣṭamī day he was offered this sannyāsa order in the Rādhā-Dāmodara temple. Similarly, here we have got also Rādhā-Kṛṣṇa temple. There is no difference between Rādhā-Dāmodara temple and Rādhā-Kṛṣṇa temple. So we postponed this to be held on the Janmāṣṭamī day at New Vrindaban, but by some reason we are now postponing to go there, and we have decided to perform this function here. And I am very glad that we are all present. Now, this sannyāsa mantra should be studied very seriously and we shall chant this mantra after the regular function. Especially those who are accepting the sannyāsa order, they should try to understand the import of this important mantra. The import of this important mantra especially is that, as we prohibit several things during ordinary initiation, just like no illicit sex, no meat-eating, no intoxication, no gambling, similarly there are many no's in accepting the sannyāsa order. Especially meat… not meat-eating, mating. And politics. If we remain in the materialistic order of life, then this sannyāsa order will be a facility for cheating. That responsibility you must have. That is the meaning of the sannyāsa order. San, sat-nyās. Renounced order means one has to renounce everything for Kṛṣṇa's sake. So this mantra will be chanted after these formal mantras, apavitraḥ pavitro vā, and then you'll change your dress, and then yajña will take place, then saṅkirtana movement, your business. So you have got all these? Now chant Hare Kṛṣṇa. You all chant. (devotees chant japa) Namo apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā. You know all this or I shall have to repeat? Or you say. (devotees repeat:)

namo apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Again take. (repeats verse) Again. Hare Kṛṣṇa. (repeats again) Vande 'ham… (recites maṅgalācarana prayers, devotees repeating) Now take your… Yes. Hare Kṛṣṇa. And chant Hare Kṛṣṇa. Open your dress. Later on when you come.

Viṣṇujana: The mantra's here on this sheet?

Prabhupāda: No. That's all right. You first of all dress. Why…? For others there is no garland?

Karandhara: Yes. Ārati. Should we have ārati?

Prabhupāda: Oh, all right. Finish ārati. In the meantime, you dress. Take that garland. So I shall give you. Give me that cloth. No, no. That… First of all cloth give me. This cloth I'll deliver you. No, no. This cloth. Yes. This is your cloth?

Viṣṇujana: Shall we put the garlands on now, Prabhupāda?

Prabhupāda: Yes. Bring it and… No. Garland I shall give later on when you will dress, come out. I will give you. Like this. Yes. Dress yourself and come. Brahmānanda? You come. There shall be no shirt. Open. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Now you can perform your daily program. Yes. [break]

Dayānanda: Should we offer the garland? (Karandhara leading maṅgalācarana prayers and doing fire sacrifice) (indistinct) upāsitām.

Prabhupāda: You can read the translation.

Dayānanda: Translation: "I shall cross over the insurmountable ocean of darkness of ignorance simply by taking shelter of the lotus feet of Lord Mukunda who gives all kinds of liberations and who is worshiped by many great previous ācāryas." Purport: "There are sixty-four kinds of rendering service to the Supreme Personality of Godhead, out of which to accept the uniform dress of a tridaṇḍi sannyāsī is also an important item. One who accepts this order of life, surely by rendering service unto the Supreme Lord becomes eligible to cross over the insurmountable ocean of ignorance. All previous sages used to accept such order of life, and later ācārya, Viṣṇu Svāmī, adopted this order of life and specifically stressed on this procedure in order to achieve firm conviction in the matter of devotional service. Those who are unalloyed devotees, they add one more staff along with the original three. This extra one is representation of the living entity. There is another sect who are known as ekaṇḍa sect. They misunderstand the purpose of tridaṇḍa and by such deviation, Śivaswami sannyāsīs, who claim to belong to the Viṣṇu Svāmī sect, turn to be impersonalists and follow the footsteps of Śaṅkarācārya, accepting only the ekaṇḍa. Instead of naming themselves out of the 108 names of Vaiṣṇava sannyāsīs, this Śivaswami sect accepts ten names of the sannyāsī, following Śaṅkarācārya. Lord Caitanya, although in terms of the then practice accepted ekaṇḍi (sic) sannyāsa order, but His acceptance of tridaṇḍi sannyāsa is understood. This mantra was first chanted by a learned brāhmaṇa of Avantīpura after being very much disgusted in this materialistic way of life. This happened long, long years ago because it is mentioned in the Bhāgavatam which was composed by Vyāsadeva at least five thousand years ago. So it is to be concluded therefore that this tridaṇḍi sannyāsī order is coming down since a long time. Since a time long, long years ago. And within five hundred years of time, Lord Caitanya adopted this order of life. In the latest years, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda adopted it personally and made many of his disciples tridaṇḍi sannyāsīs. We are also following his footsteps. In the purport of this mantra is that the ekaṇḍi sannyāsī is devoid of parātma niṣṭha, which is explained above. In other words, impersonalists…" On the first page it says, an explanation of parātma is the Supreme Personality of Godhead. This is given in the English synonyms. So it says, "We are also following his footsteps. And the purport of this mantra is that the ekaṇḍi sannyāsī is devoid of parātma niṣṭha, which is explained above." So that is right, Prabhupāda, that the impersonalist is devoid of the Supreme Personality of Godhead?

Prabhupāda: They have no idea. They say that we can imagine an idea. According to impersonalists, they say sādhakānām hitārthaya brahmaṇo rūpa kalpanaḥ. Because we cannot concentrate our mind in impersonal therefore they say, "Imagine some form." They think that Kṛṣṇa is imagination. Yes. (laughter) That is their Māyāvāda. Kṛṣṇa was personally present and He killed all the demons. Still, these demons says imagination. That is demonic. Therefore we do not agree with them.

Dayānanda: "In other words, impersonalists cannot have any faith in the Supreme Personality of Godhead and they prefer to merge into the impersonal Brahman effulgence. In the Śrīmad-Bhagavatam we do not find any mention of ekaṇḍa sannyāsa. This tridaṇḍa sannyāsa is accepted therefore as standard. Lord Caitanya accepts Śrīmad-Bhāgavatam as the supreme authority. Under these circumstances, persons who accept Lord Caitanya as ekaṇḍi sannyāsī are mistaken. So following the footsteps of Lord Caitanya still the tridaṇḍi sannyāsīs are in existence. Keeping the sacred thread and śikhā intact, distinct from the Māyāvādī sannyāsīs, Māyāvādī ekaṇḍi sannyāsīs, who give up the sacred thread and śikhā. They have no inclination to render service unto the Supreme Personality of Godhead. Being very much disgusted by the materialistic way of life, they do not understand the purpose of the sannyāsa order. But those who are strictly followers of the Vaiṣṇava principles, they do not accept the Māyāvādī way of sannyāsa. In the sect of Lord Caitanya, the most venerable learned scholar known as Gadādhara Paṇḍita Gosvāmī accepted this tridaṇḍi sannyāsa order and he offered this facility to his disciple known as Śrī Madhva-upādhyāya. This Madhvācārya is the origin of the Vallabhācārya sect. One of the Six Gosvāmīs, Gopāla Bhaṭṭa Gosvāmī, who is the authority of Vaiṣṇava regulations, was initiated by another tridaṇḍi sannyāsī known as Prabodhānanda Sarasvatī. Therefore this sannyāsī order is completely in pursuance of Vaiṣṇava authority."

Prabhupāda: So that daṇḍa you can take. Your daṇḍa take. You can take, come on. His name is there? No.

Devotee: No.

Viṣṇujana: You know which one is which?

Prabhupāda: No. According to the size we have made. So which size he is I do not know. I… That's your?

Viṣṇujana: Yes.

Prabhupāda: That's your. Hare Kṛṣṇa Hare Kṛṣṇa… Hare Kṛṣṇa Hare Kṛṣṇa. Now chant Hare Kṛṣṇa. Dance. (break-prema-dhvani) So, this is now formal accepting of sannyāsa, but real sannyāsa purpose will be fulfilled when you'll be able to induce the people of the world dancing like you. That is real sannyāsa. This formal dress is not sannyāsa. Real sannyāsa is when you can induce other people to become Kṛṣṇa conscious and they dance in Kṛṣṇa consciousness.

Devotees: Jaya!

Prabhupāda: If you can turn one man to become Kṛṣṇa conscious, then your going back to Godhead, back to home, guaranteed. That is real purpose of sannyāsa.

Thank you very much. (end)

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Initiation of Mṛga-netrī Dāsī

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Los Angeles, June 22, 1970

Prabhupāda: Your name is Mṛga-netrī. Mṛga-netrī. Mṛga-netrī means staring eyes like she-deer. When Kṛṣṇa and Rādhārāṇī used to pass through the forest of Vṛndāvana, these deers and stags, they were looking with staring eyes-"When Kṛṣṇa will pass this way?" These animals were also attracted to Kṛṣṇa. The birds, everyone, the flowers, the fruits, everyone engage… Vṛndāvana means everything engaged in Kṛṣṇa. So if all of you similarly engage yourself always in Kṛṣṇa's service, this is Vṛndāvana. Vṛndāvana is not that… As Kṛṣṇa is not located… He is located, but by His inconceivable potency He can simultaneously become located and distributed. Akhilātma-bhūtaḥ. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is always in Goloka Vṛndāvana, but still, He is everywhere. That is God's omnipotency. We say that God is omnipotent, but we do not know what does it mean. The omnipotency means simultaneously to do or to act or to remain everywhere. That is Kṛṣṇa. Kṛṣṇa… You may not think that "Kṛṣṇa is (in) Goloka Vṛndāvana. Here is an idol of Kṛṣṇa." No. He is Kṛṣṇa. Just like the electricity is distributed, but in the plug there is also electricity, similarly, Kṛṣṇa… That is Kṛṣṇa's inconceivable potency. He can remain in everyone's heart, He can remain everywhere. Just imagine. Everywhere He is. Goloka eva. But His location is Goloka Vṛndāvana, but still, He is everywhere.

So try to see Kṛṣṇa with that staring eyes-"Where is Kṛṣṇa?" Here is… Kṛṣṇa is within your heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. He is within the atom. He is everywhere. So by service, we can realize. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. If we want to see Kṛṣṇa, touch Kṛṣṇa, with our, these material senses, it is not possible. The senses are to be purified. How it is purified? Sevonmukhe hi jihvādau. The service. And wherefrom the service begins? The service begins jihvādau, from the tongue. The service begins from the tongue. You chant. Therefore we are giving you the beads to chant. That is the beginning of service, chanting. If you chant, then svayam eva sphuraty adaḥ. By hearing Kṛṣṇa's name, you will understand Kṛṣṇa's form, you will understand Kṛṣṇa's quality, you will understand Kṛṣṇa's pastimes, His omnipotency. Everything will be revealed. Svayam eva sphuraty adaḥ. Svayam means the Kṛṣṇa science becomes revealed. You cannot make research to understand Kṛṣṇa science with these material senses. You have to purify your senses, sevonmukhe, by service. Tat-paratvena nirmalam [Cc. Madhya 19.170]. When you engage your senses in Kṛṣṇa's service, then it becomes purified. Hṛṣīkeṇa. That purified, your senses is not to be abolished like the impersonalists: "No more sense, finished." No. We… Our senses are… Because we are eternal, our senses are eternal. But at the present moment our senses are being used, contaminated; therefore you are not satisfied. The senses are not to be cut off. No. Liberation does not mean I become impersonal, all my senses are gone. No. Liberation means purification of the senses. And the symptom how the senses are purified, that will be manifested that when one's senses are simply engaged in the service of the Lord. Hands, legs, eyes, ears, mouth-we have got so many senses-everything. Hṛṣīkeṇa-hṛṣīkeśa-sevanam [Cc. Madhya 19.170]. Actually the proprietor of the senses is Kṛṣṇa. We have got this hand, but it is given to us. Actually it is the hand of Kṛṣṇa. He is all-pervading. Sarvato 'pāṇi pādas tat: "Everywhere, His hands and legs are there." You will find in the Bhagavad-gītā. So therefore these hands and legs which we have got, this is Kṛṣṇa's hands and legs. So when these Kṛṣṇa's hands and legs will be engaged in the service of Kṛṣṇa, that is the perfection. That is the perfection. If our, our senses… Just like used to… We like to use our senses for own satisfaction, similarly… But actually the senses are not ours; it is Kṛṣṇa's. Hṛṣīkeṇa-hṛṣīkeśa. Therefore Arjuna addressed Kṛṣṇa in the battlefield, "Hṛṣīkeśa." Hṛṣīkeśa. The significance of this word is, "My dear Kṛṣṇa, You are Hṛṣīkeśa. You are sitting in my heart, and You are the master of my senses. So I personally cannot understand what is the benefit of this fighting, but You give me direction and use my senses as You like. That's all." He was not inclined to fight, but he surrendered his senses and mind, everything. That is Kṛṣṇa consciousness.

So sevonmukhe jihvādau. Jihvā. Jihvā means the tongue. The tongue has got two business: to articulate, vibrate, and to taste, taste Kṛṣṇa-prasādam, and articulate, chant, vibrate Hare Kṛṣṇa. Then as soon as your tongue is controlled, become purified, all other senses becomes automatically purified. Tongue is the greatest enemy. If you cannot control your tongue, then you cannot control your other senses. And therefore we prohibit, "Not these…" They are all concerned to the tongue: intoxication-tongue; and meat-eating-tongue. So, intoxicant… Tongue dictates, "Oh, my tongue is becoming dry. Let me drink something or smoke something." So if you can control, if you become controller of your tongue-"No"-then you become swāmī or goswāmī. That means the senses do not become your master. You become the master of your senses. Then perfection, gosvāmī. That is… Go means senses; svāmī means master. So svāmī or gosvāmī, the same thing. So we have to become the master of our senses. That we can become only… Ourself, we cannot control our senses. If we engage our senses in the service of the Lord, Kṛṣṇa, then automatically it becomes controlled and purified. Then our life is successful.

Thank you very much. Now…

Pradyumna: Śrīla Prabhupāda? Could there be a name for their child? That little girl, Angie.

Prabhupāda: Oh, where is your daughter? She is not here?

Pradyumna: No, she is not feeling well.

Prabhupāda: All right. She may be named as Anaṅga, Anaṅga-mañjarī. That's a name of one of the assistant gopīs. Yes. So your daughter is fortunate. She is getting association of these devotees from childhood. So give her protection and raise her nicely. She is becoming attracted to the Vaiṣṇavas, to Kṛṣṇa. This is the opportunity, to get nice father and mother and become Kṛṣṇa conscious. Yes. So that is the duty of the father and mother, parents, to raise the children to complete Kṛṣṇa consciousness. Then she will no more have to come back in the womb of any other mother. This is the… This finishes. That is the duty of father and mother. Father and mother should think that "This child will no more come in any other womb. I shall train him or her in such a way." That is the duty. That is the duty of spiritual master, that is the duty of parents, that is the duty of state. But it is Kali-yuga; everything is different. So somehow or other, so she should be taken care of. And as you train, so she becomes trained. That's all. (pause) Oh. (chuckles) Something…

Pradyumna: I have the list.

Prabhupāda: Yes. You can explain the offenses.

Pradyumna: Oh, yes.

Prabhupāda: Yes. That is essential. Don't keep in the paper, but try to follow. All right. Go on. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (devotees chant japa) Formerly, the brāhmaṇas used to ignite fire by mantra. Yes. They did not use another fire.

The mantra will ignite fire. In the Vedic age this was being done. Aruṇi. The sacrifice means to sacrifice one animal in the fire end give it again a new life. That was a test for the Vedic mantra, how one has chanted. It is not sacrifice, means killing. The animal sacrifice mentioned in the Vedas were not for killing. It was experiment of the Vedic mantra. They would sacrifice an animal and again it will be given new life, rejuvenation. And Caitanya Mahāprabhu said to Chand Kazi that "Because in this age the brāhmaṇas are not so powerful, therefore sacrifice is prohibited. Only this sacrifice: harer nāma harer nāma harer nāma eva kevalam [Cc. Ādi 17.21], this is…" [break] (japa) That's all right. Don't put any more. Yes. Put little ghee. Little ghee. That's all right. (japa) Let it burn. Then, later on… You can chant mantra.

Dayānanda: Vande… (end)

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Initiation: Śrī Raṅga, Romaharṣaṇa, Śrīdhara Dāsās

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Los Angeles, July 3, 1970

Prabhupāda: Ten kinds of offenses, they are mentioned in the paper. You should avoid, and follow the regulative principles. Just like if you ignite fire, if the wood is dry, then the fire very quickly takes place. And if it is moist, wet, then it takes time. So, so avoiding these ten kinds of offenses and following the rules and regulation will quickly ignite the fire of Kṛṣṇa consciousness. Otherwise, the chanting of Hare Kṛṣṇa mantra is powerful, even one is contaminated, but it will accelerate if you follow the rules and regulations and avoid the offenses. Therefore… So what are these ten kind of offenses? What is the first, first offense?

Devotee: Blaspheming the Lord's devotee?

Prabhupāda: Yes. Those who are engaged in preaching the glories of the Lord, they should never be defamed. That is the greatest offense. Then next?

Devotee: Considering the Lord and the demigods on the same level.

Prabhupāda: Yes. Those who are impersonalists, they think that "After all, the Absolute Truth is void or impersonal. So we can imagine any form." The Māyāvādī philosopher says, sādhakānām hitarthaya brahmaṇo rūpaḥ kalpanaḥ. "Brahman, the Supreme Absolute Truth, He is formless, but because we cannot concentrate our mind in the formless, therefore let us imagine any form we like, and that will make me advance." This is not the philosophy. The Absolute Truth, Supreme Personality of Godhead, He has His form and He is not equal, nobody is equal to Him. So according to Vedic literature, you cannot put Viṣṇu-tattva even on the equal footing with Brahmā and Śiva. His position, Viṣṇu-tattva, is mahato mahīyān. He's the greatest of the greatest. So this is offense. There are many Māyāvādī philosophers, they say "You can chant any name, either Kṛṣṇa or Kali or Durgā or…" And another mission says, "Any nonsense name you can chant. That doesn't matter." But our Vedic śāstra, scripture, does not say that. It is said, harer nāma. Not any other name. Harer nāma. only the name of Hari. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. To hear and chant about whom? Viṣṇu. It is clearly stated there. So we have to chant Viṣṇu name, we have to chant Harer name, Hari and Viṣṇu, Kṛṣṇa. They're the same. So this is my… You should not misguide yourself by thinking that "Any name will do." No. This

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Then what is the next? Guror avajñā?

Devotee: Neglecting the order of the spiritual master.

Prabhupāda: Yes. We are daily singing, yasya prasādād bhagavat-prasāda. By pleasing the spiritual master we please the Supreme Personality of Godhead. Therefore if His order is disobeyed, if he is displeased, then yasyāprasādād na gatiḥ kuto 'pi. If he is displeased, then he has no shelter. He's thrown in the wilderness. Therefore this should be strictly followed. Then next?

Devotee: Minimizing the authority of the scripture or…

Prabhupāda: Yes. Scriptural injunction we should not minimize. We should not think contradictory. We should accept as it is. Then it will be good for us. Or interpretation. Scriptural interpretation is not required. Therefore, we are presenting Bhagavad-gītā as it is, without any false interpretation. As it is. Kṛṣṇa-Kṛṣṇa. Kurukṣetra-Kurukṣetra. Pāṇḍava-Pāṇḍava. Dharma-kṣetre kuru-kṣetre samavetā [Bg. 1.1]. Kṛṣṇa uvāca. Kṛṣṇa, Bhagavān uvāca: "The Supreme Personality of Godhead said." And we should not add here that… What is called? Paramātmā uvāca. No. Kṛṣṇa uvāca. Paramātmā is feature. In the Gītā Press edition you will see "Paramātmā." They never say Kṛṣṇa. They're so much afraid that "If I say 'Kṛṣṇa,' He will at once capture me." You see? (chuckles) So in a different way. "Paraṁ Brahman," "Caitanya," like this, so many impersonal ways they will say. But that is not required. Bhagavān uvāca means Supreme Personality of Godhead, Kṛṣṇa. Sometimes they say, "Blessed Lord said." No. Why you say? The Supreme Personality of Godhead Kṛṣṇa said. Then, what is that next? No interpretation of the scripture. Next? What is the next item?

Devotee: Committing sin on the strength of chanting.

Prabhupāda: Yes. On the strength of chanting, committing sin. Because as Dayānanda explained to you, that this is a purificatory process. So if we think that "We are chanting. It is… I am being purified, so let me become contaminated by acting some sinful activities. I'll purify by chanting," this motive is very bad. This is the greatest offense. Once purified, that's all right, but don't commit again sinful. Sinful life should be stopped. From this day of initiation these four pillars of sinful life-illicit sex life, intoxication, meat-eating, and gambling-they should be broken. Not that "Let me do it. I have go the mantra machine, instrument for counteracting." No. You should not…, no more commit any sinful activities. Once you are purified, no more. Then, what is that?

Devotee: Instructing the glories of the Lord's name to the…

Prabhupāda: Yes. We (are) therefore cautious. Unless one is recommended by the president… If he is eager, he is, I mean to say, accept brāhmaṇa, then we see that how he is attending our classes, how he is becoming little interested. Then we offer this first initiation. Otherwise, if we see that he is unmindful, then we should not canvass. Let him come. Just like Kṛṣṇa says Arjuna that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just surrender unto Me." He's saying. Not that by force making him surrender. That kind of surrender will not stand. We should not canvass. Let him become attracted by Kṛṣṇa consciousness movement, and he personally asks for harer nāma [Cc. Ādi 17.21]. Just like Bhaktivinoda Ṭhākura says, bhakativinoda prabhu-caraṇe paḍiyā. As soon as Lord Caitanya says that "I have brought this medicine for killing māyā." Hari-nāma mahā-mantra loilo. "Everyone can take from Me this chanting of Hare Kṛṣṇa mantra." So bhakativinoda prabhu-caraṇe paḍiyā. The Bhaktivinoda Ṭhākura immediately fell down on the lotus feet of Lord Caitanya and begged, "Please give me." So this, this should, the chance should be given like that. One should beg. Not that canvassing. No. That is not required. That is another offense. Unless one has increased little taste and he's personally eager to accept this chanting process, we should not canvass. That is not our… That is an offense. Then?

Devotee: Comparing the holy name with material piety.

Prabhupāda: Yes. The whole thing is purification. Material contamination means desire to enjoy this material world. That is contamination. We have nothing to do with this material world. Brahma-bhūtaḥ. You are spirit. Unfortunately, we are put into this association. So that is another chapter. But now we are trying to come out of it. So at the same time I am trying to go back to home, back to Godhead, at the same time, desiring some material sense gratification, this is another offense. This should not be… We should try to forget. We shall try to forget, "No more I'll… No. There is no necessity of my materialness enjoyment." That sort of vow, determination, must be there. Then what is next?

Devotee: Becoming inattentive while chanting the holy name.

Prabhupāda: Yes. While you (are) chanting, you should hear also. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. You should hear at the same time. Then the mind and the senses are compact. That is samādhi. That is perfection of yoga. This yoga is recommended in the Bhagavad-gītā. Yoginām api sarveṣāṁ mad-gatenāntar-ātmanā [Bg. 6.47]. So everyone, while chanting, he should hear. All right. So what is your name?

Kevin: Kevin.

Prabhupāda: What is that?

Devotees: Kevin.

Prabhupāda: Kevin. Oh. So your spiritual name, Śrī Raṅga. Śrī Raṅga. Śrī Raṅganātha is Viṣṇu. (It) is a very big temple in South India. Then, what is the name?

Robert: Robert.

Prabhupāda: So your name is Romaharṣaṇa. Romaharṣaṇa was a great learned scholar for explaining Vedic literature. But once upon a time he committed some offense. In a great meeting he was speaking about Vedic hymns, and Balarāma, He entered that sacrificial arena. So all the sages and brāhmaṇas and everyone stood up. This Romaharṣaṇa did not. So Balarāma punished him, killed him. But although he was killed, but he got salvation and he was recognized. But, he… It was an example that we should be always very careful about offering respects to the Supreme Lord. He was sitting on the vyāsāsana. Vyāsāsana, one who is sitting on the vyāsāsana, if somebody comes, he does not require to offer respect. That is the rule. But that is not applicable when God enters. No. (laughter) That was his offense. So exemplary. He was killed not with any weapon. One straw. He was immediately… Balarāma had some straw. So all the sages said that "Sir, we allowed him to sit on the vyāsāsana, and he was speaking. Now what is to be done? He's killed." So then Balarāma said, "All right. If you want, I can make him immediately alive." So they also considered that "If we say that 'Make him alive,' then… Balarāma's decision was to kill him. Then we overrule Him." Just see how the behavior. Then the saints and sages said, "No, Sir. We do not want. Whatever You have done, that is all right. But You do something, that we blessed this man for long life to speak. Now he is dead. So our version is also nullified. But we want that our version may not be nullified and Your action may not be nullified. You do something like that." (laughter) So then Balarāma said, "All right. You bring his son. I shall empower him and he shall be a great speaker on this Vedic literature." And because his son means he himself… Ātmaiva jayate putra. Son is born, there is no… The father and son there is no distinction. Just like in Bible sometimes it is said the son of God and God is one. That's a fact, because son is expansion of the body of the father. So Romaharṣaṇa's son was Sūta Gosvāmī. This Sūta Gosvāmī's name you have heard. He is speaking Bhāgavatam. So Sūta Gosvāmī was blessed by Balarāma that "You, on behalf of your father…" So their version and Balarāma's action was mitigated in this way. All right. Come one. So you be careful. Huh? Don't be like Romaharṣaṇa. You take the advantage, but don't make, commit mistake like Romaharṣaṇa. (laughter) Hare Kṛṣṇa. Then what is your name?

John: John.

Prabhupāda: So you name is Śrīdhara. Śrīdhara is another name of Lord Viṣṇu. Come on. Śrīdhara dāsa…, brahmacārī? You are brahmacārī? All right. Jaya. You know the mantra? What is that mantra?

Śrīdhara: Hare Kṛṣṇa, Hare Kṛṣṇa…

Prabhupāda: No, not…

Śrīdhara: …Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Prabhupāda: No, this offering obeisances to the spiritual master. He knows it? Come on. What is your name?

Charles: Chuck.

Prabhupāda: John. Śrīdhara? He is John.

Charles: Charles.

Prabhupāda: Oh, Charles. Your name is Gopāla dāsa. Come on. Govinda jaya gopāla jaya jaya. So what are the restrictions?

Gopāla: No meat, fish or eggs, no illicit sex connection.

Prabhupāda: Yes.

Gopāla: No gambling or speculating, and no intoxicants.

Prabhupāda: So it will be possible? (laughter) Yes. For your country this is very, I mean, a big stricture, but one has to perform it, execute it for Kṛṣṇa's sake. Kṛṣṇas te bhoga-tyāga (?). For Kṛṣṇa's sake we can do anything. That is Kṛṣṇa consciousness. Although it is very difficult for boys and girls in this country, but because they are taking Kṛṣṇa consciousness, they should sacrifice their propensities for Kṛṣṇa's sake. That is a vow. That is an austerity. So Kṛṣṇa will be very much satisfied that "This boy, this girl has done so much. All right. Accept him." So strictly follow these rules and regulations. So every one of you know these regulative principles? Yes. Then you perform your yajña. [break] …kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. (end)

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Initiation Lecture Excerpt

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Los Angeles, July 2, 1971

Prabhupāda: …interested in material profit by devotional service, he is not fit at all to enter into the devotional service. There are… Everyone is trying to become happier, the karmīs, jñānīs, yogis, devotees, because in the material world there is no happiness. So the karmīs are trying to be happier to increase their sense gratification. So one man has got hundred dollars income. He is trying to be happy, more happy, by increasing the income to a thousand dollars, because his sense gratification is not sufficient in one hundred dollars. He wants thousand dollars. So if one takes to devotional service, but, "My income is hundred dollars. Kṛṣṇa, give me thousand dollars," so this is not pure devotion. Kṛṣṇa can give. Why thousand? Millions of dollars He can give. But anyone who asks from Kṛṣṇa for this material benefit, he is not a pure devotee. And unless one is pure devotee, he cannot enter into the kingdom of God. By devotional service, if you want material prosperity, Kṛṣṇa can give you. Kṛṣṇa can… Whatever you want, Kṛṣṇa can give you. But that is not pure devotion. Dhruva Mahārāja went to obtain his father's kingdom in the beginning, but at the end he said that "I don't want." That is the benefit. If anyone has got any desire for material benefit and takes to Kṛṣṇa consciousness, Kṛṣṇa can give him, but the benefit is that one day he'll come to the stage he'll ask nothing from the Lord. Whereas, if anyone goes to demigods to ask some material profit, he will get, but it will be finished, and he'll never come to the stage of transcendental platform, that he has no material necessities.

So similarly, Kṛṣṇa's name, we should not try to exact some material profit by chanting Hare Kṛṣṇa mantra. That is not pure devotion. Sarva… What is called? Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. We shall simply aspire to serve Kṛṣṇa. The Hare Kṛṣṇa mantra means, "He Kṛṣṇa, my Lord Kṛṣṇa." He, Hare Kṛṣṇa, Hare, "O the energy of Kṛṣṇa, O Kṛṣṇa, please engage me in Your service." This is the sum total meaning of this Hare Kṛṣṇa mantra. Simply praying, "Please engage me," that is real profit. Not that "Please give me, instead of hundred dollars, give me thousand dollars." No. This is not pure devotion. You should all understand this. Anyābhilāṣitā-śūnyam [Cc. Madhya 19.167]. Completely freed from any material desire. That is pure devotion. That will make you happy. Go on. Go on with… You are finished?

Dayānanda: There's still one.

Prabhupāda: All right. Yes. (japa) What is your name?

Girl: Jean Pickman.

Prabhupāda: Your name is Śivani, wife of Lord Śiva. Who is this? Nicely wove it and sewn it. What is your name?

Boy: Jeffrey Seeler. (?)

Viṣṇujana: Gaṅgārāma.

Prabhupāda: Gaṅgārāma. Gaṅgārāma was a devotee of Lord Caitanya. Go on. Who's next?

Devotee: Suraci devī. Suraci.

Prabhupāda: Huh? Suruci. Suruci was one of the mothers of Dhruva Mahārāja. Take it. You know what are the rules and regulations? What is that?

Suruci: No meat-eating, no illicit sex, no intoxication, no gambling.

Prabhupāda: All right. (end)

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Initiation Lecture Excerpt

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Los Angeles, July 5, 1971

Prabhupāda: So your spiritual name is Rāma-rañjana. Rāma-rañjana. Rāma… One who pleases Lord Rāma, Rāmarañjana. So by your activities you have to please Lord Rāmacandra. Yes. What was the business of Rāmacandra? To kill Rāvaṇas. (laughter) To kill all the atheists. That was the Rāmacandra's business, to kill Rāvaṇa. Rāvaṇa was a very powerful atheist, and he was working with the ten heads. Just like materialistic karmīs, they work very hard, and they have got good brain also for wording hard. So Rāvaṇa had ten heads. But the plan was to cheat Rāma. With all intelligence, with all brain, his only plan was how to cheat Rāma. That was his… He became a sannyāsī and he went to take some alms from Sītā. The purpose was to cheat, to enter. Because according to Vedic civilization, a sannyāsī has open door. He can even go inside. But that… He was the only sannyāsī at that time who tried to cheat. But this kind of sannyāsī or this kind of intelligent persons are killed by Rāma. They may make plan very nice to cheat Rāmacandra, but ultimately they become vanquished with all their planning commission.

So you have to please Rāmacandra in that way, to kill all these cheaters, Rāvaṇas-those in the form of sannyāsī, in the form of priest, or religionist, (who) are trying to cheat the Lord. Their only business is, "There is no God. God is impersonal. God is void"-some way or other to say there is no God. All these propositions, "God is void," "God is impersonal," means indirectly to say there is no God. So this is Rāvaṇa's policy. And in order to please Rāmacandra, oh, we have to kill this atheist class of men who try to cheat Rāmacandra and take away His Lakṣmī, Sītā, the goddess of fortune… The materialistic persons, they are trying simply to accumulate wealth, and so they come to Rāmacandra. They want money. That is Sītā. Money is goddess of fortune. So the materialistic persons, their policy is to take, earn money like anything, and employ it in sense gratification. That is their policy. But our policy is to take away the money from the atheist and employ it to the service of Rāmacandra. Just like Hanumān. Hanumān was fighting not for his personal. He was trying to recover Sītā from the hands of Rāvaṇa to bring her again to the side of Rāmacandra. That was his policy. So devotee's policy should be that "These atheists, materialists, karmīs, they have taken Sītā, all the goddess of fortune, money, for their sense gratification, and we, following the footstep of Hanumān, the great devotee, Vajrāṅgajī, we have to fight with this atheist class of men, and snatch from him Sītā and place her again on the side of Rāmacandra." So we may make plan. As they are making plan to take away all the money, we have to also make plan to take the money from the Rāvaṇa and employ it for Kṛṣṇa. Of course, we are not going to cheat them, but our policy is pacifying him, that "Your money is not… Whatever you are thinking, your money, it is not your money. It is God's money, Kṛṣṇa's money. If you kindly spare for Kṛṣṇa's service, then your life will be successful. Otherwise, you will be killed like Rāvaṇa." This message we can convey to all the Rāvaṇas. So Rāmarañjana means find out the ways and means how to please Rāmacandra and how to vanquish the Rāvaṇas. That's all.

Thank you. (end)

710713IN.LA

Initiation Lecture

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Los Angeles, July 13, 1971

Dayānanda: "… so blaspheming the Lord's devotee. The only way one can be forgiven of this highest offense is by a pure devotee of the Lord. So considering the Lord and the demigods on the same level or…"

Prabhupāda: In the śāstra it is said that if you commit some offense to Kṛṣṇa, He excuses, but if you commit offense to His devotee, He never excuses. Personal offense to Kṛṣṇa can be excused by Kṛṣṇa. He is so merciful. The Durvāsā Muni, he offended Mahārāja Ambarīṣa and he went up… He was so powerful that he went to Viṣṇuloka to see Viṣṇu for being protected because the sudarśana cakra was after him. So Viṣṇu said, "Oh, this is beyond My power. I cannot excuse you. You have to go to Ambarīṣa Mahārāja and ask his pardon. Otherwise there is no excuse." So that Durvāsā Muni, he was a great yogi and brāhmaṇa, and he was very proud, so he came back and fell down on the feet of Ambarīṣa Mahārāja. Then he was excused. You see? Ambarīṣa Mahārāja was a kṣatriya, a king. He was neither yogi, but he was a great devotee. So this yogi, Durvāsā Muni, he wanted to supersede him, that "He is ordinary kṣatriya king, and because he is advertised that he is a devotee, I shall teach him some lesson." So that was the quarrel between the… The king was very nice, he never picked up quarrel, but this old man picked up quarrel and he was chastised by Viṣṇu like that. Yes. Go on.

Dayānanda: "…considering the Lord and the demigods on the same level or to understand that there are many Gods. There is only one God…"

Prabhupāda: This is a misconception that especially in your country, in the Western countries, it is advertised that the Hindus have many Gods. We are not concerned with the Hindu-Muslim; we are concerned with Kṛṣṇa. So actually in the Vedas accepted one God. Eka brahma dvitīya nāsti. There is no second. God cannot be two. God is one. It is a misconception, there are many Gods. There are Māyāvādī philosophers, they say that "You worship any demigod. It is the same thing." They misinterpret the Bhagavad-gītā śloka, ye yathā māṁ prapadyante: [Bg. 4.11]. "You can worship Me in any way." The Māyāvādī philosophers, there is a great missionary activities in India. They have got their branch here also. They propagate that "You may worship any demigod, goddess Kali or this or that. Everything is all right." No. God is one, and that is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. That is stated in the Śrīmad-Bhāgavatam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān [SB 1.3.28]. Even incarnation of God, they are part and parcel. They are bigger part. Just like we are, living entities, we are also part and parcel, Viṣṇu-tattva, they are also part and parcel, but nobody can excel Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. That is the verdict. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. There are so many evidences, Kṛṣṇa is the Supreme. And Kṛṣṇa Himself says, mattaḥ parataraṁ nāsti: "There is no more superior than Me," in the Bhagavad-gītā. So God is one, and that is Kṛṣṇa. Go on.

Dayānanda: "Neglecting the orders of the spiritual master." At first we must accept a spiritual master and then we must become initiated by the spiritual master. So to neglect the orders of…

Prabhupāda: Unless one is prepared that "I am accepting somebody as my spiritual master. I must accept whatever he says," if there is any doubt, that "I cannot accept his words verbatim," then one should not accept him as spiritual master. That is hypocrisy. One must be first of all convinced. Therefore it is the duty of the spiritual master and the disciple to associate-that is the injunction of Sanātana Gosvāmī-for some time, and both of them should study. The disciple should study, "Whether I can accept this saintly person as my spiritual master." And spiritual master also will see, "Whether I can accept this boy, this person, as my disciple." That is the way. But sometimes the time is reduced. That doesn't matter. But the principle is this, that before accepting a spiritual master you can examine him, you can scrutinize him, but not after him, after accepting. Just like Arjuna. Arjuna was talking with Kṛṣṇa just like friend, on equal level. But when he saw that the solution is not yet done, then he surrendered unto Him. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. So after accepting as spiritual master there was no talking on the equal level. But the point where he could not understand, he put some question. Just like when He was preaching, teaching him about the yoga system, so the yoga system is controlling the mind. So Kṛṣṇa, Arjuna flatly said, "My dear Kṛṣṇa, it is very difficult for me." Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham: [Bg. 6.34] "Oh, it is not possible. You are teaching me this haṭha-yoga system by exercising, controlling mind. It is not possible for me." So that was not an important thing, to practice yoga. One who practices this Kṛṣṇa consciousness yoga… Then Kṛṣṇa assured him, "It doesn't matter. You practice. If you like, you can practice. But real yogi is he…" He explained,

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo…
[Bg. 6.47]

"Arjuna, that's all right. If you cannot practice this yoga system, there is no harm. But the first-class yogi is he who is always keeping Me in his heart," thinking of Kṛṣṇa. He is first class. So that is bhakti. Go on.

Dayānanda: "Interpreting… Minimizing the authority of scriptures or Vedas." The authority of scriptures or Vedas are also absolute. This is the literary incarnation of the Lord. The Vedas or the scriptures are literary incarnation of the Lord.

Prabhupāda: The example is the same, just like the conchshell. In the Vedic injunction is that you should not touch dead animal's bone. If you touch, you become impure. But Vedas say the conchshell is pure. So that is being practically observed. We followers of Vedic injunction, we are using conchshell in the Deity room because Vedas says it is pure. You cannot argue, "Oh, one place you said that conch…, the bone is impure. Oh, here I can show you the book. You have said like that." Oh, that nonsense will not do. Whatever is said is all right. You have to accept that. Even it is contradictory, you have to accept. That is called no interpretation. That is wanted. There is meaning, but through your brain at the present moment you cannot understand. That is another thing. But you cannot say like that: "Oh, one place you have said this conch, yes, bone of an animal is impure, and now you are saying the conchshell is pure. It is contradictory." So that will not do. Therefore it is said you cannot interpret in that way. That is offense. Then you will not be able to make progress. Yes. Yes.

Dayānanda: The next is demons are for killing, but in this age ninety-nine percent of the population are demons, so it is not possible…

Prabhupāda: If you kill them, then there will be no population. (laughter) There will be nobody to pay tax. Yes. Go on.

Dayānanda: So as much as possible, let us try to instruct the innocent and… [break]

Prabhupāda: Actual aim of spiritual life-to come to the stage of loving God. That is real spiritual life. If one wants to take to spiritual life for some other gain, that is not. That is offense, that "I will chant Hare Kṛṣṇa mantra. So my income is now one thousand dollar. It will be three thousand dollar." Not like that. It may be reduced (laughter) sometime. (laughs) Just like our Dayānanda is… His income is now reduced by chanting Hare Kṛṣṇa, but he is not giving up. That is wanted. You see? Sometimes it is found that in incidents you will find in the Śrīmad-Bhāgavatam, yasyānugṛhṇāmi hariṣye tad… Therefore sometimes people do not come to worship because generally they say, "The Viṣṇu worship, or Vaiṣṇavas, they are generally poor. So I don't want to be poor." Yes. I was thinking like that. (laughter) When my Guru Mahārāja ordered me… When I was manager in Bose's laboratory, so he ordered me. So I thought, "Oh, I cannot do this. I cannot accept this sannyāsa." But he was so kind, and he is so kind still. Then he forced me, that "You must do it," taking, pulling my ear, he brought me to this line. In the beginning I was not willing. So it is his causeless mercy upon me. That I can understand now. I can understand now how much I have been relieved by accepting this life. So sometimes we find that our income is reduced.

There is a story-that's very interesting-that one doctor, medical man, came to a gentleman's house, and there were two patients, the lady, the wife of that gentleman, and the maidservant. So the doctor examined and informed to the proprietor that "Your wife's fever is only 100. That's not very… But your maidservant's fever is 104. So she has to be taken little care of." So when the wife heard… [break] So we want like that. This material civilization is like that, to increase the temperature to 108 and then atom bomb fall. You see? That is going on. We should not. Yāvad artha-prayojanam. We should not try for increasing simply the material comforts. No. That is not our business. That is 108 degree, then death. But yāvad artha-vinirṇayam. As far as we want, we must take, that much, not more than that. Tena tyaktena bhuñjīthā [Īśo mantra 1], the same verse. Tena tyaktena bhuñjīthā. Whatever prasādam you are offered by the grace of the Lord, you accept. Don't take anything more. That is our motto. Go on.

Dayānanda: "To become inattentive while chanting the holy name." One must remain attentive.

Prabhupāda: Yes. This is very important. When you will chant, you'll hear also. Then your attention will be there. And you are chanting and you are thinking something else, oh, that is also another offense. You should be careful. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. If you cannot hear, then you will chant loudly, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So you must hear. That is wanted. Otherwise you will be inattentive. That is offense. Go on.

Dayānanda: "Attachment to material things in spite of chanting the holy name."

Prabhupāda: Yes. That attachment means by chanting holy name we have to decrease the fever. But if we increase the fever, attachment… Material attachment means increasing the fever. And we are trying to detach from the, because our conditioned life is continuing because we are so much attached to the materialistic way of life. So by the by, as we chant, we shall try ourself. That means simple life. Unnecessarily we should not increase our demands of life. Then it will be nice. Go on. Finish.

Dayānanda: (devotees repeating) Vande aham… [break]

Prabhupāda: So Dr. Rao, your spiritual name is Rāmānanda. Yes. This Rāmānanda, he was also Rāya, Rāmānanda Rāya, a great devotee of Lord Caitanya and governor of Madras. So Caitanya Mahāprabhu picked up a very important persons, the Six Gosvāmīs, Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, like that, eight or ten direct disciples. And later on, they preached the whole thing. In the Bhagavad-gītā there is a verse, yad yad ācarati śreṣṭha itaras tad anuvartate [Bg. 3.21]. If a śreṣṭha, if an important man, acts in some way, others follow. That is natural. So by the grace of Lord Caitanya we are meeting and you have got great responsibility, because you came here to take your doctorate degree. That's very nice. When one of my Godbrothers went to England during my Guru Mahārāja's time, so Lady Wellington, she challenged that Godbrother that "Your men from India, they come here, and we give them some degree, and they become big men there. So what you have got to teach us?" That was her challenge. Actually, that has become the mentality of Indians at the present moment, that "One has to go to the foreign countries, take some technological degree, and them impart the knowledge in India. Then we become big… And let us sacrifice our own culture." That is the mentality now. So your example… You have got by the grace of Lord some foreign degrees. If you present this Kṛṣṇa consciousness movement in India, many persons will follow. So you think in that way and try to understand our philosophy. You are very nice boy. And India's condition is not very satisfactory at the present moment. They are misled. So I came here with that purpose also, that "This movement I cannot start. They will not accept. But if I go to America, if the Americans accept and they preach, then they will be accepted." So that position has somehow or other come, so you together… It is not meant for either for American or Indian; it is meant for the whole human society. They are suffering grievously for want of this consciousness. So every one of us has got a great duty to broadcast this knowledge of Kṛṣṇa consciousness. Bhagavad-gītā… Our Kṛṣṇa consciousness movement is based on Bhagavad-gītā. It is very widely read all over the world. Simply the rascals, they have misinterpreted. Now we have to give the right interpretation and present what is Kṛṣṇa consciousness. That is our duty. So I know that you'll soon return to India, so Lord Caitanya and Lord Kṛṣṇa is giving you a great responsibility. Try to serve them to your best capacity. Thank you. So this is your beads? Yes. Hare Kṛṣṇa.

So next, what is your name? Georgina. So your spiritual name is Gunamayī. Gunamayī… Daivī hy eṣā guṇamayī [Bg. 7.14]. Guṇamayī is the name of the energy of Lord. Woman is the energy of man. Similarly, we are all energies. A man works very hard, being energized by his wife or mother. That is the history of the whole world. Any big man, behind that big man is a woman, either mother or wife, especially. You have heard the name of Vidya-sagara Pandit. The background was his mother. Gandhi, the background was his mother. Now, this Lord Wellington, the background was his wife. So woman has got a very responsible duty, to energize man with Kṛṣṇa consciousness. So you are young girl. I am very happy that you have come to this. Try to execute this energy. That will be your duty. You know what are the restrictions?

Guṇamayī: No meat-eating, no illicit sex, no… (indistinct)

Prabhupāda: Thank you. So take your… So what is your name? [break] I asked this, what is your name? Georgina? No, now what is your spiritual name? Immediately forgot? (laughter) Guṇamayī. Guṇamayī. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Guṇamayī means qualities, full of qualities. So this material nature is, has got three qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa. This is also guṇamayī. And the spiritual nature also has got three qualities-sandhinī, saṁvit, and… What is called, other?

Devotee: Hlādinī.

Prabhupāda: Ahlādinī, yes. Sandhinī, saṁvit, and ahlādinī. So both of them are guṇamayī. The spiritual nature is horrible for the conditioned soul, but she is not horrible for Kṛṣṇa. Kṛṣṇa says, mama māyā, daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. So everyone Kṛṣṇa's…, related with Kṛṣṇa is not, he or she is not horrible. Just like a police department is horrible for the criminals and not for the President. The President is not afraid of the police department because the police department is under his control. Similarly, this material nature with three qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa, it is horrible for the conditioned soul. Therefore, if anyone surrenders to Kṛṣṇa-mām eva ye prapadyante māyām etāṁ taranti-immediately he overcomes the horrible feature of this material nature. Otherwise, if one does not come to Kṛṣṇa consciousness, if one does not surrender to Kṛṣṇa, this material nature is horrible. So therefore in both ways the spiritual nature or the material nature, they are guṇamayī. And the difference is that when one is conditioned, he is under the material nature guṇamayī, and when he is liberated, he is under the spiritual nature guṇamayī. But both of them are guṇamayī.

So your name is Holly? [break] Eh? Yes. So your spiritual name is Herā-pañcamī. Herā-pañcamī is the auspicious energy of Jagannātha Svāmī, yes. So you worship Jagannātha Svāmī very nicely. So now you can… So? There is no dakṣiṇā? Ghee?

Devotee: Yes, yes. We have dakṣiṇā.

Prabhupāda: Hare Kṛṣṇa. So who will keep this? You give. Now perform the yajña and let us finish. Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. Real yajña is Hare Kṛṣṇa mantra. (end)

710717IN.DET

Initiation Lecture Excerpt

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Detroit, July 17, 1971

Prabhupāda: So there are ten kinds of offenses. That is described. And the most important point is the committing sin on the strength of chanting Hare Kṛṣṇa mantra. This is a fact that as soon you chant Kṛṣṇa, all your resultant action of sinful activities immediately nullified. But if we again commit that sins, that is up to you. So we should not make it a business that "Let me go on committing sins, and it will be counteracted by chanting." No. This is not good. This is the greatest offense. Sometimes in Christian Church there is confession, and again they go and commit the same sin, and next time, again confession. Not like that. That is not good. One confession admitting, excused. But not that you commit sins over and over again and it will be excused. Similarly, you cannot commit sins on the strength of chanting. That is the greatest offense. (end)

710718IN.DET

Detroit Initiations

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Detroit, July 18, 1971

Prabhupāda: Beads. Give me beads. (chants japa) Where is that tulasī plant? Today's not very hot. Warm… It is all right. (Chants japa, devotee chants purificatory mantras. More japa. Devotee chants mantra again. Prabhupāda corrects his pronunciation. More japa. Jagadīśa gives lecture while Prabhupāda chants japa. Then more japa.) The ten offenses, explain. (Jagadīśa explains ten offenses from book) Give them chairs. Some ladies are standing.

Jagadīśa: (continues lecture on offenses) …the mind will be controlled. And we can fix the mind of Kṛṣṇa's lotus feet. The mind will be wavering here and there, but if we control the lower self…

Prabhupāda: Or, in other words, when you fix up your mind in Kṛṣṇa, then senses will be automatically controlled. This way is difficult. That way is easy. You fix up your mind… Sa vai manaḥ kṛsna-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Ambarīṣa Mahārāja, he was a emperor, but he was a great devotee. How? He always fixed up his mind on the lotus feet of Kṛṣṇa. Vacāṁsi. Sa vai manaḥ kṛṣṇa-padāravindayor. Kṛṣṇa-padāravindayor, on the lotus feet of Kṛṣṇa, he fixed up his mind. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. The next is the tongue. Mind fixed up, then the next sense is, important sense, is the tongue. Next to the mind, tongue should be controlled. How? By chanting Hare Kṛṣṇa and eating Kṛṣṇa prasādam. Then other senses will be automatically controlled. (continues chanting japa)

Jagadīśa: (continues lecture) We must know the goal. We must know by intelligence…

Prabhupāda: That verse is not quoted there? Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. Leg should be engaged to go to the temple of Kṛṣṇa. Hand should be engaged for cleansing the temple. Nose should be engaged for smelling tulasī which is offered to the lotus feet of Kṛṣṇa. Ear should be engaged for hearing about Kṛṣṇa. Eyes should be engaged for seeing Kṛṣṇa beautifully dressed. These things are… In this way the temple worship means all these senses being engaged in Kṛṣṇa consciousness, mind and senses. Then they can, cannot do any harm. They're already engaged. They cannot have any other engagement. And if you keep vacant the mind and the senses, then māyā will capture. Then eye will go to see the cinema and tongue will go to the restaurant, for rooster(?) (cocktails?), what is called? These things will be engaged. Yes. (continues japa)

Jagadīśa: (continues lecture) So we must always try to fix our mind on Kṛṣṇa's activities, Kṛṣṇa's lotus feet…

Prabhupāda: Bhavauṣadhi śrotra-mano-'bhirāmāt. Kṛṣṇa's pastimes are described as the medicine of the disease bhava. Bhava means repeated birth and death. This is a disease. So bhavauṣadhi. The medicine, panacea, for curing this disease, bhavauṣadhi. At the same time, śrotra-mano-'bhirāmāt: it is very pleasing to hear, and very enlightening to the heart. Kṛṣṇa's name is so nice, Kṛṣṇa's pastime is so nice, that it is very pleasing, very satisfying, at the same time, it is the medicine for the disease of repeated birth and death. (continues japa)

Jagadīśa: One of the qualities of…

Prabhupāda: The more you become free from material harassment, the more you make advance in spiritual life, or the more you make advance in spiritual life, the more you become detached to the material life. These are the tests. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti, devotional life, spiritual life, the test is that viraktir anyatra. Anyatra means beyond, without Kṛṣṇa, everything becomes detestful. The example is given just like a hungry man, when he's eating, as he's eating so he's feeling satisfaction and no hunger, proportionately. And at one time it will come, he'll say, "No, I don't want any more. I am completely satisfied." Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. Just like Dhruva Mahārāja. He said, "I am now completely satisfied. I have, I haven't got to ask anything, benediction." That is the progress and ultimate goal of bhakti. As soon as one is saturated with bhakti, he has no more demand, no more attraction for this material world. Not… Kṛṣṇa attraction means decreasing attraction for the material world. Go on. (chants japa) One can test his advancement for spiritual life, how he is being detached to the material life. That's all. It is not to be taken certificate from others. Just like when you eat, you haven't got to take certificate from others. You'll feel, "Yes, I'm satisfied." That's all. You don't require, while eating nicely, you don't require to take certificate: "Am I eating nicely?" You'll know yourself. (japa) Another example is given: the candy. Candy, when a man is suffering from jaundice disease, if you give him candy, he'll taste it bitter. That means more one is materially suffering, he'll not be interested to Kṛṣṇa consciousness. But the example is this: The candy is the only medicine for jaundice. So we have to give him candy by force. And as he cure, as he cures, he'll say, "Oh, candy's very nice. Candy's sweet." So in the beginning we have to force. We have to give the medicine just like horse is given medicine. Three men required to induce medicine to the mouth of the horse. So this is our duty, to inject Hare Kṛṣṇa medicine just like pushing medicine in the throat of a horse. By force. (japa) (devotees chant prayers) Then neck, neck beads. Let them… (devotees continue prayers; devotee begins lecture again) Go on. I shall distribute this. Who is the…?

Jagadīśa: Should I go on?

Prabhupāda: Yes. (Jagadīśa continues lecture) [break] Ātmārāma dāsa. Ātmārāma means who is satisfied with self-realization. Next. Purañjana was a great king, devotee, in the history. (devotees coming up, taking initiation.) Aprākṛta. Aprākṛta means transcendental. Yes. Hare Kṛṣṇa. Then, next? There are different stages of understanding. First understanding is direct perception, pratyakṣa. In Sanskrit word it is called pratyakṣa, direct understanding. That tenth-class understanding, that is not actually understanding, direct perception. But people are giving stress that "I want to see. I want to touch." This is called pratyakṣa. Then next is parokṣa, hearing from authorities. Then aparokṣa, realizing. Then adhokṣaja means beyond the perception of the senses. Then aprākṛta, transcendental. These are the stages for going to the aprākṛta, transcendental stage. From direct perception, then, pratyakṣa, parokṣa, to take instruction from others. Then realization. Then beyond these senses. Then aprākṛta, transcendental. So Kṛṣṇa is aprākṛta. Kṛṣṇa cannot be understood by direct sense perception. Gradually you have to rise to the aprākṛta stage, which is called Vāsudeva stage, beyond this material understanding. That will take time. You have to practice that. Hare Kṛṣṇa. Come on.

Hiraṇyagarbha. Hiraṇyagarbha is Lord Brahmā's name. Or Garbhodakaśāyī Viṣṇu's name. Generally Garbhodakaśāyī Viṣṇu's. Hiraṇyagarbha dāsa. That's all right.

Then, next. Where is…? No neck bead? How is that? Where is neck bead? Huh? Oh, these things are not good. It must be well equipped. Otherwise, what is the meaning of initiation? Give… No neck bead? Go on. First of all get neck beads. Who is next? You have got neck beads? That's all right. Viśvakarmā. Viśvakarmā is the engineer of this universe. Hare Kṛṣṇa. Jaya. You know what are the rules and regulations? That's right.

Next? Come on. Dineśvara. Dineśvara is the name of sun, sun-god. Come on. We are all dāsa, not the person. When you call "Kṛṣṇa," "Kṛṣṇa" means Kṛṣṇa dāsa. When you call Dineśvara, Dineśvara, means Dineśvara's servant. Our position is always servant. Dāsa-anudāsa [Cc. Madhya 13.80]. Servant of the servant, servant of the servant, the more, the more you become on the lower status of servant, our position is greater. This is…

Come on. Next. You arranged for offering this sacrifice? You arranged? What is name? Mahā? Mahāvīra. Eh? M, h, r. Mahāvīra. Mahāvīra is the name of Hanumān, the servant of Lord Rāmacandra. He was very strong. He could raise even the hills for service of the Lord. Mahāvīra. Mahā means great, and vīra means hero.

Come on. Hare Kṛṣṇa. Don't laugh. Then… Bahiṣmatī, one of the daughters of Manu. Come on. Hare Kṛṣṇa. You know, what are the rules? Tell me. Thank you. Hare Kṛṣṇa.

Come on. Next. Who's this? Oh, all right. Then how many still remaining? All right. (chants japa) First of all grains mixed up. (more japa) Come on. Take your. Come on. Whose beads are lying on the floor there? Whose beads? Oh, you never put it in the floor. When there is no bag, you put like this. Mahāyajñi, Mahāyajñi is a name of Lord Śiva. Hare Kṛṣṇa. Take. (more japa)

Uttamaśloka. Uttamaśloka means Kṛṣṇa who is chanted with best verses. Come on. (more japa, devotees chant prayers). You keep it. You keep it. (prayers continued) So where is that, he has come? Waiting. I'm going just now. (more prayers, japa)

Bhagavatī. Goddess Durgā's name. Goddess Durgā, external energy of Kṛṣṇa. (more japa, prayers) Tapasvinī: who performs great austerity. Svarga dāsī. (Prabhupāda leaves, devotees continue prayers) (end)

710721-22IN.NY

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New York, July 21-22, 1971

Prabhupāda: What is your name? Eh?

Susie: Susie.

Devotee: Kaṅkā dāsī.

Prabhupāda: Kaṅkā. Your name is Kaṅkā dāsī, the daughter of a great king. All our, I mean, girl disciples are named great devotees' daughter or wife, like that. So you know what are the rules and regulations?

Kaṅkā: Yes.

Prabhupāda: Tell me.

Kaṅkā: No meat-eating, no illicit sex, no gambling, no intoxication.

Prabhupāda: And what is your name, spiritual? You forget immediately? (laughter) Hare Kṛṣṇa. All right. How many rounds you will chant?

Kaṅkā: Sixteen rounds a day.

Prabhupāda: Only?

Kaṅkā: More if I can.

Prabhupāda: Thank you. (Kaṅkā offers obeisances) All right. Next. (japa)

Devotee: Rāṣṭrapālikā.

Prabhupāda: Rāṣṭrapālikā, governess, governeress. Is that?

Devotee: Governess.

Prabhupāda: Governess? Governess. You have to govern. So what are the rules and regulations?

Rāṣṭrapālikā: No meat-eating, no intoxication, (indistinct).

Prabhupāda: Who is your husband?

Rāṣṭrapālikā: Nitāi dāsa.

Prabhupāda: Nitāi dāsa. Hare Kṛṣṇa.

Devotee: Vidarbha-sūtā.

Prabhupāda: Garbha-sūtā.

Devotee: Vidarbha-sūtā.

Prabhupāda: Eh? Vidarbha-sūtā. Vidarbha-sūtā means the wife of Lord Rāmacandra. Come on. You are married? No, not yet. All right. Come on, next.

Devotee: Vilāsinī.

Prabhupāda: Vilāsinī. Vilāsinī means who enjoys with Kṛṣṇa. Come on. (japa)

Devotee: Uṣika.

Prabhupāda: Uṣika.

Devotee: Uṣika.

Prabhupāda: Uṣika is Brahmā's another name, Uṣiksaya. So you know the rules and regulations? What are they?

Devotee: No illicit sex, no meat-eating, no gambling, no intoxication.

Prabhupāda: Thank you. (japa) Ceto-darpaṇa-marjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12].

Devotee: Romapāda.

Prabhupāda: Brahmapāda?

Devotee: Romapāda.

Prabhupāda: Roma?

Devotee: R-o-m-a-p-a-d-a.

Prabhupāda: Rāmapāda? R-o?

Devotee: R-o.

Prabhupāda: All right. So there was a great ṛṣi, Romaharṣaṇa, Romaharṣaṇa. So his disciple or servant. Yes. Hare Kṛṣṇa. Come on.

Devotee: Cedirāja.

Prabhupāda: Cedirāja. Cedirāja was Kṛṣṇa's aunt's(?) husband. In connection with Kṛṣṇa. He was a great king. His son, Cedirāja's son was Kṛṣṇa's cousin-brother but greatest enemy. Yes. Kṛṣṇa killed him. Yes. (laughter) Come on. (japa)

Devotee: Kuśakratha dāsa.

Prabhupāda: Kuśakratha. Kuśakratha. You know the rules and regulations? What are they?

Kuśakratha: No meat-eating, no gambling, no illicit sex, uh, no intoxication.

Prabhupāda: Which you like best? (laughter) Which of them?

Kuśakratha: You are reading my mind, Śrīla Prabhupāda.

Prabhupāda: (laughs) All right. Don't do that again.

Devotee: Kirtīrāja.

Prabhupāda: Kirtīrāja. The king who is famous. Who is that king who is famous, very? Do you know? No? Kṛṣṇa. (laughter) What are the rules?

Kirtīrāja: No meat-eating, no illicit sex, no gambling, and no intoxication.

Prabhupāda: Thank you. [break] Kaṁsā was the sister of King Kaṁsa. Kaṁsā was not bad, but Kaṁsa was bad. Yes. Come on. So is there any thread?

Devotee: Yes. There's seven gāyatrīs in all.

Prabhupāda: Hm?

Devotee: Four threads, seven gāyatrīs in all.

Prabhupāda: So they may come after. (end)

710722IN.NY

Initiations

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New York, July 22, 1971

Aravinda: Śruta-kirtī.

Prabhupāda: Śruta-kirtī, whose activities are well famous. Come on. What are the rules?

Śruta-kirtī: No meat-eating, no illicit sex, no intoxication, no gambling.

Prabhupāda: How many rounds you'll chant?

Śruta-kirtī: Around twenty.

Prabhupāda: All right. (japa-break) Sudhamani. Sudhamani, yes. Brilliant night. You know the rules? Yes. (japa)

Aravinda: Puravī.

Prabhupāda: Puravī. Puravī means eastern, not western.

Devotee: Are these your beads? (devotee offers obeisances)

Prabhupāda: Śrutadeva. Śrutadeva means Viṣṇu. You know the rules and regulations? (Śrutadeva offers obeisances) Chant Hare Kṛṣṇa. Here.

Devotee: Harikeśa.

Prabhupāda: Harikeśa. (Harikeśa offers obeisances) Harikeśa means hairs of God. Hare Kṛṣṇa.

Devotee: Ravindra-svarūpa.

Prabhupāda: Ravindra-svarūpa. Just like sunshine. Hare Kṛṣṇa. Come on. You know the rules and regulations? (devotees chanting japa)

Devotee: Rohiṇīdevī.

Prabhupāda: Rohiṇī. Rohiṇī, the mother of Balarāma. (laughter-it's a boy?)

Devotee: Devamīra.

Prabhupāda: Devamīra.

Devotee: (indistinct)

Prabhupāda: Victory flag. Victory flag. That means Kṛṣṇa. Hare Kṛṣṇa. (japa) Madirā. Madirā means intoxication. So you be intoxicated by chanting Hare Kṛṣṇa. So after performance (indistinct) they may to my room.

Devotee: After the yajña?

Prabhupāda: Yes.

Devotee: After the yajña the brāhmaṇas, those who are going to be second initiated, can come to Prabhupāda's room.

Devotees: All glories to Śrīla Prabhupāda. (end)

710723IN.NY

Initiations

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New York, July 23, 1971

Aravinda: Mamatā.

Prabhupāda: Mamatā.

Mamatā: Mamatā?

Prabhupāda: M-a-m-a-t-a. Mamatā devī, "one who is very affectionate to everyone." Come on. You know the rules and regulation? What are those?

Mamatā: No meat-eating, no taking of intoxicants, no illicit sex, and no gambling.

Prabhupāda: That's all. How many rounds you will chant?

Mamatā: Sixteen good rounds every morning.

Prabhupāda: Come on, next. [break] Ādi-pati. Ādi-pati means king. So you should be king. What is the business of king?

Ādi-pati: To rule.

Prabhupāda: So where you shall rule? You cannot say?

Ādi-pati: What is the rule?

Trivikrama: Where.

Prabhupāda: Where you will rule? You will rule over your senses. (laughter) Come on. Hare Kṛṣṇa. You know how to rule?

Ādi-pati: Everyone.

Prabhupāda: The rules. You do not know the four rules?

Ādi-pati: Oh, the rules. No meat-eating…

Prabhupāda: Yes, that is the ruling.

Ādi-pati: No illicit sex, no gambling…

Prabhupāda: Yes, if you… Then you become king. Come on, next.

Aravinda: Prācī.

Prabhupāda: Prācī, yes. Prācī means one of the directions. Come on. You know the rules and regulations? (japa)

Aravinda: Puru dāsa.

Prabhupāda: Puru dāsa. There was a very powerful king. His name was Puru. He was a devotee. The same thing, to become ruler of the senses. Come on. We are all ruled by the senses. Senses dictate and we follow. This is the general condition, and we have to become ruler of the senses. Then it is successful. Generally people are ruled by the senses. My sense says, "Please take me to the cinema," the eyes. I immediately go and stand there three hours for the ticket. You see? So I am ruled by the senses. And when you will be strong enough, the eyes will say, "Please take me to the cinema," and you will say, "No, you cannot go to the cinema." Then you are ruler. So one is go-dāsa. Go-dāsa means servant of the senses. And one is gosvāmī, master of the senses. That is the difference between gosvāmī and go-dāsa. Go means senses. When we are servant of the senses, then we are in the material world. And when we are master of the senses, then we are in the spiritual world. Come on. Hare Kṛṣṇa. You have got. All right.

Aravinda: Indriyāṇi.

Prabhupāda: Indriyāṇi. Indriyāṇi, the queen of Lord Indra. Hare Kṛṣṇa. Come on. You know the rules and regulations? Thank you.

Aravinda: Pratīci.

Prabhupāda: Pratīci, one of the directions. You are also. Come on. (japa-break)

Trivikrama: Bimali.

Prabhupāda: Hm?

Trivikrama: Bimali, B-i-m-a-l-i.

Prabhupāda: Bimalā, Bimalā. Bimalā means spotless, where there is no dirty things. You know the rules and regulations? Yes. If you follow the rules and regulation, then there will be no dirt. Hare Kṛṣṇa. (devotees chant japa) Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Our, this process is simply to make the mind dirtyless. We are… Our mind is full of dirty things, so this chanting of Hare Kṛṣṇa means ceto-darpaṇa-mārjanam, cleansing the heart. And as soon as one is cleansed of the heart, that pure consciousness comes. Then he is liberated. Bhava-mahā-dāvāgni-nirvāpaṇam. All problems solved immediately. Due to misunderstanding of our position we have created so many dirty things. (doorbell rings) Hare Kṛṣṇa. Is there somebody?

Viṣṇujana: Door. (pause) Maṇḍaleśvara.

Prabhupāda: Maṇḍeleśvara. Maṇḍaleśvara means a leader, leader of a group. He is called maṇḍaleśvara. Not ordinary rogues' group but Vaiṣṇava group. Hare Kṛṣṇa. There are different kinds of groups.

Viṣṇujana: Naradevī.

Prabhupāda: Naradevī. Naradevī means queen, like Queen Victoria. Is that all right? (laughter-girl offers obeisances) Hare Kṛṣṇa. Queen Victoria was very popular in British Empire. Yes.

Trivikrama: Hṛṣīkeśa.

Prabhupāda: Hṛṣīkeśa. Hṛṣīkeśa means the same thing, master of the senses. Hṛṣīka means senses, and hṛṣīka-īśa…, īśa means ruler or master. So actually hṛṣīkeśa means Kṛṣṇa. He is the master of the senses. And bhakti means hṛṣīka…, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Our hṛṣīkeśa means if we be under the control of Hṛṣīkeśa, then these senses now being used for other purposes, upādhi, designations… Just like one is very busy in his national work. Means he is giving service to a designation, falsely thinking that "I am this body," "This body is American," "This body is Indian," "This body is this." So under this false impression he is giving service. This is one stage. And when we are freed from this, all these false impressions, and give service to Kṛṣṇa, that is our perfect stage. So Hṛṣīkeśa means Hṛṣīkeśa dāsa, to become the servant of the Hṛṣīkeśa. Kṛṣṇa is Hṛṣīkeśa, so your name is Hṛṣīkeśa dāsa. Come on. Hare Kṛṣṇa. All right.

Devotee: All glories to you, Śrīla Prabhupāda. (end)

710724IN.NY

Initiations

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New York, July 24, 1971

Prabhupāda: [break] You know the rules and regulations? Rules and regulations? Yes. What is that?

Viṣṇujana: Pañcaratna.

Prabhupāda: Pañcaratna dāsa. Hare Kṛṣṇa. Pañca means five; ratna means jewels. Hare Kṛṣṇa. (japa) You know the rules?

Viṣṇujana: Navaratna.

Prabhupāda: Navaratna. Navaratha. Nine chariots. Hare Kṛṣṇa. Come on. "One who has got nine chariots." (japa)

Viṣṇujana: Aṣṭaratha.

Prabhupāda: Aṣṭaratha, "one who has got eight chariots." Hare Kṛṣṇa. You know the rules and regulations?

Viṣṇujana: Patrick. Daśaratha.

Prabhupāda: Daśaratha, the father of Lord Rāmacandra. Hare Kṛṣṇa. "Who could drive his chariot on ten directions." Hare Kṛṣṇa. (japa)

Viṣṇujana: Daśarha.

Prabhupāda: Daśarha, a king in the dynasty in which Lord Kṛṣṇa appeared. Hare Kṛṣṇa. You know the rules and regulations? What are they? How many rounds you chant?

Girl: Sixteen.

Prabhupāda: Very good. Come on. What is her name?

Viṣṇujana: Śaśimukhi.

Prabhupāda: Śaśimukhi. Śaśi means moon, and mukhi means face.

Devotees: Ah!

Prabhupāda: Very nice, fortunate name. Come on. So…?

Viṣṇujana: Mahāmāyā.

Prabhupāda: Mahāmāyā. Mahāmāyā, the illusory energy. (chuckling) So illusory energy is not bad. Illusory energy is another face of Rādhārāṇī. Those who do not want to worship Kṛṣṇa, for them illusory energy is there. Come on. You know the rules and regulations? Hare Kṛṣṇa. Come on.

Viṣṇujana: Hemalatā.

Prabhupāda: Hemalatā, golden leaf. (japa)

Viṣṇujana: Saptaratha.

Prabhupāda: Saptaratha, ”one who drives seven chariots.” Hare Kṛṣṇa. (aside:) Take care… (japa)

Devotees: All glories to you, Śrīla Prabhupāda. (end)

710725IN.NY

Initiations

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New York, July 25, 1971

Prabhupāda: You know the rules and regulations? That's all right. Jamadāgni.

Devotee: Jamadāgni.

Prabhupāda: Yes. Jamadāgni was a great sage. That's all. Father of Paraśurāma. (devotees chanting japa in background) (chanting japa) You know rules and regulations? Hm… What are they? Rules. What are the rules?

Devotee: No meat-eating, no illicit sex, no intoxication…

Prabhupāda: What is his name?

Devotee: Brahma-vit.

Prabhupāda: Brahma-vit. Brahma-vit, ”whose profession is to realize Brahman.” That's all right. (chants japa)

Devotee: Pāyasvinī.

Prabhupāda: Pāyasvinī dāsa. Pāyasvinī means the Surabhī cow who delivers milk as much as you like. (devotees laugh) Surabhīr abhipālayantam. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Come on.

Devotee: Bhārgava.

Prabhupāda: Bhārgava. Bhārgava means the descendant of Bṛghu. Bṛghu is one of the great sages, seven sages, in…, rotating around the polestar, seven sages. And Bṛghu Muni is one of them. Bhārgava. In India there is still a brāhmaṇa's family, they are called Bhārgava. Come on, next.

Devotee: Sumahat.

Prabhupāda: Sumahat. ”Great personality.” Come on. You know the rules and regulations?

Devotee: (inaudible)

Prabhupāda: Thank you.

Devotee: Ricardo. Haihaya.

Prabhupāda: Haihaya, a great saintly king. Hare Kṛṣṇa. Come on. What is this? Goblet? What is this? Oh! Thank you. Come on. What are the rules? The rules, regulative rules? Eh?

Devotee: The rules. What are the rules? The four regulative…

Prabhupāda: You do not know? No illicit sex… Tell her. Tell her.

Devotee: (repeats rules in background)

Prabhupāda: Yes. (laughing) Repeat again. Repeat. Yes, what are the rules, you repeat!

Devotee: No meat-eating, no gambling, no illicit sex…

Prabhupāda: No intoxication.

Devotee: Narmadā.

Prabhupāda: All right.

Devotee: Narmadā.

Prabhupāda: Narmadā. Narmadā is a sacred river in India, like Ganges. What you have got here? Come on, next. Narmadā, Godāverī, Kāverī, Gaṅgā, Yamunā. All sacred river.

Devotee: (offering obeisances and praṇāma mantras)

Devotee: Vaijayantī.

Prabhupāda: Hm?

Devotee: Vaijayantī.

Prabhupāda: Vaijayantī. Vaijayantī is one who becomes victorious everywhere.

Devotee: Urvasī.

Prabhupāda: Urvasī. Urvasī is the beautiful society girl in the heavens. (laughter) Come on. Hare Kṛṣṇa.

Devotee: Gosita?

Prabhupāda: Gosita. Gosita was a great sage. Play that record, Govindam ādi-puruṣam…

Devotees: Jaya! (end)

710726I2.NY

Initiation and Brahma-saṁhitā Lecture

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New York, July 26, 1971

Prabhupāda: Govinda means who gives pleasure to the cows, who gives pleasure to the senses. He's Govinda. Go means…, another meaning is earth. So He gives pleasure. Kṛṣṇa is all pleasure potency. And ādi-puruṣa. Ādi-puruṣam, original person.

(sound) What is that? (pause) Ādi-puruṣa, original person. Janmādy asya yataḥ [SB 1.1.1]. (aside:) Why don't you sit down? Sit down. Ādi, original; puruṣa, person. The origin… Unless the origin of everything is a person, how so many persons are coming? Every one of us, all living entities, either man or animal or demigod, even trees, plants, they're all persons. Everyone, individual person. So if every living entity is a person, how the original of, origin of everything can be imperson? The origin must be person. Therefore ādi-puruṣam. The origin, original, or origin of everything, janmādy asya yataḥ, Absolute Truth, is that from whom or from which everything is emanating. So everything is a person, individual. So origin must be person. Ādi-puruṣam. Therefore Brahmā…, this Brahma-saṁhitā is made by Brahmā. He's the original creature within this universe. He's recommending that "My origin is also a person." Ādi-puruṣaṁ tam ahaṁ bhajāmi: "I worship that original person." Therefore the origin of everything, the Absolute, the summum bonum, cannot be impersonal. What is the reason? Where is the experience that from imperson a person comes? There is no such instance within our experience. From person, a person comes. My father is a person, so I am a person. His father is a person; therefore my father is a person. Go on searching, you'll find the original person. Try to understand this philosophy. The whole world is impersonal. They do not know anything, of course, but they have got an impersonal philosophy. How the impersonal philosophy can stand? Every individual entity is a person; therefore origin must be a person, ādi-puruṣam. And it is recommended by the authority, Brahmā.

Brahmā is the original creature within this universe. We, we do not know what is beyond this universe, but within this universe, he's the first creature. He's also known as ādi kavi. Ādi-kavaye. In the Śrīmad-Bhāgavatam you have read: tene hṛdā ādi-kavaye. Ādi-kavi means the original learned person. Brahmā is a learned person. Darwin's theory is that origin is void. That is nonsense. The origin also, even within this universe, is a learned person. Ādi-kavi. Tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. Ādi-kavi is person. Ādi means original learned person, learned creature, he's person. And his origin also person. Brahmā's description is there. I forget that verse now. The purport of that verse is that Brahmā, the first creature, he's also receiving knowledge from the ādi person, ādi person, or original person. Tene. That is described in Bhāgavatam. Brahma… Brahma means jñāna, knowledge. Brahma-jñāna. Tene brahma. People may doubt how Brahmā can learn. "He's the original creature. Where is the other person? A spiritual master is also person. So if he was initiated, where is another person?" Therefore in the Bhāgavata it is tene hṛdā, from within, from the heart. God is situated in everyone's heart. So at that time, although Brahmā is the first creature and there was no other person, but the other person, ādi-puruṣa, is there, within the heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is situated in everyone's heart. Therefore it is said hṛdā. Sometimes we get education, instruction from hṛdā. That hṛdā, Kṛṣṇa, sitting in everyone's heart, instructs everyone. But those who are not devotee, they cannot understand what is the dictation. They deny. But those who are devotees, they can understand that "Here is the dictation from the Lord." Buddhi-yogaṁ dadāmi tam.

So therefore to hear from the Lord which is situated within our heart, that requires a qualification, a certain stage. Just like in the Bhagavad-gītā it is said, buddhi-yogaṁ dadāmi tam: "I give instruction to them." To whom? Not all. Of course, He's giving all. But to a devotee, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam: [Bg. 10.10] "Those who are twenty-four hours, constantly engaged in My service." Satata. Satata means twenty-four hours. Teṣāṁ satata-yuktānām: engaged. Those who are engaged twenty-four hours, bhajatām. How engaged? Bhajatām: in devotional service. How devotional service can be done? Prīti-pūrvakam, in love. They must enjoy. Here is an opportunity of serving Kṛṣṇa. The more they engage in service, the more they become pleased. That is spiritual service. There is no retirement. Material service, you'll get tired, fatigued: "Oh, I have worked so much now." In the spiritual service you'll get more energy: "Let me serve more, serve more." To such devotees, the Lord, sitting in the heart, gives instruction: "Do like this," so that he'll very soon come to Him. "Do like this." And to the others? Yes, others also He gives instruction. What instruction? "You wanted to do this. Do it now. Here is opportunity. You wanted to steal. All right. Here is the opportunity. Steal." Because everyone's heart, Kṛṣṇa is there. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. In the Fifteenth Chapter: "I am situated in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: "From Me, there is remembrance, knowledge and forgetfulness." Forgetfulness is also coming from Him.

So this is going on. Therefore the ādi-puruṣa, Kṛṣṇa is ādi-puruṣa; He's a person. But because He's not a person like us, therefore ordinary person cannot understand God can be person. He thinks that "God must be a person like me." His limited knowledge, speculator, poor fund of knowledge, he thinks that "God must be like me." Therefore in some of the scriptures He's denied personality, because this rascal thinks that "God is a person like me." Therefore it is said: not person. When it is said God is not person, that means He's not a person like you. He's not a rascal like you. That is description. When it is negatively described that He's not a person, that means He's not a person like you. But He's a person, a different person. Sac-cid-ānanda vigraha. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His person is eternal. He does not die. We die. He's full of bliss. Our, this body, is not full of bliss; full of miseries. So how God can be a person like you? Therefore sometimes He is described as impersonal. Otherwise God is a person. He's a person like us, and He's the original person. Govindam ādi-puruṣam tam ahaṁ bhajāmi **. So those who are in poor fund of knowledge, they can understand that the Absolute Truth is a person. Therefore we have to take lessons from Brahmā, the supreme poet, or learned person, who is the original person. And he says: govindam, govindam ādi-puruṣam. And he says, tam ahaṁ bhajāmi: "I worship."

So we are Brahmā sampradāya-our disciplic succession from Brahmā. Therefore we shall accept Brahmā's statement and we worship ādi-puruṣam, Govindam. We may not know that ādi-puruṣa, but we follow the footsteps of ācāryas. Brahmā says this. Brahmā's disciple, Nārada, says like that. Nārada's disciple Vyāsa says like that. Vyāsa's disciple, Madhvācārya, says like that. In this way, Īśvara Purī says like that. His disciple, Caitanya Mahāprabhu, says like that. His disciple, Gosvāmīs, Ṣaḍ-gosvāmīs, they say like that. In this way, we receive knowledge by paramparā, by step by step in the disciplic succession. Therefore our knowledge is perfect.

Go on. Hare Kṛṣṇa. (initiation begins) (end)

710726I3.NY

Initiations and Sannyāsa

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New York, July 26, 1971

Aravinda: Nārāyaṇa dāsa.

Prabhupāda: Nārāyaṇa dāsa. You know the rules and regulations? Thank you. Take this. Hare Kṛṣṇa. Come on. This Deity photograph, this?

Aravinda: Pompā dāsī.

Prabhupāda: Pompā dāsī. Pompā is the sacred river. Flow with Kṛṣṇa consciousness. Hare Kṛṣṇa.

Aravinda: Madhupurī dāsī.

Prabhupāda: Madhupurī. Madhupurī is Mathurā, Kṛṣṇa's birthplace. So you have to serve Mathurā and be associated with Rādhārāṇī. Hare Kṛṣṇa. You know the rules and regulation? What are they?

Madhupurī: No meat-eating, no illicit sex, no intoxication…

Prabhupāda: No gambling. She is not married?

Aravinda: Vārāṇasī.

Prabhupāda: Vārāṇasī dāsī. Vārāṇasī, the sacred conjunction of two rivers, Vāruṇī and Asī. Vāruṇī is Ganges, and Asī. So combination of two sacred rivers flowing from the lotus toe of Kṛṣṇa.

Aravinda: Prayāg.

Prabhupāda: Spelling?

Aravinda: P-r-a-y-a-g.

Prabhupāda: Prayāg. Prayāg dāsī. Prayāg is the chief holy place in India, where we held our… That is Allahabad. That is Prayāg. Another name is Prayāg. Real name is Prayāg. Tīrtha-rāja, the king of pilgrimage. So you have to serve. Come on. You know the rules and regulation?

Candanācārya: Do you know the rules and regulations?

Prayāg: Yes. No illicit sex, no intoxicants, no meat, fish or eggs, and no gambling.

Prabhupāda: Next. Come on. (japa)

Aravinda: Sītā-Rāma dāsa.

Prabhupāda: Oh. Sītā-Rāma. Raghupati rāghava. Lord Rāmacandra, husband of Sītā. You are servant of Sītā-Rāma. Very high position. Come on. Hare Kṛṣṇa. You know the rules and regulations? All right. Thank you. Next.

Aravinda: Puṣpavana.

Prabhupāda: Eh?

Aravinda: Puṣpavana. P-u-s-p-a-v-a-n.

Prabhupāda: Puṣpavana?

Aravinda: P-u-s-p-a-v-a-n.

Prabhupāda: Yes. Puṣpavana. Puṣpavana is the name of Cupid. He throws the arrow of flower. And Kṛṣṇa is the supreme Cupid. You know the rules and regulation? Yes. Come on. (sings softly) Rādhe jaya jaya mādhava dayite, gokula taruṇī maṇḍala… Hm?

Aravinda: Puṣkara.

Prabhupāda: Puṣkara dāsa. There is a sacred lake in India, Puṣkara tīrtha. Puṣkara tīrtha. So anyone who takes bath in that lake, he becomes a devotee. So you try to bring all people of the world to take bath in Puṣkara.

Aravinda: Tapas.

Prabhupāda: Tapas. From tapasya. You have to perform severe austerity. Without severe austerity nobody can achieve Kṛṣṇa. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. After many, many births' pious activities and austerity one can understand Kṛṣṇa. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye yatatām api siddhānām [Bg. 7.3]. Siddhānām, those who have attained perfection, out of many of them, one can understand Kṛṣṇa. So by Lord Caitanya's grace we are distributing freely such thing, Kṛṣṇa. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53], Caitanya Mahāprabhu. Hare Kṛṣṇa. You know the rules and regulation? Then you come. [break] Open. You take this and… Yes. First of all take this. Then care of… Stand up. This side. Now where is that mantra? You chant this mantra. (Trivikrama repeats) Etāṁ sa āsthāya parātma-niṣṭhām upāsitāṁ pūrvatamair maha… What is this? It is not properly… Oh. Pūrvatamair mahadbhir ahaṁ tariṣyāmi duranta-pāraṁ tamo mukundam aṅghri niṣevayaiva. Yes. Etāṁ sa āsthāya parātma-niṣṭhā. This vow-today you are taking sannyāsa-so keeping oneself steady and fixed up in this position, etāṁ sa āsthāya parātma-niṣṭhā… Parātmā, the Supreme Lord… Jīva, living entities, they are ātmā, and Kṛṣṇa is parātmā. Paramātmā and parātmā. So parātmā-niṣṭhām, to serve Kṛṣṇa. So "Taking sannyāsa, from this day my vow to serve Kṛṣṇa is more fixed up, steady." Upāsitāṁ pūrvatamair mahadbhiḥ: "This practice, this process was accepted by my previous ācāryas." Your spiritual master, his spiritual master, his spiritual master, they all accepted this. Caitanya Mahāprabhu accepted at the age of twenty-four years. Therefore it is not a new introduction. Pūrvatamaiḥ. Pūrvatamaiḥ means previous ācārya, they accepted it, sannyāsa āśrama. That is Vedic civilization. Everyone has to accept sannyāsa āśrama at a certain period, generally at the end. But one who is advanced, he can take sannyāsa even at young age. Just like Caitanya Mahāprabhu took sannyāsa, Rāmānujācārya took sannyāsa very young age. My Guru Mahārāja took sannyāsa at very young age. So it is not that only old men should take sannyāsa, but there are many instances. Why? Now, parātma-niṣṭhā. Etāṁ sa āsthāya ahaṁ tariṣyāmi: "I shall cross over." Tariṣyāmi means cross over. Duranta-pāram: "which is very difficult to overcome." Tamo: "this darkness." This material world is dark. Tamasi mā jyotir gama. Vedic injunction is, "Don't remain in this darkness. Go the other side, jyoti, where there is…" Na tad bhāsayate sūryaḥ. There is another nature, where there is no need of sun, no need of moon, no need of electricity. There jyoti… Jyoti means effulgent light, only light. So we have to cross over this ocean of darkness and reach that jyotir dhāma. Jyotirmāyā dhāma, brahmajyoti. Tamo mukundāṅghri. How it will be possible? Mukunda. Mukunda means… Muk means mukti, or liberation. So one who gives liberation and gives ānanda… Unless one is liberated, one cannot understand what is ānanda, or pleasure. Here in the material world we are trying to be happy by false pleasure. Actual pleasure… Kṛṣṇa is the reservoir of all pleasure. When we serve Kṛṣṇa, mukundāṅghri… Aṅghri means lotus feet, leg. When we appoint ourself, engage ourself in the service of the lotus feet of Mukunda, who can deliver liberation and transcendental bliss… Tamo mukundāṅghri niṣevayaiva: ”Only by serving Him I shall be able.” This mantra you shall take copy. Also Kīrtanānanda Mahārāja, you can read this portion and…

Kīrtanānanda: [break] ”…they misunderstand the purpose of tridaṇḍa, and by such deviation…”

Prabhupāda: Our, this daṇḍa, there are four sticks. One stick is representing the jīva soul, another stick is representing body, another stick is mind, and another stick, speech. Kaya mana vākya. So the jīva engages himself with his body, mind, and words for preaching work. Go on. So there is another sect of sannyāsī, Māyāvādī sannyāsī. They take one stick, eka.

Kīrtanānanda: ”They misunderstand the purpose of tridaṇḍa, and by such deviation…” (indistinct)

Prabhupāda: Śiva Swami? What is that?

Kīrtanānanda: S-i-v-a?

Prabhupāda: Śiva Swami. All right.

Kīrtanānanda: ”…accepted ekadaṇḍī sannyāsa order, but His acceptance of tridaṇḍī-sannyāsa is understood. This mantra was first chanted by a learned brāhmaṇa of Avantipur after being too much disturbed with the materialistic way of life. (reads sannyāsa speech-very faint)”

Prabhupāda: The ekadaṇḍī sannyāsī and Māyāvādī sannyāsī, they think that accepting sannyāsa, they become one with Nārāyaṇa or the Supreme Lord. But our process is different. Our process is that we give up everything material and simply engage ourself in Kṛṣṇa’s service with body, mind, and speeches, and as I am, soul. This is the difference. So we should not mix up this ekadaṇḍī sannyāsī and tridaṇḍī sannyāsī.

Kīrtanānanda: ”They have no inclination to render service unto the Supreme Personality of Godhead. Being very much disgusted with the materialistic way of life, they do not understand the purpose of the sannyāsa order. But those who are strictly followers of the Vaiṣṇava principles, they do not accept Māyāvādī way of sannyāsa. In the sect of Lord Caitanya…” (indistinct)

Prabhupāda: Bas. So you’ll get a copy of this. So from this day your only business is to preach and collect alms for Kṛṣṇa. Give me that mango. So I give you first of all. Take this flower. And where is your…? Yes. Give him that flower garland.

Trivikrama: All glories to you, Śrīla Prabhupāda.

Prabhupāda: What is that?

Devotee: It’s something for Your Divine Grace.

Prabhupāda: All right. Oh. Chant govindam ādi-puruṣaṁ. (end)

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Initiations

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New York, July 26, 1971

Aravinda: Yogamāyā dāsī.

Prabhupāda: Yogamāyā. Yogamāyā, the internal energy of Kṛṣṇa. You are the servant of internal energy. Come on. What are the rules and regulations?

Yogamāyā: No meat-eating, no illicit sex, no gambling, no intoxication.

Prabhupāda: So you agree?

Yogamāyā: (laughs) Yes.

Prabhupāda: All right. Come on. Next. (japa) [break]

Aravinda: Chāyadevī dāsī.

Prabhupāda: Eh?

Aravinda: Chāyadevī. Chāyadevī.

Prabhupāda: Chāyadevī. Chāyadevī. Chāyadevī means material nature. That is also Kṛṣṇa’s energy. Acts according to the direction of Kṛṣṇa. Come on. You know the rules and regulation? All right.

Aravinda: Kaumadakī.

Prabhupāda: Kaumadakī, born of lotus flower. Come on. Hare Kṛṣṇa.

Aravinda: Gandharvikā.

Prabhupāda: Gandharvikā. Another name of Śrīmatī Rādhārāṇī. Come on. You know the rules and regulation?

Gandharvikā: No illicit sex, no intoxication, no meat-eating, no gambling.

Prabhupāda: All right. Thank you. Right hand. Right hand you should… Yes.

Aravinda: Charaṇi.

Prabhupāda: Charaṇi devī. Celestial singers. Come on. Hare Kṛṣṇa. You know the rules and regulations?

Charaṇi: Yes. No illicit sex, no meat-eating, no intoxication, no gambling.

Prabhupāda: Hare Kṛṣṇa. Come on. (japa)

Aravinda: Kapindra.

Prabhupāda: Kapindra means Hanumānjī, servant of Lord Rāmacandra. Come on. You know the rules and regulations? That’s all right.

Aravinda: Virendra.

Prabhupāda: Virendra. Virendra means Arjuna or Kṛṣṇa. Come on. The supreme hero. Virendra. (japa)

Aravinda: Surendra.

Prabhupāda: Surendra is also Kṛṣṇa’s another name. Sura means gods, demigods, and the chief, the chief is Kṛṣṇa. Come on.

Aravinda: Viṣṇugadā.

Prabhupāda: Viṣṇu?

Aravinda: Viṣṇugadā.

Prabhupāda: Viṣṇugadā. You know Viṣṇu has got the club? Śaṅkha cakra gadā padma. Gadā, the club. So you are that. You have to punish all the demons.

Aravinda: Mahendra.

Prabhupāda: Mahendra. Mahā-indra. Mahā-indra is the heavenly king. Yas tu indra-gopa-mahā indra. There are two kinds of indra. One is a small insect which is called indra-gopa, and beginning from this indra up to the mahā-indra, the king of heaven, they are all under the reaction of fruitive activities. Yas tv indra-gopa-mahendra-mahā-sva-karma-phala-bhājanam āta… Everyone is enjoying and suffering the result of his fruitive activities. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. But those who are in devotional service, they have no reaction of their work because they do not work for themselves. They are for Kṛṣṇa. Therefore there is no reaction. So Mahendra means the greatest king within this universe. So because he is representative of Kṛṣṇa, therefore we accept him as one of the devotees. Hare Kṛṣṇa. (aside:) Don't take this. (end)

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Initiation Lecture

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New York, July 28, 1971

Prabhupāda: …athāpi manaso muni-puṅgavānām. Panthās tu koṭi-śata-vatsara-sampragamyo [Bs. 5.34]. The sky is so vast. This is material sky. We cannot even travel all over the sky. The modern scientist says that you go to the end of the sky cover, it will take forty thousands of years by the light year. This sky is only insignificant portion of the whole sky. You have no information of the whole sky. Nobody has information, the unlimited. The balance sky is spiritual sky. So if you have got any plane which is running on the speed of mind and air… You know the speed of mind, it can run millions of miles in a second. So, if you have got any airplane which runs on the speed of mind, panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso, either on the plane of air speed or even the mind speed, and you go on with that mind speed, koṭi-śata-vatsara, not only forty thousand years, but millions and hundreds of millions of years, and not forty thousand years, koṭi-śata… Koṭi means ten million. Koṭi, hundred millions koṭi means. One lakh equal to…, ten lakh is equal to one million. Ten millions, koṭi, and multiply by hundreds. For that period, if you go on with the speed of mind, still you'll find, avacintya-tattva, inconceivable. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām. And that plane made of not ordinary man. Muni-puṅga, highest learned, I mean to say, scientist, philosopher. Still avacintya tattva.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

Still it will remain avacintya-tattva.

Avacintya means beyond our conception. Even though you are able to go in high speed, and for so many years, still Kṛṣṇa remains avacintya-tattva. Nobody can find out where is Kṛṣṇa's abode, Goloka Vṛndāvana. Therefore, the Māyāvādīs, in desperate frustration, they say that Kṛṣṇa is impersonal, because they want to approach Kṛṣṇa by mundane activities, by mental exercise, mental gymnastic. Kṛṣṇa is not available in that way. Kṛṣṇa is available only to His devotees. Kṛṣṇa is the property of His devotee.

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.34]

That's all right. (chants japa with devotees)

Devotee: Rādhā-bhavānī

Prabhupāda: Rādhā-bhavānī, "always thinking of Rādhārāṇī." You know the rules and regulation? The rules and regulations?

Rādhā-bhavānī: No meat-eating, no illicit sex, no intoxicants and no gambling.

Prabhupāda: Thank you. (japa chanting continues)

Devotee: Nimāi-sundara dāsa.

Prabhupāda: Nimāi-sundara. Nimāi-sundara is Lord Caitanya's name. Nimāi-sundara dāsa, you are servitor of Lord Caitanya. (japa continues)

Devotee: Māyāpura-śaśi dāsa.

Prabhupāda: Mahāprabhu?

Devotee: Mahāprabhu-śaśi dāsa.

Prabhupāda: Mahāprabhu Śaśi?

Devotee: Mahapura-śaśi.

Prabhupāda: Māyāpura.

Devotee: Māyāpura-śaśi.

Prabhupāda: Māyāpura-śaśi is Caitanya Mahāprabhu's another name. Śaśi means moon, and Māyāpura is the birthplace of Lord Caitanya. Hare Kṛṣṇa. You know the rules and regulations? The rules and regulations?

Devotee: The rules?

Prabhupāda: Yes (pause). All right. (japa continues)

Devotee: Navadvīpa dāsa.

Prabhupāda: Yes, very good. Navadvīpa is the place of Lord Caitanya, and you are servitor of Lord Caitanya. Come on. (japa continues)

Devotee: Viśvambhara.

Prabhupāda: Viśvambhara. Viśvambhara is another name of Lord Caitanya. Viśvambhara dāsa. Come on. You know the rules and regulations? Hare Kṛṣṇa.

Devotee: (offers praṇāma mantras in background)

Devotee: Jagannātha-sūta.

Prabhupāda: Jagannātha-sūta is Caitanya… Prabhu. His father's name is Jagannātha. Sūta means son. Jagannātha son. Caitanya Mahāprabhu's father's name was Jagannātha Miśra. So you know the rules and regulations. What are those?

Jagannātha-sūta: No illicit sex, no intoxication, no meat-eating and no gambling.

Prabhupāda: Hare Kṛṣṇa. Come on. (japa)

Devotee: (chants praṇāma mantras)

Prabhupāda: So those who are initiated now, you're path is now open to Kṛṣṇa's abode. Satāṁ prasaṅga: by association of devotees. Satām, satām means devotees. Sat, sat means, that exists eternally, is called sat. Kṛṣṇa is sat, om tat sat. So devotees are also sat. So satāṁ prasaṅga, by association… Prasaṅga means very intimate association. Saṅga means association, and pra means still elevated or intimate association. Kṛṣṇa's words, Kṛṣṇa's teachings, Kṛṣṇa's topics, they become very palatable in the association of devotees. In the association of nondevotees one can not understand Kṛṣṇa, neither it becomes very palatable. Bhagavad-gītā is well known in your country, since a very long time. There are so many editions of Bhagavad-gītā in your country, Indian and foreign editions. Many. But nobody could become a Kṛṣṇa conscious, a Kṛṣṇa's devotee, because they were not discussed amongst the devotees. They took it, Bhagavad-gītā, as table talks or some sort of philosophical… They could not seriously understand Kṛṣṇa, because the writing or discussing or discourses took place amongst the nondevotees. Satāṁ prasaṅgāt. But if you actually (indistinct) Kṛṣṇa, then you have to talk of Kṛṣṇa amongst devotees. We are opening different centers just to give people chance. They may have intimate association with the devotees. Satāṁ prasaṅgāt mama vīrya-saṁvido. Vīrya-saṁvida. Vīrya means full potency. Mama vīrya-saṁvida bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. Hṛd means heart and karṇa means ear. Rasāyanāḥ means pleasing, very pleasing, tasteful, rasāyanāḥ.

So satāṁ prasaṅgam mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. First of all, in order to take to Kṛṣṇa consciousness one has to be engaged about Kṛṣṇa. Just like Bhagavad-gītā, Kṛṣṇa is preaching a philosophy to Arjuna. People try to understand. That is Kṛṣṇa kathā. That Kṛṣṇa kathā becomes effective when they're discussed within the circle of devotees. Satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]. Actually it is full of potency. Just contrary to this, there is another injunction by Sanātana Gosvāmī: Avaiṣṇava-mukham gīrṇaṁ puṇyaṁ hari-kathāmṛtam na suryatram. When Kṛṣṇa kathā, Kṛṣṇa topics, is discussed by a person who is not a vaiṣṇava, dedicated life to Kṛṣṇa, that is not to be heard. Avaiṣṇava mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam śravaṇaṁ na kartavyam. One fashionable speaker is teaching Bhagavad-gītā. Just like the other day a rascal came. He, he's announcing that he's the authority of Bhagavad-gītā. You know that rascal? Very well. Yes. He wanted to study from Sanskrit from the rascal. You could not understand that I see. So śāstra says, śravaṇaṁ na kartavyam. One should not hear from. Why? Kṛṣṇa kathā is nice. Why should not be heard from a person who is not a devotee, but he may be scholar? But Sanātana Goswami says, śravaṇaṁ na kartavyam. Never. So the reason the example here is given, sarpocchiṣṭaṁ payo yathā. Milk, everyone knows milk is very nourishing food, but as soon as it is touched by a serpent it is poison. You can say "Milk is very nice. What is the wrong if it is touched by the serpent?" But Sanātana Goswami warns that it is not to be touched, because it has become now poison. Instead of milk it has become poison. So you should be very careful not to discuss. It is meant for the kaniṣṭha adhikārī, those who are neophytes. They may be affected, but those who are strong enough, advanced, they are not affected. But that is different thing, generally.

So we should not discuss Kṛṣṇa kathā with a person who is a nondevotee. Caitanya Mahāprabhu has also said like that. Caitanya Mahāprabhu was enquired by one nice householder devotee, "What is the general behavior of a Vaiṣṇava?" He immediately answered, asat-saṅga-tyāgī vaiṣṇava-ācāra: "One has to give up the association of asat." Sat, I have told you, sat means devotee, and asat means nondevotee. Asat-saṅga… Simply to give up the association of nondevotees. That is vaiṣṇava-ācāra. How a Vaiṣṇava should behave, how he should maintain his standard, Caitanya Mahāprabhu says in one word: asat-saṅga-tyāgī avaiṣṇava-ācāra. Just like Kṛṣṇa says, satāṁ prasaṅga mama vīrya-saṁvido. One can develop Kṛṣṇa consciousness in association with devotee. The same thing Caitanya Mahāprabhu said in a different way, asat-saṅga-tyāgī, not to associate with nondevotees. That is vaiṣṇava-ācāra. So in future we shall be very careful, all the devotees, not to talk with rascals, nondevotees. It will be impure, it will have poisonous effect, and that will kill Kṛṣṇa consciousness. I do not know how this man was allowed to stay here for so many months. Nobody could detect that here is a serpent?

So you should be very careful in future. That is very easy to understand, who is a serpent. So Caitanya Mahāprabhu has said, because one may inquire, "Who is asat? How can I understand?" asat eka strī-saṅgī kṛṣṇābhakta. Asat means who is attached to, very much attached to woman. You see that man, he was posing himself as yogi, and he is living with one woman. It was God's grace that he came with that woman so that he disclosed himself. By Kṛṣṇa's grace. Asat eka strī-saṅgī kṛṣṇābhakta. Strī-saṅgī. One should not be attached to any woman except his wife. Then he becomes asat. Asat eka strī-saṅgī kṛṣṇābhakta. So we should be very careful, asat, who is asat. It doesn't matter if one is very highly educated; still he should not be associated. Cāṇakya Paṇḍita has given instruction that vidhayalam krto 'pi san (?) tyaja durjana-saṁsargam. Durjana-saṁsargam, association of rascals, nondevotees; tyaja, give up. "Oh, he is very learned scholar in Sanskrit, but vidhalayaṁ kṛto 'pi san, in spite of his being very learned scholar, you should kick him out." Vidhalayaṁ kṛto 'pi san. How is that? Yes, he is giving example, maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṅkaraḥ. A serpent, you know some serpent has got jewels on the head. Does it mean a serpent with jewel on hood is not ferocious because he has got jewel? He's as ferocious as ordinary serpent. That these things we should know. So I do not know how this man was given shelter in our temple. Nobody could understand that "Here is a serpent," and he was accepted as Sanskrit scholar. So you should be very much careful about this thing in future.

Thank you. (break-followed by lecture excerpt)

You are spirit soul. Woods and stone will not give you any pleasure. That is not possible. You are not wood and stone. You are spirit soul. You must have spiritual food. Therefore, in America especially, despite all material opulences, they…, you are becoming confused and frustrated and disappointed. Because wood and stone will not satisfy you. You must have spiritual food. That is Śrīmad-Bhāgavatam.

Thank you everyone. Hare Kṛṣṇa. (end)

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Initiation Lecture

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London, August 22, 1971

Prabhupāda: (chants responsively with devotees:)

oṁ aparitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ

The purpose of this mantra, apavitraḥ pavitro vā… Apavitraḥ means contaminated, infected, and pavitra means purified. So the mantras says, "Either one is in contaminated stage or purified stage…" Apavitraḥ pavitro vā sarvāvasthām. Sarva means all, avastha means circumstances. "In all circumstances, in whatever circumstances one may be, either in contaminated stage or purified stage," yaḥ smaret, "anyone who remembers Puṇḍarīkākṣam…" Puṇḍarīkākṣam means Kṛṣṇa or Viṣṇu. Puṇḍarīka-akṣam, lotus-eyed. So Lord Viṣṇu's eyes are just like lotus petals, so He's called puṇḍarīkākṣam. So such person who remembers, chants the name of the lord, puṇḍarīkākṣam, sa bahya… Bahya means external, and internal, abhyantaram, śuciḥ. Śuciḥ means purified. Śrī viṣṇu śrī viṣṇu śrī viṣṇu. So simply by remembering the holy name of the Lord, Viṣṇu, one is purified in any stage of life. That is a fact. It is said, there is a Bengali verse which says, eka kṛṣṇa nāme yata pāpa hare, ai haya tati pāpa karibare nare (?). "By chanting once the holy name of Kṛṣṇa, the sinful man can vanquish so much volumes of sinful activities, reaction, that he's unable to perform." A sinful man is very expert to commit sinful activities, but the holy name of Kṛṣṇa is so strong that he will be unable to commit so much sins as can be extinguished simply by uttering once the name of Lord Viṣṇu or Kṛṣṇa. This is a fact. But unfortunately, we, by chanting, vanquish all kinds of sinful activities. That's all right. But the next moment we again begin. So that is the defect. Just like I have taken some poison. Now you go to a doctor, he gives you medicine. The poisonous effect is finished or gone. You are now free. And just after coming from the doctor's house, again you take poison, and again go to the doctor. The doctor will give you medicine, but what is this business, that you go to the doctor and counteract the poisonous effect and again come back and again take poison? What is this business? Is it very intelligent business? If you want to take poison, then take poison and die. Why you go to the physician and counteract it and again take poison? You see?

So there are certain systems that… Just like in Christian religion, they go weekly to the church and confess their sinful activities, and it is counteracted. That's all right. God can counteract anything, or God's representative can do that. But again just coming from the church again I begin the same thing? It is the gravest type of sinful act. That is the Vedic injunction. Nāmno balād yasya hi pāpa-buddhiḥ. Anyone who commits sin on the strength of chanting the holy name of Viṣṇu, oh, his sinful activities cannot be vanquished even by so much attempt performing sacrifices or penances. No it is not possible. He's condemned. Just like you have committed some criminal act, and you are presented in the court, and you say, "My lord, I did not know this act. I have committed this. I may be excused. I'll not do this." Then you are excused, there is a… "That's all right." But if you are excused and again come back and again do the same sinful activities, criminal activities, and if you are again arrested, then you'll be very, very severely punished. It is a common sense. How people think that "Because I chant Hare Kṛṣṇa or I take the holy name of God or I go to church, therefore I can commit so much sins, never mind. It will be counteracted next week or next moment when I shall chant." This is one of the gravest offense in chanting Hare Kṛṣṇa mantra. You should always remember. By this initiation, by chanting Hare Kṛṣṇa mantra, your sinful activities will be counteracted, undoubtedly. But don't commit again. Then it will be the gravest offense. There are ten kinds of offenses. You should be careful. You have got those printed papers? Ten kinds of offenses? Yes, you take. This is a fact. Yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantaraḥ śuciḥ. As soon as you chant the holy name of Kṛṣṇa, Hare Kṛṣṇa, you become relieved from all reaction of sinful activities.

Every one of us, anyone who has come to this material world, beginning from Lord Brahmā, what to speak of ourselves, down to the small ant, everyone is, to some extent we have committed sinful activities; therefore we are in this material world. This is a fact. Now, in this materialist world there are different stages, different species of life. That you know, that there are 8,400,000 species of life, and we are passing through all the species of life. And according to our sinful position we are placed in different kinds of places also in God's creation. There are different kinds of places also. So this is going on. We are traveling, wandering throughout the universe, through many species of life and in many planets. This is going on. So Caitanya-caritāmṛta says, ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva [Cc. Madhya 19.151]. In this way, the living entities while wandering throughout the whole universe… Sometimes in nice place, nice life, nice society… There is no nice place, but we accept, "This is good, this is bad." That is our mental concoction. Actually, in the material world there is no happiness, there is no nice place, because wherever you go… As it is stated in the Bhagavad-gītā, punar āvartino 'rjuna. Even if you go to the highest planetary system, Brahmaloka, then there also punar āvartinaḥ, means the four principles of material existence, namely birth, death, old age, and disease, they will accompany you. Wherever you go. You may have a long duration of life, but you have to meet death. That is compulsory. And as soon as you meet death, you have to enter into the womb of a certain type of mother and develop another body and come out again and begin another life. This is going on. So Kṛṣṇa says in the Bhagavad-gītā, ā-bhrama-bhuvanāl lokāḥ punar āvartino 'rjuna. Even if you go to the highest planetary system, Brahmaloka, within this material world, that process will go on, repetition of birth, death, old age, and disease. Because this material body, wherever you get it, either you are American or Englishman or Indian or moon planet or sun planet or Brahmā planet, Brahmaloka planet, anywhere you go, you'll get a certain type of body, but that material body is subjected to these four principles: birth, death, disease, and old age.

That is stated in the Bhagavad-gītā in the Thirteenth Chapter, that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. This prescription is given for the man who is cultivating knowledge. For fools, everything is all right. That is a different thing. For a child, if you give the child a little poison, oh, it will eat, because it does not know. Whatever he gets. If you'll give fire, oh, it will try to eat it. So… But those who are in knowledge, cultivating knowledge, for them there are twenty items in the Bhagavad-gītā. Amānitvam adambhitvam ahiṁsā kṣāntir ārjavam ācāryopāsanam. [Bg. 13.8] Ācāryopāsanam, accepting spiritual master, this is also one of the items, twenty items, for advancing in knowledge. So this initiation process is ācāryopāsanam, beginning of worshiping the spiritual master. So in that, I mean to say, list of how to progress in knowledge, so these four principles, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam… One should always put in his front that "However expert I may be, I'll have to meet death, I'll have to take birth, I'll have to become old man, and I'll have to suffer the pangs of diseases." Then what is advancement? Either you become very rich man or become a Brahmā or become a small ant, you have to die. Just like when Hiraṇyakaśipu worshiped Lord Brahmā and asked him the benediction that "Sir, make me immortal." And Brahmā said, "I, myself, is not immortal. How can I make you immortal?" So immortality is not possible. Then how it is possible? We want immortality. Now we are sitting here. If there is some siren, then immediately on the roof of this house, atom bomb will be dropped. Then immediately we shall flee away from this place. Why? Because we are not prepared to meet death. We do not wish to die. That's a fact. But death is forced. This is knowledge, that "I do not wish to die. Why death is forced upon me? Or if there is any means to avoid death?" The śāstra says, "Yes, there is." Bhagavad-gītā says, Kṛṣṇa says that… Kṛṣṇa says, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], that if you… Mad-dhāma gatvā punar janma na vidyate. "If you come to my planet, dhāma," dhāma means planet, place, "then you'll never come back to take birth again in this material world."

So any intelligent man, if he's actually has got sense, he should try for this. And especially in this human form of life, it is possible to achieve this benediction, that I can become immortal, I can become blissful, I can become full of knowledge-sac-cid-ānanda. Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], and if you become Kṛṣṇa conscious, then ultimately you also become exactly like Him, sac-cid-ānanda-vigraha. Vigraha means form, body, and sat means eternal, and cit means knowledge. Sat, cit, ānanda. Ānanda means blissfulness. So this body, however you may be… You may be American, you may be Englishman, you may be very rich man, you may be very poor man, you may be white man, you may be black man, whatever you may be, but this body is not sac-cid-ānanda. It is not eternal; it will end. It is full of ignorance. We do not know what will happen if I go just out of this door. Full of ignorance. We do not know what is happening beyond this wall. So… And always full of anxieties. Where is ānanda? There is no ānanda. So this body is not sac-cid-ānanda vigraha. But if you become Kṛṣṇa conscious and act accordingly, then you will, at the end, you'll get sac-cid-ānanda form. Your form is sac-cid-ānanda because you are part and parcel of sac-cid-ānanda, Kṛṣṇa. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. "All living entities are My parts and parcels," Kṛṣṇa says. And another place He says,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He's the father of everyone.

So just like here also, the father is diseased, the son gets the body diseased, infects. If the father is healthy, the son is also healthy, child is also healthy. Similarly, if Kṛṣṇa is sac-cid-ānanda vigraha, if Kṛṣṇa is the original father, then we are also sac-cid-ānanda vigraha [Bs. 5.1]. But at the present moment, what is our condition? Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Now because we have got this material body, we have come in contact of this external energy, material energy, we have got this material body; therefore we are engaged in struggle for existence with mind and the material senses. That is our position. Manaḥ ṣaṣṭhānīndriyāṇi-prakṛti-sthāni. Prakṛti-sthāni means material. Karṣati, hard struggle. So this is our position. And if you want to get out of it… If you are foolish, that "Whatever it is, that's… Let it… Let us enjoy now. Don't talk talk of all these…," oh, that is another thing. But those who are sensible, those who are actually after knowledge, those who actually want a solution of this material miserable condition of life, they must take to this Kṛṣṇa consciousness. That is the only remedy. Kṛṣṇa nāma kara āra saba miche (?). Simply take to Kṛṣṇa consciousness. All other things are simply illusion, false. Palaibe phat yei jo mache piche (?). You cannot escape. The death is awaiting always. You are given a chance. If you don't take, properly utilize use this chance, then another death is coming, and you are awaiting another type of body according to your karma. We are manufacturing our next body. This is our position. So this initiation means to enter into transcendental life. Why? Now, to make a solution, complete solution of this material existence. This is called illusion. Ādau gurvāśrayaṁ sad-dharma-prcchāt sādhu-mārganugamanam. You will read all these things in our book, the Nectar of Devotion, and Bhagavad-gītā also. You should read all these books and appear in the next year examination. Just like this year, so many boys have appeared. They're going to get the title Bhakti-śāstri. So utilize you life. And this Kṛṣṇa consciousness movement is not for a particular place. Kṛṣṇa is not Indian. Kṛṣṇa says, "Everyone, in all special of life, are My sons." He's claiming to be the father of everyone. You don't reject Him, that "Kṛṣṇa is Indian," "Kṛṣṇa is Hindu," "Kṛṣṇa is something." No. He's for everyone. So if Kṛṣṇa says, "I am everyone's father," why should you reject Him? That is intelligence. That is intelligence. Father claiming, "You are my son," and if the son says, "No, you are not my father," then what can be done? That is another thing.

So this initiation means beginning of Kṛṣṇa consciousness. You are already associating with our society. You have already learned some of the elementary knowledge, and you should be careful about the four principles of prohibition. What are those? You tell me what are our prohibitions? Huh?

Devotee: No meat, no eggs, no intoxicants…

Prabhupāda: Tell me loudly so that others hear.

Devotee: No meat…

Prabhupāda: No meat-eating. No, no, no meat, no meat-eating.

Devotee: No meat-eating.

Prabhupāda: Yes.

Devotee: No eating of eggs…

Prabhupāda: Meat is there. You cannot say, ”No meat.” (laughter) But no meat-eating. Yes.

Devotee: No intoxicants, and no smoking.

Prabhupāda: No intoxicant means including smoking. Smoking is also an intoxicant. Tea-drinking is also intoxication. Coffee-drinking is also intoxication. So in order to come, the position of… And…

Devotee: No illicit sex.

Prabhupāda: No meat-eating, no eggs, no fish, no chicken, nothing of the sort. Simply vegetarian. Kṛṣṇa… Not even vegetarian; Kṛṣṇa-prasādam. We don't accept even vegetarian diet. We simply accept Kṛṣṇa-prasādam. So Kṛṣṇa-prasādam which is vegetable. Kṛṣṇa does not eat meat because He says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa says that ”Foodstuff prepared from vegetable kingdom, anyone offering Me with devotion and faith, I eat.” He says, ”I eat.” So when Kṛṣṇa says He eats, so you should offer Him such nice prasādam so that He can eat and you take Kṛṣṇa-prasādam. Prasāde sarva-duḥkhānāṁ hānir asyopajāyate. So you take Kṛṣṇa-prasādam. And what is the other?

Devotee: No illicit sex.

Prabhupāda: No illicit sex. You cannot have illicit sex life. Here I have gotten married all these boys and girls. I don't allow to live as boyfriend, girlfriend. No. (laughter) That is not allowed(?) in our society. All these married girls and boys, they have been married by me. Perhaps that is the first instance that a sannyāsī is creating householders. (laughter) Sannyāsī creates sannyāsī. People are afraid of mixing with sannyāsī because they think that ”A sannyāsī will make me a sannyāsī.” But actually, that fear is not here. Here is a sannyāsī who is creating gṛhasthas.

Indian guest: Swamijī, (Hindi or Bengali)

Prabhupāda: (Hindi or Bengali) brahmacārī. (Hindi or Bengali) illicit sex. Illicit sex, (Hindi or Bengali)… one should not have more than one woman or one man. That is nice. And therefore in the human society there is marriage. Not in the animal society. Married means that one should be satisfied with one woman and one man. That's all. And there is no question of divorce. Divorce is introduced by the modern rascals, but it is not sanctioned by any religious person. You see? So we are observing these rules: no illicit sex life, no meat-eating, no intoxication, no gambling. So all my students, they strictly follow these rules, and therefore they're advancing so quickly. Yes. You see the advancement so quickly because they follow my instruction. They follow very obedient, and they have therefore, by grace of Kṛṣṇa… Yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]. It is the statement of the Upaniṣad. ”Anyone who has got unflinching faith in God and spiritual master…” Yasya deve parā bhaktir. Deve means God. Parā bhaktir, unflinching faith. Tathā gurau, and similarly, in guru. Tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ. To him all this Vedic knowledge becomes revealed automatically. So my students, all… Not only here in England, in London, in all places, if you go, if you travel, if you go to Los Angeles, San Francisco, and New York, and many other places-I've got twenty branches-in Japan, and Honolulu, so they are strictly following, and they are making wonderful stride. Now here, I came here for the first time. Before me I sent my six students, married students. They were only with me utmost for one year. I sent them, ”You go to London and try.” And they tried their best. So they have created some impression amongst the Londoners, which… One of my Godbrother came forty years ago. He could not do. He was a sannyāsī. But how these boys and girls have done? Because they are so sincere. Yes. The sincerity… In spiritual life, sincerity is the first qualification. Ārjavam. Ārjavaṁ saralaksa (?). Ārjavam. Satyaṁ śaucam ārjavam. These are the brahminical qualifications. One should be very sincere. Duplicity may be very good qualification for this material world, but duplicity in spiritual life is no qualification. So these boys, although they are very young-they're not even thirty; within twenty-five, twenty-six years, all the boys and girls-but they have made some impressions. Many Indians, they have openly admitted, ”Swamijī, you have made wonderful. These boys and girls are very nice.” So that is my pride, that these boys and girls following my instruction, and… I am not giving you, them any money or any bribe. No. (laughter) They are simply sincerely following my instruction. I am a mendicant. I have no money, I'm a beggar. But Kṛṣṇa is helping them. So you follow these principles. Then surely, success will be there.

Rūpa Gosvāmī has said that how one can make success in devotional life. So,

utsāhān dhairyāt niścayād
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktiḥ prasidhyati

These six principles, one must be very much enthusiastic: ”Yes, in this life I shall complete my Kṛṣṇa consciousness business. I'll not wait for the next life. This life I shall finish.” This is called utsāhān. And dhairya. Dhairya means patience. Not that ”Sometimes I do not find that I'm making much improvement.” But still, you should have patience. And niścayāt, with confidence. ”Because we are following the standard rules and regulation, success is sure.” That confidence must be there. Just like two plus two equal to four. That is a fact. Similarly, if you follow the principles as laid down in the śāstras, then success is sure. But if you don't follow, Kṛṣṇa says, yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na siddhiṁ savāpnoti [Bg. 16.23]. Anyone who does not follow rigid principle, then he cannot have success.

So our principle is very simple. We avoid these four principles of restrictions and chant Hare Kṛṣṇa, sixteen rounds, and take Kṛṣṇa prasādam. Very happy life. So there is no difficulty, but if we simply follow the rules and regulation with faith and confidence… Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt. Tat-tat-karma means you have to follow the prescribed rules and regulation. Tat-tat-karma-pravar… Sato vṛtteḥ, and you must be honest, not dishonest. You accept before the spiritual master that ”I shall do it,” and if you do not do it, that's not good. You must do it. So sato vṛtteḥ sādhu-saṅge, and the association of devotees. Asādhu-sange, those who are not devotees, if you mix with them, then whatever you learned, you'll forget. Their influence is so bad. Because we are not very strong; therefore there is every possibility that whatever we learn in bad association we may forget. Sato vṛtteḥ sādhu-saṅge ṣaḍbhiḥ. Ṣaḍbhiḥ, by following these six principles, bhaktiḥ prasidhyati, your devotional life will be developed, you'll be enlightened.

utsāhān dhairyāt niścayād
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktiḥ prasidhyati

So you follow, success is sure. And cooperate with your Godbrothers, learn how to act, and your life will be successful. Now chant. (devotees offer obeisances) (end)

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Initiation Lecture Excerpt

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London, September 7, 1971

Prabhupāda: So this Kṛṣṇa consciousness movement… They are trying to go to the nature. Just like there is a propaganda, nature means to become animal. They live like animals, naked. They have sex life on the street. They say it is freedom. But the rascals do not know there is no freedom at all. Where is freedom? So long you are under the grip of material nature, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], where is freedom? By nature does not mean that you have got freedom. There is no freedom. We are all conditioned. Simply falsely we are thinking of freedom. It requires little brain. Where is freedom? Nobody wants to die, and where is the freedom not to die? Who has got the freedom? Nobody wants to become old, and where is the freedom? Everyone becomes old. But I have got the desire. Even old man, old woman tries to remain young by cosmetic help, to be good looking, and where is the freedom? By nature he is becoming bad looking. So there is no freedom. It is false idea, freedom. Nobody wants to die; death is sure. (aside:) He's sleeping. Nobody wants to become old; he's becoming old. Nobody wants to take birth… Of course, that is very higher stage. Jñānī, they want mukti; that is also not possible. Otherwise why Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19]? To stop death, to stop birth, is not possible unless one comes to Kṛṣṇa consciousness. Unless one (sic) does not come to the position of loving Kṛṣṇa, there's no question of freedom. That is the nature's law. We have forgotten Kṛṣṇa. Instead of loving Kṛṣṇa, we have habituated, we have developed a consciousness to love dog. Just like in your country they say, "Dog is the best friend." So instead of loving God, they have learned to love dog. But nature ways is that you have to forget loving dog, you have to come to the position to love God. That is nature's way. Therefore there is no freedom. There is no freedom. Just like a citizen becomes criminal. The criminal department, the prison, just to correct him: "Unless you become a good citizen, you'll have to be punished in this prison house." Similarly, our real position is to love God, to love Kṛṣṇa. Unless we are on that platform of loving God, the nature will give us trouble. There is no freedom. We should try to understand it. There's no question of freedom.

So the time is up? No. [break] By initiated process one is elevated to the highest position in this material world. Brāhmaṇas' position, in this material world, is the highest position. So this is a training to come to the brahminical stage. Then one has to surpass that brahminical stage also. That is called pure goodness. Brāhmaṇa is goodness, but there is chance of being contaminated with passion and ignorance, because it is material world. But when (one) surpasses that brahminical stage and becomes pure Vaiṣṇava, then Kṛṣṇa becomes revealed to him. Therefore Kṛṣṇa's name is Vasudeva. Pure stage of life is called vāsudeva stage. Just like Vasudeva was father of Kṛṣṇa. That means when one is situated in the Vāsudeva stage, śuddha-sattva, pure goodness, Kṛṣṇa is born. Kṛṣṇa born means Kṛṣṇa becomes visible, revealed. So this initiation process is gradually to raise a devotee to that platform. Go on. [break] There is a list of lowborn human beings. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. So many. So even they are born in low-graded family, still, they can be elevated to the highest position by purificatory process. The example is given by Sanātana Gosvāmī: just like bell metal, if one can mix with it mercury, it becomes gold. Anyone can try it. Bell metal. Bell metal means mixture of copper and tin. That makes bell metal. Eighty percent copper, eighty percent tin. And along with it, if some suitable percentage of mercury is mixed, it becomes immediately gold. This chemical suggestion is there in the Vedic śāstras. So it is clear that they were quite aware of all these chemical method. So the example is given, as the base metal or bell metal can be transferred into gold by mixture of mercury under certain process, yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ… Rasa, rasa means mercury. Tathā dīkṣā-vidhānena. Similarly, any lowborn, it doesn't matter what he is, if proper initiation is conducted, then tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām, he becomes a brāhmaṇa. He becomes a brāhmaṇa. Dvijatvam. Dvija means twice-born. Any man. In India there are many rascals who think that without being born in a brāhmaṇa family nobody can become brāhmaṇa. That is not the verdict of śāstra. Here is a verse in the Bhāgavata, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca papa [SB 2.4.18]. Not only all these mentioned, kirāta-hūṇāndhra… Hūṇa. Hūṇa class is found still on the northern side of Russia and Germany. When I went to Moscow I have seen, they're so much addicted to meat-eating. They're simply eating meat. In Russia also. They do not eat much fruits or vegetables, or not available. So these… Low class means the more they are addicted to meat-eating. Just like animals. They may be very strong. A tiger is also strong, but what is the use of it? Nobody cares for the tiger. Although tiger is very strong, one is afraid of it, but if you become a tiger what is the use of it? So this material civilization, they are trying to make this body tigerlike strong. They do not know that what is the usefulness of tiger. No use for… At least, for human society they are simply meant for being killed, shooting. So this demonic civilization is simply meant for being shooted by the laws of nature. Therefore you'll find revolution, war, in the western part of the world. They are being shooted by the laws of nature. They are thinking, "If we become tigerlike, our life is successful." But they do not know that if you become tigerlike, demon, you are just become suitable for being shooted. That's all. (laughter) They do not know this.

So it is not the aim of human life, to become a tiger. It is, the aim of human life is to become a devotee of Viṣṇu, Vaiṣṇava. That is perfection of life. So we are, this movement, we are giving the highest benediction to the human society. They are becoming Vaiṣṇava. There is great necessity of Vaiṣṇava at the present moment because everyone has become śūdras. Kalau śūdra sambhava. And because it is, everywhere the śūdras are there, how there can be peace? They do not know. They have no brain how to make the society peaceful and prosperous. They are śūdras. They have no intelligence. There is necessity of creating brāhmaṇas and Vaiṣṇava. This movement is meant for that purpose. So be careful. Don't be turned again to śūdra and mlecchas. Go on making progress to become pure Vaiṣṇava. Then your life is successful and you'll give the best service to the human society. (aside:) You can… But what can be done? Still you have to remain a Vaiṣṇava. And perhaps you know it, the tigers cannot eat daily. Tiger life means almost starvation. You'll find, if you have ever seen a real photograph in forest of a tiger, the belly is… There is no food. They cannot get food. Because they are ferocious, by nature's law, it is not allowed by the…, he'll take food every day. No. After fifteen days, one month, gets a prey and eats the blood. They cannot eat. So tiger life is not very comfortable life. (laughter) You'll have to starve. And if you become Vaiṣṇava, three times you get nice prasādam. (laughter) This is practical. You see. (laughter) You see. All these tigers, they are eating in the restaurant. What they are eating? Nonsense. And come here and see what we are eating. Practical. There is no theoretical. Practical, see. And we have no practically doctor's bill. All these tigers, they have to to pay half the income to the doctors in medicine. So many tablets advertised, in your country especially. For this disease, one tablet, for that disease, one tablet. Dozens of tablet he has to take daily. And at the night also, sleeping tablet. (laughter) But our devotees, they get good opportunity, sleeping very nicely without any tablet. Go on. [break] The centers, they should learn how to conduct this priestly work. You have practically seen, and gradually, you should take charge of everything. All right. (end)

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Initiations

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Sydney, April 2, 1972

Prabhupāda: So being afraid, he wanted to be saved by his youngest son. Naturally we, anyone we love… But because the youngest son had the name Nārāyaṇa, the original Nārāyaṇa took notice of him, and he was saved, and he was immediately taken to the kingdom of God because he chanted the name of Nārāyaṇa. So those who are always chanting the holy name of God, they are in safety position. Safety position means next life, he is going back to home, back to Godhead. So this is an example that such a sinful man, if simply by chanting once at the time of his death-that was also desiring his youngest son-he could get so much benefit, those who are chanting always the holy name of God, they should be always in safe condition. Māyā, or the material contamination, cannot touch him. But one thing, those who are being initiated, they are being freed from the resultant action of past sinful life. But they should be careful not to commit again sinful activities. Then they are safe. That's all.

Next man.

Śyāmasundara: Yajñeśvara dāsa. Yajñe, Yajñe.

Prabhupāda: Yajñeśvara.

Devotee: Yogeśvara.

Śyāmasundara: Not Yogeśvara. Yajñeśvara.

Prabhupāda: It is not required.

Śyāmasundara: That's all right.

Prabhupāda: That's all right. Take it. You know all the rules and regulations, regulative principles?

Yajñeśvara: Yes.

Prabhupāda: So your name is Yajñeśvara dāsa. Yajñeśvara means… This is yajña, so sacrifice, sacrificing or satisfying the Supreme Personality of Godhead. So yajña means sacrifice, and one who enjoys the resultant action of sacrifice… All our sacrifices should go to the Supreme Personality of Godhead. His name is Yajñeśvara. [break] Whatever we shall do, as it is prescribed in the Bhagavad-gītā, yajñārthe karma anyatra lokaḥ ayam… [break] …you do, act only for the satisfaction of the Supreme Personality of Godhead. Then you are not entangled in the resultant action. Otherwise you'll be entangled. Entangled means for one resultant action we are now, we have got this body. Again we are going to take another material body. So this is a chain of birth and death. But if you dedicate your life for the satisfaction of the Yajñeśvara, then no more you are going to accept any material body. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After quitting this body, he does not accept any more material body. The spiritual body is already there within this material body. So those who are engaged in Yajñeśvara's service, they are giving up this material body and developing a spiritual body. The example can be given: just like an iron rod. It, put into the fire, it become warm, then warmer, warmer, and at last, it becomes red hot. When the iron rod is red hot, it is no longer iron rod; it is fire. Similarly, if you practice this spiritual way of life, the same way, gradually you will become completely spiritualized. Completely spiritualized means that no more material activities. That is possible. If we follow the process, we can turn our life from material contamination to pure spiritual life. And that will help us going back to home, back to Godhead. That's all.

Śyāmasundara: Pārtha dāsa.

Prabhupāda: Pārtha. Come on. (devotee offers obeisances) So you know the rules and regulations? All right. Pārtha dāsa. Pārtha means Arjuna. Arjuna's mother's name was Pṛthā; therefore Arjuna is addressed sometimes as Pārtha. Pārtha means "son of Kuntī," in relationship with his mother's name. Kuntī was also great devotee of Kṛṣṇa. So Pārtha dāsa, you are trying to become, follow the footsteps of Arjuna, how he was a great devotee of Kṛṣṇa. That is the meaning of Pārtha das. Hare Kṛṣṇa. Come on, next man.

Śyāmasundara: Śyāmānanda dāsa.

Prabhupāda: Hm. So you know the rules and regulations? You have heard already? And how many rounds you shall chant?

Śyāmānanda: Sixteen.

Prabhupāda: Sixteen, at least, yes. So Śyāmānanda. Śyāma means Kṛṣṇa. Śyāmasundaram. So one who takes pleasure in serving Kṛṣṇa, his name is Śyāmānanda. Ānanda means pleasure. We take pleasure in serving so many nonsense things. Sometimes we take pleasure in serving a dog, but the same service attitude, when transferred to Kṛṣṇa, then our life is successful. Our… Everyone is giving service. Somebody is giving service to a country, to his society, to his wife, the children. And if he has nothing to serve, then he keeps a pet dog and gives it service. So service we must give. That is our constitutional position. But that service is meant for rendering to the Supreme Personality of Godhead. So long we remain forgetful where our service should be given, that is called material life. When we come to that consciousness, that "I have to serve Kṛṣṇa," that is spiritual life. That is difference between material life and spiritual life. We are serving. There is no doubt. We cannot be master. Any one of you who are present in this meeting, none of you can say that "I am the master." Every one of you, servant to somebody. That is our position. But that service is being rendered to mistaken places; therefore we are not happy, neither the person whom we are serving, they are happy. This is the position. But as soon as you serve Kṛṣṇa, Śyāmasundara, then you become happy, the whole world becomes happy. This is a great science. Try to understand. Go on. Hare Kṛṣṇa.

Śyāmasundara: Hari-śauri. Hari-śauri dāsa. Hari-śauri?

Prabhupāda: What is the spelling?

Śyāmasundara: H-a-r-i s-a-u-r-i.

Prabhupāda: Hari-śauri. So you know the principles, regulative principles?

Hari-śauri: Yes.

Prabhupāda: Yes. How many rounds you will chant?

Hari-śauri: Sixteen rounds a day.

Prabhupāda: Yes. So your name is Hari-śauri. Śauri means learned scholar, and Hari, the Supreme Personality of Godhead. "One who is a learned scholar in the science of Kṛṣṇa." It is a great science. Kṛṣṇa consciousness, we don't take it very insignificantly. It is a great science. And Lord Caitanya Mahāprabhu says, "Anyone who knows this science, he becomes spiritual master. It doesn't matter what he is." He has actually said,

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
[Cc. Madhya 8.128]

Kibā śūdra. Śūdra is considered to be the lowest in the civilized society, śūdra. No, if not lowest, lower, lower class, worker class, no intelligence. Kibā śūdra kibā... And vipra means brāhmaṇa, the most intelligent class of the human society. So either one is a śūdra-śūdra means born in a śūdra family-or vipra, similarly born in a vipra family... Kibā śūdra kibā vipra nyāsī kene. Nyāsī means sannyāsī. Sannyāsa order is the topmost order in social division. So whatever he may be, the only qualification-if he knows the science of Kṛṣṇa-he becomes spiritual master. So śauri, one who is learned, Hari-śauri, one who is learned in the science of Kṛṣṇa. So try to be a learned scholar in Kṛṣṇa science and deliver the whole world. Thank you. Hare Kṛṣṇa. Next man. Come on. Take your... You are forgetting real thing. Oh, you have got it? Oh, thank you.

Nanda-kumāra: Śrīla Prabhupāda, this dark one is for this boy.

Prabhupāda: Which boy?

Nanda-kumāra: The dark colored beads belong to...

Prabhupāda: This one?

Nanda-kumāra: The bigger one.

Prabhupāda: So what is his name?

Śyāmasundara: Ray? Rājghana dāsa.

Prabhupāda: What is the spelling?

Śyāmasundara: R-a-j-g-h-a-n-a.

Prabhupāda: So you are classified amongst the kings, Rājghana. Yes. So anyone who is a devotee is more than a king. You know what are the regulative principles?

Rājghana: Yes, Śrīla Prabhupāda.

Prabhupāda: Take this. You are Rājghana. Next man, come on.

Śyāmasundara: Rājendra dāsa.

Prabhupāda: Which one? Which? So your name is Rājendra. Rājendra is the name of Mahārāja Parīkṣit. He was addressed by Śukadeva Gosvāmī as Rājendra. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ.

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

This king, at the time of his death, he inquired, "Now what shall I hear? My life is only for seven days." He was a very magnanimous emperor of this world. Unfortunately, he was cursed by a brāhmaṇa boy to die within seven days, but he did not take any reaction. He submitted. And at the time of his death, because there were seven days only, so he wanted to do something which may emancipate him. So the Śukadeva Gosvāmī, he arrived in the meeting and he advised him to hear about Kṛṣṇa. In this connection he spoke this verse, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ: [SB 2.1.2] "For ordinary man, there are many, many hundreds and thousands of subject matters for hearing. But this, these engagement are for those who are apaśyatām ātma-tattvam [SB 2.1.2], persons who do not know what is he, what he is, what is self. They have got many things to hear. But one who is interested for self-realization-that is the only business of human life-for him, he should only hear about Kṛṣṇa." Therefore he was addressed as Rājendra. Try to become like Mahārāja Parīkṣit. Hare Kṛṣṇa. Take this. Hare Kṛṣṇa. Next.

Śyāmasundara: Durvāsā Muni dāsa.

Prabhupāda: Acchā. This one? White. So Durvāsā Muni was a great yogi, Durvāsā Muni. And amongst all the yogis, the bhakta-yogī, the devotee, is the greatest. That is stated in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Yogi, there are many yogis. They have got very exalted power, extraordinary power. Just like this Durvāsā Muni. He once traveled all over the space. Not only within this universe-he traveled outside the universe in the spiritual world, and he saw the

Supreme Personality of Godhead face to face. He was such a powerful yogi. And he took only one year to come back again. So still, he was defeated by a devotee. He was very angry. Anyway, he was a great yogi. And anyone, a great personality, we should ask his blessings for making advancement in Kṛṣṇa consciousness. That's all. Next.

Devotee: (to guests:) We hope that you will all stay for a tremendous twenty-course feast after the ceremony.

So please be patient.

Prabhupāda: No, those who are going, you can give them prasādam. They should not wait.

Devotee: All right. For those of you… Prabhupāda, can we serve out now?

Prabhupāda: Yes. No. Those who are going, they must take. Yes. Next? Who is? Who is next?

Śyāmasundara: Who is next?

Prabhupāda: Come on.

Śyāmasundara: Wally. It's Vyāsadeva dāsa.

Devotees: Oooḥ!

Prabhupāda: Vyāsadeva had also long hairs and beard also. (laughter) But he is without beard.

Śyāmasundara: He is a professor also.

Prabhupāda: Oh. And Vyāsadeva is the greatest professor. He is the authority of Vedic literature. All right, very good name, Vyāsadeva dāsa: to become the servant of the greatest authority of Vedic literature. Thank you. Come on. That… They will be married later on.

Śyāmasundara: Yes. This is Kalki dāsa and Ambikā devī dāsī.

Prabhupāda: Now, with this dress you look so beautiful. This Vedic dress is also nice, very beautiful. It increases the beauty hundred times by this dress. So you know the rules and regulations? This is hers?

Śyāmasundara: Are those your beads?

Prabhupāda: So chant with your husband. That's all. Thank you.

Śyāmasundara: Her name. Her name. Kalki devī dāsī.

Prabhupāda: Ah, Kalki devī. Kalki is the incarnation. The last incarnation of Kṛṣṇa is Kalki. Kalki will come on this planet about 400,000's of years after. But his name and address is also given. (laughter) That is śāstra. Not… It is no laugh. Don't laugh. That is śāstra, that they can speak of future which will happen hundreds and millions of years after. That is mentioned, "This Kalki avatāra incarnation will come. He will appear in a place whose name is Sambhalapur." That is still in India. "And his father's name will be Viṣṇu-joshi." His father's name and his place of birth is mentioned in the śāstra. So Kalki is incarnation of Kṛṣṇa, and that means you are servant of, maidservant of Kṛṣṇa. That's all. Next. Come on.

Śyāmasundara: This is Ambikā devī dāsī.

Prabhupāda: Oh. Hare Kṛṣṇa. Which one. Huh? This one?

Śyāmasundara: No. This is for a boy named Dave.

Prabhupāda: So Ambikā is the name of, another name of goddess Durgā, the material nature. So material nature is also another energy of Kṛṣṇa, God. So to become her maidservant means she will help you to approach Kṛṣṇa. Thank you.

Nanda-kumāra: Śrīla Prabhupāda? There was one too few sets of beads, so tonight you can chant on one new set and give to this girl. These belong to one boy.

Prabhupāda: All right. What is the name? What is her name?

Śyāmasundara: Lakṣmaṇā devī dāsī. Lakṣmaṇā.

Prabhupāda: Lakṣmaṇā. Sulakṣmaṇā. Lakṣmaṇā. Lakṣmaṇā was the daughter of Duryodhana. She was married with Kṛṣṇa's son, and there was some misunderstanding. The kṣatriya families, whenever there was marriage, there was fight also. That means they exhibited the valor of kṣatriyas. So Lakṣmaṇā became the daughter-in-law of Kṛṣṇa. That's all. You can take it.

Śyāmasundara: Dvaipāyana?

Prabhupāda: So Dvaipāyana is another name of Vyāsadeva. You know the rules and regulations? All right. Hare Kṛṣṇa. So now you can get these married.

Nanda-kumāra: There is one more boy.

Śyāmasundara: Sahadeva. Sahadeva dāsa.

Prabhupāda: Yes, Sahadeva dāsa. That is his beads? Oh, all right, you can give it, then again chanting. So you know the rules and regulations?

Sahadeva: Yes.

Prabhupāda: Sahadeva, the youngest brother of Arjuna. That's all. Our names are so many, but the real name is dāsa, dāsa, "servant." Our position is servant of the servant. We don't want to become master of the master. Our position is servant of the servant. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. The more we become servant of the servant, the more we become advanced. It is very difficult to understand from material stand of… Here everyone wants to become master of the master. And the spiritual world, they want to become servant of the servant. That is a bigger position. So as we make advance in spiritual life, we understand this. So, that's all right. No. No. You perform the marriage, that change, and get them promise. Yes. Yes, take it.

So general instruction is that this marriage is being taken place in front of Kṛṣṇa, His devotees. There is no written agreement, but this promise is agreement, that none of you who are going to be married, there is no question of separation. This Kṛṣṇa consciousness marriage does not mean sense gratification. No. The marriage is for producing nice children, Kṛṣṇa conscious children. Because at the present moment the population is not being produced very nicely; therefore there is disturbance of peace all over the world. But if there are Kṛṣṇa conscious children, they'll grow up and they will possess all good qualities. So peace automatically will come if people become Kṛṣṇa conscious, because they become highly qualified, without committing any sinful activities. If such population is there in the world, there is no question of disturbance. Everyone will be peace, peaceful and happy. So our marriage, Kṛṣṇa consciousness institution encouraging marriage, on this ground: not to produce cats and dogs, but to produce highly qualified devotees. So you should always remember that. And there is no… Once married, there is no question of divorce or separation. That you should remember. We don't allow any divorce and separation. The husband and wife, there may be sometimes disagreement, but according to Vedic literature, when there is fight or disagreement between husband and wife, it should be neglected. Nobody take it seriously. The Cāṇakya Paṇḍita says,

aja-yuddhe muni-śrāddhe prabhate megha-ḍumbare
dampatiḥ kalahe caiva bāmbhārambhe laghu-kriyā

Aja-yuddhe: "Fighting of the goats, and a śraddhā ceremony performed by the sages in the forest, and sounding in the sky, vibration of cloud, rumbling of the cloud early in the morning, and similarly, fight between husband and wife-don't take it seriously." You have got experience that rumbling early in the morning-never there is heavy shower of rain. There may be very great rumbling, but the result is very small, maybe some drizzling. Similarly, a husband and wife may fight, but if you don't give them any seriousness, they'll mitigate. That is the process. But in the Western countries, in the name of liberty, so many family lives are dismantled simply by this divorce case. So according to Vedic civilization, there is no divorce. Once united, it cannot be disunited in any condition of life. That you should follow. That is our first. So I think you promise this, all of you? Say yes.

Devotees: Yes.

Prabhupāda: Yes. Thank you very much. That's all. Now you change. And you instruct them. First of all… First of all, accept that, that "I take charge of…" Why do you forget? So why don't you do that? I tell you. (yelling) So why don't you do it? Do it.

Devotee: Do you, Raghunātha dāsa, do you take Gaurāṅgī devī to be your bride, to protect her, to help her advance in Kṛṣṇa consciousness, and promise that there shall never be… (end)

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Deity Installation and Initiation

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Melbourne, April 6, 1972

Prabhupāda: …or one is situated in his external existence, if he happens to remember Kṛṣṇa or Viṣṇu, puṇḍarīkākṣam, sa bahyābhyantara-śuciḥ, he immediately becomes purified internally and externally. So you are getting initiation in this auspicious day when Lord Kṛṣṇa and Rādhārāṇī, His eternal consort, is now being situated, er, established, installed, on this auspicious moment, and you will be initiated to chant the Hare Kṛṣṇa mantra in the beginning. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As it is indicated in this verse, one who remembers the Supreme Personality of Godhead always, he remains always purified, śuciḥ. Śuciḥ. Śuci means… Another meaning of śuci is brāhmaṇa, purified. A brāhmaṇa… According to nature's division, there are four classes of men: the brāhmaṇa, the kṣatriyas, the vaiśyas, and the śūdra. Brāhmaṇa means the intellectual class of men who knows hygienic rules, keeps himself always purified and engaged in studying Vedic literatures for understanding this world, God, himself, the interrelation. They are called brāhmaṇa. And the kṣatriya means those who live their life under the instruction of the brāhmaṇa but they are engaged in administration of the state, they are called kṣatriyas. Then vaiśyas, still less intelligent class. The brāhmaṇa is the first intelligent class of men, the kṣatriyas, the next intelligent class of men, and the vaiśyas, or the mercantile class of men interested in money by trade, commerce, agriculture, industry, they are called vaiśyas. So next, the last class is called śūdra. Śūdra means workers. They haven't got much intelligence, neither they can work as administrator or traders but they work and get some salary. They are called śūdras. So śuci means the first-class intellectual class of men. So anyone who is always chanting the holy name of God and keeps himself purified, he is śuci. Śuci means the first-class purified intelligent class of men. So they are called brāhmaṇas in Sanskrit. So it is not that the brāhmaṇas are to be found in India only. Any intelligent class of men, anyone who takes to Kṛṣṇa consciousness, he is brāhmaṇa. In this initiation ceremony there will be some persons who will be initiated for chanting the holy name, and some of them will be initiated for the second time. They were initiated before for chanting the holy name; now they will be initiated with a sacred thread. Sacred thread means recognition of complete brahminical culture.

So a brāhmaṇa is, the qualification of brāhmaṇa is,

satya śama dama titikṣa ārjavam
jñānaṁ vijñānam āstikyam
brahma-karma svabhāva-jam
[Bg. 18.42]

So a brāhmaṇa should be truthful in any circumstances. He will never speak lie. Truthful, satya. Śama. Śama means keeping the mind always in equilibrium. And dama, dama means keeping the senses under control. Śama dama titikṣa. Titikṣa means toleration. There may be so many tribulations, but a brāhmaṇa is supposed to be very, very tolerant. Toleration. The first-class example of toleration in the Western country: Lord Jesus Christ. He was being crucified; still, he did not take any steps. If he wanted, he could take steps, but he was tolerating. So this is the sign of brahminical symptom. Titikṣa ārjava. Ārjava means simplicity. A brāhmaṇa is not supposed to be crooked and duplicity. No. Simple. It is said even the enemy wants to know something from him, he will clearly say, "It is this." That is called simplicity. Then jñānam. Jñānam means knowledge, full knowledge. And vijñānam means scientific knowledge, practical application in life. That is called vijñānam. Āstikyam. Āstikyam means to have full faith in Vedic literature. That is called āstikyam. These are the signs of brāhmaṇa. So those who are going to be initiated with the sacred thread, they must always remember to follow all these rules and regulations. We should always remember that this Kṛṣṇa consciousness movement is meant for purifying the human society. Unless the human society is purified, there will be so many problems and disturbances in the human society. At least a certain percentage of the human society must be brāhmaṇa; otherwise the society cannot make any progress in spiritual life. And if we cannot make progress in spiritual life, then our human life is frustrated. After 8,400,000 species of life, evolution, one gets this human form of life. And if he does not properly utilize it, then he is committing suicide.

So our, this Kṛṣṇa consciousness movement is the greatest welfare activity for the human society because this movement is educating everyone how to fulfill the aim of life. The purport of the verse:

apavitraḥ pavitro vā
sarvāvasthāṁ gato ’pi vā
yaḥ smaret puṇḍarīkākṣam
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Hare Kṛṣṇa. Now give them beads. (chants japa) These flowers, these flowers you can lay down. Flowers, flowers, yes. Flower, flower, here flower. Yes. This is not for Deity? This is not for the Deity? No, you can lay down, lay down on the floor, on the… Yes.

Devotee (1): They were for the wedding.

Prabhupāda: Wedding? There is wedding also? All right. Keep it.

Devotee (2): I have some flowers for the… (Prabhupāda chants japa)

Prabhupāda: So you know the rules and regulations? What is that?

Devotee (3): Four rules.

Prabhupāda: Eh? Yes.

Devotee (3): No meat-eating…

Prabhupāda: Speak loudly.

Devotee (3): No meat-eating, no illicit sex, no gambling…

Prabhupāda: No intoxication.

Devotee (3): …and no intoxication.

Prabhupāda: Including tea, coffee, cigarettes, everything. No more. Is that all right? And how many rounds you will chant? At least sixteen rounds. You’ll begin from here, come here. Don’t cross. Again begin from here. In this way, sixteen rounds at least. So what is the name? Oh, list.

Śyāmasundara: Dhaumya dāsa.

Prabhupāda: What is his original name?

Śyāmasundara: Doug.

Prabhupāda: Dhaumya. Your name is Dhaumya dāsa, Dhaumya dāsa, one of the commander in the battlefield of Kurukṣetra, Dhaumya. (laughter) Don’t laugh. Hare Kṛṣṇa. Now bow down here. (chants japa) Chant. You’ll get bead, bead bag. Keep it in that. Yes. (chants japa) You know what are the rules? What are the four rules?

Devotee (4): No intoxication, no meat-eating, no gambling, and no illicit sex life.

Prabhupāda: So how many rounds you will chant?

Devotee (4): At least sixteen.

Prabhupāda: Yes. What is the name?

Śyāmasundara: Jayadharma dāsa.

Prabhupāda: Your name is Jayadharma dāsa. Yes. He is one of the ācāryas in the Madhva-Gauḍīya sampradāya. Bow down and take. Hare Kṛṣṇa. Go on chanting. Go on chanting like this. (japa) You know the rules? Yes.

Cheryl: No meat-eating, no intoxication, no gambling, and no illicit sex.

Prabhupāda: And how many rounds you will chant?

Cheryl: Sixteen.

Prabhupāda: Minimum, yes. What is your name?

Cheryl: Cheryl.

Śyāmasundara: Satyavatī.

Prabhupāda: Satyavatī dāsī. Satyavatī dāsī was one of the queens of Kṛṣṇa. Bow down. (japa) What it is you have got? Do you know rules?

Girl Devotee (5): No meat-eating, no illicit sex, no gambling, no intoxicants.

Prabhupāda: What is your name?

Girl Devotee (5): Leone (?).

Śyāmasundara: Mekhalā dāsī.

Prabhupāda: Mekhalā dāsī, belt of the universe. Mekhalā. (japa) Mix it nicely and distribute. (japa) You wait. Stop(?) I have sent this.(?) You have not signed? If it is difficult, there is no…(?) Yes. All right. What is your name? You know the rules?

Girl Devotee (6): No meat-eating, no illicit sex, intoxication, and no gambling.

Prabhupāda: So your name is Devadarśana dāsī, ”who can see all the demigods.” Right hand. (japa) Give them garland. After initiation they’ll exchange it. Give them. Give them on the… Yes. On their neck. You can sit down here. Where is that red powder? Get some. You sit there. He sits here. After changing garlands they will change place and the bride will give the powder and cover her head. No, the bride, bridegroom, yes. Come on. Come on. What is the name?

Śyāmasundara: Sanaka dāsa.

Prabhupāda: Sanaka dāsa. Know rules and regulations? What is that?

Sanaka: No meat-eating, no illicit sex, no gambling and no intoxication.

Prabhupāda: That’s good. And how many rounds?

Sanaka: Minimum of sixteen.

Prabhupāda: Yes, minimum. Now get them promised. You sit down here and ask him to… ”I, such and such…”

Śyāmasundara: Henceforward from this day…

Prabhupāda: Let him promise. You promise, ”I…”

Śyāmasundara: You, Sanaka dāsa…

Prabhupāda: Say, ”I, Sanaka dāsa…”

Sanaka: I, Sanaka dāsa…

Prabhupāda: "…take charge of you…"

Śyāmasundara: "…take charge of you…" (girl laughs)

Prabhupāda: Why you are laughing? It is laughing thing? I told you first. Don't take anything very lenient. Very serious.

Śyāmasundara: "I, Sanaka dāsa, (Sanaka dāsa repeating) do hereby promise from this day henceforward to always protect and take for my wife Devadarśana dāsī."

Prabhupāda: Yes. And you say that "I shall serve you…"

Śyāmasundara: Now, "I, Devadarśana dāsī, (Devadarśana repeating) do from this day henceforward, I do promise to always serve and obey my husband, Sanaka dāsa."

Prabhupāda: Now change the garland. Now give her the vermillion, red powder. Cover her head.

Śyāmasundara: Cover her head with the sari.

Prabhupāda: Do like that. Now you come this side.

Śyāmasundara: Now you change places.

Prabhupāda: So you have agreed that there is no question of divorce in your life? In any circumstances you cannot separate. Is that all right? You also agree? You cannot separate. There is no question of divorce. Even if you fight, you can remain in one temple, he can remain, but there is no question of divorce. So take in mind. That's all. Now have this…

Śyāmasundara: Er, the Hanumān sannyāsa…

Prabhupāda: After this yajña. After this.

Śyāmasundara: They have a gift for you. Shall I give it now?

Prabhupāda: Yes. All right. Bow down. Now begin the fire. Give help. Ignite the fire. Come on. First of all… First of all… Burn, fire… Very fine. Oh, this is not. Very fine one put in the beginning. Yes, like that. (japa) Have you got little straw?

Devotee (7): Straw?

Prabhupāda: Yes, that will help. Oh, you do not know. You never done it.

Devotee (7): Yes.

Prabhupāda: How is that, it is…? Do. Do. Do. Yes. Let him. Let him do one more. Now you can put it. Simply… That's all right. Don't… Yes. Go on. Yes, like that. There is no need of… Do that. Yes. Yes, like that. Go on. You know the mantras? Then you can do. Go on putting fuel in. Yes. Yes. Like that.

Devotee (7): Should I begin to chant…

Prabhupāda: Yes. [Devotee (7) chants standard prayers for fire sacrifice with devotees and Śrīla Prabhupāda repeating and Śrīla Prabhupāda giving instructions on pouring the ghee]

Prabhupāda: Now stand with banana, all. Take the banana and stand up. You also take.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(repeats mantra twice more)

Svāhā. Now put. Put those banana one after another. Put. (end)

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Initiations and Lecture

Sannyāsa Initiation of Sudāmā dāsa

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Tokyo, April 30, 1972

Prabhupāda: …no intoxication. All right. Your name is Tukarāma dāsa, a great saintly person.

Sudāmā: Tukarāma.

Prabhupāda: Yes. T-u-k-a-r-a-m-a.

Sudāmā: Tukarāma dāsa.

Devotee (1): Take the beads.

Sudāmā: Take in the right hand.

Prabhupāda: Take, the right. (devotee offers obeisances) You know the rules, four prohibitive rules?

Devotee (2): Pardon?

Prabhupāda: Four prohibitive. What is that?

Devotee (2): No intoxication, no gambling, no eating of meat, fish, or eggs, no illicit sex.

Prabhupāda: Thank you.

Śyāmasundara: Sañjaya dāsa.

Prabhupāda: So your spiritual name, Sañjaya dāsa. S-a-n-j-a-y-a. Sañjaya. Jaya. Hare Kṛṣṇa.

Devotee (2): Thank you, Śrīla Prabhupāda.

Prabhupāda: Then next, Sudāmā you take, change your cloth.

Śyāmasundara: There is one Gāyatrī. You want to give a Gāyatrī now?

Prabhupāda: I will do there.

Devotee (2): Later.

Prabhupāda: Gāyatrī I shall give there.

Śyāmasundara: He'll give later.

Prabhupāda: Touch there. There on the altar first of all. Take this. This mantra. Etām, sa āsthāya, parātma-niṣṭhām, upāsitām, pūrva, tamaiḥ, mahadbhiḥ, aham, tariṣyāmi, duranta, pāram, tamo, mukundāṅghri, niṣeyevayaiva. (repeats several times word for word with devotees repeating) Now you read the balance. What is it?

Sudāmā: The meaning?

Prabhupāda: Meaning and everything else.

Sudāmā: "Etām-this; sa āsthāya-taking shelter of; parātmā-the Supreme Personality of Godhead; niṣṭhām-firm conviction; upāsitām-worshiped by; pūrvatamaiḥ-by previous ācāryas; mahadbhiḥ-great; aham-myself; tariṣyāmi-shall cross over; duranta-pāram-insurmountable; tamo-the darkness of ignorance; mukundāṅghri-the lotus feet of Mukunda, who gives all liberations; niṣevayaiva-simply by worshiping."

Prabhupāda: Then go on.

Sudāmā: Translation: "I shall cross over the insurmountable ocean of darkness of ignorance simply by taking shelter of the lotus feet of Lord Mukunda, who gives all kinds of liberations and was worshiped by many great previous ācāryas."

Prabhupāda: So? Read on.

Sudāmā: Purport. "There are sixty-four kinds of rendering service to the Supreme Personality of Godhead, out of which, to accept the uniform dress of a tridaṇḍī-sannyāsa is also an important item. One who accepts this order of life, surely by rendering service unto the Supreme Lord, becomes eligible to cross over the insurmountable ocean of ignorance. All previous sages used to accept such order of life, and later ācārya, Viṣṇu Svāmī, adopted this order of life and firm conviction in the matter of devotional service. Those who are unalloyed devotees, they add one more staff along with the original three. This extra one is representation of the living entity. There is another sect who are known as ekadaṇḍī sect. They misunderstand the purpose of tridaṇḍa, and by such deviation, Śrīvāsa Swami sannyāsa, who proclaimed to belong to the Viṣṇu Svāmī sect, turned to be impersonalists and follow the footsteps of Śaṅkarācārya, accepting only the ekadaṇḍa. Instead of naming themselves out of the 108 names of Vaiṣṇava sannyāsīs, this Śrīvāsa Swami sect accepts ten names of the sannyāsī, following Śaṅkarācārya. Lord Caitanya, although in terms of the then practice, accepted ekadaṇḍī sannyāsa order, by His acceptance of tridaṇḍi sannyāsa is understood. This mantra was first chanted by a learned brāhmaṇa of Avantipur after being very much disgusted in this materialistic way of life. This happened long, long years ago because it is mentioned in the Bhāgavatam, which was composed by Vyāsadeva at least five thousand years ago. So it is to be concluded, therefore, that this tridaṇḍī sannyāsīn order is coming down since a time long, long years ago. And within five hundred years of time Lord Caitanya adopted this order of life. And in the latest years His Divine Grace Bhaktisiddhānta Sarasvatī Thakur Prabhupāda adopted it personally and made many of his disciples tridaṇḍī sannyāsīs. We are also following his footsteps, and the purport of this mantra is that the ekadaṇḍī sannyāsī is devoid of paramaṁ niṣṭha, which is explained above. In other words, impersonalists cannot have any faith in the Supreme Personality of Godhead, and they prefer to merge into the impersonal Brahman effulgence. In the Śrīmad-Bhāgavatam we do not find any mention of ekadaṇḍa sannyāsa. This tridaṇḍa sannyāsa is accepted, therefore, as standard. Lord Caitanya accepts Śrīmad-Bhāgavatam as the supreme authority. Under the circumstances, persons who accept Lord Caitanya as ekadaṇḍī sannyāsī are mistaken. So following the footsteps of Lord Caitanya, still the tridaṇḍī sannyāsīs are in existence, keeping the sacred thread and śikhā intact, distinct from the Māyāvādī ekadaṇḍī sannyāsīs, who give up the sacred thread and śikhā. They have no inclination to render service unto the Supreme Personality of Godhead. Being very much disgusted by the materialistic way of life, they do not understand the purpose of the sannyāsa order. But those who are strictly followers of the Vaiṣṇava principles, they do not accept the Māyāvādī way of sannyāsa. In the sect of Lord Caitanya, the most venerable learned scholar known as Gadādhara Pandit Gosvāmī accepted this tridaṇḍī sannyāsa order, and he offered this facility to his disciple known as Śrī Mādhava Upadhyaya. This Mādhava Ācārya is the origin of the Vallabhācārya sect. One of the six Gosvāmīs, Gopāla Bhaṭṭa Gosvāmī, who is the authority of Vaiṣṇava regulations, was initiated by another tridaṇḍī sannyāsī known as Prabodhānanda Sarasvatī. Therefore this sannyāsī order is completely in pursuance of Vaiṣṇava authority. Klīṁ gopījana-bhāvāśrayāya namaḥ."

Prabhupāda: This is the extra mantra for you. Klīṁ gopījana-vallabhāya svāhā. Hm? No. Klīṁ gopījana-bhāvāśrayāya namaḥ.

Sudāmā: Klīṁ gopījana-bhāvāśrayāya namaḥ.

Prabhupāda: So sannyāsa, sannyāsa, the derivative meaning is sat-nyās. Sat means the Supreme Truth. Oṁ tat sat. Here in this material world everything is relative truth. Nothing is Absolute Truth. The Absolute Truth is the Supreme Personality of Godhead. Absolute Truth is a person like us, but He is the Supreme Person. That is the Vedic information. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Nitya means eternal. We living entities, we are all eternal. That is very nicely explained in Bhagavad-gītā. Na hanyate hanyamāne śarīre [Bg. 2.20]. Those who under the impression that after finishing annihilation of this body, everything is finished, they are not in perfect knowledge. The living entity continues to exist either in this body or in another body. Just like very simple example, we can understand. All of us sitting here, we had a small baby body. I existed, you existed, in that baby body, but that body is not now existing, but I am existing. I know that "I existed in a baby body, I existed in a boyhood body, I existed in a youthhood body. Now I am existing in this old age body. Similarly, when this body is finished, I shall again exist in another body." This is the right conclusion. Therefore na hanyate hanyamāne śarīre [Bg. 2.20]. After the destruction of this body, ātmā, or the spirit soul, is not destroyed or annihilated. He continues.

So ātmā vastu, that ātmā is also part and parcel of the Supreme Truth sat. Now at the present moment I am given to this misunderstanding that "I am this body." Sannyāsa means to give up this false concept of bodily concept of life and surrender, nyāsa. Nyāsa means renounce-renounce everything for the sake of Kṛṣṇa, the Absolute Person. This is called sannyāsa. Actually this is the beginning of my liberated activities. Sannyāsa means that living entity is acting. Living entity for a second cannot be inactive. You know that even in sleeping we are acting: we dream, we go somewhere, we see something. Although the body is silent, I, the spirit soul, I create another subtle body, and with that subtle body I create so many things and try to enjoy it or suffer it. Therefore a living entity is not inactive even for a second. So these activities, when they are performed in the bodily concept of life-"I am this body," "I am Indian," "I am Japanese," "I am Hindu," "I am Muslim," "I am Christian"-in this way, so long we act on this bodily concept of life, it is called material existence. But when we understand that we are not this body-"I am spirit soul"-and on this understanding I understand that I am the part and parcel of the Supreme Absolute Person, that is called brahma-bhūtaḥ situation.

It is explained in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Now, this boy is very tender age. He has renounced this material life. He has got young wife, but still, he has given up with mutual consent. The wife also has agreed that "You take sannyāsa for the service of Kṛṣṇa." So this is actually renouncement. Young boy, young man, everyone wants young wife, enjoy this material life. But he has renounced everything. This is great sacrifice. Instead, in spite of presence of young wife and facilities for material enjoyment, one who renounces for the sake of serving Kṛṣṇa, he is sannyāsī. He is called sannyāsa. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. For better service he ceases to act materially. Paraṁ dṛṣṭvā nivartate. That is sannyāsī. He is therefore called gosvāmī. His name is, from this day, Sudāmā das Gosvāmī. Because go means the senses, and svāmī means the master. At the present moment, in the materialistic concept of life, everyone is servant of the senses. Everyone acts by the dictation of the senses; therefore they can be called, in other words, as godāsa, servant of the senses. Instead of becoming servant of the senses, one has to become the master of the senses. That is called gosvāmī, master of the senses. So how to become master of the senses? Senses are very strong. How one can become master? The simple method is when one engages the senses in the service of the Supreme Lord, it is automatically controlled. It is automatically controlled. The senses want… Just like your mind. If your mind is absorbed in certain subject, you cannot divert your mind to another subject. Sometimes, if your mind is engaged in some serious business, you are thinking and some friend has come before you, you cannot see him. He asks you, "Mr. such and such, don't you see me?" "Oh, you have come?" That means the senses, the chief sense is the mind. If you can engage your mind to Kṛṣṇa, in the service of Kṛṣṇa-sa vai manaḥ kṛṣṇa padāravindayoḥ [SB 9.4.18]-then your senses are automatically controlled-because mind is the chief sense. Under the mind, all other senses, namely the eyes, the ears, the nose, the hands, the legs, they work. If one is absent-minded, he cannot work nicely because mind is absent or not in order. Therefore our method of controlling the senses is to engage the senses in the service of the Lord.

The first engagement should be that mind should be always absorbed in thoughts of Kṛṣṇa. Always engaged. These boys, they are always engaged. Just like in offering arcana to the Deities from early morning up to ten o'clock at night, and then they go to rest. Again rise early in the morning. So somebody is engaged n cleansing the temple, somebody is engaged in dressing the Deity, somebody is engaged in cooking for the Deity, somebody is engaged going in Tokyo city for distributing literature, somebody is performing kīrtana here, somebody is reading our various books. In this way we have got twenty-five hours engagement instead of twenty-four hours. So mind cannot go outside Kṛṣṇa. That is called Kṛṣṇa conscious. We don't allow the mind go out of Kṛṣṇa's service. And this is sannyāsa. Practically anyone who is engaged in this Kṛṣṇa consciousness business, he is a sannyāsī. Never mind what is his dress. He may be in a dress of a family man, householder, or he may be in the dress of a sannyāsī-everyone is engaged in Kṛṣṇa's service. Therefore in the essential sense, everyone is sannyāsī. That is described in the Bhagavad-gītā, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1]. The Lord Himself is giving the definition of sannyāsī. What is that? Anāśritaḥ karma-phalaṁ. Karma means action. Whatever you do, there must be some reaction. Whatever you do. You do something very pious or do something which is vicious, there will be some resultant action. But if you don't take shelter of the resultant action, anāśritaḥ karma, karma-phalaṁ. Karma-phalaṁ means resultant action of your activities. You don't take shelter of that action, good or bad… Kāryam: "It is my duty." Kāryam karma karoti yaḥ: "In this way, one who acts…" Sa sannyāsī. Everyone is trying to enjoy the result of his action. Suppose you are doing some business, and you get very huge profit. So you take the profit for enjoyment. But one who does not take the profit, he is sannyāsī. He may be engaged in business. He may make profit, thousand dollars per month or more than that, but he does not take even a paisa or even a cent out of it-he is a sannyāsī. So even a man in ordinary worldly life, a businessman, or in any other occupation, he can also become sannyāsī provided he does not enjoy the profit out of it. Then where the profit will go? It will be thrown away in the street? No. It should be given to Kṛṣṇa. So the real purpose is that whatever you do, yat karoṣi, whatever you eat, yat aśnāsi, whatever you sacrifice, yad juhoṣi, yad dadāsi, whatever you give in charity… Because these things are ordinary activities. Kṛṣṇa says, kuruṣva tad mad-arpanam: "You give Me that. If you are eating, the food must be given to Me first. If you are working, the resultant profit should be given to Me. Or even loss, that is also given to Me." Yat karoṣi yad aśnāsi yaj juhoṣi: [Bg. 9.27] "And whatever sacrificing," dadāsi yat, "whatever you give in charity, so give it to Me." This is sannyāsa. There is no, I mean to say, prohibition to act in any way. Just like Arjuna. Arjuna, he was a warrior, fighter, but he fought for Kṛṣṇa; therefore he is a sannyāsī. Although he appears to be a householder, fighting for his own interest, but he was declining to fight for his own interest. When Kṛṣṇa convinced him that "This fighting is arranged by Me, Kṛṣṇa, and I want this fighting," then Arjuna fought. He understood that "It is to be fought for Kṛṣṇa, not for my self interest." And because he fought for Kṛṣṇa, he is a sannyāsī.

So this is the technique of Kṛṣṇa consciousness, and anyone who is ready to act for Kṛṣṇa, not for his personal sake, he is a sannyāsī. So actually anyone in this institution, they are all acting for Kṛṣṇa, but this sannyāsa order is accepted in pursuance of the great ācāryas, as we have already explained, great ācāryas. So for preaching work, especially in India, preachers are generally sannyāsī. And I know that even in Buddha philosophy, a Buddhist, a person following Buddhist religion, he has to take sannyāsa at least for some time. Is it not? Any Buddhists here?

Devotee: Yes.

Prabhupāda: He has to take sannyāsa for some years. Again he may come back to householder life. So sannyāsa order is Vedic order. Lord Buddha also appeared in India, and he inaugurated the Buddha philosophy. That is also sannyāsa. Bhikṣu. They are called bhikṣu, Buddha-bhikkhu. So this is a spiritual order. Otherwise, anyone who is acting in Kṛṣṇa consciousness is a sannyāsī. That is, practical sannyāsa. So our Sudāmā das Goswami Mahārāja, from this day will… He is already engaged in preaching Kṛṣṇa consciousness. He will now take special advantage and preach all over the world Kṛṣṇa consciousness and make his life successful. That is the mantra: etāṁ sa āsthāya parātma-niṣṭhām; parātma-niṣṭhām. Parātma-niṣṭhā means working for the Supreme, niṣṭhām. Adhyāsitāṁ pūrvatamair mahadbhiḥ. Pūrvatamair mahadbhiḥ, many great ācāryas. So we are coming through paramparā system. So we at the present moment we are Gauḍīya Vaiṣṇava sampradāya. Lord Caitanya Mahāprabhu, He took sannyāsa. His spiritual master, Īśvara Purī, was also a sannyāsī. His spiritual master, Mādhavendra Purī was sannyāsī. My spiritual master was Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. He was also sannyāsī. I am also sannyāsī. So in this way, by the disciplic succession, we accept this sannyāsa order. That is a formality. We have to follow the formality. And this tridaṇḍī sannyāsa, this daṇḍa, rod, is consisting of four rods. Three rods means the body, mind… Karmaṇā manasā vācā. Karmaṇā means working; manasā, by thinking; vācā, by talking. Everything should be for Kṛṣṇa. And there is another rod that is the living entity. So within this packet there are four rods, symbolizing mind, body, and words. Word is very important thing. Now preaching will be through words, by presenting words. Vaikuṇṭha guṇanuvarṇane. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. Sa vai manaḥ kṛṣṇa padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. Vacāṁsi, our talks should be always engaged in describing the glories of the Lord. That is the proper use of our talking. Otherwise, there are frogs also, they are vibrating, "kakaka, kakaka, kakaka, kakaka." That kind of vibration is simply inviting death. You know in every country there are frogs, especially in rainy season they enjoy. They think, "We are now enjoying life," by "kakaka kakaka." So the result is that the snake, in the darkness they cannot see where is the frog, but by the sound he can understand, "Here is a frog," and he comes and swallows it. So our, this talking, nonsense talking whole day and night-in the assembly, in the conference, in the business, in so many ways we are talking, "kakaka, kakaka"-the result is that we are inviting death very soon. But if we chant Hare Kṛṣṇa mantra or engage our talking for glorifying the Lord, then death cannot touch. Death cannot touch means we are making our way to become immune from death. That is confirmed in the Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Those who are talking nonsense, they will have to accept some sort of body, either human body or animal body or tree body or demigod's body. He has to take any body. But those who are talking of Kṛṣṇa always, to understand Kṛṣṇa and to make others to understand Kṛṣṇa, they are not going to do that. For them, janma karma me divyaṁ yo jānāti tattvataḥ. Who will preach unless one knows Kṛṣṇa, why He appears, janma, why He disappears, janma karma, why He works in the warfield of battle, battlefield of Kurukṣetra, karma? Or so many karmas, Kṛṣṇa, when He was present. So unless one understands why Kṛṣṇa comes and work like that, why He comes… Janma karma me divyam [Bg. 4.9]. But they are all transcendental. Yo jānāti tattvataḥ. Anyone who knows perfectly well, he can preach. Otherwise what he will talk? We'll have to talk about Kṛṣṇa. If we do not know about the activities of Kṛṣṇa, then what we shall talk? So this talking of Kṛṣṇa, vacāṁsi vaikuṇṭha-guṇānuvarṇane, will make him immortal. It is not the frog's crowing. The frog's crowing will gradually lead him to death. But this kind of transcendental, glorifying vibration will make him immune from death, will elevate to the eternal life, blissful life.

Therefore this mantra, ahaṁ tariṣyāmi duranta-pāraṁ tamo mukundāṅghri niṣevayaiva. Aham: "By accepting this order of life, I shall cross over this nescience of darkness." Tamo mukundāṅghri. Mukunda. Kṛṣṇa's another name is Mukunda. Muk means liberation; ānanda, He gives liberation and ānanda, eternal bliss. So aṅghri, aṅghri means lotus feet. So "By worshiping, by serving the lotus feet of Kṛṣṇa, I shall cross over the dark ocean of nescience." Ahaṁ tariṣyā… How? By talking about Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. Simply by describing the Vaikuṇṭha world. In the morning we are now having class, describing about the nature of Vaikuṇṭha world, how it is constituted, what kind of population there are, how they live, how the Supreme Personality of Godhead is living with goddess of fortune. These things we are discussing in the morning from seven to eight. So those who are interested may come. There is a Vaikuṇṭha world. Vaikuṇṭha. Vigata kuṇṭha yasmād. Vigata means gone; kuṇṭha means anxiety. Vigata. Here everything is full of anxiety. This is not Vaikuṇṭha. This is kuṇṭha, anxiety. Sada samudvigna-dhiyām. Samudvigna. Samudvigna means full of anxiety. Everyone, even a bird, he is also not peaceful. If he has comes to take some food from the ground, the bird sees this way, that way, that way. Kuṇṭha, always anxiety: "Is not one coming to kill me?" Therefore you will find the birds doing like this, anxiety. No anxietyless, nobody. Either human being, animal, birds, beasts, everyone. Therefore is called kuṇṭha jagat, full of anxiety. But there is another world, where there is no kuṇṭha. Everyone is free. Some of us trying to become free from all kinds of anxieties, but that is not possible here. We can become free from all kinds of anxiety when we take to Kṛṣṇa consciousness; otherwise it is not possible. We are aspiring, every one of us, aspiring how to become free of anxiety. But that can be done only when we take shelter of the Vaikuṇṭha-pati. Vaikuṇṭha-pati, Vaikuṇṭheśvara. So, so long we are accepting asat, asad-grahāt… Here in this material world everything is temporary. Suppose this body, your body, my body. This is called asat. Asat means temporary. It will not exist. So because we have accepted everything which will not exist, therefore we are full of anxiety. This is the full definition of anxiety. And if we take the sat, the, which will exist, and we sacrifice everything for that, that is called Sannyāsī. Sat nyāsī, sannyāsī. If we accept asat, then we will be full of anxiety, and if we accept sat, then we will be free of anxiety. This is the secret of spiritual life.

So we shall invite every one of you. We have opened this temple in this country. So we invite all Japanese boys and girls, young men. Especially we invite them because they can understand. Old men, they are sophisticated. They, whatever they have understood, it will take hundred years to forget. (laughter) But young men, they are inquisitive, they are receptive. They can easily… Practically all over the world, all our followers, disciples, students, they are all young men, or teenagers, or some of them, about twenty-five years or thirty years, but no old men. That is the special feature of this movement. In all countries we have got branches, all over America, all over Europe, all over Canada, Australia, and in your country we are now making progress gradually. We have got center here. We are thinking of opening one center in Quoto. What is that?

Sudāmā: Kyoto.

Prabhupāda: Kyoto. So gradually, as you join, we shall enhance our activities, Kṛṣṇa consciousness. Try to understand. We have got books, we have got philosophy. It is appreciated all over the world. So thank you for your coming here and joining this ceremony, and we shall continue to invite you more and more, and come here. Thank you very much. (end)

720523IN.LA

Initiations

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Los Angeles, May 23, 1972

Prabhupāda: (Devotees chant prayers responsively) Chant. (devotees chant) Names? (japa)

Devotee: Serge?

Prabhupāda: You know the rules? What is that?

Devotee: No meat, fish or eggs, no illicit sex, no gambling.

Prabhupāda: Thank you. Your name is Śuklāmbara. Śuklāmbara was a great brahmacārī devotee of Lord Caitanya Mahāprabhu. You are servant of Śuklāmbara. Hare Kṛṣṇa.

(Another devotee is called; sounds like Carla) (japa) Kaumudī. Do you know the rules and regulations? Yes, tell. (devotee recites rules) So, your name is Kaumudī dāsī. Kaumudī is a nice flower liked by Kṛṣṇa. (japa)

Next. What is your name? You know the rules and regulations? What is that? (devotee recites rules) Hm. Hare Kṛṣṇa. So your name is Rūpa-mañjarī dasi. There are different gopīs. The assistant gopīs is mañjarīs. So Rūpa-mañjarī, you, this maidservant of Rūpa-mañjarī.

Come on. (another devotee is called) What are the rules? (devotee recites rules) Hm. Thank you. Brahmaṇya-tīrtha dāsa. (japa)

Devotee: Will? Will McLoughlin.

Prabhupāda: … just do it nicely. You know the rules and regulation?

Will: … meat, fish or eggs, no intoxication, no gambling, no illicit sex.

Prabhupāda: Hm. Thank you. Varuṇa dāsa. Varuṇadeva. Varuṇadeva is the demigod of sea? Yes. You have to control the Pacific Ocean. (laughter) Preaching. (laughter) All the Pacific islands, you have to preach. Is that all right? (laughter) Hare Kṛṣṇa. Kaumadakī(?)

(another devotee is called) (japa) So you know the rules and regulations? Yes. What are they?

Sheila: …meat, fish or eggs, no intoxication…

Prabhupāda: What is that, next? Four you have not mentioned.

Sheila: I have not mentioned four? No intoxicants, no eating meat, fish or eggs, no gambling and no illicit sex.

Prabhupāda: That's all. So your name is Śrīla dāsī, maidservant of the goddess of fortune. Śrīla. Yes. S-r-i-l-a. (japa)

Devotee: Next, ah, Laurie? Laura?

Prabhupāda: (japa) Hm, you know the rules? Yes.

Laura: …no meat, fish or eggs, no intoxicants, no illicit sex.

Prabhupāda: Thank you.

Devotee: Lakaṅga-mañjarī dasi …

Prabhupāda: Lakaṅga? Lavaṅga.

Devotee: Lakaṅga …

Prabhupāda: What is the spelling?

Devotee: L-a-k(?)-a-n-g-a. Lavaṅga. Lavaṅga-mañjarī.

Prabhupāda: Lavaṅga-mañjarī is already there. (japa) The Lavaṅga is already there. Lavaṅga mañjarī, Lavaṅga-latika. Hm? Anaṅga-mañjarī, all right? No. Anaṅga-mañjarī is there?

Devotee (2): Yes.

Prabhupāda: So all right, Lavaṅga-mañjarī. Lavaṅga-mañjarī. Assistant of Lavaṅga-latā. (japa)

Pradyumna: Robert Dorman?

Prabhupāda: (japa) You know the rules and regulations? (indistinct) And how many rounds you have to chant? Thank you. Vyāsatīrtha, one of the ācāryas in our sampradāya. Vyāsatīrtha. Remember; don't forget. (laughter)

Pradyumna: Katherine?

Prabhupāda: (japa) Very good. Kalā … What is that? (indistinct) There is no such name. All right, give her name. Kalāvatī. So your name is Kalāvatī dāsī. You know the rules and regulations?

Kalāvatī: Yes, Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa. Come on. Come on, that's all right. Don't take …

Pradyumna: Dirk.

Prabhupāda: You know the rules and regulations? What are they? (indistinct) That's nice. So you are Dattātreya dāsa. Dattātreya dāsa, the incarnation of Kṛṣṇa, Dattātreya. Hare Kṛṣṇa. So ārati, begin. Bhaja bhakata-vatsala? (japa) (end)

720527IN.LA

Lecture at Sannyāsa Initiation

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Los Angeles, May 27, 1972

Prabhupāda: Ahaṁ tariṣyāmi duranta-pāraṁ tamo mukundāṅghri-niṣevayaiva. As explained in the beginning, the whole process is to engage in the service of Kṛṣṇa, whose another name is Mukunda. Muk means liberation, one who gives liberation and blissful life. So this Kṛṣṇa Conscious movement is meant for delivering the conditioned soul of this age, Kali-yuga, as it was inaugurated by Lord Caitanya Mahāprabhu Himself, accompanied by Nityānanda. He also took sannyāsa at the age of twenty-four years only, very young man. So according to Vedic system, one takes sannyāsa at the fag end of life. Just like I have taken. While I was going to die, I took sannyāsa. So, that is also, something is better than nothing. And now you have sannyāsa in prime youthful life. So you are all far better than me. You have got enough opportunity to serve Kṛṣṇa and His mission. I am old man. I may pass away at any moment. The wording is already there. So you remain and preach this cult.

The world is suffering for ignorance. They may be very proud of their advancement of education. After all, they have no education, no improvement. Simply, they are bold enough, just like the insects. The insects are bold enough to fall down on the fire. Similarly, this civilization without any control of the senses, adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30], being unable to control the senses, exactly like the insect, flies very boldly, falls on the fire. Similarly, these uncontrolled senses (are) leading them to the darkest region of materialistic life. They do not know it, and they don't care to know it, because they, they have got their own theory that after this body everything is finished, zero. But that is not the case. Not finished. There are so many species of life we have to enter, in any one of them, and this human form of life is the opportunity to get out of the clutches of māyā, this repetition of birth and death, and anyone can go back to home, back to Godhead, and become eternal associate of the Lord in blissful life. That opportunity is there.

So, but this foolish civilization, they do not know it. It is our duty on behalf of Kṛṣṇa. Kṛṣṇa wants it. Lord Caitanya wants it. Therefore, success or no success, that doesn't matter, Kṛṣṇa will help us, but it is our duty to enlighten the whole human society with Kṛṣṇa consciousness. They are forgetful of Kṛṣṇa. They do not know what is God, therefore they say that God is dead, there is no God, God is impersonal. So many theories they have got. Actually, they have no idea what is God. On the other hand, against this propaganda of godlessness, we are giving directly God. Here is God, Kṛṣṇa. We give His name, His father's name, His address, His activities (laughter), everything. So these rascals may be informed at least. This is our duty. Try your best, and be blessed by Kṛṣṇa and Lord Caitanya.

Thank you very much. (end)

720621IN.LA

Initiations

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Los Angeles, June 21, 1972

(chanting of Śrīmad-Bhāgavatam 2.3.24)

Prabhupāda: All right. Hare Kṛṣṇa, Hare Kṛṣṇa… (japa)

Pradyumna: Now everyone can take the water which is in front of them when we say these prayers of purification and do just as I am doing. Take the spoon in your left hand… [break] (japa)

Prabhupāda: So you know all the rules and regulations?

Devotee: No meat-eating, fish or eggs, no intoxication, no gambling, no illicit sex.

Prabhupāda: Hm. And how many rounds you'll chant?

Devotee: At least sixteen.

Prabhupāda: So your name is Vrajeśvarī dāsī. Vrajeśvarī is the name of Rādhārāṇī. Hare Kṛṣṇa.

Śyāmasundara: Lois?

Prabhupāda: (japa) What are the rules?

Lois: (indistinct) (recites rules)

Prabhupāda: How many rounds you'll chant?

Lois: Sixteen.

Prabhupāda: Minimum, yes? So, what is?

Śyāmasundara: Vṛndāvaneśvarī.

Prabhupāda: So your name is Vṛndāvaneśvarī dāsī. Vṛndāvaneśvarī is another name of Śrīmatī Rādhārāṇī.

Śyāmasundara: Sherry?

Prabhupāda: (japa) Hm. Thank you. So what are the rules?

Sherry: No… (indistinct) (recites rules)

Prabhupāda: That's all. How many rounds you will chant?

Sherry: At least sixteen.

Prabhupāda: Minimum. So your name is Śikhaṇḍī dāsī. Śikhaṇḍī is another name of Arjuna.

Śyāmasundara: Gail?

Prabhupāda: (japa) So what are the rules?

Gail: No meat-eating, no meat, fish or eggs, no illicit sex …

Prabhupāda: So you're Satyadevī dāsī. Satyabhāmā was one of the wives of Kṛṣṇa. Hare Kṛṣṇa. Then?

Śyāmasundara: Pravīnacandra?

Prabhupāda: Are you still impersonalist? (japa) What is this?

Pravīnacandra: Uh, this is an (indistinct). I brought it for you.

Prabhupāda: You are still impersonalist or personalist?

Pravīnacandra: Not still impersonalist … For the learning, I am learning still. I am not yet… I want to learn more.(?)

Prabhupāda: All right. So, you know the rules and regulations?

Pravīnacandra: Chanting sixteen rounds, no meat eating, no illicit sex life, no gambling and no drinking wine.

Prabhupāda: What is?

Śyāmasundara: Pratibhānu dāsa.

Prabhupāda: Pratibhānu dāsa. Hare Kṛṣṇa.

Śyāmasundara: Sandy Waxner? Satyamādhava dāsī. Her name's not on the list.

Prabhupāda: Mādhavī?

Śyāmasundara: Her name is not on the list that you gave me.

Prabhupāda: Then Mādhavī can, Mādhavī it can be. Mādhavī. So what are the rules and regulations?

Mādhavī: No meat-eating, no intoxication, no (indistinct).

Prabhupāda: So your name is Mādhavī devī dāsī. Mādhavī is another name of goddess of fortune. Hare Kṛṣṇa.

Śyāmasundara: Pierre?

Prabhupāda: So what are the rules?

Pierre: No illicit sex, no gambling, no intoxication, no meat, fish, or eggs.

Śyāmasundara: Parvata Muni dāsa.

Prabhupāda: So your name is Parvata Muni dāsa. Parvata Muni was a great friend of Nārada Muni.

Śyāmasundara: This set of beads says Sandy Waxner on it also. Who is the other? There are two sets of beads. Who is left?

Prabhupāda: What is her name? What? I'll give her name.

Śyāmasundara: Oh, Sandy.

Prabhupāda: So your name is Sāndīpani dāsī. Sāndīpani was the teacher of Kṛṣṇa. Kṛṣṇa, He's teacher of the whole universe, but He had also a teacher. This is the example in character, that one has to accept a teacher, a spiritual master. Kṛṣṇa is giving knowledge. He's, His description is all knowledge. Samagra, full knowledge. But He is also going to a teacher's place to learn. Caitanya Mahāprabhu, He is Kṛṣṇa Himself; He's accepting a spiritual master, Īśvara Purī. Śrī Caitanya… Śrī-kṛṣṇa-caitanya… Īśvara… That means Īśvara Purī became glorified by Caitanya Mahāprabhu's acceptance of him as spiritual master. But this is the etiquette, this is the Vedic principle, that even if you are God, if you, even if you know everything, still, you have to accept a teacher, a spiritual master. That is the Vedic system. So what are the rules?

Sandy: No meat, fish or eggs, no gambling, no intoxication, no illicit sex.

Prabhupāda: All right, come on. So Sāndīpani dāsī. Hare Kṛṣṇa. (end)

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Initiations

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San Diego, June 30, 1972

Prabhupāda: Where is book? Mayy āsakta-manāḥ pārtha. Where is Pradyumna? He's not here?

Śyāmasundara: No.

Prabhupāda: So you read.

Śyāmasundara: We're a little early today. He stayed behind to watch the house. It's five to seven. (everyone starts chanting japa)

Nanda-kumāra: We didn't read the purport. Should we read the verse first or finish the purport?

Prabhupāda: No. Read the śloka first.

Nanda-kumāra: Same śloka, read again? (leads chanting, etc.)

śrī bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Translation: "Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Prabhupāda: So this yoga system is very simple and the sublime. You have to simply engage your mind only on Kṛṣṇa, on the form of Kṛṣṇa, meditation. Simply you think of Kṛṣṇa. And how? Āsakta, āsakti, with attachment. Just like if you love somebody, you want to see him, and attachment is so strong that without seeing him, you become restless. That is called āsakti. Āsakti. We have got āsakti, attachment, for so many material things. So we need not explain what is meant by āsakti or attachment. So different people have different attachments, but attachment is there. Somebody may be attached to a dog, and somebody may be attached to God, but the attachment is there. Rūpa Gosvāmī has explained this attachment, very simple. He says, "My dear Lord, as a young man awakens his attachment immediately by seeing a young girl, or a young girl increases her attachment immediately seeing a young boy…" This is natural. Nobody wants to learn in the university how to love a young man or young girl. That is natural. So Rūpa Gosvāmī says that "When my attachment unto You will becomes such naturally and simultaneous?"

This is very nice explanation. Simply by seeing, "Oh, here is a nice, beautiful girl," "Oh, here is a nice, beautiful boy," similarly, "Oh, here is Kṛṣṇa, here is Kṛṣṇa's kathā, here is Kṛṣṇa's topics, oh, here is Kṛṣṇa's temple." Just like, another example is given. Just like the waves of the river. It goes down. We have seen that little river… What is that? Varta? Always going down. In Japan also, I have seen that little river, with sound, going down, going down. So similarly, as the river is going after the sea spontaneously, without any artificial attempt, so such spontaneous love for Kṛṣṇa, or God, that is the perfection of yoga. This is yoga. Yoga means connection. So that connection… In the beginning we may make, revive that connection artificially, but when the connection will be spontaneous, without any check, just like the river water is going down incessantly… Nobody can check it. Ahaituky apratihatā. And why the river is going there? There is no cause. It is going there. Similarly, when our love for Kṛṣṇa will be gliding down like that, without any cause… Without any cause… Generally… The same example again, that spontaneous love does not depend on any cause without. Cause is there. Cause is there, love. There is no other cause. So it is called ahaituky apratihatā. Ahaitukī means without any cause. Just like we generally go to the temple, to the church, with a cause. Just like in Christian church they go. There is cause: "God, give us our daily bread." The cause is bread. "Therefore I have come to church." But when you go to church without any cause, that is real love. "God will give me bread; therefore, let me go to church," this is also nice, but this motivated faith may be lost. If we approach God for some material benefit, for personal sense gratification, that may break at any time. So that is not real love. Real love is without cause. And apratihatā. Apratihatā means which cannot be checked. My love for God cannot be checked by any material condition. Nobody can say that "Because I am poor man, I have to work so hard, I cannot love God now." People say like that. "We shall wait. When I get millions of dollars in my bank balance, then I shall take to Kṛṣṇa consciousness. Now let me earn money." You see? This is not bhakti or attachment. Mayy āsakta. Mayy āsakta manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ means "under My protection." Kṛṣṇa says. So taking shelter of Kṛṣṇa or His representative… Mat means "My man" also. Mad-āśrayaḥ, take shelter of Kṛṣṇa or His representative, and try to practice the yoga by which you will have spontaneous love for Kṛṣṇa.

So this practice, according to Vedic instruction… Because we have no attachment. So for making attachment, there are some regulative principles by which you can increase the attachment. Just like we say, "No illicit sex." That means… Illicit sex means those who are too much attached to sex; otherwise, there is no question of illicit sex. According to Vedic system one is married, and married means the girl has got a husband, and the boy has got a wife. So living on religious principles, they can satisfy their sex life for begetting nice children. So there is no prohibition. That is allowed. But illicit sex means your attachment for sex is increased, not for Kṛṣṇa. Therefore it is forbidden. No meat-eating. Meat-eating or fish-eating or egg-eating, nonvegetarian diet, it is simply attachment of the tongue. Nobody dies without meat-eating. That's not a fact. When we were children, we were babies, we were depending on milk, either mother's breast milk or cow's milk. Therefore cow is also our mother. Just like we drink breast milk from my mother, similarly, we drink milk from mother cow. Therefore meat-eating is prohibited. You cannot kill your mother. That is a great sin. You cannot. But people have become so sinful that they have no consideration that ”I am going to kill my mother. I am so ungrateful that the mother who supplied her blood to feed me, to keep me living, now I am grown-up, I am going to kill my mother.” This is my advancement of education, that ”I have learned how to kill my mother.” Therefore, in every religion the killing is prohibited or very much restricted. So in your Christian religion, the first item is, ”Thou shalt not kill.” But everyone is violating this first commandment. Then where is your claim to become a Christian? If you violate the injunction given by Lord Jesus Christ, then where, how you become a Christian? That is our question. Either Christian or this or that, killing is most sinful. This should be avoided.

Therefore in the beginning, to increase attachment for Kṛṣṇa… Because my business is to increase my spontaneous attachment for God. That is the business of human life. This is a chance. Because in the human form of life you can do that. And as soon as you increase your attachment for Kṛṣṇa, then your life is successful. Successful means that you haven't got to accept any more this material body. You will get a spiritual body and go to Kṛṣṇa, or go to home, go back to Godhead. So if you increase your attachment for Kṛṣṇa, the benefit is that you make a solution for all the problems of life. It is scientific. Mayy āsakta manāḥ pārtha. So in the beginning, in order to increase your attachment for Kṛṣṇa, you have to follow the regulative principles, ”Don't do this.” Just like a doctor gives you prescription, ”Don't eat this. Don't do this,” similarly, there are so many ”don't”s and so many ”do”s. So we have to accept the ”do”s, not the ”don't”s. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. This is called favorably cultivating Kṛṣṇa consciousness. We have to accept the ”do”s, not the ”don't”s. Ānukūlyasya saṅkalpa, ānukūlyena kṛṣṇānuśīlanam. We have to accept the favorable things. So if illicit sex life is unfavorable for my advancement in Kṛṣṇa consciousness, I must accept it. You cannot argue. That will not help you. Similarly, intoxication. Similarly, meat-eating. Similarly, gambling. Because these are the four pillars of sinful life: illicit sex, meat-eating, intoxication and gambling. The roof of sinful life is held by these four pillars.

So these four pillars, in the beginning of Kṛṣṇa consciousness, when you are actually going to take Kṛṣṇa consciousness seriously… Just like some souls will be initiated today. This means that he is going to take Kṛṣṇa consciousness very serious. So one who is serious to take Kṛṣṇa consciousness, his first business is to break these four pillars of sinful life so there will be no chance of sin. Kṛṣṇa says in the Bhagavad-gītā, yeṣāṁ tv anta-gataṁ pāpam: ”One who is freed from all sinful reaction of life…” Yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. Puṇya-karmaṇām, pious activity. ”Those who are acting in pious life, simply executing pious activities…” Pious activities means yajña-dāna-tapa-kriyā. Pious activities means yajña, performing yajña. Just like there will be fire sacrifice. Dāna, charity, giving charity for Kṛṣṇa's propaganda. The Kṛṣṇa consciousness movement is making propaganda, so they require money. Money is Kṛṣṇa's money. Everyone is holding Kṛṣṇa's money. So the sooner they spare that money… Because if I am holding your money, if I give it to you, then I become released from my criminal activities. Suppose I have stolen something from your pocket and I become conscious, ”Oh, this stealing is not good,” so as soon as I return unto you, ”Please take this money; I was mistaken,” so thing is settled up. But if you hold it, then you are criminal. You will be punished. Similarly, everyone who is holding Kṛṣṇa's money, not returning to Kṛṣṇa, he is a criminal. He will be punished. How they are punished? That you have seen. In India, in recent… Everywhere, the same thing is going on. There was war between Pakistan and India. So all the rich men had to contribute fifty lakhs, fifty hundred thousand, according to everyone's capacity. Many millions of rupees were collected, and it was put into the gun powder, ”Svāhā!” (laughter) So if you don't execute this svāhā, then you will have to execute that svāhā. (laughter) (sings out the word ”svāhā!”) That's all. The Vietnam is going on-svāhā! So many young men-svāhā! So much money-svāhā! You have to do that. Therefore better learn how to make svāhā for Kṛṣṇa. Otherwise you will have to make svāhā for māyā. That's all. The sooner you give up… Yajña-dāna. This is called yajña and dāna, and tapas, tapasya. Tapasya means this following, voluntarily accepting all restrictive principles. Because we are addicted to all this license or nonsense. Not license. It is nonsense. So unless you stop all these nonsense activities, you cannot understand Kṛṣṇa consciousness. Yeṣāṁ tv anta-gatam… If you want to be serious… That is stated in the Bhagavad-gītā.

So in this way we have to increase our attachment for Kṛṣṇa, and if we increase our attachment for Kṛṣṇa, mayy āsakta manāḥ pārtha yogam… This yoga system… This yoga system, Kṛṣṇa consciousness, is the topmost yoga system. Why it is topmost? Because it teaches how to increase your attachment for Kṛṣṇa; therefore it is topmost. That is stated in the Bhagavad-gītā. Yoginām api sarveṣāṁ [Bg. 6.47]. There are different kinds of yogis. ”Of all the yogis…” Yoginām api sarveṣāṁ. Sarveṣām means ”of all.” Mad-gata āntarātmanā: ”One who is always thinking of Me.” You can think of one if you are attached to him; otherwise, artificially you cannot do. That's not possible. If you love somebody, then you will always see his picture, his form, always. These are simple yoga. And it is said… As it is said in the Vedic literature, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. We have to create our eyes or purify our eyes to see God. And that purification is possible when you apply the ointment of love of God, daily. How to love Kṛṣṇa? Take it as ointment. As we apply some ointment to increase the sight of our eyes… Doctor gives some prescription. We use it also. So similarly, how to see God. You will see God with these eyes when it is clarified. Premāñjana-cchurita, by the ointment of love of Godhead. So these are the function, how to love. One has to rise early in the morning. He doesn't like, but, ”No. I will have to satisfy Kṛṣṇa.” This is the beginning. ”Oh, I have to chant sixteen rounds.” He is lazy. He doesn't want to do it. But if he loves Kṛṣṇa, he must do it. He must do it. So in the beginning we have to learn how to love, but when you come to the state, oh, there is no question of… You may follow the regulative principle or not, because love is there. But don't imitate. Just like in our ordinary love affairs, if I want to love some girl, I bring some flower, I bring some presentation. In this way she thinks, ”Oh, it is very nice boy. He has brought me this, that.” In this way there are six principles of love. Dadāti pratigṛhṇāti. You have to give and you have to take. I love somebody. I give him something: ”My dear, you take this.” And when he offers also, if he also loves you, he also return you. Not exactly for returning. It is love to give and take. Dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati ca. Opening mind. ”My dear lover, I like this.” And the other party also opens his mind. Guhyam ākhyāti… Guhyam means very confidential things. Ākhyāti, disclosed, exchanged. Guhyam ākhyāti pṛcchati ca. And bhuṅkte bhojayate caiva. And giving the lover to eat something and accept from him some eatable. These are the six ways of increasing love. If you act in that way with Kṛṣṇa…

You are taking so many things from Kṛṣṇa. Kṛṣṇa is giving you everything. Eko bahūnāṁ vidadhāti kāmān. Whatever our necessities of life, that is being supplied by Kṛṣṇa. We are taking these fruits, flowers, grains. It is not possible to manufacture these in your factory. It is Kṛṣṇa sending, Kṛṣṇa giving you. So we are living at the cost of Kṛṣṇa, and after cooking these fruits, flowers or grains, if we do not offer to Kṛṣṇa, is that very good gentlemanliness? I take so much from you and simply, nicely, and very cleanly cooking the foodstuff, if we offer to Kṛṣṇa, then what is the wrong there? The rascals, they say, ”Oh, they are heathens. They are worshiping some stone.” Just see. So these are all less intelligent person. God eats. Kṛṣṇa says, tad aham aśnāmi. ”I eat.”

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad aham aśnāmi
bhakty-upahṛtam
[Bg. 9.26]

Kṛṣṇa says that ”My devotee, when he brings something within the categories of vegetables, grains and fruits, because he has brought with devotion and love, I eat them.” So when the devotee offers with devotion and love, ”Kṛṣṇa, You have given us so many nice things. So I have cooked it. Kindly You take first,” oh, how it is nice. Just like your father has given you so many things and you are obliged, ”Oh, our father is maintaining us.” And if you cook something and give it to the father first, ”My dear father, I have cooked this. It is very nice. You first of all…” ”Oh, it is very nice? All right, give me.” The father will be so much pleased. ”Oh, here is my dear son.” It is father’s property. You cannot give anything to the father. Similarly, you have nothing to offer to Kṛṣṇa. Simply you have to become little intelligent. That’s all. Not rascal. If you remain rascal, then your human life is spoiled. If you become little intelligent, then your human life is successful. This is intelligence, that ”God is giving us… God is giving us daily bread. Why not offer to God first?” That is intelligence. And simply, ”God is giving me bread. I shall eat. That’s all…” I am meant for eating only? And why not offering? God will not eat. Simply you feel gratitude: ”Oh, God has given me this bread. Let me offer it to God first of all. Then I take.” What is the wrong there? What is loss there? But these narādhama, lowest of the mankind, they even do not recognize this. Lowest of… They have been described in Bhagavad…, narādhama. Na māṁ duṣkṛtina mūḍhāḥ prapadyante narādhamāḥ, māyayāpahṛta-jñānā. His intelligence, his knowledge, has been taken away by māyā. He has not this knowledge even, that ”God has given me to eat. Why not offer first of all to God?” This intelligence has been taken away by māyā. Therefore they are narādhama. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So those who are narādhama, lowest of the mankind… Just like here, something being offered to Kṛṣṇa, to God, He will eat it, but He will leave everything for you as prasādam. How? Pūrṇāt pūrṇam udacyate. Pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Iso Invocation]. This is God’s power. He will eat everything, but He will keep everything for you as prasādam. Pūrṇasya pūrṇam ādāya. Taking everything, but still, it is there.

So this is the process, how to increase your attachment for Kṛṣṇa. This bhakti-yoga or Kṛṣṇa consciousness movement is nothing… We do not say that ”You Christian, you are good. I am Hindu, I am bad.” Or ”You are bad, I am good.” We don’t say that. We simply say that ”It is your right now, this human form of body, how to love God.” That’s all. ”You have loved so long dog. Now you try to love God.” That is our propaganda. So we don’t criticize anyone. Simply we want to see whether he or she has developed his love of God. That’s all. So you can do it either as Christian or as Hindu, as Muhammadan. We don’t care for that. But we want to see you that you are actually lover of God. If you are not, then we tell you, ”You try to love God in this way.” What is that? Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Simply hear about Kṛṣṇa. Simply chant about Kṛṣṇa. Is that very difficult? If you have not yet learned how to love God, take this process, and you will learn how to love God. This is our propaganda. It is not difficult.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These are the nine different processes. So you can execute all the nine processes or eight, seven, six, five, four. But at least, take to one. You will be perfect. If you simply come here in this temple, without doing anything, simply hear about Kṛṣṇa, your life will be perfect.

Thank you very much. [break]

(devotees start coming up for initiation) So what are the rules and regulations? (girl gives answer) So your name is Rasa-mañjarī, one of the gopīs. You are maidservant of Rasa-mañjarī. Take this.

Next, come on. What are the rules and regulation? (boy answers) How many rounds you will chant?

Devotee: Sixteen.

Prabhupāda: Minimum. Your spiritual name-Jñānasindhu dāsa. Jñānasindhu was one of the ācāryas in our disciplic succession.

(to next devotee) What are the rules and regulation? (devotee answers) Thank you. Akṣobhya. He was also one of the ācāryas in our disciplic succession. Come on. You want to speak? No. (end)

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Initiation Lecture

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New Vrindaban, September 1, 1972

Prabhupāda: We cannot manufacture any…

Kīrtanānanda: They have to be bona fide.

Prabhupāda: Yes, bona fide. That is accepted in the śāstra.

Kīrtanānanda: (reading) "The third offense is to neglect the order of the authorized ācārya or spiritual master.

Prabhupāda: This name is not different from the original Personality of Godhead, Kṛṣṇa. That is Absolute Truth. Similarly, Kṛṣṇa's form-we are seeing here Kṛṣṇa's form-it is not different from the original Personality of Kṛṣṇa. Or Kṛṣṇa's pastimes-we hear about Kṛṣṇa's pastimes from Śrīmad-Bhāgavatam, Bhagavad-gītā-that subject matter is also not different from Kṛṣṇa. Kṛṣṇa is absolute. Anything about Kṛṣṇa is Kṛṣṇa. It will be realized gradually. For the time being you have to take it for acceptance, that "I am chanting the holy name of Kṛṣṇa. This means that Kṛṣṇa is personally present on my tongue. Therefore I am in direct touch with Kṛṣṇa." And we should be very careful so that we may not…, offense, commit offenses, as they are being described. Another, Kṛṣṇa has got many names: nāmnām akāri bahudhā nija-sarva-śaktis. So of all the names, two names are very important: Rāma and Kṛṣṇa. Therefore in the Hare Kṛṣṇa mantra, the Rāma and Kṛṣṇa are there, and Kṛṣṇa's potency, Hare. So in the śāstra it is said that one thousand names of Viṣṇu… There is Viṣṇu's one thousand names, viṣṇu-sahasra-nāma. If one chants Viṣṇu's names-there are thousands-that is equal to one name Rāma. And three times chanting the name of Rāma is equal to one "Kṛṣṇa." Therefore we should take advantage to chant Hare Kṛṣṇa. Although there are many names of Kṛṣṇa, Kṛṣṇa is the chief name, mukha, and Lord Caitanya chanted Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So we should follow Lord Caitanya's footsteps. Although Kṛṣṇa has got many names, we should, by following the footsteps of Lord Caitanya Mahāprabhu, we should take advantage of chanting this Hare Kṛṣṇa mantra. Go on.

Kīrtanānanda: "The sixth offense… [break]… usually it is said that one can be liberated from the…" [break]

Prabhupāda: …impure. There is English word like that. So that we may not fall a victim of sinful activities, you shall go on always chanting Hare Kṛṣṇa, Hare Kṛṣṇa (devotees complete chanting), not that after committing sin, you'll utilize Hare Kṛṣṇa mantra to counteract it. Don't do that. Then you'll give it up. Just to keep yourself aloof from sinful activities, you chant always Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, but don't utilize Hare Kṛṣṇa mantra to counteract your sinful activities. "So I am, I have got an instrument, Hare Kṛṣṇa mantra, let me do all nonsense and I shall chant in the evening Hare Kṛṣṇa and it will neutralized." Actually, they are doing. There are so many rascals, they are committing this offense, on the strength of Hare Kṛṣṇa mantra. That is the greatest offense. They will never make any progress in spiritual life if I utilize Hare Kṛṣṇa mantra for my material purpose. Go on.

Kīrtanānanda: "The eighth…" [break]

Prabhupāda: Chant the mantras first. Then I shall tell you all. Then after that you can perform sacrifice. [break] (maṅgalacaraṇa chanted responsively) (japa) [break] All right. The rules and regulation.

Devotee: (repeats four rules in background.)

Prabhupāda: How many rounds do you chant?

Devotee: I do sixteen a day.

Prabhupāda: Yes. Sixteen rounds. So your name is Akulānanda. Akula means incomparable, and ānanda means blissfulness. So Kṛṣṇa is Akulānanda.

Devotee: John Swindler.

Prabhupāda: Akulānanda dāsa brahmacārī.(aside:) He's brahmacārī? (japa)

Devotee: Pyāri-caraṇa.

Prabhupāda: Hm? Pyāri-caraṇa? (devotee spells name) What are the rules and regulations?

Bhakta John: No intoxication, no meat-eating, no gambling, no illicit sex life, and chant at least sixteen rounds a day.

Prabhupāda: And no intoxication, also. So your name is Pyāri-caraṇa. Pyāri is another name of Rādhārāṇī. So caraṇa means lotus feet. So Pyāri-caraṇa dāsa. So you are servant of the lotus feet of Rādhā.

Devotee: Jayarāma. Harold? Harold Miller? (japa)

Prabhupāda: What is that? Jayarāma? What are the rules and regulations?

Bhakta Harold: No illicit sex life, no intoxication, no meat-eating, no gambling, and at least sixteen rounds a day.

Prabhupāda: So your name is Jayarāma. Jayarāma, "all glories to Lord Rāmacandra." (japa)

Devotee: Hara-kumāra.

Prabhupāda: Hara-kumāra.

Devotee: Susan II.

Prabhupāda: What is that? [break]

Devotee: Rādhā-kuṇḍa. (japa)

Prabhupāda: Rādhā-kuṇḍa dāsī.

Devotee: Is there any one else who hasn't got… (end)

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Initiation Lecture and Ceremony

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New Vrindaban, September 4, 1972

Devotee: Hare Kṛṣṇa. Monday, September Fourth, 1972, new temple room in Bahulaban, New Vrindaban, 7PM.

Prabhupāda: So, "All glories to the assembled devotees" means "including the children." Kṛṣṇa consciousness movement is so nice that even children without any knowledge of Vedānta-and big, big philosopher-simply by attending the performance of devotional service even a child's mind can be glorious-without an education. That is…We are explaining in this statement of Sūta Gosvāmī: ahaituky apratiyatā. Apratiyatā means "it cannot change anymore." It doesn't matter what he is. He may be a grown-up man or a small child. He may be educated, noneducated; civilized or uncivilized; even man or animal. Everyone can take part in Kṛṣṇa consciousness. Bhakti-yoga. This word is very important, that, ahaituky apratiyatā. Apratiyatā means "without any (indistinct)." Because, this Kṛṣṇa consciousness is meant for the soul, not for the body. So far body is concerned, that is according to your past karma, it is destined. Sukham aindriyakaṁ daityā deha-yogena dehinām. Prahlāda Mahārāja says, that here in this material world we are after sense pleasure-everyone-birds, beasts, animals, aquatics, human beings, even the demigods-anyone who is within this material world, he is concerned with the gratification of the senses in different degree. But the aim is sense gratification. Therefore, we are given by the laws of nature-not, nature is not independent-by the superior order of the Supreme Personality of Godhead… Supreme Personality of Godhead as Paramātmā is sitting in everyone's heart: īśvaraḥ sarva-bhutānāṁ hṛd-deśe [Bg. 18.61]. It specifically mentions, "it is within the heart," hṛd-deśe 'rjuna tiṣṭhati. So I am also there, and Supersoul is also there. So, the Supersoul's business is to witness: anumantā, upadraṣṭā. That is mentioned in the Bhagavad-gī… The Supersoul is simply observing what I am doing, and he is the supreme witness, upadraṣṭā. And anumantā. As I desire… Not according to my desire, but because I desire I have been given the freedom to desire. But without the sanction of the Supersoul I cannot do anything.

Just like a child; a child is persisting, crying, "Father, I must have. Give me." Father does not like to give him that undesirable thing, but because the child persists in crying, making disturbance, then my father says, "All right, you take." That is father's mercy. "Oh, why this child is crying? Let him have it. That's all." We have got practical experience. So, I may recite that in my younger days when my eldest son was only two years and half, so, he was trying to catch the table fan-the table fan was moving-so I was resisting(?), "No, don't touch." But he insisted, a child. So, one of my friends was sitting, he said that, "Make it slow and allow him to touch it." So I did it and the child touched it; then there was, in the finger, "Tunnng!" And, then I asked him if, "Again touch?"

"No, no! (devotee chuckles) No."

This is the process. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. We all living entities, we have come here within this material world, to enjoy, to lord it over the material nature. It is going on, everyone can understand, that, What is this market? If you go to (indistinct)? Then what is the business there? The business is that everyone wants to enjoy this world to the full satisfaction. Either you call it "industry" or "trade" or "business" or "high-court." What is the aim? The aim is that, "I want to enjoy." This is individually. To take it nationally, statewide, one state wants that my (indistinct) must be extended-sense gratification. First of all you give your self gratification, then extended-my family, my sons, my grandsons, they will enjoy-make such arrangements. This is nature. And then you extend it from family-wise to community-wise from (indistinct) nationalize. Then international also-that we human being, we should combine together and send all the animals to the slaughterhouse and eat them. Their combined effort. What is that? Who is arranging?

This is going on. Kṛṣṇa bhuliya jīva bhoga vāñchā kare pāśate māyā… This is māyā. This disease has to be cured. That requires knowledge and religious (indistinct). That's required. So, this Kṛṣṇa consciousness movement means to train people to come to the original constitutional position. What is that? Every living entity is part and parcel of God; therefore the duty of the part and parcel is to serve the whole. The part and parcel cannot enjoy individually or independent-that is not possible. Just like this finger is part and parcel of my body. It has to enjoy at a certain cost. Not that a finger will catch up some rasagullā and enjoy it-that is not possible. It must go through the stomach. The rasagullā will be caught and put into the mouth-it must go to the stomach, and the stomach will digest it, and the energy will be distributed, not only to this finger but other fingers, other parts of the body. This has to be learned. That is called yato bhaktir adhokṣaje. We are discussing that point. And this Kṛṣṇa consciousness movement is so nice that immediately everyone comes into ecstasy, and he wants to serve Kṛṣṇa.

So, this temple, our Deity worship, arcanā, it gives chance to the people to take part in serving Kṛṣṇa. Just like this child is dancing. It is taken into account of his devotional service; it is not in vain. Anyone who comes here, who hears, who rings some bells, or dance, or offer obeisances, or… You'll find all this description is there in our Nectar of Devotion. Kṛṣṇa is so kind. Anyone who comes before Him and renders a little service,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Little service. Out of these nine varieties of devotional service-one, two, three, or at least one-he is (indistinct). This is called ajñāta sukṛti: without knowledge, some balance of spiritual life is developed. Just like we collect money-four annas, four annas. Just like home savings, save, you can put it four annas, five annas, one rupee; one day check: it is fifty rupees. This is called ajñāta sukṛti. Without sukṛti, without being purified, without being pious, nobody can approach God-that is not possible. Catur-vidhā bhajante māṁ sukṛtino 'rjuna. This very word is used by Kṛṣṇa, sukṛti, means those who are, whose background is, pious. And those are duṣkṛtina-two words have been used-one sukṛti, and one duṣkṛti. Kṛti. Kṛti, this word is used for one very expert. So the expert word is there: kṛti. But duṣ and su. There are men who are very expert, but some of them employing their expertness in sinful activities, and some of them employing there expertness in pious activities. That is the difference. You can apply your brain in two way-this way or that. But those who are applying their brains for pious activities, they can be devotees. And those who are applying their brains for impious activities they cannot-that is not possible. So, this Deity worship is open for everyone so that, knowingly or unknowingly, anyone who's coming here, he's becoming pious. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. Because, Kṛṣṇa worship or God worship is not possible for persons who are sinful-that is stated in the Bhagavad-gitā:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

Dṛḍha-vratāḥ: "firm determination." That kinds of devotional life is possible only when one is completely free from the resultant action of sinful activity, yeṣāṁ tv anta-gataḥ. Anta-gataḥ: "one who has finished." We are suffering and enjoying in this life. So, what we are enjoying, that is due to our pious activities in the past. Just like in our daily business, if you have to take some money from somebody, that is your income. And if you have to pay somebody that is your expenditure. Two things are going on. You cannot expect here in this material world simply income. There must be expenditure. So two things, they are known as sukha and duḥkha Sukha means "happiness" and duḥkha means "distress." So, as Prahlāda Mahārāja says, that this sukha and duḥkha-happiness and distress-is already destined. And soon as I get a certain type of body, my life's happiness and distresses are fixed up. That's all-you cannot change it. That is called destiny. But, the ātmā is-although encaged within this body-is always separated, apart from. Just like I give you so many examples: that a dog-the body is dog's body-it must be as dog. But even a dog can be made a devotee-it doesn't matter. Because he has got the body of a dog it does not mean that he cannot remain a devotee. It can be trained. As you train the dog how to bite others, at night, so you can train the dog also how to become devotee. Therefore this is training. This child is being trained up from the beginning of his birth, in the association of devotees. So if it is possible for one child, many thousands and millions of children can be taught in the devotional… What is (indistinct)? But there is no chance; there is no chance. And the Bhāgavata says that if you cannot train your children to become free from birth and death, don't beget. Pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. That is called rascaldom. Don't beget child. Or, "Go enjoy sense gratification and use some contraceptive method." No. The (indistinct) should be that "I am a human being, so I must have a child who must be human being." What is that human being? Jīvasya tattva-jijñāsā. Here (indistinct) we have discussed last night. Tattva-jijñāsā. Everyone should be interested to enquire-athāto brahma jijñāsā, or tattva-jijñāsā, what is the aim of life, what is the absolute truth?

So, children should be educated also from the very beginning. (end)

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Sannyāsa Initiation Lecture

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Calcutta, January 26, 1973

Prabhupāda: … and sat means om tat sat, the Absolute Truth. Sannyāsa. (aside:) So stop that sound. So renouncement, simply giving up something, is not very good idea. You must have something better. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you get something better, then you give up something inferior. Our Vaiṣṇava philosophy, renouncement means renouncement of sense gratification. The Māyāvāda sannyāsa means karma-tyāga, simply reading Vedānta philosophy, sāṅkhya philosophy, and everything given up. But our Vaiṣṇava philosophy is giving up the wrong thing and accepting the right thing. Side by side. Simply if I give up, it will not stay very long time. If I simply by sentiment give up, brahma satyaṁ jagan mithyā, "This world is false and Brahman is the real, reality," so there are so many sannyāsīs, we see, they give up the so-called mithyā world and come to the Brahman realization by meditation, by meditation, meditation… Then meditation means hospital and school. Because there is no Brahman, there is no reality. So after much meditation, (he) comes to the conclusion that "Now I am a sannyāsī. I must open schools, college and daridra-nārāyaṇa sevā and goat-nārāyaṇa killing." This kind of sannyāsa has no meaning. Daridra-nārāyaṇa sevā. By killing goat nārāyaṇa. Goat is not Nārāyaṇa. Simply daridras are Nārāyaṇa. If you accept one as Nārāyaṇa, why should you not accept the other as Nārāyaṇa?

So this kind of false sannyāsa is not accepted by the Vaiṣṇavas. Vaiṣṇavas, they accept sannyāsa for better activities. For better activities means dedicated life for satisfying the Supreme Lord. Māṁ ekaṁ śaraṇaṁ vraja. Anyone who has sacrificed his life for Kṛṣṇa, he's sannyāsa. That is stated in the Bhagavad-gītā: anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī [Bg. 6.1]. Na niragnir na cākriyaḥ. One who has given up… A sannyāsī is not supposed to cook. Ni, niragniḥ. And na niragnir na yogī. But anāśritaḥ karma-phalam. Tyāgī means karma-phala tyāga. This is tyāga, real tyāga. Suppose you are working. You are doing some business and getting lakhs of rupees' profit. If you can give up that profit for Kṛṣṇa, that is sannyāsa. Otherwise, "I shall enjoy fully the profit and I have become a great devotee"? No. Sannyāsa means, as it is stated, anāśritaḥ karma-phalaṁ. Karma-phalaṁ. There must be some karma-phala, whatever you do. There must be some result, bad or good. So anāśritaḥ, without taking shelter of the result of activities, kāryaṁ karma karo… "It is my duty." Just like Arjuna did. Arjuna understood that Kṛṣṇa wanted the fight. He took it, kāryam, that "I, this, this, I must do. This I must do. Kṛṣṇa wants it. Because my business is to satisfy Kṛṣṇa. I cannot become nonviolent as I wanted to become falsely, 'Kṛṣṇa, I don't want to fight with my cousin-brothers, my nephews, my grandfather.' That was my sense gratification." Kṛṣṇa immediately said, "What kind of nonsense you are talking, that you won't fight, won't fight? This is not good." Kutas tvā kaśmalam idaṁ viṣame… "What kind of nonsense you are speaking? You have come to fight in the battlefield, and now you are talking that nonviolence. So don't talk all this nonsense because you are My friend, My cousin-brother. It does not look well." Anārya-juṣṭam asvargyam akīrti-karam. [Bg. 2.2] "These things are done by the anaryas, not by a gentleman." Anārya-juṣṭam akīrti-karam. "You, this, this will be infamous for you. Don't do like that." Then He explained to him Bhagavad-gītā. And when he understood, then he took sannyāsa. What is that sannyāsa? Kariṣye vacanaṁ tava [Bg. 18.73] "Yes, I'll fight." That's all.

So this is sannyāsa. Anāśritaḥ karma-phalaṁ [Bg. 6.1]. He was first of all judging, "If I kill my cousin-brothers, my grandfather, there will be bad result. I'll go to hell." Now, later on decided, "Hell or heaven, I don't care for it." That is called anāśritaḥ. "I don't take shelter of hell or heaven. I take shelter of Kṛṣṇa." A devotee does not discriminate what is hell or what is heaven. Nārāyaṇa-parāḥ sarve na kaścana na bibhyati [SB 6.17.28]. One who is Nārāyaṇa parāḥ, devotee, he doesn't care for what is hell or heaven. Svargāpavarga-narakeṣu api tulyārtha-darśinaḥ. A devotee… Just like Nārada: he goes to hell, he goes to heaven. He has got freedom to go everywhere. Tulyārtha-darśinaḥ. For him, there is no hell, there is no heaven. He's preaching Kṛṣṇa consciousness wherever he goes. That's all. He has nothing to do. Just like we went to that Savarmati jail in Ahmedabad. We were received by the jail authorities, where Gandhi was put into jail. Who was with me in that…? You were… You were also there. No. So we went to jail. There, they made very good arrangement. The prisoners, they received us, they chanted Hare Kṛṣṇa mantra. So it was a good function. So we want to, went to jail. But what we have got to do with the jail? We have no business with the jail. Similarly sometimes we are invited in a very rich man's house, governor's house. We go there. That is heaven. So we have nothing to take, either from this heaven or from that hell. We have to chant Hare Kṛṣṇa mantra anywhere. That is our business.

So,

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati

svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
[SB 6.17.28]

So this renouncement, for preaching Kṛṣṇa consciousness, that is real sannyāsa. Just like when I went to your country, actually sometimes I had to live in a hell according to our Indian standard, Vedic standard. So what can be done? Hell or heaven, I have to do my duty. It doesn't matter. Factually… I do not want to describe those things. So this sannyāsa means do not care for personal sense gratification-"Oh, this is inconvenience. This is convenience." Simply go on preaching Kṛṣṇa consciousness. So this sannyāsa. Anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī yogī. He's yogi, he's sannyāsī in everything, who is simply working for Kṛṣṇa. There will be some result, loss or gain. So if there is loss, that is Kṛṣṇa's. If there is gain, that is also Kṛṣṇa's. Not that loss is Kṛṣṇa's and gain is mine. No. Not like that. Everything Kṛṣṇa's. We have to work for Kṛṣṇa. So, so take this mantra.

Śyāmasundara: These are the copies of the two mantras. Two pages.

Prabhupāda: No. Come one. First Bhavānanda come. You also come. Chant this mantra: Etām… (devotees chant this mantra responsively with Prabhupāda.) No. Stand up. Etām…. Stand up.

etāṁ sa āsthāya parātma-niṣṭhām
upāsitāṁ pūrvatamair mahadbhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva

(Śloka is chanted responsively two more times) Come on. Whose this is? Yours? Give that garland. Come on. Give him garland.

Devotee: Haribol!

Prabhupāda: Yes. Stand up. So… So the purport of this verse, etāṁ sa āsthāya, this sannyāsa order I am accepting. Why? Etāṁ sa āsthāya parātma-niṣṭhām. Just to fix up my mind steadily on the lotus feet of the Supreme Lord, parātma-niṣṭhā. My only life is meant for serving the Supreme Lord, original Nārāyaṇa, not daridra-nārāyaṇa. That is my iṣṭhā. Etāṁ sa āsthāya parātma-niṣṭhā. You… If we serve the Supreme Nārāyaṇa, the daridra-nārāyaṇa is automatically… There is no such word as daridra-nārāyaṇa. The poor souls, they can be served automatically. Just like taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ. If the root is watered, then the trunk and branches and the twigs and the flowers, automatically… Prāṇopahārāc ca yathendriyāṇām. Prāṇopahārāc. Just like offering foodstuff to the stomach. Then every indriya, every sense is satisfied. Two, two examples are given. One may argue, "Suppose I am watering. That is also nice. I water to the root, I water to the leaf also." The injunction is that there is no necessity of watering the leaves. You simply water the root. But if you argue that "What is the harm…? Suppose I… Root, offer water to the root, as well as to the leaves and twigs." Just like somebody says, "All right. Why we shall only worship Kṛṣṇa? Why not other demigods?" although it is not necessary. But the next example is given that, prāṇopahārāc ca yathendriyāṇām. Just like offering foodstuff to the stomach, the senses automatically become healthy, then now, if you say, in the same way… Just like offering to the root as well as to the leaves, that "Yes, I shall offer foodstuff to the stomach as well as to the ears and eyes." Then what the result will be? The result will be that your eyes and ears will be stopped functioning. Therefore this very example is given. This, this is not required at all. Similarly, by worshiping Kṛṣṇa, you don't require to endeavor to worship the demigods, to worship the daridras, to worship the this and that. It will be automatically done.

Just like in our temples, everywhere, we are daily feeding so many daridras. So many. In Los Angeles, in New York, and Māyāpur also, daily we are feeding five hundred to one thousand people. They are daridras. So that is the duty of every temple. There we're feeding not only Hindus and, only, but Muslims also. Anyone. Anyone come here and take prasādam. And the whole village is so satisfied with these activities. Temple means there must be sufficient foodstuff. Anyone who comes for foodstuff, he should be given. So by worshiping Kṛṣṇa, these things automatically done. There is no need of extra endeavor. Parātma-niṣṭhā. This is called parātma-niṣṭhā. Etāṁ sa āsthāya parātma-niṣṭhā. Not only now. From time immemorial, all the temples in India, they have got sufficient foodstuff. Even at Nātha-dvāra, if you pay them only one anna or four annas, they'll give you so much nice prasādam. The two annas, four annas, the priestly order, they take. Otherwise, prasāda is distributed. So by worshiping Kṛṣṇa… Kṛṣṇa is not hungry. He's fully satisfied. He doesn't require to eat. Temple worship means to distribute the prasādam to the poor. That is temple worship. Temple worship does not mean that you, you bring some rice from the neighborers and cook it and eat yourself and sit, sleep down, nice. No. Temple worship means you must distribute prasādam… You should… To the poor. Everyone is poor. Not that the rich man is not poor. Actually I have seen one rich man, he was coming for asking some prasādam. In my, before when I taking, when I was gṛhastha, I was going in so many temples, asking for some prasādam. That's a long history. So there is no question of, if one is financially poor, he should come to the temple. Everyone should come to the temple and ask for prasāda. That is required.

So parātma-niṣṭhām. The sannyāsī should worship the Deity in the temple and feed the poor. Poor does not mean that one who has no legs, no ears, or no… Poor… Everyone who is spiritually poor, he should be given prasādam. By eating, prasāde sarva-duḥkhānāṁ hānir asyopajāyate. That is called paramātma-niṣṭhām. Yajña. It is called yajña-śiṣṭāśino santo mucyante sarva-kilbiṣaiḥ. It is not poor-feeding. It is distributing the resultant action of yajña. This worship is yajña. So yajña-śiṣṭāśino… If you feed some men, not the so-called poor, everyone, then they'll be freed from their sinful activities. Yajña-śiṣṭāśino santaḥ mucyante sarva-kilbiṣaiḥ. Kilbiṣaiḥ means sinful activities. Therefore prasāda distribution. Because everyone is engaged simply duṣkṛtinaḥ, simply sinful activities. Eating everything, doing everything, and they're life is full of sinful activities. Therefore to deliver them this prasāda distribution is required. Mucyante sarva-kilbiṣaiḥ. Not that cooking in an, like a hotel, and sometimes, out of compassion, we distribute prasādam. That kind of, means bhuñjate te aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. Simply for feeding myself or yourself. Just like in marriage ceremony and other ceremonies we do. That, that bhuñjate te aghaṁ pāpā, they're simply eating pāpā. Therefore we are prohibited to take prasādam anywhere and everywhere. Because if there is no Deity worship, if we take food from their house, then we partake the sin, resultant action of their sinful activities. We should be careful. Unless it is prasādam, if we accept invitation from anywhere and everywhere, that means we are accepting the sinful activities, resultant action of the sin, person. Therefore a sannyāsī… And it was, formerly, this was the regulation, that sannyāsī would take prasādam in the house of a brāhmaṇa, because a brāhmaṇa is supposed to worshiper of Nārāyaṇa. In every house of a brāhmaṇa there was Nārāyaṇa-śilā. Still some rigid brāhmaṇas, they worship. So Caitanya Mahāprabhu even, He did not accept prasādam from a non-Vaiṣṇava brāhmaṇa. He must be brāhmaṇa, at the same time, Vaiṣṇava. Then He would accept.

So this regulation we should follow. We should not accept food, (only) prasādam. If anyone wants to give us food, then he must arrange for cooking food and offering to the Nārāyaṇa, to the Viṣṇu, Kṛṣṇa. Then we can take. This is the… Otherwise we… Bhuñjate te aghaṁ pāpā ye pacanty ātmā… People who are cooking for eating oneself, that cooking, that eating is simply sinful. Without prasādam, whatever we eat, that is, we are eating sin, That's all. Therefore we must suffer. We should be careful. Bhuñjate te aghaṁ pāpā. This is parātma-niṣṭhā, that we should not accept anything which is not offered to Viṣṇu, or Kṛṣṇa. Parātma-niṣṭhām. Etāṁ sa āsthāya parātma-niṣṭhām. This niṣṭhā is not invented by us. Pūrvatamair mahadbhiḥ upāsitām. All great predecessors… There were other sannyāsīs, Rāmānujācārya, Madhvācārya, even Caitanya Mahāprabhu, He was a sannyāsī. So pūrvatamair mahadbhiḥ upāsitām. These actions were executed by our previous ācāryas. Pūrvatamair mahadbhiḥ upāsitām. Mahadbhiḥ. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow the ācārya. Ācārya upāsana. Aham… The, what will be the result? Now, ahaṁ tariṣyāmi. I shall cross over…. Tariṣyāmi. Duranta-pāram. The extensive, unlimitedly extensive, the ocean of material existence. Ahaṁ tariṣyāmi duranta-pāraṁ tama. Tama means this material world, which is darkness. Because our business is to go out of this darkness to the light. Tamasi mā jyotir gama. We have to go to the light. So this is the process. Aham… And what is that process? Tama mukundāṅghri-niṣevayaiva. Mukunda means Kṛṣṇa, one who gives liberation. Hari. Hari means one who takes away all your sinful activities. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. He's taking; therefore His name is Hari. Mukundāṅghri. Another name is Mukunda. Mukunda means… Muk means mukti, and ānanda means bliss. Kṛṣṇa gives you mukti, deliverance, deliverance from this tama, this material world, and gives you transcendental bliss; therefore His name is Mukunda. Mukundāṅghri: the lotus feet of Mukunda. Niṣevayaiva. Simply by serving the lotus feet of Mukunda, I can do this. This is the sum and substance.

So this sannyāsa order, although it is prohibited in this age… Because so many rascals will accept sannyāsa and do all nonsense things; therefore sannyāsa is prohibited. Just like nowadays in Kali-yuga the, some of the sannyāsīs, they are eating meat. Disastrous. So this kind of rascal sannyāsīsm is prohibited in the śāstra. Sannyāsaṁ pala-paitṛkam, devareṇa sutotpattiṁ kalau pañca vivarjayet [Cc. Ādi 17.164]. But Caitanya Mahāprabhu and Vaiṣṇava ācāryas, they took sannyāsa for preaching work, not for doing rascaldom. Preaching work. So Mukunda ahaṁ niṣevaye. Mukundāṅghri-niṣevayaiva. Simply by serving… Mukunda, Kṛṣṇa, what does He want? He wants that this philosophy of Kṛṣṇa, Bhagavad-gītā, should be spread all over the world. You take up this determination and be steady in your sannyāsī. That is my request.

Thank you very much. (end)

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Initiations

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Los Angeles, April 16, 1973

Prabhupāda: So, name? Come on, one after another.

Brahmānanda: Arlene?

Prabhupāda: Arlene. So you know the rules and regulation?

Arlene: Yes.

Prabhupāda: What are these?

Arlene: No meat-eating, fish or eggs, no intoxication, no illicit sex.

Prabhupāda: How many rounds will you chant?

Arlene: Sixteen at least.

Prabhupāda: What is the…

Brahmānanda: Kīrtidā-kanyakā dāsī.

Prabhupāda: So your name is Kīrtidā dāsī.

Brahmānanda: Theresa?

Prabhupāda: What is the name, come on. Come here. What are the rules and regulations?

Theresa: No illicit sex, no intoxication, no meat-eating, no gambling.

Prabhupāda: And how many rounds?

Theresa: Sixteen.

Prabhupāda: That is the minimum. Yes, come on.

Brahmānanda: Taraṇī dāsī.

Prabhupāda: Tariṇī dāsī. You can deliver everyone. Come on. Next.

Brahmānanda: Cindy.

Prabhupāda: What are the rules and regulations?

Cindy: No meat-eating, no illicit sex, no intoxication, no gambling.

Prabhupāda: And now many rounds will you chant?

Cindy: Sixteen at least.

Prabhupāda: That's nice.

Brahmānanda: Bhagavat-citta-rathinī dāsī.

Prabhupāda: Big, big name. (laughter) So your name is Bhagavat-citta dāsī. Bhagavat-citta. Citta means consciousness. Come on.

Brahmānanda: Harold?

Prabhupāda: What is the name?

Brahmānanda: Hasta-yajña.

Prabhupāda: Hāsya-yajña? (pause) So? Make it Hāsyānanda. Now get up. Come on. (laughter) So you know what is the rules and regulation?

Hasyānanda: No illicit sex, no meat-eating, no gambling and no intoxication.

Prabhupāda: All right. Your name is Hāsyānanda, "who laughs in ecstasy, ecstasy, chanting."

Hāsyānanda: Thank you very much.

Prabhupāda: Hare Kṛṣṇa. Next, come on.

Brahmānanda: Larry? Lakṣmaṇa dāsa.

Prabhupāda: So you know the rules and regulation? What are the rules?

Larry: No meat-eating, gambling, sex or intoxication.

Prabhupāda: Illicit sex. So, Śrī Lakṣmaṇa dāsa. You know Lakṣmaṇa dāsa? He is the younger brother of Rāmacandra. Lakṣmaṇa dāsa.

Brahmānanda: Stuart?

Prabhupāda: Why you are laughing? So everyone should have neckbeads immediately. You know the rules and regulations? What is that?

Stuart: No meat-eating, no illicit sex life, no intoxication and no gambling.

Prabhupāda: Thank you. Sutrajit.

Sutrajit: Jaya. Thank you, Prabhupāda.

Prabhupāda: Hare Kṛṣṇa. Come on. What are the rules and regulations? (child is crying in background, "I want my mommy!")

Girl: No meat-eating, no illicit sex, no gambling, no intoxication.

Prabhupāda: Suśarmā dāsī. She is your child? So you are married?

Suśarmā: Yes.

Prabhupāda: That's nice. (laughter)

Brahmānanda: Why is the child crying? Roy?

Prabhupāda: What are the rules and regulation?

Roy: No meat-eating, no intoxication, no illicit sex and no gambling.

Prabhupāda: And how many rounds you will chant?

Roy: At least sixteen.

Prabhupāda: Thank you. Rāmalāla dāsa. Hare Kṛṣṇa. Come on, next.

Brahmānanda: Cheryl Nixon.

Prabhupāda: What are the regulations?

Cheryl: No meat-eating, no illicit sex, no intoxication and no gambling.

Prabhupāda: That's nice. Śaraṇāgatā? Śaraṇāgatā, it should be. Śaraṇāgatā, long 'a.' Śaraṇāgatā dāsī. "One who has surrendered to Kṛṣṇa." (to next devotee:) What are the regulative principles? (boy answers) How many rounds you will chant? (answers) Thank you.

Brahmānanda: Bālika dāsa.

Prabhupāda: Bālika? It should be Bālaka, not Bālika. Bālaka. Your name is Bālaka dāsa. Bālaka, cowherd boy.

Brahmānanda: Michael Nixon.

Prabhupāda: What are the rules and regulations?

Michael: No eating meat, fish or eggs, no intoxication, no illicit sex, no mental speculating.

Prabhupāda: Mahājana dāsa. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana means great authority. Hare Kṛṣṇa.

Brahmānanda: Jim?

Prabhupāda: What are the rules?

Jim: No meat-eating, no gambling, no illicit sex and no intoxication.

Prabhupāda: Kuvera dāsa. (laughter) Kuvera is the treasurer of the demigods. You have to bring money more. (laughter) We require money. Come on. Hare Kṛṣṇa. When Kuvera wanted to give benediction to Dhruva Mahārāja, Dhruva Mahārāja was very angry and was killing the descendants of Kuvera. And they were offender. The descendants of Kuvera killed Dhruva Mahārāja's brother; therefore he was retaliating. At that time somebody requested, Brahmā, I think, requested that "Now you just pacify yourself. You have done…" So he immediately stopped killing. So Kuvera became very much pleased that although he could kill all the descendants of Kuvera, he stopped it. So he came forward to give him some benediction. Kuvera is the richest treasurer. So he wanted to give some benediction. If Dhruva Mahārāja wanted, he could ask him that "Give me all the money of the universe." He could give. But what did he ask? He said, "Sir, give me benediction that I may remain attached to the lotus feet of Kṛṣṇa."

Devotees: Jaya!

Prabhupāda: It is a great example. He could ask him for money, but no. "Give me benediction. You are offering me benediction, so give me this benediction, that my mind may always remain attached to the lotus feet of Kṛṣṇa." Come on. So what are the rules and regulation? (girl answers) That's nice. Revatī dāsī. Regulative principles? (boy answers) Everyone is giving up meat-eating. The slaughterhouse will be closed. (laughter) And the butchers are not very much pleased with us. (laughter) Never mind. We have to do this. Come on. What is the name?

Brahmānanda: Bṛhadbhānu dāsa.

Prabhupāda: Vratabhānu dāsa. That's nice. So everyone is unpleased except the devotees, for our movement. Hare Kṛṣṇa. You know the rules and regulation? (girl answers) All right, come on. What is the…?

Brahmānanda: Rasaparagni dāsī.

Prabhupāda: Rasa…?

Brahmānanda: Rasaparagni.

Prabhupāda: Rasapara… Rasa-parāyaṇī. Rasa-parāyaṇī. Correct it. One of the gopīs. Rasa-parāyaṇī dāsī, ”one who wants to dance with Kṛṣṇa in rasa dance.” No ball dance. Finished? All right. Now who shall explain the ten kinds of offenses and the meaning of the oṁ apavitraḥ pavitro vā and then perform yajña?

Karandhara: I shall.

Prabhupāda: So I can go?

Karandhara: Yes, Prabhupāda.

Devotees: Jaya! All glories to Śrīla Prabhupāda! (obeisances) (end)

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Initiation Ceremony

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Los Angeles, May 15, 1973

Prabhupāda: So call. Come on. You know the principles? (devotee answers) You name is Arjuna dāsa. (pause) You know the rules and regulations? Yes. (devotee answers) So your name is Jagariṇī. Jagariṇī-who is always awake, never sleeps. (laughter) This life is for jagaraṇa. Uttiṣṭhata jāgrata. Everyone is sleeping, dull, like animals. The animals are sleeping. Although they are running very fast, but according to śāstra, they are sleeping because they do not know what is life. So anyone who does not know what is the value of life, he is sleeping. And one who knows what is the value of life, he is jāgrata. The Vedic injunction is this, uttiṣṭhata jāgrata prāpya varān nibodhata: ”Now, this time, in human form of life, you become awakened, and the benediction which you have got, utilize it.” They do not know. They are just like animals, sleeping. Ignorance. Ignorance is sleeping. Does not know what is the value of life.

Come on. (pause) What are the rules? (devotee answers) So your name is Hāsyapriya, friend of Kṛṣṇa. (pause) You want? You want? Oh, they were not distributed prasādam? All right, wait. (laughter)

So what are the rules and regulations? (devotee answers) Actually or theoretically? Thank you. What is the name? Ah, your name is Brahma-rūpa. The impersonalists, they say Brahman has no rūpa. We say, ”No, there is rūpa. That is Kṛṣṇa.” Brahma-rūpa. Brahma-rūpa dāsa. (pause)

So you know the rules and regulations? (devotee answers) So you name is Nirakula dāsī. Nirakula. Akula means one who becomes confused, and nira means not. One who does not become confused, fixed up. Hare Kṛṣṇa. (pause)

What are the rules? (devotee answers) So your name is Loka-śaraṇya, one under whose lotus feet everyone takes shelter. That is Kṛṣṇa. Loka-śaraṇya. (pause)

What are the rules? (devotee answers) Cigarette allowed? Cigarette? That’s all right. Rabindranātha. (pause)

So what are the rules? (devotee answers) Thank you. Your name is Tuṣṭī. Tuṣṭī means after eating, when you feel satisfaction, that is called tuṣṭī. So without eating, you have to become satisfied. Hare Kṛṣṇa. (laughter) (pause)

So you name is Tīrthārthī. Tīrtha means great saintly person. One who is hankering after a great saintly person, he is called Tīrthārthī. Come on. Hare Kṛṣṇa. So kīrtana? Next? Chant Hare Kṛṣṇa. (end)

731225IN.LA

Initiation Ceremony

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Los Angeles, December 25, 1973

Karandhara: Prabhupāda, do you want to give the names to the new devotees before the kīrtana, and after the kīrtana go on the walk?

Prabhupāda: The name is not given?

Karandhara: No. I have the beads.

Prabhupāda: So without name, how can we give?

Karandhara: No, I have the names. Do you want to give them now?

Prabhupāda: Oh. Yes. We can give. So come on. No, no, mantra, one mantra. That mantra. Chant mantra, then I will give the names. [break] …such atmosphere. So we have to maintain this.

Karandhara: Jesus. (devotee comes up) (all spiritual names first told by Karandhara to Prabhupāda)

Prabhupāda: Virāha. Virāha dāsa. I am not asking individually about the four principles. I suppose you know this. But just I was explaining sat and asat. These two things are side by side. Just like there is darkness and there is light, you can see merging in the sunlight. You’ll see, one side is light, and one side is dark. Similarly, sat and asat, they are existing side by side. If you don’t remain this side, then you come to this side. So it is my choice. So this Hare Kṛṣṇa is the bright side, and the other things, material activities and sinful activities, meat-eating, intoxication, gambling, illicit sex, the dark side. So it is your choice. If you remain the bright side, then your progress is certain, and if you fall down again on the dark side, that is your misfortune. So you should always remember that. Come on.

Karandhara: Marcos.

Prabhupāda: Your spiritual name-Virabāhu dāsa.

Karandhara: Ilan.

Prabhupāda: Your name is Havi Dāsa.

Karandhara: Argenis.

Prabhupāda: Your name is Tamohara.

Karandhara: Manuel.

Prabhupāda: Your name is Pramāṇa dāsa.

Karandhara: Lynne.

Prabhupāda: Manīndra. Manīndra. That's all.

Karandhara: Cary.

Prabhupāda: So she has got another?

Karandhara: No, those are extra sets.

Prabhupāda: Oh. So your name is Kusumikā.

Karandhara: Kellyn.

Prabhupāda: Kartā dāsī.

Karandhara: Elba.

Prabhupāda: Varā dāsī. Vara means excellent.

Karandhara: Audrey.

Prabhupāda: Dhattreyī. Dhattreyī dāsī. That's all.

Karandhara: That's all, Prabhupāda.

Prabhupāda: Hare Kṛṣṇa.

Devotees: Jaya Prabhupāda. (end)

740110IN.LA

Initiations

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Los Angeles, January 10, 1974

Prabhupāda: (All spiritual names first told to Śrīla Prabhupāda by Karandhara dāsa) So your spiritual name is Manobhirāma. Manobhirāma. Manobhirāma is Kṛṣṇa, who pleases everyone's mind. (pause)

There is all neckbeads, everyone? You knows the rules and regulation? Dhanurdharī. Not left. Yes. Dhanurdharī. Dhanurdharī is Lord Rāmacandra's name. (pause)

You know the rules and regulation? Here, take. Your spiritual name Gambhīra dāsa. Very grave. That is Kṛṣṇa. (pause)

Bāṅke-bihārī. Bāṅke means curved. Kṛṣṇa stands always this. That is Bāṅke-bihārī. He is not very straight, Kṛṣṇa. People are crooked, so He is the most crooked. (pause)

Hari-sevikā. Hari-sevikā, "maidservant of Kṛṣṇa." [break]

Greedy for Kṛṣṇa. Tatra leulyam eka laulyam. To get Kṛṣṇa, you have only one price: to become greedy for Kṛṣṇa. That's all. That is the only… [break] Tatra laulyam ekalaṁ mūlyaṁ na janma-koṭibhiḥ sukṛtibhir labhyate. (pause)

Divya. Divya. Your spiritual name is Divya. Divya means spiritual. (pause)

Dhīra-sevā. Dhīra-lalitā. Dhīra-sevā? No. Dhīra-sevī. She is woman. You know all the rules and regulation? Your name is Dhīra-sevī. Kṛṣṇa is Dhīra. Dhīra-lalitā. (pause)

Sajjana-jīvana. You know rules and regulations? Yes. Sajjana-jīvana. Sajjana-jīvana. Her life is very gentle.

So thank you very much. Now begin chanting and yajña. Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. That is the yajña, saṅkīrtana. (end)

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Initiation Lecture

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Caracas, February 22, 1975

(Hṛdayānanda translates into Spanish)

Prabhupāda: This evening we were discussing with some learned psychiatrist to solve the problems of the world. So we have tried to convince them that the problems of the world are due to ignorance of our spiritual life. So this body… Indriyāṇi parāṇy āhuḥ. This body means combination of different senses. This body means we have got hands, legs, eyes, ears, nose, tongue, genital, rectum. All these different parts of the body are working. So these senses are working under the leadership of the mind, and the mind is activated by intelligence, and behind the intelligence there is soul. That is stated in the Śrīmad Bhagavad-gītā:

indriyāṇi parāṇy āhuḥ
indriyebhyaḥ paro manaḥ
manasas tu parā buddhiḥ
buddhes tu ya paraṁ saḥ

So we have to take information from authoritative scriptures. So the body is made of five material elements: earth, water, air, fire and ether. So mind is still finer than the ether, and intelligence is still finer than the mind, and the soul is still finer than the intelligence. So generally, we are on the bodily platform. They are called karmīs. Bodily platform means that everyone is working for the bodily comfort. Bodily comforts means how to eat nicely, how to sleep nicely, how to have sex nicely and how to defend nicely. So these activities are there also in the animal life. Then, above these activities, there is mental activities. So the bodily activities are visible in the animal kingdom also, but mental activities, they are lacking. So the human being can tackle the mental activities, which is called psychology, the science of thinking, feeling and willing. So when still we go further, intellectual platform, how the mind should be utilized? So if we can intellectually utilize the mind, then we can approach the spiritual platform.

So this spiritual platform, to reach, requires gradually process of cultivation, and there is no difficulty to reach the spiritual platform. But first of all, the training of the mind is practiced by the yoga system. Yoga means to control the mind. Our mind at the present moment, being too much attached to this body, it is busy in bodily comforts. Therefore the real yoga system is to divert the mind towards God, to control the mind from material engagement and divert it to spiritual engagement, or bhakti-yoga. The bhakti-yoga practice are in different nine spheres, that,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

This means that first of all we have to hear about God from authorized persons. Then kīrtanam. Kīrtanam means glorifying the activities of God. Then there are other. These two items are very important, and there are other items also. Smaraṇam-smaraṇam means meditation. Vandanam means offering prayer. So smaraṇaṁ vandanaṁ dāsyam arcanam. Arcanam, Deity worship. There are other items also. In this way there are nine items. So if one is interested to understand God, then he must take all these items or some of them or at least one of them.

So the most important item is śravaṇam, or hearing. If you do not do anything else, if you simply sincerely hear about God, then gradually you will be God conscious. That is also true in the material science. The students go to the school, college, and hear from the professor, and gradually he becomes learned in that subject matter. Especially in this age, śravaṇam, or hearing, is very, very important. We are therefore opening different centers in different parts of the world, and they are being given the chance of this bhakti-yoga system, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], like that. So all these devotees present here, they are not Indians. I have not brought them from India; neither I have bribed them here. But by hearing only, they are now coming to God consciousness and devotees. Therefore this śravaṇam item, or hearing item, is very, very important. So if you all, ladies and gentlemen present here, take advantage of hearing about God from this institution, you will also become God conscious. We have got many sense organs, out of which the aural sense, or the hearing sense, is very important. Therefore, for spiritual understanding, we have to use this ear. So therefore the Vedic literature is called śruti. Śruti means to receive the knowledge by hearing. So our process, or the Vedic process, is that… Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If one lends his aural reception of spiritual knowledge through the authorized person, devotee, then he relishes taste in spiritual life. And when you cultivate that stage, then, gradually, he becomes a devotee, he understands what is God.

Another place, Śrīmad-Bhāgavatam, Brahmā recommends,

jñāne prayāsam udapāsya namanta eva
(jīvanti) san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

The fact is God is called Ajita-nobody can conquer Him. But any person who gives up this process of mental speculation-that means "God may be like this. Perhaps God is like this. Perhaps this, perhaps this…" This is called mental speculation. We have to give up this mental speculation. Jñāne prayāsam means endeavor in mental speculation should be given up. One should submissively approach the spiritual master. Jñāne prayāsam udapāsya namanta eva. Namanta eva means submissively offering respect, obeisances. And after that, if you hear from the self-realized soul, jñāne prayāsam udapāsya namanta eva san-mukharitām. San-mukharitām means self-realized soul. From his mouth one has to hear. Bhavadīya-vārtām. In this way, although God is never conquered by anyone else, still, this man, who has adopted this process, he will conquer God someday. And who can conquer God? Only the devotees. Just like in Vṛndāvana, the gopīs, the cowherd boys, mother Yaśodā, father Nanda and all of them, even the cows and calves, they conquered God, Kṛṣṇa. So this is the science of God, and we have got all these books translated into English, and other things are being translated in other languages. So we shall request you to understand, to hear about God. Then some day will come-you will understand what is God, what is your relationship with Him, and you will act accordingly. Then your life will be successful.

So the boys and girls who are now being initiated, they are entering the path of understanding God in this way. So there are some regulative principles. I think you have explained to them that no illicit sex, no meat-eating, no gambling, no intoxication. God is pure. He is the purest. Therefore if we want to approach God, we must be pure. Just like without high temperature, nobody can enter into the fire, similarly, God is the topmost temperature. We must acquire that temperature; then we can enter into the kingdom of God. So if you want to increase the temperature, you cannot pour water again on it. Just like if you have got wet wood, you cannot burn it very nicely, but if you collect dry wood, you can ignite very easily. So our material life is now saturated with all kinds of sins. The four pillars of sinful life are these: illicit sex, meat-eating and intoxication and gambling. So if we stop these voluntarily, this is called austerity, austerity, tapasya. Austerity means voluntarily accept some painful condition. So those who are habituated to all these things, namely illicit sex, meat-eating, intoxication and gambling, to give up these habits, it may become little painful in the beginning. But if you practice and pray to Kṛṣṇa that He will help, it is not difficult to give up these habits. And as soon as you give up this wetting process, the sinful life, then immediately you become fifty percent purified to approach God. Then, by chanting Hare Kṛṣṇa mantra, you make further, further, more and more progress. And when you are completely free of all sinful reaction, then you understand God and you love him. In the contaminated stage, you are trying to love so many things, but you are frustrated. So if you can love God, then you will never be frustrated and your loving desires will be fulfilled. That is Kṛṣṇa consciousness movement. We are teaching all our students how to love God. That's all right.

So now you can go with your other function. (end)

Initiation Ceremony

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Melbourne, July 1, 1974
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Prabhupāda: …pundarikaksam sah bahya abhyantarah sucih: "I offer my respectful obeisances whose name, holy name, by remembering, by chanting, one becomes purified in either condition, purified or impurified," apavitraḥ, pavitraḥ, sarvāvasthāṁ gato 'pi vā, "in all circumstances."

So, so long we are in this material encagement we are supposed to be impurified. Because we are not purified, therefore we have to accept birth, death, old age and disease. Just like diseased condition is impurified. It requires to be purified by medical treatment to get out of the disease. So, we living entities, we are part and parcel of God. Our original position is purified, but at the present moment we are contaminated. So, by chanting the holy name of the Lord we become purified. The holy name of the Lord and the Lord, identical. By association with the Supreme Lord directly, by chanting the holy name, we become purified. Oṁ apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā, yaḥ smaret puṇḍarīkākṣam. Kṛṣṇa, His name is puṇḍarīkākṣaṁ. Puṇḍarīka means lotus flower; akṣam means eyes-whose eyes are just like the lotus flower. Lord Visnu, or Kṛṣṇa, is identified with lotus flower in so many places. His navel is like lotus flower, His eyes are like lotus flower, His feet, lotus feet. So, lotus is the comparison o the beauty of different limbs or parts of the body, transcendental body of Kṛṣṇa.

So those who are going to be initiated, they should understand that chanting of the holy name means directly associating with the Supreme Lord. So as I have given several times the example of the iron rod and the fire: if you touch the iron rod with the fire, it becomes warmer, warmer and then red hot. Similarly, when you chant offenselessly the holy name of the Lord, gradually you become purified, and when we chant holy name without any offense, then we immediately live at the shelter of Lord Kṛṣṇa. When we are almost free from contamination, then we become liberated, and when we chant purely the holy name, we are situated on the lotus feet of the Lord. And the more we go on chanting, we enjoy loving exchange affair between the Lord and ourself.

So we will explain the ten kinds of offenses, and the initiated members should avoid the ten kinds of offenses. (aside) You have got the ten kinds of offenses? So first offense is to blaspheme great personalities who are engaged in glorifying the Lord within this material world. And, śruti-śāstra-nindanam, and to decry the Vedic literature. And third, to interpret the holy name in different way according to our own whims. This is also offense. And the most dangerous offense is namnaḥ balād yasya hi pāpa-buddhir. Anyone who thinks that "I am chanting Hare Kṛṣṇa mantra, so I am becoming free from contamination of sinful life, therefore let me commit sinful life and counteract it by chanting Hare Kṛṣṇa," this is the greatest offense. We should not commit offenses on the strength of chanting Hare Kṛṣṇa mantra. And then considering the different names of the demigods, they are independent-no. The Hare Kṛṣṇa, Kṛṣṇa's name, Viṣṇu's name, is Supreme; it cannot be equalized with other names. And, in spite of chanting he holy name, if one is attached to material enjoyment, that is also offense. And to instruct about the glories of the name to a person who is out of the jurisdiction of devotional service. Of course, sometimes we have to do this, but that is for preaching sake. But generally we should not do that. I think these ten kinds of offenses are there. Anything more?

Devotee (1): To take the chanting as auspicious material ritual.

Prabhupāda: Yes. (indistinct)-karma. Just like to…, there are many auspicious activities to counteract inauspicious activities. So this chanting of holy name should not be taken as that. It is just for the matter of pleasing the Absolute Personality of Godhead. So, you chant mantra. Hmm.

Devotee (2): Bhakta Johnny, your name now is Rāmāi dāsa.

Prabhupāda: You know what are the prohibitive rules? Prohibitive rules?

Rāmāi dāsa: (indistinct).

Devotee (2): The four rules.

Prabhupāda: Huh?

Rāmāi dāsa: (indistinct).

Prabhupāda: What is that?

Rāmāi dāsa: No illicit sex. No meat-eating. No gambling. No intoxication.

Prabhupāda: So your spiritual name… How many rounds do you chant?

Rāmāi dāsa: Sixteen rounds.

Prabhupāda: Hm.

Devotees: Jaya! Hari bol! … (break)

Prabhupāda: It is not properly done. It should be stuck up. So, what are the prohibitive rules?

Bhakta: No meat-eating. No illicit sex. No gambling. No intoxication.

Prabhupāda: Mmm, and you will chant?

Bhakta: Sixteen rounds.

Prabhupāda: Yes. So what is his name?

Devotee (2): His spiritual name is Pūrṇacandra dāsa.

Devotees: Hari bol!

Prabhupāda: The neck beads must be tight.

Devotee (2): Next, next initiate is Bhakta Kenny… Bhaktin Penny.

Prabhupāda: Hm?

Devotee (2): Big books.

Prabhupāda: Hm?

Devotee (2): Distributes big books.

Prabhupāda: Acchā. So you are serving very nicely. I am very glad. So, what are the prohibitive rules?

Bhaktin Penny: No illicit sex. No gambling. No meat-eating. No intoxication.

Prabhupāda: Thank you very much. How many rounds will you chant?

Bhaktin Penny: Sixteen rounds every day.

Prabhupāda: Very good. What is her name?

Devotee (2): Bhaktin Penny's name is Śubha Lakṣmī dāsī.

Devotees: Hari bol! (laughter)

Prabhupāda: Bring money more.(laughter) Lakṣmī means money, (laughter) and śubha means auspicious. So long you bring money, you are auspicious. (laughter)

Devotee (2): The next initiate is Bhaktin Carol.

Prabhupāda: So your name is Rāja Lakṣmī.

Devotee (2): Rāja Lakṣmī. (laughter)

Prabhupāda: Royal, Rāja means royal. So, what are the rules and regulation?

Rāja Lakṣmī dāsī: No illicit sex. No meat-eating or eating anything that's not prasādam. No intoxication. No gambling or speculation.

Prabhupāda: Thank you. How many rounds will you chant?

Raja Lakṣmī dāsī: Sixteen.

Prabhupāda: Huh?

Raja Lakṣmī dāsī: Sixteen.

Prabhupāda: Thank you. Minimum. (laughter)

Devotees: Hari bol!

Prabhupāda: Hm.

Devotee (2): The next initiate is Bhaktin Eleanor… (break)

Bhaktin Eleanor: No intoxication. No illicit sex. No meat-eating. No gambling or speculation.

Prabhupāda: Thank you. What is the name?

Devotee (2): Bhaktin Eleanor's name is Mohinī Śakti dāsī.

Devotees: Hari bol!

Prabhupāda: Very nice name. It is Kṛṣṇa's incarnation. She allured the demons. Kṛṣṇa in the form of a beautiful woman allured the demons. The demons become allured by Kṛṣṇa's mohinī śakti. And devotees they are inclined to serve Kṛṣṇa being blessed by Rādhārāṇī. Hare Kṛṣṇa! Come on.

Devotees: Hari bol!

Devotee (2): The next initiate is Bhaktin…, Bhaktin Sue.

Prabhupāda: What are the rules?

Bhaktin Sue: No illicit sex. No meat-eating. No gambling and no intoxication.

Prabhupāda: How many rounds will you chant?

Bhaktin Sue: Minimum sixteen.

Prabhupāda: Thank you. What is her name?

Devotee (2): Bhaktin Sue's name is Guṇavati dāsī.

Devotees: Hari bol!

Prabhupāda: Full of good qualities. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. Anyone who is pure devotee of the Lord, all good qualities…(break) (end)

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Lecture and Initiation

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Chicago, July 10, 1975

Prabhupāda:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnataḥ ujjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare (sphuratu vaḥ) śacī-nandana

This verse is given by Śrīla Rūpa Gosvāmī about Caitanya Mahāprabhu, anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau. The Supreme Personality of Godhead, Kṛṣṇa, has many expansion or incarnation, but this expansion, Śrī Caitanya Mahāprabhu, is unique because in other incarnation the duty is paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. In Kṛṣṇa avatāra, Kṛṣṇa had to fight with the so many demons, but this incarnation, there is no question of fighting with the demons, but simply by mercy they were delivered, just like Jagāi, Mādhāi. Narottama dāsa Ṭhākura has sung, vrajendra-nandana yei, śacī-suta hoilo sei: "The same Personality of Godhead who was formerly the son of Nanda Mahārāja, Vrajendra-nandana, He has now appeared as the son of mother Śacī." Balarāma hoilo nitāi: "And Balarāma, Rohiṇī-nandana, He has become Nityānanda." The same Kṛṣṇa and Balarāma has become Caitanya Mahāprabhu and Nityānanda Prabhu. So what is Their business? The business is: pāpī-tāpī yata chilo, hari-nāme uddhārilo. They delivered simply by chanting Hare Kṛṣṇa mahā-mantra all people who were sinful and suffering. In the material world we are suffering. This is a place of suffering. Duḥkhalayam aśāśvatam [Bg. 8.15], Kṛṣṇa says in the Bhagavad-gītā. So there are different methods of mitigating suffering, but in this age, Kali-yuga, simply by chanting Hare Kṛṣṇa mahā-mantra, the pāpī-tāpī, those who are sinful and suffering, they can be delivered. This is the unique contribution of this incarnation, Śrī Caitanya Mahāprabhu. This is composed by Śrīla Rūpa Gosvāmī.

There are many other verses, and there is special one verse in the Śrīmad-Bhāgavatam, Eleventh Canto:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Yajña, sacrifice… Yajña-dāna-tapaḥ-kriyā. Human life is meant for performing yajña, give in charity and practice austerities, three things. Human life means that. Human life does not mean to live like cats and dogs. That is failure. That kind of civilization, dog civilization, is failure of human life. Human life is meant for three things: yajña-dāna-tapaḥ-kriyā. One should know how to perform sacrifices, how to give in charity, and how to practice austerities. This is human life. So yajña-dāna-tapasya, in other ages they were performing according to the means. Just like in the Satya-yuga, Vālmīki Muni, he practiced austerities, meditation, for sixty thousands of years. At that time people were living hundred thousands of years. That is not possible now. Meditation was possible in those ages, but now it is not possible. Therefore the śāstra recommends that yajñaiḥ saṅkīrtana-prāyaiḥ: "You perform this yajña, saṅkīrtana." So by performing saṅkīrtana-yajña, you can get the same result. As Vālmīki Muni got the result after meditation of sixty thousands of years, you can have the same result simply by performing saṅkīrtana-yajña maybe a few days. It is so kindness.

So I am very glad that in the Western countries, especially in America, you fortunate boys and girls, you have joined in this saṅkīrtana-yajña. People are appreciating. I am also very much pleased. So this yajña, as you have taken the Deity in buses, going to the interior and performing yajña… Continue this process until your whole country nationally accept this creed.

Devotees: Jaya!

Prabhupāda: They will accept. It is predicted by Caitanya Mahāprabhu,

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

Caitanya Mahāprabhu desired that in every village, every town, every county, every city, this saṅkīrtana movement will be there, and people will feel obliged to Śrī Caitanya Mahāprabhu: "My Lord, You have given us so sublime thing." This is the prediction. Simply we have to try our best. So it is not very difficult. You have installed the Deity. Take in different buses and go from city to city, town to town, village to village. And you have got now experience, so expand this movement. As I have repeatedly told you that your country, America, is fortunate, and they require only this, saṅkīrtana… Then they will be perfect. I was discussing so many things yesterday-perhaps you have seen in the paper-that a thorough overhauling required, spiritual overhauling. Now, at the present moment things are going not very nicely. Materially, don't be sorry that this racing will not help us in our spiritual life. Materially be advanced, but don't forget your spiritual duty and spiritual identity. Then it is loss. Then it is śrama eva hi kevalam [SB 1.2.8], simply working for nothing, just like your moon expedition, simply a waste of time and unnecessarily expenditure of money. So many billions of dollars you have spoiled, and what you have got? A little dust, that's all. Don't be foolish in that way. Just be practical. If such huge amount of money, dollars, would have been spent in distributing this Kṛṣṇa consciousness movement all over your country, then immense benefit would have been achieved. Anyway, we cannot say anything. Your money you can squander away. That is your business. But we request the authorities and the sane men that you take up this saṅkīrtana movement, especially in America, and expand this to other parts of the world, Europe, Asia. You have got already honor as the richest nation of the world. You have got intelligence. You have got everything. Just take up this movement, Hare Kṛṣṇa movement, with patience and with diligence and intelligence. It is very easy. You are already experienced. Do not stop it. Increase more and more. Your country will be happy, and the whole world will be happy.

Thank you very much. So?

Tamāla Kṛṣṇa: I think now we have to give the spiritual names to these devotees?

Prabhupāda: Yes, but they have to…, purification mantra. Nama apavitraḥ pavit… So who will lead?

Tamāla Kṛṣṇa: Viṣṇujana Mahārāja.

Prabhupāda: Do it. Nama, (devotees respond) apavitraḥ, pavitro vā.

Viṣṇujana: (leads chanting of mantra three times)

Devotee: (asks Prabhupāda during the chanting of mantras:) Should we arrange all the men to come up and…?

Prabhupāda: It is not possible. [break] …later on. In the meantime, you can take your beads, and after it is distributed, you can explain and then perform yajña. Give me. Come on.

Śrī Govinda: Sai?

Tamāla Kṛṣṇa: Where's Bhakta Sai? (end)

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Bābājī Initiation

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Chicago, July 11, 1975

Prabhupāda: …I am accepting this dress following the footprints of other ācāryas. This dress was accepted by Rūpa Gosvāmī, not ordinary person. The six Gosvāmīs, they accepted. It is called paramahaṁsa stage, sannyāsī's highest stage. Sannyāsī has got four stages: kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa. Kuṭīcaka means when he takes sannyāsa, he is not accustomed to beg; therefore he makes a small cottage outside the village, and the foodstuff comes from the home or somebody sends. In this way, when he is little practiced, then he goes door to door, begs, bahūdaka. Then he is more practiced: parivrājakācārya, he travels all over the world. And after that, when he is fully mature, he can chant one place Hare Kṛṣṇa. He has no more business. So this is the last stage of mature sannyāsa. But because you are thinking that you may not live many years, so you simply sit down, go to Māyāpur. You have no other business. Simply go on chanting Hare Kṛṣṇa mantra, and whatever little prasādam available, you take. And the rest of your life simply engage in chanting. That will be success.

Tamāla Kṛṣṇa: Is he supposed to get a name, Prabhupāda?

Prabhupāda: Name is the same.

Brahmānanda: Audolomi dāsa Bābājī?

Prabhupāda: Ah, Audolomi dāsa Bābājī. That's all. Hare Kṛṣṇa. So this is the first time in our institution: a bābājī. So it is not to be imitated. It is the paramahaṁsa stage when one is very mature in sannyāsa life, for that, not for ordinary person. Don't request, "Give me sannyāsa. Give me bābājī." Don't do that. It is not a fashion. It is a stage of realization. That's all. (end)

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Gurudāsa Sannyāsa Initiation

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San Francisco, July 21, 1975

Prabhupāda: So the mantra means etām, "by accepting this daṇḍa or sannyāsa order," sa āsthāya, "taking shelter of it," parātma-niṣṭhām… This accepting of this daṇḍa means full faith in the Supreme. There are four rods within this bundle. One rod is representing himself, and the other three rods means his body, mind, and word. So the person who is accepting sannyāsa order, he is dedicating from this moment his personality, his body, his mind and his words. Why? Now, parātma-niṣṭhām, simply for service of the Supreme. So am I accepting something new? No. Upāsitāṁ pūrvatamair mahadbhiḥ. All the great personalities in our guru paramparā system, all the four ācārya system, they have done it. Rāmānujācārya, Viṣṇu Svāmī, Madhvācārya, Nimbārka-there are four Vaiṣṇava sampradāyas. So they were all sannyāsīs. Now, directly, our sampradāya is Madhva-Gauḍīya-sampradāya. Gauḍīya-sampradāya means the Vaiṣṇavas of the Bengal. So Caitanya Mahāprabhu is accepted as the supreme guru of this sampradāya. So His guru was Īśvara Purī, and his guru was Mādhavendra Purī. And this Mādhavendra Purī belonged to the Madhva-sampradāya; therefore our sampradāya, this disciplic succession, is called Madhva-Gauḍīya sampradāya.

So Caitanya Mahāprabhu also accepted sannyāsa in very young age, when He was only twenty-five years. So why? Tyaktvā tūrṇam, rājya-lakṣmīṁ dharmiṣṭha ārya-vacasā yad agād araṇyam. Caitanya Mahāprabhu was very, very well situated. He was born in a very respectable high brāhmaṇa family, Jagannātha Miśra, and mother's side, the Nīlāmbara Cakravartī, he was very respectable brāhmaṇa. And Caitanya Mahāprabhu's learning, nobody could excel Him, He was so learned scholar. And when He was sixteen years old, He defeated one of the most learned scholar of India, Keśava Bhāratī. So learning, family… And wife? Personally goddess of fortune, Lakṣmīpriyā and Viṣṇupriyā, most beautiful and young. Viṣṇupriyā was His second wife, so faithful, so beautiful, personally goddess of fortune, such wife. And mother, most affectionate. There is no comparison with Śacī-mātā. So this was… And influence? When He was twenty years old, He could, by His command, gather 100,000 people to protest against Kazi, He was so popular. So popularity, born in high family, having good wife and good mother, everything complete-still, He took sannyāsa. Therefore it is said, pūrvatamair mahadbhiḥ. Why? Now, just to show mercy to the fallen souls. Māyā-mṛgaṁ dayitayā [SB 11.5.34]. Just to show mercy to the fallen souls. This the the meaning of sannyāsa. One must be very merciful. Vaiṣṇavas, they are merciful. All devotees of God, Vaiṣṇava, they are merciful. You know Lord Jesus Christ, how he was merciful.

So this human life is meant for paropakāra, for doing good to others. So therefore sannyāsa order means one that dedicates his whole life by word, by body and by mind, everything. So the result is that because he is sacrificing his all material connection-sannyāsa means all material connection-so the result will be, ahaṁ tariṣyāmi duranta-pāram. Result will… Because he is sacrificing everything for dedicating life for the service of Kṛṣṇa… And Kṛṣṇa warns that all these rascals should give up everything and surrender to Him. So you have to teach this, that's all. Yāre dekha, tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. What Kṛṣṇa desires? He comes personally, and He instructs rascals like us, "You rascal, give up all these things, material engagement. Come to Me, back to home, back to Godhead." This is Kṛṣṇa's desire. So we have to preach that. We haven't got to manufacture anything. Kṛṣṇa says everything. We have to simply bear the message. Kṛṣṇa says like this. You do like this. That's all. You become a perfect sannyāsī and you perfect. And by doing this, result will be, ahaṁ tariṣyāmi duranta-pāram. This material world, the ocean of nescience, it is very, very difficult to cross it over, but by doing this service to Kṛṣṇa, one can easily… Padaṁ padaṁ yad vipadām [SB 10.14.58]. Bhavāmbudhir vatsa-padaṁ paraṁ padam. Bhavāmbudhiḥ, the great ocean, becomes just like a water spot in the hoofprint of a calf. There is hoofprint, and there is some water. So there is no difficulty to cross over it. So the bhavāmbudhiḥ becomes like that. Duranta-pāram. Why it is duranta? Tama, darkness. So mukundāṅghri-niṣevaya. Mukunda means Kṛṣṇa. Muk means liberation, mukti. So Mukunda, "one who gives liberation." That is Kṛṣṇa's name. Mukundāṅghri. Anghri means His lotus feet.

So this is our life. Everyone should take sannyāsa. But because it is Kali-yuga, it is restricted because it is very difficult. But as far as possible, we have to preach the Kṛṣṇa consciousness. So although it is little difficult, so we should practice it, especially those who are in Kṛṣṇa consciousness movement, and for preaching work should take sannyāsa, particularly of our Guru dāsa. Now he is Guru dāsa Swami, his name is. So his particular life is: since the beginning of Kṛṣṇa consciousness movement, he is my faithful disciple, and from 1965 or '6, he is with me. And he is very innocent boy, and I got him married. His wife is also great devotee, you know, Yamunā. So now Yamunā has taken a very nice path. She has also become sannyāsīnī. Although there is no sannyāsīnī for women, but she has voluntarily taken. She is doing very nice; therefore I advised her husband that "You also take sannyāsa." Because wife's affection is very, very tight knot. It is stated, puṁsaḥ striyā mithunī-bhāvam etad tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8]. Naturally there is tendency-a man wants woman; a woman wants man. This is the material world, puṁsaṁ striyā mithunī-bhāvam, sex impetus. That is natural. But when they are united, that impact becomes very, very tight. It is very difficult. It is very difficult to give it up. But Kṛṣṇa is so kind that his wife has voluntarily has become like sannyāsīnī. So it is very good fortune. Therefore I advised him that instead of accepting another wife, you also become sannyāsī. So he is my faithful disciple. He has accepted. And all of you Vaiṣṇavas, give your good wishes that he can keep the sannyāsa order very nicely and preach Kṛṣṇa through the rest of the life. His life will become successful.

Thank you very much. [break] Next? Your spiritual name, Kavirāja dāsa.

Nitāi: Ramyaka dāsa.

Prabhupāda: Ramyaka dāsa. Ramyaka means very beautiful. That is Kṛṣṇa. Nobody is more beautiful than Kṛṣṇa. Asitāmbuda-sundarāṅgam. Although He is blackish, but nobody is more beautiful than Kṛṣṇa. You are all white. (laughter) Hare Kṛṣṇa.

(next devotee approaches) Alambana dāsa. Alambana means reference to the context. Just like there was a great devotee of Lord Caitanya, Murāri Gupta. He was a physician of the Nawab. So he was going on the back of the elephant with the Nawab, and he saw one peacock. So as soon as saw the feather of peacock, immediately he fell down. How? Because the peacock feather is on the head of Kṛṣṇa, he immediately remembered Kṛṣṇa. This is called alambana, "with reference to the context."

(next devotee approaches) Meru-devī, yes. Hare Kṛṣṇa.

Nitāi: Next, Tom… Gohita dāsa.

Prabhupāda: So Gohita dāsa, yes.

Nitāi: Mahākrama.

Prabhupāda: Mahākrama dāsa.

Nitāi: Pravala-devī.

Prabhupāda: Pravala-devī. Sundarī-dāsī. Darpada dāsa. Hare Kṛṣṇa. Dānakelī dāsī. Vaiyāsaki dāsa. Vaiyāsaki means Śukadeva Gosvāmī's another name. So Badarāyaṇi dāsa. Sadārtheya dāsa. Samapriya dāsī. That's all? So, I shall go?

Devotees: Śrīla Prabhupāda! Śrīla Prabhupāda! Śrīla Prabhupāda! (end)

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Sannyāsa Initiation

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Bombay, November 18, 1975

Prabhupāda: Sannyāsa means that finishing all material desires. The sannyāsa means, real sannyāsa, means no more material desires. It is the beginning of spiritual life. Etāṁ sa āsthāya parātma-niṣṭhā. Parātmā, Bhagavān… To completely devote one's life for service of the Lord. There are āśramas, four āśramas: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. So sannyāsa means everything sacrificed for Kṛṣṇa's sake. Anāśrita-karma-phalaṁ kāryaṁ karoti yaḥ, sa sannyāsī. Anyone who is working without any aspiration for resultant action…. Our sannyāsīs, they work very hard, preach, they collect money-but not a single farthing for himself. The first of all, the brahmacārī is trained up. Brahmacārī guru-kule vasan dānto guror hitam [SB 7.12.1]. Brahmacārī is trained up to live at the place of guru for the benefit of guru. The same principle, when it is matured and when one dedicates his life for the benefit of Kṛṣṇa… Benefit of Kṛṣṇa means benefit of the whole world. Kṛṣṇa wants sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. A sannyāsī should go door to door. Mahad-vicalanaṁ nṛṇāṁ grhiṇāṁ dīna-cetasām. A sannyāsī is called mahātmā. Why he is mahātmā? Because his ātmā is now broader. Gṛhiṇāṁ dīna-cetasām. Mahad-vicalanam. Mahātmā travels or wanders country to country, door to door-mahad-vicalanaṁ nṛṇāṁ gṛhiṇām-especially for the householders, dīna-cetasām, whose consciousness or mind is very crippled. They are dīna-cetasām. All these materialistic person, they are simply interested how to enjoy senses; therefore they are called dīna-cetasām, cripple minded. They have no other idea. So to enlighten them it is the duty of the sannyāsī to go from door to door, country to country, just to teach them about the aim of life. That is still going on in India. Still, if a sannyāsī goes in a village, people will come to invite him, try to hear from him.

So you are taking this pledge for serving in front of Kṛṣṇa, Vaiṣṇava, guru, and fire. So you shall be very much cautious not to forget your duty. You have got good opportunity. You are going to Africa to deliver these persons. Śukadeva Gosvāmī says, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ, ye 'nye ca pāpā [SB 2.4.18]. These groups of men are considered very fallen, kirāta, the black men. They are called niṣāda. Niṣāda was born of Vena, King Vena. So they are habituated to steal; therefore they have been given a separate place, African jungles. That is there in the Bhāgavatam. So, but everyone can be delivered. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā. These are known (as) sinful life. But Śukadeva Gosvāmī says, "There may be others which is not mentioned here." Ye 'nye ca pāpā yad-apāśrayāśrayāḥ: "If they take shelter of a Vaiṣṇava," śudhyanti, "they become purified." So you have to become very rigid Vaiṣṇava; then you will be able to deliver them. Śudhyanti. How they can be purified without taking another birth? Yes. Prabhaviṣṇave namaḥ. Because Vaiṣṇava is going to deliver them, by the power of Viṣṇu they become empowered. So practically we have seen last time when I went to Nairobi, so many, these Africans, they are making progress very nicely. They are making nice questions. They are following rules and regulation. So African people, they are not so much sophisticated or so-called civilized to forget God. But if you work sincerely and if you can deliver one person only by your endeavor, then immediately you become recognized by Kṛṣṇa. Na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ. This is the quickest way to become recognized by Kṛṣṇa, by preaching work.

So be seriously… You take. This business is very nice, and there is good prospect. Prospect is there for everywhere. It is not that… Pṛthivīte āche yata nagarādi-grāma. Caitanya Mahāprabhu said that as there are as many villages and as many towns on the surface of the globe. So His word is not a trifle thing. Yes. There is potency in all the parts of the world to become Vaiṣṇava.

pṛthivīte āche yata nagarādi-grama
sarvatra pracāra haibe mora nāma

So with Caitanya Mahāprabhu's blessing and spiritual strength and with the good wishes of Vaiṣṇavas, just proceed and preach and always think of Kṛṣṇa. He will help. Buddhi-yogaṁ dadāmi tam. If you sincerely work… Kṛṣṇa is within yourself. He will give you strength, instruction. Simply you have to become… But we should always remember that sannyāsa means material activities finished. This is sannyāsa: no more material activities. Only for the service of Kṛṣṇa to live, that's all. (aside:) Give the daṇḍa. So this daṇḍa, there are four daṇḍas. Daṇḍas mean rods. One rod is body, one rod is mind, and one rod is speaking. Kaya mana vākya. And the fourth rod is the self. So you should always remember that taking this daṇḍa means that "My mind, my body, and my words-everything is dedicated to Kṛṣṇa. It will be used only for Kṛṣṇa and for no other purpose." This is called tridaṇḍa-sannyāsa. Come on.

Devotees: Jaya. Haribol. Jaya Prabhupāda.

Prabhupāda: Chant Hare Kṛṣṇa. (japa) (end)

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Excerpt from Sannyāsa Initiation
of Viraha Prakāśa Swami

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Māyāpur, February 5, 1976

Tamāla Kṛṣṇa: (reading:) "This was spoken by a brāhmaṇa from Avantī deśa. 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who are fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.' " Purport. "In connection with this verse, which is a quotation from the Śrīmad-Bhāgavatam, Eleventh Canto, Twenty-third Chapter, fifty-eighth verse, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyāsa is a regulative principle. If one accepts the sannyāsa order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyāsī. It is not simply a matter of changing dress. In Bhagavad-gītā, Sixth Chapter, first verse, it is also stated, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī ca yogī ca: [Bg. 6.1] 'One who works devotedly for the satisfaction of Kṛṣṇa is a sannyāsī.' The dress is not sannyāsa, but the attitude of service to Kṛṣṇa is. The word paramātmā niṣṭhā means being a devotee of Lord Kṛṣṇa. Parātmā-vigraha. Parātmā, the Supreme Person, is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually sannyāsīs. As a matter of formality, the devotee accepts the sannyāsa dress as previous ācāryas did. He also accepts the three daṇḍas. Later, Viṣṇu Svāmī considered that accepting the dress of a tridaṇḍa was parātma-niṣṭhā. Therefore sincere devotees add another daṇḍa, the jīva daṇḍa, to the three existing daṇḍas. The Vaiṣṇava sannyāsī is known as tridaṇḍī-sannyāsī. The Māyāvādī sannyāsī accepts only one daṇḍa, not understanding the purpose of tridaṇḍa. Later, many persons in the community of Śiva Swami gave up the ātma-niṣṭhā, devotional service of the Lord, and followed the paths of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Swami sampradāya follow the path of Śaṅkarācārya and accept the ten names of sannyāsa. Although Śrī Caitanya Mahāprabhu accepted the then existing order of sannyāsa, namely ekadaṇḍa, He still recited from Śrīmad-Bhāgavatam about the tridaṇḍa-sannyāsa accepted by the brāhmaṇa of Avantīpura. Indirectly He declared that within the ekadaṇḍa, one daṇḍa, four daṇḍas existed as one. Accepting ekadaṇḍa sannyāsa without parātma-niṣṭhā, devotional service to Lord Kṛṣṇa, is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the jīva-daṇḍa to the tridaṇḍa. These four daṇḍas bound together as one are symbolic of unalloyed devotional service to the Lord. Because the ekadaṇḍī-sannyāsīs of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī sannyāsīs, not knowing that Śrī Caitanya Mahāprabhu was a tridaṇḍī, think of Caitanya Mahāprabhu as an ekadaṇḍī sannyāsī. This is due to their vivarta, bewilderment. In Śrīmad-Bhāgavatam there is no such thing as ekadaṇḍī sannyāsī. Indeed, the tridaṇḍī-sannyāsī is accepted as the symbolic representation of the sannyāsa order. By citing this verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu accepted the sannyāsa order recommended in Śrīmad-Bhāgavatam. The Māyāvādī sannyāsīs, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu. To date, all the devotees of Śrī Caitanya Mahāprabhu following in His footsteps accept the sannyāsa order and keep the sacred thread and tuft of unshaved hair. The ekadaṇḍī-sannyāsīs of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridaṇḍa-sannyāsa, and as such, they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The ācāryas who advocate the daiva-varṇāśrama, the social order of cātur-varṇyam mentioned in Bhagavad-gītā, do not accept the proposition of asura-varṇāśrama, which maintains the social code of varṇa is indicated by birth. The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted tridaṇḍa-sannyāsa and also accepted Mādhava-upādhyāya as his tridaṇḍī-sannyāsī disciple. It is said that from this Madhvācārya, the sampradāya known in Western India as Vallabhācārya sampradāya has begun. Śrīla Gopāla Bhaṭṭa Bose(?), who is known as smṛti-ācārya in the Gauḍīya Vaiṣṇava sampradāya, later accepted the tridaṇḍa-sannyāsa from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of tridaṇḍa-sannyāsa is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's Upadeśāmṛta advocates that one should accept the tridaṇḍa-sannyāsa order by controlling the six forces:

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt
[NoI 1]

'One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvāmī and is competent to accept disciples all over the world.' The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of sannyāsa, and for this, they cannot be blamed. Śrī Caitanya Mahāprabhu accepted Śrīdhara Swami, who was a tridaṇḍī sannyāsī, but the Māyāvāda sannyāsīs, not understanding Śrīdhara Swami, sometimes think that Śrīdhara Swami belonged to the Māyāvāda ekadaṇḍa sannyāsa community. Actually this was not the case."

Prabhupāda: So you should understand the purpose of taking sannyāsa by the example given by Śrī Caitanya Mahāprabhu Himself. It is stated in the Śrīmad-Bhāgavatam,

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.34]

Śrī Caitanya Mahāprabhu was resident of this place where you are taking sannyāsa. So what was the purpose of His taking sannyāsa? He was very respectable brāhmaṇa, Nimāi Paṇḍita. This tract of land, Navadvīpa, is the place of highly educated brāhmaṇas from time immemorial. So Śrī Caitanya Mahāprabhu belonged to a very respectable brāhmaṇa family, the son of Jagannātha Miśra, His grandfather, Nīlāmbara Cakravartī, very respectful, respectable persons. He took birth in that family. Personally He was very beautiful; therefore His another name is Gaurasundara. And He was very learned scholar also; therefore His another name is Nimāi

Paṇḍita. So, and in His family life He had very nice, beautiful young wife, Viṣṇupriyā, and very affectionate mother, and He was very influential. You know that. In one day He collected about one hundred thousand followers to protest against the Kazi's order. So in this way His social position was very favorable. Personal position was very favorable. Still, He took sannyāsa, left home. Why? Dayitaye, in order to favor, in order to show mercy to the fallen souls of the world.

So He left a legacy that anyone who has taken birth in India,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So He exhibited personally how to do para-upakāra, welfare to others, fallen souls. So this sannyāsa means following the order of Śrī Caitanya Mahāprabhu that,

āmāra ājñāya guru hañā tara' ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

So not only… We are trying to create a position that not only the Indians have got this responsibility, but according to Śrī Caitanya Mahāprabhu, anyone-pṛthivīte āche yata nagarādi grāma-they should take up this missionary work. And I am so much obliged to you, you American boys and girls also, that you have taken this Kṛṣṇa consciousness movement very seriously. And by the grace of Śrī Caitanya Mahāprabhu you are taking sannyāsa, some of you. Keep it very perfectly and go from town to town, city to city, village to village, all over the world and spread this Kṛṣṇa consciousness movement so that everyone will be happy. People are very much suffering. Because they are mūḍhas, rascals, they do not know how to adjust living condition in human form. This is the bhāgavata-dharma everywhere. So the human form is not to become a dog, hog, pig. You should become a perfect human being. Śuddhyet sattva. Purify your existence. Why you are subjected to birth, death, old age, and disease? Because we are impure. Now if we purify our existence, then there will be no such thing as birth, death, old age, and disease. That is the version of Śrī Caitanya Mahāprabhu and Kṛṣṇa Himself. Simply by understanding Kṛṣṇa, you become purified and you escape the contamination of birth, death, old age and disease. So try to convince the people in general, the philosophers, the religionists. We have no such thing, sectarian view. Anyone can join this movement and become purified himself. Janma sārthaka kari' kara para-upakāra. So I am very much pleased. You have given already service to the society. Now you take up sannyāsa and preach all over the world so that people may be benefited.

Thank you very much.

Devotees: Jaya Śrīla Prabhupāda!

Prabhupāda: The daṇḍa. Take this and offer obeisances. So add to your name "Swami," that's all. What is his name?

Devotee: Viraha.

Prabhupāda: Viraha Prakāśa Swami. Bow down. Viraha Prakāśa. Caitanya Mahāprabhu is the symbolic of viraha prakāśa. Govinda-viraheṇa me. He says, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. That is viraha-prakāśa, that "Everything is vacant for me without Govinda." That is called viraha. So we should be mad after Govinda. That is govinda-viraheṇa me. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. Thank you very much. Hare Kṛṣṇa.

Devotees: Jaya Śrīla Prabhupāda. (end)

760316IN.MAY
Sannyāsa Initiation

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Māyāpur, March 16, 1976

Prabhupāda: The mantra,

namaḥ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ

So this purificatory process… According to Vedic system, there is purificatory process. Janmanā jāyate śūdraḥ. "By birth everyone is born a śūdra." A śūdra means without any knowledge and simply full of lamentation. Śocati. So the Vedic process is that, from the low-grade position, to bring the human society to the highest, topmost position. Generally it is… The first, topmost position is to become a brāhmaṇa in the society. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Four divisions of the social system are there according to quality and work. That is very natural in this world. Everyone is accepted on quality and work. If you have got a qualification of a good lawyer and if you have done very nicely your activities, then you are selected as the high-court judge. The high-court judge is selected amongst the lawyers in the court. It is not appointed from outside. The… A lawyer who has done his legal profession very nicely, the government offers him the post, that "You become a high-court judge." So this quality and work is estimated everywhere and in all circumstances. So Bhagavad-gītā recommends-Kṛṣṇa says personally, the Supreme Personality of Godhead-cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So that process is applicable at all times. And Nārada Muni, he also gave description to Yudhiṣṭhira Mahārāja while they were talking about the varṇāśrama. So Nārada Muni gave different symptoms of different varṇa: brāhmaṇa, kṣatriya, vaiśya, śūdra. Then, at the conclusion, he said,

yasya hi yal lakṣaṇaṁ proktaṁ
(puṁso) varṇābhivyañjakam
yady anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

He said that "I have already explained the different symptoms of different varṇas-'Brāhmaṇa will be like that. Kṣatriya will be like that. Vaiśyas will be like that. Śūdras will be like that.' So," he says, "if these symptoms are found," anyatra… Suppose one is not born in the brāhmaṇa family, he might have taken birth in a lower family, but he has acquired… If he has acquired the qualities of a brāhmaṇa, he should be accepted as brāhmaṇa. This is the process. Or if one is born in a brāhmaṇa family but he has not attained the qualities, neither he is working as a brāhmaṇa, then he should be accepted-either kṣatriya, vaiśya and śūdra. So this is the system. So Caitanya Mahāprabhu also wanted to introduce this system.

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

He never accepted this, that by birth, no. Either he is a brāhmaṇa or he is a śūdra, by caste or by birth, kibā vipra kibā śūdra nyāsī kene naya, either he's a gṛhastha or a sannyāsī, it doesn't matter. He can become a guru. How? Yei kṛṣṇa-tattva-vettā. One who knows the principles of Kṛṣṇa consciousness, one who understands Kṛṣṇa, he can become a guru. So guru is the post given to the sannyāsīs, to the brāhmaṇas. Without becoming a brāhmaṇa, nobody can become a sannyāsī, and sannyāsī is supposed to be the guru of both all the āśramas and all the varṇas. So the preaching work… We require so many sannyāsīs. People are suffering all over the world for want of Kṛṣṇa consciousness. My Guru Mahārāja used to say that there is no scarcity. This is false propaganda. The only scarcity is that there is no Kṛṣṇa consciousness. That is the difficulty. Actually that is the fact.

Take some practical example. I have traveled all over the world many times. I have seen America from village to village, Africa, Australia. There is so much land vacant that if we properly utilize that, we can produce so much food grains that we can feed ten times as many population as it is now. That's a fact. We do not utilize the land properly. And Kṛṣṇa has given us the formula, annād bhavanti bhūtāni: "You produce anna." Annād bhavanti bhūtāni. Then the animals and the human being will be well-fed and they will be happy. If anyone, either animal or man has his belly filled up with sufficient food, he'll never be dissatisfied. That is the nature. So unfortunately we are not following the instruction of Bhagavad-gītā. If we follow the whole social system, political system, economic system of the whole world will be very, very nice, and everyone will live very peacefully and there will be no fight, no ism, no schism. Everything will be all right. That is the purpose of Kṛṣṇa consciousness. Don't think that Kṛṣṇa consciousness is a matter of sentiment. No, it is practical. The…

Just like in America they produce huge amount of grains. Sometimes they throw it in the sea on account of overproduction. Why overproduction should be given on the sea? It should be utilized. There are so many people starving. But this political situation is there that everyone is thinking "This is my country. This is my home. This is my land." This is called māyā. Ahaṁ mameti [SB 5.5.8]. Janasya moho 'yam ahaṁ mameti. Everyone is under this impression, "I am this body, and anything belonging to this body, that is mine." or "my nation." This conception should be given up. That is Kṛṣṇa consciousness. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to the Supreme Lord. In the Bhagavad-gītā also, the same thing is confirmed.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

The śānti… Everyone is trying to have peace-peace of the mind, peace of the society, peace of the nation. Very good. But you do not know how to get this peace. That is described in every Vedic literatures. Therefore Vedic knowledge is so important. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is the leader. He's also a living being like us. He's not a dead stone. He is… Just like Kṛṣṇa. When He comes, He lives like us, just like human being. So similarly the… No, not similarly. Kṛṣṇa is a living being like us. He has got also two hands, two legs, one head, as you have got. But what is the difference between you and Him? The difference is that eka, that singular number living being, vidadhāti kāmān bahūnām, He maintains everyone, and we are maintained. That is the difference. We plural number living entities, we are maintained, and He, the Supreme Lord, being Supreme Being…

In the dictionary, English dictionary, God means Supreme Being. So Supreme Being, He's also living being. He's not a dead stone. The difference is that He is the maintainer, and we are maintained. He is the ruler; we are ruled. This difference we have to understand. And He is the proprietor; we are servants. Caitanya Mahāprabhu's philosophy is this. That is a fact. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. So this consciousness, Kṛṣṇa consciousness, is being spread all over the world for the peace of the world, for the peace of the mind, for the peace of the society. So take it very seriously. It is very authorized. It is not a concocted speculation, it is fact. And it is happening so. Now these American boys and girls who have come, spending thousands of rupees here… And they have no such distinction that "Here is Indian. He is African. He is brāhmaṇa. He's kṣatriya." Why? Because they have taken to Kṛṣṇa consciousness.

So this movement is so important that everyone from every part of the world, they should take part in this movement, and there will be peace in the world. Caitanya Mahāprabhu's mission is this. Caitanya Mahāprabhu's birthday is today. In this land, in this very spot we are sitting now, He appeared for this mission. And He said that

bhārata-bhūmite manuṣya-janma haile yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is Caitanya Mahāprabhu's mission.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

And that is being done. And the people from all parts of the world, they are responding. There is very, very good scope for spreading this Kṛṣṇa consciousness movement, and learned circle, important men in all parts of the society and world, they are appreciating this mission. Bhārata-bhūmite manuṣya… It was Caitanya Mahāprabhu's desire that especially those who are born in

India, and especially in Bengal, because Caitanya Mahāprabhu appeared in this land of Bengal, so it is the duty to spread this Kṛṣṇa consciousness movement. But unfortunately they are not coming forward.

Anyway, it doesn't matter whether he is Bengali or am Hindu or Muslim. Anyone who knows the science of Kṛṣṇa, he can spread this Kṛṣṇa consciousness movement. And there is great necessity, great necessity. And the preaching work is meant for the sannyāsīs. So we have got some sannyāsīs who are doing very nicely, so today we shall make a number of sannyāsīs more to spread Kṛṣṇa consciousness all over the world. And those who are going to take sannyāsa, they should remember how much responsibility they have got. So live like a very strict sannyāsī. Caitanya Mahāprabhu took Himself sannyāsa at the age of twenty-four years. So it is not that in old age one has to take sannyāsa. That is not in the śāstra. From brahmacārī āśrama one can enter into the gṛhastha-āśrama or vānaprastha-āśrama or sannyāsa-āśrama as he thinks fit. There is no such rules and regulation that only the old man without any energy, he'll take sannyāsa. No. Rather, the young men…

Just like Caitanya Mahāprabhu did personally. He was twenty-four years old. He had beautiful wife, young wife, sixteen years old, at home, very, very affectionate mother, and His position was very great. Not as a brāhmaṇa, but still, as young man He could collect 100,000's of men by His order only, to make civil disobedience movement upon the Kazi, in this land. So the civil disobedience movement was started by Caitanya Mahāprabhu for a good cause. So there are so many things. I especially appeal to the native of this land to take part in this movement of Caitanya Mahāprabhu for the benefit of the world. And we are trying to construct a very attractive temple here. Let them cooperate. It doesn't matter whether he is Hindu, Muslim. Caitanya Mahāprabhu is for everyone. Caitanya Mahāprabhu accepted Haridāsa Ṭhākura as His chief disciple. Haridāsa Ṭhākura was born in a Muhammadan family, and his mission was to introduce this Hare Kṛṣṇa mantra chanting. Harer nāma harer nāma harer nāma iva kevalam, kalau nāsty eva nāsty eva… [Cc. Ādi 17.21].

Devotees: Nāsty eva gatir anyathā.

Prabhupāda: And He made Haridāsa Ṭhākura Namācārya, the ācārya to introduce Hare Kṛṣṇa mantra, and Haridāsa Ṭhākura was chanting three lakhs, counting daily. That means the whole day and night. So, so nice movement, everyone should take part in it and dedicate to the mission of Śrī Caitanya Mahāprabhu. And it is not at all difficult. It is very easy. Caitanya Mahāprabhu said,

āmāra ajñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Anywhere, either you are in this district or that district, it doesn't matter. Either you are at home or outside home, it doesn't matter. You become a guru. Everyone. "How shall I become guru? I have no qualification." Caitanya Mahāprabhu said, "You don't require any qualification. You simply require one qualification, that you repeat the instruction of Bhagavad-gītā. That's all." Yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. That's all. You become a guru. Don't adulterate kṛṣṇa-upadeśa like a rascal or nonsense. Present it as it is, Bhagavad-gītā. Then you become a guru. You can become a guru in your family. You can guru your society, your nation, wherever you are. And if it is possible, you go outside and preach this mission of Bhagavad-gītā. Therefore our movement's name is Kṛṣṇa consciousness. Whatever Kṛṣṇa says, you accept and preach. You become guru.

Thank you very much. (end)

760404IN.VRN
Initiation Talk Excerpt

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Vṛndāvana, April 4, 1976

Prabhupāda: …that we manufacture devotees from any part of the world. Kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ [SB 2.4.18]. Just immediately we initiated a devotee, Bhrgu Muni dāsa. He is from Iran. So Caitanya Mahāprabhu's mission is this, that

pṛthivite āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

Caitanya Mahāprabhu wanted that in every village and every town on the surface of the globe should at least hear Hare Kṛṣṇa mahā-mantra. So what is your country?

Devotee (1): The United States.

Prabhupāda: The United States. United States, of course, it is going on. In Brazil, other countries, now they spreading. So do it very nicely. What is that?

Devotee (2): Parama-karuṇa.

Prabhupāda: Parama-karuṇa dāsa. Come on.

Devotees: Jaya. Haribol.

Prabhupāda: [break]

…kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

(Hindi?) Huh? And the name? [break] Those who are initiated this evening, I have several times explained what is the meaning of initiation. Initiation means beginning of receiving transcendental knowledge. In the Vedas it is enjoined that in order to understand the transcendental science, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. The human form of life is meant for understanding transcendental knowledge. In the Vedānta-sūtra it is said, athāto brahma jijñāsā. This human form of life is meant for inquiring about the Absolute Truth. So everyone should be interested to understand the Absolute Truth. But this is Kali-yuga. Practically nobody is interested. The symptoms of Kali-yuga is mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. They are very slow or all bad, mandāḥ. And even if one is little anxious, he is victimized by some false way. Mandāḥ sumanda-matayo. And manda-bhāgyā. Therefore preaching is required to awaken them to spiritual consciousness. So this Kṛṣṇa consciousness movement means to awaken the victimized soul to Kṛṣṇa consciousness. Kṛṣṇa personally comes to awaken this consciousness, Kṛṣṇa consciousness. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Similarly, Kṛṣṇa's servants, they also try to do the same business on behalf of Kṛṣṇa; therefore Kṛṣṇa recognizes such preachers as very, very dear to Him. Na ca tasmād manuṣyeṣu kaścid me priya-kṛttamaḥ. So the whole world is suffering for want of Kṛṣṇa consciousness. So those who are initiated, they should decide that "In this life we shall simply serve Kṛṣṇa." That should be the… Dṛḍha-vratāḥ. Bhajanti māṁ dṛḍha-vratāḥ.

So this is the… Initiation means beginning. Now, if you follow the rules and regulation-no illicit sex, no meat-eating, no gambling, no intoxication up to the drinking of tea and smoking and chewing pan… So these are considered as the four pillars of sinful life. So nobody can approach Kṛṣṇa with sinful activities. That is not possible.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmāṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

So if you are actually serious, approaching Kṛṣṇa-He is paraṁ brahma paraṁ dhāma pavitraṁ paramam [Bg. 10.12]-you have to cleanse yourself from all sinful activities. So therefore we request everyone to give up these habits: illicit sex, meat-eating, intoxication, and gambling. Then he becomes gradually purified. And if he chants Hare Kṛṣṇa mantra… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. One side, he should personally endeavor, and other side, he should chant, ceto-darpaṇa, the method of cleansing the heart.

So we have got many śāstric evidences how one can become completely sinless simply by chanting Hare Kṛṣṇa mahā-mantra and observing very strictly the four prohibitive rules and regulations. I hope those who are initiated today, you have promised before Kṛṣṇa-Balarāma Deity, before Vaiṣṇava, and before the fire to give up these habits and do not take to… Even if you are practiced now, you do not take it again. This is the process of Caitanya Mahāprabhu's initiation. Caitanya Mahāprabhu appeared to deliver all the sinful men. Pāpī tāpī yata chilo, harināme uddhārilo, tāra sākṣī jagāi and mādhāi. Narottama dāsa Ṭhākura said that "Śrī Caitanya Mahāprabhu (is) so merciful that He delivered all kinds of sinful men," pāpī tāpī, "all types of suffering from material disease." And what is the medicine? Pāpī tāpī yata chilo, harināme uddhārilo. And evidence? Tāra sākṣī jagāi and mādhāi. You see Jagāi-Mādhāi. So Caitanya Mahāprabhu exhibited one example, to deliver Jagāi-Mādhāi. Jagāi-Mādhāi means they were born in a very aristocratic brāhmaṇa family but by bad association they became illicit sex, woman-hunter, drunkards and meat-eaters and gamblers. But Caitanya Mahāprabhu, through the mercy of Nityānanda Prabhu, delivered them. And the only promise was that "You promise no more this sinful life. Then I accept you." So if we give up our sinful activity, immediately Caitanya Mahāprabhu takes you. There is no condition, because in this age everyone is addicted to sinful life, but he simply promises that "Henceforward I shall not act anything sinfully," these four principles. Then you go back to home, back to Godhead.

Thank you very much. Where is the hat?(?) Give some. Yes, give him five rupees. You have got? (Hindi) (end)

760423IN.MEL
Initiation Lecture Excerpt

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Melbourne, April 23, 1976

Prabhupāda: …in the Caitanya-caritāmṛta, while teaching Śrīla Rūpa Gosvāmī, Caitanya Mahāprabhu said,

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The living entities, they are transmigrating from one form of life to another and wandering from one planet to another, sometimes low-grade life, sometimes high-grade life. This is going on. This is called saṁsāra-cakra-vartmani. Last night we were explaining, mṛtyu-saṁsāra-vartmani. This very word is used, mṛtyu-saṁsāra-vartmani. Very difficult ways of life, to die. Everyone is afraid of dying because after death nobody knows what is going to happen. Those who are foolish, they are animals. Just like animals are being slaughtered, the other animal is thinking that "I am safe." So any person with little intelligence will never like to die and accept another body. And we do not know what kind of body we are going to get. So this initiation by the grace of guru and Kṛṣṇa, do not take it very leniently. Take it very seriously. It is a great opportunity. Bīja means seed, seed of bhakti.

So whatever you have promised before the Lord, before your spiritual master, before fire, before Vaiṣṇavas, never deviate from this promise. Then you will keep fixed up in your spiritual life: no illicit sex, no meat-eating, no gambling, no intoxication-these four no's-and chanting Hare Kṛṣṇa-one yes. Four no's and one yes. That will make your life successful. It is very easy. It is not difficult. But māyā is very strong, sometimes deviates us. So when there is endeavor by the māyā to deviate us, just pray to Kṛṣṇa, "Please save me. I am surrendered, fully surrendered, and kindly give me protection," and Kṛṣṇa will give you protection. But don't miss this opportunity. That is my request. I have all my good wishes and blessings upon you. So let us take the opportunity of bhakti, bhakti-latā-bīja. Mālī hañā sei bīja kare āropaṇa. So when you get a nice seed, we have to sow it within the earth. The example is, just like if you get very nice seed of first-class rose flower, so you sow it on the ground and just offer little, little water. It will grow. So this seed can be grown by watering. What is that watering? Śravaṇa kīrtana jale karaye secana [Cc. Madhya 19.152]. This watering of the seed, bhakti-latā, is śravaṇa-kīrtana, hearing and chanting. So you will hear from the sannyāsīs and the Vaiṣṇavas more and more about it. But do not miss this opportunity. That is my request.

Thank you very much. (end)

760615IN.DET
Initiations

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Detroit, June 15, 1976

Prabhupāda: You go on with your mantra. You can perform bathing ceremony. (chants Brahma-saṁhitā and Caitanya-caritāmṛta Ādi-līlā ślokas responsively for installation of Gaura-Nitāi Deities) That's all. Now what is next? [break] What are the regulative principles?

Initiate: No illicit sex, no intoxication, no gambling, (pauses) no eating meat.

Prabhupāda: Yes. (laughter)

Puṣṭa Kṛṣṇa: Mitrātmaja dāsa.

Prabhupāda: Your name is Mitrātmaja. Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: Randy prabhu?

Prabhupāda: Oh, he is not shaven-headed? You have not shaven your head? Why you have not shaven your head?

Randy: Umm, because I have a full-time job. I work in a company.

Prabhupāda: Hmm? What is that full-time job?

Mādhavānanda: He's working at a very responsible job.

Prabhupāda: Somewhere. Where?

Mādhavānanda: At Burroughs Corporation.

Prabhupāda: All right. So what are the rules and regulations?

Randy: The four principles are no meat-eating, no gambling, no intoxication, no illicit sex life.

Prabhupāda: So, what?

Puṣṭa Kṛṣṇa: Ramiya.

Prabhupāda: Ramiya dāsa. Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: Jim prabhu, Jim from Detroit.

Prabhupāda: Tad-viddhi praṇipātena [Bg. 4.34]. Praṇipātena. This is praṇipāt. So what are the rules and regulations?

Jim: No eating of meat, fish or eggs, no illicit sex, no intoxication, and no speculation.

Puṣṭa Kṛṣṇa: Jiyātulya.

Prabhupāda: Jiyātulya dāsa.

Puṣṭa Kṛṣṇa: John from Detroit. Not John D., just John.

Prabhupāda: Hmm. You are also responsible officer?

Mādhavānanda: Yes.

Prabhupāda: So what are the rules and regulations?

John: No illicit sex life, no meat-eating, no gambling and no intoxication.

Puṣṭa Kṛṣṇa: Juṣya.

Prabhupāda: Juṣya dāsa. Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: Margaret.

Prabhupāda: Hare Kṛṣṇa. You know what are the rules and regulations?

Margaret: No meat-eating, no illicit sex life, no intoxication, and no gambling.

Prabhupāda: She's married.

Mādhavānanda: To that boy

Puṣṭa Kṛṣṇa: Mihira-kanyā.

Prabhupāda: Mihira-kanyā.

Puṣṭa Kṛṣṇa: John D.? From Detroit. John D.

Prabhupāda: (japa) What are the rules and regulations?

John D.: No gambling, no intoxication, no illicit sex, no intoxication, no eating meat.

Puṣṭa Kṛṣṇa: Paramparā dāsa.

Prabhupāda: Paramparā das.

Puṣṭa Kṛṣṇa: From Chicago, Glenn.

Prabhupāda: What are the rules and regulations?

Glenn: One must not engage in meat-eating, illicit sex, gambling or mental speculation, or intoxication.

Prabhupāda: Thank you.

Puṣṭa Kṛṣṇa: Gaura dāsa.

Prabhupāda: Gaura dāsa. (japa)

Puṣṭa Kṛṣṇa: Jim from Chicago. Ann Arbor, Miles from Ann Arbor.

Dhṛṣṭadyumna: He's working, Śrīla Prabhupāda.

Prabhupāda: So, what are the rules and regulations.

Initiate: No meat-eating, no illicit sex life, no intoxication and no gambling.

Puṣṭa Kṛṣṇa: Mitravān dāsa.

Prabhupāda: Mitravan dāsa. Come on.

Mitravān: Jaya Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: Linda from Ann Arbor.

Prabhupāda: (japa) What are the rules and regulations?

Puṣṭa Kṛṣṇa: Amara prabhu.

Prabhupāda: Amara is male name. Amarā. Make it Amarā. Amarā. Amarā dāsī. Hare Kṛṣṇa. Come on.

Puṣṭa Kṛṣṇa: Matthew from St. Louis.

Prabhupāda: (japa) What are the rules and regulations?

Matthew: No meat-eating, no illicit sex, no gambling, no intoxication.

Prabhupāda: Hmm. What is name?

Puṣṭa Kṛṣṇa: Mathurā-pati.

Prabhupāda: Mathurā-pati das.

Puṣṭa Kṛṣṇa: Jim from (indistinct).

Prabhupāda: What are the rules and regulations?

Jim: No illicit sex, no meat-eating, no intoxication, no gambling.

Puṣṭa Kṛṣṇa: Citta-vratā.

Prabhupāda: Citta-vratā dāsa.

Puṣṭa Kṛṣṇa: From the Rādhā-Dāmodara traveling party, Lenny.

Prabhupāda: (japa) What are the rules and regulations?

Lenny: No meat, fish or eggs, no intoxication, no gambling, no illicit sex.

Puṣṭa Kṛṣṇa: Cakrī.

Prabhupāda: Cakrī dāsa.

Puṣṭa Kṛṣṇa: John?

Prabhupāda: You did not… What are the rules and regulations? (japa) What are the rules and regulations?

John: No meat-eating, no illicit sex, no intoxication, and no gambling.

Puṣṭa Kṛṣṇa: Śāśvata.

Prabhupāda: Śāśvata dāsa. Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: John prabhu, from Rādhā-Dāmodara party, is he here? John Rhode? Is he here? Lazlow?

Prabhupāda: (japa) What are the rules and regulations?

Lazlow: No illicit sex, no meat-eating, no intoxication and no gambling.

Puṣṭa Kṛṣṇa: Viśva.

Prabhupāda: Viśva das.

Puṣṭa Kṛṣṇa: Jim from Chicago.

Prabhupāda: What are the rules and regulations?

Jim: No meat-eating, no intoxication, no illicit sex, no gambling.

Puṣṭa Kṛṣṇa: Jitendriya.

Prabhupāda: Jitendriya das.

Puṣṭa Kṛṣṇa: John from Rādhā-Dāmodara?

Prabhupāda: (japa) What are the rules and regulations? [break]

Puṣṭa Kṛṣṇa: Sergio! (devotee comes up)

Prabhupāda: What are the rules and regulations? Huh? What are the rules and regulations?

Sergio: No meat, fish or egg eating, no gambling, no intoxication, no illicit sex.

Puṣṭa Kṛṣṇa: Śaṅkhi.

Prabhupāda: Śaṅkha dāsa.

Puṣṭa Kṛṣṇa: Henry?

Prabhupāda: What are the rules and regulations?

Henry: No meat-eating, no gambling, no illicit sex, no intoxication.

Puṣṭa Kṛṣṇa: Ajñāya.

Prabhupāda: Ajñāya das.

Puṣṭa Kṛṣṇa: Are there any prabhus I may have overlooked? First initiations?

Prabhupāda: Now, where is the yajña? Will perform yajña? Begin, begin. (japa) Begin, begin. (gives some instructions) (fire sacrifice continues, Pradyumna recites prayers) (end)

760617IN.TOR

Initiation Lecture

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Toronto, June 17, 1976

Prabhupāda: I have to speak something?

Pradyumna: If you like. There are some Indians, if you want to speak.

Prabhupāda: Huh?

Pradyumna: You could if you wish.

Prabhupāda: Where is Puṣṭa Kṛṣṇa?

Pradyumna: He's very behind on typing or something, so he wanted to…

Prabhupāda: Oh. So this is… So many devotees are being initiated. So initiation means, the Sanskrit word is dīkṣā. Dīkṣā, divya jñānaṁ kṣapayati iti dīkṣā. Divya-jñāna. There are two kinds of knowledge: divya and mundane. Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. This is the instruction of Mahārāja… What is? Bhārata Mahārāja's father?

Pradyumna: Ṛṣabhadeva.

Prabhupāda: Ṛṣabhadeva. Ṛṣabhadeva is the father of Mahārāja Bhārata, under whose name this planet is called Bhāratavarṣa. From Mahārāja Bhārata. Formerly, the king of Bhāratavarṣa… The whole planet was called Bhāratavarṣa. So this… Before that, it was known as Ilāvativarṣa. So Mahārāja Bhārata, the eldest son of Ṛṣabhadeva. Ṛṣabhadeva was incarnation of God. So He advised His one hundred sons, "My dear boys, tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]." Before retirement and making Bhārata Mahārāja the emperor of the world, He gave them advice. It is the duty of the father. Generally, we do also. Before retirement, the instruction is given by the father how to rule over the kingdom or manage the business. Anyone, as it is. So retirement was compulsory. Not that unless he's shot dead he's not going to retire. No. This was not Vedic civilization. At the present moment there is no Vedic civilization. Nobody is going to retire unless he shot dead. But Vedic civilization was not like that. Retirement compulsory. Brahmacārī, gṛhastha, vānaprastha, sannyāsa. Four divisions of spiritual order. Human life is meant for spiritual realization. And sense gratification is animal life. This meeting is for the human beings, not for the cats and dogs. They cannot come here, neither they will understand what is going on here. A human body, human being, has the chance to understand the philosophy of life as it was enunciated by Ṛṣabhadeva.

He said,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

He said, "My dear boys, this human form of life," ayaṁ deha, this body… Nāyaṁ deho deha-bhājām. Everyone has got body. The Brahmā has got body and the small insect, it has got also body. The spirit soul is encaged in this material body. So lower than human being up to the animals, there are so many forms of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. In this way, varieties of life. But Ṛṣabhadeva said, "Now you have got this human form of life, don't spoil it like the hogs and dogs simply by sense gratification." Sense gratification is available by the hogs and dogs also. That was the instruction of Ṛṣabhadeva. And what is the duty of human life? Tapo, tapasya. Tapasya. Voluntarily accepting some inconvenience. That is called tapasya. Generally, we want loke vyavāyāmiṣa-madya-sevā nityasta jantu. Jantu, when one is not on the platform of spiritual understanding, they are called jantu. Jantu means anyone who has got life. The cats and dogs, they have also got life. So loke, in this material world, vyavāya āmiṣa madya sevā. Vyavāya means sex indulgence, sex life. And āmiṣa means meat, fish, egg-eating. Āmiṣa. Therefore vegetarian diet is called nirāmiṣa, not āmiṣa. So it is general tendency of the living being to become āmiṣa, to eat meat. That is the general laws of nature. Jīvo jīvasya jīvanam. One living entity is the life for another living entity. Ahastāni sahastānām. There are animals, two-legged animals, and there are four-legged animals. The four-legged animals is the food for the two-legged animals. So long we remain as animals, then there is the necessity of eating meat. Ahastāni sahastānām. Hasta means hands. So those who are living like animals, only two legs. The other animals, four legs, and here is an animal of two legs, dvipad-paśu. For them, the animal is eatable, āmiṣa-madya sevā. And drinking wine, or intoxication, and vyavāya, sex life. Loke vyavāyāmiṣa-madya sevayā nityastu jantu. So long he is jantu, these things are required. Pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā. That is general tendency. But when one gives up voluntarily for higher status of life, that is called nivṛtti-mārga. Pravṛtti-mārga and nivṛtti-mārga. Pravṛtti-mārga means to fulfill these desires, āmiṣa vyavāya madya sevā. But when one is trained up to give up these habits, that is called nirvrtti-mārga. So we have got so many pravṛttis, inclinations. But when you voluntarily give up all these nonsense habits, that is called nivṛtti-mārga and tapasya.

So human life is meant for tapasya. Tapo-divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Don't be carried away by the general, menial, abominable tendencies. Therefore tapasya required. Tapa, we prescribe for tapasya no illicit sex, no meat-eating, no intoxication and no gambling. This is tapasya. This is tapasya. We have to accept if we want superior position of life. Tapo divyam. Tapasya, the aim of tapasya is to be situated on the transcendental platform of knowledge. Tapo divyam. So this life, this human form of life, is meant for tapasya and transcendental knowledge. This is the purport. Not to waste this life, this human form of life, ayaṁ deha. The cats and dogs also have deha, body. The… Analyze the body of a dog and analyze your body, what is the difference? No difference. There is blood, there is flesh, there is vein, there is so many things, all common things. Then what is the difference between the cat's body and dog's body and your body? The advancement of knowledge and consciousness. So for that divyam, knowledge, one has to be initiated. Divyam, dīkṣā means beginning of transcendental knowledge. So Vedic civilization is janmanā jāyate śūdraḥ. By birth, everyone is born a śūdra, fourth-class man. But there is chance of the fourth-class man to become the first-class man. That is possible. Janmanā jāyate śūdraḥ. Everyone, when he's born by the sex behavior of the father and mother, he's a śūdra. Then saṁskārād-bhaved dvija. By saṁskāra, by the purificatory method, this tapasya, he's becomes a dvija. Dvi means twice and ja means birth, second birth. Saṁskārād-bhaved dvija. Then when he becomes dvija, properly initiated, then he's allowed to read Vedic literature. Veda-patha. Śūdra cannot. If you remain a śūdra, no saṁskāra, no purification, then you have no right to understand Vedic knowledge. Either you have no right or you cannot understand. Why… The Bhagavad-gītā is there throughout the whole world. Everyone knows Bhagavad-gītā. But they have misunderstood, because they are kept śūdra. Veda-patha. First of all, by birth, he's a śūdra, and when he's purified, then he becomes dvija. Dvija, the sacred thread is, means that this man… Upanayana. This is called upanayana. Upa means near and nayana means bringing. So when one is brought nearer to the spiritual master and he accepts him as his disciple, he gives the sacred thread as badge, that "This man is now dvija, twice-born. He's no more śūdra. He's brāhmaṇa." So he has the right to read the Vedic literature.

So the Bhagavad-gītā is the summary of all Vedic knowledge. So if we pass through this process of divya-jñāna, dīkṣā, then we rightly understand what is Bhagavad-gītā or we become interested that what is the lesson of Bhagavad-gītā. Veda pathād bhaved vipra. After reading… Bhagavad-gītā is the summary of Vedic literature. You cannot read all the Vedas at the present moment, neither you have time, nor you have got the capacity. In this Kali-yuga, mandāḥ sumanda-matayo [SB 1.1.10], everyone is fallen. Manda-bhāgyā. So this human life should be utilized for understanding the Vedic knowledge, divya-jñāna; then he'll be purified, tapo divyaṁ yena śuddhyed sattvam [SB 5.5.1]. My existential identity will be purified. At the present moment it is not purified. Because it is not purified, therefore we are repeatedly dying. But there is no knowledge how to stop death. They think death is natural. It is not natural. It is unnatural. They do not know it. But in the Bhagavad-gītā you'll get the information, na jāyate na mriyate vā kadācin: "The soul is never born, never dies." Na jāyate na mriyate vā kadācit. "I see he's died, he is dead." No, he's not dying, his body is being annihi…Na hanyate hanyamāne śarīre [Bg. 2.20]. By seeing the body is destroyed don't think he's destroyed. He'll get another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. So this is our position. We have accepted one body, and we live in that body for some days, and then again we give up this body, tathā dehāntara-prāptir. So this is disease. So in order to get out of this disease there is necessity of tapasya, how to stop this disease.

So this initiation means… Don't think that it is something official, ritualistic ceremony, and as soon as we get the initiation, now we have become perfect, and then whatever nonsense I like I can do. No. Tapasya must continue. Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. In order to purify yourself, your existence, you have to continue the tapasya-no illicit sex, no meat-eating, no gambling, no intoxication, and chant Hare Kṛṣṇa. If you follow these five principles, then your existence will be purified, you'll understand Kṛṣṇa from the Bhagavad-gītā, you'll know Kṛṣṇa, you'll know what is the purpose of life. The purpose of life is to understand Kṛṣṇa. There is no other business in this human form of life, but because we have given up Kṛṣṇa we have invented so many occupational duties. So these so-called occupational duties, running here and there on motorcar, is not the end of life. There is something more for the human being, and that is divya-jñāna. Tapo divyaṁ putrakā yena śuddhyed sattvam, yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. Why shall I purify my existence? Because you want happiness. That is your desire. So you'll get brahma-saukhyam, the greatest happiness, which will never end. If you purify your existence by tapasya then you will be happy eternally. There will be no end. Here in this material world any happiness is temporary-either for five minutes or five days or five years or five hundred years or five millions of years. It will end. But if you purify your existence, then the happiness will never end. Tapo divyaṁ putrakā yena śuddhyed sattvaṁ yasmād brahma-saukhyaṁ tv anantam [SB 5.5.1]. Anantam means unlimited. It is very serious thing, and it is offered to the human being. So anyone can take advantage of this opportunity and make his life successful.

Thank you very much.

Devotees: Jaya!

Hari-śauri: …all mixed up. [break] …got to do the men first, then the women… [break] …initiated.

Prabhupāda: No. Why the men? Anyone can come. Take one, yes.

Devotee: Steve? Steve? (devotee offers obeisances)

Prabhupāda: So you know the rules and regulations?

Steve: No meat-eating, no intoxication, no gambling, and no illicit sex life.

Prabhupāda: And chanting?

Steve: Sixteen rounds per day.

Prabhupāda: Minimum.

Pradyumna: Sthiti-kartā dāsa.

Prabhupāda: Your spiritual name, Sthiti-kartā dāsa.

Devotees: Jaya, Haribol. (another devotee offers obeisances)

Devotee: All glories to Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa.

Devotees: Jaya.

Prabhupāda: You know what are the rules and regulations, regulative principles?

Devotee: No meat-eating, no intoxication, no illicit sex and no gambling.

Prabhupāda: Your spiritual name, Gauḍīya dāsa.

Hari-śauri: Robert Richards? (devotee offers obeisances)

Prabhupāda: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chant Hare Kṛṣṇa, Hare Kṛṣṇa. (devotees chant japa) What are the rules and regulations?

Robert: No illicit sex life, no meat-eating, no gambling, and no intoxication.

Prabhupāda: Prabhu-pati dāsa.

Hari-śauri: Bhakta Lloyd?

Prabhupāda: Is he a doctor?

Hari-śauri: Bhakta.

Prabhupāda: Hmm. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. What are the rules and regulations?

Lloyd: No illicit sex, no intoxication, no gambling and no meat-eating.

Prabhupāda: Līlā-kīrtana dāsa. (another devotee offers obeisances) What are the rules?

Devotee: No illicit sex life, no intoxication, no gambling, no meat-eating, and minimum sixteen rounds.

Prabhupāda: Thank you.

Pradyumna: Devideva dāsa.

Prabhupāda: Devideva dāsa. Hare Kṛṣṇa. What are the rules and regulations?

Devotee: No illicit sex, no intoxication, no gambling, no meat-eating, chanting minimum sixteen rounds of Hare Kṛṣṇa.

Pradyumna: Deśikā dāsa.

Prabhupāda: Diksik?

Pradyumna: Deśikā

Prabhupāda: Oh. Deśikā dāsa.

Hari-śauri: Bhakta Ivan?

Prabhupāda: (japa) What are the rules and regulations?

Ivan: No intoxication, no meat-eating, no sex illicit, no gambling.

Pradyumna: Īśāvatāra dāsa.

Prabhupāda: Īśāvatāra dāsa.

Hari-śauri: Richard Hoffman?
Prabhupāda: (japa) What are the rules and regulations?
Richard: No illicit sex, no meat-eating, no intoxication, no gambling.
Pradyumna: Ṛṣi dāsa.
Prabhupāda: Ṛṣi dāsa.
Hari-śauri: Gary Hannon?
Prabhupāda: What are the rules?
Gary: No illicit sex, no meat-eating, no intoxication and no gambling.
Prabhupāda: Gurubhāvanā dāsa.
Hari-śauri: Bhakta Allen?
Prabhupāda: What are the rules and regulations?
Allen: No gambling, no meat-eating, no intoxication and no illicit sex.
Prabhupāda: So after performance of the sacrifice, those who are to be doubly initiated, how many? Eight. They may come upstairs, one by one. So one thing I request that these promises-no illicit sex, no meat-eating, no intoxication, no gambling-these promises are made by you before Kṛṣṇa, before the fire, before the Vaiṣṇavas and before your spiritual master. Don't break it. It will be great sin. Thank you very much.
Devotees: Jaya Prabhupāda. (end)
760822IN.HYD
Initiation Lecture

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Hyderabad, August 22, 1976
Prabhupāda: So this morning we are having initiation ceremony for some devotees. The initiation means beginning. The Sanskrit name is dīkṣā. Dīkṣā, divya-jñānaṁ kṣapayati iti dīkṣā. Initiation, beginning of spiritual life. This is the Vedic function. Every human being must be initiated in Vedic culture, to make his life fulfilled, successful, because we are born animals. Animal means one who does not know except four things: eating, sleeping, sex life and defense. These are animal life. So a dog is interested in eating, sleeping, sex life, and defense, and if the man also remains in the same platform-eating, sleeping, sex life and defense-then he is no better than dog. Human beings, from this dog platform, can be raised to God platform. That is possible. And human life is meant for that purpose. Therefore in the Vedānta-sūtra it is said athāto brahma jijñāsā. Human life is meant for inquiring about Brahman, the Absolute Truth.

So this brahma-jijñāsā, if one is actually interested in brahma-jijñāsā, then he requires a guru. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If one is actually interested. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. So guru is required for one who is actually interested in the highest status of life. Those who are like cats and dogs, they do not require guru. A dog does not require. He knows very well how to eat, how to sleep, how to have sex life, how to defend. That does not require any guru. By nature all animals know it. So the human life has got special knowledge, special advancement of consciousness. He can understand. So if he is refused or if he is kept in darkness, as it is being done by the modern civilization… Everyone is being kept on the platform of eating, sleeping, sex and defending. That's all. This is going on in the name of humanity, nationality and so on. But the business is the same. The business is the same: eating, sleeping, mating and defending, as the cats and dogs are doing. In a different way only. The dogs, they enjoy sex life on the street without any shame, and if a human being arranges for the same purpose, nice apartment, sixth-floor building and all… But the purpose is the same. Eating is the same. No. Beyond this one has to go. Therefore the Vedic injunction is tad vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12].

So some of the devotees who are now eager to accept the spiritual life very seriously, and they have come to take initiation, this is the first initiation. And after some time when they are accustomed, they… Now they have to promise that they'll give up four sinful activities. Sinful activity… If you indulge in sinful activities there cannot be any spiritual advancement. That is not possible. Just like here there will be fire. If you favorably ignite the fire, it will be blazing. But if you ignite the fire and pour water at the same time, then there will be no blazing fire. Similarly, to advance in spiritual life and at the same time indulge in sinful activities will not help us. The sinful act… The basic principles of sinful activities are mentioned in the śāstra-striya, sūnā, dyūta, pāna. Pāna means intoxication, including chewing pan and drinking tea. Chaya pāna. So one has to give up this pāna. And drinking, smoking, drinking tea, chewing pan should be given up. Pāna. This is one of the pillar of the sinful activity. And meat-eating. Meat, fish, eggs, they should be given up. And gambling, dyūta, pāna dyūta [SB 1.17.38], that should be given up. And avaidha stri-saṅgi should be given up. In this way, if you become cleansed, then… Just like if we get dry wood, then the fire ignites very easily. If we get moist wood, then it takes some time. So voluntarily we should give up these sinful activities. Then spiritual advancement of life will be very quick. And those who are being first-initiated, they must chant at least sixteen rounds. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. The Gosvāmīs, they showed us the way. Saṅkhyā-pūrvaka. So many rounds we must chant, at least. Haridas Ṭhākura was chanting three hundred thousand times. We cannot do that. That is not possible. So we have made a minimum, sixteen rounds. So those who are being initiated, they must chant at least sixteen rounds. If they can increase, it is better. But not less than that. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. So these things should be observed, and always pray to Kṛṣṇa, that "Kṛṣṇa, I have taken shelter of You. Kindly guide me." And He is prepared to guide. He says, "If a devotee surrenders and wants My guide…" He says,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

So Kṛṣṇa is always ready to help us provided we are eager to take His help. Then jñāna-dīpena bhāsvatā. When Kṛṣṇa takes charge of making you enlightened in knowledge, who can be better person of knowledge, man of knowledge, or wise, than a devotee? A devotee, they say a devotee… Only the foolish person who has no knowledge, he becomes a devotee. That is a wrong conception. Without full knowledge, nobody can become devotee. Because he has no scarcity of knowledge. Kṛṣṇa says, jñāna-dīpena bhāsvatā. He gives special-teṣāṁ evānukampārtham aham ajñāna-jaṁ tamaḥ [Bg. 10.11]. "Darkness I drive away." Ajñāna-jaṁ nāśayāmy ātma-bhāva-stho. So take shelter of Kṛṣṇa and avoid these four principles of sinful life and chant sixteen rounds. Then easily you become advanced in spiritual consciousness, Kṛṣṇa consciousness. And as soon as you understand Kṛṣṇa, you become liberated immediately. Janma karma ca divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti [Bg. 4.9].

īhā yasya harer dāsye
karmaṇā manasā vācā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

Anyone who has sincere desire to serve Kṛṣṇa by his work, karmaṇā, manasā, by his mind, by his words,… So either you engage your activities, your mind, your words, in the service of Kṛṣṇa… Or out of three, at least two, at least one. Then your life is successful. Kṛṣṇa is so kind that this simple activity doesn't require…, nobody requires a very high standard education to understand Kṛṣṇa or to advance in Kṛṣṇa consciousness. Very simple thing. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Here is Kṛṣṇa Deity. You see every day and think of Him. It is very easy. As soon as you become practiced to see the Deity, the impression is within your mind. So you can think of Kṛṣṇa. Man-manā. And because you come to the temple and always see Kṛṣṇa and His daily program, then you become a bhakta. Man-manā bhava mad-bhakto. Mad-yājī, you worship Kṛṣṇa. Whatever you have got, little patram, puṣpam, phalam, toyam [Bg. 9.26], just try to offer. And at last just offer respectful obeisances. Then you become perfect. You become eligible to go back home, back to Godhead. Very simple thing. It is not at all difficult, this Kṛṣṇa consciousness. Anyone. There is no distinction. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Never mind one is born in low-grade family, but still he can take to Kṛṣṇa consciousness. Māṁ hi pārtha vyapāśritya, striyo śūdrās tathā te 'pi yānti parām. Everything is open.

So not only the devotees who are being initiated today, I request all of you, please come here daily. See the Deity. Even if you cannot offer anything. I think everyone can offer, I think, a flower can be offered, a little fruit can be offered. Even if you do not offer, just come here, see the Deity and take the impression within your mind and offer obeisances. Just see. And chant Hare Kṛṣṇa. Everyone, there is no restriction. So that is our request. We have opened this branch in your city. It is a very prominent place. You can come and take the advantage.

Thank you very much. Hare Kṛṣṇa. [break]

Harikeśa: Kṛṣṇa-kiśora dāsa.

Prabhupāda: What are the rules?

Devotee (1): Four rules.

Devotee (2): No intoxication, no meat-eating, no illicit sex, no gambling.

Harikeśa: Kṛṣṇa-kiśora dāsa.

Prabhupāda: So your spiritual name, Kṛṣṇa-kiśora dāsa. What are the rules and regulations? (Hindi) He does not understand English? Hindi?

Devotee (3): No meat-eating, no intoxication, no illicit sex life, no gambling.

Prabhupāda: That's it.

Harikeśa: Sudhīra dāsa.

Prabhupāda: Sudhīra. Dhīras tatra na muhyati [Bg. 2.13]. You are sudhīra.

Harikeśa: Vrajeśvara Prāṇa?

Prabhupāda: What are the rules and regulations? (Hindi)

Devotee (4): (Hindi) And chanting sixteen rounds daily.

Harikeśa: Viśvarāja dāsa.

Prabhupāda: Very good name. Viśvarāja dāsa. Viśvarāja is Kṛṣṇa.

Harikeśa: Rangachala Pati Veo?

Prabhupāda: What are the rules and regulations?

Devotee (5): Pardon?

Prabhupāda: What are the rules and regulations?

Devotee (5): (Hindi) No meat, onions, tea, wine, and all these four principles.

Prabhupāda: Illicit sex.

Devotee (5): Illicit.

Harikeśa: Rāmasvarūpa dāsa.

Prabhupāda: Rāmasvarūpa dāsa.

Harikeśa: Rādhā-sakhī dāsī.

Prabhupāda: Rādhā-sakhī dāsī. That's all?

Harikeśa: For second initiation, Śrīkāra dāsa and Yoga dāsa.

Prabhupāda: So they can come to me at three o'clock. Or in the evening after…

Hari-śauri: We'll be here tomorrow, also.

Prabhupāda: Yes. They can come in the evening about five o'clock. So now you can perform yajña. So I can go?

Harikeśa: Yes. (end)

760831IN.DEL

Delhi Initiations

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Delhi, August 31, 1976

Prabhupāda: They have got neckbeads?

Pradyumna: Everyone has their neckbeads? Yes. Bhakta Adira?

Devotee (1): Kṛṣṇa dāsa.

Prabhupāda: His family?

Pradyumna: His name is Abhayāśraya.

Prabhupāda: (Hindi) So kya niyama hai?

Adira: (says four rules in Hindi)

Prabhupāda: Abhayāśraya.

Pradyumna: Bhakta Allen? Ātmānanda? Ātma-tattva dāsa.

Prabhupāda: (Hindi) Kya niyama hai?

Allen: No meat-eating, no intoxication, no illicit sex, no gambling.

Prabhupāda: (Hindi) Ātmānanda dāsa.

Pradyumna: Ātma-tattva dāsa.

Prabhupāda: Ātma-tattva dāsa.

Devotees: Jaya!

Pradyumna: Lakṣmaṇa? Bhakta Lakṣmaṇa?

Devotee: Pay full obeisances. Fall flat.

Prabhupāda: (Hindi) Kya niyama hai?

Laksman: (Hindi)

Pradyumna: Lakṣmīśa dāsa.

Prabhupāda: Lakṣmīśa dāsa.

Devotee: Lasmīśvara.

Devotees: Jaya.

Pradyumna: Robin?

Prabhupāda: While coming they should be careful not to touch feet anything. These people, they do not know. Especially…

Lokanātha: (Hindi) Do not touch any of these things with your feet.

Prabhupāda: What are the rules and regulations?

Robin: No egg or fish, no meat-eating, no illicit sex, no intoxication, and no gambling.

Pradyumna: Atīndra dāsa.

Prabhupāda: Atīndra dāsa.

Pradyumna: Roger?

Prabhupāda: Walk very carefully. You should come very carefully to get beads.(?)

Lokanātha: Excuse me, prabhus. I'll repeat one more time, do not touch any of these things. Be careful.

Prabhupāda: Not touch nor cross.

Lokanātha: Not even go over it. It is offensive. Please make a way.

Prabhupāda: What are the rules?

Roger: No intoxication, no meat-eating, no gambling, no illicit sex. Chant sixteen rounds daily.

Pradyumna: Revatī-kumāra.

Prabhupāda: Revatī-kumāra dāsa.

Pradyumna: Satyānanda?

Devotee: Namaḥ oṁ should be uttered, should be a vibration. Otherwise, Nectar of Devotion says it's offense.

Satyānanda: (Hindi) …chaya, coffee, cigarettes, bidi, gañja.

Pradyumna: Siddhārtha dāsa.

Prabhupāda: Siddhārtha dāsa.

Pradyumna: Dharma?

Lokanātha: Prabhupāda? These are his beads you were chanting on before.

Prabhupāda: No shaving?

Lokanātha: He's Tejas's man. I don't know. He is just a visitor, householder. He's in business.

Prabhupāda: That's all right, but give him initiation. (Hindi)

Lokanātha: (indistinct) initiation, do it first?

Prabhupāda: Yes.

Lokanātha: I'll ask him.

Puṣṭa Kṛṣṇa: Jaya, Śrīla Prabhupāda.

Prabhupāda: Nobody said to him? You did not know. Let him shave up. Then we shall… You should. You are introducing, you did not know? Then who has introduced?

Lokanātha: Tejas.

Prabhupāda: Tejas is not saying and you also not detect. You should be very careful. If you remain ignorant, all ignorant, then where is progress? Everything ignorant I have to find out. So many big, big monkeys, nobody could find out. Big, big monkey, big, big belly. You also did not. That's all… Who is next?

Pradyumna: That is all, Śrīla Prabhupāda.

Prabhupāda: So? (Hindi) [break] Yes. Because some of them, they could not follow Hindi.

Pradyumna: I'll just do it fast. First nāma-aparādha is (Sanskrit verse) Paramam aparādham The saintly persons who are spreading the glories of the holy name, if we abuse them, if we make offense at the people who are spreading the glories of the holy name, then the holy name will never tolerate that. How can the holy name tolerate the abuse of those who are spreading the glories of the holy name? So we must understand that a saintly person, a sādhu, satām, spreading the glories of Kṛṣṇa, talking about Kṛṣṇa, must never be offended. Must always be very careful. Sādhu-saṅga [Cc. Madhya 22.83]. You must know how to associate with the sādhus, to always honor them and worship them and not to make offense. The second offense is that we should not put the…, understand that the names of Śrī Kṛṣṇa or Viṣṇu-tattva personalities, which are completely spiritual, are the same as the material designations of jīvas like ourselves. There's Viṣṇu-tattva, there is jīva. Viṣṇu-tattva is God; jīva is this ordinary living entity. The name of the Supreme is the same as the Supreme. The name of the jīva is different from the jīva. So we should not confuse these. We should understand the name of Viṣṇu is the same as Viṣṇu. The name of jīva is not the same. So the names of demigods-the demigods are also jīvas-their names are not spiritual. If we call names of some demigods, it will not do us the same spiritual…, it will not give us this spiritual result as calling the name of Kṛṣṇa.

Prabhupāda: Therefore during the time of initiation we change the name. A spiritual name is given. Go on.

Pradyumna: Because that spiritual name has…, because the name of Kṛṣṇa, a name of Hari, has the spiritual potency; therefore we use the name of Hari as much as possible. Haridāsa…

Prabhupāda: Dāsa. Not that name, but the name's servant. Dāsa. When one is named Kṛṣṇa, Kṛṣṇa dāsa, he is servant of Kṛṣṇa. Not that Kṛṣṇa. If he thinks, "I have become Kṛṣṇa," that is Māyāvāda. Kṛṣṇa dāsa. Go on.

Pradyumna: The next offense is guror avajñā, to neglect or disrespect the orders of the spiritual master. Because the spiritual master is the external representation of the internal Kṛṣṇa, whatever the spiritual master says is to be taken as exactly what Kṛṣṇa's desire is. Kṛṣṇa is within all of us as Paramātmā, but because we cannot see Him, because He is adhokṣaja, or above our senses, therefore that same Kṛṣṇa within appears without as the spiritual master, and he gives us instructions, and these are taken to be the same as Kṛṣṇa's instructions. So to disrespect the orders of the guru is not to make any progress on the spiritual path. Na gatiḥ kuto 'pi. There can be no gatiḥ, there can be no spiritual achievement without following the orders of the spiritual master. Because the order of the spiritual master is the same as Kṛṣṇa's order. Śruti-śāstra-nindanam. One should not make blasphemy the śruti, which are the Vedas, and śāstra, the śāstras which follow the Vedas. This is Mahābhārata, the Purāṇas, the itihāsa, the smṛti. Śruti-smṛti. These are the two eyes. It is said the brāhmaṇa has two eyes: one is śruti, one is smṛti. So by these śāstras we can understand, because the śāstras are made by God, because they are emanating from God; therefore they are perfect. As Kṛṣṇa…

Prabhupāda: Not different. Not different from God.

Pradyumna: Because God is perfect, because Kṛṣṇa is perfect, therefore His words and His ideas are also perfect. So these śāstras are the words of God. So they are also perfect. So the śruti-śāstra-nindanam means to think that there may be something wrong in the scripture or to take one verse out of Bhagavad-gītā and reject another verse. Because it is all coming from Kṛṣṇa and is all perfect, therefore everything is perfect within it. We must accept everything. We must accept it without any…, as being without any fault. So śruti-śāstra-nindanam. We should not think that it has any imperfection, that "This may be wrong." Śruti-śāstra-nindanam hari-nāmni kalpanam. We should not think that the…, should not speculate on the nature of the holy name.

Prabhupāda: Go on, next. Nāmnād balād pāpa-buddhiḥ.

Pradyumna: Nāmnād balād pāpa-buddhir na tasya śuddhiḥ, na tasya vidyate śuddhir yamaiḥ. The next offense is that…, if by chanting the holy name one becomes relieved from all his past sinful reactions. So if one thinks that "I will perform sinful activities. I'll have illicit sex, I'll eat meat, fish… (end)

Cornerstone Ceremonies
750123CS.BOM
Cornerstone Laying

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Bombay, January 23, 1975

Prabhupāda: (chants maṅgalācaraṇa prayers) Hm? You bring. You can bring one chair here. (pause)

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate
[Bg. 16.7]
asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam
[Bg. 16.8]
etāṁ dṛṣṭim avaṣṭabhya
naṣṭātmānaḥ alpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagataḥ ahitāḥ
[Bg. 16.9]

Just like we were talking of industries. The industries, they are mentioned in the Bhagavad-gītā as ugra-karma. Ugra-karma means ferocious activities. For livelihood, we require our maintenance. Āhāra-nidrā-bhaya-mai… These are the primary necessities of this body, material body. For that, Kṛṣṇa has said, annād bhavanti bhūtāni [Bg. 3.14]. Anna-means food grains-we require. Annād bhavanti bhūtāni. That food grains we can produce very easily by agriculture. In another place, Kṛṣṇa says, kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. We can produce sufficient food grains for our maintenance, and the whole world has got sufficient land. I have traveled over the world at least fourteen times. During the last eight years, I have traveled all over the world, even interior. I have seen there is enough land, especially in Africa, in Australia, in America, and we can produce so much food grains that ten times of this present population can be easily maintained. Ten times. There is no scarcity of food. But the difficulty is that we have demarcated, "This is my land." Somebody says, "This is America, my land," "Australia, my land," "The Africa, my land," "India, my land." This "my" and "I." Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is called illusion, that "I" and "my." "I am this body, and this is my property." This is called illusion. And this illusion, if we stand on this platform of illusion, then we are no better than the animals.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go means cow, and kharaḥ means ass. Those who are in the bodily concept of life, ahaṁ mameti [SB 5.5.8], they are no better than these asses and the cows, means the animals. This is going on. I'll not take much of your time, but I shall try to convince you what is the purpose of this Kṛṣṇa consciousness movement. The purpose of this Kṛṣṇa consciousness movement is to save the human society from becoming animals, cows and asses. This is the movement. They have established their civilization… As it is stated in the Bhagavad-gītā, animal or asuric civilization, asuric civilization, beginning is pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ. The asuric, demonic, civilization, they do not know in which way we have to guide ourself for attaining the perfection of life, pravṛtti, and nivṛtti, and which we shall not take-favorable and unfavorable. Human life… Everyone knows, "This is favorable for me, and this is unfavorable for me." So āsurāḥ janā, those who are demonic persons, they do not know this, that "What is favorable for me and what is not favorable for me." Pravṛttiṁ nivṛttiṁ ca janā na vidur āsurāḥ, na śaucaṁ nāpi cācāraḥ: "There is no cleanliness, nor good behavior." Na satyaṁ teṣu vidya…: "And there is no truth in their life." This is asuric. We have heard many times, "asuras," "asuric civilization," "demonic civilization." This is the beginning.

pravṛttiṁ ca nivṛttiṁ ca
janā na vidur āsurāḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu…
[Bg. 16.7]

Satyam, there is no truthfulness. And just the first-class life means the brāhmaṇa life. Satyaṁ śaucaṁ tapo. The beginning is satyam. The asuric life is no satya, no truth, and the first-class life in human society, the brāhmaṇas, is satyaṁ śaucaṁ tapo, and titikṣa ārjavaḥ āstikyaṁ jñānaṁ vijñānam. This is first-class life.

So our Kṛṣṇa consciousness movement is to create a class of men ideal, first-class men with satyaṁ śaucaṁ tapo śamaḥ damaḥ titikṣaḥ. This is godly civilization. And this godly civilization can be given to the whole world by India. That is India's special privilege. Because in other countries beyond India they are almost āsuri-janā and ugra-karma. The industries and other ugra-karma has come from the Western countries. But by this way people will never be happy. That is very elaborately explained in the Sixteenth Chapter of the Bhagavad-gītā. Duṣpūra akaṅkṣa. Their desire will never be satisfied by this material advancement. They do not know. They are forgetting. So we selected this Bombay. Bombay city is the best city, most advanced city in India, the best city in India. And people are also very nice. They are religiously inclined. They are opulent. They can take up better things very nicely. Therefore I wanted to start this center, Bombay, for spreading this Kṛṣṇa consciousness movement. Although there have been many impediments in my endeavor, still, ultimately it is Kṛṣṇa's business. It will come successful. So today… The foundation and cornerstone establishment was done two years before, but there were many, many impediments from the asuric janā. Now, some way or other, we have got little relief from such impediments. So we are putting this cornerstone this auspicious day, and I am very glad that you have joined us.

So the mission is very, very authorized, and it comprehends a very large jurisdiction of activities. Therefore my request is that the inhabitants of Bombay, especially those who are our members, they will kindly take active part, how to make this institution very successful in Bombay. So many ladies and gentlemen are present here. We are, whatever we are doing it is not whimsical or mental concoction. It is authorized and just to the standard of Bhagavad-gītā. Our present movement is based on Bhagavad-gītā-Bhagavad-gītā as it is. We don't interpret. We do not interpret foolishly because… I say purposefully this word "foolishly," that why should we interpret Kṛṣṇa's words? Am I more than Kṛṣṇa? Or did Kṛṣṇa leave some portion to be explained by me by interpretation? Then what is the importance of Kṛṣṇa? If I give my own interpretation, thinking myself more than Kṛṣṇa, this is blasphemy. How I can become more than Kṛṣṇa? If actually we want to take advantage of this Bhagavad-gītā, then we must take Bhagavad-gītā as it is. Just like Arjuna took. Arjuna, after hearing Bhagavad-gītā, he said, sarvam etam ṛtaṁ manye: "I accept all the words, my dear Keśava, whatever You have said. I accept them in toto, without any change." This is understanding of Bhagavad-gītā, not that I take advantage of the Bhagavad-gītā and I interpret in my foolish way so that people will accept my philosophy. This is not Bhagavad-gītā. There is no question of interpretation in the Bhagavad-gītā. Interpretation is allowed when you cannot understand. When the things are clearly understood… If I say, "This is microphone," everyone understands this is microphone. Where is the necessity of interpreting it? There is no necessity. This is foolishness, misleading. There cannot be any interpretation in the Bhagavad-gītā. It is… Everything is clear to the point. Just like Bhagavān Kṛṣṇa says… Kṛṣṇa does not say that "You all become sannyāsī and give up your occupational duty." No. Kṛṣṇa says, sva-karmaṇā tam abhyarcya saṁsiddhiḥ labhate naraḥ [Bg. 18.46]. You remain in your business. You remain your occupation. There is no need of changing. But still, you can become Kṛṣṇa conscious and make your life successful. This is the message of Bhagavad-gītā. Bhagavad-gītā is not going to make any topsy-turvy of the social order or spiritual order. No. It should be standardized according to the authority. And the best authority is Kṛṣṇa.

So make this center successful, you ladies and gentlemen of Bombay. We have got very nice place. We are building so that you can come here, stay, at least in weekend. If you stay, all those who are retired or elderly gentlemen, ladies, they can come here and stay. We will have sufficient place. But try to organize these principles of Bhagavad-gītā all over the world. That will be the gift of India. Caitanya Mahāprabhu desired that anyone who has taken birth in India as human being, not cats and dogs… Cats and dog cannot take any part for doing good to others. He said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

"Anyone who has taken his birth as human being in India, Bhārata-bhūmi, first of all make your life successful." Because you have got the standard, how to make life successful. Here is Bhagavad-gītā. Try to understand it, make your life successful, and then broadcast this message all over the world. That is paropakāra. So actually, India and India's people, they are meant for paropakāra. We are not meant for exploiting others. That is not our mission. Actually that is being done. Everyone goes out of India. They go there to exploit. But it is for the first time that India is giving something to the outsiders, this spiritual knowledge. And the proof you can see. We are giving, we are not taking. We do not go to beg, "Give me wheat, give me money, give me this, give me that." No. We are giving something substantial, and they are feeling obliged. Otherwise, why these young men and girls, they are after this Kṛṣṇa consciousness movement? They are feeling something, that they are getting something tangible. So it has got potency, very good potency. They are not feeling like Americans or Canadians or Australians. We are also not feeling as Indians. On the spiritual platform we are one.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

This is real learning. Ātmavat sarva-bhūteṣu. Even the great politician, Cāṇakya Paṇḍita, he says,

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

So this is a great culture, Bhagavad-gītā as it is. So those responsible ladies and gentlemen are present here, make this center very successful and come here, study Bhagavad-gītā as it is without any foolish interpretation. I say foolish again and again because interpretation is not at all required. Everything is clear, from the very beginning.

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

So very clear. Kurukṣetra is dharma-kṣetra still. In the Vedas it is stated, kurukṣetre dharmam ācaret: "One should go to Kurukṣetra and perform religious rituals." Therefore it is dharma-kṣetra from time immemorial. And why should we interpret it that "This Kurukṣetra means this body, dharmakṣetra, this body"? Why? Why mislead people? Stop this misleading. And Kurukṣetra is still there. Kurukṣetra station, railway station, is there. So try to understand Bhagavad-gītā as it is, make your life successful, and spread this message all over the world. You will be happy; the world will be happy. Of course, I am now very old man. I am eighty years old. My life is finished. But I want some responsible Indian and combined with other countries… Other countries, they are giving good cooperation. Otherwise, it was not possible for me to spread in so short time, only seven or eight years, to preach this cult all over the world. So I require the cooperation of the Indian, especially young men, educated men. Come forward. Stay with us. Study Bhagavad-gītā. We haven't got anything to manufacture. Nothing to manufacture. And what we can manufacture? We are all imperfect. Whatever is there, let us study it and practically apply in life and spread the message all over the world. That is our mission.

So today is very auspicious day. With great difficulty we have got now sanction. Now please cooperate with this attempt as far as possible with your prāṇair arthair dhiyā vācā, four things: by your life, by your words, by your money… Prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā. This is the mission of human life. Whatever you have got… It is not that "Because I am poor man, I cannot help this movement." No. If you have got… You have got your life. So if you dedicate your life, that is all-perfect. If you cannot dedicate your life, give some money. But if you can…, poor man, you cannot give money, then you give some intelligence. And if you are fool, then give your words. So any way, you can help this movement and do the welfare activities for India and outside India. So that is my request. I welcome you. Of course, today is ekādaśī. We are, mostly we are fasting. Some prasādam will be given. So it is not the question of prasādam; it is the question of the important work we are taking in hand, how to spread a God consciousness movement. Otherwise, you will never be happy. Simply material consciousness, gṛha-kṣetra… Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This material civilization means the sex desire. Woman is hunting after man; man if hunting after woman. Puṁsaḥ striyā mithunī-bhavam etaṁ tayor mithaḥ. And as soon as they are united, they require gṛha, apartment; gṛha-kṣetra, land; gṛha-kṣetra-suta, children, friends, money; and the moho, the illusion, ahaṁ mameti [SB 5.5.8], "It is I, it is mine." This is material civilization. But the human life is not meant for that. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. So you study. We have got now enough book. There is no difficulty to study our books. We have given in English translation. Everyone, any gentleman, knows English. And we are going to give in Hindi, in Gujarati, in all other languages. Our friends, they have already begun translating. So there will be no scarcity of knowledge. Please come here, sit down at least once in a week, study all these books, try to understand the philosophy of life, and spread all over the world. That is the mission of Bhāratavarṣa.

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This is paropakāra movement, to do welfare to others, not like cats and dogs, simply bring money and sense enjoy. This is not human life. Human life is for paropakāra. People are in ignorance, without any knowledge of God, without the ideal of life. They are simply working like cats and dogs and hogs. So they should be educated. Human life is the chance for getting such education. So this is the center for educating the human society to become actually human being and make his life successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Foundation Stone Ceremony Speech

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Bhuvaneśvara, February 2, 1977

Prabhupāda: My foreign disciples, they could not understand either Hindu or Oriya. So for this movement, I am very much obliged to these American boys. The history of this movement is that my Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, and before him, Bhaktivinoda Ṭhākura, they had an intense desire to preach Caitanya Mahāprabhu's message throughout the whole world. That was the intense desire of Caitanya Mahāprabhu.

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

He wanted it. Because this is the only message to bring the human society into oneness. There is no other alternative. That is confirmed in the Śrīmad-Bhagavatam:

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

So this Kali-yuga, as described by our Gaura-Govinda Mahārāja, a bhankara (?) yuga. But there is one opportunity, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. This is the message of Śrī Caitanya Mahāprabhu, and a little attempt was made at the age of seventy years. Of course, my Guru Mahārāja asked me… When I was twenty-five years old, I first met him. He asked me to do this task. But I thought that "Let me adjust my family life, and then I shall do this." But I took it very seriously. But family life, never it was adjusted, so he forced me at the ripe old age to take up this work. So I tried to make an experiment that nobody had done: "Let me try." But I tried sincerely, so by the grace of my Guru… Guru-Kṛṣṇa, they favored me. When I was on the Commonwealth Jetty, Pier, yes, I was thinking that "Who will hear me? As soon as I shall say to these people that 'No illicit sex, no meat-eating, no intoxication and no gambling,' immediately they will say, 'Please go home. Don't talk here.' " Because I know that. This is their daily life. But by the grace of Kṛṣṇa they agreed. All these students, all these disciples… I do not accept anyone as my disciple that "You can do whatever you like." No. My first condition is that "You must be sinless." At least you must try to become sinless, because in the Bhagavad-gītā we understand,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām…
[Bg. 7.28]

Without being sinless, one cannot make any advance.

So Caitanya Mahāprabhu introduced this movement. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is the first installment. Actually, if we chant Hare Kṛṣṇa mantra, the first installment is that we cleanse our heart. It is simply misunderstanding. Kṛṣṇa also wanted to start this movement. When He instructed Arjuna, the first word He spoke,

dehino 'smin yathā dehe
kaumāraṁ yauvanam jara
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

So in this age practically there is nil who is a dhīra. Everyone is adhīra. But the saṅkīrtana movement is so nice, as it is spoken by Śrīnivāsa Ācārya on behalf of Narottama dāsa Ṭhākura, kṛṣṇot-kīrtana-gāna-nartana parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. This movement is so nice that it will be pleasing to the dhīras and the adhīras.

dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

So the disease is there, but the remedy is also there. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We are misunderstanding. The human society, they are trying to adjust things by the United Nations, but it is not possible. United Nations cannot do. In Melbourne I was speaking, so I accused the United Nations, "They're assembly of barking dogs." Because you cannot be united on this material platform. If you keep yourself that "I am dog," "I am tiger," "I am American," "I am Indian," "I am brāhmaṇa," "I am śūdra," then there is no question of United Nations. United Nations is possible when sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You have to become purified on Kṛṣṇa consciousness, not "I am American," not "I am Indian." No. This will not help.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

So factually we see that these Americans, Europeans, they are Christian, Jews, or there are Muhammadans also in our movement, Africans, all over the world, but they no more think that he is African or Indian or American. They think Kṛṣṇa dāsa. As Caitanya Mahāprabhu taught us, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Unless we come to that platform, that we are servants of Kṛṣṇa, there is no question of unity. That is brahma-bhūtaḥ stage.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Unless you come to that brahma-bhūtaḥ stage, that ”I am not this body. I am soul, ahaṁ brahmāsmi. I am part and parcel of the Supreme Brahman”-paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]-there is no question of unity. So Caitanya Mahāprabhu wanted to introduce this movement how actually there can be possibility of being united. That is possible. That is not difficult because they are all sons of Kṛṣṇa. Sarva-yoniṣu kaunteya sambhevanti…, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. He’s the original father. So this Kṛṣṇa consciousness movement is trying to introduce in the human society, and not on my conviction, on the assurance of the śāstras, that if you want to be united, you’ll have to come to this platform of Kṛṣṇa consciousness; otherwise it is not possible.

So I do not wish to take much of your time. It is already late. Kindly take little prasādam, whatever they have arranged, and I thank you very much for your coming in this occasion. And I must also thank Śrīmatī Cori (?) Ānanda, this young girl. Out of her own accord, she contributed this piece of land so that we can begin Kṛṣṇa consciousness movement in this city.

Thank you very much. (end)

Wedding Ceremonies
680722WL.MON
Paramānanda & Satyabhāmā’s Wedding

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Montreal, July 22, 1968

Prabhupāda: Gurudāsa, you don’t feel?

Gurudāsa: Yes, very good.

Prabhupāda: This last verse… It is not last. It is the third of Brahma-sūtra, Brahma-saṁhitā. Ālola-candraka-lasad-vanamālya-vaṁśī-ratnaṅgadaṁ praṇaya-keli-kalā-vilāsam [Bs. 5.31]. This verse… There are about one hundred verses in the Brahma-saṁhitā, and this verse, I think, about thirty-eighth verse… So description of Govinda, the Supreme Personality of Godhead. The picture is here. So Govinda is not impersonal. And it is distinctly stated here that ālola-candraka-lasad-vanamālya-vaṁśī: [Bs. 5.31] ”The Lord is decorated with flower garland, and He has got a flute in His hands.” And praṇaya-keli-kalā-vilāsam: ”And He is engaged in transcendental, conjugal love, Rādhā and Kṛṣṇa.” So this love which is in our experience within this material world, man and woman, it is not unnatural. It is in God also there. And the Brahma-sūtra, Vedānta-sūtra, in the beginning says that ”Who is Brahman, the Supreme Person or the Absolute Truth?” Athāto brahma jijñāsā, questioning ”What is that Absolute Truth?” The answer is janmādy asya yataḥ: [SB 1.1.1] ”The Absolute Truth is that from whom everything emanates.” Very simple definition. That means the fountainhead of everything, the source of everything. Therefore here in this material world we see that the attraction for man and woman, woman’s attraction for man, man’s attraction for woman, is so prominent. Not only in human society, but in other than: animal society, cat society, dog society, bird society, there is always the attraction, man and woman, or male and female. Why? The answer is in the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. Because it is there in the Absolute Truth. Without being present in the Absolute Truth, how it can be manifested in the relative truth?

This world is called relative world. It is not Absolute. Relative. Difference, two, duality. We cannot understand a man without knowing a woman. We cannot understand father without understanding a son or a mother. Relativity. But in Absolute world, everything is one. So this love between male and female, conjugal love, we Vaiṣṇava philosophers… Because everyone, according to Vedic system, everyone has to follow the Vedānta-sūtra. There are two section of philosophers in India, approved; not, I mean to say, manufactured philosopher, mental speculators, but actually those who are counted valuable. There are two classes of philosophers, namely the impersonalist and personalist. The Vaiṣṇava, they accept that the Absolute Truth is person, and the Māyāvādī philosophers, they say that Absolute Truth is impersonal. That is the difference. Otherwise their process of other paraphernalia, execution of understanding, is almost the same. Now our Vaiṣṇava philosopher’s argument is that how the Absolute Truth can be impersonal? Because here, in this world, in our experience, we see everything personal. So unless the personality, the individuality, or the individual attraction is there in the Absolute Truth, how they can be represented here in the relative truth?

So apart from that argumental point of view, our presentation is that this conjugal love between man and woman is not unnatural. It is quite natural because it is in the Absolute Truth, as we find from Vedic description, that the Absolute Truth, Personality of Godhead, is engaged in conjugal loving affairs, Rādhā-Kṛṣṇa. But the same Rādhā-Kṛṣṇa love matter has permeated through matter. Therefore it is perverted reflection. Here in this material world, the so-called love is not actual love. It is lust. Here the male and female are attracted not by love but by lust. So in this Kṛṣṇa consciousness society, because we are trying to approach the Absolute Truth, the lust propensity has to be converted into pure love. That is the proposal. So in India still, amongst the strict followers of Vedic principles, this lust affair is adjusted spiritually. What is that? The boys and girls, they are not allowed free mixing before marriage. Especially… Both the boys… Here, one of our students, he was in India, and he tried to talk with a young girl on the street, and he (she) was insulted. He was surprised. Because the practice is there that no young boy or young girl can talk with… Of course, now it is different. Even up to our young time we have seen that without being married, no girl, no boy, could mix together. So this lust affair, this attraction, was little bit controlled. The father, the parents of the girl, and the parents of the boy would select. They had no personal selection. And that selection was made very scientifically, taking the horoscope of the girl, taking the horoscope of the boy, and calculating, "How this boy and girl will amalgamate? How their lives will be happy?" So many things, they were considered. And when everything was settled, then the marriage would take place. That is the system of old Indian, Vedic principle. And so far free love is concerned, as we understand, that was allowed only very in high circles, princely order. Because the girls were educated and grown up and she was given to select her husband, but not directly. We find in so many historical evidences from the Vedic literature that the girl used to express her desire that "I want to marry with that boy," and the father… This was amongst the kṣatriyas, the princely order, not with others. And the father would give a challenge, a bet. And if somebody will come and become victorious, then the girl would be offered. That was in special cases.

Anyway in this age, marriage, according to our Vaiṣṇava principles, marriage is allowed because there is male, there is female. Why they should not unite? But not illegally. So when I came in this country in New York, the boys and girls, they were coming, and some of them offered me to become disciples. So I saw that most of the boys and girls, they are keeping the boyfriend, girlfriend. So I requested them that if you want to make progress in spiritual life, you have to refrain from four kinds of sinful activities, and these four kinds of sinful activities are illicit sex life, first; second, nonvegetarian diet; third, intoxication; fourth, gambling. Unless one is free from these four principal activities, one cannot make progress in spiritual life. Because God is pure, pavitraṁ paramaṁ bhavān, so no impure soul can approach Him. This body is the sign of impurity because soul has no material body. So anyone in this material world who has this material body is to be considered as sinful. But how to get out of this? To get out of it, everything, dovetailing with spiritual life. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. The example is just like milk. If you take too much milk, then there will be disorders in the bowels. You'll have to pass so many stools. But when you approach to a physician… Of course, I am speaking of the Āyur-Vedic Indian physician. If one has got diarrhea or loose bowels, then the physician prescribes curd or yogurt with some medicine. Now, this yogurt or curd is also mixed with medicine. So the man who has got the disease by drinking milk is also cured by the same milk preparation under the direction of the physician. Nobody can argue. The patient cannot argue to the physician that "I have become diseased by drinking milk, and you are prescribing another preparation of the milk?" Yes, because it is treated. Similarly, this lust propensity between man and woman, if it is properly treated, then it can turn into love of Godhead.

So I am a sannyāsī. I have renounced my family life. I have got my children, my grandchildren, I have my wife still living, but I have separated from them. This is called sannyāsa. Why I am taking interest again, this family life of my students? Because I want to see them properly progress towards spiritual life. Therefore, although it is not the business of a sannyāsī to take part in marriage ceremony, in this country, just to save my students, both boys and girls, from sinful activities, I am personally taking interest that they may become good gentleman and lady by marriage. So I am very happy that those boys and girls who have agreed, and they are now married and getting children, and they are feeling very happy. Many of them are present in this meeting. From their face, from their activities, it appears that they are very happy. So in this Kṛṣṇa consciousness society we have got this program that if some boy or girl wants to get married, I help. So this marriage ceremony is today arranged on that principle. But the present bride and bridegroom must know it certainly that this marriage is not for sense gratification. This marriage is for purification of life. So there is no question of divorce. There is no question of separation. So don't get into married life if you have got such propensity. Our first principle is to become Kṛṣṇa conscious, and other things, secondary. Putrārthe kriyate bhāryā. If you can produce nice children, Kṛṣṇa conscious children, it will, you will do greatest service to the human society. Because the human society is producing children like cats and dogs, the whole human society is in trouble. How you can expect peace and prosperity in the society of cats and dogs? Therefore there is necessity. There is necessity to produce children of Kṛṣṇa consciousness, to train them from the very beginning. You will be all glad to know that some of our students, very small boys in San Francisco, they are being trained, and they are making wonderful progress. So there is no fault of these hippie boys and girls. They have not been trained. Not only here, every part of the world, the educational system is not very satisfactory. From the very beginning of their life they are allowed to mix freely, and they are allowed to enjoy sex life unrestricted. This is neither good for their health nor for education. So therefore we are getting now the result of education: communists and hippies. So people, those who are guardians of the society, should take serious note of it and make life very regulated.

What is…? The necessities of this life is, because we have got this material body, we must eat, we must sleep, we must defend, and we must mate. These are the demands of this body. But they should be so regulated in Kṛṣṇa consciousness that it will not be disturbing element, but we shall make progress further and further towards spiritual realization of Kṛṣṇa consciousness. Therefore, not only the new bride and bridegroom, I request every one of my students who are present that this… The aim of married life is to produce nice children, Kṛṣṇa conscious children. That is the best service to the human society: produce nice children. Don't produce cats and dogs. That is my request. Otherwise don't produce. Remain separate. Separate means there is no separation, but don't produce children. That is my request. Putrārthe… Pitā na sa syāj jananī sā syāt. The Bhāgavata says, "One should not become a father, one should not become a mother, unless they are able to protect the children from the imminent danger of death." What is that? The cycle of birth and death. If you can train your children to Kṛṣṇa consciousness, then your child will go back to Godhead in this life. That should be the aim. As you will try to go back to Godhead in this life, similarly, you shall take charge of your children that he can also go in this life back to Godhead. The mother's and father's duty should be that "This child is born out of my womb, and this is the last phase of his life, to come into this womb of any animal or man-no more material body." That should be the responsibility of father and mother. That is the direction of Bhāgavata.

So my dear children, boys and girls, I request you that live happily. There is no restriction. We don't restrict eating, sleeping, or mating, or defending. But do it in relationship with Kṛṣṇa, pure life, and be happy in this life and next life.

Thank you very much. Now come forward. I shall begin our… Where is your father and mother? You can please come here.

Yes. You can sit down here with the girls. Or give them some pads. They will feel… They are not accustomed to sit. (chuckles) Yes. My disciples, they have been accustomed. (chuckles)

Satyabhāmā: Paramānanda's parents are here also.

Prabhupāda: Yes. Let them come also.

Satyabhāmā: (aside:) Would you like to sit on cushions?

Prabhupāda: So both the parents agree in this marriage.

Satyabhāmā's father: Yes.

Prabhupāda: Oh, thank you. Now those who are initiated, you can chant Hare Kṛṣṇa on your beads. (devotees chant japa) [break] (recitation of fire sacrifice prayers)

Prabhupāda: Now, you are father?

Satyabhāmā's father: Yes.

Prabhupāda: So you can say to your son-in-law that "So long my daughter such and such was under my custody. From today I am giving this daughter under your custody." Say it.

Satyabhāmā's father: Kate has been under me until now, and I give her unto your custody.

Prabhupāda: You say, "Yes, I accept."

Paramānanda: Yes, I accept.

Prabhupāda: And you say, "Yes, I agree."

Paramānanda's father: Yes, I agree.

Prabhupāda: Now you say that "My dear such and such, I agree to serve you throughout my life."

Satyabhāmā: Paramānanda, I agree to serve you throughout my life.

Prabhupāda: And you say, "My dear such and such, I take your charge of life throughout without hesitation."

Paramānanda: My dear Satyabhāmā, I take your charge of life throughout without hesitation.

Prabhupāda: So there is no separation in any circumstances. Promise that. There is no separation in any circumstances.

Paramānanda: So there is no separation in any circumstances.

Prabhupāda: Yes. Now you garland this… You change the garland. Now you come to this side. You go to that side. Now you are legal husband and wife. Is that all right? Yes. Now chant Hare Kṛṣṇa. [break] (prayers, fire sacrifice) Now offer this plantain like this, slowly. Thank you.

Satyabhāmā: Hare Kṛṣṇa. (devotees repeat last prayer of sacrifice after Prabhupāda, the mahā-mantra.)

Prabhupāda: Now bow down. (leads in recitation of praṇāma mantra) You chant Hare Kṛṣṇa. (end)

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Wedding of Śyāma dāsī and Hayagrīva

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Los Angeles, December 25, 1968

(fire sacrifice)

Prabhupāda: (devotees chant responsively:)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Yes, chant Hare Kṛṣṇa. (japa) (devotees chant responsively:)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

(japa) That is that… That mantra? Thank you.

Govinda dāsī: There's more if you want to give more. I didn't know what you had in mind, so I made two, three of each.

Prabhupāda: Three? You have got three? (responsively:)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Vande 'ham… (chants prayers standard for fire sacrifice) So today's wedding ceremony between Śrīman Hayagrīva brahmacārī and Śrīmatī Śyāma dāsī is practically negotiated by me. I am the marriage maker and I am the negotiator also. How? Because I have started this Kṛṣṇa consciousness movement in this country to make people happy: happy in this life, happy in next life. This is not temporary sense happiness. In the Bhagavad-gītā it is stated that,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

”Anyone who comes back to Me,” Kṛṣṇa says, ”anyone who goes back to Godhead, then he does not require to come back again to this place, which is full of miseries.” Duḥkhālayam aśāśvatam [Bg. 8.15]. Duḥkhālayam means it is a place of misery, this material world. And aśāśvatam. Aśāśvatam means temporary. Even if I agree, ”All right, it is a miserable place. Let me live here perpetually,” no. That also will not be allowed. As soon as there will be order, ”Please get out,” you have no power to remain. Suppose… We are Indian. We are poverty-stricken or we are not very happy materially. You American people, you are very happy. But the nature of law is stringent both for the Indians and Americans equally. So our Kṛṣṇa consciousness movement is particularly to go back to Godhead, giving up this material world, which is full of miserable life. It is actually full of miseries, but those who are thinking that ”I am happy,” or ”We are happy,” they are under illusion, māyā. That is called māyā. Actually, there is no happiness, because the Supreme Personality of Godhead says it is a place of misery. How you can make it comfortable place?

So this is one side. Another side, that some way or other, since I have begun this movement in this country, generally, the youngsters, they come to me. Maybe to some other reasons. But my disciples up to date, they’re all from twenty to thirty years old. Those who are thirty, thirty-two years, they’re old. They’re amongst the elder generation. But I see the boys and girls, they come to me as friends. But according to our Kṛṣṇa consciousness movement, we do not allow boys and girls living without any marriage bondage. Illicit sex life we don’t allow. We prohibit four things: illicit sex life, intoxication, and meat-eating and gambling. Those who become our student, we prohibit first of all these four things. And if we find some of the girls and some of the boys, they are strictly following, and if they are agreeable, then we arrange for their marriage. So there are many instances of marriage like this. They were living very irresponsibly in the former life. Now they are preaching this Kṛṣṇa consciousness movement. Some of my students, they are married couples, young men. Six of them have gone to England. They are preaching very nicely. Very nicely. They have attracted the attention of respectable gentlemen like Lord Mountbatten, Lord Sorenson, and the High Commissioner of India, Mr. Dhavan. So they’re doing very nicely. So our principle is to make people God conscious; thereby they will be happy. And the method is very simple. Just like we do not deny anything. We give nice wife, we give nice husband, we give nice foodstuff, we give nice philosophy, and at last, we give the nicest thing, Kṛṣṇa. So our program is very nice. Any gentleman come and discuss with us. We shall prove this is the nicest program at the present moment.

So I am very happy that Professor Howard Wheeler, he is very obedient student. And by God’s grace, Kṛṣṇa’s grace, we practically met on the street. You see. When I first started my class in New York, 26 Second Avenue, I was just going out after entering the storefront and this boy met me. He asked me, ”Swamijī, you are coming from India?” And I told him, ”Yes, my dear boy.” So that was our first acquaintance, and I think that is eternal.

Devotees: Jaya!

Prabhupāda: That is eternal. Similarly, this girl also met me in San Francisco, and she is very faithfully living with this society. She is very mild. So I have selected, ”Śyāma dāsī, you should marry Hayagrīva.” So they have agreed. And there is no separation. Our relationship is eternal. There is no separation. And this marriage is primarily for advancing Kṛṣṇa consciousness. Bodily relationship is secondary. That is not a very important thing. Our first engagement is Kṛṣṇa consciousness. So in this happy ceremony, I have got my heartfelt blessings upon you. You be happy. Our parents are present here. It is a very nice arrangement. And forget… In any circumstances… This material world we have to pass through many circumstances, but sometimes, even it is intolerable, we have to tolerate. So according to Hindu conception of life, even there is some misunderstanding between husband and wife, it is not taken very seriously. Never taken very seriously. But in your country, in the name of liberty and freedom, there are so many things. I do not wish to discuss all those things. But according to Vedic system, husband and wife, united together, there cannot be any separation. Perhaps you have heard the name of Mahatma Gandhi. He was married when he was student, sixteen years old, and his wife was also of the same age. Later on Mahatma Gandhi became a very famous man. So one day there was husband and wife quarrel. So Mahatma Gandhi, he has written in his own biography, he drove away the wife: ”You get out from my house.” So the wife got out of the house and was crying in the street, ”Where shall I go?” And again Mahatma Gandhi went there, ”Come on.” So even there was quarrel between Mahatma Gandhi and his wife. So this quarrel of husband and wife is not very serious thing. So I’ll request you, even there is some misunderstanding, forget it. Don’t take it seriously. Simply you concentrate on Kṛṣṇa consciousness business. You have got nice business now, both of you, conjointly working for editing my Śrīmad-Bhāgavatam. You consult in that business and live peacefully. You are educated, she is also educated. If there is any misunderstanding, don’t take it seriously. That is my request. Besides that, I am always at your service, I am always (here) to help you. So this marriage ceremony is very happy occasion. I shall request all friends, relatives, parents, to give their blessings to this nice couple and let us perform.

Now I shall request Mr… What?

Mr. Morris: Morris.

Prabhupāda: Morris. So you say that ”Howard, this girl was in my charge so long. Now I give you in your charge.” You say and…

Mr. Morris: Howard, this child was mine for so long, and now I give her care to you.

Prabhupāda: You say that ”I take charge of Śyāma dāsī, of you, throughout your whole life.” You say.

Hayagrīva: I take charge of you, Śyāma dāsī, throughout your whole life.

Prabhupāda: And Śyāma dāsī, you say that ”I promise I shall serve you to my best capacity throughout my life.”

Śyāma dāsī: I promise that I will serve you to my best capacity throughout my life.

Prabhupāda: Yes. Now you change your garland. All right. So somebody go and bind this cloth. Yes. Some girl may do that. Yes. (chuckling) Yes. Now chant Hare Kṛṣṇa. So, it is very nice combination.

Devotee: Kīrtana?

Prabhupāda: Yes. You can take photograph of this nice picture. Come here in the front. (kīrtana) (responsively:)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato ’pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantaraḥ śuciḥ

śrī viṣṇu śrī viṣṇu śrī viṣṇu
vande 'ham… lalitā-śrī-viśākhānvitāṁś ca
svāhā, svāhā, svāhā

(chants fire sacrifice prayers with oblation after each) Now stand up with one banana each.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(repeats twice) Just put like this, slowly. Yes. Thank you. (responsively:) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (repeats twice more responsively) Bow down. Bow down. (responsively:)

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

Jaya. Go on. Be happy. Hare Kṛṣṇa. So next. Come on. You have no dress? You have no dress? All right.

Devotee: Kīrtana, Prabhupāda?

Prabhupāda: Yes. Go on, kīrtana. (Prabhupāda gives first line of Gāyatrī, devotee repeats word for word) Now, you Godbrothers will teach you how to… Who is next? Who is next? Who is next? (kīrtana) (some conversation with Prabhupāda in background) …otherwise they will go away. Little, little. Very little, little. There are so many varieties. (kīrtana) (end)

690506WE.BOS

Wedding Ceremony and Lecture

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Boston, May 6, 1969

Prabhupāda: Hare Kṛṣṇa. So this is very simple method: chant, dance, eat nicely, and realize God. First of all give to the audience, then… (devotees chanting japa) Why don't you collect something, door? Right side bride, left side bridegroom.

Jāhnavā: Right side bride. (wedding fire sacrifice begins)

Prabhupāda: Yes. That's all right.

Devotee: Your right side. (devotees chanting japa)

Prabhupāda: And who is going to be this grain ceremony?

Himāvatī: Dayal Nitāi?

Prabhupāda: Little, little. You have not learned your hand? Left-handed. Three times. Just see. You are old. You should learn it. One, two, three, four. That's all. One, two. You don't see? What I'll do? Come on. I'll show you again. One, two, three, four. Do it again. Is it open? (devotees chanting japa)

Satsvarūpa(?): Yes.

Prabhupāda: Anyone's father, mother has come?

Rukmiṇī: My father and mother.

Prabhupāda: Your father, mother? Any other? No. (chants with devotees responding:)

oṁ apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bahyābhyantara-śuciḥ
śrī viṣṇu śrī viṣṇu śrī viṣṇu

Chant it three times. Three times (devotees responding:)

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gana-lalitā-śrī-viśākhānvitāṁś ca

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.]

(chants standard prayers for fire sacrifice)

This evening we are going to hold a marriage ceremony for three couples of our students. The Kṛṣṇa consciousness movement is to understand to always bear in mind or always be in consciousness that we are eternally related with the Supreme Personality of Godhead. So the process is to utilize this human form of life for elevating oneself to the highest perfectional stage. There is evolution of life from lowest animal in the water and up to the highest platform or highest planetary life, where the duration of life is many, many millions of years. The highest planetary system is called Brahmaloka, or where the first created being, Brahmā, lives. The duration of Brahmā's life is explained in the Bhagavad-gītā that forty-three hundred thousands of years multiplied by one thousand makes one twelve hours of that Brahmaloka. Just like there is distinction of the duration of life between the microbes and the human being, similarly, there are different grades of different duration of life in different stage of planetary system. So the life is evolving. Now after evolutionary process from the lower animals, from the aquatics to plant life, vegetable life, then microbes, reptiles, birds, beasts, then we come to the human form of life, this civilized form of life. Now here it is just like crossing. Where we should go next life? Whether I shall promote myself to the higher planetary system or into the spiritual sky, Vaikuṇṭhaloka, or I shall go down again in the evolutionary process of lower animals? That is to be decided. So if we want to go to the higher planetary system, we can go there. If we want to stay here, we can do that. If we want to go down, that we can do. And if we want to go back to Godhead, that also we can do. So this facility is given in this human form of life. Now it is our choice, where shall I go? Shall I go down to hell, or shall I go up to heaven, or I shall go back to Godhead, back to home? Everything we can do. So our this Kṛṣṇa consciousness movement is directly approaching the spiritual sky, back to home, back to Godhead. No more evolutionary process. That is the advantage of this Kṛṣṇa conscious… If you make your consciousness completely absorbed in Kṛṣṇa, if you understand what is Kṛṣṇa, what is your relationship, how you have to act in that relationship, simply if you learn this science in this life, then it is assured by the Lord Himself, Kṛṣṇa, in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya: [Bg. 4.9] ”After leaving this body, one does not come again back to this material world to accept one of the 8,400,000's of species of body, but he goes directly unto Me.” Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. ”And if one can go back there, then he does not come back again in this material world to accept this material body.” And material body means three kinds of miseries, threefold miseries always. And at least threefold miseries are exhibited in four kinds of distresses, namely birth, death, old age, and disease.

So this Kṛṣṇa consciousness movement is not a new movement. It is there always in the Vedic scriptures, but people have forgotten. So we are trying to revive that movement, although in India the movement is there always, especially since the last five hundred years, introduced by Lord Caitanya Mahāprabhu. In your country it is introduced since 1966. But people are appreciating. We have got many books and literature, magazines, to convince people about the importance of this movement. And those who are coming to be a serious student of this movement, initiated, they require to follow four principles of regulation. That one, first regulation, is that the student is not allowed to have illicit sex life. In this country, the guardians, the teachers, the government allows the boys and girls to meet together and have illicit sex life without marriage. That is not allowed in Kṛṣṇa consciousness movement. If any boy or girl wants sex life, then he should regularly be married. That is civilized way. Because in the civilized society there is marriage ceremony. According to Vedic system, the father and mother's responsibility is for the child unless they are married. It is the duty of the parents to see that the girl and the boy is married by the supervision of the parents. That is the Vedic way of civilization. In India the… Especially for the girls. If the girl is above the age of 13 years old, and if she is not married by the father, or in the absence of father, the elder brother… Mother has not so much responsibility. But the father or the elder brother… Then it is said that that man, father or elder brother, will go to hell. So it is a great responsibility to take care of the girls. According to Manu-saṁhitā, Vedic principle, woman has no independence. She must be taken care of by somebody. In the early age the father is to take care, in the younger age the husband, a good husband has to take care, and when she is old, the elderly son, he has to take care. But a woman is never allowed to remain independent. That is Vedic principle of life. Actually, the woman is the weaker sex. They require protection by good father, good husband, and good child also. In my case also… There are many cases. I've left my home. I have got my wife, my elderly children, my grandchildren. So they are taking care of my wife. She has no concern. So that is the way of social system. And especially in our Kṛṣṇa consciousness movement, we want to give the students complete peace of mind, because without peace of mind nobody can cultivate Kṛṣṇa consciousness. That is stated in the Śrīmad-Bhāgavatam.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

There is a process. This science of understanding God, the science of God, is a great science. People have no knowledge about it, but it is a great science. And the ways and means of understanding God is different from ordinary material science. So the ways and means and the process of understanding the science of Godhead is to hear.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

God is situated in everyone's heart. Simply you do not know. He is situated. He is everywhere. Within the atom also, He is present. Andantarastham paramanu cayantarastham. God is present within this world, within everything, everywhere, even within the atom. Now, at the present moment, the atomic theory is very prominent, but in the Vedic literature it is said that God is existing even within the atom. Aṇḍāntara-stha-paramāṇu. Paramāṇu means atom. Therefore īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Ṅśvara, the Supreme Lord, is sitting within your heart. I am also sitting. This is dress. This body is dress, but my place is within the heart. The medical science also says all the energy is coming from the heart. The heart stops to work, that means man is dead. So the soul and the Supersoul both are sitting in the heart. We get this information from Vedic literature. So as soon as we begin hearing about the Supersoul or the Supreme Lord, then the contamination which are accumulated on the covering of our heart for so many years of our past work, by simply hearing, by electrifying or by lighting, it becomes clear. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. To hear about God is itself a pious activity. Even if we do not understand, simply if we hear this chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma…, one becomes gradually a pious man. Apart from any other realization, he becomes a pious man. In this way, as soon as we hear about God, we become cleansed of all material contamination. Then our three modes of material nature, namely we are… This world is moving under three modes: the modes of goodness, the modes of passion and the modes of ignorance. So generally, people are influenced by the modes of passion and modes of ignorance. Very few people are on the modes of goodness. But this process of hearing about God will gradually place one on the platform of the modes of goodness. Sthitaṁ sattve prasīdati. And the symptoms, as soon as he's placed on the modes of goodness, the symptom will be that he'll feel satisfied. He'll feel satisfied. Prasīdati. In this way, when he is satisfied, when he is on the platform of goodness or the platform of satisfaction… That is wanted. Prasanna-manaso. Evaṁ prasanna-manaso [SB 1.2.20]. How it is attained? Simply by hearing, the process. Process is simply hearing, submissively hearing. Then he comes to the platform of goodness, and at that time, the passion and ignorance is completely moved out. And then he can understand what is the science of God, what is God, what is relationship.

So we want to give chance to all to raise oneself on that platform of goodness. And on the platform of goodness, there is no chance of indulging in passion and ignorance. Therefore although it is not my duty… Because I am a sannyāsī, I have nothing to do with social activity. Still, because in this country, mostly I see the boys and girls are not married, I have introduced this marriage system in our society, and the result is very good. You'll be very pleased to know that in London I have sent six boys and girls who were married by me in my presence. Formerly, they were not married. You know as the other boys and girls lived, they were also living in that way. But the result has been very excellent. They are preaching there Kṛṣṇa consciousness. They are not very big philosopher, nor Vedantist, neither, I mean to say, born in the Vedic civilized way-just like ordinary way-but they have been trained only under my direction for only two years. But they are working in London very wonderfully, so much so that people have come to know that there is a movement, Kṛṣṇa consciousness, and London Times, in big heading, they wrote, "Kṛṣṇa Chanting Startles London." So formerly many sannyāsīs went there to introduce this movement, but they failed. But these sincere boys and girls… They are not very aged also-not more than twenty-six years, any one of them. But they are doing very nice. So the platform of purity is so nice that they can play tremendous…

So we want such pairs in our society. We are not dry. Everything is there. The hedonists, they want eat, drink, be merry and enjoy. These four things for the hedonists, they are going to hell. But our, the same things are there. We are dancing, we are chanting, we are eating, and we have love also between husband and wife, between boys and girls. We allow everything. But everything is targeted to achieve to the highest goal of life, Viṣṇu, or Kṛṣṇa. That is the significance of this life. We don't stop anything, but we regulate everything to achieve the highest perfection of life. That is our aim. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. One who does not know this technique… Everyone, every living entity, is by nature hankering after joy, joyful life. That is his nature. Because… Kṛṣṇa and Rādhārāṇī, you see. They are also transcendental unity. Kṛṣṇa is representing as a young boy, sixteen years. Similarly, Rādhārāṇī is also a young girl. They are chanting and They are playing on flute and They're enjoying life. They have got Their associates. So it is not dry, but it is highest perfectional stage, in purity. Not in the material modes of passion and ignorance. So everyone is hankering after that pure, joyful life, but he does not know where to get it. That is the defect. That information we are giving. Here is the life. You just try to approach Rādhā and Kṛṣṇa and you'll have full life of enjoyment. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra it is stated that the Supreme Person, the Supreme Lord, is full of enjoyment. He's not morose. He's not old. He is not without a joyful life. He is full of joyful life. So this Kṛṣṇa consciousness movement is to transfer everyone to that platform of full joyful life. So in order to give them facility for acquiring this highest goal of life, we have introduced the marriage… The marriage system is there also according to our Vaiṣṇava smṛti. Smṛti means regulative, the law book, the statute book. Married life is there. We are preaching the cult of Lord Caitanya Mahāprabhu. He also married. All the five associates of Lord Caitanya, they also married. Kṛṣṇa also married. So marriage is not bad. Marriage is… It is not that unless one becomes a sannyāsī or a strict brahmacārī, he cannot attain the highest perfection of life. No. Even in married life. But one has to adjust it. Married life means not sex enjoyment. It is not a license for sex enjoyment. Although it is some sort of license, but it can be utilized. It can be utilized for producing children of Kṛṣṇa consciousness. And at least, one should be satisfied. The husband will help the wife, the wife will help the husband advancing in Kṛṣṇa consciousness for the benefit of their country, for the benefit of the total human society.

Thank you very much.

Devotees: Hare Kṛṣṇa. (obeisances)

Prabhupāda: You're, nobody is guardian? First of all, you come here. Both of you, come sit down. Satsvarūpa? Where is Satsvarūpa?

Satsvarūpa: Yes.

Prabhupāda: Come here. So you can say that "Śāradīyā, my Godsister, was so long under my care. Now I give Śāradīyā to you, Vaikuṇṭhanātha, in your charge."

Satsvarūpa: Śāradīyā, my Godsister, has so long been in my charge. Now I give you unto my Godbrother Vaikuṇṭhanātha.

Prabhupāda: Now you say that "I accept her as my wife."

Vaikuṇṭhanātha: I accept her as my wife.

Prabhupāda: "And take charge of her…"

Vaikuṇṭhanātha: And take charge of her…

Prabhupāda: "…throughout her life…"

Vaikuṇṭhanātha: …throughout her life…

Prabhupāda: "…and shall see to her comfort, provide with all necessities of life, without thinking of any personal gratification." (Vaikuṇṭhanātha repeats) You say that "I accept you as my husband. (Śāradīyā repeating) I shall serve you throughout my life as your most obedient servant." (chuckling) Yes. "And we shall live together peacefully for prosecuting Kṛṣṇa consciousness, forgetting everything else, and live happily." Now change your garlands.

Devotees: Haribol!

Prabhupāda: Now you sit down and cover the head. Yes. Cover the head. Yes. Just like… There is no, that red? Vermillion?

Himāvatī: Where is that red crayon?

Prabhupāda: Now you can sit down there, next her. No, you sit left. Now change. You sit here. Yes. Now she'll always remain on your left. You come forward. Now you say…

Satsvarūpa: Jāhnavā has so long, my Godsister, has so long been in my care. I now give her over to Nanda Kiśora prabhu.

Prabhupāda: You say you shall "take charge of Jāhnavā, my wife, (Nanda Kiśora repeating) and I shall look after her comforts throughout her life, and I shall supply her all necessities of life." And you say that "I accept you as my husband. (Jāhnavā repeating) I shall see to your comfort throughout my life. Without any separation we shall live peacefully, in happiness and distress, without any separation, for executing Kṛṣṇa consciousness." Change your garland and place. Jaya. Now you cover her head like that. Yes. Not in that way. From this part. All right. Change your seat. Yes.

Devotee: Should he apply it?

Prabhupāda: Yes. You apply it. That's all right. Now you come, You, sit down here. Sit down here. First of all, sit down. Your father is present?

Rukmiṇī: Yes.

Prabhupāda: You may come sit here. You can say that "My daughter was in charge of me so long, now I give in charge to this boy."

Rukmiṇī's father: My daughter was in charge of me so long. I now give her to…

Prabhupāda: His name is Baradrāja.

Rukmiṇī's father: Baradrāja.

Prabhupāda: So you say, "I accept (Baradrāja repeating) Rukmiṇī as my wife. I shall maintain her throughout my life, supply all necessities of life, and we shall work together for prosecuting Kṛṣṇa consciousness." You say that "I accept you (Rukmiṇī repeating) as my husband, and I shall serve you as your most obedient wife, to keep you in all comforts, in all distress and happiness, and we shall continue our life for Kṛṣṇa consciousness." Now change. Change the garland. Mind that this promise has been made before Rādhā and Kṛṣṇa. You cannot change all these promises. Change your seat. Cover the head. Cover the head and give her this red. Cover it nicely. You see, here. You should keep your wife always covered. (laughter) Don't allow this miniskirt or minishirt. (laughter) According to Vedic civilization, respectable woman cannot be seen even by the sun. Asūryaṁ paśyat. How can you avoid sun? But it is said like that. The sun will find difficulty to see one man's woman. Yes. Asūryaṁ paśyat. Asūryam. Sūrya means the sun. Sun cannot. Sun will also hanker after her: "How can I see that woman?" (chuckles) So woman should be always in privacy. They should be respectfully protected by the husband and the father. That is the way. All right. Then it is finished. Now let us perform yajña. (devotees offer obeisances) Now chant Hare Kṛṣṇa. After performance of yajña. Chant Hare Kṛṣṇa. Mix it. Mix it.

Satsvarūpa: …can use that?

Prabhupāda: No, no. Hand. Now you can sit comfortably. (devotees chant japa) Now take, you know, little, little, everyone. When I say "svāhā" three times, very little, little take. We'll have to continue. (responsively with devotees:) Namaḥ apavitraḥ pavitro vā sarvāvasthām… No, why you are not chanting? (devotees were responding softly, now more loudly) …gato 'pi vā yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantara-śuciḥ. Śrī viṣṇu śrī viṣṇu śrī viṣṇu. (continues prayers for fire sacrifice). Why not take a group photo of these newly married couples? It will be nice.

Guest: That'd be great. It'd be beautiful. Sure.

Himāvatī: Should they go behind or should they turn around?

Prabhupāda: As you like.

Guest: Could the wife be seated and the husband in back of her?

Prabhupāda: Just like they are sitting, left and right.

Guest: …if we had a better place to…

Prabhupāda: (continues chanting) Svāhā svāhā svāhā. So you want to take just now or after finishing this?

Satsvarūpa: Prabhupāda, he wants a couple there, a couple there, and a couple behind you.

Prabhupāda: That's all right.

Guest: Or maybe two couples here and a third couple over there or something.

Prabhupāda: You come here. Sit down there. Yes, sit down. Yes, like that. Why you are standing? Sit. (continues prayers)

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbodhe pādāmbhujāya te namaḥ
svāhā svāhā svāhā
namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te
svāhā svāhā svāhā

(continues prayers for fire sacrifice) Now you take one banana, this part of banana, and stand up. Take each one of you. Supply. Stand up.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

(repeats twice) Now take this, silently. Yes. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (repeats) Now bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

(Prabhupāda repeats twice) All right. Now chant Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa!

Prabhupāda: And be happy.

Devotees: Haribol! All glories to Śrī Guru and Śrī Gaurāṅga! Haribol! All glories to Prabhupāda!

Prabhupāda: Now chant Hare Kṛṣṇa. Dance, chant now. Enjoy life. (kīrtana-Prabhupāda talking in background) (kīrtana, prema-dhvanī) (obeisances) Prasāda? You are sitting uncomfortably?

Guest: No. (devotees chant japa)

Prabhupāda: Now distribute prasāda. (bhajana: Govinda jaya jaya)

Haṁsadūta: There's no draft? The window's not open? (kīrtana in background)

Prabhupāda: No, no. That's all right. I have informed your brother in Germany, Kṛṣṇa dāsa, "Your sister is going to be married…" Stop. You can now eat. Stop. (kīrtana stops)

Devotee: Take prasādam.

Prabhupāda: Yes. Take prasādam. You can play the records. That's all. (laughter) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa… You also eat. Everyone eat. Yes. I think it is nicely prepared. You can take one plate. (laughter) Yes. ("Hare Kṛṣṇa Happening" record comes on as everyone takes prasāda) Let me see (?).

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam **

The spiritual master is satisfied when nice foodstuff, prasādam, is distributed, and it is eaten by the devotees. Our is not dry speculation. Everything substantial.

Himāvatī: We need another plate.

Prabhupāda: These Press representatives, they are taking?

Haṁsadūta: Yes, they're all from the Press.

Prabhupāda: So you have not offered them prasādam?

Himāvatī: Everyone has.

Prabhupāda: They should have been given. Anyway, something should have been given. You are going? She is going with her father?

Himāvatī: He was once in Montreal. Remember? Rukmiṇī's father once came to Montreal?

Prabhupāda: Yes. She is her mother?

Himāvatī: Yes.

Prabhupāda: She is not elderly. Mother is eating?

Himāvatī: Yes.

Prabhupāda: Forty, thirty-five years.

Himāvatī: Yes. Rukmiṇī is only seventeen. Rukmiṇī is seventeen. She's not very old.

Prabhupāda: She is only… She is the first child?

Himāvatī: I don't know. I think so, first child. She has one sister.

Satsvarūpa: Just one announcement. Tomorrow night is Swami Bhaktivedanta's last appearance, last lecture, last kīrtana in Boston, and that's at the International Student's Association. They have a place at 33 Garden (?) Street. He'll be speaking there. But we'll be carrying on this sublime teaching, especially in the form of saṅkīrtana. We'll be chanting in the streets. We'll be pushing this more than anything. Then the feast, of course, Hare Kṛṣṇa Love Feast. But especially if you see us in the parks and the streets, join us and feel this real transcendental bliss by chanting Hare Kṛṣṇa, all summer, as long as the weather is nice. (indistinct) a basket around. If you can give something it will help for the cost of this feast and wedding. Thank you very much. Hare Kṛṣṇa. (end)

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Initiation of Śrī-Caitanya dāsa and
Wedding of Pradyumna and Arundhatī

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Columbus, May 14, 1969

Prabhupāda: It is stated, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The Lord says that "The four divisions of social order-namely the brāhmaṇas, the kṣatriyas, the vaiśyas, śūdras-these divisions were created by Me," and guṇa-karma-vibhāgaśaḥ, "not by birthright but by identification of qualities and actual work." In the similar way, in the Śrīmad-Bhāgavatam also, it is stated that yasya hi yad varṇābhivyañjakam, lakṣaṇaṁ syāt. Yasya hi yad lakṣaṇaṁ syād varṇābhivyañjakam, tat tenaiva vinirdiśet [SB 7.11.35]. The whole Vedic system is to pick up qualitative persons. There is no such thing as birthright qualification. And Śrīdhara Swami, the greatest commentator on Śrīmad-Bhāgavatam, he has commented on this verse, yasya hi yad lakṣaṇaṁ syād varṇābhivyañjakam tat tenaiva vinirdiśet, yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet: [SB 7.11.35] "If such qualities are found in another platform, then he should be designated in that position." Just like if a boy born of a brāhmaṇa family, he has got the qualities of a śūdra, he should be indicated as śūdra. And if a boy born of a śūdra family but he has got the brāhmaṇa's qualities, then he should be accepted as brāhmaṇa.

So this Kṛṣṇa consciousness movement is accepting persons who are developing the qualities of brāhmaṇas and Vaiṣṇavas. It is not that because they were not born in India and not born in Hindu family… It is not… There is no such consideration. Anyone. Ye kṛṣṇa-tattva-vettā sei guru haya. Caitanya Mahāprabhu has said that,

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

It doesn't matter whether a man is a śūdra or a brāhmaṇa or a sannyāsī or a householder. It doesn't matter. If he actually knows the science of God, Kṛṣṇa-tattva… Kṛṣṇa means God, the Supreme Lord, and tattva means scientific knowledge. Yei kṛṣṇa-tattva-vetta sei guru haya. And another place Lord Caitanya says that āmāra ājñāya guru hañā tāra sarva deśa [Cc. Madhya 7.128]. To become a spiritual master, one may think it is very difficult job. Yes, it is very difficult job, but it is also very simple thing. Very difficult job in this way: If one cannot assimilate the Vedic knowledge, veda-vāda-paraḥ pārtha nānyad astīti vādinaḥ, if they become simply Vedic student only, without assimilating, then it is very difficult. But if one can understand what is the idea of Vedic principle, then it is very easy. So what is the idea of Vedic principle? The Lord says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By different scriptures, Vedic literature, Rāmāyaṇa, Mahābhārata… There are so many allied scriptures. The whole aim is, target is, Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam. So actually the Vedas are searching Kṛṣṇa. In the Brahma-saṁhitā also it is stated,

advaitam acyutam anādim ananta-rūpam

ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

It is very difficult to find out Kṛṣṇa within the Veda. But if you are fortunate enough to contact a devotee of Kṛṣṇa, then he can deliver you. And if one understands Kṛṣṇa, then he understands the whole Vedas.

So this merciful benediction was given by Lord Kṛṣṇa, er, by Lord Caitanya Mahāprabhu. He is incarnation of Kṛṣṇa. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. He is Kṛṣṇa. Categorically, He is Kṛṣṇa, or chanting Kṛṣṇa. But by complexion He is akṛṣṇa. Tviṣākṛṣṇam. So He gave us this greatest benediction, that you simply chant Hare Kṛṣṇa mantra and you get all knowledge. The greatest impediment of acquiring knowledge is congestion of our heart with dirty things. And Lord Caitanya says that if you chant without any offense very nicely, then your heart becomes cleansed of all dirty things. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And then you are liberated. Brahma-bhūtaḥ prasannātmā na śocati [Bg. 18.54]. So this Kṛṣṇa consciousness movement is based on Lord Caitanya’s teachings and teachings of the Bhagavad-gītā. It is not a new thing. Of course, in this country it is being presented for the last two years, but the thing is not new. It is the oldest because, if we take the version of Bhagavad-gītā, Lord (Kṛṣṇa) says, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] ”This yoga system, Bhagavad-gītā, was spoken by Me to Vivasvān, the sun-god.” Vivasvān manave prāha: ”And the sun-god said to his son Manu.” Manur ikṣvākave ’bravīt. Evaṁ paramparā-prāptam: [Bg. 4.2] ”In this way it is coming.” So kaleneha yogo naṣṭaḥ parantapa: ”But unfortunately that link has been broken; therefore I am speaking again to you the old philosophy, yoga system, Bhagavad-gītā, unto you, Arjuna.” ”Why You are speaking to me? I am not a Vedantist. I am not a sannyāsī. I am not even brāhmaṇa. Why You want to teach me?” Bhakto ’si: ”Because you are My devotee.” Therefore the first qualification of understanding the Vedas or Bhagavad-gītā is to become a devotee of Kṛṣṇa; otherwise it is blocked. Just like if you take a bottle of honey and lick it on the bottle, you won’t get the taste. It has to be opened, who has got the key. Then you get the taste of honey. So Bhagavad-gītā cannot be understood by academic scholarship. It is not possible, the same bottle-licking. But it has to be opened by the devotee, just like Arjuna opened it: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. He understood Kṛṣṇa. So we have to follow the opener of the bottle, honey bottle. Then you will taste what is Bhagavad-gītā.

So this Kṛṣṇa consciousness movement is to purify the human society. And the purification process, simply by chanting, is sufficient. But still, our Gosvāmīns, they have given us some ritualistic ceremonies. That will help the process of purification. Sacrifice, offering, these things are there. But the main thing is chanting Hare Kṛṣṇa mantra. That is sufficient. So in our society we want to establish divine society. Therefore there is need of all classes of men and all classes of social orders. Our Vedic conception is varṇāśrama-dharma. The ”Hindu” term is not found in any Vedic literature. It is a name given by the Muhammadans, so far I know. It is not… Real term is varṇāśrama-dharma, sanātana-dharma, four varṇas and four āśramas. Four varṇas: brāhmaṇa kṣatriya, vaiśya, śūdra, according to qualification… And Bhagavad-gītā also says these are the qualification, brāhmaṇas: satya śama dama titikṣa ārjavam, ācāryopāsanam, brahma-karma svabhāva-jam [Bg. 18.42]. Similarly, there are indication of the kṣatriyas, vaiśyas; and śūdras’ one qualification: paricaryātmakaṁ karmaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. Paricaryā, to serve others. And in this age, because everyone is after employment-without employment he cannot survive-therefore it is said, kalau śūdra sambhava. In the Kali-yuga… A brāhmaṇa is not expected to serve anyone. A kṣatriya is not expected to serve anyone, nor the vaiśyas. Only the śūdras. So kalau śūdra sambhava. Therefore actually there is no Vedic ritualistic performance for the śūdras. It is meant for the brāhmaṇas only. But there is pāñcarātrikī-viddhi for this age, when śūdras can be elevated to the position of brāhmaṇa or Vaiṣṇava by the Vaiṣṇava-viddhi. That viddhi is a voluminous book by Sanātana Gosvāmī. But there is everything, how a brahmacārī will live, how a gṛhastha will live, how a vānaprastha will live. The summary is being practiced. And we are holding now, today, two ceremonies. Some of the boys and girls will be initiated, primarily, and one couple will be married. So according to Hindu rites, there are many kinds of marriage, eight kinds of marriages. So in this age, as we find in the Śrīmad-Bhāgavatam, marriage can be performed simply by agreement. Svīkāram eva hi udvāhe. That is sufficient. And actually it is being carried on in every country. The boys and girls go to a magistrate and give their statement and agree. That is marriage. Here also the same principle will be carried under some Vaiṣṇava rites, chanting Hare Kṛṣṇa and offering prayers to the ācāryas and Deities.

So we have got all the Vedic arrangement, varṇāśrama-dharma, but our only aim is to preach Kṛṣṇa consciousness, to understand the science of Kṛṣṇa. It doesn’t matter whether one is householder or a sannyāsī or a brahmacārī or a brāhmaṇa or kṣatriya or a vaiśya, śūdra. Sva-karmaṇā tam abhyarcya saṁsiddhiṁ labhate parām [Bg. 18.46]. Everyone should engage his energy to satisfy the Supreme Lord. That is saṁsiddhir hari-toṣaṇam.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

You never mind in whatever condition you are. You may be a brāhmaṇa. You may be a kṣatriya or a śūdra or… You have got particular duty. That’s all. That makes you a brāhmaṇa and a śūdra or a brahmacārī. But whatever particular duty you may have, just try to see whether by your duty this Supreme Lord is satisfied. Then it is perfect. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. That is the test: if you have satisfied Kṛṣṇa through His representative. Yasya prasādād bhagavat-prasādaḥ **. Just like we work in some big establishment, and if we can satisfy our immediate boss, that is the satisfaction of the whole company. You haven’t got to see whether all the members of the company have become satisfied. Simply the immediate boss under which you are working, if he is satisfied, then you know the company is satisfied because he will submit the report of his work. Similarly, Kṛṣṇa is very kind. He is helping you in different ways. He is within your heart. Kṛṣṇa is within your heart. Antaryāmī. Caitya-guru. And is presenting Himself as spiritual master both ways, externally, internally. He is trying to help you. And when you are actually taking the advantage of that help, and if you are engaged with love and affection in the transcendental service of the Lord, then you can talk with God from within. God is within you. You haven't got to find out God in so many places. Anywhere you can sit down. But if you are sincere, if you are actually wanting to offer your service to the Lord-teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10]-He will give you intelligence. Simply we have to become sincere servitor.

So it doesn't matter whether one is householder or a brahmacārī or sannyāsī. He has to become first of all sincere servitor of the Lord. Then everything is complete. The Lord is within you. He will give you all knowledge, all enlightenment, all dictation, and He will make your life progressive. Ādau śraddhā tataḥ sādhu-saṅgaḥ tato bhajana-kriyā, anartha-nivṛttiḥ syāt tato niṣṭhā tato rucis tato bhāvas tato prema [Cc. Madhya 23.14-15]. In this way your life will be sublime. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. And if you can contact the Supreme Personality of Godhead by some way or other by discharge of this devotional service in any position, never mind, then you will feel no more profit. Everyone in the material world, they are working hard day and night for some profit. But if you can be engaged in the service of the Lord, you will feel that you are so much profited that you will say, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "I don't want any more profit. I have got all the profits now. I am fully satisfied." That is required. Yayātmā suprasīdati. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You can… If you can develop that stage of life, yato bhaktir adhokṣaje… Adhokṣaje. The Lord is beyond your sensual perception; therefore He is called Adhokṣaja. Avāṅ-manasā gocaraḥ. But He can reveal Himself. That is His power. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. He reveals Himself. Premāñjana-cchurita-bhakti-vilocanena santaḥ [Bs. 5.38]. You cannot reach the Absolute Truth simply by mental speculation because He is beyond your mental speculation. Avāṅ-manasā gocaraḥ. Sadaiva hṛdayeṣu vilokayanti. If you are absorbed in love of Godhead, then you will see God everywhere, within your heart and outside. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. That real purpose is bhakti. So anywhere you be situated, you take this process of loving service to the Lord, and the Lord will reveal Himself. Lord will reveal Himself.

So, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31].

kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukhaṁ lokam
imaṁ prāpya bhajasva mām
[Bg. 9.33]

Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So the aim of life should be to become a pure devotee of the Lord. Then your life is successful. In whatever condition you may be, it doesn't matter. You will be situated in the highest stage.

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthite guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

If you are situated in that position, then if you are put into the test of severe difficulties, you will not be moved. You will be steady. Na vicālyate. Just like we have got many instances. Prahlāda Mahārāja, he was a little boy, five years old, and his only difficulty was that he became a devotee of the Lord. His father became enemy, atheistic father, Hiraṇyakaśipu. He tortured him like anything, but he was not to be moved. He was stuck, sticking to his own position. This is… And you have many instances in your, this part of the world. Lord Jesus Christ, he was crucified, but still, he remained steady in his position. Haridāsa Ṭhākura, he was Muhammadan. When he took up this Kṛṣṇa consciousness, the Muhammadan government chastised him like anything. He remained steady. So these religious persecution, this and that, that is the history of the whole world. But if one sticks to the position of becoming pure devotee of the Lord, he has nothing to be afraid of. He will be steady, and he will prosecute his business steadily. Kṛṣṇa will help him. There is no doubt about it.

Thank you very much.

(ceremony follows, repeating prayers) [break] You shall begin here, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then you go to the next bead. In this way come to this side. Again begin from here. Come to this side. And do sixteen rounds. And you know the four rules and regulations? What is that?

Śrī Caitanya: The four rules? No gambling, no meat-eating, no sex out of marriage… [break]

Prabhupāda: Then other offenses he will give you, ten kinds of offenses. There is a list. So you should take from him now. Bow down.

nama oṁ viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

(devotee repeats) So your name is Śrī-Caitanya dāsa. I think there is no…

Devotees: Oh!

Prabhupāda: Come on. Now here. Give me this. [break] …bhū-tale śrīmate bhaktivedānta svāmin iti nāmine. Thank you very much.

Devotees: Hare Kṛṣṇa! Haribol! [break] (fire sacrifice)

Arundhatī's father: Arundhatī.

Prabhupāda: (Arundhatī's father repeats) "…was so long under my care. Now I give you a charge. You please take and accept her as your wife." (Pradyumna repeats:) "Yes, I accept Arundhatī as my wife and I take charge of her life in all conditions. I will never separate with her and jointly we shall execute Kṛṣṇa consciousness."

Devotees: Jaya! Haribol!

Prabhupāda: You say, (Arundhatī repeats) "I accept you as my husband, Pradyumna, and I shall help you in the matter of Kṛṣṇa consciousness throughout my life. I shall never separate from you in all conditions, in happiness or distress." Now you change the garland. Hare Kṛṣṇa. Jaya. Now you… You put this cloth upon… Now cover the head. Yes. And give her head vermillion, red.

[break] (prayers continue) Put silently on this. Now chant, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (devotees repeat) (Prabhupāda repeats) (end)

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Wedding Lecture

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November 17, 1971, New Delhi

Prabhupāda: This marriage is being performed as gandharva marriage, simply by changing the garlands. In the Kali-yuga, the other kinds of marriage, selected by the parents, that is not possible. Therefore, one of the marriage system, gandharva marriage, is accepted. And simply by changing the garlands and promising. (Sanskrit) That is stated in the Śrīmad-Bhāgavatam. In the Kali-yuga, simply by accepting, the man accepts the woman as wife and the woman accepts the man as husband, that is the vow. Svīkāra eva hi udvāhe. Simply by acceptance. Because other things are not possible. And without marriage, that is not civilized life, because in the animal society there is no marriage. But in any form of civilized society there is marriage. Everyone has got sex appetite. Therefore, marriage is allowed by the Vedic system. And Kṛṣṇa says in the Bhagavad-gītā that dharmāviruddho kāmo 'smi, "Kāma, lust, which is not against religious principles, that is I am."

So marriage is essential. So far our society is concerned, we don't allow anybody to remain in our society as friends, girlfriend or boyfriend. No. They must be married. And these boys and girls, after being married, they are preaching nicely Kṛṣṇa consciousness. All my students who are married, they are doing preaching work more than sannyāsī. Yes. In the Kali-yuga, practically it is forbidden. Sannyāsaṁ pala-paitṛkam kalau pañca vivarjayet, aśvamedhaṁ gavālambhaṁ.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

Formerly there was a system: if the husband is unable, then a son can be begotten by the husband's younger brother, devareṇa. But in this age, Kali-yuga, that is forbidden. Similarly, aśvamedha yajña, gomedha yajña is also forbidden, because there is no yajñic brāhmaṇas. Formerly when an animal was put into the fire, sacrificed, and by Vedic mantra it was given a new, fresh life. That was the test of Vedic mantra pronouncing. But that is not possible nowadays. In the Kali-yuga, the only yajña is the sañkīrtana yajña.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

Those who are highly intellectual, su-medhasaḥ, they perform the saṅkīrtana yajña, and by that saṅkīrtana yajña, the Lord, whose complexion is not black and who is always chanting Hare Kṛṣṇa mantra and is accompanied by His associates, sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ.

So in this Kṛṣṇa consciousness movement, everything is being performed according to the scriptural injunction. It is not that we are manufacturing something.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim
[Bg. 16.23]

So our initiation, our accepting a disciple as brāhmaṇa, they are all strictly according to Vedic injunctions. In this Kali-yuga, there is no vaidika dīkṣā because vaidika dīkṣā depends on the persons being a-I mean to say-sanctified brāhmaṇa. A sanctified brāhmaṇa means that before his birth, the garbhādhāna-saṁskāra is observed. If it is not observed, then he immediately falls down to the category of śūdra. Kalau śūdra sambhava. But there is pāñcarātrikī-vidhi given by Nārada, who said that one should be accepted in the category of brāhmaṇa, kṣatriya, vaiśya, and śūdra according to symptoms. Yasya hi ya svabhāvasya.

yasya hi (yal) lakṣaṇaṁ (proktaṁ)
(puṁso) varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
[SB 7.11.35]

There are symptoms of brahminical qualification, there are symptoms of kṣatriya qualification. So if these symptoms are observed in a different place, namely if the brahminical qualification is observed in the person of a śūdra, then that śūdra should not be called a śūdra, he should be accepted as brāhmaṇa. Similarly, if the śūdra qualification is observed in the family of a brāhmaṇa, then that person should be accepted as śūdra. This is the definition given by Nārada Muni while he was speaking about varṇāśrama-dharma to Mahārāja Yudhiṣṭhira.

So this Kṛṣṇa consciousness movement, the initiation ceremony, the marriage ceremony, the sacred thread ceremony, whatever we observe, they are strictly according to the śāstra. That is our point. So for spiritual progress of life, it is necessary that all kinds of sinful activities must be stopped. Without being free from contamination of sinful life, nobody can make progress in spiritual life. Therefore, who is strictly observe these four principles to avoid sinful life, one of them is avaida stri saṅga. Therefore marriage is necessary. [break] (Hindi) (end)

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Address at Wedding of Bali-mardana

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Los Angeles, December 4, 1973
Prabhupāda:
parama karuṇa, pahū dui jana
nitāi gauracandra
saba avatāra, sāra śiromaṇi
kevala ānanda-khanda

Locana dāsa Ṭhākura, he sings that "This Nitai-Gaura incarnation, parama karuṇa-very, very merciful." Parama karuṇa, pahū dui jana: "Two lords, Nitai-Gaura." Parama karuṇa, pahū dui jana. Dui jana means two. Parama karuṇa, pahū dui jana, nitāi gauracandra: "Nityānanda and Caitanya Mahāprabhu, or Gaura Hari." Saba avatāra, sāra śiromaṇi kevala ānanda-khanda: "There are many incarnation, but Śrī Caitanya Mahāprabhu and Nityānanda-simply ānanda, bliss." Ānanda, bliss, kevala ānanda-khanda. Now, for spiritual advancement, generally according to the Vedic system, so one has to accept the order of renounced life. Caitanya Mahāprabhu personally taught it, but He never condemned gṛhastha life, householder life. He rather said,

kibā vipra kibā śūdra nyāsī kena naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

One may be a gṛhastha or sannyāsī-it doesn't matter-but he must be Kṛṣṇa-tattva-vit. He must know the science of Kṛṣṇa. That is required. So in our Kṛṣṇa consciousness movement, we have got four orders: brahmacārī, gṛhastha, vānaprastha, sannyāsa. Whichever position one can find himself suitable, he can accept that, and… But the main business is kṛṣṇa-tattva-vettā, and preach the cult all over the world, sei guru haya. Guru means preacher, to enlighten. One who can enlighten, he is guru.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Guru means one who can open the eyes of the ignorant by the light of knowledge. He is guru.

So our this Kṛṣṇa consciousness movement is all-round movement, all-round movement. Just like Kṛṣṇa, He took part in everything. Not that Kṛṣṇa simply was interested in Vedic ritualistic ceremony. Of course, everything is based on Vedic ritualistic ceremony. But Kṛṣṇa also took part in everything. He was a politician, He was a philosopher, He was a socialist, He was a communist-everything. That is Kṛṣṇa. That is Kṛṣṇa. So we recommend that in whatever position you feel comfortable, you can accept that, but, I mean to say, spread this Kṛṣṇa consciousness movement. Parama ānanda-khanda. People will be happy. Our mission is to see sarve sukhino bhavantu: everyone become happy. We don't want to see that we exploit somebody else and I become happy. No. We want to see everyone happy. But they do not know how to become happy. Therefore we are trying to spread this Kṛṣṇa consciousness movement that everyone will be happy. Su-sukhaṁ kartum avyayam [Bg. 9.2]. In Bhagavad-gītā it is… Su-sukham; to execute this Kṛṣṇa consciousness movement is very easy. Kartum avyayam: and whatever you perform, it is permanent. Avyayam and su-sukham, very pleasing. There is nothing very painful in this Kṛṣṇa consciousness movement. Because Kṛṣṇa is ānanda, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), we are going under the protection of Kṛṣṇa, there must be always ānanda. But people do not know how to enjoy ānanda. They have been put into ignorance. The so-called leaders, so-called politicians, so-called philosophers, scientists, they are simply keeping the people in darkness. So we want to counteract this action of keeping people in darkness. Lokasya ajānataḥ vidvān cakre sātvata-saṁhitām. Vyāsadeva compiled this Śrīmad-Bhāgavatam…

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasya ajānataḥ vidvān
cakre sātvata-saṁhitām
[SB 1.7.6]

So people do not know it. So we are trying to spread this knowledge, how to become happy. So everyone should come forward and cooperate with this movement.

Thank you very much. (end)

General Lectures
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Lecture Excerpt

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New York, August 25, 1966

Prabhupāda: "You take to your teacher and give it to him." "All right. This will do?" "Oh, yes, this will do. This cup will do." Now, when the teacher saw that he is coming with a cup of yogurt and promised that he will supply, he would supply, whatever required, he would supply, oh, he became very angry: "You cheated me like that?" and so on. So he, out of anger, he throw it. Now, after some time, when he came back, he saw that the yogurt is fallen down on the ground, but the pot is full. Then he tried again; again got it. So as much as he could take, he took, but the pot is always full. The pot is always full. So this is the position of spiritual. From spiritual, you may draw as much as you can, but it always full. That is the spiritual idea. So God is so full. He's paripūrṇa, pūrṇa. So even God comes out of God, still, God is there. That is incarnation. If God Himself comes out of God… So therefore, God in the heart of so many millions and billions of living entities does not mean that God has lost Himself. God is still there. That is the spiritual idea. And this is not… I am not talking to you some manufactured, coining some word. No. There is Vedic hymn,

pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Iso Invocation]

All right. If there is any question, you can make… (end)

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Lecture on Mahā-mantra

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New York, September 8, 1966

Prabhupāda: The door is open? You can keep the door open. Yes. Īśvara… Just try to cite, recite this. (devotees repeat each word)

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

(repeats twice) Now, some of you members have asked me to explain the meaning of this chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, this sound is transcendental sound, transcendental sound, incarnation, sound incarnation of the Absolute Truth. Just try to understand what is incarnation. Incarnation means… The Sanskrit word is avatāra, and that is translated into English as ”incarnation.” Of course, the root meaning of incarnation I cannot exactly explain to you, but the root meaning of the… (aside:) Somebody stop. Yes. The root meaning of avatāra is ”which comes from the transcendental sky, the spiritual sky to the material sky.” That is called avatāra. Avataraṇa. Avataraṇa. Just like… Avataraṇa means ”coming from up to down.” That is called avatārana. And avatāra is understood that when God or His bona fide representative comes from that sky to this material plane, that is called avatāra.

So this sound, this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the sound representation of the Supreme Lord. The sarvaṁ khalv idaṁ brahma. The whole thing, either material or spiritual, whatever we have got experience, nothing is separated from the Supreme Absolute Truth. Nothing is separated. Everything has emanated from the Absolute Truth. (aside:) Come on. Sit down. But just like… The example… Just like earth. Earth, then from earth, you have got wood, fuel. From fuel, when you get fire, first of all there is smoke. Then, after smoke, there is fire. And the fire, from fire, you can take work. Now, beginning from earth, from earth there is wood; from wood there is smoke; from smoke there is fire. There is a link between the fire and the earth. But the work of the fire, the benefit of the fire, can be had at the last stage, when there is real ignition of fire. Similarly, there is link. The whole material cosmic situation, manifestation, what we see, it is just like the smoke. The fire is behind it. That is spiritual sky. But still, in the smoke, you can feel some heat also. So similarly, this sound vibration of the spiritual world is here so that even in this material world, where there is a scarcity of that spiritual fire, we can appreciate, we can feel, the warmth of that fire.

So this is the meaning of, in a nutshell, meaning of this, I mean to say, spiritual vibration. And grammatical meaning is these, all these words, sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, sixteen… Now, according to grammatical rules, when somebody is addressed… Just like in your English language it is, note of address is, ”O Mr. such and such,” similarly, in grammar, Sanskrit grammar, the same note of address, which is called sambodhana, that is expressed in this way. So Hare, Hare is the note of address form of the sound Harā. Harā. Harā means the potency of the Supreme Lord, potency. The Supreme Lord is represented everywhere by His potency. There is a nice verse in the Viṣṇu Purāṇa. It is said like that: Just like a fire, the fire situated in one place, it distributes its heat and light. Just like… Take the example for the sun. The sun is located at a certain fixed-up place. That we can see. But the heat of the sun and the light of the sun is distributed all over the universe. Ekadeśa-sthitasyāgneḥ. Ah, yes. The verse is like…

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
tathā sarvam akhilaṁ jagat
brahmaṇaḥ śaktiḥ brahmaṇaḥ

Akhilaṁ jagat. In this world, whatever you are seeing, it is nothing but distribution of the energy of the Supreme Lord. Just like you can feel the light and the heat of the sun. This light and heat of the sun are different energies of the sun. The energy and the energetic, the thing from which the energy is generated and the energy, they are nondifferent. The sunshine or the sun heat is not different from the sun. Because there is heat in the sun, therefore we feel the heat of sunshine. And there is light in the sun, therefore we see the sunshine. So this sunshine and sun heat is not different from the sun as it is. But still it is different. Still it is different. You cannot say that ”Because I am feeling the heat of the sun, therefore I have approached sun.” No. Sun is far, far away from you. And because the sunshine has entered your room, you cannot say that ”Sun has entered my room.” No. Still, sunshine and sun heat is not different from the sun.

Similarly, the whole creation, anything… Generally there are three things: the potent, God, and His three energies. This is the sum total: internal energy, external energy, and marginal energy. External energy is this material manifestation. Just like this body is my external energy. I am soul, so my external energy is this body. Similarly, I have got my internal energy. That is my consciousness. Consciousness is my internal energy, and this body and the mind and this material demonstration, or manifestation, is my external energy. The body has developed, the mind has developed, from me, soul, not that I, consciousness, is developed from this body. No. That is a wrong conception. That is a wrong conception. You cannot develop consciousness from this body. Otherwise a dead man could have been again revived to consciousness. Because if matter is the cause of consciousness, then the whole matter is there already. Whole matter. The dead body means, so far material substance is concerned, everything is there, present. Nothing has disappeared. If you say there is no blood-oḥ, that is not very difficult thing, blood, a red substance. Do you mean to say something red injected within this body will bring back the life? No. If redness is the cause of life or consciousness, then modern chemical can make immediately by chemical combination the whole thing red. Or take example: there are many natural stones, they are by nature red. If you say that "This artificial redness cannot give life; the natural redness is the cause of life," then you take the stone. It has got natural redness, but there is no life. But there is no life. So redness is also not the cause of consciousness of life. That is a wrong theory. That is a complete… Consciousness is completely different thing, qualitatively different. Nothing is different from one to another, just like I have explained already that the earth, wood, then smoke, then fire-everything is linked up, but everything is also different from one another.

So the whole thing… The Supreme Lord is represented throughout everything, whatever you see, matter or spirit or anything, physical, chemical-whatever you can give name-there are so many things. But they are not separated from God. God is linked up in everywhere. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Just like our Bhagavad-gītā, we have begun that yena sarvam idaṁ tatam: "That thing which is present all over the body, that you are." So this is individual consciousness: "I am present all over my body." Similarly, the supreme consciousness, he is present all over the universe, all over. This is only a small manifestation of God's energy, very minute. In the Bhagavad-gītā you will find, ekāṁśena sthito jagat [Bg. 10.42]. This jagat… Jagat means this material manifestation. This material manifestation is a one-fourth part demonstration of this whole energy of the Supreme Lord, one-fourth part. So nothing is different from God. But there are certain philosophers, they say, pantheist or monotheist… There are so many theists. They are also be… They believe in the Supreme, but impersonal. But we followers of this Kṛṣṇa philosophy, Bhagavad-gītā, Śrīmad-Bhāgavata, we do not follow that philosophy. What is that philosophy? The other sections, they say that "Because God is distributed all over everywhere, therefore there is no separate existence of God." But we do not say that. We say that, the example, that because the sun is distributing his heat and energy, therefore you cannot say that there is no existence of sun. Sun is separately existing. In spite of distributing for millions of years heat, the reservation of heat in the sun is intact. It is not diminished. But everyone knows that for millions and billions of years the sun is distributing heat. Nobody knows the history, how long. Your distributing center, the powerhouse, if you fail to supply coal or oil, then after one hour the whole New York City will be dark. So just you can imagine who is supplying the fuel in the heat of the sun so that for millions and billions of years the heat of the sun is in the same temperature. So this is only one of the creation of the God, God's creation. But just imagine. If God's creation is so unlimited and so much energetic, then how much energetic and how much powerful is the creator? That is to be… These things are to be thought. In everything, everything, we can have God consciousness. If this watch is so wonderful workmanship and we are struck with wonder how nicely it is giving time, how the machine is adjusted, now, before appreciating this watch, how much we have to appreciate the person who has discovered this watch, how much brain he has got? Before appreciating a powerful brain in this world, one should appreciate who has given him this powerful brain. If the man has attained that powerful brain out of his own accord, then great powerful brain like Professor Einstein, Sir Jagadish Chandra Bose, they could create another brain like them so that in their absence there would not have been scarcity of scientist and powerful brain. But they could not do that. Therefore they are not creator of the powerful brain. The powerful brain is gift of the supreme powerful brain.

So in every respect, if we think… This is called philosophy. If we have got thoughtful propensities, if we can little think over every matter, you will find that God is present everywhere, and still, He is personally present in His own place. The same example: the sun is present everywhere by heat and light; still, sun, the sun, has its own location. That you cannot deny. Similarly, God is present everywhere. Not only everywhere… We learn from Brahma-saṁhitā,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antam
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

This Govinda, anādir ādir govindaḥ [Bs. 5.1]. So the prayer is, "I worship that Govinda," sarva-kāraṇa-kāraṇam, kāraṇa, "who is the cause of all causes." Cause of all causes. Now, in this verse of Brahma-saṁhitā we find that one of His plenary portion… In the Vedic hymns we find that God has become many. Eko bahu śyām. God is one without second, but He has become Himself many. We are also God. Out of that many, we are one. We are one. We are not separate from God. So, but there are amongst the "many"s there is a difference of potency, difference of potencies. Just like what you can do, I cannot do. Your workmanship may not be equal with my workmanship. Your brain work may not be equal to my brain work. There are differences. Each and every living entity, they are different from each other so far individual capacities are concerned. So in spite of many… That is God's creation. In spite of many, each and every thing, you will find there is some difference. You can sit down at a place in New York and go on counting and seeing all people passing before you-you won't find one man is exactly like the other man. Not only that, in court, you know, every one of you know, that they take impression of the left hand thumb impression. Now, this thumb impression… You go on taking millions and millions of thumb impression, and you won't find one thumb impression is exactly like the other. And because there is difference of thumb impression, therefore the identity is taken in that way, that "This particular man's thumb impression, even if he denies his signature, the thumb impression will corroborate that his signature is this." So that is God's creation.

Similarly, there are two kinds of expansions of the Lord. One kind of expansion is called Viṣṇu-tattva. Viṣṇu-tattva means the expansion, they are as equal as the God Himself. And there are expansions which are called the jīva-tattva, the living entities. This expansion of the living entities, they are not equally powerful, but the expansion of Viṣṇu-tattva is equally powerful, as good as God Himself. So the incarnation… Incarnation of God means the expansion which is as good as God Himself. That is called incarnation. So this, I mean to, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the expansion, incarnation, sound incarnation, of God. It is expansion and a plenary expansion, sound, sound representation… Not representation. God, present Himself in this form of sound. Because we cannot see God with our present eyes, present eyes, because this is not our proper eyes. They are material eyes. You don't think that this eye, the transparent thing which is floating in this, I mean to say, hole… That is not seeing. Similarly, if you can present, or if you take this eye… You cannot see. That cannot see. It is simply a lens only. It is only lens. So none of this body, bodily part, is actually the thing which is taking part. So therefore with these eyes, with these material eyes, you cannot see. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. The present senses, the present senses cannot have any knowledge of the Supreme God. But how then we can have knowledge? If my senses are unfit, then how can I make it fit? Oh, that is the thing. That is the thing, that you have to spiritualize, spiritualize these material sense, I mean to say, organs. And then, when you spiritualize, then you can have the spiritual vision and see God and yourself. The same example which I have recited many times: just like the iron rod. Iron rod, you put into the fire. It gets warm-warm, warmer, warmer. And when it is red hot, then it is no longer iron. Iron it is, but it does not act as iron, but it acts as fire. That iron rod which is red hot in association with fire, you can take that rod and touch anything; it will burn. That means it is no longer acting as iron; it is acting as fire. Similarly, if you associate with this transcendental incarnation, sound incarnation of God, then you will be gradually godly. You will be godly. You can become godly with God's association, not by any other material, extraneous things. No. Just like you can have fire only in association with fire, not with water. If you want to get yourself warm, then you have to associate with fire, not with water, not with air. Similarly, if you want to spiritualize your vision, if you want to spiritualize your action, if you want to spiritualize the whole constitution of your existence, then you have to associate with the supreme spirit. And that supreme spirit is very kind because He is everything. That we have already explained. Everything is interrelated with the Supreme; therefore He is interrelated with sound also. So by God's inconceivable potency, He can present before yourself in sound incarnation. That is His potency. That is His potency. He can do that. And therefore this name, Kṛṣṇa, and the Supreme Lord Kṛṣṇa, there is no difference.

So our, this sound representation of the Supreme Lord constantly will make us… Just like our association with the fire, the, I mean to say, iron rod's association with the fire makes the rod equally qualified, exactly-not equally qualified, but almost the quality of burning it gets-similarly, by our constant association with Lord… Lord is not only incarnation in a sound form. He is incarnated in many other forms, in many other forms. Just like arca. Arca means the form of the Lord situated, I mean to say, established in some temple and worshiped. That is also incarnation of God. That is not idol worship. People do not know that this is an authorized process of realizing God, or they have never tasted or practiced it. They cannot understand. They say it is idol worship. No. It is not idol worship. It is not idol worship. I'll give you one example. Just like in the front of your door there is a box-"U.S. Mail," it is written. And you put your letters within that box, and after few days you get reply from your friend that "I have received your letter, and this is such and such, such and such." Now, if somebody puts another box like that, exactly imitation: "Then why shall I spend postage to putting letters in this box, U.S. Mail? I require postage. But then why shall I not put up a box like that? Let me prepare a box like that so that it can go without postage. I want to save postage." Now, he is going on, putting letters in that without postage. And after sometimes he sees all the letters are lying there; it has not been dispatched-because it is imitation. And the box which is supplied by the post office, that is authorized. In the matter, in material, you will find this box and that imitation box is the same thing. So this is a science. You see. Although we find that "This form of the Lord… The Hindus, they have established one statue in the temple, and they are worshiping as the Lord? How is that? Is it Lord is a stone? It is wood?" But he does not know that because it is authorized, because it is authorizedly worshiped, therefore even it is stone or wood, it can act. It can act. Just like the authorized post office, although seemingly it is a box which I can prepare, but it is acting because it is authorized, similarly, the authorized, authorized symbol or representation of God is also God. He's not different from God. Then why God is like that? It is His mercy. Because I cannot see God with my these eyes-I can see stone and wood and material things-therefore God is kind enough (to appear) in a form suitable to my seeing and accept my service. It is His kindness. And besides that, if everything is God, because everything has link with the God, with the Supreme Truth, then God, being omnipotent, why He cannot represent Himself in everything? If everything is God, everything is emanation of God, then God has got the power to manifest Himself in everything. That is His omnipotency. So these are consideration.

So the explanation of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is addressing, addressing the Supreme Lord through the energy, Hara. Hara is the energy, internal energy. Just like when there is… Of course, in your country there is no sun worship, but in India there are persons who are sun worshipers. So they worship sun with so many things. And there is a lamp also. Now, this lamp is a light, but it is being offered for satisfying the sun. Now, sun is so lightful, this light is merely insignificant before the sunlight. But still, because I have no other means, I am getting a sunlight, imitation of that light, and offering, and that offering is accepted. So these are spiritual conception. When we gradually make our progressive advancement, these things will be realized. But for the present we can take this instruction from authorized scripture that,

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

The God's name, God's form, God's quality, God's paraphernalia, God's entourage, like that, and anything in relation to God cannot be realized with our present senses. But when we are in service attitude, then God is so merciful, He is so pleased, that our tiny efforts to realize Him attracts Him, and He becomes manifested gradually as we make our progress in spiritual service or devotional service.

So this method, chanting, chanting of the transcendental name of the Supreme Lord, is a part of devotional service. There are nine kinds of devotional services, of which

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ

sākhyam ātma-nivedanam
[SB 7.5.23]

These are different, nine processes. Śravaṇaṁ kīrtanam. Śravaṇam means hearing, and kīrtanam means chanting, chanting. So by this process… Just like I chant and you hear, and you chant and I hear. Parasparam. Bodhayantaḥ parasparam. This is the factual activities of devotion in devotional society. This bodhayantaḥ parasparam: I chant, you hear, and you chant, I hear. So by this process, the transcendental name, the sound incarnation of the Supreme Lord, becomes manifest, manifest so that we can realize God simply by chanting and hearing. Simply by chanting and hearing that will be realized. Of course, there are some rules and regulations for chanting, but in the beginning we haven't got to observe those rules and regulation at the present. First of all let us have the taste for chanting; then we shall be little careful that the rules and regulations are followed. In the beginning, if we stick up to the… Rules and regulations are subordinate, subordinate thing. Just like you enter into an office. You are appointed in some office to work. So on the very day, you do not know all the rules and regulations. But because you do not know all the rules and regulation, that does not mean that you cannot be appointed. First of all let yourself be appointed. Now, working, working, yourself you will know that rules and regulations: "This is the rules, and this is the regulation." Just like in my life, I will say one instance. When I met my spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, so as a gentleman meets as a gentleman, so he was sitting in a couch like that. So, and I also sat down on that very couch. So I did not know that what are the rules and regulations. Now, when I saw that his other disciples are coming, and they are sitting down, (laughs) so I thought myself, "Oh, I have done this wrong. I should not have sat with His Divine Grace." So of course, I did not get down immediately, but I took it, and from next day I did not sit. So rules and regulations automatically was taught. So that rules and regulations is not very important. The important is… The thing is that we must take up. The first rules and regulation is that we must have some attachment for this. Attachment for this. Then, automatically, rules and regulation we shall learn. There will be no difficulty.

So this transcendental sound, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, you don't think that I have come here-it is my personal manufacture. No. It is not. No. It is not my personal manufacture. It is authorized just like the post box is authorized, because all previous ācāryas, all previous authorized persons in this line, they have done it. Just like see Caitanya Mahāprabhu. He is chanting and dancing, chanting and dancing, you see, the same thing. This picture is before you so that gradually, when you feel ecstasy, you will also dance like Him. And when you automatically dance, then you will know that the thing is already realized. Not artificially, but when you feel, "Oh, let me dance. It is so much ecstatic. Let me dance." Nothing should be done artificially. Let everything come automatically. And only we have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ. This is a verse from scripture, that tarko apratiṣṭhaḥ, if you simply go on arguing about spiritual matters-"This is not, this is not, this is not, yes, this is not…" I say something; you say something. No, no, no. You cannot realize spiritual objects simply by this speculation, argument. Our argument or logical, I mean to say, strength has no access in the spiritual world. The Vedic mantra says, nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena: "Atma, the supreme self, cannot be realized pravacanena." Suppose I am very expert speaker, I can present things very nicely-but without any substance. Oh, that won't help you. Simply by jugglery of words, if I can captivate you, oh, that won't help you. Nāyam ātmā pravacanena. This is pravacana.

Of course, we are delivering speeches from authoritative book, Bhagavad-gītā. I am not speaking before you of my own imagination. I am speaking from the authorized book. Therefore it is not exactly pravacana, neither I am squeezing out some meaning for my purpose. I am just presenting you the same principle. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. As Lord Caitanya Mahāprabhu preached, I am trying to present the same thing before you in a different language only. That's all. Because in India He preached in Sanskrit. He was a very learned scholar in Sanskrit. Formerly, any big man, any big scholar, they would be big scholar in Sanskrit. Sanskrit was the written language. Even in the beginning of the British period, Sanskrit was written language. It is the policy of Lord McCauley that he transformed the whole attitude. They made a plan that "If Indians remain as Indian, then we cannot rule over. Then we cannot rule over. We must make them Anglicized." So that policy was followed for two hundred years, so India has lost its original culture. So therefore the original point is that tarko apratiṣṭhaḥ. We cannot realize the Supreme Truth simply by argument or logical presentation or philosophical speculation. No. Tarko apratiṣṭhaḥ śrutayo vibhinnā [Cc. Madhya 17.186]. Śrutayo means scriptures. Now say, for example, Bhagavad-gītā and your Bible and the Muhammadans, they'll present Koran. So of course, this Bhagavad-gītā is little different from Vedic scripture. That we have already explained. It is an independent something, universal. So Vedic scripture, Koran, Bible, or Zoroastrian… There are so many religions, Buddhist religion, so many. So there may be some difference of opinion. Śrutayor vibhinnā. Vibhinnā means different. Now, you cannot realize the Absolute Truth simply by your mundane arguments and by your logical strength, neither you can catch up the right thing by reading different scriptures. Śrutayor vibhinnā. Nāsau munir yasya mataṁ na bhinnam. And if you follow great philosophers, great thinkers, then also you will find one thinker is different from another thinker, one philosopher is differing from another philosopher. So whom to follow? This philosopher says that God is a person; another philosopher says God is imperson; another philosopher says that God is everywhere and there is no separate existence of God. So many philosophies there are in the world. And one person is not actually philosopher if he does not differ from other philosophers. That is the philosophical basic principle. You are a philosopher. If I cannot make your philosophical conclusion null and void and make my philosophy established, then I am not a philosopher. You see? That is the way, going on. Nāsau munir yasya mataṁ na bhinnam: "He is not a philosopher if he cannot present a separate theory." He is not a philosopher.

Then how to catch up the Absolute Truth? What is the way? Now, dharmasya tattvaṁ nihitaṁ guhāyām: "Therefore the Absolute Truth is concealed within your heart." Nihitaṁ guhāyām. Now, mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] "You just try to follow the great personalities, what they are doing, what they are doing." Now, about this mahājana, there is also difference of opinion who is mahājana. But so far our Vedic culture is concerned, there are specific mention, mahājana. And so far Lord Kṛṣṇa is concerned, so there is no two opinions about His authority throughout the whole world. And so far we are concerned, Hindus, or the followers of the Vedic religion, there is no difference of opinion so far Kṛṣṇa's authority is concerned. There are five authorities, recognized authorities, in India so far this is…, spiritual life is concerned. One of them is Śrī Rāmānujācārya and other is Śaṅkarācārya. The other is Madhvācārya, other is Viṣṇu Svāmī, and other Nimbārka, Nimbāditya (?). Principal. The whole, I mean, some of them flourished, say, two thousand years before; some of them 1,500 years before; some of them eleven hundred years before. Just like there are different ages, they have come. But all of them, in spite of their coming in different ages, they all are in one opinion-kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "Kṛṣṇa, Lord Kṛṣṇa, is the Supreme Personality of Godhead." Just like we have cited, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "The supreme controller, the Supreme Lord, is Kṛṣṇa." Now, we can see from His presentation of this Bhagavad-gītā how supreme He is. He spoke this truth five thousand years before, and continually, for five thousand years, all scholars are studying this scripture, and studying very devotedly to understand it. You know our present president in India, Dr. Radhakrishnan. He is a renowned scholar of the world, Dr. Radhakrishnan. When he came to your country, your president, late Mr. Kennedy, oh, he welcomed him as his own teacher, because when Mr. Kennedy was a student in the Oxford University, Dr. Radhakrishnan was a visiting professor. In the open meeting Mr. Kennedy admitted that "Now Dr. Radhakrishnan has come as the president, but he is always my teacher. He is still my teacher." It was very kind of him that he received him as a teacher, not as contemporary. So even that Dr. Radhakrishnan, he is also studying this Bhagavad-gītā very, I mean to say, profoundly. You know your Professor Einstein. Oh, he was a profound, I mean to say, student of this Bhagavad-gītā. Hitler was a great student of Bhagavad-gītā. So many, in all the countries. There are so many Muhammadans in India, oh, they are devout student of Bhagavad-gītā. I know one Dr. Inrai(?) of Allahabad University. Oh, he is so devoted to Lord Kṛṣṇa that on the birthday of Lord Kṛṣṇa he must write one nice article and publish in the paper. So this instruction, that mahājano yena gataḥ sa panthāḥ… [Cc. Madhya 17.186]. We cannot have the knowledge of the Absolute Truth simply by argument or simply by philosophy or simply by big brain or speaking power. No, no. All these things will not do. Simply we have to follow the great authority.

So Lord Kṛṣṇa, Lord Caitanya, He introduced this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare for this age. And He recommended, kalau… Not recommended by His own brain, but it is recommended in the scriptures:

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

If you want to realize the Supreme Truth, then you must realize this: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, whenever you get… Harer nāma harer nāma harer nāma eva kevalam: "Only this." And if you think, "Oh, only this? Why not other?" No. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Nāsty eva means "There is no alternative." And He repeats this: "no alternative, no alternative, no alternative," three times. Three times. That means He is giving too much stress. So our process is like that, that we are following a great personality, Lord Śrī Caitanya Mahāprabhu. He introduced from the scripture, not in His own way. Nothing should be accepted which is not recognized. You see? So this is recognized method. Now it depends on us. Let us follow this process and see how we are making progress in the spiritual path. You see?

Thank you very much. Now, if there is any question, you can raise. (end)
680202LE.LA
Lecture

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Los Angeles, February 2, 1968
Prabhupāda:
vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

This verse was composed by Sārvabhauma Bhaṭṭācārya. You know Sārvabhauma Bhaṭṭācārya? You have not heard?

Devotees: Yes.

Prabhupāda: Who was he? Who was Sārvabhauma Bhaṭṭācārya?

Nandarāṇī: He was a great impersonalist who was converted by Lord Caitanya to Vaiṣṇavism.

Prabhupāda: Yes. And Nandarāṇī knows better than you. (laughter) So girls are intelligent. Yes. Sārvabhauma Bhaṭṭācārya was a great impersonalist and a great logician. The impersonalist school, amongst them, there are very, very learned scholars. Śaṅkarācārya himself, he was unique scholar. At the age of eight years only, he studied all the Vedas. And not only he studied, he became a critical student, Śaṅkarācārya. He was incarnation of Lord Śiva; therefore nobody can be compared with him.

So amongst the impersonalist school, there are many great logicians and high class scholars. But according to Vedic principles, God realization does not depend on material intelligence or scholarship. It is stated in the Vedas, nāyam ātmā pravacanena labhyaḥ: "You cannot realize the self simply by arguments or very scholarly speeches." No. Nāyam ātmā pravacanena labhyo na bahunā śrutena: "Neither by studying many, many different types of Vedic literatures." Nāyam ātmā pravacanena labhyo na bahunā śrutena na medhayā: "Neither by sharp brain or memory." These are good qualifications-to be scholarly, to be a very good speaker, and to have very good memorizing power. These are materially very good qualifications. But they are not qualification for realizing God. Then what is the qualification of realizing God? Yam evaiṣa vṛṇute tena labhyaḥ: "God can be realized only to whom He reveals-labhyaḥ Kaṭha Upaniṣad 1.2.23." You cannot oblige God to become manifest before you because you are very good scholar or you are a very rich man or you are very good looking or you have got very good memorizing power. No. Yam evaiṣa vṛṇute. When He is pleased, then He reveals unto the devotee. Therefore our business should be, for God realization, to please Him. And that pleasing process is this devotional service. Let us engage in His service, and when He becomes pleased, "Yes. He's very sincerely…" Just like the gopīs. They were village girls, not even born of very high family. Cowherds, ordinary agriculturists, cowherds men. So their daughters. So how much education you can…? There was no education practically. In the village even men… In India still, they are ninety-percent illiterate. And what to speak of the girls, the men are not even literate. Because according to Vedic civilization it was not necessary that everyone should go to school. There was no necessity. Because things were being learned by śruti, by aural reception. Knowledge from the perfect man, one would hear, and he would become learned. There was no necessity of, I mean to say, learning ABCD. No. Even in Vedic age, everything was memorized. There was nothing in writing. People were so sharp in brain that once heard from the spiritual master, they will never forget. The brahmacārī system made their brain so powerful that whatever they will hear from the spiritual master, they will keep in the brain and never forget. They will repeat verbatim. Smṛti. It is called retaining power.

So God realization does not depend on material opulence. Material opulence means to take birth in high family, janma. Janma means high parentage. Then… Janmaiśvarya, and wealthy, great riches. These are material opulences: high parentage, great riches, and great learning, and great beauty. These four things are material opulences. Janmaiśvarya-śruta-śrī [SB 1.8.26]. Janma means birth, aiśvarya means wealth, and śruta means education, and śrī means beauty. So for God realization these things are not essential, but Kṛṣṇa consciousness movement can utilize everything. So nothing is neglected. That is another point. But if somebody thinks that "I have got all these opulences; therefore God realization is very easy for me," no, that is not. So God realization depends on God, because God, you cannot oblige God by some force. Just like if you have got money, oh, you can do anything nowadays. If you have got strength of wealth, you can have any power, you can do anything. But that does not mean that you can purchase God. No. That is not possible. If you have got beauty, you can conquer over very stalwart, very strong men. Just like what is the… Cleopatra. You have heard the Grecian history. She was very beautiful, and she conquered many great warriors. So beauty sometimes can conquer even the greatest man, but that does not mean beauty can conquer God. No. That is not possible. So the vairāgya-vidyā-nija-bhakti-yoga [Cc. Madhya 6.254]. To conquer God is bhakti. If you are advanced in devotional service, then you can conquer God. Just like the gopīs, as I was speaking, their parentage was not very high, not at all high. Village, agriculturists, farmers, no education, practical… No education at all. And they were not rich at all. Agriculturists, farmers, they are not very rich. So how they conquered Kṛṣṇa? Kṛṣṇa was just a play toy in their hands. Gopī-bhāva-rasāmṛtābdhi-laharī. They conquered Kṛṣṇa simply by devotional service. That's all. They did not know anything except Kṛṣṇa. They did not, I mean to say, care anything. Simply they were…, always they were thinking of Kṛṣṇa. The one instance of their absorption in Kṛṣṇa consciousness is explained, that when Kṛṣṇa was going on the pasturing ground, the gopīs were crying at home. Why? They were thinking that "Kṛṣṇa's body is so delicate, so soft, that we, when we take His lotus feet and place on our breast or chest, we think it is hard, very hard for Him. So Kṛṣṇa is walking in the forest. There are so many particles of stones. They are pricking, and how much Kṛṣṇa is feeling pain." This thinking made, caused their crying, "How Kṛṣṇa is feeling pain." And the whole day, they will think of Kṛṣṇa like that, and when Kṛṣṇa will come back from the pasturing ground, then they will be relieved that "Kṛṣṇa has now come back." This was their business. Now, this sort of thinking of Kṛṣṇa does not require any riches or any high parentage or any beauty or any education. So we have to develop such Kṛṣṇa consciousness. Our, this Gauḍīya-sampradāya, Caitanya Mahāprabhu's, in Caitanya Mahāprabhu's descendants, our line of God realization is that separation, feeling of separation. Not that we have got Kṛṣṇa within our hand. No. The feeling of separation, worship of Kṛṣṇa by feeling of separation is better than the worship by directly meeting. Vipralambha-sevā.

So this vairāgya-vidyā, renunciation… Vairāgya-vidyā-nija-bhakti-yoga [Cc. Madhya 6.254]. Bhakti-yoga means vairāgya-vidyā. Vairāgya-vidyā means no more attachment for this material world. That is vairāgya. So bhakti-yoga means vairāgya-vidyā. So this Sārvabhauma Bhaṭṭācārya said, vairāgya-vidyā-nija-bhakti-yogam. This vairāgya-vidyā means bhakti-yogam…, śikṣārtham ekaḥ puruṣaḥ purāṇaḥ. So Kṛṣṇa, the supreme original personality, He has come down to teach us this vairāgya-vidyā. Vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ, śrī-kṛṣṇa-caitanya-śarīra-dhārī [Cc. Madhya 6.254]. Śrī-kṛṣṇa-caitanya. Śrī Kṛṣṇa has appeared in the form of Lord Śrī Kṛṣṇa Caitanya. So Sārvabhauma Bhaṭṭācārya says, "My respectful obeisances unto Him." So naturally this context came into my mind-these boys' vairāgya. So one who becomes advanced in Kṛṣṇa consciousness, naturally they become disinterested for any material pompous name.(?) They do not care. So vairāgya. This bhakti-yoga means vairāgya-vidyā. You can chant Hare Kṛṣṇa. [break]

Karandhara: …Vaiṣṇava earlier.

Prabhupāda: Oh. What is the price of this?

Gargamuni: No charge.

Prabhupāda: No. What do they sell?

Gargamuni: Oh. This drum was broken, but he gave it to us free. I do not know what the…

Prabhupāda: It was, it is broken?

Gargamuni: It was broken, but we fixed it.

Prabhupāda: Oh. All right. When they give in charity, they give something broken. (laughter) (Bengali) Khana goruke brāhmaṇake dana (?). In India there is a…, charity is given to the brāhmaṇas. So a man saw that his cow is blind. "All right, give it in charity." So charity means… Charity should be the first-class thing if it is really charity. But nowadays people give in charity just for name. "Oh, I am giving something." This charity… You have read Bhagavad-gītā. There are three kinds of charity: sattvic, rajasic, tamasic. Sattvic, charity in goodness, is with due consideration that "Here should be given the charity." Just like the Vedic injunction is to give charity to the brāhmaṇas. Why? That is the worthy place, to give charity in the hands of brāhmaṇas and Vaiṣṇava. Real brāhmaṇas. I don't say caste brāhmaṇa. Because they will employ whatever you give them in the service of the Lord. Therefore charity, that is sattvic charity. There is no question of profit or name. But, "Charity should be given here. Here is something, God's service." That is sattvic. And rajasic means for the sake of name. "Oh, people will say I am so charitable." That is rajasic. And tamasic, one who does not know where the money is going… Just like in the Bowery Street some, that drunkard comes and polishes the motorcar, and somebody gives five dollars, and he immediately goes to drink. That means this charity means give him impetus for drinking. So if charity creates such drunkard, oh, that is very dangerous. He has to suffer, the man who is giving in charity. Therefore in charity also there must be consideration. It must be sattvic. So anyway, it has come here. So it is sattvic. Whatever his mind may be, anyway, he has given to this temple; so it is sattvic. Chant. (end)

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Lecture

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San Francisco, April 2, 1968

Prabhupāda: …consciousness movement was started five hundred years before by Lord Caitanya. This is not a new movement. Practically, it is as old as the creation of this world, but as things change in course of time, so it required rejuvenation. So this movement was rejuvenated about five hundred years ago. Before that, Lord Kṛṣṇa… You might have heard His name. Most of you have read Bhagavad-gītā, the famous philosophical doctrine of Indian Vedānta philosophy. Lord Kṛṣṇa instructed Bhagavad-gītā in the Battlefield of Kurukṣetra five thousand years ago. This Kṛṣṇa consciousness movement means the last instruction of the Bhagavad-gītā. In the Bhagavad-gītā we find everything complete so far God consciousness is required. The first and foremost qualification to understand the science of God or to become Kṛṣṇa conscious is to understand yourself. The first thing is what you are or what I am. In the Battlefield of Kurukṣetra this perplexed question was there before Arjuna. Arjuna was to fight with his brothers and relatives on the other side to decide who shall be the emperor of the region. So in the Battlefield of Kurukṣetra, when he actually came in front of his relatives, he decided that ”It is no good fighting with my relatives and taking the kingdom. Better I shall beg. I don’t want this kingdom.” That is a very nice proposal, nonviolence, not to fight. But on this point the Bhagavad-gītā, or the science of God, developed from the lips of the Supreme Personality of Godhead, Kṛṣṇa.

Kṛṣṇa said that ”Why you are deviating from your duty? You are kṣatriya. Your business is to fight.” Now this term kṣatriya also to be understood. Kṣatriya means one who protects others from being hurt by others. This material world is so made that everyone is prepared to attack another person. And one who protects that person who is attacked, he is called kṣatriya. And the kṣatriyas were in charge of administration. That means the person who can protect the citizen from being hurt or from suffering, they are called kṣatriyas. So just like it is the duty of the police department or law order department to protect the citizens, and sometimes violence is required, similarly, the kṣatriyas also were meant for that purpose, and they were entrusted with the administration of the government. So when Arjuna decided not to fight, Kṛṣṇa instructed him this Bhagavad-gītā. It is very interesting. He said that ”You do not deviate from your duty. Do not think that you are killing your relatives, because you, Me, and all the persons who have assembled in this battlefield, they were existing before, they are existing at the present moment, and they will continue to exist. It is simply changing the dress.” That means you, I, or all of us present here, we are all individual spirit souls and we are present here as in different dress. Similarly, we are present here in this world and in any other world with different kinds of bodies. According to Vedic literature there are 8,400,000’s of different kinds of bodies. So He gave very nice example. If we study this example with little intelligence, we can understand this doctrine of transmigration of the soul very quickly.

Lord Kṛṣṇa said,

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is Sanskrit language. I’ll explain it in English. He said that within this body there is soul, and the body is changing every moment, but the soul is there. He is giving example, just as a soul comes from the womb of his mother with a small body, and that small body changes-it becomes the body of a boy, it becomes the body of a youth, then it becomes the body of an old man, then it vanquishes… That we have to admit. We may say that the body is growing, but actually, the fact is, body is changing. It is medically admitted that we are changing our body every second. We are changing our blood corpuscles, and therefore a change of the body is taking place, and that is being manifested in a different shape only. Actually, we are changing every moment our body. So the ultimate change, when this body cannot be worked any more, just like a dress, when it is torn, when it is too old, you have to change it. Similarly, when this body becomes useless, no more, it cannot be pulled on any more, you take another body. Tathā dehāntara-prāptir. As we are, in our practical life, we are changing our body every moment, similarly, the last stage of changing this body is called death. Death means, according to Vedic literature, sleeping for seven months. Just as I give up this body, I have to enter into the womb of some kind of mother. These things are explained in the Vedic literatures. I am not manufacturing. That karmaṇā dehopapattaye. We are preparing our next life, next body rather… Life is continuing. I am eternal. Next body-according to my present one. Just like in this meeting we have got two hundred ladies and gentlemen, but you cannot find out any lady or any gentleman exactly like the feature of the other. Differences. That means different consciousness, different work, and we have got different body. According to Bhagavad-gītā, the soul is transmigrating from one body to another, but the soul is eternal and permanent. And there are evolutionary process also. There are nine million species of life in the water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. And the trees and plants are two million. Similarly, there are reptiles, birds, then beasts, three million beast life, beastly life. Then at the end, we come to the form of this human being, and there are four hundred thousand species of different kinds of bodies. Just like your body in America and our body in India, there is some difference. Similarly, there are four hundred thousands of human form of life. So this is the process of evolution. And these bodily changes are taking place according to different consciousness. And the highest perfectional consciousness is Kṛṣṇa consciousness. When we come to the point of Kṛṣṇa consciousness, then our life becomes perfect.

So this Kṛṣṇa consciousness movement is just an endeavor to bring people to the original consciousness. The consciousness is… [break] And as we are forming our consciousness, so we are changing our body. If we make our consciousness doggish or hellish, then we get the body of a dog or an animal or something like that. And if we make our consciousness godly, then we make our next life as good as God. This is the process. So we have to… This is the opportunity. The highest intellectual form of human body when every, the senses perception, sense perception, consciousness, everything is perfect-we have to utilize that for becoming Kṛṣṇa consciousness so that our this process of birth and death can be stopped and we get our eternal body. If we practice this Kṛṣṇa consciousness, then our next life is as good as Kṛṣṇa, which means that there is no more birth, there is no more death, there is no more disease and no more old age. In the Bhagavad-gītā it is said that one who is intelligent, he will see four things before him.

You may be very great scientist. You may be very much advanced in material science. You may be able to construct very high building, skyscrapers, and many millions of motorcars, but you have to think whether you have solved the real problem of life. The real problem of life is birth, death, disease, and old age. Not that to live in a high skyscraper our problems of life is solved. No. The problem of life is how to stop these four things: birth, death, old age, and disease. But we have neglected the real problems of life. And we are misusing our intelligence for constructing big buildings and constructing or increasing the so-called bodily necessities of life. The bodily necessities of life are four only. What is that? Eating, sleeping, mating, and defending. To maintain this body you require to eat something. Everyone is eating. You are eating, the cats are eating, the dogs are eating, the birds are eating. They have no economic problem. Eating is there already. Have you seen ever that a bird is dying for want of eating, eatables? No. So these things are already arranged. That is no problem. In every form of life your eatables are there by nature's supply. Similarly sleeping. The bird is sleeping, the dog is sleeping, the cat is sleeping, and you are also sleeping. But you have got a very nice apartment. Does it mean that you have solved the problem of sleeping? No. Then defending. The birds, the dogs, the cats, the animals, everyone knows how to defend in their own way. You go every day in the, what is called, Stowe Lake path. And as soon as you go, the swans immediately jump to the water because that is their defending. As soon as they go to the water, they know that "These human beings, they cannot come to the water. We are now secure." So that defending process is there even in the swans, in the birds, in everything. You don't think that because we have manufactured atomic bombs, therefore we have become very good. What is this atomic bomb? Killing. Killing is going on. Have you manufactured anything by which you can save from death?

So our problems of life, as it is stated in the Bhagavad-gītā, is to solve these four things: no more birth... Because we are... Always remember that we are all eternal. Just like in this body, beginning from my mother's womb up to this old age, I am the same eternal soul, but my body is changing. So after changing this body also, I shall remain the same. Simply I shall have another body. This plain truth, there is no difficulty to understand. Now if I am eternal... If I am eternal means no death, no birth, no disease, no old age. That is eternal. So if I am eternal, whether it is possible to get an eternal body? Or eternal happiness? That is the problem of human society. If you can solve that problem, then you be proud of your civilization. Otherwise there is no difference between cats' and dogs' civilization and your civilization. Because you are simply trying to solve the problems of eating, sleeping, defending and mating. But these problems are already solved by nature's law.

So our developed intelligence should be utilized for solving these problems by Kṛṣṇa consciousness. We are presenting this movement before you, your country, because you are intelligent, you are materially advanced. You are greater than all other countries. Therefore I present this movement, scientific movement before you. You just try to understand it. Lord Caitanya's movement... This is Lord Caitanya's movement. And the author of Caitanya-caritāmṛta... That is in Sanskrit. We have translated it into English, Teachings of Lord Caitanya. If you like, you can purchase that book. So in that book it is stated that caitanyera dayāra kathā karaha vicāra. "Ladies and gentlemen, you just..., scrutinizingly you try to understand the mercy of Lord Caitanya, this Kṛṣṇa consciousness movement, how it is solving the problems of our life." Vicāra karile citte pābe camatkāra. If you scrutinizingly test it and try to understand this movement, then you'll feel yourself that it is wonderful. And actually it is wonderful. So... And the process is also very simple. You do not require to be highly educated or philosopher or talented or rich or poor, or black and white. Doesn't matter what you are. It is universal. Any human being with little intelligence, he can understand. And even he does not understand, this process is so nice that if you continue this process for a few weeks you'll be able to understand. This chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is transcendental vibration, sound. Sound is the origin of all creation. So this transcendental sound, if you vibrate, you will understand very quickly this philosophy of Kṛṣṇa consciousness. And there is no loss on your part. Suppose you chant Hare Kṛṣṇa; you do not lose anything. But if there is any gain, why don't you try it? We simply request you with folded hands that you kindly chant Hare Kṛṣṇa. We are simply requesting you. We're not asking you to pay us something or to suffer something or be educated or be engineer or be lawyer, then come to us. Never mind what you are. Stay in your position. Simply try to chant these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. You can try for one week. And there is no hard and fast rules. You can chant anywhere and everywhere. While walking you can chant, while driving you can chant. Nobody is going to tax, that "You are chanting. Give me this tax." It is very easy.

So kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If you chant, the result will be that your mind will be cleansed. The whole misunderstanding is that "I am not this body. I am spirit soul. But I am identifying myself with this body-'I am Indian,' 'I am American,' 'I am Christian,' 'I am Hindu.' " These are all your designations. You are spirit soul. Just try to understand that you are spirit soul, and try to understand on the platform of spiritual understanding. All problems will be solved. And so long you are standing on this designated platform-"I am American," "I am Indian," "I am this," "I am that"-there is no solution of problems. Take it for granted. There is no solution of problem. You stand on this platform of spiritual understanding; there will be solution of all problems. This is authentic, and those who have followed, they have got result. And take it from me that there is no cheating, there is no bluff. Simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and see the result practically. With my request, you can chant for one week and see the result. We are always prepared to serve you. We have got our temple here. Not only here, we have got our temple in Los Angeles, we have got our temple in New York, in Santa Fe, Montreal, Boston, and recently we're trying to open one temple in Buffalo. And two of my students, they have gone to Florida. They are also trying to open. So it is very nice movement, and it is very easy to chant. Now before me... I am Indian, you are all Americans. This Hare Kṛṣṇa, this vibration may be foreign to you, but there is no difficulty to chant. The words may be in Sanskrit, but it is not difficult to chant. And if you simply chant, you get the result because it is transcendental vibration. Just like when television or radio vibration is there, either in India, America, everywhere the vibration is equally beneficial. Similarly, this transcendental vibration is coming down from the transcendental world. It is not material sound. It is not hackneyed. If you chant, if you practice, you'll realize it. So our request is that without any charges, without any fee, without any bluff, we say that you please chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. [break] Raghupati rāghava rāja rāma. Can you sing? I'll sing if you can repeat. You can note down.

Raghupati rāghava rāja rāma, patita-pāvana sītā-rāma. Can anyone play in this harmonium melodious?

Devotees: Mālatī. [break]

Prabhupāda: …rāghava rāja rāma, patita-pāvana sītā-rāma. R-a-g-h-u-p-a-t-i. Raghupati. Rāghava, r-a-g-h-a-v-a. Raghupati rāghava rāja, r-a-j-a, rāja, rāma, r-a-m-a. Raghupati rāghava rāja rāma. Patita, p-a-t-i-t-a, pāvana, p-a-v-a-n-a. Patita-pāvana sītā-rāma, s-i-t-a-r-a-m-a. Raghupati rāghava. (end)

680505LE.BOS

Lecture to Technology Students (M.I.T.)

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Boston, May 5, 1968

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

This prayer is offering respectful obeisances to the spiritual master. Why? Because the spiritual master is the person who opens our eyes, complicated in ignorance, with the torch of transcendental knowledge. Timirāndhasya. Every one of us born ignorant, and we require specific education and training for seeing things as they are. Today I am very glad to meet you. You are all students of technology. This Kṛṣṇa consciousness movement is also another technology. Unfortunately, in the modern state of civilization there are different department of knowledge. There is department of teaching medical science, there is department of teaching engineering, there is department of educating-so many other departments of knowledge. Unfortunately, there is no department for distributing knowledge in the science of the soul. But that is the important, most important thing, because the soul is the mainstay, is the background of all our movements.

In the Bhagavad-gītā there is a nice verse:

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

The idea is that in the present consciousness I am thinking that I am this body, although actually I am not this body. This is ignorance. And body means the senses. I am acting means… Just like I am talking. That means I am using my tongue for vibration. So these bodily activities means sensual activities. But if you go deep into the matter, the senses can only act when the mind is sound. If the mind is not sound, a crazy man or a madman cannot use his senses properly. Therefore higher science. First of all technology of the senses, and then, next higher technology is of the mind, which is known as psychology. Thinking, feeling, willing. They are trying to understand how they are working. And above this mind, mental science, there is the science of intelligence. And above the science of intelligence, the background is the soul. Unfortunately, we have got technology for the bodily senses, we have got technology for psychology, but we have neither any technology for intelligence nor for any technology in the science of the soul. The Kṛṣṇa consciousness movement is the technology of the science of soul.

There is a nice story. You'll appreciate it. In India, especially in Bengal, there are many rivers. The land is full of rivers. Because it is on the bank of the Bay of Bengal, all rivers are falling. Therefore Bengal, the land of, especially the east Bengal, is full of rivers. One student of technology was going home, and he was on the boat. So the student was asking the boatman, "Do you know what are the stars?" The boatman said, "Sir, we are ordinary boatman. What do we know about these stars?" "Oh. Then your fifty percent of life is wasted, useless." Then he was asking, "Do you know what are these trees? Do you know any science of botany?" He said, "Sir, we are ordinary laborer. What do we know about botany?" "Oh. Then seventy-five percent of your life is useless." In this way the student of technology was asking the boatman, "Do you know this? Do you know that?" And he said that "I am ordinary man. What do I know all these things?" Then all of a sudden there was a black cloud, and there was storm, and the river began to be inflated, and the boatman said, "My dear sir, do you know swimming?" "Oh," he said, "no." Then he said, "Then your cent percent knowledge is spoiled. Now you have to go down to the river. Your life is finished." In this way they dropped in the river, and the technological student, because he did not know how to swim, so the storm and the waves grabbed him.

The idea is that we are making progress, certainly, in technology, in economics, in so many other departments of human necessities. But Bhagavad-gītā says that real problem of this world, or real problem of our life, it is said in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If you are intelligent enough, then you should see the real problem is birth, death, old age and disease. Janma means birth, and mṛtyu means death. Janma-mṛtyu-jarā. Jarā means old age, and vyādhi means disease. So actual material problem is this, janma-mṛtyu-jarā-vyādhi. We have forgotten that "In the abdomen of my mother, how precarious condition I was living in." Of course, we can know from the description of medical science or any other science how the child is packed up there and how much suffering is there. The worms bite the child and he cannot express; he suffers the suffering. Similarly, the mother eats something and the pungent taste also gives him suffering. So these descriptions are there in the śāstras, in the scriptures and authentic Vedic literature, how the child suffers within the abdomen of mother. So these are the sufferings of birth. At least, one child has to remain in that air-packed condition at least for ten months. Now just imagine if you are put into that air-packed condition for three minutes now, you will immediately die. But actually, we had that experience to remain in the mother's womb in that air-packed condition for ten months. So suffering was there, but because the child was incapable of expressing, therefore… Or his consciousness was not so elevated. He could not cry, but the suffering was there. Similarly, at the time of death there is suffering.

Similarly, old man. Just like us, we have got so many complaints, bodily complaints. Because now everything, the anatomical or physiological condition, is deteriorating. The stomach is not digesting foodstuff so nicely as when I was young I could digest. So the sufferings are there. Similarly, disease. Who wants disease? So modern technology, they have advanced undoubtedly, but there is no remedy for, I mean to say, to stop birth, death, old age and disease. This is real problem. But because these problems cannot be solved by the modern scientific advancement of knowledge, they have practically set aside or neglected because they cannot solve it.

But there is a solution. There is a solution. That solution of this problem is stated in the Bhagavad-gītā, that,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

”My dear Arjuna, if somebody comes to Me…” ”Me” means here the Supreme Personality of Godhead is saying, Kṛṣṇa. ”If somebody comes to Me, then he hasn't got to take birth again in this miserable material condition.” Duḥkhālayam aśāśvatam [Bg. 8.15]. Duḥkhālayam means the place of miseries. We are thinking that we have made a paradise, but actually the place is miserable, because the threefold miseries, they are there. Either in America or in India or in any other country, China, or any other planet, the material miseries which are three kinds, ādhyātmika, ādhibhautika, ādhidaivika… Ādhyātmika means miseries pertaining to the body and the mind. Sometimes we are feeling headaches, sometimes we are feeling some other pains. Any things which are pertaining to the body and mind, there is some pain. These are called ādhyātmika. Similarly, there are other pains, inflicted by other living entities. They are called ādhibhautika. Similarly, other pains also, which is offered by the nature, by the laws of nature. All of a sudden there is earthquake, all of a sudden there is famine, or similar other which we have no control over. So these three kinds of miseries are always there. But under the spell of illusion we are thinking that we are happy. And the illusion means that the material energy is so illusory that however a living entity may be in abominable condition, he thinks that he is happy. You take any animal, just like take the hog-that life is most filthy life. Of course, you have no experience to see in your city, hogs. In India there are many hogs in the city, and they are living in filthy place-they are eating stool, and most abominable life. But even you ask a hog that ”You are living in such abominable condition. Let me do you something good,” he'll refuse to accept. If you give him something, nice preparation, as we have got in India, halavā, he'll not accept it. He will accept stool, because his body is meant for that purpose and he will not like any palatable foodstuff. He will like that stool. This is the spell of māyā.

So Kṛṣṇa consciousness means that if we want, if we are actually educated, then we must try to question that ”Why I am suffering?” This is called brahma-jijñāsā. In the Vedānta-sūtra the first aphorism is athāto brahma jijñāsā. One should inquire about his existence as soul, not as body or as mind. Because he is neither body nor mind. So this Vedānta-sūtra says that athāto brahma jijñāsā. Atha ataḥ means this is the time, this human form of life, developed consciousness, with greater intelligence than the animals, one should inquire about his spiritual existence. That is real technology. And Śrīmad-Bhāgavata says that parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long one does not inquire about his spiritual existence… Every one of us is born ignorant because we do not know what is our real identity. Generally, we accept that ”I am this body,” but actually I am not this body. These things can be understood very easily. Suppose you are seeing all along a friend. All of a sudden he dies and you say, ”My friend is gone.” Well, your friend is lying there with all the body, hands, legs, everything. He's lying there. Why do you say that your friend is gone? Then you have never seen your friend. You have seen only his bodily structure. That's all. Similarly, at the present moment the humanitarian work is going on, but we do not know what is the basic principle of humanitarian work. The Bhāgavata answers this: yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. A person who is in the knowledge that ”I am this body and…,” sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ, and if one thinks that ”In relations with this body, my kinsmen, they will protect me,” and if he thinks that ”The land where the body is grown, that is the worshipable land,” then he is, I mean to say, accepted like animal. Sa eva go-kharaḥ [SB 10.84.13].

So these instructions are there. Unfortunately, we have no time, neither we have desire to understand actually what I am, why I am suffering, what is this world, what is my relationship with this world, what is God, what is my relationship with God. These questions are very important questions, and there is technology to understand these questions. And the Śrīmad Bhagavad-gītā or Śrīmad-Bhāgavatam, Vedānta-sūtra, all these literatures are there. If you kindly, of course, see to these literatures, you'll find the solution of the problems of life. But we are not interested. That is the difficulty. We are thinking that we are happy, we have no problem, although there are so many problems and we are not happy. This is called māyā. Māyā means what is not. Mā means not. Yā means this. This is called māyā. We are thinking that we are happy, but actually we are not happy. And even if we are happy, how long we are happy? Suppose, taking for example you Americans, you are the richest nation of the world. Your material comforts and everything is greater than other countries, standard of living. But just try to think how long you can remain as American. Say, for fifty years or hundred years, at most. Then… But we do not know what is going to happen in my next life because we do not believe in the next life. But actually there is next life. So if you don't take care of my next life and if we irresponsibly waste our valuable human form of life like ordinary animals… The ordinary animals, they demand something for eating, they want to sleep, they want to defend, and they want to mate. So similarly, if human being is also busy with the four principles of bodily demands, namely eating, sleeping, mating and defending, then, according to Vedic literature, it is said that he is not human being. Dharmeṇa hīna paśubhiḥ samānāḥ. If the human being does not understand his real spiritual identity and simply busy with the four demands of bodily necessities, then paśubhiḥ samānāḥ-he's as equal as with lower animals, cats and dogs.

So Bhagavad-gītā gives you clue. It is not very difficult to understand this science. The Bhagavad-gītā gives you the information of the spirit soul very simply. The Bhagavad-gītā says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir

dhīras tatra na muhyati
[Bg. 2.13]

Just like within this body, when you were a child you were within this body-not exactly this body, but another body, which was so small. Now where is that body? That body is gone. You have got another body. So Bhagavad-gītā says, as we are changing body moment to moment, dehino ’smin yathā dehe… [Bg. 2.13]. Dehinaḥ means the soul, the spirit soul, who is embodied within this body, as he is changing body from moment to moment. This is a fact, a medical fact, that you are changing body every moment. Similarly, the last change is called death. But we have to take…, we have to accept another body. But we do not know what sort of body we are going to accept. That technology is wanting in the modern civilization. But there are 8,400,000’s of different bodies, and after leaving this body you may enter any of such bodies. You may become, after leaving this body, you can become American or you can become Indian or you can become Chinaman or you can become god in the moon planet or some other planet, or you can become dog, you can become hog, you can become serpent-anything. That requires… That is under the control of the material nature. That is not under your control. But if you take to this Kṛṣṇa consciousness, it will be under your control. How it is possible? The Bhagavad-gītā answers this:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino ’pi yānti mām
[Bg. 9.25]

If you want to enter into another planet, say moon planet or sun planet or Venus planet… There are innumerable planets. The ultimate, highest planet is called Brahmaloka. And the advantage of going to Brahmaloka is also stated in the Bhagavad-gītā, that you can get a life, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. You can get there life for millions and millions of years. But still, there is death and there is birth and there is that old age and there is that disease. But mad-dhāma gatvā punar janma na vidyate. But if somebody is transferred to that planet which is called Kṛṣṇaloka, Goloka Vṛndāvana, or Vaikuṇṭha, then one hasn’t got to come back to this material, I mean to say, temporary existence. So these informations are there, and they are very scientific. They are not dogmatic. If you accept them with reason and argument and with human consciousness, the solutions are there.

So Kṛṣṇa consciousness is the movement. It is not new movement. This movement is at least, current, since five hundred years before. Lord Caitanya, He started this movement in the fifteenth century. So this movement is current everywhere in India, but in your country, of course, it is new. But our request is that you kindly take this movement little seriously. We do not ask you to stop your technological advance. You do it. There is a nice proverb in Bengal that a woman who is busy in household work is also…, she also takes care for dressing herself nicely. It is the nature of women. When they go out they dress very nicely. So similarly, you may be busy with all kinds of technology. That, that is not forbidden. But at the same time, you try to understand this technology, the science of soul. That is there. It is not a bogus propaganda. It is factual. It is science. As science is not bogus propaganda, similarly this Kṛṣṇa consciousness is also not bogus propaganda. As science means two plus two equal to four, similarly Kṛṣṇa consciousness means mitigating the all problems of life. So… And the process is very easy. We are… Not we are. It is recommended by Lord Caitanya that in this age, for self-realization it is this process:

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Lord Caitanya says that in this age, when our life is very short, we are not very much enlightened in spiritual matters and we are very lazy at the same time, and at the same time we are unfortunate, so under these conditions the people are recommended simply to chant Hare Kṛṣṇa. Harer nāma harer nāma harer nāma iva kevalam. Now this Hare Kṛṣṇa movement, you may say that ”This ’Kṛṣṇa’ is Indian name or Hindu name. Why shall we chant ’Kṛṣṇa’?” But if you have got any name of God, you can chant that also. Caitanya Mahāprabhu says that God has millions and billions of names. So any name is as good as ”Kṛṣṇa.” It doesn’t matter. Then why we chant Hare Kṛṣṇa? Because we are following the footprints of Lord Caitanya, and He chanted this holy name, we are chanting. So we shall request you most humbly that it is…, there is no loss on your part, but the gain is immense. If you take to this chanting Hare Kṛṣṇa, then gradually your misconception of this life will be cleared off. You will understand your real identity and you will act in that way. And the technology is so nice that you may remain in your business, that doesn’t matter. Simply you have to chant Hare Kṛṣṇa. Suppose you are walking on the street. If you chant Hare Kṛṣṇa, nobody is taxing you, nobody is bothering you. But if by chanting Hare Kṛṣṇa, if you derive some benefit, why do you neglect it? That is our submission. So this movement is for making solution of the problems of life, and it can be easily done. And anyone can accept it. It doesn’t matter whether he is Indian or American or Hindu or Muslim or Christian. It doesn’t matter. Simply this vibration: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So I shall thank you if you join us with this kīrtana and at least for few minutes you chant this Hare Kṛṣṇa, Hare Kṛṣṇa. Thank you very much. Any question you can put. Yes?

Student (1): If I understood you, I think you said that this approach, that you feel that it’s appropriate to you because people are lax in their approach to spiritual problems.

Prabhupāda: It is not Hindu approach. It is… We are recommending that you chant the holy name of God. Why do you say it is Hindu approach?

Student (1): I didn’t. But as I understood you, I thought you said that this was appropriate here because people aren’t terribly interested, therefore are lax in spiritual matters, which I feel is true. But if this is true, is there something that would follow? In other words, could you progress to some other form of this more…?

Prabhupāda: There are many other forms, of course, but this form is the easiest, and just suitable for the people of this age. Just like you gather together and chant Hare Kṛṣṇa. Anyone can. Actually we are doing that. In your country, wherever I go I chant this, and the American boys and girls, they take part in it in parks, in our class. So there is no difficulty. And this is the easiest. Simply we do not ask that you must be very highly educated, you must be philosopher, you must be expert in breathing exercise or this way or that way. No. We don't require any qualification. Simply come and sit with us and chant Hare Kṛṣṇa and see the result.

Student (1): Do you imagine in this life an attainment of a follower…?

Prabhupāda: Oh, yes. There are many followers. You can ask how they have changed. We have got many letters. And here there are my students. You can ask directly how they have changed. This is practical. Yes.

Student (2): I want to make sure I understood-that chanting this over a long time will also help affect where our body will go after we die, what form we'll come back in?

Prabhupāda: First thing is by chanting your misconception of life will be cleared. At the present moment I am thinking that "I am this body," and therefore, because my body is born in this land, therefore I am thinking, "I am American." And because I happened to take my birth in a certain family, so I am thinking, "I am Christian" or "Hindu." But all these things are designations. When we clear the misconception of my life, then I can understand that I am pure soul, ahaṁ brahmāsmi. The Vedic language says that "I am spirit soul." And as soon as you understand, then brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as you realize yourself as soul, then you become immediately free from all anxieties, prasannātmā. Prasannātmā means jolly. Spiritual life means natural joyful. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Vedānta-sūtra says that spirit is by nature joyful. So because we are spirit, we are always hankering after joyous life. But because our expression is through this material mind and body, it is not being fulfilled. So as soon as you stand on the spiritual platform, you actually stand on the platform of joyous life. That is the immediate gain. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Immediately. Yes?

Student (3): What is the meaning of the sign at your back?

Prabhupāda: What is the meaning of your sign in the neck? What is the meaning of your sign in the neck? Oh, this? I do not know. (laughter) That is not my sign. That is technological sign. (laughter)

Student (4): Your Holiness?

Prabhupāda: Yes.

Student (4): Could you estimate how many people in India have found true spirituality through Indian religion?

Prabhupāda: What do you mean by Indian religion?

Student (4): By any of the true religions which are offered in India. Not only yours, but…

Prabhupāda: You do not know what is Indian religion. The Indian religion is stated in the Bhagavad-gītā. Have you read Bhagavad-gītā? Then you do not know what is Indian religion. Indian religion is stated in the Bhagavad-gītā. The Bhagavad-gītā, Kṛṣṇa says, there is no greater higher authority than Kṛṣṇa. You can accept it. At least, the Indians, they accept. So in the Bhagavad-gītā it is said in the beginning that yadā yadā hi dharmasya glānir bhavati: [Bg. 4.7] "Whenever there is discrepancy in the matter of discharging religious principles, I appear." Now, if you accept this religion means the Hindu religion or Muslim religion or Christian religion or Buddhist religion, Kṛṣṇa does not propose such religion. He, at the end of Bhagavad-gītā, He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other religious principles. You simply surrender unto Me." So religion, either you take it Hindu religion or Muslim religion or Christian religion, religion means to surrender unto God. And the Bhāgavata explains, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is the perfect type of religion which teaches surrendering unto the Supreme Lord. That is religion. Either you take it Hindu religion or Christian religion or Muslim religion or any religion, real religion means surrendering unto God. If there is no surrender unto God, that is no religion.

Student (4): Well, in India how many followers do you feel…

Prabhupāda: Why do you ask for India? I am talking of religious principle. How many of you Christian, you surrender unto God? First answer this. Then you go to India. Anyone, Christian or Muslim or Hindu, it doesn't matter. The conception of God is there. If you do not surrender unto God, you have no religion. Yes?

Student (5): In the Bhagavad-gītā, when Kṛṣṇa asks Arjuna to go forth in the battle and not to, to slay his relatives and not to be caught in the material world and see that the slayer and the slain are one, should the young American faced with the war in Vietnam go forth to Vietnam realizing that the slayer and the slain are one and that all this slaughter, just slaughter karma, and follow the way of the sage.

Prabhupāda: In the Bhagavad-gītā, Arjuna, he was a devotee of Kṛṣṇa, a friend of Kṛṣṇa. Perhaps you know it. So in the beginning he did not like to fight. He denied. So any devotee of God or Kṛṣṇa is not fond of war or fighting with any others. But if there is necessity, if Kṛṣṇa wants that fight, a devotee of Kṛṣṇa will accept such fight. If you think that your Vietnam fighting is ordered by Kṛṣṇa, then it is all right. If it is not, then it is not. That is Kṛṣṇa consciousness. We act in Kṛṣṇa consciousness. If Kṛṣṇa says, if God says, "This is right," we accept it right. If God says it is wrong, we accept it wrong. Because we think, we have poor fund of knowledge. We do not know what is right and wrong. Therefore if God says or Kṛṣṇa says this is right, we accept it right. If God says or Kṛṣṇa says it is wrong, we accept it wrong. Yes?

Student (6): In order for one body to perceive another body, you need your eye. You have to look and see the other person and another person… In order for a body to perceive itself, it needs a mirror. But how does one body perceive its soul?

Prabhupāda: Yes. When you see your body you think that "This is my finger, this is my hand, this is my head, this is my chest, this is my leg." You see simply you will find, "This is my, this is my, this is my." But if you try to find out "Then what is I?" then you will find out. That is called self-realization. We are simply now engrossed with things "my," but we do not know what is "I." The identification of myself or I with this body is wrong. The identification of I with the mind is also wrong. The identification of I with intelligence is also wrong. When you actually come to the platform of spiritual understanding, then you understand that "I am neither this body, neither the senses, neither this mind, nor intelligence, but I am spirit soul." That is called brahma-jñāna, or Brahman realization. And the symptom will be, as soon as you are actually in self-realization, you will feel happy. You will have no anxiety. That is the test. Just like when you're free from disease, then there is no pain. Similarly, when you actually realize that you are spirit soul, ahaṁ brahmāsmi, then the symptom will be that there will be no anxiety and no lamentation and no bereavement or no so-called, I mean to say, happiness.

Student (7): How can you be sure?

Prabhupāda: Here is the surety. As soon as you see that you're free from all anxiety, then it is sure that you have realized yourself.

Student (7): Well how can you be sure you're free from all anxiety if you're incapable of perceiving happiness? And to perceive happiness, you…

Prabhupāda: Well, you have to follow the process. Then you will feel. Just like if you are diseased, if you have to be under the treatment of the physician and you have to take medicine, and when you're actually free, you will yourself feel, "Yes, I am free." But without going under treatment of an expert physician, or taking the medicine, how you can be free from disease? Yes?

Student (8): I don't understand exactly how Kṛṣṇa consciousness is different than the other religions. Like in Christianity, Judaism and Moslem they have the idea that a person can pray and sometimes chant, communicate with God, understand His way. And all religions seem to have this. So I don't see how it's different.

Prabhupāda: There is no difference. I have already explained that we are recommending that you chant the holy name of God. If you have got any holy name of God in your religion, you can chant that. We don't say that you chant Kṛṣṇa. Just like you are thirsty, you want water. Somebody may call "water," somebody may call "pani," somebody may call "jala." That doesn't matter. But you want water. Similarly, if you have got any name for calling the Supreme Lord, you call in that name. It doesn't matter. That is our recommendation. When we say, harer nāma. Harer nāma means the holy name of the Supreme Lord. Yes?

Student (9): There are different techniques for reaching Christ consciousness or God consciousness or self-realization. What test do you recommend for finding out which technique is the best?

Prabhupāda: Yes. That I have already explained. That technique is best by which you develop your love of God. That is the test. If by following Christian religion or Muhammadan religion or Hindu religion you actually develop your transcendental love for God, that is the best technique. If you have no love for God, simply you follow the technique, then it is simply laboring. That's all.

Student (9): I mean especially the variations of Indian technique.

Prabhupāda: I don't say any variation. I say that is the best technique by which you develop love of God. Now you find out what is that best technique. If you find that in your technique you are developing love of God, it is best. We don't say that you accept this technique or that technique. Any technique by which… Just like a man is diseased. Any medicine by which he is cured, that is best medicine for him. Similarly, the criterion is whether you have developed love for God or you are still in love for the matter. That is the test. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This is the definition of technique in Śrīmad-Bhāgavatam. That technique is the best form of technique of religious activity by which you can develop your service attitude towards the Supreme Personality of Godhead. The service attitude is there. You are serving. Either you are serving your family or you are serving your body or you are serving your society or serving your country, or if you have no engagement to service, you are serving some dog, you are serving some cat, you are serving some animal. So serving spirit is there, but we do not know where to place our service and become actually benefited by that service. Therefore you have to develop that spirit of service attitude toward the Supreme Personality of Godhead. When you develop that consciousness, that is called Kṛṣṇa consciousness or God consciousness or whatever technical name you may give. Yes?

Student (10): According to the belief, how many… Is there a fixed number of souls or fixed number of spirits in the universe?

Prabhupāda: No. The souls are innumerable. Asaṅkhyaya. It is stated in the Vedic literature, asaṅkhyaya. You cannot count. Asaṅkhyaya. And in the Upaniṣad it is said, nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God is also a living entity. As we are living entity, He is also living entity. But He is the chief living entity. Nityo nityānāṁ cetanaś cetanānām. He's the leader of all living entities. Eko bahūnāṁ vidadhāti kāmān. That one Supreme is supplying all the necessities of these many. So living entities… Just like sparks of the fire. The fire is…, big fire is one, but the sparks, there are millions. Similarly, we are all qualitatively one with God. Just like fire and fire sparks. Qualitatively all of them are fire, but the big fire and small fire is different. Similarly, we are also of the same quality as God, but we are very minute and God is great.

Student (4): When some new animal or person is born, is the soul always a reincarnation of some previous soul, or can it be that a new soul has…

Prabhupāda: No. The same soul is changing, just like you are changing your dress. Now you are in some colored dress. You may have some white dress or some red dress. Similarly, vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. As soon as your dress is old enough, you cannot use it any more, you have to change the dress. Similarly, the present body, as soon as it is no more workable, you have to accept another body. Now, taking it accepted as dress, that the next body means next dress, so that dress will be offered according to the payment, or according to your work. If you have worked just like a god, then you get the dress of a god, and if you have worked like a dog, then you'll get the dress of a dog.

Student (4): Then how can the dog then become a higher soul, a higher form after the dog?

Prabhupāda: Yes, there is gradual evolution. From dog life, from animal life, again by evolutionary process… That is accepted by anthropo… What is called? Anthropology. That they come to the human being, again there is a chance to get out of this bodily embodiment, and you can get yourself free life in the spiritual world. So if you lose this chance, then you again go to the cycle of birth and death in so many forms of bodies. Therefore we should utilize this enlightened body, the human form of body, the civilized form of life, for our next eternal life. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. We should prepare ourself to go to that form of life which has no more birth, death, or disease or old age. Eternal life. Yes.

Student (11): Does it do atheists any good to chant your verses if they only want to be happy through chanting them?

Prabhupāda: Certainly. You may be atheist or theist. The chanting is so powerful, the atheist will be theist. If you are atheist, you can try it. Yes?

Student (12): Is this continual reincarnation only occurring on this earth, or does it occur on other planets?

Prabhupāda: Oh, other planets. All throughout the whole material world.

Student (12): Is there interchange between the planets?

Prabhupāda: Oh, yes. Oh, yes. You can go in another planet also. Because it is said in the Bhagavad-gītā, sarva-gā. Sarva-gā means the soul can be transferred to any place. It may be in America, it may be India, in moon planet, sun planet, or any…, anywhere.

Student (13): Has the universe existed forever, or does soul have a beginning?

Prabhupāda: No. This material universe is created and dissolved. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Just like this body: it is born for some time, it will stay for some time, it will go for some time, then it will become old, and it will vanish. Similarly, the whole universe is like that. It has its creation, it stays for some time, a long duration of time, and it creates so many other things, by-products, and there will be time when everything will be vanquished.

Student (13): And where were the souls before the universe began?

Prabhupāda: That is called spiritual kingdom. In the spirit.

Student (13): And is that where they will all end up again when the universe comes to an end?

Prabhupāda: Yes. If you are not liberated, then you have to come to this material world and change one body after another. That will be your business. But if you get yourself transferred to the spiritual world, then there is no more coming back to this material world, and you get your eternal, blissful life of knowledge.

Student (13): What happens if the universe ends and there are some souls that have not yet transferred themselves to the other universe?

Prabhupāda: The same thing. What happens when your body will be vanquished? Nothing happens. The same thing will go on. There are many bodies, there are many universes. It is coming and going and vanquished. It is the law of nature.

Student (13): Do you mean the universe is likely to go on forever?

Prabhupāda: No. It is created. As your body is created, similarly anything material, it has got a life. It has got a period of creation, it stays for some time, then it is finished.

Devotee: Uh, I think questions…

Prabhupāda: Yes. Very nice. Thank you. Yes. So you can all chant. Come on. (kīrtana) (end)

680508LE.BOS

Lecture at Engagement

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Boston, May 8, 1968

Prabhupāda: You can speak? You can take this.

Brahmānanda: My name is Brahmānanda Dāsa Brahmacārī. I'm the president of the New York chapter of the International Society for Krishna Consciousness. The International Society for Krishna Consciousness was established in 1966 by His Divine Grace A.C. Bhaktivedanta Swami, who had come to this country from Calcutta, India, to preach the science of God realization which is recommended for this age, this age of Kali, this age of disagreement. This process was started by Lord Caitanya five hundred years ago in India. [break] You may want to ask the Swami about Bhagavad-gītā or transcendental philosophy. Now I present His Divine Grace A.C. Bhaktivedanta Swami.

Prabhupāda: The primary principles of Kṛṣṇa consciousness movement have been briefly described by my disciple Śrīman Brahmānanda Brahmacārī. It is a very important science of God, understanding what is God. Of course, in every religion this conception of God is there. Simply by understanding "God is great" is not sufficient. We must have knowledge about our relationship with God. Generally, we take it for granted that God is our order-supplier. We take it that God is great because He… That is also not the conception of the atheist class of men. Those who believe in God, generally they approach God in distress, when they're in need of money, and somebody wants to study what is God out of inquisitiveness, and somebody wants to understand the science of God. There are four classes of men. They are called persons with pious activities on the background. Without pious activities on the background, nobody is interested in the science of God. And those who are unfortunate or impelled by impious activities, they do not believe in God. They never care for God. And this class of men are always known as atheist class of men.

So, so far atheist class of men, it is very difficult for them to understand. But atheist or theist, it doesn't matter. Everyone is conscious. That is a fact. It doesn't matter whether you believe in God or do not believe in God, but you are conscious. As soon as I pinch in any part of your body, you at once protest. You feel that "Somebody is pinching me. I am feeling pain." This consciousness is there even in the animal or in man and everyone. Now what is this consciousness? The Bhagavad-gītā replies what is this consciousness. The Bhagavad-gītā says, avināśi tu tad viddhi yena sarvam idaṁ tatam. That consciousness which is spread all over your body, that is eternal. How it is eternal? That also you can understand by practical experience. Just like in your childhood, there was consciousness. When you were in the womb of your mother, of course, at a certain stage there was consciousness. In your boyhood, there was consciousness. In your youthhood, there is consciousness, and as you make progress, in your old age, there is also consciousness. Now, your body is changing but consciousness is continuing. That you cannot deny. Therefore the Bhagavad-gītā says, avināśi tu tad viddhi yena sarvam idaṁ tatam. That consciousness is eternal, and that does not vanquish with the destruction of the body. Na hanyate hanyamāne śarīre [Bg. 2.20]. Now as soon as this consciousness is over, the body is called dead body. Now what is this consciousness? This consciousness is the symptom of the soul. That is… Just like in a light, in a fire, there is distribution of heat and light. Similarly, the spirit soul being present in your body, the consciousness is spread all over your body. This is the fact. Now this consciousness is being carried. Just like from your childhood this consciousness is being carried. From childhood body to boyhood body to youthhood body, the consciousness is continuing. Similarly, this consciousness will also carry you in another body, and that transformation or transmigration from one body to another, it is called death. Death means when this body cannot be carried any more, the consciousness has to be transferred to another new body. Just like when your garment is too old, it has to be changed; similarly, when this material body is too old to carry on, then this consciousness is transferred to another body and you begin another life. This is the process of nature.

But unfortunately, in the modern education system, there is no departmental education about this consciousness or spirit soul, although it is the most important factor. Without consciousness, without the soul's being present, this body is useless. But unfortunately we take care very much for this body, but we have no knowledge of the consciousness or the spirit soul. This is called illusion, ignorance, or māyā. We are very much serious about the nonpermanent things, the body which will not exist, which will be vanquished after certain period of years, but we do not take care of the eternal consciousness, which is changing from one body to another. This is the defect of the modern civilization. And so long we are unaware of the presence of the spirit soul in the body, so long we do not inquire what is the spirit soul, so long our all activities are simply wasting our time. In the Śrīmad-Bhāgavatam it is said that parābhavas tāvad abhodha-jātaḥ. The foolish person or the foolish living entity… Anyone who has accepted this temporary body is understood to be foolish. So every one of us is born foolish because we identify with this temporary body as myself. Therefore we are foolish. Everyone knows that the body does not exist, and still, everyone identifies himself with this body. This is called ignorance, or illusion.

So the whole world, or the mostly people are hovering in ignorance, and he does not know that he is spirit soul, and he is transmigrating from one body to another. He does not want to die, but the death, cruel death, is enforced upon him. So these problems, they do not consider very seriously, and they are thinking very happy on the principles of animal life. The animal life is based on four principal things: eating, sleeping, mating, and defending. And at the present moment the human civilization is very much proud of advancement of knowledge, but they are concerned with these four principles of life, namely eating, sleeping, defending, and mating. So according to Vedic literature, this way of life is no better than animal life. Human life is meant for advanced knowledge. And what is that advanced knowledge? To know oneself, what I am. In every civilized country, in every civilized form of society, there is some kind of religious principles, either you accept Muhammadanism or Christianism or Jewism or Hinduism or Buddhism. And what is the purpose of the scriptures and religious principles? To understand this consciousness, to understand the spirit soul and how it is fallen into this material conditional life, how they are transforming or transmigrating in different species of life. There are 8,400,000's of species of life, and we are wandering in so many species of life. And this is the opportunity, when we have got this human form of life, to understand "What I am." If we do not understand "What I am," then I am missing the opportunity. If I simply waste my time in the propensities of animal life-the same thing: eating, sleeping, defending, and mating-and if you do not inquire that "I do not wish to die. Why death is enforced upon me? I do not want to be diseased. Why disease is enforced upon me?" They do not inquire. They simply think, "All right, I am diseased. Let me go to the doctor and have some medicine." But from innermost part of his heart, he doesn't want to be diseased, or doesn't want to be dead. Why? Because he is eternal. His real position is eternal life, blissful life, without any death, without any birth, without any disease.

So this is the opportunity. This human form of life is the opportunity to achieve that highest perfection of life. If we do not make progress with that vision of life, then we are simply spoiling our, this opportunity of human civilized life. Especially I mean this civilized form of life with developed consciousness, developed education. If you do not take care "What I am? Why I am meeting death? I do not wish to die. Why calamities are enforced upon me?" Nobody wants to meet calamities. In your country, especially I see in every city, the fire brigade, ambulance car is always wandering in the street. That means who wants that his house should be set in fire? Who wants that he should meet an accident? But these things are being enforced, but there is no question that "Why these things are enforced? I do not want this. Why this…?" This is self-realization. As soon as we become inquisitive that "I do not want all these miserable condition of life. Why they are enforced…?" They are trying to solve these problems by so-called scientific research or so-called philosophical research, but actually the solution is to reform or to purify your consciousness. If you purify your consciousness, as by impure consciousness we are transmigrating from… Now this time, you may be very happy that you have got a very nice body, American body, or you are enjoying life. But do you know what is the next life? That you do not know. Either you do not believe in the next life or you do not know. But you should know that life is continuity. This platform is a flash only. Why there are so many species of life if it is not a flash? You are changing. So these questions are there.

So this movement, Kṛṣṇa consciousness movement, is the movement for purifying consciousness. If you take to this movement, it is very simple. Just like our president, Brahmānanda, explained to you, that it is simply sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Simply to chant these sixteen words. We are simply requesting you to chant these sixteen words. There is no loss on your part, but there is immense gain. Why don't you make an experiment? It is not very difficult. These American boys, they are also chanting. Similarly, although it is written in Sanskrit words symbolically, but it is vibration. It is transcendental vibration. If you take to this vibration, then we become directly in touch with the Supreme Lord. That makes us purified. Just like if you go to the fire you become warm, similarly, if you be directly in touch with the Supreme Spirit, then our purification begins. So if you take to this movement, if you chant this Hare Kṛṣṇa, Hare Kṛṣṇa, then this impure consciousness will be purified and you will know what you are. Just like Brahmānanda said that it is the process of cleansing the mind, cleansing the mind from all dirty things. And as soon as you are cleansed of all dirty things, then your material anxieties are immediately over. That is stated in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Brahma-bhūtaḥ means as soon as you come to the platform of your spiritual understanding, then immediately you get free from all material anxieties. Na śocati na kāṅkṣati. You are no more hankering after any profit, neither you are very sorry when there is a great loss. Then you can see everyone on the equal level, and then your relationship or your lost relationship is again established with the Supreme Personality of Godhead. Then your real life begins.

So Kṛṣṇa consciousness means to begin our real life, and to get free from this temporary life, changing from one body to another. So this is very important movement. Try to understand this movement. We have got magazine, Back to Godhead. We have got publication, we have got our branches in several places in your country. We have got here one branch in the 95 Glenville Avenue. So we invite you that you come. You have no expenditure. We simply request you that you come. You try to understand this movement. It is very scientific movement. It is not a bogus, bluffing. You try to understand with all your arguments, reason, logic, and whatever way you want to understand, we are prepared to answer you. So this is for your benefit. It is not an institution to make some profit. It is just to render service to the whole humanity so that they may understand the scientific knowledge of God and be benefited in this human form of life. That is our program(?), and we present this Kṛṣṇa consciousness movement before you. Now it depends up to you to accept it or not.

Thank you very much. If there is any question you can… Yes.

Student: How does Kṛṣṇa consciousness relate to Advaita philosophy?

Student: Yeah. Total nonbeing.

Prabhupāda: Advaita philosophy means nondifferent from God. Have you studied Advaita philosophy? Yes. The basic principle of Advaita philosophy is nondifference from God. That is a fact. We are nondifferent from God. Just like the president of your country, he is American; you are also American. So there is no difference so far "American" is concerned. You are nondifferent. But at the same time, you are not the president. Because you are American it does not mean that you are on the equal level with the president. Is it not a fact? Similarly, we are qualitatively one with God. Qualitatively means that whatever you have got as spirit soul, the same thing is also in God. There is no difference in quality. Just like you take a drop of water from the vast Atlantic sea and you chemically analyze the ingredients. The composition of the drop of water is equal to the composition of the vast Atlantic water. Drop of water is equal to the vast mass of water in the Atlantic Ocean. Similarly, you are a spark of the Supreme Spirit Soul. You have got all the chemical qualities or composition as God has. But God is great; you are minute. He is infinite; you are infinitesimal. Qualitatively one, but quantitatively different. So those who are simply accepting the feature of being qualitatively one, they are called Advaitavādis. They are mistaking that quantitatively they cannot be equal. If quantitatively the living entity is equal to God, then why he is fallen in this conditional life of material existence? That means being his constitutional position very infinitesimal, he is prone to be caught up by the influence of māyā. And if you say that you are also the Supreme, then how you are caught by the māyā? Then māyā becomes great; God is not great. These things are to be considered. So our philosophy, the Vedānta philosophy, acintya-bhedābheda: we support the philosophy of simultaneously being one and different from God. Simultaneously. We are qualitatively one with God, but quantitatively we are different. That is our philosophy. That is Vaiṣṇava philosophy. So advaitavāda and dvaitavāda, they are facts. Dvaitavāda means different, and advaitavāda means nondifferent. So we are both nondifferent in quality, different in quantity. That is perfect philosophy. Is that clear to you?

Student: Another question.

Prabhupāda: Well, water is being poured and water is being taken out. That is a fact. From the sea water, water is evaporated, and the cloud…, and the cloud again falls down in water. So that does not mean water is fixed up. Water is not fixed up. That is eternally going on. Water is taken out from the sea, and again it is poured out. So you cannot stop this process. You do not think that because once you have mixed with the sea water, then there is no chance of coming out again. You have to come out. But if you enter within the water and be one of the living entities in the water, then you haven't got to come back. So our philosophy is not to mix with the water. We go deep into the water and become one of the aquatics in the water. Therefore we haven't got to come back again. And if you remain water, then you have to come back. Even you think that "I am mixed with water in the vast sea," that is your false identity. You have to come out. Therefore in the Bhāgavata says that,

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvad aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

It is a very nice verse. It is said that those persons are thinking that they have become liberated by Brahman realization, their thoughts are not yet purified, because after severe austerities they may come to the brink of the water, but being given shelter by the water, he comes back again. So if you don't want to come back again, then you have to enter deep into the water and remain as one of the living creatures in the water. That is the philosophy of Vaiṣṇava philosophy, that we want to enter into the spiritual kingdom and we want to live in our spiritual identity. Not superficially simply we mix with water and again evaporate, again come back. So advaita philosophy, the example which you have given, they generally give this example, but any sane man can understand that by mixing superficially with the water there is no solution. There is chance of coming out again, being evaporated. If you take that example, you have to accept this also. How you can say that you are not coming back? It is a fact. So if you don't want to come back again, you go deep into the water and live as one of the living entities under the shelter of the water. They have no problem. They do not come back. The big animals, or big aquatics, they peacefully live within the water. They never come into the river because in the river there is no place to accommodate them. There are so big gigantic aquatics. So if you want to live perpetually in the water, then you have to keep your identity as one of the aquatics in the water. Then you'll be perfect. Otherwise you'll be baffled. That's all. Is that…, your answer is satisfactory? Yes. Any other question?

Your question is very intelligent. Unfortunately, people are not intelligent enough even to put questions and to answer this great science. And we are very much proud of our advanced education. They do not know what he is. Simply coming, accepting a body, and living for some time, and just dying like cats and dogs. That's all. They are most abominable condition of human civilization at the present moment that they do not take care about the real identity of his self. He's simply mistakenly identifying himself with this body, which he's not. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. The Bhāgavata says one who identifies this body with his self, and one who thinks that the bodily relationship is the protector of his kinsmen, and the body produced in certain part of the land is accepted as worshipable-there are so many descriptions-such man is no better than an ass or cow. Sa eva go-kharaḥ [SB 10.84.13]. Go means cow and khara means ass. So these are the description in the Śrīmad-Bhāgavatam. This is a challenge. But people are so much engrossed in ignorance that they don't care. "All right. Let us go on like this." And if I say that "You are God. You can do whatever nonsense you like, you do," then you'll be very pleased. You'll be very pleased. And people will be very much eager to hear me, you see? But we cannot say such thing, bluffing thing. Any other questions? Let us have kīrtana. Or at least chant with us Hare Kṛṣṇa for some time.

Brahmānanda: Simply chant the mantra, then I repeat(?), Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Prabhupāda: Chant. (kīrtana) [break] So… You may, you make one dozen pictures like this.

Jadurāṇī: What? One dozen?

Prabhupāda: Pictures. You make them. Yes. [break]

Prabhupāda: …from Prahlāda Mahārāja's instruction, I'll request you to practice another prayer. I'll pray the last line, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. You'll repeat that. Now try to under… (chants one word at a time with devotees repeating:) govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (sings:) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (repeats several times, devotees trying to sing along). The meaning of this line is govindam, the Govinda, Kṛṣṇa, and govindam ādi-puruṣam. Ādi-puruṣam means the original person. Govindam ādi-puruṣaṁ tam, "unto You," bhajāmi, "I offer my respectful obeisances." This is the meaning. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Repeat.

Devotees: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (repeats, devotees respond)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Repeat. (devotees respond, repeats, response)

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

Repeat.

Devotees: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

Prabhupāda: Loudly. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (devotees respond) Yes. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (devotees respond)

ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.31]

(devotees respond) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (repeats)

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

(devotees respond, repeats)

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.33]

(repeats with response) Thank you. So in this way, Brahma-saṁhitā you'll learn, and there is Brahma-saṁhitā book, discuss translation, purport… (end)

680611LE.MON

Lecture at a School

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Montreal, June 11, 1968

Prabhupāda: Is it working?

Devotee: Yes.

Prabhupāda: So one intelligent boy should come forward. Who is intelligent, most intelligent boy? You come forward? Come on. Eh? Somebody come forward, some of the boys. Come on. You come on. No? All right. Very good. Stand up here. Can you say what is this? What is this?

Boy: Hand.

Prabhupāda: Whose hand?

Boy: Your hand.

Prabhupāda: Your hand. And what is this?

Boy: Your head.

Prabhupāda: My head. Yes. And what is this?

Boy: Your knee.

Prabhupāda: Yes. My leg. And what is this?

Boy: Your clothes.

Prabhupāda: My cloth. Similarly, you have got your head, you have got your hand, you have got your leg, you have got your coat, you have got your pant, but do you know where you are?

Boy: I am here. (laughter)

Prabhupāda: You are here, but that is your coat, that is your pant, that is your hand, that is your leg, that is your head. But where you are? It is your coat, it is your pant, it is your hand, it is your leg. Where you are? Do you know that? Can you say, any of the boys or girls here, where you are?

Boy: No.

Prabhupāda: No? Oh. So you are not taught in this school where you are? Then what is that education? You do not know where you are.

Boy: I do know where I am. I'm in this school.

Prabhupāda: You do not know, because as you say you are here, here your coat is there, your pant is there, your hand is there, your body is there, but you cannot explain where you are. All right. Sit down. I shall explain. (laughter) This is the defect of modern education. We are educated in a way in which we have misunderstood, "This is my body. This is my hand. This is my leg. This is my country. This is my mother. This is my father. This is my school." "This is my," I know. I have the concept of "my." But who is conceiving "my"? We have no information where it is. In Śrīmad-Bhāgavatam it is said that yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Under misconception we understand my body as myself. I say, "It is my body," but I misidentify my body with myself. Is it not?

So the basic principle of mistake… Yasyātma-buddhiḥ kuṇape tri-dhātuke. According to Vedic literature, this body is prepared in three elements: fire, water, and clay. So I am not the combination of fire, water, and clay. Then I am this house, I am this room. So yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. So basic principle of my knowledge is false, that I am considering this material body as "I am." And if the basic principle is wrong, then, in relationship with this body, because I am born in this land of America… "I am born" means my body is born. Or because my body is born from another body, my father and mother, so I think that "This body is my kinsman, and this country is mine," and so on. But the basic principle is false, that "I am considering, falsely identifying myself with this body. But I am within this body." That is a fact. And how can I understand how I am within this body? I can understand I am within this body by my feeling. If there is some pain or pleasure on my body, I can feel. I am conscious that I am there. In consciousness, I am there. And what is this consciousness? This consciousness is the reflection of real myself. Myself means soul. So as soon as the soul is within this body, there is perception of pains and pleasure, heat and cold, and so many things. That is consciousness. And as soon as the soul is out of this body, there is no more pain, pleasure, or heat and cold. A dead body, if you cut it into pieces, it will not protest. Therefore the soul, or consciousness, the symptom of soul, consciousness, is my self. My consciousness is the symptom of my real self. Similarly, there is another consciousness.

In the Bhagavad-gītā there are description of two consciousness. Just like I am conscious throughout my body. If you pinch any part of my body, then I feel. That is my consciousness. So I am spread, my consciousness is spread, all over my body. This is explained in the Bhagavad-gītā, avināśi tad viddhi yena sarvam idaṁ tatam: "That consciousness which is spread all over this body, that is eternal." And antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: [Bg. 2.18] "But this body is antavat," means imperishable. "This body is perishable, but that consciousness is imperishable, eternal." And that consciousness, or the soul, is transmigrating from one body to another. Just like we are changing dress. I may have this dress. You may have another dress. I may exchange your dress with me. So this changing of dress going on every moment. How? Now, these children, they are now so small. When they'll become young, this body will grow. We do not know… We say, "It is growing," but growing or not growing, this body will not remain. This body will go; another body will come. Medical science also says that every second we are changing blood corpuscles, and therefore change in the body is going on. So you say or I say that "Body is growing," but in the Vedic language it is said that "Body is changing." Just like a child is born so small from the mother's womb, and it changes body every second. Then he becomes a young child or a boy, then young man, then old man like me, and so on. In this way this changing, body changing, is going on. And the final change is called death. Death means… Just like the too much old garments cannot be used, similarly, this body is the garment of the soul. When it is…, no longer can be used, we have to accept another body. This is called transmigration of the soul.

Now, consciousness, the symptom… The presentation of the soul within this body is proved by consciousness. So from Bhagavad-gītā we can understand there are two different qualities of consciousness. One consciousness is that I know about the pain and pleasure of my body, you know about the pains and pleasures of your body, but I do not know the pains and pleasure of your body; neither you know the pains and pleasure of my body. Therefore each and every one of us is individual soul, and our consciousness is limited within the body. Similarly, there is another consciousness and another body. That body is universal body, and that consciousness is universal. That universal consciousness knows your pains and pleasure, my pains and pleasure, and millions and trillions of living entities and bodies. He knows the pains and pleasures of everyone. These are the statements in the Bhagavad-gītā. Kṣetrajñaṁ ca māṁ viddhi sarva-kṣetreṣu bhārata: "As individual soul is conscious, is, only of his body, similarly, I am also conscious of everyone's body." The Supreme Personality of Godhead says that "I am conscious of everyone's body," because He is all-pervading. He is all-pervading. That is all-pervading consciousness. So this all-pervading consciousness, or Kṛṣṇa consciousness, we are preaching, consciousness, all-pervading consciousness, universal consciousness. So our consciousness, when it is dovetailed with universal consciousness, them our consciousness also becomes universal consciousness. What is that? I will give you one example. Just like a motorcar is running at hundred miles speed, and you are running on your cycle at ten miles speed. But if you catch that motorcar, you will also run in hundred miles speed. Although your capacity of bicycle is only ten miles speed, you also run at hundred miles speed. So unless we dovetail our activities with the supreme consciousness, or God consciousness, there cannot be equality, fraternity, or universality as we are hankering after. It is not possible. You can go on crying in the wilderness for universal fraternity, friendship, equality, but if you keep your individuality, individual consciousness, selfish consciousness, there is no possibility of peace or tranquillity in the world. Therefore people are very much anxious at the present moment for peace and tranquillity over the world, but they do not know how that peace can be attained. Peace can be attained. The formula is there in the Bhagavad-gītā. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. You can attain peace only when you understand that God is the proprietor of everything.

Actually, God is proprietor of everything. Now, take for example this house. This house is made of wood, stone, clay, sand, and everything, materials. But who is the proprietor of this wood, sand, clay? God is the proprietor. You cannot produce wood. You cannot produce sand. You cannot produce clay. You can simply work as a laborer to bring the clay, to bring the wood, to bring the stone and collect them and stand, make, construct a very big skyscraper house. But actually, the proprietor is God. This land, this land, America, it was lying before you came from Europe, before you colonized. And it may be, some days after, it will be lying here, and you shall have to go. Therefore who is the proprietor of this land? God is the proprietor. In this way, if we study that "Everything belongs to God. I also belong to God, my self, my body, my mind, my activity, my energy, everything…" Just take for example. I am claiming that "This is my hand," but if God withdraws the energy of the hand, your claim for "my hand" at once goes. So we have to develop that God consciousness and Kṛṣṇa consciousness. When we speak of Kṛṣṇa consciousness, it is God consciousness. People have become degenerated, forgetting God consciousness. Therefore in the present world there is no peace. Materially, they are very much advanced. They are advanced in so-called education, but they do not know what is "I." The everything, they are claiming, "my and mine," but they do not know what is "I."

So this consciousness, Kṛṣṇa consciousness, is scientifically presented. It is not a sentiment. It is not a sentimental movement. It is very scientific movement. And the easiest process to come to this Kṛṣṇa consciousness is by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So we are presenting very easy formula for coming to the Kṛṣṇa consciousness platform. Just a moment before, we were dancing and chanting equally, the boys, the girls, the men, the women. So there is no distinction. Even if we do not understand the language, what is the meaning of Hare Kṛṣṇa, but because it is transcendental, because it is spiritual, from the spiritual platform, everything is equal. We forget that we are American, or we are Indian, we are child, we are youth, or man, or woman, because in the spiritual platform there is no such bodily distinction. So our request to all the guardians of the boys and girls present here, or the teachers, that they should teach from the very beginning this Kṛṣṇa consciousness, or God consciousness. Otherwise the future of the world is not very bright. It is recommended in the Śrīmad-Bhāgavatam. We are having our class in our temple: the instruction of Prahlāda Mahārāja. Prahlāda Mahārāja was a five-years-old boy, and he was agitating this Kṛṣṇa conscious movement in his school. The schoolteacher would not allow him to speak about God, but as soon as there was some recess and the child, the boy, five-years-old boy, he would take the opportunity, call his friends and speak on Kṛṣṇa consciousness. And he said, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. The Kṛṣṇa consciousness, or God consciousness, should be taught from the very beginning of education. This is the greatest drawback of modern education, that not only in your country or any country they have completely neglected what is meant by God. And in India, they are especially… Now, as soon as there is any question of God, they see phobia: "Oh, this is all nonsense." They have become so clever.

So anyway, my appeal to you, American people, that you are considered to be the leader of all nations of the world. You should take this Kṛṣṇa conscious movement very seriously. It is good for you. It is good for the whole world. It is individually, collectively, without any consideration of caste, creed, or color. Everyone can chant Hare Kṛṣṇa, anyone and everyone, at home, on the street. There is no expenditure. Suppose while walking if you chant Hare Kṛṣṇa, there is no loss, there is no expenditure, but you see how much you are profited by chanting Hare Kṛṣṇa. This is practical. We don't say that "You come to our temple and give us some subscription. Become our member." That is a secondary question. Our primary movement is that everyone may take advantage of this movement and simply chant wherever possible, at home, at work, on the street, anywhere. There is no regulation where you have to chant and how you have to chant. It is spontaneous. Simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are only three words there: Hare, Kṛṣṇa, and Rāma, but they are adjusted in a different position. There are sixteen words. So it is not very difficult. You can make an experiment. The children also may take pleasure. We have got our records. If you play those records and chant with it, you will find a transcendental pleasure in you. These are facts. So our request to you, that you take this movement a little seriously, and you will be happy by grace of Kṛṣṇa.

Thank you very much. If you have got any question, you can ask. (pause)

Devotee: We should chant about five minutes. Then we'll serve milk.

Prabhupāda: Yes. No, let, if there is any question, we shall answer. That is not yet one hour.

Devotee: Some of the older boys want to stay after, and you can discuss with them then. They may have some questions.

Prabhupāda: So first of all you have to chant? All right. Please join with us and chant Hare Kṛṣṇa. Yes?

Yamunā: Swamijī, may I say something before we chant?

Prabhupāda: Yes.

Yamunā: I want everybody to listen very carefully. This is a new song that… It would be very nice if you should learn how to sing and learn how to sing it very well. And the only way you can do it is by listening very carefully, everybody, So give your attention to these words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, if everybody will do this, and stand up, close your eyes very tight, put your hands up in the air and sing this song, so you really learn the words, and you can go home and teach it to your brothers and sisters and your mother and your father, and tell them what you learned today. You have to say you learned something. So if you teach them this song, that would be very nice. But you must learn it by listening. So listen to the words. Then get up, close your eyes and just sing. And you'll find it's a very nice song. But unless you try it, you won't learn it. Just like all the other songs you learn in your class. So try it. So I'm going to say the words, and then you say the words after me. We're going to practice it once. Okay. (with children repeating) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Okay. Now we're going to clap our hands too. [break]

Devotee: Do you want this? It's pineapple.

Prabhupāda: Distribute prasāda. What is this?

Devotee: Pineapple. There's apples too.

Prabhupāda: Pineapple? Oh. There is what? What is that?

Devotee: Oh, this is milk and bananas.

Prabhupāda: Oh!

Devotee: Warm milk and bananas. (end)

680615LE.MON
Lecture Engagement

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Montreal, June 15, 1968

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, this Kṛṣṇa conscious movement is reviving our original consciousness. At the present moment, due to our long association with matter, the consciousness has become contaminated, just like when the rain water falls down from the cloud, the water is uncontaminated, distilled water, pure, but as soon as the water falls down on this earth, it becomes mixed up with so many dirty things. When the water falls it is not salty, but when it is touched with the matter or earth, it becomes salty, or tasty, or something like that. Similarly, originally, as spirit soul, our consciousness is uncontaminated, but due to our association with the matter at the present moment, our consciousness is contaminated. Therefore we have got so many varieties of consciousness. Disagreements between one person to another is due to this contaminated consciousness. I think some way; you think otherwise. Therefore we do not agree. But originally, your consciousness and my consciousness were one. And what is that one? That conscious, pure consciousness, is "God is great, and I am His eternal servant." That is pure consciousness. As soon as we want to imitate or artificially want to become one with God, immediately the contamination begins. There is a Bengali verse in which it is stated that,

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

The English translation is that "When an individual soul forgets his eternal relationship with God and tries to lord it over the material nature or resources, that condition, that forgetful condition, is called māyā, or illusion." So at the present moment, especially in this age, the forgetfulness of our eternal relationship with God is very strong. And by chanting this transcendental sound, Hare Kṛṣṇa, the first installment is that our heart or the mind becomes cleansed of all dirty things. This is not a theoretical proposition, but it is a fact. If you go on chanting this mantra, Hare Kṛṣṇa, it is not difficult. Although it is pronounced in Sanskrit language, everyone can chant it just like in this meeting we began to chant, and you also joined with us. Here, all my students, they are all Americans. None of them are Indian, but still, they have learned it very nicely, and it is not difficult. And there is no expenditure.

So what is this Hare Kṛṣṇa? Hare means the energy of the Lord, and Kṛṣṇa means the Supreme Personality of Godhead. So it is a prayer. There are three words only: Hare, Kṛṣṇa and Rāma, three words. That has been arranged in sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So our movement is that we request you to take up these sixteen words-not sixteen words, three words, Hare, Kṛṣṇa, Rāma. But is is arranged in such a way that there are sixteen words. So anyone can take it by heart, these three words, and chant it. It is universal. And if you think that "Oh, Kṛṣṇa is the name of Hindu god," if you have got any objection, then you may not chant Kṛṣṇa, but you must have a name for God. Just like somebody, the Muhammadans, call Allah, the Jews call Jehovah, or somebody calls something. That doesn't matter. If you think that "Why shall I chant the Indian name Kṛṣṇa, Sanskrit name Kṛṣṇa?" so Lord Caitanya says that there are millions and billions of names of God. If you think that this Kṛṣṇa name is not very suitable, you can accept any name. That doesn't matter. Our proposition is you chant God's name. That is our proposal. Therefore it is universal. If you like, you can chant Jehovah or you can chant Allah, but we request you that you chant God's name. Is it very difficult? It is not at all difficult. Lord Caitanya said that there are innumerable names of God according to different languages, different countries, different societies. And each and every one of them has the potency of God Himself. If there is any God, so God is Absolute; therefore there is no difference between His name and He Himself. Just like in the material world, in the world of duality there is difference between the name "water" and the substance water. The name water is different from the substance water. If you are thirsty, if you simply chant, "Water, water, water, water," your thirstiness will not be quenched. You require the substance water. That is material, but spiritually, the name Kṛṣṇa or the name Allah or the name Jehovah is as good as the Supreme Personality of Godhead.

Therefore if you chant Hare Kṛṣṇa… You may inquire why we are chanting Hare Kṛṣṇa. Hare Kṛṣṇa, this name, was chanted by Lord Caitanya, who introduced this movement five hundred years ago in India. We are following the footprints of Lord Caitanya. Because He chanted Hare Kṛṣṇa, therefore we are chanting Hare Kṛṣṇa. But Lord Caitanya has recommended that God has innumerable names, and any one of them can be chanted, and there is no hard and fast rules and regulations for chanting. It is not that you have to prepare yourself or you have to educate yourself or you have to adjust yourself for chanting. No. Everyone. Just like immediately we began to chant. You were not prepared, but you joined with us, you clapped with us, you danced with us. So similarly, there is no preoccupation or any rules and regulation. You simply chant. And this is very easy. While walking, you can chant whatever name you like. We like Kṛṣṇa. We chant always: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. While walking the streets, while you are going in the bus, and whatever, even while working with your hands, you can chant. There is no loss on your part. There is no expenditure on your part, but the gain is very great. Why don't you try it? Try it. That is our request.

So the benefit will be that gradually you shall understand what you are. The whole civilization, modern civilization, is going on under a wrong impression that "I am this body." In Śrīmad-Bhāgavatam it is said that "One who goes on with the concept of the body, he is no better than an ass or cow." Yasyātma-buddhiḥ kuṇape tri-dhātuke… [SB 10.84.13]. It is a very long verse. But actually we are not this body. So if we chant this mantra, Hare Kṛṣṇa, then I can understand what I am. And as soon as I understand that I am not this body, then my activities become different, because at the present moment I am acting on the concept of my life as this body. Because this body is born of a particular place in a particular country, therefore I am saying that "I am American," or "Indian," or "China" or "German," due to this body. And because I have got relationship with some woman with this body, therefore I accept the woman as my wife. There are hundreds of thousands of women, but the woman who has got relationship with this body is my wife. There are thousands and millions of children, but one child who has got intimate relation with this body I call my son. So if the body falsely identified, then we can understand that our identification with this world is also false. The real identification is, as it is stated in the Vedic literature, ahaṁ brahmāsmi: "I am Brahman." "I am Brahman" means "I am spirit soul. I am not this matter." So this misconception has to be removed. Of course, it is not possible that everyone will understand or everyone will be able to understand it, but even a certain percentage of the human society can understand, immediately there is solution of so many problems-to understand ahaṁ brahmāsmi. And how that solution is made, that is described in the Bhagavad-gītā.

This Bhagavad-gītā is the science of God. Just like in your Christian Bible or any other scriptures, Muhammadan or Christian or Jews or Buddhists… So ahaṁ brahmāsmi means that "I am spirit soul," this realization. As soon as this realization is there, then the other things immediately follow. What is that? Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Immediately one becomes cheerful. So long we have got this bodily concept of life, we cannot be cheerful. Full of anxiety. And as soon as we understand that "I am not this body; I am spirit soul," the next moment you will be cheerful. There will be no anxiety. I am full of anxiety because on account of this bodily concept of life. Just like one man has got very costly motorcar, and he is running the car on the street. He is very careful so that there may not be any accident in the car, the car may not break. So much anxiety. But a man who is walking on the street, he has no such anxiety. Why the man in the car is so anxious? Because he has identified himself with the car. If the car, if there is any accident to the car, if the car breaks, he thinks, "I am gone. Oh, my car is gone." Although he is different from car, he thinks like that due to identification, false identification. Similarly, because we are falsely identified with this body, therefore we have got so many problems of life. So if we want to make solution of the problems of life, then we have to understand what I am. And unless this question arises in your mind-not only in your mind, everyone's mind-then we should, we must consider that whatever we are doing, that is our defeat because we are doing everything in false consciousness.

In the Śrīmad-Bhāgavatam it is said, parābhavas tāvad abodha-jātaḥ. Abodha-jātaḥ means one who is born fool. Every one of us is a born fool. Why? From the beginning of our life I know that "I am this body," although I am not this body. Therefore we are all born fools, everyone. And therefore, according to Vedic civilization, one has to take his second birth. One birth is made possible by conjugation of the father and mother. That birth is called animal birth. Janmanā jāyate śūdraḥ. Everyone, by birth, is śūdra, or the lowest class of man. And saṁskārād bhaved dvijaḥ: "By reformation, one becomes twice-born." And what is that reformation? By understanding oneself, "What I am." Saṁskārād bhaved dvijaḥ, veda-pathād bhaved vipraḥ: "And after twice, after his second birth, if he tries to understand the spiritual science, the science of God, then he is called vipra." Vipra means quite congnizant. And brahma jānātīti brāhmaṇaḥ: "And when he understands that he is Brahman, he is spirit soul, then he becomes a brāhmaṇa." Perhaps you have heard that in India the brāhmaṇas are called the topmost men of the society. Why? Because he knows that "I am Brahman; I am not this matter." Brahma jānātīti brāhmaṇaḥ. So by understanding Brahman your position will be that prasannātmā, you'll be joyful, na śocati na kāṅkṣati, you will never lament any loss, neither you will hanker after any so-called gain, na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu, and you will look every living entity on the same level. Mad-bhaktiṁ labhate parām [Bg. 18.54]. In that stage of realization, you can understand what is God and what is your relationship with God.

Therefore this movement is that one understands himself what he is. It is, of course, very plain question and answer. The other day we had some lectures in a, one Sunday school, and I called one, a small boy, and I asked him that "What is this?" He said, "It is my hand, it is my head, it is my leg, it is my body, it is my pants, it is my…" And I asked him, "Where you are? You are simply saying 'my, my, my,' and where you are?" So similarly, everyone can understand that what I am? If you think yourself, if you meditate on yourself, if you see your hand, "Am I this hand?" you will say, "No, it is my hand." "Am I this leg?" You will say, "No, it is my leg." "Am I this head?" "No, it is my head." Then where you are? So that person who is thinking within that "It is my hand, it is my head, it is my leg, it is my pant, it is my coat," that you are. So have you seen that thing? You have seen your father, you have seen your mother or you have seen your son. But have you seen the real father who is within the body of the father? Have you seen the real son which is in the body of the son? No. Then your whole conception of education, your whole conception of living condition and problems-in the false world. Therefore this movement is required at the present moment in the world. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This will cleanse the status of your mental condition. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. And as soon as you understand yourself, then the whole problem-social, political, economical-everything will be solved. Bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇam. And gradually you shall realize your transcendental life. Your transcendental life is joyful. Ānanda-mayo 'bhyāsāt. Transcendental life means always full of joy, joyful. That is our nature. We are hankering after joyful life, but we do not know where to hanker, how to get it. By nature we are joyful. It is said in the Vedānta-sūtra, ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) "By nature a living entity is joyful." But my joyfulness is covered by this material understanding. So I have to remove this material understanding; then again I shall become joyful.

So this movement is very scientific movement, and we have got authoritative statements. You cannot defy authority, authority. As an authority, minister of this Unitarian Church, in one place he has denied authority, and in another place he has quoted so many authorities. So many authorities he has quoted. Why? If you deny authority, then why you quote other authority? So you cannot defy authority. This is not possible. From the beginning of your life, when you were child, you asked your parents, "Mother, father, what is this?" Why? That is the beginning of life. You cannot go even a step without authority. You are governed by authority. You are running your car by authority-"Keep to the right." Why? Why don't you defy it? So authority we have to obey. But the difficulty is: who is authority? That we require to learn who is actually authority. So authority means who has no mistakes, who has no illusion, who does not cheat, and whose senses are perfect. That is authority. That is the definition of authority. A conditioned soul who… Just… "To err is human." Any human being is sure to commit mistakes. However learned he may be, however advanced he may be, he must commit mistake. Therefore this word is, "To err is human." And one must be illusioned. And there is cheating propensity of every man. Even a child, he wants to cheat. The mother asks, "Oh, what is in your hand?" Oh, the child says, "No, mother, nothing," although the mother can see he has got something. So the cheating propensity is there. And above all, your senses are imperfect. You are proud of your eyes: "I want to see." What you can see? If the light is off, your seeing power is immediately gone. If there is no sun, your seeing power is gone. Therefore we see under conditions. Therefore imperfect. So you cannot get perfect knowledge by imperfect senses, by speculative knowledge. You have to accept authority. Just like if you want to know who is your father, the authority is your mother. The mother says, "Here is your father." You have to accept. You cannot make research. Mother is the last authority, who is your father. Similarly, we have to accept authority, and if the authority is not a conditioned soul, if he is liberated soul, if he is not a cheater, if his senses are not imperfect, if he does not make any mistakes, if he is not in illusion, if you receive knowledge from that authority, then your knowledge is perfect. That is the process.

So we have got such authoritative, I mean to say, literature, Vedic literatures. You can test it by your reason, by your arguments, by your philosophical talks, everything. Religion without philosophical basis, without scientific basis, is sentiment. That religion based on philosophy and science, that is right. So Bhagavad-gītā is that book. Any question, any inquiry, any doubt-all the answers are there, and very nicely. Just like one or two verse I shall explain to you. In one place Bhagavad-gītā says that…, the Lord says that,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

The Lord says that there are eight hundred, er, 8,400,000 species of life, different forms of life, species of life. There are aquatics, there are plants, trees, worms, germs, then birds, beasts, and at last, the human species of life, only 400,000's. So Kṛṣṇa says that "All the species of life-never mind whether he is man or he's a dog, he's a cat-he's a living entity, and I am the seed-giving father of all living entities." Now, how nice, you can understand simply. This verse, if you can understand, then you can have some idea of universal brotherhood. If you want to make universal brotherhood, you must find out the center-the universal father. So these questions and answers are there, and we have got the science of God, the education of science of God, Śrīmad-Bhāgavatam. So these books are meant for human society, and if you take advantage of the knowledge imparted in this book and if you chant this Hare Kṛṣṇa mantra, you will see how your life becomes improved, how you become full of knowledge, full of bliss, and how you advance in your eternal life.

Thank you very much. If any question, you can make. (end)

680626LE.MON

Lecture

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Montreal, June 26, 1968

Prabhupāda: …how Kṛṣṇa's money is being stolen by this coward. Stena eva sa ucyate [Bg. 3.12]. Anyone who is using Kṛṣṇa's money without acknowledging, he is a thief. That is stated in the Bhagavad-gītā. Stena eva sa ucyate: he's a thief. So in this material world, one who has no Kṛṣṇa consciousness, one who is not using things in Kṛṣṇa consciousness… Everyone is using Kṛṣṇa's… Nobody has got any property. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to Kṛṣṇa. That is the version in Īśopaniṣad. Now, in this American land, now divided into Canada, North America, South America, but originally, to whom this land belongs? It belongs to Kṛṣṇa. You have come here and have divided Kṛṣṇa's property and you have named "This is Canada, this is North America, this is South America," and you are claiming proprietorship. But if you are asked, "Are you really proprietor?" No. You have come here, encroached upon others' property. So originally, you are thief. Actually this is the position, that anyone who is unlawfully claiming something, "It is mine," that is illusion. Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This ahaṁ mameti, "It is mine, and it is I. This body, I. And in bodily relation, everything mine," these two things are illusion. Ahaṁ mameti. Aham means "I." What "I"? This body. And what "mine"? This, "My wife is mine, my children, my home, my country." Why? Because the bodily relationship is there.

So the original platform, that I am not this body, then every relationship becomes false, illusion. This is stated in the Śrīmad-Bhāgavatam, how this illusion develops. The illusion develops because it is the kingdom of māyā. Māyā is attracting us. What is that attracting force? That attracting force is for man, woman; and for woman, man. This is attractive. This whole world is going on, not only in the human society, but in dog society, cat society, hog society, bird society-everywhere-the woman is attractive for man, and man is attractive for woman. This is māyā. This is māyā. So Śrīmad-Bhāgavata says that this attractive feature is pulling on this material existence. Therefore the training is how to detract. In the beginning the brahmacārī training is given because to know that this body, woman body, is actually not attractive. What is this attractive? This is made of flesh and blood. Similarly for woman, if I analyze the man's body, or woman's, what is there? Flesh and blood. But that flesh and blood is very attractive? That story, perhaps I have enunciated, that beauty was kept in a pot? Do you remember? Huh? I may repeat that story again, that one girl was very beautiful, and one boy was after him (her). But in India the boys and girls are not allowed to mix freely unless they are husband and wife. So this girl was married, but she was not very rich. But that boy was very rich and he was after her. He was always proposing her. And she became perplexed, that "He is rich man. If I don't agree, then he may do some harm to my husband, to me." So she made a plan that "All right. I agree to your proposal. You come to my house in such and such night. I'll be engaged with you." Oh, he was very… In the meantime, (s)he took some purgative pill, strong. So for six, seven days, she simply purged out all the beauty in vomiting and in passing stool. So those vomits and stools were kept in two pots. And naturally, if you pass stool for one day, your feature becomes immediately ugly. That is a fact. So she passed stool and vomiting seven days. Naturally, she became very ugly. So when the boy came, she was sitting there on the door. The boy was asking, "Where is such and such girl?" She said, "Yes, I am. I am here." "No, you are not her. Oh, she is so beautiful, and you are so ugly." "No, I am the same girl." "Why you have become so ugly?" "Because I have extracted my beauty.' "Where is that?" "Just see in these two pots." (laughter) "So if you like, you can enjoy this beauty." (laughter)

So actually, if we dissect our body, then the beauty things, they are within, some stool, some urine, some intestines, some brains, some muscles, some blood. These will be found. This is called māyā. But that stool, urine, muscle, brains, and intestines are so nicely decorated that it can attract you. It has got a full attraction, both for the boys and the girls. Bhāgavata has done nice that the illusion of this world is that attraction. What is that attraction? False attraction. The man is attracted by woman, woman is attracted by man. And the business is going on. Especially in this country, I see the girls are attracting by their bodily features in so many ways. You see? So similarly boys are attracting girls by so many features, especially by nice motorcar and so many things. So in every society, according to the standard of living, according…, these attractive features are going on. In birds, beasts… And when they are united… Everyone is trying to attract others. A girl is trying to attract another boy, the boy is trying to attract another girl. These attracting features is going on. And as soon as they are actually attracted and joined together, the illusion becomes doubly knotted. Tayor mitha hṛdaya-granthim āhur. Hṛdaya-granthim means everything is within the heart. If I study, "Oh, what is this attraction?" if I understand how it is simply combination of blood, stool and urine and intestine and muscle and skin and hair and nails, then if I study philosophically, so what is there? Have I got any attraction for all these things? No. So it is all false. Therefore Caitanya Mahāprabhu said that ceto-darpaṇa-mārjanam [Cc. Antya 20.12], that if we clarify our heart, then we become liberated. So this Hare Kṛṣṇa chanting process is clarifying.

So tayor mitha hṛdaya-granthim āhur. As soon as a man and woman is combined together, that means the knot of material attraction becomes doubly tightened. Then they want apartment, gṛha. Ato gṛha-kṣetra. Kṣetra means… Of course, nowadays everyone is seeking after employment, but formerly nobody, there was no industry, no big business. Everyone has to produce something, foodstuff, out of the kṣetra, field. So if you become a family man you must have some source of income. That source of income is land, as Rāyarāma was explaining you. Actually the land is the source of income. If you can utilize the land, then there is everything stocked there. This same example can be given. This American land was lying vacant, but since the Europeans took possession of that, at least they have exploited the resources. So everything was on the land. So land is really property. So gṛha-kṣetra, apartment, land. Gṛha-kṣetra-suta. As soon as they have married, they require, they at least desire to have a child. At least, the girl wants. Although now the process is different, but the hankering is that girls, women, they want child. That is sentiment. Ato gṛha-kṣetra-suta āpta. Āpta means relatives. Gṛha-kṣetra-sutāpta-vittair [SB 5.5.8]. Vittair means wealth, some bank balance. In this way go on increasing. Janasya moho 'yam. This is the moha, this is illusion. So this illusion is so strong that we are going on increasing, increasing, increasing, increasing. Nobody is thinking that "I am increasing the requisites of the body, but I am not this body; I am soul. What is the requisition of the soul?" This is conclusion. They have forgotten. Real interest they have forgotten. The superficial interest. The same example can be given. Just like if you simply soap your shirt and coat and do not take care of your real body, or do not feed your body, then how long we shall exist? My Guru Mahārāja used to give one nice example that a man was drowning. Another man came, that "I shall save this man." So he jumped on the water, and when coming out of the water he brought the shirt and coat: "Now I have saved the man." The so-called service, or any service which is going on, that is serving the shirt and coat. Nobody is serving the soul. That is the mistake of modern civilization. There are many hospitals to cure the bodily diseases, but there is no hospital to cure the disease of the soul.

So this Kṛṣṇa consciousness movement is to cure the disease of the soul. Disease of the soul. Every soul, every person, is mistaken to accept this body as his self or the mind as his self. This is the difference. Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. Anyone who is accepting this body as self, he's either an ass or a cow. Misconception. So people are not interested. We are trying, the Bhagavad-gītā is trying. In the beginning, beginning of the instruction… Just like Arjuna was identifying himself with this body in the beginning, and he was thinking that "He is my grandfather, he is my son, he is my nephew, he is my…,." so on, so on. Kṛṣṇa replied him. When Arjuna was unable to make a solution of his problems, he surrendered to Kṛṣṇa and said, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I surrender unto You as Your disciple. Please save me from this (sic:) perpetry." Then Kṛṣṇa in the first instance replied, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "My dear Arjuna…" Because he accepted Kṛṣṇa as spiritual master, so spiritual master has the right to chide his disciple. So He immediately chided him, that aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase. "My dear Arjuna, you are talking just like a very learned man, but you are fool number one." That was His first words. Of course, He did not say directly "fool number one," but He said indirectly that "No learned man speaks like this, as you are speaking." That means, "You are not learned man. You are fool." He indirectly said, nānuśocanti paṇḍitāḥ. Paṇḍita means learned. "No learned man speaks like that. But because you are speaking like that, that means you are not learned man. Or in one word, you are fool." Because before Kṛṣṇa, he was speaking that "If I kill my family members, then such and such thing will happen. Then the women will become polluted and there will be unwanted children, varṇa-saṅkara. And as soon as there is varṇa-saṅkara, full of unwanted children, this world will be hell." These are facts. These are facts. The world has become hell due to unwanted children. That is the fact. So Kṛṣṇa was speaking… Arjuna was speaking just like ordinary gentleman on the material field, but Kṛṣṇa, when He took up his charge, He said that "You are hovering over the material plane. That is not your learning. The learning is when you understand from the spiritual platform."

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"The paṇḍitāḥ, the learned man, he does not lament over the body, either living or dead." Because bodily platform is not the subject matter for understanding of philosophical research. Bodily platform is not very important. The spiritual platform is important, but nobody is discussing about spiritual platform. Everyone is, all the education centers, the universities, they are, I mean to say, busy studying chemistry, physics, and biology, mathematics. At most, little philosophy. That is also on mental speculation, theory. Somebody is giving some theory; somebody's giving (another) theory. But nobody discussing about the eternal spirit soul. That is the defect of this modern civilization.

So it is very hard task for us to convince them, but the fact is this. Either they accept or not accept, it is our misfortune or their misfortune, but the fact is this, that as Caitanya Mahāprabhu said, or as Lord Kṛṣṇa said, that mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All these living entities are My part and parcels." So what is the duty of part and parcel? The part and parcel is… Of course, the same example. Just my, this hand is part and parcel of the body. So the duty of the hand is to serve the whole body. That's all. There is no other duty. The hand cannot eat out of his own account. The hand cannot do anything out of its own account. The direction should be from the whole, from me, and then the hand should work. This is the part and parcel duty. And Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Just like my hand, my leg, or my tongue, they are all servants of me and the whole, similarly everyone, every living entity, is the eternal servant of the Supreme, supreme controller. So the duty of everyone is to serve Him. That is natural duty. That is natural. Any other position is diseased condition. In other words, who is not acting in Kṛṣṇa consciousness, he is diseased. The treatment is this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Just like when a man is bitten by a serpent, there is some mantra. Of course, I do not know whether you have got this experience, but India there are experts who, simply by chanting mantra, he can give life to a man who is bitten by serpent. Mantrauṣadhi-vaśaḥ sarpaḥ. Mantra and auṣadhi. Auṣadhi means there are herbs. Of course, these things are now gone, but there, still there are persons. So even the mantra can give a so-called dead man bitten by serpent. Similarly, we are bitten by the serpent of māyā, and this mantra, Hare Kṛṣṇa, will raise him to consciousness, Kṛṣṇa consciousness. This is effect.

Now you can speak.

Janārdana: The predicament of mankind… [break]

Prabhupāda: There is nice verse in which it is stated that,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyaṁ
vedānta-vid vedānta-kṛd cāham
[Bg. 15.15]

The purport of this verse is that "I am situated in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭo. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna… [Bg. 18.61]. Everyone's heart, Kṛṣṇa is there, or the Paramātmā is there. And mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. And all the speculation or real understanding or forgetfulness or real knowledge, they are coming, being initiated from Him. Mattaḥ: "from Me." Smṛtir means memory; jñāna means knowledge. Apohanaṁ ca: "forgetfulness." Everything is… Forgetfulness is also from Him. Knowledge is also from Him. Memory is also from Him. And vedais, vedais means all books of knowledge. Vedaiś ca sarvair. Sarvair means all varieties. It is not that simply the four Vedas, as we accept in India, Sāma, Yajur, Ṛg, Atharva. No. Any authorized scripture, that is Vedas. Any authorized scripture. Vedaiś ca sarvair. "All kinds of Vedas, they are searching after Me." The knowledge… Actually, the destination of knowledge, as Śrīman Janārdana… What we are searching after? He has summarized that we are searching after happiness. That's a fact. But we do not know where the happiness is there. That is our… Searching, I am… Subject matter of searching is happiness. Everyone in this material world is after happiness. But unfortunately, one has no information where is the happiness. That remembrance can be… Where is the happiness? That can be had from the Supersoul, who is sitting with you within your heart. Within your heart. Because Kṛṣṇa says that "I am sitting in everyone's heart as Supersoul, and from Me, intelligence, memory, knowledge, forgetfulness-everything-is being happened."

Now the question is why one is in forgetfulness and why one is in Kṛṣṇa consciousness? Is it a fact that Kṛṣṇa is dealing with different persons differently, that one is being fully in Kṛṣṇa consciousness and another is in different consciousness, or forgetting Kṛṣṇa? Apohanam. That is also due to Kṛṣṇa. Why? Because Kṛṣṇa is very merciful. The why answer can be given that Kṛṣṇa is very merciful. How merciful? One is given forgetfulness. How Kṛṣṇa is merciful? Yes, He's merciful. How is it? Because he wanted to forget Kṛṣṇa. He wanted to forget Kṛṣṇa, so Kṛṣṇa will give him such sources of forgetfulness that he'll never be able to understand what is Kṛṣṇa. "You enjoy. You want to forget Kṛṣṇa, or God? All right. I'll give you intelligence so that you will never be able to understand what is God." Not exactly memory… Because living entity, sometimes by good association will come… So this is not Kṛṣṇa's partiality. He has given everyone a little quantity of independence. Just like these boys who have come here, that is out of independence. They are playing, but out of independence they have come. And they may sit down for some time and out of independence may go away. So this independence is there even in the ant, even in the worm and everywhere, because we are part and parcel of God and God is fully independent. But we cannot be fully independent. Just like in the state. You are belonging to an independent state, but that does not mean that you can do anything and everything. You have no such independence. There is state law and order. Similarly, as in the state we are independent citizens, but if we violate law and order, then we shall be punished. It is very simple thing. But the rascal civilization, they say God is dead. How God can be dead? The law of God are acting so nicely. How God can be dead? That means he wanted to forget God, so he has come to the conclusion, "God is dead." He has come to this conclusion. While, on the other hand, who wants God, they are perfectly visioning that "Next life I am going to meet God face to face." This intelligence is given to him by God also. That is also stated in the Bhagavad-gītā.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayanti te
[Bg. 10.10]

"Those who are constantly engaged with love and faith in My service, teṣām, buddhi-yogaṁ dadāmi, I give them such intelligence by which gradually they make progress to come back to Me."

So actually, although we have got independence, we have got consciousness, we have got power of thinking, of understanding, but it is limited. Therefore we don't agree with one another. However I may be big philosopher, I may be very big philosopher, very logician, but as soon as another big logician, another big philosopher comes, he defeats me. That is the way. And every philosopher, every logician is trying to defeat your theory, as you are trying to defeat others' theories. This is going on. So as Śrīman Janārdana said, the knowledge which you are searching in different ways, that is impossible to come to the conclusion. Because we are searching with… However I may accept this method or that method or that method, but accepting the method means employing my senses. But the senses are imperfect. Either I accept this or that, I have to work with my senses. There are no other instruments. So when senses are imperfect, so whatever method you accept, that will be imperfect. Then which method will be perfect? That method will be perfect, as it is stated in the Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. When Kṛṣṇa from within yourself will give you right direction, then you'll come to the ultimate destination. Otherwise, whatever, however a great philosopher, scientist, or anything you may be, you'll simply hover on the material, mental plane. That's all.

So either you call perfect knowledge or you call happiness, anything, what you call, if you want to know the ultimate goal of your life perfectly, you have to follow a different method. A different method. That method is called avaroha-panthā. There are… All methods of acquiring knowledge can be divided into two groups. One group is called āroha-panthā, or research, inductive process. And another method is called deductive process, or avaroha-panthā. The knowledge coming from the supreme source, that is called avaroha-panthā, and the knowledge which is being sought after by using our imperfect senses, that is called āroha-panthā. Ascending process and descending process. So by ascending process, we can never come to the real knowledge. That is not possible, because our senses are imperfect. How we can ascend? Just like people are trying to ascend to the higher planetary system, but the instrument, sputnik itself, is imperfect. How you can go there? You can go 25,000 miles, again come back. Punar mūṣiko bhava. So this is going on. Because we are imperfect in every respect, so therefore we have to receive knowledge from the perfect. That is the process, real process. If your knowledge… Just like Janārdana suggested three processes, one by applying our senses, another by accepting knowledge from others, and another, rejection. Two ways. Or skepticism, make void. So this is out of frustration. So make the mind void, no more thinking. And knowledge by imperfect senses, that will always remain imperfect. And knowledge from others, that is real goal. But provided you receive that knowledge from the perfect… As we have given several times the example, just like a child wants to know who is his father. Now if he searches out "Who is my father?" he asks everybody, "Are you my father? Are you my father? Are you my father?" he will have to go on searching. Then again if he asks his neighbor, "Who is my father?" the neighbor also may not know and may give him misinformation. So that is also not possible. But if he goes to his mother and his mother is sincere and perfect, she can give, "My dear boy, he is your father." That is perfect. So neither by researching one can find out his father, neither by employing his imperfect senses. But if he receives the knowledge from the sincere mother, then the knowledge is perfect. And he has no other alternative to know who is his father except the source of a sincere mother. Similarly, the Bhāgavat says, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Things which are beyond your power of realization, don't try to understand by your so-called logic and argument. All nonsense. All nonsense.

Tarkaḥ apratiṣṭhaḥ. This process of argument and logic, gymnasium, is imperfect always. You cannot realize what is the ultimate goal of life. Tarkaḥ apratiṣṭhaḥ śrutayo vibhinnā. Śruta means Vedas or books of knowledge. There are different kinds of theories and doctrines. So if you read those books, unless you are very nicely directed, that will create also perplexity. Śrutayo vibhinnam. And so far philosophical speculation is concerned, the Bhāgavata says that nāsau muni yasya mataṁ na bhinnam. Muni means mental speculator. So you cannot find any mental speculator who is not differing from another mental speculator. So tarkaḥ apratiṣṭhaḥ, the path of so-called logic and argument, is not perfect. Then, simply if you study different books of knowledge, that will also not give you perfect knowledge. If you consult so-called mental speculators, their different views, then dharmasya tattvaṁ nihitaṁ guhāyām. The ultimate goal of life is very confidential and mysterious. And how to know it? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana means the perfect realized souls who have realized, you have to follow them. That's all. Mahājano yena gataḥ sa panthāḥ. Therefore this process of Kṛṣṇa consciousness is accepting the mahājana, the authority. The first authority is Kṛṣṇa. From Kṛṣṇa, Arjuna is hearing. There is no question about it. Now if you simply understand as Arjuna understood, then you have got the perfect knowledge. And if you speculate, if you try to comment in your own nonsense way, then you are misled immediately. So this is the way. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Mahājana means those who are perfect personalities. That will give you (?). That will do (?). Now, there are, according to Vedic system, there are twelve mahājanas. They are all in agreement that the supreme power is the Absolute Personality of Godhead. And they have become all devotees, they have served, they have prescribed rules and regulations. You can… So if we follow these rules and regulations and the mahājana, and many… As it is stated in Bhāgavatam, that those who have followed, they have got perfection. You can get also perfection, there is no doubt about it. Simply you have to follow the footprints of the ācāryas. Then your life will be perfect.

Thank you. If there is any question, you can ask.

Guest: What is the best time to (indistinct)?

Devotee: Early in the morning. (talking very low in background)

Guest: How do you know how to follow the footsteps of the mahājanas?

Prabhupāda: There is a paramparā, or disciplic succession of mahājanas. Just like Kṛṣṇa is the original authority. Now the paramparā system is there. From Kṛṣṇa, Brahmā heard; from Brahma, Nārada. If we do not go so far… Now, Kṛṣṇa spoke to Arjuna. Arjuna is mahājana therefore. It is stated in the Bhagavad-gītā that "Because you are My devotee, you are in full Kṛṣṇa consciousness; therefore I am speaking to you this confidential yoga system, Bhagavad-gītā." Bhakto 'si priyo 'si me [Bg. 4.3]. Rahasyaṁ hy etad uttamam. "The process was there. Now it is lost. So I am speaking to you again the old system because you are My devotee." Similarly those, or one person who is accepting the version of Arjuna, as Arjuna understood Kṛṣṇa, he is mahā jana, and you have to follow him. That's all. If somebody is speaking something against as Arjuna understood, he is not a mahājana. He's a rascal. The simple test. And you go to the Tenth Chapter, Bhagavad-gītā. Arjuna says, "Kṛṣṇa," sarvam etad ṛtaṁ manye yan vadasi keśava [Bg. 10.14], "whatever You are speaking, I accept it in toto, without any minus." This is mahājana. Not that according to my whims, I cut something, I accept something. No. One who is accepting the version of Arjuna or Kṛṣṇa, he is mahājana. You can follow him. That's all. It is simple thing. You haven't got to find out who is mahājana. The mahājana means who is following another mahājana, say follow Arjuna. He is mahājana. [break] …to read Bhagavad-gītā and try to understand how Arjuna understood it, then you get… And anyone following the footprints of Arjuna, he's mahājana. (end)

680629LE.MON

Lecture Excerpt

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Montreal, June 29, 1968

Prabhupāda: …ātmā and Paramātmā the same, but quantitatively ātmā and Paramātmā different. So the Supersoul is present everywhere. Supersoul is present within you, Supersoul is present within me, Supersoul is present in all ladies and gentlemen, boys and girls present here. But ātmā is individual ātmā. He is present in his body. For example, that you can feel what is happening in your body, the pleasure and pains of your body you can feel, but you cannot feel the pleasure and pains of other's body; therefore you are individual. Others are also individual. And the Paramātmā, He is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. This ātmā and Paramātmā, kṣetra, kṣetrajña is very nicely explained in the Thirteenth Chapter of Bhagavad-gītā. You'll profit by reading that. The Lord says that this body is kṣetra. Kṣetra means the field of activities. Everyone is acting according to the body he has got by the grace of material nature. So the body is the field of activity, and you or me, ātmā, we are the proprietor of the body. We are called kṣetrajña. And Kṛṣṇa says, kṣetra-jñaṁ cāpi māṁ viddhi sarve kṣetreṣu bhārata. Now I am present in my body, you are present in your body, but the Paramātmā, or Supersoul, is present in everyone's body. Another example can be given. Just like this house, there are many apartments. So I am occupying this apartment, another tenant is occupying another apartment. But the landlord is occupier or the proprietor of all the apartments. That is the difference between ātmā and Paramātmā. I am proprietor of the things which has been offered to me by material nature, but God, or Paramātmā is the proprietor of everything. That is the difference. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Prakṛti, the material nature, is offering me as I want. She is supplying ingredients. If I want to be human being, then she supplies a similar body, and if I want to become a dog, she supplies similar body.

So actually, we are under the grip of this material nature, and we are being pushed life after life in different bodies by the influence of material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. How prakṛti, nature, is working? According to the quality we acquire. Gunaiḥ. There are three qualities: the good quality, the quality of passion, and the quality of ignorance. So we are being contaminated by certain type of quality, and the nature is supplying me a type of body. And there are 8,400,000's of bodies, and we are going through them in a cycle. And as soon as we become, I mean to say, devotee, or we look forward to the Paramātmā, then we can be free from the cycle of repeated birth and death. This yoga system is…, meditation means to find out the Paramātmā. The Paramātmā is described in the śāstras: His feature, His body, His hand, Supersoul. And one has to meditate. And by meditation, when one is in samādhi, always thinking of the Supersoul, then he becomes freed from this material entanglement. That is self-realization. That is liberation. So Paramātmā and individual ātmā, or the living creature, they are qualitatively one but quantitatively different. Yes. Yes?

Indian man: Bhagavad-gītā explains that every devotee is protected by the Lord, and Prahlāda Mahārāja, in this life as Prahlāda Mahārāja, his father becomes a demon, demon, and he has to fight Nṛsiṁha. That means it is the karma of a previous life, and he's praying, he has to pray to the Lord to protect him. Or is it understood that he'll get the protection? So why this prayer?

Prabhupāda: He was protected. Devotees are not under the karma. In the Brahma-saṁhitā it is stated, karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. Prahlāda Mahārāja was tortured by his father in so many ways, but he was not affected. He was not affected. Superficially… Just like in the Christian Bible also, that Lord Jesus Christ was tortured, but he was not affected. This is the difference between ordinary man and the devotees or transcendentalists. Apparently it is seen that a devotee is being tortured, but he is not tortured. There is one example, nice example. Just like the cat. The cat carries the kitties in the mouth, and it carries a mouse also in the mouth. So apparently it is seen that a cat is carrying its kitties in the mouth means it is in pain. But it is not in pain. That is a fact. Rather, she feels very comfortable. You see? But when the cat, the same cat, catches one mouse, his life is gone. But you see that she is carrying in the mouth both of them. Similarly, whenever you'll find that a great devotee is placed into torturing condition, he does not feel. But the demon thinks that "I am torturing him." Yes?

Guest: (indistinct)

Prabhupāda: Yes. Govinda is another name of Kṛṣṇa. Go means cows and go means land and go means senses. There are three meanings of go. So… And vinda means pleasure-giving. So He gives pleasure to the senses, He gives pleasure to the cows, and He gives pleasure to the land. That means whenever Kṛṣṇa appears, the land becomes very pleasing. The production, the situation, everything becomes very pleasing. So Govinda means one who gives pleasure to the senses and to the cows. Kṛṣṇa in His abode, Kṛṣṇaloka, is always busy as a cowherd's boy. Surabhīr abhipālayantam [Bs. 5.29]. He's always nursing the cows. He's always surrounded by cows. Surabhīr abhipālayantam. You see here is the picture. It is a cow. Govinda means the cowherd's boy, or one who gives pleasure to the senses. Gopāla. Go means cows and pāla means herds. So one who keeps the cowherds, that is also Gopāla. (end)

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Lecture Excerpt

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Montreal, July 18, 1968

Prabhupāda: Cloud cannot cover the sun. There may be a cloud overcast in the sky for hundred miles, but even hundred miles, is it possible to cover the sun, hundred miles cloud? The sun is itself so many hundreds of thousand times more than this earth. So māyā cannot cover the Supreme Brahman. Māyā can cover the small particles Brahman. So we may become covered by māyā or cloud, but the Supreme Brahman is never covered by māyā. That is the difference of opinion between Māyāvāda philosophy and Vaiṣṇava philosophy. The Māyāvāda philosophy says that the Supreme is covered. The Supreme cannot be covered. Then how He becomes supreme? The covering becomes supreme. Oh, there are so many arguments and so many… But we follow that the cloud covers the small particles of sunshine. But sun remains as it is. And we practically see also when we go by jet plane, we are over the cloud. There is no cloud outside. Sun is clear. In the lower status there is some cloud. If you go thousands of miles up, we don't see any cloud. Everything sunshine. Is there any question?

Devotee (1): Is the cloud in our mind or is the cloud in the sky also?

Prabhupāda: Everything is in your mind. Yes. So you have to clear your mind. That's all. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The whole process is to clear the mind. Yes?

Devotee (2): Prabhupāda, even when the mind is cleared, does there not continue to be an objective temporary existence of material phenomena? Even when the mind is cleared, the material world still exists for so long as the (indistinct), so there's still temporary existence.

Prabhupāda: Yes.

Devotee (2): So is that material principle which is manifested in beings is gone…

Prabhupāda: No. Material principle is side by side. Just like the cloud is always there in the sky, but if you be above the cloud, then it is all right. So you have to become above the material principles. And to become above the material principles means to accept everything in Kṛṣṇa consciousness, dovetailed with Kṛṣṇa. That will save you. You have to become above the cloud. Just like the jet plane takes the friendly sky. So we have to take the friendly energy, the spiritual energy. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā, those who are mahātmā, great souls, they take shelter of the nature where there is no more cloud. Then it is very nice. You go on. So we have to become above the cloud. Not to be influenced by the material nature, but we take shelter of Rādhārāṇī, the spiritual nature. Not of Durgā.

Devotee (2): But the cloud still exists within the mind.

Prabhupāda: That doesn't matter. The police exists, but if you are not criminal it has nothing to do with you. You are not afraid of the police. Mām eva ye prapadyante māyām etāṁ taranti te. Police has nothing to do with law-abiding persons. Let the māyā remain there. You have nothing to do with her. Yes?

Guest: Swamijī, we always think of the pictures of Viṣṇu and Kṛṣṇa. There are, full of pictures, here, and also the usual pictures which you… When you think of the word "consciousness" and "life," as applied to the image of God, it seems to make sense. But how do you apply the concept of consciousness and life to a God conceived of in the terms like this image here?

Prabhupāda: Image… The image, we are not worshiping image.

Guest: No, what I meant was in the vague, abstract sense of thought, as we're talking about with Brahman…

Prabhupāda: There are stages, stages of God realization. Brahman realization is the first realization of God. Just like if you want to go to the… If you come to the light, sunshine, your first experience is the sunshine. But if you go still further, you…, if you are able to enter into the sun planet, that is another stage. And if you can find out the predominating deity in the sun planet, that is another stage. Similarly, the Brahman means you come out of the darkness of ignorance or māyā. That is Brahman realization. But if you go further, then you realize Supersoul, Paramātmā. And if you go further, then you realize the Supreme Personality of Godhead. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The… Just like the same example, the sunshining, sun and the sun-god, they are one and the same. But when you are in the sunshine, you cannot say that you are seeing the sun-god. That will be mistake. But one who is in association with the sun-god, he's already in the sun planet, he is in front of the sun-god, and he is in sunshine. Is that clear? Yes. Brahmeti paramātmeti bhagavān iti śabdyate. Advaya-jñāna. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. Advayam, that light, is everywhere. Either sunshine or sun planet or sun-god, there is light. There is no darkness. Similarly, either you remain in the impersonal Brahman or absorbed in Paramātmā or in association with the Supreme Personality, it is all spiritual stage. But when you compare, then a person who is in direct touch with sun-god, he's far superior than the person who is in the sunlight. He cannot claim equal status. Sunlight may be possible within your room. That does not mean that you are associating with the sun-god.

So impersonal Brahman realization is also Brahman realization. The personal Brahman realization is the highest platform. Brahmaṇo 'ham pratiṣṭhā. In the Bhagavad-gītā you'll see that Kṛṣṇa says that "The impersonal Brahman is resting on Me." Ahaṁ pratiṣṭhā. Just like this bag is resting on this table. The table is more important than this bag. Similarly… Just like the sun planet. Although we are seeing it is just like a disk and the sunshine is overcast all over the universe, that does not mean that sunshine is more important than the sun disk. It is due to the sun disk that the sunshine is all over the universe. And if you think that sunshine is distributed all over the universe, therefore it is greater than the sun disk-no. The importance of the sun disk is more than the universally distributed sunshine. So impersonal Brahman realization is just like realization of the sunshine, but there are other stages. And the highest stage is to associate with the Supreme. Just like this picture, they are associating person to person. Another point is, as individual soul we require association, person to person. That is our nature. The Bhāgavata replies, ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvad aviśuddha-buddhayaḥ [SB 10.2.32]. If somebody thinks by simple impersonal realization of Brahman, if he thinks that he has become liberated, then his intelligence is polluted. Ye 'nye 'ravindākṣa vimukta-māninas tvayy asta-bhāvad aviśuddha-buddhayaḥ. Aviśuddha means not free from contamination. His intelligence is not free. Why? Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32].

The same example can be given. Suppose you are taking a jet plane to go to the sun planet or moon planet, but you are in the sunshine. You are more higher above the cloud region. Cloud is after, say, a few miles up, if you go, there is no more cloud. Finished. If you go above seven miles up, there is no more clouds. There is no question of māyā. That's all right. But if you go continually, if you do not get shelter in any other planet, then the next stage will be you have to come back. You cannot remain in that impersonal sunshine. You have to take shelter. If you don't get shelter, then you come back. Similarly, the impersonalist, for the time being they may think that they have Brahman realization, but because by nature he wants association, without getting association of the Supreme Lord he has to come back to make association with this nonsense. And this is practically we have seen. Many sannyāsīs, brahma satyaṁ jagan mithyā, "Brahman is truth and the world is false." They take sannyāsa, and after some time they come to the hospital opening business. They come down again to politics, hospitals, philanthropy, welfare work. Why? If brahma satyaṁ jagan mithyā, if this whole world is false, why you are taking this hospital business? Because there is no place. He has no engagement and he wants association. He wants to render some service, but there is no service to Kṛṣṇa. He comes to give service to the nonsense māyā. So āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. After accepting sannyāsa and all this renunciation, because he has no shelter to render service to the Supreme Lord, he comes down to render service to this nonsense thing which he left. Mithyā, it is false. He again comes to the false. I have seen one sannyāsī in India, very learned, very good scholar. Now he's rotting in the jail. He has taken to political movement. He wants to make, nullify this Pakistan and so many things. Now he has become a politician. Vivekananda came here to preach in 1893 to Vedānta. Now he learned the business of opening hospital. If you have taken sannyāsa, that brahma satyaṁ jagan mithyā, "The world is false; Brahman is reality," then why you come to the false platform again? He has to, because he has no information of the reality. He wants to render service, but because he has not found out where to render service, he has to come to engage himself in this mithyā platform, which he has rejected as mithyā. So āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho [SB 10.2.32]. Even by their austerity and penances they go so up… Just the same example. A very nice sputnik, and running 20,000 miles an hour… (end)

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Lecture Excerpt

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Montreal, July 20, 1968

Prabhupāda: It is simply troublesome, kleśa. Kleśa means troublesome. Because they cannot concentrate. Avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate. Those who have accepted this body, for them, to think of something impersonal is simply artificial, is simply artificial. Therefore the impersonalists or the void philosophers, their process of so-called yoga is simply troublesome, and maybe some profit there, but the ultimate profit, they cannot have. It is not possible. Therefore in the Bhagavad-gītā it is clearly said that yoginām api sarveṣāṁ: [Bg. 6.47] "Of all the yogis, the one who is thinking of Kṛṣṇa or Viṣṇu…" Because that is the ultimate goal. One has to come to the point. That point, of course, one has to come ultimately, as it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante [Bg. 7.19], after many, many births. It is simply obstinacy. One who does not take to the meditation of God, or they want to meditate in something other, void or impersonal-that is not possible; that is simply troublesome-so simply they are wasting time because ultimately they have come to this point of personal conception of the Supreme Lord. Bahūnāṁ janmanām, after many, many births, if they are fortunate enough to meet some real devotee, then he becomes enlightened. And vāsudevaḥ sarvam iti [Bg. 7.19]. He then accepts Vasudeva, Kṛṣṇa, as everything. Sa mahātmā su-durlabhaḥ: "Such kind of great soul is very rare."

So here is an opportunity to get directly that post of great soul by chanting Hare Kṛṣṇa. So it is very scientific. We can present this formula to any person who wants to understand this movement scientifically, philosophically, logically. There is no dearth of all these things in this movement. We are not sentimental at all. Of course, there must be sentiment. Without sentiment, nobody can come to the stage of ecstasy. But that sentiment is transcendental sentiment. This is not ordinary sentiment. Sentiment, when religion or any faith is devoid of philosophy and logic, then it is material sentiment. And philosophy and logic without understanding of God is simply waste of time, mental… [break] So both should be combined, religion plus philosophy. One should understand the principles of religion with philosophy and logic. We are claiming college students, university students, because we are presenting religion on the basis of philosophy and logic. We are not blindly following. We have not dogmatism. We have got reason, philosophy, and everything, science. If you want to understand this Kṛṣṇa consciousness on the basis of philosophy, logic and science, we are prepared to present to you. But the ultimate goal is to surrender unto the Supreme. So although you will find some of the students joining us, they are not very great philosopher or great scientist or great educationist, but they have accepted the reality, Kṛṣṇa. Therefore they are the highest yogis. They are highest yogi. Just like if somebody is offering one million dollars, one may understand it or may not understand it, what is the value of one million dollars. But if one has got that one million of dollars, then he is rich man undoubtedly. Similarly, the boys and the disciples and the followers of this movement, who are accepting Kṛṣṇa as the Supreme Lord, oh, they have already got that millions of dollars. They are richest. They may not understand it, that what is the value of Kṛṣṇa, but because… Just like fire. If you touch knowingly or unknowingly, it is fire and it will burn your body. Similarly, if Kṛṣṇa is the Supreme Personality of Godhead, then one who has taken Him, then he will derive the highest benefit undoubtedly.

Thank you very much. Any questions? [break]

Devotee: …"the conqueror of sleep" is one of his names. How and what relation can develop greater love for Kṛṣṇa through conquering sleep?

Prabhupāda: Sleep?

Devotee: Resting.

Pradyumna: He said Arjuna's another name was Guḍākeśa.

Prabhupāda: Guḍākeśa. Guḍākeśa. Guḍākeśa means one who has conquered sleep. Sleeping means māyā, or darkness. Just like in sleeping you do not know where you are, similarly, a person who is in the darkness… Everyone is, in this material condition of life, everyone is in darkness. He does not know wherefrom he has come, what for he has come, what he has to do, and where he is going next. All these questions are darkness for him. So anyone who has conquered over this darkness, he is called guḍākeśa. So Arjuna did it. He knew, by the grace of Kṛṣṇa; therefore his another name is Guḍākeśa. Everyone is in darkness. Ask him, "What what you were in your past life? What you are going to become in your next life? Why you have come here?" "Why you have become American?" "Why you have become Indian?" "Why you are white?" "Why you are black?" "Why you are suffering?" "Why you are enjoying?" So many "whys." Ask them. They will not be able to answer. Therefore they are in darkness. So anyone who knows all these things, he is out of darkness. So try to be like Arjuna, to become out of darkness. That is the Vedic injunction. Tamasi mā jyotir gamaḥ: "Don't remain in darkness. Just try to go to the light." This is light. Just like it is very commonsense affair that I, the soul, is eternal. I am changing my body from the very inception in the womb of my mother. And because I am changing this body, therefore I am nowhere? I am gone forever? Ask the greatest scientist. He will say like that. It is a commonsense affair. Just like a child. Because he cannot see the sun at night, he may say, "Oh, sun is gone, dead and gone." But no scientist, no intelligent man will say. "My dear child, the sun is not gone. The sun is there. I cannot see now." That is the fact. Similarly, these foolish persons, because they cannot see the soul and because the body is left there and it is destroyed, he says that there is no soul. Just see how childish and how much darkness is there. It is commonsense affair. How this body…? I am taking this body so important, the body of such and such professor, such and such scientist, such and such philosopher. But as soon as I, the soul, go away, where is the importance? If the body is important, why it becomes nonsense immediately after the departure of the soul? Therefore the soul is important. One who does not know the soul, his all activities are defeat. Parābhavas tāvad abodha-jato yāvan na jijñāsata ātma-tattvam. Anyone who has not inquired about the soul, because he is born ignorant, born in darkness, he does not know what is soul, what is this body, what is this world. Therefore born in darkness. So if in that darkness and ignorance he is acting so many things, what is the profit? It is simply defeat. So a person who does not inquire into the existence of soul, his real identity, all his so-called improvement is simply waste of time. Śrama eva hi kevalam [SB 1.2.8]. Simply laboring, that's all. The whole world is doing that, beating the bush, laboring for nothing. He does not know that how long he will remain. Suppose you are in America. You are now Mr. Ford. You have constructed a very skyscraper building. But how long you shall remain in this skyscraper building? How long you shall remain American or Mr. Ford? Next life, as soon as your body is changed, then you are Mr. Dog or Mr. Cat or Mr. this or Mr. Chinaman, Mr. Indian. That means if, in my next life, I become Mr. such and such instead of Mr. Ford, then all the activities that I have done as Mr. Ford is simply waste of time. That he does not know. This is ignorance. And one who has conquered this ignorance, he is Arjuna. Is it clear?

Devotee: Thank you Prabhupāda.

Guest: Is Kṛṣṇa consciousness the knowing or the awareness of the Absolute?

Prabhupāda: Certainly. Otherwise, why you are laboring so hard? To know yourself, know the Absolute. Three, five things. Kṛṣṇa consciousness means to know perfectly well five things. What are those? God, living entity, and this material nature, the time factor, and the activities. God, the supreme controller. However you may declare there is no God, there is a supreme controller. That we have to admit. There are so many things that which does not depend on our so-called scientific advancement of knowledge. It depends completely something else. Supreme controller. So that is God. They may call it nature, but they do not know nature, what is nature. So God, and we are living entities. We are godly. We have got the same activity. As God is the creator of the whole universe, we are also creator of some skyscraper building or a city like Montreal or New York. We may do that. But in comparison to the God's creation and my creation, there is no comparison. It is very insignificant. If you go high up on the sky, you will see this globe is just like a point. And there are millions and trillions of globes and planets like this. They are full of all opulences as you find here. So that is God's creation. In comparison to that creation, suppose if you have created a city or a skyscraper building. What is there? That is called living entity, minute; and the Lord: greatest. God is great; you are minute. Understanding of God, understanding of the living entities. Then try to understand this material nature. What is this material nature? The material nature is exactly like your body. This body is working so nicely because you, the soul, is present within this body. That is a fact. You do not know how your hairs are growing, how your nails are growing. You are claiming, "It is my hair; it is my nail," but can you explain how it is growing? No. Similarly, the nature's work is going on wonderfully. Just like my… That is… So many things are going on wonderfully due to the presence of the spirit soul. Similarly, all this nature's work is going on so wonderfully due to the presence of God, the Supersoul. This is understanding of the material nature. Then God, living entity, material nature, and then time. Time is eternal. There is no past, present, and future. It is my calculation, according to… That is relativity. That is the modern scientific proposition by Professor Einstein. Your time and my time, he has also stated that the time factor in the higher planets are different. In the higher planet the time factor-our six months makes their one day. Just like our so many yugas makes twelve hours of Brahmā. So time is according to the different object. But time is eternal. Actually, there is no past, present, future, or limitation. This is understanding of time. So God, living entity, material nature, time, and the activities. What are these activities? The activities are not eternal; they are temporary. You have got this temporary American body. You are thinking American. You are busy twenty-four hours as American. I am Indian. Or these boys… The boy's activities are different, the woman's activities are different, man's activities are different, the Russian's activities are different, and American's activities, different. All different activities. So therefore activities are temporary. Temporary, according to the time, according to the atmosphere, according to the body, the activities are… Just like the dog, unnecessarily running this side, this side. He thinks that "I am very busy." He is very busy. He is businessman. But you are calling, "A nonsense dog is running here and there." Similarly, all these activities by your motorcar, they may think it is very important, but those who are in higher status, they are thinking like dog is going this side, that side, this side, that side. So the activities are temporary.

So we have to find out our eternal life, our eternal activities, our eternal place, and eternal bliss. Those things are explained in the Bhagavad-gītā and further explained in the Śrīmad-Bhāgavatam. And that is, we are moving as Kṛṣṇa consciousness… [break] A sane man should take very serious view of this movement and it should be pushed all over the world. Otherwise you remain in darkness. You never become guḍākeśa. You remain in guḍāka. Never īśa. Guḍāka-īśa, guḍākeśa. Guḍāka means darkness, and īśa means master. So you remain in guḍāka, but not guḍākeśa. So if you want to become guḍākeśa, master of this ignorance, then surrender to Kṛṣṇa. You'll get it.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadante
māyām etāṁ taranti te
[Bg. 7.14]

"It is very difficult to surmount this darkness of ignorance, but anyone who surrenders unto Me, he immediately surmounts."

So this is the greatest service to the human society, to get out them from the darkness of ignorance. That is the greatest gift. If you put him into the darkness… Suppose a man is suffering from disease and he is asking, "Sir, I am very hungry. Give me some food." If you give him some rasagullā or some very nice foodstuff, neither he cannot eat, neither he can enjoy. And by supplying such things you are making him more and more diseased. You have to cure the disease. Then give him. That's right. So there is no curing process. Simply sense gratification. I want to satisfy my senses, and if somebody talks about my sense gratification, oh, I receive him very nicely. You see? And as soon as one says that "You are diseased. You cannot satisfy your senses without restriction. Then you will continue your disease," "Oh, this is not good. This doctor is not good." This is going on. You want to be cheated; therefore there are…, so many cheaters are coming. Just like this Maharishi came. "Yes, enjoy your senses. Enjoy. Simply pay me thirty-five dollars. I give you some mantra." People gave him thousand, millions of dollars, and at the end both of them became dissatisfied. He said, "It is failure," and who were followers, they left him. So what is the use of? Don't try to be cheated. If you want to be cheated, then Kṛṣṇa will send you some cheater. And if you want to be really profited, if you simply think of Kṛṣṇa, Kṛṣṇa, Kṛṣṇa… (end)

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Lecture Excerpt

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Montreal, July 27, 1968
Prabhupāda:
…caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

So Śrī Kṛṣṇa Caitanya is full representation of Kṛṣṇa in six aspects. That is… In the beginning of Caitanya-caritāmṛta it has been explained, vande 'haṁ gurūn īśam īśāvatārakān īśa-bhaktān [Cc. Ādi 1.1], prakāśāṁś ca tac-chaktīḥ, like that. So the Supreme Personality of Godhead is principally not divided, but He is understood under six primary features. The primary, first feature is guru, because guru gives the initiation to understand the Supreme Personality of Godhead. That feature is represented by Śrī Nityānanda Prabhu. He is the original guru feature, and He is first manifested expansion of Kṛṣṇa.

There is a prayer of Narottama dāsa Ṭhākura in which it has been established that vrajendra-nandana yei, śacī-suta haila sei, balarāma haila nitāi. Vrajendra-nandana means Kṛṣṇa, the son of Mahārāja Nanda. Mahārāja Nanda was very rich man. He had ninety hundred thousand of cows. Formerly people were considered rich by possession of cows and grains-not by paper. (laughter) At the present moment, we have got bunch of paper. As soon as the particular government is finished, we are all…, we shall be finished. You simply… Just like in Germany it happened. The mark was selling like anything. You see? So these are not money. Actually money means… Either you say livestock or grain stock, that is money. So in Sanskrit literature we find dhānyena dhanavān. One who has got large quantity of paddy, rich, he is rich man. Still in India, in villages, when a daughter is to be offered to a particular house, it is inquired, "How much stock of grains that family has got?" They do not inquire, "How much stock exchange he has got in the bank?" No. But factually, if you have got grains at your home, then there is no question of economic problem. If you have simply got grains and cow, then you won't have to go other place. You are… That was the basic principle of civilization, that you possess some cows and some land so that you can produce foodstuff. That's all. Your whole economic problem is solved. You see?

So therefore so much stress is given for cow protection. Amongst the division of society, the brāhmaṇas, the kṣatriyas and the vaiśyas and the śūdras… Śūdras means non-Aryan. And Aryans, they are divided into three higher castes. Caste means according to profession and quality. That is caste. In the Bhagavad-gītā it is stated, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. That is factual everywhere. If you have got the quality and if you are working… (end)

680728SP.MON
Speech to Indian Audience

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Montreal, July 28, 1968

Prabhupāda: …vijayate śrī-kṛṣṇa-saṅkīrtanam. Lord Caitanya instructed this verse. He gave us eight verses, known as Śikṣāṣṭaka. Śikṣa means "instructions"; aṣṭaka, "eight." This Śikṣāṣṭaka poetry, containing eight verses, are very valuable, and they were given by Lord Caitanya for understanding of the whole human society. It was not meant for any particular country or particular society, but it was meant for the whole human race. Lord Caitanya entrusted His countrymen, who are known as Bhāratīyas, to distribute this message througho ut the whole world, in every village and every town. There is a nice Bengali verse in Caitanya-caritāmṛta:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

The Lord predicted that "As many towns and villages are there on the surface of the world, everywhere this message will be known." And He also said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

He entrusted his countrymen-means any Indians. Not that because He appeared in Bengal it was entrusted to the Bengalis, but He said that bhārata-bhūmite manuṣya-janma haila yāra: "on the land of Bhārata-varṣa." India is known as Bhārata-varṣa. Perhaps most of you know it. This is after the name of King Bhārata. There was a great king, Bhārata, who was the emperor of the world, and this planet was named Bhārata-varṣa after his name. Before that this planet was known as Ilāvṛta-varṣa. And after Mahārāja Bhārata, this planet was named as Bhārata-varṣa. But gradually, there was partition. As recently also there has been partition of India-Hindustan and Pakistan-similarly, this planet, known as Bhārata-varṣa, was partitioned gradually, one after another. So then the other names-Europe, Africa, or America, or Germany-these names gradually developed. Actually the whole planet was known as Bhārata-varṣa. That we understand from the Vedic history. And there was one king. That king also belonged to Hastināpura, which is called at the present moment New Delhi, near about that.

So anyway, Lord Caitanya entrusted to spread this message to the Indians. Bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. There are many kinds of living entities. There are men, there are animals, there are birds, beasts, trees, aquatics-all of them are living entities. But He is entrusting to the manuṣya. Bhārata-bhūmite manuṣya-janma haila yāra. "One who has taken his birth as human being, Indian human being, to him I am entrusting this message, that this should be distributed all over the world in villages, in towns, this message." So I am especially speaking to the Indians present here, that you have got a responsibility on behalf of Lord Caitanya. If you believe in our śāstras, in our ācāryas, then those who are present here as Indians, I will request them to take this responsibility of spreading the… (aside:) This is disturbing. …this message of Lord Caitanya all over the world. And He said, bhārata-bhumite manuṣya-janma haila yāra, janma sārthaka kari [Cc. Ādi 9.41]. Janma sārthaka kari means "First of all make your life successful." You cannot distribute this transcendental message without making your life successful. Janma sārthaka kari. That means persons who are born in India, they have got the facility for making life successful. How? Because there is immense treasure-house of transcendental knowledge in India. It is known to everyone, in every part of the world. Unfortunately, we Indians, we do not know the value of our spiritual treasure-house. I have got one German Godbrother. He was formerly known as Mr. Hans Sulyea(?). He is now Sadānanda Swami. He is living in Sweden. And one of his disciples, Vāmana-datta… What is his German name?

Devotee: Dr. Eisen (?).

Prabhupāda: Yes. He has written a very nice authorized book on Lord Caitanya in German language, and it is very big book, paperback, five hundred pages. It is approved by the Sweden University, and he has sent me. So even a German gentleman, he is taking so much interest. And this Mr. Sulyea, he told me long, about forty years before… At that time I was also householder. So he told me that "If some student come to Europe and then come to Germany, first of all we try to test him, how much he has got his original cultural knowledge." He said that "If we find that this boy, the student, knows something of Indian original cultural life, then we welcome him. Otherwise we reject him."

So we Indians, we should know that we cannot imitate the Western countries. They are far advanced. So far materialistic way of life is concerned, you cannot compete with them. Just like some years before there was industrial exhibition in India in which the government was very proud to show that they are manufacturing cycle and sewing machine. When Western part of the world, they are manufacturing so many complicated machineries, we are proud of manufacturing cycle and sewing machine. Similarly, in every respect… In medicine also, there are so many laboratories in India, but still, seventy-five percent of the medicines are imported from foreign countries, because they are lagging behind. So my point is that in every country, in every human society, there is a special qualification. The day before yesterday I was seeing one picture in that church, of Hardwar. Millions of people assembled there for taking bath in the Ganges. In 1958 there was a special fair in Jagannātha Purī. It was written in the almanac that on that particular day, if somebody takes bath in the sea and has an audience of Lord Jagannātha, then he will be liberated. I was also there and with other friends. You'll be surprised to know that for a few-hour visit, about six million people assembled from all parts of India. And government had to make a special arrangement for their taking bath in the sea and visiting the temple. Similarly, there is Kumbha-melā. These assemblies are not advertised. People know it by paramparā. I am speaking to you; you are speaking to your friend. In this way they know it, and on that particular day they assemble at a place, just like Prayāga, on the confluence of Ganga and Yamunā. Millions of people will assemble. So still, in spite of our present leaders' policy to completely eradicate all religious ideas… They have made secular state. But people are so born that naturally they are inclined to take part in spiritual movement. That is the nature. Therefore Lord Caitanya said that bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. To take one's birth in the land of India, to take one's birth as human being, is great opportunity undoubtedly. But still more great opportunity is there who has taken his birth in India. We are… We must be proud, provided we do not forget our own Vedic culture.

Unfortunately, the present policy is that students are being taught to forget their old Vedic culture and try to imitate the Westernized way of life, industrial life, technical life. That is being encouraged. But here I find that the young men and young girls and boys, both, they are very much interested about Indian original culture of spiritual life. Recently, you know, some yogi came, and he simply bluffed so many people that "If you pay me thirty-five dollars, I will give you one personal mantra, and you will be in transcendental life," or so many things. So thousands and thousands of European boys and girls, as well as in America, they flocked together, but later on, they were frustrated. That means while the Indian youths are coming to the Western countries for advancement of technological knowledge, the Western boys and girls, they are hankering after spiritual life. This I have very particularly studied. I am here, not in Canada, in America. I came here in 1965, and I am studying the mind of the younger generation especially. They are hankering after something, spiritual enlightenment, not only in America, also in Europe. And they expect something from India because… It is a fact. I have read one book written by one Chinese gentleman. That book is recommended in the New York University for study. That Chinese gentleman is very learned man. He has given comparative studies of all religion and philosophies, but he recommends that "If you want to study religion as it is, then you have to go to India." So our Indian spiritual culture is still adored and worshiped by the learned section of every part of the world. And especially in America and Germany and England, they are hankering after it. We should be little careful that this knowledge, transcendental knowledge, as distributed by Lord Caitanya, should be seriously taken up by the responsible Indians present here. Unfortunately, I see that Indians are not very much interested, but that is our misfortune. Actually, Caitanya Mahāprabhu entrusted this mission that anyone who has taken birth as human being on the land of Bhārata-varṣa should learn this spiritual science very seriously, make his life successful, and distribute all over the world so that people of the world may become happy. That was His mission. Now, this Kṛṣṇa consciousness movement is started on this mission, on the mission of Lord Caitanya, that to distribute,

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

That in this age of Kali there are many differences of opinion for self-realization, or transcendental life, or religious life, but this common formula, chanting of the holy name of God, can be accepted by everyone.

Unfortunately, people in the present age, they think that God is dead. And what is the use of chanting something, somebody who is dead, chanting the holy name of God, who is already dead? The other day I was speaking in the church that God is not dead. God cannot be dead. Neither you or me cannot be dead. There is living symptom in your body, and there is living symptom in the cosmic manifestation also. Just try to understand what is God. Then place your verdict, whether God is dead or not. How God can be dead? Just like when a man is lying on the floor, if his vital condition, his pulses, his heart is going on, then how you can say that that man is dead? Similarly, if you study the cosmic manifestation… Of course, it is a subject matter to be learned very scrutinizingly with calm head, that as your body is functioning nicely by physiological arrangement, similarly, the body of the cosmic nature, by physical arrangement it is also moving nicely. Therefore, so long your bodily functions are going on nicely, you are not dead. Similarly, the Supreme Soul is also not dead because by the symptom of His gigantic body, universal body, we see that everything is nicely going on. So God is not dead. This is a statement of the crazy fellow. God is not dead; neither we are dead. Now, we, being part and parcel of the Supreme Lord, our function is just to serve the Supreme. This example of body I have said many times in this class, that as the part and parcel of your body, namely the hands, the legs, the eyes, the ears, they are meant for serving the whole body, similarly we, being part and parcel of the Supreme Whole, we are also meant for serving the Supreme Whole. So God is not dead; we are also not dead. We shall be dead when we cease to function as part and parcel of the Supreme Whole. That is our death.

It is very nicely analyzed in the Śrīmad-Bhāgavatam:

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanty
sthānād bhraṣṭāḥ patanty adhaḥ

Now, just like this finger or this hand is grown from this body, similarly, the different parts of human social body is also born out of the whole body of universal body of God. They analyze that the intelligent class of men, they are born of the mouth of the universal form of God. The administrative class of men, they are born out of the arms of the universal form of God. The mercantile class of men, they are born out of the abdomen of the universal form of God. And the laborer class of men, they are born out of the legs of the universal form of God. Now, so far the body is concerned, either the mouth or head or the legs, no part of the body is less important, because every part of the body is required for proper function of the body. But by comparative study, the head is most important than all other parts of the body. If head is cut off from the body, then body becomes immediately dead. But if your hand is cut off from the body, the body still remains alive. It is not dead. So the intelligent class of men who form the head of the society, if they are lacking, if there is no intelligent class of men, then it is to be considered that sort of human society is dead, because the head is not there. Similarly, at the present moment there is lack of intelligent class of men. Intelligent class of men… Who is intelligent class of men? There are so many intelligent class of men. So according to Bhagavad-gītā, intelligent class of men can be tested by some qualification. What is that? Satya śaucaṁ samaḥ damaḥ titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Intelligent class of men means… First qualification is that he must be truthful. Then satya, śaucam. He must be always clean. Bahyābhyantaram: he must be clean without and within. "Without" means…, on the external body, cleanliness means soap and water. But inside cleanliness means Kṛṣṇa consciousness. So bahyābhyantara-śuciḥ. Satya, śaucam and śamam, controlling the mind, and damam, controlling the senses. Then ārjavam, simplicity; and titikṣa, tolerance; jñānam, full knowledge; vijñānam, practical application of the knowledge; and āstikyam, and full faith in God. They are called intelligent class of men.

Now, if you put to this test of intelligent class of men, hardly you will find one in thousand or one in million. Therefore the present social structure is practically without any intelligent class of men, or without any head. At the present moment the whole society is going on by manufacturing some schemes that "This scheme will be successful for the proper execution of our human activities." But another man gives you another plan. Therefore in the political world there are so many "isms," and they are fighting with one another. That means there is no standard intelligence. I differ from you; you differ from me. Now, nobody knows who is intelligent. So by this analytical study we can understand that at the present moment there is need of intelligent class of men. Not that everyone should be intelligent, but even a small percentage of people, if they become intelligent, with these qualifications-truthful, clean, and controlling the mind, controlling the senses, simplicity in behavior, and tolerance, knowledge, application of knowledge in practical life, and full faith in God… That, these nine symptoms, brahma-karma svabhāva-jam… [Bg. 18.42]. The intelligent class of men is called brāhmaṇa, according to Vedic literature. And the next class, the administrative class, is called kṣatriyas, and the next class is called the vaiśyas, and the general class of men is called the śūdras. So even in that, according to Vedic literature, it is said that kalau śūdra sambhava. In this age, practically all men are on the standard of śūdra category. Kalau śūdra sambhava. So this movement, Kṛṣṇa consciousness movement, is started so that even one is born a śūdra by qualification, he can be raised to the standard of the highest intelligent class of men, brāhmaṇa, by pāñcarātrikī-viddhi. By pāñcarātrikī-viddhi it is said that it doesn't matter what a man is, but if he is trained up by dīkṣā process, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām… Dvijatvam means twice-born. Twice-born, they are, the brāhmaṇas are twice-born, the kṣatriyas are twice-born, and the vaiśyas are… That means higher class of men, they are called twice-born. Why twice-born? Because one birth is made by father and mother and the next birth is made by Vedic knowledge and spiritual master. This is the system. So nobody is born brāhmaṇa or intelligent class of men, but by cultivation of knowledge, by practice, by good association, one can come to the higher standard of life. And when one is on the platform of goodness, then one has to transcend that platform of goodness and come to the platform of pure goodness. In the material world, even a man is supposed to be very good man, there is possibility of his being affected by the modes of passion and ignorance. But in the transcendental platform, which is called viśuddha-sattva, pure goodness, there is no possibility of interaction of these three qualities of material nature, namely goodness, passion, and ignorance.

The Bhagavad-gītā concludes, therefore,

yo māṁ avyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

If anyone engages himself fully and seriously in the devotional service of the Supreme Lord, Kṛṣṇa… Yo māṁ avyabhicāreṇa bhakti-yogena. Avyabhicāriṇi means without any deviation, firmly fixed up. And bhakti-yogena, in devotional service, if one is engaged, sa, that person, guṇān… Guṇān means these three qualities: passion, ignorance, and goodness. Sa guṇān samatītya. Samatītya means completely transcending. He transcends completely. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. He becomes situated on the platform of Brahman, and that is the highest perfection of knowledge. Now we are identifying ourself that "I am part of this material world. I am part of this land or that land." "I am Indian because I am born in India." "I am American because I am born in America." Everyone is thinking like that. That means "I am part and parcel of this material world." But by this transcendental elevation to the platform of Brahman, when one becomes self-realized or understands himself as part and parcel of the Supreme Brahman, as it is stated in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], "All these living entities are My part and parcels," similarly, when the living entities in highest perfection understand that he is part and parcel of Kṛṣṇa, or the Supreme Brahman, his life is on the transcendental platform.

So that transcendental platform is also explained in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as one is situated in that Brahman platform, he is free from all anxieties immediately. Caitanya Mahāprabhu explains that brahma-bhūtaḥ situation, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Immediately. So the brahma-bhūtaḥ platform, which we have to ascend after so much qualification, so much understanding, so much practice of yoga, dhyāna, meditation, can be achieved in this age by the blessings of Lord Caitanya simply by chanting Hare Kṛṣṇa. Simply by chanting. Caitanya Mahāprabhu… As I have explained, that one has to lift himself to the platform of brahma-bhūtaḥ stage, when one is free from all anxieties. Now, Caitanya Mahāprabhu says that simply by chanting Hare Kṛṣṇa, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam-what is the gain? The first gain is ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing of the heart. What is that cleansing? That I am thinking at the present moment in my material concept of life that "I am part and parcel of this matter." And when we come to the understanding that "I have nothing to do with this matter; I am accidentally in contact with the matter, but my real position is that I am spirit soul, brahma-bhūtaḥ…" Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Ahaṁ brahmāsmi. Ahaṁ brahma. Lord Śaṅkarācārya, he preached this philosophy, that… Just try to understand, but don't try to misunderstand. Unfortunately, this understanding that ahaṁ brahmāsmi, people are misunderstanding that "I am God." He is not… Nobody can be God. God is supreme. God is great. We are very small. If I am God, if I am great, then how I have come to this position? How I have fallen from my brahma-bhūtaḥ stage? That is not actually understanding. Brahma-bhūtaḥ, ahaṁ brahmāsmi, means "I am part and parcel of the Supreme Brahman." This is also confirmed in the Bhagavad-gītā and every Vedic literature, that the living entities are just like sparks of the fire, just like there is big fire and there are sparks also, small particle of fire. That small particle of fire is also fire, but it is not as big as the big fire. Similarly, in quality we are as good as Brahman, but in quantity we are minute, infinitesimal, and He is infinite. That is the difference.

So this philosophy of Bhagavad-gītā, supported by the movement of Lord Caitanya, chanting the holy name of Hare Kṛṣṇa, we are trying to push on in this part of the world, in pursuance of the order of Lord Caitanya, that pṛthivīte ache yata nagaradi grāma. So I'll request Indian ladies and gentlemen who are present here to join this movement. This is your duty. Because you are Indian, you have got this duty. If you forget your duty, then you are forgetting your identity. So my special request in this meeting is for the Indian ladies and gentlemen to support this temple, and by supporting this temple, to support this movement. It is good not only for the Indians-for everyone. It is no sectarian religion. It is completely scientific and philosophical. Everyone can accept it, not dogmatically, but with reason and argument. And you can practically see that all my students, none of them are Indians. Until now, they are all American. They are educated, they are intelligent. They are trying to understand it with all logic and philosophy, and when they understand it nicely, they take to it very seriously. So my request is that this is a very nice movement. Everyone, either Indian, American or Canadian, should take part in it and encourage us.

Thank you very much. (end)

680823LE.MON

Lecture Excerpt

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Montreal, August 23, 1968

Prabhupāda: So to love Kṛṣṇa we don't require anything. Ahaituky apratihatā. It is open for everyone, but we should learn to sacrifice for Kṛṣṇa. That is the sign of love. Yat karoṣi yad aśnāsi yaj juhoṣ [Bg. 9.27]i. If you… You are eating. If you simply decide that "I shall not eat anything which is not offered to Kṛṣṇa," then Kṛṣṇa will understand, "Oh, here is a devotee." "I shall not see anything except Kṛṣṇa's beauty." Kṛṣṇa can understand. "I shall not hear anything except Hare Kṛṣṇa and topics on Kṛṣṇa…" These things are there. It does not require that you become very wealthy, very beautiful, or very learned. You have to decide that "I shall not do this without Kṛṣṇa. I shall not do this without Kṛṣṇa. I shall not mix with any man who is not Kṛṣṇa conscious. I shall not talk anything which does not speak about Kṛṣṇa." So your… "I shall not go anywhere except Kṛṣṇa's temple. I shall not engage my hands in anything except Kṛṣṇa's business." In this way, if you train your activities, then you love Kṛṣṇa and Kṛṣṇa is purchased-simply by your determination. Kṛṣṇa does not require anything from you. Simply He wants to know whether you have decided to love Kṛṣṇa. That's all.

Ahaituky apratihatā. Ahaituky apratihatā means it is not dependent on anything. You can yourself automatically, by whatever asset you have got-thinking, feeling, walking, eating, sleeping-whatever you have got. By such things, by using those things in Kṛṣṇa consciousness, you can purchase Kṛṣṇa. This is the Kṛṣṇa consciousness movement. You haven't got to acquire something extra for loving Kṛṣṇa or purchasing Kṛṣṇa. Kṛṣṇa becomes purchased. Therefore… Kṛṣṇa cannot be purchased. His name is Ajita. He cannot be conquered, but His devotee can purchase Him, can conquer Him. Just like you have seen the pictures in our Back to Godhead about Bhīṣma, that it was just joking, but he knew that "Arjuna cannot be killed because he is very dear friend of Kṛṣṇa. So these people are requesting me to kill Arjuna. So I shall show my capacity of fighting." And actually Arjuna became perplexed. Bhīṣma wanted to see that Kṛṣṇa shall have to break His promise for His devotee. "I know I shall not be able to kill Arjuna, but at least I shall see that Kṛṣṇa has broken His promise." So Kṛṣṇa actually did not break His promise. He did not accept any weapon, but He simply showed Bhīṣma that "I have come to kill you with this wheel of the chariot." His sudarśana-cakra is different. These are the reciprocation. Kṛṣṇa can do anything for His devotee. Personally He may be very severe, but for devotee He can do anything. That means devotee can purchase by his devotion. (end)

680914LE.SF

Lecture Excerpt

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San Francisco, September 14, 1968

Prabhupāda: So we have to continue this chanting, either imperfectional stage or in the perfectional stage. Satatām kīrtayanto mām [Bg. 9.14]. In the Bhagavad-gītā, you will see that this kīrtana is recommended continuously. Satatam. Satatam means always. Either in the imperfect stage or in the perfect stage, the process is one. It is not like the Māyāvādīs, that first of all you chant, and by chanting, when you become yourself God, then there is no chanting-stop. This is Māyāvāda philosophy. This is not real, the position. Chanting will continue even in your highest perfectional stage. But that chanting and at the present moment chanting, there is little difference. Yes.

Upendra: Swamijī, if our rasa with Kṛṣṇa is eternal, and we want to have the rasa of lover with Kṛṣṇa, is it possible to change? If our rasa is like father to son, we can never become lover?

Prabhupāda: No. You have got eternal relationship with Kṛṣṇa. That cannot be changed. You're constitutionally in position, in a certain position. Either you have got… But every relationship is spiritual and nice. If you have got that inclination that you want to be Kṛṣṇa's lover, then that means originally you are already in relationship with Kṛṣṇa in that stage. That will be revealed when you are in perfectional devotional stage.

Devotee: Swamijī, the other night you said that one who uses his body for the purpose of Kṛṣṇa, then his body becomes spiritual. How then is the body still subject to change?

Prabhupāda: Spiritual in the sense… Just like… This example also I have given several times. Just like you put an iron rod in the fire. When it becomes warmer, warmer, red hot, it is fire. It is no longer iron. Similarly, when you are completely absorbed in Kṛṣṇa consciousness and service, you are completely spiritual. Your material activities… Because your material activities have stopped, therefore your body is no longer material. Materialism means… Just try to understand. Material…, what is materialism and spiritualism. Materialism means sense gratification, and spiritualism means to love God. That's all. Personal sense gratification. Here the relationship is just like a girl or a boy. The so-called love is temporary. That's all. There is no love. As soon as there is some discrepancy of sense gratification, oh, there is separation. There is divorce. There is separation. Because the so-called love is based on sense gratification. That is materialism. And when there is no sense gratification, the satisfaction of the lover only, that is spiritualism. So in Kṛṣṇa consciousness, when your business will be only to satisfy Kṛṣṇa, then you must know that your senses and your body have become spiritualized. Actually, in higher platform, there is nothing material thing. Higher platform means when a person sees nothing but Kṛṣṇa as everything. Even himself, he's also Kṛṣṇa. (end)

680925LE.SEA

Lecture on Teachings of Lord Caitanya

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Seattle, September 25, 1968

(kīrtana, prema-dhvanī)

Prabhupāda: (chants:) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (devotees respond)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

So we are worshiping govindam ādi-puruṣaṁ. Ādi-puruṣam, the Supreme Personality of Godhead, original. You have to find out the original. That is called philosophy. Philosophy means searching out the original. Darśana. In Sanskrit word it is called darśana, to see the original, to find out the original. So the original information is given by Vedānta-sūtra. What is that origin? Athāto brahma jijñāsā. One should be inquisitive to understand about the origin. That is the chance in this human form of life. We do not know the origin. The scientists, they explain, "Perhaps," "Like this; it was like this," 'Perhaps," "It might be like this." That is not explanation. So the direct explanation is…, very nice explanation is given by the Vedānta-sūtra what is that origin. The Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. The origin is that from which everything is born. That is the origin. Now we have to find out what is that thing from whom everything is born. That is Kṛṣṇa. The great sages, they have searched out what is that origin. And in the Brahma-saṁhitā it is said,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam means the cause of all causes. They have searched out. Scientifically they have searched out that Kṛṣṇa is the origin.

In Śrīmad-Bhāgavatam also it is described, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There may be different kinds of Bhagavān, or the Personality of Godhead. Not different kinds, but different expansion, extension. But Kṛṣṇa is the origin. Kṛṣṇas tu bhagavān svayam. The expansion of Kṛṣṇa may be understood just like a person. He is, at home, a father, a husband, like that, and when he's office, he's boss, or when he's clerk, he's secretary. In this way, a man may be in different position, in different circumstances, but the man is the same. Similarly, Kṛṣṇa, the original Personality of Godhead, might have assumed the form of Viṣṇu, Nārāyaṇa, Govinda, so many. But this original form is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. And in the Bhagavad-gītā also Kṛṣṇa explains Himself, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everyone." Mattaḥ sarvaṁ pravartate: "Everything emanates from Me, all the energies." Just like from the sun globe the energies are coming out incessantly just like flows of water, and everything is being created in this material world through the sunshine, similarly, the shining principle which is emanating from Kṛṣṇa, which is known as brahmajyoti, is the origin of everything. So kṛṣṇas tu bhagavān svayam [SB 1.3.28].

So this Kṛṣṇa science is a very great science, and Bhagavad-gītā explains this Kṛṣṇa science very nicely, the origin of everything. And we should take advantage of this great book of knowledge, Bhagavad-gītā. It is already known in your country, Bhagavad-gītā. There are many editions, but unfortunately, sometimes Bhagavad-gītā is misinterpreted and people are misled to understand the origin. Therefore we have the opportunity to publish the Bhagavad-gītā as it is. We have entrusted the matter to Messrs. Macmillan Company. They are going to publish the book next month. So try to understand Bhagavad-gītā as it is without any interpretation. Then you will understand the origin.

So the process of understanding Bhagavad-gītā is very nicely stated in the Bhagavad-gītā itself. And in our disciplic succession the Ṣaḍ-gosvāmī, the six Gosvāmīns, of whom I offered a prayer in the beginning, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau… So we are publishing another book, Teachings of Lord Caitanya. So the printing is complete. That book also will come next month. So I shall request some of you to read the teachings to Lord…, teaching to Sanātana Gosvāmī. Will somebody come here? You'll read? Yes. Sit down there.

Girl: Right here?

Prabhupāda: Yes. Open page number twenty-nine. What is that, heading?

Girl: "Teachings to Sanātana Gosvāmī."

Prabhupāda: Yes. Read it.

Girl: "In the instructions of Lord Caitanya to Sanātana Gosvāmī we can understand the science of God in the matter of His transcendental form, His opulences, and His devotional service, where everything is being described to Sanātana Gosvāmī by the Lord Himself. By that time Sanātana fell at the feet of the Lord and in great humility asked about his own real identity."

Prabhupāda: Read little slowly so that…, and loudly, so that others can hear.

Girl: "He spoke as follows. 'I am born of a lower family. My associations are all abominable and I am fallen. The most wretched of mankind, I was suffering in the dark well of material enjoyment, and I never knew the actual goal of my life. I do not know what is beneficial to me. Although in the mundane sphere I am what is known as a great learned man, I am in fact so much of a fool that I even accept that I am learned.' "

Prabhupāda: "I am…? I am so much fool that I accept…?" What is that?

Girl: "…that I am learned."

Prabhupāda: "I am learned." Now, this Sanātana Gosvāmī, he was formerly known as Dabira Khāsa. He was born in a high aristocratic family, brāhmaṇa family, and he was finance minister in the government of Nawab Hussain Shah, the then Bengal governor of Bengal. It is about five hundred years ago India was governed by the Pathans, Muslims, and in Bengal the governor was known as Nawab Hussain Shah. Under his government this Dabira Khāsa was minister of finance, and his brother also, Sākara Mallika, he was also a departmental minister. So both the brothers were in very high position. They were great scholar in Sanskrit and Parsi, Urdu. Parsi, Urdu, you know the language spoken in Arabia, in that part of the world. So they were very good scholar and born in very aristocratic family and associated with rich men, aristocratic persons. Because they were ministers, no ordinary person could mix with them. So that was their position. And when they met Lord Caitanya, they decided to retire from the service and propagate the movement of Lord Caitanya, Kṛṣṇa consciousness. So he resigned from the service. The Nawab was very much sorry. He did not like that he should resign from the service because the Nawab was so much dependent on his good service. But he decided that "I must resign." So some way or other he got rid of the service and approached Lord Caitanya in a very humble way. Now he's presenting himself before Lord Caitanya that "I am very low born, and my association is abominable. And people call me a very learned man, and I also accept that I am very learned man. But actually, I am not, because I do not know what I am." It is very nice picture, you see? In the Vedas the injunction is that if anyone wants to understand the transcendental science, he must approach to a bona fide person or a spiritual master in such humbleness as Sanātana Gosvāmī is approaching. He is born of a very high aristocratic family, but he says that "I am born very low." He's very learned man, but he says that "People say me learned man, but actually I am not." Just the position. So why he's saying that? That will be explained. Because actual learning means to know oneself. That is real knowledge. This knowledge that "I am American," "I am Indian," "I am born of this family," "I am father of this person," "husband of that lady," and this and that, so many designations, that is not real knowledge. Real knowledge is to know oneself. That is being taught by Sanātana Gosvāmī, that "I do not know what I am. I am simply identifying myself with this body. That is not real knowledge." He's presenting in that way. Read next.

Girl: "You have accepted me as Your servant and You have delivered me from the entanglement of material life. Now You can tell me what my duty is in this liberated state of life."

Prabhupāda: Now he, he was a minister. Now he thinks that after resigning this service he's feeling liberated. Because he hasn't got to obey somebody who is a materialistic person, therefore he's thinking liberated. And he's asking Caitanya Mahāprabhu, whom he has accepted as his master, "Now You have liberated me. Now You can say what is my duty." Go on.

Girl: "In other words, as we see by this plea, liberation is not the final word in perfection."

Prabhupāda: Yes. Here is one point. He says that "You have liberated me. Now let me know what is my duty." This is very important point. The Māyāvādī philosopher, they think that liberation is the ultimate goal. Just like in Buddha philosophy, the nirvāṇa. Nirvāṇa means annihilation of material existence. Nirvāṇa. They think that as soon as there is annihilation of this material existence, that is the final goal. The Māyāvādī philosopher or the impersonalist, they think that not only to get freedom from this material existence, but to remain in spiritual status, jñānam, simply in the knowledge that "I am spirit soul. I am merged into the spirit soul," that is their goal. But here, the Sanātana Gosvāmī, he belongs to the Vaiṣṇava philosophy. He says, "Now what is my duty?" That means after liberation it is not that everything is void or activity is stopped. No. Actually activity begins after liberation. At the present moment our activities are not liberated activities. At the present moment all our activities are conditional, but actually I am not… Because I am spirit soul, therefore I'm not under material condition. But somehow or other, I am now put into material conditions. This is also explained in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one is actually liberated, brahma-bhūtaḥ, that is called brahma-bhūtaḥ. When one is not liberated he's called jīva-bhūtaḥ. Just like we are, ordinary living entities, we are under designations, and in the concept of this body, we are thinking everything. But actually I am not this body. I am not matter. I am a spirit soul. When this understanding comes, that is the point of liberation. And after that liberation, actual duty begins. That is stated in the Bhagavad-gītā also.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Liberation means there is no more anxiety. In the conditioned state we are always full of anxiety, and the liberated state… Just like when a man is attacked with fever, he's always suffering. As soon as the fever is gone, he is liberated. Similarly, the material concept of life, when we are freed from the material concept of life, that is the beginning of our liberation. Actually, liberation will be maintained by liberated activities. That is Kṛṣṇa consciousness. Just like a man is suffering from some disease, so he cannot act freely. But when he is out of the disease, then he can act freely. To get out of the disease does not mean that there will be no activity. The Buddha philosophy and the Māyāvāda philosophy say that after liberation, activity stops. But this Vaiṣṇava philosophy says no. After liberation real activity begins. Go on.

Girl: "There must be activities in liberation. Sanātana clearly asks, 'You have saved me from the entanglement of material existence. Now after liberation what is my duty? Kindly explain it to me.' Sanātana further inquired, 'Who am I? Why are the threefold miseries always giving me trouble? And finally, tell me how I will be relieved from this material entanglement.' "

Prabhupāda: Now here is another question, that when… Our inquiries should be how to get out of the threefold miseries. In the conditioned state… Just like an animal. Animal is always suffering. That is a fact. Everyone knows. In the lower grade of life than human being, every animal is always under very strict condition. Why? What is the difference between civilization and not civilization? The difference is that their life is most conditional life. In the civilized life there is a pinch of liberation. So what is that statement? Yes. Threefold miseries. Threefold miseries are there in every living condition, but when a man is enhanced or advanced in knowledge he can understand that "I am under always threefold miseries." What are those threefold miseries? Miseries, that I explained the other day. The threefold miseries means first, pertaining to the body and mind, and second, miseries inflicted by other living entities, and miseries by nature or higher authorities. Just like severe cold or severe heat or famine or earthquake. They are also miseries. This is beyond our control. So miseries which are beyond our control. So far bodily disease, mental disturbance, we can get some remedy in our own way. We can go to a psychiatrist or we can go to a doctor and get some medicine and get relief. And so far miseries from other living entities, we can take protection, we can defend ourself. But so far miseries offered by the demigods, daiva, there is no remedy. If there is all of a sudden here earthquake, oh, there is no remedy. You have to suffer. If there is, all of a sudden, there is inundation, you cannot. If there is, all of a sudden, there is thunderbolt, you cannot make any remedy. So threefold miseries are always there, either one or two or three. So Sanātana Gosvāmī is presenting himself that "People call me very learned man, but I am so learned that I do not know why I am suffering from these threefold miseries." These question do not arise. Actually, when people will come to the understanding, when they will inquire that "Why I am suffering from the threefold miseries…?" The threefold miseries is summarized in Bhagavad-gītā by four principles: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If a man is actually learned and intelligent, he should always see before him that there are four kinds of distresses. What is that? The distress of taking birth, the distress of dying procedure, janma-mṛtyu, and distress of old age, and distress of diseases. So we are very much proud of our advancement of knowledge, but actually there is no solution for these four principles of miseries. There is no remedy. They are trying to control birth rate, janma, but still, every minute there are increasing, the population of the world is increasing. Similarly, they are trying to save people from death, but still, people are dying in hundreds and thousands. And they are trying to get out of this old age. So many medicines, so many cosmetics, but old age is taking place. And so far disease, we can discover many high-grade medicines, but there is no stoppage of disease. So one should be very intelligent that there is no remedy for these four kinds of miseries, janma-mṛtyu-jarā-vyādhi. And a learned man should be inquisitive, "If there is any remedy?" So Sanātana Gosvāmī is presenting himself before Lord Caitanya, that "People say that I am very learned man. But I am so learned man that I do not know what I am and why I am suffering from these miseries although I do not like to suffer." Go on.

Girl: " 'I do not know how to question You about the advancement of spiritual life, but I beg that You kindly, mercifully, let me know everything that I should know.' This is the process of acceptance of a spiritual master by the disciple. One should approach a spiritual master and humbly submit to him and then inquire from him about one's spiritual progress. The Lord was pleased by Sanātana's submissive behavior, and He replied as follows. 'You have already received benediction from Lord Kṛṣṇa.' "

Prabhupāda: Here… Here is another point, that Sanātana Gosvāmī approached his spiritual master, Lord Caitanya, and he submitted himself in such a way that his spiritual master, Lord Caitanya, was very pleased. So that should be the point of disciples, how to please the spiritual master. And Viśvanātha Cakravartī Ṭhākura, he has composed eight stanzas as prayers of spiritual master. And in the seventh stanza he says, yasya prasādād bhagavat-prasādaḥ ***. If you can please your spiritual master, then you know that God, or Kṛṣṇa, is pleased. Yasya prasādād bhagavat-prasādo yasyaprasādān na gatiḥ kuto 'pi ***. And if you cannot please your spiritual master, then you must know that you do not know your whereabouts. You do not know where you are going. So Sanātana Gosvāmī was actually following the disciplic principles. He wanted to please Lord Caitanya submissively. To please the spiritual master means to approach him submissively, not in a challenging mood. The Bhagavad-gītā also explains in this way:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti jñānina
tad jñānaṁ tattva-darśinaḥ
[Bg. 4.34]

Tad viddhi praṇipātena. If you want to understand the spiritual science, then you have to approach to a person where you can completely surrender yourself. Because everyone is proud: ”Oh, who can teach me? Why shall I go to a spiritual master? I know everything.” That is the general mentality. Therefore Bhagavad-gītā gives us direction that you should go to a person where you can fully surrender. So you have to find out a bona fide spiritual master where you can surrender your pride. Then tad viddhi praṇipātena. Praṇiptena means surrender. Paripraśnena. If you find out such, if you are fortunate enough to find out some person where you can surrender, then you can put questions before him. That Sanātana Gosvāmī is putting, that ”What is my position? I think that I am very learned man, I am born of very aristocratic family and so on, so on, but actually, I do not know what I am. What is my position?” This is paripraśna, inquiry. Surrender, inquiry, and sevayā. That answer should be received in service mood.

So these are three formulas. Simple questions will not help us. The question should be put to a person where you have got full surrender and you have got the service mentality. You cannot ask spiritual master or any person whom you think is greater than you in a challenging spirit. Then you will be deceived. In a submissive way, of course, you have got right to place questions, and with service mood. So Sanātana Gosvāmī is the vivid example of this disciplic succession. Tad viddhi praṇipātena [Bg. 4.34]. In the Vedas also the same injunction is there. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If you want to learn that transcendental science, then you must approach to a person who is heavier than you. Guru. Guru means heavier. You don’t go to a person who is lighter than you. Heavier. Heavier means heavier in knowledge. So the same thing is explained everywhere. And Sanātana Gosvāmī is ideal disciple and Lord Caitanya is the ideal teacher, and we should learn how to approach a teacher and what is the qualification of a teacher. Just like Arjuna. Arjuna was talking with Kṛṣṇa in the beginning on friendly terms, just like a friend talks with his friend. But when he saw that his problem was so great that it could not be solved on friendly talks, it must be seriously understood, so he also surrendered himself. Śiṣyas te ’haṁ śādhi māṁ prapannam: [Bg. 2.7] ”My dear Kṛṣṇa, now from this point I accept You, my spiritual master, and I surrender unto You. Please teach me.” And then He began teaching. These are the process. Then?

Girl: ” ’And therefore you know everything and you are free from all the miseries of material existence.’ The Lord further replied that because Sanātana was in Kṛṣṇa consciousness, naturally, by the grace of Kṛṣṇa, he was already conversant with everything. ’But because you are humble, a humble devotee, you are asking Me to confirm what is already realized by you.’ ”

Prabhupāda: This is another point. Even one thinks that he knows everything, still, he, before the spiritual master, he should be blank slate, that ”I do not know anything.” That is the qualification of the disciple. He should approach the spiritual master as if he does not know anything. Go on.

Girl: ”These are the characteristics of a true devotee. In the Nārada-bhakti-sūtra, it is said that one who is very serious about developing his Kṛṣṇa consciousness by the grace of the Lord has his desire for understanding Kṛṣṇa fulfilled very soon. The Lord said, ’You are a suitable person for protecting the devotional service of the Lord. Therefore it is My duty to instruct you in the science of God.’ ”

Prabhupāda: Here is another point, that one should not accept somebody as spiritual master all of a sudden. At the same time, the spiritual master also should not accept anybody as his disciple immediately. Now Sanātana Gosvāmī is proving himself that he’s qualified disciple, and Lord Caitanya is accepting him, that ”You are just the suitable person; therefore I shall accept you as My disciple and teach you the science of Kṛṣṇa consciousness.” Yes.

Girl: ” ’And I will explain to you everything, step by step.’ It is the duty of the disciple approaching the spiritual master to inquire about his constitutional position. In conformity to that spiritual process, Sanātana has already asked, ’What am I and why am I suffering from the threefold miseries?’ The threefold miseries are called ādhyātmika, ādhibhautika, and ādhidaivika. Ādhyātmika means caused by the body and mind. Sometimes the living entity suffers bodily and sometimes he is distressed mentality. Both are ādhyātmika miseries. We experience these miseries even in the womb of our mother. There are many forms of miseries that take advantage of our delicate body and give us pain. Miseries inflicted by other living entities are called ādhibhautika. There are many living entities such as bugs born of eggs that cause us miseries while we are sleeping in bed. There are many living entities like cockroaches that sometimes give us pain. And there are other living entities born on different kinds of planets, and they also cause us miseries. So far as ādhidaivic miseries are concerned, they originate with the demigods from the higher planets. For instance, sometimes we suffer from serious cold weather, sometimes we suffer from the thunderbolt, sometimes from earthquake, tornadoes, droughts, and other natural disasters. So we are always suffering one or another of three kinds of miseries. Sanātana’s inquiry was ’What is the position of the living entities? Why are they always undergoing these three kinds of miseries?’ Sanātana has admitted his weakness. Although he was known by the mass of people as a greatly learned man, and actually he was a highly learned Sanskrit scholar, and although he accepted the designation of a very learned man given him by the mass of people, yet he did not actually know what his constitutional position was and why he was subjected to the threefold miseries. The necessity of approaching a spiritual master is not a fashion, but is for he who is seriously conscious of the material miseries and who wants to be free of them. It is the duty of such a person to approach the spiritual master. We find similar circumstances in the Bhagavad-gītā…”

Prabhupāda: Yes, this is very important point, that a spiritual master should not be accepted as a matter of fashion. Somebody thinks that ”Everyone gets a spiritual master, so I may also have some spiritual master.” Or ”I may keep some spiritual master as my pet.” Just like somebody keeps some pet dog or pet cat. So they want also, ”Somebody must be my spiritual master, and whatever I order him, he’ll carry.” So such kind of fashionable spiritual master is useless. A spiritual master, it is defined in the Śrīmad-Bhāgavatam. Who requires a spiritual master? That is stated: tasmād guruṁ prapadyeta [SB 11.3.21]. Tasmād. Tasmād means ”therefore.” ”Therefore one should approach a spiritual master.” What is that ”therefore”? Jijñāsuḥ śreya uttamam. If one is actually inquisitive to understand about the spiritual existence, then he requires a spiritual master. A spiritual master does not mean that he’ll teach you how to keep your body fit, how you can reduce your fat, how you can remain a young man, so many nonsense. This is not the duty of the spiritual master. However you may try to keep your body fit, how long you shall keep your body fit? As soon as you are born, the death is also born along with you. Suppose one man is twenty-five years old. That means he has already died twenty-five years. So you cannot protect yourself from death, however you may become very strong, stout. Therefore actual education, actual spiritual knowledge begins, as stated in the Bhagavad-gītā… The Bhagavad-gītā, the beginning of Bhagavad-gītā is that when Arjuna surrendered to Kṛṣṇa, He immediately said that ”My dear Arjuna, you are posing yourself as very learned man but you are fool number one.” Why? ”Because you are identifying yourself with this body.” Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase [Bg. 2.11]. ”My dear Arjuna, you are talking just like very learned man, but you are lamenting on the subject matter of your body.” Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. Actually one who is learned, he has no necessity for lamenting on the subject, on the body, either living or dead. So the whole process of education in the materialistic way of civilization is on the body, how to keep the body fit, how to avoid death, how to avoid disease. Simply concentration on the body. So this bodily concept of life is immediately discouraged in the Bhagavad-gītā.

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

Paṇḍitāḥ means those who are learned, they are not affected by this body, either dead or alive. So that means one should be inquisitive to learn about the soul which is sitting in the body. That is real knowledge.

So one who is inquisitive about understanding that knowledge, he requires a spiritual master. Not that one who wants to keep this body fit or wants to reduce fat. No. For him there is no necessity of spiritual master. That he can go to a doctor or a medical physician. That’s all. He can advise. What is the use of going to a spiritual master? Spiritual master means jijñāsuḥ śreya uttamam. Who can teach you about the highest benediction, he is spiritual master. So we shall discuss in next meeting. This is very interesting, and you’ll be profited if you please come and hear.

Devotees: Hare Kṛṣṇa. (offer obeisances)

Prabhupāda: Any question? (pause) No question? Yes?

Jaya-gopāla: Prabhupāda? These days there are so many men who claim to have found the Absolute, who claim to be spiritual masters in their own way. How does one tell who is a bona fide spiritual master?

Prabhupāda: Yes. What is your idea of bona fide spiritual master?

Jaya-gopāla: One who can teach the Absolute.

Prabhupāda: So a spiritual master… Just like Kṛṣṇa is spiritual master, and Lord Caitanya is spiritual master. We are talking about Lord Caitanya’s teaching to Sanātana Gosvāmī. That means Lord Caitanya is the spiritual master. Similarly, in the Bhagavad-gītā we find Arjuna is taught by Kṛṣṇa Bhagavad-gītā. So there is no difficulty to understand who is spiritual master. Is there any difficulty? Because we see that Lord Caitanya is teaching Sanātana Gosvāmī and Kṛṣṇa is teaching Arjuna. So both Lord Caitanya and Kṛṣṇa are spiritual master. Is there any difficulty to understand? So anyone who represents Lord Caitanya and Kṛṣṇa, he is spiritual master. That’s all. Anyone who speaks exactly what Lord Caitanya said, exactly what Kṛṣṇa said, then he is spiritual master. Just like a teacher who says that ”I have passed M.A.” Now what is the proof? That means if he speaks exactly like persons who have passed M.A. examination, then he is M.A. A medical practitioner who is approved by other medical practitioners in the medical college, he is medical practitioner. Similarly, if you want to test who is spiritual master, you have to see the standard spiritual master, Kṛṣṇa and Lord Caitanya and similar. Even Lord Jesus Christ, there are…, Lord Buddha, they are also spiritual masters, but they spoke in different circumstances. That is different thing. But if you want to know who is a spiritual master, then you have to test him whether he is speaking exactly like the bona fide spiritual master. Śrī Narottama dāsa Ṭhākura has explained about this, who is spiritual master. What is that? He says, sādhu śāstra guru vākya tinete kariyā aikya. If you want to advance yourself in spiritual science, then you have to test these three things. What is that? Sādhu, saintly person. Sādhu, śāstra, scriptures, and spiritual master. Now suppose you want to know who is a spiritual master. Then you have to test whether he’s speaking just like other saintly persons and whether he’s following scriptures. Sādhu śāstra. So you have to test a spiritual master by corroborating whether he is speaking according to the scriptural injunction, whether he’s speaking to other saintly persons. So in the world, anywhere you go, the standard spiritual master… Take it, Lord Jesus Christ or Buddha or Śaṅkara or Rāmānujācārya or Caitanya-nobody will say that you make adjustment here and live peacefully. Everyone will say that you have to extinguish this material existence. Lord Buddha says nirvāṇa, and Śaṅkara says brahma satyaṁ jagan mithyā, and Kṛṣṇa says sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Lord Jesus Christ says that ”You have to go the kingdom of God. Just come with me.” So nobody says that ”Let us make United Nation organization and stick up to thousands of flags, and let there be peace and prosperity, and let the war go on in any part of the world.” That is not spiritual master. Spiritual master means that he is interested with the other world beyond this material world. That is spiritual master. Yes?

Woman: What then is a master?

Prabhupāda: Master means who is master of the science. That’s all. He must know everything of spiritual life. That is master.

Woman: Are there not many planes in mastership?

Prabhupāda: What is that?

Upendra: ”Are there not many planes in mastership?”

Prabhupāda: Yes, there is. But you have to accept the standard platform by your advancement. Just like somebody accepts somebody as master, that is according to his own mentality. And somebody accepts somebody else as master, that is his mentality. But the highest, according to Vedic literature, Kṛṣṇa is the supreme master. Because all the ācāryas, all the spiritual masters of Vedic perfection, just like in the recent years Śaṅkarācārya, Rāmānujācārya, Madhvācārya, and Viṣṇu Svāmī, Lord Caitanya, all of them, they have accepted Kṛṣṇa as the supreme spiritual master. All of them. Even Śaṅkarācārya, he’s impersonalist, still he has accepted Kṛṣṇa. Sa bhagavān svayaṁ kṛṣṇa. He says that the Supreme Personality of Godhead is Kṛṣṇa. That is mentioned in his commentary of Bhagavad-gītā. And what to speak of Vaiṣṇava ācāryas, they accept. And Caitanya Mahāprabhu, he says, yāre dekha tāre kaha kṛṣṇa-upadeśa [Cc. Madhya 7.128]. If you want to become a spiritual master, then try to disseminate the teachings of Lord Kṛṣṇa. So that is our, so far we are concerned, Kṛṣṇa consciousness, our ideal spiritual master is Kṛṣṇa. Yes?

Upendra: Swamijī, someone approached me and we were discussing about Kṛṣṇa consciousness. And I said to approach Kṛṣṇa one must be pure, but he said, ”What is purity?” Could you explain that technically? What is purity?

Prabhupāda: Yes. Purity means standing on the spiritual platform. That is purity. In the material platform there is no purity. So according to Bhagavad-gītā, that standard of purity, that means standing on the spiritual platform, which is called brahma-bhūtaḥ. Brahma-bhūtaḥ. So Kṛṣṇa says this purity,

māṁ ca vyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

This Brahman understanding, or to stand on the Brahman platform, is purity. How one can attain that platform of purity? Kṛṣṇa says that "One who is engaged in devotional service to Me without any deviation," that means twenty-four hours in Kṛṣṇa consciousness, "he is pure." He is pure. If you can keep yourself always, constantly in Kṛṣṇa consciousness, always thinking of Kṛṣṇa, then you are pure. Otherwise… Kṛṣṇa consciousness or God consciousness, it doesn't make any difference. So just like if you keep always in touch with fire you are warm-there is no possibility of being cold-similarly, some way or other if you always keep yourself in Kṛṣṇa consciousness or God consciousness, then you are pure. Therefore we advise our students, "Chant Hare Kṛṣṇa." As soon as you chant this sound, Kṛṣṇa, immediately you are in touch with Kṛṣṇa. Therefore you are, you keep yourself pure. Is that clear? Yes. So try to keep yourself in Kṛṣṇa consciousness without any deviation. Then you remain pure. That is also confirmed in the Bhagavad-gītā, daivī hy eṣā guṇamayī… [Bg. 7.14]. [break] It is very difficult to get out of the clutches of this māyā, contamination. Very difficult. Mām eva ye prapadyante: "But one who keeps touch with Me, with full surrender," māyām etāṁ taranti te, "he's out of these clutches of māyā." So just like there is antiseptic, what is called, vaccination, to keep yourself from the contamination… There is epidemic, and under government order everyone is vaccinated, that "You take this. So you shall keep your…" This is material way of keeping oneself from contamination. Similarly, if you keep always yourself in spiritual understanding of Kṛṣṇa consciousness, you remain pure. Yes?

Woman: What then are the guides? Are they also masters in a sense?

Upendra: What then are the guides? Can you repeat the question again?

Woman: What then are the guides? Are they also masters of a sense? Spiritual guides.

Prabhupāda: Yes. One cannot be a spiritual guide unless he's not master of the senses. Therefore the spiritual guide is called svāmī or gosvāmī. Svāmī means who is master of the senses. He's not servant of the senses. Generally, people are servant of the senses. One who becomes master of the senses, he can become spiritual master. Otherwise not. All right. Chant Hare Kṛṣṇa. (devotees offer obeisances) You chant. Chant. Mādhavī-latā, you can chant. You. You and Mādhavī. Mādhavī. All right. (end)

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Lecture

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Seattle, September 27, 1968

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (response) Thank you. So our program is to worship the original Supreme Personality of Godhead, Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. In this material world everyone is trying to get happiness and to get relief from distress. Two things are going on, attempt. There are different processes. Material process is completely absurd. That is already proved. No amount of material comforts or happiness, so-called happiness, can give us the actual happiness that we are hankering. That is not possible. Then there are different other processes also. There are three kinds of miseries due to our material conditional life: ādhyātmic, ādhibhautic, ādhidaivic. Ādhyātmic means pertaining to the body and to the mind. Just like when there is some disarrangement of the different functions of metabolism within this body, we get fever, we get some pain, headache-so many things-so these miseries are called ādhyātmic, pertaining to the body. And another part of this ādhyātmic misery is due to the mind. Suppose I have suffered a great loss. So the mind is not in good condition. So this is also suffering. So for diseased condition of the body or some mental dissatisfaction there are miseries. Then again, ādhibhautic, sufferings offered by other living entities. Just like we are human being, we are sending millions of poor animals to the slaughterhouse daily. They cannot express, but this is called ādhibhautic, sufferings offered by other living entities. Similarly, we have to suffer also sufferings offered by other living entities. God's law you cannot, I mean to say, supersede. So material laws, state laws, you can hide yourself, but God's law you cannot hide yourself. There are so many witnesses. The sun is your witness, the moon is your witness, the day is your witness, the night is your witness, the sky is your witness. So how you can supersede the laws of the Lord? So… But this material nature is so constituted that we have to suffer ādhyātmic, pertaining to the body, pertaining to the mind, and sufferings offered by other living entities, and another suffering ādhidaivic. Ādhidaivic, just like somebody is ghost-haunted, a ghost has attacked him. Ghost cannot be seen, but he's suffering delirium, speaking something nonsense. Or there is famine, there is earthquake, there is war, there is pestilence, so many things.

So sufferings are always there. But we are trying to adjust by patchwork. Sufferings are always there. Everyone is trying to get out of sufferings, that is a fact. The whole struggle for existence is to get out of the suffering. But there are different kinds of prescription. Somebody says that you get out of the sufferings in this way, somebody says you get out of the sufferings in that way. So there are prescription offered by the modern scientists, by philosophers, by atheists or by theists, by fruitive actors, so many there are. But according to Kṛṣṇa consciousness movement, you can get out of all sufferings if you simply change your consciousness, that's all. That is Kṛṣṇa consciousness. As I have given you several times the example… All our sufferings are due to lack of knowledge, ignorance. That knowledge can be achieved by association of good authorities. There is a nice Bengali verse,

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyā tāre jāpaṭiyā dhare

As soon as our original consciousness becomes polluted with the consciousness of material enjoyment, that "I want to lord it over the resources of matter…" As soon as we turn our consciousness in this way, then our troubles begin. Immediately māyā. This very consciousness, that ”I can enjoy this material world to my best capacity…” Everyone is trying to do that. Every one of us, beginning from the ant up to the highest living creature, Brahmā, everyone is trying to become one of the lords. Just like recently in your country there were so many canvassing for becoming the president. Why? The same idea. Everyone is after becoming some kind of lord. This is māyā. Our Kṛṣṇa consciousness movement is completely opposite. We are just trying to become the servant of the servant of the servant of the servant of Kṛṣṇa. Just opposite. Instead of becoming the lord, we want to be the servant of the servant of Kṛṣṇa. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80].

So in the modern trend of civilization, people may say that this is slave mentality. It is very good idea. ”Why shall I become a slave? I shall become the master.” But one does not know that this consciousness, that ”I shall become the master,” is the cause of his suffering. This philosophy has to be understood. Because constitutionally we are all servants. In the name of becoming master of this material world we have become the servant of our senses. Because constitutionally we are servants. We cannot do without serving. Every one of us who are sitting in this meeting is a servant. Now, these boys who have taken to Kṛṣṇa consciousness, they have agreed to become servant of Kṛṣṇa. So their problem is solved. But others, who are thinking that ”Why shall I become the servant of God or servant of Swamijī? I shall become the master…” But actually, he cannot become the master. He’s the servant of his senses, that’s all. Just try to understand. Servant he must be, but he’s servant of his lust, he’s servant of his avarice, he’s servant of his greediness, servant of his anger, servant of so many things. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. In higher state, somebody has become the servant of humanity, somebody has become the servant of the society, somebody has become the servant of the country, but actual purpose is that ”I shall become the master.” That disease is there. The candidates for presidency, they are presenting their different manifestations…, no, manifesto, that ”I shall serve the country very nicely. Please give me your vote.” But the real idea is that ”Some way or other, I shall become the master of the country.” So this is māyā. So if we understand this small philosophy, that constitutionally I am servant… There is no doubt. Nobody can say that ”I am free, I am master.” Nobody can say. If he thinks like that, that is māyā. It is false. Can anybody say in this meeting that he’s not servant of anybody or anything? He must be, because that is his constitutional position. But the difficulty is that by serving our senses, there is no solution of the problem, of the miseries. For the time being, I may satisfy myself that I have taken this intoxication, and under the spell of this intoxication I may think that ”I am nobody’s servant. I am free,” but that is artificial. As soon as the hallucination is gone, he comes to the point, again servant. Again servant.

So this is our position. But why this struggle is there? I am being forced to serve, but I don’t wish to serve. What is the adjustment? The adjustment is Kṛṣṇa consciousness, that if you become servant of Kṛṣṇa, then your aspiration to become master, at the same time your aspiration of freedom, is immediately achieved. Just like here you’ll see one picture of Arjuna and Kṛṣṇa. Kṛṣṇa is the Supreme Lord. Arjuna is a living entity, living being, a human being, but he is in love with Kṛṣṇa as friend. And in exchange of his friendly love, Kṛṣṇa has become his driver, his servant. Similarly, if every one of us, we become reinstated in the transcendental platform of loving Kṛṣṇa, then our aspiration of mastership will be fulfilled. That is not known at present, but if we agree to serve Kṛṣṇa, then gradually we’ll see that Kṛṣṇa is serving you. That is a question of realization. But if we want to get out of this service of this material world, of the senses, then we must transfer our service attitude to Kṛṣṇa. This is called Kṛṣṇa consciousness.

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ
(utsṛjyaitān atha yadu-pate) sāmpratam aham labdha-buddhis
tvām āyātaḥ (śaraṇam abhayaṁ) niyuṅkṣvātma-dāsye

One devotee is praying to Kṛṣṇa that ”So long, in my life, I have served my senses,” kāmādīnām. Kāma means senses, lust. ”So even what I should not have done, still, by the dictation of my lust I have done it.” One has to do. When one is a slave or servant, then he’s forced to act something which he does not like to act. He’s forced. So here, a devotee’s admitting that ”I have done, dictated by my lust, something which I should not have done, but I have done it.” All right, you have done, you are serving your senses. That’s all right. ”But the difficulty is that teṣāṁ karuṇā na jātā na trapā nopaśāntiḥ. I have served so much, but I find that they are not satisfied. They are not satisfied. That is my difficulty. Neither the senses are satisfied nor I am satisfied nor the senses are kind enough to give me relief, pension from the service. That is my position.” If I would have seen that, rather if we would have felt that ”I have served so many years my senses, now my senses are satisfied…” No. They are not satisfied. Still dictating. Still dictating. ”I am very…” Of course, it is very natural, but I may disclose herewith that some of my students said that in an elderly age of his mother, he’s(she’s) going to marry. Just see. She has got grown-up children. And somebody complained that his grandmother also married. Why? Just see. In seventy-five years old, in fifty years old, the senses are still so strong that she is being dictated: ”Yes, you must do it.” Try to understand practically how the senses are strong. It is not that simply the young men are servant of the senses. Even seventy-five years old, eighty years old, or at the point of death, they are all servants of senses. The senses are never satisfied. That is the material dictation. So I’m servant. I am servant of my senses, and by serving my senses, neither I am satisfied nor my senses are satisfied nor they are pleased upon me. There is chaos. So this is the problem.

So best thing… Therefore Kṛṣṇa says, Lord Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

You have served your senses so many lives, life after life, 8,400,000 of species of life. The birds, they are also under senses. The beasts, they are also under senses. The men, human being, and everyone, the demigods, everyone within this material world, they are after senses, serving the senses. But Kṛṣṇa says that ”You just surrender unto Me. Just agree to serve Me. Then I take charge of you.” That’s all. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. Because by the dictation of the senses we are committing sinful activities life after life; therefore we are in different grades of bodily presentation. Don’t think that everyone is of the same standard. No. According to one’s own work he gets a type of body. So these different types of bodies are due to different grades of sense gratification. So sense gratification is there in the hog's life also. Why he has been offered a body of the hogs? So much sensuous that it has no discrimination who is mother, who is sister, or who is this, or who is that. This is practical, you'll see. The dogs and hogs, they are like that. In human society also there are many who don't care who is mother, who is sister, or who is this. The senses are so strong. And this is our cause of all miseries, try to understand. The threefold miseries that we are suffering, that we are trying to make a solution, is due to this dictation of the senses. Therefore Kṛṣṇa is there. Kṛṣṇa is there. His name is Madana-mohana. If you try to transfer your love from sense to Kṛṣṇa, then you see the result. Immediately you'll find. Sevonmukhe hi jihvādau [Brs. 1.2.234]. So this false endeavor, that "I want to be master of all I survey," "I am the monarch of all I survey," this attitude should be given up. Every one of us is constitutionally servant. Now, at the present moment, we are servant of the senses. Now, this servitorship should be changed to Kṛṣṇa only. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. And as soon as you change your servitorship to Kṛṣṇa, then gradually, as you become sincere, so Kṛṣṇa reveals to you, and reciprocation of service between Kṛṣṇa and yourself will be so nice. Either you love Him as friend, or master, or lover, or… There are so many items. Any way you can try to love Him and see how much you are satisfied. This is Kṛṣṇa consciousness movement. Please try to understand. It is…

Now in your country these boys are trying to preach this Kṛṣṇa consciousness movement. So my humble request to you all is to try to understand this sublime benediction of life. Simply by chanting Hare Kṛṣṇa, you'll gradually develop a transcendental loving attitude for Kṛṣṇa. And as soon as you begin to love Kṛṣṇa, your all troubles… That means you will feel complete satisfaction. Trouble or distress is of the mind. One man is getting $6000 a month; one man is getting $200 a month. But I have seen one gentleman in Calcutta, he was drawing 6,000; he committed suicide. Committed suicide. Why? That money could not give him satisfaction. He was trying to have something else. So this material atmosphere, by earning great amount of money, will never give you satisfaction, because every one of us is the servant of the senses. This platform of service of the senses should be transferred to the platform of service to Kṛṣṇa, and then you will find all problems solved.

Thank you very much. (devotees offer obeisances) Any question?

Devotee: Prabhupāda, a picture of Kṛṣṇa is absolute, right? That is Kṛṣṇa. Is the picture of a pure devotee absolute in the same way?

Prabhupāda: Picture of devotee?

Devotee: A pure devotee.

Prabhupāda: Yes.

Devotee: It's absolute in the same way that a picture…

Prabhupāda: Yes.

Devotee: Let's say a picture of Prahlāda Mahārāja and Lord Nṛsiṁhadeva is also… Prahlāda is there as much as Lord Nṛsiṁhadeva is.

Prabhupāda: Yes. The Lord and the devotee, they are on the same status. Every one of them. Lord, His name, His form, His quality, His associates, His paraphernalia. Everything, they are absolute. Nāma guṇa rūpa līlā pari… And pastimes. Just like we are hearing about Kṛṣṇa, so this is nondifferent from Kṛṣṇa. When there is chanting Hare Kṛṣṇa, this Hare Kṛṣṇa, this vibration, is not different from Kṛṣṇa. Everything is absolute. Therefore pure devotee of Kṛṣṇa is nondifferent from Kṛṣṇa. This is simultaneously one and different. Acintya-bhedābheda-tattva. This philosophy has to be understood, that Kṛṣṇa is the Supreme Person energetic, and everything, what we see, what we experience, they are all different energies of Kṛṣṇa. And the energy and the energetic cannot be separated. Therefore they are all on the absolute platform. Simply when it is covered by māyā or ignorance, it is different. That's all.

Tamāla Kṛṣṇa: Prabhupāda, what if we know we should serve and we want to serve, but the service is so bad.

Prabhupāda: Yes. Never think that service is perfect. That will keep you in the perfect stage. Yes. We should always think that our service is not complete. Yes. That is very nice. Just like Caitanya Mahāprabhu taught us that… He said that "My dear friends, please take it from Me that I have not a pinch of faith in Kṛṣṇa. If you say that why I am crying, the answer is that just to make a show that I am great devotee. Actually, I have not a pinch of love for Kṛṣṇa. This crying is simply My show, makeshow." "Why You are saying so?" "Now, the thing is that I am still living without seeing Kṛṣṇa. That means I have no love for Kṛṣṇa. I am still living. I should have died long ago without seeing Kṛṣṇa." So we should think like that. That is the example. However perfect you may be in serving Kṛṣṇa, you should always know that… Kṛṣṇa is unlimited, so your service cannot reach Him perfectly. It will ever remain imperfect because we are limited. But Kṛṣṇa is so kind. If you offer a little service sincerely, He accepts. That is the beauty of Kṛṣṇa. Svalpam apy asya dharmasya trāyate mahato bhayāt. And if Kṛṣṇa accepts a little service from you, then your life is glorious. So it is not possible to love Kṛṣṇa perfectly, to render service to Kṛṣṇa, because He is unlimited. There is a process, worshiping the Ganges in India. The Ganges River is considered sacred river. So they worship Ganges, the river Ganges, by taking water from the Ganges and offering it. Suppose in a small pot like this, either pot or your handful, you take some water from the Ganges and with your devotion and mantra you offer to the Ganges water. So you take a glass of water from the Ganges and offer it to the Ganges, what is there, gain and profit or loss or gain for the Ganges? If you take a glass of water from the Ganges and again offer it, so what is the gain and profit of Ganges? But your process, your faith, your love for mother Ganges, "Mother Ganges, I offer you this little water," that is accepted. Similarly, what we have got to offer Kṛṣṇa? Everything belongs to Kṛṣṇa. Now we have offered these fruits. Do the fruits belong to us? Who has produced these fruits? Have I produced? Is there any brain of the human being who can produce fruits, grains, milk? They're very great scientist. Now let them produce. The cow is eating grass and delivering you milk. So now, by scientific process, why don't you transform grass into milk? Still the rascals will not agree that there is God. You see? They have become so rascal: "Science." And what is your science, nonsense? You see the cows are eating grass and delivering you milk. Why don't you give to your wife and take milk? Why do you purchase? But if you offer this grass to a human being, she will die. So everything, the law of Kṛṣṇa, or law of God, is working, and still they say that "God is dead. There is no God. I am God." You do this like that. They have become so rascals and fools. Why they do not come to this meeting? "Oh, the Swamijī is speaking of God, old things. (laughter) Let us discover something new." You see? And if somebody speaks all nonsense, then "Oh, he's…" He spoke four hours on zero. Just see. Somebody in Montreal, one gentleman, "Swamijī, he is so wonderful, he spoke four hours on zero." They're such a fool that four hours he wanted to hear on zero. You see? (laughter) What is the value of zero? And you waste your time, four hours? After all, it is zero. So people want this. People want this. If we say simple things-"God is great. You are the servant, eternal servant. You have no power. You are always dependent on God. Just turn your servitorship to God, you'll be happy"-"Oh, this is not very nice." So they want to be cheated. Therefore so many cheaters come and cheat and go away, that's all. The people want to be cheated. They don't want simple things. Yes.

Madhudviṣa: Prabhupāda, what was exactly predicted by Lord Caitanya when He predicted the Golden Age of Kali, the age in the Age of Kali when people would be chanting the Hare Kṛṣṇa mantra?

Prabhupāda: Yes. People… Just like we are now preaching Hare Kṛṣṇa. In your country there was no such preaching. So we have sent our students in Europe, Germany, London-you are also spreading. In this way it is only, we are, our activities since 1966 practically. We have registered the association in 1966, and this is '68. So gradually we are spreading. And of course, I am old man. I may die. If you have taken up this formula very nicely, then you will go on preaching, and it may be spread all over the world. Very simple thing. Simply we require a little intelligence. That's all. So any intelligent man will appreciate. But if anyone wants to be cheated, then how he can be saved if one willingly wants to be cheated? Then it is very difficult to convince him. But those who are open-hearted, they will certainly accept this nice movement, Kṛṣṇa consciousness. Yes.

Jaya-gopāla: When we engage inferior energy, internal energy, in the service of Kṛṣṇa, it becomes spiritualized, doesn't it?

Prabhupāda: No. When you apply your energy, it is no more material; it is spiritual. Just like when the copper wire is in touch with electricity, it is no more copper; it is electric. So service to Kṛṣṇa means as soon as you dovetail yourself in the service of Kṛṣṇa, you are not different from Kṛṣṇa. That is stated in the Bhagavad-gītā: māṁ ca 'vyabhicāreṇa bhakti-yogena yaḥ sevate. This very word, sevate. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. "Anyone who seriously engages himself in My service, immediately he becomes transcendental to the material qualities and he's on the platform of Brahman." Brahma-bhūyāya kalpate. So when you apply your energy in the service of Kṛṣṇa, you do not think that your material energy is there. No. Just like these fruits. These fruits, one may think, "What is this prasāda? This fruit has been purchased, we also eat fruit at home, and this is prasāda?" No. Because it is offered to Kṛṣṇa, immediately it is no more material. The result? You eat Kṛṣṇa prasāda and see how you are making progress in Kṛṣṇa consciousness. Just if the physician gives you some medicine and if you get yourself cured, that is the effect of medicine. Another example is that how the material things become spiritual. A very nice example. Just like you have taken a large quantity of milk. So there is some disorder in your bowels. You go to a physician. At least, according to Vedic system of…, they will offer you a preparation which is called yogurt. That is milk preparation. That yogurt with little medicine will cure. Now your disease was caused by milk, and it is cured by milk also. Why? It is directed by the physician. Similarly everything. In the higher sense there is no existence of matter; it is only illusion. Just like this morning I was giving the instance of the sun and the fog. The fog was there; the sun could not be seen. The foolish person will say that "There is no sun. It is simply fog." But intelligent person will say that "Sun is there, but the fog has covered our eyes. We cannot see the sun." Similarly, actually, everything being energy of Kṛṣṇa, there is nothing material. Simply our, this mentality that we want to lord it over, that is false, illusion. That is covering our relationship with Kṛṣṇa. So that you will gradually understand. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. As you make progress in the service attitude, everything will become cleared, how your energy has become spiritualized.

Tamāla Kṛṣṇa: Is Māyā a pure devotee? Māyā.

Prabhupāda: Pure devotees, no, he's not under māyā.

Tamāla Kṛṣṇa: No, no. Is Māyā, Māyādevī, a pure devotee?

Prabhupāda: Yes, certainly. The police force, are they not honest servant of the government? Does it mean the police force tortures you; therefore they're rejected from the government servant? Their task is thankless task, that's all. Similarly, Māyā is also serving Kṛṣṇa, but there is no thanks. That is the difference. She has taken a thankless task to punish persons who are godless, that's all. So Māyā as it is, it is not that she is out of touch of Kṛṣṇa. Vaiṣṇavī. In the Caṇḍī, in the book of Māyā, it is state that "Vaiṣṇavī." The Māyā is described as Vaiṣṇavī. Just like pure devotee is called Vaiṣṇava, she is also described there as Vaiṣṇavī.

Viṣṇujana: How do you make everything that you say so simple to understand?

Prabhupāda: Because the whole philosophy is so simple. God is great; you are not great. Don't claim that you are God. Don't claim that there is no God. There is God, and He is great, and you are small. Then what is your position? You have to serve Kṛṣṇa. This is simple truth. So that rebellious attitude is called māyā. Anyone who is declaring that "There is no God. God is dead. I am God, you are God," they're all under the spell of māyā. Piśācī pāile yena mati-cchanna haya. Just like when a man is ghost-haunted, he speaks all kinds of nonsense. So all these persons are haunted by māyā, and therefore they are saying, "God is dead. I am God. Why you are searching God everywhere? There are so many Gods loitering in the street." They're all ghost-haunted, deranged. So we have to cure them by this transcendental vibration, Hare Kṛṣṇa. This is the curing process only. Simply let them hear and they'll gradually be cured. Just a man who is sleeping very sound, you cry by the side of his ear and he awakes. So this is the mantra to awake the sleeping human society. Uttiṣṭha uttiṣṭhata jāgrata prāpya varān nibodhata. The Vedas says, "O human race, please get up. Don't sleep any more. You have got this opportunity of human body. Utilize it. Get yourself out of the clutches of māyā." This is the declaration of Vedas. So you are doing that job. Hare Kṛṣṇa, chant Hare Kṛṣṇa and they'll be cured (?).

Devotees: Hare Kṛṣṇa!

Prabhupāda: Yes?

Jaya-gopāla: Is past, present and future, in the material sense, a perverted reflection of the same…

Prabhupāda: Yes, past, future, present is according to the different kinds of relativity. That is a scientific proof. Professor Einstein has proved it. Just like your past is not past of Brahmā. Your present is not the present of an ant. So past, present, future-time is eternal. It is according to the different dimension of body relativity. Time is eternal. Just like a small ant. In twenty-four hours he has twenty-four times past, present and future. In the sputnik, in the Russian sputnik, circumambulated round this earth in one hour, twenty-five minutes, or something like that. They, I mean to say, went round the earth for twenty-five times. That means within one hour, twenty-five minutes, the sputnik man saw twenty-five times day and night. So in the higher atmosphere the past end present is different. So this past, present, future is relative according to your body, according to circumstances. Actually, there is no past, present, future. Everything is eternal. You are eternal, nityo śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. You do not die. Therefore… The people do not know that I am eternal. What is my eternal engagement? What is my eternal life? They're simply captivated on the spot life: "I am American," "I am Indian," "I am this," "I am that." That's all. This is ignorance. So one has to search out this eternal engagement with Kṛṣṇa. Then he'll be happy. Thank you. (devotees offer obeisances) Chant, Upendra, chant. Chant Hare Kṛṣṇa. Chant. (kīrtana) (end)

680930LE.SEA

Lecture

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Seattle, September 30, 1968

(kīrtana) (prema-dhvanī)

Prabhupāda: You have sold 120 copies?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: Now you have to sell 120 copies at least daily. Thank you. [break]

(kīrtana) (prema-dhvanī)

Girl: Would you like the window open a little?

Madhudviṣa: Do you want the window to be open?

Prabhupāda: Yes. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (devotees respond) (sings) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (Prabhupāda chants Brahma-saṁhitā verses, devotees respond) So our program is to worship with love and devotion Govinda, the original person. Govindam ādi-puruṣaṁ. This is Kṛṣṇa consciousness. We are teaching people to love Kṛṣṇa, that's all. Our program is to love, to place your love in the proper place. That is our program. Everyone wants to love, but he is being frustrated on account of his love being misplaced. People do not understand it. They are being taught, "First of all, you love your body." Then little extended, "You love your father and mother." Then "Love your brother and sister." Then "Love your society, love your country, love the whole human society, humanity." But all this extended love, so-called love, will not give you satisfaction unless you reach to the point to love Kṛṣṇa. Then you'll be satisfied. Just like if you throw a stone on some reservoir of water, on a lake, there immediately begins a circle. The circle expands, and expanding, expanding, expanding, when the circle touches the shore, it stops. Unless the circle reaches the bank or the shore of the reservoir of the water, it goes on increasing. So we have to increase. Increase. The increase means there are two ways. If you practice, "I love my society, I love my country, I love my human nation," then "Living entities," go on… But if you directly touch Kṛṣṇa, then everything is there. It is so nice. Because Kṛṣṇa means all-attractive, includes everything. Why everything? Because Kṛṣṇa is the center. Just like in a family, if you love your father, then you love your brothers, sisters, the servant of your father, the home of your father, the wife of your father, namely, your mother, everyone. The central point is father. This is crude example. Similarly, if you love Kṛṣṇa, then your love will be expanded everywhere. Another example, just like if you love a tree, the leaves, the flowers, the branches, the trunks, the twigs, everything. You simply pour water on the root, then your loving affairs for the tree will automatically serve. If you love your countrymen, if you want to see that your countryman becomes educated, advanced economically and mentally, physically, then what you'll do? You pay tax to the government. You don't hide your income tax. You simply pay tax to the central government and it will be distributed to the educational department, to the defense department, to the hygienic department, everywhere. Therefore… These are crude examples, but actually, if you want to love everything, then you try to love Kṛṣṇa. You'll not be frustrated because that is complete. When your love is complete, then you will not be frustrated. Just like you have got complete feeding. If you are satisfied with food completely, then you say, "I am satisfied. I don't want any more."

So this Kṛṣṇa consciousness movement is very simple. Very simple. It is inaugurated by Lord Caitanya Mahāprabhu especially, although it is very old, in the Vedic scripture, but still, taking from the historical point of view, this Kṛṣṇa consciousness movement is since Lord Kṛṣṇa appeared on the surface of this planet five thousand years ago, and later on, Lord Caitanya, five hundred years ago, He expanded that movement, Kṛṣṇa consciousness. His mission, Lord Caitanya's mission, is ārādhyo bhagavān vrajeśa-tanayaḥ. If you want to love or if you want to be subordinate… Everyone is subordinate. This is false. Everyone wants to be independent, but nobody is independent. Everyone is subordinate. Nobody can say that "I am independent." Can you say, any one of you, that you are independent? Is there anybody? No. Everyone is subordinate willingly. Not by force everyone becomes subordinate. A girl says a boy, "I want to become your subordinate," willingly. Similarly a boy says to a girl, "I want to be your subordinate." Why? That is my nature. I want to be subordinate because my nature is to be subordinate. But I do not know. I prefer, I reject this subordination; I accept another subordination. But subordination is there. Just like a worker. He works here. He finds some better wages another place, he goes there. But that does not means he becomes independent. He is subordinate. So Lord Caitanya teaches that if you want to subordinate or if you want to worship somebody… Who worships somebody? Unless you feel somebody is greater than you, why shall you worship? I worship my boss because I think that he is greater than me. He gives me wages, salary, monthly six hundred dollars. Therefore I must worship him, I must please him.

So Caitanya Mahāprabhu said that you become a subordinate of Kṛṣṇa. Ārādhyo bhagavān vrajeśa-tanayaḥ. If you want to worship, worship Kṛṣṇa. And next, tad-dhāmaṁ vṛndāvanam. If you want to worship somebody, then love Kṛṣṇa or worship Kṛṣṇa, or His place Vṛndāvana. Because everyone wants to love some place. That is now nationalism-some country. Somebody says, "I love this American land." Somebody says, "I love this Chinese land." Somebody says, "I love the Russian land." So everyone wants to love some land. Bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ. People are naturally inclined to love some material land. Generally, where he is born he tries to love. Caitanya Mahāprabhu said that "Because you are inclined to love some person, you love Kṛṣṇa. Because you want to love some land, you love Vṛndāvana." Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. But if somebody says, "How to love Kṛṣṇa? I cannot see Kṛṣṇa. How to love Kṛṣṇa?" then Caitanya Mahāprabhu says, ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā. If you want to know the process of worshiping Kṛṣṇa, or loving Kṛṣṇa, just try to follow the footprints of the gopīs. Gopīs. The gopīs, their love, the highest perfectional love. Ramyā kācid upāsanā. There are different kinds of love or worship in the world. The beginning is, ”O God, give us our daily bread.” This is beginning. When we are, I mean to say, taught to love God, we are instructed that ”You go to temple, go to church, and pray to God for your necessities, for your grievances.” That is the beginning. But that is not pure love. Pure love, perfection of pure love, can be found amongst the gopīs. That is the example.

How? How they love Kṛṣṇa? They love Kṛṣṇa. Kṛṣṇa went to… Kṛṣṇa was a cowherd’s boy, and with His friends, other cowherd’s boy, He used to go with His cows in the pasturing ground the whole day. That was the system. Because people at that time were satisfied with land and cows, that’s all. That is the means of solution of all economic problems. They were not industrial, they were not servant of anyone. Simply get production from the land and take milk from the cows, the whole food problem solved. So Kṛṣṇa used to go to the pasturing ground, and the gopīs at home… They were girls or women. They… Women or girls were not allowed to work. That is the Vedic system. They should keep at home, and they should be given protection by the father, by the husband, or elderly sons. They were not meant for going out. So they kept themselves at home. But Kṛṣṇa was, say, miles away in the pasturing ground, and the gopīs at home thinking, ”Oh, Kṛṣṇa’s feet is so soft. Now He’s walking on the rough grounds. The particles of stones are pricking His sole. So He must be feeling some pain.” In this way thinking, they used to cry. Just see. Kṛṣṇa is miles away, and what Kṛṣṇa is feeling, they are simply thinking of that feeling: ”Kṛṣṇa may be feeling like that.” This is love. This is love. They are not asking Kṛṣṇa, ”My dear Kṛṣṇa, what You have brought from Your pasturing ground? How is Your pocket? Let me see.” No. Simply thinking of Kṛṣṇa, how Kṛṣṇa will be satisfied. They used to dress themselves because…, and go before Kṛṣṇa with nice dress, ”Oh, He’ll be happy to see.” Generally, a boy or a man becomes happy to see his lover or wife nicely dressed. That is… Therefore it is the nature of the woman to dress nice. And according to Vedic system, a woman should dress very nicely just to satisfy her husband. That is the Vedic system. If her husband is not at home, then she should not dress nicely. There are injunctions. Proṣita bhartṛkā. There are different dresses of woman. By seeing the dress one will understand what she is. One can understand by seeing the dress that she is unmarried girl. One can see simply by the dress that she is married wife. One can see by the dress that she is widow. One can see by the dress that she is prostitute. So dress is so important. So proṣita bhartṛkā. So we are not going to discuss about the social. We are discussing about love affairs of Kṛṣṇa. So gopīs… Kṛṣṇa and gopīs, the relationship was so intimate and so unalloyed that Kṛṣṇa Himself admitted, ”My dear gopīs, it is not in My power to repay you about your loving affairs.” Kṛṣṇa is the Supreme Personality of Godhead. He became bankrupt, that ”My dear gopīs, it is not possible for Me to repay your debts which you have created by loving Me.” So that is the highest perfection of love. Ramyā kācid upāsanā vrajavadhū.

I’m just describing the mission of Lord Caitanya. He is giving us instruction, His mission, that the only lovable object is Kṛṣṇa and His land Vṛndāvana. And the process of loving Him is the vivid example, the gopīs. Nobody can reach. There are different stages of devotees, and gopīs are supposed to be on the highest platform. And amongst the gopīs, the supreme is Rādhārāṇī. Therefore nobody can surpass the love of Rādhārāṇī. Ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā, śrīmad-bhāgavatam amalaṁ purāṇam. Now to learn this, all this science of loving God, there must be some book, some authoritative literature. Yes. Caitanya Mahāprabhu says, śrīmad-bhāgavatam amalaṁ purāṇam. The Śrīmad-Bhāgavatam, it is spotless description of understanding how to love God. There is no other description. From the beginning it is teaching how to love God. Those who have studied Śrīmad-Bhāgavatam, the first verse in the First Canto is janmādy asya yataḥ, satyaṁ paraṁ dhīmahi [SB 1.1.1]. The beginning is that ”I am offering my unalloyed devotion unto the Supreme, from whom everything has emanated.” Janmādy asya yataḥ. So it is a… You know, it is a great description. So Śrīmad-Bhāgavatam. If you want to learn how to love God, or Kṛṣṇa, then study Śrīmad-Bhāgavatam. And to understand Śrīmad-Bhāgavatam, the preliminary study is Bhagavad-gītā. So study Bhagavad-gītā to understand the real nature or identification of God and yourself and your relationship, and then, when you are little conversant, when you are prepared, that ”Yes, Kṛṣṇa is the only lovable object,” then next book you take, Śrīmad-Bhāgavatam. And you go on. Just like Bhagavad-gītā As It Is, is entrance. Just like students, they pass their school examination then enters into the college. So you pass your school examination, how to love God, by studying Bhagavad-gītā As It Is. Then study Śrīmad-Bhāgavatam, and… That is graduate study. And when you are still farther advanced, post-graduate, then study Teachings of Lord Caitanya.

So there is no difficulty. The fact is that we have to learn how to love Kṛṣṇa. So direction is there and method is there, and we are trying to serve you as far as possible. We are sending our boys on the streets and the town to invite you. And if you kindly take up this opportunity, then your life will be successful. Premā pum-artho mahān. Because this human form of life is meant for developing love for God. Because in all other life we have loved, we have loved. We have loved our children, we have loved our wife, we have loved our nest in the bird’s life, in the beast’s life. There is love. There is no necessity of teaching a bird or beast how to love the children. There is no necessity, because that is natural. To love your home, to love your country, to love your husband, to love your children, to love your wife, and so on, you go on, all this love, more or less they are all in the animal kingdom also. But that sort of love will not give you happiness. You’ll be frustrated because this body is temporary. Therefore all these loving affairs are also temporary and they are not pure. They are simply a perverted reflection of the pure love that is existing between you and Kṛṣṇa. So if you want really peace, if you really want satisfaction, if you don’t want to be confused, then try to love Kṛṣṇa. This is the plain program. Then your life will be successful. The Kṛṣṇa consciousness movement is not something manufactured to mislead and bluff the people. It is a most authorized movement. Vedic literature, the Bhagavad-gītā, Śrīmad-Bhāgavatam, Vedānta-sūtra, Purāṇas, and many, many great saintly persons adopted this means. And the vivid example is Lord Caitanya. You see His picture, He is in the dancing mood. So you have to learn this art, then our life will be successful. You haven’t got to practice anything artificial and speculating and bother your brain and… You have the instinct for loving others. That is instinctive, natural. Simply we are misplacing love and therefore we are frustrated. Frustrated. Confused. So if you don’t want to be confused, if you don’t want to be frustrated, then try to love Kṛṣṇa, and you’ll feel yourself how you are making progress in peacefulness, in happiness, in everything that you want.

Thank you very much. Any question?

Madhudviṣa: Prabhupāda? Is it all right for us to read the Śrīmad-Bhāgavatam after we’ve received your Bhagavad-gītā when it comes out? Or should we just completely devote all our time to studying the Bhagavad-gītā As It Is, and then we…, and then progress from there, or should we continue our study of the Śrīmad-Bhāgavatam?

Prabhupāda: No. You should read Bhagavad-gītā As It Is. This is only a preliminary division. In the spiritual platform, everything is absolute. If you read Bhagavad-gītā, you'll find the same proposition as in the Śrīmad-Bhāgavatam. It is not that because you are studying Śrīmad-Bhāgavatam that you haven't got to study Bhagavad-gītā. It is not like that. You read these literatures and chant Hare Kṛṣṇa, follow the rules and regulations and live happily. Our program is very happy program. We chant, we dance, we eat Kṛṣṇa prasādam, we paint nice pictures of Kṛṣṇa and see them nicely decorated, and we read philosophy. So what you want more? (laughs)

Jāhnavā: How and why did we lose our awareness of our true love for Kṛṣṇa in the beginning?

Prabhupāda: Hm?

Tamāla Kṛṣṇa: How and why… How and why did we lose our love for Kṛṣṇa in the beginning?

Jāhnavā: No, not the love. Just the awareness of the love, of our true love for Kṛṣṇa.

Prabhupāda: Our awareness is there. You love somebody. But you are meant to love Kṛṣṇa, that you have forgotten. So forgetfulness is also our nature. Sometimes we forget. And especially because we are very small, minute, therefore even I cannot remember exactly what I was doing last night at this time. So forgetfulness is not unnatural for us. And again, if somebody revives our memory, to accept that, that is also not unnatural. So our loving object is Kṛṣṇa. Somehow or other, we have forgotten Him. We don't trace the history when we forgot. That is useless labor. But we have forgotten, that is a fact. Now revive it. Here is reminder. So take opportunity. Don't try to history why you have forgotten and what was the date of my forgetfulness. Even if you know, what is the use? You have forgotten. Take it. Just like if you go to a physician, he'll never ask you how you got this disease, what is the history of this disease, at what date, at what time you were infected.

No. He simply feels your pulse and sees that you have got a disease and he gives you the medicine: "Yes. You take it." Similarly, we are suffering. That is a fact. Nobody can deny. Why you are suffering? Forgetting Kṛṣṇa. That's all. Now you revive your memory about Kṛṣṇa, you become happy. That's all. Very simple thing. Now don't try to find out the history when you forgot. You have forgotten, that is a fact, because you are suffering. Now here is an opportunity, Kṛṣṇa consciousness movement. Revive your memory, your love for Kṛṣṇa. Simple thing. Chant Hare Kṛṣṇa, dance, and take Kṛṣṇa prasāda. And if you are not educated, you are illiterate, hear. Just you have got natural gift, ear. You have got natural tongue. So you can chant Hare Kṛṣṇa and you can hear Bhagavad-gītā or Śrīmad-Bhāgavatam from persons who are in the knowledge. So there is no impediment. No impediment. It does not require any prequalification. Simply you have to use whatever asset you have got. That's all. You must agree. That is wanted. "Yes, I shall take to Kṛṣṇa consciousness." That depends on you because you are independent. If you disagree, "No. Why shall I take to Kṛṣṇa?" nobody can give you. But if you agree, it is here, very easy. Take it.

Guest: Maybe you've already answered this. I'm not sure. I didn't hear. But I have always been taught since I was a little kid to love God and then I will love everything. Is God Kṛṣṇa?

Prabhupāda: Yes. You have got any other God? Any other God than Kṛṣṇa?

Guest: Ah, what was the question again? Oh, no, no…

Prabhupāda: Just try to understand what is God.

Guest: I didn't know that God was Kṛṣṇa.

Prabhupāda: No, everything has got definition. Just like if I say "This is watch." So it has a definition. Watch means it is round and there is a white dial and two hands, there are so many figures indicating time. Like that, I can give you some description. So anything, whatever you see or experience or try to understand, there must be some definition. So when you speak of God, do you know what is the definition of God?

Guest: Yes. I thought He was love.

Prabhupāda: Love is not definition; love is the action. Yes, love. I love God. Love is my activity. But there must be some definition of God. That also you know. You now forget. Now, in one word, they say "God is great." So how do you test one's greatness? Next point. If you say that "This man is very great," now there must be an understanding how you estimate that he is great. These are different stages of understanding. So how do you understand that God is great? What is your calculation, that from, on this point, God is great? Just like in your Bible it is said, "God said 'Let there be creation,' and there was creation." Is it not? Is it not statement? So here is greatness. He simply said, "Let there be creation," and there was creation. Can you do that? Suppose you are very nice carpenter. Can you say, "Let there be a chair," and at once there is a chair? Is it possible? Suppose you are manufacturer of this watch. Can you say that "I say, let there be watch," and there is immediately watch? That is not possible. Therefore God's name is satya-saṅkalpa. Satya-saṅkalpa. Satya-saṅkalpa means whatever He thinks, immediately it is present. Not only God, but those who have attained yogic perfection, they cannot desire like God, but almost. Wonderful things… A yogi, if he has got perfection, if he desires something, that "I want this," immediately it is there. This is called satya-saṅkalpa. In this way, there are many examples. That is greatness. What I… Just like the modern scientists, they are trying to fly some space machine in the good speed so that they can go to the moon planet. So many scientists of America, Russia, and other countries, they are trying. But they cannot. Their sputnik is coming back. But just see God's power. Millions of planets are floating just like swabs. This is greatness. So any nonsense, if he says that "I am God," he's a rascal. God is great. You cannot compare yourself with God. There is no comparison. But the rascaldom is going on. "Everyone is God. I am God, you are God"-then he's dog. You show the power of God, then you say. First deserve, then desire. What power we have got? We're always dependent. So God is great, and we are dependent on God. Therefore natural conclusion is that we have to serve God. This is the whole comment.(?) Serving means with love. Unless… Now just like these boys, my disciples, they are serving me. Whatever I say, they are immediately executing. Why? I am an Indian, I am a foreigner. Two or three years ago I was not known to them, nor they were known to me. Why they are doing that? Because it is love. Serving means developing love. So unless you develop your love for God you cannot serve Him. Anywhere. Whenever you give some service, it is based on love. Just like mother giving service to the helpless child. Why? Love. So similarly, our life will be perfect when our love is perfect with the perfect Supreme Personality of Godhead. Then it is all right. You have to learn this. This is Kṛṣṇa consciousness: in a relationship with Kṛṣṇa. Just like I am loving my disciples, my disciples are loving me. Why? What is the medium? Kṛṣṇa. Yes?

Woman: Is Rāma synonymous with Jesus?

Devotee: ”Is Rāma synonymous, the same as Jesus.”

Prabhupāda: Synonymous…, not exactly synonymous, but identical. Synonymous cannot be said, identical.

Woman: Oh, identical.

Prabhupāda: Yes. In the absolute platform everything is identical. In the relative world also. Just like anything you take, it is material. So material identity. Similarly, in the spiritual world everything is spiritual. So in the spiritual world God and God’s son or God’s friend or God’s lover, anyone is the… They’re in the same platform, spiritual. Therefore they are identical.

Woman: Doesn’t Rāma refer to a man that was born…, I’m not…, in India or somewhere, and Christ was born in Europe? Two different men, but still the same, the same…

Prabhupāda: Yes. The sun is every day born in India, born in Europe, born in America. Does it mean that he’s Indian or American or Chinese?

Woman: No, that’s not what I mean.

Prabhupāda: Then? Therefore it is like that. When… This is our limited knowledge. We have been taught in that way, that God is great. Just like the sun is great; therefore even the sun is seen in India or in America or China, anywhere, any part of the world, any part of the universe, the sun is one. Nobody can say, ”Oh, it is American sun” or ”It is Indian sun.” So either Jesus Christ or Rāma or Kṛṣṇa, whoever comes from the kingdom of God, they are the same. There is no difference. But the difference is… Just like in your country temperature of sun is less, and in a tropical country the temperature of the sun is very great. Does it mean the sun’s temperature is changed? It is according to the reception. The atmosphere of this country is so surcharged that you cannot receive the sunshine properly, but the sunshine distributes its shining everywhere the same. Similarly, according to the country, according to the circumstances, according to the planet, God is manifested differently, but He is not different. You are wrapping your body with some winter clothes. Same time, telegraph in India, oh, they are running fan. Why the temperature is different? Therefore whatever Lord Jesus Christ says or whatever Kṛṣṇa says or what Rāma says, that is in terms of the place, in terms of the circumstances, atmosphere, persons, hearer. There is different. One thing which I try to convince a child is not possible to teach the same thing to his father. Or a child cannot understand what is sex life, but a young man can understand. The same child, when he’ll be grown up, he’ll know. So you do not think that everyone can understand everything. So Bible is spoken under certain circumstances; Bhagavad-gītā is spoken under certain circumstances. It is the difference of the circumstances. Otherwise, the principle is the same. In the Bible also it is said, ”Love God,” and Bhagavad-gītā also says, ”Love God.” There is no difference.

Upendra: Prabhupāda, what is the nature of anger? How is anger…

Prabhupāda: Anger means lust. When you are lusty and your lust is not fulfilled, you become angry. That’s all. It is another feature of the lust. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. When you are too much influenced with the modes of passion, you become lusty. And when your lust is not fulfilled, then you are angry, next stage. And next stage is that there is bewilderment. And then next stage is praṇaśyati, then you are lost. Therefore one has to control this lust and anger. This controlling means you have to put yourself in the modes of goodness, not in the modes of passion. There are three modes of material nature: modes of ignorance, modes of passion and modes of goodness. Therefore if anyone wants to know the science of God, then he has to keep himself on the modes of goodness. Otherwise he cannot. Therefore we are teaching our students that ”You don’t do this, you don’t do this, you don’t do this, you don’t do this,” because he has to keep himself on the modes of goodness. Otherwise he’ll not be able to understand. Kṛṣṇa consciousness cannot be understood on the platform of ignorance and passion. The whole world is under the influence of ignorance and passion. But this method is so simple that if you simply follow the four principles of restriction and chant Hare Kṛṣṇa, you are immediately surpassing all the modes of material nature. So the anger is on the platform of passion. Yes?

Young man: Can you explain subordination again?

Prabhupāda: What is that?

Tamāla Kṛṣṇa: Explain subordination again.

Prabhupāda: Subordination, it is simple. You are subordinate. You don’t understand what is subordination? Is it very difficult? Are you not subordinate to somebody?

Young man: Well, yes, I suppose you could say I was.

Prabhupāda: Yes. You must. Everyone. Everyone must be subordinate, in subordination.

Young man: Yes, in a spiritual sense though, I don’t feel subordinate to…

Prabhupāda: First of all you understand what is spiritual life, then… In the spiritual sense also you are subordinate because your nature is subordination. Spiritual, what do you mean by spiritual and material?

Young man: Well, like, my body is in a particular place and time and all of these, caste (?). If I have a job then I’m subordinate to my boss, but the real, my whole being, my real being, my inner being doesn’t… I don’t think that I am subordinate to my boss. I think that we would be more or less equal. In a temporary sense, we are…

Prabhupāda: Yes. This consciousness is very nice, that you are feeling dissatisfaction being subordinate to your boss. Is that not?

Young man: No, that’s not right.

Prabhupāda: Then?

Young man: I don’t especially…

Prabhupāda: Anyone.

Young man: I don’t think that… Speaking about this specific incident, it isn’t necessarily true that I would feel jealous of this guy because he was over me. But I just feel as beings we are more or less all equal. I mean, you know, it’s kind of a philosophy that I have. I don’t feel that I have to bow down to anybody and I don’t feel anybody should bow down to me.

Prabhupāda: Why? Why? Why do not bow down? Why?

Young man: Because I don’t feel that I owe him anything or he owes me anything.

Prabhupāda: So that is the disease. We are forced to bow down and we think that ”I don’t like to bow down.” This is the disease.

Young man: He didn’t force me to bow down.

Prabhupāda: Yes.

Young man: He isn't forcing me to do anything. I'm just kind of there and he's kind of there.

Prabhupāda: No. Just try to understand. It is a very nice question. You say that "I do not want to bow down." Is it not?

Young man: That's basically true, yes.

Prabhupāda: Yes. Why?

Young man: Because I don't feel like I'm inferior to…

Prabhupāda: That is the disease. You have diagnosed your own disease. That is the disease of materialism. Everyone is thinking that "I want to be master. I don't wish to bow down myself." Everyone is thinking, not only yourself. Just try…

Young man: Uh…

Prabhupāda: Let me finish this. This is the disease, material disease. First of all try to understand. It is not your disease or my disease. Everyone's disease is this, that "Why shall I bow down? Why shall I become subordinate?" But nature is forcing me to become subordinate. Now who wants to meet death? Why people are dying? Can you answer this?

Young man: Why are people dying?

Prabhupāda: Yes. Nobody wants to die.

Young man: I thought it was a biological…

Prabhupāda: Just try to understand. Who is here… That means biological force. You are subordinate to biology. Then why do you say that you are independent?

Young man: Well, I feel that I'm…

Prabhupāda: You are feeling wrongly. That is my point. That is your disease.

Young man: I'm feeling lonely?

Prabhupāda: Yes, wrongly.

Young man: Wrongly?

Prabhupāda: Yes. You are subordinate. You must have to bow down. When death is there, you cannot say, "Oh, I don't obey you." Therefore you are subordinate.

Young man: I am subordinate to God, yes.

Prabhupāda: No, no, don't… Forget God. Just now we are speaking common sense.

Young man: Kṛṣṇa… I don't…

Prabhupāda: No. Don't speak of Kṛṣṇa. That is far away. You just try to understand that you do not want to die, why you are forced to death?

Young man: Why am I forced to death?

Prabhupāda: Yes. Because you are subordinate.

Young man: Oh, yes.

Prabhupāda: Yes. Then you understand your position, that you are subordinate. You cannot declare that "I am free. I am not subordinate." If you are wishing that "I don't wish to be subordinate, don't wish to bow down," that is your disease.

Young man: What do you want me to… What…

Prabhupāda: No, first of all try to understand your disease. Then we shall diagnose your medicine.

Young man: I'm feeling wrongly, okay, but… But who do I or what… What exactly do I bow down to… I mean…

Prabhupāda: You are bowing down to everyone. You are bowing down to death, you are bowing down to disease, you are bowing down to old age. You are bowing down to so many things. You are forced. And still you are thinking that "I cannot bow down. I don't like." Because you are saying "I don't like," therefore you are being forced. You have to bow down. Why you forget your position? That is our disease. Therefore the next process is that "I am being forced to bow down." Now we have to find out "Where I shall be happy even by bowing down?" That is Kṛṣṇa. Your bowing down will not be stopped, because you are meant for that. But if you bow down to Kṛṣṇa and Kṛṣṇa's representative, you become happy. Test this. You have to bow down. If you don't bow down to Kṛṣṇa and His representative, then you will be forced to bow down something else, māyā. That is your position. You cannot be free at any moment. But you'll feel… Just like a child is twenty-four hours bowing down to his parents. He's happy. He's happy. Mother says, "My dear child, please come down, sit down here." "Yes." He's happy. This is the nature. Simply you have to seek out where you have to bow down, that's all. That is Kṛṣṇa. You cannot stop your bowing down, but you have to see where you have to bow down. That's all. If you artificially think that "I'm not going to bow down anyone. I am independent," then you suffer. Simply you have to seek out the proper place where you have to bow down. That's all. All right. Chant. Give them prasādam. They are going. (kīrtana) (end)

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Lecture

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Seattle, October 2, 1968

Prabhupāda: You have got fan? Fan, fan. (sings) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (devotees respond) So our program is to worship the original Supreme Personality of Godhead, Govinda. This is Kṛṣṇa consciousness movement, find out who is the original person. Naturally, everyone is anxious to find out the original person of a family, original person of a society, original person of a nation, original person of humanity… You go on, searching. But if you can find out the original person from whom everything has come out, that is Brahman. Janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra says Brahman, the Absolute Truth, is that from whom everything has emanated. Very simple description. What is God, what is the Absolute Truth, very simple definition-the original person.

So this Kṛṣṇa consciousness movement means to approach the original person. The original person is not dead, because everything emanates from the original person, so everything is working very nicely. The sun is rising, the moon is rising, the seasons are changing, so…, there is night, there is day, just in the order. So the function of the body of the original person is going on nicely.

How you can say that God is dead? Just like in your body, when the physician finds by feeling your pulse that the heart beating is going on nicely, he does not declare that ”This man is dead.” He says, ”Yes, he is alive.” Similarly, if you are intelligent enough, you can feel the pulse of the universal body-and it is going on nicely. So how you can say God is dead? God is never dead. It is rascal’s version that God is dead-unintelligent persons, persons who have no sense how to feel something dead or alive. One who has got the sense to feel how a thing is dead or alive, to understand, he’ll never say God is dead. Therefore in the Bhagavad-gītā it is stated that janma karma me divyaṁ yo jānāti tattvataḥ: [Bg. 4.9] ”Any intelligent person who can simply understand how I take my birth and how I work,” janma karma… Now, mark this word janma, birth; and karma, work. He never says janma mṛtyu. Mṛtyu means death. Everything that is born, that has death also. Anything. We haven’t got any experience which is born does not die. This body is born; therefore it will die. The death is born with the birth of my body. I am increasing my age, number of years of my age, means I’m dying. But in this verse of Bhagavad-gītā Kṛṣṇa says janma karma but never says ”My death.” Death cannot take place. God is eternal. You also do not die. That I do not know. I simply change my body. So this is to be understood. Kṛṣṇa consciousness science is a great science. It is stated…it is not a new thing. It is stated in the Bhagavad-gītā… Most of you, you are well acquainted with Bhagavad-gītā. In the Bhagavad-gītā, it does not accept that after the death of this body-not exactly death-after the annihilation, appearance or disappearance of this body, you or I do not die. Na hanyate. Na hanyate means ”never dies” or ”is never destroyed,” even after the destruction of this body. This is the position.

Now this Kṛṣṇa consciousness movement we have to understand through the teachings of Lord Caitanya. He is the… Five hundred years ago, He appeared in Bengal, a province of India, and He specifically preached Kṛṣṇa consciousness movement. His mission is that anyone who is born in India should take this message of Kṛṣṇa consciousness and distribute it all over the world. To execute that order we have come to your country. So my request is that you try to understand this Kṛṣṇa consciousness movement with all your knowledge, scrutinizingly. Don’t accept it blindly. Try to understand with your arguments, knowledge, logic, realization-you are human being-and you’ll find it sublime, sublime, undoubtedly. We have published this book, Teachings of Lord Caitanya, and other books also, many books. So try to read them. And we have got our magazines, Back to Godhead. We are not sentimentalists, that we are simply dancing. The dancing has got great value; that, if you dance with us, you’ll feel. It is not that some crazy fellows are dancing. No. The most intelligent persons, they are dancing. It is so nicely made that even a boy like here, he is a boy, he can take part. Universal. Join, chant Hare Kṛṣṇa and dance, and you’ll realize. Very simple method. You haven’t got to understand any high standard of philosophy or jugglery of words, this or that. Simple thing. What is simple thing? God is great, everyone knows, and we are part and parcel of the great. So when we are combined with the great, we are also great. Just like your body, a small part of your body, a little finger or toe, that is also the same value of the whole body. But as soon as that small part or big part is separated from the body, it has no value. It has no value. This finger, a very small part of your body. If there is any pain, you spend thousands of dollars. You pay to the physician to cure the pain thousands of dollars, and when the physician says that ”This finger has to be,” what is called, ”dislocated or cut off, separated, otherwise the whole body will be infected,” so when this finger is cut off from your body, you don’t care for it. No more value. Just try to understand. A typewriting machine, a small screw, when it is missing, your machine is not working nicely, you go to a repairing shop. He charges ten dollars. You pay immediately. That little screw, when it is out of that machine, it has not a value even one farthing. Similarly, we are all part and parcel of the Supreme. If we work with the Supreme, that means if we work in Kṛṣṇa consciousness or God consciousness, that ”I am part and parcel…” Just like this finger is working fully in consciousness of my body. Whenever there is little pain I can feel. Similarly, if you dovetail yourself in Kṛṣṇa consciousness, you are living in your normal condition, your life is successful. And as soon as you are separated from Kṛṣṇa consciousness, the whole trouble is there. The whole trouble is there. So there are many examples we cite every day in this class. So we have to accept this Kṛṣṇa consciousness if we at all want to be happy and be situated in our normal condition. This is Kṛṣṇa consciousness movement.

So we are reading the Teachings of Lord Caitanya. We have begun from our last meeting, and we shall again read it. You’ll read it? Yes. It was began from page twenty-nine.

Tamāla Kṛṣṇa: Page twenty-nine, but where did you finish reading?

Prabhupāda: Read it anywhere, that’s all. Yes.

Tamāla Kṛṣṇa: Okay. ”In the Bhagavad-gītā we are informed that the constitutional nature of the individual entity is spirit soul. He is not matter. Therefore as spirit soul he is part and parcel of the Supreme Soul, the Absolute Truth, the Personality of Godhead. We also learn that it is the duty of the spirit soul to surrender, for only then he can be happy. The last instruction of the Bhagavad-gītā is that the spirit soul is to surrender completely unto the Supreme Soul, Kṛṣṇa, and in that way realize happiness. Here also Lord Caitanya is answering the questions of Sanātana, repeats the same truth, but without giving him information about the spirit soul which is already described in the Gītā.”

Prabhupāda: Yes. The point is that what is the constitutional position of the spirit soul is very elaborately discussed in the Śrīmad Bhagavad-gītā. Now the last instruction in the Bhagavad-gītā, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He has instructed to Arjuna all kinds of yoga system, all kinds of religious ritualistic process, sacrifice, and philosophical speculation, the constitutional position of this body, constitutional position of the soul. Everything He has described in the Bhagavad-gītā. And at last He says to Arjuna, ”My dear Arjuna, because you are My very intimate and dear friend, therefore I say the most confidential part of Vedic knowledge.” And what is that? ”You simply surrender unto Me.” That’s all. People are not inclined to surrender; therefore he has to learn so many things. Just like a child, he has simply a feeling of surrender to the parents, he’s happy. There is no need of learning philosophy how to live very happily. The child is completely dependent on the care of parents and he’s happy. Simple philosophy. But because we have advanced in civilization, in knowledge, therefore we want to understand this simple philosophy in so many jugglery of words. That’s all. So if you want to learn in jugglery of words, then this Kṛṣṇa consciousness movement is not lacking. We have got volumes of books of philosophy. But if you accept this simple process, that we have to… God is great and we are part and parcel; therefore my duty is to serve and surrender unto God. That’s all. So Caitanya Mahāprabhu, without discussing all the constitutional position, philosophy, knowledge, and so many other things, yoga system, He immediately begins that the constitutional position of the living entity is to serve the supreme whole. That is… That is the beginning of Caitanya

Mahāprabhu's teaching. That means where the teachings of Bhagavad-gītā ended, Caitanya Mahāprabhu begins from that position. (aside:) Yes. Go on.

Tamāla Kṛṣṇa: "He begins from the point where Kṛṣṇa ended His instruction. It is accepted by great devotees that Lord Caitanya is Kṛṣṇa Himself, and from the point where He ended His instruction in the Gītā, He now begins His instruction again to Sanātana. The Lord said to Sanātana, 'Your constitutional position is that you are pure living soul. This material body is not the identity of your real self, neither is your mind your real identity, nor your intelligence, nor is false ego the real identity of the self. Your identity is that you are the eternal servitor of the Supreme Lord Kṛṣṇa.' "

Prabhupāda: Now here is some important points, that in our self-realization, those who are grossly on the material platform, they think that this body, "I am this body, I am this body." Body means the senses; therefore my satisfaction means the satisfaction of the senses-sense gratification. This is the grossest form of self-realization. This body is also self. The body is self, the mind is self, and the soul is also self. Self, the synonym. The body and the mind and the soul, three of them are called self. Now in the grossest stage of our life we think that this body is the self. And in a subtler stage we think that the mind and the intelligence is the self. But actually, self is beyond this body, beyond this mind, beyond this intelligence. That is the position. Those who are grossly on the bodily concept of self-realization, they are materialists. And those who are on the concept of mind and intelligence, they are the philosophers and poets. They are philosophizing or giving us some idea in poetry, but their conception is still wrong. When you come to the point of spiritual platform, then it is called devotional service. That is being explained by Caitanya Mahāprabhu. (aside:) Go on.

Tamāla Kṛṣṇa: " 'Your position is that you are transcendental.' "

Prabhupāda: Transcendental. "You are beyond." This is explained in Bhagavad-gītā:

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

First of all, you realize this body. Body means the senses. But when you go further, we see the mind is the center of these sensual activities. Unless the mind is sound, we cannot act with our senses. So indriyebhyaḥ paraṁ manaḥ. So transcendental to the senses, mind is there, and transcendental to the mind, there is intelligence, and transcendental to the intelligence, there is soul. That we have to understand. (aside:) Go on.

Tamāla Kṛṣṇa: " 'The superior energy of Kṛṣṇa is spiritual in constitution, and the external energy is material. You are between the material energy and the spiritual energy, and therefore your position is marginal. In other words, you belong to the marginal potency of Kṛṣṇa. You are simultaneously one with and different from Kṛṣṇa. Because you are spirit, therefore you are not different from Kṛṣṇa, but because you are only a minute particle of Kṛṣṇa, you are therefore different from Him.' "

Prabhupāda: Now here is one word used, marginal potency. Marginal potency, the exact Sanskrit word is taṭastha. Just like at the end of the land, the sea begins. So there is a marginal land. Just you go on the coast of the Pacific beach, you'll find some land. Sometimes it is covered by water and sometimes it is open land. This is marginal. Similarly, we spirit souls, although we are constitutionally one with God, but sometimes we are covered by māyā and sometimes we are free. Therefore our position is marginal. When we understand our real position, then… The same… Just like the same example. Try to understand. On the beach you'll find a certain portion of land which is sometimes covered by water, and again it is land. Similarly we are sometimes covered by māyā, the inferior energy, and sometimes we are free. So we have to maintain that free state. Just like in open land, there is no more water. If you come little far away from the sea water, then there is no more water; it is all land. Similarly, if you keep yourself from the material consciousness, come to the land of spiritual consciousness, or Kṛṣṇa consciousness, then you keep your freedom. But if you keep yourself on the marginal position, then sometimes you'll be covered by māyā and sometimes you'll be free. So that is our position. (aside:) Go on.

Tamāla Kṛṣṇa: "This simultaneous oneness and difference always exists in the relationship between the living entities and the Supreme Soul."

Prabhupāda: Now this simultaneously one and different, just take the same example, land. Somebody says, "Oh, I saw that portion is water." And somebody says, "No. I saw that some portion is land." So simultaneously one and different. Simultaneously one and different. Our position is… Because we are spirit soul and Kṛṣṇa, God, is spirit… He is whole spirit and I am particle of that spirit. Just like sun, the sun globe, and the sunshine, molecules of shining particles, they are also sunlight. The combination of those atomic particles of sunshine giving us the sunshine rays. So we are also shining just like the particles of the sun globe, but we are not equal to the complete sun. The glowing particles, molecules of the sunshine, is not equal in quantity with the sun globe, but in quality it is the same. Similarly, we living entities, we are minute particles of that supreme spirit soul, Kṛṣṇa or God. Therefore we are also shine. We are of the same quality. Just like a small particle of gold is gold. It is not iron. Similarly, we are spirit soul; therefore we are one. But because I am minute… Just like the same example. The marginal portion being very small, it is being sometimes covered by the water. But the large portion of the land, that is without any water. Similarly, māyā can cover the minute particles of the spirit soul, but māyā cannot cover the supreme whole. Just like the same example, the sky, the sunshine. The sunshine, portion of the sunshine, is covered by cloud. But if you go by airplane, jet plane, above the cloud, you'll find the sunshine is without any cloud. The cloud cannot cover the whole sun. Similarly, māyā cannot cover the supreme whole. Māyā can cover the small particles of Brahman. The theory, the Māyāvāda theory that "I am now covered by māyā. As soon as I am uncovered I become one with the whole…" We are one with the whole in the same way. Just like the sunshine and the sun globe, there is no difference in quality. Wherever there is sun, there is sunshine, but the small particles, the molecules of the sunshine, are never equal to the complete globe sun. That is being described by Caitanya Mahāprabhu in this chapter. (aside:) Go on.

Tamāla Kṛṣṇa: "The living entity is just like a molecular part of the sunshine, whereas Kṛṣṇa is compared to the blazing shining sun. Lord Caitanya compared the living entities to the blazing sparks from the fire and the Supreme Lord to the blazing fire of the sun. The Lord cites in this connection a verse from Viṣṇu Purāṇa in which it is stated that everything that is manifested within this cosmic world is but an energy of the Supreme Lord. For example, as the fire emanating from one place exhibits its illumination and heat all around, so the Lord, although situated in one place in the spiritual world, manifests His different energies everywhere."

Prabhupāda: Now, this is very simple. Try to understand. Just like this fire, this lamp, is located at a certain place but the illumination is distributed all over this room, similarly whatever you see, display of this cosmic manifestation, they are display of the energy of the Supreme Lord. The Supreme Lord is situated in one place. That we cite in our Brahma-saṁhitā: govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He's a person. Just like your President, Mr. Johnson, he's sitting in his room in Washington, but his power, his energy, is acting all over the state. If it is possible materially, similarly Kṛṣṇa, or God, the Supreme Person, He is situated in His place, abode, Vaikuṇṭha or kingdom of God, but His energy is acting. Another example, the sun. The sun, you can see sun is located at a certain place, but you see the sunshine is overflooding the whole universe. The sunshine is within your room. So similarly, whatever you are using, you yourself also, we are all display of the energy of the Supreme Lord. We are not different from Him. But when the cloud of māyā or illusion covers my eye, we cannot see the sun. Similarly, when the material concept of life covers me, we cannot understand what is God. We say God is dead. So we have to uncover our eyes from this illusion. Then you'll see directly God: "Here is God." Yes. In the Brahma-saṁhitā it is said,

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

That Supreme Personality of Godhead, He is Śyāmasundara. Śyāmasundara. Śyāma means blackish but very, very beautiful. That beautiful person, Supreme Person, Kṛṣṇa, is being observed and seen by saintly persons always. Premāñjana-cchurita-bhakti-vilocanena. Why they are seeing? Because their eyes have been cleared by the ointment of love of God. Just like if your eyes are defective, you apply some ointment, some lotion from the physician, and your eyesight becomes clear and bright, you can see things very nicely. Similarly, when your, these material eyes will be ointmented with love of God, then you'll see God, "Here is God." You will not say God is dead. And that covering has to be moved, and to move that covering you have to take this Kṛṣṇa consciousness movement.

Thank you very much. So any question? First of all from audience. We invite questions, if you have any question, doubt, about the statements, you can inquire. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Everything, if you are serious to understood, we should submit our doubtful questions and then understand. You see. Yes?

Young man: Does one attain a consciousness that is beyond words? Or, I dare say, is there a communication that is not the word itself but perhaps a vibration which is much like sound or sound itself? Perhaps reaching for the oṁ. Is there a communication, something understood between you and myself, myself and my brother, others, all of us? Is there an experience perhaps where we're… Does it sound like "dong," "aung." Is there something else beside the verbal? Talk?

Prabhupāda: Yes, this Hare Kṛṣṇa.

Young man: Hare Kṛṣṇa.

Prabhupāda: Yes.

Young man: Could you elaborate? Could you tell me how this can be? How it can be all the time? Rather than to be a man, rather than to have to talk English alone or other languages? How to talk that one language?

Prabhupāda: Well, sound can be vibrated in any language. It doesn't matter that Hare Kṛṣṇa can be sounded in Sanskrit only. You can sound it in English tone also: "Hare Kṛṣṇa." Is there any difficulty? These boys, they are also sounding in Hare Kṛṣṇa. So there is no difficulty. It is the sound that matters. It doesn't matter who is sounding. Just like in piano, if you touch, there is "dung." It doesn't matter whether an American is striking or an Indian striking or a Hindu striking or Muslim striking, the sound is sound. Similarly, this piano, Hare Kṛṣṇa, you just touch it and it will sound. That's all. Yes?

Young man (2): Do you sit and meditate alone? What do you do with your mind as it wanders? Do you think of something? Do you put it on something or do you let it wander by itself?

Prabhupāda: First of all let me know what do you mean by meditation?

Young man (2): Sitting alone quietly.

Prabhupāda: Huh?

Young man (2): Sitting alone quietly.

Prabhupāda: Sitting alone quiet. Is it possible? Do you think it is possible?

Young man (2): If you listen to your own mind.

Prabhupāda: Then mind is always acting.

Young man (2): It chatters to you.

Prabhupāda: How can you sit, silent mind? Mind is always acting. Is there any experience that mind is not acting when you sit silently? When you sleep, the mind is acting. You are dreaming. This is the action of mind. So when do you find that your mind is silent?

Young man (2): That's what I was trying to ask you.

Prabhupāda: Yes. So therefore mind is never silent. You have to engage your mind to something. That is meditation.

Young man (2): What do you engage it to?

Prabhupāda: Yes. That is Kṛṣṇa. We engage our mind to Kṛṣṇa, the beautiful Supreme Personality of Godhead. Not only simply engaging the mind, but engaging the mind in action with the senses. Because mind is acting with our senses. Your mind said, "Let us go to that newly started ISKCON Society," so your legs carried you here. So mind… Thinking, feeling, willing, these are the functions of the mind. So mind thinks, feels, and they works. So you have to fix up your mind not only thinking of Kṛṣṇa, but also working for Kṛṣṇa, feeling for Kṛṣṇa. That is complete meditation. That is called samādhi. Your mind cannot go out. You have to engage your mind in such a way that the mind will think of Kṛṣṇa, feel for Kṛṣṇa, work for Kṛṣṇa. That is complete meditation.

Young man (2): What do you do with your eyes? Close your eyes?

Prabhupāda: Yes, eyes are one of the senses. Mind is the general sense, and under the governor general, there are particular commissioners or subordinate officers. So the eyes, the hand, the leg, the tongue, ten senses, they are working under the direction of the mind. So mind is expressed, manifested through the senses. Therefore unless you engage your senses in the same way as your mind is thinking, feeling, there is no perfection. There will be disturbance. If your mind is thinking of Kṛṣṇa and your eyes are seeing something else, there will be disruption or contradiction. Therefore under the… You have to first of all fix up your mind in Kṛṣṇa, and then all other senses will be engaged in the service of Kṛṣṇa. That is bhakti.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Hṛṣīka, hṛṣīka means senses. When you engage your senses in the service of the master of the senses… Kṛṣṇa is called Hṛṣīkeśa, or the master of the senses. Master of the senses means, try to understand. Just like this hand. The hand is working very nicely, but if the hand is paralyzed or Kṛṣṇa withdraws the power, then your hand is useless. You cannot restore it. Therefore you are not master of your hand. You are thinking falsely that "I am master of my hand." But actually, you are not master. The master is Kṛṣṇa. (aside:) I'll answer… Therefore when your senses will be engaged in the service of the master of the senses, that is called bhakti, devotional service. Now the senses are engaged in my designation. I am thinking that "This body is meant for the satisfaction of my wife or my this or that," so many things, "my country, my society." This is designation. But when you come to the spiritual platform, you understand that "I am part and parcel of the Supreme; therefore my activities should be to satisfy the Supreme." That is bhakti. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170], being liberated from all designation. When your senses are purified, and when that senses are engaged in the service of the master of the senses, that is called acting in Kṛṣṇa consciousness. What is your question? So meditation, the engagement of mind, should be in that way. Then it will be perfect. Otherwise, the mind is so flickering and changing that if you don't fix up at a certain point… Fix up means… The mind is want to do something because the symptom of mind is thinking, feeling and willing. So you have to train your mind in such a way that you will think of Kṛṣṇa, you'll feel for Kṛṣṇa, you'll work for Kṛṣṇa. Then it is samādhi. That is perfect meditation.

Young man (2): How does one train the mind?

Prabhupāda: This is the training. You just engage yourself in activities of Kṛṣṇa consciousness. This is practical. Just like chanting, the boy of ten years old, he's also engaged. His mind is concentrated on the vibration Hare Kṛṣṇa. His other senses, legs or hand, they're working, dancing. So in this way we have to practice our mind, our senses always engaged in Kṛṣṇa consciousness. That will make you perfect. And that is possible by everyone. You don't require to sit down at a place to artificially meditate upon something. As soon as you chant Hare Kṛṣṇa, immediately your mind is diverted, immediately you remember Kṛṣṇa, instruction of Kṛṣṇa, work of Kṛṣṇa, everything. That requires practice.

Young man (2): Since you are a ray of the sun, so to speak…

Prabhupāda: Yes.

Young man (2): Could you think of yourself? And when you think, you are thinking of Kṛṣṇa?

Prabhupāda: Why not? I am individual… Although I am small, but I am individual. I have got all the power of thinking, feeling, willing. We are doing that. We are individual. You have come here by your individual will. Nobody has forced you. If you like, you can go. Somebody comes here, somebody never comes, somebody comes daily. Why? Even you are small, you have got individuality. Even in this conditioned state, you are so free, so much free. And when you are unconditioned, purely spirit, you do not know how much freedom you have got. It doesn't matter you are small, but you are a spiritual spark. Don't you see that a small spiritual spark which no physician, no medical science has still discovered, where is the soul, but the soul is there. That is a fact. As soon as the soul is gone from this body, it is useless. Find out what is that important particle. That is not possible, because it is so small that your, with these material eyes or microscope or any scope you cannot find out. Therefore they say there is no soul. But they cannot explain what is gone. Even that small particle of spiritual soul is so powerful that as long as it is within this body, it keeps it fresh, nice, beautiful. And as soon as it is gone, immediately it becomes to decompose. Just see. Just like a drug, injection. A little, one grain, it keeps fit. It is something like that, it is so powerful. You do not know what is the power of that soul. That you have to learn. Then that is self-realization. This meditation process, sitting in a silent place, is recommended in the grossest stage of bodily concept of life. Let one thing, meditate, "Am I this body?" then make analysis. You'll see, "No. I am not this body. I am different from this body." Then further meditation: "If I am not this body, then the bodily actions, how it is being done?" It is being done for that presence of that small particle, myself. How the body is growing? Because on account of presence. Just like this boy, this boy has got a small stature of body. Now, this boy will grow a very stout and strong body in his young age, as at the age of twenty-four years. Now, this body will go, another body will come. How it is being possible? On account of presence of the small particle of the soul. But if that particle of the soul is taken away or gone away, this body no more will increase or change. These are the subject matter of meditation. But when you come to the point of understanding that "I am not this body. I am spirit soul," then the next stage will be "What is the function of the soul?" That function of soul is Kṛṣṇa consciousness, working in Kṛṣṇa consciousness. So in the present age one has to take directly to the function of the soul; then other things will automatically come. It is not possible at the present moment that you can go to a secluded place and peacefully sit there and meditate upon… It is not possible in this age. It is impossible. If you try artificially, it will be failure. Therefore you have to take this process,

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age of Kali, there is no other alternative for self-realization than this chanting Hare Kṛṣṇa. That is the practical, real fact.

Madhudviṣa: Is there any way for a Christian to, without the help of a spiritual master, to reach the spiritual sky through believing in the words of Jesus Christ and trying to follow his teachings?

Prabhupāda: I don't follow.

Tamāla Kṛṣṇa: Can a Christian in this age, without a spiritual master, but by reading the Bible and following Jesus's words, reach the…

Prabhupāda: When you read Bible, you follow spiritual master. How can you say without? As soon as you read Bible, that means you are following the instruction of Lord Jesus Christ, that means you are following spiritual master. So where is the opportunity of being without spiritual master?

Madhudviṣa: I was referring to a living spiritual master.

Prabhupāda: Spiritual master is not the question of… Spiritual master is eternal. Spiritual master is eternal. So your question is without spiritual master. Without spiritual master you cannot be, at any stage of your life. You may accept this spiritual master or that spiritual master. That is a different thing. But you have to accept. As you say that "by reading Bible," when you read Bible that means you are following the spiritual master represented by some priest or some clergyman in the line of Lord Jesus Christ. So any case, you have to follow a spiritual master. There cannot be the question without spiritual master. Is that clear?

Madhudviṣa: I mean like we couldn't understand the teachings of the Bhagavad-gītā without your help, without your presentation.

Prabhupāda: Similarly, you have to understand Bible with the help of the priest in the church.

Madhudviṣa: Yes. But is he receiving a good interpretation from his disciplic succession or his bishop? Because there seems to be some kind of a discrepancy in the interpretation of the Bible. There's many different sects of Christianity that interpret the Bible in different ways.

Prabhupāda: Of course, there cannot be any interpretation in the Bible. Then there is no authority of Bible. If you interpret something… Just like "Call a spade a spade." So if you call something else, that is a different thing. He's not spiritual master. Just like this is watch. Everybody has called it watch, and if I call it spectacle, then what is the value of my being spiritual master? I'm misleading. (laughter) It is watch, that I must say. So when there is misinterpretation, he's not a bona fide spiritual master. He's not spiritual master, what is called a bona fide. If I want to teach you how to see this watch, I can say that "This is called watch and this is called hand and this is called time indication; this is, this called…," so that is nice. And if I say that "Everybody says it is watch. I say it is spectacle," then what kind of a spiritual master I am? Reject him immediately. That intelligence you must have, who is a pseudo spiritual master or real spiritual master. Otherwise you'll be cheated. And that is being done. Everyone is interpreting in his own way. The Bhagavad-gītā, there are thousands of editions, and they have tried to interpret in their own way, all nonsense. They should be all thrown away. Simply you have to read Bhagavad-gītā as it is. Then you'll understand. There is no question of interpretation. Then the authority is gone. As soon as you interpret, then there is no authority. Lawbook. Do you mean to say in the court if you say before the judge, "My dear lord, I interpret this passage in this way," will it be accepted? The judge will at once say, "Who are you to interpret? You have no right." Then what is the authority of this lawbook if everyone comes, "I interpret in this way"? And interpretation when required? When a thing is not understood. If I say, "It is watch," and everyone understands that "This is watch, yes," then where is the opportunity of interpreting that this is spectacle? If anyone can understand the clear passage… Just like in the Bible, "God said, 'Let there be creation,' and there was creation." Where is the question of interpretation? Yes, God created. You cannot create. Where is the opportunity of interpretation? So unnecessary interpretation is not required and that is not bona fide, and those who are interpreting unnecessarily, they should be rejected immediately. Immediately, without any consideration. God said, "Let there be creation." So there was creation. Simple thing. Where is the question of interpretation? What can be the interpretation here? Suggest that this can be interpretation. Am I right? In the beginning of the Bible it is said like that? "God said, 'Let there be creation,' and there was creation. So what is your interpretation? Tell me what is your interpretation. Is there any possibility of interpretation? Can any one of you suggest? Then where is the opportunity of interpretation? One can explain. That is different thing, but the fact that God created, that will remain. That you cannot change. Now, how that creative process took place, that is explained in Bhāgavatam: First of all, there was sky, then there was sound, then there was this, that. This is the process of creation, that is another thing. But the fact, the primary fact that God created, that will remain at any circumstances. Not the rascal scientist says, "Oh, there was a chunk and it is split up, and there was these planets. Perhaps this and likely this," all this nonsense. They'll simply interpret, "likely," "perhaps." That is not science-"likely," "perhaps." Why perhaps? Here is clear statement, "God created." That's all. Finish. Yes.

Mahāpuruṣa: Prabhupāda, is there any contradiction, because Lord Jesus Christ and Lord Caitanya both appeared in the Kali-yuga and Lord Jesus Christ said that "The only way to God is through me. Just believe in me or surrender to me," and Lord Caitanya taught that hari-nāma is the only means of spiritual realization in this age?

Prabhupāda: So where do you find the difference? If Lord Jesus Christ says, "Through me," that means he's representative of God, and hari-nāma is God. So either through the representative of God or God, the same thing. God and God's representative, there is no difference. Even in these ordinary dealings, if I send some representative, if he signs something on my behalf, I have to accept that, because he is my representative. Similarly, God has to be approached through God or through His representative. The same thing. Only the difference may be of understanding. Because Lord Jesus Christ spoke to a society that was not very much advanced. You can understand that such a great personality, God conscious person, was crucified. Just see the condition of the society. In other words, they were low-grade society. So they were not able to understand the whole philosophy of God. That is sufficient. "God created. Just take it." They were not intelligent to understand how the creation took place. Had they been intelligent, they would not have crucified such a great personality like Jesus Christ. So we have to understand what is the condition of the society. Just like in the Koran it is said by Muhammad that "From this day you have no sex intercourse with your mother." Just find out the condition of the society. So we have to take account of the time, circumstances, society, and then preaching. So to society like that it is not possible to understand the high philosophical things as it is stated in the Bhagavad-gītā. But the primary fact, the authority is God, that is accepted both in Bible and Bhagavad-gītā. Bible begins, "God is the supreme authority," and Bhagavad-gītā concludes, "You surrender." Where is the difference? Simply the description is according to the time, society, and place and people. That's all. They are not Arjuna. You see? So the things to be understood by Arjuna is not possible by the persons who had crucified Lord Jesus Christ. You have to study in that light. The same thing. A dictionary, a pocket dictionary, child's dictionary, and the dictionary, international dictionary, both of them dictionary, but the value is different. That dictionary is meant for a class of children, and that dictionary is meant for high scholars. But none of them you can say it is not dictionary. That you cannot say. Both of them are dictionaries. So we have to take consideration of the time, place, persons, everything. Just like Lord Buddha, he simply said that "Stop this nonsense animal killing." That was his propaganda. They were so low-grade people, simply taking pleasure in animal killing. So in order to elevate them, Lord Buddha wanted to stop this nonsense: "Please stop killing." So in every time a different representative of God or God comes to teach people at different circumstances. So according to the circumstances there may be some difference in explanation, but the primary factor remains the same. Lord Buddha said, "All right, there is no God, but you surrender to me." Then where is the difference? That means one has to accept the authority of God either this way or that way.

Child: Um, when Lord Buddha was here, did he sit down and meditate?

Prabhupāda: Yes.

Child: Well, I thought that in this age you can't meditate, but Lord Buddha, who was God's son, he meditated.

Prabhupāda: Yes.

Child: But that wasn't the age of Kali?

Prabhupāda: Yes.

Child: It was?

Prabhupāda: Yes.

Child: Then how can you meditate?

Prabhupāda: Very good. (much laughter) Therefore we are better than Buddha. We say meditation is not possible. Do you see? Do you understand now? Lord Buddha said, "Meditate," but the followers of the Lord Buddha could not. They failed. We are giving new light, that "Meditation will fail. You take this." Is that clear? Yes. If somebody has said you something, and if you are failure, then I say, "You don't do this. Take this. It will be nice." Just like you are a child, you cannot meditate, but you can dance and chant Hare Kṛṣṇa. Lord Buddha knew that they cannot meditate. You are a very intelligent boy. But in order to stop their nonsense, he simply said, "Sit down. Meditate." That's all. (laughter) Just like a naughty boy, he's creating mischief. His parent says, "My dear John, you sit down here." He knows that he cannot sit down, but for the time being he'll sit down. The father knows that he'll not sit down, but at least for the time being let him stop these mischievous activities. All right. Chant Hare Kṛṣṇa. Chant. (kīrtana) (end)

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Lecture

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Seattle, October 4, 1968

Prabhupāda: (sings) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (audience responds) Somebody is helping him? Yes, it is all… So we are interested in capturing the original person. (chuckles) We are not interested with any subordinate. Govindam ādi-puruṣaṁ. But if one can capture the original person, then he captures everyone. Just like the same example. In the Vedas it is said in the Upaniṣad, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. If you can understand the Supreme Personality of Godhead or the Absolute Truth, then you understand everything. There is no need of understanding separately. Yasmin vijñāte sarvam etaṁ vijñātaṁ bhavanti. Similarly, in the Bhagavad-gītā also it is said,

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
[Bg. 6.20-23]

Now we are, everyone, searching after some standard of life where we will have no anxiety. That is the aim of everyone. Why we are struggling? We are trying to approach a certain point. Just like two parties playing on football, they are, each one of them, trying to approach the goal. That is victory. So everyone is trying to gain something, according to different position, according to different idea. Not everyone is searching after the same thing. Somebody searching after material pleasure, somebody searching after intoxication, somebody is searching after sex, somebody is searching after money, somebody is searching after knowledge, somebody is searching after so many things. But there is one thing. If we can get that, attain to that perfection, then we shall be satisfied and we shall say that "We do not want anything." Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. There are many instances. So there is like that, and that is Kṛṣṇa. If you can simply understand Kṛṣṇa, then your knowledge is perfect, you understand everything. You understand science, you understand mathematics, you understand chemistry, physics, astronomy, philosophy, literature, everything. It is so nice. So Bhāgavata says therefore that saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Whatever department of knowledge or whatever department of activities you are engaged in, it doesn't matter. But if you can find out the Supreme by your pursuit of knowledge, that is your perfection. You are a scientist, all right, it doesn't matter. By your scientific research work you find out the Supreme. Then it is your perfection. You are businessman? Oh. With your money just find out the Supreme. You are a lover? Just find out the supreme lover. You are after taste, aesthetic, or… Atheistic not; aesthetic sense, taste, beauty, if you find out the Supreme, your searching after beauty will be satisfied. Everything. Kṛṣṇa, that is Kṛṣṇa. Kṛṣṇa means all-attractive. You are searching after something. If you find Kṛṣṇa then you'll see yes, your goal is attained. Therefore His name is Kṛṣṇa.

Kṛṣṇa means "all-attractive." He is attractive to the lover, He's attractive to the wise, He's attractive to the politician, He's attractive to the scientist, He is attractive to the rogues. Rogues also. When Kṛṣṇa entered the arena of Kaṁsa, different kinds of people saw Him differently. Those who were invited from Vṛndāvana, they were young girls. They saw Kṛṣṇa, "Oh, the most beautiful person.” Those who were wrestlers, they saw Kṛṣṇa as thunderbolt. They also saw Kṛṣṇa, but they say, ”Oh, here is thunderbolt.” Just like however strong you may be, if there is falldown of thunderbolt everything is finished. So they saw Kṛṣṇa as thunderbolt, the wrestlers. Yes. And the elderly persons, elderly ladies, they saw Kṛṣṇa as loving child. So you can establish relationship with Kṛṣṇa any way. There are twelve kinds of rasas, humor. Just like sometimes we want to see a very pathetic scene in some drama, some ghastly scene. Somebody is murdering somebody and we take pleasure in seeing that. There are certain kinds of person… There are different kinds of sporting. One of our student in Montreal, he was saying that his father took pleasure in bull fighting in Spain. When the bull is killed by fighting, he was taking pleasure. So different kinds of men. One person is seeing, ”It is horrible,” another person is enjoying, ”Oh, it is very nice.” You see? So Kṛṣṇa can accommodate. If you want to love horrible things, Kṛṣṇa can present yourself as Nṛsiṁhadeva, ”Ah.”(laughter-Haribol) Yes. And if you want to see Kṛṣṇa as very loving friend, He is Vaṁśī-dhārī, Vṛndāvana-vihārī. If you want Kṛṣṇa as loving child, then He’s Gopāla. If you want child as loving friend, he’s Arjuna. Just like Arjuna and Kṛṣṇa. So there are twelve kinds of humors. Kṛṣṇa can be accommodated with all the humors; therefore His name is Akhila-rasāmṛta-sindhu. Akhila-rasāmṛta-sindhu. Akhila means universal; rasa means mellow, humor; and the ocean. Just like if you try to find out water and if you go before the Pacific Ocean, oh, unlimited water. There is no comparison how much water is there. (chuckling) Similarly, if you want something and if you approach Kṛṣṇa, you’ll find unlimited supply, unlimited supply, just like ocean. Therefore it is said in the Bhagavad-gītā, yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. If anyone can approach or gain that Supreme Absolute, then he will be satisfied and he will say, ”Oh, I have no more hankering. I have got everything complete, in full satisfaction.” Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ yasmin sthite. And if one is situated in that transcendental position, then what happens? Guruṇāpi duḥkhena na vicālyate [Bg. 6.20-23]. If there is very severe test of distress, he’s not, I mean to say, faltering.

There are many instances in the Śrīmad-Bhāgavatam. Just like in the Bhagavad-gītā the Pāṇḍavas were placed in so many distressed condition, but they were never faltering. They never asked Kṛṣṇa, ”My dear Kṛṣṇa, You are my friend. You are our friend, the Pāṇḍavas. Why we are undergoing so much severe test of difficulties?” No. They never. Because they were confident that ”In spite of all these difficulties, we shall come out victorious because Kṛṣṇa is there. Because Kṛṣṇa is there.” This confidence. This is called śaraṇāgati, surrender. There are six points of surrender unto Kṛṣṇa. One point of surrender is to believe that ”Kṛṣṇa will protect me.” Just like a small child has got full faith in his mother: ”My mother is there. There is no danger.” Confident. I have seen it. Everyone. I have got… I’ll narrate one practical experience. In Calcutta, in my younger days, I was traveling in tram, and my youngest son, he was with me. He was only two years old, or two or two and a half years old. So the conductor, out of joke, asked him, ”Give me your fare.” So he first of all said like this: ”I have no money.” So the conductor said, ”Then you get down.” He immediately said, ”Oh, here is my father.” (makes some gesture) (laughter) You see. ”You cannot ask me to get down. My father is here.” You see? So this is the psychology. If you have approached Kṛṣṇa, then even the greatest fear will not agitate you. That is a fact. So such a thing is Kṛṣṇa. Try to achieve this greatest boon, Kṛṣṇa. And what Kṛṣṇa says? Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. ”My dear Kaunteya, son of Kuntī, Arjuna, declare in the world that My devotees will never be vanquished.” Will never be vanquished. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati.

Similarly, there are many passages in the Bhagavad-gītā. I’m quoting from Bhagavad-gītā because this book is very popular all over the world, and… Try to understand, read this book, very valuable book of knowledge. So Kṛṣṇa says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Who can worship Kṛṣṇa? That is described here, that budhā. Budhā means most intelligent person. Bodha, bodha means knowledge, and budhā means one who is wise, full of knowledge. Everyone is after knowledge. Here you have got this Washington University. There are many students. They have come here to acquire knowledge. So one who has acquired the perfection of knowledge or the highest platform of knowledge, he is called budhā. So not only budhā but bhāva-samanvitāḥ. Bhāva means ecstasy. One must be very learned and wise, at the same time he must feel ecstasy spiritually. ”Such person,” Kṛṣṇa says, iti matvā bhajante mām. ”Such persons worships Me or loves Me.” One who is very intelligent and one who is transcendentally very full of ecstasy, such person loves Kṛṣṇa or worships Kṛṣṇa. Why? Because iti matvā, ”by understanding this.” What is this? Ahaṁ sarvasya prabhavo [Bg. 10.8], ”I am the origin of everything, sarvasya.” Anything you bring, that is, if you go on, search out, then you will find ultimately it is Kṛṣṇa.

The Vedānta also says the same thing. What is Brahman? Athāto brahma jijñāsā. This life, this human life… We have now… In other life we have enjoyed sense pleasure to the fullest extent. What we can enjoy in this human life? In other life… Of course, according to Darwin’s theory, just prior to this human life there was monkey life. So the monkey… You have no experience. In India we have got experience. Each and every monkey has got at least hundred girls with him. Hundred, one hundred. So what we able to enjoy? Every, each, they have got party, and each party, one monkey has got a least fifty, sixty, not less than twenty-five. So a hog’s life, they have got also dozens of… Dozens. And they have no distinction, ”Who is my mother, who is my sister, who is my relative.” You see? So they’re enjoying. So do you mean to say that human life is meant like that-like monkeys and hogs and cats and dogs? Is that perfection of human life, to satisfy sense gratification? No. That we have enjoyed in various forms of life. Now? The Vedānta says, athāto brahma jijñāsā. This life is for inquiring and understanding Brahman. What is that Brahman? Īśvaraḥ paramaḥ brahma or parama, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. And Kṛṣṇa is Para-brahma. Brahman, we are all Brahman, but He is Para-brahman, the Supreme Brahman. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Just like you are all Americans, but your President Johnson is the supreme American. That is natural. Vedas says that the supreme of everyone is God. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Who is God? He is the most perfect eternal, He is the most perfect living force. That is God. Eko bahūnāṁ vidadhāti kāmān.

Eko bahūnāṁ vidadhāti kāmān. The meaning is that one living force is supplying all the demands of all other living entities. Just like in a family the father is supplying the necessities of the wife, the children, the servant, a small family. Similarly, you expand it:

the government or the state or the king is supplying the necessities of all the citizens. But everything is incomplete. Everything is incomplete. You can supply your family, you can supply your society, you can supply your country, but you cannot supply everyone. But there are millions and trillions of living entities. Who is supplying food? Who is supplying hundreds and thousands of ants within the hole in your room? Who is supplying food? When you go to the green lake there are thousands of ducks. Who is taking care of them? But they are living. There are millions of sparrows, birds, beasts, elephants. At one time he eats hundred pounds. Who is supplying food? Not only here, but there are many millions and trillions of planets and universes everywhere. That is God. Nityo nityānām eko bahūnāṁ vidadhāti kāmān. Everyone is dependent on Him, and He is supplying all the necessities, all the necessities. Everything complete. Just like this planet, everything is complete.

pūrṇam idaṁ pūrṇam adaḥ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Iso Invocation]

Every planet is so made that it is complete in itself. The water is there, reserved in the seas and oceans. That water is taken away by the sunshine. Not only here, in other planets also, the same process is going on. It is transformed into cloud, then distributed all over the land, and there is growing of vegetables, fruits and plants, everything. So everything is complete arrangement. That we have to understand, that who has made this complete arrangement everywhere. The sun is rising in due time, the moon is rising in due time, the seasons are changing in due time. So how you can say? There is evidence in the Vedas there is God. In every scripture, every great personality, devotee, representative of God… Just like Lord Jesus Christ, he gave information of God. Although he was crucified, he never changed his opinion. So we have evidences from scripture, from Vedas, from great personality, still, if I say, ”God is dead. There is no God,” then what kind of man I am? This is called demon. They'll never believe it. They'll never believe… Yes. Just the opposite demon is budhā. Budhā means very intelligent, wise man. In the Caitanya-caritāmṛta it is said, therefore, kṛṣṇa ye bhaje se baḍa catura. Anyone who becomes attracted by Kṛṣṇa and loves Him… Worshiping means loving. In the beginning it is worshiping, but at the end it is love. Worshiping.

So iti matvā bhajante māṁ budhā. Anyone who is wise, who is intelligent, who knows that Kṛṣṇa is the cause of all causes…

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa: everything has got cause, cause and effect. So you go on finding out what is the cause of this, what is the cause of this, what is the cause of this, then you'll find Kṛṣṇa. Sarva-kāraṇa-kāraṇam. And Vedānta says, janmādy asya yataḥ [SB 1.1.1]. You cannot say something has sprang automatically. That is foolishness. Everything has a source of generation. Everything. That is intelligence. Don't say… Just like in modern science says that ”There was a chunk and there was creation-perhaps.” That is also ”perhaps,” you see. So this kind of knowledge is useless. You must find out. If I ask the scientist, ”What is the cause of this chunk?” they cannot reply. So find out the cause, and you'll find that… If I cannot find, then we have to follow… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186], we have to follow the authorized ācāryas. If you be Christian, just follow Jesus Christ. He says, ”There is God.” Then you accept there is God. He says that ”God created this. He said that 'Let there be creation,' and there was creation.” So we accept this, ”Yes. God created.” Here also in the Bhagavad-gītā God says, Kṛṣṇa says, ahaṁ sarvasya prabhavo [Bg. 10.8], ”I am the origin.” So God is the origin of creation. Sarva-kāraṇa-kāraṇam: [Bs. 5.1] He is the cause of all causes.

So we have to take the examples of great personalities, we have to study authorized books and Vedas, and we have to follow their example; then Kṛṣṇa consciousness or God realization or God consciousness is not difficult. It is very easy. There is no, I mean to say, any stumbling block on the path of your understanding what is God. Everything is there. The Bhagavad-gītā is there, the Śrīmad-Bhāgavata is there. Even you accept, your Bible is there, the Koran is there, everywhere. Without God, there cannot be any book or scripture. Nowadays, of course, they are manufacturing so many things. But in any human society the conception of God is there-according to time, according to the people, but the idea is there. Now you have to understand, jijñāsā. Therefore Vedānta-sūtra says that you try to understand God by inquiry, inquiry. This inquiry is very important. In our process, ādau gurvāśrayaṁ sad-dharma pṛcchāt. One has to accept a bona fide spiritual master and he has to inquire from him, sad-dharma pṛcchāt. Similarly, in the Śrīmad-Bhāgavatam also says that jijñāsuḥ śreya uttamam. ”One who is inquisitive to understand the Absolute Truth, he requires a spiritual master.” Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Jijñāsuḥ means inquisitive, one who inquires. Inquiry is natural. Just like a child: with the development of his life he inquires from the parents, ”Father, what it is? Mother, what it is? What it is? What it is?” This is nice. A boy, child, who is inquiring, that means he is very intelligent boy. So we should be intelligent and inquire, jijñāsā. Brahma-jijñāsā. This life is for brahma-jijñāsā, to understand, to inquire about God. Then a life is successful. Athāto brahma jijñāsā. And after inquiring, inquiring, inquiring, understanding, understanding, understanding, then what is the ultimate stage? That is stated in the Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of inquiry, when one becomes actually a wise man, man of knowledge, then what happens? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: ”He surrenders unto Me,” Kṛṣṇa says. Why? Vāsudevaḥ sarvam iti. He understands that Vasudeva, Kṛṣṇa, is the cause of all causes. Sa mahātmā su-durlabhaḥ. But such kind of great soul is very rare, to understand it. Therefore Caitanya-caritāmṛta says, sei bado catura: he is very intelligent.

So these are the definition of intelligent person. So if we want to be intelligent, we can adopt the process how to become intelligent. But on the other hand, if we are actually intelligent, why not take this Kṛṣṇa consciousness immediately and become intelligent? Without, without going to the process, you take… It is offered to you by the most magnanimous incarnation, Lord Caitanya. He's offering you, kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. He's giving you love of Kṛṣṇa. Rūpa Gosvāmī offered his obeisances to Lord Caitanya, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: ”O my dear Lord Caitanya, You are the most charitable, magnanimous of all incarnations. Why? Because You are directly giving love of Kṛṣṇa. The love of Kṛṣṇa which cannot be achieved after many, many births, You are delivering cheaply, 'Take it immediately.' " Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya. They could understand that "You are Kṛṣṇa"; otherwise it was not possible by anyone to offer Kṛṣṇa-prema, love of Kṛṣṇa, so cheaply. "You are Kṛṣṇa, You have got that power." And actually He is so. Kṛṣṇa failed to give Kṛṣṇa-prema, love of Kṛṣṇa, when He came personally and taught Bhagavad-gītā. He simply said, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But people misunderstood Him. Therefore Kṛṣṇa came as a devotee and offered Kṛṣṇa-prema to the people in general. So our request to everyone that you take this Kṛṣṇa consciousness movement, and you will feel that "I don't want any more, anything more. I am satisfied, fully satisfied."

Thank you very much. Any question?

Viṣṇujana: How do we render perfect service to Kṛṣṇa?

Prabhupāda: By your anxiety. (laughter, "Haribol!") If you are anxious to serve Kṛṣṇa, that is the real asset. Kṛṣṇa is unlimited. What service we can offer to Him? And He has got unlimited servants also. What service He requires from you and me? He's perfect in Himself. He doesn't require any service also. But if you are anxious to serve Him, then He does not refuse. That is His mercy; that is His magnanimity. So the more you increase your anxiety to serve Kṛṣṇa, the more it becomes perfect. He's unlimited. Your anxiety, you become unlimited. So there is competition. The more you serve Kṛṣṇa, the more He accepts you and the more He gives you intelligence. You see? So the spiritual world is unlimited. There is no end of service, and there is no end of accepting the service. It is not that. So eagerness. Tatra laulyam eka mūlyam. I am not manufacturing the answer, but I am giving you evidence from Rūpa Gosvāmī, our ācārya. He says, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatāṁ yadi kuto 'pi labhyate: "My dear gentlemen, my dear boys and girls, if you can purchase a…, your sense of loving Kṛṣṇa-'How I can love Kṛṣṇa more and more'-this, this much, this anxiety, if you can purchase this matiḥ,"-means intelligence; it is very nice intelligence-" 'How I shall serve Kṛṣṇa…' " Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ. Matiḥ means intelligence or status of mind, that "I'll serve Kṛṣṇa." "If you can purchase this status of mind anywhere, please immediately purchase." Then next question will be, "All right, I shall purchase. What is the price, do you know?" "Yes, I know what is the price." "What is that price?" "Laulyam, simply your eagerness, that's all." Laulyam ekaṁ mūlyam. "Ah, that I can have." No. Na janma koṭibhis sukṛtibhir labhyate. This eagerness, how to love Kṛṣṇa, this is not available even after many, many births. So if you have a pinch of that anxiety, "How I can serve Kṛṣṇa?" you must know you are the most fortunate man. A pinch only, laulya, this anxiety, "How I can serve Kṛṣṇa?" it is very nice. Then Kṛṣṇa will give you intelligence.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi tam…
[Bg. 10.10]

"Anyone who is engaged with love and affection in My service, without any hypocrisy," then Kṛṣṇa can understand everything. He is within me, within you. Then He will give you intelligence: "My dear boy, you do like this." And by doing that, what he will achieve? Yena mām upayānti te: "He'll come back to Me." And what profit he will get by going there? Ah, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Duḥkhalayam aśāśvatam [Bg. 8.15]. There are so many. Please read Bhagavad-gītā As It Is. You'll get perfect knowledge, the science of God. That is the only study for human being.

So simply your eagerness is the perfection for serving Kṛṣṇa. Increase that eagerness. And eagerness means if you love Kṛṣṇa, that eagerness will increase with your increase of love: "How I shall serve Kṛṣṇa?" Because you are voluntary servant, nobody is forcing. That means unless you love Kṛṣṇa, how that eagerness will increase? So there are so many things to love Kṛṣṇa. Beginning is this śravaṇaṁ kīrtanam. This śravaṇam, hearing, and chanting. Hearing, you are hearing Hare Kṛṣṇa, you are hearing Bhagavad-gītā, you are hearing Śrīmad-Bhāgavatam about Kṛṣṇa, and chanting. This is the beginning. Then, naturally,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

These nine kinds of different varieties of service to Kṛṣṇa will enlighten you, will advance you in Kṛṣṇa consciousness, and your life will be successful. Any other question? Try to understand, question. It is not a thing that we are forcibly pushing. You have got intelligence. Kṛṣṇa has given you intelligence. Try to understand with your intelligence but do not try to avoid. Make your question to understand it, not making question to avoid it. There are two kinds of question. That question will not help you. If you try to avoid, then Kṛṣṇa will help you to avoid, and if you want to capture Kṛṣṇa, then Kṛṣṇa will help you how you can capture. Two things are going on. Whatever path you want, you can accept. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Kṛṣṇa helps according to the person's attitude. If… There are… Just like so many philosophers, they want to forget Kṛṣṇa. Just like you will find in Dr. Radhakrishnan's book, in the Ninth Chapter Kṛṣṇa said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The translation is all right, but he comments, "It is not to Kṛṣṇa that you have to surrender." Just see. That means his whole process of writing the book is to mislead persons how one can forget Kṛṣṇa. So if anyone wants to forget Kṛṣṇa, Kṛṣṇa will give him such intelligence that he will never be able to understand Kṛṣṇa. But if anyone tries to love Kṛṣṇa, understand Kṛṣṇa, He'll give full of intelligence. You can understand. That is Kṛṣṇa. You have got full liberty. But if you forget Kṛṣṇa, then you have to serve māyā, and if you love Kṛṣṇa, then māyā will leave you.

Tamāla Kṛṣṇa: Prabhupāda, after Lord Caitanya took sannyāsa, in the Teachings of Lord Caitanya it says He met His mother. I always thought that a sannyāsī could not do that.

Prabhupāda: No, a sannyāsī cannot meet his wife. A sannyāsī is forbidden to go home, and never meet his wife, but he can meet if other… But that… Caitanya Mahāprabhu did not go to His home. It is by arrangement. Advaita Prabhu brought His mother to see Caitanya. Caitanya Mahāprabhu, after accepting sannyāsa He was just like mad after Kṛṣṇa. He was going on the shore of the

Ganges forgetting that this is Ganges. He thought that "This is Yamunā. I am going to Vṛndāvana, following the…" So Nityānanda Prabhu sent one man, that "I am following Caitanya. Please inform Advaita to bring one boat in some ghāṭa so that He'll be able to take Him to His home." So Caitanya Mahāprabhu was in ecstasy. Then He saw all of a sudden that Advaita was waiting with a boat. So He asked Him, "Advaita, why You are here? Here, it is Yamunā." Advaita said, "Yes, My dear Lord, wherever You are it is Yamunā. So You come with Me." So He went, and when He went He went to Advaita's home. Then He saw, "You have misled Me. You have brought Me at Your home. It is not Vṛndāvana. How is that?" "All right, Sir, You have come by mistake, so…," (laughter) "please remain here." So He immediately sent one man to His mother. Because He knew that Caitanya Mahāprabhu has accepted sannyāsa; He's never coming back again to home. So His mother is mad after the son. He was the only son. So He gave a chance to His mother to see Him for the last time. That was arranged by Advaita. So when mother came, Caitanya Mahāprabhu immediately fell down on the feet of His mother. He was a young man, twenty-four years old, and the mother, when she saw that her son has accepted sannyāsa, there is daughter-in-law at home, naturally woman, she was very much affected, began to cry. So Caitanya Mahāprabhu tried to pacify her with very nice words. He said, "My dear mother, this body is given by you, so I should have engaged My body in your service. But I am your foolish son. I have done some mistake. Please excuse Me." So that scene is very pathetic-separation between mother and son. (long pause) All right, chant. Chant loudly. Loudly. (kīrtana) (prema-dhvanī) Hare Kṛṣṇa. Jaya. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Today's kīrtana?

Tamāla Kṛṣṇa: We collected fifty dollars.

Prabhupāda: Huh? Oh, that's nice. And Back to Godhead? How many copies sold, Back to Godhead?

Tamāla Kṛṣṇa: About fifty-two.

Prabhupāda: Oh. That's nice. What is that? (end)

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Lecture

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Seattle, October 7, 1968

Prabhupāda: (sings) Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi *. **(devotees repeat) So we are worshiping Govindam, the reservoir of all pleasures, Govinda, Kṛṣṇa. And He is ādi-puruṣaṁ, the original person. So govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***. Bhajāmi means "I worship," "I surrender unto Him and I agree to love Him." These are the terms offered by hymns by Brahmā. That Brahma-saṁhitā is a, considerably a large book. The first verse in the Fifth Chapter it is said that the Lord, Govinda, He has got His particular planet, which is known as Goloka Vṛndāvana. It is beyond this material sky. This material sky you can see as far as your vision go, but beyond that material sky there is spiritual sky. This material sky is covered by material energy, mahat-tattva, and there are seven layers of covering of earth, water, fire, air. And beyond that covering there is an ocean, and beyond that ocean the spiritual sky begins. And in that spiritual sky, the highest planet is called Goloka Vṛndāvana. These things are described in the Vedic literature, in the Bhagavad-gītā also. Bhagavad-gītā is very well known book. There also it is stated,

na yatra bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

In the Bhagavad-gītā it is said that there is another spiritual sky, where there is no need of sunshine. Na yatra bhāsayate sūryo. Sūrya means sun, and bhāsayate means distributing the sunshine. So there is no need of sunshine. Na yatra bhāsayate sūryo na śaśāṅko. Śaśāṅka means moon. Neither there is need of moonlight. Na śaśāṅko na pāvakaḥ. Neither there is need of electricity. That means the kingdom of light. Here, this material world is kingdom of darkness. That you know everyone. It is actually darkness. As soon as there is sun on the other side of this earth, it is darkness. That means by nature it is dark. Simply by sunshine, moonshine, and electricity we are keeping it light. Actually, it is darkness. And darkness means ignorance also. Just like at night people are more ignorant. We are ignorant, but at night we are more ignorant. So Vedic instruction is tamasi mā jyotir gama. The Vedas say, "Don't remain in this darkness. Just transfer yourself to the kingdom of light." And the Bhagavad-gītā also says that there is a special sky, or a spiritual sky, where there is no need of sunshine, there is no need of moonlight, there is no need of electricity, and-yad gatvā na nivartante [Bg. 15.6]-and if anyone goes to that kingdom of light, he never comes back again to this kingdom of darkness.

So how we can transfer into that kingdom of light? The whole human civilization is based on these principles. The Vedānta says, athāto brahma jijñāsā. Atha ataḥ. "Therefore you should now inquire about Brahman, the Absolute." "Therefore now" means… Every word is significant. "Therefore" means because you have got this human body-"therefore." And ataḥ means "hereafter." "Hereafter" means you have passed through many, many lives, 8,400,000 species of life. Aquatics-900,000. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. This is the… Darwin has taken the idea of evolution from this Padma Purāṇa. You won't find any philosophy, any doctrine in the world which is not found in the Vedic literature. It is so perfect, everything is there. So the anthropomorphism or-what is called?-anthropology… Anthropology of Darwin is there in the Padma Purāṇa. It is very nicely described. Darwin cannot explain what are the number of the species of different, but Padma Purāṇa states that there are 900,000 species of life within water, within the ocean. And above the ocean, as soon as the ocean water is dried up, the land is coming out, immediately the vegetation begins. Different types of plants and trees then come out. So jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Two millions, lakṣa-viṁśati, twenty hundred thousand. That is two million? Anyway… Sthāvarā lakṣa. Sthāvarā means those who cannot move. There are different types of living entities. The trees, the plants, they cannot move. The other type of living entities, just like the birds, the beasts, the human being, they can move. So sthāvarā and jaṅgama. Jaṅgama means those who can move, and sthāvarā means those who cannot move. The hills, the mountains, they are also amongst the sthāvarās. They are also living entities. There are many hills, they are growing. That means there is life, but in the lowest stage of: stone. So in this way we are making progress. Sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. Reptiles and worms. Rudra-saṅkhyakāḥ means eleven hundred thousands. Then from reptiles, worms, the wings grow-birds. From wings grow… Then it comes to the bird's life. Pakṣiṇāṁ daśa-lakṣaṇam: ten hundred thousands of birds. And then paśavaḥ triṁśal-lakṣāṇi, four-legged animals, there are thirty hundred thousand. So nine and twenty, twenty-nine, then eleven, forty, then birds, ten, fifty, beasts, thirty, eighty-eighty hundred thousands. And then… Eight millions-and four hundred thousand species of human life. Human life is not in large quantity. Out of that, mostly they are uncivilized, and very few Aryan families. The Aryan family-the Indo-European family, they are also Aryan-they are very few. The Europeans, they belong to the Indo-European group. The Americans, they also come from Europe. So this group of human society is very few. There are other, many uncivilized groups. Therefore Vedānta says, atha ataḥ: now you have got developed human form of life, civilized life, you have got nice arrangement for your comfortable life. Especially in America you have got all material comforts. You have got cars, you have got good road, nice food, nice building, nice dress, nice feature of your body. Everything God has given you very nice. The Vedānta advises, "Now you take to about the inquiry of Brahman." Athāto brahma jijñāsā.

This is applicable for everyone, civilized men. I don't speak of the Americans, in Europe, in Asia. Anywhere. Aryans means those who are advanced. Non-Aryans means those who are not ad… This is the Sanskrit meaning, ārya. And śūdras… Aryans are divided into four castes. The most intelligent class is called brāhmaṇa, and the less than the brāhmaṇas means those who are administrators, politicians, they are kṣatriyas. And next to them the mercantile class, traders, merchants, industrialists, less than the administrative class. And less than that, the śūdras. Śūdras means worker, laborer. So this system is not new. It is everywhere. Wherever there is human society, these four classes of men are there. Sometimes I am questioned why there is caste system in India. Well, this caste system is there. It is by nature. Bhagavad-gītā says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: [Bg. 4.13] "The four classes of men are there. That is My law." How they are four classes? Guṇa-karma-vibhāgaśaḥ. Guṇa means quality, and karma means work. If you have got very nice quality, intelligence, brahminical qualities… Brahminical qualities means if you speak truth, you are very clean and you are self-controlled, your mind is in equilibrium, you are tolerant, and so many qual… You believe in God, you know scriptures practically. These qualities are for the higher class, brāhmaṇa. The first qualification of a brāhmaṇa is that he's truthful. He'll disclose everything even to his enemy. He'll never, I mean to say, hide anything. Satyam. Śaucam, very clean. A brāhmaṇa is expected to take bath daily thrice and chant Hare Kṛṣṇa. Bahyābhyantara, clean outside, clean inside. These are qualities. So when these opportunities are there, then the Vedānta-sūtra, Vedānta advises, "Now you begin to inquire about Brahman." Athāto brahma jijñāsā.

Athāto brahma jijñāsā. When one has reached to the material perfection, then the next business is to inquire. If we do not inquire, if we do not try to understand what is Brahman, then we must be frustrated. Because the hankering is there, advancement, advancement of knowledge. The theory of advancement of knowledge is that nobody should be satisfied by the knowledge, what he already knows. He must know more and more. So in your country in comparison to other countries at the present age, you have advanced materially very nicely. Now you take to this brahma-jijñāsā, inquiry about the Supreme Absolute: What is that Absolute? What I am? I am also Brahman. Because I am part and parcel of Brahman, therefore I am also Brahman. Just like part and parcel, a little particle of gold is also gold. It is no other thing. Similarly, we are also particle of Brahman or the Supreme. Just like the molecules of sunshine, they are also as illuminating as the sun globe, but they are very small. Similarly, we living entities, we are also the same as God. But He is just like as big as the sun globe or the deity in the sun globe, but we are small particles, the molecules of sunshine. This is the comparison between the Supreme and us. We cannot become the Supreme. At least, we don't find in authorized Vedic literature that a living entity can become as powerful as God. No. It is not possible. God is great. He's always great. Even if you are liberated from the material clutches, still He is great. That is… Therefore this verse, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Our perpetual relationship with God is to worship Him, or to serve Him. That service is very pleasant. Don't take it… As soon as we talk of service, we may think that "Oh, we are suffering here by adopting service." Just like the other evening one boy was questioning, "Why should we bow down?" I do not know if he's present here. The bow down to surrender to somebody is not bad, but because we are in a different situation, by surrendering to other, it is very uncomfortable. Just like nobody wants to be dependent on other nation, nobody wants to be dependent on other people. Everyone wants to be independent, because this material world is perverted reflection of the spiritual world. But in the spiritual world, the more you surrender, the more you are servant, you are happy. You are happy. But we have no such understanding at the present moment. We have no spiritual idea, no spiritual realization; therefore we shudder as soon as we hear that we have to become servant of God. But there is no question of shuddering. It is very pleasant to become servant of God. You see so many reformers, they came, they served the mission of God, and they are still worshiped. So to become servant of God, servitor of God, is not very insignificant thing. It is the most important thing. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. But don't accept it. First of all try to understand. Therefore Vedānta-sūtra says, athāto brahma jijñāsā. Try to understand what is Brahman. (microphone is making sound) Why this sound? Try to understand what is Brahman and try to understand your relationship. And then, when you actually surrender, you'll feel your eternal blissful life, full of knowledge.

And this is very nicely explained in the Teachings of Lord Caitanya. In the Bhagavad-gītā also, the same teaching is there, but… We have got two books already published, one, Bhagavad-gītā As It Is; another book, Teachings of Lord Caitanya. So Bhagavad-gītā teaches surrendering process. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "You surrender unto Me," the Lord says. And the Lord teachings, Caitanya Mahāprabhu's teaching is how to make surrender. Because we have been accustomed in our present conditional life to revolt against surrender. There are so many parties, so many "isms," and the main principle is that "Why shall I surrender?" That is the main disease. Whatever political party is there… Just like the Communist party. Their revolt is against the superior authority they call capitalists. "Why shall we…" Everywhere, the same thing is, "Why shall I surrender?" But we have to surrender. That is our constitutional position. If I don't surrender to some particular person or particular government or particular community or society or something, but ultimately I am surrendered. I am surrendered to the laws of nature. There is no independence. I have to surrender. When there is call of the cruel hands of death, immediately I have to surrender. So many things. So we should understand… This is brahma-jijñāsā, that "Why there is the surrendering process?" If I don't like to surrender, then I am forced to surrender. In the state also, if I don't mean to abide by the laws of the state, the state obliges me to surrender by police force, by military force, by so many things. Similarly, I don't want to die, but death forces me to surrender. I don't want to become old man, but nature forces me to become old. I don't want any disease, but nature forces me to accept some sort of disease. So this surrendering process is there. Now we have to understand why this is so. That means my constitutional position is to surrender, but the present difficulty is that I'm surrendering to a wrong person. When we understand that I should surrender to the Supreme Lord, then my constitutional position is revived. That is my liberty.

I do not know that my position is to surrender, and that surrendering principle is my life, is my happy life. Just like a small child, if he surrenders to the wishes of the parents, his life is very pleasing, very happy. A young girl, if she surrenders to the wishes of the parents, and… That is the system, Vedic system. A woman, by nature, is dependent. Artificially, if woman wants liberty, then his (her) life is unhappy, her life is unhappy. Therefore Vedic system is… I am not manufacturing, I am speaking authorizedly on the Vedic principle. The Manu-saṁhitā, the law of Vedas, Manu, the master of the humankind, Manu… Manu is the father of the mankind. So he has got his lawbook. That Manu-saṁhitā lawbook is still followed in India so far as the Hindus are concerned. So in that book Manu-saṁhitā, it is stated, na striyaṁ svatantram arhati. He gives the law that woman should not be given independence. Then? What should be the life? The life should be so long she's not married, she must live under the guidance, dependent on the parents. And as soon as she is married, she should live dependent on her husband. And when the husband is gone out… Because according to Hindu system, the husband does not remain at home for all the days, till death. No. When children are grown up, he gives up wife and children and becomes a sannyāsī, just like I have become. I have my children, I have my grandsons, I have my wife still exist… But I have given up all connection. So how my wife is being maintained? Oh, she has got grown-up children. So there is no anxiety. So dependence is not bad if there is dependence on the proper place. No father neglects to look after the comforts of an unmarried girl, of his unmarried girls and boys. According to Hindu system, a father, mother responsibility ceases after he gets the children married, either daughter or son. So much obligation. Then they are free. So dependence, I am speaking on the dependence. So dependence is not bad; surrender is not bad. I have seen practically that woman surrendering to the husband… Still there are so many women in India, they are so happy and their life is so glorious. So we have to learn how things are to be done. Independence, artificial independence is no good always. Practically, we have no independence. I may think of independence, but practically I have no independence. I am servant of my senses. Kāmādīnāṁ kati na katidhā pālitā durnideśa. We are all serving the senses. So where is my independence? I may declare independence from my father, from my state, from my country, from my community, but I am servant of my senses. So where is my independence? So we should know our constitutional position, that in all circumstances we are dependent. Therefore the best method of my perfection of life is to become dependent on God, Kṛṣṇa. That is the solution of all problems. And Kṛṣṇa consciousness movement is that. Try to understand your constitutional position and be surrendered to God, to Kṛṣṇa. Then you'll be happy. Very simple thing. The moment you surrender unto God, immediately you become happy. Mām eva ye prapadyante māyām etāṁ taranti te.

So our, this Kṛṣṇa consciousness movement is not very difficult either to understand or to execute. Simply we shall be willing to do this. That's all. That willing is in your hand. If you like, you can accept it. Because you have got little independence to accept something or reject something. That independence you have got. And by rejecting something good, we are in distress, and accepting something good, we are happy. So this acceptance and rejection is in your hand. So here is the offering, Kṛṣṇa consciousness, by great authorities, by Lord Kṛṣṇa, by Caitanya Mahāprabhu, and we are humble servants only. We are simply distributing. We have not manufactured a new type of religious sect or method of philosophy. No. It is very, very old system, Kṛṣṇa consciousness. Simply we are trying to distribute in a process which can be accepted by the people in general. So our request to you all who are present here or who are not present here, that you try to understand this Kṛṣṇa consciousness movement, and if you do not understand immediately, if you kindly associate with us, put your questions, try to understand… We don't say that you blindly accept it. Put your question, try to understand, read our literature, and you'll understand. There is no doubt about it. And you'll take to it. And if you take to it, you'll be happy. In other processes… Just like a political creed. Unless it is nationally accepted… Just like there are so many political parties in every country. Everyone is trying to bring in the forefront the party politics because the leader cannot be successful unless the whole country accepts his philosophy, his party. But Kṛṣṇa consciousness is so nice that it does not require that a community or a nation or a family or any group has to accept, then you will be happy. No. Individually, if you accept. If your family does not accept, if your community does not accept, if your country does not accept, it doesn't matter. You will be happy. But if your family accepts, if your community accepts, if your nation…, you will be more happy. So… Because it is absolute, independent, so any person takes to Kṛṣṇa consciousness will be happy immediately. So we invite you. We have got classes, we have got different branches in different cities, we have got books, we have got magazines, and we try to convince you by our morning and evening classes. So my humble request to you all that you try to understand. Caitanyer dayā kathā karaha vicāra. We put for your judgment to understand. We put this Kṛṣṇa consciousness before you for your judgment. And if you scrutinizingly see and try to understand, then you'll feel, "Oh, it is so sublime. It is so nice." That is our request.

Thank you very much. (devotees offer obeisances) So you have got any question, you can put. You have got any question? That girl. Anyone, if you have got any question.

Jaya-gopāla: Prabhupāda? How do we explain to impersonalists inductively the existence of the Personality of Godhead?

Prabhupāda: This example I have given you several times. Just like you try to understand the sun. This is daily affair. Now when you try to understand what is this sun, you first of all come to the sunshine light. If you are covered with cloud and if you have not known what is sun, that is a different thing. Or even if it is covered, you can go up to the over the cloud and see the sunshine and sun. So the cloud is compared with māyā. So sun is compared with the kingdom of God, and the president of the sun planet is God. This is example. God is far away and He's the greatest. He has created so many millions of suns. But I am giving that example. Now to study the sun, first of all you come to the sunshine. The sunshine is distributed all over the universe, and the sun planet is situated in a localized place. And within the sun planet, there is the predominating deity who is called sun-god. But if you want to study all these things, first of all you come to the sunshine. The sunshine is impersonal. Similarly, there is a transcendental rays from the planet where Kṛṣṇa, or God, is there. Just a few minutes before I recited one verse from Bhagavad-gītā that na tad bhāsayate sūryo [Bg. 15.6]. That means it is illuminating. There is no need of sunshine. Just like this planet is not illuminating; therefore we want light from the sun, from the moon, from electricity. But Bhagavad-gītā says that the planet of the Lord, there is no… Why planet? The sky. There is no need of sunshine. Every planet in the spiritual world is illuminating. So because every planet is illuminating, the whole spiritual sky is dazzling illumination. So one who approaches that dazzling illumination called brahmajyoti, they are called impersonalists. Is it clear?

Jaya-gopāla: But how does one show such an impersonalist with absolute proof logically? I was told Śrīla Bhaktivinoda has such a proof.

Prabhupāda: Apart from Bhaktivinoda, try to understand in your common sense.

Jaya-gopāla: Yes, I can see this.

Prabhupāda: Just like sun planet, there is sunshine. The sunshine is impersonal, but if you have got power to enter into the sun globe, then you will find there, there are so many persons, they have got fiery body. It is not a fact in other planets there is no life. That is a nonsense. Every planet there is life, but they have got different situation, different atmosphere. The moon planet is very cold. Even the modern scientists, they agree that the temperature in the moon planet is below two hundred degree zero. So it is very cold. Similarly, sun planet is very hot. Similarly, there are other planets which is made of air, some planets made of water. These five elements, earth, water, air, ether, this is the, these are the ingredients of material world. So some planet is made of something, some planet is made of something. But this earth is made of earth only, and water. So in the sunshine you see, you go by airplane, go in the ”friendly sky” above the… You see everything impersonal. Simply glaring sunshine, that’s all. But that does not mean it is impersonal. There are many planets within the sunshine, millions of planets, but you cannot see. Similarly, persons who cannot see beyond the brahmajyoti, the transcendental rays of the spiritual sky, they are impersonalists. They are impersonalists. But one who goes to the transcendental planets, Vaikuṇṭhas, Goloka Vṛndāvana, they see God is there person. As you are person, I am person, you’ll find person.

So it is poor fund of knowledge only that these conclude that the ultimate Absolute Truth is impersonal. No. Because Vedānta says, Vedānta-sūtra says, janmādy asya yataḥ [SB 1.1.1]. The Supreme Absolute Truth, or Brahman, is that from whom everything generates, everything is born. Now, everything is born. Then you have got personality, I have got my personality, everyone has got personality. How you can think of Him that He is not person? We have got experience that a father is person, therefore his son is also person. So if we are born of the supreme father, then if we are person, how He can be imperson? It is simple reason. But His personality is different, our personality is different. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is different, sac-cid-ānanda-vigrahaḥ. His power is different, His potency is different. Different means that is all spiritual. The difference of spiritual matter we can understand that spirit is the basic principle of movement of matter. Because the spirit soul is within this body, therefore it is moving. Because the spirit soul is there within this body, therefore it is growing. So spirit soul is the basic principle of all material expansion. Similarly, God being full spirit, whole spirit, He is the basic principle of all cosmic manifestation, but He is person. These things are there in the Bhagavad-gītā, you’ll read. Arjuna says that ”It is very difficult to understand Your personality.” People are bewildered, but He is person. And in the Kaṭha Upaniṣad and many other Upaniṣads it is said, nityo nityānāṁ cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) ”He is the chief eternal amongst all eternals.” That means we living entities, we are also eternals, but He is the chief eternal. So if we are persons, then He is also person. In the Bhagavad-gītā also, the Lord says that ”Myself, yourself, My dear Arjuna, and all these kings and soldiers who have come here, assembled here, they are all persons. They were all persons in the past, they are persons at present, and they will continue as persons in the future.” These things are there. So individual soul or God, every one of us is person. Each and every one of us-person. Imperson is another feature of the person. Just like the same example. In sun planet there is person, the predominating deity, and his personal effulgence is the sunshine. The sunshine is imperson, but the planet is localized, and the predominating deity is person. The Bhagavata confirms it, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is one. Just like the sun, the sunshine, and the deity within the sun, that is one unit. But some portion is called sunshine, some portion is called sun planet, some portion is called the deity. Similarly, the Supreme Brahman is one. His person, His localized position, and His influence and energy, they are one. This is the śuddhādvaitavāda, pure monism. The Śaṅkarācārya’s philosophy is monism, one, and Śrī Rāmānujācārya explains, ”Yes, one-unity in diversity.” So this is unity. The sun deity, the sun planet and the sunshine is one unit, but still, there is diversity. The division of the sunshine is different from the sun planet, the sun planet is different from the predominating deity in the sun planet. If you try to understand this way, then you will understand what is Paramātmā, the Supersoul; the individual soul; the impersonal Brahman; the personal Brahman-everything. Is that clear? So any other question? Yes?

Upendra: Prabhupāda, can you explain mahāmāyā and yogamāyā? Was Arjuna under yogamāyā or mahāmāyā?

Prabhupāda: Arjuna, when he was thinking in terms of his personal sense gratification, he was under mahāmāyā. And when he agreed to execute the order of the Supreme Personality of Godhead, then he’s under yogamāyā.

Upendra: How is it Arjuna, if he was eternally liberated…

Prabhupāda: Because he is living entity, he is marginal. There is chance of… Marginal means… I have explained several times. Just like the land. Between the ocean and the land, there is a portion of land which is sometime merged within water, sometimes it is land. So a living entity’s position is like that, marginal energy. He may be under the influence of yogamāyā or he may be under the influence of mahāmāyā. When he is under the influence of mahāmāyā, that is his conditional life. And when he is under the influence of yogamāyā, he’s free. Chant Hare Kṛṣṇa. (kīrtana) (end)

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Lecture

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Seattle, October 9, 1968

Prabhupāda: Why don’t you sit on the chair if you feel inconvenient? I’m asking you. You can sit down on the chair. That’s all right? Hare Kṛṣṇa. (chants) Govindam ādi-puruṣam tam ahaṁ bhajāmi **. (devotees respond)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-

lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi
[Bs. 5.29]

(repeats, devotees respond) So we are worshiping the ādi-puruṣa, the first person. Generally, in grammatical knowledge, first person means "I." Here, first person means "the Supreme Lord," ādi-puruṣa, the original person, not the first person, original person. The original person is in the original planet. There is the original planet. Just like here the original planet, scientists accept the sun. Similarly, the sun is also one of the millions of many other suns. There are millions of sun. So sun, in the estimation of this universe, is the original planet. But there are innumerable universes, and in each and every universe there is a sun. So therefore there are innumerable sun and moons. That is accepted by the modern science, and it is stated in the Vedic literature also. So sun is not the original planet, but the original planet is called Goloka Vṛndāvana. But the sun has similarity. Just like the sun is shining, the shining planet, and on the sunshine there are other planets, they are moving by the heat of the sunshine in their orbit. So similarly, sun is also moving. According to modern science, sun is fixed up, but according to Vedic literature, sun is also moving.

In the Brahma-saṁhitā we understand the movements of the sun:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The meaning of this verse is that "I worship the Supreme Personality of Godhead Govinda, asya ajñayā, by whose order this sun, which is considered to be the king of all planets…" Sun is the king of all planets. That is a known fact. Without sun, all these planets, they cannot live. Without sunshine, their life will be extinct. Therefore sun is described in the Brahma-saṁhitā, rājā samasta-grahāṇām, of all the planets. And aśeṣa-tejāḥ. Aśeṣa-tejāḥ means unlimited heat, fire. Unlimited fire. Nobody knows what is the source of this fire, but there is unlimited fire. Some ninety-three millions miles away from this planet, still, the heat is sometimes unbearable. Just see what is the fire. And it is so many times, fourteen hundred thousand times bigger than this planet, earthly planet. So Brahma-saṁhitā says in spite of the sun's so many, I mean to say, high qualification, it is moving under the order of Govinda. Yasyājñayā bhramati sambhṛta-kāla-cakro. It has got its own orbit, it is moving, kāla-cakro. Kāla-cakro means limited. Nobody is unlimited. Just like we are also moving within the time limit, kāla-cakra. So the planet, this planet is moving, other planet is moving. Similarly, the sun planet is moving. Śrīmad-Bhāgavatam, I think if I am not mistaken, the speed of the sun is sixteen thousand miles per second, but it is moving. Sixteen thousand miles per second it is moving. So Brahma-saṁhitā gives us this information. Yac-cakṣur eṣa savitā. Savitā means the sun planet. Yac-cakṣur eṣa. This savitā, the sun, is considered to be the eyes, one of the eyes of the Lord. In His universal form the sun is considered to be one of the eyes of the Lord, and the moon is also another eye. Take it figuratively or universal form of the Lord, but you cannot escape the seeing power of Govinda. He is seeing always. There are so many witnesses according to Vedic literature. So we cannot do anything hiding from the eyes of the Lord. He is seeing. He is witness. And that is stated in the Bhagavad-gītā: upadraṣṭā anumantā. Upadraṣṭā. Upadraṣṭā means overseer. Overseer.

Now in our childhood… Not childhood. We were at that time college student, Scottish Churches College in Calcutta. So that is Christian college, Scottish Churches. So we had to read Bible also. There was a Bible class from 1:00 to 1:30. So I remember our professor, he was a great philosopher also, Dr. W.S. Urquhart. He was very nice man, very friendly. So he was explaining from Bible. I do not know… The Christians, they do not believe in karma. Is it a fact? They do not believe in karma?

Govinda dāsī: They have a verse that "You reap what you sow," which means whatever you do, you receive the reaction of. It's sort of…

Prabhupāda: So… But karma is accepted? But I do not know. Dr. Urquhart was arguing that if I am suffering or enjoying as the effect of my previous life, so who is the witness? His argument was like this. Just like if I have committed some criminal act, in the court there is need of witness. Then one has to prove that somebody has seen that he has done this. This is simply a legal formality. Who is going to steal while keeping one witness? Nobody's going, but court wants that who has seen that he has stolen. Anyway, Dr. Urquhart's argument was that "Who is the witness? I am suffering the reaction of my previous bad or evil activities, but who is the witness?" But at that time we were not so intelligent. We could not answer. But later on, when we were grown up and studied Bhagavad-gītā, then here, in the Bhagavad-gītā, we saw that upadraṣṭā. The Lord is upadraṣṭā, He is witness. Upadraṣṭā. Anumantā. Anumantā means ordering. You cannot do anything without being sanctioned by the Supreme Personality of Godhead. You have no power. Therefore we are, in all respect, we are dependent. That we have got very nice experience. This hand is moving, but if the power is withdrawn, I cannot move my hand. Therefore I am not independent to move my hand. So upadraṣṭā anumantā. We cannot do anything without being sanctioned by the Supreme Lord. There is an English word, that not even a grass moves without the sanction of the Lord. So that is a fact. So how one is doing nice thing and how one is doing evil things if He is the order giver? That is our independence. We can take sanction from the Lord. If we want to do something evil, I cannot do it without the sanction of the Supreme. Or even if I do something very nice, that also I cannot do without the sanction. So how the Lord gives such sanction? The sanction is like this: just like a child is crying to get something from the parent, and the parent, being disgusted, gives him something, "All right. Take it." Such kind of sanction. When we do something evil, the sanction is from the Lord, but it is not willing sanction. Against the will of the Lord. And when you do something in cooperation with the Lord, that is called bhakti. We are doing everything… In the material world we are doing everything, all nonsense for sense gratification. There is also sanction of the Lord, but that is unwilling sanction. But when we execute devotional service, loving devotional service, that is very pleasing to the Lord.

So the bhakti-yoga means acting by pleasing the Lord. That's all. That is the verdict of Śrīmad-Bhāgavatam. You are not forbidden to do this thing or that thing, but you have to see only whether by your action the Supreme Lord is satisfied. That's all. That much knowledge you must have. Then your life will be successful. The Śrīmad-Bhāgavata says,

ataḥ pumbhir dvija-śreṣṭhā

varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Ataḥ pumbhir dvija-śreṣṭhā. This verse was spoken by Sūta Gosvāmī, who was speaking before a very learned gathering at Naimiṣāraṇya. It is the system of Vedic system, that… Not Vedic system; everywhere, all over the world. Any civilized society there is nice speaker, learned speaker, and many persons hear him. That is the system from very old time. So Sūta Gosvāmī, he was representative of Śukadeva Gosvāmī, the speaker of Śrīmad-Bhāgavatam, and he was addressing very learned brāhmaṇas. So he's addressing, dvija-śreṣṭhā. Śreṣṭhā means the, I mean to say, picked-up, the topmost of the brāhmaṇas. They were topmost of the brāhmaṇas; still, they require knowledge. Knowledge is so nice that even if you think that you are very learned, you are well versed in everything, still, you require knowledge. That should be our motto. Don't think that "I have finished." Caitanya Mahāprabhu has taught this lesson in His life, that He represented Himself as a fool. So everyone should think of himself that "I am still a fool." Just like it is said that Sir Isaac Newton… He was such a learned man, but he used to say that "I have simply collected a few grains of sand from the beach of knowledge." Knowledge is so vast that his knowledge was simply a few grains of the vast amount of sand of knowledge. So everyone should think like that. Caitanya-caritāmṛta kaj, the author, he says that "I am lowest than the germs in the stool. I have no knowledge." So the more you become advanced in knowledge, you'll know that how insignificant you are in comparison to the Supreme. Yes.

So although they were learned brāhmaṇas, or dvija… Dvija means not only brāhmaṇas, but the kṣatriyas or the vaiśyas. Kṣatriya means ruling class, administrative class, politicians. They are called kṣatriyas. And brāhmaṇas means learned scholar in philosophy, in science, in theology, they are brāhmaṇas. And kṣatriyas, and vaiśyas… Vaiśyas means traders, mercantile people. And śūdras means worker, laborer. So the brāhmaṇas and the kṣatriyas and the vaiśyas, they are called dvija. Dvija means twice-born. The śūdras, those who are once born simply by the father and mother, they are called śūdras. They are not counted amongst the higher class. But those who are twice-born. That means once born by the father and mother, and the second birth is the spiritual father and Vedic knowledge. Once born by this material bodily father and mother, and the second birth is Vedic knowledge, the mother, and the spiritual master, the father. So that is second birth. So second birth, those who accept the second birth, they are called dvija, twice-born. So he is addressing dvija. Ataḥ pumbhir dvija-śreṣṭhā: the topmost of the twice-born. Topmost of the twice-born means brāhmaṇa also, or these three classes. Take it for granted that the brāhmaṇas. But the next line is, ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. There are four kinds of classification: the brāhmaṇas, the kṣatriyas, the vaiśyas, and the śūdras, and… This is called varṇa. And āśrama, āśrama means spiritual situation: the brahmacārī, the gṛhastha, the vānaprastha, and the sannyāsī. They are spiritually situated. So anyone, either a brahmacārī or a brāhmaṇa or a kṣatriya or anyone, he will fall down in either of these eight divisions of human social order. So Sūta Gosvāmī said that anyone, that means anyone, must have some occupation. Varṇāśrama-vibhāgaśaḥ. If you are engineer, then you have got some occupation. If you are medical man, you have got some occupation. If you are a philosopher, you have got some occupation. If you are laborer, worker, you have got some occupation. Even if you are a thief, you have got some occupation. So everyone has got occupation. So just see how nice it is. So Bhāgavata says, it doesn't matter what is your occupation, but simply try to see whether by your activities or a particular type of occupation you have satisfied the Supreme Lord. That's all. Then,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Hari-toṣaṇam: that your perfection of life will be considered in relation with the satisfaction of the Supreme Lord. That you have to learn, how you are satisfying the Supreme Lord.

Now at the present moment, immediately… We were, of course, taking Arjuna and Kṛṣṇa. Kṛṣṇa was present before Arjuna. So he was receiving direct order, He was speaking directly. But if somebody says that "How I can know that I am satisfying the Supreme Lord, because the Lord is not directly present before me?" this argument is not a very strong argument. The Lord is present by His words. Just like in your Bible, there are ten commandments. So if you follow… Just like the state is present by the lawbooks. If you follow the law, then you are satisfying the state. Just like "Keep to the right." If you are following the rules, you are keeping your car on the right side, you are stopping when there is red light, that means if you are satisfying the regulation, then you are satisfying the state. Similarly, if you satisfy the regulative principles, then you are satisfying the Lord. It is very nice. It is very simple thing. But you must try to satisfy. Whether by your work, by your activity, you have satisfied, then your life is perfect. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ, svanuṣṭhitasya. It doesn't matter whatever you are doing, but you have to see whether by your action the Supreme Personality of Godhead is satisfied.

Now, to facilitate these activities of the human being, there is spiritual master. Spiritual master is the representative of God. Therefore Vedic literature says, tad-vijñānārtham. In order to understand whether God is being satisfied or not, tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12], one must approach a spiritual master in order to know. Because my life is meant for satisfying God, but understanding that God is not present in my front, I cannot see Him face to face, how can I know that He is satisfied or not? But there are books, scriptures, literatures. Apart from that, the Vedic injunction is that tad-vijñānārtham. In order to understand whether your action or activities has pleased the Supreme Personality of Godhead, you have to take information from the guru, or the spiritual master. Tad-vijñānārthaṁ sa gurum evābhigacchet. Abhigacchet means "must." And in the Viśvanātha Cakravartī's prayer for the spiritual master, this is also said: yasya prasādād bhagavat-prasāda. The last version of his prayer is yasya, "whose"; prasādāt, "satisfaction"; bhagavat-prasāda, "the Supreme Lord is satisfied." This is the test. If by your action… Because when you accept a spiritual master, then you have to work under his guidance. There are so many, I mean to say, rules and regulation. But ādau gurvāśrayam. The first thing is to accept a spiritual master. And if you have got a bona fide spiritual master, then it is to be understood that you have approached God because he is His representative. And if you act according to his direction, then it is to be understood that you are satisfying the Lord. This is the way, Vedic way. Yasya prasādād bhagavat-prasāda yasyāprasādān na gatiḥ kuto 'pi. If you cannot find out a bona fide spiritual master or if you cannot satisfy the bona fide spiritual master, then you must know you do not know where you are going. Na gatiḥ kuto 'pi. Therefore Viśvanātha Cakravartī says, dhyāyan stuvaṁs tasya guṇārṇavasya vande guroḥ śrī-caraṇāravindam. This is the process.

So we, we should make this our goal of life, how to satisfy the Supreme Personality of Godhead. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. This is the real purport. We chant this, that we are trying to satisfy the Supreme Personality of Godhead, Govinda. Yasyājñayā bhramati sambhṛta-kāla-cakro. There are so many verses of this govindam ādi-puruṣam, the Brahma-saṁhitā. And Bhagavad-gītā also, Śrīmad-Bhāgavatam also. So there is immense knowledge of understanding. It is a great science, science of God. So if anyone is interested about understanding the science of God, then he should take seriously this movement of Kṛṣṇa consciousness. Now one may question, "Why should I be interested to understand the science of God? Why not to understand the science of so many material things? Why one should be…" No. This is the necessity. That is the Vedānta's injunction. Athāto brahma jijñāsā. This is the opportunity. This human form of life is the opportunity to understand the science of the Absolute. Either you say God or Absolute Truth or the Supersoul, the same thing. But this life is meant for understanding. If we miss this opportunity, we do not know where we are going. The defect of the modern civilization is they don't care. Hedonism, Cārvāka's theory. There was, long, long before, there was an atheist philosopher. As there are many atheist philosophers nowadays, in former days also. He was known as Cārvāka Muni. According to his opinion, he says that don't care for next life. Don't care. Bhasmī-bhūtasya dehasya kuto punar āgamano bhavet. He says… Because according to Vedic system, the body is burned after death. As you bury underground… There are three processes everywhere. Somebody throws away for being eaten up by birds, or somebody puts within the ground, or somebody burns it. So Cārvāka Muni says that "After burning this body, who is coming and who is responsible? You see. You live merrily as far as possible. Ṛṇaṁ kṛtvā ghṛtaṁ pibet. If you have no money, then borrow or steal, but live very nicely for sense pleasure." That is Cārvāka Muni's theory, and mostly, at the present moment, that theory is being followed. But the question is that Cārvāka Muni says there is no next life. What is the proof? Does it mean that his word is proof that there is no next life? Then everyone will say something. Of course, that is being accepted. Anyone discovers or says something nonsense, it is accepted.

But the process of Vedic understanding is not like that. You have to accept knowledge from the authority. Therefore the Vedic system has rejected the Cārvāka Muni. He has no authority. He is authority himself. He says that there is no life, but what is the proof? But there are many proofs that there is next life. So who will accept Cārvāka Muni's theory? Nobody. No sane man will accept. And suppose if there is life. There are two philosophers: one says that there is no life, other says there is life. Now we have to study both, if there is life and if there is no life. But if there is life, the next answer to Cārvāka theory, if there is life, then if I'm working irresponsibly, then I am becoming victim to my next life. So there are… But we have to take from the authority. Just like the Bhagavad-gītā says that na jāyate na mriyate vā kadācin: "The soul is never born and never dies." Na hanyate hanyamāne śarīre: [Bg. 2.20] "Even after the annihilation of this body there is no destruction of the soul." And soul is migrating in different species of life. So we have to take Kṛṣṇa the authority, Veda-Vyāsa the authority. There are many such authorities. So there is next life. There is no doubt. The practical proof there is… And Kṛṣṇa has given many proof. I have spoken in this meeting many times. There is next life. So we should be responsible. This human form of life should not be wasted simply for sense gratification. That sense gratification facility is in every… Even in the cats and dogs, there is that facility. By nature it is already arranged. But the special qualification of this human form of life is to know himself, and to try to understand that "Why I am in miserable condition? Wherefrom I have come? Where I have to go? What is God? What is this world?" This is called Vedānta. Vedānta means to understand all these things.

So Veda means knowledge and anta means the last stage of understanding. So last stage of understanding is Śrīmad-Bhāgavatam or Vedānta. So our request… Our Kṛṣṇa consciousness movement is that we are requesting everyone that you do not spoil your life in pursuit of sense gratification like animals, but think that this life is very responsible life. You try to understand yourself, what you are, why you are put into this miserable condition of material existence, if there is any remedy. There is remedy. So we must take advantage of it and make our life successful.

Thank you very much. Any question?

Young man: If our first concern should be to serve God, or Kṛṣṇa, then why should there be a movement…

Prabhupāda: Because you do not know.

Young man: Well, you do it… You're telling people out of…

Prabhupāda: Certainly. Kṛṣṇa also tells. Kṛṣṇa tells. Kṛṣṇa comes Himself.

Young man: But you might get so caught up in the movement that you're forgetting about you're serving God. Is this…

Prabhupāda: Why? I am serving God. This movement means I am serving God. What do you mean by serving? If Kṛṣṇa says that "You obey Me," and if I say that "You obey Kṛṣṇa," is it not service?

Young man: Yes.

Prabhupāda: If your father says, "My dear boy, you obey me," and if your oldest brother says, "My dear brother, you obey father," is it not service to the father? So we are doing the same business. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other engagements, just surrender unto Me. I shall give you protection." And we are saying the same thing, that you surrender to Kṛṣṇa and you'll be happy. So we are voluntarily giving service to Kṛṣṇa; therefore it is service. Preaching work is the best service, if you preach rightly. If you preach wrongly, that is disservice. You have to simply say the same thing as Kṛṣṇa has said. Kṛṣṇa has said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "You simply surrender unto Me." So we have to say the same thing, that "You simply surrender unto Kṛṣṇa." Then it is all right. If I add something by my concoction, then it is not service. If I say, "You don't serve Kṛṣṇa. You serve me. I am God," then I am going to hell. We have to say, "You serve Kṛṣṇa." I have no right to accept any service from you, but I can accept anything on behalf of Kṛṣṇa. That is the spiritual master position. So what is your question?

Young man: The movement might get in the way of serving Kṛṣṇa.

Prabhupāda: Yes. It is service of Kṛṣṇa. Because… You have understood. What Kṛṣṇa wants, we are preaching the same thing.

Young man: Was there always a kind of a movement?

Prabhupāda: Yes, the movement is always there. Just like in the Bhagavad-gītā it is said,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

He says, "My dear Arjuna, whenever people are misguided and there is too much manifestation of irreligiosity, at that time I appear Myself." So this movement… This material world is such that suppose one thing is now set right, but still, the time is so cruel, after some time it will be distorted. This is the way of material existence. Therefore movement is required. Whenever there is deterioration of the real truth, there is necessity of movement. But the same movement, not a new movement. The movement means God is there, He is great, we are all subordinate; therefore our duty is to abide by the order of God. Then we are happy. The movement is very simple. There is no misunderstanding. The same movement was preached by Lord Kṛṣṇa. The same movement was preached by Lord Jesus Christ. The same movement we are also preaching. So there is no difference: simply accepting the authority or the greatness of the Supreme Lord and engage ourself. That's it. There is nothing new. You don't try to see something new. It is not new. It is the oldest because God is oldest, you are oldest, and your relationship is also oldest. Therefore the movement is also oldest. You cannot manufacture anything new. People are after something new. What new you'll have? Everything is old. The sun is old, the world is old, the moon is old, the atmospheric change is also old, the seasonal change is… What is new there? Millions of years ago there was sun, and still the sun is there. At that time the sun was hot; still it is hot. At that time people were dying; people are still dying. So what is new? It is simply waste of time for manufacturing something new. A concoction. There is nothing new. The old law is doing… History repeats itself. That is well known to everyone. So our movement is not new. It is the same movement, that you accept the supreme authority of God or Kṛṣṇa. That's all. This is Kṛṣṇa consciousness movement. But the process adopted is suitable for this time. That is also not new, not manufactured. It is recommended that in this age… Just like during winter season the process is to protect your body from being affected of cold. So that process is not new. Similarly, in this age… This age is called Kali-yuga. So it is recommended, kalau tad hari-saṅkīrtana, where God realization is only possible by this chanting Hare Kṛṣṇa. Simple process. You come on. Sit down. It doesn't matter what you are, whether you are Indian or you are American, or Christian, or Hindu, or man, woman, black, white. It doesn't matter. You simply come, chant Hare Kṛṣṇa and realize God. Because in this age very severe method cannot be followed. The people are so fallen that even four principles we have ordered, that "Don't take meat, don't have illicit sex life, don't participate in gambling, and don't," I mean to say… What is the other?

Govinda dāsī: Intoxication.

Prabhupāda: Intoxication. Oh, it is very difficult. Why they avoid Kṛṣṇa consciousness? Just like our friend Allen Ginsberg, he says, "Swamijī is very conservative." And so many friends, they ask me, "Swamijī, why you impose these rules?" You see? The people are so unable. Their inability is so strong that these four principles only… You want sex life? All right. We say that you get yourself married. But that is also difficult. Intoxication? Nobody has learned smoking from the beginning of his life. It is simply by association. So if you associate with us, you'll forget smoking, drinking. It was learned by association, you can forget it by association. No child used to eat meat from the very birth. It was milk. So this is all artificial, the so-called conventions of human society. Natural life does not allow all these things. So by good or bad association you have acquired so many artificial, I mean to say, habits. So simply by association you can forget also. Then you come to the pure life. And God is pure. Just like without being heated, you cannot stand in a place which is very heated. The temperature must be the same. This is known to everyone. So God is pure. You cannot approach God being impure. So the whole process of Kṛṣṇa consciousness is purificatory process. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Hṛṣīka, hṛṣīka means senses, and Hṛṣīkeśa means the master of the senses, the Lord of the senses, Kṛṣṇa. So by engaging your senses in the service of the master of the senses, that is called bhakti. Now, how you can do that? Tat-paratvena nirmalam. You have to simply purify. Then it is easily possible. So Kṛṣṇa consciousness means to adopt the purificatory process, and then you have got natural engagement in the service of the Lord, your life is perfect. Yes?

Young man (2): You mentioned that it was natural for a child to drink milk and not eat the meat of an animal. And you stressed natural. Is it natural for a child to grow up and then shave his head and serve God, or is it just a form of socialization?

Prabhupāda: No, it is natural. Because he is fond of his mother, fond of his father. So we should be fond of our, the supreme father. That's all. It is natural. No child you can see, he's not fond of his father and mother. When he's grown up, when he associates with his friends, he tries to forget his father and mother. But at the beginning… Oh… The other day I was citing the example, naturally, our natural affection. Father's affection is there, mother's affection is there, child's affection is there. So father, mother never forgets the affection, but child forgets by bad association. Similarly, Kṛṣṇa does not forget us, but we have forgotten. So this process is to revive our natural position to love Kṛṣṇa. Now we are unnatural, in unnatural condition, forgetting Kṛṣṇa. So this Kṛṣṇa consciousness movement means to bring back everyone to his original consciousness, affection, love between the child and the father. And that is the best service to the society. Suppose a child… Nobody is greater than God, and we are all children of God. Therefore we are children of the richest man, because who can be richer than God? Who can be powerful than God? And we are sons of God. So… But we have forgotten. Just like a boy, from his childhood he has left his home, very rich father. Loitering in the street, he has no sufficient food, sufficient clothing. So somebody sees, "Oh, this boy belongs to that rich man. He is living in such wretched condition." So the best service to that boy is to bring back to his father. Not that "My dear boy, I know that you are very rich man's son. You have now forgotten. You have no proper eating. I am giving you a morsel of bread. You eat it." That is also a service. But the best service is to bring him back to his rich father. Similarly, people are trying to serve the human society by so many morsel of food. That's all. And we are trying to bring back to his father. Therefore Kṛṣṇa consciousness is the best service to the humanity, because his all problem will be solved as soon as he goes back to his father. No more problem. Therefore everyone should take seriously about this Kṛṣṇa consciousness movement. Yes?

Young man (3): I saw a card last night which said, "The International Society for Krishna Consciousness, Inc." A friend of mine asked me why the word ”Incorporated”?

Prabhupāda: Because you want it.

Young man (3): Pardon?

Prabhupāda: Because you want it incorporated. Your state wants it. Your state means you.

Young man (3): The Washington state government.

Prabhupāda: Yes, government wants it. You cannot be revolting against the government. (chuckling) You have to live keeping pace with the government. We are in Kṛṣṇa consciousness. That does not mean we shall not use this electricity, we shall not take an apartment or we shall not sleep. Something unnatural we have to do. Why? Everyone abides by the law. We have to abide by the law. There is no difficulty. And government provides that religious society or this society, they should get themselves incorporated so that it is recognized. In so many activities they want to know whether this society is recognized. So we have to take all these measures. We cannot go out of the purview of the general rules and regulations.

Young man (4): The sādhus in India who have long hair and wander in the woods and stuff, I guess, do they have spiritual teachers? The sādhus in India. The ones who live in the forest and places like that? You know? Wander around…

Prabhupāda: Of course, those who are living in the forest, there is no barber. Naturally they have got long hairs. But why the sādhus in the city imitate them? There is no meaning. If a man is living in the forest, there is no facility of the barber. So he can keep long hairs. Why in the city?

Young man (4): No, I didn’t mean the hair. I meant does a sādhu who lives in the woods, does he have a spiritual master or…

Prabhupāda: Oh, yes.

Young man (4): How does he live in the woods without a spiritual master and learn?

Prabhupāda: No. In the woods also there are many saintly persons. People go there, accept spiritual master, and live with the spiritual master. But that is not very much convenient in this age. So in this age nobody is going to the forest to find out spiritual master, but the spiritual master has to come and canvass from India to New York. (laughter) This is a different position. Yes?

Young man (5): You said that everybody who has laws should live under them. Does an individual have a right to choose his own laws?

Prabhupāda: Yes. Just like when you go pass ”Keep to the right,” you have got the right also to go to the left. But as soon as you go to the left, you are criminal. That’s all.

Young man (5): But taking one of the commandments of the Christian Bible, ”Thou shall not kill,” and applying that to a federal law or our American scriptures, there you have two laws that are not stemming from the same law, with different interpretations…

Prabhupāda: What is that?

Tamāla Kṛṣṇa: The law in the Bible says, ”Thou shalt not kill.” But the federal law of the United States says you must go into the Army and kill. So which to follow? There is a difference. They both say opposite things.

Prabhupāda: Yes. The thing is… It is very simple to understand that… Just like a soldier is killing and the state is awarding him medal. And the same soldier when comes home, if he kills somebody, he’s hanged. Why? He can say, ”When I was in the war field, I have killed hundreds of men and I was given gold medal. And now I have killed simply one man I am going to be hanged? Why?” So it is the cause. If the cause if great, then killing is no sin.

Young man (5): How does one interpret if the cause is great?

Prabhupāda: By satisfy… That I have already explained. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. You have to see whether God is satisfied. That cause is great. Perfection of your activity will be judged whether by your action God is satisfied.

Young man (5): But you say that the way we hear from God is through words. And if these words are printed by the men that are making you fight, that’s by the men that are making you fight. I have no assurance that it’s the word of God unless every movement is God movement. Therefore…

Prabhupāda: No, I don’t say this movement or that movement. The general principle is that if you think by certain type of fighting God is not satisfied, then you should not fight. But if in some fighting God is satisfied, then you should fight. We do not say anything outright that this is bad or this is good. We say, anything that has given satisfaction to God, Kṛṣṇa, that is good. Anything which has not given satisfaction to Kṛṣṇa or God, that is bad. Now you have to judge yourself how Kṛṣṇa is satisfied. That requires training; that requires understanding. But the standard of… The same example, that the same state, the same man, when he was fighting in the battlefield, he was being elevated to higher position, rewarded. But same man coming back from the battlefield, he has killed somebody, some of his neighbor, he’s hanged. But the same state is there. But man is there, the action is there, the same, but why the judgment is different? Similarly, we have to satisfy the great, and the greatest of the great is God, or Kṛṣṇa. If by your action Kṛṣṇa, God, is satisfied, then it is all right. I don’t say that this fight is good, that fight is bad. Fight or no fight. Even without fighting, he may be bad. Just like the instruction which we get from Bhagavad-gītā, Arjuna was denying to fight and he was considered by Kṛṣṇa bad, because He was not satisfied. This is the evidence. And when Arjuna decided to fight to satisfy Kṛṣṇa, it was taken as good. So whole thing should be tested, judged, by the satisfaction of the Supreme Lord. Saṁsiddhir hari-toṣaṇam [SB 1.2.13]. The perfection of any action… In the material world, ”This thing is good,” ”This thing is bad,” that is our mental concoction. Everything is bad here. Everything is bad. We have simply manufactured by our own imagination that ”This is good,” ”This is bad.” But to keep pace with the human society or peace in the human society, there is necessity of doing or adopting something which is approved by somebody, or the state. That is different thing. That is material. But actually at the ultimate end, as we have cited the quotation from Śrīmad-Bhāgavatam, good or bad means satisfaction or dissatisfaction of the Lord. If any action is approved or gives satisfaction to the Lord, that is good. If any action gives dissatisfaction to the Lord, it is bad. That is the general. Now you have to adopt yourself in the service of the Lord in such a way that you can know that this action is giving satisfaction and this action is not giving satisfaction. Then your life is all right.

Viṣṇujana: Then all our faculties of perception will be purified by adopting this Kṛṣṇa consciousness, and we can understand.

Prabhupāda: Yes. Kṛṣṇa consciousness means purification of all faculties. Because the faculties work on the basis of consciousness. If your consciousness is pure… Just like I am seeing. I am not seeing; my mind is seeing. So if my mind is pure, then my seeing is pure. Similarly, if my consciousness is pure, my mind is pure. It is superficial. I am moving my hand. I am not moving; my mind is moving. So all the senses, ten senses… And the central sense is mind. And behind mind, there is intelligence, and behind intelligence, there is consciousness. This consciousness, if purified, then whole thing is purified. If this consciousness is polluted, then the whole thing is polluted. So we have to purify the consciousness. That is Kṛṣṇa consciousness.

Viṣṇujana: So then a man who is not, does not have a purified consciousness has no way of knowing what is good or bad.

Prabhupāda: No. He is illusioned. Māyā. That is called māyā. He is accepting something bad as good. Just like one is accepting this body as self. The whole world is moving, accepting this body as the self. Dehātma-buddhi. But I am not this body. That's a fact. So it is illusion. Yes?

Young man (1): You referred earlier to some proofs of after-life. And I came in late. So I don't know if you've mentioned it earlier, but I wonder are these available in writing in English, and do people here know of them? That is, where would I look at such a thing?

Tamāla Kṛṣṇa: He wishes to see proof of after-life, either in writing or he wants to know if there is something…

Prabhupāda: After-life proof?

Young man (1): I'm interested in that idea. What proof is there, and is it available in English so that I could read it and study it and examine it carefully?

Viṣṇujana: Is it available in writing.

Madhudviṣa: He wants to read it in a book, something that explains the validity of the statement that there's an after-life.

Prabhupāda: Read Bhagavad-gītā. You study Bhagavad-gītā, you'll understand everything.

Young man (1): That's sixty-eight volumes?

Prabhupāda: No.

Young man (1): How many volumes?

Prabhupāda: Bhagavad-gītā is one volume only, eighteen chapters. So it is not very… Seven hundred verses. You can read it in three days. It is not very difficult. So we have published Bhagavad-gītā As It Is, and I think if you read, you'll get so many nice informations. And after reading Bhagavad-gītā, you read Śrīmad-Bhāgavatam. Then you get further enlightenment. Then you read Teachings of Lord Caitanya, you get further enlightenment. And for general information we have got this Back to Godhead. You can read. So we have got sufficient literatures. It is not that simply we are talking. We are backed by sufficient knowledge and literatures. Yes?

Young man (6): It has been suggested that perhaps the battlefield in the Bhagavad-gītā is the battlefield of Arjuna's mind, and Kṛṣṇa is trying to push him to go into battle against the forces of his senses, as characterized by Duryodhana. What do you think about that?

Prabhupāda: That means you think that battlefield is an imagination?

Young man (6): Well, that that, the battlefield is symbolic of Arjuna's mind, and that the forces that Kṛṣṇa is…

Prabhupāda: Who is Kṛṣṇa? Who is Kṛṣṇa? Suppose Arjuna is talking with Kṛṣṇa. Then who is… Mind is Kṛṣṇa, you mean to say?

Young man (6): No. I mean to say that if the battlefield is symbolic of…

Prabhupāda: What is… You give the example, "This is this symbol," "This is this symbol." What is the symbol of battlefield? That you do not know?

Young man (6): Are you saying that it should be taken literally?

Prabhupāda: No, no. What is your idea? You are putting question. Are you clear in your question? Or you are simply questioning without any clear idea? What is your position?

Young man (6): You mean what am I asking?

Prabhupāda: Yes.

Young man (6): I'm asking if the battlefield in…

Prabhupāda: Why you are asking that? Why that question is in your mind, the battlefield is imaginary?

Young man (6): Because that's what I read, and I wondered…

Prabhupāda: That means you are misled. You have no read very nicely.

Young man (6): Don't you think that perhaps it could be symbolic?

Prabhupāda: No.

Young man (6): Men have written…

Prabhupāda: No. Not at all. (laughter) You have to… If you present symbolic, then you should give, "This is the symbol of this. This is the symbol of this." What is the symbol of battlefield? (pause) That means you are misled. Don't study all these nonsense. You'll be misled. Therefore we are presenting Bhagavad-gītā as it is. The battlefield, Kurukṣetra-Kurukṣetra. It is dharmakṣetra-dharmakṣetra. Pāṇḍava-Pāṇḍava. We have explained in that way. Not that we have accepted battlefield is this or that. No.

Young man (6): But men have written with symbolism, pointed things out through symbolism all through the ages.

Prabhupāda: No. Why? Do you think any historical fact are symbolism?

Young man (6): Pardon me?

Prabhupāda: If there is historical facts, do you take it as symbolism? Suppose somebody is describing the World War number two. Is it symbolism?

Young man (6): (laughs) Well, I suppose not.

Prabhupāda: Then? So similarly, this Bhagavad-gītā is described in the history of India, Mahābhārata. So how you can take it symbolism? Mahābhārata is the history. Mahā means great; great history of India, Mahābhārata. It is historical fact. How you can take a symbolism? Just like in the Bhagavad-gītā… [break] …verse is dharma-kṣetre kuru-kṣetre [Bg. 1.1]. [break] …in the battlefield. That Kurukṣetra is still lying in India from very old time. So how you call it symbolism? And it is dharma-kṣetra. In the Vedic literature the injunction is kuru-kṣetre dharmam ācaret. And still people go to Kurukṣetra for religious, performing religious rituals. Still they go. That Kurukṣetra battlefield is there. It is being treated as the place of pilgrimage. How you can say that it is symbolic? This is all nonsense. Historical facts is still being, I mean to say, followed. The Pāṇḍavas, that is historical. Still there is one old fort. People say this fort belonged to the Pāṇḍavas. The Indraprastha, New Delhi is called Indraprastha. Everything is historical. How you take symbolical?

Young man (5): Possibly every action is from a law of Kṛṣṇa, and law is that which pleases Kṛṣṇa. And from some act within His mind or within… I'm not sure what he was talking of there (?) because if it was in the mind, it was projected into history to please Kṛṣṇa.

Prabhupāda: What is his question?

Tamāla Kṛṣṇa: He says something about Kṛṣṇa has something in His mind; therefore it becomes factual. He projected it from His mind, and thus it became history.

Young man (5): No. No. Not that He projected it, but people trying to please Kṛṣṇa did it through misinterpretation.

Prabhupāda: You have to please Kṛṣṇa.

Young man (5): Yes.

Prabhupāda: Not trying, but if you don't please Kṛṣṇa, then you are in difficulty. That is your position. It is not Kṛṣṇa's interest. It is your interest. Just like if you want to live peacefully, you have to please the state. There is no question that by pleasing the state, by yourself, the state becomes very enriched. It is for your interest. If you please the state, then you can live very peacefully. Similarly, Kṛṣṇa is full in Himself. He's great. He does not require your, some action so that He may be pleased. He's pleased already. But if you please Him, then you are happy. That is your interest. Yes?

Young man (6): Don't you think that since there are people of different temperaments, different kinds of people, that… How should I say it? Don't you think that by denying rāja and jñāna and some of the other yogas that you're denying the infinite aspect of mankind? Don't you think that by asserting bhakti-yoga as the only way that you're saying that…

Prabhupāda: Yes. Infinite aspect. We are publishing one article, "Dr. Frog." Dr. Frog means… Perhaps you know, everyone. The frog lives in a well. That is only a few feet. And one, another frog, he's giving information to his friend in the well, "My dear friend, I have seen a vast water, Atlantic Ocean." But this frog has never seen Atlantic Ocean. He's calculating, "It may be so much big. It may be so much big. It may be so much big." So how this infinity can be calculated by the frog? So those who are calculating infiniteness of this tiny soul, they're all Dr. Frogs. You are not infinite. You are finite. How you can be infinite? You can be infinite only when you dovetail yourself with the infinite. Individually you are finite. That is the position, real position. In the Bhagavad-gītā in the Fifteenth Chapter… You have read Bhagavad-gītā? So did you not read this verse in the Fifteenth Chapter, mamaivāṁśo jīva-bhūtaḥ jīva-loka sanātanaḥ [Bg. 15.7]? Have you read this? That "These living entities, they're My parts and parcels, fragmental parts." So you are… God is infinite. You are infinitesimal part and parcel. So how you can be infinite?

Young man (6): I mean that the aspects of… Well, you said yourself that there are people of many different temperaments, many different kinds of people.

Prabhupāda: But there must be one standard temperament. What is the standard temperament? You may have different views of something, but there must be some standard view. We are not concerned with the different views of different persons. We have to accept the standard view.

Young man (6): What's that?

Prabhupāda: That Kṛṣṇa.

Young man (6): Well, but don't you think that perhaps bhakti-yoga isn't the way for everyone?

Prabhupāda: Yes.

Young man (6): That for some people other yogas would apply more to their…

Prabhupāda: Yes. That is in the preliminary stage. Just like the same example, that you have to go… In New York that Empire State Building, 102 story. So everyone is going to the top, but somebody has passed ten steps, somebody has passed twelve steps, somebody has passed twenty. But there may be thousands of steps. So one who has gone to the top, he has passed all the steps. Similarly, there are different process of yogas-karma-yoga or jñāna-yoga… They are divided into three. All these three yogas are described in the Bhagavad-gītā, karma-yoga, jñāna-yoga, dhyāna-yoga and bhakti-yoga. But you'll find the yoginām api sarveṣāṁ. When yoga is described in the Sixth Chapter, you'll find the Lord says, yoginām api sarveṣāṁ: "Of all the yogic process," yoginām api sarveṣāṁ madgatenāntarātmanā [Bg. 6.47], "one who has taken Me within himself," śraddhāvān bhajate yo mām, "and with faith and love is engaged in My service, he is first-class yogi." So the first-class yogi are all these Kṛṣṇa conscious boys and girls. First-class yogi. Because they're always thinking of Kṛṣṇa within. And that is recommended by Kṛṣṇa, the author of all yogic principles. He's called Yogeśvara, the master of all yogic principles. So He said that "Here is a first-class yogi." Who? "Who is thinking always within himself Me, Kṛṣṇa." Yoginām api sarveṣāṁ mad-gatenāntarātmanā śraddhāvān: "With faith and love," bhajate, "he's engaged in My service." Sa me yuktatamo mataḥ. "He is the first-class topmost yogi." So all yogic process must culminate in Kṛṣṇa consciousness. So anyone who has accepted Kṛṣṇa consciousness, he is supposed to be the first-class yogi. Actually, what is the ultimate end of yoga? The meaning of yoga is " 'contact." Contacting whom? The Supreme. Kṛṣṇa is the Supreme. So one who has contacted Kṛṣṇa, he is the highest yogi. [break] If somebody says that "I am incarnation of God," then why you cannot say that you are incarnation of God? What is the difference?

Young man (6): Well, I think the difference is that Ramakrishna was accepted in India as…

Prabhupāda: No, not in India. Don't say like that.

Young man (6): He wasn't?

Prabhupāda: No. Rāma was accepted as incarnation. Kṛṣṇa was accepted as incarnation. In every home, there is Rāma and Kṛṣṇa worship. Not this Ramakrishna. Neither any ācārya accepts him. If Ramakrishna… He said himself that "One who was Kṛṣṇa, one who was Rāma, I am the same." So his disciple accepted. Vivekananda accepted. But in that way, if somebody dies, he says, "One who was Kṛṣṇa, one was Rāma, I am," his sons accept. That is not the way of. There must be proof. Kṛṣṇa is accepted by Vyāsadeva, by Nārada, by Caitanya, by Rāmānuja, by so many great scholars, stalwarts. Therefore Kṛṣṇa is accepted by all Indians as God.

And He has proved Himself, His activities. There is Vedic proof, scholarly proof, authority proof. There are so many things. And people… There are thousands and millions of temple of Kṛṣṇa worship in India, and how many temples they have got Ramakrishna?

Young man (6): Well, Ramakrishna is pretty recent also.

Prabhupāda: Kṛṣṇa, because He's old, therefore people have taken? People forget old things. Why they are adhering to the old things? At Vṛndāvana only, one place, there are five thousand temples of Kṛṣṇa. Only in Vṛndāvana. So this is all propaganda. We have to test who is incarnation, who is not, by the authorities.

Young man (6): And who are the authorities?

Prabhupāda: Vedic literatures. Lord Buddha is accepted as incarnation in the Vedic literatures.

Young man (6): What about people that have come since the Vedic literatures?

Prabhupāda: What is that?

Tamāla Kṛṣṇa: He says what about people who have come since the Vedic literatures, since the time the Vedic literatures were written. What about them?

Prabhupāda: Vedic literature is not written. It is before the creation. Vedic, Vedas, before the creation. In the Śrīmad-Bhāgavatam, there is statement, tene brahma hṛdā. Brahmā is considered to be the first created living entity, so he learned Vedas from within, from the Supersoul. Tene brahma hṛdā. So Vedic literature is not written at a certain time. It is coming. It is called apauruṣeya. It is not man-made. So you have to study very scrutinizingly, then you will understand. Thank you for your questions. Now chant. An incarnation has to be accepted by the evidence of Vedic literature, by his activities, by his features, and by authorities. There are so many things. Not that if somebody says, "I am incarnation," and therefore I become incarnation. No. Not in that way. If somebody comes here and says, "I am President Johnson," so any sane man will accept him simply because he says? And if somebody accepts him blindly, then he's a fool. Oh, he must… He says. Let us test whether he is bona fide, his credentials, how he is President Johnson. So we cannot accept even a man. How can we accept God without credentials? What is the credential of Ramakrishna that he is incarnation of God? These things are to be considered. Not that because Vivekananda accepted, therefore one has to accept. What is the credential? What is the proof? What is the extraordinary work? Lord Rāma is accepted God. There are so many extraordinary work. Kṛṣṇa is accepted as God. He has got so many extraordinary work.

Young man (6): Well, I don't know that much about Ramakrishna.

Prabhupāda: All right. Yes?

Young man (5): If we can believe the Beatles, you are not the only wise man to come out of the Indian hills to New York. What do you know of this Maharishi Yogi that has become so world famous, and what could you tell us of his teachings by way of comparison?

Prabhupāda: He's famous amongst the fools. He's not famous for me. (laughter)

Young man (5): Is he famous in India?

Prabhupāda: No. He cheated some fools because they wanted to be cheated. That's all. And he finished his business. After befooling, then he retired. That's all. Because you want to be cheated, some cheap method of become God immediately.

Young woman: Is it better to inquire directly a question to the spiritual master directly, or is it better… Is it better to wait for the answer to come in an indirect, or in a less direct way? Is it better to…

Prabhupāda: No. You should find out a spiritual master. Everyone should find out. That is the injunction of the Vedas. Tad-vijñānārthaṁ sa gurum eva… [MU 1.2.12]. [break] If you are interested to understand the spiritual science, then you must find out. That is your business. All right. It is past ten, uh, nine. No? Yes. Now chant Hare Kṛṣṇa. (kīrtana) Come here. I'm asking you, come here. Come here. (end)

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Lecture

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Seattle, October 11, 1968

Prabhupāda: (chants) Govindam ādi-puruṣam tam ahaṁ bhajāmi **. (devotees respond, repeats several times) Thank you very much. So all newcomer students, you are welcome. Thank you very much. This Kṛṣṇa consciousness movement, we are worshiping the Supreme Personality of Godhead, the supreme leader. Human society cannot work without leader. Anywhere you go, any country, any nation, any society, any community, any family, there is a leader. So the Vedas instruct that there is a supreme leader. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). This (is) very important mantra in Kaṭha Upaniṣad. You have heard the names of Upaniṣad. They are Vedic literatures. Originally, the Veda was one, Sāma Veda. Then it was divided into four, Sāma Veda, Atharva Veda, Ṛg Veda, Yajur Veda. Then the Vedas verses were explained in Upaniṣads. There are 108 Upaniṣads. Then the whole conclusion was made shortened, cream. That is called Vedānta-sūtra. And again, this Vedic knowledge was, I mean to say, compiled in simple way for understanding of less intelligent class of men. That is called Mahābhārata. And in the Mahābhārata there is one chapter which is called Bhagavad-gītā. Bhagavad-gītā is only a chapter of the great history of India, Mahābhārata. And then Vedānta-sūtra is described in Śrīmad-Bhāgavatam. So Vedic literature is very old. Nobody can trace out the history. So far we understand, it is not man-made. It is coming out from transcendental world by disciplic succession.

So in that Vedic literature this is, this verse is there, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). A leader, the supreme leader of all living entities-God, or whatever you say, the Absolute Truth, the Absolute Person. Generally, we say God. God is also a person like you and me. Just like whenever you find out some leader, he must be a person. Impersonal cannot be leader. Is there any instance… In the modern history they have abolished monarchy, personal government. They have got democratic government or republican government. But still, they have to find out a president. Why? Why not without president? No. That cannot be done. There must be one leader. Any movement, any organization, there must be. And he must be a person. So you can judge from this how God can be imperson? He's person. And Vedic literature informs that He's a person like you and me. And your Bible also says that man is made after God. Not that God is made after man. Your feature, your two hands, two legs, one head, nice eyes, nice face, everything, this is imitation of God's feature. Therefore man is made after God. Not that because we have got two hands, two legs, or one head, therefore artists have imagined a God like us. No. Actually, this version of Bible is truth. Any scripture, there is truth. So the Vedic literatures also say that He is the supreme living entity above all other living entities, every individual living entity. The Bhagavad-gītā, most of you might have seen Bhagavad-gītā. It is clearly stated in the Second Chapter when Kṛṣṇa, or the Supreme Personality of Godhead, was explaining Arjuna, He said that "Yourself, Myself, and all these people, or the soldiers or the kings who have assembled here, they were individuals in the past, they are individuals at present, and they'll continue individuals in the future." So individuality cannot be cancelled. That is not possible. The only difference is, my individuality or Kṛṣṇa's individuality, is that my individuality is limited, but Kṛṣṇa's individuality is unlimited. That is the… Just like you select one person leader because his intelligence is greater than you, something greater than you. Therefore you select somebody as your leader. So in the Vedic literature the definition of God is also there, who is God. Now everyone is claiming, "I am God," but they do not know what is God. They are falsely claiming. But if you find out Parasara-sūtra, there is definition of God. What is that? Aiśvaryasya samagrasya. God is the owner of all wealth, vīryasya, all strength, yaśasaḥ, all fame, all intelligence, all beauty, and all renunciation. These six items in full strength, cent percent possession, that makes the God. So our position is always subordinate according to Vedic literature or any literature. If you reject God, then you will have to select somebody else you will have to worship as God. Take for example Lord Buddha. Lord Buddha's philosophy that there is no question of God, but we are suffering due to this material encagement and combination of matter, this body is combination of matter, and when the matter is dismantled, which is called nirvāṇa, then there is no question of feeling pains and pleasure. That is Buddha philosophy. But there is no question of God there. But fortunately or unfortunately, they are worshiping Lord Buddha. Try to understand that personality cannot be imagined at any circumstance. Somebody has to be found out. So the Vedas gives us the information that you accept the leadership of the Supreme Personality of Godhead. Then everything, all questions, all problems will be solved.

So here is… Kṛṣṇa consciousness means to dovetail your consciousness with the supreme leader, Kṛṣṇa. Then you'll be happy (aside:) They are feeling inconvenience while sitting in this way. So we have no arrangement for chairs. You'll please excuse us. It is just developing. (people apparently getting up and leaving)

Govinda: Should we give them prasādam?

Prabhupāda: No. Now you read that article, "Superconsciousness," in the paper.

Tamāla Kṛṣṇa: "Superconsciousness."

Prabhupāda: You can sit down here face to face.

Tamāla Kṛṣṇa: Then I'll turn my back to you.

Prabhupāda: That's all right.

Tamāla Kṛṣṇa: This is from Back to Godhead, which is a monthly publication that we put out in Kṛṣṇa consciousness. There's an article in it called "Superconsciousness," by our spiritual master. "Kṛṣṇa consciousness is the highest yoga performance by trained devotional yogis. The yoga system, as it is stated in the standard yoga practice formula given by Lord Kṛṣṇa in the Bhagavad-gītā and as recommended in the Patañjali yoga discipline, is different from nowadays-practiced haṭha-yoga as it is generally understood in the Western countries. Real yoga practice means to control the senses, and after such control is established, to concentrate the mind on the Nārāyaṇa form of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Lord Kṛṣṇa is the original absolute personality, the Godhead, and all the other Viṣṇu forms, with four hands, decorated with conch, lotus, club and wheel, are preliminary expansions of Kṛṣṇa." Should I wait a second? Wait for them to leave?

Prabhupāda: This will go on. They are not comfortably seated.

Tamāla Kṛṣṇa: "In the Bhagavad-gītā it is recommended that we should meditate upon the form of the Lord. For practicing concentration of the mind one has to sit down in a secluded place, sanctified by a sacred atmosphere. And the yogi should observe the rules and regulations of brahmacarya, to live a life of strict self-restraint and celibacy. Nobody can practice yoga in a congested city, living a life of extravagance, including unrestricted sex indulgence and adultery of the tongue. We have already stated that yoga practice means controlling the senses. And the beginning of controlling the senses is to control the tongue. You cannot allow the tongue to take all kinds of forbidden food and drink and at the same time improve in the practice of yoga. It is a very regrettable fact that many unauthorized and stray so-called yogis now come to the West and exploit the learning of the people towards yoga. Such unauthorized yogis even dare to say publicly that one can indulge in drinking and at the same time practice meditation. Five thousand years ago in the Bhagavad-gītā dialogue Lord Kṛṣṇa recommended the yoga practice to his disciple Arjuna. But Arjuna flatly expressed his inability to follow the stringent rules and regulations of yoga. One should be practical in every field of activity. One should not waste his valuable time simply in practicing some gymnastic feats in the name of yoga. Real yoga is to search out the four-handed Supersoul within one's heart and to see Him perpetually in meditation. Such continued meditation is called samādhi. If however, one wants to meditate upon something void or impersonal it will require a very long time to achieve anything by yoga practice. We cannot concentrate our mind on something void or impersonal. Real yoga practice is to fix up the mind on the person of the four-handed Nārāyaṇa, who dwells in everyone's heart. Sometimes it is said that by meditation one will understand that God is seated within one's heart always, even when one does not know it. God is seated within the heart of everyone. He is not only seated within the heart of the human being but he is also there within the hearts of the cats and dogs. The Bhagavad-gītā certifies this with this declaration of the Lord. "Īśvara, the Supreme Controller of the world, is seated within the heart of everyone. He is not only in everyone's heart but He is also present within the atoms." No place is vacant. No place is without the presence of the Lord.

"The feature of the Lord by which He is present everywhere is called the Paramātman. Ātman means the individual soul and Paramātman means the individual Supersoul. Both ātman and Paramātman are individual persons. The difference between them is that the ātman, or soul, is present only in one particular place, whereas the Paramātman is present everywhere. In this connection the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a specific individual entity, is present over the head of every individual person. In the Bhagavad-gītā this is very nicely explained. Therefore even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantity of expansion. The Lord or Supersoul can expand Himself into millions of different forms while the individual soul cannot do so. The Supersoul, being seated in everyone's heart, can witness everyone's activities-past, present and future. In the Upaniṣads the Supersoul is said to be sitting with the individual soul as a friend and witness. As a friend He is always anxious to get the individual soul back to home, back to Godhead. As a witness He is the endower of all benedictions that result from the individual's actions. The Supersoul gives all facility to the individual soul for achieving whatever he may desire, but He instructs his friend so that he may ultimately give up all other engagements and simply surrender unto God for perpetual bliss and eternal life full of knowledge. This is the last instruction of the Bhagavad-gītā, the most authorized and widely read book on all forms of yoga. The last word of the Bhagavad-gītā, as stated above, is the last word in the matter of perfecting the yoga system. It is further stated in the Bhagavad-gītā that a person who is always absorbed in Kṛṣṇa consciousness is the topmost yogi. What is this Kṛṣṇa consciousness? Just as the individual soul is present by his consciousness throughout the whole body, so the Supersoul or Paramātmā is present throughout the whole creation by His superconsciousness. This superconsciousness cannot be imitated by the individual soul."

Prabhupāda: This consciousness formula is very simple to understand. Anyone can understand. Just like this body, so long the soul is there within this body, there is consciousness. Just like so long the sun is visible, there is heat and sunlight. Similarly, so long the soul is there within this body, we have got this consciousness. And as soon as the soul is gone from this body, there is no consciousness. So... But this consciousness, my consciousness, your consciousness is limited within this body. I cannot feel what pain and pleasure is within your body, neither you can feel. Therefore your consciousness is individual, my consciousness is individual. But there is another consciousness, which is all-pervading. That consciousness is able to understand your feelings, my feelings, and everyone's feelings. The same example: The sun is located in one place, but five thousand miles away, you ask your friend where is sun, he will reply that "He is on my head." Similarly, you will say. Any direction. But the sun is one, but he is all-pervading. This is crude example. Similarly, the Kṛṣṇa consciousness means when you dovetail your consciousness with the supreme consciousness, then your life becomes perfect. Just like a motorcar is being driven at fifty miles speed, but a cyclist is going at ten miles speed. But if he catches the motorcar, he'll also have the fifty miles speed immediately. So the superconsciousness or Kṛṣṇa consciousness is all-pervading. If you dovetail your consciousness, then you get universal feeling. Otherwise it is not possible. The same example. So that is being explained. Read it.

Tamāla Kṛṣṇa: "This superconsciousness cannot be imitated by the individual soul who has limited awareness. I can understand what is going on within my limited body, but I cannot feel what is going on in another's body. I am present all over my body by my consciousness, but I am not present in any other's body by my consciousness. However, the Supersoul or Paramātmā, being present within everyone, situated everywhere, is conscious of every existence. The theory that the soul and the Supersoul are one is not acceptable because the individual soul's consciousness cannot act in superconsciousness. This superconsciousness can only be achieved by dovetailing individual consciousness with the superconsciousness. And this dovetailing process is called surrender, or Kṛṣṇa consciousness. From the teachings of the Bhagavad-gītā we learn very clearly that Arjuna in the beginning did not want to fight with his brothers and relatives. But after understanding the Bhagavad-gītā, when he dovetailed his consciousness with the superconsciousness of Kṛṣṇa, it was Kṛṣṇa consciousness. A person in full Kṛṣṇa consciousness acts by the dictation of Kṛṣṇa, and so Arjuna agreed to fight the battle of Kurukṣetra. In the beginning of Kṛṣṇa consciousness this dictation of the Lord is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts with submissive faith and love for Kṛṣṇa under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. At this stage (Kṛṣṇa) dictates from within. From without the devotee is helped by the spiritual master, the bona fide representative of Kṛṣṇa, and from within the Lord helps the devotee as caitya-guru, being seated within the heart of everyone. To simply understand that God is seated in everyone's heart is not perfection. One has to be acquainted with God from within and without, and thus to act in Kṛṣṇa consciousness. This is the highest perfectional stage for the human form of life, and the topmost stage in all yoga systems.

"For a perfect yogi there are eight kinds of superachievements. One can become smaller than an atom, one can become bigger than a mountain, one can become lighter than air, one can become heavier than any metal, one can achieve any material effect he likes-create a planet for example. One can control others like the Lord, one can travel anywhere within or without the universe freely, one can choose his own time and place of death and take rebirth wherever he may desire. But when one rises to the perfectional stage of receiving dictation from the Lord, that is more than the stage of the material achievements above mentioned. The breathing exercise of the yoga system which is generally practiced is just the beginning of the system. Meditation on the Supersoul is just a step forward. Achievement of wonderful material success is also only a step forward. But to attain direct contact with the Supersoul and to take dictation from Him is the highest perfectional stage.

"The breathing exercise and meditation practices of yoga are very difficult in this age. It was difficult even five thousand years ago, or else Arjuna would not have rejected the proposal of Kṛṣṇa. This age of Kali is called the fallen age. At the present moment people in general are short-living, are very slow in understanding self-realization or spiritual life. They are most unfortunate, and as such, if somebody is a little bit interested in self-realization, he is misguided by so many frauds. The only actual way to realization of the perfect stage of yoga is to follow the principles of the Bhagavad-gītā as they were practiced by Lord Caitanya Mahāprabhu. This is the simplest and highest perfection of yoga practice. Lord Caitanya practically demonstrated Kṛṣṇa consciousness yoga simply by chanting the holy names of Kṛṣṇa as they were mentioned in the Vedānta, Śrīmad-Bhāgavatam, and many important Purāṇas. The largest number of Indians follow this yoga practice, and in the USA also it is gradually growing in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process can be successful in this age. The meditation process in right earnest was possible in the golden age of Satya-yuga, because the people at that time lived for a hundred thousand years on the average. If you want success in practical yoga, take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and feel for yourself how you are making progress. One should know for himself how much he is progressing in yoga practice. In the Bhagavad-gītā this practice of Kṛṣṇa consciousness is described as rāja-vidyā, the king of all erudition; rāja-guhyam, the most confidential system of spiritual realization; pavitra, the purest of all that is pure; su-sukham, very happily performed; and avyayam, inexhaustible. Those who have taken to the most sublime bhakti-yoga system, this practice of devotional service in transcendental love of Kṛṣṇa can testify to how they are nicely enjoying its happy and easy execution. Yoga means controlling the senses, and bhakti-yoga means purifying the senses. When the senses are purified they are also automatically controlled. You cannot stop the activities of the senses by artificial means, but if you purify the senses, they are not only kept back from rubbish engagement but also they become positively engaged in transcendental service to the Lord. Kṛṣṇa consciousness is not manufactured by us through mental speculation. It is the injunction of the Bhagavad-gītā which says that when we think in Kṛṣṇa, chant in Kṛṣṇa, live in Kṛṣṇa, eat in Kṛṣṇa, talk in Kṛṣṇa, hope in Kṛṣṇa, and sustain in Kṛṣṇa, we return to Kṛṣṇa without any doubt. And this is the substance of Kṛṣṇa consciousness."

Prabhupāda: Any question?

Young woman (1): I have a question. I would like to know your beliefs concerning who Jesus Christ was.

Tamāla Kṛṣṇa: She wishes to know what your beliefs are concerning Lord Jesus Christ.

Prabhupāda: Yes. He is representative of God, son of God. That's all.

Young woman (1): Do you believe in the blessed trinity?

Tamāla Kṛṣṇa: Do you believe in the blessed trinity?

Prabhupāda: I do not know what is that.

Tamāla Kṛṣṇa: Father, son, and holy ghost.

Madhudviṣa: Holy spirit.

Tamāla Kṛṣṇa: Holy spirit.

Prabhupāda: Yes. Why not? (laughter)

Young woman (1): Thank you.

Prabhupāda: Yes?

Young man (2): What is the outcome of continuous practice of the chant "Oṁ?"

Prabhupāda: Oṁ is also another form vibration of Lord. Oṁ. That is also accepted in Bhagavad-gītā. So Hare Kṛṣṇa or oṁ, practically the same value, but this is easier. Yes. And because Hare Kṛṣṇa was chanted by Lord Caitanya specifically. Oṁ is generally added (when) just beginning one mantra. That is the Vedic way. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paś… Oṁ is also addressing the Lord. Oṁ. And Hare Kṛṣṇa is also addressing. But this is easier and recommended for this age. Otherwise, transcendentally or spiritually, there is no difference.

Young woman (3): What do you believe in reference to Ramakrishna? He was in the Hindu faith.

Prabhupāda: Not Hindu faith. What is your belief of Ramakrishna?

Young man (2): Well, I've read a little about him, and he supposedly…

Prabhupāda: What he is? What you have studied about him?

Young man (2): He was an incarnate of God. He believed in Jesus Christ, he believed in Buddha, he believed in yoga. I just wondered if you had anything to do with him.

Prabhupāda: We have got original Kṛṣṇa. So original Kṛṣṇa includes everyone. Kṛṣṇa, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So if you believe in the original, the categories automatically come. But the categories, under the influence of māyā, becomes different. So if you want to study any person, you have, you must have some standard way of studying. How you have accepted this Ramakrishna as incarnation? What is the authority? Simply suppose if somebody says, "I am incarnation." Will he be accepted? If somebody comes here and says that "I am President Johnson," will it be accepted like that? And if somebody believes in that way, is he very intelligent man? So what is your basis of taking Ramakrishna as incarnation? So far Vedic literature is concerned, we cannot accept. Because in the Bhagavad-gītā it is said, kāmais tais tair hṛta jñānāḥ yajante 'nya devatāḥ [Bg. 7.20]. If somebody is lost of his intelligence, then he worships demigods. What is that?

Young man (2): What do you think of kuṇḍalinī or rāja-yoga?

Prabhupāda: We are practicing the emperor yoga. Therefore rāja-yoga is included there. The Bhagavad-gītā says that,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate māṁ yo
sa yuktatamo mataḥ
[Bg. 6.47]

Anyone who is always thinking of Kṛṣṇa within himself, he is the topmost yogi. Therefore a person who is in Kṛṣṇa consciousness on the authority of Vedic literature, he is supposed to passed all kinds of yogic principles. What is your understanding of kuṇḍalinī yoga? Do you know?

Young man (2): It's very dangerous.

Prabhupāda: So why do you accept such dangerous thing?

Young man (2): No, I just wanted to know what you thought of it.

Prabhupāda: There is no need of… It is not possible to practice that yoga. Yoga practice… That kuṇḍalinī process of yoga is not possible in this age. It is a very difficult process. So we should recommend not to waste your valuable time following something which is not possible to be done by you. That is our recommendation. But if you have got some hobby, that is a different thing. But it will never be successful. It is very difficult to perform. At the present age, as it is recommended and it is followed, practiced, and experienced, this bhakti-yoga is the only possible way for self-realization. It is made very simple: simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… Anyone can do it. Any part of the world can people practice it, of any age, it doesn't matter, either old, young, or child. We have got many children of our devotees, they are also chanting Hare Kṛṣṇa. And many old men like me, they are also chanting Hare Kṛṣṇa. And these young boys and girls, they are also chanting Hare Kṛṣṇa. So it is universal. And all these boys and girls, they are neither Hindus nor Indians, nor they have any knowledge of Sanskrit. But they easily pick up this Hare Kṛṣṇa and chant and getting the result. So this is the easiest, universal method of self-realization in the present age. Any other practice of yoga system will never be successful. It will be simply waste of time.

Young man (3): May I ask this, Swami, as you said after. Have you yourself reached the superconscious state, or the Christ consciousness state?

Prabhupāda: Why don't you come and sit down here. Yes. What is your question?

Young man (3): I asked, Swami, that you have yourself reached this Christ consciousness or superconscious state and then talked with the Divine.

Prabhupāda: It is not very difficult. You can also do that. It is the easiest process. What Christ consciousness? What did Christ say? That you surrender unto God. Did he say anything more than this?

Young man (3): No, the understanding I had of Christ consciousness was when one's mind reaches the state where he is within all atoms and all the flowers…

Prabhupāda: That we have already explained, that Kṛṣṇa is within yourself, within your heart, within my heart, within the atoms, everywhere. So if Christ thinks also like that, then there is no difference between Christ consciousness or Kṛṣṇa consciousness. Kṛṣṇa is also, aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Nothing can move, nothing can act without spiritual touch. That is a fact. So this world, or anything, that is moving, jagat… The Sanskrit name of the world is jagat, "which is moving, making progress." That movement is not possible without the spiritual touch. Just like my body, your body is moving because there is spiritual spark within you, within me. So if you can understand this simple fact, that nothing can move without spiritual power, touch… Just like this watch. This watch is moving. You can say it is machine, but not machine. If I wind, then it will move. Therefore there is spiritual touch. If I don't wind, if I keep it in my box, it will not move. So this simple truth, that without spiritual touch nothing can move, and spirit is God. Therefore you can have immediately God consciousness or Kṛṣṇa consciousness.

Young man (3): Isn't there a difference between… When I say Christ consciousness, to get your mind on the same level as the atoms, and on a higher level, beyond the atoms as pure spirit-are these two levels of consciousness in the atoms and…

Prabhupāda: Actually, there is no two levels. There is only one level. Just like there is one sky, but when the sky is overcast with cloud, you divide the sky: "This is friendly sky, and this is nonfriendly sky." Just like the airlines, they advertise, "Fly in friendly sky." Wherefrom this "friendly sky" comes? The sky is one. But the part of the sky which is covered with cloud, that is unfriendly sky. Similarly, sarvaṁ khalv idaṁ brahma. There is… Without exception, everything is spirit. But the portion of spirit which is covered by ignorance, the cloud of ignorance, that is matter. Just like what is material civilization? All activities minus God. This is material. And as soon as all activities plus God, it is spiritual. So all activities minus God means trouble, and all activities plus God is wholesome, is pleasing. So Kṛṣṇa consciousness means all activities plus God. That's all. We are also doing the same thing. The candle is burned here, you also have candles at your home. You have got your apartment; this is also apartment. What is the difference between this apartment, your apartment? Because here is relationship of Kṛṣṇa. So you make everything in relationship with Kṛṣṇa, it is spiritual. That is the technique you have to learn in Kṛṣṇa consciousness. Actually, there is nothing but Kṛṣṇa consciousness, but artificially we have covered Kṛṣṇa consciousness with something else, which is called māyā. So you have to get out of this māyā consciousness and stand in your original Kṛṣṇa consciousness. Then your life is perfect. That is being taught. There is nothing artificial, neither extraordinary, neither a very difficult thing. It is very plain and simple.

Young man (4): Is there a regression at all in your system of reincarnation? Can we… What I mean to say is, can a man regress to, if you call it a regression, I don't know… Can a man become, after his body dies, I mean, say, an animal or an insect of some sort?

Prabhupāda: Yes. There are 8,400,000 species of different kinds of life. So, so far my condition is concerned, I am not this body; I am spirit soul. Just I am changing my body even at the present moment. Just like when you were born from your mother's womb, your body was very small. Now it has grown. You were a boy; now you are young. Now you will become old man like me also. That means the changing body. It is simple fact. You are changing. From your childhood body, this body is different. Either you take it that it has grown or either you take it that the body has changed, the same thing. But actually it has changed. So the changing of body is accepted. Therefore it is concluded that when you change this body, you may get another body.

Young man (4): What is it that you take with you? What is the…

Prabhupāda: Just like… I will explain. Now, how this change of body is being done? That change of body is being done according to your mentality. Just like here you have got different dresses, different features, different modes of life, all these boys and girls and ladies and gentlemen who are sitting. Why? Due to different modes of mind. Somebody likes to keep hair, somebody like to cleanse hair. Why? This difference. Difference due to mind. So according to your mind at the time of your death, the position, the status of your mind will give you a next body. So if your mind is God conscious, then you get your body next like God. And if your mind is dog conscious, then you get your body, next body, a dog. So it is a question of training your mind so that at the point of death if you keep yourself Kṛṣṇa conscious mind, then you get as good a body like Kṛṣṇa. This is the whole philosophy. And Kṛṣṇa's body is sac-cid-ānanda-vigrahaḥ [Bs. 5.1], full of bliss, full of knowledge, eternal. So we are hankering after eternal body, blissful body, and full of knowledge. That should be the destination. That is our aim. So to fulfill that aim, this Kṛṣṇa consciousness is very nice thing.

Young man (5): When we get the next body does our mind retain much of what is learned in the life before? At least the general principles? Or does it start all over again and live within that body and gain its knowledge through that body?

Prabhupāda: No. Death means forgetfulness. Death… Just like when you sleep you forget your day's activities. So sleep is partial death. In sleep also, you sometimes think that you have got a different body, you are floating on the air, or you have gone somewhere which you never seen. So that means the mind is forgetful of the day's activities. It has taken a different activity. Similarly, as soon as the body's changed, the mind is also changed. Mind function is thinking, feeling, and willing. So we feel, think, and will according to circumstances. Just like now you have got an American body, you are thinking like American. I have got an Indian body, I am thinking like Indian. Similarly, a dog has got a dog body, he's thinking like a dog. So mind changes also according to the position of the body.

Young man (6): Is it possible through Kṛṣṇa consciousness to, in the supreme state, to be able to remember all that you were?

Prabhupāda: Yes. It is possible. If you come to the supreme state, you can remember. That is also possible. Because there are instances… One King Bhārata, he died thinking of a deer, so he got his next body as a deer. But he remembered that "I was such and such person." There are sometimes report in the newspaper that a child is dictating that "I have got my home there," and when he goes there he says, ”He is my son. Here I kept in this box this thing.” Perhaps… There are many instances like that. So that is, exceptional cases it is possible.

Young man (5): One more question. Could you tell me why at times it is dangerous to meditate on concentration on the astral world?

Prabhupāda: Because at the present moment mind is always disturbed, full of anxieties. You cannot concentrate. Therefore this process, chanting Hare Kṛṣṇa, it is forcibly. When you chant, I chant, loudly, at least you hear ”Kṛṣṇa,” your mind is immediately turned to Kṛṣṇa. So that is meditation. Because after all, meditation means you have to concentrate on the Supreme. The Supreme is nondifferent. Supreme name-Kṛṣṇa and Kṛṣṇa’s name, nondifferent. So when you hear Kṛṣṇa, the name, you immediately remember the Kṛṣṇa person, and there is no difference between His name and the person. So immediately you associate with Kṛṣṇa. Forcibly. Even you don’t like, I’ll chant ”Kṛṣṇa,” you’ll be forced to associate. You will chant ”Kṛṣṇa,” I’ll be forced to associate. This is going on. One devotee is forcing another devotee to remember Kṛṣṇa. And what he’ll do by meditation? He’ll think of his office or his home or his dog or his cat. That’s all. So therefore meditation… Not only at the present moment, even five thousand years ago when Kṛṣṇa advised Arjuna that ”You take to this practice,” he said, ”Oh, it is not possible for me. I am a warrior. I am a politician. I have got to do so many things. How can I concentrate my mind? Kṛṣṇa, excuse me.” You’ll see in Bhagavad-gītā. But we are trying to be more than Arjuna at the present moment. It is simply waste of time. It is not possible. This is the only process of meditation.

Young man (5): I have known some people who have meditated, and they don’t know how to meditate, and they try to meditate, as I say, on the astral, and they contact the incarnate souls in the astral world. And sometimes they get ahold of the wrong one. And when their mind is left open, these spirits or incarnate souls that are not good will take over the mind of a person. Now, how can one avoid this?

Prabhupāda: By Kṛṣṇa consciousness. You can avoid all rubbish things by simply keeping your consciousness in Kṛṣṇa. That’s all. It is a very simple thing. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. That is stated in the Bhagavad-gītā. Those who are great souls, they’re always chanting, glorifying the Lord. So there is no opportunity of engaging the mind in something else which is nonsense. We are teaching our student, ”Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma…” He is being practiced to this. He cannot avoid it. Even if he goes on the street he’ll chant Hare Kṛṣṇa. His samādhi… He hasn’t got to attain samādhi; the samādhi is going with him, samādhi. It is so nice thing, and easy. They are not practicing breathing exercise or sitting exercise. No. They are ordinary boys and girls. But simply by chanting they are making practical progress. Their health, their character, their mode of living-everything is increasing, developing. And spiritual advancement means all goodness. It does not mean that a man is spiritually advanced and doing all nonsense. That is contradictory. How pure thing can be impure? Pure is pure; impure is impure. If you say it is impure pure, how it is possible? One is addicted to all nonsense habit and he’s practicing meditation and elevating himself. Is it possible? That is all bogus. As soon as one becomes purified, the manifestation of his character, of his mode of life, living, everything will be purified. That is the test. Pareśānubhava. Bhaktiḥ pareśānubhava. Just like if you’re cured, then there is no fever. The temperature is at the normal point. And if you say, ”I am cured. I am taking medicine, and still, my temperature is 105,” that is not possible. So advancement in self-realization means purification from material contamination. That is real advancement. This is practical. Now, how practical it is? In your country, smoking, drinking, taking tea, and keeping boyfriend, girlfriend, liquor, meat-eating, they are common affairs. How they have avoided all these things, within very short time? None of them are associating with me more than one year, and just see their character. It is so practical. You cannot induce them even to smoke. We don’t say that you go on with all nonsense, at the same time you become spiritually advanced. We don’t talk all this nonsense. There must be practical exhibition that one is advanced in spiritual consciousness. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. All good qualities will develop. That is spiritual advancement. That is the test. But it may be due to my past habit I may sometimes commit mistake, I may fall down. But Kṛṣṇa says, śaśvad bhavati dharmātmā. Even if he falls down sometimes out of ignorance, still, he’ll very soon become purified. The process is so nice. Just like a fan is moving and make the switch off. Still you will see the fan is moving, but rest assured it will stop because the switch is off. Similarly, a person taken to Kṛṣṇa consciousness, his material life’s switch is off immediately. And even though it is seen it is moving, it will stop very soon. So this Kṛṣṇa consciousness movement means to put off the switch of material existence immediately. It is so nice. Yes.

Young man (5): Do you think that drugs would help attain the Kṛṣṇa consciousness?

Prabhupāda: It is nonsense. It will not help, but it is nonsense. We don’t allow any kind of intoxication.

Young man (5): Does it interfere with the, the soul?

Prabhupāda: Yes. It is artificial. You are already artificially complicated by your, this body, because you have got this body. And you want to make yourself more complicated? And do you mean to say that is advancement? You have to get free. So just like in order to get free from a type of disease one has to take proper medicine and proper diet, similarly, in order to get out of this material contamination, you have to chant Hare Kṛṣṇa. This is the medicine. And you have to take Kṛṣṇa prasādam, the diet. The disease will be cured. Simple method. And it is practically seen. When these boys came to me first, from that time and this time, their face has changed so much. And what I am giving them? These fruits, Kṛṣṇa prasāda, that’s all, and chanting. Their mind, their face, their activity, their habit, their character-everything has changed. But what is the process? This medicine and this diet. That’s all. There is no surgical operation. It is very simple. You take to it and you see the result. Yes?

Young man (5): What are the good qualities you referred to not too long ago?

Prabhupāda: To become devotee of Kṛṣṇa. That is the greatest quality. We are part and parcel of Kṛṣṇa. We have forgotten it. And when we come to understanding that ”I am part and parcel of God,” that is your greatest qualification. Simple thing. What is the greatest qualification of good citizen? American, when he thinks that ”I am American citizen. I have to look after the interest of American state,” that is his good qualification, or good citizenship. Similarly, when you transcend all these artificial designations, that ”I am American,” ”I am Indian,” ”I am this or that…” ”I am part and parcel of the Supreme,” that is the greatest qualification.

Young man (5): When you succumb to Kṛṣṇa consciousness, or to Kṛṣṇa, do you still have any obligation to, say, the worldly affairs, in making, say, the world a better place?

Prabhupāda: Yes. This is my obligation, to give them education in Kṛṣṇa consciousness. That is the best service I am giving to the humanity. Why I have come to your country? I am old man. Just to fulfill this obligation. So when one becomes Kṛṣṇa conscious he feels obligation very extensive, not limited. He is called mahātmā, very broad-minded. Not cripple-minded. So "I am good, my father is good"-not like that. So Kṛṣṇa consciousness is so nice that it makes your mind broader. Mahātmā. Sa mahātmā su-durlabhaḥ. This exact word is there in the Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

After many lives' cultivation of knowledge, when one comes to the point that Vāsudeva or the Supreme Personality of Godhead is everything, He is the cause of all causes, then he surrenders unto Him. But such kind of surrendering soul is very rare. So in this Kṛṣṇa consciousness movement we do not expect that everyone can join, but anyone who joins, it is to be understood that in his previous life he has passed all cultivation of knowledge. Otherwise it is not possible. But if one is… Just like this verse says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. If one is intelligent to understand this verse, that only a wise man, only one who has become very wise after many, many births; cultivation of spiritual knowledge, he surrenders to Vāsudeva or Kṛṣṇa… So I do not know whether I cultivated knowledge in my past life, but if it is a fact that this is the result of many, many births' cultivation of knowledge, why not surrender immediately and become the most learned wise man? Take the opportunity. One has to become very intelligent. Just like if one man is earning, say, ten hundred millions of dollars by depositing little, little, in the bank, so if somebody offers, "All right, you take immediately ten hundred thousands of dollars immediately," so who will refuse it? So if it is a fact that one comes to this Kṛṣṇa consciousness after many, many births… So, little intelligence required, that "Why not take it immediately? Even I did not cultivate knowledge in my past life, let me take immediately." So this opportunity is offered. Take Kṛṣṇa consciousness. There is no tax. There is no loss. But everything is gained. Try it. At least, make an experiment for week or for fortnight and see. It is not difficult. Simply we must be willing. That's all. Because every one of us are independent. Not fully, little. So we can use our independence, we can misuse our independence. So here is the offering. Take Kṛṣṇa consciousness. Now it is your choice. If you can take, it is good. If you don't take, that is your good will.(?) Is there any difficulty to accept our formula? I ask all of you, is there any difficulty? I am asking this. You have asked so many questions of me. Is there any difficulty to accept this formula?

Young man: No.

Prabhupāda: Huh?

Young man: No.

Prabhupāda: So why don't you take it?

Young man: I have.

Prabhupāda: Thank you. (laughter) It is so simple, nice. Try to understand by your knowledge, question. We are not pushing forcibly. You have got your intelligence, argument, logic, everything. But you'll find it. Caitanyera dayāra kathā karaha vicāra. The author of Caitanya-caritāmṛta says that we are placing it for your judgment. Not that we are pushing it by force, that you have to accept it. Just like sometimes it is said that the Muhammadans, they propagated one hand sword and one hand Koran: "Either you accept Koran or there is sword for you." It is not that. It is placed for your judgment. And if you like, you can accept it. Otherwise, I came here empty-handed, I shall go back empty-handed. There is no loss, no gain. (laughter) So any other question? All right. Then join with Hare Kṛṣṇa. Chant. Upendra will chant. (end)

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Lecture

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Seattle, October 18, 1968

Prabhupāda: (sings "Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.") So we are worshiping Govindam, the Supreme Personality of Godhead, the original person. So this sound, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi, is reaching Him. He is hearing. You cannot say that He is not hearing. Can you say? No. Especially in this scientific age, when television, radio messages are broadcast thousands and thousands of miles away, and you can hear, now why can you…? Why Kṛṣṇa cannot hear your prayer, sincere prayer? How can you say it? Nobody can deny it. So, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Just like thousands and thousands of miles away you can transfer the television picture or your radio sound, similarly, if you can prepare yourself, then you can see always Govinda. It is not difficult. This is stated in Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena. Simply you have to prepare your eyes, your mind in that way. Here is a television box within your heart. This is the perfection of yoga. It is not you have to purchase one machine, or television set. It is there, and God is also there. You can see, you can hear, you can talk, provided you have got the machine. You repair it, that's all. The repairing process is Kṛṣṇa consciousness. Otherwise, everything is supplied, complete, complete set of machine you have got within you. And just like for repairing, an expert mechanic required, similarly, you require the help of someone expert. Then you'll see that your machine is working. It is not difficult to understand. Nobody can say that it is not possible. In the śāstra we hear also. Sādhu śāstra, guru vākya, tinete kariya aikya. Spiritual realization can be perfected by three parallel process. Sādhu. Sādhu means saintly persons, who are realized souls, sādhu. And śāstra. Śāstra means scriptures, authoritative scriptures, Vedic scriptures, śāstra. Sādhu, śāstra, and guru, a spiritual master. Three parallel line. And if you place your car or vehicle on these three parallel line, your car will go direct to Kṛṣṇa. Tinete kariyā aikya. Just like in the railway line you see two parallel lines. If they are in order, the railway carriages are carried very smoothly to the destination. Here also, there are three parallel lines-sādhu, śāstra, guru: saintly person, association of saintly person, acceptance of bona fide spiritual master, and faith in the scriptures. That's all. Then your carriage will be going nicely, without any disturbance. Sādhu śāstra guru vākya, tinete kariya aikya.

So here in the Bhagavad-gītā, the Supreme Personality of Godhead explaining Himself, Kṛṣṇa. So if you say, "How can I believe that Kṛṣṇa said? Somebody has written in the name of Kṛṣṇa that 'Kṛṣṇa said,' 'God said.' " No. This is called disciplic succession. You will see in this book, Bhagavad-gītā, Kṛṣṇa, what Kṛṣṇa said, and how Arjuna understood. These things are described there. And the sādhu, saintly person, beginning from Vyāsadeva, Nārada, down to many ācāryas, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, and latest, Lord Caitanya, in this way, they have accepted: "Yes. It is spoken by Kṛṣṇa." So this is the proof. If saintly persons have accepted… They have not denied. Authorities, they have accepted, "Yes." This is called sādhu. And because sādhu, saintly persons have accepted, therefore it is scripture. That is the test. Just like… It is common sense affair. If the lawyers accept some book, then it is to be understood that this is lawbook. You cannot say that "How can I accept this is law?" The evidence is the lawyers are accepting. Medical… If the medical practitioners accept, then that is authoritative medical. Similarly, if saintly persons are accepting Bhagavad-gītā as scripture, you cannot deny it. Sādhu śāstra: saintly persons and scriptures, two things, and with spiritual master, three, three parallel lines, who accept the sādhu and the scripture. Sādhu confirms the scriptures and spiritual master accept the scripture. Simple process. So they are not in disagreement. What is spoken in the scripture is accepted by saintly person, and what is spoken in the scripture, the spiritual master explains only that thing. That's all. So via media is the scripture. Just like lawyer and the litigants-via media is the lawbook. Similarly, the spiritual master, the scripture… Saintly person means who confirms the Vedic injunction, who accepts. And scripture means what is accepted by the saintly person. And spiritual master means who follows the scriptures. So things equal to the same thing are equal to one another. This is axiomatic truth. If you have got one hundred dollars, and another man has got hundred dollar, and if I have got hundred dollar, then we are all equal. Similarly, sādhu śāstra guru vākya, when these three parallel lines in agreement, then life is success.

So here Kṛṣṇa is speaking Bhagavad-gītā, mayy āsakta-manāḥ, about the yoga system. He has already concluded in the Sixth Chapter the yoga system. In the first six chapters it is explained what is the constitutional position of the living entity. There are eighteen chapters in the Bhagavad-gītā. The first six chapters explains only the constitutional position of the living entities. And when it is understood… Just like when you understand your actual position, then your activities actually begin. If you do not know what is your actual position… Suppose in the office, if your post is not settled up what duty you have to execute, then you cannot do anything very nicely. Here is a typist, here is clerk, here is a peon, here is a this and that. So they are executing their work very nicely. So one has to understand what is the constitutional position of the living entity. So that is explained in the first six chapters. Adyena śastena upāsakasya jīvasya svarūpa-prāpti-sādhanaṁ ca pradhānaṁ niṁ proktam (?). Baladeva Vidyābhūṣana, a very nice authorized commentator on the Bhagavad-gītā, he says that in the first six chapters the constitutional position of the living entity has been very nicely explained. And how one can understand his constitutional position, that is also explained. So the yoga system means to understand his constitutional position. Yoga indriya-saṁyamaḥ. We are busy with sense activities. The material life means business of sense activities. The whole world activity, when you go stand on the street, you will see everybody's very busy. The storekeeper is busy, the motor-driver is busy. Everyone is very busy-so busy that so many accidents in business. Now, why they are busy? If you minutely study what is their business, the business is sense gratification. That's all. Everyone is busy how to gratify senses. This is material. And yoga means to control the senses, to understand my spiritual position, my constitutional position. Just like a boy who is accustomed to playing only, he cannot concentrate in his study, in understanding his future life, or in elevating himself, a higher position. Similarly, if we are engaged like child without knowing the future of life, simply playing with the senses, that is called material life. The difference between material life and spiritual life is that if somebody is simply engaged in sense gratification business, that is called material life. And out of many thousands of such materialistic persons, if somebody is trying to understand, "What I am? Why I have come here? Why I am put into so many miserable condition of life? Is there any remedy…?" these questions, when arises, then, practically, his spiritual life begins. And the human form of life is meant for that. In animal life they do not know anything except sense gratification. They have no power. Their consciousness is not developed. Just like in the Green Lake park, there are so many ducks. As soon as somebody goes there with some little food, oh, they go gather: "quack! quack! quack! quack!" (laughter) That's all. And after eating, they are enjoying sex life. That's all. So, similarly, like cats and dogs and these animals, the human life is also like that if there is no question "What I am?" If they are simply directed by the sense urges, they are no better than these ducks and dogs.

So therefore, in the first six chapters it has been decided that a living entity is a spiritual spark. It is very difficult to find out where the spark is, because it is so small, minute. There is no material microscope or machine to find out. But it is there. It is there. The symptom is, because it is there in my body, because it is there in your body, therefore you are moving, you are talking, you are planning, so many things you are doing-simply for that spiritual spark. So we are very minute spark of the supreme spirit. Just like there are in the sunshine minute particles, shining particles. With shining, these shining particles, when they are mixed together, that is sunshine. But they are molecules. They are separate, atomic molecules. Similarly, in relationship with God and ourselves, we are also minute particles of God, shining. Shining means we have got the same propensities, thinking, feeling, willing, creating, everything. Whatever you see in yourself, that is there in God. So God cannot be impersonal, because we are all persons. I have got so many propensities-that is very minute quantity. The same propensities are there in Kṛṣṇa, or God, but that is very great, unlimited. This is the study of Kṛṣṇa consciousness. Simply greatness, my position is very small. And we are so small, infinitesimal; still, we have got so many propensities, so many desires, so many activities, so many brain work. Just imagine how much greater brain work and desire and propensities are there in God, because He's great. His greatness means all these things, what you have got, that is existing in Him in greatness. That's all. Qualitatively, we are one, but quantitatively, we are different. He's great; we are small. He is infinite; we are infinitesimal. Therefore the conclusion is, just like infinite particles of fire, sparks, when they are with the fire, they look very nice with fire and sparks. But when the sparks are out of the fire, main fire, they extinguish. No more fire. Similarly, we are sparks of Kṛṣṇa or God. When we associate with God, then our, that illuminating power, fire, is renovated. Otherwise, we are extinguished. Although you are sparks, our present life, this material life, is covered. The spark is covered, or extinguished almost. This is only example. It cannot be extinguished. If it is extinguished, how we are manifesting our living condition? It is not extinguished, but it is covered. Just like when fire is covered, you'll feel heat on the covering, but you cannot see the fire directly. Similarly, this spiritual spark is covered by his material dress; therefore we cannot see. The doctor says, "Oh, the bodily function has failed; therefore heart has failed. He is dead." But why heart fails he does not know. There is no medical science, calculated. They will say so many reasons, that "Because the blood corpuscles, red corpuscles has ceased to function, it has become white; therefore it is…" No. This is not right answer. The blood can be made red… Or redness is not life. There are many natural product which is red by nature. That does not mean there is life. So this argument, that red corpuscles have ceased; therefore life has ceased-no. There are so many arguments and counterarguments.

Actually, this is the fact, because we are speaking on the strength of scripture, saintly persons and spiritual master. That is the way of understanding. You cannot manufacture with your teeny brain, imperfect senses. Human being, they're imperfect, always. Just for example, that a child is seeing the sun, and a scientist is seeing the sun. By nature, the child, their knowledge of the sun is imperfect. The same child, when he takes instruction from a scientist, he can understand the sun is so great. Therefore direct perception of knowledge by our the senses is always imperfect. You have to approach authority-in every sphere of life. Similarly, if you want to understand what is God, then you have to take shelter of this Bhagavad-gītā. There is no alternative. You cannot speculate that "God may be like this, God may be like that," "There is no God," "God is dead," "God is not dead." This is simply speculation. Here Kṛṣṇa says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

If you believe that Kṛṣṇa, the Supreme Personality of Godhead, is speaking personally, as Arjuna believed, then you can understand what is God. Otherwise it is not possible. Asaṁśayam.

So the process is, the first process is, mayy āsakta-manāḥ. You have to constantly engage your mind in Kṛṣṇa. That is the yoga process, which is, which we are presenting as Kṛṣṇa consciousness. Kṛṣṇa consciousness… Just like if you constantly join yourself with the electric powerhouse, there is incessant supply of electric energy. Similarly, if you constantly engage your mind in Kṛṣṇa, that is also not very difficult. Kṛṣṇa is all-attractive. Kṛṣṇa is beautiful. Kṛṣṇa has so many activities. The whole Vedic literature is full of Kṛṣṇa's activities. This Bhagavad-gītā is full of Kṛṣṇa's activities. Simply by understanding that God is great, that is neutral state of understanding. But you have to elevate more and more, how great He is. How great He is, it is not possible to understand, because our senses are always imperfect. But as far as possible you can hear about the activities of God, about the position of God, and you can think over it, and you can make your judgment, you can put your argument. Then you will understand without any doubt what is God. The first beginning is, mayy āsakta-manāḥ. In the last chapter Kṛṣṇa has explained that one who is constantly absorbed in the thought of Kṛṣṇa, he is first-class yogi, first-class yogi. In your country the yoga system is very popular, but you do not know who is a first-class yogi. The first-class yogi (is) explained in the Bhagavad-gītā: yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47], that out of many, many thousands of yogis, the yogi or bhakta-yogi who is always seeing within himself, within his heart, the form of Kṛṣṇa, he's first-class yogi, he's first class.

So you have to continue that first-class yoga system, and that is explained here, mayy āsakta-manāḥ: being attached. Mind is the vehicle for being attached. If you are attached to somebody, some boy, some girl, some person… Generally, we become attached to a person. Impersonal attachment is bogus thing. If you want to be attached, that attachment must be personal. Is it not a fact? Impersonal attachment… You cannot love the sky, but you can love the sun, you can love the moon, you can love the stars, because they are localized person. And if you want to love the sky, it is very difficult for you. You have to come again to this sun. So yoga system, culminating in perfection, in love… So you have to love somebody, person. That is Kṛṣṇa. Just like here is a picture. Rādhārāṇī is loving Kṛṣṇa and offering His (Her) flowers to Kṛṣṇa, and Kṛṣṇa is playing with His flute. So you can think of this picture nicely, always. Then you (will) become constantly in yoga, samādhi. Why impersonal? Why you something, something void? Void cannot be. If you think something void, there will be something light, something color, colorful, so many things we will find. But that is also form. How you can avoid form? That is not possible. Therefore why don't you concentrate your mind to the real form, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], the Supreme Personality of Godhead, the controller, the supreme controller, who has got a body? How? Vigrahaḥ, vigrahaḥ means body. And what sort of body? Sac-cid-ānanda, eternal body, full of bliss, full of knowledge. That body. Not like body like this. This body is full of ignorance, full of miseries, and not eternal. Just opposite. His body is eternal; my body is not eternal. His body is full of bliss; my body is full of miseries, always something troubling me-headache, toothache, this ache, that ache. Somebody is, has given me personal trouble. So many… Adhyātmic, adhibhautic, severe heat, severe cold, so many things. This body is always under threefold miseries, this material body.

So if you think of Kṛṣṇa, that is the process, Kṛṣṇa consciousness. Then mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, if you practice this yoga system, Kṛṣṇa consciousness, how? Mad-āśrayaḥ. Mad-āśrayaḥ means "taking shelter of somebody who is in touch with Me." Mad-āśrayaḥ. Mad-āśrayaḥ means directly in touch with Him. Directly you are in touch with Him as soon as you think of Him, His form. But unless you take shelter of a spiritual master who knows about Him, you cannot concentrate for a long time. It may be temporary. Therefore you have to hear from a person who knows about Kṛṣṇa. Then your concentration of mind on Kṛṣṇa will continue. You have to act according to his direction everything. Your life should be molded in such a way under the direction of the spiritual master. Then you can continue this yoga system perfectly. What is that yoga system? That yoga system explained in the Bhagavad-gītā, in the Sixth Chapter, last verse. Yoginām api sarveṣāṁ mad-gatenāntarātmanā: [Bg. 6.47] "One who is always thinking of Me," mad-gata, "He is first-class yogi." In many places it is stated. Premāñjana-cchurita. How you can think of Kṛṣṇa unless you develop love for Kṛṣṇa? Just like Rādhārāṇī. Rādhārāṇī, She has come. She was married, and household life, but She has come to Kṛṣṇa to worship Him. Similarly, we have to place Kṛṣṇa always in our mind, think of Him. Then this very process, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, "Under the protection of Myself, of My representative, when you understand samagram, perfectly well, then your life is successful." Asaṁśayam: "without any doubt." Not that because your spiritual master says that "Kṛṣṇa is the Supreme Personality of Godhead." No. If you have got any doubt, just question, just try to understand. It is a fact that He's the Supreme Personality of Godhead, undoubtedly. But if you have got some doubt, you can clear it. Asaṁśayam. In this way, if you practice this yoga system, Kṛṣṇa consciousness, the topmost of all the yoga systems, asaṁśayam samagraṁ māṁ yathā jñāsyasi [Bg. 7.1], then you'll understand Kṛṣṇa, or the Supreme Personality of Godhead, perfectly well, without any doubt, and your life will be successful.

Thank you. (devotees offer obeisances) Any question?

Jaya-gopāla: What is the difference between bhava and prema?

Prabhupāda: Prema is mature condition of bhava. Just like a ripe mango and green mango. Green mango is the cause of ripe mango. But to taste ripe mango is better than unripe mango. Similarly, before attaining love of Godhead, you have got different stages. Just like the same mango, it passes through different stages, then one day it comes nice yellow color, fully ripened, and taste is so nice. The same mango. The mango does not change, but it comes to the mature stage. So this… As this example, the mango is in the beginning a flower, then gradually a little fruit. Then gradually it grows. Then it becomes very tight, green, and then, gradually, it becomes little, little yellowish, and it becomes fully ripe. This is the process of everything. In material world also, there are six processes, and the last process is vanquish.

This mango example or any other material example, we can accept it so far the growth is required, concerned, but material example is not perfect. Just like mango, when it is ripe, somebody eats, that's all right. Otherwise it will overripe, it will decompose, it will fall down, and finish. That is material. But spiritual is not like that. It is not finished. If you once come to the stage of mature stage of love, then that perfectional stage continues eternally, and your life is successful. Premā pum-artho mahān. There are many different types of perfection in this material world. Somebody is thinking, "This is perfection of life." Materialists, they are thinking, "If I can enjoy my senses very nicely, that is perfection of life." That is their point of view. And when they are frustrated, they find out, or try to find out, something better. So if he's not guided, something better means the same-sex and intoxication. That's all. Simply becomes irresponsible. That's all. Because there is no guide. He's finding out, searching out something better, but because there is no guide, he comes to the same sense or sex and intoxication-to forget. A businessman, when he's failure, so much disturbance. He tries to forget him by drinking. But this is artificial way. This is not actually the remedy. How long you can forget? Sleep-how long you can sleep? Again wake up, again you are in the same position. That is not the way. But if you come to the stage of love of Godhead, then naturally you forget all this nonsense. Naturally. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If you find out something more palatable, more relishable, you give up nonsense things which is not so nice to taste.

So Kṛṣṇa consciousness is such a thing. It is leading you to a standard where going you will forget all this nonsense. That is real life. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you come that state, then your symptom will be that you are jolly. You are feeling everywhere. There is a… There are many instances. So when you accept this material world in relationship with Kṛṣṇa, you'll taste that love of Godhead, even in this material world. Actually, material world means completely in forgetfulness of God, or Kṛṣṇa. That is material world. Otherwise, if you are in full consciousness of Kṛṣṇa, you'll find only spiritual world, even in this material world. Consciousness-it is all consciousness. The same example. Just like the king and the bug is sitting on the same throne, but the bug knows that "My business is simply to get some blood." That's all. The king knows that "I have to rule. I am the ruler of this country." So sitting on the same place, but the consciousness is different. Similarly, if you change your consciousness to Kṛṣṇa consciousness, wherever you are, you are in Vaikuṇṭha. Wherever, it doesn't matter. Yes?

Guest: I would like you to explain the origin and significance of what you, what they call the Jagannātha car festival.

Prabhupāda: Jagannātha festival significance is that when Kṛṣṇa left Vṛndāvana… Kṛṣṇa was raised by His foster father, Nanda Mahārāja. But when He was grown up, 16 years old, He was taken away by His real father, Vasudeva, and They left Vṛndāvana, Kṛṣṇa and Balarāma, two brothers, and They were resident…, Their kingdom was in Dvārakā. So in Kurukṣetra-Kurukṣetra is always dharma-kṣetra, pilgrimage-there was some lunar, solar eclipse, and many persons from many parts of India, they came to take bath. Similarly, Kṛṣṇa and Balarāma and Their sister Subhadra, They also came in royal fashion, with so many soldiers, and so many…, just like king. So these residents of Vṛndāvana, they met Kṛṣṇa, and especially the gopīs, they saw Kṛṣṇa, and they lamented that "Kṛṣṇa, You are here, we are also here, but the place is different. We are not in Vṛndāvana." So there is a long story how they lamented and how Kṛṣṇa pacified them. This is a feeling of separation, how the inhabitants of Vṛndāvana felt separation from Kṛṣṇa. So this… When Kṛṣṇa came on chariot, that is called Ratha-yātrā. This is the history of Ratha-yātrā. So any pastimes made by Kṛṣṇa, that is observed in ceremonial form by the devotees. So that is Ratha-yātrā.

Guest: How may we recognize yogamāyā?

Prabhupāda: I do not know what is your question.

Tamāla Kṛṣṇa: He wants to know how we may recognize yogamāyā, how we may know.

Prabhupāda: Yogamāyā? Yogamāyā means that which connects you. Yoga means connection. When you are being gradually advanced in Kṛṣṇa consciousness, that is the action of yogamāyā. And when you are gradually forgetting Kṛṣṇa, that is the action of mahāmāyā. Māyā is acting upon you. The one is dragging you, and one is pushing you opposite way. Yogamāyā. So, just like the example, that you are always under the laws of government. You cannot deny. If you say, "I don't agree to abide by the laws of government," that is not possible. But when you are a criminal, you are under the police laws, and when you are gentleman, you are under the civil laws. The laws are there. In any situation, you have to obey the laws of government. If you remain as a civilized citizen, then you are always protected by the civil law. But as soon as you are against the state, the criminal law will act upon you. So the criminal activities of law is mahāmāyā, threefold miseries, always. Always putting in some sort of misery. And the civil department of Kṛṣṇa, ānandāmbudhi-vardhanam. You simply go on increasing the, I mean to say, depth of the ocean of joy. Ānandambudhi-vardhanam. That is the difference, yogamāyā and mahāmāyā. Yogamāyā is… Yogamāyā, the original yogamāyā, is Kṛṣṇa's internal potency. That is Rādhārāṇī. And mahāmāyā is external potency, Durgā. This Durgā is explained in Brahma-saṁhitā, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā is the superintending goddess of this whole material world. Everything is going on under his, under her control. Prakṛti, prakṛti is energy. Energy is accepted as feminine. Just like these materialistic persons, they are also working under some energy. What is that energy? The sex life. That's all. They're troubling so much: "Oh, at night I'll have sex life." That's all. That is the energy. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Their life is based on the sex. That's all. Everyone is working so hard, culminating in sex. That's all. This is material life. So energy. The material energy means sex. So that is energy. If a person who is working in the factory, if you stop sex, he cannot work. And when he's unable to enjoy sex life, then he takes intoxication. This is material life. So energy must be there. Here in the material world the energy is sex, and in the spiritual world the energy is love. Here the love is misrepresented in sex. That is not love; that is lust. Love is only possible with Kṛṣṇa, nowhere else. Nowhere else love is possible. That is misrepresentation of love. That is lust. So love and lust. Love is yogamāyā, and lust is mahāmāyā. That's all. (long pause) Is that all right?

Tamāla Kṛṣṇa: Oh, yeah. (soft laughter)

Prabhupāda: So, any other question?

Jāhnavā: Christ consciousness and Kṛṣṇa consciousness, the words are so similar. Please combine the words, explain how the words came to us.

Prabhupāda: That I've explained many times: a pocket dictionary and international dictionary. You cannot say that pocket dictionary is no dictionary, but it is meant for a certain class of student. And international dictionary is meant for a certain class of student. They are all student. Was Christ… What was spoken by Christ, that is also God consciousness, but that was meant for a certain class of men. And what class of men they were? They're not even perfectly civilized. Because Christ was explaining God consciousness, that was his fault, and they crucified him. What class of men they were? Judge. His only fault was that he was explaining God, and they crucified him. The reward was crucifixion. So what kind of class of men they were? The status of that society, just try to understand. Therefore what spoke…, what was spoken by Lord Jesus Christ, for them, that was sufficient. But when Bhagavad-gītā is spoken to a person like Arjuna, that is different thing. So we have to speak according to the time, according to the circumstances, according to the audience. Don't you see that here only a few persons are attending? Why? They cannot understand this Kṛṣṇa science, Kṛṣṇa consciousness. It is not meant for all classes of men. It is highest standard of God consciousness. Love. Love of God. So there is also teachings of love of God, undoubtedly. That is the difference. The same thing. Always try to understand. The small pocket dictionary for students while in the primary stage, and international dictionary for higher students, postgraduate students-the both of them are dictionaries. But it is meant for somebody, it is meant for somebody. And the test is phalena paricīyate. Phalena paricīyate, you have to understand. Suppose you are traveling in a forest. So many trees are there. But you cannot understand what is this tree, what is that. But as soon as you see the flower, "Oh, here is apple. Oh, this is apple tree." Just like the other day you were telling me, you never saw apple tree? Yes. Now, as soon as you saw the apple, you understood, "This is apple tree. Oh!" The test of any scripture is how one is developing love of God. Phalena paricīyate. If you find that following some religious principles you are developing your love of God, then it is perfect. It doesn't matter whether it is Bible or Koran or Bhagavad-gītā. It doesn't matter. We have to see what is the fruit. If the fruit is that people are developing love of Godhead, then it is perfect. Don't try to understand whether this is good, this is good, this is bad, this is… No. Try to understand by the result. Just like the same way: if you see the fruit, then it is first class. So it doesn't matter whether it is Bible or Gītā. If you can develop love of Godhead by reading Bible, it is first class, and if you can develop love of Godhead by Bhagavad-gītā, it is first class. And if you do not, then either it is Bible or the Koran or Bhagavad-gītā, it has no effect for you. So it is up to you. Not by comparison, but by your own activities. If you actually follow the instruction given by Lord Jesus Christ, you will also develop love of Godhead. There is no doubt. Similarly, if you follow the instruction of Kṛṣṇa, you will also develop. So it is up to you. You try to follow. If you do not follow, simply try to make a comparative study "This is good" or "This is bad," "This is bad" or "This is good," that is called śrama eva hi kevalam [SB 1.2.8]-simply laboring. Why comparative study? Just see how much you are developing love of Godhead, that's all. Phalena paricīyate. "Whether it is apple is there, that's all right; never mind what is this tree. I'm concerned with the apple." Yes.

Upendra: Prabhupāda, sometimes there may be differences between what is love of Godhead between Christian and Moslem, Moslem and Buddhist, Buddhist, Hindu. They may quarrel at what is love of Godhead.

Prabhupāda: The quarrel, they, those who are not in love of Godhead, they must quarrel. That is the… Because they are cats and dogs. You cannot expect any peaceful condition between cats and dogs. They will fight. So whatever they may be, so long they are fighting, that means they are not on the perfectional stage. Where is the fighting? If you love God, then you love everyone. That is the sign. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. After attaining the stage of equality, then you can enter into the realm of loving God. Before that, you have to pass. Just like before entering law college you have to become graduate, similarly, before entering the realm of devotional service you have to realize that all living entities are on the same platform. That is realization. You cannot make any distinction that "This is lower," "This is higher." No. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. When a person is fully learned, he does not make any distinction that "He is human being, he is cow, he is dog." He sees that he is spirit soul covered in different dress. That's all. That is his vision, universal equality vision. You cannot say that dog has no life, the cow has no life. How can you say that there is no life? That is lack of your knowledge. What is the symptom of life? You will find the symptom of life is there in human being, in ant also. How you can say that small creatures, lower animals have no life? That is lack of your knowledge. Even trees, plants, they have got life. So perfect knowledge required. So love of Godhead on the basis of perfect knowledge is real love of God. Otherwise it is fanaticism. So the fanatics, they may fight. That is not love of Godhead. (pause) Of course, it is very difficult to come to that stage, but one should try. That is Kṛṣṇa consciousness. We are all student. We are trying. But there are degrees also. Just like in a educational institution there is tenth class, eighth class, fifth class, sixth class. And with the yoga, it is just like a staircase or a lift. So there are different stages of perfection. The highest perfection is who is always thinking of Kṛṣṇa. That is yoginām api sarveṣāṁ mad-gatenāntarātmanā śraddhāvān bhajate… [Bg. 6.47]. The highest perfectional is Kṛṣṇa, thinking always Kṛṣṇa, and Rādhārāṇī. That is the highest perfectional stage. She has no other business: simply thinking of Kṛṣṇa.

Viṣṇujana: While we are chanting our rounds, or while we are chanting out loud in kīrtana, is it all right to be engaging our mind in thinking?

Prabhupāda: Is it not?

Viṣṇujana: He is already (indistinct).

Prabhupāda: This is practical way? (laughter) If you are not minding, the chanting will force you to mind upon Him. You see? Kṛṣṇa sound will by force. Chanting is so nice. And this is the practical yoga in this age. You cannot meditate. Your mind is so disturbed, you cannot concentrate your mind. Therefore chant, and by the sound vibration, it will forcibly enter it into your mind. Even if you don't want Kṛṣṇa, Kṛṣṇa will enter within your mind. By force. (laughter) This is the easiest process. You don't require to endeavor. Kṛṣṇa is coming. (laughter) (Prabhupāda laughs) It is very nice process. This is recommended therefore, for this age. And others also will be benefited. You chant loudly. Others who are not accustomed, they will also. At least… Just like on the street, in the park, they say "Hare Kṛṣṇa!" How they have learned? By hearing this chanting. That's all. Sometimes the children, as soon as they see us, they say "Oh, Hare Kṛṣṇa!" In Montreal the children, when I was walking on the street, all the children, the shopkeepers, the storekeepers, they will say "Hare Kṛṣṇa!" And that's all. So we have forced Hare Kṛṣṇa within the mind. If you practice yoga, meditate, it may be beneficial for you, but this is beneficial for many others. Suppose something very good, you are enjoying yourself, some sweetballs-that is one stage. But if you distribute sweetballs, that is another stage. So by chanting on the road, on the street, you are distributing sweetballs. (laughter) You are not miser, that you are eating yourself. You are so liberal that you are distributing to others. Now chant, distribute. (laughter) (kīrtana) (end)

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Lecture to College Students

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Seattle, October 20, 1968,

Introduction by Tamāla Kṛṣṇa

(kīrtana, prema-dhvanī)

Tamāla Kṛṣṇa: Thank you all very much for coming today to hear our spiritual master speak and join us in this saṅkīrtana festival. What we're doing here is searching and seeking after the Supreme Absolute Truth. We are searching after Kṛṣṇa, or God. In this last hundred years or so in this country there's been an increased awareness, consciousness, growing in the people-a need for expanded consciousness. People have been searching for some kind of spiritual realization. And to answer that kind of need there have been many men, so-called holy men or swamis, who have come, from mainly India. This began with Vivekananda. It is coming through this last hundred years, more and more men trying to answer the need of American people especially, for some kind of spiritual growth, spiritual realization. These men, unfortunately, are cheating the public. They are presenting the teachings that everything-all people, all objects, everything-is God, and that to enjoy, enjoy in this world, this is the world to enjoy. To increase your consciousness so that you can enjoy more, that we are all God, that all things are God. This is nonsense. No revealed scriptures ever stated this. All scriptures are in agreement with one single thing: there's a supreme lovable person, the Lord, and it is the business of all entities to develop a love for Him. That is our connection with God. We are part and parcel of the Lord. We are connected to Him but we are not Him. It is our ability.

Our consciousness can be brought to the point where I can develop love for God. This is what our spiritual master teaches, that God is great and He is mighty. He is teaching this, and there is no difference in any scripture. They all teach this. We are in complete agreement with Lord Jesus and the Bible. The Bible too states that the Lord is great, God is great, He is mighty. The differences in Kṛṣṇa consciousness, in the Bhagavad-gītā and the Vedic scriptures which we study in our courses at our temple, is that the Bhagavad-gītā is like this: If there is a young boy who is in the sixth grade and he wants to find out about birds, he'll open a dictionary, a pocket dictionary, and he'll read about birds, and the definition will state that it's an entity which flies through the air. There might be a picture there of a bird. Whereas a person who's studying for a graduate course and doing a thesis perhaps on the different kinds of birds, he needs something more for finding out about birds than just that they fly through the air. He opens an international dictionary. He opens an encyclopedia. He finds out all the varieties of birds, where they fly to, where they nest. He gets all the details about birds. Similarly, for those who are interested in finding out all the details about how God is great, how He is mighty, that is "What does He look like?" "What does He do?" "Who is He?"-you go through the Vedic scriptures. This is not to say that the Bible is nonsense. The Bible is the Absolute Truth. It is Absolute Truth that Lord Jesus taught. But look at the people to whom he taught. They crucified him for teaching about God. He could not teach as great a depth as he would have liked to. He could teach only to the audience that was listening, and yet they still crucified him. These Vedic scriptures, the Bhagavad-gītā which our spiritual master speaks from, is also the Absolute Truth, but it is in all its variegatedness, all its detail. And there's such a need to hear a man like our spiritual master, A.C. Bhaktivedanta Swami, speak. He is a pure devotee, pure lover of the Lord. That is the qualification for one who can teach about God. He must be one hundred percent engaged in glorifying the Lord, that his every action, every word, must be spent on account of the Supreme Lord. Nothing else.

I had an article sent to us by some Godbrothers from New York. It's really a pertinent article. Very interesting. It's from the Daily News, a big New York newspaper. The heading reads, "Drive and aid(?) retreat for priests who drink." It goes on to say, "Right now there are 5,000 alcoholic priests in the U.S., and the number is growing, according to a spokesman for Guesthouse, a sanatorium dedicated to preventing priests from wrecking their lives." These are the holy men. Now I'm not to say that all priests are like this. That's not at all what I'm trying to get at. But the point is that so many spiritual men in this age are not spiritual men at all. They're cheaters, they're deceivers. They are themselves drunkards. That's the problem that's stated here. It goes on to say that alcoholism is not treated as a moral failure, but as a disease. But that's absurd. It is a moral failure. These priests have the right to drink or not to drink. They chose to drink and get drunk. But these are men that are leading us back to God. The point is, you must have someone who is pure, who does not take any kind of intoxicants, does not smoke, does not gamble, no illicit sex. These are the qualifications. Look to Jesus for example. He was the perfect example. Look to Him, Lord Kṛṣṇa. Look to Śrī Kṛṣṇa Caitanya for example. There are qualifications for a bona fide spiritual master just as there are qualifications for one who wishes to teach you any science that you take in this school. He must pass the examinations. He must be qualified. If his moral character fails, he gets booted out of the school. Similarly, to teach about God, there must be moral qualification. There must be status, and our spiritual master is a living example. He spends one hundred percent of his time in praise of the Supreme Lord. We ask you today, please listen closely and just try to understand his divine teaching. Just listen. Test with your reasoning ability, your intellect. All the knowledge you have gained, test and see whether this is not the bona fide way. Test and see whether this is not Absolute Truth. Now let His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda speak.

Prabhupāda:
oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

This prayer is to the spiritual master. Ajñāna-timirāndhasya. Everyone born in this material world is in ignorance, born ignorant. We should take it for granted, this material world is called tama. The Vedic injunction is tamasi mā jyotir gamaḥ: "Don't remain in this darkness; come to the light." Actually, this material world is dark. It is lighted with sunlight, moonlight, electric light, this light, that light. Its nature is darkness. That is a scientific fact. So anyone born in this material world, beginning from Brahma, the chief personality in the topmost planet of this universe, down to the ant-everyone is in darkness. Therefore this prayer, ajñāna-timirāndhasya jñānāñjana-śalākayā. Everyone is put into the darkness, and one who opens the eyes by the torch of knowledge… Darkness means without knowledge. So it is the duty of the spiritual master to open the eyes of the person in darkness with torch of knowledge. Ajñāna-timirāndhasya jñānāñjana-śalākayā cakṣur unmīlitaṁ yena. The person who opens our eyes in that way, he is the spiritual master. And one may offer his respectful obeisances unto such personality.

So people should not be put into darkness, but they should be brought into light. Therefore in every human society, there is a sort of institution which is called religious institution. Take it for granted-Hinduism, Muslimism, or Christianism or Buddhism-any "ism" you take-what is the purpose? The purpose is to bring the persons to the light. That is the purpose of religion. And what is that light? That light is the Supreme Personality of Godhead. Religion means the codes of the Supreme Personality of Godhead. It is stated in the Śrīmad-Bhāgavatam, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like in the state, there is king's law. The king gives you some law, and if you are a good citizen, you are to obey those laws, and you live peacefully. This is crude example. Similarly, dharma or religion means to obey the laws of God, that's all. It may be different according to time, circumstances, people. Just like laws in India, the state laws in India may not agree cent percent with the laws of United States. But that does not mean there is no law. And one has to abide by the law. That is the general principle. Similarly, human being, without obeying the laws of God, he is animal. Just like on the street there is signboard, "Keep to the right." A human being obeys the law, "Keep to the right," and if he does not obey, he goes to the police custody. But if an animal disobeys, there is no law for him. So all those laws, all those scriptures, all those religious principles are made for man, not for animals. Therefore a person without religious principles, without God consciousness, is no better than an animal. That is the definition given in the Vedic literature. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. Eating, sleeping, sex life and defense, these four principles are equal, common, in human life and animal life. Dharma hy tasya eka viśeṣa. The distinction of human life and animal life is that a man is searching after God; an animal cannot search after God. That is the difference. Therefore a man without that urge for searching after God is no better than animal. That is accepted fact in every civilized society. Unfortunately, at the present moment, in every state, in every society, they are trying to forget God. Some of them are publicly speaking that there is no God, or if there is God, He is dead, and so on. So this is very precarious condition of the human society.

There is a very nice story. One rat, he was troubled with cat. So he came to a saintly person: "My dear sir, I am very much troubled." "What is the difficulty?" The rat said, "The cat always chases. So I'm not in peace of mind." "Then what do you want?" "Please make me a cat." "All right, you become a cat." After few days, the same cat again came to the saintly person, says, "My dear sir, I am again in trouble." "What is that?" "The dogs are chasing me." "Then what do you want?" "Make me a dog." "All right, you become a dog." Then after few days, again he comes. He says, "I am again in trouble, sir." "What is that?" "The foxes are chasing me." "Then what do you want?" "To become a fox." "All right, you become a fox." Then again he comes. He says, "Oh, tigers are chasing me." "Then what do you want?" "I want to become a tiger." "All right, you become a tiger." And when he became a tiger, he began to stare his eyes on the saintly person: "I shall eat you." "Oh, you shall eat me? I have made you tiger, and you want to eat me?" "Yes, I am tiger. I shall eat you." Oh, then he cursed him, "Again you become a rat. Again you become a rat." So he became a rat.

So our human civilization is going to be like that. The other day I was reading in your-what is called?-World Almanac. In the next hundred years people will live underground like rats. So our scientific advancement has created this atomic bomb to kill man, and it will be used. And we have to go underground to become again rat. From tiger, again rat. That is going to be. That is nature's law. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. If you defy the laws of your state and you are put into difficulty, similarly if you continue to defy the authority, the supremacy of the Supreme Lord, Personality of Godhead, then the same result: again you become rat. As soon as there is atomic bomb, everything, all civilization on the surface of the globe will be finished. So people may not like it. It may be very unpalatable, but the fact is like that. Satyaṁ brūyāt priyaṁ brūyāt ma brūyāt satyam abrūyāt. It is social convention that if you want to speak truth, you speak truth very palatable, flattering. Don't speak unpalatable truth. But we are not meant for that purpose, social convention. We are preacher, we are servant of God. We must speak the real truth. You may like it or may not like it, that a godless civilization cannot be happy in any stage. That is a fact. Therefore we have started this Kṛṣṇa consciousness movement to awaken this godless civilization, that you try to love God. This is the simple fact. You have got love within you. You want to love somebody. A young boy tries to love a young girl, young girl tries to love another young boy. This is natural, because the love is there. But we have created certain circumstances that love is being frustrated. Why? Everyone is frustrated. Husband, wife, boys, girls, man to man, states to states, everywhere, the love is not being utilized properly. Why? The missing point is that we have forgotten to love the Supreme Person. That is the disease.

So the purpose of religion is to train persons how to love God. That is the purpose of all religion. Either you take Christianism or Hinduism or any "ism," the purport is that you try to love God, because that is our natural inclination. Even in uncivilized society, when there is some thunderbolt, they immediately offer obeisances. That is natural. And in the Śrīmad-Bhāgavatam it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Now this word dharma is translated or explained in the English dictionary, "religion," as "a kind of faith." But in Sanskrit dictionary, dharma means characteristic. Just like sugar. Sugar's characteristic is sweetness. If you are given some sugar, if you find it, it is not sweet, you at once reject it: "Oh, it is not sugar. It is something else." So that sweetness is the characteristic of sugar. Similarly, sour taste is the characteristic of salt, pungency is the characteristic of chili. Similarly, what is your characteristic, living entity? That you have to study. That is your religion. Not that Christian religion, Hindu religion, or this religion, that religion. Your eternal characteristic, what is that eternal characteristic? You want to love somebody, and therefore you want to serve. That is your characteristic. You want your society… You love your society, you love your family, you love your country, you love your community. Because you love, therefore you serve. That is your characteristic. Either you are Christian or either you are Muhammadan, either you are Hindu, this characteristic will go on. Suppose today you are Christian, tomorrow you become Hindu. That service mood, that loving spirit, goes with you, either you become Hindu or Muslim or Christian. Therefore that service spirit and love, the tendency to love and service spirit, is your characteristic, and that is your religion. That is the universal form of religion. You have to apply your natural characteristic in a certain place, where you will be satisfied. Your service spirit is (indistinct). You have to apply your natural characteristic in a certain place, where you will be satisfied. Your service spirit is there, your loving spirit is there, but because it is misplaced, you are not happy, you are frustrated, you are confused. The Bhāgavata gives you indication, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is the first-class system of religion, which trains you to love God. And if you have developed that tendency to the fullest extent, to love God, then you are perfect man. And then you will feel perfection within yourself. Yayātmā suprasīdati. You are hankering after satisfaction, full satisfaction. That full satisfaction can be obtained only when you love God. That is the natural function. It doesn't matter whether you are following Christianism or Hinduism or Muhammadanism. Just try to understand how much you have developed your God consciousness to love God. Then in your any religion is nice, very nice. Otherwise it is simply waste of time. Śrama eva hi kevalam [SB 1.2.8]. After executing your ritualistic performances in particular type of religion throughout the whole life, if you do not see that you have no love for God, then simply you have wasted your time. Śrama eva hi kevalam.

Our Kṛṣṇa consciousness movement is that: it is the postgraduate movement of all kinds of religion. We are inviting either Christian or Muslim or Hindus or this or that-we do not mind-"Please come with us and try to love God." This is Kṛṣṇa consciousness movement. And the method is very simple. Method is very simple. You chant this holy name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. All these, my students, all of them are Americans, and they come from Christian or Jewish group. None of them came from Hindu or India. But what is the process I have given to them? The process is chant Hare Kṛṣṇa. It is very simple method. By chanting this mantra… Mantra. Mantra means… The Sanskrit word mantra, man means mind, and tra means deliverance. Mantra means that which delivers you from the mental concoction or hovering on the mental plane. Every one of us is hovering on the mental plane. By mind we are creating so many things: "I shall be happy in this way. I shall be happy in this way. I shall be happy in that way." But mantra means when you are delivered from that concoction, speculative way of your mind, and you come to the transcendental platform. That is the effect of mantra. So this mantra, this Hare Kṛṣṇa mantra, is called the mahā-mantra. Mahā-mantra means the greatest of all mantras. And this is the only suitable mantra for this age. This age is called Kali-yuga. Kali-yuga means the age of disagreement. Nobody agrees. Even husband, wife does not agree, what to speak of others. The father, son does not agree. Nobody agrees with anyone. This is the age like that. So in this age of disagreement you cannot say that this type of religion is nice, that type of religion is nice. That is finished now. You have to take this mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And you'll find it that very soon you are coming to the light.

So I do not wish to take much of your time, but simply I want to impress upon you that this chanting of Hare Kṛṣṇa is so nice that if you give in an experimental way… You can see. You chant for at least one week and you see how much you have changed. So these boys, they are chanting in the street. We have got many branches in your country, one in London, one in Germany, and everyone is taking part. It is increasing. So we don't charge anything, neither you have got any loss. If there is any profit, you can try it, but there is no loss. That is guaranteed. Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (end)

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Lecture

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Montreal, October 26, 1968

Prabhupāda: Why people are forced to commit sinful activities? This point is also discussed in the Bhagavad-gītā. Arjuna inquired from Kṛṣṇa, "What is that thing which forces a man to commit sinful activities?" Just like the same example that one man is seeing practically that one who has committed something criminal, he is punished. And he has heard it also from authorities, from lawyers or from respectable gentlemen, that "If you commit such and such sinful activities… If you steal, then you will be imprisoned for six months. If you cheat, you'll be imprisoned for such and such period. If you commit murder, then you'll be hanged." These things are taught some way or other. Either in religious scripture or by lawbooks or by morality or ethical principle, they are taught to the human, civilized human society. And he sees also practically that "This man has committed this kind of criminality, and he is punished." And again why does he commit? That is the problem. So kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Kāma and krodha. Kāma means desire, lust. Kāma. And when the desire or lust is not fulfilled, then there is krodha. Krodha means anger. There are so many cases of criminality, when the lust is not fulfilled, one commits some criminal action and he is punished and so many things happen. So kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. As we have discussed many times that we are in this material world controlled by the three modes of material nature. Three qualities: goodness, passion and ignorance. So goodness… Yes, passion and ignorance are the causes of our bondage. And goodness is also cause of bondage, but in that platform one can see things as they are. Goodness. Prakāśa. Just like at night we cannot see, but in daytime we see. But seeing is not all. Unless I am convinced of something, even seeing… Just the same example: one man is seeing that a criminal person is punished; still he is committing criminal act.

So Śukadeva Gosvāmī's question is that suppose a man commits some sinful activities and he executes some atonement. In atone… This atonement is prescribed in every religion… (child sounds in background) (aside:) This is disturbing. Attention is diverted. Yes. So just like in the Christian church, they have the atonement process, confession. So suppose if you go weekly in the church and confess your sinful activities and it is excused, but again, next week you again commit the same sinful activities. Then what is the use of that confession and atonement? If you make it a business that "The whole week I shall commit sinful activities, and on Sunday I shall go to church and confess it, then everything will be balanced, squared-off account," that is all right. Then again from Monday you begin the sinful activities. So is that very good business? So Parīkṣit Mahārāja's question is that, that the atonement is there. But if one commits atonement and again commits sinful activities, then what is the use of such atonement? It is just like… He gave the example, kuñjara-snānavat. The elephant takes bath very nicely in the water, and as soon as he comes on the land, he takes dust and throws over, all over the body. So what is the use of taking bath? Similarly, if I am accustomed to commit sinful activities and for that reason I confess and make some atonement, then what is the use? That is the question of Parīkṣit Mahārāja. He's very intelligent. If I do again and again and again the same thing and make some atonement… So in every religion there are processes of atonement, prāyaścitta. In Hindu religion also there is such thing. Every religion such thing is there. But the purpose of such atonement is to bring the man, criminal man to consciousness. He should be conscious of his sinful activities. That is the idea. Just like a child has committed some wrong and he comes to the father. The father sees that he has done something wrong. So the child confesses, "Yes, father, I have done it. Please excuse me." "All right. Excused." The father says, "Don't do it again." Second time, again he commits the same thing. The father or the teacher says, "Oh, again you have committed?" "Yes. Please excuse me. I shall not do it again." "All right. Excused." But if on the third time again he commits the sin, what the father and the teacher will do? He will slap him. Yes. Just to teach him, "Nonsense. I have warned you twice, thrice, and again you are doing that? No more excuse. Now punishment." This is natural. So if I go to God, if I go and confess, "Father, God, Supreme Father, I have done these sinful activities. I am confessing," "All right." The father excuses. If you make it a business, that "I shall do it and confess," then what will be the result? The result will be punishment. That is natural consequence. So people should come to the understanding that "These sinful activities I shall not do." But he is forced to do, impelled by the quality of passion and ignorance. That is answered in the Bhagavad-gītā. Why does he so, as if being forced by some agent? That is answered in the Bhagavad-gītā that rajo-guṇa-samudbhavaḥ. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ.

So we have to come to the platform of goodness from the platform of ignorance and passion. Then our life will be successful. Our life, the human form of life, is meant for changing the platform of activities. The animals, they cannot change their platform (of) activities. A tiger, however you instruct it nicely, it is not to be tamed. It is not… Because it is animal. It cannot change its, I mean to say, activities. But a human being, if he is trained… Therefore for human being there is system of the schooling. The children are… [break] They are advised to go to the church, to go to take moral instruction. It is for the human being, not for the animals. Because the human form of life can accept and make his path clear. His present activities, path, is very hazy. He does not know where he is going, what is his destination of life. That he does not know. Therefore education, training, and all so many things there are in every civilized human form of life so that he may come to the platform of goodness. And not only that goodness. One has to surpass that platform of goodness and come to the platform of pure goodness. In this material world it is very difficult to stand on the platform of goodness pure. Even a good man sometimes commits some mistake, commits some blunder in the material world. Because you should always remember that there are three modes of material nature-ignorance, passion, and goodness. Even you are on the platform of goodness, the other two qualities may be studied. Because it is the kingdom of māyā, or material nature, these things are very prominent. Sometimes goodness is prominent, sometimes ignorance is prominent, sometimes passion is prominent. In this way sometimes they are mixed up.

So three into three equal to nine. Nine into nine equal to eighty-one. Therefore you will find manifestation of eighty-one kinds of qualitative living entities. And they are divided into 8,400,000 species of life. These are very scientific studies. Try to understand it. And this human form of life is the chance to get out of this entanglement. These eighty-one, again if you multiply eighty-one by eighty-one, then it becomes huge quantity. So in this way these qualities are mixed up, colors. Just like three colors, blue, red and yellow. You mix and you produce multi-colors. If you are expert in color mixing… All these picture, whatever you are seeing, there are only three colors-blue, red and yellow-and you mix, varieties of color. Those who are artists, they know it very well. Similarly, these three qualities, three colors. The yellow is sattva-guṇa and the blue is the tamo-guṇa and the red is rajo-guṇa. These colors, they are representation of these three modes of material nature. Redness means passion, and blue, black, that means ignorance, and yellow, yellow is goodness. Therefore you see Kṛṣṇa and all others, they're in yellow dress. Of course in the spiritual world there is no such distinction. There is variety, but there is no inebriety. That is spiritual world.

Just like here you see Kṛṣṇa is in love with beautiful young girls. The same thing is here also. We are also accustomed to love beautiful girls, or beautiful girls accustomed to love beautiful boys. So the same thing is going on there in the spiritual world. It is simply reflection. The real thing is there in the spiritual world. It is simply shadow. The same loving affairs in a shadowy, hazy form is represented here. Originally it is in the spiritual world, in Kṛṣṇa. Kṛṣṇa is not to be supposed old man. God is never an old man. In the Brahma-saṁhitā it is stated,

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
[Bs. 5.33]

God, Kṛṣṇa, He's the original person because from the original father, you can take, from whom everyone has come. Therefore He's the oldest. Advaitam acyutam anādim ādyam. Ādyam means the original person. Man is made after God; therefore God is original person. So that person ādyam, acyutam, anādim, nava-yauvanaṁ ca. Nava-yauvanaṁ ca means He is always a young man.

Just like you are all young men, attractive. Young life is attractive. So that youthful age is always in the spiritual world. And as the youthful means joyful life, ānandamayo 'bhyāsāt… (Vedānta-sūtra 1.1.12). All young boys and young girls, they are after joyfulness, but they are being frustrated in this material world. That is the inebriety. The spiritual world means these things are there, but without any inebriety. Here we love. A boy loves a girl; a girl loves… But they are frustrated. After few days it is broken. Or if it is married, then again there is divorce. He finds another husband; she finds out another… Like that. These things are not there. Rādhā-Kṛṣṇa, the love of Rādhā and Kṛṣṇa is never broken. Never broken. That is the significance of the spiritual… They are eternally enjoying the loving affairs. And if you qualify yourself, then you leave this material world, this interaction of the modes of material nature, and be implicated in such things and you become free, that is Kṛṣṇa consciousness. It is very nice. Try to understand Kṛṣṇa consciousness. As soon as you become Kṛṣṇa conscious perfectly, you are no longer living in this material world. You are in the spiritual world. That is stated in the Śrīmad-Bhāgavatam:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

Very nice verse. What is this? It is said, samāśritā ye pada-pallava-plavam. The lotus feet of Kṛṣṇa is compared with a very nice boat. Boat. Just like lotus flower. His everything is like lotus flower. One who has accepted this boat… Because this material world is a great ocean of nescience, darkness. This is the nature. Just like at night you see, this space is a great ocean of darkness. That is the nature. Therefore it is called tama. This world's nature… Here we require the sunlight, the moonlight, the electricity; otherwise it is dark. By nature it is dark. So you are put into the darkness. There is no light. But there is another nature, which is full of light. Therefore Vedic injunction is tamasi mā jyotir gamaḥ: "Don't remain in this darkness. Try to come out to the light." That is spiritual world. That is spiritual world. Jyotir gamaḥ tamasi mā. Don't remain in this darkness.

So the whole process is how to get out of this darkness. How to get out of this darkness. That is stated in the Bhagavad-gītā: yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. The world of light is the kingdom of God, or Kṛṣṇaloka. Everything. Because just like you find day. What is this day? Day means a planet which is called sun globe appears. That is day. That means when your, this planet, world planet, turns and comes in front of the sun, it is day. Actually, it is darkness, but when we come in front of light, it is day. So there, in the spiritual planet, all planets are illuminating. This is an example, a sample, the sun. Sun is the only planet within this universe which is illuminating. All other planets are reflection of the sun. The moon, the stars, they are simply glittering, reflected by the sun. They are dark, just like this planet is dark. So similarly, in the spiritual sky all the planets are illuminating. None of the planets are dark. Therefore the whole sky is illuminating. There is no darkness. Just get an idea. Of course, it is not possible to explain what is the spiritual world from the material world, but from the śāstra… Just like you read geography. If you want to go to India, you get some idea that "India is like this. The shape is like this, the climate is like this, the people are like that." So you simply get an idea. But actual experience you'll get when you go to India. Similarly, the, we have got all these explanation in the śāstras what is that spiritual world, but we cannot conceive at the present moment the spiritual world. But you can conceive it. When you are advanced in Kṛṣṇa consciousness, then you'll be able. Because everything will be revealed. Spiritual knowledge cannot be acquired by these blunt senses. It is not possible. Just like people do not take much interest in our movement because they cannot understand. The senses are so blunt that they are not receptive. Just like a child. A child, it is not receptive; therefore it is in its own business, crying or something want, talking. Similarly, our senses, our present senses, they are incapable of understanding what is God or what is God's kingdom. They cannot understand. It is not possible. The senses are blunt, ignorant. Ignorance and passion, the covering. But if you come out of this ignorance and passion, you come to the platform of goodness, then you can understand a little. Not fully. Then again you have to surpass, transcend the platform of goodness, which is called śuddha-sattva, without any tinge of material qualities. That position. Just like we are on the surface of this planet. There is chance of being covered by the cloud. There is clear sky sometimes, sometimes covered. But you go above, little above, say, seven miles, or just you go by plane seven miles above, then there is no chance of cloud. Everything is sunlight. Everything is sunlight. Similarly, so long you remain in the lower platform of ignorance and passion, it is very difficult to understand what is the science of God. Therefore you have to come to the platform of goodness, and there you'll understand what is sun, what is sunlight, without any interruption. So for that reason, just like you have to go by some plane, by some machine seven miles up to be completely in pure sunlight, similarly, you have to attempt… You have got… Kṛṣṇa, or God, has given you the senses, the mind, the intelligence. You have to use them. If you use them for gratifying your senses, then you go down and down and down to the animal life. And if you use them for understanding God and His kingdom and your life, your relationship, that is also possible. So both way you can use your intelligence, your mind, your senses. Both ways.

So this Kṛṣṇa consciousness movement is to engage the mind, the senses, the intelligence always in Kṛṣṇa. Then there is no chance of materially being contaminated. Just like if you keep yourself always in the sunlight there is no chance of coming down into darkness. The darkness cannot penetrate light. Light can penetrate darkness. This is our practical experience. You cannot make sunlight dark, but your darkness can be lighted by sunlight. Similarly, if you keep yourself in Kṛṣṇa consciousness, there is no chance of coming māyā and attack you. No. That is not possible. But if you forget Kṛṣṇa, then māyā immediately will catch you. Just like side by side there is darkness and light. If you keep yourself light, there is no darkness, and if you keep yourself in darkness… So you have to use your intelligence. God has given you intelligence, mind, senses, and you have to utilize them. If you utilize, then you become free from these clutches of māyā or being covered by the three modes of material nature, ignorance, passion, even goodness. Even you become a very good man, moralist, that is also a bondage. That is also your bondage. You may have good knowledge, you may be a very good philosopher, you can understand, you may be a very learned man to understand what is this world, what is this, how it is working-very great scientist, advanced, educated man. That is goodness. But that is not the cause of your being freed from material contamination. You have to go above goodness.

Goodness is the qualification, is the symbolic representation of becoming a brāhmaṇa. You have heard this name brāhmaṇa.

The brāhmaṇa means qualified man in goodness. That is the brāhmaṇa. And kṣatriya means qualified man in passion, and vaiśya means qualified man in ignorance and passion, and śūdra means qualified man in ignorance. These are the natural division of human society. In the Bhagavad-gītā you'll find it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By the division, qualitative division and their engagement, there are four castes. You sometimes criticize that India has got caste system. Everywhere the caste system is there-everywhere, throughout the whole universe. Because the three qualities are ruling. So some of them are in goodness, some of them are in passion, some of them are in ignorance, and some of them are in mixed-up qualities. So mixed-up qualities means vaiśya, and pure goodness is brāhmaṇa, and pure passion is kṣatriya, and pure ignorance is śūdra. So these divisions you'll find everywhere throughout the universe. It is not that… But in India also at the present moment this caste system has become a hereditary. No. It is not hereditary. A śūdra can become a brāhmaṇa-if he qualifies himself. Just like a policeman can one day become the learned judge of high-court if he qualifies himself. There is chance. There is educational facilities. You educate yourself. You become doctor of law, you also one day. You become one day president. Everyone is open. Similarly, the chance is open for everyone how to become the supreme man. Supreme man means one who understands God and his relationship. He is supreme man. All others, they are below the supreme man. The supreme man is the first-class man, and the others, who are below God understanding, or Kṛṣṇa consciousness, they are second class, third class, fourth class, fifth class, like that. This is the classification. So below the third-class, fourth-class man, śūdras, they are called caṇḍālas. Caṇḍālas. Caṇḍālas means fifth-grade man. The fifth-grade man also can be elevated to the first-grade man. That is the instruction of Śrīmad-Bhāgavatam.

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti prabhaviṣṇave namaḥ
[SB 2.4.18]

God is so powerful. Just like sunlight is so powerful it can sterilize any infected thing. Any infected. Infection, we are afraid of being infected. But if you come to the sunlight, no infection. No infection. This is scientific. Similarly, whatever your qualification may be, however you may be impelled by the qualities of this material nature, if you come to the sunlight of Kṛṣṇa consciousness you become immediately purified. There are many instances among my students, how they have become immediately purified.

So we have to take to this process. Then there will be no more force that you commit criminality. No. There will be no chance if you become pure by Kṛṣṇa consciousness. It has to be attained by tapasya. That is said tapasā. Tapasā means voluntarily being regulated. That is tapasā. Brahmacaryeṇa [SB 6.1.13]. Brahmacaryeṇa means controlling the sex appetite. That is a brahmacārī. Tapasā brahmacaryeṇa śamena ca damena ca. Śamena means keeping the mind, equilibrium, without being disturbed. The process of meditation is meant for keeping the mind in equilibrium. That is śama. And dama, dama means controlling the senses. My senses are always dictating me, "Oh, you take this. You enjoy this. You do that. You do that." And I am being driven by. We are all servants of the senses. So we have become servant of senses. We have to transform to become servant of God. That's all. That is Kṛṣṇa conscious. You are already servant, but you are servant of the senses, and you are being dictated and being frustrated. You become servant of God. You cannot become master. That is not your position. You have to become servant. If you don't become servant of God, then you become servant of your senses. That is your position. So those who are intelligent, so they will understand that "If I have to remain a servant, why I shall remain servant of the senses? Why not of Kṛṣṇa?" This is intelligence. This is intelligence. And those who are foolishly keeping themselves as servant of the senses, they are spoiling their life.

Thank you very much. (end)

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Lecture

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Los Angeles, November 13, 1968

Prabhupāda: …introduced by the disciplic succession of Lord Caitanya, and this Narottama dāsa Ṭhākura who has sung this hari hari biphale janama goṅāinu, he's a famous ācārya. His compositions are accepted as Vedic truth. So this purport of this song is very nice. He's lamenting, appealing to Hari, the Lord. Hari hari biphale janama goṅāinu: "My dear Lord, I have uselessly spoiled my life." Biphale means uselessly, and janama means birth, and goṅāinu means "I have passed." He's representing a common man, as every one of us is simply spoiling our life. They do not know that they are spoiling their life. They are thinking that "I've got very nice apartment, very nice car, very nice wife, very nice income, very nice social position." So many things. These are the material attractions. Gṛha-kṣetra-sutāpta-vittair. (child crying) (aside:) Stop it. Oh, that's all… The attraction, material attraction, is stated in the Śrīmad-Bhāgavatam in many ways. In one place it is very nicely summarized what is this material attraction. The basic principle of material attraction is sex. (child crying) Pumsaḥ striya mithuni-bhavam etam [SB 5.5.8]. A man is hankering after another woman, and the woman is hankering after another man. This is the basic principle of material life. Puṁsaḥ striyā mithunī-bhāvam etam. Mithunī-bhāvam means sex. Tayor mitho hrdaya-granthim. And when they actually come into sexual life, each one of them becomes too much attracted. Hṛdaya-granthim. Granthi means very hard knot: "I cannot leave you." He says, "I cannot leave you. You are my life and soul," and she says, "You are my life and soul." For a few days. (laughs) And then again divorce. You see? But the beginning is there. Basic principle of material attraction is this sex life. This is general. Those who have organized the sex life in social convention in so many ways… The marriage is also another convention to give a very finishing nice touch than the animal. That's all. Just like sometimes it is said marriage is legalized prostitution. So for social convention the marriage is a license, but it is also based on the sex life. But for keep up social life, one has to accept some regulative principle. Therefore sex life like animals and sex life in marriage, there is difference. It is better. That is accepted in civilized world.

So when they're united some way or other, then next demand is nice apartment, gṛha. The next demand, gṛha-kṣetra, land. Because human civilization is based on land and cow, gavayā dhanavān. Formerly, a person was considered to be rich man by possession of the number of cows, by possession of land, not these papers, this false money. At the present moment, if you have got some printed paper, thousand dollars, they are papers actually. When the government is a failure, it has no value. But actually if you possess some land and cows, the government may fail or not fail, your value is there. That is actual property. Therefore in Sanskrit language it is said gavayā dhanavān. A man is known as rich man by the number of, by possession of the number of cows. That was the mode of civilization in the Vedic age. Gṛha-kṣetra-suta. Suta means children. When you have got apartment, when you have got wife, when you have got…, then next demand is children, suta. Because without children no home life is pleasant. Putra-hīnaṁ gṛhaṁ śūnyam. A home life is just like desert without children. Children is the attraction of home life. So gṛha-kṣetra-suta āpta. Āpta means relatives or society. Sutāpta-vittaiḥ: and all these paraphernalia are to be maintained on money. Therefore money is required, vittaiḥ. In this way, one becomes entangled in this material world. Janasya moho ’yam. This is called illusion. Illusion. Why illusion? So important things, why illusion? Illusion means that this nice paraphernalia arrangement-home, life, apartment, wife, children, society, position-everything is all right, but as soon as this body is finished, everything is finished. You’re in a next platform. You do not know what is next platform. The next platform may be a human being or a cat or a dog or a demigod or anything. You do not know. And as soon as you have got a next life, you forget all these things. There is no remembrance what I was, what was my home. Everything is finished. Everything is finished-flash, just like a bubble. By the thrashing of different waves in the ocean, there are so many bubbles immediately generated, and the next moment they are all finished. Finished. Toye janame punaḥ toye samat (?). In this way the life is going on. The living entity is traveling in many species of life, in many planets. But this human form of life is an opportunity to understand how I am transmigrating from one place to another, one life to another, and simply wasting my time without understanding what is my constitutional position, why I am so much in distress, miseries. These things are to be understood in this human form of life. But instead of understanding my real position, the process of life, we reject everything. Simply I am engaged with the gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. Gṛha-kṣetra-sutāpta-vittaiḥ, home, society, money, position, everything is all right provided you can utilize it for elevating yourself from these material clutches. Otherwise, if you are simply engaged and captivated by these things, then I am spoiling my life.

So Narottama dāsa Ṭhākura, representing ourself, he is lamenting, ”My dear Lord, I have spoiled my life. I have simply spoiled my life.” Why? This life, this human form of life, manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā. This human form of life was meant for understanding what is Rādhā-Kṛṣṇa and worship Rādhā-Kṛṣṇa or Lord, His energy, whatever you call. Hare Kṛṣṇa or Rādhā-Kṛṣṇa, Hare Rāma, the same thing, the Lord and His energy. So, ”Instead of making contact with Rādhā-Kṛṣṇa, I am simply spoiling my life in sense gratification.” So he’s lamenting, hari hari biphale janama goṅāinu: ”Uselessly I have spoiled my life.” Why? What is your lamentation? He says, golokera prema-dhana, hari-nāma-saṅkīrtana. This chanting of Hare Kṛṣṇa, this transcendental vibration is not any material thing. It is imported from the transcendental abode, golokera. Goloka means the transcendental abode of Kṛṣṇa. Golokera prema-dhana. From there, the transcendental abode of Kṛṣṇa… Just like the sunshine, wherefrom it has come? From the sun planet. Everyone knows it. Although you cannot go there, it is far, far beyond your reach, but you can understand that the sunshine is coming from the sun globe. There is no doubt about it. Similarly this vibration, this shining, is coming from Kṛṣṇa, Goloka. Golokera prema-dhana. And prema-dhana means this chanting is in love with Kṛṣṇa. Golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāy. ”I’ve no attachment for this.” Why should one be attached to this? That is explained in the next line: viṣaya-viṣānale, dibā-niśi hiyā jvale. Hiyā means heart. Our heart is always burning. Why? In touch with this material sense gratificatory process. No sense gratificatory process is giving me satisfaction. I’m trying this way, that way, this way, that way, that way. You see? Just like people are trying sense gratification in so many ways. They have come to the last point, naked picture, naked dance. What is called? That short, what is called?

Devotee: Miniskirt.

Prabhupāda: Miniskirt, yes. (laughs) So because here the basic principle only sex, everyone is inviting, ”Yes, come on, sex. Come on, sex.” But this way, that way, sex, anyway you enjoy, you cannot be satisfied. That is certain. Because that is not your platform of enjoyment. You are spirit soul. Unless you come to the spiritual platform, these material, any kind of sense enjoyment… Therefore you will never be satisfied. You’ll simply hankering after, but there will be no satisfaction. Therefore Narottama dāsa Ṭhākura says, viṣaya-viṣānale. Viṣaya means these material demands, eating, sleeping, mating, these are called viṣaya. They are just like poison, fire. So everyone is burning. Viṣaya-viṣānale, dibā-niśi hiyā jvale. Jvale means it is burning, my heart is burning. Tari bare nā koinu upāy. ”But I did not search out the relief, the immediate relief, hari-saṅkīrtana, this chanting. I have no attachment for this. Therefore I have spoiled my life.”

Then he says, brajendra-nandana yei, śacī-suta hoilo sei. Now, this chanting of Hare Kṛṣṇa is introduced by Kṛṣṇa Himself, Vrajendra-nandana. Kṛṣṇa appeared as the son of Mahārāja Nanda in Vṛndāvana; therefore He is called Vrajendra-nandana, Vrajeśa-tanaya. These are names. So this same Vrajendra-nandana, Kṛṣṇa, has appeared as Śacīnandana. The Supreme Personality of Godhead takes pleasure when He’s addressed with His devotee’s name, with His energy’s name. Devotee’s also His energy. So He has no father. He is father of everyone. But He accepts some devotee. A devotee wants Kṛṣṇa as his son; therefore Kṛṣṇa accepts a devotee as His father. So nobody can become His father but a devotee… Just like this girl, Nandarāṇī, is raising her daughter, always giving service. The child is accepting service from the parents. Her business is only to accept. Torture and accept service. So devotees accept Kṛṣṇa as son so that Kṛṣṇa may simply torture them and accept service. That is the policy. Because the devotee want to render service, so this is the best way of service rendering. The child will draw always service. So this conception, fatherhood of the Absolute Truth, of the Supreme Personality of Godhead, is undoubtedly very good, but there is no service. Father is meant for exacting: ”Father, give me this. Father, give me this.” And here, the Vaiṣṇava conception, to accept the Supreme as child to render service. Not to accept. No parents accept any service from the child, but he simply gives service.

So anyway, Vrajendra-nandana, the idea of accepting the Lord as son… Mahārāja Nanda accepted Kṛṣṇa as his son, similarly Śacīdevī accepted Lord Caitanya as his (her) son. So both of Them are the one. So Narottama dāsa Ṭhākura says, ”The same Vrajendra-nandana, Kṛṣṇa, has now appeared as Lord Caitanya, as the son of Śacī. And the same Balarāma has become Nitāi.” And what is Their business? The business is pāpī-tāpī jata chilo: ”They are claiming all kinds of sinful conditioned souls.” Their only business is… Because in this age, Kali-yuga, you cannot find any perfectly pious man or saintly person. Everyone is addicted to so many sinful activities. So pāpī-tāpī yata chilo, hari-nāme uddhārilo. Simply by distributing this chanting, He claimed everyone, however fallen he may be. ”Come on, chant Hare Kṛṣṇa and become delivered.” So nice thing. Pāpī-tāpī yata chilo, hari-nāme uddhārila. What is the evidence that He has? Ta ’ra sākṣī jagāi and mādhāi. Jagāi-Mādhāi, they were two brothers, debauch number one. You see. They were all kinds of sinful affairs. They were drunkards, they were woman hunters, meat-eaters, so many things. And, of course, they were born in a very high brāhmaṇa family, but bad association, they became like that. Similarly, at the present age, this human society, although they are coming from the Aryan family, very nice family, but due to association the only environment is there’s woman and intoxication, meat-eating, and gambling. That’s all. So Jagāi-Mādhāi is the specimen sample of this population, and Lord Caitanya delivered them simply by this Hare Kṛṣṇa. So this chanting process, Hare Kṛṣṇa, will actually deliver all these fallen souls without any failure. It is not bogus propaganda. Anyone who will take to this chanting process, whatever, you don’t consider about his past life. He will become saintly. He will become a pure Kṛṣna conscious person. So pāpī-tāpī yata chilo, hari-nāme uddhārilo, ta ’ra sākṣī jagāi-mādhāi. The evidence is Jagāi-Mādhāi.

Then he says, hā hā… When he has come to the senses, that ”I am eternal servant of Kṛṣṇa,” then he surrenders. This process, the chanting process, will purify our heart, our burning heart, and one will come to the understanding that ”I am eternal servitor of the Supreme, Kṛṣṇa.” Then, as soon as he comes to this understanding, as it is confirmed in the Bhagavad-gītā, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19], ”After many, many births when one person becomes actually wise, a man of wisdom, jñānavān’-jñānavān means wise man-then what does he do? ”He surrenders unto Me,” Kṛṣṇa says. Why? Vāsudevaḥ sarvam iti [Bg. 7.19]. ”Because Vāsudeva, Kṛṣṇa, is everything.” Sa mahātmā su-durlabhaḥ: ”That kind of great soul is very rare.” That is stated in… But Caitanya Mahāprabhu has made easy to become such kind of great soul simply by chanting Hare Kṛṣṇa. Therefore Narottama dāsa Ṭhākura, at the end he says, hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta. Again the sutā, the son, son of Nanda, and Rādhārāṇī, the daughter of Vṛṣabhānu, They are standing. Kṛṣṇa… Vaiṣṇava, they do not worship Kṛṣṇa alone without Rādhārāṇī. They do not worship Rāma without Sītā. They do not worship Nārāyaṇa without Lakṣmī, because the Lord and the energy must be there. We don’t say…, we don’t believe that God is without any energy. No. ”Hare Kṛṣṇa.” First the energy is addressed, Harā, Hare, then Kṛṣṇa. So here also, Narottama dāsa Ṭhākura prays, ”My dear Lord Kṛṣṇa, You are now present before me with Your internal potency, Your pleasure potency, Rādhārāṇī. So I am surrendering unto You.” Hā hā prabhu nanda-sutā. ”Don’t neglect me because I am so sinful, my past life is so black. Don’t neglect me. Please accept me. Don’t kick me away. I surrender unto You.” This is the purport of this song.

So this instruction should be taken by all of us. The purificatory process is chanting Hare Kṛṣṇa. And as soon as our heart is purified, we completely become convinced that ”The Lord is Supreme. I am His eternal servant. I have forgotten this. Servant, my servitorship is there, but instead of serving the Lord, I am serving my senses. That’s all. I have never become the master. I am not master of my sense; I am the servant of my senses. That is my position.” So why not becoming the servant of the Supreme instead of serving on the servant of the senses? You cannot become master. Actually, you become master of the senses when you are actually servant of Kṛṣṇa; otherwise it is not possible. There are two words, gosvāmī and go-dāsa. Persons who are servant of their senses, they are called materialistic go-dāsa, and persons who are master of the senses, they are called gosvāmī. Gosvāmī. They control the senses. The tongue wants to eat something which is not… ”Oh,” he controls. ”Oh, tongue, you cannot taste these things. It is not Kṛṣṇa prasāda.” Therefore he becomes gosvāmī, master. He does not allow the tongue to eat any nonsense thing except Kṛṣṇa prasāda. He cannot allow his senses, his anything for sense gratification. Only for the service. That is called devotional service. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti, this devotional service, means when you engage your senses for the satisfaction of the master of the senses. The supreme master of the senses is Kṛṣṇa. So we are trying to apply the senses for our personal service. This is called māyā; this is called illusion. The same senses purified, when they’ll be engaged in the service of Kṛṣṇa, that is perfection. So we are not going to stop the activities of the senses, but senses are being purified for being engaged in the service of the Lord. This is Kṛṣṇa consciousness.

Thank you very much. So any question? Yes.

Tamāla Kṛṣṇa: Prabhupāda, how was it that Lord Jesus was called a son of God? If Kṛṣṇa is usually the son, how come Jesus was the son?

Prabhupāda: Not usually. Kṛṣṇa is father, that I told you. But He becomes son out of His love. Kṛṣṇa is father. Kṛṣṇa’s position is father, but He’s simply father. So he voluntarily becomes a son also sometimes to taste how to become a son. Son is not His constitutional position. Father is His constitutional position. But He voluntarily accepts to become a son. But who is going to be His father? He is the original father. He is father of everyone. Ahaṁ bīja-pradaḥ pitā. In the Bhagavad-gītā says there, sarva-yoniṣu kaunteya [Bg. 14.4]. ”There are millions, 8,400,000 species of life, and I am the father of all these living entities.” So who is going to be His father? Nobody is father, but a devotee, when likes, ”My dear Lord, I want a son like You,” so Kṛṣṇa accepts, ”Where is another son like Me? I’ll become your son.” That’s all. Just like Vasudeva and Devakī. In their previous life they underwent severe austerities. They were married couples, but they had no sex. They were determined that ”Unless we get the Lord as our son, we are not having any son.” So they went on for many years, many thousands years’ austerity. Then the Lord appeared: ”What do you want?” ”Sir, I want a son like You.” ”Where can I get another son like Me? I’ll become your son.” So Kṛṣṇa, or the Lord, is father of everyone, but He voluntarily accepts to become a son to His devotee. Otherwise His position is always father. Yes.

Madhudviṣa: Prabhupāda, I read in the Śrīmad-Bhāgavatam, Volume Three, that when one becomes a liberated soul, he attains perfect freedom, and even sometimes that freedom is on the same level as Kṛṣṇa or even more than Kṛṣṇa.

Prabhupāda: Yes.

Madhudviṣa: Can you explain that?

Prabhupāda: Yes. Just like this Vasudeva, he’s more than Kṛṣṇa. Yaśodā, you have seen the picture? Yaśodā is binding Kṛṣṇa.

Madhudviṣa: Oh, the little baby. Yes.

Prabhupāda: Yes, He has become… The Supreme Personality of Godhead, who is, I mean to say, afraid, who is fearful by everyone, Yaśodā…, and Kṛṣṇa has become fearful to Yaśodā: ”My dear mother, kindly do not bind Me. I shall obey your orders.” So Yaśodā has become more than God, more than Kṛṣṇa. The Māyāvādī philosophers, they want to be one with Kṛṣṇa or one with Lord, but our philosophy is to become more than Kṛṣṇa. (laughter) Why one with Kṛṣṇa? More than Kṛṣṇa. And actually He accepts.

He makes His devotee more than Kṛṣṇa. Just like Arjuna and Kṛṣṇa. Kṛṣṇa took the part of a driver, and he was the hero of the fight. Actually, Kṛṣṇa was the hero, but He gave position to His devotee: ”You become the hero, I shall become your charioteer.” That's all. Don't you see how Arjuna has become more than Kṛṣṇa? Kṛṣṇa says, ”Arjuna, you are hesitating to fight, but you know that all these person who have assembled in this battlefield, they are not going back. They are already killed. That is My plan. You simply take the credit that you have killed them. That's all.” (laughter) That He wants. Just like a father wants a son to see him more than himself. If a father is an M.A., he wants to see his son M.A., Ph.D., or something more. He's satisfied. He'll not tolerate anybody to become more than him, but he'll tolerate if his son becomes more than him. I'm giving you a crude example. Similarly, Kṛṣṇa, or the Lord, wants to see His devotee more than Himself. That is His pleasure. He takes pleasure in that. So to become a devotee is not ordinary thing. You see. He has got the chance to become more than God. Why equal with God, one with God? No. More than God. Yes. That is our philosophy. Yes.

Jaya-gopāla: What is the relationship of the surabhī cow with Kṛṣṇa?

Prabhupāda: They are also… These cows are also devotees, and Kṛṣṇa is fond of keeping cows, taking care of them. The same love affairs, exchange of love. That's all.

Jaya-gopāla: Which…

Prabhupāda: Dāsya-rasa. Dāsya-rasa, servitude. There are different rasas, mellows of relationship with Kṛṣṇa. Śānta, dāsya… Just like Vṛndāvana-bhūmi or the trees, the plants, they are serving Kṛṣṇa silently. And the cows and servants, they are offering superior service. The friends, they are offering service as friend. The gopīs, they are… Gopīs or the motherly gopīs, just like Yaśodā and ladies, offer their, loving Kṛṣṇa as son, and the younger girls, they're loving Kṛṣṇa as husband, as lover. So in this way in Vṛndāvana there are different transcendental mellows of loving affairs. So the cows are on the śānta, dāsya-rasa, giving service, just like master and servant. They are situated in this transcendental humor. But they're all one with Kṛṣṇa. Nobody is inferior than Kṛṣṇa, but the relationship is exchange of loving service. That's all.

Nandarāṇī: Is our rasa with Kṛṣṇa already established? I mean, is it eternal? Or do we, can we attain…

Prabhupāda: No. It is already established. You have got eternal relationship. When you become liberated, you realize that your relationship is with Kṛṣṇa like this. You'll develop that taste, whether in śānta-rasa or dāsya-rasa or mādhurya-rasa or vātsalya-rasa. But that is not to be imitated at the present moment. When we are actually liberated. To come to that stage, the routine work, regulative work, should be followed: chanting, hearing, worshiping, following the regulative principles. In this way, gradually, as we are purified, we come to the pure consciousness, Kṛṣṇa consciousness. Then at once we understand, ”My relationship with Kṛṣṇa is like this.” And you are transferred to the Kṛṣṇaloka in that humor.

Dayānanda: We could also have a passive relationship with Kṛṣṇa, like a tree?

Prabhupāda: Yes. That will be revealed, how we are related with Kṛṣṇa. Every relationship is as good as the other. Just like in this material world, everyone's position, he thinks it is very nice. Similarly, in the spiritual, what to speak, they are all equal, but still, one is apprec…, one's aptitude is that ”I want to love Kṛṣṇa in this way.” Yes. So he's there in that way. There must be variety. If there is rasa-līlā, there must be nice trees, nice field, nice cows, nice Yamunā river. Otherwise how it is, simply if the gopīs and Kṛṣṇas are there, if the other things are not there? The background must be there. So everything is spiritual. Background is also spiritual. That is creation of Kṛṣṇa. Eko bahu-śyāma. Just like a painter paints a picture, he makes a nice background. Similarly, Kṛṣṇa wants to enjoy, so He has created us in different varieties to supply His pleasure potency. You see. Eko bahu-śyāma. This Vedic literature says that alone He has many. Why? Just to enjoy. Why? Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He's by nature joyful, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So ānanda does not mean that one. No. Variety. Variety is the mother of enjoyment. So that variety, they're all spiritual. Just like the same example: you paint a picture with the same brush and color, but as soon as you make it variety, variegated, it becomes very enjoyable. So we don't say that the varieties created by God is false. No. It is real. How can I say it is false? This flower, it is designed by God so nicely, it is colored so nicely. It has got its use. There is variety. Even there is greenness… There is so many things varieties. There is color display, sometimes a dark red, sometimes it is light red. So nicely created by Kṛṣṇa, and I shall say it is false? Why it is false? It is Kṛṣṇa's creation. Let me take it and offer it to Kṛṣṇa. This is called bhakti. This is called Kṛṣṇa consciousness. I don't enjoy it; it is Kṛṣṇa's creation. It must be offered to Kṛṣṇa. And after offering to Kṛṣṇa, you'll enjoy. After offering nice prasāda, Kṛṣṇa is full, Kṛṣṇa is not eating. You'll enjoy. That is Kṛṣṇa consciousness. Don't reject anything. This tape recorder we don't reject. We don't say, ”Oh, it is material. We shall not touch.” Bring any scientific invention, we shall engage in the service of Kṛṣṇa. That's all. (laughter) We don't say it is false. Why? You have applied your brain, you applied your energy to invent such nice machine. Let it be engaged in Kṛṣṇa's service. Your life will be successful. That's all. The flower from… The tree from which this flower is grown, if this flower is offered to Kṛṣṇa, his life is successful. So it is so nice program, Kṛṣṇa consciousness. All round successful. There is no comparison with this program, Kṛṣṇa consciousness. There cannot be any comparison, neither any rivalry with this conception of philosophy, Kṛṣṇa consciousness. So try to understand, preach it nicely, and be happy, and let them become happy. So you want to chant something or no?

Tamāla Kṛṣṇa: Well, the neighbors, ah…

Prabhupāda: All right. That's all right. We have chanted. Now we can distribute prasāda. You distribute. I want to go to the bathroom. [break] ”Oh, I don't like this. He may come back.” He must be seen as beloved child. First of all he gave him work just like ordinary laborer. He became sick. He's also tasting. That is nice. So tomorrow we must find out some store. (Prabhupāda eats)

Tamāla Kṛṣṇa: Prabhupāda? I spoke to Puruṣottama. He is coming here.

Prabhupāda: Coming?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: That's nice.

Tamāla Kṛṣṇa: Brahmānanda said, ”Do you know what you are doing to me, Tamāla? Now I have to do all the work here.” So he said, ”But it's all right.” (Prabhupāda laughs) Number-one man.

Prabhupāda: So you may send somebody to help him.

Nandarāṇī: Who is coming? (pause)

Tamāla Kṛṣṇa: Puruṣottama. He said it was all right because Puruṣottama can still get a lot of advertisements for Back to Godhead in Los Angeles area.

Prabhupāda: Oh, you can.

Devotee: When's he coming?

Tamāla Kṛṣṇa: I'm not sure. Maybe next week. (end)

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Lecture Excerpt on Twenty-four Elements

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Los Angeles, November 14, 1968

Prabhupāda: So what are these twenty-four elements? Can anyone say? If somebody asks you, "What are these twenty-four elements?" Yes? Go on, tell.

Viṣṇujana: I think I am only giving the gross ones: earth, air, fire, water, ether and intelligence, mind, intelligence and ego.

Prabhupāda: Eight, it comes to eight. Then?

Viṣṇujana: Then there's the senses, which are…

Prabhupāda: Ten. Ten knowledge-acquiring, five, and working senses, five. Ten. So eight, ten-eighteen. Then sense objects. Just like I have got eye, but I have to see something, dṛśya. So there are five sense objects. Eighteen and five-twenty-three. And mahat-tattva, the original stock of all material… In this way, they are called twenty-four elements. So this whole creation, whatever material creation we have got, they are made of these twenty-four el… Just like colors. Varieties of color means three colors: yellow, red and blue. Those who are expert in color mixing, they'll mix these three colors into eighty-one colors. Three into three equals nine; nine into nine equals eighty one. So expert colorists, they can display these three colors into eighty-one. Similarly, the material nature, of course, this is one, one energy, but within this energy there are three qualities: sattva-guṇa, rajo-guṇa, tamo-guṇa. By interaction of these three qualities, the manaḥ, buddhi, ahaṅkāra-the subtle elements-are manufactured, and then from the subtle elements, the grosser elements are manufactured. Then their objectives. In this way, the creation is going on. But it requires so much time to create such huge cosmic manifestation, but God is so perfect, as soon as He desires, He says, "Let there be creation." Immediately the creation. That is God.

Thank you. Hare Kṛṣṇa. Chant Hare Kṛṣṇa. (end)

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Class in Los Angeles

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Los Angeles, November 15, 1968

Dayānanda: Prabhupāda? That was the realtor on the phone. He said he'll have the lease ready Monday.

Prabhupāda: Oh, that's all right.

Baby: Jaya. (cries)

Mother: Jaya.

Prabhupāda: Jaya. Jaya. Jaya. Very nice. The first vibration is jaya. (laughs) (aside:) Your article is out. You have seen it?

Upendra: No, I have not seen it. I heard that it is out.

Prabhupāda: Yes. Very nice article you have… You are feeling all right?

Upendra: Oh, yes.

Prabhupāda: Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). This Kṛṣṇa consciousness is simply full of bliss. Nobody should become morose. If he's feeling morose, then it is lack of Kṛṣṇa consciousness. This is the sign.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Kṛṣṇa consciousness is a stage after liberation. Brahma-bhūtaḥ. Brahma-bhūtaḥ means "I am now free from all material anxieties." That is called brahma-bhūtaḥ stage. Just like a person suffering prison life for years together, and if he is given freedom, "Now you are free," how much delight he'll feel. "Oh, now I am free." You see? So that is the stage of brahma-bhūtaḥ. Prasannātmā, joyful, immediately. And what is the nature of joyfulness? Na śocati. Even in the great loss, there is no lamentation. And big profit, there is no jubilation, or there is no hankering. That is called brahma-bhūtaḥ stage. Equipoised.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu…
[Bg. 18.54]

In that stage one can see all living entities on the same understanding of spiritual identity. In another place Bhagavad-gītā says, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. When a man is learned he sees everyone on the same level of spiritual understanding. So when one has reached this stage, then actually Kṛṣṇa consciousness begins. Mad-bhaktiṁ labhate parām.

So Kṛṣṇa consciousness is so nice that it is activities of liberated stage. Everyone is trying to get liberation from these material pangs, every philosophy. Buddha philosophy, they are also trying-nirvāṇa. Nirvāṇa means extinguish this. So they want to make void. All these material varieties, they want to make it zero. That is Buddha philosophy. Māyāvāda philosophy is more or less like that. It is a second edition of Buddha philosophy. Zero, but that zero is without life. Māyāvāda philosophy says, "Yes, that zero, but with life." That is the mistake. If there is life, then there must be varieties. Life without variety is not possible. Dead body without variety, not life without variety. So these are the defects of all other philosophies. They're not defects, but the class of people amongst whom the philosophy was taught, they could not understand more than that. That's all. Just like a patient too much disturbed, he wants some medicine from the physician: "Please stop my disturbance. Kill me. Kill me." Sometimes they say like that: "Give me some poison, kill me. I cannot tolerate." A physician says, "Yes, there is no need of killing. I shall give you good, healthy life." He's so much impatient, "No. I cannot tolerate. Please kill me." So this Buddha philosophy, Māyāvāda philosophy is like that. Kill him "Kill me, please. Make me zero, void." So much frustration. So much disturbance that they want to make it zero. But our philosophy is life, real life.

But it is difficult to understand this philosophy, Kṛṣṇa philosophy. Why it is difficult? That is explained, gṛha-vratānām. Gṛha-vratānām. Gṛha means "house." So vrata means "vow." Just like everyone, common man, anywhere, they are interested with these bodily comforts, nice apartment, nice country, nice state, confident, nice bank balance. These things are their aspiration, no more. Nothing more. First of all this body, gṛha. Gṛha means "house, living place." So I am the soul, I am living, and this body is my first living place. This is also gṛha. I am not this body. Just like I am living in this apartment, I am not this apartment. Similarly, I am living in this body, but I am not this body. This is the beginning of spiritual education. Unless one does not understand that "I am not this body; I am living in this body," there is no question of spiritual education. He does not know what is spiritual and material. So this misunderstanding, that "I am this body. I belong to this apartment, I belong to this society, I belong to this country, I belong to this nation, I belong to this world, I belong to this universe"-you can expand-that is all misunderstanding. All misunderstanding. If you say, "Oh, now I am not…" Just like big leaders, they say that "My life is for the nation." And some ordinary common man says, "Oh, my life is for my family." And a less important person, just like childlike, he is or she is for this body. That's all. So this expansion from bodily concept of life to family life, or to, from family to community life, from community to society life, or national life, or universal brotherhood life, that is very much appreciated. "Oh, this man is after universal brotherhood." These are all bogus. You see? But this is a misconception. You can expand. However you may expand, the defect will be there. Just like the so-called nationalist or humanitarist or universalist, they are packed up within the boundary of the human being. They have no expansions toward other living entities. Their national conception, that the human body should be given protection but animal body no protection… Why? They are also nationals. But they have no such idea because all these ideas are defective. There is shortcut.

So only Kṛṣṇa consciousness is the perfect… So Bhāgavata says, na te viduḥ… matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. So actually gṛha means this material confinement. Gṛha, real gṛha, means one is bound up within some limited space. So gṛha means to keep oneself within some boundary. So Bhāgavata says so long one is interested to keep himself within the boundary of some limited area, he cannot understand Kṛṣṇa consciousness. Matir na kṛṣṇe. He cannot understand what is Kṛṣṇa consciousness or God consciousness. He's limited within certain boundary. So Bhāgavata says Kṛṣṇa consciousness is not possible for persons who are limited by certain boundary, including universal concept of life. That is also boundary. And matir na kṛṣṇe svataḥ. Svataḥ means by his personal mental speculation. Just like many philosophers are thinking to reach the Absolute Truth beyond this limitation. That is called svataḥ, by personal speculation. Svataḥ, parataḥ. Parataḥ means from authorities. From a spiritual master, from scriptures, from authoritative books, authoritative source of knowledge, that is called parataḥ. Matir na kṛṣṇe parataḥ svato vā mitho. Mitho means by great assembly. Just like the United Nation is trying to solve the problem for the last many years, twenty to twenty-five years, all the nations. This is called mithaḥ, assembly. Mithaḥ means assembly. So why it is not possible? Because they are limited. Their real concept is that "I am this body, I am this nation, I am this this, I am this, I am that." That's all. The basic principle is wrong. Therefore it is not possible to make a solution of the problems, either by personal speculation or by receiving knowledge. Just like our principle is to receive knowledge from the spiritual master. But if I keep myself within this boundary… Suppose if somebody thinks that "I am American," then naturally he'll be inclined, "Oh, why shall I be inclined to hear from a spiritual master who is Indian, who is Hindu?" So he'll not be able to capture parataḥ. Similarly, if you go to the assembly like United Nation or Commonwealth conference, like that, but if you keep yourself that "I am this, I am this, I am this," there is no possibility; therefore they are failing. The basic principle is wrong. Gṛha-vrata. The concept of life is wrong. Gṛha-vratānām. And why they want to be limited by this poor concept of life? This is called material existence. Adānta-gobhir viśatāṁ tamisram [SB 7.5.30]. This limited concept of life is due to unbridled sense. This limited concept of life they want to keep because they want to satisfy their senses. I am going to the assembly, United Nation, but I am keeping myself as American or as German, as Russian, or Indian, that "My nation shall be happy in this way." Indian is thinking in that way, American is thinking that way, Russian is thinking in another way, another way. They are keeping themself in that limited area, and what benefit they will derive simply by wasting time in the assembly and talking? This is called gṛha-vratānām.

So one has to go outside this limited area. That is called brahma-bhūtaḥ stage. Then they'll have real Kṛṣṇa consciousness. Matir na kṛṣṇe parato svato. So why I want that I shall be happy in this way? I make my own plan: "My nation will be happy in this way." This is called saṁsāra, adānta-gobhir, because I want to satisfy my senses. Adānta-gobhir viśatāṁ tamisram. And the position is punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Punaḥ punaś carvita-car…, carvita-carvaṇa means chewing the chewed. Something is chewed and thrown away in the street, and if somebody comes and chews again that thrown away article, he cannot get any juice out of it. Similarly, we are making plan, but because it is on the platform of sense gratification, the whole thing is coming to the four principles of animal life-eating, sleeping, mating, defending-that's all. That means in a circle, coming to the same animal platform. The distinction between animal and man is that… Man and animal, they have got common platform of these four principles of life: eating, sleeping, mating, and defending. The only extra qualification of man is that he can come to understand what is Kṛṣṇa and what is God. That is his special qualification. But because they are trying to keep themselves within the limit of sense gratification, they're coming again and again to that same platform, eating, sleeping, mating, and defending, without Kṛṣṇa consciousness. So this is the secret how to become Kṛṣṇa conscious. We should not limit ourself under certain area. And how it is possible? That is Kṛṣṇa consciousness, that "I am eternal servant of Kṛṣṇa, or God." That is Kṛṣṇa consciousness.

So if we keep ourself within some limit, then it will be not possible to understand what is Kṛṣṇa consciousness. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha… These are verses… Bhāgavata verses can be explained for so many days. They are so important. Yes. Another verse is, why they are keeping themself within the limit of this sense gratificatory platform? That is answered in Bhāgavata: na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. This is very important. These foolish persons, they do not know what is the ultimate goal of their life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that their self-interest… Everyone is self-interest(ed). Everyone is eager to look after his self-interest, but they do not know what is the self-interest. Durāśayā. Because they do not know, therefore, out of ulterior motive, they are thinking that "Satisfaction in the material way of life will give me ultimate pleasure or ultimate satisfaction. That is my ultimate goal." Therefore the scientist, the politician, everyone is trying, making their own plan. And what is that plan? By manipulating this external energy, dura, bahir-artha, bahir-artha-māninaḥ. Now, we are preaching Kṛṣṇa consciousness. People are not interested in this thing. Had I been an expert in certain technology, electronics, improvement in electronics, then thousands of students and people would come and hear me. Bahir-artha-māninaḥ. Because a person is dealing with the ingredients of the external energy, people are thinking, "This technological knowledge will give me happiness." Durāśayā. That is durāśayā. That is useless hope. Bhāgavata says this kind of hope, that this kind of material advancement, this kind of material adjustment… After all, it is material. That will not give you happiness. But they are thinking like that. They are hoping like that. Durāśayā. Durāśayā ye bahir-artha-māninaḥ. Andhā yathāndhair upanīyamānās [SB 7.5.31]. Andhā. This means that we are blind, we do not know what is the goal of our life. (child making noise) (aside:) Stop. We do not know what is the goal of our life, and the leaders, they also do not know what is the goal of our life. Our Back to Godhead editorial, they have written very nicely that with the change of some politician we are thinking that something new will be done and we shall be happy. Just like there is advertisement, "America Needs Nixon Now." (laughter) People are thinking, "Now, instead of Johnson, when Mr. Nixon will be President, we shall be happy." But they do not know from which stock either this Mr. Johnson or Nixon is coming. The source of supply is the same. If the source of supply is the same, then what is there, replacing Mr. Johnson by Nixon or Nixon by Johnson? The leader(s) themselves, they are blind. They do not know what is the ultimate goal of life. Therefore our position is that we are blind and our leaders are blind, so what will be the result? If a blind man leads other hundred men to cross over the street, certainly there will be some accident because all of them are blind men. If one man is with eyes, open eyes, he can lead hundreds and thousands of men behind him. But if the leader and the led, both of them are blind, then the result will be that all of them will fall into the ditch. So, andhā yathāndair upanīyamānā te 'pīśa-tantryām uru-dāmni baddhāḥ. They're promising, "My dear citizens, my dear countrymen, if you give me vote, because the country needs me at the present moment, then I shall give you all comforts, all solutions." But he is īśa-tantryām uru-dāmni baddhāḥ. By the laws of God, by the laws of nature, he is tightly packed up. You see? If your hands are tightly knotted, if your legs are tightly, then how you can work? So these leaders, they do not know that they are under the control of the stringent laws of nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Suppose if there is a heavy earthquake. Suppose the Atlantic Ocean… And there is some suggestion like that, some years they will mix together, by the scientists. Suppose the Atlantic Ocean and Pacific Ocean mix together. Then how you can check? Your hands and legs are tightly packed up. You cannot check the laws of nature. Therefore blind leaders who are so tightly packed up by the laws of nature, how they can lead? They cannot lead. They cannot lead to the goal of life. The goal of life is God or Kṛṣṇa, but they are enamored by the glimmering of, the glittering of this material nature. So they cannot lead. Then how, what is the solution? If Kṛṣṇa consciousness is not possible to cultivate by speculation, by assembly meeting, or by knowledge derived from higher authoritative sources, the leaders are misleading, then how it is to be attained? How the goal of life can be attained?

Then that is suggested by Prahlāda Mahārāja: naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. One cannot become Kṛṣṇa consciousness…, one cannot become Kṛṣṇa conscious, naiṣāṁ matis tāvad urukramāṅghrim anartha, anarthāpagamo yad-arthaḥ. Spṛśaty anarthāpagamo yad-arthaḥ. As soon as one becomes Kṛṣṇa conscious or one becomes in touch with Kṛṣṇa consciousness, spṛśaty, anartha, immediately he becomes delivered from all these misgivings of material existence. That is the test. How one is in contact with Kṛṣṇa consciousness will be tested-how he is freed from all misgivings. Just like for example-not very gigantic example; very small-our students, as soon as they take to Kṛṣṇa consciousness, initiated, immediately so many misgivings they give up. So many. The basic principles of misgiving, what is that? No illicit sex, no intoxication, no meat-eating, no gambling. It is very difficult for persons, especially in the Western countries, to give up all these habits. They are so much entangled. Even Lord Ronaldsay said, Marquis of Zetland… One of my Godbrothers, some years ago, in 1935 he went to London, and Lord Zetland, Marquis of Zetland, Lord Ronaldsay… He was a Scotsman. I don't think whether he is living, but he was very interested in Indian philosophy. He was once governor of Bengal. In our childhood we saw him. He came to our college. So he inquired from this preacher, my Godbrother, that Bannerji, he was Mr. Bannerji, Goswami Bannerji: "Bannerji, can you make us brāhmaṇa?" Bannerji said, "Why not? Yes, we can make you brāhmaṇa. Then you have to follow the rules, these four principles of rules. Then you can become a brāhmaṇa." He said, "Oh, it is impossible." He said. You see? Such a big personality, he is interested in philosophy, he holds some position, responsible man, he flatly denied, "Oh, it is not possible to give up these habits." But our student, hundreds of students who are coming to Kṛṣṇa consciousness, they are giving up very easily. They don't feel any inconvenience. This is spṛśaty anarthāpagamo yad-arthaḥ. Kṛṣṇa consciousness, the first test is that in the beginning, from the very beginning, all misgivings will go on. Will go on. Our student can twenty-four hours sit down before a Deity and chant Hare Kṛṣṇa. Bring any student of any yoga society, let him sit down for five hours. He'll fail. They are so restless. Simply official fifteen minutes, half an hour, by closing the eyes and murmuring something, meditation. These boys are twenty-four hours engaged in Kṛṣṇa consciousness.

So Kṛṣṇa consciousness is so nice. That is the test. All these boys, any man can come and ask them how they are feeling. Unless they feel some spiritual satisfaction, how they can give up everything and be engaged in this Kṛṣṇa conscious chanting? Therefore this is the test. Naiṣāṁ matis tāvad urukramāṅghrim. Matis tāvad. Matis tāvad urukramāṅghrim. Urukramāṅghrim. Urukrama, Kṛṣṇa's another name is Urukrama. Urukrama means… Uru means very difficult, and krama means steps. Just like Kṛṣṇa in the Vāmana-avatāra, He forwarded His steps up to the sky. His name is therefore Urukrama. So one cannot fix up his mind on the lotus feet of Kṛṣṇa unless mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. This is not possible so long he has not the opportunity of touching the dust of the lotus feet of a personality who is niṣkiñcana, who has no material hankerings; mahīyasām, and life is dedicated only for Kṛṣṇa. As soon as one comes in touch with such personality, by his grace, this thing, this Kṛṣṇa consciousness can be achieved. Not by any other method. Naiṣāṁ matis tāvad urukramāṅghrim [SB 7.5.32]. The test will be spṛśaty anarthāpagamo yad-arthaḥ mahīyasāṁ pādo-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat. This is the test, and this is the way to approach a bona fide person and receive this Kṛṣṇa consciousness from him, by his mercy, by his grace. But as soon as one receives, immediately his liberation from material entanglement begins. Immediately, immediately. And then as he makes further progress, progress, progress, his life becomes sublime. Now one thing… One may question, suppose one has taken up to Kṛṣṇa consciousness out of sentiment, but he could not finish it. What is the result? That is also said in the Śrīmad-Bhāgavatam. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer [SB 1.5.17]. Sva-dharmam. Sva-dharma means everyone has got some specific duty, occupation. Everyone. So if somebody gives up his specific duty in which he's engaged, tyaktvā sva-dharmam… Just like many boys and girls, they come here. They were engaged in something else, but all of a sudden they give up and they join this Kṛṣṇa consciousness movement. So for them, Bhāgavata says, tyaktvā sva-dharmam… Sva means his own occupation, dharma. Now here the dharma is not religion. Occupational duty. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer. Suppose after hearing some lectures of this Kṛṣṇa consciousness movement, he settles, "Now I shall begin Kṛṣṇa consciousness," and gives up his prescribed duties or occupational duty. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer bhajann apakvo 'tha patet tato yadi [SB 1.5.17]. Bhajann. Now he begins chanting or regulative principles, but all of a sudden, he falls down. He falls down. He could not prosecute. By some reason or by some circumstances, he falls down. So Bhāgavata says, "What is the wrong with him even if he falls down?" Just see. Even if he falls down due to immature development of Kṛṣṇa consciousness, still, he's not loser. And Bhāgavata says, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ. And what profit will he get, one who is very steadily engaged in his occupational duty? He's simply a loser because he does not know what is the aim of his life. But here, a person who comes in Kṛṣṇa consciousness, even for a few days if he is with us, he gets the contamination of Kṛṣṇa consciousness so that in his next life he'll begin again, again, again. So he's not loser. One injection of Kṛṣṇa consciousness will make him some day perfect in Kṛṣṇa consciousness, and he's sure to go back to Godhead, back to home. So try to spread this Kṛṣṇa consciousness movement. And this is your sādhana, execution of austerity, penance. Because you have to meet so many opposing elements. You have to fight with them. That is tapasya. You are tolerating so much insults, so much botheration, and so much inconveniences, personal discomfort, everything sacrificed, money-but it will not go in vain. Rest assured. It will not go in vain. Kṛṣṇa will, I mean to say, reward you sufficiently. You go on executing this Kṛṣṇa consciousness.

Thank you very much.

Devotees: Jaya. Hare Kṛṣṇa. Haribol. (offer obeisances)

Prabhupāda: So any question?

Madhudviṣa: Prabhupāda, could you tell us something about Kṛṣṇa's rasa-līlā?

Prabhupāda: (pause) Kṛṣṇa's rasa-līlā should not be discussed in public meeting. It is most confidential. Lord Caitanya Mahāprabhu never discussed. He discussed Kṛṣṇa's pastimes, līlā with gopīs, with His confidential, very confidential circle. Or those who are… Lord Caitanya had many thousands of followers, and… He was not discussing even within these five persons, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi, Nityānanda, Advaita, Gadādhara, Śrīvāsa, and Himself, these five persons. So when He was at Navadvīpa, He was not discussing even with them, what to speak of others. He set up this example so that in future people may be very cautious. Because unless one understands what is Kṛṣṇa, how he can understand Kṛṣṇa's pastime? So this discussion of rasa-līlā is the summit of Kṛṣṇa consciousness. It is not ordinary thing. They're purely spiritual. There is nothing material. But because we are not completely free from material concept of life, we may think that Kṛṣṇa's līlā is something like this material. So that is offense. But that is the ultimate goal, to understand Kṛṣṇa's rasa-līlā. But you have to wait for relishing that Kṛṣṇa's rasa-līlā, to become more perfect in Kṛṣṇa consciousness. Anarthāpagamam. Anartha means when one is freed from all anarthas. But it is so nice, even those who are with anartha, misgivings, if they are devotee, if they have got full surrender unto Kṛṣṇa, so they also will derive benefit. Kṛṣṇa's rasa-līlā means that Kṛṣṇa was adopted or foster child. Is that foster child? Yes. So, of Nanda Mahārāja. His father exchanged. His father Vasudeva wanted to save Kṛṣṇa, and he brought from Mathurā to Vṛndāvana, Gokula. And Nanda Mahārāja had a daughter. So he placed Kṛṣṇa on the lap of Yaśodā and took away the daughter, and this daughter was given to Kaṁsa for killing. Just see, there is selfishness. He wanted to save his own son and wanted to kill Yaśodā's daughter. (chuckling) You see? So this is not selfishness; therefore we shall misunderstand. That daughter was not ordinary child, she was the material energy herself, Durgā. So when Kaṁsa took that child by the leg and wanted to, what is called? Slash? Smash, yes. Smash on the stone, the daughter slipped from his hand and appeared as Durgā, that "You fool, you want to kill me. The boy, the child who will kill you, is already born. Don't try for killing me. He's already born."

So Kṛṣṇa, up to sixteen years, He was in Vṛndāvana. Naturally, there were many children, boys and girls. They played together. So they were very… Kṛṣṇa, everyone loved. Vṛndāvana means simply center figure is Kṛṣṇa, and everyone loves. So some of the girls, they loved Kṛṣṇa, and a girl's loving means she wants Kṛṣṇa as husband. But according to Vedic concept, the girls are married at the age of twelve to sixteen years, and boys are married from twenty to twenty-five years. So all the girls were married mostly, but Kṛṣṇa was not married. And some of the girls were not married, but all the girls, they were very fond of Kṛṣṇa. So from the childhood they were friends. So Kṛṣṇa used to play His flute, and all the girls would come. So this rasa-līlā was performed on this day, the Kṛṣṇa, in the full moon night, He played the flute, and the girls assembled and there was dance. There is similar dance, just like ball dance in your country. But the specific significance of this dance was that Kṛṣṇa bifurcated Himself in so many boys as many girls there were, and they began to dance in pair. That is sum and substance of rasa-līlā. So if you go to Vṛndāvana and if you like to dance with Kṛṣṇa, the facility is for you. That is the ultimate goal of our life. If you want to love Kṛṣṇa similarly as the gopīs loved, you can have the chance. Or if you want to love Kṛṣṇa as His cowherds boyfriend, that chance is also there. If you want to love Kṛṣṇa as child, that chance is also there. Any capacity you try to love Kṛṣṇa… Kṛṣṇa is ye yathā māṁ prapadyante [Bg. 4.11]. "Anyone who worships Me or loves Me in any way, I am prepared to answer." He can answer… Just like Nṛsiṁhadeva. Because Hiraṇyakaśipu wanted to love Kṛṣṇa by becoming enemy, so He also answered as enemy. So there are twelve kinds of reciprocal exchange-seven secondary and five primary. So all these rasas… Rasa means rasa. Rasa means humor. All these humors are present even in this material world in different way, as perverted reflection of the spiritual rasa. Nothing can be new here, but here it is a reflection only. Reality is there. So the five primary principles of loving affairs is there in the Vaikuṇṭha world. And Kṛṣṇa consciousness means to practice Kṛṣṇa consciousness while we are in this material body, and after giving up this body, we enter into the spiritual realm for factually participating with Kṛṣṇa. That is Kṛṣṇa consciousness movement. So if you want to enter into the rasa-līlā, if you desire like that, so you love Kṛṣṇa in that way, as the gopīs. Then you'll have the same perfection. There is no difficulty. It is not at all difficult. Simply you practice. But you have to forget the rasa-līlā of this material world. (chuckling) Otherwise there world then you play havoc. That risk is there. Yes. "Kṛṣṇa enjoyed with so many girls, so let me also become Kṛṣṇa and enjoy." That is finished everything. (laughter) (pause) (baby laughs) Oh, she is appreciating. (chuckles) Yes. Thank you. Come on. Reach. So we'll have kīrtana or this record or we'll close our meeting?

Dayānanda: Maybe we should have just the recording?

Prabhupāda: All right. You play that record. So on Monday they'll give possession?

Dayānanda: I think so. I don't know. Monday we sign the lease. And one of the options was that we could get possession upon signing the lease. As long as that option goes through… [break]

Govinda dāsī: Everybody wants kīrtana.

Dayānanda: Can it be just sort of a quiet kīrtana, since it's getting a little late?

Prabhupāda: Quiet kīrtana? (laughter) Kīrtana means loud. (laughter) You make it quiet please. This. Have you got that tape?

Govinda dāsī: Yes, I have it, but I have to rewind this one and then rewind the other one, which will take five minutes.

Prabhupāda: Oh, no, no. Then let us have… Where is mine? So you play quietly. (kīrtana-Govinda jaya jaya, Prema-dhvanī)

Prabhupāda: What about your siṁhāsana, throne?

Vāmana: It's coming. It's coming. I'm building a small one out of balsawood to show you…

Prabhupāda: All right.

Vāmana: …and see if I got the proportions right.

Prabhupāda: Your picture? So you lost some money there?

Tamāla Kṛṣṇa: Ah… Ah…

Prabhupāda: How is that?

Tamāla Kṛṣṇa: Ah, yes. We didn't lose any, but we didn't make any money, Prabhupāda. He charged us for the half a month we had lived there. But I'm still going to tell him that if he doesn't give us more money, I'll call the housing authority. And we have a letter written to the housing authority, and we'll read it to him and tell him that if he doesn't gives us more money we are posting this letter immediately. He is a rascal. (end)

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Lecture

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Los Angeles, December 4, 1968

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. (three times with devotees responding)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

(three times with devotees responding) Thank you very much. So we are worshiper of the original Absolute Personality of Godhead, Govindam. Govindam. Go means senses, go means cow, and go means land. And vindam, vindam means who gives pleasure-the pleasure potency of all these three things, senses, cows, and the land. The land. Sarva-loka-maheśvaram [Bg. 5.29], in the Bhagavad-gītā it is said. The proprietor of all land, the maintainer of all land, to give pleasure to the people of all land, is Govinda, Kṛṣṇa. Govindam. And He is the protector, and pleasing to the cows. You have seen many pictures of Kṛṣṇa, He is loving cow. Why cow is loved by Him? Why not another animal? There are many other animals. Why particularly cow? Because cow protection is the most important business of the human society. In offering obeisances to Kṛṣṇa, it is said, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca: "I offer my respectful obeisances unto the Supreme Person, who is the protector of the brāhmaṇas and the cows." Go-brāhmaṇa-hitāya ca jagad-dhitāya. The first qualification is that He protects the brāhmaṇas and the cows. Next, He protects the whole world. Jagad-dhitāya kṛṣṇa. And He is Kṛṣṇa, govindāya, this Govinda.

So the example is set by the Supreme Personality of Godhead that human civilization will advance only on the basis of brahminical culture and cow protection. As soon as there is falldown from brahminical culture, and as soon as there is discrepancy in the protection of cows, there will be no more peace in the world. Therefore He specifically said, go-brāhmaṇa-hitāya ca. This Kṛṣṇa consciousness movement is for the protection of brahminical culture and cows. Then automatically the peace of the world will come, if two things are done. This is Vedic literature. They pick up the essence of the things, and all other things follows. Just like meditation. Meditation means… Not meditation, the yoga system. Yoga indriya-saṁyamaḥ. Yoga system means to control the senses. This is the primary factor of practicing yoga. Now the senses, we have got five senses acquiring knowledge and five working senses. So of all the senses, the tongue is considered to be the most powerful sense. The Vaiṣṇava, they therefore try to control the tongue. They do not allow the tongue to eat everything and anything. No. Svāmī or gosvāmī means who has control over the senses. Generally, people, they are servant of the senses. When people, when a man becomes, instead of becoming servant of the senses, when he becomes master of the senses, then he is called svāmī. Svāmī is not this dress. This dress is superfluous, just to… As in everywhere there is some uniform dress to understand that "He is, he…" Actually, svāmī means who has control over the senses. And that is brahminical culture. Satya śama dama titikṣa ārjavam, jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Brahman, Brahman means brāhmaṇa, brahminical culture. Truthfulness, cleanliness, and controlling the senses, controlling the mind, and simplicity and tolerance, full of knowledge, practical application in life, faith in God-these qualifications are brahminical culture. Anywhere we practice these qualifications, he'll revive brahminical culture. It is not that in a particular country or particular society or particular class of men they are brāhmaṇas. No. Bhagavad-gītā does not say that. Brahma-karma svabhāva-jam. Svabhāva-jam, natural activities. So truthfulness, controlling the senses, controlling the mind, and simplicity, and cleanliness, and tolerance, and knowledge, and practical application of knowledge in life. So this Kṛṣṇa consciousness movement is for training brahmacārīs. Brahmacārī means who are being practiced to the brahminical culture. So, there must be a portion of the population well versed in brahminical culture. Ekaś candras tamo hanti na ca tara sahasrasaḥ. Just like in a garden if there is one nice flower plant, rose, with good scent, the whole garden becomes flavored, you see? Scented. Similarly, we do not expect that the whole population of the human society will be taking to this brahminical culture; but even one percent of the whole population accepts this brahminical culture, Kṛṣṇa consciousness, then the whole world will be peaceful. Not even one percent, less than one percent. It is so nice.

So Kṛṣṇa consciousness movement is very scientific movement. Unless you raise the population from the animal propensities, how you can expect peace? Do you think is there any peace in the dog society, in the cat society? No, it is not possible. You keep some dogs. They meet. As soon as they meet together there will be howling-"gow, gow, gow, gow." So you cannot expect if you create dog society, then you cannot expect. You have to create a portion, a certain percentage of the population, brāhmaṇas. Then there is possibility. Just like in the sky the numerical strength of the stars are greater, but there is one moon. That one moon is sufficient to illuminate the sky. Ekaś candras tamo hanti na ca tara sahasrasaḥ. Millions of millions of stars twinkling, they cannot dissipate the darkness. You see. Only one moon, only one sun. So try to make some percentage of the population actually brāhmaṇa. Go-brāhmaṇa-hitāya ca. And protect the cows. Actually, we are taking so much advantages. So from the cows, the milk. And from the milk we can make hundreds of vitaminous foodstuff, hundreds. They're all palatable. So such a nice animal, faithful, peaceful, and beneficial. After taking milk from it, if we kill, does it look very well? Even after the death, the cows supply the skin for your shoes. It is so beneficial. You see. Even after death. While living, he gives you nice milk. You cannot reject milk from the human society. As soon as there is a child born, milk immediately required. Old man, milk is life. Diseased person, milk is life. Invalid, milk is life. So therefore Kṛṣṇa is teaching by His practical demonstration how He loves this innocent animal, cow. So human society should develop brahminical culture on the basis of protecting cows. The brāhmaṇa cannot take any other food except it is made of milk preparation. That develops the finer tissues of the brain. You can understand in subtle matters, in philosophy, in spiritual science. Just like in a scientific college, not ordinary man can understand the scientific intricacies. They require some preliminary qualification to enter into the scientific college. They require some preliminary qualification to enter into the law college, in the postgraduate classes. Similarly, to understand the subtle or finer implications of spiritual science, one has to become brāhmaṇa. Without becoming brāhmaṇa it is not possible.

Therefore in the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There are four classes of men created by God: cātur-varṇyaṁ. How they are divided? How the classification is made? Guṇa-karma-vibhāgaśaḥ: by classification of quality and work. Not by birth. In India, of course, this classification of guṇa-karma-vibhāgaśaḥ was originally planned from the Vedic age. But later on, a class of men, without any qualification, without any practical work, they claimed that "I belong to such and such class." Therefore India's falldown was inevitable. So Bhagavad-gītā says, "Not like that." Bhagavad-gītā says that these classes of men, cātur-varṇyaṁ-the brahminical class, the kṣatriya class, the vaiśya class, and the śūdra class-is everywhere. Not only in India, but also throughout the whole universe, in every country, in every nation, in every society, there must be some people who have brahminical tendency. Just like from your country, we have picked up some boys and girls who are inclined to adopt this way of life. So this Kṛṣṇa consciousness movement is simply picking up where there are brahminical class of boys, girls, men. Not that we are taking account, "Oh, who is your father? Is your father a brāhmaṇa?" No. We don't take account. His father may be anything; it doesn't matter. But if he has got tendency to accept this Kṛṣṇa consciousness, we immediately welcome: "Come on." And we teach him this brahminical qualification-to become brahmacārī, not to indulge in illicit sex life, don't take nonvegetarian diet. We recommend not exactly nonvegetarian diet. We are vegetarian diet, we restrict from nonvegetarian diet, but we recommend Kṛṣṇa prasādam. We have no quarrel with the nonvegetarians, because vegetable also has got life. The plants, the grass, the trees, the fruits, the flowers, they have also life. They are not dead. So simply becoming vegetarian is no great qualification. Somebody is taking meat and somebody is taking vegetable, it does not make any difference. But we are taking vegetables not as vegetarian. We are taking as Kṛṣṇa prasādam, remnants of foodstuff offered to Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā that,

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

Kṛṣṇa said that "If somebody offers Me some foodstuff prepared from vegetables and fruits and grains"-grains are also fruits-"so with love and devotion, then I eat." Therefore we offer these things to Kṛṣṇa. Just like here, we have offered fruits. Not that because we are vegetarian, but Kṛṣṇa wants this. Just like if you invite some of your friend, you ask him, "My dear friend, what do you like to eat?" So if he says, "I like this," so you immediately supply. This is the sign of love. Similarly, because Kṛṣṇa says, "If somebody offers Me fruits, flowers, grains, milk, with devotion and love, I will eat," so we are pledged to Kṛṣṇa, I offer these things to Kṛṣṇa, and we eat. That is our process. We have no quarrel with nonvegetarian or vegetarian. No. Because vegetable has also got life. And in the Bhagavad-gītā it is also stated that yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. You have to eat after offering sacrifice. Sacrifice means to worship the Supreme Lord. That is called sacrifice. So if anyone eats the remnants of sacrificial foodstuff, then he is freed from all kinds of sins.

The purport is that those who are vegetarian, they are thinking that "We are better than the nonvegetarian." But it is not the fact. Either you eat vegetables or nonvegetable, you are liable to be punished because you are accepting something without offering to the supplier. That is the law. We must acknowledge at least that "This foodstuff is supplied by the Supreme Lord, and we are obliged to Him." In Christian Bible also, they pray, "O God, give us our daily bread." So one should accept that it is supplied by God. So if one does not even accept this obligation, then he is sinful, certainly. So, yajñarthāt karmaṇo ’nyatra. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. One who offers sacrifice and then he takes foodstuff, then he becomes freed from the sinful activities. In the eating there is sinful activity also. But bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt: [Bg. 3.13] anyone who is simply cooking for himself, he is simply eating sins. These are the statements of Bhagavad-gītā. Therefore it is our duty to offer foodstuff to the Lord and then take it: ”My Lord, You have supplied so nice foodstuff for my maintaining my life, so You first of all taste it, and then I shall eat it.” It is very nice. This is Kṛṣṇa consciousness. This is Kṛṣṇa consciousness. Kṛṣṇa is not going to take your foodstuff. But simply if you think like that, then you become freed from the implication of sinful activities.

We are in such a position that in every step there is sinful activity, every step. This world is so made. Just like nonviolence. Nonviolence, the Buddhist philosophy, the Jain philosophy, they advocate nonviolence. But how one can be nonviolent? We are walking on the street, there are so many ants and small germs, they are being killed. We are breathing, so many animals are being killed. We are drinking water, so many animals are being killed. How it is possible to become nonviolence? It is not possible. Therefore in every step we have to act in Kṛṣṇa consciousness, or God consciousness. Then there is indemnity from the sinful activities. That is recommended in the Bhagavad-gītā, that yajñarthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ [Bg. 3.9]. Unless you act in Kṛṣṇa consciousness, or God consciousness, or as ordered by Kṛṣṇa, or God, then you become bound up by the reaction.

yajñarthāt karmaṇo ’nyatra
loko ’yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara
[Bg. 3.9]

”Therefore, My dear Arjuna,” Kṛṣṇa instructing Arjuna, that ”you simply act for Kṛṣṇa, or God,” tad-artham, ”not for any other purpose.” Don’t create your action. Simply act according to the direction of the Lord. Mukta-saṅgaḥ samācara. Then you will be freed from the reaction of your act. There are many examples. Just like a soldier: when he is killing in the battlefield on the higher authorities of government and commander-in-chief, he is not liable for killing. He is, rather, rewarded. The same man, if he kills on his own account somebody, he is hanged. Immediately he becomes liable to the law.

Therefore the whole life should be so modeled that we shall simply act for God, or Kṛṣṇa. That is Kṛṣṇa consciousness. The Kṛṣṇa consciousness activities are called bhakti, devotional service. And how they are discharged, that is very nicely explained in many Vedic literatures, Bhagavad-gītā also. Especially in Nārada-pañcarātra it is stated,

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

One has to become freed from all designations. Freed from all designation. What is the designation? ”I am American,” ”I am Indian,” ”I am brāhmaṇa,” ”I am kṣatriya,” ”I am this,” ”I am that.” These are all designations. Actually, I am spirit soul. I have got this designation on account of my accepting this material body, but I am not this body. This is the first instruction in the Bhagavad-gītā. Spiritual instruction begins from this platform, that ”I am not this body.” Because bodily concept of life is animal life. The dog thinks that ”I am this body”; the cat thinks, ”I am this body.” But if a human being thinks that ”I am this body,” then what is the difference between cats and dogs? Human being must try to understand, ”What I am?” This is called knowledge. And when he comes to the understanding ahaṁ brahmāsmi, ”I am spirit soul, oh, I am spirit soul…” Just like Socrates, he realized. When he was asked by the judge, ”Mr. Socrates, how you want to be entombed?” he answered, ”First of all, capture me; then you entomb me. You are seeing my body. You have no vision that I am soul.” This is right vision.

Bhagavad-gītā says, therefore, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ means one who is learned. He sees everything equally, because he does not see the body. He sees the spirit soul. He sees the spirit soul, both in human being… The different kinds of human being… Somebody may be very high, or somebody may be very, very low, or animal, or… But paṇḍitāḥ, one who is learned, he sees the spirit soul. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. He knows that this is only dress. Suppose a gentleman has come in this meeting. If he is not properly dressed, that does not mean he should be hated. Similarly, one who is paṇḍita, learned, he does not discriminate between man and animal because they have got different dress. No. The animal life and human life, so far maintenance of the body is concerned, it is equal. The animal eats, the man eats. The animal sleeps, the man sleeps. The animal mates, the man also mates. The quality or degree of mating or eating may be different, but the eating is there, sleeping is there, mating is there, and defending is there. But what is the difference between man and animal? Man knows, at least, he should try to know, ”What I am? What is God? What is this world? What is our interrelation?” This is man’s business. This is called athāto brahma jijñāsā. In the Vedānta-sūtra, the first sūtra, aphorism, is atha ataḥ brahma-jijñāsā: ”This human form of life is meant for inquiry about the spirit, Supreme Spirit, Brahman.” That is the beginning of spiritual education.

So spiritual education-first to understand ”What I am,” then ”What is God,” ”What is this world.” ”What is our interrelation,” then ”What is God’s position,” ”What is my position,” ”How I shall deal with God”-these things are spiritual education, and human life is meant for that purpose. The nature gives chance to the living entity, this developed consciousness of human being, in order to understand these things. And if he is fortunate enough to understand that he is spirit soul, he is Brahman, then the Bhagavad-gītā gives definition of such man that brahma-bhūtaḥ prasannātmā: [Bg. 18.54] as soon as he comes to the understanding of spiritual platform, then he becomes joyful, immediately-freed from all anxieties. Joyfulness means freed from all anxiety. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no more any hankering and no more lamentation. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu… And he sees everyone on the spiritual platform, equally. And then the life of devotion, service to the Lord, begins.

So this is the process. This is the process of understanding the Supreme Personality of Godhead, and the process is recommended that one should become freed from the designation. Because designation, accepting the designation, means ignorance. That is ignorance. So we have to transcend this position of designation. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. And by reviving our lost relationship with the Supreme Lord, we become cleansed. That is brahminical stage. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. Nirmalam means cleansed, and hṛṣīkeṇa hṛṣīkeśa-sevanam. When your consciousness is cleansed, then you can only render service to the Lord. Otherwise not. So long our consciousness is not clean, consciousness is polluted, there is no possibility of rendering service to the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanam. Hṛṣīka, hṛṣīka means senses purified by being freed from designation. When it is purified in connection with activities of Kṛṣṇa, or God, then he can render service to the Lord, Hṛṣīkeṇa. That is called bhakti. This is bhakti. Bhakti is nothing artificial. It is the activity of healthy stage. Just like a man, when he is diseased, his activities are differing from the man who is cured and healthy. To become healthy does not mean to kill the patient. To kill…, not to kill him, but to cure him from the disease, that is real treatment. The whole treatment of the human society should be like that: to cure him from the disease of forgetfulness his relationship with God. Then when he is cured, when he is in healthy state, then there will be no more trouble in the world. Peace and prosperity can be established when people are no more in the designated stage, when he is free. So it is not expected, however, that cent percent population of the world will be such free from all contamination. But even a certain percentage only, even most insignificant, one percent or less than that, millions in one, then the face of the world will change.

So this Kṛṣṇa consciousness movement is just trying to turn the face of the people towards the Supreme Lord and by practical application of the knowledge in life, brahmacārī, gṛhastha, vānaprastha, sannyāsa… This is the process. So it is not sectarian process. Just like students can be picked up from any society, similarly, person inclined to understand the science of God can be picked up from any society. There is no question of designation. It is not that it is meant for the Hindu or meant for the Christian, meant for the Buddhist. Anyone who is interested in the science of God, they are welcome in this movement, Kṛṣṇa consciousness.

Thank you very much. (devotees offer obeisances) Any question?

Madhudviṣa: Prabhupāda, why did Lord Jesus Christ eat meat?

Prabhupāda: That was circumstantial because we have to take into consideration of the situation of the country and the people. Where there is no other food, one must live. Then meat-eating is not bad in that case. Because survival is required. But when there are substitutes… Everyone is eating another life. That is the law of nature. That is stated in the Śrīmad-Bhāgavatam, that sahastānām ahastāni. The animals, animal who has got hands, he eats the animal who has no hand. That means four-legged animals. Ahastāni sahastānām apadāni catuṣ-padām. And the animals or living entities who cannot move, they are foodstuff of the moving. That means the grass, plants, they are the foodstuff for the cows and other animals. Nūnaṁ mahatāṁ tatra. And the big animal eats the small animal. Just like we see a big serpent is eating a small serpent, a big fish eating a small fish. So this is the law, that nūnaṁ mahatāṁ tatra jīvo jīvasya jīvanam. So one life is meant for maintaining another life. This is the law of nature. But Upaniṣad says that īśāvāsyam idaṁ sarvam: [Īśo mantra 1] everything belongs to the Lord. Just like in a hotel there are many kinds of foodstuff, but they all belong to the hotel keeper. And you can take only on your table what is offered to you. You cannot take anything, anything, whatever you like, no. That is illegal. Similarly, everything is food, that's all right. But you can take only what is allotted for you, that's all. So human being should take, as far as possible, vegetables. The teeth is made for eating vegetables. That is scientifically true. And if you take vegetables all along, then you will never be diseased. And so far we are concerned, we are taking Kṛṣṇa prasādam. That I have already explained, that Kṛṣṇa wants this foodstuff… If Kṛṣṇa says that "Give Me meat," then we shall eat meat. Because we are concerned with Kṛṣṇa prasādam. We are not distinguished that "Vegetable eating is nice, meat eating is not nice." No. The nature's law is that you must eat, and that eating is something living. Vegetable is also living. But we are not concerned, vegetarian or nonvegetarian. We are concerned with Kṛṣṇa. Kṛṣṇa says, "You give Me fruits, flowers, grains." We offer that. If Kṛṣṇa says, "You give Me meat, chickens," we shall offer and we shall take.

Guest: What is the proper spiritual attitude toward rodents, reptiles, and disease-bearing insects? What should be the proper spiritual attitude toward those?

Jayatīrtha: Insects.

Tamāla Kṛṣṇa: "What is the spiritual attitude towards reptiles, rodents…"

Madhudviṣa: Disease-bearing in animals, something that is diseased and can give you a disease, what is your, what is the Vedic attitude towards protection from these animals?

Prabhupāda: Protection? Cleanliness. Just like if you keep your apartment very cleansed, if you keep your clothes and body very cleansed, you won't find this insect disturbing you. Just like the flies, they go in a nasty place. So you should be cleansed. You should take protection in that way. You cannot kill them. The cockroaches, the modern method of bathroom attached in 600th floor… So (laughs) this is unclean. Therefore the cockroaches are born there, you see? So if you keep yourself clean, there will be no more disturbances. The incense will keep off all insects. You make fresh food, there will be no germs. You take warm, immediately prepared, that is germicide foodstuff. But if you keep for months together in the refrigerator, that will contaminate with germ, disease. Therefore the brahminical culture means cleanliness is next to godliness. You have to keep your body clean, you have to keep your apartment clean, everything clean, and there will be no more disturbance. Bahyābhyantaraḥ śuciḥ. The Vedic literature says that you should keep yourself externally and internally cleansed. Externally, you can keep yourself clean by soap, water, and change of dress, washed dress, externally. And internally, by thinking of Kṛṣṇa. Then there will be no more disturbance.

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ

sa bahyābhyantaraḥ śuciḥ

Śuciḥ means cleansed. Therefore we prescribe so many things just to keep you cleansed-cleansed within, cleansed outside. Then there is no affection of māyā. Otherwise, you will be harassed by three kinds of miserable condition: adhyātmika, adhibhautika… I have seen many persons in India, within two or three days, by perspiration, within their coat, they germinate so many germs. Do not take bath, unclean. You see? So cleanliness is the protection from infection. And water is very disinfectant, natural disinfectant. This is the medical opinion, water. Therefore God has supplied unlimited quantity of water. You can spend it as much as you like. Yes?

Guest: Aren't they allowed to boil water in India?

Prabhupāda: Yes, why not?

Guest: In boiling the water do you kill any little insects that are in the water?

Prabhupāda: Yes. But that I have already explained, that we are killing every moment. Therefore we have to keep from the reaction by Kṛṣṇa consciousness. You cannot avoid killing. Whenever we are cooking, we are killing so many germs, the water. While we are burning fire, then so many germs are being killed. So the killing process cannot be stopped, but you should not do it willingly, and you should keep yourself God conscious. Then you are freed from the reaction.

Revatīnandana: What distinguishes bhakti-yoga from karma-yoga?

Prabhupāda: Karma-yoga means karma mixed with bhakti. And bhakti-yoga means pure bhakti. Somebody is attached to some kind of work, so he is advised karma-yoga. Just like in the Bhagavad-gītā it is said,

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
kuruṣva tat mad-arpaṇam
[Bg. 9.27]

"My dear Arjuna, whatever you do," yat karoṣi, yad aśnāsi, "whatever you eat," yat karoṣi yad aś…, yaj juhoṣi, "whatever you sacrifice," dadāsi yat, "whatever you give in charity," kuruṣva tat mad-arpaṇam, "do it for Me." This is called karma-yoga. Somebody is very much fond of giving in charity. Just like in your country there are so many foundation for giving charity. But as soon as you go that "We are spreading Kṛṣṇa consciousness. You give us some charity," they will immediately deny, "Oh, we are, we have no concern with religious movement." You see? But Kṛṣṇa says, "If you are so much charitable, give Me something, at least portion of your charity, to Me." Dadāsi yat. Yad aśnāsi. "Whatever you eat, you offer Me." In this way, when people are not directly coming to the bhakti-yoga, so he's advised, "All right, you do like this. Whatever you eat, whatever you give in charity, whatever you make in sacrifice, do it for Me." Then… Just like Arjuna's example is karma-yoga. Arjuna is a fighter, he's a warrior, military man. And he fought for Kṛṣṇa. This is called karma-yoga. You be whatever you may be. You may be a brāhmaṇa, you may be a kṣatriya, you may be a vaiśya, you may be a intelligent man, you may be a military man, you may be a administrator, you may be a business man, or you may be ordinary worker, it doesn't matter. But if you offer the result of your work for the satisfaction of God, then you are perfect. This is the whole thing. That Bhāgavata says,

ataḥ puṁsāṁ dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

There are different classes of men. Generally, they are divided into four classes: the intelligent class of men, the administrator class of men, the business class of men, and the general worker, laborer class of men. So Bhāgavata says, "Whatever you may be, it doesn't matter. You just try to satisfy the Supreme Lord by your work. That's all." If you are intelligent man, oh, write nice books to propagate God consciousness, Kṛṣṇa consciousness. But if you write books that "God is dead. There is no God. It is all nonsense," then simply misusing your intelligence. Yes?

Guest: You say we should lose the designations. Now, would you consider the caste system as designations?

Prabhupāda: Yes.

Guest: You would be, then, for abolishing the caste system.

Prabhupāda: Yes. For a devotee there is no caste, because he's servant of God. He does not belong to any material consciousness. This is Kṛṣṇa consciousness. This is transcendental. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. In the Bhagavad-gītā it is said that one who is engaged in the service of the Lord, he is on the platform of becoming Brahman. Brahma-bhūyāya kalpate. Sa guṇān samatītyaitān…. Guṇān means this world, this material world is full of three qualities: the quality of goodness, the quality of passion, and the quality of ignorance. Or mixed. Three into three into nine, nine into nine equal to eighty-one. There are so many mixture of qualities and different kinds of men, because they are within the material qualities. But as soon as you engage yourself in the transcendental loving service of the Lord, you are no more within these qualities; therefore you are freed from designation. Just like these boys, they are not thinking that they are American. I am not thinking "I am not Indian," "I am Indian." Actually, our platform is Kṛṣṇa. We are loving each other. So we have forgotten our designation. Otherwise, how they can work so nicely? Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. They are now thinking in terms of Kṛṣṇa, that's all. Similarly, if this consciousness is spread, so simple, then they will lose designation, there will be no more distinction, "Oh, I am Chinese," "I am Russian," "I am American," "I am Indian," "I am this," "I am that." The fighting is on the platform of designation. But if you say that Kṛṣṇa consciousness is also a designation, but that is not designation, because in the Vedic literature it is said that ahaṁ brahmāsmi. This is pure consciousness. Asmi, my identification, shall continue because I am an individual soul. That cannot be abolished. So when I am thinking that "I am God's," that is my designation-free stage. And when I think that I belong to this family, this country, this society, this group, so many things, then I am designated.

Guest: The basic concept that you are preaching and teaching is the same as the basic content of Christianity, of Buddhism. And if the people of the world would accept this basic principle, there would be no wars and there would be no fighting amongst one another and no disagreement. Because the basic and the fundamental is love.

Prabhupāda: But the thing is…

Guest: If we had that love we would then be united with God. That is our ultimate end.

Prabhupāda: Yes. Now, you are already united with God because your relationship cannot be rejected with God. Just like father and son. The son may forget his father. That does not mean the relationship of father and son is no more there. So our relationship is there with God, but we have forgotten. So we have to revive our consciousness. It is not that it has to be manufactured something new. The relationship is there. Just like a son, he has forgotten his father. He is very rich man's son, but he's loitering in the street, and he does not know. Just like there is a story of Tarzan. So we are all Tarzans. So we have forgotten, you see? So the whole process is to revive. That is called ahaṁ brahmāsmi. "Oh, I am the son of God. Then where is my distress?" So revival, Kṛṣṇa consciousness means to free, make free the consciousness from all contamination of material existence. You call it Kṛṣṇa consciousness or God consciousness, the same thing. So this is purificatory process, that "I am Kṛṣṇa's, I am God's." Everyone is God's, but he has forgotten. In the animal species of life, they cannot revive, they haven't got that chance, but here is the chance, human form of life. If you miss this chance, then you again go to the cycle of so many species of life. Then our human form is spoiled. So we should try for it. That is the perfection of life. Premā pumartho mahān. Lord Caitanya preaches the highest perfection of life, to revive our natural love for God. And any religion which preaches love of God, that is perfect religion. It doesn't matter whether it is Christianity or Buddhism or Hinduism or anything. That is Bhāgavata religion. Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religious system. What is that? Which trains the followers to love God. That is first-class religion. And religion without God, that is not religion. That is not religion. Because Bhāgavata says, dharmaṁ tu sākṣāt bhagavat-praṇītam. Bhagavad-gītā also says that: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Religion means re-establish relationship with the Supreme Lord. That is religion. What is your question?

Jāhnavā: Śrī Bhaktivedanta, how is it that the Absolute, which is so, at this point, for me, beyond human comprehension, how can it take this form of Kṛṣṇa-Rādhā?

Prabhupāda: It is His mercy. The Bhāgavata says that if you want to understand God, His name, His quality, His paraphernalia, His form, it is not possible to realize by your present senses. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These present senses, they are so contaminated that it is not possible that you can understand God, His form, His name, His quality, His paraphernalia by speculation. No, it is not possible. Then? How it is possible? Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. God reveals to you by your service attitude. And that service attitude begins from your tongue, jihvā. Jihvā means tongue. How? You chant Hare Kṛṣṇa and taste Kṛṣṇa prasādam. Then you will realize. Two things. Very simple method. He'll reveal. You cannot understand what is God, but God will reveal to you, "Here I am." Just like you cannot ask the sun, "Please rise up. I want to see you." Oh, he is not your servant. But when sun reveals to you, you see yourself, you see the sun, and the whole world, everything nicely. So you have to wait for that revelation. And you have to practice this, first of all, this tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. This particular tongue is mentioned. You can begin to reach that stage of revelation by training your tongue. What is that? Chant Hare Kṛṣṇa and taste Kṛṣṇa prasādam. Very simple method. You try it and see. Otherwise it is not possible. God is not so little that you can order Him and He'll… No, that is not possible. But if He's pleased, then He'll reveal Himself. So any other question? Or let us chant. (devotees offer obeisances) (end)

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Press Release

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Los Angeles, December 22, 1968

Prabhupāda: Give me that.

Govinda: What?

Prabhupāda: I shall speak. Record it. "Manifesto of Kṛṣṇa Consciousness." The International Society for Krishna Consciousness is a movement aiming at the spiritual reorientation of mankind through the simple process of chanting the holy names of God. The human life is meant for ending the miseries of material existence. Our present-day society is trying to do so by material progress. However, it is visible to all that in spite of the extensive material progress, the human society is not in peaceful condition. The reason is that a human being is essentially a spirit soul. It is the spirit soul which is the background of development of the material body. However the materialist scientist may deny the spiritual existence in the background of the living force, there is no better understanding than accepting the spirit soul within the body.

The body is changing from one form to another, but the spirit soul is existing eternally. This fact we can experience even in our own life. Since the beginning of our material body in the womb of our mother, the body is transforming from one shape to another in every second and in every minute. This process is generally known as growth, but actually it is change of body. On this earth planet we see change of day and night and of seasons. The more primitive mentality attributes this change to changes occurring in the sun. For example, in the winter they think the sun is getting weaker, and at night they presume sometimes that the sun is dead. With more advanced knowledge of discovery we see that sun is not changing at all in this way. Seasonal and diurnal changes are attributed to the change of the position of the earth planet. Similarly, we experience bodily changes from embryo to child to youth to maturity to old age and to death. The less intelligent mentality presumes that at the death the spirit soul's existence is forever finished, just like primitive tribes who believe that the sun dies at sunset. Actually, the sun is rising in another part of the world. Similarly, the soul is accepting another type of body. When the body gets old like the old garments and is no longer usable, then the soul accepts another body just like we accept a new suit of clothes. The modern civilization is practically unaware of this truth. They do not care about the constitutional position of the soul. There are different departments of knowledge in different universities and many technological institutions to study and understand the subtle laws of material nature-medical research laboratories to study the physiological condition of the material body-but there is no institution to study the constitutional position of the soul. This is the greatest drawback of material civilization, which is external manifestation of the soul. They are enamored by the glimmering manifestation of the cosmic body or the individual body, but they do not try to understand the basic principles of this glimmering situation. The body looks very beautiful working with full energy and exhibiting great traits of talent and wonderful brain work. But as soon as the soul is away from the body, all this glimmering situation of the body becomes useless. Even the great scientists who have discovered many wonderful scientific contributions could not trace out about the personal self, which is the cause of such wonderful discoveries. The Kṛṣṇa consciousness movement basically is trying to reach this science of the soul-not in any dogmatic way, but in complete scientific and philosophical understanding.

You can find out the background of this body as the soul and the soul's presence as perceived, perceivable by consciousness. Similarly, the presence of Supersoul and superconsciousness in the universal body of cosmic manifestation is perceived by the presence of the Supreme Lord, or the Absolute Truth. The Absolute Truth is systematically experienced in the Vedānta-sūtra, generally known as the Vedānta philosophy, which is elaborately explained by a commentary by the same author of the Vedānta-sūtras known as the Śrīmad-Bhāgavatam. The Bhagavad-gītā is the preliminary study of the Śrīmad-Bhāgavatam to understand the constitutional position of the Supreme Lord, or the Absolute Truth. The Absolute Truth is realized in three phases of understanding, namely as Brahman, or the impersonal universal soul; Paramātmā, or the localized universal soul; and at the end as the Supreme Personality of Godhead. An individual soul is understood in three aspects, namely first in the consciousness pervading all over the body, then as the spirit soul within the heart, and ultimately exhibited as a person. Similarly, the Absolute Truth is first realized as impersonal Brahman, then as localized Supersoul, Paramātmā, and at the end as the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa means all-inclusive, or, in other words, Kṛṣṇa is simultaneously Brahman, Paramātmā, and the Personality of Godhead. As such, as every one of us is simultaneously consciousness, soul, and person, this individual person and the Supreme Lord Person are qualitatively one but quantitatively different. Just like the drop of sea water and the vast mass of sea water-both are qualitatively one. The chemical composition of the drop of sea water and that of the mass of sea water are one and the same, but the quantity of salt and other minerals in the whole sea is many, many times greater than the quantity of salt and other minerals contained in the drop of sea water. The Kṛṣṇa consciousness movement maintains the (sic:) speciality of the individual soul and the Supreme Soul. From the Vedic Upaniṣads we can understand that both the Supreme Person, or God, and the individual person are eternal and living entities. The difference is that the supreme living entity, or Supreme Person, maintains all the innumerable living entities. In the Christian way of understanding, the same principle is admitted because in the Bible it is taught that the individual entities should pray to the supreme father for supplying means of maintenance and giving pardon for their sinful activities.

So it is understood from any source of scriptural injunction that the Supreme Lord, or Kṛṣṇa, is the maintainer of the individual living entities, and it is the duty of the individual entity to feel obliged to the Supreme Lord. This is the whole background of religious principle. Without this acknowledgement, there is chaos, as it is happening in our daily experience at the present moment. Everyone is trying to become the Supreme Lord, either socially, politically or individually. Therefore there is competition for this false lordship and there is chaos all over the world, individually, nationally, socially or collectively. The Kṛṣṇa consciousness movement is trying to establish the supremacy of the Absolute Personality of Godhead. The human society is meant for this understanding because this consciousness makes his life successful. This Kṛṣṇa consciousness movement is not a new introduction of the mental speculators. Actually this movement was started by Kṛṣṇa Himself in the Battlefield of Kurukṣetra. At least five thousand years ago the movement was presented by Kṛṣṇa in the Bhagavad-gītā. From this Bhagavad-gītā we can understand that this system of consciousness was spoken by Him long, long before-He imparted to the sun-god Vivasvān. That calculation goes to show that before the repetition of the Bhagavad-gītā in the Battlefield of Kurukṣetra, it was once before explained at least forty million years ago. So this movement is not at all new. It is coming down from disciplic succession, and in India from all great leaders of the Vedic society like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, and lately, about 480 years ago, Lord Caitanya. The principle is still being followed today. This Bhagavad-gītā is also very widely persued in all parts of the world by great scholars, philosophers, and religionists. But in most cases the principle is not followed as it is. Kṛṣṇa consciousness movement means to present the principles of the Bhagavad-gītā as it is, without any misinterpretation.

In the Bhagavad-gītā we can understand five main principles: namely God, the living entity, the material or the spiritual nature, time, and activities. Out of these five items, God, the living entities, nature-material or spiritual-and time are eternal. But activities are not eternal. The activities in the material nature are different from the activities in the spiritual nature. In the material nature, although the spiritual soul is eternal, as we have explained before, the activities are temporary. Kṛṣṇa consciousness movement is aiming to place the spirit soul in his eternal activities. The eternal activities can be practiced even when we are materially encaged. It requires simply direction. But it is possible, under the prescribed rules and regulations, to act spiritually. The Kṛṣṇa consciousness movement teaches these spiritual activities, and if one is trained up in such spiritual activities, one is transferred to the spiritual world, of which we get ample evidence from Vedic literatures and also from the Bhagavad-gītā. And the spiritually trained person can be transferred to the spiritual world easily by change of consciousness. The consciousness is always there because it is the symptom of the living spirit soul. But at the present moment the consciousness is materially contaminated. Just like pouring water, water pouring, down from the cloud is pure, distilled water, but as soon as the water comes in touch with the earth it becomes muddy immediately. Again, by filtering the same water, the original clearness can be regained. Similarly, Kṛṣṇa consciousness movement is the process of clearing the consciousness, and as soon as the consciousness clear and pure it is transferred to the spiritual world for eternal life of knowledge and bliss, which we are hankering for in this material world, and being frustrated in every step on account of material contamination. Therefore this Kṛṣṇa consciousness movement should be taken very seriously by the leaders of the human society. (devotees offer obeisances)

So,

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge

ṣaḍbhir bhaktiḥ prasidhyati
[Upadeśāmṛta 3]

This Kṛṣṇa consciousness movement, or a person's Kṛṣṇa consciousness, can be progressively improved by six processes. What is that? Utsāhā, enthusiasm. Dhairyā. Dhairyā means patience. Utsāhān, dhairyāt, and niścayāt, firm conviction. Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt. And following the regulative principles. Sato vṛtteḥ. The profession must be strictly honest and serious. Sato vṛtteḥ. And sādhu-saṅge, and in the association of the devotees. So you attempted today a press conference, but don't be dejected. We have to become patient, and we must be firmly convinced that our movement shall be successful, provided if we follow the regulative principles. Sato vṛtteḥ and sādhu-saṅge. Sādhu-saṅge means in the association of the devotees. So there is nothing to be dejected. You try and follow the principles. It will come out successful without any doubt.

Thank you. Yes?

Tamāla Kṛṣṇa: We have prepared a very large feast.

Devotee: Haribol!

Prabhupāda: That's all right. You eat. It is, today is a ādivas (?) day. Ādivas day means the inauguration. Inauguration day. So you shall prepare the large feast every day and chant every day and eat prasādam every day. This is the inauguration day. (laughter) Yes. At least, make your program that every day in the evening, from seven to eight, at least one hour this kīrtana will go on. I'm very glad that Viṣṇujana chants very nicely, and you also, one after another. So every day make chanting at least for one hour in the temple. And do your activities as usual. Don't be disappointed. Kṛṣṇa will see His own business. So you have prepared large feast. You eat. What is there?

Vīrabhadra: A thousand people in this room?

Prabhupāda: Ekaś candras tamo hanti na ca taraḥ sahasrasaḥ. If we can, I mean to say, raise one person Kṛṣṇa consciousness, that means we have successfully preached our mission. One moon is better than millions of stars. Hare Kṛṣṇa.

Tamāla Kṛṣṇa: We can have kīrtana and soon the prasādam will be ready.

Prabhupāda: Huh?

Tamāla Kṛṣṇa: Can we have kīrtana, then serve prasādam?

Prabhupāda: Yes. Kīrtana have, twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Always.

Revatīnandana: Did you mean from seven to eight every evening, Prabhupāda?

Prabhupāda: Yes. You can repeat that, replay, the tape.

Govinda dāsī: Āratika?

Prabhupāda: Yes. You… (end)

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Recorded Speech to
Members of ISKCON London

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Los Angeles, December 23, 1968
Prabhupāda:
ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmilitaṁ yena
tasmai śrī-gurave namaḥ

I offer my respectful obeisances unto the spiritual master, who has opened my eyes with the torch of knowledge in my material existence of darkness. Ladies and Gentlemen, please accept my greetings in the happy new year of 1969, and blessings of Śrī Kṛṣṇa, the Supreme Personality of Godhead, for your kindly participating in this happy meeting of Kṛṣṇa consciousness. Kṛṣṇa appeared on this earthly planet five thousand years ago and gave us the unique philosophy and religious principles of Kṛṣṇa consciousness in the shape of the Bhagavad-gītā. Unfortunately, in course of time, as things change and deteriorate in the material world, people deteriorated and forgot the art of Kṛṣṇa consciousness. Lord Kṛṣṇa again therefore appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu at the end of the fifteenth century to revive the same Kṛṣṇa consciousness atmosphere in the human society. Lord Caitanya's special gift to the fallen souls of this age of quarrel and disagreement is to induce the people in general, the religionists, the philosophers and everyone to take to the chanting of the holy name of Kṛṣṇa. He informed us that the Absolute Supreme Personality of Godhead can descend also in transcendental sound vibration, and thus, when you chant Hare Kṛṣṇa mantra offenselessly, we immediately contact Kṛṣṇa and His internal energy, and thus we become immediately purified from all dirty things in our heart.

Our conditional life of material existence is due to dirty things in our heart. Originally we are all Kṛṣṇa conscious living beings, but due to our long material association in different species of life, varying to 8,400,000 different forms of life, we are accustomed to transmigrating from one form of body or another. In such cycle of birth and death, I, you, and every one of us, although originally spirit soul and therefore qualitatively one in constitution with the Supreme Lord Kṛṣṇa, we have identified with this material form of life, subjected to various forms of material pangs, specifically in the shape of birth, death, old age and disease. The whole material civilization is a process of hard struggle of life, ending in birth, death, old age and disease. The human society is struggling fruitlessly against these perpetual problems of life in different ways. Some of them are making material attempts and some of them are making partially spiritual attempts. The materialists are trying to solve the problems by achievement of scientific knowledge, education, philosophy, morality, ethics, poetic thoughts, etc., and the spiritualists are trying to solve the problems by different theses like discerning matter from spirit in various ways. And some of them are trying as mystic yogis to arrive at the right conclusion. But all of them must know it for certain that in this age of Kali, or the age of quarrel and dissension, there is no possibility of success without accepting the process of Kṛṣṇa consciousness. Śrīla Śukadeva Gosvāmī, the speaker of Śrīmad-Bhāgavatam, has therefore recommended that everyone, be he a fruitive worker, a salvationist or a mystic yogi, if actually he wants to be freed from the pangs of material existence, he must take to the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Kṛṣṇa consciousness is therefore an art of changing our hearts by purification from the dust of material desires. We cannot stop our desires because as living entities, desiring is the component part of our constitution. Therefore we cannot give up our desires, but we can purify our desires. Killing of desire is no solution, but curing the desires, diseased condition of desire, is the right solution. As such, therefore, this dust of misunderstanding is cleared off. We can see our real position of life and make steady progress towards the ultimate goal of life. We have forgotten the ultimate goal of our life due to lack of Kṛṣṇa consciousness. Therefore our entire activity should be executed in Kṛṣṇa consciousness to revive our lost relationship with God, or Kṛṣṇa. We do not prohibit anyone to cease from the present occupational duties, but we simply recommend that he executes such duties in Kṛṣṇa consciousness. Lord Śrī Caitanya Mahāprabhu never recommended changing one's position of life, but He favored the process of hearing about Kṛṣṇa from the right, bona fide source. One should give up the artificial process of philosophical speculation to arrive at the real goal of life, but one should submissively hear about the philosophy of Kṛṣṇa consciousness, which is generally inculcated in Śrīmad-Bhagavad-gītā and Śrīmad-Bhāgavatam. If one submissively chants the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, and hears the message of Kṛṣṇa as it is in the Bhagavad-gītā without any malinterpretation, then he does not have to change his position by some artificial method. Simply by the method of chanting and hearing, he comes to a transcendental position which will help him to know God, His name, His form, His quality, His pastimes, His paraphernalia, and so on.

We are, however, misled by persons and leaders who have very little connection with God, or Kṛṣṇa. Some of them are denying the existence of God, some of them are falsely trying to place themselves in place of God, some of them are in favor of the impersonal feature of God, and, at last, some of them, without being able to reach any right conclusion, are accepting the ultimate goal of life as void, or zero, in utter hopelessness and frustration. But Kṛṣṇa consciousness is solid ground for understanding Kṛṣṇa, or God, directly by the simple method of chanting the holy name of God, or Kṛṣṇa. Misled by blind leaders, the followers who themselves are blind have failed to achieve the desired success, but here is a method called by the name Kṛṣṇa consciousness which is directly offered by Kṛṣṇa, and the instructions are plainly described in the Bhagavad-gītā, given to us five thousand years ago, and again confirmed by Him in the form of Lord Caitanya five hundred years ago. This Kṛṣṇa consciousness movement is a great art of life, very easy and sublime. This Kṛṣṇa consciousness movement gives you everything you want, without any artificial endeavor. It is transcendentally colorful and full of transcendental pleasure. We prosecute these Kṛṣṇa consciousness activities through singing, dancing, eating, and talking philosophy received through authorized disciplic succession, and therefore it gives us everything we want, without any artificial change of our natural instincts. The consciousness is there in you, but it is now dirty consciousness, and what you have to do now is to cleanse it from all dirty things and make it clear Kṛṣṇa consciousness in pleasant method by chanting the glorified holy name of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. These performances we can practice anywhere. It does not matter either in a temple, or in a street, or in a park, or at home. But to assemble together and sit together, we require a place for congregation; therefore a temple of the Kṛṣṇa consciousness movement is required to be established in various centers of the world, irrespective of the particular countries, culture, philosophy, and religion. Kṛṣṇa consciousness is so universal and perfect that it can appeal to everyone, irrespective of his position; therefore I fervently appeal to you, all present in this meeting, to extend your cooperation for successful execution of this great movement.

Thank you once more. (Hare Kṛṣṇa bhajana by Prabhupāda with harmonium)

Śrīman Gurudāsa Adhikārī and his associate Godbrothers have very eagerly asked me to visit London, and I am also very much anxious to see you all there. So as soon as there is opportunity, I shall go with my saṅkīrtana party, who are now engaged in Los Angeles, and that will be a great pleasure for us all to meet together. (aside:) That's all right. (end)

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Lecture Excerpt

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Los Angeles, January 13, 1969

Prabhupāda: We are all in ignorance, in the darkness of ignorance. Ajñāna-timirāndhasya. So the disciple is praying that "I am… I was in the darkness of ignorance," but jñānāñjana-śalākayā, "but you have opened my eyes by the torture of knowledge…" Not… What is called? "Torch," "torch of knowledge." Ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur-unmīlitaṁ yena: "One who has opened my eyes in that way," tasmai śrī gurave namaḥ, "I offer my respectful obeisances unto my spiritual master."

So in the Śrīmad-Bhāgavatam also it is stated that parābhavas tāvad abodha-jātaḥ. We are all born ignorant. Either in human society or in animal society, we are born all ignorant. Therefore, in the human society the system is that children are given education. Why? Because it is supposed that the child is born ignorant. Similarly, as we give material education to the children, it is the duty of the parents to enlighten them with spiritual education. Śrīmad-Bhāgavata says that "Nobody should desire to become a father, nobody should desire to become a mother, unless one is able to save the child from the impending death." So that is also the duty of spiritual master. One should not become a spiritual master unless one is able to save the disciple from impending death. And what is that impending death? Impending death means… Because we are spirit soul, we have no death. But impending death means of this body. So it is the duty of spiritual master, it is the duty of the parents, it is the duty of the state, it is the duty of kinsmen, friends, everyone, to save people from this impending birth and death.

So how to save? That is stated in the Bhagavad-gītā. Lord Kṛṣṇa says,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"Anyone who comes to Me, he has no more to go back to the miserable material existence." Therefore it is the duty of a spiritual master, it is the duty of the parents, that they should enlighten their dependents to Kṛṣṇa consciousness. If one becomes fully Kṛṣṇa conscious, the simple factor, then he is saved from this material existence, or accepting repeated birth and death. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Here, everything in the material world, everything is born, it remains for some time, it grows then dwindles then vanishes. So this is not very desirable. But unfortunately, the modern civilization, they do not know. They are very much proud of advancement of knowledge, but they do not know that the cause of suffering is this body. They do not know. And they do not know how to make a solution of this material existence. Therefore parābhava. Bhāgavata says all their so-called, nonsense advancement of civilization is defeat. Defeat. Lord Jesus Christ also said like that, that "If one gains everything and then loses his own soul, what does he gain?" Similarly, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. A man's life is defeat only. However he may be very expert in driving motorcar day and night, this way and that way, very busy man, but if he does not inquire about his self-"What I am? Wherefrom I have come? Where I have to go to? Why I am suffering? Why I am put to this disadvantageous position?"-when one does not inquire for all these things, then his activities are defeat, only defeat. Therefore this Kṛṣṇa consciousness will save not only humanity but the living entities from this disastrous position of repeated birth and death. The Bhagavad-gītā, therefore, they stress on this point. Lord Kṛṣṇa stresses that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: [Bg. 13.9] "You are very much proud of your knowledge, but if you want to be at all a man of knowledge, a man of wisdom, then you should first of all keep before you the problems of birth, death, old age and disease, because your so-called advancement of knowledge cannot make a solution of this birth, death, old age and disease."

So we have spoken many times in various meetings in this hall about these things. Whole Bhagavad-gītā and Śrīmad-Bhāgavatam is meant for this, to get out of this material stage-playing. We are playing in a stage under different bodies. Just like in a stage, we play-somebody is playing the part of a king, somebody is playing the part of a queen, and so many things-similarly, we are, on the material stage, playing different parts, but we are all living entities, pure soul. Antavanta ime dehā: [Bg. 2.18] "This body is perishable." Nityasyoktāḥ śarīriṇaḥ: "But the proprietor of the body, that is eternal." [break] …vāṇī and vapu, and vapu means the physical body, and vāṇī means the vibration. So we are not concerned about the physical body. Not concerned means… We are concerned, of course, because the spiritual master, those who are ācāryas, their body is not considered as materiel. Arcye śilā-dhīr guruṣu nara-matir. Just like the statue of Kṛṣṇa, to consider that "This is a stone…" Similarly, arcye śilā-dhīr guruṣu na… Guruṣu means those who are ācāryas, to accept their body as ordinary man's body, this is denied in the śāstras. So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living. You'll see in these pictures. This movement was started by Bhaktivinoda Ṭhākura, and then it was entrusted to Bhaktisiddhānta Sarasvatī Ṭhākura. Then we are trying to serve his word, and many of my Godbrothers, they are also… (break-end)

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Lecture

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Los Angeles, January 15, 1969

Prabhupāda: So this yoga system, bhakti-yoga, means to concentrate only to Kṛṣṇa. Kṛṣṇa, when we speak of Kṛṣṇa, Kṛṣṇa and His expansion also… In the Brahma-saṁhitā Kṛṣṇa's expansions are described:

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Kṛṣṇa is always existing with innumerable forms. How? Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. Aṇḍāntara-stham. Aṇḍa means this universe. It is just like an egg. Aṇḍa means egg. All these planets and universes, they are made on the shape of egg. Aṇḍāntara-stham. So each and every universe, Kṛṣṇa enters as Garbhodakaśāyī Viṣṇu. Just like within matter, when there is male and female, sex, it becomes just like a small pea. That is also egglike, emulsified. And the living entity enters, and then the pea form becomes developed into a body. Similarly, without entrance of spirit, no matter can develop. Matter itself cannot develop. There must be spirit soul; then it develops. Pregnancy is formed when the spirit soul is there within the matter. Not that simply material secretion makes life. That is foolish understanding. Without spiritual spark being entered within the matter, it does not develop. Just like if a dead child is born, the form of the child may be preserved some by chemical process, but it will not develop. The developing process is stopped immediately, as soon as the spirit spark is gone out of it. So the conclusion is, matter cannot develop without spirit being within. So this material world, it is developing. The modern scientists also agree that the universe is increasing in volume. Why? Because Kṛṣṇa has entered within this universe as Garbhodakaśāyī Viṣṇu. Therefore it is developing. So there are innumerable universes, and so therefore there are innumerable Garbhodakaśāyī Viṣṇus. Because without Viṣṇu entering, this universe cannot develop. And the first creature is Brahmā. From the navel of Garbhodakaśāyī Viṣṇu, a lotus flower is grown. And upon that, Brahmā is the first creature. So the first creature is the most intelligent person. So Darwin's theory cannot be applicable because his theory is that human form develops after many evolution. That is another process. That is also stated in the Padma Purāṇa. That is called jīva-paryāyā. But this is not a fact, that in the, during…, in the beginning of the creation there was no human being or intelligent creature. The first creature is Brahmā, who has created this universe.

So our point is, when we speak of Kṛṣṇa, we mean with all His different forms, Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. So bhakti-yoga can be applicable to any one of these form, either Kṛṣṇa or Rāma or Viṣṇu or Nārāyaṇa, so many forms. Generally, Vaiṣṇavas worship the form of Kṛṣṇa, Rādhā-Kṛṣṇa, and Lakṣmī-Nārāyaṇa. In our conditional stage, we cannot worship Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa-sevā is for them who has developed spontaneous love for God. For them. Spontaneous. The spontaneous love… The example is given: just like a young man, young girl, without any acquaintance, when they see each other, there is some loving propensity. That is called spontaneous. Not that one has to learn how to love. Simply very sight will invoke some loving propensity. That is called spontaneous. When we are advanced in the matter of loving God, so much so that as soon as you see or remember anything about God, immediately you become ecstatic, that is spontaneous. Just like Lord Caitanya, when He entered the temple of Jagannātha, as soon as He saw Jagannātha, immediately fainted: "Here is My Lord." So this spontaneous love, those who have developed this spontaneous love, there is a stage. By practice, one will come to that stage. Because that spontaneous love is eternal. It is not artificial. We have got, but it is now covered by our material association. So it has to be uncovered. And when you come to that stage, spontaneous, without any paraphernalia… Here we are trying to love Kṛṣṇa with so many paraphernalia. We must have a nice temple, nice dress, everything very favorable. Then we have some spiritual, ecstatic love. We have to create the groundwork. But spontaneous, there is no necessity of groundwork. Immediately one remembers of Kṛṣṇa, he becomes ecstatic. So that is the highest perfection of love of Godhead, spontaneous, without any external influence.

Now, we are teaching devotional service by the order of spiritual master: "Our spiritual master has said this; we must follow." That is required, routine, practice. Just like in India, formerly, the boys and girls were married at very early age. So I was also married very early age. My wife was only eleven years old. So I have heard my mother-in-law was married-she was seven years old and my father-in-law was eleven years old. So this marriage was performed, but it is not that the husband and wife live together unless they are mature, grown-up. So there was a system to, in order to… Because premixing is still not allowed in India, but the husband and wife… The wife by the elderly members was asked that "Just take this foodstuff, tiffin, to your husband." So she comes, offers little foodstuff, pan. In this way they gradually develop their relationship, loving relationship. But actually, when that love is mature, there is no need of introduction. In the beginning it is required. So devotional service is divided into two portions. Vidhi. Vidhi-mārga, rāga-mārga. Vidhi means by according to the order of the spiritual master. Then, when it is fully developed, then no more vidhi. Automatically one will be anxious to serve Kṛṣṇa: "How I shall make nice dress. How I shall serve Kṛṣṇa. How I shall cleanse the temple." There is no question of ordering. Spontaneous love. By rendering service, he feels transcendental bliss. That is spontaneous.

So our Kṛṣṇa consciousness means we have to increase our attachment for Kṛṣṇa to the perfectional stage, when there is no more order, but automatically. Automatic. That is required. Mayy asakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. That yoga system… At that time there is no yoga. It is already… Yoga system means a process which helps uniting with the Supreme. That is called yoga system. But when there is spontaneous love, that is not a yoga system. It is yoga already. United. The Māyāvādī philosophers, they say that united means the individual soul has no more any separate existence, monism. They become one. But Vaiṣṇava philosophy, they say they become one, but at the same time they remain separate. So these things are to be realized. As we make advance in spontaneous love for God, then these things become automatically revealed. It is… Simply by theoretical exposition they cannot be understood. Therefore we have to practice. Vidhi-mārga… That vidhi-mārga is called bhakti-yoga. Vidhi-mārga means by following the regulative principles of śāstra, orders of the spiritual master, when we engage ourself in devotional service, that is called vidhi-mārga. So we should not at once try to rise up to the rāga-mārga, or spontaneous. It is not an artificial thing. When one is, I mean to say, raised to the platform of spontaneous love, there is no question of falling back. During rāga-mārga, or regulative principles, there is chance of falling back because that is not mature. But when it is mature, then there is no falldown. At that time, without Kṛṣṇa, without serving Kṛṣṇa, nobody can live. Just like Caitanya Mahāprabhu, He said that "I have no love for Kṛṣṇa." Just try to understand. Caitanya Mahāprabhu said that "I have no love for Kṛṣṇa." Why? Then why You are crying? So Caitanya Mahāprabhu says, "I am crying just to make a show to others that I am a devotee. Actually I am not a devotee. If I would have been actually devotee, how I am living without Kṛṣṇa? I should have died." This is ecstasy. "If I had any love for Kṛṣṇa, how I am living without Kṛṣṇa?" That means, "I do not love Kṛṣṇa."

So these are the highest stage. We should not imitate. We should follow the regulative principles. But some day will come when you'll be feeling the separation of Kṛṣṇa as death, as good as death. (end)

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Sunday Feast Lecture

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Los Angeles, January 19, 1969

Prabhupāda: The real meaning of Sanskrit means "reform." It is not whimsical, just like in English language, "beauty but, peauty put." It is not like that. Every word, every syllable has got a symbolic meaning. Bhaga. Bhaga means opulence, and vān means one who possesses. There are many words like that, guṇavān. Guṇavān. Guṇa means quality, and vān means one who possesses. Similarly, the Sanskrit word, equivalent word of the English word "God" is Bhagavān. Bhaga… God… Generally described, God is great. That is perfect. Actually God is great. Nobody can be equal to God, and nobody can be greater than God. Greatness… If I am great and if there is another competitor great, then I am not God, neither he is God. When we say, speak of God, there is no competitor. The Sanskrit word used, asamaurdhva… Asama. Sama means equal; a means not. Nobody is equal. Asama, urdhva. There are three positions. Just like we are sitting here. Somebody is equal to me, somebody is greater than me and somebody is lower than me. You will find, everyone. Anywhere you go, you'll find, somebody is greater than you, somebody is equal to you and somebody is lower than you, anywhere you go. But in case of God, there can be only lower; nobody greater or equal. That is God, simple definition of God. Nowadays there is a disease, to declare oneself as God, "I am God." And there is regular propaganda that everyone is God. Now, how everyone can be God? The definition of God is like this: "Nobody shall be equal; nobody shall be greater." Then He is God. If somebody says, "I am God," say, if somebody thinks that "I am God," he should think also, "Whether I have no more any greater than me or equal to me?" Oh, if you find so many equal and greater, lower also… But first thing is whether there is nobody greater than you or nobody equal to you. Then you are God. Don't be crazy and think that "I am God." God is not like that. Here is the definition, bhagavān, asamaurdhva. In Sanskrit word, it is very nicely described.

So bhaga… Bhaga means opulence. And what are the opulences? That also, we can very easily understand. If one man is very rich, we call opulent. If one man is very famous, reputed, he's opulent. If a man is very advanced in learning, in wisdom, he's al… That is also opulence. A scientist, a philosopher… If one is very beautiful, he is also opulent. So there are six kinds of opulences:

richness, reputation, strength, influence, beauty, and wisdom. So asamaurdhva, that equality and greatness… When you'll find a certain man is in such a position that nobody is richer than him and nobody is famous, more famous, than him, nobody is more stronger than him, nobody is more influential than him, nobody is more beautiful than him, and nobody is wiser than him-if you find somebody full in six opulences… These are the definition given in Vedic literature.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ iti bhagaṅ ganā
(Viṣṇu Purāṇa 6.5.47)

Bhaga, these opulences… So you have to find out. You do not accept any cheap God. You just try to find out whether this man claiming as God has no greater than him and no equal to him. Then he is God. This simple test. Don't accept any bogus, so-called God. Just try to put him to the test whether he is actually God. This is the test, that nobody should be greater than him; nobody shall be equal to him. Then he is God.

So in the Vedic literature, in India, you know there were many saintly persons, great scholars from time immemorial. Even not very recently, say, five hundred years ago there were such men, personalities. Now it is almost finished, but still, if you find, you will see there are great sages, saintly persons, who understand the meaning of Vedic literature, and they live up to the standard of Vedic life. So that is the definition given by great saints and sages, this definition given by Parāśara Muni, a great sage. He was the father of Vyāsadeva. Vyāsadeva is called Veda-Vyāsa. His another name is Veda-Vyāsa. Veda-Vyāsa means… His actual name is Vyāsadeva, but because he compiled all the Vedic knowledge in book form… Before the advent of this present age, which is known as Kali-yuga… He compiled all Vedic knowledge… Before that, there was no necessity of book writing, neither there was facility of printing books. There was no press. People had no necessity of keeping knowledge in writing. There was no necessity. Their memory was so sharp that once heard from the spiritual master, they remembered. But in this age, in this Kali-yuga, memory, duration of life, mercifulness, stature of the body, and so many things, they are reducing. They are reducing. We are not advancing. That is wrong idea. For example, in your country the stature is also reducing. Formerly in our childhood, I saw Europeans and Americans, they were very tall. But not only in your country, every country the stature is reducing. The memory is reducing. The duration of life… Your grandfather or great-grandfather, perhaps he lived for hundred years. I saw. My grandmother lived for ninety-five years. My father lived for eighty-four years. So I do not know how long I shall live. Still I am living. So in this way the age, duration of life, will reduce in this age. And it is also said that at the ultimate stage, at the end of this age, if a man lives for twenty to thirty years, he'll be considered a grand old man. So because our human assets are reducing… Practically there is no mercifulness now, dayā. Formerly a man was very charitable, but here, at the present moment, where is the question of charity? He cannot maintain oneself. So these things are reducing. Therefore Vyāsadeva thought it wise to give the Vedic knowledge in writings so that we can read, we can hear, and we can utilize, we can take benefit out of it. So Vyāsadeva gave us this Vedic literature. His father, Parāśara Muni, gave us the definition, the understanding of God, what we mean by God. So he gave us this definition, that "God is He who is full with six kinds of opulences, of which there is nobody greater or nobody is equal. Then he is God." You try to understand the six kinds of, I mean to say, opulences, and you try to find out a person who has no competitor, neither greater than him. Then you accept him as God. Otherwise reject. Don't accept.

So how you can find out a person who is the richest man within this…, not within this world, within this universe. It is very difficult. You cannot find out a being who is the most, I mean to say, famous within this universe. We can know. Just like in your country, your President is the most famous man. But in other country there may be another famous man. In other planet there may be another famous man. So you cannot fix up that "Here is the man who is the most famous within this universe, who is the most influential, strong, wise." So therefore, if you try to understand who is God by corroborating the definition of God, it is very difficult to find out. If you travel all… Now you have got sputniks, but you cannot go further than 25,000 miles. But there is no limit even of this material, one universe, and there are innumerable universes. To find out the most important man or living entity within this universe… Of course, from Vedic literature we understand Brahmā is the most, I mean to say, opulent personality within this universe, Brahma. He is called the creator of this universe. But from Śrīmad-Bhāgavatam we understand that Brahmā is not the ultimate creature. In the beginning of Śrīmad-Bhāgavatam you'll find. It is said, tene brahma hṛdā ādi-kavaye, janmādy asya yataḥ [SB 1.1.1]. The definition of God is given there, and the qualification of God is given there, that He instructed Brahma. Brahmā is calculated to be the prime personality within this universe, but he was also instructed by God. Tene brahma, ādi-kavi. Ādi-kavi. Ādi-kavi means the first man, the first man of knowledge. So you may question that "In the creation, first, there was only one living creature, Brahma. Then where he went to take lessons? Who instructed him? There was no other living creature." That is also another qualification of God. God created. That also you know. You have read in your Bible. God created, but He is not one of the created beings. He created. Therefore, before creation, He was there. It is to be concluded. Before creation of this cosmic manifestation, He was existing. That information you'll have from Śrīmad-Bhāgavatam, janmādy asya yataḥ [SB 1.1.1], in Vedānta-sūtra, "the original source of all emanation."

So God created. Try to understand what is the position of God. God created means before the creation, God was there. Just like if you say that "Mr. such and such has constructed this building," that means before the construction of the building, Mr. such and such was living, was existing. So "God created" means God is not one of the beings who were created. He is beyond creation. Therefore one great stalwart ācārya of India, Śaṅkarācārya, whose name you might have heard, he says, nārāyaṇaḥ para avyaktāt, avyaktāt anya-sambhavaḥ: "Nārāyaṇa, God, the Supreme Lord, He is beyond this creation. He's not one of the created beings." You try to understand. God said, "Let there be creation," and there was creation: "Yes." His word is sufficient. His word is sufficient. You can take practical example. In your country you can understand this nice example. During the fall, all of a sudden, all the leaves of the tree, they fall down. There is no more leaf. And again, during the beginning of spring, the, immediately everything becomes green. Now, how this is happening? If you decorate one tree, if you want to take out all the leaves of a tree, it will take months together. And if you want to decorate one tree without leaves, it will take months together. But you can see that within a few days all leaves are fallen down, and within a few days all leaves are coming out. So why don't you believe that simply by word of God there may be creation, there may be destruction? That is sufficient. He doesn't require any engineering. Simply that vibration is sufficient. Śabdāt pravṛttiḥ.

So these things are very nicely, clearly explained in the Vedic literature. If you take advantage of this Vedic literature, especially of the… Bhagavad-gītā is the preliminary study, ABCD. Bhagavad-gītā is not very high standard spiritual knowledge. It is simply elementary, ABCD knowledge of spiritual life, rudimentary knowledge. And if you want to study more and more, there is Vedānta-sūtra, there is Śrīmad-Bhāgavatam, Upaniṣad, so many things. So our Kṛṣṇa consciousness movement is to give people chance to take advantage of this Vedic literature. There is a very nice verse in Caitanya-caritāmṛta:

anādi bahir-mukha jīva kṛṣṇa bhuli gelā
ataeva kṛṣṇa veda purāṇa karilā

We do not know when we have forgotten God, when we have missed our relationship with God. We are eternally related with God. We are still related. Our relationship is not lost. Just like the father and the son, the relationship cannot be lost, but when the son becomes crazy or mad, he thinks that he has no father. That is a conditional… But actually the relationship is not lost. When he comes to the consciousness, "Oh, I am the son of such and such gentleman," the relationship is immediately there. Similarly, our consciousness, this material consciousness, is a condition of craziness. We have forgotten God. We are declaring God is dead. Actually I am dead. I am thinking, "God is dead." Just like I am deaf, I am asking somebody, "Oh, Mr. such and such." He's replying, but I am deaf. I cannot hear. I say, "Mr. such and such, he cannot hear me." You see? He himself is deaf. The answer is there, but because he cannot appreciate, he says, "Mr. such and such is deaf." He is deaf. Similarly, we have become so much materially dead that we have lost our Kṛṣṇa consciousness, or God consciousness, but we are declaring, "God is dead." God is not dead. How God can be dead if functions are going on? According to His order, the sun is rising every day. Yac-cakṣur eṣa savitā sakala-grahāṇām. The moon is rising, the air is changing, the season is changing. Everything is going on nicely. How you can say God is dead? God is not dead, but we are dead to appreciate the function of God. We are dead.

So this Kṛṣṇa consciousness movement is to give life to the dead society of human being. They are now dead, crazy dead. So our request is that you take full advantage of this Kṛṣṇa consciousness movement. Your life will be happy. You'll find a new phase of existence, happiness, fullness. That is sure. And the method is very simple. We don't ask you… Just like as soon as I enter, all of you join in chanting Hare Kṛṣṇa. It is very easy thing. Even a child can join. And simply by chanting, you'll be purified, simply by chanting. You haven't got to make any exercise, keeping your head down or this or that. No. Simple method: chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So this is our propaganda. We don't charge anything. We don't say that "I sell one mantra. You take it and give me some dollars." No. It is freely distributed. Freely. In the street they are being distributed. But don't neglect it. Because we are distributing this, the most valuable asset of the world so cheaply, don't neglect it. Take it. Don't minimize the value because we are distributing free. It is the most valuable thing of your life, chanting Hare Kṛṣṇa. And you'll practically find the result. It is not bluff. So many American boys and girls, they are chanting. They are not imported from India, but they have taken it very seriously, not only here. We have got seventeen branches all over your country, and they are very happy. And there is no loss. If you chant Hare Kṛṣṇa, what is your loss? But the gain is very great. You can chant. Simply while walking in the street you can chant. While working, you can chant. While at home, you chant. When at office, you chant. There is no license, no expenditure, no loss, but the gain is very great. That is our request.

So we thank you very much that you are sympathetic with this movement and coming every weekly to participate in our love feast. So if you simply come by taking part in this feasting festival, you'll be infected with Kṛṣṇa consciousness.

Devotees: Haribol! Jaya!

Prabhupāda: Everything has got some infectional influence. So if bad thing has got infectional influence, why not good thing? So you try to associate with us and you'll be infected. You'll chant Hare Kṛṣṇa. Thank you very much. (end)

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Lecture Excerpt

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Los Angeles, February 9, 1969

Prabhupāda: …it is taken orphans are very much forlorn. But in the presence of parents also, many children are suffering. And (in) the presence of good medicine, good physician, many people are dying. It is not guaranteed. Suppose one is diseased, suffering. If you engage good, qualified physician, good medicine, and therefore there is no guarantee of cure. No. There is no guarantee. The medical practitioners say, "We cannot guarantee. We are trying our best. That's all." Similarly, when a person is drowning in the water, if you send a good boat to save him, that is also not guaranteed. In this way, if we study that we are completely dependent on something else… Our process of making ourself independent… We may manufacture so many things for our independence, but śāstra says, unless there is protection from the Supreme Personality of Godhead, these methods and processes will not save us. Tāvat tanu-bhṛtāṁ tvad-upekṣitānām. If Kṛṣṇa does not like, does (sic:) not wish that "These children will suffer in spite of good parents," so that suffering nobody can check. "This man must drown in spite of very nice good boat and ship"-nobody can check. "This man must die in spite of good physician and medicine"-he must die. Therefore our first relief, guaranteed relief, is this shelter of Kṛṣṇa. If you take shelter of Kṛṣṇa, even there is some deficiencies in the matter of protecting us, Kṛṣṇa will save. Therefore we should depend on Kṛṣṇa. That is called śaraṇāgati, surrender, to believe that "Kṛṣṇa will give us protection." Without Kṛṣṇa's protection, no other protection is valid. There is no guarantee. So in every way we shall surrender to Kṛṣṇa. Kṛṣṇa also guarantees, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Our sufferings are due to our sinful activities. So Kṛṣṇa gives guarantee that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall save you from all kinds of sinful reaction."

So śaraṇāgati, surrender to Kṛṣṇa, is our only business. This Kṛṣṇa consciousness movement is trying to teach people to, not to declare independence, which is not possible, nor to try to make this world happy without Kṛṣṇa. That is not possible. That is our propaganda. Whatever you do, you take shelter of Kṛṣṇa, or God. "Kṛṣṇa" is the most explicit term for God. God may have many names. Kṛṣṇa is the perfect name. God has no name; some philosophers say like that. No name means that His name is understood by His different action. Just like Kṛṣṇa is sometimes called Yaśodā-nandana. Because He has accepted mother Yaśodā, to become her son, therefore Kṛṣṇa's name is Yaśodā-nandana. Kṛṣṇa's name is Pārtha-sārathi. Why? Because Kṛṣṇa has accepted to become a chariot driver of Arjuna. Pārtha means Arjuna, and sārathi means chariot driver. So Kṛṣṇa's name became Pārtha-sārathi. Kṛṣṇa used to steal butter from the stock of His mother's butter stock; therefore Kṛṣṇa's name is Mākhana-cora. So in this way Kṛṣṇa's name are varieties. Kṛṣṇa has unlimited number of activities, and according to such activity He has got unlimited names. But the primary name which is applicable in all circumstances is "Kṛṣṇa." Kṛṣṇa means "all-attractive." Kṛṣṇa attracts everyone. Otherwise how you're attracted? If Kṛṣṇa is not all-attractive… From the beginning of your life you never heard of Kṛṣṇa, neither you knew about Kṛṣṇa. Why you are attracted? Huh? So Kṛṣṇa is all-attractive. That is the perfect name of God, "Kṛṣṇa." Otherwise, Kṛṣṇa has got many names, sahasra nāme, thousands of names. This name is… (aside:) Just, time is up? Or…

So kṛṣṇas tu bhagavān svayam [SB 1.3.28]. According to Vedic literature, Kṛṣṇa is the Supreme Personality of Godhead, svayam. Svayam means original. Kṛṣṇa has many extension, incarnation. We are also Kṛṣṇa's extension. We are, all living entities, we are also Kṛṣṇa's extension. We are called vibhinnāṁśa, separated extension. Separated extension means just like this finger is the part of your body, but when it is separated from the body for some reason… The finger's name is "finger," but it is separated; it is no longer used for the whole body. Similarly, the conditioned souls, we… We have come to this material world being conditioned by the laws of material nature; therefore our so-called independence is bogus. There is no independence. We are completely under the grip of material nature, so therefore we are separated. When we are again joined with Kṛṣṇa, then we are one with Kṛṣṇa. Just like this finger is one with this body; although it is called finger, but it is the same. The importance of the finger is as good as the whole body. Similarly, when we shall join again with Kṛṣṇa, then we become as good as Kṛṣṇa, advaya-jñāna, absolute. Just yesterday, day before yesterday, I was explaining, aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. Every part, every limb of Kṛṣṇa has got the potency of acting like other limb. We can only see with our eyes, but Kṛṣṇa can eat also with His eyes. Therefore absolute.

So Kṛṣṇa's part and parcel is also one with Kṛṣṇa. In the spiritual world there is no two. All one, one unit. This will take time to understand. Theoretically we can understand. And here, in this material world, we are all separated. Therefore, just like if electric bulbs are separated from the powerhouse, practically it has no value, similarly, so long we are separated from Kṛṣṇa, we have no value. Sthānād bhraṣṭāḥ patanty adhaḥ. Sthānād bhraṣṭāḥ patanty adhaḥ. Sthānāt means from the right position one falls down. So by Kṛṣṇa consciousness, by reviving your Kṛṣṇa consciousness, by engaging yourself in Kṛṣṇa's service, you revive your original position. That is called liberation. Now we are not liberated; we are dependent on so many laws, so many conditions, although we are very much proud and puffed-up, independent. Who is independent? Nobody is independent. It is not possible to become independent. It is simply false pride, independent. So don't try to become independent. Please try to become dependent on Kṛṣṇa. That will make your life successful.

Thank you. Hare Kṛṣṇa. (end)

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Lecture Excerpt

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Los Angeles, February 10, 1969

Prabhupāda: After each and every verse we chant, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Similarly, we repeat Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Why we repeat? The more we repeat means we learn to love. That is required. Anything which you do not love, you cannot repeat. It will be disgusting. Anything, any word you take, if you simply repeat, you'll feel disgusted. Sometimes those who are not in Kṛṣṇa conscious life, they also feel this repetition as disgusting, hackneyed, because they have not developed love. Rūpa Gosvāmī says that "What shall I chant with one tongue and what shall I hear with two ears? If millions of tongue I would have possessed, then I could chant little." And they're tasting… Because they have got love for Kṛṣṇa, they are tasting the nectarean of chanting. They cannot give up. In the material world also, there are many slogans. We repeat because we love.

So real thing is to develop love for Kṛṣṇa. That is the Vṛndāvana standard. In Vṛndāvana, Nanda Mahārāja and Yaśodā-mayī, Rādhārāṇī, gopīs, the cowherdsmen, boys, cows, calves, trees, they do know that Kṛṣṇa is God. You have read in Kṛṣṇa book, sometimes when Kṛṣṇa does something wonderful, they take Him as a wonderful child, boy, that's all, or child. They do not know that Kṛṣṇa is God. But they love Kṛṣṇa more than anything. They do not know except Kṛṣṇa. That is wanted. Not very much philosophy. Whether Kṛṣṇa is God or not, whether the symptoms of God are there or not, the Vṛndāvana-vāsī, inhabitants, they do not care for it. Kṛṣṇa may be God or a man, but they love Him. That's all. That is wanted. We have to increase our love for Kṛṣṇa; therefore this worship, temple worship. If you always be engaged in Kṛṣṇa's service, naturally you develop love for Kṛṣṇa. That is wanted. Premā pumartho mahān. Caitanya Mahāprabhu says that prema, love for Kṛṣṇa, love for God, that is the highest achievement in human life. Premā pumartho mahān. It is not religiosity. Religiosity is different thing. Everyone goes to church or temple with some material purpose generally, to get… Just like in church they go: "God, give us our daily bread." That is material purpose. Not only church, everywhere, that is the system. Ārto arthārthī. Of course, that is good. Four classes of men whose background is pious life, they go to God, church or temple, when they're distressed. Others, those whose background is not piety, simply mischief, they cannot go. Therefore even one goes to God for praying something material, they're better than those who do not go to God. Just like in Communist country, they do not believe in God: "Why we shall go to God? We shall create things. We shall create bread." In the Communist country the propaganda was that these Communists would go to villages, ask the villagers to come to church and pray to God, "Give us our daily bread," and they would ask, "Whether you have got bread?" Of course, in the church where is the bread? They will say, "No, we haven't got bread." "All right, you ask us." And they ask the Communist leader, "Give us our daily bread," and they give sumptuously. "Why should you go to church?" They preached godlessness in this way, that "You are not getting bread from the church. You are getting bread from us. Why not worship Lenin and his followers? He gave sufficient bread." In this way they tried to make people godless, that "Don't go to church." Still their propaganda.

But our relationship with God is so permanent that artificially we may try to banish God some way or other-it cannot go on. To become atheist, not to believe in God, they're simply artificial. These godless persons, when they're actually in danger, they think of God. I have seen it. Automatically they think of God. So this godlessness is not our natural life. To love God, that is our natural life. (end)

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Lecture Excerpt

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Los Angeles, February 12, 1969

Prabhupāda: …controlling the mind and the senses. So a devotee says that to control the mind and senses, that is also required, but if one has gotten the mercy of Caitanya Mahāprabhu… These senses are like serpents, they are so dangerous. But protkhāta-daṁṣṭrāyate: a serpent without poison teeth. Suppose we are sitting here. If you find a serpent here, you'll be all afraid, and the whole meeting will be disturbed: "There is a serpent." But if you know that serpent has no poison teeth, you'll not be disturbed, if his poison teeth is broken. Sometimes for medical purpose the serpent's poison teeth is taken away, to take that, what is called, anti-venom, anti-venom injection they prepare. So serpent is dangerous on account of these poison teeth. So here the devotee says, yes, the senses are serpentlike, dangerous, but by the mercy of Caitanya we can break the poison teeth. How it is that? If you constantly engage your senses for Kṛṣṇa, oh, the poison teeth is broken. The poison teeth is broken. The most formidable serpent is this tongue. If you simply talk of Kṛṣṇa and if you simply eat Kṛṣṇa prasādam, oh, the poisonous effect of tongue will be broken. You'll have no opportunity to talk nonsense or to eat nonsense. Then your life becomes advanced immediately fifty percent(?). If you can control the tongue, then you control all the senses. If you cannot control the tongue, then you cannot control other senses. Therefore it is said, protkhāta-daṁṣṭrāyate, the poison teeth is taken away.

And viśvaṁ pūrṇa-sukhāyate. Oh, people are harassed with so many problems. The politicians and the humanists, the socialists, the ambassadors, the presidents, they're all harassed with the problems. And a Kṛṣṇa conscious person has no problems. (laughter) Has no problems. Viśvaṁ pūrṇa-sukhāyate. The whole universe becomes happy to them. And vidhi-mahendrādiś ca kīṭāyate. What to speak of this man or that big man, that big man, a devotee doesn't care a fig even for the great demigods. Otherwise, they don't care for any big demigod. They simply care for Kṛṣṇa. So vidhi-mahendrādiś ca kīṭāyate. Kīṭāyate means they consider just like ordinary worm. "What is this? He's also a living entity. That's all." Yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ gauram eva stumaḥ. Oh, Lord Caitanya's mercy is so valuable, so great, that one can be posted in this position. (end)

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Lecture

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Hawaii, March 23, 1969

Prabhupāda: So the first question is, "What is the practice you preach?" Yes. We are preaching the original practice. Practice means which is practically done. And sometimes things are impractical when they are unnatural, and natural things can be practiced very easily. So our preaching is to reinstate the living soul to his original condition. The original condition of living being is part and parcel of the Supreme Lord. As such, the part and parcel is meant for rendering service to the whole. Just like this finger is part and parcel of my body. The finger is expected to give service to the whole body. When I am feeling itching, my finger is helping it. When I want to pick up something, my finger is helping. Similarly, any part of my body… When I want to go out, my leg is walking. When I want, I want to see something, my eyes are helping. So in this way you can understand what we mean by part and parcel. Take materially also, any machine. The part and parcel… Just like here is a machine, tape recorder. There are different parts. One part is required to give, adjust speed; one part is required how to move, how to start, how to stop, how to increase. So different parts. Similarly, we are living entities, and the Lord is also a living entity. And we are originally created to help the Lord. He does not require… Because He's complete. But just to give a crude example, as the part and parcel required: now, suppose this finger is not giving me service. It is diseased. So sometimes doctors advise that "You have to amputate this finger, otherwise it will affect the whole body." Similarly, we living entities, being part and parcel of the Supreme Lord, when we rebel, that is our diseased condition. We, when we don't want to render service to the Lord, that is a state which is called demonic state.

The demonic state… Just like a citizen of this state is part and parcel. A citizen expected to render service to the state, but if he refuses, then he's considered a traitor or a criminal and is put into punishment. Similarly, all the living entities who are in this material world, they have rebelled. They are part and parcel, sons of the Lord, but they have refused to give service under certain condition. It may be… And they are all put into this material world. And in this material world there are different varieties of living entities. So all of them are criminals, maybe first-class criminal, third-class criminals, second-class criminal. Amongst the criminals also, in the prison house, there are divisions. So here those who are materially prosperous, they are also criminals but first-class criminals. That is the difference. And those who are suffering materially, they are also criminals. They are third-class criminals. But all of them-criminals. How they're criminals? Because either one is rich or poor, he's subjected to the tribulations of this material nature. It does not mean that the rich man will not die, but everyone wants to live, either rich man or poor man. It is not that the rich man will not be diseased, but everyone wants to take precaution against disease. No one wants to become diseased, but everyone becomes diseased. Everyone dies. It is not that rich man will not become old and the simply poor man will become old. No. Everyone will become old. It is not that… When a child takes birth, the condition within the womb of the mother, air-tight packed, cannot move-we forget, but that is a great suffering. The suffering of death, suffering of birth, suffering of disease and suffering of old age-these are imposed on the living entities, those who are criminals. Criminals means revolted against the service of the Lord.

So we are trying to bring them into practice, how to serve Lord, how to, how to serve the Supreme Lord. That is our movement. It is not patchwork. Other humanitarian societies or welfare societies, they are trying to give some patchwork. They cannot give relief to the stringent laws of nature: birth, death, old age and disease. But we are giving the final cure of the disease of condition of material existence. That is the teaching of Bhagavad-gītā: māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. In this material world there are consideration of pious activities or impious activities. By pious activities one gets very good family, birth in very good family, and nice education, beautiful body, janmaiśvarya-śruta-śrī [SB 1.8.26]. Four things: birth either in good nation or in good family, janma; and aiṣvarya means wealth, richness; and ṣruta means education; and śrī means beauty. So this is the consideration of material pious or impious. And impious means just the opposite: birth in abominable species of life, just like cats, dogs, hogs, or uncivilized people, ugly feature, no education. These are consideration, pious or impious. But either you become pious or impious, you cannot get out of these stringent laws of nature: birth, death, disease and old age. So we are educating our students to practice how to revive his old, the eternal constitutional position to serve the Lord. This is our practice. Just like here you can see the boys have decorated the sitting place of the Lord, how nice, with flowers and candles. It is not very expensive, but it is so beautiful that immediately it attracts. You see? So everyone can practice at home. Is it very difficult task, to gather some flowers and some leaves and decorate and have some picture or statue of the Lord, offer Him some fruits, flower? Everyone can do this. And by doing this, he gets the highest perfection of life: no more coming into this material world and suffer all these nonsense. This is our practice.

Then what is the basic idea behind Kṛṣṇa consciousness? That means originally we are Kṛṣṇa conscious. Kṛṣṇa, or God, is my Lord, is my father… Because part and parcel… Just like somebody's children. The children is a part and parcel of the body. Why I love my child? Because he is my part and parcel of this body. I don't love so much other children because they are not part and parcel of my body. This family affection means the family members, they have got with bo…, relationship with my body; therefore he has got the consciousness, "He is my father. He is my mother." And the parents lave consciousness, "They are my child." So they have got some duty. The father wants to see how the children are comfortably raised, and the children also seeing the interest of the father and mother. Just like in family life we have got a certain kind of consciousness, "He's my father. He's my child." Similarly, if we develop our original consciousness, that "God is our father; we are all children," then the whole trouble ceases. If God is the proprietor of everything and every children has got right to enjoy the God's property, then where is the trouble? For want of this consciousness, Kṛṣṇa consciousness, everyone is claiming, "This is my property. This is my state. This is my country." Ahaṁ mameti [SB 5.5.8]. Aham means "I," and mama means "mine." This is nonsense. Nothing belongs to you. Everything belongs to God. Everyone has got right to live on God's property. This is Kṛṣṇa consciousness. If everyone is taught this God consciousness, there is no need of this artificial United Nations. We are united by nature. God is the center. Why artificial spending so much money? We are united not only in the human society, but we are united in all living societies, all living entities. Why we should treat the animals as different? Because there is no Kṛṣṇa consciousness. I have got my consciousness that "The human beings in America are my brothers, or my countrymen. They should be given all protection." And why not cows? They are also born in America. Why they are being sent to slaughterhouse? Because there is no Kṛṣṇa consciousness. There is no Kṛṣṇa consciousness. Therefore this partiality, that "Only human being is my brother, and the cows and the other animals, they are not my brother," this is lack of knowledge. But if we become Kṛṣṇa conscious, if we take teachings of Bhagavad-gītā, Kṛṣṇa consciousness, Kṛṣṇa says, sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "In all species of life, in all forms of life, as many creatures are there, they are all My sons." So how can you treat others as not your brother? They are also your brother. Even the ant is also your brother. He is in a different class of imprisonment, that's all. A different body. The ant has got also the same punishment-birth, death, old age and disease-as you have got. You are also criminal; he is also criminal. But he is also son of God; you are also son of God. This is Kṛṣṇa consciousness. If one becomes Kṛṣṇa conscious, then brahma-bhūtaḥ prasannātmā [Bg. 18.54], as soon as he becomes Kṛṣṇa conscious, then he becomes joyful because he has no more enemy. "Everyone is my brothers." Therefore he has no fear. If I become enemy to you, you become my enemy. If I am friendly to you, you are my friend. So a Kṛṣṇa conscious person does not see anyone as something other than son of God. He sees not that only this, this person, is son of God and that person is not son of God. This is lack of Kṛṣṇa consciousness. Every living entity's son of God; therefore one can love, one can actually have the idea of universal brotherhood, only in Kṛṣṇa consciousness, not otherwise. Otherwise, they are simply false propaganda.

Real Kṛṣṇa consciousness, when one achieves, he becomes prasannātmā, joyful. That is the first symptom of becoming full, Kṛṣṇa conscious. Prasannātmā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. He has no hankering. He has no lamentation. Samaḥ sarveṣu bhūteṣu. This is the highest stage of Kṛṣṇa consciousness. Samaḥ sarveṣu bhūteṣu. Samaḥ means equality; sarveṣu, "all"; bhūteṣu, "entities." This is third stage. First stage is joyfulness, second stage is no want, no lamentation, and third stage, to see all living entities on the same… Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. When one is actually learned, he sees… Mad-bhaktiṁ labhate parām [Bg. 18.54]. Then he becomes eligible to be a devotee of the Lord. To become devotee of the Lord is not so easy. These are the conditions. The beginning is joyfulness. The second stage: no want, no lamentation. "My father is Kṛṣṇa, so I'll be fully sup…" Just like a child. He knows, "My father is there. I have no want." Everything is there. Prasannātmā. "Why shall I hanker him? My father…" [break] …is now diseased. He's now lunatic. Similarly, tiger is my brother, but not that because originally he's my brother, I shall go and embrace. No. I shall be careful. But not that I shall kill. Why shall I kill? He's not coming to encroach upon my property. He's living in the jungle. Why shall I go and kill a tiger? This is all nonsense, lack of Kṛṣṇa consciousness. He has not done any harm to you. He is living in his own jurisdiction. He is uncivilized. He is ferocious. God has given him direction: "Oh, you live here. You don't go there." That's all right. And why should you go to kill a tiger? He's not coming to encroach him. This is Kṛṣṇa consciousness. Why should I kill unnecessarily an animal? We have got so many nice foodstuff. Kṛṣṇa has given me grains, fruits, milk. The cows, they are supplying tons of milk, but they are not claiming, "It is my milk. I shall drink." No. It is giving to you, as mother gives. And we are killing cows, killing mothers. This is lack of Kṛṣṇa consciousness.

So we teach all these things to our students who are going to be Kṛṣṇa conscious (reading:) "ISKCON members talk about serenity, tranquillity and bliss." That is already explained. If I am trained in Kṛṣṇa consciousness, then I am a sane man. I am not a madman because I know what is my position, what is God, what are other living entities, what is this world, what is this material nature, what is this time, what are these activities. This knowledge is in full because Kṛṣṇa consciousness teaches all these things, what is God, what you are, and then what is this nature, beyond the nature, what other things are there. Those who are not Kṛṣṇa conscious, they do not know. They are frogs of the well, simply calculating, ”This three feet, water, space, is my habitation.” And when he’s given information of the Atlantic Ocean, he does not believe. ”Oh, there is Atlantic Ocean? What is that nonsense?” ”Oh, it is very, very big,” somebody says. He’s simply calculating his well water. ”Oh, it may be four foot?” ”No, very big.” ”All right, ten feet? How…?” He’s calculating, this. These materialistic scientists, they are simply speculating like the frog in the well. They do not know; neither they have means. But a Kṛṣṇa conscious person knows. He gets information from Kṛṣṇa.

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

”Now, this material world is simply a fractional part of My creation.” And what is this material world? This material world, we cannot even estimate one universe, what is the length and breadth and how many planets are there, how they are working. We have no information. And we are very proud of advancement of knowledge. And there are innumerable universes. All taken together, that is called material world. Yasya prabhā prabhavato… [Bs. 5.40].

In the Brahma-saṁhitā we get this information: yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa. Jagad-aṇḍa means universes. Koṭi means innumerable, hundreds of thousands multiplied by another hundred, hundred, hundred. Lord Caitanya Mahāprabhu has said that this universe is a grain of mustard seed in the bag of a mustard seeds. Just imagine. Can anyone count what is the number of mustards seeds in a bag, in a one-ton or two-ton bag? Innumerable. It is beyond our experience. But there are so many universes just like packed up in a bag. This is called material world. So what to speak of the spiritual world? The spiritual world is at least three times greater than this material world. That information we get from Bhagavad-gītā. Ekāṁśena sthito… Ekam means one part. Even you take… One part, maybe, one hundred. But even not going so far, one part means divide the whole thing into four parts. That will be one fourth. This material world is only one fourth of the whole creation, and the three-fourth part is spiritual world. In the spiritual world there is similarly innumerable planets, innumerable living entities. Just like, as I have already explained, that this material world is the just like prison house of the criminals. So our criminal department in the state, say, jail or prison house, that is not the countrywise, as big as the country. That is a fractional part only. Maybe a few hundred people or few thousand people living there, but the state is very big. Similarly, the Lord’s state is so big, though the criminal living entities are living in a corner only. This material world is in a corner. So what information we can get about God? ”God is great,” we simply theoretically say, but we do not know how great it is, He is, and how His greatness is working. That we do not know. But Kṛṣṇa conscious persons, because they are getting knowledge from Kṛṣṇa directly, they have got all this knowledge. Therefore their knowledge is perfect.

(reading:) ”If one were to begin to study ISKCON techniques, what would he have to give up?” Give up… Give up means… First give up is that ”I am this material body.” The nonsense idea that ”I am this body,” that is the root of all misunderstanding. So he has to give up this bodily consciousness. That is naturally. That is the beginning of teachings of Kṛṣṇa consciousness. The Bhagavad-gītā teaches Arjuna. Arjuna was overwhelmed of family affection, that ”How can I fight with my members of the family? They are my brothers…” So this conception, bodily conception, was first of all eradicated in the Bhagavad-gītā. He lectured… Arjuna was talking, arguing with Kṛṣṇa, that ”If I kill my family, male members, the female members will be without husband, and they will be polluted, and there will be unwanted children and this on…,” so many, as far as one can, materialistic person can think. So he was talking like that as very man of wisdom. So Kṛṣṇa first of all chastised him-not in the beginning, because in the beginning there was friendly talk, but when Arjuna surrendered unto Kṛṣṇa that ”You don’t take me as Your friend. I accept You as my spiritual master. So You teach me.” This relationship of spiritual master and student… The student is called śiṣya. Śiṣya, the Sanskrit word śiṣya, this word comes from the root śas. Śas means ruling. From śas, the śāstra. Śāstra means authoritative books. They have been derived. And śastra. Śastra means weapons, armaments. That is called śastra. Just like sword, guns, they are called śastra. These two things are rulings. The state has got lawbooks, authoritative books, and one who does not obey the lawbooks, then the next word is gun and sword. This, these two words, means to accept authority. So śiṣya means one who accepts the authority of the spiritual master. He voluntarily accepts the rulings or the punishment of the spiritual master. That is called śiṣya. One voluntarily agrees to the spiritual master… This initiation is going on. This is the beginning of voluntary acceptance of the spiritual master. That means he agrees that he will abide by the orders of the spiritual master. This is called acceptance of spiritual master. Śiṣya. Śiṣya means voluntarily accepting the ruling. Everyone is free. If I give you some ruling, why should you accept it? Therefore this formal initiation ceremony is performed. He promises, ”My dear sir, I shall abide by your order.” So Kṛṣṇa was accepted by Arjuna as spiritual master just to teach him what is the actual duty in that warfield. So at that time the first śiṣya, śāsana, ruling: He chastised Arjuna by these words, ”My dear Arjuna, you are talking just like a very learned man, but no learned man talks like this.” That means ”You are a fool.” He very politely said that ”You are talking with Me as if you are very learned man, but your subject matter is so third-class that no learned man takes this subject matter very seriously.” What is that? Bodily conception of life. ”You are talking just like a very learned man, but your center of activity is the body. So this is not a learn…, symptom of a learned man.”

So if we take this crucial test of learning, we shall find hardly a learned man in this world, hardly one man, because everyone is absorbed in this bodily conception of life. All their ideas-this nationality, humanity, this duty, that duty, all-everything on this. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. They are accepting this bag of skin and bones as self. You see? This is a bag made of skin and bone, and this… Is spirit soul so cheap thing that it is a bag of skin and bone and some stools and urine, combination? That is nonsense. So hardly you’ll find any sane man or any learned man in this world. You see? So first teaching is that ”You are not this body.” That is the beginning of Kṛṣṇa’s teaching.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati

[Bg. 2.13]

”My dear Arjuna, you are posing yourself as very learned man, but a learned man is not disturbed by this change of body.” Just He says very nice example. Just like a child. A child is growing. Growing means he is changing body. A child is born so small; a few years, he becomes big. Now where is that small body? That body is gone. You tell whatever you think, but that body is gone-another body. Then the same child becomes youth, young man. That body is gone. The same man becomes old man. That, that youthful body is gone. So every second the body is gone, but the soul is there. Anyone knows… You can remember; I can remember. When I was child, I remember I was doing this. And where is that body? That body is gone, but I am remain… Why I am remaining? Because I am eternal. I have changed my body, but I am there. Similarly, when I change this body, still I’ll be there. This is knowledge. This is nir(?) condition. If in this, during this life, I am changing so many body, so many bodies, still I am there, similarly, it is natural conclusion: when I change this body, I shall remain. I may be in another body. This simple logic is sufficient for a sane man to understand that living soul is eternal; the body is artificial, dress. By changing dress, one does not die. He is eternal.

So, (reading:) ”Is the chanting of Hare Kṛṣṇa the answer to living successfully in today’s world?” Oh, that is the only successful living in this, today’s world. So long people do not understand it, they are still in the darkness. This is the only. Why it is the only? Just see these boys, these girls. I have not imported from India. I came here single-handed with seven dollars. I have got hundreds of students like that. How they have changed, their character, their behavior. I have given them life. Some of them are married. They are living very nicely. They have got children, and they have given up their all bad habits. You see? They are not, I mean to say, eating meat. They have no illicit sex life. They are strictly vegetarian. They are preparing nice foodstuff from vegetable and grains. They do not take part, intoxication. They do not smoke even. Just see practically. If everyone becomes like them, then what is the trouble? If you encourage them to indulge in illicit sex life, to become intoxicants, to gambler and eating everything, without any discrimination, then how you can expect to have very good men in this world? They are mad. So this question, that ”Is this chanting of Hare Kṛṣṇa the answer to living successfully in today’s…?” What do you mean by ”successfully living”? Successfully living does not mean that you work hard just like cats and dogs, and eat something and have sex life at night. That is not successful life. That successful life is there even in the cats and dogs and hogs. The hogs are also laboring very hard. The cats and dogs, they are also for their food. And the sex is there. Everything is there. That is not successful life. Real successful life is how to understand his real constitutional position as part and parcel of the Supreme Lord. That is successful life. This is not successful life. What is this successful life? I see… I have got so many students. They are well-qualified. But they have got… When they work, they have to work so hard, they go at six o’clock to the working and comes again at six o’clock, all day, tired. They lost all vitality, all sense. Is that successful life, simply for one morsel of food, working so hard? And unless one works so hard, he cannot eat. We have created a civilization that one must earn thousands of dollars, then he can live like a gentleman. Is that successful life? And for earning that thousands of dollars he has to work so hard, just like animal, beast. No. That is not successful life. Successful life is that, that we should make our bodily necessities of life as far as required, not more than that. I want to eat something. God has given sufficient food. You grow. You live anywhere. You grow foodstuff. You grow grains. You grow fruits. You grow vegetables. Keep cows. Take milk. You can live anywhere. You haven’t got to go fifty miles off with a car to attend your office at six o’clock with velocity of hundred miles’ speed. Is that successful life, do you think? So where is successful life? We are proposing successful life.

So whatever you do, you just become Kṛṣṇa conscious, and at least he will feel that ”I am… My future hope is there. There is Kṛṣṇa.” That is successful life. At least he is hopeful that he is going to Kṛṣṇa. Even he is working very hard, never mind. ”I have been put into this condition of life.” So that is successful life. At least one life, anyway, passed on. Kṛṣṇa gives him assurance that one who understands the philosophy of Kṛṣṇa… Janma karma me divyaṁ yo jānāti tattvataḥ. Anyone who simply understands what is Kṛṣṇa, then his privilege is tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] ”He does not take any more birth in this material world.” Then where does he go? Mām eti: ”He comes to Me.” Simply try to understand Kṛṣṇa. That’s all. Even if you don’t serve Him, but Kṛṣṇa is so attractive. As soon as you understand Kṛṣṇa, then you have to serve Him. You see? It is so nice. That is successful life. This is not successful life. This is unsuccessful life, laboring whole life, and he does not know where he is going. Next life, what is, whether cat or dog or animal or this or that, he does not know. He’s in the darkness. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. The same repetition of same foolishness and uncontrolled senses, he does not know where he is going. Just like unbridled horses. The man does not know ”Where the horses are dragging me, either in the hell or heaven? I do not know.” But the horses are not controlled, under his con…, simply running, high speed. That these motorcars are running this way and that way. They do not know whether they will reach their destination. Any, at any point, they may be striking each other and finished. This is not successful life. Successful life means one should have peaceful life, with great hope, future hope, without any disturbance. What is successful life? Even a man is not secure. He does not know when he goes to his office whether his household things are taken away by some thief. You see? Where is success? Successful life means he must feel secure that the government is taking care of everything. That is successful life. He has no cares and anxieties. He’s simply developing his spiritual life. That is successful life.

(reading:) ”How much does this course of study cost?” It costs nothing. If you simply come here, you understand everything. We don’t charge anything. But they will not come. They go to a rascal who will charge fifty dollars for meeting and all talk nonsense. They’ll go there. And because we are not charging anything, they are not attracted. You see? But how we can charge? We are servant of Kṛṣṇa. Kṛṣṇa says that ”You speak,” so we are speaking. That’s all. Why should we charge? But if somebody, out of sympathy, gives us something, we don’t refuse. But we have no cost. We are working ourself as far as possible and maintaining ourself, but anyone who comes, we don’t charge anything. We have got volumes of books. I have translated six books, Śrīmad-Bhāgavatam, and one book, Teachings of Lord Caitanya, one book, Bhagavad-gītā As It Is. Some of the books are there. You can see. So there are so many books, immense knowledge. So it is not very costly. We charging very low price, just to printing charges. If somebody wants to purchase, we have got our magazine, monthly magazine, Back to Godhead. But if one does not pay, the same thing we are repeating daily in our meeting. Also he can come and hear. God has given him the ear, and he can learn. So there is no cost. There is no official cost. (reading:) ”How much does this course of study cost?” We don’t charge anything.

(reading:) ”What should one know about Kṛṣṇa consciousness? Is it something mystical?” No mystical. No bluffing. You are part and parcel of God. Who can deny it? There is no secrecy. As you are part and parcel of your father-God is the supreme father-so you are the part and parcel of your father, and it is your duty to love God. So what is the secrecy and what is the mystical? We don’t teach that you press your nose, you put your head, you go up and down. Nothing required. Simply to know that ”God is my father; I am His eternal son. My duty is to love Him,” that’s all. There is no secrecy. There is no so-called bluff or mystical, this or that. It is simple truth. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. God is teaching that ”You simply surrender unto Me, My dear son. Why you are independently…?” Just like here is one of my students. His father is a very big doctor. But he said, ”My dear son, you come home.” He’s very moneyed man. He can give him some few hundred thousands of dollars. ”But you don’t go to Kṛṣṇa consciousness.” That is his view. Similarly, as the father is claiming from the son, ”My dear son, you just surrender unto me. I shall give you my wealth, my everything,” similarly, God is also canvassing us, ”My dear sons, why you are unnecessarily traveling here and making plans to be happy here, nonsense place? You just surrender unto Me. I shall give you all protection.” Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: [Bg. 18.66] ”I shall give you all protection.” Father is always ready to give son all protection. That is natural. So we are all sons of God. We simply surrender to Him and the business finished. Then where is the mystical and this or that? There is nothing secret. So simply one has to agree. But if the rascal son does not agree: ”Oh, why shall I surrender unto Him? I shall remain independent,” all right, you remain independent. You remain and suffer. So there is no mystical. Everything is clear.

(reading:) ”ISKCON members speak knowingly of happiness. Don’t followers of Kṛṣṇa consciousness ever get angry?” Yes. They can get angry. Why not? They’re very much angry to the nondevotees: ”You rascal! Why you have not, are not surrendering yourself to God? You rascal.” Yes. We are angry. This anger is service of Kṛṣṇa. How can I give up anger? But we use anger in a different way, not for our sense gratification: ”Why you have not paid me such and such money?” No, we don’t say like that. ”Why you are not Kṛṣṇa conscious?” That is our anger. So the anger can be utilized in Kṛṣṇa consciousness. Everything can be utilized in Kṛṣṇa consciousness. Why should I give up anger? Kṛṣṇa is also angry, and I am son of Kṛṣṇa. So anger is in me because I have got the qualities of my father. So how can I give up anger? But I use anger only for Kṛṣṇa. So we do not leave anything, but we utilize everything for Kṛṣṇa. That is our Kṛṣṇa consciousness philosophy. So (reading:) ”Don’t followers of Kṛṣṇa consciousness ever get angry?” Yes, we get angry. Why not? We are not artificial. Human nature is to become anger, sometimes satisfied, sometimes… So we utilize this. We are angry when one is not Kṛṣṇa conscious, when he’s against God.

(reading:) ”Maharishi Mahesh Yogi had a plan to start teaching the people at sixteen…” Well now, we can teach even a child, without waiting for sixteen. We can teach even… Today this boy’s wife has not come. We have got a little child, his daughter. Only one and a half years… She’s also learning how to bow down, how to eat Kṛṣṇa prasādam, how to clap during kīrtana. There is no question of waiting for sixteen years. That is artificial. That is artificial. Why one should…? Who knows? Who will live up to sixteen years? Begin immediately. Begin immediately. You have got this chance of human form of life. That is the duty of the father and mother. All right, here is a child. Let him take a little prasādam. All right. Little beginning. And it is simple. Why one should wait for sixteen years or sixteen or thirty-two years? No, there is no waiting. Immediately. (reading:) ”Will ISKCON accept people this young?” Oh, yes, we, younger, even younger. Even one child is within the womb of his mother, we can teach. It is so nice thing. The instance is Prahlāda Mahārāja. Prahlāda Mahārāja, when he was in his womb of his mother, one saintly sage taught his mother about Kṛṣṇa consciousness, and the child became Kṛṣṇa conscious from the womb of his mother. So we can teach even in the womb of the mother because it is spiritual. It is not material. No material condition can check this teaching. Ahaituky apratihatā. That is the highest perfectional system of religion which is unchecked and develops love of Godhead. That is first-class religion, not under any condition. Ahaituky apratihatā. Apratihatā means without being checked. Kṛṣṇa consciousness is not such thing that because one is child, he cannot learn; because one is blind, he cannot learn; because one is poor, therefore he cannot… Because one is rich… No condition, anyone, simply he must be a living entity, that’s all. He must not be a dead stone. If he has got life, he can learn Kṛṣṇa consciousness. It is so simple and so nice.

(reading:) ”What is the significance of the food that is eaten at ISKCON kīrtanas?” The significance of our food: not exactly vegetarian or nonvegetarian. Don’t mistake. We simply take what is offered to Kṛṣṇa. That’s all. So Kṛṣṇa can be offered anything? No. Just like if some guest comes to your house, you ask, ”How can I serve you? What foodstuff you’ll like to eat?” He says, ”I like this.” ”All right.” Similarly, we are order-carrier of Kṛṣṇa. We ask Kṛṣṇa, ”What do You want to eat?” And Kṛṣṇa says in the Bhagavad-gītā that ”Give me vegetable, fruits, liquids. I shall be very much pleased.” So we offer Kṛṣṇa fruits, grains, milk, and their preparation. They’re very nice. If you come here and eat with us, you’ll forget meat-eating. You see? It is so nice. So our proposition is not that vegetarian-nonvegetarian. Vegetarian or nonvegetarian, it is not very important thing. Vegetable has got also life. It does not mean that one man is eating meat; therefore he is killing. But even vegetarians, they are also killing. But our process is… We… Killing is not very important or nonimportant for us. If Kṛṣṇa says, ”Kill,” we can kill. If Kṛṣṇa says, ”Don’t kill,” we don’t kill. Because we are simply order-carrier. Just like Arjuna. Arjuna was posing himself by his family relationship that he’s very perfect, nonviolent gentleman. But Kṛṣṇa induced him to fight, to kill the other party. So for us, killing or nonkilling is not very important thing because everyone is killing, knowingly or unknowingly. So our point is we take foodstuff offered to Kṛṣṇa, and whatever Kṛṣṇa eats, that is our foodstuff. We distribute that thing.

(reading:) ”Does ISKCON believe in reincarnation?” Well, this, there is no question of belief. It is a fact. I have already explained that the child, a small child, is reincarnating from one body to another, one body to another, one body to another. So similarly, the final change is called reincarnation. So there is no question of believe. It is a fact. Only the blind man, he cannot see it. Believe means it may be fact or not fact-I blindly believe. That is another thing. Here is a science. ”One plus one equal to two.” Just like that. This body changes, this body changes, this body changes, and the living entity’s there, everywhere. Therefore every moment the reincarnation is going on, every second. What is the question of believe? It is a fact.

(reading:) ”Why are Kṛṣṇa students given spiritual name?” So just to remember Kṛṣṇa. We… Suppose… This boy is Gary. So I’ve given him the name of Gaurasundara. Gaurasundara is Lord Śrī Caitanya Mahāprabhu. So at least he chants… At least, when I ask him, ”Gaurasundara,” then I get the opportunity of chanting Lord’s name. You see? Because our process is chanting. So if my students, my son, my friends, they are all in God's name, then I chant always. This is the significance. I ask him, "Gaurasundara." I ask him, "Vāmanadeva." I ask her, "Govinda dāsī." That means I am chanting. Harer nāma iva kevalam [Cc. Ādi 17.21]. My business is to chant the name of the Lord. So they are giving me chance to utter the name of the Lord. And, besides that, there is another affix: "dāsa." "Gaurasundara dāsa," "Vāmana dāsa." Dāsa means servant. He also remembers that "I am servant of Gaura, Lord Gaurāṅga," "I am servant of Lord Vāmana," "I am maidservant of Govinda." So… And friend, Sudāmā was a friend of Kṛṣṇa. So "I am the servant of Kṛṣṇa's friend, Sudāmā dāsa." So in this way our relationship with Kṛṣṇa we always remember. That remembrance is also self-realization process. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Smaraṇam, memorizing, by context. As soon as I utter, "Sudāmā," I immediately remember, "Sudāmā was a friend of Kṛṣṇa." So I remember Kṛṣṇa. Reference to the context. So therefore this is offered, spiritual name.

(reading:) "What are ISKCON's future plans here? Will a temple be built?" Yes, temple is already there. Here is a temple. Unfortunately, nobody coming. What can I do? We are prepared to give this nice philosophy to everyone. There is no necessity of creating a very huge building as temple. We can sit anywhere and carry this Rādhā-Kṛṣṇa and keep there and chant Hare Kṛṣṇa. That is a temple. We don't require any huge building. You see? Temple means wherever there is God, that is temple. What is the difference between temple, church, and ordinary house? Temple means where there is God. Or church, where there is God. God means where there is God's name. Because in this condition we cannot see God, but God is not different from His name. So wherever the chanting is there, that is temple. And if other rules and regulations are followed, then it is temple. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. It is said, Lord says, that "I stay there. Wherever My pure devotees are glorifying Me, I stay there." God is everywhere, but particularly He is there. So temple, there is no necessity. But if somebody has got money and if he wants to spend it for Kṛṣṇa, then we can give plan, a very nice temple, you see, spending millions of dollars. We have got such ideas and such plans. But that does not mean that we are depending on a temple. We can create temple anywhere and everywhere simply by sitting, chanting.

So last question: "If so, where?" So there is no particular place where we have to start our temple. Anywhere we can start temple. If we start… We are starting temple daily, either in the beach, or underneath a tree, or anywhere. But for special purpose this temple is already there. So people are welcome and hear this Kṛṣṇa consciousness philosophy and takes benefit out of it. That's all.

Thank you. (end)

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Lecture

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Hawaii, March 30, 1969

(Gaurasundara lectures for about 25 minutes, then asks for questions)

Prabhupāda: Yes, you can question about the speaking.

Guest: Could you elaborate a little bit on the point of debate of Kṛṣṇa manifesting everything, and therefore He's attractive?

Gaurasundara: Well, the point is, Kṛṣṇa is the fountainhead of everything-everything, what you can conceive and what you can't conceive. And that relationships stands for every entity. Therefore He is all-attractive because He has everything.

Guest: He's all-attractive because He is the source?

Gaurasundara: Yes. Any desirable quality is perfect in Him; therefore He is all-attractive.

Prabhupāda: How a man becomes attractive? First of all we have to understand that. Suppose a very rich man is attractive, a very intelligent man is attractive, a beautiful man is attractive, a famous man is attractive, a wise man is attractive, a renounced man is also attractive. These are attractive features. So if we analyze Kṛṣṇa, we find all these six opulences of attractive men fully present in Kṛṣṇa. So even from historical references, there is not a single person who can be compared with Kṛṣṇa. Therefore He is all-attractive. And everything that we experience, that is the manifestation of Kṛṣṇa's energy. Parāsya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. His energies are differently manifested. Similarly, in Viṣṇu Purāṇa also, it is said, parasya brahmaṇaḥ śaktis tathaiva akhilaṁ jagat. Akhilaṁ jagat means the whole cosmic manifestation is a display of the multi-energies of the Supreme Personality of Godhead. So because He is fully energetic, therefore He is attractive and the cause of all causes. These are the evidences of Vedic literatures. And when He was actually present, He was attractive in so many features. In the Battlefield of Kurukṣetra, when He was speaking the Bhagavad-gītā, the speech which He delivered, although He is not present now in our vision, you cannot find in the whole world such attractive speech of wisdom. Nobody can say. What we have got, practical experience, about His speech, which is still going on, still we are trying to understand. The greatest scholars of the world, the philosophers, they are trying to understand Bhagavad-gītā. There were many, many great scholars and saintly persons all over India, but each and every one of them have tried to understand Bhagavad-gītā. Even Professor Einstein, he was reading Bhagavad-gītā.

So His attractiveness is evidently presented by the wisdom of Bhagavad-gītā. So He is all-attractive. There is no doubt about it. And in the Vedic literature we also understand: tasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: "If you can understand the Supreme Personality of Godhead, or the Absolute Truth, then sarvam evaṁ vijñātaṁ bhavati, you can understand everything, how it is working." Because everything is display of His energy. So if you can understand how His energy is acting, then you can understand the whole cosmic manifestation. That is explained in the Vedic literature. Just like in our presence we have got practical experience, the sun. The whole material world is maintained by sunlight. The planets are rotating by the heat of sunlight; the vegetation, the water, everything is being conducted by the sunlight. It is by scorching sunlight the water is evaporated from the sea. It is formed into gas, cloud, and it is distributing all over the land. Then vegetation is coming, and it is becoming green, yellow, many colorful. So actually, the sun is the cause of all material manifestations. So if anyone can study what is sun, then he can understand how everything is appearing. That is practical.

Similarly, sun is also not ultimate cause. The ultimate cause is Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam means "the cause of all causes." And the sun is described as the eye of Kṛṣṇa. Yac-cakṣur eṣa savitā sakala-grahāṇām.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta (sura-mūrtir) aśeṣa-tejaḥ
yasyājñayā bhramati sambhṛta-kāla-cakro…

The sun is so powerful that it is the life of every planet. Without sunlight, nobody can see anything. We are very much proud of testing everything by seeing: "I want to see." Now that seeing power is resting on the sunlight. Without sunlight, your eyes are useless. Therefore sun is the eyes for all planets. All planets means all the residents of each and every planet. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtiḥ. Therefore he is the king of all planets. These are described in Brahma-saṁhitā. Aśeṣa-tejaḥ, unlimited potencies or unlimited heat. There is no limit how much heat is there in the sun globe. So that sun also rotating. Yasyājñayā bhramati sambhṛta-kāla-cakro. That sun is also rotating under the guidance of Kṛṣṇa. Therefore Kṛṣṇa is the Supreme. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. The sun is rotating; it has got its orbit. It is rotating sixteen thousand miles per second. It is rotating. That you cannot deny. These are facts described. So somebody has arranged how the sun is rotating. Just like your sputnik rotates in the space by the scientist who is playing on the electronic machines in the laboratory, and the sputnik is rotating. So why don't you think that the sun is also rotating under some guidance? How you can deny it? So that is explained in the Brahma-saṁhitā: yasyājñayā bhramati sambhṛta-kāla-cakro. It has also a lifetime duration. As soon as that lifetime duration is finished…

Now, now, who gave him this lifetime duration, this movement? Just like Śrīman Gaurasundara began his speech, that without pushing on, without being moved by somebody else, nothing can move. So He is also moving. Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Therefore He is there.(?) We must know how He is acting. Simply by understanding the word "Kṛṣṇa," you do not… We must know thoroughly how Kṛṣṇa is acting. That is all explained in the Bhagavad-gītā. If we study Bhagavad-gītā very carefully, as it is, we can understand. Tasmin vijñāte sarvam eva vijñātaṁ bhavati. If you can simply understand the Kṛṣṇa and Kṛṣṇa philosophy, then you understand everything. It is so perfect. [break] …question you can put. [break] Now, modern-days people are very much attracted by scientific knowledge. Oh, there is complete scientific knowledge in Kṛṣṇa consciousness. So if you want to understand, even from scientific point of view, these boys will be able to answer you. [break] …question, then chant Hare Kṛṣṇa. (end)

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Śrīla Prabhupāda and Disciples Speak

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New York, April 9, 1969

Prabhupāda: Hare Kṛṣṇa. So today you speak something, I shall hear. Yes. Any of you can speak something from Śikṣāṣṭaka? Yes? Stand up.

Viṣṇujana: "Glory to Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years together. And thus the fire of conditional life, of repeated birth and death, is extinguished. Such saṅkīrtana movement gives the essence of all nectar of transcendental bliss and helps us to have a taste of that full nectarean for which always anxious we are." So this is the mercy you have given us, this saṅkīrtana movement, that every day, ten hours a day, we can chant the holy name of God right out on the street, and everyone who sees and hears is learning about Lord Caitanya, is learning about the Hare Kṛṣṇa movement and is practically engaged in devotion.

Prabhupāda: Thank you. Ṛṣi Kumāra, you can speak something? Yes.

Ṛṣi Kumāra: In the Vedic literatures it is stated that there are 8,400,000 species of life that one can take in this material world. So we've come to this human form, taken this human body, and it's such a great opportunity for realizing the purpose of life. We're so fortunate that Prabhupāda has come to teach us this process of realizing our self in this human form. So take advantage of this causeless mercy which Kṛṣṇa has sent us.

Prabhupāda: Thank you. Hm. There is a verse by Raghunātha dāsa Gosvāmī, vairāgya-vidyā-nija-bhakti-yogam apāyayan mām anabhīpsum andhaṁ kṛpāmbudhir yas tam aham… [Cc. Madhya 6.254]. Sanātanam… Kṛpāmbudhir yas sanātanaṁ prabhu tam aham āśrayaḥ. Like that. Sanātana… Six Gosvāmīs, Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī. So Raghunātha dāsa Gosvāmī, he was a very rich man's son and he was youngest. All the Gosvāmīns used to treat him as younger brother. So he's writing his realization, vairāgya-vidyā-nija-bhakti-yogam. This bhakti-yogam, devotional service, is…, another name is vairāgya-vidyā. Vairāgya-vidyā means… Vairāgya means renunciation. We are now caught up by this material body, and we have to get out.

So this process of getting out is noncooperation. That is called vairāgya-vidyā. So Raghunātha dāsa Gosvāmī says that "I was unwilling to accept this vairāgya-vidyā, but He forced me to take it." And… Apāyayan mām anabhīpsum andham: "Because I was blind, I thought that this material world is everything. Therefore I was blind. And therefore I was unwilling also." People are unwilling to accept the Kṛṣṇa consciousness because they are blind. They do not see actual position of their life. That is the position (of) conditioned soul. They are busy simply for sense gratification. So vairāgya-vidyā means not sense gratification, but to satisfy Kṛṣṇa. Hṛṣīkeṇa hṛṣīkeśa-sevanam: [Cc. Madhya 19.170] to satisfy the senses of Kṛṣṇa. Material life means satisfying our own senses, and vairāgya-vidyā, or devotional service, means satisfying Kṛṣṇa's senses. That's all. What is the difference between material so-called love and Rādhā-Kṛṣṇa love? The difference is, in the material world, both the parties, they are trying to satisfy their own senses. It doesn't matter. When a boy loves a girl or a girl loves a boy, the motive is his or her own sense satisfaction. But the gopīs, their view is… Not only gopīs. All the cowherds boys, mother Yaśodā, Nanda Mahārāja, the Vṛndāvana party. So all of them-ready to satisfy Kṛṣṇa. Kṛṣṇa, when He was a boy, His father was arranging for Indra-yajña. Kṛṣṇa said, "My dear father, there is no need of arranging for Indra-yajña. Better you offer these materials to Govardhana Hill." The father answered, "My dear boy, if You want to offer some sacrifice to the Govardhana Hill, I shall arrange for another yajña. This is our custom. We are observing this traditionally. So let us perform this." Kṛṣṇa said, "No, there is no need." The old man immediately rejected, "All right. Kṛṣṇa, to satisfy Kṛṣṇa." The old tradition immediately gave up. And Indra saw, "Oh, this boy is so impudent. He has stopped my yajña. All right, I shall teach something."

So there was torrents of rain, heavy rain, for seven days in Vṛndāvana, and Kṛṣṇa took up that Govardhana Hill on the little finger of His left hand and kept it for seven days in this way. (referring to picture?) Where is that Govardhana Hill? Is that Govardhana Hill? No. Inside, yes. No, no. No, there is no need. Yes. So Kṛṣṇa is so powerful that even when He was seven years old He could raise the hill, Govardhana Hill, on the top of His little finger, left hand, like this. So we worship such kind of God. Yes. Who can… (chuckles) We don't want petty gods. You see. We want God like that. Yes. When He was on the lap of His mother and the Pūtanā came to kill Him by sucking her breast, so Kṛṣṇa sucked her breast and life both. This is Kṛṣṇa. God is not made, manufactured, that by meditation one becomes God. "First of all he was dog; now he has become God." It is not like that. God is God from the very beginning, always God. Whether He is a small baby or He's young man or… God never becomes old man.

So Kṛṣṇa showed all these demonstrations just to attract us. Just to let us know what is God. You are puzzled about God, you are speculating. Somebody is saying, "There is no God." Somebody is saying, "There is this, there is that." But here is actual God. So you see. And if you want God, then "Come on. I have come to take you back, back to home, back to Godhead." So this same thing is still going on. If you want to go to God, you can go. There is no hindrance. But if you want at all, then there is way, this Bhagavad-gītā. And the way is very simple. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. Simply you become surrendered to Kṛṣṇa and always pray to Kṛṣṇa. Just like Narottama dāsa Ṭhākura prays, hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta: "My dear Lord Kṛṣṇa, the son of Mahārāja Nanda, now You are standing before me with Rādhārāṇī, the daughter of Vṛṣabhānu." Hā hā prabhu nanda-suta, vṛṣabhānu-suta, karuṇā karoho ei-bāro: "Many lives I have wasted in this material encagement. Life after life, I was frustrated and baffled. Now, this life I am dedicated unto You." Hā hā prabhu nanda-suta, vṛṣabhānu, karuṇā karoho ei: "Now You become merciful. You are already merciful, but due to my forgetfulness, rebellious condition of life, I did not surrender unto You. Now I have come to my senses." Bahūnāṁ janmanām ante [Bg. 7.19]. "After many, many births, so I surrender unto You. Please give me Your protection." This much. That's all. There is no necessity. Of course, not in the beginning, but actually, one who has surrendered to Kṛṣṇa fully, without any reservation, his life is perfect. That's all.

So keep this attitude of surrendering and then everything will come, perfection. And this remembrance also will be kept by chanting the mantra, Hare Kṛṣṇa. Chant Hare Kṛṣṇa. Yes. Prabhati, Prabhati(?) should… Morning tune. Yes. (kīrtana) (end)

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Lecture Excerpt

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New York, April 11, 1969

Prabhupāda: …society. Lokānāṁ hita-kāriṇau. So loka-hitam. Varīyān eṣa te praśnaḥ [SB 2.1.1]. Varīyān means glorify; eṣa, this; praśnaḥ, question; kṛtaḥ, what you have done; loka-hitam, the best welfare activities. This kind of question and answer. And not only that. One may say that "In your society, you are talking something of Kṛṣṇa. That is your hobby. You may take pleasure." Because everyone has got some, his hobby. But it is not like hobby. Not only loka-hitam, it is said ātmavit-sammataḥ. It is approved by the transcendentalists. Just like in the Bhagavad-gītā Arjuna says that "You are accepted as the Supreme Personality of Godhead, Kṛṣṇa. Not that because I am Your friend, out of my whims or affection I am talking of You as the Supreme Personality. You are accepted by such great sages like Nārada, Vyāsa, Asita." Great stalwarts, Vedic scholars.

So Kṛṣṇa is accepted by all Vedic scholars. Not only in the bygone ages, just like Nārada, Vyāsa, but in the recent ages, within, say, one thousand years. Within one thousand years, there happened to be many great scholars, just like Madhvācārya, Rāmānujācārya, Viṣṇu Svāmī, Lord Caitanya. They were very, very learned scholars. They have accepted Kṛṣṇa the Supreme Person… Even Śaṅkarācārya. Śaṅkarācārya is more than one thousand years ago. Śaṅkarācārya's time is just after Buddha's age. Buddha, 2,500. Śaṅkarācārya, about 1,500 years ago. He also accepted. Although he was impersonalist, he accepted, sa bhagavān svayam kṛṣṇa. "Kṛṣṇa, the Supreme Personality of Godhead, has come, has descended as the son of Vasudeva and Devakī." He has clearly mentioned. Because one may not misunderstand, "This Kṛṣṇa may be different." But he has specif… Just like identification. If you go to the court, you give your identification by your father's name. So Śaṅkarācārya has given identification of Kṛṣṇa by His father's name, by His mother's name. Devakī vasudevāsya. We also say Devakī-nandana, Vasudeva. So ātmavit-sammataḥ. It must be approved by great ācāryas. We are pushing on this Kṛṣṇa consciousness not by whims. It is approved by great ācāryas. We are following their footsteps. That's all. That is our business. Ātmavit tattva, ātmavit-sammataḥ. And then puṁsām, for the people in general, śrotavyādiṣu yaḥ paraḥ. They have got many subject matter for hearing, ordinary people. But this subject matter, hearing of this Kṛṣṇa consciousness, is the, śrotavyādi… Whatever subject matter you have got for hearing, this is the topmost. This is the topmost. Śrotavyādiṣu yaḥ paraḥ.

So he's beginning, Śukadeva Gosvāmī is beginning to talk about Kṛṣṇa, and this book is The First Step in God Realization. How, for ordinary common men, how one can realize God, these things will be described. We shall describe.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture Excerpt

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New York, April 12, 1969

Prabhupāda: …how to love God. It is not our proposition that you are Christian, you become Hindu, or you are Muhammadan, you become Christian, increase our numerical strength. We don't want. We don't want any numerical strength. We want one sincere person who has learned to love God, Kṛṣṇa. That's all. I have come to your country with this mission, and if I find one or two boys or girls sincerely have learned how to love God, Kṛṣṇa, then my mission is successful. I'm not after any number of… Because if I can turn one soul to this Kṛṣṇa consciousness, he'll do tremendous work, because he'll be fire. You see? He can do tremendous work. Ekaś candras tamo hanti na ca taraḥ sahasrasaḥ. One moon is complete to drive away the darkness of night, not millions of stars required. What these millions of stars can do? One moon is sufficient. So our propaganda is to create one moon. You see? But fortunately, by Kṛṣṇa's grace, many moonlike boys and girls have come to me. You see? Many moons. (chuckles) I was thinking of having only one moon, but Kṛṣṇa… I am hopeful that there are many moons, and in future they'll be doing very nice. This is para-upakāra. To spread this Kṛṣṇa consciousness movement is the best service to the humanity. Please try to understand this. It is not a bluffing thing. To love God, premā pumartho mahān… Caitanya Mahāprabhu said that the highest achievement in the human form of life is to attain perfectional stage to love God. That is the highest. Not dharmārtha-kāma-mokṣa [SB 4.8.41, Cc. Ādi 1.90].

People are after becoming religious person or economically very well situated person or desiring all facilities for sense gratification. And when one is frustrated in all these attempts, he wants to become God. You see? By meditation, he wants to become God. You see? God is not so cheap thing that simply by meditation one can become God. People do not know what is God; therefore they accept. Just in Los Angeles airport, one boy was asking, some person in your country is declaring himself as God, Meher Baba. So he asked him…, asked me, "Whether you accept Meher Baba as incarnation?" So I asked him, "What do you mean by incarnation?" So he replied that because Kṛṣṇa or God is everyone's heart, therefore everyone is incarnation. Then he… I said, "Then what is difficulty? Then we are all incarnation. What is the specific quality of Meher Baba?" Because īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. The Lord is situated in everyone's heart. The Lord is situated in the heart of cats and dogs also. Sarva-bhūtānām. Sarva-bhūtānām means all living entities. It is not that God is not situated in the cat's heart or dog's heart. He is there. Therefore he is also incarnation. If that is the formula… These impersonalists… Because… Just like in Ramakrishna mission, they say, "Because Nārāyaṇa is in everyone's heart, therefore everyone is Nārāyaṇa." This is not very good logic. Even Nārāyaṇa or God, He is omnipotent, omnipresent, He can be present everywhere, that does not mean everyone is God. This is not very good logic. Anyway, then when I asked him that "If everyone is incarnation, then what is the speciality of Meher Baba?" Then, "He knows more than others." Then next reply is that somebody may be more than Meher Baba. So if you go on searching like that, you will find Kṛṣṇa. Nobody is greater than Kṛṣṇa. Therefore He is the Supreme. By logic. You go on by logic. If everyone is incarnation and if everyone, out of many, one who is still more advanced, he is accepted as God, then you have to search more-if there is any other person who is greater than that person.

That has been searched in Vedic literature by Lord Brahma, and he said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "We have searched out all types of gods, all types of gods, but the Supreme God is Kṛṣṇa." "Everyone is God," that's nice. But there is bigger God and little God also. So if you go on searching after bigger God, bigger God, bigger God, when you come to Kṛṣṇa you'll find nobody bigger than Him. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Mattaḥ parataraṁ nasti. In the Bhagavad-gītā you'll find, Kṛṣṇa said that "Nobody is greater than Me." And actually when Kṛṣṇa was present on this earth, there was no contemporary who was greater than Kṛṣṇa. Neither even at the present moment, there is anyone who can claim that "I am greater than Kṛṣṇa." In opulence… Greatness in six kinds of opulences: in richness, in reputation, in strength, in beauty, in wisdom, and in renunciation. If you analyze, you'll find nobody is greater than Kṛṣṇa even in material richness. Everyone wants to become rich, to have a nice family, nice wife, good bank balance, a nice house. But Kṛṣṇa married 16,108 wives. Is there any history, any instance? And each wife had a palace which did not require any lightening, electricity. It was jewel-bedecked. So at night, by the light of the jewel it was brilliant. So these description are there. And 16,100 palaces. And not only that. Nārada wanted to see how Kṛṣṇa is enjoying His family life, so he entered each and every palace, and he saw Kṛṣṇa is present there with His wife. That means He was enjoying, expanding Himself in 16,000. Not that one wife is lamenting, "Oh, my husband is not here. He is in that apartment or that palace." No. She is satisfied that Kṛṣṇa is there. This is called opulence. Compare His opulence. And so much strength is concerned, from when He was a child on the lap of His mother, He killed a great demon, Pūtanā-twelve miles long when she fell down.

So God is not created by such artificial meditation. God is God. Just like chemically you cannot produce gold. Gold is gold. Iron is iron. Law of identification. So His opulence, His strength, His reputation… His reputation, taking Kṛṣṇa as a great personality, I don't think any personality in this world is existing who is so reputed as Kṛṣṇa from historical point of view, five thousand years past. You may… "Kṛṣṇa was Indian. He is famous in India." No. Kṛṣṇa is famous in every country all over the world for His Bhagavad-gītā. You'll find Kṛṣṇa's name in the dictionary also. So in reputation nobody can compete, in wealth nobody can compete, in strength nobody can compete, in wisdom… Take Bhagavad-gītā. Such a book of wisdom, knowledge. There is no comparison in the world. Take it philosophically or religiously or any way, there is no comparison. And renunciation. When Kṛṣṇa was present, His Yadu dynasty consisted of many hundreds of thousands members. And before His departure He finished them and went away. Renunciation. So my request to you all, that don't accept God very cheaply. If you don't like God, that's nice. That's not… Nobody is blaming you. But don't accept a false God. That will be great blunder. Don't do that. Try to understand actually what is God. And the man who is claiming, "I am God," whether he has got such qualification. That can be tested by only three, six things. Try-whether he's richest than all the people of his contemporary life. Is he the richest than all? Or is he the strongest man than all? Or is he the most reputed person than all? Or is he most beautiful? Or most wise? You have to test like that. Don't accept cheaply if some rascal comes, "I am God," and "Yes." Don't do it. You test like this. Test in six symptoms: wealth, strength, reputation, wisdom, beauty, and renunciation. If he excels… [break] …in all these qualification all other contemporary persons, then he's God. Very simple description. If he is God, then who can be richer than him? And who can be stronger than him? These six things, six opulences.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva

ṣaṇṇām iti bhagaṅganā
(Viṣṇu Purāṇa 6.5.47)

Bhagavān. Bhagavān means… Bhaga means fortune. So Bhagavān. Vān means possessing fortune. So these are the symptoms of becoming fortunate: wealthy, strong, wise, beautiful, reputed, and at the same time, renouncer, without any attachment. These things are to be tested. So don't accept cheap God, or don't try to imitate God, "I am God." This is a great, what is called, standard of ignorance. Anyone falsely claiming that "I am God," that is the last snare of māyā, that one is falsely claiming God.

So our students in Kṛṣṇa consciousness, wherever it is possible, try to preach this principle. God is not so cheap that any rascal can come and claim that "I am God," or anyone can claim as God. This is most foolish claim. Our Vedic literature gives hundreds and thousands of description how God is to be understood. In the Upaniṣad it is stated, eko bahūnāṁ vidadhāti kāmān. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the chief amongst the living entities. He is the chief amongst the eternals. How He is chief? He is one. God is one. Eko bahūnāṁ vidadhāti kāmān. He is one living entity, supreme living entity, and He is supplying the necessities of all other living entities. That is God-whether He is supplying necessities of all other living entities. Eko bahūnāṁ vidadhāti kāmān. Similarly, there are many descriptions about God. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Jagad-aṇḍa-nāthāḥ. In each universe there is a chief man, just like Lord Brahmā. Just like in your country the chief man is the president, Mr. Nixon, similarly, in this universe the chief man is Lord Brahmā. And in the Bhagavad-gītā you'll find, Brahmā's age you cannot calculate even one day. He's living so long a duration of life. But he's not independent. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. His life, his duration life, although so long, still, it is said that that life is only a breathing period of Lord Mahā-Viṣṇu. Niśvasita-kālam. Just like we are breathing, exhaling and inhaling, coming out and again taking. So when Mahā-Viṣṇu exhales, all the universes coming, and when He inhales, it goes again within. And the duration of Brahma's life you can calculate.

So that God, that Mahā-Viṣṇu, is stated (He) is one portion of the portion of Kṛṣṇa. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān [Bs. 5.48]. He is called Mahā-Viṣṇu. Viṣṇur mahān sa iha yasya kalā-viśeṣo. This Mahā-Viṣṇu is portion of the portion of Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. In this way, there are different description of God, how great He is. That greatness cannot be had by any nonsense rascal. You see. So don't be misled in that way. Even you don't take to Kṛṣṇa consciousness, don't be misled by cheap Gods. That is our request. God is great, and try to understand how great He is. That description you'll get in Vedic literature sufficiently, how great He is. Don't be satisfied simply by understanding that God is great. That's nice, but as far as possible try to understand how great He is. Then you will not accept any cheap God. Otherwise you'll simply speculate on frog philosophy. You know that frog philosophy? He's calculating the length and breadth of Atlantic Ocean from the small well. Somebody's saying there is Atlantic Ocean, very great, and the frog has never seen the Atlantic Ocean. He is always in the well. He says, "How great? It is three feet? It may be ten feet?" "No, sir, it is very great." "All right. Hundred feet." "No, it is very great." "All right. Thousand feet." So go on. Where is the comparison of Atlantic Ocean within the well? (chuckling) So these rascals are calculating, speculating about God, how great He is by three feet, six feet, or ten feet, or hundred feet, thousand feet, like that. But He is greater than all your calculation, all your measurement. Avāṅ-mānasa-gocaraḥ. You cannot calculate how He's great. Simply you accept His greatness and surrender. That's your business. You just calculate yourself. Your infinitesimal identity is very small. Keśāgra-śata-bhāgasya śatadha kalpitasya ca [Cc. Madhya 19.140]. Just divide the tip of your hair (in) ten thousand parts, and that one part is your identification, spiritual measurement.

So Caitanya Mahāprabhu therefore says that don't be falsely proud. Just become submissive. Namanta eva. Namanta. Namanta means submissive, meek. Lord Jesus Christ also advised, "Those who are meek, the kingdom of God is for them." Is it not? So that's very nice qualification, to become humble and meek. Don't try to imitate falsely, "I am God." That is simply rascaldom. So Caitanya Mahāprabhu also advised that jñāne prayāsam udapāsya namanta eva. Giving up the false speculation of understanding God in your calculation, just become humble and meek. Jñāne prayāsam udapāsya namanta eva san-mukharitāṁ bhavadīya-vārtām. And try to hear about God from realized souls-from Kṛṣṇa or His bona fide representative. That is very nice qualification. Simply hear. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir. In this way you remain in your position, try to understand how great is God through the authoritative sources, and your life will be so successful that one day you'll find God is within your hand. It is so nice thing. Just like you keep a child within your hand, just mother Yaśodā kept Kṛṣṇa within his (her) arms always, you'll also have a similar position simply by hearing about Him.

So this Kṛṣṇa consciousness movement is for giving chance… [break] …everyone, hearing about God, Kṛṣṇa. This Kṛṣṇa kīrtana, Hare Kṛṣṇa, Hare Kṛṣṇa, is the beginning. And in that Hare Kṛṣṇa, hearing is everything. Then we speak something from Bhagavad-gītā, Śrīmad-Bhāgavatam, Upaniṣad-many hundred and thousands of books we have got. Even he, our Śrīmad-Bhāgavatam, one cannot finish reading in one life. Śrīmad-Bhāgavatam is so great. Our project is for sixty volumes. So these sixty volumes, it will be very difficult for any person to read it carefully throughout the whole life. So there is so much information about God that… But it is possible to understand Him if you associate with pure devotee of the Lord. Then svayam eva sphuraty adaḥ. Then God will reveal Himself. He is sitting within everyone's heart, and as soon as He sees that one is very sincere and "He's trying to understand Me," then He will teach you from within and you'll understand. Even without reading book, by His grace you will understand. But anything we should not claim falsely. We should be very sincere and serious to understand God. Then God will help us. God is within everyone's heart. There is no difficulty. That is our Kṛṣṇa consciousness movement. So I'm very glad that you are all coming to our, this center. And these boys are trying to convince you in Kṛṣṇa consciousness. Please try to cooperate with us so that we may be encouraged also.

Thank you very much. (end)
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Lecture

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New York, April 16, 1969

Prabhupāda: Śrīmad-Bhāgavatam, Second Canto. Second Canto is not yet published. First Canto is published, our English translation. So, the Mahārāja King Parīkṣit, he was cursed by a brāhmaṇa to die within a week. That was the problem. So because he was emperor and… He was assured that he was going to die within a week, so he prepared himself. That is the duty of every human being, to prepare oneself before death. That is the defect of modern civilization. They do not know what is life. They take it very easily, this life, just like animals. "If I can eat nicely, if I can sleep nicely, if I can have sex life nicely, and if I can defend my country or my home nicely, then my business is finished." This is the modern way of civilization. They take account of the small portion of our life. Just like in the cinema film spool, there are hundreds and thousands of pictures, and that makes one complete picture. Similarly, we are passing through the different phases of life. So out of many thousands of pictures within the film spool, if I simply take care of one picture, that is not very intelligent. That is foolishness. If we take, "Oh, this picture is very nice," that's all-no. So we are passing through many phases of life, different dresses. Vāsāṁsi. Bhagavad-gītā says, vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just like I am putting on this dress. If it is dirty or if it is very old, then I change; I accept another dress. Similarly, this body is also like that. When it is dirty or when it is old enough, not to be used, then we change to another body, and this body we leave. This is the whole instruction of all Vedic literature.

Therefore the activities of this body is not all. And as there are different types of body, as we have come to this body, this status of body, passing through many, many types of abominable body-aquatics, beasts, trees, plants, microbes, reptiles, so many… Repeatedly we have said, 8,400,000's of bodies. So this is an opportunity. This life, this human form of life, is an opportunity to make further progress. It is not that after this human body is finished, then there is no life. This misconception, this misleading philosophy, that after death there is nothing, void, is killing the human civilization. Is killing practically. They do not know "What is my next life?" The next life is there. As there are, you can see so many varieties of planets, so there are lives also, different grades of lives, different standard of life. Take for example the moon planet. What do they know about moon? They are trying to reach there by some mechanical means. That is not possible. Anyway, even if it is possible, one should know what is the standard of life there. That you can get from Vedic literature. There is very vivid description. They are not ordinary human being like us. The scientist says that the temperature is 200 degree less than zero. Even here, in your Western countries, although sometimes the temperature goes down below zero, if it is below ten degree or twenty degrees, you become suffocated. So how you can go there and live in a place where the temperature is below zero degree, 200 degree below the zero? So it is not possible. Even if you go, it is not possible to live there. If you have to live, then you have to dress yourself nicely. Just like when men like us from tropical countries come to your country, we dress… In India, practically there is no dress. You see these pictures, they are without any dress because there is no need of dress. It is tropical country. But in your country you require dress. You cannot go out without dress. You have to take precaution. Similarly, in other planets the atmosphere is different, the standard of living is different, the duration of life is different. There are varieties. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]. In the Bhagavad-gītā you'll find that if you want to go to the higher planets, there is ways and means. So we have discussed this point in our small book Easy Journey to Other Planets. So there is life in other planet, there is standard of living.

Now, in the moon planet we understand the duration of life is ten thousands of years according to our calculation. Scientifically, everything is relative. Just like nowadays, formerly, to come to your country it would take two months from India on the surface. And now the airplane is there, we come within one day, within fifteen hours or twenty hours. So everything is relative. Just like the sputnik. The sputnik surrounded, circumambulated the earth in one hour, twenty-five minutes, three times. That means by the sputnik speed, the three days… To circumambulate the earth three times means three day and night. That means according to our calculation, seventy-two hours. That seventy-two hours was finished in one hour and twenty-five minutes. How? Because the thing is relative. If you accelerate your speed, the whole thing becomes relative. So what is seventy-two hours on this planet, just above this planet, say about a few thousand miles up it becomes one hour twenty-five minutes. Similarly, when we speak of that in other planet the life is ten thousand years, that ten thousand years is in our calculation on this planet. But on their calculation, the same hundred years. Similarly, in the Bhagavad-gītā you'll learn, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Kṛṣṇa is instructing Arjuna that our one thousand yugas… One yuga, one aggregate of yuga, according to our, this planet's calculation, it is forty-three hundred thousands of years. So that multiplied by one thousand becomes twelve hours of that planet. So there are different calculation according to different planet, different situation. But there is life. Don't think that this planet is finished, that "Oh, this life is finished." It is simply ignorance. We have to take information from higher authoritative scripture.

So there is life, and we are preparing for the next life. That is real knowledge. So we should not waste our, this valuable life whimsically. That is the instruction of all Vedic literatures. Don't spoil it. Even an ordinary moral instruction by one Cāṇakya Paṇḍita, he says, āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Your one moment of your life cannot be returned back even if you are prepared to pay millions of dollars. Today is 16th April, 1969. Now it is about 8 o'clock. The 7 p.m. of 16th April, 1969, is gone. If you want to take it back again and if you are prepared to pay millions of dollars, that 7 p.m., 16th April, 1969, will never come back. That's a fact. That 7 p.m., 16th April, 1969, if you have spoiled, then just imagine how much money you have spoiled, because you cannot get it even in exchange of millions of dollars. Therefore if you have spoiled that point of time without any utility, then you have spent at least many millions of dollars for nothing. That should be our calculation. Āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ sa cen nirarthakaṁ nītiḥ. If that valuable time is spoiled without any benefit, then just imagine how much you are losing every moment. So we should be very careful about our time. Don't spoil time. That is our request. Don't spoil time like animals. They have no responsibility because there is gradation. After this life, they get another life. After this life, they get another life. From aquatics they are promoted to the plant life. From plant life they are promoted to the insect life. From insect life they are promoted to the birds' life. Gradual evolution. They are coming by nature's way. Nature is helping. And nature has helped you to come to this life, to civilized form of life, where you can have education, where you can have nice compartment, apartment, nice food, nice association, nice car, nice city. Because… What is the difference between this nice and, I mean to say, not nice? Because you have got nice intelligence. In this land of America, when the Europeans did not come here to colonize, the Red Indians were there. They could not develop this American land so nicely, nice cities, because they were less intelligent. Now you are intelligent, you have developed it. That means if you have got nice intelligence, you can live nicely. Now what is the limit of that nice intelligence?

That limit of nice intelligence is described in the Bhagavad-gītā. What is that? Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After developing, going through many species of life, many intelligent human forms of life by cultivating knowledge, education, when one comes to the limit of education and knowledge, he understands what is God. What is God. That is the limit of. And to understand that knowledge, vidyā bhāgavatāvadhiḥ. The most learned scholars, they have agreed that if you want to achieve knowledge, then you should study Śrīmad-Bhāgavatam. Vidyā bhāgavatāvadhiḥ. Limit of knowledge, limit of education, highest limit of education can be found in the Śrīmad-Bhāgavatam. So this Śrīmad-Bhāgavatam was narrated by Śukadeva Gosvāmī and it was heard by Mahārāja Parīkṣit. At that time he was the emperor of the world. He was very big emperor. Formerly, at least five thousand years ago, there were not many flags. There was only one flag. Now, with the advancement of civilization and in the name of United Nation, we are simply increasing flags. You see? So we are not increasing our civilization; we are decreasing. Disunited. In the name of United Nation, we are becoming disunited. You see? So this is not actually advancement of civilization. Actually, we have to study, phalena paricīyate. We have to study things by the result, not by propaganda. By false propaganda, if you study something, that is not studied. You have to see the result. Phalena paricīyate.

So the thing is that we should be very careful to utilize our life. This duration of life, it should not be squandered away for nothing, without any profit. Of course, the Western people they are very busy making profit, undoubtedly. Economic development, that's very nice. But economic development is not actual advancement of civilization. Economic development means the material comforts: a better standard of eating, better standard of sleeping, better standard of sex life, and better standard of defending. But we have got another. We are not this body. Better standard of living, sleeping, mating, is meant for this body. But I am not this body. That is my first proposition, that I am not body. I am not this room, apartment. If I simply decorate this room with all my energies, forgetting about myself, then that is not very good intelligence. You decorate your body, decorate your room, decorate your dress-that's all right-but take information of your soul also. Lord Jesus Christ said that if after achieving everything one loses his self, then what does he gain? The same thing is also in the Bhāgavata. There is no difference between the instruction of Lord Jesus Christ and Bhāgavata, but Bhāgavata is very elaborately described. And Lord Jesus Christ gave you in nutshell. Just like he gave you the information of the kingdom of God. Now, what is that kingdom of God, how it is being conducted, what is the situation, that you will find here. That is the difference. So this civilization, this civilized form of life, we should be careful. Just like Mahārāja Parīkṣit is the instance, that he was cursed by a brāhmaṇa that he would die within seven days, and he was preparing. He was preparing himself, because "I have to meet death." But we are so forward that we do not think of our death. But death is in… "As sure as death." Everyone has to meet death. And we have to consider what we are preparing for our life after death. That is intelligence. That is intelligence. Not that to be absorbed in simply only this small duration of life, say fifty years, sixty years or hundred years. You are not hundred years or sixty years, fifty years. You are soul. You are eternal. So what is your eternal life? How you can become eternally happy? How you can have eternal life? That is your problem. That is your problem.

So Parīkṣit Mahārāja, therefore, when he was preparing… Because he was emperor, many great sages, saintly persons, many great kings and emperors assembled there, because everyone knew that "He is going to die within seven days." So he had some notice that "My dear sir, you'll die within seven days." But we can die any moment because there is no notice. Even if I stepping down on the street I may die. There may be some accident. Even if we are sitting here, there may be some accident; we may immediately die. So we have no notice. So we should be more careful and cautious than Parīkṣit Mahārāja, who had seven days notice at least, that at least he was not going to die within seven days. So he was preparing. At that time he was asking all saintly persons there that "What is my duty? Now I am going to die. What is my duty?" So in that way… Because he was from the very beginning Kṛṣṇa conscious and devotee of Kṛṣṇa, so he also questioned, "Whether I shall simply remember Kṛṣṇa?"

yac chrotavyam atho japyaṁ
yat kartavyaṁ nṛbhiḥ prabho
smartavyaṁ bhajanīyaṁ vā
brūhi yad vā viparyayam

He said, yac chrotavyam: "Now my time is limited. So what is my duty to hear?" Because our life is śravaṇaṁ kīrtanam. We hear something, we chant something. Maybe our business chanting and hearing or maybe some educational chanting hearing or something else, the whole life is chanting and hearing. Therefore he asking question from Śukadeva Gosvāmī, yac chrotavyam: "What is to be heard just now, now I'm going to meet death?" Yac chrotavyam japyam: "What shall I meditate upon?" Japyaṁ yat kartavyam, "Or what shall I do now?" Smartavyam, "Or what shall I remember or what shall I worship?" So many things he said. Brūhi yad vā viparyayam: "Or you can explain what is my duty." That was his…

So because he inquired about Kṛṣṇa, therefore the speaker, Śukadeva Gosvāmī, who was inquired from Parīkṣit Mahārāja, he's first replying,

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ
[SB 2.1.1]

"My dear king, your question is very superexcellent. Superexcellent." (reads Sanskrit commentary) "You have inquired whether I shall now simply absorb my mind simply for hearing and chanting of Kṛṣṇa." That was his question. So Śukadeva Gosvāmī affirms that "This is a very nice inquiry, and your selection is also very nice." Śrotavyādiṣu yaḥ paraḥ. We have got to hear so many things. As soon as we get out of this Kṛṣṇa temple, many, many friends will ask me so many things, and I'll talk with him so many things about politics, economics, social affairs, this country's position, this, that. Because without chanting and hearing, we cannot live for a moment. Either we shall talk nonsense or we shall talk about business or we talk of sex or talk some this or that, talking and chanting. You talk I hear, and I talk, you hear. That is the business going on everywhere. Now here Śukadeva Gosvāmī says that "You wanted to hear about Kṛṣṇa. That is your superexcellent proposal." Varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa [SB 2.1.1]. "And because you have inquired and I'll have to say something about Kṛṣṇa, so it is the most beautiful and superexcellent welfare activities for the all people of the world." Loka-hitam. And ātmavit-sammataḥ. And this sort of question and answer is confirmed by persons who are self-realized, ātmavit. Ātmavit. Ātmā means soul, or self, and vit means one who knows. So "Your, this proposal, this inquiry, is approved by persons who are self-realized." Ātmavit-sammataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ. Paraḥ means transcendental. There are many things, many subject matter for hearing, but this subject matter, Kṛṣṇa, is transcendental.

Then he said,

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]

There are very important words here. Gṛheṣu. Gṛheṣu means at home, and gṛha-medhinām, gṛha-medhinām means persons who are simply attached to home life. There are many persons, different grades of persons. Generally, people are very much attached. Why men? Even animals, they are also. Even a tiger, he has got a wife and few cubs. So he's happy there. Gṛha-medhinām. A serpent, he has got also wife, a few children. Or any animal, dog, cat-the husband and wife and few children. That is everywhere. It is not only in the human society. But the human society, even they are with wife, home, and children, they can talk about Kṛṣṇa. That is the facility. Otherwise, śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ [SB 2.1.2]. There are thousands and thousands of subject matter for talking. Just like you take a newspaper in the morning. In your country, a bunch of paper. You see. Although you cannot read, you must get one newspaper. You'll read only one column or one page, but there are thousands of pages. You see? You cannot finish even in one month such reading. (laughter) But what are those containing? The same thing-talkings about eating, sleeping, mating, and defending. That's all. In different pictures, in different set up, but the subject matter is eating, sleeping, mating and defending. That's all. So those who are simply attached to this materialistic way of life, their subject matter of hearing and chanting are many, many thousands forms. There is no limit. Why? Why they do it? They have no attraction for these things, but still, they engage themselves in such topics. Just like the same example. Actually, that newspaper tidings, whatever is brought before you, you are not interested, but you purchase one newspaper. Thousands of newspapers are selling. I see when I travel in the street the people are all engaged in reading newspapers. So this is a fact, that every man is engaged in thousands of topics of hearing and chanting in different ways. Apaśyatām ātma-tattvam [SB 2.1.2]. But they are blind about their own self. They are spending so much time in different topics, but they are blind about their self realization. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Gṛha-medhinām, because they have made their life only to engage in these four things, eating, sleeping, mating and defending. In another place also, Prahlāda Mahārāja says, matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. The same gṛha-vratānām, who has made their life, the aim of their life, simply for these things, eating, sleeping, mating and defending, for them, matir na kṛṣṇe, they cannot come to Kṛṣṇa consciousness. Matir na kṛṣṇe parataḥ svato vā. Parato means even after hearing instruction from some saintly person or from books, they cannot take to Kṛṣṇa consciousness. Matir na kṛṣṇe parataḥ... Parataḥ means by instruction of others, and svato means personally cultivating knowledge. Parataḥ svato vā. Mitho vā. Mitho vā means assembly, just like we are talking about this in assembly. So Prahlāda Mahārāja says that matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Gṛha-vratānām, those who have fixed up their aim of life simply to enjoy these four things, eating, sleeping, mating and defending, they cannot be attracted by this Kṛṣṇa consciousness movement. And Śukadeva Gosvāmī also confirms here that apaśyatām ātma-tattvam: [SB 2.1.2] because they do not know what is the goal of his soul. That they do not know. Apaśyatām ātma-tattvam. And because they have not engaged themselves in the spiritual culture or cultivation of self-realization or advancement of the self, their business is simply on these four principles of life, eating, sleeping, mating, and defending.

So how they are spending, spoiling their life? That is stated by Śukadeva Gosvāmī: nidrayā hriyate naktam. We have got at our disposal twenty-four hours, say, twelve hours night and twelve hours day. So how these twenty-four hours is being spoiled by persons who are simply interested in sleeping, eating, mating and defending? So Śukadeva Gosvāmī says, nidrayā hriyate naktam. At night they sleep. Nidrayā. Nidrayā means by sleeping; hriyate, spoiling. Spoiling the time of night by sleeping. Nidrayā hriyate naktaṁ vyavāyena ca vā [SB 2.1.3]. Or by sex life. Two businesses. One has no opportunity... One who has no sex opportunity, he's sleeping. Or enjoying sex life. Then what about day? Divā cārthehayā rājan. And the whole day is being spoiled, "Where is money? Where is money? Where is money?" All right, you take money. Here is money. He gets, say, one thousand dollar, earns the whole day. Then? Divā cārthehayā rājan kuṭumba-bharaṇena vā [SB 2.1.3]. Then shopping. As soon as you get money there are nice shops, all advertising, "Come here. Take this garment. Take this. Take that. Take that car." Always advertisement. Anyone who has got his money in the pocket, he's immediately spending. So for earning money and to spend them or to sleep at night or to enjoy sex life at night. So this is the engagement of a materialistic man throughout the whole day and night. So dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api [SB 2.1.4]. But they are so fool that dehāpatya. This body and these children and this wife, this home, dehāpatya-kala..., ātma-sainyeṣu. Just like one feels very confident when he has got a great number of soldiers. Suppose we are fighting somewhere. If I have got a nice arrangement for defensive measure, then I feel confident. Similarly, we are thinking that "This home, this wife, this children, this society, this friendship, this love, this nation, that will give me protection." Teṣāṁ pramatto nidhanaṁ paśyann api na paśyati. But they are so mad that although they are seeing that others' children are dying, others' wife is dying, one, another friend is dying, other nation is being defeated, other social custom or social friendship or any attachment, they are being spoiled, they are attached to all these things only. Dehāpatya-kalatrādiṣu [SB 2.1.4]. They have no other information.

But you are not like that. You are, from the beginning of your life, you are given advantage by your parents, by your family, to develop Kṛṣṇa consciousness. Because Mahārāja Parīkṣit, when he was in the womb of his mother the other side of the Kuru dynasty, they released atom bomb to kill him, and Kṛṣṇa saved him. And after his birth, the boy was playing with Kṛṣṇa statue. So he is from the very beginning Kṛṣṇa conscious. So Śukadeva Gosvāmī is advising, "My dear king, you are not this type of man, because as soon as you have heard you are sure that you are going to die, immediately you have come out from your home and all attachment of your kingdom, wife and children. So your business is," he advises, tasmād bhārata sarvātmā bhagavān īśvaro hariḥ. "Therefore you have asked me what is your duty. Now I give you to understand that this is your duty." What is that? "Bhārata..."

He's addressing Mahārāja Parīkṣit as Bhārata. Bhārata means he belongs to the dynasty of Mahārāja Bhārata, under whose name this planet was known as Bhāratavarṣa. So he's also descendant of that dynasty. He's addressed as Bhārata. Tasmād. Tasmād means "therefore." "My dear king, you are descendant of Bhārata Mahārāja." Sarvātmā bhagavān īśvaro hariḥ. "The Lord, Hari, or Kṛṣṇa, Bhagavān, the Supreme Personality of Godhead," śrotavyaḥ, "you simply hear about Him," śrotavyaḥ kīrtitavyaś ca, "and also chant about Him," śrotavyaḥ kīrtitavyaś ca and smartavyas, "and remember always."

So here is the beginning of Kṛṣṇa consciousness movement, simply to hear and chant about Kṛṣṇa and remember Him always. Then you are safe. You have nothing to be disturbed. Your life is safe. Your next life is assured, very good life. And it is very simple. Simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (devotees offer obeisances) All right, chant, or you want to ask me any question about this? Yes.

Devotee: Prabhupāda, Mahārāja Parīkṣit was a great devotee of Kṛṣṇa from his birth. So is he actually in need of these talks by Śukadeva, or is this for the benefit of others?

Prabhupāda: Yes. You never think that you have become very stalwart, you do not need any spiritual master's instruction. Don't think that way. Then you are spoiled. You should always think that you are nothing. Even you are very much advanced. Just like Caitanya Mahāprabhu said that "My spiritual master saw Me a great fool [Cc. Adi 7.71]." You see? So we should remain always a fool. We should never think that we have advanced. Then we can advance. Then we can advance. And as soon as we think, "Oh, I have advanced now. Nobody has to instruct me. Now I shall…" That's not good.

Devotee: Wasn't that the case with Arjuna?

Prabhupāda: Everyone. We should always be prepared to take instruction from the authorities. We should never think that we have become perfect. Although you are perfect. Tṛṇād api sunīcena taror api sahiṣṇunā. One should be very humble, meek, and always think that "I am nothing." Just like the author of Caitanya-caritāmṛta, such a great, stalwart man, such a great devotee. Nobody has produced such literature as Caitanya-caritāmṛta. He is presenting himself that "I am lighter than the worm in the stool." Purīṣera kīṭa haite muñi se laghiṣṭha [Cc. Ādi 5.205]. Purīṣ means stool and kīṭa means worm. So "I am lower than the worm in the stool. Anyone who takes my name, all his pious activities immediately becomes lost." In this way he is presenting himself. That does not mean that he's actually so, but that is the attitude of a devotee. He's always very meek and humble. And the opposite side is, "I am God. Now finish all business." You see? So this māyā is very strong. He's (She's) always enticing me, "Oh, you are so great, so big, so… You have nothing to learn. Finish all…" This is māyā's instruction. But we should always be very humble, meek, and we should know always that "What I know? I do not know anything." The knowledge is unlimited. God is unlimited. And my position is very minute, fractional, infinitesimal. What I can accommodate? I shall go on. I shall go on. Remain. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. We shall always try to remain servant of the servant of the servant of the servant of the… Hundred times servant. Then it will be all right. The more you become humble, meek, the more you advance. That is real advancement.

Jayadvaita: If we're so much puffed up by our previous practice, how can we develop…

Prabhupāda: That is material life. We are falsely puffed up. Don't you see? Every… Majority of the persons, they'll say, "Oh, what is God? What is God?" The scientists, as soon as you say… Any foundation you approach, "Sir, can you give us some money for spreading this Kṛṣṇa…?" "No. What is this?" You see? They have practically forgotten what is God. So anyway, we don't want many men. If there is one man to understand about this science of God, Kṛṣṇa consciousness, that is sufficient. He can deliver many men. You see. Chant always Hare Kṛṣṇa, remain humble, meek, pray to Kṛṣṇa, "Please save me," then it is very nice. You should always remain. (child crying) [break] (fire sacrifice?) Yes, everyone, take, those who are to be… Chant, always chant Hare Kṛṣṇa. (devotees chant japa) That's all right. Now wash. Wash your hand. You should see how I've done it. Yes. You should be intelligent. That's all right. Once wash your hand.

Birbhadra: Like this.

Jayadvaita: Once more?

Prabhupāda: Yes. You have not seen it. You should be intelligent enough. Just see everyone. One, two, three. (sips) Now again. That's all. Finish. Hare Kṛṣṇa. (japa) That's it. Do everyone like that. Do. (kīrtana) (Prabhupāda several times says, "Chant loudly. Loudly.") (kīrtana) [break] Prabhu kahe tomāra dui-bhāi prayāge rūpa anurag vṛndāvana (?). So Lord Caitanya informed Sanātana Gosvāmī that "Your two other brothers, I met them at Prayāga, and they have started for Vṛndāvana." Lord Caitanya deputed this Sanātana Gosvāmī… (end)

690417LE.NY

Lecture

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New York, April 17, 1969

(Prabhupāda singing along with "Govindam" record)

Prabhupāda: Thank you very much. Everything all right?

Devotees: Jaya.

Prabhupāda: Hare Kṛṣṇa. (chuckles) Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. Govindam ādi-puruṣa is known as Hari. Hari means "who takes away all your miseries." That is Hari. Hara. Hara means taking away. Harate. So just like thief also takes away, but he takes away the valuable things, material consideration, sometimes Kṛṣṇa also takes away your material valuables just to show you special favor. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ [SB 10.88.8]. Yudhiṣṭhira Mahārāja inquired from Kṛṣṇa that "We are supposed to be very pious. My brothers are great warriors, my wife is exactly the goddess of fortune, and above all, You are our personal friend. So how is this that we have lost everything? (chuckling) We have lost our kingdom, we have lost our wife, we have lost our honor-everything." So in reply to this, Kṛṣṇa said, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ: "My first favor is that I take away all riches of My devotee." Therefore people are not very much enthusiastic to come to Kṛṣṇa consciousness. But He does it. Just like the Pāṇḍavas were in the beginning put into difficulty, but later on they became the most exalted personalities throughout the whole history. That is Kṛṣṇa's favor. In the beginning, He may do like that because we have got attachment for our material acquisitions.

So… That is my personal experience. In the beginning, when my Guru Mahārāja ordered me, I thought it that "I shall first of all become very rich man; then I shall preach." (laughs) So I was doing very nice in business. In the business circle, I got very good name, and with whom I was dealing business, they were very satisfied. But Kṛṣṇa made so trick that He broke everything, and He obliged me to take sannyāsa. So that is Hari. So that I had to come to your country with only seven dollars. So they are criticizing, "The swami came here with no money. Now he's so opulent." (chuckles) So they are taking the back side, black side, you see? But the thing is… Of course, I have become profited, profitable, or I have acquired profit. I left my home, my children and everything. I came here as a pauper, with seven dollars. That is no money. But I have got now big properties, hundreds of children. (laughter) And I haven't got to think for their provision. They are thinking of me. So that is Kṛṣṇa's favor. In the beginning, it appears to be very bitter. When I took sannyāsa, when I was living alone, I was feeling very bitter. I, sometimes I was thinking, "Whether I have done wrong by accepting?" So when I was publishing this Back to Godhead from Delhi, one day one bull thrashed me, and I fell down on the footpath and I got severe injury. I was alone. So I was thinking, "What is this?" So I had very, days of very tribulations, but it was all meant for good. So don't be afraid of tribulations. You see? Go forward. Kṛṣṇa will give you protection. That is Kṛṣṇa's promise in the Bhagavad-gītā. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: [Bg. 9.31] "Kaunteya, My dear son of Kunti, Arjuna, you can declare throughout the whole world that My devotees will never be vanquished. You can declare that." And why He's asking Arjuna to declare? Why He does not declare Himself? There is meaning. Because if He promises, there are instances that He sometimes broke His promise. But if a devotee promises, it will be never broken. Kṛṣṇa will give protection; therefore He says His devotee that "You declare." There is no chance of being broken. Kṛṣṇa is so kind that sometimes He breaks His promise, but if His devotee promises, He takes very careful attention that His devotee's promise may not be broken. That is Kṛṣṇa's favor.

So ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. We are worshiping govindam ādi-puruṣaṁ, the supreme original Personality of Godhead who is known as Hari. The Vedic scripture says ārādhito yadi hariḥ. If you have come to the point of worshiping Hari, the Supreme Personality of Godhead, tapasā tataḥ kim, then there is no more need of austerity, penances, yoga practice, or this or that, so many sacrifices, ritualistic… All finished. You do not require to take trouble for these things if you have come to the point of sacrificing everything for Hari. Ārādhito yadi haris tapasā tataḥ kim. And nārādhito yadi haris tapasā tataḥ kim. And you are performing austerities, penances, sacrifices, ritualistic ceremony-everything-but I do not know what is Hari: it is useless, all useless. Nārādhito yadi hariḥ, nārādhitaḥ. If you do not come to the point of worshiping Hari, then all these things are useless. Tataḥ kim. Antarbahir yadi haris tapasā tataḥ kim. If you always see Hari within yourself and if you see Hari always outside, inside and outside… Tad vantike tad dūre tad… What is that verse? Īśopaniṣad? Tad antare… Dūre tad antike sarvasya. Hari is present everywhere, so one who sees Hari, antike, near, or distant place, within, outside, he does not see anything except Hari. How it becomes possible? Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. When one is merged into the love of God, he does not see anything in the world except Hari. That is his vision. So antarbahir yadi hari, inside and outside, if you always see Hari, Kṛṣṇa, tapasā tataḥ kim, then what is the use of your other austerities and penances? You are on the topmost level. That is wanted. Nanta-bahir yadi haris tapasā tataḥ kim. And if you do not see within and outside Hari always, then what is the value of your austerities? Therefore in the morning we chant this mantra, govindam ādi-puruṣam tam ahaṁ bhajāmi **. We have no other business. Simply we have to satisfy Govinda, the Supreme Personality of Godhead, Kṛṣṇa. Then everything is complete. He is complete and His worship is complete, His devotee is complete. Everything is complete.

Thank you. Chant. (kīrtana) (end)

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Engagement Lecture

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Buffalo, April 23, 1969

Prabhupāda: …cakṣur-unmīlitaṁ yena tasmai śrī-gurave namaḥ.

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

The meaning of this verse… It is offering obeisances to the spiritual master. The spiritual master opens the eyes of the ignorant disciple in the matter of transcendental knowledge. Therefore it is the duty of the disciple, before speaking, to offer obeisances to the lotus feet of the spiritual master. Our Vedic process is not research work. Just like in the mundane scholarship, one has to show his academic career by some research work. The Vedic process is different. Vedic process is that our research work is not complete because the instruments and the means by which we make progress in research work are blunt and imperfect. We are conditioned. At this stage of our material existence, we are conditioned by so many laws of nature. Under the circumstances, every conditioned soul has four defects. Just like to commit mistake. There is no man, even great man, who does not commit mistake. More or less, he commits mistake. Just like in our country there was Mahatma Gandhi. He was supposed to be a very great personality, mahātmā, but he also committed mistake because when he was killed, five minutes before his coming to the meeting, he was warned by his confidential associates not to go to that meeting, but he persisted, and as soon as he entered the meeting hall he was killed. So I am giving an instance that even a great personality like Mahatma Gandhi, he also committed mistake. So in the conditioned state of our life, committing mistake is very natural. Just like we say, "To err is human." Any human being is susceptible to commit mistake. Another imperfectness is that every man is illusioned. Illusioned means to accept something which is not, phantasmagoria. Just like every one of us in this meeting, we are under the impression that ”I am this body.” But actually I am not this body. This is called illusion, māyā.

So to commit mistake, to become illusioned, number two, and number three: a cheating propensity. Everyone, conditioned soul, thinks himself very expert, and he talks with his, I mean to say, fellow man as a very intelligent man. And he has got every… Just like in business. In business you go to a storekeeper. He’ll say, ”Oh, you are my great friend. I am not taking a farthing profit from you.” But you must know that he is taking profit, at least fifty percent. So this is called cheating propensity. One who is not in the knowledge, but he puts forward his theories and theses and so many by the words ”perhaps,” ”it may be,” like that-this is called cheating. So to commit mistake, to be illusioned, and cheating propensity, and at last, imperfectness of the senses. Our senses are limited. We cannot see far distant place. We cannot see nearest. Just like our eyes cannot see the eyelids because it is the nearest. And you cannot see the farthest. So the eyes also see under certain condition, in certain perspective position. Similarly, all our senses are limited. They cannot understand, or it is not possible to understand the unlimited by these imperfect, illusioned, and cheating senses. Therefore Vedic process does not accept that one should endeavor to know the ultimate truth by exertion of our present senses, which are conditioned by so many ways. Therefore those who are students in the Vedic literature, they accept authorities. Just like you are reading Bhagavad-gītā. The Bhagavad-gītā is being taught by Lord Kṛṣṇa to Arjuna. He is authority. And Kṛṣṇa says that ”This Bhagavad-gītā is taught from time immemorial by disciplic succession,” not by research work. As soon as you study Bhagavad-gītā by your academic knowledge, without reference to the authoritative description, then you commit mistake. You do not understand what is Bhagavad-gītā. Kṛṣṇa says, therefore, that ”This disciplic succession is now broken. I therefore establish again the disciplic succession unto you.” That means Arjuna becomes the disciple of Kṛṣṇa, and anyone who understands Bhagavad-gītā, following the footprints of Arjuna, he can understand rightly what is the purpose of Bhagavad-gītā. So all Vedic literatures, not only Bhagavad-gītā, all the Vedas… There are four Vedas: Sāma, Yajur, Ṛg, Atharva. Then there are Upaniṣads, 108 Upaniṣads. Out of that, nine Upaniṣads are very important: Īśopaniṣad, Kaṭha Upaniṣad, Taittirīya Upaniṣad. So then again, Vedānta-sūtra, then Śrīmad-Bhāgavatam. In this way there are various Vedic literatures. And if you are interested… You should be interested. These Vedic literatures are not meant for a particular class of men. It was meant for the human society so that they may take advantage of this knowledge and make a perfection of their human life.

So I shall try to speak before you this evening one of the instruction of Vedic literature spoken by Ṛṣabhadeva. So our offering of obeisances to the spiritual master is in accordance with the disciplic succession. Ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur-unmīlitaṁ yena: ”The personality who opens the eyes by the torch of knowledge.” Tasmai śrī-gurave namaḥ: ”I offer my respectful obeisances unto the spiritual master.” So here is a speech by Ṛṣabhadeva. Ṛṣabhadeva is accepted as incarnation of Godhead. And long, long years ago He appeared on this earth, and He was father of the King Bhārata, under whose name this planet is called Bhārata-varsa. He had one hundred sons, and out of them, Bhārata was the eldest. He was very intelligent. So the father entrusted the kingdom to the eldest son, Bhārata Mahārāja, and before retirement He was speaking to His sons a spiritual instruction which is recorded in this Bhāgavata. And He said,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam
[SB 5.5.1]

He is advising, ”My dear sons, this life…” ”This life” means this human form of life. Ayam deha. Ayam means ”this,” and deha means ”body.” Na means ”not.” Na ayam deha: ”This body is not meant.” Nāyaṁ deho deha-bhājāṁ nṛloke. Deha-bhājām: ”those who have taken or accepted this material body, amongst them.” Now, this is a very significant word, those who have accepted this material body, deha-bhājām. And according to Vedic literature, we understand that this material world is only one-fourth manifestation of the complete creation of God. The three-fourths’ portion of God’s creation is spiritual world. That you will find in the Bhagavad-gītā. Kṛṣṇa says,

atha vā bahunaitena
kiṁ jñātena tavārjuna
ekāṁśena viṣṭabhyāham
idaṁ kṛstnaṁ jagat

Ekāṁśena means a part, a fractional part. This material world is a fractional part of the whole creation. You see this universe, as far as you can see up to the sky. That is only one universe. And there are unlimited universes. They are clustered together. And that is called material world. And beyond that clusters of unlimited number of universes, there is another, spiritual sky. That is also mentioned in the Bhagavad-gītā. Paras tasmād tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ. Lord says that ”Beyond this material world, there is another bhāva, nature.” Just like this is material nature. He says, paras tasmāt tu bhāvaḥ, bhāvaḥ anyaḥ [Bg. 8.20]. Anya means another. ”There is another nature, which is sanātana.” Sanātana means eternal. There is no history of its beginning, or there is no end-that is called sanātana, eternal. Eternal means which has no end, no beginning. Nobody knows where it has begun and where it has ended. Nobody knows. Just like the Vedic religion is called sanātana-dharma because nobody can trace out when this Vedic religion begun. Therefore it is called sanātana-dharma. Every religion in our present experience, it has got a history. Your Christian religion, it has got a history, two thousand years old. Buddhist religion, it has got a history, 2600 years. Muhammadan religion, it has got a history, one thousand years. But if you trace out Vedic religion, you cannot find out the history, date. There is no date. You cannot find out. No historian can give. So therefore it is called sanātana-dharma. And in the Bhagavad-gītā, Kṛṣṇa says that ”There is another nature, which is sanātana.” Sanātana means there is no history of its creation or… But this material creation, as you know… We say, ”God created.” ”God created” means before creation, God was existing. ”God created”-this very word suggests that before this creation of this cosmic manifestation, God was existing. Therefore God is not under this creation. If God is under this creation, then how He can create? He becomes one of the object of the material creation. So God is not under creation. He is the creator. Before creation, He was existing. That is called sanātana. That means He is also sanātana. And there is a spiritual nature, sky, where there are innumerable spiritual planets also. And there are innumerable spiritual living entities also. And some of them, those who are not fit to live in that spiritual world, they are, I mean to say, sent to this material world. The same idea is expressed in Milton's Paradise Lost.

So we all, conditioned souls, we are practically living in a place after paradise lost. We should understand this. So here the specific instruction is that deha-bhājām. Deha-bhājām means we have voluntarily or willingly we have accepted this material body. Actually, we are spirit soul. We should not have accepted this material body. But when we have accepted, how we have accepted, there cannot be any tracing of history. It is not possible. Anādi karama. Anādi karama. Nobody can trace out the history when we, the conditioned soul, accepted this material body. And deha-bhājām means that anyone who has accepted this material body... Not very big. There are 8,400,000 different forms of living entities. Nine hundred thousand species of living entities in the water. Similarly, two millions species of life in the plants and vegetables. In this way, on the total, there are 8,400,000's of species of life. Unfortunately, this Vedic knowledge is not instructed in any university, but these are fact. They should try. If they are very much inquisitive to make research work, now let them research away how the Vedic knowledge says there 8,400,000's of species of life. Let the botanists, let the anthropologists, or so many-there are department of knowledge-let them research out. Darwin's theory, evolution of the organic matter, they are very much prominent in the educational institutions. But there is Padma Purāṇa and other authoritative Vedic scriptures. They give the magnitude of the living entity. They have different forms of body. How they are evolving one after another-everything is there. It is not a new thing. But people are giving stress only to the Darwin's theory. But in the Vedic literature we have got immense information of this living condition in this material world.

So apart from that, here it is said, deha-bhājām. Deha-bhājām means "those who have accepted this material body." That means there are some, not some... There are many who have not accepted this material body. But they have no experience who has not accepted this material body, in this material world. That is there in the spiritual world. These living entities, innumerable living entities in so many universes in the material world or material universe or material nature, they are only fractional portion of all living entities. Only a fractional portion. Because they are condemned. Those who are in this material world, with this material body, they are condemned. Just like you take another example: just like in the prison house. The prison house, population in the prison house, they are condemned by the government. But their number is only fraction of the whole population, not that whole population of the state goes to the prison house. Some criminals who are disobedient to the laws of the state, they are put into the prison house under confinement. Similarly, these conditioned souls within this material world, they are only fractional portion of the whole living enti..., number of living entities in the creation of God, and because they have disobeyed or declined to obey or abide by the orders of Kṛṣṇa, or God, they have been put into this material world. Now, the problem is: if one is sensible, if one is inquisitive and serious, he should try to understand that "Why I am put into this material conditional life?" That should be the inquiry. This is called brahma-jijñāsā. In the Vedānta-sūtra this is the first inquiry, that people should be educated to that standard of life when he will be inquisitive to know, "Why I am put into this conditional life? What is the condition? I do not wish to suffer."

There are three kinds of sufferings. Many times I have explained. They are called ādhyātmika, ādhibhautika, ādhidaivika. Ādhyātmika sufferings means pertaining to this body and mind. Suppose I have got some pain here today. This is bodily suffering. Or my mind is not in... [break] They do not mind it. Just like animals. Animals, they are always in suffering, but they do not mind it. Recently I was in Hawaii. So in front of my house there was a man who was keeping some animals and birds for slaughtering. Not there, but he was dragging for selling the animals and birds for slaughtering. Now, I was giving example to my students. Now, these animals are standing here, and tell them, "Oh, my dear animals, why you are standing here? You go away. You are meant for being slaughtered." But he has no intelligence. He cannot go. Even in the slaughterhouse also, he cannot go. So suffering without knowledge, without remedy, means animal life, means animal life, one who cannot understand his suffering and he thinks, "Oh, I am very well off. I am very well situated." But that is animal consciousness. One should be cognizant of the suffering, threefold miseries of his life. One should know there is suffering in birth, there is suffering in death, there is suffering in old age, and there is suffering in disease. And one should be inquisitive. That is the real research work, how to avoid death, how to avoid birth. We have suffered during our birth. We have suffered as a child, as a baby. We remained within the abdomen of our mother, tightly placed in a airtight bag for ten months, and I could not move even, and there are insects biting me. I could not protest. But we have forgotten. After coming out, we had... Our sufferings are there. Mother is taking so much care undoubtedly; still, the child is crying. Why it cries? It has got some suffering, but he cannot express. There are some bugs biting or some pains within somewhere. The child is crying, crying. The mother does not know how to pacify it. So in this way our suffering has begun from the womb of our mother. And then I do not wish to go to school. I am forced to go to a school. I do not wish to study. The teachers give me tasks. If you just study, analyze your life, it is full of suffering, full of suffering. But we have no inquiry. We have no inquiry. This is not education. Therefore Brahma-sūtra says, athāto brahma jijñāsā: "Now you should inquire why you are suffering. Is there any remedy for suffering? Then, if there is remedy, then you must take it. You must take advantage of the remedy." But we are callous. We do not care for it. This is not good.

Therefore Ṛṣabhadeva says to His sons, "My dear sons, now you have got this opportunity. Out of 8,400,000's of lives, take..." Forget Ṛṣabhadeva's sons. I will speak to the American boys and girls. Now you have got very nice body, very beautiful body, very nice country. You have no poverty. So many ways, you have an advantage than other nations. So if you apply this instruction of Ṛṣabhadeva to His sons... Ṛṣabhadeva spoke to His sons does not mean only it was meant for His sons. It is meant for the whole human race. So he said that "My dear sons, this body, this nice body, beautiful body, this own flesh(?) body, is not meant for sense gratification like the cats and dogs and hogs." He says that kaṣṭān kāmān na arhate viḍ-bhujāṁ ye: "By hard labor, by hard work, culminating into sense gratification, simply for that satisfaction, if we spoil our life, oh, it is not very good." Take that instruction to your life also, that you are very nicely placed, but according to Ṛṣabhadeva's instruction, you should not spoil this beautiful life simply for sense gratification. Why? Ṛṣabhadeva answered, "That sense gratification process is there, viḍ-bhujām." Viḍ-bhujām means the stool-eaters. What animal is the stool-eater? The hog. This kind of sense gratification, working day and night hard, is available even in hog's life. Therefore... You have got so nice, beautiful body. You should not imitate the hogs. You see? I was surprised to hear from one of my principal disciples, Brahmānanda-I was walking in Central Park-that the groups of the hippies, they have begun to worship hogs. You can explain that, why they are doing. This is not very hopeful. You see? After having this nice body, nice country, nice civilization, nice education, the result is hog worshiping. Will you explain today. Still silent?

Brahmānanda: Yes. We have experience not only in New York City but many places around the country-I'm sure you're familiar-of worshiping hogs. Many places where we go chanting Hare Kṛṣṇa, the Lord's name, we've experience of groups of young people chanting "hog, hog, hog." This is going on in New York City. And also they actually have parades where they parade with hogs and pigs. And they bow down before the pigs, and they worship the pigs. And they want the hogs to become… They want to run the hog for president, and they want the hogs to lead them. It's even gone to such lengths that at one be-in-this was in Seattle-there was a massive demonstration with hogs. There, boys and girls undressed themselves and got in the mud and they just played with the hogs. Dirty, just living like the hogs, which they worship.

Young man: You don't think there's some irony in that?

Prabhupāda: So anyway, this hog worship was anticipated long, long ago. Otherwise how they could be described in the Bhāgavatam, which was compiled at least five thousand years ago? Anyway, the idea is that beautiful life, beautiful education, beautiful situation, should be utilized for beautiful end, not degrade to the platform of hog worship. That is not very palatable thing at least. So Ṛṣabhadeva says, "My dear boys, the sense gratification process after hard work day and night is available in the hog's life. That is not a very important thing. This human form of life is meant for a different purpose." And that purpose he explains, that tapo divyaṁ putrakā yena sattva śuddhyed yasmād brahma-saukhyaṁ tv anantam: [SB 5.5.1] "This human form of life is meant for austerity and penance." You will find in the history of Vedic literature, there were many, many exalted emperors and kings. They also gave to the, led to the practice of austerity and penance. Dhruva Mahārāja, Prahlāda Mahārāja, Ambarīṣa Mahārāja, Yudhiṣṭhira Mahārāja-they were all kings. They were called rājarṣi. Rājarṣi means although they were king, most opulent, still, they were great sages. So the same thing is advised, that those persons who have got this opportunity of the spiritual, human form of life, with facility for economic welfare, with facility for giving very nicely everything-the opportunity should be used for better life. Ye tapo divyam [SB 5.5.1]. Tapasya, austerity. A little penance. Just like our students. They are practicing… [break] …is also explained, tapo divyaṁ yena śuddhyet sattvam. Sattvam means pure existence. I am existing in this body, this material body, but if you take to this austerity process, it is not very troublesome, at all troublesome. It is pleasant. You can ask our students who are practicing it. They are very much pleased to practice this. So it is not troublesome. It is pleasing. So tapo divyaṁ yena śuddhyet sattvam [SB 5.5.1]. Your existence will be purified. As soon as your existence is purified… The difference between animal life and human life is that human life, existence, is more purified. He has got better consciousness than the animals. Similarly, if you more purify your existence, you (are) gradually elevated to the spiritual existence, which is completely pure life.

So Ṛṣabhadeva advises, "My dear boys, you don't spoil your life simply for sense gratification, but voluntarily accept some austerity and penances so that your existence will be purified. And when you get your purified existence… You are seeking after happiness. Whatever happiness you are inclined in this material world, that is only limited. But if you purify your existence and some way or other be promoted to your spiritual existence, then…" Brahma-saukhyaṁ tv anantam. Brahman. Brahman means the greatest. As I told you from the Vedānta-sūtra, athāto brahma jijñāsā, so what is the Brahman life, so there is Brahman pleasure also. In the Brahman pleasure there is also dancing, there are young girls, young boys-everything. These are only reflections. Whatever we are finding in this material world, the last evening we explained, that it is that perverted reflection of the spiritual world. So if you want unlimited happiness, unlimited knowledge, and eternal life, you should not spoil your, this very nice opportunity simply for sense gratification, but adjust it to accept this life of austerity to promote yourself to the spiritual life. Then you will get unlimited happiness, unlimited life, unlimited pleasure. That is the sum and substance of this Kṛṣṇa consciousness movement.

So we have got literature and magazines in this respect, publishing. We have got our Bhagavad-gītā As It Is, and Teachings of Lord Caitanya, Śrīmad-Bhāgavatam, Nectar of Devotion, Easy Journey to Other Planets. So I request you that this movement, Kṛṣṇa consciousness, especially in your country, is meant for giving a finishing touch to your present position. Don't take it otherwise. You are all educated students and girls and boys. I request you, try to understand what is this Kṛṣṇa consciousness movement and take it very seriously. You will be happy, and because people of other countries, they are following your progress, so if you take this Kṛṣṇa consciousness movement seriously and rightly, the whole face of the world will be changed. It will be turned into spiritual world. Of course, we do not expect that everyone will accept this philosophy, but even one percent population of the whole world accepts this… Yad yad ācarati śreṣṭha lokas tad anuvartate [Bg. 3.21]. The Bhagavad-gītā explains that if some principal man accepts some theory and some philosophy, others follow. So we have got our center here. I request you all student to try to understand this Kṛṣṇa consciousness movement and purify yourself. And the purificatory process is very simple. We are simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So my request, my fervent request to you all, that you are very nicely placed. Please try to understand this philosophy. Make your life very happy in this life or in the next life so that people of the world will be happy by following your example.

Thank you very much. (devotees offer obeisances) (end)

690425LE.BOS

Lecture

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Boston, April 25, 1969

Prabhupāda: When I was in Buffalo, my last lecture was at Buffalo University college. So I began a series of lecture for the young boys and girls. This series of lecture is not manufactured by me. Our process is not manufacturing. The Vedic process is not personal opinion. Our process is simply to carry the transcendental message to the people. Our system is so nice that we haven't got to manufacture daily a new thesis. The difficulty of modern age is… Not modern age. It is also old system, because in the Śrīmad-Bhāgavatam we find one verse which says, tarko 'pratiṣṭhaḥ: "Simple arguments and logic will not carry you to the Absolute Truth." Tarkaḥ. Tarkaḥ means arguments. You may be very good logician, you can argue very nice, but another logician may come and defeat you. That is going on. New philosopher, new logician, new thinker means he defeats his previous other scripture in some details. Of course, on nkers, logicians, and philosophers, and becomes prominent. That is the materialistic way of gaining name, fame and popularity. But our process is different. Tarko 'pratiṣṭhaḥ. We accept that simply by arguments and logic, it is not possible to approach the Absolute Truth. Absolute Truth is not subjected to our deficient logic or argument.

So tarko 'pratiṣṭhaḥ śrutayo vibhinnā. If somebody says, "Well, argument and logic is not the way to approach the Absolute Truth. Then let us take scriptures, the authority of the scriptures," that is also very nice. In every human society there is some sort of scripture. Just like in your country there is Bible or any other scripture. We have got Vedas. The Muhammadans, they have got Koran. They can help also, because that is also authority. But you will find that one scripture is differing from the average there is no difference. Just like Bible preaches, Lord Jesus Christ preaches love of God, we are also preaching the same thing, love of God. But our process is little different. That's all. That process may be different according to time, circumstances, people. That is natural. Therefore, for a neophyte, simply by consulting scriptures, he will not be able to reach to the absolute goal. Because he will find, "Oh…" Sometimes they become skeptic. Just like in the modern age, the youngsters, you all boys and girls, they are becoming skeptic. They don't believe in any scripture now because they find some differences. Therefore Bhāgavata said that tarko 'pratiṣṭhaḥ śrutayo vibhinnā: "Simply by argument you cannot establish what is Absolute Truth, and if you consult different scriptures, you will find difference of opinion, or difference of procedures, rituals." So śrutayo vibhinnā nāsāv munir yasya mataṁ na bhinnam. And if we consult great thinkers or philosophers, they have got their different opinions. Some philosopher says, "I think this is right. I think this is right." So whom you will accept? They are also of different opinion. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv munir yasya mataṁ na bhinnam. You won't find a single philosopher whose opinion is not different from the previous philosopher, or muni. Muni means thinker, thoughtful man, muni, from mind. Nāsāv munir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām.

Therefore to understand the Absolute Truth, it is very difficult to find out how to have it. But the only one way recommended in the Vedic scripture, that mahājano yena gataḥ sa panthāḥ… [Cc. Madhya 17.186]. Mahājana. Mahājana means great personality. Mahājano yena gataḥ sa panthāḥ. That is the real path, if you follow the great personality. Now, there is a difference of great personalities also. You think that he is great personality; he thinks another great personality. But there is a definition of great personality. That definition is given in the Bhagavad-gītā, that,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vasudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

"After many, many transmigration, or changing the body…" We should always remember that our, this Kṛṣṇa consciousness begins from the fact that we living entities, we are not material product. We are part and parcel of God. We are qualitatively one with God but quantitatively different from Him. That is our philosophy. Living entity and God, as it is stated in the Bhagavad-gītā, they are qualitatively one. God is also a living entity like you and me, but He is qualitatively unlimitedly powerful. That is the difference. Just like we find, every one of us sitting here, you will find some difference. You may be a greater personality than me. Another gentleman may be a greater personality than you, and somebody may be greater than him, somebody may be greater than him. Similarly, if you go up to the post of your president, Mr. Nixon, he is supposed to be the greatest personality in your country. But you will find a greater personality than him also. Go on searching. So these greater personalities… You may be greater than me, but you are also person, I am also person. President Nixon is also a person. All this greatness may be different, but so far we are personally concerned, the personal propensities, the personal needs, personal necessities, everything, they are equal. Come on. There is no difference. So God is also a person, but His personality is different from us because we know that God is great. He is omnipotent, omniscient, omnipresent. There are so many qualifications we qualify God.

So mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. The great personality… So far we are concerned, a great personality is he who is a devotee of God. He is great personality. Just like in your country, you accept Lord Jesus Christ as great personality. He is son of God. Or take him as personality, one of the human beings; still, he is great because he preached God consciousness, Kṛṣṇa consciousness. That is the test of great personality. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. So in Buffalo I was instructing the younger boys and girls in the college that "You are very nicely situated. Your country is economically very well equipped. You are very good looking. Your education is very nice. You have got hundreds of universities in your country. Practically there is no man or woman illiterate. So your situation, comparatively with other nations or other country, is very good. That is admitted by everyone. So you should utilize this opportunity. That is my request. Your well situation, your material prosperity, your intelligence, your education should be properly utilized. It should not be misused." What is misused and what is proper utilization? That is also explained by Ṛṣabhadeva in this instruction. He says that nāyaṁ deho deha-bhājāṁ nṛloke. You have got this opportunity. Ṛṣabhadeva was instructing to His sons. Ṛṣabhadeva was the emperor of the world. Naturally His sons were also princes; they were not ordinary boys. He had hundred sons, and he was instructing them before retirement. He was instructing them, "My dear boys," that "this body, if you think that you have very, very nice princely body and you are the son of a great emperor, so if you simply utilize your opportunity for sense gratification, that is not good. That is not good." Because every conditioned soul, every living entity is prone to certain types of sense gratification. So when one is very nicely situated, sense gratification can be seen, can be acquired, can be had, even in the lower animals. So Ṛṣabhadeva instructed His sons, "My dear boys, you do not misuse your opportunity simply by sense gratification. Because sense gratification is also possible in the lower animals like cats, dogs, and hogs. They have got also ample opportunity for sense gratification." The dog in the street, he can gratify his senses, sex life, with so many dogs. The hogs also, he can also satisfy his senses in so many she-hogs. So that opportunity is there in the cats' and dogs' and hogs' life. So Ṛṣabhadeva advised His sons, "Don't spoil your opportunity simply by imitating the cats, dogs and hogs."

So the same thing… Not I am manufacturing. I am just following the footprints of Ṛṣabhadeva. Although I am not emperor of the world, but I am a teacher. It is my duty not only to you, to everyone. But I take your country, I have come to your country with a special purpose, with a special mission, that if the American boys and girls take this Kṛṣṇa consciousness movement very seriously, then that will be followed by other countries, and the face of the world will change. That is my request. And I am glad also that my students, my disciples, who are already under my instruction and following, they are all boys and girls. None of them are above twenty-five years. Our, I think, oldest student is Kīrtanānanda. He is thirty or thirty-one years. Otherwise all our students are young boys. You see all these boys. They are sitting. So I am very hopeful that youngsters of this country are taking this movement a little seriously. Therefore I am hopeful. And I request also that you have got all opportunities. You don't misuse it simply for sense gratification. That is my request.

Then what should be the purpose of life? This opportunity, this nice intelligence, nice education, nice beautiful body, nice economic condition-that should be utilized for tapasya. Tapasya means austerity, restriction. Restriction. Just like our students. We advise our students-and they follow-that "You don't have illicit sex life." Boys and girls, they are mixing, making friendship. That is nice. That is natural. A young boy is attracted by a young girl, or young girl is attracted by young boy. That is not unnatural, because it is in the Supreme Lord. That nice love attraction is Rādhā-Kṛṣṇa. Kṛṣṇa is a boy, sixteen-years-old boy, and Rādhārāṇī is also a fifteen-years-old girl. Not even one year's… I think, fifteen days younger. So our worshipable object is that spiritual love, Rādhā and Kṛṣṇa. But the so-called love in this material world is only a perverted reflection. It is only lust. So you have, by austerity, you have to change that lust into love. If you love one girl, if you love one boy, that is very nice. That is natural. That is not unnatural. But don't change that love. Be combined permanently. Be combined. Not that "After few months I give up this girl," "I give up this boy," "I capture another." No. That is austerity. That is austerity. Oh, I purposely… Although I am a sannyāsī-I have no interest with family life, neither we are expected to take part in this man and woman relationship-but still, purposely I have married so many couples, boys and girls, just to see them happy. Without happiness, without being in good mood of mind, you cannot prosecute Kṛṣṇa consciousness. That is also stated in the Śrīmad-Bhāgavatam.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Prasanna-manaso. Unless you become joyful in your mind by executing devotional service… Evaṁ prasanna. Prasanna means joyful. Manasa, manasa means mind. When you are fully joyful in your mind by executing devotional service… Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. How one can become joyful? Simply by executing Kṛṣṇa consciousness. Not otherwise. It is not possible.

So austerity means we are not imposing upon you that you go to the forest and live in a cave or you don't eat or don't see any human being-you just meditate for three hundred years. No. That is not possible. That is not possible. You cannot go to the forest, you cannot go to the mountain, neither you can meditate. All these are not recommended in this age. That is not possible. If somebody imitates or tries to imitate, he is simply wasting time. Only austerity is that don't have illicit sex life just like cats and dogs, because marriage is recommended in the human society. There is no marriage in cat society, dog society, hog society. Any human society you take, either in the Western world or in the Eastern world, or in Christian society, Hindu society, Muhammadan society-in every civilized human society there is a ceremony called marriage. And that is also Vedic system, that one should not have any illicit sex life, but one should be combined according to religious rite and live peacefully and execute Kṛṣṇa consciousness. This much austerity.

The next austerity, we say that don't take any animal food. There is no need of taking. Perhaps you are coming to our love feast. We can prepare. Of course, these boys and girls, they are not very expert, but still, whatever they have learned, and they are supplying prasādam to your American boys and girls, and people, they are appreciating very much. In Los Angeles-that is our biggest temple in your country-we get in every love feast day not less than two hundred guests. They come from far away with their car and they take. They like it. You see? So if you accept this austerity, that "We shall not eat meat, but we can have very nice foodstuff from grains, from fruits, from vegetables, milk, sugar, so many nice foodstuff," you will forget. Simply you have to learn. That is not very severe austerity. Simply our process is Kṛṣṇa consciousness, how from this present consciousness we want to change to Kṛṣṇa consciousness. So these austerities are required: no illicit sex life, no meat-eating, no intoxication. No intoxication. Our boys and girls, they do not even smoke. They do not take tea, coffee, and what to speak of other intoxicants. They were intoxicated. Some of them were LSD, but they have given up to this Kṛṣṇa consciousness movement. And no gambling. These four principles you accept. It is not very difficult, not very severe. Simply you have to be willing, "Yes. Why? If I can live on such nice foodstuff, why shall I take to animal food, for which so many animals have to be killed, so many birds have to be killed?"

So Ṛṣabhadeva… It is not new introduction. Ṛṣabhadeva also instructed His boys, princes, that "My dear boys, if you simply indulge in sense gratification, then the result will be that you cannot get real, unlimited happiness." The whole program, austerity, He is advising to His sons, that "My dear boys, this beautiful body, this opportunity, you cannot misuse it simply for sense gratification." But tapa putrakā: "My dear boys, you please accept austerity." Now I have explained what is our austerity. It is very simple, four items of austerity, nothing more. We are not stopping your love or your sex life. No. Simply we are trying to regulate it. That's all. There is no question of stopping your eating or stopping your mating or stopping your sleeping or stopping your defending. Nothing. No stop. But don't increase the degree to the death point. Just like for to live, when we live, we must have some temperature. When there is no temperature, that means he is dead body. But that temperature should not be increased to the 107 degree. That should be controlled. You see. We must have some temperature. Without temperature, if our body is cold completely, then it is finished. Temperature must be there, but not more than 96.6 degree or 98.6 degree. Yes. But if we increase the temperature to 107 degree, that means death. When there is 105 degree temperature the doctors take very precautionary measure so that it may not increase further. And actually I have seen. As soon as one gets 107 degree, he collapses. (end)

690426LE.BOS

Lecture Engagement and Prasāda Distribution

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Boston, April 26, 1969

Prabhupāda: This age is called, according to the Vedic language, Kali. Kali-yuga means the age of disagreement and dissension. So in the Vedas it is recommended that kṛte yad dhyāyato viṣṇu [SB 12.3.52]. In the Golden Age… Of course, the kṛte, the Sanskrit word, exactly there is no English translation, but generally we have got a conception of Golden Age. So take it for granted that kṛte, kṛte means in the age when everyone was pure. Cent percent, people were pure. That is called Kṛta-yuga. The next yuga is called Tretā, when seventy-five percent of the people, they were pure, and twenty-five percent were not pure. And then Dvāpara. Dvāpara means fifty percent-fifty percent pure and fifty percent nonpure. Then this age is called Kali-yuga. Kali-yuga means seventy-five percent or more than seventy-five percent, they are impure, and twenty-five percent, I mean to say, that is in book, but actually ninety percent or more than that are impure and maybe five percent pure. This is the situation of this age. And they are also living very short time. In this age, life, duration of life, is reduced, memory is reduced, man's compassion is also reduced. Similarly, there are so many things, they are reduced. Although we are thinking that we are advancing, but actually the most important things we are reduced. Take for example the duration of life. Every one of us knowing very well that as your father or forefather or grandfather lived for long duration of life, it is very difficult to find out a man who is over seventy years or eighty years. I have got experience. My grandmother lived for ninety-five years.

So the duration of age is reduced, and people are not very intelligent. Of course, it is very revolutionary that I am speaking that people are not very intelligent, but actually it is. Why they are not intelligent? Because they do not know what is the destination of life; therefore they are not very intelligent. The Bhāgavata says that destination of life is God realization. Na te viduḥ svārtha-gatiṁ hi viṣṇu. God-realization. In this human form of life we can realize what is God. It is not possible in other form of life. There are 8,400,000 forms of life. You have seen it. There are trees, there are aquatics, there are germs, reptiles, then birds, then beasts, then human beings. Out of this human form of life, more than fifty percent, they are uncivilized, and maybe twenty-five percent of the human beings, they are civilized. And out of them, maybe ten percent are believing in God, following religious principles. In this way the whole thing is being reduced. So in the Bhāgavata it is said that not only they are living for short duration of life, they are not intelligent enough that this human form of life is meant for God-realization. Now, especially nowadays amongst the educated circles, they inquire, "What is God? What is God?" You see. But apart from your country or Western countries, in… I have met in many, many large gatherings of universities. Especially, I am very sorry to say, many Indian students ask me that "What is God?" Now, India is supposed to be the place where God descends as Lord Kṛṣṇa, as Lord Rāmacandra, Caitanya Mahāprabhu. So it is very surprising that Indian students are asking, "What is God?" So this is lamentable in this sense, that people are reducing in their sense of spiritual realization. That is a very regrettable fact. And the Bhāgavata says, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam: "A man is supposed to be defeated in all his activities if he does not inquire what he is." This statement is also in Bible, you know, that "If one loses his own self and he gains all material prosperity, what does he gain?" Actually, this is the fact.

Therefore Lord Caitanya, five hundred years ago, He appeared in Bengal and He introduced this movement, saṅkīrtana movement-not whimsically, but according to the tenets of Vedic literature, where it is stated that kṛte yad dhyāyato viṣṇum [SB 12.3.52]. In the Golden Age it was possible to realize God by meditation, when people were all cent percent pure. Then tretāyāṁ yajato makhaiḥ: "And in next age, God-realization was by offering great sacrifices." And dvāpare paricaryāyām: "And in next age, by temple worship or church worship or mosque worship. Now, at this present age," kalau tad dhari-kīrtanāt, "in this age, simply by chanting the glories of the holy name of God." This was introduced by Lord Caitanya. And in India there are millions and millions people who follow these principles, and it may be a new thing in your country, but it is very easy and, I mean to say authorized and immediately realizable. If you follow this one principle, chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare… There are sixteen names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Actually, there are three names only-Hare, Kṛṣṇa, and Rāma-but they are very nicely, systematically assorted in sixteen names. It is very easy to chant. Just this evening one American child, girl, she was cycling in the street, and one of my students, she asked her to chant: "You chant Hare Kṛṣṇa," and she was very nicely chanting.

So it was… It is not very difficult. Because it is composed in Sanskrit words, it does not mean that you cannot chant. We have experimented. Now, I ask my students… They are all American boys and girls. None of them are Indian or Hindu. Not only here in Boston, but in many other cities like New York and San Francisco, Los Angeles, Buffalo, Santa Fe, Montreal, so they are very nicely chanting and enjoying. Not only that, I have got some restriction. The student who comes to me for initiation, I ask them to restrict some habits. So they are easily doing that also. Just like I ask them not to indulge in any intoxication, including smoking, tea-taking, coffee-taking. So they are following. And I ask them not to eat meat. These things are very usual things in your country, but my students they are very easily following. They don't feel any difficulty. So this formula, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, this sound vibration, you can practice it. It is not difficult. There is no secret. I don't say that "I have got a secret mantra which I shall give you, and you pay me fifty dollars" or like that. It is open secret. You have simply to accept kindly. Then you see the result. There is no loss on your part, but the gain is very great. Why don't you try it? I request you, most humbly I request you that you kindly chant these sixteen names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma… We have got our record also. If you want to practice, you can play the record and it will be very easy. So this is my humble request to you American ladies and gentlemen, boys and girls. It is not difficult, but it has got a sublime effect. You will find it. If you practice it, you will find it.

So if you think that "Why we shall chant 'Kṛṣṇa'? Kṛṣṇa was Indian, and it is Hindu god's name," but that is not a fact. Kṛṣṇa never claimed that He is Hindu or Indian or black or white. He doesn't claim anything. He said… Most of you have read Bhagavad-gītā. He said, He claims,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā

[Bg. 14.4]

Sarva-yoniṣu: "In all species of life, in all forms of life…" There are 8,400,000 forms of life. So Kṛṣṇa claims that "All form of life, not only human being-the beast, the birds, the aquatics, the, I mean to say, reptiles-everywhere, wherever there is life, therefore, their mother is this material nature, and I am the seed-giving father." So Kṛṣṇa claims everyone's father. So He is neither Indian nor Hindu. He is-we accept Him according to Bhagavad-gītā-He is God Himself. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. If we take authorities of Vedic literature, it is stated in all Vedic literature, in Ṛg Veda, in Atharva Veda, in Brahma-saṁhitā, in Śrīmad-Bhāgavatam, and what to speak of Bhagavad-gītā… Bhagavad-gītā is spoken by Lord Kṛṣṇa Himself. He says, mattaḥ nānyat kiñcid asti dhanañjaya. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
dhīra bhāva-samanvitāḥ
[Bg. 10.8]

So He claims that He is the Supreme Personality of Godhead, and He exhibited, He manifested Himself, as the supreme independent Personality of Godhead. If we read His activities from Śrīmad-Bhāgavatam, then we can see.

So there is a definition of God also in the Vedic literature. A great sage, the father of Vyāsadeva, Parāśara Muni, he has very nicely defined what is meant by God, and all the symptoms were visible in the person of Lord Kṛṣṇa. And according to our Indian, Vedic culture, all the great ācāryas, just like Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, even Śaṅkarācārya… Śaṅkarācārya is considered to be impersonalist, that He believes in impersonal Brahman. So impersonal Brahman is mentioned in all Vedic literature. We also know that. But beyond impersonal Brahman there is Supersoul realization, and beyond Supersoul realization there is the personal realization, the Supreme Personality of God. Bhāgavata says that vadanti tat tattva-vidas tattvam: [SB 1.2.11] "The Absolute knowledge, the Absolute Truth, is nondual." How it is nondual? Now, brahmeti paramātmeti bhagavān iti śabdyate. Either you realize the Absolute Truth as impersonal Brahman or localized Paramātmā, Supersoul, or as the Supreme Personality of Godhead, Kṛṣṇa or Viṣṇu, they are one and the same. How one and the same? That is also explained. So God realization, it is said in the Vedic literatures, that avāṅ-manasā-gocaraḥ. It is very difficult to realize God. He is beyond our mental speculational field; He is beyond our conception, beyond our words. But there is other verses also, that athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. One can understand what is God by the mercy of God, not by mental speculation. It is not possible. We have got very limited scope of knowledge. Our senses are imperfect, we are full of cheating propensities, and we are liable to commit mistake. These four defects are within us. However a great man one may be, he is sure to commit mistake. I shall give you one tangible example in the life of Mahatma Gandhi. You know he was a very great man, political leader in India. So he was also very God-fearing man, a very nice soul. But he also committed mistakes so many times. So to err is human. This is a fact in every person. Therefore, because we commit mistake, because we are sometimes illusioned, and because we have got a propensity of cheating others, and because our senses are imperfect, therefore, simply by mental speculation it is not possible to realize God. Then how one can realize God? That is mentioned in the Bhagavad-gītā and other literatures, that by the mercy of God one can realize God. So by His causeless mercy, He comes down. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7], it is stated in the Bhagavad-gītā.

So Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead at least by the great ācāryas of India. Even, as I was speaking of Śaṅkarācārya, he was impersonalist, but he has admitted in his commentary on Śrīmad-Bhāgavatam that sa kṛṣṇa bhagavān svayam. He has accepted. In the beginning of his commentary he said, nārāyaṇaḥ para avyaktāt: "Nārāyaṇa, the Supreme Personality of Godhead, is beyond this material creation." And in next page he has admitted, "That Supreme Personality of Godhead Nārāyaṇa is Kṛṣṇa, who is born as the son of Devakī and Vasudeva." So, so far Indian scholars… I don't speak of modern scholars. Those who are authorized scholars of bygone ages, admitted by the Vedic society-Śaṅkarācārya, Rāmānujācārya, and Viṣṇu Svāmī, Nimbārka-and they are stalwarts. And there are many hundreds and thousands of temples of Kṛṣṇa, Viṣṇu, in India. If you have ever gone, you might have seen. In Vṛndāvana, only a small city of people, there are five thousand Kṛṣṇa temples. So this Kṛṣṇa consciousness movement is very strong and very old in India. And if you also accept this, without any loss on your part, you will be happy. You will be happy. That is the process of peace.

Now, in the Bhagavad-gītā it is said,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

"The śānti, peace, real peace, can be achieved simply by understanding that God is the proprietor and God is the enjoyer of everything-that conception." Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. And suhṛdaṁ sarva-bhūtānām: "And He is the friend, most intimate friend, well-wisher friend of everyone." And He is seated with everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "My dear Arjuna, the Supreme Lord is seated with every living entity." So according to Vedic literature, Upaniṣad, we understand that the Supreme Lord, in His localized aspect, He is all-pervading. He is present everywhere. Not only that He is present in the church, but He is outside church, everywhere. It is stated in the Brahma-saṁhitā, aṇḍāntara-stha-paramāṇu-cayān…, "He is present even within the atom." That is omnipresence. So He is present within you. It is not that you have to search out God anywhere else, but you can search out within yourself. And that searching process is called yoga. Our this subject matter today is yoga. That means to search out your self. Meditation means you have to meditate upon what you are. Are you this body? Are you this finger? Are you this head? You analyze one after another. You will find that you are not this. Then you analyze your mind, whether you are mind, you will find you are not mind also. If you analyze your beyond mind, your intelligence, then you will find that you are not intelligence. Beyond that intelligence, you are sitting. These things are very nicely explained in the

Bhagavad-gītā. And when you find out your self, that is self-realization. And as you become self-realized, the symptoms become that you become jolly and free of all anxieties. So long you are not self-realized, you are full of anxieties. That is the nature, material nature. Not only we, human beings, even birds, beasts, they are also full of anxiety. You give some eatables to the pigeons, to the birds, he will eat and look like this: "Oh, somebody may not come, kill me." Yes. This is the nature. Now, you are American people, supposed to be the richest country. Oh, you have also many anxieties. You are (not) free from anxieties. You are also afraid of China or Russia or somebody else. So how you can be free from anxiety? That is yoga system. If you actually practice yoga system… Yoga system, the whole Bhagavad-gītā is yoga system. It is said in the Fourth Chapter that imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. The Lord says that "This yoga system I first of all spoke to the sun-god." Imaṁ vivasvate. Vivasvata means… The sun-god's name is Vivasvān. Imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvān manave prāhuḥ: [Bg. 4.1] "And Vivasvān, he explained this yoga system to his son Manu." Now, if we calculate the age of Manu, it comes to some millions. At least forty millions of years before, it was spoken.

So this yoga system, Bhagavad-gītā yoga system, is very popular book and widely circulated. I have seen many English translation of this Bhagavad-gītā in your country. Some of them are translated by American scholars, and some of them are translated by other countries, scholars. But there are many. But unfortunately, none of them have presented Bhagavad-gītā as it is. They have tried to exploit the popularity of Bhagavad-gītā and put something of their own idea. This is the defect. But Bhagavad-gītā, if we want to understand, then we have to accept it by the formula as described in the Bhagavad-gītā. Just like if you have got the medicinal bottle, the direction and dose is on the label, that "Two tablets thrice in a day, after meals," like that. But if you take the tablets according to your own whim or somebody who does not know how to use that medicine, without consulting the physician, then you may be in dangerous position. You will not get the result. That is sure and certain. But you may meet some dangerous position. Similarly, so far Bhagavad-gītā is concerned, the prime standard book of yoga system, if you want to learn something from Bhagavad-gītā about the peace and prosperity and anxietylessness of your life, then you have to take this medicine of Bhagavad-gītā according to the dose prescribed in the Bhagavad-gītā, not outside.

So what is that dose? That is also mentioned in the Bhagavad-gītā:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

He says, "My dear Arjuna, this yoga system, I spoke to Vivasvān, the sun-god, some millions of years ago. And Vivasvān explained this yoga system to his son Manu, and Manu explained this yoga system to his son Ikṣvāku." Evaṁ paramparā-prāptam: "In such disciplic succession, the confidential knowledge of yoga was coming down, but unfortunately it is now broken, and therefore it is lost." Sa kāleneha yogaḥ naṣṭaḥ. Naṣṭa means it is lost. Now, you can think that when Kṛṣṇa was present five thousand years before, there were many big scholars, learned. Even Vyāsadeva was present. And not only Vyāsadeva, there were others also, great scholars, great sages. But Kṛṣṇa said, sa kāleneha yogo naṣṭaḥ parantapa: "In course of time, that disciplic succession being broken, the purport of this yoga system is now lost. And because it is lost, therefore I instruct you to understand this system of yoga." "Why to me? I am not a scholar." Arjuna was a military man, warrior. He was kṣatriya, not even brāhmaṇa, not a Vedāntist, nothing of the sort. He knew how to fight only. That's all. That was his qualification. But Kṛṣṇa wanted to teach him. Why? That is also explained in Bhagavad-gītā. Bhakto 'si: "Because you are My devotee." Therefore, to understand Bhagavad-gītā, the yoga system, one has to become a person of Kṛṣṇa consciousness. That is bhakta. Bhakto 'si priyo 'si: [Bg. 4.3] "You are My devotee, and you are very dear to Me. Therefore I am explaining to you." So if you want to know the perfect yoga system, then you will know it from Bhagavad-gītā perfectly. It is very easy. And you have to accept it… Because it was spoken to Arjuna very confidentially, bhakto 'si, so as Arjuna understood it… That is also explained in the Tenth Chapter of Bhagavad-gītā, how Arjuna accepted Bhagavad-gītā. In that process, if you try to understand Bhagavad-gītā as it is, then you can practice yoga system at home without any difficulty, and your life will be successful.

So yoga system is described in the Bhagavad-gītā in the Sixth Chapter. Of course, I do not know how much time you can spare. I could explain. How much time? It is now 8:15. Anyway, I shall try to explain some of the verses. The haṭha-yoga system, as mentioned in the Bhagavad-gītā, that is also prescribed, the haṭha-yoga system, that… [break] Now, He is prescribing the preliminary process of practicing yoga. What is that?

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nāti-nīcaṁ
cailājina-kuśottaram

First of all, to practice yoga, you have to find out a very secret and sacred place. Yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ. Rahasi means in a secluded place. Yoga practice cannot be done, haṭha-yoga system, as it is prescribed, aṣṭāṅga-yoga, the eight divisional yoga system, that cannot be practiced in assembly or in a crowded place or in a class. But Bhagavad-gītā says that yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ. Rahasi sthitaḥ means in a secluded place. Ekākī. Ekākī means alone. Ekākī yata-cittātmā, "controlling the senses and mind." Nirāśīḥ, "without any material desire," aparigrahaḥ, "or taking some help from others." Not that "I shall teach you yoga system by some monetary exchange." This is not yoga system. Aparigrahaḥ. Aparigrahaḥ means one should not expect something from others for learning or manifesting or exhibiting yoga system. Then not only he has to remain alone in a secluded place, but śucau deśe. Śucau deśe means a very sacred place. Pratiṣṭhāpya sthiram āsanam ātmānaḥ. One should have his own sitting place. Not that… That means he cannot change his sitting place. The same sitting place he should continue yoga system. Nāty-ucchritaṁ nāti-nīcaṁ cailājina-kuśottaram. There are skin, deerskins, and then straw mat, and then some soft clothing. In this way there is system of making your āsana, seat.

Then,

tatraikāgraṁ manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

"In that seat you have to concentrate your mind in order to purify your senses." That is the process. Real yoga process means to purify the senses and purify the mind. Then how one has to execute that yoga system? It is said, samaṁ kāya-śiro-grīvam. Kāya means this trunk, body, and śira means head, and grīva means the neck. So it should be in a straight line. Samaṁ kāya-śiro-grīvaṁ dhārayann acalam. You should sit in such a posture that it will not move. It will not move. Straight, straight line. Then samprekṣya nāsikāgraṁ svam: "You have to see the tip of your nose, sitting straight line, without any movement, and you have to see the tip of your nose." Samprekṣya nāsikāgraṁ svaṁ diśaś cānavalokayan: "And you cannot see any other side. You have to simply see…" These are the process of concentrating the mind. Then praśāntātmā, by practicing, when you will be completely peaceful. Praśāntātmā vigata-bhīr. Vigata-bhīr means without any fear. And brahmacāri-vrate sthitaḥ, without any sex life. A yogi cannot indulge in sex life. That is the first principle. Brahmacāri-vrata sthitaḥ manaḥ saṁyamya mac-citto: "Concentrate the mind," mac-citto, "focusing the mind upon Me, the Supreme Personality of Godhead." Yukta āsīta mat-paraḥ. This is the yoga practice. But unfortunately, who is practicing yoga in this process? Nobody can find out a secluded place; nobody can concentrate his mind in that way; nobody can fix up in one seat; nobody can constantly look on the tip of the nose.

So there are many other formulas explained here. So therefore, as Lord… And in the Bhāgavata it is stated that kṛte tad dhyāyato viṣṇum: "These processes were tangible or possible to perform in the age which is known as Satya-yuga, or the Golden Age." Now you will find in these Bhagavad-gītā pages that after explaining the process or practice of yoga system, Arjuna said, "My dear Kṛṣṇa, excuse me. I cannot practice it. I cannot practice it. It is impossible for me." Why? "Oh, I am a military man. How can I find out a secluded place? How can I sit in such a way? My mind is always restless. I have to do so many political affairs. So it is not possible for me." So how it is possible for the present-day people, which was refused by Arjuna five thousand years ago? It is not possible. The yoga system is accepted in the Vedic literature, that is a standard practice for self-realization. But the diagnosis of Śrīmad-Bhāgavatam, that kṛte yad dhyāyato viṣṇum [SB 12.3.52], "The yoga system of meditation was possible to be practiced in the Golden Age, or in the Satya-yuga," but not in this age. Then how self-realization is possible? That is said, kalau tad dhari-kīrtanāt: "Simply by chanting this Hare Kṛṣṇa." It doesn't require a secluded place, a sanctified place, or so many rules and regulations. Anywhere you can chant. While you are walking on the street, you can chant Hare Kṛṣṇa. You are in meditation. While you are working, you can chant Hare Kṛṣṇa. Nobody is going to tax you; nobody is going to bother you. You have no loss, but the gain is immense. So this Hare Kṛṣṇa movement is started, and it is easy, it is prescribed. If you at all want to get some spiritual benefit, you try to follow this prescribed method. Just like if you want at all to be cured, you must take the prescription of an experienced physician. Don't take any prescription who is a quack. If you take proper treatment, if you follow the instruction, then you be sure that you get the result out of it.

So in the last, when Arjuna refused, that "Kṛṣṇa, it is not possible. This system is not possible for me," then Kṛṣṇa, as the last standard of this yoga system process, He said plainly that,

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

Yoginām, "all kinds of yogis." There are many yogis: karma-yogī, jñāna-yogī, dhyāna-yogī, hatha-yogī, bhakti-yogī. Yoga system is just like a staircase. Just like in New York, that Empire State Building, that 102-story building. So there is a staircase or a lift. So yoga system is just like a lift to go to the highest perfection of life. [break] …I mean to say flat (indistinct). Just like karma-yoga. You can approach, you can make progress to the first or second floor. Similarly, by jñāna-yoga, you can make progress to the fiftieth floor. And similarly, by dhyāna-yoga, you can make progress up to the eightieth floor. But by bhakti-yoga, you can go to the highest platform. This is also very nicely explained in the Bhagavad-gītā. Bhaktyā mām abhijānāti: [Bg. 18.55] "If you want to know Me cent percent, then come to the bhakti-yoga." And the bhakti-yoga means this śravaṇam. The first thing is śravaṇa and kīrtana. You simply chant and hear, simple process. You chant Hare Kṛṣṇa and hear. Immediately you become benefited, immediately, and you get ecstasy. So our humble request is that this is very simple process, recommended process, approved process, and experimental process. If you try it without any loss, but with a prospect of a great gain, then you are requested that you can accept it.

Thank you very much. Now if there is any question, you can ask. No question? Yes.

Guest (1): You were speaking about the Golden Age, the age when seventy-five percent of people were pure.

Prabhupāda: No. Cent percent, Golden Age.

Guest (1): How many?

Prabhupāda: Cent percent.

Guest (1): Ten?

Prabhupāda: Cent percent.

Guest (1): Ten?

Prabhupāda: Cent.

Guest (1): Oh, a hundred.

Prabhupāda: Hundred percent. Yes.

Guest (1): Why would they practice yoga at a time when everybody was pure already?

Prabhupāda: Pure means materially pure. But yoga practice means go to the spiritual platform. Just like in the material qualities, some men are very good men-the quality of goodness-and some men are in passion. That is the rajo-guṇa. And some men are in darkness. So there are three qualities in the material world: sattva-guṇa, rajo-guṇa, and tamo-guṇa. So those who are situated in the modes of goodness, they are called perfect in the material world, very good men. That "very good man" does not mean that he is spiritually advanced. He may be moralist. He may be philanthropist, just like so many leaders of nations. That is another thing. The spiritual state is called viśuddha-sattva. Viśuddha-sattva means goodness where no other quality can contaminate. Here even one man is very good man, sometimes he is tinged with passion or ignorance. Just like I told you that Mahātmā Gandhi, he was a recognized good man, but he committed so many mistakes. So pure goodness is not possible in this material world. Pure goodness means spiritual life. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. So because the spirit soul by nature is pure, by nature… As God is pure, similarly, we are part and parcel of God. We are also pure in our original position. But since we have come in contact with this material nature, our inferiority in different qualities or different degrees are present. So for spiritual advancement, one has to come first to the platform of goodness, then pure goodness.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

These things are there. So in the Satya-yuga, cent percent, or hundred percent people, they were on the platform of the quality of goodness.

Guest (2): If a person is married and they are interested in entering into Hare Kṛṣṇa, Kṛṣṇa consciousness, can they reach the ultimate?

Prabhupāda: Why not? There is no restriction. Marriage is sanctified prescription in every scripture. There were many great souls who were married. Marriage is no hindrance.

Guest (2): But what about celibacy?

Prabhupāda: Celibacy is still better. But one cannot, I mean to say, prosecute a celibate life, he can marry. There is no such restriction.

Guest (3): You talk about different yogas reaching different platforms, like one the twenty-fifth, one the fiftieth, and one the eightieth. Now, is it really… Does each one really reach the same point? Say one reaches the eightieth. Does it first reach the fiftieth and then the eightieth? In other words, do two yogas get to the same point? Then one can take you further, but the other one…

Prabhupāda: Yes. You have got the alternative. The same example: Just like in that Empire State building there are staircases, and there is lift also. So if you want to go step by step, then you can go. That is your option. But if you take the advantage of the lift, oh, in a second you can go.

Guest (3): And bhakti…

Prabhupāda: Similarly, there are different yoga processes. If you stick to some process you go little further. Then you take another-you go little further. But if you take the bhakti-yoga process, it is a lift immediately. Because, as I quoted the verse from Bhagavad-gītā, yoginām api sarveṣām [Bg. 6.47]. Sarveṣām means all. There are different kinds of yogis. So "Out of different kinds of many yogis," mad-gatenāntarātmanā, "one who is thinking of Me always within his heart," mad-gatenāntarāt…, śraddhāvān bhajate mām, "and is engaged in My service with faith and devotion," sa me yuktatamo, "oḥ, he is the first-class yogi." He is the first-class yogi. Because yoga means to contact the Supreme Personality of Godhead. That is the ultimate goal. So if by some process you can at once contact the Supreme Personality of Godhead, that is first class. That is made easy in this age. Simply by chanting Kṛṣṇa, you immediately contact. Immediately. So why not take this process? Why not try? Just give a try and reach immediately. That is our proposal. We request everyone, "Try this process." Yes?

Guest (4): Does devotion come before wakefulness, or does wakefulness come before devotion?

Prabhupāda: Before?

Guest (4): Wakefulness, awareness.

Guest (2): Does devotion come before wakefulness, or does wakefulness come before devotion?

Prabhupāda: What do you mean by wakefulness?

Guest (4): Awareness. Feeling the present, being aware of yourself.

Prabhupāda: No. First you have to execute devotion; then awareness comes. If you do not read or labor for passing your examination, how you can pass examination? So therefore devotion is the prescribed rules and regulation. That is not very difficult. The primary rule is that you chant Hare Kṛṣṇa. Just see. It is not difficult. Yes.

Guest (5): Should not one try to purify one's heart first and personality?

Prabhupāda: Yes. That will go. Just like if you take proper medicine for curing your disease, the more the disease is cured, you feel healthy life. Pure life means healthy life, and impure life means unhealthy life. So there is a process of bhakti-yoga, how one becomes purified. The first stage is ādau śraddhā. Just like you have, all ladies and gentlemen, come here with little respect for this, I mean to say, movement, Hare Kṛṣṇa. This is the basic principle. A little faith. "Oh, all right. Let us hear about it. Let us see." This is the beginning. Ādau śraddhā tato sādhu-saṅga. Now, if you think, "Oh, it is very nice. Oh, Swamijī explains very nicely," then you come again. That is called sādhu-saṅga, association. We have got our class. If you want, you can associate with us. Ādau śraddhā tato-sādhu-saṅga tato bhajana-kriyā. Bhajana-kriyā means practice. Just like my students, they came also like this. Not in the beginning they accepted, but he came after attending some lectures, then advanced, then offered that "Swamijī, I want to be your student." That is called bhajana-kriyā. So if he practiced the bhajana-kriyā, then anartha-nivṛttiḥ syāt. Then he becomes purified.

This is the process of purification. Anartha-nivṛttiḥ syāt. Tato niṣṭhā. And as soon as he is purified, he become stuck up to this principle. He cannot give up. Tato niṣṭhā tato ruciḥ. Ruci means he gets a taste for it. Don't you think they are chanting Hare Kṛṣṇa always… Hackneyed, for others it is hackneyed, but they are feeling pleasure. Tato niṣṭhā tato ruciḥ. Ruci means taste. Tathāsakti. Then they cannot give it up. Tato bhāva. Then ecstasy. Sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ: "These are the gradual process of developing love of Godhead." And as soon as you develop love of Godhead, your life is successful. Yes?

Guest (6): Can you explain the reason why yogis don't eat meat?

Prabhupāda: Hm?

Guest (2): Why shouldn't they eat meat?

Prabhupāda: Meat-eating, and if you believe in Bhagavad-gītā, is not the…, against the, our purificatory process. You cannot kindle fire, at the same time add water on it. If you want to kindle fire, then you have to keep that place very dry and fan it. Similarly, there are rules and regulations. Out of that rules and regulation is jīva-hiṁsā. Jīva-hiṁsā means unnecessary killing of animals. Now, if you have got sufficient foodstuff-a state I see in America… You have got sufficient grains, sufficient fruits, sufficient milk, milk products. Then if you can live on these things which are meant for human beings, why should you kill animals unnecessarily? If there is no alternative, that you cannot live… Just like in the desert, Arabian Desert, there is no food, no grain, for them animal-eating may be permissible. Because after all, we have to live. That is a different thing. But when you have got very nice foodstuff, and a very nutritious, palatable, sweet, why should you indulge in this unnecessary killing of animals? That is, will go against your purification. Therefore it is prohibited.

Guest (6): Is the unnecessary killing of animals part of, say, in relation to the incarnation, evolution to manual(?) forms. The objection to doing it is…?

Satsvarūpa: Is the objection to eating meat based on transmigration from animal to man?

Prabhupāda: No, animal can eat… The tiger, he is… By nature, he does not eat food or grain. He simply eats animals. So he can do that.

Guest (2): No, he was saying is the relationship, is the reason why we're not eating meat due to the fact that once we were animals and now we've progressed to human nature, to human form? Does that have any relationship?

Prabhupāda: Yes. The nature is that everyone should eat another animal or another living creature for existence. That is the law of nature. Jīvo jīvasya jīvanam: "One living entity is the life of another living entity." That is a fact. Just like sahastānām ahastānam. Those who have got hands-that means men-for them, ahastāni, means the animals who have got no hands. And apadānanaṁ catuṣpadām: "And the four-legged animals, they eat the grass, who cannot move." So grass has got life, as the animal has got life. We have got life. So this is… Nūnaṁ mahatāṁ tatra: "The strong is eating the weak." So this is the law of nature. We are eating the grains and fruits. They have got also life. It is not that those who are vegetarians, or eating grains and fruit, they are not eating life. They are also eating life. But the bhakti-yoga process is that, as it is stated in the Bhagavad-gītā, that the devotees, they take prasādam. We have got arrangement of distributing prasādam in every Sunday. Prasādam means the foodstuff which is offered to Kṛṣṇa and then you take. So what Kṛṣṇa wants, that is also stated in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Therefore we are not propagating the philosophy of ahiṁsā, or nonviolence, because in some way or other, there is violence, either you take fruit or grain or animal. But the principle is that you have to take prasādam, the foodstuff which is offered to Kṛṣṇa, and then eat. So these things, fruits, grains, are accepted by Kṛṣṇa. We offer to Kṛṣṇa and then eat them. This is the philosophy. Not that because we are eating fruits, therefore we are getting pious, and because… [break] Yes. When you become cent percent purified, then you go to the spiritual world. You haven't got to come back. That is also stated in the Bhagavad-gītā. Yad gatvā na nivartante yad dhāma paramaṁ mama [Bg. 15.6]. So purificatory means that we are changing our bodies life after life, transmigrating. Now this is the opportunity. This human form of life is the opportunity to purify ourself so that next life we can get complete spiritual life, full of bliss, knowledge, and eternity. This is the process. The Kṛṣṇa consciousness means to get the highest perfection of life. And that opportunity is offered to the human society. The animal society, they cannot take advantage. The Bhagavad-gītā is meant for the human society. So if we take advantage of the presentation given by Kṛṣṇa, if we practice Kṛṣṇa consciousness, then there is opportunity of becoming fully, cent percent perfect. We have to take advantage of it. That's all. Yes?

Guest (7): To give up matter through the chanting of Hare Kṛṣṇa, to make this contact by using the words of matter, how…?

Prabhupāda: It is very simple. It is sound vibration. Sound is the beginning of all material creation. Everywhere there is sound. So… And God is in everywhere. Therefore He is also in sound. So in sound form we can realize Him. The Kṛṣṇa, the transcendental sound, and the Kṛṣṇa, the Supreme Lord, is identical. That we have to realize by practicing.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
abhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

There is no, I mean to say, difference between the Supreme Person and His name. Just like in the material conception there is difference. If you want water, simply by chanting, "water, water," your satisfaction will not be there. But in the spiritual world, everything being absolute, there is no difference between the name Kṛṣṇa and the person Kṛṣṇa. Therefore by… And it is the easiest process for you. You can chant this name "Kṛṣṇa." That means by sound contact, you contact the Supreme Person. That is a point of realization. You have to practice it, and you know it really.

Guest: With the use of science(?) and to chant before us?

Satsvarūpa: To chant now?

Prabhupāda: Yes. Go on chanting. Yes. Thank you very much. You join with us these sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Please, you can try in this class and try to find out how it is nice. (kīrtana, prasāda distribution) Distribute prasāda. Oh, you should have cut it before. Why did you not cut it before? Take somebody and distribute. Take that pot. Distribute one. You can distribute. You supply. You take and supply. Yes. Yes. You take and supply. What is that? Why you have not cut it? It is taking simply time. Cut it. Yes. Go on, take it. You take it. You take it. Supply that. You take and supply that. Take it there. (sounds of utensils and pots) (long pause) Go take that pot. The very pot, you can take. That pot. All right. Take it. Go on. You can wash later. (end)

690429LE.BOS

Brandeis University Lecture

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Boston, April 29, 1969

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto the lotus feet of my spiritual master, who has opened my eyes of ignorance with the torch of knowledge."

My dear boys and girls, I thank you very much for participating in our saṅkīrtana. It is very simple, chanting the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Actually there are only three words: Hare, Kṛṣṇa, and Rāma. It is not difficult. Everyone can immediately, within a second, can chant these three names, Hare, Kṛṣṇa, and Rāma. But to make it still easier and suitable, they have been arranged in two lines of eight words each line. That is very rhythmic, and one feels immediately transcendental pleasure to chant. It is not hackneyed. We have chanted about exactly half an hour, but if we chant even twenty-four hours, you'll never feel tired. That is the significance, practical. You will feel more and more enthusiastic to chant. Our boys and girls do that. In the beginning, of course, you may not understand, but you take to this practice of chanting, you'll feel immediately transcendental pleasure. I saw, although some of you could not join us in dancing and chanting, but you were, from your seat, you were trying to dance. That I have seen. It is practical. We have seen even children, they immediately take to this dancing and chanting. So it is not very difficult. The most easy process of transcendental realization. We don't ask you to press your nose, or put your head downwards, or make some gymnastic. No. In whatever condition you are, it doesn't matter. You simply chant these sixteen names. There is no secrecy. We are not charging any fees, that "You pay me so many dollars, I'll give you a secret mantra, and you chan…" No. It is open. It is distributed freely. Simply you have to take it. That's all. The result will be, oh, great. Make an experiment. You have no loss. You haven't got to pay anything. But if you take this, the result will be very, very great, which has no comparison in this world. That is practical.

So result is… That is stated by Lord Caitanya Mahāprabhu, who inaugurated this movement. You see this picture, five learned brāhmaṇas. In the center there is one picture who is Lord Caitanya. He started this movement when He was only seventeen years old, a boy. A boy only-a schoolboy. He was student, but He introduced this movement five hundred years ago, and some of the elderly men, as you see, one elderly man with beard, He also helped Him, and the others… Actually this movement was originally started by young boys. Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, and Advaita Prabhu, They started. And there was a great agitation against Them by the brāhmaṇas, priestly brāhmaṇas, at that time. So Lord Caitanya Mahāprabhu picked up these sixteen words from Vedic literature. It is not that He manufactured something. No. In the Vedic way there is no question of manufacturing something, religious process. No. Just like you manufacture law. In your state, privately, you cannot manufacture law. The law is given by the state. Similarly, any process, any process for self-realization, you cannot manufacture. That is to be taken directly from God and His representative. That is the verdict of Śrīmad-Bhāgavatam: dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. In the Bhagavad-gītā also it is stated,

yadā yadā hi dharmasya
glānir bhavati…
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

"Whenever there is discrepancies in the religious principle, then," the Lord says that "I appear to establish the real purpose of religiosity." That is going on. So according to our Vedic principle, there is no question of manufacturing a new type of religion. No. So Lord Caitanya introduced this Hare Kṛṣṇa movement, not that He manufactured something. No.

It is stated in the Agni Purāṇa-perhaps you have heard. There are eighteen purāṇas. Out of that, one Purāṇa is called Agni Purāṇa, and another Purāṇa is called Brahma-vaivarta Purāṇa. So in these two purāṇas, and many other purāṇas also, this Hare Kṛṣṇa movement is there, that in this age… "In this age" means this age of Kali, where everything is based on disagreement and dissension. Nobody will agree with others' proposal. Everyone is thinking that "I am independent. I can think in my own way. I can have my own process of self-realization." So many. Therefore it is recommended in this age that for self-realization these mantras, sixteen mantra, should be chanted… Faithfully. It is stated in the Śrīmad-Bhāgavatam as follows: kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ [SB 12.3.52]. In the Golden Age, when everyone was pious, at that time, meditation was recommendation. Meditation. Kṛte yad dhyāyato viṣṇum: meditation on Viṣṇu. Tretāyāṁ yajato makhaiḥ. In the next age, the recommendation was to perform great sacrifices. And the next age was recommended for temple worship, or church worship, or mosque worship. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ, dvāpare paricaryāyām. Dvapar… Next age, just the age about five thousand years ago, the age was called Dvāpara-yuga. At that time temple worship was very gorgeous and very successful. Now, in this age, Kali-yuga, which has begun about five thousand years past, in this age, it is recommended, kalau tad dhari-kīrtanāt. You can realize yourself simply by chanting this Hare Kṛṣṇa mantra. And if you take to this simple process, result will be that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The rubbish thing which has gathered in your heart will be cleansed. And what is that rubbish thing? That rubbish thing is also described, that yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone… These are the description of rubbish things.

Anyone who is thinking this body, this bundle of skin and bones, is the self… This skin and, I mean to say, blood, and intestines, and stools, and urine-this body means combination of all these nice things, skin, bone… Bone, when you touch, according to our Hindu scripture, one has to take bath. So that bone is within you. Blood is also sometimes accepted as contagious. So this is not the self. Everyone is thinking that "I am this body." This is rubbish thing.

So, if you chant this Hare Kṛṣṇa, then you will very easily understand that you are not this body; you are spirit soul, ahaṁ brahmāsmi: "I am Brahman." Ceto-darpaṇa-mārjanam. That is the first installment, you'll understand. For self-realization, there are so many different processes. There are mystic yogis. There are philosophical speculators. There are karmīs. There are jñānīs. And… But this process, immediately you will realize that you are not this body. You are not matter; you are spirit soul. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. And, as soon as you understand that you are not this body, you are not matter, that you are spirit soul, then immediately you become joyful. That is stated in the Bhagavad-gītā, and actually it is a fact. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as one becomes elevated to the platform of spiritual realization, self-realization, immediately he will be free from all anxieties. Material life means full of anxieties. However great you may be, you are always full of anxieties. But if you come to the platform of spiritual realization, immediately you become free from anxieties. This is the test. Simply by advertising that you have elevated to the highest platform stage by taking some drugs or medicine or this way or that way… No. The result will be practical that you will immediately feel joyful. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. And what is the symptom of joyous life? No more hankering, no more lamenting. So long we are in the material stage, we have got two kinds of business: we are hankering after something which we do not possess, and we are lamenting after something we had which we have lost. So as soon as you come to the spiritual platform, then you will understand that "I do not belong to this material world. So what is my gain and what is my loss? I do not belong to this platform at all." Suppose we are sitting in this room. Because I do not belong to this room, if there is some loss in this room or gain in this room, we are not interested. We are not interested. Similarly, this is self-realization.

So if you chant this Hare Kṛṣṇa mantra, your self-realization will be possible on the second stage. First stage: you'll realize that you are not matter but you are spirit soul, Brahman; and the second stage is: ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Bhava-mahā-dāvāgni means these material anxieties. It is compared with forest fire. Forest fire means in this material world everyone wants to be happy. That is a fact. Everyone. But some, by some cause or by some way, there is a fire just like forest fire. Nobody's interested to go in the forest and set fire there, but there is fire, automatically. Similarly, this world… Nobody wants war, nobody wants famine, nobody wants earthquake, nobody wants disease, nobody wants death, but these things happening. It will happen. Even if you do not want, you cannot, I mean to say, combat all these, I mean to say, attacks of the material nature. That is the way of material nature. Therefore self-realization is the opportunity of this human form of life. This human form of life… According to… Most of you, many of you may be students of anthropology, of Darwin's theory, that the life is evolving. This anthropology long, long years was stated in the Padma Purāṇa. There it is, it is stated, aśītiṁ caturaś caiva bhramadbhiḥ jīva-jātiṣu. Bhramadbhiḥ jīva-jā… These very words are there. These are Sanskrit words. What is that? Aśītiṁ caturaś caiva lakṣāṁs… That means 8,400,000 species of life, and you have got this human form of life, civilized form of life. This life has to be properly utilized. That is the whole purpose of Vedic literature. It is not to be spoiled like cats and dogs simply for sense gratification. One has to control the sense life or animal life and take to tapa. This very word is used there. Tapa means austerity, penance. We have read in the Indian history that there were many, many great sages, even kings; they left everything, they went to the forest for practicing austerity and penances. Recent, very recently… Every one of you know it that Lord Buddha… He was also Indian. He was also a kṣatriya, a prince, but he left everything and he went to the forest for self-realization.

So the self-realization process is to be achieved by this human form of life. That is… Our Kṛṣṇa consciousness movement is indicating everyone. We are teaching that "Don't spoil your this rare human form of life simply by engaging yourself in the matter of sense gratification." Because sense gratification ample, or sufficient sense gratification opportunity you had even in the hog's life. Because we have migrated, we have evolved from hog's life also. Sometimes we had been a hog or a dog or something like that. Now we have come to this stage of life, this life should not be spoiled like the cats, dogs and hogs. But we should have some restraint and realize ourself. This possibility is there simply by chanting these sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is possible. This is practical. Since I came to your country in 1965… Of course, for one year I was traveling here and there, but in 1966 I established first my class in New York at 26 Second Avenue. Then there were many branches now. We have got about sixteen branches all over the country. And these students, they are chanting, and they have taken to the austerity. I don't accept any cheap student or cheap disciple. My first condition is that there is no illicit sex life, there is no intoxication, there is no gambling, and there is no meat-eating. These four principles are there, but all my students in these twenty, about sixteen centers-one in London, one in Germany-but you will be surprised that all these boys and girls, they have taken to this austerity very seriously. They're not drinking even tea or smoking a cigarette.

So spiritual life does not mean a whimsical life. It is, first of all basic principle is, that building character. In the Bhagavad-gītā you will find that when Arjuna is accepting Lord Kṛṣṇa, he is saying that paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "My dear Lord, Kṛṣṇa, You are the most purest." Purest. Most pure. Paraṁ brahma paraṁ dhāma: "You are the Supreme Lord. You are pure." So idea is that if you want to have spiritual life, you have also become, to become pure. Without being pure… That pureness… This evolution means gradual process of purifying process. You are not… You are distinct from cats and dogs means your body is purified than the body of the cats and dogs. So purification required. The first principle of purification are these four regulative principles. So they have taken to this very easily. Some of them, students, they were, six months ago they were not my students, but by chanting Hare Kṛṣṇa they have seriously taken to these principles of austerities. That is not… That is stated by Lord Caitanya Mahāprabhu, that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. As soon as you come to the understanding that "I am not this ma… I am not this matter; I am spirit soul," immediately this process will follow, that you will have no unnecessary material demands. Smoking is not a necessary thing, but you have learned it by society or by company. So it is not necessary. It is unnecessary. Similarly, gambling is also unnecessary. Simply… Similarly, illicit sex life is also unnecessary. Oh, all these things are unnecessary, but we have gathered by some association for company. Similarly, you can give it up also, by association. So ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nir… [Cc. Antya 20.12]. And unless you purify yourself, you cannot understand yourself or the position of God.

It is stated, all these, in the Bhagavad-gītā and Śrīmad-Bhāgavatam.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Prasanna-manaso. You have to first of all place yourself in a platform which is full, free of all anxiety. Evaṁ prasanna-manaso. Prasanna means full of joy, full of life. Evaṁ prasann… That can be achieved simply by practicing this Kṛṣṇa consciousness, devotional service to the Lord.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam…
[SB 1.2.20]

This science of God is not a petty thing. You see? We are going to understand the supreme cause of everything. What is God? God means the Supreme, the ultimate cause, or sarva-kāraṇa-kāraṇam [Bs. 5.1]. That is stated in the Brahma-saṁhitā. Just like you are searching out what is the cause of this thing, what is this cause of this thing, this thing… Go on searching. When you come to the ultimate cause, that is God. That is explained in the, I mean to say, Vedānta-sūtra. The Vedānta-sūtra, the first code is athāto brahma jijñāsā: ”Now let us discuss about the Supreme Absolute Truth.” And immediately the answer is… What is Brahman? Janmādy asya yataḥ: [SB 1.1.1] ”The ultimate source of everything.” A simple word. You have to find out the ultimate source of everything, the cause of all causes. Then you have found out God. Don’t accept a nonsense as God. Find out the cause of causes, ultimate cause, where there is no more cause. He is the ultimate cause. That is stated in Brahma-saṁhitā and all Vedic literature. Just like in the Brahma-saṁhitā it is stated,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

This sarva-kāraṇa-kāraṇam, cause of all causes. Of course, it is not possible to explain all the science of God immediately, within half an hour or fifteen minutes. It is not possible. But our request is that don’t spoil your human form of life. You are all young boys and girls. You have got ample time. I am old man. I will die, say, within five or ten years, but you’ll live at least for sixty, seventy, eighty years. Culture. Cultivate this knowledge, Kṛṣṇa consciousness, and you’ll be happy. Your life will be successful. That is all.

And the method is simple: chant Hare Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare… If you simply chant, that is sufficient for your self-realization. But if you want to study this philosophy, or the science of God, through your philosophy and argument, logic, we have got enough stock of books. We have got sixty volumes of Śrīmad-Bhāgavatam. Already we have published five volumes. We have got Bhagavad-gītā As It Is. We have got Teachings of Lord Caitanya. We are publishing Back to Godhead paper. So if you want to understand this philosophy by your learning, by your academic career, we have got sufficient stock to supply you-sufficient stock. Don’t think that we are all sentimentalists, simply dancing. No. There is a background. There is a background. If you want… You are educated boys and girls. Try to understand this philosophy of Kṛṣṇa consciousness. Your life will be successful. That is our aim. I’ll not take much of your time.

Now, if you have got anything to ask from me, I shall reply for fifteen minutes. Then we shall begin our chanting, and I shall request you that you also join with our chanting. That is our request. Thank you very much. (pause) You have got any question? All right. Thank you. There is no question. Then chant Hare Kṛṣṇa. (end)

690430LE.BOS

Northeastern University Lecture

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Boston, April 30, 1969

Prabhupāda: My dear boys and girls, I thank you very much for attending this meeting. We are spreading this Kṛṣṇa consciousness movement because there is a great need of this movement through the whole world, and the process is very easy. That is the advantage. First of all, try to understand what is the transcendental platform. So far our living condition is concerned, we are in different platforms. So we have to first of all stand on the transcendental platform. Then there is question of transcendental meditation. In the Bhagavad-gītā, in the Third Chapter, you’ll find that we have got different status of conditional life. The first is indriyāṇi parāṇy āhur… [Bg. 3.42]. Sanskrit, indriyāṇi. First thing is bodily conception of life. Every one of us in this material world, we are under this bodily concept of life. I am thinking Indian, ”I am Indian.” You are thinking you are American. Somebody’s thinking, ”I am Russian.” Somebody’s thinking, ”I am somebody else.” So everyone is thinking that ”I am this body.” This is one standard, or one platform. This platform is called sensual platform because so long we have bodily conception of life, we think happiness means sense gratification. That’s all. Happiness means sense gratification because body means senses. So indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Lord Kṛṣṇa says that in the material concept of life, or bodily concept of life, our senses are very prominent. That is going on at the present moment. Not at the present moment; since the creation of this material world. That is the disease, that ”I am this body.” Śrīmad-Bhāgavata says that yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhiḥ [SB 10.84.13], that ”Anyone who has the concept of this bodily understanding, that ’I am this body…’ ” Ātma-buddhiḥ kuṇape tri-dhātu. Ātma-buddhiḥ means concept of self in this bag of skin and bone. This is a bag. This body is a bag of skin, bone, blood, urine, stool, and so many nice things. You see? But we are thinking that ”I am this bag of bone and skin and stool and urine. That is our beauty. That is our everything.”

There are many nice stories… Of course, our time is very short. Still, I wish to narrate one short story, that one man, one boy, was attracted by a beautiful girl. So the girl does not agree, and the boy is persistent. So in India, of course, the girls, they keep their chastity very strict. So the girl was not agreeing. So she said, ”All right, I agree. After one week you come.” She appointed, ”Such and such time, you come.” So the boy was very glad. And the girl took some purgative throughout the seven days, and she was passing stool, day and night, and vomiting, and she kept all these vomits and stool in a nice pot. So when the appointed time came, the boy came, and the girl was sitting on the door. The boy inquired, ”Where is that girl?” She said, ”I am that girl.” ”No, no. You are not. You are so ugly. She was so beautiful. You are not that girl.” ”No, I am that girl, but I have now separated my beauty in a different pot.” ”What is that?” She showed: ”This is the beauty, this stool and vomit. This is the ingredient.” Actually anyone may be very robust or very beautiful-if he passes stool for three or four times, everything changes immediately.

So my point is that, as stated in the Śrīmad-Bhāgavatam, that this bodily concept of life is not very sanguine. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body, composition of several things like bones and skins and blood and urine and stool and secretions, so many things, that is not right calculation of self-realization. Of course, those who are too much engrossed with the bodily concept of life, they have been recommended to practice the haṭha-yoga system. That is also mentioned in the Śrīmad-Bhagavad-gītā. Just like you’ll find in the ”Sāṅkhya-yoga.” This Bhagavad-gītā As It Is, as we have published, page number 153, there is a statement how one should practice this transcendental meditation. Verse number thirteen and fourteen, it is said, ”One should hold one’s body, neck and head erect in a straight line.” This body, this body, this head, this neck, and the body, whole body, trunk, should be erect in a straight line, and stare steadily at the tip of the nose. Just like you have to sit like this and you have to look, not closing your eyes but half-closing your eyes, and you have to look on the point of your nose. ”One should hold one’s body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me,” the Lord says. Before that, the primary prescriptions, how one should practice this transcendental meditation, that one has to restrict especially sex life… One has to select a very solitary place and a sacred place, and he should sit down alone. This meditation process is not practiced in a place like this, where many men are gathering. It is recommended, it must be a solitary place, sacred place, and alone. And then you have to sit, or you have to select your sitting place. There are so many things. Of course, those things cannot be explained within few minutes. If you are very much interested, you’ll find in this book, ”Sāṅkhya-yoga” chapter.

So one has to, from the bodily concept of life, one has to transcend himself to the spiritual platform. That is the whole, meaning of whole process. Just like I began to say that in the beginning our self-realization means we are thinking this body. Indriyāṇi parāṇy āhur [Bg. 3.42]. Then one who has transcended this bodily concept of life, he comes to the platform of mind. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ. Manaḥ means mind. Somebody, some people, some of…, practically the whole population of the world, they are under the bodily concept of life, and, above them, there are some people who are on the mental concept of life. They are thinking mind. And somebody is on the intellectual platform of life.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhiḥ…
[Bg. 3.42]

Buddhiḥ means intelligence. And, when you transcend the intellectual platform also, then you come to the spiritual platform. That realization first of all required. Before you practice transcendental realization, you have to reach to the transcendental platform. That transcendental platform is called brahma-bhūtaḥ. Perhaps you have heard this word, Brahman, ahaṁ brahmāsmi. That is transcendentalist, that ”I am not this body, I am not this mind, I am not this intelligence, but I am spirit soul.” That platform. Then what is the symptoms of a person who has reached that platform? Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. When you reach to the platform of Brahman realization… Brahman realization means transcending. We are talking on the transcendental meditation. So transcending the bodily concept of life, transcending the mental concept of life, transcending the intellectual concept of life, when you come to the real spiritual platform, that is called brahma-bhūtaḥ stage.

So brahma-bhūtaḥ stage, it is not simply word, that ”I have realized Brahman.” There are symptoms. Everything has got symptoms, how one has realized Brahman. That stage is explained in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When one is on the transcendental platform, brahma-bhūtaḥ stage, his symptom is that he’s always joyful, joyful. There is no moroseness, And what is joyful? That is also explained. What is joyfulness? Na śocati na kāṅkṣati. He does not hanker after anything, neither he laments. In the material platform we have got two symptoms: hankering and lamenting. The things which we do not possess, we hanker after it: ”I must have it. I must have it. I must have this, this, that…” Gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8]. There is nice explanation how this hankering, hankering is expanded. This hankering expanded: this whole material world is hankering after sex life. That is the basic principle of hankering. Puṁsāṁ mitho. Puṁsāṁ striyo mithunī-bhāvam etam. This is Sanskrit language. Mithunī-bhāvam means sex life. Either in human society or animal society or bird society or insects’-everywhere you will find that sex life is very prominent. That is materialistic way of life, indriyāṇi, senses. So the everyone… A boy is hankering after a girl, a girl in hankering after a boy, or a man is hankering after woman, woman is hankering… This is going on. This is not unnatural. This is the natural life. And tayor mitho, the hankering is there. But as soon as they meet or unite, it becomes a hard knot, tayor mitho hṛdaya-granthim āhuḥ [SB 5.5.8], a hard knot in the heart, that ”I am matter. I am this matter. This world belongs to me. This country belongs to me. This body belongs to me.” That means hard knot. Instead of transcending from the concept of body life, it becomes still more hard knot. It is very difficult. Therefore those who are practicing yoga, or trying to be on the transcendental platform, the restriction is that one must cease sex life, if you at all interested. But that is not possible. Therefore our, this method, we don’t say ”Stop sex life,” but we say ”Don’t have illicit sex life.” Illicit sex life, of course, even there is no question of transcendent life, that is a question of civilized life. Civilized life. In every civilized society-it may be Hindu society or Muslim society or Christian society-any civilized human society, there is the system of marriage. And beyond marriage, if there is sex life, that is called illicit sex life. That is never indulged in any society. So what to speak of transcendental life? Transcendental life must be purified from mental concoction or bodily concept of life. It is the transcendental platform. Tayor mitho hṛdaya-granthim āhuḥ.

So these things are very restricted in order to reach that transcendental platform. But in this age, in this age of Kali, where everything is disturbed, always full of anxieties, and the life is very short... That is also explained in the Śrīmad-Bhāgavatam: prāyeṇa kalau asmin yuge janāḥ. Life is very short, and they are not interested for any transcendental subject matter. They are interested only with the bodily concept of life. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. And always disturbed by so many anxieties. How he can ascend to the platform of transcendental realization? It is very difficult in this age. Therefore Arjuna, who was being taught by Kṛṣṇa that "You try this practice of transcendental life," but Arjuna said... Arjuna means he was taking this instruction five thousand years ago. He was a royal prince. He was very much advanced in so many things. He said, "My dear Kṛṣṇa, it is not possible to practice this transcendental process of ascending by yoga practice, this haṭha-yoga practice. It is not possible." He refused. He refused that "Because I am a family man, I have come here to fight for my, I mean to say, political interest, how I can practice this system, that I have to go to a solitary place, I have to sit down like this, I have to practice like this, I have to cease from sex life? It is not possible." Just try to understand. So transcendental platform by the haṭha-yoga system, practicing all the rules and regulations, is not possible in this age at all. If somebody is trying to practice that thing in so-called ways, that is not... Actually you cannot perform this transcendental meditation in city life. It is not possible. That is very clearly stated in the Bhagavad-gītā. You'll read. So you have to live in the city. You have to live with your family. You have to live with your friends. It is not possible to go to the forest and find out a secluded place.

So here, in this age, if you want to rise on the transcendental platform, then, as it is recommended by Vedic literature, kalau tad dhari-kīrtanāt: "In this age, simply by chanting the holy name of God..." Kalau tad dhari-kīrtanāt. We are introducing this system not to make it very easy by our mental concoction. It is recommended. It is practiced. Lord Caitanya Mahāprabhu introduced this transcendental meditational process. You'll see. You have already seen that these boys and girls, as soon as they begin chanting Hare Kṛṣṇa, immediately there is a transcendental feeling. If you practice, you will understand how you are feeling transcendentally. The easiest process. Now I have began this movement in this country, say, from 1966. So I began in New York in a small storefront, and gradually they came. Now it is spread. There are about fifteen, sixteen branches all over your country, and these boys are practicing simply, the simplest process, chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This sound vibration, this transcendental sound vibration, immediately will carry you on the transcendental platform. And if you kindly hear also... You chant Hare Kṛṣṇa and try to hear so that your mind is absorbed in the sound vibration. And this Kṛṣṇa sound vibration means Kṛṣṇa. Because Kṛṣṇa is absolute, God is absolute, there is no difference between God's name and God. Just like in the material world there is difference between water and the name "water," the "flower" and the thing, flower, in the spiritual world, in the absolute world, there is no such difference. Therefore, as soon you vibrate this transcendental sound, Kṛṣṇa, Hare, Rāma, immediately you associate with the Supreme Lord and His energy. Hare Kṛṣṇa, Hare Kṛṣṇa... The meaning of this transcendental vibration is Hare... Hare means "O the energy of the Supreme Lord." Everything is being done by the energy of the Supreme Lord. Parasya brahmaṇaḥ śaktiḥ. Just like you have got practical example. This material world means creation of the energy of the sunshine. Every one of you-you are all scientific students-you know that all these planets, they are rotating on account of heat and light of the sun. And similarly, the whole creation, material and spiritual creation, they are manifestation of the energy of the Supreme Lord. Just like the sunshine is the energy of the sun globe, similarly, there is a supreme planet which is called Kṛṣṇaloka, or Goloka. These things are mentioned in the Vedic literature, Brahma-sūtra, Brahma-saṁhitā. If you want, you can read them. There is immense literature for this information. So we are praying to the energy of the Supreme Lord and the Supreme Lord, "Please pick me up. Please pick me up. I am in this transcend..., the bodily concept of life. I am in this material existence. I am suffering. Please pick me up to the spiritual platform so that I will be happy." Because, as I explained just a minute before, brahma-bhūtaḥ prasannātmā: [Bg. 18.54] as soon as you come to the transcendental platform, you become joyful, happy. Joy... That is the sign. It is not that simply you say that "I am in the transcendental meditation. I am a..." No. Actually you have to become happy. How you have to become happy? Na śocati na kāṅkṣati. There is no hankering; there is no lamentation. And material life means as soon as we are hankering after sex conjugation, and as soon as there is conjugation, atha gṛha-kṣetra-sutāpta-vittaiḥ [SB 5.5.8], as soon as we are united, man and woman, then I want a nice apartment, I want some business, I want some land, I want some friends, I want some society. Similarly, we extend our bodily concept of life. There is no question of transcendental platform.

So we have to wind up from the material concept of life to the spiritual concept, or spiritual platform. That is called brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. When... One who is on the spiritual platform, he has no more hankering, no more lamentation. Why he should be hankering? He knows that "I don't want anything material. Why shall I be hankering? Whatever is, I mean, barely required, I must be satisfied with that thing." So that is a, a very, not very nice proposal to the materially advanced world at this present moment. People will not accept it. Therefore this process, transcendental... Yukta-vairāgya. It is called yukta-vairāgya. You just remain in your place. This is the facility of this Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement. You haven't got to change your place. You remain. You are student; you remain a student. You are businessman; you remain businessman. You are woman, man, or anyone, any, black, white, anyone-you remain in your position. Simply you try to hear. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You just remain in your position. You simply hear. Kindly give your aural reception to this transcendental sound. Very simple process. No charges. We are not charging anything, that "You give us so many dollars, then I shall give you this mantra, Hare Kṛṣṇa." It is publicly distributed. You simply catch up and try it. You'll... Very quickly you'll come to the transcendental platform, and when you hear the chanting, that is transcendental meditation. This process is recommended in all scriptures of Vedic literature, and it is followed by Lord Caitanya and His disciplic succession for the last five hundred years, and people are achieving good result. Not only in India, here also, the young boys and girls who have joined this movement... You try to understand what is this Kṛṣṇa consciousness movement, how transcendental meditation is possible. We are not sentimentalists. We have got many books. Just like here is our Bhagavad-gītā As It Is and Teachings of Lord Caitanya. We have got our magazine, Back to Godhead. We have got Śrīmad-Bhāgavatam, five volumes. So many things. Īśopaniṣad. It is not that we are sentimentalist. We are backed by high philosophical thoughts and everything. But if you take this simple process, Hare

Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you immediately are elevated on the transcendental platform without reading so many big literatures, philosophy, or understanding. That is the gift to the present conditional souls of the world by Lord Caitanya Mahāprabhu in accordance with this Vedic sanction.

So our request-that you give a try. You simply chant, at home or anywhere. There is no restriction that "You have to chant this Hare Kṛṣṇa mantra in such and such place, in such and such condition." Niyamitaḥ smaraṇe na kālaḥ. There is no restriction of time and, I mean to say, circumstances or atmosphere. Anywhere, at any time, you can meditate. You are… No meditation is possible while you are walking on the street. But this meditation is possible: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And go on with your work. You are working with your hands? You can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. So this is very nice. So kindly accept this Kṛṣṇa consciousness movement. At the same time, Lord Caitanya Mahāprabhu says that nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. Lord Caitanya says that the Lord's name… Lord's name is not, I mean to say, limited with Kṛṣṇa. Kṛṣṇa is the perfect name. Kṛṣṇa means all-attractive. Kṛṣṇa means all-attractive. And Rāma means the supreme pleasure. So if God is not all-attractive and supreme pleasure, then what is the meaning of God? God must be. He must be the supreme pleasure. Otherwise how you can be satisfied with Him? Your heart is hankering after so many, so many pleasures. If God cannot satisfy you with all the pleasures, Rāma, then how He can be God? Therefore these two names, Rāma and Kṛṣṇa, and all-attractive. If Kṛṣṇa cannot be attractive to any person, then how He can be God? He is attractive actually. So these three names… We are chanting Hare Kṛṣṇa. So if you think, "Oh, this is Indian name. This is Hindu name. Why shall we chant? Why shall I chant the Hindu name…?" There are some sectarian people, they may think like that. But Lord Caitanya says, "It doesn't matter. If you have got any bona fide name of God, you chant that. But you chant God's name." That is the prescription of this movement. And do not think that this movement is a proselytizing movement from Christian to Hindu, or Hindu to… No. You remain Christian, Hindu, Jew, or Muhammadan. It doesn't matter. Our process if that if you are really to perfect your human form of life, then try to learn, develop your dormant love of Godhead. That is perfection of life. That is perfection of life. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. You profess any type of religion-then just test whether your religion is perfect or you are perfect, whether you have developed your love for God than any other love. We have distributed our love in so many things. When all those love will be concentrated simply on God, that is perfection of life. Love is there, but because we do not know, because we have forgotten our relationship with God, therefore we are imposing our love on dog. That has been our disease.

So we have to transfer our love from so many dogs to God. That is the perfection of life. And we are not teaching any particular type of religion. We are simply teaching that you love God. And this is possible simply by chanting these three names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare… It is sixteen names. Actually there are three names: Hare, Kṛṣṇa, and Rāma. Rāma means the supreme pleasure, Kṛṣṇa means all-attractive, and Hare means the energy. Then it is perfect. Energy and the Lord, that is whole sum and substance of all creation, cosmic manifestation, anything. They are detailed in this Bhagavad-gītā, Śrīmad-Bhāgavatam, but that is the sum and substance of everything.

Thank you very much. Any questions? [break] I told you. Kṛṣṇa means all-attractive. Have you got any idea, all-attractiveness? How one can be all-attractive, have you got any idea? Will any of you explain? Yes.

Devotee: By taking everything as prasāda?

Prabhupāda: Yes. Otherwise, how He can be all-attractive? That is explained. I will explain what is Kṛṣṇa, all-attractive. We have got idea. If one man is very rich, he is attractive. If one man is very strong, he is attractive. If one man is very beautiful, he is attractive. Man or woman, it doesn't matter. If one man is wise, he is attractive. In this way there are six opulences: richness, strength, influence, beauty, wisdom, and renunciation. When these six things are in complete in one person, that is all-attractive. So Kṛṣṇa exhibited all these things, six opulences, in one person. Therefore He's all-attractive.

Student: You said something about the energy of Kṛṣṇa. Er, is He the energy that divides the energy from everything, or is He all…? Everything comes down to just another form of energy, another form of complexity, so that everything is suited to one thing and yet it's different?

Prabhupāda: Yes. Just like by electric energy you have got heater, at the same time, cooler also. The energy is one, but in one place it is utilized for heating; in another place it is utilized as cooling. Similarly, this, er… Take the energy of sunlight. The sunlight is one, but by the sunlight some flowers are becoming red, some flowers are becoming blue, the leaves are becoming green. So everything is due to the same energy, sunlight, but the variety is there. Variety is there. So energy may be one. Just like in your country, by electric energy you are working in so many ways. So do not, I mean to say, make minus all these varieties, the energy in diverse varieties. Therefore the whole conception is, Brahman conception is, that unity in diversity. Everything is working by the energy of the Supreme Brahman, and in the energy we have got different diversities. So we cannot neglect the diversities, although the energy is one.

Student: God is a state of mind?

Prabhupāda: No. That I have explained, that we have different stages of understanding. The first stage is this bodily concept of life. That is material and gross. Then mental stage, that is finer, subtle. And intellectual stage, that is still subtler. And you have to transcend all these stages, up to intellectual stage. That is spiritual stage. God is complete spirit, full spirit.

Indian woman: Is God the one energy you speak of?

Prabhupāda: God is… What is your question? "God is one energy?" No. God is not energy. God is one, but He has diverse energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. In the Vedic literature we understand that God is one, but His energies are many, multi-energies. We are also one of the energies of God, we living entities. We are also energy. That is stated in the, er… Apareyam itas tu vidhi me prakṛtiṁ parā. Lord Kṛṣṇa says to Arjuna that "These material energies, namely fire," I mean to say, "earth, water, fire, air, mind, intelligence, ego, they are inferior energy. Beyond these inferior energy, there is another, superior energy. That superior energy is called jīva-bhūto mahā-bāho. These living entities, they are superior energy." Yayedaṁ dhāryate jagat: [Bg. 7.5] "They are," I mean to say, "ruling over these material energies." So living entity is superior energy, and this material energy is inferior energy. Therefore we are trying to control over the material energy, but because we are very small, it is not possible to have full control over the material energy. After all, this is energy of… Just like we can utilize the sunshine some way or other, but it is not possible for us to utilize the whole sunshine. It is not possible. So that is called māyā. The superior energy, living entity, is trying to control over the inferior energy, material energy, but because we are very minute, small, it is not possible to have full control over the material energy. Rather, we are being controlled by the material energy due to our smallness. These things are very nicely explained in the Bhagavad-gītā, Seventh Chapter. If you are interested, you'll find.

Student: You say there's pure joy in achieving the transcendental platform. Why? Why necessarily joy and not sorrow?

Prabhupāda: Because you are seeking after joy. Because you are originally transcendental, spirit soul. You're hankering after. Your business is to come to that platform of joyfulness. But you are somehow or other put into this material platform. You are not having fulfilled your joy. Just like you belong to this land, and if you are put into the ocean, Atlantic Ocean, however expert swimmer you may be, you cannot be happy. You have to come back to the land. Then you can be happy. Similarly, we are all spiritual souls, spiritual sparks. Just like the sunshine. Sunshine means there are molecular parts of shining principles. Similarly, we are also molecular parts and parcel of God, who is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). In the Vedānta-sūtra… He is full of joy. So we, as part and parcel also, we are full of joy. So unless we come in contact with the Supreme, our joyfulness will never be fulfilled. Therefore we have to come to the spiritual platform if we want to have that full spiritual or full joyfulness, ānandamayo 'bhyāsāt. (end)

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Lecture Excerpt

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Boston, May 1, 1969

Prabhupāda: …and, I mean to say, ornament Kṛṣṇa, the more you become rich. The reflection… Kṛṣṇa being richly dressed, richly fed, it will be reflected on you. Kṛṣṇa is not in necessity, but we should dress Kṛṣṇa with the first-quality ornaments. In India, the Deities, They are given very, very valuable jewelry. The Muhammadans were attracted for these jewelries. They came to India to plunder the temples to get the jewelries. Still in temples there are millions of dollars of jewelries, temple. In Jagannātha temple there is a valuable jewel just here. It is kept here in a pocket. So the Deities should be very nicely dressed. That will be temple worship. At the same time should also chant. (break-end)

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Lecture at International Student Society

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Boston, May 3, 1969

(kīrtana led by Satsvarūpa dāsa)

Prabhupāda: (recites maṅgalācaraṇa prayers) Ladies and gentlemen, I thank you very much for your participating with us in the saṅkīrtana movement, or Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement is to awake the sleeping living entities. In the Vedic literature, Upaniṣad, we have these verses, which says, uttiṣṭha jāgrata prāpya varān nibodhata. The Vedic voice, transcendental voice, says, "O humanity, O living entity, you are sleeping. Please get up." Uttiṣṭha. Uttiṣṭha means "Please get up." Just like when a man or a boy sleeps past, and the parents, who has got knowledge that he has got to do something important, "My dear boy, please get up. It is now morning. You have to go. You have to go to your duty. You have to go to your school." Just like responsible parents, fathers, mothers, they awake the sleepy, indolent boy, similarly, the Vedas are considered as the mother of the human society. So Vedas, it is crying, uttiṣṭha: "Please get up. Please get up." And what is that sleeping? Sleeping means just like when we sleep we forget ourself. Anyone, either common man or very rich man, when he's fast asleep he forgets himself. Sometimes he dreams. Although he is sleeping in very nice apartment, nice bedstead, but he is dreaming that he is thrown into the ocean or into the fire or something like that. Sometimes he is dreaming that he is flying in the sky-so many things dreaming. Everyone, you have got experience. Similarly, our this state of consciousness, material consciousness, is on the sleeping state, in the darkness of sleeping state. We do not know. We do not know what is my identity. We do not know wherefrom we have come in this place, where we have to go. Neither they have any information whether there is life after death. Very gross understanding, just like animals. Animal is standing, eating some grass. Although next moment he'll be taken to the slaughterhouse and he'll be killed, but he has no information. He is very happy eating the grass. And even if it is informed, "My dear Mr. Ox, you are eating grass here very happily. Just half an hour after you will be taken to the slaughterhouse. You go away from this place," but he has no knowledge. The grass-eating is very palatable to him than to take protection from being killed. So this is called ignorance, ignorance, sleeping state. Therefore the Veda is crying, uttiṣṭham jāgrata prāpya varān nibodhatam, kṣurasya dhārā niśitā duratyayā: "You have got now this human form of life, a great boon, not like animal. Please do not therefore waste your time sleeping like animals simply in the matters of eating, sleeping, mating and defending." That is the verdict of Vedas. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

Therefore, human life should be very much responsible. This life is the preparation for the next life. Next life we have always, but we do not know what kind of life we are getting next. That we should know. That is the business of human form of life, not to waste life like animals and evolve. By the laws of nature, we get another form of life. We are evolving by the evolutionary theory. It is not theory. Of course, Mr. Darwin has called it theory, but in the Padma Purāṇa, Vedic literature… This evolutionary process is very nicely explained in Vedic literature. Aśītiṁs caturaś caiva bhramadbhiḥ jīva-jātiṣu. These Sanskrit words are there in the Padma Purāṇa, that "A living entity is traveling or evolving from lower grades of life to the higher grades of life in 8,400,000 species of life." There are 900,000 species of life in the water. There are 2,000,000 species of life of plants and vegetables. Similarly, microbes, reptiles, there are 1,100,000 species of life. Then birds, 1,000,000 species of life. Then beasts, four-legged beasts, there are 3,000,000 species of life. Then, from beastly life, he comes to the human form life. There also variety, 400,000's of varieties. In this way we come to the point of civilized human form of life. The evolution is coming. Just like we evolve our body or grew our body from the womb of our mother. It is stated… Everything is there in the Vedic literature. After the sex intercourse of the man and woman, there is an emulsification of the two kinds of secretion. And in the first night there is a pealike form that takes place. Then he grows, growing. Then many holes come out of that pealike form-that becomes our eyes and other nine holes. In this way the body is developed in seven months. Then the child gets consciousness, and he feels very much inconvenience. Therefore moves this side, that side. Then, if he is fortunate, he prays to God, "My Lord, please save me from this inconvenience, this position." Just imagine, airtight packed. In this way he comes up and cries, and again grows. But after coming out, he does not…, he forgets in what position he was. But mother, father takes care. He forgets, again grows. So this evolution is going on. In the material stage of our life, we have got birth, growth, sustenance, by-product, then dwindling, then this body vanishes, again accepting another body. This is called cycle of birth and death. But in this human form of life one can understand what he is, what is this world, who is controlling, what is God, what is his relationship with God, what is this time factor, what are his activities. These things are to be learned, not that simply like animals, cats and dogs and hogs, whole day working for getting food. You see? And satisfied only by some sense gratification, business finished. No. That is animal life. Simply people are engaged for eating, sleeping, mating, and defending. That is the modern trend of civilization. Everyone is busy how to eat and how to sleep nicely in big palatial building, nice apartment, very good room, sleeping, the business of sleeping. And economic condition, developing the business of economic condition, means the business of eating. And defending-either you defend with atomic energy or with your nails and claws, the process is defending. That is in the animal life also. And mating, sex intercourse or sense gratification.

So human life is not meant for simply for these four kinds of business. There is another business. Therefore the Veda says, uttiṣṭhaṁ jāgratam: "Please get up. Don't be sleeping simply for these four principal things(?)." These are not problems, eating, sleeping, mating, and… The Vedic literature says, "Wherever you take your birth, the eating, sleeping, and mating and defending is there, even in animal life." Suppose there is a cat. It knows how to eat, it knows how to sleep, it knows how to mate, and it knows how to defend. The dog also knows. The hog also knows. So do you mean to say scientific advancement of education is simply for this purpose-how to eat, how to sleep, how to mate, and how to defend? No. That is not human civilization. These are bodily needs undoubtedly, but we are not body. That we do not know. We are spirit soul. That is explained in the Bhagavad-gītā very nicely in a very common sense words:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Just like within this body there is soul, and it is changing bodies, from childhood to boyhood, from boyhood to youthhood, from youthhood to old age. And then again, when the body is useless, no more, cannot be maintained, then we will give up this body and accept another body just like we change our dress." That is going on. So I am eternal. Although I am old man, I can understand what I was in my childhood, in my boyhood, youthhood. So body has changed, but I am existing. This is very simple thing. Everyone can understand. Therefore I, as spirit soul, I am not body. Body is changing; I am different from body. Therefore change of this body does not mean I am finished. I am continuing. Therefore I should be responsible: "What kind of body I am going to accept next?" That is my responsibility. If you don't take this responsibility, "What kind of body…?" It may be, if I am of doggish mentality, my next life will be just a dog because I will have to accept the dress of a dog. And if I am evolving my godly mentality, then I'll have to accept, or I will accept another body just like God. So that is in my hands.

So in the modern educational system, universities, there is no such information, we see. It is very lamentable, but these knowledges are there in the Vedic literature. The summary of all Vedic literature is Śrīmad-Bhagavad-gītā and the Śrīmad-Bhāgavatam. There are many other literatures-Rāmāyaṇa, Mahābhārata, eighteen Purāṇas. They are meant for human society, not for these cats and dogs. So our Kṛṣṇa consciousness movement is just to awake people to their rightful position, which is called Kṛṣṇa consciousness. Kṛṣṇa consciousness means to understand how he is related with Kṛṣṇa. When we speak of Kṛṣṇa, Kṛṣṇa means God. The word Kṛṣṇa, Sanskrit word, means all-attractive. So without God, nobody can be all-attractive, all-powerful, all-opulent. So this Kṛṣṇa consciousness movement is directed to awake people to the rightful position of his spiritual existence, the, I mean to say, process. Of course, there are many different kinds of processes recommended in the Vedic literature. Just like some of you, or any one of you, know that one process is very important process which is called meditation, dhyāna. So that dhyāna, that is also mentioned, kṛte yad dhyāyato viṣṇum [SB 12.3.52]. This meditation process was possible to be executed in the age when people were very pious and very honest and the duration of life was very long. That is called Golden Age, or Satya-yuga. According to Sanskrit word, it is called Satya-yuga. This meditation process was possible to be executed in the Satya-yuga, Satya millennium. Then the next millennium, Tretā-yuga. There is a great description of these yugas. In the Satya-yuga, people used to live for hundred thousands of years. People used to live. It is not that, that according to the modern anthropologists, they say that ten thousand years ago there was no human being. These are the not the Vedic version. We do not accept this version, because we find that there was age, which is called Satya-yuga, when people used to live for one hundred thousands of years. The next age, Tretā-yuga, when people used to live for ten thousands of years. The next age is called Dvāpara-yuga, when people used to live for one thousand years. Now it is called Kali-yuga, when people can live, utmost, one hundred years. These are the calculation of different ages.

So Vedic literature informs us that the meditation process was possible to be successful in the age which is called Satya-yuga, when people used to live for hundred thousands of years. The next age, Tretā-yuga, the self-realization process is offering sacrifices. And the next age, Dvāpara-yuga, when people used to live for one thousand years, the recommendation is temple worship or church worship, like that. But in this age the recommendation is kalau tad dhari-kīrtanāt. Kalau. Kalau means in this age, when duration of life is very short. Actually, although officially the age is calculated that we can live for one hundred years, but nobody goes up to that limit. Most utterly, very old man means eighty years or eighty-five years. That's all. But gradually, the duration of age in this period will decrease so much so that it is stated that if a man lives for twenty to thirty years, he'll be considered a very old man. That is also predicted. So we are gradually declining in our strength, in our duration of life, in our memory, in our merciful activities, so many things. So in this age there is no time for meditation, there is no money for offering great sacrifices, neither people are very much interested in temple worship or church worship. Therefore, wherever you remain, you can simply chant this mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the recommendation of Vedic literature. Kalau tad dhari-kīrtanāt. Simply by chanting these sixteen names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare… There are actually three words only-Hare, Kṛṣṇa, Rāma-but they are set up very nicely.

So our Kṛṣṇa consciousness movement is just according to the direction of authoritative Vedic literature, and we are distributing this knowledge without any charge. We don't say there is any secrecy. It is wide open. Open secret. Anyone can take up these sixteen names and chant. And test it, chanting, say, for a week, and see the result. See the result, how you are spiritually realizing yours. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If you go on chanting this Hare Kṛṣṇa mantra, then first installment of your gain will be that you will understand that you are not this body, you are spirit soul, which takes at least many years to understand, that "I am not this body." Everybody… You ask anybody, "What you are?" He will say, "I am this, sir, this and that. I am American. I am this body. I am that body." But nobody knows that he is not this body. But if you chant this Hare Kṛṣṇa mantra, the first installment of your gain will be that you will realize yourself, ahaṁ brahmāsmi: "I am not this body, but I am spirit soul. I am part and parcel of the Supreme Lord." And as soon as you come to this platform of understanding, then the next stage will be you will (be) jolly. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Brahma-bhūta [SB 4.30.20] means self-realization, when one understands that "I am not this body." Due to this body, all sufferings are there. That we do not understand. We simply go to the physician. Although we know the body is the temple of all kinds of diseases, but we do not know how to get out of this material body. But there is possibility. There is a statement in the Bhagavad-gītā, you will see, that,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti (mām eti) kaunteya
[Bg. 4.9]

We do not care for it. This is the animalistic life. Just like animals, they do not care. They are suffering, but they have no remedy. Simply eating, sleeping. This is not civilization. This is not civilization. There are ample informations. Take advantage of this knowledge, Kṛṣṇa consciousness, and be benefited. That is our mission. Uttiṣṭhata: "Please get up. Don't be asleep."

So we have got this literature printed in English. Bhagavad-gītā is already printed in so many editions, but unfortunately, those Bhagavad-gītās are interpreted in their own interest. You see? Therefore we have published this Bhagavad-gītā. It is the essence of all Vedic literature, Bhagavad-gītā as it is. You have to learn Bhagavad-gītā as it is. Don't interpret in your own way. There is no possibility. But people do it, and foolish persons, they accept it. No, there is no question of interpretation. The first verse of Bhagavad-gītā is,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

So these are plain truths. Kurukṣetra… Still there is a place of the name Kurukṣetra near Delhi. And people interpret, " 'Kurukṣetra' means this body." We do not know wherefrom he gets this meaning, what is that dictionary. Now, how he can establish? Kurukṣetra is still existing, and it is called dharma-kṣetra; it is a place of religious pilgrimage. So everything is clear. There is no need of interpretation. Simply you have to take the teachings. Then you will be benefited. So in this Bhagavad-gītā you will find so many nice information that if you see… If you don't see, that is another thing. You have to see that "Why I am put into so many miserable conditions of life although I do not want it?" That should be your question. If this question does not arise in your mind, that means still you are in the animal state of life. That is the human stage of life, when one inquires that "I do not wish to suffer. I do not want this suffering, but I am put into this suffering. Why?" This "why," for this "why," there is Upaniṣad which is called Kena Upaniṣad. So this "why" question must be there in the developed stage of human consciousness. And when that "why" question comes, there is an answer. There is answer in the Bhagavad-gītā, in the Śrīmad-Bhāgavatam, and all Vedic literatures. So although people are not very much interested with all these questions and answers, but they are essential. If they do not question and seek for the answers, then they are simply wasting their the opportunity of human life. That is stated in the Śrīmad-Bhāgavatam:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

The Ṛṣabhadeva says that "People have become mad after sense gratification." Pramattaḥ. Pramattaḥ means mad. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. And they are doing which they should not have done, but they do not know that "By doing nonsense things we have got this body, which is so much miserable." And still, he's preparing for another miserable body.

So this is not very good. These things are there. Although people have no interest in all these questions and answers, but it is our mission to awake people to the Kṛṣṇa consciousness. Although it is not possible that cent percent people will accept this or try to understand, but if one man can understand, one woman can understand, then our mission is successful. The subject matter is very difficult, but we are prepared to convince any man to this understanding provided he is serious to understand. But we don't… Very little, very few men are interested to understand this philosophy seriously. Simply they are busy with process of sense gratification, and if somebody comes, "All right, you go on with your sense gratification. You simply meditate for fifteen minutes, and within six months you become God," these bluffs like this will be accepted very easily. But we are not meant for giving people false information. We are trying to give you information from authoritative scriptures, Vedas. And if you are fortunate enough, you will take this information, try to understand by your reasoning, by your logic, and adopt it, and your life will be sublime. Your life will be successful. Otherwise you will be put into the cycle of birth and death and going on, and sufferings will continue. In the Bhagavad-gītā, therefore, it is said,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"One who has attained the highest perfectional stage of life, he comes to Me. He comes. Then he hasn't got to come back again in this miserable condition of material existence." These things are there.

So our business is to inform you. Just like one of the devotees of Lord Caitanya, he said that padayor nipatya, "Falling down on your feet," padayor nipatya, dante nidhāya tṛnakaṁ padayor nipatya, "taking a blade of grass on my mouth and falling down on your feet with flattering and informing you, 'My dear sir, you are very learned man. I know that. But for the time being, please set aside all your learning. Kindly hear what Lord Caitanya Mahāprabhu says.' " We belong to that sect, Lord Caitanya's disciplic succession. So our business is falling down on your feet and flattering you and making many, I mean to say, salvation(?), I mean simply we request you that try to understand this philosophy, Kṛṣṇa consciousness. You will be benefited. The so-called knowledge, so-called elevation, so-called upliftment, oh, this will be all finished as soon as your body is finished. But you are pure soul. You have to educate yourself how your soul can be saved from this cycle of birth and death within the species of 8,400,000's in different planets and different places. Just try to elevate to the spiritual world, back to home, back to Godhead. That is the mission of your human life. Don't lose this opportunity. Chant Hare Kṛṣṇa. It is easy thing, Hare Kṛṣṇa, only sixteen names. Anyone can chant. Even the child can chant. You try it. There is no payment; there is no loss. But you try it and you'll be benefited. That is our proposition.

Thank you. Any question? So no question from the audience? Yes?

Woman (1): I want to know what it means, "If you touch the element, then you can be healed."

Prabhupāda: You touch the element?

Woman (1): "If you touch the element, you can be healed."

Prabhupāda: You can be healed? What do you understand by this healing?

Woman (1): Well, if you can be healed if you touch the element, I want to know how this is.

Prabhupāda: No. Healing means that you have got some pain, and to get out of the pain, is that not healing?

Woman (1): I don't have a pain… No, I mean…

Prabhupāda: Now, healing, because the word healing, the word healing means if somebody has got some trouble or pain, that healing is sought after, how to heal it. Is it not? What do you think? Healing? Anybody? What is the meaning of healing? Will you inform this old lady. She says she does not know what is the meaning of healing.

Woman (2): (indistinct)

Prabhupāda: Illness means suffering. Is it not?

Woman (1): No. I don't mean that at all. It's sort of a truth, that if we touch the element, touch the element…

Prabhupāda: What is that element?

Woman (1): I don't know. I'm asking you.

Prabhupāda: Element, we generally mean, there are five elements. [break] That is stated in the Bhagavad-gītā.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

So you, the spirit soul, you are above the intellectual platform. So this dress is the gross, gross covering. It has nothing to do with Kṛṣṇa consciousness. But just like you go to your office, you dress in some way, similarly, this is a particular type of dress. It is sanctioned by our predecessors. We adopt. So if you don't accept this dress, that does not mean you cannot be in Kṛṣṇa consciousness. Kṛṣṇa consciousness can be achieved in any condition of life. It doesn't matter whether you are dressed in this way or in your American way or any way. That doesn't matter. It has nothing to do.

Woman (3): But I would think, sir, that that does make a little bit difference that you feel that way.

Prabhupāda: Yes, it makes a psychological condition if you dress. Just like if you dress yourself just like a queen, sometimes you feel, "I am queen." You see? Just like an actor in a theatrical stage, or if you sit down on a car, you think that you are much elevated. These are temporary, but they are not very important. If you have no objection to accept this dress, that's nice. But if you have got objection, then we have no objection. Kṛṣṇa consciousness is different from this dress or that dress. Just like a policeman, police constable, he is dressed in a different type than ordinary gentleman. But that does not mean simply by dressing, he is a perfect policeman. Even without dress, he can become a perfect policeman.

Woman (4): It is motivation. It is just like policeman. He feels…

Prabhupāda: Yes. Just to make others know that he is a policeman. But his business does not depend on that dress. Similarly, our this dress may be advertisement to others that "We belong to the Kṛṣṇa consciousness group." That is another thing. But Kṛṣṇa consciousness does not depend on dress. Ahaituky apratihatā. Without any reason and without any impediment. Kṛṣṇa consciousness can be executed without any material condition. There is no material condition for advancing in Kṛṣṇa consciousness. (aside:) Why you are late? (chuckles)

Devotee: Somebody gave him the wrong address.

Prabhupāda: Oh, thank you. It is better late than never. (laughter)

Woman (5): It sounds like whenever you have a conflict, problem…

Prabhupāda: Not whenever. You have got always a problem. It is not… Because we have got this material body, we are simply meeting problems. That's all. You're simply thinking that "This is good problem, and this is bad problem." But on account of possessing this material body, beginning from this body, just like a pealike form within the womb of mother, till death, it is simply problem. If you do not understand it, then it is our less intelligence. That is called sleeping.

Woman (5): But when you have a real problem, because…

Prabhupāda: Real, everything is problem with this body. Everything is problem. Beginning from the birth of your this body, manufacturing of the body by father and mother, it is a problem. Therefore a serious man will always think how to get out of this problem, setting aside all other problems. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. How to get out of this material body. It is not that "This is small problem; this is big problem." The whole body, material body, acceptance of material body, is problem. The disease… Yes.

Woman (4): But you have to accept the problem because you have the body.

Prabhupāda: That's it, to make the best use of a bad bargain.

Woman (4): I wouldn't think so bad bargain. If you have a bad body, that's a bad body…

Prabhupāda: It is a bad bargain because there are four problems. Even if you are very rich, you have no economic problem, you've got everything(?), but you have to take birth, you have to die, you have to suffer from disease, you have to accept old age. These problems you cannot avoid. Either you are rich man or poor man or American or Indian or white or black, it doesn't matter. The problems, the four problems of material existence, will always trouble you. Nobody wishes to die, but he has to die. Nobody likes disease, but he has to suffer from disease. So these are the problems. If you don't think they are not problems, then you are less intelligent. You have to become more intelligent. The animals, they don't care for death. Now, here is a slaughterhouse. Another animal is being killed, and this animal, little grass, oh, he is happy. He does not know that "Next moment I am going to be killed." This is ignorance. Ignorance means animal life, and knowledge means human life. Therefore there is so much educational system in every human society. Why? Knowledge means human life, and ignorance means animal life. So why should we be ignorant of these four problems, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], the problems of birth, death, old age and disease? Why you set aside these problems and think you are happy? That is animal life. They don't care for the problems, and eating grass. That is animal life. Yes?

Man (6): What do the, what is normally called pleasure, like eating, sleeping, sex…

Prabhupāda: Defense.

Man (6): What part do they play when a person's reached this higher level of consciousness?

Prabhupāda: They also eat, they also sleep, they also mate, they also defend, but there is adjustment.

Man (6): But how could there… Is it more pleasurable?

Prabhupāda: Yes. [break] …not more vegetable. There is more vegetable also. An elephant eats hundred pounds' vegetables at a time.

Man (7): Is it more pleasurable?

Prabhupāda: What is that? Oh. More pleasurement? Oh. There is no question of pleasure or distress. Pleasure must be there always, but it is the question of curing. Just like when you are under the treatment of an expert physician, he says that "You shall eat like this. You shall sleep like this. You shall mate like this. You shall do like this," so it may not be pleasure, but if I want to cure myself, we have to accept the physician's direction. It is pleasure because the physician is taking him to the healthy state of life. So as soon as he gets that he is getting healthy or he is getting out of the diseased condition, that becomes pleasurable-"Oh, yes, I am being cured. I am being cured." So apart from that point of view, it is not the question of whether it is pleasurable or nonpleasurable, but (if) you want to cure yourself from the disease, you have to follow the directions. That is the process. Yes.

Man (6): But… But I need pleasure.

Prabhupāda: Therefore it is called tapasya. The Sanskrit word is tapasya. Tapasya means voluntarily accepting some unpleasurable thing, voluntarily. That is called tapasya.

Man (6): What relationship…?

Prabhupāda: What is that?

Devotee: He wants to know what relation the body and the mind have to a higher level of consciousness.

Prabhupāda: As you can see, the difference of body and mind between animal and human being. Is there no difference? Do you think animal body and human body and human consciousness and animal consciousness is the same? So you have to elevate yourself. As you have elevated yourself from animal consciousness, animal body, to this beautiful human body, similarly, you have to still more elevate yourself to higher standard of life. They are called demigods. But the final stage is to get a body which is called spiritual body in Kṛṣṇa consciousness, or God consciousness. That is the perfection of… This evolutionary process is going on. As you have come up so much to this civilized form of life from animal status, similarly, you can still make progress. But in the Bhagavad-gītā it is recommended that by progressing, you may go to the topmost planet of this universe. Ā-brahma-bhuvanāl-lokāḥ [Bg. 8.16]. That is called Brahmaloka or Satyaloka. But everywhere the four problems of birth, death, old age, and disease are there. But if you come to the spiritual sky and the planets there, then there is no more death, birth, old age, and disease. Life eternal, full of knowledge, and blissful life. That should be attained, that should be endeavored in this human form of life, setting aside all others. That should be the business of human life.

Man (6): How do you explain suicide?

Prabhupāda: Suicide is killing the body. What is that explanation? Untimely. Untimely. Suicide means that you were given some body to suffer or enjoy for a certain time according to your last fruitive activities. Now, if you commit suicide, that is just like a prisoner is condemned to live in the prisonhouse for six months, but some way or other, if he gets out of the prison, when he is again caught, then he is punished to remain there for one year more. Suicide is like that. You are having a particular type of body that is given to you for enjoyment or suffering according to your last work. If you finish it untimely, then you have to accept such body again, and the duration will be extended.

Man (6): I'm not sure that I understand you. You mean that suicide is putting an end to suffering which was…

Prabhupāda: Suffering you cannot end in that way. Just the same example, that if you get out of the prison some way or other, that does not stop your suffering. As soon as you are arrested, you are put again. The law of nature is not so insignificant that simply by suiciding, you'll stop suffering. No. You have to accept again body and have to suffer.

Man (8): Excuse me. But how do we know that we're going to have a body in the next life?

Prabhupāda: There are books, knowledge books, books of knowledge. Therefore I am speaking of Vedic knowledge.

Man (8): Books can be wrong also.

Prabhupāda: No, why…? Then you are wrong also. You are learning from books. What is your education? You are learning from books.

Man (8): No, but we read these things from Bhagavad-gītā, as it…

Prabhupāda: No, no. What is your education? What is your process of knowledge?

Man (8): Well, the process of knowledge-you are reading something in the form of authority.

Prabhupāda: That's their way. So similarly, you take the books of authority, Vedic knowledge. You have got all knowledge.

Man (8): No, but lot of times, books you read one thing, and lot of times, as soon as you've taken to it… You don't understand it. Few days more… Something wrong from what you wanted to know.

Prabhupāda: What is wrong?

Man (8): Suppose you read a book of one kind.

Prabhupāda: No. You have to select the authoritative books, not "kind." Just like lawbooks. Oh, there is no "one kind" of lawbook. Lawbooks means that is given by the state. That is one lawbook, only one. That cannot be two. It is not that you take lawbook from other state or other authority. No. Lawbooks means it is the books, it is the laws, which is given by the state. Similarly, our process is to accept the Vedas, not other kind of books. There is no question of other kind of books. Only Vedas. Just like we are speaking of Bhagavad-gītā. So that is one, not "other kind of Bhagavad-gītā." Bhagavad-gītā is one.

Man (8): But that one may be also wrong.

Prabhupāda: Why?

Man (8): Why not? You take philosophy wrong. You won't take from another script(?).

Prabhupāda: No. If you take in that way, then it is not book of authority. If it is wrong, then it is not book of authority. The Vedic literatures are accepted, fundamentally accepting that they are not wrong. They are not cheating. They are fact. Without this understanding there is no question of accepting any book.

Man (8): But who makes the background? (?)

Prabhupāda: It is coming from… Who makes you that you are son of such and such gentleman? Who makes you convinced?

Man (8): Okay, but I have to convince myself. Suppose my father is only one.

Prabhupāda: Yes.

Man (8): If I change my father's name to somebody else… What…?

Prabhupāda: You cannot change your father's name.

Man (8): Why not? Who knows?

Prabhupāda: Who knows me?

Man (8): You cannot prove everything by one authorized man. Another authorized man, he can change the words. Anybody can.

Prabhupāda: No. If he is a perfect man, then he will not change because he knows the thing, "Yes, it is this." But if he is imperfect rascal, then he will change.

Man (8): How do you know that person who wrote it was perfect?

Prabhupāda: That you have to know from the perfect man. That is the way.

Man (8): And who is the perfect man?

Prabhupāda: That you have to find out, if you have got that capacity.

Man (8): How do you find out?

Prabhupāda: How do you find out a lawyer?

Man (8): Well, that's what I'm asking, you see. I've got a…

Prabhupāda: You have to see that "This man is lawyer, and many men is going there to take law advice, and he is gaining case. He is working." In that way you have to know.

Man (8): Well, sir, you're one of the authorities in the same subject. But…

Prabhupāda: No. Authority is in, not that way. In the Bhagavad-gītā it is said that authorities are accepted by disciplic succession. And just like Bhagavad-gītā, it is accepted. There are authorities like… In our India there are authorities like Śaṅkarācārya, authorities like Rāmānujācārya, authorities like Madhvācārya, authorities like Viṣṇu Svāmī, authorities like Lord Caitanya. They have all accepted that Kṛṣṇa is the supreme authority. So you have to accept that. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. You have to follow the footprint of higher authorities. So if you say that "I don't accept anyone authority," then your authority is sufficient. Whatever you like, can do.

Woman (9): We have to start somewhere or the other.

Prabhupāda: Yes. That is going on.

Woman (9): The basis… If we don't start the basic, change our words, what other things do… But life, what it says, "Be good." It says in Bible, it says in Koran, everything, "Be good." If you take that word, that's enough, without any big book.

Woman (1): Is astrology of any importance to a way of life, I mean…

Prabhupāda: Yes. This is a science. Yes. This is a science. It is a science. That science is acceptable by the human society. Medical science, legal science, engineering science. Similarly, astrology also, another science. But the astrology is simply useful so long you have got this body. But as soon as your body is finished, there is no more use of astrology.

Devotee: Should we chant?

Prabhupāda: Yes. Now you can. What is that? Take it. Chant. Authority, it is accepted like that. Because other authorities whom we are accepting, they have accepted… Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footprints of other authorities. Leadership. In every society they are accepting leadership. So in that way you have to accept authority. There is no other process.

Man (8): No. Change is good wherever it's necessary, but according to…

Prabhupāda: Authority, everywhere authority is there. You have to accept authority. Without authority there is no, I mean to say, advancement. That is impossible. Now you have to select your authority. That is a different thing. But you have to accept the authority. In every society there is leadership, there is authority. So people accept it, and that is the way. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That is stated, that "We have to follow the footprints of the authorities." Now the next question will be whether you will accept this man as authority or that man as authority. That is a different question. But if you want to advance, you have to… Just like even in the crossing, you ask the police authority, "Whether I shall go this way or that way?" Authority is to be accepted because we are not independent. So you may select a different kind of authority. That is your selection. But authority you accepted, even if he is wrong. Without that, you cannot make progress. Yes?

Man (10): I'm not sure I understand what you mean by a spiritual body. When I look at you, it seems that you're…

Prabhupāda: A spiritual body is like… This is body, but this is material body. Just like here there is, there are different kinds of bodies, as I explained, 8,400,000's different forms of bodies. Even in human form of body there are so many difference of bodies. Similarly, there is a body which is called spiritual body, of which you have no experience at the present moment, but there is a spiritual body.

Man (10): And a person can take on such body if he's been purified after…

Prabhupāda: Yes. Body is already there. Spiritual body is already there. Just like from Bhagavad-gītā we understand that this body is dress. Just try to understand. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. The Bhagavad-gītā says that "As we give up old dress and accept another new dress, similarly, we give up one body and accept another body." Now, if this body is dress, so dress cannot stand without real body. Now, one dress is moving, coat-pant. That means that within that dress there is a man, not that automatically the coat-pant is moving. Similarly, this dress is standing so long the soul is there. As soon as the soul is gone, it is flat, no more moving. This is very easy to understand. It is dress, but dress is moving. Just like coat-pant moving, how long? The real man is there. If the man is not there, finished. The coat is coat; pant is pant. That's all. It is so simply given in the Bhagavad-gītā. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. It is dress. So dress means there is real body. Otherwise how dress can be made? Because you have got this hand, therefore your coat has got a hand. Because you have got leg, therefore your dress, pant, has got a leg. So if it is dress, then it is to be understood that within the dress the spiritual body is there. It is common affair. First of all try to understand this. Yes.

Man (11): Who is the original authority of Bhagavad-gītā?

Prabhupāda: Kṛṣṇa. Yes. You have read Bhagavad-gītā? You read it thoroughly. Then you will understand.

Man (11): No, but I think (I've seen?) Bhagavad-gītā without…

Prabhupāda: You think. That is a wrong thing. Your thinking is not authority.

Man (12): The man's protesting.

Devotee: That's the man's opinion.

Prabhupāda: That's your opinion. That's all right. Opinion may differ. That's all right. That's your opinion. Opinion may be… You may have one opinion; another have another opinion. But whose opinion should be accepted? That is the question.

Man (13): (indistinct)

Woman (9): He said he can have his opinion.

Prabhupāda: All right. So any other questions? Let us chant. (kīrtana) (end)

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Lecture Excerpt

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Boston, May 5, 1969

Prabhupāda: …come to the light of the sun, immediately you get out of your room and get, immediately. Similarly, although God is far, far away, He is everywhere at the same time. That is God's nature. Simply we have to agree that "Now I shall realize…" [break] …without any difficulty, very easily. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, yayātmā suprasīdati [SB 1.2.6]. And without spiritual realization you cannot have peace of mind. That is impossible. If you want to make… If you want to have peace of this world, of your mind, of your society, of your family, simply by amassing money, by material advance, it will never be possible. But if you improve a little in spiritual life, you become immediately happy.

So your business is how to become happy, because by nature you are happy. Diseased condition, that happiness being checked. So this is our diseased condition, this material, conditional life, this body. So as one intelligent person puts himself under the treatment of a physician to get out of the disease, similarly, human life is meant for putting himself to the expert physician who can cure you from your material disease. That is your business. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. That is the injunction of all Vedic literature. Just like Kṛṣṇa. Kṛṣṇa is teaching Arjuna. Arjuna is surrendering to Kṛṣṇa, śiṣyas te 'ham māṁ prapannam: [Bg. 2.7] "My dear Kṛṣṇa, so long I was speaking with You just as friends. Now I surrender unto You as Your student, as Your disciple. You become my spiritual master and teach me properly." This is the process. Arjuna is exampling himself that he's accepting Kṛṣṇa as the spiritual master, teacher. And then Kṛṣṇa began to teach the Bhagavad-gītā, and he changed his decision, and he was freed from all anxieties. This is spiritual life. So this spiritual realization is easier than any kind of material realization because we are not meant for material realization. We are meant for spiritual realization, the human form. So that we should take advantage of. That is the mission of human form of life. If we miss this, then we are committing suicide.

So now you can… If you have got any question, you can pose.

Girirāja: You talk about the service of Lord Kṛṣṇa. How does service of our fellow man come in?

Prabhupāda: How these boys are coming here? How you have come here? It is not service? The best service, to take them out from the illusory life of material existence, the best service. This is the best service, to spread Kṛṣṇa consciousness. What do you mean by service? To give him relief from the suffering. That is service. This is the best relief. Yayātmā suprasīdati. The Bhāgavata says, ”That is the best service, that is the best religion, that is the best philosophy, which teaches one how to love God.” And as soon as he comes to that position, without any motive, without any impediment, yayātmā suprasīdati, immediately he becomes satisfied. Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42]. Dhruva Mahārāja, a five-years-old boy, was insulted by his stepmother, and he wanted the kingdom of his father. So his real mother advised him, ”If God gives you, then you can get. Otherwise it is not possible.” So he went to the forest. He inquired from his mother, ”Where is God? I shall go there.” The mother said, ”My dear boy, I think He is in the Himalaya or in the forest, because many sages go there and find out God.” The five-years-old boy immediately went to the forest and began to search out where is God. He was so… That means (in)tense desire: ”I shall find out God, where is God.” So, many people went there. Even Nārada Muni came there: ”My dear boy, you are prince. You are so delicate. You are so nice. You cannot undertake this austerity, this severity of penance, finding out God. You better go home. Go to your father, mother.” ”Oh, sir, oh, I don’t want your advice. Can you give me any way to find out God?” Then Nārada Muni initiated him, and he began to meditate, and ultimately he found out God. But when he saw God, he says, ”My dear Lord, I do not want anything. Now I am fully satisfied.” Svāmin kṛtārtho ’smi varaṁ na yāce: [Cc. Madhya 22.42] ”I came here for something which is just like broken pieces of glass, but I have got the diamond. So therefore I have nothing to ask for.” Similarly, when one finds out his eternal relationship with God, loving spirit, then he becomes, say, ”Oh, I do not…” Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. In the Bhagavad-gītā you will find. If you, I mean to say, go that standard of life, then you will feel, ”I have no more want. Finished. All want finished.” That is the best gift, that is the best service, when a man will feel that ”I have no more want. I am fully satisfied.” That is the best service. What is this service, nonsense service? Suppose I am hungry; you give me some food. Does it mean that I shall not be hungry again? That food is already given also in this Kṛṣṇa consciousness move… That is not very difficult job. That is being given also. But we are giving some food which will make him satisfied for good. No more hunger. That is the best service. Just try to understand what sort of service is this Kṛṣṇa consciousness: no more hunger, no more demand. Svāmin kṛtārtho ’smi: ”Oh, I am fully satisfied.” Varaṁ na yāce: ”I have no more demand. Finish.” And if you go materially, satisfy your hunger, this, that, this, that, this, that, oh, it is simply illusion. It will never be finished. Just like you are advanced in material prosperity than other country. Does it mean that you are satisfied? Why there are hippies? Why there are so many frustrated youngsters? The richest country in the world. That, this richness of material world, the rascals, they are following that ”If we become like America and some industrial, we shall become happy.” That is rascaldom. Actual happiness is how you learn to love God. Then you get happy. That can be achieved without any material advancement. Anywhere you can have, without any expenditure, without any effort, without any education, without any knowledge. Simply chant Hare Kṛṣṇa and you develop that love. This is the highest service to the human society. Just try to understand. Everyone will say, ”Oh, I am now satisfied, fully satisfied. I don’t want. No more stealing, no more pick-pocketing, no more cheating, because I have no want. Why shall I cheat? Why shall I cheat?” Everything will be complete, fully satisfied. Yayātmā suprasīdati. Suprasīdati, this very word, Sanskrit word, is there. You have to make yourself fully satisfied. Then there will be no more want. You see?

Just like there is a story, ”Alexander and the Cynic.” Perhaps most of you know. There was a cynic. He was saintly person. He was sitting in a solitary place, almost naked body. Alexander the Great went there and asked him, ”If I can do something for you? You are a great man.” He said, ”Oh, please don’t obstruct sunshine. Please be aside, That’s all. (laughter) You may do this. Don’t obstruct the sunshine. I am quite pleased. You please set aside.” Because he was fully satisfied, why this Alexander Great will, can do him?

yam labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito guruṇāpi
duḥkhena na vicālyate
[Bg. 6.20-23]

In Bhagavad-gītā you will find. If you are situated in that transcendental position, then there is no more demand. And if you are situated in that position, the greatest difficult position, you don’t care for it. Yasmin sthito guruṇāpi duḥkhena. Guru means heaviest type of difficulty. If you are put in, you don’t care for it. This is life. Any condition, in any position, you are satisfied. You are not disturbed. That is required. That is called peace. That can be achieved by Kṛṣṇa consciousness, not by any other method. Any other questions?

Indian man (1): I have a question. Are you trying to say that human beings are created for sacrifice of God from the beginning to the end?

Prabhupāda: What is your idea?

Indian man (1): I want your idea.

Prabhupāda: First of all I want your idea. (laughter)

Indian man (1): I’m here to listen to you.

Prabhupāda: Then you listen. We are listening that you come to Kṛṣṇa consciousness, and that is perfection.

Indian man (1): You are a giving a truth, a side, already handed out to me, that you have to be Kṛṣṇa conscious.

Prabhupāda: Because you are not Kṛṣṇa conscious… Because you are not Kṛṣṇa conscious, therefore we have to teach you that you become Kṛṣṇa conscious and you become happy.

Indian man (1): That’s a given truth you are giving to me.

Prabhupāda: Yes.

Indian man (1): Well, how do you know?

Prabhupāda: How do you know it is not truth?

Indian man (1): I don't know. I haven't found out.

Prabhupāda: Therefore you take it truth because we accept the truth from Kṛṣṇa.

Indian man (1): You have accepted it. Have you ever found out?

Prabhupāda: What is that "found out"?

Indian man (1): That being Kṛṣṇa conscious, you're the most happiest person?

Prabhupāda: Yes.

Indian man (1): You are?

Prabhupāda: Yes. (laughter) Don't you see practical happiness? I left my home, sannyāsī. I have got my wife. I have got my children… (end)

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Lecture at Engagement

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Columbus, May 19, 1969

Prabhupāda:

oṁ ajñāna-timirāndhusya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

My dear boys and girls. I thank you very much for your participating in this great saṅkīrtana movement. This saṅkīrtana movement is recommended for self-realization in this age. This age is called, according to Vedic understanding, it is called Kali-yuga, the age of quarrel and disagreement, this age. So, besides that, there are many other symptoms of this age. They are described in the Vedic literatures, and they are coming exactly true. That is scripture.

So the summary of this age is described that, in this age, the duration of life is very small. Prāyeṇālpāyuṣaḥ kalāv asmin yuge janāḥ. Everyone, we are decreasing our duration of life. You know, every one of you, your forefathers, your grandfather lived for hundreds, at least one hundred years. I have seen my grandmother, she died at the age of ninety-six years. My father died at the age of eighty-four years. So, I do not know how long I shall live-I am now seventy-three-maybe a few years more; but actually the duration of life gradually decreases. This is the symptom of this age, practically. And it is said that at the end of this millennium, that if somebody lives from twenty to thirty years, he will be considered as very old man. So, memory is decreasing also. People's sentiment for doing good to others, or to become merciful, that is also decreasing. Strength is decreasing, stature is decreasing. So this is one side. Another side, mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. One side they're decreasing so many nice things, another side they're very slow for self-realization. Practically, they have no interest. This human form of life is meant for self-realization. This life is not meant for working hard like cats and dogs and hogs for sense gratification. No. This life is not meant for that purpose. We have got developed consciousness, intelligence. We should ask, "What is this life?" The Bhāgavata says, parābhavas tāvad abodha-jātaḥ. We are ignorant, we are born ignorant, and we are doing so many things, activities, we are engaged. But we should see whether we are gaining or losing, whether we are conquering or being defeated. That should be our business to see.

So, how to test it? The Bhāgavata says, so long you do not come to the platform of understanding yourself, whatever you are doing, it is simply defeat. Zero. Zero has no value. If you go on adding zero, zero, zero, zero, million times, the value is zero. But, if there is zero and put on the left side one, it becomes immediately ten. Therefore, according to… Not according to. Everyone, everyone reasonable man can understand that "What I am doing? What I am gaining?" In your country especially, I see there is so much frustration among youngsters. They are finding that this is zero. Somehow or other they are trying to realize that this sort of life is zero. Actually. Human life, simply increasing the demands of our senses, these activities are zero activities. Parābhava, defeating. Yāvan na jijñāsata ātma-tattvam. When a human being, as long as a human being does not inquire "What I am? Why I am suffering? I do not wish to die. Why death is enforced upon me? I do not want to be diseased. Why disease is forced upon me? I do not want to become old. Why I become old? I do not wish to die. Why I…" These things are very important questions. That is called ātma-tattvam, self-realization. Human life is meant for this purpose, enquiring self-realization. And if we do not enquire, then we are no better than animals. Animals have no power to enquire about the self. They are simply busy with the problems of the body-eating, sleeping, mating and defending. Similarly, if human body is also engaged simply for eating, sleeping, mating and defending, that is not very good civilization. That is not at all human civilization.

Human civilization is meant for understanding one's self, what I am, and act according to that. So Bhāgavata says, if we do not come to that point of understanding my self, then whatever I am doing or acting, this is simply defeat, or simply waste of time. At the same time, there is warning that we should not waste even a single moment of our life. Please try to understand these Vedic instructions, how nice they are. There is a great politician of the name Cāṇakya Paṇḍita. He was prime minister of Emperor Candragupta, a contemporary to the reign of Alexander the Great, in Greece. So, he was Prime Minister of that Emperor Candragupta, and he has many moral instructions and social instructions. In one of his verses, he says that āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. Āyuṣaḥ, "of your duration of life." Suppose you are twenty years old. Today is 19th May, and there was 4 p.m. Now, this time, 4 p.m., 19th May, 1969, gone. You can never get it back even if you are prepared to pay millions of dollars. Just try to understand. Similarly, even a moment of your life is wasted for nothing, simply in the matter of sense gratification-eating, sleeping, mating and defending-then you do not know the value of your life. You cannot get back even a moment of your life by paying millions of dollars. Just try to understand how much valuable is your life.

So our Kṛṣṇa consciousness movement is to let people know how much valuable life is his, and utilize it in that way. Our movement is sarve sukhino bhavantu: everyone become, be happy. Not only human society, even animal society. We want to see everyone happy. That is Kṛṣṇa consciousness movement. And it is practical; it is not dream. You can become happy. Don't be disappointed, don't be confused. Your life has value. You, in this life, you can realize your eternal life, eternal blissful life of knowledge. It is possible; it is not impossible. So we are simply transmitting this message to the world, that "Your life is very valuable. Don't waste it just like cats and dogs. Try to utilize it fully." That is the statement in the Bhagavad-gītā. We have published Bhagavad-gītā As It Is. Try to read it. In that Bhagavad-gītā in the Fourth Chapter it is said, janma karma me divyaṁ yo jānāti tattvataḥ: if simply tries to understand what is Kṛṣṇa, what is His business, what is His life, where does He live, what does He do…., janma karma. Janma means appearance and disappearance; karma means activities; divyam-transcendental. Janma karma me divyaṁ yo jānāti tattvataḥ. One who knows the appearance and activities of Kṛṣṇa in fact, in truth-not by sentiment but by scientific study-then the result is tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Simply by understanding Kṛṣṇa, you'll no more have to come back to this miserable condition of material existence. This is fact. Even in your life, in this life, you'll understand, you'll be happy.

So our Kṛṣṇa consciousness movement is no religious movement or any sectarian movement. This movement is to see everyone, every human being, not only human being, even the animals, everyone be happy. Sarve sukhino bhavantu. And the process is very simple. Very simple. Chant Hare Kṛṣṇa. That you have already seen. This chanting is not at all difficult. Anyone, even a child was sitting here, he was just trying to clap and understand. It is immediately appealing, because this vibration is from the platform of the soul. Try to understand that we have got different platforms of our life. In the beginning we understand that this body, "I am this body." Therefore, so long the bodily concept of life is there, we are interested in sense gratification, because body means the senses. And when we fail to achieve any gratification by indulging in the senses, then we become philosophers or thoughtful. That is the mental platform. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. Because these senses are centered round by, of the mind. Mind is practically the controller of the senses. So when you fail to achieve real, I mean to say, pleasure from the senses, we go to the mental platform: poetry, philosophy, similar, songs. But you have to transcend even the mental platform. That is intellectual platform. Above that intellectual platform, your soul is there. So you have to immediately come to the platform of soul, and you'll be happy. That is the program of Kṛṣṇa consciousness,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

These are very scientific facts. You have to simply… You are all students; therefore I place before you, I appeal to you, try to understand the problems of life: what is your body, what is your mind, what is your intelligence, what are you…, how we are a soul, the spirit soul. So when you come to this platform of the spirit soul, ahaṁ brahmāsmi, "I am Brahman," don't be mislead that you are this body, you are this mind, or you are the intelligence. You are spirit soul, Brahman.

So Bhagavad-gītā informs, when one come to the platform of Brahman understanding, ahaṁ brahmāsmi, brahma-bhūtaḥ… This is called brahma-bhūtaḥ. Brahma-bhūtaḥ means a realization of one's self as Brahman. At the present moment our realization is that "I am this body," and because this body is produced in a certain country or a certain place, a certain society, therefore I am identifying my body as American or as this or that. These are all designations. When we actually come to the spiritual platform, brahma-bhūtaḥ platform, in that platform only, you can become joyful, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. As soon as you come to that platform of self-realization, then you will be joyful, immediately. And you are seeking after that joyfulness, that pleasure, because by nature you are joyful. By nature… It is your nature. Just like a diseased man, that diseased condition is not his nature. Healthy condition is his nature; therefore he is trying to be healthy. Every diseased man is trying how to get healthy, how to get health. Similarly, this position, this present consciousness of material existence is full of threefold miseries. It takes very long time to explain each and every word, but I tell you in summary, this life is subjected to three kinds of miseries, always-either bodily, mental, or some miseries inflicted by other living entities, or by nature. So many things. At least one or two. We must be under the subjugation of some kind of misery. But if you become situated in your spiritual platform of life, brahma-bhūtaḥ, you immediately become joyful, prasannātmā. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. And how one becomes prasannātmā? What are the symptoms? The symptoms are also stated, na śocati na kāṅkṣati: he has no more any demand for satisfying the senses, neither he has any lamentation for any loss. This is prasannātmā, joyfulness. That joyfulness is your inherent quality as Brahman, as soul. Ānanda-mayo 'bhyāsāt. You have heard of the Vedānta-sūtra. In that Vedānta-sūtra you'll find this sūtra, these codes are there. Ānanda-mayo 'bhyāsāt brahma. The Vedānta-sūtra begins, athāto brahma jijñāsā. This life, this human form of life, is now meant for inquiring about Brahman. What is that Brahman, that is immediately answered: janmādy asya yataḥ [SB 1.1.1]. Brahman is the supreme source from where everything emanates, or everything is born. So in the Vedānta-sūtra, and that is explained in the Śrīmad-Bhāgavatam. So you are student, you should take advantage of these great literatures. Don't remain in darkness. Tamasi mā jyotir gamaḥ. The Vedas informs, "you don't remain in darkness, but come to the light, that is your business." Asato mā sad-gamaḥ, don't remain in the non-permanent situation. This body is non-permanent situation. You are thinking, oh, you have got this nice body, American body, "We have got so much opulences. What we have to learn about Vedānta? We are very much happy." But, try to understand that how long you shall remain American? It is all right, you have got this nice body, beautiful body, you have got opulences, your country is very nice. But as soon as you change your body, that change of body is going on. Try to understand. You were a child when you were born out of the womb of your mother, or in the womb of the mother your body was so small. Just like a pea it has developed, and when it's fully developed you come out. You have come out, you are developing. Developing means changing. That is also stated in the Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

As you are changing your body even in this present life, you remember that you were a child, you were a boy… I remember I was a child… I was a baby. I still remember in my babyhood I was lying down on my elder sister's lap. She was knitting. I can still remember. So, we can remember our childhood, our boyhood, our youth, but I am the same, the body is changing. It is a fact. Similarly, when these bodies ultimately lapse or change, I am accepting another body. That is a fact. This is called transmigration of the soul. As we are changing our dress, similarly we are changing our body. And there are 8,400,000 of different kinds of bodies.

So our, at present moment, our business is simply to change bodies, change body. So we do not know what kind of body I am going to take next. There is a vast science about it, so one should know, one should prepare. Just like you are preparing yourself by education to be well situated in your future life, in this life; similarly, you should prepare yourself to get the best body in you next life. What is that next body? That is answered in the Bhagavad-gītā:

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

"The highest perfection of life is to come back to Me, and you get this spiritual body, eternal body, blissful life, full of pleasure." Dance with Kṛṣṇa, mām upetya duḥkha, without any miserable condition. That is the highest… Saṁsiddhiṁ paramāṁ gatāḥ. That is the highest perfection of life. You are trying to go to the moon planet, you are trying to go to the sun planet or you can go any other planet. There are millions of planets. And the highest planet is called Brahmaloka. And modern scientists say that to reach to the highest planet in this universe it will take forty thousands of years. So even if you go there, Śrīmad Bhagavad-gītā says, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Anywhere you go, in any planet you go, these four conditions of material existence-birth, death, old age and disease-they are existing everywhere. Yaṁ prāpya na nivartante tad dhāma paramaṁ mama: but if one goes to that planet, Kṛṣṇa planet, then he hasn't got to come back again. He gets eternal life, blissful life, simply joyful life.

So our proposal is that in this life you have got this opportunity, the informations are there, the scientific methods are there-take advantage. Fully utilize your, this valuable life by changing simply your ordinary consciousness to Kṛṣṇa consciousness, the greatest boon offered to the human society by Kṛṣṇa consciousness movement. If you take advantage of it, then sarve sukhino bhavantu-then you'll become happy. It is not a mental concoction; it is very authorized. It is accepted by great stalwart scholars and ācāryas like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, those who practically guided the whole destiny of Indian civilization-even Lord Buddha, he was Indian-but all of them accepted these authorized scriptural… Don't try to manufacture. There are so many things in store, in Vedic knowledge, and they're all summarized in the Bhagavad-gītā. Try to understand. It is not very expensive or very difficult, but you have to understand it with full brain, then your life will be successful.

So our Kṛṣṇa consciousness movement means to preach the teachings of Bhagavad-gītā as it is, not to interpret it any nonsensical way and mislead the people. We don't try to mislead the people. We give without any changes and without any cost, any loss on your part. But, give a try, this Kṛṣṇa consciousness movement, simple thing, just chant Hare Kṛṣṇa, these sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. You practice it, you chant anywhere you like, either in your home or anywhere. There is no restriction, there is no hard and fast rules and regulation for chanting, and anyone can chant. You see all our…, you also chanted just a few minutes ago. You chanted. So it is not difficult. Give it a try. That is our request. We request you, most humbly, that you take these sixteen words, you chant, and your heart will be cleansed of all dirty things. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Every dirty things. Our, we do not know how long we are changing births-900,000 species of births in the water, and two million species of life as plants and leaves and trees, and so many lives as reptiles, and cats and dogs and so many… Now we have come to this, by evolutionary process, this civilized form of life, human form of life, very beautiful form of life. Why you should waste this life, again go to that cycle of changing birth after birth, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]? The intelligent man should understand, try to understand, how much miserable it is to undergo birth and death and disease and old age. Don't be carried away by whims. You are intelligent boys and girls, born in rich family and rich nation. Just try to utilize, then it will be finishing touch to your country. Your country is advanced in so many ways. You have no poverty. You are advanced in so many ways. Take this Kṛṣṇa consciousness movement. Your country will be perfect, actual leader of the whole world. I have come to your country with this purpose, that if American boys and girls should accept this Kṛṣṇa consciousness movement, it will be good for them and good for the world. So try to understand this Kṛṣṇa consciousness movement. It is very easy-it is not difficult-but it is sublime. It is the most sublime movement. It can solve all the problems of the world. That we are sure.

So I do not wish to take much of your time. The sum and substance of our movement I have explained to you, and these boys are also there if you want to inquire. We are prepared to answer your inquiries. But we request you, please take seriously about this movement and you'll be happy, sarve sukhino bhavantu.

Thank you very much. (end)
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Address to Indian Association

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Columbus, May 11, 1969
Prabhupāda:
ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam

ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

All glories to the saṅkīrtana movement. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Lord Caitanya Mahāprabhu, five hundred years ago in Navadvīpa, at the age of sixteen years only, a boy of sixteen years, He introduced this movement, saṅkīrtana movement. Not that He manufactured some religious system. Just like nowadays there are…, so many religious system have been manufactured. Actually, religion cannot be manufactured. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Religion means the codes of God, the laws of God." That's all. Just like you cannot live without obeying the state laws, similarly, you cannot live without obeying the laws of God. And in the Bhagavad-gītā, the Lord says, yadā yadā hi dharmasya glānir bhavati: [Bg. 4.7] "Whenever there is discrepancies in the process of religious, prosecution of religious activities," yadā yadā hi dharmasya glānir bhavati, abhyutthānam adharmasya, "and there is predominance of irreligious activities," tadātmānaṁ sṛjāmy aham, "at that time," Kṛṣṇa, the Lord, says that "I appear." That is the way. The same principle. Just like as soon as there is disobedience of state laws, there is advent of some particular state officer or the governor or the state man to take step and to set things right. That is the way.

So Lord Caitanya Mahāprabhu, He is worshiped by the Gosvāmīns, and there is a verse written by Rūpa Gosvāmī, one of His principal disciples. There were six Gosvāmīns: Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī. All of them were Gosvāmīns. Gosvāmīns means… Go means senses. There are three meanings of go. Go means land; go means cow; go means senses. So gosvāmī… They were gosvāmī means they were master of the senses. Svāmī or gosvāmī, the same category. Gosvāmī is more explained. Svāmī means master. So when one becomes master of the senses, gosvāmī, he can make progress in the spiritual life. That is the meaning of svāmī. Svāmī does not mean that he is servant of the senses. Svāmī means master of the senses, gosvāmī. So they were all gosvāmīs, and one of the gosvāmīs, Rūpa Gosvāmī, he was the head. So he compiled one nice verse in respect of honoring Lord Caitanya Mahāprabhu. He says,

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana

He is blessing the people in general that "This incarnation of God, Kṛṣṇa…" Anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau. Kalau means this age, this age of Kali, which is very much contaminated, or the age of quarrel and disagreement. This is called Kali, age of Kali. So Rūpa Gosvāmī says that "In this age of Kali, where everything is disagreement and quarrel, you have descended to offer the highest, topmost love of God." Samarpayitum unnatojvala-rasām. "And not only topmost, but very brilliant rasa, transcendental mellow, humor." Anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam, hariḥ puraṭa-sundara-dyuti: "Your complexion is just like golden, luster of gold. So You are so kind. So I bless everyone…" Gosvāmīs, they can bless because they are master of the senses. "…that this form of the Lord, Lord Caitanya Mahāprabhu, may always remain dancing in your heart." Another place, when Rūpa Gosvāmī first met Lord Caitanya Mahāprabhu at Prayāg, Lord Caitanya was dancing on the street, "Hare Kṛṣṇa, Hare Kṛṣṇa." At that time also, he offered one prayer, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "Oh, You are the most munificent of all incarnation because You are distributing love of Godhead." Kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ: "You are Kṛṣṇa Himself, because without being Kṛṣṇa, You cannot distribute Kṛṣṇa-prema. Love of God or love of Kṛṣṇa is not so easy thing, but You are distributing freely to everyone."

So this saṅkīrtana movement was inaugurated in Bengal in India and in Navadvīpa. So in this sense the Bengalis are very fortunate that in their country this movement was inaugurated by Lord Caitanya, and He predicted that… Those who are Bengalis here present, they will understand.

pṛthivīte āche yata nagaradi grāma
sarvatra pracāra haibe mora nāma

He predicted that "As many villages and towns there are all over the world, everywhere this saṅkīrtana movement will be preached." That is His future prediction. So by the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our first movement, the saṅkīrtana movement, was introduced in New York. I came in New York first, and I began to chant this Hare Kṛṣṇa mantra in the Tompkinson Park. Is that Tompkinson Park or Square?

Devotee: Tompkins Square.

Prabhupāda: Tompkins Square. So I was chanting there for three hours with a little small mṛdaṅga, and these boys, American boys, they assembled, and gradually they joined. And it is increasing. First of all it was started in New York in a storefront, 26 Second Avenue. Then we started our branch in San Francisco, in Los Angeles, in Santa Fe, in Buffalo, then here. We have got now twenty branches, including one in London and one in Hamburg. And in London, the boys-they are all American boys, American boys and girls-they are preaching. They are not sannyāsī, neither they are Vedāntist, neither they are Hindus, neither they are Indian. But they have taken this movement very seriously. Here one lady from London, she has come. She was very much praising about their movement. And in London Times there was an article. They said that "Kṛṣṇa Chanting Startles London." So we have got many followers now. All my disciples till now, at least in this country, they are all Americans and Europeans. They are chanting, dancing. They are issuing paper, Back to Godhead. Now we have published so many books, Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is, Teachings of Lord Caitanya.

So this movement is not like that is a sentimental movement. Don't think that these boys are dancing in some religious sentiment or fanaticism. No. We have background. We have background, highest philosophical and theosophical. Whatever you like. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu, while He was preaching, He went to Benares. So Benares is the seat of Māyāvādī sannyāsīs. The followers of Śaṅkarācārya, they are mostly seen in Benares, Vārāṇasī. When Caitanya Mahāprabhu was there, He was chanting and dancing. So some of the people, they became very much appreciative of Caitanya Mahāprabhu's dancing and chanting, and there was a big sannyāsī, Prakāśānanda Sarasvatī, leader of many thousands of Māyāvādī sannyāsīs. So somebody went to him and said, "Oh, from Bengal one young sannyāsī has come. Oh, He is so nicely chanting and dancing." So Prakāśānanda Sarasvatī, he was a great Vedāntist. He did not like the idea. He said, "Oh, He is a pseudo sannyāsī. He is chanting and dancing. This is not the business of a sannyāsī. This is the… Sannyāsī should always engage himself in the study of philosophy and Vedānta, and He is simply chanting and dancing?" So he remarked that "He's a pseudo sannyāsī. He is not actually sannyāsa." Then one of the devotees, he did not like the idea, remark of Prakāśānanda Sarasvatī. He came back and informed Lord Caitanya that "These people are blackmailing You. I cannot tolerate this. So if something can be done to stop this blackmailing?" So that's a long history. So one devotee, he arranged the meeting of all the sannyāsīns, and Caitanya Mahāprabhu was also invited, and there was Vedānta philosophical discussion between Prakāśānanda Sarasvatī and Lord Caitanya Mahāprabhu. This description and philosophical discussions are given in our Teachings of Lord Caitanya, and it is very nice that Prakāśānanda himself with his, all his disciples, they became Vaiṣṇavas. The idea is… Similarly, Caitanya Mahāprabhu had a great discussion with Sārvabhauma Bhaṭṭācārya, the greatest logician of that time. He was also Māyāvādī, impersonalist.

So Caitanya Mahāprabhu's movement is not sentimental. People think that this is a sentimental movement. No. We have got very good background. If one wants to understand this saṅkīrtana movement through philosophy and learning and logic, oh, there is ample opportunity. It is not sentimental. It is based on science and based on authority of Vedas. But it is simplified. That is the… That is the beauty of this movement. Either you are great scholars or philosopher, or either you are a child just like this child, everyone can take part, without any difficulty. Any system of self-realization, either jñāna process or yoga process or any process, they are also recognized, but they are not possible to be practiced in this age. That is not possible. That is the verdict of the Vedas.

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

In the Satya-yuga it was possible to execute the meditation process. Just like Vālmīki Muni. He meditated for sixty thousands of years to get perfection. So where is your age? Besides that, that process, meditation process, are described in the Bhagavad-gītā. You have to select a secluded place, you have to execute it alone, you have to sit down in such a posture, you have to completely lead a life of celibacy, and so many rules and regulations. So aṣṭāṅga-yoga, meditation, that is not possible. But if you are satisfied by doing some imitation, that is different thing. But if you want right perfection, then you have to execute all the different stages of yoga practice, aṣṭāṅga-yoga. There are eight divisions: dhyāna, dhāraṇā, āsana, prāṇāyāma… So if it is not possible, then it is waste of time. What is the ultimate goal of yoga process or meditation? To contact the Supreme, the Supersoul, the Supreme Lord. That is the aim and object of yoga process. Similarly, philosophical research, jñāna process, that is also, the aim is to understand Supreme Brahman, realize Brahman. So they are recognized process undoubtedly, but according to authoritative description, those processes are not practical in this age. Kalau tad dhari-kīrtanāt. Therefore one has to take to this process of hari-kīrtana. Anyone can take, without any prequalification. You haven't got to study philosophy or Vedānta. This Vedānta philosophy was very much discussed between Prakāśānanda Sarasvatī… Prakāśānanda Sarasvatī asked first of all Caitanya Mahāprabhu that "I understand that You are were a very good scholar in Your previous life." Caitanya Mahāprabhu actually was a very great scholar. His name was Nimāi Paṇḍita. And at the age of sixteen years old He defeated one great scholar from Kashmir, Keśava Kāśmīrī. So He was a great scholar. So Prakāśānanda Sarasvatī asked Him that "I understand that You are a great scholar, Sanskrit scholar, and especially in logic You are a very good scholar. And You are now sannyāsī. You were born in a brāhmaṇa family. How is that You are chanting and dancing without reading Vedānta?" This was the first question made by Prakāśānanda Sarasvatī. And He replied, "Yes. The thing is that when I was initiated by My spiritual master, he said that 'You are fool number one [Cc. Adi 7.71]. You don't discuss Vedānta. Simply You will spoil Your time. Please take to this chanting Hare Kṛṣṇa, and You will be successful.' " That was His reply.

So Caitanya Mahāprabhu was not a fool, but Vedānta is not for fool. It requires sufficient education, sufficient status. Then one can understand Vedānta. In each and each code, each word, there are volumes of meaning, and there are many commentation, commentary by Śaṅkarācārya, commentary by Rāmānujācārya, commentary by…, big, big volumes in Sanskrit language. So how one will understand Vedānta? It is not possible. It may be possible for one person or two persons to understand what is Vedānta, but for the mass of people it is not possible; neither it is possible to practice yoga. Therefore this Caitanya Mahāprabhu's method, chanting Hare Kṛṣṇa… He says, the first installment of gain will be ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] All the dirty things from your heart will be cleansed simply by chanting. You chant. There is no expenditure; there is no loss. But as we are chanting, if you kindly chant… You just do it for one week, and you see how much you progress in spiritual knowledge. We are getting many students. Simply by chanting, they are understanding the whole philosophy. They are giving up their bad habits, they are becoming purified, so many things. They are practical. This Society, movement, is started practically not more than two years, 1966, and we have got so many branches. The American boys and girls, they are taking it very seriously and do it very nicely. They are following all rules and regulation, and they are happy. Ask any one of them.

So this is practical, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the dirty things from the heart simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Yes. And the next thing is that bhava-mahā-dāvāgni-nirvāpaṇam. As soon as your heart is cleansed of all dirty things, then all the problems of material existence immediately solved. Bhava-mahā-dāvāgni. It has been compared with dāvāgni. Dāvāgni means the blazing fire in the forest. In this material existence, nobody wants unhappiness, but it comes, forced, by force. That is the law of material nature. Nobody wants that there may be fire, but especially in this country, wherever in a city we go, the fire brigade is always active. You see? Nobody wants fire, but the fire brigade is active. Yes. There is fire. Similarly, nobody wants so many things. Nobody wants death; there is death. Nobody wants disease; there is disease. Nobody wants old age; oh, there is old age-against my, against my desire. We should have to think that what is the status of this material existence. This human form of life is meant for understanding. The human form of life is not meant for wasting the valuable life like cats and dogs in the matter of eating, sleeping, mating, and defending. That is not advancement of civilization. The Bhāgavata says that "This body is not meant for working very hard simply for sense gratification.

No.” Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye: [SB 5.5.1] ”To work very hard and satisfy oneself by sense gratification, that is the business of the hogs or dogs, not for human being.” The human being, tapa, they should learn tapasya. And especially in India so many great sages, so many great kings, and so many brahmacārīs, sannyāsīs, they passed their life in great tapasya, not to go further. Just see Lord Buddha. Lord Buddha was a prince. He gave up everything, and he engaged himself in tapasya. This is life. King Bhārata Mahārāja, under whose name India is called Bhāratavarṣa, when he was twenty-four years old he gave up his kingdom, he gave up his young wife, young children, and went for tapasya. Lord Caitanya Mahāprabhu, when He was only twenty-four years He gave up His young wife, mother, everything. There are various, many, many examples. India is land of tapasya, but we are forgetting that. We are forgetting. Now we are making it the land of technology. It is surprising that India has gone so down, forgetting its tapasya, the land of tapasya, the land of dharma. Dharma-kṣetre kuru-kṣetre [Bg. 1.1]. Dharma-kṣetre.

So it is not only in India. Everywhere in this age, everything is degraded, degraded in this sense, prāyeṇa kalau asmin alpāyeṣu yuge janāḥ. The duration of life is diminished. They are not very much active to understand what is self-realization. And if they are, some of them are very much active, oh, he is misled by so many misleading, so-called leaders. So the age is very corrupting. Therefore this Caitanya Mahāprabhu’s process of chanting Hare Kṛṣṇa is the best method and the simplest method. Harer nāma harer nāma harer nāma iva kevalam. Kevalam [Cc. Ādi 17.21]. There is no other alternative. In the Agni Purāṇa this verse appears, harer nāma harer nāma harer nāma iva kevalam. Three times: ”Simply chanting Hare Kṛṣṇa, chanting Hare Kṛṣṇa,” kevalam, ”only.” You cannot offer any other alternative. No. Only. Harer nāma harer nāma harer nāma iva kevalam. Kalau: ”In this age,” nāsty eva nāsty eva nāsty eva gatir anyathā, ”there is no other alternative for self-realization except this.” So we have to accept. There is another version in Śrīmad-Bhāgavatam. Parīkṣit Mahārāja was instructed by Śukadeva Gosvāmī. He described the faults of this age. There is… In the Twelfth Canto, Third Chapter, you will find. Everything is now being corroborated, what is described five thousand years ago. So in that conclusive portion, Śukadeva Gosvāmī says, kalau doṣa-nidhe rājann hy asti eko mahān guṇaḥ: ”My dear King, this age, Kali, is full of faulty things, but there is one good opportunity.” What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] ”Simply by chanting this Hare Kṛṣṇa mantra, one becomes liberated and he goes back to Godhead, back to home.” So this is practical, this is authorized, and you can yourself test also how you become advanced simply by chanting.

So this Kṛṣṇa consciousness movement is nothing… It is not a new thing that we have introduced or manufactured. No. It is authorized on the Vedic principle, authorized by ācāryas like Caitanya Mahāprabhu and all other ācāryas. So join us. You will be happy. Your human life will be sublime. And the method is very simple. There is no loss. We are not charging anything, that ”You give me fee. I shall give you some secret mantra, and within six months you shall become God.” No. It is open for everyone. Even child, even woman, girls, boys, old-everyone can take it and chant it and see the result. That is our request. So this Kṛṣṇa conscious movement is universal movement. I would request you to join. We have got branches here. We are chanting daily twice. Especially we are holding meetings on Mondays, Wednesdays and Fridays. And you try to understand. We have got… Not that we are sentimentalists. We have got books, philosophy, everything. So please join and take advantage of it. That is our request.

Thank you very much. [break] Yes?

Indian man: Would you elaborate what you are doing as New Vrindaban? We heard… What is it you are establishing there?

Prabhupāda: Yes. We are not only establishing New Vrindaban, but there is New Navadvīpa, New Jagannātha Purī. Yes. We have already started New Jagannātha Purī in San Francisco. The Ratha-yātrā festival is going on. And this year there will be a great ceremony of Ratha-yātrā in London. There will be three cars: Jagannātha, Subhadrā and Balarāma. And it will be taken to the riverside, Thames. So this American land, they have imported ”New England,” ”New York”; why not New Vrindaban? So you should all join. Those who are Indians, they should join this movement especially to establish this New Vrindaban. Because Lord Caitanya recommended, ārādhyo bhagavān vrajeśa-tanayam. The vrajeśa-tanaya, Kṛṣṇa, the son of Nanda Mahārāja in the Vṛndāvana dhāma, or Vrajabhūmi, He is the supreme worshipable Deity. Tad-dhāma vṛndāvanam. And His place, Vṛndāvana, is also worshipable. So these Western boys and girls, they are taking to Kṛṣṇa consciousness. So they should have a place like Vṛndāvana. So here is present our Swami Kīrtanānanda. He went to Vṛndāvana with me two years ago, and he has taken the idea, what is Vṛndāvana. So I have instructed him that ”You should construct at least seven temples.” In Vṛndāvana there are five thousand temples, not one, two. Five thousand temples of Rādhā-Kṛṣṇa. But the most important temples are seven, established by the Gosvāmīs. So our program is to live there, depending on agriculture and cow, cow protection and agriculture. That should be the economic solution. And peacefully be in Kṛṣṇa consciousness, chant Hare Kṛṣṇa. That is the Vṛndāvana scheme. Yuktāhāra-vihārasya yogo bhavati siddhidaḥ. This human form of life is not meant for increasing artificial needs. We should be satisfied just to maintain the body and soul together, and balance time we should save for enhancing our Kṛṣṇa consciousness, or spiritual consciousness, so that after this body we haven’t got to make another material body, but we go back to home, back to Godhead. That should be the motto of human life.

Another thing I may inform you in this connection, that when I first came to New York, one big man in India, mean rich man, Sir Padampat Singhania of Kanpur, I had correspondence that ”Singhaniajī, if you give me some money, I can construct a temple here of Rādhā-Kṛṣṇa.” So he was ready. He said that ”Swamijī, whatever amount you want, I can give, provided the government gives sanction.” So I had many correspondence with the government, but they did not give me sanction. But here the embassy, they have given me sanction that ”You can raise funds from the residents in America and construct temple.” So you are so many Indians. If you help me, I can construct temples everywhere. We have got many assistants. Of course, the American rich men, they are not coming. The boys and girls who have joined me, they are very not rich but very sincere. They are working and maintaining these twenty centers. We have got good expenditure. You know. It is America. Sometimes we have to spend two thousand dollars in every center. So Kṛṣṇa is giving us opportunity. Although there is no temple, but we are, I mean to say, our own temple, but temples we have got everywhere. We have got our Deity, Jagannātha, Rādhā-Kṛṣṇa. They are being worshiped nicely, and we are offering prasādam. Every Sunday we are distributing prasādam. So the system is going on. Especially if you go to Los Angeles, we have got the biggest temple there. At least, daily, fifty, sixty persons are taking prasādam. On Sunday there are guests, more than one hundred. They are taking part. It is going on nicely. Similarly, we’ll have in every place. So that foretellng, prediction of Lord Caitanya, pṛthivīte āche yata nagarādi grāma, that time has come. Let us cooperate and distribute this nice thing, Hare Kṛṣṇa movement. People will be happy. [break]

Indian man: Is there any place in the movement for the drug addicts, a new class which has come…

Prabhupāda: Yes. Our students are forbidden not to accept any kind of intoxication. They do not drink even tea or coffee, or they do not smoke, what to speak of other things. That is our first condition to become disciple: no illicit sex life, no intoxication, no meat-eating, no gambling. These four things must be there. Otherwise we don't accept anyone as disciple.

Indian man: Because for an average American, a man in the street who doesn't know what Hinduism means, he thinks…

Prabhupāda: This is Hinduism.

Indian man: …probably this is a meeting of hippies going on here.

Prabhupāda: Hippies who are coming in our touch, they are giving up all these things even. Because they are not guided-misguided-they are seeking after something better, but there is no leader. But this movement will give them relief, to everyone. We are… Anyone who comes to us for initiation, our first condition is that there should be no illicit sex life, no boyfriend-girlfriend. No. Just get yourself married. Although I am sannyāsī, I have no connection with this marriage, but I do it for the sake of my disciples, just to settle them nicely. So all the boys or girls, they are being married. In Boston, while I was coming, there was three couples married. So they are living peacefully. There is no intoxication. They do not smoke even, do not take even tea or coffee. And they are taking nice prasādam every day. They are happy, they are healthy, and chanting Hare Kṛṣṇa. That's all.

Indian man: Could I ask a question?

Prabhupāda: Yes.

Indian man: Is there a basic conflict between a spiritual life and material living? How does the philosophy…?

Prabhupāda: No. Material life means eating, sleeping, mating and defending. This is material life. And spiritual life means something more than this. Just like animal life or human life. Animal life, the common formula is eating, sleeping, mating and defending. A dog also eats; a man also eats. A man also sleeps, and a dog also sleeps. The man also have sex life, and the dog also have sex life. The dog also defends in his own way, and man also defends in his own way, maybe atomic bomb. That is a different thing. But the defense, defense measure… These four principles are common between human being and animal. So advancement of these four principles is not human civilization. That is animal civilization. That is not human civilization. And human civilization means that athāto brahma jijñāsā, the Vedānta-sūtra says. The Vedānta-sūtra, first aphorism is athāto brahma jijñāsā: "Now it is the time for inquiry about the Brahman." That is human life. Without this inquiry, that is animal life. So that is material life and… So long one is not spiritually inquisitive, jijñāsu śreya uttamam, he is animal because he has got only these four principles: eating, sleeping, mating and defending. That's all. He must be inquisitive, "What I am? Why I am put into these miseries of life-birth, death, old, disease? Is there any remedy?" These things should be questioned. Then it is human life. Then it is spiritual life. Athāto brahma jijñāsā. This is the beginning of Vedānta. Brahma-jijñāsā: One should be inquisitive to understand what is Brahman. That is spiritual life.

So our Vedic system was so nicely designed that automatically one will be elevated to the understanding of Brahman. This caste system is condemned because they have been vitiated by designing person. Actually, caste system, as it is stated in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ… [Bg. 4.13]. According to division of qualities, there are caste system everywhere. Goodness, passion, and ignorance-these three qualities are working in the material nature. The persons who are in goodness, they are called brāhmaṇas. Not that birth. Kṛṣṇa does not say, "By birth." Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. There is no question of birth. Simply by quality. Quality, the division is everywhere: intelligent class of men, administrative class of men, productive class of men, and laborer class of men. This is brāhmaṇa, śūdra… That's all. So everything should be taken scientifically. Human… That is human civilization, human life; otherwise animal life. Spiritual life means human life, and material life means animal life. That's all. So we have to make adjustment, as it is recommended in the Bhagavad-gītā, yuktāhāra-vihārasya. It does not mean because I am going to be spiritual man, I shall give up eating. No, not that. But my eating should be adjusted. These things are described in the Bhagavad-gītā, what class of foodstuff is first class, in goodness, and what class of foodstuff in the passion, third class, in ignorance. So we have to raise ourself in the goodness platform of human civilization, then revive our transcendental consciousness or Kṛṣṇa consciousness. These things are, everything is there in the śāstras. Unfortunately, we do not consult. [break]

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Unless one is liberated from the clutches of these three modes of material nature, he cannot understand what is God. Prasanna-manaso. He must be Brahman-realized soul. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. These things are there. So you should take advantage of these śāstras and preach. That is the responsibility to the Indian. Lord Caitanya Mahāprabhu has said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

"Anyone who has taken his birth in India as human being, he should learn all the śāstras, make his life successful, and distribute this." That is the responsibility of India. This is the injunction of Lord Caitanya. Bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. So Bhāratabhūmi is not… To take birth in India is not ordinary thing. You must know. But you should utilize the opportunity. That utilization you should read, study, understand volumes of Vedic literature, and you should distribute the knowledge to the rest of the world. Rest of the world, they know God is great, but they do not know how great is God. That you will find in the Vedic literature. And that is our duty. That is kīrtana, hari-kīrtana. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam, to glorify. So I shall specially request our Indian nationals to join this movement and distribute the knowledge. I am doing it now alone. And if you join, it will be great help to this movement. Try to understand.

Indian man: We understand from the newspaper that there is a temple which has been started on East 20th Street. Can somebody tell us at what stage it is?

Prabhupāda: In New York?

Indian man: Here in Columbus. We read in newspaper yesterday.

Prabhupāda: Oh, yes. That is our temple. Our temple, yes. So you come and see. That is just started for the last few weeks only. Yes. But we have got very nice temples in Los Angeles, in New York, in San Francisco.

Indian man: We saw the one in Montreal.

Prabhupāda: In Montreal also. You saw me there?

Indian man: Yeah, we saw last year.

Prabhupāda: Last year, no. I think in June I was there. Montreal also we have got. In Vancouver we have got. So as these boys are growing, so we are starting. Bala bari duḥkha kande (?). When the children are grown up, the father's labor diminishes. So all right. Chant Hare Kṛṣṇa. Please join with us. (end)

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Lecture with Allen Ginsberg

at Ohio State University

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Columbus, May 12, 1969

Allen Ginsberg: The amazing thing was that everybody was able to shake their own ass and get up and dance after…, a long time, and not knowing what to do. When ancient rhythms were floating through, everybody thought and certainly everybody desired to dance and sing rather than be frozen. But such is the nature of our condition, in this, which is called the Kali-yuga, according to Hindu fairy tale, Hindu mythology, Hindu religion, Hindu belief, Hindu metaphysics, Hindu cosmography, probably corresponding to what in our Western tradition we know as the gnostic tradition, through Pallet Harichosis(?), Yaka Burma(?), and William Blake. This is an Orient version of what may be the same tradition, suppressed in the West when the CIA took over religion in 313 A.D., (laughter and applause), when Constantine, Caesar, made a deal with the church to suppress all alien thoughts and heresies and to formulate a square Western version of heaven and hell. The Kali-yuga concept is one that you can, in a sense, interpret ecologically. If you've been following the scientifical pronouncements of doom possibility coming over television, radio, and slick magazines, as well as from the underground press, you will notice that there's increasing attention to the fact that our own fecal material, the waste products of our robots, have now so polluted Lake Erie that it's a great lake of green goo slime, biologically dead; that our atmosphere, the planetary atmosphere, is increasingly polluted with carbon wastes; and that we are so sunk in our attachment to automobile exhaust fumes, to sulphur wastes from great steel factories producing metals that can be sent flying to explode on the other side of the planet with the collaboration of the science faculties in such universities as this, (applause) so that we find ourselves increasingly sunk into what is called a materialistic habit, like a junky stuck on his junk.

People are hooked on matter and on their own identity in matter, taking their own identity from their faces, nose, bodies, and immediate physical city-complex around them, and not realizing another, sweeter, deeper but wilder or "transcendental" identity than the identity of the one-dimensional man that Marcuse has talked out. So what we are proposing here is a modern-minded view, or some indications of a modern Western, i.e., gnostic, Marcuse view of Kali-yuga, as applying to our own situation, rather than being an oriental fairy tale. As it stands, I read in the paper today, the prognosis for our… According to U Thant in today's paper, according to the head of the U.N., mankind has only ten years to reverse the political, social, moral, emotional, bhakti course of the planet, and alter our technology, alter our consciousness radically enough to preserve human existence on the planet. (applause) So this is not only the official U.N. pronouncement; it's also the pronouncement of most of the ecologists, biologists, and ecosystemic students of the planet that are presently considering the ecological disruption that we have caused through our greed and destructiveness.

The oriental tale, or analysis, has it, however, that we have a good deal more time. The Kali-yuga, or age of heavy metal entanglement, iron age, lasts 432,000 years, and we're only five thousand years into it. So there is 428…, 427,000 years to go. In a conversation with Swami Bhaktivedanta today, I was inquiring more about the details of the mythology, which are found in a book called the Bhāgavata Purāṇa. He explained that according to Hindu analysis we are five thousand years into the descent from a lighter age, the age of brass, the disappearance of Lord Kṛṣṇa, an aspect of the Hindu Deity Viṣṇu, preserver, or perhaps the supreme form of the preserver aspect of the universe, of ourselves, or of Viṣṇu. The disappearance of Kṛṣṇa, mythologically or historically, is five thousand years ago. We're five thousand years into the age of iron, and we have ten thousand years in which to chant Hare Kṛṣṇa, which is to say, repeating the name of the aspect of the preservation, hope, that particular vibration of dancing joy transcending our cosmopolitical words. We have ten thousand for that play before there is a total descent into one-foot-tall monsters who eat each other up for meat because all the vegetables have disappeared, because DDT has completely geared out any biological life form except mammals who go around eating each other at that point.

For… I've known Swami Bhaktivedanta for about three years, since he settled in the Lower East Side in New York, which was my territory and my neighborhood… (applause) It seemed to me like a stroke of great intelligence for him to come, not as an uptown swami (laughter) but a real down-home street swami, and make it on the street in the Lower East Side, as also opening a branch on Frederick Street in San Francisco, right in the center of Haight-Ashbury neighborhood, so that people who were tripping in Haight-Ashbury several years ago, coming down, wanting some, quote, "permanent-eternal reassurance," formula, ritual, magic, hope, feel, one truth, if you wish, zeroed in on the Frederick Street rugged, performed, incensed, ashram, where chanting would be heard at dawn as they were coming down off a trip all night. A great many people who were hung on acid or other varieties of chemical psychedelics found it much more stable to practice a prolonged ritual or sādhana following the instructions of Swami Bhaktivedanta, which are old, classical, Indian-style instructions for both ritual, daily living, diet, sexuality, thought consciousness, apparel, hand gestures-in other words, a very complicated ritualized yoga, a very ancient one also. I thought Swami Bhaktivedanta made a great move in coming to the Lower East Side and to Haight-Ashbury. And then, naturally, because people dig chanting, centers formed in other parts of the United States, so that there are small street-level houses or storefront centers in Vancouver, or in L.A., in Montreal, up in Buffalo, down in… There's some Buffalo chanters here. And "chant" comes from the word enchant, which means to make oneself into, to make a magical spell about oneself. So there are Santa Fe centers also.

In other words, the indigenous, the importation of a very strange oriental form, almost a hard-shelled Baptist oriental form, in the sense of its traditionality and its fundamentalism, its reliance on ancient texts and interpretation of ancient texts by long tradition of teachers-it's strange it's so far-out and ritualized an Indian form should take root in the United States a little more naturally than the more Protestant Vedānta Society or the extremely rigorous Zen groups that have taken root. I think partly it's due to the magnanimity or generosity or the old-age charm, wisdom, cheerfulness of Swami Bhaktivedanta, his openness of heart, his willingness to come down on to the street, and his sense of his own divinity and the divinity of others around that it's been possible for the bhakti-yoga cult of India to be planted very firmly here in America so that now there are communes, or ashrams, functioning on the basis of the Kṛṣṇa rituals, which are, in some respect, a model for all those anarchists and political people who are interested in establishing indigenous American communes. The regulations on food, on sexual relations, which generally cause much confusion in mutual-living health pads, the regulations on sleep and thinking process, are like an interesting model to study for those who are interested in forming affinity groups or large family communes. I will have my turn at language tomorrow because I'm giving a poetry reading at the student union somewhere-I'm not sure where-which is my regular thing, which is why I was invited here by the student activities committee. So I will cut myself off now and be brief and leave the rest of the evening to Swami Bhaktivedanta, who will give a language explanation, or whatever he wants to say, of the cultural, or metaphysical or religious roots in… Pardon me?

Student: What time?

Allen Ginsberg: I don't know. The time now…

Hayagrīva: Mention we'll have more chanting.

Allen Ginsberg: Yes, I will. So the rest of the evening will be, Swami Bhaktivedanta will explain his divine self. Then we will continue chanting. Swamijī. (applause)

Prabhupāda:
oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

My dear boys and girls, I thank you very much for your coming here and participating with this saṅkīrtana function. The saṅkīrtana function, or… It is called saṅkīrtana-yajña, sacrifice. There is a statement in Śrīmad-Bhāgavatam that saṅkīrtanair yajñaiḥ prayair yajanti hi su-medhasaḥ [SB 11.5.32]. In this age… As poet Ginsberg has explained to you, this is called Kali-yuga, or very degraded age. From the spiritual point of view, from material point of view also, people are reducing their duration of life and their merciful tendency, their strength, their stature. If you study scrutinizingly, you will see that your stature is reducing, your memory is reducing, your duration of life is also reducing in this Kali-yuga. There are many symptoms. So Bhāgavata recommends, "For self-realization in this age, simply by performing this sacrifice of saṅkīrtana…" The saṅkīrtana-yajña is so nice that at once you get transcendental ecstasy, and from spiritual consciousness, you try to join. Even a child desires like that. This is the effect of the saṅkīrtana-yajña. And Lord Caitanya, the inaugurator of this movement five hundred years ago, He says that if you chant this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, then the first installment of your gain will be that all the dirty things in your heart will be cleansed. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. And when we are in clean heart, then the next stage will be bhava-mahā-dāvāgni-nirvāpaṇam: "The problems of material existence will be solved." And when you are spiritually steady on the platform of saṅkīrtana-yajña, then your original consciousness, Kṛṣṇa consciousness, and its concomitant joyfulness begins.

This thing also is explained in the Bhagavad-gītā:
brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

It is said there that "When one comes on the platform of spiritual consciousness or Kṛṣṇa consciousness, at that time he becomes completely joyful." Brahma-bhūtaḥ prasannātmā. Prasanna means joyful; ātmā means soul. And the symptom is na śocati na kāṅkṣati. He does not lament, neither hanker. In the material existence we have got two diseases: hankering for things which we do not possess, and lamenting for things which we have lost. But actually we don't possess anything; everything belongs to God. That is the Vedic injunction. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Whatever we see, that is the property of the Supreme Lord. And this claiming that "This is my property. This is my body. This is my country. This is my home. This is my…, this is my…," this is called illusion. Actually we do not possess anything. So when you actually come on the spiritual consciousness, you understand that nothing belongs to you. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Kāṅkṣati means hankering, and socati means lament.

Then the next stage is samaḥ sarveṣu bhūteṣu. Then you can see everything, or every living entity, on the equal status. People are trying to come to that platform of oneness, but that is only possible when you come to the spiritual platform, or Kṛṣṇa consciousness. In the material platform it is not possible. Practically we see the United Nations, they are trying to come to oneness of all nations, but they failed. Simply the flags are increasing. Instead of being united, we are increasing our flags. So if you want actually oneness, then you have (to) come to that platform of brahma-bhūtaḥ prasannātmā [Bg. 18.54]-prasannātmā, joyfulness. Everyone is hankering after joyfulness. How that joyfulness can be attained? That is explained in the Śrīmad-Bhāgavatam. The Śrīmad-Bhāgavatam says,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Ātmā means soul, your self. We are, every one of us, hankering after that peace and tranquillity. How it is possible? Bhāgavata says, yayātmā suprasīdati. Suprasīdati means completely becomes satisfied. How it is possible? Now, sa vai puṁsāṁ paro dharmaḥ: "That is the first-class occupational duty by which you develop your love of God." That is first class. The test of religion… Every religion has got some conception of God. That's all right. But if by following the principles of that religion, if you see that you are developing your love for God, then that is first class. Otherwise, Bhāgavata says, it is simply wasting time laboring.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

The Bhāgavata says that "You are very nice man. You are very honest to your occupational duty. That is all right. But if by discharging your occupational duty you do not develop your eagerness to understand what is God and what is love of God," then, Bhāgavata says, "it is simply laboring and wasting time." That is the test. And why we should try to increase our love of God? That is also explained: ahaituky apratihatā yayātmā suprasīdati. Ahaitukī, without any cause. We should love God without any cause. Just like we go to temple, church, with a motive. We go there: "O God, give us our daily bread. I have come to You for my bread." That is not love of God. That is love of bread. (applause)

So Caitanya Mahāprabhu has given nice sample of love. He is playing the part of Rādhārāṇī. Rādhārāṇī is the conjugal consort of Kṛṣṇa. Our Kṛṣṇa consciousness is not dry. You'll see the picture, Rādhā and Kṛṣṇa. Kṛṣṇa is a boy, sixteen years old, and Rādhārāṇī, a young girl, a little younger than Kṛṣṇa. They are enjoying, Rādhā-Kṛṣṇa. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt. There are different potencies of God. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. In the Vedic literature you'll find, Vedas, "God has many energies." Parāsya śaktiḥ. Śakti means energy, power. Vividhaiva, multi, various. Parāsya śaktir vividhaiva śrūyate svabhāva… Parāsya śaktir vividhaiva, na tat-samaś cābhyadhikaś ca dṛśyate. This is the injunction of Vedas. "You cannot find anyone equal or greater than God. Nobody can be equal with God; nobody can be greater than God." Then he is not God. Na tat-samaś cābhyadhikaś ca. Sama means equal; adhika means greater. Na tat-samaś cābhyadhikaś ca dṛśyate. They have analyzed who is God. The great sages, the liberated sages, they are not fools, rascals, that they will accept anyone God. No. They will test. This is the test. If you find somebody, that he is neither lower than anyone, neither equal to anyone, then he is God. There are other, many definitions of God. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Analytical study. Try to understand God. This is the business of human form of life, not that simply eating, sleeping and mating and defending. These are animal business. The animal knows how to eat, how to sleep, how to mate, and how to defend in its own way. So that is common formula for human being or animal. But there is one speciality in human society or human being-he can understand God, what is God. If I explain to a human being, however illiterate, uneducated, he may be, if he has simply these two ears, he will understand what is God. Therefore the Vedic information is called śruti. Just try to hear. You haven't got to be educated or literate. God has given you these two ears and you can learn. Simply you have to learn from the authorized sources. Then you will understand God. And when you understand God, then you develop love of God. And when you develop love of God without any motive and without any impediment, then you find, "Oh," svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42], "I have no more any demand. I am completely satisfied." Try to come to this platform, transcendental stage. You cannot be happy simply by material advancement. That is not possible.

That is explained in the Śrīmad-Bhāgavatam. Parābhavas tāvad abodha-jātaḥ. Every one of us are rascals, born ignorant. But we have got the capacity to take the message of God from authorized information. That we have got. So Bhāgavata says, parābhavas tāvad abodha-jātaḥ: "All living entities who are born ignorant, whatever they are doing for advancement of society, culture, education, civilization, all such activities are defeat only if he does not inquire what he is." Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Ātma-tattvam. So long one does not inquire, "What I am? What is God? What is this material nature? What are these activities? What are our relationships?"-if these inquiries are not there, then all our activities are simply defeat. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Yāvan na prītir mayī vāsudeve: "So long one does not develop his dormant love of God," na mucyate deha-yogena tāvat, "so long he will not be able to get out of this repeated birth and death and transmigration of the soul." This transmigration of soul, repeated birth and death, is a diseased condition of the spirit soul. That we do not know. Neither in our education system there is any department of knowledge teaching what is the soul, what is after death, what was before birth. There is no science. It is very lamentable. Education in the name of simply eating, sleeping, and mating, this is not education. If my bodily conception continues… The Bhāgavata says, yasyātma-buddhiḥ kuṇape tri-dhātuke: [SB 10.84.13] "Anyone who is thinking that this body of flesh and bone is self, he is an ass." (laughter) Sa eva go-kharaḥ. Go-kharaḥ. Khara means ass. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. And by his conceiving this body as self… They have no even common reason that "This bag of flesh, bone, urine, stool and secretion-can it be soul? Can it be self?" But they are finding out by exercising this body to find out the soul. The soul is there, but you cannot see it by material instrument. It is very fine. It is one ten-thousandth part of the tip of your hair. These are explained in the Vedic literature. So how you can find with your material eyes? You cannot see it. And because you cannot see it, you are concluding there is no soul. That is the ignorance. There is. There is soul, and this body has developed on the platform of that soul, and that soul is migrating from one body to another. That is called evolution. And that evolutional process is going on, 8,400,000's of species of life, aquatics, birds, beasts, plants, and so many species of life. And we have got now this developed consciousness, human form of life. We should properly utilize it. That is our Kṛṣṇa consciousness movement. We simply educating people, "Don't waste your valuable life, the human form of life. If you are missing this chance, you are committing suicide." That is our propaganda. Don't commit suicide. Take to this Kṛṣṇa consciousness.

And the process is very simple. You haven't got to take difficult processes like yoga system or philosophical, speculative system. That is not possible in this age. That is… I am not speaking from my own experience, but I am taking the experience of big ācāryas and big stalwart sages. They say that kalau nāsty eva nāsty eva nāsty eva gatir anyathā. If you want to realize yourself, if you want to know what is your next life, if you want to know what is God, if you want to know what is your relationship with God, all these things will be revealed to you-this is real knowledge-by simply chanting this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is practical. We are not charging anything. We are not bluffing you that "I shall give you some something, secret mantra, and charge you fifty dollars." No. It is open for everyone. Please take it. That is our request. We are begging you, "Don't spoil your life. Please take this mantra. Chant wherever you like." It has no hard and fast rules you have to follow. Whenever you like, wherever you like, any condition of life… Just like we chanted half an hour before. Any condition, you felt ecstasy. Similarly, you can continue this. Chant this Hare Kṛṣṇa mantra. It is given to you free. But if you want to know what is this Hare Kṛṣṇa mantra through philosophy, through knowledge, through logic, we have got volumes of books. Don't think that we are simply sentimentally dancing. No, we have got background. So try to understand this Kṛṣṇa consciousness movement. I have especially come to your country to deliver you this good message, because if you accept this, if you can understand this science of Kṛṣṇa consciousness, other part of the world will also follow, and the face of the world will be changed. That is a fact.

So therefore I request you that you take this chanting, Hare Kṛṣṇa mantra, with you, and wherever you live, in whatever condition you are, you don't require to change. Caitanya Mahāprabhu has recommended that, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ prāyaśa ajita jito 'py asi tais tri-lokyām. Caitanya Mahāprabhu discussed about spiritual realization with one of his great devotees called Rāmānanda Rāya. And Rāmaṇanda Rāya placed before Him many theories expounded in the Vedic literature. And at last, when Rāmānanda Rāya placed this verse from Śrīmad-Bhāgavatam, that jñāne prayāsam udapāsya namanta eva… Don't be foolishly try to speculate to understand the unlimited. It is not possible. By your tiny senses you cannot understand the unlimited. It is not possible. Therefore the first recommendation is that jñāne prayāsam udapāsya. Don't try to be a dry speculator to understand the ultimate truth. Namanta. Just become meek and humble. Namanta eva san-mukharitāṁ bhavadīya-vārtām. And try to receive the message from authorized sources. Then sthane sthitaḥ śruti-gatam tanu-van-manobhiḥ: in whatever condition you are, you don't require to change. You simply hear. Then a day will come when you will be able to conquer the Supreme Lord, who is unconquerable. God is great, nobody can conquer, but if you simply follow this process, then-in whatever condition you are, simply try to hear about God from authorized sources-then one day you will be able to conquer God within your hand. This is also confirmed in the Brahma-saṁhitā:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau…
[Bs. 5.33]

You cannot find out, simply you find out searching in the Vedas or scripture where is God. You have to conquer Him by your love. He will reveal to yourself. That is also explained in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi taṁ
yena mām upayānti te
[Bg. 10.10]

Everything is clearly explained there. Please try to read this Bhagavad-gītā As It Is. It is science of God. You will understand… You will realize. And chant this Hare Kṛṣṇa mantra. This Hare Kṛṣṇa mantra will cleanse your heart. And after cleansing your heart, if you read one chapter of Bhagavad-gītā, you will understand gradually what is God, what you are, what is your relationship with God. And when you understand all these things and you develop your love of God, you become perfectly happy.

So we want to see you all happy. That is our program. Sarve sukhino bhavantu. Every one of you become happy. But you must take the path how you can be happy. This is the path, Kṛṣṇa consciousness. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (applause) (end)

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Lecture

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New Vrindaban, June 7, 1969

Prabhupāda: Kīrtanānanda Mahārāja? You can sit down here. That's all. No more want. Kīrtanānanda Mahārāja feels inconvenience. Yes.

So I thank you very much for you participating in this saṅkīrtana movement.

harer nāma harer nāma harer nāma eva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

This is a verse from Vedic scripture, Bṛhan-nāradīya Purāṇa, that "In this age, if you want to realize yourself, then the simplest process is to chant this Hare Kṛṣṇa mantra.' ' It has got so transcendental power that simply by participating in this chanting process, gradually you will come to the highest stage of transcendental position. How it happens? That is also described in the Śrīmad-Bhāgavatam:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi

vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa, the Supreme Personality of Godhead, is present before you in three features. Simply you have to make your senses perfect to perceive it. Kṛṣṇa, the Supreme Personality of Godhead, is a person, a person like you, like me. Just like we are facing each other, similarly, when you are spiritually perfect, you will be able to see Kṛṣṇa exactly like face to face.

Kṛṣṇa is not imperson. He is imperson also. He is present in three features: by His personal feature, by His impersonal features, and His localized feature. By His personal feature, He is always present in His abode known as Kṛṣṇaloka or Vaikuṇṭhaloka in the spiritual sky. And by His impersonal feature He is present as impersonal Brahman effulgence. You will find in the Bhagavad-gītā also, brahmaṇo ahaṁ pratiṣṭhā: "I am the source of Brahman effulgence." Brahmaṇo ahaṁ pratiṣṭhā. Similarly, in the Brahma-saṁhitā it is stated,

yasya prabhā prabhavato jagadaṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Govinda, Kṛṣṇa, He has got rays from His body. Just like you see the sunshine. The sunshine is the rays of the body of the sun-god. That you are seeing every day. You can see only the sun globe. But if you have got power, as you are trying to go to the moon planet, similarly, if some day if you get such scientific power and you can go through the sun planet, then you can see there sun-god. It is not imagination; it is a fact. Just like in every planet there is a predominating man. Take for example in this planet, the president of United States is to be a predominating personality. Similarly, in every planet there is a predominating personality, and the predominating personality in the sun globe is called Vivasvān. The name is there in the Bhagavad-gītā. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa says that "First of all I spoke this Bhagavad-gītā, bhakti-yoga, imaṁ yogam, to the sun-god Vivasvān." The name is there. Just like your president's name is Mr. Johnson or Ni…, or…?

Devotee: Nixon.

Prabhupāda: Nixon. Yes. (laughter) Hare Kṛṣṇa. So similarly, in every planet there is a president, and this president is called Vivasvān. Vivasvān manave prāha. And Vivasvān spoke this yoga system to his son Manu, the present Manu. He is present, the… The father of the mankind is called Manu. From Manu this word has come, "man," or manuṣya. So vivasvān manave prāha manur ikṣvākave 'bravīt: "And Manu spoke to his son, Ikṣvāku." Evaṁ paramparā-prāptam [Bg. 4.2]. In this way, by disciplic succession, either from the father to the son or from the spiritual master to the disciple, this knowledge is coming. Just like you know your forefather's name-suppose the grandfather of your grandfather. How do you know? By the paramparā system. Your grandfather's grandfather was known to his son, then his son, then his son, then his son, then your father, then you are. You cannot know directly; you have to know by the step. Similarly, you have to know the previous personalities by this paramparā, disciplic succession. You cannot speculate how is your grandfather's grandfather. You have to hear from your father or grandfather. That is the process. Similarly, you cannot imagine what is God. You have to hear from the disciplic succession who is coming from God. Then you will understand what is God. So that is the personal understanding of God.

Then impersonal understanding of God, just Brahman… Sarvaṁ khalv idaṁ brahma: "Everything is standing on Brahman." Just like materially you understand: everything in the material manifestation, that is depending on the sunshine. The trees, as soon as there is sunshine, there is green foliage. As soon as there is no sunshine, there is no leaves, no greenness. So everything is depending on sunshine. The sunshine is also depending on Kṛṣṇa; therefore Kṛṣṇa is the original cause of all causes. That is Kṛṣṇa realization. You can realize Him personally, you can realize Him impersonally, and you can realize Him localized. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "Arjuna, that Supreme Personality of Godhead is situated, localized, in everyone's heart." Just like the sun globe is there, and the sun globe's effulgence is the impersonal representation of the sun-god. And suppose there are five millions of people standing in the sunshine, and everyone will see the sun is above his head. That is localized. You go five thousand miles away and ask your friend here, "Where is the sun?" Your friend will say that "It is on my head." And you will also see it is on your head. As it is materially possible, why not spiritually? So spiritually, Kṛṣṇa is within your heart. Simply you have to realize it.

How you can realize it? That is stated in the Śrīmad-Bhāgavatam: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you chant this Hare Kṛṣṇa mantra, even if you do not realize, simply if you come here and chant and dance, puṇya-śravaṇa-kīrtanaḥ, because you are chanting and hearing, you are getting piousness; you are becoming purified-simply by joining. This temple is situated just to give you facility for your purification. Why don't you take advantage? I am very glad that you have all come, and it will be further our enjoyment and pleasure if you come and join. Please come here, join here. We have got very nice arrangement. We supply prasādam, we have got dancing, we have got chanting. Why you should deny it? (laughter) And if you join us, then gradually you realize what you are, what is God, what is this world, what is your relationship. Then your life becomes successful. You'll not be confused. You will understand what is real life. Simply by the spell of the material qualities you have become covered. But if you come here, if you hear and chant, then gradually… Kṛṣṇa is within you. He is sitting within your heart as a friend, not as an enemy. Kṛṣṇa is always your friend. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29]. You are searching out friends to talk with, to joke with, to love. Kṛṣṇa is sitting there for that purpose. If you love Kṛṣṇa, if you make friendship with Kṛṣṇa, if you love Kṛṣṇa, then your life will be successful. You haven't got to search out any other friend. The friend is already there. Either you are a boy or a girl, you will find a nice friend within yourself. That is yoga system, when you realize this friend.

So this friend is so nice, as soon as you become little inclined to hear about Him, śṛṇvatāṁ sva-kathāḥ-about Kṛṣṇa, not any other nonsense talks, simply about Kṛṣṇa-then Kṛṣṇa will be so pleased. He is within you. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ sthaḥ [SB 1.2.17]. Hṛt means heart. Antaḥ stho. Antaḥ stho means "who is sitting within your heart." So hṛdy antaḥ stho hy abhadrāṇi. We cannot see Kṛṣṇa, we cannot realize Kṛṣṇa-He is sitting within my heart-due to my contamination, abhadrāṇi. We have contaminated ourself with so many material desires. That is contamination. Kṛṣṇa consciousness is pure. Just like you take the sea water-it is pure. But as soon as it touches the land, it becomes impure, cloudy, muddy. Similarly, your consciousness, because you are part and parcel of Kṛṣṇa, is as clear as Kṛṣṇa, but due to this contamination with this material world, you have contacted the muddy things of three qualities: ignorance, passion, and goodness. So if you hear about Kṛṣṇa, these muddy things will be precipitated and they will be separated. Then, gradually, as the…, proportionately, as you clear these muddy qualities of the material nature, you come to pure consciousness.

First of all, you come to the goodness of consciousness. When you come to the goodness of consciousness, then you become a brāhmaṇa. What is the quality of brāhmaṇa? Satya śama dama titikṣa ārjava, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. You come to the brahminical position, or stage. Then you will be truthful. First thing is truthful, satyam. Śamam, self-controlled; damam, the senses are controlled, mind is controlled. We are practically driven by the uncontrolled mind and uncontrolled senses. So when you come to the brahminical position, then your senses become controlled, your mind becomes controlled. Just like our students, all our students, how they are controlling? They are also born in your country. They are also Americans. None of my students are Indian. But how they are controlling illicit sex life? How they are controlling not to drink, not to take any intoxicants? How they are controlling not to take part in gambling? No illicit sex, no meat-eating. You are born eating meat. How they have given up? Because they have come to the stage of this brahminical understanding-satya, śama, dama, titikṣa. Titikṣa means tolerance. Suppose any one of my students was practiced to all these habits and by my word, if they have given up, they may be feeling some inconvenience. Still, they are tolerating. That should be done, tolerating. Titikṣa, ārjava, simplicity. They have taken my words by simple faith, simplicity, ārjava, sad-lata (?). Then jñānam, then their understanding what is Kṛṣṇa consciousness; vijñānam, they are applying in practical life. Āstikyam, they are believing in the śāstras, in the Vedic literature. Brahma-karma svabhāva-jam: [Bg. 18.42] ”This is the nature of a brāhmaṇa.” Therefore, as soon as I see, I give him the sacred thread: ”Yes. You are now recognized brāhmaṇa.”

Then, from this brāhmaṇa stage you have to become a Vaiṣṇava. That is transcendental stage. Simply by hearing… This chanting and hearing will raise you, higher and higher stages of life. Nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. By this process, when your contamination will be almost clear, not completely clear, almost clear… Completely clear is not possible because we are in this material world, we have got this material body. But Bhāgavata says, ”Even it is not completely cured, almost cured,” nityaṁ bhāgavata-sevayā… Nityam means daily, regularly. Bhāgavata-sevayā. Bhāgavata means in relationship with Bhagavān, Kṛṣṇa. So these boys are engaged in reading Bhāgavatam, in reading Bhagavad-gītā and other literatures which gives them knowledge about Bhagavān, the Supreme Personality of Godhead. And bhāgavata means the devotee. They have accepted a spiritual master, as a good devotee, so they are serving, bhāgavata-sevayā. Then bhagavati… Then, by this process, he becomes fixed up in the transcendental loving service of God. In this way, evaṁ prasanna-manaso [SB 1.2.20]? ”By this way, he becomes jolly.” Because jolliness is my original consciousness, but due to my material contamination I am not jolly, I am morose, I am full of anxiety. So as soon as you become freed from this material contamination… Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. How you can become such happy mood? Bhagavad-bhakti-yogataḥ: by the bhakti-yoga process.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
[SB 1.2.20]

Bhāgavata-tattva… This is a science to understand God. Just like you have got different departmental sciences to understand perfectly a subject matter, similarly, this bhāgavata-tattva, this truth of God, you can understand by practicing this bhakti-yoga, and you become jolly. (laughter) Yes. This is practical.

So this is a great science. It is a great science. Don't be confused and frustrated. Take this. Take this. It is very easy. You come to this temple and chant and dance and take prasādam and be jolly and be happy.

Thank you very much. That's all. Hare Kṛṣṇa. Now chant again. (end)

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Lecture

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New Vrindaban, June 22, 1969

Prabhupāda: Caitanya Mahāprabhu has said that this Kṛṣṇa-saṅkīrtana-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-paraṁ vijayate: ”All glories.” Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Ānandāmbudhi-vardhanam. Because the śrī-kṛṣṇa-saṅkīrtana will increase the ocean of transcendental bliss. Now, here in this meeting we are present. I am an old man of seventy-four years old, and here is a child, one year old. So beginning from this child, abala-vṛddha-vanita (?), the Sanskrit word. Beginning from the child, woman, up to the old man, everyone can take part in this saṅkīrtana movement. Actually we can see practically that everyone can take part in it. This is such a nice yoga system. There is no need of any material qualification. But we don't neglect material qualification. We can dovetail material qualification to render service to Kṛṣṇa, and that will make our all material possessions, assets, successful. (child making noises, like japa) He is trying to…

Brahmānanda: Yes. He's reaching(?).

Prabhupāda: (chuckles) He is seeing mother's. You see? Therefore such child, they are all fortunate child. You see? He is learning automatically how to chant, how to keep the beads. So śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sañjāyate [Bg. 6.41]. It is very nice that you have got tendency for Kṛṣṇa consciousness, and this is the duty of father and mother, to raise children in that Kṛṣṇa consciousness so that this child can be saved from further bondage of birth and death. Bhāgavata says that ”One should not become father, one should not become mother, unless they are able to save the child from the impending mouth of death. And hariṁ vinā na mṛtiṁ taranti: ”Without Kṛṣṇa consciousness, nobody can be saved from the cycle of birth and death.” That is not possible. There are many Vedic versions. Yāvan na prītir mayi vāsudeve na mucyate deha-yogena tāvat. Deha-yoga means contacting this material body. We are not this material body, but we have contacted. Just like we contact some infectious disease, similarly, we have somehow or other contacted. Deha-yogena. And that is the cause of all our misery.

So Bhāgavata says, yāvan na prītir mayi vāsudeve. So long one does not develop this Kṛṣṇa consciousness, there is no chance of getting out of this contact of material body. We can get very nice body or very bad body. That doesn't matter. We can get a dog's body, or we can get a demigod's body. We can live for five minutes. There are many insects and germs which live for five minutes, and there are living entities in Brahmaloka who live for five millions of years. All varieties of life there are within this universe. By Kṛṣṇa's creation, you will find, aṇor aṇīyān mahato mahīyān: the bigger than the biggest and the smaller than the smallest. You will find. Just see in this New Vrindaban. There are big trees, also small, very insignificant, so small tree that you are trampling over it. So in the living condition there are so many varieties, 8,400,000's of species. But the problem is not to promote ourself from this small body to big body, from the ant's body to elephant's body. That is not our problem. Not to accept this material body-to have our spiritual body, sac-cid-ānanda-vigraha [Bs. 5.1]. Just like Kṛṣṇa has sac-cid-ānanda-vigraha, Nārāyaṇa has got sac-cid-ānanda-vigraha. So that is our problem.

So this Kṛṣṇa consciousness will give us that opportunity, and those who are gṛhasthas, family men, their duty is to raise their children to this Kṛṣṇa consciousness so that actually the child will have full advantage of having a nice parent, nice father and mother. So this New Vrindaban we have selected to grow a community of such nice father and mother. There is sannyāsī also, brahmacārī, gṛhastha. We have no such distinction. Yei kṛṣṇa bhaje sei guru haya. Anyone who is in Kṛṣṇa consciousness and full in the understanding of science of Kṛṣṇa, he can become a spiritual master, a teacher. So in this Vṛndāvana, New Vrindaban, you should live in such a way, ideal way, that people will learn that what is actually human life, what is human civilization, how, what is, it is meant for. That we have to teach to the world. So those who are conducting this institution, my request is that you develop this place in such a nice way. And you can practically see. If we train… Just this child is dancing. This child is trying to chant Hare Kṛṣṇa with beads. Simply they are to be instructed. They must have the association. Then there will be a new growth of population, not like cats and dogs, but actually demigods, devatā. Demigods means devotees of Kṛṣṇa. That's all. And asura means nondevotee. So there is enough population of asura in this world. And the people are not happy because āsuriṁ bhāvam āśritāḥ. This demonic civilization is killing the human race. So it is the responsibility of the members of the Kṛṣṇa consciousness to save so many ignorant, innocent people. They have got this human form of life to end all miserable condition of material existence. They are being misguided simply just like animals. It is not a good civilization. So this place is out of contact. It is Kṛṣṇa's desire that here no man of ordinary interest will come here. It is in a very nice location. It is beyond the reach of the ordinary class of men. (laughter) Just like Howard's father said that "I'll never come here." (laughter)

Kīrtanānanda: Hṛṣīkeśa's lawyer, he just walked up here two miles looking for his dog.

Prabhupāda: Oh, his dog lost?

Kīrtanānanda: Yes. And he is all upset.

Prabhupāda: Oh. So it is Kṛṣṇa's grace. (laughter) He had some affection for the dog. Now he can turn his affection for Kṛṣṇa. The dog is lost. So… No, dog will not be lost. He will greet. The dog, they are very… They will soon smell and find out the way. Dog will never be lost.

So our Mr. D.D. (referring to Dvārakādhiṣa) is in samādhi. Let him take rest. You can take rest. Go. (laughs) Yes. You are feeling samādhi, Mr. Ekendra? No, you can go and take rest. Yes. You are very good. So these children, they are coming. I especially request Swami Kīrtanānanda to take care of them. And here is a nice, motherly girl, Satyabhāmā, and her husband. They are all… So take care of these children. If you can make one child Kṛṣṇa conscious, it is a great service. Kṛṣṇa will be very pleased. So, so many children will come. This place is nice. And Kṛṣṇa will give us all opportunity. So I will also come again, and I like this place. So… Because I have come to preaching work, so let me finish whatever little work is still remaining. I want to go once to London and Germany. Then I will entrust the whole thing to you. So let us cooperate in this movement very nicely, and here in this spot, New Vrindaban, the woman's business will be to take care of the children, cooking cleansing, and churning butter. (laughter) And those who have the knowledge of typing can help in typing also. No other hard work. That's all. This is for woman. And for men, hard work, field work, taking care of the cows, of the animals, to go to collect wood, to construct building. In this way cooperate. The girls who are here, they should prepare nice prasādam so that the boys, in time they can get their prasādam, timely. This is the duty. And they must be given timely breakfast, lunch prasādam. They will work hard. And the churning business is for the girls. That will keep your health very nice. Ma Yaśodā, the mother of Kṛṣṇa, just see how exalted she was. Materially, she was rich also. She had many maidservants. Still, she took pleasure in churning. You have seen the picture. Recently in Los Angeles they had the festival, dadhi-maṇḍa… What is called? Butter, butter ceremony. So people took part in churning, and there were twelve pounds of butter churned in the meeting. Yes. And they collected good amount by churning.

So our Kṛṣṇa consciousness movement is very nice. We churn butter and have festival and live nicely and dance, Hare Kṛṣṇa. It is very nice life. So just cooperate and try to improve. It will improve if you be sincere. Kṛṣṇa will send all help. And some day it will be actually replica of that Vṛndāvana. And our Kīrtanānanda Swami, he was in Vṛndāvana. He has got the ideas. Here is Keśighāṭa also. And try. Cooperatively you can do. Kṛṣṇa will help. So… And Jack and you… You have decided to remain here? Very nice. You have got very nice child. And now Mr. Ekendra is feeling samādhi. He can also take… (laughter) Let him take rest. You take rest. Ekendra? You take rest. Go. He is…

Devotee: He says he wants to stay.

Prabhupāda: No. You are feeling samādhi. Take rest. Yes. That will be nice. Then I shall call you again. No? All right. Let him stay. Hare Kṛṣṇa. Let us begin. Chant Hare Kṛṣṇa. Do it like that, as I have done. Little, little. Yes. (devotees chanting japa; initiation ceremony beginning?)

Kīrtanānanda: Three times. Now like this.

Brahmānanda: Drink. Drink.

Kīrtanānanda: And now once and throw.

Prabhupāda: Throw it. Yes. That's all. You take. (end)

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Lecture

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London, September 14, 1969
Prabhupāda: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-(mohanau)
mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye
[SB 5.5.2]

Last meeting we have been describing the symptoms of mahātmā, great soul. So the first symptom is that he is equal to everyone, sama-cittāḥ. And the next qualification is praśāntā. Praśāntā means pacified. He's not disturbed by any material anxiety. And why a great soul should be disturbed by material anxieties? Because he has no material desire. Anyone who has got material desire, he is full of material anxiety. But one who has no material desire, one who lives only for serving Kṛṣṇa, naturally he has no anxieties. Praśāntā. There is another verse in Śrīmad-Bhāgavatam quoted by Yamunācārya, that he says, bhavantam evānucaran nirantaraḥ.

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

This is very important verse. Śrī Yamunācārya says, "My dear Lord," bhavantam evānucaran nirantaraḥ, "when I shall be fully engaged in Your service?" This is the process of being freed from all anxiety. Just like this child. This child is restless. He's going here, going there. But if the child is given some engagement, toy, which he likes, then she will remain there pacified and will not disturb anyone. That is natural. Similarly, we are part and parcel of the Supreme Lord. So long we are not again linked up with His service, with His… So long we are not again reestablished in our lost relationship with Kṛṣṇa, we shall remain restless. That is our natural condition. Just like the child is crying, restless. But as soon as the mother takes the child on the lap, the child is immediately pacified. Why? Because the child wants that. She cannot express what she wants. She is crying. But she has no language to express, but she can express her feelings. As soon as she is on the lap of the mother, she understands, "Now I am fully satisfied." You can also understand. So even there is no language, there is a stage of satisfaction. That stage is Kṛṣṇa consciousness. As soon as one comes to the stage of Kṛṣṇa consciousness, he'll be satisfied. And unless he comes to that stage, he'll always be disturbed, full of anxieties.

Therefore our prayer should be how we shall be twenty-four hours engaged in Kṛṣṇa consciousness. Bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa. I'm just trying to explain the word praśānta, pacifism, how one can be pacified, fully satisfied. Just like Dhruva Mahārāja, a boy. He wanted the kingdom of his father and he underwent severe penances to see God, Nārāyaṇa, so that he may ask His benediction to be, I mean to say, seated on the throne of his father. That was his desire. He went to forest to undertake severe penances to see Nārāyaṇa so that he can ask from Him the benediction that he should have…, seated on the throne of his father. Because by the intrigue of his stepmother, he was rejected by his father. He wanted… That material desire we, every one of us in conditioned state, we want. Sometimes we compete. We become very much obstinate, that "I must have this," and we work very hard. Just like in Europe, that Hitler, he wanted supremacy over Europe, and he fought very valiantly. But at the end he became vanquished. Similarly, in the material world we have got so many desires and we want to fulfill it-and for which we work very hard. But at the end it becomes frustrated. That is the nature of the material world. You cannot have anything here permanent, however hard you work… You may achieve that. Not only in this material world. Even you achieve the liberation, perfectional stage, as the impersonal philosophers want. They want nirvāṇa. Just like Buddhists, they want nirvāṇa, extinction of this material conditional life. That is called nirvāṇa. And the Māyāvādī philosophers, impersonalists, they want not only extinction of these material pangs but they want to be situated in spiritual consciousness only. But our Vaiṣṇava philosophy is that you cannot keep yourself in spiritual consciousness unless you are fully engaged in spiritual activities. That is the perfect philosophy.

So Yamunācārya is praying to the Lord, "My dear Lord, when I shall achieve that stage of life when I shall be fully engaged in Your service?" Bhavantam evānucaran nirantaraḥ. Nirantaraḥ means without any interval. In the material world, after working for some time, we want an interval for rest. But if you are actually engaged in spiritual activities, you won't like to be rested. You want to continue always: work, work, work. Rest will be disgusting. Of course, so long we have got this material body, we have to take rest, but this rest is also not required, because in the spiritual world there is no such fatigue. Everyone is always active. So that is perfectional stage. Bhavantam evānucaran nirantaraḥ praśānta-niḥśeṣa-mano-rathāntaraḥ. And how one can be pacified fully? When he does not manufacture the fulfillment of desire. We manufacture. The whole material world is going on by manufacturing ideas. The so-called scientists, the so-called philosophers, poets, they are manufacturing ideas that "We shall be happy in this way, in that way." So this will not help us, this manufacturing. I may be satisfied by some manufactured ideas. Just like in U.S.A. especially, the frustrated, confused younger generation, they are manufacturing ideas that "We shall be happy in this way." But that is not possible. You cannot be happy. So long you manufacture ideas, you may be pacified for some time, but it will not exist. Therefore you have to stop this manufacturing process, that "I shall be happy in this way." No. That is called free of anxieties. If you want to manufacture, that "I shall be happy in this way," that will also create another anxiety. That will create another anxiety. Therefore Yamunācārya says, praśānta-niḥśeṣa-mano-rathāntaraḥ. Mano-rathāntaraḥ, this particular word, is used: "mind, on the chariot of mind." In the material stage of life, we are being driven by the chariot of mind. In the Bhagavad-gītā also, it is stated, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. Bhrāmayan sarva-bhūtāni. All living entities are traveling within this material world in different species of life, in different planets. Sarva-bhūtāni yantrārūḍhāni māyayā: on the chariot given by the material energy. So that is mind.

So, so long we shall travel on the chariot of the mind, mano-ratha, then there is no question of our being freed from anxiety. Therefore we have to give up this chariot of mind. The chariot of mind will not give us satisfaction. We have to transcend the mental state, the intellectual state. The philosophers, they are intellectually trying to be happy. That also we have to transcend. We have (to) come to the spiritual platform, brahma-bhūtaḥ. And not only come to the spiritual platform, we must have spiritual engagement. That is Kṛṣṇa consciousness. We have got engagement. We are not only satisfied that "I am spirit," ahaṁ brahmāsmi. No. There must be duties of the Brahman. The Brahman must be engaged. Otherwise… Because we want some work, because we are active… We are not just like stones. We cannot sit down. So there must be activities. Just study the nature of the child. He's always active, must be doing something. Maybe it is useless, but how can you stop the child's activities? That is not possible. Similarly, we are active. So simply by understanding that "I am spirit soul" will not help me. I must be active in the spiritual world. That is Kṛṣṇa consciousness. Everyone is engaged in some activity of Kṛṣṇa consciousness. And that will make him praśānta. Niḥśeṣa-mano-rathāntaraḥ kadāham aikāntika-nitya-kiṅkaraḥ. That stage of pacified condition of life can be attained, as it is stated by Yamunācārya, kadāham aikāntika-nitya-kiṅkaraḥ. Aikāntika. Aikāntika means absolutely, without diverting my mind in any other thing; nitya-kiṅkaraḥ, eternally servant of God, eternally servant of Kṛṣṇa. When I am convinced in that way, then I shall be happy. Kadāham aikāntika-nitya-kiṅkaraḥ praharṣayiṣyāmi. Praharṣayiṣyāmi means "I shall be always jolly." How I shall be jolly? Sanātha-jīvitam: "Because I will (be) living under the protection of my Lord." Just like this child is happy. She's happy because it knows, the child knows that "I have got my parents. So as soon as there is some danger, I shall immediately call my mother, and mother will give me protection." This confidence is there. She doesn't care for anyone. She wants to go to touch the fire; mother is going behind to give her protection. That is natural.

So as soon as you become free from all these designations, manufacturing process of the mind and intellect, and fully engage in Kṛṣṇa's service… Therefore, we require to be trained in the service of Kṛṣṇa under the guidance of representative of Kṛṣṇa, training. In this way, when we are fully trained, we shall reach that stage, oh, that "I am protected by Kṛṣṇa." Kṛṣṇa gives you assurance, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: [Bg. 18.66] "I shall give you liberation from all sorts of sinful reaction of your life." Then immediately I will come to Kṛṣṇa. Of course, it does not mean that anyone who comes to Kṛṣṇa or Kṛṣṇa's representative, he has finished all the reaction of his past sinful activities. That is not possible. Everyone is full with the result of his past sinful… Here in the material world, whatever you do, it is more or less all sinful activities. So therefore, our life is always full with sinful activity. So when you surrender to Kṛṣṇa through his transparent via media, not that immediately your sinful activities are stopped, but because you surrendered to the Supreme, He absorbs your sinful activities. He makes you free. But you should be conscious that "I shall not commit any more." Caitanya Mahāprabhu, when He accepted Jagāi-Mādhāi, great sinful brothers, He simply asked them, "You simply promise that 'Henceforward we shall not commit any sinful activities.' Whatever you have done I am taking. I am absorbed." That is the process. So the Lord or the spiritual master absorbs. But we should be conscious that "We shall not commit any more sinful activities so that my spiritual master or Kṛṣṇa will have to again accept them on my behalf." We should be conscious. The Christian process, that going to church, confession, that is very nice. You confess. And God or God's representative is quite able to excuse you and to make you free from all sinful reaction. But why should you commit again? Why should you commit again? This is not good. Lord Jesus Christ… The Christians believe that he has taken the reaction of everyone's sinful activities and he has suffered by crucification. That's all right. But why should you commit again the same sins for which Lord Jesus Christ suffered? This is less intelligent. We should not indulge in that. In our ten kinds of offenses in chanting Hare Kṛṣṇa mantra there is one item, you know: nāmnād balād yasya hi pāpa-buddhiḥ. The… We are chanting Hare Kṛṣṇa. So we are, I mean to say, becoming free from the sinful reactions of our past activities. But if we think that "Because I am now…, I have got a machine of chanting Hare Kṛṣṇa, so I shall commit as much sin as possible and it will be counteracted by this process," oh, that is the greatest sin. You cannot do that. You cannot make Hare Kṛṣṇa mantra as agent of nullifying your sinful activities. Similarly, you cannot make God or His agent or His representative as a machine for counteracting your sinful activities. You should stop. Therefore niḥśeṣa-mano-rathāntaraḥ. Niḥśeṣa. You must cease all kinds of sinful activities. We prescribe to our students that "You should not do this, you should not do this, you should not do this." That is a warning that these are the different gates of sinful activity. If you indulge in illicit sex life, then you open the gate of sinful activities, and you go deeper and deeper. Similarly, if you take meat-eating, that is also opening the gate of sinful activities. Similarly, if you indulge in gambling or intoxication… These are the gates. As Ṛṣabhadeva has said, tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. If you indulge in the process of… These are sense gratificatory process. Why a person eats meat? It is simply sense gratification. Now our students, they have given up eating meat. Are they dying? They are eating nicely, capatis, vegetables. So it is simply sense gratification, that "I like this." Why you like? This is not a liking thing. But we shall, for sense gratification we are prepared to enter into the darkest region of the hell. We should not do that. Therefore praśānta.

So a spiritual master or a representative of Kṛṣṇa or a mahātmā, he is praśāntā. Praśāntā means he is freed from all these manufacturing process of the mind. He is no more conducted by the dictation of the mind. He is conducted by the dictation of Kṛṣṇa, or Kṛṣṇa's words. Just like Bhagavad-gītā, Kṛṣṇa's words. Kṛṣṇa and Kṛṣṇa's words are not different. So if you abide by the words of Kṛṣṇa, just like Bhagavad-gītā-there are many others-then you are abiding by Kṛṣṇa. You are not abiding by the dictation of your mind. That should be the motto of our life. And a spiritual master or mahātmā is he who is situated in that position. He is not dictated by the mind. He is simply following the scriptural injunctions. Therefore he is praśāntā. Sama-cittāḥ praśāntāḥ. And vimanyavaḥ. Vimanyavaḥ means without any anger. Anger… A devotee should not be angry. But that does not mean that he has lost his capacity of anger. No. Everything is there. Just like a person does not have illicit sex. That does not mean he has no sexual capacity. He has full sexual capacity, but he does not want to do it unless it is required for certain purpose. That example is given: just like the tortoise. The tortoise, as soon as he likes, he opens his different limbs from the body, and as soon as he does not like, immediately winds within the body. So we should be like that. That is real control.

So vimanyavaḥ means that devotee does not generally become angry. But that does not mean that he has lost his power of becoming angry. No. He can become angry at any time, when it is required. And he should be angry? He is angry, krodha bhakta-dveṣi janam. He'll be angry when there is somebody who's against God and God's devotee. He'll be angry. As soon as one says, blasphemes, that "I am God. There is no God," immediately he should be very angry because he is preaching false things. He's blaspheming against the Supreme Lord, that he is making God as very cheap. He should be angry. Bhakta-dveṣi. Just like our student Govinda dāsī in Hawaii. In a meeting she became very angry when the so-called incarnation of God and God… Perhaps you know this incident. And the people did not say, of course, Govinda dāsī, but they heard her husband, Gaurasundara. But she became very angry, that "These rascals," and so many things she spoke. (chuckles) So she did right, like a heroine. I very much liked it. So we should be very much angry. When? When there is anything against God and God's devotee. But generally, for my personal interest, I should not be angry. "All right, if you like to call me by ill names, I don't mind. You go on with your business." I do not become angry. So just like Hanumānjī, Vajrāṅgajī. Vajrāṅgajī, he set fire in the kingdom of Rāvaṇa. A very beautiful kingdom, almost made of gold, but he set fire in that capital of Laṅka. He became very angry. But why he became angry? Not for his personal interest. But he was angry for the interest of Lord Rāma. Sītā, the Lakṣmī, wife of Lord Rāma, was kidnapped by this man Rāvaṇa, and he was very angry that "He has kidnapped my Lord's spiritual energy, Sītā. I shall set fire in his very valuable capital." So this anger, this demonstration of anger and setting fire was accepted as service.

So we should know when to be angry. Not that for our personal interest we shall be. Generally, those who are devotees, they are not angry. Just like see the example of Arjuna. Arjuna was so much harassed, all the five brothers, by the opposite party, his cousin-brothers. They insulted their wife, Draupadī. They wanted to make naked Draupadī because they lost Draupadī in the gambling. Therefore gambling is so sinful, you see. The kṣatriyas are allowed to gamble. So the bet was… They made a trick: "Now bet your wife." So if a kṣatriya is challenged to bet something, they cannot deny it. "Yes, I am betting my wife." And they lost in the game. So the wife became the property of the other party. So they wanted to retaliate only. So then, in the assembly they said, "Well, Draupadī has now become our property. Whatever we like, we can do. So we want to see her naked beauty." You see. This was the demand. So one of the brothers of Duryodhana was asked, "Make her naked. Let us see naked." So she became the property. The others, they did not protest. But Kṛṣṇa supplied clothing as much as required. You have seen the Draupadī's vastra-haraṇa. So these Pāṇḍavas, they were so much harassed. They were by trick taken away their kingdom; they were put into a house which was set into fire; their wife was insulted; they were driven to the forest for twelve years. So many things harassed. But still, when there was fighting in front, when he saw his brothers are standing, he said, "Oh, I will have to fight with my, these cousin-brothers. Kṛṣṇa, I am not going to fight." Just see how much tolerant. Not at all angry. This is the position. In order to make him angry, the whole Bhagavad-gītā was taught to him. Just see. This is the position, that for personal interest, a devotee or a mahātmā is never angry. Never angry. Just see the case of Arjuna. But when Kṛṣṇa, he understood that Kṛṣṇa wanted this fight, it is for Kṛṣṇa's desire, oh, he became immediately prepared: "Yes." Kariṣye vacanaṁ tava: [Bg. 18.73] "Yes, I shall fight. That's all right. I shall fight." And he fought and killed everyone. So generally, the devotees are not cruel, angry. But they can be the foremost angry person for Kṛṣṇa's sake. So generally, we should not be angry. A mahātmā is never angered.

So vimanyavaḥ. Vimanyavaḥ suhṛdaḥ. Hṛda means heart, and su means good, good heart. A devotee, a mahātmā, is good heart. How he is good heart? He sees everyone that "This living entity," especially human being, "he is engrossed in the clutches of māyā. He is suffering. Let me try to make him understand Kṛṣṇa consciousness, or his eternal relationship with Kṛṣṇa." He tries everywhere. That is his business. He doesn't mind whether he is failure. Failure or success, he doesn't mind. But he thinks, "Oh, this conditioned soul is suffering. Let me do something." Therefore Vaiṣṇava's prayer is vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca. A Vaiṣṇava, he is just like the ocean of mercy. He always feels for the sufferings of the humanity. That is their business. People think that they have taken relief from all social work. But a Vaiṣṇava is giving the best social service because he knows what is the cause of suffering, how people can be saved. Therefore he is suhṛdaḥ. Suhṛdaḥ means well-wisher friend. A Vaiṣṇava or spiritual master or a saintly person is suhṛdaḥ. Suhṛdaḥ means he is well-wisher friend. As Kṛṣṇa is suhṛdaḥ, He is the friend of all living entities… Suhṛdaḥ sarva-bhūtānām. In the Bhagavad-gītā you'll find. Similarly, a Vaiṣṇava, Kṛṣṇa's devotee, is also suhṛdaḥ. Suhṛdaḥ sarva-bhūtānām. Suhṛdaḥ. Sādhava. And sādhava means well-behaved. Sādhavaḥ. Sadācāra. His character is firm, without any spot. So these are the qualifications of sādhu, mahātmā, or spiritual master. Sama-cittāḥ, praśāntā, vimanyavaḥ, suhṛdaḥ, and sādhavaḥ.

So when one is in contact with such person, then the door of liberation is open. If one is in contact with a pure devotee of the Lord, it should be understood, if he follows his instruction, then it is sure and certain that he is going to Kṛṣṇa without any fail.

Thank you very much. Any question? Yes.

Makhanlal: Prabhupāda, are all living entities, always under the protection at all times of the Supreme Lord, the Personality of Godhead, at all times?

Prabhupāda: Yes. But generally, he is under the protection, but in spite of all protection, if he violates the rules and regulations, he become immediately subjected to the laws of nature. Just like Kṛṣṇa says, gives protection. He says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

"You just surrender unto Me. You give up all other occupational duties. You simply become Kṛṣṇa conscious, and I'll give you," I mean to say, "immunity, or protection from all sinful…" But if you do not accept, Kṛṣṇa will not force you. So He is giving protection to everyone, generally. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Not only giving the human society-the animal society, the birds, trees, every… Don't you see it, how the arrangement is there? Everyone is living under certain conditions. Just like a prisoner. Prisoners are condemned, at the same time, given protection by the government. Within the prison walls they are protected. If somebody comes to kill them, government immediately calls for military or police to protect them. But because they are condemned, they are put into the prison. Similarly, all living entities, they are children, they are sons of God. So God is giving them all protection. Kṛṣṇa is giving them all protection. But by misuse of their little freedom, they are misusing, they are misusing their liberty. Therefore they are put into this material world. Otherwise, generally, the protection is there. Any other questions?

Yes, try to understand clearly this philosophy. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. These things are required. You should try to understand the transcendental subject. First of all surrender, praṇipāta. Then paripraśna. You cannot question if you are not surrendered. Just like the other day one rascal was asking-he is not a surrendered soul-"Swamijī, you know Kṛṣṇa consciousness?" Just see. So this is not the process of question. One must surrender. Otherwise, you have no right to question. Praṇipātena, paripraśnena, and sevayā. Sevayā means service. You must find out a suitable person where you can question and get the proper answer, a spiritual master. That means surrender. Then question. Question is not a challenge. Question is to understand. Which I could not follow, I may ask repeatedly to understand. So two sides: sevā, service; and surrender. And in the middle, paripraśna. So paripraśna is required. Otherwise how one can understand? So questions are required. But that question is not a challenge. You should not question any person by challenging spirit. You should simply question, being inquisitive to know. That is bona fide. Otherwise, if you question just to examine his strength, that will create only fighting spirit. That is not good.

So you should question, also put your question, to a person who can actually answer. That means you must question only to the spiritual master. Otherwise, you may be misled. He may give you some wrong information.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad-jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

All right. Chant Hare Kṛṣṇa. (end)

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Conway Hall Lecture

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London, September 15, 1969

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, I thank you very much for coming to this meeting, saṅkīrtana movement. This saṅkīrtana movement is very authorized, according to Vedic literature. Most of you are well acquainted with the studies of Bhagavad-gītā. And in the Bhagavad-gītā also you'll find,

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
tuṣyanti ca ramanti ca
[Bg. 9.14]

Satataṁ kīrtayanto mām. Those who are mahātmās… Mahātmā means great soul. Mahātmā is not created. Mahātmā means… That is also explained in the Bhagavad-gītā, who is mahātmā. Kṛṣṇa says, bahūnāṁ janmanām ante: [Bg. 7.19] "After many, many births." Of course, at the present moment they do not believe whether there is birth after birth. But it is not the question of whether you believe or not believe. The truth is truth. So there is birth after death. Na hanyate hanyamāne śarīre [Bg. 2.20]. You do not die after finishing this body. You accept another body. That you can experience daily. In your childhood… You can remember that you had a body just like this child. Now you are grown up. Where is that body? That body is gone. Now you have got a new body. But you know that "I had a childhood body like this. I was attending such and such meeting," but that body is now no longer existing.

So this transmigration of the soul is very simple subject. Any sensible man can understand. And in the Bhagavad-gītā, in the very beginning of the instruction, Kṛṣṇa says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Dhīra, those who are sober, intelligent, they are not bewildered when a living entity changes his body. So change of body is going on in every moment, in every second, imperceptibly. Medical science also accepts that in every second we are changing our blood corpuscles. That is a fact. We are changing body every moment. And the final change is called death. But actually, there is no death. Na hanyate hanyamāne śarīre [Bg. 2.20]. You accept another body. Therefore Kṛṣṇa says, bahūnāṁ janmanām ante [Bg. 7.19], "After many, many births," bahūnāṁ janmanām ante jñānavān, "when a man or a living entity becomes actually wise and intelligent…" Not fools. Fools cannot understand. One has to become very intelligent. Bahūnāṁ janmanām ante jñānavān. Jñānavān means very intelligent, wise man. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Kṛṣṇa says that "After many, many births of struggle, or attempt for acquiring knowledge, when one comes to the summit point of understanding, he understands that vāsudevaḥ sarvam iti [Bg. 7.19], the origin of everything is Vasudeva, Kṛṣṇa." Vasudeva. Origin of everything is Kṛṣṇa.

The Vedānta-sūtra says, the first aphorism of Vedānta-sūtra, athāto brahma jijñāsā: "Now this human form of life is meant for inquiring about Brahman." And the Veda says that ahaṁ brahmāsmi: "I am Brahman. I am not this body. I am spirit soul." And when one understands that he is spirit soul, brahma-bhūtaḥ prasannātmā [Bg. 18.54], at once he becomes joyful. That is the sign of brahma-jñāna. Brahma-bhūtaḥ. These are the versions of Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā. As soon as one realizes that "I am Brahman. I have nothing to do with this material world," his all anxieties immediately finished. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. In the Vedānta-sūtra you'll also find, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The spirit soul or the Supreme Soul, both of them are ānandamaya. Ānanda means blissful, by nature blissful. Always wants to enjoy. That is the nature of spirit. But at the present moment, because we have forgotten that I am…, we are spirit soul, part and parcel of the Supreme Lord, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], identifying ourself with something else which is transitory, we are suffering. This is the cause. There are many places. Bhayaṁ dvitīyābhiniveśataḥ syād īśād api etasya viparyayo 'smṛtiḥ. Viparyayo 'smṛtiḥ means converted thinking. I'm not this, any product of this material world, but I am thinking, "I am American," "I am Indian," "I am Englishman," "I am German," "I am Chinaman," "I am Russian," or "I am cats and dogs." There are so many. These are all designations. These are all designations. My real identity is ahaṁ brahmāsmi: "I am Brahman. I am the part and parcel of the Supreme Brahman. Qualitatively, I am one with God." Just like a particle of gold is also gold. A small particle of the ocean is also salty. The chemical composition of the small particle of ocean water is the same as the big ocean. So qualitatively, I am one with God, or Kṛṣṇa.

When we speak of Kṛṣṇa, you'll please understand that I am meaning God. Because Kṛṣṇa means all-attractive. Without being all-attractive, there cannot be God. God must be all-attractive, all-opulence, all-powerful, all-wise, all-renounced, all-beautiful. These are the qualifications of God. So bahūnāṁ janmanām ante [Bg. 7.19]. After cultivation of knowledge, many, many births… Cultivation of knowledge is also not easy for everyone. That is also stated in the Bhagavad-gītā. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many millions of persons, human beings, one may be interested to know 'What is the aim of life? Why I am suffering?' " Everyone is suffering. That is the fact. In the material world nobody can be happy. If one is thinking that he's happy materially, he's a fool. Nobody can be happy. This is the place for distress. It is certified by miseries, as well as it is temporary. Even if you accept, "All right, it is a miserable place. I shall stay here. Never mind," but nature will not allow you to stay even. One day it will come, immediately kick you out. You have seen the great President of United States, Mr. Kennedy. He was supposed to be the happiest man in the world, but within a second he was kicked out, immediately. In our country Mahatma Gandhi was very popular leader, but in a second he was removed from the field. So we do not know when we shall be removed immediately by the freaks of nature. Therefore the intelligent man should try to know, "What is my constitutional position? Why I want to stay, but some superpower kicks me out of this stage?" Why? This is question. This is called brahma-jijñāsā. Athāto brahma jijñāsā. The Vedānta-sūtra instructs that every human being, not the animals but human being, you should not be bewildered. You should question, "Why I am suffering threefold miseries? Why… I do not want death. Why death overcomes me?" Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. An intelligent man should always keep before him four principles of material miseries: birth, death, old age, and disease. These are instructions of the Bhagavad-gītā. One who is making progress in knowledge, he must keep before him these four problems-birth, death, old age, and disease. You may be very much proud of your scientific advancement of knowledge, but here is the real science. If you can overcome birth, death, old age and disease, then you can say your science is triumphant.

The Bhāgavata says, therefore, that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Śrama eva hi kevalam. After executing your proper service or duties… Everyone is entrusted with some kind of duties. So if, after properly executing your duties as Indian or as American or Englishman or scientist or businessman or father or mother… So many duties we have got. Dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ, notpādayed yadi ratim [SB 1.2.8]. After executing your duties, if you do not develop your anxiety to inquire about Brahman… Athāto brahma jijñāsā. This is the beginning of Vedānta-sūtra. People are indulging in studying Vedānta, but Vedānta-sūtra is not a matter of speculation. It is to be studied from the authorities. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. So if, after executing your duties very properly, if you do not develop your consciousness to know about yourself or the Supreme Self, then whatever you have done, it is simply waste of time. That's all. Śrama eva hi kevalam. Simply laboring after nothing. That's all. That means spoiling human life.

So this message of Caitanya Mahāprabhu, Hare Kṛṣṇa movement, is to warn you, "Don't spoil this opportunity of human form of life. Don't spoil it." Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. Eating, sleeping, mating and defending, these things are common to the animals and the human being. You eat; the animals eat. You sleep; the animals sleep. You mate; the animals mate. You are also afraid of your enemy; they are also afraid of their enemy. So by discovering very palatable dishes to eat, or fashionable dresses for sex life, or atom bomb for defending… Eating, sleeping, mating and defending, these four principles, if you advance in these four principles only, that does not mean that you are better than animals. You are as good as animals. [break] …under the control of this material nature. They are under the control of the spiritual nature. Daivī-prakṛtim āśritāḥ. And what is the symptom of such persons, that he is under the control of spiritual nature? That is also explained in the Bhagavad-gītā:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso…
[Bg. 9.13]

Bhajanti. This bhajan, that is the sign of mahātmā. You cannot create a mahātmā by rubberstamp or by votes. Mahātmā's symptom is that he's fully surrendered unto the Supreme Personality of Godhead and always engaged in glorifying His activities. His activities. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. He's always very much careful about executing devotional service. Namasyantaś ca mām. He's always offering obeisances. Tuṣyanti ca ramanti ca. In this way they enjoy, tuṣyanti, and they're satisfied. These are the signs of mahātmā.

So to become mahātmā and liberated… There are so many theories how to become liberated, how to become mahātmā, how to become religionist, how to become philosopher. There are many thoughts and theories, but real success of life is to become a mahātmā, broader, broad-minded. Mahātmā means broader-minded. They are not, I mean to say, short-minded, that "I am this," "I am that"-"I am Hindu," "I am Muslim," "I am Christian," "I am Indian," "I am German," "I am Englishman"-no. Mahātmā is sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. He is freed from all designation. These are all our designations. When I think, "I am Englishman" or "I am Indian," this is my designation. Because as soon as I change this body, I accept another body. Then all my philanthropy as Englishman or Indian-immediately finished. Just like President Kennedy's presidentship and philanthropy all finished. Now we do not know where is Mr. Kennedy and what he is doing. But he has got a body. That's a fact. That I have already explained. But neither you know, neither he knows that "I was President," or "I was this or that." Therefore this is called illusion, māyā. So Bhaktivinoda Ṭhākura says, keno māyāra bośe, yāccho bhese: "My dear friends, my dear brothers, why you are being washed away by the waves of this illusion? Don't be wasted. Don't be washed away." Just like if you are thrown into the ocean you are washed away by the waves, similarly, by the waves of this material nature, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27], we are being washed away from one body to another, in this way. But actually we do not want this. Actually every one of us, we want a permanent body, a permanent situation, a permanent life, a blissful life, a life of knowledge. That is our hankering. But we do not know, do not know because we do not care to know. Otherwise everything is explained. You haven't got to study many books. You just simply study Bhagavad-gītā As It Is. We have therefore published this Bhagavad-gītā As It Is without any nonsensical interpretation. "As It Is." Then you'll get all the knowledge and you'll know what you are meant for. So this movement is just to revive your consciousness, original consciousness. Original consciousness is Kṛṣṇa consciousness. And all other consciousness which you have now acquired, these are superficial, temporary. "I am Indian," "I am Englishman," "I am this," "I am that"-these are all superficial consciousness. Real consciousness is ahaṁ brahmāsmi.

So Lord Caitanya, who started this movement five hundred years ago in Bengal, India, He immediately informs you that jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], that our real identity, real constitutional position, is that we are part and parcel of Kṛṣṇa, or God. Therefore you can understand what is your duty. Just like this hand is part and parcel of your body. Now, what is the duty of this hand? To serve the body, that's all. The hand cannot enjoy independently. It is not possible. If you cut off this hand from this body and throw into the street, nobody will care for it. But so long it is attached with this body, it has got millions and trillions of dollars' value. If there is any trouble, you will be prepared to spend any any amount. But when you are detached, this hand is detached from this body, you don't care for it, even it is trampled down by any man. So this is our position. We are part and parcel of the Supreme Lord. There are many examples I can give you. Just like a machine part, a screw. If it is fallen down from the machine, it has no value. But if the machine is in trouble for want of that screw, you'll purchase that screw to set in and spend many dollars. Similarly, we are part and parcel of the Supreme Lord. If we remain attached with the Supreme Lord, then we have got value. Otherwise we have no value. Therefore Kṛṣṇa says in the Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You just be attached to Me. Then your all problems are solved."

So this Kṛṣṇa consciousness movement is… Just like you are part and parcel of the Supreme Lord. You are now detached. We are trying to dovetail you. That's all. Nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya. This is not an artificial imposition on you. The Kṛṣṇa consciousness is there. The living example you can see, that I have got now branches, twenty branches in Europe and America. They are neither Hindus nor Indian. How they are accepting Kṛṣṇa consciousness? In our society, International Society for Krishna Consciousness, perhaps I am the only Indian. Perhaps I am the only Indian. Perhaps it is fact. But why, how they are taking it? Because it is there, Kṛṣṇa consciousness is there, within you, within me, within everyone. Simply we have to invoke it. That's all. And that invoking process is the saṅkīrtana movement. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. If you chant this simple process, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you'll very quickly clear up your heart and you will understand, vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. You'll understand that Kṛṣṇa, Vasudeva, is everything. So this movement is neither manufactured nor bogus nor bluff, but it is genuine. It is authorized and it is natural, constitutional. Try to understand this philosophy. We are teaching nothing, no new philosophy. Bhagavad-gītā as it is, that's all. Unfortunately, Bhagavad-gītā is read all over the world, but there are many rascal interpreters. They have spoiled the whole thing. Simply spoiled. So we are struggling against them. You try to understand Bhagavad-gītā as it is, and you get the thing. The thing is immediately delivered. That is our request. And in the Śrīmad-Bhāgavatam it is stated by Śukadeva Gosvāmī. He says, kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "My dear King…" He was explaining Śrīmad-Bhāgavatam to King Mahārāja Parīkṣit. So he says… Before saying this, he described about the condition of this age of Kali. It is very… At the end of this age the condition will be very horrible. So… Of course, there is not much time. Otherwise I would have explained something. But you know. You are experiencing about this age. So after explaining the difficulties of this age, Kali-yuga, of which five thousand years we have already passed, and still, 427,000's of years are still remaining… So we have to pass through. So he says, "My dear King, I have explained to you the difficulties and miserable condition of this age, Kali-yuga. But there is a great opportunity." Asti hy eko mahān guṇaḥ: "A very nice thing is there," mahān guṇaḥ, "very great opportunity, great boon." And what is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "Simply by chanting this Hare Kṛṣṇa mantra, one can become freed from all contamination and he'll be eligible to be promoted to the spiritual param." Param means beyond this dark region. This material world is called tamaḥ, darkness. Just like there is no sun now. It is dark. We have to illuminate by electric light, by moonlight, by so many things. Actually the nature is dark. Therefore the Vedic injunction is tamasi mā jyotir gama: "Don't try to remain in this dark region. Go to that effulgent region." Tamasi mā jyotir gama. The Bhagavad-gītā also says the same thing. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Everything is there in the Bhagavad-gītā.

So our request is that you read Bhagavad-gītā As It Is. Here there are many Englishmen and Indians. That is my request. I am not charging anything. I am not making a profession. This saṅkīrtana movement, we are chanting freely. You can hear. There is… Not that it is a secret thing-if you pay me something, then I shall disclose. No. It is open secret. Anyone can take, and there is no loss. If you chant Hare Kṛṣṇa, there is no loss, but there is great gain. You can try it. So we are freely distributing it by chanting. You can join with us, you try to understand us, what is our philosophy. We have got monthly magazine, Back to Godhead. We have got many publications, Bhagavad-gītā As It Is, Teachings of Lord Caitanya. If you want to understand this movement through philosophy, science argument, we are prepared. There is ample opportunity for you. But if you simply chant, there is no need of education, there is no need of philosophizing. Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and you gain everything.

Thank you.

Devotees: Haribol! [break]

Prabhupāda: …mantra, you'll have Kṛṣṇa consciousness as soon as… The process is to cleanse your heart. So when your heart will be clear, then you'll understand your own position, your relationship with Kṛṣṇa, and your relationship with this world. Then you'll be able to chalk out your plan, what to do. But without knowing your identity, whatever you are doing, that is simply waste of time.

Guest (1) (Indian man): Would you say that Kṛṣṇa is God or Kṛṣṇa is love?

Prabhupāda: Well, without love how Kṛṣṇa can be God?

Guest (1): No, I ask you.

Prabhupāda: Yes. That is the real position. Kṛṣṇa means all-attractive. Anything which is all-attractive you generally love.

Guest (1): So the particle of man of the Supreme Being is all-love.

Prabhupāda: Yes. You are part and parcel of Kṛṣṇa. You want to love somebody, and Kṛṣṇa wants to love you. This is loving exchange. But instead of loving Kṛṣṇa, you are trying to love something else. That is your trouble. The love is there in you and Kṛṣṇa, and when the love will be exchanged between you and Kṛṣṇa, that will be perfection of life.

Guest (1): Thank you.

Guest (2) (Indian woman): Would it matter if I worship any other? Would it matter whether I worship Kṛṣṇa or Śiva or Christ or Buddha? Would it matter? As long as… [break]

Prabhupāda: If you worship Śiva, you'll get Śiva. If you worship Kṛṣṇa, you'll get Kṛṣṇa. Why do you expect Kṛṣṇa by worshiping Śiva? What is your idea?

Guest (2): My idea is, would it matter, I mean, if instead of…

Prabhupāda: Suppose if you purchase ticket for India, you'll go to India. How you can go to hell?

Guest (2): That is not the point.

Prabhupāda: This is the point. That is explained in the Bhagavad-gītā. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25].

Guest (2): But my point is…

Prabhupāda: Your point you understand. Why you don't understand? This is the description of the Bhagavad-gītā. If you worship demigods like Śiva and others, you will go there. And if you worship Kṛṣṇa, you'll go to Kṛṣṇa. What is the difficulty to understand?

Guest (2): Do you mean that Śiva is demigod?

Prabhupāda: Yes, why not?

Guest (2): Because according to the philosophy…

Prabhupāda: What is that philosophy?

Guest (2): Kṛṣṇa says that it doesn't matter the way you worship Him. All means has the same goal, reaches to the same goal. "You can take the different paths, but you will come to Me eventually." Then why you are saying that Śiva is…

Prabhupāda: Well, same goal, you just try to understand. Same goal. Suppose you have to go to the forty-second or hundredth story. Now, you are stepping one after another. The goal is there, the forty-second story, but you cannot claim, after going a few steps, you say that "I have come to the forty-second story." The path is one. That's all right. But you have to reach the ultimate goal. You do not know what is the ultimate goal. You simply say all paths reach to this goal, but you do not know what is goal.

Guest (2): Because what I meant… I would like to know… Suppose… This is the point that we want to recommend. We are like drones(?), and we could go to Gokula in any way, in any other way.

Prabhupāda: No. That is not explained in the Bhagavad-gītā, and that is your wrong interpretation. Any way, no. The same way you have to go. Just like in the Bhagavad-gītā it is said, mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ: "Everyone is trying to come to Me," but someone has come a few steps, another has come to another few steps, another step. Ultimately… That was… I explained it. You have to reach that Vāsudeva. That comes to the…, or that is possible after many, many births. It is clearly said, "After many, many births," bahūnāṁ janmanām ante [Bg. 7.19], "one comes to this point." Another verse in the Bhagavad-gītā, it is said that kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]. Anya-devatāḥ. Those who are bewildered by lust, material lust, they go to worship other demigods. So these things are there. How can you deny it?

Guest (2): I'm sorry, I couldn't agree with you that Śiva is a demigod. I couldn't believe it.

Prabhupāda: That is stated in everywhere. You have to learn it.

Guest (3) (Indian man): …consciousness, then what is that other Kṛṣṇa? Or, other than Kṛṣṇa, what … And wherefrom…?

Prabhupāda: Yes. I quite follow you. Everywhere is sunshine, but still, the sun's situation is a particular place. The sunshine is everywhere, but still, the sun planet is situated at a particular localized place.

Guest (3): It is manifested locally. It is not localized. It is manifested locally.

Prabhupāda: But do you distinguish between sunshine and the sun planet? Or you say because the sunshine has come within your room, therefore sun planet has come within your room? Do you think like that?

Guest (3): It is a conception of the mind.

Prabhupāda: Why mind? It is a fact. Why do you say "mind"? Can you say that "Oh, because the sunshine has come within my room, the sun planet has come"? Everyone will say you are a fool. It is not mind. It is a fact. The sunshine is light, and the sun globe is light. So light is there, both, but still, there is difference between sunshine and the sun globe. That difference. Kṛṣṇa and Kṛṣṇa's energy everywhere. That is explained in the Bhagavad-gītā.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

"Although everything is resting on Me, still I am not there."

Guest (4) (Indian man): Is this world a real place? Is this world a real place?

Prabhupāda: What do you mean by real?

Guest (4): According to what you were saying, it's illusion.

Prabhupāda: Yes. Illusion in this way, that when you take it as a fact, but it is something else. It is not a fact. Māyā. Myā means mā-yā: "It is not this." Just like you are thinking that you'll be happy in this material world by adjustment, but you'll never be happy. That is called māyā. So whatever you are struggling for, that is illusion.

Guest (4): If this is an illusion, then why is it here? What's it doing here?

Prabhupāda: Illusion is temporary existence. This is also explained in the Bhagavad-gītā, bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into existence, just like cloud. Of course, we Vaiṣṇava philosopher, we do not say actually illusion. We say temporary. Actually we say temporary. Anitya. Anitya. The exact word is anitya. Anitya means… Nitya means eternal, and anitya means temporary. So we say this material world… (end)

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Lecture

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London, September 16, 1969

Prabhupāda: They are working so hard, just like animals, simply for sense gratification. That is the beginning of His speech. But the human form of life is meant for saving time for spiritual cultivation. We should be satisfied with the bare necessities of life, and the time should be saved to cultivate self-realization. That is the basic principle of Vedic civilization. Therefore in Vedic civilization a certain period is devoted for accepting renounced order of life, sannyāsa. Compulsory. This sannyāsa order, as we have accepted, it is compulsory regulative principle of Vedic way of life. The first twenty-five years brahmacārī, strict life of celibacy, student life, without any sex indulgence completely, up to twenty-five years. Then gṛhastha. That is not for also all. If somebody is unable to remain a brahmacārī all through, then the spiritual master gives him permission to marry a suitable girl and become a householder. This is called gṛhastha life. Then, up to fifty years, he can indulge in householder life. Householder life, according to Vedic civilization, is a sort of license for sense gratification. But not for all the time. The injunction is pañcaśordhvaṁ vanaṁ vrajet. Just after your fiftieth year you must give up, retire from householder. That is called vānaprastha. Vānaprastha means you can take your wife with you and travel all over the world in places of holy pilgrimage just to give up your attachment for family life. In this way, when one is completely detached from family affection, then he sends back his wife to the elderly children to take care of her and he takes sannyāsa, renounced order of life. This renounced order of life means dedicate completely for the service of the Lord. In the Bhagavad-gītā it is stated,

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ
[Bg. 6.1]

Lord Kṛṣṇa said that one who acts for the sake of duty, not for enjoying the fruit, when it is possible… Now, if you are family man you have to work for maintaining your family; therefore you have to enjoy the fruits of your work. So this is possible only for a person who had completely dedicated for service of the Lord.

So Ṛṣabhadeva recommends that human form of life is specifically meant for austerity, regulative principles, not to do anything according to whims. Very regulative life, that is human life. We require, so long we have got this body, we require four things for maintenance of the body: āhāra-nidrā-bhaya-maithunaṁ ca. We require to eat something, every one of us. We require to sleep; therefore we must have an apartment or sleeping place. That may be very nice or… But we must have some place to sleep, shelter. So eating, sleeping. Then some protection, defense, and sense gratification. We have got our senses; they want some satisfaction. So these are, these principles are bodily needs. These are not the needs of the spirit soul. So long we have got this body, we have to satisfy it, but not, I mean to say, unrestricted. That is not human life. That is the difference between human life and animal life. But at the present moment human life has become more than animal life. The animals have restricted periods of sense gratification, but the human life has no restricted… So Ṛṣabhadeva is instructing, "This should not be done." If you want to purify your existence, then you have to live under restriction. Just like a patient, a diseased fellow. If he wants to be cured, he must live restricted life under the direction of the physician; otherwise, he is sure to die, or he is sure to suffer, prolonging the disease. He must. So Ṛṣabhadeva advised His sons, "My dear boys, if you want to purify your existence, then you have to live a restricted life." Tapo divyaṁ putrakā yena śuddhyed sattvaṁ yasmād brahma-saukhyam anantam [SB 5.5.1].

And what is the benefit of purifying my existence? That is also stated, that if you purify your existence, then you'll be situated on the Brahman platform. You'll understand that you are Brahman, you are spirit soul, you are not this body. Just like the animals, they cannot understand what he is. He identifies himself with this body. But a human being should not identify himself with this body. That is ignorance. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If anyone identifies himself with this body, then he is said, according to the Vedic version, he's an ass. Sa eva go-kharaḥ. Khara means ass, animal. Animal, he does not know what he is. The human form of life, there should be inquiry, "What I am? Am I this body?" This is called meditation. Think over, "Whether I am this body or I am something else?" The whole self-realization process depends on this question, "What I am?" But that understanding cannot be achieved unless you purify your existence. Therefore you accept any process of self-realization… There are in the beginning the karma process, fruitive activities, offering sacrifices, performing great sacrifices. And then, out of many thousands of such karmīs, one jñānī, a person, wise man, who understands that "I am not this body. My interest is something… I am spirit soul," he is called jñānī, or wise man. Then, out of many thousands of jñānīs, one becomes mukta. Simply to understand that "I am not this body; I am Brahman," this is not sufficient. You must be situated in actual platform of Brahman. That is described in the Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After self-realization, there are activities. What are those activities? Mad-bhaktiṁ labhate parām. That is devotional service.

So devotional service begins from the stage of liberation, when one is freed from the concept of bodily life, from this wrong concept that "I am this body." That is the beginning of Bhagavad-gītā. Teachings of Bhagavad-gītā begins from that. Kṛṣṇa wanted to teach Arjuna in the beginning, first of all, that "You are not this body." He was talking with Kṛṣṇa. Kṛṣṇa was asking him to fight, and he was placing so many pleas that "If I fight, my family will die and the women will be widows. They will be polluted." So many arguments he placed. That means Arjuna was identifying himself with this body. And Kṛṣṇa, when Arjuna submitted to Kṛṣṇa that "I am now puzzled, bewildered. I cannot understand what is my duty at the present moment; therefore I am submitting unto You," śiṣyas te 'ham: [Bg. 2.7] "I become Your disciple." Śādhi māṁ prapannam: "I am surrendered unto You. You please instruct me." So because they were talking like friends in the beginning, so argument like friends, talking, that cannot give any conclusion. Here is the Vedic process. Just like Arjuna said that śādhi māṁ prapannam, śiṣyas te 'ham: "I become your śiṣya." Śiṣya means disciple. That means "Whatever disciplinary action You will ask me to follow, I shall do it." This is called śiṣya. The word śiṣya comes from the word, Sanskrit word, sas-dhātu, means to rule over, sas-dhātu. So ruling by instruction, ruling by laws, and ruling by force, weapon. There are three kinds of ruling. If instruction fails, then evidences from lawbooks. And when that also fails, then force. That is the whole arrangement everywhere. The instruction is that you should not kill. But if you violate, then according to law you are arrested. If you still violate, then you are punished in so many ways by force. As this is going on in our ordinary life, the same thing is going on by God's will also. The kingdom of God… Here is also kingdom of God, and there is another, spiritual sky. That is also kingdom of God.

So here all living entities, we are condemned. We are under force. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We have disobeyed the laws of God; therefore we have been put into this material world to abide by the laws of God by force, by force. You have to. Nobody wants to die, but you have to die. You cannot avoid it. Nobody wants to be diseased. Oh, you have to become diseased. Nobody wants to be old. Oh, you have to become old. Force! This is going on. But the fools' paradise, we are thinking, "We are happy. We are making progress." What progress you have made? Have you surpassed the laws of birth, death, old age and disease? "No, sir." Then what progress you have made? So this is their progress. But if you want really relief from these four principles of material way of life, then you have to purify your existence. You purify yourself; then you will be allowed to enter into the purified spiritual sky, and you'll get a place in one of the planets there. Yad gatvā na nivartante tad dhāma paramaṁ mama. These things are explained in the Bhagavad-gītā.

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

The hint is given there that in the sky of freedom, in the spiritual sky, there is no need of sunshine. That is the distinction. Try to understand. This is also confirmed in the Upaniṣads. In the spiritual sky there is no need of sunshine, there is no need of moonshine, there is no need of electricity, because everything is shining there, all Brahman effulgence. And as we have got one huge planet here, the sun planet, which is efful…, effulgent, dazzling, bright, in the spiritual sky all the planets are like that. So therefore, there is no question of darkness. Darkness is here. So you try to understand that there is a spiritual sky. That is not like this sky where we experience darkness. Now we are experiencing at night… Night means we are experiencing darkness; therefore we require this electricity or moonlight or sunlight. But the Vedas say, tamasi mā: "Don't remain in this darkness." Jyotir gamaḥ: "Go, just try to reach that system, that planetary system, where everything is dazzling, bright." That is the human form of life. That is required, how to enter into that spiritual kingdom or spiritual sky. These things are very nicely explained in the Bhagavad-gītā.

So here also, Ṛṣabhadeva says that live restricted life, tapa. And tapa, restricted austerity, why? What for? Tapo divyam [SB 5.5.1]. Divyam means for getting transcendental blissful life. Tapo divyaṁ yena śuddhyet sattvam. Your existence will be purified. And you are hankering after happiness. This happiness can be had only when your existential form, you have become purified. Your existence becomes purified. Brahma-saukhyam anantam. Then… Brahman means the greatest, unlimited; sukham, happiness; ananta, unlimited. You are enjoying so-called happiness, or real happiness, but for moment. That is not ananta, unlimited. Not unlimited. But there is unlimited happiness. You should know it. There is unlimited happiness. Therefore Vedic literature says, ramante yoginaḥ anante [Cc. Madhya 9.29]. The yogis, they are also after happiness for satisfaction. Not only the materialists, but the yogis, the bhaktas, the jñānīs, they are also for happiness, brahma-saukhyam. But they want unlimited, unrestricted happiness, not this flickering happiness. That is their aim. Rāmante yoginaḥ anante. Those who are yogis, bhakta-yogī, jñāna-yogī or haṭha-yogī, everyone is trying to reach that platform. So why? For unlimited happiness. Ramante yogino 'nante satyānande. And that is real happiness. Happiness means unlimited, unrestricted happiness, without any condition. That is real happiness. If there is restriction, if there is condition… Just like here, if I go to a restaurant, the condition is you first of all pay, then you enjoy something. So similarly, if I have to enjoy a nice apartment, a nice house, first of all pay so many dollars, so many pounds, and then enjoy. There is condition. But in the brahma-saukhyam, there is no such condition. If you simply, if you can approach that platform, then… That is the meaning, rāma. Iti rāma-padenāsau paraṁ brahma ity abhidhīyate. Rāma. Rāma means rāman. Rāma. The Supreme Personality of Godhead, Lord Rāma. If you associate with Him, Rāma or Kṛṣṇa or Viṣṇu, Nārāyaṇa… Nārāyaṇa parā avyaktāt. He is transcendental. So some way or other, if you make association with Him, if you are elevated to that position, then you get ananta, unlimited happiness. That is required.

Because we are part and parcel of the Supreme Lord, sac-cid-ānanda-vigraha [Bs. 5.1]. The Lord is eternal, blissful, and full of knowledge. Similarly, we are also part and parcel; we are also eternal, blissful, and full of knowledge. But because we are part and parcel, very small particle, therefore sometimes our knowledge becomes disturbed. Just like little boy and elderly man. The elderly man hardly commits mistake, but little boy commits so many mistakes because he has got little knowledge. So because we, the living entities… We have got knowledge, but because our knowledge is limited, therefore sometimes our knowledge is covered by māyā. But the knowledge of the Supreme is never covered by māyā. Just like the cloud. Cloud covers the sky. If an insignificant portion of the sky is covered by cloud, the cloud cannot cover the whole sky. You'll never hear that "A cloud is on London; therefore the cloud is all over the world." No. Similarly, the knowledge is covered of the small particle Brahman, not of the Supreme Brahman. There are many instances. So some way or other, our knowledge is now covered in this material existence, so we have to get out of this ignorance. For that purpose we require tapasya, tapo divyam [SB 5.5.1]. Tapasya means voluntarily accepting some inconveniences. Voluntarily… Just like a man is very happy in his family life… He has good house, good wife, good children, and good bank balance, enjoying life, but śāstra says, "No. You are fifty years old; you must get out." So he has to get out. He cannot say that "I am so happy in my family life. My wife is so nice. My children are so obedient. I have got nice money, income. Why shall I go out?" But śāstra says, "No. Vanaṁ vrajet." Vrajet means must. You must go to the forest. But if you disobey, then you will be in trouble. Just like you disobey the laws, you will be in trouble. So this is called tapasya. I do not like to go out of my home, very comfortable home, happy home, but śāstra says, "You must." So I have to accept inconveniences. If I leave my home, comfortable home, I do not know where to live, how to eat, where to stay. These are experienced. When we took sannyāsa, in the beginning, we thought like that, but by the grace of God, Kṛṣṇa, we are not uncomfortable. We have got… We left only three or four children; now we have got hundreds of children, without any botheration of wife. (laughter) And they are so obedient and so beautiful, so nice, that I could not expect even the children which I begot at home. So by Kṛṣṇa's grace, by God's grace, everything is there, provided you depend on Him. There is no fear. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. If you want to become dependent on God, you'll never be afraid-svargāpavarga-narakeṣv api tulyārtha-darśinaḥ-either you are put into the heaven or hell or anywhere.

So this is tapasya. If you perform tapasya for transcendental understanding, then the result will be that your next life you will be promoted to the spiritual sky. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. After leaving this body, one does not come again to this material existence, miserable existence. But unfortunately, we do not accept that we are living in miserable condition. That is called māyā; that is called ignorance. We are actually in a miserable condition. We are trying to adjust things. But that cannot be adjusted. We have to suffer. The only way is that you realize yourself, what you are, and act accordingly. So your position is you are eternal servant of Kṛṣṇa. You just practice how to serve Kṛṣṇa; then your life will be successful. So that is our movement. This Kṛṣṇa consciousness movement is training people how to become unalloyed servant of Kṛṣṇa. Śuddha-bhakta, unalloyed, without any adulteration. What is that adulteration?

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

No other desire. Not that "By worshiping Kṛṣṇa or acting devotional service I shall get this opportunity, this facility," material or spiritual. A real devotee, he does not aspire even for liberation. He doesn't want. He simply wants, "My Lord Kṛṣṇa, wherever I may be, it doesn't matter. Please keep me always engaged in Your consciousness." That's all. A devotee never aspires that he'll be elevated to the spiritual sky or Vaikuṇṭha or… Never mind. "For thousands and thousands of births I may rot into the hell, but simply I want my Lord, that wherever I may be situated, I may not forget You." Mama janmani janmanīśvare bhavatād bhaktir ahaitukī [Cc. Antya 20.29, Śikṣāṣṭaka 4]. Lord Caitanya teaches this. Janmani janmani. Where there is janmani janmani, that means that is not liberation. As soon as you're liberated, you are not supposed to take birth again. But Caitanya Mahāprabhu says, janmani janmani. He doesn't aspire about liberation. "Birth after birth, please keep Me engaged in Your devotional service." That is pure devotion. Ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā [Cc. Madhya 19.167].

So this Kṛṣṇa consciousness movement is meant for purifying the existence of the living entity and engage him constantly in the service of the Lord, and thus he achieves all success of life. That is also confirmed in the Bhagavad-gītā,

māṁ ca 'vyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"Anyone who is engaged in unalloyed devotional service of Me, he is already transcendental to all the three modes of material nature." Sa guṇan samatītya etān. All these. There are three modes of material nature, sattva-raja-tamaḥ. So a devotee surpasses very easily. Bhavāmbudhir vatsa-padaṁ paraṁ padam. Bhavāmbudhiḥ, the great ocean of nescience, becomes just like the water pit made by the hoof of a calf. You see. Bhavāmbudhir vatsa-padaṁ paraṁ padaṁ padaṁ padaṁ yad vipadāṁ na teṣām [SB 10.14.58]. For the devotee, this place is not for them. This… Which place? This material world. What is that material world? Padaṁ padaṁ yad vipadām. In every step there is danger. Every step. But they are meant for the paraṁ padam. Paraṁ padam, the supreme post, or the supreme abode. That is also confirmed in the Śrīmad-Bhāgavatam. Śukadeva Gosvāmī says, kalau doṣa-nidhe rājann asti eko mahān guṇaḥ. In this age of Kali it is a great ocean of faults. But still, there is one sublime gain. What is that? Now, kīrtanād eva kṛṣṇasya [SB 12.3.51]. Simply by kṛṣṇa-kīrtana, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ, he becomes liberated. And paraṁ vrajet, and he goes to the supreme kingdom. Simply. And Caitanya Mahāprabhu also says, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the śrī-kṛṣṇa-saṅkīrtana." So chant Hare Kṛṣṇa and go back to Kṛṣṇa.

Devotees: Haribol.

Prabhupāda: Chant Hare Kṛṣṇa. (devotees offer obeisances) (end)

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Lecture

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London, September 26, 1969

Prabhupāda: Ladies and gentlemen, our Kṛṣṇa consciousness movement is just the appropriate movement for self-realization in this age. Self… When we speak of self, there are two kinds of self according to Vedic literatures. The exact word in Sanskrit, the self-ātmā. And there is another word-Paramātmā. Ātmā and Paramātmā. There is some other words also-mahātmā, durātmā. Mahātmā means one who has expanded his soul up to the Supersoul, Paramātmā. He's called mahātmā. Another word is durātmā, when one is far, far away from the Supersoul. Dur, dur means distant. Bahut dur. Bahut dur pare hai (?), they say. In Hindi also, they say dur. Dur means distant. So Paramātmā and ātmā, or God and Godhead, the Supreme Godhead or Supreme God. So we cannot place everyone on the same level. That is nonsense. As in this world we see that you are richer than me, and somebody is richer than you, and somebody is richer than somebody else… You go on finding out who is the richest, then you'll come to God. You cannot find anyone in this material world as the richest of all. No. Somebody will come who is richer than him, and somebody will come out who is, I mean to say, poorer than him. Any position you stand, you'll find somebody greater and somebody lesser. Even in the lowest stage of life also, you'll find somebody is lesser. In any capacity, either in richness or in knowledge or in beauty or in strength-in so many things we have got. So everyone cannot be placed on the same level, not only materially, but also spiritually. If you say that "This higher status, lower status, are calculated in the material world; in the spiritual world there is no such distinction," that is partially true. In the spiritual world there is no such distinction, but that spiritual distinction is not exactly like material distinction. That distinction is of consciousness, varieties of consciousness. That distinction.

So in the higher status of life, when this distinction is not recognized or cannot be understood, that is called impersonal status, Brahman. Nirviśeṣa-brahman-Brahman realization without any distinction. This realization of Brahman, impersonal realization, is the beginning of self-realization. That is not final or ultimate. In the Śrīmad-Bhāgavatam there is a statement about the Absolute Truth. What is the Absolute Truth? That it is stated, Absolute… Vadanti tat tattva-vidas tattvam [SB 1.2.11]. "Those who are actually in knowledge of the Absolute Truth, they speak of the Absolute Truth in this way." What is that? Advaya-jñānam: nondual. There is no duality. Although there is variety, but there is no duality. Here in the material world, as soon as there is variety, there is duality. But in the spiritual world, there is variety, but there is no duality. How is that? There is crude example. Many, you can try to understand. Just like this sun. You are seeing every day, sun. Now the sun means there are three divisions: the sunlight, sunshine; the sun globe; and the sun deity. Don't think in the sun planet there is no living entities. That is a wrong conception. As in this planet there are living entities, similarly, in the sun planet also, there are living entities, but their bodies are differently constructed. Just like your body is differently constructed. You cannot remain in the water. But the fishes, the aquatics, they can remain in the water. It is the question of construction of the body. But you cannot say that "Because I cannot live in the water, therefore nobody can live in the water." That is nonsense. This is nonsense. So they, our scientists are so-called nonsense only. They say, "No, there cannot be any existence of living entity in the moon pla…, moon planet or sun planet." They say like that. But our Vedic literature does not say like that. Living entities… It is said, sarva-gaḥ. They can go anywhere, and they can live anywhere. Sarva-gaḥ. Sarva means all; gaḥ means going. You can go. Just like here in London city, you are sitting here, you can go any other part, similarly, you can go any other part of the universe or any other part of God's creation. There is material world, spiritual world… You can go everywhere. But you must be capable of going there. Just like we Indians. There are many Indians… Or there are many Englishmen also, some of them want to go to India. Some of the Indians, from India they want to come to London. They think London is very wonderful city. And some Englishmen also think, "Oh, India is very wonderful land." So we are thinking that moon land or sun land or so many other planets, Venus…

So this sun example we have to understand, that to understand the sun there are three divisions. The first division is the sunlight or sunshine. The sunshine is all-pervading over the universe. It is not imagination. We get from Vedic information. It is said, yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. This is brahmajyoti. Yac-cakṣur eṣa savitā sakala-grahāṇām. Savitā, the sun-god, is called yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. So the sun is described as the eye of the Supreme Lord. Just like we have got our eyes; we can see to some extent, three feet, four feet, or ten feet, or hundred feet. But the eyes of God is so powerful, He can see the whole universe. Yac-cakṣur eṣa savitā. Savitā means the sun. The sun is… So we have to study in this way. People say, "Can you show me God?" Yes, why not? You just try to see God. Here you see the eyes of the God: the sun, the moon. Why don't you see it? Yac-cakṣur eṣa savitā. Just try to understand the one eye of God, then another eye, then try to understand other senses. But you cannot understand even one eye. What you will understand of God? In the Bhagavad-gītā it is said, raso 'ham apsu kaunteya: [Bg. 7.8] "The taste in the water I am." Just try to understand. Prabhāsmi śaśi-sūryayoḥ: "I am the shining in the sun and the moon. I am the sound in the sky." So this light, sound, these are scientific studies. Kṛṣṇa says, Bhagavān says, that "I am the sound in the sky." So if you can practically study sound, light, nicely, scientifically, then you'll see Kṛṣṇa also. That is required. Education means to find out the ultimate goal, Absolute Truth. In whatever field of education you may be, that doesn't matter. But try to find out the ultimate. Because in the Vedānta-sūtra it is said, "What is Absolute Truth?" The first question in the Vedānta-sūtra is athāto brahma jijñāsā. "Now, this is the time." This means the human form of life is the opportunity to understand the Absolute Truth. The Absolute Truth is neither discussed nor understood by the animal society. It is not possible. There is no arrangement in the animal society to understand God or the Absolute Truth. Because they're animals, it is not possible. It is possible in the human society. This association, this room, is an attempt to understand the Absolute Truth, because it belongs to the human society. But if you go to the animal society, they haven't got such room, such arrangement. So that is the distinction between animal and human being. Human being, in any part of the world, it doesn't matter, even uncivilized, there is an inquisitiveness to search out what is the Absolute Truth.

So this Absolute Truth is in three varieties, understood. Absolute Truth is one. Just like the same example: the sun is one, but the study of the sun are in three phases. First of all, you have to study the sunlight. The heat, the illumination, the molecules, the illuminating particles… There are so many things you can study in the sunshine. Those who are scientists, who are physicists, they can study the sunshine. But this sunshine study is not final study about sun. Then the next question is, ”What is the sun globe?” If you have got power, if you have got capacity to manufacture some machine… Just like you are trying to go to the moon planet. Similarly, if you can have some capacity to enter into the sun planet, then you study what is the sun planet. And then again, further if you study, then what are the living entities in the sun planet? And when you study the living entities in the sun planet, who is the head? Who is the chief of the living entities in the sun planet? Just like we are foreigners. We have come here. We inquire, ”Who is the chief of your country?” Oh, you’ll get answer, ”The queen,” or ”The prime minister.” Similarly, in every planet there is a chief predominating personality, in every planet. Not only in this planet, but in every planet. They are called devatā in higher planets. These things are described in the Bhagavad… Yānti deva-vratā devān [Bg. 9.25]. If you want to go to the moon planet, you can go. There are rules and regulation, mean, how you can prepare yourself. Not like that you go there with some masked dress and capture some sand and come out of the… Not like that. Actually, you go there and live there and enjoy life there. That is possible. Otherwise Bhagavad-gītā would not have said, yānti deva-vratā devān [Bg. 9.25]. Devān. Devān, this is plural number. There are many higher planetary systems where the demigods live, devān. They are extraordinarily intelligent. Their standard of living is far, far sublime, better than this planet. Therefore they are called demigods, almost God. God is the supreme, but they’re almost like God. They’re beautiful. It is said in the Vedic literature the more you go to the higher planet, your opulence, your standard of living is thousand, thousand times better than this planet. So these arrangements are there.

Now, amongst all these planets, the sun planet is the chief. How the sun planet is chief? Practically we can see. Everyone, we can see that there are so many glittering planets, illuminating planets, at night, millions and millions, but still, there is darkness. There is darkness at night. In spite of presentation of the moon and millions of other stars, still, you require light. But in the daytime, simply one planet, sunlight, oh, everything is dazzling light. Therefore it is called yac-cakṣur eṣa savitā. Savitā means this sun planet is the eye of God. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā. Rājā means king. Sakala-grahāṇām, all other planets, it is the king. And actually, scientifically, it is true that due to the heat of the sun planet all other planets are rotating; otherwise they’ll fall down. But they’re floating in the air, in the sky, due to this sunlight. Anyone who knows science, he’ll admit, ”Yes, that’s a fact.” And sun is the source of all energy in this material world. All this vegetation, all living condition, minerals-there are so many things-this is due to the sun. So sun in the king of all planets, as it is stated in the Vedic literatures. That’s a fact. Aśeṣa-tejāḥ. Aśeṣa-tejāḥ means unlimited tejāḥ. Tejāḥ means temperature. Unlimited temperature. The sun temperature, you see… Of course, you have no experience here. In India we have got experience. During summer season, when there is scorching heat, it is unbearable. You see? But the sun is ninety million miles or something like that away. Still, the temperature is so high. You see. And it is the estimation that so many millions of miles, if we go nearer to the sun, immediately we shall be burned into ashes, the temperature is so high. Therefore it is said, aśeṣa-tejāḥ. Aśeṣa-tejāḥ. So in this way, if you simply study this sun… There are three phases: the sunlight, or sunshine; the sun globe; and then the living entities who are in the sun planet. There are living entities. Because it is impossible to go… You cannot go even near the sunlight, sunshi…, globe. You cannot go even to the moon planet.

So our material knowledge, material science, our material endeavor is very, very insignificant to understand the Absolute Truth. It is almost impossible. You cannot understand even a planet, and what to speak of the Supreme. Therefore in the Śrīmad-Bhāgavatam it is said that vadanti tat tattva-vidas tattvam [SB 1.2.11]. Those who are in knowledge of the Absolute Truth, they say that the Absolute Truth is realized in three phases. But they’re nondual. How nondual? Just like even if you study the sunshine, it is not different from the sun, because the same quality is there. The temperature and the illumination, two main qualities, in the sunshine you’ll find. And in the same way, if you study the sun globe, you’ll find the same quality: light, illumination, and temperature. And if you go further, if you study the living entity, you’ll find the same thing: temperature and light. But there is difference still, varieties. You cannot say… When the sunlight enters within your room through the window, you cannot say, ”I have got the sun now. Sun is within my room.” That is nonsense. No. Sun is far, far away, but his energy has entered your room. So much you can say, but if you think that because the sunlight is within the room… Sunlight within your room? Sunlight, if it comes a few millions miles nearer this planet, it will be finished. What about your room? The temperature is so high.

Therefore the Absolute Truth are realized in three phases: Brahman, Paramātmā, and Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Śabdyate means we receive from the Vedic literatures. Śabda-brahma, śabdyate. By sound vibration, by transcendental sound transmission, we understand that the Absolute Truth is realized in three phases. What is that? Brahmeti paramātmeti bhagavān iti śabdyate. So what is the difference between Brahman, Paramātmā, and Bhagavān? That difference is just like the same. If you study, if you become satisfied, ”Now I am in the light, sunshine; finished my business,” that is Brahman realization. But that is not final. By Brahman realization, you are in the light, that’s a fact. You are in illumination, you are in temperature, that’s a fact. But if you are satisfied with such temperature and light, then you remain there. And if you are fortunate enough to make further progress, that is Paramātmā-to realize the Supersoul in everyone’s heart: in your heart, in my heart, everywhere, all-pervading. Sunshine is also all-pervading. Brahman is also all-pervading. Sarvaṁ khalv idaṁ brahma. Similarly, Paramātmā, the Supersoul, is also all-pervading. Meditation means to realize the Supersoul, and to realize that Supersoul is everywhere. How everywhere? Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. The Supersoul is within the aṇḍa. Aṇḍa means brahmāṇḍa, universe, and everybody up to the atom. He’s within the atom also. Paramāṇu. Paramāṇu means atom. The Supersoul is within the atom. That is the power of God. He can become bigger than the universe. He can put many millions of universes within His belly. At the same time, He can enter within the atom. Aṇor aṇīyān mahato mahīyān. Mahato mahīyān means greater than the greatest and the smaller than the smallest. So in this way, first realization, Brahman, impersonal. Then next higher realization is Paramātmā, Supersoul. Brahman realization more or less realized by philosophical speculation, and Paramātmā realization is achieved more or less by meditation. But Bhagavān realization is transcendental devotion. That is beyond the philosophical speculation and mental meditation, beyond.

So these are gradual processes, but… Just like if you actually serious about studying the sun subject matter, then you have to study the sunlight, then sun globe, then enter into sun planet and try to understand; similarly, if you want to understand the Absolute Truth, you have to make progress in that way: Brahman realization, Paramātmā realization, then personal, Bhagavān realization. The crude example: as in the sun there is a supreme person, Sūrya-nārāyaṇa, or the predominating deity in the sun globe, and then the sun globe is there, and then the sunlight is there, similarly, Absolute Truth means the, in the beginning, the Supreme Personality of Godhead-person-and then His plenary expansion. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Plenary expansion. That person is not like us. Just like I am sitting here, but I am not in my apartment. God is not like that, person. He… He's in His apartment; at the same time, He is everywhere, in everyone's heart, and within the atom also. But we do not wish to accept God as person because we are thinking God must be a person like me. No. That is our less intelligence. In the Bhagavad-gītā you'll find, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvaraḥ, the Supreme Lord, is residing in everyone's heart. Sarva-kṣetreṣu. Ksetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. In Bhagavad-gītā you'll find, kṣetra-kṣetrajña: the self and this body. And Bhagavad-gītā is stating what is this body and what is the self. So in that connection the Lord says that "You, the individual soul, he's the proprietor of this body." Or not exactly proprietor, but leaseholder. You cannot say you are proprietor, because as soon as you'll be asked, "Vacate," oh, you have to vacate. But you can say "leaseholder." Actually, it is leaseholder. We are, we are holding this body on certain lease term, for so many years. As soon as the lease period is over, "Vacate, please vacate." "Oh, I have got so much attraction for this body. How can I vacate?" Oh, there is no argument. "Please get out, immediately." "Oh, I am President of USA." "Oh, never mind. Immediately." (laughter) Yes, immediately. So don't you see? So what is use of becoming President? If I am so much under the laws of nature, under the order of Supreme, that immediately, I am going in procession very nice, and then, oh, there is shot and finished everything…

Therefore those who are sensible, they do not aspire for all these temporary things. Temporary bodily acquisitions, good birth, good opulence, good beauty, and good knowledge-these are bodily acquisitions. (affections?) Everyone is very much proud if he's born in a nice family or nice nation. Oh, he's very proud, "I am Englishman," or "American," "I am this," "I am brāhmaṇa," "I am this, first class." Why? Good birth. Then, if one is very rich, oh, he's very proud. Then, if one is very much learned, he is very proud. And if one is very beautiful, he's also very proud. Janmaiśvarya-śruta-śrībhiḥ [SB 1.8.26]. These are our objects of being proud. But this can be finished within a second, because it is due to this body. So actually, those who are in the bodily concept of life, they're in lower grade of human civilization. Just like animals. They are considered as animals. Just like the animals, they are fully absorbed in the thought that "I am this body," similarly, if a man is absorbed in such thought, that "I am this body," then he is equal to animal. That's all. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. And with bodily relation we make our identification. "Because my body is born in this land, England, therefore I am Englishman. Therefore all Englishmen are my countrymen." Or my family: "Because I have got this bodily relationship, they are my kinsmen, they are my sons, they are my wife, they are my father, they are my mother, they are my societymen." In this way, all our conception of life is on the bodily concept of life. But we are not body; we are ātmā. This is self-realization. This is self-realization. Self-realization does not mean that for a few minutes I think that "I am not this body. I am something extra." But what is that extra? That should be clearly understood, that "I am spirit soul," ahaṁ brahmāsmi. "I am Brahman." Then? Is that finish? Simply by understanding that I am Brahman? No. That is not finish. You have many other steps to go forward.

So simply by Brahman realization, you cannot stay on the platform of understanding that "I am not this body." You'll fall down again. You'll fall down again and accept this body, "Yes, I am this body." Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. After much meditation or hard work, you realize that you are Brahman. But if you do not go further-Brahman, Paramātmā, and Bhagavān-then you'll fall down again. Again fall down. Āruhya kṛcchreṇa. Just like, take a crude example. You have got very nice sputnik, and at that time you have said that "I have reached moon light, moon planet." But if there is no place to live, you come down again here. What you'll do? You must have some shelter. They must advertise… Just like when I was in San Francisco, so many reporters asked my opinion: "Swamijī, what is your opinion that they have gone to the moon planet?" I told, "It is simply waste of time." Oh, what is the use of going there and catch some sands and come back? You live there, utilize; otherwise, what is the value? What is the use of spending so much money? Similarly, if you simply realize that "I am Brahman," you cannot utilize the opportunity, then what is the use of realization? You'll surely fall down. Just like the man has come down again. He may advertise, "Oh, I went to moon planet." That's all right, but what you have gained? You are liv… You are here, like me, with me. What is your extra qualification? You are now living with me. Why did you… Rather, I did not take so much trouble. You have taken so much trouble, and you have come back again. So what is the use of such realization if you cannot utilize it? So Brahman realization is not sufficient, that "I am not this body," ahaṁ brahma. No. That is clearly stated in Bhagavad-gītā. Brahman realization is not rejected, but if you do not go further, do not make further progress, then it is useless waste of time. Exactly like that: if you cannot go further, make arrangements how to live… You go with great speed in the space, but if you cannot stay in any other planet, then you come back again here. That's a fact. Similarly, you go, you realize Brahman-that's very nice-but if you cannot stay in the Brahman realization and again come to this bodily realization, bodily platform, then what is the use? Why you have taken so much trouble? Just after meditation, if you come again and you take to these, all these nonsense habits again, then what is the use? You must stay. That should be our…

Therefore Bhagavad-gītā says, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. If actually one has realized Brahman, then he should be free from all anxieties. Prasannātmā. Prasanna means joyful. Because all our anxieties are due to this identification of this body-"I am Englishman," "I am Indian," "I am this," "I am that." Therefore I am…, we are always anxious, anxiety. Even the cats and dogs, they are also anxious for their body, protection. As in nationwise, everyone is anxious, "Oh, let them… Russians, they may not come." The Russians thinking, "Here… Yes. They may not come." Oh, should be… Oh, wars and peace.(?) All anxiety! Advancement, so-called nonsense advancement is increasing anxiety. That's all. But brahma-bhutaḥ means no anxiety. That is the first stage. That is the first stage, brahma-bhūtaḥ prasannātmā. And what is that? How? What is that quality of prasannātmā? Na śocati na kāṅkṣati [Bg. 18.54]. There is no hankering and there is no lamentation. So long we have got this bodily identification, we have got sense gratification. What we haven't got for sense gratification, we hanker after it. And if we lose something, then also we lament. Brahma-bhūtaḥ prasannātmā na śocati na…. But a brahma-bhūtaḥ person, he has no hankering, no lamenting. Samaḥ sarveṣu bhūteṣu. Then he sees equally everyone. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Not that "He is animal. He should be sent to the slaughterhouse for our eating purpose, and the animal may suffer and we may enjoy." This is not Brahman realization. Samaḥ sarveṣu bhūteṣu. Equal: "Oh, if somebody pinches me, I suffer." Lord Buddha preached this Brahman realization, that if you suffer by others' pinching, why should you pinch others? Nonviolence.

So everyone stops to different stages of Brahman realization, but the ultimate goal, as we get from Vedic literature, is mad-bhaktiṁ labhate parām [Bg. 18.54]. When one is perfect in Brahman realization, he's engaged in devotional service, bhakti. After being liberated from material concept of life, when one is actually in the Brahman state of transcendental life, he can begin this Kṛṣṇa consciousness. Mad-bhaktiṁ labhate… Why? Bhaktyā mām abhijānāti [Bg. 18.55]. Because without going to that stage, you cannot understand God. Bhaktyā mām abhijānāti. It is not said that by meditation, by philosophical speculation, one can understand God. No. Bhaktyā. So they cannot understand anything, these meditators and speculators. No, they can, partially. But bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. "As I am, Absolute Truth, that can be understood through this devotional service." And this devotional service is attained after attainment of this brahma-bhūtaḥ stage. So the brahma-bhūtaḥ stage is not final. We should not be satisfied either living in the brahma-bhūtaḥ platform or Paramātmā realization platform. We must make farther progress and go to the platform of Bhagavān, the Supreme Personality of Godhead, and engage ourselves in His loving transcendental service. Then our life will be successful. This is our Kṛṣṇa consciousness movement.

Guest: How it is possible… How we can (indistinct)?

Prabhupāda: Chant Hare Kṛṣṇa and dance. Can you not do this? Even a child can do it. What we are appealing? "Please come chant Hare Kṛṣṇa and dance." What did these boys? One year before they did not know anything. So they, along with their wives and children, they are now dancing and chanting. That's all. Is it very difficult process, to come and chant and dance? The easiest process in the world! Without any education, without any knowledge. Simply come, chant and dance. If… There is a realized practical example, these boys and girls. They began with this chanting and dancing. Now see their faith, their advancement, their knowledge, their temperament, their attitude. So much advanced. You cannot compare with any other group in this world. So easier. So take to this movement; your life will be sublime. Easiest process. There is no charge. There is no fee. We don't charge anything. We don't say that "I give you some secret mantra. You give me some dollars." No. It is open: "Chant Hare Kṛṣṇa." (end)

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Lecture: "Nobody Wants to Die"

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Boston, May 7, 1968

Prabhupāda: So actually everyone is trying to live. Nobody wants to die. Why this psychological desire is there? I want to live. That, that means that he is eternal. Therefore he wants to live. That is confirmed in the Bhagavad-gītā. Na jāyate na mriyate vā kadācit. That soul existing within this body, or "I," I am eternal. So we… I am struggling now with this body. This body's temporary. I am changing different bodies. Just like in my this present life also I have changed so many bodies. So there is no difficulty to understand this philosophy that "I am changing bodies every moment. But I am the same, eternal. Similarly, after changing this body, I shall have another body." That is very nicely explained in the Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

"As the living spark, the soul, is changing from childhood to boyhood, from boyhood to youthhood, from youthhood to old age…" This is a fact. Everyone knows. Similarly, to change to another body is a fact. And dhīras tatra na muhyati: "Any intelligent man is not surprised." He doesn't say that there is no life after death. There is. Now that life after death may be in one of the so many, 8,400,000's of bodies. There is no guarantee what kind of a body you are going to get. In our last meeting we explained that from Bhagavad-gītā, that yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Ante, at the time of death, as his mental position is there, he gets the, another body, similar. There are many historical references. As I told you the other day, that King Bhārata, he was very much elevated and very great soul. At twenty-four years of age he was emperor of the world, but at the very young time he gave up his wife, children and kingdom and went to the forest for spiritual enlightenment. And he was making progress. Unfortunately, one day he saw that a deer cub was in helpless condition. It's mother came to drink water from the river, and there was a roaring of lion, and she begot the calf and fled away-after all, she's animal. So Bhārata Mahārāja took compassion on the little, just-born calf: "Oh, it will die. Let me take care." So he was taking care. One evening that calf did not come back. So he was anxious where it was gone, and so he went to the forest, and while he was on the up, hill, he slipped from the hill and fell down and died. And at that time, his mind was absorbed in the thought of that calf. So next body, he got a deer. Yes.

So Bhagavad-gītā also confirms this. So we have to prepare our mind in such a way that we should always think of Kṛṣṇa. Then that is meditation, real meditation. And practical. There is no use thinking of something void. That you cannot concentrate. That is not practical. You can simply struggle for it and waste your time. But if you have got something tangible to meditate, that is very easy. So why not Kṛṣṇa? So nice, beautiful, and He's accepted the Supreme Personality of Godhead by great sages, saintly persons, scholars and Vedic literature. And they have achieved success. Why not follow their example and simply concentrate your mind, meditate on mind? And that meditation is very nicely done by chanting. As soon as you chant Hare Kṛṣṇa, your ear is forced to receive this Kṛṣṇa. And the Kṛṣṇa sound and Kṛṣṇa is nondifferent. This is the philosophy. Kṛṣṇa and Kṛṣṇa sound… Because Kṛṣṇa is everything, God is everything, so why not this sound, "Kṛṣṇa," which is approved? So by chanting Kṛṣṇa, you receive Kṛṣṇa in transcendental vibration immediately, and your meditation is there because your attention is diverted to Kṛṣṇa. So your attention, your mind and the word, and the authority-everything is there. Simply chant Hare Kṛṣṇa and take…, feel practically how it is working. There is no charge. There is no exertion. It is very easy. Kartum… Su-sukhaṁ kartum avyayam [Bg. 9.2]. This process of meditation is easy, happy and indestructible. There are so many instances from śāstras. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ, abhinnatv an nāma-nāminoḥ [Cc. Madhya 17.133]. There is the spiritual platform, everything identical. Just like you get some thousand miles away in the radio: this sound and the person who is transmitting the sound is identical, although materially we cannot derive the same benefit. That is the difference between material sound and spiritual sound. The spiritual sound, there is no such difference. Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ [Cc. Madhya 17.133]. So it is a fact that by sound vibration, Kṛṣṇa, you immediately contact Kṛṣṇa. So if there is any spiritual benefit by contacting Kṛṣṇa or be in touch in Kṛṣṇa… Just like if you be in contact with fire you get warm, similarly, by contact with Kṛṣṇa you immediately get spiritual warmth. That is the technique of this chanting Hare Kṛṣṇa. And that is being experienced by the students, those who are sincerely doing it without any offense.

So this is the simplest method, and Lord Caitanya therefore recommended, kalau nāsty eva nāsty eva gatir anyathā. In this, in this age… This age is called Kali. Kali means the age of disagreement. Nobody agrees. Nobody agrees. I don't agree with you; you don't agree with me. I quarrel with you; you quarrel with me. Everyone thinks that he is independent, he is God or he is everything. But he is dependent in every step. But still, he's proud of becoming God. So these nonsense things are going on. Of course, this is a process of spiritual understanding, ekatvena bahudhā pṛthaktvena bahudhā viśvato-mukham, that "I am God," whether "I" means this body or "I" means this mind, or there is something "I" else than this body and mind. Therefore meditation required. Accepting that you are God, now find out "I." Now what is that "I"? Is that "I" this body or this, that "I" the mind, or is that "I" the intelligence? So meditation means to find out that "I" who's claiming that "I am God."

So if you identify yourself with this body, then there is no need of meditation because body, you are actually seeing-this is body. No meditation means that you have to transcend the bodily platform, the mental platform, the intellectual platform. Then you find out what is the "I." That is meditation. But fortunately we get information directly. Instead of searching out what you are, what is your position, what is this "I," you get direct information from Kṛṣṇa. What is that? Kṛṣṇa says that "All these living entities, they are My part and parcel." So as part and parcel, you may claim as God. How is that? Just like this whole body. Now, the finger, which is the part and parcel of this body, can be said also "body." But the finger is not the whole body. A finger, if it claims that "I am the whole body," then it is wrong conception. But if the finger claims that "I am body," there is no wrong. Finger is… Because it is part and parcel of bo…, this body, whole body, therefore it is also body. Just like part and parcel of gold is also gold-it is not different from gold-similarly, I, individual I, I am the part and parcel of the Supreme "I," Kṛṣṇa. That is the real philosophy. And as soon as you understand that you are part and parcel of the Supreme, then your function is also immediately fixed up. What is that? Now, this part and parcel of this body is the finger, or anything you take. What is the duty of this finger? The duty of the finger is to serve the whole body. That's all. It has no independent existence. The… A finger, if it noncooperates with this body to work for the body, then it is to be understood that the finger is in diseased condition. Suppose if I have got some pain. I want my finger to work in some part of my body like this, and if it cannot, that means it is in diseased condition. If there is some pain, you are feeling not to work the finger. Similarly, our position, being part and parcel of the Supreme, our function is to serve the Supreme. If we do not serve the Supreme, then it is our diseased condition, which is called māyā. Māyā means which is not actual fact. Mā-yā. Mā means "not"; yā means "this."

So, so we are thinking at the present moment that "I am God. I am independent." That is māyā. Māyā means which is not actual fact. Plain philosophy. If you are God, then you must know what is God. God is never dependent. That is the definition given in Vedānta-sūtra: svarāṭ. Svarāṭ means fully independent. That is one of the quality of God. Janmādyasya yataḥ 'nvayād itarataś ca artheṣu abhijñaḥ svarāṭ. Svarāṭ means fully independent and fully conscious. So your consciousness is not full. Your independence is not full. That you cannot have. Now you belong to a independent country, but you are not fully independent. As soon as the state laws want you for some particular purpose, in spite of your unwillingness, you have to act. That means you are not fully independent, even in the state relationship. And how you are fully independent in God's relationship? So your claim that "I am God" is not fullfilled there, because God is independent. You are not independent. How you can claim that you are God? Can you answer this question? Because in your school it is taught that "I am God." I say God is fully independent. Are you fully independent? Then how can you claim you are God? Can anyone answer this? Because this philosophy is going on. Everyone is thinking, "I am God." So if you are not fully independent, you are, if you are not fully conscious, everything, you are simply a minute part. Minute part means because you are part and parcel of the Supreme. So everything is there in you in minute parts but not in full.

Just like the definition of God as it is given in the Vedic literature:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś ca
ṣaḍ iti bhagaṁ ganaḥ
(Viṣṇu Purāṇa 6.5.47)

Bhaga. The exact Sanskrit word of the Absolute Truth, or the Personality of Godhead, is called Bhagavān. Bhaga means six kinds of opulences. What is that? Aiśvarya, wealth. Aiśvaryasya samagrasya. Vīryasya. Vīryasya means strength. Wealth, strength and yaśaḥ. Yaśaḥ means fame. Aiś… Wealth, strength, fame and śrī. Śrī means beauty. And jñāna. Jñāna means knowledge. And vairāgya means renunciation. Wealth, fame, then strength, beauty, and knowledge and renunciation. If these six things are in full present in anyone, He is God. Otherwise, he's a dog or less than God. And in the Vedic literature we find the definition: na tasya kāryaṁ kāraṇaṁ ca vidyate. Now, are we in that position that we have nothing to do? Oh, if you do not work I cannot eat even. The whole function is stopped. But the definition is na tasya kāryaṁ kāraṇaṁ ca vidyate. Now, take for example this beautiful flower. This beautiful flower, you have to accept there is a great brain behind this beauty. Because here we have got so many artists. When they draw picture, oh, how nicely they apply their brain, their painting, everything, then… But that beauty is not as beautiful as this flower. If ordinary beauty painted by a, an artist, it takes so much time and labor, do you think that this beauty is done automatically? What is the explanation? This is nonsense, that there is no brain behind it. There is. That is the brain of God. That is explained: na tasya kāryaṁ kāraṇaṁ ca vidyate. Although it is so beautifully done, but He has nothing to do. How? Parāsya śaktir vividhaiva śruyate [Cc. Madhya 13.65, purport]. His energy is so powerful that svābhāvikī jñāna-bala-kriyā ca: everything is coming out as natural product, energy. Just like so many things happening in your body. The hair is growing. Can you explain how the hair is growing? You do not know even in your body how things are taking place. But there is energy. It is accepted that there is energy in your body which is helping to grow so many things in your body. So if you have got so much energy that things are taking automatically, just imagine how much energy He has got.

So these are explained in the Vedic literature. Na tasya kāryaṁ kāraṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate: "He has nothing to do and nobody is equal or greater than Him." Therefore God is great. Nobody can be equal. You cannot claim that you are God. Then you claim "God," I claim "God," he, she claims "God," he claims "God." Then what is the meaning of "God"? Nobody… God is great. Nobody can be greater than Him. Then how you can claim that you are God, I am God? Then either you do not know what is the definition of God or you are foolishly claiming that you are God. You must… If you claim, if you come here and introduce yourself, "I am President Johnson," oh, you must present your credential that you are President Johnson. Otherwise, we shall say you are crazy. So if you cannot present yourself even like ordinary president-you are claiming that you're God-how much nonsense you are. Don't claim in that way. There is no equal to God. Oh, there are so many equals to you, so many greater than you, lower than you. So you are not absolute. God is absolute. In the Bhagavad-gītā the same thing is described, that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanajaya, Arjuna, nobody's greater than Me." Anyat. Anyat means anyone. So this is the one of the symptoms of God, that nobody is greater than Him. So you have to prove that nobody's greater than you. If you simply think falsely that "Nobody's greater than me. Nobody's…I am moving this sun. I am moving this moon. I am…," so you have to prove it. Otherwise, it is nonsense. But if you remain in your actual position, that "I am not God, but I am part and parcel of God, and God is nondifferent…" Just like the part and parcel of your body, this finger, and the whole body… If you make analytical study: "Oh, there is blood, there is vein, there is muscle, there is skin, there is bone, everything complete," as much as there is blood, vein, muscle, bones, everything in the whole body, so, as part and parcel, the, all the qualities, or all the ingredients of God are there. But he is a small quantity; therefore part and parcel. But even it is small quantity, if you actually come to the platform of God, then you'll become almost equal like God. But you cannot be God. That is not possible. Then there is no meaning of God, because God is great. And in the Vedic literature it is confirmed that na tasya kāryaṁ ca vidyate na tasya sama adhikaś ca dṛśyate: "Nobody's greater than Him, nobody's equal to Him. He, He has nothing to do. Everything is being performed by His multi-energies."

So these descriptions are there. So you have to… Vedic knowledge means the knowledge of authority. So you have to prove. But there is a process for understanding God, that "I am God." That is a process. But not that one is God. "I am God" means in that way: "Qualitatively, I am God." So we have to find out, meditation, "What is that quality?" That quality is the spirit soul, on account of whose presence the whole body is working. As soon as the spirit soul is absent from this body, this body has no more any value. That you have to understand. And what is that spirit soul? That you have to find out, where it is. Where is the spirit soul… Now, if you medically analyze where is the spirit soul, you cannot find out. But there, in the yoga process, there are different rules and regulations, sitting posture and then breathing exercise, controlling the air passing through this body. In that way, gradually you come to know what is that… Not only you come to know, but the perfection of yoga system is that you can practice to take the soul from six different position, from the navel position to the heart, then to the, it is called, what is called?

Jadurāṇī: Throat.

Prabhupāda: Neck. Yes, kantha. Then you can bring it between the brows, and when you are sufficiently practiced, you can transfer your soul from the top of your brain to any planet you like. That is the perfection of yoga. That is not possible nowadays. Nobody can practice. Real perfection of yoga is not possible in this age. That breathing exercise, the sitting posture, following the rules and regulations… Nobody's following the rules and regulation, what to speak of the sitting posture. That is a process, recommended process. That is mentioned in the Bhagavad-gītā also, and in Śrīmad-Bhāgavatam also. But that process is not possible at the present days. But if you want spiritual perfection at the present age, then this is the recommended process by Caitanya Mahāprabhu:

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Anyathā means other process. Anyathā. Because we are chanting Hare Kṛṣṇa, it does not mean that we are condemning other process. No. The other process is there in the scriptures and authoritative scriptures. But other process is not possible to be practiced in this age. Therefore Caitanya Mahāprabhu says, kalau, "In this age," nāsty eva nāsty eva, "it is…, there is no possibility to practice other process." Nāsty eva nāsty eva, three times. Just like if I say three times, "It is not possible, not possible, not possible," that means to confirm it, three times. Caitanya Mahāprabhu says, nāsty eva nāsty eva nāsty eva: "It is not possible, not possible, not possible." Gatir anyathā: "There is no other alternative." If you are at all seriously, I mean to say, interested for spiritual salvation, then this is the process. This is the process. Now, so far this process is concerned, we have got many students. Now you can talk with them and you can see practically how they have advanced by practicing this simple process. At least they are pure in their habit and they are confident about their progress. There are so many things.

So we have to follow the prescribed process. There are different processes mentioned in the Vedic literature that kṛte yad dhyāyato viṣṇu [SB 12.3.52]. Kṛte means in the Satya-yuga. There is no English translation, what is called Satya-yuga, but people have got imagination, "Golden Age," or something like that. Satya-yuga. Satya-yuga means cent percent people are pure. And Tretā-yuga means seventy-five percent people are pure and twenty-five percent impure. And Dvāpara-yuga means half and half-half pure, half impure. And Kali-yuga means almost impure. Impure. Ninety-nine percent impure. This is Kali-yuga. So, for spiritual salvation, for transcendental realization, it is said when… Kṛte yad dhyāyato viṣṇu. When people were cent percent pure, at that time, the process of meditation was successful, because this meditation requires fully purification of the body. Otherwise, simply closing your eyes, if you meditate and sleep… I've seen, practically. They are meditating (snores). I have seen. Perhaps you have also seen. Yes. Because it is naturally. If you close your eyes and you have nothing to do, oh, naturally you'll be, feel sleepy. And you'll feel sleepy and go on. You see? So this is not possible. Therefore śāstra says, kṛte yad dhyāyato viṣṇu. The meditation of Viṣṇu was possible in the Golden Age when everyone, cent percent, people were pure. Then next age, tretāyāṁ yajato makhaiḥ. Makhaiḥ means sacrifice, performing great sacrifices. Sacrifice means, if you want to perform sacri…, you require hundreds of mounds of butter and so much grain, so many things that you cannot provide at the present moment. Nobody can provide. So that is also not possible. Yajato makhaiḥ. Makhaiḥ means sacrifices, great sacrifices. And dvāpare paricaryāyām. The next stage, by temple worship, or church worship. That is also not possible. Nobody is interested in this age to go to the temple or to the church, or they are not satisfied with the management of the temples or the church. So many things. Anyway, this has become practically impossible to get any enlightenment. So dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt. Therefore in this age of disagreement and quarrel, this is the best process. Never mind whatever you are. It doesn't require any prequalification. Simply you sit down. You sit down together and chant Hare Kṛṣṇa. You see? Very practical. You haven't got to sit in a particular position or fashion, āsana. You haven't got to exercise your breathing process. Nothing. Simply you sit down and chant Hare Kṛṣṇa. And that we have read just now, a practical experience of one reporter, and there are students. They have got practical… Simply by chanting you get the highest ecstasy.

So it is said in the Bhāgavata:

kṛte yad dhyāyato viṣṇu
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

This is hari-kīrtana. This is the process. So we have to… There are many, many things in the drug shop, but you have to accept a medicine out of thousands of medicines which is described by the physician. Your physician gives you note that "You get this medicine from the drug shop and you'll be cured." Similarly, there may be different processes for self-realization, but at the present, this is the only prescribed method for self-realization. If you do not accept it, then you'll be misled. Just like if you say to a drug shop, "The doctor has asked me to take some medicine. So give me any medicine," oh, the drug shop owner will say, "No, I cannot give you any medicine. You give me… Bring the prescription of the doctor. Then I shall give you." That is real treatment. If you actually want spiritual understanding, then you must follow the prescribed method. And you can practically feel also. In other method, you have to do so many things which are practically impossible. But, if you simply imitate or do something which will never be fulfilled, then you can indulge in such waste of time. But, if you actually want result, then this is the process. Kalau tad dhari-kīrtanāt. And Caitanya Mahāprabhu thrice, three times He says, kalau nāsty eva nāsty eva nāsty eva gatir anyathā. There is no other alternative, no other alternative, no other alternative. This is the easiest process and you have no loss. You haven't got to pay us anything as fees. If you pay us, it is welcome, but we don't charge anything. But to maintain the establishment, sometimes we beg from you. That is a different thing. But we don't demand that "You give me so many dollars. Then I shall teach you what is Hare Kṛṣṇa." The Hare Kṛṣṇa is there, openly written, and you can chant. You can take the advantage.

So don't falsely claim that you are God. You are everything. You are moving this world. Why? Actually are you doing that? Then why do you falsely claim like that? What is your answer? If I… You meditate that "I am moving the sun. I am moving the moon. I am moving everything." Are you dong that? You do…, cannot move yourself. You are so much dependent on the laws of nature. Why you are falsely claiming like that? What is your answer? Give me your answer, those who are thinking that "I am God." Do you think thinking, by thinking one will be God? Where is your power? Yes? You want to ask? No? So actually it is not the position. I am God in that sense, I have already analyzed, that I have got the, in minute quantity… As I am minute quantity, fragmental portion of God, so similarly, I have got all the qualities of God in fragment. For example, this consciousness take. That is practical. We are preaching Kṛṣṇa consciousness. Now, it is not that Kṛṣṇa has got consciousness and you haven't got consciousness. You have got also consciousness. That's a practical experience. Every one of us are conscious as God is conscious. So you are also conscious. Now, what is the difference between God's consciousness and your consciousness? That you have to find out. Can you say me? You should know all these things. Consciousness…

Devotee: God's consciousness is absolute; mine is not.

Prabhupāda: Yes. Therefore you are not God. God consciousness is described in the Bhagavad-gītā: idaṁ śarīraṁ kṣetra. The Personality of Godhead, Kṛṣṇa, says that "This body is the field of our activities." Otherwise, it is stated in the Bhagavad-gītā that kṣetra-jñaṁ cāpi māṁ viddhi: "I am also conscious. I am also knower." As you are knower, so God is also knower. But the difference of His knowledge-that He's omnipotent, omnipresent; you are not omnipotent, omnipresent. That is the difference. You have got some potency, and you are also present in some limited circle, but He is present everywhere. You are not present in another planet, but God is present everywhere. That is His omnipresence, omnipotent. So He's also conscious, kṣetra-jñaṁ cāpi māṁ viddhi: "Also know that I am also knower, but My knowledge expands everywhere, but your knowledge expands only within this body." That is the difference.

So similarly, in any capacity you analyze, so far the definition of God-wealth… Now, He's the proprietor of all wealth. Now, nobody can claim… Even the, I mean, the biggest rich man of your country, the Rockefeller or the Ford company or…, nobody can claim that he's the only richest man. No. There are many others. So nobody can claim that "I am the richest." No. Nobody can claim that "I am the most famous." No. Nobody can claim that "I am the most beautiful." Nobody can claim that "I am the absolute knower." In this way, you apply the definition in yourself, you'll find that you partly and partially represent all the qualities of God. That you can claim, that you are partial God, or part and parcel of… That is the exact word, part and… Mamaivāṁśo jīva-bhūta [Bg. 15.7]. These living entities, jīva-bhūta… There are two definitions of the living entities. One definition is jīva-bhūta, and another definition is Brahmā bhūta [SB 4.30.20]. What is the jīva-bhūta? So long the living entity has got the misconception of his existence, that "I am this body," he's called jīva-bhūta. And when he is completely in knowledge that "I am not this body," that is called brahma-bhūtaḥ. The same "I," one is false identification, and another is real identification. The real identification begins-brahma-bhūtaḥ, to know that "I am not this matter; I am spirit soul." That is the beginning. Even in that beginning understanding, that "I am not this body; I am spirit soul," there is Brahman realization, but that Brahman realization has to be increased. That means not only realize yourself that you are Brahman or spirit soul, but you have to engage yourself as Brahman and spirit, to work as Brahman. Then the perfection is complete. And how to work that? So long as you are inactive, your Brahman realization is not perfect. I have several times given this example, that if a diseased man is cured, the temperature is no more coming. That is the stage of cure. But that is not perfect stage of cure. When you actually work without any fever, without any disease, that is your perfect stage. Similarly, simply by understanding theoretically that you are not this body, you are soul, that is not perfect realization. Perfect realization is to work in Brahman stage.

Now, how is that working? That is stated in the Śrīmad-Bhāgavatam:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

That means the same thing. Just like here, in this jīva-bhūta stage, false identification stage, we are also anxious to hear something. We are reading daily in the morning some newspaper, "This, this thing has happened there. This thing has happened here. Here is something available." But as soon you become brahma-bhūta [SB 4.30.20], you lose all interest in such nonsense things. You'll be interested to hear about Kṛṣṇa, not about the newspaper. This is called liberation. No more attraction for material engagement. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇu means the Supreme Personality of Godhead. So your hearing, your chanting, your remembering, your acting-everything will be in connection with Viṣṇu. That is real Brahman realization stage, active stage.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

Take, take the example of Arjuna. What is that? He was in the battlefield. The problem was to fight or not to fight. But so long he was not in the brahma-bhūta stage, identifying his body, that "I am this body," he was thinking the bodily relationship: "Oh, he's my father. He's my brother. He's my uncle. He's my grandfather." He was hesitant. But the same fighting remained after hearing Bhagavad-gītā. And what is the change? The change is that bodily identification gone, spiritual identification taken, that he, as part and parcel of Kṛṣṇa, it is his duty to serve Kṛṣṇa: "Kṛṣṇa wants this fight. I must fight. That's all." Similarly, brahma-bhūta stage means when you fight for Kṛṣṇa. The fighting here, in this world, nobody can remain without fighting, struggle for existence. Everyone has to fight. Daily you are fighting to exist. Utilize this fighting for Kṛṣṇa, then your life is successful. Yuddhyasva mām anusmara [Bg. 8.7]. It is not that, oh, fighting is stopped. Fighting you have to do so long you are in this material world. Kṛṣṇa consciousness does not mean to become lazy. You have to act practically for Kṛṣṇa. That is Kṛṣṇa consciousness. So everything will remain the same. But when it is done in Kṛṣṇa consciousness, that means you are making progress, spiritual realization. And, doing that, if you are so fortunate that always thinking of Kṛṣṇa and dying for Kṛṣṇa, then your life is successful. You at once transferred to Kṛṣṇaloka. This is the process, Kṛṣṇa consciousness.

So you haven't got to do anything. Simply you have to act in Kṛṣṇa consciousness and for Kṛṣṇa. Then your life is successful. That is also stated in the Bhagavad-gītā: yat karoṣi yad juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. Now, yat karoṣi. You have to do something. You have to work. Kṛṣṇa does not say, "Oh, because you are in Kṛṣṇa consciousness, you, you simply…" If you can, simply can think of Kṛṣṇa, it is very good. But in our present position, that is not possible, because we are not so advanced that we can simply think of Kṛṣṇa. But simply think of Kṛṣṇa is automatically done if you work for Kṛṣṇa. The same example, just like I gave you several times, that a woman who is attached with another lover, he, she appears to be very much engaged in the family duties but she's always thinking of her lover, when she'll meet at night. The thinking process is going on even with the activities of her household affairs. These examples are given in Vedic literature. Similarly, if you actually love Kṛṣṇa, then, in spite of your being engaged in so many works, you can think of Kṛṣṇa, full meditation. That is possible, practical. If you have got, I mean to say, very eager attraction for a certain thing, in spite of your acting differently, you are thinking of that. There are many examples. Suppose somebody beloved, your son, is ill at home. You have come to office to work. You are working but you are thinking, "How is the boy? How the child is there? How the child is there?" It is a question of love only. So there are certain processes, regulative processes. If you follow those processes, then automatically you become a lover of Kṛṣṇa. Just like one process: this chanting. You go on chanting Hare Kṛṣṇa and you'll find very soon you become a lover of Kṛṣṇa. Just like the boy. Here is our Tamāla Kṛṣṇa. He says that "I was attached to drug habit, to intoxication habit, meat-eating. Now my attachment is now changed. I am now for Kṛṣṇa." So automatically he has become pure. It is so nice. Therefore I asked him to read that paper because that is practical experience. No more, no more they feels any inconvenience, those who have given up even smoking, tea-taking, coffee-taking, meat-eating. Because these practices are very common thing in your country. But Kṛṣṇa consciousness is so wonderful that for years together they are no more taking tea, coffee, smoking, meat, everything; they don't feel any inconvenience. They are happy, quite happy, in taking simple Kṛṣṇa prasāda. Similarly, in so many ways you'll be freed, and that is brahma-bhūtaḥ. Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] no more anxiety. A Kṛṣṇa conscious person, even if he does not eat for three days, he'll not feel unhappy. These are practical.

So from jīva-bhūta stage, completely dependent on the laws of nature, you gradually become free from the laws of nature. And when you are perfectly free from the laws of nature, that is called brahma-bhūta stage. Brahma-bhūta stage means self-realized stage. And, and the symptom is prasannātmā, always joyful. An ordinary man, habituated to smoke, oh, if I ask him to don't smoke, oh, he'll feel inconvenience after half an hour. There is many chain-smoker. They feel… They ask permission, "Swamijī, can I smoke?" Feeling disturbances. But these boys and girls who were habituated to smoking and everything, they have given for years but they don't feel any inconvenience. This is liberation from one point. Two points. Second point. When he's cent percent liberated from these material demands, then he's perfect, as good as God. But I've seen that so many, I mean to…, students of yoga class, they cannot give up their these habits. I have seen. Neither they ask them to give up this habit. Then nobody will go. These are practical. (pause, phone rings, devotee answers and gives temple address-95 Glenville, Allston)

Any question? If you have any doubts you can make question. We shall try to clear it.

Young woman: What is Kṛṣṇa consciousness in relation to other faiths, like, say, when you think of Kṛṣṇa and you die, in a battle for Kṛṣṇa or something? What if you believed in Jesus Christ and you died…

Prabhupāda: Yes.

Young woman: …in battle for Jesus Christ?

Prabhupāda: Yes, you can think of Jesus Christ. That is also Kṛṣṇa consciousness.

Young woman: And so then you would immediately go with…

Prabhupāda: Yes, you go the platform where Jesus Christ is there. You go there. It is stated in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

There are many platforms of Kṛṣṇa consciousness. So even in this material world… This is a fact. If you want to go to the moon planet, oh, there is no necessity of going by some sputnik or by mechanical arrangement. You can go there simply by following the consciousness to go to the moon planet. That is there in the Vedic literature. You can immediately… Not immediately. After… But you cannot go with this body-even by sputnik. They are trying. It is no t possible. It is not possible. Several times I have explained that in the moon planet the temperature is-that is scientists' explanation-two hundred degree below zero. So with this body, if you go to the moon planet, you shall immediately die. So you have to prepare yourself for getting another suitable body with which body you can exist in the moon planet. Similarly, you can go to the Kṛṣṇa planet. But, if you go to the Kṛṣṇa planet then you haven't got to come back. Mad-dhāma gatvā punar janma na vidyate. You can go to any planet if you desire. You can remain in this planet or you can go down also, according to your… This is the preparation stage. So why not utilize this life for going back to Kṛṣṇa?

Young woman: Well, I don't quite understand how you say you go to the moon planet and die. What about the space suits or living inside a spaceship on the moon. That's…

Prabhupāda: By spaceship you can… At least, at the present moment, the spaceships are not so perfect that it can go to the moon planet.

Young woman: Not at the present.

Prabhupāda: It may be in the future, the spaceships are perfect and you can go to the moon planet. But even if you go to the moon planet, that is not your highest perfection, because within this material world, if you go to any planet, moon or the highest planet, Brahmaloka… Moon planet is very near to us. It is only few hundreds thousands miles away. But there are many planets very, very high. The Brahmaloka, they are also described. Even in the Bhagavad-gītā there is description. So ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. You can go there. Just like I came to your country-very nice, comfortable apartment, all things are available; everything all right. But now my visa period is finished. I'll have to go to Canada. You see? Similarly, if you have got so much restriction in, in a ordinary state that people from other parts of the world may come but they can stay here for six months or one year, or as limited by the visa, then go back, similarly, anywhere you go within this material world, you have to come back. Ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. You have to come back. And besides that, any planet you go within this material world, the four principles of material sufferings are there. What are those? Janma-mṛtyu-jarā-vyādhi: [Bg. 13.9] birth, death, old age and disease. Everywhere there is. Your period of life may be very long, but these four things are there. You have to take your birth. Suppose you prepare yourself for going to the moon planet. Then next life, after leaving this body, you'll be pushed into the womb of a mother there in the moon planet, and you'll come out with a suitable body. So the birth is there, and wherever there is birth and death, there is disease and old age. But I am, as spirit soul, I am free from… Asaṅgo 'yaṁ puruṣaḥ. I have nothing to do with birth, death and disease and old age. I am spirit soul. Na jāyate na mriyate na hanyate hanyamāne śarīre [Bg. 2.20]. Nityaḥ śāśvato 'yaṁ purāṇaḥ. It is always, although it is the oldest, it is always fresh. Just like I have become. Now, amongst you, I am the oldest man. You are fresh. But the propensities of you and when the…, of me, it is the same. I want to enjoy life. The same propensities which I had in my youthful life, I've got still. But because my body has become old, I cannot enjoy like that. So it is the bodily impediments that is hampering my real happiness. So problem is how to get out of this entanglement of repetition of taking one body after another, one body after another, as we are taking in this life also. That is the solution. That solution is yad gatvā na nivartante. Kṛṣṇa says, tad dhāma paramaṁ mama: [Bg. 15.6] "If you go to My planet, you have no more (to) come back again." You get your eternal life, eternal, blissful life, full of knowledge and remain, enjoy like Kṛṣṇa with Kṛṣṇa. That is the highest perfection.

So we are giving the information of the highest perfectional stage of living entity. It is nothing bluff or artificial; it is fact, Kṛṣṇa consciousness. There are volumes of books, volumes of understanding. If you have got time, read them. Just like if you want to be a scholar, there are facilities. But, if you want to simply waste your time some by thinking artificially that you are God and do nothing, you can do that. You are at liberty. That will not bring any benefit. Maybe some benefit, temporarily, but real solution is there. If you believe in the Vedic scriptures, then real solution is yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. Mamaivāṁśo jīva-bhūta [Bg. 15.7]. So everything is there. You can take advantage of these facilities. Therefore we have opened this center. You come. You try to understand and be benefited. We are not asking you that "Give us thousand dollars. Then we shall open our secret." Our secret is all open secret. You simply take advantage of it. Try to understand with your reason, with your sense, everything. We are prepared to convince you because we have got every equipment(?). We are not manufacturing anything bogus. We have got everything complete. So what was your question? Your question? Yes?

Young woman: No.

Prabhupāda: No, you just asked me this question. You asked me this question.

Young woman: Oh, I asked you…

Prabhupāda: Yes, what is the question?

Young woman: The question was basically… The first question was what was the relationship of Kṛṣṇa with Christ, and you answered that. The second question was about, just about going to the moon, and you were saying that it would be possible, but you would…

Prabhupāda: There is no eternal life. In the moon planet… It is a planet like this planet. So as there is death, birth, old age and disease, so you go in any planet within this universe-there are millions of planets-the same thing will follow. The moon planet's…, standard of moon planet may be a little more comfortable materially, just like the standard of living in your country is little better than Indian standard of living. But that does not mean you are not under the laws of these material sufferings. The same thing, either you become white or black or American or Indian, the material sufferings are there, birth death, old age and disease. But if you want to get out of it, then Kṛṣṇa. Yes.

Bhaktijana: If you come to the Brahmaloka, do you have to come back to the…

Prabhupāda: Yes.

Bhaktijana: …the earth planet?

Prabhupāda: Yes, any planet, earth planet or any planet. Suppose if I go out of your state-I may go to England or I may go to hell, but I am out. That's all. Your immigration departments wants that I, I must be out. I may go to hell or England or any other. (laughs) They want to say, "You are out." Similarly, the Brahmaloka planet, you'll see that you are out, either you come to this planet or moon planet or hell planet or heaven planet. That doesn't matter. They won't allow you to stay there. But the advantage of Brahmaloka planet is that you get very, very long duration of life and the standard of living, and there are so many things. Yes. Similarly, moon planet also, the standard of living and duration of life, you get ten thousand years of life, and there one day equal to your six months. What you calculate as six months here according to the solar system, in the moon planet that six months equal to their one day. Similarly, thirty days, one month; twelve months, one year. Similarly, ten thousand years you get, life there. But there is death. Just like the small microbe; it has got life, say, for few minutes, and you have got life, say, for a hundred years. That does not mean that you are immortal and that the microbe is a mortal. Both of us. Similarly, there are, in other planets, the duration of life may be very, very, very long, but that does not mean that they will not die. The death is there. Death can be eradicated only when you go to Kṛṣṇaloka, or in the spiritual sky. Yad gatvā…

na tatra bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

These descriptions are there in the Bhagavad-gītā, that in the spiritual sky there is no need of sunshine. Bhāsayate sūr… Na yatra bhāsayate sūryaḥ. Sūrya means the sun. There is no need of sun. There is no need of moon. There is no need of electricity. These descriptions are there.

na yatra bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama
[Bg. 15.6]

If one, one, anyone goes there, he doesn't come back again. So to go to that platform, or that plat…, planet, you don't require any sputnik or any airplane. Simply you have to become Kṛṣṇa conscious. That's all. But unfortunately, we have no taste for this simple thing. We want to do something wonderful. Very simple thing. Kṛṣṇa does not prescribe anything which is impractical. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. The process is described in the Bhagavad-gītā. Satataṁ kīrtayanto mām: [Bg. 9.14] "Always chanting about Me." This "Me" means…, does not mean Kṛṣṇa. I mean to say, Kṛṣṇa means God; you can chant that also. But it must be bona fide. But this is approved, "Kṛṣṇa." Therefore if our aim is to make our, I mean to say, if we want to revive our relationship with Kṛṣṇa, or God, this is the simplest method. You can do it.

Young woman: (indistinct) proofs (indistinct) of the name of God?

Prabhupāda: Eh?

Young woman: How do you know that a name is approved?

Prabhupāda: How do you know even your name? How do you know?

Young woman: It's given by a human being.

Prabhupāda: Huh?

Young woman: It was told to me by a person.

Prabhupāda: So who? Who told you?

Young woman: I suppose my mother.

Prabhupāda: Why do you believe her? That is your name?

Young woman: Why do I believe her?

Prabhupāda: Yes. Why do you believe her? I say that it is not your name. Why do you believe that this is your name?

Young woman: I can choose my name if I don't like the name I have.

Prabhupāda: That is all right. But why do you believe? When I say, "What is your name?" you put your name which is given by your parents? And why not by your friend?

Young woman: It's arbitrary.

Prabhupāda: Eh?

Young woman: It's arbitrary.

Prabhupāda: But you accept it.

Young woman: Yes.

Prabhupāda: So you have to accept because your mother is authority.

Young woman: Yes. But who is the authority for telling me…

Prabhupāda: That's all right. This is the principle. So you have to accept the name of God from God. You cannot manufacture.

Young woman: How do you know that "Kṛṣṇa" is a name of God?

Prabhupāda: That, it will take some time. How do you know he's your father? Some gentleman comes. Your mother says, "He's your father." How do you know it?

Young woman: I have no proof?

Prabhupāda: Can you have any proof, that he's your father?

Young woman: I suppose there will be biological…

Prabhupāda: No. You are not born at that time. How can you know that he is your father? You have to take, accept, your mother's version. That's all. That is your authority. Your mother says, "This gentleman is your father." You have to accept it. There is no other way to understand.

Young woman: …convenient to accept it.

Prabhupāda: Yes. So you accept the authority. Then you know Kṛṣṇa, who is God, who is Kṛṣṇa.

Young woman: Then who is the authority?

Prabhupāda: Just like your mother is authority, similarly, there are authorities. This is the process. This is the process. If you want to know who is your father, you have to know it from your mother. There is no other alternative. Is it not a fact?

Young woman: I might know…

Prabhupāda: First of all, you answer this. If you want to know who is your father, who can be better authority than your mother?

Young woman: No one. But she may also make…

Prabhupāda: That's all right.

Young woman: …mistakes.

Prabhupāda: Eh?

Young woman: No one, but she may also make mistakes.

Prabhupāda: That is your misfortune. If your mother misleads you, gives you misinformation, then that is your misfortune, but there is no other way to know who is your father except your mother.

Young woman: But also there is no way for me to know who my mother is.

Prabhupāda: That may be, but I am speaking of the process to understand. This is the process. I may be the, the man who is presenting or the woman who is presenting somebody as your father, she might be misleading you. That is a different thing. But you have no other process to understand your father except your mother.

Young woman: Yes.

Prabhupāda: That's it. Similarly, there is a process how to know God. So you have to accept that process. Then you'll know God. There is no other alternative.

Young woman: Yet you say that there are several processes for knowing God. Is that right? That are written? And that only one can be used now?

Prabhupāda: That several processes may be, but you have to take any process from the authority. Any process you accept, that means you accept the authority.

Young woman: How does the authority know to tell you?

Prabhupāda: That he knows. You have to accept that he knows that… Your mother knows. You have to accept it. Otherwise, there is no question of believing your mother. Unless you believe that your mother knows who is your father, then there is no question of asking her who is your father. If you don't believe your mother, then you have no necessity of questioning who is your father. First of all, you have to believe that your mother is the only authority to let you know who is your father. If you are not convinced in that point, then don't ask. Then always remain in oblivion who is your father.

Young woman: I understand the first example, but not the analogy.

Prabhupāda: Why? If you want to know your father, you have to know it from your mother.

Young woman: I understand.

Prabhupāda: That's all right.

Young woman: But…

Prabhupāda: But, if you don't believe your mother, then there is no other way to know your father.

Young woman: I understand that.

Prabhupāda: That's all. Similarly, here are scriptures who are telling, speaking about God. If you have no faith in scripture, there is no other process to know God.

Young woman: I see. But I understand why I should have faith in my mother for biological reasons, and I don't see why I should have faith in…

Prabhupāda: But that is the rule. You may, biologically, may be different, crazy, but that is the rule.

Young woman: (indistinct)

Prabhupāda: Well that is the rule. How can you change the rule? You are female. You have got some specific rules. You have to follow. He's a man. He has got some specific rules he has to follow. This is the nature's law. How can you avoid it?

Young woman: Sorry?

Prabhupāda: How can you avoid it? You have certain feelings, propensities, as woman. How can you avoid it? So you cannot avoid the nature's law.

Young woman: But then some, some rules have to be told to me or read from the scriptures. And some I know inherently, in myself.

Prabhupāda: What you know inherently, that is not correct. Then why do you go to school? You know that the…

Young woman: Yes, but there are…

Prabhupāda: No. You know that the sun looks for your… By your direct experience, you see the sun just like a disc…

Young woman: Yes.

Prabhupāda: …but when you go to school, you understand it is many hundred thousand times bigger than this earth. So your knowledge is always imperfect. You have to know from authority. That is the rule. If you want to know about the sun, you have to go to the authority who knows about the sun, not by your intuition, you think, "Oh, it is a disc. It is like this. It is like that." You go on speculation, but it is not perfect knowledge.

Young woman: When I go to the authority, and he tells me about the sun…

Prabhupāda: Anyway, wherever you go, first of all you believe that "Here is the place where I can know the real thing." That is the authority. If you have no faith, then you have no knowledge. You remain with your own knowledge. Go on speculating. Therefore the Vedic instruction is tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. If you want to know that science, then you have to approach a bona fide spiritual master. There is no other way. You cannot speculate. You cannot manufacture. That is not possible, because your senses are all imperfect, your capacity is imperfect, so you cannot have any perfect knowledge. You have to get it from authority who has got perfect knowledge. That is the principle. So if you want to know God, then you have to approach a bona fide person who knows God. Otherwise, it is not possible. If you don't find such person, then you'll always remain ignorant what is God. That is the process. But there is authority. There is possibility, provided we are fortunate, we get in contact. Then everything is all right.

Bhaktijana Does Jesus Christ reside in the Vaikuṇṭhas or Brahmaloka?

Prabhupāda: No. Vaikuṇṭha. He's person. Brahmaloka, Brahmaloka is within this material world, and Vaikuṇṭha, in the spiritual world. Do you follow what I say? That if you want to know God, you have to approach a person who knows God. Otherwise there is no possibility. If you think that "Here is a man who knows God," then you ask him. If you don't think that in this world there is no man who knows God, then you have to remain in ignorance about the knowledge of God.

Young woman: That seems a very hopeless situation.

Prabhupāda: Then hopeless for you, but not for others. One who accepts…

Young woman: How, how do I…

Prabhupāda: One who accepts the authority, then it is not hopeless for him. It is very simple. Just like one is asking, "Swamijī, what is this?" I say, "It is rose flower." Then the knowledge of rose flower is there. Then, if somebody says, "I don't accept it," then he may not know. So you have to accept authority. There is no other alternative. Now you have to find out who is authority. That requires intelligence. If you go to a bogus man and ask him about God, you may be misled. That is a fact. That is your duty-to find out a man who knows God. Then you'll get. Just like… This is commonsense affair. Suppose if you want to purchase something in the market, some milk. So you have to know that "I'll have to go to some store." You don't go to a hardware man, hardware dealer's. If you go to a hardware dealer and ask him, "Give me one bottle of milk," he'll say, "You are crazy. This is hardware shop." So you must have such common sense where to go and ask for God. That common sense must be there. And that is also very easily understood. Those who have devoted their life for God and they have no other business than God, to serve God, he is the right man.

Young woman: May I ask another question?

Prabhupāda: Yes.

Young woman: Thank you. Do you say that God has nothing to do?

Prabhupāda: Yes.

Young woman: But He has lots of energies, and…

Prabhupāda: Yes.

Young woman: …it is the energy that creates beautiful things?

Prabhupāda: Yes.

Young woman: How is the energy ordered?

Prabhupāda: How is the energy…?

Young woman: Is ordered? How is it that there are both roses…

Prabhupāda: Well, that energy is so perfect. Just like you are feeling some itching. You want to itch it. Immediately hand goes. It does not require that you have to train the hand to itch it. So you have got such energy. So just imagine-He's complete. He's full-how much His energy is perfect. He doesn't require. Immediately He desires… Just like in Bible it is said, "God said, 'Let there be creation,'-immediately there was creation." So His energy is so perfect that He wanted to see this material cosmic manifestation-immediately there was. But because we haven't got such energy we think this is all illusion or fictitious or something like that. Because if you want something immediately, you have no such energy that, immediately, the same thing is done. That is not possible. That is possible also when you are also in spiritual life. But now you are conditioned by the matter; therefore that is not being perfected. But when you are also in pure spiritual life, you can do like that, like God. Immediately, whatever you want, you can do. Immediately, wherever you want to go, you can go. That is the… That perfection is there.

Young woman: Does that mean that you can do it just so that you see it or so that other people can see it?

Prabhupāda: No, anyone who comes to the spiritual perfection, he can act like that.

Young woman: Then my question is if you have a man who has spiritual perfection and another man sitting next to him who does not have spiritual perfection, and the man who has perfection wishes to have a rose, and, and…

Prabhupāda: Wishes to have?

Young woman: A rose. And, a rose…

Disciple: A flower.

Prabhupāda: A rose? Oh.

Young woman: …and he might see the rose or have that rose because he has spiritual perfection.

Prabhupāda: Yes, that is possible.

Young woman: Can the other man see the rose?

Prabhupāda: That is possible.

Young woman: The other man can…

Prabhupāda: That is possible. That is the yogic perfection. If anyone… There are eight kinds of yogic perfection, and one is called prāpti. Prāpti means if actually a man is in yogic perfection, he can immediately have whatever he wants. That is possible.

Young woman: How do you measure…

Prabhupāda: Eh?

Young woman: …your liberation from the laws of nature.

Prabhupāda: Well, that, as you replace yourself to Kṛṣṇa consciousness… You are under the laws of nature because you are material conscious. Just like one who is in criminal consciousness, he's committing criminal activities and going to jail. It is the change of consciousness. The same man, if he changes his criminal consciousness, then he's no more subjected to go to the jail. Similarly, liberation means, if you become complete in Kṛṣṇa consciousness, then you are liberated. All right. Have saṅkīrtana. (kīrtana; Prabhupāda leads prema-dhvanī) Thank you very much.

Devotee:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta svāmin iti nāmine

Prabhupāda: Give me that paper. Distribute prasādam. [break] …this appreciation one thing. And another thing is how to produce a flower like Kṛṣṇa with my energy. Do you follow? Two attempt. One is appreciation of Kṛṣṇa's energy, how great He is, that simply by His desire, His energies are so perfect that it is producing such nice flower. This is appreciation. And another thing is, how shall I get that power, yogic power, so that as soon as I desire, there may be a rose flower. Now, suppose I attain that power, to produce with my desire a rose flower. In Benares there was a yogi, Viśuddhānanda Sarasvatī. Whoever used to come to him, he would at once take a plate and give him, and at once he'll find two nice sweetmeat. So by this extraordinary power, many learned scholars and professors and big men: "Oh, he is a great yogi. He can manufacture rasagullā." You see? "In a plate, as soon as you go, there immediately he presents." This is magic, they are captivated by the magic. They are not… They are so foolish that they did not consider what is worth this sweetmeat? Four cents and four cents, eight cents. So even if he has achieved that power, for producing this rasagullā what he has attained? It is worth eight cents. Suppose if I show some magical power and present one rose flower in your hand, you may be very surprised-now, "Oh, Swamijī is wonderful." But what is the meaning of that wonderful? Say ten cents. That's all. You can purchase one flower with ten cents. So don't be after these magical things. Just try to appreciate Kṛṣṇa, how He's great. That is Kṛṣṇa consciousness. Do you follow what I say? Don't be after magicians. The magic, magician can also play very nice, wonderful…, so many things. But that is not perfection. Suppose if I can create by my yogic power two rasagullā or one rasagullā, what is the worth? A few cents only. Just try to revive your eternal relationship with Kṛṣṇa. That is the perfection of life. Then you get all perfection. Don't be after… People are after magical things. What magic I can show God? Just like the scientists. They are trying to create life in the laboratory, although they have not been able to create even an ant. Suppose he's able to create some living entity. Just like the scientist is very proud for inventing this flying machine. But just see how many millions and trillions of flying machines are flying in the sky created by God-without any machine. So you cannot surpass the intelligence and energy of God. Therefore you simply appreciate. That is your perfection. Yes.

Young woman: When you say one, one has been, one has perfection, then one is no longer interested in reading the newspaper and what goes on in the world-is that right?

Prabhupāda: What is that?

Young woman: If one has achieved spiritual perfection…

Prabhupāda: Yes?

Young woman: One is no longer interested in what goes on in the world.

Prabhupāda: Why not interested?

Young woman: I'm asking…

Prabhupāda: Why do you say "not interested"? I can understand you also.

Young woman: Because you said we wouldn't read the newspapers any more…

Prabhupāda: Eh? No… (end)

Lecture

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Boston, December 23, 1969

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Prabhupāda: …ways that God is giving facility to become one of His associates. (indistinct). So, nobody is seeking after God. When you will seek after God, God is situated within your heart, He will give you all facility. And so long you want to become God, you will be cheated, because you are trying to cheat yourself. How you can become God? First thing is that, you are trying to become God, then how you became a dog? God cannot become a dog. God is always God. The Māyāvādī philosopher says that "I am God, but I am, by māyā, I am thinking I am not God. So by meditation I shall become God." But that means he is under the punishment of māyā. So, God has become under the influence of māyā. How is it that? God is great, and if he is under the influence of māyā, then māyā becomes great. How God becomes great?

So the real idea is, so long we shall continue this hallucination, that "I am God," "There is no God," "Everybody is God," so many things like that, there is no question of getting favor of God. Then you do your own business, and try to find yourself, whether you are God or something else. As soon as I think that "I am God," that is I am trying to cheat myself. Who will help me? So that is going on. Everyone is thinking, "I am God." So what you are thinking? You are trying to become God, or what is? What is your idea? Or you are thinking there is no God?

Man: I am thinking that there is one.

Prabhupāda: There is God? You are thinking like that?

Man: Yes. I am also…, can see that I was trying to become God.

Prabhupāda: So, you are trying to become God, that means you are not God. Is it not? How you became not God? (laughter) How you became not God? God is (indistinct) just like so many think that, there are, it, it becomes not. That God is great, then how He is great? Then you, your conclusion should be that "I am not that God who is great. I am a different God who becomes sometimes not God." (laughter) Therefore you are a different God from that God who is great. Is it not? So that is a fact. Because you are part and parcel of God, you are minute God, therefore you have the potency of becoming not God. Just like fire and spark of fire. The spark, when it is with the fire it is bright fire, but as soon as it goes out of the fire, it extinguishes. But the big fire never extinguishes. Similarly, you are not that big fire, you are that small spark fire. You have fallen down; therefore you are not God. Now you have to raise yourself again to the fire, you will be again blazing spark. So that is the difference. Thatis stated in the Vedic literature Brahman, every living entity is Brahman, but the Supreme Brahman is Kṛṣṇa. He never becomes not God. We see Kṛṣṇa's life, when He was a child on the lap of His mother, He is God. So many demons they are killed. He hasn't got to meditate to become God. When He was playing, He was God, and when He was fighting in the battlefield of Kurukṣetra, He is God. That is God. Not that sometimes not God, sometimes God. That is not God. God is always God, in any circumstance. That is God. (pause) Hare Kṛṣṇa. I am not God. I cannot give so many things. (laughter) So distribute prasādam. (everyone chants japa) (indistinct) Huh? Oh, yes, why not? Nobody, who will please go, please take prasādam.

Devotee: There is a big feast here. Please stay and take prasādam.

Prabhupāda: Please wait two minutes, (indistinct). (end)

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Lecture at Harvard University

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Boston, December 24, 1969

Prabhupāda: I shall speak or you shall speak? I shall speak?

Satsvarūpa: I shall speak?

Prabhupāda: What do you want? I shall speak or you?

Satsvarūpa: I think there's enough people. You could speak.

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

You can… Because I have not seen this ordinary.(?) Bring it. Yes. Yes.

śrī-caitanya-mano-'bhistam
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopīka-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī
praṇamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Ladies and gentlemen, boys and girls, I thank you very much for joining us in this evening of chanting together Hare Kṛṣṇa. The saṅkīrtana movement is a prescribed performance in this age. In the Śrīmad-Bhāgavatam, Eleventh Canto, Ninth Chapter, 6th verse, there is a statement that,

kṛṣṇa-varṇaṁ tviṣā-kṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñair saṅkīrtana-prāyair

yajanti hi su-medhasaḥ
[SB 11.5.32]

Su-medhasaḥ, this Sanskrit word, means intelligent persons. Medhas. Medhas means brain substance, one who has got very good brain substance. The brain substance… According to psychology, there is difference of brain substance. Not the brain substance equally, of equal weight, in every man's brain. You know, you are all educated students, psychology students. In our boyhood when we were a student in psychology class, Dr. Urquhart explained this brain substance. The man has got the highest brain substance-not all-up to sixty-four ounce. And woman has got the highest up to thirty-six or thirty-four. Of course, we are not discussing that point. Our movement is a spiritual movement, Kṛṣṇa consciousness. That is beyond brain. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ, manasas tu parā buddhir [Bg. 3.42]. So there are different platforms and status of consciousness. Bodily consciousness means sensual consciousness. Above that, there is mental consciousness, speculative, philosophical, poetic. Above that, intellectual consciousness. And Kṛṣṇa consciousness-above intellectual consciousness.

So the recommendation is… That was a topic between Mahārāja Nimi and great sages called nine sages, navayogindra. Nava means nine. Yogindra means mystic yogis. So they were talking, and Mahārāja Nimi questioned the different incarnations in different ages. And Camasa Muni was replying. In that replying, he said that in the Kali-yuga, in this age… This age called Kali-yuga. This Kali-yuga has begun about five thousand years ago. So he said, "In the Kali-yuga the process of self-realization is saṅkīrtana movement." Saṅkīrtana. Saṅkīrtana means bahudhā, bahubhir militvā. When congregational chanting is done, that is called saṅkīrtana. So in this age the saṅkīrtana movement is recommended. There is no question of what is your religion, what is my religion. Everyone can join in this saṅkīrtana movement, without any discrimination. That is the recommendation. Yajñair saṅkīrtana. This is also yajña, sacrifice. You are sacrificing some time, your valuable time, in joining with us to perform the saṅkīrtana movement. That is a sacrifice. And sacrifice means to please the Supreme Personality of Godhead. Yajña. Yajña is the name of the Supreme Personality of Godhead. In the Bhagavad-gītā it is said, yajñārthāt karma anyatra karma-bandhanaḥ. Whatever you have to act, you have to act on the basis of pleasing the Supreme Lord.

In the Śrīmad-Bhāgavata there is another verse, that,

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

Śrī Sūta Gosvāmī is addressing the learned sages assembled in a place called Naimiṣāraṇya. That place is still existing in India, in northern India. It is very old place. Now the place is named Nimsar, but original name is Naimiṣāraṇya. So in that Naimiṣāraṇya meeting, the president, Sūta Gosvāmī, addressed the brāhmaṇas. He said, ataḥ pumbhir dvija-śreṣṭhā. Dvija-śreṣṭhā means in that assembly the high-class brāhmaṇas, very intelligent class of men, they assembled. So he addressed them, "My dear learned scholars, brāhmaṇas, the duty of the human society," ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ… The duties are different according to different divisions of social order and spiritual order. That is Vedic civilization. There are four kinds of social orders and four kinds of spiritual orders. The social orders are the brāhmaṇas, the kṣatriyas, the vaiśyas, and the śūdras; or the intellectual class of men… Brāhmaṇa means intellectual class of men-one who devotes his life only in studying Vedas and acquiring knowledge and distributing that. Every time, in every age, there is a class of men who are intellectual class. So this intellectual class of men is called brāhmaṇa. And the next class, the administrative class. Those who takes part in politics for administration of the state, government, they are called kṣatriyas. The actual meaning of kṣatriya is "one who protects a man from being hurt by others." That is called kṣatriya. That means, that is the business of the administrators, government. So brāhmaṇa, kṣatriya, then vaiśyas. Vaiśyas means productive class who are interested in producing things for consumption by the people. Mercantile class, industrialists, they are called vaiśyas. And the last class, fourth class, they are called śūdras. Śūdras means that they are neither intellectual, nor they're administrator, nor industrial or mercantile, but they can serve others. That's all.

So it is said that kalau śūdra sambhava. In the modern age, people are being taught in the university to become śūdra-neither brāhmaṇas nor kṣatriyas nor vaiśyas, generally. Because after education, they will have to seek after some service. He becomes a great technologist, but unless he gets a good job, his whole education is spoiled. You see? So therefore, in the Vedic śāstra it is said, in this age people are almost all śūdras. Kalau śūdra sambhava. So the president of that meeting, Sūta Gosvāmī, said that it doesn't matter whether one man is brāhmaṇa or a kṣatriya or a vaiśya or a śūdra. This is social order. And then spiritual order: brahmacārī, gṛhastha, vānaprastha, and sannyāsa. Brahmacārī means student, unmarried student, without any sex life. That is brahmacārī. And then gṛhastha, householder. Those who are living with wife and children, they are called householder, gṛhastha. Then vānaprastha, the retired persons. And then sannyāsa. After retirement, one dedicates his whole life for preaching work, preaching Kṛṣṇa consciousness. That is sannyāsa order. So this is… These four divisions are in the spiritual order, and the other divisions are in the social order. Human society without these eight divisions-means social divisions and spiritual divisions-it is not called civilized. They must have. Therefore Sūta Gosvāmī said, the social orders are there, and the spiritual orders are there, and each and every order, there are prescribed duties. The brāhmaṇas, they are engaged in such and such things, the brahmacārīs are engaged in such and such thing, the kṣatriyas are engaged… There are different prescribed duties. Now Sūta Gosvāmī says that varṇāśrama-vibhāgaśaḥ. There are divisions of duties and divisions of social and spiritual order. That's all right. But how one can understand that by executing his duty, he's going to the path of perfection? Everyone should be confident that whatever he is doing, he's doing for the perfection of life. That should be the aim of. In the modern education system, not only education system, in every field of life, practically we do not know what is the ultimate goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. They do not know what is the goal of life. The goal of life is Viṣṇu, or the Supreme Lord, or God. That one has to understand what is the Supreme Lord, what is Absolute Truth, "What is my relationship with Him and what is my duty towards Him?" These things are to be known, and one has to adjust his life in that way. So Sūta Gosvāmī says, never mind in whatever order one may be situated, the perfection is saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Ataḥ varṇāśrama-vibhāgaśaḥ dvija-śreṣṭhā svanuṣṭhitasya dharmasya. One should try to test, ”How my duties are being perfectly done?” That one has to see.

So that perfection is recommended, hari-toṣaṇam: whether by your duty, by your action, the Supreme Lord is satisfied. Just like we want to satisfy… In the schools, colleges, we want to satisfy our professor, teachers, principal. Or as good citizen we want to satisfy our government or… Similarly, you have to satisfy somebody. That is the perfection. The highest perfection is to satisfy hari-toṣaṇam. Hari means the Supreme Lord, and toṣaṇam means satisfaction. Whether by your work and duties, discharging your duty, the Supreme Lord is satisfied-that is your perfection. But this is very rare thing. At the present moment practically nobody has any information what is his relationship with God or what is God. Practically, they are declaring ”God is dead,” and ”I am God, you are God, everyone is God.” These things are all… ”There is void.” ”There is no God,” ”There is no control.” So, so many things are going on. That is the disease of this present age. And this movement is practically against this idea of godlessness, this Kṛṣṇa consciousness movement. The whole idea of this Kṛṣṇa consciousness movement is to fight against the idea of godlessness. So the Bhagavad-gītā is there. We are fighting in two ways. One way is that this chanting, Hare Kṛṣṇa. Very simple thing. Everyone can join: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting this movement, by the vibration, gradually one's heart, which is so contaminated that he is denying the existence of God, will be gradually simplified or clarified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Just like the mirror, when it is overcast with dust, you cannot see your face nicely. But if you clear the dust you can see clearly. Similarly, our, this disease, denial of God, or ”God is dead,” ”There is no God,” ”I am God,” ”You are God,” such kinds of conception is due to covering of material dust on the mirror of our heart. Ceto-darpaṇa-mārjanam. If you simply chant this transcendental vibration, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you don't require any qualification and you don't require that you have to become intellectual man or an administrator or a productive man or… Never mind whatever you are. You be situated in your place, but you try to chant this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The result will be that your heart, the dust on the mirror of your heart, will be gradually cleansed. And when it is completely cleansed, then you will understand that you are not this body. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12].

All the problems of our life, whatever you may say, social, political, religious and whatever… There are so many problems. The whole material world is full of problems. These problems are compared just like blazing fire in the forest. Just like in the forest, there is fire, nobody can check. Although nobody goes to the forest to set fire, it takes automatically. Similarly, in this material existence of life, we do not want any problem, but problems are created. Just like automatically there is fire in the forest without our endeavor, similarly, material problems are created automatically by our dealings, by our behavior. So if you chant this Hare Kṛṣṇa mantra, the first result will be that you will understand your real constitutional position, for which many great mystics, sages and saints are meditating, ”What I am?” That, I mean to say, procedure of spiritual realization will be the first installment, your profit. You'll understand that ahaṁ brahmāsmi, ”I am not matter, I am spirit soul.” And as it is stated in the Bhagavad-gītā, as soon as one is self-realized, that is called brahma-bhūtaḥ. Ahaṁ brahmāsmi: ”I am not this body, I am spirit soul. I am part and parcel of the Absolute Truth.” This realization is called Brahman realization. And as soon as you come to the platform of Brahman realization, then the result will be brahma-bhūtaḥ prasannātmā [Bg. 18.54]. You'll be joyful. You'll be free of all anxieties. Brahma-bhūtaḥ prasannātmā. That is the sign. It is not that simply… I may advertise that I am self-realized, but my behavior will show whether I am self-realized or not. Everything is stated in the Vedic literature, that a brahma-bhūtaḥ person, a self-realized person, the symptom of the self-realized person is that he is joyful. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Without any anxieties. This materialistic life means full of anxiety always. And spiritual life means without this anxiety. Just the opposite. Brahma-bhūtaḥ prasannātmā. And what is the symptom of being joyful? That is also stated: na śocati na kāṅkṣati. There is no lamentation for loss, and there is no hankering for gain. Everyone in this material world is hankering after some gain. And if you have got some gain, if it is lost, then he's lamenting, ”Oh, I have lost so much.” So these two business… Hankering, when we do not possess, we hanker. And when we possess, it is lost. Because everything… The material waves are such that whatever we possess, we shall lose it. We have got this nice body, one day we have to lose it. Everything. You possess and lose, possess and lose. Therefore the…, punaḥ punaś car…, the same thing repeatedly: gaining and losing, and lamenting and hankering, lamenting and hankering. This is the position of material life.

So in the Bhagavad-gītā it is said that brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as you come to that platform, prasanna, joyfulness, then samaḥ sarveṣu bhūteṣu. The next stage is that you look everyone on the same level. There is no distinction between black and white or the Indian or American or Russian or this and that. No. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. One who is actually learned, he sees everyone on the same level of spiritual understanding. So brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu. This is the stage of acquiring Kṛṣṇa consciousness.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Then he comes to the standard of Kṛṣṇa consciousness, or platform of Kṛṣṇa consciousness, when he can begin his duties in transcendental lovings towards the Absolute Truth. And when we begin that activity, that spiritual activity, then we can understand, bhaktyā mām abhijānāti [Bg. 18.55], what is God. These are the stages. We cannot understand by speculative method. God is unlimited, and we are very limited. Our knowledge is limited because our senses, the instruments by which we acquire knowledge, that is imperfect and limited. Just like my eyes. I cannot see perfectly. I cannot see the eyelid. I cannot see the distant place. Although I am very proud that ”I want to see face to face,” but what you can see? What is your value of your instrument, seeing? That is imperfect. Therefore we cannot get perfect knowledge by these imperfect senses. By sense perception, by direct utilization of our senses, we cannot get perfect knowledge. The perfect knowledge you can get when your senses have been purified to the perfect order. Then you can see.

So that stage is brahma-bhūtaḥ prasannātmā [Bg. 18.54]. When you are on the brahma-bhūtaḥ, or spiritual, self-realization platform, then your senses are purified and you can see things in two perspectives. And at that stage, you can see God also. You can talk with God also. Just like in the Brahma-saṁhitā it is stated, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. You have… Most of you know the yoga. The yoga system means to see the Supreme Person, or the Absolute Truth, or the Personality of Godhead, Viṣṇu, within your heart. That is the perfection of yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yam… Dhyānāvasthita, by meditation, one can see. So this perfectional stage can be achieved when you are in the brahma-bhūtaḥ stage, Brahman realization stage. So Lord Caitanya said that if you chant this Hare Kṛṣṇa mantra, the first installment of your gain will be that your heart, which is contaminated now with so many materialistic dust, it will be cleansed. And next stage will be bhava-mahā-dāvāgni-nirvāpaṇam. That means you'll realize yourself that "I am not this matter, I am soul. And my relationship with God is this. God is like this." And gradually, you will develop your love for God. You have got that love. Dormant love is there, but because we do not know what is God, because we do not see the beauty of God, because we do not know the mercy of God, therefore our love has been forced or placed in the dog. Instead of God, we have placed our love on dog. So we have to simply change. Our love is distributed in the matter in so many ways. That will not make me happy because I am not matter. I am a spirit soul. I have to transfer my love towards the Supreme Spirit, God, then I'll be happy.

So this Kṛṣṇa consciousness movement is a process by which you can transform your love from matter to God. That's all. You have got love but you are being frustrated. You are being frustrated. You are being baffled. Your love is not placed in the proper place. Therefore we have to make our choice, "Where I shall place my love?" Then I'll be satisfied. That is replied in the Śrīmad-Bhāgavatam,

sa vai puṁsāṁ paro dharmo
yato bhaktiradhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Ātmā, self. Everyone is seeking after peacefulness, peacefulness of ātmā, or self. So this is the process recommended. Not recommended, it is the fact, that sa vai puṁsāṁ paro dharmo [SB 1.2.6]. In whatever occupation you are situated, doesn't matter. You have to see simply whether by your occupation the Supreme Lord is satisfied, or your love for the Supreme Lord is increasing. That is the test of perfection. And when your love is increased in that way, adhokṣaje ahaituki-ahaituki means without any cause, without any reason, and apratihatā, without any impediment-then you'll see yayātmā suprasīdati. Your ātmā is fully satisfied. Svāmin kṛtārtho 'smi. "My dear Lord, I am now fully satisfied. I have no more any demand." The material world, material life, means simply demands, increasing the demands. That is the modern way of life, increasing artificial demand and being frustrated. That is our life. But if you want satisfaction, not frustration, not bafflement, then increase your love for God. And the process is very simple, recommended in this age. You haven't got to perform any severe austerity, penance, or you have got to go to the forest or Himalayan mountain or you have to do this, that. Nothing. You be situated in your place, whatever you may be. But if you simply chant this mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, you will gradually develop.

Your first, the first installment will be that your heart will be cleansed of all material contamination. Then you'll be situated on the brahma-bhūtaḥ stage. Oh, prasannātmā! Oh, joyfulness! Without being joyful, you cannot understand what is God. If your mind is disturbed always, you cannot meditate, neither you can understand what is God, what you are. It is impossible. Therefore we have to accept any process which can make me joyful. That is stated in the Śrīmad-Bhāgavatam. We have got… Simply we are not chanting by sentiment. We have got enough literature, philosophy, background. It is not that we are sentimentalist. But this is a fact, that if you simply… You do not require to read all this literature. If you can, it is very good, but if you have no time, simply chant these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Make an experiment. We are not charging anything. We are not cheating you, that "Give me some fifty dollars or twenty dollars. I'll give you some secret mantra." No. It is open. You can take. Everyone can take. Everyone. We are chanting. You can chant with us and practice it, and there is no hard and fast rules and regulation. You can chant anyway, anywhere. Whether you are in the college, whether you're on the street, whether you are sleeping, lying, or whatever, you can chant. Because God has given you this tongue and you can chant. And this Hare Kṛṣṇa mantra, a dog or cat cannot chant although he has got the tongue. So you have got the facility. By God's mercy you have got this facility to chant the holy name of God. If you think that Kṛṣṇa is Indian God's name, actually it is not Indian God's name. Kṛṣṇa never claims that He's Indian or Hindu. Most of you have read Bhagavad-gītā. He claims everyone as His son. Not only human society-the animal society, bird society, the beast society, the plant society, the aquatic society, all. Sarva-yoniṣu. Sarva means all. Yoni, yoni means species of life. Everyone, all living entities, Kṛṣṇa says. Kṛṣṇa must be… If He is God, He must claim that, that "The material nature is their mother and I am their father." So Kṛṣṇa is for everyone. Not that… Don't think that Kṛṣṇa is for the Indian or for the Hindus. No. Hare Kṛṣṇa, Hare Kṛṣṇa. This Kṛṣṇa is for everyone. For the human being, for the animals-everyone. So if you think that Kṛṣṇa is belonging to some particular country or religion, then you can chant your own way. If in your religion, in your scripture, there is any God's name, you can chant that also. Our only propaganda is that you increase your love of God. And the simple process is to chant this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no charge for it. There is no loss on your part. There is no inconvenience on your part. At any moment, at any place. There is no restriction. So why don't you take advantage of this great boon to the human society?

So this Kṛṣṇa consciousness movement is not any sectarian movement. It is practically postgraduate movement of all religion. Any religion, they have got some idea of God. But here, we are explaining what is God, how great He is, how you can establish your relationship with Him. These things are there. So any religious person, or any person, without being religious, if anyone joins with us in this saṅkīrtana movement, his life will be sublime. And our method is very simple. We place before you to judge and join with us. That is our request.

Thank you very much. (devotees offer obeisances) Any question? Yes?

Student (1): Apparently, there are two parts to this. The first, the kīrtana singing and dancing, to some extent resembles the rock music that appears in the Western world within the last five years. Very notably the Beatles song last year, ”Hey Jude,” in the second part, is very similar in tune to this. The second, which is quite remote, but there is a connection-your message is similar in some ways to the message of evangelical or fundamentalist teachers in Christianity, who are taking the name of Jesus Christ…

Prabhupāda: That's all right.

Student (1): …and excluding everything other than complete devotion to Christ. Would you comment on this?

Prabhupāda: Yes. That's very nice. We completely agree. We say that chant the holy name of God. The vibration, the sound which you chant, that must be the holy name of God. Then it is all right. It doesn't matter what is the language. Language has nothing, no significance. But this word ”Kṛṣṇa,” we consider it is transcendental vibration because all great saints and ācāryas, they chanted, especially Lord Caitanya. As I explained from Śrīmad-Bhāgavatam, kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. Kṛṣṇa varṇa, kṛṣṇa varṇayati. Lord Caitanya was always chanting, ”Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.” Therefore He is called kṛṣṇa varṇayati, kṛṣṇa-varṇam. Tviṣākṛṣṇam: by complexion He's not black. Kṛṣṇa was blackish, but Lord Caitanya, He was golden colored. So kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam: always associated by followers. Yajñair saṅkīrtana, chanting and dancing with Kṛṣṇa's name. Yajanti hi su-medhasaḥ: this form of the Lord should be worshiped by persons who are intelligent. So if you follow the method, evangelist, that is also very nice, or this method… The business should be that we must realize in this human form of life what is our relationship with God. If we fail to do that, then we are misusing this human form of life.

In the Garga Upaniṣad it is said, etad viditvā ya prayāti sa brāhmaṇa. Etad aviditvā ya prayāti sa kṛpaṇa. Brāhmaṇa, brāhmaṇa means broadminded, liberal. So one who… Everyone will die. The cats and dogs and human being, everyone will die. But the Garga Upaniṣad says that if one dies after understanding the science of God, then he is perfect. He is brāhmaṇa. His life is broader, mahātmā. And if one dies without understanding this, he is kṛpaṇa. Kṛpaṇa means miser. Miser means… Suppose if you have got millions of dollars. If you cannot utilize it, if you simply waste it, then you are kṛpaṇa, miser. You do not know how to spend money. Similarly, we have got this body which is worth…, not millions-trillions and more than that, because we can realize in this life what is our relationship with God, what is God. We can understand. But if we don't do that, simply we waste our time in sense gratification, then we are kṛpaṇa, miser. We are losing our opportunity. So these things are there. So in whatever way you like, either this evangelistic way or this way or that way, try to understand what is God and what is your relationship with God and try to invoke your dormant love of God. Then your life will be perfect. That is our mission. If you have got your own method, that's all right. You take it. Otherwise we are giving this method, very simple. You take it. Your life will be sublime. That is our request. Yes?

Student (2): …question you stated. If (we devote) time trying to figure out our relationship to God, perhaps that takes time away from trying to figure out our relationship with all men. And I think I would anticipate your answer, I think, upon the… You're talking about ātmā, and if one clearly has perception of the reality of their own ātmā, he would also see others as himself. Right? And to know his self and his God through others. But that doesn't really answer. It doesn't mean we'll be able to decrease that condition. A lot of people suffer in this world, and they suffer for pretty indefiable(?) reasons: economic exploitation, racists trying to put structures, militaristic powers. And it seems somehow we might be able to do something to attack those kinds of evils and suffering in the world, other than telling a man to chant Hare Kṛṣṇa and the world will be solved.

Prabhupāda: That is automatically solved. If you chant, if you come to this God consciousness, those things will be automatically solved. Just like if you get million dollars, then your fifty dollars' business will be automatically solved.

Student (2): Yeah, I guess that you could believe that.

Prabhupāda: Not believe. Is practical.

Student (2): And I think the reason I don't believe that is because history has told me differently. History has told me that people who have managed to achieve freedom for themselves have not achieved it by doing something like chanting Hare Kṛṣṇa. And I refer you to…

Prabhupāda: You can show in the history there was chanting of Hare Kṛṣṇa? Is there any history?

Student (2): I won't say chanting only Hare Kṛṣṇa, but give you a similar time and place.

Prabhupāda: What is that similar time?

Student (2): Well, in Russia, in the nineteenth century, there were people who were religious, who traveled the countryside chanting the word ”Jesus Christ.” It was quite prominent then. Tolstoy tells us about it. And I would assume that a similar kind of teaching was given. The only problem I see with that is that I don't think it would solve the very basic human problems.

Prabhupāda: So do you think that Russia has solved their questions? That their problems, all problems are solved?

Student (2): I would say that in 1917 the state of the Russian peasants was fundamentally better by the revolution.

Prabhupāda: Well, the history will repeat itself again. It will be wars again. So do you think by adopting the Russian method, people have become very happy?

Student (2): No.

Prabhupāda: Then? So we manufacture something. This material world is like that, problematic. That I have already explained. Just like the blazing fire. So the answer is given in the Bhagavad-gītā, daivī hy eṣā guṇamayī mama duratyayā [Bg. 7.14]. In this material world the onslaught of the material nature is very, very severe. Nobody can surpass it. In some way or other it will come in a different form. The problem will not be solved. The problem can be solved, as it is stated in the Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te, when one surrenders unto God, Kṛṣṇa. Then he can surpass this onslaught of material nature. So that is the real remedy. Unfortunately, people does not take that process. But if anyone accepts this process, his problems are solved. That is the fact. That is the fact. But we do not expect that everyone can accept this process. But if anyone can accept this process, at least his personal problems will be solved. But it is the duty of such God conscious persons to distribute the message. If anyone likes, he can take, he can solve his problems. And if he does not take, that business is the own business. What can I do? But any material method, either this Russian method or American method or Indian method, anything, materialistic method, that cannot solve the material problems. That is a fact. If you want to solve all the problems, then you have to invoke your dormant love for God. That is the solution. There is no other solution. Yes.

Student (3): I was wondering how important the choice of words are to the chanting. And if, perhaps, if you just count to ten in your mind or out loud, I thought it might work just as well.

Satsvarūpa: "Could you just count numbers and think about God and that would work just as well? Are the names important?"

Prabhupāda: Count words?

Satsvarūpa: Could you just count-one, two, three, four-and that would work just as well.

Prabhupāda: Well, that is not possible, of course, but as soon as stop counting, you can chant. (laughter) That's not difficult. Yes?

Student (4): What is consciousness?

Prabhupāda: Consciousness is very difficult to understand? Now you are talking, and when you don't talk, you lie down. People will say this man has become unconscious. So this is the distinction. When you are in full knowledge of things, that is consciousness. It is not difficult to understand. Sometimes teachers say to the student, "Do it conscientiously, with attention." When our full attention is there, full absorption, full concentration of the mind, that is consciousness. And another way of consciousness is the feeling which is spread all over your body. Just like I pinch over your head or any part of your body, you feel-that is consciousness. But when this body is dead or when you are out of this body, if I chop up your body, there is no consciousness. That is the distinction between consciousness. Avināśi tu tad viddhi yena sarvam idaṁ tatam. In the Bhagavad-gītā the consciousness is stated: avināśi. Avināśi means cannot, never dies. Always living. Avināśi tu tad viddhi. You just try to understand that thing without always living. What is that? Yena sarvam idaṁ tatam-by which your whole body is spread by air(?). And anywhere of your body, that consciousness is spread. And that substance, consciousness, is always living. When you leave this body this consciousness goes to another body. Just like the air passes, the flavor the air carries from one garden to another place. Similarly, this consciousness will carry you to another body after your death. After you leave this body… Just like we are changing our consciousness also from childhood consciousness to boyhood, boyhood to youthhood, and the old age. The consciousness is carrying me although the body is changing. Similarly, when you change this body, the consciousness will carry you to another body. That consciousness is always living. It is never dead. [break] Because they don't take it.

Student (5): Then why are we born without feeling.(?)

Prabhupāda: That's your independence. If you like you can take it. If you don't like, you don't take it. There are so many things. If you like, you take it; if you don't like, you don't take it. There is no enforcement. Every individual soul has got little independence. Not full independence. That can be used properly; that can be misused also. That depends on me. I am the master. So similarly… Just like the government. The government does not force anybody to go to the criminal department, neither government forces anybody to come to the university department. It is your individual liberty. You become criminal or a high standard scholar. [break] …has to make his choice. He has got the freedom. He may be Kṛṣṇa conscious or he may be material conscious. If he's material conscious, he'll never be happy. If he becomes Kṛṣṇa conscious, he'll be always happy. Now it is up to you whether to accept this or that.

Student (6): How would you say the chant in English?

Prabhupāda: Chant in English?

Student (6): Yes. How would you say it in English?

Devotee: He wants a translation in English.

Prabhupāda: So there are many boys. You can have the translation. We have got our translation in many literatures. In our paper, Back to Godhead, in many books. We have got many books. So translation is there. We are simply publishing so many English translation. So there is no scarcity of translation. Yes?

Student (7): Are you happy always in reflection?(?)

Prabhupāda: What do you think? What do you think? I'm happy or not happy? What is your opinion? And if I say false, why do you believe? If I say falsely, "I am happy," will you believe it? If I say falsely, "I am happy," will you take it?

Student (7): That I don't know.

Prabhupāda: Yes?

Student (6): If I can rephrase that, if you were American, how would you say the chant? In other words, I know it has many translations, but what would it mean to you? How would you say it in English?

Prabhupāda: English, the translation… What is that?

Jadurāṇī: These words are Sanskrit. He wants to know if they were English what would they be?

Prabhupāda: Well, proper names cannot be translated. You know that. Suppose if your name is John, and if I come from India I cannot translate into Indian language. I have to speak "John." You see? Just like people say "Swami Bhaktivedanta." Is there any translation, Bhaktivedanta Swami? Proper noun is never translated. That everyone knows. But the meaning can be translated. So we have got translation of the meaning, what is this Hare Kṛṣṇa mantra means. But so far chanting is concerned, that if I call you, you are American boy, Mr. John, so I'll have to call you Mr. John. I cannot translate into Sanskrit and call you. Yes?

Student (8): How important is your diet?

Prabhupāda: Oh, that is a very important thing. If you read Dr. George Bernard Shaw's book, You Are What You Eat, you see. So if you eat like human being, then you can increase your qualities of human being. If you eat like cats and dogs, you increase the quality of cats and dogs. That's all. So we must have discrimination what to eat. That is there in the human world. Eating is there, but everything eatable. Even stool is eatable by a certain kind of animal, but that does not mean that stool has to be eaten by human being. Human being must have discretion what kind of food will be just suitable for my health, for my intelligence, for my brain. So these things are prescribed. If we eat things which are in goodness… They are prescribed in the Vedic literature that wheat, rice, sugar, milk product, vegetables, fruits, these things are in goodness. So if you want to increase your quality of goodness, that is required for God realization. Unless you are situated in the quality of goodness, you cannot be promoted to the higher platform. So your eating should be arranged within this group: rice, wheat, sugar, milk product, vegetables, and fruits. In your country you have got enough nice grains, nice fruits, enough supply of milk, butter. So there is no question of accepting any other food. You can accept foodstuff within this group and become healthy and good brain, good conscience. You can engage yourself in God consciousness. That is possible. So therefore "Discrimination is the best part of valor." We should discriminate what kind of food we should eat. We cannot eat anything and everything. That discrimination must be there. Yes?

Student (8): Would it not be better if intellectual (indistinct) and would it not be better for them to leave the father and devote their status, instead, to the Lord?(?)

Prabhupāda: Of course, in the beginning I said that there is no question of changing your position. In whatever position you are, either you are a student or a lawyer or something else, you can chant Hare Kṛṣṇa and realize yourself. We don't recommend that you change your position. That is not our recommendation. But if you can (be) fully devoted in Kṛṣṇa consciousness, that is very nice. But don't do it whimsically. There will be a mature platform when you can do that. Just like I was a family man, I was living with my family. I have got my wife, sons, daughters, grandchildren. So in this old age I left them. So I'm not in difficulty although I am alone. I came in your country alone. That's a long history. So that dependence on God, when you actually develop, then you can give up everything, depend only on God. But don't do it by whimsically. No. That will not do. You stay in your position, realize yourself, then time will come when God will dictate you, "You can do…, become free from all obligation." So please join with us in the kīrtana. (kīrtana) (end)

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Lecture to International Student Society

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Boston, December 28, 1969

Prabhupāda: …for your participating with us in this Kṛṣṇa consciousness movement. I understand that your, this society is known as International Student Society? Yes. There are many other international societies. There are international United Nations also. The idea is very nice, but we should try to understand-internationally or universally-what is the central idea. Just like if you throw a stone in the middle of water, it expands. It becomes, the circle expands, and the circle goes to the limit of the bank of the water. That is the way. The vibration, sound vibration also, radio message also. Similarly, the circle increases and you capture the waves and you understand. Similarly, international feeling can be extended also. In the beginning of our life, just like a child, anna-brahman: everything he wants to eat. A small child, whatever he captures he wants to eat. Personal interest. Then, when the child grows, he tries to participate with his other brothers and sisters: "All right. You also take little." This is increasing the feeling of fellowship. Then he grows again, he feels for his father, parents, society, then community, country, and at last, international. Expansion. But in such feelings, unless the center is right, that expansion of feeling, universally or internationally or nationally even, that is not perfect. That is not perfect. Take, for example, internationally. In your country, what is the meaning of national? National means one who has taken birth in that particular country. Is that all right? National? You feel for another American because he is born in this country. Or any other country, Indian. That national feeling, that is called national feeling. You feel for your countrymen. You sacrifice your life for your country. But there is defect. What is that defect? If this is the definition-that a living entity or a person born in that country, he is a national-then why not the animals? They are also born in that country. But we are not expanding our feelings beyond this human society. We don't think animals are national assets. Animals are sent to the slaughterhouse. So this is because the center of national feeling or international feeling is losing. The center is not fixed up. If the center is right, then you can make circle from that center, any number of circles, they'll never overlap. They'll be growing, growing, growing. They'll not interact with one another if the center is all right.

So everyone is feeling nationally or internationally, but the center is missing. Therefore your feeling, your international feeling, my international feeling, your national feeling, my national feeling, they are overlapping. So we have to find out the center. Then you expand your circle, it will not, I mean to say, overlap or counteract. It will go on. That center is Kṛṣṇa. Our society, International Society for Kṛṣṇa Consciousness, is teaching to the people of all countries that the center is Kṛṣṇa. You try to think from the central point of Kṛṣṇa. That Kṛṣṇa philosophy is the Bhagavad-gītā. I take it for granted that many of you have studied Bhagavad-gītā. In the Seventh Chapter there is a nice verse that,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

You have heard the word mahātmā. That is a Sanskrit word, or Indian word, which is applied to a person whose mind is expanded, whose feelings, the circle of his feelings, is very expanded. He is called mahātmā. Mahā means big or great, and ātmā, ātmā means soul. Who has expanded his soul very wide, he is called mahātmā. So this Bhagavad-gītā gives the definition of the person who has expanded his feeling very wide. Who is that? It is said there, bahūnāṁ janmanām ante [Bg. 7.19]. We are trying to expand our feeling socially, communally or nationally or internationally or universally or some way or other. This is going on. We try to do it. That is our natural function, especially in the human form of life-expanded consciousness, broader consciousness. We try, we try to do some service to the whole humanity, to society, to the country. That is expanded consciousness. But Bhagavad-gītā says that bahūnāṁ janmanām ante. Bahu means many, and janma means birth. Bahūnāṁ janmanām ante: at the end of. At the end of many, many births. Perhaps you know that we believe the theory-not theory, the fact-of transmigration of soul. We are changing bodies one after another. There are 8,400,000's of different species of life, and we are evolving. And at last we come to this form, human form of life. This is also called bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births. Labdhvā su-durlabham idaṁ bahu-sambhavānte.

In the Bhāgavata there is a verse. It is said there, labdhvā su-durlabham idam. Idam. Idam means "this." This body, labdhvā, you have got it. Labdhvā su-durlabham idam. Su-durlabham means it is very rare. This is not very cheap. The body of cats and dogs or animals, they are cheap, but this is not very cheap. Su-durlabhaḥ. Bahūnāṁ janman… Labdhvā su-durlabham idaṁ bahu-sambhavānte. After many, many births, at least, 8,000,000 births of different species of life, we get this human form of life. It is stated in the Bhāgavata, and similarly, all Vedic literatures, they corroborate one another. It is… The person who can understand, he doesn't find any contradiction. The same statement is there in the Bhagavad-gītā: bahūnāṁ janmanām ante [Bg. 7.19]. So this human form of life is obtained after many, many births of lower animal or other than human form of life. But even in this human form of life also, if one is cultivating that knowledge to find out the central point, what is the central point, then that also requires he gets many, many births in human form of life also. But he has to find out that central point. That central point is there, Kṛṣṇa is saying, that bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Jñānavan means who has actually acquired knowledge. Jñānavān. Jñāna means knowledge, and vān means one who possesses. One who possesses actual knowledge, after… We are cultivating knowledge. If we are actually cultivating knowledge, spiritual knowledge, not in one life but many many lives, then when we actually become on the highest platform of knowledge, bahūnāṁ janmanām ante jñānavān, then Kṛṣṇa says, mam prapadyate: "He comes and surrenders unto Me, Kṛṣṇa," or God. When I speak "Kṛṣṇa," "Kṛṣṇa" means the Supreme Lord, the all-attractive Supreme Personality of Godhead. So bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Surrenders. Why? Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ. This word mahātmā is there, because after cultivating knowledge many, many births, he has expanded himself to be very great. God is great, and His devotee who expands up to the point of God, he is also called great. His ātmā is also great. Mahātmā. But He says, sa mahātmā su-durlabhaḥ. That sort of mahātmā, or great soul, is very rare to be seen. Su-durlabhaḥ. Su-durlabhaḥ. Su means very, and durlabhaḥ means rare. Very rare.

So this is the definition we get from Bhagavad-gītā, that we are expanding our feelings of love, different types of love-love of the country, love of the nation, love of the society, love of the community, love of the family, or love of the cats and dogs. Love is there. Love is there, but we are expanding it according to our expansion of perfect knowledge. That perfect knowledge comes to exist when we come to the point of loving Kṛṣṇa. That is perfection. Sa mahātmā su-durlabhaḥ. But it is very difficult to find out such person who has developed love of Kṛṣṇa. But that is the aim of life. That is the aim of all activities. Similarly, in the Bhāgavata, there is another verse. It is said that,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

It is said that you are doing your duty according to your position. Everyone is doing. Svanuṣṭhitaḥ dharmaḥ. Dharma means occupational duties. Everyone has got duty. A student has a duty, or a householder has got some duty, a sannyāsī has got some duty, a brahmacārī has got duty. So there are different types of duties according to different occupation or profession. But Bhāgavata says that you can perform your duties very nicely, very accurately, but if by performing your duties you do not come to the understanding of Kṛṣṇa, or God, then whatever you have done very nicely, śrama eva hi kevalam: it is simply laboring. Simply laboring. But if you want to perfection, come to the point of perfection, then that is stated in the Bhagavad-gītā, as I said, that bahūnāṁ janmanām, after discharging duties very nicely, very accurately, very faithfully, if one comes to the point that vāsudevaḥ sarvam iti [Bg. 7.19], then you should understand that your feelings of love or international feeling or national feeling has actually expanded. That is expanded.(?) That is real national feeling.

And what is the symptom? A man says, "Yes, I have expanded very widely my feelings of love." No. There are some symptoms how you are feeling, how you are… That is also stated in the Bhagavad-gītā, that paṇḍitāḥ sama-darśinaḥ. Paṇḍita means learned. Sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

A paṇḍita, if one has actually elevated to that stage of perfect wisdom, then he is sama-darśinaḥ, that actually sama… How sama-darśinaḥ? Vidyā-vinaya-sampanne brāhmaṇe. A brāhmaṇa, according to Vedic culture, a brāhmaṇa is considered… Brāhmaṇa means vidyā-vinaya-sampanne. He is very gentle and very learned. That is the first qualification of brāhmaṇa. Not by birth but by qualification. Gentle and learned. Vidyā-vinaya-sampanne brāhmaṇe gavi, brāhmaṇe gavi hastini, paṇḍitaḥ sama-darśinaḥ [Bg. 5.18]. Because his vision is no more on the platform of this body. Sama-darśinaḥ. He sees a learned brāhmaṇa is also a spirit soul, and a dog is also a spirit soul, an elephant is also a spirit soul, or a low-born man, he is also spirit soul. Beginning from the high-born brāhmaṇa up to the caṇḍāla, there are social stages in the human society. But if a man is really learned, he sees everyone, every living entity, on the same level. That is the stage of learning.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca…
[Bg. 5.18]

Śva-pāk means the dog-eaters. In India there are many types of flesh eaters. Not higher caste, amongst the lower grade. But anyone who eats the flesh of dog, he is called caṇḍāla, lowest of the mankind. But here Bhagavad-gītā says even if he is caṇḍāla, the paṇḍitaḥ, he sees equally like the brāhmaṇa because he sees the spirit soul.

So our point is that if we actually want to expand this international feeling, then we must find out the real center. That center is Kṛṣṇa. Kṛṣṇa, or God, I have already explained. Kṛṣṇa said in the Bhagavad-gītā… You'll please always remember that this Kṛṣṇa consciousness movement means placing Bhagavad-gītā as it is. Whatever I am speaking, it is there in the Bhagavad-gītā.

Unfortunately, Bhagavad-gītā has been misinterpreted by so many commentators that people have misunderstood the Bhagavad-gītā. Actually, Bhagavad-gītā means to develop Kṛṣṇa consciousness, and we are trying to do that. So in that Bhagavad-gītā, as Kṛṣṇa has given the definition of mahātmā, broadminded… So what is that broadminded? He says next verse, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā, who is actually wise and broadminded, he is no more within the spell of this material energy. He is under the shelter or protection of spiritual energy. Everything, just try to understand. Whatever we are seeing, they are different energies of God. Parāsya brāhmaṇa śaktir…, akhilaṁ jagat. Whatever we are experiencing, they are all different energies of the Supreme Lord, parāsya śaktir. In the Vedic literature, Upaniṣad, it is said, parāsya śaktir vividhaiva śrūyate. The Supreme Absolute Truth has many varieties of energies. Parāsya śaktir vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. And the energies are acting so nicely that it appears that it is being automatically, nicely done. Just like a flower is (blooming). The energy of God is acting there, but we are seeing that it has automatically become so beautiful and blooming. No. That is energy. That is the vision how we can see God. How we can see Kṛṣṇa? In the Fourth Chapter you'll find, raso 'ham apsu kaunteya: [Bg. 7.8] "My dear Kaunteya, Arjuna, you, if you try to understand Me, if you want to make your soul broader to understand Me, try to understand Me-raso 'ham apsu kaunteya-I am the taste, the sweet taste in the water." So every day we are drinking water. There is nobody here who does not drink water. So when you drink water and you feel satisfaction, that satisfaction is Kṛṣṇa. Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ. Nobody can escape seeing the light of the sun, of the moon. Śaśi, śaśi means moon. Sūrya means sun. So Kṛṣṇa says, "That illumination is I am."

So there is so many list of understanding that God consciousness, Kṛṣṇa consciousness. So when one is fully cognizant of the energies of the Lord, how they are acting… And we have to practice. We take lesson from Bhagavad-gītā and we practice. You will be able to understand. Then after bahūnāṁ janmanām ante [Bg. 7.19], when you become mature, vāsudevaḥ sarvam iti, "Oh, Vāsudeva is everything," then you surrender. Sa mahātmā sudurlabhaḥ. That person, who has widened his soul in that way, he is very rare to be seen. And what are the functions of such mahātmā? Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā, one who is so broadminded, he is not crooked to be under the spell of this material energy. He is under the protection of the spiritual energy, daivī prakṛti. Prakṛti means nature. This nature is called the material energy. And there is another, spiritual energy. These things are all explained in the Bhagavad-gītā. Apareyam. These are aparā. Aparā means inferior energies, material energy. Itas tu viddhi me prakṛtiṁ parā. Beyond this inferior energy, there is another, spiritual energy. There are so many verses you'll find in the Bhagavad-gītā.

So our propagation is to present Bhagavad-gītā as it is, without any nonsensical commentation. There is no need of nonsensical commentation. Bhagavad-gītā is as clear as the sunlight. As you do not require to see the sun with another lamp, similarly, you do not (chuckling) require to study Bhagavad-gītā with another commentation of a common man who has no knowledge. Bhagavad-gītā as it is, you should study. Then you will get all this knowledge. Bahūnāṁ janmanām ante: [Bg. 7.19] you become wise and you can understand Kṛṣṇa. Then you surrender. Then you become mahātmā. And what is the function of mahātmā? Mahātmā is under the protection of spiritual energy. And what is the symptom of that protection of spiritual energy? That is also stated,

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso…
[Bg. 9.13]

He is always engaged in devotional service of Kṛṣṇa. That is the only symptom. That is mahātmā.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]

Does he follow this devotional service blindly? No. Jñātvā. Jñātvā means "knowing perfectly that I am the source of everything." Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the source of everything." So these things are there in the Bhagavad-gītā As It Is. It is not possible to explain all the verses. But our request is that this Kṛṣṇa consciousness movement is to spread the knowledge depicted in the Bhagavad-gītā as it is, without any nonsensical commentation. Then the human society will profit by it. They are actually not in sound condition of living atmosphere, but if they understand Bhagavad-gītā and if they actually expand their broader outlook, then these questions of social, national, international, all will be automatically solved. There will be no difficulty. And without finding out the center, if we manufacture our own ways… Not to speak of any individual persons, the different nations of the whole world, they are trying to be united. And in your country there is United Nations organization. Unfortunately, instead of becoming one, the flags are increasing. Daily you pass, you'll see another flag is there. Just like in our India, there was one Hindustan. Now (chuckling) there has become another, Pakistan. And sometimes there will be Sikhistan and there will be some-stan. So instead of becoming united, we are being disunited because we are missing the center.

So my request is that you are all international students, you try to find out the center of any international movement. That international movement does not mean that "My brother is international and I am international. All others, they are nothing." Not like that. Actually, you try to feel internationally. That international feeling will be possible when you find out the center, Kṛṣṇa, as it is in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. When you actually understand Kṛṣṇa, the Kṛṣṇa philosophy, that will be perfect. And Kṛṣṇa says, in the Thirteenth Chapter, you'll find,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yoni brahma
ahaṁ bīja-pradaḥ (pitā)
[Bg. 14.4]

He is claiming that "I am the father of all forms of life." Sarva-yoniṣu, "all species of life." "The material nature is the mother, and I am the seed-giving father." Just like without father and mother nobody can appear, similarly, in this material world, whoever has come, every one of us, beginning from Brahmā down to the ant, everyone, the mother is the material nature. The mother supplies this body. So our, this body is material; therefore it is the gift of the material mother, material nature. But I, the spirit soul, that I am part and parcel of the Supreme Lord Kṛṣṇa. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. "All these living entities, they are My part and parcel." So if you try to wide your feelings of internationality, please try to understand Bhagavad-gītā. You'll be getting enlightenment, you'll understand what is international feeling. Sarva-yoniṣu. Sarva-yoniṣu means then you will feel international even for the cats and dogs and animals and reptiles. In the Śrīmad-Bhāgavatam… These people are manufacturing communism, but in the Śrīmad-Bhāgavatam, Seventh Canto, we'll find a statement given by Nārada Muni that if in your house there is a snake even, you should give him something to eat. Just see how the feeling. Even there is a snake, what to speak of other animals.

So these feelings will be enlightened. We cannot be enlightened unless we come to the real point of God, or Kṛṣṇa. So we are preaching this Kṛṣṇa consciousness or God consciousness. It is not a new movement, because as I told you that this is based on the principles of Bhagavad-gītā, and Bhagavad-gītā is not new. At least from historical point of view, it is five thousand years old. And beyond history, pre-history, as it is stated in the Bhagavad-gītā in the Fourth Chapter, it is said, Kṛṣṇa said,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]

That means "I first of all spoke to the sun-god." Now if you take that duration, it will be some millions of years before it was spoken. These things are stated in the Bhagavad-gītā. So apart from that statement, from historical point of view, since the days of Mahābhārata, yes, Battle of Kurukṣetra… Bhagavad-gītā was spoken in the Battle of Kurukṣetra. From historical point of view, it is five thousand years old. So this Bhagavad-gītā teaching is coming from, at least, from five thousand, since five thousand years. So it is older than any other scripture in the world. So you try to understand as it is, without any unnecessary commentary. You do not… There is no use of commentary. The words are sufficient to give you enlightenment, but unfortunately, people take advantage of the popularity of Bhagavad-gītā, and they try to impress under the shelter of Bhagavad-gītā their own philosophy or own idea. That is useless. You try to understand Bhagavad-gītā as it is; then you will get this entitlement, enlightenment, that Kṛṣṇa is the center of all activities. And if you become Kṛṣṇa conscious, then everything will be perfect, all problems will be solved. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. These things are there, and actually, they are happening. Our students are feeling, they are actually doing that. So we shall request you to read this Bhagavad-gītā As It Is, so your feelings of international spirit will be perfect and you'll be happy, and wherever you preach this cult, they will be also happy. And that will be very nice thing.

Thank you very much. [break] If there you have any question you can ask. Yes?

Guest: Could you discuss the various levels on the way to bliss consciousness? What happens to the body and the mind as one approaches bliss consciousness?

Prabhupāda: What is that question?

Satsvarūpa: What are the different levels that you go through on the way to getting bliss consciousness. What happens to the body? What happens to the mind?

Prabhupāda: We are acting not singly, simply with mind or simply… Prāṇair arthair dhiyā vācā. Kāya-mana-vākya. Whatever we do, we do with our body, mind and words. But this consciousness means if you put your mind in Kṛṣṇa, then your words and body also become Kṛṣṇized. Sa vai manaḥ kṛṣṇa-padāravindayor [SB 9.4.18]. There was a nice king, Mahārāja Ambarīṣa. He was great king. He had to administer a great kingdom, whole world. But he was a great devotee also, although he was very busy. Because it is said, sa vai manaḥ. Manaḥ means mind. Sa vai manaḥ kṛṣṇa-padāravindayor. He always kept his mind in the lotus feet of Kṛṣṇa. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. And therefore his mind was always dedicated to the lotus feet of Kṛṣṇa. He could not speak anything but Kṛṣṇa consciousness. Vacāṁsi vaikuṇṭha-guṇa. So the whole process of Kṛṣṇa consciousness is transferring the business from matter to spirit, or Kṛṣṇa. There is a nice definition how to execute Kṛṣṇa consciousness in the Nārada-pañcarātra. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. If we become freed from all these designations… "I am American," this is a designation. "I am Indian," this is a designation. I am not Indian, you are not American. We are all parts and parcel of the Supreme. This is only dress. It does not mean because I am in this saffron colored dress and you are in black coat or green coat, there is difference between you and me. We are all human beings. Similarly, we have to understand that this body is our dress only. Because we have got a different dress, a black dress or white dress or Indian dress or American dress, that does not mean we are different. When we can feel in that way, when we are trained in that way, that is called sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. He is freed from all designations. Sarvopādhi-vinirmuktam tat-paratvena nirmalam. That time he becomes purified, nirmalam. So long I have got identification that "I am this," "I am that," "I am that…" Simply when I shall understand that "I am part and parcel of God," that means, that status of mind is called nirmalam, without any contamination. And when you are in that status of life… That is also explained in the Bhagavad-gītā. This is called brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Brahma-bhūtaḥ means self-realization. And the symptom will be prasannātmā, joyfulness, without any anxiety.

So there are stages. One has to learn this from authoritative sources. Then it is possible to become… But our movement, this chanting Hare Kṛṣṇa mantra, is so nice that what was possible after many, many births, you can get it within a few weeks. That is a fact. If you chant Hare Kṛṣṇa mantra as we are doing, then you'll understand. Very quickly your self-realization, your freedom from designation, your mental concoction, everything will be cleared off, and there will be no more anxiety. So we request everyone. We are not charging anything. We are not saying that "I shall give you some mantra. You pay me fifty dollars and it is private." No. It is open, without any charge. Anyone can. These boys, American boys and girls, they are chanting. Similarly, you can also chant. There is none Indian, but they are nicely chanting Hare Kṛṣṇa. You can also chant. There is no fee. You just make an experiment on how you become free from this designation. So our request is that everything will be complete if you take to this chanting: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And there is no very strict rules, regulation. You can chant anywhere, either in this room or outside the room or on the road, street, bus. Wherever you find opportunity, you chant simply Hare Kṛṣṇa and see the result.

So this is a process of purification. When we actually purify our, this material contamination and designation, we, I mean to say, raised, we are promoted to the actual spiritual life. And then, at that time, we shall feel happy and our consciousness will be broader, and everything will be all right.

Indian man: I don't know the equivalent verse in Sanskrit from the Gītā, but somewhere it says that…, Kṛṣṇa says, "All roads lead to Me. No matter what one does, no matter what one thinks, no matter what one is involved with, eventually he's evolving towards Me," this Kṛṣṇa.

Prabhupāda: Yes, that's nice, but…

Indian man: In this evolution, is it a natural evolution that you can teach people, you can guide people, you can show them the path, but the actual progress that one would make towards the supreme knowledge, is that a natural evolution or is it…? Can that be influenced by external teaching?

Prabhupāda: No. There is natural, of course…

Indian man: But no one person having no control on it. One may get there sooner than the other, but in reality there may not be any control that one really has on this…

Prabhupāda: No, it requires, it requires. Otherwise why Kṛṣṇa is teaching? Why Kṛṣṇa's teaching is required?

Indian man: Kṛṣṇa, in the Gītā it says the student comes to the teacher.

Prabhupāda: If it is natural, then why it was needed that Kṛṣṇa would teach Arjuna? It is not natural. You have to select by getting knowledge from superior person. Otherwise there is no meaning of teaching, Kṛṣṇa's to Arjuna. Arjuna was perplexed. He could not understand whether he should fight or not. So that is the position of everyone. Everyone is perplexed. He requires a guidance like Kṛṣṇa. Then you can find out the… It is not natural. Natural means up to the animal life it is natural. Then come to the human form of life. Then it is discretion. As you like, you make your choice. If you like Kṛṣṇa, you can go to Kṛṣṇa. If you like something else, you can go there. That is your discretion. Everyone has got independence, little independence. Kṛṣṇa says at the end of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just you surrender unto Me, giving up everything." If it is natural, then why He should say, "You should do this"? It is not natural. One has to learn it. Therefore he requires a spiritual master like Kṛṣṇa or His representative. But he has got the potency to accept it. And because he has got little independence, he can reject it. So it is not natural evolution. You have to accept the principle as it is stated in the Bhagavad-gītā. Why it is said, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]? If it is actually evolutionary, then why there is dharmasya glānir? Tadātmānaṁ sṛjāmy aham: "As soon as there is discrepancies in the discharge of real duties, I appear." So it is natural. If we keep ourself in natural life, it is natural. But because we are developed consciousness, we do not keep in natural life. We accept so many unnatural things. Therefore our knowledge becomes covered by unnatural material nature. So that has to be cleared by superior instruction. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Therefore we have to take; voluntarily we have to accept. Just like a man who lives naturally, he never gets disease. But one who lives… Just like you don't find any disease amongst the animals. But amongst the human beings, oh, there are so many medical science, so many things. Why? They live unnaturally. So if you live naturally there is natural evolution, but if you block the natural course, then how you can do it? If you lit fire and let it go, it will grow. But if you pour water in it, how it will grow? So in the human form of life we do not go according to natural intuition. Just like amongst the animals, amongst the birds you'll see. Take the pigeons. You give them some peas-they will eat. But if you give them some particles of meat, they'll not eat because they are living natural life. A tiger, he will not accept. You give him nice foodstuff, prepare your vegetables, he'll not accept. So natural life evolves up to the animal life. But when you come to the human form of life you have got developed consciousness, and instead of using your intelligence and consciousness for further develop naturally, you put unnatural impediments; therefore you are covered. That is called yadā yadā hi dharmasya glānir bhavati, tadātmānam [Bg. 4.7]. Therefore you require instruction of Kṛṣṇa.

Guest: One of the major criticisms today of most religions are their irrelevance to tackling the social problems or immediate external problems. You talked about things beyond the self. In the Bhagavad-gītā I think you have references such as Arjuna being told not to become attached to the fruit of his actions, but act. Can you give us some idea of, more specific idea, of the principles which would guide one's action while trying to develop Kṛṣṇa consciousness?

Prabhupāda: That principle is stated as the ultimate instruction of Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We have got two kinds of religion. One is called, what is called, pravṛtti. Pravṛtti means we are inclined, because we have got this material body, we are inclined to material activities. That is called pravṛtti-mārga. Indriyāṇi parāṇy āhur [Bg. 3.42]. This body means senses. So because so long we are absorbed in this bodily concept of life, then we try to give comforts to the senses, sense gratification. This is one stage. So dharma means occupation. People are engaged in various types of occupational duties for sense gratification. Sometimes in religion they say you'll go to heaven. What is that heaven? That is also sense gratification. You'll live so long years, you'll have so many beautiful wives and so many things, so many things. All flowery language. What is the basic? Sense gratification. That's all. This is one way. Another way is nivṛtti-mārga. When one has seen perfectly that "This process of sense gratification cannot give me actual happiness," then they began to give it up. Just like the Māyāvādī philosophy. They say brahma-satyaṁ jagan mithyā: "This world is false." Just like in your country, a section of youngsters, they're disgusted with this materialistic way of life. They have taken to the hippies' path. Why? It does not give satisfaction, but they do not know the right way. They have taken a wrong way, hippies. So this is called accepting and rejecting. So Kṛṣṇa says, "You have to give up all this nonsense accepting and rejecting. You have to take to Me, then you'll be happy." Sarva-dharmān. Sarva-dharmān means some religious occupation is for sense gratification and some religious occupation is rejection of this material world. So we have to give up both these, the acceptance and rejection. We have to accept the Kṛṣṇa's path, Kṛṣṇa consciousness. "Surrender unto Me." Then we'll be happy.

Guest: I'd like to just digress on that. Arjuna had a very difficult problem with whether to go into combat or not. Today…

Prabhupāda: Yes. He accepted Kṛṣṇa's, Kṛṣṇa's path, surrender. Kṛṣṇa wanted that "You must fight." So in the beginning he did not like to fight, but when he surrendered... Kṛṣṇa asked him, "My dear Arjuna, I have spoken to you everything. Now what you are going to do?" Now here also Kṛṣṇa is giving independence to Arjuna: "What you are going to do?" Yathecchasi tathā kuru [Bg. 18.63]. "Now whatever you like, you do." He never interferes. And what Arjuna said? Kariṣye vacanaṁ tava: [Bg. 18.73] "Oh, I shall do what You are saying. Yes." (laughter) This is Kṛṣṇa consciousness. Kariṣye vacanaṁ tava. Yes. He changed his decision and he wanted to do as Kṛṣṇa desired. This is Kṛṣṇa conscious. He remained the same military man, but he changed his consciousness. He perfected. Arjuna, after learning Kṛṣṇa consciousness or teachings of Bhagavad-gītā, he did not go away from the battlefield, but he sternly fought the fight because he knew that "Kṛṣṇa wants it. All right." Kariṣye vacanam. This is Kṛṣṇa consciousness. So when we take to this conclusion, kariṣye vacanaṁ tava [Bg. 18.73], "Kṛṣṇa whatever You want, I shall do," that is perfection.

Guest: Under what conditions would Kṛṣṇa sanction violence?

Prabhupāda: What is that?

Satsvarūpa: Under what conditions would Kṛṣṇa sanction violence?

Prabhupāda: Violence? Kṛṣṇa does not sanction violence, but if there is absolute necessity, then violence is required. Yes. Kṛṣṇa wanted to mitigate the misunderstanding of two groups of cousin-brothers. So Kṛṣṇa personally induced, "All right, they are, your brothers are kṣatriyas. Kṣatriyas, they cannot do any business or take the profession of a brāhmaṇa. So you give them five villages. They will be satisfied." And they replied, "Oh, what do You call five villages? I cannot spare even that land which can hold the tip of this needle." Then Kṛṣṇa says, "You must fight." So Kṛṣṇa or Kṛṣṇa's devotees, they are not after fight, but if there is absolute necessity of fight, then they can fight also. Because they are prepared to do anything. Just like in Rāmāyaṇa also, the same subject matter. Hanumān. Hanumān is a devotee of Lord Rāmacandra. So he fought with Rāvaṇa not for his personal self, but Rāma wanted, that "He has kidnapped the queen of Rāma. She must be delivered." And there was fighting. That is the principle. When one does not agree to the religious principle or to the moral principle or any instruction, he is adamant, then there must be fight.

Guest: What are the specific principles that you would use in trying to determine whether it is absolutely necessary to fight? That sounds sort of like "Whenever in doubt, do the right thing." That's a very vague directive. You know that perhaps if somebody comes into your house and threatens your family, then you have to repel them with a certain amount of force, but how would you...

Prabhupāda: These instructions, these directions are there in the Vedic literatures. If somebody, it is said if somebody kidnaps your wife, if somebody sets fire in your house, somebody comes to kill you, then he is understood as aggressor and you can kill him immediately. There is no question of nonviolence. These are śāstric instructions. All right. So I think we can chant again. You can join. (end)

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Lecture

(Day after Lord Rāma's Appearance Day)

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Los Angeles, April 16, 1970

Prabhupāda: ...the incarnation of Godhead in the form of fish, beginning. Then Kūrma avatāra. Kūrma avatāra means the incarnation of God in the form of tortoise. Then Varāha avatāra, the incarnation of Godhead in the form of boar. Then Nṛsiṁha avatāra, incarnation of Godhead, half lion and half man. Then incarnation of Vāmanadeva, dwarf brāhmaṇa. Next incarnation is Paraśurāma, and the next incarnation, Lord Rāmacandra. You have heard the story of Rāmāyaṇa. That is the activities of Lord Rāmacandra. Last, yesterday, we observed the birth ceremony of Lord Rāmacandra. And then incarnation of Balarāma. And the next incarnation is Lord Buddha. And we are awaiting another incarnation at the last stage of this Kali-yuga. This age is called Kali-yuga.

So about Lord Buddha we have got a nice prayer:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava-dhṛta-buddha-śarīra jaya jagadīśa hare

This song was sung by a great Vaiṣṇava poet, Jayadeva Gosvāmī. So the purport of this verse, Sanskrit verse, is keśava-dhṛta-buddha-śarīra. "My dear Kṛṣṇa"-Keśava means Kṛṣṇa-"You have assumed the form of Lord Buddha. And what is Your function? Nindasi yajña-vidher ahaha śruti-jātam." In the Vedic literature there are numerous prescription of sacrifice. And in some of the sacrifices animal sacrifice is also recommended. So that animal sacrifice does not mean to kill the animal. Animal sacrifice means to prove the strength of Vedic hymns so that one old animal is put into the fire and he's given again a new life, renewed life, just to show the potency of the hymns, Vedic hymns. But in this age, Kali-yuga, those sacrifices are forbidden. So Lord Buddha, when he saw that people are sacrificing animals in the name of religious rituals without any pity for them, at that time Lord Buddha appeared. Therefore it is stated, sadaya-hṛdaya-darśita-paśu-ghātam: "My dear Lord, You have appeared as Lord Buddha, just being compassionate to the poor animals." Lord Buddha preached ahiṁsā paramo dharmaḥ: "The best religious principle is to become nonviolent." He preached this philosophy, that "If somebody hurts you, you feel pain, then why should you kill other animal and put it into painful condition? So don't do these sinful activities." That was his main principle of philosophy that he preached. He was Hindu, kṣatriya, Hindu prince, born in a kṣatriya family, and he was prince, a very luxurious life. So as young man, when he saw an old man and he is traveling, walking with great difficulty, he asked his servant, "What is this? Why this man is walking in this way?" He was explained that "This is old age, and in old age everyone has to become like this." So he at once left home and sat down in Gayapradesh, a province in Bihar in India. And he began to meditate how to make solution of this old age.

So there are four problems. In the Bhagavad-gītā it is mentioned that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If you are actually intelligent, then you must keep these four problems before you. Do not think that the problems of life are solved by material advancement. Do not think that by building, constructing skyscraper houses, the problems of life are solved.

No. The problems of life are these four principles: birth, death, old age and disease. If you cannot solve these problems, then your problems of life remain the same. The solution of the problems… Just like our bodily demands, namely eating, sleeping, defending and mating. Āhāra-nidrā-bhaya-maithunaṁ ca samānyam etat paśubhiḥ narāṇām. The problems of eating, problems of sleeping, problems of defending and problems of mating, or sex life, these problems are there in the animal life or amongst the living entities lower than the human beings. But those problems are solved automatically by laws of nature. The birds, beasts, they are also eating. They have no economic problem. They are also sleeping, and they are having their mates and sex life. And they are also defending in their own way. Human form of life, the most developed consciousness, intelligence, if we are also busy in solving these problems of life, namely eating, sleeping, defending and mating, then we are not very much advanced than the animals, because they have got these problems and they are trying to solve them. So what advancement we have made, we human beings? We claim to be superior, to possess superior consciousness, and how we are utilizing our consciousness and superior intelligence? Simply just like animals. That requires meditation. That requires meditation, what is actually the problem.

So the meditation means, ”What I am?” If you think, meditate, that ”Am I this body?” then you'll come to understand that ”I am not this body.” If you think… Just to see, see your hand, ”Am I this hand? Am I this finger? Am I this leg? Am I this body? Am I this head?” Every point you analyze, you'll say, ”It is my hand, it is my finger, it is my head, it is my…” Everything ”mine.” And where is ”I”? That you have to find out by meditation, where is ”I.” That is answered in the Bhagavad-gītā. How it is answered? It is said that avināśi tu tad viddhi yena sarvam idaṁ tatam. One thing, avināśi; and another, vināśi. Avināśi means eternal, and vināśi means perishable. So this body is perishable, everyone knows. Either it is young body or old body or child's body or boy's body-anyone's body-today, tomorrow or one hundred years after or fifty years after, it is perishable. There is no doubt about it. But what is that thing imperishable? That imperishable is described in the Bhagavad-gītā, yena sarvam idaṁ tatam: ”That thing is imperishable which is spread all over your body.” That is very easy to understand. What is that? If you pinch your body, any part of your body, you feel pain. That means your consciousness. Your consciousness is imperishable. The body is changing. When you took your birth from the mother's womb you were a small child. But perhaps you may remember your childhood activities. The consciousness is the same, but the body has changed. The body has changed. If you have got sharp memory you can remember so many things of your past life, and that means the consciousness is the same but body is changing. Therefore in the Bhagavad-gītā it is said that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, in this body, there is one thing which is the proprietor of the body. And that proprietor of the body, due to the presence of the proprietor of the body, the body is changing from childhood to boyhood, from boyhood to youthhood, from youthhood to old age. And when it is too old, when it is not useful any more, you have to change another body, that is called death. So dhīras tatra na muhyati. One who is intelligent, one who is in the knowledge, he is not bewildered. He sees that every second, every moment, the body is changing, and the last phase of change is called death.

So these answers are there in the Bhagavad-gītā. The problems of life is that how to stop these changes of body. Because it has been spoken that that thing which is not changing, unchangeable, that is soul and eternal. Avināśi tu tad viddhi. That is eternal. Now, if there is any possibility of getting eternal body also? Yes, there is possibility. That is answered in the Bhagavad-gītā, how you can get eternal, blissful, all-knowledge body, sac-cid-ānanda-vigraha [Bs. 5.1]. This body is not eternal, neither it is blissful, neither it is full of knowledge. It is full of ignorance, it is temporary, and always miserable. And if you say, ”Now we are very happily living,” that is māyā, that is illusion. Lord Buddha's teaching is that he was prince and there was no want in his life. He was luxuriously living. But he left home for meditation. Therefore he understood that ”I am not living comfortably.” This understanding, when we can understand that this life, this material life, is not at all comfortable, it is full of misery, that is called buddha life, intelligent. Buddha means intelligent. And if we are thinking that ”I am living very comfortably. I am very happy,” that is called māyā, illusion. Actually, we are always in miserable condition. In the Vedic language the miserable conditions have been described in three ways: adhyātmika, adhibhautika, and adhidaivika, miseries due to the condition of this body and due to the condition of the mind. Sometimes you feel headache. This is due to the body, gross body. And sometimes you feel morose. This is due to the mind; the mind is not in quite order. Similarly… This is called adhyātmika. Then adhibhautika-misery inflicted by others, other living entities, some of your enemies. Just like somebody murders somebody. This is misery inflicted by other living entity. The mosquito bite, the bug bite, or the tiger attacks you. So many living entities there are, they're always busy to inflict misery. This is called adhibhautika. And there is another misery, which is called adhidaivika, nature's disturbance. All of a sudden there is earthquake, there is famine, there is pestilence. So many, in which you have to control. In every misery, there is no control. Ultimately, all the miseries are summarized in four things: the misery of birth… We do not… We have forgotten how much miserable condition we passed during our stay in the womb of mother, in a suffocated condition. You just imagine. Some of you might have seen the picture how the child remains within the womb of the mother. It is air-tight packed. And there are many germs who are biting the delicate skin of the child. And when the child is little grown up, at seven months, it feels too much pain. Therefore the mother can feel that the child is moving. It wants to come out, and prays… One who is fortunate, he can pray to God, ”Please give me relief from this condition. This time I shall try my best not to come again in this position of life.” So there is severe pain of birth. Similarly, there is severe pain during death. And for disease and old age, everyone has got experience. When you are diseased, simple, if you have got some headache… So these miseries are there always. If we forget and if we think that we are living very comfortably, this is called illusion.

So we have to prepare for eternal life, blissful life, and life full of knowledge. If we do not do that, then our this human form of life is missing, is misused. That is the philosophy not only of Lord Buddha, but Lord Caitanya, Śaṅkarācārya, or Lord Jesus Christ. Anyone you take, nobody will recommend that you make your plan and live in this material world very happily. Nobody has recommended. Everyone has said that this life is the preparation stage of your next best life. If you do not believe in that, if you think that this life you can make this world happy by arrangement, by scientific advancement, that is not possible. That is not possible. It is plainly and very straightly said in the Bhagavad-gītā,

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

It is very difficult to surmount the stringent laws of material nature. It is not possible. If you surrender to the Supreme Personality of Godhead, then it is possible. So this Kṛṣṇa conscious movement is very scientific movement. It is based on authentic scriptures and experience and recommended by personalities like Lord Caitanya, Rāmānujācārya, and many stalwart scholars and devotees. So we are spreading this Kṛṣṇa consciousness movement, Kṛṣṇa consciousness movement… Kṛṣṇa consciousness movement means the teachings of Bhagavad-gītā in practical demonstration of life. So we are requesting you to study this movement. And it is very easy. It is…, you do not require any very big qualification to understand this movement. Anyone, even a child, can take part in this movement. We have got practical experience. When we chant, even children, they also take, they also chant, they also dance.

So we request you that on this great auspicious day of Lord Buddha's birthday, there should be… Lord Buddha laid down the basic principle of meditation, that people should not forget the ultimate goal of life; they should meditate upon what is the mission of my life, what is the end of my life. Not that just like animals we shall spoil our life simply by eating, sleeping or sex life or so-called defending. We may discover so many defending instruments or weapons, but there is no defense from the cruel hands of death. However you may be advanced in manufacturing so many nice things, you cannot manufacture anything which can save you from death or from disease or from old age. These primary principles of life should be understood, and if there is any possibility to make a solution of these four things, then it is said in the Bhagavad-gītā,

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

The Lord says that "One who comes to Me," mām upetya, "he hasn't got to come back to this condition of miserable life." Duḥkhalayam aśāśvatam [Bg. 8.15]. And if anyone agrees, "All right, let it be miserable or pleasant, I don't mind. I want to remain here…" Just like there are many scholars and many new doc…, degrees holder, they say that "We want to remain in this world happy." But who is going to allow you to remain in this world? You'll not be allowed. Even if you agree that "In spite of all miserable conditions, I shall be happy to live in this world," but the nature will not allow you to live. Immediately, as soon as there is call that "You have to leave this place immediately…" "Oh, I have manufactured these things so nicely, I have got this good apartment, dress, and my wife and children. How can I leave?" "Yes, you must leave. There is no time. Immediately you leave." So who is going to allow you to live even if you think that "I shall live in spite of all miseries"? Therefore Bhagavad-gītā says, duḥkhālayam aśāśvatam [Bg. 8.15]. This place is full of misery; at the same time, it is not allowed to remain here permanently. So the solution is, as Bhagavad-gītā says, mām upetya kaunteya duḥkhālayam aśāśvatam, nāpnuvanti mahātmānaḥ. Mahātmānaḥ means… Mahātmā means the person who is broad-minded. Broad-minded means he is not…, his intelligence is not teeny, that he is satisfied with this material world full of misery. He wants to go to the life of eternal. Just like the Vedas say, tamasi mā jyotir gamaḥ. Jyotir gamaḥ: "Don't remain in this darkness. Come out for the light." So one who wants to go out to the light, he is called mahātmā. And in Bhagavad-gītā there are so many instances, so many instructions about this, and the last instruction is,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

The Lord says that "If you surrender unto Me, giving up all other things, then I'll take charge of you." Ma śucaḥ. "There is no question of anxiety."

So we are teaching the same principles of Bhagavad-gītā, that "Let us surrender unto Kṛṣṇa." And the process is very easy. You simply chant the name of Kṛṣṇa, Hare Kṛṣṇa. It is not a very difficult problem. Anyone, we have seen it practically, although this Hare Kṛṣṇa sound is Sanskrit sound, still, as soon as we chant it… Perhaps I am here the only Indian who can pronounce in Sanskrit, but you are all Americans. You also joined with us. And we have practical experience that everywhere we chant, everyone can join this chanting of Hare Kṛṣṇa. So we simply request. Our movement is to request persons that "You please chant this Hare Kṛṣṇa, and if you go on chanting, you will find the solution of your life very easy." There is no expenditure and there is no loss. Suppose if you chant Hare Kṛṣṇa-nobody will object. There is no tax. But if there is some gain, why don't you try to achieve it? Just make an experiment for one week. Chant as many times as you can: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And you'll find so many things in…, new in your life. That is practically experienced, and if you try to chant, you'll also feel. And I shall be very glad if you join with this chanting again when we shall perform again, and you shall join with us: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much. (end)

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Lecture

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Bombay, November 2, 1970

Prabhupāda: (chants maṅgalācaraṇa prayers) Before speaking on the verses already quoted by my disciples, I may be permitted to read a portion of my preface to the Hare Kṛṣṇa Movement. Those who are my, our life members, they have got the Śrīmad-Bhavagatam, First Canto, Part One. There you'll find this preface. But for general information as to the need of this Kṛṣṇa consciousness movement, I may read a portion of it.

"We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits…" Just like we are traveling all over the world-not only once, but twice, thrice in a year. Because there is facility for traveling the airways, so it has become very easy to go from country to country. And practically, while I am in India, all my disciples are coming here from different parts of the world, every morning. There are facilities now. Therefore the world is now not limited by geographical condition. Anyone can go anywhere very swiftly. You can go to London from Bombay within nine hours. So the world is not bounded anymore by "geographical limits to the particular countries or communities. Human society is broader than in the Middle Age, and the world tendency is towards one state of human society." There is already the United Nations. In New York, they have constructed a big organization, establishment, United Nations. But actually, when we pass through that road-I think it is First Avenue-instead of being united, the flags of the nations are increasing. They are becoming disunited. Just like in India, our independence movement was started by Mahatma Gandhijī for uniting all the different section of the people, but actually, the result was that instead of being united, India was partitioned. And the partition has become so poisonous that formerly there was only sporadic Hindu-Muslim riots in some place; now there is organized fighting between Pakistan and Hindustan. So although the tendency is to unite, but in fact, it is not being united; they are becoming disunited more and more-not only the Hindus and Muslims. Now in India, there are many provincial questions. Just like in Andhra the fight is going on for separation. Punjab is already separated. So actually, we are not being united. We are being separated. So the ideals of human society "is broader than in the Middle Age, and the world tendency is towards one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāvagatam, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings."

This Kṛṣṇa consciousness movement is meant for not only uniting the human society, but also all living entities. As it is stated in the Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

When one is actually paṇḍita, learned, he becomes sama-darśī. Vidyā-vinaya-sampanne. One learned brāhmaṇa, gentle brāhmaṇa…, vidyā-dadāti namratā. Education means one becomes gentle, sober, cool-headed. Therefore, it is said, vidyā-vinaya-sampanne. When one is learned, advanced in education, he must be very gentle, not haughty. So vidyā-vinaya-sampanne gavi hastini [Bg. 5.18]. And one side, the brāhmaṇa with gentle behavior, learned scholarship, then the other side an animal, say, a cow or a dog or a elephant. And another side, the caṇḍāla, the lowest of the human society. According to Vedic civilization, the dog-eaters are called caṇḍāla. Just like in Hindu society a person is not permitted to eat cow's flesh. Even in human society, although they are eating different types of flesh, one is considered abominable than the other. The cow-eaters are taken as abominable than the goat-eaters, and the dog-eaters are accepted as abominable than the goat-eaters. So although they are eating flesh, they have got some distinction. That is material. But according to Vaiṣṇava philosophy… Because a Vaiṣṇava sees every living entity, not only human being, not only animals, birds and beasts, anyone, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. If one is actually learned and advanced, he sees all living entities on the equal status. Because, the reason is that a learned Vaiṣṇava… Vaiṣṇava, brāhmaṇa-Vaiṣṇava, brāhmaṇa-paṇḍita-these are the designations. A brāhmaṇa cannot be illiterate or rascal. And after becoming brāhmaṇa, one has to become Vaiṣṇava. Brāhmaṇa, generally… Brahma jānātīti brāhmaṇaḥ, one who knows Brahman, brahma-bhūtaḥ. At the present moment, we are under the bodily concept of life, every one of us. "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," "I am sannyāsī," "I am brahmacārī," "I am gṛhastha." There are so many designations. So these designations are pertaining to the body and mind. But when you transcend the bodily and the mental concept of life, then you can become Vaiṣṇava.

brahma-bhūtaḥ prasannātmā
na śocati nakāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Mad-bhaktim. Vaiṣṇava means bhakta, devotee.

So this Bhagavad-gītā or Śrīmad-Bhāgavatam or Kṛṣṇa consciousness movement is meant for devotee. Without becoming devotee one cannot become Kṛṣṇa conscious. The nondevotees accept Kṛṣṇa (pause-drinks water) as ordinary person. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes before you as a human being, therefore, because one has not sufficient knowledge about Kṛṣṇa, paraṁ bhāvam ajānantaḥ, therefore such foolish persons accept Kṛṣṇa as ordinary human being, or a little greater than ordinary human being. But that is not the fact. Kṛṣṇas tu bhagavān svayam. Kṛṣṇa is the Supreme Personality of Godhead. That is the verdict of Vedic instruction. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is a list of incarnation of God. In the Śrīmad-Bhāgavatam, Lord Buddha is also accepted as śaktyāveśa avatāra, especially empowered incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. Although Buddhism, we do not accept the philosophy of Buddhism, we Vaiṣṇavas, we do not accept, but we accept Lord Buddha as incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. Sadaya-hṛdaya darśita-paśu-ghātam. Lord Buddha appeared being very much compassionate on the matter of animal slaughter. As nowadays, animal slaughter is going on without any check, similarly, sometime before about 2,500 years ago in India, the same condition prevailed. Vedic civilization is very liberal. According to Vedic civilization, the king has to give protection to all the prajās. Prajā means one who has taken birth in his kingdom. Prajāyate. So the animal is also prajā of the government. The trees are also prajā of the government. So formerly, nobody could slaughter an animal, nobody can cut even a tree without reason, without sanction by the Vedic injunctions. At the present moment, in our country… This Bhārata-varṣa is called puṇya-bhūmi. Actually, it is so, because on this land, all the great saintly persons appeared. The incarnation of God, Lord Rāmacandra, Lord Kṛṣṇa, Lord Buddhadeva, Lord Caitanya Mahāprabhu, and all the big, big ācāryas-Śaṅkarācārya, Śrī Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī. So… Vyāsadeva. All of them appeared on the sacred land of Bhārata-varṣa. But the present Bhārata-varṣa has degraded so much that we have lost our Vedic culture. We are eating meat, we are eating…, drinking wine, and we are having illicit sex life, and indulging in gambling. This is India's position. It is due to this Kali-yuga. Otherwise the land is puṇya-bhūmi. Because the land is puṇya-bhūmi, therefore in spite of so much fallen conditions, still, you are anxious to hear about Kṛṣṇa. You ladies and gentlemen who have come here, sacrificing your time… Why? Because still the Vedic culture is twinkling within your heart. And you are anxious to hear about Kṛṣṇa, to hear about Śrīmad-Bhavagatam. Even somebody wants to cheat you, but because it is advertised in the name of Bhagavad-gītā, many people flock there.

So Bhārata-bhūmi is puṇya-bhūmi, the land of piety. We should understand this. After many pious activities… I have traveled all over the world. They have got enough money, enough material facilities, but still this Vedic culture is different. It is so high. And it is taken still in estimation, in adoration, all over the world. So my request, especially to the Indians, that do not neglect your culture, the Vedic culture. Vedic culture means Kṛṣṇa consciousness. There is no other different meaning of Vedic culture. In the Bhagavad-gītā you have seen,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyam…
[Bg. 15.15]

The Kṛṣṇa is to be understood. Vedic culture means to understand Kṛṣṇa, what is Kṛṣṇa. Vedic culture… All the Vedas, they're meaning how to understand Kṛṣṇa. Vedaiś ca sarvair aham eva… Vedānta. Vedānta means… Veda means knowledge, and anta means the end. There is… Everything has got the ultimate, the supreme summum bonum. The summum bonum of Vedic knowledge, or Vedānta, is Kṛṣṇa. So that Vedānta knowledge, Kṛṣṇa personified, He is explaining Himself in the Bhagavad-gītā. Everyone is searching after God: "Where is God?" "What is God?" "What is the meaning of God?" "What God does?" "What is the power of God?" So many things. So everything He explains in the Bhagavad-gītā, what is God. Sarvasya… In the Vedānta-sūtra it is said… "What is God?" That is the first question of Vedānta-sūtra. Athāto brahma jijñāsā. The human life especially meant for inquiring about God. Unfortunately, people, instead of inquiring God, they're very much eager now to inquire about dog. This is the position. There are big, big dog shows in India at the present moment. We have seen many places.

So our this Kṛṣṇa consciousness movement is to revive the Vedic culture. And the Vedic culture, another name of Vedic culture is sanātana-dharma. Sanātana means eternal, and dharma means characteristic. Dharma, generally, in English is translated "religion." Religion means a kind of faith: "I believe in such and such faith." "I believe in the Muhammadan faith," "I believe in Christian faith," "I believe in Buddha faith." But actually, dharma does not mean faith. Dharma means characteristic. What is that characteristic? Just like everything, every little item, has got his characteristic. Just like take for example chili: it is very hot. The more the chili is hot, it is good. But if the sugar becomes hot like chili, immediately rejected. But if the chili is hot, you accept: "It is good chili." Similarly, dharma means characteristic of the living entity. That is dharma. The living entity is described in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ [Bg. 15.7]. Sanātana means eternal. God is eternal, sanātana. We are eternal, sanātana. And there is an eternal place also. This material world is not eternal. The characteristics of this material world is that it appears at a certain date, it continues to stay for a certain period, it develops, then it dwindles and then vanishes. Just like our body, your body, my body: It has got a date of appearance. It is going or changing from one state to another. It will stay for some time. From this body, some by-products will come out, sons and daughters. And then, it will become old, dwindling, diminishing, and then it will vanish. One day it will come, no more this body. Similarly, this material world is also like that. It is a gigantic body only. Whole cosmic manifestation has a date of its creation. It is expanding and it is giving so many by-products. Then time will come which is called devastation. There will be no more rain, and everything will dry up. All living entities will die. Then there will be devastating rainfall; everything will be absorbed in water, and then vanish. We have got this information from Vedic literature. So this is not sanātana-dhāma. This is not eternal dhāma. This is temporary. In the Bhagavad-gītā it is said, bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into existence and it disappears. Therefore it is not sanātana-dhāma. But there is another dhāma, sanātana, eternal. That is also… There is information in the Bhagavad-gītā: paras tasmāt tu bhāvaḥ anyaḥ 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20].

So there is sanātana-dhāma, the living entity is sanātana, and God is sanātana. Kṛṣṇa is sanātana. So these three sanātanas… Just like we have our dealings. In Bombay, there are so many businessmen. The place is Bombay, and two parties, business parties, they're dealing. Similarly… But these are all temporary. Our staying in Bombay city is temporary, the dealing is temporary. But there is another place, which is called sanātana-dhāma. That place is eternal, and the parties, namely God and the living entities, both of them eternal, their dealing also eternal. That eternal dealing is called nitya-līlā, eternal pastimes. These descriptions are there in the Vedic saṁhitā, Brahma-saṁhitā.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Govinda has dealing. That dealing He represents exactly when He comes, when He appears on this planet, and that dealing is exhibited in Vṛndāvana-dhāma. You know Vṛndāvana-dhāma. When Kṛṣṇa comes… About forty-three crores of years interval, Kṛṣṇa comes. This estimation, these things are there. Kṛṣṇa comes in one day of Brahmā. The duration of Brahmā's day, you know. That is described in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. This means forty-three lakhs of years multiplied by one thousand. That is the duration of one day of Brahmā. And similarly, the duration of his night. So Kṛṣṇa comes in one day during that duration. So when Kṛṣṇa comes, He comes here the same place, Vṛndāvana. Therefore Vṛndāvana is held in so much estimation by the devotees. Caitanya Mahāprabhu has said, ārādhyo bhagavān vrajeśa-tanayaḥ. Ārādhyaḥ, worshipable Deity, is the Supreme Personality of Godhead, Kṛṣṇa, who appeared as the son of Mahārāja Nanda, vrajeśa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. Similarly, His place, Vṛndāvana, is also worshipable. Therefore those who are Vaiṣṇavas, especially Gauḍīya Vaiṣṇavas, they live in Vṛndāvana in numbers. There are hundreds and thousands of Gauḍīya Vaiṣṇava still living in Vṛndāvana, because they worship the land, Vṛndāvana, as good as Kṛṣṇa because it is Kṛṣṇa's place.

So the sanātana-dhāma… Vṛndāvana is also part of the sanātana-dhāma. The living entity is sanātana, eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. He do not die after destruction of this body. This is the preliminary instruction to understand Vedic knowledge, or spiritual knowledge. If you do not understand the plain fact that "I am not this body. I am spirit soul. I live within this body…" Dehino 'smin yathā dehe [Bg. 2.13]. Dehinaḥ. Dehinaḥ means the proprietor of the body. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. This śarīra, this body, is called kṣetra, and the person, or the living entity, who is working on this body, he's called kṣetrajña. Those who have read Bhagavad-gītā, they have come to this understanding of kṣetra-kṣetrajña. Kṣetrajña means I, you. I know about my body, about the interest of my body. If somebody wants to kill me, I take protection because it is my body, kṣetra. Just like your land. If somebody comes to encroach upon it, you take care. Similarly, this body is kṣetra, the field of activities, and I or you, the proprietor of the body, is kṣetrajña one who knows about the body. But there is another kṣetrajña. That is Kṛṣṇa. That is explained in the Bhagavad-gītā, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Sarva-kṣetreṣu. Kṛṣṇa is also kṣetrajña. Kṛṣṇa is also sitting. As I am sitting within this body, similarly, Kṛṣṇa is also sitting within this body.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

He's directing. Actually, under His instruction, we are taking permission. Just like you do business in your business office establishment, but you have to take permission, license, from the government. It is very easy to understand. Although you are proprietor of the business, you cannot do anything without being permitted by the government. Similarly, although this body is yours, you are the proprietor of this body, you have been given freedom to utilize the body to your best interest, still, you cannot do anything without the permission of Kṛṣṇa.

That is the subject matter to understand spiritual life. Sarvasya cāhaṁ hṛdi… Kṛṣṇa confirms this in Bhagavad-gītā, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am entered in everyone's body." Mattaḥ smṛtir jñānam apohanaṁ ca: "Through Me, one remembers and one forgets." Because our capacity is very limited. We forget very soon. Even we do not know two hours before, what we were doing. That is our nature. Therefore Kṛṣṇa helps us from within. Even though we forget, Kṛṣṇa does not forget. That is also there in the Bhagavad-gītā. When Arjuna asked Him, "Kṛṣṇa, You say that You gave instruction on Bhagavad-gītā long, long ago, some forty thousands of millions of years ago to sun-god. How can I believe it, because we are contemporary?" so Kṛṣṇa answered, "Yes, at that time, you were also present, but you have forgotten. I have not forgotten." That is the distinction between ordinary living being and the Supreme Being. The Supreme Being is also nitya. The Supreme Being is also conscious, as we are eternal, nitya, and conscious. That is the statement of the Vedas: nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the supreme conscious, He's the Supreme Living Being. Therefore Kṛṣṇa is person. Kṛṣṇa is not imperson. Impersonal feature is one of the partial manifestation of Kṛṣṇa. That is also stated in the Bhagavad-gita, brahmaṇo ahaṁ pratiṣṭhā. Kṛṣṇa is the basis of Brahman, but the original Brahman is Kṛṣṇa, Paraṁ Brahma, as Arjuna accepted-paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So this Kṛṣṇa consciousness movement is India's movement because it was started from India. It is meant for everyone because every living entity is sanātana, eternal. It is not that only Indians are eternal. Everyone is eternal. Even the animals, they are also eternal. They have got different body according to their karma. Therefore paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. The paṇḍita does not see the outward dress. If we talk with you, I do not see what kind of dress you have got. I talk with you as gentleman. Similarly, a paṇḍita sees the inner soul. He does not see the outward dress, that "Here is a human being," or "Here is an American," "Here is an Indian," "Here is a brāhmaṇa" or "Here is a elephant" or "dog" or "caṇḍāla," "tree." No. He sees only the spirit soul, the part and parcel of Kṛṣṇa. And as soon as one sees the part and parcel of Kṛṣṇa, he immediately remembers Kṛṣṇa. Therefore, one who is advanced in Kṛṣṇa consciousness, even though he sees a tree, immediately he sees Kṛṣṇa. For as soon as he sees the tree, he understands that "This tree is standing here for seven thousands of years, according to his karma, but here is a living entity. And this living entity is the part and parcel of Kṛṣṇa." And as soon as he remembers Kṛṣṇa, he sees Kṛṣṇa. Just try to understand. Therefore a maha-bhāgavata, advanced devotee, he sees everything, but in everything he sees Kṛṣṇa, Kṛṣṇa's energy. That is perfection of life. That is brahma-bhūtaḥ life, realization of Brahman in everything. He understands himself; he understands others. Just like when there is sunrise… In the darkness of night, I cannot see you properly, neither you can see me properly. Suppose if the streets are dark, we cannot see, even we pass very near. Similarly, in darkness of ignorance, we do not know actually what is our position. But as in the daytime, when there is sunrise, you can see the sun, you can see the world, you can see yourself, you can see your friend, you can see the whole world; therefore, we have to see Kṛṣṇa. Then this stage will come.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So this Kṛṣṇa consciousness movement is meant for this purpose, that one can see in terms of Kṛṣṇa consciousness. "In terms of Kṛṣṇa consciousness" means that every living entity is part and parcel of Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva-bhūta: [Bg. 15.7] "All these living entities, they are My part and parcels." In another place He says,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So Kṛṣṇa is the ahaṁ bīja-pradaḥ pitā. Just like the father gives the bīja. Yoni, the mother is the yoni, and the father is the bīja. Yathā bījaṁ yathā yoni. We get our body by the bīja and yoni. Similarly, this material world is the yoni, mother, and the Kṛṣṇa is the bīja. Ahaṁ bīja-pradaḥ pitā. So in this way, different forms of life has come in-8,400,000 species of life. So they're all sanātana. All these living entities are sanātana, but on account of their forgetfulness being diverted, misled by the illusory energy… Māyayā apahṛta jñānāḥ. That is also stated in the Bhagavad-gītā. Na māṁ prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ, māyayāpahṛta-jñānā [Bg. 7.15]. Their jñāna, their knowledge, has been taken away by māyā; therefore they do not understand Kṛṣṇa. Na māṁ prapadyante mūḍhāḥ. Because they're foolish, rascal, therefore Māyā has taken their knowledge. And therefore, na māṁ prapadyante, "They do not surrender unto Me." Therefore Kṛṣṇa's last instruction is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So we shall gradually discuss all these points. The preliminary is that the present moment, although we are trying to be united-United Nations, united society, united religions, united… So many things, we are trying to be united-communism, united community-but this unity can be possible only when we are actually learned in Kṛṣṇa consciousness.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One has to become learned. And the process of learning is not very difficult. It is very easy, especially for the men of this age-that is this chanting of Hare Kṛṣṇa mahā-mantra. If you chant this Hare Kṛṣṇa mahā-mantra, is it very difficult for you? God has given you tongue. We are talking so many things, whole day and night. But if we utilize this tongue for chanting Hare Kṛṣṇa mantra, what is the loss there? That is the injunction of the śāstras: Kalau nāsty eva nāsty eva nāsty gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Caitanya Mahāprabhu preached this cult.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So this Kṛṣṇa consciousness movement is spreading this cult of Kṛṣṇa understanding. And we have got very good scheme of communism. As I have stated here in this…, "The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, on the entire energy of the living beings." This is spiritual communism. The Communist cult is concentrating on the state. That is also limited. Not only on the state, there are so many limitations. Actual communism is this:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ sama… When we see equal not only the learned brāhmaṇa… The learned brāhmaṇa or the elephant or the cow or the dog or the caṇḍāla-no matter. Whatever the bodily condition is there, the spiritual condition is the same. Paṇḍitāḥ sama. This samatā, this communism, equality, is perfect. The modern theory of communism, that "I am good, my brother is good, and all bad," this is not communism. When we are…, we can see that "I am good, my brother good, the dog is good, the cat is good," or "the Englishman is good, the every living entity is good," that is perfect. That is perfect communism.

So this Kṛṣṇa consciousness movement, or the Bhāgavata-dharma, there is ideal communism. You'll find in Śrīmad-Bhagavatam in the Seventh Canto, Nārada Muni is instructing to Mahārāja Yudhiṣṭhira about this communism, that "A gṛhastha, before taking lunch, he must see that every insect, every lizard, every cat, every rat…" [break]…whether a snake in that house must have been fed, must have taken their food. This is so hospitable that the householder, the owner of the house, not only see that his wife, children, servants are well fed, but even the rats, cats, or the insect or the lizard or even the snake has got his food. That is the ideal communism. Because when you are paṇḍita, learned, you cannot distinguish that "This is animal and this is human being." You can treat them differently because their consciousness… But on the basic principle, the living entity, any living entity-it doesn't matter whether is animal or man-he's part and parcel of Kṛṣṇa. So you cannot kill one living entity for the satisfaction… (end)

701107LE.BOM
Lecture Excerpt

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Bombay, November 7, 1970

Prabhupāda: …śikṣāṣṭaka. Śikṣa means instruction, and aṣṭaka means eight. He has given us eight verses to understand this Kṛṣṇa consciousness movement, and I shall try to explain. Please hear attentively.

The first instruction is, the Lord says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. I think I have explained this several times. Again, repeatedly, just like we chant Hare Kṛṣṇa repeatedly. There is no, I mean to say, tiredsomeness. These boys, they can chant Hare Kṛṣṇa mantra twenty-four hours, they will never get tired. They will dance and they will chant. And you also, if you try it you will never get tired. Because it is not material. In the material world if you chant anything, any favorite name for three, four, or ten times, you will get tired. Yes. That's a fact. But because it is not material, if you chant this Hare Kṛṣṇa mantra you will never get tired. The more you chant, your heart will be cleansed from all material dirty things. Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And the problems of your life within this material world… These are simple words, but it requires lots of explanation. What is the problem of our life? That you do not know. The modern education never gives enlightenment what is the problem of life. That is indicated in the Bhagavad-gītā, that those who are educated, advancing in knowledge, they should know what is the problem of life. The problem of life is, as stated in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. One should always feel the inconvenience of taking birth, janma; mṛtyu, inconvenience of death; jarā, inconvenience of old age; and inconvenience of disease. Janma-mṛtyu-jarā-vyādhi.

So nobody is taking care. When they are diseased they think, "All right, I am diseased. Let me go to the doctor and he will give me some medicine, it will be cured." But he does not take seriously that "I did not want this disease. Why this disease is there? Is it not possible to make me free from the disease?" He never thinks. That means the intelligence is very low grade. Just like animal. Animal is suffering but it has no strength(?). It is brought before the slaughterhouse. If the animal is seeing that another animal is being slaughtered before him, but still he is satisfied with a morsel of grass. He will stand there eating this grass. This is animal. (end)

701110LE.BOM

Lecture Excerpt

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Bombay, November 10, 1970

Prabhupāda: …but Vedas indicate that He is the supreme eternal, nityo nityānām. There are many eternals, many millions and trillions of eternals, but He is the supreme eternal. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme living creature. He is also living. He is not dead.

Devotee: Haribol.

Prabhupāda: If He is not living, how this world is working? We have no eyes to see. Bhagavad-gītā says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My superintendence." Background is God. Under His direction. In the Bible also it is said, "God created this." Yes. That's a fact. Not that there was, there might have been a chunk and it was spread like this and there was sun, there was… No. Actually sa aikṣata. In the Vedas also it is said, sa aikṣata, sa (indistinct). So these are Vedic injunction. But this is fact, God created. So we have to open our eyes to see. That is ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is the process of cleansing your heart. If you cleanse your heart, then you will understand what Bible says, what Veda says. It requires to be purified. Just like a man suffering from jaundice, if you give him a piece of candy sugar, "Just taste it," he will say, "Oh, it is very bitter." But candy sugar is bitter? No. It is very sweet. And the medicine for jaundice disease is that sugar, that candy sugar. Modern science also prescribes, and it is prescribed in the Ayur Vedic medicine also. If he takes much quantity of this candy sugar water, then he becomes relieved from jaundice. And when he is relieved, then he says, "Oh, it is very sweet." The same thing. Same thing. So the modern disease of godless civilization, jaundice, can be cured by this chanting of Hare Kṛṣṇa. (end)

701211SP.IND

Speech to Mahārāja and Mahārāṇī
and Conversations Before and After

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Indore, December 11, 1970

Haṁsadūta: The following speech was recorded by His Divine Grace A.C. Bhaktivedanta Gosvāmī Mahārāja at the Lal Bhag Palace before Their Highnesses Mahārāja Tukoji Rao Halokar, Mahārāṇī Sarmistha Bhai Halokar, on December 11, 1970 at five p.m. in Indore, Madhya Pradesh, India.

Prabhupāda: These are not legends. They are fact. Those who are not intelligent, they take it as legend. There are so many descriptions which is not within our experience-we take it as legend. Now, I gave some gentleman the example that the coconut tree, on the tree there are coconut and there are one-kilo water. Now, how the water is transported there? Where is the pipe? Where is the pumping? Because you have got experience if you want to get water high, you have to pump and you must have pipe. So where is the pipe and where is the pumping machine?

Indian man (1): In the tree.

Prabhupāda: So as you see, actually it is packed up nice, two pounds of water, very nice… And so nicely packed. How it has happened? What is the explanation of the scientists? According to their calculation, there must be pipe. There must be pumping. Somebody must be pumping. Where are all these? Then is it legend? It is fact. Now you explain how it is happening. If you are scientist, you explain how it is happening. Or you do that. Simply observation will not do. You must make experiment. You make a log standing like that, keep anything, and the, it, water must go.

Indian man (1): Keep the water there…

Prabhupāda: Yes.

Indian man (1): And distill it.

Prabhupāda: Distill it. (laughter) Then your science will be all right. And where is that, your…? Then what is the value of your science? If you cannot explain which is within your experience and you set aside, "Oh, it is all legend," it is all foolishness. You have no knowledge about that. You admit that. How it is done, you cannot do it, or you have not attained to that standard of knowledge. You say that. Don't say it is legend. That is foolishness. You admit your weakness. If you are as equal, equal in intelligence, then explain how this water is being…

Indian man (1): I had one discussion. So I was given to understand that the pressure in the earth sends.

Prabhupāda: That's all right. You do it practically. Show. (laughter) No explanation will do.

Indian man (1): Only when a living thing goes into the earth, just like trees, then, only then, that thing can happen.

Prabhupāda: So why don't you make a living thing like that?

Indian man (1): The thing was made… That is nature.

Prabhupāda: Then the nature is more intelligent than you. So then there are many intelligent works of nature. You do not know.

Indian man (1): What is in the stars(?) is also nature.

Prabhupāda: So you have no full knowledge of nature. That's it. Then you cannot claim that you are perfect, your knowledge is perfect.

Indian man (1): This example is very interesting, coconut tree.

Prabhupāda: Yes. There are so many things. So many things. But there is explanation in the Vedas, parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. The energy of Kṛṣṇa is working so wonderfully that it appears that exactly it is done by expert person. Now, take a flower, this flower. How nicely it is painted.

Indian man (1): Comes out of a green thing, red.

Prabhupāda: Yes. Just see. And how perfectly it is made, coloring. The most beautiful. Nobody can suggest that further coloring this way would have been better. No. This is parāsya śaktir vividhaiva śrūyate svābhāvikī. Automatically it is done. Automatically.

Indian man (1): And seasonal.

Prabhupāda: Seasonal.

Indian man (1): In one season the same thing will be done all the places.

Prabhupāda: All the place. In the season in millions of trees, immediately the same flower is coming out.

Indian man (1): What will bloom in summer…

Prabhupāda: So many things, there is no explanation. They cannot simply say… Bogus humbug things they can present, but there is no clear explanation. Even in our body. Now, these hairs are coming out, and what is the explanation of these rascals? These hairs are coming. You're cutting, and coming. Your energy. You do not know your energy, even, what is that energy by which the hair is coming. It is from your body. That means it is your energy. The energy is within you. You do not know how many hairs are there, although it is put in by your…

Indian man (1): Thousands, thousands of… (laughter)

Prabhupāda: This is… Abodha-jāta. Therefore a living entity is called abodha-jāta, "born ignorant, born rascal, born foolish." Abodha-jāta.

Indian man (1): Abodha-jāta.

Prabhupāda: Yes. Abodha means no knowledge, and jāta means born. By birth he is fool, and he is claiming, "I am God." By birth he's a fool, and he's claiming, "I am God." Just see. This is illusion. This is the māyā. He cannot… He does not know how the hairs are growing, and he is God. Just see. "I am God." This has become a fashion, dangerous fashion. And these Māyāvādī philosophers, daridra-nārāyaṇa, this Nārāyaṇa, that Nārāyaṇa… Because Nārāyaṇa is there, therefore he's Nārāyaṇa. Because you are within your coat, therefore you are coat. This is their argument. Because I am in the room, I am room. Is that very sound argument? Because Nārāyaṇa is there, therefore he is Nārāyaṇa. Aiye.

Mahārāja. (Hindi) Jaya. Hare Kṛṣṇa. (Hindi) [break] …gopeśa gopikā-kānta rādhā-kānta namo 'stu te. Your Highness, Her Highness, and Ladies and Gentlemen, this Kṛṣṇa consciousness movement has a very intimate relationship with the kṣatriya family. Lord Kṛṣṇa says, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Long, long years ago He was speaking in the battlefield of Kurukṣetra that about many, many thousands of millions of years ago He spoke the philosophy of Bhagavad-gītā to Vivasvān, the predominating deity of the sun globe. And from Vivasvān the sūrya-vaṁśa kṣatriyas are coming. From Vivasvān, Vaivasvata Manu, because Manu is the son of Vivasvān the sun-god. And from Manu, Mahārāja Ikṣvāku descended, and he is the original king in the Raghu-vaṁśa dynasty, wherein Lord Rāmacandra took His birth. Similarly, in the Candra-vaṁśa Lord Kṛṣṇa appeared. So from historical reference we see that when the Supreme Personality of Godhead appears on this earth, in this universe, He takes pleasure to appear in some kṣatriya family. And both Rāmacandra and Bhagavān Lord Kṛṣṇa appeared in kṣatriya families, and they acted as kṣatriya. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Kṣatriya king has got two functions. One function is to give protection and happiness to the good citizens, and another function is to kill the demons or the disturbing elements in the society. Lord Kṛṣṇa, the original form of Viṣṇu… Viṣṇu has got four hands. In two hands He has got the symbol of conchshell and lotus flower, and the other two hands He carries club and the cakra, sudarśana-cakra. So He wanted that a kṣatriya king like Mahārāja Yudhiṣṭhira should rule over the world. That is the practically basic idea of the whole Mahābhārata and Bhagavad-gītā. So we are very much concerned to preach the message of Lord Kṛṣṇa, Bhagavad-gītā. We are presenting Bhagavad-gītā As It Is without any malinterpretation. We cannot interpret on the words of God because religion means the words of God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The principles of religion cannot be made by any human being as much as law cannot be made by the citizens. Law is made by the government. That law is accepted. That is obligatory. Similarly, religion means the words of God. Man-made religion has no value. The Bhāgavata says, dharmaḥ projjhita-kaitavo atra: [SB 1.1.2] "Such cheating process or pseudo religion process is completely eradicated from Śrīmad-Bhāgavatam." Religion means obedience to the Supreme Lord. And the ruler and the king or the chief of the government is also accepted as representative of Nārāyaṇa.

There is a very nice incidence in this connection. Sanātana Gosvāmī, he was the prime minister of Nawab Hussain Shah, the then governor of Bengal, Pathan government. So when Sanātana Gosvāmī met Lord Caitanya, he decided to resign the government responsible post and take to this preaching of Kṛṣṇa consciousness. The Nawab, his most confidential representative was Hussain Shah. He was known as Sākara Mallika. Formerly the brāhmaṇa community was very strict. Because Sanātana Gosvāmī, although he was born in a Sarasvata brāhmaṇa family, he accepted the service of a Muhammadan king, he was rejected from the brāhmaṇa society, so practically he became Muhammadan. His name was Sākara Mallika, name was also changed. But this Sākara Mallika later on decided that he would propagate the Kṛṣṇa consciousness movement started by Lord Caitanya. So when he wanted to resign, the Nawab was very much sorry, because he was right-hand man. He frankly said that "I am engaged with sporting and so many other proclivities, and you are my only representative to rule over the country. If you resign, then I shall be in great danger. I cannot accept your resignation." Then he said, "Your majesty, I am sorry. I cannot proceed any more. I shall retire from the service." Then Nawab said that "Then I shall punish you. I shall immediately arrest you. I cannot let you go." The answer of Sanātana Gosvāmī was that "You are king, representative of Nārāyaṇa, so whatever punishment you give, I shall accept." So that was the Hindu culture, that in spite of being punished by the king, he accepts the king as the representative of Nārāyaṇa. And actually, the Kṛṣṇa, the Supreme Lord, He is the proprietor of everything. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. He is the proprietor of… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Therefore, to govern a planet there is representative of Kṛṣṇa. In the heavenly planets there is Indra. In the sun planet there is Vivasvān. In the Brahmaloka there is Lord Brahmā. Similarly, there are different planets and different representative of Kṛṣṇa.

So the Vedic civilization accepts the king or the ruler as representative of God, and he is given the… Not only in India. In other countries also, so far we know, in England also the royal family, the king and the queen is given respect as good as to the God. In every country, in Japan also. That was the system all over the world, the relationship between the citizen and the king. Gradually, with the progress of the Kali-yuga, Mahārāja Parīkṣit was the last kṣatriya king to give protection all over the world. And when he was cursed by a brāhmaṇa boy, his father regretted that "My dear boy, you have brought a scar amongst the brāhmaṇa society by cursing a king like Mahārāja Parīkṣit." So Mahārāja Parīkṣit was protected by Kṛṣṇa. He could counteract it, but still, he tolerated that punishment or the curse given by a brāhmaṇa boy. He immediately resigned from his royal throne, handing over the charge to his son. And he retired on the bank of the Ganges although he had only seven days' time to live. And during those seven days the whole Bhāgavata was recited. So, I mean to say, the royal family has got very intimate relationship with Kṛṣṇa consciousness. And as soon as that was broken, because sometimes it breaks, the religious process declined and the royal power also declined. That is the whole history of the world.

Now, at the present moment we have started this Kṛṣṇa consciousness movement from the Western world so that people may become again happy and come to their original consciousness. And that is being accepted by the Western world. I have got within four years forty-two branches all over the world. In America especially, practically in every principal city I have got a branch. Especially in Los Angeles, and New York we have got the biggest temple. And in England also, London, we have got our temple, 7 Bury Place. When your Highnesses may visit London or New York or Los Angeles-most probably you visit London occasionally-I invite you to our temple at 7 Bury Place near the British Museum. It is very prominent place. And this girl in front of you, Śrīmatī Yamunā devī, she and her husband Gurudāsa is in charge of the temple. But because I have come to India, they are assisting me. She has seen the Prime Minister also, Indira Gandhi. She is very much impressed with the saṅkīrtana movement. So this Kṛṣṇa consciousness and patronization by the royal family is very old relationship. So I came especially in Indore to see your holinesses…, er, highnesses, that if you give us some shelter we can immediately open a branch of Kṛṣṇa consciousness movement. I have brought with me forty American, European, Canadian students, and they will be exemplary teachers. You can see from their faces how they are advanced in spiritual consciousness, how they have accepted these principles of Vaiṣṇavism. They are no longer meat-eaters. They don't touch meat, egg, or fish, nothing of the sort. They have given up drinking habit or any kind of intoxications. They do not accept even tea, coffee and cigarette, and they do not take part in gambling, neither they have any illicit sex life. And they are observing ekādaśī days and other Vaiṣṇava festivals like Janmāṣṭamī, Śrī Rāma-navamī, and every temple, they are following the same principles. And gradually we are increasing the number. The Western boys and girls, my students, are all between twenty and thirty years old. You will find none of them more than twenty-five, twenty-six years old. So they are… In Japan also… Here is a Japanese boy also. So the world is taking very serious situation. All over the world they are appreciating. Your Highnesses will be pleased to see how many books we have published. Perhaps you have seen one of them, Kṛṣṇa. That is published in two parts. We have got our magazine, Back to Godhead, in five languages: English, French, German, and Japanese, Hindi, and Bengali. Of course Bengali is going to be out. Hindi is already out. So we are doing these activities, and we have a mind that we may open a center in a nice city like Indore under your patronization. Although I know that at the present moment the time is different, still, if you like, you can help us in so many ways. In our Indian parable it is said that "A dead elephant is also one lakh of rupees." Elephant, living or dead, still, it is valuable. Mara hati laksa (?).

So this movement, from very old days, beginning from that sun-god, and again five thousand years ago between Lord Kṛṣṇa and the Pāṇḍavas, the pious kings. So this movement has got very intimate relationship with the kṣatriya kings. So I would request Your Highness… Both, you are sitting. If you kindly give us a little place here in Indore, we can immediately start a nice center. And this Kṛṣṇa consciousness movement is essential. In the Śrīmad-Bhāgavatam it is said that,

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathena asato dhāvato bahiḥ
[SB 5.18.12]

That "If anyone has got devotion to the Supreme Personality of Godhead, then he develops all the good qualities." Just like Sanātana Gosvāmī. Because he was a devotee, he did not distinguish the king, whether he was Muhammadan or Hindu. He immediately accepted that "You are representative of Kṛṣṇa." That is the version. Arjuna, because he was a devotee, although he was in the battlefield, he was insulted, his wife was insulted, his kingdom was usurped, still, he said, "Better not to fight and kill my kinsmen." That goodness was not found on the other side, Duryodhana. Because Arjuna was a devotee, he was compassionate with his brothers, not to kill them. But Kṛṣṇa wanted that this fighting must go on because He wanted to install Mahārāja Yudhiṣṭhira, the pious king, on the throne. So therefore Kṛṣṇa consciousness movement and the support of the royal family is very old relationship. And at the present moment people need this Kṛṣṇa consciousness very badly. Without Kṛṣṇa consciousness the whole world is going to hell. And you can practically see how they are changing, how this movement is changing character and mentality of the population. So I have come here. I wish that both of you will be kindly enough to patronize this movement to your best capacity.

Thanking you, Your Highnesses. Hare Kṛṣṇa. [break]

Vande rūpa-sanātanau-raghu-yugau śrī-jīva-gopālakau. This movement is pleasing both to the dhīra and adhīra. There are two classes of men. Dhīra means those who are advanced in spiritual consciousness, Kṛṣṇa consciousness, and adhīra means those who are advancing in the process of sense gratification. So these two classes of men… Dhīrādhīra-jana-priyau. Kṛṣṇa consciousness movement is so nice that we can please both classes of men, the dhīras and the adhīras. Anyone we invite. I have spread this movement not restricting them, that "You can enter in my class after being qualified." No. Whatever you are, come. Dhīrādhīra. You come, chant, have musical instruments, plays, enjoy, dance, take prasādam and go home. And if you like, you read literatures, if you are intelligent. So everything was given to them. And they are American boys and girls. They are intelligent, qualified. So they are coming.

Yamunā: (indistinct)

Prabhupāda: Yes, I am trying to send this girl to Russia, Moscow, to chant Hare Kṛṣṇa.

Yamunā: But I think it is very dangerous.

Prabhupāda: Not… I don't… We got a invitation from Czechoslovakia. That is also Communist country, but there the people invited us to open a center.

Yamunā: The Hare Kṛṣṇa mantra was number one in Czechoslovakia. We have one record. I just chant Hare Kṛṣṇa over and over, the mahā-mantra, and in that country it was the most popular of all records.

Prabhupāda: In Germany also. We sold fifty thousand records in Germany. And there is another record, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. That is also selling very nicely. And recently another record you produced? What is that?

Yamunā: Yes, that will be a long-playing record, Śrīla Prabhupāda. It's name is Bhaja Hūre Mana, Mana Hū Re.

Prabhupāda: Ah, bhaja hūre mana, śrī nanda-nandana, abhaya-caraṇāravinda re.

Yamunā: And saṁsāra prayers, vande 'ham prayers.

Prabhupāda: So that is not yet out?

Yamunā: Well, from what I understood, Mr. Harrison wants to get it out before Christmas, but I have not heard from Śyāmasundara what has developed.

Prabhupāda: There is one boy, George Harrison. Perhaps you know his name. He is one of the Beatles.

Indian man (2): Harrison, yes.

Prabhupāda: Harrison, yes. He paid me nineteen thousand dollars for my publication work, and he is a very good boy. And he is helping in pushing on our record. He is very popular.

Indian man (2): Very popular.

Prabhupāda: Yes, yes. And he has got to sing with him. Yes. [break] …in London I was guest in one of the Beatles' palace. They have got each one a big, big palace. So we shall all take leave, Mahārāja. Thank you. [break]

Yamunā: (indistinct)

Prabhupāda: She likes our movement.

Yamunā: Well, she had to.

Prabhupāda: (laughs) And she has seen that house also.

Yamunā: She knows that we're something

Prabhupāda: Yes.

Haṁsadūta: Eight to nine we have engagement.

Prabhupāda: Huh?

Haṁsadūta: Tonight we have another engagement, eight to nine.

Prabhupāda: That's nice. So give me cold water. She is countrywoman. She is also American.

Yamunā: Yes.

Prabhupāda: Wherefrom she is coming? Where father's, father's house, this?

Yamunā: (indistinct)

Prabhupāda: That's all right. So Muktānanda, how are you feeling? You are feeling all right?

Muktānanda: Yes.

Prabhupāda: So give him kunti. Purchase kunti from the market. (japa) If that kind of mṛdaṅga can be purchased, you find out. That's very nice.

Revatīnandana: They have to be brought from Calcutta.

Prabhupāda: No, the mṛdaṅga which you played.

Revatīnandana: Yes, I know.

Prabhupāda: They're from Calcutta?

Revatīnandana: That's what it says.

Haṁsadūta: It's a very nice drum.

Prabhupāda: Calcutta, there are many good manufacturers of musical instruments. Bengal is famous for music and hair.

Girl: And hair.

Prabhupāda: Yes.

Haṁsadūta: Hair?

Prabhupāda: There is oil in (?). Bengali women, they have got hair like this. My sister had so bunch. (laughter) Black hair, and very long. So Bengal is famous for hair and music.

Devotee: Swamijī… (?)

Prabhupāda: Ah, no. This is for distribution of prasāda here. [break] …hungry, hungry man. And Kṛṣṇa consciousness man, never he is hungry. If you are hungry, come, enjoy. We are never hungry. We are overfed.

Yamunā: Yes. It's a fact.

Prabhupāda: We have to fast practically by feeding others. (laughter) You are after food; we are rejecting food. Is it not?

Haṁsadūta: Yes. We're having trouble avoiding it.

Revatīnandana: We're trying to reject it.

Haṁsadūta: I think all of us had thought when you called us to India, "Now we will have to starve." So we came, and there is so much to eat.

Revatīnandana: When we left New York City, the last Sunday, Ṛṣi-kumāra cooked a tremendous feast. So we ate until we couldn't move, 'cause we thought it was our last feast. We thought there'd never be any more prasādam. (laughter) Now we have to…

Prabhupāda: There was a famine in India in 1942, big famine. I particularly inquired among the disciples of my Guru Mahārāja, and even the remote village, they said that "We have no difficulty." No. And another, there was a havoc, earthquake, in Bihar sometime in 1933 or that… And one of our Godbrother, Mr. Munshi Chatterjee, when he heard that quarter is completely demolished, so he was in the office. He was thinking, "What shall I do by going home? There is no more home. Everything is…" Then he said, "Let me go and see." And when he came there, only his house was left. Only his house. All house dismantled. The only. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. That we have seen in many instances. Kṛṣṇa-bhakta is never vanquished.

Devotee: Yes. We were thinking that he was getting special protection from the Lord.

Prabhupāda: That is a fact. So be sincere, do your duty. You will never be in trouble. Never.

Himāvatī: All the members of this family are attracted to you, Prabhupāda. They are becoming more and more attracted every day.

Prabhupāda: But some of them are very envious that I went there with forty rupees, and I got so many boys and girls, children, they become envious. Profitable. They began to say, "Oh, it is profitable business." Is it not? So I said, "All right, I leave your country." If the Kṛṣṇa is there, I can make profit anywhere. All right. So you have to wait?

Haṁsadūta: They should come any minute.

Prabhupāda: So all our men are ready?

Haṁsadūta: We're all ready.

Prabhupāda: Four, six, eight, nine. Gopāla is sick? Just see how he is.

Devotee: He has a strong fever today.

Prabhupāda: Oh, then taking rest completely. Come on. Where the box are?

Haṁsadūta: I haven't prepared it.

Prabhupāda: You should prepare.

Haṁsadūta: They have to be at least three or four…

Himāvatī: Reinforce the handle so it's stronger.

Prabhupāda: You do one thing. Have you got rope?

Himāvatī: Rope? Yes.

Prabhupāda: Bring it. And do…

Haṁsadūta: Bring it?

Prabhupāda: Yes, rope.

Haṁsadūta: You mean put a… Yes, I'll be able to that.

Prabhupāda: This palace is nice.

Himāvatī: Yes. Run down, though. I noticed that the upholstery was torn.

Prabhupāda: It is very old.

Haṁsadūta: That knife, Prabhupāda? You have that knife?

Prabhupāda: Yes. You can give to anyone in this way. Aiye… (Hindi) (end)

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Lecture at Kṛṣṇa Niketan

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Gorakhpur, February 16, 1971

Haṁsadūta: Morning lecture, recorded the morning of February 16, 1971, at Śrī Kṛṣṇa Niketan, Gorakhpur, Uttar Pradesh.

Prabhupāda: In this connection, the comments of Śrīdhara Swami is very important. He is putting question, nānu sakṛd ucaritena nāmābhyasena kathāṁ sarva-pāpa-kṣayaṁ syāt, śraddhā-bhakty-avṛtyad eva adityader api vidhānāḥ. Śrīdhara Swami says that simply by chanting without any regulative principles, one becomes liberated. So how is that? So he replies himself also, "No, there are regulative principles." The idea is that chanting of the holy name is so powerful that it can immediately liberate the vibrator. But because he is prone to fall down again, therefore, what to speak of others who are following the regulative principles? This is the idea. It is not that… Just like the sahajiyās. They think that "If chanting is so powerful, I shall chant sometimes." But he does not know that after chanting, he is again falling down by willingly. This is willing, I mean to say, willful disobedience. Willful disobedience. Because I know that "I have chanted the holy name. Now my all sinful reaction of my life is now vanished. Then why shall I commit again sinful activities?" That is the natural conclusion. But if one concludes like this: "Now I have chanted, I have confessed my sinful activities in the church. Let me go now again, begin my sinful activities," such kind of willful negligence is very, very dangerous. Nāmnād balād yasya hi pāpa-buddhiḥ. He's the greatest sinner, one who utilizes the holy name as a means of counteracting or neutralizing the sinful effects. They are very willful sinners. That should not be done. It is a fact that as soon as you chant Hare Kṛṣṇa, your all sinful reaction of life is immediately neutralized or vanquished. But you should not do again. That is the idea.

Nānu sakṛd ucaritena nāmābhyasena kathāṁ sarva-pāpa-kṣayaḥ syāt, śraddhā-bhakty-avṛtyād eva vidhānaḥ. Tathā hi, sāyaṁ prātar gṛṇan bhaktyā duḥkha-grāmād vimucyate. He's giving quotation from many scriptures in which it is stated, sāyaṁ prātar gṛṇan…

Sāyaṁ tri-sandhya, morning, noon, and evening, prātar gṛṇan, daily chanting Hare Kṛṣṇa mantra. Sāyaṁ prātar gṛṇan bhaktyā, with devotion and faith, duḥkha-grāmād vimucyate. Duḥkha-grāmād means volumes of miserable condition of life. One can avoid volumes of miserable condition of life simply by chanting. Anudinam idam ādareṇa śṛṇvan iti. When it is stated anudinam ādareṇa, with great care and attention one should chant. Not that we should utilize the chanting of holy name for my sense gratification, that "I commit sin, and again I chant, and it will be counteracted. So again I chant, again I commit." No. That is not allowed. Anudinam. Śrīdhara Swami… Anudinam idam ādareṇa śṛṇvanti. Or śṛṇvan ādareṇa, with great care. Because the name, the holy name, and the person Kṛṣṇa-Kṛṣṇa and Kṛṣṇa's name-they are identical. So one should be so much careful and, I mean to say, faithful that as soon as you are chanting, you should know that "Kṛṣṇa is dancing on my tongue." Therefore how much careful and respectful we should be. It is very responsible(?).

Suppose Kṛṣṇa is here… Just like we offer so respectful obeisances to the Deity. Similarly, as the Deity is arcā-vigraha, incarnation… This Deity which you are worshiping as the arcā-vigraha, arcā means worshipable incarnation. Because we cannot see Kṛṣṇa with our present eyes, material eyes; therefore it is Kṛṣṇa's mercy that He has appeared before us in a form which we can see. That is Kṛṣṇa's mercy. It is not that Kṛṣṇa is different from this Deity. That is mistake. Those who cannot understand what is Kṛṣṇa's potency, they think that this is idol, and therefore they say "Idol worship." It is not idol worship. The same example, as I have given many times, that the postbox, or mailbox on the street, it is post office. If somebody thinks, "It is a box…" It is a box, but it is a post office at the same time. Similarly, Kṛṣṇa is everything. The bhūmir āpo analo vāyuḥ kham… [Bg. 7.4]. Kṛṣṇa says, "My energy." As you cannot separate energy and the energetic, Kṛṣṇa is everything. So Kṛṣṇa can accept your service through everything. Don't consider that "This is metal." The metal is also Kṛṣṇa. Therefore we should know bhūmi…, bhūmi… Metal, what is metal? Metal means earth. Kṛṣṇa says, first of all says, bhūmir āpo analo vāyuḥ: "They are My all energies." So from argument's point of view, Kṛṣṇa is everything. Therefore Kṛṣṇa can accept service through everything. So this Deity, vigraha, either made of wood, made of stone or earth or metal or painting, they are not different from Kṛṣṇa. Kṛṣṇa has got the potency to accept your service through this medium. So they are not pictures or they are not ordinary idols. You should never… Similarly, a sound vibration. Kṛṣṇa is present through sound vibration because the five elements, ākāśa, the sky… Sky, within sky, there is sound. So from argumentative point of view also, nobody can deny that this chanting of the holy name of Kṛṣṇa is not identical. It is identical. Because identical… Everything is identical.

So as soon as you approach the Deity or the name, you should know fully well that Kṛṣṇa is present. Kṛṣṇa is… Therefore we should worship the Deity with great attention, as much as Kṛṣṇa is present. And similarly, we should worship the holy name with great attention. We should not be inattentive. Suppose Kṛṣṇa personally comes, personally He is here. Suppose personally, as you think of personally, personally comes. If you do not become respectful, is that all right? No. You should be very much respectful. Even a respectable person, ordinary person, a big man or a rich man or a king comes, we become so much respectful. And what about Kṛṣṇa when He's present as arcā-mūrti or as the holy name? These are the realization point of view: Kṛṣṇa, His name, His form, His quality, His pastimes. When you hear about Kṛṣṇa, that is also Kṛṣṇa. Actually, when you are reading Kṛṣṇa book, Kṛṣṇa is fighting with demons, that is also His pastime. So Kṛṣṇa is present. So you should be very attentive and worship this hearing. Unless we come to this point, there is lack of realization what is Kṛṣṇa.

Anudinam ādareṇa śṛṇvan iti śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ. Here also, explicitly mentioned, harer adbhuta-karmaṇaḥ. Kṛṣṇa's activities are all wonderful. As you read from the Kṛṣṇa book, He is fighting with many demons, and His activities are wonderful. Just like Kāliya-damana. A boy of five years old or six years old jumping in the Yamunā, and the great snake immediately coils Him, as if it will devour Kṛṣṇa. And from the shore, all the members of Vṛndāvana, they become fainted: "Now Kṛṣṇa is gone." But He was fighting with him and kicking on the head, and blood was oozing out from the mouth of the serpent. So these things are wonderful things-Bakāsura, Aghāsura, Śiśupāla, Kaṁsa. Kṛṣṇa was boy of sixteen years old when He was combating a very powerful wrestler, Cāṇūra. Everything… Everyone present, they thought it unlawful that "Kṛṣṇa is so young, and such a big stalwart and strong wrestler is engaged with Him for wrestling. This is not good. This is not good." In protest, so many people left the arena. And Nanda Mahārāja began to think, "I should have locked up Kṛṣṇa in Vṛndāvana instead of allowing Him to come here. Oh, so much injustice." But Kṛṣṇa killed them. Not only killed them, the wrestlers who were engaged by Kaṁsa, He immediately dragged Kaṁsa from his throne and simply by fisting He killed him. There are so many wonderful. Therefore Kṛṣṇa's activities are called adbhuta-karmaṇaḥ. It is never expected to be done by any human being. How it can be done by a human being? He's all-powerful. He can do anything and everything. And because the persons with poor fund of knowledge, they cannot understand Kṛṣṇa, therefore these Kṛṣṇa's activities are to them as allegories or mythology. Because they are rascals, they think it is mythology. It is not mythology. It is actual fact, but they are wonderful, because it is being enacted by Kṛṣṇa.

Therefore it is stated here, harer adbhuta-karmaṇaḥ, janma-karma-guṇānāṁ ca tad-arthe akhila-ceṣṭitam ity adi asmin eva purāṇe tatra tatra pathyate. Janma-karma-guṇānāṁ ca. Hearing about Kṛṣṇa, about Kṛṣṇa's appearance, His so-called janma… Janma means birth. So Kṛṣṇa is unborn. He is nityo nityānām. He's… Just like we have no janma, we have no appearance. It is simply change of dress. It is not death. As it is explained in the Bhagavad-gītā that vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]-if I change my dress, that is not my death. This is easily understood. Similarly, transmigration of the soul from one body to another, that is not death. But because we have no eyes to see the soul, how it is changing from one body… Just like we cannot see how the baby is coming to another body, childhood, boyhood. We cannot see. We see that the body is changing. No. He's changing from one body to another. That is the version of the Bhagavad-gītā. But we say that body's growing. Why body's growing? If the body has got any growing power, then why the body of a dead child does not grow? The body has no growing power. It is actually changed. But because… Just like in the spool of your film, there are many pictures. But because you see under certain condition, you see one picture. It is very easy to understand. Actually, the pictures are changing, different pictures, and we are seeing one picture. We are seeing the picture is moving in one picture. Similarly, this body is continuously, every moment, there is different body, different body, different body, every moment, but we are seeing one body. This is our ignorance. But we are changing body. Every moment we are changing body. The spool is going on. The exact example is that, like that, the film. Every second, changing one picture, one picture, one picture, one picture. And it appears that it is only one picture. One who does not know how the machine, cinematographic machine is working-the foolish persons-they say, they think that the picture is one and it is moving. No. It is changing. Similarly, the body is also changing. The exact example is changing of dress. Vāsāṁsi jīrṇāni. That is the exact word used in the Bhagavad-gītā. So even for an ordinary living being, we cannot see how the body is changing, how the living entity is changing from body to another. It is so swiftly, every moment, every second, it is taking place. How you can see? So there is no death; it is simply changing.

So if for ordinary living entity there is no death, how Kṛṣṇa can be appearing and dying? No. Therefore, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. One who knows in truth how Kṛṣṇa is appearing, how Kṛṣṇa is disappearing, he is learned. He is learned in the spiritual science, and for him, as soon as he becomes learned, well-versed in the spiritual science, Kṛṣṇa science, he immediately becomes liberated. Caitanya Mahāprabhu confirms, yei kṛṣṇa-tattva-vettā sei guru haya [Cc. Madhya 8.128]. Because one who has understood Kṛṣṇa in truth, he is liberated person. Therefore he is guru. Guru cannot be a conditioned soul. Guru must be liberated. Because without complete knowledge of Kṛṣṇa, without being free from the contamination of the three modes of material nature… One cannot understand Kṛṣṇa on account of his being engrossed with these three material modes of nature. And Kṛṣṇa says, ”One who understand Me rightly, he becomes immediately free.” Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Just like we are changing our dress or our different bodies every moment, so Kṛṣṇa says, tyaktvā deham. The last change, last change… Ordinarily, those who are not liberated, those who are conditioned still, they die. Die means they change this body and accept another material body. Another material body. But one who is liberated by understanding Kṛṣṇa, one who is fully Kṛṣṇa conscious, he also changes his body and he accepts immediately a spiritual body. And so long he lives, that is also spiritual body. That is spiritual body in the (this) sense because that body is engaged in spiritual activities only. There is no material activity; therefore that is spiritual. The same example: the iron rod, although it is rod, because it has become red hot it is no longer rod; it is fire. Similarly, this material body becomes spiritualized when one is completely Kṛṣṇa conscious, because he has no more activity of this material body. His actions are… The same example, try to follow. When it has become so hot, red hot, that it is no more acting as iron rod, it is acting as fire. Similarly, and when he changes this body also, he immediately… Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Then he does not come in material body. Immediately, a spiritual body develops. As this material body has developed from the spirit soul, on the platform of spirit soul, similarly, what is the difficulty to understand a spiritual body can also grow? There is no difficulty. So our, this material body, everyone knows that it grows or it changes from one body to another because the spirit soul is there. Similarly, one who is fully Kṛṣṇa conscious, as it is said by Kṛṣṇa, tyaktvā deham: as soon as this body is given up, immediately, another, spiritual body is offered.

That spiritual body… Sanātana Gosvāmī has said that those who are being liberated from this material world, they are offered a spiritual body where Kṛṣṇa-līlā is going on. Kṛṣṇa’s pastimes, Vṛndāvana-līlā, or as Kṛṣṇa manifested His different pastimes when He was present, that is going on eternally. As soon as He leaves this universe, in another universe His līlā becomes manifest. Kṛṣṇa is born… Kṛṣṇa is born here at Janmāṣṭamī, and as soon as Kṛṣṇa is taken to Gokula by Vasudeva, Kṛṣṇa is seen in another universe, born again. Just like our sun. As soon as it rises at six o’clock or, say, five o’clock… So as soon as here five o’clock finished, in another place five o’clock begins. But it is going on. Ananta-cakra. The five o’clock is permanent. Anywhere, there must be some five o’clock. Anywhere, there must be six o’clock. Anywhere, there must be seven o’clock. Just like the twenty-four hours is going on. You cannot say that the sun’s rising at five o’clock, because it is finished within your view, it is finished. No. It is not like that. The five o’clock is permanent to the sun. If it is so possible to a material thing, why not Kṛṣṇa? Therefore it is called nitya-līlā. Nitya-līlā means eternally Janmāṣṭamī is going on. Eternally everything is going on, eternally. So one who is liberated from this world and he is given the spiritual body, he’s immediately transferred to the place where Kṛṣṇa’s līlā is going on. Just like in Vṛndāvana, when Kṛṣṇa was present, all the Vṛndāvana-vāsīs, they were not ordinary men; they were liberated. They transferred to associate with Kṛṣṇa, practice. And after this complete practice, they were transferred to the Goloka Vṛndāvana. So therefore, Śukadeva Gosvāmī says about the boys, cowherd boys, playing with Kṛṣṇa, kṛta-puṇya-puñjāḥ. Kṛta-puṇya-puñjāḥ. ”Oh, how much these boys have accumulated their pious activities! Now they are transferred here to play with Kṛṣṇa.” Kṛta-puṇya-puñjāḥ.

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

”Oh, these boys, it appears that they are cowherd boys playing with Kṛṣṇa,” appreciating, Śukadeva Gosvāmī. ”Oh, how much they have accumulated their pious activities so that now they have got chance to play with Kṛṣṇa personally!” They are not ordinary cowherd boys. So, similarly, all the gopīs, all the cowherd boys, they are not ordinary men. They’ve given chance after many, many births accumulating the devotional service. Devotional service so nice. In one life they can be benefited with that position as cowherd boy, as he likes-as friend, as gopīs. That is possible. Therefore, the devotees are so much austere, so much, I mean to say, penanceful, that ”This life we shall attain this position.” One is hoping to be Kṛṣṇa’s friend, one is hoping to be gopī, one is hoping to be friends of Yaśodā. So everything is possible, pañca-rasa, the five rasas in Vṛndāvana. One is hoping to be a tree there, a grass there, a flower there.

So this is possible. So… And Kṛṣṇa says, mad-yājino ’pi yānti mām. Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ mad-yājino… [Bg. 9.25]. ”Those who are cultivating Kṛṣṇa consciousness, they come to Me. They come to Me.” So where is the difficulty to understand the whole philosophy of Kṛṣṇa consciousness? It is very simple. Everything is there. We have to understand, and we have to be very serious and sincere. The thing is there.

Thank you very much.

Devotee (1): During the time when the living entity is transferred from one body to another, is he always fully conscious of the subtle facts?

Prabhupāda: Are you not conscious of your childhood?

Devotee (1): Am I conscious of… My body’s being constantly changing?

Prabhupāda: You are conscious, but you do not perceive it.

Devotee (1): Can the living entity perceive the situation at this time, when he's being transferred from one body to another?

Prabhupāda: So why you are thinking… Are you not assured that you are not transferred? You are not sure? When there is practically it is happening, what is the reason of your being doubtful?

Devotee (1): There's no doubtful. It's just here. (laughter)

Prabhupāda: So many things happening in your body; are you aware of all these things?

Devotee (1): No.

Prabhupāda: Then, similarly, it is happening. Why do you ask such question? So many things are happening in your body. You do not know how it is happening. Therefore it is called prakṛteḥ kriyamāṇāni [Bg. 3.27]. The nature is doing. You are completely in the hands of the nature. How, after shaving, how your hairs are growing, do you know?

Devotee (1): No.

Prabhupāda: Then? It is completely under the hands of the nature. Similarly, everything is. As you cannot explain, cannot know how the hairs are growing, similarly, you cannot know how you are changing. It is, by nature, it is being done so nicely. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala… [Cc. Madhya 13.65, purport]. It is taking place. A flower is fructified. Can you explain how it is fructified? It is taking place. The foolish persons, they say "Automatically." No. The machine is so expert that it is taking… The machine is working. The nature is working, but we are not so expert to understand. Svābhāvikī jñāna-bala-kriyā ca. We are thinking it is taking automatically. No. It is not. It is taking very perfectly, and we are so ignorant that we cannot understand. We should always know our position, how much we are ignorant. I am claiming I am the… "It is my body." How your nails are growing, can you explain? Why there is no sensation in the nail? So many things you are unaware, even of your body. So how you can be aware that how your body is changing? You have to learn, therefore, from authorities, "It is being done." Just like Kṛṣṇa says, dehino 'smin yathā dehe kaumāra… [Bg. 2.13]. That is the process of knowledge. You have to know from the authorities how things are there. The person who is actually enacting, you have to know from Him. Otherwise, there is no possibility of knowledge.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Prakṛti. You are walking, you are walking, and immediately you become paralyzed. But while walking you think, "I am walking. I am walking." You are not walking. You are walking under some mechanical arrangement with the help of the material nature, but you are thinking, "I am walking." In every step, in every action, you are completely dependent. Don't you think that "I am walking"? Now when there is some trouble or if the hands or leg become paralyzed, now if you are walking, then you repair it. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā. Why do don't you read this Bhagavad-gītā?

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

What is the meaning of this? Yantrārūḍhāni. Just like you are sitting on a carriage, and the driver is taking you anywhere he likes. You are just like that. There is no control how you are being taken. Yantrārūḍhāni. Yantra means just like carriage, a machine. You are sitting on a machine, and under the direction of the Lord, Īśvara… He is sitting in your heart. So māyā is driver, and Kṛṣṇa is dictating, "Drive this person in such and such body," and māyā is there, offering the body. Kṛṣṇa is seeing you, that you are doing, you require such and such body, and He's ordering māyā that "You give him such and such body." So māyā is offering you. You are simply under the control. You are simply thinking, "I shall do that, I shall do that," and everything is there by Kṛṣṇa's order. So you think of Kṛṣṇa; then Kṛṣṇa will give you another body, spiritual body.

Devotee (2): Every moment we are changing our body.

Prabhupāda: That is, the medical science says. Even medical science, they say the blood corpuscles are changing.

Devotee (2): But we don't feel it so much.

Prabhupāda: You don't feel so many things. That I have explained. That does not mean it is not taking place.

Devotee (2): No, I want to say, like at the point of death we are also changing to another body. Do we feel that then?

Prabhupāda: That I explained. You don't feel, even the change takes place. Yes.

Devotee (2): Even in death…

Prabhupāda: Yes.

Devotee (3): Prabhupāda, you said that at the time of death, if one is Kṛṣṇa conscious, he's given a spiritual body. Is the spiritual body… You said it has been created. Originally, we had a spiritual body, and then we fell under the…

Prabhupāda: I don't say created. It develops.

Devotee (3): Oh. It's the same one that was an eternal body.

Prabhupāda: Yes. As the material body has developed for your material consciousness, similarly, spiritual body will develop for Kṛṣṇa consciousness.

Devotee (3): And it's the same spiritual body that we had before we came into the material world?

Prabhupāda: Yes. You are one ten-thousandth part of the point. How this big body has developed? It has developed materially. Similarly, it will develop spiritually. What is the difficulty to understand? Is there any difficulty still?

Devotee (3): No.

Prabhupāda: You are one ten-thousandth part of a point, and you have developed a big body like elephant. (laughter) Or Brahmānanda Swami. (laughter) (chuckles) When he was getting fat, I was very much thinking that "This boy is getting fat." To get fatty is not very favorable for spiritual understanding. My Guru Mahārāja said. If you'll say some disciple is getting fat, he'll immediately say, "Oh, he is getting fat?" Yes. Spiritual life does not mean very fat. That is an impediment. That means materially he's becoming developed. (laughter) That's a fact. So we should not eat more to get fat. You should simply eat to keep yourself (chuckling) body and soul together. Not to get fatty. No. That's not good. Of course, we are not fatty.

Devotee (1): You told us about that Bhāratī Mahārāja.

Prabhupāda: Yes. Bhāratī Mahārāja. (chuckles)

Yamunā: What was that?

Prabhupāda: My Godbrother, there was one Bharati Mahārāja. He was… (laughter) So Prabhupāda used to criticize, "Oh, this man is getting fatty." And actually, he was not very… Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. You have to take shelter; therefore you are marginal. You have to take shelter of the material energy or the spiritual energy. When you take shelter of the material energy, you materially develop. When you take spiritual energy, you spiritually develop. That's all. Therefore your position is marginal. Daivīṁ prakṛtim āśritāḥ. Mahātmā, those who are mahātmās, they have given up. The Māyāvādī philosopher thinks that as soon as he has given up, liberated from the matter, now he has become God. No. You give up this material energy, you have to take up spiritual energy. Mahāmāyā, yogamāyā. Yes.

Revatīnandana: I've experienced that the more we know about these different processes, when we speak them, the people are impressed that we are understanding scientifically. So sometimes we ask a question, it is not so much out of doubt, but we just want to understand that…

Prabhupāda: Yes, yes. That should be. Yes. That is good. Paripraśnena. Tad viddhi paripraśnena, praṇipātena, and sevayā. The questions should be put, guided by two principles: surrender and service. That is the way.

All right. (end)

710217LE.GOR

Lecture

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Gorakhpur, February 17, 1971

Prabhupāda: …giving quotations from many scriptures about the supreme position of chanting the holy name of Kṛṣṇa.

śravaṇaṁ kīrtanaṁ dhyānaṁ
harer adbhuta-karmaṇaḥ
janma-karma-guṇānāṁ ca
tad-arthe 'khila ceṣṭitam

Ity ādi asmin eva purāṇe tatra tatra pathyate. So we were discussing janma-karma. Janma-karma-guṇānāṁ ca. Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's quality, Kṛṣṇa's form, Kṛṣṇa's pastimes, Kṛṣṇa's entourage, everything. Kṛṣṇa's abode, everything, they are one Absolute Truth. So any of these items you chant, it is as good as chanting the holy name of Kṛṣṇa. There is no difference. As in the material world there is difference between the object and the name or other paraphernalia, in the spiritual world they are all the same. That we require to understand. Because we have no spiritual understanding at the present moment, we sometimes are misguided, thinking… Just like Kṛṣṇa's pastimes with the gopīs, some rascal people take it as ordinary dealings between young boys and girls. But it is all transcendental. It requires, I mean to say, service attitude to understand this. The whole thing, the basic principle of understanding Kṛṣṇa consciousness is surrender. Nobody can understand except one who has fully surrendered him… Sevonmukhe hi jihvādau. Sevonmukhe. One whose attitude is to serve, not to challenge, to him only, Kṛṣṇa is revealed, not to others. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses, material senses, they cannot understand śrī-kṛṣṇa-nāmādi, beginning from Kṛṣṇa's name. Because devotional service begins from this chanting of Kṛṣṇa's name. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Not of others, only of Viṣṇu. People are imitating. There are so many imitations, that "Why Kṛṣṇa's name? Let there be Kālī's name be chanted." And there are so many rascals, they say that "Either you chant Kali's name or Kṛṣṇa's name, it is all the same." The śāstra does not say. Śāstra says, harer nāmānukīrtanam. Here is also Śrīdhara Swami quotes from śāstras. Harer nāma [Cc. Ādi 17.21]. Harer adbhuta-karmaṇaḥ. Śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ. Kṛṣṇa's activities are all wonderful, adbhuta. No human being can do like that. Harer adbhuta-karmaṇaḥ, karmaṇaḥ, janma-karma-guṇa…, tad-arthe akhila-ceṣṭitam. At the same time, tad-arthe, for Him, for His sake, akhila-ceṣṭitam… Any endeavor for pushing on Kṛṣṇa's glories, that is also as good as chanting the holy name. When you go out for canvassing, for pushing on this movement, people may not see that you are not chanting and dancing. Suppose you are canvassing for a life member. That topic is also as good as chanting Hare Kṛṣṇa mantra because akhila-ceṣṭitam. One's life must be dedicated simply for Kṛṣṇa's service.

So any way you do it, it is all the same. Absolute. Tad-arthe akhila-ceṣṭitam, ity ady asmin eva purāṇe tatra tatra pathyate. Śrīdhara Swami says, "In this Purāṇa, Mahā Purāṇa, Śrīmad-Bhāgavatam, these things are explained everywhere, as well as these things are explained in all other Vedic scriptures. Purāṇantare ca pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam iti. These are the authoritative statements; therefore, we have to follow the ācāryas. They pick up nice authorized verses from various Vedic literature and present before you. So Śrīdhara Swami says, purāṇantare. In other Purāṇas also it is stated, pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam. "Anyone who is always absorbed in Your thought, no material scene can effect him, cannot touch him." Pāpa-kṣayam. "And if he has any sinful activities in his past life, that also becomes nullified." Pāpa-kṣayam. Pāpa-kṣayaṁ bhavati smaratāṁ tam ahar-niśam. "Anyone who is always…" Kṛṣṇa also says in the Bhagavad-gītā that yoginām api sarveṣāṁ mad-gatenāntarātmanā: "One who is always thinking of Me within himself, he is first-class yogi." Yoginām api sarveṣāṁ [Bg. 6.47]. There is no need of speculating. Simply this easy process, thinking of Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā that yoginām api sarveṣāṁ. All big, big yogis, there may be, but a person who is always absorbed in thought of Kṛṣṇa within himself, he is greater than all such big, big yogis. Greater than the greatest yogi. Yoginām api sarveṣāṁ mad-gatenāntarātmanā. Mad-gata means his life is so molded that he cannot stay without thinking of Kṛṣṇa. Mad-gata. He has become absorbed. That is samādhi. Mad-gatenāntarātmanā śraddhāvān. Not for artificial makeshow, but śraddhāvān, with faith and love. Śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ.

But how this stage can be attained? This stage can be attained only by persons who have developed pure love of God. Just like… It is very easy to understand. If you love somebody, always you'll think of him. In this material world also, the so-called love… If a boy loves some girl or a girl loves some boy, naturally, he thinks always of him. So to think of Kṛṣṇa always means you must develop your love. That is there within yourself, everyone. Kṛṣṇa-bhakti nitya-siddha. It is eternally truth, eternally fact, that you have got your love for Kṛṣṇa within yourself. Simply you have to revive. That process is easy, very easy. The chanting. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The glittering thing, Kṛṣṇa, or the Kṛṣṇa light. Kṛṣṇa light is within everyone. Nitya-siddha: eternally truth. But it is covered by material contamination. And by chanting Hare Kṛṣṇa mantra these nasty, dirty things will be cleansed. Ceto-darpaṇa-mārjanam. This is polishing. Polishing. Just like mirror, you polish; you can see very nicely the reflection of your nice face. Similarly, if you polish your heart by chanting, ceto-darpaṇa-mārjanam, then immediately you develop your dormant love of Kṛṣṇa. And as soon as the dormant love of Kṛṣṇa is awakened, immediately you are liberated. Bhava-mahā-dāvāgni-nirvāpaṇam.

Liberation means to get out of the blazing fire of this material existence. That is liberation. It is simply change of consciousness, that I am thinking in so many ways, my consciousness is polluted in so many ways. But when you think that you are eternal servant of Kṛṣṇa, that is your real constitutional position, then that very understanding makes you liberated, immediately. Pāpa-kṣaya bhavati smaratāṁ tam ahar-niśam. Tatraiva ca tasmāt saṅkīrtanaṁ viṣṇu jagan-maṅgalam amhasā… Jagan-maṅgalam amhasā. Śrīdhar Swami gives his comment, tasmāt, therefore; sankīrtanaṁ viṣṇu jagan-maṅgalam amhasā. The world (is) full of sinful reactions. If this saṅkīrtana movement is pushed on there will be peace, there will be auspicity all over the world. It is not that we have introduced a new thing. It is sanctioned by the śāstras and accepted by the authorities. Tasmāt. He said, tasmāt sankirtanaṁ viṣṇu. Viṣṇu, not others. Not for the, of the demigods. Viṣṇu. Saṅkīrtanam viṣṇu jagat maṅgalam amhasā, mahatām api kauravya viddhy aikāntika-niṣkṛtam ity ādi. It is not only good for the sinful persons. Those who are exalted mahātmās, they should not think… They cannot think. If they are actually mahātmās, they cannot think like that. But there are so-called mahātmās. They think that they are very much exalted, they do not require this saṅkīrtanam. Śrīdhara Swami says that this saṅkīrtana movement is not only for the persons who are sinful, but mahatāṁ api. Mahatāṁ api sarveṣāṁ. That is the verdict of Śrīmad-Bhāgavatam. Everywhere.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

So Śrīdhara Swami also says mahatām api kauravya viddhy aikāntika-niṣkṛtam ity adina. Mahatām. Śrīdhara Swami says those who are thinking that "I am liberated, I am very exalted," that imagination is also not perfect. Unless one takes to this process of loving platform, there is no possibility of being liberated. And Bhagavad-gītā also confirms this. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Jñānavān, those who are speculating on knowledge, they are called jñānavān, jñānī. But that jñāna, that speculative knowledge is not sufficient to give you liberation unless he takes to devotional service. They may think that they have elevated themselves very high by speculating process, but unless they take to this surrendering process to Kṛṣṇa…

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

This is the verdict of all Vedic scriptures. Mahatām api kauravya… Samyak saṅkīrtanād eva mucyate. Samyak saṅkīrtanād eva mucyate. Simply imagining that "I have become liberated," that will not help. Māyā is so strong that simply your concoction that "I have become liberated" will not do. Not fanciful imagination. One has to take actual process for becoming liberated. That is done, here Śrīdhara Swami says, samyak kīrtanād eva mucyate. Simply by perfection of saṅkīrtana, one can become liberated. Not otherwise. Kiṁ ca tathasati kim api manvadaya dvadāsa, dvadāsadini smareyaḥ (?).

Now argument may be forwarded that if the simple process, simply by chanting the holy name, one becomes liberated, then why there are so many śāstras, manyadini? Manu is supposed to be the leader of giving all śāstras. There are twenty kinds of śāstras, dharma-śāstra. Vimsati dharma-śāstra. So what is the necessity of these dharma-śāstras? Actually, there is no need of dharma-śāstra. Kṛṣṇa also says the same thing. Sarva-dharmān parityajya [Bg. 18.66]. There are twenty kinds of dharma-śāstras, religious principles, in the Vedic literature, beginning from Manu, Parāśara, and other great, great sages. So here, Śrīdhara Swami is also putting forward the argument that if simply by chanting the holy name of God, one becomes liberated-even mahātmās also, they have to take to this process-then why, what is the necessity of so many, twenty kinds of dharma-śāstras? So from the conclusion of various Vedic literatures, there is no need of studying even the dharma-śāstras. Otherwise, why Kṛṣṇa says that sarva-dharmān parityajya [Bg. 18.66]? Sarva-dharmān means the dharma-śāstra also. Simply surrender. But people are so rigid and so, I mean to say, doggish, that they do not like to surrender to Kṛṣṇa. For them only, so many different ways of convincing. Otherwise, the whole purpose is to induce him to surrender to Kṛṣṇa. Vedaiś ca sarvair aham eva vidyam. Kṛṣṇa says. All these Vedic literatures, they are meant for bending the stubborn atheist to come to this point. Therefore there are so many ways of… Otherwise, the ultimate goal is to surrender to Kṛṣṇa and chant His holy name.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture

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Gorakhpur, February 18, 1971

Haṁsadūta: The following lecture was recorded the evening of February 17th, 1971, Śrī Kṛṣṇa-niketana in Gorakhpur, Uttar Pradesh. [break]

Prabhupāda: This is the real picture of Kṛṣṇa, the Supreme Personality of Godhead: rādhā-mādhava kuñja-behari. Kṛṣṇa has no other business. Vṛndāvanaṁ parityajya padam ekaṁ na gacchati. Kṛṣṇa means original Kṛṣṇa, or the ādi-puruṣaṁ, which is known as ādi-puruṣaṁ. He's always in Vṛndāvana, but He expands Himself as Vāsudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, so many, unlimited expansions. But the original form is in Vṛndāvana.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Janmādy asya yataḥ [SB 1.1.1]. These are the Vedic evidences. Kṛṣṇa Himself says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

That Supreme Personality of Godhead is always engaged in pleasure potency. Rādhārāṇī is the pleasure potency of Kṛṣṇa. This is explained by Svarūpa Dāmodara Gosvāmī:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
vande rādhā-bhāva dyuti-suvalitaṁ caitanya saṁjñākhyam
[Cc. Ādi 1.5]

So Kṛṣṇa, the Supreme Personality of Godhead, when He wants to enjoy, He exhibits His pleasure potency. He is Paraṁ Brahman. For brahmānanda, for enjoying the transcendental pleasure, here we see many, many great saintly persons, sages, they give up this material enjoyment for enjoying spiritual enjoyment, brahmānanda, which is known as brahmānanda. Brahmānanda means unlimited, unlimited ānanda. Here in this world, there is a reflection of ānanda, of brāhmaṇanda, but it is flickering, temporary. Therefore it is said in the śāstras, ramante yogino 'nante. Those who are yogis… Yogis means who are realizing transcendental position, they are called yogis. They may be divided into three categories: the jñānīs, the haṭha-yogīs, or the bhakta-yogī. They are all called yogis. So ramante yogino anante. Yogis' target of enjoyment is to touch the unlimited. Here there is no perception of unlimited pleasure. That is not. It is flickering. Rāmante yoginaḥ anante satyānande [Cc. Madhya 9.29]. That is real pleasure. Here the pleasure is like this, that you, somebody is offering that "You take these rasagullās, and after eating rasagullā I shall beat you with shoes." Here the pleasure is like that: "You eat rasagullā and then be beaten by shoes." Perhaps we have got all experience of this. But actual ānanda is brahmānanda, unlimited. Brahmānanda means unlimited. There is no… It is increasing. Ānandāmbudhi-vardhanam. When you get to the… Everyone, we are seeking after ānanda. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because Kṛṣṇa is ānandamaya, and we are part and parcel of Kṛṣṇa, naturally we are also ānandamaya. But we have fallen in the circumstances where there is no ānanda. Those who are seeking after ānanda, they are under illusion, will o' the wisp. There is no ānanda. "Why there is no ānanda? There are so many things to enjoy." No. Kṛṣṇa says that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. So how there can be ānanda? It is certified by the Supreme Personality of Godhead that it is duḥkhālayam, it is the place for miserable condition of life. So how there can be ānanda?

Therefore Bhagavad-gītā says, "Those who are intelligent, they should always place before them four principles of miserable condition." Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We should not be illusioned. We should know that there is, I mean to say, distresses when we take birth. We have forgotten. We do not know how much suffering we had to undergo when we were within the belly of our mother. It is very miserable condition. We had to remain there in packed-up condition like this in a bag, and it is suffocating. And because we are… At that time, the skin is very tender. There are many worms and germs within the belly, mixed up with stool and urine; they bite. We have forgotten that, the actual position. Anyone who knows how a child remains within the womb of his mother… The medical profession, they also know how much it is suffocating. Suppose you are packed up in a bag… It is simply by the mercy of God, Kṛṣṇa, that we can remain in that condition. If you are put again into that condition, you will immediately die. So we have forgotten what is the distress to remain in the womb of mother. And that also, sometimes a child is killed. At the present moment, advanced civilization, pregnancy is killed sometimes. So we cannot see even light. We die within the womb of a mother and again enter another womb. And it may be we die again. So just try to understand what is the miserable condition of birth. But because we forget, we think we are very happy. And again, not only that, as soon as we take birth, again a new chapter of life begins. Again you… Even after coming out of the womb, when we are little child we cry. There may be mosquito biting or bugs biting or something in the belly, troubling, crying. Mother is trying to pacify, but we are crying, crying. We cannot express. So these are the miserable condition of life. Kṛṣṇa says it is duḥkhālayam aśāśvatam [Bg. 8.15]. So under the illusion of māyā, as soon as we get out of the womb we forget everything, what we are suffering. And because the mother and relatives, they take on the lap, we forget. So this is the condition, miserable condition of birth. And similarly, miserable condition of death. When one is lying in coma, so many sufferings is going on, so many dreaming, the Yamadūtā is coming. Sometimes the man on the deathbed cries, he's so much suffering. But there is no remedy. Everyone is helpless. So that is the miserable condition of death. And then, janma-mṛtyu-jarā, old age. Just like we have now come to the old age. There are so many troubles. Sometimes heart failure, sometimes there is… So many troubles. You know, everyone. So janma-mṛtyu-jarā and vyādhi. So long we have got this body, you'll have so many diseases. So how you can get rid of these duḥkha? Therefore it is duḥkhālayam aśāśvatam [Bg. 8.15]. How you consider that "We shall make it adjusted"? That is not possible. Therefore it is the duty. This human form of life is meant for realizing what is my position.

Then Bhāgavata says,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
[SB 5.5.1]

The Bhāgavata says that this life, this human form of life, ayaṁ deha… Nāyaṁ deho deha-bhājāṁ nṛloke. Nṛloke means the human form of life. It is not meant for working hard day and night and live like a hog. The hog's life we have got experience. They eat stool, all day long working, and they have got some pleasure, sex pleasure, without any discrimination. A person who has no discrimination of sex life, who has no discrimination of eating, he is given the birth of a hog. He has to take the birth like a hog. Because our activities are judged by higher authorities. Karmaṇā daiva-netreṇa [SB 3.31.1]. We are acting, but there is a higher authority who is judging our actions, what kind of actions. Because in the human form is an opportunity. The Supreme Personality of Godhead is sitting in your heart along with you as friend and witnessing what you are doing. And if you are desiring unlimited sex life and unlimited eating without any restriction, then Kṛṣṇa gives you… Because the human society, it is not possible. There are so many restrictions even from social laws, political laws. But animal life, there is no restriction. Anyone can have sex life-the dogs and hogs on the street in open place-because they are animals. There is no law. But a human being, if he does so, then he is punishable. So why? Because human being. All the laws, all the books, are meant for human being. In the Caitanya-caritāmṛta it is said, anādir bahir mukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda purāṇa karila. Why these Vedas and Purāṇas and the Vedic literature there? It is for human beings, not for the cats and dogs.

So this human form of life should be utilized. In our, especially in India, the land of Vedic culture, we should utilize. Caitanya Mahāprabhu therefore says that,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

In India, one who has taken birth as a human being, it is his duty to make his life perfect. Because there are so many, I mean to say, authentic literatures. So if we don't take advantage of these literatures, then we cannot make our life perfect. But Caitanya Mahāprabhu advises that you make your life perfect and distribute this Vedic knowledge to the whole of the world. Paropakāra. Paropakāra. You are meant for paropakāra, not for exploiting. That is the duty of the Indians. Unfortunately, neither we are inclined to make our life perfect by understanding the Vedic literatures… Therefore we are begging. Instead of doing paropakāra, we are begging. This should be stopped. And the essence of all Vedic literature is Bhagavad-gītā. So if we study Bhagavad-gītā as it is, our life will be perfect, undoubtedly. But unfortunately, we also misinterpret Bhagavad-gītā according to our own whims, and therefore we are misguiding. We cannot take the essence of Bhagavad-gītā, and therefore our, this human form of life is also lost, and we cannot do any welfare activities in the world.

So this Kṛṣṇa consciousness movement is meant for that purpose, according to the order of Śrī Caitanya Mahāprabhu, that make your life perfect and distribute the Vedic knowledge throughout the whole world. The time has come. This Bhagavad-gītā is being presented as it is in the foreign countries. And you can see simply by chanting this Hare Kṛṣṇa mantra and studying Bhagavad-gītā As It Is, how these boys and girls, they are in ecstasy. They are in the spiritual platform. You cannot expect such dancing and such joyful attitude in this material world. It is not possible. They are in the spiritual world. Yes.

māṁ ca vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

If you are situated in bhakti-yoga, avyabhicāriṇi, without any adulteration… The adulteration is most dangerous. Bhakti-yoga means,

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
[Brs. 1.1.11]

Simply you have to cultivate Kṛṣṇa consciousness favorably, not unfavorably. Kṛṣṇa conscious, to become Kṛṣṇa conscious unfavorably, that is not bhakti. Just like Kaṁsa. Kaṁsa was also Kṛṣṇa conscious. He was always thinking of Kṛṣṇa. "As soon as Kṛṣṇa is born, please bring Him. Or inform me. I shall immediately kill Kṛṣṇa." When Kṛṣṇa was in the womb of His mother Devakī, Kaṁsa was Kṛṣṇa conscious. He could understand that "Kṛṣṇa is now… Because Devakī, she is now so much glowing." So he could understand. He sometimes wanted to kill Devakī; then he restrained himself, that "If I kill Devakī in pregnancy, it will be great, I mean to say, bad reputation." So he restrained himself. But therefore he was always thinking of Kṛṣṇa, but he was thinking of Kṛṣṇa unfavorably. So similarly, those who are reading Bhagavad-gītā unfavorably means in the Bhagavad-gītā Kṛṣṇa is the principal factor, but anyone who is trying to kill Kṛṣṇa and reading Bhagavad-gītā, that is Kaṁsa's reading.

Indian man: Very good, very good.

Prabhupāda: That is not bhakti. That is going on. Great, great scholars, they are trying to kill Kṛṣṇa by reading Bhagavad-gītā. So this has to be stopped. We are preaching Kṛṣṇa consciousness on this basis, that "Don't try to kill Kṛṣṇa. Kṛṣṇa cannot be killed. You will be killed. You will be killed. Kṛṣṇa cannot be killed." When I went to Western countries, they said that "God is dead." Here also, in our country so many people says that "Kṛṣṇa came. He is dead and gone. Now I am greater than Kṛṣṇa." So many rascal incarnations: "I am greater than Kṛṣṇa." You see. So this is going on.

So by this way you cannot be happy. You must be Kṛṣṇa conscious. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa consciousness. So if you act like that, as it is stated in the Bhagavad-gītā, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We have to understand Bhagavad-gītā through the paramparā system, not whimsically: "I think," "It is my opinion." What you are, nonsense? Throw your opinion. This process should be given up. We should understand as Kṛṣṇa says in the Bhagavad-gītā that,

imaṁ vivasvate yogaṁ

proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

So we have to take, understand Bhagavad-gītā from paramparā system, not from the rascals! That will not do. So what is that paramparā system? That paramparā system… Take, for example, Kṛṣṇa is speaking to Arjuna. How? Why He is speaking to Arjuna? Arjuna was not a Vedāntist; he was a military man. You do not expect a military man to be highly learned or Vedāntist. And He was talking to him when he was fighting, very busy hour. And still, Kṛṣṇa said, "I'll speak to you this yoga system of Bhagavad-gītā because you are My devotee and dear friend." Therefore the first qualification for understanding Bhagavad-gītā is to become a dear friend of Kṛṣṇa. And if you are a Kaṁsa, what you will understand, Bhagavad-gītā? If your motive is to kill Kṛṣṇa by reading Bhagavad-gītā… Just like Dr. Radhakrishnan says, when he is explaining this verse, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], "It is not to Kṛṣṇa." He directly says. He's advising not to surrender to Kṛṣṇa. "It is the unborn which is within Kṛṣṇa." He does not know, there is no "within," "without" Kṛṣṇa. Kṛṣṇa is absolute. He has no knowledge. Still, he's trying to comment on Bhagavad-gītā. This is going on.

So our Kṛṣṇa consciousness movement is to awaken the dormant Kṛṣṇa consciousness which is lying within everyone's heart. It is not artificial. It is not that I have spoken to these boys and girls in America and all over the world (and) with my speeches they have been enticed and they are Kṛṣṇa conscious. No. Nobody has such power that simply by artificial, by speaking, one can convert. That is not possible. The real, real mystery is, as it is stated in the Caitanya-caritāmṛta,

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Kṛṣṇa-bhakti, Kṛṣṇa consciousness, is in everyone's heart, dormant. Every living entity. Because every living entity is part and parcel of Kṛṣṇa. Just like a father and son, there is natural affection; it is not artificial. Even there is misunderstanding between father and the son, and if they meet at a time after many years' misunderstanding, immediately the affection of father and son will act, immediately. Similarly, because we are part and parcel of Kṛṣṇa, our affection for Kṛṣṇa and Kṛṣṇa's affection for us is eternal. Kṛṣṇa is more anxious to reclaim us from this miserable condition of life than we are, because we are sons of Kṛṣṇa. Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yaḥ [Bg. 14.4]. He is the father of all living entities. We are part and parcel. Therefore Kṛṣṇa is very anxious. Therefore Caitanya-caritāmṛta kar says,

anādi bahir mukha jīva kṛṣṇa bhuli gelā
ataeva kṛṣṇa veda purāṇa karilā

Just to remind us. Not only he has given us Vedas and Purāṇas to remind us that "Your position is different than you are thinking. You are thinking that you are a material product. That is illusion. Ahaṁ brahmāsmi. You are brahma-vastu. You are part and parcel of Brahman…" Therefore there are so many literatures-vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]-just to draw your attention to come to Kṛṣṇa. Just to draw your attention, that "You are My part and parcel. You are My eternal son. Why you are rotting in this miserable condition of life, janma-mṛtyu-jarā-vyādhi [Bg. 13.9]?" Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Therefore Kṛṣṇa's advice is give up all nonsense engagement; simply surrender to Kṛṣṇa. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Just try to understand Kṛṣṇa favorably, not like Kaṁsa or so-called scholars, but with natural affection for Kṛṣṇa. Then you'll be happy. That is our program.

We are preaching all over this Kṛṣṇa consciousness movement just to awaken their natural affection for Kṛṣṇa. And the Śrīmad-Bhāgavatam says,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā samprasīdati
[SB 1.2.6]

We have to develop our natural affection. Natural affection. Just like a father loves the child, child loves the father. That is natural. At least, father loves the child without any thinking of renunciation. No. That is natural. Similarly, when we shall develop, awaken… Not develop; it is already there. Simply to awaken. How it is awakened? Śravaṇādi-śuddha-citte. As you are coming here, if you try to hear the real fact of your relationship with Kṛṣṇa and yourself from the śāstras… Because ataeva kṛṣṇa veda purāṇa karilā. We have to learn from the authorized śāstras, from the Bhagavad-gītā, from Śrīmad-Bhāgavatam, from Vedas, not from the rascals. Then you'll understand. Your real affection for Kṛṣṇa will be awakened and your life will be successful. Śravaṇādi-śuddha-citte karaye udaya. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. So Caitanya Mahāprabhu therefore advised: bhāgavata para giyā bhāgavata sthāne. We have to understand Śrīmad-Bhāgavatam from the person Bhāgavatam, whose life is simply Kṛṣṇa consciousness. Then you'll understand Bhāgavata. Not from the professional readers. You cannot understand. Sanātana Gosvāmī has prohibited strictly. Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam, śravaṇaṁ naiva kartavyam. One, he is not Vaiṣṇava in his behavior, pseudo-Vaiṣṇava, Sanātana Gosvāmī says, even he speaks hari-kathāmṛtam, the message of Kṛṣṇa, it is not to be heard because he'll not present real Kṛṣṇa. He'll present adulterated Kṛṣṇa, or his business will be to kill Kṛṣṇa. That's all.

So this movement is cultural movement, Kṛṣṇa cultural movement. Of course, it is Indian movement, but it is not for only…, meant for only for the Indians. It is meant for everyone, because everywhere there are Kṛṣṇa's parts and parcels. (pause) (aside:) Sit down. So if we want to be free from the clutches of māyā, the formula is very simple. Formula is very simple. In the Bhagavad-gītā it is said, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. To become liberated, to become free from the contamination of this mayic illusion, or māyā… There are many yogis, they are trying to get out of the clutches of māyā, but the method is simple according to Bhagavad-gītā. Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā duratyayā. You can try to get rid of, out of the clutches of māyā in different ways, but it is very, very strong. It is not so easy to get out of the clutches of māyā. But immediately He says, mām eva ye prapadyante māyām etāṁ taranti: simply by surrendering unto Kṛṣṇa. What is that surrendering? "Kṛṣṇa, I forgot You for so many births, from time immemorial. Now I surrender unto You. Please accept." This simple method. This simple method will make you liberated if you do it sincerely, without any, I mean to say, reservation. That we are teaching. Simply kṛṣṇas tu bhagavān svayam [SB 1.3.28]. And you surrender to Kṛṣṇa, and everything will be perfect. Your life will be perfect. That is injunction of all śāstras, and especially Bhagavad-gītā, the Supreme Personality of Godhead teaching personally. Why do you say "There is no God. What is God?" I was surprised. When I was speaking in the Berkeley University, one Indian girl asked me, "Swamijī, what is God?" You see? I inquired from her, "Are you Indian? You are so misfortunate, you are coming from India-India is the place of Lord Kṛṣṇa, Lord Rāma-and you are asking me what is God?" So much degradation. Apan dhan vilaya ye vikram aje pare tyaje(?). (laughter) You see? So you should be careful now. You take to Kṛṣṇa consciousness very seriously and you'll be happy. That is our propaganda.

Thank you very much. Hare Kṛṣṇa. (end)

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Pandal Lecture

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Bombay, February 23, 1971

Prabhupāda: This Kṛṣṇa consciousness movement is a self-purification movement. The method is vibration of transcendental sound. This Hare Kṛṣṇa, this sound, is not material sound. It is descended from the spiritual world. Kṛṣṇa and Kṛṣṇa's name-not different. Abhinnatvāṁ nāma-nāminoḥ. As in this material world there is difference between the name and the substance… If you are thirsty, then if you simply chant "water, water, water," your thirst will not be quenched. You have to get the substance water. But in the spiritual world it is, being absolute, the name and the person whose name we are chanting, they are the same. Therefore by chanting this holy name of God, Kṛṣṇa, Hare Kṛṣṇa… Hare is addressing the spiritual energy of the Lord, and Kṛṣṇa is the Supreme Lord. So by being in touch with the Supreme Lord and His energy directly, we become purified. Exactly like if you take one iron rod, put into the fire, it becomes warner, warmer, and at last it becomes red hot. When it is red hot, it is no longer iron; it is fire. Similarly, if you constantly become in touch with the Supreme Lord by chanting His holy name, which is not different from the Supreme Lord, then you become spiritually purified. And as soon as you are spiritually purified, then all misunderstandings of this material world immediately vanquished. That is called Kṛṣṇa consciousness. Every living entity is conscious. The original consciousness is polluted by contamination of this material world. Just like water, when it falls from the cloud directly, it is clear and without any dirty things, but as soon as it touches the ground, it becomes muddy. Again, if you decant the muddy portion of the water, it becomes again clear. Similarly, our consciousness, being polluted by the three modes of material nature, we are thinking one another as enemy or friend. But as soon as you come on the platform of Kṛṣṇa consciousness, you feel that "We are one. The center is Kṛṣṇa." And Kṛṣṇa says in the Bhagavad-gītā, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. There are 8,400,000 species of life in different forms. The father, the seed-giving father, is Kṛṣṇa, or the Lord, the Supreme Lord. By misunderstanding, we are thinking that "I am Indian, you are American," or "You are brāhmaṇa, I am śūdra," or "You are Hindu, I am Muslim." These differences are only designations. So as soon as we are freed from the designation-sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]-when we become nirmalam, clear-clear consciousness and Kṛṣṇa consciousness is the same thing-then all our misunderstanding is vanquished immediately. Then we can understand what is God, what I am, what you are, what is our relationship, and when we act accordingly, there is no controversy, no misunderstanding.

So this Kṛṣṇa consciousness movement is being spread all over the world on the scientific basis of Vedic culture. People are accepting. This Indian culture is being accepted all over the world. We have got fifty branches all over the world. Now we have come to establish some branches in India. We invite everyone. There is no discrimination that "You are such, you are such." Anyone can join us. And the joining method is very simple. Just like you have seen, even a small child can chant and dance. So our method is very simple. Please come, possible, try to understand little philosophy. Then you see how much it is effective, how you can feel transcendentally, how you can become advanced spiritually. The method is very simple, and we request everyone without any discrimination, never mind what you are: "Please come and join this movement and you'll be happy."

Thank you very much. Hare Kṛṣṇa.

Devotee: Do any of the people from the press have a question to ask? [break]

Prabhupāda: …will be given from the Bhagavad-gītā, the standard book for spiritual science, or science of God. Bhagavad-gītā As It Is. It is clearly stated… We are searching after God. Sometimes we question, "Where is God? Can you show me God?" Bhagavad-gītā has given clear explanation how we can see God in everything. Just like Kṛṣṇa says, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. "I am the taste of the water." When we drink water, we feel very much satisfied. The taste of water is so nice. Kṛṣṇa says, "I am that taste." Now, if you are drinking daily water and you are tasting it, so how you can say that you have not seen God? If you have tasted that water, then you have seen God. Prabhāsmi śaśi-sūryayoḥ: "I am the shining principle of sun and the moon." You are seeing every day the sunshine and the moonshine. How you can say that you have not seen God? So this is the science of God, how to see Him. Just like when there is smoke, you can understand that there is fire, although the fire is hidden, similarly, by the symptoms, how God is acting, how His energies are spread all over the world, if you study the energy of God, then you can see God, you can feel God, you can associate with God, and you become godly, or purified.

Guest: Detailed program?

Prabhupāda: Detailed program of this camp? That you can say.

Guest: I have the philosophy of the spiritual world. Comments on Bhagavad-gītā are given…

Prabhupāda: Yes, Bhagavad-gītā, as it is stated in the Bhagavad-gītā in the Fourth Chapter, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. Kṛṣṇa says that "This system of bhagavad-bhakti-yoga was spoken first by Me to the sun-god." Vivasvān manave prāha manur ikṣvākave 'bravīt. "And Vivasvān, the sun-god, said this philosophy to his son Manu, and Manu said to his son Ikṣvāku." Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So from this formula, if we study Bhagavad-gītā, then taking the age of Manu, Vivasvān, Ikṣvāku, it becomes not less than forty millions of years. So Bhagavad-gītā is not a new thing. It is coming down from an age forty millions of years back. [break] And besides that, we are represented in Tokyo, in Canada, in Europe, in America, like that. We have got fifty centers all over the world.

Guest: What was the purpose of this festival here?

Prabhupāda: The purpose of this festival is to induce you to chant this holy name, Hare Kṛṣṇa mantra. That's all.

Guest: How many branches in India?

Prabhupāda: At least Calcutta, Bombay, Delhi. Three branches. In Bombay we have got already an apartment on the Warden Road, 89 Warden Road. We are paying 2,500 rupees per month. Similarly, we have got a center in Calcutta, Albert Road, near Park (?) Station, Calcutta 16. Three, Albert Road. There also we are paying one thousand rupees rent. So now we are in rented house. Out of about five (fifty) centers all over the world, we have got about five centers which is our own. Otherwise, we are in the rented house. For our expenditure is very high. In each centers, according to Indian exchange, we spend not less than five thousand and up to twenty thousand per month. But we are pulling on by selling our literatures, books, and little contribution from the public.

Guest: List of all the names of your books.

Devotee: …called Kṛṣṇa, the Supreme Personality of Godhead.

Prabhupāda: Where are the books? [break] Therefore we have to erect something. If I call in a ground, open ground, perhaps you'll not come. Therefore we require some temples. We are not concerned with architecture. We are concerned with spiritual life. We erect temple for worshiping Rādhā-Kṛṣṇa, Kṛṣṇa, the Supreme Personality of Godhead. (end)

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Lecture on Teachings of Lord Caitanya

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Bombay, March 17, 1971

Prabhupāda: There are many sat-saṅga society, but in Europe and America, western countries, this is the only, and they have very kindly joined us. So to serve them is our first business. So, we are talking of teachings of Lord Caitanya to Sanātana Gosvāmī. Sanātana Gosvāmī, he was one of the very responsible minister in the (indistinct) government of Bengal. And as minister, he was a learned scholar both in Sanskrit and Arabic. So, he resigned his post as minister and wanted to join Lord Caitanya in his saṅkīrtana movement. He had some difficulties to get out of the responsible position. The Nawab, Hussain Shah was very much counting upon his assistance. Generally the Muhammadan kings, they were dependent on Hindu ministers. I have heard that in your this Bombay city, Aga Khan (?), his establishment for management were all Hindu officers. I do not know whether it is a fact. Is it a fact?

Devotee: It's a fact.

Prabhupāda: Yes. They know that the Hindus can manage very intelligently. They're not extravagant. So, Sanātana Gosvāmī was favored by Lord Caitanya by instructing him for two months. He created two, three lieutenants for preaching His cult. One of them was Rūpa Gosvāmī, one of them was Sanātana Gosvāmī, the chief of the Gosvāmīs. And He talked with also Rāmānanda Raya, another stalwart. He was also statesman, he was governor of Madras on behalf of the then king of Orissa, Mahārāja Pratāparudra. He was very powerful king. The Muhammadans, the Pathans, they practically conquered all over India, but they could not enter Orissa. He was very strong king and in those days Madras was under the Orissa government. So, another responsible officer…. (aside) Stop this. How it is happening? You can close these doors. So, he was another big officer, governor, he also joined Caitanya Mahāprabhu. And these two brothers, Rūpa Gosvāmī and Sanātana Gosvāmī, they were ministers in the government of Hussain Shah, they also joined. And Raghunātha dasa Gosvāmī he was also a big zamindar, landlord, so he also joined. And a big scholar, he also from Madras side, Gopāla Bhaṭṭa Gosvāmī. And Jīva Gosvāmī, he was also a very big scholar. He happened to be from Bengal. In this way six Gosvāmīs, they were immediate disciples of Lord Caitanya and Lord Caitanya's instruction to them…, directly gave instruction to Rūpa Gosvāmī and Sanātana Gosvāmī and Rāmānanda Raya. So one of the Gosvāmīs, Sanātana Gosvāmī, the Caitanya Mahāprabhu is instructing at Benares. So his proposition was that some people, my neighborhood people or my dependents, government officers, they call me as a learned scholar, paṇḍita.

Of course, it is a system in India that a brāhmaṇa is addressed as a paṇḍita because he is supposed to become a learned scholar. Brāhmaṇa's business is to study Vedic literatures and teach others also paṭhan pāṭhan. He must be scholar and he must make others also scholar. Not that he is simply remains a scholar, no, that is bad. Brāhmaṇa is so liberal that he wants to make others also scholar. paṭhana, pāṭhana, yajana, yājana. Yajan means worshiping the lord and yājan means helping others. Priest, you know, priestly business. Priest means he helps the householders how to become Kṛṣṇa conscious. Purohita. Purohita means one who does welfare activities for the householders. Purohita. Yajana yājana, Paṭhana pāṭhana, and dāna pratigraha. Brāhmaṇa business is to take charity from his disciples, followers, and again spend it for Kṛṣṇa's service. So, these six kinds of business is for the Brāhmaṇas and they are suppose to be very learned, paṇḍitajī. Brāhmaṇa's position is paṇḍita, so he was called paṇḍita. And he was actually paṇḍita but he presented himself as a fool although he was learned. He presented himself, "My dear Lord, people say that I am very learned but actually I do not know what I am, where from I have come, why I am suffering."

First of all, we do not know that we are suffering in every step. Why we are using this fan? Because we are suffering. Because the excessive heat we cannot tolerate, suffering. Similarly, in the winter season this wind will be another suffering. We have closed the doors tightly so that air may not come. Now the air is counteracting suffering and in another season the same air will be suffering. So, the air is the cause of suffering and it is the so-called cause of happiness also. Actually we are simply suffering, that we do not know. But we get information from Lord Kṛṣṇa that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. It is a place for miseries. You cannot expect any happiness. That is our foolishness. That is our foolishness. We are trying to adjust things to become happy, but we are so foolish that we do not know there cannot be any happiness. This is called ignorance. This is called ignorance. Therefore Bhāgavata says parābhavas tāvad abodha-jāta. Abodha-jāta, every one of us born foolish. And we are acting in different ways to become happy, but we do not know that every step we are being defeated. We are fighting with the stringent laws of nature, struggle, but we are happy by some complacent thoughts that we have become happy, we are advanced. We are happy. We are becoming educated, we are advanced in science. But Bhāgavata says, "No, you are not advancing, you are simply being defeated, because you do not know how to get happiness. You are not trying for real happiness."

So, this ignorance is dissipated by the knowledge of the Vedas. Lord Caitanya therefore, has said, that Kṛṣṇa he will say, that because we are so foolish we have forgotten how to become happy, therefore Kṛṣṇa has made so many Vedic literatures. Ataeva kṛṣṇa veda purāṇa korila. So you should take advantage of these Vedas. Caitanya Mahāprabhu therefore says-we have already talked now-He says, sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya. This is Bengali-I think you will understand-I will explain in English also. So, Caitanya Mahāprabhu's proposal is: by the mercy of sādhu, holy man, or saintly person, or devotee… Who is a sādhu? We know this term sādhu. Sādhu means saintly person. But actually there are different kinds of sādhus. Generally people accept a sādhu when he is dressed with the saffron garment, but there are different types of sādhus, mahātmā. Some of them may be jñānīs who wants to merge into the Brahman effulgence. And another sādhu may be yogis, those who are trying to-the same ambition-to merge into the supreme by finding out in the heart. Yoginaḥ, paśyanti yaṁ yoginaḥ. Dhyānāvasthita-manasā, by meditation, meditative mind, dhyānāvasthita-manasā dhiyāṁ paśyanti yaṁ yoginaḥ. Yoginaḥ, they are trying to see the Supreme Personality of Godhead by meditative mind. That is yogi, and he is also sādhu. And bhaktas. Just like we have taken the path of devotional service to serve Kṛṣṇa at any cost. We don't think anything greater than the service of the Lord. That is the bhakta's position. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167], that is bhakti. Simply to serve Kṛṣṇa favorably. Kṛṣṇa conscious, always thinking of Kṛṣṇa, how He will be satisfied. Not thinking of Kṛṣṇa, how I shall kill Him. That is Kaṁsa's Kṛṣṇa consciousness. Kaṁsa was always thinking of Kṛṣṇa, but his business was to make plan how to kill Kṛṣṇa. Not that sort of Kṛṣṇa consciousness. Our Kṛṣṇa consciousness is ānukūlyena, favorable, how Kṛṣṇa will be satisfied. Although Kaṁsa's Kṛṣṇa consciousness helped him-he got liberation. Kṛṣṇa consciousness is so nice that if you become Kṛṣṇa conscious unfavorably, still you get the immediate profit being liberated. For which the jñānīs and yogīs, they are trying hundreds of years. Kṛṣṇa is so nice that if you simply think that, "I shall kill Kṛṣṇa, I shall kill Kṛṣṇa."

There is a story in the Bhaktamarg grantha that one paṇḍita was reciting Bhāgavata and he was describing Śyāmasundara. Mother Yaśodā was decorating with all jewels very nicely to go with his cowherd boy friends, with the calves and cows. Śyāmasundara. And in the forest of Vṛndāvana. So, one thief was also hearing that Śrīmad-Bhāgavatam. So he thought it wise, "Why not go to Vṛndāvana and get all these ornaments from these boys? (laughter) They are all boys, so either I can kill them or somehow or other cheat them, get these ornaments." So, that's a long story (indistinct). So, with that spirit he went to Vṛndāvana to find out Śyāmasundara to exploit Him, to take all the ornaments from Him. When he actually went to Vṛndāvana, he was finding out, "Where is Śyāmasundara? Where is Śyāmasundara?" Śyāmasundara came and, "Here I am." So, first of all he was (indistinct), "My dear boy, You give me all these ornaments I will give you nice thing." He said, "No, I cannot give you, my mother will be angry, no." (laughter) In this way then he decided that I shall take forcibly. In this way simply by the association of Śyāmasundara he became a devotee. That is the fact. Dhruva Mahārāja also went to worship Śyāmasundara, Kṛṣṇa, to get the kingdom of his father. He was insulted by his stepmother that, "You cannot sit down on the throne, or on the lap of your father, because you are not born from my womb." So he took it very seriously. He went to his mother, "My stepmother insulted me like this." So, his mother said, "My dear boy, yes, it is a fact because you are not born from my…" What it is called co-wifes?

Devotee: Co-wife.

Prabhupāda: "…. womb. I'm unfortunate, you are born of my womb. So, so you cannot." Then, "I must have." The boy was very insistent, kṣatriya boy. "Then Kṛṣṇa helps you, then you can. Otherwise how, you cannot." Then he went to search out Kṛṣṇa in the jungle and he searched out. When he saw Kṛṣṇa he said, svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42], no more I want it, no more I want it." This is the process. So, pure bhakti is without any desire, but even if you are filled up with desires, you go to Kṛṣṇa. Don't go to other demigods.

akāmaḥ sarva-kāmo vā
mokṣa kāma udāra dhīḥ
tivreṇa bhakti-yogena
yajeta puruṣaṁ param
[SB 2.3.10]

Even if you have desires, not that anyābhilāṣitā-śūnyam [Brs. 1.1.11], without any material desires. Generally we go to temple, to God, for some, for fulfilling some material desires. So, śāstra says even if you have got material desires, even if you are not śuddha bhakta… What to speak of śuddha bhakta, even if you are an enemy of Kṛṣṇa, somehow or other go to Kṛṣṇa. Go to the fire and you'll get warm. That is our propaganda. The Gosvāmīs recommend therefore, yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. Somehow or other you just try to become Kṛṣṇa conscious, then everything will be successful. That is our propaganda. Therefore Caitanya Mahāprabhu says, sādhu, śāstra, kṛpāya. A sādhu means devotee. That I was going to explain. A sādhu, there are different kinds of sādhus, but only the devotee, he is sādhu. It is explained by Kṛṣṇa himself, api cet sudurācāro bhajate māṁ ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. He is sādhu. Even if you find some defects in him due to his former habits, but he is simply engaged in Kṛṣṇa's service, unflinching devotion, he is sādhu. He is sādhu. In spite of some defects. We must admit, even in fire there are some defects. Fire is so pure that anything impure you put into the fire, it becomes pure. Perhaps you know in our Hindu system if a one utensil becomes impure some time, you put it in the fire and it becomes pure. Is it not? Is it not?

Devotee: Yes.

Prabhupāda: In Bengal this is the system.

Devotee: Yes.

Prabhupāda: So, fire is considered to be pure. Therefore any ceremony is done before fire-god. So, Kṛṣṇa says that even fire is so pure, still there are some defect, there is smoke. So, if you want to find out defect, you'll find out in fire also. But that doesn't matter, fire is fire. Similarly, a devotee, an unflinching devotee, without any other desires, who is dedicated to the service of the Lord, he is sādhu. So we have to take shelter of such sādhu. Ādau gurv-āśrayam. And sādhu will instruct you. Not by whims, but through śāstra. He is sādhu. Sādhu will never speak to you anything which is not in the śāstra. Sādhu, śāstra, and guru. And guru is bona fide spiritual master who follows sādhu and śāstra. Who follows his bona fide spiritual master and who follows the instructions of śāstra, he is guru. sādhu-śāstra-guru-vākya, tinete kariyā aikya. Narottama dasa Ṭhākura says that you have to act by accommodating the instruction of sādhu, instruction of śāstra. And you have to distribute. Because Caitanya Mahāprabhu says that these ignorant people who are being defeated repeatedly, such persons, they are being entangled in this materialistic way of life, in this material world. Kṛṣṇa bhuliya jīva. He said, kṛṣṇa bhuli' sei jīva anādi-bahirmukha [Cc. Madhya 20.117]. Anyone who has forgotten Kṛṣṇa, he is anādi bahir mukha. He is enamored by this external energy, material world. Just like in Bombay city everyone is working hard, very hard. Their mission is, "How I shall be able to construct a skyscraper building." That's all. Why they are working so hard? Their mission is that I must have a skyscraper house and good apartment and nice wife, nice children and bank balance, then happy. (chuckles) But he does not know how long these things will continue. Ten years, twenty years, fifty years, hundred years, then finished. Your skyscraper building, your nice wife, your apartment, your friends, everything that you have made(?), you do not know where you are going. That you do not know. There is risk. Yaṁ yaṁ vāpi smaran loke tyajaty [Bg. 8.6], at the time of death everything will be examined. What are you going to be next? You have to accept another body. So that body will be created in this life. Yaṁ yaṁ vāpi and that bodily structure will be formed at the time of your death. Just like if you leave this apartment, you'll have to go another apartment. So you have to select another apartment, good or bad. That will depend on your capacity, how much rent you are able to pay. Then you leave this apartment. Similarly, at the time of death by the superior arrangement, another apartment will be given to you, and immediately that is settled up, you leave this body and enter into that body. Daiva-netreṇa, karmaṇā daiva-netreṇa [SB 3.31.1]. That will be considered by your work. If your works are nice… That is explained in the Bhagavad-gītā,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

So if you have prepared your life for going to the higher planetary systems, in the moon planet or sun planet or…, there are so many hundreds and thousands and millions of planets up, and similarly down, and similarly in the middle. Catur (indistinct), fourteen worlds. So, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. If you have developed sattva-guṇa then you will be allowed to go to the upper planets.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

So, we have to see from the śāstras, therefore śāstras. So this is the position. Caitanya Mahāprabhu explains that sometimes you are elevated to the svarga-loka, sometimes you are going to the naraka-loka. In this way it is going on, but this is not our good business. Now, suppose I am in this good apartment, say for six months, and next if I cannot pay the rent, I have no means, then I go, what is called? Jopri? (?) Eh? There are jopris (?) also in Bombay. So, not that because one is in Bombay, he is always in the skyscraper. He may be in jopri (?) also. So, everyone wants. So this is going on, (indistinct) narake. Sometimes in the heavenly planet, sometimes in the hellish planet, this is going on, but this business is not good. Na sādhu manye. Even if you get the body of the heavenly planet, what you get? There is also janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You have to die there. Even Brahma dies. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. So this is the process going on. Therefore Caitanya Mahāprabhu says, sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha. Our only business is how to become Kṛṣṇa conscious, how to become Kṛṣṇa conscious. That can be done simply by the mercy of sādhu. Therefore sādhus' business is, "Go from door to door and enlighten them." Mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām. The sādhu's business is that he goes from door to door and tries to invoke Kṛṣṇa consciousness, dormant Kṛṣṇa consciousness. In everyone's heart there is Kṛṣṇa consciousness. It is in a sleeping state. Just like these European and American boys, unless there was Kṛṣṇa consciousness dormant, how it could be invoked? It is not sentiment. It was there. Our business was to, just to arouse. Śravaṇādi-śuddha-citta koro ei udaya.

nitya-siddha kṛṣṇa-bhakti sadhu kabhu naya
śravaṇādi-śuddha-citta karaye udaya

This is the statement of Caitanya-caritāmṛta. The Kṛṣṇa consciousness is already there but by hearing and purifying yourself, that consciousness comes. Just like water. Water is very clean. When it rains from the clouds it is very clean, but as soon as it drops on the ground it becomes muddy. So that muddiness has to be cleansed then water will come out again clean. Similarly, our consciousness is clean, Kṛṣṇa conscious, actually, originally, but because it is contaminated with the muddy things of the material nature, it is cloudy. So, this process-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare-is the cleaning, clarifying process, of the consciousness. Clarifying process. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. If you take to this clarifying process, then it will be just like as clear as mirror and you will be able to see your face nicely, what I am. Then you'll understand that I don't belong to this material world, I belong to the spiritual world, ahaṁ brahmāsmi; and when you realize that, then if you can act yourself as Brahman, then your life is successful.

brahma-bhutaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

[Bg. 18.54]

That is beginning of devotional service. So Kṛṣṇa, Caitanya Mahāprabhu, sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya sei jīva nistare. Nistare means he becomes delivered. If somehow or other he becomes Kṛṣṇa conscious, by the mercy of a sādhu, and by understanding the śāstra, if somehow or other he becomes lean to Kṛṣṇa consciousness, then he is eligible for being delivered from this miserable condition of material life. Māyā tāhāre chāḍaya. Then this illusion, māyā, releases our light here now. That is also stated in the Bhagavad-gītā,

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etaṁ taranti te

[Bg. 7.14]

This simple process that you surrender to Kṛṣṇa and māyā immediately gives you release, "Oh, no more. That's all right." (pause) Yes, any questions? So, this Kṛṣṇa consciousness movement is very scientific, authorized and practical, and very simple. You all take to this and be happy. That is our program. If you have got any question, you can ask. (pause) We shall hold class here in the morning at about half past five, six and in the evening at seven, after seven. Any questions? (pause) Then have kīrtana. (end)

710326LE.BOM

Pandal Lecture at Cross Maidan

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Bombay, March 26, 1971

Prabhupāda: I think it should be down little. All right. That's all. Yes. (chants maṅgalācaraṇa prayers) So ladies and gentlemen, I thank you very much for your taking so much trouble in participating with us in this great movement of Kṛṣṇa consciousness. As I am repeatedly placing before you with all humbleness that this movement is very, very much essential, not only at the present moment, but also all the time. And specially in this age, Kali-yuga, the age of disagreements and quarrel. Kali-yuga means nobody agrees with anyone. Everyone has got his own opinion, however condemned it may be. And on that point everyone is prepared to fight with one. Therefore it is called Kali-yuga. So putting different theories, philosophical speculations, will not solve the problems of the world, because not only during this age, but in all other ages also, there are different philosophers, different scriptures. That is the law of this material nature. Here there is no oneness. Duality. This world is meant for duality. So it is called dvaita. Dvaita means duality. So Kṛṣṇa dāsa Kavirāja Gosvāmī, he says, dvaite bhadrābhadra sakali samāna, ei bhāla ei manda saba manodharma. In the world of dualities, bhadrābhadra, "This is good, this is bad, this is nice, this is not nice," they are simply mental speculation because in this world nothing is nice. Everything is bad because it is not eternal. Therefore Śaṅkarācārya said, jagan mithyā, brahma satya. That's a fact. These, anything, the varieties of this world: temporary. That is the right word. It is not mithyā; it is temporary fact. The Vaiṣṇava philosopher says that this world is not false, but temporary, anitya. Anitya saṁsāra moha janmāile (?).

Śrīla Bhaktivinoda Ṭhākura said, jaḍa-vidyā saba māyāra vaibhava: "Advancement of material science is increasing the illusion of māyā." We are already illusioned, and if we go on increasing the illusion more and more, then we become more and more entangled. That is the nature. And so long we are illusioned, we shall put forward different theories, different philosophies, and different arguments. Therefore śāstra says, tarko apratiṣṭhaḥ [Cc. Madhya 17.186]. Simply by argument and reasoning, you cannot make any spiritual advancement. Because you may be very good, I mean to way, logician, putting forward nice arguments, but somebody may come who is better than you. He will spoil all your logic, and he will establish his own logic. That is nyāya-śāstra. In Sanskrit there is nyāya-śāstra. So they are taught how to defeat his opponent. Therefore the Absolute Truth you cannot understand by argument, by material dealings. In the Brahma-saṁhitā it is said,

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

[Bs. 5.34]

Panthās tu koṭi-śata-vatsara-sampragamyaḥ. (microphone goes out) Just like in the material science they are trying to go to the moon planet or other planets also by certain standard of speed in the sputnik. (aside:) It is not working? (microphone comes back on) They are finding it difficult even to go to the moon planet, which is the nearest planet to the earth. And there are innumerable other planets. And the modern scientists calculate that the highest planet, if we want to go there, it will take the sputnik speed, which is running eighteen thousand miles per hour, in that speed if we go forty thousands of years, we can reach the highest planetary system within this material world. But so far the kingdom of God, which is called Vaikuṇṭhaloka, or sanātana-dhāma…, as it is stated in the Bhagavad-gītā, paras tasmāt tu bhāvo 'nya 'vyakta 'vyaktāt sanātanaḥ [Bg. 8.20]. That is sanātana-dhāma. There is-we get this information from the Bhagavad-gītā-the kingdom of God, where everything is permanent. Within this material world, everything is nonpermanent, temporary. Anything you take, it has got its creation, it stays for some time, it produces some by-products, then it grows, and then it dwindles, and then it vanishes. Anything you take. Just like our body. It is produced at a certain time by combination of the semina of father and mother, and then it grows, it stays for some time and it produces some by-products, then becomes older and older, and then vanishes. This is called ṣaḍ-vikāra, six kinds of changes of material world. So although it is temporary, we cannot say it is false. It is not false. That is the difference between Māyāvāda philosophy and Vaiṣṇava philosophy. The Vaiṣṇava philosopher takes the temporary thing, although temporary. They know how to make the best use of a bad bargain. That is Vaiṣṇava philosophy. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhe kṛṣṇa-sambandhe

yukta-vairāgyam ucyate
That is the direction given by the Gosvāmīs. And the other side is:
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
phalgu-vairāgyaṁ kathyate

So phalgu-vairāgya and yukta-vairāgya. Phalgu-vairāgya means inferior renunciation, or false renunciation. And yukta-vairāgya means actual renunciation. What is that difference? Prāpañcikatayā buddhyā. The Māyāvādī philosophers, they are giving up this world as false, māyā. Prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Just like sometimes we are criticized because we are using the advantages offered by the material science. Just like I am using this microphone. So the people may criticize, "If this world is false, the material world is false, then why should I take advantage of this material product?" They expect that those who are spiritualists, they should go to Himalayas, giving up, giving up everything material and meditate in a solitary place, in snow-covered area. But Vaiṣṇava philosophy does not think like that. Caitanya Mahāprabhu says, pṛthivīte āche yata nagarādi grāma. He does not recommend, although He was a sannyāsī, He was in renounced order of life. He gave up His family, beautiful wife, very affectionate mother, very comfortable home, very prestige, too much prestige of His personality in the society. He gave up everything. He was in the prime age of His youthful life, twenty-four years only, but He gave up everything.

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha-ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
[SB 11.5.34]

This prayer is offered to Lord Caitanya in Śrīmad-Bhāgavatam. But although He renounced this material world, He is never unmindful of the conditioned souls. Therefore He says that
pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

Or He wants that…, He predicted that "All over the world, as many villages and towns are there, this saṅkīrtana movement should be spread." That is the responsibility given to the human society of Bhārata-varṣa at least. Because we followers of the footsteps of Lord Caitanya, beginning from Rūpa Gosvāmī, who is giving us direction that nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Prāpañcikatayā… Anāsaktasya viṣayān. There are two use, two kinds of uses of everything. Just like this microphone is being used for spreading Kṛṣṇa consciousness, the same microphone can be used for singing a cinema song. So microphone is not bad, but as you use it for different purposes it is bad or good. Similarly, this world, or things which we accept for our maintenance of the soul, body and soul together, they are called viṣaya. Viṣaya means eating, sleeping, mating, and defending. That is viṣaya. So anāsaktasya viṣayān. We should not be attached to the viṣayas. Just like eating. Everyone is eating. You are eating, I am also eating. So what is the difference between you and me? The difference is that we who are engaged in the service of the Lord, we are eating for maintaining the body just to keep ourselves fit for working for the Supreme Personality of Godhead. Another person, he is also eating. He is eating to satisfy his palate or with the aim simply to make the body stout and strong.

So nirbandhe kṛṣṇa-sambandhe. We should not give up anything. That is not Kṛṣṇa consciousness. That is not advice of Lord Kṛṣṇa in the Bhagavad-gītā. He never says (to) Arjuna that "You give up this fighting and go to the Himalayas and sit down silently there to meditate." Never He advises. We are following that. As Kṛṣṇa says, as Kṛṣṇa advises to Arjuna, yuddhyasva mām anusmaran… So long you are in this material world, you have to fight because this material world is called avidyā-karma-samjña anyā tṛtīyā śaktir iṣyate. This energy of the Supreme Personality of Godhead, material energy, it is called avidyā-karma-samjña. Here the position is everyone is ignorant and he has to work for his maintenance. Even a small ant which requires a grain of sugar, he has to work also very hard. And the elephant who eats hundred pounds at a time, he has also to work. Even a rich man, he has also to work, and a very poor man, he has also to work. Therefore this material energy is called avidyā-karma-samjña anya. So our Kṛṣṇa consciousness philosophy is that we have to work, but we should work for the best bargain. That is our philosophy. And that is taught in Bhagavad-gītā. There are, according to Vedānta philosophy, there are five kinds of interest, or arthas, pañcārtha. What is that? God, first of all to know what is God. Next, to understand what is jīva, or the living entity. Then, what is this material nature, or what is that spiritual nature. Īśvara, jīva, prakṛti. And then time-what is the time factor, past, present, and future. And then there is karma, activities. These five things, primary principles of philosophical speculation or philosophical understanding, are very clearly stated in the Bhagavad-gītā: īśvara, jīva, prakṛti, kāla, and activities. So out of these five, īśvara, the Lord, the jīva, the living entities, the nature, prakṛti, and the time factor, as well as the…, they are eternal. They are not temporary. But the material energy is temporary. Actually, what is the difference between material energy and spiritual energy? The difference is material energy, the consciousness is different, and in the spiritual energy, the consciousness is Kṛṣṇa. That is the difference. Just like the sky. The sky is one, but when there is cloud, it is called clouded sky. The sky is the same. The clouded sky is not different from the original sky, but the cloud has come and has covered the sun. Not the sun. It is not the actual term. The cloud has covered my eyes. The cloud cannot cover the sun. The sun is fourteen hundred times…, fourteen hundred thousands of times bigger than this earth. Now, how a cloud spreading over, say, one hundred miles or two hundred miles can cover the sun? It is not possible. It covers the eyes of us who are within one hundred and two hundred miles. So as the cloudy sky is not different from the original sky, it is simply covered, similarly, this material world is not different from the spiritual world, but it is simply covered. In ignorance we forget Kṛṣṇa. That's all. The forgetfulness is compared with the cloud. That is stated in simple Bengali poetry:
kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

As soon as we forget Kṛṣṇa… Because we are eternally part and parcel of Kṛṣṇa, there cannot be any separation. There cannot be any separation between us and Kṛṣṇa because we are eternally related. But a cloudy thing, which is called forgetfulness, that comes between us and we cannot see, we cannot understand Kṛṣṇa. That is diffi… Nāhaṁ prakāśaḥ sarvasya yoga-māyā samāvṛtaḥ [Bg. 7.25]. You will find in the Bhagavad-gītā that "I am not visible to everyone. Because yogamāyā, there is a curtain between Me and the material world, which is called yogamāyā." So this Kṛṣṇa consciousness movement, or devotional movement, is a process by which we can move that curtain and we can see Kṛṣṇa face to face. This is the process.

So prāpañcika. Therefore Rūpa Gosvāmī says the process is anāsaktasya viṣayān yathārham upayuñjataḥ. You… We should be unattached to the material necessities of life. It is not that we shall neglect this body. Because a body is vehicle for understanding. So we cannot neglect it. Just like you take care of your car. You ride on your car. For business you go from one place to another. So you have to keep it fit so that it can move very nicely, it can carry out your order. Similarly, there is no necessity of neglecting this body. As it is stated in the Bhagavad-gītā, yuktāhāra vihārasya yogo bhavati siddhi. We do not say that "You don't eat," but we say that "You eat Kṛṣṇa prasāda, bhagavat-prasāda." You satisfy your tongue. You do not starve, but you satisfy your tongue by the foodstuff which is offered to Kṛṣṇa. That is our proposal. We do not say that "You don't sleep," but we say, "Yes, you sleep. But sleep as much as possible so that to keep your body fit." We do not say that "You don't have sex life." But you have, have it. Just like in this association you'll find my disciples. Out of them, there are many gṛhasthas. So there is no check that the woman and man should not mix. No. But they should mix together for producing Kṛṣṇa conscious children. You have seen the sample of one Kṛṣṇa conscious child. She's always dancing and she's always jolly. She's always jolly, chanting Hare Kṛṣṇa.

So in this way, Kṛṣṇa consciousness movement is to Kṛṣṇize everything favorably. That is called śaraṇāgati. Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That does not mean that it was told to Arjuna… So Arjuna did not give up his profession as a fighter, but he submitted to Kṛṣṇa. He Krsnized the fighting principle. He fought for Kṛṣṇa, not that he gave up fighting. In the beginning of Bhagavad-gītā he was a fighter, soldier. And at the end of his understanding Bhagavad-gītā he remained a fighter and a soldier, but his consciousness was changed. That is the difference. Similarly, the activities of this material world which is going on, we do not say like the Māyāvāda philosophers, that brahma satya jagan mithyā. According to the leader of Māyāvāda philosophers, Śrīpāda Śaṅkarācārya, his perfection of life begins when one takes to sannyāsa. The Śaṅkarācārya philosophers, they do not admit anyone as realized soul unless he has accepted sannyāsa. But Vaiṣṇava philosophy is not like that. Vaiṣṇava philosophy is that you may remain in any condition of life-it doesn't matter-but you become Kṛṣṇa conscious. That's all.

īhā yasya harer dāsye
karmaṇā manasā vācā
nikhilāsv apy avasthāsu
jīvan muktaḥ sa ucyate

That is the direction by Śrīla Rūpa Gosvāmī. Īhā yasya harer dāsye. One who is always anxious to serve the Supreme Lord… Because my natural constitutional position is to serve Kṛṣṇa. And because I am covered by the ignorance injected by the māyā, I am thinking, "I am servant of this, servant of my country, servant of my society, servant of my body." If not, "I am servant of my dog, of my cat." So that is my position. But actually I am servant of Kṛṣṇa. As I am thinking at present moment, "I am servant of this, servant of that," we have to give up this servant, servitorship or servitude, and we have to turn our face toward Kṛṣṇa. That is perfection of life. Īhā yasya harer dāsye. Jīvan muktaḥ sa ucyate. Nikhilāsv apy avasthāsu. That is the direction of Rūpa Gosvāmī, that it doesn't matter in what condition of life you are now. You may be an Indian, you may be a European, you may be American, you may be Hindu, you may be Christian, you may be Muhammadan, but you should think that you are eternal servant of God, or Kṛṣṇa. "Kṛṣṇa" is the right terminology what we mean by God. So that consciousness will save you. And that consciousness will make my life, this human form of life, perfect. Rūpa Gosvāmī says, anāsaktasya viṣayān yathārham upayuñjataḥ, nirbandhe kṛṣṇa-sambandhe. The same thing, the same philosophy, as I have already explained, that there is no restriction in accepting the bodily necessities of life, but you accept so much only as it will help you to advance in Kṛṣṇa consciousness. Don't take less, don't take much. Accept properly. That is the law of nature. Nature does not allow you to take more or less. Just like salt. Salt is an ingredient which you want very badly in every, I mean to say, morsel of foodstuff. But if you take more salt, it will spoil the foodstuff, and if you take less, then it will not be tasteful. So you have to take salt simply as much as you require, neither more nor less.

So our main business should be how to improve in Kṛṣṇa consciousness. So far other things are required, bodily necessities, that is recommended by Rūpa Gosvāmī, anāsaktasya: "Don't be attached." Don't take food, don't eat simply for satisfying your palate. That is called sense enjoyment. But you, just to keep yourself fit, just to keep your body fit for giving service to the Lord, you can eat Kṛṣṇa prasāda. And so far Kṛṣṇa prasāda is concerned, it is not very bad; it is very good. We offer… Of course, those who are followers of Vedic principles of life, they know how nice foodstuff can be offered to Kṛṣṇa. There are hundreds and thousands of varieties of fruits. There is nice grains also, there is nice milk also, there is sugar also. So you can prepare nice foodstuff on these ingredients which are considered sattvika, sattvikāhāra. Fruits, grains, vegetables, and sugar, rice, wheat, they are considered as sattvikāhāra. So you can prepare. Kṛṣṇa also says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Kṛṣṇa is the Supreme Lord. He can eat everything. Just like we have evidences from His life, sometimes He ate fire. Blazing fire in the forest, He ate up. So He can eat everything because He is God. He has got the potency of accepting anything. That is a different thing. But when He demands from His devotees, He says, patraṁ puṣpaṁ phalaṁ toyam. So we have satisfy Him from these groups. Patraṁ puṣpam means vegetables, fruits, grains; and toyam, water or milk, like that. And you partake the prasāda.

Sometimes I am questioned in European countries that "What is the difference between patraṁ puṣpam? That is also eatables. They are also vegetables. They have got life. Why do you ask us not to eat meat because they are living beings?" So answer is that it is not the question of living being. Every living being has to eat another living being. That is the law of nature. Jīvo jīvasya jīvanam. Those who have got hands, they are eating the legless. Just like the vegetables. Just like cows, goats, or other animals, they are eating grass. The grass is also a living entity, but it has no legs. It is being eaten up by another animal which has got legs. Similarly, we are also a kind of animal with hands. We are eating another animal which has no hands. Similarly, those who are strong, even in animal kingdom or vegetable kingdom, those who are strong, they are eating the less strong. In this way the whole world is maintained by one animal is eating another animal or one living entity is eating another living entity. That is the law of nature. Jīvo jīvasya jīvanam. So you (we) are not interfering with the right of the living entities. A tiger has got the right to eat another animal.

So we are not going to preach amongst the tigers that "You become vegetarian" or "You become Kṛṣṇa conscious." That is not our business. Our business is that we are inducing, we are entreating, we are requesting people that "You take Kṛṣṇa prasāda." That is our business. To become vegetarian or nonvegetarian is not very big business. We do not admit that vegetarians are very much pious and nonvegetarians are not pious. No. Not like that. We say that everyone is impious who is not taking foodstuff offered to Kṛṣṇa. That is our view. Anyone. That is stated by Kṛṣṇa. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ: "Anyone who is eating foodstuff offered to Yajña, to Viṣṇu or Kṛṣṇa, he is diminishing his volumes of sinful life." Bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt: [Bg. 3.13] "And anyone who is cooking for himself, not for Kṛṣṇa, then he is simply eating a lump of sinful life." It doesn't matter whether he is vegetarian or nonvegetarian. This is the philosophy of Kṛṣṇa consciousness. We have to eat what is offered to Kṛṣṇa. Yajña-śiṣṭāśinaḥ santo mucyante sarva. Yajñārthe karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. If you simply work for Kṛṣṇa… That is called karma-yoga. One who is working simply for Kṛṣṇa, he is karma-yogī. You have got tendency to work. You have got tendency to flourish yourself by advancing industrialism. That's nice. You go on, do it. We don't forbid it. But do it for Kṛṣṇa. Make Kṛṣṇa center. That is the whole teachings of Bhagavad-gītā. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You offer… Kuruṣva tad mad-arpaṇam. Yat karoṣi. "Whatever you do, it doesn't matter. Whatever you eat," yat karoṣi yaj juhoṣi, "whatever you sacrifice, whatever you give in charity, give unto Me." Kuruṣva tat mad-arpaṇam. This is Kṛṣṇa consciousness.

So this Kṛṣṇa consciousness movement is to educate people how to live in spiritual atmosphere, and then there will be peace and prosperity. Unless one is in spiritual life… Because factually we are spiritual entities. Mamaivāṁśaḥ. We are part and parcel of Kṛṣṇa. Kṛṣṇa is the whole spirit, and we are His part and parcel. Just like a machine and there is small screw, a part of the machine. The screw, although it has no value, but because it is a part of the machine, big machine, if that screw is missing, you will have to purchase at any price. It has got value. The same screw, when it is without the machine, it has no value because it is only a small particle of the machine. Similarly, when we are out of the atmosphere, we are out of Kṛṣṇa atmosphere… There are many examples. Just like a fire and the sparks of the fire. They are of the same quality. If the sparks of the fire falls on your cloth, it will immediately burn. But the sparks of the fire and the whole fire is different in quantity. But in quality the sparks of the fire is as good as the fire. There are many examples. You can understand what is our relationship with Kṛṣṇa or God. We are small. We are atomic small, and Kṛṣṇa is unlimitedly great. That is the difference. Otherwise, so far quality is concerned, Kṛṣṇa and ourself, the same. As the part and parcel of Kṛṣṇa, if we live always with Kṛṣṇa, then we are in spiritual life. If we always live in Kṛṣṇa consciousness, then in spite of our living in this material world we are called jīvan mukta, "liberated in this material condition." Jīvan mukta. He has got to die and take liberation. Even in this life he is liberated. That is also confirmed in the Bhagavad-gītā:

māṁ ca 'vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

He is already Brahman realized. Kṛṣṇa says, "Anyone who is engaged in My devotional service, avyabhicāriṇi, without any deviation, twenty-four hours…" We are teaching these boys and girls… This function is meant for engaging them there twenty-four hours in Kṛṣṇa's business. They are going to outside for securing advertisement. It may seem equal that another man has got to secure advertisement and they have also got securing advertisement, but there is gulf of difference. They have gone for Kṛṣṇa, and others, they have gone for sense gratification. That is the difference. In this way you can mold your life in Kṛṣṇa consciousness, twenty-four hours engaged in Kṛṣṇa consciousness, and you live in brahma-bhūtaḥ. You haven't got to try for becoming brahma-bhūtaḥ or you have to realize Brahman separately. You are already in brahma-bhūtaḥ stage. Sa guṇan samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. These statements are in the Bhagavad-gītā.

So in the Bhagavad-gītā it is taught what is God, what is nature of God and who is God, and what are these living entities, we living entities, and what is our relationship. These things are taught in the Bhagavad-gītā. We have to find out. Kṛṣṇa, the Supreme Personality of Godhead, He says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā-bhāva-samanvitāḥ
[Bg. 10.8]

So Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavaḥ. Sarvasya means including all other demigods. Even Brahma, Lord Śiva, and even Viṣṇu, they are emanations from Kṛṣṇa. We have got in the Vedic literature how Kṛṣṇa is the original person. Therefore Arjuna accepted, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. And the Gosvāmīs, the Six Gosvāmīs, they have analyzed Kṛṣṇa's characteristics, Nārāyaṇa's characteristics, Lord Śiva's characteristics, Lord Brahmā's characteristics. They have analyzed very scrutinizingly everything and they have found it that Kṛṣṇa is cent percent God. Nārāyaṇa is ninety-six percent God, Lord Śiva is eighty-four percent God, Lord Brahmā is eighty-seven percent God. Of course, those who have studied Vedic literature, especially the book named Bhakti-rasāmṛta sindhu which we have translated into English, Nectar of Devotion or The Science of Devotion… So you have to learn from the Vedic literatures what is God, what are the living entities, what is their relationship, what is our ultimate goal of life. But everything is very nicely and concise form is stated in the Bhagavad-gītā. But we have to study Bhagavad-gītā as it is, I mean to say, directed. Not according to the whimsical commentators. Nothing should be studied which is against the principles of bhakti-yoga mentioned in the Bhagavad-gītā. As I have told you yesterday, Kṛṣṇa said to Arjuna, bhakto 'si priyo 'si me [Bg. 4.3]. "Because you are My pure devotee, because you are My friend, dear friend, therefore I am speaking to you Bhagavad-gītā, which is very mysterious." And that mystery is very nice. So in order to understand Bhagavad-gītā we have to learn it from the devotees. That is also not very difficult. It is not necessary that you have to find out a devotee. The devotee is already there, Arjuna. And if you simply follow the footsteps of Arjuna, if you simply try to understand Bhagavad-gītā as Arjuna understood, then your study of Bhagavad-gītā is complete. That is not difficult.

So as Arjuna said that paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "You are the Supreme Personality." Śāśvataṁ puruṣa. He is accepted puruṣa. Puruṣa, the Supreme Lord, puruṣa; the bhokta, the enjoyer. And He's paraṁbrahman and pavitra, uncontaminated. Pavitra means uncontaminated by the material nature. Paramaṁ bhavān. And He is the rest of everything. Kṛṣṇa also says,

mayā tatam idaṁ sarvaṁ
jagat avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣu avasthitaḥ
[Bg. 9.4]

So everything is there. Kṛṣṇa says that "I am spread all over the world, all over the universe," avyakta-mūrtinā, "in My impersonal form. But everything is resting upon Me, but I am not there." These contradictory terms, how it is satisfied, how it is mitigated, we have to learn from a person who knows Kṛṣṇa. Not from others. Therefore Śrī Caitanya Mahāprabhu recommended one brāhmaṇa who went to see Him by writing some books and they were not in order. His secretary, Svarūpa Dāmodara Gosvāmī, disqualified, that "These books are not written the right order." He was surprised. He was supposed to be a great scholar of Śrīmad-Bhāgavatam, but Svarūpa Gosvāmī nullified him that "You do not know anything." Then he advised him, because that person was very submissive, he advised him that bhāgavata paro diya bhāgavata sthāne: "Just try to understand Bhāgavata from the person bhāgavata." Person bhāgavata. There are two kinds of bhāgavatas. One is book bhāgavata, and there is another bhāgavata, who is person bhāgavata. Bhāgavata means in relationship with Bhagavān. To those who have dedicated their life… One who has dedicated his life only for the service of the Lord, Bhagavān, he is called bhāgavata.

So if we want to learn some specific subject we have to accept a proper authority or a bona fide teacher. Similarly if we want to learn the science of God, we have to approach a person who knows the science. Not that a casual person takes one Bhagavad-gītā and writes his comment and it goes on for some ulterior purpose. In that way you cannot understand Bhagavad-gītā. And Bhagavān, Kṛṣṇa, as it is stated in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is situated in everyone's heart. So as soon as you are actually a devotee… He is everyone's heart but He is silent. But as soon as one is devotee, one is inclined to serve Kṛṣṇa, at that time He gives him intelligence. He does not give intelligence… He gives others intelligence in a different way, as we want. Everyone, because we are free, so as we want. Because without sanction of Kṛṣṇa, we cannot do anything. Therefore one has to take sanction from Kṛṣṇa for doing anything. So for others He gives sanction, "All right. You do it." Because He will see. Kṛṣṇa does not say that you do it because He perceives that I must do it. So Kṛṣṇa gives the sanction. That is one sanction. But there is another sanction, as it is stated in the Bhagavad-gītā. That is sanction for the devotees. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Teṣām. "For those who are twenty-four hours engaged in My service." Satata-yukta. Satata means always, without any deviation. Simply in Kṛṣṇa consciousness, thinking everything in Kṛṣṇa consciousness. He is seeing one flower. You'll be surprised… This little girl, the other day we were walking in hanging gardens, and this little girl, as soon as she saw some flower, immediately she expressed her opinion that these flowers should be taken and made into garland for Kṛṣṇa. This is Kṛṣṇa consciousness. She is being taught from the very beginning of her life how to become Kṛṣṇa conscious. So it is not difficult. It depends only on training. Even in this old age, and especially in this age this method is very simple. Simply we have to agree to accept it. That's all. Otherwise Kṛṣṇa consciousness is the simplest form of self-realization and advancement in spiritual life.

So Kṛṣṇa, as I was talking, that Kṛṣṇa is sitting in everyone's heart. And as soon as one is inclined to serve Him, He is also ready to respond immediately. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is engaged twenty-four hours in His service, in Kṛṣṇa's service, bhajatāṁ prīti-pūrvakam , not as a matter of routine… Of course, we have to begin as a matter of routine. But when you develop gradually love for Him, that is called prīti. Just like this Deity worship. Our students, first of all they are engaged in a matter of duty of devotional service. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam [SB 7.5.23]. This is called arcanam. But by worshiping the Deity he feels an attachment for service. That is natural. Tathāsakti. It is called āsakti. It will develop if you begin Kṛṣṇa consciousness at your home. Then you will feel at a certain stage an attachment for Kṛṣṇa. Āsakti. Ādau śraddhā tato sādhu-saṅga.

adau śraddhā tato sādhu-
saṅga atha bhajana-kriyā
tato anartha-nivṛttiḥ syāt
tato niṣṭhā tataḥ rucis
tathāsaktis tato bhāvas
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

These are the different stage. Now you are coming in this Kṛṣṇa consciousness movement. This is called śraddhā, a little faith. And if you increase that faith… How it can be increased? By association with devotees. Ādau śraddhā tataḥ sādhu-saṅga [Cc. Madhya 23.14-15]. Sādhu means devotees. It is stated in the Bhagavad-gītā, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Even these boys, these European and American boys, you do not find they are correct to the principle, still they are sādhu because they have engaged themselves in Kṛṣṇa consciousness. Sādhur eva sa mantavyaḥ. Even though you find cause, because they have forefather, their fathers, they did not teach anything. They are learning new. So even you find some fault in their activities, don't think that they are not sādhus. Kṛṣṇa said, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Sādhu. Sādhu means those who are devotees.

So the symptom of a devotee is always engaged in Kṛṣṇa consciousness. And Kṛṣṇa is sitting in everyone's heart. As soon as He sees that "This particular living entity is very much interested in Me," teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam dadāmi buddhi-yogaṁ tam [Bg. 10.10]. Immediately dictate from within that "You do like this, you do like that." What is that dictation?

Yena mām upayānti te. That dictation is favorable for advancing towards Kṛṣṇa. That dictation is favorable to advance towards Kṛṣṇa. Why does He say…., why does He do like that? That is His special favor. That is also stated in the Bhagavad-gītā:

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-(stho)
jñāna-dīpena bhāsvatā
[Bg. 10.11]

This is Kṛṣṇa's business. Responsive cooperation. As you advance, as you try to serve Kṛṣṇa sincerely, sevonmukhe ji jihvādau svayam eva sphuraty adaḥ. We cannot realize Kṛṣṇa or God by mental speculation or by material advancement. We have to render service to Kṛṣṇa. Then Kṛṣṇa will be pleased and He will give you dictation from within how we can make advance in Kṛṣṇa consciousness. And that is the successful life of human form of existence.

Thank you very much. (end)

710331LE.BOM

Pandal Lecture

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Bombay, March 31, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, I thank you very much for your participating in this meeting, Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement is very much authorized. It is nothing like concocted mental speculation. It is authorized on the basis of Vedic knowledge, specifically, directly from the Supreme Personality of Godhead, Lord Kṛṣṇa, five thousand years ago when there was no history of other religion. In the modern age, any religion you can take into consideration, they are not older than 2,600 years. But so far this Bhagavad-gītā is concerned, it was spoken in the Battlefield of Kurukṣetra five thousand years ago.

We should consider what are the religion of the world 2,600 years ago because modern history cannot place before you any chronological list of religious evolution within 2,600 years. There was human society before 2,600 years. And what was their religion? We think, from Vedic evidences, the whole world was in Kṛṣṇa consciousness. There was one God, Kṛṣṇa; one scripture, Bhagavad-gītā; one consciousness, Kṛṣṇa consciousness; and one work, service of the Lord. From Mahābhārata, the great history of India, we can understand that up to Mahārāja Parīkṣit, the whole world was ruled by one flag, this Vedic culture. Gradually it deteriorated, as we have practical experience. Twenty years ago there was no Pakistan, but now Pakistan is existing. Similarly, the whole planet was known as Bhārata-varṣa. This Bhārata-varṣa name was after the king Mahārāja Bhārata, the son of Ṛṣabhadeva. Before that, this planet was known as Ilāvṛta-varṣa. And after the king Mahārāja Bhārata-he was a great king-he also left his kingdom at the age of twenty-four years, very young boy, for searching after spiritual realization, self-realization. That is the way of Vedic culture or Indian culture. Not that up to the last point of our death we shall stick to the worldly affairs. The Vedic culture divides the whole society into four social orders and four spiritual orders. The four social orders is division of intelligence. The most intelligent class of men are called the brāhmaṇas. And next than the brāhmaṇas are the kṣatriyas. It is all calculated on the basis of intelligence. There are different kinds of people all over the world on account of more or less intelligence. So brāhmaṇa means the most intelligent class of men. The scientists, the poets, the philosophers, like that. The religionists, they are called brāhmaṇas. And the administrator class is called the kṣatriyas, and the productive class are called the vaiśyas, and the laborer class, or the working class, is called the śūdra. That is natural division.

In the Bhagavad-gītā… We are trying to understand Bhagavad-gītā as it is. Our, this Kṛṣṇa consciousness movement is to preach Bhagavad-gītā. We have not invented something, but we are preaching Bhagavad-gītā as it is, without any malinterpretation. Therefore, because we are presenting pure Bhagavad-gītā, people are accepting it very quickly. Unfortunately, before this in the Western countries there was so many translation of Bhagavad-gītā, but everyone's attempt is to make Kṛṣṇa-minus Bhagavad-gītā. They are commenting Bhagavad-gītā without Kṛṣṇa; kingdom of God without God. That is their attempt. But we are presenting Bhagavad-gītā as it is. In the Bhagavad-gītā the Supreme Personality of Godhead is Kṛṣṇa. We are presenting in that way. We are presenting Kṛṣṇa in the Western world. When I first went there the people were saying, "God is dead." Exactly in the same way as in our country also. We have been misled by so-called leaders. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. There is a statement in the Śrīmad-Bhāgavatam,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

But actually we are misled by the so-called blind leaders. They have no vision what is the actual goal of life. Not only in a particular country-everywhere the same mischief is going on. Therefore, as a blind man, if he leads other blind men, there will be catastrophe, similarly, because we are led by blind men, the whole world is in catastrophe. Nobody is in peace. Everyone is unsatisfied in spite of so much material education, advancement of material education, because the missing point is Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31].

So the Vedic literatures, the Vedic civilization, is pointing out to Viṣṇu. As you know in the Ṛg mantra, Ṛg Veda: tad viṣṇuṁ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are actually intelligent, brāhmaṇas, they are looking after self-realization, making the target on the Supreme Lord, Viṣṇu. That is the missing point. In the Bhagavad-gītā we are taught by the Lord Himself to give us enlightenment, what is the aim of life. That aim of life the Lord Kṛṣṇa says Himself in the Bhagavad-gītā: vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The ultimate target of life is to understand Kṛṣṇa. That is Bhagavad-gītā's teaching. Vedaiś ca sarvair aham eva vedyam.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyaṁ
vedānta-vid vedānta-kṛd cāham
[Bg. 15.15]

Unfortunately, we do not understand or do not try to understand or do not like to understand Bhagavad-gītā as it is. If we try to understand Bhagavad-gītā as it is, then we have to accept a certain prescribed process. Not that because one is very erudite scholar academically, because one has got some degrees of the university he will be able to understand Bhagavad-gītā. It is not like that. Even a very layman, illiterate man, without any understanding of the Vedas, if he is a devotee, he can understand Bhagavad-gītā, whereas a person, very erudite scholar, with reputation, he cannot understand Bhagavad-gītā. I shall cite one example when Lord Caitanya was traveling in the South India. When He was in the Raṅganātha temple of South India, one brāhmaṇa was reading Bhagavad-gītā, and his friends and neighbors knew that the brāhmaṇa was illiterate. He could not know even what is written there, but still he was trying to read Bhagavad-gītā. So some of his friends were criticizing him: "Hello, brāhmaṇa. How you are reading Bhagavad-gītā?" He knew that "They are criticizing," so he remained silent. But Caitanya Mahāprabhu saw that he was reading Bhagavad-gītā with transcendental ecstasy. He therefore approached him, "My dear brāhmaṇa, what you are reading?" The brāhmaṇa could understand that this gentleman, or this sannyāsī-Caitanya Mahāprabhu at that time was a sannyāsī-He was not joking. He was serious. So he informed Him, "My dear sir, I am reading Bhagavad-gītā, but I am illiterate. My Guru Mahārāja asked me to read Bhagavad-gītā a few chapters daily, although he knew that I am illiterate. So I am trying to read Bhagavad-gītā, but I cannot actually read it." But Caitanya Mahāprabhu said, "But I sometimes see that you are in full ecstasy and sometimes you are crying." He said, "Yes, sir. I feel some ecstasy." "What is that?" He said that "As soon as I take this Bhagavad-gītā in my hand I feel that Kṛṣṇa is the chariot driver of Arjuna. So I feel that how Kṛṣṇa is kind that He has accepted a menial service of His devotee. He is driving the chariot and Arjuna is ordering Him, senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta: [Bg. 1.21] 'My dear Kṛṣṇa, Acyuta, please put up my chariot between the two soldiers.' And He is carrying out the order. So when I see that Kṛṣṇa is so kind that He can become an order carrier of His devotee, that is giving me feeling, and I am therefore crying." Caitanya Mahāprabhu immediately embraced him and said, "My dear brāhmaṇa, you are actually reading Bhagavad-gītā." That is the fact. If after reading Bhagavad-gītā we do not realize what is Kṛṣṇa, what is our relationship with Kṛṣṇa, what is our duty towards Kṛṣṇa, and what is the ultimate goal of life, then it is useless study. It has no meaning. Therefore Lord Kṛṣṇa prescribed it, how to read Bhagavad-gītā. Don't try to read Bhagavad-gītā made by some commentator who has no knowledge of Kṛṣṇa. One who is not a devotee of Kṛṣṇa, he has no business to comment on the Bhagavad-gītā.

That is the purport stated in the Bhagavad-gītā. You'll find in the Fourth Chapter, Bhagavad-gītā, Kṛṣṇa says to Arjuna,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

So Kṛṣṇa said to Arjuna, "My dear Arjuna, this Bhagavad-gītā was first spoken by Me to the sun-god, Vivasvān. Vivasvān spoke to his son Manu. And Manu, by his turn, spoke to his son Mahārāja Ikṣvāku." So if you take the history of Manu, then it becomes 400,000's millions of years ago Bhagavad-gītā was spoken. So Bhagavad-gītā is not a new thing. If we accept Bhagavad-gītā as it is, if we believe in the words of Bhagavad-gītā, or Kṛṣṇa, then Bhagavad-gītā is the oldest. It is not a new thing. It was long, long ago spoken to the sun-god Vivasvān. The sun-god, the president or the predominating Deity in the sun planet, is known as Vivasvān. So we have to study Bhagavad-gītā as it is by the paramparā system. As Śrī Kṛṣṇa says, evaṁ paramparā-prāptam [Bg. 4.2]. Not that whimsically somebody purchases a book from the market and he takes his pleasure to make an interpretation of his own intelligence. Bhagavad-gītā was spoken by Kṛṣṇa. He did not leave it for being interpreted by an ordinary man. There is no need of explaining Bhagavad-gītā in a different way.

Just like in the beginning of the Bhagavad-gītā we understand the statements very clearly:

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

The meaning is very clear. Dharma-kṣetre: the land of pilgrimage, the holy land of pilgrimage; kuru-kṣetre: the land which is known as Kurukṣetra. It is not fictitious. It is actual fact. Still there is Kurukṣetra, and people go there to perform religious ritualistic ceremonies. And in the Vedas it is written clearly, kurukṣetre dharmam ācaret. That is the statement of the Vedas. So from time immemorial this Kurukṣetra, land of Kurukṣetra is known as dharma-kṣetra. So what is the difficulty to understand dharma-kṣetre kuru-kṣetre [Bg. 1.1]? There is no difficulty. Unfortunately, some unscrupulous commentator says that "Kurukṣetra means this body." Where is the chance of interpreting like that, "Kuru-kṣetre is meaning body"? In no dictionary you will find that kuru-kṣetra is meant by body. Neither there is any chance. Interpretation is required when you cannot understand the word very clearly. In that case you can interpret. Just like the example is gaṅgāyāṁ ghoṣapali: "There is a neighborhood which is known as ghoṣapali on the Ganges." Now one may question how on the Ganges, Ganges is water, there can be a neighborhood? Then you can interpret that ”It is not on the Ganges water, but it is on the bank of the Ganges.” Then there is chance of interpretation. But when you can clearly understand that ”The thing is like this: Kurukṣetra is a place, and that is a place of pilgrimage,” why should you interpret that Kurukṣetra means the body? In this way Bhagavad-gītā is being misinterpreted. In the Ninth Chapter, when Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], one great commentator, very erudite scholar, he says, ”It is not to Kṛṣṇa; it is to the unborn principle which is within Kṛṣṇa.” But he does not know what is Kṛṣṇa, and he has the audacity to comment on the Bhagavad-gītā. Kṛṣṇa is not different from within and without. Kṛṣṇa, being Absolute, there is no such difference. As we have got difference, I, the spirit soul, is different from my body, but Kṛṣṇa is not like that. There is no such difference that Kṛṣṇa's soul and Kṛṣṇa's body. Kṛṣṇa is complete whole, pūrṇa. There is no such difference. The person who does not know what is Kṛṣṇa, if he tries to comment upon the transcendental knowledge imparted by Kṛṣṇa, that is simply impudent. So in this way, if we try to understand Bhagavad-gītā as it is, then we become liberated, we become a devotee of Kṛṣṇa, we become fully Kṛṣṇa conscious. That is the objective of Bhagavad-gītā. Kṛṣṇa therefore says, ”Arjuna, I am trying to deliver this knowledge of Bhagavad-gītā unto you because you are My devotee.” Bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam [Bg. 4.3]. ”Without you, nobody can understand what is the mystery of this Bhagavad-gītā knowledge.”

Therefore we should understand that Bhagavad-gītā is meant for a person who is a devotee and dear to Kṛṣṇa, not for the demons, who are against Kṛṣṇa. The demons are trying to kill Kṛṣṇa. Just like Kaṁsa: his only business is making plan how to kill Kṛṣṇa. Just like Rāvaṇa: his only business is how to kill Lord Rāma. So there are two classes of men. One class of men is called demigod, devatā, and the other class is called demon. And who is demon and who is devatā? Viṣṇu-bhakto bhaved deva āsuras tad-viparyayaḥ. One who is devotee of Lord Viṣṇu, he is called deva, demigod. All the demigods like Sūrya, Candra, Indra, and many others, they are all appointed servants of Kṛṣṇa. In the Caitanya-caritāmṛta, therefore, it is said,

ekale īśvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya se taiche kare nṛtya
[Cc. Ādi 5.142]

Very simple language: ”The only master, only īśvara, parameśvara, is Kṛṣṇa.” That is confirmed in the Brahma-saṁhitā also:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

In the Śrīmad-Bhāgavatam also it is confirmed, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Even Śaṅkarācārya, whom we call impersonalist, he has accepted in his comment on Bhagavad-gītā that ”Kṛṣṇa is the Supreme Personality of Godhead appearing as the son of Devakī and Vasudeva.” Similarly, all other ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, and lately, Caitanya Mahāprabhu… Of course, Caitanya Mahāprabhu is both ācārya and Kṛṣṇa Himself. Apart from His being Kṛṣṇa, if we take the part which He played as ācārya, that is, He also accepts Kṛṣṇa as the Supreme Personality of Godhead. Ārādhyo bhagavān vrajeṣa-tanayas tad-dhāma vṛndāvanam. So we are to follow the ācāryas, not these casual interpretations, interpreters, to understand Bhagavad-gītā. Then we will be misled. We cannot understand. Because Kṛṣṇa says that ”The mystery of Bhagavad-gītā will be understood by you because you are My very dear friend.” So… ”Because you are My devotee.” So unless one is devotee, how one can understand Bhagavad-gītā and Kṛṣṇa? That is not possible. Kṛṣṇa says plainly in the Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yas cāsmi tattvataḥ: [Bg. 18.55] ”Only through devotional service one can understand.” Although Kṛṣṇa has explained in the Bhagavad-gītā jñāna, yoga, karma, and other things, dhyāna, but He specifically recommends that simply by devotional service you can understand Him. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. In the Śrīmad-Bhāgavatam also, the same thing is confirmed:

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam…
[SB 1.2.20]

Bhagavat-tattva-vijñānam. It is a science. It is not a mental speculation or whimsical theorizing, that ”God may be like this, God may be like that,” and different philosophers will differ from one another. It is not like that. It is a great science. As two plus two equal to four, nobody can make it ”Two plus two equal to five” or ”Two plus two equal to three.” Anywhere, science is science, fact. Similarly, Bhagavad-gītā you cannot interpret differently. Just like ”Two plus two equal to five”-that cannot be. You have to accept ”Two plus two equal to four.”

So if you try to understand Bhagavad-gītā as it is, then you will be benefited. Our process of preaching this Kṛṣṇa consciousness movement is only that we are presenting Bhagavad-gītā as it is, without any malinterpretation. And you are practically seeing that all over the world this Bhagavad-gītā principles, Kṛṣṇa the Supreme Lord, is being accepted. All these boys and girls who are dancing in Kṛṣṇa consciousness, four years ago, four years back, they never heard of Kṛṣṇa. Of course, some of them knew Bhagavad-gītā, because Bhagavad-gītā is very widely read. But because Bhagavad-gītā was not properly presented, although for the last hundred or two hundred or more than that years, Bhagavad-gītā is widely read all over the world, there was not a single Kṛṣṇa-bhakta. But since Bhagavad-gītā is being presented as it is, within four years there are hundreds and thousands of Kṛṣṇa-bhaktas. That is our point, that you present the thing as it is, without any adulteration. Just like milk, pure milk, if you supply, automatically there will be many customers. But if you sell milk adulteration, adulterating with water, you can cheat somebody for some time, but you cannot cheat all for all the time. That is not possible. So it is now necessary. It is India's culture. People are hankering after this culture, Kṛṣṇa culture. So you should prepare yourself to present Bhagavad-gītā as it is. Then India will conquer all over the world by this Kṛṣṇa culture. Be… Rest assured. We are hankering after help from others. Our government men go there in America: ”Please give us wheat. Please give us money. Please give us soldiers.” Simply begging business. But here is a thing which (you) can give to them.

Simply begging does not glorify your country. Try to give something to the others, to other countries. That is the mission of Lord Caitanya Mahāprabhu. (applause)

Lord Caitanya Mahāprabhu says,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

We are meant for doing welfare activities to the whole world. We are not meant for exploiting. We have something to give to the whole world. That is Kṛṣṇa consciousness. That is the mission of Lord Caitanya Mahāprabhu. He says, "Everyone who has taken birth as a human being of this, in this country, Bhārata-varsa..." Specifically He said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

Without being human being, nobody can perfect his life. Animal, they cannot make perfect his life. It is not possible. By nature they are stopped. But a human being, he can perfect his life. And especially in India there is treasure of knowledge, Vedic knowledge. Why you neglect it? And the summarized knowledge is Bhagavad-gītā. So if we simply try to understand Bhagavad-gītā as it is, we understand immediately the science of God. And because we are all parts and parcels of God, we are actually hankering after uniting with God. That is our seeking. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). God is ānandamaya, and we, being part and parcel of God, or Kṛṣṇa, we are also ānandamaya. But we are seeking ānanda in a different atmosphere, in the material atmosphere. Therefore we are being baffled. The only remedy is that you take to Kṛṣṇa consciousness and you will be happy.

So it is the duty of every Indian to understand this science. It is a science, and spoken by the Lord Himself, and understood by all the ācāryas. Kṛṣṇa says ācāryopāsanam. We have to understand things through the ācāryas. Ācāryavān puruṣo veda. One who is not following the footsteps of the ācāryas, he cannot understand anything. Kṛṣṇa also says tad-vijñānārtham. No, Kṛṣṇa... That is said in the Kaṭhopaniṣad: tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Kṛṣṇa says, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. So everywhere the same instruction is there, that "You approach a person who is coming in disciplic succession," evaṁ paramparā-prāptam [Bg. 4.2], "and try to learn Bhagavad-gītā as it is. Your life will be sublime. Your life will be successful." That is our mission. We have given so many important books. We have got magazines. If you want to understand through intelligence and philosophy, we have got volumes of books we can deliver. You try to understand. If you simply read our book Kṛṣṇa in two parts, I am sure you will become Kṛṣṇa conscious, undoubtedly. Or if you feel that you cannot read or you have no money to purchase book, never mind. Lord Caitanya has given you very simple path: chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If you chant this mantra with faith and devotion, without any offense, but simply by chanting you will realize yourself, you will realize God, Kṛṣṇa, and your life will be successful. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. These are the statements of Vedic literature. Simply by chanting Hare Kṛṣṇa mantra, one can cleanse his heart of all the dirty things. And as soon as the dirty things are moved, then you become liberated. Bhava-mahā-dāvāgni-nirvāpaṇam. Immediately the blazing fire of material existence is extinguished.

These are the processes recommended in the Vedas. We are simply preaching the authorized principles of the Vedas, and we request you all to accept it. Not accept it blindly, but take it with all your reason and intelligence. Just like Caitanya-caritāmṛta says,

caitanyera dayāra kathā karaha vicāra
vicāra karile citte pābe camatkāra

It is not that we are forcing something. By force you cannot do anything. That is artificial. That is not... But it is a fact that in everyone's heart there is Kṛṣṇa consciousness because that is pure consciousness. Because we are part and parcel of Kṛṣṇa, naturally, just like father and the son, there is an eternal relationship. Similarly, Kṛṣṇa, the Supreme Personality of Godhead, we have got eternal relationship with Kṛṣṇa. That is now covered by the dirty things of māyā. But as soon as we remove, we cleanse these dirty things from our heart, then immediately we can understand what is Kṛṣṇa and what is our relationship with spirit.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Everyone's heart, there is Kṛṣṇa bhakti. Otherwise, how these Europeans, Americans, Canadians, Japanese, they are taking to Kṛṣṇa consciousness? We have Muhammadans also. Many Muhammadans, they are taking to Kṛṣṇa consciousness. Therefore it is to be understood that Kṛṣṇa consciousness, or love for Kṛṣṇa, is existing in everyone's heart. It is simply to be awakened. Nothing more. How it is awakened? Śravaṇādi-śuddha-citte karaye udaya. if you simply give your aural reception to the Kṛṣṇa kathā. Kṛṣṇa kathā means what is spoken by Kṛṣṇa, the Bhagavad-gītā, and Kṛṣṇa kathā means speeches and words which are spoken about Kṛṣṇa. The Śrīmad-Bhāgavatam is also Kṛṣṇa kathā, and Bhagavad-gītā is also Kṛṣṇa kathā. One is directly spoken by Lord Kṛṣṇa, end one is spoken by Lord, I mean to say, Vyāsadeva, the great saint Vyāsadeva, about Kṛṣṇa. So Caitanya Mahāprabhu says that "You preach this Kṛṣṇa kathā to everyone and then you become a spiritual master under My order."

So if we strictly follow these principles, if we simply say what Kṛṣṇa says, what Kṛṣṇa desires... Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you cannot do anything, simply speak to your friend, "My dear friend, please surrender unto Kṛṣṇa." You surrender first of all yourself and speak to others, "Please surrender unto Kṛṣṇa." Your life becomes sublime and successful.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Pandal Lecture

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Bombay, April 6, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, we are very much thankful to you for your kindly participating in this great movement, Hare Kṛṣṇa. This Hare Kṛṣṇa movement is especially meant for this age because for self-realization, although there are many methods recommended in Vedic scriptures, in this age the greatest common factor for self-realization is simply chanting this Hare Kṛṣṇa mantra. Actually, our miserable condition of life is due to our forgetfulness. As I said yesterday, day before yesterday, this material existence is a condemned position of the living entities, exactly like a criminal is placed in the prisonhouse. Now, the whole Vedic literature is meant for getting us liberated from this condition of life. So far Bhagavad-gītā is concerned, the same aim is there because at the ultimate instruction, Lord Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the ultimate goal. We have to come to that point, to surrender unto the lotus feet of the Supreme Personality of Godhead. It may take hundreds of years or hundreds of births, but unless we come to that point, our life is simply frustration. Śrama eva hi kevalam. In the Śrīmad-Bhāgavatam it is said,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

You can execute. You may have some particular type of religious system which you are following. It doesn't matter. But if that following your religious system, if you do not come to the point of understanding the Supreme Personality of Godhead, or if you do not become interested in the matter of understanding the Supreme Personality of Godhead, then you should know it that your performances of all religious ritualistic ceremonies are simply waste of time.

So how to come to the point of surrendering to the lotus feet of the Supreme Personality of Godhead is taught in the Seventh Chapter of Bhagavad-gītā. So I shall… I have given you some introduction to the Bhagavad-gītā, that this Bhagavad-gītā contains subject matter relating to God, to the living entity-īśvara, jīva-and prakṛti, and the time factor, and karma. Now, in the beginning, the six chapters in the Bhagavad-gītā are simply devoted to understand what is the constitutional position of the jīva. The living entities are eternal. That is stated in the Second Chapter of the Bhagavad-gītā: dehino 'smin yathā dehe kaumāraṁ… [Bg. 2.13]. [break]… dvau bhūta-sargau loke 'smin daiva āsura [Bg. 16.6]. Asmin loke, in this world, there are two kinds of living entities, not only in human society but also in animal society, in trees, in plants, in… There are 8,400,000 species of life-aquatic, plants, trees, reptiles, insects, birds, beasts, then human beings, civilized human beings, noncivilized human beings. And altogether, there are 8,400,000 species of life, and they are divided into…[break]

…man's body. So… But I am the same. I can remember some of the incidences of my childhood, of my boyhood, of my youthhood. Therefore I am permanent. That is the real understanding of the living entity. These things have been explained very vividly. And in the Sixth Chapter Lord Kṛṣṇa recommended how to practice yoga. Yoga is the beginning of linking up our lost relationship with the Lord, yoga. Yoga means adding, addition or linking. Because we are now forgotten… The yoga system, any yoga system, means… Bhakti-yoga, karma-yoga, jñāna-yoga-there are different names of yogas-but actual fact is how to link up our lost relationship with the Supreme Lord. That is called yoga. Yoga indriya-samyamaḥ. Indriya. Because we are being deviated from our eternal relationship with God, Kṛṣṇa, on account of our too much being engaged in sense gratification. Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām [Bg. 2.44]. Lord says, Kṛṣṇa says, "Those who are too much after bhoga and aiśvarya, material enjoyment and material opulence," prasaktān āṁ tayāpahṛta-cetasām, "whose heart has been taken away by the process of sense gratification, for them, it is very difficult to be situated in samādhi." Bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām. So yoga, yoga means to control the senses. Those who are too much in the bodily concept of life, for them, this haṭha-yoga is prescribed just to control the sense by some mechanical way. You sit down, āsana, prāṇāyāma, dhyāna, dhāraṇā, pratyāhāra. There are eight different stages of fulfilling the yoga practice and then coming to the position of samādhi. Samādhi means fully situated in Kṛṣṇa consciousness. That is real samādhi. Dhyānāvasthita-tad-gata-manasā. Dhyānāvasthita-tad-gata-manasā paśyanti yaṁ yoginaḥ. This is the definition of yogi. They are in meditation, and the mind, being absorbed in the thought of Viṣṇu, and yaṁ paśyanti yoginaḥ. The yoginaḥ, by controlling the senses, concentrating the mind upon Viṣṇu, they become yogi. Dhyānāvasthita-tad-gata-manasā: mind is absorbed in the thought of Viṣṇu. That is perfection of yoga. So that is one method. Those who are too much, I mean to say, thinking of this body, for them, this haṭha-yoga system is prescribed. But the aim of that haṭha-yoga system is to see or search out the Supreme Personality of Godhead, or Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. The Supreme Lord is situated in everyone's heart, and by this yoga practice, by samādhi, one is situated constantly seeing the Supreme Personality of Godhead Viṣṇu. That is samādhi.

But there is another method, supreme method. That will be explained in the Seventh Chapter of the Bhagavad-gītā. At the end of the Sixth Chapter the conclusion is,

yoginām api sarveṣāṁ
madgatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"Anyone who is always thinking of Me within his mind," śraddhāvān, "not mechanically, but with faith and love," śraddhā, and bhajate-bhajate means bhaja sevayam, engaged in the service-"such person is the first-class yogi." That is recommended by Kṛṣṇa. And in the bhakti-yoga system, the same thing is also recommended:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

This is spoken in the Brahma-saṁhitā by Lord Brahmā. He says that ”The devotee whose eyes are smeared with the ointment of love of Godhead…” Just like we sometimes use surma for clarifying our eyesight, similarly, one whose eyesight is purified… We have to purify the position of our senses in order to perceive. With our present senses, materialistic senses, we cannot understand Kṛṣṇa, or God. It is not possible. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. He is not… Kṛṣṇa is not perceivable by our material senses. ”Then why you are troubling so much, because you have nothing but material senses?” No. It can be purified. How it can be purified? By love of God. When you evolve your dormant love of Godhead, your vision becomes different. That is called premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. They are also yogis. Yoginām api sarveṣāṁ [Bg. 6.47]. The same process. Either you go through the haṭha-yoga process or jñāna-yoga process, the ultimate goal is Kṛṣṇa, ultimate goal is Viṣṇu. And if we miss this point, then… The Bhāgavata says,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te ’pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

So the verdict of all śāstras, Vedic literatures, is aiming how to understand Kṛṣṇa. That is the version of all Vedas. So Kṛṣṇa here in the Seventh Chapter, recommending personally. Kṛṣṇa is teaching the process how you can understand Kṛṣṇa. You haven’t got to learn some art and method how to understand Kṛṣṇa from anyone else. You can understand directly from Kṛṣṇa. That is the process. The Bhāgavata says, athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi [SB 10.14.29]. Without Kṛṣṇa’s mercy, nobody can understand Kṛṣṇa. That is the process. The Vedas also says, nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena: ”One cannot understand the Supreme Soul simply by lecturing.” Pravacanena. If one is very expert in lecturing, it does not mean that he has realized Kṛṣṇa. Na medhayā. Or if one has very good brain-a great scientist, great philosopher-he can understand Kṛṣṇa? Veda says, ”No.” Na medhayā na bahunā śrutena: ”If one is very learned in Vedic literatures, he also cannot understand Kṛṣṇa.” But one who is favored by Kṛṣṇa or when Kṛṣṇa reveals Himself to somebody, being satisfied with his devotional service, he can understand Kṛṣṇa; nobody else. Therefore the process ultimate comes to the bhakti-yoga. Bhaktyā mām abhijānāti [Bg. 18.55]. In the Bhagavad-gītā you’ll find that nobody understands Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

To understand Kṛṣṇa in truth, tattvataḥ, it is very difficult. Out of many hundreds and thousands of people one tries to make his life successful by spiritual advancement, by accepting so many processes, jñāna-yoga, karma-yoga, dhyāna-yoga. And out of many perfect persons…, or, not perfect. Out of many persons who have succeeded in such processes, one may understand Kṛṣṇa. That is difficult also. So without Kṛṣṇa’s mercy… The conclusion is: without Kṛṣṇa’s mercy, nobody can understand Kṛṣṇa. Therefore it is futile to explain Kṛṣṇa, to comment on Bhagavad-gītā, without being a devotee of Kṛṣṇa. That is a fact. It is not that because one is very learned scholar or because one is very learned scientist or philosopher… Without any Kṛṣṇa consciousness, it is not possible for him to understand Kṛṣṇa. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi [SB 10.14.29]. Na cānya eko ’pi ciraṁ vicinvan. Others, they may go on speculating for thousands and thousands of years; still, they will not be able to understand what is Kṛṣṇa.

Therefore Kṛṣṇa, in the Seventh Chapter, He is teaching how to understand Kṛṣṇa, how to realize Him. That realization, He says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

”My dear Arjuna, now I shall speak to you how you can understand Me thoroughly.” Of course, it is not possible to understand Kṛṣṇa thoroughly. That is not possible. But still, as far as our knowledge is concerned, we can get an idea of Kṛṣṇa if we follow these instructions. Kṛṣṇa is unlimited; we are limited. Therefore, however we may become advanced, it is not possible for us to understand the unlimited. That’s a fact. But still, we can understand to some extent by the mercy of Kṛṣṇa, not otherwise. Therefore Kṛṣṇa says, mayy āsakta-manāḥ. One has to develop his mind being always attached to Kṛṣṇa. Āsakta. Āsakta means attachment. This āsakti is also not attained very easily, but there is a process. If we follow the process, as recommended by the authorities, then there is way. And one who is serious to understand God, or Kṛṣṇa, they must follow the methods prescribed by the mahājanas. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you follow the footsteps of great personalities, great ācāryas, then that is the way. You don’t manufacture your own way. Then you will be frustrated. Mahājano yena gataḥ sa panthāḥ. So who can be greater mahājana than Kṛṣṇa? All mahājanas, they are great devotees of Kṛṣṇa; therefore they have become mahājanas. Just like Svayambhū, Lord Brahmā, Nārada Muni… Svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]. Śambhu, Lord Śiva. Svayambhūr nāradaḥ śambhuḥ kapilaḥ kaumāraḥ, kapilo manuḥ. Kaumāra, the four Kumāras, Sanat Kumāra, Sunanda, these four Kumāras, and kumāraḥ kapila, Kapiladeva, the original propounder of Sāṅkhya philosophy, Kapiladeva; and Manu, you know, Manu-saṁhitā, the law-giver to the mankind, Svayambhuva Manu, Manu. And Prahlāda Mahārāja, whose instructions we were discussing in the morning. Prahlādo janaka-rāja bhīṣma, the grandfather of the Kurus. Vaiyāsaki, Śukadeva Gosvāmī; or Bali Mahārāja, a grandson of Prahlāda Mahārāja, he is also an authority. And Yamarāja, he is also authority. So we have to follow these authorities. Otherwise, dharmasya tattvaṁ nihitaṁ guhāyām: we cannot understand the secrecy of religion. So all these twelve mahājanas, they are great devotees of the Lord. Therefore they have become mahājanas, authorized persons.

Now here Kṛṣṇa, in the Bhagavad-gītā, taking compassion on the fallen souls of the Kali-yuga, He is personally instructing. How much fortunate we are. Although we are born in this age, fallen age of Kali-yuga, still, we are so much fortunate that Kṛṣṇa personally is taking interest how to teach us. He comes personally as He is, Lord Kṛṣṇa. And still, when He is misunderstood, avajānanti māṁ mūḍhāḥ [Bg. 9.11], again He comes as a devotee, Lord Caitanya. Lord Caitanya was detected by Śrīla Rūpa Gosvāmī:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

He understood that Lord Caitanya is no other than Lord Kṛṣṇa Himself, but He has appeared as a devotee just to deliver love of Kṛṣṇa to everyone. Kṛṣṇa-prema-pradāya te. Kṛṣṇa-prema, love of Godhead, love of Kṛṣṇa, one who delivers, one who gives in charity the love of Godhead, he is called mahā-vadānya, the greatest of all munificent persons. Namo mahā-vadānyāya. So there is a program of Kṛṣṇa. Sometimes He comes Himself, sometimes He comes as a devotee, sometimes He leaves behind Him instructions like Bhagavad-gītā, and sometimes He authorizes somebody to preach this cult. Of course, anyone who is a sincere devotee, he is authorized. That Kṛṣṇa, as Lord Caitanya, has said personally, āmāra ajñāya guru hañā tāra ei [Cc. Madhya 7.128]. Our only business is to follow the superiors. Just like a faithful servant, if he simply follows the instruction of the master, then he is perfect. If he does not adulterate the instruction of the master, then he's perfect.

It is not that those who are preaching this Kṛṣṇa cult, they are all perfect. There may be many deficiencies. Any conditional soul has got four deficiencies naturally. He is to commit mistakes. However great man he may be, surely, because he is conditional soul, he'll commit mistake. You know. In our country Mahatma Gandhi, he was a great man undoubtedly, but he also committed mistake, so what to speak of us? A conditioned soul must commit mistake. And he must be illusioned. To accept something as something else, that is called illusion. Just like illusion, best example of illusion, is given that māyā-marīcika, to accept water in the desert. An animal sees that there is water in the desert, and being thirsty, he goes after the water, but the water also makes progress, and he also makes progress. In this way he dies. That is called illusion. Actually, there is no water, but he is fleeing after water. So for conditioned soul these are the defects. He is to commit mistake, he is illusioned, and he has got a cheating propensity also. Everyone is thinking in transaction that "I have cheated that man very nicely. In business transaction I have gained; he has lost." And of all the deficiencies, most important deficiency is that our senses are imperfect. We say, "I want to see God," but we forget that our eyes are so imperfect that I cannot see in the nearest eyelid. As soon as I close my eyes, I do not see the eyelid. This is the power of my seeing. Therefore we should not be so much proud of our seeing power that we'll say that "I want to see God. Can you show me God?" This is not possible.

So these four deficiencies of conditioned soul are there; therefore we cannot have perfect knowledge by our mental speculation. That is not possible. We have to receive knowledge from authorities. That is the process. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If we receive knowledge… Our process is that we are trying to receive knowledge from Kṛṣṇa, the greatest mahājana, the greatest authority, and if we follow the instruction of Kṛṣṇa, then we are perfect. The same example, as Kṛṣṇa Caitanya Mahāprabhu says,

āmāra ajñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

This is necessary. It is not that you have to become completely perfect by following certain process. If you simply perfectly follow the instruction of Kṛṣṇa, then you become perfect. Other processes, yoga, dhyāna, karma, jñāna… There are many processes to make oneself perfect, but even becoming perfect, you cannot understand Kṛṣṇa. Yoginām. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Siddhaye means perfection. Yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ. Even you become perfect, still, it is doubtful whether you have understood Kṛṣṇa. This is the position.

Therefore the conclusion is that if you simply follow the perfect instruction of Kṛṣṇa, then automatically you become perfect, however imperfect you may be. That is our duty. It is not very difficult. Just like a child, a boy, a child. He's asking father, "My dear father, what is this?" An intelligent child questions like that. The father explains, "This is this," and the child accepts. Then his knowledge is perfect. But if he accepts the instruction of the father or mother, immediately he becomes perfect. There are many other examples. Just like a child wants to know who is father. The mother says, "My dear child, this gentleman is your father"-that is perfect knowledge. But if the child wants to research who is his father, it is impossible to find out. Similarly, if we want to know the supreme father, Kṛṣṇa, or God, we have to take instruction from the supreme father, not speculating, just like by speculating we cannot understand our ordinary father without the instruction of mother. If you go on speculating, "He may be my father. He may be my father. He may be father," go on speculating, but you will never understand who is your father. But you accept the authoritative statement of your mother, that "He is your father"-that is perfect knowledge. That process should be accepted. Otherwise, our position is very precarious.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]

These, our present senses, are very blunt, imperfect. It is to be purified by sevonmukha, being eager to serve Lord Kṛṣṇa. Then our senses will be purified. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means without any contamination. At the present moment our senses are contaminated. I am thinking in so many different consciousness. I am thinking in consciousness of nationality, community, society, friendship-so many ways-but without Kṛṣṇa consciousness. Therefore our consciousness is impure. We have to be freed from all the designated consciousness. Just like Caitanya Mahāprabhu says, "I am not a brāhmaṇa. I am not a kṣatriya. I am not a sannyāsī. I am not a brahmacārī. I am not a gṛhastha." In this way He denied His identity to all these eight kinds of forms and stages, varṇāśrama. Then He said that gopī-bhartur pada-kamalayor dāsa-dāsānudāsaḥ: "I am the servant of the servant of the servant of Kṛṣṇa, who is maintainer of the gopīs." This is the identification of Caitanya [Cc. Madhya 13.80].

So we have to follow the mahājanas, great personalities or a great devotee like Caitanya Mahā…, that "I am also the servant of the servant of the servant of Kṛṣṇa." That is our real identity. This is called mukti, liberation. As soon as we understand that "I am the servant of the servant of the servant of Kṛṣṇa," this identification is ahaṁ brahmāsmi, "I am not this." Brahmāsmi, this concept of life, that "I do not belong to this material world. I am Brahman. I am spirit soul…" So without being spirit soul, how we can become servant of the supreme spirit? Just like without being fire, you cannot remain in the fire, similarly, without becoming Brahman, how we can serve the Supreme Brahman? So this is Brahman realization. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Now, after being purified, what is your position? Not that you become imperson. There are philosophers, that when one becomes identified with Brahman, he becomes immediately imperson. No. We keep our personality. We are never imperson. All of us are individuals. Kṛṣṇa is individual. We are sitting here. We are all individual. So we keep our individuality, but our senses become purified. That is called mukti. Bhāgavata gives the definition of mukti: mukti hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. What is mukti? Mukti means when one gives up his engagement, activities, hitvā anyathā rūpam, identifying himself with something material, and he is engaged in his own original, constitutional position, and that is called mukti. The original constitutional position is every living entity is a part and parcel of the Supreme Person. I have given you several times example. This is stated in the śāstras also. Just like this finger is my part and parcel of this body. It is the duty of the finger to serve the whole body. I want to do like that; the finger helps me. That is the duty of the finger. If the finger cannot do it, then it is to be understood that he is diseased. It is diseased. As soon as the finger cannot give me regular service, it is to be understood that it is diseased. Similarly, any person who is not giving service to the Supreme Personality of Godhead, he is diseased, materially diseased. He has to be cured. Therefore the śāstra says, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Just suppose I am a great patriot. I am giving service to my country. That's very good. But I am creating many enemies at the same time because there are other persons who are also interested in their country or community. Therefore that kind of service is not perfect. That is service with designation because I am thinking… I am spirit soul, I am Brahman, I am eternal servant of Kṛṣṇa, or God, but I am thinking that "I am servant of this country, this community, this society, this…" so many things. So one has to become free from the designation. Then his senses will be purified. At that time, with that purified senses, when he renders service to the Lord, that is called bhakti. That is called bhakti.

Bhakti is not a sentiment. It is practical. It is practical, to engage… Just like Arjuna. Arjuna is certified by Kṛṣṇa as bhakto 'si, "My devotee." Does it mean that he was sitting idly? He has gone to Himalaya? No. He was serving Kṛṣṇa personally as a fighter. That is required. That is bhakti. Some gentleman criticized, "Swamijī, your bhakti cult will make people dull because they will simply sit down and chant Hare Kṛṣṇa." And "No, you have not seen a bhakta. You are misguided," I replied. In our India, two histories are there: the history of Rāmāyaṇa and the history Mahābhārata. And there were two great battles: fight with Rāvaṇa and Kurukṣetra fighting. In these two fightings the heroes were Vaiṣṇavas: Hanumānjī and Arjuna. They are still worshiped as the great Vaiṣṇavas, Vajrāṅgajī and Arjuna. So it is a mistake. Here is the definition of bhakti: tat-paratvena nirmalam, "When your senses are purified by devotional service." Not that your senses are wiped out in mukti. No. The senses are there. It cannot be wiped out. Simply it is purified. Just like if you have got some disease-the same example-in your finger, it is painful. You cannot render service. But when the finger is cured by treatment from the disease, it again gives service. Similarly, those who are not engaged in the service of the Lord, Kṛṣṇa, they are supposed to be diseased. The degree may be different, that one is very highly diseased, another is very slightly diseased. It doesn't matter. But he is diseased. Therefore this is the curing method. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Kṛṣṇa says to Arjuna, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. When He said? When he was cured of the disease. Kṛṣṇa asked him… (end)

710407LE.BOM

Pandal Lecture

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Bombay, April 7, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, I thank you very much for your kindly participating in this movement of Kṛṣṇa consciousness. Perhaps this meeting will be ended tomorrow and we shall have a nice procession to Chowpati at 4 p.m., and I hope you will all join us as you are usually doing. Actually, according to Caitanya Mahāprabhu and according to the Vedic instructions, this movement should be continued in every city for twenty-four hours. Kīrtanīyaḥ sadā hariḥ [Cc. Ādi 17.31]. Caitanya Mahāprabhu does not say that it should be occasional, temporary. He says that kīrtanīyaḥ sadā. Sadā means always. Similarly, Śrīmad-Bhāgavata says also, nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. One has to cleanse all the inauspicious things within our hearts. Caitanya Mahāprabhu says also the same thing, that ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We have to cleanse the dirty things accumulated in our heart since time immemorial. Bhaktivinoda Ṭhākura said, anādi-karama-phale, pori' bhavārṇava-jale. We do not know when we have begun this conditioned life in this material world. You cannot trace. That is impossible, because this life is not only in this creation, but it is coming from another creation. Suṣupti. Now the creation is going on since the birth of Lord Brahmā, and it will continue for so many millions of years. Again it will be annihilated. As you will find in the Bhagavad-gītā, bhūtvā bhūtvā pralīyate [Bg. 8.19]. This creation takes place exactly like your body, my body. The creation of this body takes place at a certain date. That is the beginning of history. But time is immemorial, I mean to say, eternal. It is all relative truth. The history is relative. Just like my life begins, this body begins somewhere in 1896-something like that-and it ends somewhere. That time limit is relative to my body. Similarly, there is Brahmā's body. That relative time is long, long duration. As you'll find in the Bhagavad-gītā, Brahmā's life is described by Kṛṣṇa, sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ [Bg. 8.17]. This Satya, Tretā, Dvāpara, Kali, four yugas, it comes to about forty-three lakhs of years. So combine together, if you multiply it by one thousand, that is the duration of one day's life of Brahmā. Similarly, he has got night. This is only daytime, twelve hours. The similar period, night, that makes twenty-four hours. Then again one month, thirty days and nights. Similarly, one year, twelve months. Similarly, one hundred years. So his duration of life is also one hundred years, but because it is a different person, that truth is relative according to that person. That is scientifically admitted: everything is relative truth, nothing absolute truth.

So we are… It is a fact that we are in a conditioned life. It is not absolute. And the, Kṛṣṇa, He is absolute. He is never conditioned, as we have explained that the three qualities of this material nature are emanation from Kṛṣṇa, but He is not affected by the qualities. Therefore He is called nirguṇa. Nirguṇa, nirākāra, does not mean that He has no form or He has no quality. He has no material qualities, nor He is affected by the material qualities. And ākāra… He is not nirākāra as we understand. We understand nirākāra means formless. But Kṛṣṇa is not formless. Kṛṣṇa has form. That is transcendental form, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is eternal and full of bliss, transcendental bliss, and full of knowledge. That is Kṛṣṇa's feature. So we have also got minute quantity of Kṛṣṇa's qualities because we are minute particles of Kṛṣṇa, but that is now covered by māyā. This māyā means… When we forget our actual relationship with Kṛṣṇa, that is called māyā, false egotism. Falsely I am thinking that "I am American," "I am Indian," "I am brāhmaṇa," "I am this," "I am that." These are all false designations. Real identification is "I am Kṛṣṇa's." I have repeatedly said. When this realization is achieved, that mahātmā is su-durlabhaḥ, very rare. Sa mahātmā su-durlabhaḥ. Who? One who understands that vāsudevaḥ sarvam iti: [Bg. 7.19] "Vāsudeva is the origin of everything." Kṛṣṇa is the origin.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Cause of all causes. That is being explained by Kṛṣṇa Himself personally. You are hearing about God from God personally. How it is that you do not understand what is God? That means you do not try to understand it or you are misled by duṣkṛtina. Kṛṣṇa therefore says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. This śloka we have discussed partially last night.

So anyone who is trying to divert people's attention from Kṛṣṇa to non-Kṛṣṇa… That is the business of the modern so-called philosophers and educationists or religionists. They'll continue to read Bhagavad-gītā life long but will interpret in a different way so that people may not surrender to Kṛṣṇa. That is their business. Such persons are called duṣkṛtina. They are themselves also not ready to surrender to Kṛṣṇa, and they are misleading others also not to surrender to Kṛṣṇa. That is their business. Such persons are duṣkṛtina, miscreants, rogues, rascals, those who are deviating people in other ways. A great scholar-I do not wish to name-he is writing in his commentary, "It is not to Kṛṣṇa." Just see. Kṛṣṇa says, man-manā bhava mad-bhaktaḥ: "You just become My devotee." Mad-yājī māṁ namaskuru: "You just worship Me and offer your obeisances unto Me. In this way you will get Me. You will achieve Me." The commentator says… The so-called learned commentator says, "It is not to the Kṛṣṇa person but it is the Absolute Truth which is within Kṛṣṇa." That means he is dividing Kṛṣṇa from the Absolute Truth. He does not know what is Kṛṣṇa. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no other truth, great truth, than Myself." And he says, "Something greater than Kṛṣṇa within Śrī Kṛṣṇa." That means it is clear that he does not know what is Kṛṣṇa, and he has the courage to comment on Bhagavad-gītā. That is the pitiable condition. One who does not understand Kṛṣṇa, he is daring to write comments on the Bhagavad-gītā. That is misleading. Therefore Kṛṣṇa says, duṣkṛtina. They will produce volumes of books. Na yad vacaś citra-padaṁ harer yaśaḥ [SB 1.5.10]. Bhāgavata says that "You can produce volumes of books with nice literary, metaphorical arrangements." Na yad vacaś citra-padaṁ harer yaśaḥ na pragṛṇīta karhicit. The Bhāgavata says that "You can produce a nice book by mental concoction and speculation with nice grammatical and metaphorical arrangement, but if there is no glorification of Kṛṣṇa, then it is…" What is, like that? Tad vāyasaṁ tīrtham: "This is a place where you throw away all nasty things." After your mucus or any, all nasty things you throw away, the crows will come there. They will enjoy. Therefore Bhāgavata says, "Such literary productions where there is no glorification of the Supreme Lord, it is just like the enjoyable spot of the crows." But there is another class of birth who are called swans, rāja-haṁsa. They will not come there. They will not come there and enjoy with the crows. This is natural division. They will go in a place where there is very clear reservoir of water, nice trees, nice fruits and flowers, nice birds, mānasa-tīrthas, mānasa-gaṅgā, like that. They will enjoy there. Similarly, this mental speculation, huge, huge books, will be enjoyed by a class of men who are compared with the crows. But glorification of Kṛṣṇa will be enjoyed by a class of men who are called swans or paramahaṁsas.

So Bhagavad-gītā, Śrīmad-Bhāgavatam, they are meant for paramahaṁsa-sādhika-caraṇam, for the paramahaṁsas. Those who are duṣkṛtina, miscreant, crows, they cannot enjoy what is the taste of Bhagavad-gītā. Therefore Kṛṣṇa says to Arjuna… When He was teaching to him beginning of the Bhagavad-gītā, He said, bhakto 'si me priyo 'si me rahasyaṁ hy etad uttamam: "Because you are My devotee, because you are My friend, very dear friend, therefore I am disclosing you the mysteries, rahasyam." Not anybody can understand Bhagavad-gītā. It is not possible if he does not follow the principles adopted by Arjuna. Bhakto 'si priyo 'si me [Bg. 4.3]. That is the way of studying Bhagavad-gītā. Otherwise, those who are duṣkṛtina, they will take advantage of Bhagavad-gītā for making their business and flatter some other duṣkṛtina miscreants also to mislead them. Because other miscreants, they want to be misled, the asuras. Āsuri-bhāvam āśritāḥ. What is the āsuri-bhāva, demonic tendency? The demonic tendency is that "I am God." That is called demonic tendency, falsely thinking that "I am God." In spite of all education, they have not the little sense that how he becomes a God. Here is God, Kṛṣṇa. We have got His activities. He married sixteen thousand wives, and He constructed sixteen thousand palaces, and He expanded Himself into sixteen thousand forms. Here is one God. And you are or I am sitting here; I cannot expand up to my apartment also, and how I am expecting to be called as God? These are the test. But these people are popular because certain class of men, āsuri-bhāva, they also want to be cheated like that. Therefore Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: [Bg. 7.15] "Those who are miscreants, those who are rascals, mūḍha, narādhama, lowest of the mankind, māyayāpahṛta-jñānā, and stolen of his knowledge by māyā, such persons, because they are asuras, demons, they do not surrender unto Me." So we have to take it from the statement of Kṛṣṇa that anyone who does not understand Kṛṣṇa, who does not surrender unto Kṛṣṇa, they are to be understood under these classifications.

Then here is one commentation by a learned scholar and devotee, Baladeva Vidyābhūṣana. He said, nanu cettvām eva prapannā vimucyante, tarhi paṇḍitā api kecit kim iti tvāṁ na prapadyante. Now, if Kṛṣṇa has said simply by surrendering unto Him, mām eva ye prapadyante māyām etāṁ taranti te… Our business is, in the human form of life, how to get out of the clutches or conditions of māyā. We are actually trying to do that. All the scientific improvement, material advancement of knowledge, means that we are trying to avoid the conditions imposed by material nature. That is actually we are doing. Why you have invented this electric fan? Call it, that is material science improvement. Because in the excessive heat we are troubled. And wherefrom this excessive heat comes? It comes from the material nature. Therefore our struggle for existence is to fight with the impositions of the material nature. So Kṛṣṇa says that in this way fighting, you cannot get out of the clutches of māyā. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is very difficult. You may have hundreds and thousands of electric fans, but still you will have to feel the effect of excessive heat. You cannot avoid it. Similarly, you may have hundreds or thousands of heating arrangements; still, you have to feel the effects of the cooling effect of winter season. You cannot… Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. We have traveled all over the world. I have seen different climatic influence, how people are suffering. In the Western countries they are thinking that "Indians are very happy because the country is very warm," and we are thinking that "The Western people are very happy because the country is very cold." But nobody is happy; that is a fact-neither the Westerners nor the Easterners-because all of them under the grip of māyā. That is a fact. So in this way you cannot escape the stringent laws of māyā, or material nature. That is impossible. That is said by Kṛṣṇa Himself. It is not my statement. Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot escape. Suppose you are escaping by some arrangement, by heating arrangement, by cooling arrangement. But that does not mean by that process you will escape the actual laws of material nature. Just like we have got cold storage. We keep fruits and other things in the cold storage. It looks that it is keeping fresh, but the decomposition method is not stopped there. As soon as you take out from the cold storage, it is all rotten. So you cannot escape the actions or reactions of material nature by these methods. Therefore Kṛṣṇa says, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is very difficult, duratyayā, most difficult task to get out of the, I mean to say, regulative principles of material nature. Then how it is possible? Mām eva ye prapadyante māyām etāṁ taranti te: "Simply by surrendering unto Me one can do it."

So the idea is that… Just like one man is suffering from some disease. The doctor is giving, physician is giving, some medicine and some diet. So if we follow the directions of the physician and eat the diet prescribed by him, there is hope of curing the disease. This is one way. And another person who is suffering from disease but does not care for the physician's instruction or any medicine, he is going on. He is certainly destined to die. As you can understand, similarly, in this material world, both the devotees and nondevotees are there. The devotees, they are trying to be cured from this material disease, and the nondevotees, they do not care for it. They are therefore continuing suffering. We should understand in this way, that… Baladeva Vidyābhūṣana questions that "If by surrendering unto Kṛṣṇa we can become out of the clutches of māyā, why the paṇḍitas, why the learned scholars, scientists, and philosophers do not do that?" So he says that tatrāha na mām iti, duṣṭaś ca te kṛtinaḥ, śāstrārtha-kuśalāś ceti duṣkṛtinaḥ ku-paṇḍitās te māṁ na prapadyante śrutiś caivam āha. He is giving evidence from the Vedas how these rascals, they think of themselves as very learned. In the Vedas it is said, avidyāyām antare vartamānaḥ svayaṁ dhīraḥ paṇḍitaṁ manyamānaḥ: "There is avidyā, nescience, ignorance, within, but they are thinking that 'I am very learned.' " That is our another disease. One disease is the troubles and conditions offered by the material nature. So Kṛṣṇa says that in this material world, so long we are, we have to execute the devotional service. But we may not be disturbed by these material conditions. That was advised to Kṛṣṇa, (to) Arjuna.

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino (nityās)
tāṁs titikṣasva bhārata
[Bg. 2.14]

Tāṁs titikṣasva bhārata. So a devotee, his business is that "Because I have got this material body and because I had my past misdeeds, although I am suffering, it does not matter. It comes and goes. It does not matter. Let me do my duty." That is advice of Kṛṣṇa. A devotee is not disturbed by the material condition. Tat te 'nukampāṁ su-samīkṣamāṇo [SB 10.14.8]. If there is some reverse condition of life, a devotee thinks, "It is also grace of the Lord because I am minimizing. With minimum trouble, I am minimizing the effects of my past misdeeds." They think like that. So persons who are not devotees, they do not know that only Kṛṣṇa, or the Supreme Personality of Godhead, He can get me relieved from these material clutches. There is no other way. Hariṁ vinā na mṛtiṁ taranti. We cannot get relief from these clutches of material world unless we surrender unto Kṛṣṇa. Kṛṣṇa therefore says very clearly, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. That is the ultimate end of this Kṛṣṇa philosophy, Bhagavad-gītā. We have to ultimately surrender to Kṛṣṇa. Otherwise, there is no escape. But those who are miscreants, those who are mūḍhas or narādhamas, they do not do it.

But there are other classes of men who are described in the next paragraph. He says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

These are the classifications of the demons, those who are atheists, faithless and do not accept the Supreme Personality, their description. But there are others. Not that everyone is asura. There are devatās also. Two classes of men are always there: devatā and the asura. So what are the devatās? Catur-vidhā bhajante mam janāḥ sukṛtino 'rjuna [Bg. 7.16]. There are four classes of men whose background is pious activities. Catur-vidhā bhajante māṁ sukṛtinaḥ. The other word is duṣkṛtina, miscreants who are always engaged in sinful activities. And there are others also who are always engaged in pious activities. Therefore śāstra recommends to be engaged always in pious activities: "You do this. You do that. You go to the temple. You take early morning bath. You take bath in the Ganges. You take bath in the Yamunā." That is the basic principles of Indian culture, to make all people sukṛtina. Because without becoming pious, nobody can understand what is God, what is Kṛṣṇa. That is not possible. The whole civilization is based on the process of making people pious. Because in another place we'll find Kṛṣṇa says that yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇam. Without puṇya-karma, without pious activities, nobody can enter into the devotional service.

yeṣām anta-gatam pāpaṁ
janānāṁ puṇya-karmaṇam
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

So this process should be adopted, how to become sukṛtina. Sukṛti means yajña-dāna-tapa-kriyā. One must perform sacrifices as prescribed in the śāstras, and they must give in charity their hard-earned money for Kṛṣṇa's cause. That is called dāna. Yajña, dāna, and tapasya. Tapasya. Just like tomorrow is Śrī Rāma-navami. The tapasya will be that all the devotees will observe fasting from morning till evening. This is called tapasya. Just like Ekādaśī day-there is no eating sumptuously. Simply you take little fruits and flowers. Try to avoid that also. You don't take even water. That is really ekādaśī. But because we cannot do it-in the Kali-yuga the time is different-therefore we are allowed to take little fruit and milk, which is called anukalpa. These are different methods of tapasya. And yajña. This yajña, saṅkīrtanaiḥ prāyair yajñaiḥ, yajanti hi su-medhasaḥ. In this age you cannot perform that big aśvamedha yajña, gomedha yajña, rājasūya yajña, so many other yajñas. It is not possible. First of all, you have no means to perform such yajñas, hundreds and hundreds of tons ghee required for putting into the sacrificial fire. You have not even a drop of your ghee. So forget all those yajñas. In this age, yajñaiḥ saṅkīrtanaiḥ prāyaiḥ. That is recommended in the śāstra:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtanaiḥ prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

So these are pious activities, to perform yajña and to give in charity, yajña, dāna and tapasya, accepting voluntarily austerity. That will make you sukṛtina. And if you actually become sukṛtina, then you'll be inclined. Because the dirty things will be cleansed by these pious activities, then you will understand. Just like when the sky is cleared of all clouds you can see the sunshine very brilliantly, similarly, you can see Kṛṣṇa and God very brilliantly as soon as the cloud accumulated in your heart of all dirty things is cleansed. The process of cleansing in this age is this saṅkīrtana yajña. This saṅkīrtana movement is not unauthorized. It is authorized by the śāstras. And because they are being properly performed, it is taking effect all over the world.

So we have to undergo all these processes recommended in the śāstras-yajña-dāna-tapa-kriyā. So this is yajña, saṅkīrtana-yajña. It is recommended in the Vedic literature that in this age, Kali-yuga, the form of the Lord as kṛṣṇa-varṇaṁ tviṣākṛṣṇam, that "He is always engaged in describing or glorifying Lord Kṛṣṇa." Who is that? Caitanya Mahāprabhu. Caitanya Mahāprabhu is the indicated incarnation in the Śrīmad-Bhāgavatam. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam [SB 11.5.32]. You have seen Lord Caitanya's picture. He is always followed by many devotees chanting this Hare Kṛṣṇa, sāṅgopāṅgāstra pārṣadam, especially His associates Lord Nityānanda, Lord Advaita, and Śrīvas, and Gadādhara. Śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. These associates, they are Kṛṣṇa-varṇam always. The Lord Himself, Kṛṣṇa, He is always describing about Kṛṣṇa as devotee. He is teaching us how to become a devotee of Kṛṣṇa. Just see how much merciful is Kṛṣṇa upon us. He is coming personally, instructing Bhagavad-gītā, and asking us, "Surrender unto Me. Give up all other business, all other so-called occupations. You surrender unto Me. I shall give you protection from all sinful reactions." Ahaṁ tvāṁ sarva-pāpebhyo mokṣa…, mā śucaḥ: [Bg. 18.66] "Don't be worried. I'll take charge of you." But still, we do not surrender unto Him. Still, we say, "Oh, this is too much. Kṛṣṇa is demanding too much from us. No, no. We have many other gods. We can surrender there, or we can do our own business." Therefore Kṛṣṇa again comes as devotee, Lord Caitanya. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam. This time, just to hide Himself He is come in very fair complexion, goldenlike, tviṣākṛṣṇam. Kṛṣṇa, naturally He is blackish, but this incarnation of Kṛṣṇa, He came not as blackish but akṛṣṇa, without being blackish. Pitā. That is also confirmed in the śāstra. So this body, this incarnation of Kṛṣṇa, who is always chanting Hare Kṛṣṇa mantra, but His bodily hue is not blackish, kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32], and He is always followed by His associates, sāṅgopāṅgāstra-pārṣadam, such Personality of Godhead should be worshiped by yajñaiḥ saṅkīrtanaiḥ. This yajña should be performed. Because without performing yajña, you cannot become pious. So, because in this age there is no possibility of performing big yajñas, there is no qualified brāhmaṇas how to perform that yajña, there is no supply of pure ghee, you have no means how to arrange for such yajña-therefore, by the grace of Kṛṣṇa, He is recommending this yajñaiḥ saṅkīrtanaiḥ-this yajña at your home, in your office, in your factor, anywhere, without any cost. Simply you sit down together and clap on your hand and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (applause)

So by performing this yajña, you become purified. Yajña-dāna. And so far dāna is concerned, that is, of course, different way. You can give in charity. Prāṇair arthair dhiyā vācā. You can make charity. Not that because you have no money, you cannot make charity. You can make charity. What is that? You can dedicate your life, prāṇaiḥ. Just like these boys and girls. They have not brought any huge amount of money for this Kṛṣṇa consciousness movement. Because this Kṛṣṇa consciousness movement has not attracted the richer class of America. Now they are little, little coming. But I have attracted the middle class. So they have not brought any money, huge amount of money, but they have dedicated their life, prāṇaiḥ. And those who have got money, they can contribute. Just like we are begging from door to door, "Please become a life member and contribute something so that this movement can be pushed on." Prāṇair arthaiḥ. So if somebody says, "Sir, I have no money, neither I can dedicate my life," then how he will perform the yajña? Prāṇair arthair dhiyā. You can give your intelligence: "So your movement, I appreciate your movement. So please do like this. I will take you to some friend who can help you." That is dhiyā, intelligence. And if you have no, if you cannot dedicate your life, if you cannot sacrifice any money, if you have no intelligence, then vācā, you can use your words. What is that? Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You simply go to any friend and advise him, "Please surrender unto Kṛṣṇa." That is also sacrifice. Is there any difficulty or expenditure to accept this saṅkīrtanair yajñaiḥ prāyaiḥ, to accept this saṅkīrtana-yajña movement by anyone? Anyone can accept it, provided he is willing to do it. The Kṛṣṇa consciousness movement is so nice. It is meant for everyone. There is no discrimination. So far we Indians are concerned, we have got some responsibility. Therefore Kṛṣṇa, Lord Kṛṣṇa says… Lord Caitanya Mahāprabhu says-He is Lord Kṛṣṇa also-bhārate-bhūmite manuṣya-janma haila yāra. Especially for the Indians. Indians have got special prerogative for spreading this Kṛṣṇa consciousness movement all over the world. (applause)

So why you are neglecting your duty? Prepare hundreds and thousands of preachers from India and send outside. This rascaldom, fighting with one another always, it will be forgotten. There will be one under this flag of Kṛṣṇa consciousness. There is need of such preachers. We should open regular school or teaching institution for preparing preachers all over the world. That is needed. This Bombay city is very nice city. You can do that. We can help you how to do it. Lord Caitanya Himself preached. Although He was very young man, at that time only twenty-four years old, for preaching work He sacrificed everything. He sacrificed His nice, beautiful wife, He left His old mother, His popularity at Navadvīpa as a great scholar and beautiful boy, and He accepted sannyāsa just for the purpose of preaching Kṛṣṇa consciousness. These are the examples. So Sanātana Gosvāmī, Rūpa Gosvāmī, they were prime minister of the then government of Bengal. They sacrificed their post. They joined Caitanya Mahāprabhu, that "Let us help You." Raghunātha Dāsa Gosvāmī, he was the biggest zamindar of that time. His father's income was twelve lakhs of rupees per month. How rich he was. He sacrificed everything and joined Caitanya Mahāprabhu's movement. There were six Gosvāmīs: Rūpa, Sanātana, Bhaṭṭa Raghunātha, Dāsa Raghunātha, and Jīva Gosvāmī, and Gopāla Bhaṭṭa. All, they were very stalwart men of that society. They sacrificed everything. Why? Because Kṛṣṇa Caitanya Mahāprabhu wanted that

bhārate-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So there is need of this movement. So any intelligent man from India, first of all let him, I mean to say, made his life successful by understanding what is this Kṛṣṇa consciousness movement. It is not difficult. The real purpose of this movement? To teach people how he can surrender to Kṛṣṇa, that's all. That is the sum and substance of this movement. If one accepts this principle without any difficulty, he is immediately a preacher. But if he does not accept, he wants to understand the philosophy, we have got volumes of books. Try to understand through books, through philosophy, through science, how this movement is important, and try to join. That is our appeal to you. Now, I think, today we are ending. You shall bear in mind these principles of our philosophy and do your best how to help it.

Thank you very much. (applause) (end)

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Pandal Lecture

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Bombay, April 10, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, (applause) we thank you very much for your kindly coming here and participating in this noble movement of Kṛṣṇa consciousness, or saṅkīrtana movement. You'll be very glad to know that today I have received one letter from my disciple, Śrīman Kṛṣṇadāsa adhikārī, the in-charge-of, commander, maṭha-command, or temple command, of West Berlin. He was negotiating with Russian Cultural Society, and one very important professor, he has invited us to lecture in Russia. (applause) So very soon I shall be going to Russia with some of my disciples. (applause)

Devotees: Haribol!

Prabhupāda: So gradually it will be realized that Kṛṣṇa is for everyone. Don't take Kṛṣṇa as Indian or Hindu. Don't limit Kṛṣṇa's activities. Kṛṣṇa is unlimited, Kṛṣṇa's activities are unlimited, Kṛṣṇa's devotees are unlimited, and Kṛṣṇa's field of activities, unlimited. So Kṛṣṇa says, yayedaṁ dhāryate jagat. (aside:) Why it is not working? Huh?

Devotee: The power is dead.

Prabhupāda:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtaṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

Yaya. Prakṛti. Prakṛti, the energy. Energy is feminine gender; therefore it is stated here yaya. Dhāryate jagat. We are, we living entities, we are superior energy, and the matter is inferior energy. Therefore dhāryate. We are enjoying or we are capturing this material energy. We are using in so many ways. Sayatana (?). Just (like) I am sitting on this material cushion or sitting on the material floor, using this material microphone or having material bedstead, car. In so many ways we are enjoying this material world, yaya. The same prakṛti. Both of them are prakṛtis, energy. One energy is called superior, and another energy is called inferior. Matter is inferior, and the living entities are superior. But in relationship with Kṛṣṇa, both of them are energies. The energies in their particular field of activities, superior or inferior… But still, in connection with Kṛṣṇa, because Kṛṣṇa is the Supreme Absolute Truth, for Him, there is no such distinction, superior and inferior.

Viṣṇu Purāṇa therefore says, viṣṇu-śaktiḥ parā. Originally, the energy of Kṛṣṇa is transcendental, spiritual.

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānya
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

So Kṛṣṇa can change superior energy into inferior energy and inferior energy into superior energy. That is His omnipotency. As such, when Kṛṣṇa appears within this material world, even though He assumes a so-called material body, according to the Māyāvādī philosophers, that is not material. He can change into spiritual. That is His omnipotency. Sambhavāmy ātmā-māyayā [Bg. 4.6]. Just like the electrical engineer, the same electrical energy, he can use it for refrigerator and he can use it for heater. It is his manipulation. Similarly, Kṛṣṇa, by His Kṛṣṇa consciousness movement, He can turn this material world into spiritual world simply by changing the consciousness. That is in His power. Therefore anything in Kṛṣṇa consciousness should not be considered as material.

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
phalgu-vairāgyaṁ kathyate

That anything… Take for example, just like Māyāvādī philosopher, they say brahma satyaṁ jagan mithyā. But jagat, not mithyā, but temporary. And still, even if it is mithyā, false, it can be turned into truth by this Kṛṣṇa consciousness movement. That is possible. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. So this Kṛṣṇa consciousness movement is so nice that it can transform the matter into spirit. How? Not transform, but the faith or feature is changed. Consciousness is changed. The same example as we have several times recited, that you take an iron rod, put into the fire. It becomes warm, warmer. But when it is red hot, it is no longer iron; it is fire. If you touch that rod, hot iron, in any place, it will burn. Similarly, Vaiṣṇava, by his spiritual advancement in Kṛṣṇa consciousness, makes the whole body spiritualized. Just try to understand the same example. By developing your Kṛṣṇa consciousness, you can make your body spiritualized, completely forgetting all material activities. Yayedaṁ dhāryate jagat [Bg. 7.5].

Then Kṛṣṇa says,

etad-yonīni bhūtāni
sarvāṇi iti upadhāraya
ahaṁ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā

So Kṛṣṇa is the original cause of the material energy, the spiritual energy. And by combination of this material energy and spiritual energy, the whole cosmic manifestation is there. There are two kinds of energies working. Everyone can experience. Just like in my body, I am the spirit soul, and the body is matter, material. When combined together it is working wonderfully. A man is becoming a great leader, a great scientist, a great philosopher, how? So long the spiritual spark is there. As soon as the spiritual spark is gone, the same very body is no longer a great leader, a great scientist, or great philosopher. So both these energies are products of Kṛṣṇa's body. Just like the sunshine is the energy of the sun globe, and within the sun globe there is the sun-god also. We get it from Bhagavad-gītā. In the Fourth Chapter there is mention of the sun-god: imaṁ vivasvate yogaṁ proktavān aham avyayam, vivasvate [Bg. 4.1]. Vivasvān is the name of the sun-god. At present, the predominating leader, or the principle deity, in the sun planet is called Vivasvān. So he's a person. He's a person, and his globe is the sun globe. And from the sun globe, there is sunshine. Similarly, there is a planet which is known as Goloka Vṛndāvana. In the spiritual world there are millions of planets there. As we have got millions of planets here in this material world, millions of universes, similarly, the spiritual world there are millions of planets, globes, which are called Vaikuṇṭhalokas. And the topmost of the Vaikuṇṭhalokas is called Goloka Vṛndāvana or Kṛṣṇaloka. That is the original abode of Lord Kṛṣṇa. And from that globe, there is effulgence, which is bodily effulgence of Kṛṣṇa. We get this information from Brahma-saṁhitā: yasya prabhā prabhavato jagadāṇḍa-koṭi [Bs. 5.40]. Yasya prabhā. The brahmajyoti is the bodily effulgence of Lord Kṛṣṇa. Exactly the sunshine is the bodily effulgence of Vivasvān, it is being emanating, it is emanating from the sun globe, similarly, the brahmajyoti is emanating from Kṛṣṇaloka. And in that Kṛṣṇa, Brahman effulgence, so many universes and so many Vaikuṇṭha planets are growing exactly the same way as so many planets have grown from the sunshine. This is scientific.

So how Kṛṣṇa is ahaṁ sarvasya prabhavaḥ [Bg. 10.8], you can understand it. If you study, if you take information from Vedic literature, if you attentively think over it, you'll very easily understand that everything is produced out of Kṛṣṇa's bodily effulgence or energy. Kṛṣṇa also personally says here,

etad-yonīni bhūtāni
sarvāṇi iti upadhāraya
ahaṁ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā

Aham: "I am." The Māyāvādī philosophers cannot accommodate this idea, how a person can be the cause of creation, maintenance, and annihilation. But Kṛṣṇa here says that ahaṁ kṛtsnasya. Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā. Therefore Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], because He is the origin of all energies. We have already understood that the whole manifestation is nothing but, I mean to say, demonstration of the different types of energies of the Supreme Lord. That is confirmed in the Vedas: parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Absolute Truth has varieties of energies, and they are so perfect and so perfectly working that it appears…Svābhāvikī jñāna-bala-kriyā ca. You take a flower, nice flower, how it is nicely painted, how it is symmetrically colored. But it is sprouting from the bud automatically. So we are seeing that if flower is coming out automatically… There is no such thing automatically. It is Kṛṣṇa's energy which is working there. It is Kṛṣṇa's energy. And if the energies are so perfect that we see that it is working automatically, that is because our energy is so limited. If I want to paint one nice flower, I have to arrange for so many things. I have to arrange for the colors, I have to arrange for the brush. I must have the requisite knowledge how to paint it. I have to devote some time for learning how to paint, then actually paint. So many things required. But Kṛṣṇa's energies are so perfect that it appears, svābhāvikī jñāna-bala-kriyā ca. Flowers automatically. That we have to study. And when you concentrate in that study with bhāva, then you can understand Kṛṣṇa, how He is working, how He is the original source of everything. That requires little brain.

Therefore unless one has got very fine brain, he cannot understand Kṛṣṇa. Gross brain cannot understand. In order to make our brain and senses very purified and fine, we have to take to devotional service. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc.

Madhya 19.170]. That fine brain and purified senses can be achieved. Just like you can get relief from diseased condition of life, similarly, the brain is already there; it will become finer, it will become subtler to understand Kṛṣṇa when we are able to give up our all material designations. At the present moment I am thinking, feeling, and willing under different designations. I am thinking, "I am this body." I am thinking, "I am Indian." I am thinking, "I am American," "I am Russian," "I am Pakistani." These are upādhis. But if you practice devotional service, Kṛṣṇa consciousness, then you become free from this contamination of designation. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Nirmalam means completely freed from all dirty things. These are all dirty things. As soon as I think that "I am this, I am that, I am that…" Just like in the Bhagavad-gītā we have understood that the body is simply just like a dress. So suppose I am dressed in orange color robes. If I think, "I am orange color," is that very nice intelligence? Similarly, as soon as I think in terms of my body, in my nationality, in my creed, in my being-they are all designations. So purification of the senses made by devotional service, bhakti-yogena, nirmalam… That is stated in the Śrīmad-Bhāgavatam also:

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
[SB 1.2.19]
naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
[SB 1.2.18]

By daily, regular study or serving Śrīmad-Bhāgavatam, anything in relationship with Kṛṣṇa, the Supreme Personality of Godhead… Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā. These abhadras, this designations, can be eradicated simply by regular service to Bhāgavatam. Bhāgavatam means the person who is a devotee, he is also bhāgavata, and the literatures which describe about Kṛṣṇa, that is also bhāgavata. So we have to associate with devotees. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ [SB 3.25.25]. If you associate with devotees, with pure devotees… And who is a pure devotee?

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

Those who are executing devotional service without any material desire. Not that I render service to Kṛṣṇa to fulfill some material desires. That is not pure devotee. Pure devotion is ānukūlyena kṛṣṇānu-śīlanam: [Cc. Madhya 19.167] simply take to such work and activities which will favorably dispose Kṛṣṇa. Sva-karmaṇā tam abhyarcya saṁsiddhiṁ labhate parām [Bg. 18.46]. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. As soon as we simply take to such activities as will please the Supreme Personality of Lord, Personality of Godhead… Ānukūlyena kṛṣṇānu-śīlanam. Ānukūlyena. As Kṛṣṇa becomes favorably inclined, we have to please Kṛṣṇa. Saṁsiddhir hari-toṣaṇam.

So we do not know what is Hari, what is God, what is Kṛṣṇa, and what is our activity to please Him. That we have to learn. That we have to learn satāṁ prasaṅgāt, by association with devotees. Satāṁ prasaṅgāt. Just like if you are a businessman, suppose a sharebroker, if you are a member of the stock exchange, your business is flourishing. You get more opportunities. The scientists, they make some association. Every particular… The lawyers, they make an association, Bar Association. That is needed. The engineer, they make an association. The doctors, they make a medical club. Similarly, if you have to learn Kṛṣṇa consciousness, then you have to admit yourself with the society for Kṛṣṇa consciousness. That is necessary. Satāṁ prasaṅgāt mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ. Unless you associate with practical devotees, you cannot understand or you cannot relish the transcendental nature of Lord Kṛṣṇa. Bhavanti hṛt-karṇa-rasāyanāḥ. Pleasing, rasāyanāḥ. Relishing some mellows, transcendental mellows. How? Satāṁ prasaṅgāt. Simply in the association. Sādhu-saṅge sato vṛtte. Rūpa Gosvāmī instructs that,

utsāhān dhairyāt niścayāt
tat-tat-karma-pravartanāt
sādhu-saṅge sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

If you actually…, if you are actually serious to understand Kṛṣṇa consciousness, then you must be very much energetic, utsāhān: "Yes, I shall learn this art verily in this life." You must be fixed up, dṛḍha-vratāḥ. In the Bhagavad-gītā it is called dṛḍha-vratāḥ. Bhajanti māṁ dṛḍha-vratāḥ. That determination should be "Yes." Just like Dhruva Mahārāja, five-years-old boy. Nārada Mahārāja said, "My dear boy, you are king's son. You cannot undergo so much severe austerity. Why you are feeling so much insulted by your stepmother? Please go home." And Dhruva Mahārāja replied, "My dear sir, what you are saying is all right. But I am a son of kṣatriya. I am unpolite. I cannot accept your advice. I must see God. Please show me the way how I can get Him." That is determination, a five-years-old boy saying, "I must see God in this life. If you know something, how to do it, please explain that. Don't try to deviate me." That is determination.

So that determination means utsāhā, "I must." That is necessary. Not that "When Kṛṣṇa is merciful, then I shall do." Kṛṣṇa is already merciful. But if we do not take it, then what Kṛṣṇa will do? Kṛṣṇa does not touch on your little individuality or little independence. So therefore we have… Just like when we earn money, we are very enthusiastic, similarly, if we want Kṛṣṇa consciousness, if we want to earn that position, go back to home, back to Godhead, we must be very much enthusiastic, utsāhān. And dhairyāt. Dhairyāt means patience. "Oh, I am executing Kṛṣṇa consciousness according to the rules and regulations. Still, I am not yet perfect?" So don't be impatient. Be patient. The example is that any woman desires a child. So when she is married, it is supposed that she will get a child. But if she wants immediately child after being married, that is not possible. She must be patient, then in due course she will be pregnant and there will be child. Similarly, if we are patient, at the same time, very much energetic, utsāhād dhairyāt, and tat-tat-karma-pravartanāt. But we must take to the regulative principles by which we can make advance in

Kṛṣṇa consciousness. Tat-tat-karma-pravartanāt sato vṛtteḥ. And our occupation should be very nice, honest. Sādhu-saṅge, the sādhu-saṅge, in the association of devotees. These six things: utsāhād dhairyāt niścayād and sato vṛtteḥ, sādhu-saṅga, tat-tat-karma. These six kinds of devotional service will make you perfect. Ṣaḍbhir bhaktiḥ prasidhyati. These six kinds of activities will make your devotional service perfect. Anything, if you want to do, if you want to learn, there are different regulative principles, anywhere. So similarly, for understanding Kṛṣṇa consciousness, for entering into the kingdom of Kṛṣṇa, we have to adopt this means. And similarly, there are counteractivities also. The counteractivities also kill our Kṛṣṇa consciousness. So we have to be very cautious not to accept the counteractivities, but we have to take the favorable activities. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167].

So Kṛṣṇa says that,

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva
[Bg. 7.7]

"Everything is resting on Me just like the pearls are remaining on the thread." Kṛṣṇa is the thread, and all these universes, all this cosmic manifestation and their different activities in different planets, they are all resting on the thread of Kṛṣṇa. Therefore He is the original source of everything. How you can accept Kṛṣṇa as ordinary man? I do not know. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. They are described as mūḍhas. They do not know. Although it is all explained here in the Bhagavad-gītā, but they will not accept Kṛṣṇa in that way. They will manufacture a different way of understanding Kṛṣṇa. Therefore they are deviated. Therefore, after studying thousand times Bhagavad-gītā, they are as in darkness as they were in the beginning. That is the result. But if you take Bhagavad-gītā as it is, without any malinterpretation, without exercising your brain to manufacture something out of Bhagavad-gītā, then naturally you become Kṛṣṇa conscious and our life is successful. Here it is stated, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior factor than Me." Then how we can think of Kṛṣṇa as ordinary human being? What is your answer? How do you form such idea? These are the challenges by Kṛṣṇa. And I cannot understand how Kṛṣṇa is accepted as ordinary person. Then either you don't believe in Bhagavad-gītā… That is a different thing. But don't try to malinterpret, wrongly interpret Bhagavad-gītā in your own way. That will not help you. You can propound your own philosophy as you like. Everyone has got the right. Nāsau munir yasya mataṁ na bhinnam: "One cannot be a philosopher, muni, thoughtful man, unless he has got a different philosophy." That's a fact. Everyone wants to propound a type of philosophical method and tries to become famous. That is the natural way. But you make your philosophical presentation in different way. You have got right. But don't try to interpret in Bhagavad-gītā in your own way. That cannot be accepted. And that will not give you the effect of Bhagavad-gītā. You have to accept Bhagavad-gītā as it is.

Our, this Kṛṣṇa consciousness movement, we are not presenting Kṛṣṇa in a different way. Our only method is to present Kṛṣṇa as He is. That is our… If there is any credit for this Kṛṣṇa consciousness movement or for us, now, our credit is that we are not adulterating Bhagavad-gītā. We are simply presenting Bhagavad-gītā as it is. And by Kṛṣṇa's grace it is being understood very easily all over the world, and they are accepting it, that one God, Kṛṣṇa; one philosophy, Bhagavad-gītā; and one hymn, Hare Kṛṣṇa mantra; and one nation, Kṛṣṇa conscious people. Just push this movement and the world will be happy. Don't create God: "Here is a incarnation of Kṛṣṇa." Sometimes we accept somebody as God because he says that "I am the same Kṛṣṇa. I am the same Rāma," believing on his word. All right, accept that he may be the same Rāma and same Kṛṣṇa. But when Kṛṣṇa is there, why should we accept an imitation Kṛṣṇa? Why? Suppose if you go to purchase some medicine in a drug shop and the shopkeeper says, "Here is a medicine, sir, which is equally good, but the price is very cheap. You can take it," and if you are sane man, you will say, "No, no. I don't want it. Give me that original. Why shall I take this? Let it be cheaper, but I don't want it." Similarly, why should we accept so-called incarnation of Kṛṣṇa? We should accept Kṛṣṇa, original Kṛṣṇa. Original Kṛṣṇa is there. Kṛṣṇa and Kṛṣṇa's words are identical. When you read Bhagavad-gītā, you are exactly in front of Kṛṣṇa, as Arjuna was in front of Kṛṣṇa while Kṛṣṇa was personally speaking. That is transcendental nature of Kṛṣṇa. Why He has left this instruction? Because if we accept the teachings of Kṛṣṇa, Bhagavad-gītā, immediately we are in presence of Kṛṣṇa. Just like the other day I cited the example of the illiterate brāhmaṇa. So that is transcendental way of understanding Kṛṣṇa. Take this formula. Kṛṣṇa says here that everything that is working in this material or spiritual world, they are different energies of Kṛṣṇa. He is the original source of creation, He is the original source of maintenance, and He is the original source of annihilation. Therefore nobody is greater than Him. Mattaḥ parataraṁ nānyat [Bg. 7.7]. Na anyat: "There is no other greater elevated." Kiñcid asti: "Not even one." You cannot say, "Here is something which is greater than Kṛṣṇa." That is not possible. Na anyat kiñcid asti dhanañjaya, mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva. Just like in your necklace, pearl necklace, all the pearls are situated in the thread, similarly, Kṛṣṇa is the thread and everything existing… This will be explained more explicitly in the Thirteenth Chapter.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
nāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

So all the śāstric conclusion is… Now, so far the universes are concerned, that is also stated in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

So Govinda, the ādi-puruṣa, whose plenary portion is Mahā-Viṣṇu. And what is Mahā-Viṣṇu's activity? That He is lying on the Causal Ocean, and while He is breathing, with His breathing only, innumerable universes are coming out. And innumerable universes are going into Him. In this way He is sleeping. That Mahā-Viṣṇu is the plenary portion of Kṛṣṇa. So we have to believe in the śāstras, and there is no other way for understanding Kṛṣṇa. What is beyond our imagination, beyond our mental cultivation, beyond the reach of our senses, we have to accept authority. Exactly in the same way, just like we have to accept somebody as our father simply on the version of mother, similarly, we have no information of Kṛṣṇa, but we have got Kṛṣṇa's books, we have got Vedic literatures, and if we study… Śāstra-cakṣuṣāt: you have to see through the śāstras. Then you will understand Kṛṣṇa and your life will be successful.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Pandal Lecture

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Bombay, April 11, 1971

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and gentlemen, I thank you very much for your kindly participating in today's meeting. And we are known practically all over the world as the Hare Kṛṣṇa people. Wherever we go, they immediately recognize us as the Hare Kṛṣṇa people. So I'll try to speak something about this Hare Kṛṣṇa people. This Hare Kṛṣṇa people means… Since I started this movement in 1967 in New York, very, in a small scale… In the beginning… I went there in 1965, and for one year I had no shelter, neither any means to maintain myself. I had some books only, Śrīmad-Bhāgavatam, and some way or other, I pulled on. In 1966 I started this movement after incorporation in New York under the state religious act, and I began to chant Hare Kṛṣṇa mantra in a park in New York. What is called? Thompkins Square. Thompkins Square. And these young boys and girls, they began to assemble and chant and dance. This is the beginning. And when one well-known poet… Perhaps you know. He is Mr. Allen Ginsberg. He was also coming and joined with us. In this way, first of all we started our center in new York, Second Avenue, and then gradually expanded in San Francisco, in Montreal, in Boston, Buffalo, and Los Angeles. Now we have got fifty-two branches all over the world, including one in Tokyo, one in Hong Kong, in Australia, Sydney.

Now try to understand what is this Hare Kṛṣṇa movement. This Hare Kṛṣṇa movement, recently it was started about five hundred years ago by Lord Caitanya Mahāprabhu. Lord Caitanya Mahāprabhu appeared in Bengal, West Bengal, in the district of Nadia, about sixty miles north of Calcutta. And He started this movement. This movement is, of course, not to be understood that Caitanya Mahāprabhu started it, something new. No. It is the oldest, oldest in this sense, that five thousand years ago Lord Kṛṣṇa spoke about this Kṛṣṇa consciousness movement in the Bhagavad-gītā. And if we go further, then from the statement of Bhagavad-gītā we understand it was started about forty millions of years ago, because in the Fourth Chapter of the Bhagavad-gītā, you'll find, there is a statement given by Lord Kṛṣṇa:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
[Bg. 4.1]

Vivasvān manave prāhur… (aside:) Don't sit like that. Manur ikṣvākave 'bravīt. It is stated by Lord Kṛṣṇa Himself that "First of all I spoke this Kṛṣṇa consciousness philosophy, yogam…" Imaṁ vivasvate yogaṁ proktavān aham avyayam. And Vivasvān means sun-god. As there is one god in this planet, maybe the president of United States or some other president, the predominating deity, similarly, in every planet there is a predominating deity. And the predominating deity, or the person, in the sun globe is called Vivasvān. So Vivasvān, his son is Manu. Manu means the father of the mankind. Manuṣya. The Sanskrit word, the man, called manuṣya. That means "of Manu." Man or manuṣya, these words have come from Manu. This Manu happened to be the son of Vivasvān. That is stated in the Bhagavad-gītā: manur ikṣvākave 'bravīt. Vivasvān manave prāhur manur ikṣvākave 'bravīt. And Ikṣvāku was the son. Mahārāja Ikṣvāku was the son of Manu. Therefore, the dynasty coming from Ikṣvāku Mahārāja, in which Lord Rāmacandra appeared, is called Sūrya-vaṁśa, because it is coming from the sun-god. The kṣatriya family, the royal family in India, there are two groups. One is coming from the sun-god, another coming from the moon-god. That is a long history, of course. But the point is that this Kṛṣṇa consciousness movement is not new, something manufactured, concocted. It is the oldest because it is coming from sun-god, and taking it from Manu, it comes to the calculation, about forty millions of years ago.

Now, what is this Kṛṣṇa consciousness movement? The Kṛṣṇa consciousness movement means the essence of all religious principles. What is religious principle? Religious principle means to abide by the laws given by God. That is called religious principle, simple word. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means the codes and the laws given by God." That is dharma, or religion. Just like in our ordinary life we receive the laws from the state or the king. The word given by the king or the state is accepted as law, and everyone has to abide by the law. Similarly, the order or the principle given by God is called religion. Religion without God is nonsense. Religion… Because religion means the codes of God. So if one does not accept the existence of God, naturally he has no religion. And according to Vedic principle, a man without religion is an animal. Dharmeṇa hīna paśubhiḥ samānāḥ. Because in every civilized form of human society, you will find some sort of religion. It may be Christian religion, it may be Hindu religion, it may be Buddhist religion, or it may be Muhammadan religion, Jewish religion-it doesn't matter. Any civilized form of human society must have a sort of religion. Otherwise it is animal society. What is the difference between animal and human being? The animals, they are engaged with the bodily necessities of life, āhāra-nidrā-bhaya-maithunam: eating, sleeping, āhāra nidrā, and defending, and sex life. These are the bodily necessities. You have to eat something, you have to sleep for some time, you have to defend yourself from others' attack, and you must have sex enjoyment. These are bodily necessities. So these bodily necessities are there in the human society and the animal society. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etad paśubhiḥ narāṇām. Then what is the speciality of human society? The speciality of human society is that there must be some form of religion. In the animal society there cannot be any form of religion; therefore the śāstric injunction is that without any form of religion, a human society is animal society. Dharmeṇa hīna paśubhiḥ samānāḥ.

Now, we have to understand what is religion. Religion, as I have already told you, religion means the codes and words given by God, these codes and words coming from God in disciplic succession. According to our Vedic principles… That is the original principles of the world. Because at the present moment the history of the world cannot give any chronological account more than three thousand years. And what was the position of the human society beyond these three thousand years? That is Kṛṣṇa consciousness. From Mahābhārata history we can understand that the whole world, this planet, was called Bhāratavarṣa. Now Bhārata-varṣa has come to a limited circle only, but formerly the Bhārata-varṣa was… The whole planet was known as Bhārata-varṣa. There was an emperor of the name Mahārāja Bhārata, under whose name, or after his name, this planet is called Bhāratavarṣa. Before that, this planet was known as Ilāvṛta-varṣa. So the Vedic civilization, I mean to say, before three thousand years, the whole world was under Vedic civilization, the Aryans. The Aryans, at least they were under Vedic civilization. And that Vedic civilization is Kṛṣṇa consciousness. One friend was telling me that in Russia the word kṛṣṇa is there, and kṛṣṇa means beautiful. Somebody told me? You told me? Yes. And in Greek, I mean to say, what is called, dictionary, there is a word krista. And some of the Christians say that this Christ comes from the word krista. So there is a link. Of course, those who are philologists, they can find out what is the history of this word. But so far we have studied the history of the world, Kṛṣṇa was known all over the world. Kṛṣṇa was known all over the world. Therefore it is to be understood that everyone was Kṛṣṇa conscious.

So apart from this historical point of view, try to understand what is Kṛṣṇa consciousness. Kṛṣṇa consciousness means pure consciousness. Just like water, when it falls down from the cloud, it is pure, and as soon as it drops or mixes with the muddy earth, it becomes muddy. It is not more clear. Similarly, we, as spirit soul, our consciousness is as pure as Kṛṣṇa is pure. And Kṛṣṇa consciousness means that "I am eternal servant of Kṛṣṇa." That is Kṛṣṇa consciousness. Gradually, as we contact the material contamination, we become different conscious. Just like we are sitting, so many ladies and gentleman here. Some of us thinking that "I am American," some of them are thinking that "We are Indian," some of them are thinking "German," or this or that-"I am Hindu," "I am Muslim," "I am Christian," "I am white," "I am black." In so many way we are. Our consciousness are polluted. Actually, my position is, as it is said in the Vedic literature, ahaṁ brahmāsmi: "I am Brahman, or spirit soul." In the Bhagavad-gītā we find that when a person becomes realized as Brahman, means spirit soul… Now I am identifying not with Brahman, but I am identifying with this body: "I am American," "I am Englishman," "I am Indian." Because by accident I have got this Indian body, I may think, "I am Indian." You may have American body; you may think, "I am…" But we are neither American nor Indian. We are pure spirit soul. This is only an outward dress. Suppose you have got green dress. You don't say that "I am green dress." You say, "I am Mr. John." Similarly, if we say that "I am American," "I am Indian," that is not my real identification. Exactly like that, if somebody says that "I am Mr. green dress," "I am Mr. white dress," as that is not identification, similarly, if I say "I am American" or "I am Indian" or "Englishman," or so many, "Hindus" or "Muslims," that is not my pure identification. My pure identification is that "I am eternal servant of Kṛṣṇa, or God." That's all. That is pure identification. When comes to this understanding, that "I am eternal servant of God," that is called brahma-bhūtaḥ stage, ahaṁ brahmāsmi.

And what is the characteristic of that brahma-bhūtaḥ stage? The characteristic of brahma-bhūtaḥ stage is stated in the Bhagavad-gītā by Kṛṣṇa Himself:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]
bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

So the brahma-bhūtaḥ stage is described that when one realizes his own self, that is called mukti, liberation. As soon as one understands that "I am not this body. I am something different from this body…" That anyone can understand very easily. That's not a very big job. That is also stated in the Bhagavad-gītā, that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Just like in your childhood you were in a body which was called baby or child. Now I am old man. I can remember in my childhood I was so small, but that body is gone. Now I have got a different body. But I am there. This is the understanding. Na hanyate hanyamāne śarīre [Bg. 2.20]. By changing body, the eternal soul does not, I mean to say, annihilate. Na hanyate hanyamāne śarīre. This understanding is called Brahman understanding, that "I am eternal. I have no birth; I have no death. The birth and death is pertaining to this body. I am changing body from one body to another." This is called brahma-bhūtaḥ understanding. Ahaṁ brahmāsmi, that is.

So when one comes to this understanding, his characteristics will be that he is jolly. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. He becomes jolly. In the material state everyone is morose, full of anxiety, but in the spiritual life he is jolly. Na śocati na kāṅkṣati. What is the characteristic of jolliness? That he does not lament, he does not hanker. In the material stage we hanker for things which we do not possess, and we lament for things we have lost. But in the brahma-bhūtaḥ stage, as soon as we understand that we are spirit soul, there is no more hankering or lamenting. That is the characteristic of Brahman realization. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Then you can think of universal brotherhood. So long you are under the category of hankering and lamenting, you cannot think of universal brotherhood. That is impossible. Therefore in spite of so much of conferences in the

United Nations, the fighting is going on. The Pakistan is separated on the ground of religion: Hindu, Muslim. Now they are fighting between Muslim and Muslim. Why? Because that disease, hankering and lamenting, is there. It is not brahma-bhūtaḥ stage. And they cannot be on the platform of seeing everyone on equal terms. Samaḥ sarveṣu bhūteṣu. That is not possible. Samaḥ sarveṣu bhūteṣu means when one is actually on the spiritual platform, he can see everyone on the same category because everyone is spirit soul. Then not only in human society-in other animal society also… Just like there are 8,400,000 species of life. That means the living entity is passing through different types of bodies. This is called learning. This is called understanding. Unfortunately, this learning and understanding, there is none throughout the whole world in any university. Therefore whatever education we are getting, that is not real learning. That is not real learning. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. If one gets actual learning, then he sees equally everyone. Paṇḍitāḥ sama-darśinaḥ. Vidyā-vinaya-sampanne brāhmaṇe gavi hastini.

So this is a longer subject matter. It is not possible to explain everything what is the Kṛṣṇa consciousness movement. But the actual fact is this Kṛṣṇa consciousness movement means to bring one to his original consciousness. That is the sum and substance, to original consciousness. That original consciousness can be achieved by simple method. What is that? Chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is a fact. Just like we have got so many European and American boys and girls. How they have come to this platform? How they have given up their old habits? Naturally these boys and girls were taught from the beginning of their life so many things which is not accepted in Vedic civilization, but they have now given up. There is no illicit sex life amongst our students. There is no meat-eating, there is no intoxication, including coffee and tea and cigarette, and there is no gambling. And they are practiced to Hare Kṛṣṇa mantra chanting not only as you have seen some of the samples. We have got fifty-two branches. In every branch we have got not less than twenty-five up to hundred. So this is the brahma-bhūtaḥ stage. It is not story, but it is fact. How it is obtained? It is obtained by Kṛṣṇa consciousness. That is also stated in the Bhagavad-gītā:

māṁ ca ya avyabhicāriṇi-
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

”Anyone who is engaged in devotional service unflinchingly, without any adulteration, he immediately becomes elevated to the brahma-bhūtaḥ stage, immediately.” That is stated.

So this Kṛṣṇa consciousness movement is neither a new movement, nor it is a concocted philosophy. It is based on authorities like Bhagavad-gītā and other Vedic literatures. And practically you see how it is effective. Simply by chanting this Hare Kṛṣṇa mantra, these boys and girls, they are elevated. And they have taken the matter very seriously. They are preaching this cult all over the world. So our request to everyone, that whatever you are doing, it doesn’t matter. Please take to this chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is our only request. You are not losing anything, but you are gaining very much, simply by chanting. It will cleanse your heart. All our misunderstanding is in the heart-all rubbish things we have accumulated after many, many births. So we have to cleanse this. Caitanya Mahāprabhu recommends by simply chanting this Hare Kṛṣṇa mantra, your heart will be cleansed. The mirror of your heart will be cleansed. Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And immediately you will be able to extinguish the blazing fire of this material existence. These are the different items of chanting Hare Kṛṣṇa mantra. And He therefore says, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: ”All victory to śrī-kṛṣṇa-saṅkīrtanam.” So I do not wish to take much of your time. This Hare Kṛṣṇa movement is very nice, authorized, spiritual, simple and sublime, all at a time. If you kindly take this, you will be benefited, and your life will be successful.

Thank you very much. [break]

Acyutānanda: We have made the statement that we attain a certain amount of bliss by engaging in this Kṛṣṇa consciousness process. Do we deny the fact that other people have attained similar bliss from doing other things, such as…?

Indian man: Such as religion and other.

Acyutānanda: Religion?

Indian man: Yeah, religion.

Prabhupāda: The thing is, there are three qualities of men, and each one’s feeling of pleasure is different. Just like there are crows, and there are swans. The crows take pleasure in a different way, and the swans take pleasure in a different way. That is natural. The crows are different from the swans, although they are birds, but because they are being conducted under different qualities of nature, their propensities are also different. So one may take pleasure by howling and drinking, and one man takes pleasure by chanting and dancing in Hare Kṛṣṇa. It is a different quality only. So in the Bhagavad-gītā everything is divided into three divisions. There are religions of different qualities, and there are actions of different qualities. Exactly the same example: as there are differences between the crows and the swans, similarly there are different persons in the human society. One class of person, they take pleasure in one class of thing, and another person, they take in a different type. So that divisions will continue so long we are in this material world. But we are talking of original consciousness. These are contaminated consciousness. When we come to the original consciousness, that is Kṛṣṇa consciousness. We are trying to bring everyone to that platform. That is our program. [break] …we explain… Just like when the water from the sky drops on the ground, immediately it becomes muddy. Now, if the water drops in too much muddy place, it becomes too much muddy. And if it drops in a clear place, then it remains clarity. Similarly, our coming in contact of this material world means we come in contact of the three qualities of matter: sattva-guṇa, rajo-guṇa, tamo-guṇa. So if you come in contact with sattva-guṇa, then your position ms very clear, just like sunshine, prakāśa. And if you are in rajo-guṇa, then you are very passionate. And if you are in tamo-guṇa, then you are in darkness. But Kṛṣṇa consciousness is so nice that in whatever quality or modes of nature you are in, if you simply chant this Hare Kṛṣṇa mantra, all of you come to this transcendental position of Kṛṣṇa consciousness. That is the advantage of this Kṛṣṇa consciousness movement. It doesn’t matter in what modes of nature and quality you are now existing. If you simply take to this process of chanting Hare Kṛṣṇa mantra you, if not immediately, but gradually you’ll be assured to come to the Kṛṣṇa conscious platform. That is our program. (end)

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Lecture at Boys' School

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Sydney, May 12, 1971

(kīrtana)

Prabhupāda: …very beautiful boys. Why did you not join us, chanting Hare Kṛṣṇa? Is it very difficult? Will you try to chant? Hare. Say Hare.

Audience: Hare.

Prabhupāda: All of you chant, Hare.

Audience: Hare.

Prabhupāda: Kṛṣṇa.

Audience: Hare.

(Prabhupāda leads them through whole mantra)

Prabhupāda: There are three words only: Hare, Kṛṣṇa, and Rāma. Is it very difficult? Chant again. Hare.

Audience: Hare.

Prabhupāda: Oh, you cannot chant? You are all dumb? (laughter) How is that? Chant, Hare!

Audience: Hare!

Prabhupāda: Kṛṣṇa!

Audience: Kṛṣṇa.

(Prabhupāda leads them through whole mantra again)

Prabhupāda: Three words you cannot chant? Oh, that is very astonishing. Hare, Kṛṣṇa, and Rāma. Do you know what is God? Can any one of you stand up and tell me what is God? Thank you. Come here. (applause and laughter) Yes. Do you know what is God?

Boy: Yes. God is self-realization, and God is found in the unconscious mind.

Prabhupāda: Thank you. (applause) No, no. Don't go away. Don't go away. God is… What is that? What did you say, God, God is…?

Boy: Self-realization.

Prabhupāda: Self-realization. Explain it. What is self-realization?

Boy: Tapping the powers of the unconscious mind and seeing yourself…

Prabhupāda: Do you think mind is unconscious?

Boy: The mind is unconscious.

Prabhupāda: You say "unconscious mind." You just now told me "unconscious mind." Is mind unconscious?

Boy: Most of it is.

Prabhupāda: What did he say?

Bali-mardana: "Most of it."

Prabhupāda: No. Mind is never unconscious. Mind is not for a single moment unconscious. When you sleep, when your bodily limbs are silent, mind works. Therefore we sleep and we dream. Mind always acts. Mind is never unconscious, even not for a second. Now you have to find out what is consciousness.

Boy: I'm not talking about consciousness. The unconsciousness.

Prabhupāda: Unless you know consciousness, how do you describe unconsciousness?

Boy: The unconscious is the id.

Prabhupāda: Unconsciousness is the negative side of consciousness. So you should explain what is consciousness. Then we can understand unconsciousness.

Boy: I didn't say "unconsciousness." I said "unconscious."

Prabhupāda: Yes. Unconscious means the negative of consciousness. So you have to explain what is consciousness. Then we can understand what is unconscious.

Boy: Consciousness…

Prabhupāda: Yes.

Boy: …is when you can think. Unconsciousness is when you cannot think.

Prabhupāda: Yes. There is no such position when you cannot think.

Boy: When you are in coma.

Prabhupāda: When you… There is no such position as when you cannot think. You have to think something always. That is our position.

Boy: You can't think when you're in a coma or when you're dead.

Prabhupāda: Then you remember when you were dead. Try to understand what is consciousness, then you will understand what is unconsciousness. Consciousness is spread all over the body. Suppose I pinch in any part of your body: you feel some pain, and that is consciousness, any part of your body. But that consciousness is individual. You can feel the pains and pleasure of your body, and your friend also can feel the pains and pleasure of his body. I can feel pains and pleasure of my body. So this feeling of pains and pleasure is consciousness. But one thing, that I cannot feel pains and pleasure of your body, neither you can feel the pains and pleasure of my body. Therefore your consciousness is individual; my consciousness is individual. But there is another consciousness who can feel the pains and pleasure of your body and who can feel the pains and pleasure of my body. That is stated in the Bhagavad-gītā. You have heard the name of Bhagavad-gītā? Have you, any of you?

Boy (2): Yes.

Prabhupāda: Who says yes? Please come here. Thank you. It is very good. At least one of you know what is Bhagavad-gītā. Don't go away. Please come here. In the Bhagavad-gītā it is said that kṣetra-kṣetra-jñaḥ. Two things are described there. Kṣetra means this body, and kṣetra-jña means the knower of the body. Just like "I am." I know this is my finger, this is my leg, this is my head. So I am the knower., And this leg is my body. Is that not stated in the Bhagavad-gītā?

Boy (2): Well, I don't know the Bhagavad-gītā very well.

Prabhupāda: All right. Bhagavad-gītā, in the Thirteenth Chapter, you will find, it is described: the body and the knower of the body. Just like you think over your body, you think over your finger. You will understand that it is your finger. When I think of this finger, I know this is my finger. When I think of this leg, I think that "This is my leg." But I don't think your finger as my finger. This knower is individual, and he knows not everything but something of his body. I do not know everything of my body. Suppose I am eating, I am eating something. How this eatable substance transforms into vitamin secretion and how it is being distributed all over the body and is supplying the energy? Or take, for example, I have got my hairs, but I do not know how many hairs I have got. Is not that a fact? Can you count your hairs, how many hairs you have got? So, so many things we do not know even of our body, although I am claiming that "This is my body."

But there is another living being. He is supreme living being, Kṛṣṇa. He says that "I know everything of everyone's body." Ksetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. This is the verse. Ksetra-jña means the knower of the body. You are individual knower of your body; I am knower individually of my body. So everyone is knower of his own body. But there is another person, who says that "I know everything of everyone's body." Kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. He is known as Paramātmā. The individual knower is known as ātmā, or soul, spirit soul. (aside:) Yes. You can sit down on the bench. Yes. The individual soul is called ātmā. But there is another soul, Supersoul. He is called Paramātmā. Paramātmā is God. Paramātmā is God, but ātmā and Paramātmā, both of them are cognizant. Both of them know things. Just like I know something about my body or I know something about this world. Similarly, there is another ātmā, supreme ātmā, who knows everything of this universe. He is sometimes called God or the Paramātmā or Kṛṣṇa, whatever He…, according to different language. So that God is also knower; you are also knower. So far knowing capacity is concerned, you are one with God. Because Kṛṣṇa or God is cognizant, you are also cognizant. But you are cognizant with very limited sphere, and He is cognizant unlimitedly everywhere. That is the difference. So try to understand Paramātmā and jīvātmā. Jivātmā is a small, and Paramātmā, or God, is great. That you know, every one of you. You say, "God is great," but how He is great, that we do not know. That we have to know. That is called God consciousness or Kṛṣṇa consciousness. Everyone says, "God is great. God is omnipotent. God is all-powerful," but we do not know how God is great, how God is all-powerful, how God is omnipotent. That we should know. And that is the prerogative, a special power for the human being. The animals, they cannot know what is God, how God is great, how God is all-powerful. But a human being, if he tries, if he consults books of knowledge just like Bible or Bhagavad-gītā or similar other scriptures, he can know what is God, how great He is, how omnipotent He is, and what is our relationship with God.

We should know also our relationship with God. And that is stated in the Bhagavad-gītā. Our relationship with God is that we are all part and parcel of God. Just like your father has got many children-you are part of the father's body-similarly, God, the supreme father, He has also many children, and you are one of them; therefore you are part and parcel of God. That is stated in the Bhagavad-gītā:

mamaivāṁśo jīva-bhūtaḥ
jīva-loke sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati
[Bg. 15.7]

Kṛṣṇa says that "All these living entities, they are all My parts and parcels, but being influenced by mental concoction, he is very much struggling hard within this material world." Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. This struggle for existence of the human being is due to his lack of knowledge of God. He does not know how God is great. There is no educational institution all over the world to discuss this subject matter, how God is great, how He is omnipotent, how I am servant of God. These things are not discussed. But when we forget our relationship with God we become subjected to the threefold miseries of material existence. Take for example… Just like an Australian citizen. He is under the laws of the state of Australia. But if he says, "I don't care for the government," he becomes lawless, and sometimes he becomes criminal, and he is put into the prison life. In the prison also, he has to abide by the laws of the government, and outside the prison also, one has to abide by the laws of the government. But outside the prison the citizens abide by the laws of the government voluntarily, and inside the prison house, the criminals, they defy the laws of government, and therefore they are put into the prisonhouse. So when we defy the laws of God, we are put into threefold miseries of life. That is called material existence. And when we abide by the laws of God, then we are happy. We should know this fact. And religion means to abide by the laws of God. In the Sanskrit language it is said, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, or religion, means the codes of God. Code. Just like laws cannot be manufactured by some individual man, laws are enacted by the government, similarly, religious principles, they are made by God. Godless man does not care for religion, but those who are sober, devotee, godly, they abide by the laws of God, and they are happy. Just like in your Bible there are commandments. So one has to abide by the commandment; then he will be happy. And if one disobeys the commandments of God, he will be unhappy.

So our, this Kṛṣṇa consciousness movement is not a sectarian movement. We are trying to bring back people to God consciousness. Because unless one comes to God consciousness, he cannot be happy. That's a fact. He becomes careless, and without abiding by the laws of God, he becomes criminal, subjected to so many troubles inflicted by the laws of nature. So these things should be taught from the beginning. It is said in the Śrīmad-Bhāgavatam, kaumāram ācaret prājño dharmān bhāgavatān iha. In every schools and colleges these codes of God should be taught to the children. Then in future they will be godly or God conscious and their life will be peaceful. And because this is not taught in the schools and colleges… I have got experience by traveling in the Western countries. Especially in America, they have got so many nice arrangements of big, big universities. Unfortunately, nowadays they are producing hippies. So this is not very encouraging. In every schools and colleges the God consciousness should be taught. Never mind whether through Bible or Koran or through Bhagavad-gītā. Everywhere there is knowledge of God consciousness. That teaching should be introduced in every schools and colleges so that children, from the very beginning, may understand what is God, how great he is, how we are related with God, and how we have to live. So our, this movement, Kṛṣṇa consciousness, is teaching that thing. Don't think that it is a sectarian religion. We are making people God conscious. It doesn't matter whichever religion you may belong. We want to see whether you are actually God conscious. Our Bhāgavata says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6], that "That religious system is first class wherein God consciousness or love of God is taught." That is first-class religion. It doesn't matter whether it is Christian religion or Hindu religion or Muhammadan religion. If by following the principles of religion one becomes advanced in God consciousness, that is first-class religion. That is our motto, and we are preaching all over the world.

So I do not see some of your teachers here. I request them to make the students from the very beginning God consciousness. Then their future life is very peaceful, prosperous and hopeful.

Thank you very much. Hare Kṛṣṇa. (applause) (kīrtana) (end)

710513LE.SYD

Lecture at Wayside Chapel

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Sydney, May 13, 1971

(kīrtana)

Bali-mardana: He wants to make an announcement.

Australian man: Just at this point we'd like to welcome tonight Swami Bhaktivedanta here, as well as all of you who are participating in this Family of Man meeting. The Wayside Chapel, of course, is the home of world religion. As a matter of fact, in three weeks time the Sikh community will conduct their major festival here in this very theater, and everybody is invited to share with the Sikh community on that particular Sunday. So that's part of our program. And therefore it's perfectly natural that this evening we should have in our presence such a renowned world leader of a religious movement, which we have watched with great interest from the Wayside Chapel, and we are very honored that the Swami should be in our presence this evening. And in a few moments time we're going to invite him to speak just as long as he wishes to speak to the whole community which is present. And after that, as usual, in connection with our Family of Man meetings here on Wednesday night, there will be ample opportunity for questions and discussion. I think nothing more needs to be said except to say that we want you to feel very much at home. Everybody here is most anxious to hear what you have to say. The Wayside Chapel originally began… [break]

Prabhupāda: So ladies and gentlemen, I thank you very much for giving me the opportunity to place before you our views on saṅkīrtana movement all over the world. This saṅkīrtana movement, don't take it as a religious movement. As you generally understand in the Western countries, the word religion is used as "a kind of faith." Faith you can change. Today you are Christian; tomorrow you can become Hindu. But religion cannot be changed. What we mean by the exact word, Sanskrit word, corresponding to religion is dharma, d-h-a-r-m-a. That dharma is different thing from the word religion. Religion is generally understood as a kind of faith, but dharma is not like that. Dharma you cannot change. Just like water. Water is liquid. You cannot make it solid. If water becomes solid, then it is not in the natural state. If you can… You can say the water becomes sometimes solid by less temperature under certain condition. But the tendency of water is to become liquid again. Water cannot stand solid for good. This is called dharma, religion. Or, say, take it for example, a stone. Stone is solid. Stone cannot be liquid. If by chemical process you make stone liquid sometimes, as you transform stone to glass, that liquidness of stone is temporary. Similarly, the solidity of water is also temporary. So similarly, our religion, the dharma… Try to understand the word dharma. Dharma is a permanent occupation of a certain thing. Just like sugar. Sugar is sweet. You cannot make sugar as salty. Or pepper is pungent, hot. You cannot make it sweet. So try to understand the word dharma, that it cannot be changed. Similarly, we living entities, we have got a dharma, or religion. That we cannot change. What is that? A living entity is servant. We are all living entities, but we are all servants at the same time. Is anyone here who can say that "I am not servant of anyone"? No. That is not possible. Everyone is servant. Everyone is servant. That is the definition given by Lord Caitanya. Jīvera svarūpa haya nitya kṛṣṇa dāsa: [Cc. Madhya 20.108-109] "A living entity is eternally servant of God." That cannot be changed. Just like you are citizens of this Australian state, so you must have to abide by the laws of the state. You cannot change it. If you say that "I don't want these laws," you will be forced to abide by the laws. You cannot change it, or you cannot make law at your home. Law is enacted by the government. Similarly, we should understand religion means you cannot change, and it is enacted by God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. That is the definition given in the Vedic literature.

So this saṅkīrtana movement is meant for purifying our heart. By long association with this material nature, we are thinking that "There is no God," "I have nothing to do with God. I am independent of God." We are thinking like that. But actually this is not a fact. The gross material nature is very strong. It is said in the Bhagavad-gītā-those who have read Bhagavad-gītā-daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. God has got multi-energies, and they are divided grossly into three: the external energy, the internal energy and the marginal energy. The external energy is this material nature, and the internal energy, there is another, spiritual nature. As you see this universe, as far as you can see or imagine, it is covered. This is material energy. Beyond this covering there is another nature. That is spiritual nature. We get this information from the Vedic literatures. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. And we living entities, we are the marginal energies. That means if we like, we can live in this material nature; if we like, we can transfer ourselves to the spiritual nature. The spiritual nature is… It is not in…, what is called, incompatible. Compatible. You can adjust yourself in the spiritual nature, but you cannot adjust yourself in the material nature. Therefore material nature, however you can make your plans for becoming happy, it will be frustrated. Because you do not, you cannot adjust yourself with this material nature. Just like this body. This body is a product of this material nature. Now, however you can take care of this body, however you may go on making this body very strong and stout, still, you cannot maintain it. It will be finished today or tomorrow, or a hundred years after. You cannot protect it. This is material nature. But I have got the tendency to keep my body fit, strong, and eternal. That is my tendency. People are taking so much exercise just to become very strong and stout. But nature will not allow you. However stout and strong you may be, you have to die. You have to give up this body. This body is temporary, but our tendency is to live forever. The scientists are trying how to keep this body fit. One Russian scientist said that "By material science we shall be able to keep this body forever." They may say like that, but in the history we do not find any evidence that anyone has ever been able to keep this body forever, immortal. That is not possible.

But this tendency can be satisfied if you transfer yourself to the spiritual world, because you are marginal. I have already said that we are in a marginal position. If we like, we can keep on this material side of the nature, and if we like, we can transfer ourself to the spiritual side of nature. And what we are? We are also spiritual sparks. Therefore we cannot adjust with this material nature. Our real hankering is how to go to the spiritual nature. But due to our long association with this material nature, we are thinking wrongly that "I am a product of this material nature. I will have to adjust with the elements here, and… But because there is no other way, so as long is possible, let me live comfortably and satisfactorily." This is our nature. But we get information from Bhagavad-gītā, by simply doing one thing you can make your life permanent, eternal, and never to die again, or never to take birth again. What is that? That Lord Kṛṣṇa says in the Bhagavad-gītā that,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Kṛṣṇa says, "Simply by understanding about My appearance and My activities, janma karma…" Janma means appearance, and karma means activities. Janma karma me divyam: "They are transcendental." Yo jānāti tattvataḥ: "If anyone understands in truth," tyaktvā deham, "then such person, after giving up this body," punar janma naiti, "do not come to take birth again in this material world, but he comes to Me." Mām eti. And if you come back to Kṛṣṇa, wherefrom you generated, then you become eternally living, not to come back again in this material world full of miseries and frustration.

So these informations are there, and our propaganda is to train people how to become Kṛṣṇa conscious, how to understand Kṛṣṇa in truth so that next life, after giving up this body, you get your original, spiritual body, and you live forever with complete knowledge and blissful life. And to understand Kṛṣṇa, in this age it is very simple: this chanting process. This chanting process-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-it is simple. Even a child can chant. We have got experience. When we hold meetings, unless one is very obstinate, he joins and chants Hare Kṛṣṇa mantra and dances also with ecstasy. He doesn't require to understand what is Hare Kṛṣṇa mantra, but because it is spiritual vibration, it appeals to the spirit soul, and immediately he become ecstatic. That is the process. So by chanting Hare Kṛṣṇa mantra, your heart, the mirror of your heart, becomes cleansed so that you can see. Just like mirror, when it is dusty, you cannot see your face nicely, similarly, when our heart is contaminated with the material infection, we cannot understand our real position. But if we chant this Hare Kṛṣṇa mantra, then it will be possible to understand, to see our constitutional position. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. And bhava-mahā-dāvāgni-nirvāpaṇam. If you chant this Hare Kṛṣṇa mantra, there is no expenditure and there is no less. Just like we requested you while our students were chanting to join with. What was the loss? But if you do not do, then how we can help you? We are not asking you to pay something for chant this mantra. It is free. It is open. You have to simply chant Hare Kṛṣṇa, Hare Kṛṣṇa and see the result. Why don't you do that? We are not asking any payment. You are not losing anything. Why don't you make this experiment? But it is our obstinacy. Then what can be done? But if you chant, you will see the result very quickly. Within a week you will see. That is our request. Ceto-darpaṇa-mārjanam. If you chant, then the dirty things which have accumulated in your heart since a long association with this material world, that will be gradually cleansed, and you will be able to see what you are.

So without any expenditure, without any loss, if you can see yourself, what you are, why don't you take it? What is the objection? Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And as soon as you can see, you can have a look upon yourself, immediately the blazing fire of material existence will be extinguished. This material world is supposed to be blazing fire. Blazing fire. It is called blazing fire in the forest. Just like in the forest nobody goes to set fire, but it takes automatically, similarly, in this material world, however you may try to live very peacefully, it will not allow you. There will be some fire. Just like in Pakistan. All of a sudden they separated from India as Muhammadan on the basis of religion. Now they are Muhammadans, of the same religion, but they are fighting. First of all they wanted to save themselves from fighting from the Hindus. Now they are Muhammadan. They are of the same cult, same religion. Still, they are fighting. So you cannot stop this fighting. It will automatically come out. Just like the forest blazing fire. Nobody goes to set fire there, but it takes place. So this world, nature of this world, is like that. However you may be careful, however you may be peaceful, some element there will be who will put you into trouble, into frustration. That is the nature of this material world. Try to understand. But if you understand your constitutional position, what you are, then immediately this blazing fire will be extinguished and real knowledge come out. If you understand your position, then what is your real occupation, real activities, you will understand. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam śreyaḥ-kairava-candrikā-vitaraṇam [Cc. Antya 20.12]. Just like the moon rises from a line. On the pratipara (?) day, on the first moon side, you will see just like a line, but gradually it develops, develops, develops, and it becomes a full moon, very beautiful. Similarly, if you chant this Hare Kṛṣṇa mantra, then your first vision of your self, your constitutional position, will be visible just like a line of the moon. But if you go on continuing, you will find one day it is full moon and brilliant, very soothing, and nectarine. You'll taste your life as very sublime, blissful, and hopeful.

So our method is very simple, and it is very sublime. And it is not that we are dreaming. Practically it is happening in every part of the world. We have got so many branches all over the world, and each and every branch you will find devotees like this. At least twenty-four devotees up to one hundred devotees we have got. In America, my students, these boys and girls, they have been known as "Hare Kṛṣṇa People," "bright-faced people." You can compare their face with others, how they are feeling happy and blissful. That's a fact. It is not a story. So method is simple: simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So why don't you accept this formula? You have nothing to lose, and there is no loss, but the gain is very great. So our request is that here is a nice place. You assemble here. You chant Hare Kṛṣṇa mantra and see the result. That is our request. And if you want to know more, if you don't believe that Hare Kṛṣṇa mantra is powerful, if you want to know about this movement through science, philosophy, logic, we have got ample books. We have got already published at least twelve books, four hundred pages. You try to understand. If you want to understand this movement through science and philosophy, we are ready. But if you take it as a simple method, without any expenditure, without any loss, chant Hare Kṛṣṇa. Two sides. Any side you can accept. You will be benefited. That is our request. I don't wish to take much of your time, but our method is very simple, and your life will be sublime. There is no loss. The gain is very great. So if you like, you can take it.

Thank you very much. (end)

710626LE.PAR

Lecture

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Paris, June 26, 1971

Prabhupāda:

…sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

Ladies and gentlemen, I thank you very much for your (indistinct) in this Kṛṣṇa consciousness movement. This movement is especially meant for human society who are serious about fulfillment of the mission of this life. There is a distinction between human life and animal life. Animal life means one who does not know who is the proprietor of the body. Those who are under the concept of this material body as self, they are as good as animal. But the…, in the human form of life one can distinguish that one is not this material body but he is a separate identity, spiritual in value. We can understand this fact if we give little attention to it, that we are changing our different body since the beginning of our life. We learn from Vedic literature that after sexual intercourse of the male and female, if it is fruitful, then the living entity is injected in the emulsion of the two secretion and in the first night it takes the shapes of a pea. And because the living entity is there, it grows gradually, and then nine holes evolve, which are later on developed into two eyes, two ears, two nostrils, and one rectum, one genital, like that.

So when the body is complete, then the consciousness coming. So long the body is not complete, the consciousness is almost dead. It is called suṣupti, or sound sleeping. Then gradually, when the consciousness comes, the child within the womb feels uncomfortable and wants to come out. Therefore at the stage of seventh month of pregnancy sometimes the child moves. That is the process of growing. And after coming out of the womb the body grows. But if the child comes out dead, the body does not grow. Therefore it is to be understood that due to the presence of the spirit soul the body grows, means changes from one form to another. It is concluded by learned scholars that this change of body is taking place every moment, but the soul is there from the beginning of the life. And when this body is no longer persistable, the soul changes to another body. That is called transmigration of the soul. That is a fact. But the modern civilization does not deal with this subject matter. They are under wrong impression that the body is self. I have talked with many scholars, and they are also under the same impression that with the end of the body, everything is finished. But actual fact is different. We can remember our childhood body. We can remember our boyhood body. Although those bodies are not present, I, the spirit soul, the occupier of the body or the proprietor of the body, I am present.

So this transmigration of soul is the most important factor to be understood by the human society. Unfortunately there is no university, there is no department of knowledge, to understand this important factor. That is very risky. So this soul is transmigrating from one body to another, and there are 8,400,000 species of life, and our, after leaving this body we may accept any one of them. We do not know. That will depend on our action at the present moment. Practically we are preparing our future body, and according to our work and mentality, we get a different body. Therefore we shall be very much cautious. Any intelligent man can understand that the future life is prepared at present. Just like the boy goes to the school, goes to the college, he prepares his future life, similarly, this human form of life is a preparation ground for our future life. So according to Bhagavad-gītā, we can transfer to other planets also. This is explained in our book Easy Journey to Other Planets. The present endeavor is to transfer one to the moon planet. But as we get information from the Vedic literature, we cannot transfer ourself by mechanical arrangement to the moon planet. That is not possible. This is futile attempt. Every planet has got different atmosphere. So in order to enter into a particular planet we have to prepare ourself. This is also understandable very easily. Just like if we go to a foreign country we have to prepare for visa and passport. If in this planet also we are so much restricted, how foolishly we are attempting to go to other planet without being prepared for entering that planet.

Anyway, a sane man, an intelligent man, does not like to enter in any one of the material planets, because wherever we go in the material planet the four condition, or miserable condition of miserable existence, are there. The four miserable conditions of materialistic way of life is birth, death, old age, and disease. So from the Bhagavad-gītā we understand that even if we enter into the Brahmaloka, the highest planetary system of this universe, the four principles of miserable condition-birth, death, old age and disease-are there. We learn from Bhagavad-gītā that one daytime duration is millions of years of our calculation. That's a fact. So, but even though the highest planetary system, Brahmaloka, which the scientists say it will take forty thousands of years to go there with the sputnik speed, but who is going there, traveling in the space forty thousands of years? But from the Vedic literature we can understand that any one of the planets we can enter, provided we prepare for that purpose. The exact words in the Bhagavad-gītā is that,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

If anyone prepares himself to enter into the higher planetary system, which is said to be inhabited by demigods, we can go there. Similarly, in the Pitṛloka, Pitṛ planet, we can go, or if we like, we can remain on this planet. And at last, if we desire, we can enter into the planet of the Supreme Personality of Godhead. So it is all preparation only. But considering the point that any planetary system within this material universe, they are temporary… Maybe the duration is very, very long time, but they are to be annihilated. As our body… There are different types of body. A human body exists for hundred years, but an insect's body exists for twelve hours. So these different body exist relatively a long duration or short duration, but they are to be annihilated. But if anyone enters into the planet which is called Vaikuṇṭhaloka, the spiritual planet, then there is eternal life, blissful life and full of knowledge.

So a human being, if he tries, he can attain that perfection. That is stated. It is very simple. In the Bhagavad-gītā the Lord says that janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Anyone who knows in truth about the Supreme Personality of Godhead… People say, "God is great." That is a hackneyed word. But if we want to know how God is great, that can be also known from authorized scriptures. Just like in the Bhagavad-gītā God Himself describes about Himself. So we can know. So He says that "Simply by understanding what I am…" Kṛṣṇa says or God says, janma karma me divyam: "My appearance, or taking birth just like a human being, is transcendental." It is not exactly like the human body, but God is so kind that He comes before us as an ordinary human being. Unfortunately one who does not know about Him, he thinks that Kṛṣṇa, or God, is like one of us. Avajānanti māṁ mūḍhāḥ [Bg. 9.11]. That is stated in the Bhagavad-gītā. "Those who are mūḍhas, rascals, they think Me as if one of the human being." Actually He is not. So we have got the chance to know about Him. Provided we read the right literatures under right direction, we can know. That possibility is there. And if we simply can know what is the nature of God, or Kṛṣṇa, simply by understanding this fact one becomes liberated. That is stated in the Bhagavad-gītā. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. A person who has understood the Absolute Supreme Personality of Godhead… It cannot be understood completely. That is not possible with our human intelligence, but with the help of Bhagavad-gītā, the statement given by the Supreme Personality of Godhead, and the spiritual master, we can know Him to the best of our capacity. And if we can know Him, then the result is that immediately after leaving this body we enter into the kingdom of God. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] "After giving up this body he does not come again to this material world, but he enters into the spiritual world and comes to Me." That is the statement.

So our Kṛṣṇa consciousness movement is to propagate this higher scientific idea to the people in general, and the process is very simple. Simply by chanting the holy name of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-one cleanses his dirty things in the heart and he can understand that he is part and parcel of the Supreme Lord and it is his duty to serve Him. And it is also very pleasant. The process is so nice that we chant Hare Kṛṣṇa mantra, dance rhythmically and eat nice prasādam, and we enjoy this life and prepare for the next life to enter into the kingdom of God. So these are not stories. These are all facts, although to the layman it appears like stories. But if one is serious, then Kṛṣṇa, or God, from within, He also helps, and the spiritual master also helps. The spiritual master is said "the external manifestation of God." God is situated in everyone's heart as Paramātmā, as Supersoul. But those who are very serious about understanding the Supreme Personality of Godhead, immediately He helps him by, I mean to say, showing a bona fide spiritual master so that a candidate will be helped from inside and outside how to approach God. This Kṛṣṇa consciousness movement is meant for that purpose. The spiritual master, or the representative, living representative of Kṛṣṇa, he helps from outside, and Kṛṣṇa as Paramātmā helps from inside. In both ways the living entity can take advantage and make his life successful. We have got many books in this connection, about twelve books of four hundred pages. So this is based on the authority of Vedas, and that is summarized in the Bhagavad-gītā and many other books. So we have published Bhagavad-gītā As It Is, Teachings of Lord Caitanya, Śrīmad-Bhāgavatam, Kṛṣṇa, Easy Journey to Other Planets, Nectar of Devotion. So we request everyone to understand this movement by reading authoritative literatures in this connection. We are publishing our magazine, Back to Godhead, every month in so many languages. So our program is to serve the human society, to save them from the pitfall of entering again into the cycle of birth and death. That is our great mission.

So I was very much engladdened to learn that I had to speak this night, but because I was pre-engaged for going to San Francisco, because tomorrow there will be a great Ratha-yātrā festival… About fifty thousand people will participate in the festival, and they have advertised my presence, so I am going this afternoon to San Francisco. So you will excuse me because I am not personally present. But I hope to come back again by the second week of July. If sufficient arrangement is made I shall be very glad to meet the enlightened people of this city and try to make them convinced about the importance of this great movement. And that will be beneficial for our mission as well as your welfare.

Thank you. (end)
710626SP.PAR
Speech at Olympia Theater

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Paris, June 26, 1971,
(with translator)

Prabhupāda: I thank you very much for your kindly participating in this Kṛṣṇa consciousness movement. This movement is very important. It is a movement to save the human society from a suicidal policy. The suicidal policy is… Just this evening I expressed my desires to the press conference that the human society is being misled by leaders who are blind themselves. Take for example just like there a few blind men, and one, another blind man, is proposing to help them, crossing over the street. So this blind following is there in this sense, that we do not know what is the aim and objective of human society. The aim and objective of human life is self-realization and reestablishing our lost relation with the Supreme Personality of Godhead. That is the missing point. So this Kṛṣṇa consciousness movement is trying to enlighten the human society on this important point.

According to Vedic civilization, the progressive march towards perfection of life is to realize one's relationship with Kṛṣṇa, or God. There is a book, perhaps you read or you know, Bhagavad-gītā. That Bhagavad-gītā is accepted by all ācāryas, or authorities in transcendental science, as the essence of all Vedic knowledge. In this Bhagavad-gītā we understand that the living entities, not only human beings, but other than human beings… There are many types of living entities. All of them are parts and parcels of God.

The part and parcel of God means… You can understand from your own personal experience. Just like your body but there are many parts and parcels of the body, just like the legs, the hands, the fingers, the hair, so many things. The idea is that the parts and parcels are meant for serving the whole body. Similarly, we living entities, being part and parcel of God, it is our duty to serve Him. Actually our position is that we are rendering service to somebody else. Every one of us who are sitting in this meeting must admit that he is giving service to somebody else. Somebody is rendering service to his family, somebody is rendering service to his country or to his society, or if one has nobody to serve, sometimes he keeps a pet like cats and dog and renders service unto it. All these factors prove that we want and we are constitutionally so made that we have to render service to somebody else. But in spite of our rendering service to the best capacity, we are not satisfied nor the persons to whom we are rendering service, they are satisfied. Therefore in spite of our rendering service to one another, every one of us are frustrated. The reason is that the service which we are rendering, that is not properly placed. The method is… Just like a tree. If you want to render service to a tree, you must water to the root. If you pour water on the leaves, branches and twigs, that is not properly served. If you pour water on the root, that is the way of serving the tree. Similarly, in your body, if you supply food to the stomach, the energy will be distributed. You need not give food separately to the different parts of your body. From this example we can understand that the supreme whole, the Supreme Personality of Godhead, if He is served, then all other parts and parcels and… Just like the limbs of the body are served automatically by supplying food to the stomach, similarly, by serving the Supreme Personality of Godhead everyone is served. Therefore all welfare activities, all service to the society, family, nature… [break]

So it is the duty of every human being to understand his constitutional position, his relation with God, and understanding the relation, to act accordingly, and then our life becomes successful. This human form of life is meant for that purpose. We are missing the point. So long we are living, sometimes we challenge that "There is no God," "I am God," or somebody says, "I don't care for God." But actually this challenge will not save us. God is there. We can see God in every moment. But if we deny to see God, then God will be present before us as the cruel death. There are different features of the Supreme Personality of Godhead because He is the original root cause of all cosmic manifestation. In the Bhagavad-gītā there is nice description how you can gradually understand and see God personally, face to face. Just like the Personality of Godhead says therein that "I am the taste in water. I am the sunlight. I am the moonlight. I am the sound vibration in the sky and I am the supreme character of a great personality." So if we (are) actually serious to understand the science of God, if we try to follow the injunction given in the Bhagavad-gītā… Just like God is the taste of the water. Everyone is tasting water daily, not only once but several times. So if we remember this instruction of Bhagavad-gītā, that the taste of the water is God, then the God realization begins, becomes, begins. Similarly, it is said there that God is the light of the moon, God is the light of the sun. Every one of us has seen the sunlight and the moonshine, so how we can say that we have not seen God? Similarly, Kṛṣṇa says that "I am the sound vibration in the sky." So who has not heard the sound vibration of the cloud in the sky? So as soon as we hear the sound vibration in the sky, we can see God or we can hear God. At last, Kṛṣṇa says in the Bhagavad-gītā that mṛtyuḥ sarva-haraś cāham [Bg. 10.34]. If one does not see God, then, Kṛṣṇa says, "I am the death, cruel death, who takes away everything from everyone." The conclusion is that everyone sees God at every moment, but the atheist class, they do not accept that he is seeing God. He denies or telling lies that he is not seeing God. But a devotee of God, he sees God at every moment within his heart. So the difference of seeing God by a devotee and difference of, and denying, denial by the nondevotee, is this, that the atheist class or the atheist can see God at his last stage as death, whereas the devotee sees God by his devotional service every moment and every step of his life.

So this human form of life is especially… It is given by nature to realize God. If we don't utilize this human form of life to understand ourselves and God and our relationship, then we are committing a suicidal policy. Our, this Kṛṣṇa consciousness movement is just an attempt to educate the foolish human civilization without any sense of God. Our life… As we are spirit soul, we are evolving through many species of life, and if we don't take advantage of this human form of life, then we are missing the chance. Without God consciousness or without Kṛṣṇa consciousness there cannot be any peace. Everyone is hankering after peace, but he does not know how to achieve peace. Therefore the Kṛṣṇa consciousness movement is the greatest welfare activities in the world, and we request everyone to take advantage of this great scientific movement. Our presentation is authoritative because we are guided by the principles of the old knowledge, the ancient knowledge of India, the Vedas. And the process of understanding this science of Kṛṣṇa is also made very easy in this age. The process, as you have already known, the process is chanting the holy name of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now this is recommended in the Vedas, that "In this age people are so much fallen that they cannot realize God by the prescribed method; therefore the best chance for them is to chant this holy name of God." That is recommended in the Vedas. You can chant… "If you know any other name of God, you can chant also, because there is no difference between the different names of God. And each name, holy name, is invested with all powers of God." Lord Caitanya says that each and every name, holy name of God, is nondifferent from the Supreme Lord. Therefore all the powers, all the energies that God has, it is also there in His holy name. In the absolute platform there is no such difference, as in this relative world there is difference between the name and the person whose name we are chanting. As such, there is no difference between the holy name of God and God. And Caitanya Mahāprabhu says there is no hard and fast rules and regulations for this chanting.

So you can chant the holy name of God anywhere, everywhere, and wherever it is possible. So suppose you are walking on the street or passing on the buses, but if you chant the holy name of God, especially Hare Kṛṣṇa, Hare Kṛṣṇa, you will get much benefit without any loss of your money or without any hampering of your business. We therefore request and recommend that so long we live, we may chant the holy name of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We don't charge anything for giving you this name. It is open to everyone. You can take it and make an experiment. By chanting, you will feel how much you are advancing in spiritual knowledge. This is the shortcut way of understanding God realization. But if you don't believe in the simple method, if you want to understand this philosophy through science and philosophy, we have got books, about one dozen books, four hundred pages each, to explain this science of chanting Hare Kṛṣṇa mantra. We have got our magazine, Back to Godhead, and our books, Kṛṣṇa book, Nectar of Devotion, Bhagavad-gītā, Śrīmad-Bhāgavatam. So many books we have got. So those who are very much serious… And everyone should be serious because if we miss this opportunity, then after death we do not know what is going to happen. I may have a human form of body or we may have a body of the animals or of a tree. That we do not know. But if we chant Hare Kṛṣṇa mantra and become advanced in Kṛṣṇa consciousness, at least next life again human form of body is guaranteed. It is stated in the Bhagavad-gītā that those who have begun Kṛṣṇa consciousness understanding, if they can fulfill the whole program within this life, they get salvation and goes back to home, back to Godhead. But even if one fails to achieve success in one life, his next life as a human being in rich family or in a pious family is guaranteed. So our humble request to you all is that henceforward you please chant Hare Kṛṣṇa mantra whenever it is possible. You have got enough time and there is no rules and regulation, there is no fee, and see how much you are benefited.

Thank you. Now if there is any question you can ask. (end)

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Lecture

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San Francisco, June 28, 1971

Prabhupāda: So I am very glad that you are following the footprints of the Gosvāmīs, six Gosvāmīs. Vande Rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Rūpa Gosvāmī, Sanātana Gosvāmī, vande rūpa-sanātanau raghu-yugau, and two Raghunātha Gosvāmī-one Raghunātha dāsa Gosvāmī and one Raghunātha Bhaṭṭa Gosvāmī. Vande rūpa-sanātanau raghu-yugau, four. Śrī-jīva-gopālakau: and Sri Jīva Gosvāmī and Gopāla Bhaṭṭa Gosvāmī. They were direct disciple of Lord Caitanya. There are thousands of disciples of Lord Caitanya, but they are prominent, who gave very prominent service to the Lord by executing the mission of Lord Caitanya. By the order of Lord Caitanya they went to Vṛndāvana, and the present city of Vṛndāvana is the contribution of the Gosvāmīs. First of all Sanātana Gosvāmī went there, then Rūpa Gosvāmī. In this way the city was excavated. It was formerly, five hundred years ago, there was no trace where and how Kṛṣṇa līlā was performed in that tract of land. But when Caitanya Mahāprabhu went there, He first of all discovered Rādhā Kuṇḍa, the lake in which Śrīmatī Rādhārāṇī used to take bath and Kṛṣṇa used to come. There is Śyāma Kuṇḍa also. The Śyāma Kuṇḍa, Rādhā Kuṇḍa, two lakes are still existing. Hundreds, thousands of people, devotees, go to see that lake every day.

So the six Gosvāmīs were, some of them were very prominent government officers. Just like Rūpa Gosvāmī and Sanātana Gosvāmī, they were two important ministers in the (indistinct) Muhammadan government, Nawab Hussein Shah, his government. They resigned their ministerial post and joined Sri Caitanya Mahāprabhu for propagating His mission of Kṛṣṇa consciousness. So rūpa-sanātanau, they are very responsible government officers, and raghu-yugau, two Raghunātha: one Raghunātha Bhaṭṭa and one Raghunātha dasa. Raghunātha dasa was the only son of his father and uncle, very big landholder, Bengal. Their father's income was twelve hundred thousands of rupees in those days. Now you can increase at least fifty times and then calculate what was the income of Raghunātha dāsa Gosvāmī. But he left everything to join Caitanya Mahāprabhu's movement. Gopāla Bhaṭṭa Gosvāmī also came from a very learned brāhmaṇa family. Similarly, Jīva Gosvāmī was the greatest scholar till now. Nobody can compete with Jīva Gosvāmī's scholarship in Sanskrit and philosophy. That is the verdict of all learned scholars. The world's best philosopher and Sanskrit scholar was Śrīla Jīva Gosvāmī. He happened to be the nephew of Rūpa Gosvāmī. When Jīva Gosvāmī's father and uncles left home, he was only ten years old boy. He thought, "If my father and uncles have left, why shall I not leave home?" So at the age of ten years he left home and went to Benares, the seat of Sanskrit scholars. He learned there Sanskrit very nicely, became a very great scholar, and then joined their uncles in Vṛndāvana. Of course, at that time Caitanya Mahāprabhu had passed. So Jīva Gosvāmī, he is also very learned scholar. His books are still adored by all spiritual sections. Sandarbas, six sandarbas, philosophical theses. And then vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Gopāla Bhaṭṭa Gosvāmī, he was also learned scholar. So all rich men, rich politicians, scholars, great brāhmaṇas, they joined Caitanya Mahāprabhu. It is so nice movement. It attracted thousands of people, just (as) it is attracting you, American boys and girls.

So in those days, a scholarly section, learned section, rich section were attracted by Caitanya Mahāprabhu's movement. And what was their business? This business, as you are doing: kṛṣṇa kīrtana-gāna-nartana-parau. Their engagement was kṛṣṇa ut kīrtanam. Kṛṣṇa kīrtanam, singing about Kṛṣṇa, just like you are doing-Hare Kṛṣṇa. Kṛṣṇot-kīrtana, very loudly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, kṛṣṇot-kīrtana-gāna, and sometimes prayers, songs. Nartana. Naratana means dancing. These were their engagement: kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. And as soon as they chanted, immediately they were immersed in the ocean of bliss, prema, ecstasy of love of God, Kṛṣṇa. Kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. They were very much affectionate, or dear, to all classes of people. There are two classes of men: dhīra, adhīra. Dhīra means sober, and adhīra means just the opposite, debauchers. So they were dear to both classes of men. This is Kṛṣṇa-kīrtana, is so nice. It is dear to all classes of men. Dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. Because they are not envious. This Kṛṣṇa consciousness movement is not meant for a particular class of men. It is meant for everyone. So… And what was their other qualification? Śrī-caitanya-kṛpā-bharau… Dhīrādhīra-jana-priya-priyakarau nirmatsarau pūjitau, śrī-caitanya-kṛpā-bharau… They're very dear servitors of Lord Caitanya Mahāprabhu for delivering the fallen souls of this world. And we have to offer our respectful obeisances to the six Gosvāmīs, vande rūpa-sanātanau raghu-yugau srī-jīva-gopālakau.

Then their next qualification, next engagement was nana-śāstra-vicaraṇaika-nipunau. Śāstra, all kinds of Vedic literature. Śāstra means which governs. The Vedic literature governs. There is a verbal root which is called śāst. Śāst means to rule. The ruling, there are three kinds of ruling. One ruling is śāstra, law codes. Just like every civilized country is ruled by the laws of the state, and the statute book which contains all the rules, that is called law books. That is also śāstra. That is śāstra. And then another śāsdhātu is śastra. Śastra means weapons, that like guns, swords. Śāstra and śastra. So there are two sections of people: those who are civilized, they are ruled by the śāstra, by the law codes, and those who are law-breakers, they are ruled by the śastra, weapons. Both things are required, śāstra and śastra. And sasam, sasam means government. The government has two department-criminal and civil. Civil department is controlled by the śāstra, law codes, and the criminal department is governed by the śastra, weapons. So this is the rule from time immemorial. Both things are required. Sometimes violence required, police force required for the unruly persons. They'll not care for the śāstra, don't care for śāstra, but you care for the śastra. So two things are there.

Similarly, Kṛṣṇa says that "I am this and that." He says, raso 'ham apsu kaunteya [Bg. 7.8]. Those who are sober, those who want to understand Kṛṣṇa, they can understand Kṛṣṇa in very step of life. Just like raso 'ham apsu kaunteya, "I am the taste of the water." Water you have to drink. Just like I drank just a minute before and quenched my thirst. But that quenching active principle is Kṛṣṇa. So we can realize Kṛṣṇa every time we'll drink water. This is Kṛṣṇa consciousness. Śās…, prabhāsmi śaśi sūryayoḥ. Kṛṣṇa is the sunshine, Kṛṣṇa is the moonshine. Kṛṣṇa is the fragrance of the flower. As soon as you take a flower and smell it, the fragrance is Kṛṣṇa. In this way, every step we can understand Kṛṣṇa. Even in sex life we can understand Kṛṣṇa. That is also stated in the Bhagavad-gītā: dharmāviruddho kāmo 'smi, sex life which is not against the religious codes. What is that? Sex life for begetting children is allowed. That is not against the religious code, and that is Kṛṣṇa. Kṛṣṇa says, dharmāviruddho kāmo 'smi. Kāma, lust. Sex life is the business of lust. Kṛṣṇa says "Yes, lust is also good provided it is not against the religious codes." So nothing is bad; everything is good, if it is for developing our Kṛṣṇa consciousness. Nothing is bad, because everything is creation of Kṛṣṇa. How it can be bad? It cannot be bad; it is good, provided we follow the rules and regulations. Everything is good. Therefore we are consult various śāstras. Nana-śāstra-vicaraṇaika-nipunau, vicāra. Vicāra means to study them with careful attention. Vicāra. Nana-śās… So these Gosvāmīs were studying many kinds of Vedic literatures. There are hundreds and thousands of Vedic literature-primarily four Vedas, Sama, Yajur, Atharva, Ṛg, Atharva. Then from the Vedas, there are supplementary Vedas, which are called Purāṇas, eighteen Purāṇas. Śrīmad-Bhāgavatam is one of the Purāṇas, Mahā-Purāṇa. Then there is, there are Mahābhārata, "The Great History of India." Bhārata means India, and Mahā means greater, greater India. The greater India was the whole planet. The whole planet was Bhārata-varṣa. Now it is crippled. It has become a small tract of land. But originally everywhere, this portion of the world, America, it was also Bhārata-varṣa. Sapta-dvīpa, seven islands. Seven islands. Actually the whole planet is full of water-Pacific Ocean, Atlantic Ocean, Indian Ocean. Full of water. And these are islands only-Asia, Europe, America. There are seven islands, sapta-dvīpa. The planet is sapta-dvīpa, seven full, comprising of seven islands. That is Bhārata-varṣa.

So nana-śāstra-vicaraṇaika-nipunau. So we have to study the Vedic literature very carefully, following the footsteps of Gosvāmīs. Not only chanting. This is also required, kṛṣṇot-kīrtana-gāna. But this is meant, if you simply go on chanting without reading books, that is also good. Especially in this age, because nobody has got power to study books. Education is very less, so still, one who is able, they should consider all this. We have given in English translation. So many important books, you study, and chant this Hare Kṛṣṇa mantra like this, and that is the following the footsteps of Gosvāmīs. Ācāryopāsanā. We have to worship the ācāryas. That is recommended in the Bhagavad-gītā, for making advancement in spiritual life, ācāryopāsanā. So this is ācāryopāsanā, by reading their books, nana-śāstra-vicaraṇaika-nipunau sad-dharma-samsthapakau. Why studying so many books? For the sake of establishing real religious life. Sad-dharma. There are two kinds of dharmas, religious, religions: pravṛtti-mārga, nivṛtti-mārga. Pravṛtti-mārga means materialism, and nivṛtti-mārga means spiritualism. Pravṛtti means because we had intention to enjoy this material world, therefore we have given this material body by the energy of Kṛṣṇa, prakṛteḥ kriyamāṇāni [Bg. 3.27], by the…, for associating with this material world. We are spirit soul. We have been given this chance to associate with the material world, this material, which is called… So there is still the rules and regulation. You associate, you enjoy this material world under this instruction, then you'll not be fallen. You'll not be implicated. That's śāstra. Śāstra gives you codes. Just like when I immigrated in this land, they gave me one paper, welcome, and some immigration rules. That is śāstra. Similarly, the Vedas means the rules and regulation which following they'll very happily live in this material world. Material world is not required by me or you. We are spirit soul. We have no business in the material world. Just like we are living entities of the land. We have no business with the water. But if anyone wants to cross over the sea, he must have a well-built ship to cross over. Similarly, we spirit souls we have no business in this material world, but because we wanted to enjoy it, leaving the association of Kṛṣṇa, we have been given this ship, this body, to ply over this material ocean. So if you know how to ply the ship over the ocean there is no, I mean to say, fear of being drowned. If you have got a good captain of the ship and the ship is well built, then you'll have no danger. So the captain, he is the spiritual master, and this body is a very good ship. This is, these are the examples given. We have to cross over this material ocean. So we must have a captain and good ship, and favorable air. If the air is favorable, suppose you're going to the western side, and if the wind is blowing toward western side, it will automatically push your boat or ship. It will be favorable. If you go against the wind, it is difficult. So you have got a very good ship-this human form of body-and the captain is the spiritual master, and the favorable wind blowing, the instruction of the śāstras. So taking this opportunity, if you cross over this material ocean, then there is no difficulty. So we should take opportunity of this body, of the instruction of Kṛṣṇa, Bhagavad-gītā, and the spiritual master, then very easily we cross over.

Nana-śāstra-vicaraṇaika-nipunau sad-dharma-samsthapakau lokanam hita-karinau. The Gosvāmīs were very much fond of doing welfare activities for the general people, just like this movement. This movement is the greatest welfare activities in this world. Lokanam hita-karinau. It is beneficial for all kinds of human being. Nana-śāstra-vicaraṇaika-nipunau sad-dharma-samsthapakau lokanam hita-karinau tri-bhuvane manyau. So if we execute this Kṛṣṇa consciousness movement, following the footsteps of the Gosvāmīs, then tri-bhuvane manyau, you will be honored in the three worlds, wherever you go. Just like I am Indian, but you are honoring me. Why? Have I bribed you with my Indian money, currency? I came with forty rupees only, had no money. Why? Because you are having some message of Kṛṣṇa consciousness. That is the state of being honored. Similarly, just like this time when I went to India, all my American students-forty students are still there-they're being honored very nicely everywhere. In every city-Calcutta, Bombay, Benares, Amritsar. Why? Many American tourists go there. They are not honored. But why these boys are honored? Only for this kṛṣṇot-kīrtana-gāna-nartana. They are chanting Hare Kṛṣṇa mantra. So not only… This is the process. Any country you go, if you are strictly adhering to the rules and regulation and chanting sixteen rounds, that is your spiritual strength, and following the prohibitive rules, then you will be honored everywhere. Any part of the world you go, you'll be honored. It is not very difficult to chant sixteen rounds and following the regulative principles, but if you follow strictly, rigidly, you'll get spiritual strength and you'll be honored all over the world. Just take this secret. They'll not ask you to know how far you are educated, or that you have passed your M.A. examination or Ph.D. No. They will be charmed by this kṛṣṇot-kīrtana-gāna-nartana.

So the Gosvāmīs showed us the way. Then next, śrī-gaurāṅga-guṇānuvarṇana-vidhau. They were very expert in describing the transcendental qualities of Lord Sri Caitanya, Gaurasundara, śrī-gaurāṅga-guṇānuvarṇana-vidhau. So in this way they passed their life in Kṛṣṇa consciousness, and if we'll follow the footsteps of such mahājana, mahājano yena gataḥ sa panthāḥ [Cc. Madhya

17.186]. Our business is, we haven't got to make research work. Everything is there, given by the Gosvāmīs and ācārya. We have simply to follow. That's all. Who, what is Kṛṣṇa, what is God, you haven't got to make research. Kṛṣṇa is personally saying about Himself, Bhagavad-gītā, "I am like this." Raso 'ham apsu kaunteya [Bg. 7.8], mattaḥ sarvaṁ pravartate. So these are thing there. You have simply to accept it, to know it and follow it. Then your life is successful. We are not so foolish that we are going to make research work. Why? When there are so many things present already, what is the use of research work? First of all assimilate what is already there. And what is research you can make? Your senses are faulty, imperfect. What research you can work? So that is not possible. That is humbug. You simply try to understand, without any malinterpretation, Bhagavad-gītā As It Is, and you understand what is Kṛṣṇa, what is God. And you follow the ācāryas, then your life is successful.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture Excerpt

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Los Angeles, July 5, 1971

Prabhupāda: …He was traveling in South India. He saw one brāhmaṇa reading Bhagavad-gītā. And persons who knew him, that "That man was illiterate," it was not possible for him to read Bhagavad-gītā… But still, he was trying to read it, and crying also. So while others were criticizing, Caitanya Mahāprabhu came to him, "Brāhmaṇa, what you are reading?" So he could understand that "This person, He's not come here to criticize me. He's serious." So he talked seriously, "Sir, I am reading Bhagavad-gītā. Unfortunately, I am illiterate." Now see. He is illiterate and he is reading Bhagavad-gītā. Caitanya Mahāprabhu inquired that "How is that, you're reading Bhagavad-gītā and you say you are illiterate?" He said, "Yes, actually I am illiterate, but my Guru Mahārāja asked me that 'You should read every day eighteen chapters.' So what can I do? (laughter) I have to carry out the order of my spiritual master. So I have simply taken this book. I am seeing it." Caitanya Mahāprabhu said, "Oh, you are not seeing it, simply. You are crying also." "Yes, Sir, I am crying also." "Then if you are not reading, how you are crying?" "Sir, I am not reading, but I'm feeling." "What is that?" "As soon as I take this Bhagavad-gītā in my hand, immediately I feel Kṛṣṇa and Arjuna sitting on the same chariot, and Arjuna is ordering Kṛṣṇa that 'You drive my chariot between the two soldiers,' and Kṛṣṇa is driving. So I am simply feeling how Kṛṣṇa is nice, that He can work as a servant of His devotee. When I feel like that, I cry, how Kṛṣṇa is so kind." Caitanya Mahāprabhu immediately embraced him, that "You are really studying Bhagavad-gītā." So unless we develop our love for Kṛṣṇa, there is no meaning of reading. And if we can develop our love for Kṛṣṇa just like this brāhmaṇa, even without reading any book, that is wanted. That is wanted. Mayy āsakta-manāḥ. Therefore Kṛṣṇa also confirms, mayy āsakta-manāḥ, "Simply by increasing attachment for Me." Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ. Mad-āśrayaḥ means "under the direction of Me or My representative." Mat.

So one who performs this yoga system, how to increase love for Kṛṣṇa, that's all, then you understand everything. The Vedas, they confirm it. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. If you simply understand Kṛṣṇa, then everything will be understood. Because Kṛṣṇa is everything, God is everything. To understand Kṛṣṇa, simply this attachment… Mayy āsakta-manāḥ. Āsakti means attachment. So our, this Kṛṣṇa consciousness movement is… We are teaching people, our students especially, how to increase attachment for Kṛṣṇa. Why this temple? They are feeling that "We are sitting in Kṛṣṇa's presence. Kṛṣṇa is so nicely dressed. I am dressing." Otherwise, from atheistic point of view, you see that "Why these people are bothering like this? They have taken a brass idol and wasting time after it?" They can say like that. Because they have no love for Kṛṣṇa. But one who has love for Kṛṣṇa, he sees, "Kṛṣṇa is so kind. He's accepting my dressing. I am crowning. I am garlanding." That is a feeling.

So the whole process is to increase our feeling of love for Kṛṣṇa. That is required. Not anything else. Just (like the) gopīs. They were not Vedāntists. They were not scholars. They were village girls, and also low class. Brāhmaṇa, kṣatriya, vaiśya, the third class. The fourth class is the śūdra. They were neither brāhmaṇa nor kṣatriya. Vaiśya. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Vaiśyas, they have to take three kinds of profession: agriculture, trade, and cow protection. As the kṣatriyas were meant for giving protection to the human being, the vaiśyas are understood to give protection to the cows. Go-rakṣya. Go means cow; rakṣya means protection. That is their business. So these Vṛndāvana people, they were… Nanda Mahārāja, he had 900,000's of cows, and he was a big man amongst the agriculturists. So they were ordinary men, agriculturists, taking care of the cows. They were not Vedāntists, not philosopher, not scientist. Ordinary. But what is their credit? The credit is nobody could love Kṛṣṇa excelling them. That was their credit. Therefore Caitanya Mahāprabhu recommended, ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā: "There is no comparison of the method of worship which was adopted by the damsels of Vraja." Unalloyed love for Kṛṣṇa. No bargaining: "By loving Kṛṣṇa, I shall become a big man, I shall become a great philosopher, or great scientist," or "I shall improve my material condition." These are anyābhilāṣitā. And bhakti begins when one is devoid of all these material considerations. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. Śūnyam means when one makes zero all these material desires. Jñāna-karmādy-anāvṛtam: [Cc. Madhya 19.167] even uncovered by the resultant action of philosophical speculation and fruitive activities. Everyone is working to get some result. That is called fruitive activities. So a pure devotee has no such desires. He has no other desires. Ānukūlyena kṛṣṇānu-śīlanam. Their only business is how to please Kṛṣṇa. That can be done by everyone, if he wants. Take, for example, if you want to please me, it does not require high education or great amount of riches or knowledge or beauty. Nothing. It is your business how to love me, how to please me. That you will know.

So if we want to love Kṛṣṇa, Kṛṣṇa will let us know. Kṛṣṇa is within you. Simply we have to decide that we shall love Kṛṣṇa only. That is wanted. Then everything is there. Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. The kim word is used: "What is the use of?" That is kim. So the śāstra says that if you have learned how to love Kṛṣṇa, then what is the use of these books? There is no use. You can avoid anything, all this reading. But if you have actually developed your love for Kṛṣṇa… And after reading all these books, philosophy, science, if you cannot love Kṛṣṇa, then what is the use of it? Both ways. Useless. If you do not love, do not develop your love for God or Kṛṣṇa, then what is the use of your philosophizing and scientific knowledge? This is all useless. And if you actually have learned how to love Kṛṣṇa, or God, then there is (no) need of philosophy or science or books. So therefore the main point is how to develop. Caitanya Mahāprabhu recommends this. Premā pumartho mahān. Our greatest success of life is how to love God, Kṛṣṇa. That is greatest success. Now you can do it. But there is prescribed method, given by great ācāryas. Just like in this temple we are doing. We are timely giving. The atheist will say, ”Oh, these are so foolish that they are taking so much labor for preparing food and offering and wasting time. Best thing would have been to go to some club and enjoy wine and playing cards.” They'll waste time in that way, but when… We are not wasting, but they say we are wasting time. They will criticize. You see? They are prepared to waste time in a brothel, but if people are sitting nicely in a temple and talking of Kṛṣṇa, serving Kṛṣṇa, they will laugh. That is our position. So we have to become callous to all these criticisms. We have to go with our business, Kṛṣṇa consciousness. That's all.

Thank you. (end)

Lecture

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Los Angeles, July 11, 1971

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Prabhupāda: …the spiritual platform. The past, present and future calculation is according to this body. That there are different calculation, it is scientifically proved-relativity, law of relativity. This world's past, present and future is different from the past, present, future of ordinary man. The ant's past, present and future is different from human being. So, this past, present and future is in relationship with this body. Actually, as we are eternal spirit soul, we have no past, present or future. Just like this child, he is playing. After a few years this age will be a past tense. Every one of us, we had also similar body, and that is now past tense. But I am this proprietor of the body. I remember that in such and such year I was a child like this, in such and such year I was a boy like this, in such and such year I was a young man like this. Therefore, ”I” is eternal. I am eternal. This past and present and future is due to the change of body. Is it not a fact? I am the same, feeling; I am feelng same. The old man, an old man, he also remembers his enjoyments during his youthful time, and sometimes he wants to go back to those youthful days. An old man, when he meets his old friends, he talks about his youthful days. That means as spirit soul I am always youthful, but due to this condition of this body, I am feeling sometimes childish, sometimes old man, sometimes this or that.

Bhagavad-gītā explains this idea very nicely: na jāyate mriyate vā kadācin. The spirit soul has no birth nor death. This body, just like we are no longer in our past childhood body, similarly, when this body will be also finished, it does not mean that I will not exist. I will continue to exist. As I am existing, as I can remember my childhood days, my youthful days, therefore I am existing. In spite of my…, that childhood body being finished, my youthful body being finished, I am existing. Similarly, after finishing this body also, I will exist. Is there any difficulty to understand? There is no difficulty. I am eternal. The only difference is that, because we are infinitesimal living spark, therefore we forget. Just like I can remember roughly about my childhood days, but I cannot remember the day to day activities in my childhood. That is, that defect is there due to my infinitesimal position. In the Bhagavad-gītā this fact was very nicely discussed between Arjuna and Kṛṣṇa. When Kṛṣṇa said that ”This philosophy was spoken by Me to the sun-god millions of years ago,” Arjuna inquired, ”My dear Kṛṣṇa, how can I believe that you spoke some millions of years ago this philosophy to the sun-god?” What was the answer? The answer is, Kṛṣṇa said, ”Yes, millions and millions of times I also appeared, and you also appeared. The difference is that you do not remember, I remember.” That is the difference between God and ordinary living being. Otherwise, qualitatively, God and the living entity the same. So only difference is that He is great, infinite. Therefore, we can not calculate His infinite qualities. But I, being infinitesimal, my qualities, my capacities, my energy, they are very infinitesimal. Therefore, I forget. And because I forget, therefore I cannot remember what was my body in my last birth. Because I cannot remember. Death means forget. Just like at night you forget everything, sleeping. Similarly, when this body is finished, we forget about this body. We are interested in the next body. So this forgetfulnss is the opposite number of Kṛṣṇa consciousness. Kṛṣṇa conscious, we are trying to revive Kṛṣṇa consciousness means we are trying to get out of this conditional life of forgetfulness. That is our perfection of life. We are trying to achieve that perfectional state of life. That is called struggle for existence, and somehow or other defeated.

So, our last point of perfection, where we can survive eternally, is Kṛṣṇa consciousness. This, this Kṛṣṇa consciousness movement is started in your country. It is not a new manufactured thing, concocted thing. It is very old, because the Bhagavad-gītā is there. Kṛṣṇa consciousness means Bhagavad-gītā. Even from historical calculation, the Bhagavad-gītā was spoken at least five thousand years ago. So, this Kṛṣṇa consciousness movement is, even from historical calculation, at least five thousand years old. So, modern history of the world cannot give any chronological data of historical event more than three thousand years, but this Kṛṣṇa consciousness movement is still older, from prehistoric days. It is not new. Eternal. As I am eternal, God is eternal, this consciousness is also eternal. But because we have forgotten due to the covering of the illusory energy, we have to revive it. That is our business. In the Caitanya-caritāmṛta it is said,

nitya-siddha-kṛṣṇa-bhakti ’sādhya’ kabhu naya
śravaṇādi-śuddha-citte karaye udaya
[Cc. Madhya 22.107]

This Kṛṣṇa consciousness is dormant in every person; otherwise why you are taking so much interest? You are all American boys and girls. I don't think in this meeting there is any Indians. Somebody may say that ”Kṛṣṇa is Indian, Kṛṣṇa is Hindu. It is Hindu God.” No. Kṛṣṇa is for everyone. If Kṛṣṇa would not have been for everyone, how could you, especially, take up this movement so serious? Kṛṣṇa also said that He does not belong to any particular sect. He said that all living entities in different types of forms, 8,400,000's of forms, and Kṛṣṇa claims that He is the seed-giving father of all of them.

So Kṛṣṇa consciousness movement is not limited to any particular sect, any particular country, or people. It is for everyone. It is universal. Simply we have to revive it. That consciousness is there in everybody. It is dormant, and we are just trying to revive it. Just a man is sleeping, and some of his friends is calling him, ”Mr. such and such please wake up. You are too much sleeping. Please wake up.” So, similarly, our movement is, in this country, ”My dear Western brothers, you are too much sleeping in material hallucination. This is not your business. Sleeping is not business. Please wake up. Please be awakened. Take Kṛṣṇa consciousness." So, simply by awakening… Our business is to awaken, and then he takes to it. Then he remembers everything.

So, I am so pleased that these boys are kindly helping me in spreading this Kṛṣṇa consciousness movement, and Kṛṣṇa will bless them. I am very insignificant. I have no capacity. My business is only to convey the message of Kṛṣṇa. Just like a postal peon: his business is to convey the letter. He is not responsible for the body of the letter. The reaction… After reading one letter the addressee may feel something, but that responsibility is not for the peon. Similarly, my responsibility is, what I have received from disciplic succession, from my spiritual master, I am just presenting the same thing, but without any adulteration. That is my business. That is my responsibility. I must present things exactly in the same way as it was presented by Kṛṣṇa, as it was presented by Arjuna, as it was presented by our ācāryas, Lord Caitanya, and at last my spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. So, similarly, if you take up the Kṛṣṇa consciousness movement in the same spirit, and if you distribute to other people, to your other countrymen, surely it will be effective, because there is no adulteration. There is no bluff. There is no cheating. It is pure spiritual consciousness. Just practice it and distribute it. Your life will be glorious.

Thank you very much. (end)

710716LE.DET

Lecture

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Detroit, July 16, 1971

Prabhupāda: So the window doors are open or not?

Devotee: Yes, they're open.

Prabhupāda: Then open… There are so many men. It must be… Ventilation must be there.

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Ajñāna-timirāndhasya. Ajñāna means ignorance, darkness. Timi. Timi means darkness. So ajñāna-timirāndhasya: one who is in ignorance and in the darkness, such a person, every one of us… This material advancement of civilization is not knowledge. People may not agree with us, but actually this is the fact. This is ignorance. Suppose I have come here in your city. I have got some business. So if I forget my business and I become busy with my apartment, is that very sound knowledge? I have come here to execute some business. I have got my temple here. There are devotees. They want to see me. I want to see them. They want to take something, spiritual knowledge, from me, and my duty is to impart. This is the business. But if I simply become engaged how to decorate the apartment where I shall live and forget my business, does it mean that I am very intelligent? No. Therefore that is called ignorance. I forget my real business; I become engaged in some business which is very temporary. I am here for two days. I shall live in an apartment. It may be very nice or not very nice-that is not very important thing. For two days I can live anywhere, even underneath a tree. That does not hamper my business. But I must be very serious about my business. That is intelligence. If I forget my business and simply engage myself how to decorate the apartment, or simply thinking how I shall live here comfortably… Just like I saw one advertisement while coming: "Comfortably living in (indistinct) begins here." I saw.

So we are contemplating to live in this material world very comfortably. That has become our business. That is very much manifest in your Western countries. They are always busy how to live comfortably in this world. But they forget that one day will come, however secure and comfortable we may make our country or home, we will be kicked out: "Please get out immediately." You cannot say that "I have not finished my decoration of the apartment. Let me stay here for some days." No. The death is so cruel that one day, all of a sudden, it will come and say, "Please get out immediately." So if I could not finish my business during that time, and if I am kicked out, then just imagine how much loss we suffer and what kind of fool we are. The modern civilization, they do not know this. They think that "This body has come out all of a sudden by accident"-and the body means the senses-"and let us enjoy the senses to the best capacity. That is perfection of life." The whole world, especially the Western country, their ideology, philosophy, is this, hedonism. "Enjoy this life very comfortably, as nicely as possible." But that is a great defect and great mistake. Those who are in gross sense enjoyment platform, it is very difficult for them to understand. In the Bhagavad-gītā it is said, bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām [Bg. 2.44]. Those who are too much attached to material sense enjoyment, bhoga… Bhoga means material sense enjoyment. And roga, roga means which puts impediments to sense enjoyment, or diseased condition. You cannot enjoy life in diseased condition. (aside:) Don't make that sound. Hear first of all. So bhoga, roga, and there is another word, yoga. These are Sanskrit words. Bhoga. Bhoga means enjoying sense gratification. Roga means diseased condition, where, when we cannot enjoy. And yoga means to get out of this bhoga and roga and go back to home, back to Godhead. That is called yoga. Bhogī, rogī, and yogi. (laughter) Yes. Bhogī means they are interested in sense gratification, and rogī means those who are suffering.

Every one of us suffering more or less, because this is a place where suffering is the condition of life. But we forget. That is called ajñāna. Ajñāna-timirāndhasya. Ajñāna means that we living entities, being part and parcel of God, our position is as good as God. We may be little God, but our position qualitatively is as good as God. The Māyāvādī philosopher, they take it that we are as good as God in full strength. No. That is not. Just like part and parcel, anyone can understand, a little part of any good thing… Suppose gold. A little particle of gold, it is gold. That's a fact. But it is not as valuable as the lump of gold. The lump of gold is more valuable. The mine of gold and a particle of gold: particle of gold is also gold, but not equal to the gold mine. So the Absolute Truth, God, is just like gold mine, and we, every one of us, everything-a part and parcel of that gold mine. We are also gold. But the quality being the same, the propensities should be also the same. Just like Kṛṣṇa. Here Kṛṣṇa is enjoying with gopīs. So because we are part and parcel of Kṛṣṇa, we also want to enjoy life with young girls, because we are part and parcel of Kṛṣṇa. This propensity to enjoy life with young girls or young boys, that is natural. Yuvatīnāṁ yathā yunoḥ yunaṁ yatati yathā yuvatī (?). Young girl, young boy, they have got natural tendency to mix, to love. That is not unnatural. Why? Because this propensity is there in the Supreme. Just like you see Rādhā-Kṛṣṇa picture.

ānanda-cinmaya-rasa-pratibhavitabhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Govinda, Lord Kṛṣṇa, He has expanded His ānanda-cinmaya-rasa energy. That ānanda-cinmaya-rasa energy expanded, there are so many gopīs, cowherds boys, cows, calves. They're giving, all combined together, ānanda, transcendental bliss to Kṛṣṇa. Just like… It is not very difficult to understand. Just like somebody keeps a batch of dogs to love. The dog also love the master, and the master loves the dog. So why not Kṛṣṇa loving cows and calves and they also love Kṛṣṇa? What is the difficulty to understand? This tendency try to understand.

The Vedānta-sūtra says, athāto brahma jijñāsā. Now what is the Absolute Truth? That is the question in the Vedānta-sūtra. The answer is, "The Absolute Truth is that from which everything emanates." Janmādy asya yataḥ [SB 1.1.1]. Now, now, what is that Absolute Truth? Ānandamayo 'bhyāsāt: "By nature He is blissful." Now try to understand. If the Absolute Truth, God, is blissful, full of enjoyment… Blissful means without enjoyment there is no bliss. Ānandamaya abhyāsa. So we must be blissful. We must enjoy life very nicely. But that is not possible here, because here we are in diseased condition. The proof of diseased condition is that there is birth, death, old age and disease. These are very nicely explained in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Every effort is being made here to surpass distressed condition and to reach to the platform of happiness. The whole struggle is there. Why people are running by motorcar this way and that way? The background is to be happy, how to become happy. But they are making planning: "I shall be happy in this way. I shall be happy in that way." Just like there is advertisement, "Come on. There are some naked girl pictures." They are inviting, "Come here. You will be happy." So we are planning for happiness. Why? Why you are searching after happiness? Because constitutionally you are happy. Just like when we fall diseased we go to the doctor, physician, to cure the disease. Why? Because constitutionally we are healthy. To remain healthy is our normal life, and to fall diseased condition, that is not normal; that is abnormal. Therefore we go to the physician, take medicine, ask treatment, "How shall I be cured?" Similarly, we are searching after happiness. Why? Because constitutional position is we are part and parcel of Kṛṣṇa, who is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). He is by nature full of bliss. But our blissfulness has been disturbed. Now we shall have to find out why our happiness has been disturbed so that life after life, we are searching after happiness but we are becoming frustrated. That is our business, not to make the temporary place very comfortable.

Just like when you go to your office but you find the bus too much crowded. But you are not happy. Because the bus is too crowded, you have to stand, or very…, with difficulty you have to stand. You don't like that. But because you have to go to the office, you tolerate. You tolerate. "First my business is to go to office, attend at the time. What can be done? Let me suffer this." Similarly, if you are serious about your business, that seriousness can be understood in this human form of life. The animals cannot understand. The animals, they are taken to slaughterhouse, and one said… If one animal enters, all the animals will enter. They do not know. Even they know that "We are going to be slaughtered," they have no means to protest or to go out. If a human being is slaughtered in the street, then his relatives, his kinsmen, file suit and brings the man into law. So many facilities are there for a human being. But an animal, because it is animal, it has no facility. A cow is born in America, and a gentleman is born in America, but the state takes care of the gentleman, not of the cows. They say "national," "nationality." Why nationality is refused to the animals? Just like few days or few years ago the nationality was also awarded to the black man. This is nice. Why one section of humanity should be denied nationality? That was very nice. So similarly, if national means the living entity born in that land… That is natural. If a child, even of an Indian, if a child is born in your country he gets immediately the citizenship. That is the law. So the conclusion is that anyone who is born in this land, he gets nationality. But why we should refuse nationality to the poor animals? This is called ignorance. He is also… But we have made concoction, law, that "Animal has no soul." Why it is, it has no soul? What is the difference between you and animal? You eat; the animal eats. You sleep; the animal sleeps. You have sex life; the animal has sex life. You also try to defend yourself and the animal also tries to defend himself. So āhāra-nidrā-bhaya-maithunaṁ ca, eating, sleeping, mating, and defending, these four principles, bodily demand, are similar to the animal and to the man. So why the animals should be denied nationality? It is not that because they are less intelligent they should be denied nationality. No. Just like a father has got four boys. Not that everyone is of the same intelligence. But does the father give less protection to the less intelligent son? No. The protection, the family protection, is equal for everyone.

These are the conception, bhāgavata community, equal right to everyone, even to the animals. That is Kṛṣṇa consciousness. Kṛṣṇa consciousness means paṇḍitāḥ sama-darśinaḥ, learned. One who is Kṛṣṇa conscious, he is fully learned, paṇḍita. So what is the symptom of a paṇḍita, learned man? That is stated in the Bhagavad-gītā:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One person is very learned. In our country a brāhmaṇa is supposed to be very learned; therefore he is addressed as paṇḍita. Paṇḍita means very learned. Nowadays he may be a fool number one, but he is called paṇḍita. That is not actually the fact. A brāhmaṇa means very, very learned in Vedic literature. Veda-pathād bhaved vipraḥ. One who has studied the Vedas very nice, he is vipra. So one who is actually paṇḍita, he will see a learned brāhmaṇa, a hog, a dog, and a caṇḍāla, an elephant, like that, everyone, all living entities-that means all living entities-on the equal level because he sees to the soul, not to the body. Just like we are meeting here. We are seeing each other. We have not come here to see the dress; we have come to see or to learn some knowledge. Similarly, the human life is especially meant for grasping the knowledge we are missing. The missing knowledge is that I have forgotten that I am spirit soul, part and parcel of God, Kṛṣṇa. That is the missing point. So our Kṛṣṇa consciousness movement is meant for reviving that lost consciousness. That lost consciousness. We have lost this consciousness that "I am the part and parcel of Kṛṣṇa, the supreme blissful enjoyer, but somehow or other, being complicated within this matter, I am suffering. I am trying to become happy with this material atmosphere, which is not possible." Just like if you are put into the water you may be very nice swimmer, but you cannot be happy there because the water is not your place. You are a living entity of the land. Similarly, a fish, if you take out of the water and give it a velvet bedding, "My dear fish, you lie down here, on the velvet," he'll die because the condition is different. Similarly, we are spirit soul, Kṛṣṇa's part and parcel. So unless we go back to Kṛṣṇa, just like the gopīs or the cowherds boy, we cannot be happy. There is no possibility.

So the ideal pictures are there, that you become Kṛṣṇa conscious and you go back to home, back to Kṛṣṇa, and be happy. That is our program. It is very nice program. This Kṛṣṇa consciousness movement is not an ordinary, bluffing movement. It is a solid, authorized movement, and we are opening branches as far as possible in all parts of the world to give facility to the people, to the civilized men, to understand what is the value of his life, how he can be happy. That is our business. We have no business to cheat you, that "I give you some mantra, and you give me some money. I go away." No. We have come to serve you, so you take advantage. You don't misunderstand us, that "It is a religious sect." No. We are not religious sect. We are cultural sect. We are giving the highest culture to the human society, to awaken his lost consciousness. So I am very happy to see you all, American boys, Indians. This is wanted. We want to unite the whole world under this Kṛṣṇa consciousness movement. And actually that is happening. In our society we have got devotees from all section of people-from Christian, from Jews, from Hindus, from Muhammadan, from black, from white. It doesn't matter, because we are seeing according to the Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. A learned man sees every living entity on the equal level. So we are trying to see in that light, and we are trying to teach others also how to accept that light, how to enjoy that light. So it is a very serious movement. You can take. Every one of you can take advantage of it. It is not very difficult to practice, because our process is very simple. You come and chant with us Hare Kṛṣṇa. Anyone can pronounce this word Hare Kṛṣṇa. Actually we are seeing all over the world. There is no difficulty to chant this mantra. It is open. There is no secrecy, that "I shall give you one mantra, a particular mantra for you." No. This mantra is one, and it is equally applicable to everyone-to the learned, to the ignorant, to the white, to the black, to the old, to the youth. Everyone can chant. And actually it is happening. It is very easy. And chant Hare Kṛṣṇa mantra and learn how to chant. There is… Of course, there is no hard and fast rules. You begin chanting in whatever condition you are and see the result. And so far examples, we have got our temples, we have got our devotees. How they are living, how their characters are being formed, how they are becoming purified, how their faces are becoming brighter, you try to see. It is practical. So that is our request, that you take full advantage of this center. You come here. It is being guided by one of my best disciples, Bhagavān dāsa. So he and others will help you. Please come regularly to this temple and take advantage of it.

Thank you very much.

Devotees: All glories to Śrīla Prabhupāda!

Prabhupāda: So is there any other business? I shall go.

Devotee: Prasādam.

Prabhupāda: All right. Ārati? If you have got any question, you can… Sit down. Come on.

Bahulāśva: What is the thing that will please you most, Śrīla Prabhupāda?

Prabhupāda: Hm?

Bahulāśva: What is the thing that would please you the most?

Prabhupāda: Chant Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa!

Prabhupāda: That is the simple thing. You are chanting. I am very much pleased. That's all. I came to your country to chant, that "You chant also along with me." So you are helping me by chanting. So I am pleased. But this tendency is very nice, that you want to please me. That is very good. And to please me is not very difficult. Caitanya Mahāprabhu said that "Under My order, every one of you go and preach and become spiritual master." And what is that order? The order is that "Whomever you meet, you talk to him about Kṛṣṇa."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ajñāya guru hañā tāra ei deśa
[Cc. Madhya 7.128]

He says that "Under My order, you become a spiritual master." To become a spiritual master under the order of Śrī Caitanya Mahāprabhu is not very difficult. Unless we adulterate, mix in something nonsense in His teachings, if we simply present, as it is, then every one of us can become a spiritual master. But the difficulty is that they mix up something. Just like you have tasted sweet rice, paramānna. And if somebody mixes some sand with it… The paramānna is very good, but because it is mixed with some sand particles it is spoiled. You cannot take. This is practical. Similarly, the teachings of Caitanya Mahāprabhu, teachings of Lord Kṛṣṇa, is very simple. But the rascals put some sand particles. That is the difficulty. Spoils the broth, spoils the everything. "Kṛṣṇa means this, and Pāṇḍava means this." Why "Pāṇḍava means this"? Why not as it is in the Bhagavad-gītā? So this process should be avoided, mixing sand with the sweet rice. This rascaldom should be avoided. Then you can, everyone can distribute nicely. So many people say, "Oh, Swamijī, you have done wonderful." So I say, the secret of my wonderful activities is that I have not tried to adulterate it. I am simply presenting as it is. In the Bhagavad-gītā Kṛṣṇa is the Supreme Personality of Godhead. So I have told you that Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. I say that "You simply surrender unto Kṛṣṇa." So what is the difficulty? Everything is there in the Bhagavad-gītā, and I am simply reproducing it: "Do this." And it is acting. Because I am not adulterating the sweet rice with sand, people are tasting it very nice. So you also follow the same principle. Don't try to adulterate. Present it as it is. And people will like it. There is no difficulty.

So this is a paramparā. Our system is paramparā, guru-paramparā. Kṛṣṇa is the original guru. He said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. So if we say in a similar way that "Give up everything. Surrender to Kṛṣṇa. Just always think of Kṛṣṇa. Chant Kṛṣṇa's name. Worship Kṛṣṇa. Offer obeisances to Kṛṣṇa," where is the difficulty? It is very simple thing. All our disciples, they are doing the same thing. I have come here for the first time, but before me, Bhagavān dāsa, he has organized. But what is his credit? He has presented the thing as I have told him. That's all. This is wonderful. In Los Angeles also our program is going on very nicely. He, my disciple in charge, Karandhara-he's present here-he's simply doing what I instruct, and he's doing very nicely, first class. Everyone who comes, they become enchanted with the temple, with the activities, with the disciples. So this is the way. This is called paramparā system. Don't try to manufacture. The difficulty is that we are manufacturing. And some rascals are supporting that "Whatever you manufacture, it is all right." This is another rascaldom. They are supporting that "Whatever you think of, religion, whatever you manufacture, it is all right." We don't say that. We say, "What Kṛṣṇa says, that is right. And everything (else) wrong." That is our business. So if you say like that, "What Kṛṣṇa says is all right," that will please me. We don't want to adulterate and bluff.

Hare Kṛṣṇa. Go on. (kīrtana) Very good. Go on. (end)

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Lecture

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Los Angeles, July 20, 1971

(tape begins with kīrtana and maṅgalācaraṇa prayers)

Prabhupāda: So ladies and gentlemen, I thank you very much for your coming here and participating with this movement. It is very important movement to bring man to his original consciousness. Kṛṣṇa consciousness means to bring a living entity to his original consciousness. Just like there are many mental hospitals. What is that? Bellevue? In your city? The purpose of the hospital is to bring a crazy fellow to his original consciousness. Similarly, this Kṛṣṇa consciousness movement means to bring all crazy men to his original consciousness. Anyone who is not Kṛṣṇa conscious, he is to be understood-more or less crazy. There was a case in India, a murder case, and the murderer pleaded that he became mad. He was mad; therefore he, he did not know what did he do. So in order to test him, whether actually he, at that time, was lunatic or turned mad, the expert civil servant, psychiatrist, was brought to examine him. So the doctor gave his opinion that "So far I have studied cases, all patients I've come in contact, they are more or less all crazy. So in that sense, if your lordship wants to excuse him, that is another thing." So that is the fact. In a nice Bengali poetry, one great Vaiṣṇava poet has written,

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera se dāsa upajaya

Piśācī, ghost, when a man becomes ghostly haunted, he speaks so many nonsense. Similarly, anyone who is under the influence of this material nature, he is ghostly haunted, and whatever he speaks, he speaks nonsense. Never mind he is a great philosopher, great scientist, but because he is ghostly haunted by māyā, so whatever he's theorizing, whatever he's speaking, that is, more or less, nonsense.

So our this movement is to bring man to his original consciousness, which is Kṛṣṇa consciousness, clear consciousness. I have several times mentioned this. Just like water, when it falls down from the cloud, it is distilled water. You catch water before falling down to the ground, it is distilled water. The chem… As distilled water is without any contamination, similarly, the rainwater is also distilled water. But as soon as it touches the ground, it becomes muddy-colored, so many things. Similarly, we spirit soul, part and parcel of Kṛṣṇa… Therefore our original constitutional position is as pure as God, because we are part and parcel of God. In the Bhagavad-gītā it is stated, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "The living entities are my part and parcel." So fragmental part of gold is gold; it may be fragmental. Similarly, we are minute particles of God's body; therefore, qualitatively, we are as good as God. The chemical composition of God's body and our body… Not this body. This is material. I am speaking of our spiritual identification, that body. That is as good as God. The chemical composition is one. But similarly, as the rainwater falls down on the ground, similarly, as we come in contact with this material world,… Material world means it is being manipulated by the material energy of Kṛṣṇa, prakṛti, nature. Nature means whose nature? As soon as we speak of nature, it must be inquired, "Whose nature?" God's nature. Nature is not acting independently. That is another foolishness. In the Bhagavad-gītā, it is clearly said that nature, this material nature is not independent. Just like a foolish man, when he sees that machine is working automatically, machine is not working automatically. There is a driver. A foolish man cannot see behind the machine a driver. That is our defect in vision. A machine, there is electronics working very wonderfully. But behind that electronic work, there is a great scientist who is pushing the button. It is very simple to understand. Machine is matter. It cannot work out of its own accord. It is working under some spiritual direction. Just like this machine, the tape recorder, is working, but it is working under the direction of a living entity, a human being. The machine is all complete, but unless it is manipulated by a spirit soul, it cannot work. Similarly, take it for granted that the whole cosmic manifestation is a great machine, nature. But behind this material nature, there is God, Kṛṣṇa. And Kṛṣṇa says in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Mayādhyakṣeṇa: "Under My direction…" Mayā adhyakṣena. Adhyakṣa means superintendence. "Under My direction, superintendence…" Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Cara, cara and acara. Cara means moving, and acara means not moving. Just like trees, mountains, they are not moving, but human beings, animals, ants, they are moving. So there are two kinds of entities: moving and not moving. So Kṛṣṇa says that material nature is acting on both these objects, moving and not moving. "They are acting under My direction."

So there is supreme control. The modern civilization, they do not understand it due to lack of knowledge. So our Kṛṣṇa consciousness movement is trying to enlighten people to come to this point of knowledge. They're all crazy, conducted by the influence of the three modes of material nature. They're not in normal condition. So it is very important movement. We invite… This morning also I said at the press representative meeting at the airport that there are so many universities and, especially in your country, department of knowledge, but why they are not discussing this point? Where is the department of knowledge? Sometimes past, I think sometimes in 1968, when I went to Boston, I was invited to speak in the technical institute. So my first question was that "Where is that technological department which is making investigation between the dead man and the living man?" Where is that technology? A man becomes dead. Something is losing. Where is that technology to replace it? Why do they not try for it? But because it is very difficult subject, they set aside. They are busy for technology, for eating, sleeping, mating and defending, that's all. Animal technology. The animals also trying their best, how to eat nice, how to have nice sex life, how to sleep and how to defend. So what is the difference between man's knowledge and animals' knowledge. The man's knowledge should be developed to find out this technology, what is the difference between a living man and a dead man, a living body and dead body. That is spiritual knowledge. That is… That was taught by Kṛṣṇa in the beginning of Bhagavad-gītā. Arjuna was talking as a friend, replying Him as a friend. Of course, he was… Whatever he was talking, that was right, but that was right to a certain point. Beyond that point, there are other subject matter of knowledge, which is called adhokṣaja, where our direct perception of material knowledge fails to approach. Just like we cannot see. There are so many microscopes, powerful microscopes. Then find out within this body where is the soul. No, there is no microscope. But soul is there. Soul is there. Bhagavad-gītā informs,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, in this body, there is a proprietor of this body. Just like I am proprietor of my body, you are proprietor of your body. I say, "My hand." I don't say, "I hand." It is my hand. So I am different from this hand. Just like say, "It is my book," so book is different from me. "It is my table." Similarly, "my hand," "my eyes," "my leg," "my this," "my that." But where I am? Search out. That is meditation. "Where I am? What I am?"

So you cannot search out by your material… That. Therefore all these universities, they are setting aside, very difficult subject. They are very much proud by creating a horseless carriage. That's all. Formerly horses were drawing carriages. Now there is motorcar. So they are very much proud: "We have invented horseless carriage." Or wingless bird. There is wing, imitation wing of the aeroplane. But you invent that a soul-less body. Then there is credit. That cannot be… No machine can work without a soul. I was talking of this computer. What is called? Computer? Eh? Computer. But still, a trained man requires to handle the computer. Then what is the meaning of this computer? Whatever machine you make… Similarly, we should understand that this great machine, which is known as cosmic manifestation, material nature-there is a supreme spirit which is manipulating. That is Kṛṣṇa. And Kṛṣṇa says. It is confirmed. So our process of knowledge is very easy and perfect. The scientists, they are searching out what is the ultimate cause or ultimate control of this material nature, and they are putting, theorizing different propositions. But our means of knowledge, very easy and perfect because we are hearing from the perfect person, Kṛṣṇa. And He says, mayādhyakṣeṇa [Bg. 9.10]. So immediately we know that all this cosmic machine, which is working so nicely and wonderfully, behind this machine the driver is Kṛṣṇa. Exactly behind a machine here, there is a machine driver, similarly, behind this big machine of material nature, there is Kṛṣṇa.

So our process of knowledge very easy. Kṛṣṇa's book, Bhagavad-gītā, is the knowledge, book of knowledge which is given by the perfect person, Kṛṣṇa. You may argue that "You have accepted Him as a perfect person, but we do not." You may not. But He is perfect person on the evidence of many authorities. It is not by my whims I accept Kṛṣṇa as the perfect person. No. There are many authorities, Vedic authorities. Formerly… Just like Vyāsadeva. He's the author of all Vedic literature, the treasure-house of knowledge, Vedas. He accepts Kṛṣṇa as the Supreme Personality of Godhead. His spiritual master, Nārada, he accepts Kṛṣṇa as the Supreme Personality of Godhead. His spiritual master, Brahmā, he accepts Kṛṣṇa as the Supreme Person. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1], Brahmā says. "The supreme controller is Kṛṣṇa." Īśvara. Īśvara means controller. We are controller, everyone. Nobody can say that "I am without controller." No, that is not possible. Everyone has got a controller. However big officer you may be, you have a controller over your head. But Kṛṣṇa has no controller; therefore He is God. He is controller of everyone, but He has no controller; therefore He's God. So there are many so-called Gods nowadays. Very… God has become very cheap, especially they are imported from India. They are not manufactured in here. You are fortunate. But India, they're coming out, "God," practically every day. They are… The other day, Karandhara was telling me that some God was coming to Los Angeles, and they were requested to receive him. So Kṛṣṇa is not that kind of God. I mentioned in my introduction to Kṛṣṇa book that Kṛṣṇa is not that type of God, manufactured in mystic factory. No. He is God. He was not made God, but He is God.

So the point is that behind this material, big material nature, cosmic manifestation, there is God. That is Kṛṣṇa, and accepted by all authorities. We have to accept things which is accepted by authorities. That is our education. We go to teacher. We go to school. We learn from father, mother. They're all authorities. And our nature is to learn… "Father, what is this?" in childhood. Father says, "This is this, pen. This is spectacle. This is table." So he learns from father, mother, "This is table. This is spectacle. This is pen. This is this. She is my sister. She (He) is my brother." So similarly, if we get information from the authority, and if the authority is not a cheater, then our knowledge is perfect, and very easy. Just like father, mother, never cheats. When the son inquires from the parent, the parent gives exact information, right information. Similarly, if we get right information from the right person, that is perfect knowledge. If you want to reach to the conclusion by speculation, that is imperfect, inductive process. That will never become perfect. It will remain imperfect for all the time. So we get information from the perfect person, Kṛṣṇa. Therefore whatever we speak, that is perfect because we don't speak anything which is not spoken by Kṛṣṇa or authorities who have accepted Kṛṣṇa. That is called disciplic succession. So our process is, process of acquiring knowledge, is very easy and perfect. That is Kṛṣṇa consciousness. We cannot say anything which is not accepted by the authorities coming from Kṛṣṇa. And in the Bhagavad-gītā Kṛṣṇa recommends this process of knowledge: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. "This knowledge, formerly, all the great saintly kings…" Formerly, there was monarchy. Just like nowadays also, the government is authority. Your President is authority. So in the days of monarchical king, government, the monarch or the king is head of the government. He is authority. But formerly, those authorities, those kings, were ṛṣis, great learned scholars, ṛṣis, great devotees. They were not ordinary men. That system of government was very nice. One person, well talented, well trained as the head of the government, very peacefully he could execute the governmental function. There were many instances, the Vedic civilization, how the kings were perfect. You'll find from Dhruva Mahārāja's instances that Dhruva Mahārāja went to the forest to search out God, and he found out. By severe type of penances and austerities, he found out God within six months. How? He was a five-years-old body, child. According to the direction of his spiritual master, Nārada, he went alone in the forest, although a king's son, very delicate body. So in the first month he simply used to eat some vegetables after three days, each three days. One, two, three-then he eats something, some fruits, some vegetables. Then next three months, each six days, he used to little, drink little water. And next month, in each twelve days, he used to inhale some air. In this way, for six months he stood in one leg and executed these austerities, and at the end of six months, God became manifest before him eye to eye. So if we follow austerities, then it will be possible to see God eye to eye and perfection of life.

So this Kṛṣṇa consciousness movement, there is austerity, but it is not very difficult. We recommend our students not to have illicit sex. We don't stop sex, but regulate. We don't stop eating, but regulated, Kṛṣṇa prasādam. No meat-eating. No… We don't say, "No eating," but "No meat-eating." So what is the difficulty? Now see. In our Kṛṣṇa-prasādam, we have got so many varieties of fruits, vegetables, nicely cooked. What is the difficulty? No illicit sex means don't be cats and dogs. Be married man and have one wife, one husband, and be satisfied. So unless we regulate, unless we undergo austerity… We cannot under go such severe type of austerity as Dhruva Mahārāja went, that every three days a little fruit or vegetable, then every six days a little water. That is not possible in these days. If you want to imitate Dhruva Mahārāja, it will be impossible. So we don't prescribe any impossible method, but possible method. But if you take to these principles, then you make advance in spiritual consciousness, in Kṛṣṇa consciousness, and as you make advancement in Kṛṣṇa consciousness, then you become perfect in knowledge. Otherwise, what is the use of becoming scientist or philosopher who cannot say what is next life? But these students, they can very easily say what is next life, what is God, what I am, what is our relationship. This knowledge, you'll find perfectly, because they are reading perfect book of knowledge, Bhagavad-gītā, Śrīmad-Bhāgavatam.

So this is our process, very easy. Anyone can adopt and make his life perfect. And if somebody says that "I am not educated. I cannot read book," still, there is possibility. you simply chant Hare Kṛṣṇa. So you have got tongue. You have got ear. Kṛṣṇa has given you. And you'll be surprised to know that Kṛṣṇa is realized through tongue, not through eyes, not through ears. Tongue. Of course, after tongue, the other senses are following. Tongue is the chief. So we have to control the tongue. How to control? Chant Hare Kṛṣṇa and taste Kṛṣṇa-prasādam. That's all. Sevonmukhe hi jihvādau svayam eva sphuraty adhaḥ. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. "You cannot understand Kṛṣṇa by exercising your sensual perception, speculation." It is not possible. Kṛṣṇa is so great that He is not within your sensual exercise. No. He can be understood by surrender. Kṛṣṇa, therefore, recommends this process: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Because our disease is rebellious, no authority. We don't want any authority. That is our disease. We say we don't want any authority, but nature is so strong that he forces his authority upon you. You are forced to accept the authority of nature by your sensual exercise. You cannot say that "I am independent." You may say all nonsense, that "I don't want authority," but you are… Everyone is under authority. And that is our foolishness. We are under authority; still, we say we don't want any authority. This is called māyā, illusion. So the best authority is Kṛṣṇa. If we… After all, we have to accept authority. So why not best authority, Kṛṣṇa? Then your life becomes successful.

Thank you very much. Hare Kṛṣṇa. Any question?

Nanda-Kiśora: What happens to a person if we just give him out on the street one Simply Wonderful or some prasādam, one piece of prasādam?

Prabhupāda: That is wonderful, simply wonderful. (laughter) He has not tasted such wonderful sweet in his life. Therefore you give him wonderful, and because he's eating that wonderful sweet, one day he'll come to your temple and become wonderful.

Devotees: Jaya!

Prabhupāda: Therefore it is simply wonderful. So go on distributing this Simply Wonderful. Your philosophy is simply wonderful. Your prasādam is simply wonderful. You are simply wonderful. And your Kṛṣṇa is simply wonderful. The whole process of simply wonderful. And He acts wonderfully, and it is acting wonderfully. Who can deny it?

Devotee: Prabhupāda is simply wonderful.

Prabhupāda: That's all right. You can become… Everyone. All right, have kīrtana. (end)

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Lecture

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London, August 11, 1971

Prabhupāda: I have to speak something? So we are worshiping Rādhā-Mādhava, the lover or enjoyer of Rādhārāṇī. [break] Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Ānanda-cinmaya-rasa. Rādhā-Kṛṣṇa, Govinda, is enjoying ānanda-cinmaya-rasa, spiritual bliss. Cinmaya means spiritual, and rasa, bliss. That is eternal. We are also particles of that ānanda-cinmaya-rasa. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The

Vedānta-sūtra says every living entity is ānanda-maya. Nature, living entity's nature is to be blissful, happy, always pleasing, but in our material condition of life we are just the opposite. There is neither pleasure, nor knowledge, nor eternity. But these three things are the symptoms of spiritual existence: eternity, blissfulness, and knowledge. [break] Hare Rāma Hare Rāma Rāma Rāma Hare Hare, these names are so sweet that how I can relish the transcendental sweet… [break] …Rādhārāṇī, but in the Goloka Vṛndāvana, everything-the land, the water, the trees, the flowers, the cows, the cowherds boy, everything-they are expansion of Kṛṣṇa's internal potency, ānanda-cinmaya-rasa. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ [Bs. 5.37]. That is Kṛṣṇa's expansion of His own person. Just like when Brahmā stole all the cows and calves and cowherd boys of Kṛṣṇa to test Kṛṣṇa, whether He is actually the Supreme Personality of Godhead, Kṛṣṇa immediately expanded Himself in the typical same way: all the cows, calves, cowherd boys.

So there, in the spiritual world, Kṛṣṇa's energy, everything there-variety, all variety. Here also, the varieties are there. That is expansion of Kṛṣṇa's material energy, and in the spiritual world the varieties are expansion of Kṛṣṇa's spiritual energy. Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalā… Nija-rūpa, His own form, expansion. Goloka eva nivasati. Goloka Vṛndāvana. He is permanent resident there. Akhilātma-bhūto, but He is everywhere. Although situated in His own abode, Goloka Vṛndāvana, He can expand Himself. Because this material energy is also His energy, so from His energy He can manifest Himself anywhere. So here the Lord Kṛṣṇa and Rādhārāṇī, that is the same Kṛṣṇa and Rādhārāṇī who are in the Goloka Vṛndāvana. It is simply expansion to give us facility to accept our service. I think I have given many times this example. Just like in front of your door there is a mailbox. That mailbox, although it appears to be a small box, but it is post office. It is not different from post office. The practical example is that you place your letters within the box and it goes thousands and thousand miles away. Therefore it is post office. Don't think that it is different from the post office. Similarly, ānanda-cinmaya-rasa expansion-this Deity. When you are worshiping this Deity, exactly, just like you are posting your letters in the mailbox, it is accepted by Kṛṣṇa. Don't think that you are worshiping some doll. No. As the post office kindly places a box before your house to facilitate your business, similarly Kṛṣṇa, goloka eva nivasati, He is living in the Goloka Vṛndāvana, but He expands Himself as Deity to accept your humble service. Never consider that the Deity is made of stone or brass or wood or like that. Brass, wood, stone-everything is Kṛṣṇa because everything is Kṛṣṇa's energy. In the Bhagavad-gītā it is said, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, bhinnā me prakṛtir aṣṭadhā [Bg. 7.4]. Me, "It is Mine." So everything is Kṛṣṇa's, and from everything, Kṛṣṇa can appear and accept your service. This is the philosophy. He can appear Himself through stone because stone is His energy. Just like if the electric power is running on, from anywhere you can take electricity, energy. Similarly, his energy is running on everywhere, and you can take the facility of His energy from anywhere, provided you know how to take it. Electric, where insulation is there, but one who knows… I have seen in your country. The telephone man immediately comes and joins telephone. But he knows how to do it. Similarly, Kṛṣṇa can be manifested from anywhere, everywhere, from anything, provided you know how to do it.

So that is Kṛṣṇa consciousness movement. We are teaching people how to see Kṛṣṇa everywhere.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

That technique is love of Godhead. If you learn, it doesn't matter what religion you profess. It is no concern. We do not say that "You become Hindu," "You become Muslim," or "Christian." No. We say that "You become lover of God." You learn how to love God. Your loving propensity is there, but it is being misplaced. It is placed on dog instead of God; therefore you are unhappy. When your loving propensity will be placed in the proper place, you will be happy. This is Kṛṣṇa consciousness, love of Godhead.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā samprasīdati
[SB 1.2.6]

If you want happiness, then you must learn how to love God. You are trying to love somebody, but you are being frustrated, foiled. Because except God, nobody is loving object. And if you love God, then naturally you love everything because God is everything. The example is that if you pour water on the root of the tree, it goes everywhere-to the twigs, to the leaves, to the flowers, everywhere. But if you pour water on the leaf, it is localized. It does not spread. So we are manufacturing, inventing, so many humanitarian work, welfare work, but still, people are unhappy. Why? Because it is pouring water on the leaf, not on the root. So learn by Kṛṣṇa consciousness how to love Kṛṣṇa and how to love your country, your society, your friends, everything. But without loving Kṛṣṇa, you cannot love. This is the secret. And if you love… Just like because I love Kṛṣṇa, therefore I have come to your country. I had no business to come to your country, naturally. But we are preaching this Kṛṣṇa consciousness movement means we love everyone. We don't make any distinction. We love animals also. We don't like to see animal killing. That is also one of our propaganda: "No meat-eating." Why? To save the animals, because we love animals also. We love even the ant-because we love Kṛṣṇa.

So this is the technique of Kṛṣṇa consciousness, that if you learn how to love Kṛṣṇa, then you will love everything. Otherwise, your love will be localized and you will be frustrated. It is most scientific. And our process is very simple: chant Hare Kṛṣṇa. That's all. Kṛṣṇa and Kṛṣṇa's name-nondifferent. So chanting Hare Kṛṣṇa means you are associating with Kṛṣṇa. That means you are directly in touch with the root of everything. So by advancing in love for Kṛṣṇa, you can love your society, your country, your community, your family, your husband, your wife, your children, your friend-everything, complete, pūrṇam. Pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya [Iso Invocation]. And that love will never be ended. Pūrṇa. Love of Kṛṣṇa is so complete that you go on distributing this love; it will never be expended. It will remain the same stock. So I am very glad to see you in this temple. Please try to understand our philosophy of Kṛṣṇa consciousness. We have got books, and at the same time we have got the simple method, chanting of Hare Kṛṣṇa, in which even a small child can take part. The small… Most erudite scholar also can take part, and an innocent child who has no education, no literary sense, he can also take part equally. And equally, both of them take the same advantage. A small child who comes before the Deity and dances and claps, he is getting the result. Don't think that it is in vain. He is also getting the same… Just like fire. Either a child touches or an adult touches, fire's action will be there, equal. Similarly, anyone who is coming in this temple, offering obeisances, taking little prasāda, joining with the chanting, hearing some talks, everyone will be benefited spiritually. That is our Kṛṣṇa consciousness movement.

Thank you very much.

Devotee: Jaya, Prabhupāda. (end)

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Lecture Excerpt

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London, August 13, 1971

Prabhupāda: What is that original cause, chunk? Can you say?

Śyāmasundara: Something gas.

Prabhupāda: Gas.

Śyāmasundara: Liquid gas.

Prabhupāda: So anyway, that is not sentient. That is material. Gas is also material. Gas is another form, vapor. Vapor. Vapor is made out of water. Water or… Vapor is air, major portion of air and minor portion of water. In this way, vapor. So that means it is airy. But no. Air has got its cause. They do not know. Air has got its cause, the sky. The sky has its cause. In this way there is creation. In the Śrīmad-Bhāgavatam everything is explained.

So this Brahma-saṁhitā, the point is, in this Brahma-saṁhitā Kṛṣṇa's name is there. In the Atharva Veda there is Kṛṣṇa's name. So our process of knowledge, if there is Vedic evidence, that is perfect. You don't require to experiment. Experimental knowledge is never perfect. The same example as we have given several times: that which is unknowable, inconceivable, that knowledge you cannot get by experiment. That is not possible. You have to receive the knowledge from authority. Just like you cannot understand who is your father by experiment, laboratory. Bring every man and analyze him whether he is your father. Is it possible? No. How many men you will bring in the laboratory? That is not possible. But if you approach to the authority, the mother, immediately you get the knowledge. Ask your mother, "Who is my father?" She'll say, "Here is your father." That means you receive the knowledge from the authority, not by experimental knowledge. Which is inconceivable, beyond your perception, beyond your imagination, that knowledge you cannot get by experiment. They are trying to make experi… [break] …soul. The so-called scientists, they say, "We are trying." You can try on, but it is beyond your experience, beyond your knowledge. Your senses are all imperfect. You can… You cannot understand soul by experimental knowledge. You have to hear from the authority. Just like Kṛṣṇa says,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is the process. But you can think over. Just like Kṛṣṇa says, dehino 'smin yathā dehe [Bg. 2.13]. Dehe means "Within this body, there is the proprietor of the body." That is soul. Now, by experimenting, by taking in somebody's body, just like in medical science they dissect the body, you cannot find out. It is so small. Therefore you are saying, "There is no soul." But there is soul. From your experimental knowledge, you cannot understand where is that soul, but there is soul. When the soul is out, the body is dead, useless. That we can experience. Anubhāva. It is called anubhāva perception. So anyone, any sane man, can understand there is something missing. The scientists also say, "the something missing." Now, what is that missing, they cannot say. If they knew it, what is missing, then they are scientists, they could produce again that thing by laboratory mixture of chemicals and put it into the body, and he becomes alive. No, that is not possible. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. Therefore Veda says that "Don't uselessly argue on subject matter which is beyond your perception." That is not the process.

So here, the original cause is being explained by Vyāsadeva. Janmādy asya yataḥ [SB 1.1.1]. Now, what type of that supreme cause is that? Is it a stone or sentient? No. Vyāsadeva informs, no. The original cause, how it can be a stone? Original cause cannot be. It must be sentient. Creator must be sentient. Without brain, without creative power, how there can be creation? Where is your argument? No, that is not. These are false arguments. Therefore Vyāsadeva gives you information that He is sentient, in full knowledge. In full knowledge. What kind of knowledge? Anvaya-vyatirekābhyām, directly and indirectly. That is full knowledge. Just like I say "my head" or "my hair," but if I ask you or you ask that "How many hairs are there?" oh, I am ignorant. I do not know. Similarly, we are so imperfect that we may have little knowledge even of our own body. We are eating, but how the eatables are being transformed into secretion, how they are becoming blood, how they are being passed through the heart, and it becomes red, and again diffuse all over the veins, and in this way the body is maintained, we know something, but how the work is going on, how this factory is going on, how the factory, machine, is working, we have very little knowledge. So indirectly we know that "This is my body." "Indirectly" means we have heard, but we have no direct knowledge. But Kṛṣṇa, the Supreme, the original of everything, He knows everything. Anvaya-vyatirekābhyām, indirectly and directly. Kṛṣṇa knows. I do not know how my body is working, but Kṛṣṇa knows. That is explained in the Bhagavad-gītā: kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Kṣetra-jña… He is real, Supersoul. There is a Supersoul who is in knowledge of everything. That is explained in the Bhagavad-gītā: sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Mattaḥ smṛtir jñānam apohanam. Full knowledge. I have no full knowledge of my body, but He has got full knowledge. I forget. What I did in the morning, early in the morning at four o'clock, if you ask me, I'll have to remember, "Yes, what I was doing?" We are so forgetful. Similarly, how we can remember of our past life? We are so forgetful. But Kṛṣṇa… (end)

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Pandal Lecture

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Delhi, November 12, 1971

Prabhupāda: Ladies and gentlemen, I thank you very much for your kindly participating in this Kṛṣṇa Consciousness Movement. We are speaking here for the last one week, so it is very encouraging that we are reviving the dormant Kṛṣṇa consciousness of our brothers and sisters in India.

This Kṛṣṇa Consciousness Movement is to be learned from the very childhood. So far personally we are concerned, my father taught me this Kṛṣṇa consciousness from the very childhood. My father was a great Vaiṣṇava, and I had the opportunity of taking birth in that family. So he gave me lessons of this Kṛṣṇa consciousness from the very beginning of my life. He gave me mṛdaṅga. He engaged a teacher for learning mṛdaṅga playing. Sometimes my mother was irritated. But somehow or other, I got the inspiration from my father worshiping a small Rādhā-Kṛṣṇa Deity. So Prahlāda Mahārāja says, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Actually the students, the children, should be given chance to become Kṛṣṇa conscious. That is the duty of the state, that is the duty of the parents, that is the duty of the guru, that is the duty of kinsmen. That is the instruction given in the Śrīmad-Bhāgavatam. Gurur na sa syāt sva-jano na sa syāt, pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. This human form of life, as Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. This human form of life is obtained after many, many millions and millions of births, evolutionary process. We have already discussed this point. So that is the Vedic civilization, that a human being should be given chance to understand this Bhāgavata-dharma, Kṛṣṇa consciousness. Kṛṣṇa consciousness means Bhāgavata-dharma.

So Prahlāda Mahārāja recommends, kaumāram ācaret prājño dharmān bhāgavatān iha. From the childhood. It is not that it is reserved for our old-age occupation. Sometimes we think like that, that "At the present moment we are young. Let us enjoy life. And at the old age, when you are old enough, preparing for death, at that time we may try to understand what is Kṛṣṇa consciousness or Bhāgavata-dharma." But Prahlāda Mahārāja says no. The children should be taught from the age, as we send our children to school in minor age, similarly we should send our children to understand this Bhāgavata-dharma. I am very pleased, I have seen practically in this Delhi that the Muslim children are given instruction of Koran from very early age. Actually, this should be done for everyone. I am very pleased. Not I am pleased, I may please or not, but that is the way of life. A human child should be given instruction about Kṛṣṇa consciousness from the very beginning, and that was our Vedic system, brahmacārī. Brahmacārī should go to the house of the teacher or spiritual master at the age of five years old, and he should remain there for twenty years to understand the value of life. And the brahmacārī would accept any kind of menial work for satisfying the spiritual master. It is stated that nīcayeva, just like menial servant. The brahmacārīs, they come from very respectable family, from brāhmaṇa family, kṣatriya family especially, but they are instructed that "You should accept the order of the spiritual master just like menial servant." And in young age, they do not mind. They do not have any false prestige, that "I am coming from such-and-such respectable family, my father is so rich." Even Lord Kṛṣṇa, He accepted this brahmacārī āśrama. When Sudāmā Vipra met Him when He was king in Dvārakā, so friendly talks, Kṛṣṇa reminded Sudāmā Vipra, "My dear Sudāmā, do you remember that one day we went to the forest to collect fuels, and there was heavy rain and we could not come out. And then we stayed the overnight on the top of the tree. Then next day Guru Mahārāja came and he took our…, rescued us. Do you remember that?" Sudāmā Vipra said, "Yes, I remember." So even Lord Kṛṣṇa, what to speak of others. This was the system, to teach from the very beginning of life this Bhāgavatam.

So Prahlāda Mahārāja's recommendation is very genuine. That is the Vedic system. But he was unfortunately born in an asura family. His father was a great asura. Asura means godless. He had also undergone severe austerity to achieve the power. He was defeated by the demigods. So he left his home and underwent severe austerities so that the whole universe became trembled and Brahmājī came to appease him, "What do you want?" He said, "I want to become immortal." So Brahmājī said, "How can I give you the benediction of immortality, because myself I am not immortal?" Everyone has to die in this material world, either one may be Brahmā or a small ant. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. "So this is not possible. I cannot make you immortal."

Then very diligently, he said, "All right, then no man will kill me."

"All right, accepted."

"No demigod will kill me."

"Also accepted."

"I shall not die at daytime."

"That's all right."

"I shall not die in night."

"That's all right."

"No animal can kill me."

"That's all right."

"No weapons can kill me."

"That's all right." In this way, he thought that "I am very intelligent and I am cheating Brahmājī. Indirectly, by different way, I have now become immortal."

So he also underwent great austerities, but for material enjoyment. He wanted to live forever in this material world. So he was never interested to teach his children about Kṛṣṇa consciousness. But Prahlāda Mahārāja, fortunately, when he was in the womb of his mother, at the care of Nārada Muni, he understood the Kṛṣṇa consciousness, because if you associate with a sādhu, the saintly person, then saintly person has nothing to do but simply deliver the knowledge, transcendental knowledge of Kṛṣṇa consciousness. They have no other duty. Just like Ambarīṣa Mahārāja, he was king but a great Vaiṣṇava. So about him it is stated, sa vai manaḥ kṛṣṇa-pādāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. He was king, very responsible king, emperor of the world, but he cultivated this Kṛṣṇa consciousness that he fixed up his mind, sa vai manaḥ kṛṣṇa-pādāravindayor, always fixed up on the lotus feet of Lord Kṛṣṇa. If you fix up your mind, concentrate your mind on the lotus feet of Kṛṣṇa-Kṛṣṇa is here present-then your mind becomes locked up. It cannot think anything else. Therefore Ambarīṣa Mahārāja, he fixed up his mind on the lotus feet of Kṛṣṇa.

And vacāṁsi vaikuṇṭha-guṇānuvarṇane. When you have to talk, let us not talk all nonsense. Vaikuṇṭha-guṇānuvarṇane. Let us talk about Bhagavad-gītā, let us talk about Śrīmad-Bhāgavatam or any book which is describing the transcendental name, fame, glory, quality, pastime of Lord Kṛṣṇa. This is Kṛṣṇa consciousness. Simply we have to change the process of our life, but unfortunately we are not interested. We shall waste our time in the morning, two hours, by discussing on politics and reading newspaper, what has happened. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. What is the news in the newspaper? The same thing. Somebody has murdered something, there is some car accident, one body has done this. The same thing repeatedly we are hearing. There is no other news. But we want to hear the same thing daily, the same newspaper items. Therefore, in the śāstra it is said, punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Just like you chew something. Generally we chew that sugarcane. Now I have chewed it, I have taken out all the juice, and then I have thrown it away. If somebody comes, "Oh, let me taste it, what is there?" And another man comes. Is that very good intelligence? We have tasted this material world. Everyone has tasted. It is full of miseries. Tri-tāpa yantraṇā. Tri means three and tapa means miserable condition of life. Tri-tāpa. Adhyātmic, pertaining to this body and mind. Sometimes I am feeling some pain on my body, there is fever or some other ailment, the mind is not in order, this is called adhyātmic. Similarly, adhibhautic. Just like Pakistan is ready to attack us. If not Pakistan, then there are many other enemies. Even there are many other living entities, just like mosquito, fly, bugs. So adhibhautic: another living entity giving us trouble. And adhidaivic. Just like this famine, flood, pestilence, so many things which you cannot control.

So this is the position of this material world. Tri-tāpa yantraṇā trisura. You have seen the picture of Goddess Durgā, she is piercing the trisura on the chest of the asura, and he is suffering, his struggle for existence, fighting with the lion, rajo-guṇa. So this is the position of the material world, and the certificate is given by Kṛṣṇa, the Lord Himself, that this place is duḥkhālayam aśāśvatam [Bg. 8.15]. Duḥkhālayam, always full of miseries. So the human form of life is meant for understanding what is my position. In the animal life we cannot understand that we are in a very, very miserable condition of life in this material world. Therefore Prahlāda Mahārāja says, mānuṣam, durlabhaṁ mānuṣaṁ janma, tad apy adhruvam. It will not stay. You can say, "All right, there is suffering. Let me suffer for some time, I shall get next life again or I shall be finished." But Prahlāda Mahārāja says, "Why do you think like that? Why you want to die like cats and dogs? Just acquire the benefit which you can have in this human form of life, Kṛṣṇa consciousness." Mānuṣam. Durlabhaṁ mānuṣaṁ janma, tad apy adhruvam. Although it will not stay, but it is arthadam. Arthadam means you can achieve the highest goal of life.

What is that highest goal of life? The highest goal of life is not to have a skyscraper building constructed in my life or have big balance in the bank. No. That is not highest goal of life. The highest goal of life is indicated in the Śrīmad-Bhāgavatam. That is also statement of Prahlāda Mahārāja, na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Persons who are very much attached to the external world, durāśayā bahir-artha… This external world is called bahiraṅgā śakti, the external energy of the Supreme Personality of Godhead. So here it is just like mirage, just like people…or the not people, animal, running after water in the desert. In the desert, there is some reflection of heat, and the animals think there is water. And they run after water, the water also going ahead and the animal also going ahead. In this way, when he is too much tired, he falls down and dies. Tejo-vāri-mṛdāṁ vinimayam.

So this material world is not our actual place of happiness. We should understand this. And the human form of life is meant for that purpose. Just like Sanātana Gosvāmī, he appeared before Caitanya Mahāprabhu to solve this question, 'ke āmi', 'kene more jāre tāpa-traya'. That is intelligence. Intelligence means one should be inquisitive about his goal of life. In the Bhāgavata also in another place, the instruction of Ṛṣabhadeva, that parābhavas tāvad abodha-jāto. Abodha-jāto, everyone is born ignorant. So in ignorance, whatever you will act, that is our defeat; that is not our gain. The gain is only when you develop Kṛṣṇa consciousness. That is the only gain in his human form of life. Otherwise, whatever you gain, that is lost. Śrama eva hi kevalam [SB 1.2.8]. Simply wasting time, time and energy. So Prahlāda Mahārāja says that "My dear friends…" He was teaching his class friends who were five years old, and he said that durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. "Our duty is, so long the next death does not appear, we should develop our dormant Kṛṣṇa consciousness." We should not wait. Just like Parīkṣit Mahārāja. Parīkṣit Mahārāja was given time, seven days. He was cursed by a brāhmaṇa boy that "Mahārāja, you shall die within seven days, bitten by a snake." So immediately, because he was emperor, so he understood that "I shall have to die." So he prepared himself. For seven days he tried to understand what is his relationship with Kṛṣṇa, or God. That is imitated at Bhāgavata-saptāha. But actually, Bhāgavata is not to be studied imitating Parīkṣit Mahārāja for seven days. No. In seven days we cannot understand even one verse of Śrīmad-Bhāgavatam, what to speak of the eighteen thousand verses. That is not possible. But it has become a fashion. Bhāgavata says, nityaṁ bhāgavata-sevayā. Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. It is not for seven days; it is for all the life. Parīkṣit Mahārāja had no time more than seven days. Therefore he finished the whole Bhāgavata hearing in seven days. The another instruction is that Parīkṣit Mahārāja had notice for seven days' duration of life, but we do not know whether seven days or seven minutes. It may be I am speaking now, immediately I can stop, because I am completely under the control of the material nature. You know perhaps that one big officer of Indian government, I think he was the Commander in Chief or something like that, he was eating in the feast in Japan, and on the table he died while eating. There was some trouble in the throat by eating fish, and some trouble was there, and he suffocated, died immediately.

So we cannot say whether we are going to live for seven days or seven minutes or seven hours. There is no guarantee. Immediately you can die. Therefore our duty is, before the next death comes, we must develop our Kṛṣṇa consciousness. We must be very serious. Therefore Prahlāda Mahārāja says,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

[SB 7.6.1]

We should take Kṛṣṇa consciousness so seriously, immediately, without waiting. And that is very simple also. If we simply understand the seriousness of the business, then we can immediately begin. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We can do it immediately. Immediately, without waiting for a second, and then Kṛṣṇa takes charge. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ.

So it is not very difficult business, simply we'll have to agree, "Yes, Kṛṣṇa. So long I did not surrender unto You. Now I immediately surrender unto You." Just like Bhaktivinoda Ṭhākura, he sang a very nice song, that arpiluṅ tuyā pade nanda-kiśora. Mānasa deho geho jo kichu mora. He says that "Whatever I possess." First thing his mind, mānasa. Just like Ambarīṣa Mahārāja. First of all we have to give our mind to Kṛṣṇa because mind is the creative force by which we become entangled. In the Bhagavad-gītā it is said that mind is the enemy or mind is the friend. If you can create your mind your friend, then there is immense profit Kṛṣṇa conscious. And if you create your mind enemy, the mind will drag you in so many things, you will forget your duty and responsibility of human life. Therefore yoga system, practicing yoga means controlling the mind. Controlling the mind. But the easiest process of yoga system is that you simply think of Kṛṣṇa always, then the perfection of yoga.

Kṛṣṇa says it:

yoginām api sarveṣāṁ
mad-gataḥ antarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He is the first-class yogi. Who? Who is thinking of Kṛṣṇa always within his mind. So this Kṛṣṇa consciousness process, chanting of Hare Kṛṣṇa mantra, means to keep Kṛṣṇa always in mind. That is the perfection of yoga. And it is very easy. As soon as you chant Hare Kṛṣṇa, you hear it, then your mind becomes locked up. So therefore Bhaktivinoda Ṭhākura says, mānasa deho geho jo kichu mora. "Whatever I possess, my mind, my this body," mānasa deha geha, "and my home, my wife, my children, my friends," at least my wife, my children. Home means wife and children.

mānasa deho geho jo kichu mora
arpiluṅ tuyā pade nanda-kiśora

Nanda-kiśora, Kṛṣṇa. Kṛṣṇa is known as Nanda-nandana, Nanda-kiśora, Nanda-kumāra, so many, Kṛṣṇa. Kṛṣṇa likes to be called like that. If you say simply "Kṛṣṇa," He is not so very satisfied. But if you call Him the son of Nanda Mahārāja, He is very pleased because the name of His devotee. Kṛṣṇa is the Supreme Personality of Godhead. Nobody can be His father. He is the original person. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1]. Who can be His father? But when He appears on this material world, He accepts one of His devotee as His father, one of His devotee as mother, in this way. Therefore, Kṛṣṇa is very much satisfied when His name…, when He is joined with His devotee's name. So Bhaktivinoda Ṭhākura says,

mānasa deho geho jo kichu mora
arpiluṅ tuyā pade nanda-kiśora

Mārobi rākhobi jo icchā tohārā. "Now You can kill me or You can give me protection, whatever You like. That's all right." Nitya-dāsa prati tuyā adhikārā. "You have got all rights upon me because I am Your eternal servant." This is called surrender. And Kṛṣṇa wants that because that is my constitutional position, to surrender to Kṛṣṇa. If we do that, it does not take much time but we attain the highest perfection of this Bhāgavata-dharma. That is wanted.

So Prahlāda Mahārāja says that yad eva. Yad eva, yathā hi purusasya iha viṣṇoḥ pādopasarpaṇam, yad eṣa sarva-bhūtānāṁ priya ātmeśvaraḥ suhṛt. He has particularly mentioned the Supreme Personality of Godhead, Viṣṇu. Kṛṣṇa is the original person of Viṣṇu-tattva. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. So He is the origin of the three demigods, Brahmā, Viṣṇu, Maheśvara. Mattaḥ sarvaṁ pravartate. Brahmā is born of Viṣṇu, and Śiva is born of Brahmā. Therefore… And Viṣṇu is born of Kṛṣṇa. Therefore He is the original person. Ātmeśvaraḥ, ātmeśvaraḥ viṣṇoḥ. Priya ātmeśvaraḥ suhṛt. Kṛṣṇa says that He is suhṛt. Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati. Kṛṣṇa says. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānāṁ jñātvā [Bg. 5.29]. One should know that our best friend is Kṛṣṇa. And ātmeśvaraḥ, and He is the Lord of me. I am ātmā and He is Paramātmā, ātmeśvaraḥ. Therefore, ultimately… Now when there is danger, when there is danger, now we take care of our protection immediately. Ātmānaṁ sarvato rakṣet. Everyone is busy to protect himself. Why do we eat? Just to keep our body fit. And why do we keep our body fit? Because I can think nicely or I can realize myself. That is the purpose of keeping the body fit, not for eating. Yuktāhāra-vihārasya yogo bhavati siddhi-dā. The real motive of life is to understand or self-realize. One has to understand what I am.

So we have to keep this body not for eating but for keeping ourself fit to understand what I am. That is the purpose of life. So here Prahlāda Mahārāja says first of all we can understand what I am. And when you understand, as it is stated in the Bhagavad-gītā, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7], "I am the eternal part and parcel of Kṛṣṇa." Caitanya Mahāprabhu says, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is self-realization, to understand one's own position, what I am. It is very simple. We have to accept it. The Bhagavad-gītā says that "I am…," that "The living entity is My part and parcel." In another chapter He says, apareyam itas tu viddhi me prakṛtiṁ parā, jīva-bhūtaḥ mahā-bāho yayedaṁ dhāryate jagat [Bg. 7.5]. So this ātmā, I am ātmā, I am part and parcel of Kṛṣṇa. Prakṛti. I am not puruṣa. I am not bhoktā. This is the self-realization. So Prahlāda Mahārāja explains that, that yathā hi puruṣasya iha viṣṇoḥ pādopasarpaṇam. Our only duty is to worship Lord Viṣṇu. That is the Vedic injunction, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ.

So Prahlāda Mahārāja instructs that we should immediately engage ourself in satisfying Viṣṇu. That is the program of human civilization. Human civilization means one who accepts the varṇāśrama-dharma, because that is a program gradually one can understand his relationship with Viṣṇu. Tad viṣṇoḥ paramaṁ padam. Here Prahlāda Mahārāja also says, viṣṇoḥ pādopasarpaṇam. Why Viṣṇu? That is explained here, that yad eva sarva-bhūtānāṁ priya, sarveśvaraḥ ātmā. Everyone is very much attached. Now suppose there is some fire incidents at home. A man will forget all his wife and children; he will come out immediately to save himself, because we love ourself very much. It is a fact. Self-preservation is the first law of nature. We forget. Sometimes it does happen, one man has come out when there is fire in the house. And after coming out, he is crying, "Oh, my son is left. Son is left inside." Why? Why you left your son? Because you think, everyone thinks, that "My ātmā is very dear to me. "And why ātmā is dear to him? Because the ātmā is the part and parcel of the Supreme Lord. Therefore, ultimately comes to the Supreme Lord. He is our dear, but we have forgotten. We have forgotten. Prahlāda Mahārāja reminds. Priya ātmeśvaraḥ suhṛt. And He is actually suhṛt, the best friend. Don't consider that here in this material world some friend is helping you or somebody is helping you. No. They cannot be suhṛt. They have got some interest. Here in this material world it is business. If I become your friend, it means that I have got some ulterior motive to take some benefit out of your favor. Therefore you flatter. Kāmais tais tair hṛta-jñānāḥ [Bg. 7.20], the same process is to worship the demigods. That is stated in the Bhagavad-gītā. Kāmais tais tair hṛta jñānāḥ yajante anya-devatāḥ.

So here in this material world, either you worship some demigod or worship some leader or worship some friend, the ulterior motive is that you want to get some benefit from him, that's all. Therefore he is priya. But Kṛṣṇa, when you speak of Kṛṣṇa, there is no such business. Just like you love your ātmā very dearly, your life. Similarly, Kṛṣṇa being the ātmeśvaraḥ, the sum total of all ātmā, therefore ultimately Kṛṣṇa or Viṣṇu is our dear. Not only that; He is suhṛt. Kṛṣṇa is always thinking. In the Upaniṣad also there is a verse that the Supersoul and the individual soul, they are sitting as friends on this tree, or body. The one is eating the fruits of that tree and the other is witnessing. So what business has God, Kṛṣṇa, to witness your activities? No, He has got business because He wants to take you back to home, back to Godhead. Therefore He is suhṛt. Ātmeśvaraḥ suhṛt. Nobody is better friend than Kṛṣṇa, He is always thinking how this bewildered individual soul can be brought back to home, back to Godhead. He personally comes, therefore, canvassing. Sarva-guhyatamam. "The most confidential part of knowledge I am giving you, Arjuna, that you surrender unto Me. That is better." Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. He is canvassing door to door. He is coming from Vaikuṇṭha, from Vṛndāvana, to teach us how you can become friend of Kṛṣṇa in Vṛndāvana, how you can become mother of Kṛṣṇa, how you can become father of Kṛṣṇa. Here the jñānīs, they try to be equal with Kṛṣṇa, but a devotee can become the father of Kṛṣṇa. What is the value of equality? It is greater than equality. Kṛṣṇa is so kind, He accepts His devotee as father and He accepts his punishment also. Just like Kṛṣṇa accepted the punishment of Mother Yaśodā very willfully. He wants that. He likes that. Because everyone goes to God, Nārāyaṇa, Viṣṇu, and prays with adoration and respect. But Kṛṣṇa wants that one may think of Him as inferior to him. Just like Nanda Mahārāja was thinking, "He is my child, have to protect." Kṛṣṇa is giving protection to everyone, but Nanda Mahārāja is thinking that "I have to give protection to Kṛṣṇa." This is the devotee's position. So He is so nice friend that whatever enjoyment you want in this material world, that will break. If you have got a son, either the son will leave you or you have to leave your son. But if you accept Kṛṣṇa as your son, this is eternal relationship. You will never be cheated. If you accept Kṛṣṇa as friend, you will never be cheated. If you accept Kṛṣṇa as lover, you will never be confused. So therefore Kṛṣṇa is actually ātmeśvaraḥ suhṛt. Prahlāda Mahārāja teaching that, that "Just take to this Bhāgavata-dharma." Actually you want to love Kṛṣṇa, but by the intervening of māyā, you are loving something else. That will not make you happy. You just try to love Kṛṣṇa.

Then in the next verse he says,

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

That is a regular argument we meet everywhere, that if everyone becomes Kṛṣṇa conscious, then how this world will go on? How our maintenance will be earned? That answer is given by Prahlāda Mahārāja, that here in this material world, our happiness is in relationship with our senses, sense gratification. Suppose if I put one nice rasagullā, sweetmeat, in my mouth, my tongue tastes it very nicely a kind of sense gratification, so I think I am happy. Similarly, you can study the relationship with all other senses. Especially in this material world our sex sense, the happiness from the sex life is considered to be very high, and people are struggling hard for that happiness. That is also stated in the Śrīmad-Bhāgavatam, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Gṛhamedhi means those who are too much attached to this worldly life. Their point of happiness is sex life, maithunādi. But it is tuccham, it is very insignificant.

So Prahlāda Mahārāja says that even we accept that is happiness in relation to your senses, sense enjoyment, sukham aindriyakam… Aindriyakam means in relationship with the senses. He says, sukham aindriyakaṁ daityā. He is addressing his friends as daityā because they are born of atheistic family. Daitya and deva. Deva means born of Vaiṣṇava family, and daitya means born of demon family. So he is particularly addressing daitya. He is teaching among the daityas because preaching is required among the daityas. Those who are devas, they know; they do not require any preaching. They know that kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The ultimate, tad viṣṇoḥ paramaṁ padam, they know it. But the daityas who do not know it, their preaching is required. So Prahlāda Mahārāja is instructing, "My dear daityas, my dear daitya friends," that "you are busy after the sense gratification. That has become your only business, how to gratify the senses." Sukham aindriyakaṁ daityā deha-yogena dehinām. Deha-yogena. So that your happiness has already been fixed up on the creation of your particular type of body. Just like a man is born or a dog is born. So according to the dog's body, he will have particular type of sense enjoyment. If one has got the hog's body, so according to that body, he will be inclined to eat stool. If you offer a hog one side stool and one side halavā, he will prefer to take the stool, not this halavā, because his body has been made for that type of happiness. Just try to understand; it is very scientific. The standard of happiness is according to the body you have got. So Prahlāda Mahārāja says that this sense gratification process is already fixed up. You cannot increase it or decrease it. That is stated here. Sarvatra labhyate daivād. Daivāt means by the arrangement of the Supreme. That is arranged. Sarvatra labhyate, sense gratification. Now take for example the hog. He is also busy in sense gratification. He is eating stool and becoming fatty, and as soon as there is sex desire, without any discrimination he enjoys many she-hogs, never mind sister or mother. Because the life is so made that he will enjoy in this way.

So Prahlāda Mahārāja says that according to the body, your happiness and distress or enjoyment. We do not know what is our happiness. According to body, I think this is the standard of happiness. Somebody thinks that "By eating such-and-such thing, I will be happy," just like the hog. And somebody thinks "No, this is not." One man's food, another man's poison. So everything is food and everything is poison according to the body. One thing is poison for me, but the same poison is food for others. That is for enjoyment. Therefore Prahlāda Mahārāja says that don't bother about that thing to satisfy your senses; that is already fixed up according to your body. Instead of wasting your energy in that way for so-called happiness, you just try to understand what is Kṛṣṇa consciousness, what is Bhāgavata-dharma. Just engage your energy. It is very nice instruction. People are busy all over the world for having a certain type of sense gratification. Prahlāda Mahārāja says, "Don't bother yourself for that. It is already there; you will get it."

In another instruction by Nārada, he says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
[SB 1.5.18]

That tasyaiva hetoḥ prayateta kovido. Our endeavor, our energy, should be used solely and wholly for understanding what is Bhāgavata-dharma, or Kṛṣṇa consciousness, not for anything else. It may be very revolutionary, but this is a fact. You cannot gain anything more than what you are destined, suffering and enjoyment. Tasyaiva. But you can try for Kṛṣṇa consciousness. That independence has been given to you. You can make your choice. Just like Kṛṣṇa asking Arjuna, yathecchasi tathā kuru [Bg. 18.63]. "My dear Arjuna, now I have given you instruction of Bhagavad-gītā. Now whatever you like you can do." That independence is given to us. We may accept Kṛṣṇa or we may reject Kṛṣṇa. That independence is there. But actually our business should be to accept Kṛṣṇa, not reject Kṛṣṇa. That will make us happy.

So Prahlāda Mahārāja's instruction is very nice. We shall talk more next day. Now thank you very much. Hare Kṛṣṇa. (end)

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Pandal Lecture

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Delhi, November 13, 1971

Prabhupāda: Ladies and gentlemen, I thank you very much for your kindly coming here and participating in this Kṛṣṇa consciousness movement. So I may inform our friends that His Excellency Mr. Jain is a devotee of Lord Rāmacandra. I was talking with him. So we are so pleased that you are associating with devotees.

'sādhu-saṅga', 'sādhu-saṅga'-sarva-śāstre kaya
lava-mātra sādhu saṅge sarva siddhi haya
[Cc. Madhya 22.54]

The human life is meant for composing an association where devotees may take part, sādhu-saṅga. In the Śrīmad-Bhāgavatam it is said, mahat-sevāṁ dvāram āhur vimuktes [SB 5.5.2]. Mahat-seva. Mahat means whose mind has been broadened, not crippled. Cripple-minded man thinks in terms of personal interest or society's interest or community's interest, nation's interest, or international interest. Even international interest is cripple-minded, because there are many planets. If we expand ourself from self-interest to family interest, from family interest to community interest, similarly, even you expand to the international interest, it is imperfect unless your interest is expanded up to the Supreme Personality of Godhead. That is the Vedic injunction in the Ṛg Veda, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are advanced in knowledge, their aim is, their interest is the Supreme Personality of Godhead, Lord Viṣṇu. Tad viṣṇoḥ paramaṁ padam. But people do not know what is his self-interest. That is indicated in the Śrīmad-Bhāgavatam, na te viduḥ svārtha-gatiṁ hi viṣṇu. Everyone should be self-interest. But in this material world, being illusioned, being bewildered by the material energy, we are thinking our self-interest in terms of our particular type of education. Somebody is thinking that "Simply I have to maintain my body somehow or other." Little expanded, thinking interest of society, you go on. But they do not know that the self-interest must expand to Lord Viṣṇu. And that is explained by Prahlāda Mahārāja.

We are discussing this verse, that

yathā hi puruṣasya iha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt

Priya ātmeśvaraḥ suhṛt, viṣṇoḥ, viṣṇoḥ pādopasarpaṇam. Our self-interest must reach up to the lotus feet of Lord Viṣṇu. That is perfection. Otherwise whatever interest we create, that is temporary interest and it will be finished and I shall create another interest. That knowledge is lacking in the modern civilization. We are interested in nationalism. That is very good. But we do not know what nationalism was in my past life and what nationalism will be there in my next life. That we do not. Therefore, Prahlāda Mahārāja says that interest should be to the lotus feet of Lord Viṣṇu as it is indicated, directed by the Vedas, tad viṣṇoḥ paramaṁ padam. Unfortunately, somehow or other we have forgotten that interest. That is explained by Caitanya Mahāprabhu, anādi bahir-mukha jīva kṛṣṇa bhuli gela ataeva māyā tāra golay badhila(?). We do not know when we have forgotten Kṛṣṇa, our self-interest. And because we have forgotten Kṛṣṇa, therefore māyā, the illusory energy of Kṛṣṇa, has caught up us. Ataeva māyā tāra golay badhila(?).

So you are existing in this conditioned state of life fully under the control of māyā. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā, that is stated in the Śrīmad… Bhagavad-gītā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Just try to understand. We are given a kind of machine, yantra, this body, a particular type of machine. Actually it is machine. It is a physiological machine. But the machine has developed by māyā prakṛti because I wanted it. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Īśvaraḥ, the Supreme Personality of Godhead in His Paramātmā feature, antaryāmī, He is situated in everyone's heart in my heart, in dog's heart, in demigod's heart, everyone. Not only in the heart of the living entity, but He is within the atom. That information we get from the Brahma-saṁhitā,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.35]

Eko 'py asau racayitum. One partial expansion of Lord Kṛṣṇa, Govinda. The prime factor is Govinda. So in order to create this material world, He has expanded Himself by His one portion, which is known as Viṣṇu-tattva, Mahā-Viṣṇu. The Mahā-Viṣṇu is described,

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

We are getting this information from Lord Brahmā, the creator of this particular universe, very authoritative statement by his realization. In the Śrīmad-Bhāgavatam, in the beginning, the description of the Lord is given, janmādy asya yataḥ, tene brahma hṛdā ādi-kavaye [SB 1.1.1]. So, first of all He gave instruction, the Lord, janmādy asya yataḥ, from whom everything is emanating. Lord Brahmā is also emanating from Him. Tene brahma hṛdā ādi-kavaye. So how Lord Brahmā got Vedic instruction? That is answered, hṛdā. Hṛdā means through the heart. So the Lord is situated in everyone's heart-in the heart of the Brahmā or in the heart of the ant. Not only in the heart but also within the atom. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. Paramāṇu means atom. So we do not know how many paramāṇus, atoms, are there. That is impossible to count. Even if you are able to count how many paramāṇus or atoms are there, still you cannot know what is the limit of God's expansions and qualities. So that God, Kṛṣṇa, is Vāsudeva, all-expansive. So He is sitting in everyone's heart and He is giving opportunity, everyone, whatever he wants to do. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is situated there, and He is so kind that the living entity, whatever he is wanting, the Lord is giving him. So this body is also given by God. It is made by the material nature, but it is given by God. Bhrāmayan sarva-bhūtāni. Just like we take a vehicle and travel. Similarly, we are wanting to do something, it doesn't matter what, and Kṛṣṇa as Supersoul, who is sitting within my heart, He is asking this material nature that "You give him such-and-such body so that he can enjoy whatever he likes." So therefore we are getting different types of body, and there are 8,400,000 species of life.

So this body, if you like, you can get the body of a human being, or you can get the body of a tiger, or you can get the body of demigod, or you can get the body of Lord Brahmā, or you can get the body of the microbic germ in the stool. This will depend on your work. This is going on. There are innumerable planets, there are innumerable universes, and the living entities are all innumerable, and they are getting innumerable types of bodies, and every account is kept. Now just imagine what is the government of Kṛṣṇa. And this is being managed, ekāṁśena sthito jagat [Bg. 10.42]. This whole worldly affair is being managed by one Kṣīrodakaśāyī Viṣṇu. This information we get from the śāstras.

So our position at the present moment is we are desiring something. We know, every one of us know we have got different desires. Not that everyone has got the same desire. Why you have got different desires? And that different desires means different consciousness. That is also described in the Bhagavad-gītā,

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām
[Bg. 2.41]

Those who are not fixed up, they have got different desires. And because they have got different desires, they are getting different types of body. And because they are getting different types of body, they are rolling on, wandering in different situation, in different planets. But one who has come to the right conclusion of life, he is called vyavasāyātmikā buddhir eka. Eka means that Lord Viṣṇu. When our desire will becomes fixed up in Lord Viṣṇu, then our life is perfect. But that we do not know. Therefore, bahu-śākhā anantāś ca buddhi avyavasāyinām. Because our mind, because our desire, is not fixed up in Lord Viṣṇu, we are manufacturing different desires, because mind's business is concoction, accepting something, rejecting something. This is going on. But by intelligence we come to a certain conclusion. So one who is above the activities of the mind, manaso parā buddhi, one who has learned how to use his intelligence, that art is called buddhi-yogam. Yoga on the platform of intelligence. First of all in the beginning, our platform is sensuous. Indriyāṇi parāṇy āhur [Bg. 3.42]. Material life means sensuous life. But those who are little above, they are on the mental platform-poetry, philosophy, mental speculation. Above this there is intelligence. That intellectual life required. That means we have to transcend the position of the sensuous life, we have to transcend the position of concocted mental speculation, we have to come to the intellectual platform. That intellectual platform is called brahma-jijñāsā. Athāto brahma jijñāsā. Just like Sanātana Gosvāmī, when he approached Lord Caitanya, he very intellectually asked Lord Caitanya, 'ke āmi' kene more jāpe tāpa-traya: "Who am I? Why I am suffering these three kinds of material miserable condition of life?" This is intellectual platform. This is intellectual path. And when we exercise this intellectual path of our life, that is called buddhi-yogam. Buddhi-yogam. Therefore, in the Caitanya-caritāmṛta it is said, kṛṣṇa ye bhaje se baḍa catura. The most intellectual person can become Kṛṣṇa conscious, not ordinary man. Why? Kṛṣṇa also confirms this in the Bhagavad-gītā,

bahūnāṁ janmanām ante

jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

He is most intellectual, mahātmā, whose intelligence has been broadened so that he has understood Kṛṣṇa, Vāsudeva, as everything. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ. Very rare.

So this Kṛṣṇa consciousness movement, although it appears to be very easy, but it is actually it is very difficult. But by the mercy of Lord Caitanya, it has been made easy. Otherwise it is not very easy. It is made easy in this way, that Kṛṣṇa says,

bahūnāṁ janmanām ant
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

Bahūnāṁ janmanām ante [Bg. 7.19]. The thing which is achieved after many, many births of intellectual activities, Lord Caitanya says, ”Now this is the point. You catch up this.” Kṛṣṇa also says, ”You catch up this. Why should you wait for many, many births?” If it is a fact that after many, many births of intellectual exercises you have come to the point of surrendering unto Kṛṣṇa, Kṛṣṇa says the most confidential part of knowledge is that ”You surrender immediately unto Me.”

So those who are actually intelligent, they take this opportunity and surrenders unto Kṛṣṇa. It is very easy if one accepts easily, but it is very difficult if one does not accept it easily. Otherwise it is very easy. Kṛṣṇa is canvassing that ”You surrender unto Me.” Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. That is Kṛṣṇa is giving us the intelligence, buddhi-yogam. And if you surrender, then Kṛṣṇa says, assures,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Teṣāṁ satata-yuktānām. Satata means twenty-four hours. Not that I meditate for fifteen minutes and do all nonsense twenty-four hours. No. Satata-yuktānām. One should be engaged twenty-four hours in the business of Kṛṣṇa consciousness. That is possible. It is not that it is impossible. You can engage yourself in Kṛṣṇa consciousness twenty-four hours without any cessation, but you have to know how to do it. That is being taught in Bhagavad-gītā and Śrīmad-Bhāgavatam. But you can do it. And as soon as you take to it, teṣāṁ satata-yuktānām bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Kṛṣṇa should be worshiped with prīti, love, not officially. Of course, in the beginning, we have to be officially. In the beginning, we have to act by the direction of the spiritual master, by the direction of the śāstras. But when you practice it by the direction of guru and śāstra, sādhu guru śāstra vā, then gradually you become attached to it.

As I have explained several times, this attachment stage can be achieved under certain process. As Bhagavad-gītā, Bhagavān, says,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa is teaching how you can develop your attachment for Kṛṣṇa in the Bhagavad-gītā. We have to take it. We have to understand it. So as soon as we develop this attachment, teṣāṁ satata-yuk… Attachment means just like you have got a lover or something lovable object; you cannot live without it. You are always searching, ”Where is my lovable object? Where is my…” That is called attachment. That attachment as taught by Lord Caitanya, He says, śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. This is the final stage of attachment. Caitanya Mahāprabhu is teaching us that ”I am feeling everything vacant.” Why? ”Being separated from Govinda.” Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. This is the highest stage of attachment. So this Kṛṣṇa consciousness movement is teaching people how to become attached to Kṛṣṇa instead of māyā. We are attached to māyā. We have created so many things just arrangement for forgetting Kṛṣṇa. Anything we make here for sense enjoyment… (end)

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Pandal Lecture

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November 14, 1971, Delhi

Prabhupāda: (prema-dvani prayers) Mr. Justice Rangarajan, Justice Misra and Lalaji, ladies and gentlemen, I thank you very much for your kindly participating in this Kṛṣṇa consciousness movement. Today, this evening, we are especially enlightened by the nice speech delivered by Justice Rangarajan, little describing about bhakti-yoga. Actually, we are discussing this bhakti-yoga for the last few days.

So bhakti-yoga is the sublime religious principle of the human society. The human society is not human society without sense of religious principle. Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. That is the distinction of human society and animal. In the animal society, there is no religion. But in the human society, may be in any part of the world, there is some concept of religion, may be Hindu religion, Muslim religion, Christian religion, Buddha’s religion, Jewish religion, and so many others. But according to Śrīmad-Bhāgavatam, there is a test of religion. The test of religion is how much one has advanced in his love for God.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

Religion means you must have peace of mind, tranquillity. That is religion. It is not a formality or dogmas. It is the ultimate goal of life.

So this Bhāgavata-dharma long, long ago was sometimes discussed by Prahlāda Mahārāja, a great devotee, a boy devotee, 5 years old boy, and he was a great devotee although born in an atheistic family. His father was a great atheist, Hiraṇyakaśipu. Hiraṇya means gold and kaśipu means soft cushion. That means complete materialist. The materialist want these two things, woman and money. So Hiraṇyakaśipu was very expert in this business. But fortunately he had a great son, Prahlāda Mahārāja. So this Prahlāda Mahārāja, when he was in the womb of his mother, he had the chance of hearing about Bhāgavata-dharma from Nāradaji. You have heard that there is always fight between the atheist and the theist, or the demigods and the demons, sura asura. So sometimes there was a fight between the asuras and the devas. The asuras became defeated, and Hiraṇyakaśipu left the battle. So as it sometimes appears…, happens in the war, the wife of Hiraṇyakaśipu was captured by the demigods, and she was being taken away although she was pregnant. So Nārada Muni met on the way and he asked the demigods, ”Oh, what you are doing this? You are taking away one pregnant woman? What is this?” So Indra replied that ”We are not going to do any harm to the woman. But we are concerned with the child within his womb. Because that child is born of Hiraṇyakaśipu, he must be a greater demon. So as soon as the child is born, we shall kill it. Therefore, we are taking this woman.” Then Nāradajī said that ”This child is not an ordinary child. He is mahā-bhāgavata. So you do not try this attempt. Just release her. I will take her.”

So Nāradajī is authority, so demigods accepted his advice, Vaiṣṇava. The demigods are also Vaiṣṇava. Demigods means there are two kinds of population all over the universe, daiva asura eva ca. One class is called daiva, devata, and the other class is called asura. So who is asura and who is a deva? Viṣṇu-bhakta bhaved daiva asuras tad viparyayaḥ). That is the definition who is the asura and who is a deva. Only the Vaiṣṇava, they are demigods. And who are not Vaiṣṇava or anything else, tad viparyayaḥ, he is a demon. In the Bhagavad-gītā also it is said, asuri bhāvam āśritāḥ.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri bhāvam āśritāḥ
[Bg. 7.15]

The asuri bhāva is defy the existence of God. ”Who is God? I am God.” Hiraṇyakaśipu was a typical example of this demon. As soon as his son, five years old, he would chant Hare Kṛṣṇa, he immediately object, ”Why you are chanting Hare Kṛṣṇa?” So that is the nature of the demon, to protest always against the theist or godly Vaiṣṇavas. This is not new. It is always there. This world is so made that the predominance of demonic principle is very much aggressed(?). Just see, even a father, a demon father could not tolerate the chanting of Hare Kṛṣṇa mantra by his five-years-old son.

Therefore, Caitanya Mahāprabhu has advised,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

There will be disturbances. One who is going to engage himself in devotional service, he may be disturbed because that is the way of this material world. But Caitanya Mahāprabhu says that tolerate. How toleration? Tṛṇād api sunīcena, humbler than the straw on the street or grass. Everyone is walking over the grass, but it does not protest. Tolerates. Tṛṇād api sunīcena taror api sahiṣṇuna. Prahlāda Mahārāja was typical example of this Caitanya Mahāprabhu’s śikṣā. This Hiraṇyakaśipu father tortured Prahlāda Mahārāja in so many ways, but he tolerated. He tolerated. There are many other examples. Lord Jesus Christ, he was crucified. The only fault was that he was preaching God consciousness. Ṭhākura Haridāsa, he was Muhammadan, but he took to this Kṛṣṇa consciousness movement and the Kazi… At that time, there was Muhammadan government. The Kazi called him, ”Oh, you are so fortunate, you have taken your birth in Muhammadan family and you are chanting Hindu God’s name?” So he replied, ”Sir, what is the fault there? Some of the Hindus also take to Muhammadan religion. So what is the fault there?” ”Oh, you are talking before me, you are protesting?” So he was flogged with cane in twenty-two bazaar, but he tolerated. So this Kṛṣṇa consciousness movement, don’t think it is going very easily. We have to tolerate. Actually we are tolerating so many things, but we cannot stop it.

So Caitanya Mahāprabhu’s advice,

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

The saṅkīrtana movement must go on. Despite all obstacles put before us, it must go on. That is determination. Bhajante māṁ dṛḍha-vratāḥ. That is the instruction of Lord Sri Kṛṣṇa in the Bhagavad-gītā. Dṛḍha-vratāḥ, unflinching faith. And the Vedas say,

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

Through bhakti you can understand Vedas. Yasya deve parā bhaktir, bhakti, yathā deve tathā gurau. Sri Caitanya Mahāprabhu also said the same thing:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva. This bhakti cult is not for everyone. It is meant for the most fortunate person, most intelligent person, bhakti cult. Kṛṣṇa said, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So after many, many births cultivating knowledge, when it comes to the supreme platform, then he can understand bhakti. Then he surrenders himself unto the Supreme Lord Kṛṣṇa.

So Prahlāda Mahārāja says…, this is the instruction of bhakti-yoga, I shall read a few lines.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]
yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt
sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

Prahlāda Mahārāja, he could not get to cultivate Kṛṣṇa consciousness because he was born in atheist family, guarded, well guarded, and father was always alert that "My son may not chant Hare Kṛṣṇa." But he was taking opportunity in the school. So he was five-years-old boy, and his class fellows also of the same age. So he used to induce them, "My dear friends, chant Hare Kṛṣṇa, chant Hare Kṛṣṇa." We have got a little girl, perhaps you have all seen, Sarasvatī, she was admitted in a school in Bombay. And because there was no Hare Kṛṣṇa chanting, she began to cry, "No, I shall not be in this school." Practical. There was (indistinct), she was organizing all the children to chant Hare Kṛṣṇa. But they began something else, so she said, "No, I am not going to this school." So śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sañjāyate [Bg. 6.41]. This child must be executing devotional service in her past life. Therefore, she has got the opportunity, a Vaiṣṇava father and Vaiṣṇavī mother. And from the very beginning of her life she is becoming Kṛṣṇa conscious.

So Prahlāda Mahārāja is advising his friends, "My dear friends." The friends were replying, "Now we are children, we shall play. Why you are asking us the chanting of Hare Kṛṣṇa or Kṛṣṇa consciousness? This is the business of the old men." "No," Prahlāda Mahārāja said. "No, it is not the business of the old men. You should learn it from the very childhood." Kaumāram. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. The first thing is that human life is for cultivating dharma, religion. The other day I explained that dharma and religion is not the exactly synonymous. Dharma means which you cannot leave. Dharma, the example I gave the other day, just like sugar cannot give up the quality of sweetness. Similarly, the water cannot give up the quality of liquidity. The fire cannot give up the quality of heat and light. Similarly, every living entity has his original characteristic, which is called dharma. That characteristic is described by Lord Caitanya Mahāprabhu, jīvera svarūpa haya nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is the characteristic. Svarūpa. Svarūpa means original constitutional position. That is called svarūpa. And mukti means to be situated in that original condition. That is the statement in the Śrīmad-Bhāgavatam, muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. That is mukti. As soon as you give up your artificial way of life and you become situated in your original position, that is called mukti. That is… In other words, mukti means brahma-bhūtaḥ. That is also described in the Bhagavad-gītā, brahma-bhūtaḥ prasannātma [Bg. 18.54]. When one realizes Brahman, ahaṁ brahmāsmi, that is brahma-bhūtaḥ stage. At the present moment, we are jīva-bhūtaḥ. We are identifying ourself with matter, with this body: "I am Indian," "I am Hindu," "I am Christian," "I am brāhmaṇa," "I am black," "I am white." These are all designations. This is not my real identity. My real identity is ahaṁ brahmāsmi, "I am spirit soul."

So Bhagavad-gītā says that

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Without being brahma-bhūtaḥ, actual devotional life does not begin. It is not that by devotional service one… Of course, you can take both way. But according to Bhagavad-gītā, it is to be understood that anyone who has taken to this devotional service, he is already in the stage of brahma-bhūtaḥ.

māṁ ca (yo) 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Mukti means to become transcendental to the three guṇas. Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. So Bhāgavata-dharma is in the transcendental platform. It is not material. There are two kinds of dharmas: material and spiritual, because we are combination of matter and spirit at the present moment. So long I want to enjoy this material world or to satisfy my senses… This material body means combination of senses. Indriyāṇi parāṇy āhuḥ. So the platform where we are concerned with the senses, that is called karma, karma platform. Just like people are working very hard day and night in the city. The purpose is to gratify the senses. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. So that is karma. Then, indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. When you come to the activities of the mind-psychology, metaphysics, philosophical speculation-that is another stage; that is better than this stage, karmī. Caitanya Mahāprabhu has approved that out of many thousands of karmīs, one jñānī is better. And out of many thousands of jñānīs, one mukta is better, liberated. One who has realized that "I am not this matter, I am Brahman," he is better. He is mukta. Mukta means one… Brahma-bhūtaḥ, he understands. He no more identifies himself with these material activities. That is called brahma-bhūtaḥ. So Caitanya Mahāprabhu approves that out of many thousands of karmīs, one jñānī is better. And out of many thousands of jñānīs, one mukta is better. And out of many thousands of mukta, hardly you can find any bhakta.

Bhakta… So the position of bhakta is very sublime. This is transcendental position, brahma-bhūyāya kalpate [Bg. 14.26]. But Caitanya Mahāprabhu's grace, this mukti is given very easily by introducing the saṅkīrtana movement. He personally writes. Caitanya Mahāprabhu, He wrote only eight verses, which is known as Śikṣāṣṭaka, eight verses. And all the Gosvāmīs, they wrote volumes of books on these eight verses. He wrote only eight verses. So He says that by chanting this Hare Kṛṣṇa mantra, the first benefit will be ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is cultivation of knowledge. It will automatically come, ceto-darpaṇa-mārjanam, if one chants offenselessly. There are ten kinds of offenses. If one chants this Hare Kṛṣṇa mantra offenselessly, then immediately he becomes liberated. Nāmābhāsa, mukti. And when he chants Hare Kṛṣṇa mantra in ecstasy, then he is in deep love of God. Just like Caitanya Mahāprabhu, He showed the example, He was chanting Hare Kṛṣṇa mantra and was fainting, and He was crying. And He writes in His eight ślokas,

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

He was feeling separation of Govinda, Kṛṣṇa, so intensely that He was thinking one moment as twelve years. yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam. So these are mahābhāva. Great transcendental ecstasy can be achieved simply by chanting this Hare Kṛṣṇa mantra.

So this Hare Kṛṣṇa mantra or bhakti-yoga Prahlāda Mahārāja recommends. Kaumāra ācaret. Kaumāra means the age from five years to fifteen years. So in all schools and colleges this chanting of Hare Kṛṣṇa mantra should be taught. If you actually want to advance your nationality, India, then you must take to this culture. That will glorify your country. You cannot compete the Westerners by technology. That is not possible. They are meant for that purpose. You are meant for different purpose. Your special advantage is that you were born in this land of Bhārata-varṣa after many, many births, after many, many pious activities. Caitanya Mahāprabhu, therefore, says,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

So still, although India is poverty-stricken, they say… Wherever I go, they take that I am coming from a very poor country. We are advertised in that way, because whenever our big men go there, ministers, for begging something. So we have been taken, accepted as the beggar's country. But in the Berkeley University, when one Indian student protested that I am spreading this Hare Kṛṣṇa movement… The only protest was by an Indian student. He said, "Swamiji, what benefit will be there by spreading this Hare Kṛṣṇa movement?" In another place, a girl asked me, "Swamiji, what is God?" So I asked her, "Are you Indian? You should be ashamed of being called as Indian, because you are asking what is God. You are coming from India, the land of God, and you do not know what is God."

So this is our position. The land where Lord Kṛṣṇa appeared, just ninety miles from Delhi in Vṛndāvana-Mathurā, we are not concerned. I have seen it personally. I do not discuss…I do not want to discuss these things. But my point is that this Caitanya Mahāprabhu's instruction,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

This Bhāgavata-dharma should be taught to our children. There is no use of calling ourself that we are secular. What does it mean? Dharmeṇa hīnāḥ paśubhiḥ samānāḥ. If you have no dharma, then what is the difference between you and the animal? You must have. That is the advice of Prahlāda Mahārāja also. Prahlāda Mahārāja appeared some millions of years ago, and he was a five-years-old boy, Vaiṣṇava. He says, kaumāra ācaret prājñaḥ. Prājñaḥ means one who knows very perfectly things, prājñaḥ. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. There are different types of dharma, but he specifically mentioned dharmān bhāgavatān iha. Iha means in this life, in his human form of life. Why in this life? Durlabhaṁ mānuṣaṁ janma. This life, this human form of life, is very difficult to obtain again. You do not know what life you are going to accept next. There is no certainty, because when you die, then you cannot be puffed up that "I don't care for God, I am God." Then you are under the grip of the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Then you cannot… You are caught up. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. Then it will be just what kind of body you should have. Karmaṇā daiva-netreṇa [SB 3.31.1], under superior administration. Just like in the government service there is service record. And according to the service record, one is promoted or degraded. Similarly, there is record in the God's accountant department, statistic department. Every moment, upadraṣṭā anumantā, God is within you, He is seeing all your activities. If you desire something, God will remind you. So that is good record. So all this record will be considered about your karma. Karmaṇā daiva-netreṇa jantur dehopapattaye. It will be decided that "This particular or this individual soul, he has to accept such-and-such body." Daiva-netreṇa jantur. Then that soul is transferred to the father's semina, and the father injects the semina in the womb of the woman. And then in the first night, by emulsification of the two seminas, there is a form like a pea, and that pea grows into the body. This is the secret of different types of body.

So we do not know, we are not certain that what kind of body I am going to get next, but we will have one body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. As I am getting one type of body from another type… In my this life, I was a child, I was a baby, I was a boy, I was a young man, now I am old man. As I am changing my body differently-I was a small child, I can remember personally. When I was about 6 months old, I was lying down on the lap of my eldest sister. She was at that time married, and she was knitting. I remember. I was seeing how she was knitting. I can remember. But where is that body? Then another body, another body, another body. Kṛṣṇa says, tathā dehāntara-prāptiḥ [Bg. 2.13]. Similarly, when I give up this body, then I must accept another body. Tathā dehāntara-prāptiḥ. But that I do not know. That will be considered by higher authorities, daiva-netreṇa, exactly as I told you that the service record is checked by higher authorities and he is promoted. So how one can know where one has gone? We keep one man's statue, but we do not know where the man has gone, where the soul has gone. But we keep the statue as if he is staying there. This is called illusion. We do not know where my leader has gone, but I am worshiping the leader's statue on the street, and it has become the place for passing stool on his head by the crows, and we are worshiping. But when you go to worship in the temple, it is idol worship. We are worshiping the statues, but when you go to worship in the temple, "That is idol worship."

So Prahlāda Mahārāja, therefore, advises that this Bhāgavata-dharma education must be given from the childhood. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. Because durlabhaṁ mānuṣaṁ janma. But if you take to this Bhāgavata-dharma, then there is no loss, there is no loss. Because Kṛṣṇa says that even if you cannot execute the Bhāgavata-dharma fully in one life, because we are not guaranteed… Guaranteed, of course, if we follow strictly as Kṛṣṇa says in the Bhagavad-gītā, that janma karma me divyaṁ yo jānāti tattvataḥ. If you simply try to understand Kṛṣṇa-how He appears, how He takes birth, how He disappears, why does He come, what are His activities-if you simply study these Kṛṣṇa activities, then the result is tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Simply by understanding Kṛṣṇa. This is Bhāgavata-dharma. Therefore, Caitanya Mahāprabhu, being compassionate to the all fallen conditions of this age, He said that

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
[Cc. Madhya 7.128]

He says that "On My order, every one of you, especially Indians, you become a guru on My order." So "I am a fool, how can I become a guru?" Caitanya Mahāprabhu says āmāra ājñāya, "You simply carry out My order." There is no difficulty to become a guru if you simply carry out without any adulteration the order of Caitanya Mahāprabhu. What is that order? That is not very difficult. Because He says yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Anyone you meet, you simply repeat what Kṛṣṇa has said. That is Bhāgavata-dharma. What Kṛṣṇa has said. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Mad-yājī, mad-bhakta. So Kṛṣṇa says… This is kṛṣṇa-upadeśa. He has given upadeśa in the Bhagavad-gītā in many ways-karma-yoga, jñāna-yoga, dhyāna-yoga. But His special instruction is, the most confidential instruction is, He said to Arjuna, "Because you are My friend, therefore I am giving you this most confidential instruction." What is that? Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. This is the confidential instruction of the Bhagavad-gītā.

So it is not difficult. You haven't got to manufacture a religion. Because you cannot manufacture religion. That is not possible. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like the state can give you law; you cannot manufacture law. Similarly, any ordinary man, he cannot manufacture religion. Religion means the order of the Supreme Personality of Godhead. That is religion. So this religion, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], directly spoken by the Supreme Lord. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. So Caitanya Mahāprabhu recommends this. Caitanya Mahāprabhu also does not give any manufactured religion. This Caitanya cult is not a manufactured religion. It is also following. This is the process of religion. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. We have to get the religious principle by the disciplic succession, not that I become an authority automatically and I manufacture religion. That is not religion. So Sri Caitanya Mahāprabhu advised that "Simply instruct what Kṛṣṇa has said." Kṛṣṇa has also said the same thing, ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati [Bg 18.68]. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. "Anyone who is engaged in preaching the cult of Bhagavad-gītā, no one is dearer to Me than he." [break] …in preaching… [break] That is Caitanya Mahāprabhu's cult. He says, marma-hatāṁ karotu vā adarśanān: "You just break My heart by not being visible." The Vaiṣṇava devotees, they are not very much anxious to see God. They know, "Why God shall come to me? He is so busy, He has got so many business. Let me do my duty." The Gosvāmīs in Vṛndāvana… Caitanya Mahāprabhu also said, as I repeated the śloka, govinda-viraheṇa me. He was simply feeling separation. He never said that "I have seen God." He never said. Similarly, Gosvāmīs, the ṣaḍ-gosvāmīs, they are also following the cult of Caitanya Mahāprabhu. He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ. Simply searching out, "Where Rādhārāṇī? Where You are? Where the Lalitā, Viśakha, where you are? Where is Nanda-sūna, the son of Mahārāja Nanda, Kṛṣṇa? Where You are all?" Śrī-govardhana-(kalpa)-pādapa-tale kālindī-vane kutaḥ. "Are you near Govardhana Hill or on the bank of Yamunā?" But they never said, "I have seen Kṛṣṇa." They never said. Not that, "Oh, last night I saw, Kṛṣṇa was dancing." Not cheap devotee. Be great, follow. Just like Narottama dāsa Ṭhākura says,

ei chaya gosāñi yāra, mui tāra dāsa
tāṅ' sabāra pada-reṇu mora pañca-grāsa

Another place he says,

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

These Gosvāmīs, Narottama dāsa Ṭhākura, liberated devotee, Lord Caitanya Mahāprabhu, they teach us how to worship Kṛṣṇa in separation, feelings of separation.

he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-(kalpa)-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau

Just like mad after God, "Where is Kṛṣṇa? Where is Kṛṣṇa?" This is called Bhāgavata-dharma.

Thank you very much. Hare Kṛṣṇa. (end)

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Pandal Lecture

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Delhi, November 20, 1971

Prabhupāda: This flower is made by Kṛṣṇa, so beautiful, so aromatic, let me offer it to Kṛṣṇa. The same flower, you can become sensuous, and you can give service to Kṛṣṇa. This is Kṛṣṇa consciousness. There is nothing to be invented. Everything is there. Simply you have to change your consciousness. If you do not do that, then it is maya. Then Kṛṣṇa is there. Kṛṣṇa has given you all facilities. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], He is there within your heart. He knows what is your purpose of life. You cannot hide from Kṛṣṇa anything you desire. If you desire Kṛṣṇa, then Kṛṣṇa gives you intelligence, buddhi-yogaṁ dadāmi tam. "Yes, take this intelligence, you will come to Me." Yena mām upayānti. But if you desire to enjoy this material world, then He will give you facility, different types of body. If you think that "I shall eat fresh flesh and fresh blood," "All right, you become a tiger. Why you are desiring? I give you all facility. You have got nails and teeth, and you just enjoy." Kṛṣṇa gives you that enjoyment. If you don't discriminate what is your food, whatever you like you eat, all nonsense, "All right, you become a hog. Eat up to the stool." And the stool… The body is made so that the hog will like to eat stool. That is said by Prahlāda Mahārāja, deha-yogena dehinām. The material enjoyment is given facility by Kṛṣṇa by a particular type of body. Deha-yogena dehinām. So this is going on.

Now here is the chance, that human form of body. Now you have got discrimination, you can understand because your consciousness is advanced. Now you can make your choice whether you want to continue this repeated birth and death in different species of life or you want to go back to home, back to Godhead. That is your discretion. Therefore Prahlāda Mahārāja says,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

Very nice instruction. "My dear friends," durlabham, durlabhaṁ mānuṣaṁ janma, "this human form of body is very, very rare to achieve. Now we have got it. Therefore, let us begin Kṛṣṇa consciousness from very childhood." That is the Vedic system. From the very childhood, a brahmacārī is given Kṛṣṇa consciousness so that in future his life becomes perfect. What is that perfect? He knows Kṛṣṇa by Kṛṣṇa consciousness perfectly. And what is the result? If one knows Kṛṣṇa perfectly, then tyaktvā dehaṁ punar janma naiti [Bg. 4.9], then after giving up this body, he does not come again back to take another material body, and he goes back to home.

mām upetya (tu) kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

So this Kṛṣṇa consciousness movement is very scientific, based on Vedic knowledge. And it is so perfect that we are actually seeing that anyone who is taking this Kṛṣṇa consciousness movement, he is feeling how happy he is. I am getting thousands of letter from Western countries, from my disciples, how much transcendental feeling they are enjoying. So I do not wish to take much of your time. This Kṛṣṇa consciousness should be injected from the very beginning of life, from childhood. So here our Honorable High Commissioner of Canada is present, His Excellency. So I request that you have come to our country, please try to understand this philosophy. And so far I have traveled in your country… I have traveled in Canada also; as you have already mentioned, we have got five branches-in Montreal, Toronto, Vancouver, Hamilton, and Ottawa. So the boys are struggling, they are distributing literature, the books, and I am getting very encouraging report, many young men they are coming. It is a very scientific movement. So I would request you to inform your government to give these boys who are struggling to inject this Kṛṣṇa consciousness movement in your country all facility. Thank you very much. Hare Kṛṣṇa. (break)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Govinda, the Lord. Go means the cow, and go means the senses, and go means the land. So Kṛṣṇa, the reservoir of all pleasure, especially gives pleasure to the senses. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So our senses are there. You cannot stop the activities of the senses. Yoga indriya saṁyama. The purpose of yoga is to control the senses by observing the regulative principle, yama-niyama, then practicing a particular type of sitting posture. It is somehow or other mechanical, because those who are grossly in the concept of body, they are recommended to practice this haṭha-yoga so that by this process his mind can be concentrated on Kṛṣṇa. Yoga indriya saṁyama.

So actually our indriyas can be controlled when they are engaged in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ [Cc. Madhya 19.170]. Otherwise it is not possible to control the senses. You cannot stop the activities of senses. That is not possible. Because we are living entity, we have our senses, and it must act. In the Bhagavad-gītā, it is said that you cannot stop the action of the mind even for a moment. And mind is the central point of our sensuous activities. Therefore, if you want to control the senses, then you have to learn this bhāgavata-dharma. Prahlāda Mahārāja therefore recommending, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very childhood one should practice this bhāgavata-dharma. This bhāgavata-dharma means śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. They have manufactured many other kīrtana parties, but the śāstra says śravaṇaṁ kīrtanaṁ viṣṇoḥ. That is bhāgavata-dharma. Bhāgavata comes from the word bhagavān. Bhaga means opulence, and vān means one who possesses. That is bhagavān. The Supreme Personality of Godhead is Bhagavan. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is realized in three features-Brahman, Paramātmā, Bhagavān. Bhagavān understanding is the last word in the understanding of the Absolute Truth, because bhaga means opulence. There are six kinds of opulences-wealth, strength, reputation, beauty, knowledge, and renunciation. If somebody is very rich, he is attractive. Everyone goes to this man. Sometimes we also go to rich man, "Sir, give us some money," because a rich man is attractive. But in this material world, nobody can claim that he has got all the riches. Nobody can claim. But Kṛṣṇa can claim. Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

Now, He is the enjoyer of all sacrifices. Now, try to understand that in this material world, there are millions and trillions of universes, and each universe there are millions and trillions of planets. And each planet, there are millions and trillions of living entities. Now if not all, some of them are offering sacrifices, at least the sober section, in all the universes, and Kṛṣṇa is enjoying. Bhoktāraṁ yajña-tapasāṁ. Just imagine how much He is eating. And similarly, He is the proprietor. He says that sarva-loka-maheśvaram [Bg. 5.29], "I am the proprietor of all the planets," sarva-loka. Not only in this universe, but also there are millions and trillions of universes. If we have to accept the verdict of the śāstra, the Brahma-saṁhitā says yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam [Bs. 5.40]. In each universe, there are ananta, unlimited number of planets. So Kṛṣṇa claims that sarva-loka-maheśvaram, "I am the proprietor of all the planets." Then who can compare his riches with Kṛṣṇa? You can find out some rich man in this world, but they might have a several hundreds of factories or several hundreds of houses, but nobody can claim that "I am the proprietor of all the houses and all the factories on all the planets." That is not possible. That is being claimed by Kṛṣṇa. Sarva-loka-maheśvaram. And suhṛdaṁ sarva-bhūtānām. We are establishing many humanitarian activities. Just like the other day our chief guest, Dr. Atmaram, was speaking that by scientific advancement we are trying to give food to the needy and cloth to the naked. That's all right. But Kṛṣṇa is feeding unlimited number of living entities, beginning from the elephant down to the ant. Suhṛdaṁ sarva-bhūtānām. He is friend of everyone. As friend, He is sitting in the heart of all living entities. He is sitting in your heart, He is sitting in my heart, He is sitting in the ant's heart. The ant has also heart and the elephant has got also heart. Sometimes we find an insect exactly like a full stop. You have got experience. Sometimes when you open your book you find. They are called bookworm, they're very small, but it is moving. And because it is moving, from biological study we must conclude that it has got a heart. Even we do not know about biology, but Kṛṣṇa said that īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So, therefore, there must be some heart. We cannot perceive. We cannot see even the whole figure of that insect, and what to speak of study what kind of heart it has got. But we understand Bhagavad-gītā..., from Bhagavad-gītā that there is heart even in the smallest insect, in the microscopic germ, there is heart. So He is sitting in everyone's heart and He is supplying the necessities of that smaller creature or the biggest creature. Suhṛdaṁ sarva-bhūtānām [Bg. 5.29].

So when we understand Kṛṣṇa in that way, that is understanding tattvataḥ.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

If we understand Kṛṣṇa superficially, that is not tattvic understanding. The tattvic understanding are in truth. You can get information from the Vedas what is Kṛṣṇa, or from Bhagavad-gītā. Bhagavad-gītā is the cream of all Vedas. Sarvopaniṣada gāva. Vedas, and the topmost part of Veda are the Upaniṣads. There are a hundred eight Upaniṣads, of which Īśopaniṣad is the topmost. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. So we have to understand Kṛṣṇa from this Vedic literature, tat vijñāna(?). And to understand the Vedic literature, we have to approach a person who has actually assimilated the purpose of Vedas. Kṛṣṇa also said, vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. The purpose of studying Vedas is to understand Kṛṣṇa. Or in other words, if anyone has understood Kṛṣṇa, he has studied all the Vedas.

So this analytical study of Bhagavān Śrī Kṛṣṇa, the Supreme Personality of Godhead, Govinda, is called bhāgavata-dharma because bhāgavata..., bhāgavata śabda. And from bhagavata, bhāgavata [long "a"]. Bhābat(?). So bhāgavata-dharma means to understand Kṛṣṇa. So Prahlāda Mahārāja recommends that from the very childhood,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

These instruction of Prahlāda Mahārāja is very important, very important, and we are trying to spread this bhāgavata-dharma all over the world. And people are very happy to receive it. Unfortunately, this bhāgavata-dharma was not explained in the Western countries. I do not wish to discuss, but at the present moment, because this bhāgavata-dharma as recommended by Prahlāda Mahārāja is being preached all over the world, they are appreciating very much the glories of India. So as recommended by Prahlāda Mahārāja, this study of Bhagavān Śrī Kṛṣṇa should be introduced in the schools and colleges. I wanted to speak to the Vice Chancellor, and I expected him today, but he did not come. This is our unfortunate. I do not know why he avoided, but never mind; you try to understand. Don't spoil your children. The modern educational system without any knowledge of Bhagavān, I may tell you frankly, not only in India, everywhere, they are practically slaughterhouse. Because in our country, it is a different thing; at least we have got the Vedic culture at home if it is not in the schools. But in other countries, because there is no bhāgavata-dharma culture, the students, although they are provided with ample opportunity for education, the nicest educational system, nice building, nice facilities, everything nice, unfortunately the products are coming out frustrated, confused young men, and some of them are called hippies. They are educated. They are coming from very nice aristocratic family. In Western countries, in comparison to our country, every home is aristocratic. At least their standard of living is so high. So what we call aristocratic, that is a common affair. So this mishappening is going on all over the Western countries. Some of them are joining us, but this is the problem. The Prahlāda Mahārāja recommends, kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. This is very, very important message. We should be careful to educate our sons, our boys, with bhāgavata-dharma from the very beginning of life. That was the Vedic system. Therefore, in the first twenty-five years of life, the children were sent to gurukula for learning this bhāgavata-dharma.

So the educational system should take very seriously if at all they want to make their country nice, not varṇa-saṅkaraḥ. Strīṣu duṣṭāsu varṇa-saṅkaraḥ bhaviṣyati. This Vedic culture is so scientifically made. Just like according to Vedic culture, the women are instructed or trained up to become very chaste, very chaste. Only one husband. Why? That is explained: strīṣu duṣṭāsu varṇa-saṅkaraḥ bhaviṣyati. If women do not remain chaste, then unwanted population will come out. That is called varṇa-saṅkaraḥ. Varṇa-saṅkaraḥ means unwanted population. Actually all over the world this is happening, and therefore, the problems of the world becoming very serious and grave. So these are all scientific proposals. The educational system must be reformed. Not that godless, no education, secular government, no education of God in the schools and colleges. This is not a very good proposal. Here we get authoritative statement of Prahlāda Mahārāja. He is one of the mahājana. Our process is mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We have to follow the footsteps of great personalities. That is our method. We don't manufacture our own way of living. We simply follow the great personalities. Mahājano yena gataḥ sa panthāḥ. Tarko 'pratiṣṭhaḥ. You cannot come to the right conclusion simply by argument. You may be very good arguer; another comes better arguer than you. So simply by argument, you cannot come to the conclusion. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā.

Now, there are Vedas, four Vedas-Sāma Veda, Atharva Veda, Yajus Veda, Ṛk Veda. And there are Upaniṣads, the Vedānta-sūtra, the Purāṇas, Rāmāyaṇa, Mahābhārata-there are so many things. That is in India. And outside India or outside Vedic culture, there are many scriptures. Therefore it is said, śrutayo vibhinnā. There are innumerable Vedic scriptures. So we cannot come to the conclusion what is right or wrong, because sometimes you will find contradiction from one... Of course, there is no contradiction, but because we are not advanced in knowledge, sometimes we will find contradiction. Just like in India there are two classes of transcendentalists: the impersonalist and the personalist. That is not contradiction. The Absolute Truth is both impersonal and personal, but somebody is stressing on the impersonal point of view and somebody is stressing on the personal point of view. But we Vaiṣṇava, we know what is the meaning of impersonalism and what is the meaning of personalism. We take it for understanding, as it is stated in the Śrīmad-Bhāgavatam, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The Absolute Truth is simultaneously Brahman, Paramātmā and Bhagavān. It is simply different stages of understanding. In the first stage, it is Brahman realization. In the second stage, it is Paramātmā realization. And at the last stage, it is Bhagavān realization.

So it is a great science. Bhāgavata-tattva vijñānam. It is not that you can create your Bhagavān by concoction, imagination. Just like the Māyāvādī philosophers say that sādhakānāṁ hitvārthāya brahmaṇo rūpa-kalpanaḥ(?): for the benefit or for the facility of the neophyte progressing in the spiritual knowledge, we have to imagine some form of the Brahman. That is not the fact. We do not find these things in the Vedic literature. We find in the Vedic literature that the Absolute Truth is realized in three features-Brahman, Paramātmā, and Bhagavān. The substance is one, but according to our capacity, we understand differently. Just like example. If you see a great mountain, say Himalayan Mountain. Just like the other day when I was coming from Calcutta to Delhi, the Himalayan Mountains were seen from the plane, and it appeared just like a great city. But that is my shortage of vision. I cannot see what is Himalaya. Similarly, as we see imperfectly the Himalayan Mountain from a distant place, similarly, when the Absolute Truth is realized by the speculative process, he can simply understand the Supreme Personality of Godhead by His effulgence as impersonal. And if you make further progress, then we can see... The same example. We are seeing the Himalayan Mountain from a distant place but if we make further advance, further, nearer, we see different thing. And when actually in the Himalayan Mountain, the thing is altogether different. Similarly, when you understand the Supreme Personality of Godhead from distance... Just like you cannot understand the sun globe from here. Although sunshine is light, sun globe is light, still we cannot understand what is sun globe from distant place.

So these are the statements in the śāstra about bhāgavata-dharma. Not that we accept Kṛṣṇa blindly as the Supreme Personality of Godhead. It is a science. Bhāgavata-tattva vijñānam. But this vijñāna, this scientific knowledge, is understandable not by your imperfect speculation. You have to accept the proper method of understanding. That method is called bhakti. Just like Kṛṣṇa says, bhaktyā mām abhijānāti [Bg. 18.55]. You cannot understand Kṛṣṇa simply by speculation. That is not possible. You cannot understand Kṛṣṇa simply by meditation. That is also not possible. If you actually seriously want to understand Kṛṣṇa, then you have to take the process of bhakti. Jñāna-vairāgya yuktayā [SB 1.2.12]. Bhaktyā śruta-gṛhītayā. There is a statement, the Absolute Truth can be understood by bhakti, and that bhakti received through the aural reception of your ear. My Guru Mahārāja used to say that if you want to know a saintly person, you try to understand him by your ear, not by the eyes. You cannot understand a saintly person by staring your eyes, "Let me see what kind of..." No. That is not possible. Therefore śāstra says, bhaktyā śruta-gṛhītayā. You have to understand the Absolute Truth by devotion. At the same time, śruta-gṛhītayā. Śruta means taking information by hearing from the śrotriyaṁ brahma-niṣṭhaṁ guru [MU 1.2.12], by hearing from the right source and with bhakti. Bhaktyā śruta-gṛhītayā. This is the process.

In the Bhagavad-gītā also the same process is recommended.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Kṛṣṇa does not say that you become a sentimental devotee. These European and American boys, they are dancing not by sentiment. That is actual transcendental ecstasy. Therefore, it is so nice. You cannot expect this dancing from a professional man. That is not possible. Professional man, his aim is money, and their aim is Kṛṣṇa. That is the difference. Therefore, to learn bhakti, the process is śruta-gṛhītayā. You have to receive the perfect knowledge from the Vedas and understand what is bhakti. Our gosvāmī, Śrīla Rūpa Gosvāmī, he says that,

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[Brs. 1.2.101]

One who accept bhakti-mārga without reference of this śruti and smṛti and pāñcarātrikī-vidhi… Śruti means the Vedas, and smṛti means the Purāṇas or Mahābhārata, Bhagavad-gītā. They are called smṛti. And pāñcarātrikī-vidhi, that is given by Nārada Muni, because he is the great authority in the science of devotional service. Vyāsadeva is his disciple. Prahlāda Mahārāja is his disciple. He has got great, great disciples who are in the bhakti line. And therefore he has given the pāñcarātrikī-vidhi. In the pāñcarātrikī-vidhi, it is said that you have to be free from the designation. Designation. You have to forget yourself that you are Hindu, you are Musselman, you are Sikh or you are Christian. These are all designations. Therefore Kṛṣṇa says, sarva-dharmān parityajya [Bg. 18.66]. You have to purify. Don't be contaminated by any type of religion which is made by man. Real religion is made by God.

So you try to understand what is God and try to understand what sort of religion he has given. So that you can receive by bhaktyā śruta-gṛhītayā. Śruti-smṛti-purāṇādi-pañcarātra-vidhi [Brs. 1.2.101]. Vidhi, a regulative principle. Just like Kṛṣṇa says that yeṣām anta-gataṁ pāpam, that what are the pāpas, sinful life? The śāstra says, striyaḥ sūnā pāna dyūta yatra pāpaś catur-vidhaḥ [SB 1.17.38]. These four things are the four pillars of sinful life. What are these? Avaida stri-saṅga: womanly connection which is illegitimate. You cannot have any connection with woman without being married. That is Vedic instruction. Otherwise, what is the difference between animal and man? There is no marriage in the animal kingdom. But in the human society, never mind whether it is in India or Russia or China, there is marriage system in the human society, maybe methods may be different. Therefore, womanly connection, man and woman living together without marital connection, that is pāpa, sinful life. That is the injunction of the śāstra. Similarly, striyaḥ sūnā. Sūnā means unnecessarily killing the animals. Just like slaughterhouse. You cannot maintain slaughterhouse in the human society and at the same time you want peace. It is not possible. Every living entity is son of God. You cannot kill even an ant, then you dissatisfy God. Take for example just like a gentleman has got five sons, one of them is useless, doing nothing. But if the expert son says, "My dear father, your this son is useless. Let us kill him and eat," cannibal. Will the father agree, "Oh, yes, yes, this son is useless. You can kill and eat"? Time will come in this Kali-yuga when actually people will become what is called man-eater. Still there are existence man-eaters in Africa. So the human society is coming to that position. Like animal, they will eat their own sons and daughters. So therefore this practice, unnecessarily killing animal, is one of the pillar of sinful life.

Striyaḥ sūnā pāna dyūta. Pāna means intoxication. We are already intoxicated by illusion. Because we are in the material world, we are accepting false things. Just like this body. I am accepting I am this body. This is intoxication. I am soul, I am Brahman, but I am accepting this body that I am this body. This is already intoxication. And if you increase more intoxication, then where is the possibility of getting real knowledge, brahma-jñāna? So the pāna, intoxication, should be avoided. Animal killing should be avoided. Illicit connection with woman should be avoided. And gambling, speculation, Patavad(?), that should be eliminated, avoided. Then you get the chance of becoming pure. And without being pure, you cannot be engaged in the loving service of the Lord. The Lord is pure. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So you cannot approach Lord being impure. Even I do not indulge in illicit sex life or meat-eating or very much moralist, still I am impure if I think myself "I am Indian," "I am American," "I am Hindu," "I am Muslim." These are also impurities.

So the bhāgavat-dharma means to become completely pure. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. And you cannot keep your purity without being in touch with Kṛṣṇa. Therefore, so many moralistic movement has failed. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Even one has got brahma-jñāna, even one is elevated to become mixed or amalgamated with the brahmajyoti, still he is not pure. That is the statement of śāstra.

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adhaḥ…
[SB 10.2.32]

They will fall down. We have seen many sannyāsīs, they have given up this world, brahma satyaṁ jagan mithyā, but they are still coming to politics, also to social organization, welfare activity. When you have left this world as nontruth, mithyā, then why do you come again? That means they did not get the real relish of Brahman. That is stated in the śāstra, that vimukta-māninaḥ: falsely they are thinking that they have become liberated. Otherwise, their intelligence is not purified some way. Somebody is thinking, "I am Indian," somebody is thinking, "I am Hindu," that is impurity. Real purity is tat-paratvena nirmalam [Cc. Madhya 19.170], "I am Kṛṣṇa's. I am simply Kṛṣṇa's. Kṛṣṇa is mine, I am Kṛṣṇa's." This is purity, and this is the culture of bhāgavata-dharma.

So Prahlāda Mahārāja is recommending this bhāgavata-dharma. Kaumāram ācaret prājño dharmān bhāgavatān iha. So this human form of life is meant for cultivating this bhāgavata-dharma. And if you are missing, then we are committing suicide, ātmahā.

This very word is used in the śāstra, ātmahā. So our request to everyone is that you try to understand Kṛṣṇa scientifically. Kṛṣṇa-tattva vijñānam. It is not a sentiment or philosophical speculation or fanaticism. It is not that. It is a fact. Now, one should have intelligence to understand, that's all. But the method is so simple that we are fortunate, we accept immediately the version of Kṛṣṇa, sarva-dharmān parityajya māṁ ekaṁ śaraṇam [Bg. 18.66], then our life is successful immediately. If we accept this statement of Kṛṣṇa that "You simply surrender unto Me," and we do it, immediately we become relieved from this material contamination. Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. You immediately become pure. And,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

If you sincerely surrender to Kṛṣṇa, immediately you become immune from all sinful activities. And then as soon as you become free, yeṣāṁ anta-gataṁ pāpam, then all your pāpas, sinful activities, immediately vanquished, then you become eligible for serving Kṛṣṇa. Te dvandva-moha-nirmuktā. The sign is that he has no more duality. Kṛṣṇa says mām ekam, and he believes that Kṛṣṇa ekam, "Simply by serving Kṛṣṇa I will be successful." That is explained in the Caitanya-caritāmṛta,

'śraddhā'-śabde-viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya
[Cc. Madhya 22.62]

This is śraddha. This is actually śraddha, faith, not faltering, "I do not know whether Kṛṣṇa will be able to save me. Why shall I surrender to Him? Let me surrender to so many demigods." Kṛṣṇa says those who are thinking like that, they are hrta-jnanah. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23].

So our request is that the guardians who are present here in this meeting, they should organize a special school to give lesson to their students, to their boys, this Kṛṣṇa consciousness, bhāgavata-dharma. There is vast knowledge behind this. They will be enlightened. Their life will be successful. So in this city of Delhi, it is a great city and very important city. There are very important men here. They should kindly consider this proposal that there must be a very organized school to understand this bhāgavata-dharma, just to teach their boys, and their life will be successful. It is the duty of the father and mother to see that "My son, this is the last attempt of coming into this material world." Na mocayed yaḥ samupeta-mṛtyum. It is the duty of the father and the mother to stop the repetition of birth and death of his son. The mother should consider that "My son came to my womb, and he has suffered so much while he was remaining within the womb. Now I shall teach my son in such a way that no more he is going in the womb of a material mother." That is the duty of father, that is the duty of mother, that is the duty of friend, that is the duty of guru. Gurur na sa syāt sva-jano na sa syāt pitā na sa syāj jananī na sā syāt, na mocayed yaḥ samupeta-mṛtyum. So save your children from the danger of repetition of birth and death, that is the real discharge of father and mother's duty.

Thank you very much. Hare Kṛṣṇa. (end)

711213LE.DEL

Lecture

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Delhi, December 13, 1971

(beginning of tape for many minutes is inaudible)

Devotee: Morning, December 13th, Delhi.

Prabhupāda: Dharma, I have explained, occupational duty. So long we have got this material body we have got particular type of occupational duty. We are preaching to the world not any occupational duty but we are preaching eternal duty. This occupational duty is in connection with the body. That is not eternal. Suppose this life I've got a body, human body, or brāhmaṇa birth, or a son in the Rockefeller family, and according to that body, I have got a particular type of duty, standard of living. Deha-yogena dehinām. But as soon as the body's changed, I get another body, the whole duty change. Now I may have a very comfortable body, American body, Rockefeller family body, but next life, according to my karma, we are preparing our next life. Suppose if I get the body of a dog, then my occupational duty will be (indistinct). Because according to the body the duty is changed. So these occupational duties they are not permanent. But I am eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. By the destruction of this body, I am not destroyed. I remain, I simply enter another body. I, as spiritual soul, I remain. Just like I'm entering different bodies in this life. I was a child, I enter another body. Just like this small child, Sarasvatī. According to the body, she is acting. She's acting sometimes nonsense, but we take it delight, because she is child. But the same nonsense if I do in another body, grown up body, that will be ridiculous. In this child body, she is naked, but people enjoy it. But when she is grown up and she is lady-like, she is young girl, if she becomes naked, oh that is ridiculous. So, here in this life also we see according to the change of the body, the duty is changed. The activities are changing. So, this body is changing, that's a fact. Tathā dehāntara-prāptiḥ dhīras tatra na muhyati [Bg. 2.13]. Just like in this life we are changing different types of bodies, similarly dehāntara-prāptiḥ, another body. These rascals, they do not understand the simple reasoning. Simple logic they cannot understand, still they argue, "What is the proof there is transmigration of the soul?" Here is the proof. That this child, Sarasvatī, when she is a grown-up lady she'll not act like that. But everyone will accept her, Sarasvatī, the same character (?). Her father, mother, relatives, everything is there, Sarasvatī has got another body. So what is the difficulty to understand this logic? That the soul is immortal and the body is changing. What is the difficulty? Just try to understand, you have to preach immortality of the soul, transmigration of the soul. What is the difficulty? Simple logic. What is the difficulty? Can anyone say? No difficulty? Will you be able to convince others?

Nara-Nārāyaṇa: I think people will argue that just because a child develops to a certain stage, what is the indication that he will develop after that stage? In other words, if I go from birth, youth, old age, then what is to say that I am again going to youth? They will say, ”What is that logic? How I will go again to youth? Simply I will go again and vanish away,” or something like that. They do not know…

Prabhupāda: No, that example is given. Just like this garment I am using. So when it becomes too old torn or something, so I will throw it away. I take another. What is the difficulty? When this body I am growing or changing, whatever the Christians say, but when it is no more workable, I give it up. I take another. What is the difficulty?

Nara-Nārāyaṇa: The materialistic man will think, ”Well, I am voluntarily giving up my clothing, but I'm involuntarily giving up my body.”

Prabhupāda: Voluntarily, involuntarily, that is another thing. Just like a child does not know that his coat is useless, but mother comes and changes the garment. So it is changing, that's a fact. It doesn't matter whether you are changing voluntarily or involuntarily, that is not very important thing. You are changing, that's a fact. Yes?

Tamāla Kṛṣṇa: What they will argue perhaps, materialists may argue that ”We can see that Sarasvatī is changing from the time she was a little girl and now she is a little older, we have seen her both times, but at the time of death we have not seen the next body of anyone.

Prabhupāda: But why do you believe so much your rascal eyes? That is the answer. Do you think that your eyes are perfect? There are many types of seeing. Not that simply with glaring eyesight you can see. You can see what is Sarasvatī , you are seeing the body. What is Sarasvatī, do you know? So what you are seeing? You are seeing the body. So what is the power of your seeing? There is another body, sukavādī (?), subtle body. Can you see the mind? But everyone has got mind. Can you see intelligence? But everyone has got intelligence. So what is the power of your seeing? Why you are so much proud of your seeing, nonsense seeing?

Devotee (1): If our seeing is imperfect we can see the change of body but we cannot see change, the transmigration of the soul.

Prabhupāda: You cannot see anything. Your power of seeing is so limited that you cannot see anything. Therefore you have to see through Kṛṣṇa, through Bhagavad-gītā. You are seeing the sun, it is like a disc. But when you see through astronomy, then you will understand it is fourteen hundred thousand times bigger than this earth. So what is the power of your seeing? Why you are so much proud of seeing? This is nonsense. Why do you go to school? To learn how to see. Why you can sit down, anyone who hasn't got, never has gone to school and never taken an education, his seeing and a perfect MA, Ph. D. person's seeing, is that all right, the same thing? Then why you are proud of your nonsense seeing? This will be the answer. You have to prepare your eyes to see. You have these, these eyes have no value. Your argument on the imperfect experience of the senses has no value. Yes?

Devotee (2) (lady): Śrīla Prabhupāda, if a person is in a (indistinct) young body (indistinct) have another body.

Prabhupāda: Yes, every moment. That is the medical science. Every second we are changing body. We are changing the corpuscles of blood, therefore my body is changing.

Devotee (2) (lady): (indistinct).

Prabhupāda: Yes, immediately. It is just like it is said that you forward one step, when you see that the forward step is right place, then you take the other step. Like this. When you find this is solid, then you take it away, then you put again. It is like that. So at the time of death, as soon as it is settled up that this soul should migrate to such and such body, by superior. It is not in my hands. Daiva-netreṇa. Daiva-netreṇa means superior examination. That is called day of judgement in the Bible. Whether this soul is going to hell or heaven, that is the day of judgement. But they have insufficient knowledge, therefore they think that all the souls after death they lie down for perpetually. It is not that. Actually the judgement is there immediately and he gets another birth, either hell or heaven. Not that he has to wait for the day of judgement. Immediately the day of judgement is… It is does not linger, it is not ordinary court that you have to wait for your judgement for three years or… No, immediately. Immediately it is settled up and the soul is transferred to the father and the… That is material process, how the body will grow. That is also arranged by prakṛti, by nature, under the direction of the Supreme. Just like if you have to paint something, then you have to secure different colors, different… Similarly, the particular type of body the soul will get, how it is to be manufactured, that is also by superior intelligence. The soul is put into the semina of a particular type of father and that quality of the semina mixes with the mother's secretion, then that grows. This is the arrangement. Svābhāviki bala-kriyā ca. Svābhāvikī. We have to think how this body will be manufactured, but Kṛṣṇa is so intelligent, His potencies are so great that simply He shall do it-”This soul should get such and such body”-immediately it is manufactured and comes out. This is Kṛṣṇa's intelligence. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. You cannot manufacture this. But under Kṛṣṇa's direction there are certain energies which can immediately manufacture. But the rascals say, ”Automatically it is coming.” Not automatically. There is brain, there is energy, there is discretion, there is judgement. There is all these things. Then it will come out with another body. Not blindly. The rascals, they see, ”It is coming out blindly.” No. How much the mechanism is there within the body that they are working so nicely? Two kinds of secretion mix and immediately they get energy. The mother is eating, from that eating the child is also eating, the intestine is connected (indistinct). How much mechanical arrangement is there? Can any medical science, any scientist, (indistinct) this is matter? Even this is matter, let them manufacture outside this body another body. No. Suppose you have to manufacture something, a small watch. That particular watch has to be manufactured. But Kṛṣṇa has created so nicely that two machines-one male machine, one female machine-and they're joining and so many machines are coming out. Not that each and every particular machine body has to be tackled (?). Kṛṣṇa has made so nice arrangement, His intelligence is so sharp, that the potency is there that one male machine, one female machine, and they are producing unlimited number of machines. You have to manufacture a machine, a car, in the factory in so many ways. This is Kṛṣṇa's intelligence. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. How nice intelligence, how His energies are acting, so who can explain this? Therefore acintya. Acintya, acintya means inconceivable. So unless you accept Kṛṣṇa's inconceivable energy, we cannot understand Kṛṣṇa. There is no possibility. Inconceivable, acintya. Everything is acintya. So, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet, this is the injunction of the Vedas, ”Things which are beyond your thinking, don't talk nonsense, don't put nonsense arguments to understand it. Better accept it.” Therefore you have to accept the Vedic knowledge without any arguments. That is knowledge, perfect knowledge. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. And one who has got a spiritual master, expert in the Vedic knowledge, then his life is successful. Tad vijñānārthaṁ sa gurum eva abhigacchet. Therefore you must approach a spiritual master in order to understand that science. Samit-pāniḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. This is the injunction. These things, how you can calculate by argument? Therefore they are called nāstika. Atheist means one who does not believe in the verdict of the Vedas. That is called atheist, atheist. Just like Caitanya Mahāprabhu says, veda nā māniyā bauddha haya ta' nāstika. Bauddha, the Buddhists… Buddhists, although they accept Lord Buddha as incarnation, but at the same time we accept them as nāstika, atheist. How Kṛṣṇa becomes atheist? But that is Kṛṣṇa's concern, but we have to study what He is doing. One side He is acting as atheist, that is His policy. That is also explained in the Śrīmad-Bhāgavatam, sammohāya sura-dviṣām [SB 1.3.24], just to teach other atheists, he has become atheist. Because he had to preach among other atheist class of men, He became an atheist, "Yes, there is no God. Now believe me what I say." "Yes, sir, I shall believe." But He is God. (end)

720218LE.VIS

Lecture

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Visakhapatnam, February 18, 1972

Prabhupāda: …and participating in this Kṛṣṇa consciousness movement. This Kṛṣṇa consciousness movement is not a new movement. It is the oldest. From historical point of view, at least five thousand years old. When Kṛṣṇa introduced this consciousness, that is, in the Battlefield of Kurukṣetra which took place at least five thousand years ago. And if we believe śāstras, then it is not only four or five thousand years but it is older than forty millions of years. Not forty, four hundred millions of years. Because Kṛṣṇa says in the Bhagavad-gītā, Fourth Chapter, imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. In the beginning, He told this yoga system of Bhagavad-gītā to the sun-god. And the sun-god transmitted this message to his son, vivasvān manave prāha, to his son, Manu, Vaivasvata Manu. The age of Vaivasvata Manu calculating, it is about four hundred millions of years ago. Then manur ikṣvākave 'bravīt. Manu, he explained this yoga system to Mahārāja Ikṣvāku. Mahārāja Ikṣvāku happened to be the forefathers of the kṣatriya family in which Lord Rāmacandra appeared. So Kṛṣṇa says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The system of Bhagavad-gītā, the yoga system explained in the Bhagavad-gītā was understood by the paramparā system.

evaṁ paramparā-prāptam
imaṁ rājarṣayo (viduḥ)
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

Lord Kṛṣṇa says that in course of time, this yoga system has been lost because the paramparā system became broken. Therefore, Kṛṣṇa said to Arjuna that "I am initiating you to begin that paramparā system again because it is now, the link is broken. So I want to begin that system through you." So the question is why Kṛṣṇa selected Arjuna to explain this paramparā system? There were many learned scholars five thousand years ago, many Vedantists, many great sages. But Kṛṣṇa selected Arjuna, a military man, a gṛhastha, and dealing with ordinary things, fighting for his own interest. Why he was selected? That is also explained by Kṛṣṇa, bhakto 'si priyo 'si [Bg. 4.3], "This is the only reason. Although you are not Vedantist, you are not supposed to be a great scholar because you are a military man, you are gṛhastha, but still I have selected you because you are My dear friend and bhakta." Without being bhakta, who can become Kṛṣṇa's dear friend? "So therefore, I am speaking to you this confidential." Rahasyaṁ hy etad uttamam. It is very mysterious. The first thing is that without becoming a devotee of Kṛṣṇa, bhakta, and dear friend… Kṛṣṇa, we can establish our relationship with Kṛṣṇa in so many ways. There are five rasas. They are called śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa, and mādhurya-rasa. Of course, in this material world also we find these five rasas in a perverted reflections. Originally, it is between Kṛṣṇa and His devotee. So Arjuna was related with Kṛṣṇa in sakhya-rasa, as friend, a devotee as a friend. Anyone can become related with Kṛṣṇa. We have got our eternal relationship with Kṛṣṇa because we are all parts and parcels of Kṛṣṇa. Just like the father and the son is eternally related. A son may become rebellion to the father, but the relationship of father and son cannot be broken. Similarly, we are also related with Kṛṣṇa. Somehow or other, that we have forgotten. That is our present position. That is called māyā. Māyā means when we forget our relationship with Kṛṣṇa and we establish so many false relationships. Now at the present moment, I am thinking "I am Indian," somebody is thinking "I am American," somebody is thinking "I am Hindu," somebody is thinking "I am Muslim." These relationships are all false, māyā. Therefore, Kṛṣṇa says at the end, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is real relationship. That is our real position. That is real mukti. And in Śrīmad-Bhāgavatam, it is stated-mukti is defined-what is that? Muktir hitvānyathā rūpaṁ svarūpena vyavasthitiḥ [SB 2.10.6]. Mukti means give up your false designation. That is mukti. And Caitanya Mahāprabhu begins from this mukta stage. Lord Sri Kṛṣṇa gave us information what is mukti. Mukti is sarva-dharmān parityajya mām ekaṁ śaraṇam, that is mukti. And Lord Caitanya, when he was instructing Sanatāna Gosvāmī, he began from this point: what is that real constitutional position of the living entity. And Caitanya Mahāprabhu, when He was asked by his disciple Sanatāna Gosvāmī that actually what I am? The exact Bengali verse, he says that grāmya-vyavahāre paṇḍita.

Guest: Ke āmi, kene āmāya.

Prabhupāda: Yes. He… The first question was, "What I am? Why I am placed in this miserable condition of life in the material world, suffering three kinds of miserable conditions?" Grāmya-vyavahāre kahe paṇḍita. He was prime minister of Nawab Hussain Shah, he was great learned scholar, and in Sanskrit, in Arabic language, a very respectful personality. But he is placing his difficulty to Caitanya Mahāprabhu that "Ordinarily these people, they speak of me that I am very learned man. But actually I do not know what I am." That is our position. We are advancing in material civilization, in science, philosophy, and so many so-called religious principles. But actually we do not know what we are, what I am. Any scientist, ask him, "What is after death? What happens after death?" I think hardly any scientist will give you clear idea. That is not possible, because their basic principle of understanding education is wrong, dehātma-buddhiḥ, I am this body. Everyone is fighting. The Pakistani is fighting with Hindustani. Twenty years ago, there was no Pakistani. But due to this false identification of body, a section has become Pakistani. Similarly, long, long ago there was only Vedic culture. Five thousand years ago there was no other culture except this Vedic culture, Aryan culture. But later on, all these so-called system developed. The Christian religion, the Mohammedan religion, or the Buddhist religion, they are all later. Nobody can give history more than two thousand five hundred years. But Kṛṣṇa consciousness, at least if you take the historical reference of Kurukṣetra battle, it is five thousand years old at least.

So Caitanya Mahāprabhu begins where Kṛṣṇa ended. He said to Sanatāna Gosvāmī that jīvera 'svarūpa' haya-nitya-kṛṣṇa-dāsa [Cc. Madhya 20.108-109], the real identity of the living entity is that he is eternal servant of Kṛṣṇa or God. That is our real identity. But we are identifying in so many ways. Not only am I identifying that "I am Indian," "I am American," "I am brāhmaṇa," "I am Christian," "I am Mohammedan," "I am so on, so on," at last, "I am God." At last… That is the last snare of māyā. These are all māyā, this false identification. And the last false identification, when I falsely say that I am God. This is going on. Therefore, Kṛṣṇa said, "You give up all these nonsense theories. You simply surrender unto Me and I will give you protection. I will give you protection." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. Because anything done without Kṛṣṇa consciousness, that is sinful. That is explained in the Bhagavad-gītā, yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ [Bg. 3.9]. So either you act piously or act sinfully, you become bound up by the reaction of such pious or impious activities. But if you act for Kṛṣṇa in Kṛṣṇa consciousness, then there is no such bondage. So this Kṛṣṇa consciousness is not a concocted thing. It is… We have got authority from the Vedas. We have authority from Kṛṣṇa. We have got authority from Bhagavad-gītā. We have got authority by the ācāryas, Rāmānujācārya, Madhvācārya, all of them, even Śaṅkarācārya, although we differ in some points with Śaṅkarācārya. Śaṅkarācārya has admitted Kṛṣṇa, bhagavān sa svayam kṛṣṇa, he has stated. Devakīnandana, he has specifically mentioned Kṛṣṇa, the son of Devakī and Vasudeva, is the Supreme Personality of Godhead. Nārāyaṇa paraḥ avyaktāt. I think those who have read Śaṅkara's comment on Bhagavad-gītā, they know all these things. So Kṛṣṇa is admitted as the Supreme Personality of Godhead by all the bona fide ācāryas. And all scholars up to date, everyone, and confirmed by Lord Caitanya Mahāprabhu. And Śrīmad-Bhāgavatam, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. And in the Brahma-saṁhitā, Vedas,

īśvaraḥ paramaḥ kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

And Kṛṣṇa says also in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "My dear Dhanañjaya, there is no other superior being than Me."

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Those who are devotees, they are not fools, they are actually a man in knowledge, budhā bhāva-samanvitaḥ. Bhāva-samanvitaḥ means that "Oh, Kṛṣṇa is so great. Kṛṣṇa is the Supreme Personality of Godhead." This is bhāva. But this bhāva comes after many, many births. It is not so easy.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

Without knowing Kṛṣṇa in truth, not in false but in truth, the bhāva is not possible. And Kṛṣṇa also says in the Bhagavad-gītā,

bahunam janmanam ante
jñānavān mam prapadyante
vasudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
[Bg. 7.19]

That mahātmā which are…, who has accepted Kṛṣṇa as the Supreme Personality of Godhead, su-durlabhaḥ, it is very rare. To become kṛṣṇa-bhakta, koṭi (indistinct). Muktānām api siddhānām, koṭi (indistinct). That is the verdict of the śāstra. And Kṛṣṇa also said it is very, very difficult to understand Kṛṣṇa. But Kṛṣṇa Himself as Lord Sri Caitanya, Kṛṣṇa Caitanya Mahāprabhu, He is distributing Kṛṣṇa. He is distributing Himself. Therefore, it has become so easy that these foreigners, these Europeans and American boys, they are not very advanced in age, all young men. All my students and followers in Europe and America, they are ninety-nine percent all young men, young girls. They are not old, rejected persons. They are the flowers of the country. They have joined this movement, and they have taken it seriously. Seriously in this sense that whenever a body comes to me for becoming my disciple, my first principle is that you must give up illicit sex life. You must give up meat eating, fish eating, egg eating, all this nonsense. You must give up gambling. You must give up all kinds of intoxication up to the point of drinking coffee, tea, and smoking. They give up. Therefore, they have taken seriously. Why seriously? These young boys, they have got so many desires in their heart, still they are taking to it, it is Lord Caitanya's mercy. It is Lord Caitanya's mercy because they are following the principles of Lord Caitanya Mahāprabhu. Lord Caitanya Mahāprabhu is Kṛṣṇa Himself. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Mām eva ye prapadyante māyām etāṁ taranti te. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. He established Himself as the Supreme Personality of Godhead, but rascals and fools began to imitate Him and decry Him. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because He came as human being, so many persons represented that "I am God, I am Kṛṣṇa, I am this," no. God is one. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Nobody can become greater than God or equal to God. Therefore, God's another name is asamaurdhva, that is stated in the Bhagavad-gītā. Nobody can be equal with God, nobody can be greater than God. Everyone must be… Ekale īśvara kṛṣṇa āra saba bhṛtya [Cc. Ādi 5.142], that is the statement in the Caitanya-caritāmṛta. God is only one, Kṛṣṇa, and everyone is servant. Of course, God's servant and God, there is little difference. Because sometimes servant has got greater power than God, that is different thing. But actually nobody can be greater than God, nobody can be equal to God.

So the Kṛṣṇa consciousness movement, we are not manufacturing anything. We simply place it that here is Kṛṣṇa, you are searching after God.

When I first went to America, they were speaking that God is dead. Even church, in the church, the priest in the church, they were sermoning that God is dead. But when I began chanting in the Tompkinson Square alone underneath a tree, Hare Kṛṣṇa Hare Kṛṣṇa, these boys and girls began to assemble. So next day there was a big publicity in a paper with my picture and all this crowd that they say that "We thought God is dead, but here we see the Swamiji has brought God again in his kīrtana, in his chanting." They admitted. The New York published in all their papers. So God cannot be dead. Not that everyone can be God. God is one, and that is Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

These are the Vedic authorities accepted by the ācāryas. Therefore, it has become easy for me to convert so many boys and girls in the foreign countries. Not only Christian, Jews, but there are many Mohammedans, Africans. In Africa also we have got branches. And recently I went to Africa, the Africans are also chanting exactly like these European and Americans. So this benediction, this foretelling of Lord Caitanya is actually going to be fulfilled.

pṛthivīte āche yata nagarādi-grama
sarvatra pracāra haibe mora nāma

So my request is that it is experiment that this Kṛṣṇa consciousness movement can be spread all over the world and there are many, many customers still awaiting. So if we actually want to do welfare to the people of the world, as Caitanya Mahāprabhu predicted, Caitanya Mahāprabhu said,

bhārata bhumite manuṣya-janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

So India, India at least, those who have taken birth as human being, never mind what he is, he has got special privilege. This land is called puṇya-bhūmi. A not ordinary living entity can take birth in this land, Bharata-varṣa. We have got this opportunity. And according to Caitanya Mahāprabhu's instruction, if we take advantage of the Vedic literature, Veda, Purāṇa, Caitanya Mahāprabhu said, anādi bahirmukha jīva kṛṣṇa bhuli gela, ataeva kṛṣṇa veda purāṇa karilā. These Veda Purāṇas are meant for the human being. We should study these Veda purāṇas and know what is what, what is God, what I am, what is this world. In this way, we must fructify, make our life successful, and then preach this message of Kṛṣṇa consciousness.

It is not very difficult. Anyone can do provided he does not make the mistake adulterating the statements of Bhagavad-gītā. Those who are adulterating, interpreting in a different way this Bhagavad-gītā, they are very mischievous. Therefore, Kṛṣṇa has already declared, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Duṣkṛtinaḥ. Those who are not surrendered to Kṛṣṇa's lotus feet, they have been described by Kṛṣṇa Himself as Duṣkṛtinaḥ, mischievous. Narādhama, the lowest of the mankind. Mūḍhā, asses, rascals. And if somebody says… We find so many learned scholars, they do not surrender to Kṛṣṇa, then what is their position? Kṛṣṇa says, "Yes, māyaya apahṛta-jñānā." They are learned, so-called learned, but their knowledge has been taken away by māyā. So this is the essence of Vedas. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. To understand Kṛṣṇa and kṛṣṇa-bhakti is there in everyone's heart. The Caitanya-caritāmṛta kar says,

nitya-siddha kṛṣṇa-bhakti sadhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

The Kṛṣṇa consciousness is there in everyone's heart. Just like we see the child, three years old child, she is dancing in ecstasy. We have got many children like that, they are chanting. There is no need of higher education to understand. Simply give oral reception to this transcendental vibration. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. Narottama dāsa Ṭhākura says, golokera prema-dhana hari-nāma-saṅkīrtana. This hari-nāma-saṅkīrtana is not this material vibration like radios and television. It is imported from the Goloka Vṛndāvana. Therefore, if we are pure, if we chant this vibration, immediately we will be touching Kṛṣṇa. Immediately. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam, Caitanya Mahāprabhu has said. If you chant Hare Kṛṣṇa mantra without any offense… There are ten kinds of offenses. Apart from that offenses, if you simply chant, then Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], immediately your heart will be cleansed of all nasty, dirty things. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam. And you will get immediately freed from this.

Just now one of my students was speaking to me before coming to this that somebody was asking him, "How you are free from all anxieties?" They see. One priest, and… As I was traveling from Hawaii to…, no, from Los Angeles to Hawaii, one gentleman-he is a priest-he asked me, he began to talk in the airplane for at least half an hour. He said, "Swamiji, how is that your disciples look so bright faces?" Yes, they are bright faces. One priest in Boston, he regretted, he issued regret that "These boys, they are our boys, they are mad after God but we could not give them." So this is practical. Why practical? Because we are following the principles. As Caitanya Mahāprabhu said, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanam [Cc. Antya 20.12]. Bhava-mahā, immediately, the second you will start it, as soon as you go on chanting Hare Kṛṣṇa mantra, immediately you become free from… Bhava-mahā-dāvāgni. Everyone is… Material existence means full of anxieties. That is material existence. And Prahlāda Mahārāja was asked by his father, "What best thing you have learned, my dear boy?" He said that "If you want to cut down your material anxiety, then you must surrender unto the Lord." Hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5], you must surrender to Kṛṣṇa. So there are evidences, there are gurus, there is no scarcity of facility, it is very simple, and there is no loss. So our request, our only appeal to the people is that you just follow the principles laid down by Lord Caitanya Mahāprabhu,

harer nāma harer nāma harer nāmaiva kevalaṁ
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

You cannot execute all expensive yajñas or you cannot meditate, that is not possible. Kṛte yad dhyāyato viṣṇum [SB 12.3.52]. That meditation was possible in the Satya-yuga, kṛte. And tretayaṁ yajato makhaiḥ. And costly performance of sacrifices was possible in the Tretā-yuga. And dvāpare paricaryāyām. In the Dvāparā-yuga, it was possible to construct costly temples and worship the Deity there. But in the Kali-yuga, kalau tad dhari-kīrtanāt. Kali, in the Kali, this age, you have to simply take this process, chanting Hare Kṛṣṇa mantra. Then all your desires will be fulfilled and your life will be successful. Thank you very much. Hare Kṛṣṇa. (applause-end)

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Speech at Gaudiya Math Center

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Visakhapatnam, February 19, 1972

Prabhupāda: …His Holiness Śrīpāda Puri Mahārāja, we are very much thankful to the authorities of this temple for giving us shelter and associating with this holy function. You will translate? (Indian devotee translates throughout but tape is wound fast forward over these translations) Today's function is installing a different important incarnation of the Supreme Personality of Godhead. In the Brahma-saṁhitā about the incarnation of the Supreme Lord, Govinda is mentioned primarily beginning with Rāma.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavad paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.39]

Kṛṣṇa is the original Personality of Godhead, as it is said in the Bhagavad-gītā and other Vedic literature. Kṛṣṇa says Himself, mattaḥparataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], "There is no more superior authority than Me." There is no difference between Lord Rāma, Lord Kṛṣṇa, Lord Nrsiṁha, Varāha, They are all the Supreme Personality of Godhead. That is the explanation that a candle, the original candle, and you can lit up another candle, you can lit up another candle. Although the original candle you can say number one candle, but all the candles are equally powerful. There is no question. Because the second candle is enlightened from the first candle, it does not mean that the second candle is less powerful than the original candle. The one Supreme Lord, He expands Himself. Just like we can get one example. You can have your photograph and you can by photograph, you can expand yourself. Or you stand before hundreds and millions of mirrors, your body will be reflected, your bodily feature will be reflected. But the thing is, in this material world, that reflection of the body is not as good as the original body because it is dual world. But in the absolute world, such reflection, such expansion, they are as good as the original. Similarly, the Supreme Personality of Godhead, Kṛṣṇa, as we have sung just now, rādhā-mādhava kuñja-bihārī, He lives in His place, Goloka.

ānanda-cinmaya-rasa-pratibhāvitābhis-
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Although He is always situated in Goloka Vṛndāvana for satisfaction of the inhabitants of Vṛndāvana. Gopī-jana-vallabha giri-vara-dhārī. Kṛṣṇa, the original Personality of Godhead, is very busy to satisfy the gopī-jana, the gopīs and the cowherd boys. He does not go out of Vṛndāvana. But still, because He is the Supreme Personality of Godhead, He can expand Himself in such a way. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Kṛṣṇa expands Himself, eko bahu syāma. According to Vedic description, the first is viṣṇu-tattva. Viṣṇu-tattva and jīva-tattva. The viṣṇu-tattva is called svāṁśa. There is no difference between one viṣṇu-tattva to another. Just like (indistinct) Rāmacandra, He is viṣṇu-tattva. Nārāyaṇa, viṣṇu-tattva. Balarāma, viṣṇu-tattva. So there is no difference in power. They are called svāṁśa, svāṁśa-vistṛra. And there are other vistṛra. That is called vibhinnāṁśa vistṛra, separated part and parcel. We are, we the jīvas, we are also expansion of Kṛṣṇa or Viṣṇu. But we are a small, separated part and parcel, whereas viṣṇu-tattva expansion, They are full in power. The viṣṇu-tattvas are known as puruṣa-tattva, whereas the jīva-tattva is known as śakti-tattva. Jīva-tattva, as the Māyāvādī philosophers, they think that jīva-tattva can be God or jīva can become God. That is a false theory. It has no value according to Vedic scripture. In the Bhagavad-gītā, it is said that

apareyam itas (tv anyāṁ)
tu viddhi me prakṛtiṁ parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So this jīva-tattva is accepted as prakṛti, not puruṣa. There are two kinds of prakṛtis or energies of the Supreme Personality of Godhead. One is called inferior energy, bhūmir āpo 'nalo vayuḥ [Bg. 7.4], these material elements, earth, water, fire, air, ether, mind, intelligence, and false ego, they are inferior energies of the Supreme Lord. And the jīva-bhūta, that superior energy world, because the superior energy tries to lord it over the material energy. Just like we are jīvas. Every one of us trying to utilize the material resources of the material nature. We are simply trying. Actually we are not bhoktā. Bhoktā is the Supreme Personality of Godhead. [break]

…natural endeavor of the jīvas, living entities, to have control over this material world is false. Therefore, this Kṛṣṇa consciousness movement is propagated to make them understand that their endeavor to lord it over the material nature will always be frustrated. An example can be given, one gentleman has got more than one wife. So if the wives quarrel between themselves that one wife will enjoy the another or predominate over the other wives, that is not possible. Similarly, prakṛti, we are prakṛti, we cannot control over the other prakṛti. It may be I am superior prakṛti but the other is inferior prakṛti. But that does not mean one prakṛti can enjoy the other prakṛti. Therefore, this enjoying spirit should be given up. This enjoying spirit is māyā. Māyā means illusion. The same example, one woman cannot enjoy other woman. The all women is enjoyable by the man, that is the nature. Similarly, we are prakṛti, jīva, and the material world is also prakṛti. So one prakṛti cannot enjoy prakṛti. The best thing is, best adjustment is that all the prakṛtis should be engaged in the service of the Lord. That is Kṛṣṇa consciousness.

Therefore, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. All these prakṛtis different wives of Kṛṣṇa or energies, they are struggling, unnecessarily they are struggling to become predominator. In this material world, everyone is trying to be predominator. One nation is trying to become predominator of other nations. One man is trying to be predominator of other men. One brother is trying to be predominator of other brothers. This is māyā. So everyone should give up the spirit of predominating. They should be willingly surrendered for becoming predominated by the Supreme Lord. Then you will be in peace (?). The whole world is suffering on this false predominating position. The human form different parties, this party and that party. But if you have got the same disease, same disease means spirit of predominating. At the present moment, it is going on. Take for example the Communist Party or Jana Sangha Party or this party or that party. They have formed different parties but the disease is there that "I shall predominate." So this party forming with the diseased condition that "I shall be enjoyer," there cannot be any peace. [break] Therefore, in the Śrīmad-Bhāgavatam it is said,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānas
te 'pīṣa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

The different parties, different mentalities, they are trying to predominate over other. They are blind themselves. Andhā yathāndhair upanīyamānas. One blind man is trying to lead other blind men. There cannot be any benefit. They should know the ultimate goal of life is Viṣṇu, the Supreme Personality of Godhead, and we shall all surrender unto Him. Then there can be peace and prosperity. Thank you very much. [break]

Devotee: Speech delivered in the Gaudīya Math, Visakhapatnam, February 19th, 1972. (break-kīrtana with Śrīla Prabhupāda leading) (end)

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Lecture at Caitanya Maṭha

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Visakhapatnam, February 19, 1972

Prabhupāda: …for your kindly coming here and participating in the great Kṛṣṇa consciousness movement. [break] …in this meeting, the Commissioner of Income Tax…

Host: Sales tax.

Prabhupāda: Sales tax, present here, and he has asked me (loud applause) one intelligent question, which I, I was just going to answer. So I shall try to answer, here in this meeting, what is the objective of this movement. This Kṛṣṇa consciousness movement is a purificatory process. Consciousness is there, as it is stated in the Bhagavad-gītā, avināśi tu tad viddhi yena sarvam idaṁ tatam, there are two kinds of consciousness. One consciousness is limited, another consciousness is unlimited. The unlimited consciousness is there in God, and limited consciousness is there in you, in me, and of all living entities.

Host: (calls out for silence)

Prabhupāda: Just like if I pinch your body, you feel pain. This is also consciousness, that somebody is pinching me. But if I pinch somebody else, you cannot feel it. Therefore, your consciousness or my consciousness is limited within this body. Similarly there is another consciousness which is Kṛṣṇa's consciousness, or universal consciousness. If I pinch your body, He feels, that I am pinching somebody, as Paramātmā. These things are explained in the Bhagavad-gītā. Kṛṣṇa says in the Bhagavad-gītā, kṣetra-kṣetrajña, chapter (?). Kṣetra means this body, and kṣetra-jña means the knower of the body. Kṣetra-jña, jña means knower. So, Kṛṣṇa says that each and every body, there is a kṣetra-jña. I know about the pains and pleasure of my body, you know the pains and pleasure of your body.

Host: (calls for silence)

Prabhupāda: I think they cannot understand.

Host: (calls for silence and explains in local language that talk is in English among other things-break)

Prabhupāda: Kṛṣṇa says that kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. Just like I am present in my body. I know the pains and pleasure of my body, but Kṛṣṇa, because He is present in everyone's body, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61], He knows the pains and pleasure of all bodies. That is difference between Kṛṣṇa and ourselves, or God and ourselves. This is the test. Somebody is claiming that "I am God." How you can be God? You cannot know the pains and pleasures of others, but Kṛṣṇa knows. That is the difference between God and living entity. [break] So far consciousness is concerned, God is also conscious, we are also conscious, but our consciousness is limited and God's consciousness is unlimited. That is the difference.

Arjuna, when he was, he was taking instruction from Kṛṣṇa, Kṛṣṇa says that this yoga system I explained to the Sun-god. And Arjuna inquired, "How is that Kṛṣṇa? Both You and me, we are born recently. How it is that You say that You explained to the Sun-god, long, long year, forty millions of years ago?" Kṛṣṇa answered this point, "My dear Arjuna, you are My eternal friend. You are always with Me. When I instructed the Sun-god, you were also present, but you have forgotten. I do not forget." That is the difference between Kṛṣṇa and Arjuna. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa knows everything. Whatever has happened in the past, whatever will happen in the future, and what is happening at the present, vedāhaṁ samatītāni, but we do not know. First of all this is, we should understand this is the difference between God and the living entity. [break]

The jīva are explained in the Bhagavad-gītā as part and parcel of Kṛṣṇa. The example is given, just like the fire, big fire, and the sparks. The sparks are small, but, but in quality they are fire. They are not different from fire. If a spark of fire falls on your cloth, it will immediately burn. So the burning quality is there, either in the big fire or the small fire. Therefore, qualitatively we are one with God. The quality of burning. Another example is just like the drop of the ocean water. Chemical composition of this drop of ocean water is the same as the chemical combination of the big mass of water. So Kṛṣṇa, He is all-powerful. We are also powerful. Kṛṣṇa can create. We also can create. Kṛṣṇa can create, just like innumerable planets floating in the air. We can create a small, teeny aeroplane or sputnik flying in the air. You see. So the creative power is there, but there is far difference between Kṛṣṇa's creative power and my creative power. Kṛṣṇa, in the Vedas it is said,

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
na tasya kāryaṁ kāraṇam ca vidyate
na tat-samaś cābhyadikaś ca dṛśyate
[Cc. Madhya 13.65, purport]

The difference between Kṛṣṇa and me is this. That suppose, I am painting one nice flower. So I require the brush, I require the color, I require the intelligence, I require the time, so that somehow or other, in few days or in few months, I paint a very nice color fruit, flower or fruit. But Kṛṣṇa's energy is so experienced that by working His energy, many millions of flowers, colorful flowers, come at once. The foolish scientists, they say that it is the work of the nature. No. Nature is instrumental. Behind nature there is brain of God, Kṛṣṇa. That is Kṛṣṇa consciousness. One who is Kṛṣṇa conscious, he understands that this flower has not come blindly. These varieties of flowers, trees, and leaves, they are developing under direction of Kṛṣṇa, but His direction is so powerful it comes at once, svābhāvikī jñāna-bala-kriyā ca. Just like a great scientist pushing on a button, electronics. Immediately something wonderful happens, but it is not that the machine is working, it is the scientist who is pushing on the button. Similarly, don't take, this is nonsense that nature is producing. No, nature cannot produce. Therefore Kṛṣṇa says in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

Mayādhyakṣeṇa, under My supervision the nature is working. Not blindly. This is not something ignorant. This is crude knowledge. Just like a child, he sees that aeroplane is running on the sky. He may think that the airplane is running automatically, by itself. No. The machine, without being touched by the pilot, cannot work. The machine may be perfect, very nice, but the pilot is required. So, at the present moment the civilization is trying to avoid God, the brain of God. That is foolishness. That is not fact. Kṛṣṇa says in the Bhagavad-gītā,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

So, the Kṛṣṇa conscious person sees behind nature, the hand of God. That is Kṛṣṇa consciousness. [break]

There is one verse in the Viṣṇu Purāṇa,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

What is this world, manifestation. This is explained. Just like the fire is existing… Just like the sun, sun is an emblem of fire, and ninety-three millions of miles away it is situated, eka sthāni sthitasya, but because it is fiery planet, its heat and light is expanded, and in that heat and light everything is being generated. Just like, we have got practical experience, in western countries where there is no sufficient heat and light, the trees and the flowers do not grow so luxuriously, because there is want of heat and light. And when there is snowfall, when there is no sunlight, everything, the trees become, without any leaf, dry, śuṣka. So, as it is the cause of the different leaves and flowers and fruit, is the heat and light of the sun, similarly, Kṛṣṇa has got two kinds of energies. That is also heat and light. That heat and light is spiritual energy and material energy. The material energy, not material energy, material energy is practically darkness, there is no light. The Vedic instruction is therefore that, don't keep yourself within this darkness, tamasi mā jyotir gamaḥ. There is another sky. Just like in this sky, you will find it is darkness. Naturally it is darkness. Because there is darkness, therefore Kṛṣṇa has created the sun. It is stated in the Brahma-saṁhitā. It is said,

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The scientists say that the sun is rotating in its orbit so carefully that if it moves from one side, the whole universe will be immediately turned into ice, and if it moves the other side, then immediately the whole universe will be ablaze. So carefully, yasya ajñāyā bhramati. The scientists have seen so far that the sun is moving very carefully. Neither this side nor that side, exactly in the orbit. So who has ordered, who has planned this orbit? The Brahma-saṁhitā informs, yasya-ajñāyā, by whose order the sun is rotating exactly in the orbit, yasyājñāyā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. "I am offering…" He is not struck with wonder by the arrangement in the material world, how the sun is moving, how the moon is moving, how the nature is working. He knows that there is a brain, big brain, Kṛṣṇa. Kṛṣṇa also says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Anyone who has understood Kṛṣṇa rightly, in truth, he is Kṛṣṇa conscious, he is budhā, he's actually in knowledge, bhāva-samanvitāḥ. Kṛṣṇa is so great. Kṛṣṇa's great power is so great. Generally people take Kṛṣṇa very slightly. "Oh, Kṛṣṇa danced with the gopīs." They do not know what is Kṛṣṇa. Therefore they go to hell by hearing from unauthorized sources, this Kṛṣṇa's rasa-līlā. They go to hell. We have to face so many questions sometimes, "Why Kṛṣṇa did like this?" Because due to this professional Bhāgavata readers, when they read Bhāgavata, they immediately open the rasa-līlā chapter. Because they have no other knowledge, they cannot explain. Bhāgavata begins from the very beginning, janmādy asya yataḥ anvayād itarataś ca arthe [SB 1.1.1]. They have no brain to explain all these intricate verses in the Śrīmad-Bhāgavatam, what is Kṛṣṇa, janmādy asya yataḥ [SB 1.1.1]. They jump over to the spiritual rasa-līlā, and people misunderstand. Therefore Kṛṣṇa says

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ
[Bg. 7.3]

One has to understand Kṛṣṇa in truth, then his Kṛṣṇa consciousness will help him how to become budhā bhāva-samanvitāḥ. Then he'll be fully engaged in Kṛṣṇa consciousness. One who knows…, but how one can know, understand, this Kṛṣṇa consciousness in truth, that is stated by Kṛṣṇa.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

After Brahman realization, after being freed from this material contamination, when one becomes actually happy, prasannātmā, na śocati na kāṅkṣati, no anxiety, at that time, samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām. And He especially mentions,

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

If one tries to understand Kṛṣṇa, as He is, not by fiction, not by speculation, not by so-called scholarly, foolish commentation, but Kṛṣṇa should be understood as He is. Then, that is right Kṛṣṇa consciousness, and then one will be able to understand how Kṛṣṇa is working, how the whole world, material atmosphere, and material, cosmic manifestation is working. Then you will understand. Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10], under my supervision. To understand Kṛṣṇa, and anyone who understands Kṛṣṇa, scientifically, then he, Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ. Not the foolish man, the intelligent man, who knows Kṛṣṇa actually, then the result is tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. Immediately he becomes liberated. So after giving up this body, he never, no more comes back to accept another, this material body. He goes back to home, back to Godhead. [break]

This living entity, part and parcel of Kṛṣṇa, how he has got this condition of material life? That can be explained in this way. Just like this fire spark. As long as it is in the fire, it is also just like fire, glowing, glowing. Only it is spark, it is glowing. But, if it falls down from the fire, then immediately it becomes extinguished. The glowing quality becomes extinguished, and there are three kinds of different position of the living entity according to the quality of this material nature he associates. Kāraṇaṁ guṇa-saṅgaḥ asya sad-asad-janma-yoniṣu. The living entity is the same, but when he comes into this material world, he associates with three kinds of material qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa. So one who is in sattva-guṇa, brahminical qualification, actually, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. One who has got the brahminical qualities by work and actually in life, satya, śama, dama, titikṣa, ārjavam, jñānaṁ-vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So he can understand. Brahma jānāti iti brāhmaṇaḥ, he can understand, so how, what is my relationship with the Supreme Lord. So similarly, one who is in the rajo-guṇa, the example is given. There is a spark. When it falls down on dry grass, the dry grass becomes blazing. Although the spark is fallen, it causes the atmosphere lighten(?). And if the spark falls on the wet ground, then it is, the sparking, the glowing quality may remain for sometime, but it will be extinguished. And if it falls down on the water, it is extinguished. Similarly, when the living entity comes to this material world, if by chance he is in the association of the goodness, he keeps God consciousness. And if he is in the association of passion, he is materially busy. And if he associates with the quality of ignorance, he becomes animals or animal-like man. So this Kṛṣṇa consciousness movement is giving everyone the chance of to become again (indistinct) by association of Kṛṣṇa. The same spark, that extinguished charcoal, or karma, if you put into the fire, it will be again light. Similarly this Kṛṣṇa consciousness movement is trying to bring forth again the dormant Kṛṣṇa consciousness in every living entity.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

We are just trying to revive it, uttiṣṭhata jāgrata prāpya varān nibhodata. We are trying to awaken the human society to come to the Kṛṣṇa consciousness movement and live this life successfully. That is the Kṛṣṇa consciousness movement.

Thank you very much. (end)

Lecture excerpt

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Visakhapatnam, February 20, 1972,
At Kṛṣṇa Caitanya Maṭha (BV Purī Mahārāja)
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Lecture excerpt

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Visakhapatnam, February 20, 1972,
At Kṛṣṇa Caitanya Maṭha (BV Purī Mahārāja)
Prabhupāda:

kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Ladies and Gentlemen, I thank you very much for your coming here to participate in this great Kṛṣṇa consciousness movement. This movement was started by Lord Caitanya Mahāprabhu, as we have explained several times, and the footsteps of Lord Caitanya Mahāprabhu was followed by the six gosvāmīs. Vande rūpa-sanātanau raghu-yagan śrī-jīva-gopālakau. The six gosvāmīs, who lived at Vṛndāvana, they came from different parts of the country. Rūpa Gosvāmī and Sanātana Gosvāmī belonged to formerly South Kanada, and they established…, their forefathers established themselves in Bengal. So Gopāla Bhaṭṭa Gosvāmī was South Indian. Similarly, Śrī Jīva Gosvāmī belonged to Bengal. Śrī Caitanya Mahāprabhu picked up very great personalities from all parts of the country. Vande rūpa-sanātanau raghu-yagau śrī-jīva-gopālakau. So how they… [break] (end)

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Lecture

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Bombay, March 18, 1972

Prabhupāda: I thank you very much for your coming here and participating in this great movement, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is already there in the Bhagavad-gītā and Śrīmad-Bhāgavatam. So in the morning we shall speak on the Bhagavad-gītā in Hindi, and in the evening we shall speak on the Śrīmad-Bhāgavatam in English. Of course, in India there was no necessity of speaking in English, but at least once if I do not speak in English, all my disciples who have come from Europe and America, they will be bereft of hearing me. Therefore we have made this program: morning I shall speak in Hindi, and in the evening I shall speak in English.

So Śrīmad-Bhāgavatam amalaṁ purāṇam. There are eighteen Purāṇas, and out of them, six Purāṇas are meant for persons who are in sattva-guṇa. There are three qualities of the material nature. Some of us are in the modes of goodness, some of them are in the modes of passion, and some of them are in the modes of ignorance. So our Vedic literature… Sri Vyāsadeva claims everyone. Not that simply persons who are in sattva-guṇa, or in the modes of goodness, they are eligible for going back to Godhead, back to home. We should remember this fact, that this human form of life is meant for going back to home, back to Godhead. That is the ultimate goal of life. This human form of life is not meant for working very hard like the animals. Nāyaṁ deho deha-bhājāṁ nṛ-loke, kaṣṭān kāmān arhate viḍ-bhujām ye [SB 5.5.1]. Nāyaṁ deha, this body, nāyaṁ deho deha-bhājāṁ nṛ-loke. Every one of the living entities, they have taken this material form, and there are 8,400,000 species of forms. The best of the forms is this human form. But this form of life is not meant for working so hard like an ass and gratifying the senses like the hogs and dogs. That is the injunction of the śāstras. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām. Viḍ-bhujām means the stool-eaters. The stool-eaters you have seen, the hogs. The whole day and night they are searching after stool. So the śāstra, especially Śrīmad-Bhāgavatam, says that the human form of life is not meant for working so hard like the hogs and dogs simply for sense gratification. The modern civilization, the so-called economic development, what is the ultimate aim of life? The ultimate aim of life is sense gratification, that's all. I have traveled all over the world. Especially in the Western countries, they are simply after sense gratification. They have no other objective. In America, some rich man goes to Florida and spends $50,000 a week simply for seeing naked dance. That means they have no other information than sense gratification. Wine and woman, that's all. That is gradually being spread all over the world. In our country also, working day and night, whole day and night, but the objective is sense gratification.

So śāstra says that this human form of life is not meant for this purpose. The human form of life is meant for tapasya: tapo divyaṁ yena śuddhyet sattva [SB 5.5.1]. Satya means my existence. We have to purify our existence. Just like if you become feverish, you have to purify yourself from the feverish condition, come to the healthy condition, then you can enjoy life. You cannot enjoy life in diseased condition. That is not possible. Suppose you are feverish, you are given a nice foodstuff, rasagullā, but you will taste it bitter. You cannot enjoy it because on account of your fever the tongue is saturated with bile, and you taste sweet things as bitter. Similarly, we have got our senses, that is all right, but we cannot enjoy our senses in the diseased condition of material life. Therefore Bhagavad-gītā says, sukham ātyantikaṁ yat tad atīndriyam grāhyam [Bg. 6.21]. If you want happiness, even sense gratification, that is not possible when your senses are covered by these material elements. We have got our senses, that is a fact. We have got our desires, we have got our mind, we have got our other senses, but this is now covered by the material elements.

This is called dress. Just like if you are simply dressed, and if you want to enjoy sense gratification, it is not possible. You have to undress yourself, you have to become naked yourself. Similarly, if you want to sense gratify, then you have to purify your this material existence. Sarvopādhi vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. You have to become purified. Śuddhyed satya yeṇa brahma-saukhyam anantam [SB 5.5.1]. If you purify yourself, then by that purified senses you enjoy brahma-sukha. Brahma-saukhyaṁ tv anantam. Ananta means there is no end. Here, if you want to enjoy your senses in this material world, there is end. You cannot. The highest sense gratification in this material world is sex life, but you cannot enjoy sex life perpetually. For some moments-then it is ended. But brahma-saukhyaṁ tv anantam. But if you want to enjoy brahma-sukha… That is also sense gratification, but that is ananta. Ananta means there is no end. Ramante yoginam anante. The yogis… Yogis means the bhakti-yogī, because of all yogis, the bhakti-yogī is the best. That is the statement by Kṛṣṇa in Bhagavad-gītā.

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

The highest yogi is bhakti-yogī. These boys and girls that have taken this bhakti-yoga, they are the topmost yogis. So yoginam ramante. They also enjoy. Ramante yoginam anante. But their reciprocation of sense gratification is with the ananta, the supreme unlimited. Ramante yoginam anante satyānanda. That is real happiness, satyānanda. Here in this material world, that is mithyānanda, but real ānanda is to reciprocate with the Supreme, just like Rādhā-Kṛṣṇa līlā. So ramante yoginam anante satyānanda-cid-ātmani. And that is not material. Cit. That is spiritual, cid-ātmani. Iti rāma-padenāsau paraṁ brahmābhidhīyate [Cc. Madhya 9.29]. Therefore rāma, rāma means to enjoy spiritual bliss satyānanda. That is, that should be the aim of human form of life. Human form of life is a chance to come back to the real platform of transcendental bliss. And if we waste our time simply for animal sense gratification like dogs and hogs, then you are wasting your time.

So this bhagavata dharma, or Kṛṣṇa consciousness movement, is started to educate people for enjoying satyānanda, satyānanda. At the present moment we have no information what is the Absolute Truth. The Absolute Truth is described in the Vedānta-sūtra as janmādy asya yataḥ [SB 1.1.1], athāto brahma jijñāsā. The Vedānta-sūtra begins with this sūtra, that "Now this human form of life is meant for understanding the Absolute Truth and my relationship with Him." That is the human mission. The dogs and hogs, they cannot understand what is the aim of life, but in the human form of life we can understand that this form of life is especially meant for understanding the Absolute Truth, or Kṛṣṇa. Kṛṣṇa is the Absolute Truth. Kṛṣṇa therefore says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Absolute Truth means the Supreme. In the Brahma-sūtra it is indicated that the human form of life is meant for understanding the Absolute Truth. Athāto brahma jijñāsā. We have to inquire about the Absolute Truth. That is human form of life, not to waste our time simply going to the market and inquire, "What is the rate of rice and what is the rate of dahl?" That should go on, but along with it there should be inquiry what is the Absolute Truth and what is Kṛṣṇa, what is God. That is beginning of human form of life. Therefore in the Śrīmad-Bhāgavatam it is said, parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. The foolish persons, foolish living entities, abodha-jāto… All of us, we are born ignorant; otherwise why we are sent to a school? Why the children are sent to a school? Because they're abodha-jāto. By birth they are all śūdras, abodha. Therefore according to Vedic system there are saṁskāras, reformatory methods, and when the child is taken for saṁskāra, that is called upanayana. Upanaya means bringing him nearer to understand spiritual life. That is sacred thread ceremony. Janmanā jāyate śūdraḥ. Everyone is born ignorant. Otherwise why a person even born in brāhmaṇa, kṣatriya family, why this upanāya saṁskāra is there? Because it is to be understood that when a person takes birth, he's śūdra. He has to be educated. He has to be given transcendental knowledge. That is the aim of human life. Unfortunately, these things are now stopped.

So actually we are begetting like cats and dogs, and how can you expect peace and prosperity in the society of cats and dogs or hogs? It is not possible. So in this age especially, kalau śūdra-sambhavaḥ. The population is increasing simply śūdras. But there is great necessity of brāhmaṇas and kṣatriyas. There are some population who are vaiśyas and śūdras, but practically the civilization is going on in the hands of vaiśyas and śūdras. I don't mean that brāhmaṇa, kṣatriya, vaiśya, śūdras by birth-right; by qualification. These are all explained in Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The society must be divided into four classes of orders. There must be intelligent class of men, who are called brāhmaṇas. They must give spiritual education to society. Not that everyone should remain laborer and work hard day and night like hogs and dogs for sense gratification. It is a very dangerous civilization. You cannot expect any peace and prosperity in this type of civilization. Therefore this Kṛṣṇa consciousness movement is very, very essential, very, very essential. I am very glad to inform you that this movement is being especially received in the Western countries by the younger generation. I am very much hopeful. I am old man of seventy-six years age. Now, I can pass away at any moment, but I am confident that my disciples, who are mostly Europeans and Americans, they will continue this movement, and I wish there will be considerable change on the face of the globe.

So this Śrīmad-Bhāgavatam gives you instruction how to become Kṛṣṇa conscious. Bhagavad-gītā is the elementary lessons how to understand Kṛṣṇa, then become Kṛṣṇa conscious. If you do not understand Kṛṣṇa… It is not very easy thing to understand Kṛṣṇa. Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin vetti māṁ tattvataḥ
[Bg. 7.3]

Kṛṣṇa says Himself that "Out of many, many millions of people, one may be interested how to make life successful. One may know what is the aim of life." That is called siddhi. Yatatām… Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Everyone is interested how to earn money or how to gratify senses. That is the modern civilization. Here is a competition of sense gratification. I'm gratifying my senses in one way, and all others, they are trying to imitate me or compete with me though they hate me. This is going on. Everyone is trying to be the lord of all I survey. That is competition. Why I want to become the lord of all I survey? Because I want to gratify my senses to the greatest extent. This is going on. But actually our position is not to lord it over. Our position is to be lorded by the Lord. That is our position, actually. If you don't agree to be predominated by the Supreme Lord, then you shall be predominated by other agent, other energy, the material energy. I met one great professor in Moscow. The subject matter was freedom, Communism. So my last question was that "You people, Communists, you have surrendered to Lenin, and we have surrendered to Kṛṣṇa. Then where is the difference? You have selected a personality like Lenin or Stalin or Marx. We have selected a personality, Kṛṣṇa. Now, so far the principle of surrender is concerned, it is there in Communism and our Vaiṣṇavism. Now it has to be seen whether Kṛṣṇa is good or Lenin or good. That is a different question." So actually we are trying to be free, but we surrender to some rascal, that's all. Instead of surrendering to Kṛṣṇa we prefer to surrender to some rascal or fool. That is māyā. We have to surrender. Caitanya Mahāprabhu has said, jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. Our real identification is eternal servant of God, or Kṛṣṇa. That is our real identification. But unfortunately, artificially we are trying to lord it over Kṛṣṇa or over the material nature. This is struggle. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. This struggle you cannot overcome. Kṛṣṇa says duratyayā. It is very difficult to surmount the influence of material nature. Mama māyā duratyayā. Mām eva ye prapadyante māyām etāṁ taranti te: "If anyone surrenders unto Me, then he can get rid of this influence of the material nature." This is the law. You cannot artificially change it. If you do not become Kṛṣṇa conscious, if you do not surrender to Kṛṣṇa, God, then the māyā, or the material energy, will always give you trouble. The triṣu, three kinds of miserable conditions. The trident you have seen. The trident in the hand of Goddess Durgā, and she is punishing the demons with the trident on the chest. Therefore Narottama dāsa Ṭhākura has said, viṣaya-viṣānale dibā-niśi hiyā jvale. Our heart is always burning on account of this material condition, threefold miseries of material life: adhyātmika, adhibhautika, and adhidaivika. Viṣaya-viṣānale dibā-niśi hiyā jvale juṛāite nā koinu upāya. "I did not make any attempt how to get out of it." Golokera prema-dhana hari-nāma-saṅkīrtana rati nā janmila kene tāya. "Unfortunately, I could not develop my attachment for Kṛṣṇa or His name, which is the only process to get out of this anxieties of material existence."

So these are the facts. Everyone is anxious to have peace. The process of peace is not that you can manufacture. The process of peace is already there in the Bhagavad-gītā, in the Śrīmad-Bhāgavatam. In the Bhagavad-gītā it is said by the Lord that,

bhoktāraṁ yajña-tapasaṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the way of śānti. So this Kṛṣṇa consciousness movement is for actual peace and prosperity. Now if we are unfortunate, if we do not take this movement very seriously, that is a different thing. But actually this movement is on sound basis of Vedic knowledge, and it is very scientific. Any scientist, any philosopher can scrutinizingly study this movement. We have got book, very big, big books, four hundred, five hundred pages, one dozen books. If you have time, you read this philosophy, this science, and try to understand what is this Kṛṣṇa consciousness movement. But it is not a new movement. It is already known in India. Unfortunately, we Indian people, we are rejecting. That is our misfortune. Our misfortune is, as it is said, (Hindi). We have kicked out our own culture; now we are trying to develop another culture from other spheres of the world. So you can do that-there is no objection-but don't forget your original culture, Kṛṣṇa consciousness, which was taught by Kṛṣṇa Himself five thousand years ago in the Bhagavad-gītā, man-manā bhava mad-bhakta mad-yājī māṁ namaskuru: "Always think of Me, always worship Me, always offer your respect unto Me, then you will come back to home, back to Godhead." Sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just try to surrender unto Me only," mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. Our sufferings are due to our sinful activities. We cannot surpass the vigilance of material nature by committing or by executing sinful life. That is not possible. Therefore in our movement we ask everybody, especially our serious students, to refrain from four kinds of sinful activities: illicit sex life, intoxication, gambling and meat-eating. These are the pillars of sinful life. If you think that you are enjoying life by indulging in these four kinds of sense gratification, that means you are implicating yourself. The chance of human body which you have got now to develop Kṛṣṇa consciousness, if you misuse it and indulge in sinful life, then next life is waiting as cats and dogs. That is nature's law. But if we forget the nature's law, if you simply become puffed-up by false education, that is another thing. You can do that. But real fact is this: vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22].

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

You have to change this dress. You have to change this body. And next body is depending on your activities. If you act sinfully, then you have to take the body, by force of nature, as cats and dogs. That is certain. Don't risk your life. Take the opportunity of human life and be Kṛṣṇa conscious. That is the message of Kṛṣṇa consciousness movement. Kṛṣṇa personally comes to canvass, to "Please give up all this engagement, please come to Me, surrender unto Me, and I will give you all protection." This is the lesson we understand from Bhagavad-gītā. And if we actually surrender unto Kṛṣṇa, if we actually understand Kṛṣṇa, the Supreme Personality of Godhead, then your bhāgavata-dhima(?) begins. That is Vyāsa... These are all contributions of Śrīla Vyāsadeva. Vyāsadeva, the last contribution of Vyāsadeva, after compilation of Vedānta-sūtra... He personally wrote the comments of Vedānta-sūtra in the form of Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrānāṁ **. Vyāsadeva has written personally that "This is the real commentary on the Vedānta-sūtra." Because he knew that many foolish persons would comment on the Vedānta-sūtra differently, atheistically, that "There is no God. I am God. You are God." Therefore he protected the readers of Brahma-sūtra. [break] ...form of Śrīmad-Bhāgavatam. And because it is commentary of the Vedānta-sūtra, therefore he begins with first aphorism of the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. Now, he explains the verse, the sūtra, or the code, Vedic code, janmādy asya yataḥ [SB 1.1.1]. The first question is, "Who is… What is the Absolute Truth, you should inquire now." This is the beginning of human life. If one does not inquire what is God, what I am, what is my relationship with God, that is animal life. That is animal life, that is not human life. Human life is not meant for simply eating, sleeping, and mating and, or defending.

So this is the beginning, as I have told you. Parābhava. Without understanding our relationship with the Supreme Lord, whatever we are creating by our industrialization, economic development or so on and so on, it is all defeat, because we are losing the chance. Lord Jesus Christ also said in one place that "If we are lost of our souls and if we gain the whole world, then what is the gain?" Actually that is the fact. We are losing ourselves. Suppose after making huge amounts of money in the bank balance, and if I die and if I take birth in the next life as a cat and dog, then what is the benefit of amassing such a huge amount of bank balance? We should understand this. Therefore unless we inquire about the Brahman or the Absolute Truth, then whatever activities we are performing without Kṛṣṇa consciousness, without the knowledge of the Brahman, then they are all defeat. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Therefore human life actually begins when this inquiry is there. If this inquiry is not there, then it is animal life. That is stated in the Upaniṣads: etad viditya (…Sanskrit). If anyone passes away from this material world, from this body, after understanding what is Brahman, what is Kṛṣṇa, what is this world, what I am, then he is a brāhmaṇa. (Sanskrit) And if one passes away like cats and dogs without understanding, then he's a kṛpaṇa. Kṛpaṇa means miser, who could not properly use his property or assets. He's called a miser. So we have got this human form of life. Don't become a miser simply by seeing that "How I can enjoy?" How I can enjoy, that is also very much nicely explained, that if you think that, "If I can live for three hundred years, or say one thousand years, then my life is successful." The Bhāgavata says, "Why three hundred years? There are many trees who are living for ten thousand years." So do you think that by living for ten thousand years your life is successful? Śaṅkarācārya lived for thirty-two years. Lord Caitanya lived for forty-eight years. So living for many, many years is not success of life. Live for a moment, but live for, with Kṛṣṇa consciousness. That is success of life. Live for a moment. It does not require to live for thousands of years. Because there are many trees… I have seen in San Francisco, one great tree is standing for seven thousand years, this tree, and standing in the jungle. Do you like such kind of life, living? Live, live for worth living. Don't live like cats and dogs. That is life. Janmādy asya yataḥ [SB 1.1.1].

So try to understand the Bhāgavata. Try to understand Vedānta philosophy. Unfortunately, when we study Bhāgavata we immediately jump over Kṛṣṇa-līlā with the gopīs. That is not the process. The process is first of all you try to understand Kṛṣṇa. Without understanding Kṛṣṇa, which is very difficult subject matter… Kṛṣṇa says that yatatām api siddhānām kaścid māṁ vetti tattvataḥ [Bg. 7.3]. So the preliminary study of Kṛṣṇa is Śrīmad, er, Bhagavad-gītā. Bhagavad-gītā, Kṛṣṇa explains Himself. (aside:) Give me water. (coughs) In the Seventh Chapter, we shall begin from tomorrow morning, the study of this Bhagavad-gītā in the morning. Please try to come. Kṛṣṇa is giving personally instruction. You cannot understand God, Kṛṣṇa, by your mental speculation. (coughs) That is called Kūpa-maṇḍūka-nyāya, Dr. Frog philosophy. A frog from within the well, he's trying to study Atlantic Ocean. This is a logic given in the Nyāya-śāstra. Kūpa-maṇḍūka-nyāya. What he'll study about the Atlantic Ocean? One who has got knowledge, three-feet knowledge in the well, what idea he'll get about Atlantic Ocean or Pacific Ocean? As it is not possible simply by imagination, simply, similarly, if you try to understand about God, or Kṛṣṇa, by your mental speculation, it will be simply a waste of time. Nāyam ātmā pravacanena labhyo (Sanskrit). That is already forbidden, that "You cannot understand by your great brain." What brain you have got? Teeny brain. You cannot compare your brain with God's brain. You are very proud by flying a sputnik in the sky. That's all right. You have got good brain. But there is another personality who has got brain who is floating millions and trillions of planets as weightlessness in the sky. So you cannot compare your brain with that brain, but there is a brain. So nāyam ātmā pravacanena labhya. Simply by speculating, simply by concoction, you cannot understand. You have to understand God, or Kṛṣṇa, from Him. Sevonmukhe hi jihvādau [Brs. 1.2.234]. Just like you cannot see the sun at this time, when the night is dark. You cannot, ah, I mean to say, invent some searchlight and ask people, "Please come on the roof. I shall show you the sun by the searchlight." It is not possible. By your endeavor you cannot see the sun at night. But when the sun rises in the morning, you can see. That is the process. Similarly, you cannot understand God by your mental speculation. You have to submit yourself. As Kṛṣṇa says, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Then He will reveal Himself, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. He'll reveal yourself. He is within yourself. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Lord, is situated as Paramātmā in everyone's heart. But if you become submissive, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. Those who are cent percent engaged in the loving service of the Lord, buddhi-yogaṁ dadāmi tam, He speaks from within. Then you can understand. He comes out, He exhibits Himself, manifests Himself the spiritual master, as spiritual master. Kṛṣṇa is trying to help you from within, from without. Evaṁ paramparā prāptam [Bg. 4.2]. You take advantage of it. From within, He, as Paramātmā, caitya-guru, He'll help you. buddhi-yogaṁ dadāmi tam. And from without, as spiritual master, He'll give you instructions from the śāstra, from the Bhagavad-gītā. The Bhagavad-gītā is spoken by Kṛṣṇa, and the Kṛṣṇa's representative, Kṛṣṇa's manifestation, the spiritual master, will rightly inform you. That is the position.

So we should take advantage of these facilities offered to human society. If we don't take advantage of it, if simply we work hard like dogs and hogs and die like cats and dogs, then what is the value of life? So this Kṛṣṇa consciousness movement is started to educate people to understand Kṛṣṇa, that's all. We have no other concoction. There is no invention. Simply we are trying to convince people to understand Kṛṣṇa. So our main subject matter is based on the Bhagavad-gītā and Śrīmad-Bhāgavatam. So we have opened this center in Bombay to give you facilities. Please try to take it. Please come and encourage us, and we shall continue this movement, here in this center, as long as possible.

Thank you very much. Hare Kṛṣṇa.

Devotees: All glories to Śrīla Prabhupāda. (end)

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Lecture

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Bombay, March 19, 1972

Prabhupāda: So when I was coming on the (indistinct), one gentleman remarked that "Your, this movement, will help forgetful Indians who are trying to forget God." Not only in India, throughout the whole world they are trying to forget God. And this forgetfulness of our relationship with God is material condition. Material life and spiritual life, the difference is that when we forget God, that is material. And when we are fully conscious of God, that is spiritual life. (aside:) Why they are allowed to sit here?

Devotee (1): All the children should leave. All the children should leave?

Prabhupāda: Not leave; just keep them quiet.

Devotee (1): Would all the children kindly be very quiet during tonight's lecture, please. All you parents that have your children here, will you kindly keep them quiet so that Śrīla Prabhupāda can be heard by everyone, please.

Prabhupāda: The real disease is, as it is stated by a Vaiṣṇava poet,

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

When we forget Kṛṣṇa and want to lord it over the material nature, this is called māyā. Māyā means which has no factual existence. So this idea that I shall lord it over the material nature, this is māyā.

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

As soon as we think of becoming the Lord and lording it over the Lord's creation, that is called māyā. And Kṛṣṇa consciousness movement is just an attempt to revive the original consciousness that "I am not the lord, but I am the servant of the Lord." This is Kṛṣṇa consciousness.

So our program is to speak on Śrīmad-Bhāgavatam in the evening and to speak in English, and in the morning we speak on Bhagavad-gītā in Hindi. So we are very much grateful to you that you are kindly trying to cooperate with this movement and hear about Kṛṣṇa. Your cooperation means you please hear about Kṛṣṇa. Bhaktivinoda Ṭhākura says, rādhā-kṛṣṇa bolo saṅge calo ei-mātra duhkhā cāi. We are simply begging you that you chant Hare Kṛṣṇa and please come along with us. This much begging we are submitting.

Devotee (1): Śrīla Prabhupāda? The slide show is ready for the children if they would like to go.

Prabhupāda: So why not? Yes?

Devotee (1): There is, in this tent on this side, there is a slide show for the children, which is beginning just now. So if all the children would like to go there, they can see many nice pictures of Kṛṣṇa and of all our activities all over the world. Very nice show. (aside:) It's working. (noise as children leave)

Prabhupāda: Hm. Hare Kṛṣṇa. So māyā, or illusion… There are two platforms: māyā and Kṛṣṇa. Kṛṣṇa is just like sun. It is said that Kṛṣṇa is just like the sun and māyā is just like the darkness. So whenever there is sun, there is no more darkness. Just like at the present moment it is dark night because the sun is absent from our vision. This is called māyā. Sun is always there in the sky, but when the sun is not visible, this is called darkness. Similarly, Kṛṣṇa is present always within our heart, everywhere. It is said in the Brahma-saṁhitā, aṇḍāntara-sthaṁ paramāṇu-cayāntara-sthaṁ govindam adi-puruṣaṁ tam ahaṁ bhajāmi. Aṇḍāntara-sthaṁ. Kṛṣṇa is within the universe, Kṛṣṇa is within your heart, Kṛṣṇa is within the atom. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-sthaṁ govindam adi-puruṣaṁ tam ahaṁ bhajāmi. You can take it from the śāstras, from the Vedas, that Kṛṣṇa is always present everywhere; therefore He's God, the original Viṣṇu, all-pervasive. This is also stated in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The Mahā-Viṣṇu, from whose breathing period millions of universes are coming out, and when He is inhaling, millions of universes are going within Him, He is called Mahā-Viṣṇu. That Mahā-Viṣṇu is described in the Brahma-saṁhitā. That Brahma, Lord Brahma, who exists only on the breathing period of Mahā-Viṣṇu, that Mahā-Viṣṇu is partial expansion of Kṛṣṇa. This is also confirmed in Bhagavad-gītā. Kṛṣṇa says that there are many manifestations of the Supreme Lord Viṣṇu. Just like candles, there are many candles, each candle has got the illuminating power. Similarly, eko bahu syām. Viṣṇu expands Himself in many, many millions of forms. Those forms are called svāṁśa and vibhinnāṁśa. Svāṁśa, personal expansions, and separated expansions. The separated expansions are we, we living entities. As it is stated in the Bhagavad-gītā, mamaivāṁso jīva bhūta [Bg. 15.7]. So we are also expansions of Viṣṇu, or Kṛṣṇa, but we are separated. Means we are not personal expansions. The personal expansions is called Viṣṇu-tattva, and the separated expansion is called jīva-tattva. And jīva-tattva is also śakti-tattva. Viṣṇu is śaktimān, and we are śakti. That is also stated in the Bhagavad-gītā:

apareyam itas tu viddhi
me prakṛti parām
jīva-bhutāṁ mahā-baho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So we are śakti-tattva. We are not śaktimān-tattva. It is not corroborated. One who thinks that "I am God," śaktimān-tattva, that is false. We are śakti-tattva. Śaktimān means the powerful, one who possesses the power, and śakti means the power or energy. Or one who controls the energy, He is called śaktimān, and the energy acts in different way. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. There are different kinds of, millions of energies, of the śaktimān. So we are energy of Kṛṣṇa. We cannot be Kṛṣṇa. Just like fire and heat or light. Heat is not different from fire, but heat is not fire. If you feel heat, it does not mean that you're touching the fire or that you are being burned. So simultaneously one and different. This philosophy of Caitanya Mahāprabhu, acintya-bhedābheda-tattva: simultaneously, inconceivable one and different. That is Caitanya Mahāprabhu's philosophy, Vaiṣṇava philosophy. We are neither different nor one, simultaneously, and therefore it is called inconceivable, acintya.

In our material conception we cannot think that one thing may be simultaneously one with another and different from another. So this is our position: jīva is śakti-tattva and bhagavān is śaktimān-tattva. But śakti, śaktimān abheda, there is no difference. There are many other examples. Just like the sun and sunlight. Sunlight is not different from the sun, and still the sunlight is not the sun. In the morning, when you find that there is sunlight within your room, you can say that the sun is within your room. You can say that, but the actual sun is far, far away, 93,000,000 miles away from us. So there are so many examples that we are energy of the Supreme Lord, we living entities.

So the Śrīmad-Bhāgavatam therefore begins with the first aphorism of the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1], the Absolute Truth. Vyāsadeva has given you Śrīmad-Bhāgavatam after his mature experience. He wrote all the Vedic literatures but he was not happy. So when he was not in his mood, he was deeply thinking that "What is the defect in my writings that after writing so many Vedic literatures I am not feeling very happy," at that time his spiritual master happened to appear before him, and he explained that why he was not happy. He explained that "You have touched many subject matters about dharma, artha, kāma, and mokṣa-religion, economic development, sense gratification and liberation-but you have not explained about the Supreme Personality of Godhead; therefore you are feeling unhappy." So Vyāsadeva, after writing Vedānta-sūtra, he, by the instruction of Nārada Muni, his spiritual master, he compiled this Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is explanation of the Vedānta-sūtra. Śrīmad-Bhāgavatam is explanation by the same author. Vyāsadeva is the author of the Vedānta-sūtra, and he explains what does he mean by the Sūtras. That is very nice. The author explains his mind. That is perfect explanation. I cannot understand the author's mind. I may imagine something, but you cannot understand the author's mind, what does he want to explain. Therefore Vyāsadeva explains himself about the Vedānta-sūtra: athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1]. The human life, atha, now it is the time for inquiring about the Supreme Absolute Truth. Not in other life. "Other" means other than the human life: animal life, beast life, plant life, aquatic life, insect life. There are so many, 8,400,000 of species of life. By evolutionary process, when we come to the human form of life, it is our duty to understand and inquire about Brahma. Athāto brahma jijñāsā. That Brahma is explained by the author. That Brahma is that from where everything emanates, janmādy asya yataḥ [SB 1.1.1]. Janma, śiti and loi(?). Janma means birth, śiti means stay, and loi(?) means annihilation. So wherefrom everything is coming out, and from whom everything is staying, and after annihilation, where everything is entering-that is Brahma. Janmādy asya [SB 1.1.1]. Janmādi.

Now, that source of energy wherefrom everything is emanating, now what is the actual position of that thing? Is it inanimate or animate? Just like some scientists explain the theory of creation, that "There was a chunk that was inanimate. From inanimate things animation has developed under certain conditions." That is not possible. We have no such experience that from inanimate things some animation has developed. Sometimes we see, it is called (Sanskrit?). Sometimes we see that from heaps of rice stocked, one scorpion is coming out. It does not mean that the inanimate rice has given birth to a scorpion. No. The actual fact is the scorpion lays down eggs within the rice, and by fermentation they develop, and then it comes out. So there are different types of emanation. That is biological subject matter. But here in Śrīmad-Bhāgavatam Vyāsadeva says that origin of the emanation of everything is sentient, conscious. He's not like matter, unconscious. Janmādy asya yataḥ 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ [SB 1.1.1]. He says that the origin of creation must be conscious, abhijñaḥ. Abhijñaḥ means conscious. Unless the origin of creation is conscious, how things are so happening so rightly and nicely? How all the planets are rotating in their orbit, there is no collision, there is no fall down? So there is a great plan. Therefore the creator must be conscious, a person. That is the verdict of Vyāsadeva. And anyone who is also conscious and intelligent can understand. He says, janmādy asya yataḥ anvayād. Anvayād: directly and indirectly. Directly He's conscious of the creation, and indirectly, as we are, we are also conscious because we are parts and parcels of the Supreme. Another explanation is that my birth has taken place from my father. My father's birth has taken place from his father. In this way you go on researching-his father, his father, his father. So everyone is a conscious personality. So why the original source of everything should not be conscious personality? This is another thing. Conscious and person. Just like my father is conscious and person, his father is conscious and person. In this way you go on researching according to our Vedic knowledge, you come to Brahma. Brahma is considered to be the original creature within the universe, ādi-kavi. So now this Brahma is also born of the navel lotus of Viṣṇu; the Viṣṇu, He must be conscious. The Viṣṇu is conscious, abhijñaḥ. So the origin of creation cannot be unconscious. Origin of creation must be conscious. That is the version of the Vedas, Vedic literature. Janmādy asya yataḥ [SB 1.1.1], this is the Vedānta-sūtra verse. He must be conscious.

Now Vyāsadeva is explaining that supreme consciousness. He has already offered his respect, oṁ namo bhagavate vāsudevāya, janmādy asya yataḥ. Śrīpāda Śrīdhara Svāmī has commented on this oṁ namo bhagavate vāsudevāya, that Vasudeva means Kṛṣṇa. Cinma karundaya kṛṣṇāya, he has said in his comment. Oṁ namo bhagavate parama… paramahaṁsa asādhi caraṇa kamala.(?) Paramahaṁsa. This consciousness, supreme consciousness, can be realized by the paramahaṁsa asādhi. The paramahaṁsas can taste what is that supreme consciousness. Paramahaṁsa asādhika caraṇa kamala cinmakarundaya bhaktajana manasa nivasaya śrī kṛṣṇāya. Bhaktajana manasaya nivasaya. That Supreme Absolute Truth, cinmakarundaya, in the peaceful lotus within the heart, He lives there. He lives in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Kṛṣṇa has explained that Īśvara, the Supreme Lord… He is the Supreme Lord. He says that Īśvara, the Supreme Lord, lives in everyone's heart, and He also lives there as paramātmā, cinmakarundaya. So the paramātmā and the ātmā both are living within the heart. Cinmakarundaya kṛṣṇāya. So Paramātmā is partial expansion of Kṛṣṇa, and jīvātmā is separated part and parcel of Kṛṣṇa. And Kṛṣṇa is the original person, Supreme Personality of Godhead.

īśvaraḥ paramaḥ kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa-kāraṇam. In the Bhagavad-gītā it is also said, ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate [Bg. 10.8]. Sarvam means the creative deities: Brahma, Viṣṇu, Maheśvara. They are also from Kṛṣṇa. The Brahma, Viṣṇu, Maheśvara are called guṇa-avatāras of Kṛṣṇa, incarnation of the material qualities. Brahma is incarnation of the material quality passion, rajo-guṇa, and Viṣṇu is incarnation of the quality sattva-guṇa, and Lord Siva is the incarnation of the Supreme Personality of Godhead in tama-guṇa. So the example is explained in Śrīmad-Bhāgavatam also, what is the difference between Lord Siva, Lord Brahma and Lord Viṣṇu. The difference is they are one but they are different manifestations. Just like firewood. In the wood there is fire. So in the beginning there is no fire, but when there is little fire, there is smoke, then there is ignition, flame. But we are concerned with the flame, neither with the wood nor with the smoke. Similarly, although Lord Siva, Lord Viṣṇu and Lord Brahma are different manifestations of the same thing, Absolute Truth, still we are concerned with the fire of Viṣṇu, not with the wood, nor with the smoke. This is the conclusion of Śrīmad-Bhāgavatam.

Therefore Vyāsadeva says that the original person, or the Absolute Truth, must be conscious. (Sanskrit). Directly and indirectly He knows everything. In the Bhagavad-gītā it is also said, vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa knows everything, past, present and future. That is also explained in the Fourth Chapter of Bhagavad-gītā, where Kṛṣṇa said that "Long, long ago I spoke this philosophy of Bhagavad-gītā to the sun-god." Vivasvān manave prāha imaṁ ivasvate yogaṁ proktavān aham avyayam. "This version of Bhagavad-gītā, avyayam, inexhaustible knowledge, was first spoken by Me to the sun-god."

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
[Bg. 4.1]

So at that time Arjuna inquired from Kṛṣṇa for clearance how Kṛṣṇa spoke millions of years ago this Bhagavad-gītā, all about this Kṛṣṇa consciousness, to the sun-god. He inquired as an ordinary man, "My dear Kṛṣṇa"-Kṛṣṇa was his friend and cousin-brother also-that "how can I believe that You spoke this Bhagavad-gītā millions and trillions of years ago to the sun-god?" What was the reply by Kṛṣṇa? The reply was, Kṛṣṇa said, [break] "…have forgotten. I remember all of it." "I remember all of it." That is the difference between Kṛṣṇa, or God, and the ordinary living entity. We have forgotten. If I ask you what you were doing last evening at this time, you will have to remember, "Yes. I was doing that. I forget." But Kṛṣṇa will not forget. Therefore, this is described here, (Sanskrit). He knows everything. [break] "I am sitting in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭho mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. "From Me there is remembrance; jñāna, knowledge; and forgetfulness." Kṛṣṇa… [break] That is also explained in the Bhagavad-gītā:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
[Bg. 4.11]

So Kṛṣṇa is very kind, as I have already explained. Two spiritual identities, namely the ātmā and the Paramātmā, are there within your heart. The Paramātmā is giving you direction. Paramātmā is giving you direction. What kind of direction? Because I wanted to forget Kṛṣṇa, He sometimes gives me direction that "Yes, you forget like this." And anyone who wants to remember Kṛṣṇa, to revive Kṛṣṇa consciousness, He helps you also. This is Kṛṣṇa. Why? Because we are parts and parcels of Kṛṣṇa. Kṛṣṇa is fully independent. That is also explained here-abhijñaḥ svarāṭ. Svarāṭ means fully independent. The Absolute Truth, the Supreme Person, is fully independent. Not only conscious, abhijñaḥ, but He is independent. But we are part and parcel of Kṛṣṇa; therefore the quality of independence of Kṛṣṇa is there, but in minute quantity. Our independence and Kṛṣṇa's independence is not the same. Just like here is the Arabian Sea. You take a drop of water from the Arabian Sea, you taste it, you'll find it is salty. The salt is there in a drop of the Arabian Sea water, and salt is there in the Arabian Sea. But the quantity of salt in the whole Arabian Sea and the quantity of salt in the drop of water, they are different. Similarly, because we are part and parcel of Kṛṣṇa, all the qualities of Kṛṣṇa, they are also present within us in minute quantity. And because it is in minute quantity, sometimes it becomes lost. Therefore our consciousness, originally, because we are part and parcel of Kṛṣṇa, our original consciousness is Kṛṣṇa consciousness, but somehow or other, being in contact with this matter, we have lost our Kṛṣṇa consciousness. Therefore this movement is to revive Kṛṣṇa consciousness. That is our original constitutional position. That I was explaining, quoting the Bengali poet

kṛṣṇa bhuliya jīva bhoga vañcha kare
pāśate māyā tāre jāpaṭiyā dhare

Because somehow or other in material contact we have lost our Kṛṣṇa consciousness, it has to be revived. It has to be revived; then we shall be happy. That is the particular point we want to stress on this Kṛṣṇa consciousness movement-revival of the original consciousness. Caitanya Mahāprabhu has explained this as ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the heart. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpanaṁ. If we cleanse our heart, that means if we come to the original Kṛṣṇa consciousness, then bhava-mahā-dāvāgni-nirvāpanaṁ. This blazing fire of material consciousness will immediately extinguish. That is the process. Every one of us trying to be happy, peaceful and blissful also, but unless we revive our original Kṛṣṇa consciousness, it is not possible.

So this movement is very important movement, that we are attempting to revive one's original consciousness. The original consciousness is clean. Just like the water. Originally, when it drops from the clouds, it is distilled water, clean, but as soon as it comes in touch with the muddy earth, it becomes unclean. Similarly, originally our consciousness was Kṛṣṇa consciousness. Now, in touch with the material modes of nature, we have formed different types of consciousness. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmaṣu [Bg. 13.22]. This is stated in the Bhagavad-gītā. Kāraṇam-the cause, the cause of our tribulation. What is that tribulation? Sad-asad-janma-yoniṣu. We are taking repeatedly birth, one after another, sometimes very good birth and sometimes very bad, sad asad. There are 8,400,000 species of life. Sometimes I may become Brahma and sometimes I may become the insect or the germ in the stool. That is my position. Kāraṇaṁ guṇa-saṅgo 'sya. Because we have lost the original consciousness, I am being in contact with the material modes of nature, means sattva-guṇa, rajo-guṇa, tamo-guṇa. Kāraṇaṁ guṇa-saṅgaḥ. We are mixing with the different types of material qualities, and as such we are developing different modes of material nature in our consciousness. This consciousness has to be cleared. This consciousness… Even our consciousness is goodness… Just like there are many people who are very charitably disposed: they want to make charity, they want to open schools, that want to open hospitals. That is goodness. That is all right. But still it is material; it is not spiritual. Similarly, there are others also who are contacting the modes of passion, just like big, big kings, they are very much anxious or very much ambitious to expand their kingdom. This is called association with the modes of passion. Similarly, there are mixture also, mixture of goodness, passion and ignorance. So according to these different types of mixture, or original quality, there are different classes of men. That is also explained in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. These three qualities, when one is developed in the modes of goodness, he is very intelligent or he is brāhmaṇa. When we are developed…, our consciousness is passion, that is called kṣatriya, brāhmaṇa, kṣatriya. And when it is mixed up, it is called vaiśya. And when it is ignorance, it is called śūdra. These are the divisions. So here Kṛṣṇa says, "If you want to transcend these qualitative situations of material life, then you have to come to Me." Because these are…, all these qualities are different modes of material nature, which is called māyā. So we are now compact in the association of māyā, in different qualities, and Kṛṣṇa says that mām eva ye prapadyante māyām etāṁ taranti te. If you actually want to revive your own consciousness, original consciousness, then you have to surrender. That is being explained by Vyāsadeva here, satyaṁ paraṁ dhīmahi [SB 1.1.1]. He says, satyaṁ paraṁ dhīmahi. Dhīmahi is gāyatrī-mantra. Oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi.

So by brahminical culture, by chanting the gāyatrī-mantra or the Hare Kṛṣṇa mantra, gradually we become purified. That is explained by Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Come to the original consciousness, Kṛṣṇa consciousness, then you'll become happy. Original consciousness, the beginning of original consciousness: to understand one's self as Brahma, not matter. Brahma means spirit. Ahaṁ brahmāsmi: "I'm not matter, I'm spirit soul." This is the beginning of spiritual consciousness or Kṛṣṇa consciousness. That is also explained in the Bhagavad-gītā:

brahma bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Unless you come to the platform of brahma bhūta [SB 4.30.20] consciousness, you cannot treat everyone on the same level. It is not possible. The so-called universal brotherhood is not possible on this material condition of life. Therefore you can see that materially there are so many attempts to find out a platform of universal brotherhood. But there is no universal brotherhood. There is simply platform of enemy. The United Nation is trying to come to the platform of universal brotherhood. When I go to New York, I see the great institution. There are hundreds and thousands of flags. Instead of being united, the flags are increasing, because this universal brotherhood, this equality, fraternity, cannot be established on this material platform. It is not possible. You have to come to the point, to the platform of Kṛṣṇa consciousness, or brahma bhūta stage, then it is possible.

brahma bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So everything is scientifically described in the Vedic literature. You haven't got to make any research. It is already there. You have to simply accept it and take it. Then your life will be sublime, your life will be successful. Caitanya Mahāprabhu's mission is that, to make everyone's life successful. (Sanskrit) Everyone become happy. That is the mission of everyone. "Everyone" means those who are devotees. How people will be happy? That is their mission. It is not that we start a mission just to make some money and to fill up our belly, hungry belly. No. It is a mission to see that everyone is happy in Kṛṣṇa consciousness. This is the mission. Our ācāryas, just like Śrīla Rūpa Goswāmī, about him Śrinivāsācarya writes,

nana-śāstra-vicaraṇaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tri-bhuvane manyau saranyakarau
radha-kṛṣṇa-padaravinda-bhajananandena-mattalikau
vande rupa-sanātana raghu-yugau śrī-jīva-gopālakau

They engaged themselves. They were ministers. Rūpa Goswāmī and Sanātana Goswāmī, they were two great ministers in the government of Pathan kingdom in Bengal. And they resigned the post just for the benefit of the mass of people. They became mendicants, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ. So this is the mission of all who is born in India. That is the statement by Lord Caitanya Mahāprabhu,

bhārata bhumite haila manuṣya-janma yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

So this Kṛṣṇa consciousness movement is for para-upakāra, for doing good to others-the best welfare activities in the world. And it is India's duty, it is India's prerogative to take this knowledge and broadcast all over the world for para-upakāra. And actually it is happening. All these European and American boys and girls, they are trying to understand this Kṛṣṇa consciousness movement very seriously. So it is very scientific, authorized and practical also. So we hope that all of you who are present here will try to cooperate with this movement, and let us meet at least so long as I am here. That will be very beneficial.

Thank you very much.

Devotee: All glories to Śrīla Prabhupāda. (end)

720402LE.SYD

Lecture Excerpt

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Sydney, April 2, 1972

Prabhupāda: So if one becomes a Vaiṣṇava under the principles of Caitanya Mahāprabhu, he can be lifted at once from any abominable condition, śvapacaṁ variṣṭham. Just like śvapacam, the dog-eater, he becomes variṣṭham, better than a brāhmaṇa. Because why? Because he is a devotee. So unless one becomes a devotee, one has to follow this varṇāśrama-dharma. This is the idea. Caitanya Mahāprabhu is speaking from the devotional platform. He did not say when He was actually acting as a brāhmaṇa in Navadvīpa. But when He realized… He is realized always, but as ācārya, He says that when one becomes Vaiṣṇava, gopī-bhartuḥ… What is the… Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80]. He says, "I am not a brāhmaṇa." Then the next question is, What You are? He says, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ: "I am the servant of the servant of the servant of Kṛṣṇa." So when one is realized in that way, that "I am eternal servant of Kṛṣṇa," he does not require to be a brāhmaṇa or śūdra. He transcends. He is postgraduate. So, so long he does not realize that, he has to follow the varṇāśrama-dharma. Otherwise he is not civilized. They are mleccha, yavanas. The most abominable, śvapacam, most abominable. Is that clear? Yes. (end)

720406LE.MEL

Lecture at Christian Monastery

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Melbourne, April 6, 1972

Prabhupāda: Respectable Fathers, Ladies and Gentlemen, I thank you very much for your kindly giving me a chance to speak about this Kṛṣṇa consciousness movement, which is going on all over the world with the, especially with the assistance of my American and European disciples. Long, long ago, prehistoric age practically… Because the modern history cannot give account of the world more than three thousand years. But about five thousand years ago a meeting was held at Naimiṣāraṇya. Naimiṣāraṇya is a place in India still existing. Perhaps some of you who might have visited India… This place is situated near Lucknow in the northern India provinces, a very nice place, sanctified place. Still people go and find peace for spiritual meditation. In that tract of land, Naimiṣāraṇya, from time immemorial this place was especially recognized for spiritual meeting. So there was a meeting of great saintly persons, and Sūta Gosvāmī, one of the disciples of Śukadeva Gosvāmī, he was selected the president to speak on Kṛṣṇa consciousness.

So the question from the saintly persons… There were many questions. One of the question was that "After departure of Kṛṣṇa, who is in trust of dharma and jñāna?" Dharma means religion, and jñāna means knowledge. Because Kṛṣṇa, when He appeared on this planet, He said that,

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

"I appear in every millennium." According to Vedic scripture, Kṛṣṇa appears on this planet in one day of Brahmā. And Brahmā's duration of life is described in the Bhagavad-gītā. It is a very, very long period. His one day, daytime, twelve hours, from morning to evening, is described sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga. Yuga, this age. Just like this is, according to Vedic culture, this yuga is called Kali-yuga. So there are four yugas: Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. So the aggregate of all these yugas is about forty three hundred thousands of years. And if you multiply by one thousand, then that becomes Brahmā's one day only, twelve hours. Sahasra-yuga-paryantam arhad yad brahmaṇo viduḥ. So similarly, he has got one night also, and similarly, one day and night, then one month, then one year. In this way he lives for one hundred years. So during this period of daytime, Kṛṣṇa appears once. That we learn from the Vedic literature. So Kṛṣṇa said that what is His mission to come here? Kṛṣṇa is God. He does not require to come here, but He comes to serve some purpose. If God wants to come, nobody can check. Sometimes people question that "Why God should come?" So our answer is, "Why God should not come?" If He is all-powerful, who can check Him to come here? If we say that God cannot come, that means God becomes under our rules and regulation. So according to Vedic scripture, God comes, and He says personally why He comes: yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Whenever there is discrepancy in the prosecution of religious principles, He comes. Yadā yadā hi dharmasya glānir bhavati, abhyutthānam adharmasya. And whenever there is discrepancies in religious procedure, irreligious activities increases. That is natural. Whenever there is lenient government, the rogues and thieves will increase. It is natural. And if the government is very strict, then rogues and thieves cannot become very prominent. So when Kṛṣṇa comes, He has got two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-for giving protection to the devotees, to the faithful, and for killing the demons. So Kṛṣṇa, when He was present, He exhibited these two things. Perhaps you have seen our picture of Nārāyaṇa, or Viṣṇu. Viṣṇu has got four hands. In two hands He has got lotus flower and conchshell, and in the other two hands He has got a club and a disc. The disc and club is meant for vināśāya ca duṣkṛtām, for killing the demons and the miscreants. And the conchshell and the lotus flower is meant for giving benediction and blessings to the devotees.

So in the Bhagavad-gītā we understand about Kṛṣṇa. Bhagavad-gītā is a well-read book all over the world. In any country you will find edition of Bhagavad-gītā by the language of the country. So in this Bhagavad-gītā we find that Kṛṣṇa is giving instruction about what is dharma, religion. He says… And at the end of His instruction He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that "You give up other types of so-called religious principles. You simply surrender unto Me." So in another place in the Śrīmad-Bhāgavatam it is said, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Religion means the codes of God." Just like the state gives us some rules and regulation to live, and one who follows the rules and regulation or the laws of the state, he is called good citizen, and those who do not follow, they are called outlaws or rogues or so many things. Similarly, religion is very simple thing. It is not cumbrous. Simple thing. If you take it simply, religion means, our definition of religion is, to accept the orders of God. That's all. It doesn't matter what religion you are following. You may be Christian, I may be Hindu, that may be Muhammadan, but the test of religion is how one has developed his God consciousness. That is the definition given in the Śrīmad-Bhāgavatam. Sa vai puṁsāṁ paro dharmaḥ. There are different types of religion, but the best of them… Sa vai puṁsāṁ para. Para means superior, the best. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaje. Adhokṣaja is another description of God. Adha, "Where material senses cannot reach." Adhokṣaja. Direct experiment knowledge cannot know God. There are many places… In the Bhagavad-gītā also, it is said,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

"Out of many millions of persons, one is interested to make his life successful. And out of millions of successful persons, one can very rarely understand what is God." That is the statement in the Bhagavad-gītā. Actually, we find that people are generally interested with economic development, sense gratification. That's all. At least, I am traveling all over the world; I see people are very busy for searching out food and shelter. But according to Vedic scripture, it is said that food and shelter is already there, given by God. Because there are 8,400,000 species of life. Out of that, human beings are very few, 400,000 species of life in different planets. And out of them, civilized men, they are very, very few. But God is giving food to everyone actually.

In the Vedas it is stated that nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān: (Kaṭha Upaniṣad 2.2.13) "God is the supreme living being amongst all living beings." Nityo nityanam: "And He's the supreme eternal amongst all the eternals." We are also eternal. Because we are part and parcel of God, we have got all the qualities of God, but because we are minute part and particle of God, therefore all the qualities of God are there in minute particle. The example is just like the ocean. Ocean water is vast, and drop of ocean water, you analyze chemically, you will find all the chemical ingredients in that drop of water as there is in the water. The difference is of quantity. In the drop of water there is salt, and in the vast mass water in the ocean there is also salt. But the salt containing in the ocean water is very, very big quantity than the salt containing in the drop of water. And another example can be given. These are Vedic examples. Just like the fire and the sparks of the fire. We have seen, experienced. When there is fire, sometimes there is some sound, "Phut!" immediately hundreds and thousands of sparks coming out. Now these sparks, they are also fire, but not as big as the original fire. But they are fire. Therefore our philosophy, we, following the footsteps of Lord Caitanya Mahāprabhu: acintya bhedābheda-tattva. The difference is simultaneously we are one with God and different from God. One in quality. God is spirit; we are also spirit. He is Supersoul; we are individual. But God is great, and we are minute fragment. That is difference. Therefore, simultaneously we are one and different, one in quality but different in quantity. You accept also, "God is great." And we say that nobody can be greater than God, neither anyone can be equal to God. That is our philosophy. Asama urdhva. Asama. Sama means equal. Nobody can be equal to God. That is not possible. God is one. You may have some understanding that in the Vedic literature there is mention of many demigods. But the demigods, they are also living entities, a little more powerful than the human beings. That's all. Just like here, in this world also, we find somebody is more powerful than others. But that does not mean he is God. God is supreme, all-powerful. Here you may be a little more powerful then me, but another may be found who is more powerful than you, another you can find more powerful than him. In this way go on. There is no limit. Anyone, you will find somebody lower than him and higher than him. But nobody can say that "I am the supreme." Nobody can say. That is not possible.

According to our Vedic literature, Brahma, the creator of this universe, he is considered to be the highest creature within this universe, but he is also not God. That is stated in the Śrīmad-Bhāgavatam: tene brahma hṛdā ādi-kavaye muhyanti yat sūrayaḥ. God instructed him to create. Ādi-kavi. He is the original creature within this material world. Somebody may question that "If he is original creature, than how he got this knowledge of creating?" So that is explained. Tene brahma hṛdā ādi-kavaye. Hṛdā: "From the heart God instructed." God is situated in everyone's heart. That is called paramātmā. Īśvaraḥ sarva-bhūtānām hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. God has got three features: Brahman, Paramātmā, and Bhagavān. Brahman is impersonal feature, and then Paramātmā, the localized feature, and Bhagavān, the personal feature.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Absolute Truth is one, advaya-jñāna, without any duality, but according to our capacity, we realize the Absolute Truth from three different angles of vision. So one of them is realization of God in His impersonal Brahman feature, and another realization is to realize Him… Generally, the jñānīs, the philosophers, the speculators, by dint of their own knowledge, they realize the Absolute Truth in His impersonal Brahman feature. And those who are yogis, they realize this God, the Supreme Lord, as Paramātmā within the heart. And those who are devotees, they realize the Supreme Personality of Godhead as the Supreme Person. But the Paramātmā and impersonal Brahman and this person God, they are all the same thing.

The example is given: just like the sunshine, the sun planet, and within the sun planet, the sun-god. According to Vedic religion, Vedic conception, every planet contains living entities. That is also very natural to conclude because within this material world, everything is made of five elements, gross: earth, water, fire, air, and sky. These are gross elements. And the subtle elements are mind, intelligence, and ego. So in some of the planets earth is prominent, some of the planets water is prominent, some of the planets the fire is prominent. In this way these five elements, gross elements… Every planet in the material world is made of these five gross elements. So just like here also we can experience that some of the living entities, just like the fishes, they are living in the water very peacefully. But if you are put into the water, you will not be comfortable. Perhaps you will die. Similarly, if the fishes are taken-that also we experienced-from the water, they will die on the land. Here we can see that some of the living entities, they can live comfortably within water. Some of the living entities, they can live comfortably on land, some of them in the air. Similarly, why not some of them in fire? Because after all, fire is also one of the material elements. So according to Vedic scripture there is life in the sun planet also. They have got fiery bodies. That's all. That is the difference. Just like the fishes here we see they have got watery bodies, similarly, one may have got fiery body. From logic, from argument, we cannot deny that. So this example, that in the sun planet there is a predominating deity or president or god, whatever you call… He is called sun-god, and his name is also mentioned in the Bhagavad-gītā, Vivasvān. His name is also there. And Kṛṣṇa says,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]

Kṛṣṇa says that "This instruction, bhakti-yoga instruction of Bhagavad-gītā, was first imparted by Me to the sun-god, Vivasvān." That is mentioned in the Bhagavad-gītā.

Now, it is a question of believe or not believe. That is a different thing. We believe. We take it. Because it is said by Kṛṣṇa, we take it, accept it. And we apply our reason also, not blindly take it, that if I see that in every planet, in our this planet there is a president… Formerly, in this planet also, there was only one king, and he was ruling over all the planets. Gradually, people have divided their interests and become different nations. From Vedic history we can see… I understand… Somebody was telling me that in Australia also there is some Śiva temple here. Who was telling me that? He was telling me. So the archaeological investigation has found so many relics, and in the Vedic literature we also find the mention of all the island, sapta-dvīpa, seven islands. Seven islands means Asia, Europe, North America, South America, Africa, Australia, and Oceania. These are mentioned already in the Vedic literature. So it is not that the world was not known to Vedic culture. It was fully known. And one king-he was that Mahārāja Pṛthu-he was the only one ruler all over the world, and he was ruling over these seven islands-that is mentioned-although his residential quarter was in the Brahmāvarta, the piece of land between the rivers Yamunā and Ganges. That tract of land is still considered a very sanctified land. Practically all the Vedic culture is there still. So the example is that as there is a chief man or king… He is also supposed to be God's representative. God gives power to somebody to look after the interest of the inhabitants of that particular planet. Similarly, there is a king in the sun planet. We may call him sun-god or something like, but there is a predominating personality. He has got his personal effulgence, body. Just like fire has got effulgence, heat and light, similarly, he is the fiery god or fiery person, and his effulgence is spread all over the universe.

In the Brahma-saṁhitā it is said,

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramatisambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

It is the description of the sun planet. The sun planet is described as the eyes of all other planets. Yac-cakṣur eṣa savitā sakala-grahāṇām. That's a fact. Unless there is sunrise, you cannot see. You may be very proud of your seeing, "Oh, I want to see," but we do not know that our seeing power is limited and conditioned. Unless there is sunrise these eyes are useless. Just like at the present moment, at night, we cannot see even four yards. So what is the value of these eyes? It is conditional. If there is sunrise, then we can see. That condition is made by God. Therefore in the Upaniṣad it is said, "When God sees, you can see. When God walks, you can walk." These are the description in the Upaniṣad. Practically, that is the fact. We are completely helpless, simply dependent upon God. The word that "Not a single blade of grass moves without the sanction of God," that's a fact. In the Bhagavad-gītā also, it is said, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am living in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me there is remembrance and forgetfulness." We sometimes forget and sometimes remember. That is by God's grace. We are practically under the… Not exactly directly, but through His agent, the material agent.

So there are so many things to be understood about God. So we are preaching God consciousness throughout the whole world just to study the science of God. So please do not take us as something sectarian. Just like the science of mathematics or any science you take, that is not localized in one place. Any advanced student, if he wants to know about that science practically, he can go to some country or…, either to preach or to learn. So our coming and going throughout the whole world… We are interested to enlighten people about the science of God. That is our business. And our test of religion is how one has developed God consciousness or love of God. Practically throughout the whole world they are rejecting God. You know also very well. In England there are many, many churches, they are vacant now, redundant. And they are…, in the Parliament they have passed law that these redundant churches can be sold for any other purpose. So it doesn't matter whether one is Christian, one is Hindu, or one is Muslim. Our simple request is that whatever you may be, you make cultivation of God consciousness. That is our program. Scientifically try to understand what is God. And if you consult Vedic literature you'll get very accurate, scientific, authentic information.

So if anyone is serious to understand God, so there is no objection. Just like if one is serious to understand some particular science, he goes to some other university in other country. That does not mean that person is fallen. No. He is searching after that particular scientific knowledge. Similarly, our request is… We invite everyone that "There is great necessity of God consciousness at the present moment throughout the whole world. Without God consciousness, all qualification are useless." That is a Vedic verse: aprāṇasyaiva dehasya maṇḍanaṁ loka-rañjanam. Just like this body. Because there is a minute particle of God's part and parcel, the soul, this body is so valuable. One is "Sir such-and-such," or "Lord such-and-such," and big scientist, big philosopher. Why? Because that spark of God's parcel, part and parcel, is there. As soon as that particle is gone, this body is useless. It may be a body of "Sir such-and-such" or "Lord such-and-such," but it is useless. It is simply a lump of matter. But people are giving more importance to this body, which is nothing but lump of matter. But they have no information. I have traveled so many countries, universities also. There is not a single institution where there is a department where scientific knowledge is being given about understanding God or soul. That is not a very good sign for human civilization. Human civilization is especially meant for understanding God. Therefore in any human civilized society there is system of religion. Religion means, as I have already explained, to abide by the orders of God. It may be a little different from one country to another. Just like in the political state management also, it is not exactly the same. But the obedience to the state is everywhere. The state may be, the constitution may be little different, but the obedience to the state is absolute necessity. Similarly, religion may be different according to time, country, position, understanding, but the obedience to God must be there, obedience to God. Otherwise it is not human civilization.

So this is our program of Kṛṣṇa consciousness movement. We invite all learned scholars, priests, philosophers to combine together and save the world from this falldown, without God consciousness. It is not good at all. That is our request. So I think you all respectable priests and Fathers will kindly help me in this mission, and I shall be very much obliged to you.

Thank you very much. (aside:) Water.

Hanumān: Would you like them to ask you some questions?

Prabhupāda: Yes.

Hanumān: If you have any question you would like to ask His Divine Grace, you can ask on the subject matter of the lecture.

Guest (1): Your Divine Grace, you referred to the body as simply matter. Do you believe in a life after death for the body, the human body?

Hanumān: "Do you believe in a life after death for the body?" [break]

Prabhupāda: Oh, yes. Certainly. This is experienced in this life also. Just like you had a body of a child. That body is finished, but you are existing. You can remember that you had a body of a child, you had a body of a boy, but that body of the child, body of the boy is no longer existing. You are in a different body, but you know that you are existing. That is the proof that after this body, you will have another body. This is the proof. There is no difficulty to understand. As I am still living in spite of my changing childhood body, babyhood body, boyhood body, youthhood body, so naturally it should be concluded when I give up this body… Actually, I don't give up. The body… There are two kinds of bodies. This is gross body made of the five elements: earth, water, fire air and… And there is subtle body: mind, intelligence and ego. Just like we have got shirt and coat. So when we give up this gross body, we are carried by the subtle body to another gross body. So I am not giving up. Actually, I am not giving up this body. I am giving up this… Just like sometimes you give up the coat, but your underwear remains, and you take another coat or…, similarly, my, the subtle body will remain with me so long I am not emancipated or liberated from material condition. So presently when I give up this body, so I am carried by the subtle mind. And at the time of death, the condition of my mind will carry me to a particular type of body. And there are 8,400,000's of bodies. We may accept any of them according… That will be given by superior authority. Karmaṇā daiva-netreṇa [SB 3.31.1]. Just like in huge, big establishment, management, a man is promoted by the superior authority or sometimes he is degraded, similarly, in this form of human body we have got intelligence to understand about God, about ourself, our relationship with God. If we don't utilize this body for this purpose, there is every possibility to be glided down in the animal kingdom.

Guest (2): What has been written(?) about the future of civilization? Will we have a happy human family ever on the earth, or will there always be conflict between…

Prabhupāda: That we are experiencing. This godless civilization is… There is no peace, although we are improving… Just like I was talking yesterday. We have discovered this airplane, but we have given another chance of danger. What is that? Skyjack? Devotee: Highjack.

Prabhupāda: Yes. So this is going on. We are making something for our convenience, but we are creating something else which is inconvenient. So this is due to godless civilization. But if we become God conscious, then our progress of civilization will be very peaceful and happy. Harāv abhaktasya kuto mahad-guṇā mano-rathena asato dhāvato bahiḥ [SB 5.18.12]. That is stated in the Śrīmad-Bhāgavatam. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: "Anyone who has got devotion to the Lord, he is qualified with all the good qualities." Just like you are God conscious, so you have invited us to hear because you…, the good qualities are there. So without God consciousness there cannot be any good qualities. We are trying to educate people to be honest, to be gentle, fair-dealing, but actually, the result is people are becoming dishonest, miscreant, rogue, thief, due to (lack of) God consciousness. Just like in the airport, all gentlemen are searched out. What does it mean? That every one of us (is) dishonest. That is to be understood. So what the education has produced? Simply dishonest men. Why? Because godlessness. That's all. And they are trying to become… Every state is trying to become secular: "Don't talk of God. Don't talk of God." Then what you are? That is animal society. The animal society has no talk of God. There is only talk of how to fill up the belly. That's all. That is the business of hog. Śāstra says, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. Viḍ-bhujām means the hogs, the stool-eaters. The stool-eater is also working very hard day and night and gratifying senses. So does the human civilization is meant for imitating the hogs and dogs to work very hard day and night and gratify the senses? That's all? This is the only program at the present moment.

So it doesn't matter whether you are Christian or Hindu. People must be raised to God consciousness scientifically. Otherwise it is doomed. It is not progress. It is already doom. They are simply inviting war after few years. In America, in New York, there is United Nations. They are spending millions of dollars every month, but they cannot stop war. Simply the flag is increasing. That's all. Because it is godless. They may talk all big, big words in the assembly, but at heart they are all dishonest, politicians. And God consciousness means cleansed heart. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. "I am servant of God." That is wanted. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. This is the definition given in Vedic literature, that "If anyone develops God consciousness, then all the good qualities will develop automatically. And you give him all kinds of education, but if he is godless, it is all useless." That is compared with decorating the dead body. Just like dead body. A dead body is decorated. So it may be a satisfaction for the relatives, but what is the use of it, decorating a dead body? Bhagavad-bhakti-hīnasya jātiḥ japas tapaḥ kriyaḥ: "Great nationality, great work, great achievement, minus bhagavad-bhakti, God consciousness, is just like decorating the dead body." That's all. What is the use of decorating the dead body? Because actually this body is dead. As soon as the soul is away from this body, it is a lump of matter. So when the soul is off from the body, if somebody decorates that dead body, what is use? It is simply concoction. That's all. Therefore according to Vedic system, as soon as a body is dead, there is no question of decorating. Immediately burn it and finish. Make it into ashes. That's all. The body has no importance. Real, the soul is important, the living force. So we have no education about that living force, and the original living force is Kṛṣṇa, or God. So we have no information. So therefore this education is very, very essential, at least at the present moment. You may educate in any way-Christian way, Hindu way, Muslim-but educate all the people about God consciousness. Otherwise there is doom.

Śyāmasundara: Śrīla Prabhupāda? At the beginning you mentioned a question. Śukadeva Gosvāmī was asked, "If, after the disappearance of Kṛṣṇa…"

Prabhupāda: Yes. Munayo sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam. When a question about Kṛṣṇa, or God, he congratulated them, "My dear sages, your question is very welcome because it is the question of God." So there may be questions, but every sincere man must question what is God and try to learn it. That will bring auspicity all over the world. Simply in schools, colleges, in business, in assembly, in society there must be some discussion about God. Then it will be very much auspicious for all the world. There must be some question. The question may be offered in the beginning, but if the question is sincere and if he takes the answer sincerely, then he will understand about God. So therefore he welcomed,

munayo sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

"My dear sages, you have inquired about Kṛṣṇa. It is very welcome because it is auspicious." Kṛṣṇa-sampraśno. "And by question and answer in this subject matter, you'll feel satisfaction." Yenātmā samprasīdati. Simply by question-answer, you feel satisfaction. And when you understand, oh, you feel the supreme satisfaction, the bliss. But simply in the period of question and answer you feel satisfaction. Yenātmā suprasīdati. Therefore in schools, colleges, assemblies, societies-everywhere-there must be questions of "What is God? What I am? What is my relation?" These should be answered scientifically and understood scientifically. Then there will be peace. Otherwise there is no possibility.

Guest (3): Your Divine Grace, we can know something about God, either through our sense knowledge or true concept, etc., but how do we know God, if I can make that distinction? You know? God isn't something that can be sensed and He isn't something that can be grasped by the finite mind. The infinite, as you said… But how do we know God?

Prabhupāda: Yes. God is unapproachable by your mental concoction. But there is another process: if you understand God by this the paramparā system. Just like on this roof there is some sound, and every one of us making some suggestion what is the sound: "This may be like this. This may be like that. This may be like that." This is one process of knowledge, to understand the unseen by speculation. This is one. It may be successful or may not be successful. There is no certainty. But if somebody from the roof says, "The sound is due to this," then our knowledge is perfect. Similarly, if we speculate about God, who is Adhokṣaja, who is beyond the range of our mind and speculation, then it is very… Then we can come to the conclusion of Brahman realization, impersonal God, no more than. But if we hear from God or His representative, then we get perfect knowledge of God.

Guest (3): Well even in revealed religion, where we have the scripture, say, a Vedic scripture or Jewish or Christian scripture, it's still being put into human words and therefore become circumscribed again. And so it seems to me that you've still got the same problem even in revealed religion-that it's not God. It's something short of God.

Prabhupāda: No. Just like in the Bible it is said, "God said, 'Let there be creation,' and there was creation." Is it not? It is fact. It is fact. Now you find out who created this universe. If you deny this fact, "No. God does not create," then you explain how it was created. So there is no difference between Bible and Vedic literature. We accept also, "God created." But in the Vedic literature you will find how God created. That you'll find. So if you are actually serious to understand how God created, why don't you come to Vedic literature? That is the duty of every student. If you are after the knowledge, why should you stick to one particular place or…? If the knowledge is available in other places, you must have it. That is inquisitiveness, seriousness. But if you say, "No. We are Christian. We have studied Bible. That is all. We do not touch," I don't think that is very nice conclusion. You remain Christian, but what is the harm to study other literatures where more informations are there? That is quite reasonable. We are not asking you to become Hindus. We simply want to, everyone, that you become God conscious. That is our mission. Our mission is not that to convert. What is the use of converting? If my habits are the same… Suppose I am Hindu. I become Christian, but my habits are not changed. Then what is the use of becoming from Hindu or Christian or to Christian or Hindu?

Now, our principle is that if you want to understand God, then you must be sinless, because God is pure. Anyone who is sinful, he cannot understand God. That is stated in the Bhagavad-gītā:

yeṣām anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

That is the secret. You see? If your eyes covered with something, how you can see things perfectly? Similarly, we have got many dirty things within our heart due to our so many sinful activities. That should be cleansed. Then immediately, as the mirror, when it is clean you can see your face nicely… But if the mirror is full, overcast with dust, you cannot. Therefore there is a process. We must adopt this process. So anyone who is adopting this process, they are understanding very quickly the science of God. The sum and substance of this process (is) that we should be freed from sinful activities. That's all. Then God realization will be very easy. But if you surrender to God fully, then God will help you to become free from all sinful activities. There are two processes. Either you try to become sinless by your efforts, but if you think that you are unable, then you simply surrender to God, and He will help you. He will help you. He says in the Bhagavad-gītā,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

One thing is that nobody can understand God if he is sinful. But Kṛṣṇa says, God says, that "You surrender unto Me. I shall help you how to get rid of the resultant action of your sinful life." So to approach God, either you become sinless by your own efforts or you simply surrender unto God, and He will help you to become sinless. Whichever you like. He is giving full freedom. He is asking that you surrender. He is not forcing. God can force you-He is all-powerful-but He doesn't interfere with your independence. Because we are part and parcel of God-God is fully independent-so we have got also little particle of independence. As soon as we misuse that independence, disobey the words of God, we become sinful.

Guest (4): When one becomes sinless, would he then experience the indwelling of God?

Prabhupāda: Oh, yes, certainly. That is the platform of understanding God.

Guest (5): And this indwelling of God urges one to go out into the world and other people in love, a love which not only seeks to…

Prabhupāda: Yes. It is ye yathā māṁ prapadyante [Bg. 4.11]. If you are serious to understand God, then God will help you also. He is within you. He'll help you. Yes.

Guest (6): Swami, in the Christian history, one of the people that many of us look up to was a man called Francis of Assisi, and he talks about knowing God, and he rates it up with experiences such as on the occasion on which he embraced the leper. And he says, "If this, we turn to our fellow man with an attitude like this, then we are not reaching God, or God consciousness." And this is in line with one of the central teachings of the Christian scriptures, which is that if any man says he loves God and does not love his neighbor, then that man is a liar.

Prabhupāda: No. If actually one loves God, he must love everyone. That is the sign. That is the sign. Just like my heart is now thirsty. I am quenching with drinking water and putting here. So as soon as put this water here, immediately the energy distributed all over the body. So a God conscious person cannot be neglectful or envious to anyone. That is the test. This is test. Sarvair guṇais tatra samāsate surāḥ. All good qualities. So this is a good quality, love your neighbor, to give them service. So if actually one person is God conscious, he must be sympathetic with the troubles of his neighbor, or anyone, not only human being. Animals also. They are also living entities. A God conscious person has no discrimination between human being and animal or trees or plants because they are also living entities.

Guest (7): Swamijī, an old guest has been wandering around. He's called Fred Robinson. He's been forecasting doom to happen very shortly for the human race and says that it is far too hopeless to try and grab for the spiritual plane until one goes back to the land, back to simple living and where one just makes one's task to supply food for the children, the new children of the new age. And then yoga and the spiritual disciplines will flow much easier. What would you say to that?

Prabhupāda: Yes. We are also distributing food. Yes. In our Māyāpur daily we are distributing food to two thousand, three thousand. So that is one of our program, chanting Hare Kṛṣṇa mantra and distributing prasādam. We are distributing… When I started this movement I was cooking myself and distributing prasāda. But we do not discriminate that "He is needy…" Everyone is needy. So actually, everyone is in need of spiritual understanding. So by distributing food, the spiritual food, simply by eating, he will be in Kṛṣṇa consciousness, even if he does not do anything. But actually, we are inviting persons to come, sit down, chant with us Hare Kṛṣṇa mantra and take prasādam and go home. That's all. This is our program. So prasādam is already included. And there is the question of needy men. So we invite any needy man to come and join with us, and we shall feed him. That's all. We invite anyone. But they do not like to come to us to chant. That is the difficulty. "Oh, we'll have to go there and chant Hare Kṛṣṇa." So they are afraid. So what can I do? We invite everyone, "Please come here, chant Hare Kṛṣṇa mantra, dance with us, and when you are hungry, take some food. We are prepared to give you." So our program is very easy. And actually, these boys and girls, they were not advised in the beginning to become my initiated student. I simply invited, "You please come." I was chanting in the Tompkinson Park in New York, and many of them were coming. So I invited them, "Please come with me. Take some prasādam." So they used to take that. In this way, gradually, they developed Kṛṣṇa consciousness, and after some time they proposed, "Swamijī, make me your disciple," initiation. So I said that "You have to follow the rules and regulations." They agreed, "No illicit sex, no meat-eating, no intoxication, no gambling. If you are prepared, then I accept you." They are prepared. They given up. I accept them. That's all. Yes.

Guest (8) Swamijī, something you said was the connection between the necessity for obedience to the state and necessity for their obedience to God. To take an example that occurs to many young man in this country, and I suppose in America, the question of military service arises where the state demands their absolute obedience, and many young people feels this clashes with their obedience to God. How do you advise people to resolve this sort of conflict?

Śyāmasundara: About the draft. If one has to obey the state and go to war, how is that the same as obeying God?

Prabhupāda: Well, God consciousness does not prohibit war, but it must be for the right cause. Just like in Bhagavad-gītā we see that the instruction of the Bhagavad-gītā was given to Arjuna in the battlefield. And in the beginning Arjuna did not like to fight. He was a good, good man, religious man, devotee. Naturally, he was not inclined to fight with his relatives, kinsmen. He said, "Kṛṣṇa, the opposite side, they are all my brothers and nephews and fathers and grandfathers. So there is no use of fighting like this, to kill them and take the… Let… Let them enjoy." That was his conclusion. But Kṛṣṇa induced them, induced Arjuna, "No. This is the right cause. You must fight." So similarly, war is not always bad. Nothing is bad, nothing is good, unless it is used for God. That's it. Our philosophy is everything is good. God is all-good. So if He advises to fight, that is also good. But we shall depend on the discretion of God. If God wants us to fight, then we shall fight. If God wants us to stop fight, then we shall not fight. Because we are surrendered to God, so whatever God orders, we have to do. That's all. We don't say, "This is good; this is bad." Whatever God says, that is good. What God does not say, prohibit, that is bad. This is our conclusion.

Guest (8): The question remains of how is one to tell what God says, and many, many people have been brought up to believe that you find what God says by asking what does the state say. Now, as I understand the Christian tradition, it was quite different to that. The conscience coming from God can often bring you into conflict with the state, as Jesus himself found. Now, I think I understand what you are saying about the Bhagavad-gītā and Kṛṣṇa can say a certain war is good because it's right. But in today's circumstances the question still remains of can you find what God thinks or God says by finding out what the state wants and…

Prabhupāda: God says… For the time being you are not in direct touch with God, but you can follow the Biblical instruction. God's agent, Lord Jesus Christ, says-you follow that. The ten commandments are there. Lord Jesus Christ said, "Thou shall not kill." So you should not kill. Why should you kill? You follow this instruction, God's representative. Then you gradually develop your God consciousness.

Guest (8): But you haven't answered the question about the conflict between the state and God. You haven't taken that at all.

Upendra: He's giving an analogy that as one must follow… He wasn't saying that necessarily we have to follow all the dictates of the state. Prabhupāda was giving the analogy just as one follows the dictate of the state, one also must follow the dictates of God. I believe that was the analogy. It wasn't that he was supporting the dictates of the state or in accordance with… [break]

Hanumān: So we thank you very much for your kindness to receive our spiritual master(?), and we will request you to come and visit us. We have a temple, 14 Bernard Street in (indistinct). You're always welcome. We are… There is not many place you go in town, you go in some street, go in a store, they will ask you some money. They will give you some service but they will ask you some money. But you can come at 14 Bernard St., you can come, eat with us, and pass the day with us, talk with us. We are your servant. So you are most welcome. Thank you very much. Hare Kṛṣṇa.

Guest: We would like to thank Swami Prabhupāda for his kindness and extreme gentleness in coming to us. We've listened with respect to the words of life (indistinct) warmed my heart, anyway, and gave me hope for a family of human brothers to which we belong. I think we are closer to one another now, to the devotees of the temple. It's very beautiful coming here tonight, and I certainly feel that this little meeting, the human brothers under a (indistinct), of particular inspiration or coming in contact with a God whom we're all reaching out for but who has many faces. Thank you very much.

Prabhupāda: Thank you. Hare Kṛṣṇa. (end)

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Town Hall Lecture

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Auckland, April 14, 1972

Prabhupāda: Śrīman Hanumān-prasāda Gosvāmī, he has spoken something about Kṛṣṇa's representative. So naturally, question may be raised that how I became Kṛṣṇa's representative. Kṛṣṇa appeared five thousand years ago. I am recently born, say, seventy-six years ago. How I became Kṛṣṇa's representative, this question may be raised. But the answer is also there, ready. We have got a disciplic succession: from Kṛṣṇa, Brahmā; from Brahmā, Nārada; from Nārada, Vyāsadeva; from Vyāsadeva, Madhvācārya; from Madhvācārya, so many disciplic succession. Later, five hundred years ago, Mādhavendra Purī, in the line of Madhvācārya. Then his disciple, Īśvara Purī, his disciple, Lord Caitanya. Lord Caitanya we consider Him Kṛṣṇa Himself, but He also accepted a spiritual master, Īśvara Purī. So Lord Caitanya is everyone's spiritual master, but for the sake of formality, He also accepted a spiritual master so that others may learn that this is essential.

In the Vedic scriptures, Kathopaniṣad, it is said, tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Upaniṣad, whatever is spoken in the Upaniṣad that is gospel truth. That is the system of understanding transcendental knowledge, veda-pramāṇa, evidence from the Vedas. According to Vedic system, amongst the learned scholars, if one presents Vedic evidences, then his position is strong. Just like in law court, two lawyers are arguing. One lawyer who quotes from the lawbook various bona fide quotations, the judgment is given in his favor because that is authorized. Similarly, a Vedic statement is accepted in Indian spiritual society. There are hundreds and thousands of men who are still dedicated. Practically the whole population of India, they are dedicated to spiritual life. Perhaps you may not know, but anyone who has taken birth in India, he has got a natural inheritance of spiritual life. Unfortunately, at the present moment the leaders are under wrong impression that in India, being too much spiritually inclined, its material advancement has been checked. But material advancement does not become hampered by spiritual knowledge. That is a wrong impression. Rather, if you become spiritually advanced, your material necessities will be very nicely adjusted. That is the injunction, Bhagavad-gītā, yuktāhāra-vihārasya yogo bhavati siddhi-da. Yoga… Spiritual life means yoga. So yogic life can be very nicely successful if you adjust your material necessities of life. If you become extravagant so far your material necessities of life is concerned, then you cannot make successful in yogic life.

So there are so many rules and regulations. Those who are interested in yoga, you will find in the authorized books, yoga indriya-saṁyamaḥ: "The aim of yogic power, yogic success, is to control the senses." Our senses in this material world have been described as venomous serpents. Indriya-kāla-sarpa-paṭalī. Kāla-sarpa, cobra, black cobra. So these indriyas are like that. Indriya means senses. As soon as touches, immediately it makes him poisonous. And that is the cause of our material conditional life. The more we are indulging unrestrictedly in sense gratification, we are becoming more and more entangled. Therefore those who are very much addicted to the bodily necessities of life, for them this haṭha-yoga system… Haṭha-yoga system means yama, niyama, aṣṭāṅga-yoga. It is called aṣṭāṅga-yoga. Yama, niyama, āsana, prāṇāyāma, dhyāna, dhāraṇā, pratyāhāra, samādhi. These things are in the aṣṭāṅga-yoga. The first thing is yama-niyama. One must have regulated life. That is called yama-niyama. Then practice āsana. There is mechanical process of sitting which will help you; concentration of the mind, āsana. Then praṇāyāma, concentration of the mind. Then meditation. So meditation is not so easy thing. Unless you practice the preliminary necessities of meditation, you cannot concentrate. Even if you sit down closing your eyes, either you will sleep or you will think of other things which are more important, you think, more important in your life. So the yoga system is practically not very helpful. Helpful means we cannot execute this system very nicely.

So this paramparā system, the subject I was discussing, that how I become the representative of Kṛṣṇa, it is not very difficult. Everyone can become a representative of Kṛṣṇa provided he exactly presents what Kṛṣṇa says. That's all. Just like a peon, he is also representative of the postal department, ordinary peon. How he becomes representative of the whole postal system? If he delivers your letter or money order without mishandling it, as it is. You have… Some friend has sent you some money order. He gives you the paper, you sign, and he pays you. But if he pilfers the method(?), then he is no longer representative. He becomes thief, rogue. So representative of Kṛṣṇa is also in the same way. If you present Kṛṣṇa's word as it is, without pilfering, without any adulteration, then you become Kṛṣṇa's representative. There is no difficulty. But, unfortunately, people want to show their scholarship, that "I understand Bhagavad-gītā from this angle of vision." Why should you try to understand Bhagavad-gītā from a different angle of vision? The first preference should be given to the author. The author has given you some knowledge, so he has got some particular aim and objective. So why should you change that? You have no right to change that. If you want to speak something from your side, you write your own book. Why should you take advantage of the popular book of Bhagavad-gītā and misrepresent it? That is the fun. You see? There are about six hundred different types of editions commenting on Bhagavad-gītā. But according to Bhagavad-gītā, all these six hundred editions in different, studied from different angle of vision, they are all absurd and nonsense. It is very difficult. People have been misled by the so-called commentaries. There is no need of unnecessarily commenting on certain things. There is no necessity. Commentary or interpretation required when things are not very clear. Then you can suggest, "The meaning may be like this." But when the things are clear, why should you comment? There is no necessity of comment. Just like, for example-this is also from Sanskrit scholar's example-that gaṅgāyaṁ ghoṣapalli. Gaṅgāyam: "On the Ganges there is a neighborhood which is known as Ghoṣapalli." Now, this statement is in your front. So one may question that "The river Ganges is water. How there can be a neighborhood which is known as Ghoṣapalli? On the water how there can be a quarter or neighborhood of human habitation?" You can question that. Gaṅgāyaṁ ghoṣapalli. Then the interpretation should be, "No, not on the Ganges. 'On the Ganges' means 'on the bank of the Ganges.' " This interpretation is nice. When one cannot understand clearly, there is interpretation. But when the matter is clear… Just like sunlight. The sunlight, sunshine, does it require your lamp to show the sunlight? The sunlight is itself so illuminous that everyone can understand, "This is sunlight." If somebody brings some lamp, "I will show you the sun," sun is already visible. Why your lamp is required? So these unauthorized commentators, they bring some lamp to show the sunlight of Bhagavad-gītā. That is their business.

Therefore people have been misled. There is no question. Just like in the beginning Bhagavad-gītā says,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

This is very clear. Dharma-kṣetre kuru-kṣetre. Kurukṣetra is a place which is still a place of pilgrimage. The Hindus, those who are followers of Vedic rites, they go there. They perform religious rituals. And there is Vedic injunction, kuru-kṣetre dharmam ācaret, dharma yajet, like that, that "If you want to perform some religious rituals, better go to Kurukṣetra." So Kurukṣetra is from the Vedic age. Millions of years, from time immemorial, it is a dharma-kṣetra. And still it is there. There is a station, railway station, called Kurukṣetra near Delhi, about hundred miles away from Delhi. So these are facts. Why there should be interpretation? These are facts. Why there should be… It is clear. Dharma-kṣetra is… Kurukṣetra is dharma-kṣetra, and historical fact is māmakāḥ pāṇḍavāś caiva yuyutsavaḥ [Bg. 1.1]. Two groups of cousin brothers, they wanted to fight to settle up. Formerly the war was declared-the leader of the war, if he is killed, then the other party is victorious. Not that unnecessarily killing the civil citizens, no. This was nonsense. If there was fight between two kings, the citizens, they were unaffected, not that there is fight now between two parties, there is immediately siren, (imitates siren:) gaw, gaw, gaw, gaw, now bomb and the civil…, the most uncivilized way of war. In those days-those days means at least five thousand years ago-they selected a place, and "Let us fight and decide our fate," kṣatriyas. Why the public should suffer? So in this way Kurukṣetra was selected to fight between the two parties. And still it is existing. It is a great field. And dharma-kṣetre… Just try to understand that there is no need of our imperfect comments on the Bhagavad-gītā. That is my point.

So dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Yuyutsavaḥ. This yuyutsavaḥ word is now used in Japanese language also. That artificial fight, what is called? Yuyutsavaḥ?

Śyāmasundara: Jujitsu.

Devotee: Judo.

Prabhupāda: Yuyutsavaḥ, it is called yuyutsavaḥ. So yuyutsavaḥ means when two parties are fighting, they are called yuyutsavaḥ, "Desiring to fight, they prepared." So actually these two groups of brothers, cousin brothers, they assembled there for fighting to decide their fate. So everything is clear. Dharma-kṣetre kuru-kṣetre samavetā [Bg. 1.1], assembled, yuyutsavaḥ, for fighting. And who are they? It is the question of Dhṛtarāṣṭra, the father of the Duryodhana, and he is asking his private secretary, Sañjaya. Sañjaya was relaying the fight in the battlefield, and Dhṛtarāṣṭra was blind. Just like television. So he was seeing the fight from the heart. It means there is still more finer science, that you don't require machine to see it by television, what is going outside. You can see within your heart. So this Sañjaya was seeing the battle, and he was relaying to Dhṛtarāṣṭra.

So point is that every word of Bhagavad-gītā, that is fact, historical, and very nicely composed and spoken by the greatest authority, Kṛṣṇa, who is accepted by all parties as the Supreme Personality of Godhead. There are parties of spiritual life in India. Just like Śaṅkarācārya's party, they are coming from very old time. I am speaking of the recent, modern age, say, within two thousand years. Modern means within two thousand years. Śaṅkarācārya age is about fifteen hundred years. Similarly, Rāmānujācārya about eleven hundred years; Madhvācārya about seven hundred years. In this way there are, they are coming from that paramparā system. One paramparā system is coming from Brahma. Another paramparā system is coming from Lakṣmī, the goddess of fortune. Another paramparā system is coming from Lord Śiva. Another paramparā system is coming from the Kumāras-they were unmarried, brahmacārīs, sons of Brahmā. So those paramparā system, line of disciplic succession, are still existing in India. Practically, India's spiritual life is still being controlling by these lines of disciplic succession. So all these ācāryas, according to the Vaiṣṇava ācārya… Vaiṣṇava ācāryas, there are four ācāryas. Śrī Rāmānujācārya, Madhvācārya, Nimbārka, and Viṣṇu Svāmī. And those who are not Vaiṣṇavas, impersonalists, they are represented by Śaṅkarācārya. Even Śaṅkarācārya, from whom we differ in philosophical discussion… Not very much different-so far the procedure is concerned, the regulative principles are concerned, they are all the same. The only difference is that Śaṅkarācārya's sampradāya, they take the ultimate Absolute Truth as impersonal, and we Vaiṣṇavas, we take the Absolute Truth as person. But Śaṅkarācārya, in his later stage, he also admitted in a different way. He said in his last prayer to the Supreme Personality of Godhead,

bhaja govindaṁ bhaja govindaṁ

bhaja govindaṁ mūḍha-mate
samprāpte sannihite kāle marane
na hi na hi rakṣati ḍukṛñ-karaṇe

So he said to his disciples, "You foolish, mūḍha-mate…"-mūḍha-mate means "you rascals and fools"-"you just take to Govinda. You just worship Govinda, personal Govinda." Bhaja govindam, three times. Three times means he is giving stress. Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate: three times. Prāpte sannihite kāle marane: "When your death will be near, at the point of your death," na hi na hi rakṣati ḍukṛñ-karaṇe. Ḍukṛñ-karaṇe means a grammatical jugglery, that "This word should be interpreted like this. This word should be interpreted like this." So, "This fight of interpretation will not save you. Better from the very beginning you worship Govinda. That will save you." This is his instruction. Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. And so far we are concerned, Vaiṣṇavas, we all accept govinda, ādi-puruṣaṁ tam ahaṁ bhajāmi, Govinda, the Supreme Person, the original Personality Godhead, govindam.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The summum…, the cause of all causes, the supreme controller, is Kṛṣṇa. And that Kṛṣṇa consciousness we are presenting all over the world. And this Hanumān Gosvāmī has given me the credit that I am representing Kṛṣṇa.

So it is not very ordinary job, neither ordinary position, but it is not difficult also. The difficulty is when I adulterate and misinterpret Kṛṣṇa's words. Then it is difficult. Otherwise, if I say… The same example: like a peon, if I present your friend's letter without any correction, then I have done my duty. That's all. So it is not difficult. Anyone can deliver a letter to you. It does not require any educational qualification. Simply he must be honest not to alter the text of the letter according to the peon's whims. That much we are doing. Therefore I am representative. Try to under… And anyone can do this. In the Bhagavad-gītā Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Arjuna, I am the Supreme. There is no better, no more anyone superior than Me." That's all right. We accept that. Now, you can say "How we accept?" I accept because it is Vedic injunction. That is the process of Vedic injunction: you have to accept without argument. Just like for practical life I will say some examples, that cow dung. In India cow dung is accepted as very pure. So in one place of the Vedic injunction you will find that "Any stool of animal is impure." That's a fact. Everyone knows. Even your own stool, what to speak of other animals'-impure. But in another place says, "Exception is given to the cow's stool, cow dung. That is pure." It is so pure that if you apply on some impure place, it becomes pure. That's a fact. In India still, especially in villages, they mop the floor with cow dung, and it is so nice and so fresh. You can try. Here also there are cows. You take cow dung and you can see how it is antiseptic. We are actually doing in America in our New Vrindaban. We are maintaining cows there, protecting cows, because cow protection is one of the items for Kṛṣṇa consciousness people. Especially Kṛṣṇa is worshiped,

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

He is immediately referred that "You are brahmaṇya-deva go-brāhmaṇa-hitāya ca, the benedictor of the cows and the brāhmaṇas." Why? Jagad… "Next You are benedictor to the general people in the world. First the go-brāhmaṇa-hitāya ca." Why? Why Kṛṣṇa should be especially interested with go and brāhmaṇa? These are things. Now, when Kṛṣṇa was child, He was crawling. This is His pastime. By crawling He used to go to the cowshed and catch one calf's tail, and the calf will drag Him and smear His body in cow dung. He enjoyed it. So cow dung is actually so pure. You can test it. One chemical analyzer in Calcutta, Dr. Lal Madhavi(?) Ghosh, he tested. He found all antiseptic properties, although it is stool. So that is the nature of Vedic injunction. You accept it. You are benefited. You save the time. Whatever is stated in the Vedas, if you accept, then you don't require to make research how to find out God or how to find out yourself. Everything is there simply if you accept it. Not blindly. If you want to test it, you can test. Just like this cow dung. In the Vedas it is said it is pure, but if you want to test chemically, you will find it pure. That is Vedic injunction.

Therefore our Vedic injunctions are very supreme evidence, Veda-pramāṇam, śabda-pramāṇam. There are three kinds of evidences. First evidence is direct perception-I see personally. And then historical evidence, and then śabda-pramāṇa. Śabda-pramāṇa means evidence from the Vedas. Out of three kinds of evidences, the śabda-pramāṇas, or the evidences received from the Vedas, that is accepted. So for spiritual advancement especially we have to accept the Veda-pramāṇa, or evidences given in Vedic literature. So this disciplic succession, as Gosvāmī Hanumān Prasād said, that is essential. That is the Vedic injunction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. This word abhigacchet, it is a form of verb which is used where the sense is "You must! You must!" There is no exception. You cannot say that "I may go to a spiritual master or I may not go. I can study at home." No. You must go. Just like in modern age also, if you (are) actually interested to be recognized as educated, you must get your admission in a recognized school or college and take degree. Then you will… If you study at home, you may be very great scholar, and if you say that you have passed M.A. examination, nobody will care for you. Similarly, if you actually want to be advanced in spiritual knowledge, then this is the injunction: tad-vijñānārtham. Tad-vijñānārtham means… Vijñāna means science. Spiritual knowledge is also a science. It is not sentiment; it is science. Now, if you like, you can make research work whether this is fact. Just like this cow dung. You may think that "This is contradiction. In one place it is said that stool of an animal is impure; now here it is again said that cow dung is pure. It is contradiction." So if you like, you can make analysis. But you accept the Vedic injunction as it is-you save so much time, that's all, and immediately become advanced.

Therefore the Veda says that in order to learn that spiritual science, you must approach a person, tad-vijñānārthaṁ sa gurum eva [MU 1.2.12], who is guru. Guru means spiritual master. And who is spiritual master? Who abides by the disciplic succession. He does not change. He does not interpret. He presents things as they are. Just like we are doing. We are presenting Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa says that… For spiritual realization, He says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Kṛṣṇa says that "Always think of Me." Man-manā. Man-manā means "about Me." Man-manā bhava mad-bhaktaḥ: "You just become My devotee." So we are teaching our students in that way, how to think of Kṛṣṇa always. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. [break] …walk on the street, and if you chant Hare Kṛṣṇa, you remember Kṛṣṇa. There is no tax for it. There is no loss for it. Suppose if you are free, traveling on the bus or on the train, you have got time. So instead of reading so many news from the newspaper, if you utilize… The newspaper means the repeated things. Every morning you see something: "Somebody has stolen, somebody was killed, some political leaders have bluffed you," and so many things, the same thing, repetition of the same thing. This is also repetition, Hare Kṛṣṇa, but by this repetition, you enlighten your spiritual life. And by that repetition, you simply waste your time, that carvita-carvaṇānām. So after reading your newspaper, you throw it away. It has no… After one hour of its publication, it has no value. But this Bhagavad-gītā, it was spoken five thousand, years ago, still they are being read with respect and honor. So this kind of literature should be read, not a literature which is printed and you read and glance over and throw it away. So that is man-manā, thinking of Kṛṣṇa. Man-manā bhava mad-bhaktaḥ. Kṛṣṇa says, "You become My devotee." Man-manā bhava mad-bhaktaḥ mad-yājī: "You worship Me." Māṁ namaskuru: "Offer your obeisances unto Me." Now, all these items, there is no expenditure, and anyone can do. Even the child can do. What is the difficulty? Factually our children, Kṛṣṇa conscious children, do that. The father-mother offers obeisances, and the child imitates-he also offers obeisance, bows down. So this offering obeisances to Kṛṣṇa will not go in vain. It will have effect. So it is inexpensive. It is very simple, without any loss. Suppose you have got a picture of Kṛṣṇa and you simply think of the picture, man-manā, and you offer a little lamp, a little incense, and if you don't offer, if you simply offer your respect, what is your loss? Is there any loss? [break] We are all businessmen. We calculate everything in terms of loss and profit. So there is no loss. That's a fact. But if there is any profit, why don't you try it? If there is any profit… There is profit. These boys, these European and American boys who are with me, there are hundreds and thousands of them… They have sacrificed their life. Unless there is some profit… They are not fools. They are not coming of foolish parents or foolish nation. Unless there is some profit, how they are doing? There must be some profit. So without any investment of your money, without losing your time, if you get some spiritual profit, why don't you take this Kṛṣṇa consciousness movement? That is our plea. We are imploring everyone. If you think that there are many objection, "If I keep one picture of Kṛṣṇa or I offer Him something, fruits and flowers," all right, don't do that. But what is the objection if you chant? You have got freedom, Hare Kṛṣṇa. That's all right, simply Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The point is that we are teaching Bhagavad-gītā as it is; therefore I am representative of Kṛṣṇa. If you do that, you become also representative of Kṛṣṇa. So it is not very difficult. Don't think it is a very hard job: "Oh, Kṛṣṇa is so great personality, God, and how one can become His representative?" No. Anyone can become His representative provided he follows the Kṛṣṇa's instruction. That's all. Anyone. Actually they are doing that. They are representative. Not only I, but they are also. Every one of our members, they are Kṛṣṇa's representative. They are not trying to malinterpret. As there are so many so-called scholars… When this verse is translated and commented upon by big scholar… I do not wish to utter his name. He is very big man. But now he is living dead. Because he has committed so many offenses, now he is living, but he has lost his memory. Very recently I went to see him. He cannot… He is like that. So all his intelligence is finished. So nature is so strong that you can malinterpret, but nature is so strong that one day he will make you forget everything, brain paralysis. So how you are going to interpret the powerful nature? That is also explained in the Bhagavad-gītā:

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ya prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Daivī hy eṣā. You cannot surpass the stringent laws of material nature. That is not possible. Practically, the modern so-called scientific world, they are trying to conquer over the laws of nature. That is not possible. You forget that. Peacefully forget that. It is not possible. You will never be able. Because we believe in the words of Vedic scripture, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14], you cannot conquer over the laws… [break] "…conquer over the laws of nature, then my liberation is stopped. How it will be possible?" Yes, you can do that. Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te: "Anyone who fully surrenders unto Me, he can overcome the stringent laws of nature." See practically. The laws of nature, the āhāra-nidrā-bhaya-maithunam… Apart from other laws of nature, I become hungry; I require to eat something. I require to sleep. I require to have sense gratification. So these are laws of nature. But people who are accustomed to bad habits, it is very difficult to overcome them. But those who are in Kṛṣṇa consciousness, they are actually overcoming the stringent laws of nature. These are practical.

So our becoming the representative of Kṛṣṇa is not very difficult job because we do not misinterpret the readings of Bhagavad-gītā. We accept them as it is. If there is some doubt… There cannot be any doubt. It may be due to my poor fund of knowledge I cannot understand it-that we should admit. The lines, as stated in the Bhagavad-gītā, they are as perfect as anything. But if I cannot understand it, that is my lack of knowledge, my poor fund of knowledge. Therefore Kṛṣṇa has suggested or ordered in this Bhagavad-gītā,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Because there may be some difficulty. Just like here Kṛṣṇa says that gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. He is ordering completely that the subject matter of this body is not very important thing. The most important thing is to understand about the spirit soul which is within the body. But at the present moment the whole world is giving simply stress on the body. Just like last night there was question, that to serve the humanity. Yes, serve the humanity… Is it not a service to the humanity to give real knowledge? But the service to the body is not neglected. Just like we are giving this knowledge to the world. It does not mean that we are starving or anyone who comes to us, he will starve. In our Māyāpur center daily one hundred men are being fed. And in our Bombay center… Similarly, in our Los Angeles… In all centers our temple is open. Any man can come and eat and live with us. Here also, we have opened temple. We invite anyone. If one person thinks that he is in scarcity or he has no… I don't think in your country such person is there. But still, if there is, he is cordially invited, "Please come and live with us. We shall supply all, everything, necessities of life." But you shall have to live with us as we live. That's all. That is the only condition.

So there is no scarcity if we believe in Kṛṣṇa. If Kṛṣṇa is the Supreme Personality of Godhead, then there will be no scarcity. Actually there is no scarcity. You have been already informed that we have got ninety-five centers and we are spending seventy to eighty thousand dollars per month. But we have no fixed-up income. We are traveling all over the world with party. You can imagine. This is very expensive job. But Kṛṣṇa is supplying us all our necessities. Why not? If you are serving for the Supreme Personality of Godhead, why He will not supply you? Kṛṣṇa is supplying food to everyone, those who are not devotees, and why not to the devotees? What we have done? Those who have denied the existence of God, they are also being fed by Kṛṣṇa, or God. And we are preaching the glories of God. Why we shall be in want? That is not possible. And actually we are not. So this is not very important subject matter. Therefore Kṛṣṇa says, automatically, if you take care of the spiritual side of your existence, the material side of your existence will be automatically taken care, automatically. Therefore Kṛṣṇa says, gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [Bg. 2.11]. The so far the body is concerned, either it is dead… Dead, so far dead body is concerned, everyone knows that now it is useless. But even the living body's function, that is also useless. Because, after all, it is useless. It is useful so long the spirit soul is there. Therefore the spirit soul is important, not this body. So actual knowledge means to understand what is the spirit soul, what is its nature, what is its necessity, how it is living, what is the ultimate goal. So many things are there. But unfortunately, there is no educational institution. We are trying with little effort to give this education to the people. It is essential because Kṛṣṇa says, gatāsūn agatāsūṁś ca. So far material part of our existence is concerned, there are so many institutions or so many government. They are taking… Just like take, for example, hospital. There are hundreds and thousands of hospital, but where is the hospital for treating the spirit soul? They have no knowledge. They have no knowledge even, what to speak of hospital. This is the hospital. This Kṛṣṇa consciousness temple is the hospital for the diseased spirit soul. And everyone is diseased. Come to this hospital. We shall take care of you and cure your material disease.

Thank you very much. Hare Kṛṣṇa.

Devotee: Before you have the opportunity to ask Śrīla Prabhupāda any questions, we'd just like to tell all of you that we have opened a temple now in… [break]

Guest (1): Prabhupāda, in the Christian faith there is the idea that God made it possible for life to be created. He made it possible for the processes of the universe to continue. Is this the same with Kṛṣṇa? Does He make it possible for these things to happen or does He make them happen, or does…? Does He create the universe?

Prabhupāda: What is, that question?

Śyāmasundara: Does Kṛṣṇa create the universe or does He just make it possible to be created?

Prabhupāda: No, the universe, this material world, is created by God. That's a fact. But if the question is that whether God has created this body for suffering in this material world, that is not God's creation; that is our creation. Just like the government creates the prison house. That does not mean that government wants that somebody should be criminals and fill up this prison house. It is a freedom to the citizens. Government creates university also, or government creates prison house also. But it is your freedom. You make your choice: either you go to the university or you go to the prison house. It is your choice. Just like government opens some liquor shop, gives license. That does not mean that government is encouraging drinking. The liquor shop is there. Those who are drunkards, they can go. That's a facility. That's all. Otherwise, that is not encouragement. Similarly, the… When God created this material world… I think in your Bible also it is said that the Adam and Eve, the forbidden apple… That means He made some rules and regulations, "Do this; do not this." And if you do this, what is not sanctioned, then you suffer. God forbade not to eat the apple-I do not know actually-but by the request of Eve, Adam ate it, and he became conditioned. Similarly-it may be story-but the fact is that God created this world. That's a fact. And He created the rules and regulation also. That is called Vedic knowledge. And in the Vedic knowledge there are injunctions: "You do this; you do not do this." If you follow the Vedic knowledge, then you have come to this world for enjoyment, so your regulated enjoyment will satisfy your senses; at the same time, you will be able to go back to home, back to Godhead, again. But if you do not follow the regulative principles, if you simply try to enjoy, exploit, this material world, then you will be implicated. So in the beginning you may come in this material world as Brahma, and gradually, by your propensities, you may glide down to become the insect of stool. That is… That responsibility is yours. That is not God's responsibility. You can elevate yourself. Just like at the present moment we have got this human form of body. We can hear the instruction of God, and we can again elevate. That is possible. That is stated in the Bhagavad-gītā:

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

Therefore as we are representative of God, we are canvassing door to door, "Please become Kṛṣṇa conscious and make your life successful." That's all. Now it is up to you to take it or reject it. That is your business. Our business is to canvass. The representative goes to secure business door to door. Somebody purchases; somebody does not. So that is not representative's concern. Similarly, our concern is that we shall dedicate our life to preach this Kṛṣṇa consciousness movement all over the world. Now it is up to you to accept it or not to accept it.

Guest (2): How do you relate Christ with Kṛṣṇa?

Prabhupāda: Christ has already explained. He is son of God. And Kṛṣṇa, we accept He's God.

Guest (2): What does Kṛṣṇa say?

Prabhupāda: God.

Woman (1): Your Divine Grace, I would like to ask you. I know that Kṛṣṇa is very merciful, and He has allowed us many, many births. Do we take these births in a human form all the time, or perhaps do we take a birth in perhaps an ant or a rat or a dog, or will it always be in the human form if we believe in Kṛṣṇa consciousness now?

Prabhupāda: If you believe in Kṛṣṇa consciousness, even if you are not successful to finish the business of Kṛṣṇa consciousness in this life, next life your birth is guaranteed as human being, either in a very rich family or in a very pure family. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo sanjāyate [Bg. 6.41]. Yoga-bhraṣṭaḥ. Just like every one of us, we are trying to be successful in Kṛṣṇa consciousness. Suppose that due to some reason we fall down. There is possibility because māyā, illusory nature, is very, very strong. So we may become victim. So there is no… This question was raised by Arjuna, and it was replied by Kṛṣṇa. So there is no question of wrong. A person who is in Kṛṣṇa consciousness… Everyone should try to finish this business. Why one should wait for another life? We have got this opportunity. Let us finish. And what is the difficulty to remain always thinking of Kṛṣṇa? Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. And the process is very simple. That I already explained: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So adopt this process. Then your… In this life you get Kṛṣṇa. But even if you are not successful, then a Kṛṣṇa conscious person is guaranteed next life human form of life, and that is also either in very rich family or… Śucīnāṁ śrīmatāṁ gehe [Bg. 6.41]. Śucīnām means very pure family, and śrīmatāṁ means śrī-mat, fortunate, rich. Śrī means riches, and mat means possession, one who possesses. There are so many suffix. So anyone who takes birth in rich family, he should remember that "Kṛṣṇa has given me this chance that I have no material problem. So I have got enough time. Let me chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma…" And so far pure family is concerned, suppose one is born in a nice brāhmaṇa family, a Vaiṣṇava family, he gets chance immediately by his father's example, by his mother's example, by his family tradition. So naturally he gets the chance. Just like our children. These boys and girls who are married, they have got children. They are getting chance from the very beginning. The Śyāmasundara's daughter, Sarasvatī, she is wonderful girl. She is a child, but she never goes outside the spiritual consciousness. She makes her ārati. There are many boys. There is one boy, "D.D.D.," I call him. He is always engaged in making ārati, in worshiping Jagannātha. His father sent him some toys. He did not take it. So I asked him, "Why you are not taking the toys?" And he said, "It is māyā." (laughs) So you can train your children from the very beginning and make his life… That is the duty of father and mother. The Vedic injunction is: one should not become a father, one should not become a mother, unless they can help the child from the imminent danger of death. So who can save? Unless one is Kṛṣṇa conscious, nobody can escape the cycle of birth and death. Nobody can. This is the only process if you want to stop. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, there is no more birth in the material world. You get immediately transferred to the spiritual world, and you get your eternal, blissful, knowledge life.

Woman (3): Would you teach that you've been first master on this?

Devotee: She's asking if you are the first master, what you are teaching.

Prabhupāda: No, we have already explained. From Kṛṣṇa. Kṛṣṇa is the first teacher of this Kṛṣṇa philosophy. So we are taking it, carrying the same instruction.

Devotee: She wants to know if you're the first to come to New Zealand.

Prabhupāda: Oh, yes. This is first time I have come to New Zealand. So thank you very much. Now have saṅkīrtana. [break]

Guest (1): …views of Kṛṣṇa towards Westerners and drugs, especially by the young?

Devotee: "What is the views of Kṛṣṇa consciousness in regard to the people using drugs for spiritual enlightenment?"

Prabhupāda: That is not very palatable. Kṛṣṇa does not allow drugs in our movement. No. Kṛṣṇa says,

yeṣām anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One cannot take to Kṛṣṇa consciousness unless he is completely washed of all sinful activity. So we forbid four things because they are pillars of sinful activities: illicit sex life, intoxication, meat-eating, and gambling. Unless one gives up these four sinful activities it is not possible to approach Kṛṣṇa. Kṛṣṇa clearly says in the Bhagavad-gītā, yeṣām anta-gataṁ pāpam. Pāpam means sin. One who has finished the sinful activity… And these are four pillars of sinful activity. So we have to voluntarily give up these habits. That is called austerity, penance. The human life is meant for austerity and penance, not for increasing the items of our sense gratification. That is animal life. Human life is meant for restraint. Laws are for the human being. When you go to the street-"Keep to the left"-this law is meant for human being, not for the dog. The dogs can go from left to right; he has no punishment. But if you go from left to right, violating the rules or violating the color, symbol, signal, then you will be immediately arrested because you are human being. So all the laws or injunctions are for human being. So human being, human life, is very responsible life. As you cannot violate the state law, similarly, you cannot violate the laws given by God. That is called dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the laws of God. If you violate, then you are punished. That's all. All right. [break] So ladies and gentlemen, I thank you very much. (end)

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Lecture at Art Gallery

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Auckland, April 16, 1972

Prabhupāda: Ladies and Gentlemen, I thank you very much for your coming here and giving us a chance to speak about the absolute artist. Kṛṣṇa's name is Naṭabara, Naṭabara. Naṭabara means the greatest dramatic dancer. And another, His name, is Naṭo nāṭyadharo yathā. He is dancing in such a nice way that He (is) attracting everyone. So in the Vedas it is said about Kṛṣṇa how great artist He is. Na tasya kāryaṁ kāraṇaṁ ca vidyate. The Absolute Personality of Godhead, He has nothing to do personally. Na tasya kāryaṁ kāraṇaṁ ca vidyate. Kāryam means work. He hasn't got to perform any work, although He is the greatest worker. Na tasya kāryaṁ kāraṇaṁ ca vidyate na tasya samaḥ adhikaś ca dṛśyate. And nobody is found greater than Him or equal to Him. In this world every one of us, we know that "Somebody is lower than me, somebody is greater than me, and somebody is equal to me." That is our experience. We cannot say that I am or you are absolute. Nobody is absolute. However you may be great in the estimation of others, you will find somebody is greater than you, and somebody is lower than you, and somebody is equal to you. But so far the greatest Absolute Personality of Godhead is concerned, na tasya samaḥ adhikaś ca dṛśyate. By experimental study, by research work by great saintly persons, sages, they have concluded, na tasya samaḥ adhikaś ca dṛśyate: "Nobody is found samaḥ," means "equal to Him, or adhikaḥ." Adhikaḥ means greater. That is the experience. And still, He has nothing to do. Na tasya kāryaṁ kāraṇaṁ ca vidyate. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. "His energies are multi, multifarious, various kinds of energy." And the energies are working so nicely as if, svābhāvikī jñāna-bala-kriyā ca, natural gift, knowledge, art, svā bala-kriyā, and strength. Svābhāvikī jñāna-bala-kriyā. Just like you are artist. You are painting one picture, one flower, very nice flower. You have to take your brush, the color and the plate, so many things, and you are taxing your brain, how to make it beautiful. But you see one rose flower in the garden. Not only one rose flower, many millions of rose flowers, they are coming out very artistically painted. But when we ask, the answer is that "It is nature." But if we go deep into the matter, what is this nature? Nature means a working instrument, that's all, an energy. That is nature. There is energy or śakti, energy, power. There is power. Without power, how the rose flower is coming to beautiful shape from the bud? There is power. That power is Kṛṣṇa's power. But that is so subtle and working so nicely that overnight we see that a beautiful flower has come out. But there is working, there is brain. But they are working so swiftly and subtly, we cannot see how it is being worked. Just like when you paint one picture, I can see, everyone can see that you are working. But this painting or this working of the actual rose flower, that is also being worked out by several energies. Don't think that is has coming out automatically. No. Nothing comes out automatically. It is coming out of the energy of the Supreme Lord, but the energies are so subtle, nice and artistic that all of a sudden you see a nice flower.

So He is the greatest artist. Just like nowadays, the electronic age, the artist or the scientist just pushing on one button and it is working so nicely. Nowadays it is very easy to understand. In the aeroplane the pilot is simply pushing on button, and such a huge machine, just like a small city, it is flying in the sky, and the wings are working, the machine is working. But we see that a person is simply pushing some button. As it is materially possible, that a man of this world can work so wonderfully simply by pushing some button, so how much great is God, or Kṛṣṇa-"God is great"-how His brain is fertile, how energies are fine, that simply by His desire, "Let there be creation," immediately everything is there. So that is the greatest artist. Simply we have to understand. If we take things very insignificantly, "Ah, by nature," but you cannot explain what is nature. In the garden you see different flowers are coming out. The same ground, the same water, but different flowers are coming out, different flavor, different color, all different, varieties. So the answer is bījo 'haṁ sarva-bhūtāni. He is the seed. He is the seed. You have seen the banyan tree, a small seed. But this small seed has got so potency that if you sow it in a nice place and water it, one day it will come, a big banyan tree. Now, what are the potencies, what are the artistic arrangement, scientific arrangement, within that small seed that it grows a big banyan tree? Not only a big banyan tree, but also many millions of big fruits, and within each fruit there are millions of seeds, and each seed contains the potency of another tree.

So where is your science in that way? Where is that artist within this material world? Where is that pleasure of that artistic work? These things should be enquired. It is called athāto brahma jijñāsā. In the Vedānta-sūtra this is the first aphorism, that "In the human form of life these enquiries should be made. These studies should be made." This is a fact. You cannot manufacture such machine that automatically a rose flower is coming out. You cannot make a chemical combination or a tablet which contains a big banyan tree, automatically will come out. So don't you think there is need of artistic brain and scientific brain? If you simply say, "It is nature," that is not good explanation. But the Vedas gives us information, "No." Janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth is He from whom everything is being generated." First aphorism is athāto brahma jijñāsā. Greater thing. We are engaged in smaller thing. We become amazed when we see a small sputnik is flying in the sky, and it is trying to go to the moon planet, and we are giving all credit to the scientist, and scientist is challenging, "What is God? Science is everything." But if you are cool brain, then you will see that now, in comparison to the sputnik, there are millions and trillions of planets and stars, big, big planets like sun planet, which is fourteen hundred thousand times bigger than this earth. Apart from sun planet, if we take this teeny planet, earthly planet, on which we are living, there are so many oceans, so many mountains, skyscraper buildings. But if you go above this planet a few thousand miles, oh, you will see just like a spot, this big planet. You will see just like a spot. Not only spot, this one planet, but there are millions of planets. They are floating in the sky like swabs of cotton. So if we give so much credit to the artist who has manufactured this sputnik, how much credit we shall give to the person who has manufactured this arrangement? This is Kṛṣṇa consciousness, to appreciate the greatest artist. You are all artists, but when we appreciate the greatest artist, Kṛṣṇa, then our life is successful. Otherwise, whatever we are doing, it is said that we are being defeated unless we come to the point to appreciate the greatest artist who has created all this arrangement.

That appreciation we find in the prayers of Brahmā, Brahmā, who is the creator of this universe. So he is writing in appreciation of Govinda. Now, so far this universe is concerned, it is said,

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

Now, we are trying to understand the planetary system by our scientific method, but we could not finish even studying one nearest planet, the moon planet, and what to speak of other millions and millions of planets? You see? But we get this knowledge directly from Brahma-saṁhitā. What is that? Yasya prabhā prabhavato jagad-aṇḍa-koṭi. By the effulgence, glaring effulgence of the rays of the body of Kṛṣṇa, yasya prabhā prabhavato, there are innumerable universes. We cannot study even one universal position, but we get information from this Brahma-saṁhitā that there are innumerable universes. And in each and every universes there are innumerable planets. Yasya prabhā prabhavato jagad-aṇḍa-koṭi. Jagad-aṇḍa means universe, and koṭi means hundreds and thousands. One hundred times of one hundred thousand. That means innumerable. There are innumerable universes-innumerable suns, innumerable moons, innumerable planets. So this is being possible in the effulgence, brahmajyoti, of Kṛṣṇa. Kṛṣṇa's bodily effulgence is called brahmajyoti. It is stated in the Bhagavad-gītā, brāhmaṇaḥ ahaṁ pratiṣṭhā. The brahmajyoti… Those who are jñānīs, those who are trying to approach the Absolute Truth by mental speculation, by dint of our teeny knowledge, they can, utmost, approach to this brahmajyoti. But that brahmajyoti is only emanation of the bodily effulgence of Kṛṣṇa. Yasya prabhā prabhavato [Bs. 5.40]. Just like the light and the illumination is coming from the light, from that localized bulb, similarly, the brahmajyoti is coming out. Just like the sunshine, the best example, the sunshine, illumination of the sunlight, sunshine, is coming from the sun planet. The sun planet is localized. We can see it. And the effulgence, and the bodily effulgence of the sun planet is distributed all over the universe. Similarly, sun planet is one of the material creation of Kṛṣṇa. But as the moon planet reflects the sun planet, similarly the sun planet also reflects brahmajyoti, and the brahmajyoti comes out of the bodily effulgence of Kṛṣṇa. This information we get from Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So therefore the greatest art is to understand Kṛṣṇa. Greatest art. If we actually want to be artist, then we shall try to understand or try to be intimately associated with the greatest artist, Kṛṣṇa. For this purpose, this society is established. This Society's name is International Society for Kṛṣṇa Consciousness. The members of this Society are trained to see in everything the display of Kṛṣṇa's artistic sense. That is Kṛṣṇa consciousness. In everything the devotee sees the artistic hand of Kṛṣṇa. That is Kṛṣṇa consciousness. And actually that is so. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. Kṛṣṇa says in the Bhagavad-gītā that "Whatever you see, everything is emanation from Me." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. "Everything comes out of My energy." Mattaḥ sarvaṁ pravartate. Everything. Iti matvā: one who understands this fact that Kṛṣṇa is the origin of everything, sarva-kāraṇa-kāraṇam… [Bs. 5.1].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The īśvara… Kṛṣṇa is īśvara, supreme controller. Just like in your Institute there is a director who gives you direction, similarly, the supreme director, artist, is Kṛṣṇa. Īśvaraḥ paramaḥ. He is giving direction. Īśvara, controlling everything. Here in this material world we have got experience of a controller. Every one of us is a controller. You are controller, I am a controller. But above me there is another controller. And above that controller there is another controller, another, another controller. You go on searching out controller after controller. When you come to the supreme controller, that He is not controlled by everyone but He controls everyone, that is Kṛṣṇa. That is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. This is our definition of God. God means controller. So everyone is controller. In that sense everyone is god. But everyone is not supreme God, supreme controller. Suppose I am controlling some of my students. But I am being controlled by somebody else. Similarly, he is also controlled by somebody else. That is our practical experience. But the supreme controller means who is not controlled by anyone, but He is controller of everyone. That is God. Nowadays it has become a cheap business, to see so many Gods. But you test this, whether he is controlled by anyone. If he is controlled by somebody, then he is not God. If He is simply controller, then you can accept Him as God. That is the definition of God, a very simple definition.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So sac-cid-ānanda… There is… In the Vedānta-sūtra there is another aphorism, that ānandamayo 'bhyāsāt: (Vedānta-sūtra 1.1.12) "By nature the Supreme Absolute Person is ānandamaya." The artistic sense… You are engaged in artistic work just to have a pleasure, ānanda. Ānandamayo 'bhyāsāt. That pleasure, rasa, a mellow… By painting one picture, you enjoy some rasa or mellow; otherwise why you are working so hard? There is a pleasure. So Kṛṣṇa is raso vai saḥ. Raso vai saḥ: "He is the reservoir of all pleasure." Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. These words are used. Sat, cit, ānanda. Ānanda means pleasure. His pleasure potency is Rādhārāṇī. You have seen the picture of Rādhā and Kṛṣṇa. So Rādhārāṇī is the manifestation of Kṛṣṇa's pleasure potency. He has got, as I have already explained, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies, and one of the energy is pleasure potency. That is Rādhārāṇī. Kṛṣṇa is addressed in the Bhagavad-gītā, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So parabrahma. Now, Brahman means biggest. So for Brahman happiness… That you have got experience within this world, that for achieving brahma sukha, or the greatest pleasure, ananta, unlimited pleasure…

ramante yoginaḥ anante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahma ity abhidhīyate
[Cc. Madhya 9.29]

What is the meaning of Rāma, Rāma-Kṛṣṇa? So Rāma means ramante, enjoys, rāma. So who enjoys? Yoginaḥ, big, big yogis. Rāmante yoginaḥ. The greatest of all yogis is the bhakta-yogī.

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

These are the Vedic versions, that highest yogi… There are many kinds of yogis. The topmost yogi is he who… Yoginām api sarveṣāṁ mad-gata āntarātmanā. The yogis, they try to find out by samādhi the Supreme Person within the heart… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogi's, yogi's business is dhyānāvasthita, in meditation, in full samādhi, he is seeing the Supreme Personality of Godhead, four-handed Nārāyaṇa. Viṣṇu-devānanda. Ānanda. They are taking pleasure by seeing Viṣṇu within the heart. Viṣṇu is within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. The Supreme Person in His Paramātmā feature, localized feature, He is existing in everyone's heart.

So yogi, the ultimate yogi, ultimate yoga process is to be situated in samādhi, samādhi. Samādhi means forgetting everything external, simply concentrating on the form of Viṣṇu. Therefore this is said:

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasa paśyanti yaṁ yoginaḥ
[SB 12.13.1]

Dhyānāvasthita, in full samādhi, in meditation, the yogis, they see the Supreme Personality of Godhead. This is the yogi. And out of all those yogis, the Kṛṣṇa form… Kṛṣṇa has got many forms. Advaita acyuta anādi ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs. 5.33]. Ādyaṁ purāṇa-puruṣam. Kṛṣṇa has multiforms. He is the Yogeśvara. The yogis, they can also sometimes expand to many-fold forms. There is only one instance in the śāstra. There was a Saubhari Muni. He was a great yogi. He expanded himself to eight forms. So yogis, they can. But if a yogi can expand himself into eight or, say, several forms, how much potency is there in the yogeśvara. Kṛṣṇa is called yoge… Yatra yogeśvaro hariḥ. Yogeśvara [Bg. 18.78]. He is the master of all mystic powers, Yogeśvara. So He can expand Himself in many forms, multiforms. That is explained. Advaita acyuta anādi ananta-rūpam. Ananta-rūpam. Ādyam, but He is the original person. Purāṇa-puruṣam, the oldest person, because He is the original. Nava-yauvanaṁ ca, but He is still young man. You have seen the picture of Kṛṣṇa. You will never see Kṛṣṇa as old man. When Kṛṣṇa was in the battlefield of Kurukṣetra… You have seen the picture. Kṛṣṇa is driving the chariot of Arjuna. At that time His age was not less than hundred years. He had great-grandchildren. But you have seen the picture. He was looking like a boy of sixteen to twenty years. Therefore Kṛṣṇa is described in the Vedic literatures as nava-yauvanaṁ ca. Kṛṣṇa's body… Therefore His body is spiritual body. The spiritual… When you get your spiritual body, you also get nava-yauvanam. Those who are associating with Kṛṣṇa in the Kṛṣṇa planet or those who are associating with Nārāyaṇa in the Vaikuṇṭha planets, they are also ever-young. Their bodily features are exactly like Nārāyaṇa. It is called sārūpya-mukti.

So this Kṛṣṇa consciousness movement is a great science of understanding what is God. Simply with vague idea, "There is God," that is not sufficient. That is good, simply to understand "There is God." Generally, they do not believe that there is God. But if somebody says, "Yes, there is God, but I have no business with Him," no, you should know God, actually what is His name, what does He do, where is His residence, what is His business. You should know this. And these things are possible to understand in this human form of life. We go to the human society to speak of Kṛṣṇa consciousness. We do not go to the society of animals, because they have no capacity to understand. Their body does not permit to understand what is God. But the human society… It doesn't matter whether he is born in India or Czechoslovakia or Russia. I have been in Russia also. It is not that, that they are godless. The population is as good as in other country, but the government is suppressing. So that is another chapter. We have some devotees in Russia, very young men. They are very much interested in Kṛṣṇa consciousness, and they are chanting, although silently, so that government may not hear. There will be danger. So Kṛṣṇa consciousness is so nice, and it is a great science. Unfortunately, there is no arrangement in any university, in any educational institution, or any arts or science college, "What is God?" There is no such arrangement. This is the most regrettable condition of the present society.

So without understanding of God's science, Kṛṣṇa-tattva, or the science of Kṛṣṇa, the life is simply animal life because animals, they do not understand what is science of Kṛṣṇa, or God. Therefore human society without God consciousness, without any knowledge of the science of God, it is animal society. Actually it is happening. The world is now full with so many problems, so many difficulties, because the chance of human life is being misused. The intelligence of… Higher intelligence… We have got higher intelligence than the animals. The animals also live on this land, but they cannot utilize their intelligence for constructing a nice building, nice garden or industry or trade or car, because they have no brain. But the human being has got higher brain, higher brain capacity. That should be utilized not only for bodily comforts… Bodily comforts, the animals, they are also trying. Bodily comforts means to eat, sleep, to have sense gratification and to defend. So that is being (done) by the animals also, in their own way. So if we simply devote our time for these animal necessities of our life, then we are no better than animals. The higher intelligence should be utilized to know God, or Kṛṣṇa. When we say "Kṛṣṇa," Kṛṣṇa means God. Simply, generally to say God, but we give "Kṛṣṇa," the actual name of God, the actual residence of God, the actual activities of God, actual form of God, actual associates of… So many things we give. So simply to know God… Just like to simply to know one, two, three, four, five, six, seven, eight, nine, mathematic. Mathematic means nothing but one, two, three, four, five, six, seven, eight, nine. That's all. Now you can exchange in different ways-it becomes different number. But actually it is one, two, three, four, five, six, seven, eight. So simply to know one, two, three, four, five, six, just like your daughter chants one, two, three, four, five, six, nineteen, eighteen, so that is not sufficient. You must know higher mathematics, how to adjust this one, two, three, four, five, six, seven, eight, nine. That is higher mathematics. Higher mathematics does not mean that some other figures are brought in. The same one, two, three, four, five, six, seven, eight. But you must know how to adjust these nine figures-one, two, three-and that is science of God. Simply to know, that is very good. Those who are atheists, they are declining to accept the existence of God. They are less than animals. Less than animals. The animals also, they are afraid of some higher authority. But these atheists, they are not afraid of higher authorities. Although they are being kicked by the laws of material nature in every moment, still, they are proud, ”No, there is no God. There is no God.”

So that is a very abominable condition of life, less than animals. That is stated in the Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. The atheist class men are described as the lowest of the mankind, duṣkṛtinaḥ. Why? Narādhamāḥ, na duṣkṛtinaḥ: always engaged in sinful activities. That na māṁ duṣkṛtino mūḍhāḥ, and rascals. Prapadyante narādhamāḥ, and lowest of the mankind. So ”They are very educated.” Māyayāpahṛta-jñānā: ”Their knowledge has been taken away by the illusory energy.” Why? Āsuri-bhāvam āśritāḥ: ”Because they have taken to the philosophy of atheism.” So their position… Of course, we approach everyone to preach this science of God consciousness, but it is very difficult. Those who have taken to this atheistic view, āsuri-bhāvam āśritāḥ… Āsuri… Just like we have got examples in our Vedic science, Vedic knowledge. There were many atheistic persons like Kaṁsa, Rāvaṇa, Hiraṇyakaśipu, Dantavakra, they never accepted existence of God. But they had to accept the existence of God at the time of death. Therefore in the Bhagavad-gītā it is said, mṛtyuḥ sarva-haraś ca aham, that ”Death, which takes away everything from everyone, that is… That death I am.” So if we don’t try to see God during our lifetime, then there will be an incidence which is sure-”As sure as death.” That death is God. So to the atheistic person death is God. And to the theistic person, they can see, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed love of God, oh, they are enjoying the transcendental pleasure in every moment by seeing the artistic work of Kṛṣṇa. So that is the position of a devotee.

So we request everyone to become devotee and Kṛṣṇa conscious so that you will find everywhere the artistic work of Kṛṣṇa, everywhere. Sarvatra sphuraya tāra iṣṭa-deva-mūrti, sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. Just like if you are drinking water… These things are very nicely described in the Bhagavad-gītā. So you are thirsty; you require water. And when you drink water, you feel so much pleasure. Sa vai. Kṛṣṇa is the reservoir of pleasure, all pleasure. So raso vai saḥ. So that pleasure, by drinking water, that pleasure is Kṛṣṇa. That is stated, raso ’ham apsu kaunteya [Bg. 7.8]. For ordinary person who cannot appreciate Kṛṣṇa, Kṛṣṇa is giving instruction that ”When you drink water, the taste which quench your thirst and you feel relief, that is Kṛṣṇa.” Raso ’ham apsu kaunteya. [break] …in day and night. So if you simply try to understand that this taste is Kṛṣṇa, or God, you become God conscious. You become Kṛṣṇa conscious. So it is not very difficult to become Kṛṣṇa conscious. Simply you require little training. And if you read Bhagavad-gītā as it is, without any rascaldom, I mean to say, interpretation, as it is, the way it is stated, raso ’ham apsu kaunteya, if you take this, you become God conscious. You become Kṛṣṇa conscious. And if you become Kṛṣṇa conscious, then your life is successful. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. It is very easy and no loss, but the gain is very great. Therefore we request you all who are present, try to become Kṛṣṇa conscious. Read Bhagavad-gītā As It Is, and you will find all information how to become Kṛṣṇa conscious. Or if you don’t like to read Bhagavad-gītā, please chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. You will be Kṛṣṇa conscious.

Thank you very much. Hare Kṛṣṇa. [break]

Woman: …comment on the coming so-called revolution, or the second coming that is being prophesized by various people for the past fifty-odd years? Do you have any thought on this? Do you expect it?

Devotee: Second coming of who?

Woman: The second of either Christ or a total changeover in the evolution of this planet.

Devotee: Here it is. (laughter)

Prabhupāda: What is that?

Devotee: Hare Kṛṣṇa. She says do you have any views that for the past fifty or hundred years people have been predicting that there is going to be like a second coming or a spiritual changeover which will have an effect on the whole planet.

Prabhupāda: So that is being done now.

Woman: There’s a time, they say, the late 1980’s or the 1990’s, there is to be…

Prabhupāda: Yes, the signs are like that. People are taking this Kṛṣṇa consciousness movement very rapidly all over the world.

Woman: But it’s just the general way.

Prabhupāda: So it is not very astonishing if by 1980 there are majority population, chant Hare Kṛṣṇa and dance. There is no… Because it is growing. Now, here is a girl, my disciple. His (her) original name was Janne. Now he (she) is devotee. And she was dancing in a different way. Now she is dancing Kṛṣṇa conscious. She was a very reputed artist, you know, in Australia. Now she has given that. She was earning hundreds and thousands of dollars, but she has given up everything. Now she is Jagat-tarani: she is delivering the world by dancing with Kṛṣṇa consciousness. So that is quite possible. It is very simple. Therefore there is every possibility. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. Paraṁ dṛṣṭvā nivartate. Paraṁ dṛṣṭvā, when one sees better thing, he gives up the inferior thing. That is nature. So this Kṛṣṇa consciousness movement is better engagement of life. So as soon as one understands this philosophy, he gives up the lower engagement and comes to this Kṛṣṇa consciousness.

Guest (1): Is it possible for us to know the source of Kṛṣṇa?

Prabhupāda: Source of Kṛṣṇa? Well, Kṛṣṇa is the origin. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. We are trying to understand the source of Kṛṣṇa because we have no other experience. We have got only experience that everything has got a source. You go on searching out. Just like you are caused by your father. Your father is caused by his father. His father is cause of… In this way go on researching, researching, then you come to Brahmā, the original person in this universe. Then Brahmā is also caused by Garbhodakaśāyī Viṣṇu. The Garbhodakaśāyī Viṣṇu is caused by Kāraṇodakaśāyī Viṣṇu. The Kāraṇodakaśāyī Viṣṇu is caused by Saṅkarṣaṇa. Saṅkarṣaṇa is caused by Nārāyaṇa. Nārāyaṇa caused by Baladeva. Baladeva is caused by Kṛṣṇa. Therefore Kṛṣṇa is the origin, cause, of everyone. He has no cause. He has no source. He is the original source of everything. Ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] ”I am the source of everything.” And Brahma-saṁhitā, sarva-kāraṇa-kāraṇam: [Bs. 5.1] ”The cause of all causes.” So Supreme Lord is the cause of all causes, but He is not caused by anyone. That is His supremacy. He is not caused by everyone. He is svarāṭ. He is described in the Vedic, svarāṭ, ”self-evident.” That is God.

Guest (2): You speak of knowing the creator. Jesus Christ said that ”No man comes to the father”-and I always understood by this he speaks of the creator-”but by me.” What do you think of Jesus Christ?

Prabhupāda: Yes, he says nice thing, ”Father.” Kṛṣṇa is the supreme father. That is described in the Bhagavad-gītā: ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He instructs to Arjuna, ”My dear Arjuna, all these multiforms of living entities, 8,400,000 species of life, their mother is this material nature, and I am the seed-giving father.” So there is no contradiction between Jesus Christ’s description and our Vedic description. God is the supreme father. That’s a fact. He says, ahaṁ bīja-pradaḥ pitā. Pitā means father. So He is father of all living entities in different forms. That information we get from Vedic literatures.

Guest (3): You reach Kṛṣṇa consciousness by chanting. That’s one of your methods, anyway.

Prabhupāda: Yes.

Guest (3): In the Bhagavad-gītā Kṛṣṇa perhaps tells Arjuna there’s more than one method of attaining consciousness of Him, and those methods are suited to various types of people. I just wonder if you consider that the chanting method is just one or whether it’s the only one.

Devotee: In the Bhagavad-gītā Kṛṣṇa describes different yoga processes. And he wants to know…

Prabhupāda: Yes. But He summarizes the yoga processes in the Sixth Chapter, last verse, yoginām api sarveṣāṁ: [Bg. 6.47] ”Of all the yogis, one who always thinks of Me with faith and love within himself,” yoginām api sarveṣāṁ mad-gata āntarātmanā, ”within the heart, within himself, always think of Me, Kṛṣṇa,” śraddhāvān bhajate yo mam, ”engaged in devotional…,” sa me yuktatamo, ”he is the highest, topmost yogi.” He has described different process of yoga system. That’s a fact. But He concludes that one who is thinking of Kṛṣṇa always within himself with faith and love, he is the topmost yogi. So we are teaching our disciples to think of Kṛṣṇa always, twenty-four hours. This Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, if you chant and hear the word ”Kṛṣṇa,” then you become the topmost yogi. And simplest method-anyone can practice it. God has given you the tongue, and you can chant ”Kṛṣṇa.” Actually they are chanting everywhere, in all parts of the world, very easily, even a child. So this yoga system is recommended especially for this age because other yoga systems are very difficult processes for the present age. The haṭha-yoga system, to sit down in a sacred secluded place, straight right-angular, and looking towards the end of the nose, this is not possible for everyone. Therefore the topmost yoga system is to chant the Hare Kṛṣṇa mantra. And actually it is happening. Now our students all over the world, simply by chanting this holy name of God, Hare Kṛṣṇa, they are quickly advancing in spiritual knowledge, that’s a fact. Now stop. (end)

720417LE.AUC
Lecture at Auckland University

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Auckland, April 17, 1972

Prabhupāda: …known as Saṅkīrtana Hare Kṛṣṇa Movement. The chanting Hare Kṛṣṇa, you have already heard. Superficially it may appear the repetition of the same word, but every mantra with effect is chanted like that. It requires little practice. So the effect of this mantra is stated by Lord Caitanya Mahāprabhu: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. It will cleanse your heart. If you go on chanting this Hare Kṛṣṇa mantra, then gradually the dirty things which are accumulated within our hearts, that will be cleansed. This is the process.

The dirtiest thing now within our heart is the bodily concept of life. Actually, this is the misconception of whole situation of the modern world. If anyone is in bodily concept of life that ”I am this body,” then the basic principle of our life becomes on the false platform, because I am not this body. This is the dirtiest thing within our heart. If you chant Hare Kṛṣṇa mantra, then gradually, by this bhakti-yoga process, we shall understand that ”I am not this body, but I am a spirit soul,” ahaṁ brahmāsmi. There is a Vedic mantra which is called aham: ”I, I am Brahman, or the spirit soul.” And if we come to that position to understand that ”I am not this body; I am spirit soul,” then other things will follow, which is stated in this Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. When one becomes Brahman-realized, that ”I am spirit soul,” then the first benefit will be that such persons will be free from all kinds of lamentation and hankering. In this material world two things are going on: lamentation and hankering. Things which we do not possess, we hanker after it, and things we do possess and, somehow or other, we lose, then it is lamenting. So actually the whole situation is lamenting because we are losing. Take, for example, this body which we have gained from our father and mother on a certain date. It is losing gradually. Suppose you are twenty years old. That means you have already lost twenty years of your total duration of life. Suppose you are to live for hundred years. So twenty years you have already lost, or you have already died up to the amount of twenty years. I am seventy-six years. That means I have also died up to the amount of seventy-six years. So the age is increasing, that is a false idea. The age is decreasing. Somebody says that ”You are seventy-six years old. Oh, you have so much increased.” I am not increased. Practically I have decreased the duration of life.

The duration of life is limited. It is already destined. According to our past activities, we have got a body whose duration of life is already fixed up. The standard of happiness and distress, that is also fixed up. You cannot change it. Suppose one has got one hundred years age to live. Nowadays nobody lives for one hundred years. Utmost, eighty years or ninety years very rarely. My grandmother lived for ninety-six years. My father lived for eighty-four years. I do not know how long I shall live, but still I am living. But duration of life in this age is gradually decreasing. You are all students of the university, but there is no science how you can increase the duration of life or how you can stop death. That is not possible. Death… Birth, death, old age and disease-these are the four problems of our life. Nobody wants to die, but death is sure. We must die. Nobody wants to take birth, but there is birth.

Now there are so many contraceptive methods for checking birth. But still, the population of the whole world is increasing. So birth, death, old age. Nobody wants to become old, everyone wants to remain young and fresh, but old age overcomes. Similarly, disease. There are scientific advancement of knowledge, you have got very effective medicines, but there is no science to stop disease or to stop death. These are the actual problems. But the problems, these problems, are pertaining to the body. The soul is different from this body. This is our misunderstanding. I am soul; you are soul. Ahaṁ brahmāsmi. But somehow or other, I have been entrapped in these bodily, material bodily changes. Changes, you can understand, that you had a body like a baby; you had a body like a child; you had a body like a boy. Now you have got youthful body. Some days after, you will get a body like me. So the body is changing, and I am the same. I can remember my childhood body, my babyhood body or my boyhood body.

So the soul is eternal and the body is changing. That is explained in this Bhagavad-gītā. Most of you are well known to this book, Bhagavad-gītā. It is widely read book all over the world. So the first instruction given in the Bhagavad-gītā is this:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

These two lines of Bhagavad-gītā, that how the soul is transmigrating from one body to another, if we simply study these two lines, then our life becomes different. But nobody cares to understand that the soul is eternal. It is changing, transmigrating from one type of body to another body. And there are 8,400,000 species or types of body, and we have been entrapped in this cycle of birth, death, old age and disease. This is our real problem. But in the university or any educational institution there is no department of knowledge to find out what is that thing which is entrapped within this body. We get this information from Bhagavad-gītā: dehinaḥ asmin dehe. Deha means this body, and dehinaḥ, the possessor of the body. Just like your shirt and coat. You are the possessor of the shirt and coat. The shirt and coat is not you. You are different from the shirt and coat. Similarly, we have got our two kinds of body: the gross body and the subtle body. The gross body is made of material elements-earth, water, fire, air, sky-and the subtle body is made of mind, intelligence and ego. So when we quit this gross body, the subtle body carries me to another gross body. This is the law of transmigration. It is not the question of belief. It is a fact that if we neglect to study this scientific knowledge, then we are missing the opportunity, because in this human form of life the developed knowledge can study what is there within this body which is so important, which missing, this body becomes worthless.

So this Kṛṣṇa consciousness movement is preaching the important portion of the body, about the soul. To understand what is the soul, to understand what is the need of the soul, why he is entrapped within this material body, how the soul can be liberated, and after liberation, what is the function of the soul-these things are our subject matter. And these things are very nicely explained as preliminary study in the Bhagavad-gītā, and for higher study, for graduate study, in the Śrīmad-Bhāgavatam. So our only request is that you are all students-you do not neglect this subject matter, this science to understand what is the soul. It is a fact. No scientific professor at the present moment can explain what is that thing missing, when the thing is missing, this body is called dead. What is the distinction of this dead body and the living body? So according to Vedic instruction, according to Kṛṣṇa's instruction, the body is always dead. But so long the soul is there, it appears to be living. Just like within your coat and shirt, so long you are there, the hand of your coat appears to be moving. Actually, the shirt or coat has no body, but because the original body is moving we see the shirt and coat is also moving. Similarly, this body is moving because the soul within it is moving. As soon as the soul is out of this body, this body will not move. So this science is very important science. That is the basic principle of understanding. It is not the question of thinking that one may believe in the existence of soul or one may not believe. But fact is fact. "Two plus two equal to four"-that is science. If somebody does not believe, if somebody says, "Two plus two equal to five" or "three," that is not scientist. Similarly, we may not believe in the existence of soul, but that is a fact. But if we want to study the subject matter very seriously and scientifically, then it will be possible to understand. But the simple method recommended in the Vedic literatures, that if you chant this Hare Kṛṣṇa, mantra then gradually your intelligence or consciousness will be cleansed and you will be able to understand that you are not this body, that you are spirit soul… Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. And if you understand that you are spirit soul, you are Brahman, then, at that time, you will become free from this blazing fire of material existence.

The blazing fire of material existence, I was just talking this morning our Swami Hanumān Goswāmī. He was speaking that at the present moment there is a movement amongst the younger section to commit suicide. Why? Why younger section are feeling such frustration and confused in spite of so much educational institution? In your Western country there is no question of poverty. You are all well-to-do, especially… I have extensively traveled over America and Europe, especially America. They are very opulent. I have traveled in Australia and come to your country, New Zealand. So far material necessities are concerned, you are all well-to-do. So why this question of frustration as Swami Goswami Hanuman Prasāda was thinking? Now the younger generation are after suicide. I do not know if this is fact. There is some dearth. So many things are. So actually, there is no cause of frustration. There is very good news for jubilation. That is this Kṛṣṇa consciousness movement. Don't be frustrated. Try to understand this Kṛṣṇa consciousness movement, how it is scientific, how it is authorized, how it is old, and how it is accepted by great ācāryas, great stalwart learned scholars, and how it is treated by the learned section of all over the world. So our request is that younger section may not feel confused and frustration. There is very nice hope. Those who are taking to this Kṛṣṇa consciousness, mostly they are younger section. Now ask them how much hopeful they are, how much jubilant they are. So my request is that-you are all young boys and girls, flowers of the country-don't feel frustration and confused. There is nice hope in Kṛṣṇa consciousness. My only request is that-you are all learned boys and girls-try to understand this philosophy and science, and you will be happy. That is my request.

Thank you very much. Hare Kṛṣṇa. (end)

720420LE.TOK

Lecture

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Tokyo, April 20, 1972

(kīrtana, prema-dhvanī, ”Tokyo Rādhā-Kṛṣṇa temple ki jaya”)

Prabhupāda: Thank you very much.

So,

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Vaiṣṇava, devotees of the Lord, they are just like desire tree. Vāñchā-kalpataru. Desire tree, of course, we have no experience, but there is description. In the spiritual world there are desire trees. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29]. It is called kalpa-vṛkṣa. So,

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Vaiṣṇava, devotee of Lord, can give you everything, whatever you desire, fulfilled, because a Vaiṣṇava can deliver Kṛṣṇa. So when Kṛṣṇa is achieved, so there is no more any desire. Just like Dhruva Mahārāja. He underwent severe austerities, penances, meditation. His purpose was that ”When I shall see God, Nārāyaṇa, I shall take benediction that I must have a kingdom better than my father or my grandfather achieved.” That was his determination. Because he was a child, so his stepmother refused to allow him to sit on the lap of his father. He became insulted, so he decided that ”I shall take from Kṛṣṇa such a kingdom which even my father or grandfather could not imagine.” It is childish determination, but it was a determination. He was a kṣatriya. His determination… And Kṛṣṇa fulfilled it. But from his part, when he saw Kṛṣṇa, Nārāyaṇa, he said, svāmin kṛtārtho ’smi varaṁ na yāce: ”My dear Lord, I don’t want anything. I have got You now.” Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42].

Actually, when one becomes Kṛṣṇa conscious… Kṛṣṇa consciousness means one can see Kṛṣṇa every moment. That is Kṛṣṇa consciousness. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who have developed Kṛṣṇa consciousness, love of Kṛṣṇa, they always see Kṛṣṇa. They do not see anything except Kṛṣṇa. That is described by Kṛṣṇa Himself in the Bhagavad-gītā. Raso ’ham apsu kaunteya [Bg. 7.8]. He is drinking water but seeing Kṛṣṇa: ”Oh, this taste of water is Kṛṣṇa.” He is eating prasādam: ”Oh, Kṛṣṇa is so kind. He has given me so nice prasādam.” So actually Kṛṣṇa consciousness means that he always sees Kṛṣṇa in every activity. He has no other vision. In the Caitanya-caritāmṛta it is said, sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti sarvatra sphuraya tāra iṣṭa-deva mūrti [Cc. Madhya 8.274]. A devotee is seeing the tree, but he is not seeing the tree. He will see how Kṛṣṇa’s energy is working, that ”Here is a tree, and it is so nice.” He sees everything, everything in relationship with Kṛṣṇa. Nirbandhe kṛṣṇa-sambandha. Everything. Therefore a Vaiṣṇava is eulogized that vāñchā-kalpataru. He… Because he can give Kṛṣṇa. Bhaktivinoda Ṭhākura said, kṛṣṇa se tomāra kṛṣṇa dite pāra. He is begging Vaiṣṇava, ”Sir, Kṛṣṇa is yours. You can deliver Kṛṣṇa.” Dhai tava pāche pāche: ”Therefore I am after you, because you can deliver Kṛṣṇa.” And in the Brahma-saṁhitā also it is said, vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. If you want to achieve Kṛṣṇa by studying all the Vedas, it is very difficult, but if you approach a pure devotee of Kṛṣṇa, he can deliver you Kṛṣṇa: ”Take it immediately.” Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. Therefore Vaiṣṇava is vāñchā-kalpataru. He can fulfill all the desires of our life because he can deliver Kṛṣṇa.

So in our paramparā system we are trying to create some Vaiṣṇavas in the world. There are many industrialists, many scientists, many philosophers, many politicians, diplomats, and leaders-so many things. They are trying also to solve the problems of the world in different ways, but they cannot do anything. It is impossible. They cannot do anything. They are themselves blind. They do not know actually what is the objective of life. So what they can give you? They can simply create problems. That’s all. Ugra-karma. By engaging you in pungent, karmī activities, life becomes most miserable. So this verse,

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo…

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

So Vaiṣṇava is the patitānāṁ pāvana… Fallen. Fallen means when one falls down from his actual position. That is called fallen. So every conditioned soul is fallen because he has fallen down from his actual position. What is his actual position? The position is that he is eternal servant of Kṛṣṇa. That is the constitutional position of living entity. But he has fallen means he has given up the service of Kṛṣṇa and he has taken the service of māyā, means so many things. Somebody is serving country, society, friendship, love, and so many things. They have created service. At last dog service, cat service. But because they have forgotten Kṛṣṇa’s service, therefore they are called fallen. These fallen conditioned soul are claimed by the Vaiṣṇavas. Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ. That is Vaiṣṇava’s duty.

So you are doing your best to do this service, Vaiṣṇava, in this remote village. Our Sudāmā Prabhu is trying to give service to Kṛṣṇa. Our position is eternal servant of Kṛṣṇa. We can give service from anywhere, from any position. It doesn’t matter where we are. Because everything is Kṛṣṇa’s property, everywhere Kṛṣṇa is there, so wherever we get possibility of rendering our service… So the literature distribution… So kindly stick to this service attitude. Never be misled by the allurement of māyā. Engage. Remain engaged in Kṛṣṇa’s service wherever you are. Kṛṣṇa will see. We don’t want any recognition from anyone else. We want recognition by Kṛṣṇa and His devotee. That's all. If they are satisfied, then our success, life success. So this place, you all a little distant from the city, but we are not concerned with the city. We are concerned for distributing this knowledge, Kṛṣṇa consciousness. So I have learned that there is a train service from here, it takes only forty-five minutes, forty-three minutes. So this place is very nice. It is… And expenditure according to our means. That is all right. When Kṛṣṇa will give us better place… This is also. Wherever Kṛṣṇa is at, that is better. That is best.

So my point is that you are all Vaiṣṇavas, try to do something good to the people, because they are all suffering. All suffering. For want of, lack of Kṛṣṇa consciousness they do not know what is the aim of life, what is to be achieved. Simply they are working hard like hogs and dogs for sense gratification. They have no other ambition. They do not believe in the next life although it is a fact there is next life. And they do not know. They are not educated there is next life. How much irresponsibly we are working. Nature's law is very stringent. If you work irresponsibly, then you can, you have to accept… Sadā tad-bhāva-bhāvitaḥ [Bg. 8.6]. If you become attached to this material enjoyment, then you will have to accept a body, and there are 8,400,000 different forms of body. You have to accept. But this education is not there, whole world. So simply these Kṛṣṇa conscious people, they are trying to educate people on this point. So it is sometimes very distressing, but never mind. Nothing is be distressed. When you serve Kṛṣṇa, there is no question of distress. Simply do your best and people will surely be benefited wherever you go. A Vaiṣṇava, wherever he goes, he makes the place sanctified. Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca. And kṛpā-sindhu. What these materialistic men can do mercy to the others? They cannot do anything. Here is the real mercy, to awaken a person to Kṛṣṇa consciousness. That is real mercy, because for want of this Kṛṣṇa consciousness he is suffering millions and millions of years. Sometimes he is becoming tree like that. Suppose here is a tree; it is standing for thousands of years. So in this way they're simply suffering. This transmigration of the soul, the soul is suffering. Vaiṣṇava is giving you information that "Why you are suffering? You just accept your original position, eternal servant of Kṛṣṇa. You become happy." This is Vaiṣṇava. Why you are suffering?

So māyā is there. Māyā does not want to lead (leave?) the culprits. Because one who is not Kṛṣṇa conscious, he's a culprit, so māyā wants to give such person more and more trouble. But Vaiṣṇava risks his life to snatch him from the hands of māyā. So māyā, of course, when he sees that "This man, this living entity, is now corrected; he is now taking to Kṛṣṇa consciousness," then she will not disturb.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

Māyā etāṁ… Māyā, she is the most sincere servant of Kṛṣṇa. She wants to chastise. Just like police. Police want to chastise a person unless he comes to his consciousness that he must abide by the laws of the state. That is police business. Otherwise police is not enemy. Similarly, māyā is not our enemy, but she has got a thankless task with that trident. So Kṛṣṇa is giving us the knowledge that "You surrender unto Me, and māyā will not trouble you." Māyām etāṁ taranti te. So we are giving this information, that "You rascal, you are trying to be happy by your material plan. You will never be happy. Don't be fooled. You have been befooled so many lifetimes. Now just make an experiment in this life. Take to this Kṛṣṇa consciousness, chant Hare Kṛṣṇa mantra, and see whether you are becoming happy or not. Why not make…?" This is our method. That's all. It is very simple thing. You have tasted your life for so many years. Now why not taste this also? In this way, peacefully we have to execute our devotional service. And the more you do, more you become strong, more Kṛṣṇa is pleased upon you.

So our business is very nice, Kṛṣṇa consciousness. We are happy. We are para-upakārī. We are doing good to others. That is puṇya-karma, pious activities. So keep yourself in this attitude. Never mind where you are situated. We are not concerned with a particular place or country or society. We are concerned with Kṛṣṇa. And everything belongs to Kṛṣṇa, wherever we go. We are here. We are not in Japan. We are in Vaikuṇṭha, this temple. We are in Vaikuṇṭha. And we are doing the service of Kṛṣṇa, that Vaikuṇṭha service. So in this way, with this attitude, go on preaching. I am very pleased that you are doing your best. That I want.

Thank you very much. Hare Kṛṣṇa. (end)

720428LE.TOK

Lecture Excerpt

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Tokyo, April 28, 1972

Prabhupāda: Which one next? This is the original problem. Even the greatest scientist, one who wants to discover something… It is not that somebody wishes to do something, to discover-it immediately comes out. No. He finds it difficult; therefore he makes researches how to do it. So when he is very keen and persistent, then from within, the Paramātmā, when He sees that "This man wants to do it," so He gives him direction, "Yes, you do like that." He is not actually inventor or discoverer. He is not. He tried. "Man proposes; God disposes." Here is the Brahmā's problem is also. If Brahmā is self-sufficient to create, why he is in perplexity? He is in perplexity. Lord Brahmā, the first spiritual master, supreme being, supreme-he is supreme-could not trace out the source of his lotus… He could not trace out wherefrom he is born, and what to speak of other things. This is our intelligence. We do not know wherefrom we have come and where we have to go and why we are suffering. And we are proclaiming ourself M.A., Ph.D., D.A.C. and so on. But we do not know wherefrom we have come. Anyone, a scientist, any scientist, big scientist, M.A., Ph.D., D.A.C., ask him that "Wherefrom you have come and where you will go?" He cannot answer. He will think that "I have come from the womb of my mother. That's all." "Wherefrom you came to the womb of your mother?" "The father injected." "Where your father got you?" These answers he will give.

So this is the problem. Nobody is self-independent. Everyone is dependent on Kṛṣṇa. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Everything. Aham ādir hi devānām [Bg 10.2], in Bhagavad-gītā: "I am the origin of all the demigods." The Brahmā is also demigod. Brahmā is born out of the lotus stem which is grown from the abdomen of Viṣṇu. So he has to find out the source of his birth. That is stated here. ”Could not trace out the source of his lotus seat. And while thinking of creating the material…” Now, he was to create. He was born, he was given birth, just to assist Viṣṇu to create. Then he could not understand the proper direction how to create. These are the actual problems. Everyone is trying to create. The creative energy is there in every living entity because he is part and parcel of the original creator. But he cannot create independently. These rascals, they do not… They will say, ”accident,” ”necessity…” What is that rascal? He has written book.

Devotee: Chance and Necessity.

Prabhupāda: Chance and Necessity. If you feel some necessity and there is a chance by physical labor(?)… The rascal does not know the chance is not the physical. The chance is given by Kṛṣṇa, that ”You are so much anxious for this? All right, here is the way. You come on.” They take it: ”It has taken by chance, accident, accidental.” There are many chemists who are discovering many compositions, mixing this liquid in a test tube. All of a sudden they see it has come successful-they take it as chance. So therefore their rascal brain cannot understand that it is the chance… It is not chance. It is an opportunity given by Kṛṣṇa to you: ”You are so much laboring hard. All right, do it.” Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15], in the Bhagavad-gītā: ”I give you. I give that intelligence.” They take it as chance. There is no question of chance. There is no question of chance. When you become perplexed, you want to do something, Kṛṣṇa gives you the opportunity: ”All right, do it like this.” That is His mercy.

There is no question of chance. There is nothing like chance. This is foolish proposition. Everything… Just like this flower is coming. So there is immense manufacturing process. Suppose if you want to manufacture a flower like this, you have to secure so many things-the color, the ingredient, the paper, the brush, so many. Still, you cannot do like this. So if your nonsense, artificial flower takes so many instrumental assistance, brain, how do you think that this has come automatically? There is brain. It is not chance. You have no eyes to see. Therefore you call ”chance.” But a devotee, he sees. He does not see this flower; He sees the hand of Kṛṣṇa, how He is preparing, how He is preparing, Kṛṣṇa. Therefore a devotee does not see anything except Kṛṣṇa because he sees the craftsmanship, hands of Kṛṣṇa, how He is preparing. He sees Kṛṣṇa. He does not see this flower. The rascal sees this flower, and he thinks that it is coming out by chance. No chance. There is no question of chance. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His intelligence, His energies, are so subtle and working. Just like we have got so many examples, electronics. There is one typewriter there, and there is one typewriter here. And one pushes the key there, and here it is ”kut.” So the one who does not know, rascal, he says, ”It is chance.” Not chance. There is electronic working. They have discovered something, how Kṛṣṇa’s energies are working, this electronic. Just like television working. One man talking five thousand miles away, and the man is seeing. By electronic, it is immediately transferred. Now, the fool will see, ”It is chance. It is chance.” No. There is work, but you cannot see how the method and process of the work is going on. There is everything working. Not chance. There is no question of chance. Everything is there, but Kṛṣṇa’s power, energy, is so subtle, so inconceivable by us, we cannot understand. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Kṛṣṇa says, ”Don’t take it as chance.” Mayādhyakṣa: ”Under My superintendence. I am directing direction.” Here is direction. He could not find out the direction. He could not understand the proper direction. The direction has to be taken from Kṛṣṇa, then everything will be done. Otherwise, there is no question of chance, or what is that? Necessity? Chance… No. There is nothing like that. There is nothing like miracle. For me it is miracle. Just like somebody asking me some money. So I have no money. I simply write here that ”Go to Śyāmasundara,” and if you present the slip, then, and he gives immediately one hundred dollars. So he will think, ”It is chance that a simple little paper produced hundred dollars.” He… Foolishly, he may think that ”There is something magic. He has written something.” But no; there is some arrangement. There is no question of chance. Everything, there is arrangement; everything is direction. But our insufficient brain… Because with our tiny brain we think that ”We are all successful.” We are all perplexed. Therefore, we rascals, we take it as chance and necessity, and like that. There is no chance. Even Brahmā could not-the actual creator of this universe. What you have created? He has created so many planets. So he could not, and what we are?

So these are rascaldom only. There is no question of chance, there is no question of accident. Everything is working under subtle laws, under subtle direction of Kṛṣṇa. Read it. If you understand Kṛṣṇa… Just like I was speaking that the devotee does not see how the flower is growing. He sees Kṛṣṇa is working. Just like a painter is painting some flower and I am seeing, so similarly, he sees Kṛṣṇa, Kṛṣṇa’s hand in it. That is explained here. What is that? And as soon as you know the Lord, then you know everything. That is Vedic injunction. Yasmin vijñāte sarvam idaṁ vijñātaṁ bhavanti: ”Knowing whom, one can understand everything very easily.” Then?

Pradyumna: ”One who knows the…” [break]

Prabhupāda: Therefore our process is to know everything through Kṛṣṇa. That is perfect knowledge. Or through Kṛṣṇa’s representative. That is perfect knowledge. Otherwise, śrama eva hi kevalam [SB 1.2.8]. Śrama, śrama means laboring. Śrama eva hi kevalam. So, I think one verse is all right. Have kīrtana. (end)

720429LE.TOK

Lecture

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Tokyo, April 29, 1972,

(with interpreter)

Prabhupāda: (translated into Japanese throughout) So this Kṛṣṇa consciousness movement is on a different platform than this matter. It will be easier to understand that distinction between living body and dead body. So we are talking of the living portion of our existence. The living portion… We have got a living force within this body. Everyone can understand. As soon as that living force is out of this body, this body has no longer any value. It is thrown away on the street. So without any knowledge of the living force within this body, if we simply take care of our body, it is just like decorating a dead body. So do not take this movement as a sectarian, religious movement. It is practically a movement to bestow the essential knowledge of life to the human society.

So religion is a kind of faith, but faith can be changed. But the knowledge which is essential in life, that cannot be changed. Therefore this culture, although it appears like a religious system, but it is the essential knowledge of life. Religion or faith, you can change from one to another, but you must know the essential value of your life. And because we have no, I mean to say, connection at the present moment with the essential knowledge of life, we are thinking that you are separate from me, I am separate from you. Just like we are all human being, but for want of adequate knowledge, I am thinking, "I am Indian," you are thinking you are Japanese, somebody is thinking he is American, and yet another is thinking that he is something else. Actually we are one. We are energy of Kṛṣṇa, or God. So, just like in dream I accept a different position, forgetting my real identification, and I think that I have gone far away from home, and I am flying, or I am in the forest-so many things I may dream-but that is not actual fact. So this movement is practically awakening the human society dreaming in sleep. Just like if a man is sleeping very sound, forgetting his duty, and some friend of the man is trying to awake him, "Mr. such and such. Please wake up. It is now morning. You have to do this thing, that thing." So this movement is like that. When a man is fast asleep, all other senses cannot work, but one sense, which is called ear, it can work. Just like you are sleeping and somebody is coming with a knife to kill you. You cannot see. The man can come and kill you. But if somebody cries, "Mr. such and such, wake up! Somebody is coming to kill you," you can use your ear and be precautious. So this Hare Kṛṣṇa mantra is something like that, awakening from the slumbering state of material consciousness. So more you chant this Hare Kṛṣṇa mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-the more you become awakened from the slumbering state of material existence.

So Lord Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is Sanskrit word. It is meaning that "This chanting of Hare Kṛṣṇa mantra will cleanse your heart." Ceto-darpaṇa-mārjanam. So as soon as the heart is clean, then all our material problems are solved. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam. Bhava-mahā-dāvāgni, the Sanskrit word, means that "This material world is just like a forest fire." So forest fire… I think all of you must have got some knowledge of forest fire. It takes place automatically. And you can very easily experience that we are living very peacefully, but by the dealings of the politicians, at any moment there can be war. So this war is just like forest fire. Nobody likes war, but it takes place. So similarly, in the forest, nobody goes to set fire, but it takes place. Therefore this material world is compared with the forest fire. So this forest fire can be extinguished by a different process than the fire in the ordinary way extinguished. Just like in the city, if there is fire, you can take advantage of the fire brigade or you can take advantage of some volunteers carrying bucketful of water. But to extinguish the forest fire, neither you can take the help of the fire brigade nor the volunteer carrying bucketfuls of water. The forest fire can be extinguished when there is rainfall from the sky. Similarly, this misunderstanding of the world-although we are one, but we have divided ourselves in so many groups-this will create forest fire, and this forest fire can be extinguished. Therefore this Kṛṣṇa consciousness movement is just like falling of rain from the cloud. Yes. The cloud means a process which collects water from the sea and distributes all over the surface. And the same water again glides down through the river unto the sea. Similarly, this movement means taking mercy from the ocean of mercy of Kṛṣṇa and distribute it all over the world, so that again the merciful water goes down to the sea. So those who actually want peace or mercy of God, they should kindly try to understand the philosophy of Kṛṣṇa consciousness movement. And even though you have no time to understand this philosophy through books of knowledge, you can simply join with us for chanting and dancing this Hare Kṛṣṇa mantra.

So I am very glad that you are joining with this movement, and the more you come to us and chant with us and dance with us, your spiritual life will be invoked. That spiritual consciousness, or Kṛṣṇa consciousness, is there in everyone's heart, dormant. It has simply to be awakened. Just like the European and American boys who have come to your country, four years ago they did not know what is Kṛṣṇa. So now they are dancing in Kṛṣṇa consciousness. Not that we have bribed them to dance in Kṛṣṇa consciousness. Their dormant Kṛṣṇa consciousness has been awakened. Similarly, this same Kṛṣṇa consciousness is there within your heart. It doesn't matter whether you are Indian or Japanese or European. Kṛṣṇa consciousness is there in everyone's heart. By this process it can be awakened. And as soon as it is awakened… It is practically proved. When you are here, you are dancing in ecstasy. That means it is being awakened. So simply by trying to understand, or simply by coming here and joining this chanting and dancing and taking little prasādam, gradually your consciousness, Kṛṣṇa consciousness, also will be awakened. So chanting, dancing, and taking prasādam are universal formula, and we have experienced everywhere in the world. In Europe, America, Australia, Africa, Canada, in Japan-everywhere it is being proved that simply by chanting, dancing, and taking prasādam, everyone is coming to Kṛṣṇa consciousness. So there is a great need of awakening this Kṛṣṇa consciousness all over the world because people, being lost of this consciousness, are creating only problems of life. So I thank you very much for your coming here and taking part with this festival.

Thank you very much. (end)

720501LE.TOK

Lecture

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Tokyo, May 1, 1972

Prabhupāda: This material existence, which we are now passing through, is not our actual existence. There is a Bengali Vaiṣṇava poet. He said… Generally, the question is raised: "How the living entities became fallen in this material world?" The Māyāvādī philosophy, they say that we are the same with God, but we are now covered by māyā, and as soon as we are free from this māyā's covering, we become again one with the Supreme. This is Māyāvāda philosophy. Practically, the Vaiṣṇava philosophy, also the same, but only difference is that the jīvātmā, he is eternal servant of the Supreme Lord. Actually, if we scrutinizingly study, our constitutional position is to render service. Any one of us who are sitting here, everyone is servant. Nobody can say that "I am master." We are thinking like master, but actually we are all servants-anyone-either you are servant of your family or you are servant of your country or you are servant of your senses. Everyone, at the present moment, we are servant of the senses, servant of this body. And gradually our illusion expands. Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This material world, it is explained by Vaiṣṇava philosopher:

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

Māyā is nothing but an illusion which is covering my Kṛṣṇa consciousness. That is called māyā. I am… Kṛṣṇa says that mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All these living entities, they are My parts and parcels, sanātana, not that they have now become servant of Me by material contact, but they are eternally servant." Caitanya Mahāprabhu said, jīvera svarūpa haya nitya kṛṣṇa dāsa: [Cc. Madhya 20.108-109] "The real identity of the living entity is that he is eternal servant of God, or Kṛṣṇa." When we speak of Kṛṣṇa, Kṛṣṇa means God. Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

So actually we are still servant although we have rejected servitude of Kṛṣṇa. That is our rebellious condition. Every one of us, all living entities within this material world, they are more or less rebellious condition. We don't want to serve Kṛṣṇa. I want to become Kṛṣṇa. That is māyā. That is the last snare of māyā. First of all, in our karmī life we want to become master of the world. I want to lord it over the material nature. That is our struggle. Everyone is trying, "I shall become the master." Nobody wants to become servant. That is māyā. But actually he is serving. That is our position. Try to understand. We are serving our senses whimsically. I want to become this. I want to become that. First of all I want to become a big businessman, or I want to become a prime minister. I want to become the president. And when I am frustrated, then I want to become God. That want-"I want to become master"-is going on. So this is also māyā. How one can become God? Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Nobody can become equal to God or greater than God. Asamaurdha. In the Bhagavad-gītā Kṛṣṇa is described as asama urdha. "Nobody is equal to God, and nobody is greater than God." Asama urdha.

So this disease, this is called material disease. I want to lord it over the material nature, and when I fail to lord it over, then I want to become one with God. Of course, there are five kinds of liberation: sāyujya sārūpya sāmīpya sālokya. By liberation you can become one with God. That is not very difficult. If you want to become, merge into the existence of God, that is not very difficult job. God is all-powerful. You are emanation from God. Janmādy asya yataḥ [SB 1.1.1]. So if you want to… Sāyujya mukti. If you want to finish your individuality and merge into the existence of God, that is not very difficult job. Even the enemies of Kṛṣṇa-Kaṁsa, Jarāsandha, Dantavakra, Śiśupāla, and many demons-they also merged into the existence of Kṛṣṇa. The enemies also given the liberation to merge into the existence of Kṛṣṇa. That is not very difficult job. But to keep your individuality and serve the Supreme Personality of Godhead, that is your actual position, constitutional position. That mukti… The Vaiṣṇava philosophers, they want that mukti. They want to keep… Nitya-yukta upāsate. Nitya-yukta. In the Bhagavad-gītā it is said, nitya-yukta upāsata. The upāsana, the worship of the Supreme Personality of Godhead-man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]-this is not stopped after liberation. The same business goes on. That is Vaiṣṇava philosophy. Vaiṣṇava, even if he is offered mukti… Dīyamānaṁ na gṛhṇanti. Even if he's offered that "You take mukti," they do not accept it.

Caitanya Mahāprabhu said in His prayer to the Supreme Lord,

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

Na dhanaṁ na janam. The karmīs, they are hankering after wealth, riches, great following, great dependents. Na dhanaṁ na janam. But Caitanya Mahāprabhu says, "I don't want. I don't want riches. I don't want many followers." Na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. Another demand of the karmīs is that "I must have very nice, beautiful, obedient wife." Caitanya Mahāprabhu said, "No, I don't want that." Na dhanam. This is finishing materialism. In the material world people want these three things: dhanam, janam, and sundarīṁ kavitām. So Caitanya Mahāprabhu says, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagadīśa kāmaye. "Then mukti, You take mukti?" "No." Mama janmani janmanīśvare bhavatād bhaktir ahaitukī: [Cc. Antya 20.29, Śikṣāṣṭaka 4] "I don't want to finish My repetition of birth and death also." That is called mukti. Mukti means stopping the repetition of birth and death. So those who are hankering after… The jñānīs, the jñānī-sampradāya, they want to merge into the existence of the Supreme Lord. But that merging is possible in the brahmajyoti. Brahmajyoti. The Absolute Truth is divided into three. Actually He is not divided. Because He is absolute, He cannot be divided. But according to the, I mean to say, realizer, somebody is realizing the Absolute Truth as impersonal Brahman, somebody is realizing the Absolute Truth as localized Paramātmā, and somebody is realizing Him as the Supreme Personality of Godhead, most beautiful, lovable object. So the Bhāgavata Purāṇa says, vadanti tat tattva vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. There is no difference between Brahman, Paramātmā, and Bhagavān. It is only the different features of realization. If you want to realize the Absolute Truth by your imperfect senses… We should always know that our senses are always imperfect. Just like we are very much proud of seeing with my own eyes. We say sometimes, challenge, "Can you show me God? Can you show me this or that?" But we do not know how much imperfect are our eyes. We are seeing every day the sun, but we are seeing it just like a disk. But actually the sun is fourteen hundred thousand times bigger than this planet. We cannot see. If there is (indistinct), immediately there is darkness, we cannot see. Unless there is light, sunlight or electric light or moonlight, we cannot see. We cannot see our eyeballs. We cannot see the eyelid, nearest. Longest, longest we cannot see; nearest we cannot see. Therefore we should not be very much proud of our seeing directly, direct perception. So direct… Anyone who is trying to understand the Absolute Truth by direct perception, he can rise up to the impersonal Brahman understanding, not more than that. And those who are trying to understand the Absolute Truth within his heart, just like yogis… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogi, by meditation, being in samādhi, they are seeing the Absolute Truth, Personality of Godhead, Viṣṇu, within the heart. Dhyānāvasthita. And those who are devotees, they are seeing the Supreme Personality of Godhead as Arjuna is seeing, personally, face to face: Kṛṣṇa, the Supreme Personality of Godhead, the origin of everything.

As it is explained in the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. What is Absolute Truth? This human form of life is meant for understanding what is Absolute Truth. Athāto brahma jijñāsā. This is human form of life. The cats and dogs cannot inquire about what is Brahman. That is not possible. This human form of life, they can inquire. Inquisitiveness. Athāto brahma jijñāsā. And immediately reply, the Vedānta-sūtra, "Brahman, the Absolute Truth, is that which is the source of everything." Janmādy asya [SB 1.1.1]. Now that reply is given by Kṛṣṇa in the Bhagavad-gītā:

ahaṁ sarvasya prabhavo

mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Budhā. Budhā means one who is actually in knowledge, one who is actually in understanding. Such person, he knows that Kṛṣṇa is the origin of everything, janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra gives hint that ”Absolute Truth is that which is the original source of emanation of everything.” That Absolute Truth is Kṛṣṇa. He says further, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] ”Beyond Me, there is no other superior authority or truth.”

So in another place Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

”Out of many million of persons, one is interested how to make this life, human life, successful…” Everyone is interested how to enjoy senses, sense gratification. But that is the business of the animals. The animals, they do not know anything beyond their sense gratification. Āhāra-nidrā-bhaya-maithunaṁ ca, sāmānyam etad paśubhiḥ narāṇām. The sense gratification business is equal in human being and animal. The animal eats, and human being also eats. The animal sleeps, a human being also sleeps-maybe in nice compartment, but the sleeping business. The animal eats directly anything, whatever he gets; we make palatable dishes for satisfaction of our tongue. We kill many animals and eat them. So that may be the difference. Otherwise the eating business of the animal and the human being is the same. Similarly, sexual intercourse. The dog can freely have sexual intercourse on the street. The hog can have sexual intercourse on the street and without any discrimination whether mother, sister, or anything. That is hog life, dog life. But a human being has the same sexual desires but little decently. That is the difference. So the śāstra says that if you become simply engaged in these four kinds of business-eating, sleeping, mating and defending-then you are no better than animal. Your business is brahma-jijñāsā. Try to understand what is Brahman. That is your business. The Kṛṣṇa replies in the Bhagavad-gītā, brahmaṇo ahaṁ pratiṣṭhā. Even if you want to understand the impersonal Brahman, you have to search out wherefrom this effulgence is coming. That is Kṛṣṇa. That is confirmed in the Brahma-saṁhitā:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

So this Kṛṣṇa consciousness movement is very important movement-important in this sense, that we are educating people without any discrimination about Kṛṣṇa, what is Kṛṣṇa. And actually, as we understand from the Bhagavad-gītā, if we simply can understand what is Kṛṣṇa, as Kṛṣṇa says, that manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhānām… [Bg. 7.3]. It is very difficult to understand Kṛṣṇa. But still, Kṛṣṇa is understandable if we simply follow the instruction of the Bhagavad-gītā as it is, without any malinterpretation. Actually there are so many editions of Bhagavad-gītā all over the world, about six hundred, seven hundred in America, in Japan, in England. I have seen so many editions, English editions, what to speak of other language editions. So anyway, the malinterpretation is going on. We have, therefore, published Bhagavad-gītā As It Is, without any malinterpretation. Our business is to present Bhagavad-gītā As It Is. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. We say that, that Kṛṣṇa is the Supreme Personality of Godhead. What Kṛṣṇa says Himself, we simply carry the message. That's all. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] ”Just always think of Me,” man-manā bhava mad-bhaktaḥ, ”just become My devotee,” and man-manā bhava mad-bhakto mad-yājī, ”just worship Me and offer your respectful obeisances unto Me. In this way you shall come back to Me.” So we are teaching that, that… We are teaching our students that ”Always think of Kṛṣṇa.” Smārtavyaṁ satato viṣṇuḥ. Viṣṇu and Kṛṣṇa, the same category.

So this Hare Kṛṣṇa mantra, very easy. There is no need of education, there is no need of becoming very wealthty or very intelligent. Anyone, even a child, can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So each time you pronounce the holy name of Kṛṣṇa, you remember Him, the smārtavyaḥ satato viṣṇuḥ. Ante nārāyaṇa-smṛtiḥ [SB 2.1.6]. If by practicing this, at the time of death, if we can remember Kṛṣṇa, then our life is successful. Then our life is successful, ante nārāyaṇa-smṛtiḥ, if you can remember simply Nārāyaṇa at the time of death. Because next life means the mental position of your life at the time of death. Whatever mental position you put yourself, that is your next life. That is your next life. Yad yad… What is that? Yad yad bhāvam. I forget that verse. At the time of death, whatever you think, that is your next life. I prepare my next life in this life. That is in the hands of the material nature. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As we associate, guṇeṣu… It is also described in this Bhāgavatam, ramamāṇaḥ asyā guṇeṣu. We are now enjoying in the company of different modes of material nature. Some is enjoying life in company with the modes of material nature, goodness, and some is enjoying the modes of passion, and some is enjoying the modes of ignorance. There are three qualities: sattva, rājaḥ, tamaḥ. Sattva is translated as goodness, rājaḥ as passion and tamaḥ as ignorance. And according to these guṇas, different people are there. That is also mentioned in the Bhagavad-gītā: catur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. As we associate with different types of guṇas, we make our position like that. So those who are in the sattva-guṇa, they are called brāhmaṇas. Those who are in the rajo-guṇa, they are called kṣatriyas. Those who are mixed guṇas, they are called vaiśyas. And those who are in the tamo-guṇa, they are called śūdras. These are described in the Bhagavad-gītā. So our aim of life should be how to transcend all these guṇas. Trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna. Kṛṣṇa advises Arjuna that ”The Vedic knowledge or this whole material creation is mixed up with three kinds of the modes of material nature. So you have to transcend.” Nistrai-guṇyo bhavārjuna. And what is the process to put ourself in that transcendental position? That transcendental position is sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. What is that? Māṁ ca vyabhicāriṇi bhakti-yogena yaḥ sevate. Anyone who is situated in the bhakti-yoga process, especially mentioned, bhaktyā māṁ abhijānāti, you can understand Kṛṣṇa simply by this bhakti-yoga process. Kṛṣṇa never meant jñāna-yoga or dhyāna-yoga or karma-yoga process. He especially meant that bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If you want to know Kṛṣṇa, the Supreme Personality of Godhead, then you have to accept this bhakti-yoga process. There are many thousands of yogic processes, but if you want to know Kṛṣṇa, if you want to know God, then you have to take to this bhakti-yoga process.

That is also indicated by Arjuna. When Arjuna was being advised, he was assured that… Why Kṛṣṇa was advising about Bhagavad-gītā to Arjuna? He was a gṛhastha, householder, a kṣatriya, fighter, warrior. He was not a Vedāntist, neither he had any time to study Vedas. He was a gṛhastha. Study of Vedas is the business of the brāhmaṇas. So he was not a brāhmaṇa. But still, Kṛṣṇa said that "Still, I am instructing you this Bhagavad-gītā, rahasyam etad uttamam. The most confidential, secrecy, mystery of Bhagavad-gītā is difficult to understand, but I am instructing you." "Why? Why You have selected me?" Bhakto 'si: "Because you are My devotee." This is the only qualification to understand Bhagavad-gītā. Otherwise, unless one is a devotee of Kṛṣṇa, he cannot understand the confidential teachings of Kṛṣṇa, Bhagavad-gītā. Kṛṣṇa also says in the Fourth Chapter,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]

Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The Bhagavad-gītā, the process is given there, how to study Bhagavad-gītā-by the paramparā system, not by your whimsical way. You must hear from the authorized person. Just like Kṛṣṇa said, evaṁ paramparā-prāptam: "I instructed this Bhagavad-gītā philosophy to sun-god, and he instructed to his son Manu. And Manu instructed to his son Ikṣvāku." So in this way you have to study. Evaṁ paramparā-prāptam. So if you want to study Bhagavad-gītā As It Is, then you should study immediate paramparā. Arjuna was present. Arjuna was personally instructed by Kṛṣṇa. And you should catch up how Arjuna understood Kṛṣṇa.

That is explained in the Tenth Chapter. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam: [Bg. 10.12] "You are the Supreme Personality, puruṣam, the supreme enjoyer. Śāśvatam. Not that at the present moment. Eternally You are the enjoyer." And Bhagavān, Kṛṣṇa, also says the same thing in another place:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

People are hankering after śānti, peace, but they do not know the way. The way is described in the Bhagavad-gītā. What is that? Bhoktāraṁ yajña-tapasāṁ: "I am the supreme enjoyer of everything." Bhoktāraṁ yajña-tapasāṁ sarva-loka maheśvaram: "I am the proprietor of everything." Īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "God is the proprietor of all planets." But we are claiming that "I am proprietor. We are proprietor, nationally." That is our mistake. Actually, everything belongs to God. Now, the Japanese claiming that "Japan is our country." Indians are claiming, "India is our country." But nothing belongs either to the Japanese or to the Indians or to the Americans. Everything belongs to God. This consciousness is called Kṛṣṇa consciousness. If we understand three things only, that God is the only proprietor, Kṛṣṇa is the only proprietor, He is the only enjoyer, and we are simply servant to help Him in His enjoyment… The highest perfection is found in Vṛndāvana. Everyone is trying to satisfy Kṛṣṇa. That is real life. That is real mukti. In the Bhāgavata it is said, mukti means hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti means you have to give up your artificial ways of life and you have to situate yourself in your normal constitutional position. That is called mukti. Mukti hasn't got any other definition. Mukti means just like you are attacked with fever. If your fever is gone, then you are mukta, you are liberated from fever. Similarly, this disease, ahaṁ mameti… [SB 5.5.8]. I am in this material world, I am thinking this body as myself, I am identifying with this body, and according to that bodily relation, I am identifying my… Mamāham iti. There are thousands of women, but the one woman who has got bodily relationship with me, (s)he is my wife. There are thousands of children, but the one children or two children who has got bodily relation with me, they are my sons, my daughters. Mamāham iti manyate. Then our… First of all, this whole world is based on sex life, either in human society or animal society or bird society or tree society or aquatic society, any society, go. The central point is sex life. Sex life. And as soon as we unite with sex life, our, this bodily concept of life becomes more and more entangled. Then we want… Ataḥ gṛha-kṣetra-sutāpta-vittair janasya moho 'yam [SB 5.5.8].

So actually, in this material existence we are forgetting our real constitutional position, that we are all eternal servant of the Supreme Lord, Kṛṣṇa. Manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. But some way or other, we have come to this material world for enjoying, for lord it over the material nature. And that is not possible. You cannot lord it over. The Lord is Kṛṣṇa, but we are trying to be lord. And the endeavor, the labor which we are giving incessantly, that we are thinking happiness. The nature, the material nature, is putting stumbling block every time. That, to overcome the impediments offered by the material nature and our trial for overcoming that stumbling block, that is our endeavor. And we are thinking this is happiness. Just like you are making one high road and there is, material nature is offering a big hill, a big mountain before you. Now you have to make tunnel. You have to call for dynamite and try to penetrate through the hill. That struggle is known as advancement of material condition. That you cannot. In America and other materialistic countries we see-here also, in Japan-they are laying down one kind of road for plying their motorcars. After some years it becomes a problem-another flyway, another flyway. So this is going on. This is called struggle for existence. We are trying to conquer over the stringent laws of material nature, and that labor, that useless spoiling our life, we are thinking that we are…, this is happiness. This is called māyā. We are actually giving service to the māyā instead of giving service to Kṛṣṇa. This is illusion.

Now, if you change your consciousness, that "I have never been satisfied, happy, by giving service to the māyā. Now let me serve Kṛṣṇa," that is your liberation. That is your liberation. Therefore Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:

[Bg. 18.66] ”You come under Me.” Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. This is the instruction of Kṛṣṇa consciousness. We are actually struggling with material nature to become happy. But it is not possible to conquer over the material nature. That is not possible. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. It is very difficult. You cannot do it. Then how I can get from the clutches of the hands of material nature? Mām eva ye prapadyante māyām etāṁ taranti te: ”You simply surrender unto Me,” Kṛṣṇa says, ”and you immediately get rid of this māyā.” There are many greatly, great saintly persons. They are trying to get out of the clutches of māyā, to become liberated. But here is the simple process: simply you surrender unto Kṛṣṇa. He personally advocated. It is not that we are manufacturing in some way. It is spoken by Kṛṣṇa Himself, that ”You simply surrender unto Me, and immediately you are out of the clutches of māyā.” Mām eva ye prapadyante māyām etāṁ taranti te.

So I do not wish to take much of your time, but the thing is that the whole world is struggling hard. They are not in peace. One man is enemy of another man. One nation is enemy of another nation. This is going on. This is… All these things are going on simply due to our forgetfulness of Kṛṣṇa. The same formula:

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

As soon as you forget your relationship with Kṛṣṇa, immediately there is māyā, and she will capture you. And the counterprocess is: as soon as you surrender to Kṛṣṇa, the māyā is gone. Just like it is said, kṛṣṇa sūrya-sama māyā andhakāra [Cc. Madhya 22.31]. ”Māyā is considered as darkness, and Kṛṣṇa is the sunlight, or sun.” So wherever there is sun, there is no darkness. Similarly, wherever there is Kṛṣṇa, wherever there is Kṛṣṇa consciousness, there is no more darkness of ignorance. Tasmin vijñāte sarvam idaṁ vijñātaṁ bhavanti. So this Kṛṣṇa consciousness movement is very important movement. It is not a sentimental movement. It is authorized. It is based on Vedic conclusion. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Actually, the Vedas are meant for understanding Kṛṣṇa. One who does not understand Kṛṣṇa, his studies of Veda is simply useless waste of time. And one who understands Kṛṣṇa simply, he has studied all the Vedas. Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. Kṛṣṇa also said that,

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā
[Bg. 10.11]

Do not think that those who are devotees of Kṛṣṇa, those who are fully surrendered to Kṛṣṇa, they are ignorant. No. Kṛṣṇa from within, He is giving intelligence. He gives intelligence to the devotees. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, dadāmi buddhi-yogaṁ tam [Bg. 10.10]. He will give. Kṛṣṇa is within your heart. Simply you have to surrender to Kṛṣṇa, and everything will (be) supplied by Kṛṣṇa. Especially He says, teṣām evānukampārtham: ”In order to show them special mercy.” To whom? Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam If you engage yourself in the service of the Lord, bhajatām, with love and faith, then Kṛṣṇa is within you-He will give you all intelligence. Tene brahma hṛdā ādi-kavaye. He gave the intelligence. That is… We are describing how He gave intelligence to Lord Brahmā, who is the creator of this universe.

So this Kṛṣṇa consciousness movement is neither new nor any concocted manufactured thing. It is authorized, based on the Vedas, based on the Vedic authorities, and it is very simple and it has become simplified by the mercy of Lord Caitanya. Because Lord Caitanya is Kṛṣṇa Himself. When Kṛṣṇa said that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], many fools and rascals could not accept it. Na māṁ prapadyante mūḍhā duṣkṛtina narādhamāḥ. Those who are miscreants, those who are lowest of the mankind, those who have lost their knowledge, they cannot. And those who are mūḍhas, rascals, they cannot surrender to Kṛṣṇa. Therefore Kṛṣṇa again, in the form of a Kṛṣṇa devotee, Lord Caitanya, He came. He taught how to love Kṛṣṇa. Premā pum-artho mahān. That is the philosophy of Lord Caitanya, Kṛṣṇa-prema. You have to increase your love for Kṛṣṇa. We have got our love, dormant love, but that love is now being distributed in so many ways, and we are spoiled, we are frustrated. But if you concentrate your love, oh, upon Kṛṣṇa, then you will not only love Kṛṣṇa; you will love the whole human society, whole living entities. That is Kṛṣṇa philosophy. So the process is very easy, given by Lord Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam, ānandāmbudhi-vardhanam [Cc. Antya 20.12]. You will increase ānandāmbudli. Ānandāmbudhi-vardhanaṁ sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. In this present age, in this Kali-yuga, kalau nāsty eva nāsty eva nāsty eva gatir anyathā, very simple. You may remain a family man. You may remain a renounced man. It is very difficult in the present age. Practically, sannyāsa is forbidden in this age. So you remain (in) your position. But our only request, this Kṛṣṇa consciousness movement, that you chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and gradually you will be emancipated, liberated. You will get your light. Everything will come one after another.

Thank you very much. Hare Kṛṣṇa. (applause) (end)

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Lecture

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Los Angeles, May 18, 1972

Prabhupāda: (chants maṅgalācaraṇa prayers) So ladies and gentlemen, I thank you very much for your kindly participating in our, this Kṛṣṇa consciousness movement. As you know, from the very name, ”Kṛṣṇa consciousness,”… When this society was registered in 1966 in New York, some friend suggested that the society may be named as ”God consciousness.” Kṛṣṇa, they thought that Kṛṣṇa… In the dictionary also, it is said, ”Kṛṣṇa is a Hindu god’s name.” In English dictionary. But actually, if there is any name or if there any name can be fixed up for God, it is Kṛṣṇa. God has practically no name. ”No name” means He has name, but nobody knows how many names He has. Yes, that is the way. Because God is unlimited, therefore His names must be also unlimited. You cannot fix up one name. Just like Kṛṣṇa is sometimes called Yaśodā-nandana, the son of Mother Yaśodā. That is quite all right, because He played the part of son of Yaśodā-mā. So Yaśodā-nandana means son of Yaśodā. Devakī-nandana, son of Devakī. Vasudeva-nandana, Nanda-nandana, Pārtha-sārathi. Pārtha-sārathi means He acted as the charioteer of Arjuna, Pārtha, the son of Pṛthā. Arjuna's mother's name was Pṛthā. So Arjuna's another name-Pārtha. And because He acted as the charioteer of Pārtha, His name is Pārtha-sārathi. So actually, Kṛṣṇa, or God, has many dealings with His many devotees, and that particular dealing may be called His name. Therefore… He has innumerable devotees, therefore He has innumerable names. You cannot fix up one name.

But this Kṛṣṇa name means "all-attractive." He attracts everyone. That is the real name, all-attractive. You have seen Kṛṣṇa's picture. He is attractive to the animals, cows, calves, birds, bees, trees, plants, water, in Vṛndāvana. He's attractive to the cowherds boy. He's attractive to the gopīs, He's attractive to Nanda Mahārāja, He's attractive to the Pāṇḍavas. He's still attractive to the whole human society. Therefore, if any particular name can be given to God, that is Kṛṣṇa. And Parāśara Muni, a great saint, father of Vyāsadeva, who compiled all the Vedic literatures, his father, Parāśara Muni, He gave definition of God:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaḍ iti bhagaṁ ganā
(Viṣṇu Purāṇa 6.5.47)

By these six opulences, one can ascertain what is God. What are those opulences? That He's the proprietor of all riches. Here, we have got experience, one rich man. One may be very rich man, but nobody can say that he is the richest, there is no other man who is not richer than him. Nobody can say. But Kṛṣṇa, when He was present, those who have read Śrīmad-Bhāgavatam, the history of Kṛṣṇa… We have described in our book, Kṛṣṇa. He had 16,108 wives. And each wife had a big palace, made of marble, bedecked with jewels, the furnitures made of ivory and gold. The descriptions are there. So in the history of the human society, you cannot find out any person who had 16,000 wives and 16,000 palaces. Not only that, it is not that He used to go to one wife's house one day, or one night. No. He was present in every one house personally. That means He expanded Himself in 16,108 forms. That is not very difficult. If God is unlimited, then He can expand Himself in unlimited forms; otherwise there is no meaning of unlimited. If God is omnipotent, He can maintain 16,000. Why 16,000? He can maintain 16,000,000's still, it is imperfect. Otherwise there is no meaning of omnipotency.

So, these are the attractive features. Here in this material world, if one man is very rich, he is attractive. Just like in your country, there are rich men, Rockefeller, Ford. They are very attractive, on account of their richness. So aiśvaryasya sama… Still… They do not possess all the wealth, riches of the world; still, they are attractive. So how much God will be attractive because He's the possessor of all the riches? Similarly, aiśvaryasya samagrasya, vīryasya, strength. Kṛṣṇa, when He was present, from the beginning of His birth He had to fight. When he was only three months old… He was lying down on the lap of His mother. There was a Pūtanā demon. She wanted to kill Kṛṣṇa, but she was killed. So that is God. God is from the very beginning God. Not that by some meditation, by mystic power, one becomes God. Kṛṣṇa was not that type of God. Kṛṣṇa was God from the very beginning of His appearance. Vīryasya.

Aiśvaryasya samagrasya vīryasya, yaśasaḥ, then reputation. His fame, reputation, is still going on. Apart from us… We are devotees of Kṛṣṇa. We may glorify Him. But apart from us, many millions of people are there in this world; still, they know how much reputed and famous is Kṛṣṇa by His Bhagavad-gītā. In all countries, all over the world. This Bhagavad-gītā is read by all philosophers, all scholars, all religionists. Still, those who are reading Bhagavad-gītā… There are many editions in your country. There are many editions. All of them are selling nicely. Our Bhagavad-gītā, Bhagavad-gītā As It Is, the latest report is from the trades manager of Macmillan Company, who are our publisher. The report is that our Bhagavad-gītā As It Is is increasing in sale, others are decreasing. The reason is that we are presenting Bhagavad-gītā as it is, without any adulteration. Anything, market, if the commodity is pure… Gold, if it is pure, it has more customers. Milk, if it is pure, it has got more customers. So that we are finding. Because we are presenting Bhagavad-gītā as it is, we are finding more customers. So, this is the fame. And, yaśasaḥ śriyaḥ. Śriyaḥ, beauty. Kṛṣṇa is Himself very beautiful, and all His associates are very beautiful. That is also opulence.

Janmaiśvarya-śruta-śrī [SB 1.8.26]. In this material world, those who are pious-that means whose past background is pious life-they get these opportunities, birth in good family, in good nation. Therefore I say so many times that you American people, your birth in a rich nation, your beauty, these are the result of your past pious activities. Attractive. These are attractiveness. You are attractive, the American nation. All over the world. Why? Due to this. You are advanced in scientific knowledge. You are advanced in riches. You are advanced in beauty. So these are the opulences. So this planet is an insignificant planet within this universe and within this planet, say, America is one country. And in that country, if there are so many attractive features, just imagine how much attractive feature must be there in God, who is the creator of the whole cosmic manifestation. How much He must be beautiful, who has created all beauties. Then aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47). Śriyaḥ means beauty. Jñāna, and knowledge. If one man is perfectly advanced in knowledge, he's attractive. Some scientist, some philosophers, because they give nice knowledge, they're attractive. And Kṛṣṇa's knowledge, they're described in Śrīmad-Bhāgavatam, Bhagavad-gītā. You can study. You are studying. Now we are presenting in English translation sublime knowledge. There is no comparison in the world. And at the same time, vairāgya, renouncement. Not that because He has got so many things…

Practically, Kṛṣṇa is not here within this material world. Just like a big man, his factory is going on, his business is going on, but it not necessarily he has to be present there. Similarly, Kṛṣṇa's potency is working. His assistants, His so many demigods, they are working. They're describe in the śāstra. Just like the sun. Sun is the practically cause of this material cosmic manifestation. That is described in the Brahma-saṁhitā

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā brahmati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Govinda, the sun is described as the eye, one of the eyes of God. He's seeing everything. You cannot hide yourself from the seeing of God, as you cannot hide yourself from the sunshine So, in this way, Kṛṣṇa. If God's name, there can be any name… And it is admitted in the Vedic literature that God has got many names, but this Kṛṣṇa name is the chief name. Mukhya. Mukhya means principal. And it is very nicely explained: "all-attractive." In so many ways He's all-attractive. So God's name… The Kṛṣṇa consciousness movement is propagating God's name, God's glory, God's activities, God's beauty, God's love. Everything. As we have got many things within this material world, all of them, they are in Kṛṣṇa. Whatever you have got.

Just like here, the most prominent feature in this material world is sex attraction. So that is there in Kṛṣṇa. We are worshiping Rādhā and Kṛṣṇa, attraction. But that attraction and this attraction is not the same. That is real and here it is unreal. We are also dealing with everything which are present in the spiritual world, but it is only reflection. It has no real value. Just like in the tailor's shop, sometimes there are so many beautiful dolls, a beautiful girl is standing. But nobody cares to see it. Because everyone knows that "This is false. However beautiful it may be, it is false." But a living woman, if she is beautiful, so many people see her. Because this is real. This is an example. Here the so-called living is also dead, because the body is matter. It is a lump of matter. As soon as the soul goes away from the same beautiful woman, nobody cares to see her. Because it is as good as the doll on the window of tailor shop. So real factor is the spirit soul, and because here everything is made of dead matter, therefore it is simply imitation, reflection. The real thing is in the spiritual world.

There is a spiritual world. Those who have read Bhagavad-gītā, they can understand. The spiritual world is described there, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. Bhāvaḥ means nature. There is another nature beyond this nature. We can see this nature up to the limit of the sky. The scientists, they're trying to go to the highest planet, but they are calculating it will take forty thousands of years. So who is going to live for forty thousands of years, go and come back? But there is planet. So we cannot calculate even the length and breadth of this material world, what to speak of the spiritual world. Therefore we have to know from authoritative sources. That authoritative source is Kṛṣṇa. Because we have already described, nobody is wiser or in knowledge than Kṛṣṇa. So Kṛṣṇa gives this knowledge, that paras tasmāt tu bhāvo 'nyo [Bg. 8.20]. "Beyond this material world there is another spiritual sky." There are also innumerable planets. And that sky is far, far greater than this sky. It is one-fourth only. And the spiritual sky is three-fourths. That is described in the Bhagavad-gītā, ekāṁśena sthito jagat [Bg. 10.42]. This is only one-fourth, this material world. The other spiritual world is three-fourths. Suppose God's creation is one hundred. It is only twenty-five percent; seventy-five percent is there. Similarly, the living entities also, a very small fragmental portion of the living entities are here. And there, in the spiritual world, the major portion are there.

This material world is compared as a prison. So if you go to the prison house, it is not that the whole population of the country is within the prison house. No. A fragmental portion of the population, those who are criminals, they are in the prison house. Similarly, those who are criminals, those who have revolted against God, they are within this material world.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

Māyā… Just like here also, if we say, "I don't care for the government." Then what will be? So treason act. I'll be arrested, I'll be punished. Similarly, living entities are originally part and parcel of God. Just like father and son. The Christian people also understand, God is Supreme Father and we are all His sons. You go to church and pray, "God, give us our daily bread." Father. So that is conception in Bhagavad-gītā also. Kṛṣṇa says, "I am father of all living entities." Ahaṁ bīja-pradaḥ pitā.

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

In all varieties of species of life… There are 8,400,000 species of life. The aquatics, the trees, the plants, the birds, the bees, the insects… Then human beings. And out of the human beings also, there are so many uncivilized. Civilized human beings are very few. And out of the civilized human beings, very few take to religious life. Very few. And out of these so-called religious human society, most of them, they simply designate, "I am Hindu," "I am Muslim," "I am Christian," but they do not know about religion. And one who knows about-not knows, little attracted-they are engaged in philanthropic work. To give help to the poor, or to open a school, hospital. This is called karma-kāṇḍa. Out of many millions of these karma-kāṇḍa people, one is jñānī. Jñānī means "one who knows." And out of millions of persons who know, one is liberated. And out of millions of liberated persons, one can understand what is Kṛṣṇa. This is the position of Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

So to understand Kṛṣṇa is little difficult. Actually, to understand God is a subject matter very difficult. But the God Himself is explaining Himself in the Bhagavad-gītā. "I am this, I am like this. I am like this, this material nature is like this, this spiritual nature is like this, the living entities are like…" Everything are completely described in the Bhagavad-gītā. God Himself, giving His own knowledge, and that is the only process to understand God. Otherwise, by speculation we cannot understand God. It is not possible. He is unlimited and we are limited. Our knowledge, our perception, all of them are very limited. So how we can understand the unlimited? But if we accept the version of the unlimited, that He is like this, like that, then we can understand. That is perfect knowledge. Speculative knowledge of God has no value. Real knowledge, just like… I give this example. Just like if a boy wants to know who is father, who is his father, the simple thing is (to) ask mother. Or mother gives, "Here is your father." That is perfect knowledge. And if you speculate, "Who is my father?" and ask the whole city "Are you my father? Are you my father? Are you my father?" The knowledge will always remain imperfect. He'll never find out what is his father. But this simple process, if he takes the knowledge from (of) his father, the authority, mother, "My dear boy, here is your father," then your knowledge is perfect.

Similarly, transcendental knowledge… Just like I was speaking that there is a spiritual world. It is not the subject matter of our speculation. But when God says, "Yes, there is a spiritual world, that is My headquarters," that is all right. That is all right. Yes. So we receive knowledge from Kṛṣṇa, the best authority. Therefore our knowledge is perfect. We are not perfect, but our knowledge is perfect. Because we receive knowledge from the perfect. The same example, that I am not perfect to understand who is my father, but my mother is perfect, and because I accept the perfect knowledge of my mother, therefore my knowledge of father is perfect. So this Kṛṣṇa consciousness movement is for giving perfect knowledge to the human society: what He is, what is God, what is this material world, why you have come here, why you have to undergo so much tribulation, miserable condition of life, why I die. I do not like to die, but death is compulsory. I do not like to be old man, but still, it is compulsory. I do not like to suffer from disease, but it is compulsory. These, these are to be solved. That is really problems of human life.

Not that improving the method of eating, sleeping, mating, and defending. That is not human life. A man sleeps a dog sleeps. So because a man sleeps in a very nice apartment, that does not mean he's advanced more than the dog. The business is sleeping. That's all. Because man has discovered atomic weapon for defending, and the dog has his nails and teeth… He can also defend. So defending is there. You cannot say that "Because I have got this atomic bomb, therefore I can conquer the whole world or whole universe." That is not possible. You can defend in your own way, and the dog can also defend in his own way. So a gorgeous method of defending, a gorgeous method of eating, a gorgeous method of sleeping, and a gorgeous method of sex life does not make a nation or a person advanced. That is not advancement. That is the same thing. Proportionately, five upon two thousand, or five, five hundred upon two thousand and five upon twenty, the same ratio. Therefore, the animal qualities in a polished way, in a scientific way, does not mean that the human society's advanced. That may be called polished animalism. That's all.

Real advancement means to know God. That is advancement. If you are lacking that knowledge, what is God… And because you cannot understand… There are so many rascals, they are denying the existence of God. That is very nice. If there is no God, then they can go on with their sinful activities unrestricted: "There is no God. Very nice." But simply by your denying, God will not die. God is there. God is there, His administration is there. By His order, the sun is rising, the moon is rising, the water is flowing. The ocean is abiding by His order. Everything under His order, everything going on nicely, without any change. How you can say God is dead? If there is some mismanagement, you can say there is no government, but if there is nice management, how you can say there is no government? So God is there. You do not know God. Therefore some of you say that "God is dead," "There is no God," "God has no form," "God is zero," so many things. But no. We are firmly convinced that there is God, and Kṛṣṇa is God, and we are worshiping Him. That is Kṛṣṇa consciousness movement. Try to understand it. Thank you very much…

Devotees: Haribol! (obeisances)

Prabhupāda: Kīrtana, kīrtana. Have kīrtana. (Kīrtana, Śrīla Prabhupāda chants) (end)

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Sunday Feast Lecture

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Los Angeles, May 21, 1972

Prabhupāda: What is the sound? Hm? You'll play mṛdaṅga, I'll sing. (sings Jaya Rādhā-Mādhava. Prema-dhvanī) So this is the true picture of God: Jaya rādhā-mādhava. Jaya rādhā-mādhava kuñja-vihārī. He is simply enjoying, Rādhā-Mādhava. You have seen the picture, Rādhā-Kṛṣṇa. So eternally engaged in enjoyment, in the association of the gopīs. Gopī-jana-vallabha. And His only business is how to please the gopīs. Just like here, in this material world, the young boy who loves a young girl, he tries to please the girl always. This is natural. Because originally, the same thing is there in God. It is a pleasure. It is a pleasure for the male to please the female counterpart. That is originally created. Rādhā-kṛṣṇa-praṇaya-vikṛtir ahlādinī-śaktiḥ. These Rādhā-Kṛṣṇa love affairs is the originally there. Rādhārāṇī, the female counterpart, is the manifestation of ahlādinī-śakti, pleasure potency of the Supreme Personality of Godhead. He has got many potencies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. God, God means with His potencies. Just like ordinarily, we are part and parcel of God, a minute particle; still, we have got so many potencies. Every man, every living entity… Not only man, the animals also, they have got various potencies, creative energy. So you just imagine how much creative energies and potencies are there in God. This is the understanding. If I am a little portion, part and parcel of God, I have got so much potencies… "I" means the human being. Or even animal. There are many animals, they have got… Just like a bird. He can fly in the sky without any mechanical arrangement. He has got the potency. You cannot. If you want to fly in the sky, then you have to make some machine. But a small insect, he is flying very freely, without any mechanical… You cannot make such a small machine like an insect. That is not. But God has given him potency, although he's a very insignificant small ant, insect, he can very freely fly. You cannot live within the water. If you want to live within the water, you have to make so many arrangements, submarine and this and that, so many things. But a small fish, he doesn't care even the ocean. Playing. A small fish. When I was walking on the beach of Hawaii, what is that animal with many le…?

Devotees: Crab.

Prabhupāda: Crab. So, when we were walking, they were flying towards the sea. They have got instinct, or reason, that "Somebody's coming. He may kill me. So let me have shelter of the Pacific Ocean." The crab is not going this side, to the forest, because he knows certain that "The forest cannot give me shelter; the Pacific Ocean can give me shelter." This is the psychology. I never seen the crab is going this side, forest side. It is going to the Pacific Ocean side. And, so far as I am concerned, as soon as the waves are coming, I am going away from the ocean. Although I am a human being, I cannot take shelter of the Pacific Ocean, because I have not the potency.

So in this way you have to study. We are samples of God, part and parcel. Just like you take little sample from the Pacific Ocean, a drop of water. You can taste it, and it is salty. You can understand the whole water is salty. Similarly, living entities, they are sample of God, small, very small. You can create one sputnik or jet plane, and you take so much credit, "Oh, I am flying in the sky." But why don't you give the credit to God, who is plying, flying millions of sputniks in the sky? Not small; with so many mountains, seas, houses, trees, plants, and so many things. You can see so many things. The sun planet, the moon planet and others, so many other pla… Koṭiṣu vasudhādi vibhūti-bhinnam. In each and every universe, there are millions of planets. Koṭiṣu, vasudhādi. Vasudha means planet.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.40]

The brahmajyoti, yasya prabhā, is the bodily effulgence of God, Kṛṣṇa, Govinda. So on that effulgence, jagad-aṇḍa-koṭi, there are innumerable universes. It is not very difficult to understand. Just like you see, in the sunshine innumerable planets are floating. So what is the difficulty to understand that there is a shining effulgence from the body of God, Kṛṣṇa, and in that shining effulgence, innumerable universes are floating? What is the difficulty? There is no difficulty. It is most scientific proposal.

So these are the potencies of God. Not that I can show some magic and immediately I become God. Just see the magic, real magic of God. Don't accept cheap God. God must show godly magic. Just like we are showing little magic, floating some airplane or sputnik or jet in the sky. We are taking so much credit, so much credit that scientists are declaring, "There is no God. I am God, because I have made this airplane." And what is your airplane in comparison to these planets? So intelligent person, they will give more credit to God than to these scientists or philosophers. Because he can see the potencies, how much potency is there. So He has many potencies. In the Vedic literature we can understand, parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. In the Vedas, Upaniṣad: na tasya kāryaṁ karaṇaṁ ca vidyate. God has nothing to do personally. Na tasya kāryaṁ karaṇaṁ ca vidyate. Na tat-samas cābhyadhikaś ca dṛśyate. Nobody is found equal to him or greater than Him. Nobody. That is God. If somebody is competitor, one God competitor, another God competitor… Just like nowadays it has become a fashion to become God, and there are competitions between one "God" and another. But actually, nobody can compete with God. That is God. Na tasya sama. Sama means equal. Adhikasya, or greater. That means greater. That means everyone subordinate. Everyone subordinate. Everyone is lower than God. He may be very powerful, but nobody can be equal or greater than God. That is the Vedic information. Na tasya sama adikasya dṛśyate. We don't find… They are also, great saintly persons, they're researching that who is the greatest personality. Greatest personality. So by research work by great saintly persons, especially by Lord Brahmā… He is the first creature within this universe. So he has found by his spiritual advancement and research work that Kṛṣṇa is the greatest. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. He gives his decision: "The greatest personality is Kṛṣṇa." Just like we are sitting, so many ladies and gentlemen here. We can analyze who is the greatest here. So, say, for arguing, you can accept that "You are the greatest." But I am not the greatest. I have got my spiritual master. He has got his spiritual master. He has got a spiritual master. In this way, we go up to Brahmā. Brahmā is the original spiritual master within this universe, who gave us the Vedic knowledge. He's therefore called forefather, er, grandfather, pitāmaha. But he's also not independent. In the Vedānta-sūtra or Bhāgavata it is said that Brahmā… He's the first creature. There was no other any other living entity when he was created first. So if I say that he also got knowledge from others, then the argument may be, "Who is the next person to give him knowledge?" So therefore Bhāgavata says, "No. He received knowledge from Kṛṣṇa." How? "From the heart." Tene brahma hṛdā. Hṛdā. Because God, Kṛṣṇa, is sitting in everyone's heart-your heart, my heart, everyone. And He can give you instruction. His name is therefore Caitya-guru. Caitya-guru means who gives conscience and knowledge from within. In the Bhagavad-gītā Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "In everyone's heart I am sitting." Hṛdi, "within the heart"; sanniviṣṭo, "I am sitting there." Sarvasya. Not only you and me, even animals insects, birds, beasts, Brahma, everyone. Sarvasya. All living entities. So sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ: "from Me"; smṛtir jñānam apohanaṁ ca, "remembrance, knowledge and forgetfulness." Forgetfulness also. If you want to forget God, God will give you intelligence that you can forget God forever. He's so kind. Whatever you want, He will give you intelligence, "Do like this."

So there are two things. There are two living entities. One is trying to forget God, and another is trying to remember God. That's all. There are two kinds of people, or men. Men, not the animals. Animals cannot understand what is God. It is the business of human beings. So if you want to know God sincerely, seriously, then God is within yourself. He'll give you intelligence how you can know Him. But if you want to forget God, challenge God, "There is no God. God is dead," then He'll give you such intelligence that you'll always think that there is no God, that God is dead, like that. He'll give some arguments. There are so many atheists, they are also putting their arguments. So wherefrom the argument comes? It comes from God, that "You take this argument and forget God forever." Mattaḥ smṛtir jñānam apohanaṁ ca. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedic knowledge means to understand God. That's all. One who has understood God, he has studied all Vedas. Finished. And one who has not understood God, simply studying this literature, that literature, that scripture, then he's simply wasting his time. That's all. Because (the) ultimate knowledge is God. If one cannot understand what is God after so much education, then Bhāgavata says, śrama eva hi kevalam: [SB 1.2.8] "It is simply labor, labor, waste of time." Simply waste of time. There is no education. Education, knowledge, means ultimately to understand, to know what is God. Actually; not fictitiously, vaguely. So there are many classes of men who have no understanding of God. Some of them are saying, "God is dead," or "God is impersonal," "There is no God," "Zero," "I am God," "You are God," so many things. All these people do not know what is God; therefore there are different theories. Therefore, somehow or other, if you can understand God, then your life is successful. Somehow or other. Because this human life is especially meant for understanding God. Athāto brahma jijñāsā. The Vedānta-sūtra… You have heard the name of Vedānta. Vedānta means… Veda means knowledge, and anta means ultimate. The ultimate knowledge. Therefore, Kṛṣṇa says in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyam: [Bg. 15.15] "The ultimate purpose of reading Vedas is to know Me."

So who can read Vedānta philosophy? A very learned scholar he must be, at least, he must be very learned scholar in Sanskrit. He must have sufficient brain substance to understand what are these Vedānta-sūtras. Because everything is there in a small aphorism. Just like the first aphorism of Vedānta-sūtra is athāto brahma jijñāsā. In three words: atha, ataḥ, brahma, jijñāsā. Four words. So it contains volumes of philosophy. The next aphorism is janmādy asya yataḥ [SB 1.1.1]. Janma, ādi, asya, yataḥ. "From whom," asya, viśvasya, "of this universe, cosmic manifestation." From where this cosmic manifestation has come, and where it rests, and where it will dissolve. Janmādy asya yataḥ [SB 1.1.1]. In this way, Vedānta-sūtra means, gives you the whole purpose of Vedas, knowledge, in small code words. So to understand these code words, one must have very big brain, or very highly standard educational qualification. Then… All the ācāryas, those who are controlling Vedic civilization, like Śaṅkarācārya, Madhvācārya, Rāmānujācārya, they have all written their commentaries on the Vedānta-sūtra. Because unless one explains Vedānta-sūtra, he'll not be accepted as an authorized ācārya. He's not… Not that anyone can become ācārya. He must give explanation of the Vedānta-sūtra, prasthāna-traya. There is system. So ultimately, Vedānta-sūtra, as Kṛṣṇa says, vedaiś ca sarvaiḥ. Sarvaiḥ means including Vedānta-sūtra. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. "I am to be understood." Why? Vedānta-kṛt vedānta-vit ca aham. Vedānta-kṛt, "I am the compiler of Vedānta-sūtra." Vedānta-sūtra was compiled by Vyāsadeva. He is incarnation of Kṛṣṇa, Dvaipāyana Vyāsa. So therefore, it is compiled by His incarnation, so it is compiled by Him. Because His incarnation, He is the same. So vedanta-kṛt means Veda…, compiler of the Vedānta, and the compiler of the compiler of the Vedānta is vedanta-vit, one who knows Vedānta. Because I have written some book, so I know what is the purpose of writing my book. You cannot know. My purpose you cannot know.

There is a small instructive story in this-not story, fact-in this connection. In Calcutta there was a great dramatist. He was very well known, government officer. He wrote one book, Shah Jahan. That is very famous book for theatrical play. So in that Shah Jahan, means the king emperor Shah Jahan, the… Practically, the name which is given on the book, the hero title, he's the hero. So one of the friends of Mr. D. L. Raya, he inquired from Mr. Raya that "In your book Shah Jahan, the actual hero is Aurangzeb. Why you have given the title Shah Jahan?" He could not understand it. So I'm just trying to explain that the purpose of the book must be known to the author, not others. So the author replied, "My dear friend, the actual hero is Shah Jahan, not Aurangzeb." Although the Shah Jahan book is full of the activities of Aurangzeb, the fact is that Shah Jahan was the emperor. He had many, four or five sons, and his wife died, Mumtaz, at an early age. You have seen, those who have gone to India, you have seen the Taj Mahal building. That building was constructed in the memory of that Mumtaz by Shah Jahan. He spent all his money for constructing that building. So it is one of the seven wonders of the world. So that Shah Jahan lost his wife at an early age. She (he) was very fond of his wife. And because, affectionate father, he did not very much chastise his sons, and he spent all his money in constructing the memory of his wife, so when the sons grew up, the third son, Aurangzeb, came out very crooked. And he made a plan how to usurp the empire. He killed his elder brother and other brothers. He arrested his father, Shah Jahan. So this is the book subject matter, Shah Jahan. So whole activities. But the author says that "Aurangzeb is not the hero; hero is Shah Jahan." Then he explained why. "Now, because Shah Jahan was living, sitting in the Agra Fort as a prisoner, and all the reactions of Aurangzeb's activities, killing of his other sons, usurping the empire, that was beating on his heart; therefore he was suffering. He is the hero."

So this is an example. The author of a book knows very well what is the purpose of that book. That is my statement. Similarly, this Vedānta-sūtra was compiled by Vyāsadeva, or Kṛṣṇa's incarnation, or Kṛṣṇa Himself. So He knows what is Vedānta-sūtra. So if you want to understand Vedānta-sūtra, then you must understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Kṛṣṇa says also that by studying all the Vedic literature, one has to understand Kṛṣṇa. And He also confirms… And Vyāsadeva explains Vedānta-sūtra in the Śrīmad-Bhāgavatam. Because He knew that "Vedānta-sūtra, being authoritative version of Vedic literature, so many rascals will comment in different way. Therefore I must leave…" That was also done under the instruction of Nārada. He wrote personally a commentary on the Vedānta-sūtra. That is Śrīmad-Bhāgavatam. Bhāṣyāyāṁ brahma-sūtrānāṁ vedārtha paribṛṁhitam. The Śrīmad-Bhāgavatam is the right commentary by the author Himself. And the vedārtha paribhṛmhitam the purpose of Vedas, the scheme of Vedic literature, is explained in the Śrīmad-Bhāgavatam. So this human life…, athāto brahma jijñāsā, means, the Vedānta-sūtra says, that "This life, this human life, is meant for understanding God." Brahma-jijñāsā. At least, not understanding, at least inquiring, jijñāsā. Jijñāsā means inquiring.

So where the inquiry should be made? If I want to inquire about God, shall I go to the storekeeper or drug shop or a motor shop? No. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If you want to know the transcendental science, then you must find out a guru. That is injunction. Jijñāsuḥ śreyaḥ uttamam. Guruṁ prapadyeta. Tasmād prapadyeta guruṁ jijñāsuḥ śreyaḥ uttamam. If you are actually inquisitive to understand higher science, uttamam… Uttama means higher. These are not higher sciences, how to earn some money. Earn some money, and eat something, and sleep, and have some sex life, and die-this is not higher science. This is not higher science. Higher science is brahma-jijñāsā, to inquire about Brahman. That is higher science. This science, earning money and fulfilling the hungry belly, this science the birds and beast also know how to do it. It does not require much education. There is no scientific education how to enjoy sex life. Everyone knows how to do it. Similarly, there is no need of scientific education, how to eat or how to find out your food. The birds and beast, they are also finding out, and are they also eating. So these are not higher sciences. The higher science is to inquire, athāto brahma jijñāsā, to inquire about God, the Supreme. And that can be done by the human being, not by others. Not the cats and dogs. So if we do not give education of this higher science to the human society, if we keep them dumb about this, or if we make secular state, prohibitive injunction to understand God, then it is an animal society. It is an animal society. So such things happen sometimes.

So there is a narration of King Vena. The King Vena happened to be an atheist king. So because that… The reason is given that his mother was the daughter of an atheist king. Narānāṁ matur lakṣānām. It is a scientific fact that a son inherits the quality of the mother, and a daughter inherits the quality of father. So the King Vena's mother inherited the quality of her father, and the Vena, King Vena, inherited the quality of grandfather, or mother. So he was atheist king, atheistic. When he become king… He was very powerful, strong, but atheist. So when he became king, because he was very powerful, he declared by drum beating… What is that?

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit
iti nyavārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ
[SB 4.14.6]

Bherī-ghoṣeṇa means by sound of bugle. Formerly, when there was some declaration by the king, by the government, one should go in the marketplace and, the government men, and take a drum and one bugle, and they'll declare, "This is the law from this day."

That's all. No more gazette. So, this is the old system. Somewhere it's still existing. So the Vena king declared that "These are all nonsense." What is this? Na yaṣṭavyam: "No more worship of God, no more sacrifice." Na dātavyam: "No more charity. Stop all this!" Na dātavyaṁ na hotavyam: "No more offering oblations to the fire, sacrifice." Dvijāḥ kvacit iti. This business was meant for the brāhmaṇas; therefore, dvija, he's restricting the brāhmaṇas that "Don't do all this nonsense anymore." Dvijāḥ kvacit. Iti nyavārayad dharmam: "In this way he stopped all religious activities." Bherī-ghoṣeṇa sarvaśaḥ.

So formerly, the king was controlled by saintly persons, by priestly order. They would give the king advice. The Vedic society is divided into four classes of men. It is confirmed in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. According to quality and work, there are four divisions of men: The brāhmaṇa, the intelligent class of men; the kṣatriyas, the administrative class of men, the martial class of men; and the vaiśyas, the productive class of men; and the śūdras, the worker class of men. That is still existing in a different name, but the difficulty is, the classification is not made according to quality and work. That was the actual position of classification. Nowadays, a śūdra is on the government. A person who is a nonsense number one, he has no knowledge, he is on the head of the government. The things have been topsy-turvied. A person on religious category, he's advocating something, oh, it is not to be uttered. Homosex. You see? He's advocating homosex. Just see. These has been topsy-turvied. The four classes of men are there, still. But the third-class, fourth-class man is taking the place of first class. And the first-class man is kicked out, "Go out. Don't talk of God." This is the position at the present moment. The classes are there. That is natural. There must be some first-class men, there must be some second-class men, there must be some third-class men, there must be some fourth-class men. But the difficulty is that the fourth-class man is taking the position of first-class man, and the first-class man is being kicked out. Therefore there are so many problems in the society. Guṇa-karma-vibhāgaśaḥ. First-class man must be acting first class. But he's acting as last class, but he is posed in first class. Things have been topsy-turvied. So it is the duty of the government to find out the first-class man and employ him for first-class business, first-class activities. And what is that first-class activity? The first-class activity is athāto brahma jijñāsā. That is first-class activity. Otherwise, it is fourth-class activity. If the human society is not divided into right order, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. And it is the duty of the government to see that the first-class man is employed in first-class activities, the second-class man is engaged in second-class activities. Then the government will be nice. Now here, the Vena Mahārāja, he's on the head of the administration, royal king. Now he is advising, "Reject religion. No more charity, no more sacrifice, no more worship. Stop all this nonsense." Then what is the condition of the society? So that is being done.

So it will take some time to explain about these activities of first-class, second-class, third-class men. It is a great science. So we shall try to explain, one after another. You please come on Sunday. I shall hold this class. For the time being, excuse me.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture Excerpt

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Los Angeles, June 7, 1972

Prabhupāda: This is the secret. People are trying to bring in peace and prosperity in the world by so many activities-philanthropism, altruism, nationalism, socialism. And so-called religion also, they are trying to bring in. The whole idea is the human society should remain in peace and prosperity. And the vivid example is the United Nations in your country. America invited all nations that "Let us form a community of United Nations," but the America herself is fighting. You see? Because the idea was there to unite, but they do not know the basic principle, how to unite. That is the defect. There is a church in the United Nations, and we tried to get a room there for making our propaganda. The church unity denied to give us. So their crippled mind is not expanded. Sa mahātmā… Mahātmā means broad-minded. Su-durlabhaḥ. So mahātmā, unless one becomes nonenvious, mahātmā, there is no question of so-called unity or fraternity. These are all false propaganda. It is not possible. But they will stick to that proposition, that "We have got this…" For the last twenty years… Why twenty years? More than twenty years. When this United Nations was started?

Viṣṇujana: Even… Right after World War One they began.

Prabhupāda: Yes. Sometime 1948, '47. Hm? Or earlier. Anyway, it is more than twenty-five, twenty years. But what they have done? The people are still fighting. So here is the…, that we have to dovetail our service, we have to make Kṛṣṇa center. The Communists also, they tried to make by making the state as center. So that is also failure. Or the United Nations also. I do not know what is their center. Their center is politics, that's all.

So in this way there cannot be complete harmony. Complete harmony will be possible only when you bring in Kṛṣṇa. That will be explained in the next verse. Īśāvasyam idaṁ sarvam [Īśo mantra 1]. Unless you bring Kṛṣṇa, or īśa… Īśa means the supreme controller. He is actually controlling. Īśa. Īśa means the controller. So there is a supreme controller. We see in the, in our experience, that some of the objectives are living and some of them are not living. Animate or inanimate-these two things we see in our experience. But above this animate and inanimate there is supreme animate. That supreme animate is called īśa. Īśa or īśvara means controller. So there are many īśvaras, or controllers, but the supreme controller is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. There are many controllers. Some of you are also controller, in charge of some department. Similarly, controller over controller, controller over controller-there are many. And go up to Brahma. The first creature within this universe is supposed to be the controller of this universe. But above him, there is another controller. That is Kṛṣṇa. Yasyājñayā bhramati sambhṛta-kāla-cakro. The material scientists, they are finding out the sun is the cause of all material manifestation. Actually, that's a fact. But what is the sun? The sun is also being controlled. That is stated in the Brahma-saṁhitā: Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejaḥ. Yac-cakṣur eṣa savitā. Savitā means the sun is the eye of the Supreme Lord, seeing everything. You cannot hide anything. The sun, the moon, the day and the night, everyone is seeing your activities. And besides that, the Lord is within you also. So where you shall hide your sinful activities? You cannot hide anything. You can hide from the state laws, but you cannot hide yourself from God's law. That is not possible. Īśāvasyam idaṁ sarvam [Īśo mantra 1]. Everywhere He is present. So, yac-cakṣur eṣa savitā sakala-grahāṇām. Actually, the sun is the eye of all the planets. Now we are in this planet, earthly planet. So actually our eyes are the sun. When there is sunrise, then we can see, "Oh, here it is, here it is, here it is." So, yac-cakṣur eṣa savitā sakala-grahāṇām. All the planetary systems that are existing within this universe, the sun is the eye because he is the eye of the Supreme Lord. Yac-cakṣur eṣa savitā sakala-grahāṇāṁ rājā. It is the king of all planets. Rājā samasta-sura-mūrtir aśeṣa-tejaḥ. Aśeṣa-tejaḥ, unlimited temperature. Unlimited temperature. Aśeṣa-tejaḥ. And it is so powerful and so important, but what is his position? Yasyājñayā bhramati sambhṛta-kāla-cakro. Under the direction of the Supreme, it is rotating in its own orbit. The sun has its own orbit. Just like this earth has its own orbit, similarly, sun, sambhṛta-kāla-cakro, yasyājñayā… The sun cannot go beyond that orbit. Just like we go to the sea. The order is, "My dear Pacific Ocean, you may be very great, but you cannot come beyond this." We are walking daily on the beach. Just four feet away, the water is there, but it cannot touch because the order is, "No, you cannot come. Up to this, that's all."

So everyone is … Just like you have seen the horse is controlled by the driver, similarly, all of us are being controlled. So we should remain controlled. That is life. We should not declare that "No. I don't want to be controlled." Then you'll fall down immediately. If you remain in your position, being controlled, being predominated… Don't try to be predominator. Oh, then immediately fall down, because you are not predominator. It is a false claim that "I want to predominate. I am God. I am predominator. I am this. I am that." These are all rascaldom. Simply you remain yourself predominated. Agree to be controlled by Kṛṣṇa, and your life is successful.

Thank you very much. (end)

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Lecture Excerpt

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Los Angeles, June 8, 1972

Prabhupāda: The person in knowledge, he must see that "I cannot avoid death, I cannot avoid birth, I cannot avoid old age, I cannot avoid disease so long I have got this material body." But Kṛṣṇa says, janma karma me divyaṁ yo jānāti tattvataḥ: "Anyone who understands Me in reality, what I am, then he immediately becomes immune from these four things." Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this… This body we have to give up. And then next body, tathā dehāntara-prāptir… So a devotee at least is not going to be cats and dogs or trees. The nondevotees, they are. Now they are… Now the modern advancement is to be naked. So these people are going to be trees. You know Yamalārjuna. You have seen the picture. They were dancing and they were taking bath naked, and they were not ashamed when Nārada Muni was passing. So he cursed them that "You are so fool, you have lost your sense. All right, next life you become a tree, immediately." So these senseless, shameless persons who are advancing in their knowledge by becoming naked, they are going to be tree next life. The naked tree is standing naked for many thousands of years. Or animals-they have no shame. So if human being becomes so shameless, then next life is to become animal and trees. But in the universities they say that "What is the wrong if I become an animal?" I asked them, "Do you like to be animal?" "Yes." "Then all right, next time you become animal. (laughter) This is your… I give you this blessing. That's all." (laughter) Flatly said, "Yes, yes, I will be happy." All right, say it. Kṛṣṇa is so kind: "You want to be naked? All right, you become naked for ten thousand years and stand up."

So therefore to save ourself from degradation, to save our, this life … We are actually, we are all eternal, but because we don't want Kṛṣṇa consciousness, we want animal consciousness, tree consciousness, animal consciousness. So Kṛṣṇa is very kind: "All right, you become tree. What can I do?" Kṛṣṇa is always ready to give you all facilities. Now it is up to you to make your choice whether you are going to dance with Kṛṣṇa or you want to become naked tree standing for ten thousands of years. That is your choice. A living entity has got this independence. Just like Kṛṣṇa asking Arjuna, yathecchasi tathā kuru: [Bg. 18.63] "I have spoken to you about things as they are. Now it is up to you to make your choice. Whatever you like, you can do." So Kṛṣṇa is so merciful, ye yathā māṁ prapadyante… [Bg. 4.11]. If you want from Kṛṣṇa that you want to become a tree, so it is not very difficult for Kṛṣṇa to make you a tree. He's all-powerful. He can do that. But if you want, "Kṛṣṇa, I want to be with You personally," that also Kṛṣṇa can give you. So now make your choice. This is the human form of life. The animal cannot. The śāstras, the messages are not for the animals; it is for the human being. Therefore don't spoil your life. This is Kṛṣṇa consciousness movement.

Thank you very much. Have kīrtana (end)

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Hare Krishna Festival Address

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San Diego, July 1, 1972,

At Balboa Park Bowl

Prabhupāda: Ladies and Gentlemen. I thank you very much for your coming here and participating in this great movement known as Kṛṣṇa consciousness, or Hare Kṛṣṇa movement. This Hare Kṛṣṇa movement was started five hundred years ago by Lord Caitanya Mahāprabhu in a, a place which is now known as Nadia. It is a district in West Bengal, about sixty miles north of Calcutta. Lord Caitanya appeared there about four hundred and eighty-five years ago, and He took sannyāsa. Sannyāsa means renounced order of life. According to Vedic civilization, at the end of one's life, one has to take sannyāsa, renounced order of life, no family connection. Caitanya Mahāprabhu, at very early age… He was only twenty-four years old, and He had at His home very nice, young wife and very affectionate mother, but still… (someone in crowd starts yelling)

Guest (1): … I don't believe that that's the truth there. I don't believe that is the truth. Get out of here!

Guest (2): Talk louder!

Prabhupāda: What does he say? (chuckles) (devotees laugh nervously)

Guest (1): I'm talking about sex…

Revatīnandana: Says he's talking about death.

Girl: Why don't you get up here and say it?

Viśvareta: Prabhupāda, he says he wants to have sex more than once a month.

Prabhupāda: Hm?

Viśvareta: The man says he wants to have sex life more than once a month.

Prabhupāda: No… He's creating disturbance. (pause) So as this man is talking about sex, so this world's, material world, is enchanted by sex. That is material world. Striya, puṁsāṁ striya mithuni-bhāvam etad. This whole material world is existing on sex attraction. Not only in the human society, in animal society also, this sex impulse is there. Birds, beasts, animal, human being, even demigods, they are attracted in this material world by sex impulse. The śāstra, or the Vedic literature, there is mention about this, that we are in this material world only for this sex impulse. First of all, we think of sex. A man also thinks. A woman also thinks. And when they are united, that attraction becomes more and more complete. Then, in a gentlemanly way, when there is sex unity, then there is need of a nice apartment or house. Then there is need of land. Formerly, for living condition, everyone possessed some land to grow foodstuff. Ataḥ gṛha-kṣetra-sutāpta-vittaiḥ. So after sex unity, there is need of house, land, gṛha, kṣetra, then children, ataḥ gṛha-kṣetra-suta, āpta. Then friends. Then vitta, then money. In this way, we increase our attachment for this material world. Janasya moho 'yam. Moha means illusion. In this way, he becomes illusioned. Ahaṁ mameti: [SB 5.5.8] "I" and "mine." Here, the real problem is we want to get out of this material conditional life. We are spirit soul. We are not matter. But in order to enjoy this material world we have come here. Every one of us who is existing within this material world has a desire to lord it over the material nature. It is said when a living entity, a part and parcel of God, he desires independently to enjoy or to lord it over the material nature, he comes down from the spiritual world to this material world. That is the cause of his falldown.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

Māyā means the illusory energy, where we want to enjoy, but it is not actual enjoyment. It is illusion. So the sex life in this material world is the center of this attraction.

So our Kṛṣṇa consciousness movement is how to get the living out…, living entity out of this material entanglement. Because real happiness is not sensual happiness. Real happiness is above the senses. It is supramental sense, or spiritual sense. With the gross senses, what we enjoy, that is temporary. It is not permanent. Permanent enjoyment is transcendental sense enjoyment. There is in the Vedic literature a verse:

ramante yoginaḥ anante
satyānanda cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

Yoginaḥ, those who are yogis… Yogis means those who are trying to reawaken Kṛṣṇa consciousness. He's called yogi. Our present consciousness is material consciousness. The material consciousness, the sex urge is very strong. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. It is said in the śāstra that the gṛhamedhi, those who are attracted by this material world, their center of enjoyment is sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham. This sex urge is a, a sort of itching sensation. Kaṇḍūyanenam. Tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ. By satisfying this itching sensation, he becomes entrapped in so many ways. So many ways. That's a fact. Apart from those who are enjoying illicit sex, even those who are enjoying sex in regulated principles, they are also entrapped. Take, for example, one regular householder. In your country, it is different social situation, but in our country, in India, a family life is a great responsibility. The father and mother has to take full responsibility for education of the children, grow up nicely, and the father, mother is under obligation to get the boys and the girls married. Unless the children are married, the father's or the mother's responsibility continues. That is our social system, at least in India, those who are following Vedic principles of life. Especially for getting married the daughter, it is called kanyā dāya. Pitṛ-ṛṇa putra-ṛṇa matṛ-ṛṇa. We have got so many debts to clear. This is responsibility. Devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām [SB 11.5.41]. We are indebted to the demigods. Just like sun is one of the demigods. We are getting, enjoying the sunshine. We are indebted to him. This is responsibility. Suppose if you take electricity, light, you are responsible for paying the bill. Similarly, you are taking so much advantage of the sunlight. You are also obliged to pay the debts, repay the debts. Deva ṛṣi. Ṛṣi means those who have given us the Vedic literature. Just like Nārada Muni, Vyāsadeva, they have given us… Vyāsadeva given us immense literature. Immense literature. He has written Mahābhārata. He has written the eighteen purāṇas. One of the purāṇas is the Bhāgavata Purāṇa. And he has written the Upaniṣads. Then he has compiled the Vedānta-sūtra. And each and every book, there are innumerable verses. In Mahābhārata there are 100,000's of verses. In Śrīmad-Bhāgavatam, 18,000 verses. And if you study one verse, it will take at least one week to understand. So grave thoughts. So therefore, we are reading all these Vedic literatures. Certainly, we are indebted to them.

So we are indebted to the demigods. Just like the sun-god, the moon-god, the Indra. Indra is supplying us water. Of course, in your country, there is no such conception. But the Vedic knowledge gives us full information how water is being supplied, how light is being supplied, how air is being supplied by the arrangement of the Supreme Personality of Godhead. Don't take it irresponsibly. Kṛṣṇa, the Supreme Personality of Godhead, has arranged so many things. Just like in your city there is department of water supply, there is department of light supply, there is depart…, different departments, similarly, in the kingdom of God there are departments. But because we are foolish, we do not know how the departments are being conducted. So we are not paying any bills. The bills are paid, according to the Vedic injunction, by performing sacrifices. So in this way, our point is sex life, that, the, a gṛhastha, a householder, he has got debts towards his parents, towards his father, towards his mother, towards his wife, towards his children. The society should be human society, not the cats' and dogs' society. That is Vedic conception. So in the Vedic conception of life the sex life is there, but you become indebted. You must repay the debts. If you simply beget children like cats and dogs and go away, then you become responsible for the sinful activities. You must take responsible. So this man was suggesting, he wants sex life at least once in a month. Yes, that is allowed. That is allowed in the Vedic civilization. When the wife is in menstrual period, after five days of the menstrual period, the wife and husband can have sex life for begetting rightful children. And before be getting a child, one must go… If he is in the higher orders of society, one must accept the garbhādhāna-saṁskāra. Garbhādhāna-saṁskāra means that child born out of the sex life of the father and mother must come out a very nice child, not like the cat and dog. That is called garbhādhāna-saṁskāra. Those who are in the higher position of the society, they are obliged to observe ten kinds of purificatory processes, out of which, the first purificatory process is garbhādhāna-saṁskāra. So the parents, when they take to sex life for begetting nice children, there is garbhādhāna-saṁskāra, and if one does not observe this garbhādhāna-saṁskāra, he immediately falls down to the group of śūdra from brahminical position. These are the injunctions in the Vedic literature. Sex life is not denied, but one must take responsibility for sex life; otherwise, he becomes entangled in so many sinful activities.

Because here in the material world, everyone is a criminal. Just like in the prison house, when a criminal is there, in every state there is law. He cannot violate the laws of the prison house. Similarly, here also, in this material world, who have come here to enjoy… There is no enjoyment. There is simply suffering. But we take sufferings as enjoyment. That is called illusion. Anyway, the Vedic principle has allowed everything. Because here we have come to enjoy so-called sense gratification. That is illusion. So there is regulated principle. You can have sex life once in a month. That is prescribed. Because the woman has once in a month menstrual period. So sex life is meant for simply begetting nice children, not for sense gratification. Therefore, because the woman is, gets the menstrual period once in a month, therefore the man can have sex life just after the menstrual period, over, after five days, he can sex life, have sex life with his wife under garbhādhāna-saṁskāra, responsibility. Otherwise he becomes implicated in sinful activities. That is Vedic injunction. So sex life is not denied. Just like in our society, the boys and girls, they come to our society, and as far as possible, we get them married. We don't allow to live, the boys and girls and friends, like friends. No. That is a great sinful activity. So nothing is denied. The problem of life is eating, sleeping, mating, and defending. So everything is there, but in a regulated form. In regulated form so that the world may not become hell. If it is irregulated form, then the whole world will be hell. It is stated in the Bhagavad-gītā, narakāya varṇa-saṅkaraḥ. When we produce unwanted children, the whole world becomes just like hell. It is going to happen like that at the present moment. The sex life is not denied. The point is discussed because it was raised. Sex life is not denied, but in a regulated form so that you can get nice population, you can live very happily. Not that you produce unwanted children and they turn out rogues, thieves and drunkards, like that. That is not allowed. You must produce nice children. For that purpose, sex life is allowed. And especially in this age, at the present moment, if you can produce children to become Kṛṣṇa conscious, that will be a great service to the Lord. Because we want now Kṛṣṇa conscious population. Otherwise this world is going to hell. That's a fact. We are dwindling, liquidation. There were great empires like Roman empire, Greece empire, Carthaginian empire and, later on, Moghul empires, British empire. So many empires there were. There was Hitler. There was Mussolini. There was Napoleon. So these powerful emperors or men came and gone. Their name is only there, and nothing is remaining.

So I came to your country. Your country is very nice country, America. I heard it from India. So I decided to come here because I heard that your country's very nice. And when I came here, I saw actually your country is very nice. Your cities, your buildings, your men also… Because mostly my students, they are Americans, and they help me very kindly to push on this movement. So I have studied the American life, very nice. They have good heart. So only thing is wanted-Kṛṣṇa consciousness. For want of this Kṛṣṇa consciousness, despite your all opulences, you are becoming confused and frustrated. I hear that out of three, one man is a patient of a psychiatrist. Why? Why you are unhappy? Why you should be unhappy? You have got everything-enough food, enough land, enough money, enough intelligence. Why you should be unhappy? The cause you should try to find out. The cause is that without Kṛṣṇa consciousness, without God consciousness, nobody can be happy. That is the cause. So my request is that this movement is started from America, from New York. In 1966 I registered this movement, International Society for Kṛṣṇa Consciousness, and since then, we are spreading. In your country, we have got about fifty branches, all over the country, America. And we have got other branches also, about fifty, in Europe, in Canada, in Australia, in New Zealand, in Japan. In India also. India, of course, Kṛṣṇa consciousness movement is known since a very, very long time. At least, everyone in India knows what is Kṛṣṇa consciousness, and he may not be seriously engaged in Kṛṣṇa consciousness, but even a street man, a street boy, knows what is Kṛṣṇa. In your country, this, this movement is started since 1966, but in '67 I was sick. I went back to India and again came back in 1968, and since that time, we are pushing on this movement little, very highly, and it is being effected. It is being effected. People are understanding. So my request is that you have got all material resources. Don't waste your time. Life is very valuable, especially this human form of life. Labdhvā su-durlabham idaṁ bahu-sambhavānte. This human form of life is achieved after many, many births of evolutionary process. We had to undergo 900,000 species of life in water. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Two millions of species of life through plants and trees. Sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. Eleven hundred thousand species of life of insects and reptiles. Pakṣiṇāṁ daśa-lakṣaṇam. And one million species of life amongst the birds. Then triṁśal-lakṣāṇi paśavaḥ: and then three million species of life amongst the beasts. In this way, there are four hundred thousand species of human form of life, out of which, the civilized form of life, when our consciousness is developed, that is the opportunity to understand what is God, what I am, what is my relationship with God, what is this material world, how I shall treat. That is needed. In the Vedānta-sūtra it is said, athāto brahma jijñāsā. This human, this civilized form of human life is meant for inquiring about Brahman, the Supreme, the Absolute Truth.

So this Kṛṣṇa consciousness movement is giving knowledge about the Absolute Truth, Paraṁ Brahman. The Sanskrit word is Paraṁ Brahman. And Kṛṣṇa is Paraṁ Brahman. If you have read Bhagavad-gītā on the Tenth Chapter, when Arjuna summarizes his understanding after hearing Bhagavad-gītā, he says, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "Kṛṣṇa, I understand that You are the Supreme Personality, Absolute Truth." Paraṁ brahma paraṁ dhāma: "You are the reservoir of everything." Pavitram: "You are the Supreme Pure." Pavitraṁ paramaṁ bhavān. Puruṣaṁ śāśvatam ādyam: "You are the Supreme Person." Kṛṣṇa, or the Absolute Truth, is not imperson. He's the Supreme Person. He's Supreme Person. He is the Absolute Truth. And we are presenting Kṛṣṇa before you, and you take it. Most of the Western country, they are Christian. So the Christians believe in Lord Jesus Christ as son of God. But we are presenting the father, God Himself. So there is no contradiction. If there is son, there must be a father also. Without father, there cannot be son. So if you believe in the son, then you must believe in the father also. The father is Kṛṣṇa. Kṛṣṇa says in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yaḥ
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He is the seed-giving father for all living entities. So Kṛṣṇa is for everyone. Don't think that Kṛṣṇa, as it is stated in your English dictionary, "Kṛṣṇa is a Hindu God." He's not Hindu, He's not Muslim, or He's not Christian. He's God. God is neither Hindu nor Muslim nor Christian. It is bodily designations, "I am Hindu, you are Christian." This is bodily… Just like dress. You have got some black coat. Another has got some white coat. That does not meant we are different because we are in different coat or shirt. As human being, we are all sons of God. We are one. That is the conception. So at the present moment, we have divided the world on account of this shirt and coat. That is not. That is not good. Actually, the whole world or the whole universe belongs to God. This is Kṛṣṇa consciousness. Kṛṣṇa says in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

We have divided God's land: "This is America. This is India. This is Germany. This is England." But after all, this is our given name. This planet especially… Not only this planet, all other planets, Kṛṣṇa says, sarva-loka-maheśvaram: He's the proprietor. Formerly, five thousand years ago, this planet was being governed by Kṛṣṇa's representative, Mahārāja Parīkṣit. That is actually life. Kṛṣṇa is the proprietor of all planets, and one should be Kṛṣṇa's representative to rule over the planet. That is Vedic system. There cannot be any king or emperor who is not representative of God. It is the duty of the representative of God to take charge of a planet and educate the persons, the citizens, into God consciousness. That is Vedic way of life. Not that the chief executive or the government simply levies taxes from the citizens and let them go to hell. This is not good government. The government must be responsible for the uplift of the citizens to the spiritual life. That is real government.

So that was being done five thousand years ago by Mahārāja Parīkṣit. Mahārāja Parīkṣit, those who have read Śrīmad-Bhāgavatam, there is this… Śrīmad-Bhāgavatam begins from the question of Mahārāja Parīkṣit. Mahārāja Parīkṣit, at the last stage of his life, when he was to live for seven days only, he decided to hear Śrīmad-Bhāgavatam and become liberated from this material life. And it so happened. The idea is the Mahārāja Parīkṣit was so pious that, that when he was touring in his kingdom all over the world, he found one man, one black man was trying to kill one cow. Immediately, Mahārāja Parīkṣit took his sword and wanted to kill the man. He was Kali. So "Who are you, that you are killing cow in my kingdom?" So formerly, when the whole world was under the one king of the Pāṇḍavas, just like Parīkṣit Mahārāja, there was equal protection for the animals and the man. Not that man should be given protection by law, and not the animals. The animals, they're also national. What is the meaning of "national"? One who is born in that land. Suppose you are American. You are born in this land of America; therefore you are American national. Why not the cats and the dogs and the cows? They are also national. So this is injustice, that to give protection to the human kind and to send the animals to the slaughterhouse. This, this inequality, discrimination between man and animal is due to lack of Kṛṣṇa consciousness. When one becomes actually Kṛṣṇa conscious, he does not make such distinction that a man should be given protection and the animal should be killed. So our Kṛṣṇa consciousness movement is a, a spiritual movement. It is reformatory movement, inclusive all sides of life. Don't think that we are simply chanting and dancing. Our philosophy includes all different activities of humankind, either it may be religious or political or social or cultural. Anything. Industrial-everything. So my request is that this movement was started in your country, and these American boys and girls, they have taken it seriously. So kindly cooperate with this movement, and you'll be happy. That is my request.

Thank you very much. Hare Kṛṣṇa. (pause) Kīrtana. (end)

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Lecture

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London, July 12, 1972

Prabhupāda: Thank you very much for your participating in this saṅkīrtana movement. This movement was started by Lord Caitanya five hundred years ago in India, West Bengal. (noises in background) (aside:) What is that sound? That sound cannot be stopped?

Haṁsadūta: That's the speaker system, Prabhupāda.

Prabhupāda: But this movement is not five hundred years old. It is coming since very, very long time. As we have advertised, bhāgavata-dharma. This is part of bhāgavata-dharma. Bhāgavata-dharma was explained by Prahlāda Mahārāja, a great devotee of Lord Nṛsiṁhadeva, Nārāyaṇa, some millions of years ago. His father was Hiraṇyakaśipu, atheist. He did not believe in God. But by the grace of Nārada Muni, his son, from the very womb of his mother, he was initiated in this Kṛṣṇa consciousness. And after his birth he became a great devotee. And when he was only five years old he was preaching this Kṛṣṇa consciousness movement amongst his class fellows. He was little boy, king's son. He had no opportunity to go out of the palace. Still, he took the opportunity of speaking something about this bhāgavata-dharma amongst his class fellows. So he was canvassing his class fellows, "Chant Hare Kṛṣṇa."

The bhāgavata-dharma is called…

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

Bhāgavata-dharma, execution of bhāgavata-dharma. There are different types of dharma. Dharma means the codes of God, the laws of God. This is real dharma, or religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the codes, the laws, which is given by God. This is the simple definition of God, er, of dharma. (child screaming) (aside:) It is disturbing. This child is… (pause)

Pradyumna: If the children are noisy, they can go outside and…

Prabhupāda: So "religion," this English word, is not sufficient translation of the word dharma. Religion… According to English language, religion means a kind of faith. You may believe in some faith. Somebody believes in Hindu religion; others may believe in Christian religion. One may become a Christian from Hindu, or from a Hindu to Christian. Generally, we find these changes. But a dharma does not mean like that. Dharma means which you cannot change. It is the constitutional part of your life. So Bhāgavata says, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Dharma, the so-called religion, kaitava, which is cheating. Kaitava means cheating. Dharmaḥ projjhita. Projjhita means prakṛṣṭa-rūpeṇa ujjhita, thrown away, kicked away. Dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām. So there are different kinds of dharmas, faith. But what is real dharma, real religion? Real religion is, as described in the Śrīmad-Bhāgavatam, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Real religion is the codes which is given by God. Just like you may have some by-laws in your office or in your home, but there is state law. That you cannot, I mean to say, disobey, state law. Just like in your country the state law is that "Keep to the left." In America the state law is "Keep to the right." So here we have to obey. If you drive your car, keep to the left. You cannot disobey. You cannot say, "I am American. I go in my country on the right. Why shall I drive on the left?" No. Because it is the state law you must obey. Similarly, dharma is such a thing that you cannot disobey. You must obey because it is the codes given by God. If you are so much respectful to the laws of the state, how much respectful you should be to obey the laws given by God.

So we find in the Bhagavad-gītā, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is real dharma. Kṛṣṇa says in the beginning of Bhagavad-gītā, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge: "I descend in different millenniums," yuge yuge, "for establishing the real dharma, real religion."

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
yuge yuge sambhavāmi
[Bg. 4.8]

So God descends, He comes Himself or He sends His representative, to reestablish the real purpose of religion, whenever there is discrepancies in the matter of discharging real religion. So the real… Kṛṣṇa, when appeared, He said… His last instruction is… In the Bhagavad-gītā, you know, those who have read Bhagavad-gītā. He said, "The most confidential part of religion is this." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up all other processes of faith and religion. Simply surrender unto Me." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ. Religion means to become purified, to become purified from our sinful activities. So Kṛṣṇa says that "If you surrender unto Me…" When I speak "Kṛṣṇa," you may understand "God." God is speaking that "You surrender unto Me and I'll give you protection from the reaction of all sinful activities." In this material world we are encaged in this material body for our sinful activities, different types of sinful activities. So our aim of life is to get out of these sinful activities and be situated in our own original position, constitutional position, spiritual position. Because we are part and parcel of God, we are as pure as God, but we have been contaminated by this material association, and therefore we have got different types of bodies, encagements. And according to the different types of bodies we have to enjoy or suffer the material atmosphere. This is our position. So bhāgavata-dharma means to surrender unto God. That's all. Very simple thing. And Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, is teaching us this bhāgavata-dharma, how to surrender. He demanded that "You surrender unto Me." But still, people misunderstood Him.

Therefore He again came, Kṛṣṇa again came in the form of Lord Caitanya, as a devotee, and He taught us how to approach Kṛṣṇa, how to become Kṛṣṇa conscious. So this bhāgavata-dharma is eternal. As long as we are there, as long God is there, our relationship with God, that is called bhāgavata-dharma. Bhaga. Bhaga means fortune. Bhaga means fortune, and bhagavān… Bhagavān means who is the most fortunate or who has got all the opulences. So God has got all the opulences. And one who is in association with God, he has also all the opulences. And the exchange between God and the devotee in all opulences, it is called bhāgavata-dharma.

So Prahlāda Mahārāja is preaching amongst his class fellows, kaumāra ācaret prājño dharmān bhāgavatān iha.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

He says, "My dear friends…" Because the friends were born of atheist family. Prahlāda Mahārāja also, his father was atheist. So they were not agreeable to their friend's advice, Prahlāda Mahārāja. Prahlāda Mahārāja canvassing to his friends, little friends, "My dear friends, chant Hare Kṛṣṇa." And they were replying, "Prahlāda, why you are insisting us to chant Hare Kṛṣṇa? Let us play. We shall see Hare Kṛṣṇa at the time of death." But he was insisting, "My dear friends, no." Kaumāra ācaret prājño. "This Kṛṣṇa consciousness should be studied, should be understood from the very beginning of boyhood, kaumāra." Kaumāra means boyhood. From… Boyhood means from the age of five years. As education begins at the age of five years, similarly, Kṛṣṇa consciousness, or bhāgavata-dharma, should be taught to the children as soon as the child is five years old. That is his instruction. "Why so early? We can understand about God later on." No. Prahlāda Mahārāja says, durlabhaṁ mānuṣaṁ janma. Durlabham, "very rarely." "My dear friends, you have got this human form of life after many, many births." The modern civilization, they do not know. The university education, they do not know. The scientists, they do not know. There is a false theory, Darwin's theory, about evolution of species. But that is not perfect knowledge. That is simply an idea taken from Purāṇas. In the Purāṇas, this Darwin's theory is not new to the Vedic knowledge. It is a theory only. But actual fact is different.

Actual fact is described in the Purāṇas, where it is described, aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. Jīva-jāti, different species of life. There are 8,400,000's of different species of life. Aśītiṁ catura. Aśītim means eighty, and catura means four. Eighty-four, lakṣāṁs, 100,000. Jīva-jātiṣu, there are different species of life. They are developing. Because after devastation, the whole universe is filled up with water. So in the water the first living beings are the fishes or the aquatics. Then that fish or aquatic means a living entity embodied by that fish body. Just like we are now, every one of us… I am also a soul, you are also a soul. We are embodied by this body, human form of body. Similarly, we had to accept the body of a fish. Because we are in this material world, when there is water only, where shall we go? We must live here in this material… Unless we are liberated, we must have to live… And according to the circumstances, we get different types of body. So from the aquatics, next promotion is trees, plants, then insects, then birds, then beasts. In this way, after millions, millions of years… You have seen that a tree is standing for thousands of years. If I get a body of a tree, then I'll have to stand in one place for many thousands of years. Therefore when you come by gradual evolution in the different species of life, by nature when you come to this point, to possess a human form of body, it is very, very rare. That is described: durlabhaṁ mānuṣaṁ janma. Durlabham. Duḥ means difficult, and labha means gain. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam. Adhruvam. He said durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Although it is also temporary. We shall not live forever with this body. The animals also, they'll also not live forever. The body will be finished after certain period of time. So he says, Prahlāda Mahārāja says, "My dear friend, this body, this human form of body, is very, very rarely we have obtained it. Although it is temporary, but there is a great gain." In the animal life, that is also temporary, and this human form of body is also temporary. But the animals cannot get that achievement which we can get. Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. Arthadam means… Artha means meaningful or some material profit or spiritual profit.

So we can, by the help of this human form of body, we can achieve some very great profit. That is required. That is the human mission. Not like that, we take our birth like cats and dogs. Everyone takes birth. The process of birth is the same: the male-female sexual intercourse, and there is some child. So there is no difference between the human process of birth and the animal process of birth. There is no difference of living condition of the animal and the human being. Because the animal eats; we also eat. The animal sleeps; we also sleep. The animals have facility for sex life; we have also got the facility of sex life. The animal also defends according to his own way; we can defend with atom bomb. That's all right. But it is defending, nothing more. Therefore, about these four things-eating, sleeping, mating, and defending-they are common. The special feature of this human form of body is that he has developed consciousness how to understand God. The animal hasn't got this. And the process of understanding God and to revive our relationship with God is called bhāgavata-dharma. This is explanation of bhāgavata-dharma. The eating, sleeping, mating, this is also dharma. Dharma means the activities, constitutional activities. Any man or any animal who has got this body, he must eat. This is also dharma. Dharma means which we cannot avoid. Because we have become human beings, it is not that we can avoid eating. That is not… This is also dharma. So this dharma, this practice, this occupation, is visible in animal life and human life. But another thing, the dharma which we actually mean, means to understand God, that is not visible in animal life. That is not possible. Therefore dharmeṇa hīna paśubhiḥ samānāḥ. Anyone who does not cultivate religious life, he is no better than an animal. He's animal. If you are simply interested with eating, sleeping, mating, and defending, nothing more, then this is animal civilization. This is not human civilization.

So we have got the opportunity. Why we should accept religious life? To get out of these material clutches. People do not take it very seriously, but those who are intelligent, they take it seriously. In the Bhagavad-gītā you'll find that living soul, the living entity or the soul… Na jāyate na mriyate vā kadācit, nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. The living entity, the soul, is never born; it never dies. It is the oldest. Nityaḥ śāśvataṁ purāṇa. Purāṇa means very old; nitya, eternal; na hanyate hanyamāne śarīre, does not die after the destruction of this body. The death and birth is of the body, not of the soul. Therefore when we are actually intelligent, cultured, advanced, then we should be inquisitive that "If I am eternal, then why I am subject to these tribulations of birth, death, old age, and disease?" That is intelligence. It is not intelligence that "The cats and dogs are eating on the footpath; I am eating (in) a very nice plate, nice hotel or nice table." You are eating, that's all. It is not advancement of civilization when you think that you have got good apartment, good house, and sleeping in a nice bedstead, and the cat and dog is lying on the floor or in the street. No. She sleeping; when you sleep, the enjoyment is as good as of the cats and dogs. Similarly, sex life also. They also enjoy, you also enjoy. Then what is your special prerogative? The special prerogative is that you can understand in this life that you are eternal, you are Brahman. Therefore the, in the human form of life, if one is not so advanced as to inquire about the Brahman, athāto brahma jijñāsā… This human form of life is meant for inquiring about Brahman, or spirit soul. So long this inquiry is not there, one is animal. That's all.

So bhāgavata-dharma is meant for, actually, for the advanced human being. Bhāgavata-dharma. Bhāgavata-dharma means to know "What I am? Am I this body or something else?" If you study yourself, you can also understand. Or if you take instruction from the Vedas, then also you can understand. The knowledge is already there. If you take advantage of the knowledge, you can know. But if you make analysis by yourself, then also you'll know. But if you make analysis by education, speculation, it will take long, long years. Because if you don't accept the standard way, then it will waste, you will waste your time. So you will have to come to the same point. But if you are inquisitive, that is your life. If we come to the point of inquiring about "What I am?" Oh, that is great advancement. Athāto brahma jijñāsā. I can understand very well that when… There are so many babies here. I was also a baby. My body, I had a body like a baby on the lap of my mother. I can remember that. Then I became a child, then I became a boy, then I became a young man, now I am old man. Now, the bodies, different bodies, I possessed. I remember. But those bodies are no more existing. Where is my childhood body? Where is my boyhood body? Where is my youthhood body? They're all gone. So although the bodies are gone, I remember that I had a body of a child, I had a body of a boy, I had a body of young man. Therefore I am eternal, my bodies are not eternal. Therefore the conclusion should be: when I change this body, then I'll exist. That is… Tathā dehāntara-prāptir dhīras tatra… [Bg. 2.13]. Everything is there, either you study yourself or take the lesson from the Vedic version.

The Vedic version is that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Just like the… I am changing, you are changing, everyone is changing. Every second, every moment, we are changing bodies. So similarly, changing of this body, accepting another body. After leaving this body, I'll accept another body. That body is not in my hands. What kind of body I am going to accept next, that depends on my work here, in this body. I am preparing my next body in this life. Just like a child is being, a boy is being educated to prepare his next life. If he is nicely educated, his next life is very bright. If he's not nicely educated, that will be very dark. Similarly, this chance, this human form of body, is a junction. From animal forms of life, by gradual process of evolution, I have come to this human form of life. Now I have to make out next what life. You can promote yourself to the higher planetary systems. You can promote yourself to the spiritual world. You can get your eternal life. That is called arthadam. That achievement you can do in this human form of life. So anyone who is attempting to get eternal, blissful life of knowledge, he is intelligent man. Otherwise, one who is spoiling his life simply for animal propensities, eating, sleeping, mating, he's no better than animal. That's all. Cats and dog. Polished cat, polished dog maybe, but he is animal. This bhāgavata-dharma means that, how to get out of these four defects of material life, or four miserable condition of material life-birth, death, old age and disease-and get eternal, blissful life of knowledge. That is called bhāgavata-dharma.

So it is a great science. It is not sentiment. It is a great science. And anyone can achieve this benefit in this human form of life. Anyone. It doesn't matter what he is, provided he is serious about getting out of these material clutches and regain his spiritual life. That is possible. So Vedic civilization is aimed at this point. Therefore you don't find in the Vedic civilization industrial enterprise or so many material activities. But they were concerned how to get out of these material clutches and regain our original position. That is called mukti, liberation. Liberation means to be situated in our original position. We are part and parcel of God. God… Just like gold and part and parcel of gold is also gold. Therefore the Vedic literature says that "You try to understand that you are also Brahman. God is Supreme Brahman; you are also Brahman. And mold your life as Brahman." So this Kṛṣṇa consciousness movement is how to mold this life to understand that we are all Brahman and our original source is the Parambrahman. Just like Arjuna accepted Kṛṣṇa, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "Kṛṣṇa, You are Parabrahman." That is accepted by the Vedas. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). "God" means He is also a living entity as you are, as I am. As we are sitting, I am speaking, we are face to face, similarly, God is also a person like you, like me. But He is very, very powerful. Nityo nitya… Just like here in this material world also I see that you are more powerful than me, and another person is more powerful than you, another person is more powerful than him. If you go on searching, when you find the supreme powerful, that is God. That is God. Supreme powerful. Here, in our relative position, I see that I am powerful, somebody is less powerful than me, and somebody is more powerful than me. This is relative world. Nobody can say that "I am the most powerful. Nobody is more powerful than me." Nobody can say. That is not possible. Similarly, you go on searching who is the most powerful. If you are fortunate enough, if you can find out such a person, the most powerful, nobody is more powerful than Him, that is God. So God's definition is not very difficult. Simply… So we have to go through the śāstras. The Vedic literature says that the supreme powerful is Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Kṛṣṇa also says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, Arjuna, nobody is superior than Me." Therefore Kṛṣṇa is the Supreme Personality of Godhead. Try to find out your relationship (to) Kṛṣṇa and mold your life in that way. That is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. [break]

Indian guest: (indistinct)

Śyāmasundara: "Is it safe to compare scientific advancement with Bhāgavata, like Darwin and Bhāgavatam."

Prabhupāda: What do you mean by scientific advancement?

Indian guest: Well, material advancement…

Prabhupāda: Material means it is to be finished. Where is the advancement? You do not want to die, but why you die? Where is your advancement?

Indian guest: No, I fully agree with your interpretation of Bhāgavata, but the comparison between Darwin's discoveries and what is mentioned in Bhāgavata, I don't agree with that. It is already mentioned in Bhāgavata, but Swamijī, you are from a different point of view. So…

Prabhupāda: No, that is a wrong theory. Therefore we say. That is a wrong theory. Darwin is studying this body. He does not know. He has no information of the soul; therefore his knowledge is imperfect. His theory is imperfect. It is a long subject matter. If you want to discuss, you come. We shall discuss. It is a wrong theory. That is not scientific advancement. Science means it must be correct. That is science. If science is theory, that is not science. So Darwin is advocating his theory, "May be like this, perhaps like this." This "perhaps," "maybe," is not science. This is only suggestion. We have to deal with the facts. That is science.

Indian guest: Yes, but as you say, there are two ways of reaching the God. Either through the study of Vedas up to…

Prabhupāda: Yes. Through study of Vedas, not study something nonsense. Study of Vedas.

Indian guest: That is up to the level of self-analysis, because it is that time when we compare.(?)

Prabhupāda: Yes. Self-analysis, if you analyze yourself, if you think yourself, meditate, study your finger, "Am I this finger?" the answer will be, "No. My finger." "Am I this hand?" The answer will be, "No, it is my hand." Then where is "I"? That is... If you can study "I," then it is scientific. Simply "my" is not scientific. That is, child knows "It is my finger."

Indian guest: Yes, but, I mean, it is a further word(?) to study oneself.

Prabhupāda: That further means when you come to the conclusion that "I am spirit soul." If you can understand this, then it is scientific. If you remain in ignorance, that "I am this body," that is not scientific. Actually, I am not this body. Everyone can understand. Just like a dead man. Suppose some of your relatives has died. You are crying, "Oh, my friend has gone. My friend has gone." Your friend is lying there. Why you say that "My friend has gone"? What is the answer? If I say... The dead body, you are crying, "Oh, my relative has gone. My father is gone." I say, "Where he has gone? He is there. Why you are crying?" Then what will be your answer?

Indian guest: No, I mean that that is the ultimate scheme for...

Prabhupāda: But that you understand, that that... What is that? What is that? You have never seen your father or friend. You have seen this body. Now you are crying, "Now he has gone." Where he has gone? You have seen the body all along. That is lying here. Why you say he has gone? What is your answer? This is ignorance. All along I am seeing the false thing: "He is my father; I am the body." But he's not my father. Actually, when father, my, goes away from this body, I cry, "Oh, my father has gone." Where he has gone? His, the body is there. This is ignorance. It is not scientific. Because I'm thinking, "I am this body," this is not scientific. This is ignorance. So in this way you have to study. But the answer is there in the Vedic literature: tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. "My father has accepted another body." This is scientific. Dhīra, one who is sober, he is not lamenting. Just like your child, from babyhood it becomes grown-up, or acts in another way. You are not crying, "Where is that body of my child, that baby body? Where he has gone?" But you know that he has transferred to this body. Similarly, when you get this knowledge that "My father has left this body, he has accepted another body, although it is not visible," that is knowledge. That is scientific.

Indian guest: Yes, but by average person it is very difficult to reach the light...

Prabhupāda: But therefore he has to study. Every rascal, fool, he has to study. There is education. Therefore Vedic literature is there. If you don't study and you see... If you say, "I am scientific advanced," then what is this nonsense? If you have no knowledge, if you have not studied, why do you say unscientific? Chant Hare Kṛṣṇa. [break]

Indian guest: How does repeating one word, "Kṛṣṇa," or singing "Rāma" and "Kṛṣṇa" help achieving the way?

Prabhupāda: Because you'll be in touch with Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's name not different because Kṛṣṇa is absolute. So you see, these European and American boys and girls, simply by chanting how they are advancing in spiritual consciousness. This is practical, not theoretical. "Kṛṣṇa" means Kṛṣṇa. Just like here in this material world, if I want to drink water, if I say "water, water, water," that will not satisfy me. I want the substance water. So here there is difference between the name and the substance. But in the absolute world there is no such difference. Nāma cintāmaṇiḥ kṛṣṇaḥ. Kṛṣṇa the person and Kṛṣṇa's name the same thing. Therefore if you chant "Kṛṣṇa," then you are in direct touch with Kṛṣṇa. So that will help you for your spiritual advancement. Just like if you are in touch with fire you will get yourself warmer and warmer and warmer, and at last you'll get red fire. Similarly, if we are in touch with Kṛṣṇa, then we advance spiritually, and then we become completely spiritualized, our original Brahman. This is the process. Simple process. Chant Hare Kṛṣṇa and you'll gradually develop your spiritual consciousness. That is actually happening. It is not story. You can see practically how they are spiritually advancing. So why not experiment yourself? What is the loss? If you chant Hare Kṛṣṇa, is there any loss? Tell me, is there any loss? But why don't you do it? Why not make a try? Instead of arguing, you see practically what is happening. They are of different civilization, different culture. How they are developing their Kṛṣṇa consciousness? How it is possible? Simply by chanting. This is practical. Throughout the whole world-in Africa, in America, in Canada, everywhere. So this is very simple process. But people will waste their time by arguing. Why not make an experiment and see what is the result? That is our propaganda. (end)

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Speech

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New Vrindaban, August 31, 1972

Prabhupāda:... some of the sannyāsīs will speak or I will speak? Where is Kīrtanānanda Mahārāja?

Śyāmasundara: Maybe someone should introduce the bhāgavata-dharma discourse... Kīrtanānanda?

Prabhupāda: Or Rūpānuga, Rūpānuga Mahārāja....oḥ, it will fall down. You can take this. (conversation between devotees) (japa)

Kīrtanānanda: You can hear?

Devotees: Yes.

Kīrtanānanda: Everybody can hear. New Vrindaban began when Śrīla Prabhupāda wrote to me about four or five years ago and expressed some desire that we could make a transcendental place of pilgrimage here for the purpose of celebrating the pastimes of Rādhā and Kṛṣṇa. [break]

Prabhupāda: Ladies and Gentlemen, I thank you very much for your kindly participating with this Kṛṣṇa consciousness movement. As already described by Śrīman Kīrtanānanda Mahārāja, that this bhāgavata-dharma was spoken by Bhagavān Himself. Bhagavān, Lord Śrī Kṛṣṇa, Bhaga-vān. It is a Sanskrit word. Bhaga means fortunes, and vān means one who possesses. These two words combined together makes the word Bhagavān, or the supreme fortunate. We calculate our fortune if somebody is very rich, if somebody is very strong, if somebody is very beautiful, if somebody is very wise, if somebody is in renounced order of life. In this way, there are six opulences, and these opulences, when one possesses in fullness, without any rivalry, he is called Bhagavān. The richest of all, the wisest of all, the most beautiful, the most famous, the most renounced-in this way, Bhagavān. And the bhāgavata also comes from the word bhaga. From bhaga, when it is used a participle objective, it becomes bhaga. So bhāgavata. The same thing, vān, this word is comes from the word vat, vat-śabda. Bhāgavata. In Sanskrit, every word is grammatically very systematically bound up. Every word. Therefore it is called Sanskrit language. Sanskrit means reformed. We cannot manufacture by whims; it must be strictly according to the grammatical rules and regulations. So the bhāgavata-dharma means the relationship between the devotees and the Lord. The Lord is Bhagavān and the devotee is bhāgavata, or in relationship with Bhagavān.

So everyone is related with the Supreme Personality of Godhead, just like father and son is always related. That relation cannot be broken (child crying, taken out) at any stage, but sometimes it happens that the son, out of his own independence, he goes out of his home and forgets the affectionate relationship with father. In your country, it is not very extraordinary thing. So many sons go out of father's affectionate home. That is very ordinary experience. So everyone has got independence. Similarly, we are all sons of God, but we are, at the same time, independent. Not fully independent, but independent. We have got the tendency of having independence because God is fully independent, and we are born of God; therefore, we have got the quality of independence. Although we cannot be absolutely independent as God, but the tendency is there that "I shall become independent." So the living entities, we-we are part and parcel of God-when we want to live independently of God, that is our conditional stage. Conditional stage means we accept a body, material body, which is conditioned in so many ways. Just like the body undergoes six kinds of changes. It is born, the body is born, not the living entity. It is born at a certain date, it remains for some time, it grows, it gives some by-products, then the body dwindles and at last it vanishes. The six kind of changes. Not only these six kind of changes, but also there are many tribulations. They are called threefold miseries: pertaining to the body, pertaining to the mind, miseries offered by other living entities, miseries happening by natural disturbances. And after all, the whole thing is summarized into four principles, namely birth, death, old age and disease. These are our conditional life.

So, in order to get out of these conditions of life, if we revive our bhāgavata consciousness, or Kṛṣṇa consciousness, or God consciousness, whatever you like… When we speak of "Kṛṣṇa," means the Supreme Lord. God consciousness, Kṛṣṇa consciousness, or our original consciousness. Just like, every one of us, we remember always that "I am the son of such-and-such gentleman. Such-and-such gentleman is my father." It is natural to remember one's father and his relationship with father. And, in ordinary business also, the etiquette is if one presents his identification, he has to give his father's name. In India it is very essential, and the father's name or the title is the last name of everyone. So when we forget the supreme father, Kṛṣṇa, and we want to live independently… Independently means if we want to enjoy life according to my whims. That is called so-called independence. But by such independence, we are never happy, so we transmigrate for this so-called illusory happiness from one body to another. Because a particular body has got a particular facility of happiness. Just like every one of us, we want to fly in the sky. But because we are human beings, we have no wings, we cannot fly. But the birds, although they are animals, lower animals, they can easily fly. In this way, if you make analytical study, every particular body has got a particular type of facility, while others haven't got. But we want all facilities of life. That is our inclination. Just like modern scientists, they're trying to go to other planets but they're conditioned, they cannot go. We can see. There are millions and trillions of planets before us-the sun planet, the moon planet, the Venus, the Mars. Sometimes we wish, "How I could go there." But because I am conditioned, I'm not independent, I cannot go. But originally, because you are spirit soul, originally you were free to move any way. Just like Nārada Muni. Nārada Muni moves everywhere; any planet he likes he can go. Still, there is one planet within this universe which is called Siddhaloka. That Siddhaloka, the inhabitants of Siddhaloka, they can fly from one planet to another without any airplane. Even yogis, yogis, haṭha-yogīs, those who have practiced, they can also go from anywhere to anyplace. The yogis, they sit down in one place and immediately transferred in another place. They take a dip in some river nearby here and they can get up in some river in India. They dip here and they rise there. These are yogic powers.

So we have got immense independence, but we are now conditioned by this body. Therefore in the human form of life it is an opportunity to get back our original independence. That is called Kṛṣṇa consciousness. Freedom. When we have got our spiritual body, without being covered by this material body… We have got our spiritual body within this material body. Very small. That is my real identification. Now I'm covered by two kinds of material bodies. One is called subtle body and the other is called gross body. The subtle body is made of mind, intelligence and ego, false ego, and the gross body is made of earth, water, fire, air and ether mixed together, this body. So two kinds of body we have got. And we are changing. Generally we can see the gross body; we cannot see the subtle body. Just like everyone knows… I know that you have got your mind. I know that you have got intelligence. You know I have got mind, I have got intelligence. But I cannot see your mind, I cannot see your intelligence. I cannot see your determination. I cannot see your thoughts, thinking, feeling and willing. Similarly, you cannot see. You see my gross body made of this earth, water, air, fire, and I can see your gross body. Therefore, when this gross body is changed and you are carried, you go away by the subtle body, that is called death. We say, "Oh, my father has gone away." How do you see that your father has gone away? The body is here lying. But actually his father has gone away by the subtle body. Just like at night, we are sleeping on our nice apartment, but the subtle body takes me away on the top of a mountain. Sometimes we see I have come, in dream, I have come on the top of a mountain, very high, and I am falling down. Although actually, my gross body is sleeping in a nice, comfortable apartment, but the subtle body carries me. We have got daily experience. Similarly, death means this gross body we change. Just like you have got your shirt and coat. So you change the coat, but you keep your shirt. You do it, generally. Similarly, I keep my subtle body and I give up my gross body; that is called death. And I am carried by the subtle body in the womb of another mother by the laws of nature, and I develop another gross body, materials supplied by the mother. And when the body is prepared, I come out of the womb of mother and I work again with that subtle and gross body. And bhāgavata-dharma means that we have to transcend both the gross and subtle body; come to the spiritual body. It is very scientific. And as soon as we come to the spiritual body, mukta saṅga, being freed from the gross and subtle body, we come to our real body, spiritual body, then actually we feel happiness and independence.

So this process of Kṛṣṇa consciousness is the highest benediction for the human society because it is trying to bring the human being to the platform of spiritual body-transcending the gross and subtle material body. That is the highest perfection. Human life is meant for coming to that platform, the spiritual platform, transcending the gross and material bodily concept of life. That is possible. It is made easy in this age. This age called Kali, it is not very good time. Simply disagreement, fighting, quarreling, misunderstanding. This age is full of that, all these happenings. Therefore to come to the spiritual platform is very difficult in this age. Formerly, it was not so difficult. People were very easily trained up by the Vedic process. But now the people are not interested. They're simply interested with the gross body or, a little more, who is a little advanced, the subtle body. But they have no information of the spiritual body. Although there is advancement of education, there is no education about the spiritual body. They're simply concerned with the gross material and subtle body. Therefore this movement, Kṛṣṇa consciousness movement, is very important movement. Those who have taken to this Kṛṣṇa consciousness movement, they're very, very fortunate.

So I shall further explain one song sung by Narottama dāsa Ṭhākura. Narottama dāsa Ṭhākura was one of our predecessor ācāryas, teacher, and his songs are accepted in our Vaiṣṇava society as Vedic truth. He has written in simple language, but it contains the Vedic truth. So he has got many songs. One of the songs is hari hari biphale janama goṅāinu. He says, "My dear Lord, I am simply wasting the valuable time of my life." Biphale janama goṅāinu. Everyone takes birth as human being, but he does not know how to utilize it. He utilizes it just like animal. The animal eats; we simply make arrangement of eating unnaturally. That is our advancement. In the animal kingdom, every particular animal has got a particular type of food. Just like tiger. A tiger eats flesh and blood, but if you give tiger nice oranges or grapes, he'll not touch it, because that is not his food. Similarly, a hog. A hog eats stool. If you give the hog nice halavā, it will not touch. You see? So every particular animal has got a particular type of food. Similarly, we human beings, we have got our particular type of food also. What is that? Fruits, milk, grains. Just like our teeth is made-you take a fruit, you can easily cut into pieces by this tooth. But if you take a piece of flesh, it will be difficult to cut with these teeth. But a tiger has got particular type of teeth, he can immediately cut into pieces the flesh. So we are advancing in education, but we do not study even of our teeth. We simply go to the dentist. That's all. This is our advancement of civilization. The tiger never goes to dentist. Although its teeth are so strong that immediately he can into pieces, but he doesn't require a dentist, because he doesn't eat anything which is unnatural for him. But we eat anything damn; therefore we require the help of dentist.

So our human being has got a particular type of business. That business is to study or to discuss on the bhāgavata life. That is our natural. Bhāgavata-dharma. We should try to understand Bhagavān. Bhāgavata-dharma, I have already explained. Bhagavān and the bhakta or bhāgavata, their relationship, that is called bhāgavata-dharma. So it is very easy. How? Now simply you have to hear about Kṛṣṇa. Kṛṣṇa is Bhagavān, the Supreme Personality of Godhead, Bhagavān, and we are part and parcel of Kṛṣṇa. Just like suppose we have forgotten our home. I left my home since a long time, I've forgotten my father. So if somebody reminds me, "Do you know such gentleman? He is your father. You were playing in such a way, his father was helping you," in this way, if you simply talk of his father, he remembers his home: "Oh, yes." Similarly, we have forgotten our father, our relationship with father. If we simply hear about Him, then we remember. A simple process.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ 'stho hy abhadrāṇi
vidhunoti suhṛt-satām
[SB 1.2.17]

Simply we have to hear about Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and we have forgotten Kṛṣṇa or forgotten our supreme father on account of material contamination. So if we hear about Kṛṣṇa attentively, just like you are doing now, kindly, it is very good opportunity. I thank you very much. You are all young boys and girls, but you are very fortunate. Your fathers, grandfathers, do not come here. But you have come. So because you are fortunate. So similarly, continue this. Just try to hear about Kṛṣṇa. Your life will be successful. You haven't got to do anything. It doesn't require that you have to become a master of degree examination, M.A., Ph.D. or D.S.C. No. God has given you these two ears, and if you kindly submissively hear from the realized souls, then your life will be successful. Actually, that is happening. All these boys and girls who have come to me in different parts of the world, simply by hearing… I have not bribed them, I have no money. So they are sacrificing their everything for me. Why? Simply by hearing me. That's all. So the hearing is so strong. And they are educated boys, they're university graduates. I'm not befooling them. But as they're hearing, they're understanding the gravity of the movement and gradually they're becoming convinced and firmly situated in the post. So this is called bhāgavata-dharma.

So we are giving opportunity to everyone to hear about Kṛṣṇa. Of course, in your country it is new. But in our country, in India, still although India is fallen in so many ways, still, if there is some bhāgavata discourses, throngs of people, crowds will come there. We are holding bhāgavata discourses in Calcutta, Bombay, Delhi, Madras, Jaipur, big, big cities. So in Calcutta and Bombay we saw thirty thousand people were daily attending, continually, for ten days. Similarly in Bombay. So although there is propaganda in India to forget Kṛṣṇa consciousness, but how they can forget? They're born in a land where Kṛṣṇa appeared. They cannot forget. They have been given the opportunity, took birth in India. That is also due to pious activities. But unfortunately they are being forced to be dragged. I do not wish to discuss this point. But Kṛṣṇa is for everyone. It is not that Kṛṣṇa is for Indians or for the Hindus or for… No. Kṛṣṇa is for everyone. So within your country, this Kṛṣṇa consciousness movement is started since 1966 from New York, and gradually we are having more and more students and branches. So kindly continue this habit. Simply hear about Kṛṣṇa; then Kṛṣṇa will help you. He is within your heart. He'll help you in every way.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

Kṛṣṇa says, "If anyone is very serious and sincere, and constantly engaged in My devotional service," satata… Satata means constantly. Satata-yuktānām. Bhajatāṁ prīti-pūrvakam: "Engaged in devotional service with love and faith." For them, Kṛṣṇa says, buddhi-yogaṁ dadāmi tam: "I give him intelligence." Because Kṛṣṇa is in everyone. Kṛṣṇa is within your heart-in my heart, your heart, everyone's heart. So He gives you intelligence. What kind of intelligence? The intelligence by using which one can come or go back to home, back to Godhead. That intelligence. So these bhāgavata-dharma discourses mean constantly calling, "My dear sir, please get up, please get up." Jīva jago jīva jago gauracandra bole. This is the message of Lord Caitanya. He says, "My dear jīva, living being, kindly get up. This is the opportunity."

So I was explaining Narottama dāsa Ṭhākura's song. Let me finish it. He says:

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu

He says, "My dear Lord, I got this valuable human form of life, but I have wasted it for nothing. Because this life is meant for understanding Rādhā and Kṛṣṇa. But I did not do so; therefore I have taken poison with knowledge." Just like sometimes (to) make suicide, he takes poison. He knows that as soon as he'll take the poison he'll die. Similarly, one who is not taking to Kṛṣṇa consciousness, that means he's taking poison. This is the opportunity of becoming Kṛṣṇa conscious. And if you don't take this opportunity, that means knowingly I am drinking poison. Jāniyā śuniyā viṣa khāinu. So what is the process of Kṛṣṇa consciousness? Golokera prema-dhana hari-nāma-saṅkīrtana. This hari-nāma saṅkīrtana. Just like we receive vibration from the radio from different countries. Similarly, this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, this vibration we are receiving from the spiritual world. Golokera prema-dhana hari-nāma-saṅkīrtana rati nā janmilo kene tāya. "I could not get my attachment to this transcendental vibration." Viṣayā-viṣānale divā-niśi hiyā jvale taribāre nā khāinu upāya. "I am suffering constantly with the poison of this materialistic way of life, and I did not try to get out of it by taking shelter of this Hare Kṛṣṇa mahā-mantra." Then he says that vrajendra-nandana yei śacī-suta haila sei. "In this age, the same Supreme Personality of Godhead who appeared five thousand years ago as the son of Nanda Mahārāja, vrajendra-nandana…" Nanda Mahārāja was the king of Vraja, vrajendra, and his nandana, his son, that means Kṛṣṇa. Vrajendra-nandana yei śacī-suta haila sei. "That Kṛṣṇa has appeared in this age as the son of mother Śacī." Lord Caitanya's mother's name was Śacī-devī. Balarāma haila nitāi. "Balarāma, the same Balarāma who appeared as Kṛṣṇa's elder brother, he has appeared as Nityānanda, Gaura-Nitāi." So what is Their business? Pāpī-tāpī yāta chila harināme uddhārila. Their business is… There are two kinds of people within this material world. Another one is committing sin and the other is suffering the sinful reaction. Pāpī-tāpī. That is our business. In this life, I am suffering the resultant action of my past impious activities, and I'm creating another set of impious activities so that I shall suffer next life. This is our position. Pāpī-tāpī yāta chila. Therefore there are two kinds of activities. Pāpī-tāpī yāta chila, harināme uddhārila. But all these people can be delivered simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much.

Devotees: Jaya Prabhupāda! (end)

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Lecture

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Laguna Beach, September 30, 1972

Prabhupāda: This is Deity room?

Devotee: Yes.

Prabhupāda: Where is karatāla? It is very hot. [break]

Ladies and gentlemen, I thank you very much for your coming here to participate in this Kṛṣṇa consciousness movement. We are calling everyone to go back to home, back to Godhead. This is our movement, Kṛṣṇa consciousness movement. Just now we described the place where we intend to go. That is Goloka Vṛndāvana. There the Supreme Personality of Godhead is residing with His consort Rādhārāṇī. Rādhā-Mādhava. Kṛṣṇa is the husband-not exactly husband, but friend. The same mellow. As you try to enjoy here, boy and girlfriend, not married, but an extra ecstasy without being married, conjugal love, the ideal conjugal love is there, Kṛṣṇa and Rādhā. Here the same thing is present, but in a perverted sense. The origin is there. Jaya rādhā-mādhava kuñja-vihārī. Rādhā and Kṛṣṇa, They are always engaged in loving affairs in the kuñja, in the bushes of Vṛndāvana. Jaya rādhā-mādhava kuñja-vihārī, gopījana-vallabha. He is very dear to the gopīs and the gopas. Gopas means the cowherd men and the cowherd boys. So Vṛndāvana is village life. It is not a town like Los Angeles. It is village. It is village, and they are always taking pleasure on the bank of Yamunā. Yamunā-tīra-vana-cārī. And there are very nice gardens on the bank of the Yamunā. And whenever there is some danger… Of course, in the original Vṛndāvana there is no question of danger. It is blissful, transcendental abode. But when Kṛṣṇa comes down to show us the replica of the original Vṛndāvana… That Vṛndāvana is there on this planet in India, about ninety miles from New Delhi. It is exactly the same Vṛndāvana, but because it is on this material world, it appears that there is sometimes danger. So when Kṛṣṇa was present on this earth, on this planet, so there was some danger. Actually there was no danger because Kṛṣṇa was present. But it appeared like that. So there was torrents of rain for seven days. The Indra, the demigod who is in charge of the watering department of this universe, he… (someone laughs) Don't laugh. It is very serious. So he became very angry. Kṛṣṇa stopped demigod worship, Indra worship, so he became very angry. So there was torrents of rain for seven days continually, and Kṛṣṇa took up a hill which is called Govardhana Hill-if sometimes you come to Vṛndāvana, you will see the Govardhana is there-as the umbrella on the, what is called finger, ring finger? No. Small finger. So jaya rādhā-mādhava kuñja-vihārī, gopījana-vallabha giri-vara-dhārī. Immediately lifted the big mountain as umbrella like this. So when Kṛṣṇa was present, although He was playing like an ordinary human child or human being, still, when there was need, He manifested His godly power. That is God. When it was needed to protect the inhabitants of Vṛndāvana, He lifted a big hill, and since then His name is Giri-vara-dhārī. Giri-vara-dhārī means that hill, and He sustained that hill. He was at that time seven years old from material calculation.

But in the original Vṛndāvana there is no such thing as the wrath of Indra, the king of heaven, and danger or torrents of rain overflood, inundation. There is no such thing. There everything is blissful, transcendental and eternal. Here we have got a little sample, because whatever you have got in this material world, that is simply imitation, a shadow of the original. Sometimes… You can understand that on the desert sometimes it appears there is a vast ocean of water, mirage. But actually there is no water. Those who are animals, they sometimes are misled. They are thirsty, and they think that there is water in the desert, and they run over, but actually there is no water. The animal runs, and the water also advances. In this way, when he becomes too much fatigued, he dies. This is the exact example of this material world. We are hankering after water, we are thirsty, and we are being misled by so-called water, mirage, Just like while I was coming here, both sides, the manifestation of material civilization, electrical wire pumping station of oil, big, big motorcars light, motel, hotel and so many things… So we are thinking that these things will give us relief; our thirst will be quenched, our hankering for water will be satisfied. But it has failed. In your country especially-not in your country, in all countries-so many young flowers of your country, they are frustrated. That's a fact. (aside:) What is that sound? They are frustrated. That is a fact. You know; I know. So this kind of mirage, showing of water-actually there is no water-a shadow of water will not help us. That is a fact. But because there is shadow of water, we can understand that there is real water. It is not that the shadow of water is all in all, finished. There is water. But we have to seek out that water elsewhere, not in the desert. In the desert the shadow of water will not quench your thirst.

So that information we are giving. Kṛṣṇa consciousness movement means that you do not know where that water is to be found, how your great thirst will be satisfied. That you do not know.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni-baddhāḥ
[SB 7.5.31]

They do now know what is the ultimate goal of life, our self-interest. Everyone must be self-interested, but we do not know what is self-interest. There is no education what is the ultimate goal of life. Na te viduḥ. They are trying to satisfy themselves to become happy and prosperous by adjusting this material nature. Bahir-artha-māninaḥ. Bahir-artha-māninaḥ means giving more importance to this materialistic way of life. That is called bahir-artha-māninaḥ. God has got many energies. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. In the Vedas we understand that the Supreme Lord has manifold energies, and whatever we see, that is the activities of His energy. Just like electric energy. The energy is coming out from the powerhouse, and by utilizing that electric energy, we are working in so many ways: heater, cooler, this microphone, tape recorder, so many things. But the energy is coming from that powerhouse. Similarly, whatever you are seeing, wonderful action of the material action and reaction, they are simply interaction of different energies of the Lord, heat and light. Any scientist will understand that this whole cosmic manifestation is creation of heat and light, two energies. The two energies are coming from the sun, and the material world is creation of the sunshine, heat and light. Similarly there are two energies of God, heat and light. So one is called material energy, another is called spiritual energy, although both of them coming from the supreme spirit, exactly like heat and light is coming from the sun. But heat is not light; light is not heat. There is distinction. This is called inconceivable one and difference simultaneously. Acintya-bhedābheda tattva. This is our philosophy. Nothing is different from God, but not that everything is God. Simultaneous one and different. So two energies are working, material and spiritual. The spiritual energy is called superior, and the material energy is called inferior. Just like matter. Material energy means earth, water, fire, air, ether, mind, intelligence, ego, and spiritual energy means spiritual force, the living force. So every one of us, combination of two energies, spiritual energy and material energy. You can understand it. As soon as the spiritual energy is off from the combination of this material energy, it is simply lump of matter. It cannot move. That is stated in the Bhagavad-gītā: yayā idaṁ dhāryate jagat. The whole world is moving by the combination of material and spiritual energy, and both of them coming from one source, exactly like that, that both heat and light is coming from the sun. But they are working differently or working combinedly.

So this world, this material world, although it is not different from God, but still, it is not God. So we have to transfer ourself from this material energy to the spiritual energy. That is the business. So long we are in the lower form of life… This human form of life is considered the upper or better form of life, whereas the animals, the trees, the aquatics, the insects, the reptiles… There are so many, 8,400,000 forms of life. Out of that, this human form of life, especially the civilized form of life, this is elevated life of developed consciousness. The consciousness of human form of life is different from the consciousness of aquatic life or tree life or plant life or cat life or dog life. This is the developed consciousness of life. Why this developed consciousness of life is given by God? To understand God. This is the only business. This developed consciousness of life is being misused in the matter of animal life. The modern scientific advancement or philosophical speculation, they are trying to adjust how we can enjoy our sense life better. But after all, it is sense life. Better or inferior, there is no such question. Suppose a glass of water, given in golden glass tumbler or in earthen tumbler. The taste of the water is the same. Similarly, the taste of life is eating, sleeping, sex life and defense. So either in the dog's life or human life, the taste of eating or taste of sex life is the same. The same example. You drink water in different pots, either golden pots or earthen pot-it doesn't matter-but the taste of the water is the same. It is not different. Simply because you put the water in a golden pot, therefore it does not mean that the taste of the water also will change. No. The taste will remain the same.

So we are trying simply to taste the same water in different pots, sometimes in the pot of the body of a dog, sometimes in the pots of the body of a hog and sometimes in the pot, in the body of a human being. So this taste is common for everyone. The human developed consciousness is meant for something else, not for tasting these things-eating, sleeping, sex life and defending. That developed consciousness is meant for understanding what is God. But in the modern civilization that higher developed consciousness is being utilized for changing the pot. Suppose I have come here in Laguna Beach by nice…, on a nice motorcar. So it is a pot only, that's all. I could come here walking or in another vehicle. So there was no difference. It would have taken little more time. But we are thinking, because we have got this motorcar instead of a bullock cart, we are advanced in civilization. That is the mistake. Because either you travel on a bullock cart or in a motorcar, your business is to transport from one place to another, that's all. It may save some time. You may feel some extra pleasure. No pleasure actually. Rather, bullock cart is comfortable because this motorcar, you are always thinking, "There may not be any accident." Yes. Always they are afraid. And there is happening accident. Recently one of our devotee has died. So many people are dying. So this material advancement of life means you create little convenience, and side by side, you create so many inconvenience. That you must. You have created motorcar. That's all right. But side by side, you have created death by motor accident, so many. What is the statistics in your country? How many people are dying?

Devotee: Sixty thousand a year.

Prabhupāda: Sixty thousand a year. So in this way you cannot be happy, because the more you advance in material civilization, the more you become complicated. The real purpose is to go back to home, back to Godhead. We are missing the point. There is no guarantee. We have been given this chance of human form of body by nature's way, by the evolutionary process, coming through, transmigrating through 8,400,000 species of life. We have got this human form of life, developed consciousness to understand God, not increasing the comfort from bullock cart to motorcar. No. Not for this purpose. The so-called scientists, they are thinking that we are advancing in civilization from the primitive form, transport by bullock cart to motorcar. But that is not actually advancement. We are missing the point that this human form of life was meant for realizing God, realizing self. But we are misusing that higher intelligence and consciousness for manufacturing motorcar. And they are very much proud of advancement. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. This is described in the Śrīmad-Bhāgavata in one verse. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ. These rascals, they do not know what is the aim of life. They are captivated by the external energy of God. Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni-baddhāḥ. They are led by blind leaders. All these materialistic leaders, the politicians, the scientists, the philosophers, the technologists and so on, businessmen, so on, so on, and all these material-they are all blind and they are leading other blind. So what will be? The result will be catastrophe, because both of them are blind. If one man is with eyes, he can lead another thousands of men, blind men: "Please come. I shall help you crossing the road." But if the leader is also blind and the followers are blind, then what is the result? That is happening. They are thinking that "By bodily comfort, by sense gratification, we shall be happy." But that is not possible. We do not know. Actually we have no knowledge. Dehāntaraṁ-prāptiḥ.

In the Bhagavad-gītā it is said,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

You, me-every one of us-is encaged within this body. I am spirit soul; you are spirit soul. That is the Vedic injunction. Ahaṁ brahmāsmi: "I am Brahman." That means spirit. Not Parabrahman. Don't mistake. Parabrahman is God. We are Brahman, part and parcel of God, fragments, but not the Supreme. Supreme is different. Just like you are American, but the supreme American is your president, Mr. Nixon. But you cannot say that "Because I am American, therefore I am Mr. Nixon." That you cannot say. Similarly, you, me, every one of us, Brahman, but that does not mean we are Parabrahman. Parabrahman is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvaraḥ paramaḥ. Īśvara means controller. So every one of us is controller to some extent. Somebody is controlling his family, controlling his office, business, controlling his disciples. At last, he is controlling a dog. If he hasn't got to control anything, he keeps a dog to control, a pet dog, a pet cat. So everyone wants to be controller. That's a fact. But the supreme controller is Kṛṣṇa. Here the so-called controller is controlled by somebody else. I may control my disciples, but I am controlled by somebody else, by my spiritual master. So nobody can say that "I am the absolute controller." No. Here you will find the so-called controller, certainly controller to some extent, but he is controlled also. But when you find somebody that He is controller only, not controlled by anyone, that is Kṛṣṇa. To understand Kṛṣṇa is not very difficult. Try to understand that everyone is controlling, every one of us, but at the same time being controlled by somebody else. But we find a gentleman whose name is Kṛṣṇa. He is controlling everyone, but He is not controlled by anyone. That is God.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So this Kṛṣṇa consciousness movement is very scientific, authorized and understandable by reasonable man. So if you kindly take interest in this Kṛṣṇa consciousness movement, you'll be benefited. Your life will be successful. Your aim of life will be achieved. That is a fact. So you can try to read our literatures. We have got many books. You can come and see practically how our students are doing, advancing in Kṛṣṇa consciousness movement. You can try to learn from them by association. Just like if one wants to become a mechanical man, he enters into a factory and associates with the worker, mechanics, and gradually he also becomes a mechanic, a technologist. Similarly, we are opening these centers just to give opportunity to everyone to learn how to go home, how to go home, back…, how to go home, back to Godhead. That is our mission. And it is very scientific and authorized, Vedic. We are receiving this knowledge direct from Kṛṣṇa, the Supreme Personality of Godhead. That is Bhagavad-gītā. We are presenting Bhagavad-gītā as it is, without nonsensically comments. Kṛṣṇa says in the Bhagavad-gītā that He is the Supreme Personality of Godhead. We are placing the same proposal, that the Supreme Personality of Godhead is Kṛṣṇa. We are not changing it. Kṛṣṇa says in the Bhagavad-gītā, "Become My devotee. Always think of Me. Worship Me. Offer your obeisances unto Me." We are teaching all people that "You think of Kṛṣṇa always-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." By chanting this Hare Kṛṣṇa mantra, you will always think of Kṛṣṇa. Man-manā bhava mad-bhakto [Bg. 18.65]. So our method is very simple. We don't manufacture any new method. Why new method? The old method is very perfect, authorized, accepted by great ācāryas. And they are, actually, are benefited. So why we shall manufacture? What is my brain? I am a teeny. We haven't got to manufacture, neither we can manufacture anything perfect, because I am imperfect. We can simply catch up the perfect things. Then we become perfect. That is our process. So Kṛṣṇa, the supreme perfect, His teachings are there in the Bhagavad-gītā As It Is. We are taking, accepting that. And we are preaching the same philosophy throughout the world, and they are accepting it, and I wish all of you who are present here will kindly accept this philosophy and make your life successful.

Thank you very much. (end)

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Rotary Club Lecture

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Hyderabad, November 29, 1972

Prabhupāda: Rotarians and Ladies and Gentlemen, I thank you very much for your kindly inviting me in this important meeting of very respectable gentlemen of the city. In the Bhagavad-gītā it is said,

yad yad ācarati śreṣṭhas
tat tad eva itare janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate
[Bg. 3.21]

Yad yad ācarati śreṣṭhaḥ. There are leading men in every society-in government post and educational institution, in business, and so many other fields. In every field of activity, there are leading men. That is natural. And in the Vedas we understand the supreme leading person is God. Nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Leaders must be accepted. Just like father is necessary, similarly, leader is also necessary. Guru is also necessary. So according to Vedic verse, Vedic version, we can understand that the supreme leader is Bhagavān, the Supreme Personality of Godhead, God, a person. The conception of Absolute Truth, as given in the Śrīmad-Bhāgavatam, brahmeti paramātmeti bhagavān iti śabdyate: [SB 1.2.11] "The Absolute Truth is realized from three angles of vision-as the impersonal Brahman, the localized Paramātmā and the Supreme Personality of Godhead." The, this Bhagavān, this word, is used at the end in the matter of describing the nature of Absolute Truth.

So those who are trying to understand the Absolute Truth by philosophical speculation, they can reach up to the impersonal Brahman effulgence of the Absolute Truth. Similarly, those who are trying to find out the Absolute Truth within the heart… Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. They are generally called yogis. And the philosophical speculators, they are called jñānīs. So jñānī, yogi. So the jñānīs, they reach up to the impersonal Brahman effulgence, and the yogis, they reach up to the localized aspect of the Supreme Person. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvara, the Supreme Person, is within your heart, everyone's heart. Sarva-bhūtānām. Not only human beings, but also animals, trees, insects, aquatics. There are 8,400,000 forms of life. So in each and every living entity, within the heart, there is representation of God, who is known as Paramātmā. So brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. At last, Bhagavān. Bhaga. Bhaga means opulence, and van means possessing. So the possessor of the opulences in full is the Supreme Personality of Godhead, who is described in Vedic literature as Kṛṣṇa, "all-attractive." Kṛṣṇas tu bhagavān svayam. There is a list of different incarnations of God. Even Lord Buddha's name is there. So the con…, in the conclusive portion it is said, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. All these descriptions of the incarnations, they are plenary portion or portion of the portion of the Supreme Personality of Godhead. But the name we find here as Kṛṣṇa, He is the Supreme. Kṛṣṇas tu bhagavān svayam. Svayam. He is the original Personality of Godhead. Similarly, we get information from other Vedic literatures. Just like Brahma-saṁhitā. It is written by Lord Brahmā. And when Lord Caitanya Mahāprabhu was present on this planet, He collected the copy of this book from South India, Ādi-Keśava Mandira, and presented it to His devotees, that "This is authorized book." There were hundred chapters of this book. Unfortunately, they're missing. This is only the Fifth Chapter. But it contains the essence of theology.

So in that book, Brahma-saṁhitā, the beginning is:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

The Supreme Person, or Īśvara… The word īśvara means controller. So everyone is controller. All of you are present here, to some extent, every one of us is a controller to a limited extent. But here it is mentioned, īśvaraḥ paramaḥ. Parama means ultimate. We are controller, every one of us, but we are controlled also. That is our position. Nobody can say… All the gentlemen, ladies present here, nobody can say that "I am controller absolute." That is not possible. Everyone is relative controller. But if you try to find out who is the absolute controller, then He's Kṛṣṇa. This has been analyzed by great scholars in the Vedic śāstras, by the Gosvāmīs, and this is the statement of Lord Brahmā, who's supposed to be the first creature within this universe. So he says, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: "Īśvara, the supreme ultimate controller, is Kṛṣṇa. And He's vigraha." Vigraha means person, with body. Just like we have got body, similarly, the Absolute Supreme Person has also body. But His body is different from ours. Sac-cit-ānanda-vigraha. His body is eternal. Our body, this material body, is not eternal. Sat cit. His body is full of knowledge. Our, this body, is full of ignorance. And ānanda. He's full of joyfulness. In the Vedānta-sūtra it is said, ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Supreme Person is always joyful, abhyāsāt, naturally. So our, this body is not ānandamaya; it is, rather, always miserable. Therefore we must distinct the body of the Supreme Person from our body.

When sometimes in the Vedic literature it is explained as God has no form, that does not mean He has no form. He has a form which is different from this form. Nirākāra. Nirākāra means not this ākāra. We can distinguish. Because in the śāstra it is said that sac-cid-ānanda-vigrahaḥ [Bs. 5.1], "eternal, blissful and fully cognizant." He knows everything. Just like in the Bhagavad-gītā it is said, vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa says, "I know everything, past, present and future." That is knowledge. In the Śrīmad-Bhāgavatam it is also stated, janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. Abhijñaḥ: He knows everything. In the Bhagavad-gītā it is said also: kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Kṣetrajñaḥ. Kṣetrajña means the proprietor of the body, the owner of the body. Just like you are a spirit soul, owner of your body. I am also a spirit soul. I am owner of the body. I know to some extent the pains and pleasure of my body. You know, to some extent, the… I say "to some extent" because we are not… Although I am the proprietor of this body, still… I do not know how the body is acting, functioning, why there is pain, why there is pleasure. So many things, we do not know-partially we know-although I am the proprietor. If there is some defect in the bodily function, I cannot detect it. I go to another person, a physician. So although I am proprietor of this body, I do not know exactly what is functioning, how it is becoming in happy condition or in morose condition. So… But supposing that I know everything, but still, I do not know what is happening in your body. That is not possible. Therefore it is concluded that we are individuals. We are individuals. I have got my individual pains and pleasures; you have got your individual pains and pleasures. So you are individual person; I am individual person. And the Supreme Personality of Godhead, He is also individual person. Nityo nityānām. This is Vedic information. We are plural number, nityānām. Cetanaś cetanānām. He's the supreme living force amongst all other living forces.

So therefore… In the Bhagavad-gītā also, it is said that, when Kṛṣṇa was advising Arjuna in the Battlefield, He said, "My dear Arjuna, all these persons, you and Me, and all these persons, it is not that we did not exist in the past. Neither it is so that we shall not exist in the future." This is… So these three things are pointed out: "You, Me and all these soldiers and kings." So all of them are individual. All of them are individual persons. And Kṛṣṇa, the Supreme Person, He's also individual person. But what is the difference between Kṛṣṇa and ourself? That Kṛṣṇa, as it is stated in the Vedas, eka, that one singular number person. Vidadhāti kāmān. Eko bahūnāṁ vidadhāti kāmān. He's supplying the necessities of life to all these plural number living entities. So therefore He's the supreme controller.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

And He's the cause of all causes. Just like I am born; the cause is my father. And the cause of my father-his father, my grandfather. And go on searching-his father, his father, his father-and then you'll have to reach the original person, Brahmā. Then if you find, or try to find out who is the cause of Brahmā, then you'll find that this cause is the Garbhodakaśāyī Viṣṇu. And what is the cause of Garbhodakaśāyī Viṣṇu? Then you'll find Kāraṇa, Kāraṇodakaśāyī Viṣṇu. And Kāraṇodakaśāyī Viṣṇu, the cause is Saṅkarṣaṇa. In this way, you will find, ultimately, Kṛṣṇa, the Supreme Personality of Godhead, cause of all causes. And Kṛṣṇa says in the Bhagavad-gītā:

ahaṁ sarvasya prabhavaḥ
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

"I am the cause of all causes."

The Vedānta-sūtra says, "Who is the Absolute Truth?" Athāto brahma jijñāsā. The Vedānta-sūtra means to inquire about the Absolute Truth. This human form of life is meant for inquiring about the Absolute Truth. Jīvasya tattva-jijñāsā. That is the duty of the human form of life. It is a very big subject matter. So this human birth, form of life, we have got after so many evolutions: aquatics, then trees, then plants, then insects, then birds, then beasts. Then we come to the platform of this human being, especially civilized human being. And especially born in India. For this reason, Caitanya Mahāprabhu said that Indian people have got a special mission. He said, bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Anyone who is fortunate enough to get his birth in Bhārata-varṣa, janma sārthaka kari' kara paropakāra. Paropakāra. Indian, Indians are meant for doing welfare activities to others. Because in India you have got the culture which is actually human culture. Human culture means to understand God, to understand Kṛṣṇa; that is human culture. Otherwise, if you simply improve the four principles of animal life, that is not culture. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etad paśubhiḥ narānām. Eating: animal eats; we also eat. And if we make some improvement in the eating matter, that is not advancement of civilization. Similarly in sleeping matter. A dog lies on the ground; we lie down on very silk bed and very nice apartment. But we are thinking this is advancement of civilization. No. This is not advancement of civilization. The advancement of civilization is that "Why I am put under the material laws?" Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-darśanam [Bg. 13.9]. One must be complicated… Everyone is trying to live. Nobody wants to die. Nobody wants to take birth. He's afraid of dying and again entering into the womb of mother. But less intelligent class of men, because they cannot make any solution, they make a wash-off: "Oh, there is no life after death." No. That's not fact. That's not fact. There is life.

In the Bhagavad-gītā you'll find:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Tathā dehāntaraṁ-prāptir. Just like we have got different types of body in this life. I was a child, I was a boy, I was a young man, I…, I was a something else. Now I have got this old body. So as I am existing after changing so many different phases of body, therefore the conclusion should be that after annihilation of this body, I shall exist, and, which is confirmed in the Bhagavad-gītā: na hanyate hanyamāne śarīre [Bg. 2.20]. Nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre. After destruction of this body, actually we are not going to die. Our subtle body-the mind, intelligence and ego-that is, that is working. As it, the subtle body, works during my sleeping position, similarly, this body may be, gross body may be annihilated, but my subtle body carries me to another gross body as I desire. Kṛṣṇa, or the Supreme Lord, is very kind. As we desire, He gives us opportunity. Any kind of body, any kind of enjoyment we want, He gives us the opportunity: "All right, you take this body. And you wanted to enjoy like this. All right, you enjoy." Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. He is sitting in everyone's heart as the Supersoul, and even if we forget, He reminds: "My dear living entity, you wanted to do this; now you do it." So this is the process going on. But unfortunately, there is no educational system throughout the whole world about the activities of the soul, how he is working in different evolutionary process, what is his ultimate goal of life, wherefrom he's coming, where he's gone, what is the relation. So many things, we have to know. But we are placed in ignorance on account of blind leaders. We do not know the problems of life. We are blind, and we are led by other blind leaders into still blindness. Viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām.

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

Adānta-gobhiḥ. Our senses are uncontrolled, so our senses are dragging to the darkest region of existence. We do not know that. But we are simply chewing the chewed. We do not try to solve the problem of life; we are simply chewing the chewed. The so-called sociology, politics, or humanitarian work, it is simply chewing the… Just like we are trying to open hospitals. We think it is very great task. But we can… We do not think that how to get out of the diseased condition of life, janma-mṛtyu-jarā-vyādhi [Bg. 13.9].

So there are so many things, problems of our life; we are neglecting. And everything is very clearly described in the Bhagavad-gītā. It is being, explained by the Supreme Personality of Godhead Himself. We should take advantage of these lessons in the Bhagavad-gītā. Unfortunately, in the foreign countries, before me, many other swamis went, tried to explain Bhagavad-gītā. Bhagavad-gītā is very well known book of knowledge. In America and Europe and other countries there are many translations. But the Bhagavad-gītā, such translation is taken as a mental speculation. They do not take it seriously that this, "This is the statement by the Supreme Personality of Godhead, and it cannot be commented with my poor knowledge. What I am in comparison to Kṛṣṇa? He is tri-kāla-jña. He knows present, past, future, everything. What do I know? So my interpretation…" Just like "Kurukṣetra means this body," or "The five Pāṇḍavas means the five senses." If we interpret in that way, Bhagavad-gītā, according to our whims, we'll never understand what is the purport of Bhagavad-gītā. We have to learn Bhagavad-gītā as it is; otherwise, we'll miss the opportunity. Just like Kurukṣetra. Kurukṣetra is still there, existing. Everyone, you know. While passing through Delhi to Punjab side you find the Kurukṣetra. The, the field is also there. It is a very big field, and in the śāstra, in the Vedas, it is said, kurukṣetre dharmam ācaret. So people go as a place of pilgrimage. So you cannot interpret Kurukṣetra otherwise. Kurukṣetra should be accepted as it is stated in the Bhagavad-gītā: dharma-kṣetre kuru-kṣetre [Bg. 1.1]. Then you'll understand Bhagavad-gītā. Everything is there. Our request is-you are all respectable gentlemen, ladies, present here-that kindly try to read Bhagavad-gītā as it is. Then you will understand the problems of your life, the solution also there. The solution is there, and the ultimate end of Bhagavad-gītā speaking: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the ultimate solution, that we have to surrender unto the Supreme Personality of Godhead. That is our… Because every one of us, in this material condition, we are trying to become master, ultimately to become God. That is māyā. That is illusion. We cannot become master. We are servant by constitution. Every one of us sitting here is a servant to somebody. Nobody can deny it. Either he may be servant of his family or his community or his country or… So many things… If one has no master, then he keeps a dog to become his servant. That is the nature. We are all servants. The, our thinking that "I shall become master," that is māyā.

So our ultimate goal of life is to become in our original purpose, servant of God. That is our perfection of life. That is called mukti. In the Śrīmad-Bhāgavatam it is said that muktir hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ [SB 2.10.6]. Mukti means when we give up our artificial way of life. The artificial way of life is that we are trying to become master. That is artificial. We are not master. Constitutionally we are servant. But that servitude is interlinked in the service of the Supreme Lord. Kṛṣṇa says that mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "The, all the living entities, they are My part and parcel." Just like this finger is the part and parcel of your body, similarly, we are also part and parcel of the body of the Supreme Personality of Godhead. There are so many descriptions. It takes a long time. I don't wish to take much of your time. The… Just like our part of the body is this head, the part of the body is the hand, the part of the body is the belly, and the part of the body are the two legs. So the head is considered to be the brahminical portion of the society, and the arm is considered as the kṣatriya portion of the society, and the belly is the vaiśya part of the social body, and the legs are śūdras. So in the Bhagavad-gītā it is said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So as you require to keep your body completely fit-you require your head, you require your arms, you require your belly, you… Nobody is lower or higher. Of course, comparatively, when we see that the head is more important than the leg, but you cannot do deal, also without leg. Neither you can do without head. Everything is required in the social body. Therefore Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. So this scientific social system, a class, intelligent class of men, should be the head of the society. And the fighting class or the martial class of men, they should be the administrators. And the productive class, merchants and industrialists, they should be the belly of the society. And the laborer class, they should be the legs of the society. This is the idea we get from Śrīmad-Bhāgavatam.

So if we try to follow the already perfect statements in the śāstras, and if we apply in the, our practical life, then the whole human society will be perfect. Otherwise, if we do not follow the instruction which is perfect, already there in the śāstras-we manufacture or concoction-the social order will never be perfect and there will be always a confusion. And that is going on. I have seen. I have traveled all over the world, especially in America. They're the richest country, but there is a confusion now. The younger section, they do not like to live like their father or grandfather. They want a different body, different life. They, they are joining this Kṛṣṇa consciousness movement because they are in search of such thing, perfect thing. They are fed up with this materialistic way of life. Therefore… It is not that I am playing something magic; it is the need of the present-day situation, present-day civilization, that people want Kṛṣṇa consciousness, spiritual advancement. So if we can administer the spiritual advancement of life in the proper way, as they are in our Vedic literatures, so we can contribute greatest contribution to the world, and that will glorify India's name. If we simply imitate them, or beg from them, then India's position is always remain as beggar. Because we are already known: "The nation of beggars." Because our ministers go there to ask, "Please give me this. Please give me this. Please give me." Nothing to contribute. Here is a thing, Kṛṣṇa consciousness. We can contribute to the whole world. Please help this movement.

Thank you very much. (applause) (end)

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Rotary Club Lecture

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Ahmedabad, December 5, 1972

Prabhupāda: Rotarians, Ladies and Gentlemen, I thank you very much for your kindly inviting me this evening to speak something on Sanātana-dharma. Sanātana means eternal, and dharma also means eternal characteristic. Just like every ingredient, element, of this world has got a certain type of characteristic. As I have been introduced, I was manager in a chemical factory. So you know… (aside:) That sound may be stopped… that every chemical has got a certain characteristic-its color, its taste, its granules. In pharmacology and pharmaceutical formulas, each and every chemical is tested according to that characteristic. That characteristic is called dharma in Sanskrit word. Dharma is not a type of faith, as it is explained in English dictionary, "kind of faith." Faith you can change. Today you are Hindu: you can become Christian next day. Or today you are Christian; you can become a Muhammadan next day. So political field also, changing faiths. So dharma does not exactly mean a kind of faith. It is characteristic. Just like sugar is sweet. That is the characteristic of sugar. If sugar becomes pungent, then that is not sugar. That is something else. It may be some other chemical. When you go to purchase chili, you must test it, whether it is very strongly pungent. You do not expect chili should be sweet; then it is not very first quality chili. Similarly, we have got characteristic, we living entities… We are individual living entities. We have got characteristics. That characteristic is service. Our, the all the ladies and gentlemen who are sitting here, if we ask you what is your characteristic, you'll come to the conclusion that "My characteristic is to serve." Somebody is serving in the office. Somebody's serving in the government office. Somebody's serving as minister. Somebody's serving as governor. It is supposed to be that he is master, but actually he's serving. In family also, the head of the family, he's thinking that he's master, but he's servant. He's servant of his wife, of his children, even of his paid servant. Because he has to satisfy everyone. Not only one, but so many members of the family, he has to keep them satisfied; otherwise, they may not be very much happy. So the nature of living entity is to satisfy others. Paraspara. And that business of satisfying others, serving for others' well-being, that must be sanātana, eternal. Our characteristic, service, is eternal, and that should be eternally engagement. Here, in this material existence, I am serving, but my service is not eternal, because I am changing the body or I changing my profession. Sometimes I am serving this party, sometimes I am serving that party.

So the conclusion should be that sanātana-dharma means that the living entity is eternal, he must seek out his eternal service. That is called sanātana-dharma. Sanātana-dharma does not mean that having a great big tuft, and tilaka, or dressing in a certain manner, or… Then everything are changing. That is not sanātana-dharma. Whatever is changeable, that is not sanātana-dharma. Sanātana, try to understand sanātana. Sanātana means eternal, and the living entity, being eternal, he must have some eternal engagement. That is called sanātana-dharma. Here, in the Bhagavad-gītā, the word sanātana has come in many places. In one place, Second Chapter, twenty-fourth verse, it is said,

acchedyo 'yam adāhyo 'yam
akledya aśoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

Nitya, nityaḥ sarva-gataḥ sthāṇur acalo 'yaṁ sanātanaḥ. There are many other symptoms of the living entity. They are described in the Bhagavad-gītā very nicely, positively and negatively. In some of the verses, the definition is being given in negation: "It is not this." Because with our blunt material eyes, we cannot find out where is the soul in this body; therefore Kṛṣṇa is describing the characteristic of the soul in a negative way in several verses. And you know that sometimes it is required, according to logic, that definition by negation: "It is not this." I cannot express for the time being a thing, what it is, but I can distinguish what it is not. So similarly, at the present moment, everyone is under ignorance. He does not know what is the soul. That is the basic principle of missing point of this material civilization. I talked with many big, big professors in Europe. Most of them, they do not know what is the soul. (aside:) That sound cannot be stopped for the time being? When I was in Moscow, I had the opportunity of talking with some professors. One of them was very interested, Professor Kotovsky. So he said, "Swamijī, after death everything is finished." So I was simply surprised that a responsible professor, teaching staff, he's completely in ignorance about the existence of soul. So that is the defect of the modern civilization. One who is not perfect in knowledge, he is as a teacher, he's passing on as a teacher. Andhā yathāndair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ. Andhāḥ means blind. One blind man, he is trying to help other blind man. So what is the use of such advancement of education? If the teacher himself is blind, then what is the use of taking knowledge from him? That is going on.

So defect of the modern civilization is andhā yathāndair upanīyamānāḥ. Very few men know what is the ultimate goal of life, what is soul, what is God, what is our relationship with God, how we have to lead our life, to achieve the ultimate goal of life. These things are very missing. We are trying to follow the same principles of animals. Animals, they are concerned with eating, sleeping, sexual intercourse and defending. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. So they have got these propensities, animals, and we have got the same propensities. Sāmānyam. We are similar to the animals in the matters of eating, sleeping, mating and defending. But what… Then where is the distinction…? Just like animal eating on the floor. We are eating on the chair and table our nicely prepared foodstuff. But you are eating. So at the present moment, we are thinking that because we are eating on tables and chairs, we advance. That is our mistake. That is no advance. Eating… The benefit of eating, whatever you eat or the animal eats, it is the same. Eating means to maintain the body and soul together. So by advancing in the modes of eating, that does not mean advancement of civilization. Advancement in the modes of sleeping, that does not mean advancement of civilization. Similarly, advancement in the modes of sexual intercourse, it does not mean the advancement of civilization. Or advancement in defending, discovering atomic bombs for killing my enemy, that is also not advancement of civilization. Advancement of civilization means how much you have advanced to know the soul and the ultimate goal of the soul, how the soul is transmigrating from one body to another.

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

The… We living entities… We are all souls, living entities; similarly, God is also a living entity. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He's the supreme living entity. Just like we have got leader-in every society, in every country. Just like in our country we have got the president, the chief Indian. Or in America, Mr. Nixon, the chief Indian, uh, chief American. Similarly, there must be one chief, leader of the whole creation, and that is Kṛṣṇa. There must be. By logical conclusion, there must be a leader. That is… That indication we get from Bhagavad, yes, Vedas, Kaṭhopaniṣad: nityo nityānām. Who is God? God means the chief of all living entities. It is not very difficult to understand. Just like in order to manage the whole government, we require a chief man. In order to manage a big establishment, we require a chief man. So why not this cosmic manifestation, the whole cosmic, cosmology. Why not a chief person? That we do not know. Still, we are passing on as advancement of education. That we do not know, who is the chief. But we can understand from Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
[Bg. 9.10]

We are… Big, big scientists, philosophers, we are trying to understand the activities of the material nature. We cannot go beyond that. That is also very imperfect. Our understanding of this material nature, how it is working, how things are happening in a systematic way, how the sun is rising exactly in due course, due time, how it is setting-there are so many things we do not know. Just like we are trying to go the moon planet, but why we are becoming failure, at least, up to date? They say that there is no living entity in the moon planet, but here we find in the Bhagavad-gītā, nityaḥ sarva-gataḥ. The living entity is everywhere. At least, we find on this planet, even in deserted place, there are a certain type of vegetable. That is living entity. Sometimes some microbes. Sometimes insect. So the statement of Bhagavad-gītā is sarva-gataḥ: "Living entities everywhere." We practically see in our experience. We find living entities, the aquatics, in the water. We find living entities within the earth. There are so many insects. We find living entities in the air. We find living entities on the land, in the sky, and so many places. So this is confirmed: sarva-gataḥ. Nityaḥ. The living entity is eternal and he is everywhere. Sarva-gataḥ. Sthāṇur acalo 'yaṁ sanātanaḥ. Sanātanaḥ. Concluding sanātanaḥ.

So the sanātana-dharma means that to find out the eternal engagement of the living entity. At the present moment, the living entity is changing the position. As we change our position even during this life-sometimes I am working in this office, sometimes working in that office, sometimes in this way, sometimes that way-similarly, we are changing eternally. We are creating our desires within the mind, thinking, feeling and willing, and according to the thinking, feeling and willing, we are getting a certain type of body, one after another. This is the process. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntaraṁ prāptir [Bg. 2.13]. Just like in this span of life, I was a child. Everyone was. Everyone remembers. Then I became a boy. I was playing. I can remember what I was doing in my childhood, boyhood. Then I became a young man. That also I remember. But those things have passed as dream. Now I am a different condition of life as old man. But I, the spirit soul, I remember that I was a child, I was a baby, I was a boy, I was a young man. Now I am old man. So the conclusion should be that although I have changed my bodies, I remember all these things. So the body and the remembering capacity, mean the subtle body, thinking, feeling and willing… That is called subtle body. We are now encaged in two types of body. Just like you are encaged with shirt and coat, similarly, I or you, living entity, is encaged in two types of body. The subtle body is mind, intelligence and ego, and the gross body is made of five elements: fire, earth, water, air, fire, and ether. These are very nicely explained in the Bhagavad-gītā.

So actually my position is that I can go everywhere. Just like we are trying. Because I have got the desire to go the moon planet, to the Venus planet, or any other planet, and they are trying with our, scientific knowledge. But because it is gross material, we are not yet successful. But the point is that I have got the desire to go this planet, to that planet. Just like we make tour, even on this planet. We want to go this place, that place, that place. So this is natural. Therefore here in the Bhagavad-gītā it is said, sarva-gataḥ. You can go anywhere, everywhere. There are innumerable universes, and there are innumerable planets of different nature. And you can go. Sarva-gataḥ, sthāṇur acalo 'yam. So according to the different features, we get… Just like the aquatics. They have got a different type of body. They can very easily and very pleasingly, they can live within the water. But if you are pushed within the water, you'll die. You'll suffocate. So by nature's way, there are different types of body. They are going to the moon planet, but to live in the moon planet, you require a different type of body. That we get information from Vedic literature. In Bhagavad-gītā also, we get,

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

If you want to go to the planets of the demigods… The moon planet is also one of the planets of the demigods, according to the Vedic knowledge. So we get information from Bhāgavata, anyone who is promoted in the moon planet, he gets duration of life for ten thousands of years. Similarly, if you become, if you be able to go to the highest planet of this universe, which is called Brahmaloka, then you get your duration of life… That is described in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Sahasra-yuga means… One yuga, combination of this yuga, Satya, Tretā, Dvāpara and Kali, it, forty-three hundred thousands of years. And multiply it by one thousand-that is the duration of one day in the Brahmaloka.

So in different planets you have got different standard of living, you have different standard of duration of life. Just like there is so many distinctions even on this planet. Our standard of living and the standard of living of Europeans and Americans are different.

Practically, a common man, when he goes to the Western country, from the materialistic point of view, one sees, ”Oh, this is heaven. So many nice motorcars, so many nice roads, so many nice skyscraper building, standard of living so nice, earning money, facility, material happiness.” So it may be taken as heaven, although it is a, the same planet. So we can very easily imagine that, from the description of the śāstra, that there are different types of planets and different types of standard of living, different types of knowledge, not different types, advancement of knowledge. In this way, the, you go higher and higher. There are higher planetary systems. This is called Bhūrloka. Above this, there is Bhuvarloka. Above that, there is Svargaloka. Above that, there is Janaloka. Above that, there is Mahar, Maharloka, Satyaloka, and Brahmaloka. Similarly, down, there are different planetary systems. But we living entities, we are traveling according to our desires, according to our plan. God is (in) everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. God is staying, He’s there as Paramātmā. He is so friendly to the living entity. That is, that information we get from Vedic literature, that God and the living entity, both of them are sitting on the same tree. The same tree is this body. So within this body, within the heart, I am sitting there, and God is sitting there also. So God is simply observing what I am doing, what I am desiring, and He’s giving me opportunity, ”All right, you want to do this? Do it, and take experience.” And the living entity is enjoying. It is compared with the tree because the living entity’s enjoying the fruit of the tree, and the other living entity, Supreme, Paramātmā, He’s simply witnessing. Witnessing, and giving you the result of your fruitive activities. That is called karma.

So these things are very subtle matters, and we have got very, very scientific, authorized information of these matters. But people have become so degraded. They do not want to take any information of the soul, of the transmigration of the soul, of God, our relationship with God, what is the ultimate goal of life, why we are put into this miserable condition of life. Janma… You may say that ”I am very happy.” I may say, ”I am very happy.” But actually, there is no happiness. How there can be happy? Janma happiness? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Actually who is in knowledge, he should know, ”Where is happiness? I do not wish to die; I am dying. I do not wish to be diseased; I am diseased. I do not wish to become old; I am becoming old. So where is my happiness?” This is called māyā. There is no happiness, but still, he’s thinking that he is in happiness. This is called illusion. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So this is… Just like the animal is in illusion. A hog is eating stool, but he’s thinking that ”I am enjoying, very nice.” He’s becoming fat. This is called illusion. You are not happy. Nobody’s happy in this material world. Therefore the inquiry should be… That is the Brahma-sūtra. That is the Vedānta-sūtra: athāto brahma jijñāsā. Athāto brahma-jijñāsā. This human life is for understanding Brahman. What is that Brahman, Absolute Truth? That is required. If you are simply engaged, animal-like, eating, sleeping, mating, then where is the distinction between animal and us? There is no such distinction. So this Kṛṣṇa consciousness movement is very, very important movement. We are trying to educate people to understand his self, self-realization, God realization, the duty, the aim of life, what is the aim of life. This is not aim of life-simply we forget, we forget, forgetful of our self, and we are thinking…, big, big professors, they are thinking, ”Oh, after finishing this body, everything is finished.” No, that is not the fact. Therefore it is stated that sanātana. Sanātana means eternal, and God is also eternal. And there is a place also, which is eternal. This place is not eternal. Just like your body is temporary, similarly, the whole material creation which you have got experience… We haven’t got full experience. Whatever little experience we have got, that is also temporary. That is not sanātana. This whole material world is not sanātana, eternal. It is temporary. This body is also temporary. So our knowledge about this body and this world-insufficient knowledge. Therefore because we are eternal, we must find out an eternal and we must serve the eternal Supreme. That is called sanātana-dharma. This is sanātana-dharma. So we are teaching that sanātana-dharma.

So I am very pleased to meet you. You are all selected, respectable ladies and gentlemen of this city. So try to understand this movement very seriously and be benefited.

Thank you very much. Hare Kṛṣṇa. [break]

Indian man: …in the same way…

Prabhupāda: Same way, we, because we like this, to enjoy this material world; therefore we have to accept a material body.

Indian man: No, no. But you said that we have to search after that soul and that is a group service you are undertaking. But what’s the way to do it?

Prabhupāda: What… That we are teaching. You become our student. You’ll learn. (laughter)

Indian man: Teach us what is the actually ultimate object of life…

Prabhupāda: Yes.

Indian man: …peace or knowledge? Is knowledge sufficient to cause peace, or we must find out some matter first some way? Anyway, without knowledge, whether peace can be had, without knowledge?

Prabhupāda: Yes, if you have got right knowledge, then you have peace. And because you do not have right knowledge, you do not have peace. Peace is dependent on right knowledge. The right knowledge is, as described in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is the process of attaining peace, śānti. What is that? To understand that God is the proprietor of everything. But that we do not know. We are thinking, ”I am the proprietor of everything.” This is not knowledge. Bhoktāraṁ yajña-tapasāṁ. He is the supreme proprietor and enjoyer, but mistakenly, we are thinking, every one of us thinking, that ”I am the enjoyer.” And then other point is: bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. God is the proprietor of places, all planets, all… But we are thinking, ”I am, we, Americans, we are proprietor of this portion,” ”Indians, we are proprietor of this portion.” But actually, we are not proprietor. I, I said to Americans several times that ”That hundred years ago you were not proprietor of this land. You came, immigrated from Europe. And now, who can say, after two hundred years, who will remain the proprietor? But the land is there.” So this temporary proprietorship is also ignorance. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānām. God is the supreme friend of everyone. He is sitting within the heart. He’s trying to advise me, ”My dear living entity, you do like this.” In the Bhagavad-gītā it is said, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: "Due to My presence, one can remember, one can forget." Forget also. That is due to the Supersoul. Vedaiś ca sarvair aham eva vedyam. By knowledge-Veda means knowledge-by advancement of knowledge, one should know what is God. That is perfect knowledge. Otherwise, eating, sleeping, mating knowledge is there in the animals. This is not knowledge. You must have perfect knowledge. Then you'll be happy. Then you'll be peace. And if you are misguided, bewildered, mad, then how you can be happy? So this knowledge is obtained, as it is stated in the Bhagavad-gītā, bahūnāṁ janmanām ante: after struggling many, many, birth after birth. Bahūnām. Bahūnāṁ janmanām ante jñānavān. "One who is actually in knowledge, one who is wise, māṁ prapadyate: he surrenders unto Me." Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. When he understands, "Oh, Vāsudeva, Kṛṣṇa is everything." That mahātmā is very rare. So if you get perfect knowledge, if you surrender to God, then you'll be happy. Otherwise, there is no possibility. You go on, struggling.

Indian man: But then, uh, where is that last thing that…

Prabhupāda: You have asked already. Let him.

Indian man (2): Is there any sort of call (?) to contact self?

Prabhupāda: What is that?

Indian man (2): Is there any subject matter to contact ātmā, or self, what we call?

Prabhupāda: Yes. Ātmā is there.

Indian man (2): Any matter of contacting him?

Prabhupāda: Yes. Therefore your material method is imperfect to detect where is the soul. The soul is there, and the dimension is also there: one ten-thousandth part of the tip of your hair. So you have no eyes to see. But soul is there; that is evident. But as soon as the soul is gone, this body-is beautiful body-is a dead lump of matter only. That distinction is there. Therefore we have to hear from the authority what is that soul. Therefore Kṛṣṇa is describing… First of all, He said that there is soul within this body. Dehino 'smin yathā dehaṁ dehī, deha. Dehino 'smin yathā dehe kaumāraṁ yauvanam… [Bg. 2.13]. Because the soul is there, therefore we are changing different types of body. Just like because you are living, therefore there is coat and shirt. But if you are not living, what is the use of this coat and shirt? There is no question of coat and shirt. Similarly, because the soul is there, therefore the body has developed, according to the desire of the soul. But it is very, very minute. With our, these blunt eyes and blunt senses, we cannot capture. But there is. We have to conceive it from the authoritative statement of higher knowledge, knowledgeable person. Just like we are trying to learn from the Bhagavad-gītā as it is. It is being taught by Kṛṣṇa. So things which are beyond your perception, you have to know it from authority. Just like the example: Who is my father? We cannot make any experiment. We cannot apply experimental knowledge to find out who is my father. That is not possible. But how we can know? The know it, I can know from the authority of the mother. The mother says, "This gentleman is your father," we have to accept. There is no other experimental… Similarly, the soul, which is beyond the perception of your material senses, you cannot make an experiment. You have no means. But you try to perceive that what is that thing, missing, that now the body is dead. Now, there is something. What is that something? That you have to learn from the authority, Kṛṣṇa. Dehino 'smin yathā dehe [Bg. 2.13]. There is a dehī, there is a proprietor of this body, and he's changing from one body to another. This you have to understand from the authority. From experimental, you have not learned it, never you'll be able to learn it, not the scientists can discover. If they could discover, then no man would die. The medical science, if it could discover… So there are so many anomalies. Therefore you have to learn it only from the authority, and there is no other way. Śruti-pramāṇam. Śruti-pramāṇa means evidence from the Vedic knowledge. There is no other way.

Indian man: Sir, you said surrender, manasā vācā karmaṇā mām ekam śaraṇaṁ vraja. Now, does it mean that the initiative from the human being is completely surrendered to the almighty God? And if you surrender, is that, is there any initiative left for the human being?

Prabhupāda: Yes. Because without we…, our present position is to defy the existence of God. This is our present position in material life. "There is no God. God is dead. I am God. You are God." This is defying the authority of God. Therefore to understand God, you have to surrender; otherwise it is not possible. You cannot defy and at the same time understand God. That is not possible. Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]. You cannot understand God by challenging. Why God? Suppose we, we go to the president of our country. If I challenge, "Mr. President, what is your value? Can you tell me what you are?" you cannot know him. No. You have to surrender. You have to become friendly and serve him, please him. Then he'll understand. Sevonmukhe hi jivhādau svayam eva sphuraty adhaḥ. You cannot challenge. Just like the sun is not visible at night. If you challenge, "O sun, can you show me where you are?" No. You have to wait for his mercy. In the morning, you'll see. This is the process.

Indian man: Sir, my question still remains unanswered. I said when human being surrenders completely, as I said, manasā vācā karmaṇā…

Prabhupāda: Yes.

Indian man: Now the initiative is completely taken away from the human being.

Prabhupāda: Yes.

Indian man: How is a human being going to continue in this world if it has to exist, and if the initiative is not left to the human being, as you say that God is there and God has to be accepted? But my father, his father, his great-godfather, everyone say that God exists. I'll be also telling my son, and his son, and his son. This is, this is passing on the very existence of God from mouth to mouth. And now, because there is a word like "God," do we blindly surrender to Him, an identity which human being has not seen…

Prabhupāda: No, no.

Indian man: No one in the world has seen that there is God? And…

Prabhupāda: You cannot say that no one has seen. You have not seen.

Indian man: I have not seen.

Prabhupāda: Yes, that's all. (laughter)

Indian man: Yes, but there may be…

Prabhupāda: You cannot say others.

Indian man: …that I take your word, and I…

Prabhupāda: No, no. First of all, you should withdraw. You have not seen. But you cannot say others have not seen.

Indian man: I have not seen. That's why I…

Prabhupāda: That's all right. So you have to learn how to see. Then you have to learn how to see. You cannot see; you remain ignorant, fool, and you want to see God. You have to learn how to see God.

Indian man: But then, sir, so we, do we…?

Prabhupāda: First of all, you take this, that you do not know what is God. Now, you want to see God. Therefore you have to learn how to see God.

Indian man: Sir, I, I presumed right from the beginning that some human being surrenders to God…

Prabhupāda: That is the first principle.

Indian man: That is surrender.

Prabhupāda: That is the first principle.

Indian man: How is the initiative left to the human being? I, I…

Prabhupāda: That we are teaching. We are teaching, this Kṛṣṇa consciousness movement, is that you surrender to Kṛṣṇa. Just like Kṛṣṇa says, "You surrender unto Me." That is Kṛṣṇa's version. Our version is, "You surrender to Kṛṣṇa." Therefore there is no difference between the versions.

Indian man (3): But he says that why should that surrender should be, when we know that we are…, God right within ourselves…?

Prabhupāda: Because you are… Because you are becoming old and you do not want to become old; therefore to save yourself, not to become old, you have to surrender.

Indian man: When we have the right knowledge, we have peace, and we have to maintain. That's all.

Indian woman: Excuse me, what do you or the Kṛṣṇa consciousness movement have to say to me that is different from the essence of any of the major religions of the world, say, Christianity?

Prabhupāda: Every religion will say that you surrender unto God, either Kṛṣṇa consciousness or Christianity, or Muhammadan… The word is the same, but we are teaching the same thing, but in a very easiest process. That is our credit.

Indian man: But how long we have to surrender?

Prabhupāda: So long you do not die.

(laughter)

Indian man: We have got the knowledge now…

Prabhupāda: Then you are asking questions.

Indian man: …we have got the knowledge now and…

Prabhupāda: If you have got the knowledge, then why you are asking?

Indian man: (indistinct)

Indian man (4): I think I'm not in the least. I do believe. Many of the physical and chemical phenomenas are being displayed by science these days. Even mere, mere existence of life can be reproduced in a test tube. The cells multiply…

Prabhupāda: What is that? What is that?

Indian man (4): The cells… The mere…

Prabhupāda: So have you produced any life?

Indian man (4): Pardon?

Prabhupāda: Have you produced any life?

Indian man (4): A protein can be made…

Prabhupāda: No, no. First of all say…

Indian man (4): Yes.

Prabhupāda: …have you produced any life?

Indian man (4): They claim that a protein…

Prabhupāda: They claim. They claim.

Indian man (4): No, my question is…

Prabhupāda: My challenge is you cannot produce life. My challenge, you cannot produce life. That is false. You first of all produce life. Then come to me. (end)

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Rotary Club Lecture

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Ahmedabad, December 8, 1972

"The Present Need of Human Society"

Prabhupāda: Mr. President, Rotarians, Ladies and Gentlemen, I thank you very much for your kindly inviting me to speak before you on the subject matter "The Present Need of the Human Society." At the present day… According to our Vedic calculation, this is called Kali-yuga. Kali means disagreement and fighting, kālaḥ. So in this age, a slight disagreement will cause some fighting, some misunderstanding. And practically, this is the age of misguidance; therefore it is called Kali-yuga. So in different Purāṇas, the symptoms of Kali-yuga is described. Śāstra. Śāstra means tri-kāla-jña. Śāstra is not ordinary book. Therefore our Vedic literatures are known as apauruṣeya, "not written by ordinary human being." Ordinary human being, who is called, according to śāstra, conditioned souls, they are conditioned by so many, nature's law. So the imperfectness of the conditioned soul are described as that a conditioned soul is sure to commit mistake; however great he may be, he'll commit mistake. And… "To err is human," they say. And he may be illusioned. Not may be. He's illusioned. Illusioned means accepting something for something else. Just like we accept this body, material body, as self. That is the conception of the general people at the present moment, especially. "I am this body." "I am Indian,"

”I am American,” ”I am brāhmaṇa,” ”I am śūdra.” Like that. Bodily conception of life. This is illusion. Actually, I am not this body. But because we are lacking knowledge, imperfect, insufficient knowledge, therefore we are accepting this body as self. This is called illusion. And the other imperfection is that we have got a cheating propensity. Cheating propensity means I do not know something definitely, but I present my theories as if I know perfectly. This is cheating. And the last is imperfectness of the senses. All our senses are imperfect. Take, for example, the eyes. We see under certain conditions: when there is light, sunlight or electric light, we can see. We cannot see what is beyond this wall. We cannot see which is very long distantly placed. We cannot see even the nearest, eyelid. Therefore our seeing power is conditioned. Similarly, all other senses.

So we cannot have perfect knowledge by our imperfect senses. But at the present moment, especially in this age, we are accepting so many philosophers, scientists, although we know that their senses are imperfect. This imperfectness is increasing. We are not becoming liberated from imperfectness. But we are increasing due to this Kali-yuga. That is described in the Śrīmad-Bhāgavatam, Twelfth Canto. It is said there:

tataś cānu-dinaṁ dharmaḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ

”With the progress, advancement of this Kali-yuga, these following items…” What is that? Now, dharma. First thing is dharma. People will decrease in the conception of dharma, religion. Religion. Religion does not mean a kind of faith. Religion, as I, I think, the other day I described here, the characteristic, the characteristic of the human being, of the living being-to serve. Actually, we are serving, every one of us. We are serving somebody. So everyone is serving. That is his characteristic. Just like a person now, today, is Hindu. Tomorrow he changes his faith, but the service continues. He cannot change the characteristic of service. You may be Hindu or you may be Mussulman, or you may be Christian-you must be serving somebody. Or maybe… Not maybe; actually-who is superior to you. This is called dharma. According our Vedic principles, the dharma is the principle given by God. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. You cannot manufacture dharma. Therefore Kṛṣṇa, He’s giving you dharma, what is dharma. He advents, He appears: yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. He says, ”When there is discrepancies in the principles of dharma, then I appear, I advent Myself.”

So in the Bhagavad-gītā He is giving us the principles of dharma. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. He said to Arjuna, ”Because you are My very dear friend, I am giving you the most confidential information, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.” This is dharma. Dharma, satyam, truthfulness. That is also reduced, being reduce. Dharma means to become devotee of the Lord. That is practically not reduced. It is practically nil. And people have manufactured so many dharmas, dharma without the principle of God consciousness. So, according to Vedic principle, that is not dharma. Vedic principle says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religion which teaches people how to become devotee of the Supreme Lord. Paro dharmaḥ. Paraḥ means transcendental. There are many kinds of dharmas, and according to Vedic system, there are twenty different types of books, viṁśati-prakāśa-dharma, given by different sages. But the conclusion is that that is first-class dharma which is convenient for becoming a devotee of the Lord. In the Bhagavad-gītā also, the same thing: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. In another place, Śrīmad-Bhāgavatam, it is said, dharmaḥ projjita-kaitavo atra. Atra, Śrīmad-Bhāgavata, Bhāgavate, projjhita. Projjhita means prakṛṣṭa-rūpeṇa ujjhita, very cleansely swept away. That means it is taken away, projjhita. Just like we sweep very nicely, cleansely, our room, similarly all types of cheating religion is wiped out, swept away. Dharmaḥ projjhita-kaitavo atra [SB 1.1.2].

So dharma means, the conclusion is, dharma means that our constitutional position is to serve. But our service being misplaced, we are not happy. Actually, we are serving not any person, but we are serving our different types of desires-kāma krodha lobha moha mātsarya-like that. That dharma, when it is reverted, transferred to the service of the Lord, that is called real dharma.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaitukyapratihatā
yayātmā suprasīdati
[SB 1.2.6]

That service to the Lord should be without any desire, material desire. Spontaneous. ”God is great. He is my supporter, maintainer.” We should always remember that. Eko bahūnāṁ vidadhāti kāmān. Actually, God is supporting. Now, at the present moment in India, especially in this part, there is scarcity water. Why? If we are independent of God, we can take advantage of the sea water. There is sufficient water. God also supplies water from the stock of sea water. And in the Bhagavad-gītā it is said, raso ’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. One who cannot understand immediately the Supreme Personality of Godhead, Kṛṣṇa, he can try to understand Him by His different potencies. Just like He says that ”I am the taste of the water.” Raso ’ham apsu kaunteya, taste of water. Or the sweetness of water. So there is sufficient supply of water in the oceans and the seas. Then why we are in scarcity of water? Because that taste of the water should be changed by the grace of Kṛṣṇa. Otherwise, you cannot use. That is Kṛṣṇa consciousness. You can also change, by distilling the sea water or ocean water, but it will not be as tasteful as it is done by God. Or you can say ”nature.” The same water, taken from the ocean, transferred, transformed into cloud, the cloud is distributed, and water, rain, falls, you get nice distilled water, tasteful water. So if you are going to challenge, ”There is no existence of God,” then you can do it. Why don’t you do it? Why you are so much in scarcity of water? I do not think any scientist can very boldly answer that ”Yes, we can do, and we can defy the existence of God, or the mercy of God.” That is not possible. Raso ’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ [Bg. 7.8]. Kṛṣṇa says that ”I am the shining of the sun and the moon.” Now, there, there are so many great scientists, and expert in chemical composition, making chemical composition. Why not make a small sun on the head of the Ahmedabad City so that you save so much expenditure of electric light? They will say, ”Oh, the composition of the sun is like this, that”-so many theories. But why not prepare one? If you know the composition, make it, a sample sun, and see that it is shining.

So they, there are many, so many theories for avoiding God consciousness. But that's not very practical. Therefore in the Kali-yuga, it is said, dharma satyam, the truth is neglected, the dharma is neglected. It is reduced. Another place in the Śrīmad-Bhāgavatam it is said,

prāyenālpāyuṣaḥ (sabhya)
kalav asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ
[SB 1.1.10]

This is summarized, summarization of the kind of people in this Kali-yuga. What is that? Alpāyuṣaḥ. Their span of life is shortened. Here also it is said, āyuḥ, āyur balaṁ smṛtiḥ. Bodily strength, span of life, and memory reduced. Formerly, there was no need of book. Therefore our Vedic literatures are known as śruti. The student will hear from the master, from the teacher, śruti. Tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Simply by hearing, they'll remember. That was going on up to the date of Vyāsadeva, five thousand years ago. There was no writing principle. There was no need of writing. People were so much powerful in their memory, they could immediately remember everything by hearing once from the teacher. Then Vyāsadeva, when he saw the Kali-yuga is coming, people's memory will be not so sharp, then he wrote all these Vedic literature. He's called Veda-vyāsa. Vedic knowledge was already there by tradition, by hearing, but he chronologically wrote all these Vedas. So there are so many symptoms. I may explain some of them. Kālena balinā rājan naṅkṣyaty āyur balaṁ smṛtiḥ: "These things will be reduced: dharma, truthfulness, cleanliness, and forgiveness, and mercifulness." People are not very merciful now. Especially in the Western countries, if one is attacked by another, people will pass. Nobody will care for that. He may be killed. People do not show any mercy. And kṣamā. Kṣamā means forgiveness. That is also being reduced. Memory reduced, merciful reduced, span of life reduced, bodily strength reduced, health is reduced. This is the symptom of Kali-yuga.

So… Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ. Formerly, there were divisions. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The four social divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra. And they were calculated according to guṇa and karma, quality and work. Brāhma ṇa means he must be truthful, he must be very clean. Satya śaucam. He must be controlling his mind, controlling his senses. Śamo damas titikṣa. He must be tolerant. Titikṣa ārjava. He must be simple. Ārjava, jñānam. He must have full knowledge. Vijñānam, practical application in life. Vijñānam āstikyam. Āstikyam means to accept the Vedic principle as truth. That is called āstikyam. Theism. It is translated as "theism," but it is not. Āstika, āstikya means to have firm faith in the Vedic instruction. That is called āstikyam. But that is a fact. What is stated in the Vedas, they are true. We can save our time. For example, just like the cow dung. The cow dung is said in the Vedas as pure. So if we accept cow dung as pure, we don't require to make research. But actually it is pure. The other day I was passing through a cow shed in Hyderabad. So, so much cow dung stocked there. So I was asking my students, "Suppose so much human stool was stocked here. Could we pass through it?" No, it is not possible. But it was pleasant to pass through. So this is a fact. If we argue that animal stool… (aside:) Stop. Stop him. Don't make noise. …the animal stool is impure, but when the Vedas says the animal stool of the cow is pure, so this is, this true. Similarly conchshell. Conchshell is the bone of an animal. So according to Vedic instruction, if you touch the bone of an animal, you become impure. But the bone of an animal which is conchshell, it is kept in the Deity room. So Vedic instruction is so perfect. Why this animal bone is pure, why this stool of animal is pure, that is already known. You don't require to make any research. You simply accept and get the fact. This is Vedic truth.

So that is called āstikyam. Āstikyam means to accept the Vedic instruction as it is. Therefore we are presenting Bhagavad-gītā as it is. There is no need of interpreting. If we accept it, the truth, as it is, then we are benefited. In the Bhagavad-gītā, Kṛṣṇa says that "I am the Supreme." Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. "My dear Dhanañjaya, Arjuna,…" Arjuna is called Dhanañjaya. That's a background, how he became a dhanañjaya. So mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no more superior person than Me." So we accept that way. Our Kṛṣṇa consciousness movement means we accept Kṛṣṇa as the Supreme Personality of Godhead. Not only we accept-all the authorities, whom we accept as authority. Just like Vyāsadeva. He is the authority of the Vedas. He accepts Kṛṣṇa as the Supreme Personality of Godhead. Nārada accepts the Supreme Personality of Godhead. Of course, that is long, long, ages ago. In the recent years, all the ācāryas, Rāmānujācārya, Madhvācārya, Śaṅkarācārya, all of them accept Kṛṣṇa as the Supreme Personality of Godhead. So what is the difficulty for us to accept Kṛṣṇa as the Supreme Personality of Godhead? There is no difficulty. If you do not accept Kṛṣṇa as the Supreme Personality of Godhead, you must present somebody else, that "Here is another person…" Then we have to compare whether Kṛṣṇa is actually Supreme Personality of Godhead or the another person. Because there is definition of God: aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ (Viṣṇu Purāṇa 6.5.47).

So the present need of human society, because they're reducing their good qualities, satya śamo dama titikṣa ārjava… [Bg. 18.42]. And money is becoming the most powerful thing. As it is stated here: vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ. Formerly, if one is qualified brāhmaṇa, he may be a poor man, but a brāhmaṇa, when approaches a king, the king will stand up and offer him… Even Kṛṣṇa, when He was King of Dvārakā, Sudāmā Vipra, His friend, he came. Immediately He stood up and gave him His own seat. So because he was a qualified brāhmaṇa… So everywhere qualified brāhmaṇa was respected by the qualified kṣatriyas, vaiśyas. But now, there is practically no qualified brāhmaṇa, neither a qualified brāhmaṇa is respected. Vittam eva. But if one has got money, then he'll be respected. This is the symptom of Kali-yuga. Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ. If one has got money, Sethji, he may be not educated, without any good qualification, but somehow or other he has got money, he'll be respectful, not a qualified brāhmaṇa. Then dharma-nyāya-vyavasthāyāṁ kāraṇaṁ balam eva hi. Now justice, nyāya… Nyāya means justice, dharma and religious principle. Dharma-nyāya-vyavasthāyām, to establish justice, anyone who is powerful, he will get justice. You bribe. Nowadays… Of course, we do not discuss these things. Everyone knows. Justice can be purchased in this age. Balam eva hi. Dāmpatye ratir, ratir abhirucir hetur māyaiva vyāvahārike. These are the symptoms. Dāmpatye, husband and relationship, husband and wife, means sex power. We have practically seen in the Western countries, as soon as there is some disturbance in the sex relation of husband and wife, there is divorce. So that, these are the symptoms. Strītve puṁstve ca hi ratir vipratve sūtram eva hi. So man and woman should be united in marriage relationship simply on sex urge, not on the religious principle. That we have seen. And sūtram, vipratve sūtram eva hi. And if anyone, somehow or other, gathers a sacred thread-not sacred, even not sacred; thread-he becomes a vipra. Liṅgam eva āśrama-khyātāv anyonya āpatti-kāraṇam, avṛttyā nyāya-daurbhalyam. If you go to the court, court of justice, if you have no money, then you cannot get. Suppose you have to claim from somebody, say, some few thousands of rupees, first of all you have to deposit the stamp fee, five percent, and the pleader's fee. So you have to push good money after bad money. So these are the symptoms. There are many symptoms. In this way, the conclusion is… This is the description given by Śukadeva Gosvāmī to Mahārāja Parīkṣit. There are many other symptoms. Our time is short. The king, the government, that is also stated. Government will be simply taxing. And people, being harassed in famine and taxation, they'll give up their hearth and home, will go to the forest and hills. And gradually, time will come when the ages will be reduced so much that a person twenty to thirty years old will be considered as great, grand old man. These are the symptoms of Kali-yuga.

So how to get out of this entanglement? There are so many things prescribed. But in the Śrīmad-Bhāgavatam it is said that kalau doṣa-nidhe rājan asti hy eko mahān-guṇaḥ. Doṣa-nidhi. Nidhi means ocean. This Kali-yuga is a ocean of doṣa, so many faults. But still, there is some hope.

kalau doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukte-saṅgaḥ paraṁ vrajet
[SB 12.3.51]

If you take to Kṛṣṇa-kīrtana, kṛṣṇa-kīrtana-gāna-nartana-parau, if this, you take to this principle, very simple process… That is recommended in the śāstras:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

Kalau, especially it is meant. Kalau. Kalau means this age of Kali. In another place: kalau saṅkīrtana-prāyair yajanti hi su-medhasaḥ [SB 11.5.32]. So these are the… As the description here is there about the symptoms of Kali-yuga, the remedy is also suggested. What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. If you begin chanting this Hare Kṛṣṇa mahā-mantra, then you become aloof from all these faulty situation of this Kali-yuga. And if you keep yourself aloof, then mukta-saṅgaḥ paraṁ vrajet. Then you'll, next life, you'll be promoted to the kingdom of God. Param means the spiritual world. There is another, spiritual world. This is material world. This material world, it is stated in the Bhagavad-gītā, you, perhaps you know, that paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktāt sanātana-dhāma [Bg. 8.20]. God is sanātana and we are sanātana. When we combine together, that is called sanātana-dharma.

So kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. So this is the need of the human society. It is very easy, provided we want to take advantage of it. Suppose you chant Hare Kṛṣṇa mantra, as I am teaching all these boys. I am also doing that. We have got our beads for chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare… Similarly, if you chant, what is the loss on your part? Is there any loss? But if there is benefit, why don't you take it? What is the harm? We are preaching this. We don't say that "You give us so much money; I give you some mantra, and you, within six months, you become God." We don't make this, all this bluff. We simply say, request, that "God has given you this tongue…" And this is the prescription: kalau doṣa-nidhe rājann asti hy eko mahān-guṇaḥ, kīrtanād eva kṛṣṇasya. When you become little advanced, you can also chant and dance, as the Gosvāmīs were accustomed to do. Kṛṣṇotkīrtana-gāna-nartana-parau. They were always… They were ministers. In Delhi, when we had our function, just like we are holding here, many, many good officers, big officers, they chanted and danced. Oh, what is the harm? We dance in the ballroom. Why not for Kṛṣṇa-kīrtana?

So the chanting and dancing is not very difficult thing. So our only request is that you take to this chanting process. If you take to this chanting process, then gradually you'll be elevated to the spiritual life. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Chanting means the cleansing the heart. The more you chant, your heart will be cleansed. We are now, because we are in this material world, we are passing through evolution of many different species of life, and here is a chance given by the nature, the human form of body, where we can stop the continual transmigration of the soul from one body to another and we can have our permanent situation, back to home, back to Godhead. This is a great science. But if you neglect it, that is suicidal policy. Human mind, human life is especially meant for taking advantage of this form of life and understand "What is God? What I am? What is my relationship with God? How to act? Why I am conditioned by so many miserable conditions of life-birth, death, old age and disease?" So many things are there. But if we do not take to this, if we simply remain like animals, eating, sleeping, mating, and defending, then we are factually missing the opportunity. Therefore our this Kṛṣṇa consciousness movement is simply to make propaganda from door to door, that "Please chant Hare Kṛṣṇa mantra." That's all. As Bhaktivinoda Ṭhākura says, rādhā-kṛṣṇa bolo saṅge cholo, ei mātra bhikha chāya. We simply want this. So the, there is no loss, but the gain is very great. Why not take the chance? So the present human need of the human society is take to, to take to Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

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Pandal Lecture

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Bombay, January 14, 1973

Prabhupāda: (chants maṅgalācaraṇa prayers) Before speaking on the verses already quoted by my disciples, I may be permitted to read a portion of my preface to the Hare Kṛṣṇa movement. Those who are my, our life members, they have got the Śrīmad-Bhāgavatam, First Canto, Part One. There he will find this preface. But for general information as to the need of this Kṛṣṇa consciousness movement, I may read a portion of it.

(reads) "We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits." Just like we are traveling all over the world, not only once, but twice, thrice in a year. Because there is facility for traveling the airways, so it has become very easy to go from country to country. And practically, while I am in India, all my disciples are coming here from different parts of the world every morning. There are facilities now. Therefore the world is now not limited by geographical condition. Anyone can go anywhere very swiftly. You can go to London from Bombay within nine hours. So the world is not bounded any more by geographical limits to the particular countries or communities. "Human society is broader than in the Middle Age, and the world tendency is towards one state of human society." There is already the United Nations. In New York they have constructed a big organization, establishment, United Nations, but actually, when we pass through that road-I think it is First Avenue-instead of being united, the flags of the nations are increasing. They are becoming disunited. Just like in India our independence movement was started by Mahatma Gandhiji for uniting all the different section of the people. But actually, the result was that instead of being united, India was partitioned. And the partition has become so poisonous that formerly there was only sporadic Hindu-Muslim riots in some place; now there is organized fighting between Pakistan and Hindustan. So although the tendency is to unite, but in fact it is not being united. They are becoming disunited more and more. Not only the Hindus and Muslim. Now in India there are many provincial questions. Just like in Andhra the fight is going on for separation. Punjab is already separated. So actually we are not being united. We are being separated.

So "The ideals of human society is broader than in the Middle Age, and the world tendency is towards one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings." This Kṛṣṇa consciousness movement is meant for not only uniting the human society but also all living entities. As it is stated in the Bhagavad-gītā, paṇḍitāḥ sama-darśinaḥ.

vidyā-vinaya sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

When one is actually paṇḍita, learned, he becomes sama-darśī. Vidyā-vinaya-sampanne: one learned brāhmaṇa, gentle brāhmaṇa. Vidyā dadāti namratā. Education means one becomes gentle, sober, cool-headed. Therefore it is said, vidya-vinaya-sampanne. When one is learned, advanced in education, he must be very gentle, not haughty. So vidyā-vinaya-sampanne gavi hastini. And one side, the brāhmaṇa with gentle behavior, learned scholarship, and the other side, an animal, say, a cow or a dog or an elephant, and another side the caṇḍāla, the lowest of the human society. According to Vedic civilization, the dog-eaters are called caṇḍāla. Just like in Hindu society, a person is not permitted to eat cow's flesh. Even in human society, although they are eating different types of flesh, one is considered abominable than the other. The cow-eaters are taken as abominable than the goat-eaters. And the dog-eaters are accepted as abominable than the goat-eaters. So although they are eating flesh, they have got some distinction. That is material. But according to Vaiṣṇava philosophy, because a Vaiṣṇava sees every living entity, not only human being, not only animals, birds and beasts, anyone, paṇḍitāḥ sama-darśinaḥ... [Bg. 5.18]. If one is actually learned and advanced, he sees all living entities on the equal status because... The reason is that a learned Vaiṣṇava... Vaiṣṇava, brāhmaṇa-Vaiṣṇava, brāhmaṇa-paṇḍita, these are the designations. A brāhmaṇa cannot be illiterate or rascal. And after becoming brāhmaṇa, one has to become Vaiṣṇava. Brāhmaṇa, generally, brahma jānātīti brāhmaṇaḥ. One who knows brahma, brahma-bhūtaḥ... At the present moment we are under the bodily concept of life, every one of us. "I am Indian," "I am American," "I am brāhmaṇa," "I am kṣatriya," "I am sannyāsī," "I am brahmacārī," "I am gṛhastha..." There are so many designations. So these designations are pertaining to the body and mind. But when you transcend the bodily and the mental concept of life, then you can become Vaiṣṇava.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Mad-bhakti. Vaiṣṇava means bhakta, devotee.

So this Bhagavad-gītā or Śrīmad-bhāgavatam or Kṛṣṇa consciousness movement is meant for devotees. Without becoming devotee, one cannot become Kṛṣṇa conscious. The nondevotee... (aside:) Water. The non-devotees accept Kṛṣṇa as ordinary person. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Because Kṛṣṇa comes before you as a human being, therefore because one has no sufficient knowledge about Kṛṣṇa, paraṁ bhāvam ajānantaḥ, therefore such foolish persons accept Kṛṣṇa as ordinary human being or a little greater than ordinary human being. But that is not the fact. Kṛṣṇas tu bhagavān svayam: "Kṛṣṇa is the Supreme Personality of Godhead." That is the verdict of Vedic instruction. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is a list of incarnation of God in the Śrīmad-Bhāgavatam. Lord Buddha is also accepted as śaktyāveśa avatāra, especially empowered incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. Although Buddhism, we do not accept the philosophy of Buddhism, we Vaiṣṇava, we do not accept, but we accept Lord Buddha as incarnation of Kṛṣṇa. Keśava dhṛta-buddha-śarīra, jaya jagadīśa hare. Sadaya-hṛdaya darśita-paśu-ghātam. Lord Buddha appeared, being very much compassionate on the matter of animal slaughter. As nowadays animal slaughter is going on without any check, similarly, sometime before, about 2,500 years ago, in India the same condition prevailed. Vedic civilization is very liberal. According to Vedic civilization, the king has to give protection to all the prajās. Prajā means one who has taken birth in his kingdom. Prajāyate. So the animal is also prajā of the government. The trees are also prajā of the government. So formerly nobody could slaughter an animal, nobody can cut even a tree without reason, without sanction by the Vedic injunction. At the present moment in our country, this Bhāratavarṣa is called puṇya-bhūmi. Actually it is so, because on this land all the great saintly persons appeared. The incarnation of God, Lord Rāmacandra, Lord Kṛṣṇa, Lord Buddhadeva, Lord Caitanya Mahāprabhu and all the big, big ācāryas-Śaṅkarācārya, Śrī Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī... So... Vyāsadeva... All of them appeared on this sacred land of Bhāratavarṣa. But the present Bhāratavarṣa has degraded so much that we have lost our Vedic culture. We are now eating meat. We are eating, drinking wine, and we are having illicit sex life and indulging in gambling. This is India's position. It is due to this Kali-yuga. Otherwise the land is puṇya-bhūmi. Because the land is puṇya-bhūmi, therefore in spite of so much fallen condition, still, you are anxious to hear about Kṛṣṇa. You ladies and gentlemen who have come here, sacrificing your time, why? Because still the Vedic culture is twinkling within your heart and you are anxious to hear about Kṛṣṇa, to hear about Śrīmad-Bhāgavatam. Even somebody wants to cheat you, but because it is advertised in the name of Bhagavad-gītā, many people flock there.

So Bhārata-bhūmi is puṇya-bhūmi, the land of piety. We should understand this. After many pious activities… I have traveled all over the world. They have got enough money, enough material facilities, but still, the Vedic culture is different. It is so high. And it is taken still in estimation, in adoration, all over the world. So my request, especially to the Indians, that do not neglect your culture, the Vedic culture. Vedic culture means Kṛṣṇa consciousness. There is no other different meaning of Vedic culture. In the Bhagavad-gītā you have seen,

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyam…
[Bg. 15.15]

Kṛṣṇa is to be understood. Vedic culture means to understand Kṛṣṇa, what is Kṛṣṇa. Vedic culture… All the Vedas, they are meaning how to understand Kṛṣṇa. Vedaiś ca sarvair aham eva. Vedānta. Vedānta means… Veda means knowledge and anta means the end. There is… Everything has got the ultimate, the supreme summum bonum. That summum bonum of Vedic knowledge or Vedānta is Kṛṣṇa. So that Vedānta knowledge, Kṛṣṇa personified, He is explaining Himself in the Bhagavad-gītā. Everyone is searching after God: "Where is God. What is God? What is the meaning of God? What God does? What is the power of God?" so many things. So everything is explained in the Bhagavad-gītā, what is God. Sarvasya. In the Vedānta-sūtra it is said what is God. That is the first question of the Vedānta-sūtra. Athāto brahma jijñāsā. The human life (is) especially meant for inquiring about God. Unfortunately, people, instead of inquiring God, they are very much eager now to inquire about dog. This is the position. There are big, big dog shows in India. At the present moment we have seen many places.

So our this Kṛṣṇa consciousness movement is to revive the Vedic culture. And the Vedic culture, another name of Vedic culture is sanātana-dharma. Sanātana means eternal, and dharma means characteristic. Dharma generally in English is translated: "religion." Religion means a kind of faith, "I believe in such and such faith"-"I believe in the Muhammadan faith," "I believe in Christian faith," "I believe in Buddha faith." But actually, dharma does not mean faith. Dharma means characteristic. What is that characteristic? Just like every thing, every little item has got its characteristic. Just like take for example chili, it is very hot. The more the chili is hot, it is good. But if the sugar becomes hot like chili, immediately rejected. But if the chili is hot, you accept, "It is good chili." Similarly, dharma means characteristics of the living entity. That is dharma. The living entity is described in the Bhagavad-gītā, mamaivāṁśo jīva-bhūta jīva-loke sanātanaḥ [Bg. 15.7]. Sanātana means eternal. God is eternal sanātana, we are eternal sanātana, and there is an eternal place also. This material world is not eternal. The characteristics of this material world is that it appears at a certain date, it continues to stay for a certain period, it develops, then it dwindles and then vanishes. Just like our body, your body, my body. It has got a date of appearance. It is growing or changing from one shape to another. It will stay for some time. From this body, some by-products will come out, sons and daughters, and then it will become old, dwindling, diminishing, and then it will vanish. One day it will come-no more this body. Similarly, this material world is also like that. It is a gigantic body only. Whole cosmic manifestation has a date of its creation. It is expanding and it is giving so many by-products. Then time will come which is called devastation-there will be no more rain and everything will dry up. All living entities will die. Then there will be devastating rainfall. Everything will be absorbed in water and then vanish. We have got this information from Vedic literature. So this is not sanātana-dhāma. This is not eternal dhāma. This is temporary. In the Bhagavad-gītā it is said, bhūtvā bhūtvā pralīyate [Bg. 8.19]. It comes into existence and it disappears; therefore it is not sanātana-dhāma.

But there is another dhāma, sanātana, eternal. That is also, there is information in the Bhagavad-gītā. Paras tasmāt tu bhāva anya 'vyaktya 'vyaktāt sanātanaḥ [Bg. 8.20]. So there is sanātana-dhāma, the living entity is sanātana, and God is sanātana, Kṛṣṇa is sanātana. So these three sanātana… Just like we have our dealings. In Bombay there are so many businessmen. The place is Bombay and two parties, business parties, they are dealing. Similarly… But these are all temporary. Our staying in Bombay city is temporary. The dealing is temporary. But there is another place which is called sanātana-dhāma. That place is eternal, and the parties, namely God and the living entities, both of them eternal. Their dealing also eternal. That eternal dealing is called nitya-līlā, eternal pastimes. These descriptions are there in the Vedic saṁhitā, Brahma-saṁhitā.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

Govinda has dealing. That dealing He represents exactly when He comes, when He appears on this planet, and that dealing is exhibited in Vṛndāvana-dhāma. You know Vṛndāvana-dhāma. When Kṛṣṇa comes… About forty-three crores of years' interval Kṛṣṇa comes. This estimation, these things are there. Kṛṣṇa comes in one day of Brahmā. The duration of Brahmā's day you know, that is described in the Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. This means forty-three lakhs of years multiplied by one thousand. That is the duration of one day of Brahmā. And similarly, the duration of his night. So Kṛṣṇa comes in one day during that duration. So when Kṛṣṇa comes, He comes here the same place, Vṛndāvana. Therefore Vṛndāvana is held in so much estimation by the devotees. Caitanya Mahāprabhu has said, ārādhyo bhagavān vrajeśa-tanayaḥ. Ārādhya, worshipable Deity, is the Supreme Personality of Godhead, Kṛṣṇa, who appeared as the son of Mahārāja Nanda. Vrajeśa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. Similarly, His place Vṛndāvana is also worshipable; therefore those who are Vaiṣṇavas, especially Gauḍīya-Vaiṣṇava, they live in Vṛndāvana in numbers. There are hundreds and thousands of Gauḍīya-Vaiṣṇava still living in Vṛndāvana because they worship the land, Vṛndāvana, as good as Kṛṣṇa because it is Kṛṣṇa's place.

So the sanātana-dhāma. Vṛndāvana is also part of the sanātana-dhāma. The living entity is sanātana, eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not die after destruction of this body. This is the preliminary instruction to understand Vedic knowledge, or spiritual knowledge. If you do not understand the plain fact that "I am not this body, I am spirit soul. I live within this body…" Dehino' smin yathā dehe [Bg. 2.13]. Dehinaḥ. Dehina means the proprietor of the body. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhiyate [Bg. 13.2]. This śarīra, this body, is called kṣetra, and the person, or the living entity, who is working on this body, he is called kṣetra-jña. Those who have read Bhagavad-gītā, they have come to this understanding of kṣetra and kṣetra-jña. Ksetre-jña means I, you. I know about my body, about the interest of my body. If somebody wants to kill me, I take protection because it is my body, kṣetra. Just like your land, if somebody comes to encroach upon it, you take care. Similarly, this body is kṣetra, the field of activities, and I or you, the proprietor of the body, is kṣetra-jña, one who knows about the body. But there is another kṣetra-jña. That is Kṛṣṇa. That is explained in the Bhagavad-gītā. Ksetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Sarva-kṣetreṣu. Kṛṣṇa is also kṣetra-jña, Kṛṣṇa is also sitting… As I am sitting within this body, similarly, Kṛṣṇa is also sitting within this body.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

He is directing. Actually, under His instruction we are taking permission. Just like you do business in your business office, establishment, but you have to take permission, license from the government. It is very easy to understand. Although you are proprietor of the business, you cannot do anything without being permitted by the government. Similarly, although this body is yours-you are the proprietor of this body, you have been given freedom to utilize the body to your best interest-still, you cannot do anything without the permission of Kṛṣṇa. That is the subject matter to understand spiritual life. Sarvasya cāhaṁ hṛdi… Kṛṣṇa confirms this in Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am entered in everyone's body." Mattaḥ smṛtir jñānam apohanaṁ ca: "Through Me, one remembers and one forgets." Because our capacity is very limited. We forget very soon. Even we do not know two lours before what we were doing. So that is our nature. Therefore Kṛṣṇa helps us from within. Even though we forget, Kṛṣṇa does not forget. That is also there in the Bhagavad-gītā. When Arjuna asked Him, "Kṛṣṇa, You say that You gave instruction on Bhagavad-gītā long, long ago, some forty thousands of millions of years ago, to sun-god. How can I believe it, because we are contemporary?" So Kṛṣṇa answered, "Yes, at that time you were also present, but you have forgotten. I have not forgotten." That is the distinction between ordinary living being and the Supreme Being. The Supreme Being is also nitya. The Supreme Being is also conscious. As we are eternal, nitya, and conscious… That is the statement of the Vedas. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the supreme conscious. He is the supreme living being. Therefore Kṛṣṇa is person. Kṛṣṇa is not imperson. Impersonal feature is one of the partial manifestation of Kṛṣṇa. That is also stated in the Bhagavad-gītā: brahmaṇo ahaṁ pratiṣṭhā. Kṛṣṇa is the basis of Brahmā. But the original Brahmā is Kṛṣṇa, Parabrahman, as Arjuna accepted: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12].

So this Kṛṣṇa consciousness movement is India's movement because it was started from India. It is meant for everyone because every living entity is sanātana, eternal. It is not that only Indians are eternal. Everyone is eternal. Even the animals, they are also eternal. They have got different body according to their karma. Therefore paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. The paṇḍita does not see the outward dress. As if we talk with you, I do not see what kind of dress you have got, I talk with you as gentleman, similarly, a paṇḍita sees the inner soul. He does not see the outward dress, that "Here is a human being," or "Here is an American, here is an Indian, here is a brāhmaṇa," or "Here is an elephant" or "dog" or "caṇḍāla" or "tree." No. He sees only the spirit soul, the part and parcel of Kṛṣṇa. And as soon as one sees the part and parcel of Kṛṣṇa, he immediately remembers Kṛṣṇa. So therefore one who is advanced in Kṛṣṇa consciousness, even though he sees a tree, immediately he sees Kṛṣṇa. But as soon as sees the tree, he understands that "This tree is standing here for seven thousands of years according to his karma, but here is a living entity, and this living entity is the part and parcel of Kṛṣṇa." And as soon as he remembers Kṛṣṇa, he sees Kṛṣṇa. Just try to understand. Therefore a mahā-bhāgavata, advanced devotee, he sees everything, but in everything he sees Kṛṣṇa, Kṛṣṇa's energy. That is perfection of life. That is brahma-bhūta [SB 4.30.20] life, realization of Brahman in everything. He understand himself, he understands others. Just like when there is sunrise… In the darkness of night I cannot see you properly, neither you can see me properly. Suppose if the streets are dark, we cannot see, even we pass very near. Similarly, in darkness of ignorance, we do not know actually what is our position. But as in the daytime, when there is sunrise, you can see the sun, you can see the world, you can see yourself, you can see your friend, you can see the whole world… Therefore we have to see Kṛṣṇa. Then this stage will come.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So this Kṛṣṇa consciousness movement is meant for this purpose, that one can see in terms of Kṛṣṇa consciousness. In terms of Kṛṣṇa consciousness means that every living entity is part and parcel of Kṛṣṇa. Kṛṣṇa says, mamaivāṁśo jīva-bhūta: [Bg. 15.7] "All these living entities, they are My part and parcels." In another place He says,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So Kṛṣṇa is the ahaṁ bīja-pradaḥ pitā. Just like the father gives the bīja, yoni… The mother is the yoni, and the father is the bīja. Yathā bījaṁ yathā yoni. We get our body by the bīja and yoni. Similarly, this material world is the yoni, mother, and the Kṛṣṇa is the bīja. Ahaṁ bīja-pradaḥ pitā. So in this way different forms of life are coming-8,400,000 species of life. So they are all sanātana. All these living entities are sanātana. But on account of their forgetfulness, being diverted, misled by the illusory energy, māyayā apahṛta-jñānam… That is also stated in the Bhagavad-gītā. Na māṁ prapadyante mūḍhā duṣkṛtino narādhamāḥ, māyayā apahṛta-jñānam. Their jñāna, their knowledge, has been taken away by māyā; therefore they do not understand Kṛṣṇa. Na māṁ prapadyante mūḍhā. "Because they are foolish rascal, therefore māyā has taken their knowledge, and therefore," na māṁ prapadyante, "they do not surrender unto Me." Therefore Kṛṣṇa's last instruction is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

So we shall gradually discuss all these points. The preliminary is that at the present moment, although we are trying to be united, United Nation, united society, united religion, united… So many things we are trying to be united-communism, united community… But this unity can be possible only when we are actually learned in Kṛṣṇa consciousness.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

One has to become learned. And the process of learning is not very difficult. It is very easy, especially for the men of this age. That is this chanting of Hare Kṛṣṇa mahā-mantra. If you chant this Hare Kṛṣṇa mahā-mantra, is it very difficult for you? God has given you tongue. We are talking so many things, whole day and night. But if we utilize this tongue for chanting Hare Kṛṣṇa mantra, what is the loss there? That is the injunction of the śāstras. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]. Caitanya Mahāprabhu preached this cult.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So this Kṛṣṇa consciousness movement is spreading this cult of Kṛṣṇa understanding… [break] …and we have got very good scheme of communism as I have stated here in this… (reads) "The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of the living beings." This is spiritual communism. The communist cult is concentrating on the state. That is also limited. Not only on the state, there are so many limitations. Actual communism is this:

vidyā-vinaye-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

Paṇḍitāḥ sama, when we see equally, not only the learned brāhmaṇa… The learned brāhmaṇa or the elephant or the cow or the dog or the caṇḍāla. No matter. Whatever the bodily condition is there, the spiritual condition is the same. Paṇḍitāḥ sama… This samatā, this communism, equality, is perfect. Their modern theory of communism, that "I am good, my brother is good, and all bad," this is not communism. When we are, we can see that "I am good, my brother good, the dog is good, the cat is good, the Englishman is good, the every living entity is good," that is communism. That is perfect communism. So this Kṛṣṇa consciousness movement, or the Bhāgavata-dharma, there is ideal communism. You will find in the Śrīmad-Bhāgavatam, in the Seventh Canto, Nārada Muni is giving, instructing to Mahārāja Yudhiṣṭhira about this communism that "A gṛhastha, before taking lunch, he must see that every insect, every lizard, every cat, every rat, even a snake in that house must have been fed, must have taken their food. This is so hospitable that the householder, the owner of the house, not only sees that his wife, children, servants are well-fed, but even the rats, cats or the insect or the lizard. Or even the snake has got his food. This is the ideal of communism. Because when you are paṇḍita, learned, you cannot distinguish that "This is animal and this is human being." You can treat them different because their consciousness is… But on the basic principle the living entity-any living entity-it doesn't matter whether it is animal or man-he is part and parcel of Kṛṣṇa. So you cannot kill one living entity for the satisfaction of the tongue of other… (end)

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Lecture at Bhārata Chamber of Commerce
"Culture and Business"

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Calcutta, January 30, 1973
Prabhupāda:

oṁ ajñāna timirāndhasya
jñānāñjana śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

Mr. President, Ladies and Gentlemen, I thank you very much for kindly inviting me. I'll serve you to my capacity. Today's subject matter is "Culture and Business. So business, we mean business means the occupational duty. According to our Vedic culture, there are different types of businesses. As it is described in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgasaḥ [Bg. 4.13]-the four divisions of social system, namely the brāhmaṇa, the kṣatriya, the vaiśya and the śūdra. Before doing business, there must be a division who can do what kind of business. There are different businesses. Now we have taken that everyone should take everyone's business. That is not very scientifical division. Therefore there is cultural division. Just like the whole body. The whole body's one unit, but there are different departments also-just like the head department, the arms department, the belly department and the leg department. This is scientific. The head department is called the brāhmaṇa. In the society… And the arms department is called the kṣatriyas, and the belly department is called the vaiśyas, and the leg department is called the śūdras. This is scientific division of business. Although the head department is most important department, because without head, other departments, the arms departments, the belly department and the leg department will be finished. If the arms department is lacking, still business can go on. If the leg department is lacking, the business may go on. But if the head department is not there, if the, your head is cut off from the body, then in spite of having all these arms, legs and bellies, they all become useless. So the head department is meant for culture. Without culture… Just like without head, the arms department, the belly department, the leg department are all useless. Similarly without culture, all these businesses, they creates confusion and chaos. That is the position at the present moment, because there is intermingling of different businesses. There must be one section of people, head department, who should give advice to the other departments. The brāhmaṇas, they're intelligent. They are qualified. Satya śama dama titikṣa ārjava jñānaṁ vijñānam astikyaṁ brahma-karma svabhāva-jam [Bg. 18.42].

So culture means that one should know what is the aim of life. Without understanding the aim of life, a man without aim is ship without, a ship without rudder. That is an English proverb. So at the present moment, we are missing the goal of life because there is no head department. The whole human society is lacking now real brāhmaṇas who can give advice to the other departments. Just like Arjuna was fighting. He was a military man. His business was to fight. He was engaged in his business, but he was taking at the same time advice of, the advice of the Brāhmaṇa deva, Kṛṣṇa.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

So the brāhmaṇa department, or the adviser department, is described in this verse: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The first thing is taken into consideration, go-brāhmaṇa. Why these two things are stressed upon? Because in a society where there is no brahminical culture and where there is no cow protection, it is not human society. So in a chaotic condition, any business you do, it will never be perfect. But in a systematized, systematic, cultural society, you do business. That is perfect. That is the instruction of Śrīmad-Bhāgavata, Bhāgavatam. In a meeting in Naimiṣāraṇya, where many learned scholars and brāhmaṇas assembled, and Śrīla Sūta Gosvāmī was giving instruction, he said: ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. The varṇāśrama is stressed. The Vedic culture means four varṇas and four āśramas: brāhmaṇa, kṣatriya, vaiśya, śūdra; brahmacārī, gṛhastha, vānaprastha and sannyāsa. Unless we take to this institution of varṇāśrama dharma, the whole society will be in chaotic condition.

And the purpose of varṇāśrama dharma is to satisfy the Supreme Lord. As it is stated in the Viṣṇu Purāṇa:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

Just like in a state, you have to satisfy your government; then you are good citizen. Similarly in the cosmic state, taking altogether this whole material creation, if you do not satisfy the Supreme Lord, the proprietor of everything, then it will be chaotic condition. Our Vedic culture means whatever you do, it doesn't matter. You must satisfy the Supreme Lord. That is culture. Sva-karmaṇā tam abhyarcya samsiddhiṁ labhate naraḥ [Bg. 18.46]. You can do any business. Any business means the brāhmaṇa's business, the kṣatriya's business, the vaiśya's business and the śūdra's business. That is business. Otherwise you can do any business. But business means there are different classes of business. So Bhagavad-gītā it is said that one should satisfy by his own business the Supreme Personality of Godhead. Yena sarvam idaṁ tatam. In the Śrīmad-Bhāgavatam also it is said: culture means… Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. The, there are different businesses according to different divisions of human society. But their aim should be svanuṣṭhitasya dharmasya. Business means dharma. Another… Dharma means occupational duty. So svanuṣṭhitasya dharmasya saṁsiddhir. One must find out the perfection of his business. That is culture. Culture and business means you may do whatever business you are doing, according to your division, or according to your capacity or according to your qualification. You may be a, a merchant, you may be a professional man, you may be legal adviser, medical man. Whatever you may, it doesn't matter. But if you want perfection in your business, then you must try to satisfy the Supreme Personality of Godhead. That is culture. Otherwise you are simply wasting your time. In the Bhagavad-gītā it is said, yajñārthe karma. Yajña. Yajña means Viṣṇu, the Supreme Lord. For Him you have to work. Yajñārthe karma. Anyatra karma-bandhana. Otherwise you become bound up by the acts, by the reaction of your activities. Karma-bandhana. And so long you are in the bondage of karma, you have to transmigrate from one body to another.

Unfortunately at the present moment, people do not know that there is soul and the soul transmigrates from one body to another. As it is stated in the Bhagavad-gītā, tathā dehāntaraṁ prāptir dhīras tatra na muhyati [Bg. 2.13]. Big, big professors… I've talked with big, big scientists, professors, but they do not know that there is life after death. They do not know. But according to our Vedic information, we know. And we can ex…, experience in this present life. It is very common thing. Just like a baby has got a body of a boy. The boy has got a body again of a youth, young man. The young man has got a body again of a old man. So similarly, old man, after annihilation of this body, he'll get another body. It is very, quite natural, logical. And we change our body. Although this gross body's destroyed, we change our body by the subtle body. The subtle body is made of mind, intelligence and ego. Just like we forget about this body at night, and the subtle body works. We dream. We are taken away from our home, from our bed, to some other place, and completely forget this body. And when the sleep is over, we forget about the dream and we become attached to this gross body. This is going on-in our daily experience. So I am the observer. I am sometimes in this gross body and sometimes in the subtle body. But it is changing. But I am the observer. Therefore the inquiry should be that ”What is my position? At night I forget my gross body, and during daytime I forget my subtle body. Then what is my real body?” These are the questions.

So this is culture. You may do your business. Just like Arjuna: Arjuna was doing his business. He was a fighter, kṣatriya, but he did not forget his culture, hearing Gītā from the master. That is culture. If you simply do business and do not cultivate your spiritual life, then it is useless waste of time. Śrama eva hi kevalam [SB 1.2.8], the śāstra says. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ. So our Kṛṣṇa consciousness movement is being spread up that ”Do not forget your cultural life.” We do not say that you stop your business and become a sannyāsī like me and give up everything. We do not say. Neither Kṛṣṇa said that. Kṛṣṇa never said Arjuna that ”You give up your business.” ”You are kṣatriya. You are declining fighting. Oh, it is very abominable. You should not say like that. You must fight.” That was Kṛṣṇa’s instruction. So similarly, we Kṛṣṇa conscious people, we are also advising everyone that ”You do not give up your business.” Caitanya Mahāprabhu said also: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. Caitanya Mahāprabhu never said that ”You give up your position.” Position, giving up is not very difficult. But to cultivate spiritual knowledge, that is required. Tasyaiva hetoḥ prayateta kovidaḥ na labhyate yad bhramatam upary adhaḥ [1.5.18]. Now the animal life, there is no cultivation of spiritual life. That is not possible. The animal cannot cultivate this knowledge. The human beings, if they do not cultivate spiritual knowledge, they’re exactly like animals. Dharmeṇa hīna paśubhiḥ samānāḥ. So we should be very conscious about our eternal existence. Na hanyate hanyamāne śarīre [Bg. 2.20]. Nityaḥ śāśvato ’yam. We, spirit soul, we are eternal. We are not going to die after the annihilation of this body. This is the cultivation of knowledge. This is called brahma-jijñāsā, to know about one’s self. Caitanya Mahāprabhu’s first disciple, Sanātana Gosvāmī, he was minister, finance minister in the government of Nawab Hussein Shah, and he retired and approached Caitanya Mahāprabhu. And he humbly inquired that ”These people call me paṇḍita.” Because he was brāhmaṇa by caste. Naturally we call a brāhmaṇa ”paṇḍita.” So Sanātana Gosvāmī placed this: ”My dear Lord, these people call me paṇḍita, but I am such a paṇḍita that I do not know who I…, what I am.” So that is the position of everyone. We may be businessman. We may be in other profession. But if we do not know what I am, wherefrom I have come, why I am under the tribulation of these material laws of nature and where I am going, what is my next life-if we do not know this, then whatever we are doing, śrama eva hi kevalam. Viṣvaksena-kathāsu notpādayed ratiṁ yadi, viṣvaksena-kathāsu yaḥ śrama eva hi kevalam [SB 1.2.8].

So our request to everyone that you can be engaged in whatever business, in whatever position Kṛṣṇa has posted you. Do your duty nicely. But do not forget to cultivate Kṛṣṇa knowledge. Kṛṣṇa knowledge means God consciousness. God consciousness means we must know that we are part and parcel. Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. We are eternal part and parcel of Kṛṣṇa, or God, but we are struggling here, manaḥ-ṣaṣṭhāni indriyānī prakṛti-sthāni karṣati. Why this struggle for existence? We must know… We have got eternal life. This temporary… Suppose in this temporary life I become Birla or some big businessman for, say, twenty years or fifty years, utmost, hundred years. Next life there is no guarantee that I’m going to be Birla or this man, Tata. No. There is no such guarantee. That we do not take care. We are taking care of the small span of life, but we are not taking care of our life eternal. That is mistake. Suppose in this life I am a very great businessman. Next life, by my karma, if I become something else… There are 8,400,000 species of life, forms of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. Nine lakhs of forms of life in the water. Then there are insects. Sthāvarā lakṣa… There are trees, plants, two million forms of trees and plants. Kṛmayo rudra-saṅkhyakāḥ. Eleven lakhs’ species of insects, reptiles. Then birds. Pakṣiṇāṁ daśa-lakṣaṇam. In this way, we fulfill eight millions of different forms of life. Then we come to the form of human life. Therefore Prahlāda Mahārāja said that kaumāra ācaret prājño dharmān bhāgavatān iha, durlabhaṁ mānuṣaṁ janma [SB 7.6.1]. This mānuṣaṁ janma is very, very rare. We should not be satisfied only becoming a very big businessman. We must know what is next life, what I am going to be.

So there are different kinds of men. Some of them are called the karmīs, and some of them are called the jñānīs, and some of them are called the yogis, and some of them are called the bhaktas. The karmīs, they are after material happiness. In this life, also, they want the highest, the best comfort of material life, and after death also they want to be elevated to the heavenly planets. Similarly jñānīs, they also want, they being fed up of this material way of life, they want to, they want to merge into the existence of Brahman. That is jñānī. The yogis, they also want mystic power. And the bhaktas, they want simply service of the Lord. So unless one understands what is Lord, how he can render service to the Lord? This culture is the highest culture. The karmīs’ culture, the jñānīs’ culture, the yogis’ culture and the bhaktas’ culture-there are different cultures. So all of them are called yogis if they are doing sincerely their duty. Karma-yogī, jñāna-yogī, dhyāna-yogī, bhakta-yogī. But Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He’s first-class yogi. Who is that man? Now, yoginām api sarveṣāṁ mad-gata āntarātmanā: ”Who is always thinking of Me.” That means Kṛṣṇa conscious. Kṛṣṇa says, ”Who is always thinking of Me.” Yoginām api sarveṣāṁ. There are different yogis-karma-yogī, jñāna-yogī, dhyāna-yogī. But the best yogi is he who’s always thinking of Kṛṣṇa within himself. Yoginām api sarveṣāṁ mad-gatena-antarātmanā śraddhāvān bhajate yo mām. Śraddhāvān. With faith and love, one who is giving rendering service to the Lord, he’s first-class yogi.

There are other verses in the Bhagavad-gītā. [break] …of cousin-brothers, the Pāṇḍavas and the Kauravas. They met there for fighting. That’s a historical fact, Mahābhārata, Greater India. Mahabhārata means Greater, History of Greater India. So everything is there. But we do not take advantage of this great book of knowledge. So we request that everyone should cultivate… Should try to know what he is, what is Kṛṣṇa, what is their relationship with Kṛṣṇa, and what is their real life, what is the goal of life. Unless we do cultivate all this knowledge, then it is simply we are wasting our time, this valuable life of human form of life. It is very, very valuable. Durlabhaṁ mānuṣaṁ janma tad api adhruvam arthadam. Although everybody will die, that’s a fact, but one who dies after knowing all these things, he is benefited. His life is successful. Just like Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is wanted. Everyone… The cat will die, dogs will die, everyone will die. That's a fact. But one who dies knowing Kṛṣṇa, oh, that is successful death. Because Kṛṣṇa says,

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

This is success.

So our only request is, wherever we go all over the world, we request only that "You try to understand Kṛṣṇa. Then your life is successful." It doesn't matter what you do. We have to do something. Kṛṣṇa says, śarīra-yātrāpi te prasiddhyet akarmaṇaḥ. If you stop working, your living condition will be hampered. That is not the question. Everyone has to do his duty. Arjuna also did his duty. He was kṣatriya. His business was to acquire kingdom. Because the kṣatriyas, they cannot beg. They must have some land. Their business is to levy tax. That is enjoined in the śāstras. Brāhmaṇas, they should live by paṭhana pāṭhana yajana yājana. Kṣatriyas should live by giving protection to the people. Vaiśyas should live by trade, agriculture, protection of cows. And the śūdras should live under the protection of brāhmaṇa, kṣatriya, vaiśya, śūd…, three higher castes. This is the injunction. So one has to do something for his livelihood, but, at the same time, he has to cultivate knowledge for his perfection of life. So this is perfection of life, simple thing. Simple thing we are prescribing all over the world. You try to understand Kṛṣṇa. Simple. And it is not very difficult. You read Bhagavad-gītā as it is. You understand Kṛṣṇa. Kṛṣṇa is explaining everything. If the neophytes, one who cannot, cannot understand Kṛṣṇa, Kṛṣṇa is prescribing like this: raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ: [Bg. 7.8] "My dear Kaunteya, I am the taste of the water." So there is no need of saying that "I cannot see God. I have not seen God." Here is God. The taste of water is God. Everyone is drinking water. And who is not tasting it? He's seeing God. Why do you say that "I do not see God"? You see, as it is directed by God. Then gradually you'll see Him. If you simply remember this instruction, this one instruction of Bhagavad-gītā, raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ, "I am the taste of water. I am the shining illumination of sun and moon…" Who has not seen the sunlight? Who has not seen the moonlight? Who has not tasted water? Then why do you say, "I have not seen God"? If you simply practice this bhakti-yoga, as soon as you drink water and taste and be satisfied, "Oh, here is Kṛṣṇa." So immediately you remember Kṛṣṇa. As soon as you see sunshine, you remember, "Oh, here is Kṛṣṇa." As soon as you see moonshine, you remember, "Eh, here is…" As soon as you see something wonderful, pauruṣaṁ nṛṣu śabdaḥ khe, as soon as you hear in the sky some sound, so if you remember, "Here is Kṛṣṇa," that means you are remembering Kṛṣṇa in every step of your life. And if you're remembering Kṛṣṇa in every step of life, then you become the topmost yogi. Because Kṛṣṇa says,

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate…
[Bg. 6.47]

Mad-gata āntarātmanā. If you feel Kṛṣṇa in every step of life… It is not very difficult. And, above that, if you practice the chanting-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare… There is no tax. Your…, there is no loss of your business. You are all businessmen. But if you chant Hare Kṛṣṇa mantra, if you remember Kṛṣṇa while drinking water, what is your loss? Why don't you try it? This is cultivation of knowledge, if you cultivate this knowledge, at the same time go on doing your business, your life will be successful.

Thank you very much. (applause) [break]

Guest (1): How we can come over the ego?

Prabhupāda: You cannot come over. Now you are in false ego. You have to come to the real ego. Now you are thinking, "I am Indian. I am Hindu. I am businessman." These are all false ego. When you come to your real ego, that "I am part and parcel of Kṛṣṇa, eternal servant of Kṛṣṇa," that is your real… Ego, you cannot give up. But this is your false ego. You have to give up your false ego, come to the real ego. That's… Purify your ego. That is required. [break] …dhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. Upādhi. At the present moment, I am thinking like that. "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra," "I am black," "I am white"-these are the egoism of this body. But I'm not this body. Ahaṁ brahmāsmi. So when you come to that stage… Brahmā-bhūtaḥ prasannātmā [Bg. 18.54]. When you come to your real ego, then you become happy. And because you are in false ego, you are unhappy. So ego cannot be changed. Because you are eternal, how you can be, ego can be changed? Just like people say, "Give up desires." How can you desire…, give up desires of a living entity? That is not possible. But I have to purify my desires. That is wanted. Just like if you have got some disease. So if you, some, the physician, they say "Pluck out your eyes," that is not good treatment. But you treat the eyes nicely and the sight may be good. That is wanted. So this bhakti-mārga means sarvopādhi-vinirmuktam. That is bhakti-mārga. You have to give up your false ego. Sarva upādhi. This is upādhi: "I am this, I am that, and…" This upādhi has created trouble in the world. So we have to come to the real ego. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is mukti. Mukti hitvā anyathā rūpaṁ svarūpeṇa vyavasthitiḥ. Now hitvā anyathā rūpam. My ego is going on in a different way. Unnecessarily I am spoiling my life with these designations. But we have to come to the point of our real identity. So nothing can be given up. As living entity, I must be egoistic. Law of identity. How can I say that "I am not"? I am. I am existing. But now I am existing with designations. If I give up my designations, if I become purified, that is my real ego. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One has to become nirmala. And when you become nirmala… Hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhaktir ucyate. That is bhakti. So your senses are there. Now with my senses I am thinking that "I am the head of this familyman," "I am head of this community," or "I am…, I have to serve. I have to engage my hand in this way, my eyes in this way, my nose in this way." Senses are engaged in a upādhi, designated. But when this is, designation is taken away, when you become nirmala, the senses remain, the dress of the senses taken away, at that time, your senses are engaged in the service of the Lord, and that is called bhakti.

Bhavānanda: Are there are any other questions? [break]

Prabhupāda: …service to the humanity. Now you are thinking service to the humanity means a section of humanity. And why should you stick your service to the humanity? When one is serving his own countrymen, Indian, he does not care for the Englishman. So don't speak of humanity. Nobody can serve the whole humanity in the present way. But if you spread Kṛṣṇa consciousness, that is the best service to the humanity. Just like we are doing. We have no discrimination, that "These are Indians. These are Americans. They are Hindus. They are Muslims. They are Christians." No. Or "They're cats or dogs." That oneness you can see only when you are Brahman-realized. Samaḥ sarveṣu bhūteṣu. Why humanity? Why not the cats and dogs and cows? You are very much anxious to give service to the humanity, but you are sending animals to the slaughterhouse. Why? (indistinct) the lack of knowledge. You do not (indistinct) is part and parcel of God. You cannot select this part and… Therefore the śāstra says, yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ [SB 4.31.14]. Just like by watering the root, you can water automatically the branches, the trunks, the twigs, the flowers, the fruits, the leaves-everything is watered. Sarvārhaṇam acyutejyā. Or by supplying foodstuff to the stomach, you serve all the senses of the body perfectly. Similarly, when you begin to serve Kṛṣṇa, then not only to the human society, to the animal society, to the tree society. Every society will be served. That is perfect service. And if you simply limit your service, that is, may be good, but that is not good. According to śāstra… Just like you simply water the leaves, the leaves will not live. They'll dry. But if you supply water to the root, everything will be protected. So actual service will begin when you are Kṛṣṇa conscious. Brahmā-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], samaḥ sarve… That is samaḥ sarveṣu. And so long you limit, that is limited service. That is not perfect service.

Guest (1): (indistinct)

Prabhupāda: [break] …immoral(?) generation means godlessness. It is said in the śāstra, yasyāsti bhaktir bhagavaty akiñcanā sarvaiḥ guṇaiḥ tatra samāsate surāḥ. If you have unflinching faith in the Supreme Personality of Godhead, then all the good qualities of demigods will develop unto you. It is not story. It is fact. Just like these European and American students. They, in their previous life, before becoming Kṛṣṇa consciousness, according to our standard, they were all immoral. Our, in India, illicit sex life still, it is admitted, if it is not followed, to have sex relation with other's wife or other woman except one's wife, that is called immoral or sinful. So in Western countries these things are not immoral or sinful. It is very daily affair. But now, because they have come to Kṛṣṇa consciousness, they have given up all these things. No illicit sex life. Unless one is married, he must remain brahmacārī or vānaprastha or sannyāsī. Only gṛhastha, duly married wife, he can have sex. This is morality. And you should not kill the animals unnecessarily. That is immoral. You are already intoxicated by the influence of māyā. You should not be more intoxicated. This is immoral. You should not indulge in gambling. These are immoral. So as soon as you become Kṛṣṇa consciousness, then all these immoralities vanish immediately. That is the only. Yasyāsti bhaktir bhagavaty akiñcanā, sarvaiḥ guṇaiḥ tatra samāsate su…, harāv abhaktsya kuto mahad-guṇā. One who is not Kṛṣṇa…, he cannot have any good quality or any morality. That is the decision of the śāstra. So if you want to revive the morality of the society, you must take up this Kṛṣṇa consciousness. Then everything will come.

Guest (1): Sir, this…, why we did not have a world with universal brotherhood, universal love?

Prabhupāda: Because you don't want it. Because you don't want it. You do not want. That, that, that is explained in the previous verse, that Kṛṣṇa says,

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi…
[Bg. 18.66]

These miserable conditions are there because we are all sinful. So Kṛṣṇa gives protection that "You surrender unto Me, and I give you protection from the reaction of all sinful life." So who wants Kṛṣṇa? You do not want. Kṛṣṇa says, canvassing, but who is accepting? Then how you can get, I mean to say, liberty or liberation from these sinful activities? Ahaṁ tvāṁ sarva-pāpebhyo. People suffer on account of sinful activities. There are two things, pāpa and puṇya. So if you follow the path of pāpa, then you must suffer. Just like state laws. If you become criminal, you must suffer. You must go to the prison house. You, you cannot argue that "Why government has created the prison house? Why?" Can you argue like that? Yes, there is necessity. The government knows that there will be some rascals who will commit criminal activities; therefore there must be prison house. So this material world is prison house. Every one of us, we are member of the prison house-first class, second class, third class. Just like in the prison house there are different classes. Duḥkhalayam aśāśvatam [Bg. 8.15]. You cannot expect treatment in the prison house just like son-in-law. No. That is not possible. You must suffer. Otherwise, what is the meaning of prison house? Similarly, Kṛṣṇa says, although Kṛṣṇa has created this world, He says this is duḥkhālayam aśāśvatam, this is the place of misery. And aśāśvatam. You cannot make any arrangement. "All right, Sir, let it be duḥkhālayam. Let me remain here." No. That also you cannot remain. You'll be kicked out. This is the place like that. But Kṛṣṇa gives you the idea how you can be happy, how you can get out of this. He says, mām upetya kaunteya duḥkhālayam aśāśvatam nāpnuvanti [Bg. 8.15].

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

Kṛṣṇa is canvassing you that "You try to understand Me. Come back." But you do not want it. So how Kṛṣṇa can save you? You have got the independence. Kṛṣṇa said to Arjuna, "Now I (have) explained to you everything. Yathecchasi tathā kuru [Bg. 18.63]. Now, whatever you like, you do." So we have got that little independence because we are part and parcel of God. God has got supreme independence and we, being part and parcel… Just like you are all big businessmen. You have got supreme independence in business. Similarly, your sons, they have got also some independence, although subjected. Similarly, we, being part and parcel of God, sons of God, we have got little independence. If we misuse that independence, then we become subjected to all these tribulations. But if we do not misuse… As Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te. So it is up to you. If you want to remain in this world of duḥkhālayam aśāśvatam [Bg. 8.15], you can do so. But if you want to get out of it, you can do so. That is up to you. It is not Kṛṣṇa's fault. Kṛṣṇa has given you liberty, little independence, whatever. Yathecchasi tathā kuru [Bg. 18.63]. He's given you chance. You want to do this-"All right, do it." You want to do this? "Do this." He's giving you chance. There is a verse, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. He's situated in everyone's heart. He's understanding what you want, and He's giving you all chance: "All right, have it. Enjoy it." But His instruction is that "This will not make you happy." Sarva-dharmān parityaja mam ekam. You do not do it. You must suffer. That is not Kṛṣṇa's fault. That is your fault.

Guest (1): A small thing. Will Your Reverence have… [break]

Prabhupāda: So you have no right to do so.

Guest (1): Say instead of Hare Rāma Hare Rāma, we say Visva ramane rahim, or something like that, will you have no objection to that?

Prabhupāda: No objection.

Guest (1): And will you say…

Prabhupāda: But that is no objection.

Guest (1): …that efficacy will be the same?

Prabhupāda: Yes. If Bismillah means Hare Kṛṣṇa… It is a question of language. So if meaning the same thing, Hare Kṛṣṇa… Hare Kṛṣṇa means we are addressing the Supreme Lord and His energy. Hara means the energy of the Supreme Lord, and Kṛṣṇa means the Supreme Lord. So we are addressing, "My dear Lord, my dear the energy of Lord…" Because Lord and His energy, they are, they are always existing. Just like sun and the sunshine, they're always existing. Sunshine is the energy, but sun is the energetic. Similarly, the Lord is there and His energy's also there. So we are praying both to the energy and to the Lord: "Please engage me in Your service. I am serving māyā. I am not happy. Therefore, please engage me in Your…" My, my constitutional position is to serve. Just like you're all sitting here. Every one of you are servant. If you consider that you are master, that is a mistake. That is māyā. Every one of you are servant. So "I am serving, but now I am serving māyā. I'm not happy. Let me serve You." This is the meaning of Hare Kṛṣṇa. So if it means that, there is no objection. It is a question of language. It does mean (indistinct). Of course, Caitanya Mahāprabhu says, nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ. Caitanya Mahāprabhu says the, the person whose name we chant, holy name, in each, in each holy Allah, or something like that, that is not objected if it is actually meaning the Supreme. If it is meaning something else, that is another thing. This question… Just like water or jala. It (is) the same thing. It is simply a different name. If I ask water, you'll give me the water actually, and if I say, jala, you'll give me the same. So if the meaning is all right, then there is no objection. If the meaning is different, then there is objection. We are not fighting with the language. We are not concerned with the language.

Guest (2): Why God created sinful activities?

Prabhupāda: You have created. God has not created. You have created. Yes.

Guest (1): In what respect?

Prabhupāda: You have created.

Guest (1): In what respect I have created?

Prabhupāda: You want to kill animals. God does not say that "You kill animals." So you have created sinful activities.

Guest (1): I am a part and parcel of the almighty God.

Prabhupāda: Yes.

Guest (1): So when animals are butchered, why the butcher does not get pain?

Prabhupāda: Butcher does not get pain? Do you know that? There is a Sanskrit verse that vyādha mā jīva, mā mara: "My dear butcher, you don't live, don't die." Do you think this butcher, that butchering work is very palatable work? Can you see it, before you, a man is killed, an animal is killed? So he has become accustomed. It pains him. But that work is so abominable that he should not live for executing that work. But what is the benefit of dying? Because after death, he will be butchered. Therefore the śāstra says, mā jīva mā mara: "Don't live, don't die." Yes.

Indian man: There is some difference. When we do some good, we consider it as God-inspired, but when we do something bad, then we can't say that it is also God-inspired after we have done it?

Prabhupāda: I do not follow what he says.

Guest (2): He says that the inspiration comes from the God for the all works.

Prabhupāda: God inspiration comes for every work. That's a fact. But we deny… Just like… You take this simple exam, example. Just like a thief. From within, he's forbidden: "Don't commit theft." But he does it. He does it. You have got all experience about these things. God says from within, "Don't do it," but we do it. That is the defect of without being Kṛṣṇa consciousness. Just like a thief. He knows that for his criminal activities he'll be punished. He has seen it, that a thief is arrested and he's taken to the prison house. And he has heard from the śāstra and from lawbooks that committing theft is not good. Why does he commit it? He knows and he has seen it. Why does he do it? Can you answer? He knows that it is not good, and he has heard it from śāstra and from learned lawyers. But why does he do it? This is the influence of nature. As he associated with the nature, ignorance, dark ignorance. He cannot check it. Therefore the best service to humanity is to give him knowledge. Because everyone is in ignorance. Parābhavas tāvad abodha-jāta yāvan na jijñāsata ātma-tattvam. Everyone is being defeated out of this ignorance. Therefore one should come to the platform of inquiring about the self. That is the best service, athāto brahma jijñāsā, To revive, invoke people to inquire about Brahman, and that will solve all the questions.

Thank you very much. Hare Kṛṣṇa. (end)

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University Lecture

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Calcutta, January 29, 1973

Prabhupāda: Śrī Gosvāmīpāda, Mr. Mohinath(?), Ladies and Gentlemen, I thank you very much for your kindly inviting me in this meeting to serve you to some extent according to my capacity. This Kṛṣṇa consciousness movement is not a new movement, started by me, but this movement was started by Kṛṣṇa Himself, five thousand years ago. I need not explain about this movement. Kṛṣṇa, in the Battlefield of Kurukṣetra, instructed Arjuna the Kṛṣṇa consciousness movement. The, in the Ninth Chapter it is said, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is Kṛṣṇa consciousness movement. "Always think of Kṛṣṇa," man-manā. Bhava mad-bhakto: "Just to become devotee of Kṛṣṇa." And māṁ namaskuru: "Offer obeisances unto Me." Kṛṣṇa instructed, mām eva ya prapadyante māyām etāṁ taranti te. Kṛṣṇa instructed that He's the Supreme Personality. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. Kṛṣṇa instructed to surrender. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So this Kṛṣṇa consciousness movement is teaching this instruction of Kṛṣṇa. That's all. That is the order of Śrī Kṛṣṇa Caitanya Mahāprabhu. He is Kṛṣṇa Himself. Kṛṣṇa-caitanya-nāmne.

Śrī Rūpa Gosvāmī said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

When people understood Kṛṣṇa wrongly… Sometimes big scholars say "Sophistry," that "Kṛṣṇa wants full surrender." Others, they say, "Why you should fully surrender to Kṛṣṇa? We have got our own gods." Therefore Kṛṣṇa again came. As Gosvāmī Prabhupāda said: rādhā kṛṣṇa-praṇaya vikṛtir, śrī caitanyākhyaṁ prakaṭam avyayam. Rādhā and Kṛṣṇa, combined together, advented as Kṛṣṇa Caitanya Mahāprabhu to distribute Kṛṣṇa-prema. Because the mission of Lord Caitanya Mahāprabhu is to teach people how to develop love for Kṛṣṇa. As it is quoted by Gosvāmī Prabhupāda from Śrīmad-Bhāgavatam:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā samprasīdati
[SB 1.2.6]

Actually that is first-class religion. We do not say that Vedic religion is first-class or Christian religion is last-class. We do not say that. We say that religious system is first class which teaches the followers how to become lover of God. That is first-class religion. Ahaituky apratihatā: without any cause, and without being impeded. Caitanya Mahāprabhu's philosophy is like that, which is explained by Śrīla Viśvanātha Cakravartī Ṭhākura: premā pumartho mahān ārādhyo bhagavān vrajeśa tanayas tad-dhāma vṛndāvanam.

So we are preaching this philosophy to the Western countries by the order of Śrī Caitanya Mahāprabhu. He desired,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe more nāma

That is His prediction. It is nothing wonderful that we are doing. Simply we are trying to fulfill the prediction of Śrī Caitanya Mahāprabhu. But another order is there by Lord Caitanya Mahāprabhu that,

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari' karo paropakāra
[Cc. Ādi 9.41]

So that is lamentable. Now Śrī Caitanya Mahāprabhu's mission is being spread all over the world, but our Indian brothers are not joining it, although it is the order of Śrī Caitanya Mahāprabhu. Bhārata-bhūmite manuṣya janma haila yāra. He requested to the humankind who has taken birth in this land, in this puṇya-bhūmi, Bhāratavarṣa. Not to the cats and dogs, but to the human beings. That time has come now. If you want to prove that you are actually human being in this land, then you must take seriously the mission of Śrī Caitanya Mahāprabhu and spread all over the world. That is the order of Śrī Caitanya Mahāprabhu. And it is not very difficult. Caitanya Mahāprabhu says,

āmāra ājñāya guru hañā tāra sarva deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

To become guru, or spiritual master, is not very difficult task. Simply you have to follow the order of Śrī Caitanya Mahāprabhu, as he said. He accepted Kṛṣṇa: the Supreme Personality of Godhead. Ārādhyo bhagavān vrajeśa tanayoḥ. We have to simply preach that "You are searching after God, you great scientists, theologists, theosophists, mental speculators. You are searching after God, the Absolute Truth. Here is God, Kṛṣṇa." Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So our task is very easy. Everything is there. Our Vedic literature is so full, so treasure of knowledge, great treasure of knowledge, we haven't got to make research, search out where is the truth. Truth is there and is explained in the Śrīmad-Bhāgavatam: satyaṁ paraṁ dhīmahi [SB 1.1.1]. Why don't you take it? The whole world is suffering for want of this knowledge. Before me, many swamis went in the Western countries, but they did not give the actual pure Vedic culture. They invented their own ways. Therefore it was not very fruitive. It was not very satisfactory. People did not accept. Still there are so many yogis, the so-called yogis, are going there, exploiting the people, and coming back. But our Kṛṣṇa philosophy is taken very seriously in the Western countries. We have got now hundred and two branches all over the world. Only in America, we have got fifty branches. And other countries they have got fifty-two branches-in America, in Canada, in England, in France, in Germany, in Switzerland, in Japan, in Australia, in New Zealand. All over the world. So now we want some of the young men to come forward to become really brāhmaṇas, Vaiṣṇavas. Our Vedic culture is divided into four varṇas: brāhmaṇa kṣatriya vaiśya śūdra. Unfortunately we are simply manufacturing śūdras, not brāhmaṇas. That is the defect of modern education. Śūdra, śūdra means paricaryātmakam kāryaṁ śūdra karma svabhāva-jam [Bg. 18.44]. After education, every (indistinct) is hankering after a service. That is śūdra karma svabhāva-jam. This is not perfect education. There must be brāhmaṇas who are independent. Cāṇakya Paṇḍita, whose name is still, still celebrated, he was prime minister of Mahārāja Candragupta, but he was not accepting a single paisa as salary. That was the, formerly, although there was monarchy, still there was a council of learned brāhmaṇas and sages. They used to advise the king. The brāhmaṇas did not take part in politics, but they gave advice, instruction to the kings, rājarṣi. Imaṁ rājarṣayoḥ viduḥ. The rājarṣi used to understand what is the values of life under the instruction of brāhmaṇas, and they execute the order of the brāhmaṇas. The people were happy. And because at the present moment such system is lost, people are confused and they are in frustration.

So this Kṛṣṇa consciousness movement is all-embracing. It can solve all the problems of the world-political, social, economical, religious, everything. It is all-embracing. So my request is that I am working now with my American disciples and European disciples. Why not Indians? I think in this meeting there are many young men, educated, learned scholars. Join this movement and, according to the order of Śrī Caitanya Mahāprabhu,

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari' karo paropakāra
[Cc. Ādi 9.41]

This is the time to do welfare activities for the whole world. They are merged into confusion, everywhere. You know that in the Western countries, the hippy movements. What are the hippies? They're also educated, coming from very rich family also, but they do not like the way of envelopment as their fathers and grandfathers liked. They have rejected. So this is the golden opportunity to preach the Kṛṣṇa cult all over the world. You are lamenting because a few yards of land has been taken away from your country as Pakistan, but if you spread this Kṛṣṇa consciousness movement, the whole world will become Hindustan. There is such potency; I give you my direct perception. People are hankering after it. So long I am in India, practically I am wasting my time. Outside India, this reception is taken so seriously that every part of my moment is properly utilized.

So I have come to this university with a hope that some of you become really brāhmaṇa. The Sanskrit department is meant for brāhmaṇas. Paṭhan pāṭhan yajana yājana dāna pratigraha. A brāhmaṇa is called paṇḍita. Why? Because a brāhmaṇa must be learned. Brāhmaṇa is not called a fool. So this department, Sanskrit department, is meant for the brāhmaṇas. So I wish that some of you must join this movement, go to the foreign countries, preach this sublime cult of Caitanya Mahāprabhu. Pṛthivīte āche yata nagarādi grāma. There is great need. We have, of course, established so many temples, but still we require to establish temples, Rādhā-Kṛṣṇa temples, Caitanya Mahāprabhu's temple, in every village, every town of the world. Now from each and every of our centers, we are sending devotees in buses. They are going interior, into the villages of Europe and America, and they are very much well received. England especially, they are going village to village. They are very much well received. This cult is so nice. Even Christian priests, they are surprised. They are surprised. One of the priest in Boston, he issued pamphlet that "These boys, they're our boys, from Christian and Jews. Before this movement, they did not care to come to the churches even. Now they are mad after God." They are admitting. The Christian priestly class, they are not against us. Those who are saner class, they're admitting that "Swamijī's giving something tangible." Their fathers and forefathers come to me. They bow down. They say, "Swamijī, it is a great fortune for us that you have come to our country." So I am alone working, and the movement is being appreciated. And if persons, scholars from this University come forward and teaches this movement, it is meant for that. Brāhmaṇa's business is that, preaching. Brahmā jānāti. One must know Brahman, and distribute the knowledge of brahma-jñāna. That is the business of brāhmaṇas.

So I wanted to recite some stanzas from Śrīmad-Bhāgavatam, but there is no very much time. Long, long years ago, the father of Mahārāja Bhārata, under whose name this planet is called Bhāratavarṣa, so he instructed: nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhati viḍ-bhujāṁ ye [SB 5.5.1]. Here is the Fifth Canto of Śrīmad-Bhāgavatam. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhati viḍ-bhujāṁ ye. This human form of life, ayam deha… Ayam deha nṛloke: "in the human society." This is not meant for working very hard like the dogs and hogs. Kaṣṭān kāmān arhati viḍ-bhujāṁ ye. Simply by working hard, day and night, for sense gratification, this is done by the dogs and hogs. This is not meant for the human society. But, but at the present moment, people are being instructed in such a way… I've seen so many-especially in Calcutta-so many educated boys and girls, they are hankering after service. Day and night they are working. This is not the effect of education. The effect of education should be peaceful mind, peaceful living. That is the duty of the parents, of the guardians, of the government. When there is monarchical government… We see from the reign of Prthu Mahārāja. He was seeing that every brāhmaṇa is engaged in his occupational duty, every kṣatriya is employed, is engaged in occupational duty. Similarly vaiśya. There was no question of unemployment. That is the first duty of the government to see. Neither there is division of the brāhmaṇas, kṣatriyas, vaiśya, śūdra, although it is made by Kṛṣṇa Himself: cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. There have been so many anomalies in the society for want of this Vedic culture. Now here is the opportunity. People are accepting Kṛṣṇa consciousness movement very nicely. You can introduce this Vedic culture throughout the whole world. They're receiving.

So the human form of life is especially meant for tapasya. Tapo divyam. Here it is said: tapo divyaṁ putrakā yena sattvaṁ śuddhyed yasmād brahma-saukhyam anantam [SB 5.5.1]. We are hankering after happiness, but happiness cannot be enjoyed so long our existence is not purified. So for purification of our existence we have to undergo tapasya. So we are introducing this tapasya in nutshell. We are asking our students four principles, four regulative principles. No illicit sex life. Beyond marriage life, there is no sex. No intoxication, up to smoking and drinking tea. No meat-eating. No eggs, no fish. And no gambling. We are… And chanting this Hare Kṛṣṇa mantra. These five principles we are teaching. These four regulative principles, refraining from sinful activities. These are the basic pillars of sinful activities: illicit sex, intoxication, meat-eating, and gambling. These are the four pillars of sinful life. That is… We get from the śāstra. Parīkṣit Mahārāja, he enunciated that Kali Yuga. He was… He ordered Kali Yuga, Kali, to live in these places. When he was ordered to go out of his kingdom, he said, ”My dear Lord, everywhere is your kingdom. Where shall I live?” So he ordered him that ”You live in these places, striyaḥ sūnā pānaṁ dyūtaṁ yatra pāpaś catur-vidhaḥ.”

So if we want to elevate the social condition, we shall teach people to become purified. Without being purified, simply so-called performance of religious system will not help. Śrama eva hi kevalam [SB 1.2.8]. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]. We should teach people how to satisfy the Supreme Personality of Godhead. That is the injunction given by Sūta Gosvāmī in Naimiṣāraṇya, the assembly of great brāhmaṇas, learned brāhmaṇas.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
[SB 1.2.13]

This is the philosophy. So we are teaching this philosophy all over the world. They are being accepted. But I am doing it single-handed. But if some of you come and join us, it will be increased, and people will be very, very happy.

Thank you very much. Hare Kṛṣṇa. [break] That is my reply. Otherwise, I have not come to teach you something invented by me. I have come to teach you about Kṛṣṇa consciousness. And if you are not interested in Kṛṣṇa consciousness, then you must be amongst these four classes of men: duṣkṛtinaḥ mūḍhāḥ, narādhama, māyayāpahṛta-jñānā. This is my first reply. So far economic condition is concerned, then I may say, eko yo bahūnāṁ vidadhāti kāmān. God supplies you everything. God is supplying food to the elephant who is eating at a time forty kilos of food, and He’s supplying to the ants also. So your anxiety for food, that is not humanly. Even the cats and dogs, they are not anxious for their food. Even the birds, they rise early in the morning, they are also not anxious for the food. God has arranged for food, everyone. Tal labhyate duḥkhavad anyataḥ sukham. As you do not try for getting distress, it comes upon you according to your karma, similarly the so-called happiness also will come upon you without any endeavor. But because you have no faith in God, you are thinking that you will die out of hunger. That is not the position. Tasyaiva hetoḥ prayateto kovido. Our only business is how to become advanced in Kṛṣṇa consciousness. There is no other problem in human life. Athāto brahma jijñāsā. This is the human life. But you have been deviated from that high standard of life. You are now questioning in this way. That is my reply. Thank you very much. (end)

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Lecture at Indo-American Society
”East and West”

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Calcutta, January 31, 1973

(Tape begins with long introduction given by Indian dignitary, omitted here.)

Prabhupāda: Thank you. Mister Allen, ladies and gentlemen, I thank you very much for your kindly inviting me to speak something about East and West. Of course, I have got considerable experience now because I am wandering East and West, not only once, at least twice, thrice in a year. So far Kṛṣṇa consciousness movement is concerned, we have no such thing, East and West. Just like the sun rises from the Eastern horizon and sets on the Western horizon, but the sun is the same. You cannot say that Eastern sun and the Western sun. That is not possible. The planet, this Earthly planet is moving and we are considering that the sun is moving from East and West. The sun, sun is in his position. Similarly, this Kṛṣṇa consciousness movement has no such distinction between East and West. If there is such distinction, it is due to lack of knowledge.

Why this lack of knowledge? Because we are under bodily concept of life. According to Kṛṣṇa culture, anyone who is going on under the bodily concept of life, he is not considered as a human being. It is said in the Śrīmad-Bhāgavatam:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow. And kharaḥ means ass. Any person who is accepting this body as himself… Just like generally we say: ”What you are?” ”I am Mister Such and Such. I am American” or ”I am an Indian” or ”African.” This bodily designation, if I identify my self with this body, yasyātma-buddhiḥ kuṇape tri-dhātu. Kuṇape means bag. This is a bag. This body is a bag of bones, flesh, urine, blood, and so many other things. You cannot manufacture a living entity by combination of bones, flesh, blood, urine and stool. That is not possible. You are great scientist. You are going to the Moon planet, but if I give you some ingredients like these bones, flesh, stool, urine, can you manufacture a human being? Can you? Can anyone? Is there any scientist in the world who can manufacture a human being by combination of bones, flesh, blood, urine, stool? No. If it is not possible to manufacture, how you are identifying with this body? ”I am this body.” Do you mean combination of bones and flesh can create such intelligent man?

Just like in your country, George Washington. Many scientists. In our country also, many big leaders, Mahatma Gandhi and others. Do you think that these men are combination of bag, combination-bag of bones and flesh and urine? Therefore, the śāstra says: yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Tri-dhātuke. This body is made of three elements, according to Ayur Vedic system, kapha pitta vāyu. Mucus, bile and air. So actually, the combination of this body is like that. As soon as the spirit soul goes out of this body, it is nothing but bones, flesh and urine and stool and it has to be thrown away. In every society, as soon as the man is dead… So, while he was living, he was acting so nicely, so intelligently. Now as soon as the soul is gone, immediately everything is gone. So do you think it is a combination of bones and flesh? Any sane man will accept it? If you say that something is wanting for giving impetus of birth of life in this body, therefore the body’s called dead, that is not a fact. Because after this body’s dead, after the soul is gone out of the body, innumerable microbes will come out, decomposition. You cannot say the ingredients which give impetus to generation of life, that is lacking. It is not lacking. Because it is not lacking, therefore millions of other microbes are coming out. That is not a fact, that this is the ingredient of life substance. There are so many arguments.

So if there is any difference of East and West, this difference. (In) the Eastern part of the world, especially India, the people know that "I am not this body." And the Western part of the world, they do not know that "I am not this body." That is the difference. That is the difference. That is the distinction between East and West. In India, go to a village and you ask him that "What you are?" He will say: "Sir, I am suffering or enjoying according to my past karma." Means: "I was living in the past. So according to my action, I am suffering or enjoying the reaction in this life." He believes in the transmigration of the soul. He believes in the future life also. He is very cautious to commit sin because he knows that "If I commit sin in this life, I'll have to suffer next life." This is Eastern life. And in the Western country, I talked with so many big, big professors, especially in Moscow. I talked with Professor Kotovsky. He said: "Swamijī, after death, then everything finished. After death, everything finished." This is the difference, East and West. In the Eastern country, especially in India, a common man will understand the existence of soul. And in the Western countries, a topmost man, professor, he does not know what is soul. That is the difference.

Otherwise, so far your eating is concerned, it is same, either in Eastern country or Western country. You eat something on plate, or they also eat something. You sleep in nice apartment. They also sleep in something like that. You try to defend with your atomic weapons. They also try to defend. You also, after sex, the East and Western, they are also after sex. Not only Eastern and Western, the animals, they are also after these things. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etad paśubhiḥ narāṇām. Eating, sleeping, sex life and defense. This is common to the animal and to the human being. You may improve the cooking process or eating process but, after all, it is eating. Eating is meant for maintaining your body. That is done by the animals also. These things are not cultural advancement. Real cultural advancement is to know that "I am not this body." "I am spirit soul." Ahaṁ brahmāsmi. That is the difference.

So this education is in India. This Bhagavad-gītā. The beginning of Bhagavad-gītā, Kṛṣṇa says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is Eastern gift. So I have gone to the Western countries to give this Eastern gift. And it is being accepted by your children. All these American, European boys, they're accepting it. Not only hundreds, but thousands. People say that "Swamijī, you are doing wonderful." I say I am not doing wonderful. I do not know any magic. I have no mystic power. But I am presenting actually the Eastern culture to the West. That's all. It is not unreasonable. Any child can understand that there is soul. One doctor in Canada Montreal I think… What is the name of that medical prac…?

Devotee: Bigelow.

Another devotee: Bigelow.

Prabhupāda: So he is he's now speaking that there is soul. He's a cardiologist.

Devotee: Doctor Bigelow.

Prabhupāda: Eh? Tell him, that man.

Tamāla Kṛṣṇa: Doctor Bigelow.

Prabhupāda: So I had some correspondence with him, and he admitted: "Swamijī, your people know much about these things than we know." So there is no question of you and me. It is simply education. Just like these boys. Four or fives year, ago, they did not know anything about this Kṛṣṇa consciousness. But because they have been educated with this Bhagavad-gītā, they are also following me. And they are very sound in their conviction in this Western, Eastern culture, Kṛṣṇa consciousness. Of course from my part of view, I do not think there is any East and West. Any knowledge is meant for the whole world. Any scientific knowledge. Just like Professor Einstein, if he discovered the law of relativity, it is not for the Western people. It is for the Eastern people also. So there is no such question. When there is culture, when there is knowledge, there is no question of Eastern and Western. But the difference is the Eastern people may know something very nicely and the Western people may take some time. Similarly, Western people may know something very nicely, the Eastern people may take little time. Just like for technology, they go to Western countries to learn how machine works. So they also learn it. In Eastern…, in India, they're also learning. So now the time is ripe that we should not think in terms of Eastern and Western. We should be hankering after real knowledge. That is wanted. That is the point of unity.

Now for lack of knowledge, the United Nations, they're also, the Eastern and Western people have gone to make a solution of the world problems. But they're unable. My next headquarter is New York. I go on the First Avenue. Most occasionally I see there is the United Nations Building. But instead of diminishing the flag, they're increasing. They're increasing. I do not know what is the meaning of this United Nations. Why? Big, big brain, big, big politicians, big, big learned scholars, and they are speaking. But why the nations are not united? It is is, it is simply a show only. Because lack of knowledge. It is due to lack of knowledge. What is that lack of knowledge? Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Everyone is thinking: "I am this body." They have gone to unite together. But their basic principle of knowledge is the same, that "I am this body." American, he's thinking: "I am this body. American." Russian, he's thinking: "I am this body, Russian." And they are fighting. Why the fighting? Due to this body. But if we understand this very simple thing, that I am not this body, everything is united. So the lack of knowledge is there. How we'll be united, culturally or this way? It is not possible. The first lack of knowledge must be eradicated, that why you, why we are missing the point? This is the point.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraṁ prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Asmin dehe, in this body, there is the proprietor of the body. That is soul. Asmin dehe, on this body, there is the proprietor of the body. this proprietor of the body constantly changing different types of bodies. The example is given that kaumāraṁ yauvanaṁ jarā. Just like a child is changing his body to boyhood, the boy is changing his body to youthhood, and young man is changing, his body to old body. Similarly when the old man dies, he does not die. He accepts another body. This knowledge. Dhīras tatra na muhyati. One who's actually in knowledge, he's not surprised that a man is dead. He's not dead. And the example is given just you change your dress. Now some of you are present here with a coat, black color. You can change it tomorrow into white color. That does not make any difference, that you are dead. Similarly, when we change our body. Just like I was a baby. Everyone knows. I, I remember that I had a little body. I remember at least. But that body is missing now. I remember that I was young man. I had a very youthful body. But that is missing now. And my elderly person, he may also, he may also know that he has changed his body, but he's not dead. I know that I have changed my body. I have simply changed my body, but I am living. I remember the body. Similarly, when we change our body, it does not mean that I am dead. Tathā dehāntaraṁ prāptir dhīras tatra na muhyati.

And further explained in the Bhagavad-gītā that na hanyate hanyamāne śarīre [Bg. 2.20]. The living entity, after the annihilation of this body, does not die. How it transmigrates? How the living entity transmigrates from one body to another? By the subtle body. There is a subtle body. This is gross body. The subtle body works when you are asleep. We go outside my bedroom and we see so many things, we work in so many ways. That is subtle body. So after the destruction of this gross body, this subtle body carries me to another gross body. It is a great science. Great science. That is explained very nicely in the Bhagavad-gītā and other Vedic literatures. So why the scientists of the Western country do not take this matter seriously? I was invited to speak in Boston, the Massachusetts Technical Institute. So I first inquired all the students: "Where is your technological department, when the body stops, you can again give him vitality and he may work? Where is that technology?" So the students liked it. And we had very nice discussion. So we are very much advanced in technology. But we do not know what is the technology of the soul transmigrating from one body to another. That is ignorance. That is ignorance.

And this ignorance prevails in animals also. The animals do not know. Because they are not advanced in knowledge. But they have got also soul. Their soul is evolving or transmigrating from one body to another. There is a system. Jalajā nava-lakṣāṇi sthāvarā lakṣa viṁśati. From the aquatics. Because the whole world was merged into water, devastation. Therefore the beginning of living entities, (is) the aquatics. From the aquatics, they come to the plants, trees. Then from plants, trees, to insect. From insect to birds. Then bird to beast. From beast to human being. Aśītiṁ caturaś caiva lakṣāṁs tāñ jīva-jātiṣu. They're all mentioned. The evolutionary theory, it is not new thing, as it is stated by Darwin. It is there in the Padma Purāṇa. But it is very perfectly explained there. Darwin has not very perfectly explained. There are so many defects. But real thing is that the living entity, soul, is transmigrating from one body to another and the chance of developed consciousness is human form of life. In this human form of life, if we do not understand "What I am, wherefrom I have come, where I am going next, why I have taken this body, subjected to so much miserable tribulations of life which I do not want?"

Ultimately, all our miserable conditions have been summarized into four, birth, death, old age and disease. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We are trying to have, become happy by our scientific knowledge, by advancement of knowledge, but Kṛṣṇa says that you cannot make any solution of these four problems. What is that? Birth, death, old age and disease. That is not possible. So we are happy by false happiness. This is called māyā. This is culture, this Indian culture. They agree, there is a māyā. This is Eastern culture. Māyā. Māyā means we are falsely happy. We are thinking that "Now I am well situated." But I am not thinking any moment, next moment, I may be kicked out of the situation and everything finished. Why I am being kicked out? I want to stay here permanently. Nobody wants to die. Why he dies? Where is the solution? This is lack of knowledge. But there is solution. There is solution. That is Eastern culture. The Eastern culture knows how to make the solution. Therefore, you'll find so many parties, the karmīs, the jñānīs, the yogis, the bhaktas, they are all trying to make solution of these four problems, birth, death, old age and disease. That is Eastern gift. So now it is very happy moment that Indo-American Society. I wish that the Indo-American society should give a special stress to know why these four miserable conditions of life cannot be solved. And there is a solution. We can give you the solution. In the Bhagavad-gītā there is solution:

janma karma me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

That is culture. That is really business of the human being that "I am put into this material condition of life. I am changing from one kind of body to another. Who knows that I am not going to become a tree next life?" But there is another species of life like tree, like birds, like beasts. There is no guarantee. There is no scientific guarantee that "You are not going to be tree, you are again going to become American." No, there is no guarantee. But there is guarantee. Because the so-called scientists cannot make solution of this problem, they do not believe in next life. That is their defect of knowledge, lack of knowledge. They cannot make any solution. He wants to live permanently, but he cannot live by the laws of nature. Why does he not make a solution of this? But we can give the solution. Everyone does not want to become old. But he becomes forced to become old. Why he does not make any solution? But that solution we can give. This is Eastern culture.

So I request all you ladies and gentlemen to take this Kṛṣṇa consciousness movement. It is not a sentimental movement. It is a very authorized, scientific movement. You are all educated, advanced ladies and gentlemen. I'll request you to understand this Kṛṣṇa consciousness movement. The American boys, it is already we are combining East and West socially, politically, religiously, philosophically, economically, everything. There is solution. But if you take it seriously. If you think this is a movement, sentimental move… It is not sentimental movement. It is a most scientific movement. Any scientist come to me. I can convince him that it is a scientific movement. I asked similarly to Professor Kotovsky in Moscow that "My dear Professor, what is the difference between your movement, communist movement, and my movement? You, you have selected Lenin as God. I have selected Kṛṣṇa as God. Where is the difference of principle? You cannot live without a leader or God. I cannot live without a leader or God. That's a fact.

Then where is the difference? Now it is to be judged whether Lenin is good or Kṛṣṇa is good. That is another thing. But your position is that you have to accept one leader, either Lenin or Jawaharlal Nehru or Hitler or this or Lord (?) Churchill. You have to accept. You cannot work independently. Therefore you have got so many parties. So here is also one party, Kṛṣṇa party. So where is the difference in philosophy? There is no difference in philosophy. Now let us study whether Kṛṣṇa party is good or Lenin party is good. Then whole solution is there."

Thank you very much Hare Kṛṣṇa. [break]

Prabhupāda: (Answers questions) …Yes. (aside:) It is not working. [break] …eternal soul is there in the Bhagavad-gītā that… That I have already explained. Asmin dehe, in this body there is the proprietor of the body. This is conception of soul. Just like whenever we see some apartment or house we can understand that there is a resident or proprietor of this house. Similarly, we can understand, this body, there is some proprietor within this body. Therefore the body is working. If we see one house, nicely cleansed, there is light and everything is in order, we can understand there is resident. Similarly, when the proprietor of the body is there, the body is healthy… [break] …That is the conception of existence of the soul. Nobody can deny it. [break]

…as soul without the body means ghost. Yes, that's a fact. Ghost means he has got no gross body, but he's working with the subtle body. We have got two kinds of bodies. The gross body is made of five elements, earth, water, air, fire, sky. And the subtle body is made of intelligence, mind and ego. So when a soul does not get a gross body, he has to work with the subtle body, that is ghostly life. So ghostly life is not false. Those who are too, too much sinful, sometimes they are condemned not to get a gross body. Just like if a man commits suicide. So nature gave him this gross body. He misused it. Therefore he's punished sometimes not to get again gross body. He becomes ghost.

Guest: (indistinct question)

Prabhupāda: What is that? [break] …means you accept another body. So long you are under the laws of karma, you have to accept another body.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

Nature. You are desiring so many things in your life. They are recorded. And you have to accept each and every body, one after another. That is nature's gift. Prakṛteḥ kriyamāṇāni. That is the nature's work. As you desire, so you get a body. If you misuse the body, then for sometimes you are restrained not to get a gross body. There are so many scientific problems about this life and transmigration of the soul. You can understand from the authorized Vedic literature, how the soul transmigrates from one body to another. That is also explained. The soul remains with the subtle body which we cannot see, but after destruction of this gross body, the soul is carried to another gross body according to his desire by the subtle body. The example is given: just like the flavor of flower garden is carried by the air, and if you do not, even though you do not see the flower, when you smell the good smell, you can understand wherefrom the air is blowing. Similarly, according to your desire, you get a body and that desire, that capsule of mind, intelligence will carry you to another body. God will give you the chance. This is the process.

Guest: If that is the case, then… [break]

Prabhupāda: …The ultimate goal of the soul is to reach God. That is the process. Na te viduḥ svārtha-gatiṁ hi viṣṇu. They do not know what is the ultimate goal of life. The ultimate goal of life is to reach God. That is really culture. So people do not know it. They think: "My ultimate goal of life is to make some good bank balance." But that is not the ultimate goal of life. The bank balance will be finished as soon as you give up this body. Your skyscraper building and bank balance, everything. Now according to your karma, according to your desire, karma means according to your desire, you'll have to accept another body. So these bodily activities, this possession of this body will be finished with your death. Then you have to begin another chapter. It may be human being, or it may be demigod, or it may be animal. That is explained in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

So we have to accept another body. Therefore, our Kṛṣṇa consciousness movement is giving intelligence to the person that "Here is your ultimate goal of life, Kṛṣṇa. Come here. Be trained up in Kṛṣṇa consciousness and go back to home, back to Godhead, Kṛṣṇa." This is our movement. That is the ultimate goal. [break] …go somewhere. Because you are eternal. Simply by finishing your body, you will not finish. You have to go. But where you shall go? That you can plan in this life. And if you make this plan, that "I want to go back to home, back to Godhead…" The Bhagavad-gītā is there. You study. You cultivate this knowledge. And Kṛṣṇa says: tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. "My dear Arjuna, such persons who have developed Kṛṣṇa consciousness perfectly, after giving up this body, he does not accept any more material body." Tyaktvā deham. "After giving up this body…" Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. Janma means birth, means accepting another material body. Otherwise, the soul has no birth, no death. Na jāyate na mriyate vā. The soul never takes birth or never dies. It is the body only. It takes birth and dies according to my karma. So if one becomes Kṛṣṇa consciousness, Kṛṣṇa conscious, the ultimate goal of life, then after giving up this body, he does not accept any more any material body. Then what does he do? Mām eti, "He comes to Me." This is the philosophy of Kṛṣṇa consciousness. This is the ultimate goal of life.

Guest: Can't the (indistinct) attain through any other religion? (indistinct)

Prabhupāda: Everyone. Don't you see it is practically? They were all Christians, Jews, Mohammedans. How they are coming to Kṛṣṇa consciousness?

Guest: So is Kṛṣṇa consciousness the only method?

Prabhupāda: Yes. Kṛṣṇa conscious… You… Maybe it in otherwise. But the aim is that there is God. We are part and parcel of God. Somehow or other, we are now separated. We must be united again. That is the life's business.

Guest: So any other religion also can give…

Prabhupāda: Oh yes. Why not? Any religion. We do not way that "You practice this religion or that religion." We say "Just try to go back to home, back to Godhead." That is our philosophy.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yenātmā samprasīdati
[SB 1.2.6]

If you want really happiness then you follow such principles by which you can develop your love for God. So it does not mean… If you can do it in Christianity, that's all right. If you can do it by Muhammadan religion, that's all right. But the aim should be to go back to home, back to Godhead. That is our philosophy. (American gives short speech thanking Śrīla Prabhupāda, then Indian man (possibly life member) makes similar speech, but praises bhakti and chanting, quotes Bhagavad-gītā, etc. Then kīrtana begins) (end)

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Lecture Excerpt

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Jakarta, February 25, 1973

Prabhupāda: …all politicians, let them come, study. [break] …this is not a movement sentimental. No. It is scientific. (indistinct) …Christian, anyone, because it is science. Automatic, "Two plus two equal to four." It is four for everyone. Not that because one is Muhammadan it will be five, or because one is Christian it will be three. No. "Two plus two equal to four." Just like (indistinct). Similarly, this Kṛṣṇa consciousness movement will be efficient for everyone if he studies impartially. Otherwise, how in the Western world the Americans-they are not foolish people, all these young men; they are qualified, educated-they're accepting this movement very seriously? I have got many branches almost in every city in America now. Similarly, in Europe. Why not here? Simply I invite all the intelligent class of men to understand. Take one of our books. We have given not only one Bhagavad-gītā… (indistinct) means (indistinct). Anyone can take part (indistinct) illiterate, literate, rich, poor-anyone. But if anyone is proud of his education, let him come and study our books, understand this philosophy, and I'm sure he'll find (indistinct) satisfying. Don't take it as something sentimental, religious (indistinct). It is a scientific, educational movement. Take it in that (indistinct), and you'll be profited.

Thank you very much. (applause) [break] (kīrtana) (end)

730226LE.JKT

Lecture

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Jakarta, February 26, 1973

Prabhupāda: So where is your national? Your national home is back to home, back to Godhead. That is your national, real, actual home. That is called sanātana. That I was explaining. There is another place, material…, spiritual world. That is also called sanātana. And the jīva, the living entity, is also mentioned as sanātana. And Kṛṣṇa is also mentioned as sanātana. When these three sanātanas come together, that is called sanātana life, and any process that takes us to that sanātana position, that is called sanātana-dharma. That is called sanātana-dharma. We know sanātana-dharma. We have heard it only. But sanātana-dharma is not limited to a certain class of men or certain class of society or certain kind of country. No. Sanātana-dharma is meant for all living entities, because the living entity is sanātana, and God is sanātana, and the place where we can exist eternally, that place is called sanātana. And the process which teaches us to go back to sanātana land, sanātana existence, that is called sanātana-dharma. Try to understand, most of our Hindus, they call the sanātana-dharmī, but sanātana-dharma is not limited for any particular type of society. It is meant for the whole human being, living entity. Living entity sanātana. So when you accept this, when you understand what is sanātana, and we employ ourself in that process, that is called execution of sanātana-dharma.

So we are spreading this sanātana-dharma, or Kṛṣṇa consciousness movement, throughout the whole world, not on the superficial platform of this bodily concept of life. We are teaching everyone that "You are not this body." Actually we are not, but it is because we are, at the present moment, we are educated as first-class rascals and fools, we are thinking that "I am this body." This is the defect of the modern civilization. But actually what Kṛṣṇa is trying to instruct Arjuna… Arjuna means everyone. He's not simply talking with Arjuna. Arjuna is simply via media. He's talking to the whole human society, intelligent class of men, that "We existed, we are existing now, and we shall exist also in the future." This is called sanātana, eternity. So na caiva na bhaviṣyāmaḥ: "In the future we also shall exist." Now we should consider what is the problem now: I was present in the past, I am now present in the present, and I shall exist in the future. Then what is my problem? The problem is why I am changing this position of eternity? I am sanātana. I am eternal. Ahaṁ brahmāsmi. That is the real existence, that I am Brahman. Brahman means eternal. But Kṛṣṇa is Parabrahman. Param means the supreme, the chief. Therefore there are two terms in the Vedic language: ātmā, paramātmā; brahman, parabrahman; īśvara, parameśvara. There are two terms. We are not parameśvara, not paramātmā, not parabrahman. We are ātmā, īśvara… We can say, "I am īśvara." What does it mean, īśvara? Īśvara means controller. So, although we are servant, at the same time we are controller. That we can experience. I am now working in the office. I am servant of the establishment, but I'm given some power to control over certain departments. So simultaneously, I am servant and controller. As controller, I can be called īśvara, īśvara, god, as controller. But I am not controller, Supreme Controller. That I cannot say. Nobody can say that "I am the Supreme Controller." That you cannot say. You can control, say, a dozen of men. Another can control a hundred men. Another can control a thousand, or millions. But nobody can say that "I am the controller of the whole universe." That is not possible. That controller is Kṛṣṇa.

Therefore in the śāstra it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: "The Supreme Controller is Kṛṣṇa." You are not supreme controller. Controller means god. So you can become a god, but you are not Supreme God. Therefore we use the word Godhead. Our magazine name is Back to Godhead. Not to "God." God, there are so many. Even the rascal, he is also god. That is another thing. But Godhead, that is explained in the Vedic literature, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. This is explanation. Īśvaraḥ paramaḥ kṛṣṇaḥ, the Supreme Personality of Godhead is Kṛṣṇa. And how is He? Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has got His form. God is not formless. Vigraha. Vigraha means form. But what kind of form? Sat-cid-ānanda. Sat means eternal, cit means full of knowledge, and ānanda means full of bliss. You find that form, Kṛṣṇa's picture, always blissful, ānanda. You'll see here is Kṛṣṇa's picture. Here He's enjoying with his pleasure potency, Rādhārāṇī. That is His own potency. When Kṛṣṇa, Kṛṣṇa is Parabrahman, described, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. When Arjuna understood Bhagavad-gītā, he said…, he addressed Kṛṣṇa not as Kṛṣṇa. Before that he was addressing Kṛṣṇa, because he is friend. Now when he understood Bhagavad-gītā, he understood Kṛṣṇa also. He addressed Him, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: "You are perfect." So if Kṛṣṇa is even naughty actually, He's Parabrahman. So when Parabrahman wants to enjoy… Parabrahman must enjoy. Parabrahman is not without enjoyment, because wherefrom the idea of enjoyment comes unless it is in the Parabrahman? That is described in the Vedānta-sūtra, athāto brahma jijñāsā. Brahman, inquiry about Brahman, Parabrahman, both. So what is that Parabrahman? Janmādy asya yataḥ: [SB 1.1.1] wherefrom everything comes. Everything, all emanations.

So this ānanda potency… We are seeking after ānanda. Every one of us, we are seeking after pleasure. This is struggle for existence. Everyone wants to be happy, peace and pleasure. But wherefrom this idea comes? The Vedānta-sūtra says janmādy asya yataḥ: [SB 1.1.1] it also comes from Parabrahman. So if Parabrahman has no such tendency how to enjoy, wherefrom this so-called love in this material world between young boy and young girl comes? There cannot be any existing. It is only perverted reflection of that pleasure potency of Rādhā and Kṛṣṇa. It is only perverted reflection. It is not false. It is temporary, perverted. Just like the example is sometimes given to mistake a rope as snake. The Māyāvādī philosophers, they give. They say it is māyā. But it is not māyā. When you mistake a snake as…, mistake a rope as a snake, that is not māyā. That is illusion. You can call it māyā. But the snake is there. You cannot say, because it is rope, therefore there is no snake. No. Snake is there. Otherwise, how it comes to the idea of snake? The snake is a fact, but you are mistaking the rope as snake. That is your mistake. But snake is not illusion; snake is a fact. Similarly, another example is given. Just like in the desert, the mirage… In the desert sometimes, the animals find that water, there is a vast mass of water, and when they're thirsty, they jump over and go farther, farther, farther. But because there is no water, he dies. But no sane man goes after that water. But water is not false. That water is being sought in a false place. Similarly, the pleasure, the pleasure between two sexes, man and woman, that is not false. But we are seeking that pleasure in a false place in this material world. Therefore you have (indistinct). It is a great science.

So there is the pleasure, this sex attraction. But that sex attraction is not material, Kṛṣṇa, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt, ekātmānāv api deha bhedaṁ gatau. Try to understand. For Brahman perception, Brahman pleasure, a great saintly person, he gives up everything material. He takes sannyāsa, he goes, undergoes severe penances, just to realize brahmānanda. So when Brahman… A person, ordinary person, to realize brahmānanda, he gives up everything material, do you think Kṛṣṇa, the Parabrahman, is enjoying something material? Just try to understand. Kṛṣṇa does not enjoy anything. He's Parabrahman. For understanding Brahman pleasure, a person is recommended to give up everything material. And when the Parabrahman wants to enjoy, does it means that He's enjoying something material? This is our nescience(?). This is our misunderstanding. When Parabrahman enjoys, He… But the difficulty is that this Māyāvādī philosopher, they cannot understand that in the spiritual world there is also pleasure. Their foolish brain cannot accommodate. Because here in this material world they have got very bad experience of this material… They want to make the spiritual world as zero or imperson due to less intelligence. But actually, real life, real pleasure, eternal pleasure is there in the spiritual world, not in this material world.

So from Bhagavad-gītā, if you study scrutinizingly each word and each śloka-not by man interpretation, but actually as it is-then we can understand what is our eternal life, what is our eternal pleasure, how we can return and sport there. Everything is explained there. Everyone can go. Everyone can transfer himself in that spiritual world-simply by understanding Kṛṣṇa. That's all. And the Kṛṣṇa understanding is there. Kṛṣṇa is explaining Himself in the Bhagavad-gītā. He, if you do not introduce your so-called foolish scholarship, then you get actually back to home, back to Godhead, by simply studying Bhagavad-gītā. But if you add your foolish rascal scholarship, that "Kṛṣṇa means this and that means this, this means that," then you are lost. Study Bhagavad-gītā as it is. You get all information how to realize Brahman, ahaṁ brahmāsmi. So 'ham. Don't misinterpret. Don't… There is no… Just like Kṛṣṇa… This verse is very plain. This verse says, na tv evāhaṁ jātu nāsam. Where is the difficulty? "My dear Arjuna, both I, you… It is not that I did not exist, you did not exist. Neither this soldier." Where is the difficulty to understand? Why should we misinterpret?

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

No. The main meaning is very plain: that Dhṛtarāṣṭra was asking his father's secretary, Sañjaya, "My dear Sañjaya, māmakāḥ, my sons and pāṇḍavāḥ, my brother's sons, Pāṇḍavas, they assembled," dharma-kṣetre kuru-kṣetre [Bg. 1.1], "in the Kurukṣetra Field, which is known as dharma-kṣetra, the religious pilgrimage. After that meeting, what did they do?" Now, where is the difficulty to understand this verse? But unfortunately, one so-called scholar or so-called foolish man will come, he'll say, "Dharma-kṣetre kuru-kṣetra means this body." No. "Where you get this meaning, sir?" But he'll say, explain in this way: "The Pāṇḍava means five senses." Well, in which dictionary you'll find? This is going on. This rascaldom is going on. If you'll give up this rascaldom, simply read Bhagavad-gītā as it is, then you'll become successful in life. That is our preaching Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture

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Jakarta, February 27, 1973

Prabhupāda: If there are people who cannot understand Hindi, so that is the (indistinct). This is (indistinct). Hindi or English?

Devotee: English.

Prabhupāda: (Hindi) There are many foreigners.

Devotee: Yes. I think there are many foreigners, they will understand.

Prabhupāda:

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

This is a question made by the great saintly persons who assembled in Naimiṣāraṇya to hear about Bhāgavata-dharma. Real dharma, as I have already explained, just like… Dharma means bhāgavata-dharma. Bhāgavata-dharma is not a faith. It is a fact, characteristic of the human being. Bhāgavata means in relationship with God, bhagavān, bhāgavata-tattva. This word… From bhāgavata-tattva there is bhāgavata. The root is the bhaga, and from that root this word is derived, bhāgavata. It is pertaining to the Personality of Godhead and His devotees. Śrīmad-Bhāgavatam is the book of knowledge which is dealing with the Supreme Personality of Godhead with His different devotees. That is called Bhāgavata. There are two kinds of bhāgavata. One bhāgavata is this book, book bhāgavata. This book Bhāgavatam is the sound incarnation of the Supreme Personality of Godhead. And there is another bhāgavata, who is spiritual master or the Vaiṣṇava, a devotee of the Lord. He's also called bhāgavata. A great devotee is called mahā-bhāgavata. So there are two kinds of bhāgavatas. The mercy representation of God is book bhāgavatam. Sound vibration, sound representation of God is from the book bhāgavatam. And the mercy representation of God is called the devotee bhāgavata.

So here the question is that "After Kṛṣṇa's departure…" Kṛṣṇa lived or stayed in this planet for 125 years. After that, He went back to own abode. Here the question is, brūhi yogeśvare kṛṣṇe. Yogeśvara means the controller of all mystic power. Yoga is mystic power, and Kṛṣṇa is the master or the controller of all mystic powers. Therefore He's called Yogeśvara. Lord Śiva, he's called Yogīśvara. He's the best amongst the yogis. And Kṛṣṇa is called Yogeśvara. This yogeśvara word is also in the Bhagavad-gītā: yatra yogeśvara hari. So Kṛṣṇa is the controller and master of all mystic power; therefore He's called Yogeśvara. Brūhi, "Kindly let us know," yogeśvare kṛṣṇe, "when Kṛṣṇa went back to His abode, Goloka Vṛndāvana," yogeśvare kṛṣṇe brahmaṇye. Brāhmaṇa, brahmaṇya means He's the original brahminical culture or He's worshiped by the brāhmaṇas. Viṣṇu, or Lord Viṣṇu is worshiped by the topmost class of men. So in the human society the topmost class of men are considered the brāhmaṇas. As it is explained in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. The human society must be divided into four classes of men. That is perfect human society. First-class men, second-class men, third-class men, and the fourth-class men. And after these fourth-class men, they're all fifth class, pañcama. So the first-class men are the brāhmaṇas, qualified brāhmaṇas, śamo damaḥ titikṣava, ārjava. And the second-class men are the kṣatriyas. The third-class men are the vaiśyas. And the fourth-class men, they are called śūdras. And the fifth-class, below the fifth-class, they are called pañcama or caṇḍāla. This is Vedic division of human society. So Kṛṣṇa is worshiped by the brāhmaṇas; therefore He's called brahmaṇye, or who gives protection to the brahminical culture. When Kṛṣṇa is offered obeisances, respectful obeisances, He's offered like this:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya (namo) namaḥ

So Kṛṣṇa, first business is go-brāhmaṇa-hitāya ca, He's the protector of cows and brāhmaṇas. Why? Why He's specially giving? Nowadays it has become a fashion, daridra-nārāyaṇa-sevā, to give protection to the daridras. That is good idea. But why you should bring Nārāyaṇa amongst the daridras? Nārāyaṇa is not daridra. Nārāyaṇa is the husband of Lakṣmī, Lakṣmī-Nārāyaṇa. Not only one Lakṣmī, millions of Lakṣmīs. Lakṣmī-sahasra-śata-sambhrama-sevyamānam. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. Surabhīr abhipālaya. In the transcendental world, in Kṛṣṇaloka, there are…, there that is called goloka. Goloka means that planet is full of many cows, and those cows are known as surabhī. Surabhī. The Kṛṣṇa is habituated to take care of the cows. Just like nowadays any respectable gentleman is supposed to take care of dog, similarly, Kṛṣṇa (indistinct) take it as hobby, so He has got the hobby of giving protection to the cows. Surabhīr abhipālayantam. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. And Kṛṣṇa is worshiped by many, many thousands of Lakṣmīs, these gopīs. The gopīs, they're all Lakṣmīs, expansion of goddess of fortune. They're not ordinary. Lakṣmī-sahasra-śata-sambhrama-sevyā. Here in this material world everyone is worshiping Lakṣmī, or goddess of fortune. In the beginning of the year everyone worships Lakṣmī so that Lakṣmī may be pleased and money may come. But here (indistinct) we are worshiping Lakṣmī (indistinct), but there in the spiritual world not only one Lakṣmī but thousands of Lakṣmīs are worshiping Govinda. This is Kṛṣṇa's position. Lakṣmī-sahasra-śata-sambhrama. And they're worshiping with all respect. So Kṛṣṇa, Viṣṇu or Nārāyaṇa, They cannot be daridra. This is a misconception. This is manufactured concoction, daridra-nārāyaṇa. How Nārāyaṇa can be daridra? He's worshiped by many, many thousands of Lakṣmīs. How He can be daridra?

So Kṛṣṇa is brahmaṇya-deva and is surabhīr abhipālayantam [Bs. 5.29]. The surabhī cows…. Why they're called surabhī cows? Surabhī cows means you can take that milk from surabhī cows as much as you require and as many times as you like. Here in the material world the cows are there, you can take milk from the cows utmost twice, and not as much as you like; as much as she likes to deliver, you can take. But surabhī cows, because they are in the spiritual world, you can draw as much milk as you can, and as many times as you can. But such cows are taken…, tendered by Lord Kṛṣṇa, surabhīr abhipālayantam. These are the descriptions in the Vedic literature about Kṛṣṇa. Kṛṣṇa is not an imagination. As the Māyāvādī philosophers, they think of imagining the form of God-Kṛṣṇa's not that type of God. He's described in the Vedas, Kṛṣṇa: kṛṣṇas tu bhagavān svayam [SB 1.3.28].

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣam…
[Bs. 5.39]

Kṛṣṇa is the parama-pumā, the Supreme Personality. And rāmādi-mūrtiṣu, an incarnation, Rāma, Nṛsiṁha, Varāha, there are thousands and thousands of incarnations. Here also Kṛṣṇa's incarnation.

So here it is said that when Kṛṣṇa departed from this world, His abode, because He's (indistinct)… His whole existence is from dharma, religious principles. Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata: [Bg. 4.7] whenever there are discrepancies in the matter of executing religious principles… Yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya. One side, if religion is neglected, then irreligious principles will develop. That is the nature of everything. If you neglect this side, this side will be (indistinct). So Kṛṣṇa also says that dharma-saṁsthāpanārthāya, "I come, I appear, My only business is to reestablish the religious principles." Kṛṣṇa does not come to this planet for making some money. He has got enough money because He's worshiped by the goddess of fortune. His business, coming down on this planet: to reestablish the religious principles. Dharma-saṁsthāpanārthāya. And what is that religious principle? The religious principle is not man-made. Just like we have manufactured so many religious principles: this is Hindu dharma, this is Muslim dharma, this is Christian dharma, and this is this, this is that. So many. Kṛṣṇa does not come to reestablish the principles of this man-made religion. No. He has nothing to do. Because they are manufactured, concocted by imperfect men, they are not religious principles. The religious system means, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the principles which is given by God Himself. That is religion. You cannot imagine. Just like I have already explained. You cannot make law at home, that "I am a big man. I make my own law." That you can do. You may go on amongst some of your friends or your servants, but that law will not be accepted by everyone. But the law given by God, that will be accepted by everyone. Just like law given by the state government is accepted by everyone. So religion means dharmaṁ tu sākṣād bhagavat-praṇītam. The principles of religion means which is given by God.

So what is that religion? That is stated in the Bhagavad-gītā very clearly: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is religion. Your man-made, so-called, manufactured religion you give up. (indistinct). It has got some temporary value. It has not permanent value. The permanent value of religion is that religion which is given by God. And that is… What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ, you simply surrender unto God. When I speak of Kṛṣṇa, we mean God. And Kṛṣṇa is the best name of God. Kṛṣṇa means "all-attractive." God must be all-attractive. God cannot be attractive for a few men or few, for a…, by a community. No. God must be attractive by everyone. That is God. So, Kṛṣṇa, by His opulences, by His strength, by His beauty, by His knowledge, by His renouncement-everything complete. Therefore He's God. Kṛṣṇa has… These are the attractive features. If one is very rich, he's attractive. If one is very powerful, he's attractive. If one is very beautiful, then he's attractive. If one is very wise, he's attractive. If one is in the renounced order of life, first-class, he's attractive. So Kṛṣṇa has all these opulences; therefore He's accepted as God-not superficially-by great, great saintly persons. Therefore Arjuna accepted Kṛṣṇa as the Supreme Lord: paraṁ brahma, paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. It is not that because he was Kṛṣṇa's friend, therefore, out of his sentiments he accepted Kṛṣṇa as the Supreme Personality of Godhead. He accepted on the authority of the Vedas. That is stated in the Bhagavad-gītā. So according to Vedic system, all sages, all the great saintly persons, all the great kings, everyone accepts Kṛṣṇa as the Supreme Personality of Godhead. There are many instances.

Now here it is inquired by the sages, saintly persons, from Sūta Gosvāmī,

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

After the departure of Kṛṣṇa… So long Kṛṣṇa was here, the religious principles were being properly executed. Now, after His departure, who has taken charge of this religious department? This is the question. "Who has taken charge of this religious department?" This is the question by the great sages, saintly persons at the Naimiṣāraṇya. You have heard the name of Naimiṣāraṇya. Then this is the last śloka of the First Chapter of Śrīmad-Bhāgavatam. Then in the next chapter, Second Chapter, vyāsa uvāca, Vyāsadeva said,

iti sampraśna-saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame

Sūta Gosvāmī was very much engladdened that they had questioned about Kṛṣṇa. The question was, "Who has taken charge of the religious system after departure of Kṛṣṇa from this planet?" This is the question. So because the question was about Kṛṣṇa, therefore Sūta Gosvāmī was explaining bhāgavata-dharma in that (indistinct) assembly. He became very much engladdened, "Ah, you have put questions about Kṛṣṇa. Very nice." Because if we simply question about Kṛṣṇa, and hear the answers about Kṛṣṇa, our life (indistinct) life. This is the (indistinct). To become spiritually advanced means, "Just try to question about Kṛṣṇa and try to understand the answers about Kṛṣṇa." Then your life is successful. It is so nice.

So you can make so many questions-intelligent questions must be, of course-about (indistinct), and the answers are there in the Śrīmad-Bhāgavatam or Bhagavad-gītā. So every (indistinct) this Kṛṣṇa consciousness is there, that not just in this meeting we shall discuss about Kṛṣṇa but at every home, every family, you can sit down together at the end of their work and simply question about Kṛṣṇa and try to understand the answers. The books are already there. Answers are already there. So this is our Kṛṣṇa consciousness movement. Because people are contaminated by the three qualities. This material world is running on under the influence of three qualities of the modes of material nature, sattva-guṇa, raja-guṇa, tamo-guṇa. There are three qualities. [break] Therefore you do not find one kind of living entity, because there are three qualities, and again multiplied three by three, it becomes nine qualities, then again multiplied nine into nine, then it becomes eighty-one qualities. Just like an expert artist, he's using three colors: blue, red and yellow. You mix the colors and he will manifest thousands of colors, thousands of colors. So actually the basic position of this material world is the three qualities: sattva-guṇa, raja-guṇa, tamo-guṇa. Now they are mixed up. Here you cannot find out purely sattva-guṇa. Sattva-guṇa is the topmost quality in this material world. But here in the material world also, you cannot find pure sattva-guṇa. When you come to the pure state of sattva-guṇa, that is transcendental stage, spiritual life. Pure sattva-guṇa means there is no more attack by the other two guṇas. That is pure, śuddha-sattva. That is called śuddha-sattva, pure goodness. In that stage one can understand what is Kṛṣṇa. First of all one has to come to the goodness quality platform. Then he has to transcend that quality of (indistinct), and that position means no more attacked by the other two lower qualities, namely passion and ignorance. So, sattvaṁ viśuddhaṁ vāsudeva sarve, that stage is called vāsudeva. Vāsudeva means that Vāsudeva, Kṛṣṇa, appears. That's why Kṛṣṇa's father's name was Vasudeva.

So he was very… Iti sampraśna saṁhṛṣṭo viprāṇāṁ raumaharṣaṇam, Sūta Gosvāmī, he's called Romaharṣaṇa. His father's name was Roma; therefore he's called Romaharṣaṇa. Pratipūjya, when they inquired… Just like we say, "Thank you very much." So pratipūjya, he also offered his respectful obeisances, put very nice proposal, Kṛṣṇa. Kṛṣṇa question (indistinct). It is very nice. Pratipūjya vacas teṣāṁ pravaktum upacakrame, began to speak, began to answer the question of the sages that "Unto whom the charge of religious principles have been given after the departure of Kṛṣṇa from this planet?" So he's speaking again, nārāyaṇaṁ namaskṛtya [SB 1.2.4]-these are all formalities-"Before speaking anything one should remember the mercy of Nārāyaṇa." Nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam, devīṁ sarasvatīṁ vyāsam. Vyāsadeva is the guru of Vedic knowledge. Therefore Vyāsadeva or his representative, they are… Therefore, according to our system, when you observe the birthday anniversary of spiritual master it is called Vyāsa-pūjā. Actually the worship is going to Vyāsadeva, and his representative is accepting the pūjā. The honor offered to the spiritual master is transferred to Vyāsadeva because Vyāsadeva is the original guru. Therefore it is stated, devīṁ sarasvatīṁ vyāsam. Sarasvatī-devi, knowledge, or the goddess of education, devīṁ sarasvatīṁ vyāsam tato jayam udīrayet. After offering respects to Nārāyaṇa, then Vyāsadeva, Sarasvatī-devi.

So he's answering the question, munayaḥ sādhu pṛṣṭo 'ham: [SB 1.2.5] "My dear sages, great saintly persons, I'm very much honored that you have inquired so nicely," sādhu. Sādhu means (indistinct), that is the (indistinct). That is called sādhu. So this question about Kṛṣṇa is sādhu because Kṛṣṇa is discussed among the sādhus, not amongst the yogis. And who is a sādhu? That is explained in the Bhagavad-gītā: sādhur eva sa mantavyaḥ [Bg. 9.30], he is sādhu. Bhajate mām ānanda-bhāk. Anyone who is purely devotee of Kṛṣṇa, he's sādhu, not anyone else. Sādhu means he's mahātmā. That is also explained in the Bhagavad-gītā: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty-ananya manaso [Bg. 9.13]. He's mahātmā, who is unflinchingly, without any deviation, engaged in the service of the Lord. He's called mahātmā. Mahātmānas tu māṁ pārtha daivīṁ prakṛtiṁ āśritāḥ. They are not under the influence of this material qualities, daivīṁ prakṛtim āśritāḥ. They're under the influence of the spiritual energy. Therefore they're called daivīm. So what is the symptom that one is under the spiritual energy? Bhajate mām ananya-bhāk, always engaged in the service of the Lord. That is the symptom. Therefore anything about Kṛṣṇa, that is sādhu. One who is questioning, he's also sādhu. One who is answering, he's also sādhu. And what to speak of one who is always engaged in the service of the Lord. He must be a sādhu. Sadhava sarva-bhūtānām. Titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-bhūtānām…, sādhavaḥ sādhu-bhūṣaṇāḥ [SB 3.25.21]. Sādhu means he's tolerant. He's tolerant, titikṣavaḥ. At the same time, kāruṇikāḥ, very merciful. Now these persons, because they are sādhus, they are so much tolerant. Anyone who's preaching about God, they're sādhu, because they have to meet so many dangerous people. Just like Lord Jesus Christ. He was killed, but he faced… Haridāsa Ṭhākura, he was so much (indistinct), he was a Muhammadan, and he was chanting Hare Kṛṣṇa mantra. The Muhammadan magistrate called him, "Why you are chanting this Hindu Hare Kṛṣṇa mantra?" Haridāsa Ṭhākura replied, "Sir, what is the wrong there? Just (indistinct) Hindus they have also become Muhammadans, so suppose I have become a Hindu. So what is the wrong there?" "Oh, you are talking before me? (indistinct) …kill." He was ordered to be killed in twenty-two bazaars, because he was chanting Hare Kṛṣṇa. Similarly Prahlāda Mahārāja, he was a devotee, and his father chastised him so many ways. So as soon as we become a sādhu, there is some danger to be captured by the asādhu. Just like in our, this movement, there are so many (indistinct). Somebody is preaching that this movement is the hippie movement. The hippie movement is discussed in Śrīmad-Bhāgavatam and Bhagavad-gītā. Just see the foolish propaganda. In India they manufactured a film, so much propaganda against this movement. We have to meet such enemies. What can be done? This is the nature of this world. As soon as you have become a sādhu, a devotee of the Lord, you create so many enemies-Communists, materialists-but we don't care. Just like Prahlāda Mahārāja didn't care, even his father was so (indistinct). Haridāsa Ṭhākura did not care.

So therefore those who are preaching Kṛṣṇa consciousness… Just like all kinds of impediments. They are (indistinct) sādhus. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Kṛṣṇa says, "Nobody is dearer than him who is preaching," because he has to face so many impediments, so many obstructions. And he has to face (indistinct). Therefore it is said, sādhu, munayaḥ sādhu pṛṣṭo 'ham: [SB 1.2.5] "Oh, your question is very nice." Sādhu, munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam. "We have put this question, but it is loka-maṅgalam." When you discuss this question and answer, it becomes very much auspicious to the whole human society. Loka-maṅgalam. Bhavadbhir loka-maṅgalam. Why loka-maṅgalam? Yat-kṛtaḥ kṛṣṇa-sampraśno, because it was questions about Kṛṣṇa; therefore it is loka-maṅgalam, auspicious. Anyone who is hear about Kṛṣṇa, how is that simply by hearing [break] …hear. Hearing is also so auspicious. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you hear, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ… When Kṛṣṇa sees that you are hearing about Kṛṣṇa, immediately you become pious. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. To hear about Kṛṣṇa, to speak about Kṛṣṇa, to glorify about Kṛṣṇa, they are all pious activities, puṇya-śravaṇa-kīrtanaḥ. So if we begin simply hearing about Kṛṣṇa, talking about Kṛṣṇa, then you become pious. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ hṛdy antaḥ stho hy abhadrāṇi. Kṛṣṇa is situated in everyone's heart. He's simply making the opportunity why the (indistinct), the individual souls are trying to approach Him. That is the yoga system. Yoga system means the jīvātmā, the soul, individual soul, tries to understand the Supersoul, Paramātmā. That is yoga system. It is not… It is mistaken idea that the Paramātmā and the ātmā, jīvātmā, is the same. They are same in quality, but Paramātmā is worshipable and jīvātmā is the worshiper. Paramātmā is the predominator and jīvātmā is the predominated. To understand this philosophy, that is yoga. Dhyānāvasthita-tad-gatena manasā paśyanti yad yogi, yoginaḥ paśyanti. That means the seer. The seer is different from the person who is seen. Yad yoginaḥ paśyanti. The yoga system means that when the jīvātmā concentrates his mind, dhyānāvasthita, by meditation…Dhyānāvasthita-tad-gatena manasā, by the mind, paśyanti taṁ yoginam. This is the position of the Supreme Lord. He can be seen by the yoga practice.

Yoga practice means, first-class yoga practice is bhakti-yoga practice. By bhakti-yoga practice, that is recommended in the Bhagavad-gītā. Yoginām api sarveṣāṁ. There are many yogis. Out of many thousands of such yogis,

yoginām api sarveṣāṁ
mad-gatena āntarātmanā
śraddhavān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

He's first-class yogi. He's always seeing Kṛṣṇa within the heart. And he can see, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Prema, if you develop love for Kṛṣṇa, then you'll see Kṛṣṇa within your heart, always, twenty-four hours. Premāñjana-cchurita-bhakti-vilocanena, when your eyes are smeared with the ointment of love of God. You realize (indistinct), see God. You see God. This morning I have (indistinct), you see God. It is not very, I mean to say, impossible. It is possible by everyone, even by child, what to speak of grown-up. Simply you have to follow the instructions. Just like Kṛṣṇa says how to see Him, how to practice to see Him:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ ke pauruṣaṁ nṛṣu
[Bg. 7.8]

Kṛṣṇa says that "If you find difficulty to see Me, then try to see me in the water, or any liquid thing." That's all. In every liquid, the water is there, (indistinct) liquid, there is some water. Now you taste. That is (indistinct). Even the drunkard, they have developed a kind of rasa, a kind of taste in the wine. So Kṛṣṇa says, "All right, when you taste wine, (indistinct) taste Kṛṣṇa, I am (indistinct)." So who cannot see Kṛṣṇa? Everyone can see. Even greatest drunkard can see Kṛṣṇa, what to speak of a devotee. Kṛṣṇa says, raso 'ham apsu kaunteya. If you are tasting something… It is just like the drunkard, they take wine, "All right, that taste is Kṛṣṇa." To practice this, not to speak of the ordinary man, they're drinking water, but those who are drinking wine… If you think, "Now I am drinking wine, I am tasting, it is very nice taste. This is Kṛṣṇa." Then one (indistinct) a great devotee. So where is the difficulty? To see Kṛṣṇa there is no difficulty. Raso 'ham apsu kaunteya [Bg. 7.8]. That Kṛṣṇa is so nice that every (indistinct) of life, if you practice Kṛṣṇa consciousness your life will be sublime. [break] …(indistinct) padaṁ padaṁ yad vipadām [SB 10.14.58]. Just like (indistinct) to hear about Kṛṣṇa, that is the only thing.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

Kṛṣṇa is there within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. As soon as you become little sincere to hear about Kṛṣṇa, then everything becomes (indistinct) automatically. This is our Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (aside:) Any questions?

Devotee: So any questions? Anyone have a question they can ask?

Guest: (indistinct)

Devotee: He asks that you speak something about new information (indistinct).

Prabhupāda: (indistinct) (end)

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Lecture

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Jakarta, February 28, 1973

Prabhupāda:

…na tvaṁ neme janādipāḥ
na caiva na bhaviśyāmaḥ
sarve vayam ataḥ param

This verse (I have) partially explained last night. This is very important subject matter. Kṛṣṇa, the Supreme Personality of Godhead… Bhagavad-gītā is spoken by the Supreme Personality of Godhead; therefore the knowledge is perfect. We are conditioned soul under the rules and regulation of the material nature, and the Supreme Personality of Godhead is not under the rules and regulation of the material world. That is the difference. Both of us, we are living entities, as I explained. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). God is also one of us. So far we are living entities, are concerned, we are the same. Just like I explained last night that we are samples of God, but He's complete, He's the whole; we are part and parcel. As part and parcel, there is tendency of being covered by māyā. The example we can cite that the sun and the sunshine… Sunshine means accumulation of shining particles. They are also individual shining material, molecular parts. The cloud can cover the sunshine partial, not all. The sunshine is expanding millions and millions of miles. Out of that, hundred, two hundred miles may be covered by the cloud. So that portion of sunshine is called material world. Just try to understand. The God is just like sun, kṛṣṇa sūrya-sama, and the sunshine, light, is the brahmajyoti. Impersonal brahmajyoti is just like the sunshine, and Paramātmā is just like the sun globe. To understand the Absolute Truth we have to make progress from impersonal Brahman to localized Paramātmā and then, from Paramātmā, to this Bhagavān, the Supreme Personality of Godhead. This is the statement of Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

The Śrīmad-Bhāgavatam, when Śukadeva Gosvāmī was explaining that duty of the human being… Duty of the human being is explained that first beginning is dharma. Dharmeṇa hīna paśubhiḥ samānāḥ. Unless we come to the platform of understanding what is dharma, or religion… "Religion" is not the exact translation of the word dharma. Religion is understood in English dictionary as a kind of faith. But dharma does not mean that. Dharma means your characteristic which you cannot change. Just like water… Water is liquid. That is the characteristic of water. It cannot be changed. Stone-hardness is the characteristic of the stone. It cannot be changed. If you say that water has now changed its characteristic, it has become now hard, stonelike, that is not actually the fact. Although water sometimes becomes hard like stone by the influence of atmosphere, it immediately begins to melt. That means it is going to its own characteristic, liquidity. So when we speak of dharma, according to Vedic understanding, dharma means your characteristic which you cannot change. Therefore, in other words, sometimes dharma is explained as sanātana-dharma, sanātana-dharma. Sanātana means eternal. You cannot change it.

So you are eternal, as it is stated in the Bhagavad-gītā, Second Chapter, text number 12:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na ca eva na bhaviṣyāmaḥ
sarve vayam ataḥ param

Kṛṣṇa says that "Both Arjuna, you, Me and all these persons, the soldiers and the kings who are assembled in this Battlefield of Kurukṣetra, don't think that they did not exist in the past nor they will not exist in the future." That means present, you can see. Just like we are sitting together. Present we can see that you are there, I am here. Similarly, in the past also we are existing, and in the future also we shall exist in the same way. As you are individual souls, we are assembled together for understanding something. Similarly, every individual soul is different from one another. We can understand by our present experiment. You are individual soul, I am individual soul. I do not agree with you in every respect, neither you agree with me in every respect. All of us, we have got our individuality. That is our characteristic. That we cannot change. We have got our individuality. We cannot change it. This is our characteristic. And that individuality also meant for giving service. Just like you are all sitting here. Every one of us, we are giving service. Nobody can say… I challenge anybody in this meeting if he can say that he's not serving anybody. No. Everyone is serving. Somebody is serving his family, somebody is serving his boss, somebody is serving his country, his community, his nation-must be serving, must render some service. This is explained by Lord Caitanya Mahāprabhu, that the characteristic of individual living entity is to remain eternal servant of Kṛṣṇa, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Kṛṣṇa dāsa. We do not become Kṛṣṇa. This is a false theory. We never become Kṛṣṇa. We cannot become even equal to Kṛṣṇa. Asama. In the Bhagavad-gītā it is stated that God is not only great but nobody is equal to Him. Asama. Asama means not equal. Everybody is below. Eko bahūnāṁ yo vidadhāti kāmām. That is the statement in the Kaṭha Upaniṣad:

nityo nityānāṁ cetanaś cetanānām
eka yo bahūnāṁ vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

This is the distinction between God and others. He's also living entity, just… Kṛṣṇa comes just like ordinary human being, and He works also with us, but that does not mean that Kṛṣṇa is like us. No. That is a mistake. That is stated in the Bhagavad-gītā: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ, paraṁ bhāvam ajānantaḥ [Bg. 9.11]. This is stated, that "Those who are mūḍha"-mūḍha means rascal or asses-"they think that I am also equal to them or they're equal to…" Avajānanti māṁ mūḍhā. They deride, they think "Kṛṣṇa is as good as I am." This term(?), thinking like this, is meant for the asses, mūḍha. Muḍha means asses, who has no knowledge. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ, paraṁ bhāvam ajānanto [Bg. 9.11]. "He does not know what is the background of My existence, personality." That is known by the devotees.

So this is the statement of Bhagavad-gītā, and we should try to understand this verse very nicely. Kṛṣṇa says, "I existed." That means Kṛṣṇa existed as the Supreme Lord, not like us. Similarly, we existed also in the past as His servants. That is the explanation of this verse. Because we are eternal servant of God, and that service attitude, being misplaced, we have divided our service spirit in so many ways. Everyone is trying to render service. Big, big leaders, they also want to give some service. So this is our service attitude. It is our eternal attitude. It cannot be changed. Just like faith. Today I am Muslim and tomorrow I may become Hindu. Today I am Christian and tomorrow I may become Muslim. Faith can be changed, but my character is still that I am servant. That cannot be changed. It does not mean… Suppose you are working in office. Now today you are Hindu or tomorrow you become Muslim. Does it mean in the office you be, become master? No. The service is there. Either you change your faith or don't change your faith, your character is still to serve, will continue. That is the reality. That is sanātana. Sanātana means eternal. Try to understand.

So sanātana, this word has been used in three or four places in the Bhagavad-gītā. Mamaivāṁśo jīva-bhūta jīva-loka sanātana [Bg. 15.7]. Sanātana. These living entities, they are sanātana. And another place in the Eighth Chapter in Bhagavad-gītā this sanātana word is used: paras tasmāt tu bhāva 'nya 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another sky. Just like we are seeing this sky. This is called material sky, and we are seeing the sky in one universe. We, according to our Vedic information, the sky which you are seeing, this is the sky of one of the universes. And there are millions of universes. We get this information from Vedic literature, Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Jagad-aṇḍa means universe and koṭi means millions. So the sky which we're seeing before us, this is one of the sky of the universe. There are millions. And all these universes combined together is one part creation of the Supreme Personality of Godhead. That we find in the Bhagavad-gītā.

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat
[Bg. 10.42]

"This material world is being maintained by one of My plenary portions. He is known as Paramātmā." Viṣṭabhya aham. "I enter by one of My plenary portions, and this whole material world is maintained in that." This material world is one-fourth manifestation of God's creation, and the spiritual world is three-fourth manifestation of… [break] …which is known as brahmajyoti. There are millions and trillions of Vaikuṇṭha planets. Vaikuṇṭha planets… Vaikuṇṭha, Vaikuṇṭha means vigata-kuṇṭha yasmād. Kuṇṭha means anxiety. Just like within this material world we are full of anxieties. Similarly, when you…, when we go to the spiritual world there is also planet like this, but there is no kuṇṭha, there is no anxieties. Here anyone, up to Brahmā, ā-brahma bhuvanāl lokān punar āvartino 'rjuna, even if you go to the highest planetary system within this universe, still your anxiety will go with you. Your anxiety for what? Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam [Bg. 13.9]. The anxiety for death, anxiety for birth, anxiety for disease-these are the sum and substance of all our anxieties. Anxiety must be there. Therefore when Prahlāda Mahārāja was asked by his father, "My dear son, what nice things you have learned? Will you kindly explain? You're going to school," Prahlāda Mahārāja said,

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
[SB 7.5.5]

The father was atheist, and the son, by nature-not by nature; he was instructed by Nārada Muni about devotional service, so he became perfect. That was the quarrel between the father and the son. The son was a great devotee and the father was a great atheist. The father did not like that his son should be devotee, and father…, son did not like that his father should remain an atheist. So there was misunderstanding. The son was right, but the father will not change his atheistic view. So anyway, after all, father and son, the relation is very affectionate, filial affection. So father asked that whether his son has changed his views. "My dear son, will you kindly explain what you have learned best." So he said, tat sādhu manye-asura-varya. He's addressing his father, asura-varya. Asura means demon, and varya means the top, varyam, the first-class asura. He did not address his father as "father." Asura-varya: "My dear first-class demon, I think you are asking me what is the best thing. So, in my opinion, everyone is very, very anxious." Tat sādhu manye 'sura-varya dehinām. Dehinām. Dehinām means one who has accepted this material body. He's called dehī. Practically we do not require this material body, but we have accepted this material body for enjoying in this material world. In the spiritual world we can simply remain as servant. We cannot become master. Because in the spiritual world the master is one-Kṛṣṇa, or God-and everyone is servant. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. That is, that is our real position. Our real position is to serve. Now in the material world we have come here to enjoy, but we are serving. This is called māyā. Actually we are not enjoying; we are serving. Suppose I become president of a certain state. What is my position? My position is to serve the country there. But I am thinking, "Now I am president." Similarly, in family life the head of the family, he's thinking that he's master, but actually he's serving his wife, his children, his servant. So our actual position is servitude. We serve. Either I become president or minister or head of the family, head of the community, society-whatever I may be, my position is servant, but I'm thinking that I have become master. This is called illusion. And sometimes when I become exasperated by becoming such master, false master, I give up this world. I say brahma satyaṁ jagan mithyā, "This world is false. Now I shall become Brahman, the Supreme Brahman. I shall merge into Brahman." This is… Just like the grapes are sour. The jackal and the orchard… You have knowledge of this story. This jackal wanted to capture the grapes, and when he could not capture, he gives it up: "Oh, the grapes are sour. It is no use." Similarly, first of all we try to become master-master of family, master of society, master of community, master of nation, master of international figure-and when you're baffled, then you give up this world. So-called give up. We cannot give up. But we say brahma satyaṁ jagan mithyā, "This world is false, and now brahma is satya; therefore I shall become Brahman." You are already Brahman. Why you shall become? You're already Brahman, because you are part and parcel of God. God is Brahman, Parabrahman, and you are Brahman also. Just like your part and parcel of the body, finger, that is of the same material as your whole body, the same blood, same skin, same bone. Similarly, we are already all Brahman. There is no mistake. Actually you want to be situated in His position. He knows that "I'm Brahman." Ahaṁ brahmāsmi. So 'ham. So 'ham means "I'm as good as Kṛṣṇa and God." That we know. Simply by our material understanding we cannot realize it. Actually we are Brahman. Therefore this Brahman realization is being explained by Kṛṣṇa. This is Brahman. Brahman means sanātana, eternal. "My dear Arjuna, you also existed, I also existed in the past, because we are Brahman." Otherwise matter does not exist eternally. Any matter, any material thing you take, it does not exist. It has got a beginning and it has got an end, and in the middle there are so many disturbances-six kinds of changes in the matter, ṣaḍ-vikāra. But spirit, soul, Brahman, it has no change. Avināśi tu tad viddhi yena sarvam idaṁ tatam. This is explained in the Bhagavad-gītā. Avināśi, na hanyate, na jāyate na mriyate vā kadācit na hanyate hanyamāne śarīre [Bg. 2.20]. These statements are there.

So this is Brahman realization, that "I have no death. I have no birth." This is Brahman realization. The birth and death is concerned with this body, and I am not this body.

dehino 'smin yathā dehe
kaumāraṁ jauvanaṁ jarā
tathā dehāntaraṁ prāptir
[Bg. 2.13]

Just like I, living entity, I am all existing in this body. I'm changing bodies so many times. I was a baby; I changed that body. I became a boy or a child. Then I became a boy; I changed my body. Then I became a young man; I changed my body. Then I became an old man; I changed my body. All those bodies, different types of body-babyhood, childhood, boyhood, youthhood-they are now gone, and now I'm existing in this old body. So it will also go. But that does not mean that I'll be finished. No. I'll accept another body. As I am changing different types of bodies, I am existing. Similarly, when I shall change this body, I shall exist in another body. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīra means those who are sober. He's not bewildered. Adhīra. There are two kinds of men-dhīra and adhīra. Adhīra means senseless, crazy, and dhīra means with sense. He's not bewildered. He's called dhīra. So when somebody dies, one who is dhīra, he understands, "My father, my brother, or my relative, or somebody else, he has simply changed this body." Tathā dehāntaraṁ prāptir. "So what is the cause of lamenting?" These things are discussed in the Bhagavad-gītā. But even if you have got affection for that body, still Kṛṣṇa says,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino anitya
tāṁs titikṣasva bhārata
[Bg. 2.14]

"My dear Arjuna, even if you are very much affected when the body of your son or your relative is finished, these things are temporary," āgamāpāyina anitya. This death is also temporary because he'll accept immediately another body. So because we are accustomed to think that "This body is my son," or "my father," "my this, that," there is some pain, causes of pain. But Kṛṣṇa says, "These are temporary." You'll not forever cry for your father, for son. Say one day, two days, three days, that's all. So it is just like temporary seasonal change, āgamāpāyino 'nitya, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Just like we are feeling now very warm; therefore we require fan. This is due to change of season. Again, sometimes it will come that we have to cover with warm. So the body is the same, the world is the same, but something comes and goes. It makes some changes in the order. So we have to simply tolerate, tāṁs titikṣasva bhārata. You should not be overwhelmed. This is knowledge.

This human form of life is meant for this knowledge. Therefore Kṛṣṇa is teaching. This is brahma-jñāna. This Bhagavad-gītā is actually brahma-jñāna. To make one brahma-bhūta by understanding the Bhagavad-gītā, teachings of Bhagavad-gītā, one realizes that he's Brahman. That is called Brahman. And as soon as one realizes-brahma-bhūta [SB 4.30.20]. Now we are jīva-bhūta, jīva-bhūta. We have accepted this body as "I am." "I am American," "I am Indian," "I am Indonesian," "I'm a Hindu," "I am Muslim," "I'm black," "I'm white." This is bodily. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who is in bodily concept of life… Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ. Now everyone is mad after bhauma. Bhauma means the land. Because my body, by accident, my body is produced in certain land, therefore I take this land as worshipable. Now it is going on, nationalism. [break] …bhūtvā bhūtvā pralīyate [Bg. 8.19]. (End)

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Lecture

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Jakarta, March 1, 1973

Prabhupāda: …he was personal friend of Kṛṣṇa. Just try to understand how much qualified he was. Not only that, he belonged to the royal family. He was a great warrior, great hero, so many qualities. But he said that "I cannot practice this yoga system. It is not possible. I cannot control my mind and practice this haṭha-yoga system." Now just try to understand. He is such a personality, great personality, and five thousand years ago, when things were so nice. So at that time a person like Arjuna felt that he's unable to practice this yoga system. And nowadays a (indistinct) people with teeny knowledge, they are trying to practice yoga system as if they're…, he has become more than Arjuna. It is very difficult subject matter. It is not possible for ordinary man. The first principle is that he has to sit down alone in a sacred place, alone. Yoga practice is not possible in a big city, with friends and smoking habit and drinking habit. This all first. One has to become very strong in controlling the mind, controlling the senses, sitting in a solitary place, sacred place like Himalaya or Hardwar, like that. And who is going there, and who is practicing? It is not possible. Not only that, he has to sit down straight, and not bending, and looking on the tip of the nose, and not closing the eyes completely, half closed-so many rules and regulations-and always thinking of Viṣṇu. Dhyānāvasthita-tad-gatena manasā pra… It is not possible. This yoga system, Arjuna denied five thousand years ago. And what we are? This is going on, all farce.

Here is the yoga system Kṛṣṇa describes, sa ma guhyatamam, most confidential yoga system. What is that? Man-manā bhava mad-bhakto: [Bg. 18.65] "Simply always think of Me." Man-manā, mad-bhakta: "You just become My devotee." So this chanting of Hare Kṛṣṇa mantra is always thinking of Kṛṣṇa. Even I don't like it, think Kṛṣṇa, as soon as the name is chanted immediately I'm forced to think of Kṛṣṇa, immediately. Hare Kṛṣṇa, as I say, immediately I remember Kṛṣṇa, man-manā. Not only that, a devotee thinks of Kṛṣṇa because he develops love for Kṛṣṇa. And as soon as we develop our love for Kṛṣṇa, we must have to think of Kṛṣṇa. Just like we think of our lover, beloved, always, similarly, by chanting Hare Kṛṣṇa mantra we develop our love for Kṛṣṇa. Therefore as soon as you chant Hare Kṛṣṇa, you immediately remember Kṛṣṇa. That is man-manā. And unless I have developed devotional service, then how I can chant Kṛṣṇa? Just like they are chanting Hare Kṛṣṇa. But I am advising everyone. But we, who others are chanting, they are not chanting because they have no love for Kṛṣṇa. Ah. So man-manā bhava mad-bhakto mad-yājī [Bg. 18.65]. And how it is prac… How it is? By worshiping Kṛṣṇa. Just like we have got our temple, Rādhā-Kṛṣṇa temple, and from morning, four o'clock, to night ten o'clock, we have got business how to worship Kṛṣṇa. This time ārati, this time bhoga, this time chanting, this time reading about Kṛṣṇa, understanding of Kṛṣṇa-whole day and night we have got description. If you come to our temple in the foreign countries, you'll be pleased to see how they are doing.

So these are the processes, confidential, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. It does not require any high education. To think of Kṛṣṇa, any child can do. To chant Hare Kṛṣṇa, any child can do. It is not difficult. And to offer obeisances before the Lord Kṛṣṇa's Deity in the temple, anyone can do. Where is the difficulty? Mad-yājī māṁ namaskuru, simply by offering obeisances, "Oh, here is Kṛṣṇa's form, Kṛṣṇa's picture. Let me offer my obeisances." Simple thing. Man-manā bhava mad-bha…, the most confidential. The result? What will be the result? Result is mām evaiṣyasi satyam: "I take it, without any desire to cheat you, satyam, the truth that he'll come back, back to home, back to Godhead." Simply by executing these four principles-always thinking of Kṛṣṇa, man-manā, becoming devotee of Kṛṣṇa, following the devotional process, śravaṇaṁ kīrtanaṁ viṣṇoḥ. Viṣṇu means Kṛṣṇa. Śravaṇaṁ kīrtanam. Just hear about Kṛṣṇa. Chant Hare Kṛṣṇa.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam…
[SB 7.5.23]

Take any one of them or nine of them, His devotee, bhagavad-bhakta. The result will be mām evaiṣyasi satyam, "I don't cheat you." Kṛṣṇa is not cheating anyone. Still He says that "Don't think I am a cheater, satyam. Yes. Truly you'll come back to Me." Mām evaiṣyasi satyaṁ te pratijāne priyo 'si me. "And why You are disclosing this confidential knowledge to me?" Priyo 'si me: "You are My very dear friend." Somehow or other you become dear friend of Kṛṣṇa and He's within you. He'll always talk with you, most confidentially, and your life will be successful. This is Kṛṣṇa consciousness movement. But unfortunately, people are not prepared to accept this simple thing and make his life successful. Still we are canvassing door to door, country to country, that "You accept this process of Kṛṣṇa consciousness and you'll be happy in your life," not only this life, next life. That is is perfection of life.

Thank you very much. Hare Kṛṣṇa.

Devotee: Would anyone like to ask a question to His Divine Grace? This is Śrīla Prabhupāda's last public speaking engagement before he goes to India, so it's the only opportunity you'll have to ask any questions if you have any.

Indian man: If someone cannot chant sixteen rounds a day…

Prabhupāda: I never said that sixteen rounds. I say chant. Sixteen rounds is not very difficult. But we say chant. You begin chanting. How many rounds, that doesn't matter. You go on chanting.

Indian man: (indistinct) Bhagavad-gītā (indistinct) is it the proper one?

Prabhupāda: Well, if the translation is all right, it is proper. But there are so many rubbish translations. You see. There are so many rubbish translations. Misinterpretation. That is dangerous. Translation, if there is right translation, it is all right.

Guest: (indistinct)

Prabhupāda: That is all right.

Guest: (indistinct)

Prabhupāda: Oh, yes. Oh, yes. (pause) Any more?

Indian man (2): (indistinct)

Prabhupāda: Yes. That is later on. That is later on. Later on. But in the beginning you simply chant.

Guest (3): (indistinct)

Prabhupāda: Yes. These are the principles for the initiated disciple, initiated disciple. Those who are very serious, for them.

Guest (3): (indistinct)

Prabhupāda: Necessarily it is… Just like if you become a policeman, the uniform is necessary.

Guest (3): (indistinct)

Prabhupāda: Yes. It is not necessary, at the same time necessary. It is not necessary, but at the same time necessary. You chant Hare Kṛṣṇa. (end)

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Lecture

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Jakarta, March 2, 1973

Devotee (1): This is their temple. They sit here and they pray. The priest sits on there platform there, all, and offers prayers. There's a chair on the top, and the god should be sitting there.

Indian man: This is district of (indistinct). They want to construct here also, some kind of (indistinct). (Indonesian music plays for a few minutes) (welcoming speech in Indonesian in the background, being translated into English:)

Indian man: We (indistinct) Indonesia welcome His Holiness to this temple (indistinct). We are very grateful that His Divine Grace has make time to come and see us here. Later, after we pray to God for (indistinct) prayers, welcome, we ask His Divine Grace to give us some message to our Hindus at Indonesia. Before that, we are going to recite Gāyatrī mantra, to pray to God. (group chants mantras followed by chanting of Hare Kṛṣṇa kīrtana)

Prabhupāda: (chants praṇāma mantras) So I shall sing Jaya Rādhā-Mādhava. You can play with me? (sings Jaya Rādhā-Mādhava and chants praṇāma prayers) So somebody translate? Somebody translate my…

Devotee (1): A translator?

Prabhupāda: So Ladies and Gentlemen, I thank you very much. The Gāyatrī mantra, which you have chanted just now, we also chant the same Gāyatrī mantra: oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. So we have got Gāyatrī mantra general, as well as specific. Just like we have got Gāyatrī mantra for Guru-Gaurāṅga, then Rādhā-Kṛṣṇa, that completes the Gāyatrī mantra. So this Gāyatrī mantra is also mentioned in the beginning of Śrīmad-Bhāgavatam. In the beginning of Śrīmad-Bhāgavatam there is the statement, satyaṁ paraṁ dhīmahi [SB 1.1.1]. Satyaṁ paraṁ dhīmahi, this dhīmahi mantra is in reference to the Gāyatrī. So we have got very intimate relationship. You have uttered the name of Puṇḍarīkākṣam, Nārāyaṇa, these are very known terms in the Bhāgavata pṛṣṭam(?). Śrīpāda Śaṅkarācārya has mentioned about Nārāyaṇa, nārāyaṇa parā avyaktāt. Nārāyaṇa is the Personality of Godhead beyond this material world. Nārāyaṇa is not the person of this material world. So there is another word which is mentioned in the Bhagavad-gītā: paras tasmāt tu bhāva anyaḥ [Bg. 8.20]. There is another nature, bhāva-bhāva means nature-which is beyond this material nature. So we, living entities, we also belong to that spiritual nature. We are also part and parcel of Nārāyaṇa. So some way or other we have come to this material world. Some way or other we have come to this material world, therefore we have got this material body. And because we have got this material body, we are subjected to birth, death, old age and disease. So our real problem is that although we are spiritual beings, we have been caught up by material bodies. How to get out of these clutches of birth, death, old age and disease, that is described in the Bhagavad-gītā.

So we are preaching the teachings of Bhagavad-gītā all over the world. So we invite you also to join this movement. You have already the sense of Vedic culture. Now, if you cooperate with us fully, we can develop a very nice cultural movement here also. The problem of birth, death, old age, and disease is for everyone. But, on account of their material association, they do not take this problem very seriously. So one who does not give any importance to these problems, he is no better than animals. The problems of birth, death, old age and disease are there in the animals, as well as in human society. But the animals cannot make a solution. But the human being can make a solution. And to make the solution of these problems, there are the Vedic literatures. [break]

So I think that you ladies and gentlemen here should take very serious account for this movement and join us. I shall invite some of your leading persons to meet me today or tomorrow, because tomorrow I shall be going. And if you are serious, we can preview some plan how we can cooperate. So you have got nice place, combinedly we can develop it into very nice center for spiritual culture. And that cultural movement will be interested by everyone in the world. Even those who were not aware of the Vedic culture, they're also joining and taking part in this movement. So my earnest request is that you should seriously think over the matter and join with this Kṛṣṇa consciousness movement.

Thank you very much.

Guest: And we from the Hindu side, Indonesia, we thank His Divine Grace for giving us advice and encouragements. (indistinct) And some of us will try to come to see His Divine Grace to talk about this matter and we will take it further.

Prabhupāda: Thank you. That's all. Chant Hare Kṛṣṇa. Now you play your (indistinct), we shall chant Hare Kṛṣṇa. (chanting of mahā-mantra for some minutes) (leads praṇāma prayers) Thank you very much. Hare Kṛṣṇa. So we can go?

Devotee: Yes.

Prabhupāda: Harer nāma harer nāma… [Cc. Ādi 17.21].

Devotee (1): He would like to say something.

Prabhupāda: Acchā.

Guest: (indistinct) five o'clock.

Prabhupāda: Five o'clock. (indistinct) [break]

Devotee (2): …, Prabhupāda. They listened too. I was watching. They were all listening very carefully.

Prabhupāda: Harer nāma harer nāma [Cc. Ādi 17.21].

Devotee (2): You like those gongs?

Prabhupāda: Eh?

Devotee (2): You like those gongs.

Prabhupāda: Yes, yes. Very nice.

Devotee (1): This type of temple and culture is prominent in that island of Bali. Many, many people. Here there are just a few, in Jakarta.

Prabhupāda: So we have to introduce this here. And if they give place, immediately take it.

Devotee (1): We have it. We'll take. It's very close to the man's house who built this temple, the man who was speaking in Indonesian. He gave us the house. Over a month ago they offered it to us.

Prabhupāda: So then take it.

Devotee (1): Before we were coming every Saturday here to teach their children, just kīrtana and some stories. The children of that man, when I first came there and I was saying Hare Kṛṣṇa, they started saying "Bhīma," "Arjuna," "Yudhiṣṭhira," like this. They know many stories. Of course, many stories are wrongly told, but they have some familiarity with Vedic knowledge, a little. They have paintings also of Kṛṣṇa with the gopīs, stealing their clothes, Kṛṣṇa and Arjuna on the chariot. But they don't know how to present Kṛṣṇa as He is in His original form. They make Him more like a man because they don't know. But it's a basis. [break] …nice. Maybe we can do that in some of our temples in India. Playing maṅgala āratika over the loudspeaker.

Devotee (2): Like the Muslims, they chant…

Prabhupāda: Yes.

Devotee (2): I remember in Allahabad they used to have some camps that were doing that every morning.

Devotee (3): In Māyāpur they play tapes all day.

Devotee (1): With big speakers like that?

Devotee (3): Yeah. Be heard all around.

Devotee (1): That's very nice. (end)

730519LE.DAL

Arrival

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Dallas, May 19, 1973

Prabhupāda: ….five years old. It is a school. He was preaching amongst the class-friends this Kṛṣṇa consciousness movement. You have seen the picture of Prahlāda Mahārāja standing on the table-of course, there was no tables in those days-and speaking to his class-friends about devotional service. The friends of Prahlāda Mahārāja, they objected, that "We are now children. Let us play now. We shall see about God consciousness when we are old enough, or at the time of death we shall see to it." Prahlāda Mahārāja said,

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

[SB 7.6.1]

Prahlāda Mahārāja said, ”My dear friends, Kṛṣṇa consciousness should be learned from the very beginning of life, kaumāra.” The learning should be beginning between five years old to ten years old, between this time. This Bhāgavata-dharma especially, first thing is, the children from the very beginning of their life should be given instruction on religious principles of life. What are the religious principles? Religious principle means to understand what is God. That is religious principle. It doesn't matter whether you are Christian or Hindu or Muslim or any… There are many hundreds and thousands patterns of religious system, but according to our Bhāgavata school, we accept that religion as first class which teaches how to love God. That is religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That system of religion is first class wherein the followers are given lessons how to love God. Unfortunately, at the present moment there is no question of how to teach them for loving God. They deny the existence of God. This is the present situation. People have become so rascal that they do not believe in the existence of God. Or somebody believes… Not believes. That is affirmed. Some of them say, ”God is dead. Now we have to take to social work, political work. Let the subject matter of God be set aside.” Especially in India. In India, the country where still God consciousness is so strong, the government wants that they should forget about this God business. So this is Kali-yuga. Kali-yuga means simply for fight on trifling things and forget God.

So anyway, apart from their business, our Kṛṣṇa consciousness movement is especially meant for awakening the dormant Kṛṣṇa consciousness of every man. Kṛṣṇa consciousness is there in everyone. Otherwise how these European, American young men, young girls, children, they are taking part in it? It is not that I have bribed them. Sometimes the Christian missionaries go to our country. They bribe the poorer classes of men, and they become Christians-not by understanding the philosophy or the religion. Because India is poverty-stricken, so if you do some social work, give them some medicine, give them some financial help, they think of, being obliged, and whatever you like, you can tell them. Similarly, in Muhammadan time also, all the Indian Muhammadans, they were not coming from very respectable high family. You know, in India there are four classes of men: brāhmaṇa, kṣatriya, vaiśya, śūdra. Out of them, brāhmaṇa, kṣatriya, vaiśya are considered the topmost class. Now everything has deteriorated. So we find from the history of this conversion, from the śūdra class, lower than the śūdra class, not very many from the higher class. So still, that was based on bribing, giving some social help, political help, financial help. But our Kṛṣṇa consciousness movement I started in 1966. I came here with seven dollars and a few books. So it was not possible for me to bribe these educated young boys and girls. That was not possible. But they accepted the philosophy very seriously and gradually it is growing. Now there are many Indians, they are not here, but other than the Indians, they are here. So the thing is I am very glad that you take something very seriously. That is very good. So for the children also, kaumāra ācaret prājñaḥ. Prājñaḥ means one who is intelligent. He should begin learning Kṛṣṇa consciousness from the child life. That is our basic principle of this Gurukula. We are trying to generate some population fully Kṛṣṇa conscious so that they may preach in future very nicely.

So Prahlāda Mahārāja says, dharmān: ”People, children should be taught from the very beginning of their life about dharma, religion.” What is that religion? Religion means to accept God as the supreme authority. That's all. The sum and substance. And try to love Him. Just like very, if you have got a very wealthy friend or very learned friend or beautiful friend, you try to love him. You want to make friendship with him. So God means He is the most richest, most powerful, most learned, most beautiful. In this way, there is no comparison of God's opulence. So why should we not be attracted with God? If some rich man in your quarter attracts the attention of the neighbor, neighborers… If God is the richest man… He is not man; He is God. But He looks like man. He… Just like we see Kṛṣṇa here, He has got also two hands and two legs. That is His original form. If He likes, He can expand thousands of hands and thousands of legs, as it was exhibited to Arjuna in His virāṭ-puruṣa form. But the original form is Kṛṣṇa, ādi-puruṣam. Advaitam acyutam anādim ananta… Although He can expand Himself in many millions of forms, but His original form is Kṛṣṇa.

So this Kṛṣṇa consciousness movement is directly connecting people with the Supreme Personality of Godhead, and especially these children are required to learn this Kṛṣṇa consciousness from the very beginning of their life. Because this human form of life is the only chance to understand God. You cannot understand God in any other form, in the form of a dog, in the form of a cat, or even the form of a demigod. Demigods, they are very rich, opulent, so sometimes they forget. Out of very much being affluent, people forget Kṛṣṇa. Therefore the demigods also sometimes forget. And what to speak of the animals. So this human form of life is the only chance to understand God. Therefore if children are not given lesson about God… There is no guarantee that we will live one hundred years. There is no guarantee. Anyone, at any moment, can pass away. Therefore, before the next death comes, one must be fully Kṛṣṇa conscious. That is the highest achievement of life.

Thank you very much. (end)

730822LE.LON

Lecture: What is a Guru?

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London, August 22, 1973

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rupaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Thank you very much. So, tonight's subject matter for speaking is "What is Guru?"

Haṁsadūta: Yes.

Prabhupāda: So, guru, there are many descriptions. Subject matter is the same, but different way, guru has been described by different ācāryas. Their aim is the same, but language or presentation may be little different. So generally guru means,

ajñāna-timirāndhasya
jñānāñjana-śalākaya
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

Just like in darkness, ajñāna-timirāndhasya. Ajñāna means ignorance, without knowledge. That is called ajñāna. So ajñāna is compared…, ignorance, stupidity, is compared with darkness. Just like if you are, if this room, immediately, all lights are off, then it becomes dark. We cannot see where I am sitting, where others are sitting. It becomes a confusion. Similarly, in this material world, we are all in the darkness. This material world is called darkness. It is called tamaḥ. Tamaḥ means darkness. Or timir. Timir means darkness. And actually, it is darkness. Because, because this material world is dark, there is need of sunlight, there is need of moonlight, there is need of electricity. (aside:) This child disturbing. But there is another world. We get description from the Vedic literature, na yatra bhāsayate sūryo na śaśaṅko na pāvakaḥ. There is another world, spiritual world, where there is no darkness, and therefore, there is no need of sunlight, there is no need of moonlight, there is no need of electricity.

So guru's business is to bring out the disciples from darkness to light. That is guru's business. That is guru. First business is that because he is suf… Everyone is suffering on account of ignorance. Just like you contaminate some disease out of ignorance. You do not know hygienic principle; you do not know that "This thing will contaminate me. This association will contaminate me. This kind of food will contaminate me." Because we do not know, therefore we contact infections, sometimes suffer from disease. It is very simple to understand. Everyone's… Suppose one commits something criminal due to ignorance, due to ignorance. But in the court, when a man is criminal, in the court, if he says, the criminal, if he says that "I did not know the law," he'll not be excused. Ignorance is no excuse. Similarly, even a child, he does not know, he catches on fire-the fire will burn. No excuse. The fire will not consider that "Here is a child. He does not know. Excuse." No. No excuse. So as there are stringent laws of nature or laws of the state, that because you do not know something, you have committed some wrong, you'll be excused-no, that is no, there is no possibility. You have committed something wrong out of ignorance, you must suffer. This is the law nature's law. You cannot… I have (given) many examples. Suppose you can not eat more. Out of ignorance, if you eat more, then you have to fast two days, three days, suffering, or you'll have some disease. You cannot violate any laws of the nature or any laws of the state anywhere. Wherever there is law, if you break it, then you'll suffer. This is ignorance.

Therefore guru's business is… Every human being is suffering in this material world. Nobody can say that "I am not suffering." It is not possible. There must be suffering. There are three kinds of sufferings. (But) That out of ignorance also, a rascal is suffering, he's saying that "I am very happy." That is also another ignorance. There are three kinds of sufferings in this material world: ādhyātmic, ādhibautic, ādhidaivic. Suffering on account of my own body and mind-this suffering is not imposed by anyone else. I do it. The same thing, that I cannot digest but I eat more, so there must be dysentery. You must suffer. This is due to my body and mind. That is another one kind of suffering. Another suffering is imposed by other living entities. Just like your enemy or an animal-or there are ants, mosquitos, flies, they are all causing suffering. You are killing them, and they are trying to give you suffering. This is called struggle. This is called ādhibautic, suffering given by other living entities. Suffering caused by myself, this is called ādhyātmic. And suffering caused by other living… And there are other sufferings, caused by the nature, superior power, ādhidaivic. All of a sudden, there is no rain, no rainfall, and now for want of rainfall, there is no food grain. Excessive heat, excessive chilly cold; earthquake, famine… So many, by natures, imposed by the natures. Flood. So there are three kinds of sufferings in the material world, and everyone is suffering either by one, two or three or…, but nobody can say that "I am completely free from suffering." That is not possible. And why this suffering? Due to ignorance. I do not know. I am committing sinful life, I am committing mistakes; therefore I am suffering. Therefore guru's business is first to rescue his disciple from ignorance, ignorance. Ajñāna-timirāndhasya. Everyone is suffering out of ignorance; therefore guru's business is to… Just like we go to a school. We go to a school, we send our children to a school. Why? To save him from suffering; to get education. "If my son does not get education, he'll suffer in the future." The same process: to get him out of ignorance, to get him relieved from the suffering. Therefore, guru's business is ajñāna-timirāndhasya jñānāñjana-śalākaya. So sufferings is due to ignorance. Ignorance is compared with darkness. So in the darkness how you can save one? By some light. So guru's business is to take the torchlight of knowledge and present before the ignorant or the disciple in darkness and that gives him, relieves him from the sufferings of darkness or ignorance. This is guru's business.

Then another verse says,

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

It is Vedic injunction. Somebody was asking whether guru is absolutely necessary. Yes, absolutely necessary. That is the Vedic injunction. The Vedas say, tad-vijñānārtham. Tad-vijñāna means spiritual knowledge. Spiritual knowledge; for acquiring spiritual knowledge. Tad-vijñānārtham. Sa-one; gurum eva-eva means must; gurum-to a guru. Must go to guru. Not "a" guru; "the" guru. Guru is one. Because as it is explained by our Revatīnandana Mahārāja, guru is coming from the disciplic succession. What five thousand years ago Vyāsadeva instructed or Kṛṣṇa instructed, the same thing we are also instructing. Therefore there is no difference between instruction. Therefore guru is one. Although hundreds and thousands of ācāryas have come and gone, but the message is one. Therefore guru cannot be two. Real guru will not talk differently. Some guru says that "In my opinion, you should like this," and some guru will say, "In my opinion you'll do this"-they are not guru; they are all rascals. Guru has no "own" opinion. Guru has got only one opinion, the same opinion which was expressed by Kṛṣṇa, Vyāsadeva or Nārada or Arjuna or Śrī Caitanya Mahāprabhu or the Gosvāmīs. You'll find the same thing. Five thousand years ago, Lord Śrī Kṛṣṇa spoke Bhagavad-gītā and Vyāsadeva wrote it, recorded it. Vyāsadeva does not say that "It is my opinion." Vyāsadeva writes, śrī bhagavān uvāca: "Whatever writing, it is spoken by the Supreme Personality of Godhead." He's not giving his own opinion. Śrī bhagavān uvāca. Therefore he is guru. He is not misinterpreting the words of Kṛṣṇa. He's giving as it is. Just like a bearer, peon. Somebody has written you letter, the peon has got the letter. It does not mean he has to correct it or edit it or addition or… No. He'll present it. That is his duty. Then he is guru. He's honest. Similarly, guru cannot be two. Mind that. The person may be different, but the message is the same. Therefore guru is one.

The Vedic instruction is, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. Gurum eva, "one must." Eva means "must." Abhigacchet, this verb is used when there is the sense of "must." It never says "Go to a guru," but he says "Must approach the guru." Guru is one. Guru cannot be two. Gurum evābhigacchet. And we see also, practically, in the disciplic succession of guru, the same thing is spoken by the guru. Same thing. Repetition of the same subject matter, no other. Kṛṣṇa said that man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just think of Me," man-manā. "Just become devotee of Me," man-manā bhava mad-bhakto. "Just worship Me and just offer your obeisances unto Me." Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. "Just surrender unto Me." You'll find this instruction in the Bhagavad-gītā. The same thing was spoken by all the ācāryas. Rāmanujācārya also says the same, Madhvācārya says the same thing, Caitanya Mahāprabhu says same thing, the Gosvāmīs say the same thing, and we are also speaking the same thing. There is no difference. We do not interpret the words of Kṛṣṇa, that "In my opinion, Kurukṣetra means this body." This is rascaldom. The whole situation has been spoiled by these so-called rascal gurus who gives his own opinion. This is our plain declaration: Let any rascal guru come. We can convince him that he is not guru, because he is speaking differently. We can challenge any rascal. Just like somebody came here, he said that he's God, every one of us God. (aside:) Stop this. So I asked that "Just find out in the dictionary what is meaning of God. Let us see whether he is God." The dictionary, as soon as dictionary was consulted, the meaning of God is "the supreme being," meaning of God. So I asked him, "Are you supreme? If you cannot understand, then find out the meaning of supreme." Then when he consulted dictionary, the supreme, it is said "the greatest authority." So I asked him, "Are you the greatest authority?" The rascal could not answer. He does not know even the dictionary meaning, and he's claiming that he's God. This rascaldom is going on, whole world. Big, big rascal swamis, they say, "Why you are finding out God anywhere? You do not see so many rascal gods are loitering in the street?" This is going on. If you simply consult dictionary, you can understand what is the meaning of God. God is so cheap thing, huh? Supreme being. Are you supreme being? Supreme means the highest authority. Highest authority means nobody is equal to him, nobody is greater than him. That is supreme. So these rascals who are claiming to become God, is it a fact that nobody is equal to him, nobody is greater than him? There are so many.

So this kind of guru, this kind of rascal, will not help you. Guru must come from the paramparā system by disciplic succession. Five thousand years or five millions of years, what was spoken by the supreme God or guru, the present guru also will say the same thing. That is guru. That is bona fide guru. Otherwise, he's not guru. Simple definition. Guru cannot change any word of the predecessor. There is one instance in Caitanya Mahāprabhu's life. One gentleman, (he) is Vallabha Ācārya. He was very much devotee of Caitanya Mahāprabhu. He wrote one comment on Śrīmad-Bhāgavatam, Subodhinī-ṭīkā, it is called. That is recognized, nice ṭīkā, comment. But he approached Caitanya Mahāprabhu. He was very great devotee of Caitanya Mahāprabhu. So he simply said that "Caitanya Mahāprabhu, Lord Caitanya, if You hear my comment on the Śrīmad-Bhāgavatam, You'll find it is far better than Śrīdhara Svāmī's." Śrīdhara Svāmī is the very old commentator. So Caitanya Mahāprabhu immediately rejected: "Oh, you are claiming that you have written something better than Śrīdhara Svāmī?" He chastised him. Svāmī means another… He sarcastically remarked, the word svāmī, Śrīdhara Swami, svāmī, another svāmī means "husband." So He said, svāmī jīva nahi mane besa bali guni(?): "I think one who does not recognize svāmī, he's a prostitute." He immediately said. "You do not recognize Śrīdhara Svāmī, then you are a prostitute. How can I hear from a prostitute?" He refused. Only word, that "I have written better than Svāmī." So this is the process of guru. You cannot disobey the previous ācārya or guru. No. You have to repeat the same thing. Not research. Sometimes rascals come, that "You are speaking the same thing. Why don't you speak something new by research work?" We say that we have no intelligence, we cannot make any research. We are… Guru more mūrkha dekhi koriyā vicāra [Cc. Ādi 7.71]. Caitanya Mahāprabhu said that "My Guru Mahārāja saw Me a great fool number one." So one who remains a great fool number one before his guru, he is guru. And one who says that "I'm advanced so much that I can speak better than my guru," then he's rascal. This is the process.

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa
[Bg. 4.2]

Kṛṣṇa said in the Fourth Chapter.

So guru is one. Guru cannot be two. As soon as you find two opinions of guru, either both of them are rascals, or one is still at least rascal. There cannot be two. This is guru. Another place it is said,

tasmād guruṁ prapadyeta

jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

Who needs a guru? A third-class, fourth-class man, ordinary man, doesn't require a guru. Guru, to keep a guru or to have a guru is not a fashion. One who is very serious to understand spiritual life, he requires a guru. Otherwise, there is no need of guru. Just like you keep a dog as a fashion, don't keep a guru. Guru means…, is a question of necessity. One must be very serious to understand what is spiritual life, what is God, what is my relation with God, how to act. When we are very much serious about this subject matter, then we require a guru. Don't go to a guru as a matter of fashion. That is useless. That is useless. Therefore śāstra says, tasmād guruṁ prapadyeta. Because we have to go to guru and surrender there. Without surrendering, you cannot learn anything. If you want to challenge guru, it is not possible. Then you'll learn nothing. Tasmad guruṁ prapadyeta. Praṇipātena. So, just like Arjuna accepted Kṛṣṇa as guru, he said, śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam: [Bg. 2.7] "I am now surrendered to you." That is the process. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. To… Guru means Kṛṣṇa's representative, former ācāryas' representative. Kṛṣṇa's… All ācāryas are representative of Kṛṣṇa; therefore guru should be offered the same respect as you offer to God. Tasmād guruṁ prapadyeta [SB 11.3.21]. Therefore Viśvanātha Cakravartī Ṭhākura says, yasya prasādād bhagavat-prasādo **. Because guru is bona fide representative of Kṛṣṇa, or God, so if you surrender to guru, bona fide guru, that means you surrender to God. God is accepting your surrender through the guru. Yasya prasādād bhagavat-prasādo. If you surrender to guru, that means Kṛṣṇa is pleased. Kṛṣṇa says in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] surrender. That somebody argues, "Where is Kṛṣṇa? I shall surrender." No. You surrender to His representative, then you surrender to Kṛṣṇa. This is the process.

So guru is the representative of God. Therefore the śāstra says, the authority says, sākṣād-dharitvena samasta-śāstrair. Guru is as good as God. Here, in this Vyāsa-pūjā day, we are teaching or they are doing, offering respect to guru. That means they are learning how to offer respect to God. It is not personal affair; it is required. Because they are trying to be God conscious, they must learn how to offer respect to God or God's representative. That is required. Sākṣād-dharitvena samasta-śāstrair. In all the śāstra, Vedic literature, guru is described as good as God. But guru will never say that "I am God." The disciple's duty is to offer respect to guru as he offers respect to God. But guru will never say that "I am… Because my disciples are offering me respect as God, therefore I have become God." As soon as he thinks so, he becomes dog. He is no more God. Therefore Viśvanātha Cakravartī says… Why guru is offered respect like God? Kintu prabhor yaḥ priya eva tasya. Guru is offered the same respect as we offer respect to God. Just like in the morning. The other side, ārātrika was going on, offering to Kṛṣṇa, and this side was ārātrika was going on to offer respect to the spiritual master. The same respect. But guru will never say, and he's not that. Guru will never say, "Now I have become God." No. God does not become. God is always God. So God is God and guru is guru. But, as a matter of etiquette, God is the sevya God, worshipable God, and guru is the worshiper God. Just try to understand. Worshipable God and worshiper God. This is. Sevya bhagavān-sevaka bhagavān. Just like guru is addressed: "Prabhupāda." Prabhu means "the Lord" and pāda means "the position." "One who has taken the position of the Lord." The same thing: sākṣād-dharitvena, prabhupāda. These are the terms, one who is serious to study this science of God, they'll learn all these things. So one who is very serious to understand the science of God, for him a guru is required. Don't try to keep a guru as a matter of fashion, that it has become a fashion to accept somebody, some rascal as guru, and say that "I have got my guru." What kind of guru you have got? You are talking nonsense. Ācāryavān puruṣa veda. One who has accepted guru, he'll talk sense, where there is meaning. He'll never talk any nonsense. That is the sign that he has got guru. He has got the sacred thread. Yes, he's accepted by bona fide guru. That is the sign, sacred thread. So you are offering good respect to your spiritual master. That is very nice. You are very thankful. But at the same time we should remember that how to carry out the orders of the guru so that people may not think that you are talking nonsense. You must be very careful.

So in the Bhagavad-gītā also… I am reciting, citing various verses from various śāstras-Kaṭhopaniṣad, Śrīmad-Bhāgavatam. Now here is another verse. Kṛṣṇa says, tad viddhi praṇipātena paripraśnena sevayā, in the Bhagavad-gītā.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So you have to learn from guru by three processes. What is that? First process is you must surrender. Tasmād guruṁ prapadyeta [SB 11.3.21]. Surrender. You have to find out such an exalted person where you can willingly surrender, "Yes." Therefore it is enjoined in the śāstras, before making a guru, try to study him, whether you can surrender there. Don't accept any guru all of a sudden as fanatic. No, don't do that. That is the injunction. And guru also must study the disciple who wants to become a disciple; must study him, whether he's fit for becoming a disciple. This is the way of making relationship between guru and disciple. Everything is there provided we take them seriously. Then we can train up how to become bona fide disciple, how to find out bona fide guru, how to establish our relationship with guru and act accordingly and make our life successful. Because guru's business is ajñāna-timirāndhasya jñānāñjana-śalākayā. Guru's business is to enlighten the disciple, because he's in darkness. In another place in the Śrīmad-Bhāgavatam it is said that parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Parābhavaḥ, parābhavaḥ means defeat. Defeat. So whose defeat? Parābhavas tāvad abodha-jāto: one who is born rascal and fool. Everyone is born rascal and fool. Nobody, otherwise, if you are learned, if you are…, if you know things, then why do you go to a school and college and pass university? It is a fact. Animals. If we do not cultivate knowledge, then we are as good as animals. Now another animal is saying that there is no need of books, and he has become guru. But how you can get knowledge without authoritative studies of books and science and philosophy? But they are trying to avoid this. So imagine what kind of guru and what kind of disciple.

So śāstra says, parābhavas tāvad abodha-jāto. Abodha-jāto. Everyone is born rascal, fool. He has to be enlightened, he has to be given knowledge, and he has to receive knowledge to make his life perfect. Therefore parābhavaḥ means one who does not make his life perfect, he's being defeated. What is the defeat? Struggle for existence. We are trying to get better life. Here also, in this life also, we are struggling hard for getting better position. So real better position we do not know. That is described in the Bhagavad-gītā: saḥ amṛtatvāya kalpate. Here in this material world there is no better position because there is death. You may possess a very good better position, but you'll have to give it up. Either the better position will give up you, or ultimately you have to give up that better position. You cannot stay. Suppose you have earned millions of dollars, millions of pounds: "Now we have got good bank balance." You think, "Now I am in the better position." A little dysentery, or cholera, dysentery-finished, better position. Or the bank fails-that better position gone. So there is no better position in this material world. It is a false. Therefore those who are trying to get better position in this material world, they are simply becoming defeated, because there is no better position. He's a rascal. He's thinking this is better position. What is better position? Then Bhagavad-gītā says the better position is amṛtatva. Saḥ amṛtatvāya kalpate: "Don't die. Keep your position firm." That is better position. So is there any science to give knowledge how one becomes immortal? Yes, there is. You can become immortal. Not in this material science; not in the so-called universities. But there is knowledge in the Vedic scripture by which you can become immortal. That is better position. No more death, no more birth, no more old age, no more disease. So guru's task is very great responsibility. He has to guide the disciple how to make him quite eligible candidate to get the perfect position, immortality, back to home, back to Godhead.

Thank you very much. (end)

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Lecture

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London, August 23, 1973

Prabhupāda: Today's subject matter is "What is Religion?" So we are reciting some verses from the Sixth Canto of Śrīmad-Bhāgavatam, where the subject matter, dharma, is discussed. It is said that dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, it is Sanskrit word, and the English translation, generally, it is made as "religion." Religion is accepted as a kind of faith. But faith may be wrong or right-according to the different time, persons, climate, condition, so many consideration. But Śrīmad-Bhāgavata says, dharmaṁ tu sākṣād bhagavat-praṇītam. Dharma, or religion, means the law given by God. Simple formula. As there are laws given by the state, similarly, the supreme state, supreme governor is the Supreme Personality of Godhead. God means the supreme being, supreme person. So… Or the supreme authority. Supreme means the greatest authority. As in a state the greatest authority is the government, similarly, throughout the cosmic manifestation, throughout the whole creation, there must be some supreme authority. So that supreme authority is God, and whatever He gives, the rules and regulation, that is called religion. You cannot change it. That the law whimsically, you cannot change. Then you will be punishable. Similarly, the laws or the words (are) of the regulative principles given by God. That is religion. And if you do not follow it, then you'll be punished.

Actually, the Sanskrit word dharma means the constitutional position. We may try to understand what is the meaning of dharma. Just like fire. Fire means there must be heat and light. Without heat and light, there is no meaning of fire. If you say that we have got fire but there is no heat and no light, so what kind of fire it is? So that fire and light of, heat and light of fire is to be understood as dharma. You cannot change it. This is no possibility. Otherwise, there will be no meaning. Water, water is liquid. Any water, any parts of the world, when you take water, it is liquid; therefore this liquidity is the dharma of water. You take anything. Actually, dharma means characteristic-anything you take. Just like I am speaking before this microphone. So if it does not produce the sound, then what kind of microphone it is? The sound production from the microphone is the dharma, is the religion, natural characteristic. So what is the natural characteristic of human being? The natural characteristic is that we serve the superior. That is natural characteristic. Either you become Christian or Hindu or Muslim or Buddhist, nobody can say that "I do not serve any superior." Nobody can say. One must serve. That is dharma. Faith, ritualistic-I am today Hindu; I can accept the ritualistic process tomorrow of the Christian faith; or a Christian may take another ritual-but his business, to serve the superior, that does not change. Either you become Christian or Muslim or Hindu, it doesn't matter. It is not that Hindus, they only serve in the office; the Christian do not. No. The service is there. So actually the service is his dharma, not this rubberstamp, "Hindu," "Muslim," "Christian." No. That is designation. Actual dharma means the characteristic. If you take sugar, if you taste sugar, it is sweet. The sweetness is the characteristic of sugar. That is dharma. If you take chili, it is very hot. If you take a chili and if it is sweet, you immediately say, "Eh, this is not good chili," because there is no dharma. So dharma means characteristic. Here in the Śrīmad-Bhāgavatam it is said that,

veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma

Therefore we have to understand dharma from scriptures. Veda, veda means the book of knowledge. Veda means knowledge. Vetti veda vido jñānam. Jñāna. So we have to take knowledge from authorized scriptures, authorized lawbook. A big lawyer means who is quite aware of the laws of the state. Similarly, a religious person means who knows completely, at least partially also, the laws of God. That is dharmic. That is dharma. So what is God? You have to understand. Then what does He say? You have to understand, then you can execute actually what is religion. If you do not know what is government, what is the laws of the government, how you can become a good citizen? That is not possible. A good citizen, good citizen means who abide by the laws of the state. Similarly, a religious person means who abides by the order of God. This is dharma.

So this question was raised by the servants of Yamarāja in the matter of Ajāmila Upākhyāna. And the Yamarāja, who's known as Dharmarāja, master of understanding religious principle, so he explained what is dharma. He said, dharmaṁ tu sākṣād bhagavat-praṇītam.

dharmaṁ tu sākṣād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ

kuto na vidyādhara-caraṇādayaḥ
[SB 6.3.19]

There are different planetary system, and in each and every planetary system, there are different types of living beings or human beings. As we have got on this planet different parts of the world, different parts of this globe, we have got different types of persons. We are talking of persons only, human being. Other living entities we are not taking into consideration. Because the dharma is meant for the human being, not for the cats and dogs. Religious system is there in the human society. Any civilized human society there is a system of religion-it doesn't matter what is that religion. That is civilized human civilization. Dharmeṇa hīna paśubhiḥ samānāḥ. In the human society, in the civilized human society, if there is no conception of God, if there is no conception of God's order or God's law, that is not human society; that is animal society. The cats and dogs or other animals, big, big animals, they have no sense what is the law of God, what is God, how to execute that. That is not expected there. Take, for example, in your country, the law is "Keep to the left" while you drive your car. That is the order of the state. But if you do not obey the state order, instead of driving on the left side, if you drive on the right side, you immediately become a criminal, punishable. But the same right and left consideration, if a dog or a cat or a cow violates, instead of going on the left side, if he passes-he has no fault. He's animal. He's animal. Or a child-if he violates law. If I take anything without your permission, that is called stealing. If I enter your house without your permission, that is trespassing. So these are laws, and it is applicable to the grown-up men, intelligent men, civilized men. It must be. If you want to enter somebody's house, and if you see the signboard, "No admission without permission," you'll never go there, because you are civilized. But a cat and dog will enter. A child will enter. Therefore these laws of dharma or religious system is meant for the civilized human being, not for the uncivilized cats and dogs. No. Therefore when a civilized man, so-called civilized man, has no knowledge of God, no knowledge of the laws of God, it is simply animal society, that's all. Dharmeṇa hīna paśubhiḥ samānāḥ. They are animals. They are not to be considered as human being. This is dharma. This is religion. You cannot violate the laws of God. You cannot disobey the laws of God. You cannot say that "I do not know the laws of God." You must know. Just like a good citizen, you must know what is the law of the state. If you say in the court, "My lord, I did not know this law," that is not excuse. You'll not be excused. As a citizen, good citizen, you are expected. Similarly, we must know what is dharma, what is God. That is humanity.

So Kṛṣṇa says in the Bhagavad-gītā,

yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

Kṛṣṇa says, God says, that when there is too much disobedience in the matter of law of the Supreme Lord, adharma, adharmasya abhyutthānam… Godlessness, without any knowledge of God, without any knowledge of the God's order, that is called dharmasya glānir, discrepancies in the matter of discharging the order of God. Tadātmānaṁ sṛjāmy aham. At that time, God advents or descends. He descends personally, He descends by His representative, by His son, or by His name also. Because they are all identical. God, His representative, His name, His form, His activities, everything in relationship to God, that is also God. This evening we are discussing. Actually this world is also God. Idaṁ hi viśvaṁ bhagavān ivetaro. Viśvam means the whole universal creation. Because it is creation of God-God has created-therefore the whole universe, the whole creation is also God, although it appears different from God. For example, just like the sun and the sunlight or sunshine. Although apparently different-sun is different from the sunshine-still, sunshine is also sun. Without sun, how there can be light in the sunshine? So in broader sense there is nothing but God; everything God. This is explained in the Viṣṇu Purāṇa: ekadeśa sthitasyāgner jyotsnā vistāriṇī yathā sarvaiva brahmaṇaḥ śakti, tathedaṁ brahmaṇaḥ śakti. As the fire is placed, is situated in one place, but it is distributing the heat and light, similarly, the Supreme Lord, although He's in His abode, the Goloka Vṛndāvana, still, by His energy, He is all-pervading. All-pervading. Everywhere, there is God. The sunshine…, the sun is ninety millions miles away from us. But as soon as the sunshine is there, we can understand there is sun. So if we are thoughtful, then we can understand what is God and how His energies are acting. That we can understand, exactly like that. As the fire is situated in one place but the heat and light is working, similarly, you can understand the existence of God by the energy of God, the energy, how the energy of God is working, you can understand God. And the energies are acting under certain laws given by God. Just like the sunshine. There is a particular time, at this hour, the sunshine will be visible. At night if you want sunshine, it is not possible. However advanced you may be in science, however scientific machineries you have discovered, but you cannot get sunshine in this night, dark night. No scientist can say, "Now we have discovered a scientific method by which at night also sun will rise." No. That is not possible. Of course, they sometimes say like that, rascallike, but that is not possible. You cannot change the law of God. If you want sunshine, then you have to wait til morning, when by the grace of God, by the order of God, sun will rise: you'll get sunshine. Not by your scientific method.

Similarly, here it is stated, dharmaṁ tu sākṣād bhagavat-praṇītam na vai vidur ṛṣayo nāpi devāḥ [SB 6.3.19]. Ṛṣaya, ṛṣaya means great sages. Ṛṣaya, great sages, great saintly persons or great thoughtful philosophers, even scientists, they cannot create dharma. Dharmaṁ tu sākṣād. Sākṣād: directly. Dharma is directly made by God. Not that because one is very great saintly person, great philosopher, great scientist, he can make a kind of religious system. No. That is not possible. That will not be religion. That may be something else, but that is not religion. Religion must be given by God. Dharmaṁ tu sākṣād [SB 6.3.19]. Denied here in this verse: na vai vidur ṛṣayo nāpi devāḥ. Vidur, vidur means knowing; ṛṣaya, great saintly person. Na vai vidur ṛṣayo nāpi devāḥ. Devāḥ means demigods. There are very, very big powerful demigods, just like Indra, Candra, the sun. Sun is also demigod. The sun is distributing the light, that is by the order of God, not independently. Anything you find, they are abiding by the laws of, or by the order of God. The whole total cosmic manifestation which is called material energy, that is also acting by the order of God. Many śāstras, we have to take knowledge from the śāstras. And if you judge from good sense and intelligence, you'll have to admit what is said in the śāstra. Now just like in the Bhagavad-gītā it is said that mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. We are very much astonished to see the activities of the material nature wonderfully working. But we do not know that behind the material nature there is God. Under His direction the material nature is working. That is intelligence. Material nature, matter… Matter cannot act independently. That is not possible. Just like this microphone is a combination of material things-some iron, some other metals. But it has been adjusted, created by some living entity. Not that matter has automatically come into intermingling with this other and become a microphone. That is not possible. Take any machine. It may be very wonderful machine. Just like nowadays the wonderful machine is computer. What is called?

Bhagavān: Computer.

Prabhupāda: So it acts very wonderfully, but there must be a expert man to push the button. Otherwise, it will not act. Without that expert man, this wonderful machine is lump of iron. That's all. It has no value. Take any machine. Similarly, this huge, gigantic machine of cosmic manifestation where innumerable planets are floating in the sky just like cotton swabs, don't think that it is so acting automatically. No. There is direction behind it, or there is brain behind it. And that brain, that big brain, is God. God is also like us, a being, but He is Supreme Being. As we are being, we have got our brain, we have got our creative power, we can do something, we can manufacture something like airplane, sputnik, but God has got big brain. We may float one mechanic airplane in the air, but by the God's brain, millions and trillions of heavy planets are floating in the air. That is God's brain. He has got also brain; He has got also creative power. We have also creative power, but we have got little and He has got supreme power. That is the difference. God means the supreme brain, the supreme powerful, and we are teenies, we are subordinate; therefore our position is to abide by the orders of God. That is actually religion. That's all. Less powerful men serve the more powerful. That is the nature. Nūnaṁ mahatāṁ tatra. Just like human being, they are misusing their brain by eating poor animals. Because human being is stronger he's eating the weaker. So when a human being… [break]

…the fingers are little, little fingers. So on my order the fingers are working, not by the order of finger I am working. Similarly, you cannot bring God in your business. But you must be engaged in God's business. That is religion. That is religion. It is very simple formula. So God is great and we are teeny small living entities. Our only business is to serve God. We are serving, any one of us. That means if you do not serve God, then you have to serve māyā. You cannot be without service. Māyā is another agent of God. Just like if you do not obey the laws of the state as a free man, then you will be pushed into the prison house as a criminal, and you have to abide by the orders. You cannot say, "No, I'll not obey the orders of the state." That is not possible. If you voluntarily do not abide by the orders of the state, then you will be forced to abide by the state in the prison house. Similarly, those who have declared independence, so-called independence-nobody can be independent-that "I do not believe in God, I do not want any type of religion or serving God," such persons will be under the guidance or under the influence or power of the material nature, māyā. Māyā-mohita. Tribhir guṇa-māyāir bhāvair. We are now illusioned by the influence of māyā, material energy, in three ways: by goodness, by passion, and by ignorance. But instead of serving God, we are now serving māyā. And so long we shall be going on serving māyā, or serving in the prison house, we cannot be happy.

So this material world is the prison house of God. Anyone who is living in this prison house, they are all prisoners. It may be demigod, as it is said, deva. Na vai vidur ṛṣayo nāpi devāḥ na siddha-mukhyā asurā manuṣyāḥ. We are human being. There are other beings. They are called asuras. They are very powerful, asuras, but godless. Just like nowadays some portion of the world is occupied by the asuras. They are materially very powerful, but they are asuras because they do not believe in God. Take, for example, Russia. Of course, the mass of people, they are not like that. A fragmental portion of Russian people, they are godless. So you cannot be godless. If you become godless, if you become without religion, if you become without any intentions to abide by the orders of God, then you will be punished. This is nature's law. Therefore in the Bhagavad-gītā we learn that daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Every one of us is serving under the order of māyā, illusory energy, material energy, and we are becoming tired, sometimes very much fatigued, every one of us. Nobody is satisfied, cannot be satisfaction. Because in the prison house you cannot expect any comfortable life. That is not possible because it is meant for reformation, and there is punishment, and there is injunction. You have to abide by that. Similarly, in this material world also, all of us, we are prisoners because actually we have disobeyed the orders of God. That is our position.

Therefore Kṛṣṇa says in the Bhagavad-gītā that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. We have created so many dharmas or duties, so-called duties, social duty, political duty, humanitarian duty, so many. But we are violating God. So many humanitarians, philanthropists, they are thinking of good welfare for the human being, but they are not thinking any welfare for the poor animals. They are being sent to the slaughterhouse under some plea. So they are all punishable because every living being is the son of the Supreme Person. Bhagavad-gītā says. We also address the Supreme Being, God, as "Father." Father means every one of us, we are sons. But we are disobedient son. One who is obedient son, he is perfect. One who is disobedient son, he is imperfect. Therefore we have to ask. Father is giving food even to the disobedient son. He is so kind. So God is always kind upon us. But we are suffering because we have forgotten God. This is our position. Therefore God comes, Kṛṣṇa comes, and teaches us Bhagavad-gītā, how to become God conscious, how to become obedient to God. And at last He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

Now this śaraṇāgati, how to surrender to God, you have to learn. Therefore, as you have to learn something from a superior person, therefore it is recommended that how to learn… It is said, svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]. In the śāstra it is recommended that twelve great personalities, you have to learn from them what is actually dharma, how to become obedient to the principles laid down by God. So they are described in the śāstra as twelve principle authorities. Who are they? Svayambhū, Lord Brahmā. Nārada, Nārada Muni. Then Śaṁbhu, Lord Śiva. Kumāra, the four Kumāras, Sanat-kumārādi. Kapila, the great sage Kapila. Manu, Manu. The original Manu is the emperor of the universe. That Manu. Then Prahlāda Mahārāja, Hiraṇyakaśipu's son, he is also mahājana. We have to learn how to execute dharma from these great personalities. Prahlādo janako bhīṣmaḥ. King Janaka and Bhīṣma, the grandfather Bhīṣma, and Bali Mahārāja and Vaiyāsaki, Śukadeva Gosvāmī, like that. Just like if you want to learn something, you have to approach some expert in the matter, similarly, if you want to learn what is dharma, how to execute it, then you have to approach such gurus or their representative. Tad-vijñānārthaṁ sa gurum eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. So you cannot approach anyone else. As they are recommended… Just like government department. If you want to get some information, you have to go to a particular department and you have to learn it, similarly, if you actually want to know what is dharma, then you have to accept the disciplic succession of either of these great twelve personalities.

That is dharma. Then it is said,

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

The same word, amṛtam. In the modern civilization they do not know what is amṛtam. Amṛtam means immortality. If you execute dharma perfectly under the direction of the authorities, then the result will be that you will get immortal life. Amṛtam aśnute. This very word is used. The matter is guhyam. Dvādaśaite vijānīmaḥ. These twelve personalities will… Yamarāja is speaking to the assistant of Yamarāja, that "All these twelve men, we…" He also included. Yamarāja is also one of the authorities. So he says "We twelve personalities," dvādaśaite vijānīmo dharmaṁ bhāgavataṁ bhaṭāḥ, "we know." And dharmam means bhāgavataṁ dharma. Bhāgavatam means in relationship with God. Because I already explained, dharma means the laws given by God. Therefore dharma's another name is bhāgavataṁ dharmam, means "activities or duties in terms of our relationship with God." That is called dharma. Dharmaṁ bhāgavataṁ bhaṭāḥ. Dharma means bhāgavata-dharma, no other dharma. In relationship with God. We must know "Who is God, what is my relationship with God, how I have to act in that relationship and what is the perfection of life." These things we must know.

Otherwise we are animals. Therefore it is called dharmeṇa hīna paśubhiḥ samānāḥ. A person may be materially very qualified, but if he does not know what is God, what is his relationship with God, he has no qualification. That is stated. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Those who are unaware of God and His service, he cannot, one cannot have any good qualification. That is not good qualification. So therefore it is said here that guhyaṁ viśuddhaṁ durbodham, very confidential. The activities of dharma, very guhyam, very confidential. Guhyaṁ viśuddham. Viśuddham means… Dharma does not mean any material activities. Dharma means spiritual activities, viśuddham, pure, pure of the contamination of the material qualities. Guhyam viśuddhaṁ durbodham. Durbodham means very difficult to understand. Anything which is very difficult to understand, if you go to a superior authority, it becomes simplified. Just like you do not know law. Suppose you are in need of some legal protection, but you do not know "Under which legal protection I will be safe." You have to approach a good lawyer. You cannot say that "I'll defend myself. I will do." No, that is not possible. When you are diseased, you have to consult the physician. Therefore if you want to know what is dharma, then you have to approach these twelve great personalities. Otherwise it will remain durbodham, very difficult to understand. Although it is very pure, because I am impure, I will not be able to understand. Guhyaṁ visuddhaṁ dur…, yaṁ jñātvā amṛtam aśnute.

And if you are fortunate enough to understand what is religion, then you become immortal; next life is immortal life. This is the purpose of dharma. We should not be satisfied that "I have got a dharma made by somebody, my some relative or somebody else." That is not dharma. Dharma means to understand God. It doesn't matter whether you are Christian or Hindu or Muslim. It doesn't matter. If you think that by your principle, you have understood God and you have learned how to love God, and you have learned how to obey God, that dharma is perfect. That religious system is perfect. It may go on under any name, it doesn't matter. But if you have achieved the result, that is wanted. Just like if you pass your M.A. examination. It doesn't matter whether you pass it from London University or Calcutta University or Berlin University. You have passed your examination. That will be taken into consideration. So similarly, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That system of religion is perfect by which one can learn what is God and how to love God. That is perfect. But you are following very nicely dharma, your so-called dharma, but you have no knowledge of God, no love for God-it is simply wasting time. It is simply wasting time. Therefore dharma means to understand God and to abide by His order. To learn this scientific method, one has to approach…

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

So dharma means first-class dharma which teaches the followers how to know God, how to love Him. That is first-class religion. So etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ. Paraḥ means superior, not inferior. Or transcendental. So what is that? Bhakti-yogo bhagavati. Bhakti-yoga. This bhakti-yoga, devotional service unto the Supreme Personality of Godhead. That is dharma. Bhakti-yogo bhagavati tan-nāma grahaṇādibhiḥ. And it begins by chanting the holy name of God. This is dharma. So this Kṛṣṇa consciousness movement is preaching the saṅkīrtana movement just to make the whole world to know God and how to love God. Thank you very much. (end)

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Lecture

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London, August 26, 1973

(maṅgalācaraṇa prayers. Prabhupāda says, "Nobody sit backing the Deity," in the middle of prayers)

Prabhupāda: Ladies and Gentlemen, I thank you very much for your coming here and participating with this Kṛṣṇa consciousness movement. So you have already some understanding about this movement. Still, as you have kindly come here, I shall try to explain what is this movement. This movement means that to awaken the original consciousness of the living entity. Living being or living entity, there are varieties, 8,400,000 varieties. There are nine hundred thousand varieties in the water, and two million varieties as trees and plants. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati. And then insects, reptiles, there are eleven hundred thousand varieties. Then there are one million varieties of birds. Pakṣiṇāṁ daśa-lakṣaṇam. Then beasts, three million. Three million varieties of animals, beasts, four-legged beasts, and then there are four hundred thousand forms of the human being, out of which the civilized men, they are taken into consideration. All other varieties, they are in the lower grade of life. They cannot understand Kṛṣṇa consciousness. It is not possible. It is in the human form of body when the consciousness is developed. In the tree also, there is consciousness. It is now scientifically proved. When you cut tree or take its leaves, it feels, and that is recorded in the machine. This machine was discovered by Sir Jagadish Chandra Bose, a great physicist in Calcutta. So everyone has got consciousness, there is no doubt about it. But the developed consciousness is found in the human being. And the topmost development of consciousness is Kṛṣṇa consciousness. Therefore we are appealing to the people in general all over the world that "Now you have got developed consciousness than the lower animals, birds, trees, beasts. Now you develop further so that you can awaken your original consciousness, which is called Kṛṣṇa consciousness. Then your life is successful." This is Kṛṣṇa consciousness movement.

You have got already consciousness. Just like a child, a boy has got consciousness. He's sent to a school, colleges. He develops his consciousness. He can understand scientific truths. And then he becomes a very big man, or successful man. As there are such consideration in the material world, similarly, the development of highest consciousness is spiritual consciousness. That is called Kṛṣṇa consciousness. Spiritual consciousness should be cultivated, first of all understanding that we are all spiritual being; we are not this material body. That we have to first of all understand. The, within this material body there is the spirit soul, and that spirit soul, out of ignorance it is desiring material sense gratification; therefore he has to transmigrate into different types of bodies. And as soon as we accept one material body-it doesn't matter whether it is king's body or dog's body; it doesn't matter-because the spirit soul has accepted this material body, he has to undergo the threefold miserable conditions of material existence. This is the problem. Therefore Kṛṣṇa advises that mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Our material understanding of pains and pleasure (is) on account of this body. When the body feels cold, we cover. When the body feels very warm, we uncover. The covering and uncovering is due to seasonal changes. Therefore this material world means changing always. It is called jagat. Jagat means always changing. On account of the material world's changing, we feel pains and pleasure on this material body. Kṛṣṇa advises, therefore, that mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ. The material pains and pleasures, they are on account of this body. But we are not this body; we are spirit soul. Our main business is how to elevate the soul to its original position of eternity. That is our problem.

These things are very nicely explained in the book known as Bhagavad-gītā. We are presenting this Bhagavad-gītā As It Is, and we hold our class also in this hall daily in the morning. So we invite all ladies and gentlemen to come here and try to understand Bhagavad-gītā. We have got this opportunity of human form of life. We can understand what I am, what you are. We are not this body; we are spirit soul. As spirit soul we are all eternal, blissful, and cognizant. But on account of this material covering we are suffering the material conditions, threefold kinds of miserable life. It is very difficult, little, but this is the problem. We have to understand this; otherwise, we are missing the opportunity of this human life. If we neglect, then we are just like animals. The animals have no concern to understand this philosophy of life, that "I am not this body, I am spirit soul. I am encaged. Somehow or other I have to get out of this entanglement and be again reinstalled in my original consciousness and be happy, having eternal life, blissful life and full of knowledge." This is the problem. But people have become so dull and rascal that they do not even care to understand this philosophy of life, that "I am not this body; I am spirit soul." Actually, even one's daily life, one can understand that he is different from this body. Just like every one of us, we had a child's body, a boy's body, a youth's body. Now I am old man, but I can remember that I had a body, a small body, baby's body. I remember personally when I was six months old I was lying down on my eldest(?) sister's lap. She was knitting. I still remember. So then I got another body, another body, another body, and according to development of body I had different consciousness, just like child's consciousness is different from the father's consciousness. So we are actually getting different types of body every moment, and the consciousness is changed also according to the body. This is a fact. But I remember that I had such and such body, I was doing such foolish things when I was a child. All these things I remember. Therefore I, the person, the soul, is existing, although the bodies are not existing. This is a fact. Those bodies, my childhood body, my boyhood body, my youthhood body, they are no longer existing. It is a fact. I have got now a different body, but I remember that I possessed such and such bodies. Therefore the conclusion is that, in spite of change of body, the spirit soul remains the same eternally. Similarly, when I shall change this body, I shall get another body. Tathā dehāntara-prāptir. That is called transmigration of the soul.

But unfortunately there is no education on this spiritual knowledge in any school, college, although there are books. They can read, they can understand the constitutional position of the soul. But there is no arrangement. Perhaps this Kṛṣṇa consciousness movement is the only institution which is teaching people that he is not this body; he's spirit soul-he's different from body and he's transmigrating from one body to another, birth and death. Actually, the spirit soul has no birth and death. Na jāyate na mriyate vā kadācit. The spirit soul is eternal. It does not take birth or it dies. The body is changing. The change of the body is known as birth and death. We are eternal; therefore nobody wants to die, because he is eternal by constitution. He doesn't like to change, but he's forced to change by some power. That is understanding, that "I do not wish to die. What is that force that obliges me to accept death? I do not wish to become old man, but there is a power which is forcing me to accept old age." This is the problem. Unfortunately we have given up the real problem of life. We are very much embarrassed with the temporary existence of this body, say for some years, fifty years or hundred years. But as we are eternal, we are not taking care of the eternal soul, what is its need. But when a person is developed, his spiritual consciousness automatically develops. At that time, he is no more satisfied with the comforts of the material body. In the Western country, that feeling is now very prominent because there are so many confused, frustrated young men who are known as hippies. They are not satisfied with the ways of life as their fathers and grandfathers are living. They are protesting rather. That means there is spiritual starvation. Therefore we see also as soon as some swami or yogi comes from India, they flock together. They go there to receive some message, because the hankering is already there. Athāto brahma jijñāsā. Now you should take advantage of this hankering and the movement (of) Kṛṣṇa consciousness. That is for your profit. You want something spiritual, and here is the spiritual movement, Kṛṣṇa consciousness. Simply you have to study this movement very carefully and with intelligence. Then you'll understand that this is the thing we are hankering after. This is the position.

So we are opening centers all over the world. In America we have got about fifty centers, and in your Europe we have got about half a dozen or more than, dozen centers, including France, Germany, Amsterdam, England, and Ireland, Scotland. So this is a new center opened by us. This house has been very kindly given to us by George Harrison. He is a nice boy. He is taking to Kṛṣṇa consciousness. So you have got good facilities now to understand what is this Kṛṣṇa consciousness movement. So we shall simply request you to take advantage of this center. We are not charging anything. You haven't got to pay anything. If you come in the morning and take part with us, we hold class. We are engaged twenty-four hours in this temple, but especially we hold class in the morning from seven to eight, and other classes, ārātrika also. We perform six times ārātrika, bhoga. We have got twenty-four hours engagement. So at any time you can come. We have got books. Our program is for publishing sixty books. Now we have already published about twenty books, big, big books, four hundred pages. So if you understand, if you want to understand this movement through philosophy, science, and good logic, argument, we have got sufficient stock to convince you how this Kṛṣṇa consciousness movement is important. But suppose you are not interested in reading or you cannot read, cannot understand philosophy, we have got a very simple method: chanting Hare Kṛṣṇa mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So either you become a scholar or you become an ordinary man, you can take advantage of this movement, and there is no need of qualifying yourself. We don't say that first of all you qualify yourself, then come here. No. Any condition, even a child can take part. If you come here, you'll see. When kīrtana goes on, even small children, they also take part. It is so nice movement. And by taking part in this movement, automatically you feel some ecstasy, spiritual ecstasy. Then you begin to dance. We don't ask you to dance, but the chanter automatically dances. These are the spiritual significance of this movement, and anyone is invited. There is no restriction for any caste, creed and color. Because God is one, and everyone, according to our philosophy, every living entity… There are, as I have already explained, 8,400,000 different forms of living entities. Kṛṣṇa, the Supreme Lord, said that "I am the seed-giving father of all the living entities." So we have no discrimination between even man or animal. Animals are also accepted as the sons of the Supreme. But they are differently dressed. We are simply changing dress. On account of changing dress, we think that we are dying and taking birth. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. Just this verse we were discussing this morning. So all living entities are sons of God, Kṛṣṇa. Therefore those who are advanced in Kṛṣṇa consciousness, they are called paṇḍita, learned. Paṇḍitāḥ sama-darśinaḥ. A paṇḍita sees equally everyone.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

That is paṇḍita-when we can see. That is actually spiritual existence.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

A devotee acquires all these qualification. He acquires… First qualification: he understands that he is not this material body, but he's spirit soul. That is first understanding. Brahma-bhūtaḥ. And the symptoms of that condition of life, that "I am not this material body. I am spirit soul," na śocati na kāṅkṣati. At… In that position, for material gain and loss he's not interested. It is not that a brahma-bhūtaḥ, a spiritually realized person, if he all of a sudden… That we have got all of a sudden this nice house. It is 220,000-pound-worth. We do not expect to get such a nice house or such money. But sometimes it comes, actually. We are maintaining such hundred centers. But they have been given by the public. Kṛṣṇa sends. So because we have got such nice house, not that we have got this house… Of course, we are very much pleased because we are now able to accommodate Kṛṣṇa here, install the Deity and conduct the temple worship. That way we are happy. But not from material point of view: "Now we have got nice house." No. We can lie down on the street. So na kāṅkṣati. But Kṛṣṇa sends for the facility of our business. Kṛṣṇa gives us all facilities, that's a fact. Although we did not endeavor for constructing this house or so many other houses, but Kṛṣṇa sends us money, Kṛṣṇa sends us the means how to have nice house, how to accommodate the devotees nicely, how to have nice cars also, nice food, everything. There is no scarcity. Don't think that Kṛṣṇa conscious people… We have no business. We are not professional men. Still, we are living better than any ordinary man. That is Kṛṣṇa's grace. Kṛṣṇa says, teṣāṁ satata-yuktānāṁ [Bg. 10.10], yoga-kṣemaṁ vahāmy aham. He knows, just like a father knows the innocent child's needs. A small child, innocent child, simply dependent on the father or mother. The father, mother knows what this child requires now for his comfort. So father, mother supplies.

So if you depend on Kṛṣṇa, because He's the supreme father, fully, then all your needs… He's already supplying you all the needs of your life. Eko yo bahūnāṁ vidadhāti kāmān. That is the distinction between God and ordinary being. There are… God is also a living being like you and me. He's also a person, as you are person, I am person. But the difference is that one person is providing all the necessities of unlimited persons. And we unlimited persons, we are dependent on God. This is our philosophy. Another philosophy is that everything belongs to God; nothing belongs to us. That's a fact. Therefore as sons of God, everyone has got the right to use father's property. But he should not take more than he needs. That is our philosophy. If one takes more than what he needs, then he becomes a criminal. So similarly, we can live very comfortably on this planet, because this planet belongs to God. We should not designate ourself as "Englishman," as "American," as "Indian," as "African," and fight amongst themselves. We should always know that we are all sons of God. The property is God's. We can use whatever we need by the grace of God-the supply is there; there is no question of scarcity-and thus save your time, be peaceful, and chant Hare Kṛṣṇa.

Thank you very much. [break]

Guest: (indistinct)

Prabhupāda: That is not very difficult. Suppose you are eating. You can eat what you can digest. That you know yourself how much you can eat. But if after eating you take bunch of food for stocking at home, that is not allowed. You eat as much as you like. So your needs you can know. You haven't got to take instruction what is your need.

Guest: That is one aspect, but food is only one commodity. The world is very worried about far more than one commodity at the moment. What about all these needs of materials, of raw materials…? These are far more important than food.

Devotee: He says that food is only one need of the living being, but there are many other needs in today's society.

Prabhupāda: No. You have got only four needs. You want food, you want shelter, you want sense gratification, and you want defense. That's all. Āhāra-nidrā-bhaya-maithun. These needs are there even in the animals. They also eat, they also sleep, they have also sex life, and they also defend in their own way. So you need these four things. So you can arrange for these four things, but not extraordinarily. People are increasing their needs artificially; therefore they are in trouble. And as soon as there is accumulation of more things… If you accumulate more than your need, I also imitate to accumulate more than my need, there is competition. That competition is going on. And that is the cause of war. Those who are aware of the history, the two big wars in your Europe was started by German people because they are very much envious of the English people. The Germans, they could not do business throughout the whole British Empire. We know, Indians. So they are very much envious of these British people, and therefore they started two big wars, world war. So if we collect more… Now the British Empire is finished. So if we collect more, if you want to acquire more, then other becomes jealous. And in this way, our jealousies increase, and that is the cause of war, that is the cause of fight. But if you are satisfied with your minimum or maximum needs, nobody will be jealous. Just like an elephant is eating forty kilos of foodstuff at a time. We cannot eat even one-fourth kilo, but we are not envious of the elephant because we know he needs to eat so much. Neither the elephant is envious to us. So whatever you need you can collect, you can eat-but don't take more. Then according to the God's law, you become criminal, you are punishable. That is God's law. [break] It is a common sense. You eat; I eat. It is a common philosophy. So I must eat what I need and you must eat what you need. That's not a very big philosophical problem. Everyone knows what you eat. But don't eat more. Suppose I can eat so much. And if I eat more, then I get indigestion. That is the punishment of the laws of nature. I get dysentery. Then I'll have to starve for three days because I've eaten more. So yuktāhāra-vihārasya yoga bhavati siddhitaḥ. In the Bhagavad-gītā it is said if you want to be a yogi or spiritualist, you should not take more than what you can digest, what can you eat. Yuktāhāra. You can satisfy your hunger, but according to yogic principle. Or from health point of view, even if you can eat so much, you can understand that "I can eat so much," you should not eat the whole thing. You should eat half. And one fourth you shall fill up with water, and one fourth you should leave vacant so that there may be ventilation, your digestion will be easily done. This is Āyurvedic law. Even if you think that you can eat so much, you should not voluntarily eat so much. You should eat half, and one-fourth you should fill up with water, and one-fourth you keep vacant for air ventilation. Then there will be no disease. It is hygienic principle. And as soon as you eat more than what you can digest, you become diseased. That means you are punished. Similarly, in every action you can have your portion as you need, but don't take more. Then it is helpful to Kṛṣṇa consciousness. Yuktāhāra vihārasya yogo bhavati siddhi.

Devotee: The gentleman asks, "How do we apply that internationally?"

Prabhupāda: It is a international society. We are picking up men of this mentality, not that the whole world will be followers. That we do not expect. But there are men all over the world who like this movement; therefore we say international society. And actually it is happening. We are picking up our devotees from all parts of the world, so therefore it is international.

Guest: Thank you very much.

Prabhupāda: Hare Kṛṣṇa. All right, chant Hare Kṛṣṇa. (end)

730907LE.STO

Lecture at Upsala University Faculty

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Stockholm, September 7, 1973

Prabhupāda: So I shall try to discuss Bhagavad-gītā, Thirteenth Chapter, in which nature, the enjoyer, and consciousness is described. Śrī arjuna uvāca. Arjuna belonged to the royal family of the Pāṇḍavas, and he was friend of Kṛṣṇa. So there was a fight between two groups of cousin-brothers, the Kauravas and the Pāṇḍavas. So Arjuna… Kṛṣṇa was requested by both the parties to join either of them, but Kṛṣṇa decided not to take part in the fighting because both of them were equally related to Him. So after all, Kṛṣṇa divided His soldiers one side and Himself another side with the condition that if He joins, then He would not fight. So Arjuna preferred to take Kṛṣṇa on his side, and the other party, Duryodhana, he decided to take Kṛṣṇa's soldiers. So while just the fighting was to begin, Arjuna declined to fight because the other party were all his relatives, friends, brothers, brother's son, nephew, teacher and grandfather. So Arjuna took compassion, that "I don't want victory. Better not to fight." So that is the cause of describing the science of Bhagavad-gītā before Arjuna, just to induce him to act as a dutiful soldier. This is the background of Bhagavad-gītā.

So there were many questions and answers. There are seven hundred verses. So we shall discuss this evening about the nature, the enjoyer, and the consciousness.

śrī arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

Those who have got this copy, it is page 619. Arjuna wanted to know prakṛti, the nature, the material nature, and puruṣam. Puruṣam means the enjoyer, the living entities. Here in this material world every living entity is trying to enjoy this material nature. Prakṛtiṁ puruṣaṁ caiva kṣetram. Kṣetram means field of activity, and kṣetra-jñam means the knower of the field. Just like an agricultural field, the field is there and the cultivator is there. The cultivator knows that "It is my field of activity." So he's to be supposed as kṣetra-jñam, one who knows about his field of activities. Etad veditum icchāmi. Because Kṛṣṇa has been accepted as the teacher. First of all, Kṛṣṇa and Arjuna were talking as friends. But when Arjuna saw it that friendly talking will not make any solution of the problem, so at that time, he surrendered to Kṛṣṇa, and that "I become Your disciple," śiṣyas te 'ham śādhi māṁ (tvāṁ) prapannam, "and I surrender unto You." That is the relationship between teacher and the student. The student must receive knowledge submissively, not by challenge. Therefore, one has to select a teacher where one can submit. That is the process. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Teacher must be approached with submission. Tad viddhi praṇipātena. Praṇipāt means submission; and paripraśnena, then question; and sevayā, and service also. These three things are the basic principle of receiving knowledge. So submission means I must approach somebody who is actually in better position or higher position. Otherwise, what is the use of approaching? Tad viddhi praṇipātena paripraśnena sevayā. And sevā means service. You cannot challenge. You approach such person whose instruction you shall receive. You can inquire submissively, but you cannot challenge. That is not allowed in Vedic system. Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. Therefore before selecting a teacher, you must decide whether you can submit there. If you cannot submit there, don't approach, don't waste time. So that is the process. And Arjuna submitted to Arjuna, uh, Kṛṣṇa.

So there are many questions. Here is another question: "Kṛṣṇa, I want to know this material nature and the living entities who are trying to enjoy the resources of this material nature." This whole world, every living entity, even birds and beasts, they are also trying to lord it over the material nature, what to speak of human being. They are trying to overcome the stringent laws of material nature by so many scientific improvements, but still, they are under material nature. That is the conclusion of Bhagavad-gītā. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. This material nature is called māyā, energy. Actually, it is the energy, energy of the Supreme Personality of Godhead. From Vedic literature, we get information: God has got many potencies or energies.

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
[Cc. Madhya 13.65, purport]

These are the Vedic information. God means na tasya kāryaṁ karaṇaṁ ca vidyate. He has nothing to do; He has simply to desire. I think in your Christian Bible also it is said, "God said 'Let there be creation,' and there was creation." He has to simply desire. Other things will be done by His energies. Just like big man, a king or president, his simply sanction order-"This must be done"-the things will be done by the subordinates, by… He has go so many energies, secretaries. So why not for God, the Supreme Being, God? So therefore the Vedic instruction is, God has nothing to do, practically. Simply His desire is sufficient. Na tasya kāryaṁ karaṇaṁ ca vidyate na tasya samaś cābhyadhikaś ca dṛśyate. There is nobody equal to Him or above Him. Everyone must be below, subordinate. That is Vedic instruction. And that has been selected or that has been concluded, who is that Supreme Being. That we also get from Vedic information. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]: that Supreme Being means Kṛṣṇa. The Kṛṣṇa, the word, means "all-attractive." It is not that God is attractive for the Hindus or God is attractive for the Muslims or the Christians. No. If He is God at all, then He must be attractive for all. That is the meaning of the word Kṛṣṇa, "all-attractive." So that is very nice word. Actually, God has no name, but we call Him by different holy names according to His activity. Just like we believe that God is great. So this is fact. The Vedic instruction is also there, na tasya samaś cābhkyadhikaś ca dṛśyate: "Nobody is equal, nobody is greater than Him." Therefore God is great. Now who is that great? That is decided: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa is the Supreme Being. Īśvaraḥ paramaḥ kṛṣṇaḥ. Īśvaraḥ means controller. That is the exact equivalent for the word God. God means controller, supreme controller. So that supreme controller means He has nobody else to control Him. Here, in this material world or anywhere, we find one controller, he is controlling, but he is also being controlled. He is not absolute controller. Here we find some, say, a president, he's controlling the state, but he's also being controlled by popular votes. If the popular votes are against him, he cannot control any more. So here, you just analyze anyone; he may be controller, but at the same time he is controlled. Not that absolute controller. Nobody you can find. So if in this way you go on searching out where a person is not only controlled, controller, but He is not controlled by anyone, that is God. This is the simple definition of God. God controls everyone or everything, but He is not controlled by anyone. That is God. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

And He has got form; He's a person. He's not imperson. Because as soon as you speak of controller, it cannot be impersonal. Controller must be a person. He must have brain, He must have desire, He must have capacity to give orders. So many things. So therefore the Vedic information is the Supreme Absolute Truth is a person. He's not impersonal. The impersonal realization of God is realization of His different potencies. Just like this material world, this is the manifestation of one of the potencies of God. He has got many potencies. So all the many potencies have been grouped into three: the material potency, the spiritual potency, then the marginal potency, between the material and spiritual. The spiritual potency we can understand. Just like I am speaking. I am speaking means I am spiritual being. I am speaking. This material body is my covering, just like shirt and coat. So the… Now I'm existing. Somehow or other, I've been encaged in this material body, but I am spirit soul. That is spiritual potency. And as this material world is made of material ingredients, similarly, there is another world. That information you can get from Bhagavad-gītā. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. There is another nature, another manifestation of nature. That is spiritual. What is the distinction? The distinction is when this material world will be annihilated, that will remain. Just like I am spirit soul. When this body is annihilated, I am not annihilated. Na hanyate hanyamāne śarīre [Bg. 2.20]. After the destruction of this body, the soul is not destroyed. Soul remains there in the subtle body: mind, intelligence and ego. So that mind, intelligence and ego, that carries him to another gross body. That is called transmigration of the soul. This gross body, this body, even in our experience during this lifetime, we have experienced so many gross bodies came and went away. Just like I was a child, so I possessed one gross body, child's body. That came and gone away. I had a boy's body; that came and gone away. A young man's body I had, but that came and gone away. Similarly, this body, old man's body, it has come, and it will also go. So as in spite of so many other bodies came and went, similarly, when this body will no longer exist, I'll transfer myself or transmigrate into another gross body. This is called transmigration of the soul.

So Kṛṣṇa, about Kṛṣṇa it is said that He is the supreme controller and He has got His form, His body, which is not made of these material ingredients. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Vigrahaḥ means body. So He has got body. But what kind of body? Sac-cid-ānanda. It is, the ingredients are spiritual, not material. Here, the ingredients, gross body I have got, you have got-earth, water, air, fire, mind, intelligence, ego-these ingredients. But Kṛṣṇa's body, the ingredients are sac-cid-ānanda. Sat means eternity, cit means knowledge, and ānanda means blissfulness. That is His body, sac-cid-ānanda-vigrahaḥ. But He has got a body. He has got a form, transcendental form, sac-cid-ānanda-vigrahaḥ. Anādiḥ, anādiḥ means, because nobody is controller above Him; therefore He is the supreme controller; He has no beginning. Anādi, ādiḥ: and He is the beginning of everything. Anādir ādir govindaḥ-His name is Govinda. Kṛṣṇa, Govinda, there are many names. There are millions of names of God. We are just mentioning one or two. So anādir ādir govindaḥ sarva-kāraṇa-kāraṇam: the cause of all causes. Everything has got cause and effect. So therefore Arjuna has decided to take knowledge from Kṛṣṇa, the Supreme Being. And He has no material body; therefore His knowledge, whatever knowledge is given by Kṛṣṇa, that is perfect. Anyone who is giving knowledge in this material body, he has got four defects. The first defect is that a person in the material body must commit mistake. Must commit, less or more. And the…, anyone who possessing this material body, he must be illusioned. Illusioned means that accepting something for something. Just like we are accepting this body as self. But this is illusion. I'm not this body. I am spiritual spark, part and parcel of God. That is my position. But anyone identifying himself, he thinks that he's this body… Especially the animals. The animals have no knowledge that he's different from the body. Therefore a human being, if he's under the impression that he is this body, he's no better than the animal. Therefore in the human form of life, one can understand his real identity, he can understand what is God, he can understand what is his relationship with God and act accordingly. If he does so, then his human life is perfect. Otherwise, he remains like animal, and he gets no benefit by this nature's gift, human form of life. By evolutionary process, we come to the human form of life. By evolutionary process, we come to the human form of life, passing through 8,400,000, about 8,300,000 species of life. Then we come to this form of life, civilized human being. So this should not be misused in the business of cats and dogs. This should be used for better purposes. This better purpose is to understand oneself, what he is actually, whether he is this body, whether he is this mind, or whether he's different from body and mind, a spiritual spark. That is real knowledge.

So Kṛṣṇa is delivering this knowledge in the Bhagavad-gītā, and Arjuna is receiving. The beginning of His instruction was that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

Kṛṣṇa first began this lesson: "My dear Arjuna, you are not this body. Why you are lamenting about this body? You are not this body. Neither your so-called relatives, they are this body. They are different." Asmin dehe. In this body there is the proprietor of the body, the dehī. Just like you are the coat and shirt, you are the proprietor of the coat and shirt. Similarly, this body is also covering. The subtle body and the gross body-coat and shirt. But we are different from this coat and shirt. That is the beginning of the instruction. It is going on, and again Arjuna is asking that prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetra-jñam eva ca etad veditum icchāmi. He's student. "My Lord Kṛṣṇa, I want to understand what is this material nature and puruṣam." Purusaṁ means enjoyer, and prakṛti means enjoyed. Just like we have got little conception, male and female. So prakṛti means the female, the object of enjoyment, and puruṣa means the enjoyer. So here, although we are dressed in different way, male or female, everyone is trying to enjoy. Therefore even a woman is just like woman, his feature is woman's body. Actually, she is trying to enjoy; therefore, she is puruṣa. Puruṣa means enjoyer. So here in this material world, either male or female, it doesn't matter-everyone is trying to enjoy; therefore he is called puruṣa, or the living entity is called puruṣa.

So Arjuna's inquiry is "What is this prakṛti?" Everyone is trying to… Now, yesterday we had lectured in the university, technology. One technologist questioned me. That technology means the process by which we can enjoy this material world. That is technology. So the spirit is how to enjoy. So prakṛtim puruṣaṁ caiva, and kṣetram. Kṣetram means the field of activities. Although everyone is trying to enjoy, but he cannot enjoy according to his whims. He is limited with the body. A man is trying to enjoy and a cat and dog is also trying to enjoy. But the enjoyment of the cats and dogs are different from the man's enjoyment because on account of different body. The facility of enjoyment has been given by nature according to different body. Therefore we find intelligent man and less intelligent man; cats and dogs and human being and different types of men, different types of plants, different types of animals-varieties, 8,400,000's. The nature is so acute. As you try to enjoy this material world, he'll give you a suitable type of body. Just like a pig. A pig means he has no discrimination of food. He can eat even stool. So similarly, persons who have no discrimination what kind of food we should eat, so he is given the next change to become a pig so that there will be no discrimination. And he has got a particular type of body, a particular type of mouth so that he can enjoy any abominable things. A tiger, a tiger wants to suck fresh blood, so nature has given a suitable type of body with jaws and nails so that he can immediately attack an animal and suck the blood. So in this way, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. We are trying to enjoy, but we have got different desires of enjoyment. So every particular thing is taken into account by the laws of nature. And the next life, because if I try for something, I am absorbed in that thought, and at the time of my death, when I leave this gross body, my mental condition is there, and that mental condition carries me to a suitable position where I get a suitable body to fulfill the mental desires. This is the process of transmigration. So our process is… This is also described in the Bhagavad-gītā:

yānti devā-vratāḥ devān
pitṝn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām
[Bg. 9.25]

There are many who worship demigods. So they will go to the planet where demigods reside. There are innumerable planets. This, according to Vedic literature, this moon planet is also a place where demigods reside. The sun planet also like that, and many other planets. The Bhagavad-gītā says, yānti deva-vratāḥ devān. If you want to go to the moon planet, sun planet, Venus planet or any other planet, you just prepare yourself in this life, and at the time of death, you'll be transferred to such and such condition of life. Similarly, pitṛ-vratāḥ, there are Pitṛ-lokas, bhūtejyā, bhūtejyam ghost worshiper. They will also go to such planet. And mad-yājino 'pi yānti mām, Kṛṣṇa says. "Those who want to go to Me, back to home, back to Godhead, they can also go there. They can also go there."

Therefore our, this Kṛṣṇa consciousness movement is that if I have to prepare myself in this life… Actually this life is preparation for the next life. That is a fact. So here is a chance, this human form of life. Either you go back to home, back to Godhead, or again you go to the cycle of different species of life. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You accept one type of body, live there for some time, then give it up, then accept another type of body, live for some time, then accept another type of body. In this way… But we are so much illusioned that although this is botheration, to accept one type of body, again give it up, again accept another type of body, we are not disgusted with this business. Because actually we are eternal. Why should we accept one type of body, live there for some time and again change it? That we have experienced. Just like any one of us, we desire that my youthful body may remain. We try to keep that youthfulness by so many medicine, by so many means. But nature will not allow to keep yourself always youthful. That is not possible. You must change. Therefore one should be inquisitive, that "I don't want this type of body, old body, feeble body, more conditioned, with rheumatic disease and other, so many disease, cough disease. I don't want it, but I'm forced to accept this body. This is real problem. I don't want to die, but death is forced upon me." So these question should be raised by really advanced human being, that "I don't want all these things. I want to enjoy this material world, but I am forced to change into a body. I cannot enjoy. I cannot enjoy." This is real problem. That real problem has been discussed in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. We want to enjoy. Suppose I am a technologist. I want to enjoy this material world. I manufacture something, very good facility for living condition, as we are doing. But before finishing my desirable construction, nature takes me away. Just like I saw in France, Paris. What is that arch?

Devotees: Arc de Triomphe.

Prabhupāda: Yes. Napoleon wanted to construct that arch, and he was so, I mean to say, powerful man, but he could not see the arch beginning in his life; he was taken away. He did not like that, that he wanted to see something more, but he was taken away. But we are not seeing this point, that "I am trying to enjoy and we are adopting so many means, but where is the certainty of my enjoyment? At any moment I shall be kicked out, 'Get out!' " That brain is lacking in the present civilization. Therefore it is said in the Bhāgavatam, parābhavas tāvad abodha-jāto. Because these persons are abodha, have no knowledge, therefore they are trying for something to enjoy which may not be allowed by him. It is not actually allowed to him. Nobody wants to die; he wants to enjoy, live here. But that is not possible. So this is the real problem, that we have accepted a condition of life in the material world which will not allow me to fulfill my desires to the fullest extent. That is the real problem. And that is explained in the Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu… Those who are actually thoughtful, they should know these four principles of problem or unhappiness always in front. He should think that "I am trying to enjoy. I'm planning to enjoy this material world, but I have to die. I have to give up this body, at any moment. There is no guarantee that I shall live so many years. There is no guarantee. At any moment." Therefore the death has been described by Kṛṣṇa, mṛtyuḥ sarva-haraś ca aham. Mṛtyu means death, and sarva-haraś ca means one who take away everything. Sarva-haraś ca. "That is I am," Kṛṣṇa says, or God says. Those who are demons, those who cannot see God or feel the presence of God, they are called demons. So sometimes we hear they say, "Can you show me God?" Well, God is everywhere. God is within your heart. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. God is within this universe. God is within your heart. God is within the atom also. Now you have to make your eyes to see. Why do you say, "Can you show me God?" Have you got the eyes to see? Your eyes are imperfect. Why you are so much proud of your eyes? If there is no light, you cannot see, so what is the value of your eyes? So your seeing power is under certain condition. Therefore, if you want to see God, then you have to fulfill the condition.

That is, that condition is given in the Vedic literature:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

If you have to see God, then you have to apply the ointment of love of God in your eyes, and then your eyes will be cleansed and you'll see God. This is the process. Premāñjana. Prema means love of God, and añjana means ointment. Just like sometimes we do not see correctly. In India, there is a kind of powder called surma. They apply it and they see clearly. Or some, any other. Similarly, there is possibility of seeing God with these eyes, provided you cleanse it. And what is the cleansing process? Love of Godhead, that's all. If you actually learn how to love God… That is practical. If you love somebody, in spite of being engaged in so many other occupation, you see your lover always-"When shall I meet? When shall I talk with him or with her?" This is practical. So if it is materially possible, if you develop your loving tendency… You have got the loving tendency. That is natural. Because living being is part and parcel of God. God is loving, so we have got that propensity of love. But our loving propensity has turned into lust at the present moment due to material condition. So if you want to purify that lust tendency into love, then you can see God. That is the condition. That we'll have to learn. That is called bhakti-yogam, bhakti-yogam, which we are teaching, Kṛṣṇa consciousness. The human life is meant for understanding God, for seeing God, for talking with God, for behaving with God. That is possible. But you require little training. From the animalistic life, the animal cannot talk of God, cannot understand of God, cannot see God. But if we remain in the animalistic way of life, then it is not possible to see God and talk with Him. But if we purify ourself, if we apply the ointment of love of God on the eye, then premāñjana-cchurita-bhakti-vilocanena santaḥ, those who are saints… I think this "saint" word has come from the Sanskrit world santaḥ. Santaḥ is Sanskrit word. Santaḥ sadaiva hṛdayeṣu vilokayanti. Those who are saintly persons, those who have trained themselves in the affairs of love of Godhead, they can see God constantly within their heart. That is possible.

So here, Arjuna is also a saintly person. He's not ordinary man, because he's talking Kṛṣṇa personally. If Arjuna has got the chance of making friendship with God and talking with Him personally, everyone has got the same capacity, provided we elevate ourself to that standard of life, bhakti, bhakti-yoga. It is stated in the Bhagavad-gītā, "If anyone wants to understand Me, then the process is bhakti, devotional service." The process means how to love God, that process. And in the Bhāgavatam it is said… What is first-class religion? Sai vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. That religion is first class which makes the follower a lover of God. This is simple definition of religion, first-class religion. If we do not awaken our dormant love for God, then śrama eva hi kevalam [SB 1.2.8]. Then you follow any type of religion, you simply wasting your time. That's all. That is not religion. Religion means to understand God and to learn how to love God. So here Arjuna, he loves Kṛṣṇa, he's a lover of God; therefore he's asking question from Kṛṣṇa. But whatever question is answered by Kṛṣṇa, that is perfect, because He is perfect. So our process of receiving knowledge: from the perfect. Not one who (is) illusioned, who commits mistake, whose senses are imperfect and wants to cheat. Because how an imperfect person can take the position of a teacher if he has…? Now so many scientists, we ask so many things, and they simply reply, "Yes, we are trying," "In future." That means he is not yet perfect. So if you are not perfect, why you are taking the position of a teacher? First of all, you be perfect. So that is not possible. Therefore, our process of receiving knowledge is from the perfect. And who can be more perfect than God Himself? That is our process of knowledge.

So Arjuna is asking from the Supreme Personality of Godhead. And the answer, the next verse is: śrī bhagavān uvāca. It is not said, kṛṣṇa uvāca. It is said, śrī bhagavān uvāca: "The Supreme Personality of Godhead replied." What is that?

idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jña iti tad-vidaḥ
[Bg. 13.2]

He's replied the answer very nicely, that "This body is the field of activity." Idaṁ śarīram. Śarīram means this body. This body is the field of activity. Idaṁ śarīraṁ kṣetraṁ kaunteya, etad yo vetti taṁ prāhuḥ kṣetra-jña iti tad-vidaḥ. And the person who knows this field of activity… Just like if we meditate upon this body, if I see my finger, if I ask, "What is this?" "This is my finger." "What is this?" "This is my head." "What is this?" "This is my leg." Everything "mine." And where is the "I"? Where is the "I"? The "I" means who is questioning; that is "I." This is self-realization. Therefore I, the real I, the soul, is different from this body. He's given the chance of living a certain type of body. Just like a man is given chance to work under certain office of position. Similarly, there are 8,400,000 forms of body, and each living entity has been given the chance to utilize it according to his desire. Because God is within you, everyone, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. In the previous verse also, I recited. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. He sees God present in his heart. So because God is there in everyone's heart, He's there, He's simply waiting for the chance, "When you are coming back to Me?" He's so nice, so friendly. Because we have wanted to enjoy this material world, He's giving us the chance, "All right, enjoy, enjoy." "I want to enjoy this world as a tiger." "All right, take this body of a tiger." "I want to enjoy this world as a pig." "All right, take this." "I want to enjoy this life as Brahmā, a Lord Brahmā, who has got millions of years of age, duration." "All right, you become a Brahmā." But Kṛṣṇa advises, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] "My dear Arjuna, even if you go the highest planetary system, the Brahmaloka, again you have to come back." This is the position of material world. You accept this, and again you accept this, and again you accept another thing according to your karma. Just like you have got this human form of body. It is a great opportunity. But if we do not utilize as human being, if we utilize it as cats and dogs, again I'm going to be cats and dogs. This is the process. Idaṁ kṣetram. This body is the field of my activities, and I, the proprietor of the body, I am the knower of the body. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate etad yo vetti [Bg. 13.2]-this is real knowledge. Etad yo vetti, that is knowledge. The knowledge of technology is not knowledge. That is ignorance. The knowledge of self-realization is actual knowledge. That is possible in this human form of life. That is not possible by the cats and dogs. If we misuse this body for propensities like cats and dogs, we are misusing.

Thank you very much. Hare Kṛṣṇa.

Guest: …variation(?) between the Bhagavad-gītā and the Vedas books?

Prabhupāda: Vedic knowledge means to understand God, the whole Vedic knowledge. Knowledge means we are getting… Veda means knowledge. Vetti veda vido jñāne. Veda means knowledge. So we want to know so many things. That is knowledge. So you get all information from the Vedas. There is called Āyur-veda, Dhanur-veda, Yajur-veda. Veda means knowledge, but actually the Veda means, ultimately, to know God. That is called Vedānta. Anta means ultimate, and veda means knowledge. So ultimate knowledge is your, when…, if… You know so many things. We have got so many subject matters for understanding. But ultimately, when you understand what is God, that is the end of knowledge. That is end of knowledge. So that is Vedānta. So Vedānta means to know the Absolute Truth, God. That is explained in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaṁ vedānta-kṛd veda-vid eva cāham [Bg. 15.15]. Kṛṣṇa says that "By all Vedic knowledge, ultimately one must come to the point of knowing God." Therefore another name of God is Brahman, Parabrahman. So brāhmaṇa, brāhmaṇa means one who knows Brahman. That is called brāhmaṇa. A brāhmaṇa is not a class which is to be found in India only. No. Anyone who knows God, who knows the Parabrahman, he is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. So Vedic knowledge means ultimately to become a brāhmaṇa. That means to know God. That is Vedic knowledge. And the summary of Vedic knowledge is here in the Bhagavad-gītā, because here God directly is instructing about Himself. Therefore it is the essence of all Vedic knowledge. The ultimate goal of Vedic knowledge is to know God. But we cannot know God. We have blunt senses. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. With these material senses, blunt senses, imperfect senses, we cannot understand God. That is not possible. But if we can please God by your service, by our love, He reveals Himself, revelation. That is the process.

So simply by your speculation, research work, we cannot find out God. That is not possible, although God is here, everyone's heart. Sarvasya cāham hṛdi sanniviṣṭo [Bg. 15.15]. God is there in everyone's heart. But who knows that? So there is a process by which one has to learn God, what is God. That is sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. It is very peculiar process, that you have to learn God through the tongue. Through the tongue. They want to see God with the eyes, but the Vedic information is that you have to know God through the tongue. Sevonmukhe hi jihvā. Jihvā means tongue. When you employ your tongue in the service of the Lord, then he becomes revealed. The tongue's business is to glorify the Lord, chant the holy names of God. That is specially recommended in this age. You cannot follow all the rituals in any scripture. That is very difficult. We are now so fallen it is not possible. Therefore the general regulation is that you chant the holy name of the Lord. It does not mean that we are requesting you to chant the name of Kṛṣṇa. We believe that Kṛṣṇa is the name of God, but if you have got another name… God has many names. God is unlimited, therefore He has got unlimited names. So if you chant the holy name of God, it doesn't matter, if it actually meaning… Just like "water." Water, if somebody says jala, he means water. If somebody says "water," he means water. If somebody says pāni, he means water. So actually, if the word you use as the name of God, if it's actually real name of God, then by chanting that holy name, you realize God. Therefore tongue is the beginning of realization. Sevonmukhe hi jihvādau [Brs. 1.2.234]. As well as controlling the tongue, we have to spiritualize the tongue. If you keep the tongue materialized, then it is defective. So two things are done by the tongue: tasting foodstuff and chanting the glories of the Lord. If we engage our tongue in this way… Foodstuff means…, our process is to offer foodstuff to the Lord and the remnants of foodstuff we eat, prasāda. So this is one process, this is one business of the tongue. And another business of the tongue is to chant the holy name of the Lord. So in this way, if you engage your tongue in the service of the Lord, then gradually your realize. You cannot realize, but God reveals Himself, what He is. So Vedic knowledge means to realize God. That is ultimate aim of Vedic knowledge. And here, Bhagavad-gītā, He's revealing Himself to Arjuna, because he's a devotee. So if we take the words of Arjuna, then we also realize God. This is the process.

Guest: I would like to put a question about the relation between Kṛṣṇa, as the Supreme Personality of Godhead, and Paramātmā and Brahman…

Prabhupāda: Brahman.

Guest: Brahman. Which is the relation between these concepts? They are, according to your commentaries, in Bhagavad-gītā, different. But what is…

Prabhupāda: No. It is not different. Brahman, Paramātmā, and Bhagavān. The Absolute Truth is one, but He is realized by different persons differently. Just like there is a big hill. So from very distant place you see that hill just like something like cloud. But if you go forward, then you see something green. And if you go actually to the hill, you see there are so many trees, so many houses, so many living entities. The object is the same, but realization from different angle of vision is different. That is the description of Śrīmad-Bhāgavatam. The Absolute Truth is called tattva. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. When I see the hill as a cloud, it is the same hill. When I see the hill as something green, that is the same hill. And when I see the hill actually, it is functioning, there are so many trees, so many animals, so many men, so many houses, this same hill. Similarly, Brahman, Paramātmā and Bhagavān is the same thing, but it appears different according to persons' different realization. But ultimately, the Absolute Truth is Bhagavān, Supreme Personality of Godhead.

Guest: But what is this personality? It is not the same as our personality.

Prabhupāda: That I have already said, that He is different.

Guest: In which we…, way do you use the concept of personality?

Prabhupāda: He is person. That is stated in the Bhagavad-gītā. In the Second Chapter He says, "My dear Arjuna, I, you, and all these persons who assembled, it is not that we were not existing in the past, it is not that that we shall not exist in the future." When He says "I, you and all these persons," they are all persons. God is also person, Arjuna is also person, and the all other who assembled in the battlefield, they are also persons. So Kṛṣṇa says, "All these persons, they were existing in the past, now they are existing, and in future they will exist." So there is past, present, future. In no time, God is impersonal, neither we are impersonal. We are also personal. And that is also confirmed, nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān, Kaṭha Upaniṣad (Kaṭha Upaniṣad 2.2.13), that He is the chief person amongst other persons. We living entities, we are many persons, and God is the chief person. And what is the difference between this person and that person, the singular number person, one, and the plural number person, many? That is explained: eko yo bahūnāṁ vidadhāti kāmān. That one singular number person is supplying all the necessities of these different plural persons. That is the distinction. These things are expressed in Upaniṣad, Vedānta-sūtra. So ultimately, God is person.

Guest: But in, when Upaniṣads say there is…

Prabhupāda: Impersonal description.

Guest: The unity is unexpressible. It is,

Prabhupāda: Unexpressible…

Guest: Nothing can be said about…

Prabhupāda: No. Why not?

Guest: …the Supreme.

Prabhupāda: Why not? Just like this is also Upaniṣad, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So He's a person. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. There are so many. Apāṇi-pādo javano grahītā. Sa aikṣata, sa asṛjata. So when they say… In Christian Bible also, they believe God created. So if He's a creator, He must be a person. But His body is different from our body. That I have explained. Sac-cid-ānanda-vigrahaḥ [Bs. 5.1].

Swedish man: Well, I would like to thank you for your talk. Thank you very much.

Prabhupāda: Hare Kṛṣṇa. (end)

730909LE.STO

Lecture on Gurvaṣṭakam

at Upsala University

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Stockholm, September 9, 1973

Prabhupāda: So in order to enter into spiritual life, two things are required, as enunciated by Śrī Caitanya Mahāprabhu.

ei rūpe brahmāṇḍo bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The living entities, they are wandering throughout the universe, changing bodies, transmigrating from one body to another, one place to another, one planet to another, but they are rotating within this universe, material universe, brahmāṇḍo bhramite. This science is unknown to the modern education department, how the spirit soul is transmigrating from one body to another and how he's being transferred from one planet to another. We have got our book, Easy Journey to Other Planets. So guru can help you to transmigrate from this planet directly to the spiritual sky, where there are innumerable spiritual planets. They are known as Vaikuṇṭhaloka. And the topmost planet in the spiritual sky, that is called Goloka Vṛndāvana. That is Kṛṣṇa's planet. By Kṛṣṇa consciousness movement we are trying to give information how one can be transferred directly to the Goloka Vṛndāvana planet, Kṛṣṇaloka. That is our mission.

So what is the difference between this material world and the spiritual world? The difference is that in the material world you have to change your body, although you are eternal. Nityaḥ śāśvato na hanyate hanyamāne śarīre [Bg. 2.20]. You are not destroyed after the annihilation of this body, material body, but you transmigrate to another body. And that body may be one of the 8,400,000's of forms. There are 8,400,000's of forms. Jalajā nava-lakṣāṇi. There are 900,000 forms in the water, two millions forms of trees and plants, eleven hundred thousand forms of the insect, and then one million forms of the birds. And then three million forms of the beasts. And then we come to this human form of life. Now it is our choice, whether you are going to be transferred again through the cycle of this transmigration of the soul from the one body to another in the lower species of life, or you want to be transferred to the spiritual sky. And you can transfer yourself to the highest spiritual platform, which is known as Goloka Vṛndāvana. That is your choice. You have been given the chance of this human form of body to make your choice. You are completely under the control of material nature, but the material nature gives you a chance to get this human form of body. Whatever you like, you can do. That is stated in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

The purport is that those who are going, trying to be elevated to the higher planetary system, which is called Devaloka, or the planets of the demigods… There the standard of living, duration of life, is very, very large. Or if you want to be transferred to the Pitṛlokas, or in the lokas of the ghosts, bhūtejyā, or if you want to be transferred to the loka where Kṛṣṇa lives-mad-yājino 'pi mām-now it depends on your practice. But the rotating, wandering within this material world from one body to another or from one planet to another, that is not advised. That is called saṁsāra. Saṁsāra means material existence. That is called saṁsāra. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. You take your birth once in some form of body. You live for some time. Then you have to give up this body. Then you have to accept another body. Then again live for some time. Then give up that body. Again accept another body. In this way, it is going on. That is called saṁsāra, rotating within this material world.

That is compared with dāvānala. Dāvānala means forest fire. Forest fire. You have got experience. You have seen, might have. In the forest, nobody goes to set fire, but it takes place. Everyone knows it. Similarly, within this material world, nobody wants to be unhappy. Everyone is trying to be very happy, but he is forced to accept unhappiness. This is the position. Therefore it is called dāvānala. Dāvānala means nobody willingly sets fire, but there is fire in the forest. Similarly, in this material world, everyone is trying from time immemorial-even at the present moment. There is some occasional war, world war, and they manufacture some means. In our days, when we were young men, there was a League of Nations. Perhaps some of you may know. When the nineteen hundred, nineteen…, when the First World War was finished, these nations, they formed a League of Nations. League of Nations means just to arrange for peaceful living between the nations. So there was forest fire again. Nobody wanted war, but there was Second World War. Again. And again they are trying to, the League… What is that? United Nations. But the war is going on. The Vietnam war is going on, the Pakistan war is going on, and many others are going on. So you may try your best to live very peacefully, but nature will not allow you. There must be war. It is not possible. In the history, especially in European history, there were so many wars-Carthagian War, Greece War, Roman War, Seven Years' War between France and England, and Hundred Years' War…, so…, so far we have read in the history. And the war feeling is going on, not only between nation and nation, between man to man, neighbor to neighbor-even between husband and wife, father and son, this war is going on. This is called dāvānala, forest fire. Forest fire means in the forest nobody goes to set fire, but automatically, by the clash, friction of the dried bamboo, there is electricity and it catches fire. Similarly, although we do not want unhappiness, still, by our dealings we create enemies and friends, and there is fight, there is war. This will continue. This is called saṁsāra-dāvānala. Try to understand.

So guru means spiritual master means who can deliver one from this forest fire. Just like when there is forest fire, the animals are very much disturbed, and they die mostly. The snakes, they die immediately. So this forest fire, saṁsāra-dāvānala, is going on perpetually, and the person or the authorized person who can deliver you from this forest fire of material existence, he's called guru, or the spiritual master. Saṁsāra-dāvānala-līḍha-loka-trāṇāya kāruṇya-ghanāghanatvam. How he delivers? What is his means? The same example. Where there is fire in the forest, you cannot send fire brigade, or you cannot go there with bucketful of waters to extinguish the fire. That is not possible. Then how it will be extinguished? Fire means it requires water to be extinguished. But where the water is coming from? From your bucket or from your fire brigade? No. It must come from the sky. It must come from the sky. When there will be torrents of rain from the sky, this forest fire, blazing forest fire will be extinguished. So these rains from the sky, it does not depend on your scientific propaganda or manipulation. It depends on the mercy of the Supreme Lord. So the spiritual master is compared with the cloud. Just like from the cloud there is torrents of rain, similarly, a spiritual master is considered just like cloud. Saṁsāra-dāvānala-līḍha-loka **. Just like cloud takes the water from the sea-cloud hasn't got its own water; cloud takes water from the sea-similarly, a spiritual master brings mercy from the Supreme Personality of Godhead. Just see the comparison. He has no own mercy, but he carries the mercy of the Supreme Personality of Godhead. That is the qualification of spiritual master. A spiritual master will never say that "I am God. I can give you mercy." No. That is not spiritual master. That is a bogus, pretender. A spiritual master will say, "I am servant of God. I have brought His mercy. Please take it and be satisfied." This is spiritual master's business. Just like a post peon. A post peon, when he delivers you some large amount of money, it is not his own money. The money is sent by somebody else. But he honestly delivers you: "Sir, here is your money. Take it." So you become very much satisfied with the peon. Although it is not his money, but when, in case of need, you get the money sent by your father or somebody else, brought by the peon, on oh, you get very much satisfaction. Similarly, we are all suffering in this blazing fire of material existence. The spiritual master brings the message from the Supreme Lord and delivers you. And if you kindly accept, then you'll be satisfied. This is the business of the spiritual master.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya-kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇarṇavasya
vande guroḥ śrī-caraṇāravindam **

So spiritual master is offered obeisances: "Sir, you have brought the mercy from the Supreme Lord. Therefore we are much obliged to you. To deliver us, you have come. We offer our respectful obeisances." This is the meaning of this verse. Vande guroḥ śrī-caraṇāravindam. That means the first qualification of the spiritual master, or guru, is to deliver you some message by which immediately your blazing fire in the heart will be stopped. This is the test.

Everyone has blazing fire within the heart. That is the proof of material existence. Nobody is without anxieties. That blazing fire means anxieties, always. Everyone has got anxieties. Even the small bird, he has got anxiety. You give the small bird some grains to eat, he'll eat it. But he's not very peacefully eating. He'll see this way, that way, "If somebody's coming to kill me?" Yes. This is material existence. Everyone… Even President Nixon, he's also full of anxieties, what to speak of others. Even Gandhi, in our country, he was full of anxieties. All politicians, they're full of anxiety; although they hold very exalted post, still the material disease, anxiety, is there. So if you want to be anxiety-less, without any anxiety, then you must take shelter of the guru, or the spiritual master, and the test is that by the instruction of guru, by following the instruction of guru, you will be anxiety-less. This is the test.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

Don't make a cheap guru or a fashion guru, just like you keep sometimes a dog as a fashion. Similarly, if you want to keep a dog, or if you want to keep a guru as a fashion-"I have got a guru"-that will not help. You must accept a guru who can extinguish the blazing fire of anxiety within your heart. That is the first test of a guru.

And the second test is, mahāprabhoḥ kīrtana-nṛtya-gīta-vaditra-mādyan manaso rasena. The guru… Second system, symptom, is that guru is always engaged in chanting Mahāprabhu, glorifying Lord Caitanya Mahāprabhu. That is his business. Mahāprabhoḥ kīrtana-nṛtya-gīta. He's dancing and chanting in the… By chanting the holy name of the Lord… Because this is the remedy for all calamities within this material world at the present moment. At the present moment, nobody can meditate. The so-called meditation is humbug. It is very difficult to meditate in this disturbing age of Kali. Therefore śāstra says, kṛte yad dhyāyato viṣṇum [SB 12.3.52]. Meditation means dhyāna, dhyāyato. So Kṛte, in the Satya-yuga, when people used to live for 100,000's of years… The Vālmīki Muni, he got perfection by meditation after meditating for sixty thousands of years. So there is no guarantee whether we are going to live for sixty years or sixty hours. So meditation is not possible in this age. That was possible in the Satya-yuga. Then the next path is performing rituals as they are enjoined in the Vedic śāstra. Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ. Yajato makhaiḥ. Makhaiḥ means performing big, big sacrifices. It requires huge lots of money. They, in this age, people are very poor. They cannot perform. Dvāpare paricaryāyām. And in the Dvāpara-yuga it was possible to worship the Deity in the temple. But nowadays, in this Kali-yuga, that is also very impossible fact. Therefore, the general recommendation is, kalau tad dhari-kīrtanāt: "In this age of Kali, simply by chanting the holy name of the Lord, you can get all perfection." All perfection. That is the… Our this movement, Kṛṣṇa consciousness movement, is meant for that purpose. Śrī Caitanya Mahāprabhu… The picture is there, Śrī Caitanya Mahāprabhu. Here, Ṣaḍ-bhūja. So He inaugurated this movement five hundred years ago, chanting. Chanting and dancing. So this is going on for the last five hundred years. In India it is very popular, but in the Western countries, we have just introduced five or six years ago, and people are taking to it, and they are feeling happy. So this is the only process. Therefore, the guru is always engaged in chanting. Mahāprabhoḥ kīrtana-nṛtya-gīta **, Chanting and dancing. Unless he performs himself, how he can teach his disciple?

So first symptom is that he will give you such instruction that immediately you will feel relief from all anxieties. And the second symptom is that he's personally engaged also in chanting and dancing the holy name of the Lord. Mahāprabhoḥ kīrtana-nṛtya-gīta-vaditra-mādyan manaso rasena. And enjoy the transcendental bliss within the mind by chanting and dancing. Unless you become blissful, very happy, you cannot dance. It is not… Artificially, you cannot dance. These dances, they are not artificial. They feel some transcendental bliss; therefore they dance. It is not they are dancing dog. No. They dance from the spiritual platform. Vaditra-mādyan manaso rasena. Romāñca-kampāśru-taraṅga-bhājo. And there are sometimes transformation of the body with spiritual symptoms-sometimes crying, sometimes there is, I mean to…, swelling on the end of the hairs. There are so many symptoms. These are later. These are not to be imitated. But when one is spiritually advanced, these symptoms are visible. This is the second symptom of guru. And the third is:

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

The spiritual master's duty is to engage the disciples in Deity worship, śrī-vigraha. Śrī-vigraha. In our centers, all centers… We have got about…, more than one hundred centers all over the world. We have got the method of Deity worship. Here we have not yet established, but we worship the picture of Lord Caitanya and guru. But in other centers… In London, we have got two centers, two temples. In America we have got about forty centers. In this way, in each and every center, there is Deity worship. Śrī-vigrahārādhana-nitya-nānā: to worship the Deity, to dress the Deity very nicely; to cleanse the temple very nicely; to offer nice foodstuff to the Deity and accept the remnants of the foodstuff as our eating. In this way, there is method of Deity worship. The Deity worship is done by guru himself, and he engages the disciple also in that business. This is the third symptom. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mār janādau, yuktasya bhaktāṁś ca niyuñjato 'pi. Not that he is not engaged. He is also engaged. His disciples are engaged. He's always showing, "Do like that. Do like that. Do like that." Or sometimes, if he cannot, the guru shows how to do it. That is the business of guru.

Then fourth symptom is:

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam **

The fourth symptom is that a guru, the spiritual master, encourages prasāda distribution, remnants of foodstuff distributed to the public. Ours is not dry philosophy, simply we talk and go home. No. We distribute prasādam, very sumptuous prasādam. In every temple, anyone who comes, we can offer prasādam. In each and every temple, we have got already from fifty to two hundred devotees. And outsiders also, they come and take prasādam. This is an… This introduction is also another symptom of guru, prasāda distribution. Catur-vidha. Not ordinary. Catur-vidha means four kinds of eatables: carvya, cūṣya, lehya, peya. Something is chewed, something is swallowed up, something is licked up. In this way, there are different kinds of palatable dishes. Catur-vidha-śrī… Catur-vidha means four kinds of different types of varieties of prasādam. Catur-vidha-śrī… Śrī-bhagavat-prasādam. Śrī means opulent. If you eat bhagavat-prasādam, then gradually you become spiritualized. It has got the potency. If you eat the prasādam. Therefore it is said that realization of God can be done by the tongue. Sevonmukhe hi jihvādau [Brs. 1.2.234]. If you engage your tongue in the service of the Lord, then you realize God realization. So what is that tongue engagement? The tongue engagement is you chant the holy name of the Lord, and you take the prasādam, remnants of foodstuff given to the Lord. Then you become self-realized, God realized. By these two methods. You don't require to be very highly educated philosopher, scientist, and a rich man and…, to realize God. If you sincerely engage your tongue only in the service of the Lord, you realize Him. It is so simple thing. It is not very difficult. Therefore, this prasādam program is there, introduced by the guru, spiritual master. Śrī-vigra… Catur-vidha-śrī-bhagavat-prasāda-svādv-anna-tṛptān hari-bhakta-saṅghān. Hari-bhakta-saṅga means association of the devotees. These things are done… Outside we cannot do it. But if there are some devotees, we can order, "Please do it. Distribute like this. Do like this." Therefore hari-bhakta-saṅghān. Kṛtvaiva tṛptiṁ bhajataḥ sadaiva. And when he's fully satisfied that the prasāda distribution is going on, he's very much pleased and engages himself in the devotional service of the Lord by chanting and dancing. This is the fourth symptom.

And fifth symptom is:

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya… **

What is that? Anyway. Vande guroḥ śrī-caraṇāravindam. And the spiritual master is always thinking of the pastimes of Kṛṣṇa. Śrī-rādhikā-mādhavayor apāra: with Śrīmatī Rādhārāṇī, His consort, and the gopīs. That is always his thinking. Sometimes he's thinking about His pastimes with the cowherds boys. That means that he's engaged always thinking of Kṛṣṇa, engaged in some kind of pastime. Śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām pratikṣaṇa asvādana lolupasya. Pratikṣaṇa, twenty-four hours, he's thinking. That is Kṛṣṇa consciousness. One must be engaged twenty-four hours in thinking of Kṛṣṇa. You have to make your such program. Just like we have, at least, made such program. All these boys and girls, those who are engaged in Kṛṣṇa consciousness movement, they are engaged twenty-four hours. Not officially, once in a week, they meditate or go to some temple. No. Not like that. Twenty-four hours. Twenty-four hours. They have got engagement twenty-four hours. Ask anyone how they are engaged. You can ask.

The next symptom is… What is that?

Haṁsadūta: Nikuñja-yūno.

Prabhupāda: Nikuñja-yūno rati-keli-siddhyai yā yālibhir yuktir apekṣaṇīyā *. **So the ultimate goal of the spiritual master is that he wants to be transferred to the planet of Kṛṣṇa, where he wants to associate with the gopīs to help them to serve Kṛṣṇa. Some, some of them are, some of the devotees, spiritual master, they are thinking of becoming assistants to the gopīs, some of them are thinking to be assistants to the cowherds boy, some of them are thinking to be assistant to mother Yaśodā or Nanda, and some of them are thinking to the servants of God. Or some of them are thinking how to become a flower, tree, a fruit tree or a calf or a cow in Vṛndāvana. There are five kinds of mellows: śānta, dāsya, sākhya, vātsalya and mādhurya. The… Everything is there spiritual. That I shall describe next. Cintāmaṇi-prakara-sadmasu. So in the spiritual sky, the land is spiritual, the tree is spiritual, the fruit is spiritual, the flower is spiritual, the water is spiritual, the servant is spiritual, the friend is spiritual, the Lord is spiritual and His associates are spiritual. Everything. Therefore oneness, Absolute Truth, everything absolute. Although there are varieties, these varieties, the spiritual varieties, are simply reflection in this material world. Just like there is a tree on the bank of the river. That is reflected in the water. But reflected how? The top has gone down. The topmost thing has gone down. So this material world is the reflection of the spiritual world-but perverted reflection. In the spiritual world, there is love between Rādhā and Kṛṣṇa. Kṛṣṇa is always young. Nava-yauvanaṁ ca [Bs. 5.33]. And Rādhārāṇī is also always young. Pleasure potency of Kṛṣṇa. We worship: śrī-rādhikā-mādhavayor apāra ***. Mādhava. Jaya jaya Rādhā-Mādhava. We worship not Kṛṣṇa alone-with His eternal consort, Śrīmatī Rādhārāṇī. So there is eternal love between Rādhārāṇī and Kṛṣṇa. Therefore in the Vedānta-sūtra, it is said, janmādy asya yataḥ [SB 1.1.1]. This Absolute Truth means wherefrom everything comes, emanates. Just like here we find love between mother and son, love between wife and husband, love between master and servant, love between friends and friends, love between master and the dog or the cat or the cow. Same thing. These are only reflection of the spiritual world. The same thing is there. Kṛṣṇa is also good lover of the animals, calves and cows. As we love here dogs and cats, Kṛṣṇa loves there cows and calves. You have seen the picture of Kṛṣṇa. So the propensity to love even an animal is there. Otherwise how it can be reflected here? This is simply shadow reflection. If, in the reality, there is nothing like that, then how it can be reflected here? So everything is there. Therefore, that mellow, to understand, you have to practice. Here we have got frustration. Here we love. A man loves a woman or woman loves a man. But there is frustration. After some time, they are separated, they divorce, because it is perverted reflection. There is no real love in this material world. It is simply lust. Real love is in the spiritual world between Rādhā and Kṛṣṇa. Real love is between Kṛṣṇa and the gopīs. Real love, the friendship is there between Kṛṣṇa and His cowherds boys. Real love between animal and man is there. Kṛṣṇa is loving the cows and calves. Real love between trees, flowers, water, simply that is the platform of love. That is spiritual world. Everything love.

So we are simply satisfied within this material world by the shadow reflection of such thing, as in the spiritual world. Therefore we have got this opportunity of human life. Let us understand Kṛṣṇa. That is Kṛṣṇa consciousness movement. Let us understand Kṛṣṇa. And if you simply understand Kṛṣṇa, as it is stated in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ… Tattvataḥ, in truth, not superficially. Learn this science of Kṛṣṇa. Janma karma me divyaṁ yo jānāti tattvataḥ. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the instruction: if you simply try to love. The process is that you worship the Deity, you take the prasādam, you chant the holy name, you follow the instruction of the spiritual master. In this way you'll be trained up how to understand Kṛṣṇa, and then you life is successful. This is Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. (end)

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Lecture

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Bombay, September 25, 1973

Prabhupāda: Bhaktivinoda Ṭhākura, the father of saṅkīrtana movement within two hundred years. He was ācārya and a householder, gṛhastha. He was very responsible officer, magistrate, householder. But he was a great devotee. Not only devotee-ācārya in the line of Caitanya Mahāprabhu disciplic succession, ācārya. So he sung, ye dine gṛhete bhajana dekhi, gṛhete goloka bhāya: "The day whenever we find there is bhajana," means worshiping the Supreme Lord, "at that time immediately the house becomes Vaikuṇṭha." Actually, that is so. Vaikuṇṭha or Goloka Vṛndāvana is not material things. Just like Kṛṣṇa is not material. Kṛṣṇa… As Kṛṣṇa can stay in His abode, Goloka Vṛndāvana, and still He can stay everywhere… Aṇḍāntara-stha-paramāṇu-cayāntara-stham. That is Kṛṣṇa.

In the Brahma-saṁhitā it is stated,

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu cayāntara-sthaṁ
govindam ādi-puruṣaṁ…
[Bs. 5.35]

Kṛṣṇa, Govinda, is everywhere by His one plenary portion, which is known as Paramātmā. Eko 'py asau racayituṁ jagad-aṇḍa-koṭi. That Paramātmā is situated in every universe, aṇḍāntarastham. Garbhodakaśāyī Viṣṇu. As Garbhodakaśāyī Viṣṇu He is presented in every universe, and as Kṣīrodakaśāyī Viṣṇu He is within everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. Not only within the heart of everyone, aṇḍāntara-stha-paramāṇu-cayāntara-stham, He is within the atom. That is Kṛṣṇa. Similarly, Kṛṣṇa's place, Goloka Vṛndāvana, that is also spread everywhere. How that Goloka Vṛndāvana becomes spread? As soon as there is devotee. Yes. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. Kṛṣṇa says, nāhaṁ tiṣṭhāmi vaikuṇṭhe na ca yogināṁ hṛdayeṣu: "I do not stay in Vaikuṇṭha-loka or within the heart of the yogis." Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ: "I stay there where My devotees are chanting about Me, about My glories." This is the process. Immediately… Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. That is Kṛṣṇa's power, omnipotency, omnipotency. We pray God, "Omnipotent, omniscient, omnipresent." So that is fact. God can be present anywhere simultaneously, omnipresent. Similarly, there is no difference between God and His place. Caitanya Mahāprabhu recommended, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. As Kṛṣṇa is worshipable, ārādhya, similarly His place is also ārādhya, worshipable. So as He is all-pervading, similarly, His place is also all-pervading. So how things can be changed into Vaikuṇṭha? That is by chanting the holy name of the Lord. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. So the bhaktas, they are also so powerful that by chanting the holy name of God, they make the supreme all-powerful Lord descend in that place. Therefore the statement of Bhaktivinoda Ṭhākura that ye dine gṛhete bhajana dekhi, se dine gṛhete goloka bhāya… So we can change our home also into Vaikuṇṭha. We can change our home. It is not difficult. Because as Kṛṣṇa can be all-pervading, Vaikuṇṭha is all-pervading. But we have to simply realize it by the authorized process. Everyone, we can change our home into Vaikuṇṭha.

So there is another statement of Bhaktivinoda Ṭhākura that kṛṣṇera saṁsāra kara chāḍi anācāra. To turn your home into Vaikuṇṭha is not very difficult job. Simply you have to adopt the method. Kṛṣṇera saṁsāra kara chāḍi anācāra. Anācāra means sinful activities. You cannot associate with God if you become sinful. That is not possible. That is stated in the Bhagavad-gītā. Yeṣāṁ tv anta-gataṁ pāpam: "One who is completely free from sinful life," te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ [Bg. 7.28], "He can worship Me." So therefore our Kṛṣṇa consciousness movement is that we do not recommend that "You give up your occupation, you become a sannyāsī, give up your wife and children." No. That is not our movement. Amongst ourself here there are sannyāsīs, brahmacārīs, gṛhastha, vānaprastha. Everyone is there. Everyone can worship Kṛṣṇa. There is no such thing that "This class of men, only the brāhmaṇa or the sannyāsīs or brahmacārī or Hindus…" No. Kṛṣṇa is open for everyone. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Even lower born, born in the lower grade family, he is also open. Simply one has to adopt the means. That is recommended by… There are many songs. Locana dāsa, Narottama dāsa Ṭhākura, he also says,

viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma herabo śrī vṛndāvana

Viṣaya means sense enjoyment. Sense enjoyment. So one has to give up this practice of sense enjoyment. Then he becomes purified. There is no prohibition for eating, but there is prohibition of eating things which are rejected, amedhya. Eating is not stopped, but you cannot eat anything which is not accepted by Kṛṣṇa. That is called anācāra. If you eat something which is not accepted by Kṛṣṇa… Because our life, Kṛṣṇa consciousness life, means to be always eternal servant of Kṛṣṇa. As the servant eats the remnants of foodstuff left by the master, similarly, we are servants of Kṛṣṇa. We also eat, but we eat remnants of foodstuff which is left by Kṛṣṇa. That is called prasādam, mahā-prasādam.

So we have to, I mean to say, mend our life in such a way that kṛṣṇera saṁsāra kara, chāḍi anācāra. We have to give up anācāra, forbidden things, sinful things. Striyaḥ sūnā pānaṁ dyūtaṁ yatra pāpaś catur-vidhaḥ. There are four kinds of sinful activities. Basic principle of sinful life is avaidha, illicit sex life. Avaidha stri-saṅga. Striyaḥ sūnā, unnecessary animal killing. Pāna, drinking intoxicant; and gambling. We have to give up these four principles. Then our life becomes pure. If we give up these four principles and chant Hare Kṛṣṇa mantra, then we become perfect. How it is? You can see the examples. These European, Americans, they were accustomed to all these practices. That is their daily affair. But they have given up this. Now you see, how they are saintly. So the thing is not very difficult, but one has to accept the principles. Then one lifes becomes perfect. They do not know what is perfection of life. People are thinking that material advancement is perfection of life. No. That is not perfection of life. Because even if you make nice material arrangement, you cannot enjoy it. At any time you shall be kicked out. Where is your perfection? Suppose you have very nice apartment, very nice good bank balance, very nice wife, children. Everything is all right. But is there any guarantee that you can enjoy them? Is there any guarantee? At any moment you shall be out. This is not perfection. First of all make guarantee that "Whatever I am preparing for, very happy life in this material world, they will be permanent. I will not be kicked out." Then it is perfection. But there is no such guarantee.

Therefore this is not perfection of life. Perfection of life is that when there is guarantee of no more birth, no more death, no more old age and no more disease. That is perfection. That can be achieved by Kṛṣṇa consciousness, not by material way. Hariṁ vinā na mṛtiṁ taranti. If you want to be eternal, blissful, eternally blissful and full of knowledge, sac-cid-ānanda-vigraha [Bs. 5.1], then we have to take to Kṛṣṇa consciousness. There is no other way. There is only way. Mām upetya kaunteya duḥkhālayam aśāśvatam [Bg. 8.15]. If you are serious about perfection of life, then one has to take to this Kṛṣṇa consciousness. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65], mām evaiṣyasi asaṁśayam: "Without any doubt, you shall come to Me." And what is the principle? Man-manā bhava mad-bhakti mad-yājī māṁ namaskuru. Four things: "Simply always think of Me," man-manā; "you become just My devotee," mad-bhakta; "just worship Me…" So is it very difficult task to think of Kṛṣṇa and to worship Him, to become His devotee and to offer obeisances to Kṛṣṇa? Just like we are doing this, in this evening. This is the process. We are thinking of Kṛṣṇa by chanting Hare Kṛṣṇa mantra. We are offering obeisances to the Deity and at least trying to become bhaktas. Man-manā bhava mad…, mad-yājī, and worshiping. What is the worshiping? Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. It is not difficult. Little flower, little fruit, little water, anyone can collect. But the thing is a dog obstinacy: "I shall not do it." That is the thing. Otherwise it is very easy thing, Kṛṣṇa consciousness. And if we adopt it, our life becomes successful. That is the perfection of life. That we are teaching. But there is a dog's obstinacy that they will not adopt: "No." This is our defect. Otherwise the process is very simple; everyone can adopt it in every country, every man. There is no distinction that "This class of men can adopt and that class of men can…" No. Just like the Hare Kṛṣṇa mantra, it is now being chanted all over the world, and they are becoming Vaiṣṇava. These European, American boys… Then where is the difficulty? But the difficulty is our obstinacy. If one is obstinate, he is determined, then it is very difficult. Therefore Kṛṣṇa says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Only these classes of men, duṣkṛtina, always engaged in sinful activities, mūḍha, rascal… Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. And lowest of the mankind. Because human life is meant for worshiping Kṛṣṇa. Narottama dāsa Ṭhākura sings, hari hari viphale, janama goṅāinu: "My life is spoiled." Why? Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu. So we are trying to stop drinking poison knowingly. Viṣayā viṣānale, divā-niśi hiyā jvale, taribāre nā koinu upāya, golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmilo kene tāya. These are the Narottama dāsa Ṭhākura's… Big… They were stalwart ācāryas.

So this Kṛṣṇa consciousness movement is for everyone's benefit. It is the topmost humanitarian movement to make everyone happy, to make everyone immortal, to make everyone peaceful(?), to make everyone… [break] …without being wise, nobody can surrender to Kṛṣṇa. Mūḍhas, rascals, they cannot. Kṛṣṇa says in the Bhagavad-gītā, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. These are the qualification, who does not surrender to Kṛṣṇa. Duṣkṛtina, narādhama. "Oh, how he is narādhama? He is M.A., Ph.D., D.H.C., T.H.C. How he is narādhama?" Māyayāpahṛta-jñānā: his knowledge has no value because he does not know Kṛṣṇa. These M.A., Ph.D.'s will not help me. Śaṅkarācārya said, na hi na hi rakṣati ḍu-kṛñ-karaṇe. "By your grammatical jugglery of words nonsense, you cannot be saved." Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate: "You rascal, just engage yourself in the loving service of Govinda." This is Śaṅkarācārya's advice, although he was impersonalist. Kṛṣṇa says that "Who does not worship Me?" Naradhāma, māyayāpahṛta-jñānā, they have no knowledge. Because if he remains in the real point a rascal, then what is the value of his knowledge? There is no knowledge. Therefore bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births of struggling for existence like this, if one becomes actually wise, jñānavān māṁ prapadyate, he surrenders to Kṛṣṇa. This is intelligence. This is intelligence. "Kṛṣṇa, from this day, I surrender. So long I was forgotten. I did not know that my only business is to surrender to You." So any moment you surrender, immediately you are protected.

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

"Don't bother. Everything is there." Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31].

So this is our Kṛṣṇa consciousness movement. We are trying to make fools and rascals and sinful men to become wise. If you take advantage of it, you will be glorified and we shall be glorified. This is our process. And actually it is happening. Caitanya Mahāprabhu's movement is pāpi tāpi yata chila, harināme uddhārila, tāra sākṣī… You want evidence? Jagāi and Mādhāi. So Caitanya Mahāprabhu delivered two Jagāi and Mādhāi. Now you can see how much Caitanya Mahāprabhu's movement is strong. Many thousands of Jagāi-Mādhāi's are being delivered. So His movement is greater than Caitanya Mahāprabhu. Caitanya Mahāprabhu, personally He delivered two Jagāi-Mādhāi. Now, by His movement, thousands Jagāi-Mādhāi's are being… This is the practical. And it is very easy. It is not very difficult. Anyone can take. But if we take knowingly poison, jāniyā śuniyā viṣa khāinu, who can protect you? So it is our appeal to everyone that take to Kṛṣṇa consciousness movement, chant Hare Kṛṣṇa mantra. Even if you cannot give up your bad habits, sinful activities, still, you take the chanting of Hare Kṛṣṇa mantra and your life will be glorified.

Thank you very much. [break] (answering question:) It is just like without eating, if you question that how one is satisfied by eating food. A hungry man, if you give him food, he will say, ”Yes, I am satisfied.” There is no question of ”How?” If you eat… If you are hungry, if you eat, you will feel satisfaction. It is automatic. Similarly, if you chant Hare Kṛṣṇa mantra, then you will understand. Not from outside. How? You can see how these boys and girls, they are feeling satisfaction. Similarly, if you chant also, you will feel satisfaction. There is no question of ”How?” It is so, exactly (as) when you are hungry, if you eat, you will feel satisfaction. It is practical. It is stated therefore,

rāja-vidyā rāja-guhyaṁ
pavitraṁ paramam idam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam
[Bg. 9.2]

Pratyakṣāvagamaṁ dharmyam. It is not theoretical. If you practice, you will see, pratyakṣāvagamam. And it is very easy to perform. So if you chant Hare Kṛṣṇa mantra, then you will understand. Exactly like that: if you eat, then you will feel satisfaction. Simply theoretically discussing how it become, we can say to you… It will not be understood. You chant, you will understand. Practical. Pratyakṣāvagamaṁ dharmyam su-sukhaṁ kartum avyayam. This is the process. Any other question?

Indian man (1): To make it more clear to me what I feel, that it is something like not realizing that Lord Kṛṣṇa is the real reason, to chant the name, it will be something like we have instances in the old śāstras and books and histories, that…

Prabhupāda: What do you mean by old?

Indian man (1): I mean the history, those stories…

Prabhupāda: That story, that stories… You do not know the science. Why you are talking like nonsense? What do you mean by old? It is eternal. There is no question. Avyayam. Nityaḥ śāśvataḥ. You do not know.

Indian man (1): Therefore they used to pray to God before they used to go to commit theft, and they used to come back again to worship the God and to please Him that yes, they were not caught.

Prabhupāda: So do you think we are dacoits?

Indian man (1): No, but…

Prabhupāda: Then what do you think? Why do you question this? Why do you question these nonsense things?

Indian man (1): That praying to God without…

Prabhupāda: Yes, he is better than you because you do not know what is God. That is stated in the Bhagavad-gītā:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ…
[Bg. 9.30]

Who is worshiping God, but his character is not good, he is sādhu. And those who are talking and no connection with God, he is mūḍha, duṣkṛtina, narādhama. That is stated in the Bhagavad-gītā. We have to talk through the medium of śāstra. It is said, api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. He is sādhu, because he has taken, he has come to the right place, bhagavad-bhajan. Kṣipraṁ bhavati dharmātmā. He will not remain such thief.

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati
[Bg. 9.31]

If one has actually taken to Kṛṣṇa consciousness, he will never be lost, even though you find for the present he is not well-behaved. That is the version of Bhagavad-gītā. Even a thief, even a rogue, even a sinful man takes to Kṛṣṇa consciousness and follows the rules and regulation, for the time being you may find there are some faults, but it will vanish very soon. Just like the electric fan, it is moving. You make the switch off, you will find still moving. But it will stop moving very soon, because the switch is off. Similarly, if anyone takes to Kṛṣṇa consciousness seriously, if you find that still he is not well-behaved, that is not very important thing. He has taken to Kṛṣṇa consciousness. That is important thing. Because this superficial external misbehavior will stop. There are many śāstras’ example.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
patet tato yadi, bhajann apakva
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto abhajatāṁ sva-dharmataḥ
[SB 1.5.17]

Kṛṣṇa consciousness is so nice, even one takes by sentiment, still he is profited. And person who are very honest in executing his duty but does not take to Kṛṣṇa consciousness, śāstra says ko vārtha āpto abhajatām: ”What does he gain?” He does not gain anything, because he is bound up by the resultant action of his karma. So it is a great science. One has to understand. Then… But for the present… Of course, a Kṛṣṇa-bhakta never takes the profession of a dacoitry. We have no such evidence. Rather, dacoits were made very great devotees. There are instances. But Kṛṣṇa says, ”Even if he is dacoit, but Kṛṣṇa-bhakta,” sādhur eva sa mantavyaḥ [Bg. 9.30], ”he is to be considered sādhu.” So it is the certificate of Kṛṣṇa. What can I do? (laughter) [break] Ārati. (end)

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Lecture at Bhāratīya Vidyā Bhavān

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Bombay, October 18, 1973

Prabhupāda: (chants maṅgalācaraṇa prayers) Śrīman Nandajī, Ladies and Gentlemen, this scarcity of Kṛṣṇa consciousness was felt long, long ago. When, before starting this movement, I tried to approach many friends in India… Sometimes I think I approached late Mr. Munshi also, when he was governor in U.P. I requested that everyone may contribute a son from the family so that I can convert him an actual brāhmaṇa. Because the education at the present moment is creating śūdras. Actually, there are two kinds of dharmas: paśu-dharma and mānava-dharma. Paśu-dharma means eating, sleeping, sexual intercourse, and defending. This is paśu-dharma. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narānām. Eating, this is essential. Try to understand what is dharma. Dharma means which you cannot give up. Dharma does not mean you accept this dharma today and tomorrow another dharma. That is not dharma. Dharma means the natural characteristic. Just like sugar is sweet. That is its dharma. And chili is hot. That is its dharma. A snake bites. That is his dharma. Water is liquid. That is its dharma. Stone is solid. That is its dharma. You cannot change. So what is the dharma of the living entities, or the human being? Śrī Caitanya Mahāprabhu has enunciated the dharma of the human being: jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. This is dharma, that every living entity is eternally servant of Kṛṣṇa. He cannot give it up. If he does not serve Kṛṣṇa, then he will have to serve māyā. Service is there. Nobody can say that "I don't serve anyone." Is there anybody who can say boldly that "I do not serve anyone?" You must serve. That is your dharma. Either you become a Christian or a Muslim or a Hindu or this or that, your real characteristic is that you have to serve. That service attitude, when it is misunderstood, it is applied to māyā, and we are not happy. When it is applied to Kṛṣṇa, then we are happy. Service you must render. That is your position. You cannot become master. Even the politicians, they promise, "I shall give you such and such service. Please give me vote." So the service is promised, because we have to serve.

So this definition given by Śrī Caitanya Mahāprabhu, that jīvera svarūpa haya kṛṣṇa nitya-dāsa: "The real, original characteristic of the living entity is to serve Kṛṣṇa." That is confirmed in the Bhagavad-gītā. Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ: [Bg. 15.7] "All these living entities, they are My parts and parcels." Just try to understand. What is the duty of the parts and parcel? Suppose this finger-they are the parts and parcel of my body. What is the duty of the finger? The finger has to catch the foodstuff or prepare the foodstuff and put into the mouth. The finger cannot enjoy; it has given to the stomach. Similarly, if we are parts and parcel of Kṛṣṇa, we cannot enjoy anything directly without giving Kṛṣṇa. That is our duty. Jīvera svarūpa haya nitya kṛṣṇa-dāsa [Cc. Madhya 20.108-109]. So Kṛṣṇa also said in the Bhagavad-gītā, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

So what for Kṛṣṇa comes? Does he come to establish Hindu dharma, Muslim dharma or Christian dharma? If Kṛṣṇa is the Supreme Personality of Godhead, why He should be interested in particular type of dharma, Hindu dharma, Christian dharma or Muslim dharma? No. Therefore after giving instruction throughout the whole Bhagavad-gītā, at last says Kṛṣṇa, "The most confidential part of My instruction, Arjuna," sarva-guhyatamam, "is this: sarva-dharmān parityajya mām ekam śaraṇaṁ vraja [Bg. 18.66]." This is dharma. If you are not surrendered soul to Kṛṣṇa, or God, your dharma has no meaning. It is useless. And where the definition of dharma is given by Kṛṣṇa at the last stage of His instruction of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, if one can catch up this point, then he begins bhāgavata-dharma. Bhāgavata-dharma.

Prahlāda Mahārāja said, kaumāraṁ ācaret prājño dharmān bhāgavatān iha. Kaumāra, from the very beginning of childhood, one should be taught about dharma, especially bhāgavata-dharma, the relationship with God. Similarly, in other place it is said,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yenātmā suprasīdati
[SB 1.2.6]

Yena ātmā suprasīdati. Sa vai puṁsāṁ paro dharmo [SB 1.2.6], highest type of religious system, yato bhaktir adhokṣaje, by which one can learn how to love God-that is dharma. Anything else, that is not dharma. That is paśu-dharma. Nandajī has invented a very nice word, mānava-dharma. So mānava-dharma means what is the distinction between mānava and paśu. That distinction is that a man eats, an animal eats; a man sleeps, an animal sleeps; a man has got sexual intercourse, animal has got sexual intercourse; a man also tries to defend, an animal also tries to defend. So these four principles of dharma, bodily necessities of life, is equal to the man and the animal. If you manufacture very nice palatable dishes for eating, that does not mean you are advanced in civilization. No. It is eating. So what is the difference between mānava-dharma and paśu-dharma? Mānava-dharma means what Kṛṣṇa teaches-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is mānava-dharma. Except this, anything, that is paśu-dharma. That is paśu-dharma. Therefore Bhāgavata says, dharmaḥ projjhita-kaitavo atra: [SB 1.1.2] "All cheating type of dharma is kicked out from this bhāgavata-dharma."

So actually, if we are interested in mānava-dharma, we should take instruction from the authorities. Don't try to manufacture dharma. That is not possible. You cannot manufacture. Dharmaṁ tu sākṣāt bhagavat-praṇītam. Dharma means the codes given by God. That is dharma. Just like law means given by the state. You cannot manufacture law at your home. That is not possible. Nobody will care for that. Nobody will care for that. Just like on the street we have got the law, "Keep to the left." So if you say, "Why not go to the right?" you will be immediately arrested. You are criminal, because it is law by the state. By your consideration, where is the difference between going… In some countries, in England… England is "Keep to the left," India. America is "Keep to the right." So this may be changed in different countries and different laws, but law means which is given by the state. Similarly, dharma means which is given by God. You cannot manufacture dharma. That will not be applicable. So therefore Kṛṣṇa says, the Supreme Personality of Godhead says that "I descend." Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. What is that glāniḥ? When one forgets Kṛṣṇa, or God, and manufacture his own religion, paśu-dharma, he cannot be happy. That is not possible.

Just like if you make your own laws, you cannot be happy. You must obey the laws of the state. Similarly, what is the law of God? That is dharma. Dharmaṁ tu sākṣāt bhagavat-praṇītam. Dharma cannot be manufactured by any man or any demigod or any saintly person or… No. The dharma is given by the Supreme Personality of Godhead, which He says as the last instruction in the Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And actually it is happening all over the world. Since we have presented this dharma, to serve Kṛṣṇa, it is working very wonderfully. We have got branches all over the world, and you will find… Some of the samples you will see, those who are chanting Hare Kṛṣṇa mantra, these Europeans, Americans, Canadians-we have got even branch in Iran also-Muhammadans, Christians, African. Everyone is taking to this dharma, this Kṛṣṇa consciousness movement.

Therefore Śrī Caitanya Mahāprabhu enunciated, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Bhava-mahā-dāvāgni-nirvāpaṇam. There is a conflagration of flame all over the world on account of godless civilization, this nonsense civilization. We have to stop it. Then you will be happy. You cannot become happy without God. That is not possible. Therefore if you actually interested to spread dharma, you take the principles of Bhagavad-gītā, standard, Bhagavad-gītā as it is. Don't try to interpret in a fashionable way: "This means that, that means that." No. "Kṛṣṇa" means Kṛṣṇa. Kṛṣṇa means… Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "My dear Dhanañjaya, there is no more superior authority than Me." You have to accept that. Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te. You have to accept that. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You have to accept that. Then you will be able to… You will be successful. Otherwise it is useless waste of time. Śrama eva hi kevalam. Śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

You can execute your so-called dharmas, but if it does not help you to understand what is God, then it is useless waste of time. It is useless waste of time. Śrama eva hi kevalam. So actually, this Bhārata-varṣa is the land of dharma. Even some Communist Chinese gentleman, he has written a book… That is recommended in the New York University. He says that "If you want to know about dharma, you must go to India and learn there." We have got so facility. Caitanya Mahāprabhu said,

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara paropakāra
[Cc. Ādi 9.41]

Anyone who has taken birth as a human being in the land of Bhārata-varṣa, first of all let him become perfect and distribute the knowledge all over the world. That is paropakāra.

So I shall request that there is great need of this Kṛṣṇa consciousness movement all over the world. It is only one man's attempt. If persons like Nandajī and others, living persons… Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate [Bg. 3.21]. Nandajī is one of the śreṣtha-vekti of India. He was minister in the Central government. Now he is out of office. But the man is the same. I was very glad when I received the literature. I thought, "At least one man in India is thinking that India is so much downfallen." So I was very much encouraged. Otherwise I was very much discouraged that there is no human being in India, because they have forgotten Kṛṣṇa, forgotten God. Now I see there are still. So I shall request Nandajī that take the standard method as prescribed in the Bhagavad-gītā. Then you will be successful. Not only Nandajī-anyone. The example is already there. I am preaching all over the world Bhagavad-gītā as it is. There is no fashionable interpretation. No. As it is. And how they are being accepted. So why not in this country? And in this country Kṛṣṇa consciousness is natural. It is not artificial. From the birth of a man, (he) is Kṛṣṇa conscious. Artificially he is being cut down, "Forget Kṛṣṇa." This nonsense dharma should be stopped. Take Kṛṣṇa, the Supreme Personality of Godhead. He is being accepted all over the world. Why not in India? Why you present competitors of Kṛṣṇa? Don't do this. Take this instruction of Bhagavad-gītā, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You will be successful. If you manufacture something, you will never be successful. I tell you. So anyone. The standard is there, the instruction is there, everything is there. Why should we try to manufacture something new? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharmasya tattvaṁ nihitaṁ guhayaṁ mahājano yena gataḥ sa panthāḥ. That is our process. Tarko 'pratiṣṭhanam. Simply by argument, you cannot reach the confidential part of dharma. Śrutayo vibhinnā. And if you study Vedas, that is also…, Sāma, Yajur, Ṛg, Atharva, you will be puzzled. So, nāsau munir yasya mataṁ na bhinnam. He is not a philosopher or a muni who cannot give a separate theory.

So these things are going on. Therefore how to know what is the purpose of dharma? That is stated that dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Just follow, try to, mahājana. Who can be better mahājana than Kṛṣṇa? Is there anybody in this world still now better than Kṛṣṇa, who can give good instruction, more beneficial than Kṛṣṇa? No. There is not. So take this principle, Bhagavad-gītā as it is, the instruction of Gītā, instruction of Kṛṣṇa, and try to follow. It will be successful not only in India, all over the world. That is my practical experience.

Thank you very much. (applause) [break] (end)

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Lecture

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Hong Kong, January 31, 1974

Prabhupāda: Next verse, go on.

Pradyumna: (reading Sanskrit to Bhagavad-gītā Chapter Seven, texts 2-5, devotees responding)

jñānaṁ te 'haṁ sa-vijñānam
idaṁ vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo ’nyaj
jñātavyam avaśiṣyate
[Bg. 7.2]
Prabhupāda: Go on.
Pradyumna: (reading)
manuṣyāṇāṁ sahareṣu
kaścit yatati siddhaye
yatatām api siddhānāṁ
kaścid māṁ vetti tattvataḥ
[Bg. 7.3]
Prabhupāda: Hm. Bhūmir āpo…
Pradyumna: (chanting)
bhūmir āpo ’nalo vayuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
[Bg. 7.4]
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtaṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]
Prabhupāda:
mayy āsakta-manaḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

The duty of human life is to understand God, Kṛṣṇa. In the Vedānta-sūtra, the first aphorism is athāto brahma jijñāsā. Athaḥ, ”therefore.” Because we have got this human form of body, so this is the time for inquiring about the Absolute Truth. In the other life, animal life, beast life, tree life, plant life… There are 8,400,000 different forms of life, and through evolutionary process we have passed through 8,000,000 forms of life or a few thousand more forms of life, because human beings, they are of 400,000 forms of life. Just like we have got experience over this planet there are different forms of life, different system of religion, different system of culture, even though all of them are of human form life, similarly, there are other forms of life-aquatics in the water; in the jungle, trees, plants, mountains; and then insects, reptiles, ants; then birds, flies. Jalajā nava-lakṣāni sthāvarā lakṣa-viṁśati. In the Viṣṇu Purāṇa the description is there what are the different forms of life. Jalajā nava-lakṣāni. In the water there are 900,000 forms of life. Who knows that? But in the Vedic śāstra everything perfectly calculated is given there. This is called Vedic knowledge. Vedic knowledge means perfect knowledge. There is no (indistinct) who can calculate how many forms of life are within the ocean. But from the Vedic literature you get just exact conclusion-900,000 species of life. The botanists, they cannot say how many forms of trees and plants are there. But in the Vedas you’ll find sthāvarā lakṣa-viṁśati-2,000,000’s forms of life, of trees and plants. Sthāvara. Sthāvara means the living entities which cannot move, stand in one place. This is a punishment, those who are too much dull. Means…, dull means cannot understand what is God. That is dullness. Otherwise for eating, sleeping, sex life and defense there is no need of university education. Nobody goes to the university to learn how to eat, how to sleep, how to enjoy sex life and how to defend. There is no education required, because these four kinds of bodily necessities of life are known even to the animals. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām. How to eat, the animal knows. Even the newborn child who has no education, no experience, he still… Even the cats and dogs, cubs, as soon as born, they find out the nipples of their mother and eat or suck. Even the eyes are blind at that time, but still he knows where is their food. Similarly, human child also knows.

So for eating, sleeping, mating and defending, there is no need of education. Education means athāto brahma jijñāsā. That is education. How to know the Supreme Absolute Truth-that is education. But the university, they are educating people how to eat, how to sleep. Eh? They are manufacturing so many eatables, different types of eatables, although God has given immense foodstuffs for human society. Just like these fruits, they are made for human beings. They are not eatables for the cats and dogs. They are meant for human beings. So eko bahūnāṁ yo vidadhāti kāmān. Kṛṣṇa, the Supreme Personality of Godhead, has supplied, He is supplying immense foodstuffs for all living entities. Tena tyaktena bhuñjīthā [Īśo mantra 1]. But there is allotment for the pig-the foodstuff is stool-and for the human being, the foodstuff-fruits, flowers, foodgrains, milk, sugar. So as God has allotted, you use that for your eating. Eating is required. Then your life is successful. Tena tyaktena bhuñjīthā. Do not try to imitate others. Do not try to imitate the hog and the pig to eat stool. That is not human bodies’ foodstuff. You eat your own foodstuff. Tena tyaktena bhuñjīthāḥ. This is life. Food is already there, but the difficulty is that we do not know that we should be satisfied with the foodstuff allotted to us by God. Īśāvāsya. The foodstuff belongs to Kṛṣṇa, God. You cannot manufacture in the factory this nice foodstuff-apple, orange, banana and others, so many hundreds and thousands. So therefore the only business of human form of life is to inquire about the Absolute Truth, the Supreme Lord, the Supreme Being. That should be our inquiry. That should be the subject matter of education. Not how to eat, how to sleep, how to mate. These things do not require education. Because the animals, they also know. So everyone knows what is his foodstuff, how to sleep. When there is…, you feel sleepy, he does not ask for ”Give me a good apartment, good bedstead.” You’ll lie down anywhere and enjoy sleeping. Similarly, how to enjoy sex life, nobody requires university education. So if we waste our time simply for being enlightened how to manufacture different types of foodstuff, how to take it on table and chair, nice dishes or plate, that is waste of time. If you utilize your time for inquiring about the Absolute Truth, that is perfection of human life. Not to waste your time in the animal propensities of life. That is not education, that is not human form of life.

So that education will be complete if you become Kṛṣṇa conscious. That is being taught in the Seventh Chapter by Kṛṣṇa Himself. What is that? Mayy āsakta-manaḥ pārtha: "You have to become always absorbed or attached on Me," on Kṛṣṇa. Mayy āsakta. Āsakta means attachment. We have got attachment for so many things. We have got attachment for our family, for our country, for our society, for our business, for our cats, for our dogs, so many things. But we have no attachment for Kṛṣṇa. That is lacking. Therefore life is imperfect. Śrama eva hi kevalam.

dharmaḥ svanusthitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

Everyone is performing his duty very nicely. That is…, Bhāgavata says, dharma-svanuṣṭhitaḥ puṁsām. Everyone has got his duty, either as a brāhmaṇa, as a kṣatriya, as a vaiśya, as a śūdra, as a brahmacārī, as a gṛhastha, vānaprastha, sannyāsī. This is Vedic eight divisions of social life, human life, varṇāśrama-dharma. Unless one comes to this institutional progress of life, varṇa and āśrama, they are animals. Human life begins from these eight divisions of occupational duties. A brāhmaṇa must execute his duty, a kṣatriya must execute his duty, vaiśya… They are all described in the Bhagavad-gītā, what are the duties of brāhmaṇas: satya śamaḥ damaḥ tapaḥ ārjavam jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. Kṣatriya-tejaḥ śauryaṁ yuddhe ca apalāyanam. Vaiśya-kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Śūdra-paricaryātmakaṁ karyam śūdra-karma svabhāva-jam. Everything is there. So if everyone discharges his duty properly, then his life becomes successful. So on the whole, everything is required. The brāhmaṇa, kṣatriya, vaiśya, śūdra-these are different divisions, but what for the divisions are meant for? The division is meant for understanding God, Kṛṣṇa. Ataḥ pumbhir dvija-śreṣṭha varṇāśrama-vibhāgaśaḥ. These instructions are given in the Śrīmad-Bhāgavatam, that everyone has got a particular type of duty as brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, like that. Ataḥ pumbhir dvija-śreṣṭha varṇāśrama-vibhāgaśaḥ. Division of varṇa and āśrama. And everyone has got his duty. So how the duty is perfected? How to know that? That is stated,

ataḥ pumbhir dvija-śreṣṭha
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhiṁ hari-toṣaṇam

Svanuṣṭhitasya dharmasya. You are acting your duty as a brāhmaṇa, kṣatriya, vaiśya, that's all right, śūdra, but you have to see whether Kṛṣṇa, or God, is satisfied by your duty. If you see that Kṛṣṇa is satisfied by your discharging of duties in a particular position, then you should know that your life is perfect. Otherwise, śrama eva hi kevalam [SB 1.2.8]. Simply undergoing unnecessary troubles.

So how you can understand whether Kṛṣṇa or God is satisfied by discharging your particular type of duty? That is Kṛṣṇa is explaining Himself: mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. You have to increase your attachment for Kṛṣṇa. Mayy āsakta. Āsakta means attachment. You should be attached to your business not for the business' sake but for the attachment of Kṛṣṇa. Kṛṣṇa is to be satisfied. Generally we do business for my satisfaction, for my family satisfaction, for government satisfaction, for income tax satisfaction and so many satisfaction. But when you try to satisfy Kṛṣṇa or increase your attachment for His satisfaction, then your business is perfect. Mayy āsakta-manaḥ pārtha, svanuṣṭhitasya dharmasya saṁsiddhi.. Everyone wants perfection; otherwise what is the use of jumping like cats and dogs? That is not meant for human being, unnecessarily jumping and dancing. You must dance for satisfaction of Kṛṣṇa. Then your life is… There is tendency for dancing, for chanting, for singing. They are holding ball dances, and musical instruments. The same thing we are propagating-chant and dance Hare Kṛṣṇa mantra. This is satisfaction. This is satisfaction. Our movement is not dry. We are simply asking people, "Chant, dance, eat nice foodstuffs, take prasādam and go home." It is not dry, because the same tendency is there. Everyone goes to the hotel, everyone goes to the nightclub, eats sumptuously and dances with musical instruments, enjoys the same thing-but in connection with Kṛṣṇa. You take prasādam, you chant, you dance and enjoy life, but in connection with Kṛṣṇa. Then it is successful. Your life is successful. That is Kṛṣṇa also saying, mayy āsakta-manaḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This is the yoga, this Kṛṣṇa consciousness movement-the topmost yoga. There are many yogis, you might have seen, for gymnastics of the body. That is not perfection of yoga. That is yoga, a kind of yoga, but there are different kinds of yoga systems, bhakti-yoga, jñāna-yoga, haṭha-yoga, dhyāna-yoga, rāja-yoga, so many. But Kṛṣṇa says,

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"That yogi's perfect who's always thinking of Me," mayy āsakta-manaḥ. This is being taught. "Always thinking." And Bhagavad-gītā, in another different place it is said, man-manā bhava mad-bhaktaḥ mad-yājī māṁ namaskuru mam evaiṣyasi. Asaṁśaya. The aim of life should be, especially of the human body, that try to understand Kṛṣṇa. And as far as possible… Kṛṣṇa cannot be understood fully because He is unlimited, and we have got limited knowledge. But still, as far as possible and as much as possible, if we try to understand Kṛṣṇa, janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. Kṛṣṇa advents Himself, comes on this planet. He executes so many duties, takes part in so many occupational functions as human being, but everything is full of instructions. Therefore Kṛṣṇa says, "Don't try to understand, even that is also good superficially, but in truth." Janma karma ca me divyam evaṁ yo vetti tattvataḥ. Tattvataḥ means "in truth, in fact." So if anyone… Janma karma ca me divyam [Bg. 4.9]. Divyam means His birth is not ordinary birth. If it had been ordinary birth, then why we are still performing the Janmāṣṭamī ceremony, Kṛṣṇa's birthday ceremony? Many big, big kings came and gone. Who is performing the birthday ceremony of that king? But we perform according to Vedic system the birthday ceremony of Lord Rāmacandra. Nowadays we have imitated so many other birthday ceremonies, but in the śāstra it is enjoined the birthday ceremony of the advent of God should be observed. The birthday ceremony of God is called jayantī. That is special constellation of the stars. But now the jayantī has been used for so many rascals and fools. This is not śāstric. So because Kṛṣṇa's janma and ordinary man's janma is not the same thing, therefore Kṛṣṇa says, janma karma ca me divyam [Bg. 4.9]. Divyam means transcendental, not material. Not material. It is spiritual or transcendental, divyam. Janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. Still you have to learn it in truth.

So if you learn this science, simply to understand why Kṛṣṇa advents, why Kṛṣṇa takes part in the Battlefield of Kurukṣetra or other activities just like a human being… Why? If you try to understand this fact… That can be known. They are all mentioned in the śāstra. The sādhus, they know; the guru, he knows. So if you want to be learned in the science you can become, because śāstra is there, guru is there, and sādhu is there. Sādhu-śāstra-guru-vākya. Then you will be able to understand what is Kṛṣṇa, why He advents, why His activities are transcendental. So if you try to understand these things, then what will be the result? Result will be tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. After giving up this body, no more material body. No more material body means no more death. The death takes place on account of this material body; otherwise the living entity, nityaḥ śāśvato 'yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Living entity is eternal; he does not die, he does not take birth. Na jāyate mriyate vā kadācit. Eternal. Then why he dies? That death is of this material body, not of the eternal soul. So although we are eternal, nityaḥ śāśvataḥ, still we have to accept different types of body. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. Dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. So this transmigration of the soul from one body to another is not very good business. Who wants to die? Nobody wants to die. But he has to die. He must die. There is no question of he likes or not likes. Nobody wants to take birth, again enter into the womb of mother. And nowadays it is very risky, because mother is killing the child: the ultimate end of Kali-yuga. The mother's shelter, a child feels very happy on the lap of mother, and that is the arrangement of nature. Mother should take care of the child. But in this age the people are so, I mean to say, contaminated that even mother is killing child. Just imagine what is the position of birth and death. Birth and death is not very good business. Therefore if you want to stop this birth and death then take to Kṛṣṇa consciousness, try to understand Kṛṣṇa.

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktva dehaṁ punar janma
naiti (mām eti so 'rjuna)
[Bg. 4.9]

Punar janma naiti. You can stop your birth and death. And if you stop your birth and death, then you stop your disease and old age. That eternity-you are eternal. You get your eternal life. Na hanyate hanyamāne śarīre [Bg. 2.20]. The eternal…, even if we get this material body, even though we change this material body, just like I was a baby, you were a baby, but that body is no longer existing. I am in different body, still I am existing. Therefore na hanyate hanyamāne śarīre [Bg. 2.20]. Although the body has changed, I am not changed. This is my position. Therefore perfection of life means to keep oneself in his original, constitutional position, not to change body. But that is possible. How it is possible? Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Everything is there. How it is possible?

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

If you want to go to the higher planetary systems by pious activities, you can go there, yānti deva-vratā devān. You can go to the planet where Lord Brahma lives or where Indra lives or Candra lives. The modern process, by taking a sputnik or jet, you can go to the moon planet. But that you can go. Whether you can go or not go, that is up to you. But you cannot stay there. That is not possible. If you want to stay there, then yānti deva-vratā devān. You have to prepare yourself by worshiping that particular deva or deity, demigod; then you will be admitted. Just like if you want to go to a foreign country you have to take the permission of the immigration department, visa, then you can go. If that law is there in this planet, why not for other planet? How you can go abruptly, by force? That is not possible. Yānti deva-vratā devān. You have to prepare yourself to go. You can go there. But after this life, if you are sufficiently prepared to enter that particular type of planet, you can go there. Similarly, you can go to the planet where Kṛṣṇa lives. Mad-yājino 'pi yānti mām [Bg. 9.25]. So what is the difference between going to the higher planetary systems, heavenly planet, and going to the planet where Kṛṣṇa lives? The difference is, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. If you go to the planet where Kṛṣṇa lives, then you haven't got to come back again. Otherwise, in other planets, in the heavenly planets, kṣīṇe puṇye punar martya-lokaṁ viśanti. You can live there, just like you can live in a foreign country so long your visa continues. Simply… Similarly, you can go to the higher, heavenly planets, but you can live there up to the point of visa, puṇya. By pious activities you can go to the higher planetary systems, but by impious activities you go to the lower planets. Adho gacchanti tāmasāḥ. Adho gacchanti tāmasāḥ, jaghanya-guṇa-vṛtti-sthā, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. So even if you go to Brahma-loka, Indra-loka-ā-brahma-bhuvanāl lokāḥ punar āvartinao 'rjuna [Bg. 8.16]-you have to come back again. But, yad gatvā na nivartante, tad dhāma paramaṁ mama [Bg. 15.6]. If you go to that planet, yad gatvā na nivartante, one does not require to come back again. "That is My real abode." Tad dhāma paramam. Every dhāma is Kṛṣṇa's, but that is the parama dhāma, supreme dhāma. Just like the king. The kingdom belongs to the king, but still he has got his special royal house, palace. Similarly, Kṛṣṇa is the proprietor of all planets, sarva-loka-maheśvaram [Bg. 5.29], but He still has got His own planet. That is called Gokula Vṛndāvana.

So this Kṛṣṇa consciousness movement is a movement to educate people how to go back to Godhead, Kṛṣṇa. So our request is that you take advantage of this movement. Don't be fully simply absorbed in the activities of animal life-eating, sleeping, mating, and defending. This is also required, but under regulation. Eating is not prohibited in Kṛṣṇa consciousness movement, but eating is regulated. Don't eat anything without Kṛṣṇa's prasādam. Oh, Kṛṣṇa prasādam, there are so many varieties nice foodstuff. Be satisfied taking Kṛṣṇa's prasādam so your eating problem will be solved and you will advance in Kṛṣṇa consciousness to go back to home, back to Godhead. So this Kṛṣṇa consciousness movement is very important movement for the human society, and this is not a Utopian thing. It is authorized. For every action of Kṛṣṇa consciousness movement there is support from Vedas, Vedic literature. Just like whenever we speak something we immediately give evidence from the Bhagavad-gītā. It is not that something, "In my opinion it is…" No. We have no opinion. We don't give our opinion. We present Bhagavad-gītā as it is, that's all. As Kṛṣṇa says, we say the same thing. We have no difficulty. Kṛṣṇa says, mattaḥ parataraṁ nānyat, kiñcid asti dhanañjaya [Bg. 7.7]. "There is no more superior truth than Kṛṣṇa," Kṛṣṇa says. We accept that. We preach that, that Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. If you are searching after God, that is your duty. Athāto brahma jijñāsā. That is your human life's business, to search out the truth, Absolute Truth. Then that is Kṛṣṇa, that is Kṛṣṇa. In the Vedānta-sūtra it is indirectly said, "The Absolute Truth is janmādy asya yataḥ [SB 1.1.1], from whom everything is generated." That is Absolute Truth. That answer is given in the Bhagavad-gītā, aham sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate: [Bg. 10.8] "I am the origin of everything." Aham ādir hi devānām [Bg 10.2]. Somebody may say the demigods like Lord Brahma, Siva, they are the beginning demigods. But Kṛṣṇa says, aham ādir hi devānām. "The all the demigods, but their beginning, they are also coming from Me." Sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate. These things are there. So we are teaching that. It is not difficult. We are not manufacturing anything by fertile brain. Everything is there in the Bhagavad-gītā. And we are presenting Bhagavad-gītā as it is, preaching the Bhagavad-gītā as it is. The Bhāgavata is also further explanation of Bhagavad-gītā, Vedānta-sūtra explanation.

So we have got immense literature. We have already published more than twenty books. If you want to understand the Absolute Truth by philosophy, by science, there are books. Otherwise, the easy method is chant Hare Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So God has given you the tongue, and it doesn't matter whether you are Indian or American or Englishman, German or African. Everyone can chant Hare Kṛṣṇa mantra. That is actually being done. In Africa they are chanting Hare Kṛṣṇa mantra. In Australia they are chanting Hare Kṛṣṇa mantra. In Europe they are chanting Hare Kṛṣṇa mantra. In Asia they are accustomed to chant Hare Kṛṣṇa mantra. The chanting of Hare Kṛṣṇa mantra is going on all over the world. Take advantage of it. Don't miss this opportunity, and make your life successful.

Thank you very much. Hare Kṛṣṇa. Any questions? Any questions?

Devotee: Does anyone have any questions? Feel free to ask if you do.

Prabhupāda: No questions? Everything understood? No difficulty in understanding? Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Try to clear if it is not understood. I have spoken nothing which is not understandable, but still, if you have not understood, you can put your question. Hm. All right, then chant Hare Kṛṣṇa. If you have any question, you can ask.

Indian man: Five thousand years (indistinct). How many more years will Kali-yuga will stand?

Prabhupāda: Four hundred and twenty-seven thousands of years. The complete age of Kali-yuga is 432,000's years. Out of that, the Kali-yuga has begun from the date of Battle of Kurukṣetra, historical. So we have passed 5,000 years from the date of Battle of Kurukṣetra. Therefore 432,000's of years minus 5,000's of years, the remaining age-427,000's of years. This is practically the beginning of Kali-yuga. Now the more the age of Kali-yuga will increase, the sufferings of Kali-yuga will also increase. At the end of Kali-yuga there will be no food supply. There will be no more food grains, no more fruits, no more milk, no more sugar. These things are stated. And everyone will be obliged to take meat and roots. Gradually the condition of the people will be so dull that they'll not be able to understand what is God. At the present, even in the beginning, even 5,000 years have passed, people cannot understand actually what is God. A vague idea. They do not know actually what is the nature of God. So gradually it will be forgotten. But still, because still people have got some sense, therefore this preaching work is going on. At the end they will be all nonsense, just like animals. Therefore there will be another incarnation, Kalki, at the end of Kali-yuga. He'll simply kill the whole population.

mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare

Mleccha. Mleccha means misbehaved. As we say-mleccha, yavana. One who does not follow the Vedic principles, they are called mleccha. And those who are meat-eaters, they are called yavana, mleccha, yavana. This is the meaning of mleccha, yavana. It is not a particular class of men. Anyone who eats meat, he's a yavana, and anyone who does not live to the standard of Vedic understanding, he is a mleccha. So everyone will become mleccha. So mleccha-nivaha-nidhane kalayasi karavālam. The Lord will become very much vicious. Asi karavālam. Just like dhūmaketuh, comet. Dhūmaketum iva kim api karālam nidhane. Mleccha-nidhane. That will be the only remedy-to kill all the mlecchas. The avatāra, Kalki avatāra will come. Keśava dhṛta buddha śarīra, ah, keśava dhṛta kalki śarīra. Buddha śarīra is also, keśava dhṛta buddha śarīra, to give protection to the poor animals. Lord Buddha appeared to stop animal-killing. Sadaya-hṛdaya-darśita-paśu-ghātam, nindasi yajña-vidher ahaha śruti-jātaṁ. Lord Buddha, he declined to accept Vedic authority. Why? Because in the Vedas also there is sanction sometimes in yajña, animal sacrifice. But he wanted to stop animal sacrifice, animal-killing. Therefore he denied the authority of Vedas. Because people will give evidence that "You are preaching no animal-killing, but in the Vedas sometimes in sacrifice the animals are sacrificed. How you can stop this?" Therefore Lord Buddha had to deny the authority of Vedas. That is described, nindasi yajña-vidher. The animal-killing is described in the Vedas, in the yajña-vidher, not in the slaughterhouse. In the Yajña-vidher. That also was decried. Nindasi yajña-vidher ahaha śruti-jātam. Because according to Vedic civilization, śruti, Veda, is the evidence. Therefore if Lord Buddha accepts the authority of Vedas, he cannot say, "Stop animal-killing." Then he said, "No. I do not follow Vedic principles." Therefore he is called nāstika. Anyone who defies the authority of Vedas, he is called nāstika. Sri Caitanya Mahāprabhu therefore says, veda nā māniyā bauddha haya ta' nāstika. On account of denying the authority of Vedas, the Buddhas became nāstika. Vedāśraya nāstikya-vāda bauddhake adhika. And those who are lip-sympathy vedī-"I am following Vedic principles" and doing all nonsense-they are lower than these nāstika. Lower than the nāstika. Veda nā māniyā bauddha haya ta' nāstika. So Lord Buddha appeared to stop animal-killing, ahiṁsā. He did not say anything more. His only mission was, "Let these rascals first of all stop this animal-killing, they'll understand further about spiritual advancement." Those who are animal killer, they cannot understand anything about spiritual advancement. That is not possible. Therefore this thing must be stopped first. That is Buddha philosophy. But in spite of that… (end)

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Pandal Speech and Question Session

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Delhi, November 10, 1973

Prabhupāda: Mr. High Commissioner and Ladies and Gentlemen, I thank you very much for your coming here, taking so much trouble, to participate in this Kṛṣṇa consciousness movement. And I shall simply try to draw your attention about the importance of this movement. Importance of this movement is this, that we do not know what is the aim of life. The modern civilization, all over the world, especially in the Western world-nobody knows what is the actual problem and what is the aim of life. That is explained in the Bhagavad-gītā. The Bhagavad-gītā says, "The real problem is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9], that birth, death, old age and disease, these are the problems." If you take birth, then you will have to die. Anyone who takes birth, he must have to die. And so long, between birth and death, there is old age and disease. Actually, these are the problems. So far we are concerned, living entities, every one of us, that is described in the Bhagavad-gītā. Na jāyate na mriyate vā kadācit: "The living entity is never born, never dies." Nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre: [Bg. 2.20] "The living entity is eternal, ever-existing and very old, and," na hanyate hanyamāne śarīre, "it does not die after the annihilation of this body." But the modern civilization, they are thinking that "This body we have got somehow or other, a lump of matter, and so long we have got this body, let us enjoy life, sense gratification." This is atheistic theory.

In our country there were atheists also. Just like Cārvāka Muni. According to his philosophy, he says, ṛṇaṁ kṛtvā ghṛtaṁ pibet. Because in our country, India, life is enjoyable when we get to eat too much ghee. You see, pakhika anna (?). That is enjoyment. Just like in Western countries, if they can eat, they can drink more, that is life's enjoyment. In our country, of course. So ṛṇaṁ kṛtvā ghṛtaṁ pibet. If somebody says that "I have no money," so Cārvāka Muni says that "You take loan from your friend and purchase ghee and enjoy life." Ṛṇaṁ kṛtvā ghṛtaṁ pibet yāvaj jīvet sukhaṁ jīvet. "So long you will live, live happily. Why… Make beg, borrow, steal and live happily." "No. I shall be responsible. I shall have to pay next life." Cārvāka Muni says, "No, no. Don't bother about next life." Bhasmī-bhūtasya dehasya kuto punar āgamano bhavet: "Your body will be burned in the crematorium. That finished. That's all." This foolishness is there, that this life… We do not know that this human form of life we have got by the evolutionary process, going through so many lives. Just like in our present life we can understand that I have come to this body, old body, through child's body, boy's body, youth's body, in this way. That is explained in the Bhagavad-gītā. It is not manufactured.

dehino 'smin yathā dehe
kaumāra yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

You have to accept this, dehāntara-prāpti, from one body to another. Where is my childhood body? That is gone. Where is my boyhood body? That is gone. Where is my youthhood body? That is gone. Not only for me, for everyone. There is past, present and future. Similarly, when this body will be gone, I will get another body. Where is the difficulty to understand? Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. Dhīra. Because we are not sober… There are two classes of men: dhīra and adhīra. Dhīra means sober, thinking, thoughtful, and adhīra means restless. So with restless brain, it is difficult, but if you have got sober brain, then there is no difficulty to understand that "I am eternal. I was in the child's body, I was in the baby's body, I was in the boy's body, I was in a young man's body. Now I have got a different body. I am living asmin dehe." Dehino 'smin yathā dehe [Bg. 2.13]. It is very easy to understand, but Kṛṣṇa says, dhīras tatra na muhyati: "Those who are sober, they can understand."

So people cannot understand. That means the modern civilization is not sober. It is just like cats and dogs. You cannot make a cat and dog sober to understand the philosophy of life. They have degraded so much. That is described in the śāstra. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Ātma-buddhiḥ, thinking "I am this body." "I am American," "I am Indian," "I am brāhmaṇa," "I am black," "I am white," "I am fat," "I am thin," "I am this." No, no. You are not this body at all. That is knowledge. That is knowledge. Knowledge begins when you understand that you are not this body. That is the beginning of knowledge. Otherwise, "I am this body," this knowledge is there in the cats and dogs also. The dog also jumping, because he is thinking, "I am very nice dog," or "Nice cat." So śāstra therefore says, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. This body is a bag of three elements-kapha, pitta, vāyu-according to Ayurveda system. This physiological condition, anatomical condition of this body, is made of kapha, pitta, vāyu. So it is a bag of kapha, pitta, vāyu, or flesh, bones, blood, urine, stool, and mucus. If you dissect this body, you will find. Do you mean to say combination of these things can make a life, so nice brain? If you are so competent, then take these ingredients, bones, flesh. They are easily available in the slaughterhouse. Make a good brain. But that is not possible. They simply speak, but it is not possible. Therefore this body is not the… Moving spirit soul, that is different. Therefore śāstra says, yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ. And as soon as you take this body, that "I am this body," then, in bodily relation… Because a woman has got bodily relation, "She is my wife," and the children born out of the womb of that woman, "That is my children…" Sva-dhīḥ kalatrādiṣu. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ [SB 10.84.13]. Bhauma means the land where we live or where this body is produced. That is worshipable. That is called nationalism. Bhauma ijya-dhīḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile na karhicit. And tīrtha, holy place… Just like people go to Vṛndāvana, Hardwar. Salile. They take birth in the Ganges and the Yamunā, and they think that "Now we have finished our tīrtha." No. Tīrtha is not that. Tīrtha means we have to find out sober person to take instruction from him. So people who are not interested to the sober man and lives like this, that "I am this body, and the bodily production or relation, they are my own men, and if I go to holy place, take bath and then come back…" No. Śāstra says, "No." Yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhijñeṣu. You must approach abhijñaḥ person. That is the meaning of pilgrimage. As the Vedas says, tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. You must find out a sober man or guru so that he can instruct you, he can deliver you from ignorance of life.

So you'll find in this Bhagavad-gītā, when there was talks going on between Arjuna and Kṛṣṇa, friendly talks… Arjuna was speaking, "Let them enjoy this kingdom. I don't want to fight with my own men." That was his decision. Kṛṣṇa said, "No, no. This is not your duty. You are a kṣatriya. Now you are in the battlefield. You must fight." In this way, ordinary topics were going on. But when Arjuna saw it very difficult to understand, "Whether I shall fight or not fight?" he accepted Kṛṣṇa as guru. Because he thought that "Friendly talks will not make solution. Let me accept Kṛṣṇa as my…" Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Prapannam: "I surrender unto You. You are my guru. Now You are not my friend; You are my guru." Because a disciple cannot disobey the guru. A friend can disobey. Kṛṣṇa is asking to fight. As a friend, he was disobeying. But if a guru says that "You must fight," then you cannot disobey. Therefore he accepted, śiṣyas te 'haṁ śādhi māṁ prapannam.

So actually we are all in the ignorance. The same formula:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma idya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go-kharaḥ. Go means cow and khara means ass. This is the verdict of the śāstra, that "If anyone is in the bodily concept of life, he is not better than the animals go and khara, ass and cow." So this ignorance, when this ignorance prevails, that is called dharmasya glānir bhavati bhārata. Kṛṣṇa said, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. When people are become like cats and dogs, the bodily concept of life, and working whole day and night without any spiritual understanding, without the aim of life… So this human life is not meant for that purpose. This is the mistake. It is not that the dogs and cats are eating in a different way. Now we eat in a nice table, in nice plate, and very nicely dressed, and you are eating… But eating process is there. Either you nicely eat or wrongly eat, but you have to fulfill your bell(y) and satisfy your hunger. That is not advancement of civilization. To eat nicely, to sleep nicely, to defend nicely and to have sexual life nicely, that is not advancement of civilization. Āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhiḥ narāṇām. Sexual intercourse with beautiful woman and sexual intercourse with the female dog, the pleasure is the same. That is not advancement of civilization. Advancement of civilization is ātma-tattvam. Ātma-tattva. That is explained in the Śrīmad-Bhāgavatam. Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. Śrotavyādīni rājendra [SB 2.1.2]. Mahārāja Parīkṣit asked Śukadeva Gosvāmī, "Now I am going to die. What is my duty? What I shall hear from?" So at that time Śukadeva Gosvāmī said, "My dear King," śrotavyādīni, nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2], that "Those who are gṛhamedhī…" Gṛhamedhī means has made the home, country, society, family as the only means of advancement. They are called gṛhamedhī. But there is another word, what is called gṛhastha āśrama. Āśrama. Brahmacārī āśrama, gṛhastha āśrama, vānaprastha āśrama, sannyāsa āśrama. Āśrama. As soon as… Any common man can understand. As soon as we say āśrama, there is some spiritual idea. Āśrama. Here is a āśrama. So gṛhastha āśrama is different, and gṛhamedhī is different. Gṛha-medhī means one who does not know what is the ultimate goal of life and living like… Cats and dogs also, they live with their children, wife. They also find out food. They also try to defend, protect. Simply with these ideas, if we live, that is called gṛhamedhī. Apaśyatām ātma-tattvam [SB 2.1.2].

Therefore our Vedānta-sūtra is there to give enlightenment. As our student Śrīman Pradyumna dāsa Adhikārī said, athāto brahma jijñāsā, this life is not meant for wasting time like cats and dog. Because after all, we have to give up this life. But before giving up this life, we must gain something. That is described in the Upaniṣad. Etad viditvā yaḥ prayāti sa brāhmaṇaḥ. We'll have to die like cats and dogs, but we have got the chance to understand what is the value of life. The cats and dogs have no chance. So simply if we waste our time like cats and dogs and do not know what is the aim of life-sa kṛpaṇa. Etad viditvā yaḥ prayāti, aviditvā yaḥ prayāti sa kṛpaṇaḥ. There are two things: brāhmaṇa and kṛpaṇa. Kṛpaṇa means miser. A person who got this valuable body… Just like if you get millions of dollars, if you do not utilize it, if you simply see in the treasury that you have got so much money, then you are kṛpaṇa. It is practical. But if you utilize that money and instead of one crore you make ten crores, then you are called intelligent. Similarly, if we think that "I have got this human form of life, better standard of eating, sleeping and mating," then you remain kṛpaṇa. You could not utilize it. But if you know in this life, which is possible, "What is the value of this life? What is Brahman? What I am? What is my connection with Brahman? Why I have come here? Where I shall go again? Why I am put into the miserable condition of life? I do not wish to die. Why death is enforced upon me?" this is called brahma-jijñāsā, inquiry, "Why?" Therefore there is a Kena Upaniṣad, "Why?" Unless this "why" inquiry comes in the human body, then he is failure. Parābhavas tāvad abodha-jātaḥ yāvan na jijñāsata ātma-tattvam. Whatever we are doing, we are being defeated, because we are doing everything in ignorance. "I am this body." "This is my country." "This is my kinsmen." And in this way I die like cats and dogs.

So Kṛṣṇa says,

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya…
[Bg. 4.7]

Adharmasya. What is that dharma? Kṛṣṇa says,

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
yuge yuge sambhavāmi
[Bg. 4.8]

So what is that dharma? Dharma, it is said, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma, the simple description of dharma is "the codes which are given by God." It doesn't matter whether you are Hindu, Muslim or Christian or any. Everyone, any civilized man has got some religion. Because dharmeṇa hīna paśubhiḥ samānāḥ. If you haven't got no religion… It doesn't matter whether Hindu religion, Muslim religion. You must have some religion. Religion means to understand God. That is religion. Religion does not mean I manufacture something. No. You cannot manufacture religion. Religion means… Just like you cannot manufacture laws. Law is given by the state, by the government. Similarly, religion means the codes, the orders given by God. Therefore you must know what is God, what is His order and how to carry out it. Then you will be success…, your life is successful. Otherwise, just like the cats and dogs, they do not know how to carry out the laws of the state… Of course, they are excused. The "Keep to the right," "Keep to the left," the cats and dogs, they can violate. Law is not meant for the cats and dogs. Law is meant for the human being. Therefore the cats and dogs, if they violate the codes of God, the law of God, they can be excused because they are animals. But a human being, he has got the developed consciousness. If he does not utilize this body for understanding "What is God? What I am? What is my relationship with God? How to act? Wherefrom I have come? Where to go…" There are so many questions. That is called brahma-jijñāsā. Athāto brahma jijñāsā. This life is meant for brahma-jijñāsā.

Now, where to jijñāsā? That is called Vedic injunction. Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Tad-vijñānārtham. In order to understand that transcendental science, one must have to go to the bona fide guru. And who is guru? Guru is the Supreme Personality of Godhead, Kṛṣṇa. And anyone who represents that Supreme Personality of Godhead, he is guru. Guru means representative of God. Therefore according to Vedic śāstra, guru is worshiped like God. This is… Just like my disciples, they have given this seat and…, almost equally with God's seat. That is the injunction. Yasya prasādād bhagavat-prasādaḥ **. Guru should be worshiped as God, but guru will never claim that he is God. That is not guru. Guru will always claim that he is servant of God. Because the śiṣyas worship him as… Śiṣya… Guru does not say that "You simply worship me." He directs that "You worship God." But because one gets God's connection through guru, therefore guru is worshiped as God. Just like in our country there was viceroy. He was given the same respect as the king because he is representative of…, the royal representative. Similarly, śāstra says,

sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

This is the offering obeisance to guru. Guru is described as respectable as the Supreme Personality of God. Ācāryaṁ māṁ vijānīyāt [SB 11.17.27]. The Supreme Personality of Godhead says that "Ācārya should be accepted as I am. And in the Bhagavad-gītā it is said, ācāryopāsanam. Ācāryopāsanam. So therefore we have to receive the knowledge in the disciplic succession of ācārya. That is also described in the Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣayaḥ. This knowledge, they were understood by the rājarṣi. Rājarṣi means king; at the same time, saintly person. Not the king and robber, dasyu-dharma, imply exacting taxes, "Come on, give me tax, and you go to hell." That is not king. That is not government. It is government's duty to make… The government should be Kṛṣṇa conscious, and it is government's duty to see that everyone is Kṛṣṇa conscious or God conscious-you say "Kṛṣṇa" or "God"; it doesn't matter. If you think that "Let the people go to hell. It doesn't matter. Bring taxes and let us enjoy, and you go to hell…" It is very horrible condition.

So everywhere this is going on; therefore there is necessity of awakening this God consciousness of the people. It is not a childish thing or sentimental fanaticism. It is real science. Because this human life is meant for understanding "What I am," ahaṁ brahmāsmi. "I am not this body; I am spirit soul." Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. If you can educate people to become brahma-bhūta [SB 4.30.20], then prasannātmā, he becomes happy, jolly. Just like these American boys, American girls, they were many, many times in better condition of life. Now they are wandering with me. What can I give them? I cannot give them nice food. I cannot give them nice shelter. Neither I have money. They are coming. They are all rich men's sons, but they are after me. Why? Brahma-bhūtaḥ prasannātmā. They have got something. They are feeling obliged that "Bhaktivedanta Swami has given us something." That is… Therefore they are after me. So this is the Brahmā cond…, brahma-bhūta ātmā. Brahma-bhūtaḥ prasannātmā. That is the sign. "I have become Brahman. I have become Nārāyaṇa." No. If you are prasanna, if you are always joyful, then it is to be understood that you have realized Brahman. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. There is no śocana. Here in the material world I have got something. If I lose it, I cry, "I have lost, I have lost, I have lost." And if I do not possess, then kāṅkṣati, "I must get it. I must." These two businesses are going on. But when you become brahma-bhūtaḥ prasannātmā, these two things will go away. Na kāṅkṣati na śocati.

And samaḥ sarveṣu bhūteṣu. Samaḥ sarveṣu bhūteṣu: equally seeing all living entities. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Brahma-bhūta means he is learned scholar, ahaṁ brahmāsmi, self-realized; therefore he has no such distinction that "Give protection to the human being and send the poor animals to the slaughterhouse. Equality." What equality? What the poor animals have done that you are sending them to the slaughterhouse? Is that civilization, this rubbish civilization, maintaining hundreds and thousands of slaughterhouse? So simply speaking "love," "fraternity…" Where is your fraternity? Where is your love? This cannot be possible. This may be big talks only-but to be understood by the nonsense. Unless you become brahma-bhūta [SB 4.30.20], self-realized, Kṛṣṇa conscious, God conscious, these things are only stories. It is not possible. This is the description in the Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Then he becomes a devotee. To become devotee is not so easy thing. Not so easy thing. People think that devotion is a sentiment. No. It is not sentiment. It is a great science. It is a great science to become fully satisfied. Fully satisfied. And Kṛṣṇa says,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

[Bg. 5.29]

This is the process of śānti. Bhoktāraṁ. Kṛṣṇa is the enjoyer. We are after worshiping Kṛṣṇa. That is our business. Wherever we go, we install this Kṛṣṇa Deity and we work for Kṛṣṇa, we print books for Kṛṣṇa, we distribute books for Kṛṣṇa, we beg everyone to become Kṛṣṇa's bhakta. Therefore it is Kṛṣṇa consciousness. We have no other business than Kṛṣṇa. As Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We are doing that. We have no other business. Simply Kṛṣṇa. Why? Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He is the Supreme Personality of Godhead. Kṛṣṇa says in the Bhagavata, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "I am the Supreme."

ahaṁ sarvasya prabhava
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Only the learned scholars can worship Kṛṣṇa. Only the learned scholar, self-realized soul, can understand Bhagavad-gītā. Not by the politicians and the so-called scholar. No. It is not possible.

Therefore Kṛṣṇa consciousness movement is very important movement. We appeal to the sober class, dhīra, not the adhīra. We also accepting dhīra and adhīra by the mercy of Śrī Caitanya Mahāprabhu, by the mercy of the Gosvāmīs. Dhīradhīra. Dhīra and adhīra. Just like these boys and girls, they were adhīra. Now they are dhīra. Adhīra. Adhīra means without any responsibility, doing all nonsense. Actually they are rich nation's sons and daughters. They are doing ev..., but now they have become dhīra. "No illicit sex, no meat-eating, no intoxication, no gambling. Yes, sir." This is dhīra. You are already intoxicated. You are already illusioned in this material world. If you still go on drinking, where is the possibility of knowledge? You must have sober brain to understand. So this is going on. Therefore my appeal to all the sober men: to understand this Kṛṣṇa consciousness movement and join it for the benefit of his personal self, for the benefit of his country, for the benefit of the whole human society.

Thank you very much. Hare Kṛṣṇa. [break]

Prabhupāda: Lord Caitanya is Kṛṣṇa. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But people did not take it very seriously. Therefore Kṛṣṇa came as a devotee in the form of Caitanya Mahāprabhu to teach people how to surrender to Kṛṣṇa. This is the... Kṛṣṇa, Lord Caitanya is also Kṛṣṇa. Kṛṣṇa as the Supreme Person, He demanded that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, but people did not take it very seriously. Therefore He again came, how to surrender to Kṛṣṇa. Just like some servant is massaging your legs, but you do not like it. You sometimes take his leg, "You do like this, do like this, do like this." So that master has not become servant, but he's teaching how to massage. Similarly, Caitanya Mahāprabhu is Kṛṣṇa Himself, but He is teaching rascals like us how to surrender to Kṛṣṇa. This is the difference.

British man: No. What I'm trying to ask is that if the Vedic scriptures were written about five thousand years ago...

Prabhupāda: Yes.

British man: ...then how is it just only five hundred years ago somebody came to impart what was written five thousand years ago?

Prabhupāda: Yes. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. As soon as it becomes too much deteriorated, then Kṛṣṇa comes Himself or sends His representative to revive Kṛṣṇa consciousness. It may be five thousand years or five lakhs of years or five days. That doesn't matter. Yadā yadā hi dharmasya. Whenever there is discrepancy. It doesn't matter. It does not depend on the historical dates. When there is necessity. When there is necessity. Yadā yadā hi dharmasya glānir bhavati bhārata. At that time. So although Kṛṣṇa consciousness was introduced five thousand years ago by Kṛṣṇa Himself, but it deteriorated. (end)

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Lecture

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Vṛndāvana, March 14, 1974

Prabhupāda: So we are all very fortunate that different nations, from different parts of the world, are now combined together in Kṛṣṇa consciousness. Some of you, you have come from Europe: England, France, Germany, Holland, Rome. Similarly, you have come from America: New York, Chicago, Los Angeles, San Francisco; Canada: Toronto, Ottawa, Vancouver; Africa: Nairobi, South Africa. So it is very good example that you have come from different parts of the world to join in the Saṅkīrtana movement. That is Śrī Caitanya Mahāprabhu's mission. Śrī Caitanya Mahāprabhu predicted,

pṛthivīte āche yata nagāradi grāma
sarvatra pracāra haibe mora nāma

He said that all over the world, as many towns and villages are there, the name of Śrī Caitanya Mahāprabhu will be known. So His prediction was never to be foiled. So by His grace it is now becoming fulfilled. This is the real platform of United Nations. They are trying for United Nations, working for the last thirty years, but they have not been successful, neither they will ever be successful. That is our prediction. Yes. They'll never be successful. Because you cannot be united on the material platform. That is not possible. Because on the material platform... Material platform means on the bodily concept of life: "I am this body." "I am Indian," "I am American," "I am Christian," "I am Hindu," "I am brāhmaṇa," "I am śūdra." All... So many, "I am." All designation. So on the platform of designation there is not possibility of unity. That is not possible. Unity's possible on the spiritual platform. Those who are under the concept of this body, "I am this body," they have been described in the śāstra as go-kharaḥ. Go means cows, and kharaḥ means ass. Sa eva go-kharaḥ.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

[SB 10.84.13]

Go means cows, and kharaḥ means ass.

So this Vṛndāvana tīrtha, if somebody comes here with the bodily concept of life, he does not derive any benefit. Yat-tīrtha-buddhiḥ salile. Salila means water. Just like generally people come here, take their bathing in the Yamunā River, and they think, "Now my business is finished. I came to Vṛndāvana. Now I have taken my bath in the Yamunā River and purchased some things from here. Now let me go home. I have finished my tīrtha." But śāstra says, "No. That is not tīrtha." Janeṣv abhijñeṣu. If you want to purify yourself, then in the tīrtha you must find out abhijña. Abhijña means one who knows. One who knows. What that knowing? One who knows Kṛṣṇa. That is Caitanya Mahāprabhu's mission. Yei kṛṣṇa-tattva-vettā, sei guru haya [Cc. Madhya 8.128]. One who must know who is Kṛṣṇa. This morning I met one gentleman. So in his house I saw that "Prabhu." So I asked him, "Who is that prabhu?" So he says, "He has no name." Just see the fun. He's living in Vṛndāvana. He does not know the name of prabhu. Just see his position. Prabhu is Kṛṣṇa. Prabhu means īśvara. Īśvara means controller. A prabhu means proprietor. So Kṛṣṇa says in the Bhagavad-gītā,

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]
mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
[Bg. 7.7]

Aham ādir hi devānām [Bg 10.2]. These words are there. And he's living in Vṛndāvana; he does not know who is his prabhu. This thing is going on. (aside:) You can go behind him. Yes. This man is… You are dozing. Hm.

So, so long one will remain in the bodily concept of life, he cannot understand prabhu, or Kṛṣṇa. That is not possible. So to understand this prabhu it requires many, many births. That is also said in the Bhagavad-gītā. Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Because foolish persons cannot understand prabhu. Another place Kṛṣṇa says,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ-bhāvam āśritāḥ
[Bg. 7.15]

So this… We, our, this Kṛṣṇa consciousness movement is to understand the prabhu, who is prabhu, who is the master, who is the Supreme Absolute. This is Kṛṣṇa consciousness movement: to understand the supreme prabhu, or master, or controller, and surrender unto Him. This is the process, simple process. That prabhu you can under…, cannot understand by mental speculation. That is not possible. Nāyam ātmā pravacanena labhyo na bahunā śrutena. There are many Vedantists, many scholars in Vedic literature, but they do not know who is his prabhu. They will say, "prabhu," but I ask him, "Who is your prabhu?" That they cannot say. Or they will not utter the name of the prabhu. Caitanya Mahāprabhu said that māyāvādī haya kṛṣṇe aparādhī. They will charge, they will call, "Brahmā," "Caitanya," "Paramātmā," "Prabhu," but he will never utter the name of Kṛṣṇa. This is their disease. This is called Māyāvāda disease. Therefore, because people are so poor in knowledge, alpa-medhasaḥ, brain substance is very little, they cannot understand Kṛṣṇa. Therefore Kṛṣṇa Himself appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu.

That was detected by Śrīla Rūpa Gosvāmī:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

"My Lord, You are the most munificent incarnation, because people cannot understand even Kṛṣṇa, but You are distributing freely the love of Kṛṣṇa, the highest perfection of life, love of Kṛṣṇa." One may know Kṛṣṇa, but it is very difficult to know the love of Kṛṣṇa. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau sadā. Rūpa Gosvāmī… About the Gosvāmīs… They knew what is Kṛṣṇa, what is love of Kṛṣṇa. They wrote many books-Vidagdha-mādhava, Lalita-mādhava, Bhakti-rasāmṛta-sindhu. Actually… Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. So actually to understand Kṛṣṇa, one has to follow the footprints of the six Gosvāmīs:

śrī-rūpa sanātana bhaṭṭa-raghunātha,
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha
ei chaya gosāñi yāra tāra mui dāsa
tāṅ sabāra pada-reṇu mora pañca-grāsa

You have to accept the six Gosvāmīs of Vṛndāvana, who came here, who discovered Vṛndāvana. This Vṛndāvana is the discovery of the Gauḍīya Vaiṣṇavas. Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, they were first deputed by Caitanya Mahāprabhu. Otherwise, it was a big field only. Caitanya Mahāprabhu discovered the Rādhā-kuṇḍa. In this way, the Gosvāmīs were deputed, and Śrīla Sanātana Gosvāmī first of all established this Madana-mohana temple, then Govindajī. In this way all the city of Vṛndāvana… It is transcendental city, but it was begun by the inspiration, by the order of Śrī Caitanya Mahāprabhu because He appeared to distribute Kṛṣṇa-prema. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. That is the highest perfection of life. Premā pum-artho mahān. Śrī Caitanya Mahāprabhu's mission is premā pum-artho mahān, to achieve love of Godhead. That is the verdict of all śāstras.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yenātmā samprasīdati
[SB 1.2.6]

If you want really peace, then you develop your dormant love of God, Kṛṣṇa. Then you'll be happy. Otherwise you'll never be happy. Because we want to love somebody. That is natural. So we have placed our loving propensity in so many things, even to cats and dogs, but that will not satisfy us, because that is sense gratification. That is not real love. Real love is to love Kṛṣṇa, love of Kṛṣṇa. So this is the highest philosophy of life, highest perfection of life, how to learn to love Kṛṣṇa. The Vṛndāvana means simply loving Kṛṣṇa. The cowherds boy, the gopīs, the Nanda Mahārāja, Yaśodāmayī, Rādhārāṇī-the only focus is to love Kṛṣṇa. That's all. This is Vṛndāvana. Vṛndāvana does not mean a city or town or this or that. Vṛndāvana means where everyone is in love, in intense love with Kṛṣṇa. So you have come to Vṛndāvana. Try to learn how to love, intensified love, Kṛṣṇa. That is perfection of life. And that is Caitanya Mahāprabhu's contribution. Kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53].

So although we have got love propensity… Everyone loves somebody. But we are being frustrated, because that is not real love. Real love is to love Kṛṣṇa. You may execute your duties very nicely, but if you do not learn how to love Kṛṣṇa, this all discharging of your duties is simply working or laboring for nothing. Śrama eva hi kevalam.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed ratiṁ yadi
śrama eva hi kevalam
[SB 1.2.8]

Śrama eva hi. So why this love is not invoked or awakened in us? Because we are covered by this material energy, and we have become conditioned by the material energy. Therefore, to purify ourself we require certain process. That process is called varṇāśrama. Varṇāśrama. Varṇa means four divisions of the society: brāhmaṇa, kṣatriya, vaiśya, śūdra. And this varṇāśrama is created by Kṛṣṇa so that one day one may become devotee of Kṛṣṇa. The whole project is, Vedic project is, Vedic civilization… Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedic civilization means that to understand Kṛṣṇa. That is Vedic civilization. Vedānta-vid vedānta-kṛd cāham. So the Vedantist means to understand Kṛṣṇa. Veda means knowledge, and anta means the last. That Kṛṣṇa explains, Vedānta explains. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. This is Vedānta. One who understands Kṛṣṇa, he is Vedāntist. Not the Pukkar(?). No. The so-called Vedāntists, they want to get out of Kṛṣṇa. They'll never accept Kṛṣṇa as the Supreme. That is not Vedāntist. Real Vedāntist is here: bahūnāṁ janmanām ante. Jñānavān means one who has actually knowledge. Jñānavān. So real knowledge is to understand Kṛṣṇa. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. This is knowledge.

So those who are followers of Śrī Caitanya Mahāprabhu, by the grace of Śrī Caitanya Mahāprabhu… Because He has come to distribute love of Godhead, immediately.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

And this is verdict of the Śrīmad-Bhāgavatam: kalau doṣa-nidhe rājann asty eko mahān guṇaḥ. This Kali-yuga is a ocean of fault, simply faulty. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. In this Kali-yuga people are…, duration of life is very short; and still, they are slow, mandāḥ, all bad; sumanda-matayo, and they have their different concoctions of ideology and philosophy, sumanda-matayo; manda-bhāgyā, very unfortunate; and upadrutāḥ, always disturbed. This is the position of this age. Therefore this Kali-yuga is full of faulty atmosphere. Kalau doṣa-nidhe rājann. Doṣa-nidhe: ocean of faults. But there is one opportunity. What is that opportunity? The opportunity is Śrī Kṛṣṇa Caitanya, who is teaching Kṛṣṇa consciousness. He is Kṛṣṇa Himself. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Distributing kṛṣṇa-prema. So in this Kali-yuga, although it is very faulty, people are very, very degraded, less than animals, still there is a great opportunity. And this opportunity is kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. Simply by chanting this Hare Kṛṣṇa mantra. Kīrtanād eva kṛṣṇasya. You don't require to read Vedānta philosophy or this philosophy. Caitanya Mahāprabhu presented Himself: guru more mūrkha dekhi kahile vedānta nāhi adhikārā [Cc. Ādi 7.71]. He presented to Prakāśānanda Sarasvatī that His spiritual master saw Him a great fool. Therefore he said to Him that "You have no, I mean to say, access to understand Vedānta philosophy. Chant Hare Kṛṣṇa. That's all." This is the position. Śrī Caitanya Mahāprabhu said, "He, he taught Me one śloka." What is that? Harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva… [Cc. Ādi 17.21].(devotees join in, finish verse) If you chant this Hare Kṛṣṇa mantra, then you become a first-class Vedāntist. You don't require to study. Of course, if you have got intelligence, if you have got stamina, Vedānta must be studied. And what is that Vedānta? Vedānta is Śrīmad-Bhāgavatam. Bhāṣyaṁ brahma-sūtrāṇām **. Brahma-sūtra means Vedānta. This is the real bhāṣya, or commentary, on Vedānta-sūtra. The Vedānta-sūtra begins, janmādy asya yataḥ, athāto brahma jijñāsā. And Bhāgavata says, jīvasya tattva-jijñāsā. The same thing; a little different language. And janmādy asya śloka is beginning of Śrīmad-Bhāgavatam. Janmādy asya yataḥ anvayād [SB 1.1.1]. In the Vedānta-sūtra the sūtra is janmādy asya yataḥ: "Absolute Truth is that from which or from whom everything emanates." Janmādy asya yataḥ. And Bhāgavata is explaining… That is commentary. What is that janmādy asya yataḥ? Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ sva-rāṭ. Who is that source of knowledge? He must be abhijña. Wherefrom He got this knowledge? Svarāṭ. These things are explained.

So you are all fortunate. You have come to Vṛndāvana, perhaps for the first time in life. So it is very good opportunity. Vṛndāvana-dhāma. Aprākṛta, cintāmaṇi. Similarly, you are coming from Navadvīpa. That is also cintāmaṇi-dhāma [Bs. 5.29]. These two dhāma, places, are not ordinary places. Don't make dhāma-aparādha. As there are offenses against chanting the holy name, similarly, there are offenses in dhāma, that in the dhāma one should not perform any sinful activities in the dhāma. In the dhāma, if you chant Hare Kṛṣṇa mantra, then it increases thousand times. Similarly, in the dhāma, if you commit offenses, it increases thousand times. So dhāma, one should be very careful not to commit any sinful activities. Illicit sex, or intoxication, meat-eating and gambling-these are the sinful activities. So Vṛndāvana-dhāma, aprākṛta dhāma. Those who are attached to viṣaya, sense gratification, they cannot see what is Vṛndāvana. They cannot see what is Vṛndāvana. They cannot understand what is Kṛṣṇa and Rādhā, those who are viṣayī. Viṣaya means āhāra-nidrā-bhaya-maithunaṁ ca. This is viṣaya, material objectives. They cannot. Therefore Narottama dāsa Ṭhākura sings,

viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma herava śrī-vṛndāvana

Visaya chadiya, one who has become detestful to this material enjoyment, they can see what is Vṛndāvana. Those who are attached to material enjoyment, they cannot see what is Vṛndāvana. These are the process.

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhabo sei yugala-pīriti

The ordinary artists, they are very much fond of painting pictures that Kṛṣṇa is embracing Rādhārāṇī. They won't paint picture in the Kṛṣṇa consciousness that Kṛṣṇa is killing Kaṁsa. Kṛṣṇa has two business: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So we should not try to understand Kṛṣṇa's love with the gopīs all of a sudden. It is very confidential. It is meant for the paramahaṁsas to understand. Let us understand Kṛṣṇa first of all. Of course, that is the aim, the higher understanding of Kṛṣṇa. Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau. But not all of a sudden. Try to understand Kṛṣṇa first. Therefore Vyāsadeva has compiled Śrīmad-Bhāgavatam, nine cantos to understand Kṛṣṇa, beginning from the First Canto, First Chapter, janmādy asya yataḥ [SB 1.1.1], Vedānta philosophy. Then he begins to write about Kṛṣṇa and Kṛṣṇa's activities on the Tenth Canto. One has to understand Kṛṣṇa by studying nine cantos. Then if he tries to understand Kṛṣṇa from the Tenth Canto… Otherwise the mūḍhā mānuṣīṁ tanum āśritam, avajānanti māṁ mūḍhā [Bg. 9.11]. "Kṛṣṇa is like us, a young boy, and He's after so many young girls. So let us imitate." No. That is not understanding of Kṛṣṇa. Kṛṣṇa must be understood:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

When you understand Kṛṣṇa in that way, then, if you follow the footsteps of the ācāryas, śrī-rūpa-raghunātha-pade haibe ākuti, then you'll be able to understand what is the loving affairs between Kṛṣṇa and Rādhārāṇī. Don't try to understand all of a sudden like ordinary boy and girl making their loving affairs. Then you'll fall down.

So this is my request, that you have come to Vṛndāvana; try to understand what is Vṛndāvana-dhāma, what is Rādhā-Kṛṣṇa, but very cautiously, very, I mean to say, carefully. Then Kṛṣṇa will be pleased. And Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, Kṛṣṇa Caitanya, He is present here. Go through śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsadi gaura…, so in this way, gradually, you'll be able to understand. But that is the highest perfection. Some way or other, if you can understand Kṛṣṇa and His Vṛndāvana… Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. If you… Kṛṣṇa and Vṛndāvana is nondifferent. Kṛṣṇa and Kṛṣṇa's place, Kṛṣṇa's name, Kṛṣṇa's pastimes, Kṛṣṇa's everything, they are not different. They are one. So this is Caitanya Mahāprabhu's philosophy, that ārādhya-vastu, the worshipable Lord, is Kṛṣṇa. And as He is worshipable, His dhāma is also worshipable. We should not commit any offense in the dhāma, and follow the footsteps of Śrī Caitanya Mahāprabhu. Then we'll be favored by the grace of Kṛṣṇa to understand Him and His pastimes with Rādhārāṇī.

Thank you very much. (end)

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Lecture at World Health Organization

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Geneva, June 6, 1974

Prabhupāda: So you can give some introduction. Then I'll speak.

Guru-gaurāṅga: So we are very honored to be able to address here today. Our spiritual master, His Divine Grace Bhaktivedanta Swami Prabhupāda, not only is the founder of the International Society for Krishna Consciousness, which is a cultural organization with branches throughout the world, one hundred branches, but he's also an eminent writer. He has presented single-handedly, so far, six volumes of Śrīmad-Bhāgavatam, which are going to be completed within sixty volumes, and other such books as Bhagavad-gītā As It Is. The monthly magazine of the Society distributes some one million copies per month. And the aim of this International Society for Krishna Consciousness, of which Śrīla Prabhupāda is the founder, is a cultural respiritualization of society. We have made so much progress in technology, in science, and yet there is a certain disparity in the society. The point of Śrīmad-Bhāgavatam and the Vedic scriptures is that any type of technology without fundamental spiritual technology cannot succeed. So it is in the hope of complementing the work of this World Health Organization by deepening its knowledge of the spiritual technology, which is equally important, if not more so, that we have requested this opportunity to speak to you.

Prabhupāda: So Ladies and Gentlemen, I thank you very much for your participating in this meeting. Our Kṛṣṇa consciousness movement is based on the authority of this Bhagavad-gītā. Bhagavad-gītā, I think most of you know, Indians or foreigners. And some of you must have read Bhagavad-gītā. We have published Bhagavad-gītā as it is, without any malinterpretation. In the Bhagavad-gītā, the author of the Bhagavad-gītā is enounced as the Supreme Personality of Godhead, and the Hindus, especially the Vaiṣṇavas… Vaiṣṇava or not Vaiṣṇava, Kṛṣṇa is accepted as the Supreme Personality of Godhead. We… Our Indian spiritual life is guided by the ācāryas, sampradāya ācārya, the Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī and Nimbārka. There is… Whole Indian spiritual culture is dependent on the guidance of these ācārya. And in the Bhagavad-gītā also, in the Thirteenth Chapter, it is advised, ācārya upāsanam: "One should follow the instruction of the ācārya." That is our Vedic civilization. And in the Bhagavad-gītā, also, it is said in the fourth chapter, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. The science of God… Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This is a yoga system, this Bhagavad-gītā. So Kṛṣṇa says that "Formerly, this yoga system was spoken by Me to the sun-god, Vivasvān." And visvasvān manave prāhur, "Then the sun-god, whose name is Vivasvān at the present moment…" We get all information from the śāstra. Each and every planet has got a predominating personality. Just like we have got on this planet, a few presidents. But in other planets, there are also presidents, and their name is also… Because the duration of other planet is very, very great. The topmost planet, which is known as Brahmaloka, that is stated in the Bhagavad-gītā, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Many millions of years, sahasra-yuga. One yuga means forty-three hundred thousands of solar years, and multiply it by one thousand. That becomes the duration of one day in the Brahmaloka. So in different planets, there are different duration of life, different standard of life.

So all these information we get from the Vedic scripture, just like Bhagavad-gītā, Śrīmad-Bhāgavatam and Upaniṣad, like that. And we follow the instruction. That is good for human society. Human society, if they do not follow the footprints of great ācāryas, great saintly persons, then there will be trouble. And that is happening actually. In the Bhagavad-gītā, when Kṛṣṇa was…, Kṛṣṇa and Arjuna was talking, so Arjuna presented the after-effects of war, that women will be widows and their, they will not be able to keep their character, and then adharma, irreligious principles, will begin. So he said… He was arguing like this, that,

adharmābhibhavāt kṛṣṇa
praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ
[Bg. 1.40]

The Vedic civilization is varṇāśrama-dharma. If the varṇāśrama-dharma is not properly protected, then there will be population who are called varṇa-saṅkara, mixed population. Brāhmaṇa, kṣatriya, vaiśya, śūdra-that is the natural division. The society must be divided… Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. (aside:) There is no need. The natural division… Just like you have got natural division in your body: the head, the arms, the belly and the legs, similarly, social divisions, there is. Some of them are very intelligent men, class of men, and some of them are martial-spirited persons, and some of them are interested in trades and industry, and some of them are interested only for filling up the belly. So this is natural division. Therefore Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭam. If this cātur-varṇyaṁ, this division… The most intelligent class of men, they should be trained up as brāhmaṇa. Śamo damo titikṣa ārjava jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. The social division must be there. The most intellectual class of men, they should be engaged in studying the Vedas and acquire the knowledge and spread it to the human society so that they may be guided and do the needful for peaceful situation of the society. That is the guidance. The kṣatriyas, they're meant for protecting the society, military power, or martial-spirited. When there is danger, attack, they'll give us protection. Similarly, there must be a class of men for producing food grain, and giving protection to the cows. Kṛṣi-go-rakṣya vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. And the rest of the people, who cannot work as intellectuals or as martial-spirited persons or cannot take to production of foodstuffs, they should assist all these three classes of men. And they are called śūdras. This is the social division. So this is called varṇāśrama-dharma. The word dharma is used. Dharma means occupational duty. Dharma does not mean some religious sentiment. No. Natural division and the occupational duty.

So here Arjuna says,

adharmābhibhavāt kṛṣṇa
praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ
[Bg. 1.40]

So the precaution was to stop varṇa-saṅkara. Varṇa-saṅkara means, I mean to say, chaotic condition of these four classes of men. And next he says,

saṅkaro narakāyaiva
kula-ghnānāṁ kulasya ca
patanti pitaro hy eṣāṁ
lupta-piṇḍodaka-kriyāḥ
[Bg. 1.41]

There are so many talks about to keep the varṇāśrama intact for peaceful condition of the society, and the modern problem, the overpopulation… We… In the śāstras, in the Vedic literature, we don't find such thing as overpopulation, because the living entities are already fixed up. From the Padma-Purāṇa, we can understand that the living entities, they're very, very small particles of the supreme spirit soul, or God. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. And their dimension is also mentioned, keśāgra-śata-bhāgasya śatadhā kalpitasya ca: [Cc. Madhya 19.140] the one ten-thousandth part of the top of the hair. And jīva-bhāgo sa vijñeya sa anantaya kalpate. So the living entities are already ananta, unlimited. In another place of Upaniṣad, Kaṭhopaniṣad, we find that nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). These living entities, they are maintained. Their provision for their maintenance is already there, made by God. So there is no question of overpopulation. The question is varṇa-saṅkara. Varṇa-saṅkara, that is the problem. So the human life is meant for systematic organization of spiritual realization. That is human life. There is evolutionary process from low-grade life, from aquatics to trees, plants, from trees, plants to insects, from insects to birds, and then from birds to the beasts, from beasts to human being. So there are 8,400,000's of living entities in different species of life. And in the Bhagavad-gītā it is said,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

So Kṛṣṇa, or God, claims that He is the seed-giving father of all these living entities. So as the father makes provision for maintenance of the sons and children, so God is not incapable. He has made provision for all these living entities. But when we mismanage, we become varṇa-saṅkara, there is calamity. So far I have studied-I am touring all over the world-there are enough place uncultivated. Especially I have seen in Australia and Africa, there is enough place that is not being utilized. In India also, there are enough places still. That is not being utilized. And Bhagavad-gītā says, annād bhavanti bhūtāni [Bg. 3.14]. The maintenance of the living entities-bhūtāni means living entities-can be done by production of food grains. Annād bhavanti bhūtāni. Then parjanyād anna-sambhavaḥ. And then it is said, parjanyād anna-sambhavaḥ, yajñād bhavati parjanyo yajñaḥ karma-samudbhavam [Bg. 3.14]. This formula is given in the Bhagavad-gītā, that living entities, it doesn't matter whether animal or men, they are flourished, they are raised very nicely, provided there is anna. Anna means food grain. So we can produce enough quantity of food grains all over the world. And if we actually produce food grains, we can feed ten times of the population which are at present. But unfortunately, we are not producing food grains. That is the problem. It is not the problem of overpopulation. It is the problem that we are not producing food grains. This is clearly stated, that unless you have sufficient food grains, how you can maintain? They have taken a policy that they would not… Especially in the Western countries, I see that they will not produce food. They will raise some cattles and send them to the slaughterhouse for eating. This policy is going on. And this is not a very good policy. You produce your food grain. Why you should kill the innocent animals and eat them? So on account of these sinful activities, according to Vedic civlization, there are four kinds of sinful activities. One sinful activity is illegitimate, illicit sex life. According to Vedic civilization, without marriage, no sex life is allowed. Therefore marriage is compulsory. In every human society, there is marriage. But according to Vedic civilization, marriage is compulsory, saṁskāra. So therefore in the Bhagavad-gītā it is said, strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ. If the women are not married, then varṇa-saṅkara population will increase. It is said. And as soon as there is varṇa-saṅkara population, the whole world will be in chaotic condition.

So the, our Kṛṣṇa consciousness movement, we are suggesting from the śāstras, from the Vedic literature, how to reorganize the human society. Actually, there is no scarcity of food, there is no scarcity of land. Everything, there is sufficient. From the Īśopaniṣad, we understand… Not only this planet; in every planet there is sufficient arrangement.

pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam eva avaśi…
[Iso Invocation]

It is factually complete. There is no problem. The problem is that we are not following the, I mean to…, the principles of life as they are enunciated, as they are enjoined. Dharma, the word dharma, it is not a, a religious sentiment. Dharma means occupational duty. So in the… From Vedic literature, we understand that dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the laws given by God. Unfortunately, at the present moment, they have no information what is God and what is God's law and how to abide God's law. They're all in ignorance and they're manufacturing their own way of life, every day changing. This will not solve the problems of human society. If we actually follow the Vedic injunction, it is very simple thing. The whole idea is that everything belongs to God. Actually, that's a fact. This is the… Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything be… Now this United Nations, they're trying to be united, but actually, in the heart, they have got this, "This is my land," "This is my land." The American thinking, "This is my land." The German thinking, "Oh, it is my land." Indians thinking, "My land." Actually, there is no knowledge. Every land belongs to God. But they cannot come to this conclusion because they are godless, without any God consciousness. Actually, that's a fact. Just as the America, two hundred years ago, this land did not belong to the Americans. It was there already. So to whom it belonged? Similarly, everything… This is the statement of the Vedas: īśāvāsyam idaṁ sarvam [Īśo mantra 1]. If we accept this, if the United Nations makes this resolution, that "From this date, let us dissolve this so-called nationality, accept this whole planet belonging to us, all the human beings, all the animals, all the birds, beasts, trees, as they are on this planet," if we accept this philosophy, there is no question of chaotic condition of the society. Actually, that is the fact. In the Śrīmad-Bhāgavatam it is stated that whatever there is, property, on the land, on the sky, or on the water, anywhere, everything belongs to God. This is, some way or other, communistic idea, but it is spiritual communistic idea. The Communists, they are making their center as the state. The Bhāgavata makes the center as God. Everything belongs to God. The Communist says that everything belongs to the state, and the Bhāgavata says everything belongs to God. So from the idea, this is very nice idea. Now we are… Kṛṣṇa claims in the Bhagavad-gītā that "All the species of life, they are My sons. I am the seed-giving father." So the property is belonging to God, the supreme father, and we are the sons of God. Not only human being. Kṛṣṇa says, sarva-yoniṣu: "All species of life." Therefore God has provided for everyone's sufficient necessities of life. For example, just like we are human beings, only 400,000's of species. But other species, they're eight million. Eighty hundred thousand species. In Africa, there are millions of elephants. They eat, at a time, fifty kilograms. Kg. What is that Kg?

Devotees: Kilos.

Prabhupāda: Kilos. But they are also eating. There is no scarcity of food for them. So it is a fact that eko yo bahūnāṁ vidadhāti kāmān. But because we don't believe in God, we manufacture our own ideas; therefore we create simply chaotic condition.

So according to Bhagavad-gītā, as we are preaching, we are also opening centers, self-help center. In New Vrindaban, West Virginia, we have already opened a very big community center. We are going to open in California also, and we have already opened in India also, that we occupy a certain tract of land, we produce our own food, we keep our cows and take their milk, and there is no scarcity. Everything, there are. We don't require to go outside the land for our livelihood. So we are advising, we are making centers like that, that "Be self-sufficient. Save time for spiritual culture." That is human civilization. This was advised some thousands of years ago by Ṛṣabhadeva. I will recite some verses. That is stated in the Śrīmad-Bhāgavatam. It is stated in the Fifth Chapter of the Fifth Canto. It is said, Ṛṣabha uvāca. Ṛṣabhadeva was a, the emperor of this world. He was advising his sons. So he said,

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye

tato tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyam anantam
[SB 5.5.1]

This is the instruction of Ṛṣabhadeva to his sons. ”My dear sons, this human form of body, ayaṁ deha, this body, na, not…” Na ayaṁ deho deha-bhājāṁ nṛloke. Everyone has got a body. The cats and dogs, they are also possessing a body, and the human being also possessing a body. So what is the difference between the cats and dogs and human society? So Ṛṣabhadeva says, ayaṁ deha-bhājāṁ nṛlo…, kaṣṭān kāmān na arhati yad viḍ-bhujām. To accept too much labor for the necessities of life, kāmān… Kāmān means the necessities of life. This life, this human form of life, is not meant for that. It is meant for viḍ-bhujām, the hogs and dogs. They are… The hog is whole day working to find out ”Where is stool? Where is stool?” The human life should not be like that. Human life should be very peaceful and prosperous and save time for spiritual culture. That is stated here. Tapo divyam [SB 5.5.1], for tapasya, tapasya, voluntarily accepting renouncement. This is human life. That is our Vedic principle, compulsory sannyāsa. There are varṇāśrama-dharma. So student life, brahmacārī; then married life, gṛhastha; then vānaprastha; then sannyāsa. That is tapasya. The brahmacārī is also trained up for austerity and penances. That is brahmacārī. The gṛhastha also… Because from brahmacārī life, they go to gṛhastha life, they are trained up in tapasya. Then again, at the age of fiftieth year, they give up the family life, they take vānaprastha. Only the husband and wife go out of home and travels all over the holy places. Then, when one is little trained up, he sends back his wife to the care of his grown-up children, and he takes sannyāsa. This is varṇāśrama-dharma. The so-called Hindu dharma, that is a gift of the Muhammadans. We don’t find the word ”Hindu” in any Vedic scripture. This ”Hindu” word has come from the Muhammadan countries. They used to say the people of this part of the world, means, across the river Indus, they call ”Hindas” or ”Hindus.” So actually, Hindu not…, that is not Hindu dharma. Our… From the Vedic literature, we understand the varṇāśrama-dharma, varṇāśrama: four varṇas and four āśramas. Varnāśramacaravata. In the Viṣṇu-Purāṇa, you’ll find this word. In the Bhagavad-gītā, you’ll find. In the Bhāgavata you’ll find. So really Indian civilization or Aryan civilization, Vedic civlization, means varṇāśrama-dharma.

varṇāśramācāravatā
puruṣeṇaparaḥ pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam

So this human form of life, here, according to the instruction of Ṛṣabhadeva, is not meant for working hard simply for eating, sleeping, mating and defending. This is not human form of life. This is condemned in the śāstras. Human form, the civilization means they should mold the form of the society in such a way that easily we can live and save time for spiritual culture. Therefore it is said, tapo divyaṁ putrakā [SB 5.5.1]. The tapasya, the spiritual culture, is necessary. Divyam. Tapasya. Tapasya means… There are so many scholars. They also undergo tapasya for finding out, discovering… Just like we have now discovered this atomic energy. That is also tapasya. Or something wonderful, discovery, that also, tapasya. But here it is said, tapo divyam: ”Undergo tapasya, austerity, penances, for transcendental realization.” Divyam. In the Bhagavad-gītā you’ll find, janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. So we should undergo tapasya, penance, austerity, for transcendental realization. Divyam. Tapo divyaṁ putrakā: [SB 5.5.1] ”My dear boys, this life, human form of life, is not meant for working so hard like hogs and dogs. This life is meant for tapasya, and for transcendental realization.” Tapo divyaṁ putrakā yena sattvaṁ śuddhyet. Sattva means existence. We exist, but this existence is not pure. Therefore we have to accept birth and death, old age and disease. This is not pure. Actually, we are living entities. Na jāyate na mriyate vā kadācit. The living entity never takes birth, neither dies. Na hanyate hanyamāne śarīre: [Bg. 2.20] ”This body being destroyed, the living entity is not destroyed.” So as eternal part and parcel of the Supreme Lord… The Supreme Lord is sac-cid-ānanda-vigraha [Bs. 5.1], eternal, full of bliss, and knowledge. But we have got this body, material body, which is full of ignorance, full of miseries and neither… It is only temporary. This is our position. Therefore tapasya should be executed, how we can also revive our original constitutional position, sac-cid-ānanda-vigraha. This is called śuddhyet sattva. Just like when a man becomes diseased, it is his duty to go to the physician, consult him, take some medicine to get out of the disease, similarly, human life is meant for to get out of this disease. What is that disease? Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9].

So there are so many nice things. And they are very, very beneficial for the human life. If we do not utilize the already information we have got in the Vedic literatures, so then this temporary program to save us, that will not solve the problem. It will never solve. The problems will be more intricate day by day, and it is stated in the Bhāgavata, that some day will come when there will be no food grains, no sugar, no milk, and no fruits, that these things will not be available. So these, they are all acting under the direction of the Supreme Lord. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Prakṛti, this material nature… In the Bhagavad-gītā… It is working under the direction of the Supreme Lord. It is not blind. So there is some direction. It is very simple to understand. Just like my bodily activities are being carried under my direction. So similarly, the huge cosmic body, there is also a director. But we have no information. Or we have information, but we don’t take, utilize it. In the Bhagavad-gītā it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So they are simply seeing the wonderful activities of the material nature, but behind this material nature there is the direction of the Supreme Lord. So we have to study all this information and utilize for the social benefit. Then everything will be adjusted. If we simply become disturbed by the external symptoms, it is not possible to make them solved. It is said in the Bhagavad-gītā, daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. You cannot make solution of the stringent laws of material nature. It will go on. Just like the fire. If you touch fire, it will burn your finger. It will not consider that… Even if you are a child, if you touch fire… The material laws are very stringent. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-janma-yoniṣu [Bg. 13.22]. So our only request is: Those who are working in the United Nations in so many different departmental situations, if they will take advantage of this great cultural book, Bhagavad-gītā, and try to study and, if possible, to implement in social life-everything is there-then people will be happy, and there will be no problem, and the chaotic condition will not exist.

Thank you very much. Hare Kṛṣṇa.

Guru-gaurāṅga: So as this was a colloquium, I hope you may have some questions you would like to ask. Vedic knowledge touches on everything from art, literature, science, technology, and overpopulation has already been discussed five thousand years ago in Śrīmad-Bhāgavatam. So we hope we can share this knowledge with you. If you have some questions, His Divine Grace would be disposed to answer.

Guest (1) (Indian man): Swamijī, nobody will disagree with you that taking the world's population at its present level, and also the production at its present level, one can see that the distribution is very uneven. And it is also true, just leaving aside the predictions, the pessimistic predictions of demographers as to what will be the human population five hundred years from now or in the year 2,300 or whatever it is, but also leaving aside the deterioration of the environment as a result of wrong technologies that have begun here (?), it is true that, as you said, there is lot of scope of additional sources, food production and other resources if it is evenly distributed over the existing populations. Yet the fact remains that there are areas of the world where people are living in luxury, and they are guarding their rights, territorial ones, as you rightly said, national…

Prabhupāda: Yes. So-called nationalism.

Guest (1): …and on the other hand, there are river valleys overpopulated in certain parts of the world where people are living in misery. They are willing to work and they are willing to contribute their talent to the world in whatever way they can, and yet they have no opportunity.

Prabhupāda: Yes.

Guest (1): Now, the problem is, eventually, of course, if we agree as you said, that everything belongs to God… And this idea is also, as you pointed out, in the, in the Bhagavad-gītā, but also in the Bible, they say, "The earth is the Lord's." And in the Koran also it is said that Al addha lila, which means the same thing.

Prabhupāda: Yes.

Guest (1): The idea has been there for thousands of years, but the question is, until this idea is accepted and put into practice the way you said, what is to be done in the interim period? Because lot of people are dying in misery and…

Prabhupāda: Now, one thing is that…

Guest (1):. You see. What is the solution?

Prabhupāda: The solution is that… As soon as there is problem and you want solution… Suppose there is some problem in legal affairs. So you go to lawyer. When there is problems of your health, you go to the physician. Similarly, our Vedic instruction is for solution of this all chaotic condition, one should… Tad-vijñānārthaṁ sa gurum eva abhigaccet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. You have to approach persons who can make the solution. So that is, that is the injunction, tad-vijñānārthaṁ sa gurum eva abhigaccet. Who is guru? Guru means śrotriyam, who knows all the Vedic literature, the information. Śrotriyam. And brahma-niṣṭham. Brahma-niṣṭham means completely God conscious. These are two qualifications. Those who are claiming that "I am God," cheating people, they are not gurus. Guru means he's always… Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ kintu prabhor yaḥ priya eva tasya **. That is the definition of guru. Guru is accepted as good as God, sākṣād-dharitvena samasta-śāstraiḥ, in all Vedic literature, tathā bhāvyata eva sadbhiḥ, and those who are learned, advanced, they accept it. But what is the position of guru? Kintu prabhor yaḥ priya eva tasya: "Guru is the most confidential servant of God." That is his position. So people do not come to us, but we are going, canvassing. This is the position. Solution is there, but they do not come to us for solution. We are going door to door, all over the world, that "Here is the solution, sir. Here is the solution." But if they do not take, what can I do? This is our position. The solution is there. And we are canvassing that "Please take this solution." But they'll not take it. They'll not hear us. They'll hold big, big conference and talk all nonsense, and that's all. This is their business. And make the things more complicated. That's all.

Guest (1): Yes. Do you have any suggestions for…?

Prabhupāda: Suggestion is already I have given, that utilize this land for cultivation. I have seen so much land vacant. In Austria, Australia. Eh? Yes, Australia, and special… In U.S.A. also, there are so much land vacant. They're not utilizing… Whatever production, they… Sometimes they throw it in the water. And, I, I have heard in this Geneva, that there was excess of milk production. Therefore they want to kill twenty-thousand cows to reduce the milk production. This is their brain. Actually, there is no brain. So they, for brain, they should come to these śāstras. They should take guidance. Produce. Produce, utilize. But they'll not utilize. Rather, the limited number of people… At least in India, all the villagers, they have been drawn in the city for producing bolts and nuts. Now eat bolts and nuts. So, so Gandhi, Mahatma Gandhi's program was that, village organization. And our big Pandit topsy-turvied everything. So Gandhi's program was very nice, to organize a… [break] …and produce your own food. If you work only three months, you get the whole year's provision. Whole year's provision. The balance time, you save. Chant Hare Kṛṣṇa. This is our movement. And be spiritually advanced. Be human being. Otherwise, it is risky. In the Bhagavad-gītā it is said, tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. After all, we have to change this body; however big plan we may make, we have to give up this plan, and we have to change this body. But there is no guarantee what kind of body we are going to get. Suppose I, this time, this life, I am very busy for constructing a big skyscraper building, and next time, next life, if I get the body of a cat or dog, so I'll have to live in that house because I have got attraction as a cat and dog, and who will care for me? So these are the facts. Because nobody can change the nature's law. Nature's law is exactly like infectious disease. Kāraṇaṁ guṇa-sango 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. They do not even believe that there is life after death. I talked, in Moscow, a big professor, Kotovsky. He said, "Swamijī, after death there is nothing." You… He's a big professor. He has no knowledge of the soul. And he's a big professor. Just see. This is going on.

So as far as possible… Now, as gradually this godless civilization will go on-that is stated in the Śrīmad-Bhāgavata-there will be problems. Anāvṛṣṭi. Anāvṛṣṭi: there will be no rain. And durbhikṣa. As there will be anāvṛṣṭi, no sufficient rain, there will be no sufficient production. Actually, these things are already begun. Anāvṛṣṭi. And on the other side, taxation, the government taxation. In this way, people will be so much disturbed that they will give up their hearth and home and go to the forest. Ācchinna-dāra-draviṇāṁ gacchanti giri-kānanam. They will be so much harassed because there will be no… There will be scarcity of rainfall, there will be scarcity of food, and there will be taxation. Then how one can keep the brain equilibrium? He will be mad. So unless we take the instruction of the śāstras… Immediately, we should take this instruction of Bhagavad-gītā, annād bhavanti bhūtāni parjanyād anna-sambhavam, yajñād bhavati parjanyaḥ [Bg. 3.14]. Therefore we have introduced this Hare Kṛṣṇa Movement. This is yajña.

In the Kali-yuga, this yajña is possible. So if all over the world… Or make an experiment in some portion. Just go. Just like we are making samples in West Virginia. They are self-sufficient. And the saved time is being utilized for Kṛṣṇa consciousness. This is the remedy. But they'll not take this remedy. They have got their own remedy. So a few men may be happy, so-called happy. The other day, I saw in Calcutta Mr. Kanunga. He's the son of late governor of Gujarat. So he said… He's the manager of that coal distribution, government… So he said that "Now, being government concerned, the laborers, they're not working. They're sitting idly. So we have to increase the price. Cost is…" So this is the problem. People, being godless, they are dishonest, they are not working honestly and so many things. The only remedy is that people should be taught to become God conscious. And this method is very simple: chant Hare Kṛṣṇa. Harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva… [Cc. Ādi 17.21]. And samples are there, these European and American boys. They were addicted to so many bad habits. Now they are… Just see how sober they are, and they're chanting Hare Kṛṣṇa. So everything is possible, provided you people take our instruction. Otherwise, there is no other remedy. What can be done? The remedy's there. The medicine is also there. But if you don't take the medicine, how the disease will be cured?

Guest (2) (Indian man): I would ask the respected swamiji, you referred to the departure of the villagers to the city and getting in that city life and the villagers(?) become factory and all workers the evils which follow. And you suggested as a solution that if you live in the villages and work only for three months, then you'll have food to eat. But I'd like to point out that there is such a vast amount of unemployment in our villages in India. The vast populations are there doomed,(?) and despite all these settlements, (indistinct) are not able to make enough food because they don't own the land and they are not… They are unemployed. And that's why they go into the cities. It is not necessarily the good life in the city which attracts them, but they don't own the land. The land is owned by other people, and they are not free to live in the village as free men and grow enough food for them. Now this is a question of the means of owning of the means of production. And we still have the zamindar system. We still have the system, and the rich people are exploiting. They do. Unless there is some kind of a revolution by which you can curb the power of the landlord, how can you be for land distribution(?) of the village, of those who live in the village, and not go to city to pull a rickshaw or do other labor to…?

Prabhupāda: (aside:) You can come in. Thing is that it is the government's duty to see that nobody's unemployed. That is good government. That is the Vedic system. The society was divided into four divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra. And it was the duty of the government or the king to see the brāhmaṇa is doing brāhmaṇa's duty, and the kṣatriya's duty, uh, kṣatriya… His duty is the kṣatriya's duty. Similarly, vaiśya… So it is the government's duty to see that why people are unemployed. Then the question will be solved.

Guest (2): But they are the people who are also in the government.

Prabhupāda: Eh?

Guest (2): They are also… The entrenched(?) people, the monied people, landowners, they also have a strong voice in the government.

Prabhupāda: No. That, that means bad government.

Guest (2): Yes. That is, that is true.

Prabhupāda: That is bad government. Otherwise, it is the duty of the government to see that everyone is employed.

Guest (2): That's what I am looking forward to, the day when the Kṛṣṇa consciousness movement can become a real revolutionary movement which will change the face of society.

Prabhupāda: Yes. I think it will bring revolution because the American and European young men, they have taken into hand. I have introduced to them. So I hope the European and American boys, they're very intelligent, and they take anything very seriously. So that… Now we are working for a few years, five, six years. Still, we have spread the movement all over the world. So I am requesting… I am old man. I will die. If they take it seriously, it will go on, and there will be revolution. Because we are not working whimsically, capriciously. We are taking authoritative version from the śāstra. And we are… Our program is to publish at least one hundred books of this size. There are so many information. They can read all these books and take information. And we are now being received. In America especially, the higher circle, in colleges and universities, they are reading now these books, and they are appreciating. So we are trying our best, introducing the literature, practically working, instructing, as far as possible. But I think if the, these boys, young boys, take it very seriously, it will bring revolution.

Guest (2): Is there a center in Geneva where this literature…?

Prabhupāda: Yes, yes, yes. Give…

Guru-gaurāṅga: We have a center in Petit-lancy, neuf(?) de Credo, with daily program, philosophy, classes, kīrtana, and general training.

Prabhupāda: You have not any literature having the address?

Guru-gaurāṅga: Yes. Yes.

Prabhupāda: Give them.

Guru-gaurāṅga: This is our monthly magazine which we publish in French language, and this is a presentation book which shows the scope of our activities in the world. Our center is open, admission is free. There is no cost or pain to come, and if you only learn one thing, where is the question of loss? Kṛṣṇa consciousness means that everyone can win something for the benefit of everyone else.

Guest (3) (Indian man): There is one thing, Swamijī, if I may, which I cannot reconcile. As an Indian, the question bothers me very, very often. I believe in a great many things which you say. There's no question about that. I'm not a Westernized Indian. But what I cannot reconcile is the fact that we who had this Vedic knowledge and all the things which you have just now said is the solution to all our problems, with all this knowledge, we have not been able to keep our society free from so many evils to come… I'm not only referring to the poverty, but to the other things…

Prabhupāda: No. It is due to bad leaders. It is due to bad leaders.

Guest (3): They are our own people. They…

Prabhupāda: They may be own, your father. Just like Prahlāda's father was Hiraṇyakaśipu, a demon. So what can be done? Prahlāda was a devotee, and his father was a demon.

Guest (3): Yes. He has to be destroyed.

Prabhupāda: So he was destroyed. He'll be destroyed. They are being destroyed. These demonic leaders will not stay. They'll be destroyed. But everything takes some time. Just like I told you that Gandhi, he understood the pulse of the country. He wanted to reorganize the villages, but our big Paṇḍitajī topsy-turvied everything.

Guest (3): Yeah, and we killed him.

Prabhupāda: Yes.

Guest (3): That was the first thing.

Prabhupāda: And we killed him, Gandhi. Yes. So this is… Mūrkhāyopadeṣo hi prakopāya na śāntaye. If a mūrkha is advised to do something, he becomes angry. Payaḥ-pānaṁ bhujaṅgānāṁ kevalaṁ visa-vardhanam. So at the present moment, our Indian leaders are not very good. Blind. They have no knowledge, and they are leading. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. They have killed our original Vedic culture, and they cannot give anything. Gandhi wanted to give something, but he was also killed. What can be done?

Yogeśvara: I can show them our book, Moscow Talks.

Prabhupāda: Hmm?

Yogeśvara: We have the Moscow Talks book here, your conversation with Professor Kotovsky.

Guru-gaurāṅga: You may see that in this presentation book we have a center in Māyāpur, in Navadvīpa, in West Bengal. We are distributing Kṛṣṇa-prasāda. There is no problem.

Prabhupāda: Yes. In all our centers, we distribute prasādam. Anyone who may come, "Take prasādam."

Guest (4) (Indian man): Has the movement involved itself in social philosophy, then? Because sometimes I'm sure you, if you propagate your good will, the moral path…

Prabhupāda: Yes. We are spreading the best moral principle, Kṛṣṇa consciousness.

Guest (4): But don't you come… (sound of jet drowns out) …who don't like you? Does it not mean a bit of problem?

Prabhupāda: We are getting a better response from the Western countries than in India. In India, we see that the leaders, they do not like it. They are now opening beef shop, wine shop, and we are preaching "No intoxication, no meat-eating." So actually, we are not very favorable to their propaganda. (laughs) They don't like us, the leaders. Now there are big, big signboards. In Juhu we have got a center, and the government has opened beef shop, very big. And wine shop, you'll find everywhere. And we are preaching, "No intoxication, no meat-eating." So how they'll like us? That is the difficulty. "It is folly to be wise where ignorance is bliss." But still, we are struggling.

Guru-gaurāṅga: The value of this movement is that if we can prove on a small level, on a model level, that it works, then any scientific man… This is the empirical method. If it works on a small level, it shall work on a large level.

Guest (5) (Indian man): Yeah, like what?

Guru-gaurāṅga: Well, for example, Isaac Newton discovered gravity. That discovery was a universal discovery. It was an axiom. If it works here, it will work anywhere.

Guest (5): No. That I understand. But I mean in regard to your own work, can you give an example of something having worked that…, whatever you mean by work?

Guru-gaurāṅga: Yes. Cultivating the land, for example. We have communities. New Vrindaban, in West Virginia; California. We are establishing in France. We can absorb as many people as wish to come, and we can feed them all, and we still have surplus in foodstuffs.

Prabhupāda: Yes. In Virginia, it has proved very successful. We are getting eighty pounds of milk daily. And from that milk…

Puṣṭa-kṛṣṇa: Eight hundred.

Prabhupāda: Eh? Eight hundred. Yes. Eight hundred, I am sorry. So that milk product is sufficient for give them nutritious food. We are preparing ghee. Just like in India, they utilize milk so nicely. And vegetables we are growing. They are making sweetmeats, sandeṣa, rasagullā. There is enough milk product. And ghee, luci, purī. They are satisfied. So that is the basic principle.

Guest (5): This is just an example of a successful corporative enterprise which is… But would you speak something new which has not been tried before?

Prabhupāda: No. The new thing is that they do not go outside for bread. That is the new thing. Here, at the present moment, in every big, big city, they are coming from hundred miles to the office. Now there was railway strike in Bombay. I was there at that time. Oh, people are suffering so much. You see? From five o'clock in the morning, they are standing in queue for catching one… Not bus, it is truck. The buses on strike. So people are so much in difficulty. And if one train or two train was running, so many people smashed the… They were on the top of the train. So the problem is why one should be induced to go hundred miles off from his home for earning his livelihood? This is a very bad civilization. One must have his food locally. That is good civilization.

Guest (5): Yeah. What do these people do for a living? Only grow food?

Prabhupāda: No. Grow food for eating, and then they read all these books. They become spiritually advanced. That's all. Deity worship.

Guest (5): And did you need money?

Prabhupāda: Well, we get money. We sell these books also. If they require money, there is money also. But we live very simple life. Whatever little necessity of money is there, that we can gather by selling these books. Even in Indian parliament, the question was raised, "Wherefrom this ISKCON movement gets their money?" Some Communist member raised this question. And the home member replied, "They get money by selling literature." That's a fact.

Guest (6) (European man): I would like to ask also a question. In your rural communities… I call them rural because from what you said, the main purpose is to be self-supporting as regards food. In your rural communities, do you utilize the most modern techniques with fertilizers, with mechanical means for cultivating land? This is one question. The other is that obviously, from what you say, the necessary money for buying anything else, that is provided by the selling of your books. Of course, if you would imagine communities having not, as you have, something which (indistinct), and therefore books which can be sold, such communities would not be eased to be self-supporting in regards to everything. Food is also there. And if, by any chance, would your system…? Supposing we could transform all the members of the Swiss community into peasants, having their piece of land and living in rural communities, I suppose from what I know that many would starve and would have not sufficiently to eat because conditions here, conditions of climate, etc., are not of the same category of the ones which may exist in Asia or in other countries. The basic problem is that in former centuries most of the male population of that country which population was mainly composed of peasants had to expatriate and become soldiers abroad because there was not enough food. So what do you say about these things?

Yogeśvara: His first question was do we use machines and modern methods on our āśramas and farms.

Prabhupāda: We have no objection. We want to be self-sufficient. That is our point of view. We have no objection with… It is not that we don't touch machine. We don't say like that. But we want to be self-sufficient. That is our point. We have not taken a vow that we shall not touch any machine. No, no. We're not like that.

Guest (6): Well, I think it's an admirable objective. Certainly it can be realized in small rural communities which acquire the necessary surface to have each member in the community to be self-sufficient. Like in the Middle Ages in this country the monks were more or less self-sufficient within the frame of their land. But outside this, the peasants were really always hungry.

Guru-gaurāṅga: He says that on a small level that may be valid like the monks who have their monastery and they made food enough, but for most people, especially where the climate is so unfavorable… He said that the Swiss people, they could not even stay on the land in the past, but they had to go away to find food because of the climate. So on the whole he does not see the practicality.

Prabhupāda: Well, after all, this is material world. The miserable conditions are there. But as far as possible, try to minimize. Our only aim is how to save time for spiritual cultivation. That is our main aim. So we have to find out the opportunity according to the time, circumstances. We, we do not reject anything. Whatever is favorable, we accept.

Yogeśvara: So, in other words, the absolute platform that you were speaking of where everyone would be engaged in that kind of rural cultivation of the ground isn't any kind of long term goal for us necessarily. We have our small communities, and then there's also activity going on in other areas as well. But the idea in our spiritual master's describing, as far as possible we utilize every opportunity for advancing in spiritual life, whether it be by cultivating the ground or whatever occupational duty we may have to perform.

Guest (6): But I understand that your goal is to have everybody becoming self-supporting in regards to food. But if everyone who is engaged in food production, who will be providing other things?

Yogeśvara: He thinks that we have been saying that ultimately we'd like everyone to be engaged in food production. Is that our…?

Prabhupāda: No. We don't say that. According to the Bhagavad-gītā, the…, there is a section of men who will produce food, there is a section of men who will be spiritually elevated, and there will be section of men who will manage as the government or the king, and the balance men, they're all śūdras. They'll help these three men. This is Bhagavad-gītā. Not that everyone will be cultivator. No. There must be management, and there must be brain also, and there must be worker also. This should be… This is natural division. But all should combine together for spiritual cultivation. Just like we have got our brain, our arms, our belly, our legs. They're all required. We cannot reject the legs and keep only hands. That is not possible. But the hands, leg, brain and belly should combine together to keep the body healthy. That is the aim. So we shall now go?

Guru-gaurāṅga: So if there are no other question, I guess we can take leave of each other and thank you very much.

Yogeśvara: Kīrtana?

Prabhupāda: Yes, have saṅkīrtana.

Guru-gaurāṅga: There is more prasāda. We have brought this for you. So we hope you'll take. You can… (end)

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Lecture at the Hare Kṛṣṇa Festival
at La Salle Pleyel

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Paris, June 14, 1974
Prabhupāda:
śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda ki jaya

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

[break] …kindly taking part in this saṅkīrtana movement. (translated into French throughout by Jyotirmayī dāsī) This saṅkīrtana movement means vibration of the transcendental sound. In the beginning of creation, sound is the origin of all creation. That is admitted in the Bible also. (aside:) Where is that paper? Yes. Read it. We are reading a passage from your Bible.

Nitāi: The Gospel according to St. John, Chapter One. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not."

Prabhupāda: Where it is? So the same thing explained in the Vedic literature. Here it is said that "In the beginning was the word, and the word was with God, and the word was God." So God being Absolute Truth, there is no difference between God, His form, His qualities, His words and everything relating to God. That is also God. Just like in the material world the name and the subject, or the substance, they are different. Just like when you are thirsty, you simply utter the word "water, water," it will not quench your thirst. But in the spiritual world, the name ”God,” or ”Kṛṣṇa,” and the Supreme Personality of Godhead, They are the same. Just parallel to this Bible passage I’ll quote one Sanskrit verse from the Vedas. Therefore it is said,

nāma-cintāmaṇi-kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
’bhinnatvān nāma-nāminoḥ
[Cc. Madhya 17.133]

Namely, the name of God is as powerful as God is Himself. It is called pūrṇa. Pūrṇa means complete. And śuddha. Śuddha means without any material contamination. Pūrṇaḥ śuddha nitya. Nitya means eternal. Abhinnatvān nāma-nāminoḥ means without being different from the person whose name we are chanting.

The idea is that when we chant the holy name of God-just like ”Kṛṣṇa”-Kṛṣṇa is present there. As soon as you chant God’s name… Not necessarily that he will have to chant the name Kṛṣṇa… Any other name which you know that it is God’s name, you can chant it. God has got many names, and they can be chanted by different languages in different countries. The effect is the same. Practically, God has no name, but His name is given according to His activities. Just like we are chanting God’s name ”Kṛṣṇa.” Kṛṣṇa means ”all-attractive.” So God is all-attractive. We can have the idea how we consider attractiveness in this material world. One is attractive in this material world if he is very rich, if he is very powerful, if he is very wise, if he is very beautiful. In this way, in six ways one becomes the most attractive. The statement is there in the Vedic literature:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇāṁ iti bhaga ganā
(Viṣṇu Purāṇa 6.5.47)

Means God is all-attractive by six features: that He is the richest of all, He is the strongest of all, He is the most beautiful, He is the most wise, He is the most renounced order, and He is most famous.

So our position, we all living entities, all the living entities or the human being who are sitting in this hall, we are all sons of God. (someone calls out ”No,” and there is a little applause, Prabhupāda chuckles) It is stated in the Bhagavad-gītā that… You find out this verse,

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yaḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Read it. You read it.

Nitāi:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yaḥ
tāsāṁ mahad-yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

Prabhupāda: So according to Vedic conception, any living entity, in any form of life, they are all part and parcel of God. (someone yells out, ”No!” and yells some things in French) Your Bible says that in the beginning there was word only, and the word is God. So before the creation, the God was there. Then all the created creatures, wherefrom they came? They came from God. It is clearly stated in this verse, ”All things were made by Him.” So original creator of everything was God. Everything means including all, not only a certain person or certain thing. Everything means everything, all. So all things were made by God means…, ”made by Him” means that all these creatures… There are different creatures, 8,400,000. They were created by God. One who creates, he is the father. Just like in the material sense also, a father creates his children. So how can you say ”No”? Because here in the Bible it is said that ”All things were made by Him, created by Him.” Therefore He is the father of everything. ”And without Him was not anything made that was made.” So you cannot deny the authoritative statement of Vedas or Bible by your whimsical way. When you go to your church, you ask, ”Father, give us our daily bread.” That means He is father of everyone. This is perfect knowledge, that God is father of everything that is made. Here it is clearly stated, ”All things were made by Him, and without Him was not anything made that was made.” That is also statement of the Vedānta-sūtra, the most perfect philosophy of Vedic language. In the Vedānta-sūtra it is said, athāto brahma jijñāsā, means ”This human life is meant for inquiring about God.” So the first understanding of God is that He is the creator of everything.

So the present Kṛṣṇa consciousness movement is meant for understanding God. This Kṛṣṇa consciousness movement is started not now, say, in your country, Western countries say, for the last six or seven years, but the Kṛṣṇa consciousness movement is on this planet for the last five thousand years. When I say Kṛṣṇa consciousness, it means God consciousness. So human being, human life, is meant for understanding God and become God conscious. In the animal life there is no possibility of understanding God. When we invite by advertisement, ”Please come here in this meeting. We shall discuss something about God,” the human being comes, not the cats and dogs. This is… (big applause) So human being is the chance given by nature to understand about God. If we do not take chance, if we do not fulfill this chance-that means we have got this chance to understand God-then our next life may not be human being. The soul is within your body. The soul is the part and parcel of God. If you try to understand what is the soul, then partially you understand what is God. If you study yourself, then you study to some extent what is God, because you are the sample of God.

It is also stated in the Bible that human being is made under the image of God. So if you study yourself-that is called meditation-then you can understand what is God. Therefore the yoga system is recommended. Those who are in bodily consciousness of life, for them, this meditation yoga, or to understand oneself, that is very important thing. If you try to understand yourself, very simple method… You take your finger. You ask yourself whether you are finger, the answer will be ”No, I am not finger. It is my finger.” Everyone will say, even a child will say, ”This is my finger, my hand, my leg, my head.” Nobody will say that ”I leg, I finger, I head.” Nobody will say. Therefore the conclusion should be I, the soul, is different from this material body. The material body changes on account of presence of the soul. Just like a child gets a different body like a boy; a boy gets a different body like a young man. Similarly, young man gets another body as an old man. Every one of us can consider that ”I had a small body of child. I had a small body of boy. I had a youthful body. Now I have got this old body.” By this simple study, I can understand that I am different from the body. And because I am eternal, in all forms of body I was existing. That I can understand also.

Therefore in the Bhagavad-gītā it is said, na hanyate hanyamāne śarīre: [Bg. 2.20] ”After the destruction of this body, I, the soul, I am not destroyed. I continue to live.” The soul is eternal. That is described in the Bhagavad-gītā: nityaḥ śāśvato ’yaṁ na hanyate hanyamāne śarīre [Bg. 2.20]. Eternal, very old, still, after the destruction of the body, the soul is never destroyed. Death means destruction of this outer, gross material body. Every day, every night we have got experience: the body lies down on the bed, but with my subtle body-mind, intelligence and ego-I dream and I go somewhere else from my bedroom. So this is going on daily in our experience, that I leave this gross body, I take my subtle body, and I do something else, although my body is here. The conclusion is therefore that I, the soul, am changing my body from the gross to the subtle, from the subtle to the gross. In our daily life we have got experience that I accept this subtle body. The subtle body is there. There is no question of acceptance. But with the subtle body I dream, and again when the dream is over, then I come to this gross body. So death means when the subtle body carries the soul to another gross body, not this gross body, that is called death. So this subtle body-means mind, intelligence and ego-that carries me to another body according to the nature of my mind. At the time of death, as the mind is absorbed, I mean to say, full of thoughts, according to that full of thoughts, we are given another gross body. That is stated in the Bhagavad-gītā, that anta-kale, yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Bhāvam, the attitude, the modes of the mind at the time of death, will carry me to the next gross body. Therefore it is necessary to prepare ourself what kind of body we are going to get after death. In the Bhagavad-gītā it is said, ”After death, the soul,” tathā dehāntara-prāptiḥ [Bg. 2.13], ”gets another body.” Now, we can see in our experience, there are so many different types of bodies. There are 900,000 species of bodies in the water. There are two million different types of bodies in the vegetables kingdom, means the trees and plants. There are eleven hundred thousand species of life in the insect kingdom. There are one million types of bodies in the bird kingdom. And there are three million types of bodies in the beast life. And there are 400,000 species of body in the human society. Out of them, the civilized man is considered to be perfectly in bodily situation.

So this human form of body is given to us by nature to understand God. In other forms of life there is no chance of understanding God. Therefore it is our duty, everyone’s duty, before the next death comes, we must understand what is God. If we simply misuse this body like cats and dogs, then we are missing the chance. We cannot say that we are free. That is not possible. We are completely under the control of the material nature. That is stated in the Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇair karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
iti manyate mūḍha
[Bg. 3.27]

That we, everyone of us, at the present moment in our conditional state of life, we are completely under the, I mean to say, mercy or care of the material nature. There are three modes of material nature, namely goodness, passion and ignorance. When we are under the control of this material nature, we associate with either of these qualities. If we associate with the quality of goodness, then we are promoted in the higher world. This is stated in the Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ
[Bg. 14.18]

Means ”Those who are associating with the modes of material nature goodness, they will be promoted to the higher planetary system. Those who are associating with the modes of passion, they’ll remain in the middle planetary system.” [break]

So as it is said that in the beginning was the word, that means before the creation there was the transcendental sound. So that word, or transcendental sound, is not like the material sound. If we associate with the transcendental sound Hare Kṛṣṇa, then we become purified to become transcendental. Just like we can have a crude example. You take one iron rod and put into the fire. The iron rod will be warm, warmer, and gradually it will be red hot. When it is red hot, then it is no longer the iron rod; it is fire. So how it has become fire? By association with the fire. Simply, therefore, if you simply keep yourself touch with God by the vibration of transcendental sound, gradually you become godly. So as soon as you become godly, you become the same quality-aiśvaryasya samagrasya: full riches, full power, full strength, full knowledge, everything full. Therefore the Vedic instruction is tamasi mā jyotir gamaḥ: ”Don’t keep yourself in darkness. Come to the light.” So our only request is at the present moment, the whole world is for want of godly understanding. They are in darkness. So our duty is, when we have got this privilege of this human form of life, we should not keep ourself in darkness. Darkness means without any knowledge of the soul and God. So long I am thinking that ”I am this body,” it is in darkness. Except the human being, any other living being, they are all in darkness. Therefore human being’s business is not to keep himself in darkness, but come to the light. So long we have got this material body, there are four necessities of life. They are eating, sleeping, sex intercourse and defense. So the cats and dogs, they also eat, they sleep, they have sex life and they can defend also. So therefore a human being should not be educated only for these four principles of animal necessities. The human necessity is to understand God. Therefore in civilized human society, there is some system of religion. Either you call it Christianity, Muhammadanism, or Hinduism, in civilized society there must be some form of religion. And a human being is supposed to follow the principles to have complete knowledge about God and himself, to know "What is the relationship between God and me?" and what is the goal of life.

So it doesn't matter whether you are Christian, Hindu, Muslim. The real purpose of life is to know God. And in the Vedic literature it is said, dharmaṁ tu sākṣāt bhagavat-praṇītam: Dharma, or religion, means the codes given by God. Just like in the state we have got practical experience. We, if we abide by the laws of the state, then we are good citizen, peaceful citizen… (yelling noises and applause in the audience) (aside:) What is that?

Jyotirmayī: They don't like this because they don't like the laws of the state. So when you use the example of the state, they don't like it.

Prabhupāda: You may not like, sir, but if you do not follow you will be punished. (boos and yells) Anyway, if you do not follow the codes and laws of the state or God, then certainly you will be punished. (yelling) You may declare independence, but there is no, I mean, the possibility of such independence. That requires knowledge. (someone yelling)

Jyotirmayī: He is saying that there are some people who would like to ask some questions.

Prabhupāda: So immediately if you want to put some questions, then I can stop. Or if you want me to go on speaking I will speak. As you like. (more yelling) We can stop speaking?

Yogeśvara: Jyotirmayī will say we can have questions after you finish.

Prabhupāda: No, we can finish it now.

Jyotirmayī: (French)

Prabhupāda: So now let us conclude that there is God and God's word, or God's vibration, means God is person. As soon as we accept the word of God, then we have to conclude that God is a person. Just like you are vibrating some words, I am vibrating some words. This means both of us, we are all persons. So the word of God and God is not different. But God is person and He speaks. If He speaks, then He hears, He smells, He eats-everything. All the activities are there. If He cannot hear, then our prayer to Him, "O God, give us our daily bread," is useless. So from this statement of the scripture, either you take it Bible or Bhagavad-gītā, it is understood that God is a person like you. That is the statement of the Vedas, nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13), namely that God means He is the supreme being. In the dictionary also it is stated, "God means the Supreme Being." We are all beings, but God is the Supreme Being. Just like in every state, there are citizens, but there is one chief citizen. He is president or something like that. (noise in the audience)

Jyotirmayī: They don't like this government example.

Prabhupāda: No, no, it is not example. It is stated in the Vedic literature. Nityo nityānāṁ cetanaś cetanānām. He is the chief living being amongst all living beings. God, is eternal; we are also eternal. God is also a living being; we are also a living being. This is the meaning. But God is one; we are many. And what is the significance of that one? That is stated: eko yo bahūnāṁ vidadhāti kāmān. "That one is maintaining so many living beings." That is God. So because He is a person, we are also person, but He is the person who maintains us. Therefore we go to God and beg for our daily bread. So our constitutional position is that we are predominated, and God is predominator. We are very small; God is very great. At the present moment we are defying this position; therefore we are in trouble. In our Kṛṣṇa consciousness movement we are educating people that "You are always subordinate to Kṛṣṇa. You surrender unto Him and you be happy. Do not remain in rebellious condition of life. Just surrender to God and you will be happy." That is the final conclusion of Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So you are planning, we are planning so many things to become happy, but everything is failure. But if you take this plan, "Let us surrender to God," then every problem will be solved. Our Kṛṣṇa consciousness movement is not that, that "You are Hindu. You become Christian," or "You are Christian. You become Hindu." That is not our plan. Our only request is that "Every one of you, you try to understand God, love Him and be happy." The final conclusion in the Bhagavad-gītā is that if you want to be peaceful, if you want the peace of your mind, you should understand three things. That three things are that to understand that God is the supreme enjoyer. This is one. He is the proprietor of everything, and He is friend of everyone. If you learn these three things only, very scientifically, that God is the proprietor, God is the enjoyer, and God is the supreme friend of everyone, then your life is successful. And these simple things will be understood by you by chanting God's name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hare means the energy of God, and Kṛṣṇa means God, all-attractive. Similarly, Rāma means God. So there are three words in this verse: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare: Hare, Kṛṣṇa and Rāma. So anyone can chant these three names, Hare, Kṛṣṇa and Rāma, and make his life successful. I hope you shall join us in this chanting of Hare Kṛṣṇa mahā-mantra.

Jyotirmayī: They want to ask questions.

Prabhupāda: That you arrange. That arrange. No, you can ask. That's all.

Question: (French) (big applause)

Jyotirmayī: So he is saying that "You have been explaining what is God according to Bible and Bhagavad-gītā." So he wants to know if to be able to talk in that way you have met God, you have seen God, and if God has given you the authority for being seated on this vyāsāsana and receiving the obeisances of your disciples.

Prabhupāda: Yes. You can also get this position. If you know God and if you can speak about God, then you are also welcome to sit here and speak about God.

Jyotirmayī: (translating) He says that the only thing he can say about God is that he cannot talk about God.

Prabhupāda: Why? You can talk about everything, and why not about God?

Jyotirmayī: (translating) "Because God is one who cannot be seen, cannot be taken to be understood."

Prabhupāda: But that is your statement. But the Bible statement, Bhagavad-gītā statement is different. Why shall I take you as authority?

Jyotirmayī: (translating) He says that God means freedom, and God will not be…

Prabhupāda: How do you know it? First of all let me know how you know it about God that He is freedom or this or that. How you know it?

Jyotirmayī: (translating) "Because everyone has inside him knowledge of God, and one just has to listen within himself and he will know."

Prabhupāda: So I have got my own knowledge of God as you have got. Why you disagree with me?

Jyotirmayī: (translating) He says but he doesn't sit on a throne and he doesn't ask people to pay obeisances in front of him.

Prabhupāda: So if you want to hear me, I can get down from the throne. (big applause and yells) (some man makes an announcement in French) (general talk in French and many people yelling things out from the audience)

Jyotirmayī: He is saying two things. He is saying that when one wants to understand, he must act as a student.

Prabhupāda: Yes, that is good, very good. (people still yelling) Now let us chant Hare Kṛṣṇa. Chant. (end)

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Public Lecture

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Konigstein, Germany, June 19, 1974

Prabhupāda: …because it is full of cheating, full of mistake, full of illusion, imperfectness, then how you can understand the thing or the person who is beyond your perception? That is not possible. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. This is Vedic instruction, that "Things which are beyond your perception, don't try to understand by this foolish argument and logic." Don't try to understand. Acintyāḥ khalu ye bhāvā. Acintya means beyond your conception. Cintya means within you perception, and acintya means beyond your conception. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa. You cannot understand by this rascal logic and philosophy. That is not possible. Then how it is to be understood? There are many places. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. These blunt senses, you cannot understand Kṛṣṇa. Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's activities-you cannot understand. Then I have got this… This is my, in possession. How can I understand Kṛṣṇa? That is said, sevonmukhe hi jihvādau. When you engage your tongue in the service of the Lord. Now, this is also another peculiar thing, that to understand by the tongue, not by the mind. Tongue. Tongue means we have got two businesses we perform with the tongue. One is tasting foodstuff and vibrating voice. So you use the tongue vibrating Hare Kṛṣṇa mahā-mantra and eat Kṛṣṇa prasādam-bas. Then you understand Kṛṣṇa. You don't understand, but He reveals.

And actually that is happening. All over the world, these young boys and girls, because they are chanting Hare Kṛṣṇa mantra, and because they are eating Kṛṣṇa prasādam, now they are developing their Kṛṣṇa consciousness. They are not Vedantist. They have not studied all the Vedas. But how they are understanding? If they are not understanding Kṛṣṇa, how they are sticking to this life? In this life everything is forbidden: no illicit sex, no gambling, no intoxication. Everything no. Material life finished. Why they are sticking unless they are understanding Kṛṣṇa? This is the proof. The more you stick to these principle, sevonmukhe jihvādau, engage your tongue in two business-chanting Hare Kṛṣṇa and eat Kṛṣṇa prasāda-your life will be perfect.

Thank you very much. [break] Any question?

Devotee (1): Śrīla Prabhupāda, Kṛṣṇa says in Bhagavad-gītā that "Of all the senses, I am the mind."

Prabhupāda: You first of all question on the topics we have finished. Of course, this is also pointing… What is your question? Go on.

Devotee (1): Well, you explained that we have three kinds of miseries: ādhyātmika, ādhibhautika and ādhidaivika. So ādhyātmika is the misery also of the mind.

Prabhupāda: Yes.

Devotee (1): How can I understand?

Prabhupāda: Well, the, a mind is sometimes not in order. That is ādhyātmika. Suppose somebody comes to me and asks some question. I am not thinking, but…(?) "Well, later on I shall say." That means mind is not in order. You are hearing Bhagavad-gītā, but your mind may be somewhere else. So there is… This is mind's disease, rejecting and accepting. There is mind's disease; there is bodily disease. That is called ādhyātmika.

Indian man: Kṛṣṇa says according to your, as you said, learn to tolerate. Learn to endure, toleration. And what… How can one be better equipped to tolerate these despairs and miseries of our human existence?

Prabhupāda: The more he understands that he is not body. The more he understands that "I am not this body," then he can tolerate. And if we become disturbed by the pains and pleasure of the body, then we shall forget our real business. Our real business is to get out… I am not this body, but this human body is a chance how to get out of this body. That is my real business. So if we are disturbed by these bodily pains and pleasure very much, then I forget my real business. Therefore Caitanya Mahāprabhu has advised, taror api sahiṣṇunā.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

Tṛṇād api sunīcena. Just like grass. Everyone is trampling over the grass. The grass does not protest. Therefore humbler than the grass. And tolerant than the tree. In this way we shall have to keep our position in this material world and advance in spiritual consciousness. If we become disturbed, then we cannot make progress. Suppose we are prohibiting so many things. Especially in the Western world, this is very painful. But you have to tolerate. If you want to get out of this body, you have to tolerate. Actually it is not painful. If you are in Kṛṣṇa consciousness, then it is not difficult. It is very easy. It is not very. So any other question?

Devotee (2): Prabhupāda, how does one develop his desire, then, to get out of this body?

Prabhupāda: No desire. No material desire. Simply think of how to push on this movement. That desire and no other desire. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. No material desire. Śūnyam. Make zero all material desires. Simply desire, "How shall I push on? How shall I serve Kṛṣṇa? How shall I decorate this?" Therefore we have given so many engagements, to divert the desire. Desire cannot be stopped. That is not possible. Those foolish persons are: "Become desireless." That is not possible. Desireless means I am dead. No. Purify desire. Purify desire. You have got the desire for driving motorcar. Just drive motorcar for preaching Kṛṣṇa consciousness. (laughter) You see? This is the… Change the quality of the desire. Desire cannot be stopped. That is not possible. I want to eat very nice foodstuff. All right, eat remnants of foodstuff. We offer Kṛṣṇa the best food. That is the regulative principle. Kṛṣṇa also should be offered the best foodstuff, and you take the remnants. Kṛṣṇa is not so hungry that He is… He is taking, but He is leaving also. That is Kṛṣṇa's eating. Kṛṣṇa says that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi: [Bg. 9.26] "Anyone who is offering Me these foodstuff made of patraṁ puṣpam, vegetable and food grains and milk and this…" He never says, "Give Me meat or eggs." No. He never says. He says, patraṁ puṣpaṁ phalaṁ toyam. These foodstuffs we can prepare nicely in so many ways, and Kṛṣṇa says, "If somebody offers Me with faith and love, I eat it." Now, the question is, you see that "Whatever I offer, these things are there. How Kṛṣṇa has eaten?" Therefore His eating process is different. But He has eaten. That you have to learn from the śāstra, that pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]. He is not hungry; still, He can eat the whole world. But still, the world remains as it is. That will require some brain to understand. (laughter) Kṛṣṇa eats. Kṛṣṇa eats and again keeps the whole thing as it is for your eating. So you are not loser. If you offer to Kṛṣṇa, Kṛṣṇa will eat and He will again get you the foodstuff for eating. That is His fullness. That is His fullness. So therefore you prepare very, very nice foodstuff and offer to Kṛṣṇa and take it. Then your desire for eating nice foodstuff will be automatically fulfilled. And at the same time become devotee of Kṛṣṇa. Why don't you do this? Anyone can do, either in this temple or at home. But they will not worship Kṛṣṇa. They will worship a dog. Instead of God, keeping dog and taking all care. This is the mentality. Then next life he becomes a dog. Because he has got good faith and love for dog, therefore he becomes dog. And if you have got good faith and love for Kṛṣṇa, you become a body like Kṛṣṇa. Unless you have got the same type of body, how you can play with Kṛṣṇa, dance with Kṛṣṇa? Therefore when Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti… [Bg. 4.9]. If you become a perfect devotee of Kṛṣṇa, then after giving up this body, you get a body like Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1], and live eternally, blissful life of knowledge. That should be the aim of life. All right, chant Hare Kṛṣṇa. (end)

740622SP.GER

Public Speech

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Bad Homburg, Germany, June 22, 1974

Prabhupāda: (translated into German by German devotee) …for this civilized human form of body. We have to pass through 900,000 forms of aquatic body within the water. Then gradually we come to the form of trees and plants. They are two million varieties. Then we get the bodies of the insect. There are 900,000 forms of body. Then we enter into the species of birds, one million forms of body. Then after bird's body, there are three million different varieties of beast's body. Then after this period, we become human body, but there are 400,000 species of human body. And thus we get this nice human form body with good brain and good consciousness. So it should be utilized properly. By the laws of nature… Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. This is the law of nature. Gradually we develop different types of body and different types of consciousness. So when we come finally to God consciousness or Kṛṣṇa consciousness, that is the perfection of life.

So we are living in this planet, but in other planets also there are different forms of life. So there is one planet… There are many millions of planet. Specifically, there is one planet within this universe that is called Siddha-loka. There is other planet also, heavenly planet, Brahmaloka planet, and in different planets there are different species of life, different standard of comforts, but in the higher planetary system, the standard of comfort is more and more, thousand times more, thousand times more, in this way. Just like in this planet we have got different standard of life. In your Western countries your standard of life is… At least, it is to be understood more comfortable than other standard of life. In this way, if you promote yourself to the topmost planetary system, which is called Brahmaloka, then you get your duration of life, many millions of years. It is stated in the Bhagavad-gītā that sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. In the Brahmaloka planet, the residents, they have got their one day. One day means daytime, not nighttime, twelve hours, say. That is equal to… Their twelve hours is equal to our millions of years, sahasra-yuga. Sahasra-yuga means forty-three hundred thousands of years multiplied by one thousand. That is called sahasra-yuga. Such is the, the such duration of time is equal to twelve hours in the Brahmaloka planet. So even if you go to the Brahmaloka planet… You read that, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna. Read it.

Satsvarūpa:

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate
[Bg. 8.16]

Prabhupāda: So our natural tendency is to go to other, better planet. Therefore people are trying to go the moon planet. Similarly, you can go to the sun planet, you can go to the Brahmaloka planet, Siddhaloka planet, heavenly planet. There are so many. But the information is, even though you reach the topmost planet of this universe, still, there the four principles of material life, namely birth, death, old age and disease, are there. So we can go to the topmost planet. There is process how to go:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

[Bg. 14.18]

If you keep yourself in sattva-guṇa, or in the modes of goodness, you are promoted to the higher planetary system, even to the topmost planetary system. That is called ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. And if you keep yourself in the modes of passion, you shall remain within the middle planetary system. This is middle planetary system. This earthly planet, it is called Bhurloka. Then above this there is Bhuvarloka. Then above that, Svarloka. That is heavenly planet. The heavenly planets begins from the moon planet. And… So Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ. And those who are in the modes of darkness, they go down, down, down. The animal life is also amongst the down, I mean to say, modes of life. So this human form of life is a chance to make our choice where we shall go next, in the higher or in the lower, or we shall remain here. So how to go to the higher planetary system, that is also mentioned. Yānti deva-vratā devān. Read this.

Satsvarūpa:

yānti deva-vratā devān
pitṝn yānti pitṛ-vrataḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām
[Bg. 9.25]

Prabhupāda: So if we like, we can go to the higher planetary system, heavenly planetary system. Just like we are trying to go to the moon planet, but we have not been successful. In this way we can go there. Each planet, each and every planet, has got different atmosphere. So unless your body is completely competent to live in such planet, you cannot go there. Just like the scientists say that in the moon planet the temperature is two hundred degrees below zero. Similarly, in the sun planet, the temperature is very, very high, hundred and thousand times degrees above the normal. So in this way every planet has got different atmosphere, different temperature, different standard of life, different duration of life. So one has to become competent to transfer himself in a particular type of planet. So we, as spirit soul, dehi, the possessor of this body… Dehi means one who possesses this body or the occupier of the body, the spirit soul. That is eternal, changing body only, but eternal. Therefore we should not be interested to these different types of temporary body. That is not very good intelligence. So we have to prepare ourself, if we want. There are the full description of each and every planet, and we can prepare ourself according to our desire which planet we wish to go. But Kṛṣṇa says, mad-yājino ’pi yānti mām: [Bg. 9.25] ”Persons who are engaged in My occupational duties, they will come to Me.”

So (to) go to God or Kṛṣṇa means you will have to acquire your original, spiritual body. The spiritual body is already there, but we are now covered by this material body. So how we are eternal, that is described in the Bhagavad-gītā:

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati

The hint is given: ”The something which is spread all over the body, that is eternal.” And what is that something? That something is our consciousness. Here it is stated, avināśi tu tad viddhi yena sarvam idaṁ tataḥ. In this body there is something. That is consciousness. That is eternal. Just like if you or I pinch my body, I feel pain because the consciousness is there. But when the consciousness will not be there, if I cut my hand or cut your hand, you will not protest. Even scientists have proved this consciousness is there in the tree also. If you cut the tree, there is sensation, feelings of pain, and that is recorded in the machine. So here it is hinted that this consciousness is spread all over the body. That is eternal. The body is not eternal. As soon as the consciousness is gone, the body is dead. Therefore we should take care of the thing which is consciousness. That is the soul. On account of presence of the soul, there is consciousness. So Kṛṣṇa further says in this connection, antavanta ime dehā nityasyoktāḥ śarīriṇaḥ [Bg. 2.18]. This body-deha means body-antavat, it is perishable. Nityasya uktāḥ śarīriṇaḥ. But the thing which is covered by this material body, that is eternal. So that consciousness of the rays of the soul is described here: na jāyate mriyate vā kadācit. This consciousness, or the soul, is never born, neither it is ever dead. Nāyaṁ bhūtvā bhavitā vā na bhūyaḥ. The soul and the consciousness has no past, present or future. It is eternal. Ajo. Ajaḥ means who does not take birth. Ajo nitya, eternal. Śāśvataḥ, ever-existing. Ayaṁ purāṇa, the oldest. Na hanyate hanyamāne śarīre [Bg. 2.20]. When the body is annihilated, the soul and consciousness is not annihilated. Just like when we sleep our consciousness works in a different body, subtle body: mind, intelligence and ego. That we have got experience every night. We sleep on our bed, but my consciousness goes to other country or other place and work in a different way. Again when at the end of the dream, we come back to this body, gross body. So death means when the consciousness does not come back again to this gross body and enters another gross body. This period is called death.

So the subtle body, mind is there. I know you have got mind, you know I have got my mind, but I cannot see your mind; you cannot see my mind. So there is intelligence also. I know you have got intelligence; you know I have got intelligence, but you cannot see my intelligence unless it is acted; I cannot see your intelligence unless it is acted. So the soul is covered by two kinds of dresses, just like we are covered by the shirt and the coat. Similarly, the coverings of the shirt are mind, intelligence and ego. This is one covering. And upon this there is a gross covering, earth, water, air, fire, like that. In this way we have got two covers. So our business is, because we are eternal, we should not remain in these temporary coverings. That temporary co… So long we are bound up or encaged in this covering, that is called conditioned life. So we are trying to become freed from this conditioned life. Just like people are trying to go to the moon planet. The desire is there. But because the life is conditioned, he cannot go. Just like I am a foreigner. I have come to your country. I am conditioned by your immigration law. There are so many conditions. One of the condition is that I cannot live here forever unless it is sanctioned by the government. So we are conditioned now. In this form of life, covered by the material elements, we are conditioned by the material nature. That is stated in the Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

[Bg. 3.27]

We are conditioned in every step by the laws of material nature. Still, foolishly we are thinking we are free. This is foolishness. We are so much controlled by the material nature, exactly like a small child is pulled by the ear by its mother. "Come here"-he comes here. "Go there." Just like a dog. A dog may feel very freedom jumping, but as soon as the master says, "Come here," he comes and immediately chained. This is our position.

So that is our position, that we are completely under the clutches of material nature, and according to the modes of material nature, we are acting and changing our body in different species of life. So our real business in this human form of life is to get, try to accept the process by which we can get free from this conditioned life. The process is that we have to give up all our false consciousness. We are under false consciousness. I am thinking, "I am Indian," you are thinking you are German, and the dog is thinking, "I am dog," and cat is thinking, "I am cat." So this bodily consciousness, bodily concept of life, will keep us conditioned within the material nature. Therefore our first business is how to get free from all these designations. Just like I am putting on this saffron cloth, but I am not saffron cloth. Or you are putting red cloth or black coat; you are not black coat. Within the coat, you are the person. Similarly, within the dress, I am the person. So at the present moment we are on the dress consciousness: "I am German dress," "I am Englishman dress," "I am Indian dress," "I am male dress," "I am female dress." So this is called conditioned life. So in this conditioned life we are accepting one type of body and we are dying. Dying means giving up and being transmigrated, transferred to another body by the laws of material nature. It is not under my control. You cannot say that "After giving up this German body, I shall accept again another German body." That is not in your hands, sir. It is under the laws of nature. You cannot propose. You cannot force material nature. After this body, I can get any other body. That is stated here: tathā dehāntara-prāptiḥ [Bg. 2.13]. Another form of a body. That form of body may be any one of the 8,400,000 forms of body. Therefore, if we are actually intelligent, we should try for being awakened or placed in our original body, the spiritual body. That will stop this constant change of body.

So the simple process is, as we are preaching in this Kṛṣṇa consciousness movement, that if you try to understand only what is Kṛṣṇa-Kṛṣṇa or Christ, the same thing-then you get your original, spiritual body. This Kṛṣṇa consciousness can be awakened simply by chanting the mahā-mantra, Hare Kṛṣṇa, or the holy name of God. So keep yourself aloof from four kinds of sinful life, and keep always in touch with Kṛṣṇa and God. Then you will go back to home back to Godhead. This advantage is possible in this human form of life; otherwise, we are missing the chance. We may be again put in the cycle of that 8,400,000 forms of body. The process is very simple and easy because you can remain in your occupation, in whatever position you are. Simply you chant the holy name of God. Not only Hare Kṛṣṇa, you can chant the holy name of God, "Christ." Christ is also the same as Kṛṣṇa. So do it. There is no expenditure, but the profit is very, very great.

So the conclusion is we should not put ourself in the cycle of birth and death continually in 8,400,000 species of life, to stop it and go back to home, back to Godhead, and regain your original spiritual life.

So thank you very much. If you have got any question on the subject matter, you can ask.

Question: If chanting means out loud, how can you do it all day while you are working and in so many different situations? How can you chant out loud?

Prabhupāda: You chants slow. There is no harm. Either loud or slow, it doesn't matter, but you chant the holy name of God.

Question: Why do we say to chant but not sing?

Prabhupāda: Same thing. Either you sing or chant, the same thing.

Question: What is the meaning of this chanting? If you chant all day long, do you reach a certain consciousness?

Prabhupāda: Yes. By chanting the holy name of God, you associate with God. God is Absolute. He is not different from His name. So when you chant God's name, means you immediately become in touch with God. And by chanting more and more, your association becomes more and more intimate. Then everything is disclosed to you. That is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

If you keep in touch with God with faith and love, then God is within yourself. He will give you intelligence how you can go back to home, back to Godhead. There are many different processes or yoga systems to be in touch with God, but for the people in this age, this is the easiest method, to be in touch with God simply by chanting His holy name.

Question: By chanting, it might be possible to get this result to reach a higher consciousness. But it can happen that on account of chanting I forget my neighbor and just drop the all things around.

Prabhupāda: Well, by chanting loudly you will also help your neighbor, who will hear you. And when he comes to complain, "Why you disturbing?" then your mission is successful. That means he has heard. So that you hear and let your neighbors also hear. Both of them benefited. And that is the greatest benefit you can render to your neighbor.

Question: Actually, there is no difference between, for example, chanting the word "tree, tree, tree" again and again or the chanting of Hare Kṛṣṇa. It depends on the meaning which we put into the words. And if you chant a particular word like Hare Kṛṣṇa and you have a particular meaning, like for you it's a holy word, then it might be something like auto-suggestion to you.

Prabhupāda: I have already explained that God and His name, the one, Absolute. In the material world your name and you, person, they are two different things. That is difference between God and you. So therefore, by chanting God's name, you actually contact with God. But in the material world that is not possible. Suppose I am thirsty; I want water. If I chant "water, water," it will not act. But in the case of chanting the holy name of God, it is as good as to associate with God. Try to understand. [break] That:

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddhaḥ nitya-mukta

abhinnatvāt nāma-nāminoḥ
[Cc. Madhya 17.133]

"The name of God and God is equally pūrṇa, perfect, śuddha, purified, pūrṇaḥ śuddhaḥ nitya, eternal, and pūrṇaḥ śuddhaḥ nitya-mukta, and liberated from material contamination." So it is not the question of argument. You can try. There is no loss on your part. Chant the holy name of God and see the result yourself. In India also sometimes "Kṛṣṇa" is announced as "Kṛṣṭa." Or you announce as "Christo." It does not make... Because God will take your mind, not your pronunciation. If you mean to pronounce God's name, even it is not, I mean to say, formally or perfectly pronounced, still, God will understand that you are trying to chant His name. That is your perfection. [break] ..."Christo" or "Kristo" or "Kṛṣṇa," if He understands that you are hankering after Him, He will give the resultant action. And this is the easiest process in this age for God realization. Thank you very much. Let us chant. (end)

740628LE.MEL
Lecture at
St. Pascal's Franciscan Seminary

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Melbourne, June 28, 1974

Father Greene: ...there is more to life than what we see and touch and hear, that there is a need for salvation, redemption, in one form or another. And that both these ideas, that we do not live on bread alone and that we need salvation, lead us to agree that there is something beyond this life which we can call at least in general, to use a technical word, the transcendence. I think within this context we can talk and discuss and agree at least to some extent. I would now like to ask one of the Australian members of the Hare Kṛṣṇa movement to introduce their leader to us in a more personal manner.

Madhudviṣa: Umāpati. Umāpati.

Umāpati: We would like to introduce His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is the ācārya of the Hare Kṛṣṇa movement and who has mercifully come and delivered us with the blazing torchlight of transcendental knowledge to deliver us from this disease of material existence. I think he is going to lecture from the Śrīmad-Bhāgavatam. Thank you very much. (applause)

Prabhupāda: (chants maṅgalācaraṇa prayers) Father Greene and all other Fathers and Ladies and Gentlemen, I thank you very much for your kindly participating in this movement. So I will try to explain some of the verses from Śrīmad-Bhāgavatam. The Śrīmad-Bhāgavatam is considered to be the essence of Vedic literature. Vedic literature means the four Vedas: Sāma, Yajur, Ṛg, Atharva, then Upaniṣad, 108 Upaniṣad, and eighteen Purāṇas, Rāmāyaṇa, Mahābhārata. It is an immense treasure-house of literature. So this Śrīmad-Bhāgavatam is one of the eighteen Purāṇas, and in this Śrīmad-Bhāgavatam there are eighteen thousand verses. So I am just trying to explain one or two verses.

The Father Greene hinted the common platform of religion. Common platform is not very difficult to understand because religion means to know God and abide by the orders of God. That is religion. In the Śrīmad-Bhāgavatam it is stated that dharmaṁ tu sākṣāt bhagavat-praṇītam. The... Religious system cannot be manufactured by man. No. Man-made religion is not religion. Religion means God-made religion. That is religion. Dharmaṁ tu sākṣāt. Just like law. Law means the orders enunciated by the government. You cannot manufacture law at home. That is not law. Similarly, religion means the orders given by God. This is simple definition of religion. So we must know God, and we must know what is His order, and we should abide by the order. Then that is religion. So you take any type of religion, these three things are there: that we must try to know God, and what does He desires, and to fulfill it. Therefore in the Bhāgavatam it is said,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
[SB 1.2.6]

It is said here that that is first-class religious system. It does not say Hinduism, Muslimism or Christianism. General definition: "That is first-class religion..." Sa vai puṁsāṁ paro dharmo. Why it is said, para? Para means the supreme, not ordinary thing, supreme. "The supreme religious system is that which teaches the follower how to love God." That is supreme. It does not matter you learn to love God through Christianism or Hinduism or Muslimism, any "ism," but the result should be how much you have advanced in the art of loving God. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Bhakti, this word, Sanskrit word is used, "devotion," bhakti. To render service to God, that is bhakti. We are rendering service to so many things. That is not bhakti. Bhakti means to render service to God. And adhokṣaje. There are many terminology of understanding God, but here in the Śrīmad-Bhāgavatam, God is mentioned as adhokṣaja. Adhokṣaja means beyond your sense perception. Another word is used, avāṅ mānasa-gocaraḥ, "beyond the expression of your mind, words." Avāṅ gocaraḥ. And another meaning, literal meaning, adha: adha means subdued. Adhakṛta akṣaja-jñānam. Akṣa. Akṣa means eyes, or... In Sanskrit there are letters beginning from a, a, i and, at last, kṣa. So beginning from a to kṣa, a-kṣa, means we understand by combination of words. So you can combine so many words, but still, it is beyond that expression. That is called adhokṣaja. So God is realized... Not by vocabulary we can understand what is the nature of God, or, in one word, that God is beyond our this material sense perception.

It is said in the Vedic literature that ataḥ śrī-kṛṣṇa-nāmādi. Kṛṣṇa is a name of God. So it is said that Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's attributes, Kṛṣṇa's activities... Ataḥ śrī-kṛṣṇa-nāmādi begins from the name. So ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. Indriya means senses. We cannot understand what is Kṛṣṇa, or God-His name, His form, His attributes, His pastimes... We cannot understand by these blunt material senses. Then how it is to be understood? After all, this human life is meant for understanding God. That is the only business of human life. The nature, material nature, gives us this opportunity to have this human form of life. The facility of this life, of this form of life, is given to us just to understand God. Other forms of life, cats and dogs, trees and so many other things... There are 8,400,000 forms of life. So in other forms of life it is not possible to understand what is God. If we call all the dogs of your country, "Come here. We shall talk about God," no, there is no possibility of understanding. But in the human form of life there is possibility. It doesn't matter whether it is in India or America or Australia. Any human being, if he tries and if he reads the scriptures-never mind, Bible, Bhagavad-gītā, Bhāgavata-then he will understand God. Therefore this life, human form of life, is only meant for understanding God. If we divert our attention to any other business, that means we are spoiling our energy. Because what are the activities? That… Everyone is active for sleeping, eating, having sexual intercourse and defending. So these things are present even cats and dogs. They also eat, they also sleep, they also have propensity for sex intercourse and they also defend, in their own way. So if human life is also spoiled only on these activities, then you are missing the chance. Human activities should be to understand God or the Absolute Truth. That is the philosophy of Vedānta philosophy. Athāto brahma jijñāsā. Vedānta. Veda means knowledge, and anta means ultimate.

So we are acquiring knowledges in so many departmental, but the ultimate knowledge is to know God. Therefore Vedānta says that "Now, this life, atha, atha…" Atha ataḥ brahma-jijñāsā. Just like the birds. In the morning, they also talk, "Where we shall go this morning to get some fruits and some eatables?" So these questions they do, and there is some talking, "ki-chi mihi." So not that kind of question. The questions "What is God? What I am? What is my relationship with God? What is the ultimate goal of life?" These questions and answers should be in the human society. Unless these questions arises-"What is God? What is this material nature? Who has created it? How it is created? How it is going on?" so many things… The main principle is naturally, if we are philosophical minded, we inquire that "How this world is created? Who has created?" And there are many different ways of answering. But the Vedānta-sūtra answers that the, whatever we are seeing, all this cosmic manifestation, the creator is God, Brahman. Athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1]. So God, or the Supreme Truth, Absolute Truth is that from whom everything has come. So that is the beginning of the Śrīmad-Bhāgavatam. Janmādy asya yataḥ [SB 1.1.1], "Absolute Truth is that from whom everything has come into existence." So the common platform is therefore, if we try to understand the Supreme Soul, and we turn our loving propensities to that Supreme Soul, that is called religion. Religion is not kind of… In the dictionary it is said, "Religion is a kind of faith." No. It is a permanent, I mean to say, arrangement. It is not the faith. Faith we can change. Today I am Hindu; I can become Christian tomorrow. You are Christian; you can change your faith tomorrow. So religion… In Sanskrit word religion does not mean faith. Religion means the original characteristic. That is called religion. So original characteristic means that cannot be changed. That quality, that characteristic is always with us. So Vedic version is that the living entity is eternal servant of God. When he forgets this relationship, that he is eternal servant of God, that means his material existence. In the material existence, nobody is prepared to become servant. Everyone is prepared to become the master. That is struggle for existence. Everyone is trying to become master. Even in the cats' and dogs' society you will find one dog is trying to predominate by barking that "I am better than you." So this is called struggle for existence. Everyone, individual to individual, nation to nation, society to society, religion to religion, so-called religion-everyone is trying to become the master. Nobody is trying to become the servant. But real position is we living entities, we are eternal servant of God. As soon as we forget this formula, we are in the material existence. And as soon as we revive this, our original consciousness, that is called spiritual platform. Therefore we are propagating Kṛṣṇa consciousness, or God consciousness, to come to the point to understand that we are eternal servant of God.

So here it is enunciated that "That is first-class religious system which teaches the followers how to become again servant of God." That is first-class religion. So how to become servant of… If one agrees… The Bhagavad-gītā, Śrīmad-Bhāgavatam, the last instruction is… Many types of instructions are there: karma-yoga, jñāna-yoga, dhyāna-yoga, bhakti-yoga. But Kṛṣṇa is ultimately instructing Arjuna that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Your only business is to surrender unto Me, because you are My eternal servant. You rebelled to serve Me. You wanted to live independently in this material world, to become the master, artificially trying to become master. You give up this propensity. You surrender unto Me. Then you will be happy." And Kṛṣṇa assures that ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "And when you have surrendered, I will excuse you from all reaction of sinful life." Why He has said, "sinful life"? Because in the material world every activity is sinful, because the main principle is how to become master. Therefore to become master everyone is prepared to do anything, never mind whether sinful or pious. Another meaning is that if we do anything against the order of God, that is sinful. Just like in Bible also there are so many commandments that "You shall not do this," because they are sinful. A sinful man cannot approach God. That is the verdict of Vedic literature.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

One who is completely free from the reaction of sinful life, he can completely devote in the service of the Lord. So the common platform is there. God is neither Hindu nor Muslim, nor the method of approaching God may be different, but the ultimate end is how to love God or how to serve God. One cannot serve anybody without love. In the material world one serves another for matter of money exchange, reward. But serving God is not that. Here it is stated, ahaituky apratihatā. Service of God is without motive. Here in the material world we serve somebody with a motive, for some material gain. But in the spiritual world, to serve God means "It is my duty. I love him. I want to serve Him." Just like mother loves child. It is not like the maidservant who is paid. Mother loves spontaneously child, as duty. He (she) loves to serve the child. Similarly, when our love of God will be spontaneous, without any motive, and without being impeded… Love of God cannot be checked by any material condition. It is not that because a man is poor, therefore he cannot love God. No. If a man is very rich, therefore he cannot love. No. Ahaituky apratihatā. Whatever you may be, you can learn how to love God without any impediment. And if we come to that stage of life-here it is said, yayātmā suprasīdati-then you will be fully satisfied and pleased. If you are engaged in the service of the Lord without any motive and without being impeded, spontaneously loving, then you will feel complete satisfaction. Svāmin kṛtārtho 'smi varaṁ na yāce [Cc. Madhya 22.42]. There are many instances of devotees. One Dhruva Mahārāja, he was five-years-old boy. So there was some family dissension. He was insulted by his stepmother. So he wanted to retaliate, five-years-old boy. So he inquired from his mother, "How can I do it?" The mother advised that "You take shelter of God. He can help you." So a five-years-old boy, he went to the forest and meditated for six months, and when he saw God, then he said, ”My Lord, I am now fully satisfied. I don’t want any benediction from You.” Svāmin kṛtārtho ’smi varaṁ na yāce. That is the real realization of God. God realization means there is no more want, no more want. All demands, all want, is finished. Therefore it is said, yayātmā suprasīdati. Because we want something, there is demand. So long there is demand, we will never be satisfied. When there is no demand, fully satisfied, that is God realization. Yenātmā samprasīdati.

So the common platform is there. At the present moment people are suffering. Not at the present moment-always. Anyone who is in this material world, he is full of anxieties, because material wants cannot be satisfied at any time. It will simply increase. So unless one comes to God consciousness understanding, there is no possibility of satisfying. Yenātmā samprasīdati. Prasīdati means fully satisfied, no more want. There are many places. Yasmin sthite guruṇāpi duḥkhena na vicālyate: [Bg. 6.20-23] ”If you are situated in that position, then the most dangerous type of unhappiness cannot agitate you.” If you are fixed up in God consciousness, then nothing of these material disturbances can agitate you. Yasmin sthite guruṇāpi duḥkhena. So people should try to attain that perfect transcendental position so that he is fully satisfied, no more want. So that is called bhakti-yoga, and we are teaching and propagating this bhakti-yoga. People are disturbed in so many ways in this age of Kali. To give them real satisfaction of life is to awaken them to the platform of God consciousness. So the simple method is chanting the holy name of God. We are chanting Hare Kṛṣṇa. Hare Kṛṣṇa means addressing the energy of God, Hara. God is with His energy. Just like fire is with its energy, heat and light, similarly, God has got energies, many energies. The principal energies are the spiritual energy and the material energy. So we are under the material energy at the present moment. So we have to transfer ourself to the spiritual energy, because we are spirit. Just like you take the fish on the land. Because land is not the place for the fish, however you try to make him comfortable, he will never be comfortable. You throw him in the water-he is comfortable. Similarly, we are spirit. We are now encaged within this material body. Dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. So our business should be how to get out of this material energy and put ourself under the spiritual energy. Then our life will be fully satisfied. So in this human life, this is a prerogative, how to get out of this material energy and put again into the spiritual energy. So this process is described: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. To put ourself again into the spiritual energy means we have to get free from the designation. What are the designation? ”I am Hindu,” ”I am Muslim,” ”I am Christian,” ”I am American,” ”I am Indian,” ”I am this,” ”I am that”-these are designation. And to become free from designation means ”I do not belong to any of these categories. I am eternal servant of God.” If you come to that position, then that is the common platform. Let everyone perceive that he is eternal servant of God. Then all the problems will be solved.

So this is our Kṛṣṇa consciousness movement, and we are chanting the holy name of God, and we are recommending others also to chant the holy name of God. God must be, must have some name. In the Bible also it is said… What is that? ”Hallowed be thy name”?

Satsvarūpa: ”Our father who art in heaven, hallowed be thy name.”

Prabhupāda: Yes. So there is name. God’s name is there. God’s name is Christ or Kristo or Kṛṣṇa. So we can chant combinedly. Where is the difficulty? So those who are professing Christianity, never mind. You have got the name of God. Otherwise why Jesus recommended that ”You glorify the name of God”? That is chanting. So let us combinedly glorify the name of God. This is common platform.

Thank you very much. Hare Kṛṣṇa. (applause)

Madhudviṣa: So if there are any questions, you can raise your hand, and we will have questions now, if you like. No questions? This means that everyone agrees. (laughter)

Prabhupāda: Full agreement. That’s nice.

Guest (1): Your devotees say that you aim to get beyond the stage of material existence. I don’t quite pick up what your process was for doing this, and could you tell me what the end result is once you do get beyond this.

Prabhupāda: What is that?

Madhudviṣa: In Kṛṣṇa consciousness, the process is to get beyond the disease of material existence. The first part of his question is how to do this, the second part of this question, ”What is the end result after taking to the process?”

Prabhupāda: The process is to transfer yourself from material energy to spiritual energy. We are under energy. God has got two energies-material energy and spiritual energy. We are also energy. We are marginal energy. So marginal energy means we can remain under the material energy or on the spiritual energy, as we make our choice. Marginal… Just like on the beach you find sometimes on the border of the water, the water is covering the land, and sometimes the land is open. This is called marginal position. Similarly, we are marginal energy, or we can remain open also, in spiritual energy. So this process of, I mean to say, converting the material energy to spiritual energy is called bhakti-yoga. Just like this microphone. When it is used for some material purpose… Just like I am speaking. But sometimes the politicians or other parties or so many things-this microphone can be utilized for so many purposes. And it can be utilized also, God’s purposes. I am speaking through this microphone about the message of God. So when it is utilized for God’s purposes it is spiritual. And when it is utilized for our material purposes or sense gratification, this is material. Just like electricity. Electricity is one energy. It can be utilized for heating purpose and cooling purpose. Similarly, God’s energy is one, but when it is utilized for sense gratification, that is called material energy, and when it is used for service of God, then it is called spiritual energy. So to transfer ourself from material energy to spiritual energy is to begin service of God. Anything engaged in the service of God, that is spiritual. This is a hall. It can be utilized for selling wine and it can be utilized for speaking about God. So the place is the same, but when it is utilized for God’s purpose, then it is spiritual. And (if) it is utilized for my sense gratification, that is material. That requires little guidance. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Everything belongs to God, but it becomes material and spiritual according to the purpose it is being utilized. So if you convert your life, everything for God-speaking for God, eating for God, sleeping for God, mating for God-then it is spiritualized. We have got four kinds of engagements: eating, sleeping, mating and defending. Defending for God also. So actually everything belongs to God. Now we have to learn it, how to utilize it for God. That is our philosophy.

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgaḥ
phalgu vairāgyaḥ kathyate

To renounce this world is not very big thing because the world also, created by God. So instead of renouncing, if we utilize this God-created material world for God's service, then it is spiritual. Because originally it belongs to God. Originally it is spiritual. Therefore in the higher sense there is nothing material. Everything is spiritual because everything is coming, emanating from the Supreme Spirit. So we have to learn the art how to utilize everything for God. Just like we are. We are also living in the house. Without a house, where can you live? We are also human being. We cannot lie down on the street. We have got some house, some protection. We are also eating, we are also sleeping, and we are also mating, and we are also defending. But it is in a different way. These boys and girls, some of them are married, so they are also begetting children, and that means mating. But you see in our temple, even small child, he is offering obeisances, he is offering a flower, he is also chanting, he is also dancing. So to make sex for begetting such children, it is also God. But if we beget children like cats and dogs, then it is material. Because there is no God consciousness. So everything can be turned. Hari-sambandhi-vastunaḥ: without any attachment. Just like these boys, they are collecting money, but not a single farthing they are spending for themselves, not a single farthing. Everything collected is being utilized for God's book publication, for propaganda, for distribution. They are not earning less. We collect some day one thousand dollars, and we are collecting all over the world about thirty thousand dollars. Yes. But not a single paisa for personal use. Everything is utilized for propagating God consciousness. So in this way everything can be utilized. After all, it is God's property. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. Sarvam, whatever you see, that property belongs to God. We are falsely claiming, "It is my property." And that is māyā, illusion. Just like some portion of land, I am saying, "That is India," you are saying, "This is Australia," and they are saying, "It is England," but it is neither England nor Australia. It is all property of God. We have created man-made designation. So we have to give up this idea. The United Nations is there for the last twenty or thirty years. Before that, there was League of Nation. To unite. But how unity? "This portion is, sir, mine. This portion is mine." Why do they not agree that every part of this universe or this planet belongs to God? What is the difficulty? Actually it belongs to God, but they will not agree. They will fight, 'No, it is mine."

So these things have to be changed; then there will be God consciousness, and everything will be happy. To accept the real fact, so many big, big brains, politician, but they have no sense to understand that the whole earthly planet belongs to God. It is created by God. It is the property of God. Everything, what is there in this earthly planet, that belongs to God. We are sons of God. Let us enjoy God's property. The son has got right to use. But I should not encroach upon your property or my property, but everything belongs to… Just like in a family. Everything belongs to the father, and the children, whatever father gives, you eat and live peacefully. Similarly, there is immense prospect for produce food for the whole human race on this globe, earthly planet. But because somebody is encroaching God's property-"This is mine, sir. You cannot come here"-there is trouble. Otherwise… Just like your Australia. So much land, but you won't allow anybody to come. It is yours. Africa: so much land vacant. And "No, you cannot come. It is mine." And nobody is thinking that "It is God's and we are children of God. Let us produce." If we actually utilize the whole land of this earthly planet, we can produce ten times the necessity of the whole population. Where is the question of scarcity? But that understanding we haven't got. So unless you come to that, God consciousness, everything belongs to God… Just (like) the Communists, they are thinking that everything belongs to the state. But why don't you think everything belongs to God? Then the whole solution is there. But that they will not do. So therefore there is great necessity to propagate God consciousness to the people. It doesn't matter what religion is there. Religion is neither Christian religion… Religion is one. I have already explained. That is God consciousness, to abide by the orders of God. That is religion.

Guest (2): Your Divine Grace, when someone has a very little amount of God consciousness, he is a poor servant of God and doesn't love Him very much, do you see God as loving him still, and, say, wanting him to come to consciousness in helping him? (devotee repeats)

Prabhupāda: Yes. God loves you so much that He sends His son to convince you, "Please come to Me." God Himself comes, Kṛṣṇa: "Please come to Me." And what we are doing, servant of God? We are requesting only, "Please be God conscious." So God's propaganda is going on in so many ways to recall all these, I mean to say, bewildered sons of God, those who have forgotten. Naturally… Just like the father. He loves the son more than the son loves the father. Because as father, if one son has gone out of home, madness, he wants to live independently of the father, so he may think like that, crazy. But father, he says that "This rascal has gone. Some way or other, bring him. Let him live peacefully here. I have got immense property. Why he goes outside to live independently?" So that is his mistake, the son's mistake. The father is always anxious to get the son back to home, back to Godhead.

Guest (3): How would His Grace see Jesus Christ?

Prabhupāda: Jesus Christ, Lord Jesus Christ, is… He is son of God, the best son of God, so we have all respect for him. Yes. Anyone who is teaching people about God consciousness, he is respectful to us. It does not matter in which country, in which atmosphere, he was preaching. It doesn't matter.

Madhudviṣa: (repeating question) St. Francis, the founder of this particular order which we have been invited to speak to, found God in the material world. And he used to address the aspects of the material world as "brother" and "sister." "Brother tree," "sister water," like that. What is your view upon this?

Prabhupāda: This is real God consciousness. This is real God consciousness, yes, not that "I am God conscious, and I kill the animals." That is not God conscious. To accept the trees, plants, lower animals, insignificant ants even, as brothers… Samaḥ sarveṣu bhūteṣu. This is explained in the Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
[Bg. 18.54]

Samaḥ. Samaḥ means equal to all living entities, to see the spirit soul, anyone… It doesn't matter whether he is man or cat or dog or tree or ant or insect or big man. They are all parts and parcel of God. They are simply dressed differently. One has got the dress of tree; one has got the dress of king; one has got the, insect. That is also explained in the Bhagavad-gītā. Paṇḍitāḥ sama-darśinaḥ: [Bg. 5.18] ”One who is paṇḍita, learned, his vision is equal.” So if St. Francis was thinking like that, that is highest standard of spiritual understanding. Similar expression is there in the Caitanya-caritāmṛta, that sthāvara-jaṅgama dekhe nā dekhe tāra mūrti [Cc. Madhya 8.274]. A spiritually advanced devotee of the Lord, he sees the trees or the animals or the stone or the anything he sees-he sees that it is the energy of God. Nā dekhe tāra mūrti. Just like your mūrti or my mūrti-mūrti means form-may be little different, but we are made of the same ingredients. If your body surgically operated, the same blood, stone, or bone, or flesh, everything is there the same because same ingredients. Similarly, our outward covering is covered by these material elements, but inside, within this, there is the spirit soul. Therefore one who is advanced, he does not see that ”This is cat, this is dog, this is man, this is elephant, and this is brāhmaṇa, this is this…” No. He sees the soul, that ”Here is the soul, part and parcel of God.” That is his vision. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. So that is God realization. God is spirit, Supreme Spirit, and he is part and parcel, the living entities. That is real vision. Paṇḍitāḥ. Paṇḍitāḥ means learned.

Guest (4): The most obvious sign that we see of the Hare Kṛṣṇa movement is your chanting and reciting of the mantra. Are there other valid forms of reaching God consciousness?

Prabhupāda: Yes. We are lacking in God consciousness on account of being impure. So by chanting, glorifying the Lord’s name, you will be purified. The example is, just like you put one iron rod in the fire. It become warm, warmer, at last red-hot. When it is red-hot, it is no longer iron rod; it is fire by association with the fire. Similarly, if you remain always, constantly, in association with God, then you become godly, and you become purified. Then your vision will be clear. So God and God’s name, the same, because God is Absolute. If you chant, glorify, God’s name, that means you associate with God directly. And if we… Associate with God means you gradually become godly. This is the meaning of chanting the holy name of God.

Guest (5): Your Grace, all of us who are attached to a transcendental religion, I think we face a common problem, and I would like to hear you say how you see the answer to the problem: the problem of evil. If I put it in these terms, that all energy, all reality, is from God, the spiritual and the material. And material is good when we use it towards God consciousness, use it properly. But the thing that makes a difference is ourselves, the way we consciously use things differently. And the trouble is that in this consciousness, this is how we come closest to God, our consciousness in itself. Now, some people would say that the source of evil is individual consciousness, our consciousness as persons. Others would have other ways of answering. I was wondering how you yourself would say.

Prabhupāda: Individual consciousness and the supreme consciousness, God and we… We are all also the same principle. God is also living being, we are also living being, but He is the supreme living being. That is stated in the Vedas. Nityo nityānāṁ cetanaś cetanānām eko yo bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Nitya means eternal. God is eternal; we are also eternal. But because we have fallen down in this material existence, we have forgotten our eternity; we are changing body. We are thinking, ”I am this body.” This is our misgivings. But God does not fall down. He is eternal. We are also eternal, but because we are very small fragment, sometimes we fall down. Therefore God’s another name is Acyuta-”Never falls down.” We cyuta, we fall down sometimes. When we fall down, then God comes to save us. So this is the difference between God and us, that we are also eternal and God is also eternal. We are also cognizant, God is also cognizant. In this way, qualitatively, you will find God and we are the same. But quantitatively we are different. So far consciousness is concerned, I am conscious about my bodily pains and pleasures, you are conscious about your bodily pains and pleasures. You are not conscious of my bodily pains and pleasure, I am not conscious of your bodily pains. But God is conscious of your consciousness and my consciousness and everybody. That is the difference between God and you and me. He knows what is pains and pleasure within you, He knows what is pains and pleasure within me or any living entity. He knows everything. Therefore He is all-cognizant, all-powerful, almighty. He knows everything. That is explained in the… Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ [SB 1.1.1]. He is cognizant of everything. He knows everything. In the Bhagavad-gītā also He says that ”I know past, present, future everywhere.” So consciousness is there. One is the supreme consciousness, and the other is this limited consciousness. So far we are concerned, our consciousness is limited, and so far God is concerned, His consciousness is unlimited. But we are both conscious. So far consciousness is concerned, the quality is one. But one, just like a drop of sea-water, Pacific Ocean. The taste is the same, salty, but a drop of water is very insignificant… [break]

Madhudviṣa: He wants to know… Kṛṣṇa says that once you are in the spiritual world you are full of bliss. Why would someone choose to come to this material world, which…?

Prabhupāda: That I have already explained. A rich man’s son, he thinks that he will be happy independently. His father has got everything, but he goes out of home and chooses to live independently. That is a craziness. Similarly, when you come to this material world, giving up the protection of God, that is our craziness. So a crazy man must suffer. Therefore we are suffering. Yes. But you have the right to become a crazy. All right. Chant Hare Kṛṣṇa. (end)

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La Trobe University Lecture

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Melbourne, July 1, 1974

Madhudviṣa: This afternoon His Divine Grace will be speaking from the Bhagavad-gītā As It Is. Some of you university students are familiar with the book the Bhagavad-gītā. The Bhagavad-gītā translated means ”the song of God.” Bhagavad-gītā is spoken five thousand years ago, and the peculiarity about this presentation of the Bhagavad-gītā is that it is the Bhagavad-gītā as it is, not the Bhagavad-gītā as we think it was, but the Bhagavad-gītā as it is, as it was spoken by Kṛṣṇa to Arjuna five thousand years ago. Our spiritual master is sitting before you. His Divine Grace A.C. Bhaktivedanta Gosvāmī Mahārāja Śrīla Prabhupāda is in a direct disciplic succession from Kṛṣṇa. Five thousand years of masters and disciples have passed this knowledge of the Bhagavad-gītā down purely. So therefore, when our spiritual master speaks on the Bhagavad-gītā, he does not speak on the Bhagavad-gītā as he thinks it is. He speaks on the Bhagavad-gītā as it is. So without any more verbiage, I’ll present our spiritual master.

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and Gentlemen, I thank you very much for your joining us in this Kṛṣṇa consciousness movement. Kṛṣṇa, when I utter the word Kṛṣṇa, it means God. It is Sanskrit word, Kṛṣṇa. Those who are Sanskrit student, you know kṛṣ-dhātu, "attraction," "one who attracts." God is the Supreme Being, full with six kinds of opulences; therefore He attracts everyone. This is the definition of the word Kṛṣṇa. This Bhagavad-gītā is spoken by Kṛṣṇa, the perfect person. We receive knowledge from the perfect person. When we receive knowledge from imperfect person, the knowledge is not complete. At the present age, mostly the scientists, they cannot give us perfect knowledge, because there are so many "if's." They say, "It may be," "Perhaps," like that. But this is not perfect knowledge. The perfect knowledge means there is no "if," there is no "perhaps," there is no doubt. So we are receiving knowledge from Kṛṣṇa, the supreme perfect being. He says that dehino 'smin yathā dehe [Bg. 2.13]. Asmin dehe. Asmin means this, this body. You have got your body; I have got my body. So within this body, there is the proprietor of the body. Asmin dehe. Dehinaḥ asmin. Dehe means the proprietor of the body. I do not see you; I see your body, you see my body. But within the body the proprietor is lying, or he is situated. That we do not see. But we can understand. Suppose my beloved father is dead or somebody is dead. I cry, "My father is gone." So where is your father gone? He is lying there, unconscious. He may come to consciousness. But we say, "No, he is gone." Dead means gone. So factually I never saw my father who has gone. I saw the body of my father, and that is lying on the bed. Why I am crying, "My father is gone"? Therefore this is called ignorance. We do not see the real father within the body, or we do not see the real son within the body. We see the outward dress only. This is ignorance.

So we are preaching Kṛṣṇa consciousness movement on the platform of the spirit soul, which we do not see with these material eyes. This is great ignorance. After death we cry that "My father is gone," "My son is gone." But where he has gone? He is lying on the bed. Now, even still, we do not come to the understanding what is the difference between the living body and the dead body. There are so many theories, but as I have already told you that we receive knowledge from the perfect person, Kṛṣṇa. He says that within this body the owner of the body is there, and on account of the owner of the body presence, the body is changing. The owner of the body is sometimes in the childhood body; the owner of the body sometimes in a different boyhood body; the owner of the body is sometimes in the youthhood body. Similarly, as he is changing different types of body during this duration of life, similarly, after this annihilation of this body, when it is old... Just like old garment or old coat, old shirt cannot be used-it is thrown away; another new shirt, new coat is taken-similarly, this body, being annihilated, the soul accepts another body. This is a real knowledge. Tathā dehāntara-prāptir dhīras tatra na muhyati [Bg. 2.13]. This is explained in Bhagavad-gītā very broadly. Just like here it is said that,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyinaḥ anitya
tāṁs titikṣasva bhārata
[Bg. 2.14]

Our real business, real education, is to understand, "What I am? I am not this body." But that education is lacking. So our main business is to understand that "I am not this body, and the bodily pains and pleasure, they are due to the change of season only." Just like now it is winter season. We are covering our body. In the summer season we do not like so heavily dressed. So this feeling of pains and pleasure is due to this material body. Therefore Kṛṣṇa says,

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

Real business of human life is to understand the spirit soul, and so far the material body is concerned, just like seasonal changes, we feel pains and pleasure. Just like water. In this winter season, on account of the seasonal change, we do not like to touch water at the present moment. But the same water in the summer season will be very pleasing. So the water is the same, but due to seasonal changes, sometimes the water is very pleasing and sometimes it is very painful. So this material world, so long we shall remain in the material world, the pains and pleasure on account of this material body we have to feel. But if we come to the spiritual platform, that is, understanding of the soul, then in any condition we shall be happy.

That is stated in the Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

Brahmā-bhūtaḥ means self-realized, that "I am not this body; I am spirit soul." This is the first realization, self-realization. So long we are not on this platform of spiritual understanding, we are equal to the animals. Animals, they do not know what is the difference between body and the soul. A dog is always thinking that "I am this body." Similarly, if a man thinks that "I am this body," he is no better than the dog because he has no realization of the self. Therefore the Vedic literature says, yasyātma-buddhiḥ kuṇape sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Actually we are standing on a false platform, understanding this body as the self, and in relationship with the body we are considering, "This country is my country. This man is my family man" or "my national man." So all these bodily concepts of life is based on ignorance, because we do not know soul. Actually the human life is meant for being educated that he is not this body; he is soul. That is the Vedānta-sūtra philosophy, to inquire about the spirit soul. That is our main business. Unfortunately... We are traveling all over the world. There is no institution, no school, no college, no university where this education is given, that "What I am? Am I this body, or I am something else? No. I am something else."

So this education can be given through this Kṛṣṇa consciousness movement. On the basis of Śrī Bhagavad-gītā, everything is explained very vividly. The soul is eternal. The soul is transferred from one gross body to another gross body, just like we change our apartment from one apartment to another. But I exist. If I vacate one apartment and I go to another apartment, it does not mean

I am finished. I may leave the apartment. Similarly, if we are leaving this body and we are going to another body, that means I am not finished. I am existing. Na hanyate hanyamāne śarīre [Bg. 2.20]. Na hanyate: ”The soul is never annihilated even after the destruction of this body.” Therefore the question is that ”If I am eternal, why I am put into this condition of changing, of transmigrating from one body to another? Is there any possibility of not changing the body, to keep eternality?” Yes. That is possible. Actually we are, as spirit soul, the part and parcel of God. So God is eternal, God is blissful, God is in full knowledge, so we, being part and parcel of God, we have got the same quality.

Man: That’s a lot of bullshit. How do you explain your Rolls Royce, Dickey?

Prabhupāda: What is that? (big commotion in the audience) What is this? This is not good.

Man (1): Where’s your love?

Man (2): Where’s your gestapo?

Man (3): Fascists.

Man (1): Where’s your love, I want to know. I want to know.

Prabhupāda: [break] …servants of God. We have come to serve God, His purpose. God is very kind upon every one of us. He comes Himself. He comes. He sends His son. He sends His devotee to reclaim. As I was explaining that in the material condition of life we have been changing from one body to another, this is not very good condition of life. Nobody wants to die, but he is forced to die. Nobody wants to take birth, but he is forced to take birth. Nobody wants to become old man, but he becomes old man. And nobody wants to become diseased, but he is forced to take some disease. This is our condition. Now this human form of body is a chance to understand what is our real inconvenience-birth, death, old age, and disease-and to think of whether there is any way out of this entanglement of repetition of birth, death, old age and disease. This is Kṛṣṇa consciousness movement. We are educating people how to get out of the clutches of illusion that continually, one after another, we have to take birth. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. Real problem is this. So if we take to Kṛṣṇa consciousness-that means if we understand, ”What is God? What I am? What is our relationship? What is the ultimate goal of our life?” If these things we understand, then we can get out of the clutches of illusion, repetition of birth, death, old age and disease. This is the Kṛṣṇa consciousness movement, sum and substance. And to realize this, the method is very simple-chant the holy name of God. We are chanting the holy name of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So our only request is that you have got this human form of body-don’t misuse it. Don’t waste it like animals simply by eating, sleeping, mating, and defending. You have got another business. A human being has got extra intelligence. That extra intelligence than the animal is meant for realizing himself, not to live like cats and dog. That is not human form of life.

So this Kṛṣṇa consciousness movement is educational movement. It is not a religious sentiment; it is a science. And as we have got our books also. You have seen. There is demonstration of the book. We have got already twenty books of four hundred pages each, and we are going on, writing more books. Everything will be finished in eighty books. So if you want to know through science and philosophy, we have got our books. You can read. And even if you read the complete set, it will take your whole life to finish it. But if you cannot read or if you do not want to waste your time by such reading… It is not wasting; it is actually utilizing. But if you think so, then our request is that you simply chant the holy name of God.

Man (1): Have you got books on the use of flick knives, like your brother-in-law’s there? Have a look. Declare yourself, mate.

Madhudviṣa: Sir, listen, we’ll have questions and answers in just a minute if you’d like to be patient.

Man (1): Knives…

Madhudviṣa: If you’d like to be patient for a second, we’ll have questions and answers and we can ask about the philosophy that we’re talking about. (more yelling from audience) The people that want to listen in an orderly fashion are waiting to hear the meeting continue, and those who want to ask questions can please have respect for them and let us continue with the lecture, and then we’ll have questions and answers afterwards.

Prabhupāda: What is this?

Madhudviṣa: They are simply talking about violence.

Prabhupāda: They are not prepared to hear. So let them question and answer.

Madhudviṣa: So our spiritual…

Prabhupāda: You can answer.

Madhudviṣa: Our spiritual master has traveled about ten thousand miles to come and speak to you. We did have… We’ve not come here to bribe anyone to come and listen to him. We have rented this hall. We have rented this hall here and we have invited people cordially to come and listen as representatives of the intelligentsia of Australia. Now if the intelligentsia of Australia cannot sit for half an hour and listen to a gentleman speak about love of God, it does not speak very well for you. We are simply not asking for disturbance. We are not asking for violence. We will meet violence with violence. We are not artificially pacifists. We are asking you to listen like gentlemen. We have come here in good will. We have come here not to cause any disturbance. So we ask you please to have that much respect for our spiritual master. Now at this time, if there is any question about Kṛṣṇa consciousness philosophy… Not about fighting. We can go on the street and fight. We can solve everything out there. We have come here to speak about spiritual matters. If you want to hear about spiritual matters, let’s speak together like brothers and sisters. Let’s not cause a disturbance. I have an ego; you have an ego. If you do something to flip off my ego, I may get mad. If I do something to flip out your ego, you get mad. So we’ll go out into the street and settle it like cats and dogs? No. We’re not here at this university to act like that. We’re supposed to have raised above that platform. So please, we ask you to present sober questions to our spiritual master. Yes, sir?

Young man (2): I’m a Christian. I follow Jesus. What is your spiritual master in relation to Jesus, and do you see Jesus as just another prophet like…

Madhudviṣa: The question was, this man is a follower of Lord Jesus Christ, and he would like to know what our opinion is of Jesus Christ.

Prabhupāda: We respect Jesus Christ as you do. Because he is the representative of God, son of God, and we are also speaking of God, so we respect him with our greatest veneration.

Young man (2): So you're comparing Kṛṣṇa, Buddha, Muhammad to Jesus as the same, and Guru Maharaj-ji too, another Jesus. You're saying that.

Prabhupāda: No. I am not Jesus. I am servant of Jesus.

Young man (2): You're a son of Jesus.

Prabhupāda: Yes. I am servant of Jesus.

Young man (2): What does that mean?

Prabhupāda: I don't say I am Jesus.

Young man (2): Do you have the powers of Jesus? Can you say to a person, "Rise up and walk," when they're paralyzed?

Prabhupāda: What is that?

Madhudviṣa: He wants to know if you have the powers of Jesus.

Prabhupāda: Eh? No, I have no power of Jesus.

Man: Well, I've got the power of Jesus. (laughter) Cause I'm a Christian.

Prabhupāda: That's all right. You are Christian, we are Krishnian-practically the same thing. (laughter and applause)

Man: And one other question.

Prabhupāda: Yes.

Man: I believe Jesus is coming back and not Kṛṣṇa. And what are you guys going to do when you see Jesus? (laughter)

Prabhupāda: What is that?

Madhudviṣa: Jesus. He believe Jesus is going to come back again.

Prabhupāda: Well, he is coming, welcome. We shall welcome. It is very good news that Jesus is coming.

Man: Jesus had no reputation. He wore sandals and he was crucified between two thieves…

Young man: He didn't carry flick knives… Hare Kṛṣṇas.

Young man (2): And your spirituality is in a Rolls Royce on a padded seat, and you're all into money, you Kṛṣṇas. You want money. You rip off people in the streets.

Prabhupāda: No. I don't want money.

Man: You said "Violence with violence." When you said "Violence with violence," that's what you believe. Jesus turned the other cheek, and he expects his followers to. (applause) [break]

Prabhupāda: Yes, this Kṛṣṇa consciousness movement is not a sentimental religious system. It is science and philosophy. The attempt is to awaken God consciousness. God is neither Christian nor Hindu nor Muslim. God is God. There may be angles of vision to approach God, but God is one. Therefore our attempt is that you become God conscious. Don't be limited by Christianism or Hinduism or Muhammadanism. So our formula is explained in the Śrīmad Bhāgavatam. We have got the copies there. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "That is first-class religious system by which the followers become a lover of God." This is the, our formula. Either you go through Christianism or Hinduism or Muslimism. If you understand what is God and if you know what is your relationship with God-in this way your goal of life how to learn to love God, that is achieved-then it doesn't matter through which religion you achieve that perfection. But if you can achieve that perfection, that system is perfect. This is our formula.

Madhudviṣa: I think part of the question was this. One other man who comes from the East, Krishnamurti, he stresses that when you are speaking in the Western world, you should speak and present yourself as a Westerner, not as an Indian or not as you would speak in India. Instead of sitting on the raised dais, Vyāsāsana, and dressing in robes of a monk, Krishnamurti would say, "Dress in Western clothes and sit on a chair." The question was, "What is our opinion of this?"

Prabhupāda: Actually a God conscious person is neither Westerner nor Easterner. So anywhere he goes, the devotees, as they receive him, they accept. These devotees, they have arranged the raised seat, so we have accepted this raised seat. If they wanted to sit down on the floor, I would have gladly accepted. I have no objection, this or that. But as the devotees receive and they give honor, that is good for them, because actually we should honor the Supreme Lord, God, and His representative. Nowadays it is different. Students and people are learning not to honor. But that is not actually the system. According to Vedic system, the representative of God must be honored as God. Yasya prasādād bhagavat-prasādaḥ **. Just like in India we had British rule. The governor general, he was viceroy. So he was given honor, as much honor we used to give to the king. So that is the etiquette. That is the system. It is not that the honor given to the viceroy exactly like to the king, he becomes a king. No. He is servant of God. But it is the duty of the citizen to honor the representative of the king as king. That is etiquette. That is our Vedic system.

Madhudviṣa: Yes.

Woman: How do you explain the fact that Jesus said that "I am the way, the truth, and the light," and that "No man comes to the father but by me"?

Prabhupāda: What is that? Hm?

Madhudviṣa: She's asking how can we explain that Jesus said he is the only way?

Prabhupāda: Yes, he is the only way. We also admit. Because he is the representative of God, so if you want to approach God, you must approach through His representative. That is His version. "I am the only representative of God," then you have to reach God through him, that is fact.

Madhudviṣa: Another question? Yes, sir?

Man (3): Do you consider your movement the major form of enlightenment emanating from the United States today? (laughter) What order of priority had your movement in the White House psychological warfare department? (laughter) Will you also be coming on to our July 4th demonstration again this year to try and fuck it up and divert people away from taking up real political issues concerned with Australia?

Madhudviṣa: All right, we can answer you one point at a time. (to Prabhupāda:) I can answer them for you if you like. Our movement is not coming from the United States. If you have some paranoiac stigma about anything and everything coming from the United States, well, that's your hang-up, not mine. (applause) Second of all, our spiritual master, he came to the United States to start this Kṛṣṇa consciousness movement because he got a free ticket on a boat to go there. Because it was the mercy of this one lady who gave him this free ticket on a boat. He came to America on the orders of his spiritual master. This is the reason he came to America to start Kṛṣṇa consciousness. If you had sent him a free ticket, he probably would have come to Australia first. He was a monk. He was a monk, a penniless monk in India, and he was trying to follow the orders of his spiritual teacher by spreading love of God. He was not trying to start any kind of a political movement. Actually, he is trying to start a revolution in consciousness. I think that you are also interested in revolution. We are also interested in revolution also. But we are interested in the revolution which will help people to feel peace themselves, whether they're Communists or Marxists or Leninists or whatever "ist" you like. We're trying to help people feel happy whether they're in the city or whether they're in the country or whether they're under any… (people yelling) This is what we're trying to do. So we are also revolutionaries. We are also revolutionaries. And actually we request you to cooperate with this Kṛṣṇa consciousness movement so that actually we can change the consciousness of the world, not just change from one political system to another political system. That's been going on since time immemorial, and we see there's no solution because people are changing their politics; they're not changing their consciousness. They're not changing their consciousness. They're not changing themselves inside. They're just changing their "ism" from Communism to Capitalism, and from Capitalism back to something else "ism." We're asking people to try to get a little bit beyond that superficial political system and find out what actually motivates each and every one of us. That is God consciousness, or love of God. That love of God is much more powerful than any temporary political system. (many people yelling)

Man: Hey, listen. If you're that bloody good, why'd you beat up my mate?

Men: Yeah!

Man: You're bloody Nazis from bloody Germany. (yelling)

Man: Hitler was a revolutionary too.

Madhudviṣa: Are there are any questions, more questions about the philosophy?

Young man: Because Jesus loves me, so I love you, brother. Because I love you I'd like to know where is your book that you say has God's words… How come my God says in this book, which my God doesn't seem to say… How come my God, in His book, which can be proved by many methods, that love… God too is talking about love. Man, he loves everybody… (end)

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Ceremony Speech Excerpt

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Vṛndāvana, August 18, 1974

Prabhupāda: …Vedic literature that kṣatraṁ dvijatvaṁ ca parasparārtham. They are meant for cooperation. So secular state does not mean that we should be neglectful of the spiritual progress of life. The government should be very careful that in the name of secularism people are going to, astray. No. So this is the movement that kṣatraṁ dvijatvaṁ ca parasparārtham. We are trying to cooperate with the political power, and we are trying to impart spiritual instruction. This is our attempt. And another thing is that according to our Vedic literature, there cannot be different religions. It is not possible. Because God is one. God cannot be two. "This is Hindu God, this is Muslim God," or "This is Christian God…" No. God is one. And dharma means dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "The law which is given by God, that is dharma." This is the simple definition of dharma. And at the end of Bhagavad-gītā Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the ultimate religion. One has to surrender to the Supreme Lord. This is religion.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yena ātmā samprasīdati
[SB 1.2.6]

If we actually want peace, samprasīdati, then we must learn how to surrender to the Supreme Lord. It doesn't matter through which process. Either by Hindu religion or Muslim religion or Christian religion, it doesn't matter. We want to see that everyone is becoming a perfect lover of God. This is our definition of God. It may be, due to circumstantial changes in the country, the Muslim religion may be little different from Hindu religion so far the ritualistic ceremonies are concerned, but actually we want to see whether you have advanced in the matter of loving God. Not that "Superficially I am very advanced in religion, but I do not know how to love." This is the test. Sarve sukhino bhavantu. This is the test. A devotee wants to see that everyone is happy. It doesn't matter whether he is a Hindu or a Muslim or a Christian. It doesn't matter. We want to see that everyone is happy.

This process we are following, and because we are sincerely following, people are accepting, and gradually we are advancing. Within the five or six years, we have written these books, about twenty books, four hundred pages, and we are selling very nicely these books. Not only to the common man, but also to the learned scholars, big, big scholars in the universities… (end)

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Sunday Feast Lecture

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Atlanta, March 2, 1975

Prabhupāda: When they first met Caitanya Mahāprabhu, they offered this prayer:

namo mahā-vadānyāya

kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tvise namaḥ
[Cc. Madhya 19.53]

These ministers were, by caste, brāhmaṇa, but because they accepted the service in Muhammadan government, they were rejected from the brāhmaṇa society. And they also became like Muhammadans. They changed their names to Sākara Mallika and Dabira Khāsa. Practically they became Muhammadan. And in those days many other Muhammadans, they also became this follower of Caitanya cult, especially Haridāsa Ṭhākura. Haridāsa Ṭhākura was born in Muhammadan family. These Rūpa Gosvāmī and Sanātana Gosvāmī, they were born in high-class brāhmaṇa family, but on account of their service in the Muhammadan government they were rejected from the brāhmaṇa society. That is Śrī Caitanya Mahāprabhu's special mercy, that this Haridāsa Ṭhākura, who was actually born in Muhammadan family, he was made nāmācārya. We offer our respect, "Nāmācārya Śrīla Haridāsa Ṭhākura." And we offer our respect to Sanātana Gosvāmī, vande rūpa-sanātanau…

Devotee: Raghu-yugau śrī-jīva-gopālakau.

Prabhupāda: Raghu-yugau śrī-jīva-gopālakau. So Caitanya Mahāprabhu's cult is special cult. And He wanted to preach not only in India but all over the world. We have several times discussed this point, pṛthivīte āche yata nagarādi-grāma, this cult, Caitanya Mahāprabhu's cult. And what is that cult? Kṛṣṇa-prema, to love Kṛṣṇa, or God. God… In many religions they have got different names of God. And in Vedic scripture there are many demigods and incarnation of God. But Kṛṣṇa is the original name of God. Kṛṣṇas tu bhagavān svayam. Ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. There is list of incarnations, and in the conclusion the śāstra says, "In this long list there are many names, but the name 'Kṛṣṇa' is particularly to be noted, that He is the original Supreme Personality of Godhead." "God" means He is not like us. He can expand Himself. Even the yogis, some of the yogis, not these ordinary third-class yogis, but those who have attained yogic perfection, they can expand the body in at least up to eight. The yogis can do that. There are instances. So if an ordinary yogi can do that, just imagine how much potential there is of the Supreme Lord. Just like in the Bhagavad-gītā it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "My dear Arjuna, the Supreme Lord is situated in everyone's heart, in every one living being's heart." You just imagine how many living entities are there. They cannot be counted. Jīva-bhago sa vijñeyaḥ sa anantaya kalpate. But there are many million, trillions. Even million, trillions is insufficient. There is no counting. There are so many living entities, and they are all part and parcel of God. Just like the sunshine and sun globe and the sun-god. The sun-god is within the sun globe, and the inhabitants of the sun globe, they are all very glowing, luminous. On account of their bodily glowing, the whole sun planet is glowing. On account of the sun planet glowing, the sunshine, which is reaching us from 93,000,000's of miles-we feel the heat and the light. This is an ordinary material thing. So just imagine what is the potential of the Supreme Personality of Godhead.

So we cannot imagine what is the potential power, energy of the Supreme Person, just like we cannot estimate what is the temperature of the sun globe, sun-god. It is in our front. We have got aeroplanes. We can go there. But before going there we will be finished, the temperature is so high. Everyone knows it. So if the ordinary sun-god or sun globe is such high temperature, how much higher temperature is the Supreme Personality of Godhead, His potency, His power. We say God is almighty, all-powerful, but we have no idea what is meant by "all-powerful." We think that all-powerful means "I am so much powerful. He may be ten times powerful than me." Or somebody says, "twenty times." "All right, let us compromise. Fifty times." (laughter) This kind of speculation is like the frog's speculation within the well. There is a frog within the well, and one of his friends came to him, "My dear friend, I have seen a vast mass of water, Atlantic Ocean." "What is that Atlantic Ocean?" "It is vast." "How much? Maybe ten times more than this? Or twenty times? Come on." (laughter) "No, no. It is very, very vast." So these rascal speculation of God is like that the speculation of the frog about Atlantic Ocean. These mundane philosopher, scientists, they are thinking of God in that way, the Dr. Frog's philosophy. The Dr. Frog's philosophy will not help you to understand what is God.

So Śrī Caitanya Mahāprabhu's preaching was to distribute love of God. That is Caitanya Mahāprabhu's… Because this human life is specially meant for understanding what is God and loving Him. That's all. This is the only business. The cats and dogs or other lower animals, if you preach to them Kṛṣṇa consciousness, it is not possible. They will not understand. But human being… Just like our this Kṛṣṇa consciousness movement is being spread all over the world, and you can see here also in your country, in America, in Europe, they are all understanding. That is the special advantage of human life. One Christian priest in Boston, he was astonished by seeing our devotees. He issued one leaflet that "These boys are our boys, and before this movement they did not care to see us or come to the church, and now they are mad after God." This is the certificate of a Christian priest. And actually you can see. These boys… I am poor Indian. I came with forty rupees. And I have not bribed them; neither I have got that money. (laughter) But how they are mad after God. It is practical. Now you bribe them and take away-they will not go. They will not go. Many fathers, mothers came to induce them to take home, but they are not going. So what is the intoxication? This is the mercy of Lord Caitanya Mahāprabhu. This intoxication is: they have given up all intoxication; they are now intoxicated with Hare Kṛṣṇa, Kṛṣṇa. Yes. One Draft Board officer came to see in our camp: "So what is the facility that these boys have joined Hare Kṛṣṇa movement, whether it is very easier than the Draft Board?" But when he enquired he saw that these boys and girls are prohibited illicit sex, intoxication, meat-eating and gambling. He thought that it is harder than the Draft Board. Here, the Draft Board, they do not make any condition, but here are so many condition which is very, very difficult to follow. So this is called Caitanya Mahāprabhu's mercy-practical.

So every human being should accept this mercy of Śrī Caitanya Mahāprabhu, and that is the purport of the verse Rūpa Gosvāmī first offered to Lord Caitanya, that namo mahā-vadānyāya: "You are the most munificent incarnation." Why? Now, "You are distributing Kṛṣṇa-prema, love of Godhead. People do not know what is God, and You are distributing love of Godhead." One cannot love anybody unless he knows the other party very well or very intimate dealings. Then there is question of love. Love, there is no question of love. If I do not know you, you do not know me, when we live ten thousand miles away, there is no question of love. Love means when there is intimacy. So to understand God is very difficult. In the Bhagavad-gītā it is said,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye

yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

He, God said, Kṛṣṇa said, that "Out of many millions of person, one is interested to make his life success." This is not success, that "I can eat whatever I like. There is no checking. And I have got very nice car, and I have got very nice apartment. And I have got nice bank balance. So now life is, my, perfect." This is not perfection, because we are under the grip of the laws of material nature. Material nature is controlling. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. How the material nature is controlling? She has got machine, three modes of material nature. So kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. They are contacting either of these three modes of material nature and thus being infected. We know that if we infect some disease knowingly or unknowingly-generally we infect unknowingly-later on that disease becomes developed. This is law of nature. Not that you do not know when you infected that particular disease… That is no excuse. You have infected yourself with this kind of disease; you must suffer. This is knowledge. Similarly, there are three kinds of infection, modes of material nature: goodness, passion and ignorance. So ignorance is no excuse. If in the law court you say, "My lord, I did not know that by stealing one is punished," that, the magistrate or the judge, will not excuse you. The law, even this material law, is so strict, and you can imagine how much strict are stringent laws of the nature. So this is the material life, that knowingly or unknowingly we are infecting a particular type of modes of material nature, and our next body is being created. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu. Sad-asad life, there are different varieties of life, 8,400,000 varieties of forms. So why there are different forms of life, different standard of life? Why? The answer is in the Bhagavad-gītā. Kāraṇam, the reason, is guṇa-saṅgaḥ, his particular infection with a particular quality of material nature. This is going on perpetually. "Perpetually" means we do not know when this process of life began and when it will be ended; therefore it is perpetual. So our this privilege, to possess a human form of life, is great advantage in this sense, that we can study all these things-what is the living entity, how he is being infected and how he is taking different types of bodies, and account of the body, the standard of life, nice or bad, is going on. Therefore Kṛṣṇa, in the very beginning of His teaching of the Bhagavad-gītā, He is trying to impress that "I am not this body, or we are not this body. I am the owner or occupier of the body." This is the first instruction.

So Caitanya Mahāprabhu's movement is not on the bodily platform. It is on the spiritual platform. That He explained when He was talking with Sanātana Gosvāmī, that what is the identity of this living entity. Or he said, "What is my identity? Actually people address me as very learned man." He was very learned man. He was minister and was a brāhmaṇa. Naturally in those days he knew Sanskrit very well and Urdu, because Muhammadan kingdom, the Urdu language was state language just like during British period the state language was English. So he was quite conversant with these two languages, Urdu, Parsi, and Sanskrit. So he first of all submitted to Śrī Caitanya Mahāprabhu, "My dear Lord, people address me as panditji." The brāhmaṇas are generally addressed still in India as panditji, means learned. Because brāhmaṇa means learned. A brāhmaṇa cannot be mūrkhaji. That is not possible. Brāhmaṇa means brahma jānātīti brāhmaṇaḥ. One who knows the Absolute Truth, he becomes brāhmaṇa; therefore he is addressed as panditji. So Sanātana Gosvāmī submitted that "These ordinary people address me as very learned man, panditji. But I know my position. I do not know myself, what I am. This is my position." Grāmya-vyavahāre kaha ei paṇḍita satya kori māni: "These fools calls me as paṇḍita, and I also think that I am paṇḍita, but actually I do not know what I am." Just see. This is the position. You ask all big, big doctors, scientists, philosophers, and ask him what you are. He will say, "I am Indian," "I am American," "I am this," "I am that," that's all. Bodily. This is going on. And he is fool number one, and he is passing on as the great scientist, great philosopher. One who does not know himself, what is the value of his learning? One must know his own identity. So everyone is identifying with this body-"I am Hindu," "I am Muslim," "I am Christian," "I am Indian," "I am American," "I am German," "I am Englishman"-and fighting is going on. Why fighting is going on? The living entity is part and parcel of God. He is spiritual spark. He is covered by this material body. Just like we are all human beings. Now we are covered by different dresses. That does not mean we are different. We are one as human being, as inhabitants of this earth, but on account of this dress, I am thinking you are my enemy, you are thinking I am your enemy. So Bhāgavata conclusion is,

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Anyone who is identifying himself with this body and the land of his bodily growing there in the country, bhauma ijya-dhīḥ… Everyone is thinking, "God is not worshipable. In this land I have taken my birth. This land is my worshipable"-nationalism or this "ism" or that "ism." But he never thinks that "How long I shall be allowed to occupy this body and to occupy this land?" This is called ignorance.

So Śrī Caitanya Mahāprabhu's movement is, the starting point is, the spirit soul. And automatically, unless… In the Bhagavad-gītā, the Lord said the sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "You give up the so-called man-made duties or occupation or dharma. You just surrender unto Me." So actually this is dharma, or religion, to surrender to God. God is one. He is neither Hindu nor Muslim nor Christian. God is one. If there is another God, then there is competition. God cannot be two. God is one. Eko brahma dvitīya nasti. That is the Vedic injunction. So God is one. So either you become Hindu or Muslim, the God is one. This is to be understood. So the science of God, that is Kṛṣṇa consciousness. You try to understand scientifically what is meant by God, what is meant by religion. That is Caitanya Mahāprabhu's preaching. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. He begins His teaching on this principle, that every living being is eternal servant of God. That's all. And this is religion. Religion does not mean stamping in different way. Religion means to know God the great and we are subordinate, maintained by God. This is religion. If anyone knows these two things only-God is great, and we are subordinate; our duty is to abide by the orders of God-that is religion. So unity can be established on the spiritual platform. Unity cannot be established on this bodily platform just like the United Nations trying to unite the nation, but every year a flag is increasing. We have seen in New York. So this kind of unity will never be successful. The United Nations established at least how many years ago? So what they have done? They could not do that. Neither can do anything. Before that, there was another establishment, League of Nations. They are trying to unite the nations not to fight with one another. But because they are contemplating all these nonsense on the bodily platform, it is not possible. It is not possible. If you want to be united, then you have to be united on the spiritual platform. And what is that spiritual platform? The spiritual platform is to understand thoroughly that "God is great, and we are subordinate. God is maintaining us. All the property anywhere, that belongs to God, and we can use the father's property as much as I require, not to take more and stock it. No." The birds, beasts, they are very free. If you put here one bag of rice or any foodstuff, the birds will come, but they will eat only a few grains and go away. And if you put here, say, one thousand bags of wheat and you declare that anyone can take it, there will be fight. There will be fight. Everyone will try to take more. Everyone will try to take more. This is human civilization. The birds will peacefully take few grains and go away. But if you invite the human being, their culture is so-"Oh, I have got so much wheat. Let me take more and stock it for tomorrow or day after tomorrow or for my son, for my grandson, for my great-grandson." (laughter) This foolishness is going on on account of lack of spiritual consciousness.

Spiritual consciousness is, it is stated in the Vedas, īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to God." The food belongs to God, the mine belongs to God, the ocean belongs to God, the land belongs to God, the air belongs to God, and whatever we find here… This is a combination of these five elements: earth, air, water, fire. That's all. So everything belongs to God. We also belong to God. So we should feel obliged to God that He has given so much for our maintenance. [break] …fruits, flowers, vegetables, land, ocean, mine, jewels. So we can use it as much as we require. We cannot collect it and keep it in stock for my future son, grandson, this son, that son. No. This is Kṛṣṇa consciousness. It is actually perfect communism. The Communists are thinking in terms of the human being, and that also within the state, but a Kṛṣṇa conscious person, he is thinking in terms of all living beings. Vidyā-vinaya-sampanne brāhmaṇe gavi hastini, śuni caiva śva-pāke ca [Bg. 5.18]. In the Bhāgavata it is stated that a householder, before taking his lunch, he should invite on the street, "Sir, if anyone is still hungry, please come at my place. There is still food. You can take it." And he should see that in the household even the lizard he is not hungry. Even there is a snake, he is not hungry. This is Vedic principle, God consciousness, that "Somehow or other, one animal has become lizard. Maybe he is hungry. So at my house he is. Why he should remain hungry? Give him some food." Nobody likes snake, but in the śāstra it is said, "Even there is a snake, you should see that he is not hungry, he is given some food." So of course, it is very high idea, but it is the complete ideal of so-called Communism, real. It is not that nation… American nation, they are concerned with the human being only. Or any nation. Not American, everywhere. And nation means… The definition of "native" means one who has taken birth in that land. That is called native. So the cow is also native. So why this law, that for the benefit of the human being, the cow should be slaughtered? And he is giving milk; he is working for you. What is this philosophy? In Christian religion it is clearly stated, "Thou shalt not kill." And most of the slaughterhouses are in the Christian countries. Why? This is all misunderstanding of spiritual life. Therefore… Just like the discussion went on with the Kazi and Caitanya Mahāprabhu. There was no philosophy. He first asked him that "Cow is your mother. Bull is your father. Why you are killing father and mother? What is your religion? Is that very good philosophy, that you shall kill your father and mother and eat them?" This was the first question. According to Vedic civilization, cow is to be given all protection. The Hindus or followers of the Vedic religion, why they are interested to give protection to the cows, not to the…, not so much to the other animals? And Lord Christ is more liberal. He said, "Thou shalt not kill." He does not name any animal's name. Every animal. Every animal should be given protection. That is also the Vedic idea. Why these poor animals should be killed? By killing, killing, killing, you become sinful and entangled. Therefore now it has begun-one is killing his own child.

So this is going on. So in this way we cannot be happy. We shall become more and more entangled in sinful resultant action. And we have to take different types of body. So perpetually it will go on. Therefore this movement, Kṛṣṇa consciousness movement, is to awaken every man to God consciousness and just to stop his activities in sinful life, so that he will be purified and he will understand God. Without being purified, nobody can understand what is God. That is not possible.

yeṣām anta-gatāṁ tu pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

And Kṛṣṇa said, God says, "One who is completely freed from sinful life, he can take to devotional service." So therefore we have prescribed four principles, regulative principles: No illicit sex. We don't say "No sex." No illicit sex. No meat-eating. There are so many things, nice things, especially in your country, America, so many nice fruits, so many nice grains, milk. Why should you kill? We are not. We have got hundreds of centers. We are strictly following. And you have taken our prasādam feast. How delicious they are. So why they should kill? The argument is sometimes offered: "The vegetable has got life." Yes, we admit also. But our process is to take the prasādam. Prasādam means we offer foodstuff to Kṛṣṇa and after eating, whatever He left, we take that. This is our principle. We don't take directly. What is the meaning of this temple? We don't use anything directly unless it is offered to Kṛṣṇa. So the vegetable has got life, but Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi [Bg. 9.26]. We have invited Kṛṣṇa, Caitanya Mahāprabhu, as our guest, and He has consented to come here. So we must offer foodstuff, what He wants, not that according to my whims. That is not etiquette. If some respectable guest comes to your house, you ask him, "What shall you eat, sir? What kind of food I can give you?" So whatever he orders, you have to supply. That is real receiving the guest. So Kṛṣṇa says that "Give Me food amongst these items-patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati. That also with bhakti, not neglectfully. With great devotion, if somebody offers Me these things, then I can take." So Kṛṣṇa takes these, these patraṁ puṣpaṁ phalaṁ toyaṁ, grains, food grains, and milk and vegetables and fruits. So we prepare hundreds of items with these things. You can do that. And they are all delicious and full of vitamins. So why one should kill unnecessarily the poor animals and become vicious and sinful?

So this is Kṛṣṇa Caitanya Mahāprabhu's preaching, that you live peacefully. Be gentleman. Realize God. Make your life happy in this world and the next world. This is Caitanya Mahāprabhu's mercy. And He wanted to spread this cult in every town, every city, every village. So this group, Hare Kṛṣṇa movement, is just trying to serve Lord Caitanya Mahāprabhu. And you also see how much beneficial it is. Caitanyera dayāra kathara karaha vicāra. You don't be blind, but try to consider it a little liberally without any, what is called, sophistry? Without any bias, prejudice. Don't be carried by prejudice. Try to understand the philosophy of Caitanya Mahāprabhu and be happy.

Thank you very much.

Devotee: In the Bible they say that the animals don't have soul; therefore it's not the same as killing.

Prabhupāda: I do not know whether it is said. [break] …expert in calling Bible, but where it is said, he does not know. He is so expert in Bible (laughter) How do you know? Now, apart from Bible or any scripture, how do you find that the animal has no soul? How do you consider it? What is the symptom of having soul? That is very easy, but you do not know. When the soul is gone from the body, it does not move. And when the soul is there, it moves. This is the understanding of soul. So do you think the animal does not move? The animal has no blood? The animal has no bone? How do you say that animal has no soul? This is foolishness. The soul is there. Even one small ant, there is soul. Otherwise how it is moving? So long the soul is there, the dull material body is moving. And as soon as the soul is gone, you will cry, "My father has gone away." Why your father gone? It is lying there. Why do you say, "My father has gone away"? This is ignorance. We do not know what is soul. We see the body. So long I have seen the body of my father. Now the soul has gone. I am crying, "My father has gone away." But did you see your father? "Yes, that body." The body is there. Why you are crying? So it is very common sense affair to understand where there is soul. A big stone, a big mountain, it cannot move although it is so big. And a small ant is moving. Why? There is soul. So how can you say the animals have no soul? This is ignorance. Tathā dehāntara-prāptiḥ [Bg. 2.13]. The soul being within the body means it is changing the body from babyhood to childhood, childhood to boyhood, boyhood to youthhood, like that. And if the child is born dead-no more change of body. That is the proof that there is soul. Soul means the living force which is moving the body. That is soul. How you can say the animal has no soul? Everyone has soul. Even the grass has soul, because it is growing, changing body. [break] …simple thing. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Because all dirty things are within our heart. On account of dirty things we are thinking that "I have got soul, and the animal has no soul." This is due to dirtiness of the heart. So if you chant Hare Kṛṣṇa, the heart will be cleansed. Just like a mirror with a dust, you cannot see, but if this dust is cleansed, then you can see your face very nicely. Similarly, because on account of material contamination our heart is unclean, we cannot see things as they are, but the chanting process will cleanse your heart, and then you will see everything in order. Then you will not say the animal has no soul.

Devotee: Prabhupāda, before this movement came here we were so caught up in sinful activities. How is it that we were so fortunate to be benedicted with this great Hare Kṛṣṇa movement?

Prabhupāda: It is Kṛṣṇa's mercy. Caitanya Mahāprabhu wanted to give you. Now He has come here. You take advantage of it. Caitanya Mahāprabhu is kind to everyone. He has no discrimination that this cult should be spread only in India or amongst the Hindus or amongst the brāhmaṇas. No. He wanted to spread this movement to all living being. Never mind. Pṛthivīte āche yata nagarādi. That is Caitanya Mahāprabhu's mission. So now He has come. If you want, accept Caitanya Mahāprabhu's order, "Simply chant Hare Kṛṣṇa." That is sufficient. But if you want to know more, further, through philosophy, through science, we have got already thirty or fifty books. Read them. Everything is there. Either you accept directly, or if you want to accept through science, through philosophy, through knowledge, there are books. Both ways, Caitanya Mahāprabhu is ready to help you. Now you take advantage of it. And we are glad that you are taking advantage. Now some of you, they have already joined. And in the educational institution, universities, they are also very much appreciative of our literature. So gradually it will be appreciated. But the sooner you take advantage of it is better.

Guest: Śrīla Guru, I would like the name of the tenth avatāra of Kṛṣṇa.

Prabhupāda: Hmm?

Tamāla Kṛṣṇa: He wants the name of the tenth avatāra of Kṛṣṇa.

Prabhupāda: I think Kalki. Tenth avatāra is Kalki. He will appear in the district of Śambhalapur. His father's name will be Viṣṇu-yaśā, and He will be dressed like a prince and cut all the heads of the demons.

Devotees: Jaya! Haribol! (laughter)

Prabhupāda: Because gradually we are so advancing that we shall remain only animal. So there is no need of preaching. Cut the head. Finish them.

Guest (2): What does the name Jehovah mean?

Prabhupāda: That you say. You say. I do not know. What is the meaning of Jehovah? I do not know. Who will say what is the meaning of? You do not know?

Guest (2): I think it's a name for God.

Prabhupāda: Yes. So why? What is the… Give the word meaning, Jehovah. Just like Kṛṣṇa. Kṛṣṇa's, the word meaning: all-attractive. So God must be all-attractive; otherwise how He can be God? If God is attractive for me only and not to others, then he is not God. God should be attractive… Just like God's knowledge. Kṛṣṇa is giving this Bhagavad-gītā. It is attractive all over the world, among the scholars, among the religionists, public. Not that simply my Bhagavad-gītā is being read. There are many other editions of Bhagavad-gītā. It is widely read because the knowledge is so perfect. So knowledge is an attraction. Riches, wealth, that is attraction. If a man is very rich, just like in your country, Ford, Rockefeller, they are attractive. A man, if he is beautiful, if he is strong, if he is wise, they become attractive. So you will find in Kṛṣṇa all these attractive features. Therefore He is God.

Woman: In the Christian Bible it says that God created all of earth.

Prabhupāda: Yes.

Woman: He created the waters, he created the animals, but He created the human being in His image, which was the same.

Prabhupāda: That's nice. That's nice.

Woman: Explain to me then why you say…

Prabhupāda: Then the God is person. God created human beings after His own image-that means He has also two hands, two legs, like us.

Woman: No.

Prabhupāda: Why not? You say. (laughter) You say, "God has created human being after His image." Therefore His image must be like you. Why do you say no?

Woman: Well, then that's controversy to the…

Prabhupāda: Why controversy? First of all let us settle this.

Woman: Controversy not to your religion, but to the other religions that say that we are…

Prabhupāda: Other religion… Why you are concerned with other religion? Talk of what God says in your Bible.

Woman: What it says in my Bible?

Prabhupāda: Yes. You are saying that God created human being after His image. Is it not?

Woman: Yes.

Prabhupāda: Then God, His image is like human being.

Woman: Not according to way, way back because…

Prabhupāda: That is another thing, but… (laughter) God has got His two hands and two legs, one head, like human being, but that hands and legs and head may not be exactly like us. But He has got the image.

Woman: I have never seen Him. I do not know.

Prabhupāda: Then why you are speaking? You do not know. Don't talk. (laughter) Then you learn. If you do not know, then you learn who knows. Don't talk.

Woman: I'll listen to you.

Prabhupāda: That is the defect of the modern civilization. One does not know, and he wants to teach. (laughter)

Woman: I want to teach only to understand.

Prabhupāda: That's all right. To understand the God is… We are worshiping the God's image. He has got the two hands, two legs, like us. But His hands and legs are not like our hands and legs. Just like Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati, tad aham aśnāmi. God hand is so expansive, universal, that although He is in His kingdom, in His abode, when you offer something to God, He takes. He can expand His hand in that way. Not only one devotee but at the simultaneously many millions of devotees are offering Him and taking, He is taking. That is His hand. And my hand? Only three feet, that's all. So there is God's hand, but that hand is not like my hand. This is understanding. He can expand His hand millions and trillions of miles. That is His hand. That is explained in the Vedic literature. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. God is vigraha, is form, exactly like our form. But His form is sat cit ānanda. Sat means eternal, and cit means full of knowledge, and ānanda means bliss. So our body, this hand, this leg, this body, is not sac-cid-ānanda. It is not eternal; it will be finished. But God's body will never be finished. That is the difference. He has got His body, and I have got my body. But this body will be finished at a certain date, but His body will remain eternally. That is the difference between God's body and my body. Sat and cit. His body or He Himself knows everything, past, present and future, but I do not know what is beyond this wall. Therefore my knowledge is always imperfect, and God's knowledge is perfect. This is sac, cit. And ānanda. You see in our temple is… God is in dancing always. Caitanya Mahāprabhu, you will never see there is crying. No. Rādhā-Kṛṣṇa is enjoying. Kṛṣṇa is enjoying in the company of Rādhārāṇī. This is blissfulness. And although we have got our wife, there are so many difficulties to maintain. That's it. He has got His body, but His body is different from our this body. Although apparently He has got two hands, two legs, but they are unlimitedly potential, full of bliss. That's a… God can expand. As it is stated in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati: [Bg. 18.61] "The Lord is situated in everyone's heart." But we cannot do that. I cannot even know what you are feeling, pains and pleasure. But God He can know. Otherwise why we offer prayer to God? He knows. In this way you have to study what is God. Although apparently He has got two hands, two legs, but that hands and legs are not like ours. We have got our hands and legs. That is within this body. Just like your coat has got hand, but that hand is not real hand-the real hand is within the coat-similarly, we have got also hands and legs, but that is within this material body. Therefore Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yau… [Bg. 2.13]. Within this body. We should not be concerned with your coat and shirt. We should be concerned with you. Similarly, we are now materially dressed. We should not be concerned with the dress. We should be concerned what is there within the dress. That is knowledge. That is knowledge. So it is a science, and the science is very nicely described in all scriptures, especially Bhagavad-gītā. So as a human being, we have got this privilege, to understand, to go to the right person to take the meaning. Meaning is very clear, but we create some mismeaning. That is another thing. Just like in the Bible it is said, "Thou shalt not kill." It is very clear and simple thing, but we make some interpretation, "This, that, this." Therefore we are presenting Bhagavad-gītā As It Is. Don't make the meaning perverted. Take it as it is. Then you become perfect. "Thou shalt not kill"-if you take this as it is, then you become perfect. But if you add your own meaning and go on killing and still you become a Christian, that is your business.

Devotee (2): If one is fortunate enough to revive his natural position in the spiritual sky, how can he keep from falling down again? Like, if an entity is fortunate enough to revive his natural constitutional position in the spiritual sky, how can he keep from falling…

Prabhupāda: How your Nixon is dragged down? How your President Nixon is dragged down? He was in the exalted post, and why he was dragged down?

Devotee (3): They dragged him down.

Prabhupāda: Yes. He was forced to come down. Why?

Tamāla Kṛṣṇa: He broke the rules.

Prabhupāda: Anyone, even in this world or spiritual world, he has got the potency of coming down by misusing his little independence. It is nothing like that, that if you become president, you are secure. If you are not perfect, then you will be dragged down. Or if you think imperfectly… The formula is that in the spiritual world everyone is engaged in the service of the Lord. There is no other conception as in this material world everyone is engaged to serve his senses-he likes something, and he is engaged for that purpose. That service is there, but it is service to himself, his senses. But in the spiritual world there is no such thing as giving service to the senses. Simply giving service to the Lord. That is spiritual world. So as soon as you think that ”Why shall I give service to Kṛṣṇa? Why not become independent?” you fall down immediately. So there is potency of thinking like that.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

As soon as one forgets the service of the Lord and he wants to become himself Lord, immediately māyā will capture. This māyā means this material world.

Woman: In the Christian Bible it says that Jesus Christ is the son of God, and you can only get to God through him.

Prabhupāda: That’s all right.

Woman: No. What is…? Do…?

Prabhupāda: Yes. We admit that. He is the perfect son, and if you take shelter of the lotus feet of the perfect son, you go to back to home, back to Godhead. That’s a fact.

Woman: Is that true of Christ or…

Prabhupāda: Yes. As he advises. Just like he says, ”Thou shalt not kill.” But if you kill, at the same time take shelter of Christ, what is the meaning? First of all you try to follow him; then you can go through him. But you don’t care for him-what is the meaning of go through him?

Woman: Believe in him.

Prabhupāda: Yes. Believe in strongly.

Woman: Believe that he is the son of God.

Prabhupāda: Yes. Believe or not believe, he is son. And if you are fortunate, you follow his path and you become perfect. You believe or not believe, God is there. Similarly, you believe or not believe, God’s son is there, God’s devotee is there, everyone is there. God is not alone. Just like if you say, ”Now here the king is coming,” ”the king is coming” means he is coming with his ministers, his commander-in-chief, his secretaries and so many, hundreds of men, soldiers… Similarly, when we speak of God, God is not alone. He has got His sons, He has got His friends, He has got His father, He has got His mother, He has got His beloved, everything. That is God. Yes?

Guest (4): Who was Meher Baba?

Prabhupāda: Hmm? I do not know. (laughter) There are so many bogus Babas. I do not know. (laughter) What is the use of knowing Meher Baba? If I know Kṛṣṇa, that is sufficient. That’s all. Why shall I go to know this and that? That’s all right. So is there a question…? All right, what is that question?

Devotee (4): Many people say, ”No one can become perfect.” How can we help them understand that there is…?

Prabhupāda: Yes. No one is a perfect. Therefore you should take lessons from the perfect. That’s all. Then you become perfect. Otherwise why there are instructions just like Christ said, ”Thou shalt not kill”? That means ”You are imperfect; therefore you are killing. Take my instruction. Don’t do it. You become perfect.” That’s all. We are all imperfect. We have to take lesson from the perfect. Then we become perfect. Yes?

Nirantara: Prabhupāda, what pleases you the most?

Prabhupāda: If you love Kṛṣṇa.

Devotees: Jaya.

Prabhupāda: What is that?

Devotee (5): Prabhupāda, I would like to know if the Supersoul is, and the spirit soul, are they the same in the heart of…

Prabhupāda: Same is quality. But the individual soul is not exactly like the Supersoul. The Supersoul is within you and within me, within everywhere. But I, individual soul, I am only within me. You are within you. That is the difference. I cannot feel your pains and pleasure; neither you can feel my pains and pleasure. Therefore we are individual. But Supersoul, because He is in everyone’s heart, He knows what is going on in everyone’s body. That is Supersoul. Therefore He is called Supersoul. That is explained in the Bhagavad-gītā, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Supersoul, He is God. He can expand Himself in millions and millions of places. But I cannot do that; you cannot do that.

Devotee (5): Prabhupāda, if our body should meet death while engaged in your service, will our transmigration be protected in the ultimate…?

Prabhupāda: What is that?

Tamāla Kṛṣṇa: He says if our body should meet death while performing devotional service, will we be protected in transmigrating?

Prabhupāda: There are two kinds of bodies: the gross body and the subtle body. The gross body is a material combination of earth, water, air, fire, ether, and the subtle body is combination of mind, intelligence and ego. So this gross body and subtle body, within that, there is the spirit soul. So that is eternal. And this gross body and subtle body is changing according to the change of the situation. So when you remain in your spiritual body, that is eternal. Therefore to keep in spiritual body is to accept devotional service. Then you are beyond this material gross body and subtle body. You remain in your spiritual body. And if you give up this body at the time of death, means giving up this body, then in spiritual body you go to back to home, back to Godhead. So in order to keep yourself in spiritual body you should always be engaged in devotional service, and that is stated in the Bhagavad-gītā:

māṁ ca vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Then you become Brahman or spirit soul. Yes?

Devotee (6): In the Caitanya-caritāmṛta it states that to understand Kṛṣṇa and to improve our relationship with Him we must understand the spiritual master. What is the best way to understand him?

Tamāla Kṛṣṇa: He says that it states in the Caitanya-caritāmṛta that to understand Kṛṣṇa the best way is to understand the spiritual master. What is the best way to do that?

Prabhupāda: If you want to learn something, so you must learn from a person who knows that something. The spiritual master's business is that he knows Kṛṣṇa well. So you try to understand Kṛṣṇa through him. This is the idea. Yes?

Devotee (7): Śrīla Prabhupāda, the material scientists… Unfortunately, many people have put their faith in the material scientists today. [break]

Prabhupāda: …go to moon, what benefit you derive? You will die also. So anywhere you go within this material world, birth, death, old age and disease will follow. Therefore in the Bhagavad-gītā it is said,

ā-brahma-bhuvanāl lokān
punar āvartinaḥ arjuna
yad gatvā na nivartante
tad dhāma paramam

Instead of going to moon planet, why not engage your energy for going to back to home, back to Godhead, wherefrom you will not come back again? Yes?

Guest (2): Śrīla Prabhupāda, in the Sikh-dharma they say to chant the holy names of God, and so far I haven't encountered the name "Kṛṣṇa" in the scriptures. I have encountered "Govinda," "Mukunda," "Rāma" and…, but the main name that is chanted is Viduḥ. And I was wondering if you could comment on…, on the Sikh-dharma.

Prabhupāda: It is very good. It is very good. Guru Nanak, he chanted the name, holy name of Rāma, the holy name of Kṛṣṇa, Govinda. So if we follow Guru Nanak, we are fortunate. Anyone who presents a science of God, it doesn't matter whether he is this man or that man; he is our guru. Yes?

Girl: Why is it all right to kill any plants? How are they different from animals?

Tamāla Kṛṣṇa: She is asking, "What is the difference between killing a plant and eating it and killing an animal and eating it?"

Prabhupāda: The same fault. Either you kill animal or plant, the same sin is there just like if you kill an uncivilized and if you kill a big man, the punishment is the same, hanging. You cannot say that "I have killed one uncivilized man." No. That you cannot do. Similarly, you cannot kill even plant. But we have to live. Therefore we can kill plant under the order of the Supreme. Just like I have already explained. Kṛṣṇa said, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. Patraṁ means plant. So Kṛṣṇa wants it. So for Kṛṣṇa's sake we can do that. Just like Arjuna did. Arjuna did not like to kill his brothers, but Kṛṣṇa said that "This is My desire." "All right, I shall kill." This is Kṛṣṇa-bhakti. When Kṛṣṇa says, we can do everything, not for our personal self. Therefore in the Bhagavad-gītā it is said, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. That another crude example: just like a soldier. When he is fighting by the order of the state, he is getting gold medal and killing. His business is killing. But the same man, when he comes home, if he kills one person, then he is hanged. Why? He could say that "My business is killing. I am soldier. I have killed this man." "No. This is for your account. On the battlefield you killed for the state's account; therefore you were eulogized. You were given reward." Similarly, we can kill only on the order of the Supreme. Otherwise we cannot kill even a plant. Therefore Bhagavad-gītā says, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. Yajña means for the satisfaction of the Supreme Lord, whatever you do, you are not implicated with sinful activities. And bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. And a person who is doing on his own capacity, he is simply acquiring sinful resultant action. So the conclusion is: even a plant you cannot kill, what to speak of bigger animals. If one thinks that "I am killing only plants; therefore I am very pious, vegetarian," no. There is no question of vegetarian, nonvegetarian. They are equally sinful. Only those who are taking prasādam, they are free from sinful activities. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. All right, thank you… Again? More questions? (laughter) All right, one more question.

Devotee (8): Śrīla Prabhupāda, if we're performing devotional service and an insect is in the way, like if you're painting the walls and you find this ant and you must paint this wall to please the spiritual master, what is the attitude?

Prabhupāda: I have already said. You cannot kill even an ant without permission. So if you want to kill, you should take permission of higher authorities. (end)

750329LE.MAY
Lecture on Manipur Dancing

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Māyāpur, March 29, 1975
Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur-unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano 'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate

gopeśa gopīkā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

Kṛṣṇa is gopīka-kānta. Rādhā-kānta. That is Kṛṣṇa's real identification. He is gopīka-kānta, and He is Rādhā-kānta. This relationship with Kṛṣṇa and gopīs, that is the highest perfectional realization of the Absolute Truth.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Kṛṣṇa's real identification means ānanda-cinmaya-rasa-pratibhāvitābhiḥ. He is ānanda, sac-cid-ānanda-vigraha [Bs. 5.1], and His expansion of ānanda are these gopīs, ānanda-cinmaya. But that is not this material thing. Ānanda-cinmaya-rasa, that mellow, that taste, that humor, that is completely spiritual. We should not misunderstand this līlā, or pastimes of Kṛṣṇa with the gopīs, that material lusty affairs. Then we'll be misled. It is said in the Śrīmad-Bhāgavatam that vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ. The activities of the Vraja-vadhu, the damsels of Vṛndāvana, vikrīḍitam, activities, vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ, bhaktiṁ parāṁ pratilabhya hṛd-roga-kāma apahinoti.

Our material existence is due to our lusty desires in the heart. That is hṛd-rogam. That is our heart disease. And we are suffering in this material world for this heart disease life after life. People have lost their intelligence that they cannot understand that there is life after death. That is explained in the Bhagavad-gītā: tathā dehāntara-prāptiḥ [Bg. 2.13]. They have become so fools and rascals that they do not understand this simple truth as it is said in the beginning of Bhagavad-gītā, tathā dehāntara-prāptiḥ. We are seeking after this pleasure of Kṛṣṇa with the gopīs or with the cowherds boys. Kṛṣṇa has got many associates, and the topmost associates are the gopīs. So we are seeking after that happiness, but we are being misled by the lusty desires. So I am very glad to see the dance, Manipuri dance, but it should be properly utilized. It should not be utilized as lusty dance. It is ānanda-cinmaya, sac-cid-ānanda-vigrahaḥ [Bs. 5.1], His expansion.

So people are hankering after happiness because he's part and parcel of sac-cid-ānanda-vigraha, Kṛṣṇa. So naturally, we are seeking the same spiritual happiness, but we are being misled by māyā. That we should be very much cautious under the guidance of proper spiritual master. And this morning we're discussing this verse from Caitanya-caritāmṛta, rādhā kṛṣṇa-praṇaya-vikṛtir ahladini-śaktir asmat. The rādhā kṛṣṇa-praṇaya-vikṛtiḥ, loving affairs between Rādhā and Kṛṣṇa, and the gopīs are expansion of Śrīmatī Rādhārāṇī. That is ānanda-cinmaya-rasa. That is not material thing. It is a transformation of the pleasure potency of Kṛṣṇa. Rādhā kṛṣṇa-praṇaya-vikṛtir ahlādinī-śaktir asmāt. So this Kṛṣṇa conscious movement is meant for taking these misguided living beings to the topmost perfection of life in the rādhā-kṛṣṇa-praṇaya-vikṛti. This is the aim of the Kṛṣṇa consciousness movement, and in India still, in Manipur, the idea is being cultivated, and I shall be very glad that you Europeans and Americans who are present here may catch up this idea and introduce in your country. And actually they'll be happy if they follow the principles that vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ.

These activities between the gopīs and Viṣṇu… Kṛṣṇa is the origin of Viṣṇu. So, anuśṛṇuyāt if we repeatedly… Anu means constantly, and anu means following. The process is to follow or to chant about Kṛṣṇa's activities. Follow means in the paramparā system to understand Kṛṣṇa, what He is. Evaṁ paramparā-prāptam [Bg. 4.2]. Do not understand or misunderstand Kṛṣṇa as ordinary human being like one of us. No. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Kṛṣṇa comes to attract you, that "You are seeking after happiness. Here is the happiness. Come to Me. Dance with Me." But we are misled. There is life like this, that you can dance with Kṛṣṇa, you can play with Kṛṣṇa, you can enjoy with Kṛṣṇa. So that requires training. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. These things are there. If you become trained up, then exactly after giving up this life, you can go to dance with Kṛṣṇa. That is possible. It is not a myth, mythology, as rascals think. No. You can have this life, dance with Kṛṣṇa, play with Kṛṣṇa. Simply you have to become trained up. Then, as Kṛṣṇa says,

janma karma ca me divyam
evaṁ yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya
[Bg. 4.9]

You can go. But don't misunderstand. Kṛṣṇa and His pastimes with the gopīs, you should understand it properly-tattvam. That is called tattvam.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

You must understand Kṛṣṇa in truth, in fact.

So Kṛṣṇa comes Himself to teach you, to show you what does He do in His Goloka Vṛndāvana. And if we are fortunate enough, be attracted with the Kṛṣṇa's pastimes, and if we constantly think of it, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14], then your life will be perfect. That is the aim and purpose of Kṛṣṇa consciousness movement. We want to give to the human society the highest blessing, the most perfectional platform of life. So my request is that those who are becoming interested in Kṛṣṇa, Kṛṣṇa consciousness, they may not be misled. Kṛṣṇa's activities with Rādhārāṇī and the gopīs, they are completely spiritual, ahlādinī-śaktiḥ. And if we understand properly about Kṛṣṇa's activities, then ānanda-cinmaya-rasa-pratibhāvitābhiḥ [Bs. 5.37]-we reach to the platform of ānanda-cinmaya-rasa. Because we are seeking after ānanda, bliss… That is the information from the Vedānta-sūtra.

Ānandamaya abhyāsāt. We living entities, we are by nature blissful, seeking after happiness. But this happiness is not possible if we become compact in material activities. If you seek the happiness in the material platform, you'll be frustrated. It is to be sought after in the spiritual platform. So actually it is forbidden that sannyāsīs should not see any dancing by woman or any singing by woman, but we are not violating these rules. Just to remember that here is a hint how Kṛṣṇa is spiritually enjoying, if we see and hear on that spirit, then it is very good; otherwise it is not good. So if he is actually guided by these verses in the Vedic literature…

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]
vikrīḍitaṁ vrana-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ pratilabhya hṛd-roga-
kāmān apahinoty āśu dhīraḥ

So we should always remember this rādhā-kṛṣṇa-praṇaya-vikṛtir ahlādinī-śaktir asmāt. Then it will be very much beneficial.

So this kind of dancing is very welcome all over the world if we do not misunderstand Kṛṣṇa. That should be the precaution. Otherwise it is very, very good. And our purpose is to introduce these Kṛṣṇa pastimes all over the world so that they may take lesson that they are seeking after happiness; the happiness is with Kṛṣṇa, not in the material world, Then you'll be successful.

Thank you very much. (end)

750406LE.MAY

Lecture After Play

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Māyāpur, April 6, 1975

Prabhupāda: …dramatical performance. It is very nice. Śrī Caitanya Mahāprabhu also introduced this dramatical play when He was gṛhastha at Navadvīpa, and all the devotees used to see. But they were played by all males. There was no such thing, female taking part. This female taking part was later on introduced by one dramatist, by Girish Chandra Ghose, imitating the Western way of dramatical play. Otherwise, in our childhood, we never saw any dramatical play performed by woman. So if you organize this kind of play, at least they'll be appreciated by the saintly order. The sannyāsīs also can see, but parts played by women, the sannyāsīs cannot see. That is not…, strictly prohibited. By Caitanya Mahāprabhu's personal example we can see that there was a dancing and musical play by women in the Jagannātha temple. Of course, ordinary visitors, they can see, but sannyāsīs or brahmacārīs, they are strictly prohibited. So when the music was going on, Caitanya Mahāprabhu became very ecstatic, that "Such a nice music is coming from Jagannātha temple. Let Me go and see." Then His personal servant Govinda prohibited Him, "Sir, these songs are from woman." "Oh? It is from woman? Govinda, you have saved My life." (laughter) So sannyāsīs and brahmacārīs are strictly prohibited to hear or to see dancing woman. Of course, in your country it is very difficult. But at least if such play, dramatical play performed, the sannyāsīs, brahmacārīs cannot take part. But if the parts are played by male members, everyone can see, in front of the Deity. There is no harm.

Thank you very much. (end)

750414L2.HYD

Life Member House Lecture

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Hyderabad, April 14, 1975

Prabhupāda: So Śrīla Bhaktivinoda Ṭhākura has sung, kīṭa janma hao yathā tuyā dāsa, bahir nā brahma janme nāhi mora āsa. Kītā janma hao yathā tuyā dāsa. Tuyā dāsa means your servant. Actually we are all servants of Kṛṣṇa. Jīvera svarūpa hoy nitya kṛṣṇa dāsa. But forgetting our position, we are now acting as dāsa of māyā, māyāra-dāsa. Hoiya māyāra dāsa kori nānā abhilāṣ. The advantage of Kṛṣṇa dāsa is that he has got only one desire. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]-to serve Kṛṣṇa purely. That's all. Kṛṣṇa is not impersonal. Kṛṣṇa is person, and whatever He orders, whatever He says, if you carry out faithfully, then our original constitutional position is regained. It can be done very quickly. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And if you do that immediately, then you revive your original position immediately, within a second. Hoiya māyāra dāsa kori nānā abhilās. We are making plans in so many ways to be happy. But if we accept this one plan, that immediately surrender to Kṛṣṇa, then our life is successful. And if we do not accept this proposal of Kṛṣṇa, and if we make our own plans to be happy, it will be never be possible. Hoiya māyāra dāsa kori nānā abhilāṣ. Anādi bahirmukha jīva kṛṣṇa bhuli gelā, ataeva māyāra tare goliyā badila. We are not independent. If we do not agree to serve Kṛṣṇa, then we have to serve māyā. Our position as servant is never changed. We remain servant. So if we don't agree to accept Kṛṣṇa's proposal sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], then we have to take shelter of māyā and you have to perpetually serve. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

To serve māyā means to continue this material existence one after another. Now I've got this body, you've got this body, and if we do not change our attitude to serve Kṛṣṇa, then we get again next body. There are 8,400,000 different forms of body. We can see. There are so many trees, plants, insects, animals. They're all living entities. Also there are nice body-Americans, Europeans, beautiful body, or demigod's body. There are different bodies, eight million… So long we shall remain māyā-dāsa, we have to change this body one after another. It may be of higher standard or it may be of lower standard. That will depend on my work. Karmaṇā daiva netreṇa jantor deha upapattaye [SB 3.31.1]. This is the philosophy, Kṛṣṇa consciousness. You are… We are not independent. We are completely under the control of material nature, and we get different types of bodies on account of associating with different modes of material nature. Kāraṇaṁ guṇa saṅga asya sad-asad janma yoniṣu [Bg. 13.22]. Sat, asat, there are two kinds of status quo, sat and asat. Sat means nice, or eternal, and asat means not very nice. So either you can get the body of the human society or you can get a body in the hog society, dog society. But the activities of the hogs and dogs and human being, if it is carried on in ignorance, eating, sleeping, mating… Then there is no difference. There is no difference. There is no difference to become a hog or to become a man. A man is also eating; hog is also eating according to one's taste. The man is also sleeping; the hog is also sleeping, according to the position. So that does not make any difference between a human being and a hog. But at the present moment we are taken this civilization that hog is eating stool, and if we are eating very nice plate, then you're civilized. But śāstra says no. Eating and the taste of eating is the same. Always enjoying eating stool, and you're enjoying eating something else-the taste of eating is the same. There is no difference. You like something; I like something. But the common formula is that you eat, I also eat. Therefore we have to change this formula. If you simply waste our time like the hogs-eating, sleeping, sex-life and defense-then that is not human life.

Human life is meant for tapasya. That is not possible by the hogs and dogs. Tapasya, austerities. By austerities, by tapasya we can purify our existence. You are existing at the present moment because we are changing body, bhūtvā bhūtvā pralī… Therefore it is polluted existence. This is not pure existence. Pure existence is eternal life, blissfulness and knowledge, full of knowledge. That is pure life. So the human life is meant for purifying our existence. Stop this continuation of birth, death, old age and disease and live eternally blissful life of knowledge. That is the business of human life. But people do not take this fact very seriously. They have become so dull-headed. Now there is freedom from this continuation of birth, death, old age and disease, they cannot believe it. They cannot consider it. They think, "Ah, it is going on." So the modern civilization is quite different from the Vedic civilization. Vedic civilization means to make a solution of this problem: stop this process of birth, death, old age and disease. That is Vedic civilization. That is human civilization. And to become better hog, nicely dressed hog, that is not Vedic civilization. That is hog civilization.

So our Kṛṣṇa consciousness movement is trying to save people from the hog civilization or dog civilization to human civilization. That is… Human civilization means plain living and advancing in spiritual consciousness, not to increase unnecessarily artificial way of life. But we should know what is the aim of life and try to actually (achieve) success in the aim of life in any condition. That is Vedic civilization. Any condition. Any condition means in the material world we find that somebody is well situated and somebody… We think like that. Nobody is well situated. But we think like that. So if we want to cultivate Kṛṣṇa consciousness, in any material condition we can do that. Ahaituky apratihatā. Any material condition cannot check our advancement in spiritual life. Just like these European, American boys and girls, they're not accustomed to sit down on the ground. In their country that is not their civilization. They sit down very nicely on chairs and very nice apartment. But because they have taken to this Kṛṣṇa consciousness, they do not hesitate to sit down in any condition of life. This is advancement. They do not grudge that "We are not accustomed to sit in this way." No. That is any condition, any condition of life. Kṛṣṇa also says,

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

So we can accept Kṛṣṇa consciousness in any condition life. There is no impediment. That is spiritual. That is spiritual. Not that "Unless such and such conditions are fulfilled I cannot take to Kṛṣṇa consciousness." No. As I told in the beginning, that you can accept Kṛṣṇa consciousness within a second. As Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if you immediately take Kṛṣṇa, "Yes, Kṛṣṇa…" You have thoroughly read Bhagavad-gītā, then we understand that "We are part and parcel of Kṛṣṇa, and Kṛṣṇa is asking to surrender. Why not surrender?" That is intelligence. Kṛṣṇa says that is the way of life. Ultimately one has to surrender to Kṛṣṇa. That is the success, ultimate success. Bahūnāṁ janmanām ante [Bg. 7.19]. One is accepting immediately and one is experimenting with truth, and it will take many, many births. Kleśa adhikataras teṣām avyakta āsakta cetasām. Kṛṣṇa is presently instructing in person, and foolish people are thinking that He's imperson. Why imperson? Kṛṣṇa is always speaking: mām eva ye prapadyante māyām etāṁ taranti te. Aham ādir hi devānām [Bg 10.2]. The first person is used everywhere. Ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate [Bg. 10.8]. Aham. Kṛṣṇa says aham, person. So why we should think of Kṛṣṇa being imperson? This is our misfortune. Therefore it takes many, many births. Even one is jñānavān it takes many, many births to surrender to Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. Although he's jñānavān, superficially, still his jñāna has been taken away. Māyayā apahṛta-jñānā. Although he's proud of his knowledge, the māyā says, "No, no, no. Why you are accepting Kṛṣṇa as person? He's imperson." So māyā is dictating and taking away his knowledge. māyayā apahṛta-jñānā. Kṛṣṇa says aham, "I, Me." These are first person, person, first person. And still these people are thinking of Kṛṣṇa as imperson. Why? This is called māyayāpahṛta-jñānā. They have studied the Vedic literature but could not understand what is Kṛṣṇa.

So intelligent person, instead of waiting many, many births to understand Kṛṣṇa, may take it immediately what Kṛṣṇa says, as it is. Then his life is successful. So that is possible to understand Kṛṣṇa as He is saying. But because on account of our sinful activities, we cannot understand. Duṣkṛtina. Duṣkṛtina means always engaged in sinful activities, very intelligent person, but engaged in sinful activities. Nowadays… All the people are nowadays educated, but all of them, mostly, ninety-nine percent, they're engaged in sinful activities-illicit sex, meat-eating, intoxication, gambling. These are sinful activities and, in spite of advancement of education all over the world, these things are going on. Therefore they cannot understand Kṛṣṇa. Kṛṣṇa is understood by a person who is no more engaged in sinful activities.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So we are trying, this Kṛṣṇa consciousness movement is meant for this purpose, that stop sinful activities and hear Kṛṣṇa and accept Him as He is saying. Then your life is successful. That's all. Very simple thing. And those who are adopting this ways, this process of life, is becoming successful practically. There is no doubt about it. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu. Asaṁśayam, without any doubt. Samagram, in full, not partial.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi…
[Bg. 7.1]

So Kṛṣṇa is explaining Himself that yathā jñāsyasi, without any doubt, asaṁśayam, and samagram. Samagram means in fullness, the Absolute Truth in full. The Absolute Truth is realized as Brahman, as Paramātmā, as Bhagavān. So Kṛṣṇa says, "I'm giving you full knowledge, both of Paramātmā and Brahman and My personal knowledge." Yathā jñāsyasi tac chṛṇu, "Just hear, hear from Me."

So this is the opportunity in human life. Kṛṣṇa is explaining, God is explaining Himself, and still if you remain dulls and fools and rascals, then it is our misfortune. That is explained narādhama. Narādhama. Narādhama cannot understand Kṛṣṇa. Narādhama, lowest of the mankind. Narādhama. Nara means man and adhama means lowest. So those who are narādhama they will escape this Kṛṣṇa consciousness movement. Otherwise anyone who is intelligent, intelligent after many, many birth's experience, he'll accept. So we can understand by this crucial test or test tube(?) what is what. So anyway, our business is you Western boys and girls, you have taken this Kṛṣṇa consciousness movement very seriously. I'm very much thankful to you. So try to make the people uttama, although at the present moment they are narādhama, without understanding Kṛṣṇa. So these are not exaggeration. This is stated in the śāstra. And our point is that anyone who is not taking to Kṛṣṇa consciousness, he's among these groups-duṣkṛtina, mūḍha, narādhama, māyayā apahṛta-jñānā āsuriṁ bhāvam āśritāḥ. The basic principle is āsuriṁ bhāvam āśritāḥ. Asura. Asura means against God always. Rāvaṇa was asura. Hiraṇyakaśipu was asura. They are very learned scholar, son of a brāhmaṇa and very powerful. The only fault was they did not believe in God; therefore they are called asuras. So anyone who does not believe in God, he's asura. This is the verdict of the śāstra. And this asuric civilization is going on all over the world. So we are making little effort to make the asuras devotees. That's all. This is our business.

So we are very much thankful to Mr. Kulanidhi(?). He has given us a place, very important place, and you are constructing temple. He's always eager to help us. Therefore he's a bhakta. We are very much thankful to him. He's a bhakta. So at any moment Mr. Kulanidhi will call us. We are ready to come here, because he's a bhakta. Mad-bhakta pūjyā adhikaḥ. Kṛṣṇa likes if you honor the bhakta. Kṛṣṇa is very much pleased. "If you love me, love my dog." We have seen in the Western countries when two gentlemen meet, he pats his friend's dog and he pats the friend's dog. That you have seen it. (laughs) First of all dog, "How are you? How are you?" (everyone laughs) So let us all become dogs of Kṛṣṇa, and bhaktas will love us.

Thank you very much. (end)

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Lecture on Science of Kṛṣṇa

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Hyderabad, April 14, 1975

Prabhupāda: [break] …śakti, śaktimān. The Supreme Lord is śaktimān. Just like the sun and the sunshine and the Sun-god, and practically they are one. From the Sun-god there is… The abode of the Sun-god is the sun globe, and the shining of the sun globe is also sunshine. So in one sense they are one, in other sense they are different. Just like the sunshine is reaching here, it does not mean the sun globe is reaching here. That is also explained in the Bhagavad-gītā, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: [Bg. 9.4] "I am spread." So sarvaṁ khalv idaṁ brahma, everything is Kṛṣṇa. But at the same time, if you commit mistake… The same way, "Because the sunshine is here, therefore sun is here." That is a mistake. This is viśiṣṭa-advaita. They are all one, advaya-jnana, but still they're different. Advaita-viśiṣṭa. That is explained in the Śrīmad-Bhāgavatam that brahmeti paramātmeti bhagavān iti śabdyate. Vadanti tat tattva-vidas tattvaṁ yaj jnanam advayam [SB 1.2.11]. Advayam means advaya, advaita, no difference, the same thing. But viśiṣṭa. This is Brahman, this is Paramātmā, viśiṣṭa. Advaita but viśiṣṭa. A specific reference: Brahman, Paramātmā and Bhagavān, they are one. But still, you cannot say Brahman is Bhagavān. The same example: the sunshine and the sun globe, they are one. Unless there is appearance of the sun globe, sun planet, you cannot have sunshine. So in that sense, they are one, but still if you take sunshine as the sun globe, that is not correct.

Woman: (indistinct)

Prabhupāda: Yes. They're all one.

Woman: (indistinct)

Prabhupāda: Yes. But still there is specific differences. That is called viśiṣṭa. One with specific difference. And the Māyāvādī philosophers, they say, "No, there is no specific difference. This is māyā." But we Vaiṣṇava, we don't say that. That sunshine is sunshine, sun globe is sun globe, and Sun-god is Sun-god. But taken together, they are all one. Diversity in unity. That is viśiṣṭa-advaitavāda. So actually, all the Vaiṣṇava ācāryas, Madhvācārya, Rāmānujācārya, Nimbārka, and Viṣṇu Svāmī, there is no difference of opinion, but they have explained the Absolute Truth more vividly in their own angle of vision. Otherwise there is no difference. They never say that God and the living being are one. They will never say that. That is not Vaiṣṇava philosophy. That is Māyāvāda philosophy. So the propounder of Māyāvāda philosophy is Śaṅkarācārya and other Vaiṣṇava ācāryas, Madhvācārya, Rāmānujācārya, Nimbārka, Viṣṇu Svāmī, practically they are all one opinion. There is no, they differ from Śaṅkarācārya.

And if we study philosophy intelligently, then we can understand that living being, jīva, how he can become one with the Supreme? Then why he has become jīva? Jīva is eternally. In the Bhagavad-gītā it is stated, mamaivāṁśo jīva-bhūtaḥ jīva-loka sanātana [Bg. 15.7]. Sanātana. Sanātana means eternally. He is fragmental parts of the Supreme. Not that by māyā he is thinking fragmental parts, but actually he is one. That is Māyāvāda philosophy. But Kṛṣṇa does not say that. Kṛṣṇa says, sanātana. He is fragmental parts, sanātana, eternally. Besides that, it is clearly explained in the Bhagavad-gītā that the spirit cannot be cut into pieces, acchedyo 'yam adāhyo 'yam, so how it becomes a small fragment? Acchedyo 'yam, you cannot cut into pieces, spirit. And it is further explained that these fragmental parts eternally, from the very beginning. Kṛṣṇa also says in the Bhagavad-gītā, "My dear Arjuna, you, Me and all these soldiers and kings who have assembled there, they existed like this in the past, they're existing in the same way, and they'll continue to exist like that." There is no question of becoming one. Past, present, future, always we are distinct. So how they can be one sanātana? We are part and parcel sanātana, eternally. But in quality we are one. In quality we are one. Kṛṣṇa is eternal. We are eternal. Kṛṣṇa is spirit. We are spirit. Kṛṣṇa is also person. We are also person. In this way, we are one but He is the great, and we are servants. This is actual position. And if we claim that after being freed from māyā, we shall become one with the Supreme, that is called Māyāvāda. We eternally, we are separate. Dvaitavāda. That is Madhvācārya's philosophy, dvaitavāda. So if you consider very cool-headed, then Vaiṣṇava philosophy is the best, not this Māyāvāda philosophy.

Woman: (indistinct)

Prabhupāda: Kṛṣṇa is not under karma. That is difference. That is difference between me and Kṛṣṇa. We are…

Woman: (indistinct)

Prabhupāda: Yes.

Woman: (indistinct)

Prabhupāda: But He is not under karma. He is not under karma. Yes. We are. That is the difference.

Woman: (indistinct)

Prabhupāda: Yes.

Woman: (indistinct)

Prabhupāda: That I am pointing out. That is the difference between Kṛṣṇa and ourself. We are bound up by the laws and regulation of karma. But Kṛṣṇa is not like that. Yes. That is the difference. Na māṁ karmāṇi limpanti na me karma-phale spṛhā [Bg. 4.14]. He's not bound up by the karma. But we take sometimes, mistake, that Kṛṣṇa is like us. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. They are mūḍhas. They do not know it, what is Kṛṣṇa. They think Kṛṣṇa as a human being like us. That is mūḍha. Therefore they do not surrender to Kṛṣṇa. Na māṁ duṣkṛtino mudhāḥ prapadyante narādhamāḥ [Bg. 7.15]. So they remain narādhama. They do not make any progress.

Guest: (indistinct)

Prabhupāda: Who has interpreted?

Guest: (indistinct)

Prabhupāda: What is that?

Guest: (indistinct)

Prabhupāda: Yes. That we accept also. We say māyā. But one can be free from māyā. Mām eva ye prapadyante māyām etāṁ taranti te. If you surrender to Kṛṣṇa, then one is not captivated by māyā. Māyā is there. Just like police is there. If you are not a criminal, then police has nothing to do with you. Police may be there. But if you are a criminal, then police will arrest you. Similarly, māyā is acting as police force of Kṛṣṇa. So as soon as you become criminal, forget Kṛṣṇa as your master, then the police, māyā, will capture you. That is the business.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāsate māyāra tāre jāpaṭiyā dhare

As soon as you try to become independent of Kṛṣṇa, immediately māyā captures. This is the beginning of māyā. And again when you surrender, mām eva ye prapadyante māyām etāṁ taranti te. No more māyā. So to become free from māyā is very easy provided one understands Kṛṣṇa. And as soon as he understands Kṛṣṇa, he understands his duty, that my duty is to serve Kṛṣṇa, that is called bhakti, immediately he becomes free from all the contamination of māyā. Sa gunān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Who? Māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate [Bg. 14.26]. If you employ yourself immediately in loving service of Kṛṣṇa… Kṛṣṇa also says, māyām etāṁ taranti te. So all the devotees they are not under māyā. They're already in liberated stage. Therefore a devotee does not want liberation because he's already liberated. Why he'll aspire about liberation? That is explained by Bilvamaṅgala Ṭhākura muktiḥ mukulitāñjali sevate asmān. Mukti is standing before me with folded hand, "What can I do for you?" So why the devotees will aspire (to) mukti? Mukti is ready to serve him as maidservant. This is the position of devotee. Muktiḥ mukulitāñjali sevate, this is the great authority, Bilvamaṅgala Ṭhākura. Yes?

Guest: (indistinct)

Prabhupāda: Prapati is the beginning of bhakti. Prapati is the beginning of bhakti. Unless you are accepting the principle of prapa…, surrender, mām ekaṁ śaraṇaṁ vraja, there is no question of bhakti. Bhakti is the process of surrender fully.

Guest: (indistinct)

Prabhupāda: There is no difference. There is no difference. Nārāyaṇa is Kṛṣṇa. Kṛṣṇa is Nārāyaṇa. And oṁ namo is addressing Him, "Oh Nārāyaṇa, please engage me in Your service." Hare Kṛṣṇa is also addressing. Hare, Hara, the potency of Kṛṣṇa or the potency or energy of Kṛṣṇa, "Oh Kṛṣṇa, please engage me in Your service." This is Hare Kṛṣṇa. The same meaning. There is no difference. The real business is that Kṛṣṇa is asking to surrender. That is Kṛṣṇa's mission. And if we voluntarily surrender, then Kṛṣṇa becomes very pleased. So this is surrender. "Oh Kṛṣṇa, Oh energy of Kṛṣṇa, kindly engage me again in Your service." That's all. This is Hare Kṛṣṇa. Hare Kṛṣṇa means, "Oh Hara, Oh Kṛṣṇa." Because Kṛṣṇa's there, Kṛṣṇa's energy is there. Kṛṣṇa is not alone. Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. So Kṛṣṇa's one energy is this material energy, mama māyā. This māyā is also Kṛṣṇa's energy. It is not different from Kṛṣṇa. Śakti śaktimatayor abheda. There is no difference between fire and the heat. Heat is also fire. Similarly, Kṛṣṇa and Kṛṣṇa's energy, they're one. At the same time, different. This is called acintya-bhedābheda-tattva. Caitanya Mahāprabhu's. Simultaneously one and different.

So we are praying to Kṛṣṇa and Kṛṣṇa's energy. If we pray to Kṛṣṇa's energy, she is Kṛṣṇa's energy, she will understand, "Now, he is now correct." So she gives facilities. She gives facilities, "Yes, now you can serve Kṛṣṇa. I give you… I give you freedom. You are no more under my clutches." Māyām etāṁ taranti te. Immediately you surrender to Kṛṣṇa, you are immediately liberated. We haven't got to search out liberation separately. Immediately surrender to Kṛṣṇa, immediately you are liberated, immediately, simultaneous.

Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. At that time māyā takes another feature. That is called yoga-māyā. The same māyā Just like the same government laws acting in the prison house differently, and acting in the university differently. But the potency is the same. If we take protection of the civil laws, then you are happy. And if we take protection of the criminal laws then you are unhappy. That's all. So Kṛṣṇa consciousness movement is that you have to take shelter of one of the potencies of Kṛṣṇa. Better take the shelter of the spiritual potency. Then you become happy. You cannot be free. That is not possible. Just like you cannot defy the government laws. That is not possible. If you defy civil laws then you become subjected to the criminal law. You cannot say that "I defy government." That is not possible. Similarly, you cannot defy Kṛṣṇa and Kṛṣṇa's potencies. Better you take shelter of Kṛṣṇa's spiritual potency and be happy. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13], that is mahātmā, who takes shelter of the spiritual potency of Kṛṣṇa. And what is the sign? Bhajanty ananya-manaso. That is mahātmā. He has no other business than to serve Kṛṣṇa twenty-four hours. Then he is immediately mukta. That is not difficult. So any other question?

Guest: (indistinct)

Prabhupāda: That's all right. If there is sense… If there is sense that Lord Śiva is Kṛṣṇa's part and parcel, then it is all right. But if he thinks Lord Śiva is separate authority, then it is mistake. Kṛṣṇa says… What is that śloka? Verse, you recite? Ye yathā mām…

Guest: (indistinct)

Prabhupāda: That is "I," Kṛṣṇa. That is "I," Kṛṣṇa. If you understand this demigod… Just like this finger. If you understand this finger belongs to Swamijī, then you are correct. And if you think that this finger is separate power, that is incorrect. This finger is powerful so long attached to the body. And if you cut the finger from the body, it has no power. Similarly, the demigods, if you accept that they are different part and parcel of Kṛṣṇa-there must be relationship with Kṛṣṇa-then it is correct. Just like it is said, sūrya, sūrya upāsanā, that or durgā upāsanā. These are different upāsanā, sūrya, or pañcopāsanā, durgā upāsanā, sūrya upāsanā, gaṇeśa upāsanā, and viṣṇu upāsanā. Pañcopāsanā. So how we can worship? Just like Durgā. Durgā is worshiped by the Vaiṣṇava in this way, sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva ya… [Bs. 5.44]. [break](end)

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Speech

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Vṛndāvana, April 20, 1975

Prabhupāda:

…kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmine gaura-tviṣe namaḥ
[Cc. Madhya 19.53]
śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Śrīman Rajya-pala Sahib… (Hindi). Acyutānanda Swami, he has tried to speak in Hindi, and you have heard him. So similarly, (Hindi). So he has given me permission to speak in English.

Devotees: Haribol!

Prabhupāda: Thank you. (chuckles) Śrī Caitanya Mahāprabhu is addressed by Rūpa Gosvāmī as mahā-vadānyāya.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmine gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

So Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. Kṛṣṇāya kṛṣṇa-caitanya-nāmine. He has assumed the name of Kṛṣṇa Caitanya. Actually He is Kṛṣṇa. That is confirmed in many literature. Especially in the Śrīmad-Bhāgavatam it is said,

kṛṣṇa-varṇaṁ tviṣa ākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtanaiḥ prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

So Lord Śrī Caitanya Mahāprabhu, after taking His sannyāsa order, His name was Kṛṣṇa Caitanya. So Rūpa Gosvāmī said that "You are Kṛṣṇa. You have now come as Kṛṣṇa Caitanya." Why? Kṛṣṇa-prema-pradāya te: [Cc. Madhya 19.53] "Just to distribute love of Kṛṣṇa." And Śrī Caitanya Mahāprabhu's mission was premā pum-artho mahān. Generally people understand dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], but Śrī Caitanya Mahāprabhu said that above mokṣa, above liberation, there is love of God. That is wanted. Premā pum-artho mahān. And this is confirmed in the Śrīmad-Bhāgavatam, that dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām, vāstavya-vastu vedyam atra [SB 1.1.2]. And Śrīdhara Swami says that kaitava-dharma… In simple word, cheating. Kaitava means cheating, or false. So when there are false dealings, that is cheating. So according to Vyāsadeva, dharma artha kāma mokṣa, that is not very essential thing. Real thing is how to advance in the science of loving God, Kṛṣṇa, Kṛṣṇa-prema. And the Śrīmad-Bhāgavatam says,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yena ātmā samprasīdati
[SB 1.2.6]

If you want really peace, then you should stand on the platform of paro dharma. Paro dharma. Just like Kṛṣṇa has described, apareyam itas tu viddhi me prakṛtiṁ parāḥ. Parā and para. Parā is applicable to the puruṣa, and para is applicable to the prakṛti. So we are prakṛti, we are not puruṣa. Puruṣa is Kṛṣṇa, as described by Arjuna in the Bhagavad-gītā, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. And in the Brahma-saṁhitā also it is: ādi-puruṣaṁ. Kṛṣṇa is described, ādi-puruṣaṁ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ, anādiḥ ādiḥ govindam tam ahaṁ bhajāmi. [Bs. 5.1]

So this Kṛṣṇa-bhakti, Kṛṣṇa personally came to teach Kṛṣṇa-bhakti. He came here in this district Mathurā. And the Kṛṣṇa birthplace is still there. So Kṛṣṇa personally came to teach the science of Kṛṣṇa-bhakti. And although He proposed that dharma-saṁsthāpanārthāya sambhavāmi yuge yuge, but at the end He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And this is confirmed in the Śrīmad-Bhāgavatam, that dharma-projjhita kaitavo atra. Except surrendering to the lotus feet of Kṛṣṇa, anything which is going on in the name of dharma, that is not dharma. Therefore Kṛṣṇa says sarva-dharmān parityajya [Bg. 18.66]. When Kṛṣṇa came, He did not come to reestablish Hindu religion or Christian religion or Muslim religion. No. Religion is religion. Gold is gold. You cannot say "Hindu gold," "Muslim gold," "Christian gold." That is not possible. That is not possible. That is called kaitava-dharma, cheating dharma. Gold is gold, pure gold. Therefore Bhāgavata says, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "Dharma means the order or the law given by God." That is dharma. This is the simple explanation of dharma. If you want to know what do we mean by dharma, then dharma means dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law. Law means which is given, sanctioned by the governor. You cannot make your law at home. You cannot say, "The law given by the government or by the governor, I don't care for it. I shall make my own law." That is not possible. That will never be accepted as law. You can make your law. Similarly, if you manufacture dharma without any reference to the authority, that is not dharma. That is cheating religion. Dharmaḥ projjhita-kaitavaḥ.

So therefore the Supreme Personality of Godhead, Kṛṣṇa, what He is speaking, mām ekaṁ śaraṇaṁ vraja, that is dharma. All other things are cheating. And when Kṛṣṇa says, mām ekaṁ śaraṇaṁ vraja, He does not say it to any particular community or any country or any nation. He speaks to everyone.

sarva-yoniṣu kaunteya
sambhavanti mūrtayo yāḥ
tāsāṁ mahad yonir brahma
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

He says, "I am the seed-giving father of all forms of life." Kṛṣṇa does not say that "I am speaking to Indian or the Hindus." No. Kṛṣṇa is speaking to everyone, to His every son. It doesn't matter whether he is white or black or blue or… It doesn't matter. These are skin disease. Kṛṣṇa says that we don't take this body as yourself. Asmin dehe. Dehino 'smin yathā dehe kaumāraṁ yauvanam… [Bg. 2.13]. This transformation of the body, that is natural. But within the body, the part and parcel of Kṛṣṇa is there. That you have to understand, that is the beginning of Bhagavad-gītā. We have to understand what is there within the body. That is the beginning of spiritual education. Unfortunately, the whole world is going on under the impression that "I am this body." "I am Indian," "I am European…" That is condemned in the śāstra.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

Go, go means cow, and kharaḥ means ass. So yasyātma-buddhiḥ kuṇape tri-dhātuke. This bag of three dhātus-kapha, pitta, vāyu-if one takes it that "I am this body," "I am Indian," "I am American," so śāstra says, "He is not even human being." Sa eva go-kharaḥ [SB 10.84.13]. So this Kṛṣṇa consciousness movement is very, very important from this angle of vision, that everyone is thinking this body as he is. Nobody understands that he is within this body. Just like we are within this dress. I am not this dress. This is the primary education of spiritual life. Unfortunately, it is very much lacking. And now you can see practically that these European and American boys, they are all young men, but they have forgotten the bodily relationship. We have got in our institution Africans, Canadians, Australians, Europeans, Indians, but they do not consider with reference to this bodily concept of life. They live as eternal servant of Kṛṣṇa. That is the instruction given by Śrī Caitanya Mahāprabhu, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109].

So actually, if we want to be happy, then we have to accept the principle of Śrīmad-Bhāgavatam, yato bhaktir adhokṣaje. Bhakti comes out of love. You cannot make one forced to love you. It comes automatically. That automatic love is there in everyone's heart for Kṛṣṇa. That is stated in the Caitanya-caritāmṛta:

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Udaya means it is awakened. Everyone has got love for Kṛṣṇa within the heart. That is natural. But that love is distributed in different ways. How? Yasyātmā-buddhiḥ kunape tri-dhātuke sva-dhiḥ kalatradisu bhauma idya-dhiḥ [SB 10.84.13]. This love has been distributed familywise, communitywise, nationwise, countrywise, like that. So this love has to be concentrated, converted to be love of Kṛṣṇa. That is required. Then everything is perfect. That is Caitanya Mahāprabhu's teaching, and He practically… Kṛṣṇa-prema-prdaya. To develop love for somebody, that requires very elaborate process. It is not… Because we are in the darkness. Kṛṣṇa says in the Bhagavad-gītā,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

So we cannot understand even Kṛṣṇa, what is Kṛṣṇa. Actually, there are so many malinterpretation about Kṛṣṇa. I do not wish to discuss because they have been made mistaken by big, big leaders. So people cannot understand even Kṛṣṇa, what is Kṛṣṇa, and what to speak of loving Kṛṣṇa. That is very difficult job. But Śrī Caitanya Mahāprabhu, He distributed this love of Kṛṣṇa. Lord Caitanya Mahāprabhu and Lord Nityānanda is standing before you, and He delivered many, many sinful persons to the transcendental position of love of Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura has sung, vrajendra-nandana yei, śacī-suta hoilo sei, balarāma hoilo nitāi. This Balarāma, He became Nitai, and Kṛṣṇa, He became Caitanya Mahāprabhu. These two brothers, the same two brothers, Rāma-Laksman, Kṛṣṇa-Balarāma, again as Caitanya Mahāprabhu and Nityānanda Prabhu. So what was Their business? The pāpī-tāpī jata chilo, hari-nāme uddhārilo. This is Their business. All the pāpīs and all the persons suffering from material anxieties, They delivered, "Yes." How? Tāra sākṣī jagāi mādhāi. There were two brothers, Jagāi and Mādhāi. They are very debauchees. That debauchees means what was their fault? The fault was that they took their birth in brāhmaṇa family, but they became woman-hunter and drunkards and cheaters, like that. So Nityānand a Prabhu delivered them to become first-class Vaiṣṇava. Pāpī-tāpī jata chilo, hari-nāme uddhārilo, tāra sākṣī jagāi and mādhāi. So five hundred years ago, to become a drunkard was most abominable, especially in the higher section of the Hindu society. But now it has become a fashion. So if you want to develop the position of the society, position of the country, which is now full with pāpī-tāpī, you have to accept the process of Śrī Caitanya Mahāprabhu, and that is practically being manifested. These European, American boys, they are also the same type, Jagāi and Mādhāi. That is a fact. They were at least. Now they are not. So how they have become delivered? The same process. Pāpī-tāpī jata chilo, hari-nāme uddhārilo.

So this Kṛṣṇa consciousness movement is so important, and there is practical result, that you introduce this chanting of Hare Kṛṣṇa mahā-mantra offenselessly, not with offense, then the world situation will improve very much. That's a fact. And it is being actually enacted in the present position. We are sending our men from village to village in Europe and America. We have introduced. We are taking advantage of the modern facilities. We are using this microphone for chanting Hare Kṛṣṇa mantra, we are using nice buses, cars and wagons to go to village to village and distribute book and chant Hare Kṛṣṇa. One of the leaders is present here, Śrīman Tamāla Kṛṣṇa Gosvāmī. He is going. He is controlling about one dozen buses. And here is Haṁsadūta also. He is doing the same in Germany. So we have introduced this as Caitanya Mahāprabhu ordered, pṛthivīte āche yata nagarādi-grāma. Throughout the whole world, as many villages and towns are there, this saṅkīrtana movement should be introduced. And especially in India, because if in India the people are generally Kṛṣṇa conscious. By artificial means they are trying to forget. This is the position. This should be stopped. They have got natural tendency for becoming Kṛṣṇa conscious. Therefore in these days, still so many hundreds and thousands of people coming to Vṛndāvana to relish the transcendental mellow of Kṛṣṇa consciousness. And now the foreigners are also attracted to Kṛṣṇa consciousness. And I am trying to place them in our temple. This temple is one of them. We have got four, five temples in India. We are constructing one big temple in Hyderabad, and we are getting good response. So it is our request to the leaders of the society and to the people of India that they may take this Kṛṣṇa conscious movement, Hare Kṛṣṇa movement, very seriously. It will be good for everyone and the whole world will become peaceful. We do not expect that throughout the whole world everyone will take to Kṛṣṇa consciousness. But even five percent, two percent, three percent people takes to Kṛṣṇa consciousness, there will be great example. Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate [Bg. 3.21].

So our only request is that this simple thing,

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

this formula of the Vedic śāstra. And you will be surprised. I invite you to come to our different centers in Europe and America, how they are chanting, dancing before the Deity, Śrī Caitanya Mahāprabhu, Nityānanda or Rādhā-Kṛṣṇa. Recently I had been to Atlanta for the first time. But the boys and the girls there, they have taken three big, big houses. The middle house has been transformed into temple. How nicely they are chanting and dancing. You will be surprised if you go. So this movement is undoubtedly increasing in the foreign countries, and why not in our country? So the government, the leaders and the guardians, they should deeply contemplate on the serious nature of this movement and help us. Now we are bringing men from the foreign countries to preach. How long I shall bring? If we want to spread this movement all over India very seriously, then we invite educated, intellectual young men to come forward to study this movement. It is not blind; we have got books. We have already published about fifty books on this movement. So for the Śrī Caitanya Mahāprabhu's movement is meant for both kind of men. The ordinary men without any education, illiterate, he can also take to it, and the most advanced scientists, philosopher, philanthropist, politician, they also can take to it. So we are helping both ways. Those who are educated scientist, philosopher, for them we have got volumes of books. And those who are not educated, they can simply chant Hare Kṛṣṇa. That will help them, both ways. Therefore this movement has become important and interesting. Our books are being purchased by the topmost class of man. Big, big professors in the universities, they are giving standing order. The books which are not published, they are putting standing order. Here our one sannyāsī is present, Satsvarūpa. He is visiting the libraries, universities, professors, and we are getting very good response. So don't take it as a sectarian movement. Don't misunderstand this movement as a CIA movement. These are all foolishness. Do you think that the Americans are so fools that for propagating their CIA movement they will become Vaiṣṇava and chant and dance? The Americans have become so fools? No. They have taken it very seriously. They are not CIA, not American nor European. They are Vaiṣṇavas; they are servant of Kṛṣṇa. Don't misunderstand them. And try to cooperate and help this movement for the benefit of the whole human society.

Thank you very much. (end)

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Speech

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Vṛndāvana, April 27, 1975

Prabhupāda: …cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ. I could have spoken in Hindi, but with the permission of Śrīpāda Nṛsiṁha-vallabha Gosvāmī, because most of my students here present, they could not understand the Hindi speaking, so it is my duty to inform them the substance of his speech in English so that you can appreciate how much he has eulogized our movement. You haven't got to be disappointed because some of the envious person, they are not accepting you as Vaiṣṇava. Śrīpāda Nṛsiṁha-vallabha Gosvāmī, quoting from many authorized scriptures, he has proved that in the matter of engaging oneself in the devotional service, there is no check, there is no impediment. That is confirmed in the Śrīmad-Bhāgavatam: ahaituky apratihatā. That he has very nicely explained, quoting many authoritative statement from scriptures. And another thing… It is a fact that nobody can check Kṛṣṇa-bhakti. It is transcendental; it is not material. Unless one acts on the platform of spiritual activities, one cannot understand why bhakti is apratihatā. Pratihatā means checked by impediments. So that is for material things. Just like a living being, a soul, he is checked by this material body. Otherwise a living being can go anywhere, sarva-gaḥ. The spirit soul is free to move anywhere, but because we are now covered by the material body, we are checked. But devotional service is on the transcendental platform; it cannot be checked. Therefore in the Śrīmad-Bhāgavatam it is explained, ahaituky apratihatā yenātmā samprasīdati.

So I am very much pleased. I will not take much time. The ārātik time is now. You do not be disappointed by the activities of some envious person. Bhāgavata-dharma is meant for the nonenvious person. Paramo nirmatsarāṇām [SB 1.1.2]. Nirmatsara. Anyone who is contaminated by envy, he cannot become Vaiṣṇava. He may be a envious animal, but Vaiṣṇava is paramahaṁsa, paramo nirmatsarāṇām. He is not envious. Para-duḥkha-duḥkhī. Vaiṣṇava, para-duḥkha-duḥkhī. Śrī Prahlāda Mahārāja says, "My Lord Nṛsiṁhadeva, I have no problems." Naivodvije para duratyayā-vaitaraṇyāḥ tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. "Personally, I have no problem. But I am sorry, very sorry because…" Tato vimukha-cetasa: "Those who are bereft of Your devotional service, for them I am sorry." So Vaiṣṇava is sorry for others' difficulties. Otherwise Vaiṣṇava has no difficulty. He is aprākṛta. So,

māṁ ca vyabhicāriṇi-
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyā…
[Bg. 14.26]

He is on the Brahman platform. He is not on the material platform. Material platform means I am envious of you; you are envious of me. This is material platform. So as soon as one becomes envious of something, he is on the material platform. He is not Vaiṣṇava. Vaiṣṇava is on the spiritual platform. He is udāra, para-duḥkha-duḥkhī, as Prahlāda Mahārāja… Śoce tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. The materialistic persons are described as vimūḍhān, fools, rascals. They do not know. And the Vaiṣṇava platform is not vimūḍhān. Paṇḍitāḥ sama-darśinaḥ. That is described.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama…
[Bg. 5.18]

That is paṇḍita. That is brahma-bhūtaḥ stage. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54].

So these are… There is authoritative statements in all the śāstras, but if we do not care for śāstra and sādhu and devotees, we manufacture our own way of life, that is different things. We have nothing to speak about that. On the whole, I am very much thankful to Śrīpāda Nṛsiṁha-vallabha Gosvāmī that he has come, taking so much trouble. He is old man. And he has advised you that you stick to bhakti principle, and that will make your life successful. You have come so far, distant place, in Vṛndāvana, from America, Australia, Africa, spending so much money. So… Of course, there is no consideration of material profit and loss. But your anxiety, laulyam, that will make you successful in receiving the mercy, unalloyed mercy of Kṛṣṇa. So you have nothing to be disappointed. You go on with your prescribed duties, chant Hare Kṛṣṇa mahā-mantra, and observe the rules and regulations as they have been given to you. Chant your numerical strength of beads and your life will be successful.

Thank you very much. (end)

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Lecture

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Honolulu, May 25, 1975

Prabhupāda: So this Prahlāda-caritra play, drama, is very instructive. Although it is not played on a very nice stage, theatrical, but the feeling expressed by the devotees in playing this Prahlāda-caritra has become very successful. We want to understand the feeling. Externally, we may not be very much equipped. Kṛṣṇa takes the feeling. Bhāva-grāhī janardana.

So Prahlāda Mahārāja is one of the great personality in devotional line. Dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. It is very difficult to understand what is the purpose of religious principle. People actually do not know what is religion; therefore we have got so many religious system, man-made, or concocted ideas. Actually, religion means the law given by God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like the law given by the state, by the government, you have to accept it. There is no question that the government is Christian government or Muhammadan government or Hindu government. It doesn't matter. The law given by the government, you must accept. You cannot deny it. So actually God is neither Hindu God nor Muhammadan God nor Christian God. God is God. His power is omnipotent. It is equally applicable to Hindu, to Muslim, to Christian-anyone-to animal, to human being. Just like God has given this law, "You must die." This is applicable to everyone-Hindu, Muslim, Christian, man, animal, trees, birds, beasts, everyone. It cannot be disobeyed. That is law. That is God's law. You may be very much advanced in knowledge or so-called science, but because God says that in the material life you must die, you cannot avoid this law. That is called dharma. Dharma means the characteristic, that God has given this law that everyone should die; therefore all living beings' characteristic is that he must die. This is called religion. Similarly, God says that "You are My eternal servant. You must obey Me." That is religion. You try to understand the meaning of religion. Religion means the law given by God, and you must accept it. That is religion.

So people do not know. They manufacture religion. So how you can manufacture religion? Law can be given by the king, by the state, by the government. If you manufacture some law at your home, consulting your wife or father and mother, who will accept it? Nobody will accept. You may be puffed up that you have manufactured a law, but nobody will care for it. The law given by the state will have to be accepted, either you like it or don't like it. The law will not depend on your liking and disliking. You must accept. If you don't accept, then you are a law breaker; you will be punished. Similarly, the religion means, as Kṛṣṇa says in the Bhagavad…, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is religion, that "You have manufactured so many types of religion. You give it up. Kick it out. This is religion: you surrender unto Me." So if you become a surrendered soul to God-that means you become a devotee-then you are religionist. Otherwise you are criminal. Therefore śāstra says that you should follow the great devotees. That is religion. You cannot manufacture religion, you cannot concoct religion. You just try to follow the great personalities, and that is religion.

So there… In the śāstra there are great personalities. They have been mentioned. Just like Lord Brahmā, Nārada Muni, Lord Śiva, then Kumāras, then Kapila, Manu, and Prahlāda. Prahlādo janako bhīṣmo. Prahlāda Mahārāja is one of the great personalities who knows what is religion. So he practiced it. Unfortunately, he was born of a atheist father, Hiraṇyakaśipu. But by the grace of Nārada Muni he knew what is religion. You have seen in the play that when his mother was pregnant, the demigods were taking her to the prison just to keep her observation, that the child which is born of a atheist father, Hiraṇyakaśipu, may not be missed. They wanted to kill him also. But although he was born of an atheist father, demoniac father, he became a great devotee by the instruction of Nārada Muni. Nārada Muni took his poor mother. He asked the demigods, "Why you are harassing this lady? After all, she is woman. She is dependent." So by the order of Nārada Muni they let her go, and her husband was engaged in tapasya, so she had no protection. Therefore Nārada Muni took her at his āśrama and instructed her about God consciousness. That is the duty of saintly person. So Prahlāda Mahārāja, while he was within the womb of his mother, he heard all those instructions. His mother in due course of time-that is the nature of woman-she forgot the instruction. But Prahlāda Mahārāja remembered; therefore he became a great devotee. This is the history of Prahlāda Mahārāja.

So Prahlāda Mahārāja became a devotee, not a so-called devotee, that "If my senses are gratified, then I shall continue to remain a devotee. Otherwise I shall slip away, go away. That's all." So he was not such kind of devotee. He remained devotee in all circumstances. You see his father wanted to chastise him is so many ways. But what was Prahlāda's fault? He was chanting Hare Kṛṣṇa, and the father did not like it. So he wanted to induce him to stop this Hare Kṛṣṇa, but he never stopped. In all circumstances he remained steady in…, when he was thrown into the boiling water… It is said oil. He was put into the oil. So he remained steady. So many demonic persons threatened him; he remained steady. His mother was instructed by the father to give poison in the food. So he remained steady. Then the father understood that "My son has got some mystic power." The mystic power was that he was a great devotee of Kṛṣṇa, that's all. A devotee never practices any mystic power. But a devotee, being protected by the supreme mystic, Kṛṣṇa, a devotee is never in danger in all circumstances. That is the instruction in this… So just to try… Try to remain a devotee always, and Kṛṣṇa will give you protection in all circumstance. There is no fear. Devotees, they remain devotee of Kṛṣṇa, and Kṛṣṇa does everything. If something mystic or magic has to be shown, the devotee does not take any credit for that magic, because the magic is done by Kṛṣṇa for the sake of devotee. So he doesn't require to learn the art of magic to cheat the people. That is not. When magic is required, Kṛṣṇa plays. Kṛṣṇa is called Yogeśvara. Yoga is mystic power, and He is the Yogeśvara, master of yoga, mystic power. Yatra yogeśvaraḥ hariḥ. Just like Kṛṣṇa was on the chariot of the Kurukṣetra battle, Arjuna. Arjuna was facing enemies, big, big enemies like Bhīṣma, Karṇa, Dronācārya, and many other who were very very powerful. Arjuna was nothing before them. They are compared with timiṅgila, timiṅgila, a big fish which swallows up the whale fishes. So Mahārāja Parīkṣit said that "Although they were timiṅgila-like, they could kill thousands of Arjuna, but still, because You were protecting him, sitting on his chariot, they were killed; Arjuna was not killed."

So the devotee, he doesn't require to acquire any mystic power. What mystic power Prahlāda could attain? He was only five years old. So there was no opportunity of acquiring any mystic power. But he was being protected by the supreme mystic, Kṛṣṇa. That should be a devotee's point of view. Don't waste your time for acquiring so-called mystic power. Just devote yourself to remain a pure devotee of Kṛṣṇa, and you become the supreme mystic. That is confirmed in the Bhagavad-gītā:

yogināṁ api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ

sa me yuktatamo mataḥ
[Bg. 6.47]

There are many yogis, mystics, but Kṛṣṇa confirms that "Of all the yogis, of all the mystics, a person who is always thinking of Me," śraddhāvān bhajate yo mām, yoginām api sarveṣāṁ mad-gatenāntarātmanā, "always thinking Me, Kṛṣṇa, within himself: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare…," so Kṛṣṇa said, "he is the best yogi." Yoginām api sarveṣāṁ. Sarveṣam means "of all." "Of all kinds of yogis, the best yogi is who is always thinking of Me." That is Kṛṣṇa's philosophy, He is teaching in the Bhagavad-gītā. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things. If you sincerely do these four things-always think of Kṛṣṇa, man-manā; just become His devotee, man-manā bhava mad-bhakto; mad-yājī, worship Kṛṣṇa… Just like we do in the temple room. Man-manā… You can do worship anywhere if you are a devotee. A devotee can worship Kṛṣṇa anywhere, underneath a tree. Because Kṛṣṇa is in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So if underneath a tree you think of Kṛṣṇa and chant Hare Kṛṣṇa, that is sufficient. Kṛṣṇa does not require any big paraphernalia. He only wants how you are a sincere devotee. That's all. And that devotional service can be discharged in any condition. Ahaituky apratihatā. It cannot be checked by the material circumstances. This is the process of Kṛṣṇa consciousness. And you see the five-years-old boy, how he was protected from all kinds of dangers and he refused to take any benediction. He refused. The devotee should not be a mercantile man: "If you give me something, then I shall give you something." That is business. A devotee is not like that. He understands that he is eternal servant of Kṛṣṇa, his duty is to serve Kṛṣṇa. In the material world a servant works when money is paid, wages. A devotee is not like that. A devotee serves Kṛṣṇa out of duty. That is God consciousness, Kṛṣṇa consciousness, that "It is my duty." And then Kṛṣṇa takes the responsibility, "It is My duty to protect this devotee." This reciprocation is called Kṛṣṇa consciousness. There is no question of business transaction. Then he will be protected. Kṛṣṇa is nobody's servant, but everyone is Kṛṣṇa's servant. If everyone becomes Kṛṣṇa's servant, then everyone is protected by Kṛṣṇa. Kṛṣṇa is protecting. Kṛṣṇa is God, so He is protecting everyone, He is giving food everyone, but especially inclined to the devotees. Samaḥ sarveṣu-bhūteṣu.

There is a verse, samo 'haṁ sarva-bhūteṣu na me dveśyo 'sti na priyaḥ [Bg. 9.29]. Kṛṣṇa says God must be equal to everyone. God is one, so He is giving everyone food. The birds, beasts, they are getting food. The elephant he is also getting food. So who is supplying him food? Kṛṣṇa, God is supplying. So in that way He is equal to everyone in ordinary dealing. But especially deals with the devotees. Just like Prahlāda Mahārāja. When he was put into danger, then Lord Nṛsiṁhadeva came personally to give him protection. That is the special duty of God. That is not unnatural. If somebody says, "God is partial, that He takes special care of His devotee," no, that is not partiality. Just like a gentleman-in the neighborhood, he loves all children, but when his own child is in danger, he takes special care. That is not unnatural. You cannot blame him that "Why you are taking special care of your own child?" No. That is natural. Nobody will blame him. Similarly, everyone is God's sons, but His devotee is special. That is God's special attention. Ye tu bhajanti māṁ prītyā teṣu te mayi. So God is giving protection to every living entity, but if you become devotee of the Lord, pure devotee, without any motive, then God will take special care of you. That is Kṛṣṇa consciousness movement, that we are being harassed by māyā, the material energy, and if we take shelter of Kṛṣṇa then we will be specially protected. Mām eva prapadyante māyām etāṁ taranti te.

So try to become devotee of Kṛṣṇa. Our Kṛṣṇa consciousness movement is teaching this philosophy. We have got so many books. Whoever comes here must read the books, devotee, the inmates of the temple, outsider, then you will understand what is Kṛṣṇa consciousness. Or you should chant Hare Kṛṣṇa only. Don't talk rubbish things, waste time. That is not good. A single moment is so valuable that you cannot purchase it by millions of dollars. Now today is 25th May, four o'clock gone. You cannot bring it back. Four o'clock, 25th May, 1975, if you want to get it back again by paying millions of dollars, it will not be possible. Therefore we should be very careful of our time. Time once wasted, you cannot get it back return. Better utilize this time. The best utilization is to chant Hare Kṛṣṇa or think of Kṛṣṇa, worship Kṛṣṇa. That is Kṛṣṇa consciousness movement.

Thank you very much. (end)

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City Hall Lecture

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Durban, October 7, 1975

Prabhupāda: (chants maṅgalācaraṇa prayers) Ladies and Gentlemen, I thank you very much for your kindly participating in this great movement. This movement is not started by me. This was started long, long years ago by Kṛṣṇa Himself. Firstly, He spoke this philosophy of Bhagavad-gītā to the sun-god. As it is stated in the Bhagavad-gītā, Fourth Chapter,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

So if we calculate the age of Manu, it comes to the point of forty millions of years. So Kṛṣṇa said that forty millions of years ago, at least, He spoke this philosophy of Bhagavad-gītā to the sun-god, Vivasvān. The name of the predominating deity in the sun planet is Vivasvān. His son, Manu, Vaivasvata Manu… His son, Ikṣvāku, the original person in the dynasty Sūrya-vaṁśa, in which Lord Rāmacandra appeared, Ikṣvāku… So in this way this Kṛṣṇa consciousness movement is coming since a very, very long time. But Kṛṣṇa said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]: "Formerly the rājarṣis, they used to receive this instruction through the chain of disciplic succession." That was the way of understanding Bhagavad-gītā. But Kṛṣṇa said, sa kāleneha yogo naṣṭo parantapa. Now Kṛṣṇa, five thousand years ago, when Kṛṣṇa was talking with Arjuna in the Battlefield of Kurukṣetra, he was perplexed whether to fight or not to fight, and just to enthuse him in the fighting, He spoke this Bhagavad-gītā five thousand years ago to Arjuna. And He said there that "The paramparā system, disciplic succession, is now broken; therefore I am speaking to you again so that people may learn from you what is the purport of this philosophy, Kṛṣṇa consciousness."

So five thousand years ago this philosophy was spoken to Arjuna, and we are having the instruction. Unfortunately that is again being distorted. Because we do not receive through the paramparā system, we inference, we make inferences in our own way, and therefore it is also again broken. Therefore again, five hundred years ago, Śrī Caitanya Mahāprabhu instructed this Bhagavad-gītā as a devotee. Śrī Caitanya Mahāprabhu is supposed to be incarnation of Kṛṣṇa. As Kṛṣṇa, the Supreme Personality of Godhead, He instructed as the order-giving master, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], but still, people misunderstood. Therefore this time, five hundred years ago, Lord Caitanya Mahāprabhu, Kṛṣṇa Himself, appeared as a devotee of Kṛṣṇa. Śrī Caitanya Mahāprabhu is Kṛṣṇa. That is described in the authentic śāstra:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñair saṅkīrtanaiḥ prāyair
yajanti hi su-medhasaḥ
[SB 11.5.32]

So this Kṛṣṇa consciousness movement is practically Śrī Caitanya Mahāprabhu's movement. And Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. So Kṛṣṇa is very kind upon the conditioned soul. He is trying to elevate them to the real platform of Kṛṣṇa consciousness again and again. But we are so stubborn, we are trying to forget Kṛṣṇa again and again. This is going on. So Śrī Caitanya Mahāprabhu's mission is… Especially He is instructing to the Indian people. He is saying to the Indian people, bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. Śrī Caitanya Mahāprabhu appeared in Bengal, you know, in the district of Navadvīpa, about sixty-four miles from Calcutta, northern side. So His life and precepts are there. We have translated many books. You'll find Teachings of Lord Caitanya and Caitanya-caritāmṛta, almost seventeen volumes, Caitanya-caritāmṛta. And we have summarized the teaching in one volume. So you can learn about the teachings of Caitanya Mahāprabhu. But the summary of Śrī Caitanya Mahāprabhu's teaching is like this. He says to every Indian, not only Bengalis… It is not that because He appeared in Bengal, therefore He advised to the Bengalis. He is especially speaking to the Indians.

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra. He says that "Anyone who has taken birth in India, Bhāratabhūmi…" Bhāratabhūmi is puṇya-bhūmi, the pious land. Within this universe… In the śāstra we find that even the demigods in the heavenly planets, they desire to take birth in India. India is so glorious. So Caitanya Mahāprabhu's mission is that anyone who has taken birth as a human being in India, his business is to first of all make his life perfect by taking advantage of the Vedic knowledge, because it is available in India. So every Indian, especially the higher circles, namely the brāhmaṇas, kṣatriyas, and the vaiśyas, especially the brāhmaṇa, it is their business to make the life perfect by studying the Vedic knowledge and distribute the knowledge all over the world. Para-upakāra. Because, so far spiritual knowledge is concerned, outside India they have got very meager knowledge; therefore Caitanya Mahāprabhu requested that every Indian, especially the higher class, study the Vedic knowledge and distribute it throughout the whole world.

bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Para-upakāra. This Kṛṣṇa consciousness is the best welfare activities in the world because people are in ignorance. They are… Everyone, practically 99.9%, at the present moment, they are under the conception, bodily conception: "I am Indian," "I am American," "I am Hindu," "I am Muslim," like that. That is ignorance. That will be discussed in the Bhagavad-gītā very elaborately. So the question may be raised that "How I can do welfare activities for the welfare of the whole world?" The Caitanya Mahāprabhu encourages. He says that āmāra ājñāya hañā tāra ei deśa: "Wherever you are staying," ei deśa, "in that country… You may not go outside, but wherever you are staying," āmāra ājñāya, "by My order," guru hañā, "you must become a guru"-by the order of Śrī Caitanya Mahāprabhu. "Then? I have no education. How can I become a guru? How can I instruct?" Caitanya Mahāprabhu says, "Yes, that I know. But you take My order." Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. "Then what shall I do?" Yāre dekha tāre kaha kṛṣṇa-upadeśa: "You become guru. You haven't got to manufacture anything, any philosophy. You simply instruct whatever is spoken by Kṛṣṇa. That's all. You become a guru." So our request is that you are so many Indians living in this foreign country for generations. So take this instruction of Śrī Caitanya Mahāprabhu. Because you are coming from India, therefore it is special request to you that "By the order of Śrī Caitanya Mahāprabhu, every one of you become a guru." And what shall you have to do? Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. Ei deśa. This South Africa, you are staying here. So you preach as a guru. And what shall you preach? Caitanya Mahāprabhu says, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. You haven't got to do anything. The instruction of Kṛṣṇa is there in the Bhagavad-gītā. Don't distort it, but put it as it is. That's your duty. If you do simply this thing… Because in the Bhagavad-gītā it is clearly said that Kṛṣṇa is the Supreme Personality of Godhead… Kṛṣṇa says Himself that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7].

ahaṁ sarvasya prabhavaḥ
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

This thing we have to understand, that Kṛṣṇa is the Supreme Personality of Godhead. And He is accepted. Arjuna heard from Kṛṣṇa about Himself, and he says… He agreed, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam ādyam

[Bg. 10.12]. So He is accepted by the direct disciple, Arjuna; He is accepted by Vyāsadeva; He is accepted by Nārada Muni; and recently, within two thousand years, He is accepted by all the ācāryas of India-Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī; and lately, five hundred years ago, Śrī Caitanya Mahāprabhu. So there is no doubt about Kṛṣṇa's becoming the Supreme Personality of Godhead. In the Śrīmad-Bhāgavatam it is confirmed, ete cāṁśa kalāḥ puṁsāṁ kṛṣṇas tu bhagavān svayam: [SB 1.3.28] "The original Personality of Godhead-Kṛṣṇa." Similarly, in the Upaniṣad, in the Vedas, and Brahma-saṁhitā, if you take evidence from the śāstras, everywhere you will find, kṛṣṇas tu bhagavān svayam. In the Brahma-saṁhitā, which is supposed to be written by Lord Brahmā, he says in the beginning,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So from sastric evidences, from authentic evidences, from the ācāryas, from Bhagavad-gītā itself-everywhere you will find the confirmation, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. So Caitanya Mahāprabhu's mission is that yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. It is not difficult. You simply take up the instruction of Bhagavad-gītā and try to preach, yāre dekha tāre. Whomever you meet. You may remain as a businessman, you may remain whatever you are, you remain a family head, but instruct this advice of Kṛṣṇa-yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. This is our mission.

So Kṛṣṇa, when... The instruction of Kṛṣṇa begins when Arjuna was very much perplexed, very much perplexed whether to fight. Because the other side was his brother, his nephews, his son-in-law, his grandfather, his teacher. So when he saw in the battlefield all relatives, friends, and kinsmen, so he was perplexed. So Arjuna was very much compassionate that he practically said, "Kṛṣṇa, I am not going to fight." Then Arjuna also knew that "Kṛṣṇa is the Supreme Personality of Godhead. So my perplexity can be eradicated only by Kṛṣṇa." Therefore he submitted to Kṛṣṇa, śiṣyas te 'haṁ śādhi māṁ prapannam: [Bg. 2.7] "I am in great perplexity." Everyone is in great perplexity. There is no doubt. Anyone in this material world is full of anxiety and perplexity. So it is not only Arjuna's, I mean to say, problem. It is the problem of everyone. So if we want to solve the problems of life, we should accept Kṛṣṇa as the supreme teacher. This is the instruction of Bhagavad-gītā and Arjuna. Śiṣyas te 'haṁ śādhi māṁ prapannam: "My dear Kṛṣṇa, now I am asking You to become my teacher." (aside:) Don't disturb. "I am asking You to become my teacher and solve my problem."

So Kṛṣṇa, first of all He says that... Sañjaya uvāca. Sañjaya was explaining Bhagavad-gītā before Dhṛtarāṣṭra.

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

So Sañjaya said that evam uktvā, "Kṛṣṇa, I am not going to fight," evam uktvā hṛṣīkeśam, "unto Kṛṣṇa..." Kṛṣṇa's another name is Hṛṣīkeśa. Hṛṣīkeśa means... Hṛṣīka means the senses, and īśa means the master. So we have got our senses. Everyone has got senses. The master is Kṛṣṇa. We are not the master. That we have to understand. I am speaking that "This is my hand," but if the power of the hand is withdrawn by Kṛṣṇa, we cannot act. We should understand this way, that none of our senses belong to us. It is given to us for proper use. Therefore, because it is given to us by the Supreme Lord, Kṛṣṇa, the master of the senses, it should be utilized for Kṛṣṇa. This is bhakti-yoga. We should know that "Although we have got all these senses, it has been given to us for use, but the senses do not belong to me." Therefore Kṛṣṇa's name is Hṛṣīkeśa. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. Bhakti means when we, you use your senses, hrsikena... Hrsikena means "by the senses"; hṛṣīkeśam, "the master of the senses." Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: "This is called bhakti." At the present moment, under the condition of material nature, we are using our senses for our sense gratification. That is called conditional stage. And we are becoming subjected to so many changes of circumstances in different bodies. Tathā dehāntara-prāptiḥ [Bg. 2.13]. We are creating a different situation by utilizing senses for our personal sense gratification, and we have become bound up, bound by the laws of nature. That is explained in the Bhagavad-gītā. Yajñārthe karma anyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Karma-bandhana. Yajña. Yajña means Viṣṇu, yajña-puruṣa. If you work for Kṛṣṇa, then you are doing right; otherwise you have become implicated. Yajñarthe karma anyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. This is the teaching of Bhagavad-gītā.

Now, just like Arjuna. What is the instruction of Bhagavad-gītā? Arjuna is a fighter. Why? He's a soldier. He knew how to fight. That's all. He's not a Vedantist; he is not a brāhmaṇa; he is not a sannyāsī. He is gṛhastha, householder. He appeared on the Battlefield of Kurukṣetra for fighting on political reasons. So he knew all this business. But he utilized his talent in fighting art for Kṛṣṇa. He did not want to fight. As a Vaiṣṇava, he is very kind. He said that "My brothers, my cousins, certainly they have insulted my wife. They have taken my kingdom by gambling and so many devices. I know that. Still, because they are my brothers, I don't wish to kill them." This is Vaiṣṇava's attitude. But Kṛṣṇa, His business is yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When there is injustice, it must be faced with fighting. That is Kṛṣṇa's version. So Arjuna, as a Vaiṣṇava, did not like to fight. But Kṛṣṇa, as the supreme mediator... That is also good for everything. Whatever Kṛṣṇa does, that is..., "God is good." There is nothing bad. So anyway, Arjuna, when he heard Bhagavad-gītā very minutely, he was asked by Kṛṣṇa, "Now I have explained to you the Bhagavad-gītā, the knowledge, the spiritual knowledge. Now whatever you like, you can do." Yathecchasi tathā kuru: [Bg. 18.63] "Whatever you like... Now it is up to you. If you don't fight, that you can decide. I have no objection because you have little independence. But My advice is that you should fight. Now I ask you what you are going to do." So Arjuna replied that, naṣṭo mohaḥ smṛtir labdhā tvat-prasādān madhusudana, kariṣye vacanaṁ tava [Bg. 18.73]. "Now I shall do it." This is Bhagavad-gītā. This is bhakti, that we have to act according to the advice of the Supreme Lord. That is bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170].

So therefore we have to first of all establish our relationship with God. Your establish..., is already established. Just like the father and the son-the relationship is already there. It is not… But still, sometimes the son goes out of home and may be forgetting his father. Similarly, we are out of home. We have come from the spiritual world in this material world. We have forgotten our father. So we have to revive this relationship with our father, or God, or Kṛṣṇa. That is the main business of human life. In other species of life lower than the human being it is not possible to revive our old relationship with God. But in this life… Therefore this is the greatest opportunity. After all, we are under the grip of material nature's law. That is explained in there. Tathā dehāntara-prāptiḥ [Bg. 2.13]. According to our desire, we are creating a different type of body, and after death, tathā dehāntara-prāptiḥ. Just like the child is become a boy, the boy is becoming young man, the young man is becoming middle-aged man, and the middle-aged man is becoming old man. So what is next after the old body? The next is tathā dehāntara-prāptiḥ: you have to accept another body. This is called chain or cycle of birth and death, or transmigration of the soul. This is going on. So if you want to… But nobody wants to die. Nobody wants to change this body. But this is a problem. One should know it. That is the first instruction given by Kṛṣṇa… [break] …Arjuna, that we are changing. Tathā dehāntara-prāptiḥ. So this is the opportunity, human life. If we want to stop this repetition of birth and death under different obligation and different circumstances, we should take instruction from Kṛṣṇa, try to understand Kṛṣṇa-that is Bhagavad-gītā-and make our life successful so that… Understanding Kṛṣṇa means, as it is stated, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. We have come from God; we again go back to God if we simply understand Kṛṣṇa, or God. This is the whole instruction of the Bhagavad-gītā. And when Arjuna was perplexed that "How shall I kill the other side?" then Kṛṣṇa informed him in the beginning,

evam uktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīṁ babhūva ha
[Bg. 2.9]

"He completely became silent. 'Kṛṣṇa, I am not going to fight.' " Therefore,

tam uvāca hṛṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viṣīdantam idaṁ vacaḥ
[Bg. 2.10]

Then Kṛṣṇa was smiling, that "Arjuna is my friend, and he is so much overwhelmed with material consciousness of life." Therefore it is said, tam uvāca hṛṣīkeśaḥ prahasann: He was smiling, that "You are My friend. You should not have done like this." Prahasann iva bhārata senayor ubhayor madhye: "Between the two parties of soldiers," viṣīdantam, "he was lamenting."

So because Kṛṣṇa was accepted as the teacher, as the master, so He is chastising Arjuna.

śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
[Bg. 2.11]
nānuśocanti paṇḍitāḥ

"My dear Arjuna, you talk very much just like a learned man." Prajñā-vādāṁś ca bhāṣase. Prajñā-vādāṁs means talking just like a learned man. "Unfortunately, you are not a learned man because you are lamenting on this body." He said, gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ: "Anyone who is learned, he does not lament over this body whether in living position or dead position. So you are talking like a learned man, but you are not a learned man." This is the first instruction. Because Arjuna accepted Kṛṣṇa, He chastised him with little hard words, that "You are not a paṇḍita." Now, you just consider what is the position of this world. Everyone is taking care of this body. But Kṛṣṇa said, gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. The paṇḍitāḥ, one who is learned, he knows that he is not this body. He is soul. So our first business is to take care of the soul. And this is the opportunity, this human form of body. In the human form of body we can understand Bhagavad-gītā, not in the dog's body. That is not possible. So by evolution, jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, from aquatics to trees, plants, then insects, then birds, then beast, then human being, then civilized human being… In this civilized form of human being, if we do not take this knowledge of Bhagavad-gītā personally given by the Lord Himself, then we are missing the point. This is the whole Vedic literature's lesson, that human form of life is meant for self-realization: "I am not this body. I am soul. I am spirit soul. My business is different from simply taking care of the body." This is human civilization. So therefore our Kṛṣṇa consciousness movement is very important movement. We request everyone to study this movement very seriously and make one's life successful. And what is that success? Simply try to understand Kṛṣṇa. If you simply try to understand Kṛṣṇa… And Kṛṣṇa is explaining Himself. When I speak of Kṛṣṇa, everyone should know that Kṛṣṇa means God. So if we try to understand simply Kṛṣṇa, or God, in this life, then we become liberated. We become free from this material bondage. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the assurance given in the Bhagavad-gītā. If you simply try to understand Kṛṣṇa… Janma karma ca me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. Now, in truth you should understand Kṛṣṇa, what is Kṛṣṇa. And there is no difficulty. Kṛṣṇa is explaining Himself in the Bhagavad-gītā.

So our only request is that you, all of you, you try to understand Bhagavad-gītā as it is. Don't interpret in a different way. Then you will understand Kṛṣṇa. And as soon as you understand Kṛṣṇa, you become free from this material bondage, no more accepting… Tyaktvā deham. We have to give up this body, that is certain. The cats and dogs will also give up their body, we'll have also give… But before giving up this body, if we simply understand Kṛṣṇa, then our life becomes successful. What is that success? That after giving up this body we are not going to accept anything, our material body. Then we stand in our original, spiritual body. The spiritual body is there within the body. That will be explained very nicely. So we… Our mission is to come to the platform of our spiritual body. It is very simple, simply by understanding the instruction of Kṛṣṇa. And Caitanya Mahāprabhu has made it still simplified. What is that? He advises, "Chant Hare Kṛṣṇa mantra."

harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Cc. Ādi 17.21]

In this age, as we are fallen, so the method is also given very simplified. It is confirmed in the śāstras, in the Śrīmad-Bhāgavatam also, that kaler doṣa-nidhe rājann asmin hy eko mahān guṇaḥ, that this time, this Kali, this age… This is called Kali age, misunderstanding and fighting. So in this age there are so many faults in the human society. It is just like ocean. Kaler doṣa-nidhe. Nidhi means the ocean. Doṣa-nidhi, fault, ocean of fault. Doṣa-nidhe rājann. "There is one great opportunity." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: [SB 12.3.51] "If one takes to this chanting of Hare Kṛṣṇa mantra," kīrtanād eva kṛṣṇasya, "then mukta-saṅga, he becomes liberated," and paraṁ vrajet, "he becomes eligible to go back to home, back to Godhead." So these things are there. Our Kṛṣṇa consciousness movement is only to give you information, just like a peon delivers the letter from a friend. He has nothing to do. So we are trying to deliver the message of Kṛṣṇa to you. You kindly accept it and utilize it.

Thank you very much. Hare Kṛṣṇa. [break]

Indian man (1): Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Rāma, Rāma Rāma. In the name of God. I feel it is my duty to… [break]

Puṣṭa Kṛṣṇa: The question is, "Why should one pray to God?"

Prabhupāda: Our prayer is, Caitanya Mahāprabhu has taught,

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]

Just like if you are in danger, you ask your friends to help you. This is prayer. So our prayer is, to Kṛṣṇa, ayi nanda-tanuja. Nanda-tanuja means… Kṛṣṇa appeared as the foster son of Nanda Mahārāja; therefore He is addressed as nanda-tanuja, means "the son of Mahārāja Nanda." So patitaṁ kiṅkaraṁ māṁ viṣame bhavāmbudhau. "I am your eternal servant. Somehow or other, I am now fallen in this ocean of nescience, ignorance." Just like if you are a person of the land, if you are thrown in the ocean, it is struggle for existence. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. This is struggle for exis… Everyone is struggling. But what you will struggle in the ocean? You may be a very big swimmer, but how long you shall swim? You will be tired. The only means is to take you out of the ocean. Even one inch above the ocean is your safety. It doesn't matter how many inches you are taken from the ocean. Similarly, the prayer is, "My dear Lord Kṛṣṇa, I am your eternal servant. Somehow or other, I am now fallen in this ocean. Please pick me up and fix me again as the dust of Your lotus feet." This is the prayer. So we should know in what dangerous position we are. Then there is necessity of prayer. And prayer to whom? To the Supreme Person to save us. Therefore there are so many prayers in the śāstra. Prayers means addressing the Lord to save us from this. The real saving is to pick us up from this ocean of nescience, ignorance. Then everything is all right. As soon as we come to the knowledge that "I am not this body; I am spirit soul, part and parcel of God," then our knowledge is perfect. This is called brahma-bhūtaḥ prasannātmā. This is called Brahman realization.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

So prayer is needed because we are in danger. And actually we pray when we are in great danger. Suppose if immediately there is some earthquake or there is some danger, naturally, spontaneously, we pray. We pray. But we forget it. But the prayer, the tendency of offering prayer to the Lord at the time of danger, is automatic. So we should know that we are in danger. We are in this material condition of life means we are in danger. Therefore we should pray. We must pray to pick him up, to pick us up. That is necessity of prayer.

Puṣṭa Kṛṣṇa: Are there any questions?

Indian man (2): Swamijī, I would like to know from you whether or not it is necessary for a person to be a vegetarian or to have a special diet to be able to respond to the…, your teachings…

Prabhupāda: What is that?

Puṣṭa Kṛṣṇa: He would like to know whether it is necessary for one to be a vegetarian or not in order to respond or understand the teachings.

Prabhupāda: Yes. Because if you want to be Kṛṣṇa conscious-that is the whole teaching-you have to act according to the instruction of Kṛṣṇa. So vegetarian or not vegetarian, it is not a very important thing. Either you eat meat or vegetable, both of them have got life. That is the nature's way. Jīvo jīvasya jīvanam. One life has to eat another life. That is nature's law. But Kṛṣṇa consciousness means he does not anymore eat anything which is not offered to Kṛṣṇa. That is Kṛṣṇa consciousness. We take prasādam. Whatever is offered to Kṛṣṇa, we take that. So Kṛṣṇa says in the Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati tad aham aśnāmi [Bg. 9.26]. So just like if you ask some guest at your home, you will ask him, "What you shall eat, sir? What can I offer you?" Similarly, when you invite Kṛṣṇa to your home or to your temple, you should prepare foodstuff according to Kṛṣṇa's instruction, not according to your whims. So Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: "Anyone who offers Me patraṁ"-that is vegetable-"puṣpaṁ"-vegetable-"and liquid things like milk, water…" And you can prepare so many other things from vegetables. If you offer to Kṛṣṇa and take prasādam, then you are free. That is, yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. If you accept foodstuff which is offered for yajña-yajña means acceptance by Kṛṣṇa-then you are free from sinful life. Otherwise you are responsible. Either you eat meat or vegetable, it doesn't matter.

Puṣṭa Kṛṣṇa: Are there any more questions?

Prabhupāda: No. One man once.

Puṣṭa Kṛṣṇa: There are many other people who would like to ask questions.

Prabhupāda: Others should be given opportunity.

Indian man (3): I would like to have this question. Why should one accept this Kṛṣṇa as God?

Prabhupāda: That I have already explained. We have to accept the Vedic evidence. So the Vedic evidence establishes kṛṣṇas tu bhagavān svayam [SB 1.3.28]. Otherwise you have no opportunity to understand what is God. Then, if you don't accept Kṛṣṇa as God, then present somebody else who is God and whether he is satisfying the definition of God. So considering the Vedic evidences, authorities, we have to accept Kṛṣṇa as God. And when He was present on this planet, He proved that He is God. Then we have no other alternative than to accept Kṛṣṇa as God.

Puṣṭa Kṛṣṇa: Any other questions? Yes.

Indian man (4): With the present state of the world as it is-it seems to be in a pretty mess-what would you say we are actually advancing spiritually?

Puṣṭa Kṛṣṇa: "With the present state of the world, in the present mess that it's in today, would you say that we are advancing spiritually?"

Prabhupāda: No. Practically, the present state of the world means without any spiritual knowledge. We are blind; therefore it is very dangerous position. The spiritual knowledge we must have; otherwise we are doomed.

Indian man (5): Master, I wish to inquire. From the ancient Vedic scripture of the Vedas, we learn that God is and He cannot be seen. However, in the Bhagavad-gītā we learn that Lord Kṛṣṇa is born as a human. Now, does this not work conflict to the ancient scriptures of the Vedic religion?

Prabhupāda: Therefore, in the Bhagavad-gītā you will find that you have to understand Kṛṣṇa in truth. Janma karma me divyaṁ yo jānāti tattvataḥ [Bg. 4.9]. If we simply see that Kṛṣṇa is born or He has taken His birth as a human being, that is not sufficient study of Kṛṣṇa. Therefore Kṛṣṇa says His birth and activities are transcendental. Janma karma me divyam. So that you have to study, divyaṁ yo jānāti tattvataḥ. Anyone who understands what is Kṛṣṇa's birth… His birth and my birth is not the same. That means you have to study the subject matter very scientifically. Then you will understand that although Kṛṣṇa comes as a human being, still, He maintains His position as God. That is real understanding. Unless you understand this fact, you will misunderstand Him. Therefore Kṛṣṇa says as soon as you understand Kṛṣṇa in truth, then you become liberated. Janma karma me divyaṁ yo jānāti tattvataḥ. Simply superficial study will not help you. Then you have to study to become a serious student of Kṛṣṇa consciousness and study Him. Then you will understand. Otherwise, superficially, we cannot understand.

Woman: Swamijī, would you say that the soul is locked in the third eye?

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: The soul is what?

Harikeśa: Locked in the third eye.

Puṣṭa Kṛṣṇa: Locked in the third eye. She's asking if the soul is locked in the third eye.

Prabhupāda: Locked? What does it mean locked? Soul is not locked. Soul, for temporarily, is embodied according to the soul's desire. There are 8,400,000 forms of body, and as we are desiring, the material nature is supplying the body. It is explained in the Bhagavad-gītā,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Yantrārūḍhāni. Yantra means machine. So Kṛṣṇa is situated in everyone's heart. That is all-pervading. And He knows what the soul wants, so He is given the opportunity. As he wants to work, he is given a particular type of body, machine, yantra. Yantra means machine. And he is seated there, and in this way he is wandering in different species of life and different planets for different times. That is going on. Yantrārūḍhāni māyayā [Bg. 18.61]. So if we stop this business, if we hear Kṛṣṇa-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]-then our life is successful. Otherwise we shall continue to change this yantra, one yantra to another, another, another. This is going on. So practically the soul is not locked up, but intentionally he wants some position. And Kṛṣṇa is very kind. God is very kind. He is giving the opportunity: "All right, you want like this? Do it like that."

Indian man (5): Swamijī? Are we (indistinct) to believe in that by chanting the holy name of Kṛṣṇa that we can attain a higher conscious level on this earth and attain self-realization without going through all the rigors of the old Vedas, scriptures?

Puṣṭa Kṛṣṇa: The question is, "Are you saying that simply by chanting the holy names, Hare Kṛṣṇa, that you can do without all of the other instructions which are in the older Vedas?"

Prabhupāda: Yes. This is the special concession for the conditioned soul of this age, that if you simply chant Hare Kṛṣṇa mahā-mantra, then your heart will be purified. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Then everything will be revealed. This is special concession. So you can see it. All these students coming, joining this movement all over the world, they are beginning, chanting Hare Kṛṣṇa, and gradually they are becoming purified and taking this consciousness very seriously. You can see it.

Indian man (1): Oṁ. Oṁ. [break]

Indian man (6): …explain the ways of pāpa-nirvāṇam.

Puṣṭa Kṛṣṇa: Pāpa-nirvāṇam.

Prabhupāda: Pāpa. Yes. Pāpa. I understand. Pāpa… First of all, we have to know what is pāpa. Just like in ordinary way, in ignorance we commit something unlawful. Just like in this country it is said, "Keep to the left," and some other country it is said that "Keep to the right." Say, Americans, they "Keep to the right." Now, in this country, if instead of keeping to the left, if he keeps to the right, then he becomes punishable. So this is due to ignorance. So pāpa means in ignorance. So if you become in knowledge, there is no more pāpa. So if you understand what is God, what you are, what is your relationship with God, and if you act accordingly, there is no pāpa. This is pāpa-nirvāṇa, no more pāpa. That is explained in the Śrīmad-Bhāgavatam:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām
[SB 1.2.17]

If you simply hear Kṛṣṇa in the Bhagavad-gītā, then gradually you become free from all sinful reaction of life. That is pāpa-nirvāṇa. This is very simple thing. That's all.

Puṣṭa Kṛṣṇa: Would you like to take any more questions, Prabhupāda?

Prabhupāda: One more.

Puṣṭa Kṛṣṇa: One more question.

Indian man (7): Swamijī, I got a disturbing mind. I would like to clear my mind. We understand that according to the Lord's creation, apart from this planet, there are many other planets which is called the universe. And as such, being created by the Lord, I'm sure He has given His right in a way of knowledge to understand Him. Now, if Kṛṣṇa conscious, as we understand in this part of the world, then I am sure it should be in the other part of the world as well. So I don't know, Swamijī, what is the position, knowing that we are living in this part of the world, or this planet, what could be the other part of the planet which is called the universes. I was just reading today the Bhagavad-gītā As It Is. I don't expect that I will be able to bring about this bit of the Gītā that I read in a question form, because Lord… In the Gītā itself it says that Arjuna presaged(?) to Lord Kṛṣṇa in the Tenth Chapter, verse thirteen and fourteen, where He mentions that He is supreme, He is the ultimate, He is abode, place of residence of His, He is purified, eternal, primal God and so on, transcendental, original, and unborn. Now, Swamijī, I would like to know, being unborn, then how come that Lord Kṛṣṇa was born as a human being or brought Himself to that position to form Himself as the Supreme Being? I would like this answer to be given. Thank you.

Prabhupāda: If you have read Śrīmad-Bhāgavatam, you can see that Kṛṣṇa was not born. Kṛṣṇa appeared before Devakī and Vasudeva as four-handed Nārāyaṇa. Then the father, mother requested Nārāyaṇa that "You have appeared as Nārāyaṇa. Immediately Kaṁsa will kill You. Please, You become like human child." So He again immediately became a human child. So the conception of birth from the womb of the mother was not actually the fact about Kṛṣṇa. You read Bhāgavatam. You will find this description. So even though if He comes as a child, still He is unborn because Kṛṣṇa, or God, is in everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. So from the heart, if He comes before you, so is it very difficult task for Him? It is not at all difficult. [break] What to speak of Kṛṣṇa, we are part and parcel of Kṛṣṇa; we do not take birth. You will find in the Bhagavad-gītā, na jāyate na mriyate vā. When the description of soul is given there, it is said that the soul is never born. If the soul is never born, how the Supersoul is born? That you have to understand. Even the soul… We are ordinary soul. We are not…, also not born. Na jāyate na mriyate vā kadācit: "At any time." Na hanyate hanyamāne śarīre [Bg. 2.20]. So we have to study this. We have to learn this. Superficially understanding will not help us. You have to become a serious student. That is wanted. And so far Kṛṣṇa is speaking, He is speaking for all living entities. It is not that He is speaking for India or for the Hindus or for this planet or that planet. He is speaking for everyone. Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ [Bg. 14.4]. Kṛṣṇa says, "In all forms of life, all the living entities, I am…" Ahaṁ bīja-pradaḥ pitā: "I am the supreme father." So Kṛṣṇa does not speak for any particular section or any particular country or any particular religion. It is for everyone. And so far we are concerned, that is also described in the Bhagavad-gītā:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
mad-yājino 'pi yānti mām
[Bg. 9.25]

Now, in this human form of life you can select where you will go next. If you want to go to the higher planetary system, so you can go there. Yānti deva-vratā devān. The higher planetary… Ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ [Bg. 14.18]. You qualify yourself. So if you qualify yourself to go to the higher planetary system, you can go. Yānti deva-vratā devān. And if you qualify yourself to go back to home, back to Godhead, that also you can do. Mad-yājino 'pi yānti mām. So if you become a pure devotee, then you go to Kṛṣṇa. That is up to you to make your selection. And this human form of body is meant for that purpose. If you don't utilize it for our next elevation, then you are committing suicide. That is our Kṛṣṇa consciousness movement, to inform you. That's all. Thank you very much. Let us chant Hare Kṛṣṇa. (end)

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Lecture Excerpt

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Vṛndāvana, December 6, 1975

Prabhupāda: Etāṁ sa āsthāya? Next?

Akṣayānanda: Parātma-niṣṭhām?

Prabhupāda: Parātma-niṣṭhām. This sannyāsa life means simply devoted to the Supreme Personality of Godhead. There is no other business. We have got, according to our varṇāśrama system, varṇa and āśrama: brāhmaṇa, kṣatriya, vaiśya, śūdra, and āśrama, brahmacārī, gṛhastha, vānaprastha, sannyāsa. As we were discussing, viṣṇoḥ pādopasarpaṇam. The whole system is how to approach the lotus feet of Viṣṇu. So this is the last ceremonial performance. Etāṁ sa āsthāya parātma-niṣṭhām. Parātma-niṣṭhām, Viṣṇu, to keep firm faith in Him. So it is not a new thing. Pūrvatamair upāsitāṁ mahadbhiḥ. Before us there were so many exalted ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, and, in our line, Caitanya Mahāprabhu. So our process is to follow the predecessor ācārya. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. That is the way. So although you are young men-there are many difficulties to keep sannyāsa-but if you keep faith, full faith in Kṛṣṇa, the māyā will not be able to touch you. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Māyā is very strong, but if we-mām eva ye prapadyante-if we keep ourself fully surrendered unto the Supreme Personality of Godhead, Kṛṣṇa, māyā will not be able to counteract this process.

So you should always keep yourself fixed up in Kṛṣṇa consciousness. It is not very difficult. Strictly follow the rules and regulation and chant Hare Kṛṣṇa mantra as many times… For a sannyāsī, you should increase. Then you will be fixed up. And go on preaching. Preaching is also not very difficult, because you haven't got to manufacture anything. Everything is there, and it is Caitanya Mahāprabhu's order. Caitanya Mahāprabhu also took sannyāsa very early age, twenty-four years old only. So He has practically shown by His activities how to preach Kṛṣṇa consciousness all over the world. And He gives order to everyone, āmāra ajñāya guru hañā tāra ei deśa: [Cc. Madhya 7.128] "In whichever country you may live-it doesn't matter-try to deliver them by becoming their guru." The sannyāsa is supposed to be guru of all other divisions, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha. Sannyāsa is the topmost stage. So if you become guru, teacher, remembering the order of Śrī Caitanya Mahāprabhu, then you will never fall down. He will save you. And how one becomes guru? That is also very easy. Śrī Caitanya Mahāprabhu says, yāre dekha tāre kaha kṛṣṇa upadeśa [Cc. Madhya 7.128]. You haven't got to manufacture anything. Simply you try to repeat the instruction of Bhagavad-gītā, kṛṣṇa upadeśa. Not only Bhagavad-gītā; there are many other instructions. Especially Bhagavad-gītā. So if you simply carry the message of Bhagavad-gītā, then you become guru. Don't manufacture anything. Then it will be spoiled. Simply stick primarily… Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. You can, everyone can, say this. Kṛṣṇa says that "You always think of Me." So you can repeat only. You can say to others, "My dear sir, please think of Kṛṣṇa." It doesn't require very much education. Simply just like a peon carry the message: "Sir, you always think of Kṛṣṇa." Man-manā. Then you become guru. If you follow it strictly-you also think of Kṛṣṇa yourself, and you teach others, "My dear sir, my only request is that you think of Kṛṣṇa"-nobody will kill you. Everyone will… If he doesn't follow, he will appreciate you: "Oh, these sannyāsīs are very nice. They are advising to think of Kṛṣṇa." Then you become guru. Simple thing. Man-manā bhava mad-bhaktaḥ. And anyone who thinks of Kṛṣṇa, gradually he becomes a devotee of Kṛṣṇa. Man-manā bhava mad-bhakto mad-yājī: "You worship Me." Here is the temple, and anyone can worship Kṛṣṇa, and Kṛṣṇa is satisfied simply with a little flower and little water. Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. It is not expensive. Anyone can bring little flower, little fruit, little tulasī leaf, and offer to Kṛṣṇa. Māṁ namaskuru. If you cannot do anything, simply offer your obeisances: "Kṛṣṇa, I am so poor, I cannot even secure a little fruit, flower, and water." That is not possible. Everyone can secure this patraṁ puṣpaṁ phalaṁ toyam and offer to Kṛṣṇa and offer your obeisances.

So you have to teach only these things. Where is the difficulty? You do it personally and teach them. Then you become guru. It doesn't require to learn big, big, I mean to say, grantha like Vedānta. This is not possible in this Kali-yuga. If possible, you can study Vedānta and other. But Caitanya Mahāprabhu has taught us… When Prakāśānanda Sarasvatī inquired from Him that "You are a sannyāsī. You are not studying Vedānta, and simply chanting Hare Kṛṣṇa. What kind of sannyāsī You are?"-this question was put by Prakāśānanda Sarasvatī to Caitanya Mahāprabhu-Caitanya Mahāprabhu replied, "My dear sir, I am a great fool." Guru more mūrkha dekhi karila śāsana: [Cc. Ādi 7.71] "My guru saw Me a great fool number one; therefore he has chastised Me." What is that? That " 'You cannot read Vedānta. You chant Hare Kṛṣṇa.' So my Guru Mahārāja has ordered Me like that. But by chanting only, I get ecstasy, I realize, like that." So the idea is Caitanya Mahāprabhu was not a mūrkha, fool. He is God Himself. And besides that, even in His līlā, pastimes as human being, He was a great learned scholar. His name was Nimāi Paṇḍita. He was not ordinary. He's paṇḍita. His education is proved when He explained ātmārāma śloka in sixty-four ways.

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

This one verse He explained in sixty-four ways. Just see His learning. Not only that, when He was sixteen years old only, a great paṇḍita came to Navadvīpa. His name was Keśava Kāśmīrī. He conquered over all parts of the country…, India at least, because there was no possibility to go outside India. But He defeated him in one śloka when He was a boy. So He was not a fool, rascal. That is not the fact. But He represented Himself as a fool because we are fools. In this age we are all fools and rascals. What we shall read Vedānta and understand Vedānta? We have got practical experience how the so-called Vedāntists go to foreign countries and mislead them, and they learn how to eat meat and wine. This is their Vedānta knowledge. So Caitanya Mahāprabhu knew it very well that all the rascals, they will call them vedānti and do all nonsense. So don't become falsely a vedānti. Real vedānti means vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. If you simply know Kṛṣṇa and surrender unto Him, then you become a vedanti, real vedanti. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15].

So always keep… This kind of duty was entrusted by Caitanya Mahāprabhu to the Indians.

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

This is Caitanya Mahāprabhu's mission, that every Indian should learn what is this Kṛṣṇa consciousness and preach it all over the world. That is His order. But our Indians are not taking care of it. Therefore it doesn't matter, Indian, or European or American, who will carry the order of Caitanya Mahāprabhu. He will be benefited. He will be glorified. So don't be hesitating, because the soul is neither Indian or American. Ahaṁ brahmāsmi. Every one of us, we are part and parcel of Kṛṣṇa, and our position is Brahman. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. So from that platform you go on preaching Kṛṣṇa consciousness. By executing the order of Śrī Caitanya Mahāprabhu, you will be glorified, the country will be glorified, the whole world will benefit.

Thank you very much. (end)

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Lecture Engagement at Birla House

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Bombay, December 17, 1975
Prabhupāda:
śrī prahlāda uvāca
kaumāram ācaret prājño
dharmān bhāgavatān iha
(aside:) You can give some stand. How long he will stand?
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

This is the instruction of Prahlāda Mahārāja to his class friend. Prahlāda Mahārāja was born of Hiraṇyakaśipu, great demon. He is described as demon because he was interested only in material comforts. Hiraṇya means gold, gold and very comfortable situation of material life. He was interested in that, and he wanted to teach his son about this economic development. But Prahlāda Mahārāja, when he was in the womb of his mother… There was fight between the demons and the demigods, so the demons-sometimes when there is fight, sometimes one party is victorious, sometimes the other party is victorious-so the demigods' party became victorious, and they were harassing the demons like anything. So Hiraṇyakaśipu's wife, she was pregnant, she was captured by Indra, the King of heaven, and she was being dragged to take her in the house of Indra. In the way, Nārada Muni met them; he chastised Indra. Nārada Muni was devarṣi, ṛṣi amongst the demigods. So he said, "Why you are giving trouble to this woman? This is not good." So the demons replied, demigods replied that "This woman is pregnant, and there is Hiraṇyakaśipu's son. So we want to kill that son also, because he is demon. So we are taking this woman to our place just to wait for the time of her delivering the child." At that time Nārada Muni said, "No, no. This child is not a demon child. This child who is within the womb of this woman, he is a great devotee, so don't try to kill him. Neither you can kill him, that is not possible." So they are demigods, they accepted Nārada Muni's proposal. So they offered respect to the woman, that "Here is, within the womb of this woman, a great devotee." So they circumambulated and offered respect to the wife of Hiraṇyakaśipu and they went away. So Nārada Muni took the wife of Hiraṇyakaśipu to his āśrama: "My dear girl, my dear daughter, you please come with me, remain with me till your husband comes back." So she agreed, and woman's natural propensity is to serve, so she was very nicely serving Nārada Muni, and Nārada Muni became very much pleased and he instructed about transcendental knowledge. Although to the wife of Hiraṇyakaśipu, but still the Hiraṇyakaśipu's son Prahlāda Mahārāja was within the womb, he also heard the instruction and he learnt everything. Later on he will explain that "My mother, on account of being woman, she has forgotten the instruction of Nārada, but I heard it even from within the womb; I remember it."

So this Prahlāda Mahārāja is repeating the same instruction which he heard from Nārada Muni when he was packed up within the womb. So this is one of the instruction, that spiritual instruction does not depend on any material condition. In any position one can understand spiritual instruction. Ahaituky apratihatā yena ātmā samprasīdati.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yena ātmā samprasīdati
[SB 1.2.6]

That is first-class religion, sa vai puṁsāṁ paro dharmo [SB 1.2.6]. Parā means supreme. There are different types of religion, but the supreme religion is parā dharma, that is yato bhaktir adhokṣaje, that religious system which instructs the followers how to become a perfect devotee of the Supreme Lord. That is first-class religion. We are fighting in this material world. "You are Hindu," "I am Muslim," "I am Sikh," "I am Jain," "I am this," "I am that," but this not paro dharma; this is aparo dharma. Parā and aparā, there are two qualities, just like material and spiritual. Material is called aparā, and spiritual means parā, as it is stated in the Bhagavad-gītā, apareyam.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
bhinnā me prakṛtir aṣṭadhā
[Bg. 7.4]

These material elements-earth, water, fire, air, sky, mind, intelligence, and false ego-these are eight material elements, out of which five are gross-bhūmir āpo 'nalo vāyu-and three are very subtle. Just like everyone: I know you think with your mind; you know also I think with my mind. But mind is subtle. I cannot see your mind, neither you can see my mind, neither I can see my mind, nor you can see your mind. This is subtle. And the finer than the mind is intelligence, and finer than the intelligence is egoism or egotism, and finer than egotism is the soul.

So our Kṛṣṇa consciousness movement is little difficult for ordinary persons who are interested with the material gross and subtle elements. For them it is little difficult. But Kṛṣṇa says apareyam, "This is inferior, these energies." They are energies, prakṛtir me aṣṭadhā. Prakṛti means energy, just like prakṛti means woman, naturally a woman is under the control of the man. That is our Vedic system, and natural system also. However, the woman may claim equal rights, they are under the control of the man. That is natural. So similarly prakṛti means which is under the control of the Supreme Lord. That is prakṛti. In another place, Bhagavad-gītā it is said,

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivarate
[Bg. 9.10]

Kṛṣṇa says mayādhyakṣeṇa: "Under My control the material nature is working." Mayādhyakṣeṇa prakṛtiḥ. In another place in Brahma-saṁhitā it is said how prakṛti is under the control of the Supreme Lord: sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā is the material nature. It is very powerful. Sṛṣṭi-sthiti, creation, maintenance and annihilation, is going on under her control, Durgā-devī. We have seen the picture of Durgā, ten hands with ten kinds of weapons. So she is very powerful, but still she is under the control of Govinda.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.44]

The mūla prakṛti, the original prakṛti, is fully under the control. Control means she acts according to the direction of Govinda. Yasya ajñayā, she is acting. So this prakṛti is inferior prakṛti, and there is another, superior prakṛti. That superior prakṛti is represented by Śrīmatī Rādhārāṇī. Rādhārāṇī and Durgā, both of them are prakṛtis of the Supreme Personality of Godhead, but one prakṛti is meant for controlling this material world, and the other prakṛti is meant for blessing the spiritual world. Two prakṛtis are Kṛṣṇa's prakṛti. Therefore Kṛṣṇa says,

apareyam itas tu (anyaṁ)
viddhi me prakṛtiṁ parā
jīva-bhūtaṁ mahā-bāho
yayedaṁ dhāryate jagat
[Bg. 7.5]

So this jīva-bhūta, living entities, we are living entities, we also belong to the spiritual prakṛti, we are expansion of spiritual prakṛti. Just like Śrīmatī Rādhārāṇī is always engaged in the service of the Lord, anārādhyate. Ārādhyate, it is Rādhārāṇī. The Rādhārāṇī, the name has come from the word ārādhyate. Ārādhana, ārādhana means worshiping. So everyone is meant, beginning from Rādhārāṇī, and her expansion, Lakṣmī, in Vaikuṇṭha, lakṣmī-sahasra-śata-sambhrama-sevyamānam, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Bs. 5.29]. Here we worship mother Lakṣmīji, goddess of fortune, to receive some favor. But in the Vaikuṇṭha world there are many hundred thousands of Lakṣmī, lakṣmī-sahasra-śata, and they are sambhrama-sevyamānam: with great respect, they are engaged in serving the Supreme Lord. So, we being expansion of the spiritual Lakṣmī, or Rādhārāṇī, our duty is to serve Rādhārāṇī, and through Rādhārāṇī to serve Kṛṣṇa. This is Kṛṣṇa consciousness movement. We are missing this point, that instead of learning from Rādhārāṇī how to serve Kṛṣṇa, we are being controlled by the another prakṛti, material energy, Durgā, with weapons in her ten hands. This is our position. Therefore we are missing the point, and it is said in Brahma-saṁhitā…, no, in the Śrīmad-Bhāgavatam… This is also spoken by Prahlāda Mahārāja:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

So in this material world they do not know what is the aim of life. Na te viduḥ. Na te viduḥ svārtha-gatim. Everyone is very much expert to see his interest. Two businessmen, they are agreeing, but everyone is trying to see his personal interest first. This is called svārtha-gatim. That is natural. But Prahlāda Mahārāja says, na te viduḥ svārtha-gatiṁ hi viṣṇu. Unfortunately, these materialistic persons, they do not know what is his real interest. The real interest is Viṣṇu, how to serve Viṣṇu.

That is explained by Śrī Caitanya Mahāprabhu in the beginning. Sanātana Gosvāmī, a great minister of Nawab Hussein Shah's government, he retired from his ministerial activities and became a servant of Caitanya Mahāprabhu to preach this Kṛṣṇa consciousness movement. The six Goswamis of Vṛndāvana:

śrī-rūpa sanātana bhaṭṭa-raguṇath
śrī-jīva gopāla-bhaṭṭa dāsa-raguṇatha

So there are many description about their activities in Vṛndāvana. Some of them are described by Śrīnivāsa Ācārya. The prime duty was, these Gosvāmīs, they were ministers, big, big zamindars. Raghunātha dāsa Gosvāmī was the only one son of his father and uncle, and in those days, five hundred years ago, their paternal income was twelve lakhs of rupees. So such person joined Śrī Caitanya Mahāprabhu. Rūpa sanātana bhaṭṭa-raguṇatha. Either they were very, very learned scholar or coming from very, very rich family, big post, all the six Goswamis.

śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha

So their business was, these Gosvāmīs, kṛṣṇotkīrtana-gāna-nartana-parau: they were always engaged in chanting "Kṛṣṇa." That is the real purpose of human life, especially in this age. It is stated in Śrīmad-Bhāgavatam to Parīkṣit Mahārāja by Śukadeva Goswami, he described the symptoms of Kali-yuga: it is very, very faulty. But he concluded that kalau doṣa-nidhe rājann asti hy eko mahān guṇaḥ. In this age of Kali it is very fallen age, mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. The population in this age, they are, almost all of them they are manda-manda means bad or very slow-so they do not understand what is the aim of life, or very slow to understand; therefore they are called manda. And because they do not understand their real interest of life, they can be called very bad, manda. So these are the symptoms: mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ. So in this age, although it is so fallen, the śāstra says, doṣa-nidhe rājann, kalau doṣa-nidhe rājann asti hy eko mahān guṇaḥ. There is one great opportunity. What is that great opportunity? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]. If one takes to chanting this Hare Kṛṣṇa mantra, then he becomes relieved or freed from the all contamination of this age, and mukta-saṅgaḥ, he becomes liberated and he goes back to home, back to Godhead. Simply by chanting. That is mukti. Mukti means, we are now under the influence of this material energy, bhūmir āpo 'nalo vāyuḥ [Bg. 7.4], this is aparā prakṛti. So aparā prakṛti, we have to give up the association of the aparā prakṛti, and we have to take shelter of parā prakṛti. This is our aim of life. The subject matter was how to become successful in life. That we are trying to explain. The success is that we have to give up the control, we have to become freed from the control of the aparā prakṛti, and we shall voluntarily submit to be favored by parā prakṛti. This is our business, aim of life.

Then our life will be successful. If we miss this opportunity to give up the shelter of aparā prakṛti, and do not take shelter of the parā prakṛti, then we are missing the opportunity. It is very subtle thing, there is no education, but the information and the enlightenment is there in our śāstra. In Bhagavad-gītā everything is explained, how one can give up the control of the aparā prakṛti and be under the shelter of parā prakṛti.

daivī hi eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

It is not very difficult. Kṛṣṇa comes to instruct this simple truth, that "You are being controlled by the material energy. You give up this business; you be controlled by the spiritual energy, and your life is successful." This is the method. Mām eva ye prapadyante māyām etāṁ taranti te.

So we are…, our Kṛṣṇa consciousness movement is for this purpose, that simply we are trying to educate people how to give up the control of the material energy, and under the control… Not to control the material energy; that we cannot do, that is not possible. But not to become under the control. That is very simple method: mām eva ye prapadyante māyām etāṁ taranti te. Just like if you become honest, if you are not criminal, then there is no police control-police may be there. But as soon as you become criminal, you come under the control of police. Similarly our business is, as Caitanya Mahāprabhu has explained, and everywhere in the śāstra, and actually we are so, we are eternal servant of God, or Kṛṣṇa. This is our real position. Caitanya Mahāprabhu has said, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. But our disease is instead of becoming dāsa, we are trying to become the master of the prakṛti. This is called materialistic way of life. So that will not make us happy at any stage of our life. This is very dangerous. We are missing the point.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa tantryām uru-dāmni baddhāḥ
[SB 7.5.31]

We are forgetting that we are absolutely under the control of the material nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

We are fully under the control of material nature, and foolishly, ahaṅkāra, on account of being bewildered by false egotism, we are thinking that "I am independent." This is called material illusion.

So our first business is to understand what is this material world, what is the spiritual world, what is God, what is my relationship with Him, and how to execute the business of my life, to become successful in this human form of life. The success of human form of life is to understand this thing: our relationship with God. And we should act in relationship with God. Then our success of life will be achieved. This is the main purpose of Kṛṣṇa consciousness movement. It is a very profound subject matter to understand, but everything is explained. Our only request is that you read Bhagavad-gītā as it is; don't try to interpret. That is useless. Otherwise why people have lost in India their own culture? Because they have interpreted wrongly. Every śāstra has been interpreted wrongly and therefore people are misguided. They could not take advantage of the instruction of Bhagavad-gītā because all through, the Bhagavad-gītā has been misinterpreted. So many so-called politicians, scholars, but it is maybe for the first time-not first time; it is there-but to make it broad propaganda wide, that try to understand Bhagavad-gītā as it is, without any interpretation. That is our mission. That is Caitanya Mahāprabhu's mission. Don't try to interpret and spoil it. Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. Ei deśa means, He was born in Bengal, India-it may be Bengal or in India-He, we have interested with every man all over the world,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra hoibe mora nāma

So He was interested in all the parts of the world, how they can be delivered from the clutches of this material energy. So He wished especially the Indians to take this job of preaching the teachings of Bhagavad-gītā all over the world. He wanted it.

bhārata-bhūmite manuṣya janma hoila yāra
janma sārthaka kari karo para-upakāra

This is Caitanya Mahāprabhu's mission, para-upakāra. It is not the business of the Indian people to exploit others. The mission is they must be very, very merciful to all outsiders, born in, out of India. That is India's mission. Because they are in darkness, they do not know. So instead of enlightenment, giving them jyotir gamaḥ-tamasi mā: "Don't remain in darkness"-so we are imitating them. This is not India's good fortune. We should not imitate. That is not very good civilization. That is, this has been described as asuric civilization in the Bhagavad-gītā. Na te viduḥ svārtha-gatiṁ hi viṣṇu: they do not know. Anyway, although they do not know, they are accepting now. The Kṛṣṇa consciousness movement is so potential that they are accepting, that is upakāra. Caitanya Mahāprabhu wanted this, para upakāra. They are in darkness, tamasi. Bring them in the light: tamasi mā jyotir gamaḥ.

So this attempt has been done by us individually, with teeny effort, but it is becoming successful. But if we take up seriously this movement, every one of us become completely aware of this movement and take this mission as Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa: [Cc. Madhya 7.128] "Every one of you, you become a guru," by the order of Caitanya Mahāprabhu. So "I shall become guru? What shall I do? I do not know anything." No! You haven't got to know anything. You simply, yāre dekha tāre kaha kṛṣṇa upadeśa. You simply repeat the instruction of Bhagavad-gītā. Whomever you meet, you try to convince him; then you are guru. So our mission is this, Caitanya Mahāprabhu's. We are trying to execute the order of Caitanya Mahāprabhu. We don't say anything else except what is described in the Bhagavad-gītā. Bhagavad-gītā says, Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Simple thing. It is not very difficult thing. Kṛṣṇa says, "Always think of Me." Is it very difficult task? No. You chant Hare Kṛṣṇa, you remember Kṛṣṇa immediately. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So always remember Kṛṣṇa, this is Kṛṣṇa's instruction, man-manā, "Always think of Me," mad-bhakta, and naturally you become bhakta. As soon as you go on chanting Hare Kṛṣṇa, just like these European and American boys, they have been instructed to chant Hare Kṛṣṇa mantra… Don't think that I showed them any magic, how to manufacture gold, or how to become this or that. No. Simply I have asked them to chant Hare Kṛṣṇa, and they have joined me because they have chanted Hare Kṛṣṇa. Why? Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. By chanting this Hare Kṛṣṇa mahā-mantra, the dirty things within the heart will be cleansed. They you will understand what is my position, what to do.

So this is the mission of Caitanya Mahāprabhu, yāre dekha tāre kaha, Kṛṣṇa said that man-manā bhava mad-bhakta: "You just think of Me, you just become My devotee, mad-yājī, you just offer a little flower and water to Me." Patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati [Bg. 9.26]. If you think that "We have got money. The money is for my enjoyment, and Kṛṣṇa may be offered a little water and flower," that is cheating; that is not good. According to your position you must worship. This is wanted. Otherwise, bita (indistinct). If you have got money and if you don't serve Kṛṣṇa, and you serve Kṛṣṇa with a little water and flower, Kṛṣṇa can understand this kind of cheating business. No. Everyone should worship Kṛṣṇa according to his position. That is wanted. Kuruṣva tad mad-arpaṇam. Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi kuruṣva tad mad-arpaṇam [Bg. 9.27]. To become very big businessman is not ordinary thing; it requires tapasya, very great labour, brain, yat tapasyasi. But the result, Kṛṣṇa says, kuruṣva tad mad-arpaṇam, He's asking, "Give it to Me." So there is no harm to become very big businessman, earning money. That is all right-but you give it to Kṛṣṇa. Then in any position you can remain Kṛṣṇa consciousness. And if you remain Kṛṣṇa conscious, then you will understand Kṛṣṇa. That is explained in the Bhagavad-gītā:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjaṁ mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa is explaining that everyone is trying to understand God, but by speculation you cannot understand. By service only you can understand. By attachment. You cannot serve Kṛṣṇa without being attached. Therefore Kṛṣṇa says in the Seventh Chapter, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ: "Taking shelter of Me, or My devotee, if you practice this yoga system, bhakti-yoga system, increasing your attachment for Me, this is wanted." Kṛṣṇa consciousness means we have got attachment so many things, but that attachment has to be transferred to Kṛṣṇa. Then you'll become Kṛṣṇa conscious. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ asaṁśayam. Then asaṁśayam, without any doubt. To understand God there are three features: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So the ordinary person, they can be able to understand Brahman; a little advanced than them, they can understand Paramātmā; but to understand Kṛṣṇa is very difficult. Bahūnāṁ janmanām ante [Bg. 7.19]. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of persons, one tries to become siddha, perfect. What is that siddha? Brahma-jña. Yatatām api siddhānāṁ kaścid vetti māṁ tattvataḥ [Bg. 7.3]. And out of the siddhas, those who are actually self-realized, ahaṁ brahmāsmi, out of many of them maybe one is able to understand Kṛṣṇa.

So Kṛṣṇa can be understood only by devotion. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. So we have to take this process, śravaṇaṁ kīrtanaṁ viṣṇu. So our only request is that to understand Kṛṣṇa is not very difficult if we read Bhagavad-gītā perfectly, seriously. Then Kṛṣṇa is understood. And as soon as you understand Kṛṣṇa… Because Kṛṣṇa is explaining Himself, what is the difficulty to understand Kṛṣṇa? Hm? If you, Mr. Birla, you explain that "I am like this. I have got so much money, I have got so many business, I have got so many factories," if you explain, then where is my difficulty? But if I speculate, "Mr. Birla may be…, so much (indistinct) may be had." That is always imperfect. But if you understand directly from Mr. Birla, then it is clear. So Kṛṣṇa, God, is explaining Himself, "I am like…" Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. So there is not very difficult to understand Kṛṣṇa if we simply… But if we interpret foolishly, and try to understand Kṛṣṇa by misinterpretation, then the business is finished. Don't do that. Simply try to understand Kṛṣṇa as He is explaining Himself, then your life is successful. How it is successful?

janma karma ca me divyaṁ
yo jānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti…
[Bg. 4.9]

That is successful. If one can understand Kṛṣṇa, about His activities, why He comes, He explains, yadā yadā hi dharmasya [Bg. 4.7], [break] …change this body. But we do not know what kind of body I am going to get. These information are there. But any kind of body you get, even in the higher planetary system as demigod, ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16], that is not good. The best thing is you get a body, a spiritual body, like Kṛṣṇa, sat-cit-ānanda-vigraha. Tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. Then you haven't got to accept any more this material body. Then what happens to me? Mām eti, you come to Kṛṣṇa and enjoy with Him. That is success of life.

Thank you very much.

Devotees: Jaya, Śrīla Prabhupāda!

Prabhupāda: Any questions?

Girirāja: Any questions? (long silence)

Prabhupāda: Boliya mātājī. Prāśna boliya? There should be question. (another long silence)

Girirāja: The process of hearing and then asking questions is the way to clarify our understanding, just like Kṛṣṇa and Arjuna. So actually we must have some questions in our minds; otherwise we would all immediately surrender to Kṛṣṇa.

Prabhupāda: Yes. Either you surrender to Kṛṣṇa or clear it by question. (end)

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Lecture with Translator

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Sanand, December 25, 1975

Prabhupāda: So if you have to translate, why not translate from English? That will be easier for me, and they will also understand. Tike? If he has to translate, then why not let me speak in English so that they will also understand?

Indian man: I will translate.

Prabhupāda: So Bhagavān means the Supreme Personality of Godhead. Absolute Truth is realized in three phases: brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Absolute Truth can be realized in the beginning as impersonal Brahman, which is the objective of the jñānīs, and next, Paramātmā, which is the objective of the yogis, and at last, the last word in the absolute understanding is person, the Supreme Personality of Godhead. Ultimate issue is the Supreme Personality of Godhead, just like we understand that in the sun globe there is the Supreme Person or the sūrya-nārāyaṇa, or the chief person within the sun planet. His name is also given in the Bhagavad-gītā-Vivasvān. The Lord says in the Fourth Chapter, imaṁ vivasvate yogaṁ proktavān aham avyayam: [Bg. 4.1] "I first of all explained this science, this yoga system of Bhagavad-gītā, to Vivasvān, the sun-god." Vivasvān manave prāhur manur ikṣvākave 'bravīt. And Vivasvān, the sun-god, he explained to Manu, and Manu explained to his son. In this way, by the disciplic succession the knowledge has come down. So when we speak of jñāna, knowledge, it must be learned from a person. So Bhagavān, the last word in the understanding of Absolute Truth, He says in this Bhagavad-gītā.

So Vyāsadeva specifically means here, bhagavān uvāca. He does not say kṛṣṇa uvāca, because sometimes Kṛṣṇa is misunderstood by the fools. So bhagavān uvāca, this word, means whatever He says, there is no defect or deficiencies. For ordinary person like us there are four defects: bhrama pramāda vipralipsā kara-ṇāpāṭava. Vipralipsā, cheating. Vipralipsā, cheating. So in the Supreme Personality of Godhead Kṛṣṇa or self-realized person, servants of Kṛṣṇa, those who have understood Kṛṣṇa, for them there are no deficiencies. They are perfect. For this reason Kṛṣṇa gives the instruction,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

One who has actually seen or actually realized the truth, you have to take knowledge from there. So we have to approach such person. Otherwise, if we approach some speculator, we cannot get real knowledge. So those who are speculators, they cannot understand what is God. Therefore they commit mistake that "God is like this," "God like that," "There is no God," "There is no form." All these nonsense things are proposed, because they are imperfect. Bhagavān therefore said, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. Because He comes for our benefit in the human form, the fools and rascals consider Him as ordinary person. If Bhagavān says, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], "I am the seed-giving father," so we, every one of us, we know that my father is person, his father is person, his father is person, and why the Supreme Person or the supreme father should become imperson? Why? And therefore we have to learn from Bhagavān, the Supreme Person, full knowledge. This Bhagavad-gītā is therefore full knowledge from the full Personality of Godhead. We cannot change even one word in this Bhagavad-gītā. That is folly.

So our this Kṛṣṇa consciousness movement is following this principle. We don't manufacture any concocted things. We simply distribute the message given by the Supreme Personality of Godhead. And this is becoming effective practically. You can see practically these Europeans and Americans, Australians, all over the world, they did not know four or five years ago, or say ten years ago, since I have begun this movement, they did not know what is Kṛṣṇa. Although Bhagavad-gītā was being presented by so many swamis and yogis, not a single man became a devotee of Kṛṣṇa. So our, this presentation, because it is pure, without any adulteration, it is acting very nicely. Even the Christian priests, they become surprised when they see that these boys, their boys-they were Christians or Jews-they becomes surprised that "These boys were never coming to the church. They were never interested in understanding what is God. Now, since this Kṛṣṇa consciousness movement is there, how these boys have become so mad after God?" The only reason is that we are presenting Bhagavad-gītā as it is. We preach that Kṛṣṇa is the Supreme Personality of Godhead. Kṛṣṇa says also in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So this is being effective, that if we really want to understand Bhagavad-gītā, we must understand as it is presented by the Supreme Personality of Godhead. This is the instruction of Śrī Caitanya Mahāprabhu. Our, this Kṛṣṇa consciousness movement is the movement which was given to us by Lord Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu's instruction is this. He says, āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. So He is asking everyone, especially bharatīya,

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

So this Kṛṣṇa consciousness movement is being conducted or was started by single-handed, myself. If all the Indian sages and saintly person, they take Bhagavad-gītā As It Is and preach all over the world, there is great, great demand for it. Unfortunately, so many persons go there. One big swami, he said that "Kṛṣṇa means black, and black means unknown." Of course, nobody cares for his speech. Kṛṣṇa is going on, forward. Everyone is accepting Kṛṣṇa. But this is the most unfortunate thing, that our men go there to deprecate Kṛṣṇa. Therefore we should very carefully try to understand Bhagavad-gītā as it is presented by Kṛṣṇa. Kṛṣṇa says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. This should be preached, that Kṛṣṇa is the supreme, ultimate. Ahaṁ saravsya prabhavo mattaḥ sarvaṁ pravartate. Even Brahman, Paramātmā, has also come from Kṛṣṇa. Kṛṣṇa is ultimate. He says, aham ādir hi devānām [Bg 10.2]. He is the supreme of all the demigods. There is no need of worshiping any other demigod. Kṛṣṇa says, kāmais tais tair hṛta-jñānāḥ yajanty anya-devatāḥ [Bg. 7.20]. Hṛta-jñāna. Hṛta-jñāna means who has lost his intelligence. How he has lost his intelligence? Because they get from these demigods some temporary benefit. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām [Bg. 7.23].

So our real problem is that we… Every one of us, we are the spirit soul, part and parcel of Kṛṣṇa. We are struggling for existence within this material world. So manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7], struggle for existence. Therefore Kṛṣṇa says that "Your real problem is janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]." We are eternal. We understand from Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]. So if I am eternal, nityaḥ śāśvata, then why I am accepting death? This is real question. But foolishly we are thinking, "I am this body." Therefore we remain as an animal. So we should be interested to understand actually "What I am," ahaṁ brahmāsmi. That is real solution of all problems. This is called knowledge. But sometimes we are misled by misleaders; therefore we still remain in darkness in spite of cultivating knowledge. But actually, when we cultivate knowledge under the guidance of real guru, then we can understand vasudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. This is confirmed in the Vedas, Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

So spiritual knowledge means to become Kṛṣṇa conscious. This is the sum and substance, to understand Kṛṣṇa, what He is, not that concocting, manufacturing that "Kṛṣṇa is this. Kṛṣṇa is that." No. As Kṛṣṇa says, as śāstra says what is Kṛṣṇa, you have to understand it like that. So sādhu śāstra guru vākya. It is said that we have to accept knowledge through saintly person. Through śāstra and guru we have to understand. So Kṛṣṇa is accepted by all the sādhus and ācāryas. Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇu Svāmī, Śrī Caitanya Mahāprabhu-all of them accepted Kṛṣṇa, the Supreme Personality of Godhead. So ācārya means one who has learned, taken knowledge from the śāstra, authoritative śāstra, Vedas. Therefore in the Bhagavad-gītā it is recommended, ācāryopāsanam. If you want real knowledge, then you must take knowledge from the ācāryas or the ācārya-paramparā. Then there is knowledge. Otherwise it is ignorance.

So under the circumstances, whatever Kṛṣṇa says, Bhagavān says… Śrī-bhagavān uvāca, mayy āsakta-manāḥ pārtha. The real business is to increase your attachment for Kṛṣṇa. This is your real business. How we can increase our attachment for Kṛṣṇa, that is explained by Kṛṣṇa. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. The āsakti, attachment, it has to be done according to the system, ādau śraddhā. First thing is śraddhā, little faith, that "Let us go to this Kṛṣṇa consciousness movement, and let us hear what they say." This is called śraddhā. Then, if you become interested, then sādhu-saṅga [Cc. Madhya 22.83]. Those who are actually devotees of Lord Kṛṣṇa, you have to associate with them. And who is sādhu? Sādhu is described by Kṛṣṇa in the Bhagavad-gītā:

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ…
[Bg. 9.30]

He is sādhu who is… So the fact is, sādhu means unalloyed devotee of Kṛṣṇa. He is sādhu. Śuddha-bhakta.

anyābhilāṣitā-śūnyaṁ
jñāna-karmady anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

One who has no other desire than to serve Kṛṣṇa favorably, he is sādhu.

So we are sending all these sādhus all over the world, these European and American sādhus, because they have taken to Kṛṣṇa consciousness without any doubt. And it is becoming effective. Because we have got so many expansive centers all over the world, it is not possible for me to go everywhere. But these boys, because they have taken to Kṛṣṇa consciousness very seriously, they are doing very nice. And it is not difficult for them, because we have given this English translation of this book. We have got at least eighty books of four hundred pages, and they are preaching very nicely. And by the grace of Kṛṣṇa… You'll be surprised to understand that we are selling books, not less than one lakh of rupees per day. So the preaching is going on very nicely. We request all Indians to take part in this Kṛṣṇa consciousness movement and be yourself happy, be yourself guru, and deliver all other persons who are in ignorance. And to become guru is not very difficult. Caitanya Mahāprabhu says,

āmāra ājñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

You become guru. It is not very difficult. How? Now, because you have to simply repeat what Kṛṣṇa has said. That's all. So Kṛṣṇa says everything in the Bhagavad-gītā. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. These four things if you accept-to think of Kṛṣṇa always, to become devotee of Kṛṣṇa, to offer obeisances to Kṛṣṇa and to worship Kṛṣṇa-these four things if you do, you become Kṛṣṇa conscious, a devotee of Kṛṣṇa, and you can preach all over the world. It is not at all difficult. So if you become sincere, seriously Kṛṣṇa conscious, then there will be no difficulty because Kṛṣṇa says,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi tam…

[Bg. 10.10]

If you constantly, twenty-four hours remain Kṛṣṇa conscious, man-manā, then-Kṛṣṇa is there within your heart-He will give you instruction, "Do like this." So Bhagavān is not far away from you. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna [Bg. 18.61]. He is staying within the core of your heart. But if you qualify yourself as devotee, He'll speak with you. But if you commit offenses, thinking Kṛṣṇa as ordinary man, then Kṛṣṇa will never give you instruction.

So our request is, this Kṛṣṇa consciousness movement, that you study Bhagavad-gītā. You don't require… Because Bhagavad-gītā is the essence of all Vedic knowledge. Vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Vedas means if you are actually a student of Veda or Vedānta, Veda-Vedānta, then the ultimate goal is to understand Kṛṣṇa. And if you cannot understand Kṛṣṇa, however big Vedāntist you may be, you remain a fool. This is the conclusion of Bhagavad-gītā.

Thank you very much. (end)

751227LE.SAN

Lecture with Translator

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Sanand, December 27, 1975

Prabhupāda: …śrī-bhagavān uvāca means the supreme authority. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. If you learn from the supreme authority without any deficiency, then the knowledge is perfect. Ordinary person, they have got four deficiencies: they commit mistake, they are illusioned, their senses are imperfect, and with imperfect knowledge they try to speak-that is cheating. Therefore we have to receive knowledge from the person who knows past, present, and future. So the best personality-there are so many others-Kṛṣṇa and His representative, both of them are perfect because Kṛṣṇa is perfect, there is no doubt, and one who speaks according to Kṛṣṇa, he is also perfect. A human being or a living being is not expected to become as perfect as Kṛṣṇa. That is not possible. Therefore, if a person sticks to the instruction of Kṛṣṇa, does not make any addition and alteration, he is also perfect. Unfortunately, at the present moment especially… It was done formerly also five thousand years, that they make addition and alteration on the version of Kṛṣṇa. Just like Bhagavad-gītā is misinterpreted by so-called scholars and politicians. Just like in the Bhagavad-gītā it is said, dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ [Bg. 1.1]. Somebody interprets, "This dharma-kṣetra is this body." Why? Why one should interpret in that way? Interpretation is required when things are not very clear. Dharma-kṣetre kuru-kṣetre is still there. People go to Kurukṣetra for executing religious rituals. And in the Vedas it is stated, kuru-kṣetre dharmam ācaret. So why it should be interpreted as "body"? And where is the dictionary where dharma-kṣetra means "body"? So in this way, if we interpret Bhagavad-gītā, then we spoil the whole thing. I spoil myself and spoil others. Therefore the conclusion is we shall accept Bhagavad-gītā as it is, as it is spoken by Kṛṣṇa.

So here the bhagavān uvāca, the Supreme Personality of Godhead is speaking. So we shall take it without any interpretation. The Bhagavān says, mayy āsakta-manāḥ.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ (māṁ)
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

So Bhagavān says, the Supreme Personality of Godhead, the supreme authority, says that "You require to transfer your āsakti, attachment, to Me." Everyone has got āsakti. Aśakti means attachment, this material attachment. Someone has got attachment for his family, some to society, some to nation, some in business and so many things. Aśakti is there. But to make your life perfect, you have to transfer the āsakti to Kṛṣṇa. In the Western countries, I have seen, most of them, they have got no family, no āsakti family, but because the āsakti is there, every one of them keeps a dog. So they are accustomed to place their āsakti to cats and dogs. That means āsakti cannot be finished. That is not possible. So you haven't got to learn what is āsakti. Aśakti is there. Everyone has got experience. Simply that āsakti, that tendency of attachment, should be transferred to Kṛṣṇa. That is Vṛndāvana life. In Vṛndāvana the center of āsakti is Kṛṣṇa. There is Nanda Mahārāja, Yaśodā-they have āsakti to Kṛṣṇa. The young girls, they have got āsakti to Kṛṣṇa. The cowherd boys, they have got āsakti to Kṛṣṇa. The trees, they have got āsakti to Kṛṣṇa. The fruits, flowers, they have got āsakti to Kṛṣṇa. The water, Yamunā River, the āsakti to Kṛṣṇa. So if we make our central point of āsakti, then you can create Vṛndāvana everywhere. So this is the success of life. We have to change the āsakti to Kṛṣṇa. That is the highest form of mystic yoga. Kṛṣṇa has already explained in the previous verse,

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo (mataḥ)
[Bg. 6.47]

Aneka yogis… There are many yogis, many form of yoga practice, mystic, but the yogi who is always thinking of Kṛṣṇa, he is first-class yogi.

So our this Kṛṣṇa consciousness movement means to educate people how to become attached to Kṛṣṇa. But if one does not know what is Kṛṣṇa, there is no question of increasing his āsakti for Kṛṣṇa. So to understand Kṛṣṇa, Kṛṣṇa personally appears to draw our attention to Kṛṣṇa. When we forget our āsakti, that is material life, forget our āsakti for Kṛṣṇa, that is our material life, or we struggle for existence in the material life. That is said by Kṛṣṇa:

yadā yadā hi dharmasya
glānir bhavati bhārata
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]

This dharmasya glāni, deviation from the occupational duty… Dharma means occupational duty. Then Kṛṣṇa, out of His causeless mercy, He appears to teach us how to divert your attention and āsakti to Kṛṣṇa. So dharmasya glāni, deviation in the path of religious system, means to forget our eternal relationship with Kṛṣṇa. Therefore Kṛṣṇa ultimately, at the end of the Bhagavad-gītā, He says, as the Supreme Person, He orders, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Therefore He did not come to establish the so-called Hindu dharma or Mussulman dharma or Christian dharma, this dharma or that. He came to establish the real dharma, that is, to surrender to Kṛṣṇa. So Śrīmad-Bhāgavatam is establishing also in the beginning, dharmaḥ projjhita-kaitavo atra: [SB 1.1.2] In the Śrīmad-Bhāgavatam the so-called cheating ways and cheating type of dharmas are kicked out, projjhita, thrown away. Śrīmad-Bhāgavatam is explaining what is real dharma as it is established by Kṛṣṇa, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So according to dharma-śāstra, material dharma-śāstra, it is said, dharma artha kāma mokṣa [SB 4.8.41, Cc. Ādi 1.90], up to mokṣa. In this connection Śrīdhara Swami, the great commentator of Śrīmad-Bhāgavatam, he says, atra mokṣa-vāñchā api nirasta: ”In the Śrīmad-Bhāgavatam there is no chance or opportunity for thinking of so-called liberation.” The purpose is that if one fully surrenders to Kṛṣṇa, he immediately becomes liberated. The Bilvamaṅgala Ṭhākura, he says, muktiḥ mukulitāñjali sevate asmān. Why… For a devotee, why he should be anxious for mukti, because mukti is always standing on his door to give him service, mukulitāñjali-sevā, with folded hands. So a devotee hasn’t got to endeavor separately for mukti. As soon as he is engaged in devotional service, mukti is already there. Just like if a person becomes rich man, automatically his poverty is gone away. So a rich man does not require to endeavor separately to drive away poverty. So therefore the central point is, Kṛṣṇa is advising here, ”Just increase your āsakti, attachment, for Me. Then everything will come.”

So He recommends, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This word mad-āśrayaḥ is very important, because you cannot increase your attachment for Kṛṣṇa without being mad-āśrayaḥ. Mad-āśrayaḥ means to be directly under the direction of Kṛṣṇa or to be directly under the direction of somebody who has taken shelter of Kṛṣṇa. Therefore He recommends mad-āśrayaḥ. You cannot execute the yoga system, devotional service, bhakti-yoga, without being under the control of somebody who is under the control of Kṛṣṇa. Śrīla Śukadeva Gosvāmī has recommended therefore, yad upāśrayāśraya. One has to take shelter of a pure devotee; then he becomes purified. Yad upāśraya. Upāśraya means to take shelter of a pure devotee. And in that case,

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye ’nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti (tasmai) prabhaviṣṇave namaḥ
[SB 2.4.18]

So not only those who are highly elevated brāhmaṇa, kṣatriya, vaiśya, śūdra… Śūdras… Less than śūdra, they are called kirāta, hūṇa, āndhra, pulinda, pulkaśā, ābhīra, yavanāḥ, khasādayaḥ. They also can be purified if they take shelter of a pure devotee. Kṛṣṇa also says in the Bhagavad-gītā, māṁ ca…,

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striya vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim
[Bg. 9.32]

Means that ”Anyone, even if he is born in the pāpa-yoni, the pāpa-yoni, kirāta, hūṇa, if he takes shelter of Me, then he also gets the supreme perfection.” Te ’pi yānti parāṁ gatim. Now it is the duty of a devotee of Kṛṣṇa to expand this progressive march toward devotional service. Otherwise, how the pāpa-yoni will learn? This is para upakāra. This is Caitanya Mahāprabhu’s mission,

bhārata-bhūmite manuṣya janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

That every Indian who has taken birth in India as a human being, he should first of all make his life successful by understanding Kṛṣṇa, and then he must preach outside to render service to others as welfare activities.

So Kṛṣṇa appeared as Caitanya Mahāprabhu to teach us practically how to preach Kṛṣṇa consciousness and how to deliver persons from the pāpa-yoni. Śrī Narottama dāsa Ṭhākura, a ācārya of the Gauḍīya sampradāya, he says in his song, śrī-nanda-nandana yei, nanda-suta haila yei, śacī-suta haila sei. Śrī Caitanya Mahāprabhu, He appeared as the son of mother Śacī. Narottama dāsa Ṭhākura sings, ”The same Personality of Godhead who appeared as the son of Mahārāja Nanda,” nanda-suta haila yei, śacī-suta haila sei, ”He has now appeared as the son of mother Śacī.” And balarāma haila nitāi: ”And the same Balarāma has appeared as Nityānanda prabhu.” Now, what is Their business? That is described: pāpī tāpī yata chilo, hari-nāme uddhārilo. So pāpī tāpī yata chilo, harinām…, ta’ra sākṣī jagāi and mādhāi. Then he is giving evidence how the pāpī and tāpīs are delivered. ”Here is the example of Jagāi-Mādhāi.” This Jagāi-Mādhāi, they took birth in a good brāhmaṇa family but by bad association they became drunkard, thief, woman-hunter, and so on, so on. But they were also delivered by Caitanya Mahāprabhu to become first-class Vaiṣṇava.

So our aim should be how to increase our attachment. The attachment is there. It is not artificial. It is said in the Caitanya-caritāmṛta that,

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

The Kṛṣṇa bhakti, attachment for Kṛṣṇa, is quite natural. It is already there. Simply it has to be awakened.

nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya
śravaṇādi-śuddha-citte karaye udaya

If you engage yourself to hear about Kṛṣṇa, then your heart will be purified and your original Kṛṣṇa consciousness will be awakened. For this purpose Śrī Caitanya Mahāprabhu also advises, paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam, ”All glories to the saṅkīrtana movement,” because simply by chanting the Hare Kṛṣṇa mantra, everything will automatically come in. The complete instruction of Caitanya Mahāprabhu is,

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
(sarvātma-snapanaṁ) paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

So the saṅkīrtana movement, Kṛṣṇa consciousness movement, the more you chant Hare Kṛṣṇa mahā-mantra, your, the heart disease, material enjoyment, that will decrease, and then you will understand what is your position and you will be gradually attracted by Kṛṣṇa. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. This is the test of bhakti, that if you engage yourself twenty-four hours in devotional service, then immediately you become liberated. Bhaktiḥ pareśā… Liberation means to become detestful to material enjoyment.

So Kṛṣṇa attachment is so nice that… Dhruva Mahārāja, he was in the beginning attracted by material enjoyment. He wanted a kingdom more than his father, and he went to the forest for meeting the Supreme Personality of Godhead to get this benediction. So Dhruva Mahārāja actually, when he saw the Supreme Personality of Godhead, he refused to accept any benediction. Svāmin kṛtārtho ’smi varaṁ na yāce [Cc. Madhya 22.42]. This is the benefit of Kṛṣṇa āsakti. If you actually become attached to Kṛṣṇa, then you’ll think yourself completely filled up. There is no more asking for any material benefit. Therefore in the śāstra it is recommended,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta paramaṁ puruṣa
[SB 2.3.10]

Even if you have got material desires, sarva-kāma, still you be attached to Kṛṣṇa so your material aspiration will be fulfilled; at the same time, you’ll get Kṛṣṇa. When Dhruva Mahārāja refused to take any benediction, Lord Viṣṇu informed him that ”Don’t bother. You had some desire for material fulfillment, so there is Dhruvaloka. You enjoy, and after your life is finished, you’ll come to Vaikuṇṭha.” So Kṛṣṇa is so nice, so liberal, that if you have got a little tinge of aspiration He will fulfill you, and at the same time, you’ll go back to home, back to Godhead. Therefore it is recommended, yajeta paramaṁ puruṣa. If you have got some material desire, still you worship Kṛṣṇa. He’ll fulfill; at the same time, you will be able to go back to home, back to Godhead. Kṛṣṇa is all-powerful, almighty, full with six opulences. So if you have got any material desire, that also Kṛṣṇa can fulfill, but you stick to Kṛṣṇa so that your āsakti will be increased. If you divert your attention to other demigods, then this āsakti will fail. Therefore for a devotee who sticks his faith in Kṛṣṇa, he has no chance for worshiping other demigods. So the Narottama dāsa Ṭhākura says, anya devāśraya nāi, tomāre kahinu bhāi, ei parama bhakti karaṇa. For a devotee of Kṛṣṇa there is no scope for worshiping other Deity, because that will not help him to increase his attachment for Kṛṣṇa. But if we want our āsakti, attachment, to increase for Kṛṣṇa, then absolute…

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Brs. 1.1.11]

We have to give up all other material desires, simply stick to Kṛṣṇa to serve Him, always ready to serve Him. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. Just like Arjuna. He was ready to serve Kṛṣṇa. Similarly, everyone should be ready to serve Kṛṣṇa. That is the perfection of life.

So one has to execute this process of devotional service. As Kṛṣṇa said, mad-āśraya: ”Take shelter of Me, or My devotee.” Now, at the present moment, in the teachings of Bhagavad-gītā Kṛṣṇa is personally instructing, so let us take shelter of His personal instruction and make our life successful. And not only he becomes a devotee, but a pure devotee understands Kṛṣṇa as it is said here, asaṁśayaṁ samagram, not partially but fully. It is, of course, not possible to understand Kṛṣṇa fully. Still, almost fully a devotee can understand Kṛṣṇa. That is also confirmed in the last paragraph, last chapter,

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
[Bg. 18.55]

So if we want to go back to home, back to Godhead, then we must increase our attachment for Kṛṣṇa, and by that process we can understand Kṛṣṇa, what He is. Bhaktyā mām abhijānāti [Bg. 18.55]. Then our door to go back to home, back to Godhead is clear. The conclusion is, therefore, that we should take to the bhakti process as it is enunciated in authoritative śāstra, by Kṛṣṇa, by the ācāryas. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the way, only, for our perfection of life.

Thank you very much. (end)

760104LE.NEL
Lecture

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Nellore, January 4, 1976

Prabhupāda: …Mr. Reddy and Ladies and Gentlemen, I cannot speak in Telugu. Kindly excuse me. This Kṛṣṇa consciousness movement is very, very old, at least five thousand years old. And if we take history before that, then it is at least forty millions of years old. This Kṛṣṇa consciousness was spoken by Kṛṣṇa before the Battlefield of…, Battlefield of Kurukṣetra took place. Kṛṣṇa instructed this same Bhagavad-gītā philosophy to the sun-god. He says in the Fourth Chapter,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave ’bravīt
[Bg. 4.1]
sa kāleneha (mahatā)
yogo naṣṭaḥ parantapa

So this transcendental science, bhakti-yoga, means to surrender unto the Supreme Lord. This is the simple thing. God is great and we are small. God is prabhu, and we are aṇu. We have got the God’s quality as part and parcel, mamaivāṁśa jīva-bhūtaḥ. Kṛṣṇa says that ”These jīvas, they are My part and parcel.” So gold mine and gold earring, both of them are gold, but the quantity of gold in the earring and the quantity of gold in the mine is not the same. This is right understanding. There are two classes of philosophers. One is thinking that ”I am one with the Supreme”-monism, or brahma-līna. And the Vaiṣṇava, they are thinking that ”We are different from God”-that is the fact-”and God is great, and we are very, very small, minute fractional part of God.” So bheda abheda. So Caitanya Mahāprabhu summarizes that bheda and abheda both. In quality we are abheda, but in quantity we are bheda. So therefore Caitanya Mahāprabhu’s philosophy is acintya-bhedābheda-tattva. That is the fact. If I am equal to God or if I am God, then how I have become a dog? So this is a controversial going on. But from Bhagavad-gītā, as God explains Himself, He says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. He is the Supreme. And in the Brahma-saṁhitā described by Lord Brahmā, he says,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Kṛṣṇa also said. The Vedānta says that the Absolute Truth is that from where everything emanates, janmādy asya yataḥ [SB 1.1.1]. And Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] ”I am the origin of everything.” Mattaḥ sarvaṁ pravartate, iti matvā bhajante māṁ budhā bhāva-samanvitāḥ.

So we have to follow mahājana because we are tiny living entities. We cannot speculate. This is nonsense. Speculation is nonsense. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso [Bs. 5.34]. If we speculate we shall never reach the Absolute Truth. That is not possible. But power is very limited. How long I shall speculate? This is called kūpa-maṇḍūka-nyāya. Just like a frog in the well is informed by his friend, ”My dear friend, Mr. Frog, or Dr. Frog, I have seen a big, vast mass of water, Atlantic Ocean.” The frog, he has never seen the Atlantic Ocean. So he is speculating, ”Atlantic Ocean? The well is three feet round. It may be four feet.” ”No, no. It is very…” ”All right, five feet? Six feet? Ten feet?” So how long he will speculate? There is no comparison. Similarly, the greatness of God we cannot speculate. That is not possible. In the Brahma-saṁhitā it is stated, yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. Brahmā… There are millions of Brahmā and millions of brahmāṇḍa, and they are coming with the breathing period of Mahā-Viṣṇu. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣo [Bs. 5.48]. That Viṣṇu, Mahā-Viṣṇu, who is breathing millions of brahmāṇḍas and Brahmās during the breathing period, such Mahā-Viṣṇu is also āṁśa-kāla. Svāṁśa, and then part of svāṁśa. So govindam ādi-puruṣaṁ tam aham. So it is not possible to understand the nature of God, or Kṛṣṇa, by our tiny speculation. It is not possible. Therefore Kṛṣṇa comes down to explain Himself. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. This is dharmasya glāni, godlessness. This is called dhar… Everyone is dependent. In the modern civilization, especially in the Kali-yuga, everyone is dependent, but he is thinking that he is independent. That is the folly. In minute to minute, step to step, he is completely dependent. But still he is thinking, ”Independent.” He is speculating independently to understand what is God. So especially mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. This Kali-yuga they are very slow or bad, manda. And sumanda-matayo, and they accept some ”ism.” Sumanda-matayo. And create some mat, matavādī. But this will not help us. We must know that we are dependent. We are dependent on the laws of material nature, and the material nature is working under the direction of Kṛṣṇa.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagat viparivartate
[Bg. 9.10]

So these things are there. Unfortunately, we do not take care of it. Bhagavad-gītā, I think, throughout the whole world, at least in India, in every house, every home, there is Bhagavad-gītā. But we do not understand Kṛṣṇa. This is our misfortune. This is our misfortune. This is dharmasya glāni, that Kṛṣṇa explaining, the śāstra explaining that kṛṣṇas tu bhagavān svayam [SB 1.3.28], but we do not understand. And mandāḥ sumanda-matayo [SB 1.1.10]. This is due to misfortune. Manda-bhāgyā hy upadrutāḥ. So our this Kṛṣṇa consciousness movement is a tiny little attempt to convince people that ”You are searching after God. Take. Here is God, Kṛṣṇa. Take His address. Take His father’s name. Take His mother’s name. Why you are searching? Here is God.” This is our mission. So we haven’t got to manufacture anything, because every information is there in the Bhagavad-gītā. And especially Caitanya Mahāprabhu, He has explained. What is Kṛṣṇa, He has explained. And Kṛṣṇa has explained. Then where is the difficulty to understand God? There is no difficulty.

So Caitanya Mahāprabhu’s mission… We are carrying out the mission of Caitanya Mahāprabhu. What is the mission of Caitanya Mahāprabhu? Caitanya Mahāprabhu wants that people are suffering for lack of God consciousness, so preach God consciousness all over the world. (aside:) Don’t talk. Caitanya Mahāprabhu says, especially to the Indians, He says,

bhārata-bhūmite manuṣya-janma haila yāra

janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

Bhārata-bhūmi, those who are born in India, their business is to do welfare activities throughout the whole world, because the whole world is in darkness about understanding the Supreme Person with whom we have got very intimate relationship because we are part and parcel. Just like your son is part and parcel of your body. Somehow or other, if he forgets and goes out of home, you are anxious to see that your son comes back. A son may have become mad. So similarly, Kṛṣṇa, He is the son of… Kṛṣṇa is the father of all living entities. Sarva-yoniṣu kaunteya sambhavanti mūrt…, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father." So Kṛṣṇa is very, very anxious to take us back to home, back to Godhead. This is Kṛṣṇa's desire. Therefore He comes personally, He sends His representative, He leaves behind Him Bhagavad-gītā, so we can take advantage and go back to home, back to Godhead. That is our real happiness. Any man who is wandering in the foreign countries without any shelter, without any security, his happiness is when he goes back to home, back to Godhead.

So we living entities, we are here in this material world. We are loitering in different bodies. Tathā dehāntara-prāptiḥ [Bg. 2.13]. Now I am Indian or American. I am very great leader, Indian leader or American. Next moment I may become a dog or cat. Tathā dehāntara-prāptiḥ. Dehāntara-prāptiḥ is absolute. There is no question of… Karmaṇā daiva-netreṇa jantor deha upapatti [SB 3.31.1]. As we are working, creating a mentality-just like if I am infecting some disease, then I have to suffer from that disease-so similarly, this material world is consisting of three modes of nature, sattva-guṇa, rajo-guṇa, tamo-guṇa, and mixed. So we are infecting according to our activities. The first-class position is to become a qualified brāhmaṇa. Śamo damo satyaṁ śaucaṁ titikṣa ārjavam, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. So that is the best quality. And next the kṣatriya quality, next the vaiśya quality… Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. So according to the infection of different qualities, we are preparing the next body, karmaṇā daiva-netreṇa [SB 3.31.1]. This is karma. You work as a brāhmaṇa, you work as a kṣatriya, svakarma, according to your capacity, quality. Cātur-varṇyaṁ mayā, guṇa. These guṇa… As we are associating with the qualities and acting, then we are creating a body next life. So next life, tathā dehāntara-prāptiḥ… [Bg. 2.13]. As we pass from one form of body even in this life, from childhood to boyhood, boyhood to youth-hood, youth-hood to old age… Kṛṣṇa begins His instruction with this point, that we must know what we are. We are not this body. If we remain in the bodily concept of life, then we are no better than cats and dogs. Sa eva go-kharaḥ [SB 10.84.13].

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicit
janeṣu abhijñeṣu sa eva go-kharaḥ
[SB 10.84.13]

So India especially, we have got so much advantages, so many Vedic literatures, and instruction by Kṛṣṇa, instruction by Vyāsadeva, Śukadeva Gosvāmī. So we can very easily make our life perfect. In other countries they cannot. They haven't got the advantage. Therefore Caitanya Mahāprabhu's mission is that those who are born in India, special privilege, they should take advantage of this infallible experience of the great sages, saintly persons, even by God personally. Why you should neglect this? Caitanya Mahāprabhu therefore said that "Make your life perfect. Take very seriously the instruction of the Vedic literature, and understand the position and preach this cult all over the world." That is para-upakāra, not that "I have understood that I am not this body, ahaṁ brahmāsmi." No. You preach how you are brahmāsmi, how you can remain in the Brahman platform. Simply understanding will not do, theoretical. Jñānaṁ vijñānam. This theoretical knowledge is good, but there must be practical application. Then it is… Then it will stand. Therefore in the Bhagavad-gītā it is said,

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]

That means simply to understand that "I am Brahman" will not endure. You must keep yourself as Brahman in the Brahman platform. And what is that? Mad-bhaktiṁ labhate parām [Bg. 18.54]. You must act as a Brahman. That is mad-bhakti, Kṛṣṇa said. And in another place Kṛṣṇa says,

māṁ cāvyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

That is… After Brahman stage… Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]-Absolute Truth.

So if you simply come to the Brahman stage, param pada, that will not endure. There is every chance of falling down. Just like you go in the sky in eighteen thousand miles per hour, and so on, so on. Just like these people are trying to go to the moon planet. If you get shelter in moon planet or any other planet, then you will be able to stay. Otherwise, come back again. They are coming back. They are going… It is well advertised they are going to the moon planet. Then why they are coming back? Why you should come back? So the idea is that simply in the Brahman, impersonal stage… Just like sky, nirviśeṣa. You can go eighteen miles, eighteen thousand miles speed, but if you don't get a shelter, then you'll have to come back again. This is the risk. So you must get shelter. So the Bhāgavata therefore advises that āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho anādṛta-yuṣmad-aṅghrayaḥ [SB 10.2.32]. You can go very high in the sky, but if you don't get any shelter in any other planet… So similarly, you can make your spiritual progress understanding of Brahman, but if you do not get any shelter at the lotus feet of Kṛṣṇa, then you'll fall down. That is a fact. We have seen many sannyāsīs. They give up this material world, that brahma satyaṁ jagan mithyā. Then, after some years, he comes down again this mithyā jagat to open schools and hospitals. And if this world is mithyā, then why you are interested with the schools and hospitals? That means they could not get any Brahman realization. They again come to taste. So therefore śāstra says, āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. One can rise up to the paraṁ pada, brahma pada, but patanty tataḥ. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho. Adho means this material world. Why? Anādṛta-yuṣmad-aṅghrayaḥ. They could not take shelter at the lotus feet of Kṛṣṇa, the Supreme. Brahmaṇo 'haṁ pratiṣṭhā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. This Brahman is the rays of the body of Kṛṣṇa, just like the sunshine is the rays of the sun-god, the sun planet.

So unless we come to the point of taking shelter at the lotus feet of Kṛṣṇa, our life is imperfect. Therefore Kṛṣṇa comes. He says ultimately that "My dear Arjuna, because you are My very dear friend, I am giving you the most confidential knowledge." What is that? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is most confidential. So Caitanya Mahāprabhu's mission is the same because Caitanya Mahāprabhu is Kṛṣṇa Himself. Kṛṣṇa reminded that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, but the duṣkṛtina mūḍha narādhama, they could not understand it. Therefore Caitanya Mahāprabhu came again as a devotee of Kṛṣṇa to teach how to take shelter of Kṛṣṇa's lotus feet. This is Caitanya Mahāprabhu. Therefore Caitanya Mahāprabhu says that-His mission is especially to the Indians, those who are born in India-that āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. This instruction was given in South India when Caitanya Mahāprabhu was traveling in South India. So many people… He was attractive, and… "Sir, take me with You. Sir, take me with You." He traveled in the villages, villages, very extensively. Especially He traveled in South India. So at that time this instruction was given to some South Indian brāhmaṇa: "My dear sir, better stay here. Don't come with Me. You try to preach My philosophy. You haven't got to come with Me." So He said, āmāra ājñāya guru hañā, that "Why you want to come with Me? My mission is this. If you want to help Me, then you become a guru under My instruction. You become a guru." "Sir, I have no education. I am not a brāhmaṇa. I am this. I am that. How can I become guru?" So Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa: [Cc. Madhya 7.128] "Where you are living, you just try to deliver them. But you become a guru." "How I shall become?" Yāre dekha tāre kaha kṛṣṇa upadeśa: "Simply you instruct what Kṛṣṇa has said, that's all. Then you become guru. You don't require any other qual…" "No, I am not a brāhmaṇa; I am śūdra, I am this or…" That is also all right, because He said to Rāmānanda Rāya when… He was śūdra. He was talking with Caitanya Mahāprabhu but he was very learned devotee. So he was feeling hesitation that "Caitanya Mahāprabhu's coming from very high-grade brāhmaṇa, and He is sannyāsa. His position is very exalted. I am a śūdra. How I can advise Him?" He was questioning, and Rāmānanda Rāya was answering. So the answer-giver is in superior position, so he hesitated. So while he was hesitating, Caitanya Mahāprabhu encouraged him,

kibā śūdra kibā vipra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

He said, "It doesn't matter whether you are a brāhmaṇa or a śūdra or… These are all bodily conception of life. You become above the bodily conception of life. You simply try to understand Kṛṣṇa." Yei kṛṣṇa-tattva-vettā.

To understand Kṛṣṇa is not so easy thing.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti…
[Bg. 7.3]

It is not so easy, but it can be very easy, provided we take this bhakti-mārga. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. Very easy. And what is bhakti? Bhakti is man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things: "Always think of Me," Kṛṣṇa says. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. You can think of Kṛṣṇa. Where is the difficulty? It doesn't require that you have to pass your Ph.D. examination; then you can think of Kṛṣṇa. No. Anyone, even a child, can think. Man-manā. And who can concentrate on Kṛṣṇa unless he is a devotee? So man-manā bhava mad-bhakto mad-yājī: "You worship Me." Māṁ namaskuru. "By executing these four principles of life you will come back to Me"-mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]-"without any doubt." So it is not at all difficult. Had it been difficult… I am collecting my disciples throughout the whole world, and we condemn them according to our… "They are mlecchas, yavanas." Maybe they are mlecchas, yavanas, but Śukadeva Gosvāmī said that even mlecchas-yavanas, they can be purified.

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti…
[SB 2.4.18]

They can become purified by Kṛṣṇa consciousness.

So we are suffering in this material world on account of forgetting Kṛṣṇa. This is the root cause, forgetting Kṛṣṇa. Kṛṣṇa says, "I am the seed-giving father of everyone," and we have forgotten Kṛṣṇa. We have forgotten our father. This is the disease. So in order to cure this disease, to awaken them to Kṛṣṇa consciousness is the best welfare activity in the world, para-upakara. Caitanya Mahāprabhu's mission is that. Janma sārthaka kari' kara para-upakāra. India's mission is not that we colonize in other country and exploit them and bring money and become a lord. No. India's mission is how to revive Kṛṣṇa consciousness throughout the whole world. That is India's mission. Revive Kṛṣṇa con… Revive your Kṛṣṇa consciousness, be fixed up in Kṛṣṇa, and then distribute this knowledge. This is Indian mission. So it was… Caitanya Mahāprabhu has entrusted this missionary work to everyone. Bhārata-bhūmite manuṣya-janma haila yāra [Cc. Ādi 9.41]. So there is good field for Kṛṣṇa consciousness. They want it. They are reading our Kṛṣṇa conscious books very nicely. We are selling not less than 100,000 worth books daily. They are purchasing. So I wish that in India people should take advantage of this Kṛṣṇa consciousness movement and be… Every one of you should become Kṛṣṇa consciousness and go to the outside countries and preach this. Kṛṣṇa consciousness means Bhagavad-gītā. Kṛṣṇa consciousness does… You haven't got to manufacture something by your fertile brain, speculating. That is useless, nonsense. Simply you take what Kṛṣṇa has said and preach it. You become a guru and you deliver the whole world.

Thank you very much. (end)
760115SP.MAY
Speech Excerpt

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Māyāpur, January 15, 1976

Prabhupāda: …that Bhaktivinoda Ṭhākura's aspiration that the Europeans, Americans, and Indians all together dance jubilantly and chanting "Gaura Hari." So this temple, Māyāpur Chandrodaya temple, is meant for transcendental United Nation. What the United Nation has failed, that will be achieved here by the process recommended by Śrī Caitanya Mahāprabhu,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

So you have come from all parts of the world and living together in this temple. So train these small boys. I am very glad, especially to see that the small children from all other countries and Indian, Bengalis, all together, forgetting their bodily consciousness. That is the greatest achievement in this movement, that everyone forgets the bodily conception of life. Nobody thinks here as "European," "American," "Indian," "Hindu," "Muslim," "Christian." They forget all these designation, and simply they are ecstatic in chanting Hare Kṛṣṇa mantra. So kindly what you have begun, do not break it. Continue it very jubilantly. And Caitanya Mahāprabhu, the master of Māyāpur, He will be very much pleased upon you and ultimately you will go back to home, back to Godhead.

Thank you very much. (end)
760407SP.VRN
Speech to Devotees

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Vṛndāvana, April 7, 1976

Prabhupāda: (chants maṅgalācaraṇa prayers) So since the beginning of this meeting the speakers were talking in Hindi, but these foreigners, they could not understand. But out of reverence they were sitting. So I have taken permission to give them the summary of the speeches spoken by the Vaiṣṇavas, especially by Śrīman Bhakti-dīpa Mahārāja. Bhakti-dīpa Mahārāja is disciple of my elder Godbrother, so naturally he is very affectionate to me especially. Sometimes we lived together, and we follow the same principles of philosophy. So his speech about vaiṣṇave jāti-buddhi, arcye viṣṇau-śilā-dhīr, this is very important. Śrī Caitanya Mahāprabhu wanted that pṛthivīte āche yata nagarādi grāma. He wanted that everywhere in the nook and corner of this world, every city, every town, every village, there should be the chanting Hare Kṛṣṇa mahā-mantra. Chanting should be preached. So by His grace it is going on. Now in the remotest part of the world, even in Australia, the southernmost part of this globe, there also we have got four branches-Melbourne, Sydney-and we have got a very big building, very big temple of Caitanya Mahāprabhu. Last year I established, and many hundred thousand devotees are coming. So certainly the Caitanya Mahāprabhu foretelling is now spreading.

So this bhajana, as our speaker, Bhaktama (?), he said that,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajanti māṁ dṛḍha-vratāḥ

So people say that I have done miracle. Maybe. At least it is the first time in the history that Vedic culture in its true form is bring distributed all over the world. We have got many, many appreciation by the learned scholar circle, big, big professors all over the world. They are accepting that this is the first time that India's traditional spiritual culture is being spread. One professor in France, he has plainly said that even Aurobindo or Dr. Radhakrishnan, they presented this Vedic culture in a modernized way, not in its original traditional form. That is a fact. We don't make any compromise. Therefore we have especially meant Kṛṣṇa consciousness. Kṛṣṇa consciousness means to follow what Kṛṣṇa says. That is Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu has said, āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. Ei deśa. Wherever you are, it doesn't matter. Either you are in India or in America or France or anywhere, any deśa, or any country, wherever you are, just try to deliver them. Because guru's business is to deliver the fallen souls.

saṁsāra-dāvānala-līḍha-loka
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

Guru's business is not to exploit the śiṣya. It is the business, how to deliver. So who can deliver? Who is actually guru in the paramparā system? Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. So we have to take the authority of become guru from Śrī Caitanya Mahāprabhu, the same thing. Within five hundred years His order is that āmāra ājñāya guru hañā: [Cc. Madhya 7.128] "You cannot become guru all of a sudden. You must take order from Me." He is jagad-guru. So Caitanya Mahāprabhu says you, all of you, to become guru and deliver. Because there are so many innumerable fallen souls in this age-mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]-we require hundreds and thousands of gurus. But not cheaters. This is the time when requires hundreds and thousands of gurus. But who will become guru? That is Caitanya Mahāprabhu's injunction, āmāra ājñāya: "By My order you become guru. Don't be all of a sudden guru. Become guru on My order."

So what is the order of Caitanya Mahāprabhu? He is the Supreme Personality of Godhead, Kṛṣṇa Himself. Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Kṛṣṇa varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam… [SB 11.5.32]. He is Kṛṣṇa Himself. As Kṛṣṇa orders by directly, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], Kṛṣṇa can do that. Caitanya Mahāprabhu is

Kṛṣṇa, but He is acting as devotee. This is… Kṛṣṇa-caitanya-nāmne. Kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. Śrī Rūpa Gosvāmī could understand that "Here is Kṛṣṇa Himself in the form of Kṛṣṇa devotee. Therefore He can deliver Kṛṣṇa-prema, not only Kṛṣṇa, but Kṛṣṇa-prema." So He is giving very simple formula:

āmāra ajñāya guru hañā tāra ei deśa
yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
[Cc. Madhya 7.128]

Simple thing. We don't require to be very learned scholar, M.A., Ph.D. If you simply follow what Kṛṣṇa has said in the Bhagavad-gītā… If you do not go very deep into Kṛṣṇa consciousness, which is described in the Śrīmad-Bhāgavatam especially, and if you simply read the Bhagavad-gītā… We are presenting, therefore, Bhagavad-gītā as it is, without any adulteration. They give me so much credit that "You have done wonderful, miracle," and I do not know how to play any miracle. Our Dipa Mahārāja knows me from the very beginning. I do not know how to play magic. I do not know. But only magic is that I don't adulterate. That's all. I don't adulterate. I say simple thing. Kṛṣṇa said, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]. So Kṛṣṇa is the Supreme Lord, Absolute Truth, that's all. What difficulty you have? Kṛṣṇa says, mattaḥ parataraṁ nānyat [Bg. 7.7]. And He says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things: "Always think of Me…" So I am teaching them, "Chant Hare Kṛṣṇa. You'll think of Him." So man-manā. And who can chant Hare Kṛṣṇa unless he is a devotee? Ordinary man cannot chant. He has no taste. But these boys, they are taking my word very seriously. I have asked them to refrain from four kinds of sinful activities: illicit sex, intoxication, meat-eating, and gambling. They are seriously following. They have no illicit sex. Caitanya Mahāprabhu was questioned by a gṛhastha devotee, "How we can understand a Vaiṣṇava?" So He summarily replied that "Vaiṣṇava, to become Vaiṣṇava perfectly…" Asat-saṅga-tyāga ei vaiṣṇava-ācāra [Cc. Madhya 22.87]. This is the first principle. Don't associate with asat. Asato mā sad gama. So next line He described who is asat. Asat eka strī-saṅgī, kṛṣṇābhakta āra-finished. In two lines we can understand who is a Vaiṣṇava. So I have asked them. These people, European and American, they are ordinarily very much accustomed to these habit: illicit sex, gambling, meat-eating. But upon my word they have given up everything. Asat-saṅga-tyāga ei vaiṣṇava…

So there are many things. And other thing? They are reading the Vaiṣṇava literature very nicely, and they are pushing the Vaiṣṇava literature all over the world. By their personal efforts they are giving service. We have about sixty-five volumes, books, each book four hundred pages. And they are introducing in the universities, colleges, library. Even sometimes they are beaten. In this way these boys, they are helping this movement. And perhaps you'll be surprised that our sale collection from the books is not less than one lakh of rupees per day, sometimes five lakh of rupees per day. So this movement has captured the ideas, spiritual ideas of the Western people, by the grace of Śrī Caitanya Mahāprabhu. And as His foretelling or you are expecting, ambition, pṛthivīte āche yata nagarādi grāma, that is being done. And unfortunately in India they are not received very well. The government is thinking they are, what is that? CIA. A CIA has become (?) to become Vaiṣṇava dancing in Vṛndāvana. (laughter) Just see their intelligence. And Purī also, they are not allowed to enter in the Jagannātha temple. These things are going on. So this is very regrettable, and our Śrīman Bhakti-dīpa Mahārāja has strongly protested against this idea. Therefore I thank him very much. Hare Kṛṣṇa.

Devotees: Jaya! Haribol!

Indian man: (Hindi) (end)

760619LE.TOR

Śubha Vilāsa Home Engagement

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Toronto, June 19, 1976

Prabhupāda: Who will talk? You can speak.

Satsvarūpa: So last year, at this time, a year ago, Śrīla Prabhupāda came to Śubha Vilāsa's house as part of his visit to Toronto. At that time Toronto ISKCON had only a small temple which they'd had for years on Gerrard Street. All the devotees were very enthusiastic, but their place was not such a nice facility. So Śrīla Prabhupāda visited and came here, and many members of the Indian community and other members of the Toronto community came, and Śrīla Prabhupāda spoke here. At the end of his talk, one man asked Śrīla Prabhupāda that "We are very glad that you have come. Now you please come back again. When will you return again?" Śrīla Prabhupāda said, "I will return when you get a big temple for this center." He had seen different temples, including this big church. So Śrīla Prabhupāda's invitation to them was that they should make collection to purchase this temple. So Śubha Vilāsa and Viśvakarma and all the devotees actually worked so hard, and by Kṛṣṇa's grace they were able to purchase this temple.

So we can see that it is the desire of the pure devotee. Whatever Kṛṣṇa wants, He does not have to work at all. His desires are immediately fulfilled simply by His desiring. Everything is fulfilled. By Kṛṣṇa's finger signal the whole material creation is created, brought about, and it's maintained by His separate energies. And everything is annihilated by Kṛṣṇa's will and created again. And Kṛṣṇa, He is fulfilling all His infinite desires in the spiritual world also. So as Kṛṣṇa's desires are immediately fulfilled, the pure devotee's desires are also fulfilled. That's because he is one with the Lord. His interests are the same are Kṛṣṇa's. This is the oneness, that the pure devotee has no desire but to see that Kṛṣṇa is satisfied. And so by Śrīla Prabhupāda's desiring this to come about, praying to Kṛṣṇa, therefore the devotees also praying and endeavoring have brought about that now Toronto is situated in such a nice temple, and just since opening that temple now so many new devotees have come and joined. So it's now very firmly situated in this big North American city to go on spreading Kṛṣṇa consciousness.

So we should be always so grateful to Śrīla Prabhupāda, not only for coming and visiting us in our temples, whereby we can actually see in this instance how by his visit this came about, that a year later now such a big, big temple is there… That anyone can plainly see. It is phenomenal. It can be seen. But also we should be grateful that by his instructions… Because the physical presence is not always appreciable. Sometimes he is here and some, then he is not here. But always Śrīla Prabhupāda is with us by our following his instructions. We simply have to be obedient to these instructions. As Śrīla Prabhupāda was saying last night in the initiation lecture, that human life is meant to follow these instructions of tapo-divyam [SB 5.5.1], going to the difficulty of giving up sinful habits, meat-eating, illicit sex, intoxication, gambling, and engaging in chanting Hare Kṛṣṇa. So we do these things very sincerely, then we shall always have Śrīla Prabhupāda guiding us. Kṛṣṇa is in the heart, and when Kṛṣṇa in the heart sees that we are trying to follow the instructions of the pure devotee, who's also a manifestation of Kṛṣṇa… Kṛṣṇa within is the Supersoul. Kṛṣṇa manifested before is us the spiritual master. So the Lord within the heart will see that we are trying to follow the instructions of the spiritual master and will enlighten us how to always stay strong in Kṛṣṇa consciousness, how to always feel the direct association and direction of the spiritual master by obedience to his instructions. So all these things we'll realize more and more if we simply faithfully stick to Prabhupāda's instruction, and his main instruction is that we simply all be happy and engage in Kṛṣṇa consciousness.

Prabhupāda: You can….

Puṣṭa Kṛṣṇa: We can appreciate the temples that Śrīla Prabhupāda has established all over the world when we compare the material life, as going on today, with the life we live in Kṛṣṇa consciousness. Presently in this world, the Kali-yuga is so much manifest. We can see that year by year things are becoming more and more degraded, not in arithmetic proportion but even in geometric proportions. So rapidly everywhere society is decaying and people are becoming more and more just like animals, exactly like animals-simply interested in eating, simply interested in sex life, simply interested in trying somehow or another to find some object to gratify the senses. But in the temple we can practically experience a different quality of life altogether. So Śrīla Prabhupāda is establishing the internal potency of the Lord within this material world in the form of his temples. Kṛṣṇa says, mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13], that persons who are always glorifying Kṛṣṇa, they live in the internal potency of the Lord. And practically in our temples, glorification of Kṛṣṇa, by the order of our spiritual master, is going on. We can understand practically that to live in the temple is to live in the internal potency-is very rare opportunity. We can see practically that there are so many billions and billions of people in the world suffering without any opportunity even of Kṛṣṇa consciousness.

So just like Prahlāda Mahārāja, Śrīla Prabhupāda, even at this advanced age, in spite of so many difficulties… Just like I'm somehow or another Śrīla Prabhupāda's secretary, and I'm always trying to arrange for his physical comforts. But he's always saying, "To preach means to accept discomfort," that for an older person to travel on airplanes and to always move about and to go here and there for the service of the Lord is naturally more difficult than for a very young person. But Prabhupāda is accepting this uncomfortable situation simply to establish Kṛṣṇa consciousness throughout the world, at least to give people the opportunity that "Choose, if you like, between the internal potency and the external potency." The external potency means you're forced. We have no choice. We're forced to undergo repetition of birth and death. Janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Nobody likes to grow old, but this youthful age, soon it will become old age. And nobody likes to die. So present-day civilization is blindly going on. Andhā yathāndhair upanīyamānās: [SB 7.5.31] the blind leading the blind. People are thinking that "My parents did it. Their parents did it. Generations have done it. So also we engage blindly in materialistic way of life and everything will be okay." But the result is that everyone is simply suffering, and after this lifetime they also have to suffer the consequences of this present life's activities blindly, not knowing that they're responsible for their activities.

So we have a choice now whether to follow a representative of God, Kṛṣṇa, who can bring us to the internal potency of the Lord. This internal potency is not dry. It is the origin of bliss, sac-cid-ānanda-vigraha [Bs. 5.1]. It is not impersonal, void, lifeless, without any happiness. It is what everyone is actually looking for, simply pervertedly within this material world. So this opportunity is here. Before Prabhupāda came to the Western countries, actually there was no hope. There was no hope at all. There was no such knowledge, there was no such opportunity to choose between material life and something else. There was no reality other than this body, and for everyone it was simply a very hopeless, distressful situation. But Prabhupāda personally, even at advanced age, he's coming simply to give this opportunity to the Westerners and to everyone throughout the world, that besides this material life, there is another, eternal life, and if you utilize your independence very carefully to transfer your attachment to this internal potency of devotional service and service to the Vaiṣṇavas and to Kṛṣṇa, then you can become free forever from the encumbrance of repeated birth and death and go back to home, back to Godhead. This is the great fortune that has come upon us in the form of this Kṛṣṇa consciousness movement, in the form of association with the pure devotee, Śrīla Prabhupāda, and in the form of chanting the holy name. In so many ways we are being benedicted, and if we can simply remain fixed in the pure knowledge of Kṛṣṇa consciousness and we don't become illusioned by this material energy, thinking just like the animal that there's some happiness there… The animal is running after the mirage, but there's no water there. Similarly the foolish human beings, as Prabhupāda aptly mentioned the other day to these professors who came to visit him, the dog is running with four legs, here and there, very, very busy, and the human being also he's running, but he's running in an automobile with four wheels. But he's thinking that his running is superior to the dog's running. Why? He's very busy running here and there for the same activities, and the dog is running with four legs. The activities are the same. So without culture the running in the car and the running of the dog is the same. So this Kṛṣṇa culture is now being spread all throughout the world. It's giving people to see how actually human life should be lived. And the temple is a place where practically we can set an ideal example of human life for the whole of human society. Therefore we're greatly indebted to Śrīla Prabhupāda.

Devotees: Jaya Śrīla Prabhupāda!

Prabhupāda: Jagadīśa, you can.

Jagadīśa:
oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

In the world, in the material world, there are two kinds of persons: devotees and the demons. Devotees are those who have understood the existence of the Supreme Lord and are engaged somehow or other in His service, and the demons are those who reject the service of the Lord. In the Seventh Chapter of the Bhagavad-gītā this is described: catur-vidhā bhajante mām. There are four types of people who surrender to Kṛṣṇa. So those who are in distress, those who are in search of money, those who are inquisitive and those who are searching after the Absolute Truth, so these four kinds of persons, when given the opportunity, will take shelter of the Supreme Lord. And the other four kinds of persons are called, are described in Bhagavad-gītā…

Prabhupāda: Duṣkṛtina.

Hari-śauri: Māyayāpahṛta-jñānā.

Jagadīśa: What's the first?

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
[Bg. 7.15]

Those who are mūḍha, foolish, grossly foolish, those who are narādhama, those who are lowest of mankind. Those who are māyayāpahṛta-jñānā, those whose knowledge is stolen by illusion. Those, āsuraṁ bhāvam āśritāḥ, those who are of the atheistic nature of demons. These four kinds of persons do not surrender to Kṛṣṇa. In the purport in Bhagavad-gītā Śrīla Prabhupāda has explained that practically 99.9% of the human population fits in these categories, will not surrender unto the Supreme Lord. Therefore the International Society for Krishna Consciousness is formed to give opportunity to those who choose to surrender to the Lord to associate with one another, to cooperate together in serving the mission of the Lord.

The material world is created for a specific purpose by the Supreme Lord. That purpose is to give a chance to the forgetful living beings who have tried to exercise independence from Kṛṣṇa to once again understand their position. They're put into various conditions of material existence in order to learn that they are not the enjoyers and controllers. Kṛṣṇa is the supreme enjoyer. Param īśvara. He's the supreme controller. Everything is meant for His satisfaction. In Bhagavad-gītā Kṛṣṇa is described, describes Himself, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8], that "All material and spiritual worlds are created by Me. Everything is emanating from Me." So created by Kṛṣṇa for His pleasure, just as a father or a man takes a wife and has children and gets a house and he expands himself in this way for enjoyment. He tries to enjoy by expanding his influence in the material world. So this is because he's part and parcel of Kṛṣṇa, and he has the same tendency as Kṛṣṇa. Kṛṣṇa is the supreme enjoyer, and He has expanded Himself in multi-energies to enjoy Himself, and the conditioned souls are also part of that multifarious energy. They are called marginal. Jīva-śakti. And that means they can go one way or the other. They can choose to use their independence to please Kṛṣṇa or they can choose to use their independence otherwise. That otherwise means that they must come to the material world. That is Kṛṣṇa's purpose in creating the material world-to give a chance to these foolish living entities to revive their eternal relationship with Kṛṣṇa and go back to home back to Godhead.

So within human society… This is also stated in the Seventh Chapter of Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many thousands of men, one may endeavor for perfection. And of many such perfected men, hardly one knows Me in truth." So the material world is a very dangerous place. The living beings within the material world are kṣatram. They do not know the purpose of life. They are simply interested in their own advancement, somehow or other. So they engage in all kinds of destructive activities which cause harm to themselves and to others. So this is the condition of the material world. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda has stated that this is no place for a gentleman. In the material world everyone is, just as we are observing… I was visiting the Kṛṣṇa consciousness farm in British Columbia, and on the road we were passing large herds of beef cows. We were discussing that the farmer thinks of these cows not as spirit souls but as commodities. He simply puts them in a field to eat, and when they get big enough, kills them and takes the money for his enjoyment. He doesn't see that these are living entities, spirit souls. So this activity of the human beings, killing the cows, helpless cows by the thousands daily, is causing the…, or is an indication that there is no merciful quality in the human beings. They are simply interested in their own aggrandizement and welfare. If they don't surrender to Kṛṣṇa, that is the only alternative.

Therefore Kṛṣṇa comes and canvasses, and He tells the conditioned souls, "You must surrender to Me." And if one chooses not to surrender to Kṛṣṇa, that means that he himself wants to become Kṛṣṇa-without any qualification. The spirit soul is infinitesimal spark of Kṛṣṇa. And that spark, when not in touch with Kṛṣṇa, the fire, becomes like the sparks of the fire not in contact with the fire: extinguished. So there is no good qualities for the living beings who are outside Kṛṣṇa consciousness. So the four types of men who surrender to Kṛṣṇa, they're doing so with some selfish interest. All of the conditioned souls are acting for their own selfish interest. They do not know otherwise. But somehow or other, if one of the conditioned souls will surrender to Kṛṣṇa by the grace of a pure devotee, then that immediately puts him into a situation of becoming purified. The greatest purification is to come in touch with a pure devotee of the Lord. There are many many ritualistic activities prescribed in the Vedic literatures for gradual purification. But, as Śrīla Rūpa Gosvāmī points out in his Upadeśāmṛta, what is the good of undergoing so much atonement and pious activity if the heart remains contaminated and the living entity remains sinful, ready to…, just acting for his own benefit? Therefore the greatest opportunity for the conditioned soul is when he gets the chance to associate with a pure devotee of the Lord.

The pure devotee of the Lord instructs the conditioned soul to engage in activities just to please Kṛṣṇa, as Śrīla Rūpa Gosvāmī explains. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Brs. 1.1.11]. Without any separate interest, no mixture of jñāna or karma, no desire for sense gratification or acquisition of knowledge, just to engage in activities for the pleasure of the Supreme. This is the perfection. Otherwise, without coming in touch with a pure devotee of the Lord no one could understand this. And especially in this age of Kali when the human society is so degraded, that if it weren't for some laws prohibiting, and even despite those laws, the human beings are engaged in cut-throat activities, killing one another. Just like this abortion. Now they've passed some law which allows killing. So now it is going on, wholesale slaughtering, by mothers of their own children. This is the condition of human society.

So the International Society for Krishna Consciousness is specifically formed by Śrīla Prabhupāda to help those of us who are lost and entangled in this material condition to associate with one another under his guidance and achieve, by this process recommended by Caitanya Mahāprabhu, chanting the holy name, we can achieve rapid purification, and in this one lifetime, Śrīla Prabhupāda has promised that we can go back to home back to Godhead. So we should try to cooperate together. There is no other purpose. Once one comes in touch with the pure devotee and understands his message, and there's no other purpose for living in this material world than to serve the mission of the Lord. And that mission of the Lord as already explained, is to reclaim the conditioned souls who have fallen into the material world and are lost, helplessly entrapped. So we should try and cooperate together. Learn Śrīla Prabhupāda's instructions very perfectly and try to carry them out, following the four regulative principles, chanting sixteen rounds and working together to spread the Kṛṣṇa consciousness movement all over the world so that its influence can affect all the living beings who are living on the face of the earth. Actually in the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī has stated that the Kṛṣṇa consciousness movement will spread all over the universe. So Śrīla Prabhupāda is undoubtedly empowered by Lord Caitanya Mahāprabhu. He's doing such wonderful service, spreading Kṛṣṇa consciousness all over this globe and we should pray that we can help in some small way. Thank you very much.

Devotees: Jaya.

Prabhupāda: So I have heard that there are about fifty thousand Indians in Toronto. So why they are not coming? They want to become bara sahib only?

Indian man: Yes, they are here to make the money, that's all they are doing.

Prabhupāda: (laughs) They have no other purpose? So this is not good. What is their objection? They don't want their own culture?

This is Indian culture, they should be proud that Indian culture is being accepted by the foreigners. And they are living, they are becoming bara sahib? What is this? Now it is your duty to deliver these bara sahibs. That they are not taking interest in Kṛṣṇa consciousness. So is there any other outsider Indian present?

Indian man: Hare Kṛṣṇa.

Prabhupāda: Come here. But you have already joined. (laughter) Your trick. Your trademark is there.

Indian devotee: Nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale…

Devotee: (indistinct) They are also chanting sixteen rounds a day now and he's staying at the temple.

Prabhupāda: So he has already joined. I mean those who have not joined. I think this gentleman? I saw him in the morning. So, (Hindi).

Indian man (1): This is a very good question. (Hindi)

Prabhupāda: (Hindi) This is the sign of degradation. So Indians have become so degraded, shall I take it like that?

Indian man (1): No, it's not that, but there must be some other reason why they're not coming.

Prabhupāda: What is other reason? There cannot be any reason. Here is temple of Rādhā-Kṛṣṇa, and the Bhagavad-gītā is being preached, Bhāgavata is being preached. Why they do not take interest?

Indian man (1): I've been coming to temple for six years now here in Toronto.

Prabhupāda: Well, you are coming, all right. But I have heard that there are fifty thousand Indians. So why they do not come?

Indian man (1): Maybe it's catching up now

Prabhupāda: Is there any special reason, they can discuss with me, if one is interested.

Indian man (1): (Hindi) discrimination may be (Hindi) the society here to accept this kind of thing, and people maybe don't want to align themselves with this kind of thing so that they are not ridiculed by others. This could be one of the reasons. Because, you know…

Prabhupāda: Ridicule?

Indian man (1): The method may be, they may think maybe that it is too strong for people here to accept.

Prabhupāda: No, strong, (Hindi) Jaya, Hare Kṛṣṇa.

Devotee (2): Many of them think we're fanatical Western countries.

Prabhupāda: Many? (Hindi)

Devotee (2): I don't speak Hindi. I'm from South America, British Guinea.

Prabhupāda: So what is the reason the Indians are not coming in large numbers? They are coming, some.

Indian man (1): I think they are too much in māyā. (laughter)

Indian man (2): They want to be Kṛṣṇa.

Indian man (1): Everybody wants to be Kṛṣṇa themselves.

Prabhupāda: Rascal. (laughter) Everyone wants to become a rascal. Don't be that.

Indian man (1): (Hindi)

Prabhupāda: (Hindi) This is not good. Everyone wants to become Kṛṣṇa.

Indian man (1): Or they're seeking for Kṛṣṇa in material world.

Prabhupāda: (Hindi) As Kṛṣṇa lifted the Govardhana Hill at seven years old, so can he do that? Then how he'll become Kṛṣṇa? Simply by imagination. (Hindi) Hindu society.

Indian man (1): There are too many sections of religion, Hindu religion.

Prabhupāda: There cannot be any section. There are two section: demons and the demigods. That is the statement in the śāstra. Dvau bhūta-sargau loke 'smin daiva āsura eva ca [Bg. 16.6]. There are two kinds of men: daiva and āsura. Viṣṇu-bhaktaḥ bhaved daiva āsuras tad-viparyayaḥ. So if they want to remain demons, that is their choice, but that will not help them.

Indian man (1): Most fortunate men try to follow Kṛṣṇa. The unfortunate…

Prabhupāda: So anyway, now it is Śubha Vilāsa Prabhu's duty to bring these imitation Kṛṣṇas.

Devotees: Jaya.

Prabhupāda: Hare Kṛṣṇa.

Guest: Many, many good bhaktas are being spoiled by impersonalists nowadays…

Prabhupāda: Yes. You are personalist or impersonalist? He is personalist. (laughter) Hari-nāma karo (Hindi). So, another kīrtana? (end)

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Tenth Anniversary Address

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Washington, D.C., July 6, 1976

Rūpānuga: In July 1966, Śrīla Prabhupāda in New York City formed the International Society for Krishna Consciousness Incorporated. Śrīla Prabhupāda mentioned this morning he was asked to call it the "International Society for God Consciousness," but he did not take that advice. He stuck to the principles of his Guru Mahārāja and called our Society an International Society for Krishna Consciousness. At that time His Divine Grace outlined the purposes for the Society. We want to read them tonight to show that actually they have all come true. And on this tenth anniversary, all the purposes of our Society actually are being fulfilled or already have been. The first one was to systematically propagate spiritual knowledge to society at large, to educate all people in the techniques of spiritual life in order to check the imbalance of (indistinct) to achieve real unity and peace in the world. Second, to propagate a consciousness of Kṛṣṇa as He is revealed in the Bhagavad-gītā and Śrīmad-Bhāgavatam. Third, to bring the members of the Society together with each other and nearer to Kṛṣṇa, and thus to develop the idea within the members and humanity at large that each soul is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa. Fourth, to teach and encourage the saṅkīrtana movement, congregational chanting of the holy name of God, and to reveal the teachings of Lord Śrī Caitanya Mahāprabhu. Fifth, to erect for the members and the Society at large a holy place of transcendental pastimes dedicated to the Personality of Godhead. Sixth, to bring the members closer together for the purpose of teaching a simpler and more natural way of life. With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books, and other (indistinct).

So we can see that actually Śrīla Prabhupāda has in almost a hundred centers and āśramas throughout the world, this has been established in less than ten years. One gentleman recently was saying, one respectable gentleman was saying, "I do not see how this society has spread all over the world (indistinct)." And I explained to him what we have done already has been in ten years. Just imagine twenty, thirty, forty years, like that. He was so surprised to see that actually in ten years alone all this has been accomplished. And revealing Kṛṣṇa's (indistinct) Bhagavad-gītā and Śrīmad-Bhāgavatam, Śrīla Prabhupāda's books are now printed in almost fifteen languages around the world and distributed in millions every year. The United States and Europe, South America and Africa, the Mediterranean, every country in the world is now benedicted by Śrīla Prabhupāda's translations. So that purpose he has kept. "To bring the members of the Society closer together in (indistinct) …society based on love and trust." (indistinct) …past bad activities and bad habits we have actually become more and more trusting between ourselves because we have banded together to help Śrīla Prabhupāda push this movement. We have to base our relationships with each other on love and trust; otherwise this would never happen. I've seen personally so many people gathered together under one roof who would never speak to each other in the material world, who would never even see each other, who would never (indistinct). But in Kṛṣṇa consciousness all these things are forgotten because there's a common denominator, Kṛṣṇa, and everyone's (indistinct) together in love and trust.

"To teach and encourage saṅkīrtana." There's hardly a person who travels anywhere who hasn't seen saṅkīrtana in every major city in the Western world. And now they're in India, now in Africa. People see us everywhere. One time a boy said to me… I asked him, "How many devotees do you think, full-time devotees, do you think we have?" (indistinct) "All right. Two million?" (indistinct) …barely a thousand at that time, but because of their energy, because Śrīla Prabhupāda's energy is (indistinct) all his disciples, it appears that there are millions. Because people see us all over the world. Actually we are simply distributing Śrīla Prabhupāda's books. (rest of Rūpānuga's speech is indistinct, followed by another speech, also indistinct.)

Prabhupāda:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī gurave namaḥ

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

This movement is śrī-caitanya-mano-'bhīṣṭam. Śrī Caitanya Mahāprabhu, He appeared on this earth five thousand years ago in Bengal, Navadvīpa, to spread this Kṛṣṇa consciousness, although this movement is not new. This Kṛṣṇa consciousness movement was started by Kṛṣṇa Himself. Apparently the Kṛṣṇa consciousness movement was started by Kṛṣṇa Himself in the Battlefield of Kurukṣetra five thousand years ago, and He said that "This Kṛṣṇa consciousness movement I spoke to the sun-god long, long years ago." Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. This is avyaya. Avyaya means which is never diminished or destroyed. Vyaya means which is destroyed, and Kṛṣṇa says this yoga system… This is yoga system: bhakti-yoga. Yoga means to connect, to add, yoga. So at the present moment we are almost disconnected. Not exactly disconnected; forgotten our relationship with Kṛṣṇa, or God. God means Kṛṣṇa, and Kṛṣṇa means God. So in the human society there are many different types of yoga system just to reconnect our relationship with Kṛṣṇa. In the Bhagavad-gītā they are explained differently, karma-yoga, jñāna-yoga, haṭha-yoga, dhyāna-yoga, bhakti-yoga. All of them are yogas, but there are different stages. Yoga means to connect or to link up with the Supreme Absolute Truth. Now suppose he is in the topmost platform. So everyone is trying to go there. Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. Kṛṣṇa says, "Everyone is trying to come to Me, but…" Just like the person who's on the top floor. So the staircase is one. Somebody has crossed ten steps; somebody has taken, crossed twenty steps; somebody has crossed hundred steps; but one has to go, to fulfill, say, one thousand steps. There are different yoga systems. Everyone is trying to go to the topmost platform, mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. This is a fact.

So in the Kali-yuga especially, to come to the highest platform of yoga perfection step by step, it is little difficult. Actually, to practice yoga, one has to undergo so many austerities, penances, rules, regulations. That is all described in the Sixth Chapter of Bhagavad-gītā, how yoga should be practiced. It is recommended that yogis should sit down in a secluded place, sacred place. So in India, still, those who are actually yogis, at least those who are trying to follow the yoga system… Real yoga system means dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yoginaḥ, those who are yogis, they sit down in a secluded place, alone. The yoga practice is not possible in a fashionable city. That is not possible. It is to be executed alone. Still you'll find in India, many places-Hardwar-there are many yogis, they are sitting alone. They have nothing to do with this material world, and dhyānāvasthita, and not only for one, two, three years, but for many hundred years. Still many yogis come during Kumbhamelā. Their age is three hundred years, four hundred years, five hundred years old. It is possible. It is possible. By exercising the breathing, one can prolong his life. That is called samādhi. If you can stop your breathing, then you enhance your duration of life. That is possible. Therefore you'll find the picture of the yogis, they are controlling the breathing. Because everyone has got a destined breathing period by superior arrangement. So if you don't spend your breathing, then you prolong your life. If you can remain in samādhi, don't breathe, then… Just like if you have got a bank balance, one thousand dollars. If you don't spend it, then the one thousand dollar is there. Or out of one thousand dollars, you spend one. Still you have nine hundred ninety-nine. So the yoga practice is to control the breathing period. And this breathing can be controlled if you can control your sense pleasure. Otherwise it will not be possible. Especially sex. Everyone has got experience. While sex life one enjoys, the breathing is very heavy. Very, very heavy. So he loses the balance of his breathing period. Therefore the first practice of yoga is yoga indriya saṁyamaḥ, to control the senses. That is all described in the Bhagavad-gītā, Sixth Chapter.

So this yoga system was possible in the Satya-yuga, I mean to say, possible for the mass of people. If one or two persons practices yoga, the practice is there, the system is there, but it is not possible for the general public. It is not possible. So in the śāstra we find, kṛte yad dhyāyato viṣṇuḥ [SB 12.3.52]. Real yoga system, I've already explained, that yoga indriya saṁyamaḥ, or by meditation to see the Supreme Lord always within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. In trance, you'll find yogi picture, their trance, they are in meditation, completely silent, stop breathing and seeing the Supreme Personality of Godhead, Viṣṇu, within the heart. This is actual yoga system. But it was possible to be executed in the Satya-yuga. Satya-yuga means when people used to live for one hundred thousands of years. That was possible. Just like Vālmīki Muni. He executed yoga system for sixty thousand years. Because he was to live for one hundred thousands of years, so it was not very difficult to engage oneself for sixty thousands of years. But that is not possible in this age. Therefore śāstra says,

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
[SB 12.3.52]

Kalau, in this Kali-yuga, when people are very, very fallen… Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. They are very unfortunate also, and manda-bhāgyā, and although unfortunate, they are disturbed by so many external factors. So it is very difficult to execute yoga system or yajña system, sacrifice. It is very costly affair. Or even arcana, temple worship, it is also very difficult, because people are not very much interested even, worshiping the Deity in the temple. In India there are thousands and thousands of temples, temple or mosque or church, at the same time, for offering prayers, obeisances to the Lord. People are losing interest in that arcana-mārga. There are many temples I have seen, there is no caretaker. People are losing interest. Many temples. They are open; a dog is living within the temple and passing stool. I have seen it.

So people are gradually losing interest in temple worship even, what to speak of yoga or offering sacrifices. Everything is now finished. Therefore kalau tad dhari-kīrtanāt. This is prescribed in the śāstra. That system was introduced by Caitanya Mahāprabhu. Because other system will not be successful in this age. May be successful in one or two cases, but not for the general mass of people. Therefore śāstra recommends… There are different incarnation of God, but one incarnation is there, it is mentioned in the Śrīmad-Bhāgavatam and other places also, in Upaniṣad and Mahābhārata. These are approved Vedic scriptures. So the Vedic knowledge is summarized in the Vedānta system, Brahma-sūtra, everything done by Vyāsadeva. And in order to protect the sanctity of Vedānta… Because there are so many foolish persons, they are distorting the purpose of Vedānta-sūtra; therefore Vyāsadeva, under the instruction of his spiritual master Nārada, he personally wrote a commentary on the Vedānta-sūtra. This is Śrīmad-Bhāgavatam. So Śrī Caitanya Mahāprabhu introduced these two things-saṅkīrtana and Śrīmad-Bhāgavatam. And Śrīmad-Bhāgavatam means the expansion of Bhagavad-gītā. Just like in the Bhagavad-gītā you'll find, at the last stage, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. And Śrīmad-Bhāgavatam also begins from that point. Śrīmad-Bhāgavatam gives introduction, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. All cheating type of religious system kicked out, projjhita. Projjhita means just like you sweep over the floor, and all the dust, you throw it away. That is called projjhita. Prakṛṣṭa-rūpeṇa ujjhita.

So this system, one system, to accept the real principles of religion. That is, Kṛṣṇa also explained. It is explained by Kṛṣṇa, that Kṛṣṇa came, appeared. Why? What is the purpose of Kṛṣṇa's appearing? Sometimes they argue, atheist class of men, that God cannot come. Why God cannot come? God is your father's servant, that He cannot come? You are ordering? If He cannot come, how He is God? God can do everything. Why you say that God cannot come? He is not under your rules and regulations. Then He is not God. God can come. God says, "Yes, I come!"

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya

tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

So why God cannot come? So when God says, "Yes, I come for this purpose. This is My mission…" Yadā yadā hi dharmasya glānir bhavati. What is that glānir? Glānir means discrepancies. Not, the principles of religious…, when it is not executed properly, that is called glānir. So what is dharma? A simple definition is given: dharmaṁ tu sākṣāt-bhagavat-praṇītam. Dharma means the law given by God, that's all-three words: God and His words. So if we do not know who is God, if we do not know what is His order, then we are lost. If we do not know God and if we… Just like if we do not know what is the government and if we do not know what is the order of government, then what is our position? We'll commit every step some mistake, and we shall suffer. So we must know what is dharma and… A cat, dog cannot understand dharma, but a human being is supposed to understand dharma. Lawbooks are made for the human being, not for the cats and dogs. "Keep to the left" or "Keep to the right," the signboard is there in the street. Or the red light is there, blue light is there-for whom? For the human beings, not for the cats and dogs. The cats and dogs may disobey; there is no criminality on their part because they are cats and dogs. So there is law of God, there is God. If human being does not know what is God and what is the law of God, then he's no better than the cats and dogs. He must know. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

So that law is being instructed by the God Himself. That is Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Dharma-saṁsthāpanārthāya. So Kṛṣṇa did not come to establish some sectarian religious system. That is not God's system. God is for everyone. God is not for the Hindus, for the Muslims, for the Christians, or anyone. God is for everyone. He is for animals, trees, plants, aquatics, insects, everyone. Because He claims, Kṛṣṇa says in the Bhagavad-gītā,

sarva-yoniṣu kaunteya
sambhavanti mūrtayaḥ yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā
[Bg. 14.4]

Kṛṣṇa is claiming. Actually, that is the fact. If you study only this verse, sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ. There are so many forms of life, beginning from grass. That is also life. The grass is coming from the earth, the trees are coming from the earth, the animals, four-legged animals, they are eating grass, they are forming semina, they are discharging the semina, and the animal species of life are coming. We are eating, either eating the animal or the vegetable, we are also begetting children. The origin is from the earth. Tāsāṁ brahma mahad yonir. Mahat-tattva. So we can see practically that these things are there, so many different varieties of life. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati kṛmayo rudra-saṅkhyakāḥ. They are all living entities. Aquatics, nine hundred thousand forms of life within the water, jalajā nava-lakṣāṇi, everything accurate. Sthāvarā lakṣa-viṁśati, the trees, plants, they are standing, sthavara. That is very great punishment. Those who are very, very sinful, they have to take birth as trees and plants and stand up for thousands of years. Material nature's punishment. A small ant, it can move, but a big tree cannot move. That is punishment. Just like in our childhood we were being punished by the teachers, "Stand up on the bench." So it is like that.

So in this way Kṛṣṇa, or God… If you simply study this line, that so many living entities are coming out of the earth, either water or land or air or anything. They are coming out. So they are offspring and material nature is the mother, Kṛṣṇa says that. Sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ, tāsāṁ mahad yonir-mahat-tattva [Bg. 14.4]. Yoni, mother. So where is the father? The children are there, the mother is there, the next inquiry should be, "Where is the father?" That is natural. Without father, the mother is sitting with the child, nobody can say the child has no father. If somebody says that "I do not see the father. How I can believe?" that is foolishness. You believe or not believe, you see or not see, there must be father. This is the conclusion. This is theory, that this world is going on, everything is coming out of the mother earth, then there must be father. And that father is present, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the father."

So it is our misfortune that we do not recognize the father. So it may be, "How can I recognize my father?" Ask you mother. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. All Vedic literature will say, "Here is father." Kṛṣṇas tu bhagavān svayam [SB 1.3.28].

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa kāraṇam
[Bs. 5.1]

So we'll find in every Vedic literature, Kṛṣṇa is the supreme father. When Arjuna understood Bhagavad-gītā, in the Tenth Chapter you will find, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam ādyam [Bg. 10.12]. And he also confirmed that "I am accepting You like this, paraṁ brahma paraṁ dhāma [Bg. 10.12]. So people may be in doubt because I am Your friend. So they may say, 'Out of friendship, regard or affection, out of sentiment, he is speaking like that, that Kṛṣṇa is the supreme person, paraṁ brahma.' " But Arjuna immediately rectifies this impression, that "Not only myself, but great authorities like Vyāsadeva, Nārada, Asita, they are also affirming." Vyāsadeva is authority. Veda-vyāsa, he is the giver of Vedic knowledge. So he is accepting. In the Śrīmad-Bhāgavatam he is writing, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. He has given description of the incarnation of God, then he concludes that "All these incarnations, they are part and parcel or plenary expansion of the Supreme Personality of Godhead, but the name which I have mentioned as Kṛṣṇa, that Godhead, kṛṣṇas tu bhagavān svayam, He is the Supreme Original Personality of Godhead." That is Vyāsadeva's… So we have to accept. And Arjuna also says, svayaṁ caiva bravīṣi me, "You are also personally speaking that mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7], 'There is no more superior authority than Me.' " So this is confirmed.

So this Kṛṣṇa consciousness movement means to find out the supreme father. Supreme father. That is the sum and substance of this movement. If we do not know who is our father, that is not a very good position. At least, in India, it is a custom, if somebody cannot say his father's name, he is not very respectable. And it is the system in the court that you write your name, you must write your father's name. That is Indian, Vedic system, and the name, his own name, his father's name and his village name. These three combined together. I think this system may be prevalent in other countries, but India, this is the system. The first name his own name, the second name his father's name, and the third name is the village or the country where he is born. This is system. So father's…, we must know the father. That is Kṛṣṇa consciousness movement. If we remain forgetful of our father, that is not a very good position. And what kind of father? Paraṁ brahma paraṁ dhāma [Bg. 10.12]. The richest. Not the poor father who cannot feed his children. It is not that father. Eko yo bahūnāṁ vidadhāti kāmān. That father is so rich that He alone is feeding millions and millions and trillions of living entities. In Africa there are hundreds and millions of elephants. He is feeding them. And within the room there is a hole, there may be millions of ants. He is also feeding them. Eko yo bahūnāṁ vidadhāti kāmān. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). These are the Vedic information.

So human life, this is meant for understanding who is father, what is His law, who is God, what is our relationship with Him. This is Vedānta. Vedānta does not mean talk some nonsense and no relationship with the father. Śrama eva hi kevalam. If you do not know who is your father…

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam
[SB 1.2.8]

This is not wanted. And Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. So you become Vedantist, that's very nice. In the beginning of Vedānta it is said that the Absolute Truth is that from whom everything comes. Athāto brahma jijñāsā. This is beginning. Now the human life is meant for understanding the Absolute Truth, jijñāsā. One should inquire what is the Absolute. That is human life, to find out the Absolute Truth. So the next sūtra immediately says that Absolute Truth is that who is the source of everything. And what is that everything? Two things we find: animate and inanimate. Practical experience. Some of them are animate and some of them are inanimate. Two things. Now we can expand the varieties. That is another thing. But two things are there. So these two things, we see there is a controller above these two things, the animate and inanimate. So we have to inquire now whether the source of two things, animate and inanimate, what is the position? The position is explained in the Śrīmad-Bhāgavatam, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. The original source of everything is abhijñaḥ. How? Anvayād itarataś cārtheṣu. If I have created something, I know everything, all details, anvayād, directly or indirectly, I know. If I manufacture something… Suppose if I know some special cooking, then I know all the details how to do it. That is the origin. So that origin is Kṛṣṇa. Kṛṣṇa says, vedāhaṁ samatītāni: [Bg. 7.26] "I know everything-past, present and future." Mattaḥ sarvaṁ pravartate. Aham ādir hi devānām [Bg 10.2]. According to creation theory… Not theory, fact. Brahmā viṣṇu maheśvara. So these are the principle devatās. So Viṣṇu is the original. Aham ādir hi devānām. The creation, first Mahā-Viṣṇu; then from Mahā-Viṣṇu there is Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu there is Kṣīrodakaśāyī Viṣṇu, expansion of Viṣṇu, and from Him, Brahmā comes. Brahmā is born out of Garbhodakaśāyī Viṣṇu on the lotus flower, then he gives birth to Rudra. This is the explanation of creation. So Kṛṣṇa says aham ādir hi devānām. He's also origin of Viṣṇu because, from the śāstra we say, kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The original Personality of Godhead is Kṛṣṇa. And the first expansion of Kṛṣṇa is Baladeva. Then from Him this Catur-vyūha, Vāsudeva, Saṅkarṣaṇa, Aniruddha, like that. Then Nārāyaṇa. From Nārāyaṇa, the second Catur-vyūha, and from the second Catur-vyūha, Saṅkarṣaṇa, Mahā-Viṣṇu. In this way you have to learn the śāstras. You'll find that actually, as it is said in the śāstra, kṛṣṇas tu bhagavān svayam. And Kṛṣṇa says, aham ādir hi devānām [Bg 10.2]. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. And Arjuna accepts, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So we have to accept śāstra. Śāstra-cakṣuṣāt: you have to see through the śāstra. And if you learn śāstra, then you'll find kṛṣṇas tu bhagavān svayam.

So this Kṛṣṇa consciousness movement means to present to the human society the Supreme Personality of Godhead. This is Kṛṣṇa consciousness movement. So we started this movement in 1966, registering it. Our Rūpānuga Prabhu has already explained. So take this movement very seriously. The same, Kṛṣṇa, started within the historical, five thousand years ago. And He started this movement with Arjuna as His disciple. Then Caitanya Mahāprabhu, five hundred years ago, He revived again the same movement. He is Kṛṣṇa Himself. And that is going on. Don't think that this is a manufactured movement. No. It is the authorized movement and confirmed by the authorities. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. There are mahājanas mentioned in the śāstra. So be fixed up in the Kṛṣṇa consciousness movement and try to understand Kṛṣṇa. We have got so many literatures, authorized literatures. And make your life success.

Thank you very much. (end)
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Lecture Excerpt

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London, July 25, 1976

Prabhupāda: …Kṛṣṇa consciousness. So not only now, always. Long, long, millions of years ago there was Hiraṇyakaśipu. There was Vena Mahārāja and… Hiraṇyakaśipu was against his son. And Kaṁsa was against Kṛṣṇa. Śiśupāla was against Kṛṣṇa also. So against Kṛṣṇa consciousness movement in this age, there will be many, undoubtedly. Therefore Caitanya Mahāprabhu has given us instruction, tṛṇād api sunīcena. You should always expect some obstruction by the demonic party. That is not very astonishing. But still, we have to do our business and… [break] …be tolerant. Be humble. Be tolerant. Don't be agitated. Then your business will suffer. This is māyā's kingdom. The test is always there. Combating is always there, and māyā's party is very strong.

Especially at the present moment, Kali-yuga, the atheistic persons are almost everyone. They have been described as mandāḥ. Mandāḥ sumanda-matayo manda-bhāgyā [SB 1.1.10]. By becoming manda… Manda means bad, very bad. In Bengali there are two words, bhāga, manda, good and bad. So the manda, this word, has come from manda, Sanskrit word. So not this… The general people, all manda-short-living, wretched, unfortunate, misguided. So mandāḥ sumanda-matayo manda-bhāgyā. They are not fortunate. Mostly they are wretched. You'll find on the street so many wretched. So this is the position of the Kali-yuga. And they are not living also very many days. Still, they are against Kṛṣṇa consciousness. This is the position. They are suffering, but still, they are… Dog's obstinacy. This is the position.

So still, we have to do our business. Therefore Caitanya Mahāprabhu has advised that "Be humbler than the grass." The grass, we are trampling over the grass; there is no protest-"All right, go on." And tṛṇād api sunīcena taror api sahiṣ… And trees, very tolerant. You cut the tree, it will not protest. So you take fruits, flowers from the tree. Take all advantages and again cut. Just like they are taking last drop of milk from the cow and after exacting everything, then send to the slaughterhouse. So the whole world is engaged in sinful activities. You cannot expect from them any concession for Kṛṣṇa consciousness. That is not possible. Therefore we have to become humbler, tolerant, because real Kṛṣṇa consciousness means good-bye to this material world. We are no more interested with your, these big, big street, big, big buses or anything, whatever you think that is improvement, advancement.

So Kṛṣṇa conscious person are no more interested. Why not interested? They are disgusted. Why disgusted? No, because it is full of danger. Padaṁ padaṁ yad vipadām [SB 10.14.58]. Here everything appears to be very nice, but every step there is danger. So the Kṛṣṇa conscious person knows it, that although it is decorated very nicely. The New York is a big city. Twenty-four hours, "dungdungdungdungdungdung-guggugguggugguggug"-fire, always fire. Every minute there is a fire case. Saṁsāra-dāvānala-līḍha-loka **. Viśvanātha Cakravartī Ṭhākura's description of this material world as blazing fire… We see big, big cities in America, always in blazing fire. Still, they like this kind of life. But one who is advanced in Kṛṣṇa consciousness, they are no more interested, no more interested. They are interested back home, back to Godhead. Back to Godhead. Therefore our magazine is Back to Godhead. They are no more interested in front. They are going back to… (laughter) Therefore this name was given, Back to Godhead. They are trying: "No more we are so foolish. To go forward, material civilization…" And where you'll go? You are packed up within this universal atmosphere. Just like they are running for the moon planet, for the Mars planet. And where the rascals running, they'll come back.

Long, long ago, when Rabindranath Tagore came here, so when he saw that people are running, so he wrote one poetry, "Where these people are running? This country is very small, all around seas, so where they will go, running? They'll fall down." So our running has no meaning. It is dog's running. But people are still busy, trying to go here, there. But we are conditioned souls, baddha-jīva, bound up by the laws of nature. We cannot surpass, but still, we are thinking we are advancing, we are going forward. So we can go forward, up to the limit of this universe, Brahmaloka, but ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]-again you have to come back. You are not free. Those who are free, liberated, so they go beyond this universe. Paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20], yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. So people have no information, no education, no culture. They are put into the darkness and working so hard without knowing what is going to happen next. A civilization of complete darkness, very dangerous. Next life they do not believe, because if they believe, then they are horrible. "Better not to believe. Close your eyes. Don't see what is the danger in front." It is like that.

So those who by fortune have come in contact of this Kṛṣṇa consciousness movement, so they are supposed to be intelligent. So try to understand the whole situation, the whole universal position, very minutely, that this material world is very, very, very dangerous for you. You may believe or not believe. Nature's work will go on. Nature doesn't care for your belief or not belief. What you are? So don't be foolish, mūḍha, narādhama, because one who does not take care of Kṛṣṇa consciousness, they have been described as duṣkṛtino mūḍhā narādhamāḥ. Not very good certificate. So be sober, stick to the principles, read the books carefully, learn more and more about the whole situation, and as far as possible, live conveniently. But if there is inconvenience, don't be discouraged. Don't be discouraged. Therefore this verse was written by Caitanya Mahāprabhu, tṛṇād api sunīcena taror api sahiṣṇunā. But don't be discouraged. So I'm sure you'll not be discouraged. Kṛṣṇa will provide another good house if they are persistent to drive away.

So Kṛṣṇa is providing another good house, so there is no discouragement. But go on executing your routine work. I am very glad to see that you are taking care of the Deities very nicely. Whenever I come, I see. This is very encouraging. And the more you keep the Deity very nicely decorated, then your heart will be cleansed of all dirty things of this material world. Tṛṇād api… Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is wanted. And if we keep our core of heart cleansed from material dirty thing, then māyā will not be able to overcome us. So keep in that spirit. Never mind if sometimes, occasionally, there is some difficulty. We have got examples of devotees. Haridāsa Ṭhākura, Prahlāda Mahārāja had to face so many difficulties. They didn't care. So God consciousness means you have to face difficulty but you should not be discouraged. You must go on with your business, and then success is sure. There is a verse in this connection. Tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam [SB 10.14.8]. When there is difficulty a devotee thinks, "It is a good fortune that Kṛṣṇa has given us some difficulty to counteract my previous bad action." So in this way, if we live, then mukti-pade sa dāya-bhāk. If one is not opposed by all these difficulties and with determination he goes forward, then for him going back home, back to Godhead, is guaranteed. Dāya-bhāk. Dāya-bhāk means it is hereditary or herent. Eh? What is called?

Devotees: Inherited.

Prabhupāda: Inherited, yes. So just like father's property the son gets-there is no law to check it-similarly those who are humbly, tolerantly going on with Kṛṣṇa consciousness with full determination, for them going back to home, back to Godhead, is guaranteed. Nobody can check. So our business is how to go back to home, back to Godhead. If there is some difficulty you should tolerate and go on with our business.

Thank you very much. Hare Kṛṣṇa. (end)
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Sunday Feast Lecture

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London, July 25, 1976

Prabhupāda: Somebody fanning, and water also. (chants maṅgalacaraṇa prayers) So śrī-caitanya-mano-'bhiṣṭam. Śrī Caitanya Mahāprabhu's ambition or mission. Śrī-caitanya-mahāprabhu mano 'bhiṣṭaṁ sthāpitaṁ yena bhū-tale. His ambition was propagated or established by Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī. They were ministers in charge of the then Pathan government in Bengal and very learned scholar in Urdu and Sanskrit, but after meeting Śrī Caitanya Mahāprabhu at Rāmakeli village in the district of Maldah in Bengal, North Bengal… That was supposed to be the capital of Nawab Hussain Shah. So then they joined to preach this saṅkīrtana movement or Kṛṣṇa consciousness movement. So their mission was to establish the Rādhā-Govinda Mandir, as many as possible. They first started in Vṛndāvana, Madana-mohana temple. Most Indians present here, they know. There are… [break] …temples in Vṛndāvana. There are five thousand temples in one small city of fifty thousand population, but the most important because they were established by the Gosvāmīs. Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa, Dāsa Raghunātha, the Six Gosvāmīs, direct disciple of Śrī Caitanya Mahāprabhu. The Sanātana Gosvāmī established first the Madana-mohana temple. Then Rūpa Gosvāmī established Govindajī's temple. Then Jīva Gosvāmī established Rādhā-Dāmodara temple, then… [break] …Gosvāmī established Rādhā-Madana-mohana temple. Śyāmānanda Gosvāmī, he established Śyāmasundara temple. These are important temples.

So this mission, one of the items is to establish temples, as many temples as possible, especially Rādhā-Kṛṣṇa temples. So by the grace of the Lord… In London there was no Rādhā-Kṛṣṇa temple. Now we have… (indistinct) …and not that these temples are being worshiped by any Hindus or Indians, but all sorts of people. There is no distinction. Śrī Caitanya Mahāprabhu's mission is this. Yei bhaje sei baḍa, abhakta hīna chāra [Cc. Antya 4.67]. Anyone who is devotee of Kṛṣṇa, yei bhaje, who is engaged in devotional service of Lord Kṛṣṇa, yei bhaje se baḍa, he is big. Our calculation of big, small, not by the caste system. Yei bhaje: "Anyone who worships or who is engaged in devotional service of the Lord…" There is no particularly any person or any society or any caste or any nation is said. Caitanya Mahāprabhu says, yei bhaje se baḍa. Yei bhaje sei baḍa, abhakta hīna chāra. And one who is not a devotee, he is the lowest and abominable.

yei bhaje se baḍa bhakta hīna chāra
kṛṣṇa bhajanete nāhi jāti kulādi vicāra
[Cc. Antya 4.67]

So far Kṛṣṇa bhajana is concerned, there is no such distinction of caste, creed, nation, religion, no. Everyone. This is Caitanya Mahāprabhu's word, and Kṛṣṇa's personal words are, in the Bhagavad-gītā, māṁ hi pārtha 'vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. People are generally against the mlecchas, yavanas or the caṇḍālas because according to Vedic system, the brāhmaṇas, the kṣatriya, they are supposed to be pious family, brāhmaṇas and kṣatriyas. Less than that, even woman, they are not so pious. So in that sense there is discrimination. But Kṛṣṇa says that māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ. Anyone, it doesn't matter, even he belongs to the pāpa-yoni, low-grade family. And because women and vaiśyas are śūdras are also considered as less important, so Kṛṣṇa mentions, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim: "Even women, śūdras, or the vaiśyas, everyone can be elevated to the higher transcendental platform, parāṁ gati." Parāṁ gati. Gati means advancement, stepping forward, gati. So everyone is given this advantage of stepping forward. Stepping forward… (aside:) …is it finished or not? Eh?

Indian man: Just they're offering.

Prabhupāda: Yes. Stepping forward, there are two ways, stepping forward, gatiḥ. One way, go to hell, and another way, go to Kṛṣṇa, stepping forward. So who is going to back to home, back to Godhead, and who is going to hell? There are two ways. I think the Christians also believe like that: either go to heaven or go to hell. Actually, there are two ways, stepping forward. So here Kṛṣṇa says, the greatest authority, that

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim
[Bg. 9.32]

This step forward means going back home, back to Godhead. And another stepping forward there is.

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

Another, this process, is those who are not Kṛṣṇa conscious… Matir na kṛṣṇe. Their consciousness is not for Kṛṣṇa. Matir na kṛṣṇe. Why they are not Kṛṣṇa conscious? They cannot be? No, they cannot be. Matir na kṛṣṇe parataḥ svato vā, by personal deliberation or by congregation deliberation, svato mitho, matir na kṛṣṇe parataḥ, or by the instruction of the spiritual master. Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām.

Gṛha-vratānām. Gṛha, there are different meanings of gṛha. Especially gṛha, we mean the home, house. Gṛha-vrata and gṛhastha, they are two different. Gṛhastha means although he is in gṛha, household life, his purpose is to go back to home, back to Godhead. They are called gṛhastha. And whose only purpose is to live at home-decorate the home, decorate the wife, decorate the children and make money to live very comfortably-they are called gṛha-vrata or gṛhamedhi. They are not gṛhastha. Gṛhastha means although he's living with wife, children, family, but his purpose is how to become Kṛṣṇa conscious, how to go back home, back. They are called gṛhastha. So gṛhasthāśrama is as good as other āśramas. There are four āśramas. Vedic civilization means four varṇas and four āśramas. Brāhmaṇa, kṣatriya, vaiśya, śūdra, and brahmacārī, gṛhastha, vānaprastha and sannyāsa. So those who are not following this principle of varṇāśrama-dharma, living like cats and dogs, they also live with wife, children. That sort of living is called gṛha-vrata. Gṛha-vratānām. Matir na kṛṣṇe: "They cannot become Kṛṣṇa conscious." Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām. Why? Now, adānta-gobhiḥ. Go means senses. Go means cow. Go means land also. So anyone who has taken the vow of sense gratification… That is the modern world, that "Somehow or other, satisfy senses." They cannot control the senses. Adānta-go. Adānta. Dānta means control. Adānta, not controlled. Adānta-gobhiḥ. So what is that? Viśatāṁ tamisram: "They are going towards hell," because this sense gratification process, unrestricted sense gratification process, he is creating a situation of different mentality and that mentality will be prominent at the time of death, and according to that situation he'll get his next birth.

Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. Therefore we have to become very, very careful. This life I maybe born in big nation, America, or English nation or some other nation or family, but if I create a mentality of cats and dogs or if I do not take advantage of this human form of life-I remain dull as the trees or the animals-then next life we have to accept a similar body. This is the law of nature. You can say or I can say that "I do not believe in the next life," but that is not the fact. The fact is… Just like if a child says, "I do not believe the next stage or next life, to become a boy," or if a boy says that "I don't believe next stage, to become a young man," so a young man says, "I do not believe that I shall become an old man," that is concoction. The nature's law will drag him, one after another. Similarly, the old man's body, when it is finished, you'll have to accept another body according to your mentality at the time of death. This is the law of nature.

So this Kṛṣṇa consciousness movement is the best welfare activities for the human society to save them from a dangerous type of life. It is a very scientific movement. The fools and rascals, they do not know that there is next life and one has to accept a type of body given by nature. Karmaṇā daiva-netreṇa jantor deha upapatti [SB 3.31.1]. According to karma, the nature… Just like if you infect some disease without any knowledge, so that disease, infection, will develop. If you have infected the small pox germ, then it will develop. You may believe or not believe or you may know or not know. It doesn't matter. Nature's way is like that. Similarly, we are contaminating within this material world different infection of the modes of material nature-sattva-guṇa, rajo-guṇa, tamo-guṇa. So that is also described in the Bhagavad-gītā: kāraṇaṁ guṇa-saṅgaḥ asya sad-asad yoni janmasu. One is getting higher type of birth, one is getting lower type of birth, why? Kāraṇaṁ guṇa saṅgo 'sya: [Bg. 13.22] the cause is different contamination of the material modes of nature. Therefore in human form of life we should not be irresponsible animals. The animals, they do not know what he is contaminating, what he is going to take birth next. That is nature's way. But when you come to the human form of life, you have got your discrimination. You have to make your choice whether you are going to hell or you are going back to home, back to Godhead. That you have to make your choice.

If you don't make your choice, if you miss this opportunity, then you are committing suicide. You are knowingly drinking poison. As Narottama dāsa Ṭhākura says, hari hari biphale janama goṅāinu: "My Lord Kṛṣṇa, I have wasted my time without any meaning, without any good result." Why? No, manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu: "I got this human form of life. It was an opportunity to worship Rādhā-Kṛṣṇa, but I did not do it. I simply wasted my time in sense gratification. This means knowingly I have drunk poison." So anyone can drink poison if he likes. Nobody can check. But it is a fact that if one does not become Kṛṣṇa conscious in this human form of life, he is drinking poison knowingly. That's a fact.

So people should be very careful, take advantage of this Kṛṣṇa consciousness movement. It is not a blind, sentimental religious faith. It is a great science, vijñānam. Jñānaṁ me parama-guhyaṁ yad vijñāna-samanvitam. Jñānaṁ te 'haṁ pravakṣyāmi yad vijñāna-samanvitam. These are the words. It is vijñāna, a great science. Don't think that "These people are sentimentally chanting and dancing." That is the process, very easy made for this age. But if you think yourself that you are a great scientist, great philosopher, then we have got eighty-four books of four hundred pages. If you have got actually learning, you can study them. We can convince you. And people are becoming convinced. We are selling books all over the world, daily, sixty thousand dollars' worth. People are receiving, and they are appreciating. We have got big, big learned scholars' opinion.

So the idea is that you must take to Kṛṣṇa consciousness movement. Otherwise you are drinking poison knowingly. Anyone, it doesn't matter what you are. Either you are Indian or Englishman or American or Hindu or Muslim, it doesn't matter. Kṛṣṇa consciousness means God consciousness. I may say, "Kṛṣṇa;" you may say some other name. But this human form of life is meant for this purpose, to understand Kṛṣṇa, or God. Not vague idea, clear idea what is God, how he looks, what does he do-so many things we have to know. It is not vague idea. Simply to have a vague idea of God, that is also good, but that is not perfect. You must know that is God. So how you can know God? The God is explaining Himself, coming down for your benefit. That is Kṛṣṇa. Kṛṣṇa is explaining Himself, "I am like this. You see Me. You know Me. I am explaining Myself." And still, if we do not take advantage of understanding God, then just imagine how we are drinking poison knowingly. How rascal we are, that God Himself is explaining before me everything about Him, and we are not taking advantage of this opportunity, and I am thinking I am independent and… This is rascaldom. You are not independent. You are completely under the control of the laws of material nature. How you are independent? So this foolishness must be stopped. That is the purpose of Kṛṣṇa consciousness. Don't remain rascals fools. Take to Kṛṣṇa consciousness and be happy.

Thank you very much.

Indian man: (indistinct) …praising anyone that can perform even, praying to Kṛṣṇa consciousness. So the fundamental is the four things. Please explain.

Devotee: He's talking about the four principles which are compulsory to Kṛṣṇa consciousness.

Prabhupāda: Yes, because we are now dull brain. Anyone who is not Kṛṣṇa conscious, he is described as rascal.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuriṁ bhāvam āśritāḥ
[Bg. 7.15]

This is Kṛṣṇa's words, that anyone who is not Kṛṣṇa conscious, he must be in one of these groups. What are the groups? Duṣkṛtinaḥ-meritorious sinful person. A person is merit. He has got merit. Just like a thief, a rogue, a cheater. He has got merit undoubtedly. Without being meritorious, they cannot be expert thief or expert rogue or expert politician. (laughter) So they have got merit, but duṣkṛtinaḥ. Kṛti means merit, and duṣ means abominable. Merit is being used for bad purposes or sinful purposes. They are called duṣkṛtinaḥ. This is one group. Another group-mūḍha. Mūḍha means fools, rascals, or children, those who have no knowledge or one who does not know what is the purpose of life. They are called mūḍhas. And another group is called narādhamāḥ. Naradhāma means the lowest of the mankind. The highest of the mankind is one who is Kṛṣṇa conscious, and the lowest, one who does not know what is Kṛṣṇa consciousness, the lowest of the mankind. This human life, human form of life was given to him by laws of nature to understand Kṛṣṇa, or God, but he's not using it. Misusing it. They are called narādhama. And then, next group is māyayāpahṛta jñāna. You can say, "There are so many learned persons. They are not Kṛṣṇa conscious. They are after drinking and eating meat and… They are education." So then, He says that "They are educated. They have so-called educated, but their real knowledge is taken away." Just like one is rich man, but his money is taken away. So these four groups… So why this meritorious person or educated person, they do not take to Kṛṣṇa consciousness? That means dull brain. So in order to make the dull brain suitable for understanding Kṛṣṇa, these four principles of austerities is the first need: no illicit sex, no meat-eating, no gambling, no intoxication. Then his brain, the finer tissues of the brain, will develop to understand Kṛṣṇa. Otherwise, not possible.

Devotee: There's one more question, Śrīla Prabhupāda.

Indian woman: (Hindi)

Prabhupāda: Pitar, what is this pitar?

Indian man: Forefathers.

Prabhupāda: Yes. So there are different processes. (Hindi)

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]

(Hindi) (end)

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Lecture Excerpt

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August 2, 1976, New Mayapur (French farm)

Prabhupāda: …apratihatā yenātmā samprasīdati. Yena-ātmā samprasīdati. If you want to please yourself… Everyone is trying to please himself, but here is the formula: yenātmā samprasīdati. Ātmā means soul, the Supersoul, the mind and the body also. According to the different position, the ātmā is accepted in different angles of vision. But on the whole we are searching after bodily comforts, mental peace, and satisfaction of the soul and satisfaction of the Supersoul. So this is the only process. Yato bhaktir adhokṣaje. If you engage yourself in devotional service, bhakti, sa vai puṁsāṁ paro dharmo… [SB 1.2.6]. And that is the topmost system of religion. There are different religious systems, different parts of the world, of the universe. But the real purpose of religion is yato bhaktir adhokṣaje, how to become engaged in the service of the Lord, that is religion. And this service of the Lord cannot be checked. Ahaituky apratihatā. It is not that for certain reason one has to engage himself in devotional service. It is spontaneous. And apratihatā, without any check. Just like we are sitting down here, there is no check. Anywhere we can sit down. Of course, sometimes the climatic condition different, but there are different climates also. In India we have got almost all the year climate like this, except in the rainy season-that is also not constantly. Therefore India is supposed to be the best place for developing Kṛṣṇa consciousness, because the climate is very suitable. So here also, now this climate. It is not conditional, but you can perform service, kīrtana, without any check. Not that we have to live in that palace, then we can chant. No. We can live, we can sit down underneath a tree and chant. There is no limit. We can go on. So we have to adjust things in such a way that without any condition, without any check, we can go on with our devotional service. Just like we can sit down here or anywhere. Here is the opportunity. This land is very good. You can sit down anywhere and chant this Hare Kṛṣṇa mahā-mantra. There is no need of chair or cushion or nothing else. Ahaituky apratihatā. Any condition. And yenātmā samprasīdati, that will please your everything-your heart, your mind, your body, your soul, everything. Yenātmā samprasīdati. This is the easiest method for achieving the highest perfection of life. So go on with this process without any check and be happy.

Thank you very much.

Devotees: Jaya Prabhupāda! (end)

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Excerpt of Speech at Fire Yajña
with South Indian Brāhmaṇas

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Hyderabad, August 16, 1976

Prabhupāda: …down to the Sutala planet. And by accepting the order of the Supreme Personality of Godhead… The Lord questioned Śukrācārya, "What was the discrepancy in the performance of yajña arranged by Bali Mahārāja that you cursed him?" Of course, he did not ask that "you cursed him," but it was understood. Śukrācārya admitted that there was no fault. This is the verse. When the Supreme Personality of Godhead is worshiped, there is no discrepancy. In the Kali-yuga it is said in the śāstras that yajña is now practically impossible; therefore it is recommended yajñair saṅkīrtanair prāyair yajanti hi [SB 11.5.32]. So we are very glad that here in southern portion of India, still there are so many respectable yajñic brāhmaṇas, and we see practically how they have nicely performed the yajñas. Now this Kṛṣṇa consciousness movement is trying to spread this brahminical culture.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

Jagad-dhitāya kṛṣṇāya. Kṛṣṇa wants welfare of the whole universe. Yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. He comes personally. So we are trying to establish this brahminical culture, go-brāhmaṇa-hitāya ca. You'll be very much pleased that in a country where go-hatyā is so prominent, now we have established so many farms in Europe and America. We shall show the pictures how we are giving protection to the cows and how we are trying to revive this brahminical culture all over the world. And they are accepting. It is not that they are rejecting. You can see the presence of so many European and American devotees here. And they are very sincere. They are not superficial. They are very sincere. Their countrymen, the priests, the Christian priests, the Jewish priests, priests, they become surprised that "These young boys, they never cared for any religion or they never cared to come to the church or the synagogue. How they have become so much interested in understanding God as to become a devotee?"

So my request is that India, especially South India… South India is the place for all the ācāryas. South India is the place of Rāmānujācārya, Śaṅkarācārya, Madhvācārya, Viṣṇu Svāmī. And we Gauḍīya, Mādhva-Gauḍīya sampradāya… Caitanya Mahāprabhu belongs to the Mādhavendra Purī sampradāya. Mādhavendra Purī belonged to the Madhva sampradāya; therefore our sampradāya is known as Brahmā Madhva-Gauḍīya sampradāya. So the purpose of this Kṛṣṇa consciousness movement is to establish this brahminical culture. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. It is lost, but we are trying to revive it. There is good sign. Not only good sign, there is prediction by the authorities, by Caitanya Mahāprabhu. He has predicted that all over the world, pṛthivīte āche yata nagarādi-grāma: As many villages and towns are there on the surface of the globe, this Hare Kṛṣṇa movement would be spread. So my request is that let us join together, not only in India but all over the world. Śrī Caitanya Mahāprabhu's order is, kṛṣṇa bhajanati nāhi jāti-kulādi-vicāra. In the matter of executing devotional service to the Supreme Personality of Godhead Kṛṣṇa, there is no such distinction wherefrom this man is coming, wherefrom this man is coming. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Even they are coming from the pāpa-yoni, it doesn't matter if one takes to Kṛṣṇa consciousness-te 'pi yānti parāṁ gatim. This philosophy should be followed. I especially request the ācāryas, the brāhmaṇas of South India, to take up this cause very seriously. It is spoken by the Supreme Personality of Godhead. Please do not make any distinction between European Vaiṣṇava, American Vaiṣṇava and Indian Vaiṣṇava. That is my request. And let us combine together and spread this auspicious movement. That is Caitanya Mahāprabhu's desire.

bhārata bhūmite manuṣya-janma haila yāra
janma sārthaka kari kara para-upakāra
[Cc. Ādi 9.41]

Anyone who has taken birth as a human being on the land of Bhārata-varṣa… He does not mean the cats and dogs; He means the human beings. Manuṣya. So in order to fulfill the mission of manuṣya-janma, we shall try to reestablish the varṇāśrama-dharma, Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate [Cc. Madhya 8.58], and spread this movement all over the world. There is no charge. Let us cooperate and do the needful.

Thank you very much. (end)

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Address to Rotary Club

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Chandigarh, October 17, 1976

Prabhupāda: Ladies and Gentlemen, the President, I am very much thankful to you that you are eager to hear about what Kṛṣṇa wants to speak. Kṛṣṇa is accepted as the Supreme Personality of Godhead. All ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇu, Nimbārka, and latest, Śrī Caitanya Mahāprabhu, and before that, other ācāryas like Vyāsadeva, Nārada, Asita, Devala, and before that, the original ācārya, Lord Brahmā, Lord Śiva-everyone accepted Kṛṣṇa, the Supreme Personality of Godhead. We are searching after whether there is God or there is no God. If there is God, what is the nature? What is the form? Whether He is person or imperson? There are so many questions. And to solve all these questions, the God Himself descends and speaks about Himself, and that speaking is this Bhagavad-gītā. God is speaking about Himself personally, personally present. So you can know Him, you can see Him, what He is, what is His function. Just to mitigate all our doubts, God is present here. And Kṛṣṇa says in the beginning of the Seventh Chapter of the Bhagavad-gītā how you can understand God without any doubt and in complete. That is spoken by God Himself.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

"My dear Pārtha, Arjuna, in order to know Me, God, asaṁśayam, without any doubt, and samagram," means in completeness, "as you can know Me, I am personally speaking to you." That means if you want to know God, you can know Him when He explains Himself. Otherwise, you cannot speculate. God is unlimited, and your speculative power is limited. So you cannot understand God without the mercy of God. That is the verdict of the Vedic literature. It is very easy to understand. Suppose here is a big man, rich man, learned man. You want to know about him. So you cannot understand him by speculation: "He may be of this standard. He may be like this. He may have so much money." You suggest; another friend suggests. In this way the study of that particular man is not complete. But if the same person kindly speaks and explains about himself that "Sir, I am like this." (aside:) Water. "My position is like this. I have got so much bank balance," that is the way. This is the way of understanding. It is called descending process. And there is another process, which is called ascending process. In Sanskrit it is called āroha-panthā, avaroha-panthā. Āroha-panthā… You want to go, to know about the sun planet or any other. Just like they are trying. They are trying to go there, Mars planet, Moon planet, by rising on the sky by their aeroplanes, sputniks. But they have not been able to understand what is the position of these planets. This is called āroha-panthā. But if somebody comes from the planet and explains everything, then you know it very easily. Similarly, God has come to explain Himself. You'll find in the Bhagavad-gītā.

This Bhagavad-gītā is recorded in the greater Indian history, Mahābhārata. Mahābhārata means greater India or greater Bhārata. Greater Bhārata means the whole planet was formerly Bhāratavarṣa. Now it is cut into pieces. Recently we have got experience that Pakistan was also India. Now it is cut out. Similarly, this Bhārata… Bhārata means… Bhāratavarṣa means the sapta-samudra, sapta-dvīpa. This sapta-dvīpa still accepted-the North America, South America, Asia, Africa, Australia. In this way there are sapta-dvīpa, islands. So that is Bhārata. Now it is cut off under different circumstances. And the capital was this New Delhi or Hastināpura, and the kings, emperors, were the Pāṇḍavas family. So this is the history of greater India. That is called Mahābhārata. So Mahābhārata… In the Mahābhārata this Bhagavad-gītā is set up, and the writer of Mahābhārata is Vyāsadeva himself, and therefore the recorder of the speech, what Kṛṣṇa said in the Battlefield of Kurukṣetra, is also Vyāsadeva. So Vyāsadeva, you'll find in the Bhagavad-gītā, he says everywhere, bhagavān uvāca. He never says that "I am writing." He says, bhagavān uvāca. That you'll mark, those who have read Bhagavad-gītā. [break] …tac chṛṇu. Then you'll understand Bhagavān without any doubt and in completeness. Asaṁśayam samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. It is very easy. If you simply concentrate your mind on Kṛṣṇa, sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18], as Mahārāja Ambarīṣa did, and many other great personalities did it… Arjuna did. Now we are concerned with Arjuna and Kṛṣṇa. Kṛṣṇa is speaking, and Arjuna is hearing. So what is the situation? The situation is that the Kurus and the Pāṇḍavas assembled together on the great battlefield. It is not battlefield, Kurukṣetra; it is dharmakṣetra.

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

This is the question by Dhṛtarāṣṭra. Dhṛtarāṣṭra was the father of the Kurus, and the Pāṇḍavas were the five brothers, the sons of the younger brother of Dhṛtarāṣṭra, Mahārāja Pāṇḍu. So Dhṛtarāṣṭra was blind, born blind. Actually he was to inherit-the eldest son of the family. But on account of his blindness the throne was given to his younger brother, Pāṇḍu. So the sons of Pāṇḍu is known as Pāṇḍavas, and the sons of Dhṛtarāṣṭra are known as Kurus or Dhṛtarāṣṭra. So after all, politics, it is always very intriguing in all times. So Dhṛtarāṣṭra was very sorry that he could not become the emperor. At least his son should be. Because he was blind, that's all, but his sons were not blind. So naturally father wants… So this is the whole history of Mahābhārata, intriguing, politics, and ultimately there was fight between the two parties, Kurus and the Pāṇḍavas, to decide. By logic, by morality and other things, everything failed. Then there was declaration of war. The Bhagavad-gītā is spoken in that warfield.

Kṛṣṇa was engaged as the chariot driver of the chariot of Arjuna. And while the chariot was brought in the battlefield between the two groups of soldiers… Senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta [Bg. 1.21]. Arjuna requested, "My dear Kṛṣṇa…" Kṛṣṇa was his friend and Kṛṣṇa was familywise related both with the Kurus and Pāṇḍavas. Kṛṣṇa's father and the Pāṇḍavas' mother, they were real brother and sister. In this way there were family relationship, and Kṛṣṇa therefore denied to take part in the actual fighting. The whole world was divided. Some of them joined this party; some of them joined that party. Just like it actually happens when there is big war. Even nowadays, all the nations, they make a group. Some of them forming were forming one group; another some of them, they formed another group. Exactly the same thing was done. Now Kṛṣṇa was the charioteer, but when the chariot was brought in front of the two soldiers' party, Arjuna became little bit disturbed that "I have to fight. On the other side they are my brothers, they are my nephews, they are my gurus, Dronācārya, and they are my grandfather, Bhīṣmadeva. So what kind of fight this is that I have to fight with my friends and relatives and family members?" So he hesitated, that "Kṛṣṇa, what kind of fight this is? They are not my enemies; they are all family members. So I am not interested in this fight." So he practically decided not to fight. And Kṛṣṇa said that "What is this nonsense? You are a military man, and you have come to fight here, and you are My friend and My relative also, and if you decide not to fight, what people will say?" This is the beginning. Then, after some arguments, Arjuna thought it wise that "Actually, I am a military man and I have come to fight a decision that we shall fight. Now what I am trying to do, to avoid this fighting? Actually it is not my business. I am deviating from my duty." Therefore… (aside:) Find out this, kārpaṇya-doṣa. Find out.

Pradyumna:
kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam
[Bg. 2.7]

Prabhupāda: Translation.

Pradyumna: "Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me."

Prabhupāda: Yes. So Arjuna understood his weakness, his weak point. Therefore he said to Kṛṣṇa that kārpaṇya-doṣopahata-svabhāvaḥ. Kārpaṇya, this word, comes from kṛpaṇa. Kṛpaṇa… Kṛpaṇa, this word, is known practically everyone. Kṛpaṇata means miserly. A person who has got enough resources but if he does not use it properly, it is called, he is called a kṛpaṇa, miser. And the opposite word of kṛpaṇa is udhara, or liberal. So there are two words, kṛpaṇa. So Arjuna said, kārpaṇya-doṣa: "I know I can fight. I am quite competent military person, but I am not using my resources; therefore it is kārpaṇya-doṣopahata-svabhāvaḥ." Svabhāvaḥ means naturally a military man, a kṣatriya, is very bold enough to fight. That is one of the qualification of a military man. Yuddhe cāpalāyanam. The śaurya, vīrya, tejaḥ, yuddhe cāpalāyanam, these are the symptoms of kṣatriya. He would never go away from fighting. When there is challenge, fighting, a kṣatriya will never deny. Yuddhe cāpalāyanam. So when kṣatriya, is especially a kṣatriya like Arjuna… He is the best military man of that age, and he was denying to fight. So he could understand his weakness. He said, kārpaṇya-doṣopahata-svabhāvaḥ: [Bg. 2.7] "Naturally I should fight, but on account of my crippled decision or miserly decision, I am perplexed." So Kṛṣṇa… He knew Kṛṣṇa, the Supreme Personality of Godhead. "Therefore I am surrendering unto You." What is that? Two, last lines?

Pradyumna: Śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam.

Prabhupāda: Śiṣyas te 'ham. Ahaṁ te śiṣya: "I just become Your disciple, and You just educate me. Please enlighten me." This is the position. Before that, Kṛṣṇa and Arjuna, they were talking like friends. Friends means argument. We can go on arguing for days together, but there is no decision. That is friendly talk. But when there is talk between a master and disciple, there is no question of arguing. The disciple has to accept what is ordered by the master.

So Kṛṣṇa is accepted guru or the spiritual master, and Arjuna says, śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. Prapannam means that "I am surrendered to You. I don't think myself on the equal level with You." The spiritual master and the disciple, they cannot be on the equal level. Therefore a spiritual master is called guru. Guru means heavy. Just like in the scale we put something this side, something that side. The thing which is weighty, that goes down. Similarly, guru is supposed to be weighty than the śiṣya. So Kṛṣṇa begins to speak when He is accepted as guru; otherwise He does not speak. Now, our subject matter is "Let Kṛṣṇa speak for Himself." So we have to accept Kṛṣṇa as the supreme authority. Then His speaking will be useful for us. Otherwise, if we think that Kṛṣṇa is on the equal level-"He is also a historical personality and His education and my education equal and so on, so on"-so long we think like that, then we cannot hear or understand Kṛṣṇa. But if we take the position of Arjuna-śiṣyas te 'haṁ śādhi māṁ prapannam-then Kṛṣṇa will speak to the disciple like Arjuna, and everything will be clear.

So the point is Bhagavad-gītā is well known all over the world. Not now… Because we are preaching Bhagavad-gītā through this Kṛṣṇa consciousness movement, and millions of people are interested… We have got so many books, and the calculation is already submitted. They are accepting this Kṛṣṇa consciousness movement through literature, and big, big scholars, professors, librarian, they are purchasing our books very nicely. The total collection daily is five to six lakhs of rupees. So now this Kṛṣṇa movement is being appreciated all over the world. Unfortunately, although Bhagavad-gītā is spoken in this land of Bhāratavarṣa, Chandigarh, the Kurukṣetra, we do not allow Kṛṣṇa to speak. This is our misfortune. Kṛṣṇa spoke these words of Bhagavad-gītā. Many scholars, many so-called saintly persons, they have misinterpreted the words of Bhagavad-gītā. They did not allow to speak Kṛṣṇa. They wanted to speak on behalf of Kṛṣṇa… Not on behalf of Kṛṣṇa. I am sorry. They wanted to speak about themself. If one speaks on behalf of Kṛṣṇa, he is guru. But if one manufactures some idea from the words of Kṛṣṇa by misinterpretation and does not allow Kṛṣṇa to speak, it is a great dangerous position. That has become actually the fact in India. Otherwise such a big culture, complete culture… From the Bhagavad-gītā, any question you can raise, the answer is there. Political, social, religious, philosophical, cultural-any way you study Bhagavad-gītā, the complete answer is there. Therefore our request is that let Kṛṣṇa speak for Himself. Don't try to misinterpret the words of Kṛṣṇa or the words in the Bhagavad-gītā. That will spoil it. Just like in the beginning it is said,

dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya
[Bg. 1.1]

Now this Kurukṣetra… Everyone knows there is a place Kurukṣetra. From time immemorial in the Vedic literature it is mentioned about Kurukṣetra. Kurukṣetre dharmam ācaret: "Go to Kurukṣetra and perform ritualistic ceremonies there." So it is dharmakṣetra. So how you can interpret Kurukṣetra as the body? Where is that dictionary, and where is the necessity of interpreting like that? There is no necessity. Interpretation is required when the meaning is not clear. But if the meaning is clear, why should you interpret it unnecessarily? That is malinterpretation, and that is going on. Kṛṣṇa is accepted as the Supreme Personality of Godhead, but somebody says, "He is fictitious. There was no fight like Kurukṣetra. There was no such person as Kṛṣṇa," and "Kṛṣṇa is a person from the black aborigines," so on, so on, so many interpretation. What is the benefit? The benefit is that we have lost our Vedic culture. This is the benefit.

Therefore our request is… This Kṛṣṇa consciousness movement is specially meant for this purpose, that do not try to be overlord of Kṛṣṇa. Don't speak anything manufactured by you on the plea of Kṛṣṇa speaking. If you want to speak something, good or nonsense, you can speak. Everyone has got the freedom to speak about his philosophy, about his thesis. But why through Kṛṣṇa? Why through Bhagavad-gītā? This is our protest. Let Kṛṣṇa speak Himself as He is and as He wants. Why should you speak by malinterpretation? That is the practice now, that everyone can interpret Bhagavad-gītā as he likes. Then where is the authority of Bhagavad-gītā? Can you interpret the law given by the government in your own way? That is not possible. Similarly, if Kṛṣṇa is accepted, He's accepted actually. (aside:) Find out this verse, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Tenth Chapter.

Pradyumna:
paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

Prabhupāda: So… Yes. Read it.

Pradyumna: "Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me."

Prabhupāda: So the student of Bhagavad-gītā, as Arjuna says, śiṣyas te 'haṁ śādhi māṁ prapannam. After hearing Bhagavad-gītā in detail, he accepted Kṛṣṇa as paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvatam ādyam [Bg. 10.12]. So one may say that "This is a friendly talk. So Arjuna accepted Kṛṣṇa as it is described in the Bhagavad-gītā, that He is the Supreme Personality of Godhead. So as a friend he accepted." Because Kṛṣṇa says, aham ādir hi devānām [Bg 10.2].

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

So Arjuna accepted Him, "Yes, you are paraṁ brahma." Brahman and Parabrahman. We, all living entities, we are also Brahman, but we are not Parabrahman. Parabrahman is Kṛṣṇa.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Ete cāṁśa kala-puṁsāṁ kṛṣṇas tu bhagavān svayam [SB 1.3.28]. These are the verdict of the Vedic literature. Here it is also repeated by Arjuna, that "Not that after hearing You I accept You as the Supreme Personality of Godhead, Parambrahman, but formerly Asita, Nārada, Vyāsa, they also accepted it." The next verse?

Pradyumna:

sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava
na hi te bhagavān vyaktiṁ
vidur devā na dānavāḥ
[Bg. 10.14]

Prabhupāda: So "I accept all Your instruction." What is again? Read it.

Pradyumna: Sarvam etad ṛtaṁ manye [Bg. 10.14].

Prabhupāda: Sarvam etad ṛtaṁ manye. This is actually student of Bhagavad-gītā, not that "The portion which I like, I accept, and the portion I do not like, I reject." This is nonsense. If you want to become the student of Bhagavad-gītā, if you want to derive some benefit out of it, then you should be like Arjuna, like this. He said, sarvam etad ṛtaṁ manye: [Bg. 10.14] "Whatever You say, I accept it." Ṛtam means truth. "Not that I am accepting, but previous to me…" What is the next line?

Pradyumna: Yan māṁ vadasi keśava.

Prabhupāda: Then?

Pradyumna: Na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ.

Prabhupāda: "Because Your personality cannot be understood even by the demigods, what to speak of ordinary human being." And Kṛṣṇa has said that avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ paraṁ bhāvam ajānanto [Bg. 9.11]. The mūḍha, those who deride at Kṛṣṇa, that "He's an ordinary human being," such person is condemned herewith as mūḍha. Mūḍha means ass. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. Because he does not know paraṁ bhāvam, what is the background of Kṛṣṇa. So similarly, there are many passages. Anyone who does not understand Kṛṣṇa and at the same time he declares himself as the student of Bhagavad-gītā, as a scholar of Bhagavad-gītā, he is misleading himself and misleading his followers. That is the verdict of Bhagavad-gītā and everyone. Bhagavad-gītā has to be understood. In the Fourth Chapter you find out that,

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt
[Bg. 4.1]
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
[Bg. 4.2]

This is paramparā. The truth of Bhagavad-gītā was first spoken to the sun-god, and he spoke to his son, to Manu, Vaivasvata Manu. And Vaivasvata Manu spoke to his son, Ikṣvāku. And Kṛṣṇa said, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣaya. This philosophy of Bhagavad-gītā, it is meant for the rājarṣi, not for the loafer class. Rājarṣi: king, at the same time, saintly person. Imaṁ rājarṣayo viduḥ. Kṛṣṇa does not say that ordinary scholar or so-called philosopher can understand. Only the rājarṣayo viduḥ. So Arjuna is one of the rājarṣis. So he understood Kṛṣṇa. He says, paraṁ brahma paraṁ dhāma [Bg. 10.12]. So we have to accept this paramparā system. If we take Bhagavad-gītā seriously then we should follow the footprints of Arjuna as he understood. He accepted Kṛṣṇa as the Paraṁbrahman. So what is spoken by Paraṁbrahman, the Supreme Lord, the Supreme Person, how we can interpret His words and squeeze out some meaning and mislead myself and mislead others? This is not good.

So our this Kṛṣṇa consciousness movement is trying to rectify this mistake. Bhagavad-gītā is the most authorized scripture in the Vedic literature. Vedic literature means it is not spoken by any ordinary human being. Apaureṣaya means this literature, Vedic literature, is spoken directly by the Supreme Person or Lord. So it was instructed through Brahmā, Lord Brahmā. Tene brahma hṛda ādi-kavaye. Janmādy asya yataḥ [SB 1.1.1]. Oṁ namo bhāgavate vāsudevāya. These are the Vedānta philosophy's beginning. The Vedānta philosophy begins with the word athāto brahma jijñāsā. This human form of life is meant for inquiring about Brahman. The human life is not meant for any other purpose. That is the distinction between a dog's life and a human being's life. A dog cannot inquire about Brahman. That is not possible. But a human being can inquire about Brahman. Therefore this life is meant for brahma-jijñāsā about Brahman. So if we accept these aphorisms of the Vedānta-sūtra… Vedānta-sūtra is supposed to be the most authorized summary, cream of all the Vedas. So Kṛṣṇa has said in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaṁ vedānta-vid vedānta-kṛd ca aham [Bg. 15.15]. So if we accept these words of Kṛṣṇa, then we become actually Vedānti. Without understanding these things as spoken in the… Bhagavad-gītā is the summarized Vedānta or Vedic philosophy. Because in this age, Kali-yuga, we are not very advanced. About us, it is described in the śāstra, mandāḥ sumanda-matayo manda-bhāgyā upadrutāḥ, prāyeṇālpayuṣaḥ kalāv asmin yuge janāḥ [SB 1.1.10]. In this age, Kali-yuga, we are living not very long time. In Kali-yuga, the duration of life will be reduced so much, gradually, that if a person lives for twenty to thirty years, he'll be considered a grand old man. That day is coming. Now we have got practical experience. Our grandfather or father lived for so many years, but we are not living for so many years. Our sons will not live so many years. In this way the duration of life, the memory, the mercifulness, the bodily strength-everything will be reduced. This is already foretold in the śāstras. So therefore in this age we are all short-living, mandāḥ, very slow or bad, and sumanda-matayo. Everyone has got a obnoxious opinion about philosophy, about the goal of life. Mandāḥ sumanda-matayo, and manda-bhāgyā, unfortunate also. The description, if we try to describe, it will take long time. The short-cut description is there: mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ. At the same time, disturbed always. This material world means always disturbed condition, but in this age, Kali-yuga, the disturbance is more and more.

So under the circumstances, it is out of Kṛṣṇa's kindness that making Arjuna as a target of His instruction, Bhagavad-gītā, He has given us this valuable instruction. We should accept it as it is. Therefore we are presenting Bhagavad-gītā As It Is, without any malinterpretation. Take Bhagavad-gītā As It Is. You'll be benefited. And so far as brahma-jijñāsā, the Kṛṣṇa begins with this aphorism of brahma-jijñāsā. When Arjuna submitted to Kṛṣṇa that "I am Your now disciple. There is no need of friendly talks. You can give me instruction seriously because I am surrendered to You, and You give me the real instruction," so the first instruction was, as soon as Arjuna submitted… Because unless you submit, it is useless to talk because you'll not hear. Therefore to accept an authority is submission. First thing is, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. Unless you submit, if you think yourself that you are a very big scholar, very learned scholar and very good philosopher-you don't require any instruction from guru-then there is no possibility. The first thing is Kṛṣṇa instructs in the Bhagavad-gītā, tad viddhi praṇipātena paripraśnena sevayā. If you want to know the substance, then the first thing is that you must be submissive, praṇipāta. Prakṛṣṭa-rūpeṇa nipāta. You fall down. Therefore the system is: the disciple falls flat before the spiritual master. That is the etiquette, praṇipātena. And if you think that you know better than Kṛṣṇa or Kṛṣṇa's representative, the guru, there is no necessity of accepting guru. Do not keep a guru as a pet dog. No. You must be submissive. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. This is wanted. That Kṛṣṇa… That is the example given by Arjuna. Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. This prapannam is required.

So when Arjuna submitted, then Kṛṣṇa spoke. The first speaking was that,

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ
[Bg. 2.11]

"Arjuna, you are talking with Me-of course, you are My friend-on equal level. You are talking just like a very learned man." You have read in the Bhagavad-gītā. He submitted his proposition, that "How can I kill my…, the other side? They are my brothers, and if the brothers are dead, my sister-in-laws will be widow and they will be polluted, and there will be varṇa-saṅkara. And so…" These things are facts, but Kṛṣṇa says that "You are simply taking calculation of the body. Body. You have no spiritual calculation. The life is meant for spiritual understanding, athāto brahma jijñāsā. But you have no such understanding. You have no such knowledge, and still you are speaking." Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "You are talking like a very learned man, but My dear friend, you are not learned." He said in a different way. Agatāsūn. Gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. "Because this body… You are thinking in terms of bodily relationship, but a paṇḍita, a learned scholar… Actually he is learned scholar when he does not lament for this body, either alive or dead." This is the first instruction. This body is already dead. It is matter, dead matter. But you should try to understand the living spirit within this body. The next verse He said that,

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

This is knowledge, beginning of knowledge. Try to understand about the soul, the part of Parabrahman, the spark of Parabrahman, the spirit soul. That is within this body. So "You are lamenting on this body, but you have no information of the active principle within the body." So nānuśocanti paṇḍitāḥ: "So this is not the statement of a paṇḍita." In other way He… He is friend. Or as śiṣya…, that "This kind of things never happens in the case of a paṇḍita." That means, "My dear friend, you are apaṇḍita. You are not paṇḍita." One who does not know about the spirit soul, he is not a paṇḍita. Dhīras tatra na muhyati. This transmigration of the soul… Just like you condole d one Rotarian who has died. But Kṛṣṇa says, dhīras tatra na muhyati. "Yes, he's not dead. He has transmigrated to another body. He's not dead." That is the… Na hanyate hanyamāne śarīre [Bg. 2.20]. This is the instruction of Kṛṣṇa, that "Don't think that because the body is annihilated, therefore the person is annihilated. No." Na jāyate na mriyate vā kadācit: "That soul never takes birth, never dies." Nityaḥ śāśvato 'yam, na hanyate hanyamāne [Bg. 2.20]. This is the first instruction of Bhagavad-gītā. There are so many students of Bhagavad-gītā, but because they are not actually paṇḍita, they do not take account of the simple thing, how the soul transmigrates from one body to another. This is the position. And therefore we should not continue to remain apaṇḍitāḥ, nānuśocanti paṇḍitāḥ, and lament. So long we are not paṇḍitāḥ, our business is to lament and to hanker. We lament what is lost, and we hanker what is not in our possession. This is material disease. So when we understand that ahaṁ brahmāsmi… That hint is given by Kṛṣṇa, that asmin dehe dehinaḥ: "The proprietor of the body is there, asmin dehe. On account of presence of the proprietor of the body, the body is changing." Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. The kaumāra, the childhood, the boyhood, the youthhood-these changes of body is taking place on account of presence of the dehina. So where is this education all over the world? There is no such education. But there is knowledge. This is Bhagavad-gītā. We don't take advantage of Bhagavad-gītā; therefore there is no such education, athāto brahma jijñāsā, or to understand Brahman.

So everything is very nicely explained in the Bhagavad-gītā, and you have got a nice club. So I request you to discuss on the Bhagavad-gītā as it is, without any malinterpretation. Then it will be beneficial for your club. Because Cāṇakya Paṇḍita… You have heard the name of Cāṇakya Paṇḍita. In New Delhi there is a Cāṇakya Purī. He was a great politician, very learned scholar, brāhmaṇa and great moralist also. So he has instructed about this Brahman knowledge in various ways. So our point is that we should not spoil this life. We should utilize every moment of our life very properly. This Cāṇakya Pandit I am referring because he has given very good instruction how to utilize our life. He says,

āyuṣaḥ kṣaṇa eko 'pi
na labhyaḥ svarṇa-koṭibhiḥ
na cen nirarthakaṁ nītiḥ
kā ca hānis tato 'dhikā

We are calculating of loss and gain. Cāṇakya Paṇḍita says that "Even one moment of our life, if it is lost, then you cannot get it back even by paying hundreds and thousands of dollars." One moment of this day, if it is lost, you cannot get it back by paying hundreds and thousands of dollars. So if the moments of your life is spent uselessly, then how much loss you are suffering, you just imagine. Therefore our request is that we have got this valuable life, human form of life, bahu-sambhavānte, after many, many births in the evolutionary process. Now we should try to understand what is Brahman. Athāto brahma jijñāsā. Don't spoil it otherwise. And that brahma-jijñāsā and answer is there in the Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Bhagavad-gītā instruction is given just to bring you back to Brahman consciousness or Kṛṣṇa consciousness, not this bodily consciousness. Bodily consciousness is there in the dog and the cat. So that is not very glorification. We should come to the Brahman consciousness, then brahma-bhūtaḥ prasannātmā. Then you'll be jubilant. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati-samaḥ sarveṣu bhūteṣu [Bg. 18.54]. And when you come to that platform of understanding Brahman, then there is question of sama, samatā. Samaḥ sarveṣu bhūteṣu. And on that stage you can attain the parā-bhakti, or devotional life to the Supreme Personality of Godhead.

So that is our propaganda, and we are trying to bring people to that stage of parā-bhakti. That parā-bhakti is achievable by the simple method, as Kṛṣṇa said,

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā…
[Bg. 7.1]

Unless you understand Kṛṣṇa, why should you surrender unto Him? Parā-bhakti begins when you surrender. So that takes place [break] …the darkness of bodily conception of life. That is condemned in the Vedic literature. Sa eva go-kharaḥ [SB 10.84.13].

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijyadhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
sa eva go-kharaḥ
[SB 10.84.13]

If we keep ourself on the bodily concept of life, and then we are defeated. This is the verdict of the śāstra. Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. So long you are not inquisitive about your Brahman identification, ahaṁ brahmāsmi, then whatever you are doing, that is defeat. That is not advancement. So with these words I shall request you that in your club you cultivate this knowledge of Bhagavad-gītā and utilize your time fully and just try to make your life successful.

Thank you very much. Hare Kṛṣṇa. (end)

770115LE.ALL

Morning Lecture

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Allahabad, January 15, 1977

Prabhupāda: So people do not understand that there is life after death. But Bhagavān says, "Yes, there is life after death." Tathā dehāntara-prāptiḥ [Bg. 2.13]. So dehāntara-prāpti, two kinds of dehāntara-prāpti, either towards the hell or towards heaven, towards liberation and towards bondage. So liberation means mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. We want liberation. Then mahat-sevā, we have to take shelter of mahātmā. And if you want to go to the darkest region of material existence, then yoṣitāṁ saṅgi-saṅgam, sense enjoyment… Yoṣit means woman. So the last resort of sense enjoyment is sex life. So if we indulge in sex life, then yoṣitāṁ saṅgi-saṅgam. Not only directly we indulge in sex life, but even indirectly we associate with persons who are only interested in sex life… The whole world is interested in sex life. Puṁsaḥ striyā mithunī-bhāvam etat. This material world is existing on this mithunī-bhāva. So tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. Therefore you'll find in the Vedic way of life, sex indulgence is restricted. If we indulge in sex life than it is absolutely required, then we are gliding towards hellish condition of life. And if we follow the path of mahātmās, mahat-sevā, that is dvāram āhur vimukteḥ. We are making progress towards liberation.

So this is a chance. This Kumbhamelā is a chance to get opportunity of mahat-sevā. Mahat-sevā dvāram āhur vimukteḥ. Many… Of course, it is Kali-yuga. There are so many so-called mahātmās in dress for earning livelihood. That kind of mahātmā is not required. Mahātmā is also described in the Bhagavad-gītā: sa mahātmā su-durlabhaḥ. Actually we have to associate with such mahātmā who is su-durlabhaḥ, not very easily obtainable. And who is that su-durlabhaḥ mahātmā? That is also described.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

So you'll get so many mahātmās who are declaring atheism: "There is no God. I am God. You are God. Where you are searching out God? The God is loitering in the street, the daridra-nārāyaṇa." If you associate with such mahātmā, so-called… They are not mahātmās. They are durātmās. So be careful that you may not mistake who is mahātmā. Mahātmā, very simple thing: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. Mahātmā has nothing to do with this material world. They are under the care of daivī-prakṛti, spiritual world. Mahātmānas tu māṁ pārtha daivī prakṛti… [Bg. 9.13], bhajanty ananya-manaso. The symptom is that he's fully engaged in serving Kṛṣṇa. Mām. Kṛṣṇa is original, the Supreme Personality of Godhead. So we have to catch up the lotus feet of Kṛṣṇa. Bahūnāṁ janmanām ante [Bg. 7.19]. It is not very easy, but it can be done if we have got intelligence. Intelligence is… That Kṛṣṇa says. (aside:) Who is that making sound? Kṛṣṇa says, mām eva ye prapadyante māyām etāṁ taranti te. If you take to Kṛṣṇa consciousness, immediately… Of course, we must take sincerely, not a show. Everything is seriously. Then immediately we become on the path of mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2].

So… And this line of devotional service is sevā, service. Ultimately we are all servants, but in the absence of being mahātmā, we are serving māyā. Service is there. We cannot become master. That is not possible. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. So there are two things: Kṛṣṇa and māyā, light and shadow. If you don't serve Kṛṣṇa, then you have to serve māyā. And those who are serving māyā in the name of Kṛṣṇa, they are called Māyāvādī. Actually, they are serving māyā, but they say that they have become liberated. Vimukta-māninaḥ. They are described as vimukta-māninaḥ. Māninaḥ means one who is not actually the thing, but falsely one is thinking that "I am liberated. I have become equal with Nārāyaṇa." They are called vimukta-māninaḥ. Actually that is not the fact. So we shall be very careful to avoid this kind of mahātmās who are thinking themselves as Nārāyaṇa, equal to Nārāyaṇa, or sometimes they claim greater than Nārāyaṇa. So we shall be very careful. This Melā, there are so many so-called mahātmās. But the symptom of mahātmā is described in the Bhagavad-gītā: bhajanty ananya-manaso. That is the qualification. And to become devotee of Kṛṣṇa, it is not at all difficulty. There is no difficulty. Anyone can become. Māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ [Bg. 9.32]. Even lowborn, they can also take shelter of Kṛṣṇa, and what to speak of… Kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā [Bg. 9.33]. If actually qualified brāhmaṇas, they take shelter, what to speak of… Their progress is very quick. Punyā. Without puṇyā background, sukṛti, nobody can take birth in the family or society of brāhmaṇas.

So brāhmaṇa… First of all, we have to become pure brāhmaṇa.

satya śamo dama titikṣa ārjava
jñānaṁ-vijñānam āstikyaṁ
brahma-karma svabhāva-jam
[Bg. 18.42]

These are the brahminical qualification. Unfortunately, nobody is interested to become a brāhmaṇa, and what to speak of becoming a Vaiṣṇava. Vaiṣṇava is above the brāhmaṇas. Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. Brāhmaṇa's business is sat-karma: paṭhan pāṭhan yajan yājan dāna pratigraha. So even a brāhmaṇa is very expert in this brāhmaṇa's business, paṭhan pāṭhan… He has studied Vedas very thoroughly, and he has many students whom he has taught the Vedic knowledge. This is paṭhan pāṭhan. Yajan yājan: he is expert in worshiping the Deity, and he teaches other disciples also. Śrī-vigrahārādhana-nitya-nānā-śṛṅgara-tan-mandira-mārj anādau **. So there are brāhmaṇas who are not Vaiṣṇava, worshiper of demigods other than the Supreme Personality of Godhead. Such brāhmaṇa is not required. Such brāhmaṇas are condemned. Kāmais tais tair hṛta-jñānāḥ yajante anya-devatāḥ [Bg. 7.20]. Anya-devatāḥ. The Viṣṇu is the original devatā, and then next devatā, Lord Brahmā, Lord Śiva, and then others. So they are all anya-devatāḥ. Oṁ tad viṣṇoḥ paramaṁ padam. So one has to worship Viṣṇu. That is Vaiṣṇava. Viṣṇur asya devatā iti vaiṣṇavaḥ. Vaiṣṇava means that he's not worshiper of any other demigods. There is no question of disrespect for any other demigods. But śaraṇaṁ śaraṇyam. But to take shelter of and to worship is recommended to the Supreme Lord-mām ekam-not everyone. We can show our respectful obeisances even to the ant, but worshipable Deity, or God, is Kṛṣṇa or Viṣṇu, Viṣṇu-tattva.

There are many forms of Viṣṇu-tattva. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. He's expanded in many forms: Rāma, Nṛsiṁha, Varāha… There are so many incarnation of Viṣṇu-tattva. They're all one. Advaitam acyutam anādi ananta-rūpam. So Viṣṇu-tattva, worshipable, or Kṛṣṇa-tattva, worshipable. And to pin our staunch faith in Viṣṇu, we should discuss about Viṣṇu-tattva and not Viṣṇu-tattva (?). That is called siddhānta. Siddhānta boliyā citte nā kara alasa: "Don't be lazy to discuss about siddhānta." Ihā haite kṛṣṇe lāge sudṛḍha mānasa: "The more you discuss the thesis-not thesis; the factual presentation of Viṣṇu-tattva, māyā, and jīva-tattva, śakti-tattva-then it will be clear what is Kṛṣṇa." Kṛṣṇa is the origin of everything. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. We should try to understand this fact, that Kṛṣṇa is the origin of everything, and if we take to Kṛṣṇa consciousness… Kṛṣṇe bhakti kaile sarva-karma kṛta haya. If you become Kṛṣṇa conscious, then your all other duties automatically… The same example, as we have given: If you pour water on the root of the tree, then all other duties are automatically done. There is no question of separate attempt-philanthropy, philosophy and nationalism, this "ism," that "ism." We have discovered so many things and diversion of the real duty. That we shall have to concentrate. That is siddhānta.

siddhānta boliyā citte nā kara alasa
iha haite kṛṣṇe lāge sudṛḍha mānasa

We become more and more faithful to Kṛṣṇa by understanding the siddhānta.

So māyāvādī-bhāṣya śunile haya sarva… [Cc. Madhya 6.169]. For kaniṣṭha-adhikārī, to avoid this Māyāvādī philosophy that "Everyone is God. I am God. You are God…" This is atheism. It is cheating atheism. One class of atheism is Śūnyavādī: "There is no God." That we can understand, that he is atheist. "There is no God." He publicly declares, "We don't believe in God." But the Māyāvādīs are dangerous because they say that there is God, but without any form-no head, no leg. If you make "no, no, no," then where is…? It becomes zero ultimately. Go on making "no, no"-"No head, no tail, no hand, no…" So what remains? So this is another trick for saying there is no God. Therefore Caitanya Mahāprabhu has said that this class, who gives the negative definition of God-"Not this, not this, not this, not this"-the Māyāvādī, Māyā… They say, "Not this. This is māyā." So this Māyāvādī, they are greater atheist.

veda nā māniyā bauddha haya ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika

So it is very dangerous to associate with Māyāvādīs. Of course, those who are kaniṣṭha… Who are fixed up in Kṛṣṇa consciousness, they can mix with anyone. Nobody can influence. They are protected. If one has become pure devotee, for preaching work he can go anywhere. [break] (end)

770119LE.BHU

Evening Lecture

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Bhuvaneśvara, January 19, 1977

Prabhupāda: Thank you very much.

Hari-śauri: Spectacles?

Prabhupāda: Yes. I can speak in three languages, English, Bengali and Hindi. But I cannot speak in Oriya. Now our Gaura-Govinda Mahārāja, he has agreed to translate into Oriya from English. So as you desire, I can speak either in English, Hindi or Bengali.

Indian man: English.

Prabhupāda: I shall speak in English. If I speak in English, then these foreigners, they will also understand, and it can be translated into Oriya. So? I shall speak in English? That's all?

Hari-śauri: Yes.

Prabhupāda: You say yes. (laughter) So, of course, English is international language, and because we are speaking in English, publishing in English, it has been possible to spread Kṛṣṇa consciousness throughout the whole world. (Bengali) (Gaura-Govinda translates) So we have first of all presented Bhagavad-gītā As It Is in English. Now it is being translated practically in all the languages of the world. (translated throughout) Our Bhagavad-gītā As It Is has been translated in all the European languages, namely French, German, Portuguese, Italian, Spanish, Swedish, in this way, in Europe. Whole America speaks in English. Whole Australia speaks in English. Besides that, in Asia, Chinese language and Japanese language, they have all translated.

So our Kṛṣṇa consciousness movement is meant for saving the whole human society. The present moment… Not in the present. In this material world always the attempt is to defy the supremacy of the Supreme Personality of Godhead. At the present moment the so-called scientists, their only business is how to defy the supremacy of God. Naturally our, this movement has to face many impediments because at the present moment the whole world is practically godless. Even in our country, in India, where Bhagavad-gītā was spoken by the Supreme Personality of Godhead Kṛṣṇa, even here also the same attempt is going on. Big, big scholars, big, big politicians, they take Bhagavad-gītā in their hand as if he is a great authority in Bhagavad-gītā, but they are presenting commentation just to defy Kṛṣṇa. So we take them according to Bhagavad-gītā. So Bhagavān, Kṛṣṇa… Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. That is the verdict of the śāstra, and Kṛṣṇa personally, when He was present before us, He said, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "Nobody is greater authority than Me." In the Vedānta-sūtra it is said, athāto brahma jijñāsā. Now, this life, this human form of life, is meant for making inquiry about the Supreme. That Brahman, the Supreme… Brahman means bṛhatvad bṛhannatvad, the greatest which includes everything. That is Brahman. Just like we are, we living entities, we are Brahman. Because I am the spirit soul, I am within this body; therefore everything is complete. So in the Bhagavad-gītā this brahma-jijñāsā, "What is Brahman?" if you are inquisitive, the answer is in the very beginning of the Bhagavad-gītā.

So Kṛṣṇa says in the Bhagavad-gītā, giving the first instruction to Arjuna, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptir [Bg. 2.13]. The Brahman, the spirit soul, the part and parcel of Parabrahman, is dehi. Asmin dehe. In this body he is the proprietor of the body. Dehi and deha. Deha means this body, and dehi means the proprietor of the body. So that dehi, or the proprietor of the body, is Brahman. Brahma-jijñāsā. If we are inquisitive to know about Brahman, first of all we must know that I or you, any spirit soul, is Brahman, and he's within this body. We are not the… Other words, we are not this body; we are within this body. This is brahma-jñāna. In another place also, the same thing has been affirmed in Bhagavad-gītā. Kṣetra kṣetrajñaḥ. Arjuna inquired from Kṛṣṇa, "What is kṣetra and what is kṣetrajña?" That answer is given in the Thirteenth Chapter: idaṁ śarīraṁ kṣetram ity abidhīyate. It has been explained that this kṣetra… Just like we work in the field, the owner of the field and the field, similarly, this body is the field, and the owner, the dehi, I or you, we are working on this field, kṣetrajña. And Kṛṣṇa says also, kṣetrajñaṁ cāpy māṁ viddhi sarva-kṣetreṣu bhārata. He… Because sometimes foolishly we think that we are also Bhagavān or equal to Bhagavān, kṣetrajña, so Kṛṣṇa says, "I am also kṣetrajña, but the difference is that sarva-kṣetreṣu bhārata." (aside:) Now explain. Just like I am kṣetrajñam; you are kṣetrajñam. You know the pains and pleasure of your body; I know the pains and pleasure of my body. But either you or I do not know what is the pains and pleasure of your body, and you do not know what is the pains and pleasure of my body. So that is the difference between ātmā and Paramātmā. Kṛṣṇa is Paramātmā. Īśvaraḥ sarva-bhūteṣu hṛd-deśe arjuna tiṣṭhati. That Paramātmā… I am also with Him. I am also living within the heart, and Kṛṣṇa is also living within the heart.

So there are two ātmās, namely ātmā and Paramātmā. This is explained in the Upaniṣad, that "There are two birds on one tree. This tree is this body, and the two birds, one is ātmā and the other is Paramātmā." So one bird is simply witnessing what the other bird is doing, and the other bird, jīvātmā, he is eating the fruit. So therefore Kṛṣṇa says in the Bhagavad-gītā that,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā
[Bg. 18.61]

That īśvara, that Paramātmā, is sitting also within this body, but He's observing what the jīvātmā wants to do. According to that, He is supplying a machine. This machine means this body, yantrārūḍhāni māyayā. This machine is manufactured by the external energy, māyā. So therefore we are jīvātmā; we are different from the Paramātmā. Those who are equalizing Paramātmā and jīvātmā, they are not in perfect knowledge. Either purposefully they are misleading, or they do not know the perfect knowledge.

At the present moment this danger is there in a very large quantity. People are thinking wrongly that they are also God, as good as God. In the Bhagavad-gītā the statement is, Kṛṣṇa says, mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. Jīva-bhūta is the living entities. "They are My part and parcel." So it is an axiomatic truth: part is never equal to the whole. Āṁśi. So just like this finger is the part of my body, but it does not mean the finger is the whole body. Therefore there is distinction between Brahman and Parambrahman, īśvara and Parameśvara, ātmā and Paramātmā. So īśvara means controller, one who controls, but Parameśvara means the controller of the controller. That is explained in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Īśvara… All of us may be īśvara. I am īśvara amongst my disciples. You may be īśvara amongst your family members. But none of us is Parameśvara. So this mistaken knowledge is very much spread at the present moment. So our, this Kṛṣṇa consciousness movement, is specially meant for removing this misconception of understanding God and the jīvas. So our first principle is that we have to discard or disregard the persons who are very much anxious to establish that īśvara and Parameśvara, or the living entity and the Supreme Person, they are equal. We do not support this theory. It is said in the śāstra,

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]

Nārāyaṇa, the Supreme Personality of Godhead, nārāyaṇaṁ devam, if we equalize Him even with such demigods, such big personalities like Brahmā and Śiva, then we become a pāṣaṇḍī.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

Anyone, what to speak of with ordinary person, even personalities, big, big personalities like Lord Brahmā and Lord Śiva, if one equalize Nārāyaṇa, then he is called a pāṣaṇḍī. At the present moment a poor man has been equalized with Nārāyaṇa as daridra-nārāyaṇa. So why one should say daridra-nārāyaṇa? What is the reason? Nārāyaṇa is Lakṣmī-pati, the husband of the goddess of fortune. How He can become daridra-nārāyaṇa? And where is this word in the śāstra, "daridra-nārāyaṇa"? So in this way people are being misled.

So we have to save ourself from this misconception of life. Then we can make progress in the matter of understanding what is God. Therefore we are presenting Bhagavad-gītā as it is, without any deviation, and people are appreciating. Our, this Bhagavad-gītā As It Is is being accepted by big, big scholars and professors. We have got innumerable certificates or their opinion, and it is being well received. And from monetary point of view also, you'll be surprised that we are selling millions of copies of Bhagavad-gītā As It Is. So we have come to your city to say something about Bhagavad-gītā As It Is. If respectable persons of this city will come and attend this meeting, I shall try to explain more and more so long I am present here. Now, if you have got any question on the subject matter I have spoken, you can make. I shall try to answer. (pause) So there is no question, I think. Thank you very much. Hare Kṛṣṇa. Now a kīrtana.

Rāmeśvara: Thank you, Śrīla Prabhupāda.

Prabhupāda: Hare Kṛṣṇa. (end)

770121LE.BHU

Lecture

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Bhuvaneśvara, January 21, 1977

Prabhupāda: Just like a student is admitted in the school for learning ABCD, and if he follows the rules and regulations and continues his studies regularly, then one day he would be able to pass M.A. examination, so from the very beginning we have to execute these processes because our life is impure at the present moment, and we have to purify this life.

tapasā brahmacaryeṇa
śamena damena vā
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
[SB 6.1.13]

These things are there in the śāstra. We have to execute tapasya, austerity, to purify. Tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. So it is not a formality. It is a process to become free from this material bondage and go back home, back to Godhead. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. We should be very serious, not that to take initiation as a matter of fashion, but it should be very carefully and seriously done. [break] Human life is meant for this purpose. Athāto brahma jijñāsā. If you do not inquire about Brahman, if you simply inquire, "Where is food? Where is sense gratification…?" The whole world is going like that. Anywhere you go, the inquiry is, "Where is sense gratification? Where is sex? Where is safety, and where is eating?" This is the inquiry generally. The cats, dogs, birds, beast-everyone is inquiring like that. In the morning you'll find the birds are chirping, "Now it is morning. Where we have to go to have our necessities of life?" This is the inquiry of this material body. But when you get this human form of body, the inquiry should be different. Explain this. (Gaura-govinda translates) [break]

So Narottama das Ṭhākura sings,

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

So we should always remember song of Narottama dāsa Ṭhākura. He is ācārya. He's guru. Ācāryopāsanam. Ācārya upāsanā is one of the process of making progress. So this song is very important.

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā biṣa khāinu

(aside:) Explain. [break] In the material world everyone is suffering. There is no exception, either rich man or poor man, learned or fool-everyone. This is the place for suffering. And if we take this place of suffering as comfortable, that is our ignorance. Therefore Narottama dāsa Ṭhākura sings, biṣāya biṣānale dibā-niśi hiyā jwale taribare nā koinu upāy golokera prema-dhana hari-nāma saṅkīrtana rati nā jaṅmilo kene tāy. (aside:) Explain. [break] So Narottama says that we should take advantage of Caitanya Mahāprabhu's and Nityānanda Prabhu's presence. Pāpī tāpī jata chilo harināme uddhārilo tāra śākṣī jagāi and mādhāi, brajendra nandana jei śacī-suta hoilo sei balarāma hoilo nitāi, that "Śrī Caitanya Mahāprabhu is Kṛṣṇa. Formerly He was Brajendranandana." Brajendranandana. Brajendra is Mahārāja, Nanda Mahārāja. And He accepted father-Nanda Mahārāja. Nandanandana. "Same Nandanandana has now become Śacīnandana." Śrī Caitanya Mahāprabhu's mother's name is Śacīdevī. So brajendra-nandana jei śacī-suta hoilo sei. "Who was formerly Brajendra-nandana, He has now become Śacīnandana. And formerly who was Balarāma, He has become Nitāi." Brajendranandana hei śacī-suta hoilo sei balarāma hoilo nitāi. So why They have come again? Now, pāpī tāpī yata chilo harināme uddhārilo: "They have come to deliver all kinds of sinful men, suffering humanity, just allowing to chant Hare Kṛṣṇa mahā-mantra." Pāpī tāpī jata chilo, harināme uddhārilo. So what is the evidence how papi tapi were delivered? Tāra śākṣī jagāi and mādhāi.

So there is no hopelessness. Śrī Caitanya Mahāprabhu, Nityānanda Prabhu is there. If we take shelter of Their lotus feet, there is no hopelessness. But we should not commit any more sinful activities. Then They will deliver us from these clutches of māyā. (end)

770123LE.BHU

Evening Lecture

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Bhuvaneśvara, January 23, 1977

Prabhupāda: So we shall continue that Rāmānanda? No. So who will read and explain?

Indian man: So shall I read from the First Chapter?

Prabhupāda: No. Where he was.

Hari-śauri: You won't be speaking, Śrīla Prabhupāda?

Prabhupāda: No. He will explain in Oriya. [break] …that is Vedic culture. As yesterday we were talking of varṇāśrama-dharma, four varṇas and four āśrama-brāhmaṇa, kṣatriya, vaiśya, śūdra-so the Vedic culture means to execute the varṇāśrama-dharma. Now we are known as Hindus. The Hindu word is not to be found… [break] A little disturbance will mar the situation. So, Vedic culture means this varṇāśrama-dharma. The Muhammadans from the other side of river Sindhu, they have called us Hindu. Actually, this word "Hindu" you'll not find any Vedic scripture. So to accept this position-brahmacārī, gṛhastha, vānaprastha, and sannyāsa-is compulsory. It is not that one has to take sannyāsa as a fashion. No. Actually it is absolutely necessary for any person at the last stage of life to accept sannyāsa. This Rāmānanda Rāya also retired from the government service. He met Caitanya Mahāprabhu, and Caitanya Mahāprabhu advised him that "Now you retire from your governorship and come to Jagannātha Purī, your home, and let us talk together about spiritual life." So in this way he retired. So all the associates of Caitanya Mahāprabhu-śrī-rūpa sanātana bhaṭṭa-raghunātha śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha-Six Gosvāmīs, the direct disciples of Caitanya Mahāprabhu, they were all in renounced order of life. Then? Read. You read. You'll hear.

Indian man (2): "Although the Gosvāmīs were very aristocratic, they became mendicant just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu."

Prabhupāda: About Gosvāmīs, Śrīnivāsa Ācārya, he has written, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. (child talking) (aside:) Please take out. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. They were ministers. Naturally their associates were very, very big zamindars and rich men, aśeṣa-maṇḍala-pati-śreṇīm. Maṇḍala-pati means leaders, social, political. So, gave up their company. Explain. Why? Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Dīna-gaṇeśakau, the poor mass of people… We are thinking that we are advancing, but actually we are becoming poverty-stricken. So this very word is used, dīna-gaṇeśakau karuṇayā. So this time is always. Unless the social leaders, the leaders of the society, they take care of the mass of people to educate them, dīna-gaṇeśakau karuṇayā, if they do not become compassionate to the poor mass of people, who will deliver them?

They are poor because they have no spiritual conception of life. So that situation is always existing; therefore it is the duty of the leaders of the society, especially of the brāhmaṇas and kṣatriyas, to take sannyāsa and preach Kṛṣṇa consciousness to the mass of people. Dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Now we have got experience that many big, big leaders in political field… We have seen this noncooperation movement. They also took sannyāsa practically. But they could not live long because they could not tolerate the position of renouncement. But about the Gosvāmīs it is said,

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau…

There must be engagement, proper engagement. If the engagement is not Kṛṣṇa consciousness, then this so-called sannyāsa will be failure. Practically in Calcutta there was a big barrister, C. R. Das, he renounced everything, but he could not live long. Very shortly he died. [break] …was their position. [break] Sannyāsa means to renounce for the Supreme, sannyāsa. Sat-nyāsa. If one takes to Kṛṣṇa consciousness and if he renounces family life and preaches Kṛṣṇa consciousness, then he will be happy, and the persons amongst whom he will preach, they will be happy. We have seen practically, many, many big, big sannyāsīs, they gave up this world-brahma satya jagan mithyā: "This world is mithyā. Let me take sannyāsa." But unfortunately, they could not stand in that position. After few years they come down again in social work, in political work. That means they could not understand what is Brahman. That is stated, confirmed in the śāstra, that

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
[SB 10.2.32]

Ye 'nye 'ravindakṣa. Ye aravindakṣa. Aravindakṣa is Kṛṣṇa. "Persons who are thinking that 'I have become liberated,' vimukta-mānina, they're actually… They're not mukta. Therefore," āruhya kṛcchreṇa paraṁ padam, "although they underwent very severe austerities and achieved the position in nirviśeṣa-brahma," āruhya kṛcchreṇa paraṁ padam [SB 10.2.32], "but because they could not understand, my Lord, Your lotus feet, they," patanty adho, "they fall down." Just like in the modern age they are going very high by aeroplane or sputnik, but because they do not get a shelter in either the moon planet or Mars planet, they again come down. So simply speculative knowledge, philosophical knowledge, will not give us actual shelter in the nirviśeṣa, nirākāra-brahman. Absolute Truth we can realize in three stages. This is stated in the Śrīmad-Bhāgavatam,

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

Yes. The brahmānu-bhūti is simply negation of this material world. Brahmā satya jagan mithyā. But brahmānu-bhūti is not final. We are part and parcel of Kṛṣṇa, sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So simply understanding of our eternity-ahaṁ brahmāsmi-is not sufficient. So that is only appreciation of the eternity portion. And then, if one further makes progress, he… Paramātmā. Paramātmā means cit, cid-āṁśa. And lastly, unless we come to the shelter of the lotus feet of Kṛṣṇa, there is no ānanda. And every one of us-ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). God is also ānandamaya. We, being part and parcel of God, we are also seeking after ānanda. So you cannot get permanent ānanda either by Brahman realization or Paramātmā realization. Unless you come to God realization, Personality of Godhead, there is no ānanda.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.37]

Govinda, Kṛṣṇa, is ānanda-cinmaya-rasa. He is in the ānanda cinmaya. His ānanda is not jara-rasa. It is cinmaya-rasa. We should not understand or misunderstand Kṛṣṇa's līlā is just like ordinary human activity. Śrīla Jīva Gosvāmī has described this Kṛṣṇa's ānanda, that,

rādhā kṛṣṇa-praṇaya-vikrtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
śrī-caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam…
[Cc. Ādi 1.5]

So we should understand Kṛṣṇa, how He is ānanda-cinmaya vigraha. Śrī Caitanya Mahāprabhu is ānanda-cinmaya vigraha, combination of hlādinī śakti, Śrīmatī Rādhārāṇī, and Kṛṣṇa together. Therefore the Vaiṣṇava sings, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Rādhā-kṛṣṇa nahe anya. If we take shelter of the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, then there is possibility to understand the Kṛṣṇa science.

So this Kṛṣṇa consciousness movement is trying to impregnate or push this movement throughout the world through the mercy of Śrī Kṛṣṇa Caitanya. And actually it is happening. By taking shelter of the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, these Europeans and Americans, although they are supposed to be born in mleccha, yavana family, they are taking Kṛṣṇa consciousness so seriously. Otherwise it is very difficult to understand Kṛṣṇa.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

Out of many many millions of persons, one is interested how to become perfect. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. Siddhi means to understand one's own position. Therefore we request everyone to take shelter of the lotus feet of Śrī Caitanya Mahāprabhu to understand Kṛṣṇa. Śrīla Rūpa Gosvāmī he has given his direction,

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

Idea is Śrīla Rūpa Gosvāmī, offering his obeisances to Caitanya Mahāprabhu, namo mahā-vadānyāya: "The greatest munificent charitable person because You are giving Kṛṣṇa-prema. Nobody can understand Kṛṣṇa, but You are giving Kṛṣṇa-prema." Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya [Cc. Madhya 19.53]. "You are Kṛṣṇa. You have appeared again as Kṛṣṇa Caitanya. Therefore I offer my obeisances." Similarly Sārvabhauma Bhaṭṭācārya, who was the learned scholar, paṇḍita, in the assembly of Mahārāja Pratāparudra… [break] …sabhā-paṇḍita. So he also has written many verses. One of them is that,

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

"This Caitanya Mahāprabhu is the same person." Vairāgya-vidyā-nija-bhakti. "In order to teach Kṛṣṇa consciousness, He has now appeared as Kṛṣṇa Caitanya." Vairāgya-vidyā-nija-bhakti yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ [Cc. Madhya 6.254]. Śāśvata-purāṇa. Kṛṣṇa is the Purāṇa. Nava-yauvanaṁ ca. In the Brahma-saṁhitā it is said, advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa nava-yauvanaṁ ca [Bs. 5.33]. He's the oldest person, ādi-puruṣa, but nava-yauvana. So in every way you'll find that if we want to understand Kṛṣṇa, then we have to take shelter of this Kṛṣṇa's renounced order of life in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

So Śrī Kṛṣṇa Caitanya Mahāprabhu's one of the confidential devotees was an Oriya, this Rāmānanda Rāya and Śikhi Māhiti. So it is a great opportunity for the Oriyas to understand Kṛṣṇa consciousness science through the mercy of Śrī Caitanya Mahāprabhu. We are discussing the talks between Caitanya Mahāprabhu and Rāmānanda Rāya. You'll kindly hear and take advantage of it and be benefited. [break] So we can, if they require, any question-answer. [break]

Guest (1): …Kṛṣṇa consciousness in gṛhastha āśrama?

Prabhupāda: They follow Śrī Rāmānanda Rāya. He was a gṛhastha. He was a responsible government officer. Still, he was the best disciple of Caitanya Mahāprabhu. Rāmānanda Rāya, while talking with Caitanya Mahāprabhu, he was feeling little shamefulness because Caitanya Mahāprabhu was a great sannyāsī and coming from a very respectable brāhmaṇa family, and Rāmānanda Rāya, he belonged to the Kharan(?) caste of Orissa, and he was gṛhastha, at the same time in government service. So he was feeling little shamefulness, that "I am teaching Caitanya Mahāprabhu." So when he was feeling like that, Caitanya Mahāprabhu encouraged him,

kibā vipra kibā śūdra nyāsī kene naya
yei kṛṣṇa-tattva-vettā sei guru haya
[Cc. Madhya 8.128]

"You become a sannyāsī or you become a gṛhastha or you are a brāhmaṇa or a śūdra. The Kṛṣṇa consciousness has nothing to do with these material things. If you know actually what is Kṛṣṇa, then you can become guru." Another place also, Kṛṣṇa, er, Caitanya Mahāprabhu has said that

yei bhaje sei baḍa abhakta hīna chāra
kṛṣṇa-bhajane te nāhi jāti-kulādi-vicāra
[Cc. Antya 4.67]

"Anyone who is a devotee, he is great, and who is not devotee, he may declare himself as great, but he is the most fallen." In the devotional service there is no such distinction as jāti and kula. So if you follow-the example is there in your country, Rāmānanda Rāya-then wherever you are, you are exalted. Narottama dāsa Ṭhākura, he has also said-he is ācārya-gṛhe vā vanete thāke hā gaurāṅga bale ḍāke narottama māge tāra saṅga: "It doesn't matter whether he is a gṛhastha or he's a sannyāsī." Vanete means vānaprastha, sannyāsī. "Wherever he may be, if he's actually a perfect devotee of Śrī Caitanya Mahāprabhu, I want his association. Never mind." Gṛhe vā vanete thāke hā gaurāṅga bale ḍāke narottama māge tāra saṅga.

So Kṛṣṇa bhajana is so magnanimous, so exalted, in any position you can become the greatest guru, provided you follow the footsteps of Śrī Caitanya Mahāprabhu. [break] …says how one can become perfect. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Four things. Simply think of Kṛṣṇa, this chanting of Hare Kṛṣṇa mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare… So you remain gṛhastha. Bhaktivinoda Ṭhākura has said, nāmāśraya kari thākaha āpana kāje. In whatever occupation you are, remain there. There is no need of changing. But nāmāśraya kari. If you remain a gṛhastha, what is your loss if you chant Hare Kṛṣṇa mahā-mantra? And if there is gain, why don't you take it? Simple thing. And Kṛṣṇa also says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. These four things will get you back to home, back to Godhead. What is that? Simply think of Kṛṣṇa. But if from the very beginning you want to understand the meaning of Kṛṣṇa-"Kṛṣṇa is nirākāra. He has no hand, He has no leg"-then how you'll think of Kṛṣṇa? You have to give up all this nonsense idea. Then wherever you live, you will be perfect by Kṛṣṇa consciousness. [break] …Kali-yuga the special advantage is that people cannot become very much advanced in spiritual life, but for Kali-yuga there is a special concession. Kalau nāsty nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāma iva kevalam [Cc. Ādi 17.21]. And Śrīmad-Bhāgavatam also, it is confirmed, kīrtanād eva kṛṣṇasya mukta-saṅga paraṁ vrajet [SB 12.3.51]. So you remain gṛhastha. It is now difficult to give up gṛhastha life. But don't be merged into this black hole. Don't make black hole tragedy. Be alive, take to Kṛṣṇa consciousness, and you'll be happy. So there is no distinction in Kṛṣṇa-bhajana whether one is a gṛhastha or a sannyāsī. He must take the science. Then he will be all right.

Guest (3) (Indian man): …without taking dīkṣā from the guru also utters the name of Lord Kṛṣṇa with devotion and…

Prabhupāda: There is no devotion unless you go to a guru. Forget it. Ādau gurvāśrayam. First thing is, first business, is to accept a bona fide guru. Otherwise there is no devotion. It is simply false imitation. This is the injunction of Rūpa Gosvāmī in Bhakti-rasāmṛta sindhu. Ādau gurvāśrayam: "Your first business is to approach bona fide guru and take his āśraya." Otherwise there is no devotion. That has been the defect in the modern society. They imagine. This business should be given up. He must follow. Sādhu-mārgānugāmanam, which is prescribed by the sādhu, guru, you have to accept that. You cannot manufacture your own way.

Guest (3): The world is so vast, and people who are living in this world and also wishing to attain God or remember God or say about the God… Also the namaskaram is, Gurudeva said, that, mentioned in the Gītā, that all these are fruitless, the soul which is remembering God either in the form of Kṛṣṇa, but he has not met a guru. Because to get a real guru is a real occasion. It doesn't happen in the case of everyone. One in million get a chance to get a real spiritual guide. There are so many in the name of spiritual guide. And he will false pray because his inner soul hankers and inner soul thinks that "This is my guru, and somehow I will accept whatever he says." And the ultimate aim and objective is to love God or to recite his name or surrender to Him.

Prabhupāda: This question has been answered by Śrī Caitanya Mahāprabhu while He was teaching Śrīla Rūpa Gosvāmī.

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-kṛpayā pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

The guru word is there. Guru Kṛṣṇa. If you are actually hankering after Kṛṣṇa-Kṛṣṇa is within yourself-He will give you a guru. He will give you a guru. Guru-kṛṣṇa-kṛpāya. But we must be fortunate to get real guru. If I am unfortunate, I'll not get a guru. Otherwise why Caitanya Mahāprabhu said, guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]? Mālī hañā se bīja kariya āropaṇa. In this way you'll find in the Caitanya-caritāmṛta. So even Caitanya Mahāprabhu, He accepted guru, Īśvara Purī. He is Supreme Personality of Godhead, Kṛṣṇa Himself. As Sārvabhauma Bhaṭṭācārya said that,

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya śarīra dhārī…
[Cc. Madhya 6.254]

He's the puruṣa Purāṇa, Kṛṣṇa, but now He has appeared as Kṛṣṇa Caitanya. So he also accepted guru, what to speak of our… Kṛṣṇa also accepted guru. So how you will get the ultimate goal of life without accepting guru? Why do you manufacture this idea? There is no need of manufacturing this. You have to follow. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. If you manufacture, then you'll be cheated. Don't do this. That has become a fashion, that you manufacture your own way of service. That is not possible. Therefore Rūpa Gosvāmī stresses, ādau-gurvāśrayam: "The first business is that you must find out a bona fide guru." Then other things.

Guest (4) (Indian man): Gurudeva said the only aim of human being is to surrender to Śrī Kṛṣṇa, to the lotus feet of Śrī Kṛṣṇa.

Prabhupāda: Yes.

Guest (4): In India especially, there are so many temples and gods and goddesses…

Prabhupāda: That has been described in the Bhagavad-gītā. Those who are hṛta-jñānāḥ, less intelligent, all these gods and goddess are for them. Hṛta-jñānāḥ. Kāmais tais tair hṛta-jñānāḥ yajante anya devatāḥ [Bg. 7.20]. "Those who are after other demigods, they are hṛta-jñānāḥ." Hṛta-jñānāḥ means they have got little knowledge-that is taken away by māyā. Māyayāpahṛta-jñānā. These words are there. So this demigod worship is for the less intelligent class of men, not the actual intellectuals. Actual intellectual is he-bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. So he's actual intelligent, when he surrenders to Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. So the demigod worship is recommended for the less intelligent class of men. Otherwise, to surrender to Kṛṣṇa is the highest stage of perfection.

Guest (5) (Indian man): Sir, what is the difference between renunciation and surrender?

Prabhupāda: Yes. Renunciation is the beginning of this material world. You cannot take, you cannot surrender to Kṛṣṇa, unless you renounce this ma…. If you have got material necessities… Sarva-dharmān parityajva. Kṛṣṇa says, "Absolute surrender." And if you want material necessities, then you have got so many dharmas-this dharma, that dharma, social dharma, family dharma, national dharma, community dharma, and so on, so on. But Kṛṣṇa demands, sarva-dharmān parityajya [Bg. 18.66]. So it is not very easy thing. Therefore renunciation and surrender. Surrender means full renunciation, no reservation. And renunciation means you renounce something and keep something. That is difference.

Guest (5): Supposing any person, he renounces everything, his material property, and if he just came to Kṛṣṇa consciousness. Can he live?

Prabhupāda: We are living. You can see practically. We have got more than one hundred centers, and we are maintaining at least ten thousand men, just like these Europeans. And you have seen our opulence. We are advertised as fabulously rich. You can see here also. We have got at least four cars here. Who has got four cars? Don't you see how we are living?

Guest (5): Sir, what I meant… Supposing…

Prabhupāda: No. Your question is that… We are living very opulently because we are surrendered to Kṛṣṇa. That is point. So if you come to us you will also live very opulently. Surrender. Do that by practical seeing. We have no anxiety. Do you know what is our expenditure? In New York we are spending twelve lakhs of rupees per month. Only in New York. Similarly, in Los Angeles we have got huge expenditure. And our income is also, daily, five lakhs. You can see. Take our account. Audit. People do not touch as soon as one hears, "Oh, it is a religious group." And we are selling religious books, this Bhāgavata and Śrīmad Bhagavad-gītā, six lakhs of rupees daily. Can you imagine?

Guest (6) (Indian man): Where is this consciousness of surrender come in human life? At what stage it can come?

Prabhupāda: At any moment. You must be prepared. Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if you have got intelligence, you can do it immediately. Where is the difficulty? But you'll not do it. They have done it, these young boys. They have no other business. And Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: Don't hesitate. But we are hesitating. So there is no surrender. So all right, you remain under the clutches of māyā and suffer. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Māyā is very strong. Mām eva ye prapadyante māyām etāṁ taranti As soon as you surrender to Kṛṣṇa immediately you are mukta. Immediately, instantly. It is in your hand. You follow Kṛṣṇa's instruction, do the needful, you are mukta. Chant Hare Kṛṣṇa.

Devotees: Jaya Śrīla Prabhupāda! (end)

770126AD.PUR

Evening Address to Paṇḍas and Scholars

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Jagannātha Purī, January 26, 1977

Indian man (1): Prabhupāda, who has been kind enough to grace this occasion wherein we have assembled this evening to pay our respectful homage to Jagannātha dāsa Gosvāmī, who was a contemporary of Lord Caitanya.

Prabhupāda: (Bengali) I thank you very much…

Hari-śauri: The microphone's not working.

Prabhupāda: …for kindly receiving me. So in our humble way we are trying to…

Indian man (1): Is the mike on?

Prabhupāda: …introduce the Jagannātha Swami's culture. Jagannātha svāmī nayana-pathagāmī bhavatu me. You'll be very much pleased that in the year 1967 I introduced Ratha-yātrā in San Francisco. And it is going on continually for the last six or seven years, and the government, they have fixed up a holiday for Ratha-yātrā. We have got 25th July as government fixed-up day, holiday, for Ratha-yātrā. And people take part in the Ratha-yātrā, not all my devotees, even outsiders. Ten to twelve thousand people attend, and we distribute prasādam to all of them. They feel very much obliged. And the newspaper writes that "People in general never felt such ecstasy as they are feeling in the Ratha-yātrā festival." And the police said that the crowd… In the Western country, as soon as there is some big crowd, there is some disturbance. So police were surprised that "This crowd is not window-breaking crowd." And next we introduced Ratha-yātrā in London, in the London, Trafalgar Square. That is the most famous square within the city. And there is a big column. It is called Nelson Column. So our ratha was so high that the Guardian paper, they criticized that "This Ratha-yātrā is rival to Nelson Column." Next we introduced Ratha-yātrā in Philadelphia, and this year we have introduced Ratha-yātrā in New York and…

Hari-śauri: Melbourne.

Prabhupāda: Melbourne, Sydney.

Hari-śauri: Paris.

Prabhupāda: Paris. So in the Western countries Ratha-yātrā is being introduced one after another, and Jagannātha Swami is attracting the attention of the Western people. (someone talking in background) What is that? So people will come in your Jagannātha Purī now from all parts of the world. That is beneficial from various point of view. From the point of tourist program, the government will benefit. And when they're attracted to see Jagannātha Purī, Jagannātha Swami… Unfortunately, you do not allow these foreigners to enter the temple. How it can be adjusted? This stumbling block should be dissolved. If you want Jagannātha Swami to pack up within your home, and you do not expand the mercy of Jagannātha… He is Jagannātha. He's not only this Purī-nātha, or Oriya-nātha; He's Jagannātha. Kṛṣṇa declares in the Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. That is the definition of Jagannātha, sarva-loka-maheśvaram. So why you should deny the inhabitants of Sarva-loka the darśana of Jagannātha? That is not… Śrī Caitanya Mahāprabhu never approved such thing. Śrī Caitanya Mahāprabhu, He said,

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

When that thing is being done and when they are eager to come here, why you should restrain? What is the cause? This is not very good. Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. It is not good.

So we are preaching Śrīmad-Bhāgavatam all over the world. We have translated into English Bhagavad-gītā, Caitanya-caritāmṛta, Śrīmad-Bhāgavatam. And they are being received very nicely. In the Christmas period in a week, from 17 December to 24 December, our report is we have sold books, small and big, seventeen lakhs. And our general survey is: we are selling books to the worth of five to six lakhs daily. Daily. And our expenditure is also very heavy. We have started a Bhaktivedanta Book Trust for expanding this movement. We have got about two hundred buses to preach the Jagannātha cult all over the world, village to village, town to town… [break] …this kṛṣṇa-bhakti cult may be one (?) all over. I do not know what is the cause. Here you are all present, many learned scholars and pandits. So you consider why this restriction should be there. Of course, if you do not allow, there is no, I mean to say, loss on the part of the foreigners, because Jagannātha has already gone there, and they are worshiping. But it is an etiquette that to give samāna to the Vaiṣṇava, Vaiṣṇava aparādha has been very much condemned by Śrī Caitanya Mahāprabhu. So these Vaiṣṇavas, when they are so much eager to come to Jagannātha Purī and see Jagannātha, you should welcome them. You should receive them well, because Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava sevā, nistāra pāyeche kebā. And (in) the śāstra it is said, tadīyānām ārādhanam. Viṣṇor ārādhanaṁ param, tasmāt parataraṁ devī tadīyānām ārādhanam.

So I have specially come to request you to remove this restriction and be friendly to the foreign devotees. And you also come there, see how there are so many Jagannātha temples, Rādhā-Kṛṣṇa temples, how They are being worshiped, how these foreigners, they have become pure Vaiṣṇava. They are strictly observing the four principles of sinful life by negation: no illicit sex, no meat-eating, no fish-eating, no egg-eating, no intoxication, no gambling. They are purified. And Śrīla Sanātana Gosvāmī openly says, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām. So there is authority. And Caitanya Mahāprabhu says,

ye bhaje sei baḍa abhakta hīna chāra
kṛṣṇa bhajanete nāhi jāti-kulādi-vicāra

Kṛṣṇa says personally in the Bhagavad-gītā, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ…, te 'pi yānti parāṁ gatim [Bg. 9.32]. So there is ample śāstra-pramāṇa, approved by the ācāryas. Caitanya Mahāprabhu converted many Pathans into Vaiṣṇava, changed their name. So things are going according to śāstra and mahājana. Why you should not receive them as Vaiṣṇava and give them proper reception? That is my request. I hope… There are many learned scholars and devotees present here. They should endeavor to remove this, I mean to say, restriction or short-sightedness, and let us combinedly work for Jagannātha to preach the bhakti cult for the benefit of the whole world. Janma sārthaka kari kara para-upakāra [Cc. Ādi 9.41]. This Bhārata bhūmi is for para-upakāra, because this knowledge, the Vedic knowledge, is here in the Śrīmad Bhāratavarṣa. So we should assimilate the bhakti cult to the right direction, and making our life successful, we should distribute this knowledge, this cult, all over the world. That is Caitanya Mahāprabhu's mission. Janma sārthaka kari para-upakāra. The modern civilization is very vicious civilization. Because in the human form of life there is the opportunity, athāto brahma jijñāsā-to inquire about the Supreme Truth-so if they are denied… The knowledge is there in India. If it is denied, that is not very good human society. So I shall request you all, learned scholars, paṇḍita present here, to cooperate with this movement, Kṛṣṇa consciousness, and let us conjoinedly work for Jagannātha cult.

Thank you very much.

Hari-śauri: Śrīla Prabhupāda? There's a question. You want to answer?

Prabhupāda: What is that?

Indian man (2): …don't put question. Bhagavat-ṣaṭ-sandarbha of Jagannātha.

Prabhupāda: So what shall I do? So? Of course, I do not know the Oriya language, but it is said that it is Bhagavat-ṣaṭ-sandarbha of Jagannātha. So it is inaugurated today. (applause) (Purī temple brāhmaṇas chant prayers to Lord Jagannātha) So these European and American Vaiṣṇavas, they're hankering after jagannātha svāmī nayana pathagāmī bhavatu me. Now it is through your intervention they may be able to see Jagannātha Swami. (chuckles) They are hankering like that, jagannātha svāmī nayana pathagāmī bhavatu me.

Indian man: (Bengali)

Prabhupāda: Have some prasāda. (end)

770129LE.BHU

Lecture

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Bhuvaneśvara, January 29, 1977,

(with Oriyan translator)

Prabhupāda:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayam samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

The Supreme Personality of Godhead, Bhagavān, personally speaking how you understand Him perfectly. [break] … previous chapter… [break] …already said that,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid vetti māṁ tattvataḥ
[Bg. 7.3]

It is not so easy to understand what is Kṛṣṇa or what is Godhead. Therefore He is personally speaking about Himself. There are many persons within this world, they are trying to understand what is God. (aside:) What is…? [break] When you want to study me by speculation, it is not perfect. But if I speak myself about my career, my position, they you can understand very easily. So the speculators, they are thinking that "God has no form. You can imagine any form of the Lord and try to worship Him." That is speculator. [break] … Another type of atheism. The atheists, they say, Śūnyavādī, "There is no God." But these Māyāvādī, they say, "Yes there is God, but He has no head, no leg, no mouth, nothing." Means, indirectly, they are saying there is not God.

So Caitanya Mahāprabhu has therefore clearly said that this Māyāvādī, nirākāravādī, is more dangerous than the Śūnyavādī. Śūnyavādī, they publicly declare, "There is no God," just like modern population, that "There is no need of God." Asatyam aprathiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8]. That is also described in the Bhagavad-gītā. The atheist class, they say that "This world is asatya. There is no meaning." Asatyam jagad āhur anīśvaram [Bg. 16.8]. "And there is no God." We can understand that they are atheist. [break]… Māyāvādī philosopher, they take the shelter of Vedic literature and indirectly, directly, they try to wipe out the existence of God. [break] The Caitanya Mahāprabhu therefore has said, māyāvādī-bhāṣya śunile haya sarva-nāśa: [Cc. Madhya 6.169] "If you hear from a Māyāvādī, nirākāravādī, then you are doomed." You cannot understand about God at any time. [break] So our request is that if you at all want to understand what is God, don't go to the Māyāvādī or Śūnyavādi, but try to understand about God from God Himself. Sometimes they may say that "What is the use of understanding God? What is the necessity of understanding God?" No. That is not the right conclusion. Human life is meant for understanding God. [break]…God, you may say there is no God, but there is God. There is no doubt about it.

So we must know what is God, what is our relationship with Him and how we shall act in that relationship. You cannot say, "There is no God," from logic also. Just like Kṛṣṇa says, ahaṁ bīja-pradaḥ pitā, sarva-yoniṣu kaunteya: [Bg. 14.4] "I am the bīja-pradaḥ pitā, the seed-giving father." He says that sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ. There are different types of body, and we can see that all types of living entities, they are coming from the earth. So everything is coming out of the earth, beginning from the grass to the big, big animals or other thing. Therefore this pṛthivī, or the earth, is our mother. Everything is coming from the earth. So mātā is there, mother is there, and the offsprings or children are there-there must be father. Without father, mother cannot beget any children. So when you see so many varieties of life, the mother is the… We say dhātrī-mātā. We have got seven mothers. One of them is the earth.

ādau-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī

saptaitā mātaraḥ smṛtāḥ

According to our śāstra, there are seven mothers: my original mother, ādau-mātā… Guroḥ patnī is my mother. Dhenu, cow, is my mother. Dhātrī, the nurse, is my mother. Tathā pṛthvī. Also earth is also my mother. So mātā is there, and the sons are there. How you can deny, that "There is no father"? I may not see my father, but there is father; there is no doubt of it. That pitā is personally presenting Himself-ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "I am the seed-giving father."

So therefore… So God is there, and there is no doubt of it, but because, due to our foolishness, we think there is no God, there is no father, that is our foolishness. But what is that God, how He is, what is His business, how He is formed-all these things we want to learn, and human life is meant for that purpose. In the life of cats and dogs we cannot understand God, but in the human life we can understand. Therefore in the Vedānta-sūtra the first aphorism is that athāto brahma jijñāsā. This life, in the human form of life… Because we get this human form of life after many, many evolutionary… [break] So this is a chance to understand what is God and what is our relationship with Him. Therefore Narottama dāsa Ṭhākura has sung,

hari hari bifale, janama goṅāinu,
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

So it is our duty to understand, and some of them are trying to understand what is God. Now, here Kṛṣṇa, bhagavān uvāca, the Supreme Personality of Godhead, said that "You can understand Me perfectly." Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Bhagavān is the last word of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyate. Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam [SB 1.2.11]. So to understand Bhagavān is the last word, vedānta. Vedānta means… Veda means knowledge, and anta means the last word. Everything has some end. So you can have so many knowledges, but unless you understand what is Bhagavān, your knowledge is imperfect. Therefore you'll find in the Bhagavad-gītā,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vasudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

So the conclusion is that we may be very learned scholar or scientist or philosopher, that we may be or very good worker, very good politician, but if we do not understand what is God, then we are in the categories of mūḍha, narādhama, duṣkṛtina. As it is stated in the Bhagavad-gītā,

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuri-bhāvam āśritāḥ
[Bg. 7.15]

Duṣkṛtina means one who has got brain, but the brain is utilized for mischievous activities. And one becomes sinful, mischievous, on account of his foolishness. He does not know by mischievous activities he would be punished. This is going on by the laws of nature. Daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. Māyā is very strong. For all our mischievous activities we are being punished. Māyā is punishing us by giving different forms of body.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

Īśvara, the Supreme Personality of Godhead, Paramātmā, is sitting in everyone's core of the heart, and He is witness, witnessing everything. So according to our karma, we are getting a body or a machine for movement given by māyā. So therefore we are getting different types of body. The reason is kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yoniṣu [Bg. 13.22]. The different types of body we are getting on account of association with the material qualities. So if we want to stop this business of repetition of birth and death in this cycle, we must understand. Mām eva ye prapadyante māyām etāṁ taranti te. We must understand. It is compulsory. We must understand "What is God, what is my relations with Him." Then we can get release from this repetition of birth and death. That process is being described by Bhagavān Himself, that mayy āsakta-manāḥ pārtha. You have to increase your attachment for Bhagavān. Āsakta. Āsakta means attachment. You have to increase your attachment for Bhagavān. [break] …recommended process, you can understand Bhagavān. This process of increasing our attachment about God, or Kṛṣṇa, is called bhakti-yoga. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. Mad-āśrayaḥ: "taking shelter of Me or taking shelter of My devotee." Mad-āśrayaḥ. That yoga is called bhakti-yoga. Mad-āśrayaḥ means "taking shelter of Me" or "taking shelter of the person who has taken shelter of Me."

So in this way if we execute bhakti-yoga, then asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi: [Bg. 7.1] you'll be able to understand God as He is without any doubt and in fullness. To understand Bhagavān fully means not only understand the Supreme Personality of Godhead but also understand what is Brahman, what is Paramātmā. In other words, if you understand Bhagavān, Kṛṣṇa, then you automatically understand what is Brahman, what is Paramātmā. [break] …the instruction of Śrīmad-Bhāgavatam:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
[SB 1.2.11]

So tattva-vastu, Absolute Truth, is observed from three angle of vision-Brahman, Paramātmā, and Bhagavān-but all of them are the same and one object. So simply by realization of Brahman, impersonal Brahman, is not perfect knowledge of the Absolute

Truth. Similarly, Paramātmā-jñāna is also not perfect knowledge of the Absolute Truth. When you understand fully the Personality of Godhead, then the knowledge is perfect. There will be no more doubt. Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1].

So let us take this opportunity of the statement by Kṛṣṇa how to understand God, and we may make our life perfect in that way. Because life's mission is to understand God. [break] …that the process is bhakti-yogam. Bhagavān also says in another place distinctly, bhaktyā mām abhijānāti… [Bg. 18.55]. (end)

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Lecture

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Bombay, March 26, 1977

Prabhupāda: Ladies and Gentlemen, the very learned erudite scholarly speaking by our Dr. Svarūpa Dāmodara Singh must have created some impression in your mind, I am sure. So our, this Kṛṣṇa consciousness movement, it is full of scientific knowledge. Jñānaṁ te 'haṁ sa-vijñānaṁ pravakṣyāmy anasuyave [Bg. 7.2]. Kṛṣṇa said to Arjuna that "I am speaking to you knowledge, jñānam, sa-vijñānam, with scientific understanding." So "Why you are speaking to Me?" Jñānaṁ te 'haṁ sa-vijñānaṁ pravakṣyamy anasuyave: "Because you are not envious. That is your qualification. You are very submissive student. Therefore I'll give you." So the dictation is coming from Kṛṣṇa, as Dr. Svarūpa Dāmodara says. That's a fact. Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "I am situated in everyone's heart."

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

So we are creating our different position. Kṛṣṇa is situated within your heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. He is pointing out, "Find out, hṛd-deśe, within the heart." Therefore the yogis, they try to find out Paramātmā. Dhyānāvasthita tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. The yogis' business is to find out Kṛṣṇa within the core of the heart. He is there. There are many places, explained.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
buddhi-yogaṁ dadāmi taṁ
yena mām upayānti te
[Bg. 10.10]

So He is always prepared. Kṛṣṇa comes for this purpose, to give us the real knowledge. Yadā yadā hi dharmasya glānir bhavati bhārata tadātmānaṁ sṛjāmy aham [Bg. 4.7]. Why don't you take this opportunity? That is our lamentation. Especially in India, where Kṛṣṇa personally came, where He gave…, left behind Him so valuable instruction, Bhagavad-gītā, why you are refusing? Why you are misinterpreting and spoiling your life and spoiling others'? Don't do it. Take it very seriously. And as soon as we are engaged-teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]-as soon as we submit to Kṛṣṇa and serve Him, prīti-pūrvakam, with love and affection… Not officially. Kṛṣṇa understands everything, that who is worshiping Him with love and affection and who is worshiping Him for some material gain. Kṛṣṇa is nobody's servant. He cannot be order-supplier. You must be prepared to supply His order or to obey His order. Then prīti-pūrvakam: then He will give you instruction. What instruction? Yena mām upayānti: "Again come back home."

So last night we were speaking of the Bhāgavata śloka, that this life should not be spoiled like hogs and dogs. We must learn how to love Kṛṣṇa with love and affection and take instruction from Him to make our life successful.

Thank you very much. Hare Kṛṣṇa.

Tamāla Kṛṣṇa: Some questions now, Śrīla Prabhupāda? Chant Hare Kṛṣṇa. (kīrtana) [break] (end)

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Lecture

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Bombay, April 1, 1977

Prabhupāda: …and shall remain up to eight. So our darśana and talks, if there is any, generally, every day it will be done. And on Sunday you can fix up some time. I will speak in the evening. And then Kṛṣṇa's desire, as He likes. For the time being, this arrangement.

So what is that verse? Divya-jñāna hṛde prakāśito. Just recite that. (Indians repeat) Before that. (prema-bhakti yāhā hoite, avidyā vināśa yāte) So the necessity is prema-bhakti. Prema-bhakti yāhā hoite, avidyā vināśa yāte, divya-jñāna. So what is that divya-jñāna? Divya means transcendental, not material. Tapo divyam [SB 5.5.1]. Divyam means we are combination of matter and spirit. That spirit is divya, transcendental. Apareyam itas tu viddhi me prakṛtiṁ parā [Bg. 7.5]. That is parā prakṛti, superior. If there is the superior identity… And for understanding that superior identity we require superior knowledge, not ordinary knowledge. Divya-jñāna hṛde prakāśito. So this is the duty of the guru, to awaken that divya-jñāna. Divya-jñāna. And because guru enlightens that divya-jñāna, he is worshiped. That is required. The modern… Modern or always; this is māyā. That divya-jñāna is never, I mean to say, manifested. They are kept in the darkness of adivya-jñāna. Adivya-jñāna means "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim," this is adivya-jñāna. Dehātma-buddhiḥ. Yasyātma-buddhiḥ kuṇape tri. I am not this body.

So the beginning of divya-jñāna is there when we try to understand that "I am not this body. I am superior element, I am spirit soul. This is inferior. So why should I remain in this inferior knowledge?" We should not remain in the inferior… Inferior knowledge means darkness. Tamasi mā. The Vedic injunction is, "Don't remain in the inferior knowledge." Jyotir gamaḥ. "Come to the superior knowledge." So to worship guru means because he gives us superior knowledge. Not this knowledge-how to eat, how to sleep, how to have sex life and defend. Generally, the political leaders, social leaders, they give this knowledge-how to eat, how to sleep, how to have sex, how to defend. A guru has no business with these things. He is divya-jñāna, superior knowledge. That is required. This human form of life is an opportunity to awaken that divya-jñāna hṛde prakāśito. And if he's kept in darkness about that divya-jñāna, simply if he is trained up how to eat, how to sleep, how to have sex and to defend, then life will be lost. That is a great loss. Mṛtyu-saṁsāra-vartmani. Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Very risky life if we do not awaken our divya-jñāna. We should always remember this. Very risky life-once again thrown into the waves of birth and death, we do not know where I am going. Very serious. This Kṛṣṇa consciousness is divya-jñāna. It is not ordinary knowledge. Everyone should try to understand this divya-jñāna. Daivīṁ prakṛtim āśritam. Therefore one who is interested in this divya-jñāna, he is called daivīṁ prakṛtim āśritam. From daivī, divya comes, the Sanskrit word. Sanskrit word, from daivī, divya, adjective.

So mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]. One who has taken to this divya-jñāna process, he is mahātmā. Mahātmā is not made by stamping for receiving knowledge how to eat, how to sleep, how to have sex. That is not the definition in the śāstras. Sa mahātmā su-durlabhaḥ.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyante
vāsudevaḥ sarvam iti
sa mahātmā…
[Bg. 7.19]

One who has got this divya-jñāna, vāsudevaḥ sarvam iti sa mahātmā, that is mahātmā. But that is very, very rare. Otherwise, mahātmā like me, they are loitering in the street. That is. So you should always remember this word, divya-jñāna hṛde prakāśito. And because the spiritual master enlightens the divya-jñāna, one feels obliged to him. Yasya prasādād bhagavat-prasādo yasya prasādān na gatiḥ kuto 'pi **. So this guru-pūjā essential. As the Deity worship essential… It is not cheap adoration. It is the process of enlightening the divya-jñāna.

Thank you very much. (end)

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General Lecture

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(location & date unknown)

Prabhupāda: There also it is stated, what is the meaning of religion. First of all, in the Fourth Chapter the Lord says that dharma-saṁsthāpanārthāya yuge yuge sambhavāmi. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8], dharma-saṁsthāpanārthāya yuge yuge sambhavāmi. Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānaṁ sṛjāmy aham [Bg. 4.7]. These things are there in the Bhagavad-gītā, that "Whenever there is discrepancies in the matter of executing religious principles, then I descend or incarnate; I come." Yuge yuge sambhavāmi, ātma-māyayā. Ātma-māyayā. He is not forced to come here. This very word is used, ātma-māyayā. As we are forced to come here by our destiny, karma, adṛṣṭa, which we cannot see We have got different bodies in this assembly-men, women, different features, different mentality. Why? According to different karma in the past.

So karmaṇā daiva-netreṇa jantor deha upapattaye [SB 3.31.1]. We act, and the result of the action is just by the superior authority, daiva-netreṇa. And then, according to that result, we accept a certain type of body. So there are many discussions about this karmavāda. But these are Vedic conclusions, according to karma. So this human form of life… I was speaking of the dharma. The dharma… Kṛṣṇa, the Supreme Personality of Godhead, says that "I come down, I descend, I appear, for the reason to establish, reestablish"-not establish, reestablish-"to reestablish the principle of religion," yadā yadā hi, "whenever there is discrepancies."

Just like whenever there is misgovernment in the political world, there is some revolution; there is some change. People revolt against the administration that "We don't want this sort of government." As this is natural, similarly, whenever there is discrepancies in the matter of executing religious principle-means the order, or the laws given by God-at that time God Himself comes or His representative comes to reestablish the religious principles according to the climate, country, people. That is going on, not only in the human society, but also in the animal society, bird society. That we understand from the Vedas.

So then what is religion? The religion is, as I have told you that dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19], the order of the Lord, God. And what is that order? This is plainly stated in the Bhagavad-gītā, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Simply be Kṛṣṇa conscious. Kṛṣṇa says, man-manā bhava. Mana means consciousness. So "You be always Kṛṣṇa conscious." Bhava mad-bhaktaḥ: "Become My devotee." Man-manā bhava mad-bhakto mad-yājī: "And worship Me." Māṁ namaskuru: "You namaskuru." You have to submit yourself somewhere. That is our nature. Nobody can say, "No. I don't submit to anyone." That is not possible. You have to submit. That is your position. Whatever you may be, you have to submit. So Kṛṣṇa says, māṁ namaskuru: "Submit unto Me." Then what is the result? Mām evaiṣyasi: "Then you come back to Me," asaṁśayaḥ, "without any doubt." And in the last verse also, Kṛṣṇa concludes Bhagavad-gītā that "My dear Arjuna, I have spoken to you so many things-karma-yoga, jñāna-yoga, bhakti-yoga-but you are My very dear friend, so I will give you the secret of success," sarva-guhyatamam, "most confidential part of My instruction." What is that? Sarva-dharmān parityajya mam ekam śaraṇaṁ vraja: [Bg. 18.66] "Give up everything. You simply surrender unto Me. That's all." Therefore, Kṛṣṇa says, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja, and dharmaṁ tu sākṣād bhagavat-praṇītam: [Bg. 18.66] "Dharma means the laws given by God." Now, what is this law? He says that "Don't manufacture religion. Even if you have manufactured, give it up." Sarva-dharmān parityajya. This sarva-dharmān includes all religious principles.

The human society has manufactured in Hindu society, Muslim society or Christian society, and there are so many… Buddha society… So, but Bhagavad-gītā says that "You can give up sarva-dharmān, all sorts of religious principles. You simply surrender unto Me." This is the position. Kṛṣṇa said in the beginning that "I come here to reestablish the religious principle." And what is that religious principle? To surrender unto Him. To surrender unto Kṛṣṇa. This is real religious principle. And in the Naimiṣāraṇya, when this Sūta Gosvāmī was asked what is the best religious principle, so, he replied, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] "It doesn't matter what is that religion. Any religion is first-class religion provided it gives you opportunity to develop your dormant love of God. That's all." You follow any religion; it doesn't matter. Either you become a Hindu, Muslim, or Christian, or Buddhist, or so many other religions there are, but the test is that whether your religious principle is first class or third class or second class, the test will be whether you have developed your dormant love of God. That's all. If you are lacking in that, that you have not…, instead of developing your dormant love of God, you are developing your love for so many other things…

Caitanya Mahāprabhu has instructed in Caitanya-caritāmṛta that just like when you seed some plants, there are…, some other plants also grow. So the gardener takes out the unnecessary plants in order to give impetus to the real plant to grow. So Śrīmad-Bhāgavatam and Bhagavad-gītā, following the principle that dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19], that dharma means, religion means, the law enacted by the Lord… This is the law, that "You surrender unto Me." Kṛṣṇa says. Now, if you say that Kṛṣṇa is Indian God or Hindu God, oh, Kṛṣṇa, of course, does not say like that. Kṛṣṇa says in the Bhagavad-gītā that sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ: [Bg. 14.4] "In any form of life, all the living entities…" It doesn't matter, even a human being or in the animal kingdom or lower than human beings, lower than animals, birds, beast, reptiles, aquatics. There are 8,400,000 species of life. Kṛṣṇa claims, sarva-yonisu: "All species of life, they are My sons." Ahaṁ bīja-pradaḥ pitā: "I am their father, supreme father."

So do not misunderstand that Kṛṣṇa is Hindu God or Indian. You just try to understand what is Kṛṣṇa. Kṛṣṇa, this word, suggests… Kṛṣṇa means all-attractive. So when Kṛṣṇa was personally present on this planet… You know. Those who have read Kṛṣṇa literature, I think most of you know Bhagavad-gītā, such a nice philosophical presentation. Oh, there is no comparison in the world. That's a fact. Everyone-it doesn't matter if he is a scholar or if he is a serious student of religious principle or philosophy-he studies Bhagavad-gītā very seriously, in all countries. There are many varied editions of Bhagavad-gītā, and actually, the instruction is so high that it cannot be instructed by anyone else except the Supreme Personality of Godhead.

Besides that, Kṛṣṇa proved Himself from His very childhood. When He was a small child on the lap of His mother, beginning from that, up to the time of His disappearance from this world, oh, He played everything just like God. There is no comparison. He… Those who have read Śrīmad-Bhāgavatam, they are acquainted with the activities of Kṛṣṇa. I am speaking this for people who are outside the scope of Vedic religion. Those who are in the Vedic religion, all of them, they accept Kṛṣṇa as the Supreme Personality of Godhead. There is no doubt about it. So far our Vedic religion is concerned, the propounder of the Vedic religions in India still existing, still continuing, the ācāryas, just like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka, these ācāryas… The followers, the whole Hindu community or the whole Indian nation, they are followers of these ācāryas. Jarāsandha: "One must worship the principle of ācārya." Ācāryavān puruṣo veda: "One who has accepted ācārya, he knows what is knowledge." Ācāryavan puruso veda. In this way all the ācāryas, they accept Kṛṣṇa as the Supreme Personality of Godhead. So far the Vaiṣṇava ācāryas are concerned, namely, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, they would naturally, because they are Vaiṣṇavas…

Just like we. We belong to Madhvācārya. Our Gauḍīya-sampradāya, Caitanya Mahāprabhu's sampradāya, they belong to the Madhvācārya disciplic succession. Lord Caitanya's spiritual master was Īśvara Purī, and he was disciple of Mādhavendra Purī, and this Mādhavendra Purī was in the disciplic succession of Madhvācārya. Therefore we are in the disciplic succession of Madhvācārya. And this Madhvācārya-sampradāya is coming from Brahma. Therefore this sampradāya, disciplic succession, is known as Brahma-Madhva-Gauḍīya-sampradāya.

So naturally we accept Kṛṣṇa on the basis of Bhagavad-gītā and Śrīmad-Bhāgavatam as the Supreme Personality of Godhead. That is natural. But, everyone, of course, has to accept Bhagavad-gītā and Vedānta-sūtra if he, I mean to say, presents himself as Vedic or Hindu. Hindu is the name, the modern name. Actually the Vedic name is the original name, or varṇāśrama-dharma. That is the original name. So, apart from Vaiṣṇavas, even Śaṅkarācārya, who is impersonalist, who is Brahmavadi, he also accepts Kṛṣṇa as the Supreme Personality of Godhead. Those who have read Śaṅkarācārya's commentary on the Bhagavad-gītā, they must have seen it in the very beginning: sa bhagavān svayaṁ kṛṣṇaḥ. He begins his commentary, nārāyaṇaḥ paraḥ avyaktat: "Nārāyaṇa is beyond this material creation." And then he says, "That Nārāyaṇa is svayaṁ bhagavān, Kṛṣṇa." Kṛṣṇa. Sa bhagavān svayaṁ kṛṣṇaḥ. And he has specifically mentioned that "He has appeared as the son of Devaki and Vasudeva." Beside that, he has written many songs and prayers about Kṛṣṇa. And at the last stage of his life he has written a very nice poem,

bhaja govindam bhaja govindam bhaja govindam mūḍha mate
prāpte sannihite khalu marane na hi na hi rakṣati dukṛn-karaṇe

Because the Māyāvādī philosophers, they interpret Vedic mantras by grammatical jugglery, therefore Śaṅkarācārya has warned that "Your grammatical jugglery, this dukṛn-pratyaya, karaṇe, will not save you." Mūḍha-mate: "You foolish person, you kindly take shelter of Govinda." Bhaja govinda. So this is the verdict of all ācāryas. So our point is that this Kṛṣṇa consciousness movement is nothing like manufactured religious principle. No. It is authorized. There is great background, all these, supported by all the ācāryas and summarized by Caitanya Mahāprabhu. And we have got immense literature to support this philosophy of Kṛṣṇa consciousness. But anyone who is reasonable, they will accept this philosophy of Kṛṣṇa consciousness as very simple. And it is actually very simple, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], to surrender unto Kṛṣṇa. And if you cannot surrender immediately, then… These things are explained in the Bhagavad-gītā. Caitanya Mahāprabhu has given you the easiest process, that you simply chant Kṛṣṇa's name, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Then everything automatically will develop.

How it will develop, that we began explaining yesterday, this Sūta Gosvāmī's instruction. He says, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. If you simply hear about Kṛṣṇa Kṛṣṇa You can hear about Kṛṣṇa in so many ways. Kṛṣṇa has got so many activities. The whole Mahābhārata, the whole Śrīmad-Bhāgavatam, all the Purāṇas, and especially Śrīmad-Bhāgavatam, is full of Kṛṣṇa's activities. So it is very relishing also. Just like we try to read stories and fiction ordinarily-people take pleasure in it-similarly, if you simply read Śrīmad-Bhāgavatam, you will relish that fiction reading; at the same time, you will be transcendentally realized. The Parīkṣit Mahārāja, when he was hearing Śrīmad-Bhāgavatam, he said that nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt [SB 10.1.4]. He admitted that "This kṛṣṇa-katha, narrations about Kṛṣṇa, about Kṛṣṇa's activities, it is relished, it is discussed, by nivṛtta-tarṣaiḥ [Cc. Madhya 19.170]. Nivṛtta-tarṣaiḥ means liberated person. Nivṛtti means finished, and tṛṣṇa, tṛṣṇa, hankering.

So long you are in the material existence of life, there is hankering and lamenting because this world is being conducted by the two energies... Now, one energy, material energy, threefold qualities, sattva-guṇa, rajo-guṇa, tamo-guṇa... Generally it is being conducted by the rajo-guṇa and tamo-guṇa. Rajas-tamo-bhava. So Śrīmad-Bhāgavatam says, this Sūta Gosvāmī, that srnvatam sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. If you simply hear the activities of Kṛṣṇa, which is confirmed by Parīkṣit Mahārāja, that kṛṣṇa-kathā is relished by persons, nivṛtta-tarṣaiḥ, who has transcended the three qualitative action and reaction of this material nature... Tṛṣṇa. Everyone who are materially situated, he has got hankering: "I shall become this great man," "I shall become this big businessman," "I shall become such politician," "I shall become such and such." Always, everyone is struggling. But this kṛṣṇa-kathā is relished by them who are above this hankering. And that is also confirmed in the Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā na socati na kāṅkṣati [Bg. 18.54]. This kāṅkṣa, this tṛṣṇa, the same thing... Kāṅkṣa means hankering. In the ordinary position we are hankering and lamenting, hankering to possess something, and if, somehow or other, that possession is lost, then you are lamenting, again hankering. These two features of the material life. So brahma-bhūtaḥ... Brahma-bhūtaḥ means one who is above these two principles, hankering and lamenting. Brahma-bhūtaḥ prasannātmā na socati na kāṅkṣati [Bg. 18.54]. If you become above these 8 qualities, material qualities, that is called brahma-bhūtaḥ, ahaṁ brahmāsmi: "I am Brahman."

This is self-realization. So nivṛtta-tarṣaiḥ means one who has realized his self. So Parīkṣit Mahārāja, also confirming that "This kṛṣṇa-kathā, these activities of Kṛṣṇa can be relished by persons who have are transcended this position of hankering and lamenting..." Nivṛtta-tarṣair upagīyamānāt. They can actually understand. But what about the common man? The common man, he has also said, bhavauṣadhāc chrotra-mano-'bhirāmāt. If common men simply hear, then it will be very pleasing to their ears and to their heart. Chrotra-mano-'bhirāmāt. They'll be pleased simply by hearing. Generally, people therefore take to Kṛṣṇa's rasa-līlā. But one should not go so swiftly to the rasa-līlā because they will misunderstand. But there are so many other līlās of Kṛṣṇa. So you hear them. That is our program. We are giving chance to the people in general to hear about Kṛṣṇa. And this is our mission. Caitanya Mahāprabhu's mission is this, that āmāra ājñāya guru hañā tāra sarva deśa: "You just become spiritual master under My order." What is that order? That also He says, yāre dekha tāre kaha 'kṛṣṇa-upadeśa [Cc. Madhya 7.128].' That's all. "You simply try to explain the kṛṣṇa-kathā." Kṛṣṇa-kathā means kathā, the words, given by Kṛṣṇa-that is Bhagavad-gītā, kathā-or kathā about Kṛṣṇa. That is Śrīmad-Bhāgavatam. So these two messages you distribute to the whole world. That is Caitanya Mahāprabhu's order.

So you may question, "What you are? What is your position?" Our... My position is that, that under the supreme order of Śrī Caitanya Mahāprabhu in disciplic succession, I am just trying to preach this kṛṣṇa-kathā. That's all. I am not manufacturing anything. Don't think that I have manufactured something new, Kṛṣṇa consciousness. No. That is not my business. My business is just like the peon. The orderly. The message from Caitanya Mahāprabhu as it is, I am delivering. That's all. And it is being effected because I am not adulterating in the kṛṣṇa-kathā. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja; [Bg. 18.66] I also say the same thing, that "You become a devotee of Kṛṣṇa. You surrender to Kṛṣṇa." So there is no doubt that I am really representing the interests of Kṛṣṇa because I am not adulterating. I am not misinterpreting the words of Kṛṣṇa. And it is being effective.

You can see that before me many Indians came in this Western world. They also preached about this Kṛṣṇa message or Bhagavad-gītā. Great scholars came. But you have to admit that before this, the Westerners never accepted this principle of Kṛṣṇa consciousness, because they could not deliver as it is. Now they are accepting. And there is immense potency. I have studied. There is immense potency of accepting. They are actually looking after this Kṛṣṇa consciousness, the Western people. The other day I was talking with our Indian high commissioner. He also happens to be very nice, learned man. He said that "Swamiji, yes, they are looking after, like this." So, so far material advancement is concerned, they have seen enough of it. Therefore, these youngsters, they are no more interested in the material advancement. They have tasted it.

The next stage is, as it is explained in the Vedānta-sūtra, atha ataḥ brahma-jijñāsā. Athāto brahma jijñāsā. This is the stage of their inquiry about Brahman. And that Brahman, Parabrahman, as it is confirmed by Arjuna when he understood Kṛṣṇa... First of all he took Him as his friend, but after explanation of Bhagavad-gītā, in the Tenth Chapter you will see, he is accepting, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So this brahma-jijñāsa, inquiry, is there. And kṛṣṇa-kathā is here. So everyone should join this movement, Kṛṣṇa consciousness movement. Simply he has to distribute this knowledge of kṛṣṇa-kathā as ordered by Śrī Caitanya Mahāprabhu. Then the result will be that, as it is stated in the Śrīmad-Bhāgavatam, spoken by Sūta Gosvāmī, that śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Kṛṣṇa-kathā is so nice that even one does not understand what is Kṛṣṇa, simply if he hears the vibration of this holy chanting, Hare Kṛṣṇa, he will be pious man. He will be pious man-simply by hearing. It has got It is so effective. Caitanya Mahāprabhu has said, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Practically you are seeing. And in the Śrīmad-Bhāgavatam this is also confirmed, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ. Kṛṣṇa is within you also, Paramātmā. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. So He is within you. As soon as He understands that you are very serious about Him, Kṛṣṇa, the Supreme Lord, then He will help you. And śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi.

Now, this abhadrāṇi, abhadra, the exact translation is "misbehavior," abhadra, "ungentlemanliness." Is that exact translation? If it is not, you can correct me. Abhadra, the Sanskrit word... Those who are Indians, they know this word, bhadra and abhadra. Bhadra, means noble and abhadra means ignoble. So hṛdy antaḥ-stho hy abhadrāṇi. These words of Śrīmad-Bhāgavatam, each word is so valuable that if you scrutinizingly abhadrāṇi, ignoble. What is that ignoble within our heart? That ignoble thing is claiming proprietorship on the property of God. That is the instruction in the Īśopaniṣad. Every one of us claiming, unceremoniously, proprietorship on other's property This is the business of the whole material world.

This nationality which is claimed so much valuable in the modern age, difference based on nationality, to test on this point, abhadrāṇi, this is most ignoble. We are eulogizing nationality so much, but actually, if you study these principles of nationality, it is most ignoble. Why? Because Īśopaniṣad says, Veda, that īśāvāsyam idaṁ sarvam: [Īśo mantra 1] "Everything belongs to God." How you are claiming that "It is our" or "It is mine"? Janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is illusion. What is not yours, you are claiming, "It is mine." Just like this body. This is also not mine. The nature has given me this body according to my karma. Just like the landlord has given me this house to live, but it is not my house. This is a fact. So if I live in this house and later on claim, "Oh, this is my house," the whole trouble begins. Similarly, everything which we are utilizing for our comforts, for our livelihood, everything is given by God. This body is given by God, the maintenance also given by God. You are maintaining this body by eating fruits, flowers, grains, or even meat. But who is supplying? You cannot create all these things in your machine-made factories. Eko bahūnāṁ vidadhāti kāmān. He is supplying. This is God consciousness or Kṛṣṇa consciousness.

So because we are in different consciousness, therefore everything is ignoble in our heart. So śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ-stho hy abhadrāṇi [SB 1.2.17]. These abhadra, these ignoble thoughts, claiming something which does not belong to me, is the most ignoble. But if you gradually give your attention in the matter of hearing kṛṣṇa-kathā, then Kṛṣṇa will help you how to wash off these ignoble things within your heart. Hṛdy antaḥ-sthaḥ. He is within your heart. When you are serious, then He will wash off all these ignoble things from your heart. Hṛdy antaḥ-stho hy abhadrāṇi. In this way, how Kṛṣṇa consciousness movement can help the human society in all respect to become purified and thus live in peace and prosperity, we can have all this information from this Śrīmad-Bhāgavatam, Bhagavad-gītā. And we shall request you that you come and join with us and discuss with us. If there is any doubt, just clear it up and take up this movement seriously to make the human society happy and prosperous. Thank you very much.

Devotees: Hare Kṛṣṇa. (offer obeisances-break)

Guest (Indian man): If I am not mistaken, I think I heard that Kṛṣṇa reestablished religion, reestablished. Now who established before Kṛṣṇa?

Prabhupāda: Kṛṣṇa.

Guest: When Kṛṣṇa was born, who was born before Kṛṣṇa?

Prabhupāda: Kṛṣṇa is never born.

Guest: Kṛṣṇa was not born?

Prabhupāda: No.

Guest: Oh, that satisfies me very much. I was taught that…(indistinct)

Prabhupāda: It is said in the Bhagavad-gītā, ajo 'pi. Ajo 'pi: "I am never…" You are also not born, every one of us. Because we are part and parcel of Kṛṣṇa, spirit soul, so nobody is born. Na jāyate na mriyate vā: "Nobody takes birth; nobody dies." Na jāyate na mriyate vā kadācit: "At any time." These things are there. And Kṛṣṇa, about Himself, He says, ajo 'pi: "Although I am unborn." Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san: "Although I am unborn." So Kṛṣṇa is never born. Just like in the morning there is sunrise. If you say the sun is born, that is mistake. Sun is seen. He is not born.

Guest: Yes, I understand. This Caitanya was incarnation of Kṛṣṇa.

Prabhupāda: Yes.

Guest: Before Caitanya was who, Kṛṣṇa or anyone in between?

Prabhupāda: Before Caitanya? In the Kali-yuga… Kṛṣṇa was in the Dvāpara-yuga, and Caitanya was in the Kali-yuga.

Guest: So between Caitanya and Kṛṣṇa there was not anybody. And before Kṛṣṇa there was no one.

Prabhupāda: No, there were others also, before Kṛṣṇa.

Guest: Before Kṛṣṇa, who was?

Prabhupāda: Before Kṛṣṇa there was Lord Rāmacandra. Yes.

Guest: So Kṛṣṇa took the incarnation of Lord Rāmacandra.

Prabhupāda: No. Kṛṣṇa is the Supreme Personality of Godhead. He appears sometimes as Lord Rāmacandra, or as Lord Caitanya, or sometimes others, like that.

Guest: But with the name of Kṛṣṇa, He appeared after Rāmacandra.

Prabhupāda: Yes. Yes.

Guest: And I heard you also saying that Caitanya was disciple of Madhvan-dāsa-pura.(?)

Prabhupāda: Yes, Madhva. Madhvācārya sampradāya, yes.

Guest: He was disciple of. Now, was he born after Kṛṣṇa or…

Prabhupāda: No, he was born before… Who? Madhvācārya, you mean to say? He was born long, long before Lord Caitanya, after Kṛṣṇa. Yes. Kṛṣṇa… Kṛṣṇa… Kṛṣṇa appeared on this planet five thousand years ago. Madhvācārya appeared about one thousand years.

Guest: One thousand years before. That means he appeared after Vyāsa, Śrī Vyāsa.

Prabhupāda: Yes. Vyāsa was contemporary to Kṛṣṇa. Vyāsa.

Guest: And Caitanya was disciple of Madhvan-dāsa-pura.

Prabhupāda: Madhva… Not Madhvācārya directly. By his disciplic succession.

Guest: Yes. But Madhva was not a incarnation of Kṛṣṇa.

Prabhupāda: No, no, no, no. A ācārya does not require to become incarnation of Kṛṣṇa. Not always all the ācāryas are incarnation of Kṛṣṇa. No. They are devotees. They are devotees.

Guest: Yes. That means Caitanya was incarnation of Kṛṣṇa.

Prabhupāda: Yes.

Guest: But was a disciple of someone who was not incarnation.

Prabhupāda: Yes.

Guest: Thank you.

Prabhupāda: Yes. That is possible. (Hindi) You were inquiring about Īśvara Purī, who was direct spiritual master of Lord Caitanya?

Guest: No. I thought because Lord Caitanya was incarnation of Kṛṣṇa… [break]

Prabhupāda: Yes.

Guest: So he would not have a guru or…

Prabhupāda: Yes, yes, yes, yes. There is no difference between devotee and God. You see? Sometimes a devotee is given a greater place than God Himself. Mad-bhaktaḥ pūjābhyādhikaḥ. Just like Kṛṣṇa is God or Arjuna is devotee. So Arjuna is given superior place, to sit on the chariot, and Kṛṣṇa is driver of the chariot. That does not mean Kṛṣṇa has degraded from His position. Kṛṣṇa, or God, in any position, He is God.

Guest: But Kṛṣṇa was not disciple of anyone.

Prabhupāda: Yes.

Guest: Whose disciple was Kṛṣṇa?

Prabhupāda: He was also disciple of Sandipani Muni. Everyone has to become disciple. That is the Vedic system. Tad-vijñānārthaṁ gurum evābhigacchet. Without becoming disciple, nobody can understand.

Guest: No, but Kṛṣṇa was Supreme God.

Prabhupāda: That not… Supreme God… But He was playing just like human being. Supreme God we know by His activities. But He played the part of human being. Therefore in the Bhagavad-gītā it is said, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] "Because I am playing just like ordinary human being, those who are foolish persons, mūḍha, less intelligent, they accept Me as ordinary man." Paraṁ bhāvam ajānantaḥ: "They do not know the greatness behind Me. They do not know." Paraṁ bhāvam ajānantaḥ. Mama bhūta-maheśvaram: "That I am the Supreme Lord." Because they do not know, therefore, simply by superficial observation, that "He is playing just like ordinary man," that "He is the chariot driver of Arjuna…" Now, somebody may say, "How Kṛṣṇa can be the Supreme Personality of Godhead? He was ordinary chariot driver of Arjuna. He was ordinary cowherds boy." Muhyanti yat sūrayayaḥ. Very great sages, great saintly persons, also sometimes become bewildered. But to understand Kṛṣṇa, that is explained also in the Bhagavad-gītā. Bhaktyā mām abhijānāti [Bg. 18.55]. Not by learning, not by education, not by scholarship. Bhaktyā. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "In reality what I am, that can be understood by the devotees, not by others." And in the beginning also, of the Bhagavad-gītā teaching, He said Arjuna that "I am teaching Bhagavad-gītā to you because you are devotee." Bhakto 'si priyo 'si: [Bg. 4.3] "You are My very dear friend and devotee. Therefore," rahasyam hy etad uttamam, "I am delivering this mystery of Bhagavad-gītā-yoga to you." So to understand Bhagavad-gītā requires that qualification: bhakto 'si. And similarly, on the Eighteenth Chapter, the Kṛṣṇa directly says, bhaktyā mām abhijānāti. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. The brahma-bhūtaḥ stage is liberated stage from material contamination. But you have to develop further. In the liberated stage, if you shall be satisfied simply being brahma-bhūtaḥ, self-realized, understanding yourself as Brahman, that is not sufficient. You have to make further progress. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu [Bg. 18.54]. When one has acquired these qualities, that he is no more, I mean to say, faltering in the matter of hankering and lamentation, and he is now on the transcendental stage of seeing every living entity on the equal level-samaḥ sarveṣu bhūteṣu-at that stage one can enter into the devotional service. Mad-bhaktiṁ labhate parām [Bg. 18.54]. So bhakti is above the liberated stage of life. And bhakti, when, if one is fortunate enough to come to that stage, above the liberated stage, then bhaktyā mām abhijānāti [Bg. 18.55], then through that para bhakti, pure devotional service, one can understand Kṛṣṇa in reality, tattvataḥ. And in another place He said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of many millions of persons, somebody is interested for self-realization." Kaścid yatati siddhaye. Siddhi. Siddhi. Siddhi-labha means perfection of human form of life. So nobody is interested. But there are some who are interested how to make this human form of life perfect. So, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye, yatatām api siddhāṇām: [Bg. 7.3] "Out of many persons who are actually engaged in the matter of that perfection of life," kaścid vetti māṁ tattvataḥ, "somebody may know in reality what I am," because that reality can be understood by the devotee. Bhaktyā mām abhijānāti [Bg. 18.55]. He has not mentioned anything like jñānī or yogi or karmī. No. He has simply mentioned one thing, bhaktyā. And that is the process. (aside:) He is going. Give him prasāda. (Hindi) Give him prasāda, distribute. Yes.

Devotee: Distribute it now, Prabhupāda?

Prabhupāda: Yes, yes.

Guest (2) (Indian man): If Kṛṣṇa was not born, then what is the significance of that word, that sambhavāmi, dharma-samstha…

Prabhupāda: Sambhavāmi. That is not birth. Sambhavāmi means appearance. Appearance. Appearance.

Guest (2): But is it like sunrise?

Prabhupāda: Yes. Gone outward… Just like when He appears you can see Him.

Guest (2): What about that Janmāṣṭamī? We observe all those things. What is the significance?

Prabhupāda: That sambhavāmi is taken as janma, just like when the sun appears we take it as the sunrise and we perform so many things, similarly. You please take some prasādam. Yes. Sit down. Please sit down. Take some prasādam. Here is… Sit down.

Guest (2): But the thing is Kṛṣṇa never came here with the…

Prabhupāda: Kṛṣṇa appeared when… That Janmāṣṭamī, what you say… That you have to hear, about the Janmāṣṭamī, from Bhāgavatam. When Devakī was to give delivery of the child, at that time Kṛṣṇa appeared in Nārāyaṇa-mūrti before her. He never…

Guest (2): What about Gopāla-mūrti?

Prabhupāda: No. In Nārāyaṇa-mūrti. Nārāyaṇa-mūrti appeared, and then the Vasudeva and Devakī prayed for… Then they prayed for, that "My Lord, You have appeared. I can understand. Now, if You remain in this Nārāyaṇa-mūrti, then immediately Kamsa will come. Please take the form of an ordinary child." So He transformed into ordinary child and was lying down. So He appeared. Sambhavāmi. Sambhavāmi means appearance. And besides that, even He appears just like ordinary child, so that is also no birth. That does not mean Kṛṣṇa is nonimportant. He can appear in any way.

Guest: (Hindi)

Prabhupāda: (Hindi) Nāhaṁ sarvasya prakāśaḥ yogamāyā-samāvṛtaḥ: "I am not visible to everyone. I am covered by the yogamāyā." (Hindi) Bhaktyā mām abhijānāti [Bg. 18.55]. That quality is bhakti. If you become bhakta, then you can understand bhagavat… (Hindi) Otherwise, it is not possible. (Hindi) (end)

Departure Talks

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Departure

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Los Angeles, October 5, 1972

Prabhupāda: Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. So we are worshiping the original person, Govinda. People are embarrassed to find out the cause of all causes. The scientists, the philosophers, they are embarrassed, the religionists. But we have got information of the original cause.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

There must be some cause. We do not accept anything as chance. No. There is no chance. There is cause. Everything has got cause. So the original cause is Kṛṣṇa. So our knowledge is perfect therefore. We know the cause. So you chant this mantra, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **, and you will be in full knowledge. Yasmin vijñāte sarvam idaṁ vijñātaṁ bhavanti. In the Vedānta-sūtra, Vedic language, it is said, "If you know simply Govinda, the Supreme Personality of Godhead, then you know everything. All knowledge is perfect." So try to understand Kṛṣṇa; then all other categorical knowledge will be revealed. Spiritually, knowledge is revealed. By material senses we try to acquire knowledge, but that is always, remains imperfect. And if you receive knowledge from the original person, then your knowledge is perfect.

So we have started this Kṛṣṇa consciousness movement to educate people in perfect knowledge. So we have got so many branches, and we have to travel and encourage them. So now I am going to the eastern hemisphere-from the western hemisphere to the eastern hemisphere. So I am going now in San Francisco. From there, I shall go to Hawaii, and then cross the international line, dividing East and West. Then we go to Manila, and therefrom we shall go to India. In Vṛndāvana we shall have Ūrja-vrata for one month. You also could observe ūrja-vrata here from the next Ekādaśī, one month. I have already instructed Karandhara to have a sky lamp and put candle in the evening to the Deity for one month. Each one, a small candle should… And then, after Ūrja-vrata, we have a big engagement in Hyderabad. And then in Bombay, then in Delhi. In this way. So in the meantime you go on with your work, hold the morning class, Bhāgavatam. Each verse try to understand scrutinizingly and worship Rādhā-Kṛṣṇa. Dress very gorgeously. Offer Them prasādam very gorgeously, and you take remnants of the foodstuff. So in this way keep yourself fit always in Kṛṣṇa consciousness, and there will be no chance for māyā to attack you.

Thank you very much. Hare Kṛṣṇa. (end)

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Departure Address

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Los Angeles, July 15, 1974

Prabhupāda: So you are engaged in the service of Śrī Rādhā-Mādhava. He's present here. And I am very glad that you are doing very nice. Keep the standard. This Deity worship and chanting of Hare Kṛṣṇa mahā-mantra… Be always engaged in this business. It is a very important business. Kṛṣṇa says that man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi asaṁśayaḥ [Bg. 18.65]. Our mission is to go back to home, back to Godhead. So it is not very difficult thing. Very easy. But we do not want it. That is the difficulty. Otherwise, the matter is very simple. Kṛṣṇa says four things, that "Always think of Me…" Now, here is Kṛṣṇa, Rādhārāṇī, Kṛṣṇa, standing before you. Don't think that this is idol. No. Kṛṣṇa is present before you in that form to show you favor that you can handle with Kṛṣṇa. You can dress Him. You can give Him for eating. You can… To give you facilities. But Kṛṣṇa is here, and Rādhārāṇī is here. So He says, personally, that man-manā bhava mad-bhakto: "Always think of Me." So you are seeing Kṛṣṇa, and the impression is within your mind. As soon as you will close your eyes, you will see Kṛṣṇa within your heart. Kṛṣṇa, Rādhārāṇī is here, and if you see constantly, naturally the impression will be within your heart. So either you are in temple or outside the temple, you'll be able to see Kṛṣṇa always-if you practice. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu [Bs. 5.38]. Those who are saintly persons, on account of love for Kṛṣṇa, they see always Kṛṣṇa within his heart. So this practice is not very difficult. It doesn't require M.A., Ph.D. education, or to become very rich or opulent. Nothing is required. Simply try to think of Kṛṣṇa. That's all. This is one item. It is not very difficult. And become His devotee. That you are practicing. Devotee means to hear about Kṛṣṇa, to chant the glories of Kṛṣṇa, to think of Kṛṣṇa, to offer fruits and flowers to Kṛṣṇa. In this way, this is called devotional service. So to think of Kṛṣṇa and to become devotee of Kṛṣṇa is not at all difficult task. Then… Man-manā bhava mad-bhakto mad-yājī: "Worship Me." So here is the chance for worshiping Kṛṣṇa. Ārā…, bhoga-ārātrika. Temple. Keep the temple very cleansed. Dress Kṛṣṇa daily. You also dress nicely, take your bath, be pure. So man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "And just offer obeisances to Me." Even the child can do. They are doing it. It is not at all difficult. But simply by executing these four principles, Kṛṣṇa says, gives assurance, mām evaiṣyasi: "You come to Me." So our program is how to go back to home, back to Godhead, and the program is very simple. Some way or other, we have introduced this program in the Western countries, and you are so intelligent, you have very soon captured it. So stick to the standard; then your life is successful. It is not at all difficult. But don't deviate. Then you are pakka. Yes. Pakka means solid. Mām eva ye prapadyante māyām etāṁ taranti. If you remain solid in Kṛṣṇa consciousness, the māyā cannot touch you. So that is my request.

So I am traveling all over the world. I am going to see how things are going in Dallas or New Vrindaban and another… So my touring is natural. I have started this movement. I want to see that it is going on nicely. So you kindly help me. Don't deviate. That is my only request. (starts to cry) Then you will remain solid.

Thank you very much. (end)

750218DP.MEX

Departure Lecture

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Mexico City, February 18, 1975

Prabhupāda: (translated into Spanish by Hṛdayānanda) We left our home and father, and we are in this fallen material world, and we are suffering too much. It is exactly like a very rich man's son leaves home for independence and wanders all over the world, unnecessarily taking trouble. A rich man's son has nothing to do. His father's property is sufficient for his comfortable life. Still, as we have got examples now in the Western countries, many rich man's son becomes hippie, leaves home and unnecessarily takes trouble. Our position, our needs, we all living entities who are within this material world, is exactly like that. We have voluntarily come into this material world for sense enjoyment, and in sense enjoyment we have forgotten our supreme father, God. The material nature's duty is to give us simply miserable condition of life.

kṛṣṇa bhuliya jīva bhoga vāñchā kare
pāśate māyā tāre jāpaṭiyā dhare

means as soon as the living entity wants to enjoy life without Kṛṣṇa, without God, immediately he becomes under the clutches of māyā. This is our position. We are under the control of māyā, and we can get out of it also, as it is said in the Bhagavad-gītā, mām eva ya prapadyante māyām etāṁ taranti: "Anyone who surrenders unto Me he gets out of the control of māyā." We are, therefore, preaching all over the world Kṛṣṇa consciousness, or God consciousness, and teaching them how to surrender to Kṛṣṇa and thus get out of the clutches of māyā. We have no other desire or ambition besides this. We plainly say, "Here is God. You surrender unto Him. You always think of Him, offer your obeisances. Then your life will be successful." But the people in general, they are exactly madmen. Simply for sense gratification, they are working so hard day and night.

So devotees are very sorry to see their plight. Prahlāda Mahārāja said that "I am very sorry for these persons." Who are they? Tato vimukha-cetasa māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. These rascals, vimūḍhan, they have created a civilization, gorgeous civilization. What is that? Just like in your country especially, a gorgeous truck for sweeping. The business is sweeping, and for that they have manufactured a gorgeous truck: "Gut, gut, gut, gut, gut, gut, gut." The sweeping can be done in hand. There are so many men. But they are loitering in the street, and a huge truck is required for sweeping. It is creating huge sound, and it is very dangerous also, but they are thinking, "This is advancement of civilization." Therefore Prahlāda Mahārāja said, māyā-sukhāya. Just to get relief from sweeping… There is no relief; they have got other troubles. But they are thinking, "Now we haven't got to sweep. It is a great relief." Similarly, a simple razor can be used for shaving, and they have got so many machines and, to manufacture the machines, so many factories. So in this way if we study, item by item, this kind of civilization is called demonic civilization. Ugra-karma. Ugra-karma means ferocious activities.

So there is no objection for the material comforts, but actually we have to see whether they are comforts or miserable condition. Therefore our this human form of life is meant for saving time to develop our Kṛṣṇa consciousness. It is not meant for wasting unnecessarily, because we do not know when the next death is coming, and if we do not prepare ourself for the next life, then at any moment we can die, and we have to accept a body offered by the material nature. Therefore I wish that all of you who have come to join this Kṛṣṇa consciousness movement live very carefully so that māyā may not snatch you from the hand of Kṛṣṇa. We can keep ourself very steady simply by following the regulative principles and chanting, minimum, sixteen rounds. Then we are safe. So you have got some information about the perfection of life. Don't misuse it. Try to keep it very steadily, and your life will be successful. This movement does not stop anything for comfortable life, but it makes regulated. So if we follow the regulative principles and chant sixteen rounds, that is our safe position. I think this instruction you will follow. That is my desire.

Thank you very much. (end)

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Departure Lecture

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Caracas, February 25, 1975

Prabhupāda: (translated into Spanish by Hṛdayānanda) So I thank you very much for your kindly receiving me in this temple, and I was very happy. So my request is that you continue your devotional service very faithfully and rigidly, then in this life you will be able to see Kṛṣṇa face to face. That is a fact. So you follow the advice, as given by Rūpa Gosvāmī, utsāhāt. The first thing is enthusiasm, that "I must see Kṛṣṇa." You are seeing Kṛṣṇa. The Deity of Kṛṣṇa and Kṛṣṇa is not different. But even personally we can see. Simply we have to continue the enthusiasm. Enthusiasm means to take things very seriously, utsāhād dhairyāt, and patiently. Although we are determined to go back to home, back to Godhead, so we should patiently follow the rules and regulations. So these are the six principles: enthusiasm and firm determination and patience and executing the regulative principles, tat-tat-karma-pravartanāt, and sato vṛtteḥ, means behavior must be very honest, no duplicity, and utsāhād dhairyāt niścayāt tat-tat-karma-pravartanāt, and sato vṛtteḥ, dealing must be very honestly, no hypocrisy, tat-tat-karma-pravartanāt, sādhu-saṅga, and in the association of devotees. If you follow these six principles, namely enthusiasm, determination, patience, and executing the regulative principles and keep yourself honest and in the association of devotee, if you follow these six principle, then your success is sure.

So these are the six principle, positive. Ṣaḍbhir bhaktiḥ prasidhyati: "By following these six principle, success is assured." Similarly, there are opposite number. What is that? Atyāhāraḥ, eating too much. Atyāhāraḥ means eating too much or unnecessarily collecting too much. And prayāsaḥ. Prayāsaḥ means too much endeavoring for a thing, mean unnecessarily taking some anxiety. Don't do that. Atyāhāraḥ prayāsas prajalpaḥ, and talking nonsense, gossiping some subject matter which has no concern with Kṛṣṇa consciousness. We are accustomed to do that. We should avoid it. Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ [NoI 2]. Niyamāgrahaḥ means the positive rules and regulation, simply make a show but not actually realize it. Niyamāgrahaḥ, laulyam, and to become very greedy, and jana-saṅgaś ca, and mixing with persons who are not devotee. These six things should be avoided, and the first things should be followed. Then your success in devotional service is sure. (Hṛdayānanda begins to translate and pauses) Prajalpaḥ, unnecessary gossiping. Just like people are wasting time taking one newspaper and talking for hours. These things should be avoided. And to associate with nondevotees. And greediness. These things should be avoided.

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
laulyaṁ jana-saṅgaś ca
ṣaḍbhir bhaktir pranaśyati
[NoI 2]

If you indulge in these six items, then your devotional service will be finished. And the first six principles means,

utsāhād dhairyād niścayāt
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktiḥ prasidhyati

By these six principles, you will advance, and the other six principles, you will fall down.

So under the guidance of your leaders in this temple, especially Hṛdayānanda Mahārāja, and if followed… One life, just take little trouble. It is no trouble; it is very happy life. But because we are accustomed to these material habits, we think it is trouble. No. It is not trouble. It is very pleasing. Su-sukhaṁ kartum avyayam [Bg. 9.2]. In the Bhagavad-gītā it is… "To execute devotional service is very pleasing." I think…

Thank you very much for your… (end)

750312DP.LON

Departure Lecture

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London, March 12, 1975

Prabhupāda: …where he is? Oh, you have dressed? Very nice. Thank you.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

So this is one of the items, to learn how to decorate the Deity, śrī-vigraha. Śrī means goddess of fortune, Lakṣmī. Kṛṣṇa is always associated with Lakṣmī. Śrīmatī Rādhārāṇī is the original goddess of fortune, and as all other Viṣṇu-mūrti, Nara… Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. Kṛṣṇa is always existing-tiṣṭhan means existing-with many other forms simultaneously: Rāma, Nṛsiṁha, Varāha and Nārāyaṇa, Viṣṇu. So Viṣṇu and Nārāyaṇa is… There are many expansion. You have seen on the cover of Śrīmad-Bhāgavatam. There are different planets, and each and every planet there is the predominating Deity, Nārāyaṇa, Viṣṇu. They have got different names. So He is always associated with His eternal consort as well as devotees, many thousand, millions, in the spiritual world. In the material world… The creation of the material world is one-fourth demonstration of the whole creation, and this is one of the universes. In the material world there are innumerable universes. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. When Caitanya Mahāprabhu was requested by one of His devotee that "Sir, You have come. You just liberate all the residents of this universe, and that will make me very happy. And if You think they are so impious they cannot be liberated, then I am ready to take up their sinful activities. But You take them away," at that time Caitanya Mahāprabhu said that "Even one universe is liberated, still there are so many universes. This universe is just like one mustard seed in the bag of mustard seeds." So just imagine how many universes are there. All these together, that is one-fourth energy demonstration of the Supreme Personality of Godhead. It is said in the Bhagavad-gītā, ekāṁśena sthito jagat [Bg. 10.42]. It is only one-fourth of the demon…, manifestation. The three-fourth manifestation-in the spiritual world. So just imagine God's creation. It is inconceivable by us, but we can learn it by śravaṇam. That is the only way. We, even in this material world, in this universe, we have heard of so many planets, but it is not possible to go and see. They cannot go even in the moon planet, and still, they are very much proud of their advancement of knowledge. So we cannot understand even. But if we patiently hear from the right source, then we can, may have some…, we may have some conception. Just like in the Bhagavad-gītā Kṛṣṇa says, paras tasmāt tu bhāvaḥ anyaḥ [Bg. 8.20]. Bhāvaḥ, or svabhāvaḥ, or nature, there is another nature. So we have to hear. By hearing… This is the beginning of bhakti, śravaṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. We have to hear, and after hearing, we have to repeat. That is called kīrtanam. So in this way there are nine different processes, you know. Navadhā bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So because these activities, devotional activities, are on the spiritual platform, all of them are Absolute. It is not that if you are hearing but you are not chanting, then your result will be little less than the other who is hearing and chanting. No. It is Absolute Truth. Just like if you taste a sugar candy, lump of sugar candy, from any side you taste, the sweetness is there. There is no difference, that if you taste this side, then it is more sweet than the other side. Kṛṣṇa is complete Absolute Truth. So any side. If you become expert in hearing, that is as good as one is engaged in other eight processes or nine processes. That is stated in the śāstra. Just like Parīkṣit Mahārāja. He simply listened. He did not do any other process. Śrī-viṣṇu-śravaṇe parīkṣit. They got liberation simply by executing one of the nine different processes. So śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane. Parīkṣit Mahārāja got liberation simply by hearing. And Śukadeva Gosvāmī, he got liberation simply by chanting. And similarly, Prahlāda Mahārāja, he got liberation simply by memorizing, smaraṇe; Lakṣmījī, simply by serving the lotus feet of Nārāyaṇa. So Kṛṣṇa consciousness is in the absolute platform. There is no relativity. In the temple worship, as there are so many different duties-one is worshiping directly the Deity, decorating the Deity, and the other is washing the temple-it does not mean that the one who is cleansing the Deity, he is less important than the person who is in the temple room, Deity room. No. Because it is absolute. The Deity… As the Deity is important, similarly, the floor of the temple is also important, same importance, because absolute. So in executing our devotional service we are engaged in different duties. Somebody is cooking. Somebody is decorating the Deity. Somebody is cleansing the floor. Somebody is going to sell books. Somebody is doing something. Everything-nirbandhe kṛṣṇa sambandhe, in relationship with Kṛṣṇa. Because the relationship is there with Kṛṣṇa, then every activity which you are doing, that is complete. There is no such material distinction. Just like here in the material world somebody is sitting in the office chair and somebody is cleansing the office, so the cleaner is supposed to be lower than the officer, but in the spiritual world there is no such distinction. The officer and the cleaner, they are of the same importance. That is even Kṛṣṇa, with Kṛṣṇa. That is spiritual world. In Vṛndāvana the cowherds boys, they are playing with Kṛṣṇa on equal terms. They do not know Kṛṣṇa is God. They simply know how to love Kṛṣṇa, that's all. There is no need of thinking that "Kṛṣṇa is greater than the other cowherds boy. They are living entities." There is no such sense. Kṛṣṇa wants that. That is Goloka Vṛndāvana worship. Simply the center is Kṛṣṇa, and all the inhabitants of Vṛndāvana, they love Kṛṣṇa, and they do not know anything except Kṛṣṇa. This is Vṛndāvana life. Everyone knows that "Kṛṣṇa is my very intimate friend." Somebody knows, "Kṛṣṇa is my son," somebody knows that "Kṛṣṇa is my master," and somebody is thinking, "Kṛṣṇa is my lover." But center is Kṛṣṇa. The cows, the calves, the friends, the gopīs, and the cowherds boy, Kṛṣṇa's father, Nanda Mahārāja, Kṛṣṇa's mother, Yaśomatī, and… Everyone's center is Kṛṣṇa, "How Kṛṣṇa will be happy?" This is Vṛndāvana life. If we try to follow the footsteps of the residents of Vṛndāvana, how to love Kṛṣṇa, then our life is successful.

That is the recommendation of Śrī Caitanya Mahāprabhu. Premā pum-artho mahān. Pum-artho means puruṣārtha, or the goal of life. The goal of life in the material world, generally, not for the animals but for the human being, the goal of life, generally-religiosity, economic development, sense gratification and liberation. Dharma, artha, kāma, mokṣa [SB 4.8.41, Cc. Ādi 1.90]. Some people are interested to become pious, religious, because by becoming pious and religious their economic development will be automatically there. And some of them are interested in simply in economic development for satisfaction of the senses. And some of them-they are considered to be the topmost-interested in liberation. But a Kṛṣṇa conscious devotee, he is not interested in either of these four items. He is interested how to love Kṛṣṇa. That is pure devotion. That is paneama-puruṣārtha (?). So people do not know it. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. People do not know it generally. If one is very pious man, he wants to be religious, moralist, religious. And others, karmīs, they are interested how to develop economic position. And others, they are simply interested in sense gratification. This is material world. And when these materialistic persons are disgusted, then they want liberation. Their liberation means to become one, merge into the existence of the Supreme. That is not very difficult. They give the example that the water mixes with the vast mass of water, and they become one. But that is not the fact. You can make an experiment that you take a little red water and put it in the ocean. The ocean does not become red. So chemically also, the water, they are composition of molecules of water. But it is mixed with water. That is a fact, but there is another process which evaporates the water. Suppose you are mixed with the water. The Māyāvādī philosophy, that "We… Let us mix with the big water. Then I become big…" Because here in the material world he tried to become big in so many ways but he could not become big, therefore he wants to merge into the biggest, Brahman, so that he thinks that he will become… He is already Brahman. So the Brahman effulgence is combination of so many sparks of living entities.

So this philosophy, to merge into the big Brahman, Supreme Brahman, or effulgence, brahmajyoti, that is not very secure position. It is said in the śāstra that āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ: [SB 10.2.32] they fall down. We have seen that many Māyāvādī philosophers or sannyāsīs, they give up this world as mithyā, false, but after some time, they again come to this false material world for some philanthropic work, humanitarian work, because they could not get Kṛṣṇa. If you have left this world as false, then why you are coming again to give service to the world? No. They could not get. Āruhya kṛcchreṇa paraṁ padam [SB 10.2.32]. Paraṁ padam means Brahman. Patanty adhaḥ: "They fall down." Why? Anādṛta-yuṣmad-aṅghrayaḥ: "Because they neglected the lotus feet of Kṛṣṇa." They did not get any shelter. Just like if you go very high in the sky but if you don't get a shelter, then again you come back. Just like these moon-planet-goers, they attempted many times jumping, but they could not get any shelter. They have come back again. Now they have I think left off. What is that? "Grapes are sour." After jumping, jumping, the jackal, when he could not get the grapes, then he says that "Grapes are sour." That is… (laughter) "No need." So these so-called scientists, after jumping like the jackal, could not get any place in the moon planet, and they have come down again. It is not possible. You cannot go to any of the planets, although they are material. You cannot… Just like you cannot go to any country without getting the visa permit, similarly… There are many planets. They are open for your entrance, but not in that way, that by force you will go. That is not possible.

Therefore in the Bhagavad-gītā it is said, yānti deva-vratā devān [Bg. 9.25]. You have to qualify yourself to enter into such planets. They are called heavenly planets. You cannot enter by force. Therefore we are conditioned. We are not free. We are conditioned. We should always remember that we are conditioned by the material nature. We cannot… We are not free. We are not independent. That we are forgetting. At the present moment the trained-up civilization is that everyone is thinking that he is independent, he can do whatever he likes, he can manufacture his own process of religious principles. These maddened ideas are there. No. Religious principle you cannot manufacture. Just like law. You cannot say that "I will manufacture my own law." No. That is not possible. Law means state's law, and you have to abide by that. That is law. You cannot avoid it. You cannot say that "I won't accept the state laws. I will make my own laws." That is not possible. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19].

Dharma means the laws and the regulation given by God. That is dharma. Therefore Kṛṣṇa said, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is real dharma. And Bhāgavata says, dharmaḥ projjhita-kaitavaḥ atra: "In the Śrīmad-Bhāgavatam all cheating types of religious principle is rejected." The real dharma is to surrender to Kṛṣṇa. That is real dharma. And any religion which does not teach this principle, to surrender to God, Kṛṣṇa, and love Him… hat is real religion. Therefore Bhāgavata teaches that real religion, Bhāgavata-dharma. And Bhāgavata declares in the beginning that "All cheating type of religious system is rejected, kicked out." Projjhita. Projjhita means just like you wash your floor or sweep your floor and collect the dust and throw it away, similarly, in the Śrīmad-Bhāgavatam the unwanted so-called religious system, they have been collected and thrown away. Here in the Śrīmad-Bhāgavatam there is only one religious system, which is spoken in the Bhagavad-gītā in the last chapter, Eighteenth Chapter, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If we accept this principle, then we enter into the Bhāgavata-dharma. Otherwise there is no entrance in the Bhāgavata-dharma.

For the Māyāvādī who wants to become one with the Supreme… You can become one. One means the same thing, a small portion of the water. But our philosophy is not to mix up with the water superficially but enter into the water and live there like fish, big, big fish. That is our philosophy. What is the use of becoming one with the water? Go within the water and live there like a whale fish, perpetually. That is our philosophy. So that is secure philosophy, because as soon as actually you become a big fish within the water, there is no question of evaporation. But if you live, remain superficially on the water, then you will be evaporated again and again thrown outside, then again come as river. So your coming and going, repetition of birth and death, will not stop. But one should become a big fish, there is no evaporation. These things are explained in the Bhakti-rasāmṛta-sindhu by Rūpa Gosvāmī. So don't be misled by this Māyāvāda philosophy, that you fall into the water. Tohe janame punaḥ tohe visarata (?). They say that "Enter into the Supreme." You can enter, but what is the benefit? You will be again evaporated. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]. Because living entity by nature is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), by nature they want pleasure, every one of us. Every one of us, we are struggling so hard. Why? To get some pleasure. Nobody is trying so hard to making suicide. Is anybody there in this material world who is working so hard for ultimately making suicide? No. Everyone is trying to become happy. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Because he wants. That is his nature, sat-cit-ānanda: eternal life, full of knowledge and full of bliss. This is real life. So if we simply accept eternity like the Māyāvādīs, then what about the other two items? Or if we simply live in knowledge… Suppose theoretically I know so many things to prepare-rasagullā, sandeśa, halavā, kachorī-but if I do not practically taste what is halavā, what is kachorī, then what is the use of simply having knowledge? So the Māyāvādī philosophy like that, jñāna, simply knowledge. That knowledge is there in the Bhagavad-gītā in the beginning, the first lesson: dehino 'smin yathā dehe kaumāraṁ yauvanam [Bg. 2.13]. "Within the body there is the soul. That soul is eternal." Na hanyate hanyamāne śarīre [Bg. 2.20]. Na jāyate na mriya… This is the first lesson, that "I am Brahman. I am spirit soul. I am eternal. I do not die even after the annihilation…" This is the first lesson. It doesn't require much time, that we have to devote our whole life to understand that "I am Brahman." It can be understood even by a child. It is not very difficult. But how to engage myself as Brahman, that requires education. That is,

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

So these things begins after self-realization. Otherwise, why one should be interested about Viṣṇu, śravaṇaṁ kīrtanaṁ viṣṇoḥ? One is interested, "What is the report of the share market?" That's all. He should hear that? No. The śāstra says, "No. You should hear about Viṣṇu only." That is our Kṛṣṇa consciousness movement, that "You hear about Viṣṇu, Kṛṣṇa, and not anybody else. There are so many politicians, big, big other materialistic person. We can hear about him. Just like people are reading the biography of big, big politicians and spoiling their time. We are not interested. We are not interested. We are interested only to hear about Viṣṇu. That is Kṛṣṇa consciousness. We are inter… So many biographies are there. People are interested. But our literature… We have published so many, about fifty books-only on Kṛṣṇa. That's all, nothing else. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. These three processes is going on. The publication means śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Or smaraṇaṁ pāda-sevanam. They are of Viṣṇu. That is Kṛṣṇa consciousness movement. Stick to this principle. Don't try to hear anything else. Tad-vāg-visargo janatāgha-viplavaḥ.

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny viṣṇu-yaśo 'ṅkitaṇi
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

And, on the other hand, na tad vacaś citra-padaṁ harer yaśo pragṛṇīta kar…, na pragṛṇīta karhicit, tad vāyasaṁ tīrtham. To the devotees, a literature, a so-called literature, very nicely written, with decorated words, metaphorism and these things… Tad-vāg-visargo, na tad vacaś citra-padam, very nicely, literally very nicely decorated, na tad vacaś citra-padaṁ harer yaśo na pragṛṇīta karhicit, but there is no mention about Kṛṣṇa and His glories… Just like especially in the Western countries you have got newspaper, big, big bunch of newspaper, but not a single line is there about Kṛṣṇa, not a single. So for the devotees this kind of literature is compared with the garbage. Tad vāyasaṁ tīrtham. Just like vāyasam, crows. The crows gather together where? Where everything nuisance thrown away, they gather together. You will find. That is the nature amongst the class of bird. Where all nasty things are thrown away, the crows will gather. The another bird, swans, they will not go there. The swans will gather in a very nice garden with clear water, lotus flower, and birds, and singing. They will gather there. As there are… By nature, there are different classes of animals, even in the birds, beasts. "The birds of the same feather flock together."

So where the crows go, the swans do not go. And where the swans go, the crows have no access. Similarly, the Kṛṣṇa consciousness movement is meant for the swans, not for the crows. So try to remain swans, rāja-haṁsa or paramahaṁsa. Haṁsa means swan. Even if we have got this little place, don't go to the place of the crows, the so-called clubs, restaurant, brothel, dancing club, and… People are… Especially in the Western countries, they are very much busy with these places. But don't remain crow. Become swans simply by this process, chanting and hearing about Kṛṣṇa. This is the process, to remain paramahaṁsa. Dharma-projjhita-kaitava atra nirmatsarāṇām. Dharma-projjhita-kaitava atra paramo nirmatsarāṇām [SB 1.1.2]. This Bhāgavata-dharma, this Kṛṣṇa consciousness, is meant for paramo nirmatsarāṇām. Matsara, matsarata. Matsara means envy. I am envious of you. You are envious of me. This is material world. Just like so many envious persons are there in this quarter, simply lodging complaint against us. We have got good experience of this. So the Bhāgavata-dharma is meant for paramo nirmatsarāṇām. Matsarata means one who cannot endure or can tolerate others' advancement. That is called matsarata. That is the nature of everyone. Everyone is trying to advance more. The neighbor is envious: "Oh, this man is going ahead. I could not." This is… Even if he is brother, even if he is son, this is the nature of the… So therefore this Bhāgavata-dharma is not meant for such persons, who are envious. It is meant for the paramo nirmatsarāṇām, who has given up this envy or envious attitude ultimately. Now, how it is possible? It is possible only when you have learned how to love Kṛṣṇa. Then it is possible. Then you will see that "Everyone is Kṛṣṇa's part and parcel. So he is suffering for want of his Kṛṣṇa consciousness. Let me speak something about Him, about Kṛṣṇa. Let me give some literature to him about Kṛṣṇa so that one day he will come to Kṛṣṇa consciousness and become happy." This is śravaṇaṁ kīrtanaṁ smaraṇam process. We should ourself also continuously hear from authoritative literature, person, and continuously go on chanting the same thing, repetition. That's all. Then everything will be happy atmosphere. Otherwise the crows assembly in the garbage will continue, and nobody will be happy.

Thank you very much. (end)

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Conversation

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Hawaii, June 20, 1975

Prabhupāda: So why not serve the supreme strong (?)?

Siddha-svarūpa: Yes.

Prabhupāda: That is natural. Nūnaṁ mahatāṁ tatra. Mahat means bigger and more powerful, and nunam means there are less powerful. So everyone is less powerful than God. Then why don't you serve God? That is the perfection. You have to serve somebody strong. You cannot avoid it. Just study all status of society, animal society or human society. The law is that the stronger is dominating the weaker. That is the law. You cannot avoid it. So wherefrom this idea came unless it is in God? Janmādy asya yataḥ [SB 1.1.1]. All ideas come from the Supreme. That is the law, that the strong predominate over the weak. So who can be stronger than God? So this is our natural position, to serve God.

Siddha-svarūpa: Yes. And He is a nice master.

Prabhupāda: Yes. Perfect master. Even without becoming master He is providing everything. Even though those who do not accept Him, He is also giving them. So what to speak of those who have accepted Him? This is very simple philosophy. It is His position to accept service. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. It is good for the person who surrenders. Kṛṣṇa doesn't require your service. When He says, "You surrender to Me," it does not mean that Kṛṣṇa is suffering for your service. Kṛṣṇa is self-sufficient. He can create millions of servants like you. So He doesn't require your service. But if you serve, then it is your benefit. You become saved: "Now I am under the protection of a very able…" [break] …and every respect, opulence of master. You are serving cats and dogs. Why not serve the most supreme, able and opulent master? This is going on. You have to serve. You cannot say, "No, no. I will not serve. I am independent." That is not possible. You have to serve. You have to serve, and you will be exploited, by the imperfect masters. So why not serve the perfect master so that you will not be exploited again? It is simple.

Siddha-svarūpa: [break] …being servants, but we're…

Prabhupāda: You have to serve. If you do not serve, the strong will force you to serve.

Siddha-svarūpa: And it's the most horrible service, too.

Prabhupāda: Yes. Now this, as you say that the Hawaiians, they are meant for cleansing the hotel to get some money. And without money, he cannot live. So he forced to serve. What are the tanks? Petrol?

Siddha-svarūpa: I think so. Yeah. Shell Oil.

Prabhupāda: [break] Therefore the good intelligence is kāmādīnāṁ kati na katidhā pālitā durnideśān teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ: "I have served. I have served the so-called master. Actually I have served my senses." As they come to the hotel for sense gratification and do all nonsense and I have to serve him, so why I am serving? Oh, that is also for serving my senses. Without money I cannot serve my senses.

Siddha-svarūpa: Yes. So that's ultimately the problem.

Prabhupāda: (laughs) Ultimately the problem, that we have to serve, and ultimately we have to serve our senses. Senses means lusty desires, kāmādīnām. Kāma means lust.

Siddha-svarūpa: Addicted.

Prabhupāda: Yes. Kāma, krodha, lobha, moha, mātsarya. Kāma means lusty. Krodha means anger. If my lusty desire is not fulfilled, then I become angry. Then I have to serve anger. Kāma, krodha. Then I become more greedy. Kāma krodha lobha. Then I become illusioned, moha. Then I become envious. In this way I have become implicated. So this service of this material world means I become more and more implicated. Therefore a devotee says, "My Lord, now I have got sense." What is that sense? "Now I am meant for service, I have rendered service, but nobody has become happy, either the master or myself. Therefore now I have got intelligence: why not serve You? You are the supreme master. So I have come to You. Please engage me in Your service." This is full surrender. Kāmādīnāṁ kati na katidhā pālitā durnideśāḥ. By serving this material objective, there is no peace. Everyone is unhappy although they are rendering service and taking service. This is going on, but nobody is happy because this is artificial. Real service… Unless the thing comes to the real point, there is no peace. Here everyone is trying to become master, and everyone wants to avoid service. But by the nature's law, one has to become servant and render service. Going on. Conglomeration. Kāmādīnāṁ kati na katidhā pālitā durnideśās teṣāṁ mayi na karuṇā jātā na trapā nopaśāntiḥ. [break] (end)

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Departure Conversation

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Los Angeles, June 27, 1975

Rāmeśvara: …sketch for you, Śrīla Prabhupāda.

Prabhupāda: Yes.

Rāmeśvara: It is very basic. But this will be the cover of the Antya-līlā, volume two. It is a scene of all of the devotees at a big feast, and Lord Nityānanda is there, and Lord Caitanya is invisible except to a few devotees.

Prabhupāda: Raghunātha dāsa Gosvāmī's feast.

Rāmeśvara: Yes. So the questions they have are: While Lord Nityānanda is inducing all the devotees to chant, can some of the devotees be paying their daṇḍavats to Lord Nityānanda at that time? And the other question is: Although Lord Caitanya cannot be seen, except for a few devotees…

Prabhupāda: No, only Nityānanda.

Rāmeśvara: Nityānanda only. But can He be shown also with His hand upraised in the air?

Prabhupāda: No. Why?

Rāmeśvara: Well, they want to make Lord Caitanya very prominent, because this will be on the cover of the book.

Prabhupāda: You can make it, visible, invisible. Visible, invisible.

Rāmeśvara: You instructed that they should not paint Lord Caitanya transparent even though He's invisible. Just like in the Gītā, when Arjuna saw the universal form, it was painted very solid all over.

Prabhupāda: Arjuna saw solid; others did not.

Rāmeśvara: But whenever it says that Lord Caitanya cannot be seen, still, we should paint Him solid?

Prabhupāda: No, no. Cannot be seen is not that.

Rāmeśvara: Well, invisible except to the eyes of Nityānanda Prabhu.

Prabhupāda: Yes. [break]

Rāmeśvara: …and nine volumes of Madhya-līlā, and five volumes of Antya-līlā.

Prabhupāda: Oh. Then three…

Rāmeśvara: Seventeen volumes just of Caitanya-caritāmṛta. And then about five volumes of Fifth Canto.

Prabhupāda: Twenty-two volumes. So instead of seventeen, you have to print twenty-two.

Rāmeśvara: Four are printed.

Devotee: Four are already printed.

Rāmeśvara: So that leaves eighteen. But we will have it all out to the printers by Janmāṣṭamī.

Prabhupāda: Janmāṣṭamī?

Rāmeśvara: End of August.

Prabhupāda: Oh, yes.

Jayatīrtha: And when will it start coming back from the printers, Rāmeśvara?

Rāmeśvara: Well, I think that… [break]

Prabhupāda: …Bhāgavatam and Caitanya-caritāmṛta, anywhere you go, scholarly circle, university man, they will take. They will take. Any part of the world, it will be taken.

Rāmeśvara: Śrīla Prabhupāda, in the Madhya-līlā it describes Lord Caitanya taking His tour in the south of India. So I was thinking that there are so many photographs.

Prabhupāda: You can insert.

Rāmeśvara: In the middle of the book we will have an insert just of the places Lord Caitanya visited.

Prabhupāda: Yes.

Rāmeśvara: It will be like a bonus for those books.

Prabhupāda: Yes. Temples in South India, yes. Kṛṣṇa will give you intelligence. As you want to serve, He will give you more intelligence. Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te. Teṣāṁ nityābhiyuktānām. Bhajatāṁ prīti-pūrvakam.

Rāmeśvara: It depends on Nitai working fast.

Prabhupāda: Yes.

Rāmeśvara: With the books coming out at one time, even the devotees cannot afford to buy them all. Seventeen books at one time, Jayatīrtha! Most of the temples don't read Caitanya-caritāmṛta as part of their regular study. They usually read the Bhāgavatam in the morning…

Prabhupāda: Let them read whatever they like. Let them read. They must read something. [break]

Rāmeśvara: …story of Choṭa Haridāsa. I was very surprised to find that his talking with that woman was actually for the service of Lord Caitanya. It says that he went to an advanced devotee's house to get some rice.

Prabhupāda: No. It is not that. There was some young woman sitting there, and he glanced over her with lusty desire, not that old woman.

Rāmeśvara: That was her sister? Or daughter.

Prabhupāda: No. Daughter, granddaughter maybe. She was a very old lady.

Rāmeśvara: In that same volume of Antya-līlā there is a very elaborate description of Rūpa Gosvāmī being inspired to write his different plays, and I was thinking that in that book we could print the pictures of the Rādhā-Dāmodara temple which he founded. He established that temple. And also the bhajan-kutir of Rūpa Gosvāmī.

Prabhupāda: You have got the photo.

Rāmeśvara: We have very nice pictures of both those places. Because so much of the book is describing Rūpa Gosvāmī's writings…

Prabhupāda: Everything of Rūpa Gosvāmī. We are called rūpānuga, "strictly following the footstep of Rūpa Gosvāmī." Rūpānuga-varāya te. And our Guru Mahārāja was…, rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe: "Anything against the plan of Rūpa Gosvāmī, not accepted." Rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa. What are these flags?

Jayatīrtha: They're flags, I think, of different nations. This is international airport. So they put so many flags, of all friendly countries. Russian flag, Chinese flag are not there. [break]

Prabhupāda: …by United? No.

Brahmānanda: Continental. DC 10. [break]

Rāmeśvara: …spoke to Ambarīṣa dāsa yesterday, and he said he will make a plan to come and visit Your Divine Grace in Denver because he is so close by.

Brahmānanda: He's in Wyoming now?

Rāmeśvara: Wyoming, finishing up some business there. [break]

Prabhupāda: …parking car?

Jayatīrtha: Yes. In Los Angeles there's one car for every 1.3 people. Seven million cars for ten million people.

Prabhupāda: (chuckles) That is the largest number?

Jayatīrtha: Yes. Biggest car population in the world. Biggest smog problem. [break]

Prabhupāda: Where is your mother? Where is your father?

Nandinī: Agnideva's at New York.

Rāmeśvara: We're going to send Nandinī to Māyāpur, to go to Gurukula in Māyāpur.

Prabhupāda: Will you go to Māyāpur?

Devotees: Jaya!

Prabhupāda: With your mother or alone?

Nandinī: I don't know. I don't know… (end)

Philosophy Discussions

Discussions with Syāmasundara dāsa

LEIBNITZ.SYA

Gottfried Wilhelm von Leibnitz

Śyāmasundara: Today we are discussing Gottfried Wilhelm Leibnitz. Leibnitz was a great mathematician. He invented the calculus. But he was also a philosopher. He said that in the universe every act is purposeful; that the purpose of the universe is to realize the goals set forth by God.

Prabhupāda: Very nice. I see that he's first-class. Yes. Actually the aim is to reach God. That is the Bhāgavata version: na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. These rascals, fools, they do not know that the goal is to reach God. This version, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. Durāśayā means they are hoping something which is never to be realized. All these people… [break] Actually this is the point: surrender. But they are so rascal they will not do it; therefore māyā is giving them trouble in every way, ultimately. Just like my Guru Mahārāja's plan was that I should come and preach. That was his first instruction. But I wanted that I will not take sannyāsa and remain as a gṛhastha, and then I shall do it. That is special favor. Kṛṣṇa says, yasya anugṛhnī harisye… "Especially if I am very much anxious to get one reformed, by My mercy, the first thing is that I take away all his money."

Śyāmasundara: Where is this stated?

Prabhupāda: It is in Bhāgavata. This question was raised by Yudhiṣṭhira Mahārāja. So sometimes that is special favor. By force the whole plan is like that, but everyone wants to delay. By special favor he draws by force, "Come on. This time." Because that is explained in Caitanya-caritāmṛta that a rascal, he wants Kṛṣṇa, or he wants God, but at the same time he wants to enjoy this material world, because to want God means finish with material world. But sometimes he is both ways. When Kṛṣṇa sees the other way is hampering, He breaks his profit by force, so that in helpless condition. Everything is explained in the Bhāgavata. "I take away his all money. He may try to get money-again I take. So in this way, when he becomes hopeless and there is no money, then he surrenders to Me." And as soon as he has no money, his so-called relatives, friends, wife, children, they neglect, "Oh, what is this man? He is useless." So he is bereft of money, he is bereft of friends, bereft of any love from wife and children, then hopelessly he surrenders to Kṛṣṇa. So the plan is that: all these rascal living entities, those who are trying to be happy in this material world, nature's plan is to give him trouble-every attempt shall be frustrated, every attempt shall fail-so that he may come, after many, many births. Bahūnāṁ janmanām ante jñānavān māṁ prapadyante [Bg. 7.19]. So He has pointed out that there is a plan, and this is the plan: to bring you back to home, back to Godhead. It is not partial, that somebody may remain here and somebody may go to Godhead. No. The whole plan is that everyone must come back. But he is obstinate, he is obstinate. Just like a bad boy, father says, "Come on," he's not. He's crying, "No, I'll not go." But the father's only business is to drag him. Therefore the final, after speaking all the proposals in the Bhagavad-gītā, Kṛṣṇa says finally, "I am giving you final, very confidential instructions," sarva guhyatamam. "You give up all this rascaldom, arguing with Me. Just surrender unto Me." Arjuna was arguing. "Just surrender unto Me. That is your business. If you think you will be sinful by killing your… I will give you protection." Therefore, before citing this verse He says, "I am speaking to you most confidentially." That means unless one is very sincere to God, he does not heed the final confidential instruction. "All right, you go on with your own work." But to show Arjuna special favor, He says that "I am talking to you now the most confidential instruction. I have talked to you about karma, jñāna, yoga, and so many things, but the most confidential thing is this: that you fully surrender to Me. I will give you all protection."

Śyāmasundara: He explains the mechanistic phenomena, like the laws of nature. He explains that that is the only effective means of fulfilling God's purpose.

Prabhupāda: That's it. Yes. All the laws of nature are working (indistinct). The body is durgā, the superintendent of the fort. This is called durgā. Just like fort is very much fortified; you cannot go; they say nobody can enter, nobody can leave, like that. This is called durgā. And the superintendent is called Durgā. From durgā it has come to Durgā. She is also confidential maidservant of Kṛṣṇa, but she has got (indistinct) to punish these demons. Demon is (indistinct), that I worship his mother, but mother is engaged to punish him because (indistinct). She is giving whatever the demon wants. "Give me money. Give me good wife. Give me reputation. Give me strength." "All right," but at the same time everything is frustrated with this (indistinct). Two things are going on. One thing, that whatever he wants he is given: "I will get it." On the other side, punishment. This is nature's flow, and she is doing this under the instruction of Kṛṣṇa. "This living entity, he has, or he wants immediately to become an enjoyer, so give him all sources of material enjoyment, but at the same time go on punishing him." Just like sometimes politicians give them everything (indistinct) military force. So that is going on. And this nature is working under the direction of Kṛṣṇa. That is confirmed in the Brahma-saṁhitā, (Sanskrit). Durgā, the goddess of the fortress of the material world, she is so powerful that she can create such things, she can maintain cities, (indistinct) she has got all the power. (indistinct), she is so powerful. Her name is Durgā. But (indistinct), but she is working just like a shadow. Shadow is called not independent-moving. Here is shadow; I move this hand, then it is moving. She is called (indistinct). But the movement is from Kṛṣṇa. Sṛṣṭi-sthiti (Sanskrit). All our activities are just like shadows. Icchānurūpam (Sanskrit). She is working under the direction of Govinda. Therefore, "I worship Govinda, the cause of all causes." This is stated in Brahma-saṁhitā.

So these rascals, foolish, they are thinking material nature is for our enjoyment. That is the materialistic view. There is a flower. "Nature has produced this flower for me. Everything is for me." Just like in the Bible, Jesus Christ says the animals are given under the protection of man. So they are thinking, "They are given to us for eating. God has given." Suppose I entrust Brahmānanda Swami that you give him protection, but if you think, "He's in my protection. I can eat him…" How intelligent! How magnanimous! They are giving protection by eating. And the Māyāvādī philosophers support them, that when they eat animals, Vivekananda's philosophy, "So what is there? I am Brahman, he is Brahman, so we become united." What is that? And I ask him, "Why don't you go to the tiger Brahman?" Because they are thinking that he is Brahman, the goat is Brahman, so when the man Brahman eats the goat Brahman, they unite. So why don't you unite with the tiger Brahman? This is rascaldom. They are all rascals. Anyone who has no trace of Kṛṣṇa consciousness, he is a rascal. There is our challenge. (indistinct) He may be great philosopher, religionist-he is a rascal, degree only. Cent percent rascal, or maybe ninety percent rascal, or seventy percent rascal, but they're all rascals. The same example: stool, this side and that side. Because the upside of stool is dried up, you cannot say, "It is very nice." And they're all stool. Anyone who is not Kṛṣṇa conscious, who does not know the science of Kṛṣṇa, he's useless.

Śyāmasundara: Leibnitz believed that truth could be represented by symbols and made into an exact science, a mathematical science of symbols. He founded the school of symbolic logic.

Prabhupāda: What is that, symbol? What is the symbol of a good man, and what is the symbol of a bad man? We have got the symbol. If one is Kṛṣṇa conscious, he is good man. If he is not, he is bad man. That is our symbolic representation.

Śyāmasundara: He is talking more about mechanistic truths, scientific truths, laws of nature…

Prabhupāda: But this is also scientific truth. Just like, according to Vedic scripture, this black body is a sign of sinful life. Therefore brāhmaṇas are called śukla. Brāhmaṇas are fair complexioned. Still it is said if a brāhmaṇa is black, then he is not a real brāhmaṇa born. Kalu-ban means black man. Black brāhmaṇa is to be understood that his father is not real brāhmaṇa. He is born of somebody else, but he is known as brāhmaṇa. Similarly a śūdra, if he is fair-complected, he is also not real. Kalba kata śūdra bete mussulman. Muslim, if he is a dwarf, he is not real Muslim, because Muslims from Afghanistan are very tall. And kaṅki chale, the son of a prostitute, and puṣṭi putra, adopted son, all of them are rascals. Puṣṭi putra, adopted son, he gets money because a rich man, when he hasn't got a son, he takes somebody else, adopted son, and he gets money for nothing and spends like anything. We have seen it in London. One Mr. Sil, he got immense money, and he died a penniless street beggar. And he was an adopted son. I have seen it. His only business was how to spoil his adopted father's money. And we have seen, he was such a rich man, died a street beggar. This I have seen.

Śyāmasundara: Leibnitz says that there are two classes of truth.

Prabhupāda: What are the symptoms of truth? That he has not explained.

Śyāmasundara: Yes. He divides it into two classes. One is there are logically necessary principles, the truths of reason as innate knowledge, just like the three sides of a triangle equal 180 degrees. That is innate knowledge, or logically necessary truth. This is also called a priori knowledge, or knowledge that exists independently. Then he says that there is knowledge acquired by experience, or a posteriori, accidental knowledge-just like snow is white, but it could be red; it's possible that it could be red-this type of truth which comes from our experience but it's accidental and it is not necessary.

Prabhupāda: So real truth is that God has got a plan, and one who knows it, that is real truth. One who hasn't got to be taught by another man but by nature, he knows it; that by nature he knows it, that is a symptom of his life, true life. And one who does not know it, that is not. That is explained in Caitanya-caritāmṛta, nitya siddha kṛṣṇa bhakta. That truth is there already, but he has forgotten it. Therefore by this propaganda of devotional service, chanting and hearing, he simply revives the truth. The truth is there, that I am eternal servant of Kṛṣṇa. Therefore the conclusion should be anyone who is cognizant of this truth that I am eternal servant, that is symptom of this truth. There is no other symptom. That is the symptom of truth, that is the symptom of goodness, all good qualities, everything good. He is good by nature. The living entity, he is part and parcel of the supreme good. But by his material association he has become bad. So again he has to draw it to goodness by this propaganda, Kṛṣṇa consciousness. That is our business.

Śyāmasundara: He says there are two types of truth. One is just like the principle of a triangle, there are three angles equal to 180 degrees, and the other type of truth is gathered by experience. For instance, we see that snow is white, but it is also possible that snow may be red.

Prabhupāda: But this is also experienced, that the three angles of a triangle make 180 degrees.

Śyāmasundara: But this truth exists independently, without any…

Prabhupāda: How independently? Not everyone knows what is a triangle, what is an angle, and what is a degree. When one comes to study geometry, then he understands. You cannot ask any child or any man who has no knowledge of geometry that these three angles of a triangle makes 180 degrees…

Śyāmasundara: But this truth exists, whether the man knows it or not. This truth exists, that three sides of a triangle equals 180 degrees.

Prabhupāda: But truth means it exists. Not this truth or that truth. Truth means that. That you may know or not know, but it exists. That is truth. So why is he making this example?

Śyāmasundara: Because there is also a truth that snow is white, they say snow is white, but that truth is not absolute because snow could be red also. But a triangle must always equal 180 degrees. That is an absolute truth, a necessary truth.

Prabhupāda: So any mathematical calculation is like that. Why this example? Mathematical means this: Two plus two equals four. That is always the truth.

Śyāmasundara: He is trying to prove that there are certain truths that we cannot deny they exist independent of our knowledge. Fundamental. And there are other truths that people say, like snow is white, which may not be true because our senses deceive us.

Prabhupāda: That is your defective senses. But snow is white, that's a fact. Why should it be red? At least we have no experience with red snow.

Śyāmasundara: I've seen red snow.

Prabhupāda: How it is?

Śyāmasundara: Particles of lava dust gathered in the snow and in the air…

Prabhupāda: That is not pure snow. That is another thing. Pure snow is white. Just like water. Water, by nature, it is crystal. But when it comes in touch with the earth, it becomes muddy. So that muddiness is due to contact with something external. Snow is white by nature, but in contact with something else it looks red. But the truth that snow is white, that is truth. Not that snow becoming red… You are making, or by some other contact it is looking like that. But snow is white, that's a truth.

Śyāmasundara: But he says that there are two types of truth. There's innate truth…

Prabhupāda: This is innate truth: as three angles of a triangle are equal to 180 degrees, similarly snow is white. Snow is white, water is liquid, stone is hard, chili is hot, sugar is sweet. These are eternal truths, fundamental truths. Similarly, a living entity is eternal servant of God. This is eternal truth. It cannot be changed. Water is liquid. That is the natural position, but when water becomes hard, it is due to temperature, under certain conditions, but as soon as the temperature reduces, the water becomes liquid. So liquidity of water is truth. Similarly, whiteness of snow is truth. Similarly, servitude of the living entity is truth. But he is serving māyā. That is untruth. If we take that there are two types of truth, there cannot be two kinds of truth. Truth is one. What we take as truth, that is māyā.

Śyāmasundara: Oh, there's only one truth.

Prabhupāda: Yes. There can't be two truths.

Śyāmasundara: But due to our imperfect senses…

Prabhupāda: Yes. That is what is called māyā. Māyā has no existence, but it appears like truth. The same example: the shadow has no existence, but it also looks like my finger, and everything exactly. In the mirror you see your face exactly the same, but it is untruth. The truth is one. Truth cannot be two types of truth. What is taken as truth for the present moment, and by experience he comes to the right truth, that is called māyā.

Śyāmasundara: He says that these two types of truth are governed by two different principles: the truth of reason or the logically necessary proof, like the triangle…

Prabhupāda: This is reason, that truth is one. When we find another competitor truth, that is māyā. Truth cannot be two.

Śyāmasundara: This is what he says, that these innate truths are governed by the principle of contradiction. That is, the opposite of the truth is impossible to conceive. If something is true, the opposite of that truth is impossible to conceive.

Prabhupāda: The opposite is māyā. Opposite to truth is māyā.

Śyāmasundara: Just like the sum of the angles of a triangle must equal 180 degrees. It is impossible to conceive of the opposite.

Prabhupāda: Similarly, the other example that snow is white. To think of snow not white, that cannot be conceived.

Śyāmasundara: He says that "snow is white" is not one of these eternal truths; that it is possible to conceive that snow could be red.

Prabhupāda: Why? You say that redness of snow is possible under certain circumstances?

Śyāmasundara: Yes.

Prabhupāda: So that is possible in every case. Therefore the real feature of snow is not red. It appears to be red under certain conditions, but that is not truth; that is untruth.

Śyāmasundara: What about two plus two equals four?

Prabhupāda: That is true.

Śyāmasundara: It's impossible to conceive of the opposite of that truth. So that is what he would call logically necessary proof, proved by the law of contradiction.

Prabhupāda: My point is that he says that there are two types of truth. No. There cannot be two types of truth. That is my protest. I say there is only one truth. When you think two types of truth, then you are mistaken. Then same thing: when you think that two plus two equals five, then you are mistaken. Two plus two is always four. That is truth. Similarly, snow is white always. That is truth. When you think it is red, it is untruth. But you cannot say it is another type of truth. Mistake cannot be accepted as another type of truth. Mistake is mistake.

Śyāmasundara: I think he says the same things, but the language is different.

Prabhupāda: There are two types of truth-what is that language? One truth is real truth, another truth is shadow truth. It is not truth, it is shadow. That is the exact language. The same example we can give: you see your face in the mirror as exactly the same, but it is shadow; therefore it is untruth. You cannot say that this reflection of your face on the mirror is another type of truth. Can you say like that? You cannot say that.

Śyāmasundara: Well, he would say that if I saw the shadow of myself in the mirror…

Prabhupāda: No. Whatever he may say, we cannot accept that there are two types of truth. That is not possible.

Śyāmasundara: He calls this type of truth conditional truth.

Prabhupāda: The conditional truth is the untruth.

Śyāmasundara: Just like if I saw by my senses some snow that was red.

Prabhupāda: That is due to your defect of seeing a condition and not knowing the condition.

Śyāmasundara: But I can explain by sufficient reasons why that snow is red.

Prabhupāda: Just like a living entity is trying to become master-"I am the monarch of all I survey." That is untruth. The truth is that he is eternal servant. You cannot say that because one is trying to be imitation God, that that is another truth. You cannot say that. That is māyā. There cannot be a second God. God is one. That is truth, absolute truth. Our point is that we do not accept this proposition, that there are two types of truth. That is not at all acceptable. Truth is one.

Śyāmasundara: Supposing you saw some ice, and you said, "Due to there being cold, this water has turned hard and become ice."

Prabhupāda: That is another proposition. Water is liquid, but when water becomes hard, that is artificial. But that hardness… Snow is white, that is truth. Otherwise nothing is truth except Kṛṣṇa. Relative truth. Kṛṣṇa is absolute truth. There are relative truths. So this is relative truth. Kṛṣṇa is substance. Now, from Kṛṣṇa everything is emanating by His energy. Water is also one of the energies, but that energy is not absolute truth, that water. But in that relativeness, the water's liquidity is truth. But it is relative truth.

Śyāmasundara: This is what he is saying, that there's absolute truth and relative truth.

Prabhupāda: Absolute truth is one. Then he can say that absolute truth and relative truth, not that two types of truth.

Śyāmasundara: That's what he says: there are relative truths and absolute truths.

Prabhupāda: That we accept. There are truths, relative and absolute.

Śyāmasundara: And he says that the test for both types-of absolute truth and relative truth-is that for absolute truth, it is impossible to conceive of the opposite.

Prabhupāda: Opposite is māyā. Māyā is not truth. Māyā is illusion.

Śyāmasundara: Relative truths are governed by the law of sufficient reason. In other words, they can be most reasonably explained by reference to all of the conditions in which they are found.

Prabhupāda: Just like you can explain how the snow is formed-the molecular structure of the water, and how they become compact by temperature…

Śyāmasundara: He says that everything goes by steps in nature, and not by leaps. In other words, there is a law of continuity, like there are no gaps in nature. Everything is gradual. There is a gradual differentiation.

Prabhupāda: No. There are two ways-gradual and immediate also. Of course, in one sense… [break] …little force, it goes quickly. The ball has no power. So wonderful things are happening in the material nature due to the will of the Supreme. Everything happening is the same process; it is undergoing the process, but the method, pushed by God, it takes automatically. Just like He created this material nature. It is in the beginning nonmanifest, then gradually it grows three qualities, and by the interaction of qualities so many things come out-the sky comes, and as soon as the sky comes out, there is sound; sound comes, as soon as sound has come out, the ear comes; the controller of the ear comes…, so many things-one after another, one after another, one after another. So the pushing is so perfect that all other things come automatically in perfect order. But foolish people, they are thinking that things are coming automatically out of it, without any background. They don't think there is God. They think that nature, there was a chunk, and the creation was there. And wherefrom the chunk came? That is imperfect observation. Perfect knowledge is you take Bhagavad-gītā. Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ: [Bg. 9.10] "under My superintendence." And that is our practical experience. When I manufacture this table, the raw materials, matter, is there, but it has not automatically become table. I have made it by instrument, by my brain. Similarly, this cosmic manifestation has not come out automatically; it is the brain of Kṛṣṇa. Therefore He is the creator. That is nature. Nature is instrumental. Just like the potter: his wheel is going around and the clay is making a pot, but the original cause is the potter. He has given force to the wheel. After the wheel is running, then so many pots are coming out. So nature… Foolish people are seeing that the wheel is moving. They do not see that behind the movement of the wheel there is a potter who has given force. So there is no question of nature. Everything is God, Kṛṣṇa. This is imperfect vision, that the wheel is moving without any direction. So this kind of knowledge is imperfect. Real knowledge is, as it is stated in the Bhagavad-gītā, you take it from Bhagavad-gītā that mayādhyakṣeṇa prakṛtiḥ: [Bg. 9.10] "Under My direction the material energy is working." So the wonderful working of the material nature is not perfect observation. Behind the wonderful work of the material nature there is Kṛṣṇa, God.

Śyāmasundara: He also believes that God is behind it, but he is trying to analyze. He says that there is no gaps or sudden changes, great changes in nature; that everything is gradual.

Prabhupāda: Yes. As soon as there is a process, there is a link of everything, one after another, one after another. That is nature's way. Just like in the creation, the first creation is mind. We have got it in the Bhagavad-gītā, first creation is mahat-tattva, the sum total of material energy. Then there is interaction of the three guṇas, qualities, and then mind comes out, ego comes out, intelligence comes out, in this way, one after another. That is explained in the Second Canto of Śrīmad-Bhāgavatam, how creation takes place. So the Veda says, sa aikṣata. Sa aikṣata. The Supreme Lord, simply by glancing over… In Bhagavad-gītā also it is said that. But just like we impregnate a woman by sex behavior, but here it is said that He simply glanced over the material nature, total material energy, and the creation begins. Sa aikṣata. So because He is omnipotent, He can impregnate the material nature not by sex behavior but simply by glancing, and the material nature immediately becomes agitated, and things begin to happen. So the original cause is glancing over material nature by God. But we materialists, we cannot think how by simply glancing, the material nature is set into motion. That is material conception.

Śyāmasundara: He says that space and time are mere appearances, but the ultimate or genuine reality is different.

Prabhupāda: That is Kṛṣṇa, sarva-kāraṇa-kāraṇam [Bs. 5.1], cause of all causes.

Śyāmasundara: He calls these ultimate entities monads. Monad means unity, or oneness. He says that the ultimate stuff out of which even the atoms are made are called monads, small particles.

Prabhupāda: And within those small particles there is Kṛṣṇa. That small particle is not final. Aṇḍāntara-stha paramāṇu… That is also superficial.

Śyāmasundara: He says that these monads are individual, conscious, alive and active, and they range in quality from the lowest type, or matter, through the higher of types, such as soul, to the highest, which is God.

Prabhupāda: So whether within the atom there is soul or not?

Śyāmasundara: His theory is that even the atoms are made out of these monads.

Prabhupāda: What is a monad?

Śyāmasundara: It's difficult to understand, but a monad means a tiny particle of force which is…

Prabhupāda: And we say that is Kṛṣṇa

Śyāmasundara: He says that it has activity, consciousness, etc. But each monad is individual, and its inherent qualities are produced from that monad.

Prabhupāda: That monad, as we say, Kṛṣṇa, as we understand from Brahma-saṁhitā, that Kṛṣṇa is within the atom also.

Śyāmasundara: He says that a monad is the force or activity which constitutes the essence of a substance.

Prabhupāda: But Kṛṣṇa is the substance, summum bonum. Aṇḍāntara-stha paramāṇu-cayāntara-stham [Bs. 5.35]. He is within everything. That is His all-pervasive nature.

Śyāmasundara: Then how are the individualities accounted for?

Prabhupāda: Every individual soul is awarded a little portion of independence, because every individual soul is part and parcel of God, so he has got the quality of independence, in minute quantity. That is individuality.

Śyāmasundara: Just like, for instance, say, this particulate substance, he would say that there is a force or activity which constitutes the essence of this substance, and that is the monad of this substance. He is attributing it to everything, matter.

Prabhupāda: So we take the atom. Atom is the smallest. So we say within the atom the force is Kṛṣṇa. He is simply suggesting there is some enforcing power. We are giving directly that that is Kṛṣṇa.

Śyāmasundara: But he says that in that enforcing power each atom is individual, separate, different.

Prabhupāda: Yes. Kṛṣṇa, by His omnipotency, can expand Himself in innumerable forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta, unlimited. As it is clearly said, aṇḍāntara-stham. He is within the atom.

Śyāmasundara: Is He between each atom as an individual entity, different from each other entity?

Prabhupāda: Yes. If Kṛṣṇa is there, Kṛṣṇa is individual. And atoms also, there are varieties of atoms. Sometimes they are combined together, six atoms, five atoms, three atoms.

Śyāmasundara: How is Kṛṣṇa different?

Prabhupāda: Kṛṣṇa is there in every atom.

Śyāmasundara: How is He individual in each one of the atoms?

Prabhupāda: Why not He is individual? Kṛṣṇa is individual. How is He not individual? Kṛṣṇa is always individual.

Śyāmasundara: He is a person.

Prabhupāda: Yes. Kṛṣṇa is always person, Supreme Person. But He can expand innumerably.

Śyāmasundara: And Paramātmā-is Paramātmā a person?

Prabhupāda: Yes. Paramātmā is a person. Every expansion-just like we are also expansion, atomic expansion of Kṛṣṇa. So we are persons. Every individual soul is a person. But we are expansion of Kṛṣṇa. Paramātmā is another expansion, viṣṇu-tattva. Rāmādi mūrtiṣu. That is another expansion, different kinds of expansions.

Śyāmasundara: Jīva ātmā is also a person?

Prabhupāda: Yes. If not person, then why the difference? You may not agree with my opinion, but if we agree voluntarily, not that exactly what I think you think, but because you have accepted me as your guru, as superior, therefore we agree. You are individual; you may not agree. You are individual and I am individual, Kṛṣṇa is individual. That is stated, nityo nityānām. Plural number. There are many individual souls, but He is the Supreme Individual Person.

Śyāmasundara: This idea of a monad means that…

Prabhupāda: You call it by any name, but within the atom there is the force-that is Kṛṣṇa. You call it monad or something else.

Śyāmasundara: He says the lowest type of monad is in matter, material forms, and then it proceeds up through higher monads, which are souls.

Prabhupāda: So we directly say (indistinct) Kṛṣṇa, that is (indistinct) spiritual.

Śyāmasundara: He says that each monad has an inner or mental activity, a spiritual life.

Prabhupāda: That is explained in everything, that as soon as we say there is Kṛṣṇa, so there is everything.

Śyāmasundara: So even between the atoms of matter there is a spiritual life, spiritual force?

Prabhupāda: Yes. That force means spiritual force.

Śyāmasundara: He says that all bodies are ultimate quantums of force, that the essential nature of all bodies is force.

Prabhupāda: Yes. Force is the spirit soul. Without the spirit soul, the body has no force. It is a dead body.

Śyāmasundara: But just as there is a dead body of a man lying there, still there is force going on in that body. There are worms coming out…

Prabhupāda: But that individual soul, force, is not perfect. As Kṛṣṇa is within the atom, the body is combination of so many atoms, so therefore the force for creating another living entity is there.

Śyāmasundara: So just the decomposing is a force, turning to gasses. So there is force in every body.

Prabhupāda: Yes. That individual soul's force is stopped. That we call dead body. But Kṛṣṇa's force is still there, because it is combination of atoms.

Śyāmasundara: He says that which is manifested to our senses, which occupy space and exists in time, is only an effect of the basic nature, which is transcendental to the physical nature. The physical nature is just an effect of a higher nature.

Prabhupāda: Physical nature is a by-product. Just like I explained that you create your body. The physical nature is subservient to the soul. Therefore, according to my desire, I get a body. I create a body.

Śyāmasundara: His idea is that these monads, they create bodies.

Prabhupāda: Yes. That I say. So yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]. At the time of death, as you are thinking, your next body is created. Therefore you create the body.

Śyāmasundara: But does the monad of a, say, a hydrogen molecule, does that also create its own body? Does it only accidentally become part of a water molecule, or does it…

Prabhupāda: Nothing is accidental.

Śyāmasundara: It also desires to become a water molecule? Does the atom of hydrogen desire to combine with oxygen and become a water molecule?

Prabhupāda: He… The ultimate desire is of Kṛṣṇa.

Śyāmasundara: But does each atom, even of matter…

Prabhupāda: If you take it that way, Kṛṣṇa is within every atom. So Kṛṣṇa wants to be it; therefore He is willing to let these two things become one, and there is some creation, and again another creation, and another creation. The ultimate brain is Kṛṣṇa.

Śyāmasundara: Does the hydrogen molecule have an independent desire?

Prabhupāda: No, but within the hydrogen atom, there is Kṛṣṇa; therefore it is combining. Not this hydrogen atom as matter is combining, but because Kṛṣṇa is within that hydrogen atom existing. He knows that by combination this thing will come about, that will come out, that will come out…

Śyāmasundara: But the individual soul has a little independence to choose?

Prabhupāda: No, no.

Śyāmasundara: Has no independence?

Prabhupāda: No. The individual soul does not. In Bhagavad-gītā it says that anumantā, individual soul, wants to do something and Kṛṣṇa gives orders. Man proposes and God disposes.

Śyāmasundara: So we have no free will?

Prabhupāda: No. Without sanction of Kṛṣṇa we cannot do anything. Therefore He is the ultimate cause.

Śyāmasundara: But I thought you had been saying that we have a little independence.

Prabhupāda: That independence that Kṛṣṇa wants me to do something but I want to deny it. But unless Kṛṣṇa sanctions, you cannot do that also.

Śyāmasundara: What I'm trying to get at is that if we desire something and we take a body because of that desire, can a hydrogen molecule desire to become part of water and be given that body? Does it have the independence to desire something and take a body accordingly? The hydrogen molecule, does it have a life?

Prabhupāda: So far as we get information, our knowledge is from the Vedic information, aṇḍāntara-stha paramāṇu: Kṛṣṇa is within, the Paramātmā. It does not say the soul is within, the Paramātmā.

Śyāmasundara: It doesn't say that an individual soul is present within the atom?

Prabhupāda: No. Kṛṣṇa is present.

Śyāmasundara: So then this philosophy of Leibnitz is not correct.

Prabhupāda: No.

Śyāmasundara: Because he says in matter there is also this kind of individuality.

Prabhupāda: That individual is Kṛṣṇa. Kṛṣṇa knows that so many atoms will be combined, then another thing will be formed. It is not the individual soul but Kṛṣṇa directly.

Śyāmasundara: But when you come to the living entities, then the individual soul is also there.

Prabhupāda: Yes. Within the body. Both of them-Kṛṣṇa is also there, and the individual soul is also there.

Śyāmasundara: He says that the definition of substance is a being capable of action. Substance means to be capable of action, and that existence means action.

Prabhupāda: Substance is original. Other things are categories.

Śyāmasundara: So being capable of action, is that a good definition of substance?

Prabhupāda: Yes. Substance means the original cause, so He is completely able to act.

Śyāmasundara: He says to be is to be active.

Prabhupāda: Yes, to be means to be active. Without activity, what does it mean to be?

Śyāmasundara: He says that these monads change in their appearances because the inner desire impels it to pass from one phenomenal representation to another.

Prabhupāda: The monad does not change, but his mind has changed. But I do not know what this means, monads. He is complicating. He cannot express what is this monad.

Śyāmasundara: Monad is very vague. It means a small unit of oneness or unity, which is the substance behind everything else, even the atom.

Prabhupāda: That is Kṛṣṇa. Kṛṣṇa is fully independent.

Śyāmasundara: He says, for instance, that a monad changes its appearance according to its desires.

Prabhupāda: That indication is for the soul. But Kṛṣṇa is not that. Kṛṣṇa is kuta; means he does not change.

Śyāmasundara: He says just like this thing, (holding up an object) it will change to another thing, to another thing, to another thing, depending on its desire, which impels it to change. He says that even behind some object there is some ability to change.

Prabhupāda: That I have already said. Just like Kṛṣṇa, first of all He created the whole total cosmic energy, and then, by His plan, by His devices, He divides into so many things, changes, parts and parts and parts. It can be taken in that way. The material changes are going on according to the will of God, or Kṛṣṇa. Is that clear?

Śyāmasundara: Yes. He says that each monad is like all of the others. They are identical, so that to know one is to know all, to know the whole world.

Prabhupāda: This individual monads can be taken as soul?

Śyāmasundara: Yes. And he sees soul even in matter.

Prabhupāda: Yes. If Kṛṣṇa is there, there is Supersoul.

Śyāmasundara: So he would say that each particle of Supersoul or each monad is self-contained, that there is no loss of gain of force.

Prabhupāda: Yes. Eternal.

Śyāmasundara: He says that even though these monads are always active, they do not contact each other, neither do they affect each other. For example, if a bat hit a ball, in reality the bat did not really affect the ball.

Prabhupāda: But some individual soul has taken the bat, he has hit it, not the bat has hit it.

Śyāmasundara: He says that the bat and the ball are independent.

Prabhupāda: How they are independent? I am holding the bat. I am hitting the ball. So how can the bat is independent?

Śyāmasundara: That this is the function of the bat.

Prabhupāda: No. If I don't hit…, bat in my hand, the bat cannot hit the ball. How is the bat independent?

Śyāmasundara: Let's take another example. Say a rock falls from a cliff into the water and makes the water move. He would say that the rock's falling and the water's moving, that the monad involved in the rock and the monad involved in the water did not really affect each other, that the water parted and the rock went through the water, but that this was the inherent nature of the water and the inherent nature of the rock, so that they did not really affect each other.

Prabhupāda: But one thing is that when rocks were thrown on the sea by Lord Rāmacandra's will, they began to float. Therefore the Supreme Will is the ultimate cause. Supreme Will wants that the rock may go down in the water, then it goes; if He does not wants, then the rock floats. Therefore rock is not independent. The Supreme Will of God is independent. There are so many other examples. The same example as I cited the other day, that the cow eats the dry grass and it gives so nutritious, full of vitamins milk. But the same dry grass, if a woman eats, she will die. Therefore the plan of the Supreme that the cow, by eating dry grass, she can deliver nicely. It is not on the dry grass she is producing milk; it is the will of God that is producing it. Similarly the stone falling. Because the will of God is there, therefore "You stone, go down in the water!" But when God wills that it floats, it will float. So that in that case the monad theory did not act.

Śyāmasundara: He is saying that there is no such thing as cause and effect.

Prabhupāda: No. That is nonsense. The supreme cause is God. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

Śyāmasundara: Another example, he says that the body has no causal influence on the soul, neither does the soul affect or interact with the body.

Prabhupāda: That is another nonsense. The soul desires something, and to fulfill that desire he gets a certain type of body; therefore soul is the cause of manufacturing a type of body.

Śyāmasundara: He likens the soul and the body to two synchronized clocks, both going at the same speed but separate.

Prabhupāda: Yes. The soul is separate from the body, but the body is going or the body is being manifested on account of the soul's desire. Just like a young child desires how he will become a youth. He sees the youthful energy, gradually he develops or changes his body to a youthful body.

Śyāmasundara: Then is the body really affecting the soul? Does the body really have a causal influence on the soul?

Prabhupāda: No. The soul is unaffected by the body, but the body is helping the soul to fulfill its desires. Just as I am taking the help of this microphone to serve my purpose, but microphone is not influencing me. It is not that microphone is willing that I shall dictate. It is not like that.

Śyāmasundara: His idea is that the body has a monad and the soul has a monad. They are two different monads.

Prabhupāda: The body is a combination at atoms. If Kṛṣṇa is within the atoms, the monads of the atoms and the monad in the body are different.

Śyāmasundara: So that although the monad of the body is acting…

Prabhupāda: What is the meaning of monad?

Śyāmasundara: The only meaning I know is that it means unity or oneness. A small particle of unity or oneness.

Prabhupāda: That is Supersoul. Supersoul, although it appears many, innumerable, it is one. Ekatvam anupaśyataḥ [Iso 7]. That is Īśopaniṣad. Although we find there are many Supersouls, but there is one. Yo māṁ paśyati sarvatra, in the Bhagavad-gītā, "One who sees in Me everything, and sees everything in Me, he is really seeing." That is oneness. That means they have no clear idea, but trying to theorize something. Clear idea is in the Vedic literature.

Śyāmasundara: He says that God creates the principle of pre-established harmony. Just like He sets two clocks in motion, both synchronized. One is the body and one is the soul. Even though they are going together…

Prabhupāda: The body is separate, body separate from the soul. We say that.

Śyāmasundara: Just like the body is acting, but the soul is independent. It's not really affected by the body.

Prabhupāda: Yes. That's all right. We agree.

Śyāmasundara: So they are like two clocks going at the same synchronization, but not together. They are separate.

Prabhupāda: But why two clocks? What is the relationship between the body and the soul? You cannot analyze separately. The body and the soul, they are practically combined. That example is not complete. They are two individual clocks. They are not combined. So therefore there is fallacy of analogy. If there is no common point, you cannot have analogy.

Śyāmasundara: The common point is that they say the same time. They have the same time.

Prabhupāda: But the same time, gradually one clock goes slow and the other clock goes fast. This analogy is not perfect. Similar point. Analogy means there must be a majority of similar points. Similar point is lacking because the one clock is moving, you'll start the other one moving, and one may go slow or one may go at higher speed.

Śyāmasundara: I think it's like this, that the monad of the body desires a body like this, and the monad of the soul desires to inhabit a body like this. But they are separate entities, body and soul, and they work independently of each other.

Prabhupāda: It is not exactly the way it is. It says in the Vedic śāstras that the soul is the master of the body. Therefore how can you say that the body is working independently? This body, I am now liking to place my hand here, so I am desiring and the hand is there, not that all of a sudden my hand, by not desiring, it is coming…

Śyāmasundara: He would say the act of your desiring and the act of the hand coming are simultaneous but they are separate.

Prabhupāda: Jugglery of words. It has no meaning.

Śyāmasundara: Just like the example of the rock falling in the water. He would say that the water separating and the rock falling are two separate acts. Neither one affects the other.

Prabhupāda: This is nonsense. This argument is called in Sanskrit kaka-tal-nyāya. There was a tal tree, and one crow came, and immediately the fruit fell down. And there were two arguers: one said that the crow sat down on the fruit and it was so light it fell down, and the other said no, the crow was trying to sit down on the fruit but in the meantime the fruit fell and he could not sit. It is like that. It may be coincidence, the crow was just trying to sit on the fruit and the fruit fell. But these people's answer is no, the crow first sat down, then is was fallen. Another says no, the fruit has fallen down; therefore the crow could not sit. So this kind of argument has no value. According (indistinct), the water separated and the stone fell-they are nonsensical. Our argument is strong: that if Kṛṣṇa desires, the stone can float on the water, despite the law of gravitation. The law of gravitation is not working. So many huge planets are floating. How they are floating? The law of gravitation is working here. The stone falls down and (indistinct) goes down in the water. But that is one of the ingredients of the planet. But the planet itself is floating in the air. Where is the law of gravitation? Therefore Kṛṣṇa's desire. The cause is Kṛṣṇa's desire. Kṛṣṇa wanted, "Let it be floating." Or He has made some arrangement. By law of gravitation every planet should have gone down, and there is Garbhodakaśāyī Viṣṇu, and broke His head, because he is lying down in the Garbhodakaśāyī… So all the planets fall on Him and He is dead. But no. By His order they are all floated. That is Kṛṣṇa. Is that all right? Or still more?

Śyāmasundara: There's another page. This whole idea is so vague, that the water parting and the rock falling are individual.

Prabhupāda: It is childish.

Śyāmasundara: He says that each monad is given a characteristic nature by the central monad, who is God.

Prabhupāda: That's all right. Then why don't you take to the central monad?

Śyāmasundara: He says that God is the supreme monad, or pure activity.

Prabhupāda: I was speaking like that. If God desires, then the other monads have no independence. The same example as I told you: the stone is falling down in the water, and the monads of the water giving way. It is falling down, but if God desires, the water will not give way, it will float. If God is the ultimate monad, that is possible. Therefore there is no reason for disbelieving that when Rāmacandra threw so many stones on the water of the sea, it began to float. You cannot disbelieve. If Rāmacandra is God and He is the ultimate cause, He can check. Whatever He wills will come into effect.

Śyāmasundara: But the point of whether the monad of the rock causes the monads of the water to part.

Prabhupāda: These causes can be changed-by God's will.

Śyāmasundara: Yes, I understand that, but if the monad of the rock causes the monads of the water to part, or whether the monads of the water part independently…?

Prabhupāda: That is all dependent on God's will.

Śyāmasundara: That's a moot question.

Prabhupāda: Therefore ultimate desire is God's.

Śyāmasundara: Just like the bird-whether the bird caused the fruit to fall, or whether the fruit happened to fall coincidentally. It doesn't matter. Is that the point?

Prabhupāda: Yes. It is simply useless talk. Because it is a fact that the fruit has fallen, and the crow has flown away. Now why should we bother? A waste of time. But both can be possible. These argument-one is saying that the bird sat down, which is the cause of falling of the fruit, and the other says the falling down is the cause of the bird's not being able to sit on it-both can be possible. But we say therefore the ultimate desire is of God. If God desired that the fruit would not fall, it would not have fallen. That is our proposition.

Śyāmasundara: I think you said once that the devotee picks up the fruit and offers it to Kṛṣṇa and eats it.

Prabhupāda: Yes. We don't see the cause and effect; we see that ultimate cause is Kṛṣṇa. "By Kṛṣṇa's desire we have got this nice thing. Offer it to Kṛṣṇa and eat it," that's all.

Śyāmasundara: So whether the water's parting allowed the rock to fall in, or whether the rock caused the water to part, it doesn't really matter.

Prabhupāda: It is ultimately depending on God's will. That is the explanation.

Śyāmasundara: He says that these monads are spiritual in nature; therefore they are immortal.

Prabhupāda: Yes. That we admit, because Kṛṣṇa and Kṛṣṇa's will, both of them are spiritual.

Śyāmasundara: So even the particle of matter is eternal?

Prabhupāda: Ultimately everything is spiritual, because the matter is Kṛṣṇa's energy and spirit is also Kṛṣṇa's energy. If Kṛṣṇa is the original cause, therefore the matter can be changed into spirit, spirit can be changed into matter. Just as it is the same electric energy acting as heater and as cooler, but the electrician, he can change the cooler to heater and the heater to cooler, because the original cause is electricity. Similarly, the original cause is Kṛṣṇa. So Kṛṣṇa can change matter into spirit, spirit into matter. That is in His power. The rascals and fools, when Kṛṣṇa appears in His own body, ātmamāyā, they think it is just like material body, but they do not know that to Kṛṣṇa there is no such distinction of material and spiritual. Even accepting that He had got a material body, there is no hampering-He has changed into spiritual body. Otherwise how is it possible, Kṛṣṇa, He has got material body, now He was seven-years' boy, Kṛṣṇa is lifting the whole Govardhana Hill? And as much as Kṛṣṇa desires, "Let this big planet sun float in the air," so is it difficult for Him to lift the whole hill? There is no difficulty at all. That is omnipotency. And those who cannot understand Kṛṣṇa, avajānanti māṁ mūḍhā [Bg. 9.11], deride Him, "He is a man, therefore these are all stories," they have no idea of Kṛṣṇa. But we don't take Him as ordinary human being. Therefore He can change anything into anything, matter into spirit, spirit into matter, as He likes. That is His omnipotency. Otherwise what is the meaning of omnipotency?

Śyāmasundara: Because He is the central monad which controls all monads…

Prabhupāda: Yes. Everything. So taking the theory, the central monad and the other monad, the central monad is the cause of it. But he does not believe in the cause.

Śyāmasundara: No. He believes that God is the cause, the designer of everything.

Prabhupāda: Then why does he say there is no cause?

Śyāmasundara: He says that there is no cause and effect relationship between monads.

Prabhupāda: That is not clear. Once he says there is no cause. There is cause. There is no other cause than God. That is definite. The real cause is God.

Śyāmasundara: His idea is that when the bird landed, the fruit coincidentally fell. There is no cause between the bird and the fruit falling.

Prabhupāda: No. We say if Kṛṣṇa desired, it would not have fallen. Kṛṣṇa desired it. Kṛṣṇa desires "Let it fall down"; therefore it falls. That is the cause. Kṛṣṇa desires that "Let the fruit fall down and the crow fly away."

Śyāmasundara: He says that God is absolute necessity because He is governed by the law of contradiction, and it is impossible to conceive of not God.

Prabhupāda: To God there is no contradiction. That is absolute. Whatever He does, whatever He says, that is absolute. There is no contradiction.

Śyāmasundara: Because it is impossible to conceive of not God. In other words, God is absolutely necessary because to conceive not-God is impossible.

Prabhupāda: That is artificial. The atheists say there is no God, so God is there, but he refuses to accept. Otherwise why does he say there is no God? The idea of God is there, but he refuses to accept. And unless God is there, wherefrom the idea is coming? The atheist… God is there, but he is refusing to accept. Just like the impersonalist: unless you have got personal understanding, how will you try to make it impersonal? The first is personal. You try to make it impersonal.

Śyāmasundara: Otherwise where does the impersonal idea come from?

Prabhupāda: Yes. That is out of frustration. We see so many things, personal, varieties, but they are not giving us satisfaction; therefore we are thinking in a negative way, impersonal. But the person is first.

Śyāmasundara: He says that men, because they are…

Prabhupāda: The atheist demons are like that. If he exists to accept God, then he cannot work irresponsibly. To facilitate his sinful activities he is denying that there is a God.

Śyāmasundara: He says that God is an absolute necessity because we cannot conceive not-God. But man, individual men, are relative truths because they are not absolutely necessary. Because I can conceive that I am not here, that I may die. So he says that we are conditioned, that men are conditioned. They are governed by the principle of sufficient (indistinct).

Prabhupāda: That we can see. There are so many politicians, they are very busy. They think that "If I do not remain in the state, everything will collapse." But when he dies, everything goes on nicely without him. That is māyā. So many politicians work so hard, up to the last point of his death he is thinking that "Without me, everything will be topsy turvy." But he dies in spite of his not willing to die. He dies, but things go on without depending on him. Therefore God's will is working, the Supreme Will. You may think so many ways-that is a different thing. Actually God's will is working.

Śyāmasundara: He says that men are all dependent upon another being for their existence. They are contingent.

Prabhupāda: They are dependent… (break-continues next day)

Śyāmasundara: He says that the world could have been otherwise if God desired, but that He chose this particular arrangement, and from the standpoint of its ingredients, this is the best possible world.

Prabhupāda: Yes. God can do anything He likes, but this world is planned not by God; it is given to the living entities who wanted to imitate God. So actually, the plan is according to the desire of the living entities who wanted to lord it over the material nature. God's plan is not this. It is exactly like the prison house is planned by the government because there are criminals. God's plan is "Come back home, giving everything up." Tyaktvā dehaṁ punar iti mām eti. His plan is to invite all the conditioned souls back to home, back to Godhead. He doesn't like the living entities to live here. But because they wanted to lord it over the material nature, they have been given that facility.

Śyāmasundara: So from the standpoint of the ingredients of this world, material ingredients, is this the best possible world with those ingredients?

Prabhupāda: No. The spiritual world. There are spiritual ingredients.

Śyāmasundara: I mean this world, just this earth planet. Given the ingredients of the earth planet…

Prabhupāda: This planet is not a very good planet. There are many other planets thousands of times better. The more you go higher planetary systems, the comforts and amenities are a thousand times better, one after another. The next planetary system is a thousand times better than this planetary system, and the next planetary system a thousand times better than that. Similarly, the standard of life, duration of life, they are bigger. Therefore at the end, Brahmaloka, it is stated that twelve hours of the day of Brahmā is incalculable by us. Immediately in the higher planets, suppose if one goes to the moon planet, he gets immediately ten thousand years duration of life, and their year, our six months is equal to their one day. Such years. So there are better, more comfortable situations than here in the higher planetary systems.

Śyāmasundara: Leibnitz, his point of view is that he accepts the conditions of this material world as being all right. They are the best we can hope for, the best of a bad bargain.

Prabhupāda: But Bhagavad-gītā says that it is the place for miseries only. Kṛṣṇa says, duḥkhālayam aśāśvatam [Bg. 8.15]. It is a place simply for suffering, and that also we cannot stay for a long time. Even if you agree to stay in this uncomfortable situation of life, still you will not be allowed; you have to change this place, change this body, that may go higher or lower. Therefore this life, the material life, is on the whole miserable. There is no question of any happiness.

Śyāmasundara: He says that because God has freedom of will, God decided it would be best to give man such freedom of will.

Prabhupāda: Yes. Because every living entity is part and parcel of God, although very minute portion, similarly proportionately, he has minute proportion of freedom of will. Not absolute. That is natural. Every man has got a little freedom of will, but it is not absolute. A man cannot will as he likes. That is not possible. Therefore it is said, "Man proposes; God disposes." Although the freedom of will is there, it is subordinate to the freedom of will of God. You cannot fulfill your desire unless it is sanctioned and approved by God.

Śyāmasundara: He says that the fact that there is more good than evil in this world justifies its creation.

Prabhupāda: Well, good and evil is according to his angle of vision. A devotee sees in this material world everything is good. Viśva pūrṇaṁ sukhaya. People are complaining they are in distressed condition, but a devotee sees that there is no distressed condition, that it is all happy condition, because he lives with Kṛṣṇa, he dovetails everything with Kṛṣṇa, he dovetails himself also with Kṛṣṇa. Therefore for him there is no misery.

Śyāmasundara: He says that if it would not have been worth creating, that God would not have created the world. The fact that He created it makes it worth creating.

Prabhupāda: Yes. That is stated in the Vedas: pūrṇam idam [Īśopaniṣad, Invocation]. The creator is complete, and the creation is also complete. Pūrṇāt pūrṇam udacyate. Nothing can come out incomplete which is created by the complete. So in that sense, everything wanted in this world, the arrangement is there, complete.

Śyāmasundara: He says that although some schools of philosophy, especially in Britain, said that the mind is a blank slate at the time of birth, Leibnitz defended the fact that there are necessary truths which are implanted in the mind before birth. These are innate truths, like mathematical truths. There are certain necessary truths that a person is born with, that he can understand, being implanted in his mind, just like mathematical proofs, "Two plus two is equal to four"-that is a necessary truth with which a person is born.

Prabhupāda: Yes. That truth is devotion. Everyone wants to be devoted to somebody else. And because such devotion is misplaced, he becomes unhappy. When that devotional spirit will be rendered to the Supreme Person, then he will be happy. But the devotional spirit is there.

Śyāmasundara: Everyone is born with this?

Prabhupāda: Yes. Just like this child, he was asked to obey, immediately he offered obeisances. So this is devotion. Every politician, everyone has got some followers. That means the devotional spirit is there. Even a rogue, dacoit, plunderer, he has got also some follower, and one could not follow others without devotional spirit. Is it not? Therefore this devotional spirit is innate in everything. That is truth.

Śyāmasundara: Is this the only necessary truth that one is born with, or are there others?

Prabhupāda: This is the prime truth. The method of devotional service and other ideas, they are included, but the basic principle is devotional service.

Śyāmasundara: For instance, Leibnitz says that concepts of mathematics are necessary truths, like "Two plus two is equal to four." Someone is born with that knowledge.

Prabhupāda: So this is also mathematical truth. Because even the aborigines, they also offer obeisances to thunderbolt. As soon as there is some sound of thunderbolt, or as soon as there is earthquake, they offer obeisances-any big natural phenomena. That means the devotion is there, but that devotional service is misplaces so long as one does not reach God.

Śyāmasundara: Leibnitz states that there is nothing in the intellect which was not previously in the senses except the intellect itself. In other words, all of our knowledge comes through our senses except the fact…

Prabhupāda: And it is banked in the intellect. That is a fact. That is permanent. Therefore even if we change our body, still we can find out our means of living by that inherent intellect. That is advertised as intuition. But this intuition is previous experience only. (end)

HUME.SYA

David Hume

Śyāmasundara: Today we are discussing philosopher David Hume. He is probably the most famous of the British philosophers. He was very skeptical about achieving certain knowledge, so he came to the conclusion that the only knowledge we can possess is a mere sequence of ideas, none of which can be proved to be true. In other words, we can only derive any knowledge from our senses, but even that knowledge is mere assumption.

Prabhupāda: Yes. We say also, because our senses are imperfect, so there is no possibility of achieving perfect knowledge by sense exercise. It is not possible. That is our philosophy.

Śyāmasundara: He says there is no other source of knowledge except the senses.

Prabhupāda: No. We don't agree. Therefore it is called avāṅ-manasā gocaraḥ, adhokṣaja-there are so many names. The senses are imperfect. They cannot reach. Just like we cannot know what is there in the sun, but a geologist or astronomer, he can say, one who has studied. Therefore our process of knowledge is to take from the authorities. That is perfect. Our senses cannot read, that is a fact. But it is not that without senses, no knowledge can be… No. We receive by senses, but from superior authority, one who knows. That is perfect knowledge. According to him, there is no possibility of having perfect knowledge?

Śyāmasundara: Yes.

Prabhupāda: That is a skeptic.

Śyāmasundara: Yes. He says that all that we are, all that we know, is merely ideas, a sequence of ideas.

Prabhupāda: But behind the ideas there must be some fact; otherwise how we get the ideas?

Śyāmasundara: He separates fact from idea. For instance, I may think this table is red, but it is actually brown. So my idea is incorrect.

Prabhupāda: Your idea may be, but actually it has got a color, either red or yellow. So if you have eye disease, you cannot see actually, but one whose eyes are not diseased, he can see whether it is yellow or red. Just like sometimes glaucoma-you see the moon as two moons, but actually there is one moon. But due to your eye disease you see two moons. But one who is not diseased, he sees one moon. Therefore we have to take knowledge from a person who is not diseased. Not that because my eyes are diseased, I cannot see things right way, I shall say, "Oh, there is no possibility of having right knowledge." That is not correct.

Śyāmasundara: In fact, he calls the soul a bundle of perceptions, that it is nothing but a set or sequence of ideas.

Prabhupāda: But as soon as he says "ideas," there must be some concrete things.

Śyāmasundara: Yes. He admits that the external world is full of concrete things, but he thinks that we are also one of those things because we are only a bundle of perceptions. Our consciousness is only made up of our observations of material nature.

Prabhupāda: Yes. So far direct perception is concerned, it is like that. But indirect perception, taken from authorities, that is different.

Śyāmasundara: He distrusts any kind of authority and says that the only kind of things that we can know for sure are mathematical proofs and immediate sense perceptions. Like we can perceive that there is time and there is space, like that. That is the only knowledge he will admit.

Prabhupāda: And beyond the time and space?

Śyāmasundara: We can't know anything.

Prabhupāda: You cannot, but there is a process. You cannot know; that does not mean beyond the mind is relative time and perception. Just like a small insect, he takes birth in the evening, and from evening to morning, his birth, his marriage, his begetting children, everything is done, and in the morning he dies. There are many insects. They are called diwali pokali. At night they will throng together, in India. So for this insect, it is very difficult to understand that there is another animal which is called man, who has got this duration of his lifetime period in only twelve hours of his life. But the insect cannot go beyond that. Just like when we hear from Bhagavad-gītā that Brahmā lives such-and-such, we disbelieve sometimes. But everything is relative. With your relative body, your duration of life, your knowledge, your perception, everything is relative. So you are teeny human being. What is impossible for you is not impossible for others. He is talking from the relative platform.

Śyāmasundara: Yes. He believes there is only relativity. He doesn't think there's anything absolute.

Prabhupāda: Relativity… He does not believe that there are other things. But as soon as one says relative, the opposite word is absolute; otherwise wherefrom we take this word relative?

Śyāmasundara: Well, his idea is that things only exist in relation with each other.

Prabhupāda: Yes. Then what is the supreme relative?

Śyāmasundara: He doesn't admit any supreme.

Prabhupāda: His knowledge is imperfect.

Śyāmasundara: He says just like a cherry, say a fruit…

Prabhupāda: In logic there is relative study, and at the end of all relative truth there is absolute truth, the summum bonum. So he has no idea of the summum bonum, or the substance.

Śyāmasundara: No. He denies any substance. He says just like a cherry or a fruit, it has certain sensory qualities such as sweetness, color, like that. He says that we are just like that, humans. We have certain "sensory qualities." We are made up of a series of mental activities or a complex of ideas, but this is all we are.

Prabhupāda: No. We have got senses also. The color is only, what is called, sensory qualities. It is a quality, but to appreciate that quality, we have the senses. An inert object, it has got the quality, but living entity, it has the senses to appreciate the quality.

Śyāmasundara: But he says these senses are only a bundle of perceptions, of ideas.

Prabhupāda: Whatever it may be, the living entity is superior to the inert matter. In Sanskrit language they are called tan mātrā. They are created for the sense; they are sense objects. I have got senses, I must appreciate something. That something is that quality or sensory quality. I have eyes, I must see something. So therefore there is color, there is beauty…

Śyāmasundara: He postulates three laws whereby perceptions are associated or connected with one another. He says first of all, there is the principle of resemblance. For example, I see a picture and it impels me to think of the original of that picture. The second principle is the principle of contiguity. If I mention a room in a building, this impels me to think of other rooms in other buildings. And the third principle is the principle of cause and effect, just like if I think about a wound I automatically think of pain. So in these three ways he thinks that our whole being is made up of this stream of ideas, association of ideas, one idea follows another, perpetually.

Prabhupāda: That is called relative world. That is the meaning of relative world. You cannot understand what is father without a son; you cannot understand son without a father. You cannot understand husband without a wife. This world is like that. It is called relative world.

Śyāmasundara: He thinks that is what our being is-it is simply ideas. From our birth to our death we simply are made up of a bundle of perceptions and ideas. Simply that, nothing more.

Prabhupāda: Beyond this idea?

Śyāmasundara: He denies the existence of any ultimate reality. Only the phenomena of senses.

Prabhupāda: So wherefrom do these phenomena come, unless there is noumena?

Śyāmasundara: Well, he says that it is possible that all this existed since eternity and there was no cause. It's possible that there is no cause, that it's just existing.

Prabhupāda: What about the manifestation-past, present and future?

Śyāmasundara: He says that this may be an eternal existence of things, but there may not be any cause.

Prabhupāda: Then why death takes place, if there is no cause?

Śyāmasundara: It's just like any machine which is born and dies.

Prabhupāda: When you say machine, machine is made by somebody. You cannot compare it to a machine. A machine is created by somebody. There is beginning of the machine.

Śyāmasundara: Or just like the seasons, they come and go.

Prabhupāda: Yes. They again come. So what is this?

Śyāmasundara: This may be an eternally existing fact which has no cause or no creator. This is his idea.

Prabhupāda: There is no creator?

Śyāmasundara: No creator. He says, however, that if we prefer, we can say that there is a creator, if we like to. In other words, he bases everything on this idea that you can do what you like to do.

Prabhupāda: So that he can go on talking whatever he likes. (laughter) All nonsense. All he wants that license: you can go on talking all nonsense, I can go on talking all nonsense. You are right, I am right, everything is all right. Yata mata tata patha. Yata mata-as many opinions there are, so many (indistinct) are there also. So it does not apply in legal sense. Just like the same example that I give always, "Keep to the right." Then if somebody says, "My opinion is, 'Keep to the left,' " but as soon as he does it, he is arrested.

Śyāmasundara: We'll discuss that in a minute or two. But he divided human understanding into two classes. The first class is the relationship among ideas, just as mathematical compositions, they are true and certain, whether or not the things they refer to exist in nature. Just like two plus two equals four. This is a relationship among ideas. And the second-relationship among facts. He says that these cannot be proved by reasoning. They are merely assumed on the basis of sense experience. For example, that sun will rise tomorrow. This is a relationship among facts. But it is merely an assumption based upon our sense experience, but it's possible to imagine that the world will end or the sun may not rise. So it's only an assumption that the sun will rise. So this world of facts that we see, we can only assume that they will act in certain ways. There is probability, but there is no certainty.

Prabhupāda: That is already discussed: why it is so, probability, who takes it, who makes it not possible, how it happens. Sun is rising, and sun may not rise, stop. How it is? Accidentally or by somebody's will?

Śyāmasundara: He would say that it's accidental.

Prabhupāda: That is nonsense. Nothing is accidental. Everything is symmetrical. Therefore, we have to admit that supreme direction, and that is Kṛṣṇa, as stated in the Bhagavad-gītā: "Under My direction everything is going on." The sun is rising on His direction, and when He orders, the sun will not rise. But it is not accidental.

Śyāmasundara: He says that there is no such thing as a cause-and-effect relationship. Just like, for example, we associate friction with heat, but he says that it's a mistake to assume that friction causes heat or possesses any power which must inevitably produce heat. He says that it is a mere repetition of two incidents, so that the effect habitually attends the cause, but it is not necessarily a consequence of it. So the fact that I rub my hands together and there is heat produced, I am used to assuming that the friction causes heat, but he says that it is not necessarily so. Whenever there is friction, there is heat, but that is only because they are associated with each other, not that one causes the other.

Prabhupāda: Then how are they associated?

Śyāmasundara: That one habitually attends the other, but not necessarily as a consequence of it.

Prabhupāda: But who made this law? As soon as they associate, immediately after friction there is heat. So there is a systematic law. The association may be accidental, but as soon as there is friction between the two associates, the law is there must be heat. So there is systematic law. Either you rub the hands, or I rub the hands, the law is that heat must be there, either in your hands or in my hands. That is law.

Śyāmasundara: His idea is that this law is not ultimate reality, that it is a mere probability.

Prabhupāda: But it is a physical law. And he says that the sequence of the law may be different. So that is possible also, because law means made by some person, somebody. So if he likes, he can change the law, just like if the legislature assembles and some law is passed today, next day or next month or next year this law is nullified. So that supreme legislative council is responsible for this law-making. Similarly, there is a supreme will who makes this law and who can nullify this law. So we have to come to the supreme will. You cannot change or you cannot make any new law. If you think that by friction of hands there may not be any heat-producing effect, that you cannot do. Therefore you are also under the supreme will. He has given you a chance to talk all nonsense, but he can stop immediately. Your tongue and you will be a dead body, is it not? He is talking all nonsense, but if the supreme will desires, he'll stop immediately his tongue moving, and he'll be considered a dead body, all philosophy finished. But he cannot stop it. Therefore the supreme will is the ultimate cause of all causes.

Śyāmasundara: He says that morality consists of values which the individual formulates for himself, as a matter of personal opinion. In other words, I can do whatever my conscience dictates.

Prabhupāda: So another man can also say "what my conscience dictates." So there is a difference.

Śyāmasundara: But in society, moral values are based upon the opinion of the whole society. In other words, my moral values are relative to public opinion.

Prabhupāda: When the majority opinion is something, you have to accept it. That is democracy.

Śyāmasundara: But still he says it's up to the individual whether to accept or reject it. This is where you were talking about the left side of the road and the right side of the road, that even though the law is there as agreed upon by society, still it's up to me whether I want to follow it or not. It's matter of my personal opinion.

Prabhupāda: If you don't follow, then you'll be punished. That will be the effect. You'll be punished. Therefore, the conclusion is that your independent thinking is not absolute; it is also relative.

Śyāmasundara: He says that logic or reason don't determine morality, but sentiment determines morality-how I feel, that's how I should act.

Prabhupāda: Or in other words, what is accepted by the supreme will, that is morality. You cannot decide what is morality. The supreme will decides whether it is morality or immorality.

Śyāmasundara: According to Hume, it's my sentiment that decides. How I feel at the moment, that's how I should act. It's my personal opinion.

Prabhupāda: But your personal opinion sometimes does not meet with approval. So if you are satisfied with your personal opinion, but if it is not approved by others, then you are in the fool's paradise. That's all.

Śyāmasundara: So he says that the remedy for this is social, that we should try to change the laws of the state or change the opinion of the state to accept a certain type of morality. If I think something is right and the state says it is wrong, then I should act through politics to change it.

Prabhupāda: He agrees to surrender to the supreme-state-so if the supreme state sanctions, it is morality. Is it not that?

Śyāmasundara: Yes. Public opinion.

Prabhupāda: But anyway, it goes to somebody, public opinion, but this public opinion is not final. Therefore above the public opinion there is the supreme will of Kṛṣṇa. That should be the final, to sanction morality or immorality.

Śyāmasundara: He says that the moral sentiments which are approved by society enhance the social good, whereas immoral attitudes are egoistic and antisocial. So that a society will always approve of a certain set of moral values, and then the individual living in the society must either accept or reject them. And if he rejects them, then he must act through politics, through the social body, to try to change their attitude, their opinion.

Prabhupāda: Therefore it depends on that social body, which is authority. So ultimately we have to depend on the authority for all sanctions. So our proposition is that the supreme authority is Kṛṣṇa. So whatever He sanctions, that is morality; whatever He does not sanction, that is immorality. Just like Arjuna was thinking to become nonviolent, not to fight, is good. But Kṛṣṇa said, "Now you fight." So fight became good. So ultimately it depends on Kṛṣṇa's will, what is morality, what is immorality, what is good, what is bad. Therefore our duty is, instead of depending on social body or political… [break] …are so many, one is different from the other-we depend on the supreme will of the supreme authority.

Śyāmasundara: He says that there is no absolute morality, that everything is relative.

Prabhupāda: Yes. We say also. If it is sanctioned by Kṛṣṇa, then it is morality; otherwise the same morality may be immorality. Just like Yudhiṣṭhira was asked by Kṛṣṇa to speak lie-"Go to Droṇācārya and inform him that 'Your son is dead,' " because Droṇācārya had a benediction that unless he was shocked by the dead limbs of his son, he would not die. So he had to be shocked. But he would not believe anybody except King Yudhiṣṭhira because he was known as very honest and truthful. Therefore Kṛṣṇa employed this service that "You go." Mahārāja Yudhiṣṭhira, he said, "Oh, how can I tell a lie?" So this is immorality. Kṛṣṇa is ordering, and he is saying that "How can I say lie?" This is immorality; he is disobeying the order of Kṛṣṇa. But Arjuna, he rejected all morality and immorality. He accepted Kṛṣṇa's order. That is morality. He was personally thinking that "If I kill my brothers, cousins, this, that," so many things, but because he was a pure devotee of Kṛṣṇa, when he understood "Kṛṣṇa wants it," he said, "Yes." This is morality. That is the fact. When your actions are approved by the supreme authority, that is morality. If it is not approved by the supreme authority, that is immorality. Therefore so-called morality-immorality has no fixed position. When it is approved by Kṛṣṇa, it is morality. Even so-called immorality will be morality, and so-called morality will be immorality. That we practically see, the same example as I gave you, that a soldier killing so many human beings, he is awarded, and it is… [break] …he does what he likes, then it becomes chaos.

Śyāmasundara: That's what has happened.

Prabhupāda: There must be some authority.

Śyāmasundara: He says the only authority is public opinion, and it changes.

Prabhupāda: That's all right. Still it is authority. Public opinion, he says, or without public opinion, the king or royalty. There must be some authority to guide them. Otherwise there will be chaos.

Śyāmasundara: As far as his philosophy of religion, he rejected the idea of absolute matter and the concept of a soul as substance. He rejected the utility of scientific laws, and he rejected moral principles as objective realities. He says all religious ideas are relative. There is no certainty and anything religious may be merely probable but never certain.

Prabhupāda: Yes. That also he says. Therefore religion means love of God. The means may be different in different processes of religion, but ultimately if one develops love of Godhead, that is the prima facie factor, love of God. So if any religious principle love of God is absent, that is simply show, it is not factual religion.

Śyāmasundara: He says that even the idea of God is merely probable but not certain.

Prabhupāda: That he cannot say. As soon as he speaks of authority, there must be a supreme authority. That is God.

Śyāmasundara: For him, the authority is the senses. His authority is the senses.

Prabhupāda: Then why does he say public opinion? Your senses may not be approved by the public opinion. Then where do your senses stand?

Śyāmasundara: That's as far as morality goes, public opinion. But for my understanding of God, I can only rely upon my own senses.

Prabhupāda: Morality, morality means what is sanctioned by… [break]

Śyāmasundara: …imperfection or finiteness.

Prabhupāda: God is absolute. For Him there is no evil. Absolute good. Otherwise He cannot be absolute. So what you think evil, to God it is good. Just like a father slaps a child and he cries. For the child it is evil, but for the father it is good. Father thinks, "I have done right. He is crying. He will not commit the mistake again." So this chastisement is just like sometimes Aravinda complains he thinks "I was unnecessarily chastised," but I say it is good. (laughter) The same thing. So whose opinion is to be taken?

Śyāmasundara: His idea is that God is limited.

Prabhupāda: That is nonsense. If God is limited, then He cannot be God.

Śyāmasundara: He says either God is limited in His goodness, in order to allow evil to exist…

Prabhupāda: No. He is unlimitedly good.

Śyāmasundara: Then He must be limited in His power, because He cannot stop evil from existing.

Prabhupāda: No. Evil works under His guidance. Good and evil, both are control] by Him. Therefore He is called supreme controller. He is not limited. The exact word used in Sanskrit is called ananta, unlimited. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta. Advaita, non-dual; acyuta, infallible; and ananta, unlimited. (end)

KANT.SYA

Immanuel Kant

Śyāmasundara: Today we are discussing Immanuel Kant. Basically, his philosophy seeks to trace the relationship between a priori ideas, or those ideas of the mind which are independent of sense experience, and the a posteriori ideas, or sense impressions. He wants to unify these two positions. So he wrote The Critique of Pure Reason, in which he asks the fundamental question, "How are a priori synthetic judgments possible?" In other words, how can we decide anything, judge anything? Where does this facility come from? What is the source of knowledge?

Prabhupāda: Intelligence. The source of knowledge is intelligence. Intelligence acts through mind, and then some conclusion comes. Man is mortal, so here is a man, intelligence; he must be mortal. This a priori idea means "I know man is mortal; therefore here is a man, he must be mortal." A priori means before. And what is the other?

Śyāmasundara: A posteriori means after; sense impressions. So he developed this process for attaining knowledge in three steps. The first step he calls he transcendental aesthetic, and this is the basic stage which synthesizes sense experience through concepts of time and space. In other words, the mind acts upon sensory perceptions and applies time and space relations to them. So he says that this knowing of time and space is a priori; it's an internal creation of the mind. Before we sense anything, we have an idea of time and space. So as soon as we sense something, we can apply time and space ideas.

Prabhupāda: He said something transcendental?

Śyāmasundara: He calls it the transcendental aesthetic.

Prabhupāda: Transcendental means it is not in my experience, but I get the experience from higher authority, paramparā.

Śyāmasundara: I think his definition of transcendental is slightly different.

Prabhupāda: Transcendental means beyond your sense experience. That is the real meaning. You can see the dictionary. Transcendental is that which transcends.

Śyāmasundara: "Transcendental: of an a priori character, not based on experience; intuitively accepted; innate in the mind; superrational; supernatural; consisting of or dealing in or inspired by abstractions.' The way he is using "transcendental" is simply he is trying to understand knowledge through abstraction, by abstracting.

Prabhupāda: Transcendental knowledge means knowledge received from a source which is beyond the reach of my material senses. That is transcendental. Just like we are reading Bhagavad-gītā. So we have no knowledge that there is a spiritual world, but Kṛṣṇa says that there is another nature, a spiritual nature, beyond this material nature. So we understand through the source of transcendental knowledge. We cannot experience. That is explained, ataḥ śrī-kṛṣṇa-nāmādi. God, His name, His qualities, His pastimes-nothing can be understood by these material senses. But if you engage yourself in service, they become revealed. That will become confirmed: "Yes, there is Vaikuṇṭha, there is Vṛndāvana, where Kṛṣṇa's pastimes are going on, and I am perceiving myself." These things become revealed gradually, not abruptly you can understand. Therefore common men cannot understand that they say " 'Going back to home, back to Godhead?' What nonsense they are saying?" They cannot understand, because it is transcendental, beyond the reach of these gross senses. But it is revealed: sevonmukhe. If you become submissive, if you engage yourself in the service of the Lord, guru-Kṛṣṇa, and the spiritual master, then these things become revealed. Now one who has got the knowledge by revelation, nobody can mislead him. Just like we believe in the transcendental abode, cintāmaṇi, Goloka Vṛndāvana. If somebody pays out millions of dollars and asks you to forget all these things, we cannot do that. If you give him hundreds and thousands of dollars, that "You believe in this," no, he will not believe. That is transcendental knowledge. So transcendental knowledge is not speculation. It is receiving from higher authority and gradually, by your service attitude, things become clear to you. That is transcendental.

Śyāmasundara: Before, we were discussing Descartes and Hume. Descartes expressed that all knowledge comes through innate ideas, and Hume said just the opposite: "No. All knowledge comes from sense experience." So Kant is trying to unify the two ideas.

Prabhupāda: Yes. Sense experience. Sense experience means purified sense experience. That is seva. Just like I am seeing here Kṛṣṇa, but others will see a stone. So he is also seeing with his eyes; I am also seeing with the eyes, but my eyes are different from his eyes. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. When the eyes are anointed with love of God, ointment of love of God, then he can see. Just like if one's eyes are diseased, if he applies some eye ointment, or lotion, then he sees. So the same senses, the same eyes, unless they are treated and purified, he cannot understand or he cannot see or he cannot know.

Śyāmasundara: He says that thoughts without content are empty, meaning that the mind must have senses in order to fill its thoughts with content; and perceptions without exceptions are blind. In other words, sense impressions without thought are blind.

Prabhupāda: That thought comes from transcendental knowledge. Thought comes from higher authorities. That is called parokṣa. Then with your senses, when you try to understand, that is called aparokṣa. Then adhokṣaja. As I told you, there are five stages of acquiring knowledge: direct perception, pratyakṣa; parokṣa, receiving knowledge from higher authorities; then apply your senses, come to some conclusion, that is aparokṣa; then transcendental knowledge, adhokṣaja; then aprakṛta, spiritual knowledge.

Śyāmasundara: In other words, the thought content comes from higher authorities, then you apply your senses and the two combine.

Prabhupāda: To come to some conclusion. That is the source of knowledge which is beyond my senses.

Śyāmasundara: But I use my senses to come to some conclusion.

Prabhupāda: Just like a higher authority says that there is a spiritual world. Now, how do you come to this conclusion, "Yes, there is a spiritual world"? How, unless you apply your senses? Sense application is like this, that "I am combination of spirit and matter, that is a fact. So I cannot see the spirit at the present moment, but there is spirit. So I am a combination of spirit and matter.

So if there is material world, why is there no spiritual world?" This is conclusion: by applying your senses and reason that there are two things, material and spiritual, so if there is possibility of material world, why is there not possibility of spiritual world?

Śyāmasundara: And if I see a dead body, I can understand that there is no life in that body, so there must be some source of life.

Prabhupāda: That is preliminary knowledge, that something is missing. Something is missing. Now there are arguments, so many things, but something, that we understand from higher authority, that this something is eternal. Kṛṣṇa says in the Bhagavad-gītā that avināśi tu tad viddhi yena sarvam idaṁ tatam, that consciousness is spread all over my body, and He says that is avināśi, eternal. Consciousness is spiritual. So then you can judge how it is eternal. Now eternal, the same way that I am existing, I exist, I existed in a childhood body, boyhood body, so my consciousness is continuing. Consciousness is going on with my existence. I am existing. Despite different changes of body, I am existing. Therefore consciousness exists. This kind of, you have to apply your senses. But the basic principle of the knowledge is received from higher authorities. Just like in mathematics, teacher says two plus two is equal to four. So you take four things, make two and two, and you find four. Similarly, by applying your senses, reason-God has given you reason, consciousness-you can come to the conclusion. Yes.

Śyāmasundara: Is there any such thing as innate knowledge?

Prabhupāda: Innate knowledge means that knowledge which you are cultivating, that is already there.

Śyāmasundara: For instance, if you are unable to receive knowledge from a higher authority, could you still somehow have this knowledge inside?

Prabhupāda: Yes. Inside, there is. We say caitya-guru; Kṛṣṇa is within.

Śyāmasundara: So one could understand about Kṛṣṇa perhaps if he was unable to receive from outside?

Prabhupāda: Kṛṣṇa is everything, outside and inside. Inside He is Paramātmā, outside He is spiritual master. So Kṛṣṇa is trying to help the conditioned soul both ways-outside and inside. Therefore spiritual master is representative of Kṛṣṇa. Kṛṣṇa comes outside as spiritual master, and inside He is personally there.

Śyāmasundara: So according to Kant, the first or basic stage is that one perceives objects and gives them concepts of time and space. Then the second step is called transcendental analytic. In other words, human understanding changes these perceptions into conceptions or ideas, which possess analytical unity. In other words, the mind applies categories to whatever it perceives. And there are four categories that he describes: quantity, quality, relationship and modality.

Prabhupāda: What is modality?

Śyāmasundara: Modality means whether it is possible or impossible; whether it is existent or nonexistent; whether it is necessary or dependent. Like that.

Prabhupāda: That's all right.

Śyāmasundara: So this is the process of material reasoning, that when we see something, we can understand it by applying our reason, that it is such-and-such weight, it is measured with the mind. This is called the categorical imperative. The next, third step, is called the transcendental dialectic. In this stage, beyond reasoning, the mind seeks to understand everything, but the sense information is inadequate, so it tries to go beyond sense experience.

Prabhupāda: How?

Śyāmasundara: He says the mind is aware that there is an ultimate reality, or a thing in itself, a noumenon, which produces each phenomenon, but the mind is not equipped to sense this ultimate reality. So the mind must remain forever content to be agnostic.

Prabhupāda: No. He should go to higher authorities. Why should he remain agnostic? If there is possibility, mind cannot go beyond this, but if the same thing, we say upon the roof there is some sound, now we speculate, but we cannot ascertain what is the sound. But if somebody is actually there, he says, "This sound is due to this." So why I shall remain satisfied with agnostic position, that I could not ascertain what is the sound, and therefore I shall remain satisfied? I shall say, "Is there anybody on the roof?" If somebody says, "Yes. I am here," "Will you kindly say what is the sound?" "Yes: this, that, this, that." Therefore Vedic injunction is tad vijñānārtham: that which is beyond your senses, you must approach a spiritual master. He will give you information. That is our system, accepting guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. One who is inquisitive to understand the transcendental subject, he must approach a guru. What is guru? Śābde pare ca niṣṇātam: guru, who is expert or well versed in the Vedic literatures, śruti. And what is the result? How can I understand that he is well versed in Vedic literature? Brahmaṇy upaśamāśrayaḥ. He has forgotten everything material; he is simply concerned with the spirit soul. That's all. Everything is there. So Kant here is imperfect in his knowledge.

Śyāmasundara: Actually, he is just exploring this possibility, that because we can't know it by our senses therefore we must…

Prabhupāda: That is misleading. Nobody can ascertain in that way. That is not possible. In the śāstras it is said that panthās tu koṭi-śata-vatsara-sampragamya. He is thinking he is a man living for fifty or sixty or a hundred years. But if somebody is there, just like modern, these sputnik scientists, they say that if one can go forty thousands of years at the speed of light, he can approach the topmost planet. So śāstra says even one goes forty thousands of years, still you won't find where is Kṛṣṇa, where is Kṛṣṇa's abode. Not only at the speed of light, but he says the speed of mind and air. Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām: [Bs. 5.34] still, the subject matter which is beyond my senses will remain the same, beyond my senses. This material attempt will not help. Never. There is another verse that adhane gopī chindan vidhena ataḥ pudedevo padamjadayan (?): "Dear Lord, a devotee who has got a little grace from your lotus feet, padamjadaya (?), he can understand You. Others, they may speculate for millions of years. Still it is not possible." Just like Kṛṣṇa says that manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] "Out of many millions of people, one is interested to make his life successful, and out of millions of successful…" Successful means one who understands that I am not this body. You ask, you take census, in this Nairobi city, you will find that 99.9%, or more than that, people do not know what he is. Everyone knows that "I am this body." So perfection of life means one who understands that "I am not this body…" They become impersonalists, something like that, or voidists. Out of them-those who have understood perfection, that "I am not this body"-one can understand Kṛṣṇa. Out of many thousands of people who have attained actual perfect. So this Kṛṣṇa consciousness is actually not so easy, but these devotees are actually realizing Kṛṣṇa. Why? By the grace of Kṛṣṇa. Because the devotees are engaged in His service, He is revealing Himself. That is the process. Not by this, Kant's speculation. It is not possible.

Śyāmasundara: He says that although this ultimate reality appears unknowable, still the mind seeks to discover it.

Prabhupāda: Yes. He cannot be satisfied. He is seeking Kṛṣṇa.

Śyāmasundara: Yes. So he says that the real world or the ultimate reality becomes a reconstruction of the mind by speculationists; that they take the contents of this world and reproduce it into what they believe to be the real world.

Prabhupāda: By speculation, the real world for them is negation of this world. That is voidism. I am experiencing everything here material, so this material thinking and other material thinking induces him to conclude that it must be opposite. It must be opposite. This is material. So spiritual means not this form, or formless, or void. So that is also material thinking. Just the opposite number.

Śyāmasundara: He is still proceeding in his method. He comes to some good conclusions. He is trying to understand what makes men's minds work. He says that "Thus this real world becomes an ideal construction in the mind of man."

Prabhupāda: Yes. Ideal construction… Here we are frustrated because everything is temporary; therefore ideal is eternal. That much we can understand. Temporary. Just like I want to live; that is my tendency. Nobody wants to die. But I am hopeless, because this body is not eternal. Therefore ideal life is eternal body.

Śyāmasundara: He says but the mind makes a mistake to apply these categories of reason to achieve transcendental knowledge. Because it realizes the futility of this…

Prabhupāda: This must be. One who goes with mental speculation, he must fail. Therefore our process is not mental speculation-to receive knowledge from the perfect.

Śyāmasundara: So he says that man tends to create ideas about the universe which transcend the bounds of experience, and this is what he calls the third stage, or the transcendental dialectic. He says these ideas which transcend the bounds of experience are the realm of pure reason. He calls it pure reason, or transcendental reason. And these are not fictions, but these spring from the very nature of reason itself, these transcendental ideas.

Prabhupāda: Yes. That I already explained: transcendental. We are seeking eternity. I find myself as a soul; I am eternal; so I must seek an eternal world. This is not my place. I am eternal. The same example: just like fish taken from the water, he is not finding comfortable life. So when the fish is thrown in the water, then it is comfortable. Similarly, I am spirit soul. I am not feeling comfortable with this material body. Therefore the right conclusion is how to go to the spiritual world or attain a spiritual body. That information we are getting from Bhagavad-gītā, that one who understands Kṛṣṇa or develops his love for Kṛṣṇa, how to see Kṛṣṇa, then he gets a spiritual body to see Kṛṣṇa. Because if one is very much anxious, these thoughts will continue, and at the time of his death, ending this body, if he is filled up with Kṛṣṇa consciousness, he is immediately transferred. That is assured in the Bhagavad-gītā by Kṛṣṇa. So our business should be: Kṛṣṇa is eternal; Kṛṣṇa says, "I have spoken to sun-god, forty millions of years ago." Arjuna says, "How is that?" and He says that "That is the nature: I do not forget, you forget." So Kṛṣṇa's body is eternal, because forgetfulness is due to change of body. As I do not remember what happened in my last life, that means I have to change my body. And Kṛṣṇa remembers; therefore He does not change His body. Is it not? I forget. Why do I forget? Because I change my body. But Kṛṣṇa does not. That means He does not change His body. That is eternal body. And śāstra also confirms, sat-cid-ānanda vigrahaḥ. So if you become Kṛṣṇa conscious, then you get also a similar body like Kṛṣṇa. If you get a material body, why not a spiritual body? It requires simply a process, how to get a spiritual body. So these things they do not know.

Śyāmasundara: He's getting a hint, Kant.

Prabhupāda: Yes. By intellectual speculation one may get some hint, but not perfect knowledge.

Śyāmasundara: He says, for instance, that this pure reason or this transcendental reason is there to guide man to an understanding of wider knowledge, to guide his understanding to knowledge, and that the aim of this pure reason is to find the totality of synthesis, in other words, to understand everything. By knowing the ultimate reality, one will understand everything.

Prabhupāda: So simply by understanding that he is spirit, gradually he understands that there is a spiritual world. This spiritual world is full of varieties. Everything is there, exactly like this, but that is eternal and this is temporary.

Śyāmasundara: He says that this pure reason has a regulative value, that is, by attempting to grasp the totality of conditions by connecting a particular phenomenon with the whole experience. In other words, for example, the idea of a supreme being is a regulative principle of reason because it tells us to view everything in the world in connection, as if it proceeded from the necessary cause, or the Supreme Being.

Prabhupāda: The Supreme Being is the cause of all causes.

Śyāmasundara: Yes. So he says to suppose, or to use my pure reason, to come to the conclusion that there is a Supreme Being is a regulative function, because it makes everything regular. By coming to the conclusion that there is a Supreme Being, the rest of everything, all phenomena, become regulated in relationship with the Supreme Being. This is the natural impulse.

Prabhupāda: That is stated in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My direction the whole material nature is working, and everything is going on," hetunānena kaunteya, jagat viparivartate. On this account, everything in this cosmic manifestation is going on regularly. All Vedic śāstras describe like that, that behind these phenomena there is a direction of a person, and He is the Supreme Person.

Śyāmasundara: So he says that this is a natural impulse, that it is the nature of reason itself to find regularity, a total regularity, for everything. So that it must suppose that there is a Supreme Being in order to find that total synthesis.

Prabhupāda: So in your preaching you can use this Kant's statement, how he is confirming the statement of Bhagavad-gītā. Bhagavad-gītā directly says and he as a philosopher has found out that this is a fact. So this may help in our preaching work.

Śyāmasundara: He says that phenomena are so endless that it is impossible to arrive at ultimate reality by the reason alone, because there are certain what he calls transcendental illusions.

Prabhupāda: Therefore you have to take Kṛṣṇa's assertion. I am puzzled with these varieties of phenomenal changes, and you cannot understand how these things are being done. But as soon as you come to Kṛṣṇa, He says that "I am behind this. I am doing it." Then your conclusion is perfect.

Śyāmasundara: He says that when you examine material phenomena by your reason, you come to certain contradictions, and he calls them antimonies. He lists four antimonies. An antimony means both sides are true.

Prabhupāda: In Sanskrit it is called bhiruda dharma-words that mean both "yes" and "no." He can adjust-yes and no, both.

Śyāmasundara: He says logically these are not fallacious; both sides are true. For instance, his first antimony is, "The world has a beginning in time and is enclosed in limits of space." This is the thesis. Then the antithesis is, "The world has no beginning in time and no limits in space, but is infinite with regard to both time and space." So he says reasonably both conclusions are true.

Prabhupāda: So how to adjust? How to adjust is there in the Bhagavad-gītā. It says this material phenomenal world is coming into existence and again annihilated. Again coming. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. So this material nature, coming in manifestation and again vanquished, this process, coming into existence and then vanquished, this is also true. Just like day and night, it is coming and going. This is true. But night is not day; day is not night.

Śyāmasundara: The first antimony describes the quantity of the world. The second antimony deals with the quality of the world. The thesis is, "Every composite substance in the world is made up of simple parts, and nothing whatever exists but the simple, or that which is composed out of the simple." And the antithesis is, "No composite thing in the world is made up of simple parts, nor does anything simple exist anywhere in the world." On the one hand, everything is simple, made up of simple parts. On the other hand, nothing is simple; everything is complex.

Prabhupāda: Yes. The simple is, we say, the whole world is made of material energy. This is simple. Now, the component parts of material energy, there are so many things-mahat-tattva, then pradhāna, then puruṣa, then twenty-four elements, the five gross elements, eight subtle elements, the five senses, the objects of the senses-and in this way there are so many analytical complications.

Śyāmasundara: So his third antimony is the causal, or relation (?) of the world. He says, first of all, thesis: "Causality in conformity with laws of nature is not the only causality from which all the phenomena of the world can be derived. To explain these phenomena it is necessary to suppose that there is also a free causality." And the antithesis is, "There is no freedom, but all that comes to be in the world takes place entirely in accordance with laws of nature." So on the one hand he is saying that sometimes we observe an exception to the laws of causality, that something happens which is completely uncaused or unexplainable, so that there must be no such thing as a strict law of cause and effect.

Prabhupāda: No. There is, strictly. He cannot explain-you do not know-but there must be some cause. Therefore ultimate cause is Kṛṣṇa, or God.

Śyāmasundara: Sometimes when there is some aberration…

Prabhupāda: There is no such thing as accident. We do not accept anything as accident. There cannot be any accident.

Śyāmasundara: So if you saw something miraculous, it could be explained that Kṛṣṇa…

Prabhupāda: Yes. Miracles means you cannot conceive how it is being done. The same example, as I said, that if you want to paint one rose flower you require so many things, but that also is not real rose flower. But imitation, it may be perfect, but you have to take so much trouble in collecting the paint, the colors, and your energy, then duration of work, and some day it may come out perfect. But the same energy is working so swiftly that you see automatically a rose flower is coming out. The same example again: just like this airplane, there are thousands of complicated electronic machinery arrangements, but you see that the pilot is simply pushing a button. That's all. But layman is seeing that "Simply by pushing a button, a miraculous thing is happening." But no, with the pushing of the button there are so many complicated machineries, they work one after another, one after another. So similarly, God's energy is so subtle that simply by His willing, the process takes place, but it takes place so swiftly and quickly, we see it as miracle. So there is no such thing as miracle. The process is there, but it acts so quickly and nicely, we see it as miracle. Just like a man is very innocent, illiterate, so servant, so I give a chit, "Just give it to Bhavānanda," Bhavānanda gives you ten thousand rupees. So he says, "Oh, what is this miracle? He writes some few lines and immediately ten thousand rupees came?" So to him, it is miracle. Isn't it? But Bhavānanda says "Prabhupāda wants ten thousand-I'll give him," that's all. He sees my signature and I want it. But this man does not know. He takes it as miracle: "Oh, a chit of paper brings immediately ten thousand rupees?" Miracles to the rascals, fools!

Śyāmasundara: So they can exist simultaneously. On one hand, there are very strict laws of nature, which no one can counteract. But on the other hand, we see something like Kṛṣṇa lifting the Govardhana Hill.

Prabhupāda: That is also not miracle. That is not miracle, because in the yoga-siddhi you can make anything lighter than this cotton. So Kṛṣṇa is Yogeśvara. So by His yogic power He made the whole hill as a cotton swab. That is yogic principle. But for a layman, for a human being, he has to practice this yoga for millions of years; then he comes to perfection. But Kṛṣṇa is Yogeśvara. By His will, immediately it is done. It is not a miracle. It is turning the whole thing. Just like Kṛṣṇa is floating so many big big planets in the air. These modern scientists can say all nonsense, but it is miracle, it is miracle to them. But to Kṛṣṇa it is not. Kṛṣṇa has got such a saṅkarṣaṇa. He has got some power, Yogeśvara. He can do that.

Śyāmasundara: What is this yogic power? What does that mean?

Prabhupāda: That is called laghimā siddhi, aṇimā siddhi, laghimā siddhi. Aṇimā, you become the smallest. The yogis, you pack in a box. I've seen it. Pack them in a box. One Mr. Cakravartī, (laughter) he was packed in… I told you, he was packed in a bag, it was sealed then put in a box. The box was locked, it was sealed, and he came out. I have seen it. That is called aṇimā siddhi. Simple: there must be some hole-however tightly you pack it, there is little hole-and the spirit soul is so little, one ten-thousandth part of the tip of the hair, then comes out…

Śyāmasundara: And then he materializes another body outside.

Prabhupāda: Yes.

Śyāmasundara: And the other yogic powers?

Prabhupāda: There are eight kinds: aṇimā, laghimā, prāpti. Prāpti, now you are sitting here, now you have left something in London, you simply… (laughter). No telephone call; stretch your hand and get it. Prāpti. They can go by the beams of the sun in the sun globe. Prāpti. Then mahimā, you can become bigger than the biggest.

Śyāmasundara: How is that?

Prabhupāda: How is that? That you have to learn. (laughter) You practice yoga and you learn. Just like Hanumān, he jumped over the sea. So it is a question of becoming bigger. Just like you can jump over this space, but if you have got bigger body, then you can jump bigger space. That is called mahimā-siddhi. So if you increase you body proportionately, then you can cross the sea from here to here. Your legs become bigger and your jumping becomes more bigger. This is the process. It is called mahimā-siddhi. Again he carried the hill. Rāmacandra asked him, "You bring Me that medicine from there." He could not find it so he got up the whole hill. So those are yogic siddhis.

Śyāmasundara: What are the others?

Prabhupāda: Aṇimā, laghimā, prāpti, mahimā, prākāmya, īśitā, vaśitā. You can control anyone. Whatever you say, he will carry out. Any big man, you can put some influence. Vaśitā. Just like these this rascal Maharishi, he has got little yogic power. So he controls, gives you some mantra you'll become God and all this nonsense, but he is controlling. Whatever he'll ask, you will pay. That is control. Actually he is controlling his mind, that whatever he asks, you will do. These are bogus things.

Śyāmasundara: Like hypnotism.

Prabhupāda: By hypnotism, yes. I think I have discussed in The Nectar of Devotion. So this is possible even by ordinary yogis, and what to speak of Kṛṣṇa, who is known as Yogeśvara. He is the master of all mystic power. So one who does not know these things, they say, "Oh, these are all stories." It is not story. It is no miracle. They are all possible. So there is no such thing as miracle. It is a process of doing. One must know how to do it. There is no miracle. We don't say anything miracle. But for appreciating, you can say it is. You see Kṛṣṇa is said as Yogeśvara, master of all mystic yoga processes: yatra yogeśvara hari. In the Bhagavad-gītā it is said. So our yogic power is, our yoga process is to take shelter of Kṛṣṇa. He'll act, and you'll get the credits. (laughter) Just like our movement: Kṛṣṇa is doing and I am getting the credit. (laughter) Yes. Why should we bother about acquiring all this mystic power? Just depend on Kṛṣṇa. He is Yogeśvara. He'll do everything, and you'll get the credit. And Kṛṣṇa wants that. Just like his advice to Arjuna, "This is already planned. You don't think that if you do not fight they'll go back. That is not possible. But you simply take the credit, that's all."

Śyāmasundara: His fourth antimony relates to the modality of the world, whether or not the world requires an absolute being. First of all, that is the thesis: "There exists an absolutely necessary being, which belongs to the world either as a part or as a cause of it," and the antithesis is, "There nowhere exists an absolutely necessary being, either in the world or outside of the world, as its cause." So by reason alone one can either say that there is a God or that there is not a God.

Prabhupāda: There is a God. That is reason. And how can one support that there is no God? What is that reason?

Śyāmasundara: Well, strictly according to these categories of quality, quantity, relation and modality, it is possible also to conclude that there is nothing beyond the material nature. If one uses only the senses…

Prabhupāda: But where do you get your senses?

Śyāmasundara: One could say that they are only a combination of matter.

Prabhupāda: But where does the matter come from?

Śyāmasundara: According to material reasoning, one could say that there is no necessary source of matter; it is not necessary to conclude that there is a cause of matter.

Prabhupāda: But we see that matter is growing. Just like a tree is matter, it is growing.

Śyāmasundara: It may have been eternally existing.

Prabhupāda: How eternally existing? The tree is not eternally existing. This brass pot is metal. Somebody has made it.

Śyāmasundara: But the matter itself could have been eternally existing.

Prabhupāda: Similarly, matter also, we see, just like the tree is growing. The tree is wood. Wood is also matter. Stone is also growing. So how is it growing?

Śyāmasundara: Well, strictly materially speaking, I could say, well, there are some material reasons…

Prabhupāda: Just like my material body, it has grown. There was no existence, but combination of father and mother, the body is made and it grows, and again it is vanquished. That is the nature of matter. It takes birth at a certain moment, it grows, then it makes by-products, then it dwindles, then vanquishes. This is the nature of matter, any matter, anything you take. This material world is also like that. All these trees, they have grown up, and when they are grown up, you take the wood, you make houses, you make boxes, you make bedsteads, and so many things. But it is a fact that the trees have grown up from the seed. And wherefrom the seed comes?

Śyāmasundara: From the father tree.

Prabhupāda: Father tree. Now Kṛṣṇa says, bījaṁ māṁ sarva-bhūtānām [Bg. 7.10]. Therefore Kṛṣṇa is the cause of everything.

Śyāmasundara: Well, his point is that these contradictions-saying that "There is a God," "There is no God"-these contradictions only arise because the reason attempts to apply its categories to the transcendent of the absolute, whereas these categories are only applicable to empirical experience. In other words, by reason alone I cannot…

Prabhupāda: This is by reason only. I see everything is growing; therefore the whole cosmic manifestation must have grown from a source. This is reason.

Śyāmasundara: This is transcendental reason.

Prabhupāda: No. Common reason. Every matter is growing from a certain source, so therefore this material world must have grown from a certain source.

Śyāmasundara: How could some people look at the seed of a tree and come to a different conclusion?

Prabhupāda: From a source. Therefore the perfect reason is that this cosmic manifestation. Also we get from authoritative books, Vedic literature, how it has grown.

Śyāmasundara: How is it that someone else could apply their material reason and come to a different conclusion?

Prabhupāda: What is that reason? How can he prove? He must have proved by his experience. Thus his experience proving that things are… The man who is talking of this nonsense can he prove that he is born without his father? How is that? How his existing is there? How his material body came into existence? It was caused by his father. Then how can he deny the cause? His very existence is depending upon some cause.

Śyāmasundara: So according to one point of view, Hume's point of view, cause and effect are not necessarily related, that they are habitually connected.

Prabhupāda: The scientist, he'll say that the father begets the child. Why it is not related? It is simply lunacy not to believe this. Where is the instance that without father some child has taken birth? Where is such instance? He himself is talking such nonsense. He is born by his father. The cause is his father. Similarly, his father is also the effect of his father. Therefore there is supreme father, father of this cosmic manifestation. How you can deny it? That is the defect of the speculators: they contradict themselves.

Śyāmasundara: This is just what he is saying, that whenever you try to speculate about the Absolute you will run into contradictions.

Prabhupāda: Yes. So contradiction mean imperfect knowledge. Perfect knowledge means who sticks to his principles. That is perfect knowledge. One who does not stick to his original proposal, his knowledge is imperfect.

Śyāmasundara: He says that by trying to apply their reason to the transcendental, that they naturally will run into trouble, that there will be contradictions in their thought. By trying to apply these empirical categories to the transcendental, naturally there will be these contradictions. They will not be able to discover the real nature of things because there is always some contradiction by using the reason.

Prabhupāda: Without fixed up conclusion, there is contradiction. Our fixed-up conclusion is that Kṛṣṇa is the cause of all causes. How, one after another, the categories are developed, that is in the Vedic literature. But it is summarized that Kṛṣṇa desired or He put His glance over the material nature and the material nature became impregnated, and then He delivered so many things. Matter and spirit have combined together, and the whole cosmic manifestation has come into being.

Śyāmasundara: To go back to this idea of cause and effect, Kant says that just as time and space are a priori concepts or mental creations-in other words, before we have any sense experience, we still have an idea of time and space-just as this is so, so also cause and effect is a priori category of human understanding.

Prabhupāda: So that a priori existence is there, time and space.

Śyāmasundara: Time and space, and cause and effect.

Prabhupāda: I take my birth and at a certain time time. So time was existing before my birth, and after my death time will continue to exist. Similarly, space. But, temporarily, I take some time. That is the duration of my life. Or I am occupying some space. This is temporary. Time and space are eternally there. At least time is eternally there, because space is also born in time.

Śyāmasundara: How is that?

Prabhupāda: That we get from Bhāgavata. Because this material space is also ākāśa, it is born of the finer subtle mind and intelligence. In the Bhāgavata the description is there. Space is also the creation.

Śyāmasundara: So this Hume has said that cause and effect are habitual assumptions, that we can naturally assume that a certain effect follows a certain cause. But it is not necessary that the cause makes the effect.

Prabhupāda: No. We disagree with that. Without cause there cannot be any effect. Let him prove that this is…, there is an existence without any cause. Then he can say like that.

Śyāmasundara: Hume's example is if we find a footprint on the beach, normally we can assume that a human being left it…

Prabhupāda: That is a fact. Why normally? That is factually.

Śyāmasundara: Still, it remains a probability.

Prabhupāda: Why probability?

Śyāmasundara: It is possible that something else left the footprint.

Prabhupāda: How is it possible?

Śyāmasundara: There could have been a cast made of another foot, and someone else could have made it. Other possibilities could exist.

Prabhupāda: That is nonsensical. Someone will come and make a footprint to mislead you! That is also caused. (laughter) So it is a foolish idea. That is also caused-someone came; there is cause.

Śyāmasundara: This is just what Kant is saying. He says, no, still we are born with an idea of cause and effect. This is a priori…

Prabhupāda: No. This is fact: cause and effect is always there.

Śyāmasundara: He says that intuitively, when we see something, we understand what is cause and what is effect.

Prabhupāda: You cannot understand what is the cause, but there must be cause. There must be cause. Without cause, nothing can happen. That is his imperfect knowledge, that something may happen without cause. No. That does not happen.

Śyāmasundara: For example, the idea of the bird flying on the limb and the fruit. Either the bird caused the fruit to fall, or it fell, but the cause is still there.

Prabhupāda: Yes. Either you accept this cause or that cause, that is a different thing, but cause must be there. So this example is given that they are fighting unnecessarily to find out the cause. But cause is there. Just like some foolish person enquired when the living entity became fallen. What is the use of this question? Simply take it is fallen.

Śyāmasundara: There is a cause.

Prabhupāda: There is a cause. Now, you may not find out the cause, just like here is a diseased man, and there is some cause. So instead of finding out the cause, you go on treating the disease. Get it cured. But cause must be there. Otherwise he is infected, why others are not infected? The cause must be there.

Śyāmasundara: So he says that the laws of physics are not inherent in nature, but they are modes of thought.

Prabhupāda: No. This is also nonsense. There is a law. All physical things which are going on, there is a law. Just like while the temperature is below zero, the water becomes solid. That is a physical law.

Śyāmasundara: Yes. That happens when it is below zero, but our understanding of that phenomenon, that law of physics, is only because of our thought process. Our thought process analyzes it.

Prabhupāda: Analysis is also thought process, but you cannot think that when the water becomes solid, at a certain temperature, you cannot think that it is liquid. This is factual. (indistinct) Here is a medical man; there is disease. We may not find out, but he knows it must have been caused.

Śyāmasundara: What he is saying is that so that water may freeze, physical nature goes through changes, but it only becomes a law in our minds, when we begin to think about it.

Prabhupāda: Why in your mind? That is the law. When the temperature is reduced to a certain point, the water becomes frozen and becomes solid. That is the law. How can you say without law?

Śyāmasundara: But the concept of law is a mode of thought.

Prabhupāda: Well, that is imperfect human society. But nature's law, God's law, is not like that. Nature's law: just like fire burns; it burns everywhere. It is fact, perpetually. It is not that in certain cases it burns and in certain cases it does not. It burns. Even a child touches the fire, it will burn. No consideration. Just like in human law, a child steals and an adult steals. Court excuses, "He is a child. Let him be." But nature's law is not like that. The fire, whether adult touches or a child touches, it must burn. That is nature's law.

Śyāmasundara: When we conceive of "fire burns," we are shaping an interpretation of the phenomenon. We have experienced it, so we shape an interpretation, and that becomes a law in our minds.

Prabhupāda: What is that law in the mind, you may think or may not think, the law will act. (laughter) Simply speculation. It has no meaning. It is called jugglery of words, that's all. To some foolish men, he is accepted as a great philosopher, but it is simply jugglery of words, that's all.

Śyāmasundara: He says because the mind imposes a priori these laws upon nature as both necessary and universal, that proves that the mind is creative and that it's not a blank slate or tabula rasa.

Prabhupāda: Mind is creative, that's a fact. Creative. He is creating and again rejecting. That is the mind's business, saṅkalpa-vikalpa.

Śyāmasundara: So he says that to apply those four categories of reason onto objects in order to understand them, he says this creates certain knowledge, and so that further judgment beyond these categories would be guesswork or unprovable dogma. But, he says, still the mind is not satisfied with these partial explanations. Even though knowledge that transcends these categories is guesswork, still the mind desires to know something beyond them.

Prabhupāda: Yes. That is called philosophy. That inquisitiveness is called philosophy. Cause of the cause: this is caused by this; what is the cause of this? Unless he comes to the final cause, this research goes on. That is the nature of advanced mind. They are called munis, those who are very thoughtful. So that is the nature of greater mind, mahātmā, to find out the ultimate cause. That is human nature. Therefore, athāto brahma jijñāsā. The Vedānta-sūtra says this jijñāsā, inquiry, "What is after this? What is after this? What is brāhmaṇas? What is Brahman? This is not Brahman. This is not Brahman…" The next answer is that "Brahman means janmādy asya [SB 1.1.1], the supreme source from where everything emanates." So unless he goes to the supreme source, he is not satisfied. So those who are going by mental speculation, they come to that impersonal feature. Then, if he makes further advancement, just like in Īśopaniṣad, that "You wind up Your glaring impersonal feature so that we can see You brightly." So this glaring impersonal Brahman, if you go, penetrate, again through this impersonal Brahman, when you come to Kṛṣṇa, then you will be satisfied. That is explained in Bhagavad-gītā. Bahūnāṁ janmanām ante: [Bg. 7.19] after researching in this way, speculating, researching and researching and researching, bahūnāṁ janmanām, birth after birth, and when he comes to the conclusion that Kṛṣṇa is the cause of all causes, vāsudevaḥ sarvam iti, sa mahātmā su-durlabhaḥ [Bg. 7.19], that mahātmā is rare.

(break-continues next day)

Śyāmasundara: Yesterday we were discussing Kant's Critique of Pure Reason, wherein he tried simply through exercising his reason to understand the totality of things. Today we will discuss the conclusions of that particular attempt at pure reason. He says that man, after the futility of applying this categorical analysis to transcendental knowledge, then he attempts to create ideas about the universe which transcend his experience. He finds his efforts fail when he tries to understand more than material nature, so he tries to create ideals about that which transcends his experience.

Prabhupāda: So he fails in the material knowledge, and then he attains transcendental knowledge. What is this?

Śyāmasundara: He fails to understand transcendental knowledge by applying the techniques of material knowledge.

Prabhupāda: Yes. That means with material senses you cannot go to the transcendental knowledge. Then how can he form ideas of transcendence?

Śyāmasundara: Well, in this particular attempt Kant is trying to form those ideas purely through the reason. Pure reason.

Prabhupāda: You say that material senses cannot reach transcendence. Then what is the meaning of reasoning? If your senses are imperfect, so if you put some reason by the senses, then that is also imperfect.

Śyāmasundara: He says that reason acts a priori, or separate from the senses, independent of the senses; that reason can understand that there is God, there is soul, etc., without use of the senses.

Prabhupāda: That is possible.

Śyāmasundara: In fact he recognizes three such ideals of pure reason: one is the soul, two is the ultimate world or reality, and three is God. He says that these three ideals are a priori to the reason. They are born with us. We know these things.

Prabhupāda: That is also true. We also accept. Nitya siddha kṛṣṇa bhakti. Our tendency to offer service to the Lord, that is natural. Caitanya Mahāprabhu said that He is eternal servant; therefore that tendency should be natural. But it is some way or another covered by material ignorance.

Śyāmasundara: He says whereas sense perception cannot provide the information about the soul and about God, pure reason can penetrate into the unknowable and provide us with conceptions in order to grasp the whole of reality.

Prabhupāda: This is not very clear, that sense perception cannot reach soul. But he says that reason is beyond the senses.

Śyāmasundara: Yes. He says that we can grasp conceptions of God and soul and reality through the use of pure reason.

Prabhupāda: How the reason is exercised?

Śyāmasundara: He comes to the conclusion that these ideals of perfect knowledge are set up, but they are unprovable and unknowable. We can never know any more than that, that there is God, there is soul, there is reality, but we cannot know anything more than that. We don't have any more information than that.

Prabhupāda: Anything cannot be known more than that by his personal attempt. But they can be known through a process which is called paramparā.

Śyāmasundara: He says they cannot be known through pure reason alone. Later he admits they can be known in other ways. But purely through the exercise of reason, we cannot know that there is anything about God or anything about soul, even though we may know they exist.

Prabhupāda: When God speaks, then it is possible. That is our process. We hear from God-what, where, how He is-therefore our knowledge is perfect. According to Kant, one cannot reach by reason and senses. Avāṅ-manasā gocaraḥ. That's a fact. That is admitted in Vedas: avāṅ-manasā gocaraḥ. Vana means words, mana means mind. Neither by words, neither by the mind one can reach. But it is a fact that he is convinced there is God, so if God speaks, God descends by His causeless mercy and speaks, then you can understand about God.

Śyāmasundara: He comes to that point in a way by saying that he has limited all that we can know to mere phenomena, and he has therefore found it necessary to deny knowledge of God, freedom and immortality in order to find a place for faith. In other words, he says that through the reason and the senses we cannot know anything about God, soul, immortality or freedom, so the rest has to be done by faith.

Prabhupāda: No. Faith, that is a compromise, you see. That is not fact. But this is good that he admits that we cannot approach the final God by our senses or reason. To have faith, that is also not perfect. Therefore the Western philosophers, they have created different faiths, and religion means faith. Somebody may believe in some faith, others may believe in another faith. But that is not factual. The factual is this: if we are actually convinced that there is God, and God is omnipotent, so by His omnipotency He descends. As it is stated in the Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. "Whenever there is discrepancies in the process of religious principles," abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham, "when people become irreligious, at that time I descend." He descends for two reasons: paritrāṇāya sādhūnām [Bg. 4.8], for relief of the devotees. Devotees are always anxious to see God, but somehow or other they are unable to see. Of course, they are seeing God, but at the same time face to face(?). So in order to give them relief God descends to be seen face to face. The other reason is that vināśāya ca duṣkṛtām: rascals, miscreants, to kill them. Just like Hiraṇyakaśipu, Kaṁsa, Rāvaṇa, they are the symbolic representations of miscreants. So to kill them. Two things. So one may say that God is partial. No. God is not partial. God is kind to everyone, both to the devotees and to the demons. The demons being killed by God, they get immediate salvation, whereas the devotees, by seeing God, they can understand what is actually the position of God. So God displays himself factually as He does in the spiritual world in Vṛndāvana. His nature is to play with the cowherd boys, to dance with the gopīs. These things are actually displayed, and devotees became encouraged that "After finishing this material body, we are going to Kṛṣṇa, or God, to join these pastimes of the Lord." This is called paritrāṇāya sādhūnām. Sādhus, they heard from the śāstras, but Kṛṣṇa practically demonstrates. So they become doubly confirmed, doubly assured what they are going to have next life. So these things, the transcendental world, God, His activities, we hear. By hearing also we realize. Because God is absolute, therefore to see Him and to hear about Him, there is no difference. There cannot be any difference. By seeing eye to eye or to hear about Him, the same thing.

Śyāmasundara: So after he finished his investigation about what the limits are of pure reason, then he began his critique of practical reason.

Prabhupāda: This is to be understood, that however expert logician you may be, this is not possible, by your reasons, by your knowledge, to approach the Supreme Absolute. That is not possible. This process that when God descends Himself and He speaks about Himself, He demonstrates about His pastimes, then it is possible. So the Bhāgavata is the record of God's descents. The whole Bhāgavata is philosophy about God, theology about God, and practical demonstration of God. Therefore anyone who takes to Śrīmad-Bhāgavatam or the process of understanding God through Bhagavad-gītā, therefore it is called Bhāgavata, and it is simply about God. Bhagavad-gītā, God speaks Himself about His activities, and Bhāgavata is the record of God's activities, pastimes, and when He appeared on this earth, just like the Śrīmad-Bhāgavatam, Ninth Canto. Nine cantos are devoted for understanding the transcendental nature of God, and the Tenth Canto is practical demonstration of God's activities before the eyes of the people of the world. But those who are miscreants, they think that Kṛṣṇa, or God, He is like an ordinary man but a superhuman being. That's all. But that is actually the position of God. By His causeless mercy He demonstrates Himself to be convincing. So instead of philosophizing, the people take to these two books, Bhagavad-gītā and Śrīmad-Bhāgavatam, and if he practices the process, then he will understand God.

Śyāmasundara: After Kant finished this analysis of the pure reason, then he began his Critique of Practical Reason, of reason applied to practical living, to try to find out what were the limits of that study. This is his idea: moral laws are necessary and universal objects of the human will, which must be accepted as valid for everyone. He calls this his categorical imperative. That means that there are certain moral commandments which are universal, and which must be applied to everyone, and which everyone must obey without exception. Now, he says that we know these moral laws a priori, by intuition, and that the individual fact and the situations have no bearing, and there is no consideration of what I want or what I desire, but what I must do, what I ought to do.

Prabhupāda: No. Morality varies according to the development of the particular society. There are so many immoral things going on in the particular type of society which are very, very immoral, but they do not care for it; they do it.

Śyāmasundara: There is no universal morality?

Prabhupāda: Universal morality is to obey God, that's all. This is universal morality.

Śyāmasundara: But are any of God's laws fixed…

Prabhupāda: That is included. If you obey God, then all the laws are also included. That is the universal morality. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Just become My servitor, always think of Me, just offer obeisances unto Me," that is morality.

Śyāmasundara: Oh, that's the basis for morality?

Prabhupāda: Yes. Otherwise, there are so many immoral things going on that are accepted as morality. How can you find out?

Śyāmasundara: He says that there are…

Prabhupāda: I do not wish to say that in the Koran it is said that "From this day you should stop intercourse with mother."

Śyāmasundara: He says that there are…

Prabhupāda: Does it not say in the Koran? Yes. I've seen one Koran translation. Such a society. Similarly, Lord Jesus Christ said that "You shall not kill." So, so many immoral things are going on that are accepted as not sinful.

Śyāmasundara: He recognizes this, and he says that there are certain imperatives that we are born with, that we know are…

Prabhupāda: What are these? He should say practically. The certain, imperative morality is this: that you should be obedient to God. That's all.

Śyāmasundara: He says that the standard for the categorical imperative is that one should act only in such a way that he would want his action to be followed by everyone. In other words, sort of "Do unto others as you would want them to do unto you." That is his…

Prabhupāda: This is a compromise. This is not morality.

Śyāmasundara: That you should act only in such a way that your action, you would want everyone in the world to act in the same way. You would want it to be a universal law.

Prabhupāda: So you can allow me to do in my own way, and I allow you to do in your own way.

Śyāmasundara: He uses the example of breaking a promise. He says that if the opportunity is there to break a promise, I should never break the promise, because I would never want anyone else to break a promise.

Prabhupāda: Yes. That is going on, man-made laws. But that is not morality. That standard of morality is one in one country and just the opposite in another country.

Śyāmasundara: But isn't the breaking of a promise a universal moral command, that one should never break his promise, whether it is here or other countries?

Prabhupāda: Well that's all right, but for practical purposes they are breaking promises at every moment.

Śyāmasundara: Yes. He understands this, but his idea, he wants to get to the basis of morality by saying that…

Prabhupāda: That is a good quality. That is brahminical quality, not to break promise, to be truthful. That is goodness.

Śyāmasundara: This is an example of how one should look at his actions; that he should judge his own actions according to what he would want everyone else to do, and that these must be…

Prabhupāda: But it is not possible that everyone will be able to do. Just like you become truthful. It may be universal truth, but you do not expect that everyone will be truthful. That is not possible. Therefore it is not universal. It is meant for certain types of men. How can he say this is universal?

Śyāmasundara: But he says that the fact that I ought to do this implies that I can do it, and everyone can do it.

Prabhupāda: That is nice. I ought to do it, but I cannot do it. So there is therefore a scientific method of classification of people. That is varṇāśrama. Certain people cannot do it, although they know they ought to do it. He is a śūdra. And a man who does it practically, he is brāhmaṇa. So therefore there must be classification. This class of men, they know that this is good and they do it, and the other class, either they do not know, or even they do know, they cannot do it. So therefore there must be distinction between these two classes of men. Therefore this classification, as Kṛṣṇa says in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭam: [Bg. 4.13] "The four classes of men, it is designed by Me." But you cannot find all men of the same level. Therefore there must be a class of men who are to be called brāhmaṇa, a class of men who are to be called kṣatriyas, a class of men who are to be called vaiśyas, and a class to be called śūdras. That is a natural division. Because in this world, you cannot find all men of the equal level, on the same platform. That is not possible.

Śyāmasundara: He says that these moral imperatives or these moral commands must be obeyed without exception.

Prabhupāda: That is nice, but it is not possible.

Śyāmasundara: Individual circumstances should not have any bearing.

Prabhupāda: Yes. Then the basic principles of civilization should be that those who are unable to do it, they should be trained up. That is our Kṛṣṇa consciousness movement. We are elevating persons from the lowest level to the highest level. That we are actually doing. So these four classes of men exist, but by education, by training, the lowest class of men can be elevated to the highest class. That is our movement, Kṛṣṇa consciousness.

Śyāmasundara: It is true that if there are certain laws, moral commandments, that I should follow them regardless of individual exception? There are no exceptions, regardless…

Prabhupāda: That is brahminical qualification. A brāhmaṇa shall be truthful in all circumstances. Even before his enemy, he will disclose everything, what is truth. That is brahminical qualification, whereas kṣatriya, he is a diplomat. Although he is truthful, but he will not be truthful before his enemy.

Śyāmasundara: Because his function is different.

Prabhupāda: (indistinct)

Śyāmasundara: He says that duty is one's individual obligation to obey the categorical imperative by choosing the morally right action. In other words, duty means it is my duty to choose the morally right action, free from emotion.

Prabhupāda: Therefore, as soon as you say duty, duty should be prescribed by some higher authority. In that sense, this system is very scientific: brāhmaṇa, kṣatriya, vaiśya, śūdra. It is very scientific. For brāhmaṇa, these are the duties; a kṣatriya, these are the duties. Every duty may appear different, but because it is a command of the Supreme, by discharging these duties on different platform, he is serving the Supreme. If Kṛṣṇa says, "All right, I see you are a brāhmaṇa. Your duties are like this," "I see you are a kṣatriya. Your duties are like this," "I see you are a vaiśya. Your duties are like this…" But Kṛṣṇa says cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. I have divided, so Kṛṣṇa gives duty, that "Your duty is this, your duty is this, and your duty is this." And if he faithfully serves the duty, that means he is serving Kṛṣṇa. The duties may appear different, but because he is serving Kṛṣṇa, he is going to perfection. Just like in our institution, I am the head man, so I may say, "You paint. You preach. You type. You do this." So the duties may be different, but by discharging duty, you are serving me; therefore you are perfect. Similarly, duties are given by the Supreme. Because I see that you are a śūdra, you cannot discharge the duties of a brāhmaṇa. That is not possible. So you do your duty like this. So superficially it may seem that a śūdra's duty is inferior to the brāhmaṇa's duty, but if the śūdra is performing his duty in accordance to the order of the Supreme, then he is also serving. The service is the main point. The same example of our body, that the duty of eyes, seeing, it is different from the duty of the legs, walking. But walking and seeing, both of them are being utilized for the whole body; therefore all of them are useful. So there cannot be any fixed-up duty, neither is everyone able to follow the same principles. Therefore this varṇāśrama-dharma is very scientific. That is to be understood.

Śyāmasundara: So ideally it is the moral obligation of everyone to obey the moral command, but…

Prabhupāda: Not moral command-the supreme command. What is moral for you, it may be immoral for others. One man's food is another man's poison. So therefore Kṛṣṇa says to Yudhiṣṭhira, "Go and tell lies." That is moral. Kṛṣṇa says to Arjuna, "What is this nonsense? You fight. Kill them." That is moral. So moral means to obey Kṛṣṇa's order, God's order. That is morality. You cannot create morality. You are imperfect. Your senses are imperfect. You do not know what is actually moral. Therefore we should implicitly, blindly follow the orders of Kṛṣṇa or His representative. That is moral.

Śyāmasundara: So the real categorical imperative is to obey the Supreme.

Prabhupāda: That is right. That is moral. Other things, all immoral.

Śyāmasundara: He says that we must follow our duty-not mechanically, but out of respect for it.

Prabhupāda: Yes. Suppose if I say that "You do this," just like Kṛṣṇa says that "You go and say Droṇācārya." So unless he has got implicit faith… Yudhiṣṭhira was lacking that implicit faith. Therefore he said, "How can I say such lies?" But Arjuna is better than Yudhiṣṭhira. He thought that "Although I am thinking it is very moral not to kill my relatives, but Kṛṣṇa likes it, I must do it." That's all.

Śyāmasundara: He says that ethics or morality should be institutionalized, regardless of the individual circumstances.

Prabhupāda: He comes to the circumstances. Therefore the morality should be according to the circumstances.

Śyāmasundara: He says the opposite: regardless of individual circumstances, everyone should follow the moral imperative. But we say that circumstances determine how one follows.

Prabhupāda: Then suppose the (indistinct) state, "Thou shalt not kill." So why killing is going on?

Śyāmasundara: In wars.

Prabhupāda: In any circumstances. It is not that killing is stopped, although the state is meant for prohibiting killing. But there is still in the slaughterhouse killing is going on, in war killing is going on, and so many other places killing is going on.

Śyāmasundara: He is thinking of it more as a personal way of determining how to act, like "I should not act counter to this moral imperative."

Prabhupāda: No. Because suppose that a snake is here and it is dangerous; he'll bite. So killing is necessary. But if you say, "No. I shall not kill this snake. Let it bite. All right, let them all die…" These are simply mental speculations. He has no perfect knowledge.

Śyāmasundara: He has the idea that we know what is morally right.

Prabhupāda: You do not know what is morally right! Therefore you have to take instruction from Kṛṣṇa, or His representative. You do not know.

Śyāmasundara: A priori we are not born with knowledge of what is right?

Prabhupāda: No. A priori, in this sense, that imperceptively I have got obedience to Kṛṣṇa, or God-everyone. That is manifested even in uncivilized men. Whenever they see a thunderbolt, they offer prayer. Just like these Africans, they are coming here, offering obeisances. That is inborn. Although we say they are not civilized, but that thing is there, that we are sādhus, or here is God. So that is there. But it is not very much manifest.

Śyāmasundara: So we don't really know, but we have some idea.

Prabhupāda: Yes. That is there, everywhere.

Śyāmasundara: He says it is not the act itself which is good or bad but the will behind the act.

Prabhupāda: Yes. That will is sometimes not manifest. Therefore one has to take the help of superior person to develop that willingness.

Śyāmasundara: He says when we see an activity, it's not the act that's good or bad…

Prabhupāda: Just like a child: its will is there, but it has to be developed by the teacher. So he develops his willingness to study more and more and he becomes a scholar. But the will is there already.

Śyāmasundara: But he says when you see an action, the act itself cannot be judged as good or bad, but the will behind the act may be good or bad. That's how we have to judge good or bad, by the will behind the act.

Prabhupāda: That is not very important subject, unless there is willing. So that good or bad also has to be trained. The conditioned soul, anyone in this material world, he is in ignorance. It is called darkness. This material world is called darkness. Everyone, more or less, they are in darkness. The Vedas therefore say, "Don't remain in darkness. Go to the light." And the spiritual world is light. Just like day and night. Side by side there is day and night, or sunlight and darkness. So the Vedas say "Don't remain in darkness. Go to the light." So willingness in darkness is imperfect. So this willingness has to be dragged to the light. That requires superior help.

Śyāmasundara: What he is saying by that is just like if you see a soldier killing, you can't say that the action is good or bad, of his killing; but the will behind it-if his will is to serve the state-then the will is good, so the killing is good. But if you see the man killing someone on the street for his money, then you can say that the will is bad, so the killing is bad. So the action itself of killing is neither good nor bad, but the will behind the killing is what determines if an action is good or bad.

Prabhupāda: Yes. But that will has to be trained. Otherwise he will manufacture that "I am doing this in good sense; therefore it is good." He will manufacture his idea. That is nonsense. Therefore you require guidance.

Śyāmasundara: So there is no inborn idea of that is always correct.

Prabhupāda: Even inborn there is, you must get it confirmed by the superior.

Śyāmasundara: He says that man, because he respects the moral law and practices it, is a personality having infinite dignity. He believes in the dignity of man based upon his adherence to moral principles. If a man follows moral principles, then he has dignity, which is different than any other…

Prabhupāda: That is already explained, that varṇāśrama-dharma, because the brāhmaṇas, they follow the good laws, therefore dignity. A brāhmaṇa is supposed to be the first-class man in the society, and therefore they are honored.

Śyāmasundara: He says everything else has an exchange value or a price, but man alone possesses self-direction or dignity, and this is priceless, and so we should never stoop to sell ourselves. If we sell ourselves like a commodity, then we lose our dignity.

Prabhupāda: That dignity is his inherent quality of obedience to the Supreme. That we should not sacrifice. Here, modern civilization is that he knows that he is not independent, he is subordinate to God's will. Still, artificially, to defy God he is manufacturing so many philosophies, hypocrisy.

Śyāmasundara: He sees that men sell themselves like commodities. In order to get something, they sell themselves.

Prabhupāda: Yes. To get some popularity, to get some money, to get some adoration, he sacrifices.

Śyāmasundara: He says that the way man should really act is to follow the moral code, and then he has dignity, because he has self-direction. He is determined to follow the moral principles, so he has dignity.

Prabhupāda: The moral codes are there. If anyone follows actually, he has dignity.

Śyāmasundara: He says that man belongs to what he calls the "kingdom of ends," because he looks to the ideal, or the perfect. He sees everything in relation to the perfect end and guides his life accordingly. So the means and the end are both perfect, ideal.

Prabhupāda: And what is that end? That he does not describe.

Śyāmasundara: He calls the end the moral law, the moral imperative.

Prabhupāda: That moral law is… What is moral in one circumstance is immoral in another circumstance. That means again imperfectness of idea.

Śyāmasundara: He calls the end the golden rule, that one should act…

Prabhupāda: That is simply abstract ideas. He does not give any concrete example.

Śyāmasundara: He gives the example of breaking a promise.

Prabhupāda: Breaking a promise is sometime moral. Just like Kṛṣṇa broke His promise, Himself. Kṛṣṇa broke His promise. He promised that "In this fight, this war, I shall not take a weapon." But when Arjuna was jeopardized by the fighting of Bhīṣma, He immediately took some weapon and approached Bhīṣma, because Bhīṣma promised that either Kṛṣṇa has to break His promise or Arjuna will die, two things… "Tomorrow I shall fight in this way, then Arjuna will die, unless Kṛṣṇa takes special step." That means He has to break His promise. So he wanted to see that Kṛṣṇa breaks His promise to protect His devotee. That was his idea. So when He broke His promise, he gave up fighting. "That was my purpose, that You have to break your promise to protect your devotee."

Śyāmasundara: He says that a man should never become a mere object of utility. In other words, he should not lower his standard just because it is practical at the time.

Prabhupāda: More or less, he is a strict moralist. But that is not the highest stage. One has to transcend even this moral principle. That is perfection. Because this moral value is within this material world, moral values, morality, immorality are of this material world. Just like there are three qualities. Morality is on the platform of the modes of goodness. So from higher standard, here in the modes of goodness, suppose one is brāhmaṇa, perfect brāhmaṇa, but he is in the material world. Even though he has got some moral principles, still he is existing in the material world. But according to transcendental spiritual vision, the whole material world is condemned. It is like that if one is a first-class prisoner. Just like if a politician is in prison, he is given first-class treatment, he is given special bungalow, servants, many facilities, does it mean that he is not a criminal? As soon as one comes to the prison, he's a criminal. He may be a great politician or an ordinary pickpocket. A pickpocket is given third-class prisoner's life, and a politician, Gandhi or Nehru or someone else, big politicians, when they are imprisoned, they are given special treatment. But on account of his being within prison walls, he is condemned. Similarly, anyone who is in this material world, either with the brahminical qualifications or śūdra qualifications, he is a conditioned soul. Of course, so far conditioned life is concerned, there is value of morality and immorality. But the morality may help him to transcend, to come to the transcendental platform, but to come to the transcendental platform is not dependent on morality. It is independent of anything. Just like under the order of Kṛṣṇa, fighting by Arjuna, killing his kinsmen, that is above morality.

Śyāmasundara: It's like you say: morality may help him to transcend. He is beginning to perceive behind this moral law.

Prabhupāda: No. From this instance we find that Arjuna was trying to become moral, not killing his own men; but that did not help him. Rather, by directly abiding by the orders of Kṛṣṇa, he transcended morality. So morality does not always help.

Śyāmasundara: In this particular case of Kant, he begins to perceive that behind morality there is something higher. He says that even though a man is sinful…

Prabhupāda: Yes. Certainly there is higher. That highness is within this material world. There are two stages, two platforms: transcendental platform and physical platform. That highness is physical. Just like Mahatma Gandhi. He was known as a very high-class man, but he was a materialist, that's all. By his pious activities he may be elevated materially. Just like if you act piously, giving charity, then next birth you get very nice opulent birth, you are born in a rich family, you get enough money. But that is not the solution of your conditional life. To take birth in this family does not mean he hasn't got to undergo the process of birth, the pains of birth, the pains of death. But real problem is that I want to stop these pains of birth, death, old age and disease. Hari me nana mitinatante (?). Without love of Kṛṣṇa, nobody can escape these material conditions of life.

Śyāmasundara: So Kant is beginning to realize that, by observing that if a man does sin, nevertheless, the fact that the moral law is present somewhere in his personality, that he is able to understand it if he is rightly trained, that this in itself must be regarded as holy. This propensity to understand the moral principles is an inborn holy trait that everyone has. And he says that this self-determination is the indispensable condition of all morality, that in order to be moral one must be self-determined.

Prabhupāda: That point we have already discussed, that one should be self-determined. But sometimes it is not possible to become self-determined. So first of all he does not know what is the aim of life. Suppose one becomes moral or becomes immoral. So what is the difference? I say that it is very easy for me to earn my livelihood by becoming immoral. Why shall I become moral? Then should he be condemned? If he is condemned, why is he condemned?

Śyāmasundara: Because he is not realizing the real nature of man, which is to be dignified and moral.

Prabhupāda: But then he must say what is the real nature of man.

Śyāmasundara: He comes to that. He finds out what is the nature of men through his investigation of morals. He later comes to that point of understanding what is the purpose of man.

Prabhupāda: What does he say is the purpose, ultimate goal of life?

Śyāmasundara: The ultimate goal of life is to attain its own perfection, and to attain…

Prabhupāda: But he does not describe what is perfection.

Śyāmasundara: Perfection is happiness combined with virtue.

Prabhupāda: Happiness everyone thinks. Even a drunkard, he is feeling happiness. Is that happiness? The hog, by eating stool, is feeling happiness. Is that happiness?

Śyāmasundara: But it is not combined with virtue.

Prabhupāda: Why not virtue? If you get happiness, that is virtuous. That means he has no standard knowledge. Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. If a man is not a devotee of Kṛṣṇa, he has no good qualities. He may be a great philosopher, scientist, but he is a nonsense. Harāv abhaktasya kuto mahad-guṇā, mano-rathenāsati dhāvato bahiḥ [SB 5.18.12]. By his mental speculation he is coming again and again on this material platform, that's all. He has no idea what is happiness, what is goal of life, the aim of life. He has no such idea. Vague. So therefore imperfect knowledge. [break] (end)

Hegel.SYA

Hegel

Śyāmasundara: So today we're discussing the philosopher Hegel, a German philosopher. His basic method is that he wants to synthesize all opposites to arrive at the truth and by doing so his conclusion was that everything that exists is reason, whatever exists is reason, whatever is real is rational, whatever is rational is real.

Prabhupāda: So, that means he wants to arrive at the absolute, that there is no duality. That is Kṛṣṇa. That is Kṛṣṇa. Because Kṛṣṇa says that His mission is to protect the devotees, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. And killing the demons. Kṛṣṇa actually did it. Just like He killed the Pūtanā, the great giant Pūtanā. Superficially he killed, but she got salvation exactly like His mother. Kṛṣṇa gave Pūtanā a position like His mother Yaśodā. Then, what is the difference between loving Yaśodā and killing Pūtanā? Because He is absolute, whatever He does, it is good. God is good. So superficially you may see, "Now God is doing bad," but it is not bad, it is good. Therefore two opposing, viruddhatta samanvaya(?), the Sanskrit word is viruddhata samanvaya(?). Coinciding two opposing elements, and that He can do. Therefore if he comes to Kṛṣṇa, he becomes Kṛṣṇa conscious, he surrenders to Kṛṣṇa, then his philosophical aim will be fulfilled.

Śyāmasundara: He saw that his predecessors had become increasingly abstract in their thinking, trying to find out what is the nature of substance, the essential substance, and they had reduced it to nothingness, practically.

Prabhupāda: Because they do not know, that is vairasana(?). Nirākāra, nirākāra, the Sanskrit word… When one cannot actually specify what is the nature of God, what is the form of God, and by thinking, speculative speculating, they cannot come to the right conclusion, so out of frustration they say, "No, there is no God."

Śyāmasundara: Just like to analyze an object they would divide it up into smaller and smaller parts until they came to nothing.

Prabhupāda: Yes.

Śyāmasundara: That was their process.

Prabhupāda: (indistinct). The absolute cannot be divided into parts. Nainaṁ chindanti śastrāṇi, in the Bhagavad-gītā. In the material thing, if you want to cut into pieces, that is (indistinct), but a spiritual being, avyaya, inexhaustible, there is no possibility of dividing the spirit into pieces. The Māyāvāda theory is that the absolute is all-pervading. Then when the question of His form, that is their poor fund of knowledge. The absolute, keeping His form as He is, He can expand Himself. Kṛṣṇa says in the Bhagavad-gītā, mayā tatam idaṁ sarvaṁ jagad-avyakta mūrtinā [Bg. 9.4], "I am spread all over the creation, avyakta, My impersonal form." So God, or Kṛṣṇa, has two features, rather three features, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11], impersonal feature, localized feature and personal feature. So unless we come to understand this science, tattva, it is very difficult to come to the conclusion what is the right form of the absolute truth. So one who cannot go, one who is not so competent, with poor fund of knowledge, they come to the conclusion, nira, void, but actually it is not so.

Śyāmasundara: But he wanted to reverse this trend, from abstraction to concretion. He believed that every phenomenal object had its relationship with the whole and that the whole is reality. So in order to understand reality one had to examine every object and relate it to the whole, and to each other, then he would understand what is the truth.

Prabhupāda: Yes, that we are doing. The whole is Kṛṣṇa. And just like, take this material example. The whole is sun. The sunshine expanding, that is also in relation with this whole, and similarly Kṛṣṇa is the whole and everything is relative to Kṛṣṇa. That is our philosophy. We see everything related with Kṛṣṇa and because everything is in relationship with Kṛṣṇa that I do not give up anything. We try to utilize everything for service of Kṛṣṇa. The Māyāvādī philosophers, they, although they say everything is Brahman, they say this is non-Brahman. They say neti, neti, not this, not this. Just like Māyāvādīs, they also say Kṛṣṇa and māyā. This Kṛṣṇa worship is māyā. So we say there is nothing māyā, it is simply illusion; but they say also like that, one, but as soon as Kṛṣṇa actually comes they say Kṛṣṇa is māyā. So our philosophy is that everything is manifestation of Kṛṣṇa's energy. The energy and the energetic, they're one. So Nārada explains idaṁ hi viśvaṁ bhagavān ivetaro. The whole universe is bhagavān, Kṛṣṇa, but ivetaraḥ, it appears like separate. So how it is not separate, that can be understood through this Kṛṣṇa consciousness movement. Otherwise, ordinary man, they think Kṛṣṇa and non-Kṛṣṇa. Actually there is no non-Kṛṣṇa, that is illusion, everything is Kṛṣṇa.

Śyāmasundara: This was Hegel's idea, too. That everything together is the, as a whole is the truth or the of the spirit. The whole, the summation of everything is the spirit, nothing can be separated from the spiritual whole, everything is related to it. There is one important point that I'd like to clear up. There was one philosopher we discussed named Kant, before. He… It was his idea that the phenomenon are modes of expression of the spirit or the thing in itself, that the thing in itself expresses itself in an object.

Prabhupāda: That we say. Just like the sun is expressed by the sunshine, by the heat and light. We understand sun through all spreading heat and light. Similarly, we understand God, Kṛṣṇa, by His two energies. That is explained in the Bhagavad-gītā, the material energy and the spiritual energy, two energies. The spiritual energy is described as superior energy, and material energy is described as inferior energy. Superior, inferior, that is in our consideration because we cannot understand. Therefore Kṛṣṇa has said. Otherwise there is only one energy, the superior spiritual energy. When the spiritual energy is covered by ignorance, then it is called material energy. Just like the sky, in the sky naturally it is clear but when there is cloud, we cannot see the sun. So sun is there. When we cannot see Kṛṣṇa, cannot understand Kṛṣṇa, that is material. Otherwise there is nothing material. Everything is spiritual.

Śyāmasundara: But there is a distinction between what Hegel is saying. Hegel is saying that the objects themselves are the spirit expressing itself whereas Kant says the spirit expresses itself through the object. There's a distinction being made between the spirit within the object expressing itself or the spirit as the object.

Prabhupāda: (indistinct)

Śyāmasundara: What is the distinction?

Prabhupāda: Object as it is, it is spirit.

Śyāmasundara: It is spirit, as it is.

Prabhupāda: As it is. Because, just like sunshine. Sunshine is not sun, in one sense, but it is sun because in the sunshine there is heat and light and in the sun there is heat and light. So there is no difference. But still sunshine is not the sun. Therefore that is our philosophy, acintya bhedābheda, simultaneously one and different.

Śyāmasundara: So in a sense this is spirit.

Prabhupāda: Yes. It is spirit actually. But because I have no sense of Kṛṣṇa, I am taking it as matter. Just like sometimes people criticize that "You are spiritualists, you hate materialism, why you are using this table, why you are using this typewriter, microphone." But our reply is that it is not matter, it is spirit. But when you use it for your sense gratification then it is material. Just like prasādam-the people will say "What is this nonsense, prasādam, we are taking also dahl, rice, capātī, how it becomes spiritual?" They can argue like that and sometimes they do that. But, they do not know that we are accepting this dahl, rice, capātī in Kṛṣṇa consciousness. Actually it belongs to Kṛṣṇa. They, you cannot produce dahl, rice, it is Kṛṣṇa's production; everything is Kṛṣṇa's production. But when you forget Kṛṣṇa, his relationship with Kṛṣṇa, then it is material. Therefore you revive the relationship with Kṛṣṇa, you offer to Kṛṣṇa, then you understand Kṛṣṇa has eaten, now let us take. Therefore it is spiritual. The consciousness is spiritual.

Nirbandhe kṛṣṇa sambandhe
yukta-vairāgyam ucyate.
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
phalgu-vairāgya kathyate

This is our philosophy, Rūpa Gosvāmī's philosophy. That hari-sambandhi-vastunaḥ; everything has relation with Kṛṣṇa and those who are giving it up, "No, no it is matter, brahma satyaṁ jagan mithyā, this is false," Rūpa Gosvāmī says, phalgu-vairāgya, that kind of renunciation is insufficient or, phalgu means false, false renunciation. So our renunciation means renounce things for sense gratification. That's all. (indistinct) we renounce anything for our sense gratification, but we accept everything for Kṛṣṇa's senses. But actually everything is spiritual. Just like if Kṛṣṇa does not accept anything material but they argue that you are offering material flower, material food, how will Kṛṣṇa accept? Therefore in essence it is not material, but because we have been habituated to accept them for our sense gratification, therefore it is material. This body… Just like this body, this body is material, everyone knows, but Kṛṣṇa says,

māṁ ca 'vyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

As soon as one engages himself fully in devotional service, he immediately becomes spiritualized. How the spiritual quality is defined. Actually everything is spirit but it is covered. Just like gold, gold is covered by some muddy dirt. So if you cleanse it, the heart, then immediately spiritualized. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. So our process is-that we will stress also-cleansing process, sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. I am now thinking (I am) American, Indian. You are thinking (you are) American. This is false. This is false but as soon as you come to consciousness, "No, I am not American, I am Kṛṣṇa's. I am Kṛṣṇa's part and parcel." Then you are spiritual. The same thing remains intact but as soon as you come to the consciousness that I am Kṛṣṇa's, then you are spiritual. What is that verse?

ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā

Ātma-māyām ṛte, it is a māyām ṛte. Māyā, this spiritual and material conception is māyā; except māyā there is nothing. Na ghaṭetārtha-sam… Otherwise, except māyā there is no such thing as material. Na ghaṭetārtha-sambandhaḥ. It is just like the example in Bhagavad-gītā, nice example, svapna-draṣṭur ivāñjasā. Just like I am dreaming so many things, I am dreaming; there is nothing such thing, still I am dreaming. I am feeling that I am fallen in a dark well and I am now suffocating. But actually there is no well, there is no suffocation, but I'm thinking because I've fallen or I am absorbed in dream, therefore all these conceptions, material conceptions, māyā, exactly like dreaming. Dreaming, this is the best example. When one dreams he factually suffers, he is put into some dark place and he is trying to get out, he cannot get out; there is no such dark place, he has not fallen, everything is (indistinct). He is suffering, he is suffering, he is crying, "Save me." So actually there is nothing material. But due to our dreaming that I am separate from Kṛṣṇa, "I'm Mr. American, I'm Mr. Indian, I'm Mr. This, I have got this duty, I have got that duty." All this māyā. You have no other duty than to serve Kṛṣṇa because you are part and parcel of Kṛṣṇa, that's all. When that consciousness comes, then spiritual (indistinct). So you have to change the consciousness, that's all. (indistinct) Everything is spiritual.

Śyāmasundara: The Kant philosophy, and he took this idea from Plato, is that there is an ideal on which these temporary objects are representatives. For instance the idea of tableness is an abstract idea of perfection. It's represented before me in this table in a perverted form. This table represents the ideal, expresses the ideal, but it is not the ideal.

Prabhupāda: That we say, that this material world is perverted reflection of the spiritual world. This is reflection.

Śyāmasundara: They say an "image", everything is an image.

Prabhupāda: Yes, we say that, that the same example, just like mirage. Mirage, there is no water but we see a vast sea, or big river is flowing. It is like that. Actually there is no river. No. This is going. This material world is like that. Just Śrīdhara Swami (said that) due to the factual position of the spiritual world, this illusory world appears to be true. Because there is real table.

Śyāmasundara: Yes.

Prabhupāda: The table concept.

Śyāmasundara: Yes.

Prabhupāda: Because there is a real table, therefore I am considering this table. This is not table, this is wood. Somebody (may say), "This is not wood, but it was tree." All right, it is tree. Then what? It is not tree, it is seed. All right it is seed. No, it is not seed, it (indistinct) You see. Therefore it is perverted reflection. But there is a real table.

Śyāmasundara: Oh, I see.

Prabhupāda: There is a real table. Therefore the whole material creation is a perverted reflection and people are enamored by it. People are taking, "This is real table. This is real body. This is real happiness. This is real country. This is real society."

Śyāmasundara: This is what Hegel says, that this is the real table, that these are real objects. They are not images of the real but they are themselves real. There's where…

Prabhupāda: Then he has not the idea what is real. What do you mean by real?

Śyāmasundara: This is a real fact, this table, that this is spirit itself.

Prabhupāda: This is not real fact. This is imitation of the real table. It is fact to a person who has no knowledge of the real. Because it will not exist; that, our reality means which will exist. Otherwise it is not reality.

Śyāmasundara: So this may be real for some time and then…

Prabhupāda: It is temporary, temporary. It is not real. It is some temporary manifestation. The same example, like dreaming; dreaming is not real but temporary hallucination, that's all. You cannot say this "dream-real". This word is used, svapna-draṣṭur ivāñjasā. Just like dream, it is very nice example. In dream everything appears to be real but it is not real, it is all false or temporary.

Śyāmasundara: So what I want to clarify is that you say…

Prabhupāda: He wants to say something.

Devotee: So actually we say there's a difference between reality and existing, even though it exists doesn't mean that it's real.

Prabhupāda: No, real means which exists eternally, that is real.

Devotee: But this exists only temporarily therefore it can't be classified as reality.

Prabhupāda: No, temporary, illusion we'll call it, reality means which exists eternally.

Devotee: That's the table on the spiritual platform.

Prabhupāda: Yes. There, Kṛṣṇa's abode, Kṛṣṇa's house, Kṛṣṇa's table, chair, furniture, they're all existing, ever-existing. Here they will not exist.

Śyāmasundara: So what is the distinction then between saying that spirit expresses itself in this object or the spirit is this object.

Prabhupāda: It is the expression of the energy of spirit. Everything is energy. Whatever is manifested, that is the energy of Kṛṣṇa. Thus one energy manifestation is eternal and another energy manifestation is temporary. Which is temporary manifestation, that is material, and which is eternal manifestation, that is spiritual.

Śyāmasundara: So you could say both, you could say this is made of spirit.

Prabhupāda: Yes, originally it is made of spirit in this sense, that Kṛṣṇa is whole spirit, and because it is Kṛṣṇa's energy, so factually it is Kṛṣṇa.

Śyāmasundara: Is this Kṛṣṇa?

Prabhupāda: Yes.

Śyāmasundara: Or is Kṛṣṇa inside of this?

Prabhupāda: No, Kṛṣṇa… He's(?) Kṛṣṇa.

Śyāmasundara: This is Kṛṣṇa.

Prabhupāda: Kṛṣṇa.

Kīrtanānanda: That which is giving rise to your perception of something material is actually spirit. The cause of what you are perceiving is spirit. But what you are perceiving is material.

Prabhupāda: Just like gold. Now you have made an earring. You say it is earring but, it may be earring but it is gold. Another example is, just like earth, earth. So you may take dirt and make a pot. So, and a doll, so many things, varieties. So we say it is doll, it is pot, it is this, it is that, but that is also earth. Is it not?

Śyāmasundara: Yes.

Prabhupāda: And when it is broken, then it is again earth. In any condition it is earth.

Śyāmasundara: This pot and this brick, these are not images then, they are dirt, they are…

Prabhupāda: Then you make images. You make images, but when you make images, that is also earth. And when it is broken, that is also earth. And originally it is earth. Sarvam khalv idaṁ brahma. The three conditions: formless condition, form, and again, what it is called-merging. In three conditions it is earth. Aham evāsam evāgre, in the Bhāgavata Kṛṣṇa says, "I existed in the beginning of creation, I maintain the creation, and when the creation is broken, I exist."

Kīrtanānanda: But that's what the Māyāvādīs, they say that all of these forms, all form is māyā.

Prabhupāda: Yes, we say temporary, they say māyā.

Kīrtanānanda: So we also say that there is spiritual world full of form, and that is not-

Prabhupāda: Yes. That they do not know. That is their ignorance. We say wherefrom this form came, who gave this idea? The Vedānta says janmādy asya yataḥ [SB 1.1.1], the origin, from the original source it comes.

Kīrtanānanda: So the question is that, these forms that are here, are they actually eternal forms?

Prabhupāda: No. There is eternal…, this is not eternal. This is imitation. Perverted reflection. Reflection is not eternal. As soon as the condition is gone, there is no reflection.

Śyāmasundara: He says that they are not eternal but that the interaction of forms is an eternal process, that one form interacts with another…

Prabhupāda: They cannot explain it. The real is that this form is not eternal, but there is an eternal form. Just like the water. The form of the water on the desert, that is not fact, neither it is eternal. But there is eternal water. Otherwise wherefrom I get this idea here it is water. There is water. Now the presentation of water in the desert, that may be false. The Māyāvādī philosophers they do not know.

Śyāmasundara: But if the universe is rational and everything has a purpose, then this temporary form is also spiritual because it has some kind of purpose.

Prabhupāda: Yes, and that we are utilizing, everything, for the purpose, to make the best use of bad bargain.

Śyāmasundara: Even if someone can't see it, isn't there a purpose?

Prabhupāda: Now why not? Everything can be seen. Without seeing, what is the…? Everything can be seen.

Śyāmasundara: Even if someone, there is someone outside who cannot see it and they're utilizing a car or some object, isn't that object also…

Prabhupāda: Why he cannot see? He's seeing. Why does he say that he cannot see? He's seeing car.

Śyāmasundara: He's seeing it but perhaps he doesn't have the knowledge of what it is.

Prabhupāda: That is different thing. But he's seeing.

Śyāmasundara: So supposing he has no knowledge what it is, but isn't that object still a spiritual…

Prabhupāda: Then he has to take knowledge from person who knows.

Śyāmasundara: My question is, is that object still not spiritual?

Prabhupāda: Yes. He knows or does not know, it doesn't matter. It doesn't matter. Fact is fact.

Śyāmasundara: It's still spiritual.

Prabhupāda: Yes.

Śyāmasundara: Any object.

Prabhupāda: Yes. He has no see. He has not eyes to see it, that it is spiritual. He has no knowledge.

Śyāmasundara: So God's plan is unfolding itself everywhere, whether we understand it or not.

Prabhupāda: Yes. He's unfolding Himself. In Bhagavad-gītā He is sending His representative for unfolding.

Śyāmasundara: But even in the material world, in the way water erodes the land and trees grow and die, like that. Even though there is no knowledge of the spiritual content aren't they still spiritual? Going on?

Prabhupāda: Yes. Like the same example, just like the earth when it comes to form it is also earth, and if there is no form, that is also earth. The earth remains always. Therefore spiritual energy. The sky is sky, but when there is cloud you'll say there's no big sky, it has become shortened or something like that; you cannot see. So cloud comes, and if there is no cloud, a sky, sky is always there.

Kīrtanānanda: It is both, isn't it Śrīla Prabhupāda, it is both material and spiritual. In essence it is spiritual.

Prabhupāda: Essence is spiritual, that's it. But my imperfect vision makes it material.

Śyāmasundara: His idea, too, is that everything has a purpose, the whole universe is rational.

Prabhupāda: Certainly, certainly. Those who do not agree to accept this, just like so many rascal philosopher, there is no purpose of life, chance, they are rascals.

Śyāmasundara: But his idea is that to understand this reality or this truth is that one must examine all relationships of everything to each other.

Prabhupāda: Yes. That we are teaching. That original is Kṛṣṇa. Kṛṣṇa's expansion in energy is everything. Parasya brāhmaṇaḥ śaktiḥ. Just like heat and light; practically whole physical existence is heat and light. So heat and light, there is a fire wherefrom the heat and light comes. Similarly two energies, heat and light, the spiritual and material, they are emanating from the fire, Kṛṣṇa, and everything is made of heat and light, material (indistinct). So one who has got to see, one has got the eyes to see, that is the spiritual, he can see it. And when he hasn't got the eyes to see, he thinks material.

Śyāmasundara: Another way of looking is that Hegel considered that his predecessors were abstract philosophers, in other words they were isolating or severing from the whole into parts and that each part was static, not moving, but he saw that the truth is dynamic, it is always changing that these dynamic or that these isolated factors, he called them moments, momentums, that the total of moments was a moving force, that truth was actually dynamic and always changing, not static.

Prabhupāda: That we can understand from our personal self, that I am the soul, I am existing, and the bodily features changes, changes. Then it is changing, therefore it is material. And the spirit soul, it is existing in all conditions. That is the difference between spirit and matter. Hm.

Pradyumna: I wanted to ask you if the difference between the realisation of what… Everything is spiritual in that sense, but some things have more of an effect when we can see everything spiritually. What is the difference between the Ganges water and the ordinary water to someone who doesn't know that the Ganges water is spiritual? He doesn't have the realisation of it but still he gets spiritual benefit.

Prabhupāda: Yes, one who does not know… Kṛṣṇa, He makes the difference between Ganges water and ordinary water. Because we are giving Ganges water important, but because it is coming out, flowing from the toe of Kṛṣṇa. So, as soon as the other water, it is offered to Kṛṣṇa's lotus feet, then how it becomes other water? It becomes Ganges water. The one who hasn't got to see, by touching to the lotus feet, this Ganges water will form. So any water when it is touched in Kṛṣṇa's feet, it is Ganges water.

Pradyumna: You write in Bhagavad-gītā that by using something in Kṛṣṇa's service it regains it's spiritual qualities.

Prabhupāda: Yes, that's it. We have to see how you can becomes Ganges water. Why you give importance to the Ganges water? Because it is flowing from the toe of Kṛṣṇa, Viṣṇu. So anything comes in contact with Kṛṣṇa's lotus feet, it will be Ganges water. Just like we are offering water, generally in India the Ganges water is used for worshiping. Then the worshiping of Kṛṣṇa will stop here in America? Does it mean so? We create Ganges water. As soon as it is touched with Kṛṣṇa, it is Ganges water.

Pradyumna: Yes, but someone, still who doesn't know, if he comes…

Prabhupāda: If someone does not know, one who does not know we are not talking about. This is the issue, that, why Ganges water is important. Because it is flowing from the toe of Kṛṣṇa. That means touching the toe of Kṛṣṇa makes Ganges water important. So, any water when it touches Kṛṣṇa's lotus feet it becomes Ganges water. This is logic. Things equal to the same thing are equal to one another. Is it not?

Pradyumna: So you use something material in Kṛṣṇa consciousness…

Prabhupāda: If you have got material idea, then it will… [break] …so the fire makes it warm, warm, hot, red hot. When it is red hot, you cannot say it is iron, it is actually burning. You touch that red hot iron, you know it is iron rod but it is acting as fire. Similarly, when everything is acting for Kṛṣṇa's (indistinct). It has no other business. Just like in this dictaphone and all these things, you don't use for any other purpose, therefore it is spiritual. Prachurja(?), it is called prachurja. Prachurja means this original function is stopped. That gold. Just like this is wooden, but if you cover it with gold plate, everyone will say, "Golden." (indistinct). It is called prachurja. That means his wooden quality is covered. Therefore it is gold. And another is that when it is completely made of gold. So both ways it is gold. Both ways. Prachurja te and (indistinct), you transform gold into table or you cover it with only gold, they are both ways (indistinct) golden.

Kīrtanānanda: But they're not equal.

Prabhupāda: Well, why not equal? When it is serving the purpose of gold, why it is not equal? Why it is not equal? The gold table, whatever you can do with the gold table, you can do with this gold covered table, don't you think?

Kīrtanānanda: Then in function there is no difference between a tape recorder here used in the service of Kṛṣṇa and one existing in the spiritual sky.

Prabhupāda: Yes. Prachurja(?). Just like Kṛṣṇa says, māṁ ca 'vyabhicāreṇa bhakti-yogena yaḥ sevate. Anyone who is engaged in devotional service, brahma-bhūyāya kalpate, he is Brahman. Kṛṣṇa says. Why? Because he is…, that material function has stopped. You are all…, brahma-bhūyāya kalpate because your material function, that illicit sex, meat-eating, drinking, gambling, these things are stopped now. It is working in a different way, therefore it is spiritual.

Devotee: There's one verse in the First Canto of Śrīmad-Bhāgavatam that explains that Mahārāja Yudhiṣṭhira and Arjuna after Kṛṣṇa left the earth, returned to the spiritual sky in this same body. Does that indicate that their bodies were so spiritual from spiritual activities that they no longer were material bodies?

Prabhupāda: Yes. Yes, that is possible. Now, let us talk of this philosopher. If you bring so many questions then we cannot do it.

Śyāmasundara: His idea was that the truth is in the sum of all moments, he called the organic theory of truth. The truth is not static or composed of isolated segments or parts, but it is the sum total of everything and it is constantly changing. So he says that these phenomena or facts of nature or these moments, they are progressing in an evolutionary process according to a course which is prescribed by a universal reason or the world spirit, weltgeist. That the world spirit is unfolding itself through phenomenal events.

Prabhupāda: That means… This is another nonsense proposition. According to the universal reason. So wherefrom the reason comes unless there is a person? That he does not know.

Śyāmasundara: He called it weltgeist, which means world spirit, world mind.

Prabhupāda: World spirit? That is a person. Unless you accept a person where there is question of reason? That he does not know. He's trying to explain (how could God be) but he has not clear knowledge. But as soon as speaks of reason there must be some person. That reason is explained in the Bhagavad-gītā, mayādhyakṣeṇa [Bg. 9.10], under my superintendence, under my guidance, direction. So direction means reason. So as soon as we speak of reason, you must accept the person, the supreme person who is giving this reason, who is directing all these things.

Śyāmasundara: So would you say that all world events, all phenomenon of the world are expressions of this world reason unfolding itself? There is a gradual development.

Prabhupāda: Yes, yes, there is a plan. After this, this should be done. After this, this should be done. Otherwise why Kṛṣṇa says superintendence, mayādhyakṣeṇa [Bg. 9.10]? Just like you stand, you get your assistant, "Work like this. Do like this. Do like this. Do like that." So there is a plan, and there is direction. And there is reason also.

Śyāmasundara: What is the purpose of the plan? Is there any ultimate…?

Prabhupāda: Plan is… The whole plan is that living entities, they're part and parcel of Kṛṣṇa. Somehow or other they wanted to enjoy this material world so Kṛṣṇa has given them chance (indistinct). Just like children, some small children, they want to play with something but the father guides so that they may not meet(?), fall down, so many things. "No, no, don't do this. You can play like this." So Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭho, I am sitting in everyone's heart, mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15], I am giving him intelligence, forgetfulness, everything. So he wanted to play, "All right, give to him the chance to play." But the whole plan is that "Let him play, and again come back." That is Vedic knowledge, that he wants to play, "All right, you play."

But when he's fatigued by this nonsense play, he says, ”Give up this. Come to me,” sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the plan.

Śyāmasundara: So the world is a school house or a school ground where we become educated…

Prabhupāda: Yes, a playground, it is called field. It is called field. Kṣetrajñā. Idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate [Bg. 13.2]. Idaṁ śarīram, this body is field, a small field. You wanted to play, ”Alright take this field and work.” That is going on. You are exhausted with this field, Kṛṣṇa gives another field, ”Alright, take this.” He gives another field, in this way changing different fields, fields of action, that's all. This body is field of action.

Śyāmasundara: It's not aimless, there's a gradual evolution…

Prabhupāda:. No, there is aim, that Kṛṣṇa is giving knowledge also. The Vedas are there, Kṛṣṇa is coming, giving knowledge, that this kind of playing will not help you, therefore I, His request, you give up all this playing, come to Me. This is the point.

Śyāmasundara: So Hegel has a method for relating all phenomenal objects to this whole, or to the …

Prabhupāda: Hegel's method will not do because he has no idea. Hegel's method will not help.

Śyāmasundara: His method is called the dialectic.

Prabhupāda: Dialectic means speculation.

Śyāmasundara: Well, just like…

Prabhupāda: Logic, dialectic, this and that, this and that. What is the meaning of dialectic?

Śyāmasundara: Well, just like he divides it into three parts, the triad…

Prabhupāda: Well, let him do that, but dialectic, what does it mean?

Śyāmasundara: It means the synthesis of two opposing elements, like if you have…

Prabhupāda: Yes, yes, I understand.

Śyāmasundara: …the thesis, the antithesis and the synthesis.

Prabhupāda: Mm. That is means argument. You say something, I say something, and then you come to conclusion.

Śyāmasundara: Reconciliation.

Prabhupāda: That's it. Conclusion is there, what is called? Premises, premises, (indistinct) are called premises. Man is mortal. Mr. John is a man, therefore John is mortal.

Śyāmasundara: No, but that's the Aristotelian process, he rejects Aristotle's process.

Prabhupāda: He may reject Aristotle's process, that is…, the real thing is like that, that by your scanty reason, you come to this conclusion, in that (indistinct).

Śyāmasundara: His process would be more like: man is immortal. The antithesis is that man is not immortal. So then the synthesis would be the combination, the resolution of those two.

Prabhupāda: What is that synthesis?

Śyāmasundara: The synthesis would be perhaps that man's body is mortal and he's immortal.

Prabhupāda: Perhaps. There is no certainty.

Śyāmasundara: Man's body is mortal and he's immortal.

Prabhupāda: What is this conclusion?

Śyāmasundara: I'm only using it as an example. You said that… You gave a proposal that man is immortal, that John is a man, therefore John is immortal. That's Aristotelian logic, Aristotle's logic.

Prabhupāda: That means his business is to defeat Aristotle's philosophy.

Śyāmasundara: Yes. He says that that kind of reasoning is static, that it…

Prabhupāda: That means he… All right, there are two processes. One is inductive and one is deductive. This is deductive process.

Śyāmasundara: It's a syllogism.

Prabhupāda: Yes.

Śyāmasundara: It deals with the ”isness” of something.

Prabhupāda: Yes. And there is another process, inductive. Now let us see whether man is mortal or immortal. So go and study. So there are two processes. We say in our Sanskrit language, avaroha panthā, āroha panthā, knowledge coming from up, and knowledge for trying to go up. Ascending process and descending process. So we say that descending process is perfect.

Śyāmasundara: Actually the example you brought out is very good because he says the essential dialectic of all is just this: there is a thesis of being, and an antithesis of nothing. So that, you said man is immortal, that is…

Prabhupāda: Being.

Śyāmasundara: That is being. So the antithesis of that is that man is mortal, or nothing; so how to reconcile those two is…

Prabhupāda: The reconcile is the body is nothing and the spirit is something. This is synthesis. This is our proposal. The body is nothing, false, but I am real. But those who have no knowledge, they are taking one side. But we are taking two sides: this body is there, this is false, but it is temporary. Although I say I'm not this body, if somebody knocks me I feel pain. So this is temporary. Mātrā sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. Due to this body, I am feeling pains and pleasures. So the Buddha philosophy is you make this body nil, then there is no pains and pleasures. But that is imperfect. Because I am there, I will accept another body. So that, death does not mean liberation. Death does not mean liberation. Tathā dehāntara-prāptir. You have to accept another body. Liberation means when you are no more in this material world, you go back to spiritual world, that is liberation.

Śyāmasundara: His idea is that this constant struggle between being and non-being is what makes the world go round.

Prabhupāda: That is also our proposition. That the spirit: yayedaṁ dhāryate jagat [Bg. 7.5]. Therefore we are talking of two energies, the superior energy and the inferior energy.

Śyāmasundara: What is the synthesis?

Prabhupāda: The synthesis is that the superior energy, because it has accepted this material energy, therefore the material world's energy is working. Because I have entered into this body, therefore the body's material, it has no movement, but because I am within this body, it is moving. As soon as I shall go away, then this body is a lump of matter.

Śyāmasundara: He says this dialectic, basic dialectic between being and nothing is the basis of becoming, that because these two things are always conflicting, we are always becoming.

Prabhupāda: Becoming, that's… Therefore, the question becoming means I am now in this awkward position, that I am eternal and immortal but I have been entrapped by something which is mortal, therefore I am changing my position. So when I shall stop this taking of different position, I shall remain in my own being, that is the (synthesis).

Śyāmasundara: The previous example that you gave, that John is a man, man is immortal…

Prabhupāda: That is body, that is body, superficial.

Śyāmasundara: He says that that is a static analysis. That only deals with what is…

Prabhupāda: No, that is, that is static means those who are seeing simply the body. No introspection. They're simply, exoteric, no? Exoteric, what is called? Superficial, that is superficial.

Śyāmasundara: Exoteric.

Prabhupāda: So, but Kṛṣṇa says, na hanyate hanyamāne śarīre [Bg. 2.20]. Although the body is not mortal, still the proprietor of the body is immortal. Na hanyate hanyamāne śarīre [Bg. 2.20].

Śyāmasundara: So that's a combination of thesis and antithesis into synthesis.

Prabhupāda: Yes. So when we perfectly come to that position then you become synthesis.

Śyāmasundara: That's what Hegel is trying to find out, that ultimate synthesis.

Prabhupāda: He has to find out that he has no knowledge to find out; he has to take knowledge from us. We can help him.

Śyāmasundara: But anyway the basic idea is that every fact can only be understood by relating it to its opposite.

Prabhupāda: That is in the relative world because here everything is relative. We cannot understand what is father unless he has got a son, and he cannot understand a son unless he has got a father. So similarly this world is like that. You cannot understand what is white unless there is black. And you cannot understand black unless there is white. So this is relative world, this is not absolute world. In the absolute world the black, white, everything is one.

Śyāmasundara: Well he says you can find out that absolute world by tracing out all of these black-white relationships in the material world. Eventually you come to the point of understanding the absolute.

Prabhupāda: Yes. That is Bhagavad-gītā says: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births when actually one comes to the understanding of the Absolute, he surrenders unto Me because I am the Absolute. So our Kṛṣṇa consciousness movement is teaching to approach the Absolute. That is our…

Śyāmasundara: He says that for instance by relating one idea to its opposite that we discover a different truth about each of them which transcends their separate truths.

Prabhupāda: Yes. It is just like this Bhagavad-gītā says, that dehino 'smin… It says that this dehi, the soul which is within the body, that is immortal and this body is mortal. Two things are there.

Śyāmasundara: Opposites.

Prabhupāda: Yes.

Śyāmasundara: So the synthesis transcends their separate beings.

Prabhupāda: Eh?

Śyāmasundara: The synthesis transcends their separate beings.

Prabhupāda: Separate means mortal and immortal.

Śyāmasundara: The combination is higher than both of them.

Prabhupāda: Avināśi tu tad viddhi yena sarvam idaṁ tatam.

Śyāmasundara: Then what is the synthesis?

Prabhupāda: Synthesis is to get out, the soul, from this awkward position of matter.

Śyāmasundara: Is that a higher understanding than understanding the soul by itself?

Prabhupāda: Yes, when soul is liberated, that is higher understanding. The soul should be liberated. He is in awkward position within this material world. He is in awkward position.

Śyāmasundara: Does the condition of being entrapped, enhance the understanding of liberation?

Prabhupāda: Yes, unless one understands that he is entrapped, there is no question of liberation. If he's in ignorance that this is the real life… Just like ordinary man, they think this is real life but we are giving education, "No, this is not real life. The real life is Kṛṣṇa consciousness."

Śyāmasundara: Does someone who has been in prison and then he becomes free, does he appreciate his freedom more than someone who has always been free?

Prabhupāda: So, that's very easy to understand. You can apply the same thing in your life. That is not very difficult. Everyone can understand.

Śyāmasundara: So to enhance the understanding of freedom is it, if someone…

Prabhupāda: You come to the platform of freedom.

Śyāmasundara: But say one has always been free. His understanding…

Prabhupāda: No, why? So long as we are entrapped by this material body you are not free.

Śyāmasundara: No but for instance, just an example, there is someone who has always been free in the spiritual world and he comes into the material world…

Prabhupāda: Yes. He comes for a mission, just like Kṛṣṇa comes. He is not born. He is not born like a materialist. Similarly Kṛṣṇa's devotee also comes, he is also not born. They come with a mission.

Śyāmasundara: I mean if someone is in the spiritual world, he falls down into the material world…

Prabhupāda: Falls down is different.

Śyāmasundara: …yes, and then he becomes again released…

Prabhupāda: Again he is free.

Śyāmasundara: Is his understanding after release higher than the previous?

Prabhupāda: Yes.

Śyāmasundara: Because he has learned something.

Prabhupāda: Yes. Learned something, has become free; just like Nārada is giving history of his past life to Vyāsadeva. You have not read it, conversation between Nārada and Vyāsadeva? He knows perfectly well that I was a maidservant's son and in this way I have become free. That is freedom. Anyone knows. As soon as he comes to spiritual consciousness, he knows, "Oh, I was this in abominable condition, now I am decent(?) position. (indistinct).

Śyāmasundara: So it's in the… Is it good if someone comes to the material world and then they leave? I mean is the fact that they should come here…

Prabhupāda: It is not good. Then where is the question of taking him back to Godhead? It is not good. But if someone falls down somehow or other… But not that those who are coming with a mission, they are fallen down. When the governor goes to the prison house to inspect, it does not mean he's also prisoner. If the prisoners think, "Oh, the governor has come here, therefore he's also one of us." That is not. Therefore it is forbidden, guruṣu nara-matir, you never should think of guru as ordinary man. Guruṣu nara-matir, vaiṣṇave jāti buddhiḥ, arcye śilā-dhīr, if you think that is stone, "Ah, we are worshiping stone," these are forbidden. Actually they are not. Arcye śilā-dhīr, guruṣu nara-mati, vaiṣṇave jāti buddhiḥ. Just like Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11], because he's coming just like ordinary man. Not ordinary man, as man, so people are thinking, "Ah, He's a maybe little powerful. That's all." (indistinct). That is ignorance.

Śyāmasundara: Hegel's idea is actually not too much different than ours because he says that…

Prabhupāda: It is very much different, (indistinct) of difference. He'll have to go through millions of births to come to our understanding.

Śyāmasundara: Yes. In one sense he believes that the absolute truth is always changed, is always changing and yet is also permanent.

Prabhupāda: Absolute truth, how can you change?

Śyāmasundara: But it is also permanent at the same time.

Prabhupāda: No, that means he does not know what is Absolute Truth. Absolute cannot be changed.

Śyāmasundara: Just like Kṛṣṇa is walking, moving, that means changing…

Prabhupāda: That does not means He is not Absolute Truth.

Śyāmasundara: At the same time it is permanent, eternal.

Prabhupāda: That we are. We, part and parcel of Kṛṣṇa, we are moving in this material body, but we are permanent. That is (indistinct). But Kṛṣṇa is not like that. Then it will be avajānanti māṁ mūḍhā [Bg. 9.11], a rascaldom.

Śyāmasundara: He says it appears that there is conflict between contradictory factors but…

Prabhupāda: But everything will be coincided in Kṛṣṇa.

Śyāmasundara: The whole process is eternal and permanent.

Prabhupāda: Just like so many radius, and it, everything middle points. You expand, you go, long, long, long.

Śyāmasundara: Even when the wheel turns the center…

Prabhupāda: The spoke. Spoke, and what it is called? Hub. Hub.

Śyāmasundara: …remains constant. That's his whole idea of history.

Prabhupāda: That is explained in Bhāgavata. Kṛṣṇa says, aham evāsam evāgre. All expansions take place but He remains the same.

Śyāmasundara: Does it, does the spirit, is it the divine idea being actualized by the evolution of history and social, biological and everything…

Prabhupāda: Yes, yes. Hetunānena kaunteya jagad viparivartate. That is explained in Bhagavad-gītā, hetunānena kaunteya jagad viparivartate. Can you find out this verse, hetunānena, where is the Bhagavad-gītā?

Śyāmasundara: But if the truth is unfolding itself in history, in biology, in sociology…

Prabhupāda: Everything. Center is Kṛṣṇa.

Śyāmasundara: So all events are leading toward what?

Prabhupāda: Then all, everything is emanating from Kṛṣṇa and after some manifestation, temporary, again going to Kṛṣṇa. Bhūtvā bhūtvā pralīyate [Bg. 8.19].

Śyāmasundara: So everything is coming from Kṛṣṇa and going toward Kṛṣṇa.

Prabhupāda: Going to Kṛṣṇa. Going back. In the mean time there is some manifestation.

Śyāmasundara: Oh. So the unfolding of history is simply a…

Prabhupāda: Repetition. That's all. History repeats.

Śyāmasundara: He also, that's his idea, history (indistinct).

Pradyumna: Hetunānena kaunteya jagad viparivartate.

Prabhupāda: Ah. What is the first line?

Pradyumna: Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

Prabhupāda: What is the meaning? (indistinct)

Pradyumna: Material nature is controlled by Me. Under My direction.

Kīrtanānanda: Material nature is working under My direction.

Prabhupāda: Yes.

Devotee: Carācaram?

Pradyumna: Moving and not moving.

Prabhupāda: Moving and not moving, they are not self-sufficient. They are under direction.

Śyāmasundara: He only sees the movement and not the mover.

Prabhupāda: Yes, therefore insufficient.

Pradyumna: It says, "This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again."

Prabhupāda: Is there any explanation?

Śyāmasundara: So that's enough for today. Tomorrow we'll take (indistinct).

Prabhupāda: The conclusion is that Mr. Hegel is not in perfect knowledge.

Śyāmasundara: No. At least he sees a purpose in the universe.

Prabhupāda: That's alright. He's trying to see in his own capacity; but he is not perfect.

Kīrtanānanda: All glories to Śrīla Prabhupāda. (break-after this Śyāmasundara is dictating a few extra notes:)

Śyāmasundara: In this regard, later Śrīla Prabhupāda said that a man who has fever and a man who has never had fever, they enjoy… When the man who has fever recovers he enjoys equally with the man who never had fever. Therefore someone who has fallen into the material world, if he is liberated, he enjoys equally with the man who has never fallen into the material world. Neither he enjoys more, for instance, that he has learned some lesson so therefore he enjoys more his freedom, nor does he enjoy less than the man who has never fallen. [break]

Prabhupāda: Well, everything is the expression of spirit.

Śyāmasundara: So everything is art?

Prabhupāda: Well, what is his definition of art?

Śyāmasundara: Art is the expression of the spirit in sensuous form.

Prabhupāda: That is there. We are worshiping Rādhā-Kṛṣṇa, there is love of Rādhā and Kṛṣṇa, but that is sensuous, sensual. The gopīs are coming to Kṛṣṇa, lusty. Kṛṣṇa is beautiful, they are attracted. So these are there: sensuous, beautiful, art.

Śyāmasundara: What about a tree? We say a tree is the artful display of absolute.

Prabhupāda: Yes, tree, tree is also art. Because in a place, if you find so many green trees to (indistinct) nice. And in a barren land, in a desert, you don't think nice. Therefore there is art.

Śyāmasundara: But the barren desert is not art?

Prabhupāda: That is also art in a different way.

Śyāmasundara: So everything is artful.

Prabhupāda: Yes.

Śyāmasundara: So the second expression of the absolute mind, he calls religion. He says that "This is the absolute expressed as representations in our consciousness."

Prabhupāda: This is (indistinct) mean to accept God. Does he mean like that?

Śyāmasundara: Yes, but he means it as the opposite of sensuous form but as something intangible, something you can only relate to…

Prabhupāda: No. Intangible it may be at the present moment, that is another thing. But religion means understanding of God. Otherwise there is no religion. What do you mean by religion? First of all, you must define.

Śyāmasundara: What he means by religion is that the objects of our religious consciousness are mere representations in your consciousness, nothing more, but they are not tangible, like…

Prabhupāda: So then he has got no clear definition of religion. We define religion, is to abide by the laws of God. That is religion. God says, "You do this." When you do it, that is religion.

Śyāmasundara: So you would say that the absolute expresses itself in the laws of God…

Prabhupāda: Yes, that is religion. And should the absolute gives you direction, and if you follow that direction, then you are religious. You cannot create religion.

Śyāmasundara: That's a tangible…

Prabhupāda: That is tangible, that is tangible. That is every religion, actually. Just like in Christian religion, "Thou shall not kill." That is the order. So if you kill, then you are not religious. When you do not kill, then you are religious. So therefore it is very difficult to find out real Christian because everyone is killing, violating the law of God. In one sense there is no Christian.

Prabhupāda: And every religion means connection with God.

Śyāmasundara: But he says that the highest form that the Absolute manifests itself, the highest mode, is in philosophy. He says that this combines art and religion and it synthesizes them so it is highest, philosophy.

Prabhupāda: Philosophy means that there is some order of God. Just like God says "Thou shall not kill." Now if you want to kill, then you must present your philosophy why you are killing, why you are violating the order of God, or why you are accepting the order of God. This is philosophy, not dry speculation.

Śyāmasundara: He says that philosophy is highest because it can…

Prabhupāda: It is highest. But now God says, "Thou shalt not kill." Then you stop killing. That's all right, be religious but did you understand?

Śyāmasundara: Oh, why I (indistinct).

Prabhupāda: Why I shall not kill. That is philosophy. Jñāna, vijñānam(?). Just like devotee, he accept Kṛṣṇa or God, that's all right. He's also devotee but one understands actually what is Kṛṣṇa, therefore he is very dear devotee. Madhyama-adhikārī. He is kaniṣṭha-adhikārī, the lowest stage of devotee. He's as good as the other devotees. He does not like to… Just like gopīs, they are not philosophers and they're, neither they knew that Kṛṣṇa is God, but they loved Kṛṣṇa, that is highest. Without any consideration. Caitanya Mahāprabhu, "Whatever you may be, I love you."

Śyāmasundara: Last time we discussed Hegel, you said, "Yes, philosophy is highest but even higher than philosophy is the practice of philosophy."

Prabhupāda: Yes. This is practice as I say, the gopīs. They're actually loving.

Śyāmasundara: They were practising the result of philosophy.

Prabhupāda: Enjoying the result of philosophy. (laughter)

Śyāmasundara: I guess that's a good place to stop for today. We'll try to finish Hegel tomorrow. [break] First we'll be discussing the ethical, social and political philosophy of Hegel. He believed that one's basic right was to be a person and respect others as persons.

Prabhupāda: Yes. So what is the philosophy of killing animals?

Śyāmasundara: Well, animals are considered as things and persons have the dominion over things.

Prabhupāda: Therefore they are rascals. Rascal philosophy. So the basic principle is this, one has right to be.

Śyāmasundara: One has the right to be a person.

Prabhupāda: Yes.

Śyāmasundara: And respect others as persons.

Prabhupāda: Yes. So why do they not respect others' person. The animal is also person. What is this philosophy? That is the defect, that one is a rascal and he is taking the position of a philosopher. That is the defect. He's a rascal number one. He does not respect others' individuality, and he philosophizes that ones individuality should be observed.

Śyāmasundara: He says that there are three basic rights. The first is property rights; the second is the right of contract; the third right is the right of redress of wrongs; in the sense that crimes should be punished.

Prabhupāda: Yes. But it is not crime to kill an animal? The animal has no right to live independently?

Śyāmasundara: They say that the standard of what is right is the universal or the rational will…

Prabhupāda: Is that rational, that another living entity like me should be killed for my benefit, for satisfying my tongue?

Śyāmasundara: Their idea is that the animal is not in the same category as myself because it has no…

Prabhupāda: So that's alright; then might is right? Hitler is right? When Hitler, Hitler kills the Jews, he's right? He thinks that they are not in my category.

Śyāmasundara: The animal cannot understand philosophy.

Prabhupāda: What does he understand of philosophy? He is mad; he is less than an animal. He does not understand philosophy. He does not know that the animal has also a soul, the animal has also life. Then he should be killed first.

Śyāmasundara: He said that one standard whether something is right or wrong is that if it is self-contradictory, if somebody's action is self-contradictory.

Prabhupāda: He is actually self-contradictory. He is going to give right to others that he does not want to give the same right to the animals. That is self-contradictory.

Śyāmasundara: He uses the example of someone who doesn't want anyone to steal something from him but he steals something from others.

Prabhupāda: Yes.

Śyāmasundara: And that is self-contradictory.

Prabhupāda: Yes, self-contradictory action is here, that I don't want to be killed but I kill another animal. This is self-contradictory. Supporting by some nonsense philosophy. I don't want to be killed but I kill other, this is self-contradictory.

Śyāmasundara: He would say a self-contradictory act is irrational.

Prabhupāda: Yes.

Śyāmasundara: Is not acting according to the rational will.

Prabhupāda: He is irrational and he is taking the position of a philosopher.

Śyāmasundara: Another one of his ideas is that conflict creates progress. So that a man kills the animal and progresses.

Prabhupāda: Then I kill him and make progress?

Śyāmasundara: Yes, that is the law of nature.

Prabhupāda: Then kill him and make progress?

Śyāmasundara: He says that acting in accordance with a conscience is the right type of activity.

Prabhupāda: The conscience, the so-called conscience is created. You go on killing, your conscience will be killing conscience, "It is all right." The thief becomes accustomed to steal, the conscience will say, "Yes, I must steal. It is my right." So you can create your conscience in that way. By association, by misguiding, they also create their conscience. Just like the Christian religion says, "Thou shalt not kill," but they are killing, creating a conscience, "Yes, killing is all right." In the religion it is forbidden, "Thou shalt not kill," but they are creating another conscience, "It is right." The conscience is created by association. By good association, conscience is the good conscience and by bad association, a bad conscience is created. So there is no such standard as conscience. Conscience means discriminating power.

Śyāmasundara: He says that there is an absolute conscience, which means pure rationality. Whatever is purely rational is conscience.

Prabhupāda: Pure rationality is Kṛṣṇa consciousness. That is purest. Unless one comes to that standard, the so-called conscience, so-called philosophy is of no value.

Śyāmasundara: He says that punishment for crime is justified because it vindicates justice and restores rights.

Prabhupāda: Yes, therefore when one is killing an animal, he should be prepared for being killed. That will be justice. That is Manu's… Manu-saṁhitā says that when a man, murderer is hanged, that is complete justice, complete justice. That is to save him, because without being hanged in this life, he if he escapes justice, then he will have to suffer next life very severely. So to save him from so many troubles in the next life, if he is killed, I mean to say, hanged, in this life, then he is saved. Therefore the king who is hanging him is doing him justice. Life for life. If this is the justice, then why one should not be prepared of being killed because he is killing an animal? That is justice. That is Vedic philosophy. In Vedic philosophy, when an animal is killed, it is said that "You are animal, you are being sacrificed before goddess Kālī, so you get next chance to become a human being." That means he is given a lift from the evolutionary process to come to the human being because he is giving his life innocent, and one man wants to kill him, he will be killed. So because you are being killed before the deity, you get next chance human being and you have got the right to kill him. This is kālī-da, mantra. So any sane man will understand that ”I am going to be killed by him so why shall I take the risk.”

Śyāmasundara: I observe in nature that everything is killing something else for eating so it seems only rational that I should be able to eat animals.

Prabhupāda: Well, that also accepted in the Vedic philosophy, jīvo jīvasya jīvanam. One life is, one living being is food for another living being. But that does not mean that you shall kill your son and eat, and it will be supported by the society. That is discrimination, that is conscience. You can say that ”I must eat some, another living entity. That is by nature's law. So I produce my children and I kill them and I eat them so that the population problem will be solved.” You can say that. Will you be accepted? So therefore there must be discrimination. That you have to eat another living being, that is nature's law, but if you eat fruit, you don't kill the tree. You take the fruit. If you eat vegetables, you take, still it is growing, and that is a factually not killing. But if you eat animals, you are killing. Actually he is being dead. So things should be done intelligently so that… The word is to make the best use of a bad bargain. So our philosophy is that although you can take that, although it is not killing, it is taking fruits, flowers and vegetables, it is taking from him, it is not killing, and we are offering to Kṛṣṇa and so if there is any responsibility, it is Kṛṣṇa's responsibility. We take the prasāda. Therefore we have no such responsibility and that is stated in the Bhagavad-gītā, bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt [Bg. 3.13]. Anyone who is cooking for himself, he is taking all responsibility for sinful activity even if he is a vegetarian, it doesn't matter. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ. But if he takes the remnants of yajña-we are offering Kṛṣṇa daily-this is performing yajña. So we are taking the remnants of yajña. This is our philosophy. We are not taking directly. If I take directly, either a vegetarian or non-vegetarian, then I become responsible. Sinful. This is our philosophy. The law is there, but we have to tackle things very intelligently.

Śyāmasundara: So far the social ethics are concerned, he says that these begin with the family, then they go to the society or community, and then finally the state. He says that the family is the single entity and is the thesis. The individual finds his real nature only in the presence of others.

Prabhupāda: What about the family of the animals? They have got family. What does he say? The tiger has got family-he has got his wife, cats.

Śyāmasundara: When man finds himself in the presence of his family members he is able to understand himself by relating with others. So…

Prabhupāda: Relations with others, just like you are a family man, you don't encroach upon other families, this is society law. So the animals, they have got their family. Family, what do you mean by family, husband, wife, also two children, that is family. So the animals, they have got. So why you encroach upon the animal family? What is his answer?

Śyāmasundara: Families, when they relate together in communities, are related by certain laws or rights, that one voluntarily abstains from killing and stealing from other families so that no one will do the same to him.

Prabhupāda: Yes.

Śyāmasundara: So but…

Prabhupāda: This is not applicable to the animal family?

Śyāmasundara: No.

Prabhupāda: This is philosophy. (chuckles) What kind of philosopher he is? Our, Lord Buddha preached that if you feel pain when somebody pinches you, you should not pinch (them). He does not say that you should not pinch a human being. Therefore his dharma is ahiṁsā paramo dharmaḥ. This is philosophy, something. What is this philosophy? Nonsense philosophy. That you protect your family but you eat the animal family. This Lord Buddha's philosophy has got meaning, but where is the meaning of this philosophy?

Śyāmasundara: Well, he doesn't consider the animal kingdom at all.

Prabhupāda: And he is a rascal. He is a rascal. A philosopher must be all-pervading(?). This is (indistinct).

Śyāmasundara: Yes, he purports to cover everything. He says that his philosophy is complete, that it covers everything.

Prabhupāda: Then complete. (indistinct) complete.

Śyāmasundara: He says that one understands himself the more he relates to others, so eventually as he relates to the whole universe, then he understands himself perfectly.

Prabhupāda: Universe means his brother. And white men. That's all. (laughter) That is his universe. There is a Bengali verse, (Bengali), ”My elder brother is good man, I am good man. All bad men (?). This philosophy. (Bengali-repeats saying).

Śyāmasundara: He gets as far as the state, he says that one relates with all of the citizens in the state but it is nearly impossible to relate with the citizens of another state. Therefore disputes must be settled by war between states. So he clarifies war as a means of progressing.

Prabhupāda: That's all right. War also, we, Vedic philosophy, we say, dharma-yuddha. Just like Arjuna was encouraged, dharma-yuddha. So everything has got his use. War has got also use, you(?). But that is progress?

Śyāmasundara: Yes, progress comes about through conflict of opposites. So that as states fight each other, the one that comes out victorious is the most progressive, advanced state.

Prabhupāda: When the war should be declared? Is there any philosophy?

Śyāmasundara: He doesn't believe in peace; he says that peace is a dream.

Prabhupāda: Peace cannot be possible within this material world, especially without God consciousness, there cannot be any peace. That is a fact.

Śyāmasundara: He says that the state, I will just read a segment of what he says about the state: ”The state is the realization of the ethical idea. The true state is the ethical whole and the realization of freedom. The state is the march of God through the world.

Prabhupāda: March of?

Śyāmasundara: God.

Prabhupāda: God.

Śyāmasundara: Through the world. The state is an organism. The state is real and its reality consists of the interests of the whole being realized in particular ends. The state is the world which the spirit has made for itself. One often speaks of the wisdom of God in nature, but one must not believe that the physical world of nature is higher than the world of spirit. Just as spirit is superior to nature, so the state is superior to the physical life. We must therefore worship the state as the manifestation of the divine on earth.

Prabhupāda: That is very nice idea. We agree to that. Therefore we have to see what is the duty of the state. It is accepted that the state is the representative of God. Therefore the state's first business is to make citizens God-conscious. That is the state's first business. Any state who is neglecting this duty, he immediately becomes unqualified to hold the state office, either he may be president or the king. Because if it is admitted, the king… We say that the king's name is naradeva, God in human form, and king is offered that respect. There are… King is respected, why? Because he is to be considered God's representative. So therefore, as God's representative… Just like we are working as God's representative. We present ourselves as God's representative, Kṛṣṇa's representative, then what is our duty? What is our business? What we are doing? We are trying to lead others to God consciousness. That is the proof that I am God's representative. I am not teaching them anything else. I am teaching everything, that is duty, but this is my prime duty. Similarly, if the state or the state executive head, the president or the king is taken, accepted as God's representative, his first and foremost duty is to train the citizens to become God conscious. If he's lacking in that duty, he's not fit to become executive head, king of the… What does he say about that?

Śyāmasundara: He also agrees that the monarchy, constitutional monarchy is recommended to head the state.

Prabhupāda: Yes.

Śyāmasundara: And that he fulfills the universal will, he's simply the executor of the world's spirit.

Prabhupāda: Yes, that's nice. That's nice. That is the system, Vedic system. A king must educate.

Śyāmasundara: But because he was so vague, this left room for someone like Hitler to come in and use this philosophy…

Prabhupāda: Well, Hitler came not as a king, he came as a usurper. He's not king. That is going on that any rascal, somehow or other he gets power, he becomes the head. But he has no training how to become actually the protector of the citizens. Therefore after the whole world is in trouble. He whimsically declares war and involve all the citizens, implicate. Therefore this support to monarchy is better in this sense that a person, by saint to saint, or by disciplic succession, or hereditary succession, he can be trained and if one man is trained nicely, he can govern over hundreds and thousands inhabitants(?) very nicely.

Śyāmasundara: He says that in a well-ordered monarchy, the law alone has objective power to which the monarch has got to affix the subjective "I will". In other words the law alone rules, the king is simply the order-supplier for the law.

Prabhupāda: That is now, democracy, constitutional king. He is simply show-bottle. But if the king has got complete power and if he is trained, he is God conscious king, rājarṣi… Imaṁ rājarṣayo viduḥ, the Bhagavad-gītā, the Fourth Chapter it is said, imaṁ rājarṣayo viduḥ [Bg. 4.2]. The saintly king understood it. Not ordinary man. Therefore a king, monarch is supposed to be saintly. He must understand the philosophy of Bhagavad-gītā and he should introduce educational system so that people may understand Bhagavad-gītā, or the science of God. That is the first duty of the state, of the king. And in another place the Bhāgavata says that one should not become father, one should not become the head of the state, one should not become guru, if he cannot save persons from the imminent danger of death. So we are, we are now in entanglement, repeated birth and death, it is the state duty to stop the citizens' repeated birth and death.

Śyāmasundara: He says it is the purpose of the state and king to apply the moral law.

Prabhupāda: Yes. That is the duty of the king, that is the king but the modern democracy state, they're simply concerned with the tax. That's all. But in the śāstra it is said that if you keep the citizens blind in the matter of morality and immorality and levy tax only, you will be satisfied with tax, then you will also go to ruin and they also go to ruin.

Śyāmasundara: Ruin.

Prabhupāda: Yes, ruination. Yes. Because he is taking all the sins. Tax means it is sinfully earned, and he's taking the money.

Śyāmasundara: So he gets it worse than anyone.

Prabhupāda: Yes, he'll be the worst sufferer, in this life and next life. These things I have discussed in Mahārāja Prthu's. You cannot, if you keep the, just like I am accepting disciples so I am taking responsibility of the sinful reactions. So similarly a king levying taxes, that means that he will take the share, the sinful or pious life of the citizens. Therefore if he keeps the citizens pious life, then he will be profited and citizens will be profited. Otherwise he will go to hell and the citizens will go to hell. Andhā yathāndair upanīyamānā. One blind man leading another blind man. So this is nice philosophy, that this is not the right philosophy, that the state head, the president or the king or whatever his name is, he is the representative of God. Therefore his duty is to train the citizens to become God conscious, pious, without any sinful life. But these big, big state head, just like in our country, Dr. Radhakrishnan is supposed to be a very great philosopher, and what he was doing? He was sanctioning to keep slaughterhouse. So he is philosopher and he had no sense that "I am the state head. I am sanctioning slaughterhouse. And I am passing as a philosopher." And now he is suffering, you have seen?

Śyāmasundara: Yes.

Prabhupāda: You see. He is lost, he is a dead man, living dead man. He cannot (indistinct).(laughter) He's finished. This philosopher for money's sake, he occupied the presidential post and maintained slaughterhouse. He is a philosopher.

Śyāmasundara: So he got the reaction.

Prabhupāda: Yes, that is his opportunity, he's finishing his sinful life in this life.

Śyāmasundara: Oh, you said, that's right, you said it was good for him that he was suffering.

Prabhupāda: Yes, it is good for him. Because he is fortunate that his sinful reactions are being finished in this life. Otherwise he would have to drag it, he would have to continue, and he might have been a dog or cat, like that. So it is good for him. I said that. It is good for him.

Śyāmasundara: So he says that we rise up to the level of the state but then each state is independent and not subordinate to other states.

Prabhupāda: Independent, no. Independ…, that is also another contradictory philosophy. If the state is representative of God, then how he's independent? That is less intelligent. He's speaking contradiction. That's all.

Śyāmasundara: He says that no state is subordinate to any other state.

Prabhupāda: That is another thing. If you all, my disciples, you are working under my instruction, so there is cooperation but not that other's order is obligatory to me. Similarly, one state is representative of God, another (is) representative of God, so they are not independent, dependent. That can be applied any field. Citizen, everyone is independent but everyone is dependent on the state laws. Similarly every state may be independent in their individual capacity, but he is dependent on God's order. That is the position. That is the perfection.

Śyāmasundara: But whenever there are disputes arising between states, then there must be war.

Prabhupāda: Yes. That is natural. Just like in our ordinary lives, citizens, they disagree. They go to the court.

Śyāmasundara: But here he says there's no higher body between two, jurisdiction between states, that it can only be settled by war. There's no court or higher authority for judging between states.

Prabhupāda: There is higher body if there is religion, if there is philosophy, if there is learned section, brāhmaṇas, Kṛṣṇa conscious people. There is higher authority.

Śyāmasundara: He says there's no potent world authority.

Prabhupāda: No, you have killed all these things, but the system is there. Therefore the brahminical culture is above the kṣatriya culture. Therefore this division must be there; brāhmaṇa, kṣatriya, vaiśya, śūdra. The administrators, the kings, they are kṣatriyas, but above them the brāhmaṇas are there. But because there is no brahminical class-they have all killed them-therefore he says there is no authority.

Śyāmasundara: Just like between presidents, Rāma's kingdom and Rāvaṇa's kingdom, there was no judge to settle the argument, there must have been war.

Prabhupāda: No, the judge, judge was Rāmacandra Himself. He is God.

Śyāmasundara: But there was war to settle it.

Prabhupāda: Yes.

Śyāmasundara: So Hegel glorifies this war, he says, "There is an ethical element in war."

Prabhupāda: No, war, we also say dharma-yuddha, dharma-yuddha. Just like battle of Kurukṣetra is concluded by Sañjaya that, what is that? Yatra yogeśvaro hariḥ [Bg. 18.78]. Yatra yogeśvaro hariḥ, he said to Dhṛtarāṣṭra, "My dear sir, I think the side on which Kṛṣṇa is there, he'll be victorious." So actually even there is war, the party who is God conscious, they"ll be victorious. Yatra yogeśvaro hariḥ. What is that verse? Eh?

Śyāmasundara: What about between America and Germany, for instance? Neither one of them were God conscious.

Prabhupāda: Then it is demonic. This is not justified war, this is where two demons, we fight, just like cats and dogs fight. That's all. But there is, according to Vedic literature, yuddha, dharma-yuddha.

Kīrtanānanda: What does that mean?

Prabhupāda: Dharma-yuddha, on behalf of supreme God, that is called dharma-yuddha. Just like Arjuna. Arjuna, they are not for fighting, but Kṛṣṇa said, "Yes, I am on your side, you fight." That is dharma-yuddha. And therefore Arjuna became victorious because God was on his side. That is dharma-yuddha. So if you declare war on the principle of God consciousness, that war is justified and you will become victorious. This is the conclusion.

Śyāmasundara: His idea is that our everyday life, everything is a state of war and that this is a purifying, this conflict is purifying, that it has an ethical element and he makes the statement, "By this war, ethical health in the nation is preserved and their finite aims uprooted. War protects the people from the corruption which an everlasting peace would bring upon it. He says that to be in a state of peace is corrupt, and when there's always a war that it purifies the country, makes it more ethical, moral.

Prabhupāda: Then he wants continuous war?

Śyāmasundara: Something like that; he glorifies war, says that it makes a nation healthy to have war.

Prabhupāda: Then Hitler was first-class man by his standard.

Śyāmasundara: He says that progress only comes through conflict.

Prabhupāda: That means, according to his philosophy, people should always engage themselves in war, because they will be progressing?

Śyāmasundara: He says that it makes for progress to be in conflict. Competition, conflict, this creates progress.

Prabhupāda: Competition, that is another thing. But if you say that war settles up morality, ethical law, then… Without any aim. We say yes, war may be there or must be there, but the party who has got Kṛṣṇa's support, they are victorious, they are right party. This is our philosophy. We don't say that war should be stopped, war must be there, because this world is material world, there must be war, opposite elements. Now, the party who has got Kṛṣṇa's support, that party… That is the battlefield of Kurukṣetra. We don't say stop war, but we say if you fight, fight on behalf of Kṛṣṇa.

Śyāmasundara: So his statement that progress comes through conflict is true, but in the conflict you should take the right side.

Prabhupāda: Yes. That is real progress. Right side means on which side Kṛṣṇa is. That is the instruction on the battlefield of Kurukṣetra.

Kīrtanānanda: But what is it that we can make progress on? He is simply thinking in terms of material advancement.

Śyāmasundara: Ethical advancement, he says that there's an ethical element…

Prabhupāda: He has no ethical principle. He does not know what is ethics. Otherwise he would not have supported that animal killing. He does not know what is ethics. He speaks something (indistinct) only. That's all. There is no practical application.

Śyāmasundara: What about the statement that "Peace is stagnation"?

Prabhupāda: Well, nobody is in stagnation, everyone is working. Stagnation means, just like a stagnant water, it has no flow. That is stagnation. But who is, he is not, everyone is acting.

Śyāmasundara: So there is no peace anywhere.

Prabhupāda: No, no, it is not stagnation. Just like we, we have taken to Kṛṣṇa, it is not stagnant. We was going on. We are sending preachers, so we are not stagnant. So the question of stagnation does not come anywhere.

Kīrtanānanda: In the Vedic culture, the thing that keeps it from becoming stagnant is the presence of the brāhmaṇa. The brāhmaṇa community, they give purpose so that all of the other orders, they can remain just as much involved as if they were involved in war because this kind of society that Hegel is describing where there is no brāhmaṇa, there is simply this materialism. So they require war or else they become stagnant. Our answer is that they require the brāhmaṇa community directions so that everyone can work with full energy in Kṛṣṇa consciousness.

Prabhupāda: Yes.

Śyāmasundara: So would you say that we are in a state of peace or a state of war?

Prabhupāda: Real peace… That definition we don't accept, "Stagnation is peace." We don't accept that. Our peace is working for Kṛṣṇa. That is peace.

Suhṛdaṁ sarva-bhūtānāṁ jñātvā mām.
bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

So our work is there. We are educating people that Kṛṣṇa is your friend. This is not stagnation, this is the real work, that we take Kṛṣṇa as the supreme enjoyer, so whatever enjoyable things are there, we are supplying to Kṛṣṇa. Kṛṣṇa. "Kṛṣṇa, you take all nice foods. Kṛṣṇa you live nicely, you take all women, you enjoy rāsa-līlā, sixteen thousand wives. He is the supreme enjoyer, He should be given all enjoyment. That is our… [break]

Śyāmasundara: The material nature, māyā?

Prabhupāda: Well, we don't fight with māyā. Those who are under the clutches are being kicked by māyā, they are struggling. We have nothing to do. Māyām etāṁ taranti te. Māyā does not disturb us, so where is the fight? (laughter) Those who are being kicked by māyā, they have got fight. Just like the police. Police is for chastisement, but he has nothing to do with honest men. Let there be police, what is the trouble. Those who are criminals, they have got fight with the police. But we are not criminals.

Śyāmasundara: Then he describes world history to be the supreme tribunal or the higher judge of events. He says that what actually happens to a state or a people represents the final judgment as to the worth of a national policy or a course of action, that the history will bear out…

Prabhupāda: Alright, the state is imperfect; then there is no such question.

Śyāmasundara: He says that the history will bear out whether a policy is good or bad. For instance the Roman Empire came, and then it fell. So their policy is…

Prabhupāda: So we say that any empire will come, and fail. Without studying history. Because godless empire will never exist.

Śyāmasundara: He says that each state represents some phase of the absolute truth, that it expresses itself in the temporal events or the march of time.

Prabhupāda: We accept that without historical reference, we say unless one state or king is representative of God, that is not state. That is a group, that is not state. Just like even in aboriginals, they have also group. They have also group. That is not state. I think there must be some distinction…

Devotee: Tribe.

Prabhupāda: Yes, tribe and state.

Śyāmasundara: He says that the dominant nation in any epoch represents the dominant phase of the absolute idea during that time. Just like now America is the dominant nation in the world so that the dominant phase of the truth is being expressed through America.

Prabhupāda: Therefore Mr. Nixon supported Pakistan. (laughter) Everyone knew, all other nations knew that this Pakistan is creating havoc, genocide, they're killing innocent men in Bangladesh, and Nixon, Mr. Nixon publicly supported. And still he is angry about India because India is the richest country. He has withdrawn all help. So he is supporter of mischievous activities.

Śyāmasundara: Just like before, the British were the dominant nation and then again some other country would be the dominant nation, he says that this dominant nation expresses at the time what the, the absolute truth expressing itself in time.

Prabhupāda: Yes, the dominant nation is, it is connected with the absolute truth that up to Mahārāja Parīkṣit, five thousand years ago, the king of Hastināpur, they were dominating the whole world. Because Mahārāja Parīkṣit, Mahārāja Yudhiṣṭhira were actually representing God, therefore their domination was possible. Now, that being lost, there are so many small states, they are not God conscious, therefore fighting each other, that's all, like cats and dogs. But it is a fact that the Vedic culture kings like Mahārāja Rāmacandra, Mahārāja Prthu, Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit, and later on some other kings also, they were actually representative of God, so there was no trouble. One king was ruling all over the world.

Śyāmasundara: Is the fact that America is now the dominant nation also God's will?

Prabhupāda: Yes, that I say, because some of the Americans are Kṛṣṇa conscious.

Śyāmasundara: So what is the meaning, then, that America is the dominant nation?

Prabhupāda: America is dominant now. Actually most of you don't support Mr. Nixon. But he is on the head. So how he has become head, that is mysterious. Because people, when you study the people, they do not support him. There are so many, I mean to say, procession against, protesting against Mr. Nixon's policy and so many things. But still he is on the head, of the executive power. So there is something mysterious. Actually, the present government does not represent the others. That is everywhere. So, how we can understand that this nation is good or bad by the state behavior. Just like we issued that statement that these Americans not… These Americans were following the Nixon philosophy. There was a cartoon, that in our temple nobody is coming.

Kīrtanānanda: Nobody is what?

Prabhupāda: Nobody is coming.

Devotee: India.

Prabhupāda: In India. Because there was a feeling against the Americans. People are going to the ambassadors and place, the consulate, they are protesting, the police was there, very good. Eh? Against, against killing, counter feelings against the Americans doing the work. So I issued one statement that these Americans, they are devotees, they have nothing to do with politics. So at the present moment (indistinct), actually what is the American nation, simply by seeing the state we cannot give our judgment that this is the American nation, because there are many who are not in agreement with the state power. But they are posing themselves, that we represent America.

Śyāmasundara: He says that it is God's will that a certain nation will be dominant at a certain time, so I'm just wondering what is the reason that God has made America dominant.

Prabhupāda: That is his philosophy. He says. God does not say. He has no connection with God that he can speak on behalf of God, "It is God's will, God's…" (indistinct), like this?

Śyāmasundara: No, he says that whatever is, is right, and that this good and this reason in its most concrete form is God. God governs the world.

Prabhupāda: Yes. That also we admit because in the Bhagavad-gītā it is said, yad yad vibhūtimat sattvam, mama tejo 'ṁśa-sambhavam, whenever there is some extraordinary power, it should be understood that it is derived partially from God's power. That we accept. So the dominance of American nation is God's favor. We can accept that. Now, if you put on the head representative like Mr. Nixon or some other, then it will deteriorate. If you spread Kṛṣṇa consciousness and if you make your president Kṛṣṇa conscious, then actually you will be God's empowered nation. Let the president become Kṛṣṇa conscious man. Why not? You are American, you can also capture the post. You can become senator, you can be congressman. So educate the American public (in) Kṛṣṇa consciousness, elect Kṛṣṇa conscious president and actually you will be God's favored nation is there. You have got the opportunity and the Kṛṣṇa consciousness movement is also in your hand, now it is up to you to utilize it and become actually the leaders of the world. That was my mission: "I shall go to America, and educate them, and they, if they follow, the whole world will follow." And that is coming to be true. You are all young men, it is in your hand. Now you make policy in that way. Just like the communists. A few communists, Stalin, Lenin, they formed a big communist party, now it is predominating all over the world. Similarly, you are so many nice, young, flowers, intelligent young Americans you have understood the philosophy, and now it is up to you to spread this "ism". You don't become stagnant-"Now I have understood Kṛṣṇa consciousness, I shall sit down and chant Hare Kṛṣṇa."

Śyāmasundara: Peace.

Prabhupāda: No, we don't want that. Go, spread, preach, and make your nation glorified.

Śyāmasundara: He discusses one more topic, aesthetics, or what is the idea of beauty. He says that beauty is the absolute idea shining through to the sense world, or the spirit shining through to the sense forms.

Prabhupāda: Yes, therefore our Kṛṣṇa is the most beautiful. That beauty. Because Kṛṣṇa is most beautiful. Just like I said the other day that the nice bird was chirping, I say Kṛṣṇa is speaking. So reservoir of all pleasure, all beauty. So beauty is appreciable because it is one of the qualifications of Kṛṣṇa.

Śyāmasundara: So beauty in the material world is Kṛṣṇa's, Kṛṣṇa…

Prabhupāda: Kṛṣṇa's perverted reflection. Just like now the sky is clear, now the sunshine is bright, but even if the sky is covered by clouds, you will understand it is daytime because the glaring, shining of the sun is still to be understood. Similarly, whatever little beauty we find in this material world, that is a perverted reflection of Kṛṣṇa's beauty.

Śyāmasundara: We still understand it's beauty, but not very much.

Prabhupāda: Yes, not very much.

Śyāmasundara: Just a few more minutes and then it's finished. He says that art is a combination of spiritual content and sensuous form, that this is really art, that the artist should try to form spiritual content with these material…

Prabhupāda: That we are doing, whenever we are painting picture, art, music, we are praising Kṛṣṇa with it. Our music, our painting, our anything, we center Kṛṣṇa.

Śyāmasundara: He says that of all arts, that music and poetry are the highest.

Prabhupāda: Yes, so therefore we write, Vyāsadeva has written so many nice poetries in praise of Kṛṣṇa. Brahmā is writing, cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. All sages, they write praise of Kṛṣṇa.

Śyāmasundara: Poetry.

Prabhupāda: Yes, poetry. Therefore Kṛṣṇa's another name is Uttama-śloka, He is described by first-class poetry. And a devotee is supposed to be poet also, among the twenty-six qualification. So all of us writing, glorifying Kṛṣṇa. Poetry or prose doesn't matter. Anything sublime is called poetry, not that it has to be written in meter. Everything sublime is called poetry.

Śyāmasundara: Then actually he talks about the philosophy of religion. He says that the absolute manifests itself in representations. In other words pure thought is couched in imagery and pictorial contemplation, that this is religion. Religion is pure thought which we imagine in form. We put into form.

Prabhupāda: No, there… He has no knowledge of religion. Religion means imagining pure, not pure thought. Religion means the order coming from the most pure. That is religion. You, you cannot imagine. Your imagination… Imagination (indistinct) best thing. But if you receive the best thing directly from the most pure, that is religion. Just like we are receiving directly from the most pure Kṛṣṇa. He says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. That is religion. That is religion, he is directly receiving the orders from the most pure, Kṛṣṇa. He is not imagining. It is not imagination.

Śyāmasundara: He says that religion unfolds in three phases. In the first phase, or natural religions, they worship objects of nature like the thunderbolt, trees. Then as men beome more advanced, they begin to think of God as localized, like the Jewish religion, perhaps God is somewhere, as one thing. Then highest religion, he says, is Christianity because it gives us a clear idea of God, His son, and the Holy Ghost. He says that Christian religion is the perfect religion.

Prabhupāda: Why perfect? God has only one son? Is that perfect? God is unlimited, and He is limited to one son? Why He should be limited to one son?

Śyāmasundara: He says that this son represents nature and the objective world, because it is God incarnate; we can see Him, we know what He looks like…

Prabhupāda: Then he believes in incarnation? So, when there is son incarnation and God incarnation, which is better? Incarnation, He incarnates as son and He incarnates Himself.

Śyāmasundara: He maintains that God is an absolute idea, that he is pure conception.

Kīrtanānanda: Impersonal.

Prabhupāda: That means he has no clear idea of God. If God has got a son, then the father must be a person. Where is a son who is born out of imperson father? Where is the evidence?

Śyāmasundara: An idea, born out of an idea.

Prabhupāda: Idea. This is nonsense. If son is a person, his father must be a person.

Śyāmasundara: He says that in philosophy we approach closest to the absolute or God, whereas art is the form of the absolute.

Prabhupāda: Then his statement that Christianity is perfect, that is refuted.

Śyāmasundara: Yes. That stands refuted.

Devotee: As Hegel presents Christianity.

Śyāmasundara: He says that the Holy Trinity, Father, Son and Holy Ghost, is just like his philosophy of thesis, antithesis and synthesis. So he says, ”Therefore it is perfect.”

Prabhupāda: He may think it. Everyone thinks that way, (that) his philosophy is perfect.

Śyāmasundara: He says that even higher than religion is philosophy because you can approach God through pure concept or thought, pure thought, and reach God.

Prabhupāda: Therefore Bhāgavata, Bhagavad-gītā is combination of religion and philosophical thought.

Śyāmasundara: He says that philosophy, knowledge of the absolute idea is unique because it is in and for itself, or is pure idea, that philosophy is pure idea.

Prabhupāda: That we say, that religion without philosophy is sentiment and philosophy without religion is mental speculation.

Śyāmasundara: But he wants to have philosophy without religion. He says that philosophy…

Prabhupāda: That is mental speculation. He says that above religion is philosophy. That means religion supported by philosophy is real religion. Religion supported by philosophy is real religion. Otherwise insufficient. It is same thing. That’s all. Actually except Bhāgavata religion, all other religions in the world are sentiments. Therefore in Bhāgavata beginning is said, dharmaḥ projjhita kaitava, all cheating type of religion is kicked out from dharma. Projjhita, kicked out. Except Bhāgavata religion, any religion which is going on in the world, they’re all cheating.

Śyāmasundara: The philosophy of Bhāgavata is not…

Prabhupāda: God-centered.

Śyāmasundara: But it’s not purely conceptual, is it?

Prabhupāda: Well, it is religion in this sense that carrying out the order of God. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Just like law means the law given by the state. Similarly, religion means the order given by God. That is religion.

Śyāmasundara: He says that philosophy is higher than religion.

Prabhupāda: Yes. Then you apply your philosophy. Then why… Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. You just surrender unto Me. This is religion. Now try to understand why Kṛṣṇa says that you surrender unto Me, and why we are obliged to surrender. That is philosophy, that is philosophy. And when your philosophy supports, ”Yes, we have to surrender to Kṛṣṇa,” then it is perfect, it is not sentiment. [break]

Śyāmasundara: So yesterday we were discussing Hegel. He says that the absolute idea or God assumes three forms. The first form is called the idea in itself, the second form is called the idea for itself, the third form is called the idea in and for itself.

Prabhupāda: Idea in?

Śyāmasundara: In and for itself.

Prabhupāda: Hm.

Śyāmasundara: And these three things may also be called…

Prabhupāda: That means he is creating God. Is it not? God is an idea. So his philosophy is that you create by imagination something as God. Actually there is no God. Just like Māyāvādīs, they say, ”God is imperson. God is dead.” Like that. And you can create a God. Just like Vivekananda, that is their theory. Therefore they create Ramakrishna as God.

Śyāmasundara: He said that God is the idea behind all concrete objects. Whatever is concrete there is a superior idea.

Prabhupāda: (indistinct) Idea can be changed so God becomes a thing which is subjected to the whimsical change of rascals. That is his idea.

Śyāmasundara: He says that God is the sum total of all concrete phenomenon.

Prabhupāda: That’s all right but that means he has no clear knowledge. That’s all. So therefore we can say they are rascals. And one who does not know God, he is rascal. Following, that is our philosophy(?). But because knowledge means to understand God. The animals, they do not understand God. Therefore they are called animal. Similarly, any man, any so-called (indistinct) does not know God, he is animal. He may be nicely dressed, that is another thing, but factually he is an animal, because he does not know God. That is the position of animals. What is the difference between man and animal? That is the difference, the animal cannot know what is God, the man can know. That is fundamental. It may be… There are difference of animals but no animal is able to understand God. And here the difficulty is that one is in the animal’s position, he does not know God but he takes the position of teacher. That is the difficulty of this modern civilization. The person in position of animal is trying to teach others. Andhā yathāndair upanīyamānaḥ as Prahlāda Mahārāja says, ”The blind man is trying to lead other blind men.” That is the defect of the modern civilization. We, our

Vedic civilization, not our (indistinct) everyone, we accept a teacher, Vyāsadeva, Kṛṣṇa. They must be beyond the, beyond suspicion. Just like there is an English proverb, "Caesar's wife must be above suspicion." Is it not? Is it an English proverb? "Caesar's wife must be above suspicion." So anyone who is on the position of teacher, he must be above suspicion. That is our first acceptance of teacher. We don't accept any teacher who is under suspicion. How he can be teacher if he's under suspicion? Now they may question that if you are above suspicion. "No, I am not above suspicion, but I am carrying the message which is above suspicion. Therefore I am above suspicion." The peon delivering you four hundred dollars, he is not rich man but he is actually delivering four hundred dollars. That is our position. Therefore we say, evaṁ paramparā-prāptam [Bg. 4.2]. I may be rascal, it doesn't matter, but because I am carrying the message which is not rascal, therefore I am fit. This is our… We don't say anything rascaldom because we don't say anything which is not spoken by Kṛṣṇa or by authorities like Vyāsadeva. That is our position. Don't teach anyone else, except what Kṛṣṇa teaches. Kṛṣṇa says, "Surrender unto Me." We say, "Surrender unto Kṛṣṇa." Just like Śyāmasundara's daughter, she says, "Do you know Kṛṣṇa?" (indistinct) "No, I don't know." "Supreme Personality of Godhead." She may be child, but the message she is delivering is perfect. The message she is delivering, that is perfect. Is it not? She says, "Kṛṣṇa is the Supreme Personality of Godhead." Now the child may (not) be perfect, that's all right, but the message she is giving, it is perfect. So there is no suspicion about the message. That message is above suspicion. So our position is: you don't change it. Evaṁ paramparā-prāptam [Bg. 4.2], receive message by paramparā. (indistinct) is the same. Kṛṣṇa says, "Surrender unto Me." We say, "Surrender unto Kṛṣṇa." I may be rascal, that is (indistinct) but the message I am carrying is without (indistinct).

Śyāmasundara: The idea in itself is that thesis, the idea for itself is the antithesis. Now the idea…

Prabhupāda: The first thing is that idea, anything… Idea is not God. God is substance.

Śyāmasundara: Oh.

Prabhupāda: Anything nonsense idea, that is not God. God has created you. You cannot create God. And they are creating God. Just like Vivekananda mission, yata mata tata patha. As many opinion you have got, you can have your religious way. Yata mata, this is their mission, yata mata tata patha, "Whatever you are thinking, all right." Ramakrishna, he wanted to realize God from any way. And later on he wanted to realize God by the Mohammedans' way and he asked the proprietor of the temple to allow him to take meat, cow's flesh. So when he asked, the proprietor said, "Please go out. Get out." Now don't real…, I don't want the (indistinct). This philosophy also you can realize God in any way, yata mata. Now he wanted to realize in the Mohammedan's way, therefore he thought it wise that he must eat cow's flesh. These things are there.

Śyāmasundara: If God is not an idea but He's substance, how do you mean that, substance? How do you define substance?

Prabhupāda: You define substance. What is your definition of substance?

Śyāmasundara: Substance is the…

Prabhupāda: Concrete.

Śyāmasundara: … the realization of the idea.

Prabhupāda: I know. Something concrete. (indistinct). Substance is concrete. The gold idea and… Just like you know gold, and you know a big mountain. So now you form an idea, the gold mountain. This is idea. But when you see actually gold mountain, that is substance. This is difference between idea and substance. But you have never seen gold mountain but you say gold mountain. You combine some idea. You are thinking, "There is gold. Now if I get the mountain, like gold." So that is idea. But when you actually find a (indistinct), "Here is a gold mountain." That is fact. That is substance.

Śyāmasundara: Hegel's idea is that there is idea, then there is substance but the synthesis is spirit. Spirit combines both idea and substance.

Prabhupāda: Yes, but spirit is, according to our philosophy, the spirit is realized in three phases, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. The supreme spirit is realized in three phases. An example is given, just like you see from a distant place the mountain, you see just like a hazy cloud. You go forward, you will see something, substance, green, and if you enter it you'll see so many trees, so many animals. So you are seeing the same object but according to your understanding, somebody is saying, "Oh, it is a cloud." Somebody is saying, "It is some green (indistinct)," and somebody is saying, "No, it is very nice place." It is a question of where he is standing, to understand God. So those who are standing in distant place, for them imperson. Just like we are seeing the sunshine imperson, and the sun globe localized, and if you have got capacity to enter into the sun globe, you'll see sun god. Similarly, God is realized in three capacities, brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. Either impersonal Brahman, or localized Paramātmā, or the Supreme Personality of Godhead. But if you somehow or other approach the Supreme Personality of Godhead, it is Kṛṣṇa. Then you understand the other two things. And Kṛṣṇa is explaining, brahmaṇo ahaṁ pratiṣṭhā. "I am the resting place of brahmajyoti." Brahmā-saṁhitā says, yasya prabha [Bs. 5.40], this brahmajyoti, impersonal brahmajyoti is the bodily rays of Kṛṣṇa. Similarly, Paramātmā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna [Bg. 18.61], that is another feature of Kṛṣṇa. He is sitting in everyone's heart. Just like the sun is reflected in thousands and millions of (indistinct). There are no so many suns, there is only one sun. How you will (indistinct)? So God is one but according to realization, one who has seen the (indistinct), he says, "Oh, there are millions of suns." And one who has not seen the (indistinct), he has seen only sunshine, "Sun is impersonal." It is a question of (indistinct) person who is realizing. But actually God is a person, sat-cit-ānanda-vigraha. That is (indistinct). We have got clear conception of God, sat-cit-ānanda-vigraha, Kṛṣṇa.

Śyāmasundara: His idea is that…

Prabhupāda: His idea, but we are talking of substance.

Śyāmasundara: Yes. First before, for instance we make a table, we have to have an idea about a table.

Prabhupāda: No, that makes… Anything, if you are trying to approach by your idea, that is not substance.

Śyāmasundara: No, he says first there is the idea of something, then the substance, but spirit is that which…

Prabhupāda: No, no, no that is, that is…

Śyāmasundara: …has both the idea and the substance.

Prabhupāda: When you think that first of all let us have an idea. That is not substance.

Śyāmasundara: No, so we, for instance the table. I want to build a table. So I have an idea this is what it's shaped like. Then I gather the substance together. There is a table.

Prabhupāda: Now, why idea? If you are going to make a table, you have seen table, that is not idea, that is substance. Why do you say idea? Nonsense, it is not idea.

Śyāmasundara: Suppose I've never seen a table?

Prabhupāda: But then you cannot say what is table. (laughter)

Śyāmasundara: But I have an idea, I want to make something…

Prabhupāda: No, no, that is false. As soon as you speak of idea, that is nonsense. You cannot make an idea of God. That is nonsense. What do you think?

Devotee: (indistinct).

Prabhupāda: Eh?

Devotee: All ideas are coming from Kṛṣṇa. (indistinct).

Prabhupāda: Yes. Idea is coming because there is substance.

Śyāmasundara: I'm not talking about God. I'm talking about the objects of the senses.

Prabhupāda: Anything, anything, you cannot make an idea of table. You are…

Śyāmasundara: I can make an idea…

Kīrtanānanda: First of all Hegel uses the word idea, he doesn't mean just like thinking, some mental image. He's using the term differently. I always thought.

Śyāmasundara: He's using it as a rational form which precedes the material form or physical form. Just like I can think in my mind that e equals mc squared…

Prabhupāda: Anyway, that you are speculating. We don't accept that.

Śyāmasundara: No, but I can put that into practical form.

Prabhupāda: No, practical form we can know. Just like we understand what is God, that Kṛṣṇa, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1], Kṛṣṇa, the Supreme Personality of Godhead, He is vigraha, He is a form. He is a form but what kind of form-sac-cid-ānanda-vigraha. He is sat-cit-ānanda. Now this sat-cit-ānanda, we have no understanding what is sat-cit-ānanda, but you can understand what is sat-cit-ānanda. Sat means eternal. So you can compare that Kṛṣṇa has got a body which is sat, whereas I have got this body which is asat. Therefore Kṛṣṇa's body is not like this body. This is philosophy. They are ānanda, blissful. Now if I compare myself whether my body is blissful, no, it is always painful. So therefore His body is not like this.

Śyāmasundara: So you are saying that the ideal also has substance.

Prabhupāda: Substance, everything substance.

Śyāmasundara: For instance the ideal table, the ideal table. I don't see any table that's ideal but I can imagine there's one ideal table…

Prabhupāda: No, no, if you do not know what is table, you cannot manufacture table. You have to ask what is table. You have to ask somebody that… You have got… Practically unless you see or know from some way or other how can you manufacture a table?

Śyāmasundara: Just like Albert Einstein, he thought about this theory…

Prabhupāda: Because he's Albert Einstein, he's not perfect.

Śyāmasundara: No, but he was able to conceptualize that the speed of light squared times the mass equals the energy of an object. And then he was able to experiment in the laboratory and actually find out that it was true. But no one told him that formula. He found it out through process of idealizing, ideas.

Prabhupāda: That is another thing. That is, he is studying science. He is a scientist. You cannot say but he's scientist. He, just like the same you are seeing the mountain from a distance, you are seer. Now the more you make progress you see it is green, then more progress, "Oh, it is (indistinct)." The seer, because he is scientist, he is searching so he is making progress but all of a sudden a layman cannot see like that.

Śyāmasundara: No but doesn't he have an idea before he finds the substantial…

Prabhupāda: Then idea… Idea means, scientist means they see something, observation. That is called observation. So observation, in the beginning there may be hazy. Just like two scientists, Sir Jagadish Chandra Bose and Marconi were, both of them were trying to capture sound. This, I mean to say, radio. They are theorizing that sound can be captured.

Śyāmasundara: That's an idea.

Prabhupāda: Not idea. Somehow or other-they are both scientists-they thought it (that) the sound can be captured. So they were making research. Now, they said-Sir Jagadish Chandra Bose, he found first, how sound can be captured but because he was Indian, the British government did not give him the credit. They gave it to Marconi and it was discovered (indistinct) Jagadish Chandra Bose. Sir Jagadish Chandra Bose personally told. I was present in the meeting in my childhood. That is a fact. One Baptist Mission Church in College Square, I saw Sir Jagadish, he spoke there. Then you challenge that "Now I shall give something which no others, which is (indistinct)". So he gave that the trees have sense, sensitive (indistinct). They can feel when you cut. That machine (indistinct). In Calcutta I have seen Sir Jagadish Chandra Bose Institute, we have got in (indistinct).

Śyāmasundara: When we were discussing Plato, Plato has this idea also that the ideal precedes the physical representation and you said yes, that the ideal was in spiritual realm, it exists in the spiritual realm. Because of that we are able to conceptualize some idea.

Prabhupāda: Not that that idea is like this. Just like we have found that in the spiritual world and this is perverted reflection so in the śāstra we hear, cintāmaṇi-prakara-sadmasu, the houses are made of touchstone. So we have never seen touchstone, neither you have seen a house made of touchstone. We have seen house made of bricks or wood. So this is, this may be an idea but that idea comes by hearing from authority. Not that we manufacture that spiritual world must be made up. Like this.

Śyāmasundara: So there is always some substance which forms the contents of the idea.

Prabhupāda: Yes, idea means there is substance but I have not seen it. That is idea.

Śyāmasundara: His idea is that the spirit, the spirit is the one who both has ideas and puts them into practice.

Prabhupāda: We say spirit has got everything. Why this or that? Janmādy asya yataḥ [SB 1.1.1]. Everything is coming from. Why this or that? There is no such discrimination.

Śyāmasundara: What about a notion or a concept? How does that come into being if it has never existed before?

Prabhupāda: Notion, notion is the same thing like that. You have got, you have seen gold and you have seen mountain so you can build a golden mountain. Although you have never seen what is golden mountain.

Kīrtanānanda: But if I have that idea of a golden mountain, that means that in the spiritual world that must exist?

Prabhupāda: No, not necessarily. Spiritual world means everything existing. Unless there is substance in the spiritual world there cannot be anything even(?). Because it is said, janmādy asya yataḥ [SB 1.1.1]. Everything is (indistinct).

Kīrtanānanda: But I can form an idea that is not in the spiritual world. Am I understanding you?

Prabhupāda: Eh?

Pradyumna: We're a reflection, just like (indistinct) there's no dogs in Vaikuṇṭha, but there's dogs here, the dog's mentality is here.

Prabhupāda: No, therefore it is called temporary. Dog is a spirit soul. The spirit soul is there. That's a fact.

Śyāmasundara: There's a, for instance in mathematics, advanced mathematics has to do with sets of formulas, equations, symbols which have no place in reality. They have no substance. They're merely ideas on paper or in my brain. What about these kind of ideas. They are, how to say, like the square root of minus one.

Prabhupāda: Ad infinitum, ad infinitum, like that.

Śyāmasundara: Like the square root of minus one. There is no substantial reference for that idea but there is an equation: the square root of minus one.

Prabhupāda: The ultimate understanding, if we have accept this formula janmādy asya yataḥ [SB 1.1.1], so everything is emanating from the substance, so without having a place of that idea in the substance, you cannot have… That is another thing (indistinct). Because you are also a product of that something. So whatever you are thinking, that must be there, in the original.

Śyāmasundara: Suppose I have an idea, tomorrow I want to go to Pittsburgh. So then I actualize my idea, tomorrow if I go to the airplane, airport, get a ticket…

Prabhupāda: But you have heard that Pittsburgh, there is a place, a substance, you may not have seen. So you are preparing to go to Pittsburgh means Pittsburgh is a fact. Not idea. You are not going to idea Pittsburgh, you are going to actual Pittsburgh. That you have known, therefore you are (indistinct). You might have not seen. Just like I came to New York. I never saw it. I got an idea, "It may be like this." But I was coming to actual fact.

Kīrtanānanda: Now I see your point.

Śyāmasundara: I see your point also but supposing then that I have an idea I'm going to a vacant place, a vacant land and build a house which has never existed before…

Prabhupāda: So you have seen other house, that you have got this idea.

Śyāmasundara: A new house.

Prabhupāda: That's all right, new house means you have seen other houses. Try to make a new idea. That's all.

Śyāmasundara: But originally, originally before there was ever any houses.

Prabhupāda: That doesn't matter. But you have seen another place, a house. (indistinct), we have seen, in that particular (indistinct).

Śyāmasundara: No, but millions of years ago before there was any house… Suppose I am the first man on the planet, there has never existed any other house, then I get an idea to build a house, does that idea precede the substance?

Prabhupāda: Yes, according to our philosophy, just like Brahmā. Brahmā, he created another universe in his previous birth, but in this birth he forgot. So therefore he underwent tapasya for one hundred years, is it not? It is stated. So it is called… Just like you know something, so you think (indistinct). This is like that.

Śyāmasundara: If I invent a new invention…

Prabhupāda: It is not invention. That I am seeking where I have kept a thing, that means it is there, I have not forgot.

Śyāmasundara: In other words it existed before.

Prabhupāda: Yes.

Śyāmasundara: Just like I invent the television set…

Prabhupāda: Because you cannot invent anything which is not in the substance.

Śyāmasundara: Even if I invent, for instance I invent the atomic bomb…

Prabhupāda: There is no question of inventing. The atomic bomb, what is that, it is brahmāstra, it is already made. You are not inventing.

Śyāmasundara: Where does the idea come from?

Prabhupāda: From the origin.

Śyāmasundara: From our past lives?

Prabhupāda: From the origin, yes.

Devotee: (indistinct) one of the chapters of the Bhāgavatam, Śrīla Prabhupāda.

Prabhupāda: That is, that is, I have explained in Bhagavad-gītā that a yogī remembers in due course, past activities, and again he begins. Where he left it, from that point again he begins. Śucīnāṁ śrīmatāṁ gehe yogo bhraṣṭo sañjāyate [Bg. 6.41]. He is given the chance.

Kīrtanānanda: So all ideas can be traced back to the original substance which is Kṛṣṇa.

Prabhupāda: Yes. Ahaṁ sarvasya prabhavo [Bg. 10.8]. Therefore Kṛṣṇa says, "Everything from Me." Therefore if you get Kṛṣṇa, then you get all the substance. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3). That is the Vedic statement. If you simply understand God, then you understand everything.

Śyāmasundara: So you say that form precedes idea.

Prabhupāda: What?

Śyāmasundara: Form precedes idea, not idea precedes form.

Prabhupāda: Yes, we accept that. Form precedes idea. (indistinct).

Devotee: In one of the chapters of the Bhāgavatam you state that before man has an idea about anything, the Supreme Lord has the idea. In the Vedic aphorism, the Lord's eyes see before our eyes, His ears hear before our ears, and actually all substance, before you get an idea there must be the substance, and the substance is Kṛṣṇa.

Prabhupāda: Yes.

Devotee: And any idea that we have, whether good or bad, that has come from Kṛṣṇa.

Prabhupāda: Yes. (indistinct). That is stated in the Bhagavad-gītā, Fifteenth Chapter, sarvasya cāhaṁ hṛdi sanniviṣṭho mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15], "The ideas are coming from Me."

Devotee: So if a person thinks he has an idea of a skyscraper building, it's because Paramātmā has given him that idea.

Prabhupāda: Yes, he gets idea: "Yes, there is a building like that, you can do that." For man there cannot be anything, invention. He can say "discovered", there is nothing invented.

Śyāmasundara: So he says that these two things are opposing, idea and substance, they are thesis and antithesis but the spirit contains both of them so it is the synthesis.

Prabhupāda: Yes. That we agree. Viruddha (Sanskrit), viruddha, contradictory thing can be adjusted in Kṛṣṇa. Because what is viruddha, opposite, that is also coming from Kṛṣṇa, and what is substance, that is also coming from Kṛṣṇa. We are thinking viruddha. Just like this same example, cooler and heater. They are opposite but they are coming from electricity. Therefore in electricity power, both can be adjusted(?). You can say, "Electricity can be cooler, electricity can be heater." That is called viruddha (Sanskrit). Contradictory things adjusted in Kṛṣṇa. Inconceivable, therefore we say inconceivable. Simultaneously one and different. That is our philosophy. Simultaneously we are all equal, one with God, and different. In our…, this material world, it is impossible to think like that, therefore it is called inconceivable.

Śyāmasundara: Everything we can conceive of, that must exist somewhere?

Prabhupāda: Yes.

Śyāmasundara: Just like I conceive of a gold mountain. Now in this world there is no gold mountain…

Prabhupāda: There is actual gold mountain. You have not seen. That information (is) from Bhāgavatam.

Śyāmasundara: Then let us say I can conceive of a building eight hundred stories high.

Prabhupāda: Eight hundred, eight million stories. (laughter)

Śyāmasundara: It doesn't exist.

Prabhupāda: It exists.

Śyāmasundara: On this planet, no.

Prabhupāda: On this planet, you can say like that.

Śyāmasundara: So you can conceive of it somewhere so it must exist.

Prabhupāda: Yes. Just like when many Brahmās came. So not only four-headed but millions of headed Brahmās.

Śyāmasundara: Yes. So I can conceive of that so it must exist.

Prabhupāda: The substance is, the fact is you cannot conceive anything which is not in existence.

Śyāmasundara: So somewhere must be the square root of minus one, even though…

Prabhupāda: Yes, that is, spiritual world is like that. But here in this material world, we have got experience, one plus one equal to two, and one minus one equal to zero. In the spiritual world this does not apply. There one plus one equals one and one minus one equals one. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation], Vedic wisdom. Pūrṇam, that from the complete, you take the complete, still it is complete. So where you have got this idea? So therefore you have to know from the Vedic.

Śyāmasundara: So it must exist if I can…

Prabhupāda: Yes.

Śyāmasundara: But what about the idea that God is evil?

Prabhupāda: He is evil also. He has got His evil also.

Devotee: But not according to our understanding.

Prabhupāda: Yes, but because He is absolute, either He is evil or good, He is God. That is absolute. You cannot say, "God is evil (indistinct) and now, therefore He is evil." No, He is good.

Śyāmasundara: What about the idea that God does not exist?

Prabhupāda: Yes, He does not exist in the rascal. That's a fact. The rascal cannot understand what is God therefore (indistinct) does not exist.

Kīrtanānanda: He is covered by the curtain of māyā.

Prabhupāda: Yes.

Devotee: (indistinct) I am God.

Prabhupāda: That is also fact. Because you are part and parcel of God. Gold is gold, gold particle is also gold. If you say, "I am God," that means if you are particle of gold you can say, "I am gold." Just like you can say, "I am American," and President Nixon also can say, "I am American." That does not mean you are President Nixon.

Śyāmasundara: What if I think I am President Nixon? I can conceive…

Prabhupāda: Yes, yes, you can hold the post of President Nixon somehow, somebody.

Śyāmasundara: Let us say, "I am now president of the United States."

Prabhupāda: That is madness. (laughter) You can say, "I am President Nixon," this will be taken you are, President Nixon as American. Because he is also American. So you are also American. In that way you can say, "I am President Nixon." In the American understanding.

Devotee: So that madness is coming from the spiritual world.

Prabhupāda: That is not madness. You can say like that that I am… It is not clearly said. You can say, ”I am as good as President Nixon, as American.” That is the explanation.

Śyāmasundara: Anyway whatever I can conceive must exist.

Prabhupāda: Yes.

Śyāmasundara: So he says that this absolute consciousness or the idea in and for itself manifests itself in three forms. The first was the subjective mind. This is the individual who creates abstractions and he…

Prabhupāda: Subjective mind, just like although I have never heard what is God but I can think within my mind that as there is every man there is some controller, some chief man. So all this creation as I have seen, there must be a controller. This is thinking, right way.

Śyāmasundara: Subjectively.

Prabhupāda: Yes.

Śyāmasundara: He says the subjective mind manifests itself again in three ways. First…

Prabhupāda: So that three ways, impersonal, localized and personal.

Śyāmasundara: In a way. First I understand that I relate to this body, somehow, then I get some understanding of outside objects, and then I get intelligence, real and moral choice.

Prabhupāda: Yes, these things are there. These things are there. Supposing the animal, he is thinking that he’s body but when he comes to the human form of body he thinks, ”Am I really body?” Then he thinks, ”No, I am not this body. It is my body.” Advanced thinking. ”Then what I am?” This is progression.

Śyāmasundara: Then he says that this absolute idea, the in and for itself manifests itself in the objective mind such as our laws, our ideas of morality, our social ethics. In other words the individual consciousness manifests itself as a group consciousness, as we have laws that govern the state. These are extensions of our own…

Prabhupāda: As soon as we accept a controller, all these things will come. The laws must come, the control must come, the morality must come, immorality, everything will come as soon as we accept a controller. The atheistic persons do not accept the controller, they do everything nonsense, immoral.

Śyāmasundara: He says that the free will develops in these three areas of experience of law, morality and social ethics.

Prabhupāda: That’s nice. That is the field of free will activities. Unless you have got platform to execute your (indistinct), there is no meaning of free will. So that is the platform. There must be law, there must be system, morality. That is (indistinct). Just like Arjuna was advised by Kṛṣṇa, ”Now, whatever you like, you do.” That is free will. But He has explained to him, ”This is this, this is this, now it is you have your choice.”

Śyāmasundara: Here’s where he may differ from you. He says that morality is where the will evaluates itself and sets its own standards.

Prabhupāda: No. Our morality is not like that. We accept morality from higher authorities. Our morality is standardized. Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekāṁ śaraṇaṁ vraja [Bg. 18.66]. We accept that is morality.

Śyāmasundara: Just like the state of California’s morality may change. It may say gambling is legal tomorrow and then drinking is not legal.

Prabhupāda: Because that law is imperfect but God’s law cannot be imperfect. That’s perfect. Therefore we don’t take others’ advice. That is imperfect. We take God’s advice because that is perfect. Or God’s representative’s advice, that is perfect.

Śyāmasundara: Then he says that the idea in and for itself expresses itself as the absolute spirit.

Prabhupāda: That means he is speaking the imperfect perfect. He is speaking from material platform. He has no spiritual platform.

Śyāmasundara: He says the subjective mind deals with inner experience, the objective mind deals with outer experience but the absolute mind deals with both, it unites them.

Prabhupāda: Yes, that is absolute, that we can (indistinct).

Śyāmasundara: And that this absolute expresses itself in three forms again, art, religion, and philosophy. On the first level the absolute assumes a sensuous form which we call beauty, and this is art, that the spirit…

Prabhupāda: So our definition of God (is) He is all-beautiful.

Śyāmasundara: So He is all art, artful too, artistic.

Prabhupāda: Yes. So all-beautiful means includes everything, everything beautiful. (end)

DARWIN.SYA

Charles Darwin

Śyāmasundara: Darwin is the originator of the doctrine of natural selection, or survival of the fittest. That means that in the course of adapting to the environment one type of animal will develop in a particular way which is best suited for that environment, and he will pass on his superior qualities to his offspring so that that particular species will survive, whereas another, which is not so suitable to that environment, will die out. This is called natural selection. Nature selects different species that can best survive.

Prabhupāda: So what is his explanation of the nature?

Śyāmasundara: Nature is a combination of physical forces in the universe.

Prabhupāda: What does he say about nature?

Śyāmasundara: Nature?

Prabhupāda: Yes.

Śyāmasundara: Well, nature is a… All phenomenon can be explained by means of physical laws.

Prabhupāda: Who made these physical laws?

Śyāmasundara: He is not so much concerned with…

Prabhupāda: Why is he not concerned? If he is putting some theory for understanding, why he is not concerned with some primary principles?

Śyāmasundara: He says that we cannot be certain how everything began.

Prabhupāda: Then how he is certain that this natural circumstance is favorable? How he is making certain?

Śyāmasundara: He made many, many tests; he has much evidence…

Prabhupāda: What is that evidence?

Śyāmasundara: …to show that animals adapt to their environments, just like if you…

Prabhupāda: Why he takes animals first? Why not others?

Śyāmasundara: Animals, trees, plants, insects, men, he examines all the different varieties. For instance if you put a certain animal in a cold climate, he will develop hair to protect his body against the cold, and he will pass on this characteristic to his sons.

Prabhupāda: So why…? The people in Greenland, do they develop hair?

Śyāmasundara: They don't have so much hair, but they develop very fatty tissues. Their eyes are slitted so there is not so much snow and bright light…

Prabhupāda: Then development of hair is not only the existent; there are other many conditions. You cannot say that development of hair is due to the condition as he says, natural condition. That is not a fixed-up…

Śyāmasundara: I was just using that as an example of how a species can adapt to its environment.

Prabhupāda: The question is that this development of body, is there any plan that this body should exist in certain condition of nature, and therefore he must have these equipments, either you say, tissues or veins or hair? Who has made these arrangements? That is the question.

Śyāmasundara: His answer to that is chance variation.

Prabhupāda: That is nonsense. There is no such chance. If he says chance, that means he is a nonsense.

Śyāmasundara: He examines that…

Prabhupāda: He examines what is already existing. But our question is, who has made these circumstances, different circumstances for the existence of different animals? That is our question.

Śyāmasundara: Well, just like the frog may lay millions of eggs. Out of all those millions of eggs, a few-three, four-may survive. That means those who were the fittest, by chance they happened to be best fitted to survive. Otherwise too many frogs…

Prabhupāda: If I say that frogs or many others animals lay eggs, millions… Just like the snake. They give birth to so many hundreds and thousands of snakes at a time. So, if so many snakes are allowed to exist, then there will be disturbance. Therefore the nature's law is that the big snake eats up the small, small snakes. That is nature's law. But behind this nature's law there is brain. That is our proposition: that nature's law is not blind. There is brain, and that brain is God. We get it from Bhagavad-gītā: mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. So whatever things are happening in the material nature, it is being done by the indication of the Supreme Lord in order to maintain everything in order. Just like the snake is laying eggs, thousands. If they are not killed, then the whole world will be full of snakes only. So there is a plan that the snakes will eat. Just like tiger. Tiger, they also have their cubs, but the male tiger kills them and the female tiger hides them. So many tigers are coming out. So that is another economic Malthus theory that whenever there is large number of population there must be some war, some epidemic, some earthquake, like that. They should die. So these natural activities are planned; they are not chance. As he is saying, "chance," that means he has no sufficient knowledge.

Śyāmasundara: On the other hand, he has a huge amount of evidence which he has gathered…

Prabhupāda: Evidence, that is all right. Evidence, we have also got evidence. Evidence must be there. As soon as there is evidence, then he should not speak anything of chance.

Śyāmasundara: Just like out of millions of frogs, one frog will be better adapted to living in the water.

Prabhupāda: That is not chance; that is plan. That is plan. That is not chance. He does not know that. As soon as he says chance, that means his knowledge is not perfect. Chance… If a man says chance when he cannot explain, that is evasive. Therefore he is not in perfect knowledge; therefore he is not fit for giving any knowledge. He is cheating, that's all, because he has no perfect knowledge.

Śyāmasundara: Well, he sees a plan or a design also, but he sees it in…

Prabhupāda: Therefore if he sees a plan and design, then whose design? As soon as you call it design, there must be designer. As (soon as) you call a plan, there must be a planner. That he does not know.

Śyāmasundara: He says that the plan is only the workings of mechanical nature.

Prabhupāda: No. That is nonsense. Nature is not working mechanically. There is a plan. The sun is rising exactly according to calculation. Calculation not first; first of all sun rises. But we get experience than in such-and-such season the sun rises at such-and-such time, so in that season, exactly to the minute, to the second, the sun rises. So it is neither chance nor whimsical. There is a plan. There is a plan.

Śyāmasundara: Could it not be said that that is mechanical…

Prabhupāda: Who made this mechanical? As soon as you bring the question of mechanical, there must be a brain who set up the machine. Mechanical means, just like your, what is that, telex is working. That is mechanical. That's all right. But behind this machine. there is a big brain who has made this possible. Now you are seeing at the present moment that by pushing one button you get your business done, mechanically, but who made this machine. That is important. This machine has not come out itself. There is iron and there is some, it is made of iron. So iron has not molded itself to that machine; there was a brain who has made the machine possible. Now when you are using, because you have no, if you have no knowledge… Just like in our childhood we used to think that there is a man within the gramophone box. This is childish. It is not mechanical. Everything has got a plan, design, and behind that plan and design there is a brain, big brain. What do you say, here is a scientific man?

Svarūpa Dāmodara: Actually modern scientists try to prove that life itself started from four basic chemical elements. They are carbon, hydrogen, oxygen, nitrogen. These four basic elements are necessary for making all the by-processes. Somehow they say that it is made and they don't know who made it.

Prabhupāda: Therefore their knowledge is imperfect. As soon as you say chemical, chemical we have got experience, it is manufactured. Some by big company, they manufacture chemicals, so basic principle is chemicals, who made the chemicals? That question must be there.

Śyāmasundara: Jus t like a hundred years ago we did not know about the existence of uranium, so isn't it possible…

Prabhupāda: You did not know but you don't know who was there. You did not know. Then three hundred years ago that governments did not know there is a land. But it was there.

Śyāmasundara: But isn't it possible that some day we may be able to discover the source of all these chemicals.

Prabhupāda: No, no, it is… There is no question of discovering. There is already, it is known. It is not known to you. We know. It is not known to you, but it is known to us. And the Vedānta says, janmādy asya yataḥ [SB 1.1.1], the original source of everything: Brahman. We know it. Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything." So we know that there is a big brain who is doing everything, mayādhyakṣeṇa prakṛtiḥ [Bg. 9.10]. So we know. Darwin may not know. That is his foolishness.

Śyāmasundara: He might say the same thing about us.

Prabhupāda: No. He cannot say the same thing about us. We accept Kṛṣṇa, not blindly. Our predecessors, our ācāryas, our learned scholars, they have accepted. So we are not blind. Rather, he cannot say anything. As soon as he says chance, that means he has no knowledge. We don't say chance. We have got an original cause. But he says chance; therefore he has no knowledge.

Śyāmasundara: The scientists have found that we grow up out of a set of genes in the sperm of the male. They are called genes, tiny cells.

Prabhupāda: That's all right. Wherefrom the genes came?

Śyāmasundara: Well these can be altered by cosmic radiation. Supposing a cosmic ray hits the gene, it may change it slightly so that maybe it comes out with…

Prabhupāda: That is not the question. Suppose if you have got life, I can kill you with a knife. But the question is, "Wherefrom this life came?" I can change, merely with a knife, your life. That is not very important thing, changing. The thing is to find out the origin, wherefrom the genes came.

Śyāmasundara: He has a book called The Origin of Species, and he traces back…

Prabhupāda: First of all, you are testing his knowledge.

Śyāmasundara: I'm trying to explain. You want to know what he thinks is the origin; so they trace back through geological excavation to the most simplest forms of life, and they see that in the…

Prabhupāda: What is the simplest form of life?

Śyāmasundara: They find at the lowest bottom of the soil layers which have built up through the years, they find small one-celled animal forms, sea shells, like that.

Prabhupāda: So how is it forming?

Śyāmasundara: Gradually, through the ages, they have become more and more complex to this age when…

Prabhupāda: What is the beginning?

Śyāmasundara: In the beginning they have found only the one-celled animals.

Prabhupāda: They found, but beyond that they do not know. They found it. It was already there. So wherefrom it came?

Svarūpa Dāmodara: Another definition that is raised by most so-called modern scientists, research scientists, they try to find out the meaning of what is research and what is invention. So many scientists have posed also the concept that invention, strictly speaking, is a paradox. When we say invention, "I invented something," somebody invented radio, or somebody invented such-and-such thing, it is not really an invention.

Prabhupāda: Yes.

Svarūpa Dāmodara: They say it cannot come out of nothing. It is already there.

Prabhupāda: Yes.

Svarūpa Dāmodara: We did not know it, that it was already there. Foolishly we say that we invent these things.

Prabhupāda: You see, the action is already going on. You see all of a sudden something comes. But that is not perfect knowledge.

Śyāmasundara: Then how do you explain that…

Prabhupāda: We explain that everything, the source, the original source of everything is Brahman, Absolute Truth, Kṛṣṇa.

Śyāmasundara: What we are discussing is this doctrine of natural selection, or survival of the fittest.

Prabhupāda: Yes. That natural selection, that law is made by Kṛṣṇa.

Śyāmasundara: So there is a law of…

Prabhupāda: Yes. Certainly. The scientists say that we do not know wherefrom it is coming. All of a sudden I see something and you say that invention. It is not invention. It is already there. You could not see before, and now you can see. That's all.

Śyāmasundara: Just like dinosaurs, these huge animals once existing in…

Prabhupāda: That is his imagination.

Śyāmasundara: Well, they found bones…

Prabhupāda: Bones, that's all right. There are many… We also say from the Vedic śāstra there is fish, timiṅgila, which can swallow up big, big whales, you see. That is also very big. And there is Varāha incarnation, He picked up the whole earth on the tusk. How much big the Varāha animal was to show that it can pick up the whole earth, earthly planet just like a ball. He cannot imagine such big animals.

Śyāmasundara: But my point is they excavated down into the ground and they found that gradually, through the years, animals are evolving towards more and more complex forms, from very simple forms in the water to land animals, plants, and these big dinosaurs, then they died out.

Prabhupāda: If they died out, that means there is no more existence of that animal. But how can you say that the animal is existing somewhere else? Now, according to his statement that from a certain basic principle, by gradual evolution, the human body is coming. Now his theory is that the human body is coming from the monkey.

Śyāmasundara: They are related; they come from the same…

Prabhupāda: Related? Everything is related. That is another thing. But if the monkey's body is developing into human body…

Śyāmasundara: Yes. Apelike man.

Prabhupāda: Then after development of human body, why is the monkey species does not cease? Why not it does not cease?

Śyāmasundara: They are like branches of the same tree, he calls them.

Prabhupāda: Branches of the tree, just like we see now the monkey is existing and human being is also existing. Similarly, we say what he sees the beginning of life, at that time also there was human being.

Śyāmasundara: They find no evidence of them.

Prabhupāda: Why no evidence?

Śyāmasundara: In the ground. There's no evidence in the ground.

Prabhupāda: In the ground? That means that in the ground is the only evidence? There is no other evidence?

Karandhara: Scientists think that the only way to maintain integrity is not to accept anything until they can see it or understand it with their own senses and mind, by material evidence. That is their whole platform of empiric research, that nothing can be accepted until it's proven by their own sensuous experience.

Prabhupāda: But they cannot prove that there was no human being wherefrom they are starting their study. They cannot prove.

Śyāmasundara: It appears from the evidence that there are apelike men in certain layers of…

Prabhupāda: The apelike man or manlike ape is already existing. If you say development, just like from this, it has developed this, then there should be no existence of this. Kārya-kāraṇam. That's all. Now when I see still both are existing…

Śyāmasundara: The former doesn't exist any more.

Prabhupāda: No, no, no. If from monkey, man is coming, so then when monkey develops into man, the monkey should not exist. Kārya-kāraṇam, kārya-kāraṇam, cause and effect. When the effect is there, the cause is finished now.

Śyāmasundara: The monkey didn't cause the man; they came from the same common ancestor. That is their explanation. They had the same common ancestor.

Prabhupāda: That is, we say that all we come from God, the same ancestors, the same father. What is the difference?

Karandhara: Everyone has the same ancestor.

Prabhupāda: The same ancestor. What is the new thing?

Śyāmasundara: But if I am a Darwinist, your explanations are still not satisfactory to me. I'm not convinced because I see…

Prabhupāda: My explanation is that the original father is Kṛṣṇa. As Kṛṣṇa says in the Bhagavad-gītā, sarva-yoniṣu kaunteya: [Bg. 14.4] "As many forms are there, I am the bīja pradaḥ pitā, I am the seed-giving father." So what is your objection to this?

Śyāmasundara: Well, if I examine the layers of earth, I find no evidence in any of the layers below of any…

Prabhupāda: You are packed up with the layers of the earth, that's all. That is your boundary of knowledge. That is not knowledge. That is not knowledge. There are many other evidences.

Śyāmasundara: But certainly, if there were men living millions of years ago, they would have…

Prabhupāda: But man is still living. Man is still living.

Śyāmasundara: But they would have left evidence in the earth. They would have left evidence behind them, tangible evidence, that I could see the remains of their civilization.

Prabhupāda: So if I say that the human society, man after death is burned into ashes, so where does he get the bones?

Śyāmasundara: Well, that's possible, but I don't find…

Prabhupāda: According to our Vedic system, when a man is dead, he is burned into ashes. Why the rascal will get the bones?

Svarūpa Dāmodara: There are no bones.

Śyāmasundara: But there are no other… There's no cities, tools…

Prabhupāda: The animals, they are not burned. They remain. But human being, they burn into ashes. So he cannot find the human bones.

Karandhara: Another thing is that after a certain number of years, bones cease to be bones. They turn back into chemicals and merge into the earth.

Prabhupāda: Yes.

Śyāmasundara: But what about cities and tools, these things? There must be some evidence. In the lowest layer there are clam shells that have become fossilized. In the lower levels millions of years back they find clam shells.

Karandhara: They say it's been millions of years, but how do they prove it's been millions of years?

Śyāmasundara: Through radioactivity.

Karandhara: But that is an imperfect method, devised by imperfect senses.

Svarūpa Dāmodara: It is limited. It is limited. It is very hard to find about five thousand or six thousand years back.

Karandhara: They don't even agree amongst each other about what the age of things are.

Śyāmasundara: Just like if you go down a hundred feet below the soil, that soil has been down there a long time. But there is no evidences of men, actually civilized creatures.

Prabhupāda: Why he is trying to find out men's bones there? What is the…

Śyāmasundara: I'm just saying that it appears, because layer after layer is deposited in the earth's crust, that the animal forms are evolving toward more complex forms, from simple animals to bigger animals, and then more complex, then to the man, civilized man.

Prabhupāda: From where it began?

Śyāmasundara: It began with the simplest forms.

Prabhupāda: What is that simplest form?

Śyāmasundara: Small one-celled animals, then bivalves, then mollusks, then simple forms of aquatics.

Karandhara: So the one-celled animals must be God.

Śyāmasundara: That isn't what I'm talking about; I'm just saying that this evolution appears to exist, evolution of species, from simplest forms to more complex forms. That's Darwin's idea.

Prabhupāda: But the simplest form is still existing and the complex form is also existing at the present moment. Not that from the simplest form developed, developed, developed. Just like development means, just like I have developed my childhood body. The childhood body is no more there. But it is a fact I have developed from childhood body to this body. There are so many. So similarly, all the species are existing simultaneously, still.

Śyāmasundara: But they find no evidence in the earlier times that these complex forms existed.

Prabhupāda: No, no. Earlier times or modern times, when I see the all different species, 8,400,000 species of life still existing, so what is the question of development? It existed long ago also. You might not have seen, you have not source of knowledge to understand, but you have to accept it, because all these species are now existing. Similarly, millions of years ago all these species existed. You might have missed. That is a different thing.

Śyāmasundara: But then it is simply a matter of one opinion against another, because the scientists say…

Prabhupāda: No. It is not opinion, it is a fact. Do you think that this development has ceased all other species, simply human being is there?

Śyāmasundara: No. But I don't see evidence that all these complex forms…

Prabhupāda: I have said that one, this, by evolution, one after another, the human form is there. Now Darwin's theory is that some forty thousand years ago there was no human being.

Śyāmasundara: Several million years.

Prabhupāda: But we don't see that. Because at the present moment we see that all the species are there existing, including human beings.

Śyāmasundara: But he says they evolved. That's because they evolved.

Prabhupāda: Evolved, but they are still existing. Evolved, that is another thing. But all of them are existing still. So how you can say that millions of years they did not exist, all? His theory is that…

Śyāmasundara: Because there is not evidence that they exist.

Prabhupāda: Evidence, this is the evidence: if now all the species of life are existing, why not millions of years ago? What do you say?

Svarūpa Dāmodara: Yes. It was existing, but simply we did not know.

Prabhupāda: Yes. That is one-sided test.

Śyāmasundara: You can say they existed, but show me. I don't see any proof.

Prabhupāda: You do not see the animals, the aquatics, the birds, bees, trees-everything-is existing?

Śyāmasundara: Yes. But ten million years ago, according to my excavations, there were no beasts; there were all aquatics.

Prabhupāda: That is nonsense. That is nonsense. Ten millions of… You cannot give a history of ten millions. It is your imagination. Where is the history of ten millions of years? You are simply imagining, that is your word. But where is historical evidence? You cannot give history more than three thousand years, and you are speaking of ten millions of years. This is all nonsense. How you can go… There is no history in the human civ… There is no history, ten millions of years.

Śyāmasundara: If I dig far into the ground, layer by layer…

Prabhupāda: No, no. Dirt… You are calculating ten millions-it may be ten years. Because you cannot give history of the human society more than three thousand years, so how you speak of ten millions, twenty millions? Where you were there? It is all imagination. You were existing(?), so existence was not there. How can you say that ten millions, twenty millions these things happened? This is simply imagination. In that way everyone can imagine and say some nonsense. Everyone can imagine their own way. I can say "No, it is not ten millions. It is fifty millions."

Śyāmasundara: They have a scientific way of testing that things disintegrate at a certain rate.

Prabhupāda: But here is a scientist, and he does not agree with that.

Śyāmasundara: What about the half-life of certain elements?

Svarūpa Dāmodara: Yes. The, normally, what they call the age determination, or how old a species is, they normally find out from this so-called (indistinct). They find some bone or something which contains normally carbonate. And normally they get this age of the elements or age of these findings by so-called Carbon 14 method. Carbon 14 is an isotope of normal carbon, it is called Carbon 12. Carbon 14 is radioactive. It's one in which they put in the radioactive testing, and they find out because it follows the normal chemical laws or physical laws. This is governed by the Lord Himself, by Kṛṣṇa Himself. They're finding the chemical lowest form, and from that chemical lowest they normally try to reduce the, how old the sample is, and that method is very limited, it is not applicable to all findings also, and a test, a very reliable test (indistinct) to about five thousand, six thousand years old but beyond that it is very doubtful whether the findings are really true or not. [break] It is empiric so we cannot fully convince that such-and-such species lives such-and-such long just from that finding. You need more evidence to prove it (indistinct) was existing and it disappeared from such-and-such time but it gives a relative value from so-called modern scientific point of view.

Prabhupāda: But evolution we accept. Evolution we accept but it is not that there was no existence of human being. That we do not accept. Evolution we accept. Just like my childhood manifestation is extinct but there are many other child. Same time. So our point is all the species of life, they are existing simultaneously. Evolution there is, we accept that but it is not that one is missing, one has gone away, and another is come, ten million, thirty millions there was no human being. This is all nonsense. He cannot find in the layer, that is not evidence.

Śyāmasundara: For instance, there's no dinosaurs existing now. They're extinct now but where are they gone? Some other planets then? Is there some…?

Prabhupāda: No. Not in this planet, he has no chance to see it.

Śyāmasundara: There's dinosaurs existing on this planet?

Prabhupāda: Yes, yes, he has no chance to see it, or it is imagination only.

Śyāmasundara: That's very hard to accept. What about the dodo? It was a giant bird…

Prabhupāda: Our proposition is that there is an evolutionary process from aquatics to birds here, plants life, then insect life, then bird's life, then animal life, then human life. So this is a evolutionary process, we accept but it is not that one is extinct, another is surviving. All of them are existing simultaneously.

Śyāmasundara: But they are not all present at this particular moment on this planet, are they?

Prabhupāda: Particular, it is not that he has seen all the planets or all the universes. What he has seen?

Śyāmasundara: That's what I mean. They may be extinct on this planet but on some other planet they…

Prabhupāda: At least he has no power to see everything. That is a fact. He's not so powerful that he can see everywhere and everything. That you have to accept. He has limited power to see. By that limited power to see he cannot conclude that one species (is) extinct. That is not possible. No scientist will accept that. After all, your senses by which you are (indistinct), they're limited. So how you can say, "This is finished," or "This is that." That is not to be accepted. Because your senses are imperfect. You cannot see. You cannot search out. Have you searched out all the earthly layers or the 25,000 miles everywhere? That is not possible for you. The whole earthly planet is circumference is 25,000 miles, radius how many, has he discovered that all the places?

Śyāmasundara: No, representative samples in many places.

Prabhupāda: Our first proposition is that he says that there was no human beings some millions of years ago. That's not a fact. Because we see all different species of life existing along with human beings. Therefore it should be concluded this is always existing. Human life is always existing. That is our first charge against him. He cannot say there was no human life.

Śyāmasundara: But we don't see any dinosaurs existing.

Prabhupāda: You do not see-your power is very limited-but we have to conclude in this way, when we see at the present moment all the different species of life are existing. Therefore it is existing always.

Śyāmasundara: But I don't see all the…

Prabhupāda: You don't see because you have no power to see. Your senses are very limited. You don't see. And because you don't see, it is not to be accepted. So many people say, "I don't see God." That does not mean we shall accept, "Oh, so many people say-majority of people will say like that-'We don't see God.' " Then we are merely crazy fellow, we are after God?

Śyāmasundara: No. But dinosaurs…

Prabhupāda: But simply by dinosaur missing you cannot say that what about other all species of life, other.

Śyāmasundara: Many, many, many, many are extinct, according to…

Prabhupāda: I am accepting many are extinct, but the evolutionary process, it means one extinct, and another comes. But we see that the monkey, from monkey, man comes. The monkey is there and man is there. The monkey is not finished.

Śyāmasundara: Oh, I remember last time when we discussed this, you said, "Well, then, why don't we see men coming out of monkeys still?"

Prabhupāda: Yes.

Śyāmasundara: "Why hasn't some man been born out of a monkey?"

Prabhupāda: Yes.

Śyāmasundara: "In our experience…"

Prabhupāda: The monkey is existing, the man is existing.

Śyāmasundara: "So if men came from monkeys, why don't we see it still happening?" That's what you said.

Prabhupāda: Yes. That is our argument.

Śyāmasundara: So if you accept that there is an evolution, do you accept that the bodies change because of changing conditions of the natural surroundings?

Prabhupāda: Body is not changing. The body is already there. The soul is changing bodies, transmigrating from one body to another.

Karandhara: Darwin doesn't accept that there is a fixed number of species. Rather, the number of species may vary at any time, simply according to the natural selection. But he doesn't give any axiom that there are a certain number of species from which all other variations come. We are saying that there are 8,400,000 species to begin with.

Prabhupāda: But if first of all you give account for eight million species-you have no account. We say these are the fixed-up species. But your calculation of species, first of all give us account for eight millions, then you say, "The list is not complete."

Śyāmasundara: Their idea is that there's constant…

Prabhupāda: Whatever it may be, within that eight millions, but you cannot give us list.

Śyāmasundara: They say that there is new species always evolving.

Prabhupāda: That is not new. That is within the eight millions. You could not find the same thing, you could not find, before that; now we are finding. Your species, you could (not) give us a complete list. What is the evolutionary process wherefrom it began and how it's coming? You cannot give any fixed-up list. That is your imperfect knowledge. You are simply imagining. "It may be changed," "It may be chance," or this or that. That's all.

Śyāmasundara: Just like, let's say some condition changes suddenly in an environment…

Prabhupāda: Yes. Any condition changes, but within that eight millions. Because you cannot give us any list, so then you have to accept whatever species of life may take by changes or circumstance with this or that, that will be within the eight millions.

Karandhara: Just like if you open a marketplace, at any given point you can go through the marketplace and see that there's this kind of person, this kind of person…

Prabhupāda: Yes.

Śyāmasundara: …and he may go away from the marketplace. So because he goes away, you can't say that that person doesn't exist any more because he's not observable there.

Prabhupāda: Yes. Yes.

Svarūpa Dāmodara: Actually, in Darwin's concept he used the natural selection, but he doesn't go far enough what that nature is. He used the term "natural," but he does not know how to…

Prabhupāda: Yes. Explain what is nature. That means insufficient knowledge.

Śyāmasundara: He simply observed there are mutations in nature. For instance, he thinks that perhaps at one time…

Prabhupāda: That means nature is working.

Śyāmasundara: Yes.

Prabhupāda: Nature is working, but he cannot explain how nature is working.

Śyāmasundara: At one time he says the one ape developed an opposing thumb so he was able to use tools, grasp things, so he became superior and passed that quality on to his offspring and that developed into man. Simply by…

Prabhupāda: Then when there is offspring, then the same question comes: "Why the monkey does not produce offspring-a man?" What is this nonsense?

Karandhara: Scientists often take the shelter of this premise, that it's not…, we don't…, we're not trying to find out. Whenever they're asked what is the original source, they say, "We're not concerned with that. We're concerned with just examining the phenomenon of that source."

Prabhupāda: Yes. That is childish. That is childish. Just like I have seen the phenomena, without man there cannot be singing. In the box there must be one man there. This is childish calculation, that's all. Phenomenal study means childish. A fan, in our childhood we will think that a fan is running, there must be some ghost who is running it. So this sort of phenomenal study is not scientific study. It is not scientific. (If) we don't find the original cause, that is not scientific.

Karandhara: That's what they're looking for. But because they can't produce a satisfactory answer, they have to say, "Well, we're not looking for that." They can't come forward with an answer.

Prabhupāda: Yes. That is, what it is called? Participia principeology, or something like that, that is called.

Śyāmasundara: (indistinct) in question.

Prabhupāda: That is not perfect knowledge.

Śyāmasundara: You must admit, though, being a scientist, that supposing you go down to the bottom of the Grand Canyon, you see so many layers of earth going up thousands of feet, that the layers at the bottom are very, very old. You must admit, because the earth takes so many years to deposit soil. Even if it's only one million years, it's still very old. And in that lowest layer we find only evidences of simple…

Prabhupāda: So where is the lowest layer, he has gone? Where is it? Wherefrom it begins?

Śyāmasundara: The Grand Canyon is an example. That's a very deep canyon in the ground in Arizona.

Svarūpa Dāmodara: What happens if there was no human beings in that area so that they don't find any…?

Prabhupāda: Yes.

Śyāmasundara: Human beings aside, we still find…

Prabhupāda: Just like desert. Desert there is no human beings. If you dig the desert, what you will find?

Śyāmasundara: That's all right. It doesn't matter if it was ocean; still we find gradually the forms become more and more complex toward the…

Prabhupāda: But you cannot say where is the beginning and where is the end.

Śyāmasundara: No. That we can't say.

Prabhupāda: Therefore his knowledge is imperfect.

Śyāmasundara: He said that if we say the origin of species is the simplest form, one-celled…

Prabhupāda: How the species living force came in? What is the cause? How it is coming? Wherefrom the life begins?

Karandhara: It still evades the principal question of who is the creator. I can build a big house or I can build a small box. The point is, who is the builder? So it's evading the question of who… Even if everything started with a one-celled animal, what started the one-celled animal?

Prabhupāda: Yes. Wherefrom the one cell came?

Śyāmasundara: That they say. He says (it) comes from four different chemicals: oxygen, hydrogen…

Prabhupāda: Well, wherefrom the chemical came? They're not questioning. Who supplied the chemical?

Śyāmasundara: We still may be able to discover some day…

Prabhupāda: That means you are fool, that you are granted. As soon as you say "still," then you are fool number one. That is our…

Svarūpa Dāmodara: That's what the modern scientists are doing. They're trying to make life in a test tube. What they are trying to do, these so-called biochemists, at the present time, their goal is to make life in a test tube. So what they do is they are going to put so-called big molecules-they say DNA, dioxynucleic acid. This molecule is a necessary molecule for…, it's a lively thing. So they're going to make certain combinations of these molecules and put in the test tube and find out whether there is life coming out from the test tube, and then trying to prove how life was formed. But it's such a foolish idea that they will never be able to make the…

Prabhupāda: They are a set of fools. And going on under the name of scientists. Set of fools.

Svarūpa Dāmodara: On the other hand, the so-called physicist… His name was Heisenberg. He produced the concept of the theory of uncertainty, and he found out that certain physical rules that govern certain parts of the so-called universal system of rules-why the planets are moving around the sun, and why they have a repeated course and so on. But he did not know what was the answer. So he named the title of the theory, the Theory of Uncertainty. Based on that, there are so many groups coming up, but they found uncertainty itself, that implies that there is some…

Prabhupāda: Basic principle is uncertainty, and they're building on big, big buildings.

Śyāmasundara: Darwin calls it the missing link.

Prabhupāda: That missing link, let them learn from us. We can give him the missing link.

Karandhara: But ultimately they'll say it'll come down to we propose that Kṛṣṇa is the creator or that God is the creator, then they'll say "That must be proved to me." In other words, they want to fit God within their own empiric gaze. That will be their only satisfaction when they actually become able to circumvent God's existence and create a power by their own intelligence.

Prabhupāda: He has to admit that the theory of uncertainty is bogus, but everything is there, and that masking behind all these things there must be big brain. That one has to accept. Simply uncertainty, that is not a science. The certainty is that behind all these things there is a big brain. I do not know Him-that is a different thing-but there is a big brain.

Śyāmasundara: Darwin, he was not so much interested in those questions of origin and those things, but he was a botanist and a biologist, and he simply wanted to investigate how things evolved from one simple form to a more complex form…

Prabhupāda: That he cannot say, how the evolved. He captured something out of his imagination, but he cannot explain scientifically.

Śyāmasundara: From simple forms to more complex forms.

Prabhupāda: Yes.

Śyāmasundara: Well, he says that this happens through mutation.

Prabhupāda: But you do it in the laboratory by mutation, by combination.

Śyāmasundara: They can do that.

Prabhupāda: No. But he said that that is not possible.

Svarūpa Dāmodara: Śrīla Prabhupāda, they find that just like I said already, the basic elements of life-carbon, hydrogen, nitrogen, oxygen…

Śyāmasundara: You know the theory, not theory but practical proof, that the genes can be mutated by bombarding with cosmic rays.

Svarūpa Dāmodara: Yes. That they prove by so-called… That's why the cancer… The example of that mutation is the cancer cell. They try to find out how cancer is caused in the body. They say that somehow the cell has been changed, and they say that it has been done by mutation, so they try to prove it in the laboratory by changing the structure of the cell, and that is called mutation. So they say why the cancer is formed because cancer is an abnormal cell, this is a normal cell. In answering why these elements are formed from these basic four chemicals-carbon, hydrogen, nitrogen and oxygen-they try, they say that somehow this nitrogen and hydrogen, they combine forming ammonia. That is called ammonia, from nitrogen and hydrogen. They say somehow this has formed, and somehow, by combination of hydrogen and oxygen, water is formed. And somehow by combination of carbon, hydrogen and oxygen, these so-called carbohydrates, or these are formed. But they say somehow these are formed, but they do not know how it is formed.

Śyāmasundara: But all that Darwin is interested in is in the evolution of species: how one type of body evolves to the other type due to the changing conditions, and that because he has evolved a certain body he is best adapted to survive in that condition so that his species survives. So the scientists have shown that by bombarding the cosmic radiation or radioactive elements, that a gene or cell can change, mutate, so a different kind of animal comes out. From one kind of mother a different kind of animal comes out.

Prabhupāda: But we say that different kind of animal is not beyond these 8,400,000 species.

Svarūpa Dāmodara: Actually this is not completely different animal. Some of these properties…

Śyāmasundara: A variation.

Svarūpa Dāmodara: Just a little change. But another point in that connection is that nature makes its own equilibrium, balance of all the species, and it could have been all a balance. That is why, when nature is balancing all the species, there is no question of making another species fresh or something. This has been already made. It has already been done by nature. What is that nature, you have to ask by going to the real nature, not this false nature.

Śyāmasundara: Just like Darwin first investigated some islands off of Peru, Galapagos Islands, and he found different species of life that exist there that don't exist anywhere else, so that they must have evolved…

Prabhupāda: That means that he has not seen all the species, because he has not traveled all over the universe.

Karandhara: Deductive. It's a deductive conclusion.

Prabhupāda: Yes. He has seen one island but he has not seen the whole creation.

Syamasundara: No.

Prabhupāda: Then? How he can fix up. There may be many others he has not seen.

Śyāmasundara: But the only thing that I want to get at is…

Prabhupāda: The only thing he has has studied, this earthly planet…

Śyāmasundara: …how the bodies change.

Prabhupāda: …but there are many other millions of planets, he has not seen all of them. He has not excavated, dug the depth of all the planets, so how he can conclude that this is all? He has not seen everything, neither it is possible for him.

Śyāmasundara: But according to the conditions, different conditions on this planet, natural conditions, certain animals…

Prabhupāda: Yes. But he has not seen different conditions in different planets. Suppose the sun planet, the condition is fire. So how life can exist in the fire, he has no knowledge.

Karandhara: You point out in the introduction to Śrī Īśopaniṣad that deductive conclusions are always imperfect because you have to be able to deduce everything in order to come out to the right conclusion. Just like if you live in a village where everyone is only five feet tall, you may deduct that everyone in existence is only five feet tall; but if you go to the next village you may find someone six feet tall. So you have to search out every village and see every person before you…

Prabhupāda: That is not possible for you. How many millions of villages are there?

Śyāmasundara: No, but see, we're talking about two different things now. He is talking about the doctrine of natural selection or survival of the fittest…

Prabhupāda: But natural selection, that means that is not his selection. Natural selection.

Śyāmasundara: Natural selection.

Prabhupāda: So nature is more powerful than him. So he has not studied nature.

Śyāmasundara: He studies how the bodies change in nature.

Prabhupāda: No. He has not studied. He has studied in a particular place only. But nature means, when you speak of nature, suppose you have studied within this planet, but in nature means there is millions of universes, but he has not studied them.

Śyāmasundara: So you say the doctrine of natural selection is not…

Prabhupāda: Natural selection is there, but how the natural selection is working, he does not know that.

Karandhara: In a sense we know from Vedic information that the species from one end from the smallest germ up to the highest demigod, they are progressively more advanced. So anyone can come along and take out a small eclipsed portion of that sequence and propose the theory that the species is advancing, but that gamut, that range, perspective of higher and lower is existing, but not that it's evolving…

Prabhupāda: It is already there. I am simply changing place, transmigration. That is our theory-transmigration.

Śyāmasundara: But you still haven't answered satisfactorily…

Prabhupāda: Just like you are traveling in a train. There is first class, second class-that is already existing. But if you pay more, you come to the first class. You cannot say, "Now the first class is now created." It was already existing. So their defect is that they have no information of the soul. The soul is transmigrating. The forms are already there. The soul is transmigrating from one apartment to another apartment. That they do not know.

Śyāmasundara: But still I'm not convinced that if we make geologic investigations all over the world, not just the Grand Canyon or here or there, but in many parts of the world we always find the same thing, that the…

Prabhupāda: But if you say that you have studied all over the world, I say you have not studied all over the planet. That is still defective.

Śyāmasundara: Let's just confine it to this planet.

Prabhupāda: No. Why should you confine it? Nature is not only within this planet.

Śyāmasundara: Because you said that millions of years ago there were many complex forms of life existing on this planet.

Prabhupāda: No. Not on this planet; maybe anywhere. It is when you say nature, nature is not confined-what is called-limited within this planet. That you cannot say. When you say nature, this material nature, there are millions of universes and millions of planets in each and every universe. If you have studied… Suppose you have studied this planet; that is not sufficient knowledge.

Śyāmasundara: So, but you said before that millions of years ago there were complex forms of life on this planet: men, horses, animals, elephants…

Prabhupāda: Yes. Yes.

Śyāmasundara: But from hundreds of different sources of this…

Prabhupāda: But I say, I say that it is still existing. The man is existing, the horse is existing, the snake is existing, the insect is existing, the trees are existing; why not millions of years ago?

Śyāmasundara: Because there's no evidence.

Prabhupāda: This is the evidence. This is the evidence. You cannot give the history of this planet. Now suppose the existence of sun, you cannot give history. The sun is existing millions of years ago. It is not that sun is created now. The sun is existing now, the moon is existing now, so why should not they come from millions of years also? The sun existing, and within the sun everything is existing. So if the sun is existing, then other things must be existing. That is my conclusion.

Śyāmasundara: They may be existing, but on this planet we have no evidence…

Prabhupāda: That doesn't mean… That means you limit your study in one planet. That is not full knowledge.

Śyāmasundara: I just want to find out for the time being about…

Prabhupāda: Why time being? If you are not perfect in your knowledge, then why should I accept your theory? That is my point.

Śyāmasundara: Well, if you make claims that millions of years ago there were complex forms of life on this planet…

Prabhupāda: Why you are… I never said on this planet. By nature's way everything is existing.

Śyāmasundara: So on this planet there were not complex forms of life millions of years ago…

Prabhupāda: So maybe; may not be. That is not of the point. The point is that everything is existing in the nature's way. The species, as we say from Vedic language, 8,400,000, fixed-up. So maybe in your neighborhood, in my neighborhood, it is, they have got…, they are fixed up. But you simply, if you study your neighborhood, that is not perfect knowledge.

Śyāmasundara: I accept that. But I want to understand that the theory of evolution is that…

Prabhupāda: Theory of evolution we accept.

Śyāmasundara: …from simple forms of life, more complex forms evolve.

Prabhupāda: Yes. That's all right. But they are all existing still. They are not extinct. That is the point.

Śyāmasundara: All right. But on this planet, now if we could examine this planet…

Prabhupāda: Again you come to this planet. Why you are sticking to this planet?

Karandhara: Lord Brahmā, the most complex… From the Vedic information we find that the most complex living entity was first, and from him, he created all the variations. So from the most complex the most simple was evolved. Then if you have the wrong information, you could look at it and say it was the opposite, that from the most simple the most complex evolved. The sequence is there, and if you observe it in the wrong way, you may conclude it's going in the opposite direction.

Śyāmasundara: But in the Vedic scriptures…

Prabhupāda: The first creature is Brahmā, the most intelligent, the most learned.

Śyāmasundara: …and he said, and you say that on this planet there were pastimes, for instance, of Lord Rāmacandra millions of years ago, with His men, His animals, His horses, deers, so many things. But in all of our evidences we find only at that time the most simple forms of life…

Prabhupāda: Your evidence… You will be satisfied with your evidence, but I have got my own evidence. Why shall I accept your evidence? You cannot force your evidence, your so-called evidence upon me. What is evidence? First of all you have to select, what is that evidence.

Śyāmasundara: Terrestrial, archaeological findings…

Prabhupāda: No. No. That is not evidence. That is not evidence.

Karandhara: If you find a bone, how do you know it's not…

Prabhupāda: That is imperfect. You have studied one portion of the creation. That is not evidence. In other portion of the creation there is different. But that is not evidence. Your study, your limited study is not evidence.

Svarūpa Dāmodara: So the evidence posed by Darwin's theory is not enough to explain…

Prabhupāda: Yes.

Śyāmasundara: Yes. I agree with that. It doesn't explain there is an evolution…

Prabhupāda: Evolution we accept. There is no quarrel about that point. But we say there are 8,400,000 species of life, evolution is coming through that. But you cannot give us any list that so many… We give real evolution, that there are 8,400,000 species of life, and the living entity coming through that. [break] …evolution is taking from here to here, and how many there are? You cannot say. You simply say "missing," "something missing," "something is added," all vague.

Śyāmasundara: That admitted, but…

Prabhupāda: If you admit that you are imperfect in knowledge, then it is no use citing scripture. There will…

Śyāmasundara: But what I want to know is that…

Prabhupāda: …evolution we admit. But your evolution theory is not perfect. Our evolutionary theory is perfect.

Śyāmasundara: But it appears that the evolution is from simple to complex.

Prabhupāda: That we admit, simple. That we admit. There is no difference. But you cannot say what is the simple and what is the complex, and what are the… You say something missing. That is evasive. Why you should be missing if you are in knowledge? You must say this thing is missing, that you have no knowledge.

Karandhara: It's just an axiom, that if any part of the knowledge is perfect, then the whole knowledge is perfect. If you have any part of the truth, you have to have the whole truth in the highest sense. So if their theory is at all correct, and any of the premises are solid, then why it doesn't conclude itself by its own logical deduction? Why it would always have to allude to something missing, some missing factor?

Prabhupāda: Jīva jātiṣu. The Padma Purāṇa says jīva jātiṣu, so different species of life. And they give: from this, this; from this, this; from this, this. Then, just like it is said that from bird's life the beast's life comes. Now the beasts, this category is of three millions types of beasts.

Śyāmasundara: Just like they find evidence of large bird, pterodactyl, which has beastlike properties. It has legs also, and they say from that kind of bird evolved a more beastlike, like you say, beasts.

Prabhupāda: Just like we say that kṛmayo rudra-saṅkhyakāḥ pakṣiṇāṁ daśa-lakṣaṇam. From the insect life the bird's life developed. That we see practically. One have becomes flies, butterflies. In the grass, worm becomes a butterfly. That is, there is evidence.

Śyāmasundara: But at that time were there only insects existing?

Prabhupāda: No. Everything was existing.

Karandhara: That's not evolution of the species, it's evolution of the soul through the existing species.

Prabhupāda: Transmigration from one body to another. The bodies are already existing.

Śyāmasundara: For instance, they say that during the Ice Age, when there were…, the earth became very cold, and there were great ice formations in Europe and America, that this animal they call the mammoth-it's an elephantlike animal but it had long, very long hair for warmth-suddenly this species appears. Does it mean that that body existed always somewhere else, but it just suddenly appeared in order…

Prabhupāda: Yes, yes.

Śyāmasundara: …to live here in that environment?

Prabhupāda: Yes.

Karandhara: What if it is indeed a different species? What do they qualify as a difference in species? I mean, like one man has lots of hair on his body and one man doesn't. That doesn't make him a different species necessarily.

Śyāmasundara: Yes. But in this case, elephants always lived in tropical. They were living in hot climates, and suddenly they had to adapt to the cold.

Prabhupāda: No. Again, just like we have got experience with the change of season, different animals are also produced, with the change of season. But it is not that they are coming new. They are already existing.

Śyāmasundara: They're appearing.

Prabhupāda: Yes.

Karandhara: Appearing and disappearing according to the seasons.

Prabhupāda: Yes. Just like this Los Angeles City, there is a havoc of flood from the ocean and all men die. That does not mean extinct; the men are there somewhere else. You cannot say that human species is now extinct, because your study is limited.

Śyāmasundara: Supposing one man is particularly adapted, and he is smart, intelligent, and he survives when everything else is killed…

Prabhupāda: That he may survive, that we don't disagree.

Śyāmasundara: But he would say that that man passes on his superior traits to his children, and it's another species.

Prabhupāda: No. He survives, but many other men like him, they are existing somewhere. He may survive of this catastrophe, but that does not mean that other men are all extinct. You cannot say that. In these circumstances this man may survive or may not survive, but man is existing somewhere else.

Śyāmasundara: And another example, for instance there is a dog called the Pekinese dog. It was made by man, it was developed by men. They took a certain type of dog and crushed it's jaws in so many instances until eventually that trait was passed on naturally to its children…

Prabhupāda: But he is still, it belongs to the dog species. We are speaking of dog species.

Śyāmasundara: But it's a new type of dog. New type. Never existed before that, here.

Prabhupāda: New type, that will not exist also. Because it has been artificially made, it is existing now; now it will not exist again.

Karandhara: There's a kind of Indians, when the babies are young they put a board on their head so that (indistinct) like that.

Śyāmasundara: But now this dog is produced naturally, with its face like that.

Karandhara: But it's still a dog.

Prabhupāda: The dog species.

Śyāmasundara: But it's a new species of dog.

Karandhara: Well, they may call it a new species, but according to Vedic definition it isn't a new species.

Śyāmasundara: What did you just define by species? You mean different types of men, you say…

Prabhupāda: The species, definition of species according to biology is different. We say species means jāti, human race.

Śyāmasundara: So four hundred thousand species of humans.

Karandhara: Different levels of consciousness?

Prabhupāda: Yes. Different levels of consciousness.

Śyāmasundara: I see.

Karandhara: And within any species there can an infinite variety of variations of that one species. Just like…

Prabhupāda: Just like the scientists, their species is different. Just like we are making division that 400,000 different types of men. They will say this is one species.

Śyāmasundara: So would you say, for instance, someone who is less intelligent or more intelligent than I am is in a different species?

Prabhupāda: Less intelligent or more intelligent does not make any species, because suppose you have got five children, one is less intelligent, more intelligent.

Śyāmasundara: He was just saying levels of consciousness determine the species.

Prabhupāda: Yes. This is levels of consciousness, that just like we divide the human society: some men are brāhmaṇas, some men are kṣatriyas, some men are vaiśyas, that can be found at any time.

Śyāmasundara: Those are species?

Prabhupāda: They are not species, according to their…

Śyāmasundara: They are types of men.

Prabhupāda: Yes. We said varieties.

Śyāmasundara: Then what is the different species of man, separate from me; for instance, what is another species that is different than I am?

Prabhupāda: I do not know exactly the species, but when we, [break] …means jāti, manuṣya jāti.

Śyāmasundara: I mean what is an example of different species of man. What are they, for example, several species of men?

Prabhupāda: I say that species, this word is not applicable in that sense. In that sense, according to the scientists' species. But when we say species, class you can say. Classes.

Śyāmasundara: Classes. But what, give me an example.

Prabhupāda: Again, just like we are a class-Hare Kṛṣṇa class. Our mentality is different from others.

Śyāmasundara: Oh.

Prabhupāda: Therefore we are a class.

Śyāmasundara: So tribes, more like tribal distinctions?

Prabhupāda: We are not exactly tribal. Culture, by culture.

Śyāmasundara: By interest and culture. I see.

Prabhupāda: By differentiation of culture.

Śyāmasundara: Those are species.

Prabhupāda: Those who are Aryan, non-Aryan; just like I say, they are all human beings, but why you say one Aryan and another non-Aryan? It is difference of culture, that's all.

Devotee: Say, for example, there is the Caucasian race, the Negroid race, different races like that. If they are all living in the same… Say they all join Kṛṣṇa consciousness movement, then they are all the same…

Prabhupāda: But Kṛṣṇa consciousness movement is not on the basic principle of this body. It is basically on the soul; therefore you will find everyone same.

Śyāmasundara: But otherwise it goes…

Prabhupāda: Because it is culture. When one comes to the spiritual platform, there is no question. Even animal you can accept. Just like we worship Vajrāṅgajī, Hanumān. He's animal, but because he is devotee of Lord Rāmacandra, we worship him. But that doesn't mean we are worshiping animals.

Śyāmasundara: You mean like Bengalis are a different species than Gujaratis? Something like that?

Prabhupāda: No, no. Why do you mix, we have already explained? Our jāti means of the same culture. He may be Gujarati, he may be Bengali, he may be American.

Śyāmasundara: So, for instance, carpenters are different than field workers-like that, different interests?

Prabhupāda: Why different interest? The interest is to earn money. So you may earn money in some way, I may earn money in some way, he may earn money in some way.

Karandhara: So is the primary factor of the variation is how much advanced they are in Kṛṣṇa consciousness, and how least advanced they are in Kṛṣṇa consciousness?

Prabhupāda: Yes. Yes.

Śyāmasundara: So there are only two species.

Karandhara: The demons and the devas.

Prabhupāda: This consciousness is coming through so many species, animals, then they're trees, they have no consciousness, but there is living…, the soul is there.

Śyāmasundara: I'm still trying to understand what you mean by the species of human life. It's not clear to me. I don't understand what you mean by the different species of human life.

Prabhupāda: By culture.

Śyāmasundara: By culture.

Prabhupāda: Yes. One class of human being…

Śyāmasundara: But everyone is looking for money. You said the field worker is not the same as, or is the same as the carpenter, because they're both looking for money.

Prabhupāda: Yes. But one who knows how to earn money very easily, and one may not know. That is culture. That is culture. One man is sitting in one place earning daily one lakhs of rupees.

Śyāmasundara: So big industrialists and field workers are two different species of men.

Prabhupāda: Not species, class. Jāti.

Śyāmasundara: Jāti. So when you say 400,000 species of human life…

Prabhupāda: It is difference of culture.

Śyāmasundara: It's different from what we think of as species.

Prabhupāda: Culture.

Devotee: It's not species in the bodily…

Karandhara: So the angle of vision is not from the bodily, it's from the closeness of the soul to Kṛṣṇa consciousness, as far as they're able…

Prabhupāda: Unless you accept soul and consciousness, there cannot be question of culture.

Śyāmasundara: But when the scientists say "species," they mean different types of bodies.

Prabhupāda: Yes. We say 400,000 different forms of body, so human body, just like Negroes, they are also human beings, and you are also human beings. So this, scientists will say they are all one species, human being. But we say that Negro culture and the Āryan culture is different.

Śyāmasundara: They also say their bodies are different, Negroid bodies or Caucasian bodies, or Oriental bodies…

Prabhupāda: Then you can say species. Species and the different bodies.

Śyāmasundara: Species means different bodies. too

Prabhupāda: Yes.

Karandhara: So the consciousness, the body, or my form, it's pertaining to my consciousness, the development of my consciousness.

Prabhupāda: Yes. You and your brother may be of the same type of body; there may not be a different, same type of consciousness.

Śyāmasundara: But you just said, for instance, the industrialist and farmers are two different species of men, but there could be a Negro industrialist…

Prabhupāda: I already said that. Why don't you listen? Species, definition of the scientists is different from ours. We say class.

Śyāmasundara: I'm trying to understand, because you said class but then you also said bodies. Negro bodies are different from white Caucasian bodies.

Prabhupāda: Maybe difference of bodies. But that does not…; therefore our classification on the basis of soul. The soul is equal. In spite of different types of body, the soul is one. There is no change of the soul. Therefore in the Bhagavad-gītā it is said that he does not see the species or the class or definition. He sees one: paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Paṇḍita, one who sees to the (indistinct), the soul, he does not find any difference of these species or (indistinct). This is our point.

Karandhara: So Darwin and similar material scientists, they have no information of the soul, but yet they're…

Prabhupāda: There they're missing the whole point.

Karandhara: But they're trying to find out information for themselves, and for others around them, but not knowing who they are, they're drawing on a material platform which is infinite, or at least infinite as far as their capacity to understand. So not only will they never be able to understand the material, the construction of the material arrangement, but at ultimate issue it has no pertinence, anyway. It doesn't mean anything.

Śyāmasundara: No. It does mean something if you accept that forms are evolving from simple to complex. That means that we can expect in the future that mankind will even be of a more superior nature than they are now.

Prabhupāda: Forms are… One form is superior than the other form. (indistinct) you said.

Karandhara: That possibility is also there. We know that by performances of certain types of sacrifices you can become, and go to the demigod planet…

Prabhupāda: That difference is that one apartment is better than the other apartment. Material.

Śyāmasundara: They would say that from the lowest apartments we are evolving to the better apartments.

Prabhupāda: Yes. So according to your position. Just like if you… There are different apartments: first-class apartments, second-class apartments, third-class apartment. But as you are fit to pay the rent or price, then you are allowed to enter in the apartment. The apartments are already there-first-class, second-class, third-class. They are not evolving.

Śyāmasundara: They say all living things on this earth are evolving in that way, from lower to higher. In the history of the earth…

Prabhupāda: That also may be accepted, because just like at certain period, people are constructing a certain type of apartment, next stage they construct a different type of apartment. That can be accepted. But the apartment itself is not evolving; the evolution is taking, of the apartment, on the desire of something else.

Śyāmasundara: On the desire of something else.

Prabhupāda: Yes.

Śyāmasundara: So just like…

Prabhupāda: That they do not know.

Śyāmasundara: Oh, I see. Just like…

Prabhupāda: They say simply the apartment is changing.

Śyāmasundara: Just like if it suddenly got cold, the spirit soul would desire to be warm so he would evolve a body with hair.

Prabhupāda: Yes. That we say. That is our…, according to the mentality at the time of death you get another apartment. But the apartment is already there.

Śyāmasundara: I see. So if conditions suddenly change…

Prabhupāda: Change of mind.

Śyāmasundara: …a new apartment would arrive on the scene because the…

Prabhupāda: Not will arrive, it is already there.

Karandhara: Simply awarded.

Prabhupāda: It is already there.

Karandhara: The material nature has it in its closet…

Prabhupāda: Yes. ”If you want this, come on, here.”

Karandhara: …that, that dress…

Prabhupāda: ”If you want this, come on here.” It is already there.

Śyāmasundara: And then all the others will die out and that new one will begin, because the…

Prabhupāda: Everyone will die. Everyone will die means change his apartment. Now at the time of changing apartments… Suppose I am here, I have to change another, so I can select my apartment, what kind of apartment I shall have. But that apartment is already there. I’ll have to simply make arrangement, that’s all. It is not that I am creating that apartment.

Śyāmasundara: The elements, material elements, ingredients are already there.

Prabhupāda: Already there.

Karandhara: The possibilities are unlimited so it’s not possible to make such a close…

Prabhupāda: And that apartment is fixed up 8,400,000. Now you can enter into any apartment. Or it is to be ascertained that you cannot think beyond this. Just like a hotel owner, he has got different types of apartments, and he knows the customer cannot think beyond it. So any customer wants, ”I’ll give this apartment.” So by nature’s way there are 8,400,000’s of apartments. You simply change according to your mentality: ”I want this,” ”All right. Come on.”

Karandhara: There’s a range. To go back to the…

Prabhupāda: It is, apartment is not evolving. I am evolving in this sense that I am changing one apartment to a better apartment. The better apartment is already there.

Śyāmasundara: To go back to this survival of the fittest theory, supposing we are all here and the water comes, like you said. Supposing one of these persons in Los Angeles has the ability to breathe in water, somehow or other he can breathe under water…

Prabhupāda: So we have no objection.

Śyāmasundara: So he survives; everyone else…

Prabhupāda: He survives means… He survives means that even if he’s dead, that does not mean that the species is dead. There is another human being in another part of the world.

Śyāmasundara: I accept that, but I mean I want to…

Prabhupāda: So you say that because he does not survive, the whole species is extinct.

Śyāmasundara: No. But he survives…, one man survives because he is able to breathe in the water.

Karandhara: But how is he able to breathe in the water?

Śyāmasundara: Because he’s adapted, he’s mutated somehow.

Karandhara: But what has been that selective principle that he’s adapted?

Śyāmasundara: According to you, you say it’s his desire.

Karandhara: But the selective, active principle…

Prabhupāda: But the fact is that you do not find anyone that one can breathe within the water.

Śyāmasundara: No. That’s only an example.

Prabhupāda: But you should give example which is proper.

Śyāmasundara: All right. There is a fish called a lungfish, which… Most fish have gills, they breathe underwater with their gills, they extract oxygen from water. But there’s one fish in Africa that has developed lungs, so that, because it lives in an area where the water sometimes goes away, so it must be able to breathe oxygen from the air. So they say out of millions of fish in that water, one happened to have a pair of lungs, so he survived.

Prabhupāda: So we say that means he was already existing. We say there are 900,000 of species of fishes. He may be one of them, that's all.

Śyāmasundara: So the selective principle is there, but all species are already there.

Prabhupāda: Already there, existing.

Karandhara: The selection will simply be dictated by… The so-called observance of selection is just the circumstance. The water's going away, so…

Prabhupāda: The selection of the species of life. I can select. From fish, I can become man; from man I can become fish.

Śyāmasundara: So that fish desired to survive in that condition.

Prabhupāda: Yes.

Śyāmasundara: I see.

Prabhupāda: Therefore there is a greater law. Just like the hotel people, he has got experience. The customers come and they want this sort of facilities. So he has made all the facilities here to receive all kinds of customers. Similarly, this is God's creation. He knows how much a living entity can think of, so He has made all these species. If he thinks like this, "Come on, here," nature will, "Yes." Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. Nature is offering facility, "Yes, come on." God, Kṛṣṇa as Paramātmā within the heart, He knows, He wants this. He wants this, immediately nature, "Give him this apartment," and nature offers, "Yes. Come on. Here is apartment." This is real explanation.

Śyāmasundara: So I understand that, and I'll accept that, but the one thing I'm still puzzled on is that there's no geological evidence that in former times on this planet there were more complex forms…

Prabhupāda: Why you are taking geological evidence as final? Why you are taking that? That is final?

Śyāmasundara: But it's logical…

Prabhupāda: What logic? Science is progressing. You cannot say that this is final.

Karandhara: Scientists couldn't deny; they could just say that we haven't found any evidence.

Prabhupāda: Yes.

Śyāmasundara: But until there's something that disproves it to me, then I must accept it, because it…, because it's logical.

Karandhara: But that's a false platform. I'll conclude on the basis of my limited knowledge because I don't have the perfect knowledge. That's an abortion of the whole scientific…

Śyāmasundara: Yes. All right. You can say that I've never seen a purple man, so there must be no such thing as a purple man. You can say that, but as far as I can operate within my practicality, there are no purple men. I've never seen one; no one has ever seen purple men. So isn't this logical?

Prabhupāda: Purple men?

Śyāmasundara: I'm just using it as an example.

Prabhupāda: What is that purple men? But you have not also seen, why you are speaking like that?

Śyāmasundara: I'm using it as an example of an exception.

Prabhupāda: No, no. What, you are scientist, what you have never seen, why you are thinking of like that? That is my point.

Śyāmasundara: I'm using it as an example of an exception…

Prabhupāda: Why example? Why you give a fictitious example which you have no experience?

Śyāmasundara: All right. So let's say no one has ever seen a…

Prabhupāda: No, no. That is another thing. You cannot say which you have never seen, at least. Because yours is experimental, I may say, but you at least, cannot say like that.

Śyāmasundara: I have excavated in all parts of the world, and every time I go to the…

Prabhupāda: No. You have not excavated all parts of the world. That is another nonsense. You have not done this.

Śyāmasundara: Well, on seven continents I have excavated…

Prabhupāda: But that seven continents is not the whole world. That is our charge. That you are claiming that you have excavated all. We say no, not even an insignificant portion. So your knowledge is limited. (indistinct) they say the same (indistinct), Dr. Frog. Dr. Frog is limited within the three-feet well. If he says "I have seen everything," that is not acceptable.

Śyāmasundara: But at least in thousands of places they have bored into the earth or dug into the earth, and they've found…

Prabhupāda: Yes. Thousands of places is not this finishing, the whole planet.

Karandhara: They're always coming up with something new. They're having to revise their theory. Just like that pamphlet. They had to revise the whole theory about Carbon 14 because they found a new factor in the deterioration in the element which they never before considered…

Prabhupāda: This experimental knowledge is always imperfect. Because they are experimenting with imperfect senses, therefore they must be imperfect. Our source of knowledge is different. We do not depend on experimental knowledge.

Śyāmasundara: Let us say that the remains of every animal, every living entity that has ever been found in the ground…

Prabhupāda: That is also a limited space. You cannot say you have excavated a portion of the earth and that is all. You cannot say.

Śyāmasundara: So far, anyway.

Prabhupāda: So far means that is not all. That is, so far, as soon as it is so far, that is not all.

Śyāmasundara: But, so surely we must be practical and say that every…

Prabhupāda: Practical means…

Karandhara: We can only operate on things that we have…

Prabhupāda: Practical means which is beyond your knowledge, beyond your capacity, that is impractical. So nothing is practical.

Śyāmasundara: How can I theorize there were other or higher forms…

Prabhupāda: You theorize partially, as far as. That is not perfect(?).

Śyāmasundara: If I accept your knowledge, how can I theorize that there were higher forms of life millions of years ago if I have never found any evidence and I have searched…

Prabhupāda: This is the evidence. This is the evidence. You have to see through the evidence, because there are, in the evolution there are so many species of life, say 8,400,000, they are all existing now. They are all existing now. Therefore why should I conclude that millions of years they did not exist?

Śyāmasundara: You say they are all existing now, but I don't see the dinosaur. There are no dinosaurs on this planet.

Prabhupāda: That is not the denied. Dinosaur you may not have seen, it may be existing some other… Neither I have seen the 8,400,000 different species of, different forms of life. But my source of knowledge is different. Your source of knowledge is different. You are experimenter with imperfect senses. I am taking from the perfect who has seen, who knows things. Therefore my knowledge is perfect. Just the same example: I am receiving knowledge from my mother, "Here is your father," and you are trying to search out where is your father. You don't go to the mother, but you are searching out. So therefore, however you may search, your knowledge always will be imperfect.

Śyāmasundara: And your knowledge says that millions of years ago there were higher forms of living entities on this planet.

Prabhupāda: Oh, yes. Because our Vedic information is that the first creation is the most intellect, that is the most intellectual personality within this universe, Brahmā. So how we can say…, how we can accept your theory that intellect develops? We are receiving Vedic knowledge from Brahmā, so perfect. So that is the evidence. The first creature was so perfect.

Karandhara: You are accepting authority anyway. We are accepting Darwin's authority that he went to these islands and found these animals. How do we know he went to the islands and found the animals?

Śyāmasundara: Because you can go there now and find them; they are still there.

Karandhara: But you have to go there to make, to make your point and deduct it. [break]

Svarūpa Dāmodara: …when it will be cause of all his existence, survival for the fittest, but he is not going into the, who posed this, how it has been done, how it is going to that theory, so his theories are not complete.

Prabhupāda: His theory, it is not science. It is suggestion, guess.

Śyāmasundara: They call it "doctrine of natural selection," not theory.

Prabhupāda: Doctrine. So doctrine, doctrine should be fact, but Darwin's theory, so far… It is called Darwin's theory…

Śyāmasundara: It's not called theory, it's doctrine. It should be doctrine.

Karandhara: What they mean by doctrine is that they can't agree on it and say it's fact. That there's so many short-comings that they will call it a doctrine but they won't call it fact. That's practically the whole story in scientific research: the real scientists, they never call anything a solid fact; it's always a theory or a doctrine because they never find a perfect enough conclusion which takes into account everything and perfectly reconciles…

Prabhupāda: What is that uncertainty? What do you call that?

Śyāmasundara: It's called Theory of Uncertainty. Heisenberg's Theory of Uncertainty.

Prabhupāda: That is also theory.

Śyāmasundara: Yes. That has to do with atomic particles.

Svarūpa Dāmodara: Accepting the (indistinct), early in 1900 when they find out the smallest particle in the atom, it was a theory; it was accepted for about ten, twenty years.

Śyāmasundara: That was long before, in Greek times, Democritus.

Svarūpa Dāmodara: But the real theory started by Darwin, that was accepted for several years, but later on, with new advancement, his theory changed. His theory became disproved, that "What you are saying, it is not right, it is not final." So theories can change. So same thing, Darwin's theory is also changing.

Śyāmasundara: But his impact upon the thinking of the world so completely changed the whole conception of…

Prabhupāda: That is now changing again. So what is the use of that, such change?

Śyāmasundara: Well, you have to investigate, because he is important for our…

Prabhupāda: No. That's all right. We will investigate; and a theory which changes, it will change, that's all. It is not a fact. The sun rising is a fact. It cannot change.

Śyāmasundara: Still, you say if there were high forms of, say Brahmā, in Brahmā's time or millions of years ago, there were also other high animals besides men?

Prabhupāda: All I say is that all kinds of different classes of forms were existing, since the creation.

Śyāmasundara: On this planet there were higher forms?

Prabhupāda: Why are you taking this planet? We are talking of the whole creation. In the creation everything is there.

Śyāmasundara: If you expect me to understand this, I have to see it on this planet.

Prabhupāda: That is not knowledge.

Karandhara: Possibly there were and possibly there weren't.

Śyāmasundara: You tell me that Rāma and some other higher creatures lived on this planet so many millions of years ago, so I can expect some day to find evidence of that?

Prabhupāda: The evidence is the authority, Vedic literature.

Karandhara: What other authority will you accept? If you dig up a bone and make a test with your own senses and accept that as an authority…

Prabhupāda: Bone authority. So you will be satisfied with your own authority. We have got our different… If you don't accept my authority, then I don't accept your authority.

Śyāmasundara: It would just seem if there were bones surviving for millions of years, why not cities, why not chariots, why not…?

Prabhupāda: Yes. During Rāmacandra's time there were chariots. Everything was there.

Karandhara: They have found pieces of chariots and pieces of cities.

Śyāmasundara: Not millions of years ago.

Karandhara: How do they know it's not millions of years ago? What is their test for proving?

Prabhupāda: That millions, that is also bogus. You see? In the human history there is no history more than three thousand years. They are talking of millions of years. Why?

Śyāmasundara: You are a scientist. What other ways do they date geological findings? How do they date them?

Svarūpa Dāmodara: Now it is Carbon 14 is the most reliable technique.

Śyāmasundara: Before they discovered that, how did they do it? They knew the Pleistocene, the Iocene, all these different ages. How did they date them?

Svarūpa Dāmodara: I do know how….

Karandhara: They all remain their own postulation according to their own sense impressions, and because the initial format is imperfect, the conclusion has to be imperfect. So knowledge always remains fallible and mutable, whatever basis they put it on. It is what they have derived out of their own sense impressions, imperfect.

Śyāmasundara: Yes, admitted, but I say that…

Karandhara: So dealing on a whole range of imperfection and deduction…

Śyāmasundara: Anyone can argue on that level and say anything, but what I want to know are the facts.

Karandhara: The facts are there, but you can accept the facts as Darwin presents them or as the Vedas present them or as anyone presents them.

Svarūpa Dāmodara: These are all controlled by the force of nature. For example, we do not find evidence, scientific evidence, so-called they've got from eight hundred thousand years ago. That does not mean anything. It is all subject to the course of nature. So maybe it just changed with the earth turning. (indistinct) That does not mean that it did not exist.

Śyāmasundara: If I'm a Darwinist; I'm still not convinced. Because you still haven't proven to me that the layers of earth that are far, far below are not millions of years old. You say that they may be newly formed, but…

Karandhara: They haven't proven that they are millions of years old.

Śyāmasundara: Well, I'm not a geologist…

Prabhupāda: My charge is that you cannot give history of human society more than three thousand years; how you speak of millions of years? That is my charge.

Śyāmasundara: Written history…

Prabhupāda: No. Suppose a child says that "Millions of years ago it happened like this," but I will say (to) the child, "You were born three years ago. How you speak of millions of years?" That is my charge.

Śyāmasundara: I don't know how geologists date earth layers…

Prabhupāda: They bluff everything.

Śyāmasundara: But even if, let's say the deepest layer is only five hundred years old, but still the ones on top are newer. So in the lowest layer, there are no chariots, cities…

Prabhupāda: We can rather believe the Bhagavad-gītā, who gives a description of one, twelve hours duration of life, millions of years. So we can believe such authority. You can actually gain…

Śyāmasundara: Just like when you are dreaming, you may think it's millions of years, and it's only five minutes. You wake up and you've only been asleep five minutes. even though it seems like millions of years.

Prabhupāda: And actually, according to modern scientists, the law of relativity, so everyone speaks with his relative knowledge. It is not perfect. Everyone speaks to his relative knowledge, that's all. Therefore we should accept knowledge from a person who is not within this relativity.

Śyāmasundara: There is also some scientific evidence that where there is land now, it was once water, and where there is water now, it was once land. That the oceans reversed…

Prabhupāda: Yes. That we accept.

Śyāmasundara: …so it's quite possible that if there were great civilizations existing, that they are all, all remains are swallowed. There's no trace.

Prabhupāda: That is, everyday you see. One day we walk on the beaches, and the next day it is covered with water. That is not very difficult to understand. But when the covered with water portion you cannot experiment, how you can say what is there within? Has Darwin gone within the sea, layers, studied the bottom of the sea?

Śyāmasundara: Yes. Where it has become land. And you find that there are sea shells, sea animals, in the layer, in the next layer up more complex forms, in the next layer more complex forms…

Prabhupāda: I mean to say, but there is already sea. Has he gone down the sea and excavated the level of the sea, gone down?

Karandhara: Even if they discount…

Prabhupāda: That you do not know. That you do not know. Not that he knows. Because we cannot accept that. Nobody has said that they have excavated down the bottom of the sea. But you also said that bottom may be opened at one, some time. So unless it is opened, your experiment is insufficient.

Karandhara: Even if you were to grant that the first life forms on this planet were simple one-celled life, that does not mean that more complex life did not begin earlier on other planets. The theory is not aborted. It may be you can discount the possibility of…

Prabhupāda: The whole thing is that Dr. Frog, famous story. He comes to this country, Dr. Frog's understanding. He has studied the three-feet-wide well, and he says he is satisfied with that. He has nothing to do with the Atlantic Ocean. But Atlantic Ocean is also a reservoir of water, and that well is also a reservoir of water. But (there is a) vast difference. So we take knowledge of who has created Atlantic Ocean. Therefore our knowledge is perfect. What do you say?

Śyāmasundara: I just want to try to cover this from every angle so that Darwinists will not be able to argue. Today I'd like to find out how they date earth layers, how geologists find…

Prabhupāda: No. Your geologists have given, "It may be millions of years ago." They say like that.

Svarūpa Dāmodara: They estimate.

Prabhupāda: Estimate.

Śyāmasundara: They estimate, but there must be some basis for their estimation.

Karandhara: They don't even agree amongst one another. They argue. I attended college with scientists, and they argue amongst one another. They don't agree on their own scientific evidence.

Śyāmasundara: But at least they all agree that there is several million years old, many millions of years old, at least.

Karandhara: No. Not necessarily.

Śyāmasundara: The Pleistocene two hundred million years…

Karandhara: Just an assembly of fools. You can get all the fools to agree on the same thing. It doesn't make anyone…

Śyāmasundara: Well I still want to find out how they…

Prabhupāda: Kṛṣṇa nāma koro bhai ar sab niche, parai gab pap nahi yoni ache piche (?). Our real problem is birth, death. All these scientist, they could not solve any of these problems, neither they could answer. Maybe Darwin's cam(?) has died. They could not stop death. Kata choto dayana na mari meri jao (?).

Śyāmasundara: Tomorrow we can discuss ethical evolution, how ethics evolved. That is also part of his doctrine.

Prabhupāda: Ethic morality?

Śyāmasundara: How morality is also a product of evolution.

Prabhupāda: We change morality within six months. The most immoral man, you can make the most moral man within six months. This is practically happening.

Śyāmasundara: It also helps the fittest to survive.

Prabhupāda: You may not be fit, but we can make you fit.

Śyāmasundara: That's what I mean. If you become moral you become fittest to survive. That is also his theory, doctrine.

Prabhupāda: Yes. So that we can do within six months.

Śyāmasundara: He says that at some point a man who had developed sympathy for others, he was able to survive because he would cooperate with them to survive when others were killing each other, like that. So gradually morality also evolved. Tomorrow maybe we should finish Darwin. [break]

Prabhupāda: An animal is put in some certain atmosphere, he adjusts. But there are different types animals. Just like we see while walking (in) severe cold, we try to adjust by covering. Others, the birds, the skylark, the so on, they do not adjust.

Śyāmasundara: His finding is that new types of species will come out, which will be better adapted. The swans, if it becomes too cold, they will die.

Prabhupāda: They are better than us, than human being?

Atreya Ṛṣi: What the theory is Prabhupāda is that, for example, if there are many, many swans living in one place, those who cannot adjust will be extinct after many, many years, and those who can adjust will live. In effect, what he tried to prove was that Kṛṣṇa's law, nature's law, is perfect. But he was missing Kṛṣṇa. In other words, what the proof is very scientific, but it is lacking.

Prabhupāda: Yes. He is adding zero, without one.

Atreya Ṛṣi: That's right, Prabhupāda.

Prabhupāda: Therefore the value remains zero. He couldn't find the one, so that the value of the zeroes at once increases.

Atreya Ṛṣi: But there are some great scientists like Newton who studied many, many, many years and made many, many theories and then they gave it up when they realized that they couldn't go further. Newton, at a very early age, like forty-three I think, went to a monastery.

Śyāmasundara: We discussed Newton's philosophy.

Prabhupāda: Sir Isaac Newton?

Śyāmasundara: Yes. Long ago, in Africa.

Prabhupāda: No, he was Englishman.

Śyāmasundara: No, but in Africa we discussed his philosophy.

Prabhupāda: He died at the age of twenty-three. His picture is there in Westminster Abbey.

Śyāmasundara: His tomb, his grave. He is buried there.

Prabhupāda: Westminster Abbey has become now a museum.

Śyāmasundara: Graveyard and museum.

Prabhupāda: People go to see, tourist.

Śyāmasundara: I think it cost us sixteen shillings for us to see. Remember we saw King (indistinct). So they're making some money.

Prabhupāda: Yes. For some period, Elizabeth to Queen Victoria, the English nation advanced in so many ways. They wanted to record it that they are the greatest nation in the world. But the basic principle was how to get money from outside in London. That was the basic thing. By advertising there… Actually by nature they are very impoverished. They have no sufficient food, even; their nature. And they wanted to be greatest nation. By nature they are not very much favored. Now they are coming again in the lap of nature.

Śyāmasundara: Darwin's theory about them would be that because their environment was not very suitable for farming or mining, no natural resources, therefore their brains developed and they were able to survive.

Prabhupāda: That we accept. That we accept, that we have to adjust things according to circumstances. That is acceptable. But finally, if God does not approve of it, it does not happen. Pratividhi. Pratividhi, counteraction. Tavat tanu-bhrtāṁ tvad-upekṣitānām. Pratividhi. We make counteractivities for adjusting things, but unless it is approved by the Supreme Lord, that adjustment also will not be very much helpful. Bālasya neha pitarau nṛsiṁha. Just like a small child, the nature's way is the parent has got affection to take care. At that time, if the parents do not take care, the child cannot live. But the parents' taking care is not all. If the child is condemned by the Supreme Lord, in spite of the parents taking care, it will not be happy, or it will not exist. Parents' care is natural. Generally it so happens by the parents' care the child is happy, but in spite of parents' care the child is unhappy, then you have to go to the Lord. Is it not? Just like when a man is diseased, the counteraction is physician, medicine. Generally it is expected by attendance of good physician or using good medicine, diet, the patient becomes cured. But it is also seen that in spite of all careful attention, scientific medicine, he dies. Then what is that?

Śyāmasundara: Darwin would say he wasn't well enough equipped to survive.

Prabhupāda: That is the deficiency, that you will not be well equipped if Kṛṣṇa doesn't wish you to survive. That means you will not be able to counteract with all the counteractions. You cannot.

Atreya Ṛṣi: In other words, Prabhupāda, nature's arrangements, you are saying is Kṛṣṇa's arrangement. In other words, when Kṛṣṇa wishes something it happens in a natural way.

Prabhupāda: Yes.

Atreya Ṛṣi: Not in an unnatural way, but in a natural way. But it is still Kṛṣṇa's desire.

Prabhupāda: Yes. This is all just like a child is protected by the parents, that is also natural. But in spite of his taking care, the child dies, suffers, that is also natural.

Śyāmasundara: Just like some children are born with blood disease or some incurable disease; the parents take all care, but they still have to die young.

Prabhupāda: Yes. So then it is to be understood that different natural laws are working, and they are working under one controller, and that is God. Just like we are taking so many services from this electricity current, but all this electricity current are working under one leader in the powerhouse, the resident engineer. From him, the original electricity current is coming, is generated. And we are utilizing the same current in different varieties, purposes. So then, just like electric current, the same electric current working in this machine, in a way; another machine another way. It may be contradiction, but the power is the same. According to the machine, the same example: one machine is cooler, one machine is heater, although the current is the same. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. Everywhere God's energy is working as if natural.

Śyāmasundara: Just like a tiger's body and a deer's body-the tiger kills the deer, but the same current is working in both. One survives, one does not survive.

Prabhupāda: Nobody will survive. (laughter) This is called karma. This is activity. The body is the field of activity. You are given license to act with this body for some time. That's all. No question of survival. Nobody will survive. You can act for some time.

Śyāmasundara: By survival he means species. The species will survive.

Prabhupāda: Any species. Nobody will survive. That is also false theory. Nobody will survive. Where is the species that is surviving?

Śyāmasundara: Just like horses. Horses, they have found in the fossils and millions of years ago, they say millions of years ago horses were there. Slightly different forms, but still they were horses.

Prabhupāda: So different forms, just like human beings, formerly they were very tall, and they are reducing their stature, and at the end of Kali-yuga they will be stature like this. So this is not change of the species. This is changing, just like your father is taller than you, is he not? Is he not taller?

Śyāmasundara: No. I'm taller than he is. But they say because our generation got better foodstuffs than our parents.

Prabhupāda: So therefore, according to circumstances, the stature is changing. It is not the species. It is the same human, but formerly the human being was taller, stouter; now they are reducing in strength, in stature, in memory, in duration of life, span of life, in mercy. That is stated in Bhāgavatam. They do not change every species.

Atreya Ṛṣi: This changing of human size also may be a scientific thing, scientifically because of our conditions, because of our state of consciousness and because of the conditions…

Prabhupāda: Yes. Under certain conditions, changing.

Atreya Ṛṣi: And we will be changing, and this change will… [break]

Śyāmasundara: …research. They found that atomic particles vibrate at a certain frequency, a certain rate of vibration, and that elements such as lead, iron, all the different chemical elements, disintegrate gradually. The atomic particles vibrate out of the element and change the structure of the element gradually, and this is a constant-what they call-life of the element, and the constant number of years before it disintegrates into some other element. So this life they have measured, and they have a table or a chart, and by this half-life formula they can determine how old a rock is by how quickly the isotopes are disintegrating. So according to their calculation, the layers of the earth go down for many millions of years; and in those lower layers, millions of years old, there is either no form of life or very, very simple forms of life only. There is no evidence of any complex forms.

Prabhupāda: Bolo… (Bengali-to Svarūpa Dāmodara)

Svarūpa Dāmodara: The age of the rocks, by determining by scientific techniques, find how old the rock (indistinct) is, and how correct it is. So I asked (indistinct) of this department, Professor Roland, and he told me that (indistinct) such and such, I mean the rocks coming from the moon, brought by astronauts. They calculate that by this (indistinct) technique, they find that they are about three to fourteen million years old, these rocks from the moon, the moon samples. But that does not give the real age of the rocks. He told me that what you call the age means how long that crystal… For example they tried to find out the crystals like iridium and strontium crystals, that the method that they use is strontium iridium technique and so he told me that the age, this age, about three times three billion years old, that means that crystal containing that iridium model has crystallized for that long year, that gives the age. They do not know how long it has been there

Śyāmasundara: The rock is at least three billion years; maybe it's older.

Svarūpa Dāmodara: Yes, maybe older, but it does not give the exact age. We do not know.

Śyāmasundara: But the point is that they have determined that there are rock structures in the earth very, very, very, very old and that these contain no evidence of any complex forms of life. So that if there is a statement that there were higher forms of life millions of years ago existing on this planet, there has been no evidence ever found of that.

Prabhupāda: So why they're trying to find out evidence from the rocks, not from any other source?

Śyāmasundara: Well as civilizations come and go, they leave remains, evidence behind of their…

Prabhupāda: "Civilization goes" means? Where goes?

Śyāmasundara: Well, if people come and they…

Prabhupāda: Do they come, and they are still living? They are still there? Just like my great-grand…, great-grandfather was living. So I am his descendant.

Śyāmasundara: But where is he?

Prabhupāda: Where is he? You want to see him? Therefore you (indistinct).

Śyāmasundara: No. I want to find his remains.

Prabhupāda: You want to see my great-great-great-great-grandfather?

Śyāmasundara: But he must have left some remains.

Prabhupāda: I am the remaining. I am his descendant.

Śyāmasundara: But he made no tools, or he had no house?

Prabhupāda: Who said? You said. You said that there may not, but because my fore… I can make tools; naturally, my grandfather, he can make too. And what is there making tools?

Śyāmasundara: No. But why weren't there any tools left behind for us to find, remnants?

Prabhupāda: What?

Śyāmasundara: Why no remains of tools or other evidence of other men.

Prabhupāda: What is the use of tools? Tools are used for the carpenters, and we are not carpenters.

Śyāmasundara: But if there were high forms of men living…

Prabhupāda: Then he's (indistinct) with the carpenters, not the philosophers.

Śyāmasundara: …they must have lived in cities.

Prabhupāda: My forefathers were philosophers. They did not require any tools.

Śyāmasundara: They required no houses?

Prabhupāda: No. Even they required, they called some carpenter and they did it.

Śyāmasundara: Yes. My point is that there…

Prabhupāda:Because there is no tools, therefore there is no civilization?

Śyāmasundara: But tools, not… Houses or anything that men have to use, there should be some remains left behind when their civilization…

Prabhupāda: What is remains? Remains means just like the coal, that is the remains.

Śyāmasundara: Coal.

Prabhupāda: Yes.

Śyāmasundara: Coal is the remains of trees, plants…

Prabhupāda: Yes. This is the remains.

Svarūpa Dāmodara: Coal, oil, petroleum.

Śyāmasundara: That means there was some evidence that there were… If we look in coal beds we find remains of trees that were very simple, no complex forms of trees. Now trees are much more complex.

Prabhupāda: Complex or simple, it doesn't matter. There were trees.

Svarūpa Dāmodara: Actually, the coal doesn't say whether the tree was complex or not.

Śyāmasundara: No, but they find impressions from leaves and the carboniferous age, they find that the remains of trees, plants, twigs, all very simple forms like our (indistinct). Today they're more…

Prabhupāda: Our evidence is intelligence, not with tools and (indistinct). Our evidence is intelligence. We find, we get Vedic information by disciplic succession-highly intelligent. So that is our evidence. Not the tools.

Śyāmasundara: The Scripture. The evidence which is written and spoken in…

Prabhupāda: Yes. And that is coming by śruti, by hearing. Just like Vyāsadeva heard from Nārada, Nārada heard from Brahmā, millions and millions of years ago. If you take, according to our calculation, Brahmā's age, Brahmā's one day we cannot calculate. It is now some, so many millions of years past, and still it is not even Brahmā's one day. So many millions of years. Because in Brahmā's one day seventy-two…, fourteen, fourteen Manus come and go. And each Manu's age is seventy-two millennium. One millennium means 4,300,000's of years. So such seventy-two millennium makes complete one Manu's life, and there are fourteen Manus in Brahmā's one day. So millions and trillions and billions of years, that is not very astonishing to us, because it is not even one day of Brahmā. That Brahmā was born, and intelligent philosophy is still existing from the date of Brahmā's birth. Brahmā was first educated by God. That is our calculation. So we get in the Vedas such intelligent information; therefore we understand that our forefather was very, very learned(?).

Śyāmasundara: For instance, the Sanskrit language was so perfect…

Prabhupāda: Yes, Sanskrit language, everything, wonderful. So we are not carpenters, that we have to find out tools. We are brāhmaṇas.

Śyāmasundara: So if the earth is so old, for instance, it could have undergone many transformations…

Prabhupāda: Yes. That doesn't matter. It doesn't matter. After one day of Brahmā there is devastation. So Brahmā lives for one hundred years according to his calculation. So each day there is devastation. So so many devastation passes in one month of Brahmā, then such twelve months makes one year, and such hundred years will be. So there is no calculation of devastation, how many devastations. In Brahmā's one day it is calculated 5,400 Manus are born in one month of Brahmā. So our calculation is like that. We are not very much amazed of hearing millions and trillions. It is nothing. In our historical reference is billions and trillions of years. They are nothing.

Śyāmasundara: So even though several million years ago they find no evidence in the rocks…

Prabhupāda: That does not mean that there is no civilization. That is their imperfect knowledge.

Svarūpa Dāmodara: Actually, our so-called modern scientific stories, knowledge is so empiric it's now (indistinct) on complete proof. It is always stands to have objectionable work, sides; so it is not perfect at all. Just like from Śrīla Prabhupāda's book on the Easy Journey to Other Planets, Śrīla Prabhupāda mentioned the discovery of the anti-proton, by the scientists who got the Nobel Prizes in 1959, and Prabhupāda gives all information from Bhagavad-gītā, anything, is already there; Prabhupāda has said it. They say anti-proton… They just discovered the anti-proton, but they still think it is some matter, that is not…, they say anti-proton but still they think that it is connected with matter. But Prabhupāda said it is not matter, it is spirit. Differentiation between matter and anti-matter. Matter is material thing; anti-matter is spirit or (indistinct). So Prabhupāda comments so nicely about the so-called modern scientists to do further research on this concept of anti-matter. Perhaps they will come to an understanding about the spirit, they come to a point. Our knowledge is what you call a modern scientific findings or evidences always subject to changes also…

Prabhupāda: This must be changing because the instruments by which we acquire knowledge, they are imperfect. So by our so-called research and sensuous acceptance of knowledge, that is never perfect. It cannot be perfect.

Śyāmasundara: Just like they say that the rate of disintegration of the atomic particles of an element is constant. But it may not be constant; perhaps in earlier times it was faster or slower, there are so many possibilities.

Prabhupāda: Yes. So the so-called scientists and philosophers who do not follow the system of (sic:) ascending knowledge, knowledge received from higher authorities, they are not perfect. They cannot have any perfect knowledge, either research work with the blunt imperfect senses. They will not… So whatever they say, we take it as imperfect-dream. And when Kṛṣṇa says that "I enter into the universes," viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [Bg. 10.42]. Now the weightlessness of the planets, the scientists describe in so many ways, but that is not very perfect. What is the cause of weightlessness? I have, what is called, (indistinct).

Śyāmasundara: That because of the orbits, different orbits of the planets cause weightlessness.

Karandhara: Centrifugal force.

Prabhupāda: Centrifugal.

Śyāmasundara: When planets go around the sun they go in such a speed, that there is no mass.

Prabhupāda: So, but who has set on the speed? How the speed is going on? That is not explained. But we have got our explanation. Kṛṣṇa says that "I enter into each and every universe and planet, and I keep them floating." That is understandable. Just like we have, in our childhood we used to, I mean to say, fly paper balloon by forcing into it some camphor smoke. Did you do it? We did this in our childhood. Such a big paper balloon, and then you take camphor, so much, and we struck up and burn it, and camphor is burning, it is producing too much-what is called-black smoke; and it becomes big, big smoke, it goes, very nice. So if the camphor smoke entered into the paper balloon can fly it, then God cannot fly all the universes by entering into it?

Svarūpa Dāmodara: Another example is lot of these astronauts going to the moon, and sometimes they are afraid, they call the transition from the earth's gravitational force and the moon's gravitational force, there is a layer, this transition from one to another it is very critical. So they said that when the, these rockets or these Apollo instruments either go up or go down, they have to go to a certain angle, very specific, and if the angle is slightly changed, so they'll be either circulating the moon or either they'll be circulating the earth. They'll never be able to come down or go up, but they'll be floating like… There's no control.

Prabhupāda: Without any control.

Śyāmasundara: Because where the two gravitational pulls meet, there is a certain force. If you don't pass through it at the right angle, then you are caught in it.

Svarūpa Dāmodara: If you are not going right in the angle, say for example he has to go…, he's coming down so he has to go at 45-degree angles, slanting; he has to go 45-degree angle, but it changed by mistake, say 47 degree angles, then it will never come down. He'll be just circulating around, floating.

Prabhupāda: So, in the (indistinct) stage, we are dependent on the laws of nature, and we still, we are declaring we are free from any control. We are making our own proposition and theories.

Karandhara: They're always saying their conquest over nature.

Prabhupāda: But where is the conquest of nature? Now if there is a mistake of two degrees, you have to go round forever. What is the independence? Vikathante. The exact word used in this connection in the Bhāgavata, that these people talks all nonsense, vikatha. Under the influence of illusory energy they have become mad, and they are talking all nonsense.

Śyāmasundara: I didn't know we were going to have a class today, but for the next class I wanted to read that article about heredity, genetics, how they think that they might be able to reproduce life in the future.

Prabhupāda: Again "in future."

Śyāmasundara: I have that article, I want to read it and study it first. I wasn't prepared for today.

Prabhupāda: The future… Any fool can say "In future I shall prove." Then what is the difference between scientists and the fool? "Trust no future, however pleasant."

Śyāmasundara: But Darwin is the one who introduced this whole concept that we are evolving towards something better.

Prabhupāda: That we accept. That we accept. Just like we are now in human form of life. Now we can go, can make our position better. Either we go in so many higher planetary systems or we go to Vaikuṇṭha.

Śyāmasundara: In terms of species actually living on this planet, he thinks that we have come up from apes, now we may go up to higher forms of men or species.

Prabhupāda: That is already… The apes are already there. You are also there.

Karandhara: Their idea is that if they can sufficiently understand this process of evolution and know its principles then they can control it, they can manipulate it to their own ends.

Prabhupāda: There is information.

Karandhara: They can produce their own eternal superhuman being. They know how…

Prabhupāda: Superhuman… Kṛṣṇa conscious people, they are superhuman being. They are (indistinct).

Karandhara: They had a big meeting recently in Europe of the foremost scientists, chemists, physicists and researchers, and they predicted that by the year 2050, the scientists will be able to make the superhuman eternal human being. Then they started asking themselves, ”Well, who will decide? Who will play God? If we can make an eternal person or manipulate, who will decide?” What if they make a hundred Hitlers or some demoniac scientists who knows how to do this makes a hundred Hitlers. So even if their whole thing is (indistinct), they'll misuse whatever power they acquire by understanding the laws of nature. They've misused the atomic energy.

Prabhupāda: They can produce for human being, many (indistinct)?

Śyāmasundara: They call it the genetical xerox machine.

Karandhara: They can analyze someone's genes. Say they take my genes and analyze their chemical structure. They can reproduce that structure and make a hundred me's, just like me-the same brain, the same body, the same mentality, everything.

Prabhupāda: That's all right. But who made you? Just like I have written one letter; you can make a hundred copies. But I have written the letter. Similarly, there may be hundreds of copies of your personality, but who made you?

Svarūpa Dāmodara: (indistinct) about the genetic code (indistinct) concerned persons taking our material (indistinct) some people are more intelligent than others, like scientists, Einstein said he had a different brain than other people.

Prabhupāda: Our explanation is that from previous life he is modeled. That is coming. It's continuation.

Śyāmasundara: So Darwin said that also, that one's superior traits are passed on to his children, like that. And then the superior traits survive over the inferior traits, and so on.

Prabhupāda: And where he goes? After transferring to the children, where Mr. Darwin goes?

Śyāmasundara: He disintegrates into matter.

Karandhara: It's total materialism because there's no spirit, just a combination of material elements.

Prabhupāda: Then if you are going again to be mixed with the elements, then why you are bothering your head about your children?

Śyāmasundara: He's concerned on a social level…

Prabhupāda: In the beginning, in the beginning you are in the matter. By evolution you have come to, again you are going to the matter. So why you bother in the middle so much. After all, you are matter. In the beginning you are matter and at the end you're going to be matter.

Śyāmasundara: He's concerned that the society can be made better by this understanding.

Prabhupāda: So why do you concern with the society? You are going to be (indistinct). It may be better or no, but it doesn't matter.

Śyāmasundara: He had a vague idea that societies or species would evolve toward something better, so he wanted to help that evolution.

Prabhupāda: That is a fact, but not that Mr. Darwin's foolish theory that he is going to be matter. He'll remain spirit but another species of life, another form of life. That another form of life will decide whether you are degraded or elevated.

Śyāmasundara: Darwin passed on his traits to his son, Charles Darwin, and his son's great contribution to the world was that the moon was moving away from the earth at the rate of five inches per year. So what good is that knowledge?

Prabhupāda: What kind…, in what way you give such an evolution? It may be ten inches or five inches or (indistinct). That conclusion anyone can give. Any rascal can say anything, and what is the contribution? Just like modern day art. You just make your brush like this and it becomes art. You see?

Śyāmasundara: Relative values.

Prabhupāda: Relative values. Now you imagine what is there. This is the mentality.

Śyāmasundara: There's no absolute scale of value in the material world.

Svarūpa Dāmodara: They're speculating that the genes of these supposedly very intelligent people…

Prabhupāda: The superhuman being is already there in what we call demigods. Brahmā, Viṣṇu, Maheśvara, Indra, Candra, they are superhuman beings, already there. What he will make? Let him make one ant first of all. Let me see that you have made one ant; then talk of superhuman. You have not been able to create even an ant, so how do you dare to say superhuman. It is all foolishness.

Karandhara: According to modern information, man now is living longer, is more healthy and is more well off than ever before.

Prabhupāda: That is another nonsense. I have seen my grandmother lived ninety-six years, but I don't expect I shall live ninety-six years. My father did not live more than eighty-one years; so gradually the span of life is decreasing. They are not healthy enough. Decreasing means they are not getting proper food or proper bodily comforts; therefore they're decreasing their life.

Śyāmasundara: Their statistics are so open to error there's no way they can say…

Karandhara: They baffle the population. Everyone believes ”Now I'm living longer. I have more chances to live a healthy life than ever before.” They think this is what this modern society gives him, a chance to live longer.

Śyāmasundara: By discovering new medicines and new techniques to improve our health.

Prabhupāda: So where is the medicine which stops disease? You are discovering medicine, and many new diseases are coming out, so where is the stopper?

Karandhara: That's supposed to come. That is the promise.

Prabhupāda: Promise, a fool can promise anything. And…

Śyāmasundara: And instead all they do is…

Prabhupāda: That is a different thing.

Śyāmasundara: …add more wars.

Svarūpa Dāmodara: President Nixon has made a promise that very shortly this cancer disease should be cured. So he has allotted a lot of money for the coming few years and he is giving to all scientists (indistinct). He is saying he is going to stop this death from cancer, but…

Prabhupāda: Suppose he stops death from cancer. Can he stop death at all?

Svarūpa Dāmodara: Not at all.

Prabhupāda: Well then? What is it? He'll direct some other disease come?

Śyāmasundara: If Darwin's theory is correct, some new form of cancer will evolve which will survive…

Prabhupāda: Why? Any disease will be (indistinct). You can check the disease. Therefore our conclusion is that however scientifically you advanced you make, you cannot stop birth, death, old age and disease. That is our conclusion. So why should we waste our time for that purpose? We are utilizing our time, and after giving up this body we may go back to home, back to Godhead. That is our business. But everyone has to give up his body. Mr. Darwin and his company will give up this body like cats and dog. We shall give up this body for higher elevation of life. Therefore our philosophy is better, far better than all these things.

Śyāmasundara: There's a corollary to his theory of evolution that our standards of morality have also evolved from primitive stages. For instance, in a group, within a group of apelike creatures who were normally fighting with each other for dominance, one may develop the quality of sympathy for someone else. So by that sympathy he cooperates with the other person and together they survive when the others die. So that evolution of sympathy, morality, love, compassion-the good qualities of the human being-have evolved due to necessity, evolution, survival of the fittest.

Karandhara: The thing is this whole perspective of evolution… There doesn't have to be a sequence, that one came before the other. They all were there.

Prabhupāda: Yes.

Karandhara: Just like you take a ray of the sunshine that's in this room. It's come from the sun, but simultaneously it's occurring with the sun. It's not there as a sequential evolution of that particle…

Prabhupāda: The sunshine, sunshine… Just like sunshine. You can collect time according to the sunshine. The morning sun shining is called 6 a.m., and then 7 a.m., 8 a.m., 9 a.m., like that. The shine. But this 6 a.m. shining will be somewhere else also, although here it is 8 a.m.

Śyāmasundara: That's a relative measurement.

Prabhupāda: So the sunshine is existing always the same. It is relatively understood by others. Otherwise sun is fixed up in his position and is shining all over the world.

Śyāmasundara: The speed of light is constant also, it is said.

Prabhupāda: Yes. It does not change as it reaches. When it may reach, it is already there.

Śyāmasundara: It takes one particle of sunlight eight minutes to travel from the sun to here.

Prabhupāda: That may be, but the sun's…

Svarūpa Dāmodara: This constant can be taken (indistinct) astronomy (indistinct).

Prabhupāda: Anyway, the sunbeam, the sunshine, is always (indistinct). How it is constantly coming? Just like heat and the fire. The heat is always coming out of the fire, always.

Karandhara: According to a point of observation, there may appear to be a sequence, or a beginning or an end or an evolution…

Śyāmasundara: If we look back-say our written history goes back three thousand years-if we look back within that span, according to Darwin, our levels of consciousness are getting increasingly higher.

Prabhupāda: No. We say lower. We say lower. Degraded.

Karandhara: They're basing their quality on whether there's a better level of consciousness and what is more (indistinct) sense gratification.

Śyāmasundara: Technical advancements, scientific. Actually, morality…

Prabhupāda: …is degrading.

Śyāmasundara: …hasn't evolved. The ancient Greeks had a much higher standard of morality than the British or Darwin's time.

Prabhupāda: Yes.

Svarūpa Dāmodara: (indistinct) degrading (indistinct). We see every day, every moment.

Prabhupāda: So we have seen in our childhood, they're also. No voucher or receipt. I'll tell you one little story. My father was dealing in cloth. So supposing he has come, my customer, he wants so many things. So I haven't got stock all of these things, but I wrote down his order, that you are market broker, I say just get these things immediately from the market. You go to the particular person who has got the stock and you order him to my shop, "Such and such you send me." So you have ordered for say twenty, fifty men. So their men are coming with a load of cloth, and he'll simply ask the firm's name: "This is Rajaram (indistinct)?" And someone declares, "Yes, yes, yes." But no voucher. He simply asks whether this firm is Rajaram (indistinct), and somebody nods, "Yes, yes." So he drops the bundle of cloth. It may be five hundred, or thousand rupees' worth or more than that. So similarly, many porters drop, because I require so many things. Now, you are my broker, you come, you see the stack of cloth, you ask my clerk, "Just credit this from such and such firm." But firm has sent without any voucher, without any (indistinct), and the porter simply asks whether this is the same firm, and somebody nods and we (makes noise like stamping something), that's all. Then you come, you pick up so many bundles, "Just note down, 'This has come from such and such firm.' " You note down. Then my clerk notes it. This is transaction. And out of many such bundles, you find that you did not order this, "Wherefrom it came? It is not mine." So we set aside. Three days after, one (indistinct) comes, "Sir, on such and such date I dropped a bundle here which did not belong to you, so please give me this back." "Oh, you will see there are so many. What is yours you can take back." And he picks up, "Sir, this is my bundle," "All right, take it." He's unknown, but simply he comes and says that "I dropped one bundle here which does not belong to you. By mistake I dropped it," and I say, "Yes. So many bundles there are, you can take whatever is yours." This was the transaction. Then on the due payment day, those who supplied the cloths, they come to take payment and they say, "Sir, on such and such day, such and such cloth was supplied to you." No voucher, nothing. I open my book: "Yes, yes. That's all right." So he says that "This is the price and so much money is due payment." So he calculates, "Yes." So he pays the money and then, when taking money, he puts a stamp and he signs on the book. Now in the meantime, so many transactions we'll see, how much faithfully it was going on. So how much we have now became degraded: we supply something to somebody, we take three copies of voucher; one he takes, one we keep on book, one he gives (indistinct); then also he will try also, cheat, again. So much morally we have improved. I am speaking, say within, when I am child's age, now I am seventy-six. I may be fourteen, fifteen years old, like that. Fifty years ago these things were going on. Fifty or sixty. Sixty years ago the business dealings was so easy and plain.

Śyāmasundara: So to become increasingly complex-now we have computers and all-doesn't necessarily mean we are becoming more and more superior.

Prabhupāda: No. They are becoming more inferior. There is no necessity of computer machine.

Śyāmasundara: So even though there may be an evolution from simple to more complex, there's no evolution from inferior to superior.

Prabhupāda: That is not improvement. No. Now human society has become very complex. I don't trust you, you don't trust me. I keep my dog so that you may not come in my house-"Beware of Dogs"-and if you enter I can fire you, there is law. So what is this (indistinct)? Therefore we get from our śāstra that even you will receive your enemy at home, you will receive him so friendly way that he'll forget that you are his enemy. Gṛhaṁ satram api prāptaṁ visvastham akuto 'bhayam. He should feel himself so confidential that he's not near his enemy. His dealing and behavior are so nice. The morality is that "Whatever you may be, you have come to my house, you are my guest, so I must offer you all kinds of hospitality, never mind you are my enemy. Now you are my guest." So how much ethically improved the society was. "Yes. We are enemy, so when we fight we shall fight like enemies. But now we have come to my home, you are my guest, honorary guest, I must receive you with honor." That was being done Mahābhārata time.

Śyāmasundara: In the ancient times, the Neanderthal man, the Cro-Magnon man-they always are saying that these people were killers and hunters; they had to kill to survive.

Prabhupāda: That is Darwin's philosophy, not my philosophy.

Śyāmasundara: But there is no difference between the oldest cavemen and the men today. We're still killing, still hunting, still fighting. Same things.

Prabhupāda: No. Suppose just like Jesus Christ instructed his disciples, "Thou shall not kill." Say two thousand years ago in the Western countries, the men were killers, that's all. But we'll see Bhagavad-gītā, five thousand years ago, Kṛṣṇa is arguing that "If our women become widows then they'll be polluted. There will be varṇa-saṅkara, unwanted children, the society will go to hell." How much elevated society. Five thousand years ago. It is a question of place. It is a question of place. If Darwin says… Here in the Bible it is said that "Thou shall not kill," so that means two thousand years ago they were simply killers. That does not mean five thousand years there were no highly elevated personalities. That is his lack of studying. He is too much localized. He has no broadened knowledge, neither he has studied all the books, contemporary books; therefore he has poor fund of knowledge. He's very poor in his knowledge. Just like, still, there are many Americans… You Americans are completely different from others. You cannot say that all the Americans are drunkards and irresponsible; therefore, they are also. Side by side some moral is still there. You don't drink; you don't take meat; you are all God conscious; side by side there is. So how you can write history that "Such and such, 1971, '72, all Americans were LSD"? How you can conclude like that?

Śyāmasundara: They may find three or four bodies…

Prabhupāda: Even they may find one, they cannot conclude.

Śyāmasundara: Yes. Right. That's all. They can't tell from three or four samples what everything was like.

Prabhupāda: That's not possible.

Karandhara: Just like if five thousand years from now some archeologists came to Los Angeles, which is all covered over, who knows what they may dig up? They may dig up a monkey who lived in a zoo, they may dig up the mayor of Los Angeles, they may dig up anything. What will they conclude from their findings? That all of Los Angeles was made up of monkeys?

Prabhupāda: It is simply poor fund of knowledge. He is going to give us knowledge, but he is very, very poor in his knowledge.

Śyāmasundara: Actually, most of the men that they've dug up from ancient times were dumb hunters who died in some hunting accident anyway. They were a lower nature man. But I am still not clear about why they have never found out any remains of cities or ancient civilizations that were highly…

Prabhupāda: That is no reason. Suppose…

Karandhara: Actually they have. There are a number of archaeologists who have made findings like, particularly one, I can't remember his name, but he did an elaborate investigation on the Egyptian culture. And his thesis was that their culture was far more advanced than ours. They had mathematical techniques, they had…

Prabhupāda: Ajanta Caves. Ajanta Caves. Why that is? So artistic. He's unfortunate, he's simply excavated caves…

Śyāmasundara: I read about the paint in that cave. They don't know how it's still preserved. There's no chemical that they have today that will preserve paint so long.

Prabhupāda: So he's unfortunate. He could not find out Ajanta Cave; he found out some monkey's cave, that's all.

Karandhara: The Egyptians had geometric techniques that they're even…, they don't understand. They discount them…

Śyāmasundara: Prabhupāda said that they took that from the Indians, geometry.

Karandhara: But this one archaeologist wrote a book saying that this community in Egypt three thousand years ago was far superior, and no one accepted. No one believed him.

Śyāmasundara: Even in Mexico there are so many highly advanced…

Prabhupāda: Mexico is Indian civilization. They were showing to (indistinct). The Rāvaṇa had subway to Brazil. It can be seen from here where you can make subway…

Śyāmasundara: Yes, straight through.

Prabhupāda: Straight through. And therefore Rāvaṇa had so much gold; he took it from his brother's kingdom. Partly it was all one kingdom, and one part was being managed by his brother (indistinct) and one by himself. And in the Rāmāyaṇa it is said that Rāma-Lakṣmaṇa was taken to a subway to (indistinct) Rāvaṇa's place; that means Rāma and Lakṣmaṇa was taken to Brazil through subway. So now if you can make subways now-in Russia there is subway for five hundred miles-then why not five thousand miles? What is the difficulty? If it is possible to make subway up to five hundred, why not five thousand? It will require so many things.

Śyāmasundara: They say that the center of the earth is molten fire, fiery. It is liquid. Liquid fire.

Karandhara: (indistinct) insulated tube, insulated tube through the fire.

Prabhupāda: No. That portion may be avoided.

Śyāmasundara: Oh. Go around the crust.

Prabhupāda: Yes. Therefore "I am going in subway, now here is the hard column, so I go this way." What is, what is that?

Śyāmasundara: If the worms can do it, why we can't?

Prabhupāda: Rats can do it. Snake can do it. Not snake. Snakes cannot. Rats can do. [break]

Svarūpa Dāmodara: …the knowledge that we get from the so-called scientific theories of…

Prabhupāda: Poor fund of knowledge.

Svarūpa Dāmodara: …consciousness, and the theory of…

Śyāmasundara: Are scientists beginning to understand that fact, or are they still…?

Svarūpa Dāmodara: They never think about that. That's why they are trying to find out so many things, because they think that when somebody tries to make something medicine or some compound, they try so many ways and means, and sometimes, when they are at a loss, they say, "O God, please give me (indistinct)." They do not know where it comes from, how this can be made. They try so many ways in making a compound. Sometimes they have to take a hundred or two hundred mistakes, and sometimes they will never get the compound. Ultimately when they are all disappointed, they say, "O God, please help me." So ordinarily the final conclusion is everybody (indistinct) supreme being.

Prabhupāda: And that is natural because, after all, God gives him his intelligence. It is stated in Bhagavad-gītā: mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "It is from Me." Apohanaṁ ca. He was forgetting. That was also…, God was not giving the chance, and he prays to God, then God is kind: "All right, do it like that." That is the statement in Bhagavad-gītā.

Svarūpa Dāmodara: But as soon as they get a compound, then they forget God.

Śyāmasundara: Darwin did that. He made the appearance and disappearance of animals' bodies seem so mechanically arranged that God was removed from the picture, and it appeared as if combinations of ingredients created animals and they evolved from each other.

Prabhupāda: That is another foolishness. Combination means God. He is combining. Combination does not take automatically. Suppose I am cooking. There are so many ingredients for cooking-they are not combined together. I am the cooker; I am cooking, first of all oil, and the spices, then the rice, then the dahl, then the water. In this way nice foodstuff is coming out. So this combination means God. Otherwise where is the instant the combination is taking place? I place all the ingredients in the kitchen room, and after one hour if I go, "Oh, where is my food?" (laughing) You nonsense, who is cooking your food? You starve. Just take help of a living being, then he'll cook and then you can eat. This is our experience. So why does he say combination? Wherefrom the combination comes? He is such a fool he does not know how combination takes place.

Śyāmasundara: There are several theories in that book of yours. Where is that book about the origin of life? There are several theories how everything began. They are quite interesting.

Prabhupāda: That is theory, but we see practically that material things, material elements, ingredients, they cannot be combined automatically. There must be a living entity who will combine them.

Śyāmasundara: One of the theories is that everything comes out of energy.

Prabhupāda: Energy means somebody's energy. I am sitting here, I am pushing one button, the energy is immediately created, and it goes. Just like this telex machine. So somebody is pushing the button.

Karandhara: The energetic.

Prabhupāda: And then energy, immediately produced. Computer machine, the machine is doing nothing out of his own accord. Somebody is going and pushing the button. Then it will…, the energy is created. Similarly, according to our Vedic knowledge, as soon as God wishes, immediately the energy is set off, set into action, and then other things come automatically.

Karandhara: In the trend of the scientists is that by their scientific research and their limited success which they enjoy, they are becoming more and more convinced that there is no God. They say everything is due to physical law.

Prabhupāda: No. That is the proof that they are saying there is no God, because as soon as God would withdraw the speaking power, he would not be able to speak-there is no power.

Śyāmasundara: This book is called The Creation of the Universe.

Prabhupāda: It is a scientific book?

Śyāmasundara: Oh, yes.

Svarūpa Dāmodara: It is written by a scientist from Colorado(?) University.

Prabhupāda: So he does not agree God created?

Śyāmasundara: Oh, no.

Prabhupāda: So there was a chunk.

Śyāmasundara: "The hierarchy of condensations." There are two theories: one is that everything was originally gas, and the other is that everything was originally turbulence or energy.

Prabhupāda: Originally gas. Now, so far we have got our experience, gas is produced from some liquid, is it not?

Śyāmasundara: They say that the liquid is produced from the gas.

Prabhupāda: That is also taught by us.

Svarūpa Dāmodara: (indistinct)

Prabhupāda: Yes. Anything, what was there in the beginning, that was matter.

Śyāmasundara: This says, "After the first complement of the atomic species had been formed during the first hour of expansion, nothing of particular interest happened for the next thirty million years." This is the… They have it all…

Prabhupāda: Where is the evidence that he is speaking the truth?

Śyāmasundara: The making of atoms.

Karandhara: They say that something came out of nothing, that originally there was nothing, at a point in history there was nothing, and at a point in history something began.

Śyāmasundara: Well, it says that there was a ”frozen equilibrium and a spontaneous break-up of primordial nuclear fluid. The original state of matter is assumed to be a hot nuclear gas, ylen, y-l-e-n.”

Prabhupāda: So first thing is that whatever he is speaking, what is the evidence for his word is to be accepted by us?

Karandhara: For most people it is just his word. Whatever his contemporary scientists conclude, he offers some insignificant evidence.

Prabhupāda: If words are to be accepted as true, why not accept the words of Kṛṣṇa? Who can be greater authority than Kṛṣṇa? If your word does not require any evidence, you are a renowned scientist, your words are sufficient, then greater scientist, greater personality is Kṛṣṇa. Then why should we not accept His words? We do not know what it is, but you are presenting there in bombastic words and we have to accept your word. Is it not? So I will say that instead of accepting your words, why not accept Kṛṣṇa's word? He's greater personality.

Karandhara: Someone will come along in a year or a few years and refute everything that this scientist says.

Prabhupāda: Yes, yes. That we say.

Śyāmasundara: There are three different theories, each one different. They all start with an original situation of like a chunk, a hot gas measured in billions of degrees of temperature, and out of that hot gas things condense.

Karandhara: That's not starting from the beginning…

Śyāmasundara: It was called a frozen equilibrium.

Karandhara: If there's an equilibrium, there has to be some principle, or energetic.

Svarūpa Dāmodara: I think the book is written just so that the (indistinct) looks like, funny things broken down. He himself says whether the universe is finite or infinite (indistinct) modern telescopic experiments can (indistinct) but beyond that he said maybe the universe is finite (indistinct) that is beyond our knowledge, beyond our capacity.

Śyāmasundara: This is a diagram of four different possibilities of what the universe looks like.

Prabhupāda: This is very nice-horse saddle.

Śyāmasundara:The round one?

Prabhupāda: No, no the next.

Śyāmasundara:This one?

Prabhupāda: This one.

Śyāmasundara: Yes, they call it a saddle.

Prabhupāda: It is convenient to ride over.

Śyāmasundara: Masters of the universe.

Karandhara: They could make a thousand different drawings.

Śyāmasundara: These are all based on mathematical principles. Because they have observed that the universe is expanding, so they are trying to figure out what shape it is expanding into.

Karandhara: That information is also in the Vedas: as Mahā-Viṣṇu breathes out, the universes expand, and as Mahā-Viṣṇu breathes in, the universes contract.

Śyāmasundara: It says, ”It can be shown that a closed Einsteinian universe can expand only to a certain limit, beyond which the expansion will go over into contraction.” So they also agree that the universe expands and contracts.

Prabhupāda: Expand means it was not in its present state. Original state was in seed.

Śyāmasundara: That seed they say was a hot gas.

Prabhupāda: So the seed is so powerful that it has become a universe. So who made that seed, wonderful seed? And wherefrom it came? What is the tree? What is the fruit? Wherefrom seed comes? So many questions are there.

Svarūpa Dāmodara: The so-called modern increased living taught by people who have the ideas of these things. The result is they are always led by people who think like that. Because like Śrīla Prabhupāda said on some of the letters, ”The blind men leading the blind.”

Prabhupāda: They accept blind men leading them.

Karandhara: They say the empiric mind just, you cannot accept revelation, that revelation isn't experimental to our limited knowledge, or to our knowledge. The hard-core scientist doesn't want to listen to revelation or what he considers theoretical spiritual knowledge, because he can't examine it or experiment with it himself; therefore he considers it a waste of time. If he can't see it or understand it with his mind, he doesn't think that it has any bearing or importance.

Prabhupāda: So scientific brain means ultimately becoming a fool. He'll talk all nonsense. Once he is recognized scientist, then he can talk all nonsense, and the people accept it as scientific truth.

Śyāmasundara: They say that our planet, along with all of the other stars and bodies in this universe, is about five billion years old. They have calculated in several ways. One of the ways they have calculated the age of our oceans to be five billion, and the age of our oldest rocks, along with the way that the stars are distributing themselves, that they must be five billion years old. [break] Could you repeat that, Śrīla Prabhupāda? I want to record it.

Prabhupāda: The Western philosophers and historians, in order to support Darwin's theory of anthropology, has never agreed to accept that the Vedic literatures written long, long years ago, but these less intelligent philosophers and theologists, their theory has been also dismantled by the discovery of this Ajanta Cave. From that cave it was very, very intelligent; as they are excavating other part, simply studying the bones. But there is other side also, this is also excavation; and it can be proved that very intelligent persons were there.

Śyāmasundara: I read about a column near Delhi that they found, made of some metal, that has been there for many, many thousands of years.

Prabhupāda: Many such things have been discovered, and besides that, they are searching after dead bones, and we are searching after living brains. So which should we consider better? Now this Vālmīki Rāmāyaṇa, it was written at least eight hundred, five thousands of years ago.

Śyāmasundara: Eight hundred times five thousand?

Prabhupāda: No. Eight hundred thousand and five thousand.

Śyāmasundara: 850,000 years.

Prabhupāda: Eight hundred thousands of years and five thousands of years.

Śyāmasundara: 805,000 years.

Prabhupāda: Yes. Long, long ago the Vedic knowledge was there. The Brahma-saṁhitā, it is to be understood, written by Brahmā millions and millions of years ago.

Śyāmasundara: In all of our Western history they never once referred to the Indian civilization.

Prabhupāda: Because they will be defeated. Because they will be defeated. They never recognize. That was British policy. Britishers wanted to… That is the cause of degradation of Indian culture. They manufactured such a… Even Dr. Radhakrishnan is a victim of that policy. They wanted to impress upon the Indians that before the arrival of the Britishers we were almost uncivilized: "We have made you civilized." And these rascal leaders, they accepted. That was their policy. Because they are very intelligent people. Lord Macauley (said): "If you keep them as they are, you will never be able to rule over them." And later on also, when Gandhi started that "Noncooperate with these rascals, they will go away. They are by force getting our cooperation and killing us." So noncooperate. Therefore he established the noncooperation movement. And Sir (indistinct), one of the greatest diplomats, statesmen of India, he said that "This is a very dangerous movement. Try to cut down this movement. Otherwise, if one percent of the Indian people noncooperate, it will not be possible for us to rule over this country." So in order to get our cooperation they are simply impressing that before the arrival of the Britishers, Indians were uncivilized. So many books they published. One American prostitute wrote Mother India.

Devotee: I saw that book

Prabhupāda: Yes, simply blaspheming Indian temples, culture, priest, like that. Gandhi remarked on that book, "Drain Inspector's Report." And he has simply picked up the bad side. Sometimes these priests in the temple, they make some bad behavior with woman; she has picked up this, not the better side.

Śyāmasundara: Practically, until now, no one except you has brought Indian culture out.

Prabhupāda: Yes.

Śyāmasundara: No one has known before that they had high culture.

Prabhupāda: No. Because regular propaganda. And all the swamis and yogis, they also rascals, they brought some yoga system, exercises, like that.

Śyāmasundara: No philosophy…

Prabhupāda: No philosophy, no culture. As we are touching now everything: sociology, politics, religion, culture, philosophy, everything, completely. Just like we are discussing now this Pṛthu Mahārāja's kingdom, how nice it is.

Śyāmasundara: Today when we were looking at the Sanskrit ślokas, I suddenly realized that this very strict form of śloka made it easy to memorize for the people.

Prabhupāda: Yes, oh yes.

Śyāmasundara: Therefore they were always…

Prabhupāda: Yes. That Sanskrit śloka is so made that if you repeatedly chant five, six times, it will be memorized. And once it is memorized, you will never forget it.

Śyāmasundara: Then you can pass it down and you don't have to write it.

Prabhupāda: No. That requires only memory. That was the system, śruti. Once hears from the spiritual master, it is memorized for good. The memory was so sharp, and the memory was prepared by this brahmācārya.

Śyāmasundara: And the grammatical rules are so arranged to make it easy to memorize-natural rhythm.

Prabhupāda: Natural, quite natural, natural rhythm. It's not artificial.

Śyāmasundara: Whereas our Western poems are all so many different lines, lengths, rhythms, you can't remember them.

Prabhupāda: There is no standard. There is Trayita Darpana(?), there is a book, you can… So many words, the first pronunciation five, second pronunciation seven, like that. There's different kinds of (indistinct), sandhi.

Śyāmasundara: So it's meant for hearing and memorizing.

Prabhupāda: Yes. You can sing also very nicely, sing also, like songs, with tamboura. It is very nice. (sings:) Cintāmaṇi-prakara-sadmasu kalpa, like that, it is very nice. In every temple there should be, one man should play on tamboura and chant. It requires nice pronunciation, and with the sound of tamboura it will be (indistinct). People are coming, offering darśana, and the singing is going on. That is the system in Indian temples. It immediately vibrates.

Śyāmasundara: Do you suppose that the British supported Darwin so that that would also help their political ambitions, by introducing…

Prabhupāda: Yes. These British wanted that all the big men born in their nation-all big scientists, all big philosophers, all big politicians-they are God's selected persons; therefore they must rule over the world. That was their program.

Śyāmasundara: And by putting out this book, The Origin of Species, they at once did away with God to be able to… After that Nietzsche, another philosopher who said, "God is dead," he made that statement first, right after Darwin's book came out: "God is dead."

Prabhupāda: So we have to fight against all these nonsense philosophers.

Śyāmasundara: That boy Svarūpa Dāmodara is going to move into the temple for a few days, and each day we will discuss a different scientific topic. Tomorrow genetics, and something else.

Prabhupāda: Yes. He is a scientist. He will talk technical words.

Śyāmasundara: He is going to bring all of his books. And I also studied science for many years, so if I refresh, and if all of the students become armed with these arguments, they can defeat any scientist.

Prabhupāda: Yes. Oh yes.

Śyāmasundara: Normally they are unable to answer scientists. It is difficult to answer scientists for some devotees, because they have such strong arguments.

Prabhupāda: This point should be stressed, that he is dealing with dead bones, and we are dealing with living brains.

Śyāmasundara: Just like Bhagavad-gītā is so perfectly written, so perfectly conceived.

Prabhupāda: Yes. And also there is Bhāgavata, Śrīmad-Bhāgavatam, everything, everything; every, Purāṇas.

Śyāmasundara: No barbarian could have ever conceived…

Prabhupāda: They have presented all these books as-what is called-allegory.

Śyāmasundara: Fiction, allegory.

Prabhupāda: Story. And the so-called swamis, they have also accepted like this. Therefore you can interpret in your own way. If it is a fact, how you can interpret it? But we are presenting as it is, fact. That is our business.

Śyāmasundara: They present so many newspapers every day and say this is fact, but it's lies, so many lies.

Prabhupāda: Even Dr. Radhakrishnan has said mental speculation is a big thing, of the Western propaganda.

Śyāmasundara: I think he said it is the crowning achievement of speculative thought.

Prabhupāda: He has said like that?

Śyāmasundara: "Bhagavad-gītā is the crowning achievement of speculative thought," as if some sages thought it up.

Prabhupāda: Now what is there? Finished. [break] …fact. It is known to the Vedic culture millions of years ago. (indistinct) I was reading, aśitiṁ caturaś caiva, this is Brahmā-vaivarta Purāṇa and this Brahmā-vaivarta Purāṇa was written by Vyāsadeva five thousand years ago. And it was known long, long years ago. It was written in the Purāṇas, but it was coming by tradition long, long ago. So (indistinct). He has stolen this theory, this idea, from Brahmā-vaivarta Purāṇa, and he has tried to prove it in a different way. Otherwise this evolutionary theory is already there.

aśitiṁ caturaś caiva
lakṣāṁs tāñ jīva-jātiṣu
bhramadbhiḥ (puruṣaiḥ prāpyaṁ
mānuṣyaṁ janma-paryayāt)

Śyāmasundara: But Darwin doesn't have any conception of the jīva.

Prabhupāda: He's a nonsense. That's all.

Śyāmasundara: He sees only the bodies are changing.

Prabhupāda: Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ [SB 10.84.13]. Anyone, that is also mentioned there. Teṣām ātma vimanuna (indistinct). Foolish. Child. Child thinks "I am this body." (indistinct) means fools. Ātma vimanu: "I am this body." Animal thinks that "I am this body." Virakara (indistinct) ātmā vinanena anāśrita. They do not know what is my position. Misleading.

Śyāmasundara: There is a scientific subject which has become very popular now, called genetics, which has to do with the origins of life.

Prabhupāda: Well these so-called scientific theories are popular now and unpopular after few years. That's all. Again something popular. They are not science. Science cannot be popular now and unpopular after some days.

Śyāmasundara: But it's only because they have just discovered it.

Prabhupāda: Discovering, partial, that's like… They cannot discover. The things are there passing on, so many things, passing on.

Śyāmasundara: What it means in essence is that they have analyzed the individual cell of the living entity and they have found in each cell a set of genes, forty-six in each cell. These genes contain the blueprint for the whole body, like the seed of a tree contains the whole tree. So it is possible, they say, by rearranging these genes or changing them slightly that a new type of person can come out, or a new type of living entity, from the original.

Prabhupāda: Definitely. What we call the jīva, they might be talking of the jīva or genes. The genes, the jīva, they can have any nice type of body.

Atreya Ṛṣi: Can the scientists control that, the type of genes, the kinds of body, the child will get? The theory is…

Prabhupāda: Not theory… Just like we give dimension of the soul, so that statement is given by some man. Just like one ten-thousandth part of the tip of the hair, we get information from the Purāṇas. So this statement is also given by a man, but he is not ordinary. He is not ordinary. So any extraordinary man can give it.

Śyāmasundara: These genes are visible through a microscope, so they are not…

Prabhupāda: This is also visible. When I say that one ten-thousandth part of the hair, it is visible. Otherwise how I say? But it may not be visible to you. (indistinct)

Śyāmasundara: I mean these genes are not the same as the jīva in this case.

Prabhupāda: That is different thing. But jīva can be given any type of body. That is not difficult.

Śyāmasundara: So they say that each person is different from every other person because the arrangement of the genes in his cell is uniquely his, but the same genes will be passed on…

Prabhupāda: (indistinct) That depends on the father and the mother.

Śyāmasundara: The same genes will be passed on to their children, so they will have characteristics like their parents in that way.

Prabhupāda: That is the body-this body.

Śyāmasundara: So they are considering that by altering these genes in certain ways, they can make very highly intelligent persons come out or very low-bred persons come out.

Prabhupāda: But that is already there. What is their credit?

Atreya Ṛṣi: They want to control more.

Prabhupāda: What is the control? It is already there. It is not under your control.

Śyāmasundara: Their idea is that they can make xerox copies of whatever type of personality they like.

Prabhupāda: That's right; xerox copy means the original sample is already there. So what is the credit there?

Devotee: There may be only one very, very intelligent person, but by their method they may think that they may create a whole society.

Śyāmasundara: I'll read you some of their predictions. They're very frightening. They say by 1980-that's eight years from now-that they will be able to create synthetic life in the form of artificial viruses which will be used to cure some forms of genetic diseases. Artificial life. In eight years they say they will have artificial life.

Prabhupāda: And that artificial life?

Śyāmasundara: Small viruses or living organisms, very small. But by the year 2000 they say they will be able to keep…

Prabhupāda: 2000!

Śyāmasundara: Yes. That's twenty-eight years from now. They say that they will be able to deep-freeze embryos, that means unborn babies, as insurance against nuclear holocaust and for interplanetary colonization. In other words, they can send these unborn babies in frozen form to other planets and have an arrangement for them to be born and grow in the spaceship and then go out.

Prabhupāda: Don't waste your time with these rascals.

Śyāmasundara: They'll have an artificial and mechanical baby factory, effective control of most human defects. Single-celled life will be created from chemicals off the shelf. They can make intelligent animals to do menial work. And then in seventy-eight years they say that they will be able to regenerate…

Prabhupāda: Just like there was Pan American, they were selling tickets for going to Candraloka. Reservation.

Atreya Ṛṣi: Prabhupāda, is it possible that man could ever make even a one-celled living being?

Prabhupāda: Even if he makes, what is credit there? Cells are already there. What is the question of making?

Śyāmasundara: All they're doing is creating the conditions for the jīva to enter, actually. Isn't it?

Prabhupāda: Whatever their proposal, these things are already there. So even they can create something, xerox copy, what is the credit?

Śyāmasundara: But then they'll have control over it. That's their…

Prabhupāda: No, no control, because you are beginning from something on which you have no control. So where is your control?

Śyāmasundara: "From now on I am the master. I can create more Einsteins. I can create many Einsteins."

Prabhupāda: But first of all keep Einstein living. Why he is dying?

Śyāmasundara: That's on their program too.

Prabhupāda: That's on their program-that is is another foolish thing.

Śyāmasundara: Postponement of death by at least fifty years…

Prabhupāda: So what is the profit? After fifty years he has to die. Stop, stop death, then that is credit.

Śyāmasundara: They say they will be able to take out someone like Einstein's brain when his body dies and keep it alive, a disembodied brain, and use it like a computer.

Prabhupāda: All right. Whatever. (sounding disgusted) No. All rascals, fools. As if in the brain there is the thing. What is this brain? It is a material substance, what is there, lump of matter.

Śyāmasundara: Just like they can take a heart out of a living being and they put it in a machine and keep it alive and then they transplant it to some other person.

Prabhupāda: The same intelligence, yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], they're trying to find out life in this lump of matter. That is their defect.

Śyāmasundara: They'll spend so many billions of dollars, and years of work.

Prabhupāda: The same example. Just like computer machine. They do not find that the machine is made by a brain which is different from this material. But he's trying to find out a brain from this. This is their childish… The brain is different from machine. The machine is lump of iron. And the one who is working with the machine is a different from the machine. That they do not know. That they do not know. That is their defect. Now what is this computer machine will do unless there is a worker in the computer room, highly salaried man?

Śyāmasundara: Unless it's plugged into the wall it doesn't work.

Prabhupāda: Lump of matter, iron, that's all. But that they do not know. They are so foolish and rascal. Then they're trying to find out… This is same childishness, that "I'm trying to find out the singer within the box, within the box." It is like that.

Svarūpa Dāmodara: Actually the proposals that they made here (indistinct) very speculative type. It's just a projection that can be made by their own speculation.

Prabhupāda: That's all. It is simply mental speculation.

Śyāmasundara: They haven't even come near to these things yet.

Prabhupāda: They'll never come.

Svarūpa Dāmodara: Mostly scientists are digging up, trying to find out something when they get some very basic preliminary ideas, they speculate so much (indistinct) this, so on. In such and such time I'll be able to make such and such things. Every scientist does like that. Ultimately it is all, it is always…

Prabhupāda: Failure.

Svarūpa Dāmodara: Something on the way, something comes up.

Prabhupāda: Then there, it has changed. It has changed. The circumstances have changed.

Svarūpa Dāmodara: (indistinct) very, very delicate, the substances that they are handling, the cells of the the microorganisms. They are also subjected to different changes, without knowing anything. So, but they're taking that things are thus perfect, (indistinct) based on their perfect thinking, what they have learned is infallible. (indistinct)

Prabhupāda: Therefore our śāstra says these classes of men, no better than cows and asses. Sa eva go-kharaḥ [SB 10.84.13]. Go means cows and asses. We take them like go-kharaḥ, cows and asses. They may speculate, but we take them, "You are no better than asses and cows."

Śyāmasundara: They work very hard for a little morsel of grass.

Prabhupāda: Yes. That's right. Some fools will give them credit, and that credit is given by such class of men: dogs, hogs, camels and asses. No good men. Kṛṣṇa conscious men will never give them anything. But men like dogs, hogs, asses and camels will give them. Samstutaḥ puruṣaḥ paśuḥ, this they are. Śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ [SB 2.3.19]. Saṁstutaḥ means eulogized. This class of men will be eulogized by whom? By dogs, hogs, camels, and asses. No Vyāsadeva will give them credit; no Nārada will give them credit; neither Kṛṣṇa will give them credit, nor followers of Kṛṣṇa consciousness will give them credit. Because they have a criterion to know what kind of man he is. They have got śāstra, and from the śāstra it is understood one who is accepting this body as the self, he is no better than cow and ass. That is our culture. He has not still found out that the worker of the machine is different. This body is just like machine. May be composed of highly mechanical arrangement, electronic parts and this and that, so many things, but after all, it is a machine! And this machine must be worked by somebody. He must be living. He is not machine.

Śyāmasundara: They can't create a machine that will act like a human?

Prabhupāda: No, no. Even if it can act, still it has to be worked. Unless I push the buttons, you cannot work. That they are missing. Just like you say that computer machine is the same, or so many things, but as soon as you say that "I want this," immediately. But you have to push the button. This machine is working when I push this plug into the electricity.

Svarūpa Dāmodara: Just like a computer cannot correct a mistake. They'll just give a message that it's wrong. That's all.

Śyāmasundara: No. They have correction. They have correction.

Prabhupāda: That's all right. Even they… But ultimately the mechanic (is) able to work on the computer machine.

Śyāmasundara: But what about this artificially changing bodies before they are born, before they are growing?

Prabhupāda: That is also same thing. Just like I change your shirt, what is that?

Śyāmasundara: But I mean, isn't that a demonic act?

Prabhupāda: That we shall consider later. Demonic it must be, but this change, this change can be possible.

Śyāmasundara: If by our karma we desire a certain type of body but they create all the bodies to be the same, how is that? But men are tampering with the bodies.

Prabhupāda: Let them create first, then say. Where is the man they are creating? It is simply theory.

Līlāvatī: That living entity would still have the same desire, that previous desire for that previous body, won't he? If some scientist can change the genes so that the jīva can have a different kind of body, he still would have the previous desires?

Prabhupāda: No, no. That is not possible. If his body… The word is daiva netreṇa: by superior arrangement. So how these rascals can be superior? They are not.

Atreya Ṛṣi: And also, Prabhupāda, in case, for example some scientist makes a change, like if the scientist comes and cuts off my hand, that's also my karma. In that way he's not making a change. Everything that is happening is God's plan.

Prabhupāda: No, no, no, no, no. Everything, even if it is not in my karma, I can cut, I become responsible for cutting.

Atreya Ṛṣi: In other words, if somebody comes and cuts my hand…

Prabhupāda: Yes. He can do that. He creates his own karma.

Atreya Ṛṣi: Jaya. But how about my karma?

Prabhupāda: My karma is that such thing may happen. Your karma is that he'll also cut his hand, next life.

Atreya Ṛṣi: The fact that my hand got cut this life, wasn't this due to something I did before? (end)

BERGSON.SYA

Henri Bergson

Śyāmasundara: So Henri Bergson, his philosophy is called vitalism. He believes that there is a life force which is separate from the laws of physics and chemistry. Darwin thought that the life force was made up of physics and chemistry, but he said no, the life force is separate from Darwin's mechanical laws, and that science will never be able to adequately explain what is life, the source of life.

Prabhupāda: That's nice. It is soul. He's learning of soul. But he is unable to capture the…, positively. But the soul is not controlled by the physical laws. That is described in the Bhagavad-gītā. What does He say?

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ

It is in the Second Chapter.

Devotee:

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ
[Bg. 2.23]

Prabhupāda: What is the translation?

Pradyumna: "The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind."

Prabhupāda: What is the purport?

Śyāmasundara: "All kinds of weapons, swords, flames, rains, tornadoes, etc., are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different types of material elements. Firearms were counteracted by water weapons, which are now unknown to modern science. Nor do modern scientists have knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces nor annihilated by any number of weapons, regardless of scientific devices. Nor was it ever possible to cut the individual souls from the original Soul. The Māyāvādī, however, cannot describe how the individual soul evolved from ignorance and consequently became covered by illusory energy. Because they are atomic individual souls (sanātana) eternally, they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord…"

Prabhupāda: The vital source of the soul can be temporarily covered by physical elements, but it is not belonging to the group of physical elements. That is our system.

Śyāmasundara: And he says that reason is only to explain the life process because reason is not…

Prabhupāda: Reason explain… He cannot explain because he does not know. The soul is a living force, and it has got little independence. So the supreme living force is God, and he is part and parcel of God, exactly like the spark of the whole fire. So this song, he has finished, bhuliya tomāre saṁsāre. So as soon as the soul receives his independence from (indistinct) become God Himself or wants to become enjoyer of the material nature, he becomes powerless, and he is subjected to the influence (indistinct) by the physical elements, and because he forgets his real identity, he thinks that he is body. Just like Darwin's theory. He is not this body. It is simply, circumstantially, a covering, a dress, and the living soul is different from the physical body.

Śyāmasundara: He says that since the reality is a living force, it is always becoming something else; therefore logical explanations or scientific explanations are ineffective because they deal with static problems.

Prabhupāda: Yes. The so-called scientists, they do not know the real, basic principle; therefore they are misled. Actually the soul, the living force, because they are getting independence and has to, wants to enjoy the material world, which he cannot do, but falsely, after life (indistinct), he is running after (indistinct) material nature, and he is becoming more and more (indistinct). That is his (indistinct).

Śyāmasundara: When science tries to investigate something, they assume that what they are investigating is static, that it is a constant, that it is not changing, that it's static, mechanical. But the life force, he says, is dynamic; it's always changing, unpredictable.

Prabhupāda: Yes. Because it is living force, it must be dynamic. It is not a dead stone. Because it is living force, it must be dynamic. We are all living force, sitting here, we may sit down or we may go away. That nobody can check. Similarly, we are dynamic forces, and God does not interfere with our dynamic force. He allows us, "Do whatever you like." Because if He interferes with our independence, then we are no longer living entities; we become dead stones. So God does not interfere. He gives us full freedom. But at the same time He comes down and instructs us, "But why you are engaged in this foolish activity? Please come to Me, back to home, back to Godhead, (indistinct)."

Śyāmasundara: So if he says that the physical world…

Līlāvatī: Does that mean that the spiritual body changes, Prabhupāda?

Prabhupāda: Not spiritual body, material body. Spiritual body cannot be changed.

Śyāmasundara: No. We're not talking about bodies, we're talking about the life force.

Prabhupāda: Life force means that the spirit soul has got spiritual body. That I have explained several times. Just like you have got this body. When you cut your coat, it is according to the body. Because we have hands, legs, therefore it is to be understood that this dress is made according to that real body. So originally the spirit soul has got body, so these physical elements are just like a covering, exactly to the size of the hands, legs, everything.

Śyāmasundara: He says that this life form is unpredictable, that it's always creating new things, new manifestations.

Prabhupāda: Yes. It is creating new things in the material phenomena. Otherwise how he is spiritually situated, there is no such changes. The only one business is to serve Kṛṣṇa, although when we satisfy Kṛṣṇa there are many varieties. That is spiritual varieties. At the present moment, because He is lover of varieties, we are creating this material (indistinct), varieties of body, and this is subjected to threefold miseries and difficulties-birth, death, old age, disease. So, so long we are materially entrapped, our so-called (indistinct) force is creating troubles. We are becoming more and more entangled.

Śyāmasundara: But can we ever predict the movement of the life force, the dynamic force…?

Prabhupāda: Yes. This (indistinct), called varieties of (indistinct).

Śyāmasundara: But can we predict, can we tell in advance what there will be, what is the future?

Prabhupāda: The future is to go back to home, back to Godhead. That is the ultimate future. But because he's not intelligent, he has to be kicked on his face very strongly by the (indistinct). That is the foolish man. And if one is intelligent, he can tell immediately, "Oh, my duty is to serve Kṛṣṇa." That's all. "Why I am trying to serve my senses?" But to come to this platform, this understanding that "I am eternal servant of God. My business is to serve Kṛṣṇa," it requires (indistinct); therefore the māyā is there. Just like police force. The police force is there after the criminal, just to teach him that "You cannot (indistinct) the laws of the state. When you are under our supervision, and we shall simply kick on your face, that is our business." So māyā is always kicking on the face, and (s)he is creating varieties, that's all. This is called conditional life.

Śyāmasundara: So that much is predictable, that for…

Prabhupāda: You can see it is not predictable, it is actually happening. Everyone is trying to be happy, but he is being frustrated. Everyone can see. They are manufacturing different ways of material happiness but becoming frustrated. This is māyā's kicking. There is no question of prediction. Any man who has got a little intelligence, he can see.

Śyāmasundara: So someone can understand, someone can know what the life force is going to do in the future, how it will manifest itself in the future?

Prabhupāda: The future, because he is eternally servant of God, so now he has forgotten. He wants to become master, and the material nature is kicking him, life after life. So one day he'll come to his senses and become again, renovate himself to become servant of God.

Śyāmasundara: So we can predict that everyone will…

Prabhupāda: Oh, yes. Everyone will be. Somebody sooner, somebody later.

Śyāmasundara: So that the purpose of the life force then is to eventually go back…

Prabhupāda: Just like when a man becomes a prisoner, he will be freed, he'll be a free man at the end of his term, and within this term he is simply kicked by the police, so that he may not come back again to prison house.

Śyāmasundara: But we can't predict that the process of punishment will have permanent effect, can we? Can we predict that? Many prisoners leave the prison, but some come back.

Prabhupāda: No, there is no permanent effect because we have got little independence. There is nothing as permanent. You can misuse your independence at any time.

Śyāmasundara: And come back.

Prabhupāda: Yes. Otherwise there is no meaning of independence. Independence means you can do this, you can do that. "All right. Whatever you like."

Śyāmasundara: His conception of the soul, which he calls elan vital in French language, means the vital impulse.

Prabhupāda: Yes. Vital..., this is living force, vital force. (indistinct), it is never addressed. God has (indistinct) for the mind, for the intelligence, for the body, God has (indistinct).

Śyāmasundara: Is it (indistinct) in the same quantity in every body, in every living body?

Prabhupāda: Yes. Yes. Same quantity. The same measurement: one ten-thousandth part of the tip of the hair.

Śyāmasundara: I mean the energy, the amount of energy.

Prabhupāda: Yes. Yes. That much, that spiritual energy is everywhere, in the ant or in the elephant.

Atreya Ṛṣi: Prabhupāda, you mentioned the size of the soul, and this size seems to connote a physical size. Now, my question is: in the spiritual world, size, it seems that it is a material concept, it is a relative thing, distance...

Prabhupāda: Material size and spiritual size is not the same. Spiritual size is permanent; material size is changing.

Atreya Ṛṣi: In other words, how could you measure the spiritual phenomenon with something like one-thousandth of the tip of the hair? Hair is material.

Prabhupāda: No. Because you have no spiritual vision, therefore you have to be understood by material example.

Atreya Ṛṣi: That's an example.

Prabhupāda: Yes.

Atreya Ṛṣi: And also Śyāmasundara Prabhu was asking about predicting about spiritual life. What is the qualification of the person who can make such predictions?

Prabhupāda: He must be Kṛṣṇa's representative, one who knows Kṛṣṇa. That's all.

Atreya Ṛṣi: No one else.

Prabhupāda: No. If he does not know Kṛṣṇa, how he can explain?

Devotee: That independence, if he exercises that independence from now on, forever, Kṛṣṇa knows exactly how that independence is going to be used forever?

Prabhupāda: Kṛṣṇa?

Devotee: Well, the living entity has independence: now he may be liberated, then he may be conditioned, then he may be liberated, then he may be conditioned.

Prabhupāda: No. Kṛṣṇa has given you liberation. Now you misuse your liberation, you become entrapped.

Śyāmasundara: But it is that predictable?

Devotee: Is that known beforehand?

Śyāmasundara: Does Kṛṣṇa know beforehand everything, before...?

Prabhupāda: No. How Kṛṣṇa can know? You can change your mind. So Kṛṣṇa says "Surrender unto Me." If you don't surrender, then what Kṛṣṇa can do? That much independence is there.

Śyāmasundara: So even God cannot predict?

Prabhupāda: What is the use of prediction? Prediction is so much, that he will be kicked, kicked, kicked, and some day he will come.

Devotee: But the independence...

Prabhupāda: Independence is there. Independence is always there. When he is being kicked, there is also independence.

Devotee: Then he is so many times falling down, again and again, eventually permanently he will come back.

Prabhupāda: No. There is no question of permanent. Because he has got independence, he can misuse his independence, he can fall down. That's why one man is released from the prison house, that does not mean permanently he... He can come back again.

Śyāmasundara: There's no guarantee.

Atreya Ṛṣi: This concept of prediction, Prabhupāda. You just said it's the duty of the material (indistinct) because he's (indistinct) material. Because he's not sure and...

Prabhupāda: (indistinct) by experience (indistinct). Just like you can predict that four months after, there will be winter season. This prediction is like that. You have got experience that last year there was winter season, and again four months after there will be winter season. We call this prediction of experience, that's all.

Atreya Ṛṣi: In the spiritual world everything is permanent.

Prabhupāda: Yes.

Atreya Ṛṣi: There is no need for making predictions all the time.

Prabhupāda: No. Why there is? Prediction means when there is something wanting. There is no want at all.

Devotee: Once he's liberated, can he (indistinct)?

Prabhupāda: Yes.

Devotee: (indistinct) Kṛṣṇa conscious (indistinct)

Prabhupāda: No. That is the general law. But if he likes, he can come back. Because otherwise, what is the meaning of independence? Just like one should become fit in the prison house, naturally he should not go again. But (indistinct) running again kicking, that's all.

Līlāvatī: So those eternally liberated souls in the spiritual sky will never come here because they choose not to. It's not that… (indistinct) they never choose to come here.

Prabhupāda: Yes, yes. They never choose. They are very experienced. (laughter)

Śyāmasundara: Bergson says that this quality of the soul can only be perceived by man's intuition, not by his senses, but by his intuition.

Prabhupāda: Yes. That is nice. Soul cannot be experienced by senses, but we can understand when there is a dead man, we can perceive that there was soul, which is now absent; therefore the body is dead. This is called perception.

Śyāmasundara: The dictionary defines intuition as "immediate apprehension by the mind without any reasoning."

Prabhupāda: That is experience. That is experience. Intuition means mature experience. Just like when as soon as there is mosquito, my hand immediately sees. You can say it is intuition, but it is experience, that when there is mosquito my hand must go there and try to kill him. But the experience is so mature that without consideration the hand goes.

Śyāmasundara: Like instinct?

Prabhupāda: That is instinct, or intuition, or whatever you call it.

Devotee: Just like in the Bhagavad-gītā it explains that a yogi in this life means that in his last life (sic), but in this life it may look like he has intuition towards yoga, but actually…

Prabhupāda: Because he has got experience.

Śyāmasundara: Just like in mathematics they use the concept of intuition a lot, that…

Prabhupāda: A big mathametician, suppose there is a big addition, sum, and one experienced mathematician, he can simply… Sometimes there is some difference. You know that? Generally we have some (indistinct). Is it not? But there are many experienced (indistinct) immediately (indistinct). That is experience.

Devotee: The concept of intuition…

Prabhupāda: (indistinct)

Devotee: (indistinct)

Prabhupāda: This is not intuition, this is experience.

Devotee: Tuition(?) means experience.

Prabhupāda: Yes.

Devotee: Or they use another word, "insight." There is one (indistinct) to apprehend something immediately, see into it without any reasoning. They think of it in another sense.

Prabhupāda: That is also true. Just like a child does not know that by touching the fire, his hand will be burnt. His father says, "No, no, no. Don't touch this." He has got experience; the child hasn't got experience. That's all.

Devotee: Suppose if there are two people, and if you try to teach them mathematics, one person learns very quickly and one person doesn't learn it.

Prabhupāda: That varieties are always there. Impersonalists, they do not want to see the variety, but we know in everything there is variety. One man is learning (indistinct) and another man is learning very quickly-these are the varieties. But the process is the same.

Devotee: (indistinct)

Prabhupāda: Yes. Whatever it may be, but there must be some cause. (indistinct) the variety, these varieties are existing everywhere.

Śyāmasundara: He says that the life impulse moves through the universe, creates ever newer forms or varieties, just like an artist creates different paintings. But he says that that painting the artist creates becomes better than the previous one.

Prabhupāda: Yes, that you can say, evolution. That is evolution. Similarly, this living force is also coming through 8,400,000 species of life, so the next one is better than the last one. In this way they come to the human form, and from this human form they can become demigods or they can become as good as God. Just like Brahma, Brahmā is also a living entity. He is not in the Viṣṇu category, but still, Brahma's power, he can create this universe. God can create many universes, but he can create at least one universe. So it is not less powerful.

Śyāmasundara: He says that evolution through the past history has moved in three stages so far. He says that the first stage of evolution was instinct. The second stage of evolution was intelligence. And now man has moved into the realm of intuition, which is higher than both.

Prabhupāda: Then he agrees that from the lowest stage he has come to the higher?

Śyāmasundara: But you said instinct and intuition were the same thing.

Prabhupāda: Yes.

Śyāmasundara: His description is that instinct is lower because it's almost blind.

Prabhupāda: Belonging to the same category, that's all. One is little superior than the other.

Atreya Ṛṣi: What is realization, Prabhupāda? Realization belongs to the same category?

Prabhupāda: No. Realization means when you come to the truth.

Atreya Ṛṣi: Bergson is using the word "insight" in the same way as "realization."

Prabhupāda: No. Insight is not realization. Insight may be the beginning of realization.

Śyāmasundara: Understanding something. He says that insight or understanding something by intuition is higher than understanding something by the intelligence.

Prabhupāda: (indistinct) (pause)

Devotee: (indistinct) the understanding, understand Bhagavad-gītā by our intelligence, (indistinct).

Devotee: (indistinct)

Śyāmasundara: With the creative process advancement in ever higher levels up into the level of immortality.

Prabhupāda: Yes. You are getting different types of body, and when you are properly or perfectly Kṛṣṇa conscious, then no more this material body; you get spiritual body.

Devotee: Does that mean that I am, if I don't make it to immortality, I (indistinct)?

Śyāmasundara: No. The life force is eternal but it advances to higher and higher levels.

Devotee: It's eternal, but I don't realize its eternality (indistinct).

Śyāmasundara: No. The forms. The life force itself is eternal but the forms will change up to the stage of immortality.

Prabhupāda: Material forms have changed. The living force has not. The same example: the living force is there, the forms babyhood to childhood, childhood to boyhood, boyhood to youthhood, the form is changed, but the person whose bodies have been changed, he is permanent, he is spiritual, he is not changed. But when he identifies with the body, he thinks that "I am changed." The example is, just like in the rainy season, at night there is cloud, and the cloud is moving, but if you see, you see the moon is moving, moon is moving. But actually the moon is not moving, the cloud is moving. You have any experience?

Śyāmasundara: Yes, we have.

Prabhupāda: You find the moon is moving like anything. Spirit soul (indistinct) is not moving.

Śyāmasundara: Is this progress toward human immortality, is that a creative process?

Prabhupāda: What do you mean by creative process? This is not creative.

Devotee: Well, Bergson's idea of creative means we are creating our immortality.

Prabhupāda: No. You are immortal always, by constitution, but you are changing your bodies exactly like the moon is fixed but the bodies are changing, clouds, changing, and it appears that the moon is also going on, but moon is not going on. Similarly, soul is permanent.

Śyāmasundara: Is that process we take, from body to body to body, is that a creative process?

Prabhupāda: Yes, yes. You create your own body, next body, as you desire. If you create your mentality like a dog, you get a body of a dog; if you create your mentality like a hog, you get a body of hog; if you create your mentality like a tree, then you become a tree; and if you create your mentality as servant of God, you go back to home, to Kṛṣṇa.

Atreya Ṛṣi: Has Bergson recognized that we may fall also, or does he think that we are constantly moving up?

Śyāmasundara: He says it's unpredictable, that the life force…

Prabhupāda: He does not know. At the present moment I am fallen, so even if I go to my original position, there is chance of again falling down. Otherwise, how I became fallen? Just like a child once falls and again stands up, he has got chance of again falling down. You cannot say, "Now he has stood up, he'll not fall again." That is not possible.

Devotee: The different kinds of bodies, they're just different phases of the illusion, because the real, spiritual body is always the same, it's not changing.

Prabhupāda: Yes. This is called sanātana, eternal.

Atreya Ṛṣi: But Prabhupāda, the process of realization, the process of reaching up to perfection, is the only creative process.

Prabhupāda: [break] You are creating disturbance, I say, "Get out." (indistinct)

Śyāmasundara: He says that the world is a machine for the making of gods. The world…

Prabhupāda: Another nonsense. Another nonsense. (indistinct) Uncover it. (Sanskrit). A rascal is beautiful so long as he does not speak. If he remains silent, then he looks very beautiful. But as soon as he speaks nonsense, then it is (indistinct).

Śyāmasundara: He means it, in a sense that it's a training ground, the world is a training ground… [break] … to make ourselves… [break]

Prabhupāda: …will not die. But you have forgotten that you are eternal. Ātma-māyām ṛte rājan parasya…, what is that?

Devotee: Parasyānubhavātmanaḥ.

Prabhupāda: Explain that verse. Ātma-māyām ṛte rājan parasyānubhavātmanaḥ, na ghaṭeta…

Devotee: Na ghaṭetārtha-sambandhaḥ…

Prabhupāda: …artha-sambandhaḥ svapna-draṣṭur ivāñjasā. Actually there is no bewilderment (indistinct) spirit. I am eternal spirit soul, eternal servant. Just like the (indistinct) but it is somehow or other (indistinct) for a time it is covered by the clouds it appears moving. [break] Actually it is not moving. (indistinct) we see that the moon is moving. So we are spirit soul eternally. Just like I am lying down on my bed, bit I am dreaming I have gone to Pacific Ocean and being drowned and so many things, you have come to save me, and so many troublesome things. But actually there is no Pacific Ocean, nothing of the sort. It is simply my dream. So this temporary covering of the body is just like a dream. As soon as you come to Kṛṣṇa consciousness, everything is finished.

Devotee: In the dream, they are also suffering. So in the same way it is actually happening in a subtle form in your dreams. It is actually happening.

Prabhupāda: Yes, and it has no actual value, but when it is happening and I am under dream, I am thinking it is all actual. Actually it has no value. Therefore it is called māyā. Māyā means which has no real existence, but it appears.

Śyāmasundara: Last night you said that what is the meaning of the word "nothing." That māyā means "nothing"?

Prabhupāda: You can say like that. Nothing is appearing like something. But we don't say nothing. The Māyāvādī philosophers, they say nothing. We say temporary, just like cloud, you cannot say it is nothing.

Devotee: "Not this."

Prabhupāda: Like cloud. Cloud has appeared and it will go; therefore you can say it is nothing. But we say it is not nothing, but it is temporary.

Śyāmasundara: "That which is not." You said that māyā is "that which is not."

Prabhupāda: No. That which is not, but as you are seeing it is not that.

Śyāmasundara: Oh, as soon as you see it, it changes.

Prabhupāda: Yes. Just like you are thinking that "I am this body." Most people, all people, they think "I am this body." That is not.

Devotee: The body is there, it's just not…

Prabhupāda: Temporary. Temporary, for a few years, for a few hours, for few minutes, that's all. Therefore we cannot say "nothing." The exact word is "temporary." What is that? You wanted to speak something?

Devotee: I was just curious about dreams. Sometimes (indistinct).

Prabhupāda: These are false.

Devotee: Did you say once that sometimes Kṛṣṇa will let you work off some of your karma in a dream (indistinct)?

Prabhupāda: So whatever it may be, that is all temporary.

Devotee: Just like Bergson, his idea of the (indistinct) of immortality, does that mean (indistinct), scientific, technological revolution.

Śyāmasundara: Yes, I think so. His idea is that evolution, as it passes through different bodies, the life force, and that eventually on this planet, man will become immortal.

Prabhupāda: That is another nonsense.

Śyāmasundara: That life forms are improving more and more and and more, until some day they'll improve to be perfect.

Prabhupāda: After (indistinct), they are living sixty years, and they think (indistinct) sixty years (indistinct). Here in this material, either sixty years or hundred sixty years or millions of sixty years or trillions of sixty years (indistinct). One who is living for sixty years, for him millions of years means immortal.

Śyāmasundara: So we took up here on the tape. We already have the rest of this on tape. So should we finish for today?

Prabhupāda: Yes.

Atreya Ṛṣi: Prabhupāda, I have another question about… There are certain scientists, who through speculative knowledge, they have acquired some little bit of knowledge through speculation. My question is, Prabhupāda, that yes, maybe through speculation we can get knowledge, some knowledge, but isn't it, as Kṛṣṇa says that He is the source of all knowledge and there is no way to get to any knowledge except through His representative, that that, for example, if Bergson comes to the knowledge, even though he did not accept a spiritual master or a prophet, he acquired it because that knowledge was made available to him through some other way. In other words…

Prabhupāda: How he takes the knowledge, if it comes…, does not come to the final conclusion? That kind of knowledge anyone can get. It does not need a philosophy. To some extent.

Atreya Ṛṣi: But knowledge of God, knowledge of soul…

Prabhupāda: Yes. That is real knowledge.

Atreya Ṛṣi: Real knowledge. Can one, purely speculatively, can one…

Prabhupāda: No. Otherwise the Vedas would not have asked you, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12], that in order to learn that transcendental science one must approach a guru.

Atreya Ṛṣi: So when we see a speculator having some knowledge, some real knowledge…

Prabhupāda: Not real knowledge.

Atreya Ṛṣi: But some. Maybe some speculator will say, "Yes. I am convinced there is God." He heard that from either, for example, he heard it in his own culture or somewhere indirectly he heard it from God. He didn't make that up. Is that the conclusion?

Śyāmasundara: You mean by intuition can we understand.

Prabhupāda: Yes. One can understand. It is very easy. That I explained in the meeting, that we see, that any way you take, I have got my father, my father has got father, his father, his father, his father-so there must be some original father. That is supreme father. Another way: I don't find myself free. I am in American state, so I have to submit report to the immigration department. Or you, American citizens, you have got some obligation to the state: the draft man is there, calling you; if you don't go then you have to go to jail. So nobody is control-free; everyone is being controlled. Again, I see that the man who is controlling me, he is also controlled, and that man is also controlled, that man is… So here you see relative-I am controller and controlled. So when I approach the person who is simply controller, not controlled, that is God. How can you deny this definition of God? Simply (indistinct). Here by our experience we see, everyone is rejecting the controller and controlled. But if you can find out the Supreme Person, who is controller but not controlled, then He is God. Find out. Now, if i say that it is beyond my capacity, so go to experienced man, Brahma. He has got duration life a million times greater than you, and he got knowledge. He said,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

Sarva-kāraṇa. Kṛṣṇa also said, mattaḥ parataraṁ nānyat kiñcit asti dhanañjaya: [Bg. 7.7] "There is no more superior." (indistinct) Brahmā said, "He's God." Now Śrīdhara said, "He's God." My Guru Mahārāja said, "He's God," and Caitanya says, "He's God." Then where shall I go? (indistinct) God. (indistinct) rascal, God? Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. I shall accept the path of the great (indistinct).

Devotee: (indistinct) this thirteen year old god (indistinct). Then you ask them, "Who says he is God?" They really don't know what to say.

Śyāmasundara: We asked him in Bombay, "Are you God? Are you Kṛṣṇa?" And he laughed and said, "I never say I am God, but my disciples feel."

Prabhupāda: He did not want to be (indistinct). So why does he not stop his disciples to speak like that?

Śyāmasundara: He enjoys it. He enjoys being flattered. His followers are a bunch of shaggy hippies, so who respects their judgment? [break] So Bergson wants to search out what is the pattern of evolution, how it will go in the future, and he says that because men have progressed from the (indistinct).

Prabhupāda: (indistinct)

Śyāmasundara: Since you know beforehand everything before (indistinct).

Prabhupāda: You can change your mind. Therefore Kṛṣṇa says (indistinct). That is explained in the Bhāgavatam… [break] …progress, why do you talk of these things? What do you think, eh? That is explained in the Bhāgavatam: andhā yathāndair upanīyamānās. Andhā. One blind man is trying to lead another blind man. So what is the use of such leading? You must have eyes, then you can ask other hundreds of blind men, "Please come behind me, I shall get you across." But if you have no eyes, then why you are asking others, philosophizing?

Śyāmasundara: It seems like these two philosophers have two different viewpoints. The first one, Huxley thinks that man can take nature into his own hands and mold his own evolution.

Prabhupāda: That is nonsense.

Śyāmasundara: Whereas this philosopher thinks that we should just…, that the vital force is guiding everyone and is creating its own evolution, that we should just drift in the course of things and the vital force will determine history or will determine our future.

Prabhupāda: Yes. Vital force will determine. That is somewhat…

Śyāmasundara: Without our doing-without anything of our own doing.

Prabhupāda: No. Vital force must know how to make progress, how to do it. Then he'll be… If he does not know how to do it, how it will be possible? Can you do anything… Suppose you are learning some mechanical business, can you do it without direction? You have to learn. You must get a teacher. So, without teacher, that is not possible.

Śyāmasundara: Just like the seasons. We just place ourselves in the seasons, take us towards something, towards springtime. [break] Yes. So the other type of morality he calls "open morality." This is determined by individuals, in a dynamic way. You blaze new trails guided by…

Prabhupāda: As soon as it is invented by individual men or society, this is all rascaldom. It has no value.

Śyāmasundara: He calls it the higher morality. Just like St. Paul or some great saint receives inspiration from God, and he blazes a new trail to morality in the society.

Prabhupāda: That is nice. Because he is God conscious, he can dictate what is real morality.

Śyāmasundara: He is speaking in this case of St. Paul.

Prabhupāda: So St. Paul, he is a sādhu. So our process is that sādhu, guru, śāstra. We have to accept everything through saintly persons, confirmed by the scripture, and described or explained by guru. Then it is perfect. The scriptures are already there, and we have to see how the scriptures are being followed by saintly persons. And if there is any difficulties, they should be explained by the spiritual master. Then it is confirmed: sādhu-śāstra-guru vākya (cittete koriyā aikya). Scriptures you cannot understand directly. Then you have to see how the scriptural injunctions are being followed by saintly persons. Even if you cannot understand, then the spiritual master will explain to you.

Śyāmasundara: And he sees also in the same way two types of religion. He sees the static religion and calls this… Static religion: myths devised by human intelligence as a means of defense against the depressing experiences of life. He says that being fearful of the future, man attempts to combat his fate by constructing religious myths. [break] …mythology…

Prabhupāda: Well, that I have already answered. Anything manufactured by man, that is not religion. That is not religion. That I have already answered. Religion is not manufactured, but it is given by God. That is our point, that God is giving religion, "Here is religion: surrender unto Me." So any religious system may be different in method, but ultimately if it comes to this point, (surrendering to God), then it is religion. Otherwise it is not religion; reject it.

Śyāmasundara: He says that prompted by this vital impulse, the human will identifies with the divine will in a mystical union…

Prabhupāda: Yes.

Śyāmasundara: … and that this is real religion.

Prabhupāda: Yes. That is our Kṛṣṇa consciousness. We are teaching people that you agree with the divine will. The divine will is that you surrender. So you agree to surrender. That we are teaching. That is real religion.

Śyāmasundara: He says that real religion is a mystic oneness with God.

Prabhupāda: Yes. Oneness means that I agree with God. God says that "You surrender," I say, "Yes, I surrender." God says to Arjuna, "You fight," he fights. That is oneness. That we have no disagreement, in any point, with God, that is oneness. Just like in this institution, our Kṛṣṇa consciousness. When I say anything, there is no disagreement of any of the disciples. It is being done, taking God's representative, Kṛṣṇa's representative, so similarly with God also. But what I am doing? I am simply taking the order from God, and I am disseminating the same knowledge. I have accepted surrender unto Kṛṣṇa as my life. I am teaching others, "You also surrender." This is called disciplic succession. There is no disagreement with God. It is not that I am… [break] Yes. That means one who is God conscious, he is a mystic.

Śyāmasundara: But the modern interpretation of the word mystic is something different. People take mystic to mean someone who is very mysterious and magic.

Prabhupāda: Yes. It has come to that. God consciousness… Just like at the present moment if a guru can show some miracles, just like that Sai Baba, so they accept. That's a mystic.

Śyāmasundara: Yes. That's the modern meaning of mystic.

Prabhupāda: Yes. Although it may be rascaldom, false, still if they see like that, miracles… That means less intelligent class of men. They want to see some miracles. That is mysticism.

Śyāmasundara: And he says that God means love. And the creative…, thus the creative… Through creative love the world came into being, and the world is a manifestation of God's love.

Prabhupāda: Yes. God loves. Because, unless He loves, why does He come personally? Why He gives instructions through the scriptures? [break] (end)

Bentham.SYA

Jeremy Bentham

Śyāmasundara: First one.

Prabhupāda: Hedonism.

Śyāmasundara: Yeah.

Prabhupāda: No.

Śyāmasundara: A little bit. The first one's name is Jeremy Bentham, and his philosophy is that virtue is defined in terms of utility, and that utility is defined as that which enhances the happiness of men. So that the goal of society, according to the utilitarians, is the greatest happiness for the greatest number.

Prabhupāda: Yes. So that is also our aim but that happiness is described in the Bhagavad-gītā, sukham ātyantikaṁ yat. Ātyantikam. Atyantikam means the greatest happiness. Sukham ātyantikaṁ yat tad atīndriya grāhyam [Bg. 6.21]. That happiness can be perceived by transcendental senses.

Śyāmasundara: So you're talking about a qualitative happiness, the quality of happiness.

Prabhupāda: Yah, qualitative it must be. Ātyantikam. Ātyantikam means the actual, the greatest happiness.

Śyāmasundara: Greatest, highest happiness.

Prabhupāda: Happiness everyone wants. You are feeling happy by eating something but if you get another better thing, you feel more happiness.

Śyāmasundara: Quality of happiness.

Prabhupāda: Yes. Not the quality of happiness. You feel actually greater happiness. Just like you are taking ordinary sugar, but if you take rasagullā, it is also sweet but it is greater happiness.

Śyāmasundara: Quantity or…

Prabhupāda: No. The happiness, greater happiness, yeah, quantity you can say.

Śyāmasundara: Quantity, quantity of happiness is greater.

Prabhupāda: Yes, greater happiness. So that greatest happiness can be perceived by transcenden… Happiness means satisfying the senses. Real… Happiness means satisfying the senses. So sense gratification. But the actual sense gratification, the greatest sense gratification is to be derived by your transcendental senses, not these gross senses. Sometimes these gross senses… Take for example rasagullā. You are eating but after eating four, five or ten you'll feel, ”No more.” That is not ātyantikam happiness. Happiness means you are enjoying something, you increase more and more and more enjoy, more enjoy, more enjoy, more enjoy. That is happiness. So whether this man knows what is happiness, that is the… He does not know what is happiness. He thinks in terms of sense gratification.

Śyāmasundara: Physical senses.

Prabhupāda: Physical. But physical senses cannot actually cannot give you the greatest happiness. Just like a man is sensuous. So he can enjoy one woman, two women, but he cannot enjoy unlimitedly. But our standard of happiness means ”which is increasingly unlimited.” That is happiness. Therefore it is said, ramante yogino 'nante satyānande cid-ātmani. Those who are yogis, they enjoy. So enjoyment… Without enjoyment, nothing is relished. Just like you are taking to Kṛṣṇa consciousness, there is some enjoyment, transcendental bliss. Otherwise how you can stick to it? So real happiness means ”which is increasingly unlimited.” That is happiness. Temporary happiness… Vidyāpati sings, tātala saikate vāri-bindu-sama suta-mita-ramaṇī-samāje, that we are trying to enjoy in this material world, happiness in the society, friendship and love. Suta-mita-ramaṇī-samāje, friends, children, wife, like that. That is in the society. But Vidyāpati says, ”Yes, there is happiness undoubtedly, but that happiness is just like a drop of water in the desert. Desert means it is hankering after water. Dry desert, he requires water, but if you go there and put a drop of water, ”Now here is water.” So our, we are, who are hankering after so great happiness that these rascals' sense gratification happiness is not giving us. It is just like a drop in the desert. Therefore we are changing, changing simply. The same thing, punaḥ punaś carvita-car… The same thing, we do not know what is real happiness so simply changing the posture. Now woman should be mini-skirted. Why they should be fully dressed? (laughter) Now they're also trying. Ultimately they're coming to the position of (indistinct) (laughter). Just see. Here, here in the (indistinct). They are attracting tourists by showing the vagina(?). That's all. This is happiness. They have no other information. ”Come on, here is vagina, open. This is their standard of happiness. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45], most abominable thing they have taken as happiness. So what do they know about happiness? These so-called philosophers, they do not know what is happiness. And why they are philosophizing about happiness? Happiness is also our aim, but that happiness is different from this happiness. Just like a hog is enjoying happiness eating stool. No man will be happy by eating stool neither he will agree to enjoy such happiness. It is the standard of happiness according to the body.

Śyāmasundara: Bentham says it is better to be a satisfied hog than an unsatisfied man.

Prabhupāda: Well, hog is not satisfied. That is another rascaldom. (laughter) If hog would have been satisfied then he would have remained in one place, but he's searching after happiness whole day and night. Whole day and night. Nobody can be satisfied possessing a material body. That is not possible. (indistinct) Suppose you have made some arrangement according to your (indistinct), ”Now I shall enjoy.” But you will not be allowed to enjoy. Death will take away. You are thinking that ”Now I will be happy.” All right, to your standard it is happiness, but death will come, ”No, please get out.” Sukhena lagiya (Bengali). You construct a very nice house and next day it was set fire and finished. So you have made arrangement for fire brigade always running on the street. That is means you want to enjoy happiness without any disturbance. So happiness means, which is eternally possible. That is happiness. And we are trying to give people that happiness which will never be exhausted. That is our objective of happiness.

Śyāmasundara: He sees this happiness in a communal aspect. It must be for the greatest number. So he advocates a democracy where everyone is given unlimited individual freedom.

Prabhupāda: That is also another nonsense. In democracy nobody is happy. The so-called democracy does not give anyone any happiness. Otherwise in America, the greatest democratic country, why there are so many unhappy people? That also another nonsense. It is not possible.

Śyāmasundara: He says that the interest of the community would be the sum of the interests of the individuals in the community.

Prabhupāda: That is a compromise. That is not happiness, that ”You don't harm me, I don't harm you, and we remain happy.” That does not mean you are happy, I am happy. These are simply speculate.

Śyāmasundara: He says we can determine what is happiness for the whole by examining what is happy for the individual.

Prabhupāda: Happiness, happiness is… What is happiness, that is described in the Bhagavad-gītā. Happiness means absence of distress. That is happiness. So Bhagavad-gītā recommends that janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. You may think that you are very happy but this is not happiness. You have to see to your distressed condition because you have to take birth, you have to die, you have to suffer diseases and you have to suffer, janma-mṛtyu-jarā, old age. So where is your happiness. If the distresses are present, then where is your happiness? This is another ignorance. This is a… Nobody wants to die but death is there. Then where is your happiness? Nobody wants to become old but the old age is there. You must become old. Then where is your happiness? Nobody wants diseases but disease is there. You cannot avoid it. Then where is your happiness? This is less intelligence. That actually you are not in happiness but by your so-called philosophizing theories, you are trying to be happy, means another illusion and we take it as happiness. Actually it is not happiness. Where is your happiness?

Śyāmasundara: He has seven measurements for happiness. He calls it the hedonistic calculus, how to evaluate happiness according to seven principles. One is intensity, how intense is the pleasure in question? Two, duration, how long can a certain pleasure be expected to last? Three, certainty, how much can we depend upon a certain experience to produce the expected pleasure? Four, remoteness, how immediate or remote is the anticipated pleasure? Five, fecundity, how many future pleasures will result and will each pleasure terminate in pain? Six, purity, how free is the pleasure from painful elements? Seven, extent, how many other persons can share the pleasure?

Prabhupāda: This is a very nice definition. We accept it, this standard, but if you put material happiness and test by this standard, there is no happiness. There is no happiness. Therefore the conclusion should be, if we test with this acid test of happiness, it is impossible to get happiness in the material world. There is no question of happiness. These testing points are nice but as soon as we put any kind of happiness to this test, you will find it is failed. Take any standard (of) happiness, it will, neither of this test will be there. So the conclusion should be there is no happiness in the material world. These tests are applicable in the spiritual world.

Śyāmasundara: So he says that everything should be utilized to extract the most pleasure from life.

Prabhupāda: That is our theory, to make the best use of a bad bargain. We are already cheated, ”Now all right, let me utilize it.” That's all. You don't admit that ”I have been cheated, now I am utilizing it.”

Śyāmasundara: He says that utility is that property in any object whereby it tends to produce benefit, advantage, pleasure, good or happiness.

Prabhupāda: That is nice, this definition also, but if we put to test all our so-called happiness, it will not be possible to come out successful.

Śyāmasundara: He realizes that this view could give rise to egoistic over-indulgence, that someone could think, ”Well, if pleasure is my only goal, let me do anything, never mind others.”

Prabhupāda: But then how long it will stay? To come to the test, that it will not stay. Suppose one has decided that I have learned how to cheat others so you can cheat for some time to all men or all men or some men for some time but you cannot… You'll be caught, you'll be captured as a cheater. Then you will be punished. So the duration is not permanent. The test is duration.

Śyāmasundara: One of the tests is duration.

Prabhupāda: Duration, that duration will not allow to enjoy that kind of cheating happiness.

Śyāmasundara: He rejects duty or sense of duty or conscience to be the guide for moral conduct, good and bad conduct, and he accepts only the amount of pleasure or pain as the criterion of right conduct.

Prabhupāda: Yes.

Śyāmasundara: Whether I'm doing right or wrong will be measured by how much pain or pleasure I am getting from it.

Prabhupāda: Yes, this definition we can also accept because we are try to Kṛṣṇa conscious, to derive the permanent happiness, first quality happiness.

Śyāmasundara: So if I'm feeling happy that means I am proceeding…

Prabhupāda: You must feel, if it is happiness, you must feel happy. Just like eating is happiness. So if you actually eat, you must feel happiness. It is not that (indistinct). Eating, when you are hungry, eating is happiness. But if you are not feeling happiness then what is the use of eating? By eating if you are feeling happiness, then you are eating. Strength, you'll feel strength, ”Yes, I was fatigued. Now eating I am getting strength.” Satisfaction. These three things are to be there when you are eating. If there is no satisfaction, no strength, then what is the meaning of eating. There is no…

Śyāmasundara: Someone might raise the point, ”Well, the man is hungry and he has no food, therefore in order to feel pleasure he must steal it and cause displeasure to someone else.” But this Bentham says that there are four natural curves or preventions, preventative forces to keep people from egoistic over-indulgence. One is the physical consequences of over-indulgence. If I eat too much, I get sick. One is political, that I will be imprisoned if I transgress. I will be punished. One is moral, or popular opinion, the public will think badly of me if I over-indulge. And the fourth one is religious, that God will punish me if I am an evil-doer. These four preventions he says, keep us from over-indulging in pleasure.

Prabhupāda: But if there is some happiness, why there is no prevention. That is real happiness. There is no prevention, simply go on increasing.

Śyāmasundara: Indulging.

Prabhupāda: Yes. Just like Kṛṣṇa's happiness, there was no prevention. So that is real happiness. Prevention means material, limited. Just like drinking liquor. There is prevention also. There are no-alcoholic beer. You have seen the signboard? That is prevention.

Śyāmasundara: To be over twenty-one years old.

Prabhupāda: No some signboard, you cannot drink even, sitting on their bench. I have seen in New York so many places. So alcohol is very nice happiness, but there is prevention. In your country, the prevention is not so strong. In our country it is very… If one is caught in drunken state, immediately he is taken to the police. Immediately. He is punished. You cannot come on the road in a drunken state. No. You are found in drunken state on the road, you are liable to be arrested. You do everything in your home. Well, in most cities drinking is private.

Śyāmasundara: They were just lifting the ban in some big city in…

Prabhupāda: In Bombay. It was prohibited area. So Gandhi made this prohibition as far as possible. Now they are lifting. Because simply prohibition will not help you. Unless you have got a better engagement, this prohibition will not help you. By law you can say, "Don't do this," but if you have no better engagement, this order of the law, "Don't do this," will not act. Will not act. Just like government, your government is trying to stop this intoxication. They could not. It is increasing. But so far our society is concerned, anyone who is coming here, immediately there is no intoxication. That means he gets something better. Therefore he voluntarily checks himself. And it is possible to check. So unless you give better thing, simply by prohibition you cannot check. That is not possible. The same example again, just like a thief, he knows the prohibitive order that you shall not steal. He knows the prohibitive order even in śāstra, that if a man is a thief he will suffer this kind of hellish condition. So he has heard it from the lawyer and from the śāstra that stealing is not good and he has seen it that a thief is arrested and is punished but still he does it. But a Kṛṣṇa conscious person will not do it. That is the difference. So by law or by pressure you cannot make anyone moral. That's not possible. He has to be given something which is better than morality, then he will stop committing all kinds of sins.

Śyāmasundara: He says that the pleasure of one person will coincide with the pleasure of others, we're all more or less desiring similar pleasures.

Prabhupāda: Coincide?

Śyāmasundara: He will be similar to what other people…

Prabhupāda: That may not be on the similar standard. The standard of pleasure is according to the body. The same example, if you give halavā to the hog, he'll not be satisfied. He wants stool. He has got a body which will not allow him to accept halavā.

Śyāmasundara: But if we take a consensus of all the citizens in the state that we must try to satisfy the majority, for what they expect to be good and happy, happiness.

Prabhupāda: No, he will say that this is my happiness: "I will take meat. You may say that you take Kṛṣṇa prasādam, no it is nonsense. (indistinct)."

Śyāmasundara: But the majority will take meat so…

Prabhupāda: Therefore meat is very good.

Śyāmasundara: That is the standard of pleasure, yes.

Prabhupāda: Therefore to these rascals meat is very good.

Śyāmasundara: Yes, utility.

Prabhupāda: If majority of the people are meat-eater, then meat is very good, full of vitamin. Therefore it is folly to be wise where ignorance is bliss. But we have to see what is the standard. Standard is given in the Bhagavad-gītā: that which increases duration of life, which increases strength, which increases feeling of pleasure, they are sattvika. These are stated in the Bhagavad-gītā.

Śyāmasundara: His idea is that the standard is decided by the majority of the people.

Prabhupāda: Majority of people, they are asses. Then what is the help of that votes of the asses. Why don't you take votes from so many animals? Why you take votes from the human beings? In the country, the animals are also there. Therefore a standard of happiness, he must know and if we take that type of happiness, that is Kṛṣṇa conscious.

Śyāmasundara: We derive our standard from authority.

Prabhupāda: Yes, and actually we feel it is so. Not only accept, in the preaching work, the theory is there; but when actually takes to Kṛṣṇa consciousness, he understands that here is the standard of happiness. I receive so many hundreds of letters daily how they are feeling happiness. (end)

MILL.SYA

John Stuart Mill

Śyāmasundara: So the second person we'll discuss of the utilitarians is called John Stuart Mill.

Prabhupāda: He was a great philosopher.

Śyāmasundara: He says that reason is essentially inductive, that is, if we can generalize from particular instances. For instance, we have observed that all men die, so we can say that all men are mortal.

Prabhupāda: That's all right, but you cannot see all men in your whole life; therefore it is defective. You cannot study all men; therefore it is defective. Which is not possible by you, if you propose something which is not possible by you, then what is the meaning of this? What is the utility?

Śyāmasundara: You mean you cannot generalize from particular instances.

Prabhupāda: Yes. You cannot generalize because your senses are limited, your life is limited. How you can study all men? You cannot go all countries where there are so many men all over the world, universe. You cannot test them. Therefore your method is defective. From his definition, that studying all men-but you cannot study. You can study a limited number of men. And if you conclude, suppose whoever you have met, you have seen that he has died. But I may say that you might not have seen a man who never dies. Then what will he accomplish?

Śyāmasundara: Well, since knowledge is limited to our experience…

Prabhupāda: Yes. That's all right. If your knowledge is limited, then you cannot generalize. Therefore our conclusion is that we don't take knowledge from anyone whose power is limited. There are four defects of the ordinary man-he may be John Stuart Mill or something-because he's to commit mistakes, he's illusioned. Just like he's talking of that induction, studying all men. This is an illusion. He cannot study. Suppose you have hundreds and thousands of men you have studied. That does not mean the whole set of human being is finished. That is, therefore, this theory is illusion. And because he's an ordinary man, he's illusioned that it is possible. So these are the defects. One commits mistakes, one is illusioned, one cheats. This is cheating also. The theory which he is putting forward is never possible to be executed, and still he's posing himself that he is philosopher. That is cheating. His senses are imperfect. He cannot do that. And still he proposes the theory. That is cheating. So these four defects are there: committing mistake, to illusion, to cheat others, and studying everything with imperfect senses.

Śyāmasundara: He has five methods for ascertaining knowledge.

Prabhupāda: We have already proved that all his methods are defective.

Śyāmasundara: He says there are five ways. All knowledge, he says, is cause and effect. So he said we can determine what is the cause and what is the effect of anything according to these five methods. One is the method of agreement, that is, if we have two or more instances of a phenomenon and there is one common circumstance behind both of them, that we can conclude that that circumstance is the cause of the effect. Just like if we observe that two stones are thrown into the water, and that each stone is thrown by someone, then we can determine that throwing is the common cause of that stone's going into the water, the common circumstance.

Prabhupāda: Why this example? What is the value of this example?

Śyāmasundara: Any example. Anything that is caused, if there are two instances of it-two balls are dropping-we can conclude, if we studied both of them, that they were both moved by some person, that that person is the cause of their falling. If there is a common circumstance for any phenomenon.

Prabhupāda: Any phenomenon that has natural law, so that is the cause. And if we go on, so what is the cause of that natural law? Then ultimately we find Kṛṣṇa. Everything, janmādy asya yataḥ [SB 1.1.1], everything has got a cause, original source. So if you make actually research work what is the cause of this, what is the cause of this, that is called darśana. Darśana means seeing, finding out the cause. Therefore philosophy is called darśana-śāstra, to see the cause of the cause, cause of the cause, cause of the cause. So ultimately they have found Kṛṣṇa is the cause, original cause of everything.

Śyāmasundara: He is more interested, I think, in the immediate cause of something that is caused immediately by something else. Ultimately Kṛṣṇa is the cause, but what about the immediate cause?

Prabhupāda: Yes, immediate cause, we take, immediate cause. Immediate cause also we accept. So what is the conclusion? There is cause, immediate and remote. That we agree. But what is his proposition?

Śyāmasundara: His proposition is that we can study any instance of a phenomenon and find out the cause by applying these five methods: the method of agreement, then the second one is the method of difference. They're rather complicated.

Prabhupāda: That means five causes.

Śyāmasundara: No. Five methods of studying something to find out the cause. Five tests to find out the circumstances behind the phenomenon, the instance of the phenomenon, to find out the cause.

Prabhupāda: The final agreement.

Śyāmasundara: One is agreement, one is the method of difference. In other words, if we find two rocks, and one is thrown into the water, and the other remains standing still, that we can examine them both and find out that all circumstances for both of the rocks are the same except one, and that one circumstance which is different will be the cause. So say that we find out that both come from the same place, they are both sitting in a similar position, they are both at the same time, they are there, like that, but we find that one rock is thrown by someone and one rock is not thrown by someone. So we can say that the cause of the rock being thrown is the thrower, like that. That's a rough example.

Prabhupāda: That means that to cause everything, there is, behind, a living entity. Just like there are so many rocks, they are not moving, but one rock moves because behind that rock, there is a living entity who pushes the rock.

Śyāmasundara: What about if it accidentally fell off; a thunderbolt hit the rock and it moved, like that, or gravity made it fall.

Prabhupāda: Gravity, but when you say law of gravity, then the question is that somebody has made that law. One-we should give, of course-these materialistic philosophers… Just like when Rāmacandra threw stones on the sea, the gravity did not work. It was floating. The rocks were floating. Therefore the law of gravity ultimately is made by the Supreme Lord. So he can change it. So my study of gravity is not final.

Śyāmasundara: One of the other methods of testing is called the method of concomitant variation.

Prabhupāda: This method of studying the cause, so we take the ultimate cause of everything, with His full independence. The ultimate cause can do anything and everything beyond our calculation. There is cause, but the cause is so powerful that it is beyond our calculation how it is being done. Our knowledge is limited; therefore our calculation may be, may be or almost always, is not perfect.

Śyāmasundara: For instance, he observes if a ball being hit by a bat, it always moves. So he concludes that whenever there is circumstance of a bat hitting a ball, that the ball will always move.

Prabhupāda: But the bat is hitting, it is caused by a living being. The bat is not hitting automatically. And not each hitting is of the same force. Therefore the hitting of the ball by the bat, it depends on the other cause, the man who is handling the bat.

Śyāmasundara: Then using another example, that every apple on the tree will fall, but when it is ripe, it will fall to the ground. There is no man involved with that. What about that?

Prabhupāda: No. That is his imperfect vision. We say that God is everywhere. God is everywhere. Aṇḍāntara-sthaṁ paramāṇu cayāntara-stham. God is present everywhere, even within the atom. Now the modern atomic theory, they will explain from atomic theory about the falldown of the apples. But we say that within the atom there is God; therefore God is the ultimate cause.

Śyāmasundara: What kind of test do we apply to phenomena to see what is the cause?

Prabhupāda: For every phenomenon there is a cause.

Śyāmasundara: But how do we determine that God is the cause behind everything?

Prabhupāda: Because then we know that God is the ultimate pusher, the pushing begins from there. So it may come through various agents. Just like one railway wagon is pushed by the engines, and it strikes another wagon and that is also pushed; another wagon, and that is pushed, that is also pushed. Similarly, the original pusher is the engine. Our study is like that, that the original, sa aikṣata, sa aikṣata… These are the Vedic… He glanced over, He desired; immediately there was creation. Therefore the original pusher is God, Kṛṣṇa. Now, how it is happening, that we cannot see. Just like same example, the wagon is already pushed, it is coming automatically. A child sees, "Oh, this wagon is coming automatically, and it caught another wagon, and it is now moved." He sees the (effect). But he did not see that ultimately there was a big engine that has pushed it.

Śyāmasundara: If we see a phenomenon like the rain falling or anything, and we want to apply the test that will prove that God is the cause of that phenomenon, what test do we apply?

Prabhupāda: The śāstras, the Vedic literature is there, the Upaniṣads are there, books are there, śāstra cakṣuṣa. You have to see it through the śāstras. That is the injunction. You cannot see directly. You have to see śāstra cakṣuṣa. Your eyes, they are defective. Just like if you read astrology, astronomy, then you can understand what is the actual volume or the bulk of the sun, but by your eyes you are seeing just a disc. So all your senses are defective. So directly seeing or perceiving or tasting has no value, because these are all defective. So we have to, it is said, you should see through śāstras, through authoritative instruction.

Śyāmasundara: So if we see the apple fall from the tree, the test that we apply is the sastric test. In order to see God in that act of falling, we have to see it through the eyes of the śāstras.

Prabhupāda: Now what do the scientists say-the law of gravity.

Śyāmasundara: Yes. The fruit became ripe, the stem…

Prabhupāda: The law of gravity, why was it not applying…, why did it not fall before?

Śyāmasundara: Now the fruit has become ripe so the stem has rotted…

Prabhupāda: Therefore the law of gravity is not all. There is another condition. So that he does not know.

Śyāmasundara: Yes, many conditions must…

Prabhupāda: Yes. So these conditions are made by God. The same apple is hanging and not falling down. That means other conditions are not yet fulfilled. So therefore simply studying law of gravity is not perfect.

Śyāmasundara: No. They all study that the fruit was not yet ripe, and when it becomes ripe the stem rots, dies, and then it will become loose and fall.

Prabhupāda: So that means there are other conditions. And ripening condition is also not an effect. There are similar other fruits also. Why are they not ripened?

Śyāmasundara: Well, eventually they will all become ripened.

Prabhupāda: Yes. So that is the law, not in your hand. When it will ripen, your law of gravitation will act. And that ripening condition is not in your hand.

Śyāmasundara: But there are other material conditions that cause the ripening.

Prabhupāda: Whatever conditions they may be, these conditions are already there, made by God. You are simply studying some of them, that's all. Therefore your studying is not sufficient. Here is a scientist. He'll say. What do you think?

Svarūpa Dāmodara: Our senses are imperfect, simply by empirical scientific knowledge is (indistinct) are not complete (indistinct). So you…, we cannot compete with māyā. The ultimate conclusion is that there is a supreme cause.

Prabhupāda: Sarva-kāraṇa-kāraṇam [Bs. 5.1]. So our knowledge, Kṛṣṇa conscious people, our knowledge is perfect. We say everything is caused by Kṛṣṇa. That's all.

Śyāmasundara: Even if you study the way the sun and the rain and so on combined to make this fruit ripe, you still have the question, ”Well, why is there fruit in the first place?” Why is there fruit? Why has fruit appeared on this planet? There's no cause, apparently. But God has a cause.

Prabhupāda: God has made the law so perfect that one after-one cause affects something, and that affects another thing, another thing, one after another, so many things, ultimately. So we do not know so many things. We see the fruit, but how the fruit is growing, under which law, we simply explain nature. But it is not nature. There is a law. It is not only growing, the apples are having this nice color outside the skin, they have been painted; everything is perfectly being done by the laws, by the energy of Kṛṣṇa. Just like if you want to make a beautiful fruit, you paint it yellow or red, you take so much time. You apply your energy. The same energy is being applied there. Otherwise why, wherefrom you get the idea that a nice fruit can be painted like this? God is dictating that ”You want to make a fruit, paint, you do like this, do like that.” So similarly He is doing. But my doing takes so much time, because my energy is so blunt and limited. But His energy is so perfect that immediately (indistinct). The same example, just like Telex. There are so many methods, now this is latest. Immediately type here, immediately there. So before that, one could not believe that how is it I type here and five thousand miles away the type striking. So there is a law. It is not that it is magic.

Śyāmasundara: Oh, I see. Before the Telex there was law, but we didn't know it.

Prabhupāda: Yes. We didn't know it. Similarly, everything is being done under some systematic law, but we do not know it.

Svarūpa Dāmodara: Yes. There is one common observation also in science. They say that nothing can come out of nothing. That is already there. But it is not known, due to our imperfect senses.

Prabhupāda: That is science, we do not know.

Śyāmasundara: Nothing can come out of nothing.

Prabhupāda: Nothing. If something has come out, then background must be something. Therefore our definition is janmādy asya yataḥ [SB 1.1.1], everything, the root cause, the original source, is the Brahman, Absolute Truth. So whatever we are exhibiting, just like the other day, whatever we are thinking, there is some existence. Otherwise it cannot come to our ideas and thinking. The same scientific theory: nothing can come out of nothing.

Śyāmasundara: So if you are thinking of something, then it is already there.

Kṛṣṇa Kanti: The scientists say they haven't created something. They have…, we've discovered something.

Prabhupāda: That's it. That I also said the other day. We can say we have discovered. We cannot invent. America was discovered, not invented. The land was already there.

Bhavānanda: We want to claim credit.

Prabhupāda: Anyone does something new, he takes credit. [break] …so sun is taking away life. Why you were not present when we were discussing this verse?

Śyāmasundara: The sun is taking our life?

Devānanda: (indistinct)

Prabhupāda: Yes.

Śyāmasundara: Yes. I came in about halfway through.

Prabhupāda: Why? You should have come.

Śyāmasundara: I was typing. I should have come.

Prabhupāda: Yes. Unless you hear, how you will be able to preach? Hearing is very important.

Devotee: Do the rays of the sun actually take away our life?

Prabhupāda: Rays… Actually, don't you find you're dying daily? Then? That is real.

Devotee: It means each time the sun rises and set…

Prabhupāda: Yes. One day's past means one day you lose. That's all. The sunshine…, the sunrise and sunset means passing days, that's all.

Devotee: (in background) She said it was only $400 and it would be another hundred at the end of June.

Prabhupāda: Oh! That's all right. No. I thought if it's dropped somewhere.

Devotee: She said Karandhara had made a mistake. She told him $400 and he said $500.

Prabhupāda: Oh. That's all right.

Śyāmasundara: Today we will finish up John Stuart Mill, by discussing his ethical, social and political philosophy…

Prabhupāda: Somebody was typing this, you told me, this philosophy?

Śyāmasundara: Two girls.

Prabhupāda: Typing?

Śyāmasundara: Yes.

Prabhupāda: (indistinct) done?

Śyāmasundara: Yes. They've done some.

Prabhupāda: Let's see how they're doing.

Śyāmasundara: Well, they're going to… Whatever they cannot understand, they're leaving blanks, and I'll listen later and fill it in.

Prabhupāda: Hm. Yes.

Śyāmasundara: We were discussing last time these utilitarians. Their philosophy is that the greatest good for the greatest number of people, and that that should be followed, that law, and that that means the greatest pleasure for the greatest number.

Prabhupāda: Greatest good for the greatest number of people. So that means even if the people are fools and rascals. Does it mean so? Now some of the fools and rascals, they, just like at the present moment, they'll want, "Give us LSD." Then LSD is first-class thing? Is that philosophy?

Śyāmasundara: Well, according to some…

Prabhupāda: Well, "according to," that's another thing. We are discussing whether this is philosophy or nonsense. That is our question. The greatest number at the present moment in your country, they'll say, "LSD is very nice. We like it." So does it mean government will allow, "Yes, the greatest number of people are wanting it. It must be…"

Śyāmasundara: Mill makes a distinction between quality and quantity. If we are only thinking of quantity of pleasure…

Prabhupāda: Then if you come to the quality, then it will be the smallest, because quality… Suppose the whole population, two million population, if you pick up from the population quality, first-class population, you find very small number. In a mass meeting if you ask in the meeting, "Who has passed M.A. examination?" maybe three or four may come. Quality.

Śyāmasundara: But I mean the pleasure, the type of pleasure, he says it should be qualitatively and quantitatively the greatest.

Prabhupāda: Pleasure also, whatever you take, when you put the question of quality of pleasure… Just like ordinary people, they are taking pleasure in eating, sleeping, mating, drinking, like that. But Kṛṣṇa pleasure is transcendental pleasure. Very few people are taking it. Very small number. So the same question again, why he said that many number of people, they are taking pleasure, so-called pleasure in taking LSD? So will that be taken as pleasure or will that be accepted? We are talking of philosophy.

Śyāmasundara: Qualitatively that's not a very high pleasure, so he would not recommend it.

Prabhupāda: What is his philosophy? First of all he says the greatest number of people, generally… After all, these conditioned souls, they are fools. So if the greatest number you take, that is a great number of fools only. Because in the conditioned state, abodha-jāto, they are all fools. Our Vedic philosophy is that a man is born fool, but he is made intelligent by educational culture. That is fact. That is fact. In practical life also we see that we send our boys, our children, to school to become educated. Out of the fools, so many fools, children, who go to school, some of them take degrees, and out of many who take the degrees, some of them become postgraduates, M.A., and out of many postgraduates, some of them become still more learned, doctor in philosophy, like that. So if you go to the quality, the number will decrease. You cannot say greatest number.

Śyāmasundara: But his idea is to find or to utilize those principles of life which give qualitatively and quantitatively the most pleasure to the most people. That means, he says, by quality he means… Like, for instance, he makes the statement, "It is better to be a human being dissatisfied than a pig satisfied. It is better to be Socrates dissatisfied than a fool satisfied."

Prabhupāda: But how many Socrates will you find? Then again he comes to the minimum. You cannot find Socrates on the street, loitering.

Śyāmasundara: But he says that that standard of pleasure…

Prabhupāda: Then where is the question of maximum men? A Socrates you will find in millions, one.

Śyāmasundara: But he says that that standard of pleasure that Socrates…

Prabhupāda: Then there is no question of maximum people. The number of Socrates is not maximum. That is minimum. That is minimum. If you come to the question of quality, the quality philosophy, quality understanding, that is for the minimum. Just like Kṛṣṇa says in the Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] "Out of millions and millions of persons, one person is trying to become perfect." And yatatām api siddhānāṁ kaścid vetthi māṁ tattvataḥ: [Bg. 7.3] "Out of millions of such perfect men, one may understand Me, Kṛṣṇa." That is not quantity, that is quality. That is quality.

Śyāmasundara: He says that the highest quality pleasure, such as Socrates would enjoy, the high intelligence…

Prabhupāda: That is not for mass of men, not for the greatest number of men. That is the minimum. That philosophy is understood by minimum number.

Śyāmasundara: But he says that this standard should be applied to all men, that all men should be trained to find pleasure in this standard.

Prabhupāda: That is another thing. That means quality pleasure should be introduced to the… What, at the beginning you said maximum pleasure?

Śyāmasundara: Maximum number. He wants to find out something that will give them maximum pleasure. The purpose of government, politics, social and ethical life is to provide the greatest pleasure for the greatest number. Now to…

Prabhupāda: Greatest pleasure to the greatest number.

Śyāmasundara: …find out what is the greatest pleasure, we look for the greatest quality, which we find in someone like Socrates, he says. And then we introduce that as the standard for the greatest quantity.

Prabhupāda: But that is not acceptable by the greatest number. That is to be accepted by the smallest number.

Śyāmasundara: Yes. But he says that should be the standard.

Prabhupāda: That is not meant for mass of people, the greatest number. The mass of people, abodha-jāta, they are fools and rascals. The Kṛṣṇa consciousness movement cannot be understood by mass of people. A selected number of men who are fortunate, they can understand.

Śyāmasundara: He advises that the state or the …

Prabhupāda: Just like ekaś candra tamo hanti. Moon, you will find one in the sky, but stars, millions. But moon is wanted, not the stars, to drive away the darkness. That is our philosophy. You cannot say that there may be many moons. No. That is not possible. Many stars, maybe, which have no utility. They are glittering only. What is called? Peeping?

Śyāmasundara: Twinkling.

Prabhupāda: Twinkling. But they cannot drive away darkness. That is not possible. Glowworms. As soon as you come to the quality, that is the lowest number, minimum.

Śyāmasundara: He is trying to find out the standard of pleasure that is most desirable.

Prabhupāda: That he does not know. That he has to learn from us. He may be a big philosopher in the Western countries, but our utility of pleasure he does not know. Our pleasure is… [break] …incessant. It will not stop. That is the standard of high-class pleasure. That is quality. Here in the material world we have got experience, we get pleasure, but that is transient. Just like ordinary men, they understand sex pleasure is the highest pleasure. Actually, on sex pleasure the whole material world is existing. But how long this sex pleasure can remain? A few minutes. So our philosophy is we don't want that few minutes' pleasure. We want pleasure which will continue perpetually. Nityānanda. Nitya. Nitya means eternal. Ānanda means bliss. Satyānanda, real pleasure. Satyaṁ paraṁ dhīmahi [SB 1.1.1]. We want the actual truth. That is quality. So that standard is mentioned in the Vedic literature, that those who are intelligent persons, those who are yogis… Yogi means perfect man. So they want pleasure which is eternal, not transient. Transient pleasure is liked by fools and rascals. Because fools and rascals, they do not know what is their constitutional position. But one who is intelligent, one who is learned, he knows his constitutional position, that he is eternal, he is not this body. Therefore he must be seeking eternal pleasure. Bodily pleasure… Body is transient, and bodily pleasures are also transient. So that is not sought after by any intelligent man. Those are sought by rascals. Because one identifies himself with the body, therefore bodily pleasure is this pleasure. But one who knows that he is not body, he is eternal. Then he seeks what is that eternal pleasure.

Śyāmasundara: He says that a small amount of a higher type of pleasure is better than a great amount of a lower type of pleasure.

Prabhupāda: Yes. That is our philosophy. What is that…, small?

Śyāmasundara: A small amount, a small quantity of a high quality pleasure…

Prabhupāda: Yes.

Śyāmasundara: …is better than a great quantity of low quality pleasure.

Prabhupāda: That is right. In Bhagavad-gītā: svalpam apy asya dharmasya trāyate mahato bhayāt. If one executes devotional service a little, he can be delivered from the greatest danger. In another place it is said that if anyone by sentiment accepts Kṛṣṇa consciousness, without any much understanding… Sometimes we are led by the majority, "Oh, so many people are chanting. Let me also chant." Even in that way, by sentiment if one accepts Kṛṣṇa consciousness, and because he did not accept Kṛṣṇa consciousness very diligently, or he was not very strong, later on he may fall down-still he is gainer. Still he is gainer. While on the other hand, a person who is very intelligent, karmī, "Oh, what is this nonsense Kṛṣṇa consciousness? Let us do our duty. We have got our duty to serve our country, to our family, we must earn money," and so many things, that is called varṇāśrama. According to varṇa and āśrama we are working. They think to execute the duties of varṇāśrama is first class. They do not take to devotional service. For such persons, Bhāgavata says, "What do they gain?" What do they gain? That is our philosophy. That Kṛṣṇa consciousness qualitatively, it is so great that even taking to Kṛṣṇa consciousness even for a few days, just like this boy, what is his name? He has come back…

Śyāmasundara: Hari-vilāsa.

Prabhupāda: He has come back. He is frank enough. Rayarāma, he is coming, but he wants to put some condition, but we say "No. No conditions." You see? Puruṣottama is writing me letter, "Excuse me." You see? The other boy, what is his name? No, no. Kauśalyā's husband?

Śyāmasundara: Durlabha.

Prabhupāda: Durlabha. He is also coming. They cannot go. They cannot go. Svalpam apy asya, even for a few days they have mixed with us, it is very difficult for them to give it up. The quality is so nice.

Śyāmasundara: Yes, this is Mill's idea, that…

Prabhupāda: Just like his wife went away and the boys went away, and again come back. Because the quality is so great.

Śyāmasundara: So that's his idea. He says that this standard should be introduced in the society.

Prabhupāda: So therefore, those who are sane men, actually philosophers, they should take up this Kṛṣṇa consciousness. It is the best philosophy and best utilitarian product. They should take it seriously. But they have no such knowledge. They are simply speculating. But when the actual thing is given, they cannot understand, they cannot evaluate. We were discussing this morning: except this, everything is taking our life, except this. Uttama-śloka-vārtayā. Tasyarte yat-kṣano nīta uttamaśloka-vārtayā. Except this, this discussion of Kṛṣṇa consciousness, except this time, any time, that is being taken away by the sun. Anything in this world, whatever it may be, they are all transient. This is only permanent. And because we are permanent, eternal, we should give, we should accept things which has permanent value. It is foolishness to be satisfied with something temporary. Tasyarte yat-kṣano nīta. Cāṇakya Paṇḍita says also: saced nirartha ksana-nīta kanuhani. Sacet nirartha (?), such valuable time, if it is spoiled without any utility, kanuhani tatho vidhaḥ (?). Then what is the greatest loss than that? So you should utilize this philosophical point of Mr… Sir… What is it?

Śyāmasundara: John Stuart Mill.

Prabhupāda: Sir John Stuart Mill to support our movement. Yes. Write one article that "John Stuart Mill suggests this. This is real utility, and here is real utility."

Śyāmasundara: He gives the same idea by saying that it is better to be like Socrates and be dissatisfied than to be like a pig satisfied.

Prabhupāda: Yes. That's nice. Just like we, we have given up everything, dissatisfied. I left home because I was dissatisfied with my wife and children; gave it up. Yes.

Śyāmasundara: Just like to be a devotee, even though I may be dissatisfied a little, still, but it's better than to be like a pig satisfied.

Prabhupāda: Dissatisfaction is a good thing if it is for better advancement. That is wanted. Dissatisfaction. Just like the karmīs, they are also dissatisfied with 100,000 of dollars. That means they want to make one million thousands of dollars. So that kind of dissatisfaction for the karmī is good, because he can increase further assets. Similarly, if I am dissatisfied spiritually or I am not making advance, I am still on the material platform. That is good. That dissatisfaction is… Socrates also. Yes. And ass, cats, dogs, they are satisfied with a morsel of grass, that's all. You see? A little stool, what is the value of that satisfaction? What is the value of that? That is our philosophy. Just like Caitanya Mahāprabhu is dissatisfied. What is that? Kadā tava-nāma-grahaṇe bhaviṣyate.

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

Nayanaṁ galad-aśru-dhārayā, cakṣuṣā prāvṛṣāyitam. What is that verse? Nayanaṁ galad-aśru-dhārayā? Pulakair nicitaṁ vapuḥ. Gadgada-girā. Kadā tava-nāma-grahaṇe bhaviṣyati. There is dissatisfaction, that "When My heart will be throbbing? When torrents of rain will come out from My eyes? When My speech will be faltering? When that day will come?" That means this ordinary way He's not satisfied. That is the ecstatic summit: one becomes like a madman, chanting Hare Kṛṣṇa. So He is expecting, "When that stage will come?" This stage comes when one is in the summit of chanting, this stage, aṣṭa-śakti-vidhā, eight kinds of transformation. So Caitanya Mahāprabhu is putting forward that "When that stage will come?" Dissatisfaction. This is dissatisfaction. He says, "I have not a pinch of devotion to Kṛṣṇa." Even after crying, even coming to that stage of crying, He says, "No, it is not the stage. I am crying just to make a show that I am a great devotee. I do not love Kṛṣṇa. The evidence is that I am still living. Without Kṛṣṇa and still I'm living. That is My imperfection. If I would have been really lover of Kṛṣṇa, without Kṛṣṇa I would have long, long ago died. But that I have not done. I am still living." So who can show dissatisfaction like this? He says that "I am still living. This is the evidence that I do not love Kṛṣṇa." Even coming to the crying stage, first of all He said, "When I shall cry incessantly for want of Kṛṣṇa?" And again coming to that stage, He is still dissatisfied. He says, "I am simply crying just to make a show. I do not love Kṛṣṇa. If there was pinch of love for Kṛṣṇa, then I would have died long, long ago without Kṛṣṇa." This is dissatisfaction. Who can show such kind of dissatisfaction? And who can feel such dissatisfaction? So the best utility is this Kṛṣṇa consciousness, from any philosophical point of view.

Śyāmasundara: He says that the only standard we have for that, to understand what is desirable, is that people actually do desire it.

Prabhupāda: Desire Kṛṣṇa, they do not know. Even he does not know, Stuart Mill. We are desiring for Kṛṣṇa. Actually we love Kṛṣṇa. That we have experienced several times. First of all, I love my country, or I love my body. Why I love? Because I, the spirit soul, I am there within the body. Therefore I love my body.

Śyāmasundara: His idea is that if something is desired by people, then it is desirable.

Prabhupāda: That means… People desire so many things. Just like hog desires stool. Is that desirable? So similarly, the Bowery bums, they desire simply drinking. Is that very desirable thing? Desirable by the quality. Just like Caitanya Mahāprabhu desires, that is desire, not the bums. If something is desired by a personality like Caitanya Mahāprabhu, that is standard of desire. He desires Kṛṣṇa. That is real standard of desire. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The greatest personalities, what they are desiring, that is standard.

Śyāmasundara: Yes. There would seem to be a fallacy in what he says, because…

Prabhupāda: He does not know anything. For the fools he is hero, that's all.

Śyāmasundara: Just like if you are sick, the medicine the doctor may prescribe may be bitter, not desirable at all, but it will cure you. Still you don't want it. It's not desirable.

Prabhupāda: He says?

Śyāmasundara: No. I mean that seems like he…, there's a fallacy in his reasoning, because if the medicine were undesirable, still it will cure you.

Prabhupāda: Yes, yes. Just like I was not desiring to take my medicine. When I was a child it was very difficult to give me medicine. Three men required. (laughter) Yes. One will capture me, another (laughing) will take my legs, and then my mother will by force, I will do like this. (gestures locking of teeth, trying to force spoon into mouth, much laughter all around) This was my position. I won't agree to take any medicine. I was so obstinate.

Śyāmasundara: So that which is really desirable…

Prabhupāda: But because it is desirable, the force was applied.

Śyāmasundara: So we cannot judge what is desirable. Only…

Prabhupāda: No. Therefore our philosophy is mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. The great personalities, what do they desire? Therefore we accept spiritual master, higher authority. Whatever he desires, that should be standard of desire, not my desire. Just like Kṛṣṇa desired the fight, not Arjuna's desire. Arjuna desired not to fight, but he changed his desire not to fight, to fight, because Kṛṣṇa desired, wanted it. Therefore our standard of desire should be that which is desired by greater personalities, not by me. What I am? I should always think of me as fool. Just like the same, when I was child, I was not desiring to take medicine, but my parents desired. That desire should be forced. Similarly, this Hare Kṛṣṇa mantra, if actually the state is serious to do the best desirable thing, they should make a law that anyone who is not chanting sixteen rounds, he will be hanged! Then everyone must chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa-the whole world. (laughter) Yes. There was a king. Yes. He wanted to see that everyone must have tilaka and chant Hare Kṛṣṇa. So he was inspecting silently "Whether my subjects, they are chanting?" So one day he was… How you say? What is called? Incognito, in disguise, he was going. So one householder he was asking "Oh, bring them the beads. I will not forget, or they did not do. I have to abide by the laws, so Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa." Then the king could understand that "My order is being carried out in this way. A whole day he forgot, now he may be captured by law; therefore he's chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa." It happened so.

Śyāmasundara: He says that there are two moral sanctions for our conduct: one is the internal sanction, or our own inner conscience…

Prabhupāda: These are all nonsense-inner conscience. These are all nonsense. He's a nonsense philosopher. What do you mean, inner conscience?

Śyāmasundara: Well, our sense of duty…

Prabhupāda: Sense of duty is different from conscience. The duty, that should be taught by higher personalities: "This is your duty." Just like our principles. The spiritual master orders we must chant so many times, you must give up all these bad habits, sinful habits. This is duty. By conscience what you will understand of duty, a child?

Śyāmasundara: He's not so much talking about what is the duty, but that these two things are what motivate our moral behavior. They are what check and safeguard our moral behavior: one is conscience, or my own sense of duty, whatever that may be.

Prabhupāda: But how you will know it is? He says that one should know whatever his duty. So whatever what is his duty, how he will know it?

Śyāmasundara: Well, that, our duty is that which produces the most good for the most people.

Prabhupāda: This is also vague. This is also vague. There is no definite understanding.

Śyāmasundara: Just like the golden rule, "Do unto others."

Prabhupāda: Then if I conclude that most of the people are taking LSD, so to take LSD is my duty. Is that all right? He is vague. This is not philosophy. How a rascal can conclude about his duty? Rascal has to be trained to know what is duty. A rascal cannot conclude out of his own accord that "This is my duty" or "This is the best thing." Mr. Stuart… What is his name?

Śyāmasundara: John Stuart Mill.

Prabhupāda: John Stuart, he may be able, but it is not possible for ordinary man to know what is duty. The child plays, he does not know that his duty is to study. So parents teach him that "This is your duty. You must go to school. You must learn." So duty is not created by the rascals and fools. Duty is created by higher authority.

Śyāmasundara: He would agree with that also, but here he says that the higher authorities who determine what is duty, that their rationale or their guiding principles should be what is the greatest good for the greatest number, and that should be our duty.

Prabhupāda: Then how he suggests that a man should know his duty, like that? Then he has to approach that greatest authority. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is our philosophy. In order to know our duty, in order to know what is knowledge, we must approach a guru. Gurum evābhigacchet. We must, eva, certainly.

Śyāmasundara: His guiding principle for that, to determine what is the greatest good for the greatest number, is the golden rule of the Christians, "Do unto others as you…"

Prabhupāda: That means you have to approach Christ through… One cannot determine himself. Golden rules of Christianity means that he has to abide by the orders of Christ. That is superior authority.

Śyāmasundara: That rule is, "Do unto others as you would want them to do unto you." That is the golden rule, this rule of the utilitarians.

Prabhupāda: Yes. But they are not following. They are killing, but when he is to be killed, he goes away. But he does not think that "I don't want to be killed. Why shall I kill?" And Jesus Christ said, "Thou shall not kill." But they do not abide by this, and still they will call themselves Christians. Who wants to be killed? Nobody wants. Then why you are killing other animals? Where is your philosophy? If that is the philosophy, that I don't want to be killed, why shall I kill others? Who is following this? I shall kill you under some bad name. We'll give the dog a bad name and hang it. I want to kill cows and I say, "No, they have no soul." And what is the proof that we have got soul? I can kill you? Why there is law? By killing a man, he is hanged. Then why there is no such law for killing animal? What is this philosophy? Rascal's philosophy.

Śyāmasundara: He says that the second sanction for moral conduct is external-that is, fear of displeasing men, other men, or fear of displeasing God, hope of winning their favor, that this keeps us in moral conduct.

Prabhupāda: Yes. So that means accepting authority. That means accepting authority. So without authority, nobody can be good. That is the conclusion of this philosophy.

Śyāmasundara: Yes.

Prabhupāda: That we accept. Without becoming, without following authority, nobody can become good. That is not possible. Therefore our Vedic injunction is tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. You must approach a guru if you want to be really learned. Like that. John Stuart had any guru?

Śyāmasundara: His father.

Prabhupāda: His father.

Śyāmasundara: Also a great philosopher, James Mill.

Prabhupāda: So without following guru authority, nobody can be learned. That is not possible.

Śyāmasundara: Actually, he accepts authority in both cases of moral, of moral sanctions. One, he says, that the authority should determine what is duty, and also so that my conscience will keep me following the duty.

Prabhupāda: That duty means to take orders from authority. That is real duty. Otherwise, I cannot create my duty.

Śyāmasundara: If I accept the authority as my duty…

Prabhupāda: The orders of the authority.

Śyāmasundara: The orders of the authority as my duty, then my conscience keeps me following that order. My conscience.

Prabhupāda: Yes. If you agree.

Śyāmasundara: Yes.

Prabhupāda: Authority means we agree to follow.

Śyāmasundara: Yes.

Prabhupāda: Just like we follow Kṛṣṇa. Kṛṣṇa says, "You give up everything. Surrender unto Me," we accept that. So similarly, that is the duty. Now I may accept Kṛṣṇa, you may accept Christ, but that doesn't matter. But duty means what the higher authority orders, you must follow. That is duty.

Śyāmasundara: And if I am aware what is that duty…

Prabhupāda: You will be aware as soon as you approach the higher authority. He'll give you order, "Do this," "Do not do this."

Śyāmasundara: Then my conscience tells me if I am doing it right or wrong, my inner conscience, it tells me…

Prabhupāda: Yes. That anyone can understand. Even a dog can understand. You see, if the dog is trying to enter the room, I say "Hut!" he can also, he has got conscience, "Oh, the master does not want me to enter." That conscience is there in cats and dogs. That is not very high consciousness. Real consciousness is Kṛṣṇa consciousness. That discrimination is there.

Śyāmasundara: So my inner conscience tells me…

Prabhupāda: You know the consciousness of the tiger? Actual fact, you know the big, big circus tigers are trained to play. So the training is, I learned it from their men, that when the tiger comes, raw tiger from the (jungle) comes… What is the tiger player, player, what he is called? What is his name?

Śyāmasundara: Ring master? Trainer. Trainer. Animal trainer.

Prabhupāda: Trainer, yes. So the raw tiger is kept in the cage and the trainer comes for several days, he simply whips. Then for several days whips and gives some food, and then he comes with the whip and food. So he does not whip, he gives some food. In this way tiger becomes tamed by him. So he plays before the trainer only. He has got that whip. Because he is animal, he has got that impression, "He will kill me." Therefore he plays. As soon as this man goes away, he will immediately attack, anyone comes. Just like dog, he fears the (master); for others he jumps over. So it is a question of training. So he has got the conscience. My point is that he has got the conscience, "Oh, here is my trainer. He will kill me." He has got this conscience. This is good. "If I attack, oh, he will kill me. But here is an ordinary man, I can kill him." So he has difference of conscience. Even the tiger, even the cats, and the dogs. This discrimination, power of discrimination, is there in the animals also. But that is not consciousness. Real consciousness is to accept Kṛṣṇa. That is real consciousness. [break]

Śyāmasundara: He advocates complete individualism and freedom, that everyone should have complete freedom to do…

Prabhupāda: That is nonsense. That is nonsense. That is nonsense. Nobody has got that.

Śyāmasundara: He says that everyone should be free…

Prabhupāda: Then everyone should be philosopher. He has got his own philosophy. Everyone has got his own philosophy.

Śyāmasundara: Yes. He says that in this way by everyone being free to compete, the best ones will come out.

Prabhupāda: That is another thing. That is not freedom; that is competition.

Śyāmasundara: Competition. But in order to compete, there has to be freedom.

Prabhupāda: Yes. That is another thing. But nobody is independent. That is our point of view. Everyone is dependent. Somebody is voluntarily dependent on Kṛṣṇa and somebody is by force dependent on māyā. That's all. But he must be dependent.

Śyāmasundara: He says in this way that society should be organized so that there is freedom of belief, freedom to unite, freedom of taste, freedom of competition. But one individual's freedom should not encroach upon another individual's freedom.

Prabhupāda: Then why they are killing? The freedom of the poor animals, why they encroach on the freedom of others? Īśāvāsyam idaṁ sarvaṁ mā gṛdhaḥ kasya svid dhanam [Īśo mantra 1]. Do not encroach upon others' freedom. That is Vedic injunction. That is nice. But why these people are encroaching upon the freedom of these animals? The birds, they are flying, freedom, the ducks. Why they kill? Encroaching upon other's freedom. Without any harm, the birds are flying, without… If you kill an aggressor then you are right. Suppose somebody is coming to kill you, then you kill first. That is good. But if somebody's not doing anything harm to you, and if you kill, then what is this philosophy? What is this philosophy? Give him some bad name, because I have to kill him. "Oh, he has no soul." You can attack, he has no consciousness, you have no soul. You can attack him. Why you are killing? Let him kill you. So far this philosophy of religion, he says that God is good, but that he is involved in a world which is not his own making. That God didn't create the world, but that he is involved with it. Then we should be judged by Mill. God is good, but not as good as he thinks he is. That is his opinion about God.

Śyāmasundara: No. God is… God is good…

Prabhupāda: God is good in all conditions, or God is good when Stuart Mill accepts? What is the position of God?

Śyāmasundara: He says that the presence of evil indicates that if God were everything, that He would be not so good.

Prabhupāda: Why? Therefore God has to depend on the free will or on the opinion of Mr. Mill? Is that? He says that God is not so good. God is good, but not so good because he does not approve all of His activities.

Śyāmasundara: No. He says that God is good, but He is limited in His power; otherwise everything would be good.

Prabhupāda: How nonsense he is! And he is philosopher. He is making God limited, and he is philosopher. Just see.

Śyāmasundara: He says if God were good then everything would be good.

Prabhupāda: Everything is good! That is our philosophy. When the God kills the demons, immediately flowers are showered upon Him from the sky. You have not read in…? He is good. He is always good. He has no idea of God, and still he poses himself as philosopher. God is good. Kṛṣṇa chanted, danced with others' wives at dead of night. Any man who does it, he is immediately a debauch, licentious. But still we worship that rasa-līlā. We worship that rasa-līlā. We keep the picture of God's dancing with others' wives. That is God. In all circumstances, God is good. That is worshipable. That is idea of God. Not that I put Him under my judgment: "Oh, yes, you are good, but not so good." Then I am a fool. I create my own God. "I am better than God. I can create God." No. God creates you. You cannot create God.

Śyāmasundara: He says that because there is evil present in the world, that this shows…

Prabhupāda: But he does not know what is evil, what is good. He should know what is created by God is good, even if it appears to be evil to us. That is conception of God. I may think it is evil, but it is good. I do not know how it is good-that is my fault. That is my fault. But it is good. If I put God under my discrimination, under my judgment, that He is not good. He is not God; He is dog. God cannot be under my judgment. God is good always.

Śyāmasundara: So that's all for John Stuart Mill. (end)

JAMES.SYA

William James

Śyāmasundara: Today we are discussing American philosopher William James. His philosophy is called pragmatism, or that which can be practically applied. The central thesis of his philosophy is that the whole function of thought is to produce habits of action. In other words, he was tired of theoretical philosophy, and he wanted to see that philosophy had practical application.

Prabhupāda: So philosophy without practical application is called mental speculation. It has no value. We agree to that. Philosophy must be practically applied in life. That is real philosophy.

Śyāmasundara: He says that there is a question, "What difference would it make, practically, to anyone, if this notion rather than that notion were true?" He says that the criterion for deciding that question is the practicality of something. If there are two questions, two notions, then the standard of judgment should be which notion is applicable in practice.

Prabhupāda: Which notion should be…?

Śyāmasundara: Which notion will have the better result in practice.

Prabhupāda: Which is factual, not theoretical-that will have good effect in practice. What is his example?

Śyāmasundara: There is no example given, but for instance, if there are two different theories involving a subject, then that theory which is more easily practiced is more true. It has become part of our experience; that is true. He says that anything that is meaningful or real must have some influence on practice on our experience, and vice verse. Anything that is practiced must be meaningful or real.

Prabhupāda: So that is Kṛṣṇa consciousness. We have invited our students, and when they actually practice Kṛṣṇa consciousness, the result is immediately there. Just like you all European and American boys, you were eating meat, and other things were practiced, but since you have taken to Kṛṣṇa consciousness, you have left it. So by practicing, we see the practical result; therefore this is most practical.

Śyāmasundara: What about, for instance, people who are practicing sense gratification, and they find it very practical to gratify their senses. Does this mean that it is meaningful or real?

Prabhupāda: Yes. It is real. But by sense gratification we will gradually glide down to the hellish condition of life. Therefore sense gratification should not be allowed unrestricted. That is practical. If you eat more, you suffer from indigestion. If you have more sex life, then you get tuberculosis. This is practical. If you indulge in intoxication, then gradually you become a nonsense, crazy. Therefore when we say that "Don't do this," this is practical.

Śyāmasundara: So it is a matter of degree which is more practical than something else. Sense gratification or communism or any other "ism," it's practiced (indistinct) effect, but that effect…

Prabhupāda: But if it has bad effect then what is the use of it? It must have good effect. Effect must be there, but if it is bad, that is not practical. The effect must be good and continuous.

Viśāla: But that good result is relative, depending upon who is deciding whether it is good. In other words, Lenin or Mao, they feel that the practical result of their philosophy is good.

Prabhupāda: That's all right, but now Mao disagrees with the practical utility of Russian philosophy. So where is the stability? And similarly, the Russians don't agree with the Chinese, so what is practical for China is not practical for the Russians. So which one we shall take?

Viśāla: That which is practical for both.

Prabhupāda: That means both of them are not practical. It will be proved in due course of time.

Śyāmasundara: He says that terms such as "God" and "matter" and "absolute" and terms like that must have cash value or practical worth. He says, "You must bring out of each work its practical cash value."

Prabhupāda: Yes. Therefore our Kṛṣṇa consciousness movement daily brings cash value without any business, without any labor. What do you think?

Viśāla: Yes.

Prabhupāda: Viśāla knows very well.

Śyāmasundara: So when we use the word "God," it has cash value?

Prabhupāda: Cash value. We are going to everyone, we are simply showing some book and taking (indistinct). You can say, somebody may say, you are giving books worth $200 and taking $1,100…

Śyāmasundara: I think this may be one reason why Kṛṣṇa consciousness is thriving in America, because this is a typically American idea, that everything must have a cash value or it is useless.

Prabhupāda: So our Kṛṣṇa consciousness movement has cash value. Even in Los Angeles, outsiders, they are surprised: "How these people live in such a nice house, eat such nicely, and have so many cars, and they have no anxieties, although they do not work, they have no business?" So what can be more cash value than this?

Devotee: And no bills for psychoanalysis.

Prabhupāda: Yes. Everything is there, but still they do not work, and these rascals, they work the whole day and night, and still they are not happy. What more cash value we can expect than Kṛṣṇa consciousness?

Śyāmasundara: He says theories must become instruments, and not just answers to questions which we rest upon. They must become instruments.

Prabhupāda: Yes. Theory is instrument. That is Kṛṣṇa consciousness.

Śyāmasundara: He says that, about the nature of truth, that truth is more than just an agreement of idea with reality, but it also has a practical significance, that whatever is practical is true.

Prabhupāda: Yes. Practical we can see from the verse of Prabodhānanda Sarasvatī, that anyone who has got a slight merciful glance of Lord Caitanya Mahāprabhu, he thinks that Brahman liberation is as good as hell. Kaivalyaṁ narakāyate. And the heavenly planets, they are phantasmagoria, and yoga-siddhi, that is not a very important thing. And people are suffering on this material condition. (But) for a devotee it is simply pleasing. Everywhere he goes he feels pleased, while others seeing full of anxiety. Devotees, they are seeing everything pleasing. So these things happen simply by a fragment of the merciful glance of Caitanya Mahāprabhu upon His devotees. Viśvaṁ pūrṇam, they do not care for any big scholar or many exalted personalities, just like we challenge anyone, even we don't care for Dr. Radhakrishnan, who is so much exalted. So this is practical. Because one has become Kṛṣṇa conscious, therefore these things happen. (to guest:) Please sit down. (Bengali)

Śyāmasundara: His idea of truth is that truth means experience.

Prabhupāda: That is our proposal. Bhaktiḥ pareśānubhavo viraktir anyatra syāt [SB 11.2.42]. Bhakti means one who advances in bhakti, he becomes…, he has no more any taste for material enjoyment. The more one increases in bhakti cult, he decreases his tendency for material enjoyment. That is the test. Bhaktiḥ pareśānubhavo viraktir anyatra. Unless one becomes detestful for material things, it is to be understood that he is not making progress. This is practical. The example is given just like a hungry man: when he eats, he feels, as he goes on eating, proportionately he feels satisfaction and strength of (indistinct). Similarly, one who is advancing in Kṛṣṇa consciousness, he will feel spiritually strong and no taste for material enjoyment. This is practical.

Śyāmasundara: His idea is that truth is created in the same manner as health and wealth are created.

Prabhupāda: Truth is not created. Health can be created, but truth is existing always. It is not created.

Śyāmasundara: He sees that truth is developing in the same way as…

Prabhupāda: Truth is not developing, but you are gradually progressing towards truth. Truth is not developing. Just like the sun is not developing, but as the clouds disappear, you are developing your sight to see the sun. That's all. The sun is not developing. The sun is there in its position.

Śyāmasundara: He calls truth a system of verification; in other words, a process whereby ideas become true and they are made true by events in our experience. As we get more experience, then truth is created.

Prabhupāda: Not created. Truth is there. Truth is revealed. As you make progress, so the truth becomes revealed. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. Just like in Bhagavad-gītā it is said that "As one makes his surrendering process complete, I become revealed to him accordingly."

Śyāmasundara: But if an idea works when it is applied to concrete facts of experience, then it becomes a true idea, and we accept it as a true idea. So as we develop our experience, our life progresses, then we develop truth because we see that this idea works in my experience, so then it becomes true. Is this not the process?

Prabhupāda: Yes. That is our process. Just like one enters to Kṛṣṇa consciousness in the beginning by faith. He has on practical experience. But suppose somebody sees that "These people, Kṛṣṇa conscious people, appear to be very bright-faced," just like in your country they may have been known, the bright-faced. So he gets a little interest. So that interest increases. First of all he comes with little faith and interest, but as he associates with us, the interest increases. That is true. Otherwise why are they sticking?

Śyāmasundara: His experience proves that the ideas are true.

Prabhupāda: Yes. Otherwise, how you European and American boys, you are satisfied with the shirt only? Where is your necktie, coat and boot and everything?

Śyāmasundara: Because their idea doesn't have practical value for us.

Prabhupāda: (laughs) You are practically realizing that a simple life is better than this artificial way of life. So that is true.

Śyāmasundara: But to a businessman a shirt, and a coat and a tie, they have practical value.

Prabhupāda: Practical value is all right. When you go to take some business, then you must satisfy him. Not that I require, but because I am going to get some business from a person, so I have to satisfy him. The Indian word is abruci khana phalusi pay na. When you go to meet somebody, so you must dress yourself so that your dress may attract. So dress is not required for you, but because you are going to attract some person, then you may dress like a gentleman. But when you eat yourself, Kṛṣṇa prasāda, you don't require to constantly think (indistinct) whether he'll be pleased or not. That doesn't require. This is practical.

Śyāmasundara: The idea is that the suit and the coat are practical for the businessman, and the…

Prabhupāda: Business, that is socially required. If you, of course… In our Bengali it is called jana bahune pohite dakhane. If a man is known a brāhmaṇa, he doesn't require to show his sacred thread. Just like our Kṛṣṇa conscious men, gradually people are understanding our philosophy, so even if we go in this dress, they honor us. But for ordinary things, if you go in this dress, it will not attract them.

Śyāmasundara: One thing that puzzles me is if what is practical for one person is not practical for another person, then what is the criterion of truth? Is truth relative? This is true for me but it is not true for you. This isn't true for him but it is…

Prabhupāda: Yes. There are relative truths. But for the Absolute Truth… There is Absolute Truth and relative truth. So first of all we have to see in which you are interested-Absolute Truth or relative truth. That is to be understood. There are two kinds of truth.

Śyāmasundara: So if the result of the businessman is to make some money for his use, and our purpose of doing business is also to make some money for another use, so then it is a question of what the use, what is the practical…

Prabhupāda: As far as pushing on your Kṛṣṇa consciousness movement, just like constructing this big building, you require some money. So if you go somewhere to take that money, you must please him; otherwise you cannot get money. But his pleasing that man is not the ultimate goal. Ultimate goal is to please Kṛṣṇa. But for pleasing Kṛṣṇa, this is a temporary method I have accepted, just to please Him.

Śyāmasundara: What about the businessman who goes to please that man for his…

Prabhupāda: When a businessman goes to please somebody, he wants the money for himself. That is the difference. But when we go to please somebody, to get some money, our ultimate aim is to please Kṛṣṇa, the Absolute Truth. Therefore the means adopted, even if it is relative truth, that becomes Absolute Truth. The end justifies the means. Because the means is adopted, just like Kṛṣṇa advises Arjuna, ”Just go and tell Droṇācārya that his son is dead,” although his son was not dead. So this is not truth. But because by that action Kṛṣṇa will be pleased-Kṛṣṇa is Absolute Truth-therefore even that lying is also absolute.

Śyāmasundara: So practicality has to be judged on the result, what is the result of that action?

Prabhupāda: Yes. That is that the end justifies the means. Means is not very important. What is the end, we have to see.

Śyāmasundara: For instance, James uses the example of God. Whether God exists depends on the extent to which a belief in God affects my life. In other words if it is practical, if it makes me feel happy, if I get some courage and strength by believing in God, then God is true, then God does exist.

Prabhupāda: So one may not feel like that, that means that God does not exist? Suppose one man does not feel very good talking about God. That means God is null and void?

Śyāmasundara: According to James’s philosophy…

Prabhupāda: That means he is an atheist. He’s a godless.

Śyāmasundara: He considers himself to be a religious man.

Prabhupāda: Considers… He has no idea of God. What kind of a religious man he is? We say he is a nonsense.

Śyāmasundara: In other words, truth is relative, according to him.

Prabhupāda: No. Truth is not relative. Your position is relative. So long you are under the clutches of māyā, your understanding of God is relative. God is not relative. God is absolute. You cannot understand God. Your position is relative. Just like, I will give you a practical example: a man is deaf and he is calling wife, ”Mrs. such and such, such and such.” She is replying, ”Yes. I am coming.” But he himself is deaf. He cannot hear the wife is replying. So he is accusing his wife, ”Mrs. such and such is very deaf; she cannot hear.” She is hearing; she is replying. This rascal cannot hear; therefore she becomes deaf. This is an example. So I cannot understand what is God-therefore there is no God. This is the most rascal position. I cannot see at night the sun-therefore there is no sun. He does not understand that ”I am in darkness at night, so there is no possibility of my seeing.” He has no such knowledge. But he concludes there is not sun. That is rascaldom.

Śyāmasundara: I think he would say that a belief in God would…

Prabhupāda: It is not belief. You believe or not believe, God is there.

Śyāmasundara: But he would say that…

Prabhupāda: And that word is another nonsense expression. You believe in God, you don’t believe, what does it matter for God?

Śyāmasundara: But I think he would say that if everyone who believes in God gets some strength, some happiness, some courage, so that it would benefit everyone to believe in God…

Prabhupāda: But he does not get any strength by it, does it mean God is not there?

Śyāmasundara: But doesn’t everyone derive strength?

Prabhupāda: No. Somebody, he thinks, ”By drinking I get strength.” There are many men in Bowery Street in your country. So, just like, why these drunkards? I’ll give you a practical example. When long ago when Mahatma Gandhi came in Calcutta, so some of the Gauḍīya Math men went to invite him, ”Mahatma Gandhi, please come to our temple.” At that time charka was very prominent.

Śyāmasundara: What is that?

Prabhupāda: Charka, the, what is called? Spinning wheel.

Śyāmasundara: Spinning wheel.

Prabhupāda: Spinning wheel, yes. Gandhi was himself devoting, just like we chant Hare Kṛṣṇa, he thought that you spin. So he first of all inquired whether in your temple you spin this charka. They replied, ”No, sir. We worship Kṛṣṇa, God, and chant Hare Kṛṣṇa mantra. This is our regular routine work.” Gandhi replied, ”Oh, then I am not going to your temple. My charka is my God.” He said that. And actually, for him, charka was God in this sense: by introducing charka the whole Manchester closed. You see? And the British Empire half broken, simply by killing this Manchester industry. So many mills they closed. But later on the, (laughs) Manchester came to Ahmedabad. Now when we are taking supplies from Manchester, we are getting cloth, one rupee 8 annas per pair, now we have to pay twenty-five rupees per pair.

Śyāmasundara: For dhotīs?

Prabhupāda: Dhotīs, yes. In our childhood we have seen that Manchester made cloth, first class. One dhotī was selling (indistinct), that was selling like hotcake, imported by Rally Brothers. Very nice cloth-one rupee 8 annas per pair, two, two pieces. But the same dhotī you have to purchase at twenty-five. So the consumer’s money is now going to Ahmedabad. You may say your money is saved in your country, but my pocket is empty. (laughs) It is saved in my country, that’s all right-in the state bank. That’s all right. But my pocket is empty.

Śyāmasundara: And Mafatlal’s pocket is full.

Prabhupāda: That’s all. This is going on.

Śyāmasundara: He says that a person’s philosophical attitude will depend upon the individual’s personality. Different personalities naturally have a different philosophy.

Prabhupāda: Philosophy without any fact is mental speculation. What is the value of such philosophy? He has already practical value. According to person, your mentality, your personality may not agree with me. Then you have got different philosophy. And what is the practical use?

Devotee: This seems to have a similarity to the divisions of faith according to the three guṇas.

Prabhupāda: No. The philosophy is not faith. Faith is a different thing, and fact is different thing. Philosophy must be on the fact, not on faith. Faith may be blind faith. That is different thing.

Śyāmasundara: So he says we seek a universe which is appropriate to our predispositions. If we have a certain inclination we automatically seek to piece together the universe according to our, the way we see things, our perspective.

Prabhupāda: What is that, seeing?

Śyāmasundara: So that people who think differently about things, who have different inclinations and abilities, different perspectives, they will automatically see the world or the universe in a different manner.

Prabhupāda: Yes.

Śyāmasundara: They will have different philosophies.

Prabhupāda: Yes. But that does not prove the fact. Different men have got different ideas of peace, that does not mean that is peace. Peace is a different thing. Peace is that which applies to everyone. That is peace. Not that because I think by drinking I shall be peaceful, therefore drinking is peace. No. And somebody thinks, ”By doing this thing, I'll feel peaceful.” No. There must be a standard of peace which will be applicable to everyone. That is real peace. We are talking of that peace.

Śyāmasundara: He sees that there are two basic or fundamental philosophical temperaments. The one he calls tendermindedness, which is exemplified by the rationalist, the idealist, the optimist, the religionist, and the dogmatist; and toughmindedness, or the empiricist, the materialist, the pessimist, the irreligious, the fatalist and the skeptic. He says that philosophers are of two types: tender minded and tough minded.

Prabhupāda: So this depends upon one's education. If one is educated, in one way he may become tender, and another man, if he is educated in a different way, he may be hard. But our proposition is that originally the soul is good. This tenderness and hardness, they are developed later on. But they are not standard. When you come to the platform of soul, there everything is good. In that platform, either tenderness or hardness, both of them are in the absolute. So our philosophy is that, as we understand from Bhagavad-gītā, that every living entity is part and parcel of God. So God is good, pavitra. Just like Arjuna accepts, paraṁ brahma paraṁ dhāma pavitram [Bg. 10.12]. Pavitra means pure. But because we are part and parcel of God, therefore we are pure. The impurities are acquired by our contamination with this material world. So either you become tender or hard-that is impurity of this material world. So we don't give any credit to any person, either he is tender or hard. These are all material qualifications. When he is spiritually placed, then we give him, that he is now liberated, either from tenderness or from hardness. These are all material qualifications. One is hard, one is tender. So that is our material quality. Just like a disease. One is suffering from headache, one is suffering from indigestion, or one is suffering from fever. So one who is suffering from headache, he is thinking, ”Instead of having a headache, if I would have suffered from indigestion it was better.” You see? And the man who is suffering from indigestion, passing stool every three minutes, he is thinking that ”If I would have suffered from headache instead of this nasty disease, I would have been all right.” So these rascaldom, either tenderness or something, it is the same thing. It is our mental concoction that he thinks this is a better disease. It is not better. It is bad. Therefore it is explained by Caitanya-caritāmṛta, 'dvaite bhadrābhadra sakali saman, ei bhalo ei manda sab more ghara. 'Dvaite: when you are contaminated, diseased… I will give you one… I heard from one of my medical practitioners friend. So he told me that when he was a student in Calcutta there was a big professor, Colonel Megha, English professor. He was lecturing, and with in talking he said that in our country that seventy-eight percent of the students are infected with syphilis. Yes. So the doctor said as soon as he heard from Professor Megha, he said, ”Horrible.” And the doctor said, ”Why you are saying horrible? In your country ninety-nine percent are suffering from malaria. So as a doctor you should take the disease. Why do you think that this is a horrible and this is not horrible? You are thinking that malaria is not horrible; syphilis is horrible. But in our country we think syphilis is not horrible and malaria is horrible. So as a medical practitioner you should consider the disease, not the aftereffects. Aftereffects of all diseases is suffering, either it is malaria or it is syphilis.” So we should be concerned that this soul, pure soul, is affected by these sattva, rajas, tamaguṇa, material modes of nature, and he is suffering. So he should be given relief from this suffering, not that because one is contaminated by this sattva-guṇa, one is a brāhmaṇa, very nice brāhmaṇa, therefore that is, from a material point of view, the brāhmaṇa is better than a śūdra. But from the spiritual platform, either a brāhmaṇa or a śūdra, they are contaminated by this material nature, so they are suffering. That is explained in the Bhagavad-gītā. Brāhmaṇa is thinking, ”Oh, I am so pure. I am learned.” So that is, thinking ”I am so, I am so, I am so…” he is not thinking that he is part and parcel of Kṛṣṇa, or God. Similarly, others are also thinking. So the fact is, so long as one is affected by these material modes of nature, his position is the same.

Śyāmasundara: William James's position is…, he calls himself a radical empiricist. He says that the unity of the universe as a neat set of interconnected relations in an absolute. It is false, because…

Prabhupāda: Absolute? False?

Śyāmasundara: No. He says that a unified pattern of things, that the universe as a unified scheme, neat pattern of things, is false because our direct experience informs us of a discontinuity of facts. Our direct experiences sees discontinuity of facts, so we must conclude that the universe is comprised of facts which are not perfect in unity.

Prabhupāda: Yes. Because you are seeing the universe by your imperfect eyes. So it is your imperfectness. Just like you are seeing the sun planet just like a disc, but it is not a disc. But because you cannot see perfectly, you are thinking like that. So your conception of the universe is imperfect, because you are imperfect. Otherwise, everything is complete. Just like Īśopaniṣad, pūrṇam idam [Īśopaniṣad, Invocation]. It is complete. That is the first verse of the Īśopaniṣad. But because you are imperfect, you are seeing the universe and everything as imperfect. The universe, because it is made by God, it cannot be imperfect. God is perfect, and anything created by God is perfect.

Śyāmasundara: His idea is that…

Prabhupāda: Because you do not see through the eyes of God-you want to see through your imperfect eyes-therefore you consider this universe as imperfect.

Śyāmasundara: His idea is, the exact quote is, "That order is gradually one and always in the making." In other words, the universe is evolving toward ultimate unification, which is never fully achieved.

Prabhupāda: That means he has no knowledge, poor fund of knowledge. The universe is complete, but he is not complete. The same example: The deaf husband is considering the wife is deaf, because he cannot hear the response given by the wife. So because he has got imperfect knowledge, he has no knowledge of God, he has no knowledge that the… God has created this universe, and because it is created by the perfect being, it is also perfect.

Śyāmasundara: Because his vision of a unified universe is evolving, then he ascribes that the universe itself is false…

Prabhupāda: No. The universe is not evolving. It is perfect since it was created. But because we have no perfect knowledge, you are thinking it is evolving.

Śyāmasundara: Because he… Because my observations of the universe are evolving toward a unity. This is his criterion for truth, that only that which I can perceive is true, or which I can experience.

Prabhupāda: Yes. What you can perceive, that may be wrong thing also, because you are not perfect. But because you have got a poor fund of knowledge, therefore you are thinking that imperfect thing it is also perfect.

Śyāmasundara: He says that… This is a quote…

Prabhupāda: Just like in the śāstras it is stated that the human beings, they are being controlled by the modes of passion, so they love to work very hard. And that hard working, they think it is happiness. Actually, everyone is working hard day and night, and because he is getting some money in return, he is thinking that "I am becoming happier." In exchange of a little money he is accepting that hard working is very good. But śāstra says that this hard working for some sense gratification is being done by the hogs and dogs. They are also working hard, and getting some remuneration for food and sense enjoyment. So that business is there already. So does it mean that a human being also works so hard, as a hog, simply to get his food and sense gratification? Suppose a big builder is working hard and getting money. But what will be the result of his work? A little food and sense gratification. A beggar also, he's getting the little food and sense gratification. Then why he's happy working so hard? What is the use? That sense, it does not come to him. He thinks, "I am happy. I am happier than the beggar because I have got so much money, I have got such a big building." But what is in relation to you? You are eating the same four capatis and have your sex life with your wife, that's all. What is the better advantage you are getting than the hog and poor man? This is because he is in the modes of passion, he is thinking, "I am happier than him." This is called māyā, or illusion.

Śyāmasundara: James says that the world…

Prabhupāda: Viṣayaḥ khalu sarvataḥ syāt, śāstra says. This viṣayasu, eating, sleeping, mating and defending-this is called viṣayasu-that is available in every life. A dog is also enjoying, the hog is also enjoying, a poor man is also enjoying, or a rich man is also enjoying. If a rich man has no hunger, then even very palatable dishes will not be very pleasing to him. But a poor man, if he has got hunger, even a rough foodstuff without any ghee or without any…, he eats like anything, like nectar. So the happiness of this viṣaya-eating, sleeping, mating and defending-they are equal everywhere. That does not mean that a rich man is enjoying eating more than a poor man. No. When one eats if one is hungry, the enjoyment is the same. There is no difference. Similarly the hog eats the stool with great eagerness. You pass stool, and the hog is waiting. As soon as you stand up, two or three hogs, "ruh, ruh, ruh," like this. (laughter) You see? So the happiness of eating stool and the happiness of eating halavā are the same. You see? It depends on the different tongues. Therefore a man, a drunkard, he, by his drinking liquor, it is tasting so nice. But at least for me, if you give me drop of liquor, it is so pungent, because I tasted rectified spirit when I was in medical practice, you see. It is so pungent, so… Just like burns the tongue. You see? So one man's food is another man's poison. That is all. But actually, in this material world this standard of happiness is equal. It is simply, this is called māyā, that he does not know that he is working so hard, but he is thinking that "I am becoming happy."

Śyāmasundara: From the graphs from Darwin and the evolutionists, there is an idea that…

Prabhupāda: Sometimes we see by some rich men in your country and here also, they will run (indistinct). First of all he becomes fatty by eating more. Then again he hasn't got to do in the office, anything, so he runs four miles, you see. He does not think this is labor; this is enjoyment. Similarly, the māyā, under the influence of māyā, everyone is working very hard, but he is thinking "I am enjoying."

Śyāmasundara: There is this idea in James's philosophy and others' also, since Darwin…

Prabhupāda: Sitting in this portion… [break] If I say "This is my portion," and if you are sitting in another portion and you say this is your portion, so by chance if I step in your portion you become angry, or you step in my portion… We forget that we have come here temporarily to sit down. Why shall I demark like this, "This is my portion," "This is my portion"? So the system is already there, tena tyaktena bhuñjīthā [Īśo mantra 1]. The Īśopaniṣad says that whatever is allotted to you, you may be satisfied with that. But they are not satisfied in that way. I am trying to encroach upon your, I mean to say, possession, you are trying to encroach upon my possession. Or we have actually all forgotten that we are all sons of God. This planet is given to us to live, so let us produce according to the methods and eat and live peacefully and remember God. That we are not doing. The Americans, they have got… What is the area of your land?

Śyāmasundara: I don't know.

Prabhupāda: Yes. I can measure it is about 3000 miles by 3000 miles. And whereas India is 1000 miles. What is the area of India? Maybe 1000 miles by 800 miles, whereas in America 3000 miles by 3000 miles. And the population is one quarter of India's. The land is four times than India, but the population is one quarter of India. So they can produce enough. Actually they are producing enough. And that can be distributed to the portion where the food is a scarcity. And that is arrangement of God. The land and the water given by God is sufficient for the whole population. Not only human beings-all beasts, birds… Sufficient food. But we are, I mean to say, mismanaging the whole thing. Therefore we find that India is poverty-stricken and America is throwing grains in the water. So actually, if we take the perfection made by God, that "This planet belongs to us, we human beings, and it is God's property, so let us live peacefully…" But…, but no. That is māyā. So therefore the whole solution of the problem is Kṛṣṇa consciousness. If people will understand that "We are all sons of Kṛṣṇa's. This land belongs to Kṛṣṇa, so let us enjoy our father's property without fighting…" That they will not do. And they will accuse that God has made incomplete. That is māyā. Otherwise from God's side everything is complete.

pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Iso Invocation]

Śyāmasundara: His very quotation in this regard is, "The world is a pluralism of which the unity is not fully experienced as yet. The universe…"

Prabhupāda: That they have to understand through Kṛṣṇa consciousness. That is a fact. Not as yet. Because they do not know the verse in the Bhagavad-gītā that "You are not proprietor." Neither you are Chinese, neither you are Americans. This they have to know. That is Caitanya Mahāprabhu, nāhaṁ vipra na ca narapati. He does not identify Himself with this tabernacle identifications, with this body.

Śyāmasundara: So where we differ from James is that we say that the truth exists, and it is revealed to a person…

Prabhupāda: As he becomes…

Śyāmasundara: …as he experiences it.

Prabhupāda: Yes. Or as he becomes wiser.

Śyāmasundara: Yes.

Prabhupāda: He is born fool. Either Mr. James or Mr. something, they are all born fools.

Śyāmasundara: Whereas he says that "The truth develops as I experience it."

Prabhupāda: Yes. But that experience you have to take from a man who is experienced. Just like he wants to philosophize, he is trying to distribute his experience. But he does not like to take others' experience. That is the defect.

Śyāmasundara: He says that the universe continually grows in quantity by new experiences that graft themselves upon the older mass.

Prabhupāda: This older mass, that we (indistinct) should (indistinct). Therefore our policy is that we should gather experience from a person who is already experienced.

Śyāmasundara: But he says that that person's experience will be transcended by another person's experience.

Prabhupāda: No. We will meet a person whose experience cannot be transcended, cannot be surpassed. We take experience from him. Just like Kṛṣṇa. Nobody can become wiser than Kṛṣṇa; therefore we take directly, experience from Kṛṣṇa. That is our standard. We don't accept any experience from a secondary man.

Śyāmasundara: So perhaps due to Darwin, these men, they don't think that truth exists independently of man's experience. They think that truth is developing as man evolves.

Prabhupāda: No. Because he is imperfect, he does not know what is truth. The same experience: because he cannot hear, other who is hearing is answering and he cannot hear him, so he thinks that he is dumb, deaf. Ātmavan manyate jagat. The difficulty is that everyone thinks others on his own standard. If a fool, he thinks others fool. So that is not the fact. We have to take experience from a person whose experience nobody can surpass. Just like Kṛṣṇa says, vedāhaṁ samatītāni vartamānāni bhaviṣyāni [Bg. 7.26]. He says that "I know past, present, future, everything." So who knows past, present, future, everything? Therefore we have to take experience from Kṛṣṇa. Just like Arjuna inquired from Kṛṣṇa that "You taught this philosophy to the sun-god-how I am to believe this?" Because Kṛṣṇa… Arjuna thought that "Kṛṣṇa is my friend, my cousin-brother. He is of my age. How is that I can believe that He taught this philosophy to the sun-god." This was not for Arjuna. This question was raised for us. So Kṛṣṇa replied that "Both you and Me were present. We took many times appearances. But you have forgotten. I do not forget." That is the difference between Arjuna and Kṛṣṇa, ordinary living entity and God.

Śyāmasundara: So his definition of reality-reality equals pure experience. He says that reality equals pure…

Prabhupāda: Yes. Therefore we should go to the perfect experienced personality; then we can know reality. From his definition it is concluded that we must go to the perfect experienced person and understand what is reality. That is our process.

Śyāmasundara: The realized person.

Prabhupāda: Yes. Then we can know what is reality. I cannot know what is reality, but if I go to the perfect experienced personality, he can tell me what is reality.

Viśāla: In the Teachings of Lord Caitanya, Your Divine Grace, it mentions that there are three processes: the transcendental process, the speculative philosophical process, and the materialistic process. The devotees go to the transcendental process to get perfect knowledge.

Prabhupāda: Yes.

Viśāla: Parampara.

Prabhupāda: Yes. Kṛṣṇa says that 40,000,000…, "Thousands of years before, I spoke this philosophy to Vivasvān"-we accept it. That's all.

Śyāmasundara: He says that there is an aspect of chance in nature.

Prabhupāda: Nature means always changing.

Śyāmasundara: Chance.

Prabhupāda: What?

Śyāmasundara: Chance. Accident. That there is an aspect of accident.

Prabhupāda: No, no, no. We don't accept that. If there would have been accident, so many planets are rotating in, and so forth… There is no collision. There is no accident. But in your motorcar there is so many accidents, and people are dying.

Śyāmasundara: He sees in our human conduct that we have the choice to make certain decisions, certain…

Prabhupāda: Decision means because you are imperfect, human beings are imperfect, so their machine, these motorcars, there are so many accidents, so many killing. But because God is so perfect, although all the planets are rotating in their speed, just like this earth is rotating… What is the speed? At least in twenty-four hours it is completing 25,000 miles. That means its speed is about 1000 miles at least. And similarly, other planets are also moving, similarly. And the sun planet is moving at 16,000 miles per minute or second, calculated. But all these planets are moving in this way, so much speed, but they are not colliding. The perfect arrangement is there, and they are floating. How it is possible? This is accidental? Do you think this is accidental?

Śyāmasundara: Well, he says it like this, that there are alternative courses of action. For every possibility there are several other possibilities. So that for instance a man can make a decision, a choice, to take different, alternative way. So he says that nature works in that way also.

Prabhupāda: No. Nature is not working that way. Nature is working very perfectly. We can see. Just after… So perfect that the astronomers, they are calculating that on such and such date there will be an eclipse, and it will be seen in India; it will not be seen in Europe; and exactly at this time the eclipse will begin. So how they are calculating unless there is a rigid law? How it is possible? They are calculating mathematically. The general matter that two plus two is always four, not that by accident it becomes five. That is not possible. So the nature's law is working in that way. Otherwise how one year before you can calculate this solar eclipse and lunar eclipse so rightly? And they can say that from this country it will be seen, and from this country it will be not seen. That means the position of the sun, moon and everything, of the latitude and longitude, everything is so nicely done that you can make calculations very perfectly. How you can say accident? There is no accident.

Devānanda: In the Bhagavad-gītā even the human behavior is predicted like that. Through the later chapters it is described how people will act in different modes of nature, and they all behave that way.

Prabhupāda: Yes. Yes. Just like in Bhāgavata it is calculated that lāvaṇyaṁ keśa-dhāraṇam. In the Kali-yuga, in this age, people will think by keeping their long hair he has become beautiful. Now, then, see all the hippies. That is written in the Bhāgavatam in India. How it is happening in Europe? Now the Indians also are imitating. So five thousand years before, this was written, lāvaṇyaṁ keśa-dhāraṇam.

Śyāmasundara: So would even accidents between two automobiles, that would not really be an accident?

Prabhupāda: Because it is imperfect, therefore there is an accident.

Śyāmasundara: Oh! It is an accident?

Prabhupāda: Yes.

Śyāmasundara: That is not determined by any…

Prabhupāda: No.

Bhavānanda: That's not determined even by karma?

Prabhupāda: What?

Bhavānanda: It is not determined even by karma?

Prabhupāda: Yes. In higher sense it is also like that. That means from God's eyes even the so-called accident is also predestined.

Devānanda: Nothing can be outside of the law of God.

Prabhupāda: Yes.

Śyāmasundara: His definition of the world is that it is the stuff of pure experience-that matter, mind, everything is made up of experience.

Prabhupāda: Whose experience? Your experience?

Śyāmasundara: He doesn't say whose experience. Just experience.

Prabhupāda: What does it mean? Experience, there are different types of experience. Your experience is different from my experience. Then we have to calculate whose experience.

Śyāmasundara: He says the substance called experience sometimes manifests in mind, sometimes manifests as matter. So, for instance, the substance of these flowers is made up of the experience gathered from previous flowers.

Prabhupāda: Whose experience? I am asking whose experience? It is not your experience, so nice flowers. You have not made it.

Śyāmasundara: Presumably the flower's experience.

Prabhupāda: That is another nonsense. The flower's experience. (laughs) Just see.

Śyāmasundara: He just calls this pure experience. He doesn't say whose experience.

Prabhupāda: That means his knowledge is not perfect. He is speculating, that's all.

Śyāmasundara: Isn't everything we see a product of experience?

Prabhupāda: Yes. Whose experience? That is my question.

Śyāmasundara: He doesn't say, so…

Prabhupāda: He does not know.

Śyāmasundara: Whose experience.

Prabhupāda: Kṛṣṇa's experience. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. This is the Vedic version. The Supreme is so much equipped with different kinds of energies. That energy means experience. You can apply your energy if you have got experience. You can apply your energy of drawing a figure, providing you have got experience.

Śyāmasundara: Yes.

Prabhupāda: Similarly, all this display of this universe or anything creation, cosmic manifestations, this is designed by the Supreme, parāsya śaktir vividhaiva. Multi-energies. Just like this flower. We have got experience that if you paint a flower, it requires so much experience to handle the brush and the colors. So similarly, this is certainly proof of experience, but His energy is acting so nicely, we see that the flower is coming automatically. And the same example I have given so many times, that nowadays in electronics, just like this, so many mechanical arrangement is within there. But I say "putt,"-I push on this one button. One who does not know, he sees, "Oh, this is moving so wonderfully." No. There is experience.

Śyāmasundara: The Darwinists, for instance, would say that this flower through time had the experience that if it produced a nice odor, more bees would come to pollinate it and continue the species. So that the experience is passed on in the gene or the seed of the flower, so…

Prabhupāda: Whose experience passed?

Śyāmasundara: The flower's experience.

Prabhupāda: The flower has got experience?

Śyāmasundara: Don't all living things have experience?

Prabhupāda: No. All the living things are experienced, but ultimately they are put into certain condition by the experience of the Supreme. And the flavor of the flower is stated in Bhagavad-gītā: puṇyo gandhaḥ pṛthivyāṁ ca. There are many flowers, but all of them have no flavor. It must be the arrangement of somebody else who has given flavor to some flowers. He has given somebody beauty and somebody not. Otherwise who will deny beauty? If it had been done by his own experience, then everyone would have been beautiful or every flower would have given flavor. Where is that experience? That means either you say flower's experience or your experience, it is conducted by another, superior experience. What is that?

Devānanda: Would another conception be that Kṛṣṇa is not only the experienced since time immemorial but He is also the experiencer now? He, being the prime enjoyer, enjoyment means experience. He knows nothing but enjoying, so all His experience is enjoying. All His enjoying is His experience. That experience…

Prabhupāda: That means that the sum and substance, that is supremely experienced, past, present and future. Unless He is supremely experienced, how He can know future? Past and present…, past, present and future for us, because of the time, eternal time… I am a fragmental production of this time; therefore there is a beginning of my appearance, date. And when I disappear, there is a date of my disappearance. And within this date of appearance and disappearance, there is past, present and future. So my past, present and future and an ant's past, present and future and Brahmā's past, present… They are all different.

Śyāmasundara: Your experience after you, your body finishes, your experience is passed on, so that everything that we see-doors, walls, bodies, minds-everything is made up of previous experience. So and so learned how to build a door this way, and it was passed on…

Prabhupāda: That previous experience of Kṛṣṇa. Just like I was sometimes thinking of Africa, I think. They have made their houses almost like India. I have see that this is the Indian style. I have told you that this is Indian style. So how the Africans got my Indian's experience or the Indian got the African experience? So actually, the Indians did not take experience from Africans, nor the Africans took the experience from the Indians. It is experience of the Supersoul.

Śyāmasundara: Oh. So just like a man…

Prabhupāda: Just like Kṛṣṇa says. Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭo: [Bg. 15.15] "I am sitting in everyone's heart." Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca, "I am giving experience." So when the Africans are constructing a house or cottage like the Indians, that is not that the Africans came to India and learned this experience. Or the Indians are constructing a cottage just like the Africans, that does not mean that… Several times I have told you that so far as the pigeon is concerned, the sparrow, I mean to say, either American or Indian, they are of the same size and doing the same thing.

Śyāmasundara: I think that we have discussed this before under the categories of acquired knowledge and intuitive knowledge, that some knowledge is acquired, experienced; some knowledge is intuitive.

Prabhupāda: So the pigeons or the sparrows or the doves are doing the same thing in India as in America. It does not mean these pigeons have gone to America from India.

Śyāmasundara: So it's intuitive.

Prabhupāda: But because they are Kṛṣṇa's… As Paramātmā is there, within the heart of the pigeon in India and America, they are acting similarly. Therefore original experience comes from God. And He says that "I know everything past, present, and future." That is real experience.

Śyāmasundara: So his definition of reality is pure experience, or…

Prabhupāda: He cannot give any definition of reality because he has not experienced. He has not perfectly experienced, so how he can give the definition of reality? What definition he is giving, that is not reality. He has no experience. He is developing experience. So how he can give a definition of reality?

Śyāmasundara: Actually, he is defining the process.

Prabhupāda: What is that process?

Śyāmasundara: The process is to understand reality, but he is not describing reality.

Prabhupāda: He says that reality?

Śyāmasundara: He says that reality is the stream of consciousness or the flux of life.

Prabhupāda: A jugglery of words, that's all.

Śyāmasundara: One's consciousness, as it develops more and more conscious, then he becomes more and more aware of reality.

Prabhupāda: That's all right. But what is the guarantee that he'll develop consciousness fully?

Śyāmasundara: Yes. What if a man develops into a madman? Does that make him more aware of reality?

Prabhupāda: That definition we can give him. When a man becomes Kṛṣṇa conscious, then he is contacted with reality.

Devānanda: It's only when a man becomes Kṛṣṇa conscious or actually reaches the reality, then he can be sure that the process does lead to the reality. He is speculating that this process will lead to the reality, but he doesn't know it for sure, because it has not actually brought him to the point of reaching the reality.

Prabhupāda: Of course, to reach the Kṛṣṇa consciousness platform the process is not man-made.

Śyāmasundara: No.

Prabhupāda: The process is also God-made. Just like Kṛṣṇa said that, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is the process. This is not man-made; this is God-made. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is God-made. Daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante [Bg. 7.14]. This is God-made. So to come to Kṛṣṇa conscious platform also, you have to follow the God-made method, not your method. You cannot give any definition.

Śyāmasundara: But he has a philosophy of religion. And he says that the believer in God has a greater chance than the doubter to discover truth and to gain…

Prabhupāda: That… Vinaśyati. Those who are doubtful, they vinaśyati; they are finished.

Śyāmasundara: Yes. He says that at least the believer has a greater chance to gain practical advantages by his belief, whereas the doubter doesn't stand any chance to gain…

Prabhupāda: That is good. That is good. Then whether he is a believer or a doubter?

Śyāmasundara: He is a believer, but the extent of his belief we'll discuss in a few moments. He says that the one who disbelieves faces the added risk of losing any chance of discovering the truth.

Prabhupāda: Yes.

Śyāmasundara: So it is better to believe, even though one doesn't know for sure. It is better to believe because it gives one more chance of discovering the truth. He says that we have the right to believe in God, even in the absence of absolute proof. Even though there is no absolute proof, he says, of the existence of God, still we have the right to believe in God because this helps us to get closer to the truth. It gives us a better chance.

Prabhupāda: That means he accepts God is truth and that He's existing. Does he say like that or not?

Śyāmasundara: Yes. He says there is no absolute proof, but…

Prabhupāda: But that is proof.

Śyāmasundara: …by my belief I get more…

Prabhupāda: That he is saying, that if somebody believes, he has got greater chance. Unless the fact is there, simply by believing, how there is chance?

Śyāmasundara: He says that by this belief I get some strength, some happiness, some practical advantage; therefore I have the right to believe, because I get a practical benefit.

Prabhupāda: So practical benefit… Suppose you are getting some warmth, so you believe there must be some fire. So I believe. Unless there is fire, how there is warmth?

Śyāmasundara: Yes. So the belief itself is the proof.

Prabhupāda: Yes.

Devānanda: Śrīla Prabhupāda, one thing about James as distinct from many other philosophers is that he felt the personal experience of God.

Prabhupāda: Everyone has got personal experience of God.

Devānanda: But he recognized it as such.

Prabhupāda: Somebody He reveals; sometimes he does not believe-He hides. Everyone has got. Everyone. A human being, every human being has got.

Devānanda: That's true. The only experience…

Prabhupāda: No, no. The atheists, simply artificially they cover. Naturally he has belief. Naturally he has belief. Even in this primitive stage, as soon as there is something wonderful, natural phenomenon, they offer respects, the primitive man. The man in the jungle, as soon as he sees a big ocean, he offers his respects. As soon as he sees a big mountain, he offers his respects. As soon as there is a thunderbolt… This is called realization of the śakti. Parasya brahmaṇaḥ śakti. So this is śakta stage, realization of God by seeing something wonderful. That is śakta stage. Then after this state, śakta, saurīyam. Śakta stage, worshiping the energy of God-everything is energy; then śaktyopāsanam, then śaktasaurīyam, then suryopāsanam, worshiping the sun, because it is the reservoir of all energies according to the material world. Śakta, saurīya then gāṇapatya. The gāṇapatya means that is humanitarian. That energy is distributed-pantheism, humanitarian. Śakta, sauriyam, gāṇapatya, then śaiva, you go on. Then Vaiṣṇava. Impersonal then personalist.

Śyāmasundara: There is also the demigods in charge of those different departments? Different demigods…

Prabhupāda: That is gāṇapatya. Gaṇapati, the worshiper of Gaṇeśa. Gāṇapatya.

Śyāmasundara: Śakti.

Prabhupāda: Śakti, Sūrya, Gaṇapati, Śiva, and then Viṣṇu-pañcopāsanam. This is called pañcopāsanam.

Śyāmasundara: He says that the mind is not dependent upon the existence of the body; therefore the mind may survive the body…

Prabhupāda: That is fact. That, that we say. The gross body, when it is finished, the subtle body-mind, intelligence, ego-remains. That carries me to another gross body. Just like the example is, there is a flavor. You cannot see, but it is carried by the air. If it is coming from the rose garden, you say, "Oh, very nice flavor." You cannot see it, but it is carried by the subtle air. Similarly, I, the spirit soul, when I give up this gross body, then I am carried. I have got body still. That is subtle body-mind, intelligence, and ego. And according to my desire, that subtle body grows into another gross body.

Śyāmasundara: So the mind and the intelligence, they are not material? That means…

Prabhupāda: Material. Subtle.

Śyāmasundara: But they don't die? They die also? The mind…

Prabhupāda: No. Dies and it disappears. Disappear… When you are liberated, then you have no more material mind.

Śyāmasundara: Oh. But you carry your material mind throughout all of your lifetimes.

Prabhupāda: Yes. So long as you are not liberated.

Śyāmasundara: The same mind.

Prabhupāda: Yes. Yes. The same mind.

Śyāmasundara: So the mind I have now I have always had.

Prabhupāda: Yes.

Śyāmasundara: But the body I have now…

Prabhupāda: The body changes. This is also material; that is material. But the subtle material accompanies me, unless I am liberated.

Śyāmasundara: So the subtle material is capable of longer life. Very long life.

Devānanda: It is acquiring saṁskāras as it goes from body to body, developing new bodies it acquires new saṁskāras and carrying…

Śyāmasundara: The mind doesn't deteriorate or get old.

Prabhupāda: Changing, that is a mind's business. Changing. Saṅkalpa, vikalpa-accepting and rejecting.

Śyāmasundara: Oh. So the mind I have now, the mind I have now…

Prabhupāda: Yes.

Śyāmasundara: …I may not have had in the past.

Prabhupāda: No. No. Why not? The same mind?

Śyāmasundara: Same mind.

Prabhupāda: Rejecting these circumstances, accepting another circumstances.

Śyāmasundara: Oh, the function is the same, but the contents may be different.

Prabhupāda: Same thing. Just like you are sitting here. You can, by the dictation of the mind, you can go somewhere else. You can immediately go to your American home. The mind will carry you.

Śyāmasundara: He had a vague idea of Brahman realization, by saying that the consciousness…

Prabhupāda: Everything is vague idea.

Śyāmasundara: The consciousness eventually enters into the, what he called the mother sea.

Prabhupāda: What?

Śyāmasundara: The mother sea.

Prabhupāda: Mother sea?

Śyāmasundara: The mother ocean.

Prabhupāda: What is that?

Śyāmasundara: He says that the consciousness eventually enters into the mother ocean. That is as far as he could speculate.

Devānanda: Let the bubbles go on popping in the ocean. The bubble bursting into the ocean is the mother sea.

Prabhupāda: Merges into the…

Śyāmasundara: Merges into the…

Prabhupāda: …supreme consciousness.

Śyāmasundara: Yes. Something like that. He says that experience and not philosophy or theology should form the basis of religious life; that experience should be our religious life and not just philosophy, but actual applied practice.

Prabhupāda: Yes. Philosophy will give us the idea of the goal, and our practical application is to give us the right path.

Śyāmasundara: He says that the life of religion is mankind's most important function.

Prabhupāda: That's nice. We say also, without religion a living entity is no better than an animal. So that is very important.

Śyāmasundara: And he says that the evidence for God's existence is found primarily in one's personal inner experience. One has an intuitive experience that God exists.

Prabhupāda: God exists. Just like we say always that God is supposed to be the supreme father. So as I know, even though I did not see my father, but still I know that I had father, or I have father. So if God is the supreme father, He must be there.

Śyāmasundara: So presumably you could not convince someone through logic or…

Prabhupāda: This is logic. This is logic.

Śyāmasundara: …like that, that God exists, unless he has a personal inner experience that God exists.

Prabhupāda: Yes. It is very simple logic. Because I am born of my father, my father is born of his father, his father is born of his father, go on, go on, and find out the supreme father. After all, there must have been a beginning of all the fathers. So how can I deny the supreme father?

Śyāmasundara: Unless I have the experience, inner experience of that…

Prabhupāda: This is inner experience. It is very simple. Because my father is, therefore I am born of him. He is born of his father, he is born of his father. Go on, that's it. That is, our śāstra says, ultimately you will come to Brahmā, the father of this universe. The Brahmā is also born of Nārāyaṇa, how you say, Garbhodakaśāyī Viṣṇu, and the Garbhodakaśāyī, wherefrom He comes? Mahā-Viṣṇu, Kāraṇodakaśāyī Viṣṇu. Wherefrom Mahā-Viṣṇu comes? From Saṅkarṣaṇa. Wherefrom Saṅkarṣaṇa comes? From Nārāyaṇa. Wherefrom Nārāyaṇa comes? He comes from Baladeva. Wherefrom does Baladeva comes? Kṛṣṇa. Therefore the Brahma-saṁhitā says,

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the original cause of all causes.

Śyāmasundara: He makes a few comments about religion. He says that "The religious experience is unique, and it enables the individual to realize that the world he perceives is part of a spiritual universe which alone gives the sensory world value, and that man's proper goal is to unite himself with that higher universe. That prayer or inner communion with the universal spirit or God is the means whereby spiritual energy flows in and produces effects, psychological or material, occurring in the phenomenal world. And that religious faith imparts a new zest to life, taking the form either of lyrical enchantment or of appeal to earnestness and heroism, and that religion contributes some assurance of safety and peace and teaches love in human relationships."

Prabhupāda: That's nice.

Śyāmasundara: He says some nice things about…

Prabhupāda: That's nice.

Śyāmasundara: But practically, the practical aspect of religion, that it imparts new zest to life, that it produces psychological and material effects, like that. But he didn't believe that God was unlimited. That was his… He believed that God was somehow limited; because there is evil, because evil exists, that God is somehow limited.

Prabhupāda: He does not know that evil does not exist independently. He does not know. In our śāstras it says that evil is the back side of God. But it is not independent of God. But either back side or front side, it is God; therefore it is absolute. I cannot neglect my back side. I cannot say that "You can beat me on my back side. Go on, kick me." That I cannot say. The back side is as important as the front side. But comparatively it is explained that evil is back side, pāpa, sin. That is back side of God.

Śyāmasundara: He says that we can cooperate with God…

Prabhupāda: That means when you are not in front side of God, you are sinful.

Devānanda: If one doesn't stand before God, he stands in darkness.

Śyāmasundara: He says that we can cooperate…

Prabhupāda: Those who are sinful, they cannot stand in front of God. Kṛṣṇa therefore says, yeṣām anta-gataṁ pāpam: unless one has completely uncontaminated from the reaction of pāpa,

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
[Bg. 7.28]

So one cannot be Kṛṣṇa conscious unless he is freed from all sinful reactions. But if you say, "Then I am so much sinful. How can I become Kṛṣṇa conscious? It will just take a long, long time." Yes. It will take a long, long time, but if you accept Kṛṣṇa's order immediately, just "You surrender unto Me and I will give you relief from all sinful reactions," so you surrender to Kṛṣṇa, so your sinful life immediately becomes pious life. That is a fact. What you think, Viśāla Prabhu?

Viśāla: Yes.

Prabhupāda: You are hearing?

Viśāla: Yes.

Prabhupāda: So by surrendering unto Kṛṣṇa, immediately one becomes pious. Is that not a fact?

Viśāla: Yes.

Prabhupāda: That's it.

Śyāmasundara: So that's all for him.

Prabhupāda: Thank you. Now, Mr. … (end)

DEWEY.SYA

John Dewey

Śyāmasundara: Today we are discussing the American philosopher John Dewey. Last time we were discussing William James, who is called a pragmatist. His philosophy deals…, believes that practice is better than theory. So this John Dewey is more or less a successor in this same line of philosophizing. He says that practical consequences are the only valid test of truth, and he says that the proof of an idea consists in its being subject to predictable results. The idea is not true unless the results of the idea are predictable.

Prabhupāda: Yes.

Śyāmasundara: He is also…

Prabhupāda: That is practical. That is practical. No theoretical knowledge is necessary.

Śyāmasundara: But do the results of an idea have to be predictable?

Prabhupāda: Idea may…, if it is a concocted idea, the result cannot be ascertained. If it is fact, then the result can be predicted.

Śyāmasundara: He says that the object of inquiry or asking questions is belief; that because we want to believe something we often ask questions in order to find something to believe in. This is the nature of inquiry.

Prabhupāda: So that is the Vedānta-sūtra: to find out the ultimate cause of everything, the inquiries about the Absolute Truth. So these inquiries should be made to the person who knows; otherwise, what is the use of inquiring? That is the Vedic injunction. If you want to inquire about truth, then you must approach the bona fide spiritual master, guru. Guru means bona fide. But because there are so many pseudo gurus at the present moment, therefore we have to add this word "bona fide." Otherwise, guru means bona fide. One who is not bona fide, he cannot be guru. But people are misled by persons, pseudo or false gurus; therefore you have to add this word "bona fide." Otherwise there is no necessity of adding this word.

Śyāmasundara: He believes that it is the nature of inquiry itself to want to believe something, even on the small, everyday level. If I want to know who put these flowers here, because I want to believe the truth about these flowers, I ask, I inquire.

Prabhupāda: So inquiry means to know the truth. Therefore our inquiry should be made to a person who knows the truth. Otherwise the inquiry has no valid position. Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. That is Vedic injunction. The inquiry should be genuine and the answer should come from a genuine person. Then it is all right.

Śyāmasundara: He says that the final outcome of inquiry is the fulfillment of human needs by practical action, to change the external environment.

Prabhupāda: Yes. A human being, unless he is inquisitive about the Absolute Truth, he is not considered sufficiently developed in human form. Unless this enquiry is there, about self, what I am, he is not considered sufficiently developed in his consciousness. He is still in ignorance.

Śyāmasundara: But his perspective is that by inquiring, we find out what is wrong with our environment, our external environment.

Prabhupāda: Yes.

Śyāmasundara: And we take practical actions to change that environment and thus fulfill human needs.

Prabhupāda: Yes. That is nice. That inquiry will clear everything. If the person is serious, if he inquires what is the aim of human life, then he is supposed to be intelligent. Otherwise, the animals, they cannot inquire what is the aim of life. They are simply eating, sleeping. That's all. But a human being must be inquisitive what is the value of life.

Śyāmasundara: But is our… Is the result of our inquiry to change the external environment?

Prabhupāda: Yes. If you are seriously inquiring and if you know things as they are, then we can change our activities. What we are preaching? That your business is to know Kṛṣṇa. So if people actually take this movement seriously, then his mode of life will be changed. That is practically happening. All our students, they were leading a certain type of life, and since they have come to Kṛṣṇa consciousness, their whole program has been changed.

Śyāmasundara: We have come to the same question we were discussing with Marx: whether changing external environment is prerequisite to improvement or changing the consciousness is prerequisite. And you answered before, in Marx's case, that if we change the consciousness, then the environment becomes changed…

Prabhupāda: Yes.

Śyāmasundara: …rather than vice versa. Also, to a certain extent the other way. If we change the environment, the consciousness changes.

Prabhupāda: It is the cause and effect. One is the cause of the other; other is the cause of the other. But actually it is the consciousness that requires to be changed-either by hearing from authority or by circumstances. There are two processes to achieve knowledge. This, in Bengali it is said, dekhe sekhara, teke sekhara. When one is actually in an awkward circumstances, that's a fact. So "This kind of way of life is not good. I have to change it." This is called tekhe sekhara. When he is actually in danger, he takes precautions of danger. But one who is intelligent, he understands by hearing that "If you do like that, then you will fall in danger." So that man is intelligent who learns by hearing from the authorities. And one who actually experienced the awkward position, and then he changes his consciousness… That is also one of the processes, but this is better. Therefore our process is to approach the bona fide teacher and learn from him everything. That is brahmacārī life. Not by practical experience. That is Vedic knowledge. The experience is already there. You simply hear and take it. Then it becomes easier. But if you expect that "First of all let me fall down into the ditch, then I shall cry…" Better man is, he takes advice, "Don't go there. You'll fall down in the ditch." Just like Kālidāsa. Kālidāsa was in the beginning he was a great fool. So he was cutting a tree, sitting on the branch. So some intelligent men was going around, "What you are doing, nonsense? You shall fall down." He didn't care, but cutting, he actually fell down. Then, "Oh, you are very intelligent! How did you say? How did you foretold?" Then they saw that he was a first-class fool. So "This boy should be taken to the king's daughter to become her husband." The girl was so intelligent that the challenge was that "Any man who will defeat me in argument, I shall marry." But she was so intelligent that nobody could defeat. So all the learned scholars, the father was asking, "Bring me an intelligent boy to marry her." So they did not find any intelligent boy. Whoever comes, he is defeated. So they decided "Now, because she is so determined to have a very nice husband, we shall make this boy her husband, this fool number one." So they took him there and instructed that "That girl…" and he will show his finger like this. "You'll show this." So he was a fool, so "All right, I'll do that." So when he was brought to the girl, the girl held up one finger and he showed two fingers, and then the all the paṇḍitas, "Oh, the answer is given him. Your girl says eka brahma, 'Brahman is one.' " And he immediately answered (indistinct), "There is no two Brahma. Brahman is one." The girl also thought, "Yes, this boy is a genius." So in this way this foolish man was made her husband, and at night, when she came to understand that he was fool number one, she kicked him and asked him, "Get out of my room." So he became very insulted: "My wife has kicked me. I am so fool. So I shall make suicide by drowning in the water." He was crying and remembering the goddess of learning, that "I am so foolish, my dear mother Sarasvatī. You did not favor me, so I shall kill myself." With great lamentation he was going to die. At that time, Sarasvatī became very kind and she appeared, "Kālidāsa, why you are drowning this way?" "My mother, this is my position. I have been insulted by my wife because I am a fool." "All right, from henceforward you shall be very learned." "Oh, but I do not know…" "No, whatever you say, it will be all right." He got this benediction from mother Sarasvatī. He came back, then he was knocking the door. The wife said, "Who are you?" He replied, hastigrati vada viśeṣaṇa (?), "Somebody who can speak very learnedly." Then whatever he was replying, he became, by the grace of Sarasvatī, he became highly learned scholarly speaking. So Kālidāsa, with these four words he wrote four books that is very famous: the Kumāra-sambhava. He began with this word hasti, and the word raghu-vaṁśa kaścid. In this way he was (indistinct), and he became very famous by this. Hasti uttarasyandeśa himalayanarna naradi rajan uddhva paro toyanidhi balaja stita pratijñān eva mana danda (?). This is the beginning of Kumāra-sambhava. Kumāra-sambhava means Lord Śiva's marriage with the daughter of Himalaya. He begins describing Himalaya: hasti uttarasyandesi himalayanamadira uttare syan deśe (?) (indistinct), in the northern side there is a king of mountains known as Himalaya. Somebody interprets it that is Arctic region. Urdhva pare yato nidhi upa rājan (?). North and east, there are two oceans-I think this is Atlantic and Pacific-abagajan-touching-sthita pratijñāna eva mana gandha (?)-as the whole (indistinct). In this way he became… He became famous poet by the grace of Sarasvatī. In the beginning he was cutting the same branch on the tree on which he was sitting.

Śyāmasundara: So maybe there is some hope for these philosophers.

Prabhupāda: What?

Śyāmasundara: Maybe there is some hope for these…

Prabhupāda: Yes. By the grace of the superior, yasya prasādād bhagavat-prasādo **, we sing every day. If there is blessings of higher authority, everything can be achieved. There is no doubt.

Śyāmasundara: He puts forward five steps for solving problems. (aside conversation-indistinct) The first step is, he says, to observe a problem and think of its nature. The second step is intellectualize the problem further: to analyze the total of difficulties. Three, you make hypothesis which constitutes possible solutions. Four, you analyze these hypotheses in the light of past experience.

And five, you put these possible solutions into practice experimentally, and to ascertain the results in actual experience. So his method is that… So the idea is that problems are only solved when the possible solutions are put into practice and we experiment and get a result. Then we find solutions to problems. But not simply by theorizing, but by practice.

Prabhupāda: Yes. So our process of solving problems is Kṛṣṇa. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So we take Kṛṣṇa's shelter and our problems are solved. As it is mentioned in the Bhagavad-gītā, yatra yogeśvaraḥ kṛṣṇa. Kṛṣṇa, He is the reservoir of all mystic power, yogeśvara. So Bhakta's business is instead of endeavoring to become a yogi, he takes shelter of the Supreme Personality of Godhead, who is yogeśvara, the master of all mystic power. We take it that this is the solution of our problems. Mām eva ye prapadyante māyām etāṁ taranti te, instead of… I was reciting the verse from the Śrīmad-Bhāgavatam, bālasya neha saranay vicinvam (?). So there are different kinds of methods of solving the problems. The best method is to surrender unto Kṛṣṇa, and all problems are solved.

Śyāmasundara: On a social scale as well?

Prabhupāda: Yes. Everything. Social scale also.

Śyāmasundara: His idea is… John Dewey's idea is that…

Prabhupāda: Just like on the political scale, the Pāṇḍavas took shelter of Kṛṣṇa. There was a political problem, so it was solved in their favor, in the Pāṇḍavas favor. Political means social, political, everything.

Śyāmasundara: This Dewey's idea is that all sciences must be subservient to human needs.

Prabhupāda: Yes.

Śyāmasundara: So he believes in the social sciences, the educational sciences, that…

Prabhupāda: Our educational system is tan manye adhītam uttamam. One who is a devotee and executing the nine different processes of devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23], Prahlāda Mahārāja says, tan manye adhītam uttama, "I think he is first-class scholar. He has studied nicely everything." One who has… Caitanya-caritāmṛta kaj says also that kṛṣṇa ye bali sevalacasi (?), unless one is highly intelligent, he cannot take to Kṛṣṇa consciousness. In the Bhagavad-gītā also says, bahūnāṁ janmanām ante jñānavān [Bg. 7.19]. After many, many births of experimenting for solving all problems, when he is actually wise, at that time he takes shelter of Kṛṣṇa, vāsudevaḥ sarvam iti sa mahātmā [Bg. 7.19], he's first-class, learned scholar.

Śyāmasundara: Yes. Dewey's definition of truth is that truth is the means of satisfying human needs and improving social conditions which create problems. So he sees truth as a practical tool…

Prabhupāda: Yes.

Śyāmasundara: …to solve social problems.

Prabhupāda: Yes. Social problems… We have mismanaged social problems because Kṛṣṇa is perfect, so whatever He has created, that is perfect. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate, pūrṇāt pūrṇam udacyate [Iso Invocation]. So everything is perfect, but because we want to disturb Kṛṣṇa by disobeying His order, things appear to be imperfect. (aside in Hindi) So if we remain faithful to Kṛṣṇa, there is no problem. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati [Bg. 9.31]. So we are presenting this Kṛṣṇa consciousness movement as the solution of all problems. Let any intelligent man come and discuss with us, and we think that we shall be able to convince him that this is the only suggestion. (Hindi aside with guest)

Śyāmasundara: He says that truth is useful and it is public and is objective, and it benefits to society, not merely the individual.

Prabhupāda: Yes. That truth people do not know. The Bhagavad-gītā gives us information of that truth: na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that the ultimate truth, ultimate objective is Viṣṇu. Without reference to Viṣṇu they are trying to solve the problems of the world differently. That is not possible.

Śyāmasundara: How does worship of Viṣṇu solve social problems? Just like in Calcutta there are more social problems than practically anywhere.

Prabhupāda: Yes. Viṣṇu… In the Viṣṇu Purāṇa, it is said that varṇāśrama-dharma. Varnāśramācāravatā puruṣeṇa paraḥ pumān [Cc. Madhya 8.58]. Any man who executes this varṇāśrama-dharma, he satisfies Viṣṇu. The varṇāśrama-dharma is there, and the brāhmaṇas, kṣatriyas, the vaiśyas, and the śūdras. So according as they are prescribed, how the brāhmaṇas should live, how the kṣatriyas should live, how the…, then there is no trouble. The whole problem is solved. But they have killed the varṇāśrama-dharma. They are now all śūdras. The śūdras, how they can make solutions? Śūdras means nonintelligent persons. So what they can do? They are running on democratic government voted by the śūdras. So what these rascal śūdras will do? They require… Śūdras are meant for serving the higher sections-brāhmaṇa, kṣatriya. And if the śūdras are given government… Just like we are seeing, in Africa they have been given independence, but they have not improved. The Englishman is still controlling, the Indians are still controlling. And what is the meaning of their so-called self-ruling? We have seen it, still they are poor, because they are śūdras. Śūdras have no brain. In America also, the whole America once belonged to the Red Indians. Why they could not improve? The land was there. Why these foreigners, the Europeans, came and improved? So śūdras cannot do this. They cannot make any correction. Now people are becoming śūdras by so-called education. So they cannot make any solution of the problems. If that daiva varṇāśrama again established, then the whole problem will be solved. That was the plan of my Guru Mahārāja, daiva-varṇāśrama city. Daiva varṇāśrama means that it is stated by Kṛṣṇa, guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. By qualification, by the work, one should be brāhmaṇa. By qualification, by work, one should be kṣatriya. By qualification, by work, one should be vaiśya. By qualification, by work, one should be śūdra. When this order is established, that is called varṇāśrama-dharma. Then Viṣṇu, Lord, will be happy, and He will give us… He is already giving. Eko bahūnāṁ yo vidadhāti kāmān. Actually, He's giving us all the necessities of life. But because we are now śūdras and devoid of devotional service, so prakṛti is controlling the supply. That is the difference. That is stated in connection with Pṛthu Mahārāja. Pṛthu Mahārāja, because there was not enough production, he wanted to kill the pṛthvī. So he says that "That's all right, but I am controlling because production is meant for performing yajña. These rascals, the demons, they are simply eating. They are not performing yajña. Therefore I am controlling." Saho yajña pratiṣṭhita. The whole plan is that the living entities, especially the human beings, they are meant for performing yajña. Yajña means to satisfy the Supreme Personality of Godhead, Viṣṇu. The Bhagavad-gītā also says, yajña-dāna-tapaḥ-kriyā na tyājam. You cannot give up these three things, even if you are in the renounced order of life. Yajña-dāna-tapaḥ-kriyā. It is just like our Vaiṣṇava sannyāsīs, they are performing saṅkīrtana yajña and they are distributing Kṛṣṇa love. And to keep themselves fit, they are observing the rules and regulations and chanting Hare Kṛṣṇa. This is yajña-dāna-tapaḥ-kriyā. Following the rules and regulations and regularly chanting Hare Kṛṣṇa mantra, that is tapasya. And this is the best dāna, charity. Just like Caitanya Mahāprabhu, He was eulogized by Rūpa Gosvāmī: namo mahā-vadānyāya kṛṣṇa-prema-pradāya te [Cc. Madhya 19.53]. "You are the most munificent incarnation because You are giving love of Godhead." So those who are distributing the idea of love of Godhead, they are the best charitably disposed man. So we, we have not given up yajña-dāna-tapaḥ. That is not to be renounced. Because a sannyāsī is renounced. Renounced means he should renounce his sense gratification, not renounce these things, yajña-dana-tapaḥ.

Śyāmasundara: So these three items are necessary to solve social…

Prabhupāda: Oh, yes!

Śyāmasundara: So everyone should try…

Prabhupāda: For everyone. Especially if…, not everyone. Yajña for the brahmacārīs, dāna for the householders, gṛhastha, and tapa for the renounced. Tapasya. If it is not done all, at least these three classes of men should not give up their occupation, yajña-dāna-tapaś caiva pāvanāni manīṣiṇām. Yajña-dāna-tapaḥ-kriyā, pāvanāni manīṣiṇām. Even if you think that you are very highly elevated, still, yajña-dāna-tapaḥ-kriyā is necessary for you. You should not give it up.

Śyāmasundara: Dewey says that the ethical goals are fulfillment of human needs and desires, that all morality should lead to this goal of fulfillment of human needs and desires.

Prabhupāda: The human need is to get out of the clutches of māyā. That is the actual need. Janma-maraṇa-mokṣaya, that is the need. But the modern society, they do not know what is needed. They are making simply plans, uselessly. Śrama eva hi kevalam [SB 1.2.8]. Simply laboring hard, they do not know the need. The real need is to get out of the clutches of repetition of birth and death in different forms. But people do not know this. They are simply concocting ideas. Durāśayā ye bahir-artha-maninaḥ. Durāśayā, hopeless, or they are trying to educate something which is impossible. They are making plans to be happy in this material world. And by the United Nations it is impossible. That is not intelligence. He says… We can say in the United Nations clearly that "Your, this attempt will be failure." It is already failure. (aside in Hindi) Harim̐ vinā naiva mṛtim̐ taranti. What is the solution? You cannot make any solution of this repetition of birth and death, disease and old age. What do you mean by solution? The real problems are there. So they do not know what are the problems, how to solve them. So andhā yathāndhair upanīyamānās [SB 7.5.31]. Some blind leaders, so-called leaders, they are leading other blind men. This is going on. They do not know what is the aim of life, how to make solutions of the problems. They do not know.

Śyāmasundara: He says that there must be a continuous probe of human beings in moral sensitivity. In other words, that people must become more and more sensitive to moral values and that there must be practical realization of a better social world.

Prabhupāda: Yes. That is Kṛṣṇa consciousness society, International Society for Kṛṣṇa Consciousness. Simply come forward and understand. Therefore we have made it society, Kṛṣṇa conscious society.

Śyāmasundara: He makes one statement. He says that "The good man is the man who, no matter how morally unworthy he has been, is moving to become something better."

Prabhupāda: Yes.

Śyāmasundara: "Growth itself is the only moral end."

Prabhupāda: Yes. That is confirmed in the Bhagavad-gītā: api cet su-durācāro bhajate mām ananya-bhāk. The devotee, even in the beginning he is found not in order, doing something wrong, still, because he has taken to Kṛṣṇa consciousness, he is accepted as sādhu. Api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ [Bg. 9.30]. Where one may say that there are so many discrepancies in his life and yet he is doing all right in Kṛṣṇa consciousness, but he has not corrected his habits, the reply is, kṣipram̐ bhavati dharmātmā śāśvac chāntim̐ nigacchati. Because he has taken to Kṛṣṇa consciousness, all his bad habits will be corrected very soon.

Śyāmasundara: So that as long as one is improving in his moral nature…

Prabhupāda: Yes. This is ultimate moral nature-take to Kṛṣṇa consciousness, and gradually all moral things will come. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [SB 5.18.12]. All good qualifications will come automatically if he sticks to these four principles-these regulative principles and chanting Hare Kṛṣṇa, and abiding by the orders of the spiritual master. Then everything will come automatically.

Śyāmasundara: Moral qualities will follow?

Prabhupāda: Oh, yes.

Śyāmasundara: It's not that one has to develop them independently?

Prabhupāda: No. Automatically it will come. Because the good qualities are already there in the spirit soul, and it is being purified, uncovered by the material contamination. The original cult is coming out. That is Kṛṣṇa consciousness.

Śyāmasundara: What does the word "cult" mean?

Prabhupāda: Cult means… What do you mean by cult? Cult is an ordinary word.

Śyāmasundara: I've always thought cult meant something sectarian or…

Prabhupāda: Not sectarian. Cult means the natural occupation.

Revatīnandana: It usually means… A group with a common interest is usually called a cult. Some group with some common, agreed-upon interest.

Prabhupāda: Yes. That is I was explaining this, manuṣyāṇām̐ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. So this Kṛṣṇa consciousness is not for everyone. It is meant for a certain group. Therefore you can take it as a cult, although it is meant for everyone. But generally we are accepted by the high-class intelligent men. Therefore we can call it cult.

Śyāmasundara: Same word, "cultivation" or "culture"?

Prabhupāda: Yes. Kṛṣṇanuśīlanam. The exact word is kṛṣṇānuśīlanam. Ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167]. That is cult, cultivation of Kṛṣṇa consciousness. Favorably. Not Kṛṣṇa consciousness like Kamsa, always thinking of Kṛṣṇa, how to kill Him. That is not ānukūlyena. That is not favorable. But you have to cultivate Kṛṣṇa consciousness favorably: How Kṛṣṇa will be satisfied. How Kṛṣṇa will be pleased. And that is required. This cult is required. Hṛṣīkeṇa-hṛṣīkeśa-sevanaṁ bhaktir uttamam [Cc. Madhya 19.170]. When your senses will be purified and they will be engaged in serving Kṛṣṇa, satisfying Kṛṣṇa, that is bhakti. That is Kṛṣṇa consciousness.

Śyāmasundara: He says that there is no such thing as absolute good and bad but that each specific situation must be treated individually. There is no absolute good and bad; that each individual situation must be…

Prabhupāda: Yes. So that situation means Kṛṣṇa consciousness. Anything done in Kṛṣṇa consciousness is good. Anything done not for Kṛṣṇa's satisfaction, it may be ethically, so-called ethically right-it has no use.

Śyāmasundara: He says that the greatest good…

Prabhupāda: That situation… (indistinct) That situation means Kṛṣṇa consciousness. In practical life also we see that the soldier's killing, it is supported by the government. The same soldier killing for his personal satisfaction, he is condemned to death.

Śyāmasundara: He says that the greatest good is the elimination of the greatest evil or the fulfillment of man's greatest needs.

Prabhupāda: That's it. We follow that, that the highest objective, the ultimate objective is Kṛṣṇa, Viṣṇu. So becoming a Vaiṣṇava, the highest perfection of human life is achieved.

Śyāmasundara: So that greatest need is…

Prabhupāda: Kṛṣṇa consciousness. The greatest need is Kṛṣṇa consciousness. (Hindi with guest) Kṛṣṇa consciousness, that is the supreme consciousness. Yes. That is pure consciousness, Kṛṣṇa. Mamaivāṁśo jīva loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. Every living entity is Kṛṣṇa's part and parcel. He always remembers that "I am part and parcel of Kṛṣṇa. It is my duty to serve Kṛṣṇa." This is Kṛṣṇa consciousness.

Śyāmasundara: He says that…

Prabhupāda: Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. If he remembers always this.

Devotee: Eternal position of the living entity…

Prabhupāda: Yes. Then he'll be in Kṛṣṇa consciousness, perfect consciousness. But they are thinking that "I am Kṛṣṇa. I am God." That is not Kṛṣṇa consciousness.

Śyāmasundara: He says that the choice between good and bad is not made on theoretical grounds, but for reducing specific evils. In other words…

Prabhupāda: It is not theoretical that if you accept the universal form of God, then everything within the universe is part and parcel of that form. That is practical.

Śyāmasundara: But say there…

Prabhupāda: Like a big tree, the every leaf, every branch, every twig, every flower is a part and parcel of the whole tree. Similarly, virāṭ-rūpa. Apart from Kṛṣṇa's personal rūpa, the virāṭ-rūpa as it was manifested before Arjuna, if you take the virāṭ-rūpa, the whole universal form of the Lord, then anything within the universe is part and parcel of that virāṭ-rūpa, the resulting form.

Śyāmasundara: So the choice between a good and a bad action should be practiced to reduce evil, not just theoretical. That's his idea. That's his point.

Prabhupāda: Yes. No theory. This is practical. Now, as a big machine, the screw is a part, so if every part works nicely, the machine goes nicely. So if we understand… Just like I think last night I was explaining mukha baho rūpa divya: the gigantic body, the brāhmaṇa class, they are the mouth. So one must do the duty of the mouth. The mouth speaks, vibrates and eats. So our proposition is to chant Hare Kṛṣṇa mantra and eat Kṛṣṇa prasādam. Then the mouth duty, the brāhmaṇa's duty, is performed. Similarly, the kṣatriya's duty-again we come to that varṇāśrama-dharma. So everyone is factually part and parcel of God and executes his prescribed duty, then it is perfect.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate puṁsāṁ
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

If you want to satisfy the Supreme Lord, then you must execute the functions as they are prescribed in the varṇāśrama system. Then everything is all right. The same example: If all the parts of a machine is in order, working, it will make no trouble. If one of the screws, I mean, is slack, or it has fallen down, then another part is dislocated, that whole work is stopped. So we should consider in that way, that we are all part and parcel of Kṛṣṇa. So according to part and parcel, you must execute your duty-as brāhmaṇa, as kṣatriya, as vaiśya, as śūdra. And the brāhmaṇa being head, he should give the direction. Therefore he is considered the guru of other varṇas. But he… Because if there is no head, no brāhmaṇa, then the whole thing is disturbed. And that is the position at the present moment. Actually there is no brāhmaṇa, or scarcity of brāhmaṇa. So others are not guided properly. Therefore there is chaos in the whole society. So we require to create some brāhmaṇas, and others should understand to abide by the direction of the brāhmaṇas. Then the whole society will be in order.

Śyāmasundara: He says that the world can be made better by man's efforts, but that perfection is not possible.

Prabhupāda: No. Yes. In one sense it is all right, because this world is so made that you make it perfect today, again it deteriorates. Therefore in one sense we cannot make it perfect. That is a fact.

Śyāmasundara: But you can improve it?

Prabhupāda: Improve it. Therefore Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. So it can be improved, in any bad condition, by… How you can improve? By this Kṛṣṇa consciousness. As Kṛṣṇa says, "I am…" [break] Svarūpa means ādayaḥ. Kṛṣṇa and Kṛṣṇa consciousness is the same thing. If you are in Kṛṣṇa consciousness, that means you are living with Kṛṣṇa. And if you are living with Kṛṣṇa, then what is your fear? Just like Arjuna, fighting with Kṛṣṇa, he had no fear. Similarly, if you live with Kṛṣṇa and go on with Kṛṣṇa, then what is your fear?

Śyāmasundara: What is that quote you said last night in the taxi, padma, padma…

Prabhupāda: Padaṁ padaṁ yat vipadāṁ na teṣām.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

Śyāmasundara: And the purport?

Prabhupāda: And the purport is, one who has taken shelter of the lotus feet of Kṛṣṇa, for him, this ocean of nescience, bhavasamudra, because just like a small pit foot created by the cow's hoof.

Devotee: Footprint.

Prabhupāda: And this place wherein there is step by step danger, this is not God's place. That Kṛṣṇa also says. As soon as he understands Kṛṣṇa, tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. He immediately becomes eligible to transfer to the spiritual world.

Śyāmasundara: So actually, we're removing people from danger, from evil, by making them Kṛṣṇa conscious.

Prabhupāda: Certainly.

Śyāmasundara: So this is a welfare activity.

Prabhupāda: Oh, yes. This is best welfare activity in the world. What others can do in comparison to this?

Śyāmasundara: They may be able to remove some of the temporary dangers…

Prabhupāda: Yes. To give some temporary benefit, but again he is fallen.

Śyāmasundara: Step by step there's danger. When we discussed the utilitarians…

Prabhupāda: (indistinct) In Caitanya Mahāprabhu's address, namo mahā-vadānyāya. If I give some charity to a needy man, it will serve for a temporary period, but if you give him Kṛṣṇa-prema, then immediately he'll be transferred to the spiritual world.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

Mahā-vadānyāya. This is the most munificent path-to distribute Kṛṣṇa consciousness. Caitanya Mahāprabhu says, yāre dekha tāre kaha kṛṣṇa: "Whomever you meet, just deliver this message of Kṛṣṇa." That is best welfare activity in the world.

Śyāmasundara: When we were discussing the utilitarians, we discussed that their goal was to achieve what was desired by the people, to do whatever was required…

Prabhupāda: No. Desired by the people-happiness. But they are trying to give happiness temporary, and we are giving happiness direct. Just like Bhāgavata says, yasmād brahma-saukhyam anantam, tapo divyaṁ putrakā yena śuddhyed sattvam [SB 5.5.1]. Purify your existence, and you'll get perpetual, eternal happiness, bliss. So everyone is working hard for happiness, but how happiness can be attained in diseased condition? So cure the disease and he'll get it eternal. That is… Here is a physician. If you go when there is ailment, if you go to him, "Sir, cure me." "Why?" because it is impediment to happiness. Similarly, the real disease is janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. You cure this, then you get real happiness.

Śyāmasundara: These utilitarians said that activity should be to achieve all that is desired by the people, but Dewey says that activity should be to achieve what is worthy to be desired.

Prabhupāda: No, no. First thing is, people are desiring happiness. Whatever one may desire, the ultimate end is happiness. Nobody can deny this. But a diseased fellow, if he thinks that "I am happy," that is false happiness. A diseased man cannot be happy unless the disease is cured. Sometimes we go to a diseased person and ask, "How are you?" "Yes, I am all right." If he is all right, why is he lying down? He is not all right. He is artificially saying that "I am all right." What is this "all right"? Similarly, these foolish people, they are thinking, "I am happy." What is their happiness? If you have to die, then where is your happiness? Janma-mṛtyu-jarā-vyādhi duḥkha-doṣānudarśanam. A real intelligent person will see that these are the things which are giving me distress: janma-mṛtyu-jarā-vyādhi. So where is the happiness? Foolishly if we accept something as happiness, that is not happiness. Real happiness is when you are free from these four principles of distress: janma-mṛtyu-jarā-vyādhi [Bg. 13.9]. Otherwise, where is your happiness? But if you think that "Although I am dying, I am happy," that is another thing, a fool's paradise.

Śyāmasundara: He says that "Desirable courses of action must meet specifiable conditions which are subject to prediction, and they must be based on judgments of experience." In other words, the desirable courses of action should be chalked out by experience, and they must be predictable.

Prabhupāda: Yes. Predictable. Just like we don't want death. So if I get the chance to come to a position not to die, is it not predictable? You don't want to die, and if I say, "You will come to this position, you will not die…"

Śyāmasundara: Yes. Is there some experience that shows me that that is a predictable result?

Prabhupāda: Yes. Experience… You may not have experience, but the superior has got experience. Just like Kṛṣṇa says, yad gatvā na nivartante tad dhāmaṁ paramaṁ mama [Bg. 15.6]. He says that "If you come to Me, you will never come back again." Just see. Who can excel Kṛṣṇa's experience? Vedāhaṁ samatītāni: [Bg. 7.26] He knows past, present, and future, so you have to take His assertion.

Śyāmasundara: He says that "Judgments about values are judgments about the conditions and the results of experienced objects, judgments about that which should regulate the formation of our desires, affections and enjoyments." In other words, in order to place a value on something, to judge what is the value of a particular item, that we should base this judgment upon the results of experience. Then we can guide those things which we should enjoy, where our desires should be, where our affections should lie, upon experience.

Prabhupāda: That experience we may not have personally, but if you take advice from a person who has got experience, that is as good as my experience. Just like you are going somewhere, you are purchasing a ticket. You have no experience where you are going, or you do not know whether actually you will go, but because others have gone and come by purchasing a ticket, you take advantage of that experience and you purchase a ticket.

Śyāmasundara: He says that value equals satisfaction. In other words, the fulfillment of…

Prabhupāda: So unless you have faith in some person, how you can be satisfied? Therefore you should find out a person in whom you can place your faith. And who can be a better person than Kṛṣṇa?

Śyāmasundara: If certain specific conditions are met, then the satisfaction is transformed into a value. In other words, if my hunger is satisfied by eating a certain foodstuff, then this foodstuff is given value.

Prabhupāda: Yes. So Kṛṣṇa gives that value. Just like Kṛṣṇa gave the value in Bhagavad-gītā, and Arjuna in the beginning denied to fight, but he agreed to fight. He agreed to fight.

Śyāmasundara: Because he was satisfied by his faith in Kṛṣṇa?

Prabhupāda: Yes. This is required.

Śyāmasundara: He says that moral laws are comparable to physical laws. In other words, they are guidelines to elicit certain responses under given conditions. Just like if I throw a ball up, I know it is going to come down. So a moral law will guide me in the same way. If I act in a certain way, there will automatically be a certain result, a response.

Prabhupāda: Yes. Just like we prescribe, ādau śraddhā tato sādhu saṅgasya. If you follow one after another, you get the result. If you have got faith, you make association with devotees. Then the next step, you will be eager to execute devotional service. Ādau śraddhā tataḥ sādhu-sango ’thya bhajana-kriyā ’nartha-nivṛttiḥ syāt [Cc. Madhya 23.14-15]. Then all misgivings are eradicated. Then you become firm faith, niṣṭhā, then attachment, one after another. Unless you experience the next result, how can you make progress?

Śyāmasundara: Are there any moral guidelines to Kṛṣṇa consciousness?

Prabhupāda: Yes. Moral guidelines are there. That is given by Rūpa Gosvāmī, sato vṛtteḥ, sadho saṅge, utsāhān niścayād dhairyāt [Upadeśāmṛta 3]. With patience and conviction, enthusiasm, becoming very fair in your dealings, and in association of saintly persons, devotees, you will advance.

Śyāmasundara: Then the result of following these guidelines is predictable results? Automatically certain things happen.

Prabhupāda: Yes. One after another. Just like a teacher gives a task to the students, one type of task in the beginning, next another type, next another type, he makes progress.

Śyāmasundara: What are those again? Patience…?

Prabhupāda: First of all, enthusiasm.

Śyāmasundara: First enthusiasm.

Prabhupāda: Yes. Unless you are enthusiastic, how can you enter into any activities? Utsāhān. Then patience-not to be impatient, ”Oh, I am working so hard, I am getting no result.” No. You will get. So (indistinct) niścaya, the firm conviction that ”Because I have taken the path of the mahājanas prescribed by Rūpa Gosvāmī or prescribed by Kṛṣṇa, it must be successful.” It may be taking some time, it is delayed, that doesn’t matter. It will be successful. Niścaya. Not that niścaya can sit idly. No. Tat-tat-karma-pravartanāt. Prescribed duties must be performed fairly, in good faith, sato vṛtteḥ. And in the association, that will give us impetus. People are coming to our association automatically. Just like John came in our association, and gradually he has become a devotee.

Śyāmasundara: So if one follows these moral guidelines, the result is certain, predictable?

Prabhupāda: Yes. Certainly. (Hindi with guest) Good association means to associate with one of the devotees. Sādhu-saṅga [Cc. Madhya 22.83]. (Hindi with guest)

Śyāmasundara: He says that moral laws are not absolute rules which never permit exceptions. He says that moral laws are flexible; that they’re not absolute.

Prabhupāda: Yes. Real moral law means the law of the Supreme. Just like Kṛṣṇa has preached dhyāna-yoga, jñāna-yoga, haṭha-yoga, so many yoga systems. Then He says, sarva-dharmān parityajya [Bg. 18.66]. These principles have not less moral, dhyāna-yoga, jñāna-yoga, aṣṭāṅga-yoga, but ultimately He says, ”Give up all of them.” Then what is moral? His word is moral. Whatever He says, that is moral. Not this dhyāna-yoga, jñāna-yoga. No. Whatever He says, that is morality. So it is changed. Nobody can argue: ”Sir, you have prescribed so many kinds of yogas. Now You say to give up all these things. It is contradictory.” No. It is not contradictory. Whatever He says, that is morality. That is Vaiṣṇava principle. We don’t consider anything moral or immoral. Whatever is ordered by Kṛṣṇa or His representative, that is moral. That is our position.

Śyāmasundara: He says, ”It is the function of intelligence to serve action, and action benefits man when it obeys the dictates of intelligence.”

Prabhupāda: Yes. So who can be more intelligent than Kṛṣṇa?

Śyāmasundara: Then he says that ”Values must be regarded as goods of practical significance which result from intelligently directed activities.” So something we place value on must be acted…

Prabhupāda: Yes. Arjuna followed the decision of Kṛṣṇa, so there is value. He became victorious, he enjoyed the kingdom, and he became a famous devotee.

Śyāmasundara: As a practical result of his activities?

Prabhupāda: Yes. As a practical result. Parīkṣit Mahārāja said that this Kurukṣetra fight was just like a great ocean, and all these Bhīṣma, Droṇa, Karṇa, they were just like big animals in the ocean. He said, ”It is important for my grandfather to cross the ocean dangerously with all these big, big animals. But by the grace of Kṛṣṇa it was possible.” This is value.

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra vijayo…

Śyāmasundara: He says that morality is social, that besides a personal meaning it must have a social meaning.

Prabhupāda: So Kṛṣṇa consciousness is a type of morality which is above social meaning. It is transcendental. Social means guided by the three modes of material nature. But Kṛṣṇa’s order is above, transcendental. Sa guṇān samatītyaitān [Bg. 14.26].

Śyāmasundara: So it's asocial but not antisocial. Our morality is above social.

Prabhupāda: Yes. Social is subordinate to this world.

Śyāmasundara: But it is not antisocial.

Prabhupāda: No. It is social. It is sublime social. It is not only social but sublime social.

Śyāmasundara: He says that rights are also social, just like if I claim a right, a certain social right, that I must also accept my responsibility. Just for instance free speech. If I accept free speech as my social right, that I must also accept others' right to free speech.

Prabhupāda: But that is lacking in the present society, because these rascals, they are proud of their nationals but they are denying this same national life to the animals. They are being sent to the slaughterhouse. Therefore they are rascals. Why the animals should be denied their national right? They are born in the same country. They have a right to live at the cost of God. Why we are interfering with their independence, given right? Therefore they are rascals. Their so-called social, moral, philosophical, political, they are all rascaldom. Therefore our decision is, harāv abhaktasya kuto mahad-guṇā: [SB 5.18.12] anyone who is not a devotee of Kṛṣṇa, he has no good qualities. In the other direction, we will find so many defects with his so-called moral and social position.

Śyāmasundara: He says that God… He defines God as the active relation between the ideal and the actual.

Prabhupāda: Yes. We are active in God's service. People are thinking, "What service they are doing? They should be giving service to the country, to society, and they are making ārati and brass idols." They are thinking like that. But for us it is practical.

Śyāmasundara: His idea is that there is no particular being who is God, but that God is the unity of all ideal ends, which allows us to desire an action. In other words, whatever motivates us to higher activity, that is God, that motivation, but that God is…

Prabhupāda: In other words, whatever you do for God, that is higher activity.

Śyāmasundara: Well, he would say whatever you do for anyone-for community or country-whatever is higher activity…

Prabhupāda: Then why does he name "God"?

Śyāmasundara: He says God is not a particular being.

Prabhupāda: Then why does he name "God"? Why does he bring in the word "God"? Suppose if he is concerned with the man only, so why does he bring the word in, "God"? What is the purpose?

Śyāmasundara: He is trying to define that which motivates us to desire something higher or more.

Prabhupāda: That means God should be an instrument to serve our purpose. That is his philosophy.

Śyāmasundara: Not necessarily. He leaves that open.

Prabhupāda: Then why does he bring the name of God? That is my position.

Revatīnandana: It says he could not accept the term as referring to a particular being.

Śyāmasundara: He said that "God summons us to intelligent actions which calls for deliberate choice, purposive behavior that is selective." In other words, he is trying to find out why is it that the human intelligence acts in such a way that it selects this over that and guides itself by selecting purposefully. That purposiveness he calls God.

Prabhupāda: That is making the name of God as a scapegoat. He has no practical use of God.

Śyāmasundara: He has no clear idea of God.

Prabhupāda: That means he is godless. So therefore we say, harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. As soon as he becomes godless, all his philosophy becomes null and void.

Śyāmasundara: He says that the word "God" is that ideal which we acknowledge as having authority over our emotions and our will or volition.

Prabhupāda: But he says there is no being; it is an ideal.

Śyāmasundara: It's an idea.

Prabhupāda: So people may not like that ideas; therefore the communists are there. Others may not like this idea.

Guest: He says God summons. He says God summons us. But I cannot see how a nonbeing can summon.

Prabhupāda: Summons. That is contradiction.

Śyāmasundara: He says it is the idea which…

Prabhupāda: How the idea summons? He says the idea summons us.

Śyāmasundara: Ah, yes. Well, and he says that it is the value to which one is supremely devoted, that this is God.

Prabhupāda: How can devotion be possible without a being? Just like devotion means between the devotee and the person who is offered that devotional service.

Śyāmasundara: Just like the Communists would say that "God is the state, and all my supreme devotion is for the state, to serve the state."

Prabhupāda: That's all right, but your state, Communist Russian state, is not overgrowing others. So that cannot be God. God is obeyed by everyone. Your state may not be obeyed by other states. God means the supreme controller. You are not the supreme controller. Then how can you make the state as God, your state?

Śyāmasundara: So actually his idea of God would change. For the Communists God means the state; for the primitive savage God means the…

Prabhupāda: Just like Gandhi made Cāṇakya his god.

Śyāmasundara: Yes. That to which one is supremely devoted, that means God.

Prabhupāda: Anyone may be supremely devoted to his wife or sometimes supremely devoted to his dog. The dog is God? Wife is God? So everyone has got one god, and I think that it is supported by Vivekananda, yata mata tata patha: "Whatever you think of God, that's all right." (Hindi with guest) Everyone can manufacture his own God. (laughter) Yes.

Śyāmasundara: He says that we cannot achieve absolute certainty or perfection. So we must rest content…

Prabhupāda: That means he has got a poor fund of knowledge. He does not admit that. But we can say that because his knowledge is not perfect, he's saying like that.

Śyāmasundara: So he says that we must rest content with a faith and a commitment which helps us to face the future resolutely, reconstructing our environment to obtain more satisfactory adjustments. This is the Western philosophy in a nutshell.

Prabhupāda: Why not take directly the words of God? (Hindi with guest)

Śyāmasundara: He says that the idea of God is relative to the observer; that it may be something for one man and something for another. So there is no absolute certainty…

Prabhupāda: That means that none of them know what is God. That is the difference. Therefore Bhagavad-gītā says,

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścid māṁ vetti tattvataḥ
[Bg. 7.3]

Nobody knows God. Only one person in many millions may know.

Śyāmasundara: He finds refuge in a kind of humanitarian welfare idea that by…

Prabhupāda: This is called utilitarian.

Śyāmasundara: Called what?

Prabhupāda: Utilitarian.

Śyāmasundara: Utilitarian. He differs from the utilitarians, because they say that we should not…

Prabhupāda: They say if some idea can be utilized for some better position of society. That is utilitarian.

Śyāmasundara: But the utilitarians say that everything should be utilized to serve man's desires. But he says everything should be used to serve man's worthiest desires, man's highest desires, worthy desires.

Prabhupāda: What is the difference between desire and highest desire?

Śyāmasundara: Well, someone may desire more broadness.

Prabhupāda: Who will judge who is highest? Everyone will say, "My desire is the highest."

Śyāmasundara: The utilitarians might say that "People desire more brothels, so let us build more brothels.

Prabhupāda: Yes. Modern world, that is the highest desire. How can you refute that if there is no standard? Everyone says, "This is my law." Unless you go to the court, who will judge?

Revatīnandana: Now he wants to make his desire the highest desire. He's got a theory now that "This is the highest thing I can think of, so this is God." That means I have the highest.

Śyāmasundara: He says that…

Prabhupāda: Our formula is perfect.

Śyāmasundara: He says…

Prabhupāda: We say that if one is Kṛṣṇa conscious, then he is all right. Otherwise reject him. Harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ [SB 5.18.12]. They are mano-ratha. They are mental speculators. They are hovering on the mental plane.

Śyāmasundara: He says that we must continually make satisfactory adjustment; that things change…

Prabhupāda: That you cannot do, because you are hovering on the mental plane. And the mind is always imperfect, rejecting and accepting. So nothing will be standard. Your mind is accepting something, I am rejecting it. So on the mental plane you cannot come to the standard. It is not possible.

Śyāmasundara: He says that…

Prabhupāda: In the Bhagavad-gītā it is said,

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
[Bg. 3.42]

We have to go, transcend the mental platform, go to the intellectual platform, then surpass intellectual platform, come to the spiritual platform. That is the process. (Hindi with guest) No. That is not sufficient.

Śyāmasundara: He says that the nature of existence is temporary and so we must make a constant revision to change things.

Prabhupāda: This nature is temporary, but there is another nature, sanātana. That he does not know. Paras tasmāt tu bhavo anyaḥ, 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20]. That is standardization. Sanātana means eternal. That does not change. It is neither created or annihilated. That is standard.

Śyāmasundara: So somehow or other we must develop a…

Prabhupāda: Just like this Kṛṣṇa consciousness. Five thousand years ago Arjuna became Kṛṣṇa conscious. The same Kṛṣṇa consciousness we are also preaching. This is standard. And before that Arjuna, the same Kṛṣṇa consciousness was preached to the sun-god forty millions of years ago. So this does not change. This is unchanging, avyakta. Param avyayam. Kṛṣṇa is avyayam and His consciousness is avyayam. It is not changing.

Śyāmasundara: He says that we must develop…, the whole world must develop a common faith in practical activity.

Prabhupāda: Yes. This is Kṛṣṇa's position.

Śyāmasundara: He says that "Ours is the responsibility of accepting a precious heritage of values, accumulated by the continuous human community at great cost in effort and suffering, and to expand, conserve, transmit, and rectify these values bequeathed to us." In other words, he says that we must take the lessons of history and build upon them in order to transmit these values and preserve them.

Prabhupāda: Yes. We are doing that. We are taking from the history of forty millions of years ago and transmitting it by guru-paramparā, evaṁ paramparā-prāptam [Bg. 4.2]. Accepted by great authorities like Vyāsa, Nārada, Devala, five thousand years, Arjuna, and later on the great ācāryas, Rāmānujācārya, Madhvācārya. Lately, five hundred years ago, Lord Caitanya. And we are following Bhaktivinoda Ṭhākura and Bhaktisiddhānta Sarasvatī Ṭhākura.

Śyāmasundara: So the values that are taught to us by history, are they not…

Prabhupāda: The same value. The value has not deteriorated. It has not fluctuated.

Śyāmasundara: What is that?

Prabhupāda: This Kṛṣṇa consciousness. The price has not fluctuated. The same price. Kṛṣṇa says, "The same thing I am teaching you," in the Fourth Chapter, "which was taught to the sun-god, Vivasvān, forty millions of years ago, the same thing, because it is now broken, the chain, I am teaching you again the same thing." So it does not change. Kṛṣṇa consciousness, that does not change.

Śyāmasundara: He would say that those values which civilizations most cherish or prize, that those are the values that we should accept. Just like that…

Prabhupāda: That is the Vedic civilization. That is the Vedic civilization. The Vedic system still stands. So many civilizations come and go on; therefore this is value in civilization.

Śyāmasundara: I think all civilizations have cherished those values at their peak.

Prabhupāda: But because they are not factual, they have failed. But Vedic civilization is still going strong.

Śyāmasundara: Just like the Christian civilization, they, at their peak, when they are most enlightened, they also prized honesty, uprightness, love thy neighbor-these different social values.

Prabhupāda: The Christian civilization has got values undoubtedly. But they do not follow it. They do not follow it. There is God consciousness, there is morality, there are ethical laws, there is acceptance of God's authority, (indistinct), but they do not follow it. Not only Christians, even the so-called Hindus, they also do not follow. That is the world situation.

Śyāmasundara: His idea is that the problems of philosophy are rooted in social conditions, so that we should… Urgent social reform is required in order to solve the problems of philosophy. By changing social structures through education, then the problems of philosophy will be solved.

Prabhupāda: Therefore we take the standard method. Just like this varṇāśrama method-standard. We maintain it and there will be no trouble in the society. Actually, there is natural division. The intelligent class of men, the administrative class of men, the production class of men and the laborer class of men, that is prevailing all over the world. That is no doubt. But they are not doing their duty. The brāhmaṇas, the intelligent class of men, they are not following these strictly the principles, satya, śama, dama, titikṣava. Similarly the administrative class, they are not following the strictly the rules and regulations. Therefore it is fallen.

Śyāmasundara: Presumably this is from a lack of education.

Prabhupāda: Na bhajanti (Sanskrit) nainad bhrastha (Sanskrit). If you do not follow the principles… Just like the administrative class is there all over the world. The class of men who is interested in administration, they are taking vote, they are coming to governmental high, high post, but they are not following the principles of administrative class: na bhajayante avama bhṛtya (?).

Śyāmasundara: Is this the result of a lack of education?

Prabhupāda: Lack of Kṛṣṇa consciousness. The so-called education is there. Lack of Kṛṣṇa consciousness. The administrative class is forgetting that they are belonging to the arms of Kṛṣṇa. Mukha bāhu rūpa (?). So the administrative class is supposed to be the arms of Kṛṣṇa, but they are not thinking in terms of Kṛṣṇa, that "I am part and parcel of the body of Kṛṣṇa." That is forgetfulness of Kṛṣṇa. Therefore they are in trouble. They are separated from Kṛṣṇa. This hand is my arm, but if it is separated from my body, it will be called the arms or the hand, but it has no value.

Śyāmasundara: Dewey's greatest faith was in the educational system, that the educational system should reflect the real welfare of the community.

Prabhupāda: Yes. This educational system is Kṛṣṇa consciousness, tan manye adhītam uttamam. The best educational system is Kṛṣṇa consciousness. So because people are being educated without Kṛṣṇa consciousness, it is becoming valueless. Therefore we are giving, I mean to say, purificatory method in every department.

Śyāmasundara: Because value equals satisfaction.

Prabhupāda: Yes. Kṛṣṇa (indistinct). Kṛṣṇa is one, and everything is zero, so if there is one, zero is added-ten, hundred, thousand-increases its value. Take out the one and it is all zero. Thousands of zeros will not carry any weight (?). So they are all zero without Kṛṣṇa.

Śyāmasundara: He says that philosophy has a social responsibility to influence intelligent management of human affairs.

Prabhupāda: That we are doing. We are asking everyone that "You become Kṛṣṇa conscious and do things intelligently, your life will be successful. You'll be happy." How else you'll be happy? That is our propaganda.

Śyāmasundara: Well, we also are influencing the managers, intelligent managers of society.

Prabhupāda: That I say. The managers, when they are forgetful of Kṛṣṇa, he cannot manage. Cannot manage. That he has (indistinct) relationship. You are managing something, but you have to satisfy somebody. So that is given in Śrīmad-Bhāgavatam, that svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣanam [SB 1.2.13]. If you want perfection of your managerial work, then you should try to see whether Kṛṣṇa is satisfied. If not, you are simply wasting time. You cannot satisfy anyone. Yasmin tuṣṭe jagat tuṣṭo. If you satisfy Kṛṣṇa, then everyone will be satisfied.

Śyāmasundara: His idea was that no philosophy can be fixed or finished or absolute, but that all ideas must be continually revised.

Prabhupāda: Because they have got imperfect philosophy. Imperfect is not perfect; therefore he is thinking of advancing further to make it perfect. So without Kṛṣṇa consciousness he remains always incomplete; therefore imperfect.

Śyāmasundara: He says that "All ideas must be tested in the laboratory of educational experience, where they can be challenged, their consequences evaluated, and where they can be continuously modified or reconstructed."

Prabhupāda: Yes. That is Kṛṣṇa consciousness. Because you see how Arjuna was perfectly good man, because he was Kṛṣṇa conscious. He was not willing to kill his enemy. He was hesitating, "What is the use of taking this kingdom?" This is Kṛṣṇa conscious. Because the other side, they were not thinking, but Arjuna, because he is Kṛṣṇa's devotee, he was considering, "What is the use of taking this kingdom, by killing (indistinct)?" In other words, nobody can be perfect without Kṛṣṇa consciousness. No philosopher, no scientist, no sociologist can be perfect without Kṛṣṇa consciousness.

Śyāmasundara: But in our Kṛṣṇa consciousness philosophy the ideas are not to be re-evaluated. Aren't they absolute, the philosophy of Kṛṣṇa consciousness?

Prabhupāda: Yes, the philosophy is absolute. Kṛṣṇa is absolute, so His consciousness is also absolute.

Śyāmasundara: His idea is that philosophy is always changing, that we always have to revise.

Prabhupāda: That is in the material platform. He has no information what is perfect state. He does not know. Ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. All tapasya finished. Samsiddhir hari-toṣaṇam [SB 1.2.13]. If Kṛṣṇa is satisfied, then the all duty is all right. You don't require to satisfy anyone else. Whether Kṛṣṇa is satisfied. That's all.

Śyāmasundara: So that's all.

Revatīnandana: It seems like his philosophy-he knows what to do with knowledge, but he hasn't got any knowledge.

Prabhupāda: Therefore we say, harāv abhaktasya kuto mahad-guṇā: [SB 5.18.12] anyone who is not Kṛṣṇa consciousness, he has no good knowledge, he has no good qualification. That's all. (end)

KIERKEGAARD.SYA

Soren Aabye Kierkegaard

Śyāmasundara: …philosopher is called Kierkegaard. He was a Danish philosopher, last century. He is the father of what is called existentialism, which is a very prominent modern philosophy, probably the most prominent modern philosophy. Last time we were discussing the phenomenologists, who are interested in getting at the "whatness," or the essence of a thing. These existentialists, they are more interested in the "thatness," or the existence of a thing. So this Kierkegaard describes three steps of the life experience. The first step he calls the aesthetic step or stage of life. This aesthetic stage of life is characterized by two types of persons: that one engaged in sense gratification completely, unrestricted sense pleasure; and the mental speculator or philosopher. He said that in both cases that both persons are uncommitted to any specific goals and that they become bored with their activities, unrestricted sense gratification and philosophical speculation; that they are devoid of commitment-they are not committing themselves to anything, simply enjoying and speculating-and that this type of life, this aesthetic type of life, is…

Prabhupāda: So how they can be philosopher if they have no ultimate goal?

Śyāmasundara: He says they are not really philosophers; they are mental speculators.

Prabhupāda: So mental speculator anyone can become, without any aim. What is this? Ship without a rudder, a man without aim.

Śyāmasundara: They said that both of these types of persons become bored with themselves and they get a feeling of emptiness or meaninglessness or despair. He calls it despair, hopelessness, nothingness. So that this pleasure…

Prabhupāda: That we condemn, śūnyavādi. Śūnyavādi, or nirviśeṣa śūnyavādi, impersonalists and voidists. They must be overcome by despair. They have no aim. They do not know what is the aim of life. Being disgusted in the present form of life, they, when they have no conclusion, no high aim, they become disappointed. That is the cause of these hippies.

Śyāmasundara: Yes. He says that then they indulge in pleasure and mental speculation as a diversionary tactic. To try to cover up this despair, they become more indulged in sense pleasure and more speculating.

Prabhupāda: Just like people in the material world, when a businessman failure, he takes to drinking. Sometimes great shock, in order to forget, one takes to drinking. Yes. Intoxication.

Śyāmasundara: So he says that this is the stepping-stone, or the first stage toward self-realization, that from this despair that one can find his authentic selfhood.

Prabhupāda: This we will admit. That is, therefore the Vedānta-sūtra is there. When fickle people become disgusted, that "We have worked so hard, but still we could not attain the goal of life, peace and prosperity," despair, then they begin to think, "Actually, what is the purpose of life?" That is called brahma-jijñāsā, inquiring into the Absolute Truth or the ultimate truth of life. That is natural in human life. That sort of inquiry is necessary for further development.

Śyāmasundara: He says that to find our authentic selfhood then the next step, beginning with the stage of not being committed to anything, is to be aware that life is an "either/or" decision; that we must begin to commit ourselves to certain patterns of action and make conscious commitments-either this or that-and make decisions and become concerned, ethically(?) concerned with life. This he says is the second stage toward self-realization.

Prabhupāda: Self-realization, as I said, that enquiring to the Absolute Truth. It is not that?

Śyāmasundara: Yes.

Prabhupāda: I think that. Yes. That is self-realization. So there the philosophy of life begins: inquiry into the origin, source of everything.

Śyāmasundara: The emphasis of these existentialists is upon acting. They think that first there must come an active decision to say, be concerned one way or the other about something, and take an active role in dealing with life rather than aimlessly taking pleasure from it. But try to ethically become involved with life and make decisions, either this or that.

Prabhupāda: So these things are very nicely described in Vedānta-sūtra, and Śrīmad-Bhāgavatam is the right commentary on Vedānta-sūtra. Just like it is also philosophy, that what is the actual aim of life, or what is the Absolute Truth. So the Vedānta-sūtra is so nicely made, the answer is also there. The Absolute Truth must be that thing which is the origin of everything. Now Śrīmad-Bhāgavatam discusses what is the nature of that origin. This requires philosophical as well as authentic proof. Now, that origin, first of all the origin is conscious or not conscious. Origin, just like these some philosophers, they are tracing life from bones, tracing life. So now one should be intelligent enough to understand whether actually life can begin from bones and stones or life begins from life, actual life. So if the origin of everything, you can say the original source of creation or the creator, if you take it as creator, that we have to take. But creation does not take automatically. There is no proof. There is no proof. From matter, automatically creation takes place, that is not very perfect philosophy, neither one can support this view in the long run. Therefore Śrīmad-Bhāgavata says that the origin of everything must be conscious. And that consciousness, also, existence, existing eternally. Not that consciousness has developed under certain conditions. In this way Bhāgavata has explained, Vedānta-sūtra has explained the origin very logically and sensibly. So these answers are there in the Bhāgavata and Vedānta-sūtra.

Śyāmasundara: They… What they're more concerned with is that they find themselves here in this world as an active living being, and they are concerned more with the activities of life, how to…

Prabhupāda: But how the activity came? Then one should be…, intelligent man should be concerned first of all wherefrom this activity came. What is the origin of activity? That is philosophy. You are simply seeing there are… Sometimes we see activity in matter, just like the cloud, cloud is coming on the sky, it is moving, there is activity. But that activity, this material activity, is interaction. That is not real activity. Real activity, just like modern science, they are concerned with the material science, seeing the activity, they are saying it is by nature it is going; rather, a fruit is coming out, a flower is coming out, this is, there is activity. So one should know what is the cause of this activity. They think that it is automatically coming, by nature, nature. They cannot explain. That is not philosophy. But we have to see wherefrom this activity comes. We get answer from Bhagavad-gītā that behind all these material activities there is a brain, there is a… That is God. Just like this machine is working, acting. It is talking. As soon as you press one button it's talking. But a child will say, "Oh, how wonderful this machine is talking." This is childish. One who has got sense, he'll know this talking is not coming automatically. Somebody has talked, and it is simply a record. That is intelligence. So wherefrom the activity is coming?

Śyāmasundara: They say that at this level of existence that we can't say where it is coming from. We simply find…

Prabhupāda: Then you can't say, then you learn. Then you are not in the perfect stage.

Śyāmasundara: No. This is only the middle stage, he calls.

Prabhupāda: So the middle stage, so then you have to learn. You are not perfect, so you do not know. So one who does not know, his speculation, what is the value? Just like a child, if he does not know how the machine is working, how, then his speculation on this machine, what is the value of it? Without perfect knowledge, simply speculation, that is going on. The modern civilization, they prefer simply speculation without any basic truth. That is the defect. Andhā yathāndhair upanīyamānās [SB 7.5.31]. And they have become leaders, philosophers, scientists. Bhāgavata condemns them: andhā yathāndhair upanīyamānās. They are blind themselves and they are trying to lead other blind men. So their leading, their science, their philosophy are practically useless. They cannot give any benefit to the human society. Childish.

Śyāmasundara: So if…

Prabhupāda: If you do not know, then why do you take the post of teacher? This is our proposition. If you do not know, sit down. It is better not to talk foolish. There is an English proverb: "It is better not to talk than to talk foolish." If you do not know, then don't talk. That is nice. What is the use of philosophically foolishly talking this and that and "maybe," "perhaps," like that, like that? What is the use of such knowledge?

Śyāmasundara: So he proposes these three stages of existence. The first one we talked about is the aesthetic stage of noncommitment-simply sense gratification and speculation. The second stage he says that a man makes a leap in commitment and begins to concern himself or involve himself with the world on an ethical level. And the third stage is the religious stage, or self-realization. But in the second stage he says that "The despair of life has lead one to the commitment to make choices, to commit himself to action and to enter into life's involvement and become ethically concerned; that suddenly he's turned within himself and in his passion and freedom and decision or subjectivity, then he begins to find himself."

Prabhupāda: What does he find?

Śyāmasundara: This may be likened to the people who do pious works, or the people who do good to others, who are morally committed to life, on that level. To feed others, clothe others, like that. They say that that is a step higher than simply sense gratification and speculation. He says that "This is a move in the right direction toward authentic selfhood, and eventually this way we will understand what I am. And because we are at last doing something, we are involved with life, then we are no more abstract. We are existing." Then we are existing. That someone who is doing all sense gratification and mental speculation, they are living abstract life, abstract life, external life. Simply waiting for the enjoyment of life and speculating what is the meaning of things, that is abstract life, and this being committed to action or decision-making is called existence. This is the first step toward real existence. So in this ethical stage he says that by the very act of making decisions that we become aware, that we become more and more aware, and that decision-making means awareness. And if we make choices about anything, that means that we are becoming aware.

Prabhupāda: What is the decision? Why people become moral-to feed the poor, like that, humanitarian? What is the decision, ultimate decision?

Śyāmasundara: He says that it's not so much the fact of the decision but how the decision is made: if it's made with integrity and self-confidence.

Prabhupāda: How the decision… Why, how the decision is made, that I still don't know. How? Why? Why they make such decision? One man is running on a slaughterhouse. He's killing only. Another man is after humanitarian work, giving food, giving them chance to live. So what is the ultimate decision?

Śyāmasundara: The decision is…

Prabhupāda: There are two sides. There are two kinds of people are going. The same man, he is giving charity for feeding poor man or giving relief to the distressed man, but at the same time he's encouraging animal-killing. So what is the ethics? What is the ethical law in these two contradictory activities? One side… Just like our Vivekananda. He is advocating daridra-nārāyaṇa sevā, "Feed the poor," but feed the poor with mother Kālī's prasāda, where poor goats are killed. Just like, another, one side feeding the poor, another side killing the poor goat. So what is the ethic? What is the ethical law in this connection? Just like people open hospitals, and the doctor prescribes, "Give this man," what it is called," (Hindi), ox blood, or chicken juice." So what is this ethic? And they're supporting that "Here is chicken juice." Just because animal has no soul, so they can be killed. This is another theory. So why the animal has no soul? So imperfect knowledge. So on the basis of imperfect knowledge this ethic or this humanitarian, what is the value? We do not give any value to all this understanding. Where is the ethics? If you protect the human life by giving him something by killing-there are so many medicines, but the killing is very prominent-then next point should be that if you say that the human life is important, so nonimportant animal-killing can be supported to save the important. Then the question will be, "Why it is important? Why consider the human life is important and the animal life is not important?" These are the questions of ethical law. Where are these discussions on the ethical laws?

Śyāmasundara: He gives importance not so much to the facts of the…

Prabhupāda: Then if there is no fact, then what is the use of such philosophy? It is not based on fact.

Śyāmasundara: Yeah. He gives stress on how the decision is made.

Prabhupāda: When decision is made, then you should go farther. How the decision is made, that is our question. How is this made this decision, that you kill somebody and by killing somebody you protect somebody? How this decision is? That is our question. What is the answer?

Śyāmasundara: His answer is that you make the decision by inwardness, by turning inward…

Prabhupāda: And what is that inward mean? Why you are thinking that "I shall give protection to my brother by killing another gentleman"? Why you are thinking like this? What is the ethic? What is the value of ethic? That is our question.

Śyāmasundara: Well, perhaps his ethical man would not make that decision. Perhaps his ethical man would make the decision to protect the cow also. Because the idea is that through a passionate, feeling, awareness inside that one will come to the right decisions, that, that…

Prabhupāda: But he has no standard of right decision. What is the standard of right decision?

Śyāmasundara: His… It's… It's not so much… His motto is not so much "Know thyself" as to "Choose thyself." He's not so much saying that what you…

Prabhupāda: So how you can make your choice if you do not know yourself? You make your choice, "This is good, this is bad." So this choice is made when you know yourself. So this is my interpretation. I have interest in this; therefore it is good. That, so without knowing yourself, how you can make this choice? How you can make your decision?

Śyāmasundara: He says that you will know yourself when you begin choosing yourself. And when you begin making choices and examining them, you find the right choice for you, and you will begin to know yourself. That this passionate, inner awareness when one becomes engaged in life, in doing things actively, and making decisions…

Prabhupāda: So this choice, when you know yourself, so how you can know yourself unless you go to somebody who knows things as they are? Just like people know that "I am this body." But this kind of knowing is animal knowing. This kind of knowing, that "I am this body," yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If one understands that "I am this body," then he is no better than an ass. The animals, the ass, the ass also thinks, "I am this body," and you also think that you are body, then what is the difference between you and the ass? And what is the value of the philosophy of an ass if you are in the bodily concept of life?

Śyāmasundara: This particular philosophy puts emphasis on the act of deciding, that whatever is decided doesn't matter, but…

Prabhupāda: But you cannot decide without your aim. What is the aim of life?

Śyāmasundara: Well, he says that because we cannot know the aim or…

Prabhupāda: Then how we can make decision?

Śyāmasundara: Then we must make a choice, either this or that.

Prabhupāda: That is childish. That is childish. Just like a child, he does not know. He sometimes plays with these things, sometimes plays with these things, sometimes plays with that. That's all. That is child.

Śyāmasundara: Well, his idea is that you choose one fact and stick to it, whether…, no matter what it is, but that it must be…, your decisions must be free, full of passion, tension and integrity.

Tamāla Kṛṣṇa: What about someone like Hitler, who chose…

Śyāmasundara: Just like, just like Hitler, they might say, or actually the whole hippie philosophy comes from these men, these existentialists. It's not… It doesn't matter what you do, it's that you do it with conviction, determination, passion, freedom.

Prabhupāda: However foolish it may be. That is nice. (laughter) However foolish it may be, you go on.

Śyāmasundara: They would admire Hitler because at least he stuck to his principles.

Tamāla Kṛṣṇa: They would admire Hitler.

Prabhupāda: Ah?

Tamāla Kṛṣṇa: They would admire Hitler for sticking to his principles and acting upon them.

Prabhupāda: So what happened? Hitler became vanquished. That's all.

Devotee: Now they admire the Hell's Angels.

Tamāla Kṛṣṇa: Wouldn't you say that pretty much, that this philosophy is guiding a lot of the figures, the youth…?

Śyāmasundara: This is the most prevalent philosophy today, guiding people. It says that because God is dead, that we don't know where we came from, all we know is that we're here existing, the only way we can genuinely know ourself and exist authentically…

Prabhupāda: But our point is that we do not know genuinely. What we know, that is foolishness, that is asses' knowledge. Just like ass knows that "I am this body. I am the servant of this washerman." So this knowledge, like this. So he has made the decision. The ass has made this decision that "I shall take a morsel of grass and whole day I shall carry tons of cloth of this washerman." He has made this decision, that's all. Then is it that the decision is very nice? This is asses' decision, that's all.

Śyāmasundara: They say that rather than indulge in unrestricted sense gratification or spend our life speculating about…

Prabhupāda: So why not unrestricted sense gratification, if one makes that decision?

Śyāmasundara: Just because it becomes boring.

Prabhupāda: Ah?

Śyāmasundara: He says because unrestricted sense gratification becomes boring and full of despair and…

Prabhupāda: That is boring, then he, he must give that aim of life which is not boring.

Śyāmasundara: He says the only…, that it is not boring if one becomes actively engaged somehow with life, you see. He gets a purpose in life and chooses to act on that purpose.

Prabhupāda: How you make such choice, that is the point. Whimsically.

Śyāmasundara: No. He says this choice is made through inward, subjective, passionate search, and it will come out.

Prabhupāda: So that inward, subjective, just like these Bowery bums-what is called?

Devotees: Bowery bums.

Prabhupāda: Yes. So they have made decision as soon as they get some money, purchase one bottle whiskey and drink it, and lie down.

Śyāmasundara: Then he would say there is no decision being made there. There is no commitment to any ethical decision there. That is just sense gratification. He says the next higher level above unrestricted sense gratification is to take up a cause, a good cause, and determine…

Prabhupāda: So how he'll make it a good cause? The good cause is relative. You think something good cause, I think something good cause, so what is really good cause? Who will, who will decide that this is good cause?

Śyāmasundara: He says that the good cause is determined when we begin to anticipate death. He says that if we lived every moment as if we might die soon in anticipation of death that we will make the right decisions. That then the value, the real value of things will come out.

Prabhupāda: That is not possible, because we see that in the slaughterhouse the animal is seeing that "Next life is mine." What decision he can make? And still he is standing there and does not go away.

Śyāmasundara: He's not exactly human. The human being, he can think of things, death.

Prabhupāda: The human being, if he is like animal, then he must be animal. Just like this is human being, that one should think that "I do not wish to die, but death is overcoming me. So what is the cause, and what should I do?" That is human being. Nobody says, if any one of us is asked, "Would you like to die?" You may whimsically say yes, but no, actually he does not like to die. But death overcomes. If I ask somebody that "Would you like to be diseased?" he'll say no, but disease is coming. So these are the human problems, that simply making some whimsical decision. The real decision is that I do not wish to suffer, but suffering comes upon me. So how to make the solution? And that is real decision. And everyone is trying to do that. Everyone is working so hard just to get out of suffering.

Śyāmasundara: One of the examples that this man's successor has used, which probably would apply here, is that in the case, for instance, of having to fight… [break]

Prabhupāda: …not working?

Śyāmasundara: It ended. I had to turn it over.

Prabhupāda: So therefore, considering as he says past, present and future, we have to act in such a way what is beneficial for past, present and future, and then the next question is that if I existed in the past, am existing now, and I shall exist in future, then what is this body? The body, this body was not in the past. This body, it will exist for some years, and in the future it will not exist. Then you immediately understand that this body is external. Then my decision should be not on the basis of body, but on the basis of my real position, the soul. These things (indistinct). That is right decision.

Śyāmasundara: Yes. He says whereas the condition of modern man-that he is disintegrated and he doesn't have connection with the past; he's lost his memory; he has no connection with the future, then he becomes hopeless-that the opposite of this is the integrated personality: that he has memory and that he has hope, these two qualities. In other words, his present position is connected with the past and future. This is the integrated personality.

Prabhupāda: That is being taught, that integration, that Kṛṣṇa reminds that you were in the past, you will be in future, and you are existing now. So decision should be taken on this platform. That is real decision.

Śyāmasundara: He said that at the moment of decision or of commitment of the integrated personality that the self unites the past with the future and establishes an integrity.

Prabhupāda: Then he comes to the point of self.

Śyāmasundara: Yes. That the self…

Prabhupāda: And he accepts that self is eternal, integrating past, present and future.

Śyāmasundara: Yes. Well, this is the next level. This is the third and highest level. He said that first of all there's the aesthetic level of unrestricted sense gratification, but this ends in despair. Then comes the ethical level, when one decides, "Well, I will take a cause, good cause, and I will commit myself to it and act upon that." Then he comes to the development of the religious stage, or the highest stage. When he, his decision-making power is so advanced that…

Prabhupāda: In other words, he's supporting our movement.

Śyāmasundara: Yes.

Prabhupāda: Because we are in the topmost stage.

Śyāmasundara: He does. The modern philosophers, his foIlowers like Sartre and Camus and people like that, they have only followed his lower development stages. They have not thought of this aspect of a religious stage. He said that the ethical stage is typified by a regard for duty, but this advances to the religious stage when there is obedience and commitment to God. And the chief symptoms of this stage…

Prabhupāda: So it is not that he is supporting our movement?

Śyāmasundara: No, no. He does. He says that the chief symptoms of the religious…, when one is advanced to the religious stage, are suffering and faith.

Prabhupāda: Not always suffering. (indistinct) We are, we in religious. Suppose we are in the topmost. Does it means that we are suffering?

Śyāmasundara: He is a Christian religionist. He's a Christian religionist. They give importance to suffering. "Christ suffered for us, so we…" He says that to abstain from sin means suffering, we are suffering.

Prabhupāda: That is also wrong theory. If Christ is God, or God's son, then why he should suffer? God is subjected to suffering? Then what kind of God He is?

Devotee: They say that he did not suffer for God; he suffered for man.

Prabhupāda: Anyway, if there is no suffering, then where is the question of suffering for God or suffering for man?

Śyāmasundara: They say that it's a paradox, that… They say that it's a paradox or an apparent contradiction that the Transcendental came into the material world and appeared to suffer for men, but actually he does not suffer because He is God, that He only appeared to suffer to save us from our sins and remind us always not to sin.

Prabhupāda: But why the Christians are committing sins still? They have given contract to Jesus Christ that "You suffer for us and we go on committing sins." Very good philosophy.

Tamāla Kṛṣṇa: What is their concept of God?

Śyāmasundara: Well, going on now, he says that these life stages or these three levels that we talked about are the levels of attaining selfhood. That is, that selfhood is an achievement, not that it is a given human nature, but that it is an achievement. Not that a self-realized soul is simply that way because that is his nature, but because he has achieved that stage through… He's developed to that stage through consciously…

Prabhupāda: Without any endeavor he'll achieve?

Śyāmasundara: No, no. That he has, with great endeavor, intelligently and consciously achieved that stage. Not that he has without any endeavor got that stage. It is not natural stage, even…

Prabhupāda: So when that endeavor is made?

Śyāmasundara: It is made passing through these three stages of development.

Prabhupāda: That means this endeavor is possible in human form of life. Therefore we are preaching that the human form is especially meant for God realization. That is the first function of the human form of life. Not to act as animal. That is our (indistinct).

Śyāmasundara: There are some philosophies such as the phenomenologists, they say that essence is prior to existence, but these existentialists say that existence is prior to essence; in other words, that by existing we come to our essence. We realize ourself by going through stages of different existence.

Prabhupāda: Yes. That is our theory, that we are struggling or transmigrating from different species of life, and when we come to the perfectional stage of living condition, human form of life, so then we understand what is the aim of life. So as spirit soul I am existing, and then, at my perfectional stage, I learn what is the essence of life. Essence of life is Kṛṣṇa consciousness. Therefore existence is first, and then to understand the essence.

Śyāmasundara: Ah. He says the culmination of commitment is religious life, or he calls it the inwardness of suffering, that we…

Prabhupāda: No. We don't follow that. Suffering, actually there is no suffering, because a spirit soul is different from the body. The same example: Just like when there is accident in the motorcar, the motor driver or the owner of the car is not actually suffering. But because he has identified his motorcar with himself, therefore he is suffering. Similarly, either you say God and all God's personal parts and parcels, the living entities, the spirit soul, he has no suffering. But the ordinary spirit soul, because he has identified himself with the matter, he suffers, whereas God, because He has full knowledge and is always apart from this material world, nāhaṁ teṣv avasthitaḥ, just like Bhagavad-gītā. There is…, God has no suffering. It is a question of, just like the same example: In a motorcar I am sitting and my friend is sitting. There is some accident; the motorcar is lost. So this man who possesses the motorcar, he suffers, but I do not suffer. I am in the same car, but I do not suffer. What is the difference? The difference is that I have full knowledge that I am not this car, but he, being identified with the car, being ignorant, he is suffering. So it is a question of knowledge where there is suffering and no suffering.

Śyāmasundara: Oh. So penance and austerity, that it is not really suffering? What does suffering involve?

Prabhupāda: No, no. No suffering. Those who are advanced in knowledge, there is no suffering. Actually those who are spiritually advanced, if there is some bodily pain, he knows that "I am not this body. Why should I suffer? Let me do my duty. Hare Kṛṣṇa." That is advancement.

Śyāmasundara: Well, by this inwardness of suffering, he applies… The same principle, the same idea is there, that one goes on, and he risks…

Prabhupāda: Actually, suffering is due to ignorance, that's all.

Śyāmasundara: Yes. That he risks serving God on his faith of…

Prabhupāda: There is no reason.

Śyāmasundara: …and whatever…

Prabhupāda: Because he knows that "I am part and parcel of God. So my duty is to serve God." So where is the suffering?

Śyāmasundara: Yes. Yeah.

Prabhupāda: That is pleasure, serving God. Just like Rūpa Gosvāmī, just see, in the cottage. They are minister. They are ministers. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. They are living most aristocratically, and now they are taking the place of mendicants living in the cottage, no bodily comfort, no servants, nothing of the sort. Does it mean they are suffering? There is one… That is stated in the, that vande rūpa-sanātana, that they, tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. They gave up as most insignificant this society, this aristocracy. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat. It is… What is the value of this? Give up. And bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. And in order to become merciful to the mass of people, they accept simply loincloth, any way covering, that's all. That is a suffering? No. They are not suffering. Then people may say that that is suffering. But for them, there is a… Gopī-bhāva-rasāmṛtābdi-laharī-kallola-magnau muhur. Then he merged into the ocean, in the thought that how gopīs, gopī-bhāva, they are transacting their business with Kṛṣṇa. Gopī-bhāva-rasāmṛta. That is a ocean of transcendental bliss. So because they're merged into that ocean, what is this suffering? They have no sense of suffering. One man is suffering because he has identified with this body, he is suffering. But they were identified with the cause of the gopīs. They are simply writing Kṛṣṇa's pastimes with gopīs, Vidagdha-mādhava, Lalitā-mādhava, Bhakti-rasāmṛta-sindhu. They are simply engaged in thoughts of Kṛṣṇa and the gopīs and writing, writing, writing. So what is the suffering? Other fools may think, "Oh this man was minister. He was so comfortably situated. Now they have taken this cloth and they've no home, no food, nothing of this…" They are thinking that is suffering, but they are not suffering. They are not suffering. They are enjoying.

Śyāmasundara: I think that's the difference between the Christian emphasis and Kṛṣṇa consciousness…

Prabhupāda: Because it's simply mental speculation. There is no basis.

Śyāmasundara: The Christian monks, ascetics, they always thought that the life they were giving up, they were suffering, always that feeling…

Prabhupāda: Poor fund of knowledge, that's all.

Śyāmasundara: Anyway, to go on…

Prabhupāda: And they have developed this philosophy and this Bible, after the demise of Jesus Christ. More or less it is concoction.

Śyāmasundara: He says that the opposite of faith is sin, that sin is the same as despair. Sin and despair are the same.

Prabhupāda: Well, unless you have got complete sense of God, there is no question of sin or piety. Because if you do not know what is the standard of sin and piety… Just like the same example can be given that in this India-Pakistan war, that party killed so many men and this party killed so many men on the other side. When you take killing as sin, but it's piety. From their side it is piety; from our side it is piety. So how these sinful activities or pious activities are considered? To satisfy the higher authorities.

Śyāmasundara: Yes. He means faith in the orders of God; the opposite of that.

Prabhupāda: It is not a question of faith, it is a question of fact. Then it is, the same example, just like Arjuna. He decided to become nonviolent in the beginning, but at the end he decided to fight and kill. Now which is piety and which is sinful? Actually, this decision to kill by the order of Kṛṣṇa is piety, because he satisfies the higher authorities. So in this material world we concoct that "This is sinful, this is piety," but actual sinful and piety is decided on the order of the Supreme God. That is (indistinct). So if you have no connection with God, so our these thoughts of sinful and piety, they are simply mental concoction. It has no value.

Śyāmasundara: He says that faith in the order of God, that is piety.

Prabhupāda: Then you must have order of God. Unless you have no conception of God, where is the question of order? If God is impersonal, He cannot speak, He has no mouth, He has no tongue, He has no eyes, He has…, where is the question of order?

Śyāmasundara: His idea is that Jesus is the standard.

Prabhupāda: But that's all right. Then there is no Christian. Jesus Christ's first order is "Thou shall not kill," and they're killing, simply killing. Then where is Christians? There is no Christian.

Śyāmasundara: So he calls the modern Christianity the "sickness unto death," because he says…

Prabhupāda: In the other words, we say there is no Christian.

Śyāmasundara: Yes. He says that modern Christianity is sick. It is sickness unto death, he calls it.

Tamāla Kṛṣṇa: If he accepts Jesus as the perfection, why doesn't he, in the beginning when he was looking for a way of making decisions, why doesn't he follow Jesus's path of morality?

Śyāmasundara: Well, he does. He does. He's just describing the philosophers describing…

Prabhupāda: He's coming to the point of religion.

Śyāmasundara: Yeah. He comes to the point. He says that modern Christianity is despairing, and they are becoming sick.

Prabhupāda: Then why not say not Christian? Modern Christianity… Christianity is Christianity. You cannot make it "modern" and "past." You cannot say "God modern" and "God past." That is not good philosophy. You say there is Christianity or no Christianity. So our system is that if we do not follow the tenets of some religious principle, then how you can claim you belong to that religion? That is applicable everywhere. Just like the so-called Hindus, they did not believe anything, and they are passing on as Hindus, as brāhmaṇas, as (indistinct). That is just passing.

Śyāmasundara: At the time he was writing… [break] At the time he was philosophizing, Europe was in a very sad state of affairs, and everyone was trying to commit suicide. It was the…, in vogue. So he said that because Christianity is sinning, they are sinning despite their knowledge of what is right, then they come to the point of despair, and they are trying to kill themselves even though they know that Christianity says that we are immortal, that you cannot kill yourself. So he says that suicide is no answer to…

Prabhupāda: Christianity believes in the immortality of the soul?

Śyāmasundara: Yes. So for Christians, suicide is no answer to escape their sinning or their despair. So he says…

Prabhupāda: You have committed so many sinful activities, and simply by killing you are trying to escape. In that way you are committing another sin. You are committing another sin. Therefore these persons who commit suicide, they become ghosts.

Śyāmasundara: So he says that we must live as if at any moment we may die, so that at the last moment we must be fully absolved of all sins. We must be fully authentic at the last moment. So he says that we must live as if we were going to die at any moment.

Prabhupāda: That is not possible. If you don't practice, it is not possible to understand at the last moment.

Śyāmasundara: No. That's what he means. We must practice it so that as if thinking any time we may die, so we must practice being absolved of sin.

Prabhupāda: That is practically being done by our movement. We are teaching our students to chant always Hare Kṛṣṇa, without any stopping. So death may come at any moment, but if we are chanting Hare Kṛṣṇa, that is happy death.

Devotee: The Christians have this philosophy that at the time of death, if a priest is there he can give you absolution at your deathbed, and then you can be saved from all your sins.

Prabhupāda: But provided I have got consciousness to understand the words of the priest.

Devotee: Even if you commit sinful activities all your life, if he is there at your deathbed then you can be saved from your sins.

Prabhupāda: That is quite possible, you see, because he can remind you. But at the time of death, when everything is stopped, the functions of the body, kapha, pitta, vāyu, therefore Kulaśekhara says that "Let me die immediately." Actually, natural death means I will be encumbered with so many things, natural disturbance of this body, the disturbance, they'll be choked up, and cough, mucus, so many things. So unless one is practiced, it is not possible. Therefore practice is required from the very beginning-austerity, penance, brahmacārī, celibacy, like that. These things have to be practiced.

Śyāmasundara: He says that faith is the self willing to be the self, willing to be itself-the self willing to be itself. This is faith, or authenticity.

Prabhupāda: What is this willing to be itself?

Śyāmasundara: That the self is willing to be itself. That's what he calls faith.

Tamāla Kṛṣṇa: To be itself and not something else.

Śyāmasundara: Just like we might say surrender. The self wills…

Prabhupāda: There is no question of surrender. To become self, that is the Māyāvādī, that I become one with the Supreme Self.

Śyāmasundara: No. He means as a part and parcel of God, because he says, "Faith is the self willing to be itself, authenticity, and to stand transparently…"

Prabhupāda: Then it can be understood that I am part and parcel of the Supreme. So when I remain as part and parcel, that is called faith.

Śyāmasundara: Yes. When I surrender to the idea that I am part and parcel of God, then I am…

Prabhupāda: So that surrender to the idea means, the same example, that a part and parcel of my body, they are engaged in the service of the body. So as soon as you engage yourself in the service of the Lord, that is your self-realization. That is perfect self-realization. Because you remain in your position, your position as part and parcel of the Supreme is to serve Him, practically. So if you engage yourself always in the service of the Lord, that is self-realization. There is no other philosophy.

Śyāmasundara: He says that in a way because he said that at this stage one stands transparently before God, and this is his integrity, when he realizes his…

Prabhupāda: Transparently before God means to be engaged in His service. So this Kṛṣṇa consciousness movement is teaching that way. They are always engaged in Kṛṣṇa's service, twenty-four hours; therefore they are self-realized. They are standing on their self. That is mukti. That is liberated. And those who are, these karmīs, the jñānīs, the yogis, they are not engaged in the self. They are trying to realize self. Therefore all these students, or the disciples of the Kṛṣṇa consciousness movement, they are liberated persons, because they are acting as such. So everyone should join this movement and become liberated, immediately. You preach like that. Try to understand and preach.

Śyāmasundara: They say that this is an authentic position, that it…

Prabhupāda: This is authentic position. We are serving Kṛṣṇa. This is authentic position. My position is part and parcel, to serve Kṛṣṇa. So actually I am engaged in service of Kṛṣṇa. That is my authentic position. This authentic position is at the present moment a little confused. But that now I am liberated, healthy, so if I continue healthy, that is my real position. Then I will keep always my self healthy. That's all. There is no change.

Śyāmasundara: And also this word integrity is there. It means integrated, or complete.

Prabhupāda: The more you become practiced to Kṛṣṇa's service, the more you are established, integrated. You don't fall down. Yes.

Śyāmasundara: So when someone has integrity, you can see that they are one-minded.

Prabhupāda: Yes. Just like we are. Our concern is Kṛṣṇa. At ārati, we stand before Kṛṣṇa. The integrity is that Kṛṣṇa is the shelter. We are all serving, chanting Kṛṣṇa, ārati, someone is chanting, someone is dancing. The center is Kṛṣṇa. Similarly, when you go to preach, when you write books, when you go to the play, the center is Kṛṣṇa. Then all our activities are on the platform of liberation.

Śyāmasundara: The idea is there also in this philosophy, that all of us know what is the real position, but that either due to weakness or a poor fund of knowledge or defiance…

Prabhupāda: Therefore we require guidance of the spiritual master so that we may not fall down.

Śyāmasundara: …or defiance, sometimes due to, even though we know the real position, we defy it, then we become sinful.

Prabhupāda: Defiance, there is no question. If you are actually engaged in the service of Kṛṣṇa, where is the question of defiance?

Śyāmasundara: Well, he is talking about someone who may know what is the law of God, but he defies it. Someone who wants to sinfully act. Either due to weakness or defiance we sin, but he says that the self-integrated personality is willing to be himself. He surrenders to what his real position is. This is called self-realization.

Prabhupāda: No. This self-realization practically-to be self means to remain as part and parcel, to serve.

Śyāmasundara: He says that full self equals full will. That when we are fully ourself, then we are fully willed.

Prabhupāda: What you mean? That is Māyāvādī. Full self, what is that? Then what is the question of part and parcel?

Śyāmasundara: That means when we make decisions that they are…

Prabhupāda: You cannot make decision. If you are part and parcel, then you have to take decisions from the whole. You cannot make. The finger does not make decision. I say "Finger, stand up like this, please."

Śyāmasundara: So just like when there are decisions to be made, because a self-realized soul automatically…

Prabhupāda: The decision is that I shall serve Kṛṣṇa as soon as ordered. But the order comes from the superior. Just like Arjuna. Arjuna is ordered by Kṛṣṇa to fight, so he has to fight. That is all. Arjuna's decision was wrong, but when he takes decision from Kṛṣṇa, that is right. So we have to take decision from Kṛṣṇa's representative. That is right. We cannot make our own decisions. That is wrong.

Śyāmasundara: So full will means to follow…

Prabhupāda: Full will means full will to surrender, full will to follow the orders of the superior. That is full will.

Tamāla Kṛṣṇa: So how does he ever come to the point of religion if he wants men to make their own decisions? How can we make our own decisions according to him?

Prabhupāda: There is no own decision. If we want to become self, that means I am part and parcel, so I have no personal decision. I have to take decisions from the higher authority.

Śyāmasundara: We were talking about the decision; you were talking about the other levels. The religious stage, you said, is obedience and commitment to God.

Tamāla Kṛṣṇa: But to get to that stage, you have to go through the second stage. So how do you get to the second stage by making your own decisions without God's…, without God's representative? In other words, how can you come to the platform of the third stage from the second stage?

Śyāmasundara: It is gradual development. You gradually develop.

Prabhupāda: Why gradual development? Here Kṛṣṇa says, the Supreme Self, "Surrender unto Me. I give you all protection." Why gradual? Immediate.

Śyāmasundara: He is saying we are motivated by despair to come to this stage.

Prabhupāda: But there is no question. Christ says, or Kṛṣṇa says that "You surrender unto Me, I'll save you," no more disappointment.

Devotee: I haven't heard in this philosophy yet where he has mentioned either guru or śāstra. How… [break]

Prabhupāda: … dealing factually, scientifically.

Śyāmasundara: You said (indistinct) just the opposite. You said, "Keep me talking. That is my life."

Prabhupāda: Yes. It is a fact. Sa vai puṁsām… Sa vai manaḥ kṛṣṇa-padāravindayoḥ vacāṁsi vaikuṇṭha-guṇānuvarṇane [SB 9.4.18]. That is Ambarīṣa Mahārāja, the great saintly king. About him it is described, sa vai manaḥ kṛṣṇa-padāravindayoḥ. He engaged completely, twenty-four hours, his mind unto the lotus feet of Kṛṣṇa. And vacāṁsi vaikuṇṭha-guṇānuvarṇane, and he engaged his talking simply on Vaikuṇṭha, on the subject matter of Vaikuṇṭha, Kṛṣṇa, the Supreme Personality of Godhead. Prahlāda Mahārāja also speaks like that: tad vijñā, tad vijñā sa (indistinct). Glorifying, he is very (indistinct). So they have no conception of God, and whatever you believe, (indistinct). So God is imperson, He is not a person, so where is the (indistinct)? So they come to the (indistinct), scientist, another politician, another this, (indistinct) and they want to become a hero eventually, "I am a great philanthropist," "I am a great nationalist," "I am greatest philosopher." That… And when they finish their talks, then become (indistinct). No more talks-finished. (Hindi) Prahlāda Mahārāja says that (indistinct). He says that śoce tato muni vimukha-cetasa(?): "I am simply thinking of these rascals who are without God consciousness." Tato muni (indistinct): "They are averse to God. I am thinking of them." Śoce tato vimukha-cetasa, māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. These rascals, simply for māyā-sukha, temporary happiness, they are busy, always running here and there for constructing hundred and fifty-stories' house, and bring your money for that. Very busy, very busy. Just like Mr. Birla, he's always busy, (he) cannot see (you). They do not know that "What happiness I am creating?" (indistinct) Just at the end of my life (indistinct). As soon as I close my eyes and I go away from this body, all these things that I have created will be finished. I cannot remember, you cannot remember what was in your past life. But you are eternal, tathā dehāntara-prāptiḥ [Bg. 2.13]. So suppose I was a king in my last life, I was another Birla, or Birla's servant, (indistinct). Suppose I was Jawaharlal Nehru, or Gandhi. So what benefit I am deriving now? Who is respecting me as Gandhi or Jawaharlal Nehru? (indistinct) Even I do not know that my photograph or statue is being worshiped. I do not know that. Such foolish persons. Therefore Prahlāda Mahārāja says, māyā-sukhāya bharam udvahato. Simply for illusory happiness you have created gigantic show of civilization and advancement of material life. Māyā-sukhāya. Everything will (indistinct) as soon as there is death." That's all. Simply wait for death and then finished. That's all. Finished. He cannot say that "Let me enjoy." Actually, one of my friends in Allahabad, he was dying at the age of fifty-four. I was also fifty-four. So he was begging the doctor, "Doctor, can you not give me four years' life? I have got some unfinished work. Let me finish." (laughter) Such unfinished work. Suppose if you (indistinct), what will he gain? But he does not know where he is going next life. But he is begging the doctor, "Please save me. I have got some plan; it is not yet finished." So all these rogues and fools, they are doing like that: "I have got some plan; it is not yet finished. Please allow me to live." Suppose you are waiting for another four or five years or ten, what achievement you are going to do? That they do not know. Vimūḍhān. Therefore Prahlāda Mahārāja has classified them as fools and rascals and rogues. That's all.

Śyāmasundara: Kierkegaard, he considers that truth, it's true (indistinct) subjectivity-personal, individual reflections…

Prabhupāda: That is another nonsense. That is another nonsense. Truth is true. Not that… I cannot fashion truth. This statement is nonsense. Truth is true. Fire is hot. That is true. If I imagine that fire is cold, is that philosophy? He does not prove. He does not know what is truth. One who does not know what is truth, therefore they imagine or manufacture truth. Just like Vivekananda, yata mata, Ramakrishna, yata mata tata patha, "You can manufacture your truth." That is going on. That is going on. The hippies, they are manufacturing their truth. So truth cannot be manufactured. Truth is truth. That is called absolute truth. Not relative truth, absolute truth. You can manufacture relative truth, but absolute truth is one: tattvaṁ phalaṁ yena (?), just like Bhāgavata says. Who is meditated upon? Who is worshiped? The Absolute Truth. So they have no knowledge of the absolute.

Śyāmasundara: Their idea is that…

Prabhupāda: All they know is the relative truth.

Śyāmasundara: Their idea is that passion, (indistinct) passion is truth.

Devotee: Sense activity. If my impulse is passionate nature.

Prabhupāda: But passion is working differently. Unless… Passion is all right, activity, but if you do not know the goal, then you are misled.

Devotee: This philosophy has been adopted by the hippies.

Prabhupāda: Yes.

Devotee: The mode of passion is truth.

Prabhupāda: Passion is truth, that's all right. But the passion means activities. So where your activity will end? What is the purpose of the activity? You start your car, but if you do not know where to go, then what is the use of starting your car? Simply spoiling your energy and spoiling the petrol.

Śyāmasundara: (laughs) Spoiling the petrol.

Prabhupāda: That's all. They do not know where to go. Is that very good proposition: "I do not know, that doesn't matter; therefore I start my car"?

Śyāmasundara: Yeah.

Prabhupāda: Never mind if I meet with accident. That's all right.

Śyāmasundara: That's their philosophy, that it is not what is done or the object of the doing; it is how it is done. That is what they say. Not what is done but how it is done.

Prabhupāda: That is another foolish thing. Dog's obstinacy that is called. Dog's obstinacy. This philosophy is dog's obstinacy.

Devotee: He says that the normal state of man's condition is an anxious uncertainty, that a man is naturally anxiety and uncertain.

Prabhupāda: Uncertainty for them who do not know what is the end of life, the goal of life.

Śyāmasundara: So he says that this anxiety and uncertainty is displaced or replaced by the passion of truth or faith.

Prabhupāda: Yes. These modern economic concept, they think that this anxiety is the impetus for economic development. They also say like that. Just like in America especially, they are never satisfied. They are manufacturing another machine, another machine, another machine. That hankering after another, another, they think it is really progress. In one sense it is all right, all right, but the attempt should be made, when there is goal. Just like you know how to rise up to the 102nd story that Empire Building. Now they're going step by step, and you know that "I have not completed the step, that I will go further, further, all right," but you know that "I have to go to 102nd story." But if you do not know, this is simply waste of energy. Or you should take the path of mahājana, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Even you do not know where to go, you have seen somebody is going up, so you follow him. You follow him. That is also nice. Even you do not know what is the goal, you see that this man, who is first-class, he has followed this path. So if you follow him, mahājano yena gataḥ sa, that is all right. That is also firm, fixed up. Unless you know the goal, the fixed-up point, then your energy may be misused, misguided. The passion, the energy, will be misguided.

Śyāmasundara: His idea ultimately is that that point should be God, that energy is used towards reaching God, through Christ. And he says the in-between stage…

Prabhupāda: Then he is right. If the ultimate goal is God and God should be known through Jesus Christ, that is a good proposal.

Śyāmasundara: And he says the in-between stage, this stage is (indistinct), in-between stage is…

Prabhupāda: Why if you know that through Jesus Christ, God can be reached…

Śyāmasundara: That is a higher stage he talks about. He is talking about three levels of existence. In the lower stage, there are… Anyway. The second stage is that they fix one point, no matter whether that point is the highest or not, at least there is a point fixed, and they'll act towards that point, like the piety…

Prabhupāda: That means the other two stages simply spoiling time.

Śyāmasundara: Yes. They advance slowly toward that stage of God realization.

Prabhupāda: So why not take immediately, directly?

Śyāmasundara: Yes. That is what he is recommending.

Prabhupāda: So that is our process. Just like in the Bhagavad-gītā, in the Vedas, tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. If actually you want to know the highest goal of your life, he must approach guru. That is the (indistinct). In the Bhagavad-gītā, also it is said, tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. You try to understand the highest truth by surrendering, praṇipātena, by serving, by giving service; tad viddhi praṇipātena paripraśnena sevayā, by inquiring. In Bhāgavata also, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. If you are actually inquisitive to understand the highest truth, then you must surrender yourself to the guru. That is the (indistinct). Not that by experience I go on, go on, go on, being baffled here, there, here, there, then automatically… No. You may not come even to the right path by such experience. Just like on an ocean, if you do not know direction, the path ship, how you will direct your ship this way, that way? You can go on this way, sometimes this way, that way, this way, that way, then you will be lost. You will be lost. All your endeavors will be simply baffled. You must have the direction; therefore the captain keeps that, what is called, compass: "Just here I am going to the this side." Actually, when I was coming…

Devotee: On the ship?

Prabhupāda: Yes. They were calculating (indistinct) immediately, "Now we are here. Now we are in Mediterranean, Italy, this that." I was asking. I was very inquisitive. But actually you (indistinct). By the compass and by the map, they are coming to the right direction. The captain's business is this. They have got different types of maps, and the compass.

Śyāmasundara: (indistinct)

Prabhupāda: Everything is there. The captain ordered, "Now turn the wheel this way. Stop the wheel this way." So therefore (indistinct). Otherwise he's nonsense. (indistinct) captain. If he has got the (indistinct) and everything, "Just go on this way." (laughter)

Devotee: (indistinct)

Prabhupāda: Yes.

Devotee: Later existentialists, though, they said existential means that right now at any given moment, whatever I do is completely independent of all other sources, and I am just like a ship without a rudder; whatever I do is another path of action. At any given moment I can go any direction. And as soon as you have any idea that there is a God, then that is no longer existential; that is putting a direction on something which is actually (indistinct).

Prabhupāda: What is that existence? Foolishly driving? Does that mean existence cannot mean foolishly driving?

Devotee: (indistinct) existentialists, they talk like that.

Śyāmasundara: But this Kierkegaard, he was living in last century, he was prior to the modern existentialists, so he was still thinking about God. He came before God (indistinct). His final thought is that…, the final idea is that thought should be separated from existence, because existence cannot be thought, but it must be lived; that the thought process should be separated from the existing process or the acting process.

Prabhupāda: Our process is already guided (?). (indistinct). Just like in university if you want to be a doctorate in philosophy, three other big philosophers are appointed to guide you, and then you present your thesis. But these people are thinking without any guidance, (indistinct).

Śyāmasundara: He says that the (indistinct) must come from Christ ultimately…

Prabhupāda: Then they're accepting some (indistinct).

Śyāmasundara: Yes. But his emphasis is on the acting part, not the…

Prabhupāda: Guidance is (indistinct), then where is different thought? What is that? If the guidance is one, then thought must be on the same relation as different thought.

Śyāmasundara: But he makes this statement that "The difference between God and man can be discerned in that God does not think; He creates. God does not exist; He is eternal. Man thinks…"

Prabhupāda: But He's eternal, He does not exist? What is this? What is that nonsense? He's eternal, He does not exist.

Śyāmasundara: He's thinking that the word "existence" as meaning something that becomes something else-developing, growing, that is existence. And in that sense God is eternal because He does not become anything else, He's always…

Prabhupāda: Then He's perfect. Your existence means you are trying to be perfect. You are making progress from one state to another.

Śyāmasundara: Becoming something else.

Prabhupāda: Yes. So their existence means to…, the process of becoming perfect. Is it?

Śyāmasundara: Yes.

Prabhupāda: Whereas God is already perfect.

Śyāmasundara: Yes. So He does not in the same way exist, but He…

Prabhupāda: So if that is his philosophy, then why not take the direction from God, Bhagavad-gītā? Why you are making experiments from this platform to that platform? Why you are wasting time in that way? If he agrees that God is eternal, existing, perfect, then why don't you take direct from God, or God's representative? Why you are making experiment?

Śyāmasundara: He also recommends that. He says in this case he's simply formalized the difference between God and man, that God does not have to think; He creates. He does not think; He creates.

Prabhupāda: So he (indistinct) if God is omnipotent, all-powerful, as soon as… That we also say, Vedas, that He doesn't require to make plan how to do things.

Śyāmasundara: No. It just comes.

Prabhupāda: Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. His energies are so perfect and subtle, as soon as He thinks, "Let there be creation," immediately everything perfectly done. That is God. So if God is perfect in that way, then we should take guidance from God and mold our lives. That is perfect leader. That we are doing. We have taken Bhagavad-gītā, the words of God, and guide, that is the guide, and we are following. Therefore our principle, our process is perfect. We don't make any experiments for perfection. Take. Just like a teacher, if he shows that you write "A" like this, that is perfect. That's all. Why should I go on, lifelong, just like this child is doing, this scientist. No. But if he takes guide from his teacher, he immediately teaches, "Make this one like this, one like this, one like that. Three lines makes 'A'." Immediately. And he'll go on, lifelong, like this, like that-he'll never come to God. Nobody will like. So their process is like this. You go on like this-existential-one problem, one problem, one problem, go on. But he does not know "If I continue in this way millions of lives, I will never come to perfection," unless the teacher shows, "Do like this." That is their foolishness. Ciraṁ vicinvan. That is described, athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. One can understand the truth, simply one who has got a little, little, fractional portion of Your mercy, he knows the truth. Others, athāpi te deva padāmbuja-dvaya-prasāda-leśa. Prasāda means mercy; leśa, "a little fragment of Your mercy." One who has this, jānāti tattvam, he knows the truth. Others, na cānya eko 'pi ciraṁ vicinvan. Eko 'pi. There are many mental speculators, philosophers, all of them, if they go on thinking like that for life after life, they will never understand. Simply waste time. That's all. So why not try to have a little fraction of mercy of Kṛṣṇa? And Kṛṣṇa says, bhaktyā mām abhijānāti: [Bg. 18.55] "Simply by devotional service one can understand Me." So why not take to Kṛṣṇa consciousness immediately? That is perfection. That is perfectional stage. Why should he speculate and be misguided by your so-called (sic:) existentional person?

Śyāmasundara: Yes. I see what he's saying now. He's saying that our existence as men, man's existence, continually becoming something else, separates thought from our being, our actions, so that there is always a gap between the two, so that we're always becoming something. But when we are united, thought and being are united, then we cease to become.

Prabhupāda: Why don't you unite? Why don't you unite? Why refusing to unite? God is conversing, "Unite with Me. Yes. Surrender unto Me. I'll fix up. What is (indistinct)?" If that is the perfection, (indistinct), why don't you unite? That "You surrender unto Me," that is the difficulty. "You keep your individualism, I keep My individualism, but you surrender unto Me," then it is (indistinct).

Śyāmasundara: That unifies thought and being together.

Tamāla Kṛṣṇa: That's the only way.

Prabhupāda: Eh?

Tamāla Kṛṣṇa: That seems to be the only way that thought and being can actually be united.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: If you surrender to God.

Prabhupāda: Yes.

Śyāmasundara: Otherwise the thought will always be different from the action.

Tamāla Kṛṣṇa: Kierkegaard, actually, he understands the principles, but he actually understands that one has to surrender to God in order to (indistinct).

Śyāmasundara: Yes. He does. His statement is that "We are here as shown a new order, faith(?), a new pre-supposition that consciousness is (indistinct), a new decision, a learning, and a new teacher, God, in time." That is Christ. Christ is so-called "God in time." So he prefers Christ as the teacher.

Prabhupāda: Why Kṛṣṇa not teacher?

Śyāmasundara: Maybe they're not so personal as we are. (laughter)

Prabhupāda: All right. It is better to accept Christ as teacher, but why he does not follow? So all philosophers have been following these commandments of Christ, ten commandments. They are not following.

Śyāmasundara: No. That's all. [break]

Prabhupāda: …Caitanya Mahāprabhu, simply we think like this, with Christ. And (indistinct) another thing, against God. Simply (indistinct) say that "I am Christian. We are following Christ."

Śyāmasundara: (indistinct)

Prabhupāda: Yes. But doing all nonsense against the instruction of Christ. So what is the use of such philosopher, and (indistinct)? Act.

Devotee: Prabhupāda, before I was going to Vietnam, I did not want to go. I went to a Catholic priest and I brought this Bible, and I said to him, "It says here, that 'Thou shalt not kill,' and yet you are saying that I should go and kill." And he said, "Yes. You should go anyway." He just said, "You should go anyway." No reason, no explanation, just "You go anyway and kill."

Prabhupāda: Just see.

Tamāla Kṛṣṇa: We saw a very interesting thing yesterday, myself and Puṣṭa Kṛṣṇa. We were reading in the Time magazine that there is a big fight going on in Ireland between the Protestants and Catholics. Now the Pope and, I think, the Archbishop of Canterbury…

Prabhupāda: Yes, the Archbishop of Canterbury.

Tamāla Kṛṣṇa: The two of them have been trying to work together to come out with a statement which will satisfy both Churches according to the scriptures. So Time magazine reports that after one and a half years of laborious work, they have finally come out with a 2,500-word statement, but the Pope said that this should not be taken as the Church teachings but should only be used for consideration. That means that after spending so much time, and still (indistinct). He said it should not be taken as a teaching, as a scripture.

Prabhupāda: Then what is the use of giving it?

Devotee: (indistinct)

Prabhupāda: If people are the ultimate persons to consider, then what is the use of his giving this statement? He is not authority.

Śyāmasundara: That Archbishop of Canterbury, he is a good friend of Mr. (indistinct). They went to school together, and he says that in college they used to jog together. That was their favorite pastime. (laughter) Now he is archbishop.

Devotee: (indistinct)

Prabhupāda: And Brahmānanda sent me that picture, Africa, five thousand priests in that hospital, on account of their drinking habits.

Devotee: Five thousand!

Prabhupāda: Five thousand. In America. [break] …as soon as I cut with knife, the same blood is coming. Here also the same blood is coming. He is also crying, he is also crying. All these things are (indistinct). Then how do you say that this man has got soul and this animal has not got soul? Where is analogy? And points of similarities are there. Analogy means points of similarity. So the points of similarity, while killing either a man or animal, are all the same, then how are you bringing this analogy that he has got soul, he hasn't got soul? Where is his logic?

Devotee: (indistinct) illogic is the fact that they'll go out and (indistinct) (end)

SCHOPENHAUER.SYA

Arthur Schopenhauer

Śyāmasundara: Today we are discussing German philosopher Arthur Schopenhauer. His philosophy is exactly the opposite of Hegel's rational, optimistic world order. His philosophy is often referred to as the philosophy of pessimism. And actually, he was a neurotic bachelor who lived alone with his dog, and he was known for his sexual indulgence and scandalous behavior.

Prabhupāda: And he was a philosopher?

Śyāmasundara: Yes. The philosophy of pessimism. He says that reality is…

Prabhupāda: So why was he fond of dog? Pessimism? He found some value in dog?

Śyāmasundara: He says that reality is blind and irrational and capricious, or whimsical, and that actually life is an evil situation.

Prabhupāda: So how he is to establish his philosophy if everything is whimsical, irrational? How he will convince others if he is irrational and irresponsible? How he will make progress in his philosophical proposition?

Śyāmasundara: He figures his…

Prabhupāda: Man is called a rational animal. Although animal, it is rational. So how his irrational philosophy will be accepted by a rational animal?

Śyāmasundara: He doesn't believe in rationality at all. Everything is…, no matter how hard we try to be rational, our plans are always upset. There is always some flaw to our reasoning.

Prabhupāda: Your reasoning may be full of flaws, that is the same thing. But why do you think others also reasoning will be with flaws?

Śyāmasundara: He was the first Western philosopher to read some of the Vedas. He read Bhagavad-gītā and other Vedic scriptures. So he concluded that all phenomenon are mere illusions, or māyā. He uses that word māyā. This world is simply illusory.

Prabhupāda: That also we say, but it is not irrational. There is rationality. There is regulation. The sun is moving, the moon is moving-not irrationally, quite in order. Everything is in order. We cannot say it is irrational.

Śyāmasundara: Just like all of our desires that we have are never fulfilled.

Prabhupāda: That will never take place. Just like in a prison house, if the prisoners desire something, no, it will never furnish it. It is meant for punishment. So he'll have to abide by the desires of the jail superintendent. He cannot. Similarly, here every living entity is a prisoner. The superintendent of prisons is Durgā Devī. Durgā means fort: you cannot go out, conditioned. So therefore frustration is the law here.

Śyāmasundara: Yeah, he points that out.

Prabhupāda: So, but the thing is, that one should be rational that why there is frustration here? That "why" question is answered in the Vedānta-sūtra, athāto brahma jijñāsā. Now it is spoiled. Kenopaniṣad. Why? That is the rationality. I don't want to be frustrated, but I am forced to be frustrated. I don't want to die, but I am forced to die. I don't want to become old, I am forced to become old. Now this rationality must be awakened to why this is happening. That is what is required. Nature is working in that way so that I may be intelligent to inquire ”Why?” Then there will be question, and by questioning and answering through bona fide spiritual master, we’ll come to the conclusion that what is the aim of this world.

Śyāmasundara: He says that this world is composed of two parts: idea and will. That the ideas are sense experiences that we perceive in the world, and they are mere representatives of the will, but the will is the ultimate reality.

Prabhupāda: That idea is illusion.

Śyāmasundara: Yes. But he says that will is the ultimate reality. Something is…

Prabhupāda: Yes, yes, will is ultimate reality, we also admit. Because we desire, we will like this. We will that we shall be enjoyer of the material world. Idea was that ”I shall become like Kṛṣṇa.” This was the idea, and therefore I will. And Kṛṣṇa gave us chance, ”All right, you come here and fulfill your desire.” So they are implicated in so many karma, and becoming more and more involved. So according to karma he is getting different types of body, and there is no end. It is going on.

Śyāmasundara: Yes, he says that the will is eternal, and it is always incarnated in one body after another. But he describes it as a force…

Prabhupāda: Yes, it is a force.

Śyāmasundara: …an impersonal force.

Prabhupāda: Impersonal or personal, that will be discussed later on. First of all there is force, and he is being forced. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. He had associated with one of the modes of material nature, and as such he is being forced to act according to the nature. Just like you met your friend, she is forced. Nobody likes that, a wretched life, but she is forced, because she has associated with a certain material modes of nature. Just like these hippies, they are forced. They are coming from respectable family, there is no scarcity of money, and still they are lying on the street in wretched dress, wretched habits. So that this nature is forcing, ”You do this.” Prakṛteḥ kriyamāṇāni. Because he has associated with a certain type of quality of the nature, he will be forced. Kāraṇaṁ guṇa-saṅgasya sad-asad-yoni janmasu. The different types of species of life, the cause is kāraṇam, cause, is guṇa-saṅgasya. As he is associating with the material qualities.

Śyāmasundara: But is this force irrational and blind? This is what he thinks.

Prabhupāda: No, this is not irrational. That will. You desire, you will like that, and as soon as you will, immediately material nature is helpful: ”Yes, take this help,” and you take the help and we are forced.

Śyāmasundara: Supposing I will for some sense object… [break] Shall we begin?

Prabhupāda: Mm.

Śyāmasundara: Yesterday we were discussing that Schopenhauer’s idea that the world is basically an evil place. So he says that there are three means of salvation from this basically evil world. The first means he calls aesthetic salvation, or contemplation of higher ideas which transport us above passion, just like poetry, music, art. By contemplating these higher ideas, you become absent of desire. Desire drops away, and you become transported to a higher plane of not willing, above our will.

Prabhupāda: That is mentioned in Bhagavad-gītā. It is not a new thing. It is called paraṁ dṛṣṭvā nivartate [Bg. 9.59], and actually it is happening. Just like my students, so their former life and this life. They have given up their former abominable life because they have got better life, better thoughts, better philosophy, better eating, everything better. So mind can accommodate something. If you always fill up the mind with Kṛṣṇa, Kṛṣṇa consciousness, so there is no chance of the mind being filled up with any other nonsense. That is our philosophy.

Śyāmasundara: This means of salvation called aesthetic…

Prabhupāda: This is salvation, because they are saved from the four kinds of sinful life: illicit sex, meat eating, intoxication and gambling. Because they have got better engagement, they don’t like to do this.

Śyāmasundara: He is referring here to art, poetry.

Prabhupāda: Yes, everything is there. Here is art-we are painting. Our students are painting nice pictures. Art. And poetry, all our Bhagavad-gītā and Bhāgavatam are full of poetries.

Śyāmasundara: He is describing an experience of someone in the material world who sees a nice painting.

Prabhupāda: Mm.

Śyāmasundara: They transcend the lower levels of consciousness, and for a few moments they become will-less or desireless.

Prabhupāda: Yes, that we admit. We agree also. So we do not want to keep them for a few moments, but we want to keep them continually in that consciousness. That is Kṛṣṇa consciousness.

Śyāmasundara: This aesthetic salvation…

Prabhupāda: (aside:) Where is Rūpānuga? Inform them that we will come.

Śyāmasundara: This aesthetic salvation is only possible momentarily. Contemplation of poetry and art and music, these are…

Prabhupāda: No, that is possible. Just like practice. A child is practiced to play, but if he is constantly practiced to read and write, he becomes educated. So not momentary. It is a practice. If you practice Kṛṣṇa consciousness, then other consciousness will automatically vanish.

Śyāmasundara: But he is describing only one type of salvation, called aesthetic salvation, where one transcends the normal state of desire by seeing art or hearing music or poetry. Only this momentary transcendence.

Prabhupāda: So why momentary? It can continue perpetually.

Śyāmasundara: By seeing pictures and art…

Prabhupāda: Oh, yes. You see Rādhā-Kṛṣṇa picture, you see the Deity, well-dressed Deity, artistically, flowers. So always see. Why momentary?

Śyāmasundara: So even aesthetically, one can have permanent salvation.

Prabhupāda: Oh, yes. Aesthetic with a-I mean to say-solid program. Because Kṛṣṇa consciousness movement is all goodness. You find whatever the so-called philosophers will describe, we have got already there. Already there. If you say aesthetic salvation, this is aesthetic salvation. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. To worship the Deity. And you cannot derive benefit unless the aesthetic sense is applied to the higher authority, with reverence and respect. That is wanted.

Śyāmasundara: So he sees the second type of salvation from this basically evil existence…

Prabhupāda: That salvation he prescribes in the beginning, that is temporary salvation.

Śyāmasundara: Yes. So this type of salvation called ethical salvation is permanent.

Prabhupāda: It is not salvation. It is for the time being. It is called sasana(?)-vairāgya. Sasana-vairāgya means just like a man dies, somebody dies, so his relative takes him to the crematorium or the burning place. So at that time he gets little renouncement, "Oh, this is the end of life. Why you are struggling?" And again, as soon as he comes from the crematorium, he begins again, the same thing. He forgets that he has to die. You see? So this kind of sasana-vairāgya will not help. Actually this is not salvation.

Śyāmasundara: He says it's only momentary.

Prabhupāda: Momentary. So no, we want to give actual salvation, perpetually aesthetic ideas about Kṛṣṇa.

Śyāmasundara: He is describing three types of salvation. That was the first type, momentary. The second type he calls ethical salvation. He says that because the aim of our life is the final satisfaction of the will, after which no more desires will arise, this being our aim of life…

Prabhupāda: That means the supreme will. He does not know that. Satisfy the supreme will. Just like father wants to do something, his son, his spiritual master or the teacher want. So yasya prasādād bhagavat-prasādo **. Our philosophy is to please the supreme, the spiritual master, the representative of God or God. That means supreme will. Not my will, but the supreme will. That is highest perfection. That is salvation. Just like a person who is working under the guidance of a superior man, actually they do so. Just like in factories there is a foreman. So ordinary workers, they are working, but the foreman is giving direction. Similarly, that means he is fulfilling the desires of the superior. He is not doing whimsically. He is doing according to the direction of the superior man present there. So this is the philosophy, that if you can satisfy the supreme will, then you are liberated. Just like Kṛṣṇa says sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is supreme will, order. If you can fulfill this, then your salvation.

Śyāmasundara: He says that immorality comes about through egoism, so that I…

Prabhupāda: Yes. If you think, that "Why shall I surrender to Kṛṣṇa? Kṛṣṇa is also a person, I am also a person. Why He is demanding?" Just like Dr. Radhakrishnan said, sophistry: "It is too much that one person is demanding that 'You give up everything and surrender unto Me.' " So these rascals, they cannot understand that to surrender to the supreme will, to satisfy the supreme will, that is salvation. That is salvation.

Śyāmasundara: He says that this egoism, or this desire, is crushed through love and sympathy for others.

Prabhupāda: Yes. Without love, nothing can sustain. If I do not love Kṛṣṇa I cannot surrender. It is not possible. Just like a small child, he is naturally surrendered to the parents because there is love. The child loves also the parents. So without the basic principle of love, the more you love, the more the surrender is also perfect. Just like a small child, you slap the child, he's crying, yet crying also with the words, "Mommy, mommy, mommy, mommy," because there is love. Even in distress the child cannot forget. That is natural. Similarly, when you remain fully surrendered to the supreme will, either in distress or in happiness, that is your happiness. That is real happiness. This condition cannot be without love. In any condition, you remain surrendered. It cannot be done without love. When there is lack of love, this kind of mentality cannot develop: "In any condition I shall remain surrendered." Just like you are; you are, a whole society is carrying my order, not because I am superior person. There is love. Without love you cannot do so. You have got some bit of love for me, therefore you carry my order. Otherwise it is not possible. And I cannot also. You are foreigners, you are. Americans, I came from another country, I have no account. I cannot also order you: "You must do it, otherwise I will chastise you." Because there is love. It is a connection of love. I can also become bold enough to chastise you, but you also, what, in whatever condition, you carry my order due to the basic principle is love. And our whole philosophy is love. We are just trying to learn how to love Kṛṣṇa, that's all. So without the basic principle of love, these things cannot be conceived.

Śyāmasundara: His idea is that we must love those who are suffering. If we love those who are suffering, then we lose our desire.

Prabhupāda: That is… Why you should love the suffering and not those who are enjoying?

Śyāmasundara: Well, he says everyone is suffering.

Prabhupāda: Yes. Actually we say actually everyone is suffering. Anyone who is under the condition of material nature, he is suffering. That is real love. Patitānāṁ pāvanebhyo. Vaiṣṇava is described as the deliverer of all the fallen souls. Patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ. Vaiṣṇava… Just like why have you taken sannyāsa? You are going… Why, what is the meaning of preaching. You are not going to preach for earning some money. Money you can earn. Just like Mukunda, when he was here he could not earn, now he is earning some money. So not for money you have taken sannyāsa, but for sympathy of the others. Just like Rūpa Gosvāmī, Sanātana Gosvāmī, they took sannyāsa, gave up. Government said, "Why?" Out of love for the mass of people. Lokānāṁ hita-kāriṇau. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Being compassionate to the poor fellows, those who are simply wasting their time like cats and dogs, just to show them some sympathy, the sannyāsa order is there. Just to inform them that "This is not your life. Here is life: be Kṛṣṇa conscious." This is sympathy.

Śyāmasundara: He says that sympathy is really…

Prabhupāda: They are suffering from want of knowledge. In ignorance they are suffering. Therefore this is sympathy, to the suffering. They are thinking, "Oh, because I have got a nice car I am happy." But actually he is not happy. You see? So he may think, out of ignorance he may think, "I have got a nice car, I have got a nice apartment, I have got a nice girlfriend, so I am happy." But actually he is not happy. He is suffering. So this is sympathy. You have taken sannyāsa, you are going to preach, (indistinct), being compassionate with the suffering. That is utilizing. Because you love Kṛṣṇa and they are part and parcel of Kṛṣṇa, so you know that they are suffering for want of Kṛṣṇa consciousness; therefore you are going to preach. This is the position.

Śyāmasundara: He says that real love means sympathy, not sex life.

Prabhupāda: No, sex life is animal. That is not love; that is lust. We always repeatedly say, sex life is lust. That is not love. Here is real love, that ”They are suffering for want of Kṛṣṇa consciousness. Let us do something so that they may understand the values of life.” Here is love. Sex, simply means you satisfy your senses and the other party satisfies her senses. That is sex. That is lust. You are lusty, she is lusty, that is all. There is no love. That is going on in the name of love. Rascaldom. That is not love. It is lust; they do not know it. Lusty thing has been accepted as love. Mistake. Bhrama, pramāda. Bhrama, mistake. Illusion. Illusion is accepted as something else. Lust is accepted as love. This is illusion.

Śyāmasundara: He says that permanent happiness comes about when we lose our desire to live, when we deny the will to live.

Prabhupāda: That is frustration. That is frustration. That is suicide. Just like one man, who is very much suffering, he does not find any other means, then he cuts his own throat or hangs himself or takes some poison. It is like this.

Śyāmasundara: Suppose now I am desiring to live so much that I am always…

Prabhupāda: You desire or you not desire, that is because you, foolishly, you do not know that you have to live, desire or not desire, because you are eternal. You have to live. But if you don’t live in Kṛṣṇa consciousness, then you will have to live in abominable condition like cats, hogs, dogs, trees, like that. We have to live. The modern civilization, they do not know that. The tree is also living, I am also living. So why these two different conditions are there? I am living, we are living, every one of us is living eternally, but according to our karma, according to our work, fruitive activities, we are getting different bodies. But we have to live. There is no question of not living.

Śyāmasundara: No, but there’s a will…

Prabhupāda: Just like rascal, one who does not know, he commits suicide. He thinks that ”If I commit suicide, then everything is finished.” That is his ignorance. He is going to get another abominable body. Ghost. He becomes a ghost, so that he suffers more. A ghost means he has got subtle body, mental body, mind, intelligence and everything is there. Mind is there, intelligence, ego is there, but no gross body, so he cannot enjoy. That is ghostly life.

Śyāmasundara: Suppose I am bound up by the desire to live, so that I am always…

Prabhupāda: So you desire good desire, to live good. Change your desire. That is our program. Change your consciousness and live nicely with Kṛṣṇa. That is our program. We don’t say, ”You die.” You live, but live with Kṛṣṇa consciousness, and you will become happy.

Śyāmasundara: So the will to live must not be denied.

Prabhupāda: You cannot do that. That is not possible. That is impossible. The same man who was doing all nonsense, and now they are mad after Kṛṣṇa. So will is there. Formerly he was willing to do all nonsense, now he is willing to serve Kṛṣṇa. So will is not vanished, but he has been engaged in a good willing process, that is all.

Śyāmasundara: Will can never be…

Prabhupāda: No, not for a second. It is stated in the Bhagavad-gītā. Not for a second you can live without will. You must will. Because we are living.

Śyāmasundara: What about the Buddhists, who desire…

Prabhupāda: That… They do not believe in the soul. They have no idea.

Śyāmasundara: They desire a state of non-willingness. The Buddhists desire a state of no will.

Prabhupāda: No, their philosophy is that willingness is a symptom at a certain condition of material combination. So you dismantle this material condition so there will be no more willing or no more suffering. That is their philosophy. But that is not fact, that’s not fact.

Śyāmasundara: You don’t think it’s possible to stop willing?

Prabhupāda: No, how it can be, because you are permanent, you are eternal. Na hanyate hanyamāne śarīre [Bg. 2.20]. You do not die even after the destruction of this body, therefore thinking, feeling, willing… (aside:) Go and sleep. The thinking, feeling, willing actually carry you from this gross body to another gross body. How transmigration is taking place? Those who are, I mean to say, gross seer, they see that the body is dead, but he does not know the body is dead, but the willing is not dead. He is being carried away by the willing. That he has no eyes to see. He is simply seeing this gross body is dead, finished, but he has no eyes to see that this soul is now being carried away by the subtle body willing another body. According to his willing he gets another body, gross body, either demigod or dog, as he wills.

Śyāmasundara: As he wills.

Prabhupāda: Yes. At the time of death. Because will is the carrier.

Śyāmasundara: Suppose he wills nothing at the time of death?

Prabhupāda: That is not possible. That is not possible. Even in a dream you are willing so many things. The body is sleeping, completely stopped, but still why you are dreaming? [break] …does not inquire about his ātma-tattvam, self realization. Whatever he is acting is defeated, parābhava. He is not advancing.

Śyāmasundara: He points out that whenever we gratify our desires, that is so-called happiness, and whenever our desires are frustrated, that is suffering. But our desires are continuously frustrated, they are never satisfied. So he said that we are always suffering, and that the more intelligent a person is, the more he suffers.

Prabhupāda: Yes. Or by suffering, one’s intelligence becomes manifested.

Śyāmasundara: Oh.

Prabhupāda: Yes.

Śyāmasundara: Suffering sharpens the intelligence?

Prabhupāda: Yes, adverse…, blessings of adversity. Just like a businessman, one, he loses some money in some attempt, he becomes more intelligent, that ”This account, business, should not be done.”

Śyāmasundara: I think yesterday Hegel described it in terms of conflict, that through conflict progress comes out.

Prabhupāda: Yes. So here is a perpetual conflict with māyā. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. This is a fight against, māyā is putting impediments, what I think it is right, māyā is breaking it.

Śyāmasundara: That's what he sees in it, the irrational.

Prabhupāda: Hitler's plan, Nazism, in so many ways, māyā has broke it into pieces. The Britishers, they also found the British empire, and māyā broke it. Roman empire… So, this frustration. But we are so fooled that in spite of repeated frustration, we are still trying to do the same thing. That is explained in the Bhāgavata, punaḥ punaś carvita-carvaṇānām [SB 7.5.30], chewing the chewed. Chewing the chewed. He has been frustrated in so many ways, in sexual life, divorce this wife, again another accept, another wife. So what is the another wife? The same thing, sex, but he is making he is (indistinct): "Now again another." That is very nicely experienced in your country. In a year, three times divorce, three times accepting. That is named carvita-carvaṇānām, chewing the chewed. He should have experienced that "I am changing, but what is the change? The same sex life. So what is the use of changing?" But he has no intelligence. Punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. His business has become like that.

Śyāmasundara: He says that because there is no end to our striving…

Prabhupāda: There is end, provided… We can end everything, all these miscalculations, provided he goes to the right person. But that he will not go. He will become self-made philosopher. He will not accept guru.

Śyāmasundara: So because of that, there is no measure for his suffering.

Prabhupāda: Yes.

Śyāmasundara: He will suffer continually.

Prabhupāda: Yes. Just like if a man who is diseased, suffering from so many symptoms, he should approach a physician. But if he wants to suffer without consultation of a physician, he will suffer until death. What can be done?

Śyāmasundara: He says that this will does not care for the individual's satisfaction, but only for the perpetuation of the species. For instance I have sex life; it is not satisfying to me personally, it simply perpetuates the species.

Prabhupāda: In all species there is sex life, so why…

Śyāmasundara: But it isn't satisfying ultimately. The satisfaction dwindles immediately afterward. So he says that this is a trick by the will just to perpetuate the species.

Prabhupāda: So why there is a trick?

Śyāmasundara: I think that by this sex life I will be satisfied. That is a trick of the will. I find I am not satisfied by it.

Prabhupāda: Yes.

Śyāmasundara: And simply the race goes on, the species goes on.

Prabhupāda: Yes, that's nice; that's all right. He must be given a point, or a goal, that here he will be satisfied. Where is that goal?

Śyāmasundara: That goal, he says, it doesn't exist.

Prabhupāda: He does not know. That is his goal.

Śyāmasundara: He says… I'll read a statement of his. He says that "The will forces a person to remain alive, even when there is nothing for which to live. It impels him to live and suffer another day, even when there is no hope or promise of any pleasant future prospects. It is like the alms which the beggar receives from life today, that he may hunger again on the morrow. For all men, irrespective of their status, the essence of life is misery and frustration."

Prabhupāda: Yes, that is a good point, but why he is hankering after something? Why he is hankering after…? He is being frustrated.

Śyāmasundara: The will. The will is…

Prabhupāda: Therefore the conclusion is: there is a goal. He is hankering after that goal. But he has not as yet approached that goal, achieved that goal. Therefore, to understand what is that goal, one should approach a spiritual master. Tad vijñānātaṁ sa gurum evābhigacchet.

Śyāmasundara: He has no idea of any goal; he says that life is a waste of effort.

Prabhupāda: That means he is not a perfect philosopher. The thing is that when I am willing to have something(?) solution, there must be some solution. There must be some solution. But I do not know what is that solution.

Śyāmasundara: If I will there is some solution, there must be some solution.

Prabhupāda: Yes. The same example: the child is crying for the mother's breast-feeding, crying, crying, crying, there is solution. But as soon as the breast-feeding is given in the mouth, he is satisfied. So one should know what the child is wanting, why is this (indistinct).

Śyāmasundara: He says that human life must be some kind of mistake, that the greatest crime of man is that he was ever born.

Prabhupāda: So that's all right, there must be somebody who punishes him for his crime. Is it not? The greatest crime, he is suffering, then there must be somebody who is judge that "You are criminal, you must suffer."

Śyāmasundara: You must be born.

Prabhupāda: "You must take your birth." So who is that?

Śyāmasundara: He doesn't believe in God. Actually…

Prabhupāda: That means nonsense. Anyone who does not believe in, he is a nonsense, rascaldom.

Śyāmasundara: He says that because the world is so mad, it could not possibly have any author. Because if there was a God, that God would have set the world in order.

Prabhupāda: Then why he is mad? We have got experience that there are madmen, but there is hospital also for treating the madmen. Similarly, the world may be mad, but there is hospitalization. That he does not know. From practical experience we see there are many madmen. At the same time there is a hospital, lunatic hospitals also, so treatment is there. So he does not see that. He has no knowledge where is the hospital, how he'll get and be treated. This is accepted, the world is mad, that's all right. But there is treatment also. Because in our experience practically we can show whenever there is disease, there is some treatment of it. But he does not know what is the treatment. He is speaking of sinful life, what he was saying, just like, but he does not accept who is the judge to give me resultant action of my sinful life. The world is mad, but he does not know where the treatment of madman is done. He does not know. Therefore his knowledge is imperfect, and still he is philosophizing. That is the defect. Our proposition is that unless one is perfect, we cannot take knowledge from him. That is our proposition. Therefore our authority is Veda. Veda means knowledge, perfect knowledge. Veda means knowledge, perfect knowledge. Why it is perfect? Because it is given by God. Tene brahma hṛdā ya ādi-kavaye [SB 1.1.1]. The Vedic knowledge was imparted to Brahma within the heart. So the perfect knowledge is coming from the supreme perfect. When you take that knowledge, then your knowledge is perfect. Otherwise you can go on. You can become Dr. Frog, that's all.

Śyāmasundara: Once before we were discussing a philosopher named Leibnitz. Leibnitz said that this is the best of all possible worlds, and you agreed, you said, "Yes, this is the best of all possible worlds because it's God's arrangement." But Schopenhauer says that this is the worst of all possible worlds.

Prabhupāda: But best of all? Why shall I say best of all worlds?

Śyāmasundara: In the sense that because Kṛṣṇa created it or God created it, that it was the best arrangement.

Prabhupāda: Why this? Any world, what Kṛṣṇa creates, that is all right. Pūrṇasya pūrṇam ādāya, pūrṇam idaṁ pūrṇam adaḥ [Iso Invocation]. Everything is perfect. The world is perfect. So there is no doubt. But the nature of the world being material, there are three qualities. They are also working perfectly. As you work, so you get the result, reaction.

Śyāmasundara: So what would you say, if Schopenhauer said this is the worst of all possible worlds?

Prabhupāda: Why worst? We don't say worst.

Śyāmasundara: Because it is so full of frustration.

Prabhupāda: Nothing can be worst which is created by God. Why God shall create some worst? Why he says worst? What is he…?

Śyāmasundara: Because it is so full of madness and frustration.

Prabhupāda: Actually frustration, if it is taken seriously, that frustration may make him successful. Frustration, we get so many letters from our students, frustration, but now they are thinking that they are safe. So frustration is another help, but provided we take the real shelter. Then frustration is not bad. If you are put into some dangerous position, but if you know how to save from it, that danger will be later on a feeling of pleasure. "Oh, I was put into such pleasure and I was saved in this way." (laughter)

Śyāmasundara: He says that the working of the world is ethically evil. For instance, he observes that…

Prabhupāda: To some extent that is all right, because when you are in prison life, you will find evil. But that evil is good for you, so that you can learn some lesson, and when you are out of the prison you will not come again. That is the blessings of evil.

Śyāmasundara: The blessings of evil.

Prabhupāda: Yes.

Śyāmasundara: For instance in the animal kingdom, he observes the brutality of one animal eating another animal, and he says that this is life's pattern, one disappointment after another.

Prabhupāda: So, the worst brutal is the human being who is eating animals. Animals are called brutal because he is eating another animal, and the human being who is eating animal, he is the worst brutal, because in spite of his sense, he is violating. So therefore, he is the worst animal.

Śyāmasundara: He says that happiness is a negative state. It only means a momentary suspension of suffering.

Prabhupāda: Yes, that is explained by Caitanya Mahāprabhu, janme jana rage jana (Bengali). That a man is destined to be punished, he is put within the water. When he is almost on the point of suffocation, he is taken out. He feels how happy. He does not, "Oh, again I am down. Again I will be down." If I have happiness here, it is temporary relief. But if he is intelligent enough, then he will not do something which may put him into that unhappiness condition.

Śyāmasundara: He says that suicide is no escape from evil because the will is indestructible and eternal.

Prabhupāda: Yes, that is a fact. He is putting himself in more. By suicide he becomes a ghost. That is more troublesome. Yes. Because the body given by God, he is killing. So from this body he has to accept another body. So unless that point comes, he has to remain a ghost. No body. Suppose I have to live in this body eighty years. I'll make suicide. So up to five years I have to remain a ghost, no body. Then it may be chance to get another body. This is wrong. Killing of any body, because na hanyate hanyamāne śarīre [Bg. 2.20]. So one can put this argument, that the soul is everlasting, so what if the body is killed? But that's all right, body is killed, but you cannot kill the body to hamper its progress. One living entity is destined to live in a certain body. If you destroy that body, then he has to wait for the next body. That means you are interfering with his progress. Therefore you are sinful. Just like I am living in this apartment. If somebody by force drives me away, it is criminal. If I go to the police, that "I was living in this apartment and this man by force has driven me," is it not criminal? So I am not lost because I am driven out of this body. But you will be liable for criminal punishment because you have forced me to leave this body. Ramakrishna Mission says that what is the point if a man or animal is killed? The soul is immortal, so what is this? What is that? The rascals, they do not know. The real philosophy is here. The soul is destined to live in a certain body for a certain period. If you immaturely stop it, then you become responsible. Exactly like that. I am living in my apartment. If you by force drive me away, you are criminal. They do not know all these things. Imperfect knowledge.

Śyāmasundara: He says that the bodies are manifestations of the will…

Prabhupāda: Yes, that we also say, but whose will?

Śyāmasundara: "The will," he calls it. "The will," in the abstract.

Prabhupāda: No, that is nonsense. Will, when he says will, the will must be from a person, of an individual person. That he does not know.

Śyāmasundara: We only have experience that will is coming from a person.

Prabhupāda: Yes.

Śyāmasundara: But what about the will of electricity and gravity, these forces of nature. Aren't they also…

Prabhupāda: That is also will of a person. The maker of the computer machine, he has will.

Śyāmasundara: That's right. A computer machine has a will also.

Prabhupāda: Will…, not will. It is so mechanically arranged, it is acting. Just like a tape is singing…

Śyāmasundara: Oh.

Prabhupāda: …outside your door: "Prabhupāda is singing." But I am not singing.

Śyāmasundara: The computer doesn't…

Prabhupāda: I have made it to sing. The computer is not the ultimate. The real brain is the who has made it.

Śyāmasundara: The computer doesn't have a will, but it expresses the will of some man.

Prabhupāda: Yes. The mechanical arrangement is so nice by the brain of the manufacturer that is acting.

Śyāmasundara: I see. So he says that this will must continuously reincarnate…

Prabhupāda: Yes.

Śyāmasundara: …time after time, there is no stopping it.

Prabhupāda: No.

Śyāmasundara: So that we cannot become nothing; we must endure…

Prabhupāda: No. We are something. How we can be nothing? Na hanyate hanyamāne śarīre [Bg. 2.20]. We do not become nothing even after the destruction of this body.

Śyāmasundara: Therefore he says that we must endure our state, our suffering state, and make the best of a bad bargain.

Prabhupāda: You should endure, at the same time you should find out the way that your suffering may be stopped. That is intelligent. That is intelligent.

Śyāmasundara: He says that life is more than disappointment; it is a form of deception, and all human beings born into this world are condemned not to death but to life.

Prabhupāda: That we say, but we give also hope that in this way we shall be happy. Your life will be blissful. We say this is condemned life and this is blissful life. Come to bliss. That is Kṛṣṇa consciousness movement. But he has no such knowledge. He is simply staying with the condemned side. He has no knowledge of the blissful side. Therefore he is imperfect. Andhā yathāndhair upanīyamānā. This kind of philosophy will be accepted by a man of his category: he is blind and another blind man will accept it, that's all.

Śyāmasundara: So tomorrow we will finish Schopenhauer. Today is finished. [break]

Prabhupāda: The will cannot be stopped. Therefore you have to reform your willing process. That is Kṛṣṇa consciousness.

Śyāmasundara: He says…, he mentions a third type of salvation, called religious salvation. He says that this is the highest. But his idea of religious salvation is ascetism. That by denying the will then we can quiet the will.

Prabhupāda: Yes that is in one sense, that you don't will anything which is not favorable to Kṛṣṇa's service. That is our prescription. Ānukūlyasya saṅkalpaḥ prātikūlyaṁ vivarjanam. This is, out of the six items of surrender, these are the two items, that you should give up things which are not favorable in execution of devotional service. You should give up. That sort of willing, you should give up. And you should accept everything which is favorable for Kṛṣṇa consciousness. So willing cannot be… Our process is to purify willing. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. So, just like you are working or others are working, somebody is working, "I am American, I must do this as American." And others say, "I am communist, I must do this." This is superfluous. According to designation, they are willing. And when you come to this willing: simply to serve Kṛṣṇa, that is designation-less. That sort of willing we should practice. Not willing with designation. He is thinking of willing of designation.

Śyāmasundara: So practically that is the same as not willing.

Prabhupāda: No. Not willing you cannot say. Not willing bad, but willing good. That is called purification. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. To… We are willing. We are willing to serve to Kṛṣṇa, we are willing to preach Kṛṣṇa's glories. But this kind of willing. Willing is now reformed. This is real willing. Because I am part and parcel of Kṛṣṇa, so I must will according to Kṛṣṇa's will. Just like this hand is part and parcel of my body. It is moving according to my will .

Śyāmasundara: He says that through self-mortification that we can destroy the willing process altogether.

Prabhupāda: That is impossible. That is rascaldom. It is not possible. Nobody can destroy the willing process.

Śyāmasundara: I'll just read what he says. He says, "Eventually the ascetic will exist only as a pure knowing being, the undimmed mirror of the world. Nothing can trouble him more. Nothing can move him, for he has cut all the thousand cords of will which hold us bound to the world, and as desire, fear, envy, anger, drag us hither and thither in constant pain, to such a man life is an illusion to which he must be indifferent." So his idea is that you cut all the cords of will which bind us to this material world.

Prabhupāda: Then what remains?

Śyāmasundara: Nothing.

Prabhupāda: Hmm?

Śyāmasundara: Nothing.

Prabhupāda: That means he is the philosopher is of śūnyavādī.

Śyāmasundara: Yes.

Prabhupāda: Śūnyavādī, nirviśeṣa śūnyavādī. So we are killing this kind of philosophy, śūnyavādī. But you cannot become śūnya. It is not possible.

Śyāmasundara: He has a similar idea to the Buddhists. He says that we repudiate desire in passing to nirvāṇa, or nothingness.

Prabhupāda: And that is not possible. This is, this is simply a lack of knowledge. Just like the same philosophy, if there is danger before me I cannot protect me from the danger, I simply close my eyes, "Ahh. There is no danger." It is like that. The danger remains there. He thinks by closing the eyes, he thinks, "Now I am out of danger". That is his foolishness. You know? The small animal, rabbits or monkeys, they close the eyes. There was…, I do not know, I heard that there was an artistic competition, prize distribution, that one has to paint a picture, that the…, before the mother the son is being killed. So the artist has to paint the facial expression of the mother. So, so many artists paint so many ways. And one artist painted the mother closed the eyes. He got the first prize. Because this kind of suffering cannot be expressed. The best thing is closed.

Śyāmasundara: Oh, I see.

Prabhupāda: Yes, this is their philosophy. Close the eyes. "I no more, no longer exist." But that will not work. You have to exist my dear sir, and you have to surrender, you have to become a tree. Just like tree exists, it has got life, but practically it is not existing: cut it, insult it, kick it. That kind of existence will be the salvation for these rascals, to remain a tree for ten thousand years, that's all. No sense.

Śyāmasundara: He says where there is no will, then there is no ideas, no world…

Prabhupāda: That is all explained. That means when there is no sense of pains and pleasure, then they say there is no will. But, this not will. It is suppression. Suṣupti, it is called suṣupti. There are three stages: one stage is that I am awakened; another stage is that I am not awakened, I am sleeping but dreaming; and another stage is unconsciousness. Three stages. But in three stages, the will is there.

Śyāmasundara: Even in the unconscious.

Prabhupāda: Yes, because we see unconscious person, as soon as comes to consciousness, "Oh, I have to do this, I have to go there." Wherefrom it comes? It is called suṣupti damna(?). Suṣupti damna means you are sleeping, but when you are awakened you immediately remember all your duties, past and present and future.

Śyāmasundara: The will is never killed.

Prabhupāda: No it cannot be. That is the function of the soul. The soul is eternal, therefore willing is eternal. It can be suppressed for sometime. Just like death. What is death? Death means stop willingness for seven months, that's all. That is death. And as soon as, according to your will, you develop a type of body and come out from the mother's womb, and the willing begins again. Again. Death means suppression of will for seven months, that's all. So suppression of willing… Just like if you are chloroformed, if you are anesthetic given, you can suppress your willing. Therefore you are unconscious. Even somebody is cutting you, you don't protest. But that does not mean the will is not there. It is there. It is suppressed, by artificial means. In other words, will cannot be killed or it can be stopped. If you train your willing process badly, then you have to suffer life after life. And if you train your willing nicely, then you go to Vaikuṇṭha, back to Godhead

Devotee: The impersonalist in the brahmajyoti, is his will in a dormant state also?

Prabhupāda: Yes. That is willingness in a negative way: "I shall not will. I shall not will. Because I have got experience that by willing I have suffered so much, so I shall not will." But that stage you cannot stay for a long time. Then you have to again will in the same way.

Śyāmasundara: What about these men who perform great austerities, lash their bodies, starve, and…

Prabhupāda: Oh, that is also the same thing, not willing. They have no knowledge of good willing; therefore they simply want to kill bad willing. Because they are insufficient in knowledge that in this way willing cannot be reformed. Just like a child is accustomed to play. If you stop playing, then he will be dull, he'll be diseased. But you must give him good engagement. Just like DDD, he stopped playing. He was worshiping Jagannātha, and he said, "It is māyā." He stopped. Just like your daughter, when she is engaged in worshiping Deity, she is engladdened. So give good engagement, good willing, and he will automatically give up all this nonsense bad willing. But if you want to stop artificially willing, that will be not possible. That you can stop for the time, but it will again act.

Śyāmasundara: So you go through so much trouble…

Prabhupāda: Therefore the Māyāvādī philosophers, the impersonalists, because they are not willing to serve Kṛṣṇa, they stop willing. They again fall down. Vivekananda comes and opens hospitals. Just like your Christian missionaries. Yes. This is there. Willing, you cannot stop. You have to will badly or goodly, or godly. So better try to will godly, then badly will automatically… This is our process. You don't stop willing. Yes, we will-or Kṛṣṇa's service.

Śyāmasundara: So that's all for Schopenhauer. (end)

HEIDEGGER.SYA

Martin Heidegger

Śyāmasundara: So (indistinct) has these four qualities, or characteristics. A (indistinct), of understanding that I am dying, and living with that understanding, understanding that I am existing, and having different moods.

Prabhupāda: So I am existing till my death. Is it not?

Śyāmasundara: Yes.

Prabhupāda: And when death takes place, I am finished.

Śyāmasundara: Well, that's the common understanding in most…

Prabhupāda: No. He is understanding that "I am existing up to the point of death. After death I am not existing." Is it not? They are rascals.

Śyāmasundara: But later we find that he does believe in some kind of immortality, but he is talking about the (indistinct), or the (indistinct) of individuals that normally, on a normal level, they believe that the body will end or it will die at a certain time, so that they act in such a way with that in mind. And he calls that, that knowledge that I will die some day, that this creates anxiety or dread in the living entity.

Prabhupāda: So this is animal, animals' philosophy, that "I shall die." Then that very attachment, he is imperfect, that he dies. We do not agree that we will die. Actually that's not a fact, because in my life I can understand that I have existed as a child. So the body of child is not there, but still I am existing. Similarly, when this body will be finished, I'll exist. So I exist eternally. I shall not die. That is the philosophy.

Śyāmasundara: He says that the essence of the human being is in his existence. That is that there are numerous kinds of…

Prabhupāda: His idea of existence is: from birth to death. Not beyond death. He did not exist before his birth, and he'll not exist after his death. So his existence means from the point of birth up to the point of death. So that is not very good philosophy.

Śyāmasundara: He says that because… A human being has numerous possibilities open to choose from-different kinds of being for himself. He can choose different kinds of being for himself.

Prabhupāda: Mm.

Śyāmasundara: The possibilities of becoming this or that are his. He can choose. He can elect what he wants to be in the future.

Prabhupāda: That is also not proof. As soon as he gets a body, his thing is settled up. Just like you have got this body-white body. You cannot become black body. Or a man who has got black body, he cannot become white man. This is wrong philosophy. How you can settle up? Because he is considering the of body, he is considering the existence means the manufacture of the body from the womb of mother up to the destruction of the body. So this body, as it is made, there are different types of body. So that cannot be changed.

Śyāmasundara: What about if someone can choose to become a doctor or a lawyer or a physician or anything like that.

Prabhupāda: That is quality; that is not the body.

Śyāmasundara: No. He doesn't say body, he says that he can choose his different kinds of being, how he will be, whether he will be a lawyer or a doctor, like that. He can be good, he can be bad…

Prabhupāda: First thing is that if he has no clear idea of existence, then what he can be, that will depend on the idea of existence. So as he is thinking of to become doctor or lawyer and teacher, similarly he should know that he eternally exists, then he can also make a program what he can become next time.

Śyāmasundara: He says that that is the essence of existence, that we can become something which we choose, of our own choosing.

Prabhupāda: That means he is talking of this existence. According to him, the existence finishes after death. That is poor fund of knowledge.

Śyāmasundara: No. He doesn't make that judgment. He simply says that the living entities are motivated by that feeling, that they will die. He doesn't say whether there is life or death.

Prabhupāda: That means he has no knowledge. We say that he does not die, he exists eternally. That is our philosophy.

Śyāmasundara: He doesn't make a judgment if there is life after death or not, he's simply like a psychologist examines what motivates people's behavior or…

Prabhupāda: No. If you do not know whether he exist in the future or not… Just like a child, if he knows that "I shall exist as an old man," then there is question of what I shall become. If he does not know whether he'll exist or not, then what is the idea of becoming a teacher, or I can become (indistinct). First of all you should know that I exist only for this duration of life or I exist forever. That is real philosophy. Real philosophy is, "I exist forever." That is stated in the Bhagavad-gītā. Just like I existed as a small baby, I existed as a boy, I existed as a young man. I remember all those existences, although the body is finished. Therefore the conclusion is that I shall exist when this body is finished. That is real knowledge. And it is common sense. If I existed as this child, I existed as a baby, I existed as a boy, I existed as a young man, and I am existing as old man, so why not I shall exist when this body is finished? In this life I experience so many bodies, they have left, they are no longer existing, but I see that I am existing; therefore why shall I not see that I will exist after the death. What do you think?

Devotee: What do I think?

Prabhupāda: Yes. You are understanding what I am speaking?

Devotee: Hm. Actually I am sort of in awe of (indistinct), but I enjoy listening. (indistinct)

Tamāla Kṛṣṇa: He said he was being in awe of being with you, but he wasn't listening to the words.

Prabhupāda: Thank you. All right. Then, this is the idea of existence. Therefore the philosophy is that I shall not be very much interested what I am going to become in this life. My philosophy should be that as I am eternally existing, what is my eternal occupation. That is philosophy.

Śyāmasundara: But he is talking about…, a man defines himself in this world without any knowledge, previous knowledge, and he has… All his knowledge is that he has observed that other living bodies die, or living entities die, so he has the anxiety…

Prabhupāda: No. That knowledge is not perfect. Everyone has knowledge that I existed as like this. Then he becomes… It is common sense. So how he existed as a child, as a baby, as a young man, everyone can see. Any old man can see. So it does not require any high knowledge.

Śyāmasundara: He is more or less describing the position of most of the living material entities, that this is the knowledge they operate on, that they will die. That even though they don't die, but at least most people believe that they will die, so they operate with this anxiety and this dread.

Prabhupāda: So everyone is afraid of death. That animal is also afraid of death. Then? What is the special philosophy? This is animal, also they think, "I will die," he's afraid.

Śyāmasundara: He says that there are numerous possibilities to choose from, to become what we like. There are unlimited possibilities. We can become this or that. So that we can choose our essence, that the essence of a man is in his own hands. He can choose his own essence, what he wants to be.

Prabhupāda: That we are also stating, that essence is that "I will exist in future." Is it not? So if one knows that "I will exist even after destruction of this body," then he will think of essence differently.

Śyāmasundara: Ah.

Prabhupāda: That is knowledge. But if we simply take account, just like "I shall go from this room to that room, no more. I have no knowledge," that is not perfect knowledge.

Śyāmasundara: He says that the world is not a container with a men inside of it, but that the men and the world are not separate. They are not separate. The world and the living entities are not separate. They are bound up together so that man and world are one encompassing…

Prabhupāda: What is the position of man in relationship with the world?

Śyāmasundara: That the world is the sphere of human concern. That a man finds himself in the world, so that he must become concerned with it.

Prabhupāda: Mm?

Śyāmasundara: That it is not that the world and the men are separated.

Devotee: Different.

Śyāmasundara: But that we are bound up together by this world's concern or care. Because a man is in the world, he must care for it, he must have concern for it.

Prabhupāda: Mm. He must concern first.

Śyāmasundara: Yes. This is the relationship, care, between man and the world. The man must care for the world.

Prabhupāda: Concern, there are different kinds of concern. Just like… Again, concerning that what is actually my relationship with the world. So everyone's relationship is that he wants to enjoy this world. Is it not?

Śyāmasundara: Yes.

Prabhupāda: Everyone wants. Everyone is struggling hard to get a better position in this world. That means to enjoy this world. So this is going on in the animal kingdom also. The animal kingdom also. Just like a dog, if he finds another dog coming, or another (indistinct), he will begin barking. So the real concern is just like we have created nationalism that "Nobody may come in my place." So this kind of mentality is there in the animal also. So human body should be concerned like that, like animal. He thinks like that.

Śyāmasundara: No, he's… In the beginning he is simple analyzing the relationship, basic relationship…

Prabhupāda: Basic relationship is that I want to enjoy this world. Does he agree to this point or not? I want to enjoy this world to the best of my capacity. That is my concern. Everyone is struggling for that.

Śyāmasundara: He simply says that between (indistinct), or being there, and the things of the world there is a relationship of care or concern, that's all. He doesn't say whether it's…

Prabhupāda: That is a concern, that I want to enjoy this world; others may not interrupt. That is my concern. I am living in this world, I am living in this apartment, I am asking my assistant, "Let not others come here, disturb me." So that is my concern. Just like in your country, they keep dogs: "Beware of dog," "Please do not come here." Eh? So this is my concern. I want to enjoy this world to the best of my capacity and others may not disturb me. This is plain and simple concern. What, beyond this, what is the concern? That is going on as nationalism. That is going on as individualism. That is going on as communityism, so many things.

Śyāmasundara: I guess if you look at it, every object that we relate with, we are concerned about it or for it only because it gives us or supplies us our pleasure.

Prabhupāda: That is my concern. I am keeping my things in the closet, locked. Why? (So that) my things may not be taken by somebody. This is real concern. I am keeping gun, (so) one may not hurt me, or may not attack me. That is called self-preservation. That is the concern. Self-preservation is the first law of nature. So that is in the animal kingdom. Everyone is (indistinct). Defence, what you call defence, that we are defying, āhāra-nidrā-bhaya-maithunaṁ ca. Our concern are divided into four parts. My first concern is where shall I eat, how shall I eat. And the next concern is where shall I sleep. And next the concern is how shall I enjoy my senses, who will be my partner. And next concern is how shall I live, how shall I defend. These are the concerns. And these concerns are there in the animals. So how human beings becomes better than animals? If the human being has got the same concern as the animals, then how the human being is better than the animals? What is that concern?

Śyāmasundara: He said that…

Prabhupāda: I'll give you just time to point out how that philosophers are less intelligent.

Śyāmasundara: He actually tries to answer those questions later, but in the beginning he comes to the same point, that what should we be concerned with here are the…, the concerns that he has just described, that just existing. Because in the end, even we are concerned with these things, still they disappear when we die, so there is really no basis for them. They are based on what he calls "nothingness"-eating, sleeping, mating, defending…

Prabhupāda: But if you don't eat, will you exist? Why nothingness? This is another rascal. (laughter)

Śyāmasundara: Because they are caused by anxiety.

Prabhupāda: This anxiety must be there. You must arrange for eating. We are speaking on the point of concern.

Śyāmasundara: Yes.

Prabhupāda: So what can I eat, that's a concern.

Śyāmasundara: Yes. If I do not eat, there's always some anxiety. If there's no food…

Prabhupāda: No. If I do not (indistinct), there must be eating. There must be eating.

Śyāmasundara: So if I feel hungry, I become full of anxiety, "Where is food? Where is food?" He says that this anxiety…

Prabhupāda: Not only that; before becoming hungry, I will acquire food. Just like we go in the market and purchase food. At that time I am not hungry, but I know I shall be hungry, I shall have to eat; therefore we shall have to prepare foodstuffs before I become hungry. That is concern. When I am purchasing foodstuff, I am not hungry actually, but still I know that I shall become hungry in the after…, lunch time, so I must prepare for. That is our concern. I am arranging for an apartment, not that at that time I am feeling sleepy, but I know that I will have to sleep at night. That's why I must have a place. This is my concern.

Śyāmasundara: He calls this concern is the symptoms of…, characteristics of existence, and he says that this existence has priority…

Prabhupāda: Yes. That we also say. Because I want to exist, therefore my concern means the struggle for existence. I am struggling, how to exist.

Śyāmasundara: But he says that this existence has priority over the essence. In other words, only when we get beyond…

Prabhupāda: What is that essence?

Śyāmasundara: This is what the man, a man has to choose-find out his essence. But first there is existence, before that search…

Prabhupāda: But the existence, therefore we say that your real problem is unless you know what is your position, then there cannot be any tangible program. If I know that I exist eternally, then my real concern should be how to check all these concerns so that I may live eternally without any concern. My question will be: "I am existing eternally. Why there should be concerns?" I must live and exist eternally without any concern. Why there have to be so many concerns? I do not want. Suppose the death. I know I shall death, but I do not know; I do not want to die. That is my concern. That my concern should be how I can live without death. That is real intelligent concern. There is death. I know I will die, but I do not wish to die. That is also fact. Suppose you are… If

I take a sword and want to kill you, you know that you will die, why don't you accept, "All right, kill me. I'll have to die, so kill me"? Why you protest? Why you protest? Why you fly away? Why you (indistinct) defend? You know you shall die. So die now. (indistinct)

Śyāmasundara: Because he wants to enjoy…

Prabhupāda: Therefore I do not want to die. That is the philosophy. Death is there. (air raid siren in background) Just like here is the siren, and you are (indistinct) die, but why he's defending? Why this siren is there, "Now death is coming, be careful"? That means, in other words, "I do not wish to die." That is my real concern, that I do not wish to die, but death is forced upon me. Therefore my concern should be how to avoid it. That is real concern. That is real philosophy. Why you forget this psychology, that "I do not wish to die"? Somebody will… Even animals. I have seen one pig, a small pig, what is called, pig, small. So the master took (indistinct). Psychologically he understands that he is taken, now he will be killed. Just crying, "peh, peh, peh." So why? This is a pig. He doesn't want to die. So everyone does not want to die, but still he knows that he will die. Therefore the real concern should be that I do not wish to die, that death is forced upon me, and that is my real concern. That is real philosophy, whether there is possibility of. Know that. That is intelligence. That intelligence is (indistinct) there in the human form of life. Animal, they, although they know it that death is there, but I don't want to go, die, but they have no capacity to stop death. But human beings can do that.

Śyāmasundara: So Heidegger says that this (German-indistinct) or this being there, has two characteristics. First is priority of existence over essence. In other words, first I exist, and inside of this existence I can find my essence. During this existence, I can find my essence. And the second characteristic…

Prabhupāda: What is that essence?

Śyāmasundara: Well then he…, his philosophy comes to that point, what is man's essence.

Prabhupāda: What is that?

Śyāmasundara: First of all he says that my existence is prior. First of all I have to exist and live, and then inside of this existence I may come to the point of discovering my essence.

Prabhupāda: But he has not discovered the essence.

Śyāmasundara: But he comes to that point.

Prabhupāda: What is that point?

Śyāmasundara: (laughs) Well, that's at the end.

Prabhupāda: End? You know. You have read it?

Śyāmasundara: Yes.

Prabhupāda: What is that essence?

Śyāmasundara: He calls it authenticity. Authenticity means when I am something of my own. Authentic means when I am authentically me, he calls it.

Prabhupāda: What is that, "authentic"? He does not explain?

Śyāmasundara: It's not explained very clearly.

Prabhupāda: But what do you understand by this authenticity?

Śyāmasundara: Well… (pause) The thing is that in the same sense that Kierkegaard is saying that man has to create… [break]

Prabhupāda: Authentic means reality. What is that? Authenticity means reality?

Śyāmasundara: It means being free from guilt, being free from anxiety, being always resolute in purpose.

Prabhupāda: So reality… I see this is reality, that I don't wish to die but there is death. Authenticity means how to live without death. That is all. Is it not?

Śyāmasundara: Yes. (pause) (indistinct) that the conclusions of the philosophy, by going through the different steps (indistinct). First of all, these two characteristics of existence, or (German-indistinct). One is that existence is prior to essence. The second is that (indistinct), or existence, is mine, that it is a personal. Everyone has the feeling that I…

Prabhupāda: I can exist. Others may not exist. Is that philosophy?

Śyāmasundara: No. That is also a person(?) outside of you, but that my existence is personal.

Prabhupāda: Does my existence, it is first; other existence is secondary? Just like (if) I eat meat. I must eat, because I must have meat, so poor animals must be killed. So his existence is this, neglected. Is that their philosophy?

Śyāmasundara: Well he doesn't say that. He just says that "I have the feeling, the unique feeling that I exist individually as a person."

Prabhupāda: That's all right. I exist individually and others may not exist. Is not that philosophy? So I must exist, others may not exist. So others also must think like that. That is animal. I am thinking that "I must exist. I don't care for you." You are thinking that you must exist, you don't care for me, so therefore there is struggle between you and me-struggle for existence. We are fighting. I am thinking I must exist, you are saying you must exist. Is it not? (pause)

Śyāmasundara: He says that man's actions or reality is the existence or his (indistinct). In other words, from the fact that I exist, I can find my…, that is my essence, that is my reality.

Prabhupāda: Yes. This should be done individually, collectively. Therefore there is group of nationality, therefore combined together should exist. The other group also, they are also thinking. So there are different parties. (indistinct) struggle, struggle for existence, survival of the fittest. If you exist killing me, then you are fit. And if I'll exist killing you, because you want to exist at my cost, I want to exist at your cost, so there is struggle. So if you can kill me, then you are fit, and if I kill you, then I am fit. Survival of the fittest.

Śyāmasundara: By this existence or (indistinct) that a man can choose himself or win himself by his own improvement, that he can realize himself. If I exist then I can realize myself, what I am, what is my essence. And there are two types of existence, he says: authentic existence and inauthentic existence. Authentic existence is what one feels when that existence is something of his own. [break] So he says there are two kinds of existence: authentic existence and inauthentic existence. So a man who is leading an authentic existence, then he is something of his own. But he is leading an inauthentic existence, then he is busy, excited, or preoccupied, what they say, when he has lost himself, when he loses himself. That is inauthentic existence. Thus authentic existence is when a man is always aware, self-aware, of his existence: "What I am doing now, what I am doing now, what am I doing now." So he says that an inauthentic existence is fallen existence, that a man falls into averageness or everydayness or what he calls publicness, where he lacks individuality and becomes the group self, and his personal decisions are not based upon a individual…

Prabhupāda: Everyone is living an inauthentic existence because… That is animal existence. He knows only the span of life from birth to death. That's all. That is inauthentic existence. When he knows that this is temporary… Just like suppose we are preacher, living in this apartment, say for a month. (indistinct). So this span of existence, one month or ten days or six months, this is inauthentic. But my preaching work, as preacher, I am (indistinct), that is my authentic existence. Is it not?

Śyāmasundara: Yes.

Prabhupāda: Does he think like that?

Śyāmasundara: Yes. Because whatever you're doing, you are always aware of why I am doing it, what is it for, like that.

Prabhupāda: Yes. So therefore the conclusion is that a human being should know, should distinguish what is authentic existence and what is inauthentic existence. That is human life. At least we should know it. That is the order of the Upaniṣads, that anyone who knows this, he is brāhmaṇa. Etad viditvā yaḥ prayāti. The dog does not know it, but a man can know this. If he knows it, then he's a brāhmaṇa.

Śyāmasundara: He says that men have the tendency to fall into this not making their own decisions. Their decisions are not based upon a personal basis but upon group decisions, and just because someone else does something, I do it.

Prabhupāda: That is authentic decision.

Śyāmasundara: Yes.

Prabhupāda: Authentic decision. You must make your decision; therefore there is no… In any human society there is law, there is division, there is social etiquette, social obligation, so many things. So we are not independent to decide that we have to abide by the customs and etiquette.

Śyāmasundara: So he says because someone else does something in a certain way and they get a good result, we automatically imitate.

Prabhupāda: Yes.

Śyāmasundara: Because we are hoping for the same result.

Prabhupāda: Just like a thief, he gets more money by stealing, but that is not allowed by the society. It is law. So that is not very good.

Śyāmasundara: No. He says that is not a good faith. But our decisions are not (indistinct) based upon…, our authentic, personal commitment, whatever that is.

Prabhupāda: Mm?

Śyāmasundara: Whatever that may be.

Prabhupāda: That he does not know, but we know. He is simply philosopher. We know that we must exist for Kṛṣṇa consciousness. That we know, but he does not know.

Śyāmasundara: He is…, he is looking for Kṛṣṇa consciousness.

Prabhupāda: He does not know this.

Śyāmasundara: But he does not know.

Prabhupāda: Everyone is looking. Everyone… The struggle for existence means everyone is looking for "How shall I exist forever?" But he does not know. Everyone… Nobody wants to die. Everyone wants to free himself from the clutches of death, but he does not know it.

Śyāmasundara: He wants to find the basis for individuality, strong individuality.

Prabhupāda: Individuality you may keep. It doesn't matter. Every one of us is individual. Every one of us is struggling, but we must know what for we are struggling, what is our existence. These things are required. Individuality is there. We are preaching this individualism. We do not say that impersonalism. No. So is that all right?. No. Still more.

Śyāmasundara: Yes. Oh, yes. Still more. He says that a man finds himself flung into the world, and he finds that he is a fact within this world. He cannot deny that he is here. And he is subject to the resultant mood of fear or dread that comes about when he discovers that there is no escape to being here. "I am here. There is no escape." So there is immediate anxiety always within the man, that "I am here." So…

Prabhupāda: So when one is under some condition, then there is (indistinct). So therefore, this material world, every one of us are living under conditions and everyone is anxious.

Śyāmasundara: Yes. He said that the basic mood of existence is anxiety.

Prabhupāda: Just like there was a statement by Mujid Rāman that "I was put into a cell, and nobody could see me, there was no paper, I was not given paper, I did not know what is happening outside," and (indistinct) he has described. So this kind of existing under certain conditions, that conditional existence is cause of anxiety. [break] He does not want to die, and the death signal is there. The death signal is always there, but he has… Under the influence of māyā, he is thinking that "There is no danger. There is no danger." But that danger can take place any moment. And he is not making any solution. That is called māyā. He is thinking, "I am safe." What is safe? I am sitting here and talking, and immediately my heart can fail. So death can take place at any moment.

Śyāmasundara: So he says that this kind of care or concern as a result of anxiety is what prompts us toward reality. This drives us toward reality, this fear, this concern.

Prabhupāda: That is nice. The reality is… Then you have to concern… Just like when you are diseased, when you are in the trouble, some implication of legal matter, then you go to the lawyer, how to get out of it. When you are diseased, when you are troubled, you go to the physician. Similarly, if you are actually eager to get out of the anxiety, then you have to go to somebody who knows that Kṛṣṇa. Kṛṣṇa says, "Simply by knowing Me," tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. "You should simply try to understand Me." Janma karma me divyaṁ yo jānāti tattvataḥ. "Anyone who knows Me, how I appear, what I do, what is My function," that means anyone who knows Kṛṣṇa, "then after living in this body, he does not take birth again." And if there is no birth, there is no death, there is no disease, there is no trouble. As soon as there is birth there must be… Anyone who has taken birth, he must die. That is the law. Anywhere. Anything which is born must die, must get old, must be diseased. Anything, even you take material things-this machine-it has got a date of birth, and there will be a death when it will stop functioning. And it is getting older. That is the law. But here is Kṛṣṇa says that "You can stop death, simply by understanding Me." And if you stop birth, punar janma, then you stop other things. Because death is there, then there is birth, but if there is no birth, there is no death. You have to think like that, that these are the problems of anxiety: birth, death, old age, and disease. So here Kṛṣṇa says that you can stop your birth. Punar janma naiti: no more birth. Then I can stop all other things. Because as soon as there is birth, the other things are there. But if there is no birth, the other things are not there. That makes you anxietyless. Therefore Kṛṣṇa consciousness is required. This is the condition to solve all anxieties.

Śyāmasundara: He says this anxiety is evidence of finitude.

Prabhupāda: Mm?

Śyāmasundara: He says that anxiety is evidence of finitude, or that being finite, opposite of infinite.

Prabhupāda: Oh. Yes.

Śyāmasundara: If one is finite, then there is automatically anxiety.

Prabhupāda: But the…, we want to be anxietyless. That means we are infinite, according to that philosophy.

Śyāmasundara: Yes.

Prabhupāda: Anxiety is there when I think that I am finite. Just like when I think that Mr. Bhatiwalla(?) is trying to get us out, then we are in anxiety. And if we know that there is no such thing, we can live here… So we want to live infinitely. When that is disturbed, there is anxiety. Therefore it appears that we are infinite. But we have been put into finite condition. That is the cause of anxiety. Now, therefore, the intelligent person should try to come to the platform of infiniteness. That is Kṛṣṇa consciousness. Kṛṣṇa says that tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. There are many others… There are many devotees, just to avoid this birth, death, old age, many have attained success. These things are stated in Bhagavad-gītā. Therefore the conclusion is it will become anxietyless to have infinite life. One must (indistinct) Kṛṣṇa conscious. This is the conclusion. And there is no question of avoiding. If you avoid, then you…, it must be remain entangled. It is a question of must. You must take to Kṛṣṇa consciousness if you actually… Prahlāda Mahārāja recommends that, that when he was asked by his father what is the best thing he had learned, he said this is the best thing: that he should give up this materialistic way of life and take shelter of the lotus feet of Kṛṣṇa. That is the best thing. Tat sādhu manye 'sura-varya dehinām. Dehinām means those who have accepted the material body. For them. And dehinām, one who has accepted this body, sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5], because he is eternal, but he has accepted something which is not eternal, asat. It is limited. He is unlimited, but he is entrapped by something which is limited. Therefore, sadā samudvigna-dhiyām. Just like we have got our own land in Māyāpur, so we can go and live there. There is no question of Bhatiwalla. But we won't go there. We have accepted this apartment. Therefore we must change it. Is it not? We are paying three thousand rupees-still anxiety, because we know at any moment he can be a trouble and kick out. So asad-grahāt. It is not your place you have accepted. Similarly, because you have accepted this material body, then there must be anxiety. Anyone, he may be Mr. Nixon, or he may be Mr. Ayub Khan, or a man in the street, or an ant, or Brahma, or anyone, because he has accepted asad-grahāt, this body, it is not exist; he must be in anxiety. This is knowledge. Therefore you have to learn knowledge from authorities-Prahlāda Mahārāja. So Prahlāda Mahārāja says, recommends, that you should give up this, this way of life. Hitvātma-pātaṁ gṛham andha-kūpam. This acceptance of body is just like to fall down in a dark well, blind well. So one should give it up. How give it up? How it can go? Harim āśrayeta: just take shelter of Kṛṣṇa. So that is the meaning. That means Kṛṣṇa consciousness. You give up this material consciousness. Material consciousness means how I shall live, how I shall eat, how I shall sleep, how I shall enjoy my senses, how I shall defend. This is material existence. This is material existence. And spiritual existence means I take shelter of Kṛṣṇa, He is my protector, I am (indistinct). This. (Sanskrit). To have firm faith that I have taken shelter of Kṛṣṇa, He is giving me protection. I have no anxiety. This is Kṛṣṇa consciousness. We are giving that. So take to Kṛṣṇa consciousness, and become anxietyless. That's all. That is our propaganda. "Come to Kṛṣṇa consciousness and be free from all anxiety." That's all.

Śyāmasundara: He says that when we have thoughts and ideas, that their intention is always directed towards some object, but anxiety has no intended object. If I am anxious about something, or address something, it is not real because there is no object toward which it is directed.

Prabhupāda: Yes. When you have no objective, that anxiety is very troublesome. Therefore we have got also anxiety: how to become fully Kṛṣṇa conscious. You are also thinking that "Whether I have chanted sixteen rounds or not? Whether I am deviating from my duties to become (indistinct)?" There is anxiety, but we have got an objective. But others, they have no objective, and full of anxiety.

Śyāmasundara: He calls that "nothingness."

Prabhupāda: That is nothingness.

Śyāmasundara: Nothingness, that anxiety and despair.

Prabhupāda: Therefore we can (indistinct).

Śyāmasundara: Because people like that, they see the world as lacking any supporting structure. There's no meaning. So then tomorrow we'll begin to see how he strives toward giving meaning to it, this nothing; how something comes out of it. [break] So we'll finish up Heidegger today and start on one other philosopher. Yesterday we were talking about Heidegger's (German-indistinct) or "being there," and he says that truth is the revealment of the understanding of being there.

Prabhupāda: Yes. Without being, how there can be truth? To be is truth. "I am," this is truth. I exist, that is truth. If I don't exist, then where is truth?

ātmānaṁ sarvato rakṣet
tato dharmaṁ tato dhanam

ātmānaṁ vikṛti sati
tato kutaṁ tato dharmam

Ātmā, my identity, if I protect, then I can protect my religion, I can protect my riches. And if I cannot protect myself, then where is my riches? Where is my religion? That is our Vedic understanding. So to exist, self-preservation, that is the basic principle of all truth.

Śyāmasundara: He says that the understanding of my existence, of my being here, is truth. So when this, when all the details of why I am here and what I am here for become revealed, that is truth.

Prabhupāda: Yes. Because I am true, therefore why I am here, that is truth. The basic principle is "I am truth." Therefore "Why I am here?" This is intelligent question. So that… These questions was asked by Sanātana Gosvāmī to Caitanya Mahāprabhu. The first question: "Actually what I am? I don't want miserable condition of life, but this world is full of miserable condition of life. So why this is?" This is actually human understanding, when one comes to this enquiry that "I do not want any miserable condition of life, but why this miserable condition of life is forced upon me?" Nobody wanted the Pakistan war, but somehow or other it was enforced. Similarly, there are so many difficulties. Śītoṣṇa sukha-duḥkha-dāḥ. In the Bhagavad-gītā it is said, āgamāpāyino, they come and go, but they come and go, or they come, that's a fact. So we have to tolerate. But the question is why these miserable conditions come? Why I should tolerate? But even if I tolerate, that is not finished. So why this is the position? This "Why?" position is actually human life. That is called in the Vedānta-sūtra, brahma-jijñāsā. After trying (indistinct), when one is unable to make any solution, then the question comes "Why?" That is the beginning of human life. That is the beginning. Otherwise animal life. So animal life, this is animal is being slaughtered, but it cannot question, "Why I am being slaughtered?" That's all. "Why you are slaughtering me? I am also a living entity." It has no such (indistinct). That is animal's life. And when there is question "Why?" that is human life. "Why?" Kenopaniṣad.

Śyāmasundara: He claims that the consciousness of death makes a difference in the choices that an individual makes during his life. He says that the consciousness that this body will end, this consciousness guides him to choose in a certain way.

Prabhupāda: So what is that way? The atheists, they think that "I shall die. That will finish. So let me enjoy to the best capacity. There is no question of pāpa and puṇya." That is atheist philosophy. "I have got this opportunity of sense enjoyment. Let me enjoy, to the best capacity, my senses." Because he has no next life. Void. Because after death everything is zero. So "Why should I care for 'This is pāpa, and this is puṇya.' Whatever is palatable for me, I shall do that." But he has got also consciousness of death. Another, we have also got consciousness of death. So our philosophy is that before death, let us inquire in such a way that we may go back to home, back to Godhead. Both of them have got the death consciousness. The one whose spiritual is zero, he is doing all nonsense. And one who knows that spiritual is not zero-there is real substance-so "Let me prepare for death." [break] (end)

WITTGENSTEIN.SYA

Ludwig Wittgenstein

Śyāmasundara: This morning we are discussing a philosopher called Ludwig Wittgenstein, a contemporary German philosopher. One of his major so-called contributions is what is called a verification principle, which reads, "To understand a proposition means to know what is the case if it is true." That means anyone who wishes to understand a proposition must first know the conditions under which that proposition is true, that is, what information is required by way of evidence of its truth.

Prabhupāda: So the modern world's proposition is that "I am this body." So that is untruth. What does he say about this?

Śyāmasundara: Well, if I claim that I am this body, that means I have to know all of the conditions which make it true that I am this body. Then if all these conditions are true…

Prabhupāda: First of all we must discuss what I am. Then we have to see whether I am this body or not. And what do you mean by "I am"? You are individual, I am individual. How I exact my individuality, and how you exact your individuality? What is the symptom? What is the meaning of "I am"? First of all you have to understand, what do you mean by "I am"? "I am" means my activities, "I am." That is "I am."

Śyāmasundara: My activities.

Prabhupāda: Yes. So try to understand, "I am" means my activities. So how my activities are going on? Presently we can see my activities are going on by the movements of my senses, of the limbs of the body. Therefore we come to the point that the moving force is "I am."

Śyāmasundara: That which moves the limbs.

Prabhupāda: Yes. That moving force, if "I am," then I am not this body, because as soon as the moving force from the body is gone, the body is of no value.

Śyāmasundara: They would say that then "I" cease to exist. Then "I am" no more. When the body dies, then I am no more.

Prabhupāda: Then how do you come to "I am"? "No more" means you came to the existence of "I am." How did you come to exist as "I am"? If you say that after the stoppage of movements of the body, when there is no more "I am," then how this "I am" came into existence? That is the question. Wherefrom this movement came?

Śyāmasundara: They say that the condition or the evidence required to know if this is true, that I came from…

Prabhupāda: The first thing is that if I identify myself with the body, the body means movements of the limbs. Now if something is wanting, and the limbs do not move any more… But that moving force is "I am."

Śyāmasundara: They would say that it is a combination of chemicals or some…

Devānanda: They postulated… The French philosophers at one point postulated that within the matter itself there is a potential of consciousness. They called it elan vital, living potential within matter, and when you put the matter together in certain positions, then that living potential is able to come out, and when the material nature changes again, it is no longer manifested.

Prabhupāda: That is another nonsense, because when the body becomes from the lump of matter, why that living potentiality, consciousness, does not come again?

Devānanda: Because the elements are no longer in suitable arrangement for life to be…

Prabhupāda: If you know the elements, you say that ”You add this element.” Just like when the motorcar stops for want of gas, you take gasoline from the petroleum store and it starts again. Either you do it, otherwise you are rascal, you are putting some wrong theory. If you say that it is a combination of chemicals, and you know that addition, that these living symptoms are there, then bring that chemical and add to it and let the body go out again. If you cannot do that, then you are nonsense. There is no sense of your statement.

Devānanda: So in other words, if a body dies from heart failure, they should immediately be able to remove that heart and put in a fresh heart from somebody who has just died, and it will come back to life. But it doesn't do that.

Prabhupāda: No. There are so many other things, and not only one case of heart failure.

Devānanda: But there are many, for example…

Prabhupāda: Don't you…

Śyāmasundara: We want to stick to Wittgenstein.

Prabhupāda: The main principle is when the body is called dead, why don't you put some chemicals and make it alive again? You say something is wanted. What is that something? That you do not know. But we can say what is that something. We say that something is the soul. That is wanting.

Śyāmasundara: So far that proposition, you said ”I am” means that the soul exists. That is your proposition.

Prabhupāda: My proposition is that ”I am” means I am the soul, spirit soul, not this body.

Śyāmasundara: So they say that if we are to verify this proposition, to prove that it is true, then we have to know what conditions under which it is true. What are those conditions under which it is true?

Prabhupāda: It is very simple. So long the soul is there, it is moving, and as soon as the soul is out, it is not moving. Anyone can understand. You say something is wanting. I say it is soul, definitely. But you do not know what is that something. Therefore your knowledge is imperfect, my knowledge is perfect. My knowledge is supported by Bhagavad-gītā, but your knowledge has no support; therefore your knowledge is nonsense.

Śyāmasundara: In order for that statement or that proposition to be true, there must be evidence.

Prabhupāda: This is evidence: that there is no soul. The self, the individual soul, is now departed; therefore this body is lump of matter. This is evidence. And because the soul is there, therefore the body changes or develops. Just like if a child is born dead, then the body does not develop or changes. It remains in the same condition. But so long the soul is there, the child grows or changes his body. That is evidence. Because the soul is there, therefore the child is growing or changing body from childhood to boyhood, boyhood to youth. Suppose a child is born, doctor says it is dead child. You say something is wanted, but what is that something? You do not know. Otherwise, if you know, you add it. What is that something? Suggest, what is that something? Simply vague idea something, that is nonsense idea. That is not science. You must give, ”This is wanting.” Suppose that you say that the blood, the redness, just like nowadays blood supply is the theory, so what is this blood? Blood is a liquid, red liquid, like chemical or something, with some salt. So you can add salt, just like in cholera cases, they add saline injection. So dead body, you give saline injection, make it red by some color, give him life. If you say that ”Red blood is now white,” so make it red. What is the difficulty? There is no difficulty. There are so many chemicals. If you say the redness is the life, then there are many natural products, just like jewels, by nature it is red. Why is it not alive? Why it is not alive? By natural redness of something, if you say that is the cause of life, then there are many jewels. What is called, jewels?

Śyāmasundara: Ruby.

Prabhupāda: Ruby. Why it is not alive? Redness is there. Therefore we have to accept your identification with the soul, not with this body; otherwise this is nonsense.

Śyāmasundara: He is not disputing that there is soul or there is not soul. He is merely putting forward a principle to test something, if it is true or false.

Prabhupāda: This is the test. This is the test. Because the soul is there, therefore the body is moving.

Śyāmasundara: So that is the evidence for…

Prabhupāda: That is the evidence. Anyone can see. Now we say, ”My father is gone. Oh, my father is gone.” Where has he gone? Your father is lying there. Why do you say gone?

Devānanda: They say he has passed away. But what is passed away?

Prabhupāda: Passed away… What is this passed away? That means you have not seen your father. You have not seen your father, still you identify the body as your father. Or your father identifies your body as yourself. Just like the father has not seen the son, the son has not seen the father. Therefore it is illusion.

Śyāmasundara: The movement of the body is evidence that the soul exists.

Prabhupāda: Yes. That is the only evidence. Because the soul is there, that individual soul.

Devānanda: Śrīla Prabhupāda, when death comes, at the moment… Before death, the whole body is alive, completely alive and functioning, and in a split second it's all finished, completely dead. That would be an evidence that it is not a chemical combination. If it were a chemical combination it would die slowly.

Prabhupāda: The reason is that the soul, when quitting this body, there is examination what kind of body he is going to get. Superior examination. Either you call nature or God, there is superior… According to his karma he will get a body. Now, that requires a little time. So what kind of body this soul will get? As soon as it is decided, then immediately he's transferred to that kind of body, and this body remains there.

Śyāmasundara: This would also, it seems, satisfy his second requirement for verification, that sense observation or information ultimately derived by means of sense observation is necessary for verification.

Prabhupāda: This is sense observation. It not nonsensical; it is complete sense, sensible, that now this soul has passed and quit this body-death. So the body is not the man; the soul is the man. This is quite sensible. It is not nonsensical. Otherwise how do you explain? You explain what is that distinction between dead body and living body. What is your sensible explanation, according to this philosopher?

Śyāmasundara: He isn't quibbling with that. His only philosophy was that he was putting forward ways of determining what is true and what is false.

Prabhupāda: So that is evidence that this body is false, the soul is true. That is our statement. Body is false. Just like this, this (indistinct), this sweater, this is false. It has got a hand but it is false hand. The real hand is within, within the shirt, that is real hand. Similarly, this body also. It is compared with dress. The dress is false. The man who puts on the dress, he is true. Similarly, the soul is the truth and the body is false. If you want to make distinction between false and true, then this is the distinction: the soul is the truth, the body is false.

Śyāmasundara: He says that philosophy is that mental activity which seeks to analyze or clarify the meanings of scientific propositions.

Prabhupāda: This is philosophy: to study what is this body and how it is moving. This is analytical study. And you come to the understanding that the body is a dead lump of matter, there is something which is called the soul. Because the soul is there. This is scientific truth. One who has not this knowledge, he is not scientific; he is foolish.

Śyāmasundara: In other words, if you make a scientific proposition that "Because I am, the body moves," that is your scientific proposition?

Prabhupāda: Yes, this is scientific proposition.

Śyāmasundara: Then philosophy is a clarification of that proposition.

Prabhupāda: Clarification… It is supported by the greatest authority, Kṛṣṇa. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. He says that, the greatest authority, God Himself, He says that as the body's changing in different phases of my life, similarly, ultimately, at the end, this body is left and another body is accepted. That is scientific. It is not our bogus proposition. It is supported by the whole Vedic knowledge and especially by Kṛṣṇa, and who can be greater authority than Kṛṣṇa? That will be scientific. Just like modern science: if somebody proves some theory and it is accepted by the scientific world, then it is accepted as scientific; similarly, our proposition is accepted by Kṛṣṇa, the greatest scientist; therefore it is fact. But you have no support by the scientists, what you say; therefore your proposition is nonsense. My proposition is accepted by the greatest scientist. He has created this whole world.

Śyāmasundara: He says that philosophers present old facts in new light, but philosophers do not discover any new facts.

Prabhupāda: Because they're all rascals and fools, what they can discover? (laughter) They simply theorize on their rascaldom, that's all. That is their business. (indistinct) There is no fact. And those who are rascals, they believe them. That's all. So we are not such rascals, because our knowledge is received from the greatest scientist, Kṛṣṇa. I personally may be rascal, but because I follow the greatest scientist, therefore my proposition is scientific. I do not know how this dictaphone is working, but somebody has said "This is dictaphone," I accept. And it is working. That is my scientific knowledge. I may not be the mechanic, but I am working.

Śyāmasundara: He says that philosophy is a process which attempts to clarify God, not that itself it has factual content.

Prabhupāda: This is clarification. Mostly the people are under illusion, identifying the body with the self. But we are clarifying that "You are not this body, you are spirit soul." Therefore it is a scientific proposition.

Śyāmasundara: So we are clarifying a scientific proposition with our philosophy.

Prabhupāda: Yes. This is it. Philosophy means the science of sciences. Another definition of philosophy is "the science of sciences." All sciences are derived from philosophy. So philosophy's actual position is on the higher level than the sciences.

Śyāmasundara: Another definition he has is that "Philosophy is the pursuit of meaning." Pursuit of meaning.

Prabhupāda: Yes. Because philosophy is the searching out about the ultimate truth, therefore it is pursuit; and the ultimate truth is meaning. That is nice. But there are different philosophers, and so far we are concerned, we know that the ultimate meaning is Kṛṣṇa, sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes; therefore our philosophy is perfect. They are simply pursuing, but we have reached the goal. That is the difference. They are on the way, but we are on the spot. Is that right?

Śyāmasundara: Yes. (laughs) He says that the propositions of logic and mathematics are tautologies, he calls it, or uninformative assertions which state nothing factual about the world. Just like, for instance, "Two plus two equals four." On paper it is just two symbols: the symbol 2, and the symbol 2 and the symbol 4. But actually that is a void arrangement. It doesn't state anything factual about the world.

Prabhupāda: What does he want more practical?

Śyāmasundara: He says that these can be demonstrated but not verified.

Prabhupāda: Why not verified? Two rupees plus two rupees equal to four rupees. This is verified.

Śyāmasundara: But that's something else.

Prabhupāda: That is…, the mathematics is required for that purpose. You have got two rupees, I have got two rupees; when combined together it becomes four rupees. That is mathematics. This is practical proof. Why does he say that there is no practical use? And philosopher, to become philosopher is not to become a nonsense. But because he theorizes something nonsensical, he's become a philosopher-that is not philosophy. This mathematical truth is practically true.

Śyāmasundara: Let us say the proposition that "The sum of the angles of a triangle equals 180 degrees," that is a proposition. It can be demonstrated on paper but it cannot be verified by experiential data.

Devotee: If you're steering a ship you can make use of it, can't you?

Śyāmasundara: It can be made use of and it can be called valid or invalid.

Prabhupāda: What does he want more?

Śyāmasundara: He wants to know true and false. That this "Sum of the angles equal to 180 degrees" can be said to be valid or invalid, but it cannot be said to be true or false.

Prabhupāda: Then in that way, what he proposes, that is also false, because in this material world there is no truth. Everything is false. So his philosophical proposition is also false.

Śyāmasundara: Actually, he came to recognize that.

Prabhupāda: Yes. Then that's all right. Then why he is bothering about something false? That is another foolishness.

Devānanda: I thought that that was a Māyāvādī theory, that everything is false.

Prabhupāda: Yes. He wants to accept false, again make botheration.

Śyāmasundara: No. He does not say false, he says that the sum of the…

Prabhupāda: Better thing is that as we say, it is not false, but it is temporary.

Śyāmasundara: He doesn't say true or false, he says that the sum of the angles…

Prabhupāda: Just now you said that it cannot be verified. That means false.

Śyāmasundara: It cannot be verified if it is true or false. But it can…

Prabhupāda: That means doubt. It is doubtful.

Śyāmasundara: Just like the proposition, "The sum of the angles of a triangle equals 180 degrees."

Prabhupāda: That is accepted by the scientists and mathematicians.

Śyāmasundara: Yes. That can be said to be a valid proposition or an invalid proposition. Demonstrated.

Prabhupāda: Why invalid? It is valid because all mathematicians, all scientists, they have accepted it.

Śyāmasundara: Yes. It can be demonstrated that it is valid on paper. But it cannot be said that it is true or false by our experiential data.

Prabhupāda: No. That can be said, it is false, because in this world everything is a temporary manifestation. So this world itself is a temporary manifestation. This big sky and this planet and everything is a temporary manifestation.

Śyāmasundara: So even that law is temporary, that "The sum of the angles equals 180 degrees"?

Prabhupāda: Yes.

Śyāmasundara: That's only temporary.

Prabhupāda: Temporary in this sense: because the existence of this universe is also temporary. So whatever is there is temporary.

Śyāmasundara: But even when this universe ends, doesn't that law carry on?

Prabhupāda: Just like this waterpot. This waterpot, you can say false or true. False means when it breaks, then it no longer will be waterpot; it becomes earth again. From the earth it is made, and again it becomes earth. Therefore the shape of this waterpot is not false but temporary. That is the right word. It will not remain as earthen pot for very long time. It will break, and when it breaks, it again becomes earth, from which it was made; therefore this shape is temporary.

Śyāmasundara: That example of the pot, we can verify if it is true or false by our senses.

Prabhupāda: The senses, it is also senses. I am taking it as waterpot, that is I am taking it by my senses. But the shape of the waterpot is temporary.

Śyāmasundara: That can be proven.

Prabhupāda: Yes. So whatever there is in this world, even this house, this big house, this is also temporary.

Śyāmasundara: But what about a principle, like "Two plus two equals four"?

Prabhupāda: Principle is truth, but the manifestation is temporary. Principle… Just like earth. Just like we hear from Bhagavad-gītā, bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca: [Bg. 7.4] "This earth, water, fire, air, ether, mind, intelligence, ego, they are My separated energies." And because it is Kṛṣṇa's energy, and Kṛṣṇa is true, therefore that energy is true. But this interaction of the energy, manifestation of different things out of that energy, that is temporary. Therefore it is called material energy or external energy, temporary manifestation.

Śyāmasundara: What about the proposition that "Two plus two equals four"?

Prabhupāda: That is also temporary.

Śyāmasundara: That disappears when this universe disappears?

Prabhupāda: Yes. When the universe disappears, everything disappears. Who is going to calculate "Two plus two equals four"? Everything is finished.

Śyāmasundara: The principle does not carry on, despite…

Prabhupāda: The principle will carry on when again there will be manifestation. Just like this waterpot, it breaks, it becomes earth, and again from earth we make waterpot. Therefore this principle that the waterpot is made out of earth, that is a fact, but the waterpot as we see, that is temporary. Creation of the waterpot from earth is a fact. Similarly, this material world is a creation out of Kṛṣṇa's external energy. That is a fact. Kṛṣṇa's energy is fact. Kṛṣṇa is fact.

Śyāmasundara: What about something that cannot be tangibly seen, like a mathematical calculation or an equation?

Prabhupāda: You cannot see so many things. That does not mean that it does not exist. Your power of seeing is limited. Why you are depending on seeing?

Śyāmasundara: No. I want to take something that we all know, like "Two plus two equals four," that principle. There's no waterpot or anything visible involved, just a purely abstract principle, "Two plus two equals four."

Prabhupāda: Abstract or concrete, it doesn't matter. What is abstract for you is concrete for other. [break] …Kṛṣṇa is concrete. Paraṁ satya, actually that is the only truth. So this idea, abstract and concrete, that is relative.

Śyāmasundara: Just like the idea, "The sum of the angles of a triangle equal 180 degrees."

Prabhupāda: This is calculation.

Śyāmasundara: It is calculation, but there's no…

Prabhupāda: Relative knowledge, because we cannot know beyond 180 degrees according to your geometrical calculation. But your calculation, everything is imperfect because you are imperfect. So because it is going on, for our purpose we take it as truth. That's all.

Śyāmasundara: It's only working in two planes, or two dimensions.

Prabhupāda: Just like this body. This body, I can say is false, but suppose somebody kills somebody, he cannot argue that it is a false thing. If it is killed, why the state should by so much anxious about it if it a false? No. Even it is temporary, even if it's false, but it has got temporary use. You cannot disturb that use.

Śyāmasundara: He says that propositions pertaining to metaphysical realities such as we have been talking about, like the soul, he says they are neither chronological, that is uninformative assertions, neither are they empirical propositions. So it is impossible to demonstrate either their validity or to verify them.

Prabhupāda: Why?

Śyāmasundara: Statements like ”the soul,” ”I am the soul.”

Prabhupāda: Yes.

Śyāmasundara: We can neither say that is valid or invalid, neither we can say it is…

Prabhupāda: It is valid. It is not invalid, it is valid. You cannot understand it. Try to understand it. It is valid. ”I am the soul,” that's a valid proposition. How you can say invalid?

Devānanda: He also says that it cannot be demonstrated also.

Prabhupāda: This is demonstration. Demonstration, this is demonstration, that as soon as I go, actually I go (indistinct). That is demonstration. What do you want more demonstration?

Śyāmasundara: He says we have to know what conditions are required to show that it is true and then satisfy those conditions. So one condition you say is that as soon as the body dies, then there is no more movement. But what is there to prove that the soul has left the body or that there was ever a soul in the body?

Prabhupāda: That is the proof. Because the soul takes shelter into the womb of the mother, the father injects the soul-that is the statement of the śāstras-in the womb of the mother, and the mother gives shelter. So the body develops from the womb of the mother. There is conception, pregnancy. That is the proof.

Śyāmasundara: Ultimately there is nothing to measure, when the body dies, to determine where that soul went.

Prabhupāda: Yes. That you can measure by knowledge. Just like Bhagavad-gītā has said, ūrdhvaṁ gacchanti sattva-sthā [Bg. 14.18]. Just like a man has committed murder, killed somebody. He is arrested, he is taken away from your sight, but you can know that he has committed murder, he will be hanged. That's all. You do not require to go there and see that he is hanged. It doesn't require. That is foolishness. If somebody says that ”I did not see that the man was arrested,” that's all right, but ”I did not see that he was hanged. I cannot believe it,” no. You believe or not believe, it is a fact.

Śyāmasundara: So what he is saying is that because you can't see the soul after it leaves the body, therefore we cannot say if the soul exists or does not exist.

Prabhupāda: But why does he believe of his eyes so much? Why does he not accept that his eyes are so imperfect that he cannot see the soul?

Śyāmasundara: Either directly or indirectly he says that we have to be able to prove…

Prabhupāda: No. The same example, just like a man has committed murder and he is arrested and taken away. So others, they know that this man will be hanged. And one was, ”Oh, I have not seen, so how he is hanged?” But that is foolishness. The state law says that if a man has committed murder he will be hanged. So you have to see through the law, not with your eyes. The nonsense eyes, what can they see? So see through knowledge, through books.

Śyāmasundara: So our ultimate verification does not rest with our senses but with the authoritative…

Prabhupāda: Yes. Authoritative knowledge, that is real seeing. That is real seeing. Just like we have not seen Kṛṣṇa, take for example. Then all we are fools and rascals, that we are after Kṛṣṇa? People may say that ”You have not seen Kṛṣṇa. Why you are after so much, Kṛṣṇa?” They can say. But then you are all set of fools. Does it mean that we are all set of fools? Then how we have seen Kṛṣṇa?

Śyāmasundara: Wittgenstein, in that respect he answers that these metaphysical or mystical ideas, even though they are not expressed in words, can be felt or appreciated without knowing whether it is true.

Prabhupāda: No. That is knowing. To know through authorities, that is knowing. That is real knowing. That is the process of Vedic knowledge: to know through the authorities. The same example: if somebody is asking, ”Who is my father?” then he has to know through the authority of mother; otherwise there is no other way. So therefore to know through authority is perfect knowledge.

Śyāmasundara: These modern scientists, they fall back on that idea that ”Well, I accept that there is something mystical or metaphysical, but because I don't know it is truth, still I appreciate it.” Or ”It cannot be experienced, we must consign it to science.”

Prabhupāda: Truth is truth. Either we appreciate or not appreciate, it does not matter. Truth is truth.

Śyāmasundara: So they fall back on kind of a blind faith…

Prabhupāda: But you are in blind faith. Those who do not accept the authorities, they are in blind faith. Just like one who does not know that what is soul, he is in blind faith, accepting this body as self. He is in blind faith.

Śyāmasundara: He has no real evidence that my self is the body either.

Prabhupāda: He is blind, because it is not the fact. The evidence is there, but he is in blind faith. The whole world is working in blind faith-”I am Pakistani,” ”I am Hindustani,” ”I am American,” ”I am Englishman.” Simply bodily identification. The whole world is a set of fools only. That's all. That is stated in the śāstras: yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. Anyone who accepts this bag of three dhātus, kapha, pitta, vāyu, as self, he is an ass.

Śyāmasundara: He says that atomic propositions, or the components of compound propositions, depend for their validity upon the reliability with which they accurately picture atomic facts. In other words, suppose there is some proposition that this ring is gold. This proposition is part of a compound proposition which tells where the ring came from, how it was originated, who wore it, so many other facts. But only you take one proposition, ”this ring is gold,” he said this proposition depends upon the reliability with which it accurately pictures the facts, if it is true or false. That statement, ”this ring is gold,” it must determine how accurately it pictures the facts before we can say if it is valid or invalid proposition.

Prabhupāda: Suppose I say it is gold. What he will say? What is his proposition?

Śyāmasundara: He'll say that first of all you must give us a list of conditions to determine why it is gold, under what conditions it is gold.

Prabhupāda: That is everything. That he is speaking also, that is another condition.

Śyāmasundara: There must be certain conditions met before…

Prabhupāda: But how he is speaking is also fact, that he is speaking under certain conditions. Everything in this material world, that is on condition. So his philosophizing is also under condition. So everything is conditioned. Why does he not understand first of all himself, instead of trying to understand what is gold? Everything is conditioned.

Śyāmasundara: If we listed for some conditions that it must weigh a certain amount, it must have a certain color, it must have a certain texture, like that…

Prabhupāda: That is already there. Those who are chemists, they know what is the characteristics of gold. That is already there, recorded. So what does he want?

Śyāmasundara: This is part of his system for analyzing what is true or untrue.

Prabhupāda: That analysis is there. It may not be with me, it may not be with you, but it is already there. But what he will do with that analysis? What is his aim?

Śyāmasundara: Well, we can satisfy his conditions and then determine if it is true that this ring is gold.

Prabhupāda: Yes. There are so many conditions. After, at the end, the conditions come to atom, atomic theory. But the atom is also conditioned, aṇḍāntara-sthaṁ paramāṇu cayāntara-stham. Kṛṣṇa is within the atom also; therefore the atom is not absolute or independent. Therefore Kṛṣṇa is the ultimate fact.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

That we have know, that He is the cause of all causes.

Śyāmasundara: So, for instance, the ring may be gold under one set of conditions…

Prabhupāda: Yes. It is gold under certain conditions, but the original cause is Kṛṣṇa. Everything. Under certain conditions something is wood, something is gold, something is metal, something is this, something is… These are different conditions. I am also conditioned. Under certain conditions I am talking that ”I am human being.” Otherwise animal, he is under certain conditions, he is an animal. So everyone is under conditions. Who is not under conditions? Everything is under conditions. Therefore this world is called conditioned world or relative world. Nothing is absolute.

Śyāmasundara: He says that a proposition is a…

Prabhupāda: It is gold, gold means it is a metal, a combination of metals. There are eight types of metals, and gold is combination of tin, copper and mercury.

Śyāmasundara: There is a basic element-gold.

Prabhupāda: Not basic. It is a combination of different elements, different metals.

Śyāmasundara: According to the chemists, there are 108 basic elements, and gold is one of them.

Prabhupāda: That may be, but I say that what you call gold is a combination of other metals. So gold, this is not absolute. This is relative. Because other metals have combined together, it is now known as gold. Similarly, the whole world is combination of different material elements, and the gross elements are this earth, water, fire, air, ether.

Śyāmasundara: What about…, they say that there is a basic atom called a hydrogen atom.

Prabhupāda: Whatever you will call it, it is also matter. The minute particles are matter. That’s all.

Śyāmasundara: That’s right. Inside these molecules there are atoms, and inside the atoms there are more particles, and it goes on, smaller and smaller.

Prabhupāda: Yes. These are all matter.

Śyāmasundara: He says that a proposition is a picture of reality, a picture is a model of reality, a picture is a fact, the world is a totality of facts, the totality of true thoughts is a picture of the world.

Prabhupāda: Totality of not facts, that is a combination of gross matter, combination of gross and subtle matter. But this gross and subtle matter are projection of Kṛṣṇa’s energy. Therefore totalities, they can be said Kṛṣṇa’s external energy. And because Kṛṣṇa’s energy, the energy and energetic, sometimes separated, sometimes mixed up; when separated, it manifests as something creation; when it is mixed up, the energy is no longer-it is merged into the energetic. Therefore Kṛṣṇa is the ultimate cause.

Śyāmasundara: So the picture of reality is always changing? There are no set combinations?

Prabhupāda: Reality is not changing. The combination of different energies is changing. Reality is not changing.

Śyāmasundara: So true thoughts are not changing.

Prabhupāda: Reality is Kṛṣṇa, but Kṛṣṇa has got unlimited number of energies, so the combination of different energy is making some manifestation and they are changing.

Śyāmasundara: He says that the totality of true thoughts is the picture of the world. So that picture does not change. The true thoughts do not change. So the world is not actually…

Prabhupāda: Yes. Conservation of energy. Everything rests ultimately in energy, and the energy ultimately rests in Kṛṣṇa. Therefore we say that everything ultimately rests in Kṛṣṇa. Kṛṣṇa is the ultimate cause, ahaṁ sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate: [Bg. 10.8] ”I am the cause of everything.”

Śyāmasundara: He says that language is a picture of reality-language, words, a picture of reality. Just like we are speaking now. We are making pictures of reality as we speak with our language, with our words. Do these words have more content in themselves, or are they simply pictures of reality?

Prabhupāda: Language is a sort of expression to understand reality. Language is not reality.

Śyāmasundara: Yes. He says that propositions or statements of ideas provide merely the form, telling us not what things are but how they are, but only how they are.

Prabhupāda: As well as what they are. If they are how they are, then what they are can also be explained.

Śyāmasundara: Just like if I describe this picture, I cannot really say what it is, but only how it is, what it is like, how it is.

Prabhupāda: What is the difference, "how it is" and "what it is"? What is the difference? It is simply jugglery of words. If I can say how it is, I can say what it is.

Śyāmasundara: He says what it is can only be experienced by the other senses-by seeing it, touching it.

Prabhupāda: In this sense, how it is, of course it can be explained like that. Ultimately, what it is means just like this gold, I said that how it is-a combination of other metals is gold, that is how it is. But what it is, that we have to research further. Just like how it is-a combination of copper, tin and mercury. Now, then what it is, we will have to make inquiry wherefrom this mercury comes, wherefrom this tin comes, wherefrom the copper comes. That is what it is. Therefore Vedic language it is sarvaṁ khalv idaṁ brahma: "Everything is Brahman." That is what it is.

Śyāmasundara: (laughing) So we can explain how it is molded into different ways.

Prabhupāda: That is how it is, how it has become gold. But ultimately it is Brahman, sarvaṁ khalv idaṁ brahma. Everything is Brahman.

Śyāmasundara: He says that therefore most philosophical propositions are not false, but they are devoid of sensory facts, of sense content; therefore they are nonsensical.

Prabhupāda: Therefore he is also nonsensical.

Śyāmasundara: He comes to that. (laughter) When a genuine proposition…

Prabhupāda: Then why is he after so much nonsensical things? Just to show he's…

Śyāmasundara: In order to find out what is a genuine proposition, he says that a genuine proposition presents the sense content and shows how things stand if it is true.

Prabhupāda: This is sense content, that sarvaṁ khalv, "Everything is Brahman." Everything is Brahman.

Śyāmasundara: But how does that give us sense content? What does that mean to my sense observations?

Devānanda: Isn't there a way… There is a way of perceiving that everything is Brahman. It can be perceived. We cannot perceive it now, but it can be perceived.

Prabhupāda: But the true knowledge, that ultimately Brahman is the ultimate cause. So Brahman has got different energies, and the multiple energies, they are combined together, and they manifest in different phases. Therefore Brahman is the cause of all causes. That is the Vedānta-sūtra, janmādy asya yataḥ [SB 1.1.1]. Brahman means wherefrom everything is emanating.

Śyāmasundara: But this statement, "Everything is Brahman," that seems to me devoid of sensory fact, of sense content. Therefore he says it is nonsensical, because I cannot experience it as a sensory experience. How does that have sense content, that statement?

Prabhupāda: That means whatever does not come through his senses, that is not true.

Śyāmasundara: No. But whatever cannot be experienced is not true.

Prabhupāda: Experience means by sense experience. That means whatever is not under direct perception, sense experience, that is false.

Śyāmasundara: Either direct or indirect. But how can I experience that statement that "Everything is Brahman"?

Prabhupāda: Indirect is there. Just like we accept that everything has got some cause. So I am a person; the cause is my person father, and his father is also person. Similarly, the ultimate father, the original father, although I have not seen, I cannot sense perceive, still, I must conclude that He is a person.

Śyāmasundara: But I think behind your statement "Everything is Brahman," there are also statements which show the person how to experience Brahman.

Prabhupāda: This is Brahman. Brahman means the greatest. Greatest.

Śyāmasundara: But when you say "Everything is Brahman," you are also willing to include another set of propositions which show how to experience Brahman, how one can experience this fact, "Everything is Brahman."

Prabhupāda: That is not very difficult. Just like this International Society. Originally I started, so in any center, I am there. I am there. My photograph is there, I am there, accepting, Bhaktivedanta Swami. So personally I am not there, but I still am there by my expansion of energy. So similarly, Kṛṣṇa is the original Brahman. Whatever we see, we perceive, experience, it's all Kṛṣṇa's expansion of energy. That's all.

Śyāmasundara: His attack, then, is not upon your statement "Everything is Brahman," because you are also proposing other propositions which show how to experience that everything is Brahman. His attack is upon philosophy that is empty or devoid of sense contact.

Prabhupāda: That is not empty. Suppose…

Devotee: He would say that if we can demonstrate that everything is Brahman, then it is not empty philosophy; then it is factual philosophy.

Śyāmasundara: His attack is with other philosophies that merely state that "This is that, this is that," but have no sense contact, are devoid of any sense meaning.

Devotee: Cannot be perceived. The truth cannot be perceived. If the truth cannot be perceived, then what good is the philosophy?

Prabhupāda: Truth can be perceived.

Devānanda: We can show; therefore our philosophy is good. He would agree, this philosophy is good because we cannot only state with authority what is the truth, we can reasonably establish it and we can demonstrate it also.

Prabhupāda: And perceive also.

Devānanda: Yes. We can demonstrate it.

Devotee: I have a question, that if he says that that philosophy which is good, which can be verified by observation or fact, and he comes to the conclusion that his philosophy is nonsense, I'd like to find out how he arrives at this kind of a conclusion.

Śyāmasundara: We're coming to that. He says that the propositions must describe the object completely by means of logical scaffolding, exhibiting logical form of reality, and whatever cannot be shown cannot be said, either. So he says that if we purport to show reality by our words…

Prabhupāda: What is the process of showing?

Śyāmasundara: By language, that our structure of language must be logically complete and that it must also be able to be seen or it cannot be said. Whatever cannot be shown cannot be said either.

Prabhupāda: Then logically complete… Suppose I have my father, I've seen my father, or I've seen my grandfather, or I've seen my great-grandfather, but because I cannot see the father of great-grandfather does not mean that there was no great-grandfather. Logically it is real, that the father of my great-grandfather was also a human being, he had two hands, two legs, and one head. That is logical, even though I have not seen. What is illogical? So it does not mean that things which we sometimes do not see, it is not logical. You cannot say like that. Because they are not seen, that is also logical.

Śyāmasundara: But that statement, "It can be seen that my father had a father had a father," that can be seen.

Prabhupāda: No. That is not seen; that is perceived. Perceived. (Sanskrit) It is called (Sanskrit). I can think of like that, yes. That is perception.

Śyāmasundara: So in order for us to say like that, something that cannot be shown cannot be said, he says. That if we say something…

Prabhupāda: Even if it cannot be shown, it is a fact. Not that because it cannot be shown, it is not a fact.

Śyāmasundara: But everything you say, you are also showing, you are also giving examples that we can perceive. Just like the body, you say the soul has left the body so the body does not move. So even though it cannot be seen, the soul is leaving the body.

Prabhupāda: "It cannot be seen" means you have no seeing power. You cannot see beyond this wall, but that does not mean that because it cannot be seen, that is not fact. That is another foolishness. You have no seeing power. You admit your imperfection. Why you are proposing like that, "Because it cannot be seen"?

Śyāmasundara: No. Because it cannot be shown, he says. But it can be shown.

Prabhupāda: It can be shown, but you have no eyes to see. That is my proposal. Your eyes are just as blind man. If he says that "Show me this," how he can see? He is blind man. So you are blind, you cannot see, but those who have eyes, they can see. Therefore they say, śāstra cakṣuṣa: don't believe those eyes. Śāstra cakṣuṣa. Make the śāstra your cakṣuṣa. That is Vedic position. Don't see with these naked eyes. What is the value of your eyes? Why are you so much proud of your eyes? You cannot see. You see under certain conditions. Therefore adhaksi(?) Adhaksi means those who believe only the eyes. And what is the value of the eyes? That you won't admit, that "I am blind." He won't say. He will say simply, "I cannot see." How you can see? You're blind. That he won't admit, that he's blind. He will simply say that "I cannot see; therefore I don't agree." But you are blind!

Śyāmasundara: It seems to me, in all of your propositions, you are also showing by practical example how this is true. You do not… It's not in the air, so we cannot perceive it in some way.

Prabhupāda: Nothing is in the air. Everything is fact. But if somebody says, although it is fact, "I cannot see, therefore it is not fact," that is not a good proposal.

Śyāmasundara: You give the evidence: the body is suddenly stopping moving. That is evidence. Even though we cannot see the soul, perhaps, but the evidence is there.

Prabhupāda: Yes. Just like on a cloudy day we cannot see the sun, but because there is light, so we say, "Yes, there is sun."

Śyāmasundara: Evidence.

Prabhupāda: Evidence. Similarly, the evidence is the moving capacity. Because the body is moving, there is soul. It doesn't matter if you can see or not see. It doesn't matter. When the motor is moving, there is gas. You may not see the gas. It is foolishness, that "I have not seen the gas. When it is put in?" [break] …dark, now it is light. How I am saying there is a darkness? It is (indistinct)

Devotee: (indistinct)

Prabhupāda: What is past, present, future for a man is not the past, present, future for Brahmā. Therefore this past, present, future is relative. And Kṛṣṇa is eternal. He has no past, present and future.

Devotee: I can understand how the past and future can be…

Prabhupāda: Past, present and future is relative to your body. Because you have got a limited body, therefore you have got past, present, future. Otherwise there is no past, present, future.

Devotee: But there is present for everyone.

Devotee (2): But that is also due to that body.

Devotee: But the past and the future are simply reminiscences and projections of (indistinct), but the present is existing for everyone.

Prabhupāda: Yes. That past means, just like what you say. The past, present, future for an ant is different from your past, present, future.

Devotee: Why?

Prabhupāda: Because your body is different.

Devotee: The experience of the past, present and the future is different.

Prabhupāda: My point is there is no past, present, future. This experience is gathered according to your body.

Devotee: The experiences are different, but it doesn't alter the (indistinct).

Prabhupāda: (indistinct) actually there is no past, present, future. That is my position.

Devotee: In the same way, the Buddhists say there is no soul. They say that the soul is completely dependent upon the body.

Prabhupāda: That we can reply. Why there is no soul? What is the distinction between that, that we already discussed. Don't bother about that.

Devotee: We would say there is no past, or is our perception of the past is false?

Prabhupāda: Time is eternal. There is no past, present, future. We perceive past, present, future due to this body. Just like Kṛṣṇa has no past, present, future.

Śyāmasundara: Wittgenstein noted that his own propositions are nonsensical; that is, they are devoid of any sense content. Therefore he held that…

Prabhupāda: Why he is bothering all nonsensical (indistinct)?

Śyāmasundara: He held that at first we must transcend that, in order to view the world correctly.

Prabhupāda: Yes, that we are. (laughter)

Devotee: We are transcending.

Prabhupāda: Let him study philosophy from us.

Śyāmasundara: Even his verification principles cannot be verified by any other criterion; therefore it is self-refuting. And moreover, this limits the person, the individual, to his own sense experience. So how can the individual refer to himself as part of an existing but not yet experienced external world? In other words, if a person followed his philosophy strictly, he would not be able to put himself in the context of the world.

Prabhupāda: That is not very difficult to understand. Just like when there is summer, every one of us experiences heat. When there is winter, every one of use experiences cold. Therefore we are part and parcel of the Supreme. When there is spring season, all the trees immediately become full of foliage. When there is winter season, all the foliage, all the leaves, they fall down. So therefore there is one (indistinct) and we are part and parcel of that. When there is winter season you cannot say that "I am not feeling cold." You cannot say that. (aside:) So you are not going?

Devotee: (indistinct) twelve o'clock.

Śyāmasundara: Earlier in his philosophy he said that there is only one language of terms which portray reality. In other words, there is only one definite set of language terms that portray reality.

Prabhupāda: That is brahma, brahma-sattva. Paraṁ satyaṁ dhīmahi. That is reality.

Śyāmasundara: Later he said that it's the way in which a word is used, not its meaning as a name for some object, which gives a language a statement for validity. In other words, the way we use words, not that words in themselves have absolute meaning, but the way we use them.

Prabhupāda: Yes. Just like when you use one word, it has got some meaning. When you say "Brahman," it has got some meaning. "Brahman" means nothing is greater than Brahman. When you use the word Brahman it means nothing is greater that Brahman.

Śyāmasundara: But that statement, "Nothing is greater than," if you use it in another context, say with three or four objects, and you say that "nothing," meaning these three objects, "is greater than this object," that is another…

Prabhupāda: No. Any object you bring. When I say "God is great," anything you bring, nothing is greater than God. That's all.

Śyāmasundara: He says when we ask, for example, "What is the meaning of the word good…" He says we must inquire as to how we learn the meaning of the word good, what its functions have been, and strive to clarify its use, not as a picture of reality but as a tool for describing, recording, and asserting facts or ideas.

Prabhupāda: (indistinct) limited science, when you are in the limited material world, good means which satisfies my senses good. That is good. And bad means which does not satisfy my senses. But so far my senses are concerned, this is temporary (indistinct); therefore in this material world, the conceptions of good and bad, they are all the same. Real goodness is God. God is good. That is good.

Devotee: Jaya! Haribol! Haribol!

Śyāmasundara: So he is saying…

Prabhupāda: Everything which is not God, that is bad. That is real goodness.

Śyāmasundara: He says it's how we use the word good, not what the word good means.

Prabhupāda: Good means, I already explained, which satisfies my senses. That is good. But God is good. He satisfies my senses and all others' senses. The relative good is it may satisfy my senses but it may not satisfy your senses. Therefore it is not good. Therefore what is good to me is not good to you. One man's food is another man's poison. Therefore this is relative good.

Śyāmasundara: Something which satisfies God's senses, that is real good.

Prabhupāda: That is absolute.

Śyāmasundara: So even words, if they are used to satisfy God…

Prabhupāda: That is good. Anything that satisfies God, that is good. Just like Arjuna was thinking fighting is bad, but when he understood that this fighting will be utilized for Kṛṣṇa's satisfaction, therefore it is good. So how the same bad thing becomes good? Because it satisfies Kṛṣṇa. So anything which satisfies Kṛṣṇa, that is good. Anything which does not satisfy Kṛṣṇa, that is bad.

Śyāmasundara: His final statement was that philosophy must describe the actual uses of language, never interfere with it, in order to achieve clarification. In other words…

Prabhupāda: This is clear clarification, that God is the Supreme, God is all-good; therefore what satisfies God, that is good. What will satisfy God, that is nice.

Śyāmasundara: So our philosophy describes the actual uses of words. There may be the word good and several…

Prabhupāda: Otherwise why you are chanting the words Hare Kṛṣṇa? There are also words.

Śyāmasundara: There may be ten philosophies, and each one will purport this same word good differently. But real philosophy is (indistinct).

Prabhupāda: Absolute good means to satisfy God.

Śyāmasundara: The use of a word, not exactly what the word means, but the use of it, how it is used.

Prabhupāda: Yes.

Śyāmasundara: There's one more quote. He says, "Don't ask for the meaning, ask for the use of a word." In other words, we don't say if good means this or that; we say how it is used.

Prabhupāda: If it is used for God, it is good.

Devotee: So he doesn't present a philosophy; he presents a method, a methodology, but not a philosophy.

Śyāmasundara: No. His philosophy describes the actual use of language. That is philosophy. So any philosophy that describes how language is used, that's proper philosophy.

Devotee: He doesn't describe how to use language; he describes principles for judging how to use language. But he has not himself described how to use language. So therefore he has not presented a philosophy. He has presented so many methods for presenting philosophy.

Śyāmasundara: But those methods, they are also philosophy.

Devotee: The philosophy of presenting philosophy, but no philosophy itself.

Devotee (2): But philosophy is meant to understand the ultimate goal of life. What does he say the ultimate goal of life is? What is his ultimate goal of life?

Prabhupāda: That they do not know.

Devotee: He said you have to transcend what he presented to find out what that ultimate goal of life is. So anybody…

Śyāmasundara: His philosophy is an active attempt to clarify.

Devotee: Clarify what? What is he clarifying?

Prabhupāda: Clarify his nonsense. He is talking all nonsense. That will be clarified.

Devotee: Some of his principles for ascertaining truth are all right; some of them are not so good. But he has himself not tried to present the truth at all. He has simply tried to present a way of ascertaining truth.

Devotee (2): (indistinct)

Devotee: But how can he ascertain truth if he doesn't know what the truth is?

Devotee (3): He didn't say that he did. He said it was nonsense, that you had to go beyond what he said to find out the truth.

Devotee: That's not much of a philosophy.

Śyāmasundara: Actually one of his students, John (indistinct) at Oxford, er, Cambridge, he is still living now, he has written an important book for modern theology which applies his philosophy to religion, where he says that we can see God everywhere, so even though we can't prove God in a way that the scientists require, still, this is enough, that we can see His evidence wherever we are. So this is proof that we should have belief in God, have faith in God. His students have been very godly, (indistinct) in a godly way.

Devotee: (indistinct)

Śyāmasundara: (indistinct)

Viśāla: Śrīla Prabhupāda said sādhu means he is a devotee of Kṛṣṇa. So unless you are a devotee of Kṛṣṇa, how can you be saintly or godly? Unless you are a devotee of Kṛṣṇa, you are not godly.

Devotee: So what he is trying to ascertain is that God is the absolute truth.

Śyāmasundara: (indistinct) as I recall he uses the example of the garden, that he sees in the garden the wisdom of logical arrangement, nice taste, so many things, so he concludes that because man can fill this garden or manipulate this garden, therefore there must be God.

Devotee: We also say like that, that there are so many nice arrangements that are universal, we see so many nice arrangements. There must be a…

Devotee (2): (indistinct)

Devotee (3): But the child will pick up a flower and look it and say, "It is so beautiful. Who has made it?" and then another child will answer, "God." (end)

MARITAIN.SYA

Jacques Maritain

Śyāmasundara: Today's philosopher is called Jacques Maritain, and he's a French…, contemporary French philosopher, very influential, and he's a religionist. He believes in a personal God.

Prabhupāda: Still living?

Śyāmasundara: Yes. His main philosophy is that existence and essence are both there; that existence is not possible without essence. He defines existence to be…, er, essence to be potential and existence to be the actual. So that a thing, and everything that we can perceive, has both existence and, in other words, potentiality and actuality. For instance, this cup has the potentiality to be something else, to be a piece of metal, but in its actual form it is like this. But it has potentiality to become something else. So he says these two things-the essence and the existence-exist simultaneously.

Prabhupāda: So we agree to this point. Just like soul, at the present moment you have got a certain type of body, human body, but the soul has potentiality to have a spiritual body or a dog's body. Both potentialities are there. So the essential is the soul, and the reality… It is not reality; temporary form in the material body. But the potentiality as the soul has its own spiritual body. When it is uncontaminated by the material contamination, he remains only reality without any so-called actuality or temporary form.

Śyāmasundara: He says that sense activity occurs on an immediate level of experience, without any conscious awareness of itself, but that true knowledge of reality comes through intuition, and that this reality is called being.

Prabhupāda: Intuity, also past experience. What you call intuition is past experience. Just like when a child is born, by intuition it seeks mother's breast. Because the child does not know where is food, but by intuition, as soon as the mother's breast is given, pushed in its mouth, he is satisfied immediately. So by…, this is called by intuition. But actually it is its past experience. The same child, as the soul, may have taken something else in a different body. So the fact is that the soul is wandering in different types of bodies, and when he comes to a particular type of body, he remembers everything from his past experience. Just like fifty years ago, when I was a businessman, so at that Gauḍīya Math, as soon as I go there, I remember all those things; I am again fifty years back. That is actual… So this, suppose if I say I am going, I do not require to be directed that "Here is this thing, here is that thing." Immediately I enter that town I will understand that if I have to go to the toilet, "Here it is." If I go to the kitchen, "Here it is." So you may call it intuition, but actually it is experience, past experience. There is no, nothing such thing as intuition. That is a vague expression. Actually it is past experience.

Śyāmasundara: He says that God, He is pure actuality. There is no potentiality.

Prabhupāda: Absolute.

Śyāmasundara: He is Absolute. He is pure existence and essence together, but that the…, everything else that exists besides God has these two characteristics of potentiality and actuality.

Prabhupāda: That potentiality, actuality, it is material relativity. In the spiritual world there is same-potentiality, reality-they're one. Just like Kṛṣṇa. Kṛṣṇa, the rascal scholars, they think that Kṛṣṇa's body and Kṛṣṇa's soul is different, as it is, what is called, expressed by Dr. Radhakrishnan. But that is not the fact. There is no such difference. Kṛṣṇa also says, avajānanti māṁ mūḍhā [Bg. 9.11]. Because He comes in a human form, rascals think of Him as ordinary human being. But He is not that. He is absolute. He has nothing to do with the body and soul as we have got. He is body and soul together-potentiality and the actuality. Similarly, anyone who gets a spiritual body, he also gets the same position. There will be no difference between actuality and potentiality.

Śyāmasundara: He says that God, or the divine intellect, perceives His own essence.

Prabhupāda: No. [break]

Śyāmasundara: He says that God perceives His own essence, and thus He…, everything else and all of the creation came into existence as a part of His essence of God. That everything is a part of God's essence and keeps coming into existence in different forms, different stages of actuality.

Prabhupāda: So that… They say everything is expansion of God's energy. The example is given in the Vedic śāstras, just like the fire is there in one place but the heat and light of the fire expand. Similarly, God, or Kṛṣṇa, is there in Goloka Vṛndāvana, but His energy, external energy and internal energy and marginal energy, they are expanding in this place. So what is his opinion of it?

Śyāmasundara: Well, these two types of energy he would call…, material energy he would call potential energy, and the spiritual energy, he would say is actual energy.

Prabhupāda: Well, actual, the energy is one, but it is working differently. Just like electricity is one, but it is working differently as cooler and heater, although cooling and heating are two opposites. Cooling is just opposite of heating, and heating is just opposite of cooling, but electric energy is working in both the places.

Śyāmasundara: Electric energy is also measured in terms of its potency, its potential.

Prabhupāda: Yes. So for God there is no such distinction; therefore it is called kaivalya. For Him the material energy or the spiritual energy is the same. Therefore the Māyāvādīs, they cannot understand God. They think that Kṛṣṇa, when He comes, He accepts a material body. But even He accepts a material body, for Him there is no such distinction-spiritual body and material body. He is…, He being omnipotent, He can act even in His material body as spiritual. Just like when Kṛṣṇa was present, accepting that He has a material body, but at the age of seven years old He lifted the big hill. That is not possible by the material body. Therefore, as omnipotent He can turn the material energy into spiritual energy and the spiritual energy into material energy. That is omnipotency. But those who are with poor fund of knowledge, they think that Kṛṣṇa has got this material body. Actually He has no such distinction, either material or… Just like electrical engineer, he knows how to tackle electric energy. He can convert the heater into refrigerator, and he can convert the refrigerator into heater, because he knows how to do it.

Śyāmasundara: There's another school of modern philosopher who has the same idea of existence and essence, but they say that there is only existence, that there is no essence, therefore there's no meaning to life.

Prabhupāda: No. According to our…, essence is reality; existence is temporary.

Śyāmasundara: Well, he opposes these philosophers by saying that there cannot be existence without essence.

Prabhupāda: That is our view also. Essence… Just like Śaṅkarācārya says, brahma satyaṁ jagan mithyā. The existence is mithyā. He says mithyā. But we, Vaiṣṇava philosopher, we say not mithyā, not false, but temporary. But temporary. So mithyā we cannot say, because anything coming from God, it cannot be false, but it is temporary. He can change it as He likes; therefore it is temporary.

Śyāmasundara: So he says that existence is the coming into being of the essence.

Prabhupāda: Yes.

Śyāmasundara: The inbetween stage he calls becoming.

Prabhupāda: That is Brahman. Brahman is essence, and from Brahman is everything is coming out-janmādy asya yataḥ [SB 1.1.1]. So Brahman means everything is emanating. Now this janma is in reference to this material world. In the spiritual world there is no such thing as creation. Creation and annihilation, that is the nature of this material world. So when we speak of janmādy asya yataḥ [SB 1.1.1], it means the creation of the material world, but the original source of creation, that is eternal. Janmādy asya yataḥ [SB 1.1.1]-the source from which everything is taking birth. So everything is taking birth means before the birth of everything there was the source wherefrom the birth is taking place. Just like child is born, and before the birth of the child the mother was existing. Similarly, before the creation of this material world, the source, Brahman, was there. Therefore Brahman is not matter. Brahman is not matter.

Śyāmasundara: Brahman is the essence.

Prabhupāda: Essence. The essence was there before the creation of the manifestation. That Brahman, Kṛṣṇa says, as Vedānta says, janmādy asya yataḥ; [SB 1.1.1] similarly Kṛṣṇa says ahaṁ sarvasya prabhavo [Bg. 10.8]: "I am the source of everything." And Brahma-saṁhitā says, Kṛṣṇa…, sarva-kāraṇa-kāraṇam [Bs. 5.1], "the cause of all causes." So before creation, Kṛṣṇa was existing, or God was existing. Creation means matter. So the source of creation, God, or Kṛṣṇa, is not matter. It is spirit.

Śyāmasundara: He says that the essence of an entity is its intelligible nature, or that one can have ideas. This is proof that we are more than existence, that we are also essence.

Prabhupāda: No. This existence is temporary. Just like this, I have got this coat. This is also existence, but I may change it next time, but I am the essence. I am permanent. I am changing.

Śyāmasundara: He says this is proven by the fact that the senses, they can perceive the existence of something by feeling it or touching it or seeing it, but they can't say anything about it until the intelligence comes into play, and then intelligence says what it is and gives it being.

Prabhupāda: Intelligence says what is its cause.

Śyāmasundara: Yes. And he describes…

Prabhupāda: So that cause is find some cause and again you find out the cause, again you find the cause, and then you find out cause and effect, you study effect and find out the cause, then when you come to the ultimate cause, which has no other cause, then that is Kṛṣṇa, that is God. [break]

Śyāmasundara: He says that the senses can say "This exists," but if they said something… The senses can say "This exists," but the indirect is what says "This being is." In other words, it describes what exists-not only that something exists but what exists. So this intellect, or this being able to describe the essence of something, proves that we are made of this essence, that this is our real nature, that we are… It is not simply blindly existing but that there is some essence. He says that to exist means to act. He says actuality means continuous activities; there's no…, no rest.

Prabhupāda: That is karma-yoga. Because work, activities, why they are so active? Because they want to enjoy. That's all. That's all.

Śyāmasundara: Everything that exists wants to enjoy?

Prabhupāda: Yes. Here in this material world, variety, working so hard for sense gratification. The same activity, we consider…, when it is converted in Kṛṣṇa consciousness, that is spiritual activity.

Śyāmasundara: So the essence of any object is its power to exist and be known. To be known.

Prabhupāda: Mm. That is the basic principle of Vedānta-sūtra: athāto brahma, what is the basic platform, how is it. That is called brahma-jijñāsā. That is intelligence. That is intelligence.

Śyāmasundara: Intelligence is the basic…

Prabhupāda: Yes. No. By intelligence one can inquire what is the cause of this. Jijñāsu. It is called jijñāsu. Those who are not jijñāsus, śreya uttamam, they are third class. Just like animals, they cannot ask, "What is its cause?" That is animal life. And human life means when the inquiry is "What is its cause?" That is the distinction between animal life and human life. Human life must be inquisitive, "What is its cause? What is the essence?" Just like Sanātana Gosvāmī approached Lord Caitanya that "Why I suffer some threefold miseries? I do not wish to suffer, but why?" This "why" question, unless this "why" question is there, then he's not to be considered as human being. Śrī Rāmānujācārya, when writing comments on Bhagavad-gītā, manuṣyāṇāṁ sahasreṣu [Bg. 7.3], he says manuṣya means "inquisitive." Not with two legs and hands. That is not a manuṣya; that is an animal. (indistinct) vikara (indistinct). One who inquires from authoritative Vedas, śāstras, he's a human being. And those who are not inquisitive, they are not considered to be human being. "What is the essence?" that is human being. Otherwise animal life. And tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. And one who is actually inquisitive, he, he requires to have the guidance of spiritual master. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Guru is required for him who is inquisitive of the higher essence, not for… To accept a guru is not a fashion. Those, without being inquisitive of the highest essence, accept from guru, they think it is a fashion to keep a guru. Just like one keeps one dog by fashion: "My friend is keeping a dog, I shall keep a dog. My friend is keeping a car, I shall keep a car." Such kind of acceptance of guru is useless. It has no meaning. Actually, guru means… One…, the disciple must be very much inquisitive, interest into this is to understand the original essence. And he should approach a suitable bona fide person who can answer about the original essence. This is the system of guru and disciple. It is not a fashion, bogus fashion. A śiṣya must be intently inquisitive to understand the original essence, and guru must be a well-conversant person who can answer the disciple's relevant questions. This is guru and śiṣya.

Śyāmasundara: He says that because God is pure actuality, the opposite of godly nature is pure potential without much existence.

Prabhupāda: No. The existence is there. The essential, essence also is there, but it is a question of awareness and not awareness. One who knows, he is brāhmaṇa; one who does not know, he is kṛpaṇa. Just like human beings, one who knows what is Brahman, he is called brāhmaṇa, and one who does not know what is Brahman, he is called a kṛpaṇa. Kṛpaṇa. Kṛpaṇa means miser. He got the opportunity to understand Brahman but he did not care for it, just like a man has got money but he could not utilize it. Similarly, the opposite word of brāhmaṇa is kṛpaṇa. Those who are trying to understand the essence, they are brāhmaṇa, brāhmaṇa. Veda pathād bhaved vipra brahma jānātīti brāhmaṇaḥ: by studying Vedas, trying to understand the essence. And Kṛṣṇa says in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. Really, to understand Vedas means to understand Kṛṣṇa. So those who are trying to understand Kṛṣṇa, they are human being. Others, they are not human being.

Śyāmasundara: He sees the same kind of hierarchy, that on the one hand the highest types of beings are those who are most actualized, are those who are more perfect.

Prabhupāda: Mmm.

Śyāmasundara: They have realized their essence.

Prabhupāda: Kṛṣṇa conscious.

Śyāmasundara: Yes. Whereas the lower types of entities who are purely potential but have very small existences, like they're animal, plant life, he sees that hierarchy, and he says that the highest summit of man is…, the summit of wisdom, when he becomes capable of loving God lovingly.

Prabhupāda: That's right.

Śyāmasundara: Then he becomes purely…

Prabhupāda: Caitanya Mahāprabhu says, premā pumartho pumān: the highest perfection of life is to attain love of Godhead. And Bhāgavata also says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religious system, (indistinct) develops his dormant love of God. That is religion. That is first-class, transcendental religion. And Bhāgavata, in other place it is said, dharmaḥ projjhita kaitava atra: all cheating religious system is rejected here. Because Bhāgavata does not accept a religious system as genuine unless the followers develop love of Godhead. This is the test. And dharma means, as it is stated in the Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This is dharma. Kṛṣṇa says that "You give up all types of religious system." That means they are not religious, they are not religious. Otherwise why Kṛṣṇa will ask that you give it up?

Śyāmasundara: Yes.

Prabhupāda: He, in the beginning, says that "I come to establish religion," and He says that "Give up, kick out all these so-called religions." So they are not religion, and that is confirmed in the Bhāgavata, kaitava, dharma kaitava. Kaitava means cheating.

Anything, any religious system which does not give knowledge of Kṛṣṇa, that is cheating religion. That is cheating religion. Dharma kaitava. Kaitava means cheating. And Śrīdhara Swami, he comments that atra mokṣa vāñchā (indistinct), those who are after mukti, liberation, they are also rejected herein. The jñānīs, they are after mukti. So Śrīdhara Swami says they are also within the category of these cheating religious systems, because they are being cheated. They are cheating themselves, that "I'll become God." So that is another type of cheating. Therefore Kṛṣṇa says that "Give up all these cheating type of religious systems. Just surrender unto Me." This is religion. Surrender unto Him. This is religion. And for teaching this religion, Kṛṣṇa appeared: dharma saṁsthāpanārthāya. What is that religion? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Just surrender unto Me." This is religion. Anything which does not teach surrender unto the Supreme Lord, Kṛṣṇa, that is cheating religion. That's all.

Śyāmasundara: He says that this love of God is significant to one's experience of being a living self.

Prabhupāda: Yes. I am individual living self. I want to exist by loving somebody. That is, we can practically see: I want to love somebody.

Śyāmasundara: That gives significance to my existence…

Prabhupāda: Yes.

Śyāmasundara: …if I love somebody.

Prabhupāda: Similarly, other individual also wants to love somebody. The loving propensity is there. So our love is now distributed in so many ways, sukha mitra… (?): to our children, to our friends, to our country, to our families, to our wives, and if somebody has nothing like that, he reposes his love to dog, to cat. So the love must be there, and it must be reposed. But you should not know; therefore we have been frustrated. But when it is done to Kṛṣṇa, (indistinct) success. So dormant love is there. (aside regarding guests-indistinct)

Śyāmasundara: He says that this state is called realization or actualization.

Prabhupāda: This is realization. Everyone knows that "I want to love somebody." So that is going on. Anyone, even animals. Even animals, they also love their cubs, their children. Dogs, cats, even tiger, they love. They, every living entity wants to love, but because the love is reposed in a wrong place, he is being frustrated.

Śyāmasundara: He says when we come to the platform of loving God…

Prabhupāda: That is perfection.

Śyāmasundara: …then our potential nature is no more existing; everything is purely actual.

Prabhupāda: Yes.

Śyāmasundara: We have actualized our potential.

Prabhupāda: Absolute platform. Yes. That is absolute platform.

Śyāmasundara: Up to that stage, everything has got some potential…

Prabhupāda: Difference, so potential is actual.

Śyāmasundara: But they are acting on a smaller level. And when they reach that stage of loving God, then there's no more potential, purely actual.

Prabhupāda: That's right. That is higher conception. Saṁsiddhiṁ labhate parām. That is higher conception.

Śyāmasundara: He says… Now here is maybe one degree of difference. He says that ethical life, or knowledge of the Absolute, comes to our conscience or our reason, and the ethical life is to act in accordance or obedience to our conscience or our reason.

Prabhupāda: Conscience…, not ordinary conscience-Kṛṣṇa consciousness. Conscience is pure, but when it is diluted, contaminated, so somebody has got his conscience, consciousness, a different type. Just like Pakistani, Hindustani, they have got Hindustani consciousness or Pakistani consciousness, Muhammadan consciousness.

Śyāmasundara: Conscience. Not conscious but conscience.

Prabhupāda: Conscience, everyone is conscience. Every living entity has got conscience.

Revatīnandana: Conscience means if I'm…, a sense of whether what I am doing is right or wrong. That is conscience. That's different from consciousness.

Prabhupāda: What is consciousness? Conscience means living force.

Revatīnandana: So not consciousness.

Prabhupāda: Oh.

Revatīnandana: Conscience.

Prabhupāda: Conscious. Discrimination of good and bad.

Devotees: Yes.

Prabhupāda: That conscience is due to practice. Just like a butcher, he has no conscience that killing is bad. That he is practiced to do that, he does not say that… His conscience is not touched by killing. So this conscience is by practice created in a different atmosphere, so it does not act. Unless one comes to Kṛṣṇa consciousness, his conscience has no value. It is contaminated conscience. So as you are accustomed, so you have made a particular type of conscience. A thief, a thief, when he goes to steal, his conscience says, "This is all right. This is my livelihood. Why shall I stop it?" So what is value of this conscience?

Śyāmasundara: His idea is that because he comes from a Christian background, where there is no…

Prabhupāda: Under some background he is speaking of conscience. But I say there are different consciences according to different backgrounds. So unless one comes to Kṛṣṇa background, his conscience has no value. That is our…

Śyāmasundara: Yes. He says that the speculative faculty is intelligence, that we can understand…

Prabhupāda: Then he is also speculating. Just like the butcher killing, he is also speculating, "What is the wrong there? Why people are protesting?" That is also speculating. But because his background is different, his conscience does not help him.

Śyāmasundara: So the method of… An authoritative basis for right and wrong, given by God Himself, then we can never know absolutely…

Prabhupāda: Unless one comes to Kṛṣṇa consciousness, his conscience has no value.

Śyāmasundara: But what about a person, say like this person, who had no access to God's laws, but he was simply speculating with his intelligence to try to find out what is right and what is wrong? Can he ever understand?

Prabhupāda: He'll understand when he comes in contact with a devotee; otherwise he is also in ignorance.

Devotee: By following the regulative principles, we develop a Kṛṣṇa conscious conscience.

Prabhupāda: No. Regulative principle is good-he may be, one may be moral, ethical-but that does not mean he is a Kṛṣṇa conscious. A Kṛṣṇa conscious person, even without moral principles, he is higher than the person without Kṛṣṇa consciousness, simply sticking to the moral and ethical principles, he has no… Harāv abhaktasya kuto mahad-guṇā [SB 5.18.12]. Anyone who is not a devotee of Hari, Kṛṣṇa, he has no good qualification. He may be good morally, good about following rules and regulations, but that does not mean that he is good. We have many instances in the Śrīmad-Bhāgavatam. Those who are strictly following their religious principles but has no idea of devotional service, he does not gain anything in this life. And a person who has engaged himself in the devotional service of the Lord, even if he falls down due to immaturity, he has gained so many things.

Śyāmasundara: It would seem like this idea of pure actuality would also…, could also be called devotional service, because everything that I'm acting is for Kṛṣṇa, for the pure actual.

Prabhupāda: No, no. Everything we are acting, we imagine that will be pure. (indistinct) confirm by this.

Śyāmasundara: Prabhupāda, if I'm engaged in devotional service…

Prabhupāda: Yes. Devotional service under the guidance of the spiritual master, that is devotional service. Not that you manufacture yourself.

Śyāmasundara: No.

Prabhupāda: No.

Śyāmasundara: So that stage of acting under the guidance of the spiritual master, that would be pure actuality. There would be no…

Prabhupāda: Oh, yes. That is beyond this; transcendental to the three guṇas. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. That is actuality. Brahma-tattva, that is actuality. So anyone who is engaged in devotional service, he is above, transcendental to the three modes of material nature. Sa guṇān samatītyaitān [Bg. 14.26]. All these material qualities, samatīta, atīta, he surpasses, and brahma-bhūyāya kalpate, he is situated in actuality.

Śyāmasundara: He says that God knows reality as it exists and it has the potentiality to become. In other words, He knows everything.

Prabhupāda: He knows. Vedāhaṁ samatītāni [Bg. 7.26]. Kṛṣṇa says, "I know everything, past, present and future." You have nothing like that, past, present and future. The past, present and future is concealed due to our, these temporary material bodies.

Śyāmasundara: He says that the human being is nature's most perfect creation.

Prabhupāda: That's it. We also accept that. So after many, many births, 8,400,000 species of life, one gets this human form of life, and that also, civilized life, that also, in India, following the Vedic principles, that is the highest birth.

Śyāmasundara: He says that the human being has the material aspect of individuality plus the spiritual aspect of personality.

Prabhupāda: Yes. That, that personality understanding is the perfect understanding. The Absolute Truth, as it is given in the Śrīmad-Bhāgavatam, is realized in three phases: impersonal Brahman, Paramātmā, and Bhagavān. Bhagavān is person. So to…, when one comes to Bhagavān understanding, that is the highest perfection. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] after many, many births of cultivating knowledge, one actually is wise, he surrenders to Kṛṣṇa. That is the perfection.

Śyāmasundara: He says that this is…, because of this spiritual personality that he can know and love God.

Prabhupāda: Yes. Without person how there can be love? There is no question of love. You cannot love air or sky; you must find out a man or woman in the, under the sky. So therefore if you want to love God then you must accept God is a person; otherwise there is no question of love. Therefore for the Māyāvādī philosopher there is no question of love. They merge. They want sāyujya-mukti, to become one. They have no other conception, because they cannot conceive personal God. So there is no love. Therefore they manufacture an idea that in the material condition of life, you just imagine any form of God and love Him, and ultimately you become one. That is their philosophy. Ultimately you throw away this… The example is given that you want to rise on some top floor you take a ladder and go to the top and throw away the ladder: there is no need of this ladder, now you have come to the position. So their theory is that because you cannot love or worship something impersonal, because it is difficult, it is troublesome… It is stated in the Bhagavad-gītā, kleśa adhikataras teṣām avyaktāsakta-cetasām: those who are attached to impersonal deities, their progress in spiritual life is very troublesome because they never fix up. So in order to give them some facility, they say that "You imagine some form of the Absolute Truth, and when you are perfect, then throw away that form. You become one." This is their philosophy. But if God is God, then how I can throw Him? That means while they are thinking of God, that is not God. And they say it is imagination. Then what is the value of imagination if it is not reality? So how by imagination, by kalpana, by taking something false, you can reach the reality? That is the defect of their philosophy. If you take it something wrong, how you can reach the reality? Your process is wrong, because you are accepting something wrong: imagination, imagination.

Śyāmasundara: So he says because men are a combination of spiritual personality and material individuality, he says because of the spiritual personality we can know God, and because of the material individuality evil arises, because of the material body.

Prabhupāda: No. If we have no perfect knowledge of the individuality… Individuality does not mean always evil and good. Just like in Vṛndāvana, the gopīs, they have got individuality, but that individuality is for Kṛṣṇa. Therefore they are all one. The objective is one. The example was given by my Guru Mahārāja that according to Vedic system, when one's husband is away from home, she does not dress herself very nicely, so she does not look very attractive. But the same woman, when the husband is at home, she dresses very nice. Now, this dressing or not dressing, they are two contradictory things, but the aim is the one; therefore that is one. The aim is the husband. For the husband's satisfaction she dresses and sometimes not dresses. So these two things, dressing and not dressing, apparently may be contradictory, but (if) the aim is one, they are the same. Similarly, there is variety in the spiritual world, but all the varieties, their central point is Kṛṣṇa. Therefore the varieties are also one.

Śyāmasundara: He means more in the sense that because of this material body, this material position, that is where evil arises, by identifying with this material condition only. Their real nature is spiritual. Personality is spiritual.

Prabhupāda: Yes. It is contaminated. The varieties are there in the spiritual world. The same varieties when they are presented here with material contamination, it is called perverted. Just like the example in the Fifteenth Chapter of Bhagavad-gītā, ūrdhva-mūlam adhaḥ-śākham [Bg. 15.1], reflection on the bank of a river, reservoir of water, the tree is reflected, varieties are there. The trees or trunks, branches, twigs, flowers, everything is reflected, but they are all false. Real variety is there, on the bank of the river. Because it is reflection, it appears that everything is there in the perverted way, and then they are all false.

Śyāmasundara: This potential and actual, he also says that potential is matter and actual is form, so that God, being purely actual, is also pure form.

Prabhupāda: Yes. Without God being form, how the forms are coming? Janmādy asya yataḥ [SB 1.1.1]. In the original (indistinct) [break]

Śyāmasundara: Potentiality is matter, and actuality is form. Potentiality is undifferentiated matter, whereas actuality is form. So God, being actuality, is also pure form.

Prabhupāda: That also we say: sac-cid-ānanda-vigraha [Bs. 5.1]. Sat cit ānanda vigraha, form. Vigraha means form. So what else?

Śyāmasundara: I think that's all for today. (end)

HUSSERL.SYA

Edmund Husserl

Śyāmasundara: Today we are discussing one German philosopher named Edmund Husserl, and he started a school of philosophy known as phenomenology. The definition of phenomenology is "a descriptive analysis of inner experience or subjective processes, or the intuitive study of essences." So the idea behind this philosophy is that to find out the essences of things, to describe the data of our consciousness without any bias or prejudice or…, ignoring all theories and scientific facts, everything, but simply looking at a thing or a phenomenon and trying to understand what it is by analyzing our inward or intuitive knowledge of things.

Prabhupāda: That is Kṛṣṇa consciousness-real consciousness. Just like at the present moment I am thinking "Indian"; you are thinking "American." But if you introspect, you are American or I am Indian, so if you go on researching, you'll come to conclusion that "I am Kṛṣṇa's." That is real platform, when one understands that "I am part and parcel of Kṛṣṇa."

Śyāmasundara: Their method begins with the things themselves, they say "to the things themselves," or in other words, they begin from phenomenon.

Prabhupāda: Yes (indistinct).

Śyāmasundara: To reject all theories, scientific experiments, all these things.

Prabhupāda: When you study the phenomenon-the body-this is phenomenon, that "I am this body or not?" Then you come to the conclusion that "I am not body. I am the soul. Then what for I am soul, I (indistinct)?" Then you will get from Krsna, "I am part and parcel of Kṛṣṇa."

Śyāmasundara: They say that the phenomenon…

Prabhupāda: Just like one can analyze in this way: I am sitting on this comfortable, I mean, seat, cushion. Why I am sitting here? Because it is giving comfort to my body. Then I come to the study of body: Why I am maintaining this body? Because I am the soul, I am living in this body. Then ultimately I love my self, my soul. I love this seat because it gives shelter to my body. I love this body because it gives shelter to my soul. I love this soul because it is part and parcel of Kṛṣṇa. Therefore ultimately I love Kṛṣṇa. Is it not? That is pure consciousness.

Śyāmasundara: They say that the phenomena, or the things, are the ways or the manifestations in which objects present themselves through their appearances.

Prabhupāda: Yes.

Śyāmasundara: This object…

Prabhupāda: This phenomenon… Phenomenon means it comes and it goes. (indistinct)

Śyāmasundara: According to their way of thinking, the appearance of the phenomenon comes and goes, but the phenomenon itself is changeless.

Prabhupāda: That is not phenomenon. That is called noumena in philosophical language. Noumena. You can see the difference from noumena. Noumena. Phenomenon is (indistinct).

Śyāmasundara: Well, he gets into noumena later, but he says… Just like this is a picture. It appears as this picture like this now, but in some time it may not appear like this, but still "picture," the idea "picture" or the essence "picture" exists independently of its appearance in this form.

Prabhupāda: That picture is also phenomenon ultimately, that idea of picture.

Śyāmasundara: That phenomenon. Yes. But if… It's a permanent type of changeless idea, picture. Even it may have many appearances which come and go, but the idea of "picture" is permanent, or changeless. Is it not?

Prabhupāda: Yes. That is confirming our theory of spiritual world as permanent. Just like here, the picture of a tree, that is phenomenon. But the picture, is that now original? Just like sometimes there are dolls, show dolls; that is phenomena. But the idea behind the dolls, that is permanent. Beautiful girl standing on the showcase, that is a doll. That is phenomenon. But a beautiful girl is not phenomenon; that is fact. This is a crude example. Similarly, this material world is phenomenon. That is explained by Śrīdhara Swami, that because the spiritual is true, fact, therefore the phenomenal expression of the spiritual world amidst matter appears to be true. This material world, phenomenal world, is not fact, but because it is representation of a fact, therefore it appears as fact. That is phenomenology.

Śyāmasundara: He outlines three techniques for finding the essences of things. The first step is called the phenomenon of phenomenal logical reduction, which begins by excluding consideration of everything transcendent, including all theories or scientific knowledge-everything-only presenting to our immediate senses the objects to be considered, without any preconceived idea of what is that object. So he calls this the suspension of judgment. Suspend all judgment about an object-just look at it, and the object itself will be intuitively understood. This is his idea.

Prabhupāda: Yes. If you study the object scrutinizingly, then you will come to the conclusion, the source of that objective idea.

Śyāmasundara: He says that only this knowledge is absolutely certain.

Prabhupāda: Yes. That is called brahma-jijñāsā. In the Vedānta-sūtra it is called brahma-jijñāsā, inquiring about brahma. That is the prerogative of human life. In the human life one can make inquiries what is the ultimate source, cause. And in animal life it is not sought. So if such inquisitive is not there, then it is animal. Just like at the present moment the newspaper is full of fighting news. But these things are animal news. Such kind of fighting was there also in the animal life-dogs and dogs fighting. They are not very important. Real important thing is what I am. That is real important. Just like Sanātana Goswami inquired from Caitanya Mahāprabhu, "So what I am? I do not want to suffer, but I have to suffer." These (indistinct), they are busy with the suffering, how they, this party or that party, but we are busy, "Why you are suffering?" That is human life, athāto brahma jijñāsā, why you are suffering. Not that superficially you see people are suffering and giving some relief, and then again suffering, again relief. (Sanskrit) But they don't inquire, "Why suffering?" That is intelligent. That is human life. These rascals, they have established this United Nations for the last twenty-five years, and they never inquire that "We have tried so much, but still, why you could not stop war?" The establishment of U.N. was that there should be no war, because they had very bitter experience of the World…, Second World War. So they established this United Nations, but the (indistinct), just like the Americans, they thought that "We are very rich. We have got…, we are very powerful, so under the girth of this United Nations, we shall control over all the world." That was the policy. So this superficial phenomenon, as just might have seen, will not help us. We must go deep to the root, why people are suffering. That is intelligence.

Śyāmasundara: Well, their idea is to reduce everything to the level of pure consciousness.

Prabhupāda: That is pure consciousness.

Śyāmasundara: But by examining a phenomenon purely, without any other consideration, he says that each thing has its given content or its principle of principles, as an object of intuition. Or he calls it also a thing of authentic reality. Just like a leaf. If you look at a leaf, and you have no consideration of previous knowledge where do these things come, what is a leaf, anything, then the authentic reality of that leaf will present itself to my consciousness. It will be self-evident what is that leaf.

Prabhupāda: You don't take… That means that analytical study of the leaf.

Śyāmasundara: Yes. But without any previous knowledge-as if I knew nothing about leaves before, but I begin to look at the leaf and it will be self-evident what that leaf is.

Prabhupāda: So you can talk any nonsense. (laughter) Then what is the use of going to school? There is no need of opening so many schools and colleges. You go on studying, you can know all knowledge and talk all kinds of nonsense. Is that perfect?

Śyāmasundara: No. He says that if a man has a clear intelligence that he will be able to understand the essence of that…

Prabhupāda: But why these schools are there? Every day we see, actually, from the most intelligent persons, scientist, he has to go to a school. Not that at home, by speculating and talking nonsense, they have become a scientist. They will never become.

Śyāmasundara: But if evidence from that leaf-that it is the color green, for instance…

Prabhupāda: Still, you have to learn how the color green comes in.

Śyāmasundara: Well, he calls that kind of knowledge-how the color green comes in-you must exclude that kind of consideration; only…

Prabhupāda: That I am saying. Then he doesn't require to ask anybody. He has to speculate himself and think any kind of way he likes. He wants (indistinct).

Śyāmasundara: No. He wants to understand the object in its self-evidence…

Prabhupāda: What is that self-evidence?

Syamasundara: …not that it's the color green, that…

Prabhupāda: Then what is his study? Color green everyone is seeing. So what is his specific purpose of studying?

Śyāmasundara: By studying the appearance of the leaf, the phenomenon, its nature or its essence will become self-evident-why the leaf is structured in a certain way, what is the…

Prabhupāda: (indistinct) How you can know the structure of this leaf, why it is green some portion, why it is yellow, why there are stem, how it comes…? Do you mean to say that these things should automatically come if I speculate on this?

Śyāmasundara: That is his contention.

Prabhupāda: Then it is nonsense. It will not come. We have to go to a botanist to study.

Śyāmasundara: Well, what about before they had botanists? They didn't know anything about leaves before?

Prabhupāda: No. Botanistism may not be there, but the knowledge was there.

Śyāmasundara: But they… Five hundred years ago there were no…

Prabhupāda: Five hundred years… Since the beginning of the creation. Why do you say five hundred years? You cannot… Five millions of years ago…

Śyāmasundara: That's using an example that five hundred years ago, when we had no microscopes, we had no idea…

Prabhupāda: But the knowledge was there. That is Vedic knowledge. Knowledge was there. Just like five millions of years ago there was no scientist (indistinct), analytical laboratory. But the Vedic knowledge is that cow dung is pure. Now you analyze at the present moment scientifically you'll find yes, it is pure. So wherefrom this knowledge came? There is no need of scientist if this knowledge was there. That is Vedic knowledge.

Śyāmasundara: Well, what about someone who has no recourse to Vedic knowledge or any authority…

Prabhupāda: Then he is a fool. However you may speculate, he is a fool.

Śyāmasundara: But for thousands of years man has been in contact with leaves, and they have not had Vedic scriptures to read…

Prabhupāda: Vedic scripture was there. They did not read. That's all.

Śyāmasundara: So does that mean they have no knowledge about leaves?

Prabhupāda: No. They may have partial knowledge, I mean to say, perfect knowledge. Just like the same example: cow dung is the stool of an animal, but it is stated in the Vedic language, Vedic literature, that it is pure. Now if you analyze it, as modern scientifically in the laboratory, you will find it is pure. Therefore all perfect knowledge was there in the Vedas. So whatever is stated there in the Vedas, that is perfect knowledge. There may be botanists or no botanists; the knowledge is there.

Śyāmasundara: So in order to understand anything, I have to consult Vedic scriptures.

Prabhupāda: Yes. That is the process: tad vijñānārthaṁ sa gurum eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. So to understand anything, that is the Vedic process: either material science or spiritual science, you must approach the guru. And that is being followed everywhere. You cannot become botanist by speculating at home. You have to go…

Śyāmasundara: No. He doesn't say you have to become a botanist.

Prabhupāda: So any, anything, whatever you may be, you cannot become perfect without hearing from another perfect. This is nonsense, that you go on speculating and the proof will come. This is nonsense.

Śyāmasundara: Well, I know. That is nonsense. That isn't what he's saying. He's saying that if you look at an object, the nature of that object will be self-evident; that it isn't that we have to know everything about the object, but the nature of it, the essence of it will be self-evident.

Prabhupāda: No. The nature is… Sometimes a child takes this, asks his father: "What is this, Father? What is this?" "The case of a spectacle." Therefore he gets the knowledge. That is nature.

Śyāmasundara: But if there was no-one…

Prabhupāda: But if the child will speculate, well then (indistinct) speculate?

Śyāmasundara: Well this isn't a philosophy for children exactly. It's supposedly for very intelligent men.

Prabhupāda: Anyone who is following the principle, he's no better than a children. He's a child. This man is no better than a child, because he is speculating something important. He wants to study this leaf without any other sense. Then he is a child.

Śyāmasundara: But the nature of that leaf…

Prabhupāda: Whatever nature is already there. Nature of the leaf is already there, but you cannot understand it by speculating.

Śyāmasundara: We can't understand that it's green and that it grows?

Prabhupāda: Well, simply understanding green is not complete study of the leaf. The main questions are why it is green? Why the other leaf is yellow? That is real enquiry. Why this flower is red and that flower is white? And why the leaf is green? This is the real enquiry, "Why?"

Śyāmasundara: That isn't possible to understand…?

Prabhupāda: How it is possible? You explain how is it possible.

Śyāmasundara: Well, you were just saying before that if someone analyzes everything scrutinizingly, they will find out that it is part and parcel of Kṛṣṇa. But unless they are able to make that analysis, then what is the point of analyzing? Shouldn't we have the freedom to analyze something?

Prabhupāda: Suppose that when he says to analyze, analyze. When he will not take help? (indistinct) analyze.

Śyāmasundara: This is just the first step of his process. There are three steps. The first step is simply to reduce the phenomenon to their self-evident (indistinct)…

Prabhupāda: What is that self-evidence?

Śyāmasundara: …that it is green, that it grows on trees-those simple things that anyone can see, they're self-evident.

Prabhupāda: That's all right.

Śyāmasundara: That we don't have to consult any authority about or have any knowledge about previously. We can see those things.

Prabhupāda: That's all right.

Śyāmasundara: That's the first step. Then the second step is to make a universal reduction, to find out which things are common to all leaves, what things initially, this single appearance has the same thing in common with all appearances of leaves. Then… He calls these the ideas which underlie the pure phenomenon, like greenness and growth, things like that, basic principles, he calls these the changeless forms, changeless forms. Just like when this leaf is gone, it has disappeared, the color green will still exist somewhere; it is always existing. And the idea of growth will always exist somewhere. So that's the second step. He says that these changeless ideas, like greenness and growth, must be applied to phenomenon to give them stability or a basis, and thus rescue them from a state of constant change and unreality. So he is seeking to find out something permanent inside the temporary appearances of things. So he says that the essence of something is unlike the phenomenon by virtue of its universality. In other words, the experience that this leaf is green can be shared by all persons alike. Everyone will see that the leaf is green, not that one person will see it as yellow or another person will see it as grey. But that greenness that everyone sees, that is its self-evident nature, or essence of that leaf. So as an example, he gives the example of… We see a green object, for example, and green color is imminent in our consciousness, but when we postulate the transcendent color, it is not immediately sensed but merely described scientifically as existing in light waves measuring 550 millimicrons in length. In other words, the knowledge that that greenness is caused by certain light waves as measured by scientists is not important to him. The real idea is that that immediate greenness is shared by everyone, that is the nature of that leaf. Then the third…

Prabhupāda: Direct perception.

Śyāmasundara: (indistinct) Then the third step is an analysis of the correlation between the phenomenon of (sic:) cognitation and the object of cognitation. In other words, he says we must make a distinction between the appearance and that which appears-the leaf in this form and leafness as a permanent idea. So…

Prabhupāda: So why not study why sometimes it is leafless and why there is leaf? Why during winter season there is no leaf, and the springtime the leaves come out? Why? That is also phenomenon, changes. So therefore the next step will be that how the changes take place, and why the changes take place. That is real philosophy. Simply if you are satisfied that leaves are there, green leaves, that's all right; and there is no leaves, that's all right-that is not very intelligent. This is phenomenon. There is no leaf and there is leaf. So this is childish. Childish satisfies… Child does not enquire, ”My dear father, why sometimes there is leaf and sometimes no leaf?” He is satisfied there is no leaf, that’s all right; there is leaf, that’s all right.

Śyāmasundara: No this…, I’ve just outlined the process, and as you say, if we stop at that point it may seem childish. But the idea is that it is a process and that you do inquire next…

Prabhupāda: But he says that we are not concerned with the process. We are simply concerned with the leaf as we see it.

Śyāmasundara: Yes. And then he takes the next step. Now, why is there no leaf at a certain time? And then you go on inquiring in that way. But he…

Prabhupāda: You inquire from whom?

Śyāmasundara: You inquire from your intuition.

Prabhupāda: Just see. This is nonsense.

Devotee: According to that philosophy, if one looks inside a body, a person’s body, the essence of the body is the soul. So by looking at the body can we detect the soul within?

Śyāmasundara: Materially, yes. Just like before… Our Western scientists have never read Vedic literature, but they understand why there is leaves on a tree at a certain time and why not. It’s not a very difficult thing to understand.

Prabhupāda: This is speculation. If we do not follow the standard knowledge, (indistinct), then you have to speculate. Same thing, same example: if we do not take this information who is your father from your mother, then you have to speculate. This is the same example. But if there is process to understand who is my father simply by asking my mother, why shall I speculate?

Devotee: We went over this intuition yesterday, that intuition is experience. Actually it is experience. So that intuition about the soul, one must have a memorable experience of the soul. But we haven’t had that. We have not had experience of the soul, so how can we have intuition?

Devotee (2): Nor do we have direct perception. Nor do we have direct perception of the soul. We cannot see the soul. Not with these eyes.

Śyāmasundara: No. This… All that I’ve described so far is only the first part of this process to understanding… He comes to the idea eventually that everything is spiritual, or noumenal, that what we see is merely a reflection. He comes to that point. So far, all I’ve described is the first part, so I don’t think, if we make judgments on the philosophy so far, that it makes (indistinct). But actually he was very, very thoughtful and spent many years on this philosophy. So he’s not stupid. He hasn’t just concocted something. But his ideas are…

Prabhupāda: These arguments, he may not be stupid, these arguments, but arguments, one can…, a very learned man can be called stupid. (laughter) Because as soon as he… If you take by argument (indistinct), that’s all.

Śyāmasundara: But if you judge his argument…, his whole philosophy, on only seeing part of it, then that doesn’t seem fair.

Prabhupāda: Now we are coming to (indistinct). He says that we are concerned with only the phenomenon, what we see.

Śyāmasundara: Starting with that. Starting with that. Reducing everything to the…

Prabhupāda: Starting with that, that’s all right. But how he’ll come to the perfect knowledge? Not by speculation. That is our point.

Śyāmasundara: But…

Prabhupāda: And intuition is also wrong way. You cannot come to the perfect knowledge by speculation or intuition. You must approach a person who knows (indistinct). The same example repeated: you cannot understand who is your father by speculation and intuition. You must approach your mother and ask her, ”Who is my father?” That will be perfect knowledge. That is the process. But when…, if you insist on that ”Without asking my mother I will understand my father by speculation or intuition,” that is nonsense. That is stupidity. That stupid he is.

Śyāmasundara: If you are still so primitive and juvenile in your understanding that you don’t even know there’s such thing as a father, first you have to find out that there is such thing as father, then you can ask who is father. These Western philosophers…

Prabhupāda: But if he does not know that there is need of father for my birth, then he’s a (indistinct).

Śyāmasundara: No. I’m just giving you example. These Western philosophers, they have no…, they’re starting from zero, from zero point. They have no knowledge whatsoever. So I begin with the idea…

Prabhupāda: But zero, that is our point. From zero knowledge you cannot go to the perfection by zero speculation. That is our point. You, if you are zero, you must go to someone who is one. And when zero is added to one, it becomes ten. Otherwise you go on adding zero, zero, zero-it is all zero.

Śyāmasundara: But if you do not there is such thing as father-let’s say you are so infantile you do not know that ”I have father”-first of all you must discover…

Prabhupāda: Therefore I say it is childish. Only the foolish child knows that he doesn’t require any father, ”My mother is everything.” Just like these foolish scientists, they are thinking the nature is everything. Nature is mother. Just like a small child on the lap of the mother, he knows simply, ”My mother is everything.” But when he is grown up, he understands that ”I have a father.”

Śyāmasundara: Yes.

Prabhupāda: Similarly, these so-called scientists who does not see God behind this nature, they are just like the same child. They are simply amazed with mother’s activities, mother nature. That is called śakta. The worshipers of Goddess Kālī and Goddess Durgā are like that. They simply see the supremacy, the wonderful activities of the mother. But when he is grown up, he knows that ”My mother has a controller, has a husband, who is my father.”

Śyāmasundara: But these philosophers, especially Husserl, because there is so much confusion and chaos in the world of philosophical thought, they wanted to start from the beginning, from zero knowledge, from wiping everything away and beginning over again. So first of all they started with the phenomenon, because that’s what you can see first, just like if you were a newborn child. Then they began…

Prabhupāda: Newborn child, first business is to inquire from the mother, ”Mother, what is this?” ”Mother, father, what is this?” That is nature.

Śyāmasundara: That's what he's doing.

Prabhupāda: But you begin with zero, but to make this zero something, you have to ask somebody. But he does not agree to that.

Śyāmasundara: No. Who can he ask? He doesn't know who to ask.

Prabhupāda: That is different thing. But you have to ask.

Śyāmasundara: So he says by intuition…

Devotee: I think the idea is that you can tell me who is the father, but I can't understand who the father is when I try to perceive it myself. You have given me a word or a thought, "This is your father," but actually the meaning of "father" has nothing beyond that word or thought unless I understand that I have father. Maybe I might call it by a different name than father.

Devotee (2): No, no.

Devotee: By you saying "This is father" or "This is leaf," it's just a semantic label you have put on that. For me to understand leaf, I must perceive it for myself, because leaf or father may mean something completely different for me and you.

Śyāmasundara: His idea is first of all you have to understand what is leaf or what is father. Then you can understand where the leaf came from, where the father came from. He wants to start from the point of having no knowledge about anything and building up gradually. So they begin with only the bare phenomenon, understanding what is the bare phenomenon. Because there's no authority for them to ask, these Western philosophers. They don't know where is the authority. So the only authority you can rely on is that which is self-evident, those things, those intuitive…

Prabhupāda: So if there is no authority, then why he is anxious to become authority? Why he's philosophizing? Let everyone learn from intuition, self-study. Why he's writing such books?

Śyāmasundara: Because he wants to understand the nature of things.

Devotee: He wants to help other people understand the nature of things.

Prabhupāda: He does not want that his books should be read by anyone.

Śyāmasundara: Yes. He wants to understand the nature of things so that he can help others…

Prabhupāda: That means that he becomes authority. He becomes authority. If he wants to become authority, why he should deny other authority?

Śyāmasundara: He doesn't deny another authority, he just doesn't know which authority is the real, correct authority.

Prabhupāda: Well, that we know. Therefore we say that Vedic knowledge is authority. That is the difference between the Western philosophers and the Indian philosophers. They accept the authority of the Vedas.

Devotee (2): Well, even when one chooses a spiritual master, it's not as if he accepts anybody that comes along. He must have some criteria for choosing that person, and that criterion must begin with an observation of phenomena because that's all he has to work with. It's not as if you take any bhogī who is walking down the street and say, "All right, you become my spiritual master."

Prabhupāda: No. There is standard. There is standard. That is also authority. The Vedas says, tad vijñānārthaṁ sa gurum eva abhigacchet, abhigacchet śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. These are the qualities-śrotriyaṁ brahma-niṣṭham. So accepting an authority as spiritual master, you have to check this, whether he is śrotriyam, whether he is brahma-niṣṭham. Śrotriyam means whether he has heard perfectly from his spiritual master, and by hearing, whether he is completely, firmly standing on brahma (indistinct). These are the two qualities. So anything, you have to learn the same thing from authority.

Śyāmasundara: Well, if Kṛṣṇa is seated in the intelligence…

Devotee: Also, isn't it possible that someone who has no exposure…

Prabhupāda: Even if you take Kṛṣṇa as authority, then you accept authority.

Śyāmasundara: I'm saying that because Kṛṣṇa is there in the…, is the prowess of all…, the intelligence of all intelligent men, is it not possible if someone has no exposure to the Vedic authorities, that he can still approach the Absolute Truth through clear intelligence?

Prabhupāda: Yes. That means he has to take lesson from Kṛṣṇa from within. That Brahmā took.

Śyāmasundara: That's his whole idea, to turn within to get the answer. By wiping away all of the prejudices.

Prabhupāda: So that is a perfect method. Just like Brahmā, there was nobody externally, but Brahmā got all the knowledge from inside, internally. Tene brahma hṛdā ādi-kavaye. Ādi-kavi, the Brahmā, he learned all the knowledge from Kṛṣṇa. Where is Kṛṣṇa? He was alone. No. Hṛdi, (indistinct). Kṛṣṇa is within the heart, (indistinct).

Śyāmasundara: Just like one of Husserl's predecessors, Descartes, we discussed him before, he wanted the same platform, the same basis of understanding. So his only thought, his first thought, was cogito ergo sum: "I think, therefore I am." Eliminating all other thoughts, conclusions, there is at least that one thing: "I think, therefore I am." So he wants to start on the same basis, by wiping away all understanding and knowledge and beginning from the objects themselves, and reducing from those things, the essence of those things, to the truth.

Devotee: Isn't that jñāna-yoga?

Prabhupāda: Hm?

Devotee: Isn't that the same thing as jñāna-yoga?

Prabhupāda: No. Jñāna-yoga does not think that. Jñāna-yoga means you have to receive jñāna, knowledge, from others.

Śyāmasundara: Just like he uses another example…

Prabhupāda: They are called adaksi (?). Adaksi, simply that sense perception. That's all. So they are not perfect.

Śyāmasundara: No. But not… Behind sense perception he also proceeds to the other levels. For instance, there's a…, he has to distinguish between the phenomenon of a sound, of a sound, and the constituting or intelligible essence of sound. From one particular sound, try to understand the nature of sound in general-what is sound. He says the intelligence comes into play then.

Prabhupāda: Sound is a symptom of the sky. When there is sound, there is sky.

Śyāmasundara: So that would be the next logical understanding, intuitive understanding.

Prabhupāda: Yes.

Śyāmasundara: Behind hearing one sound, the proof of that understanding of sound in general is the sky, like that. In an elective process, this is a process for understanding these things.

Prabhupāda: On the whole, his process is mental speculation.

Śyāmasundara: So he says that in things there is a self-evident truth. In everything there is something self-evident that makes it true. Is that not possible?

Prabhupāda: That self-evidence is certain (indistinct). Just like this leaf, that you see the greenness of the leaf, but that is not all. If you actually want to study that leaf, simply the superficial vision of the leaf as green is not all.

Śyāmasundara: No.

Prabhupāda: So a person who has adaksi, sense perception, they cannot have perfect knowledge. He has seen simply phenomenon. Behind this phenomenon they cannot see. Therefore their knowledge is imperfect.

Devotee: So then if we (indistinct), Lord Brahmā took instruction from within his heart, we can understand that he had a pure heart, he was able to take instruction from Kṛṣṇa from within, that his heart was pure.

Prabhupāda: Yes.

Devotee: But when that contaminated consciousness, in…, that kind of knowledge is unacceptable to him, in that contamination.

Prabhupāda: Yes. That's it.

Śyāmasundara: It's just like if I understand the science that the greenness has a wavelength of 550 millimicrons per second…

Prabhupāda: So how does he know this measure?

Śyāmasundara: Well, if…, I'm saying "if." How does that understanding, scientific understanding, help my understanding of the greenness? It doesn't really enhance anything, just to know that it is a wavelength of light, greenness.

Prabhupāda: So if you are satisfied that the…, with the external feature of the leaf, if you don't want to go deep into the matter, then that is also knowledge-superficial knowledge.

Śyāmasundara: No. He wants to go deep into the matter.

Prabhupāda: How he can go deep into the matter? Because he doesn't want to consult anybody, and he cannot see beyond that superficial greenness. There are so many things which are not visible to our view. They are outside.

Śyāmasundara: Just like you have said that the sound was a symptom of the sky, that…

Prabhupāda: That…, that…, that symptom the sky we understand from the scientist, not that personally I have understood that sound is a symptom of the sky. It is the scientists, those who are dealing with physics, they say that the sky, the symptom of sky is sound.

Śyāmasundara: Well, it seems like I could…

Prabhupāda: That is (Sanskrit). That is not sense perception. That is a perception received from other authorities.

Śyāmasundara: So it seems like I could come to that same conclusion without consulting a scientist, that I could…

Prabhupāda: You cannot. That is our version. You cannot. Because simply you are puzzled with the sound, that's all. So wherefrom the sound comes, you have to approach the authorities.

Devotee: It seems like with his method he could get to the point of ahaṁ brahmāsmi. He'll recognize the spiritual substance behind everything eventually, just like the growing…, starting with the point of the leaf. He can gradually reach the point of understanding that it is spirit.

Prabhupāda: Then gradually.

Devotee: (indistinct)

Śyāmasundara: He does reach that point. In the end part of his philosophy he comes to that point of understanding everything is spirit, but we're just at the beginning of outlining the process.

Prabhupāda: But how he can understand the existence spirit simply by speculation?

Śyāmasundara: Just like you were saying that the knowledge could come from within-how something, what is the substance behind something, of a leaf or a flower.

Prabhupāda: That is already described: then he must be very pure.

Devotee: (indistinct) for anyone though or just for himself?

Śyāmasundara: Any human living entity, human entity, can follow the same process if he's intelligent. Anyways, to proceed: it says that after this phenomenal, logical reduction, the residue or the essence of the thing which remains is characterized in a threefold structure. In other words, after you analyze one phenomenon, you could use certain essences of that phenomenon. Those essences are composed of three things.

Prabhupāda: Three dimensions.

Śyāmasundara: In a way three dimensions. The first one is the phenomenological ego. He says first of all that there are two egos-there is the phenomenological ego and the transcendental ego-what we would call the jīvātmā and the Supersoul. The phenomenological ego is the psychological or empirical ego, which is found in the passing stream of consciousness, or the false ego: the ego that identifies with the events and the stream of events of day-to-day life in this world-what I think I am. And the transcendental ego is the observer behind that stream of consciousness. But his idea is that, still down on this phenomenological level, the phenomenological ego deals with appearances as an activity-that is, cogitates upon appearances which we've passed through by perception. These objects pass through my perception. My phenomenological ego cogitates on those objects and gives what I call the world a structure.

Prabhupāda: That means he knows that he has got another vision.

Śyāmasundara: Yes. But he's still dealing on the lowest level now, just to really understand things (?). He says that this ego as truer subjectivity-that is the understanding that "I am"-is the wonder of wonders, and he considers that it is a mystery that the world should contain a being which is aware of its own existence. The phenomenological ego becomes a fundamental fact of the universe in which all truth is found. In other words, beginning with this understanding that "I am existing," that "I am this," becoming aware of myself, this is the springboard or launching pad to know the truth. And an animal, he does not have that knowledge, subjective…

Prabhupāda: So how you developed that knowledge, better knowledge than…?

Śyāmasundara: That is the mystery.

Prabhupāda: …better knowledge than the animal?

Śyāmasundara: That is what he calls the mystery. That gradually that…

Prabhupāda: Then next mystery will be: there is somebody who is better than you.

Śyāmasundara: He comes to that conclusion.

Prabhupāda: Then it is better to consult that better than you. Why you shall go down to the animal status?

Śyāmasundara: No. He says that we are above the animal status because we can understand what we are.

Prabhupāda: Yes. Now how you become more than the animal status?

Śyāmasundara: Well, that he doesn't deal with.

Prabhupāda: So the conclusion should be: as I am better than the animal status, therefore somebody there is who is better than me. Is it not good to suggest like that?

Śyāmasundara: He says that the transcendental ego is better than the…

Prabhupāda: So why not ask the transcendental ego? Why you speculate?

Śyāmasundara: This is what he calls the intuition, transcendental ego, his understanding of things.

Prabhupāda: Anyway, there is a transcendental ego, it is better to consult it.

Śyāmasundara: That's what he's trying to do, but through inward consultation, not that he has an outside source or he does not access to that transcendental ego from…

Prabhupāda: Therefore our Vedic śāstra says the transcendental ego appears externally as spiritual master.

Śyāmasundara: Yes. You have to recognize that where can he go? He has no spiritual master available.

Prabhupāda: No. If transcendental ego appears as the spiritual master, then what is the difficulty? If he accepts the transcendental ego, and he appears externally as spiritual master, then where is the difficulty to find out a spiritual master. So transcendental ego will confirm that "Here is spiritual master." He has no difficulty. Why does he say that whom to accept?

Śyāmasundara: Well, because…

Prabhupāda: If he has got acquaintance with the transcendental ego, he'll confirm, "Here is the spiritual master."

Śyāmasundara: I imagine Germany at that time, around the turn of the century, it had just no authority that he could consult.

Prabhupāda: No. For others, here he accepts one transcendental ego. We say that transcendental ego appears externally as spiritual master. Then where is the difficulty of finding out spiritual master?

Śyāmasundara: How to find such a person?

Prabhupāda: Because transcendental ego will help. If you accept transcendental ego, he will help: "Here is your spiritual master." There is no difficulty. There is no question of how I shall find it. If you have faith in transcendental ego, he will be able to tell you that "Here is." Where is the difficulty?

Devotee: No difficulty.

Prabhupāda: Otherwise his transcendental ego conception is also faith, which is not fact.

Devotee: If you think that bringing in mental along with transcendental all the time anyway, you just (indistinct) wipe the mind clean and have an intuitive understanding of anything… How can you do that? Everybody's got subjective values. How they can look at something and just understand it intuitively? That's not transcendental; that's mental.

Śyāmasundara: No. It's subjective. Yes. That's intuition-it's subjective.

Devotee: So how can you understand the transcendental with that kind of an instrument?

Devotee (2): That we already described in (indistinct).

Devotee: Well I think his process rests upon that point.

Śyāmasundara: You can understand it up to a certain point. Just like he would…, just like Madhudviṣa was saying, unless you understand the idea of fatherhood, how can anybody tell you, "This is your father"? You won't understand what he's talking about.

Devotee: But the point is, how can you ever understand the father?

Śyāmasundara: Fatherness becomes self-evident if you analyze it.

Devotee: How self-evident, if the mind is a limited instrument? How is it self-evident?

Śyāmasundara: Well, you can see that this child is coming out, that this child is being conceived by a father. You can see that. It's self-evident. That much is self-evident. But who is the father and how the father is there and the activity involved has to be gotten from authority.

Prabhupāda: No. The father may die(?), even your father may… Suppose the child does not know what his father may be. His father, he doesn't care to know. But when he grows up, he can see one man, always constant companion of the mother, he can enquire, "Who is this man?" And the mother will say, "He is your father." So he's not that (indistinct)?

Devotee: What does father mean though?

Prabhupāda: It doesn't matter. He doesn't know. But mother will explain that "He is your father."

Śyāmasundara: But if he doesn't understand…

Madhudviṣa: Someone else can be your father. If he says, "No, he's not your father, he's your father over there," he's never seen before, still, the idea of fatherhood is the man who's been with him all the time.

Prabhupāda: Yes.

Madhudviṣa: So your mother…, the mother's saying "This is father" has no meaning, has no value. It contains no potential as father. The father is the person who is the close companion of the mother, and…

Prabhupāda: The thing is, when the mother says who is your father, then next question will be from the child, "What is father?"

Śyāmasundara: Yes. What is father…?

Prabhupāda: What is father, that enquiry. Then (s)he'll say that without father you cannot get birth. That is progress of knowledge. Why you should be satisfied only with the fact that the mother says, "This gentleman is your father"? So why should you…, if he does not inquire, "What is father?" Then he understands. This is inquiry, and knowledge.

Śyāmasundara: Before we ever found out from you who is Kṛṣṇa, we had ideas of body, and nature, and God-all these things we knew about-fire, earth, water. We had made studies, so we could understand when He said that "The earth, the sky, the fire, they are My separated energies." When you told us that, we could understand it, but unless we knew the terms, that conceptions of those things, we could never have understood.

Prabhupāda: And you understood because you came in contact of a spiritual master. Therefore it is needed. It is essential. One must have a spiritual master to know things as they are. You cannot speculate; then you will remain in darkness.

Devotee: How can one see the spiritual master in darkness? If you are standing in a dark room…

Prabhupāda: The same thing. When you go on inquiring, then the question of spiritual master comes, when inquiry is there within yourself.

Devotee: But if we are in ignorance…

Prabhupāda: That's all right. But the inquiry is there. That inquiry will make you wise by inquiring from the spiritual master or the authority. But the inquiry is there. Human life means…, developed consciousness means…, the animal cannot inquire. The human being can inquire. That inquiry will give him everything-the spiritual master, knowledge, wisdom-everything. But inquiry; simply this inquiry. That inquiry is there.

Śyāmasundara: This understanding of Husserl's philosophy stood as a lower stage now, because eventually we come to his description…

Prabhupāda: Just like still it is factual: The Ramakrishna Mission, when somebody goes to inquire something about God very seriously, they recommend that "For this inquiry you go to Gauḍīya Math." (laughter) Because they know what… [break]

Śyāmasundara: Husserl's next step is to…

Prabhupāda: Everyone is (indistinct) idea: "This is also good, this is also good, this is also good." We say only, only Kṛṣṇa good. We are the only community in the whole world. Because we know. That is the difference. One who does not know, he'll say, "This is also good, this is also good." That means he does not know what is good. Just like one who does not know which one is stone and which one is glass, imitation, glass. But one who knows, "Oh, this is real diamond, and this is only glass, polished glass…" So to distinguish these, what is genuine, which is false, you must have to go to the perfect person who knows it. The inquiry is there. That will lead you. When you ask somebody, "Which one is real?" and then you have to go, you go to such person, you go to the jeweler. Therefore your inquiry will take you to the right person if you are seriously inquisitive.

Devotee: Yes. You must be serious.

Prabhupāda: Yes. If you are seeing (indistinct). If you are serious, then that will do, send you to the right person. But that inquiry is there. That is intuition. "I want to know. I want to know."

Acyutānanda: Seems like more than serious too. Also a person must be intelligent. I may be very serious and I may say which is gold…

Prabhupāda: Therefore you have to go to an intelligent person. He is not intelligent. Anyway, seriousness does not mean… Seriousness is intelligence, but that is not perfect intelligence. Real intelligence means…, seriousness means that he takes knowledge from a man who is better intelligent than him. That is real intelligence.

Śyāmasundara: So here, Husserl reaches the point of understanding, of observing, of analyzing the transcendental observer, or transcendental ego. He comes to the understanding that there is a spiritual basis for everything. But still, we're talking about how he reaches that point. So he describes…

Prabhupāda: Transcendental observer, that is sometimes known as conscience-something dictating. I reject or may accept. Something dictating from within. That is transcendental.

Śyāmasundara: He says that there are the phenomenological and the transcendental. The phenomenological ego, which uses conscience with…

Prabhupāda: Phenomenological ego means "I." "I am this individual soul." And transcendental ego is Paramātmā, Bhagavān.

Śyāmasundara: Yes. That's his distinction. The "I" feeling is, that would be the conscience which is made up of the data, day to day, that I observe, which is my world, the stream of consciousness, that "I think I am." So I may be allowed to…

Prabhupāda: No. At every moment I speculate my mind-accept something, reject something-then I am, "What is to be done?" Then something dictation is there. That is transcendental ego.

Devotee: How did we get into the conception of transcendental ego?

Śyāmasundara: Well, that we haven't come to yet. That's later. We're still… I mean, if you want to jump to that we can, but we're missing a lot that goes between.

Prabhupāda: That's all right. That will come gradually. But we accept that transcendental ego.

Śyāmasundara: Yes. But now he's discussing the phenomenological ego, or what we would call the false ego, the sense of "I." He says that this ego is an act, an activity-of doubting, understanding, affirming, denying, ruling, refusing, imagining, feeling…

Prabhupāda: Yes. That is called in Sanskrit language saṅkalpa and vikalpa: You accept something and reject something. That's all. You can make a different branches of these two words.

Śyāmasundara: He says that these are all intentional acts, that this ego, false ego, is responsible for all my intentional activities.

Devotee: Hm?

Śyāmasundara: Intentional activities-that means doubting something, understanding something, affirming something, denying something, feeling something-these are all activities that have an intent.

Prabhupāda: Yes. Without intent, how we can act?

Śyāmasundara: So this is the second part of the structure of the phenomenological understanding of things, the…

Prabhupāda: But that intention are two kinds. Just like a man works for himself and then he works for others. When I am alone, I work for myself, but when I am married, I work for my wife, my children. So the intentions are two kinds. So which one is better intention? That is also to be studied.

Śyāmasundara: In this way, just like you have just given the example, that is how he wants to study phenomenon, like that.

Prabhupāda: Both are phenomenal. When I work for myself, that is also phenomenal, and work for my wife or children, that is also phenomenal. Now, whose intention is better? There are two kinds of intentions. People are working: somebody working for his personal satisfaction; somebody is working to maintain the family, wife, children. So which one is better? (end)

FREUD.SYA

Sigmund Freud

Śyāmasundara: Today we are discussing the philosopher and psychologist Sigmund Freud. His thesis was that certain unconscious states must be repressed by a special mental mechanism which serves as a defense for the ego against painful or fragmental memories, emotions and desires.

Prabhupāda: That is our brahmācārya system. The psychology is that everyone has a sex appetite, everyone has a tendency for intoxication, and everyone had a tendency for meat-eating. Vyavāya āmiṣa madya sevā. These tendencies are already there. There is injunction in the śāstras that one can have sexual intercourse by marriage, legal sex. We are prohibiting illicit sex, but we are not prohibiting legal sex. Just like in the Bhagavad-gītā Kṛṣṇa says, dharmāviruddho' bhūteṣu kāmo 'smi bharatarṣabha, sex indulgence which is not against religious principles. That is (indistinct). So religious principle means regulated sex life. People have a tendency… Just like those who are not regulated by the Vedic injunctions are also having sex. So what is the meaning of this legal sex? Legal sex means it is restricted, that is all. Where there is no set injunction. Just like in Western countries, they are having sex without any restrictions. But according to the Vedic system, there are restrictions. Just like eating meat, that is also restricted. You cannot eat meat from the slaughterhouse, but the injunction is that you can take a goat and in the presence of goddess Kali you can offer it, and then you can eat it. In the śāstras this is called (indistinct). Amisa means meat which is not sacrificed. There are so many rules and regulations. Similarly, there is also injunction for drinking. By worshiping (sandamani) you can drink. So when the śāstras deal with meat-eating, drinking and sex, which is already there… Psychologically everyone has this tendency. Then why is it mentioned in the śāstras in this way? The whole thing is to restrict. Just like ordinarily in the state drinking liquor is also controlled by the excise department of the government. The government opens drinking shops, but the price is enhanced. I know because I was dealing in rectified spirits, so because we are preparing medicine we are getting opium, rectified spirits, gañja, very cheaply. One smuggler came to me and said that "You give me your license, you take one thousand rupees. I will manage." So I told him that when I would be arrested, because after I would be arrested, then the government would ask me that "We have given you the license as a respectable gentleman, and you are doing this," then what shall I reply? So this restriction is that liquor… Wine is made from rectified spirits, brandy, whiskey, everything; I know all the formulas, how to make them. The cost price of the rectified spirits is about Rs. 1/59 per gallon, and the government is selling at 60 rupees. For us it was five rupees, because we were manufacturers. So why (indistinct)? Restriction. Because unless the government takes this matter in their hands, people will distill… It is not very difficult. There are many illicit distillers also. That's why it is the duty of the excise department to arrest them. My point is that why is the government increasing the price? So that restricting, that people may not pay so much price, they may not drink (indistinct). When the government opens a liquor shop, it does not mean that all of you become drunkards. It is not an advertisement. Similarly, when śāstras give the permission that "You can have sex life by marriage," or "You can eat meat by offering the goat to goddess Kālī," or "You can drink by offering worship to Caṇḍī," it is restricted. Nobody can worship Caṇḍī daily. Nobody can worship Kālī daily. There is also fixed date… Kālī worship can be performed on (indistinct). The (indistinct) comes once a month. So that means restricted. One can eat meat once in a month. But the restriction is not there for eating rice, dahl, ghee, fruit or milk. There is no such restriction. But whenever there is a question of liquor, meat-eating and sex, immediately there is śāstra injunction that "You can do this under certain conditions." That means the whole idea is to restrict. That is, psychology is already there, but śāstras (indistinct), because they know if people become implicated with all these nonsense things, then his duration of materialistic way of life will increase, and we will have to accept material bodies birth after birth. So by restriction, gradually just like we are restricting all these things, gradually, the Western students, they are coming to the point of becoming a pure devotee. But these things are already there. Everyone know it. Mr. Freud does not require to study. It is already there. We know in the Vedic śāstras. But they should be restricted.

Śyāmasundara: His idea is that certain memories or painful experiences or frustrations or desires are sometimes repressed by forgetfulness. We forget them. They lie deep in our unconscious, but we cannot even remember them because they cause pain by their memory. This mechanism is called defense mechanism, forgetfulness.

Prabhupāda: No. That is not possible. There is the system that is yogic process, mechanical system to control the senses. Yoga (indistinct). Yoga means to control the senses. Yoga indriya saṁyama. So by this mechanical process of yogic exercises, one can (indistinct). One may artificially check, suppress, these tendencies, but we have many instances that even the greatest yogis like (indistinct) also failed. Our process is as it is recommended in the Bhagavad-gītā, paraṁ dṛṣṭvā nivartante. You give him a better thing, he will forget it.

Śyāmasundara: Sometimes people forget experiences which cause them pain. For instance, a child may have had a very frightening experience which he does not like to recall, so that he forgets it. But the cause of his forgetting is that it causes an unhealthy state.

Prabhupāda: Yes. So therefore we do not recommend such artificial means.

Śyāmasundara: But it's not artificial; naturally the…

Prabhupāda: Not natural. The child forgets… Our formula is bhayaṁ dvitīyābhiniveśataḥ syāt. This fearfulness is created when one is not Kṛṣṇa conscious. This is a quality of the conditioned soul. Īśād apetasya viparyayo 'smṛtiḥ. So as soon as one becomes Kṛṣṇa conscious, these things become almost nil. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati [SB 6.17.28]. One who is God conscious doesn't fear anything. Just like Prahlāda Mahārāja. Such a giant, his giant father, is threatening him. He is calm and (indistinct). He doesn't care for his father's (indistinct). His father is asking, "Prahlāda, how is it that you are so proud and fearless when I am trying to chastise you?" But he replied, "The person who has given me this power is protecting me." That was his answer. "You have power because it is gifted by Kṛṣṇa. So that same personality is giving me protection." He replied that.

Śyāmasundara: You say it's artificial to forget anything?

Prabhupāda: Yes.

Śyāmasundara: Forgetfulness is artificial?

Prabhupāda: Artificial.

Śyāmasundara: So why don't we remember everything?

Prabhupāda: Because you are not trained. Forgetful I do not understand. What do you mean?

Śyāmasundara: Forgetfulness means loss of memory. I can't remember what happened when I was four or five years old.

Prabhupāda: You might explain in your past life you had so many fearful incidents even, but you are not afraid of now. Why should you try to forget? There is no use of forgetting. Even if I remember I am not afraid, rather I thank Kṛṣṇa, that "Kṛṣṇa, you are so kind that You have saved me from so many misgivings. Now (indistinct) I am pure (indistinct)." So one should not be frightened by these past incidents. He rather (indistinct) afraid of all these things… (indistinct)

Śyāmasundara: What he is talking about is the natural instinct of people to forget painful experiences.

Prabhupāda: (indistinct) forget. Just like you were in the womb of your mother. It was a very painful situation. But you have forgotten. That is natural.

Śyāmasundara: So it's not artificial?

Prabhupāda: No. But when you were in the womb of your mother, that's a fact. Now when you think of it you can understand how horrible condition was that. Therefore śāstra says that even if you have forgotten, it does not mean that you have escaped the incidents. It is that you are waiting for another painful situation like that.

Śyāmasundara: His idea is that many of our present unconscious wishes and conflicts have their origin in infantile or childhood experiences.

Prabhupāda: You are going to be again (indistinct). Why you forget Kṛṣṇa? After this life, you will be put in another womb of mother, so that the same thing will again happen. You are not finishing your business, so therefore it is the duty of guru and father and mother to save him from that situation again. Pitā na sa syāt, gurur na sa syāt, na mocayed yaḥ samupeta-mṛtyum. So that is the opportunity of this human life. They should know that I had such-and-such bad experience. (indistinct), I will also experience the same thing again at the time of death, horrible situation. Again after, again enter, bhūtvā bhūtvā pralīyate [Bg. 8.19]. You have to again take birth in the womb. The same situation is repeating. You may forget. That is another thing. Just like you had some surgical operation in your body. That was very painful. So even if you have forgotten, that does not guarantee that there will be no more (indistinct) and no more surgical operation. That is not (indistinct). It will be put again. What is the use of forgetting? Even if you do forget, what is the benefit of thereof?

Śyāmasundara: He says there is no benefit of forgetting, but it is a natural tendency.

Prabhupāda: That is natural, and everyone knows that's not a very (indistinct).

Śyāmasundara: So he says that the cure for many of our present conflicts is to try to recall these painful experiences and analyze them and try to correct them.

Prabhupāda: Yes.

Śyāmasundara: Just like for instance a person may have a hatred toward a member of the opposite sex. Why is this hatred? By tracing back in his childhood we may find that there was some horrible experience with his father or with his mother which caused him to hate that particular sex.

Prabhupāda: Just like if some woman does not like to give birth to a child…

Śyāmasundara: Because she was repressed when she was a child, or beaten by her father…

Prabhupāda: Not only that. A person does not like to bear children; therefore this contraceptive method is there. It is botheration, painful. It is called pain. (indistinct) (indistinct) means pain. So nature is prohibiting that, (indistinct), child delivery, so the man is also given so much trouble. The woman is also given so much trouble. So why is the trouble there? The (indistinct) for everything is don't be implicated in this sex life. If you simply tolerating a little itching sensation, then you will not have so much pain. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. These ordinary men who are attached to the materialistic way of life, their only happiness is this sexual intercourse. So śāstra says this happiness derived from sexual intercourse is very, very insignificant. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. This is not happiness. It is very (indistinct) third class or even lower than happiness. But because we have no idea of other happiness, Kṛṣṇa consciousness, the materialistic way of life, that is the happiness. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. That is a very insignificant happiness. Then how is this happiness experienced? Kaṇḍūyanena karayor iva duḥkha-duḥkham. You have got itching, and if you scratch like this, so you get some happiness, but aftereffects of that happiness is very abominable. So even if you have legal sex, the mother has to undergo the labor pains and the father has to take responsibility for raising the children nicely, give them education. Of course, one who is irresponsible like cats and dogs, that is another thing. But those who are actually gentlemen, for them it is not painful. Therefore they are avoiding children by contraceptive methods, because they know to raise children is a very difficult job. So śāstra's injunction is simply to try to tolerate this itching sensation and you save so much pain. This is real psychology. That itching sensation can be tolerated if one practices this Kṛṣṇa consciousness. Then you will not be very much attracted by this sex life.

Śyāmasundara: I don't think we are talking about the same thing. I haven't made clear, perhaps, what is his philosophy.

Prabhupāda: What is his philosophy?

Śyāmasundara: His philosophy is that people have neuroses or disorders of their total personality, that there is conflict, there is anxiety, there is frustration, and that all of these have origin.

Prabhupāda: But I am telling you that all these are due to sex.

Śyāmasundara: That's what Freud is also saying.

Prabhupāda: That we also say. Freud is encouraging, and our process is to stop. That is the difference. Freud says that when there is sex impulse, enjoy. (indistinct) care what it is.

Śyāmasundara: No. He doesn't say one way or the other. He is merely trying to analyze the sex impulse. He says that due to repressed childhood sex desires that these neuroses arise in a person's personality, and that by analyzing…

Prabhupāda: Our process is not repression. We don't repress. Therefore we give facility, that "You have got sex impulse. All right, you have it, but with your wife, legalized wife."

Śyāmasundara: He thinks more in terms from the very beginning of birth there is sex impulse.

Prabhupāda: That is admitted. We say that as soon as there is an embodied living being, he must have hunger, he must have sex impulse. (indistinct), we find in the animals these impulses are there, so why so much philosophy? They are already there. What is the use of philosophizing?

Śyāmasundara: He analyzes that besides the id, or these sex impulses, there is the ego, which is the moral self, which tries to adjust these impulses, these sexual impulses, and tries to…

Prabhupāda: That we have already discussed, that because just like that the sex impulse you are giving him some facility that "You have sex life with your married wife." This is real (indistinct). Not (indistinct) because I have sex impulse, I can (indistinct) anyone, never mind mother or sister, and have sexual intercourse. That is not very nice.

Śyāmasundara: No. He doesn't enjoin that. He is a scientist. He doesn't make any recommendations one way or the other. He is merely trying to analyze what is cause…

Prabhupāda: (indistinct) our solution is this: Your materialistic life is painful. That's a fact. This materialistic life is painful. (indistinct). As soon as you have this material body, then you must suffer these three kinds of miserable condition of life. So our whole program is to stop. Everyone is looking after happiness. We say that unless you stop your materialistic way of life, repeated birth and death, there is no question of happiness. So the whole Vedic civilization is based on this, how one can get out of this disease. This is a disease, the repetition of birth and death. We are trying to cure this disease. Then all other symptoms will automatically vanquish. If you are a diseased fellow, you are getting sometimes a headache, sometimes leg ache, sometimes some pain in the stomach. But if your disease is cured, then that there are no more symptoms. That is our position.

Śyāmasundara: He says that these neuroses or disorders of the personality are due to repressed sex impulses in childhood, and that these cause traumatic and shock experiences. For instance, he says that at a certain age, around four or five, the son becomes jealous of the father, and he…

Prabhupāda: These are all right, but what is the remedy that he is suggesting? That the child should be allowed to have sex life?

Śyāmasundara: No. The tension that is created by repressing the sex desire…

Prabhupāda: There are so many (indistinct), we established some of them. There are so many problems. But our program is that threefold miseries, everyone who has accepted this body has to undergo the threefold miseries. You may describe in…

Śyāmasundara: [break] …psychoanalysis that by releasing these emotions, which have been built up due to tension, frustration, then the original shock can be released through admitting, confessing, remembering, like that.

Prabhupāda: What is the guarantee that he will not get another shock? He is getting shock after shock. You (indistinct) one and another is present.

Śyāmasundara: He attributes all of our personality conflicts to this…

Prabhupāda: But the thing is that he is trying to cure one kind of shock, but there is no guarantee that he will not have shock. So our program is total cure: no more shock. That is our program. No more shock of any kind. His treatment is useless because he cannot guarantee another shock. Ours is (indistinct). If you are situated in real Kṛṣṇa consciousness, the (indistinct) type of misery which is (indistinct) will not (indistinct). No shock at all. We are giving that in Kṛṣṇa consciousness. And he is trying to cure the resultant action of one kind of shock, but there is no guarantee that another shock will not come. You will get them, one after another, one after another. That is called (indistinct). You are trying to solve one problem; another problem is there, immediately. You solve that problem, another problem is there. So how can you change them? So long as you are under condition by the material nature, shock after shock will come. (indistinct). If one is Kṛṣṇa conscious, no more shock. That we are…

Śyāmasundara: His idea is that the one basic instinct which is the most important to the human personality is the drive to procreate, or sexual energy.

Prabhupāda: That we have already discussed, that everyone has got. The animal has got this sexual proclivity.

Śyāmasundara: So he says that the present state of the personality has grown about because of childhood or incomplete uses of this libido or sexual energy, and if it has been misused then there is a disorder in the personality. But by healing that original shock in childhood, then the future will all be healed. There will be not more fluctuation in the personality. Because by healing this original shock, there won't be any more fluctuations or neuroses.

Prabhupāda: That we have prescribed. We are trying to make boys brahmacārīs. So of course there is tendency, but by practicing the brahmācārya system, by diverting one's attention to Kṛṣṇa consciousness for Kṛṣṇa's service, there will be very little chance for this shock.

Śyāmasundara: He says that our sexual instincts are often thwarted by social constraints, so in a society which does not have a brahmācārya system, this would be…

Prabhupāda: Therefore this Vedic system is so scientific, varṇāśrama-dharma. When these things are automatically adjusted and checked, our life becomes very peaceful and we make progress in Kṛṣṇa consciousness. Then these things will not come.

Śyāmasundara: This sexual energy, or the libido energy, he sees as not only sexual intercourse but is associated with a wide variety of pleasurable sensations relating to bodily activities, such as pleasure of the mouth, of the different organs. He says it's all sexual energy-eating, sucking.

Prabhupāda: That is already stated, that the only happiness in this material world, maithunādi-gṛhamedhi-sukham. Ādi means the basic principle is maithuna, sexual intercourse. And now there are some maithuna-ādi. Or you can take it that one is very happy-just like one gentleman proposed to (indistinct), "Give me a son." But that is also maithuna-ādi, by sexual intercourse. He is thinking that

”I will have a son and I will get him married; he will also begin maithuna-ādi-and a grandson.” So the whole system, this materialistic way of life, just like Bhāgavata is saying, yan maithuna gṛhamedhi sukham. This is happiness. (indistinct). Suta means son and āpta means friend. (indistinct) wife, mother, sister, they are enjoying this life. (indistinct), that's in the desert, one drop of water. The desert requires an ocean of water, but in the whole desert if there is one drop of water, you can say, ”Here is water.” But what is the value of water? What is the value of this water? You can say, ”Here is water.” Similarly, this sexual pleasure society, there is some pleasure, but what is the value of that pleasure? That is compared with one drop in the desert. You are seeking after unlimited pleasure. (indistinct) You are seeking that pleasure. What this will pacify you? Therefore nobody is satisfied. He is having sex in different ways, placing the woman in different ways. Now these young girls are almost naked. They are attractive. But this is not (indistinct) how society is degrading. Now the woman population is greater everywhere. So how to solve? As soon as there is woman population, they say, ”Where is a man?” The (indistinct) desire (is) that every woman, every girl is trying to attract a man. But where is the man? And the man will take advantage, that ”Milk is available on the market. What is the use of keeping a cow?” So they will decline to keep a cow, because milk is so cheap. So this is social desertion. And the more the man will become attached to woman, the woman population will increase. It is psychological. The whole world is increasing woman population. So therefore there is desire, especially in (indistinct).

Devotee: How is that?

Prabhupāda: The same principle-if milk is available in the market, what is the use of keeping a cow?

Devotee: How does that result in more women?

Prabhupāda: When you have more sex, then you have no power to beget a male child. When the man is less powerful, a girl is born. When the man is powerful, a boy is born. That is Vedic system. In our country, in (indistinct), there are fewer woman because there the men are very stout and strong. When there is discharge, if the man's discharge is larger, then there is a male child; if the woman's discharge is larger, then there is a female child. So when women will be very easily available, the men will be weak. So what will he beget? He will beget female child, because he has lost his power. Sometimes he becomes impotent. So many desertions. If you don't restrict sex life, there will be so many desertions. And that is happening-impotency, no marriage, woman population more. But they did not know how things are happening, how human psychology can be controlled. The perfect system is the Vedic system.

Śyāmasundara: He says that all pleasures, all bodily pleasures have a sexual origin.

Prabhupāda: That we have already discussed, maithunādi. Ādi means in the beginning, sex impulse. That is already there.

Śyāmasundara: Even he says satisfaction of the eating and sucking tendency.

Prabhupāda: That is maithunādi. The central point is sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45].

Śyāmasundara: He says that after a period of childhood indulgence in these sexual appetites, he begins to learn that by giving up satisfaction he can please and influence others so as to gain more adult favors, just like (indistinct) and (indistinct) you were talking about. So the pleasure principle becomes replaced by the reality principle.

Prabhupāda: Yes. That is stated in Bhagavad-gītā, (indistinct). If your consciousness is changed, if you become Kṛṣṇa conscious, then there is a verse by Yamunācārya, he says,

yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

(indistinct), he was emperor. So he said, ”Since I am taking pleasure in the service of Lord Kṛṣṇa, nava-nava-rasa-dhāmany udyataṁ rantum āsīt, since I have engaged my life to enjoy the transcendental bliss by serving the lotus feet of Lord Kṛṣṇa, yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde. (indistinct), ”I am getting newer and newer pleasures. And because,” he said, ”and at that time when I think of sex pleasure,” bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca. He was king. He had under his command (indistinct), but he said, ”when I think of that sex pleasure, my mouth becomes deformed and I spit.” That is Kṛṣṇa consciousness. (indistinct)

Devotee: Freud would analyze that as…

Prabhupāda: Why nonsense Freud would analyze it? He is not Kṛṣṇa. What does he know? What rascal (indistinct). He is a big man among the rascals. A big rascal, that is all. He is a rascal, but a big rascal, that's all.

Śyāmasundara: What is the purpose of discussing him?

Prabhupāda: Just to prove that he is a big rascal. He may be a very big man amongst the other rascals, small rascals. Jīva Gosvāmī-this is Jīva Gosvāmī's language. I think I have mentioned somewhere in my Bhāgavata, (indistinct), big rascal, that is all. The analysis of (indistinct), how can we approach that with little knowledge? What improvement has (indistinct); after his philosophy in the Western countries? He has degraded more.

Devotee: He has put their attention more on sex.

Prabhupāda: That's all. What actual benefit is derived from him?

Śyāmasundara: He has made the impression that all of our troubles are due to frustrated sex life in our childhood, and that by analyzing these activities of childhood we can rectify our situation.

Prabhupāda: That is (indistinct).

Devotee: That is why young boys and girls have increased sex life.

Prabhupāda: They are becoming hippies. What benefit is there? He has degraded the whole nation.

Śyāmasundara: I think we have many clothes out on the line.

Devotee: I don't think that in this discussion that we can convince in any way the (indistinct). I think the invalid aspects of Freud (indistinct) called irrational.

Prabhupāda: (indistinct)

Śyāmasundara: We have scientific reasons

Devotee: But there are aspects of Freud's philosophy and psychology which they feel have proven beneficial for mankind. So many cases of, say, someone is paralyzed and they can't find any direct physical reason why a person can't walk, and through analysis they are able to trace down that it is due to some repressed trauma, what they call trauma.

Prabhupāda: What is?

Śyāmasundara: Shock.

Devotee: And therefore the person reacts on a physical level and they can't (indistinct) psychoanalyzing him and having him recall that event, then he is free…

Prabhupāda: Therefore our prescription is that in the beginning of life, teach him brahmācārya restraint, and when he is grown up, he is above twenty, get him married. In the beginning he will learn how to restrain. If you teach your child to become saintly, he retains his semina, his brain becomes strong, he can understand things, because wasting your semina means less intelligence. So from the beginning, if he is brahmacārī, if he stops misuse of semina, then he becomes intelligent and strong and fully grown. For want of education, everything is being stunted-brain, bodily growth, and everything. So after he is trained as a brahmacārī, if he thinks that still he will have sex enjoyment, all right, he can be married. But because he will have strength of body and brain, he will beget a child, immediately there will be male child. This is practical remedy. And because he has been trained from boyhood to renounce this material way of enjoyment, when he is fifty years old, naturally his first-born child must be twenty-five years old, so he can retire from sex life. (indistinct), because household life means a license for sex life. That is all. It is not required. But one who cannot restrain, he is given a license, "All right, you have sex life by marriage," as I explained in the beginning. So that is real program. That will save the society. Not by (indistinct) or some (indistinct) and this and that. They cannot find out the root disease. But if you give him all indulgence, then he will study the (indistinct). You should take information from the standard knowledge. That's what we have discussed (indistinct) sex impulse is already there. So from the very beginning you have to restrain. Otherwise you will be implicated.

Devotee: Is doing it from the beginning necessarily always going to work? For instance in Nairobi, (indistinct) he came with his wife and two children, and his son was so frightened, he never liked to leave the house at night because he thought when he left the house at night, when he returned the house wouldn't be there, and you were saying that that was recalled from his previous life, that he was bringing that… [break] …simple desires?

Prabhupāda: Yes. That is continued from the previous birth. As soon as the seed is there, we are getting so many impressions, there are seeds, so many impressions. So therefore Lord Caitanya said that we are getting so many seeds, every moment, so one who is fortunate, he gets the seed of bhakti by the mercy of Kṛṣṇa and guru. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja [Cc. Madhya 19.151]. The bīja is there, that seed, and if he nourishes that seed by watering, (indistinct), then it grows, he becomes a devotee. Everything is seed. Either bhakti or sinful life or anything-it grows (indistinct). So brahmacārī means from the very beginning sowing the seed of goodness, and if one becomes a devotee, then automatically other things are lost.

Śyāmasundara: So the Western system of bring up children is artificial, because they allow the child unrestrained freedom either to repress or to enjoy his sex desire.

Prabhupāda: No. That is not predictable.

Śyāmasundara: The Vedic program is a social program.

Prabhupāda: Social, yes. Just like Cāṇakya says. He is an experienced moralist, his ethical laws. He says, (indistinct), if you indulge in freedom, (indistinct) and if you restrict and restrain, that is very, very (indistinct). Therefore one should take care of his disciple and serve by chastising them, not giving them independence.

Śyāmasundara: Freud would say that this system of repression, by saying "Don't do this," is harmful to the child.

Prabhupāda: (indistinct) repression of course-his idea of repression is different. Our idea is different. Our repression is you must rise early in the morning, you must attend maṅgala ārati.

Śyāmasundara: It's with knowledge.

Prabhupāda: Knowledge will come later on. But in the beginning, "must"; otherwise he will not (indistinct). Even if there is no knowledge, if by the order of the spiritual master or superior, you must do it.

Śyāmasundara: Freud's idea, being as he came from the Victorian age, when there was straight restraint of sex desire by the social structure, was that if you tell a child, "Don't look at a woman. Don't look at a woman," that this will…

Prabhupāda: We don't say like that-"Don't look at a woman." Here is a woman sitting, I am looking. Does this mean immediately you become polluted?

Śyāmasundara: What they say is that there is a conflict between a man's natural desire to enjoy women…

Prabhupāda: Therefore I use that strong word mūḍha, that they are actually fools. They do not know how to do things. Therefore I say they are actually big fools.

Devotee: The Freudian method would be to think back to those seeds and rectify them-think back and back and back and try to remember those seeds.

Prabhupāda: (indistinct) he is already grown up. Where is the seed? That is nonsense. Seed means those already grown up, fructified. Where do you find the seed? That is nonsense. Just like as example you have got arrow and bow. So long as it is in your hand, it is all right, but when it is thrown, you cannot control it. It is out of your hand. Another example is this (indistinct). You have seen bamboo. When it is green, you can bend it, but when it is yellow, it will break.

Śyāmasundara: It is proven in practical experience of psychoanalysis that by remembering some traumatic or shocking experience in the person's life it relieves the emotional tension which has caused the disorder in his personality, and he becomes healthy again.

Prabhupāda: That may be, but if you sow a seed, the seed, when fructified, grown into a tree, then it is no more…

Śyāmasundara: He doesn't call it a seed; he calls it a shocking experience which we repress because it causes pain, and this repression makes a tension. For instance, a person grows up with a great hatred of woman: "Oh, I hate all woman."

Prabhupāda: That is particular (indistinct) for a particular person.

Devotee: Otherwise, let's say when the child was very young, the mother became angry and locked him in a room for too long, and he was crying, locked up. So then that person for the rest of his life, as soon as the windows are closed, he will be afraid, because he remembers, even if he has forgotten the original experience. He is always afraid of. That's claustrophobia.

Śyāmasundara: Freud says by remembering this experience you can explain…

Prabhupāda: Suppose the child is locked up, and his brain becomes deranged. Then how can (indistinct)?

Devotee: So let's say he's grown, he still has that fear, and Freud or one of his doctors will start to think back, "What do you remember from your childhood?" And then the doctor will see, "Oh, that is (indistinct)."

Prabhupāda: That's all right. He can find out what is the cause, but what is the cure?

Śyāmasundara: By remembering and explaining to him, "You were only a child. It wasn't really a bad situation," like this, and then the patient loses the tension which has caused the disorder, and he becomes healthy again.

Prabhupāda: That is psychoanalysis?

Śyāmasundara: Yes. Psychoanalysis, psychotherapy.

Devotee: Actually the idea is that a child is sometimes unable to adjust to certain very extremes. It is called trauma, very shocking, and the child can't understand; he is simply very much stunned. So through his life he is affected by that. He can't remember exactly what it is, because he wants to forget it, it is so painful, but it manifests in some aberrant symptom later on, as he is afraid when the windows are closed. But by finding out what is the root of his fear,… (indistinct)

Prabhupāda: (indistinct) …I become afraid. Just like in that hospital, it was so nice, everything was so nice, but because I was thinking, "Oh, I cannot go out, I cannot walk," it was giving me too much trouble-that very thought that I cannot go out.

Devotee: (indistinct) sometimes they can't trace out the history of a particular case. The idea is that if they can find out from this person remembering back when they were young that he had been locked in a room, then (indistinct) the person was able to understand the significance of that incident, that it was really very small. Then it loses its importance in his life. He has been unable to resolve it because he has repressed it.

Prabhupāda: But I don't think when a man's brain is already deranged he can be rectified by finding out the cause.

Devotee: It's not that the trauma makes him crazy so that he cannot function in society. He could be a business executive who has claustrophobia; he can't stand getting in an elevator. He is leading a normal life in society but he has a problem which causes him a great deal…

Prabhupāda: So why not divert his attention to Kṛṣṇa consciousness?

Śyāmasundara: Ah, by a higher type of knowledge, if one realizes that he is not this body, then all those things will be…

Prabhupāda: Yes, that is…

Devotee: That is why we are doing social service.

Prabhupāda: To divert his attention. (indistinct) That is understanding, and nicer thing (indistinct), that is our formula, (indistinct). Actually, as one increases his Kṛṣṇa consciousness he becomes (indistinct) all this material (indistinct). That is the prime remedy-panacea for all diseases.

Devotee: This Freudian philosophy is an offshoot from Darwin philosophy. Freud also thinks that man is a biological organism only; therefore his biological functioning should measure up to certain norms of biological behavior. If it doesn't, then there is something wrong. If it does, then everything is all right. So he makes some animal behavior good and other animal behavior substandard, and you want to bring everybody to a certain standard of animal behavior. But he has no conception of spiritual life.

Prabhupāda: (indistinct)

Śyāmasundara: We know he's a great fool, but we have to convince the students.

Prabhupāda: We have to convince them as I am convincing you. That is your business.

Śyāmasundara: Later on, Freud began to accept that certain nonsexual factors might produce these unconscious conflicts, also, and he divided the personality into three separate systems, called the ego, the super-ego and the id. The id is the unconscious instinctive drive to enjoy-sex desire, everything animalistic. The ego is that part of the mind concerned with adjusting efficiently to external reality. In other words, it's a moral segment of the personality which tries to adjust or protect.

Prabhupāda: We are trying to create (indistinct) these falsity. Everyone has got some false egoism. That is our (indistinct). Just like Freud is thinking that he is American or (indistinct). This is false ego. We are giving everyone the intelligence that this identification with this material body, that is (indistinct). Due to ignorance I am thinking that "I am Indian," "I am American," "I am Hindu," "I am (indistinct)." This is false ego-ahaṅkāra, as it is stated in the Bhagavad-gītā. This is inferior quality of egoism. The superior quality of egoism is Brahman: "I am eternal servant of Kṛṣṇa." So if he is taught to the superior engagement, then automatically this false egoism becomes stopped.

Śyāmasundara: He says that ego is concerned with self-preservation-by organizing and controlling against neurotic conflicts and the demands of the id. In other words, if the id sees something, like foodstuffs, it automatically has the urge to eat it, kill it, eat it. The ego is concerned with controlling that desire in order to preserve the individual. For instance, this becomes restrained. Voluntary restraint, control, by personalities and the superego are the authoritarian values of the society, or the parents which say "No, you do not kill like that. You do not eat this, like that." So these three systems are functioning in the personality, and they are always in conflict with a person as he progresses.

Prabhupāda: But the basic principle is called, as Vivekananda says, that he is following the principles of (indistinct), he has no conception of the soul that is existing beyond the body. So they are taking consideration of the body. So according to our philosophy, Bhāgavata, anyone who is in the concept of this body is no better than an ass. Sa eva go-kharaḥ [SB 10.84.13]. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. One who is identifying this body of three elements as the self, he is no better than an ass.

Śyāmasundara: These three types of reaction to anything-the id reaction, the ego reaction and the superego reaction-these are all bodily reactions.

Prabhupāda: Yes. They are all bodily-subtle reactions.

Śyāmasundara: Each one is more subtle than the other.

Prabhupāda: Yes.

Śyāmasundara: The id is the most gross,

Prabhupāda: Yes. Mind is the beginning of subtle. Just like my senses are gross, but my senses are being controlled by the mind. The mind is the subtle element, but mind is controlled by intelligence, and intelligence is controlled by ego. So if the ego is false, then the whole thing is false. If I am thinking I am this body, this false identification, ego, then all other things which are coming out of this false ego, they are also false. Therefore it is called māyā, or illusion, because they are standing on false platform. Therefore the whole Vedic education is that you be relieved from this false platform and come to the real platform. That is called brahma-jñāna, real platform. And in Bhagavad-gītā it is stated, (indistinct). When one comes to that knowledge that I am spirit soul, than immediately he becomes happy. All this trouble is due to this false ego. Immediately he comes back. (indistinct) What does this mean? The blazing fire of material existence is immediately extinguished. These philosophers are simply describing the blazing fire of material existence. We are trying to get him out of the prison. That's all. Immediately he feels relief: "Oh, I am out of the fire." And within the fire, however you try to make him happy, how will he be happy? The fire is already there. Save him from the fire. Then he is happy. That is Caitanya Mahāprabhu, (indistinct). And in Bhagavad-gītā also it is stated, (indistinct).

Devotee: Twelfth Chapter.

Prabhupāda: Yes.

Devotee: (indistinct).

Prabhupāda: (indistinct) Kṛṣṇa says, (indistinct), we are getting out. So our (indistinct).

Śyāmasundara: We have more to discuss.

Prabhupāda: He is identifying the body with the soul. And our preaching is different-that we are not this body. Our first principle of understanding is to know that we are not this body. I am different from this body and I am transmigrating from one body to another. That they cannot express. They are explaining that the body is evolving from this body to that body. That is the basic misunderstanding.

Devotee: Freud's case is interesting, that he formed all of his conclusions by his observations of what he calls neurotic and psychotic patients. He observed mentally ill people, neurosis and psychosis, and he drew his conclusions about both sick and normal psychology from his observation of abnormal. He observed the normal behavior of neurotic people, psychotic people, crazy people, and from their behavior he tried to infer all about human psychology. So not only was he on bodily platform, but his only subject matter was the insane. So how can he draw valid conclusions about behavior?

Prabhupāda: So what is your answer?

Devotee: Yes, his observation is correct, but at the same time it doesn't invalidate Freud's use of psychology for supposedly normal people.

Prabhupāda: (indistinct) psychology.

Śyāmasundara: He didn't analyze only crazy people; he also analyzed his friends, his mother, his wife, other people also, healthy people.

Devotee: The point is in Revatīnandana Mahārāja's argument is that we have to define, then, what is crazy and what is sane.

Prabhupāda: He is saying that he had studied only some crazy people.

Śyāmasundara: No.

Prabhupāda: But that is not the fact. He analyzed some sane people also. But one psychiatrist's opinion is that (indistinct) was a civil servant, he was called to give evidence in a case where the criminal was pleading (indistinct) became insane while he committed the murder. So the civil servant was called to test him, whether actually he was insane or (indistinct) insanity. So he gave evidence that "I have tested so many persons, so I have seen that more or less everyone is insane. More or less. They are bewildered. So in that case, if insanity is the only plea that he should be excused, he can be excused. But so far as I know, everyone is more or less insane." And that is our conclusion. We say (indistinct), anyone who is infected with this material nature is more or less insane, crazy. He is crazy, not more or less. Anyone who has got this material body must be crazy. And therefore everyone is speaking in a different way.

Devotee: As a result of Freud's philosophy he prescribed, and many of his students prescribed, certain activities. This is one thing we forget to mention-that they prescribed certain activities to help relieve the patient of the trauma, and that is called therapy. Actually there is a higher therapy. Actually one of Freud's students would say that we are all involved in therapy in Kṛṣṇa consciousness, which we are, and that therapy is chanting Hare Kṛṣṇa. Therapy is a certain kind of activity which will relieve the anxieties and stresses of the mind.

Prabhupāda: That is recommended by Freud?

Śyāmasundara: No. He wasn't a therapeutical psychologist.

Devotee: No, but as a result of his…

Śyāmasundara: Later on they devised that theory of therapy.

Prabhupāda: (indistinct) in support of our movement.

Devotee: According to our philosophy, everyone in this material world is under the spell of the material nature, māyā, "that which is not." So Freud observed that not only in crazy people, but in so-called normal people, everybody's lives are based on some types of illusion. So his psychoanalytic therapy is to trace out how I have come to this illusion or that illusion, that due to some childhood experience with my mother and father or my mouth or my genitals, something like that, all of these experiences are contributing to my unreal perception of the world. But the point which you made is that although he may have worked out what is one particular illusion, who is to prevent that there will not be another illusion? So our process is not to bother tracing out each and every illusion that we have, but to become free from the whole process of being controlled by illusory energy.

Prabhupāda: Yes. That is our position: not to be affected by any more illusion.

Devotee: He was analyzing the details of the particular illusion, but we are becoming free from the whole influence of māyā.

Devotee (2): (indistinct) the fire is extinguished.

Prabhupāda: (indistinct) taken him out of the fire, then he is …

Devotee: But his one point is that Freud's theory underwent many changes. In the beginning…

Prabhupāda: Then (indistinct) because that is imperfect.

Devotee: His first doctrine was that we should indulge the senses, that this would help, but later he reformed that idea, that instead of indulging the gross senses we should sublimate our natural instincts to some higher cause. So his idea was that instead of actually indulging in gross sex life, we should channel this sexual impulse to some higher cause, such as for developing the culture.

Prabhupāda: That we have explained by quoting Śrī Yamunācārya's verse, that "Since I have taken to Kṛṣṇa consciousness, whenever I think of sexual intercourse, my mouth becomes deformed and I want to spit."

Devotee: Freud would say that whatever talents you have, use them in Kṛṣṇa consciousness. But Freud says if somebody has the impulse to kill, he should become a surgeon. If somebody has the impulse to stab someone, then he should be directed to become a doctor and a surgeon, and then by that same cutting…

Devotee (2): This is still a limited conception of what…

Prabhupāda: Then all murderers should be sent to medical college to become surgeons instead of condemning them. Why not?

Devotee: Or put them in the army.

Prabhupāda: (indistinct)

Devotee: They do not like that now. They recruit for the army from the prison.

Devotee (2): (indistinct)

Devotee: But we have the higher…

Prabhupāda: To some extent that is all right, because therefore the kṣatriya race is there, the fighting spirit.

Śyāmasundara: Another part of Freud's theory is that there is a life instinct and a death instinct, that we all have these two instincts, and that the death instinct is the impulse toward aggression and destruction, whereas the life instinct is the impulse towards self-preservation and sex and procreation. He said that people have these two impulses, and those who have the death impulse to extreme often direct it against the self, so that you have people who have accidents and diseases, that is all self-inflicted; that because I get some disease or have some accident, that is my death instinct directed against myself. So he saw that…

Prabhupāda: That is suicidal policy.

Śyāmasundara: If someone gets sick, it's because they want to get sick. Or if there is some accident, it is due to my own desire that that accident takes place. This is his theory.

Prabhupāda: How is this theory?

Devotee: We see practically. I think most of us have experienced this, and you have told us that if we overeat we will get sick, and we have all experienced that if we overeat we get sick.

Devotee: But my reason for eating more is not my tendency to get sick. (indistinct) is different. He says that this is the (indistinct).

Devotee: Yes. So therefore one should not overeat, but still even though we have all gotten sick, we will still go ahead and overeat and get sick.

Śyāmasundara: Sometimes he analyzes that if there is a problem facing someone, that he will get sick, and that will resolve the problem. Psychosomatic sickness. And he saw that accidents happen in the same way.

Devotee: It sounds like to me that what he calls life instinct is what we call logical, and what he calls death instinct is what we call tamoguṇa. If some people… Let's say Freud never came across people who have the urge for mukti. People have the urge to go…

Prabhupāda: Neither death nor life…

Devotee: They haven't touch…

Śyāmasundara: That would be part of the life instinct, self-preservation-if you want to live forever.

Prabhupāda: There are others also: to want to die forever.

Śyāmasundara: Yes. Death instinct.

Devotee: Bhaktivinoda Ṭhākura writes that "Vaiṣṇavas die to live," so when we die to live, that is another instinct.

Prabhupāda: The Bhagavad-gītā says, (indistinct), by giving up this body, that is death, (indistinct).

Śyāmasundara: Do you attribute accidents and disease to a desire for self-destruction?

Prabhupāda: No. Ultimately we say there is no such thing as accident. Nothing can take place without God's sanction. So there is no question of accidents.

Devotee: If they would have some information of the three kinds of miseries, ādhyātmika, ādibhautika, ādi-daivika, they should stop circulating all these kinds of instincts, because they understand all these different things are categorizing…

Śyāmasundara: I thought I heard you say before that some sicknesses and accidents are caused by the person's desire-the person desires to be sick; the person desires to have accident.

Prabhupāda: (indistinct) person desires to be sick.

Devotee: Suppose somebody says, "Well, I want to be happy." So we say, "You just chant Hare Kṛṣṇa and join us, then you will be happy." So he is saying, "No. I want to keep my job. I want to do this or that." So when we can say that actually he is not serious about becoming happy. If he really were serious about becoming happy, he would join us. So in a sense he actually doesn't want to be happy. That's what he would say.

Prabhupāda: He wants to be happy but he is miserable. That is (indistinct). He wants to be happy but he is misguided in search of happiness. Everyone wants happiness, but when one is misguided, that is called illusion. He is searching happiness without any basis. (break-continues next day)

Śyāmasundara: We are discussing Freud still. It was his idea that every person has certain aggressive and destructive tendencies within them, and sometimes these are directed upon the self, so that one will have accidents or sicknesses which are self-inflicted. Does this happen?

Prabhupāda: When one commits suicide, that is not in sane condition. He is crazy. In sane condition nobody commits suicide.

Śyāmasundara: He observed, for instance, when someone came up against a massive task, that sometimes they got sick in order to escape the task-these kinds of things. He investigated slips of the tongue and different accidents. He said that a lot of times they are caused by the self, the psychic.

Prabhupāda: Yes, that is intention, not insanity.

Śyāmasundara: Another area of his investigation was the problem of anxiety. He says that the source of anxiety is the id, or the primitive instincts, which are always forcing us to do this and do that. In other words, desire. These impulses threaten to overpower the rational or the moral self. So there is always a tension or an anxiety produced.

Prabhupāda: Anxiety shall continue so long as you are in material condition. You cannot be free from anxiety in your conditioned life.

Śyāmasundara: It is because we desired something and we were always frustrated by that desire?

Prabhupāda: Frustration must be there, because you do not desire the right thing.

Śyāmasundara: So that is the basic cause of anxiety-desire?

Prabhupāda: Yes. Desiring something which is not permanent. That we call (indistinct). Suppose that I wish to live forever, but if I have accepted this material body, therefore there is no question of living forever. So I am always anxious when death should come. I am afraid of death, when the body will be destroyed. This is (indistinct). So therefore the conclusion is that anxiety is due to our acceptance of something which does not exist. This is the right definition of anxiety.

Śyāmasundara: He says that the ego develops strategies of defense against this anxiety which is entering from the id, and one of the strategies it develops is repression. Whenever there is some strong animalistic desire, the ego represses that desire in order to preserve itself.

Prabhupāda: Repression is always there. We make plans in so many ways, but by nature it is frustrated. That is repression.

Śyāmasundara: Is conscious repression advisable?

Prabhupāda: Conscious repression?

Śyāmasundara: Yes. Of my basic instincts, my desires. Should I consciously strive to repress these desires?

Prabhupāda: Just like if you are in a diseased condition and you desire to eat something which is forbidden by the physician. So consciously you have to repress in order to cure. That is the way.

Śyāmasundara: I heard you say once that we cannot really repress desire but we have to channel it, control it, into other objects.

Prabhupāda: Repression means, suppose you have a disease, you are suffering from typhoid fever, and the doctor says that you don't take any solid food. Now if you desire to take a paratha, you have to repress it: "No, I cannot take paratha." Suppose there is looseness of your bile(?), and if you want to take some condensed milk, you have to repress it. (indistinct) go against you, you have to repress. Repress means repressing something which is going against my welfare. So in this brahmacārī system also there is repression. He should not see young woman, he should not sit down with young woman. But he desires. The desire is that "I shall see young woman." He has to repress. So this is called tapasya, voluntary repression.

Śyāmasundara: Aren't these desires given outlet in other ways? Do we channel the desires to some other field? Instead of seeing a beautiful woman, we see the beautiful form of Kṛṣṇa, like that?

Prabhupāda: That is our process. From this (indistinct) if you have got better engagement, you give up inferior engagement. When you are captivated by seeing the beautiful form of Kṛṣṇa, naturally you have no more desire to see the beautiful form of a young woman.

Śyāmasundara: The Buddhists also say repress desires, but they mean total repression.

Prabhupāda: Yes. We don't say that. We just say that sometimes there is strong desire, we have to repress it. Just like my Guru Mahārāja used to say that while you get up from bed, you beat your mind a hundred times with your shoe, and when you go to bed, you beat your mind a hundred times with a broomstick. Then you will be able to control your mind. Sometimes, just like wild tiger, they have got him to control by repression. The circus players, they do that. Because it is wild tiger, repression is required. But when it is under control, there is no question of repression. You can play with the tiger; he becomes your friend. So repression is not always bad.

Śyāmasundara: Another field of investigation for Freud was the idea of projection. He said this is a technique for attributing one's own unconscious attitudes onto other people. In other words, X called Y a name, but actually Y is the object of that. In other words, for instance, X may regard Y as being jealous, but in fact X is jealous and he projects that attitude onto someone else.

Prabhupāda: That is accepted. (indistinct) Everyone thinks others like himself.

Śyāmasundara: So he says that this desire to accuse someone else of being the same is sometimes repressed and replaced by the opposite expression. In other words, someone may dislike someone, but they will inhibit that dislike and show overt symptoms of friendliness, where in fact there is no friendliness there but it is only a mock friendliness. This is one of the psychological attitudes he was studying. Sometimes someone who may have dislike for someone, instead of expressing dislike, may express just the opposite, extreme fondness, where in fact he dislikes the person.

Prabhupāda: That is called (indistinct), silliness. What is the meaning of silly?

Śyāmasundara: Silly means frivolous or superficial.

Prabhupāda: (indistinct) If the other party is silly, then you also become silly. That is human nature.

Devotee: Freud would give an example like this: The child three or four years old, and then a younger child is born in the family. The four-year-old child sees the younger child as a source of competition for affection, and he doesn't like the younger child, but then if he expresses dislike for the child he will be chastised by the parents, so he makes as if he likes the child very much in order to get approbation, but factually he dislikes the child. That is another mechanism that…

Prabhupāda: I don't think the older child dislikes the younger child. Sometimes.

Devotee: Yes. But he would say this sometimes occurs.

Śyāmasundara: You don't notice it very much in Indian families because they are so well-adjusted, but in Western families this quite often happens-the older child becomes jealous of the younger child's favors, but in order to gain the favor of the parents, he expresses overt love for the younger child, or…

Prabhupāda: I don't think children are so clever, that in order to win the love of parents they will treat like that.

Devotee: Freud put so much emphasis on children and the mentality and emotions of children-what one is experiencing, youth and so on-and it is all concocted, don't you think?

Prabhupāda: Children can be trained in a different way. As you train them, they become like that.

Devotee: Freud says that all children experience this if there is a younger child born in the family.

Prabhupāda: They imitate. Children's position is imitation. I have seen in other children, one child was two years old and another child was three years old, and they were imitating just like they had seen sexual intercourse of their father. I have seen it. They are playing, lying down, and the male child is laying upon her. I saw it. Imitation. They do not know what is sex, but they will imitate it. That's all.

Śyāmasundara: Freud analyzes that there are different defense mechanisms by which the ego protects itself.

Prabhupāda: The conclusion is that children generally imitate. They do not know what is the value, but they imitate.

Śyāmasundara: He would say there are instinctive defense mechanisms in the psychological make-up of everyone, such as repression, projection, excessive overt reactions of an opposite kind, different mechanisms which the ego employs to cover up, to protect itself from the impulses of the id, primitive impulses.

Devotee: Just like he says that from the social standards of conduct and moral codes, a person develops an ideal conception of himself. He wants to think himself ideal, and this ideal conception fits the standard of the society and his environment. Then from inside, from his more animal desires, sex desire, etc., he gets impulses which don't fit that standard, that he feels some sex love, but it should not be there, so he wants to say, "I don't really have that." So he tries to repress that desire either by repressing it or by saying, "I don't desire that. Somebody else desires like that," or in so many ways he tries to cover the fact that his own psychological make-up doesn't fit his standard. Therefore he calls it defense mechanism, a way to pretend as if I still am ideal, although I don't really have ideal desires and thoughts, like that. That's the (indistinct). So he postulated all these different mechanisms for defending the ego against the desires of the id or… [break]

Prabhupāda: You have seen that play?

Śyāmasundara: Tarzan?

Prabhupāda: Tarzan. Yes. He was brought up by monkeys. He was brought on… He has got the monkey habits. Children, if you keep them in good association, then they will come out very good. They will have psychological development in good way. And if you keep them in bad association, they will come out bad. Just like in Boston the priest regretted that these our American boys, they were so much after God, but they could not lead(?) them. Actually you American boys, before coming to Kṛṣṇa consciousness, there was no God consciousness; there was hippie consciousness. And now this has changed, due to association. So you are all grown-up, but even small children, if you keep them in good association, they come out nice. Demigods they come out. And if you put them in the demon association, they come out demons. So they are blank slate. As you write, it is written. That is real psychology. You can mold children as you like. They have got the capacity to… Therefore children are sent to a school for taking education, not old men.

Śyāmasundara: So there is no fixed pattern of development of children's personalities?

Prabhupāda: No. This is nonpsychology. You can mold them in any way. As you put them into the mold, they will come out. Just like you take a soft dough, and you can mold it-like parathas or capatis, kacaurīs.

Śyāmasundara: So actually Freud was speaking only of a certain set of children in a certain society, Western society, where they were all brought up a certain way.

Prabhupāda: That's all right. He has a got a one-sided experience.

Devotee: Yes. He has been criticized like that.

Śyāmasundara: You don't find these neuroses in Indian families.

Prabhupāda: No.

Devotee (2): They have studied subsequently primitive tribes and they have found that these neuroses were not there. They only existed in the social structure of Victorian Europe.

Prabhupāda: Therefore this is the conclusion-that if you put children in right association, they will go rightly, and if you put them in wrong association, they will go wrongly. They have no independent psychology.

Śyāmasundara: Perhaps his one contribution was that he said that behavior must be understood in terms of a person's whole life history, in the total…

Prabhupāda: That is why in our Vedic system it is forbidden that even a small child, before that small child, the husband and wife should not joking. They should not talk jokingly.

Śyāmasundara: To the child?

Prabhupāda: Before the child.

Śyāmasundara: Before the child.

Prabhupāda: Yes.

Devotee: To each other.

Prabhupāda: Yes. It is not that "It is a small child. They will not understand." But they can understand. So what to speak of having sex intercourse before the child? They will learn it. I've seen it. They do not know what is sex intercourse, but they have learned it from their rascal father and mother.

Śyāmasundara: So Freud, actually his psychology depended upon a rather pessimistic view of human nature-that we are all beset with these uncontrollable impulses…

Prabhupāda: This in not only pessimism, but due to poor fund of knowledge. He has no perfect knowledge, neither is he trained up by any perfect man. So he is talking all nonsense.

Śyāmasundara: His conclusion was that it was impossible to be happy in this material world, but we can alleviate some of the conflicts through this psychoanalysis. You can try and make the path as smooth as possible, but it is always…

Prabhupāda: That is one (indistinct) that you cannot be happy in this material world, but if you are spiritually elevated, spiritually trained up, then you will be happy. The same example. Just like iron is not fire, but you put it in the fire, it will act like fire. Similarly, although there is no possibility of happiness in this material world, if you are spiritually trained up, if your consciousness is changed into Kṛṣṇa consciousness, then you will be happy. (end)

JUNG.SYA

Carl Gustav Jung

Śyāmasundara: There is also another psychologist, Carl Jung, he's also very important. He followed Freud.

Revatīnandana: To some extent.

Śyāmasundara: I mean chronologically. Freud's idea was that unconscious processes are invariably infantile, animal, or pathological. Jung said that some unconscious energies are sources of positive and creative activity. That the unconscious is important for the growth and development of the mature and well-adjusted personality. Freud investigated the unconscious and found that the negative side, that our unconscious life is always threatening us, that it is the cause of pathological…

Prabhupāda: What do you mean by unconscious life?

Śyāmasundara: Subconscious, that which we are not consciously aware of…

Prabhupāda: That means it is consciousness but it is covered.

Śyāmasundara: Yes. He says that unconscious part of our mind is dangerous, infantile, animalistic. But Jung says that the unconscious can also be positive and helpful to the growth of our personality, that it can be an asset to understand this unconscious life.

Prabhupāda: But I think that the subconscious status as it is covered by the present consciousness, similarly, it can be covered by Kṛṣṇa consciousness, so that those subconscious states will be no longer able to react.

Śyāmasundara: He sees a positive or creative function of this unconscious…

Prabhupāda: Just like the other day I was citing the śloka of Yamunācārya about sex life. The subconscious status is there, sex life, but because he has got Kṛṣṇa consciousness, he is spiting on it. That means the subconscious state cannot overcome. So our policy is that you become fully Kṛṣṇa conscious, and then all the subconscious status which is gathered for life after life, and they are stored, they are in stock, they will not be able to overcome.

Śyāmasundara: He sees that the mind is composed of a balance of conscious and unconscious, just like light and dark, there's an equal amount, but that the function of the personality is to integrate the conscious and unconscious functions. For instance, if one had a strong sex desire, if somehow he were able to cultivate or channel that into a creative art or a creative value. Just like this brahmācārya, that sex impulse is channelled into higher thinking about Kṛṣṇa.

Prabhupāda: That is our process. Just like sex impulse is natural for everyone in the material (world), but if we think of Kṛṣṇa embracing Rādhārāṇī or dancing with the gopīs, then our sex impulse becomes subordinate, no more stronger. Hṛd-rogaṁ kāmam āśv apahinoti. Hṛd-rogaṁ kāmam, this is a heart disease, to be lusty. But if anyone hears about the pastimes of Kṛṣṇa and the gopīs, through right source, then this hṛd-rogam, this lusty desire in the heart, is suppressed and he will develop devotional service.

Śyāmasundara: This is an example of what Jung would call individuation, where the energies of the unconscious sex impulse are channelled into a conscious and creative activity of God realization. So those energies are being utilized in a proper way. This is what he would call integration or individuation.

Prabhupāda: This thing I was explaining, this prakṛti, it is very scientific. Kṛṣṇa is the only puruṣa, enjoyer and if every one of us serves everything in the propensity of His enjoyment, that is our enjoyment. That is our enjoyment-predominated and predominator. Just like, crude example, it is not exact: husband wants to enjoy wife, and the wife voluntarily helps him in that enjoyment, the wife also becomes joyful. Similarly, the supreme enjoyer is Kṛṣṇa, and if you help Him in His enjoyment, then automatically we become also joyous. Predominated enjoyer and predominator enjoyer. Both of them enjoying but one of them is predominated, one of them is predominator. So predominated, when… He helps to be predominator, reciprocation of enjoyment.

Revatīnandana: Śrīla Prabhupāda, there's one point, I think if I understand it, you will say that from the man or a woman being you can see the (indistinct) sex desire is there, from the body comes sex desire. He says then that sex desire can be elevated for self-realization or for some kind of higher…

Prabhupāda: No, no.

Revatīnandana: No, but for some kind of higher pursuit, that same sex energy can be channelled at what you would call a higher (indistinct).

Devotee: Sublimation.

Revatīnandana: But we say that originally there were desires to enjoy coming from the soul. If it is channelled to the body it becomes sex lust, but if it is channelled higher it becomes higher (indistinct) for advancement. It's not coming from sex, it's coming from the soul, is that correct-the desire to enjoy?

Prabhupāda: No. Try to understand. Sex desire is there in everyone. So once sex desire is (indistinct) up, male sex desire and female sex desire. The sex desire is there in both male and female, but some from impartial view, it appears that the male is the enjoyer and the female is the enjoyed. So both of them are (indistinct). So the female, if she agrees to be predominated, enjoyed, then naturally she also becomes enjoyer. So living entities are described as prakṛti, female. So when the living entities agree to help Kṛṣṇa's sex desire, then they become happy.

Devotee (2): But it's not by Kṛṣṇa's sex desire. What is the meaning of the words "Kṛṣṇa's sex desire"? Kṛṣṇa's satisfaction?

Prabhupāda: Yes. Sense enjoyment, you can say. Sensual enjoyment. Kṛṣṇa is the supreme proprietor of the senses. So when we help Kṛṣṇa for His sense enjoyment, then naturally we also (indistinct). Same example, just like a rasagullā. A rasagullā is to be enjoyed. So the hand takes it and puts it into the stomach. The hand does not enjoy it directly. And when it is put into the stomach, the hand also enjoys, the stomach enjoys, the eyes enjoys-everything. The direct enjoyer is Kṛṣṇa, and all others, indirect enjoyer.

By satisfaction of Kṛṣṇa, others will be satisfied. Not directly. Just like a beloved wife, when she sees the husband is eating nicely and he is enjoying nicely, she becomes happy. She becomes happy. So there are two different categories: the predominated category and the predominator category. So by seeing the predominated happy, the predominator becomes happy. That is (indistinct).

Śyāmasundara: So in one sense you could say that the conscious mind is the predominator and the unconscious…

Prabhupāda: Both of them are conscious, predominated and predominator. Both of them are conscious. Without consciousness there is no life.

Śyāmasundara: But in the individual personality if there is an unconscious and a consciousness, then the unconsciousness, or the unconscious state, should be predominated by the conscious state. The conscious state…

Prabhupāda: That is practically being done. Unconscious or subconscious states sometimes come out. They are not always present. But consciousness is always there.

Śyāmasundara: But if the consciousness is not the predominator, then sometimes a person's activities will be irrational or unconscious.

Prabhupāda: No. There is no question of unconscious. Subconscious, that is there. Yes.

Devotee (3): What is the exact meaning of the term "subconscious"?

Prabhupāda: Mm? Consciousness?

Devotee (3): I understand the principle of consciousness, but what is the exact meaning of the word "subconscious"?

Prabhupāda: Subconscious means is not acting at the present moment but it comes out sometimes.

Śyāmasundara: These psychologists say that quite often the unconscious is acting through the conscious, only we don't know.

Prabhupāda: Yes. That I say. The subconsciousness is there, but they are not manifest. But sometimes they are manifest. All of a sudden coming. There is no connection. Just like a bubble in the pond. All of a sudden a bubble comes up. You see. So the coming out of the bubble, the energy was there within, all of a sudden it comes out, "Pup!" Yes. And even you trace out why it came, but the, it is to be supposed that it was in the subconscious state; all of a sudden it has manifested.

Devotee (3): The bubble coming up is a sort of a proof that there is a subconscious which is holding that bubble and then it's released it, but where it's parted by these psychologists is that the subconscious nature is moving subconsciously. What it means is that we're not conscious of it; it's acting in a subconscious plane.

Śyāmasundara: Called a shadow.

Devotee (3): And so our consciousness can be modified by our subconsciousness without our being consciously aware of it.

Prabhupāda: Not necessarily.

Devotee (3): That is the idea.

Prabhupāda: Not necessarily.

Devotee (3): We're unconscious of the activities of…

Prabhupāda: Or sometimes subconscious state manifests which has no connection with my present consciousness.

Revatīnandana: Can we say that those subconscious states which sometimes reveal themselves are like stored in impressions in the mind?

Prabhupāda: That is stored impression.

Revatīnandana: (indistinct) potentially manifest…

Prabhupāda: Yes.

Revatīnandana: They are potentially manifest, but they don't have to. But they…

Prabhupāda: It is just like photograph. If you take so many snap, but not all of them immediately moves.

Revatīnandana: So they would posit that there's a mental functioning going on, a thinking functioning going on that we're not conscious of. I think we don't agree with that. Is that correct? We say that there's one mind, sometimes mental impressions come that are stored…

Prabhupāda: Yes.

Revatīnandana: …but in that storage area of the consciousness, there is no thinking going on there. Is that correct? The unconsciousness mind is not thinking like the conscious mind.

Prabhupāda: No, no. But the impression is there.

Revatīnandana: Yes.

Prabhupāda: All of a sudden it comes out.

Śyāmasundara: So Jung says that there are two types of unconscious process. The first…

Prabhupāda: Why does he say unconscious?

Śyāmasundara: Two types of unconscious process.

Revatīnandana: No. Subconscious.

Prabhupāda: Subconscious, that is the right term. Why does he say? Even in psychology they call "subconscious," why he's speaking "unconscious"?

Śyāmasundara: The German word is unbewust, which means "unbeknown," so we have translated "unconscious," but it means more like "subconscious."

Prabhupāda: Unconsciousness, of course there is, that is not (indistinct) the same thing. That is not manifest. Unconsciousness, but it will manifest.

Śyāmasundara: He says that there are two kinds of subconscious state. The first one is the personal unconscious, or those personal items which are highly individual from one's previous childhood, from his infantile history, certain things occurred, they were repressed, and so on. These are stored in our own unconscious state and they are aroused into consciousness in dreams and through psychoanalysis. But he also posits another type of unconscious, or subconscious, state called the collective unconscious. He says that evolution has predetermined the human brain to react in terms of basic principles derived from the experience of many generations. In other words, that my ancestors had left impressions in my brain from the time of my birth, how to react according to their experiences. Is this true, that there is a collective experience which is passed on?

Prabhupāda: Yes. That experience we say paramparā. Evaṁ paramparā-prāptam [Bg. 4.2]. That is cultivated.

Revatīnandana: He would be more…, he would say there is a German mentality, Russian mentality, English mentality, (indistinct) cultural.

Śyāmasundara: No, no, no. He says that these archetypal tendencies are tendencies to react in a certain manner originating from the remote past, which are true for all humans whether they are primitive savages or whether they are modern men. Just like, well, any tendency…

Prabhupāda: We don't take any experience from the primitive savages. That is not paramparā. Savages cannot give us any advice or instruction.

Śyāmasundara: Just like when we investigate different folklores, different mythologies all over the world, we find certain symbols which are the same. For instance the swastika, we find that in the Indian mythology and you find it in Māyā or Inca, western Indians' mythologies as well. And different symbols which are common to man all over the globe, whether they are primitive or whether they are advanced, he says that these are archetypal images which for thousands of generations have been passed on in men's consciousness. So that we are composed not only of our own individual thoughts and ingredients but also the ingredients of our ancestors. Is this a fact?

Prabhupāda: Yes. That is called tradition. That is called tradition. But that is not paramparā. Paramparā is different. Paramparā means we get the right knowledge from the supreme. It is not something ac…, what is called? What he is speaking?

Śyāmasundara: Acquired. Archetypal. Means the original type.

Prabhupāda: My acquired knowledge can be changed by understanding from superior. Just like generally we have got bodily concept of life, but Kṛṣṇa says, "No. You are not this body." So this knowledge is not coming to me from tradition, but I learn it from great authorities like Kṛṣṇa.

Śyāmasundara: But he would, for instance, say that our means…, aware of understanding Kṛṣṇa as a supreme father, as our cause and so on, is an archetypal tendency that is shared by all human entities, that they have the same tendency to react in that way, to understand someone as their father or as their cause. And they will represent Him in different ways but always…, always similar.

Prabhupāda: Yes. We see that. Exactly similar. Rather, this father is (indistinct). Kṛṣṇa, or God, is the supreme father. It is similar. As father has many sons, similarly Kṛṣṇa has many sons. You can say it is similar. As sons are born, children are born of father, similarly, we are born of Kṛṣṇa. It is similar.

Śyāmasundara: For instance, in the dream life, our dream life, in the dream life of savages or anyone else on this planet, certain common occurrences take place in the dream. Sometimes we feel we are flying in dreams, or sometimes we feel that there's a disruption coming from below, or certain symbols are there, common to all men. He calls these archetypes or the collective unconscious. All human beings share these propensities.

Nara-nārāyaṇa: Universally one.

Prabhupāda: Mm. We have no objection in that way.

Revatīnandana: Śrīla Prabhupāda, is it possible, or is it confirmed that the similarities in symbolism and cultural relationships, which are similar in civilizations all over the world, can that be due to the fact that they are all coming from the same source? Five thousand years ago there was one culture?

Prabhupāda: Yes.

Revatīnandana: So you find the same symbols in the South American Incas as we find in India as we find in the Pacific Islands because they are coming down from the original Vedic culture in different states of…

Prabhupāda: Vedic culture or non-Vedic culture, there are so many similarities. It doesn't matter. Because you are living being, the similarities are there. Just like every living being eats. It is similar to everyone. Every living being sleeps. It is similar to everyone. Every living being mates. It is similar to everyone. Every living being fears. So you have to take the greatest common factor. There are so many similarities.

Śyāmasundara: He would say also that every human being may draw a circle to represent something which is whole and complete.

Prabhupāda: That is religion. These four principles are similar to every living entity. But when you come to the human platform, there is religion. That is not in the animal. That is the distinctive function of the human being. So if human being (is) without any religious principles, he is similar to animal. Dharmeṇa hīna paśubhiḥ samānāḥ. Therefore in every group of civilized human society, there is some sort of religion. It may be Hindu religion, Christian religion, Buddhist religion, but tendency is to accept some religion. And religion means understanding of God and our relationship with Him. So the modern civilization, according to Darwin's theory, they are advancing to become animal. That's it. Therefore they are claiming their forefathers are coming from monkeys. That somebody said on the other day, Vivekananda was asked that "Why your Indian forefathers did not come, long years ago?" He answered, "Because your forefathers were jumping in the tree." (laughter) It is very nice answer. "Our forefathers did not come because your forefathers were jumping in the tree."

Śyāmasundara: So this investigation by Jung opened up a new kind of universality in philosophy because it was seen that the same symbols are common to all men, of all religions.

Prabhupāda: As soon as you come to the platform of human being, there is one similarity: religion. It may be under different name. Even in the aborigines, there is religion. Just like Red Indian, they have a religion.

Śyāmasundara: Yes. And they have the same symbols, many of them.

Prabhupāda: Whatever it may be, that is a common concept. To accept some type of religion, this is common. Now, that type of religion may be different from me, but the principle is there. Just like eating principle is there, sleeping principle is there; similarly religious principle is there.

Śyāmasundara: And he said that each culture, or civilization, religion, they have the same understanding of the duality of existence, that there's an equal amount of dark, an equal amount of light, which he calls the yin and yang aspect or the anima and animus aspect. Under different names the same understanding is there in all religions.

Prabhupāda: Is that equality, darkness?

Śyāmasundara: Darkness and lightness-the duality of nature. Unconscious and conscious, he calls; these two things. He says that everyone has…, understands these are equal, balanced, these two stages, states of existence.

Prabhupāda: Not necessarily equal. Sometimes it may be imbalance. One side may be heavier than the other.

Śyāmasundara: Yes. Actually he says that most personalities are imbalanced and that the goal of life is to become balanced, or integrated.

Prabhupāda: Yes. Hmm.

Śyāmasundara: So he says that not only individual analysis and dream interpretation are there, but also we must examine folklore, myth, religions, symbolisms and all these, to get a better psychological insight into the unconscious process.

Prabhupāda: So better psychology is that first of all human being or lower than human being. Lower than human being, they have got four principles-eating, sleeping, mating, and fearing-and human being extra, religion. Now which religion is higher, that you have to study. So that answer is given in the Śrīmad-Bhāgavatam: the religious system which develops towards loving God, that is first class.

Śyāmasundara: So if they are loving God, automatically either unconscious or conscious states are all balanced, brought together.

Prabhupāda: The loving propensity is already there, (indistinct) loving God. So somebody is loving, it's a fact. So loving propensity is there, but the loving propensity is misled; therefore he becomes (indistinct). Instead of loving (indistinct), if you love Kṛṣṇa then our loving propensity becomes perfect.

Śyāmasundara: This Jung, Carl Jung, I studied with his disciples in Zurich for six months one winter, and he came…, toward the end of his life he became very religious. At the beginning he was an atheist, but after this study he began to understand that the perfect end of psychology is to integrate and become balanced as a personality. And the best way, the only way, the time-tested way, is to be a religious person.

Prabhupāda: Means to become a religious person means to become a lover of God. Did he love God or something else?

Śyāmasundara: Yes. He became very much religious, and all his disciples are very religious, but in sort of a mystic way, not, not so much an organized religion. A little bit of hodge-podge.

Prabhupāda: That is no (indistinct). Without clear conception of God, must be hodge-podge.

Śyāmasundara: But they lean toward the east, toward Kṛṣṇa consciousness, in the end-Buddhism, Kṛṣṇa consciousness.

Prabhupāda: Buddhism?

Śyāmasundara: Tibetan Buddhism.

Prabhupāda: (indistinct) Tibetan Buddhism.

Nara-nārāyaṇa: Mystical understanding of good and evil forces, embodied good and evil forces, demonic forces, demonic persons. So that at the time of death the person is supposed to be floating for some time, and he can fall into the (indistinct) of demonic or be helped by good forces to achieve some liberation or higher birth.

Prabhupāda: I think in one sense they are accepting sattva-guṇa and tamo-guṇa.

Nara-nārāyaṇa: Yes.

Śyāmasundara: Actually this Jung has had a great impact on modern thinkers, because he took psychology out of the laboratories and made it more a human science, a personal, personality science that involves unconscious states, mystic states, religious states, not just something analytical and cold. And especially younger people are very much fond of hearing (indistinct).

Devotee (3): (indistinct) this Carl Jung drew a picture of what he thought the face of a realized soul might look like, a person, a person in perfect knowledge. And that picture was printed, and it looks like Prabhupāda. (laughter) (indistinct)

Śyāmasundara: His investigation of symbols around the world, he found that the symbols most used for someone who has realized the self are the jewel and the child-these two symbols. These are symbolic of someone who has attained the ultimate perfection. A jewel and the child.

Prabhupāda: Jew and the…

Śyāmasundara: Jewel, jewel.

Prabhupāda: Oh, jewel.

Śyāmasundara: Jewel.

Prabhupāda: Yes.

Śyāmasundara: And a child.

Prabhupāda: How child has attained perfection?

Śyāmasundara: The same kind of innocent happiness that a child has.

Prabhupāda: Then when he grows he deteriorates. If he has attained perfection, how does he deteriorates?

Nara-nārāyaṇa: The Christian idea. The Christian idea is that the (indistinct).

Prabhupāda: Whatever idea it may be, he could say it is perfect, then how it deteriorates?

Śyāmasundara: Well, it's just a symbol of someone who has achieved perfection, that they are childlike, that they are happy and jolly, innocent.

Prabhupāda: That is another thing.

Śyāmasundara: (indistinct)

Prabhupāda: But the child is not perfection.

Śyāmasundara: No. It's only a symbol.

Revatīnandana: (indistinct) The child symbolizes faith and…

Śyāmasundara: Love and…

Revatīnandana: …natural devotion. Like Jesus said, "Unless you come to me as little children, you can't enter into the kingdom of God."

Prabhupāda: That's (indistinct).

Śyāmasundara: Even Kṛṣṇa, Kṛṣṇa's often portrayed as a child.

Revatīnandana: He's eternally child, sixteen years old (indistinct).

Nara-nārāyaṇa: (indistinct) a symbol (indistinct) Nārada Muni, or yourself or Kṛṣṇa, (indistinct) symbol of a child. We have an actual person.

Devotee (3): (indistinct)

Śyāmasundara: Anyway, another one of his ideas is that the unconscious material on the person's personality sometimes emerges in the form of a complex, what's called a complex. This complex has the ability to initiate and organize behavior. Sometimes we say someone has a superiority complex or an inferiority complex or this complex or that complex. It means that they tend to act in a certain way. Inferiority complex means I consider myself inferior to others, and I react in a very inhibited fashion. Or if I have a superiority complex I act in a very arrogant fashion. Like that. These are his observations, that people who act in certain ways which are called complexes.

Prabhupāda: So we are…, what we are? Inferior or superior? Kṛṣṇa conscious, we think ourselves as servant of God. Is that inferior or superior?

Śyāmasundara: Well, our practice is not unconscious.

Prabhupāda: No. We are conscious.

Śyāmasundara: We are conscious, so we do not rely on the complex to guide us, or an unconscious impulse to guide us.

Prabhupāda: No. We are not guided by impulse. We are guided directly, instruction from the superior.

Śyāmasundara: Yes.

Prabhupāda: Our process is to acquire knowledge from the superior. We are not guided by these complexes.

Śyāmasundara: He said that there are two basic attitudes: an extrovert attitude and an introvert attitude. An extrovert has an outgoing orientation; they are always friendly and sociable. An introvert has an inward withdrawal from his environment and is always very quiet and meditative. These two types of personalities, he sees existing everywhere. And all of us, we are these…, one or other of these personalities.

Prabhupāda: Muni. This is called muni.

Śyāmasundara: Introvert?

Prabhupāda: I think introvert, yes. Muni.

Revatīnandana: The introspective.

Devotee (3): There's a difference between an introspective person and an introvert. An introvert, somebody who is concerned with his false ego, turns in on himself, that he doesn't express himself outwardly to others, while an extrovert does. "Vert" means "to turn." So he's turned in upon himself, on his own personality.

Prabhupāda: Self-centered.

Devotees: Self-centered, yes.

Devotee (5): An extrovert is also self-centered, he keeps himself in the center of a large social structure. He only considers his own personality without interacting with others.

Devotee (3): One has more or less one or the other…

Prabhupāda: But how do you say that man is a social animal? How can you avoid society?

Śyāmasundara: An introvert doesn't avoid society, but in all his activities he doesn't relate to others actively. He'll go to school, he goes to the things that he has to do, but he's always very quiet and timid, shy.

Nara-nārāyaṇa: A mouse is an introvert, and a tiger is an extrovert. A tiger is an extrovert. He doesn't care for anyone.

Prabhupāda: But the mouse is also.

Devotee: He's like that?

Prabhupāda: Yes. (indistinct-many talking together)

Revatīnandana: It seems like this introverted personality actually covers two different personalities. One is that kind of people who are dreamers, who have retreated from the world, and the other kind of people who actually (are) introspective, who are looking for truth. These can be two people within that category.

Devotee (6): We have bhajanānandī and goṣṭhyānandī.

Śyāmasundara: Yeah, extrovert and introvert.

Prabhupāda: (indistinct).

Śyāmasundara: Yeah, that's the same classification. Everywhere people are one or the other of those. Active or passive.

Revatīnandana: It seems like the extrovert is (indistinct), that the extroverted person's in the mode of passion.

Prabhupāda: Yes. (indistinct)

Revatīnandana: But the introverted person could be even in tamoguṇa or sattva-guṇa.

Prabhupāda: That is right.

Revatīnandana: So that is not (indistinct).

Prabhupāda: So similar, that there are the paramahaṁsa and there are mleccha-yavanas. The paramahaṁsa is not under any rules and regulations, and the mlecchas also, they are not under rules and regulations.

Revatīnandana: Like Śukadeva Gosvāmī, they thought he was a madman, and this would be tamoguṇa, but actually he was…

Prabhupāda: Transcendental.

Devotee (3): It's time for massage now, Śrīla Prabhupāda.

Prabhupāda: All right. [break]

Śyāmasundara: So today we'll finish that psychologist Jung, Carl Jung. As we were discussing before, his idea is that there is a collective unconscious, there is an unconscious state of mind and there is a conscious state of mind. The inner, the working between these two, conscious and unconscious, determines the personality of the living entity. The behavior of the living entity is determined by the interaction between his unconscious and his conscious…

Prabhupāda: That is called, in Sanskrit, (indistinct), (indistinct) and suṣupti. When you are fully conscious, that is called (indistinct). And (indistinct), dreaming, that (indistinct). And another state, suṣupti, no consciousness. That is (indistinct). It is called… Operation?

Śyāmasundara: Anaesthesia.

Prabhupāda: Anaesthetic.

Śyāmasundara: This dreaming state he calls unconscious also.

Prabhupāda: No. That is conscious. I am dreaming, I am conscious. That is not unconscious.

Śyāmasundara: He says that in this dream state…

Prabhupāda: Suppose if a tiger is coming to attack me, I am crying, and people are hearing. How do you say it is unconscious?

Śyāmasundara: I don't know the terms.

Prabhupāda: Eh?

Devotee (3): The subject matter of which one is unaware in the waking state is termed by him the unconscious. But there is consciousness there, and because of that, the terminology is not…

Śyāmasundara: The contents of the unconscious come into a conscious mind during dreams…

Prabhupāda: That is consciousness. That is dream. You can say dream. You must analyze scientifically. Dream goes such-and-such. But anaesthetic stage is unconscious. When your throat is being been cut up, you (indistinct). But in sleeping state, if (indistinct) immediately (indistinct). That is not unconscious.

Devotee: Yes.

Śyāmasundara: In other words, he says that there are many factors which are unconscious which determine our personality that we may not be aware of-many hopes, many fears, many contents of our own consciousness that clarify our personality and which we are not aware of…

Prabhupāda: Yes, (indistinct). Just like when we are in the womb of our mother. Up to seven months we are unconscious. That means to remain unconscious for seven months, that is death. Living entity does not die; he remains unconscious for seven months.

Devotee (5): That's actually suṣupti?

Prabhupāda: Yes. [break] (indistinct) …anaesthetic, when the medicinal effect is lost, it comes. Zero mistake. (indistinct) come. These are three stages: consciousness, dream, and unconsciousness. So he does not know suṣupti. He simply considers the dreaming unconsciousness. When he sees dream, he thinks (indistinct).

Śyāmasundara: Not really… But because there are so many unconscious factors that govern our personality, our behavior, that unless a person becomes aware of these unconscious factors, then he is more or less a slave to them, to his unconscious life. So the whole point of psychology is to point out to a person all his unconscious contents, that he becomes aware of them and faces them face to face.

Prabhupāda: That we are teaching. That we have shown. But he remains unconscious state. That is (indistinct). That we are teaching. We are simply, loudly stating, "Please wake up. Please wake up. We are not this body. We are not this body." So these are the (indistinct) dream. You cannot raise him to the consciousness. He is fully packed up in matter. That is not possible. But he is also conscious. That is proved by (indistinct). He applied machine: in the remote part he is feeling the pain when you cut. But it is not very manifest. Just like children, they are not so conscious, you operate. I have got a (indistinct), my eldest daughter, she (indistinct). So she was about less than one year… No, no. About six months. The doctor was operating, (indistinct). She was not frightened. (indistinct) Minor operation. So the human form of life is the developed consciousness of the living entity. In other forms of life they're more or less in dreaming state or unconscious state. But as living entity, the consciousness is there, in different stages.

Śyāmasundara: Yes, he (indistinct) in all mythology and religion and all of these so-called scientific symbols for the conscious state and the unconscious state. Just like the unconscious state is often represented as the ocean.

Prabhupāda: Eh?

Śyāmasundara: The unconscious state is often represented or symbolized by the ocean or (indistinct) or as the…

Prabhupāda: What is that?

Śyāmasundara: The ocean.

Prabhupāda: Ocean has no consciousness. It is matter.

Śyāmasundara: Well, as a symbol…

Prabhupāda: Oh.

Śyāmasundara: …of the unconscious state. They are often represented as an ocean or as a figure of what he called the anima.

Prabhupāda: He mentions animals?

Devotee: No. He called it anima. It's a Greek word for the female aspect of nature.

Prabhupāda: Oh.

Śyāmasundara: And the male aspect is often represented by the sun or (indistinct) sky or the father, called the animus, the father aspect of nature.

Prabhupāda: Yes. We also compare sun as the (indistinct) knowledge. Just like we compare Kṛṣṇa with sun and māyā with darkness.

Śyāmasundara: And māyā is a woman.

Prabhupāda: Māyā is woman. You can compare like that, darkness. Kṛṣṇa sūrya-sama māyā andhakāra [Cc. Madhya 22.31]. So as soon as there is sunshine, there is no more darkness. Similarly, when, as soon as there is Kṛṣṇa consciousness, there is no more that state of unconsciousness or dreaming. (indistinct) conscious.

Śyāmasundara: He says that all human entities have a mixture of divine and demonic tendencies.

Prabhupāda: Yes. He is divine by nature. He is covered by nondivine, by māyā. That is our philosophy. He's in a (indistinct). Just like this same example: the man is living, there is breathing, but he has no consciousness. Just like you put electric in that (indistinct), how you call, (indistinct). So similarly, by the influence of māyā, we have forgotten ourself, our spiritual nature.

Śyāmasundara: He says that this unconscious state or this, I don't know, maybe we can call it māyā, the unconscious life, has also beneficial effects in that it…

Prabhupāda: What is that beneficial?

Śyāmasundara: That it's also a reservoir of creative energy. If it is utilized properly, then it can be an asset.

Prabhupāda: When (indistinct) utilize it. A person who has, who is under the influence of anaesthetic, what he can do? He cannot do anything. He has to drop again to consciousness platform, then he can do something.

Śyāmasundara: He says that behavior is classified under different functions, for example there is sensory behavior, thinking behavior, fear and emotional behavior…

Prabhupāda: That is (indistinct), because the animals, the consciousness is not developed, and the animals' behavior is different. Similarly, if a man is not in this Kṛṣṇa consciousness, (indistinct) any difference? Kṛṣṇa conscious person, he'll not act anything like killing one animal, but another who is not Kṛṣṇa conscious, he will kill animals: "I must kill. I must kill." But the same man, when he is brought into Kṛṣṇa consciousness, he'll refuse. Just like the shikari, (indistinct), he was killing animal, half dead, he would enjoy. The same man, by grace of Nārada, when he became Vaiṣṇava, he was not prepared to kill even one ant. So the man is the same, the consciousness is different. So our program is like that. To bring man into Kṛṣṇa consciousness, he will become perfect.

Śyāmasundara: He says that these different functions, people can be typified or classified as being more or less in one of these types of functions. We describe a man as a thinking man or a feeling man, a sensory man…

Prabhupāda: That we also say, that just like brāhmaṇa, kṣatriya, vaiśya, śūdra-in terms of different stages of consciousness. So the highest stage is the Vaiṣṇava.

Śyāmasundara: How is…, how does Vaiṣṇava act? What are his…?

Prabhupāda: Vaiṣṇava acts in terms of his relationship with Kṛṣṇa, God.

Śyāmasundara: So he is both. He is all these things. He is thinking, he is feeling…

Prabhupāda: Yes. Vaiṣṇava means fully Kṛṣṇa conscious. That's all.

Śyāmasundara: So his idea is that everyone adapts to their environment, either as, according to one of these three things: extroversion, introversion, or a dominant function. So…

Prabhupāda: That we also say. According to material condition of life, they differ, they are classified. The highest stage is Vaiṣṇava. He is completely transcendental (to) material condition. Next the brāhmaṇa, then next the kṣatriya, then next the vaiśya, then next the śūdra, and next means less than śūdra, all caṇḍālas. But Kṛṣṇa consciousness, because that is natural, even from the caṇḍāla stage one can be brought to the highest transcendental stage of Vaiṣṇava.

Śyāmasundara: So would you say that the lower stages of life are, could be termed irrational, and the higher stages of life termed rational?

Prabhupāda: Yes. Righteous.

Śyāmasundara: So the consciousness becomes more and more developed…

Prabhupāda: Yes.

Śyāmasundara: …as we proceed higher.

Prabhupāda: Not developed. Uncovered. There are different layers of material contamination. So that has to be cleansed. (aside:) You can come this side. (indistinct). The more the layers are cleansed, his original consciousness come out. That is Caitanya Mahāprabhu says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleaning the dirty things accumulated on the heart.

Śyāmasundara: So consciousness is not the (indistinct)…

Prabhupāda: Consciousness, as soon as they (indistinct), then consciousness is there. That is the symptom of living condition.

Śyāmasundara: Although the consciousness of a tree…

Prabhupāda: Just like fire. There is fire, so cover it. Covering, covering. When it is true cover, then they don't get the heat and light. But they cleanse the covering, move the covering, the fire is there.

Śyāmasundara: So even the consciousness of the tree is originally higher than (indistinct).

Prabhupāda: Yes. It is simply covered. The potency is there. Just like a flower in the bud stage, the potency is there to become a (indistinct) flower. So the covering by gradually coming out, coming out, finally, very beautiful rose.

Śyāmasundara: But someone would say that that bud is developing into a flower.

Prabhupāda: That is a (indistinct) in the terminology. Just like we say that we are changing bodies, they say developing bodies. So anyway, either you say developing or changing, the original body is not there. That you have to accept. The child's body, either you say it has developed into youth's body, and either you say that is (indistinct) body. I say the child's body is gone; it is another body. In both cases, the child's body is no longer existing. That you have to agree-either you call developed or it has gone.

Śyāmasundara: He says that the personality which we manifest in our social lives, in our family life, at work, etc., is called our persona, or our mask. We have to present a certain personality in our family and social and our working life, which is…

Prabhupāda: This is (indistinct), this mask. Just like your face is covered with some mask. That mask is taken away, uncovered, then your real face is seen. So it is not development; it is covering. He cannot say that I saw you just like a monkey's face, but when the mask is taken away, become a beautiful gentleman face. This gentleman's face is not developed, it is already there. Simply it was covered by the mask and you take it away and you see your real self. That is our process, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The mirror is covered with dust, and you cleanse it and see your face nicely. So it is not the developing process, it is cleansing process.

Śyāmasundara: So he says that we show ourself to the world not as our total self…

Prabhupāda: Yes.

Śyāmasundara: …but that we show a picture of ourself…

Prabhupāda: That we call ignorance, ajñāna. And that ajñāna is moved by the spiritual master. Therefore the spiritual master is worshiped, ajñāna timirāndhasya jñānāñjana śalākayā. "I was covered by the darkness of ignorance and the spiritual master has moved that darkness by giving me knowledge, jñānāñjana."

Śyāmasundara: So this persona, or this mask that someone wears, or show it to their family or their friends, is not the whole self. He says that the, behind that mask there is what's called the shadow, or those repressed dispositions which a person has but does not show.

Prabhupāda: That is explained in Bhāgavatam, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām [SB 2.1.2]. Those who are not seeing the position of spiritual, as the spirit soul, they are so much attached in this family life, worldly life, national life, (indistinct) material life, this life, that life. They are all false, but because he has no knowledge of the soul, he is attached to all these things. Apaśyatām ātma-tattvam [SB 2.1.2]. Ātma-tattvam means the science of soul. That he does not know; therefore he is attached, gṛheṣu gṛha-medhinām. These are different types of gṛha. Just like a man is not very much advanced in nationalism, he thinks "This my house is everything." And one who has developed that like Gandhi, his family life developed into nationalism. So that is also gṛha. He is asking, I mean to say, Englishman, "Go away! It is mine." But that mahātmā, that greatness is simply expanding beyond the gṛha. He's a still gṛha-medhi. We don't say like that, "Oh, you Englishman, you cannot have Kṛṣṇa consciousness." So that, therefore, those who are Kṛṣṇa conscious, they are mahātmā. (indistinct) These kind of mahātmās, they are not mahātmā, they are gṛha-medhis, but they have been given the title, false title. Just like in Bengali we say, the mother's love is child, and the child is blind. Still, "Oh, my child's eyes are just like lotus flower." (greets guests) [break]

Śyāmasundara: So in other words, Jung is saying that we have our personality that we show to the world but we also have a personality which we don't show to the world, which is secret which is repressed, which we don't like to reveal.

Prabhupāda: That is, that is called cheating. Yes. In Sanskrit it is called bhrama, pramāda, vipralipsā, karaṇā. Vipralipsa, that is one of the tendencies of the conditioned soul, that he wants to cheat others. So their confidential means cheating.

Śyāmasundara: For instance, someone may have some kind of desire which he does not like to reveal to others, so he keeps it suppressed, unconscious.

Prabhupāda: Yes. That is politics. That is diplomacy. Cāṇakya Paṇḍita advises, (Sanskrit): "Don't manifest your intentions by your words, since you are thinking (indistinct)." These things are required because it is material world. Cāṇakya Paṇḍita has advised, tato śāstram samadvayam (?). The people are cheaters, so you have to become cheater also; otherwise you cannot live. What can you say? Just like a shopkeeper, everyone knows that he is making profit, but he has to make bargain. So a shopkeeper says, "I am taking (indistinct). You are my friend, I am not taking a single paisa profit." How he'll do it, come on (indistinct). But if you know that he is making business, he must make profit. But he's cheated. He doesn't want to be cheated. That's all. So therefore my Guru Mahārāja used to say that "This is a society of cheaters and the cheated." That's all.

Śyāmasundara: Sometimes this shadow personality, he says, is not even known to myself. I don't even know my…

Prabhupāda: Why you will know? You are being cheated. How can you know?

Śyāmasundara: I mean my own personality. I think I am this, but actually I am that.

Prabhupāda: That is also true, because when one is not Kṛṣṇa conscious or self conscious, he thinks this body as "I am." Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13], sa eva go-kharaḥ. So such persons who identify the body as the self, he is no better than the ass and the cow.

Śyāmasundara: For instance, I may think that I am like this, I am like that, but I don't realize that I am also like this. There's some other part of me which I'm not aware of which is guiding my behavior, which I repress.

Prabhupāda: Unless one comes to Kṛṣṇa consciousness, he thinks (indistinct), that "I am like this," "I am Indian," "I am American," "I am brāhmaṇa," "I am this," "I am that." But when he's fully conscious, he knows that "I am eternal servant of Kṛṣṇa." That is the final (indistinct). Otherwise he (indistinct), "I am this," "I am that," "I am this," "I am that."

Revatīnandana: (indistinct) actor who take parts in a cinema production, he said that whenever he takes a part he probably could becomes, that actor, he (indistinct), or the part that he actually forgets who he thinks he is.

Prabhupāda: Yes. The best actor is he who forgets his real identity and plays blindly. That is best actor. He forgets, but he creates such (indistinct) that he forgets that he's Mr. Such-and-such.

Śyāmasundara: Yes, but secretly, unknown to him there may be something about him that he does not know himself…

Prabhupāda: So therefore (indistinct) we are after (indistinct). Therefore we have forgotten our self but we are identifying "I am this," "I am that," "I am this," "I am that."

Nara-nārāyaṇa: (indistinct)

Prabhupāda: (indistinct). Yes. So (indistinct) occupation.

Śyāmasundara: He says that the purpose of psychology is to come to grips with our unconscious or our shadow personality, and we must know who I am completely.

Prabhupāda: Yes. That is real knowledge. That is real (indistinct). Just like Sanātana Gosvāmī presented himself to Lord Caitanya, "Please let me know what I am." This is the business. It requires the assistance of guru to understand our real identity.

Śyāmasundara: For instance, he says that all male personalities, in their shadow personality, there is a bit of the female, and in all females there is a bit of the male propensity. So often we cover these up and become repressed and we do not understand our actions.

Prabhupāda: That is our philosophy, because every living entity is by nature a female, prakṛti. I was discussing this morning, parā prakṛti, living entity, but it is prakṛti. Prakṛti means female and puruṣa means male. So here in this material world, although we are prakṛti, we are (indistinct) ourselves as puruṣa. This male-female dress, that is immaterial. Our consciousness is now male consciousness. A female, the so-called female, here, she also wants to enjoy a male, and the male also, he also wants to enjoy the female. Both of them have the same propensity of enjoying. So this enjoying propensity is for male. Therefore jīvātmā is sometimes described as puruṣa. But actually the jīvātmā, the living entities, they are puruṣa, he's prakṛti. Prakṛti means predominated, and puruṣa means predominator. So we are all predominated. And the (indistinct) predominator is Kṛṣṇa. Therefore originally, by constitution, we are all females.

Śyāmasundara: But in the male, so-called male species, there's a different temperament. There's dominance, there's aggressiveness…

Prabhupāda: No, no. There is no difference in temperament. The real (indistinct), the center (indistinct). Just like in your country it is the women is very (indistinct) that why they shall not be treated exactly like men. And the same thing is coming in our country also.

Śyāmasundara: And the men also want to have long hair and…

Prabhupāda: Actually, the real position is that every living entity is female, originally. But falsely he is imitating to become a male, enjoy. This is called māyā. Actually he is female, but he is trying to imitate the supreme male, Kṛṣṇa. That is called māyā. This is not fact. So our proposition is, Kṛṣṇa consciousness, that you come to the original state, Kṛṣṇa consciousness. You are not predominator, you are predominated. Predominated means female.

Śyāmasundara: So for instance in nature, he sees male and female characteristics. For instance a mountain, we see a mountain and we give it a male, a male characteristic because it is strong, it is dominant, it is (indistinct), like this. And the sea, which is passive and calm and deep, we give a female aspect. He sees all these in nature.

Prabhupāda: These are all mental concoction. It has to be more scientifical. You can think of something in your own idea. That's all. That is not the real identity of it. What is that?

Devotee (3): You said that all things are created out of the water of origination. There's an ocean, the Kāraṇodaka, by which all these worlds are generated, (indistinct) the primeval ocean, from which (indistinct) the ocean…

Prabhupāda: Wherefrom the ocean has been generated? Everything is generated from the breathing of Lord Viṣṇu. Viṣṇu is lying in that ocean, that's all. So I'm lying on this bed, and something is coming out of my breathing, that does not mean it is coming from the bed. That's all.

Devotee (3): That is the reference to the ocean of the womb.

Prabhupāda: (indistinct) You can say like that. (indistinct) And the child is floating in that water.

Śyāmasundara: Well, are there not certain characteristics that are particularly male and certain characteristics that are particularly female?

Prabhupāda: Male is only God. That is the characteristic. Male means enjoyer and female means enjoyed. So except God, except Kṛṣṇa, nobody is enjoyer. Therefore He's God.

Śyāmasundara: So it's a false idea to think that anything is masculine besides God.

Prabhupāda: Masculine is a different (indistinct). Masculine gender. So that is called (indistinct), symbolic. But a real male is Kṛṣṇa.

Śyāmasundara: So what is masculine?

Prabhupāda: Masculine, that means the symbolic representation in the material body is called masculine. Just like we (indistinct)… Just like in Bengali it is said, when you see cow, whether you see male or female, you just raise up the tail and you will understand. So a cow, I mean to say, vagina is covered by the tail, so if you raise on the tail of a calf by, simply by raising the tail you can understand whether it is a male calf or female calf. So this science is a representation of the mentality.

Śyāmasundara: So the mentality of God.

Prabhupāda: Not God-of the particular living entity.

Śyāmasundara: So to say that, for instance, the ocean is a female, has female characteristics, and the mountain has masculine characteristics…

Prabhupāda: (indistinct) I do not know why the ocean has female characteristics (indistinct).

Śyāmasundara: Well, they say "mother ocean." They sometimes say "mother ocean."

Prabhupāda: Yes, yes. That is just like because ocean keeps within, her cover, covering element. (indistinct) element. As the female keeps the child covered within the abdomen, so in that comparison you can say "mother." But similarly in the mountain also, there are so many minerals, so many gems, and so many nice stones. Simply by saying it is very strong. So generally male is strong and the female is weak. In that sense you can give a terminology.

Śyāmasundara: So he gives a definition of the cell. He says that "The cell is a center or an organization within the personality which seeks to develop towards a goal of maturity and integration, the harmonious bonds of conscious and unconscious disposition." So he says that within the personality there's a center, which strives to organize the personality in such a way that anything is integrated, unconscious and unconscious. Unconscious and conscious states are all integrated, in harmony. This is the cell.

Prabhupāda: What is the explanation, unconscious?

Śyāmasundara: Well…

Prabhupāda: Soul, soul at the present moment as we take it, that is… Present moment his real consciousness is covered. That we are always discussing.

Śyāmasundara: He doesn't see a soul, per se, he sees that a personality or a…

Prabhupāda: What is that personality? As soon as we come to the personality… Entity, that we call soul. Individual entity, adding personality, that is soul.

Śyāmasundara: He would call personality a set of behavior which is organized…

Prabhupāda: Wherefrom the personality comes? Because you are a living entity, you have got separate identity, therefore I recognize your personality. So without individual soul, how you can think of personality? There is no question of personality unless there is that individual living entity.

Revatīnandana: Is he saying that the self is an entity that tries to coordinate the conscious and unconscious?

Śyāmasundara: Yes.

Revatīnandana: Or is the self the interaction of the conscious and unconscious.

Śyāmasundara: No. He says that the self strives for an integration and a harmonious balance of the conscious and unconscious dispositions.

Prabhupāda: That, that can be explained in this way. Just like a soul who is now in sleeping state, he can be taught into Kṛṣṇa consciousness. So that unconscious, if he says unconsciousness, sleeping state, that is integrated. So in that way you can explain. Just like Caitanya Mahāprabhu says,

jīv jāgo jīv jāgo gauracānda bole
kota nidrā jāo māyā-piśācīra kole

"You are living entity, just get up, get up, get up! How long you shall sleep in this way under the lap, of the lap of māyā?" Jīv jāgo.

bhajibo boliyā ese saṁsāra-bhitare
bhuliyā rohile tumi māyā-piśācīra bhare
enechi auṣadhi māyā nāśibāro lāgi
hari-nāma mahā-mantra lao tumi māgi

So this is the process, hari-nāma, gradually bringing the sleeping man to the real consciousness of life. And that is education. (indistinct).

Śyāmasundara: So actually he is defining the soul but he doesn't call it the soul.

Prabhupāda: He has no idea of the soul. Poor fund of knowledge

Śyāmasundara: He calls it the center.

Prabhupāda: Yes. He is missing the point.

Śyāmasundara: He says that the self is very rarely complete or unified. Very rarely do we find someone who is unified, or have balanced their life, integrated their life. So his idea is that everyone must strive to achieve the self, that they must realize the self. This is the purpose of our lives.

Prabhupāda: That we are preaching. (Sanskrit) "Now we are human form of life, you can understand your position." That is our repeated request, repeated request, that don't waste this opportunity.

Revatīnandana: So when he says that the self is rarely completely balanced or integrated, so we say the self is always very stable. The self is always existing, always balanced, unchanging. So he's considering…

Prabhupāda: When he's in influence of māyā, he's imbalanced. Imbalance and ignorance. Not in knowledge. Therefore he's called māyā.

Revatīnandana: The consciousness is…

Prabhupāda: Consciousness is there, consciousness is always there. As far as there is soul, there is consciousness. But this consciousness is colored. Just like generally water is transparent, but if you mix with color, it becomes reddish. Just like rain falls from the sky, it is distilled water, pure water, but as soon as it touches the earth it becomes muddy. Similarly, the soul is pure consciousness, Kṛṣṇa consciousness, but when it comes in contamination with the three modes of material nature, it becomes a different color. So at that time they fight, "I am Hindu, you are Mussulman," or "You are Christian," "I am (indistinct)" "I am white," "You are black," because he has been contaminated by different colors of the material modes of nature. He is identifying with that colorful position in the body. This is ignorance. This (indistinct).

Śyāmasundara: So if someone is given knowledge of their unknown self, or their shadow personality, and they integrate that knowledge in their conscious life and to act as a unifying personality…

Prabhupāda: Yes. Yes. That man who is giving knowledge, he is called guru.

Śyāmasundara: I see. So this type of knowledge has to be done, he would say, through a psychiatrist or a psychoanalyst.

Prabhupāda: Anyway, somebody has to do it. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. He must approach a guru to discover his…

Śyāmasundara: Yes. So he says here, "Potentialities which are hitherto unexploited and which lie covered in him can be brought out by the knowing self and utilized."

Prabhupāda: Yes. That is our process. Caitanya Mahāprabhu is acting as guru, and He's asking everyone, jīv jāgo jīv jāgo. Therefore the conclusion should be that in order to come to the real position of our life, we must approach a guru, a person who knows what is what.

Śyāmasundara: So that person can see us for what we are, more than we can see ourselves.

Prabhupāda: Yes. Just like here is a physician, he knows simply by feeling his pulse beating, he can understand what is his position. And he gives medicine according to that. Āyur-vedic system is very nice. One has to learn how this pulse is beating, then immediately diagnosis is there, medicine is given.

Śyāmasundara: These psychologists like Jung, all have different processes for finding out a person's unconscious mind. For instance, interpreting his dreams, or by sometimes they put a picture, they say, "How do you look at this picture? What do you see in this picture?"

Prabhupāda: But he does not know what is the standard status of the mind. He doesn't know. Even the psychiatrist, he is also not in sane mind. "Physician heal thyself." Because he's identifying himself with this body, so he is also insane. So that treatment will not perfect. How a diseased man can become a physician? Therefore the English word is, "Physician heal thyself."

Śyāmasundara: So this Jung sees a positive aspect of psychology, not just the negative aspect, whereas Freud saw that the goal of psychology was to restrict or reach (indistinct) these powerful, primitive instincts then to mitigate troublesome symptoms, which is a rather pessimistic or negative philosophy. Jung says that man is capable of changing positively into something better by the use of psychology.

Prabhupāda: Yes. Otherwise why he was making this propaganda unless there is chance that we will be better? And actually we see they are becoming better.

Śyāmasundara: So actually this Kṛṣṇa consciousness is also psychology.

Prabhupāda: (indistinct) That is the term of psychology. Therefore Kṛṣṇa recommends, yoginām api sarveṣāṁ: [Bg. 6.47] "Of all the yogis, the Kṛṣṇa devotee is the highest, topmost." All, of all psychologists, the person who is Kṛṣṇa conscious is the most elevated. Transcendental position. Everyone is within the modes of the material nature, but a Kṛṣṇa conscious person is above, transcendental. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26].

Śyāmasundara: In one sense Jung is very optimistic that he sees that everyone has divine and demonic potencies in the (indistinct), but that the divine potencies can be brought out in everyone.

Prabhupāda: Yes. That we are trying. That we are trying. We are trying to make the demons liberated. Actually there is two positions: the divinity and the demon. There are two classes of men: the demon and the divine. The divine means Kṛṣṇa conscious. And just opposite, he is not Kṛṣṇa conscious, he is a demon. That's all. Demon and divine, this is the difference. So long one is not Kṛṣṇa conscious, he is demon.

Śyāmasundara: He says that (indistinct). These tendencies, demonic tendencies, that (indistinct) a personality, Jung sees them often as external beings that have entered into us.

Prabhupāda: Yes, yes. Just like to become feverish, that is not my natural state. Under certain circumstances, I have become weak (indistinct) fever, but that is not my natural condition. If medicine is given, the fever is gone. Then I am (indistinct), and that is called mukti. Mukti, liberation, means to get out of this feverish condition. That's all. (indistinct) mukta, in Sanskrit it is called. Roga is not natural. It comes, disease comes. So whatever disease… Therefore Bhagavad-gītā says, janma-mṛtyu-jarā-vyādhi [Bg. 13.9], that all these four things are disease, externally. Otherwise the living entity has no birth, no death, no disease, no illness. Nitya sasta (Sanskrit). How they're getting older? These are externalities. People are so ignorant that they don't know how to drive away these external (indistinct) conditions. They think it is natural, "Let me suffer." That is their ignorance.

Śyāmasundara: One of Jung's favorite techniques for improving a person's personality is to force that person to bring up the demonic force in himself and treat it as another person. If the demon within me is not really me, it's another personality which causes…

Prabhupāda: That is not very important, how one becomes affected by some disease. But when the disease is there, the treatment must be there. That is natural. Instead of tracing out the history, what is the use? That the disease is there, make treatment and be cured, that's all.

Śyāmasundara: But this demon that haunts me, that is another personality besides my real personality.

Prabhupāda: That is not a… Personality, I am. Just like delirium, the same personality, but he's talking nonsense in delirium. If you remove the delirium condition, then he becomes again the original person. Delirium is not person.

Śyāmasundara: Oh, I see.

Indian man: (indistinct)

Prabhupāda: (indistinct)

Śyāmasundara: When we say that a person is ghostly haunted, does that mean there is another personality which is inhabiting his…

Prabhupāda: Influencing.

Śyāmasundara: Influencing.

Prabhupāda: Yes.

Śyāmasundara: So that that…

Prabhupāda: Just like a man is hypnotized. Another man is hypnotizing him.

Śyāmasundara: Oh. So that other personality, the foreign personality, can be… (end)

SARTRE.SYA

Jean-Paul Sartre

Śyāmasundara: Today's philosopher is called Jean-Paul Sartre. He is a contemporary French philosopher, and he is the father of this existentialism philosophy, which deals with the fundamental problem of dualism-that is, subject and object. He calls the object, the things of this world, he calls them "beings" because they exist, and he calls the subject, or the consciousness, individual consciousness, "nothingness," "no-thingness." This is a thing, but the individual entity is no thing, because it is constantly changing.

Prabhupāda: Why it is not thing?

Śyāmasundara: Because the structure is not determinant. It is always changing. On both sides there is nothing.

Prabhupāda: Changing is the mind, not the person. Changing positions is of the mind. So he is identifying the person with the mind; therefore he is not a perfect philosopher.

Śyāmasundara: He says that this objective being, like these objects, he calls it "being in itself," and only these concrete phenomena are real. But he says these concrete phenomena are more than their phenomenal appearances. Just like this thing is more than what it appears to be, but it is no more than the sum total of all its appearances. In other words, this thing may appear like this, but it is more than this; it is all of its possible appearances, from the time it was clay, to the time the paint was applied, different things, in all its appearances, that is the reality of this thing. It is not just this thing; it is all of its appearances. But that is all. There is nothing more than that. It doesn't have any reality beyond its phenomenal appearances.

Prabhupāda: From where the material came, first of all? Beyond the material, the source of material?

Śyāmasundara: He says that "Material in itself is nonconscious, inert, fixed, opaque, uncreated, devoid of potency, lacking becoming, and without any reason for existing; therefore it is superfluous." In other words, existence doesn't have any meaning.

Prabhupāda: So what is the substance?

Śyāmasundara: Well, there is no meaning to anything. It's just here. There is no tracing out. It's not created; it's just here.

Prabhupāda: This kind of philosophy is stated in the Bhagavad-gītā as asuric philosophy, demonic philosophy, because the demons, they do not believe in any superior cause. They everything take as accidental. Just like a man and woman unite accidentally and a child is born. It is like that. There is no actually purpose. The Śaṅkara philosophy, atheistic Śaṅkara philosophy is also like that. Prakṛti and puruṣa meets. All of a sudden there is lust and they meet, and there is some product; otherwise there is no other cause. This sort of theory is called asuric.

Śyāmasundara: He says that these things have no reason for existing. There is no purpose.

Prabhupāda: No. That is nonsense. Everything has its purpose. Without purpose, nothing is created. And there is a supreme cause. So they have no brain to go farther. That is their defect. So what they superficially see, they take it. They do not find out the farther cause. That is less intelligent. Many modern scientists also say that simply explain "It is nature, nature." But we do not believe in such theory. We understand that the background of nature is God. Nature is not independent. Nature is phenomena; but the noumena is God, Kṛṣṇa.

Śyāmasundara: He says that the phenomena and the noumena are the same. Phenomena are noumena. There is no separation.

Prabhupāda: Yes. Same in this sense: just like the sun and the sunshine is the same. The sunshine is light and the sun is also light. The sun is hot and sunshine is also hot. But still, you cannot say that the sunshine and the sun are the same. Therefore Lord Caitanya's philosophy, simultaneously one and different, that is perfect. He is taking only the oneness, but there is still difference. Just like the fire and the heat. You cannot separate heat from fire, but still heat is not fire. That is perfect knowledge. So therefore heat is simultaneously one and different from fire. That is perfect. You are getting heat, but that does not mean that you are touching the fire. So this is perfect theory. One and different, both.

Śyāmasundara: He says that opposite to this objective being is the subjective individual, which he calls "being for itself." And he says that the nature of this subjective individual is that it is incomplete, it has potency, but the structure is indeterminant. There is no mass or no density. These things all have density and mass-they are heavy, gross-but the "being for itself," or the subjective individual, has no mass or density.

Prabhupāda: This is like the sense and sense objects. Just like we have got the senses smelling. This is concrete. But the smell is not concrete.

Śyāmasundara: Subtle.

Prabhupāda: Subtle in this sense, that I cannot… Because we are so materialistic that our senses cannot perceive anything which is not concrete. But the highest philosophy, Vedic philosophy, the sense of smelling and the sense object, smell, simultaneously created. Unless there is smell, the nose has no value. Therefore the sense and the sense object, they are simultaneously created. Tan-mātrā. In Sanskrit word it is called tan-mātrā. Just like eyes and beauty, simultaneously. If there is no beauty, then there is no value of eyes. If there is no music, the ear has no value. If there is no soft thing, the touch has no value. Similarly, everything is created-the sense and the sense object and the controller of the senses-and that is… (guests come in) Aiye, please come in. [break]

Śyāmasundara: Last time we didn't quite finish the last philosopher we're going to do in the modern times, namely Jean-Paul Sartre, a French philosopher. He is living now. His philosophy briefly is called existentialism. And last time we…

Prabhupāda: What does it actually mean, "existential"?

Śyāmasundara: It means that existence is prior to essence. In other words, the fact that I am first of all existing, living here, is the important thing, and that I determine what I am, my essence, as I unfold my life. Existence is the most important thing, prior to essence, what I am, my nature.

Prabhupāda: What is the essence and what is existence?

Śyāmasundara: Well, according to Sartre, existence… All I know when I am analyzing what I am, all I know is that I exist.

Prabhupāda: Everyone knows that.

Śyāmasundara: "I am." This is the first fact. What I am more than that is determined as I live my life, as I grow older…

Prabhupāda: That is no standard of why living. The dog is living. He also exists. The cat is living. He also exists. And man is also living, exists. So different types of living beings are existing in different consciousness. So what is the standard consciousness?

Śyāmasundara: There is no standard. He says that man's essence is nothingness or no-thingness. There is no-thingness about me. I am always changing. There is nothing determinant about my subjectivity.

Prabhupāda: If you are changing, I am changing, then the changing is existence. But I am different from that existence because I am changing. I am changing. Suppose I have just now changed my dress. So I am the same. Actually, I am existing the same, but I am changing different dress or different body. So this changing is not very important because it will be changed. I am important. I am changing.

Śyāmasundara: He says that there are two types of being. There is "being in itself," like this table, which is solid, massive, and then he's saying it doesn't have…, it has a phenomenal…

Prabhupāda: So that we say-the one is matter, another is spirit.

Śyāmasundara: Yes. He says "being in itself" and "being for itself." "Being for itself" means the living entity, because by choosing things he does things for himself; he makes decisions and creates things for himself.

Prabhupāda: That we admit. Therefore, the living being who decides to change or to accept something, he is important. Actually, he is existing, whereas the bodily changes or circumstantial changes, that is temporary. But the person who is changing, he is eternal.

Śyāmasundara: His idea is that because a man or a living entity has no "thingness," no solid mass, he is always changing one thing to another.

Prabhupāda: Solid… We should not be misled simply by a solid mass. The principle which is changing, it may not be a very big solid mass, but it is the active principle which is changing. It doesn't matter it is not like a big hill or mountain, but that is the active principle which is changing.

Śyāmasundara: He says that this no-thingness, nothingness…

Prabhupāda: This is not nothing. This is substance. He cannot say nothingness. He has no eyes to see. The principle which is changing, that is important. He cannot say it is nothing.

Śyāmasundara: But it doesn't have qualities of being a thing, of mass…

Prabhupāda: No. The idea… Actually he has the quality of becoming massive. The same thing we can… Just like the active principle which develops the body within the womb. He may not accept it as soul or something, but without that active principle, simply cohabit of the male and female and combination of secretion does not develop the body. The active principle must be there. So as soon as the active principle is there, the combination of male and female secretion acts, and it develops into body, mass body. You can develop into an ant or you can develop into a big hill. That is the difference. Just like a seed, a small seed, that is active principle. So from that seed a big tree develops. So this existence of the big tree depends on that small seed. That is the active principle. Why it is nothing? That is nonsense.

Śyāmasundara: Because it's one thing now, and then it will change.

Prabhupāda: It will change. That's all right. I am here, I may be next moment down. But I am the same, either here or down, and therefore I am important, and the active principle is important. The changing existence has no importance. At one time the external feature of the active principle may be a mountain, and next, the external feature of the active principle may be a small ant, but the active principle which is becoming sometimes mountain life and the ant life, that is important.

Śyāmasundara: So he is seeing the external features and he is saying…

Prabhupāda: Therefore he is imperfect. He has no perfect vision. His philosophy is not very sound. He can be classified, according to Bhāgavata, bahir-artha-māninaḥ: one who gives importance to the external features; one who has no eyes to see the internal potency.

Śyāmasundara: So because the living entity is so much changing that he doesn't have any one thingness, therefore, he says the living entity is nothingness.

Prabhupāda: No. He has his identity, but in the present circumstances, because he is conditioned by the matter, therefore he is changing, and when he becomes free from the condition, he will have no change.

Śyāmasundara: Is he in fact a thing?

Prabhupāda: Certainly. Otherwise how it is changing? Unless we have got some basic principle, how we can account for the change, on which platform the change is taking place?

Śyāmasundara: So the nature of a living being is that he is actually a thing.

Prabhupāda: He is the actual thing. The changing feature is not actual, because it is changing. But the principle on which the change is taking place, he is actual fact, so he cannot be nothing. These imperfect philosophers, they have no eyes to see. They have no eyes to see, and they are not very intelligent; therefore they conclude like that.

Śyāmasundara: He says that the structure of man's essence, his consciousness, is freedom. He is continually free to change as he chooses.

Prabhupāda: As soon as you say freedom, it is freedom of some living being. Matter has no freedom. So as soon as you speak of freedom, that freedom must be a living being. A huge mountain, dead mountain, or any dead body, it has no freedom. It is lying down. You keep it with some chemical process and the body will remain lying down, just like the Egyptian mummies, there are so many. So it has lost its freedom because the active principle is not there. As soon as you say of freedom, the freedom is only applicable to a living being, not to the matter. Matter has no freedom.

Śyāmasundara: He says that matter is something and that the living being is nothing.

Prabhupāda: No. That is his nonsense. He has no perfect knowledge. If matter is something and the basic principle on which the matter stands, it is nothing, that is the most imperfect statement. These are all nonsense philosophy.

Śyāmasundara: He says that we are condemned to be free.

Prabhupāda: Who has condemned you? (indistinct)

Śyāmasundara: He denies the existence of God.

Prabhupāda: Then who has condemned you? As soon as you say you are condemned, there must be somebody who has condemned you.

Śyāmasundara: He says it's an accident.

Prabhupāda: That is nonsense. By accident somebody is condemned and somebody is blessed. This is all nonsense. By accident somebody is put into jail and by accident somebody is hanged? Is there any experience like that? That is a judgment. When a man is condemned, that means it is done by some living judgment. So how is this accident? These are all imperfect knowledge, misleading. There is nothing an accident.

Śyāmasundara: He says that all living entities are condemned to be free, everything.

Prabhupāda: Yes. That we can admit. Anyone who is in this material world, he is condemned. But the next question will be, if one is condemned, then he can be blessed also. The other side of condemnation is blessing. So what is the blessing side? Has he got any knowledge of the blessing side? Then he is imperfect. As soon as you say condemned, there must be blessing. So he does not know what is the blessing side. That he takes as nothing. That is nonsense.

Śyāmasundara: He says that we cannot escape this situation of freedom, that somehow or other we are therefore responsible for our activities. We cannot escape the situation of being free. Everyone is free to determine what is his future.

Prabhupāda: Then why do you speak of accident? If you are irresponsible, then why do you say accident? The two things cannot go. If he was responsible, he must be responsible to something else, who is condemning you or blessing you. How it can be accident? These are contradictions.

Śyāmasundara: This situation that we find ourselves in, choosing our future, everyone has to choose his future, what is the next step…

Prabhupāda: Then why do you say accident? First of all you withdraw the word accident, then you can talk all this.

Śyāmasundara: There are certain events that we cannot control. They simply happen to us.

Prabhupāda: Cannot control, that can be accepted. But it is supposed that we have controlling power. Nothing is accident. Sometimes, when you are miscontrolling, that is accident. But actually that is not accident; that is your miscontrol, not accident. The reason is miscontrol.

Śyāmasundara: Ah, miscontrol.

Prabhupāda: Yes. Because you are responsible, as soon as you act irresponsibly something happens which you take as accident. It is miscontrol. It is not accident. The same thing, just like I am shaving with control, and as soon as I am inattentive, it may cut my cheek. But it is not accident. It is due to my inattention. Nothing is accident. I am responsible for shaving, but as soon as I become inattentive, my cheek is cut. That is not accident. That is due to my inattention. So there is nothing like accident.

Śyāmasundara: Even if I open the front door and something hits me on the head, falling on the head.

Prabhupāda: Yes. Inattention. We should be always very attentive. Therefore the military laws, first they say, "Attention!" As soon as there is no attention, you meet with so many so-called accidents.

Śyāmasundara: He says that man's nature is an indefinite state of freedom. There is no definite nature that a man has, that it is continually created as he…

Prabhupāda: That means he is eternal. He has to accept it that he is eternal.

Śyāmasundara: Because he has no definite nature?

Prabhupāda: No. Indefinite. What is that indefinite?

Śyāmasundara: That means he is constantly changing. Just like tomorrow my body will be slightly different, my mind may change, I may decide…

Prabhupāda: No. Change, but that changing is taking place under certain regulations, not that by accident. Just like if I become educated, then I get a change in my position, a very nice post, but this is not accident. Because I am educated, I am getting a nice post. And because I am not educated, so I am getting another post.

Śyāmasundara: Just like moods. For instance, today I may be happy, tomorrow I may be unhappy. So I'm not definite. There is no definite nature that I have.

Prabhupāda: That can be admitted to some extent, that it has not cause. Just like if you are put into the sea, so there you have no control and you are moving according to the waves. That means you have controlling power, but you are put in a certain condition where you lose your controlling power. So it is to be admitted that you are in an awkward position; therefore you cannot ascertain what change is going to take place next. That means you are not in a good situation. Just like a man, when he is on the land, he has got control. If a car is coming, he can take care. He can save from the accident. But when he is put into the ocean, the waves are floating him. So it is circumstantial, not accidental.

Śyāmasundara: Oh, circumstantial but not accidental.

Prabhupāda: Yes. So if you put yourself in better circumstances, then this uncontrolling feature will not be there. He cannot control himself. Everything is accident for him, because he is mad. But if he is cured to a sane man, there is no question of accident.

Śyāmasundara: Supposing today I am happy and my tomorrow is completely within my hands to choose.

Prabhupāda: Yes. Because you are under different conditions. That is explained in the Bhagavad-gītā: prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. You have put yourself under the control of material nature; therefore, according to the modes of the material nature, your position is there. You cannot… When you shall be happy or unhappy, you cannot control.

Śyāmasundara: His idea is that we have the freedom to control it.

Prabhupāda: Yes. You have the freedom, but your freedom is now choked up, being conditioned. Just like you have freedom to move, but if you are thrown into the ocean, your freedom is choked up. Therefore your duty is how to get yourself released from the condition where your freedom is choked up.

Śyāmasundara: Ah, I see. This is one reason why he says that we are nothing, because…

Prabhupāda: Because he cannot explain, he has no such knowledge; therefore it is very easy to say nothing.

Śyāmasundara: Because today we are one thing, tomorrow we are another thing. So therefore we are nothing.

Prabhupāda: Nothing, of course, nothing in this sense, that you are under the full control of a superior power, carried away by the waves. The ocean is a superior power, and if you put yourself under the superior power, you are carried away by the waves. Therefore you say "I am nothing." But you are something. Your something will be very much exhibited when you are put on the land. So this nothingness conclusion is out of despair.

Śyāmasundara: Yes. That's his whole philosophy.

Prabhupāda: It is out of despair. So that is not intelligence. That is not intelligence.

Śyāmasundara: Intelligence doesn't come from despair.

Prabhupāda: No.

Śyāmasundara: He says that a man chooses himself. He creates his own nature.

Prabhupāda: Yes. That's a fact. That we admit. He creates his nature. So now you have created your nature as nothing, but you can create your nature as something. But a poor fund of knowledge cannot do that. Therefore he has to take lessons from a higher personality. Before philosophizing, he should have taken some lessons from persons who are in the knowledge. That is the Vedic injunction: tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. In order to learn that transcendental science one must approach a bona fide spiritual master.

Śyāmasundara: He says that our essence, or our nature, is always in the making. It is continually becoming…

Prabhupāda: It is not in the making. It is changing. He is thinking it is making. But in the sense making, it can be taken, when he comes to his senses, that "I don't want change. Why the change is taking place?" So when this inquiry comes to him, and if he inquires, "What is the reason of this changing although I do not want?" that is the point where making takes place.

Śyāmasundara: Then he is able to really mold his nature.

Prabhupāda: Yes. But he is dismissing. Being confused and disappointed, he is dismissing the whole case, that "There is nothing. Make it zero." That is poor fund of knowledge.

Śyāmasundara: He says that as we make our life continually, but it all ends at death. Everything is finished.

Prabhupāda: Death means change, another body. But the active principle on which the body is standing, he does not die. The changing is accepted as death, changing. Just like I am in this apartment; I change this apartment, I go three miles away. So that does not mean I am dead. Similarly, the active principle which is changing when he takes another, because he cannot see where he has gone, we say it is death. But a sane man who knows that "Although I cannot see him, he must have taken another apartment…" That's all.

Śyāmasundara: He says, "Once I have the thought that I am free, and that my choices will cause changes in the world, therefore I become overwhelmed with the responsibility, and I become full of anguish and anxiety."

Prabhupāda: Yes.

Śyāmasundara: This, he says, is the modern man's condition of existence, that he is overwhelmed with the anxiety of having to choose.

Prabhupāda: That means he is in an awkward position. He wants to be in a peaceful position, but he does not know how to get that position. So because he does not know, that does not mean that there is no peaceful position. Suppose some… It is something like that, that a man in the market, he has been cheated simply by counterfeit currency. He is disappointed that there is no real money. But actually that is not a fact. The government is there, and the currency is there, the real currency.

Śyāmasundara: His idea is that once I understand that whatever I choose, I have to be responsible for that, then I become full of anxiety because I am always thinking I have to choose right in order to enjoy something. If I choose wrongly, I must suffer. I am responsible both ways. So he says this feeling of responsibility makes me always dreading and anxious about the future.

Prabhupāda: Yes. The responsibility is there, certainly, but why you do not take the responsibility of transferring yourself in a safety place where you will have no anxiety? It may be you do not know where is a safety place. But why don't you ask somebody who knows it? Why you are becoming disappointed? As you say that we have got responsibility, why, as a responsible man, so search out somebody who can say you about the safety place where there is no anxiety. We can give. That is called Vaikuṇṭha: no anxiety. Vaikuṇṭha means no anxiety. There is a place.

Śyāmasundara: His claim is that we are tossed into the world and we are abandoned by God; that God is dead.

Prabhupāda: Yes. Abandoned by God does not mean God is dead. You are condemned, that we have admitted, so your condemnation does not mean God is also condemned. God is always, who has condemned you, He is always safe. So He cannot be dead.

Śyāmasundara: He says because we have been abandoned by God, therefore we must rely on ourselves alone.

Prabhupāda: No. Abandoned by God-why? God is not partial, that He is accepting somebody and abandoning somebody. You have done something for which you are abandoned. So if you rectify your position, you will be accepted again. (aside as someone enters:) Yes?

Śyāmasundara: His idea is that because we have to choose for ourselves, everything is in our hands. That for instance we can become in a situation either a coward or a hero. This is in our hands, some situation that we must confront.

Prabhupāda: Then what you can do? If you say that you are being tossed by some superior power, how you can become a hero? If you become a hero, then you will be more kicked, because you are under superior power. Therefore a man who is culprit, he is under police custody, so if he becomes hero he will be simply beaten and punished, that's all.

Śyāmasundara: I remember one example he gave was that supposing there is wartime, and you are called upon to go to war. He said it wouldn't matter if you went or didn't go. If you went, then you must choose to be a hero; you must fight very bravely, and not a coward. But if you don't go, then you must choose to be a hero to resist the war. You must choose to be a hero resisting the war. One way or the other, you have to choose to be a hero and not a coward.

Prabhupāda: Coward… You are neither coward nor hero. You are simply an instrument. You are… Just like a child plays with a doll. A doll is placed sometimes on this side, that side, sometimes so, sometimes on his breast. So you are just like a doll. You can neither become hero nor become coward. You are completely under the control of somebody who is superior.

Śyāmasundara: Suppose someone is attacking you, ready to kill you. You have the power to choose whether to be a hero and defend or whether to run.

Prabhupāda: It is not hero to defend. It is a natural action. Even a dog can become hero when he is attacked by somebody. Even an ant can become hero. One ant is walking on the table, so if you check his way, he also becomes hero. So there is no use of becoming hero like that. That heroism and cowardice are the same. It is simply mental concoction. Because after, all you are under the control of somebody. He can do as he likes with you. So what is the use of your becoming hero or coward?

Śyāmasundara: Supposing someone else is in danger and you go and rescue them. Isn't that being a hero? Or you decide not to and you go away.

Prabhupāda: But you cannot rescue. You rescue… Just like one man is drowning, and you become hero and jump over the water and take out his shirt and coat, and you come on the shore that "I've saved him." (laughter) This is not saving him. Similarly, you have no eyes to see whom to save. You are simply seeing the dress. So saving the dress, that is not heroism, neither it is protection.

Śyāmasundara: So the real heroes are the devotees, who save actually.

Prabhupāda: Yes.

Śyāmasundara: His idea is that in any situation you have to be the hero. If you're a businessman you have to valiantly do your business and make a good business, and then you are a hero.

Prabhupāda: So a real hero, one can be, when he is fully empowered or he is fully protected. So that hero is a devotee, who is fully protected by Kṛṣṇa.

Śyāmasundara: Sometimes when they portray heroes in different ways…

Prabhupāda: That kind of hero you find in the insect also, that very heroically following on the path: "Put, put, put, put." That is foolishness.

Śyāmasundara: It always appears that the hero is protected, that nothing can stop him. He is so heroic nothing can stop him.

Prabhupāda: That heroism is just like insect heroism. There is blazing fire, and all kinds of ants and insects are falling in. So what is the use of such heroism? He has no sound knowledge. He is talking speculation. [break]

(next meeting)

Śyāmasundara: Yesterday we were discussing Jean-Paul Sartre. His point was that man finds himself responsible for his own actions-not only individually, but he finds that the world is in his own choosing so that he has a social responsibility as well.

Prabhupāda: As soon as we speak of responsibility, there is no question of chance. We cannot say sometimes by chance, sometimes by responsi… Where is the question of chance, if there is responsibility?

Śyāmasundara: He says that by making decisions and choosing this or that, that one becomes responsible for his actions. But ultimately it doesn't really matter what he chooses. The choosing is the important thing.

Prabhupāda: That is whimsical. And still he is responsible.

Śyāmasundara: Yes. Whatever I choose, I must be responsible for it. But it doesn't matter so much what…

Prabhupāda: But if the beginning is irresponsibility, then where is the question of responsibility? This is nonsense philosophy. If the beginning is irresponsibility… Just like there is a story, some thieves stolen some gold, and there were many, four, five thieves, so they were dividing the stolen property, and one them said, "Now let us divide it honestly." (laughter) The whole thing is stolen property, and they are speaking of honesty. Just like you Americans, you came from Europe and other countries, and you have stolen the property. Now you make immigration, "You cannot come, you cannot come." It is like this philosophy. The whole thing is stolen property, and they are talking of honesty; they are citing scripture. So where is the responsibility, if the beginning is irresponsibility, chance?

Śyāmasundara: One of his examples, I remember, is there is a war, so I have to choose whether to fight in the war for my country or resist the war as unethical. His idea is it doesn't matter. Whatever you choose, you must be a hero or do it very responsibly, either resist war or fight in war. But it doesn't matter ultimately which side you choose.

Prabhupāda: That means if you go to hell you must go like a hero.

Śyāmasundara: Yes. (laughs)

Prabhupāda: Just like one man was fighting with another man, and he could not fight, he was going away, going away. The other man challenged, "Why are you going away?" So, "Why not shall I go away? Am I afraid of you? Why should I not go away? Am I afraid of you?" He is going away, he is defeated, still he said that "Why shall I not go? Am I afraid of you?" So this is childish philosophy.

Śyāmasundara: He says that because I have freedom to choose, that makes me susceptible to bad faith, to a condition which he calls bad faith, irresponsibility.

Prabhupāda: You have freedom of choice-that's nice-but if you do not make your choice nicely, then you have to suffer. That is responsibility.

Śyāmasundara: His idea is that because we have freedom, this makes us tend to be irresponsible, to shy away from taking responsibility.

Prabhupāda: No. Responsibility is there, and still freedom is there. Just like ordinarily, in our dealing, out of responsibility the direction is "Stick to the right." Or there is a red light, "Stop." So if I do not care about the red light, then I become criminal. That is responsibility. You have responsibility, but at the same time you have got the discrimination. Without discrimination there cannot be any responsibility. So responsibility is not blind. That means you should discriminate. You should know what is right and wrong. That is responsibility. If we do wrongly, then we will have to suffer. That is responsibility.

Śyāmasundara: Yes. But his idea is that because we are free, we tend to avoid responsibility.

Prabhupāda: That is freedom, that you can make your choice between right and wrong. That is freedom. Freedom does not mean you are dull.

Śyāmasundara: But what if you avoid even choosing right or wrong, you simply drift without any decision of right or wrong?

Prabhupāda: No. That is irresponsibility.

Śyāmasundara: That's what he is saying, that because we are free, we are susceptible.

Prabhupāda: We are free means you have to make your choice between right and wrong. That is freedom.

Śyāmasundara: Yes. But his idea is that because we are free, sometimes we neglect to even choose between right and wrong.

Prabhupāda: That is wrong decision. Then you should suffer. That is responsibility. Why you have done wrong?

Devotee: That is choice.

Prabhupāda: Eh?

Devotee: He is not recognizing that that is a choice. You could not choose that way unless you had this freedom.

Śyāmasundara: No. It's not like that. Supposing there is a war, a country goes to war. There is the choice whether to say, to choose whether it is right or wrong, but I avoid the choice altogether. I don't enter into it. Apathetic.

Prabhupāda: No. You cannot avoid the choice. At the present age there is democratic government. When we agree to fight with another, that means you have got your assent. Why should you not fight?

Śyāmasundara: I haven't made this very clear, but because we have freedom, we become susceptible to bad faith. Bad faith means that we avoid making any decisions at all, good or bad. We simply drift. He calls it drift. We go day to day without entering and becoming involved with any responsible decision-making.

Prabhupāda: That drift means that is decision. Yes. That is decision. When you drift, that is decision.

Śyāmasundara: People, especially these days, they want to avoid making any kind of decisions, especially hippies.

Prabhupāda: Therefore you must take others' decisions, superiors' decisions.

Śyāmasundara: So he says that this condition…

Prabhupāda: Just like a child cannot make any decision. He should take decision from the parents. That is the position.

Śyāmasundara: Just like these hippies, whenever they wake up, they wake up; whenever they want food, they eat. Like that.

Prabhupāda: So who cares for them? They are reject.

Śyāmasundara: Well, he says this is the condition of…

Prabhupāda: Urchins. No. This is the condition of the hippies, not for a gentleman.

Śyāmasundara: He says that because we are free, that we are susceptible to this condition. That's all. But he says that this condition…

Prabhupāda: Free means to make right or wrong decision. That is free. Freedom does not mean dullness or passive.

Śyāmasundara: Yes. But because we are free we become susceptible to being dull.

Prabhupāda: Just like a dog. A dog is free. He can go to the right or the wrong side, and nobody cares for it. That is for the dog. But if a human being, if he decides instead of going to the right, to the left, then he is criminal, because he has got responsibility. So either you take dog's philosophy or man's philosophy. Dog's philosophy, he has no decision. He is an animal. He can go this side or that side. But we cannot do that. So whether he is man or dog. If he is a man, he must decide right and wrong. He is responsible. That is a man.

Śyāmasundara: He says that this condition of bad faith must be replaced by solid choosing and faith in our choosing. For instance, if one chooses a certain path of action, that he must have faith that by carrying out this action valiantly, heroically, that he will be doing the right thing.

Prabhupāda: But if his decision is wrong, then what is the use of such heroism?

Śyāmasundara: He says there's no such scale of right and wrong. There is no absolute right and wrong, that everything depends upon how…

Prabhupāda: Then where is the question of responsibility if there is no right and wrong?

Śyāmasundara: Whatever I do, I must do it…

Prabhupāda: Whimsically. Whimsically. Whatever you do, you do it whimsically. Does he mean to say like that?

Śyāmasundara: No. Whatever you do, you do courageously.

Prabhupāda: Courageously… Just like the example I gave, the insect goes very courageously into the fire. Is that a very nice decision, to go forward courageously into the fire? He'll go courageously.

Śyāmasundara: He has another definition of this bad faith, that bad faith means treating oneself as an object instead of a person; that I feel myself like a thing, or an object, instead of a person. This a bad faith.

Prabhupāda: Bad faith means?

Śyāmasundara: Treating myself as an object instead of a person.

Prabhupāda: But you are a person. How can you become an object?

Śyāmasundara: Because we are susceptible to bad faith, that this condition exists in the world, people are treating each other as objects-"He is black," "He is white," "He is old," "He is rich"-objects instead of persons. This called bad faith, and he wants to rectify that condition.

Prabhupāda: Then what is good faith? That is also object?

Śyāmasundara: Good faith is dealing with someone else genuinely as a person, despite whatever that person is doing. That doesn't matter so much, what he is doing, but how he is doing it.

Prabhupāda: You have not been clear. What is it?

Śyāmasundara: A person is doing something, it doesn't matter so much what he is doing but how he is doing it, that he is doing it genuinely, with full integrity.

Prabhupāda: Then if a man is stealing, and he is doing it very scientifically, is that all right?

Śyāmasundara: Yes. The existentialists…

Prabhupāda: There are many, many thieves, they know how to go into the bank treasury scientifically. Is that all right?

Śyāmasundara: Yes. He is an existential hero, the good thief or the good killer.

Prabhupāda: Then the same hero, just like the insect hero. The same hero. The insect hero very boldly goes to the fire. (laughter) The same. He is no better than an insect, without any knowledge or discrimination.

Śyāmasundara: He says that we treat ourselves as things, as objects, because we are afraid to accept ourselves for being such unsavory characters. In other words, if I look at myself, I do not like what I see, because I am so full of sinful activity, I am such an unsavory character, so therefore I objectify myself. I begin to think that "I am an engineer," "I am a scientist," "I am this," "I am that," so many designations, but I don't see myself as a person because I don't like to see myself.

Prabhupāda: What does he say about this?

Śyāmasundara: So he says that existential psychoanalysis is required. Existential psychoanalysis, he calls it.

Prabhupāda: Then why does he pose himself as a philosopher? The same thing-as engineer, as scientist.

Śyāmasundara: He doesn't say "I am a philosopher."

Prabhupāda: Then what does he say?

Śyāmasundara: Other people are saying he is a philosopher.

Prabhupāda: Other… We don't say he's a philosopher. He says. He wants to pose himself as a philosopher; therefore he is talking all this nonsense. That's all.

Śyāmasundara: This existential psychoanalysis is supposed to get down to the root of a man's existence.

Prabhupāda: Has he seen that? Has he gone up to there?

Śyāmasundara: The level that he takes it to is that man is basically a "being for himself."

Prabhupāda: That's all right, that individuality.

Śyāmasundara: And that his decision-making power, his freedom to make decisions, is his real essence, his real nature.

Prabhupāda: So he agrees also at the same time, responsibility.

Śyāmasundara: Yes.

Prabhupāda: So that means he must have the power to make decisions, right and wrong. That is responsible.

Śyāmasundara: The main thing, though, is that he must abide by his decision. Whatever he chooses, that he must live it.

Prabhupāda: Not necessarily. If I decide to steal, it is better to avoid it. Not that because I have to decided to steal, I must do it just like a hero and then go to prison.

Śyāmasundara: For Sartre there is no absolute right and wrong. Some of his main heroes are great thieves and debauchers, like there's one… What is his name?

Prabhupāda: Alexander. Alexander and the robber. There is a story that a robber was arrested by Alexander and there was talk between Alexander and the robber: "You proved that you are big robber, that's all. Why you are going to punish me?" And he was released: "Yes. I'm a big robber. I have no difference between you and me."

Śyāmasundara: So he says that we can remedy the whole situation of bad faith and being an unsavory character and treating myself as an object instead of a person by choosing for myself the person I ought to become.

Prabhupāda: Ideal person.

Śyāmasundara: An ideal person. And become that ideal person.

Prabhupāda: So what is the definition of that ideal person?

Śyāmasundara: Well, in some of his books it would be the very heroic type person who sees things as they are.

Prabhupāda: A big robber is also heroic.

Śyāmasundara: Yes. Many of his heroes are robbers and…

Prabhupāda: So these robbers are ideal persons? Big, big thieves.

Śyāmasundara: In that they portray an integrity, self-integrity.

Prabhupāda: Then a tiger is also…

Śyāmasundara: Yes.

Prabhupāda: So why do you fight with the tiger? Why you are afraid of tiger?

Śyāmasundara: His idea of a hero would be someone who meets the tiger face-to-face and courageously deals with him instead of running away. Whenever the challenge in life is there, the hero is the one who takes it up.

Prabhupāda: That is natural. It may be hero or not hero, it doesn't matter. If somebody comes to attack me, I try to fight with him, trying to save me. So I may not be successful, but that is my natural instinct. So everyone is hero.

Śyāmasundara: No. If a person is free of this bad faith, this…

Prabhupāda: What is bad faith and what is good faith, according to him?

Śyāmasundara: Bad faith is that I avoid decision making. I am avoiding decisions. Avoiding making decisions is bad faith.

Prabhupāda: Avoiding making decisions?

Śyāmasundara: Yes. And treating other people as objects. Good faith is to make decisions courageously and follow them out, whatever those decisions are.

Prabhupāda: So who makes the decisions?

Śyāmasundara: I make the decisions.

Prabhupāda: So if your decision is wrong?

Śyāmasundara: There's no question of right or wrong in that case.

Prabhupāda: Whatever decision I make, that is final, absolute?

Śyāmasundara: Yes.

Prabhupāda: How it is possible? Then the same philosophy comes with the insect's decision. Absolute decision, even if it is wrong, it's all right. That is seen in lower animals also.

Śyāmasundara: One of Sartre's counterparts, one of his colleagues, Albert Camus, he also wrote about this philosophy, and himself he typifies this type of person. He simply died in an automobile accident by driving 130 or -40 miles an hour on a small road.

Prabhupāda: That is insects' philosophy, that's all. This is "I have my decision to run hundred miles an hour, not caring for others." So this is exactly like the insects.

Śyāmasundara: And they say I'm responsible for my actions, but it's a very irresponsible position because it doesn't take into consideration other people, or supposing he would have killed other people too.

Prabhupāda: So that is animal decision. That is not human decision. Human decision that there is signboard, "Speed Limit 35." If he doesn't care, he is not a human being, he is animal. A human being, he will take care, "Why shall I drive 100?"

Śyāmasundara: This philosophy gives rise to so much freedom.

Prabhupāda: This philosophy has given rise to these hippies.

Śyāmasundara: Hippies, yes.

Prabhupāda: So they are without any responsibility. Whatever he likes, he can do. So that is animal. There is no question of human civilization or human beings.

Śyāmasundara: He has an optimistic side to his philosophy in that he says the fate of the world depends upon man's decision. Obviously, if men decide to do things properly, the world would be a better place.

Prabhupāda: Yes. We agree with that. We are trying to do that by introducing this Kṛṣṇa consciousness movement, to make the world Vaikuṇṭha. That is our philosophy. Anyone can come to this Kṛṣṇa consciousness and become happy. But that is not a blind decision. We take decision from higher authority; therefore it is perfect. We are taking decision from the ācārya, Kṛṣṇa.

Śyāmasundara: There is also a pessimistic side to his philosophy in that he says that man is a useless passion, mainly striving in the universe without purpose.

Prabhupāda: That he is, not us. He is that. His is… What is that? Useless?

Śyāmasundara: Useless passion.

Prabhupāda: So he is that. Useless passion… No sane man is useless passion. A sane man is guided by superior. That is Vedic civilization. Tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. One must approach a bona fide spiritual master to guide him. Then he is not useless; then he is full.

Śyāmasundara: But because he doesn't see any purpose in the universe, then he thinks that…

Prabhupāda: That is his blindness. He has no sufficient knowledge; he has no sufficient seeing power. There is a plan. That is stated in the Sixteenth Chapter of Bhagavad-gītā, asatyam apratiṣṭham, that the word is there is no truth, there is no creator. These are the decisions of the demons. We don't say. We say janmādy asya yataḥ: [SB 1.1.1] the Supreme. Not that everything that we want to try to understand is the truth. That is our philosophy. This philosophy is demon philosophy-there is no plan, there is no truth, everything is happening accidentally. This is demon's philosophy.

Śyāmasundara: Because he doesn't see any purpose, that he sees all of our efforts…

Prabhupāda: There is purpose, but because he is foolish, therefore he does not see anything as purpose. There is purpose. Just if like I am hungry, this philosopher says accidentally I am hungry, I eat something. No. I am hungry when there is purpose. My bodily limbs are exhausted, they require energy, so therefore I am hungry, I must take some food. The foodstuff will be converted into energy. There is a plan. It is not blank. Everything is going on by plan. The sun is rising under some plan. The moon is rising under some plan. Seasonal changes under plan. Everything is plan. But those demons, they cannot see. They say, "No, there is no plan here."

Śyāmasundara: They see all activity as in vain. All activity is a useless struggle, a vain struggle.

Prabhupāda: That is for him. Because he is confused and without any direction, he thinks like that.

Śyāmasundara: So his emphasis is not on the activity itself-because it's all vain-but how you do it.

Prabhupāda: We don't say how it is all vain. That I have already explained: everything has got a plan. Just like we are moving this Kṛṣṇa consciousness movement. There is a plan. There is an objective. (indistinct) vainly we are doing that. Nothing is done in that we or you or anyone. There must be some plan. There is a plan. That plan may be right or wrong-there is a plan.

Śyāmasundara: This is actually the major issue with people, especially today, that is there really any purpose to all my work, or anyone's work, or for anyone's activity? Is there any ultimate meaning or purpose to it?

Prabhupāda: It's quite clear. Just like if you make a decision to do something criminal, the plan is already there-you will be arrested and punished. If you make a choice that "I must do it. This is my decision. I must kill that person," you can do that, but there is already a plan that you will be hanged. That is less intelligent. They are not intelligent.

Śyāmasundara: They say that man is nothingness.

Prabhupāda: Why is nothingness? If he is nothingness, why is he speaking so much nonsense?

Śyāmasundara: You said yesterday it was a philosophy of despair.

Prabhupāda: Yes.

Śyāmasundara: That's what they also say.

Prabhupāda: So we are not desperate. We are not followers of despair philosophy. We are hopeful philosophy. We are going back to home, back to Godhead…

Śyāmasundara: Jaya.

Prabhupāda: …to live eternally blissful life.

Śyāmasundara: He says that we are alone in the world but we can be a "being for others."

Prabhupāda: Why he was alone? Why he would become being for others? He remained alone; let them remain alone.

Śyāmasundara: He says that we require other people for our self-realization, if we want to understand who I am.

Prabhupāda: That means he requires a guru.

Śyāmasundara: That is what he means.

Prabhupāda: Sometimes he means that it is blind, there is no end, there is no plan, again he wants to have a guru?

Śyāmasundara: He doesn't say guru, but he says other people.

Prabhupāda: Yes. Guru is also another man.

Śyāmasundara: We interact with other people in order to understand ourselves.

Prabhupāda: Yes. So why not the best man-guru? If we require other men to understand, then why not take the best man?

Śyāmasundara: He says because there are other people, that in the presence of others we feel ashamed.

Prabhupāda: No. There are many other people, many people, but we have to take help from others, and I must take help from the best man, who knows things.

Śyāmasundara: He has observed that if I am acting in bad faith, that I will be ashamed in the presence of others.

Prabhupāda: Yes. Therefore you should take advice from a man who can give you right direction, so at the end you may not be ashamed; you may be glorious. That is the injunction of the Vedas: tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. In order to be conversant with that science, transcendental science, one must approach a bona fide guru.

Śyāmasundara: His being ashamed before others…

Prabhupāda: Yes. You will be ashamed. If you are not guided by a superior man, you'll be ashamed. But if you are guided by a proper man you won't be ashamed; you'll be glorious.

Śyāmasundara: He says that if a man considers himself as an object, he is afraid to look inside himself, then he will also consider other people as objects. And that is the cause of the basic sickness of the world, that we treat each other as objects instead as persons.

Prabhupāda: That is a wrong conception. Everybody is a person.

Śyāmasundara: What is your remedy for seeing everyone as persons?

Prabhupāda: That is the real vision: everyone is person.

Śyāmasundara: What is the remedy, what is the cure, for seeing everyone as a person?

Prabhupāda: You see or not see, everyone is a person. So what does it mean?

Śyāmasundara: Supposing I want to observe everyone in their personal manifestation, I want to see everyone as a person.

Prabhupāda: You are not seeing everyone as a person?

Śyāmasundara: Now I am seeing everyone as an object-"He is black," "He is American," "He is white"-but I want to see everyone as a person.

Prabhupāda: That means discrimination. Every individual person has got discrimination. That is discrimination. That is discriminating ”This is good,” ”This is bad,” ”This is black,” ”This is white.” Duality. So he has got this discriminating power.

Śyāmasundara: But I want to see everyone as a person, not as an object. So how do I do that?

Prabhupāda: Because he is person, therefore he is discriminating.

Śyāmasundara: But how do I perceive someone as a person? How do I do it?

Prabhupāda: Because he has got discriminating power.

Śyāmasundara: What is the method for doing it? What is the method of seeing someone as a person?

Prabhupāda: There is no method. It is directly perceived. As soon as I see you, you have got individuality.

Śyāmasundara: But I don't see your individuality. I see you as an object.

Prabhupāda: Why do you see like that?

Śyāmasundara: I want to know how I can see you as a person. What is the cure? What is the remedy? What is the solution?

Prabhupāda: I don't follow what you are saying. Everyone is seeing. I am seeing you as a person, you are seeing me as a person.

Śyāmasundara: No. I am seeing someone as an object.

Devotee: How can we change our consciousness?

Śyāmasundara: No. I didn't say that. I want to know how I see someone as a person and not as an object. How do I do that? What is… You say that you can tell me how to see someone as a person.

Prabhupāda: Because whomever you see, he has got some individual propensity. Anyone you see, he has got some individual propensity. Therefore he is a person.

Śyāmasundara: So by observing someone's individual propensity, then I can see him as a person?

Prabhupāda: Yes.

Śyāmasundara: I see. Instead of just seeing black, white, this or that, I look for individual propensities, so I appreciate those individual propensities?

Prabhupāda: Yes. Appreciate or not appreciate, it is there.

Śyāmasundara: He says that the fundamental project of man is his desire to be.

Prabhupāda: Yes. That means he is eternal. Because he is eternal, he has got that desire to be. Unfortunately, he is put under certain conditions that he cannot keep himself eternal. That is his problem. That problem we have solved-how to remain or to keep myself eternal. That is Kṛṣṇa consciousness.

Śyāmasundara: He says that this desire to be makes us seek after ”thingness,” solidity, density. I want to become like this table, because it is something that exists-stable-but because my nature is unstable, that I am always seeking after ”thingness,” but my real nature is ”no-thingness.”

Prabhupāda: The table also will not exist. Just like if I see that a tree is existing ten thousand years and I do not exist one hundred years, that does not mean the tree will exist. It will be finished after one thousand years. Because I do not see the duration of time, of its existence, I think that it will go. Similarly, I am thinking the table is existing. Table also will not exist. That is my deficiency in seeing power. Nothing will exist.

Śyāmasundara: Still this does not prevent me from wanting something solid, something dense, some situation of permanency.

Prabhupāda: Yes. That situation is spiritual world. That we are giving information, because everyone is seeking after that, but they do not know where it is. We are giving that information here, paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [Bg. 8.20], in the Bhagavad-gītā. ”There is another nature which is permanent, sanātana. Even after the annihilation of this whole universe it will exist.” That information we are giving.

Śyāmasundara: He says that in this unity of myself, the subject, that I desire objectivity, and he says this union of subject and object is called the ”being in itself,” or God; that man is desiring to be God or ”being in himself.”

Prabhupāda: This is the position more or less of Māyāvādī philosophy, that when I am completely in knowledge, I become God. It is like that.

Śyāmasundara: He says this is man's fundamental orientation, that he wants to become God.

Prabhupāda: Yes. That we confirm in this way, that because he is part and parcel of God, so he wants to be united with God. Because he is now detached from God, so therefore, just like a man who is for long, long years out of home, so he wants to go home again.

Śyāmasundara: He says that this desire to be God is bound to fail.

Prabhupāda: Because he is not God. If he is God at all, then how will he fail to become non-God?

Śyāmasundara: What was that?

Prabhupāda: He is desiring to be God, that means he is not God at the present moment. So if he is God, how did he become non-God? Therefore he cannot become God, but he can become godly. That is our philosophy. Just like I am in darkness, I want light, so I can come into the sunshine. That does not mean I become sun. But when I come to the sunshine, I come to the light. Similarly, when you come to perfect knowledge, that is godly. But you cannot become God. If you are God, then there is no question of becoming non-God. Therefore Kṛṣṇa's name is Acyuta. Acyuta means He never becomes non-God. He is God always. When He is three months old on the lap of His mother He is God. When He is seven years old, lifting the hill, He is God. And when He is marrying 16,000 wives He is God. When He is dancing with the gopīs He is God. That is God. God is always God. Not that I am non-God now and I shall become God by some means, mystic factory. No.

Śyāmasundara: I'll just read a quote from one of his books. He says, ”To be a man means to reach towards being God; or if you prefer, man, fundamentally, is the desire to be God. Every human reality is a passion in that it projects losing itself so as to found being, and by the same stroke to constitute the…”

Prabhupāda: To desire to become God, that is also passion, because he cannot become God. This is simply passion.

Śyāmasundara: He says that the human being has the capacity to give up or sacrifice something in order to reach for something higher.

Prabhupāda: Yes. That is called tapasya, austerity.

Śyāmasundara: He says that we have the ability to lose ourselves to find ourselves, to lose something in order to find something else.

Prabhupāda: Yes. That is our process. To find ourself, in our real position, we give up so many material enjoyments. Just like a diseased man is ordered by the doctor, "Do not do this." So he is sacrificing those things, "do not's," accepting "do not's," to become cured from the disease.

Śyāmasundara: This is why he calls man a useless passion, because he says in the passion of losing himself or giving up something he will never really find anything else, so that it's a useless passion to give up these things.

Prabhupāda: No. That is his case. But this is the process, to find out, paraṁ dṛṣṭvā nivartate [Bg. 9.59], to find out the best, I give up something worse. Just like we are teaching our students to give up these habits, so they are giving up, with the aim to get a better thing-Kṛṣṇa consciousness.

Śyāmasundara: He said in the act of giving up, you don't find anything any better.

Prabhupāda: No. He does not find because he is blind, but we find. We take vision from superior person. So our vision is not blind.

Śyāmasundara: He says that we are trying to find the state of escaping contingency, or we are trying to reach an absolute state where we are not conditioned by anything. This is what we are striving for. But we will never be able to find that state.

Prabhupāda: If we are not conditioned, then how are we trying to reach the absolute state?

Śyāmasundara: He says that we are conditioned, but we are trying to be unconditioned. But we can never reach that state.

Prabhupāda: No. That is his hopelessness. That is not our (indistinct). We are giving up something paraṁ dṛṣṭvā nivartate. We are giving something for getting higher position, that's all.

Śyāmasundara: He says that this is an impossible project, to become absolute.

Prabhupāda: Not absolute, but to be the right relationship. Just like I am existing now, but not in right relationship. I am trying to exist as the Lord or master. But when I live as servant, that is my right relationship. I am trying to exist as the Lord or master, but when I live as a servant, that is my right relationship.

Śyāmasundara: His idea is that we all want to become God. That is hopeless.

Prabhupāda: No. That is hopeless. That you cannot. That is wrong. We cannot become God. The only answer is that how we can become God? If you are God, then how did you become non-God? God cannot become non-God at any stage.

Śyāmasundara: I think he looks at it that we are not God. We know we are not God, but we are trying to become God.

Prabhupāda: That is Māyāvādī philosophy.

Śyāmasundara: But he says it's impossible to become God.

Prabhupāda: Yes. That's nice. That is our philosophy.

Śyāmasundara: But because it is impossible to become God, that means everything else is useless.

Prabhupāda: No. That is another foolishness. You are not God; you are God's servant. Now you are posing to be God. So give up this idea and become servant. That is right idea. You are actually servant of God, but you are posing yourself as master. So you give up this wrong idea and become servant of God, then you are happy.

Śyāmasundara: So that's all… [break]

Devotee: That faith is not to choose, but that is a choice, as Kṛṣṇa explains in the Bhagavad-gītā, that there is action and inaction, and one who can see action in so-called inaction, he is intelligent. He is in that category of unintelligent people. They take this form of inaction as being inaction. And so he is thinking this so-called drifting as no choice; it is simply a way to make a choice very easily. You are choosing to go down the river with the current. It's choosing to remain in animal life.

Śyāmasundara: To be controlled completely by external forces.

Prabhupāda: Yes.

Devotee: They are surrendering to the material nature.

Prabhupāda: Vikti mamate (?).

Śyāmasundara: This is the whole hippie philosophy.

Devotee: They are making a choice, but the wrong choice.

Śyāmasundara: But he says you shouldn't be like this. Sartre says you shouldn't be like this-this drifting.

Devotee: Right. It makes no difference what you choose.

Śyāmasundara: But you have to do it strongly.

Devotee: No. Just point out they are making a choice. The point is, they are making the wrong choice. Therefore you have to make the right choice. It does make a difference. His philosophy is that it doesn't make any difference what you choose-not even admitting that it does make a difference-you simply have to carry it out that you know what is the right way by the instructions of superior authority.

Śyāmasundara: Yes. We see it like that, but he sees it that it doesn't matter what you choose as long as you make a conscious choice.

Devotee: Then why not just choose to go along consciously?

Śyāmasundara: Because that's bad faith. That's not engaging myself with the world at large.

Devotee: All the other choices are simply illusion.

Śyāmasundara: Yes. It will only be illusory to somebody who sees things like that. But for him, at least there is a situation encountered-he calls that an encounter-then either I can walk away from the situation-which is one way of making a bad choice, but he calls it bad faith-or in good faith I can face the situation and choose to go this way or that way.

Devotee: The philosophy seems contradictory. If you walk away, still you are going to face another situation.

Śyāmasundara: Yes. But that's a situation of bad faith-that I'm not facing; I'm not encountering. His hero, Sartre's hero, is someone who courageously faces the situation and chooses one way or the other. It really doesn't matter, because ultimately all of man's trying is in vain. What matters is that how you do it.

Devotee: Why not courageously drift? You see, that's what I think Śrīla Prabhupāda is saying. If you look, he is arbitrarily making some value judgment, but actually he is…

Śyāmasundara: Yes. Actually we do that. We courageously drift, just like Camus drifted right into a telephone pole.

Devotee: That is our point, that that is the same courageousness of the jñānī.

Śyāmasundara: Yes. Into the fire, insect philosophy.

Devotee: He still must establish values, even if whimsically.

Śyāmasundara: His only value is that he encourages you to do something, just like one of his heroes is.

Devotee: Why not take that trait that is so admirable, that courage, and put it into a right decision? That's our philosophy. Our philosophy is not that we should not be determined…

Śyāmasundara: Our philosophy is based first of all that there is a purpose in the universe. If to begin with, his thesis is that there's no purpose in the universe, then he can't say anything is right or wrong.

Devotee: Then what is the point of any philosophy? If there's no purpose, why should I read his philosophy? His philosophy also is meaningless.

Prabhupāda: Just to say there is no purpose?

Śyāmasundara: No. There is only existence. There is no essence.

Devotee: Then why write?

Śyāmasundara: Because it's something to do. Just like I courageously choose to write, that's all, so I must do it.

Devotee: What is…

Śyāmasundara: Ultimately yes. Even Prabhupāda stated this, too.

Prabhupāda: It is rat philosophy. He has something to do-cut everything into pieces.

Devotee: What is that?

Prabhupāda: Something to do. I have to do something. He is cutting a book into pieces.

Śyāmasundara: Jean-Paul Genet was one of his heroes-a sadist, a homosexual, a criminal. He thought very highly of him, because he said at least he has chosen something he is doing very courageously. So he got him released from jail. Now he has chosen to become a Communist, Sartre. So… [break] He is very much trouble with the government. They want to arrest him, but he is too famous. His life is (indistinct).

Devotee: Śrīla Prabhupāda, what is the actual cause of shame?

Prabhupāda: Higher consciousness.

Śyāmasundara: If I am ashamed to take my clothes off in public, why is that?

Prabhupāda: Higher consciousness. The dog has no such thing; therefore this consciousness is not developed.

Devotee: He says something about…, "You have it resolved in your mind and you don't carry it through."

Devotee (2): Śrīla Prabhupāda gave an example: if I decide to rob a bank and I don't rob the bank and I… [break]

Prabhupāda: What is next?

Śyāmasundara: Next we'll go back to Fichte, a German philosopher, then Hegel, Schopenhauer. (end)

RUSSELL.SYA

Bertrand Russell

Śyāmasundara: So this morning's philosopher is called Bertrand Russell. As we enter into this twentieth century, the philosophies become more and more complicated, more and more abstract. So it may be a little difficult to try to understand some of his ideas, but we can try.

Prabhupāda: Philosophy does not become complicated; the mode of living becoming complicated-from simplicity to complication. Otherwise everything is there. Just like by nature's law, the sunrise is not complicated. It is the same process (indistinct). So we are making complicated things underneath the sun. So if we know what is life, then there is no complication. But they do not know. Especially the modern education, they are making things more and more complicated. Therefore the so-called philosophy is becoming complicated.

Śyāmasundara: Another difficulty with Bertrand Russell is that his philosophy changed. Many times throughout his life he changed his viewpoint.

Prabhupāda: That means he does not know what is philosophy. Philosophy cannot be changed. Just like āhāra-nidrā-bhaya-maithunam-the four principles of life-eating, sleeping, mating… (aside:) Sit down here.

Devotee: I was watching the (indistinct).

Prabhupāda: All right. So they are eating-where is the change of philosophy? Eating philosophy is there. Sleeping philosophy is there. Why it should change? What is fact, there is no need of changing. Imperfect knowledge changes. Perfect knowledge never changes. So he changes philosophy means his knowledge is imperfect.

Śyāmasundara: He comes in the tradition of the British empiricists, which believes that nothing outside of our senses can give us any knowledge. But still, he was never able to believe that simple mathematical principles like "Two plus equals four" are merely generalizations which we derive from our experience. He says that these things must be eternal principles, such as "Two plus two equals four."

Prabhupāda: Yes. So mathematical calculations, if it is perfect, then it is all right. Just like a child is born: father plus mother equal to child. So this is all right. But if one says that without father, through mother only, child, then how this is mathematical calculation? Whenever there is a child, it is to be understood that there is father and mother. If somebody says "No. Without father, simply mother gives birth to a child," then what kind of calculation is this? Similarly, these so-called philosophers, they simply think the nature is all-in-all, but that's not the fact. Nature is prakṛti, just like mother. There must be father. But they do not believe in father.

So what kind of mathematical calculation? That is not mathematical calculation; that is concoction. Mathematical calculation-"Two plus two equal to four"-is a fact everywhere. Either you go to Europe or America or anywhere you go, that mathematical calculation-"Two plus two equal to four"-it can be understood. Similarly, it is very easy to understand that without father, mother cannot give birth to a child. Similarly, this nature, without the supreme father, Kṛṣṇa, she cannot give any birth. But these modern philosophers, scientists, they are struck with wonder simply by observing the natural activities. So Kṛṣṇa says that "Background of these natural activities is I." Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. "Under My supervision." Just like prakṛti, woman, the girl, naturally, when she is young, her father's direction, er, when she is child. When she is young, husband's direction. When she is old, elderly children's, son's, direction. In India at least you'll find, woman has no independence. And to remain dependent under father, under husband or elderly boys, that is their happiness. And in Western countries I see they're so-called independent, but (indistinct) the women's are so unhappy. So mathematical calculation means you should take the natural sequence, no artificial introduction. That will not make us happy.

Śyāmasundara: If you'll remember, some of the philosophers we have discussed, they believe that unless the world is perceived, it does not exist. But Bertrand Russell thought that the world was real in itself. Even though we do not perceive it, it still exists.

Prabhupāda: That, that (indistinct). World exists, whether we perceive or not perceive. It doesn't matter. So many things we do not perceive. Just like the child, he sees the electric fan is moving, but he does not perceive where is electricity power, or the powerhouse. So because the child does not perceive the powerhouse and electricity, it does not mean that there is no electricity or no powerhouse. It is the childish fault that one must think like that, that without electricity, without powerhouse, the fan is moving. That is childish. The so-called perception or no perception is simply childish.

Śyāmasundara: He says that the existence of the real world beyond sense data cannot be proved.

Prabhupāda: Such a nonsense cannot perceive. Therefore we have to go to a person who knows. I may be fool, rascal, so I cannot perceive, but that does not mean things are there as the fools and rascals perceive. Our process is, therefore, Vedic process-tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. In order to be really learned, wise, one must go to a guru. Gurum eva abhigacchet. Must. This abhigacchet word means "must." There is no alternative. He cannot know things as they are without approaching guru. That is our Vedic system. And guru means one who knows the Vedas, and one who is firmly fixed up in Kṛṣṇa consciousness, he is guru.

Śyāmasundara: But how does someone prove that something exists beyond his…, beyond our senses?

Prabhupāda: That I have already explained. Just like child does not know. He simply sees the fan is running-superficially. But he does not know that there is electricity power, and there is a powerhouse. So that is lack of knowledge. Therefore Bhagavad-gītā says, bahūnāṁ janmanām ante [Bg. 7.19]. After many, many births, one comes to the real knowledge, and that is vāsudevaḥ sarvam iti [Bg. 7.19]. Then he knows that Vāsudeva, Kṛṣṇa, is the original (indistinct). It is a question of knowing, and knowing through the direct current via media-guru. Otherwise he remains in darkness. Therefore guru-namastaya. Ajñāna timirāndasya. Everyone is blind by the darkness of ignorance. Jñānāñjana śalākayā. And the guru's business is to lighten ignorance, the śalāka. What is called, śalāka?

Devotee: Lamp.

Śyāmasundara: Torch.

Prabhupāda: Torch. Yes. Torchlight. The torchlight. Guru gives the torchlight, jñānāñjana śalākayā. What is that torchlight? By awakening his dormant knowledge. That is torch. Then he can see what is world.

Śyāmasundara: So the proof that one accepts for something which is beyond our sense is not necessarily scientific?

Prabhupāda: Not at all. What to speak of scientific, it is completely ignorant. There is no question of science. It is simply darkness.

Śyāmasundara: No. I mean the proof…, if one accepts the proof of the guru's authority…

Prabhupāda: That is the proof. He gives there. Guru-the next line says who is guru: śrotriyaṁ brahma-niṣṭam. He has heard the truth from the paramparā system, and the result of his hearing-he's firmly convinced and fixed up in Kṛṣṇa consciousness. So when one can finally see that one is fixed up in Kṛṣṇa consciousness and he answers all questions on the authority of śāstra, he's guru. This is the proof of it(?). Just like we, whenever we say something, we immediately support it by quoting from Bhagavad-gītā, Bhāgavata, Vedas. This is called knowledge. And the result of knowledge-fixed up in Kṛṣṇa consciousness, firm. Nobody can deviate. That is guru. Two sides: one side is that he knows everything from authoritative source. And he, as the result, is fully Kṛṣṇa conscious. These two things are the symptoms of guru.

Śyāmasundara: This Bertrand Russell says that the world consists of a number of simple facts, each independent of all the others yet related externally to each other.

Prabhupāda: What are those facts?

Śyāmasundara: Well, everything that we see and perceive is individually separate, atomic, he calls it. So that the world consists of millions, of billions, numberless simple facts. They're externally related, but they're still independent of each other.

Prabhupāda: Yes. They're not independent; they are dependent. Who makes that separate? How do I separate them? There is no answer for that. They see simply that things are separate, but how they are separated, wherefrom they have come? That means superficial observation. But our Vedic process is to find out the original source. That is factual knowledge. We can, just like (indistinct) because you are scientist, that if we are talking not according to the scientific facts, it is counter to the facts, then, you are modern scientist, so if you find that there is something we are talking which does not corroborate with the scientific statement, you can point out.

Śyāmasundara: Just like when we were discussing Hegel, Hegel's belief was everything was synthetic, that it…, for every thesis there was an antithesis, and each combining made a synthesis, so that all things were related and all things combined together were the world. But his idea is the opposite-that everything is separated, everything is individual.

Prabhupāda: Yes. Separated, but there is sympathy. It is not separated abrupt. There is sympathy. Just like here, all our students, they are individual, separately, but there is (indistinct) sympathy, that every one of you are learning Kṛṣṇa consciousness. That is sympathy. Even though you are all separated, you have got your individual opinions, still there is a sympathy in Kṛṣṇa consciousness. Otherwise what is the use of this assembly unless there is sympathy? (aside:) What you say, Dr. Rao?

Dr. Rao: (indistinct)

Prabhupāda: What your science says?

Dr. Rao: Science says that matter is composed of atoms; atoms, in turn, they are composed of the smaller particles like electrons, protons, neutrons and so on. And now scientists, they have found out that these smaller particles, they are also composed of still smaller particles. So there is no end to it. I mean…

Prabhupāda: Then what about the bigger? So what is smaller, but then what about the bigger? (laughter)

Dr. Rao: It doesn't mention. Aṇor aṇīyān mahato mahīyān.

Prabhupāda: Yes.

Dr. Rao: God is greater than the greatest and smaller than the smallest. So for the scientist it is very difficult to find an end, which is the smallest particle. That is what it is coming out every day.

Prabhupāda: Well, that means they could not reach to the ultimate goal of knowledge.

Dr. Rao: Not only that, but the scientists, really, they are changing like anything. Einstein developed the theory, and that theory was thought to be superior to that developed by Newton. Now another theory has been developed which is being thought to be superior than that of Einstein. So these things are only relative. The real scientist can see that all these things are relative. Everything is changing. Our conception of life-somebody says that sun is moving; somebody says earth is moving. But (indistinct) calculation you find that eclipse, lunar or…, (indistinct), it does not not matter which thing is moving and which thing is not moving. It is so complicated.

Prabhupāda: And the complicated things are so nicely (indistinct), that you know or do not know, it goes on. It doesn't matter.

Dr. Rao: (indistinct) (laughter) When people were not so scientific, at that time also, (indistinct rest of comment).

Prabhupāda: Therefore they are called muni. (indistinct) Nasau munir yasya mataṁ na bhinnam. You cannot become a muni unless you differ from the previous system. That is muni. Muni means mental concoction.

Dr. Rao: Mental concoction.

Prabhupāda: That's all. May be thoughtful, but mental concoction. There is no basic truth.

Acyutānanda: When science comes to something which is inconceivable, like gravity, they say it's an inconceivable energy which is pulling everything down. But they don't know what that inconceivable energy is. They just put a fancy word on it, they say it is gravity. And then they claim to have discovered it.

Śyāmasundara: So sometimes Bertrand Russell's philosophy is called atomistic logic, because he sought to base all logic at the, in the smallest particle.

Prabhupāda: That is not new. It was discussed in India, paramāṇuvāda, paramāṇuvāda.

Śyāmasundara: What is that?

Prabhupāda: That is atomistic. Atom, paramāṇu. And in the Brahmā-saṁhitā the paramāṇu logic is there, atomic theory. Aṇḍāntara-sthaṁ paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam aham. So it is not a new discovery. The paramāṇuvāda, atomic theory, is there already.

Śyāmasundara: Well, he seeks to reduce philosophy to the smallest particle, where each individual fact is to be examined.

Prabhupāda: That is not possible. Here is a scientist. He says that atom is divided into protons, (indistinct). That bigger, they do not know how (indistinct) and where it is ended.

Dr. Rao: Not only that, but they have developed their idea of anti-matter, that there is anti-matter, you know, something against matter. So for every particle there is something relative. So his idea is very complicated.

Śyāmasundara: So for each fact there is…, it's also composed of several other facts…

Prabhupāda: Actually, as we say, that anti-matter are fixed up in (indistinct). I say anti-matter is spirit. That spirit soul is very small, keśāgra-śata-bhāgasya: [Cc. Madhya 19.140] the tip of the hair divided into ten thousand parts. So it is unimaginable by the modern scientist. Therefore the ultimate smallest part is the spirit soul, spark, part and parcel of the Supreme Spirit. Therefore we have to take the knowledge from Vedas. That is the perfect (indistinct).

Śyāmasundara: He says there are two types of logical atoms-the sense data and universals. And this problem, he saw, of the difference between the crude data of the senses and the things as understood by physical sciences. So he divided these into two types of knowledge. The knowledge of sense data is the immediate knowledge by acquaintance with something, and the knowledge of physical science is that knowledge derived from things, or inferred, by description from things. And he says the example of the first type of knowledge…

Prabhupāda: This knowledge, what is that?

Devotee: Inference.

Prabhupāda: Inference. What is that, inference knowledge?

Śyāmasundara: Just like the proposition "All men are mortal," this is inferred after examination, scientific examination, of a number of men.

Prabhupāda: How it is? How many number of men one can examine?

Śyāmasundara: Well, this is what he says.

Prabhupāda: If it is based on scientific examination of men, so our (indistinct) is limited. How many men we can examine to know that he is actually mortal? Just like individual, suppose you live for one hundred years and begin your study of the human being, say, at the age of twenty. So suppose for eighty years you go on examining. How many men you can examine every year? Say ten thousand men? Ten thousand men you examine, go on, eighty years, so how many-ten thousand into eighty?

Śyāmasundara: Er, eight hundred thousand?

Devotee: Eight million.

Prabhupāda: Eight million. Does it mean there is only eight million persons?

Acyutānanda: And how do you know they're mortal anyway, by examining?

Śyāmasundara: No. This is his idea, that this type of knowledge may not be always true.

Prabhupāda: Yes. That is it. It is not true.

Śyāmasundara: The first type of knowledge, centralized in the senses, such as "This snowball is white," he says that type of knowledge, there is no possibility of error, because it is knowledge that's direct or immediate. There's no mediation between. Immediate.

Prabhupāda: Therefore our proposition, to receive perfect knowledge from the authorities, that is perfect. As Kṛṣṇa says, evaṁ paramparā-praptam [Bg. 4.2]. Kṛṣṇa is perfect, and whatever knowledge He imparts, that is perfect. If we take knowledge from Kṛṣṇa, then our knowledge is perfect. I may not be as perfect as Kṛṣṇa, but if I simply accept the statements of Kṛṣṇa, then my knowledge is perfect.

Śyāmasundara: He says that this type of conclusion such as "All men are mortal," there is no possibility of error because different people may arrive at the opposite conclusion…

Prabhupāda: (indistinct) What is that?

Śyāmasundara: He says that this type of conclusion that "All men are mortal," there is room, there is possibility of error in those kind of conclusions because different people arrive at different…

Prabhupāda: No. This knowledge is perfect because our proof is Vedas. In the Vedas it is stated that bhūtvā bhūtvā pralīyate [Bg. 8.19]. In the Vedas it is stated that anything material, by its birth, its growth, its staying, its by-product, its dwindling, and then vanish. This is the nature of everything material. That we get from the Vedas, that everything which is born is sure to die. So birth, death, old age, by-products, dwindling, this is material nature's way. But we get the perfect knowledge from Vedas; therefore our knowledge is perfect. So we can accept perfect knowledge without any examination. What you think, Dr. Rao?

Dr. Rao: That is it.

Prabhupāda: Because our study is imperfect, because if our senses are imperfect, our scope of knowledge is imperfect, therefore as soon as we receive the knowledge from the perfect source, then it is perfect.

Śyāmasundara: He says in a type of understanding that is direct, such as "This snowball is white," that there is no possibility of error because there is no distinction between what a thing seems to be and what it is in reality.

Prabhupāda: No. That is called direct perception. So direct perception is not perfect. It is no… Just like I see the sun (indistinct), but I see just like a disc. But it is not a disc. Therefore my direct perception of the sun is imperfect. When we go to scientific book, astronomy, then you can understand that it is so great, fourteen hundred lakhs, or fourteen hundred thousand times bigger than the earth. So this my direct perception, it has no value.

Śyāmasundara: What about the knowledge, for instance, "This snowball is white"? Isn't that a direct fact, this understanding by everyone?

Prabhupāda: Yes. The snowball is white, but it may be mixed up (indistinct) white. That is also very (indistinct).

Dr. Rao: Snowball is actually colorless. It is not white.

Prabhupāda: Yes.

Dr. Rao: I mean, so this proposition is incorrect. It is the rays of sun which are falling on the snowball, they are reflected, and then you see that snowball is white. Otherwise, snow is colorless.

Prabhupāda: Sometimes we see seven colors on the snowball. It is white. It is sunshine reflected there.

Dr. Rao: White light. You see white light, but white light is composed of seven colors: violet, indigo, blue, you know, (indistinct) and green, yellow, orange and red. So, but you are seeing white. (indistinct).

Devotee: (indistinct)

Prabhupāda: But that is imperfect.

Dr. Rao: That is imperfection.

Prabhupāda: So therefore it is concluded that direct perception is always imperfect. (laughter)

Devotee: (indistinct)

Śyāmasundara: His belief for…, the criterion for truth is called the correspondence theory, that a belief is true if it agrees with the facts with which it is supposed to correspond.

Prabhupāda: Yes. Just like this example, we see the snow as white, but it is…, does not correspond with the fact. Therefore it is not knowledge.

Dr. Rao: There is another example. They see water can (indistinct) in several (indistinct). One is the seawater, one is the (indistinct rest of comment)

Śyāmasundara: He also says that besides the correspondence, that fact must correspond with…, that a belief must correspond with the fact if it is to be true. Also he says…

Prabhupāda: So that fact does not correspond by direct perception, (indistinct) that we are seeing the snowball white, but scientifically it is not white; it is a combination of seven colors.

Dr. Rao: And even by saying white, it is (indistinct). You see sky, you see white clouds, you see white light, you see snow. (indistinct)

Prabhupāda: Therefore we sometimes say "snow white." (laughter) "Snow white" means (indistinct). (laughter) So what is the standard of whiteness?

Dr. Rao: (indistinct comment) …they are not transparent. But you can take very fine (indistinct) out of them, and they are transparent. So how can we say they are (indistinct). They are in fact transparent. It is ludicrous. That also science is attempting.

Śyāmasundara: He says another criterion for truth is coherence.

Prabhupāda: Therefore in our Vedic language they are called, direct perception, pratyakṣa. Pratyakṣa-jña.

Dr. Rao: Pratyakṣa.

Prabhupāda: So pratyakṣa is third-class knowledge, according to Vedic system. Pratyakṣa is third-class knowledge. Or fifth-class knowledge. There are stages of knowledge-pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta-(indistinct)-that when you come to the standard of aprakṛta knowledge, that is perfection. So pratyakṣa knowledge, direct perception, is fifth-class knowledge, and according to Vedic system, pratyakṣa, aitirya, and śabda… Pratyakṣa, direct perception; (Sanskrit), (indistinct); and śabdha. Three. So out of these three kinds of evidences, śabda-pramāṇa, veda-pramāṇa, is perfect. So if pratyakṣa knowledge is perfect, then why a child, a boy, is sent to school? To hear from the teacher. That is śabda. That is śabda. If pratyakṣa, direct perception, would have been perfect, then there was no need of sending these boys to school to hear from the teacher. But this is very scientific, śabda-pramāṇa.

Śyāmasundara: But isn't the understanding of the white light composed of seven other colors, isn't that also a fact of direct sense perception?

Prabhupāda: No. That is śabda. So a man sees this white snowball, he sees snow. He may not see the reflection of the sun, seven colors, but when he goes to a teacher, he can hear that there is seven colors. Therefore śabda-pramāṇa. The word, the sound, then he can be perfect.

Dr. Rao: (indistinct) Vedic truth?

Prabhupāda: No. Anything we receive knowledge directly by our sense perception, that is imperfect knowledge.

Śyāmasundara: Because even if we see the seven colors in the laboratory with instruments, we still don't understand the even simpler facts of which that is composed. There may be seven colors, but how to understand those?

Prabhupāda: Yes. Therefore material knowledge is always imperfect. That is the conclusion.

Śyāmasundara: He says that the mind plays no part in the process of evolution, because the only evidence for the existence of mental phenomena is a fragment of space and time. But this is not a substance; it is simply a set of relations.

Prabhupāda: He does not know it is also matter, but very subtle matter. It is matter. Just like ether-you cannot touch, you cannot see, but still it is matter. And mind is subtler than the ether. But it is matter. Intelligence is subtler than the mind, but still it is matter. So from Vedic authorities we understand that earth, water, fire, air, ether, mind, intelligence, they are all material.

Dr. Rao: And ahaṅkāra, ego.

Prabhupāda: Ego, that is also matter.

Dr. Rao: That is the ultimate…

Śyāmasundara: So does the mind play any part in the evolutionary process? The mind?

Prabhupāda: Yes. Evolutionary process means… If evolution means to go higher, then from mind you come to intelligence. And if you go still higher, then you come to the platform of soul, spirit soul.

Śyāmasundara: Well, according to these men like Russell, the evolution of bodies, the changes from one body to another, those are simply physical.

Prabhupāda: That is nonsense. That is nonsense. That we have already discussed, that if evolution of bodies, then just like this Darwin says that some monkeys, eh? So where is the direct proof that a monkey body is changing to a human body? We say that there are different types of bodies always, just like different types of apartment. But the living entity, the soul, is transferring from one apartment to another just like we change. We are in this room, we may go to another room-but that room is already ready. But I am entering a certain type of apartment according to my means. If I can pay more rent, I can get very nice apartment. If I do not pay, I cannot pay, then that is not possible. Similarly, according to our karma, nature is offering us different apartments, and these apartments are already there, fixed up, 8,400,000 species of life. So as you make yourself fit, you enter accordingly. It is not fixed up that because you are now in a very nice apartment you cannot go down or go up. If you are fit for entering into better apartment, that is also ready. And if you are unfit for entering a better, then lower class of apartment, that is also ready. So these things are already there.

Dr. Rao: (indistinct) between chance of from one apartment to another?

Prabhupāda: Yes. It is said… Just like you step forward. You first of all put your leg. When you see that it is fixed up, then you get up (indistinct). Unless you are firm, that "Now I am solid," then you take up the other leg. Similarly death takes place when it is ascertained that this soul has to enter such-and-such body, when it is settled up by higher authority, then he gives up this body and enters into (another) body.

Śyāmasundara: He says that matter is simply a series of events in which energy and not force as the real motive power, that what we call the material world, rather than being described as solid and understood in terms of force, that actually it is energy performing different events.

Prabhupāda: Yes. Yes. It is forced by the energy. Matter has no form, but by the superior energy, the living entity (indistinct) mixed up (indistinct) matter and make the form. Just like a (indistinct) plate, clay, water, and fire. So the potter makes a form from the clay. Clay means earth and water, mixed up, and it makes a pot and then puts it with fire and it becomes a glass and so on. So tejo-vāri-mṛdāṁ vinimayam. It is simply exchange of earth, water, and fire. But this mixture is being made by the potter. And the instrument is the potter's wheel. So similarly, God is the potter, and the material nature is the wheel, and so many things are coming out. But if there is no potter to turn the wheel or make the clay into pots, this is not (indistinct). There is already water, there is already earth, there is already fire, but unless a spirit, a being, a living being, comes into it, there is no question of (indistinct). Therefore in Bhagavad-gītā it is said, (indistinct). Because the living entities are there, the formation is taking place. A (indistinct), it is a combination of matter. But because we see that the living entity is there, it is taking a certain type of shape. Matter does not out of itself take the shape. That is wrong theory. We have no such experience where matter is taking automatically shape. (indistinct). Is there any exception?

Dr. Rao: (indistinct)

Prabhupāda: How matter can take shape? That is not philosophy, that is childish. That is the defect of the modern civilization. A man has got childish knowledge and he is becoming philosopher.

Śyāmasundara: He says that the cause-effect relationship between things has very little effect on genuine events which can cause reality.

Prabhupāda: No. There must be cause and effect.

Śyāmasundara: Yes. He says there is cause and effect, but these have little effect on the main events that comprise reality.

Prabhupāda: No. There's a cause, a supreme cause, sarva-kāraṇa-kāraṇam [Bs. 5.1], supreme cause. They'll have to find out the supreme cause. Just like I was eating that fruit, what is called? (indistinct) what is the English of (indistinct)? All right. Take any fruit, any fruit, I am eating one fruit. Take orange. So take each piece of orange parts, there are so many seeds, and each seed there is a tree, and each tree there is millions of fruit, and each fruit there is millions of seeds, and each seed, there is a (indistinct) tree. So who has made this? Speak up. Therefore you have to find out the supreme cause. That is knowledge. (indistinct) And Brahmā, the most perfect (indistinct) in this universe, he says that

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

How you have to take that knowledge from the superior? He gives us the key: sarva-kāraṇa-kāraṇam [Bs. 5.1]. Vedānta is searching out what is Brahman. Brahman means the original source of everything. [break] …mattaḥ sarvaṁ pravartate, iti matvā bhajante māṁ budhā bhāva-samanvitāḥ [Bg. 10.8]. So those who are vidhā, actually learned, they know that Kṛṣṇa is the supreme source of everything; therefore we should offer our obeisances to Kṛṣṇa. This is actually knowledge. And one who does not know how to (indistinct) the supreme, but suppose blindly he accepts, "Kṛṣṇa is supreme," he also derives (indistinct). Just like fire: either with scientific knowledge you touch, or without any knowledge you touch, the fire will act. Similarly, Krsna is the supreme. Either you study scientifically or not study, He is supreme. So somehow or other, if one goes to supreme he becomes purified. That is, that is the defect of the modern man. Therefore they question, question about the līlā of Kṛṣṇa and the gopīs. Gopī means, gopī is actually surrendered(?) to Kṛṣṇa in love. Kṛṣṇa is faithful(?). But Kṛṣṇa, He is the supreme. Their lusty desires become purified and they became the first-class devotees. Therefore Lord Caitanya was so strict as a sannyāsī to allow women to come to near to His (indistinct), He says, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. So there is no superior mode of worship than it was conceived by the damsels of Vraja, because they loved Kṛṣṇa blindly, without any reservation, without any return. Mad after Kṛṣṇa. So Caitanya Mahāprabhu says this is the first-class love. They might have gone with some purpose, that doesn't matter, but because they approached Kṛṣṇa somehow or other, (indistinct) kāma, it doesn't matter. Fire, the same example: fire you touch in any way, it will act. So in that way, Kṛṣṇa does not become polluted. Even superficially it appears to be wrong, the gopīs were others' wives, but because He is Kṛṣṇa, He cannot be polluted. The example is given, just like the sun. The sun absorbs water from urinal, so that place where you pass urine, that becomes sterilized, purified, but sun does not become impure. Similarly, you may go with Kṛṣṇa, even with lust, it doesn't matter, but because you come to Kṛṣṇa, you become purified. And Kṛṣṇa remains pure always. So those who do not know this science, they think, "Oh, Kṛṣṇa is being (indistinct)." Kṛṣṇa is not being (indistinct), Kṛṣṇa is giving chance to everyone, "You come to Me, anyway, I give you protection." This is all. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi [Bg. 18.66]. That is Vaiṣṇava. Even if you are sinful… For a married woman who goes to another man, it is sinful, but because they are going to Kṛṣṇa, so Kṛṣṇa makes them pure, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Therefore the transgression, according to the, if you are sinful, becomes purified in touch with Kṛṣṇa. As the example is very nice, (indistinct). Yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ: simply by chanting Kṛṣṇa's name one becomes purified. How the gopīs can remain impure, in touch with Kṛṣṇa? Simply in touch with His holy name one becomes pure, and they are directly in touch with Kṛṣṇa, how they can be impure? So one who does not know the science of Kṛṣṇa, they say like that, "Oh, why (indistinct)?" They want to give direction to God. They think that God should be under their rules and regulations; therefore they dare to question Kṛṣṇa's activities. Kṛṣṇa therefore says in the Bhagavad-gītā, janma karma me divyaṁ yo jānāti tattvataḥ. Whatever He does, that is transcendental, but one must know tattvataḥ, in truth. And as soon as he knows it, he becomes liberated. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. So one should know Kṛṣṇa in truth, not superficially, and comparing oneself to Kṛṣṇa. No, Kṛṣṇa is… "He (is) a man like me, maybe little wiser, that's all." Dr. Frog calculation. Atlantic Ocean from the well, three-feet well. You see. (indistinct). Yes.

Indian man: The gopīs went to Kṛṣṇa out of knowledge, or being affected by Him?

Prabhupāda: Being affected by Him. Yes.

Indian man: By His beauty. Not that they realized that He is God and…

Prabhupāda: No. The Vṛndāvana, they did not know Kṛṣṇa, even Yaśodā-mayī did not know that He is God. Otherwise, how the transaction of pleasure will be done, if they knew that He is God? Then they could not show, I mean to say, freely mix with Kṛṣṇa. They did not know that Kṛṣṇa is God. "Kṛṣṇa is our friend, boy friend." They're all neighborhood children. From childhood they are grown up, and the girls, when they are twelve, thirteen years old, they're married. So Kṛṣṇa was not married. (indistinct) wait up to twenty years. But the girl friends, so they are coming to Kṛṣṇa, they could not forget Kṛṣṇa. And they wanted to serve their husbands, but it was not possible. Because in our India, twelve-years-old boy, they got married. But a girl, twelve years, thirteen years, she is (indistinct) young. But the girls had love for Kṛṣṇa, but they are married-some of them had children-but still, they used to come to Kṛṣṇa due to old friendship. That is a fact. But this kind of friendship is not allowed in the society. Therefore it appears like immorality. And Kṛṣṇa also instructed them, when the gopīs came at midnight. He said that "What you have done?" He (indistinct) immediately. That instruction is there. But still they insisted. Their love for Kṛṣṇa is so intense that He must dance with them. They have come and they are not going back. So Kṛṣṇa is always servant to His devotees. And that another point is that Kṛṣṇa is the real enjoyer. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. So even He danced with others' wives, actually He's the proprietor. So from that sense, angle of vision, there is no immoral.

Pañca-draviḍa: From that angle of vision everyone is committing adultery except Kṛṣṇa.

Prabhupāda: Yes. (indistinct). Kṛṣṇa… When you think that "This is my wife," that is other thing. But (s)he does not belong to you; everything belongs to Kṛṣṇa. But under certain ritualistic ceremony, marriage ceremony, Kṛṣṇa gives you, "All right, you take this as your wife." That is, so much we can take. Tena tyaktena bhuñjīthā [Īśo mantra 1]. But you cannot aspire more than that. That is immoral.

Śyāmasundara: This Bertrand Russell says that ethics, or what is right and wrong, is simply a set of emotional attitudes, and it cannot be, we cannot regard anything as good or bad. That nothing…

Prabhupāda: He does not make any distinction between good and bad?

Śyāmasundara: That there's no absolute good and bad. Nothing can be said "This is true or false," that "This is good," or that "This is bad."

Prabhupāda: That means he could not observe the distinction between good and bad. Does it mean like that?

Śyāmasundara: He says the only knowledge which is valid is proven scientifically, and he says that since moral right and wrong is not…

Prabhupāda: What is his proposal? What is scientifically proven? What is scientifically bad?

Śyāmasundara: He says good and bad are not subject to scientific proof.

Prabhupāda: But proof to him. But there is proof, what is really good and what is really bad. Has he given any practical example, that "This is scientifically good" and that "this is scientifically bad"?

Śyāmasundara: He says, "What is good is that which is desired," that desirable.

Prabhupāda: But anyone can desire anything. (laughter) So it is nonsense.

Pañca-draviḍa: Also it is nonsense because he went to jail because he wanted them not to bomb. He went to jail himself.

Prabhupāda: So was that not bad thing, to go to the jail? (laughter)

Śyāmasundara: But it's relative. He says it's relative, good and bad.

Prabhupāda: Then he was a madman. (laughter)

Śyāmasundara: From his point of view, he said it was good that he went to jail.

Prabhupāda: Madman always thinks like that. (laughter)

Śyāmasundara: He said that values like good and bad lie outside the domain of knowledge, that they are simply venting of emotions.

Prabhupāda: That outside means it depends on the verdict of somebody further up. Is it not? He does not come to that point?

Śyāmasundara: No. He doesn't come to that point. No. He says it's all relative, good and bad.

Prabhupāda: No. He says… What does he say?

Śyāmasundara: He says that values like good and bad lie outside the domain of knowledge, that they are simply emotional.

Prabhupāda: Outside the domain of knowledge, so that means it depends on the verdict of God. If God says, "This is good," then it is good. If God says, "This is bad," then it is bad. Just like Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So if you surrender unto Him, that is religion. And any religion which does not teach to surrender to Kṛṣṇa, that is not religion. Otherwise how Kṛṣṇa can say sarva-dharmān parityajya [Bg. 18.66]? Any religion which does not preach to surrender to the Supreme, that is not religion.

Śyāmasundara: Just like in Bertrand Russell's own case, they're going to drop the bomb on someone. Now some people say it's good-they should drop the bomb to test it. Some people, like he, say, "No, it's bad." So who is to decide? There's no scientific proof.

Prabhupāda: No. Proof, he does not know. Under whose order to drop bombs, bombs should be dropped, under whose order the bombs should not be dropped? There is authority, but he does not know. Just like Arjuna. Arjuna hesitated to fight, "No, I shall…, I shall not drop the bomb." But when he was convinced, after studying Bhagavad-gītā, that "I have to carry out the order of Kṛṣṇa," so Kṛṣṇa says, "Drop the bomb," you drop-that is good. That is the… So here in this material world, they are doing with the bomb business by their whim. But when it is directly ordered by Kṛṣṇa, that is not whim; that is good. So that is the standard of good and bad. You should carry out, kariṣye vacanaṁ tava [Bg. 18.73]. That is the injunction, as Arjuna says, that "I shall carry out Your order." (indistinct) Krsna consciousness. No hesitation. If one does not do that, that is bad. He may pose himself very saintly person, but if he does not carry out the order of Kṛṣṇa, then he's bad.

Śyāmasundara: He says that the social good is that which is desired by the most people.

Prabhupāda: Self… Most people may be foolish. Therefore we don't take social or in that way. Our Vedic civilization is from the higher authorities. Just like law we take from Manu, Manu-saṁhitā.

Devotee: Most people wanted to drop the bomb. And he was against it. So therefore his own philosophy is negated by himself.

Śyāmasundara: And his idea is that you have to educate…

Prabhupāda: And what is the ultimate goal of that education? So ultimate goal of education is to come to Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That is education. (indistinct), she is educated. Why? So ultimate knowledge is that, to surrender to Kṛṣṇa. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. Surrender to Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19].

Śyāmasundara: His idea is that emotions are what are determining good and bad, and if we educate people into scientific reality…

Prabhupāda: No. No emotion. We don't… Just like Arjuna. By emotion he was thinking, "I shall not fight." That was emotion. So "I shall be bad man, taking to these orders"-these are… Anything material, that is emotion, sentiment. Yes. So religion without philosophy is sentiment, and philosophy without religion is mental speculation. So therefore our this Kṛṣṇa consciousness movement is so sound. We do not go by sentiment. We accept the superior order of Kṛṣṇa (indistinct), it is perfect.

Śyāmasundara: He says that there is no such thing as fact. There are not facts.

Prabhupāda: That is another nonsense. (laughter) He does not know what is facts.

Devotee: He just before said that it is facts what we see from our senses, so again he's negating his own philosophy.

Śyāmasundara: But he's using… He wants to use another word for facts. Instead of facts he…

Prabhupāda: What is the fact?

Śyāmasundara: …he calls it propositions, or symbol, such as "Snow is white." Instead of calling it a fact, he would say, "It is proposition." (laughter)

Prabhupāda: What is the fact? He must say "This is fact."

Indian man: This is the same question in London. One of the (indistinct), that how can… [break] (end)

SKINNER.SYA

B. F. Skinner

Śyāmasundara: This philosopher is B. F. Skinner. He is actually a psychologist, but he has a philosophy also. That philosophy is…

Prabhupāda: (indistinct) psychology is part of philosophy. (indistinct) better than that philosophy.

Śyāmasundara: Anyway, the philosophy is that the Christian idea that inside the body there is a person is outmoded, because the science has discovered that a person's behavior and his reactions are simply a product of his environment, his conditioning; so he can make a fool out of a wise man or a wise man out of a fool simply by changing the surroundings and the conditions.

Prabhupāda: Why the man has not been able to change the surroundings of death, birth? What is his philosophy?

Śyāmasundara: Well, he said that problem can be never be solved.

Prabhupāda: Then how he says it can be explained by surroundings?

Śyāmasundara: He only talks about behavior.

Prabhupāda: Behavior, that's all right. Whatever behavior, in the ultimate, goal, everyone is dying so how man can change this condition? Then he can say that there is no God, there is no soul.

Śyāmasundara: His idea is that he wants…, he has one idea: that is to be able to control human behavior.

Prabhupāda: What he wants to do? By a man's behavior… Every man is eating. How he can control? He cannot control.

Śyāmasundara: By what they call method of reinforcement. Supposing… He says that men have become too free, so our whole society, culture, is ruined because men are too free.

Prabhupāda: No. We are not free. We, according to our Vedic civilization, we are controlled by the Vedic knowledge. We are not free.

Śyāmasundara: He says that, in a way. He says that everyone is conditioned by their environment.

Prabhupāda: No. We are conditioned by nature, not by environment. Just like there is excessive heat, excessive cold. He is conditioned by nature. You cannot avoid it. So where is his…, molding this environment. You cannot make winter season into summer season or summer season into winter season.

Śyāmasundara: No. But he says you can train a man to accept certain values by reinforcing, rewarding them when they are right and punishing them when they are wrong.

Prabhupāda: That means there are living conditions, he wants to make them further conditioned.

Śyāmasundara: Yes.

Prabhupāda: That is the idea.

Śyāmasundara: Perfect control over everyone.

Prabhupāda: So that is already there. The Vedic injunction means the (indistinct), they are conditioned, so that under conditions they also can be fruitful(?). What is his idea?

Śyāmasundara: He says that society should be full of love and security and harmony, and everyone should work in unison. But because people have freedom to choose what they want, then too much freedom, the society is falling apart.

Prabhupāda: That is Western society, not the society controlled by the Vedic literature. Just like marriage in Vedic society, that is a religious obligation. They cannot cancel. The freedom, the so-called freedom is allowed in the upstart Western society.

Śyāmasundara: So he says we have to change all this now.

Prabhupāda: Then we have to take to the Vedic principles. That is the way.

Śyāmasundara: His idea is taken from his work with rats and pigeons.

Prabhupāda: His authority is rats and pigeons. Our authority is Vedavyāsa. (laughter) That is the difference. Our authority is Kṛṣṇa. Our authority is Rāmānujācārya, Madhvācārya, Manu, and his authority is rats and pigeons. That is the difference between the West and East.

Śyāmasundara: He shows scientifically that you can train a rat to push…, of many buttons, he will push the one that gives him food. If he pushes one button and the food comes, then he will continually press that button. So he says you can condition a man by rewarding him when he is right and punishing him when he is wrong.

Prabhupāda: Yes. That is the whole Vedic literature-the heaven and hell. If you do like this, then you go to heaven, and if you do like this, you go to hell. If you do like this, you go to Godhead. That is the Vedic literature. It is already there. (Sanskrit). (Sanskrit), therefore if one chants like this, he goes back to home, back to Godhead. And this morning I was speaking, "If you want to be naked, then you become tree." (indistinct) servant, and if he wants to serve Kṛṣṇa, (indistinct). These things are there the Vedic literature. They are controlled. That is real conditioning. Real controlling means there is no mistake. If these rats and cats are controlling, then maybe you take rats' and cats' authority, and others may take tigers' and others' authority. This is stated already. The authority must be (indistinct).

Devotee: He isn't saying how we should control people. He is simply putting forth the idea that people should be controlled. He doesn't say… In fact, he admits that he doesn't know what the aim or goal is, or how exactly we should control it. He is simply putting forth that according to the Vedic system, the correct thesis that man can be controlled.

Prabhupāda: Man is already controlled, already controlled. Just like Kṛṣṇa says in the Bhagavad-gītā that you are already under the dangerous laws, under the control of the stringent laws of material nature. And you are feeling inconvenienced, just like the threefold miserable condition. (indistinct-greeting guests) So there is no doubt about it. We are controlled. Nobody can say "I am free." We are controlled. When we are being controlled, we are feeling some inconvenience. So we are advising that you be under the control of Kṛṣṇa.

Devotee: (indistinct) …come criminals, and they are causing disruption in this society. So he says that that is our fault. He says that everyone from childhood should be trained in a controlled environment and then be conditioned to a certain pattern so that they will not commit what is crime and will only do what is good. In other words, they become like robots. So what they do is program these robots. They're programmed to do a certain thing.

Prabhupāda: So that program is already there. But if you create your own program, you do not follow the standard program. That is the defect.

Śyāmasundara: This program, because Skinner himself believes in Judeo-Christian ethics combined with a scientific tradition. But he fails to answer how it is possible to accept those ethics without accepting something like an inner person with an autonomous concept. In other words, he says we can program society to be good to your neighbor, to love one another, to be honest, upright, like that. But he is still not sure how it would be possible without accepting a free will.

Prabhupāda: The defect is that these programs are being forwarded by some rascal. Therefore they are defective. If they would have been forwarded by perfect man, then you would have actual (indistinct). Now one rascal is forwarding some program, another rascal next time (indistinct) this is true. So this is going on in Western world. Because according to Bhāgavata we belong to the category of dogs, hogs, camels. So what is the benefit of a dog's program and (indistinct) by camel's program. If they are on the, basically there is nothing but dogs, hogs, camels and asses, then suppose dog has given some program and the camel says, "No. This program is better than this one." And the ass comes, he introduces another program, "This program is better than this program." So either of these programs, because they are made by dogs, hogs, asses and camels, they cannot be perfect. Take a program from a real human being. Then it is perfect. The defect is there. One philosopher is proposing something, another philosopher is proposing something… That is (indistinct) especially in the Western countries, they are doing so independence (?). But the Vedic civilization there is no independence. They must follow the Vedic injunction. As I have said several times, the Vedas says that the stool of cow is completely pure. They do not argue that "Formerly you say that the stool of animal is impure. Now you are saying that the stool of animal, cow, is pure. So how can we accept?" There is no such thing. The Vedas says, even it is stool, but the Vedas says the stool of cow is perfectly pure. Yes. No contradiction. Our presentation of Kṛṣṇa consciousness is like that. But Kṛṣṇa says, "(indistinct), as it is." There is no question of altering or changing according to circumstances. We know Kṛṣṇa is perfect. Whatever He has said, it is all right, in all conditions. That is our belief. We do not deviate. So similarly, if the direction is taken for training from the perfect, that is the best. And if the direction is taken from the process of (indistinct) philosophy, hogs, dogs, and asses, and camels how can you take? (indistinct) something, (indistinct) something, (indistinct) analysis something, so the whole society will be (indistinct).

Śyāmasundara: Yes. He says from sunrise (?), he says everyone is conditioned anyway. Everyone is conditioned.

Prabhupāda: Yes. Everyone is conditioned, that is a fact. Unless he is conditioned, there is no question of material life. Material life means conditioned life. There is no question of material life. Material life means conditioned life. There is no question of freedom. Just like prison life. Prison life means conditioned life. You may be a first-class prisoner, a second-class, a third-class prisoner, that is another thing, but as soon as you are put within the walls of the prison house, you are conditioned. That is a fact. Similarly, anyone who has accepted this body (Sanskrit). Just like Bhāgavata says, nayam deha dehabhajam nrloke. Nrloke. Everyone is conditioned, accepting this material body. But he says nayam deha deha-bhajam nrloke. But those who have accepted this material body in the human society, for them it is not good to be engaged in sense gratification like dogs, hogs and camels. Everyone who has got this material body, he is conditioned. But, so when one gets the body of a human being, he should not be so conditioned like the dogs, hogs, camels. This is the truth, that we are conditioned. We have got the body. We have got the bodily necessity. We have to eat, we have to sleep, gratify our senses, protect ourself from fear. The conditions are there, but still, we can make the conditions better. How? Tapo. We have to undergo austerities, penances. Just like we, we don't say, "No sex life," but "No illicit sex life." This is better life.

Devotee: Skinner also believes that we have to control activities, but he himself is not willing to undergo these austerities.

Prabhupāda: Therefore he is useless. Example is better than precept. By example he cannot prove. Therefore his precept has no value.

Atreya Ṛṣi: Another thing he says that if you tell the society to get comforts, material comforts, have peace, in relationship with man to man, benefits one's own self on a very false ego level.

Śyāmasundara: Humanitarian.

Prabhupāda: What is that humanitarian? I kick you, you kick me.

Śyāmasundara: He says that now the conditions that control us are haphazard. Some are designed by selfish men to exploit others.

Prabhupāda: Why (indistinct) that he is perfect man?

Śyāmasundara: He says that we can design a culture that will survive due to its being moral, set, upright, honest, hard-working, all-typical American.

Devotee: What about the standard? Someone has to be God in order to set the standard.

Śyāmasundara: He said, "Between God and I, I must admit that God is (indistinct)." (indistinct) quote. He says that "Between myself…," between himself… He says there is a curious similarity between himself and God, adding, however, that "Perhaps I must yield to God in point of seniority." He wants to play God.

Prabhupāda: He wants to play God.

Śyāmasundara: He wants to design the culture.

Prabhupāda: What is his conception of God?

Śyāmasundara: Senior qualities.

Prabhupāda: That's right. (laughter) We accept that. Nityo nityānām. (laughter) We accept that. That is Vedic. That is Vedic. He is also living being, but who is the superior, chief living being? That is Kṛṣṇa. Just like we are also living beings, but you accept me as chief of the society. Similarly, there are innumerable living entities all over the universes, all over the creation, but who is the chief of them? That is God, the leader. Our philosophy is to follow the leader, Kṛṣṇa.

Devotee: But Skinner has no idea that there is an actual representative of God on earth that could set up such a perfect society. Therefore he is dreaming about setting one up in the future while the real representative is actually present with us now. He is thinking of the future.

Prabhupāda: When was he thinking?

Devotee: He is thinking that someday… He is thinking that it can be done. He is living now.

Śyāmasundara: That is his picture. (shows book to Prabhupāda) That is Skinner playing the organ, and it quotes him, saying…

Prabhupāda: So inform him that "Your theory is that God's representative…" He is expecting God's representative?

Devotee: No, no. I'll tell you what he says about God. He says that the belief in God arose due to man's inability to understand his world, but that man no longer needs such a fiction.

Prabhupāda: Then one has to believe him?

Śyāmasundara: Yes.

Devotee: He also says that we have the capacity to take matters into our own hands. We don't have to ruin it by some controller far away who we have no control over.

Prabhupāda: But that you cannot do. You cannot take the question of birth, death, old age in your hands. How he says that you shall be able to take matters into your own hands?

Śyāmasundara: Well, most scientists like that accept those problems as inescapable problems. But while we are here, let us have the best life we can.

Prabhupāda: But if he can give you better life, where there is no death, there is no old age, there is no disease, why not accept it?

Devotee: We only accept that as a (indistinct) life here. This life you may remain eternal. We have no (indistinct) beyond this life, nor are we willing to accept.

Prabhupāda: That is your conclusion. This cannot be corrected. This cannot be corrected. That they cannot live. They accept it. But there, after death, it is done. But if we give some thought that after death you can attain, what does he say? After death, if there is a life of blissful knowledge, so why don't they take it?

Devotee: Well, a lot of scientists consider that to be a, simply a psychological way of avoiding the issue now. They say, "Let us take matters in our hand right now. Don't try to…"

Prabhupāda: The idea is we have not been able to take the matter in hand to stop death. That is not possible.

Devotee: They think by endeavoring, they will. They say that for so long this idea that we have a life after this life, that kept people complacent, without working up to their own conclusion. Now if you cast out that idea, you forget that idea of an afterlife and you look at here and now, then you will become…

Prabhupāda: You are working. The dogs and hogs are working, day and night. Why they are working? If you (indistinct), they are already working. They are already working like animals, day and night. We sing that, śīta ātapa bāta bariṣana e dina jāminī jagi re. They are already working. They are not free.

Devotee (2): (indistinct)

Prabhupāda: (indistinct) can make that.

Devotee: They're the ones who have actually neglected taking into consideration the real problem, they slide over the real problem, that is birth, death, old age and disease. And they are fiddling around in very small matters-social problems, political problems.

Prabhupāda: These social problems are automatically solved. If one becomes Kṛṣṇa conscious, social problems will be solved automatically.

Atreya Ṛṣi: The scientists have been offering a spiritual solution, but a spiritual solution also includes all other…

Prabhupāda: All material solutions.

Atreya Ṛṣi: And they are trying to solve political problems, and they are unable to. This is the…

Prabhupāda: That means less intelligent. They have a poor fund of knowledge. And they are philosophers.

Atreya Ṛṣi: And they have no…

Śyāmasundara: And they call their process social engineering. For instance, they say a criminal does not become bad because he is naturally bad but it's because of his environment. So if we train him in such a way he will be good, and we can…

Prabhupāda: Just like in the Western countries, the social (indistinct), the killing of animals-it is taken not bad. In other societies it is taken as bad. How is that? There are two contradictory societies. One society says that nonviolence is nice, better, but another society says no, violence is better. Then how will I (indistinct)? Which society is good, which society bad? How you will decide?

Devotee: He has no way of deciding.

Prabhupāda: No. There is no way. If you come to the Vedic life, then you will know.

Śyāmasundara: So we should propose this to Skinner: "We will accept your process if you take direction from us."

Prabhupāda: Yes.

Devotee: He accepts that there should be some process, but he doesn't know what it is. He obviously has not…

Prabhupāda: The process is, just like we say, Vedic injunction: sa gurum eva abhigacchet. He must approach guru.

Atreya Ṛṣi: His idea is that the process should be man-controlled. Our society is being controlled by man.

Prabhupāda: It is man-controlled. It is man-controlled. Our society is being controlled by me.

Śyāmasundara: He says that the best way to release the beneficial energy in the people is to build a world in which people are naturally good and in which they are rewarded for wanting what is good for their culture.

Prabhupāda: Yes. This is Kṛṣṇa society. The atheists, let him study, let him come, let him understand.

Devotee: His critics… The critics of this theory that we can condition everyone to a certain program are very fearful that someone unscrupulous will be driving us on.

Prabhupāda: No. That we cannot take, I mean, to accept guru as unscrupulous. Therefore we take paramparā. He is coming directly from God. He is perfect. Therefore this paramparā system is bona fide. We cannot accept any rascal to become guru. Guru must be in the paramparā system. He is receiving the knowledge directly from God, Kṛṣṇa.

Śyāmasundara: This is their dilemma now, that they cannot find any standard of behavior. Formerly people's behavior was motivated by deprivation. They wanted more economic gain because there was hunger. But now we have everything, so no one wants to work anymore. So now there is nothing that satisfies people enough to make them behave.

Prabhupāda: Therefore the Vedānta gives for him: athāto brahma jijñāsā. Now we have got enough to eat, enough to enjoy. Now we inquire about Brahman. This is the business we should (indistinct). So this is our Kṛṣṇa consciousness movement. We are giving knowledge about Brahman, or the Supreme. We are not concerned about giving you some scientific invention, some this invention, that invention. We are giving the ultimate benefit. Now, just like I have come to America with this hope, that "Americans are not properly (indistinct), they have no (indistinct) problems. If I go there, if I speak to them about Kṛṣṇa consciousness, they will be able to take." So if we, the human society, has come to such standard, then the next point is, now they should eat peacefully, sleep peacefully and sense gratification peacefully and, making the mind peaceful, inquire about the Supreme Absolute. This is ideal life.

Śyāmasundara: This will provide the stimulus which will…, so the people will react favorably, to behave favorably, simply by performing these activities?

Prabhupāda: The experience is… We have got experience that this material world is full of misery. Everyone will (agree). Otherwise why he is trying to adjust? Now we have got information from Bhagavad-gītā,

mām upetya tu kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gataḥ
[Bg. 8.15]

Kṛṣṇa says, "Anyone who comes to Me, back to home, back to Godhead, he does not come again to this material world which is full of misery." Mām upetya kaunteya duḥkhālayam aśāśvatam, nāpnuvanti… [Bg. 8.15].

Śyāmasundara: But then what is the stimulus? Why will they…?

Prabhupāda: This is stimulus. You are (indistinct) suffering miserable condition of life, and we are offering that "You take to Kṛṣṇa consciousness, you go to a place where only there is blissful life and knowledge." What is that?

Devotee: Ā-brahma-bhuvanāl lokāḥ [Bg. 8.16].

Prabhupāda: No. Mām upetya.

Devotee: Mām upetya tu kaunteya punar janma na vidyate. "From the highest planet in this material world down to the lowest, all are places of misery wherein repeated birth and death takes place. But one who attains to My abode, O son of Kuntī, never takes birth again."

Prabhupāda: So there are many others. There are many planets, that is a fact. So there is a planet where Kṛṣṇa lives, and if you go there, you live perfectly. You are trying to go to the moon planet, but here it says, ā-brahma-bhuvanāl lokāḥ punar āvartino… [Bg. 8.16] What is that? [break]

Śyāmasundara: So we have to condition people that every time they press our button, Hare Kṛṣṇa button, they get some pleasure.

Prabhupāda: Yes. Ānandāmbudhi-vardhanam. Ceto-darpaṇa… Every time he gets some higher knowledge, and his dirty heart he can clean. And therefore his spiritual beliefs become (indistinct). Whereas in the material world, what it says, ā-brahma-bhuvanāl lokāḥ…

Devotee: Punar āvartino 'rjuna.

Devotee (2): Again returning. Mām upetya tu kaunteya.

Prabhupāda: Read the translation.

Devotee: "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."

Prabhupāda: In the material world there are higher planetary systems, lower planetary systems, and we sometimes go higher planetary, sometimes down, according to our karma. But wherever you remain, you cannot avoid birth, death, old age and disease. "But if you come to My planet, then there is no more birth." What is that objection of this (indistinct)?

Śyāmasundara: He only wants to find out. He doesn't know himself what is the…

Prabhupāda: He doesn't know anything. He is a fool. What does he know? He has to learn.

Devotee: He more or less admits that he is not a perfect personality.

Prabhupāda: So who he accepts as perfect?

Devotee: He says "I am not happy."

Prabhupāda: Nobody is happy. How you can be happy? No one in this material world can be happy. How you can be, you are also one of them. Why you are claiming a better position? Nobody can be happy. We say nobody can be happy. Duḥkhālayam aśāśvatam [Bg. 8.15]. Anyone who is living in this material world cannot be happy.

Śyāmasundara: It seems that Skinner should be very ripe(?), or he is very ripe, because he wants it to be a society where it is controlled and it is…

Prabhupāda: So let him come and study the society. He is a philosopher and intelligent. Invite him.

Śyāmasundara: What about this statement? He says that "I can take any person at young age, any person with me, any person, and I can, at random, and I can train him to be any kind of specialist I might select-doctor, lawyer, even beggarman or thief, regardless of his talents or his nature, his tendencies or abilities."

Prabhupāda: So that means training should be given from childhood. That is the whole idea.

Śyāmasundara: But is that true?

Prabhupāda: Yes.

Śyāmasundara: We can train anyone to become anything.

Prabhupāda: Anything. Just like there is a story, the Tarzan. Tarzan. And he was living in the society of monkeys, and he learned how to jump from one tree to another. (laughter)

Devotee: If someone has a natural kṣatriya tendency, he cannot become a Vaiṣṇava?

Prabhupāda: No. There is no such barrier. Anyone can become Kṛṣṇa conscious. Anyone. Just like…

Devotee: What about brāhmaṇa? Brāhmaṇa too? Someone who is naturally a (indistinct).

Prabhupāda: By coming…

Śyāmasundara: Everyone has become śūdra now. You say everyone is born śūdra.

Prabhupāda: Yes.

Devotee: In the Vedic age wouldn't everyone want to become a brāhmaṇa? Why train someone as a śūdra?

Devotee (2): It is progressive. It takes time. It is a whole progressive path. That is the whole Vedic culture, that everyone, no matter what…

Prabhupāda: And all the śūdras can be made brāhmaṇas. But where all the śūdras are coming? All the śūdras are ready to become brāhmaṇas? How you can explain? We are inviting everyone to become Kṛṣṇa conscious.

Śyāmasundara: He is just saying that it is possible that you can mold anyone into anything.

Prabhupāda: Yes. Yes. Possible, yes.

Devotee: But if they won't accept, if they won't accept…

Prabhupāda: Yes, yes. That is karma.

Śyāmasundara: But he says there is no possibility of their not accepting, if you form the conditioning as the way. That they must accept by conditioning.

Prabhupāda: Yes. That is also possible. But who is going to make that?

Devotee: How one can supremely control all conditions that would free one from karmic reaction? How could they control the environment?

Śyāmasundara: By punishment and reward. By punishing them when they are wrong…

Devotee: Say he had a house, and he was doing that, and all of a sudden there was a flood came and the house… How could he control the environment?

Śyāmasundara: Of a person, not of a house.

Devotee: That is what I mean. How can you control the environment if that person is going to be punished and rewarded when he wants…

Prabhupāda: He says from childhood.

Śyāmasundara: He is talking about child. Infant.

Prabhupāda: Infant. Yes. That is possible. That is possible. Just like our children, from childhood they are dancing.

Śyāmasundara: Here is a picture of his child. He put his child in a box when it was born. Now this is her today, twenty-seven years later. He conditioned her in this box for a year.

Devotee: How long?

Śyāmasundara: For some time. And she came out better, healthier and happier than normal children, because they kept the temperature the same, because it was germ-free, there was no disease and always cleaned by rotating…

Prabhupāda: That means he protected the child from all calamities.

Devotee: Yes.

Prabhupāda: So that is fortunate. If you can protect… Therefore I repeatedly said that our Dallas center should be taken as very much important place. All our children must go.

Śyāmasundara: Make the environment perfect.

Prabhupāda: Yes. That I have repeatedly said.

Devotee: The reason he built the box, he could not control the environment.

Prabhupāda: No, no, box, you are speaking box, (indistinct) different box. That is another thing. But the perfection is required.

Devotee: His supposition of being able to control the environment completely is imperfect, because he can't control the environment perfectly. Even if he builds his child a box, what if there is a fire in the house and the box burns down? How he can control that environment?

Śyāmasundara: Right now, the level of their experiments are relatively small. For instance, they have created teaching machines where a child is put in front of the machine and a question is asked, and if the child answers it correctly he gets the reward.

Prabhupāda: Another nonsense. The thing is that the Vedic conception of raising children, brahmācārya, that system is perfect.

Śyāmasundara: Not by machine.

Prabhupāda: No, this is (indistinct). We are not machines.

Śyāmasundara: No. But he says that when the answer is given correctly by the child, then he is rewarded by him.

Prabhupāda: The answers and questions are already there. That is (indistinct). Just like we say that tad vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. There is question and answer. Therefore in order to understand the transcendental science, we must go to guru, gurum eva abhigacchet. And then what is the symptom of guru? Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. Guru means who has learned knowledge by the paramparā system. Śrotriyaṁ brahma. The result is that he is perfectly a devotee.

Śyāmasundara: Suppose we had a machine and one of our children was given the question "Who is the Supreme Personality of Godhead?" And then there were three possibilities, and if she pushed "Kṛṣṇa," some reward would come out.

Prabhupāda: She has to push some button to take out Kṛṣṇa.

Śyāmasundara: Just like the answer has three choices: Kṛṣṇa, Durgā, Kālī. Which one is the Supreme Personality? So if she chooses Kṛṣṇa and then he gets rewarded. So in the future he will always think Kṛṣṇa is the Supreme Personality of Godhead.

Prabhupāda: Why must think? Why not take a live master?

Devotee: Yes. He says that that can be done also, but he is saying that they should be rewarded when they say the right answer.

Śyāmasundara: He says that this will solve the problem of not enough teachers in our schools, public schools, not enough teachers for our children. A huge class, and the children have only one teacher. So there's not enough individual time given to each student.

Prabhupāda: So why not produce many teachers? That we (indistinct).

Śyāmasundara: No one wants to teach anymore. No one wants to teach anymore.

Prabhupāda: Why?

Devotee: They don't know what to teach.

Prabhupāda: Because they do not know how to teach, and they are simply teaching (indistinct).

Śyāmasundara: They don't get enough pay, so many reasons.

Prabhupāda: So our teachers do not ask any payment. They go freely. Why don't you take advantage of these teachers?

Devotee: One thing they (indistinct) Prabhupāda, that we are thinking in terms of Vedic culture, and they say well, if this Vedic culture was previously existing, then why did it dissolve? Why did it fall apart and now we have to make a new one?

Prabhupāda: That is not (indistinct). A new way we cannot. If you want perfection, you must take to Vedic culture, because it is not with the four defects of human beings. Anything introduced for… Just like we are pushing on this Kṛṣṇa consciousness movement, and some of the students are falling back. How (indistinct)? That is not the defect of the institution. That is some other power. So people might have fallen from the standard of Vedic culture, but they cannot invent any new one. That is it.

Devotee: That is the same thing we say about the scientific process. The scientific process isn't imperfect, it is just the masters who are imperfect. They claim that the empiric process is perfect. We have not developed it to perfection.

Devotee (2): For instance, they would say if our students are falling back, that is because of the environment.

Prabhupāda: They are not falling back. Some of them (indistinct).

Śyāmasundara: Some of them…

Prabhupāda: That is (indistinct) anyway.

Śyāmasundara: So he says that ideally, if our environment was conditioned in such a way that they were rewarded for doing good things and punished for doing bad things, that they would not go away.

Prabhupāda: They would be punished, but they don't care for punishment. Just like it says in the lawbook that if you steal, you'll be arrested, but they don't care for your lawbook, the thief. What can you do? That independence is already there. The lawbook says that if you commit theft you will be punished, and he is actually punished. But if he doesn't care for punishment, then what can you do? Punishment is already there.

Śyāmasundara: For instance, he gives an example that, let's say that in an institution there is lunch served for one hour between twelve and one, and at one o'clock the door is closed and locked, sharply. So automatically everyone who wants to come must come before one o'clock, otherwise they will be punished.

Prabhupāda: That's all right. If anyone prefers to starve, they may not come. That law will be not be obligatory to a person who prefers to starve.

Devotee: That isn't the point. The critics make difference. He says that free will can be essentially eliminated. He says you no longer have the choice to be agreeable or not agreeable.

Prabhupāda: No. That is not possible. That is another foolishness.

Devotee: Just like the child he was training, that if he ever missed a meal he would be severely punished. Then he may never want to miss a meal.

Devotee: Or he may never want to take a meal out of (indistinct).

Śyāmasundara: Actually, his idea is not to let them be punished but to reward.

Prabhupāda: This is the (indistinct), that the thief has learned from the lawbooks, from the religious books, that stealing is bad. If one steals he'll be punished. Because in the human society the scriptures that they have got. No scripture will say that you should steal, for example, neither the lawbook will say that you steal. So if you have heard from scriptures and from lawbooks that stealing is criminal, and by committing this sinful activity I shall be punished, and if you have seen also that anyone who has violated this law and stolen others' property has been arrested and policeman has taken him to the jail, he has seen, he has heard, he has completely experienced, but still, why does he steal? What is the answer?

Devotee: Impelled. Because (indistinct) as a human being. He has a tendency because of the four defects of a human being.

Prabhupāda: Then the question arises, how to rectify these defects?

Śyāmasundara: He says by changing the social environment. By changing the social environment.

Prabhupāda: But he cannot do.

Devotee: But in my experience changing the social environment…

Prabhupāda: The social environment is already there, but still you will be punished.

Śyāmasundara: But his idea is that if you reward them for not stealing that they will not steal. If you reward them sufficiently.

Prabhupāda: First of all let him come to the point of not stealing. Then you will be all right. (indistinct)

Śyāmasundara: But if you pay him more, then he won't steal.

Prabhupāda: That you cannot. That you cannot. That is not possible.

Atreya Ṛṣi: The reward and punishment system, Prabhupāda, is motivational. It's not that you pay him more and you pay him less or you punish him. The thing is, he says that…

Prabhupāda: No, no. Who pays? Suppose I am going to steal and get one dollar. And if you pay me three dollars, then I may not steal. Then next point will be when there will be four dollars, I'm going to steal.

Atreya Ṛṣi: No. He is not going to pay you three and four dollars. What he is suggesting is that the reason one steals is not so much that… There are other reasons, like he likes to break the law because he is angry at the law.

Prabhupāda: Therefore the person, why he likes to break the law? That is the question.

Atreya Ṛṣi: That is a good question. Because he is angry or he thinks that his friends would appreciate him more, and he thinks that his friends are more important. That is why he thinks that if you change the social environment then the reward would come…

Prabhupāda: How you can change the social environment?

Śyāmasundara: Those rewards are quantitative. Just like the pigeon gets a certain number of kernels of corn.

Atreya Ṛṣi: (indistinct)

Śyāmasundara: But how do you know? You don't know what he said. Listen to what he said. He said that each time that a criminal avoids doing bad, he is given some advantage, some material advantage.

Devotee: So we understand that material advantage isn't satisfying.

Śyāmasundara: That is the difference between the pigeons and the man. The pigeons are satisfied with a few kernels of corn. They don't want more than they can eat. But a man wants more and more and more.

Devotee: In the Bhagavad-gītā Arjuna asks the same question.

Prabhupāda: So this is the important point, that what you are thinking rewarding, that is not. He will think it is insignificant. So what (indistinct). If you give me five dollars, if I steal I will get twenty-five dollars. Why shall I accept your reward?

Śyāmasundara: So what about if I don't steal, my friends will like me. If I do steal, my friends will hate me.

Prabhupāda: But if you have got for friends only thieves, then who will object? "Oh, you are very nice, you are very expert." Why should you mix with such friends? (indistinct) Birds of the same feather flock together.

Śyāmasundara: He says there are three things that this society has that keeps people from disobeying, that is God…

Prabhupāda: This is all speculation. It has no meaning.

Śyāmasundara: …God, the police, and what other people will think.

Prabhupāda: But if you have no idea of God, what is God, and why am I expecting that you will fear God? You do not know what is God, and you are talking of God.

Devotee: So he says social environment in the highest essence that has to lead to controlling nature.

Prabhupāda: Here the thing is that these are all childish suppositions. The real thing is that he should be educated. He should be educated. This should be done. He should be educated from the very beginning that "You are not this body." This is the beginning of real religion. He is talking this way and that. Education is required. Without education these things cannot be taught-by rewarding, by this way, by that way, by machine… It is all nonsense, everything. The first education is that every children should be taught from the very beginning that "You are not this body," and he should be taught the nature of the soul. Then he will come to the Supreme Soul. Then he will gradually come to the relationship between the Supreme Soul and the individual soul. And when he develops love for the Supreme Soul he will not violate the order of the Supreme. So that is our Kṛṣṇa consciousness movement.

Śyāmasundara: Like Sarasvatī. She thinks Kṛṣṇa lives in her heart, and she's always thinking of that.

Prabhupāda: Yes. She is hearing, she is being educated, and that fact she is now feeling. Similarly, if we educate all our children in that way, they will be nicely grown-up children.

Śyāmasundara: There is an interesting comparison to be made. They have tried to set up a community along this philosophy just near our New Vrindaban. This is the place, in the hills of Virginia, and some of the… It's interesting to see what their code is compared to ours. Their code is that all are entitled to the same privileges, advantages and respect. Private property is forbidden except for such things as books and clothes, and even then there is community clothing which is all shared. No one is allowed to boast of an individual accomplishment or to gossip or to have any negative speech or to be intolerant of any other's beliefs.

Prabhupāda: You cannot be. It is simply dream. If you simply dream, it will be never be fruitful. But our philosophy is that everyone is thinking as servant of Kṛṣṇa. Therefore we have no competition. We want to serve Kṛṣṇa center.

Śyāmasundara: He says that's the main difficulty. He says there is still competition going on.

Prabhupāda: So much more, because he has not changed the mind. The mind is thinking how to become master. So as soon as you want to become master, I want to become master, he wants to, there must be some… But our teaching is different. We become servant, servant of Kṛṣṇa. Even there is competition, but that competition is center in Kṛṣṇa.

Śyāmasundara: Their process is if someone obeys these laws, he is reinforced. That means they'll put a sign up saying "So and so clean…"

Prabhupāda: That is nonsense. Putting signboard. That is just… Caitanya Mahāprabhu's formula: ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the heart. That is the process. By putting signboard, philosophy cannot be learned. That is no good.

Śyāmasundara: They put a sign that "So and so cleaned this room today. He is a good boy."

Prabhupāda: You will clean automatically like that, with clean heart.

Devotee: That is the difference.

Śyāmasundara: Another thing is that they reject the idea of modesty and sin. They say that sex is all right. It is a pleasant pastime like anything else. Freedom of sex life.

Prabhupāda: Just like animals. Sex life like animals.

Śyāmasundara: They said.

Prabhupāda: (indistinct) say that. (indistinct)

Śyāmasundara: They do not reinforce the sin of sex life.

Prabhupāda: Sex life, we don't say it is sin, but there is rules and regulations of sex life.

Śyāmasundara: However, they have contraceptive methods, because to bring children into the equation at this time is not good.

Prabhupāda: That is nonsense. That is the difficulty, that these people are coming as philosophers teaching. Rascals. That is the difficulty with the present society. (indistinct) Dogs, hogs, camels, and asses. They are taking the position of teacher. That is the defect. We don't take (indistinct) like that. Dogs, hogs, we cannot accept.

Śyāmasundara: They are making life into an equation, like a mathematical formula. Competing like that. But it doesn't work.

Prabhupāda: It will not work.

Devotee: It says he has a seventy-percent turnover. That means that people get disgusted and leave, seventy percent of them every year.

Prabhupāda: Leave? Why?

Śyāmasundara: Because it says that those who are more competent, they still expect special recognition for their talent, and so they make this demand that we cannot reinforce that kind of behavior. So we deny them and then we go away.

Devotee: So it seems that the whole philosophy (indistinct) and then in the course of there, the whole material world is attached to sex life, so that the whole thing is that all the philosophies that they are inventing are so that they may have liberty to think that they are free and that they are (indistinct). That is all.

Prabhupāda: Yes.

Devotee: That is their whole thing. All their philosophy tries to have good sex life so that they don't have to think that they will be punished. So if I can have this freedom then I am right.

Prabhupāda: Yes. The real point is sense gratification. Freedom of sense gratification. That is their point. But these fools, they do not know that by sense gratification you are entangling yourself in repetition of birth and death.

Śyāmasundara: So Skinner nonetheless allows himself some relaxation. He drinks vodka and tonic in the late afternoon (laughter) and sees an occasional movie. He reads George Simon detective novels once in awhile and enjoys the company of friends. He has two children and his grandchildren. There is a note from his diary: "Sun streams in (indistinct) room. My hi-fi is midway through the first act of Tristan and Isolde. A very pleasant environment. A man would be a fool not to enjoy himself in it. In a moment I will work on a manuscript which may help mankind. So my life is not only pleasant; it is earned or deserved. And yet, yet, I am unhappy."

Prabhupāda: In that sense he is a truthful man. Yes. Truthful.

Śyāmasundara: He wants to… He is trying to understand.

Prabhupāda: He cannot. That is not the way of understanding. The Vedic way is that you first approach a guru. That is the Vedic way. He cannot personally search for the truth. That is not possible. (end)

MARX.SYA

Karl Marx

(tape audio quality extremely poor)

Prabhupāda: and as soon as they get opportunity to become (indistinct), by taking others' blood. Unless you feel in your heart (indistinct).

Śyāmasundara: His idea is that only the workers are entitled to the surplus value of the product (indistinct).

Prabhupāda: But actually the workers (indistinct) no longer work (indistinct). Just like the (indistinct). He was a worker in the mill. He was working, and as soon as he gets some money he sits down as a proprietor of the mill and after, he takes advantage of working others. Because (indistinct) happened and becomes capitalist. There are many instances. Just like in your country, Ford, he was some (indistinct).

Śyāmasundara: (indistinct)

Prabhupāda: Yes. But he got the opportunity to become capitalist. And there are so many in our country also (indistinct) that I was a (indistinct) I was out getting money, I was starving, and now I have become first-class. (laughter)

Śyāmasundara: (indistinct)

Prabhupāda: Yes. They get credit. I recall one book, in Mathura one Mr. (indistinct), he was begging his brother, he became a very businessman, so he wrote his history, that I was begging now I am sitting [break] like that. That's all. So, the theory(?) that my propensity is there, that as soon as I get the opportunity I suck the blood of others and become fat. So unless he changes mentality, there is no question of changing capitalist or communist or this or that. It is all useless.

Śyāmasundara: So shall we stop for today or…?

Devotee: Yes, continue tomorrow.

Śyāmasundara: We still have a few more of Marx.

Devotee: We can do it tomorrow. Then we'll do Lenin tomorrow. [break] So, today we will continue with Marx.

Prabhupāda: Marx? Not yet finished?

Śyāmasundara: No.

Prabhupāda: Go on.

Śyāmasundara: He says that since capital is unnecessary for production, that the capitalists should be overthrown violently and the workers of the world should unite and overthrow the capitalists.

Prabhupāda: But the difficulty is-that we have already discussed (indistinct), today I am (indistinct), tomorrow I am capitalist. Because my tendency is, as soon as I get some money, I shall become master. That is the tendency. That we have already discussed. Today one man is very poor man, so he is in favor of his brothers who are poor, working, but as soon as he gets a little money, immediately he becomes the capitalist. Then he is imitating the same way as the capitalist.

Śyāmasundara: Suppose there is a social system where everyone gets the same amount, no one gets excess.

Prabhupāda: That is simply theory, that is not possible.

Śyāmasundara: But that's what happens in Russia. The managers, they don't get much more than the workers, so that everyone only can have a certain income. Just like Himavati's relatives,they sent their relatives in Russia some gifts for Christmas. The relatives sold the gifts and used the money to buy wood to add a room to their house, and because of that they were greatly punished, severely punished, by the state. But they should have given that money to others, they should have distributed it equally, that was the state's theory because anything that I use for my own benefit is wrong.

Prabhupāda: So my tendency is to (consider) everything as my own, but by the taking of the state I am forced to avoid(?). So how long will this work? By force how you can change one's mind? It is not possible. Therefore we say these things are only nonsense proposition. It will never happen because anyone who is in this material world, he has the prime tendency that I shall become the Lord. (indistinct) pratiṣṭhā. The material world means everyone is seeking after some profit, everyone is seeking after some adoration, and everyone is seeking, I mean to say, some position. This is the material world. So, if everyone, seeks profit, adoration and position, so how you can make equal by force?

Śyāmasundara: The communists have played upon this tendency and so the worker who produces more, he gets glorified by the state. He produces more units at his factory than the others, then he gets a small bonus.

Prabhupāda: Why he should get bonus?

Śyāmasundara: In order to, incentive, incentive bonus.

Prabhupāda: That means that his tendency is to lord it over, and that he is being bribed. He wants some profit, "All right, I give you some bonus. This Russian communist idea is very good provided the citizens do not want any profit but that is not possible. Everyone wants profit. So how by law, by force, you can take it? It is not possible. The same proposition: that in the winter season the bugs cannot get blood, cannot come out due to the serious cold so they become dried up. Their skin practically dries, dries completely. There is no blood. That is (indistinct). But as soon as the bug gets opportunity, in the summer season, he can come out, immediately he bites somebody and sucks all the blood.

Śyāmasundara: So this is an example of the people in Russia who are forced by the state not to take profit.

Prabhupāda: Yes, but as soon as there is opportunity, they will take it. Because that is the (indistinct). As soon as he got some (indistinct), because it is mine, and he sold it and he utilized it for the purpose. So this is the psychological fact that everyone is trying to get some profit. By force you can make him not to take profit, but that is not possible. As soon as there is profit (indistinct).

Śyāmasundara: So Karl Marx made a manifesto called the Communist Manifesto which lists ten points for social reform. Should we read them, (indistinct).

Prabhupāda: (indistinct)

Śyāmasundara: The first one is the abolition of property and land and application of all rent from land to public purposes. In other words abolition of private property, all property becomes public. The second point is a heavy income tax, no, progressive income tax, so if you make more, you have to pay more. The abolition of all rights of inheritance.

Prabhupāda: The, this thing is not only in Russia, this is going on in other countries. So, people have been taught not to keep accounts. All these big, big business men they don't keep accounts, so there is no question of income tax. Suppose if I want to purchase from you something. No cash memo, no account. I give you money, cash, I take goods, I sell it, no account, then I cash from my (indistinct). That's all. But provided I have my right books, then these things will be applicable-income tax. Just like in our Indian system, there small broker, he has no book; nothing of the sort. He is purchasing one bag or two bags of rice, he is selling, that's all. He does not keep accounts. So as soon as… The whole tendency is, that I want profit. If the government (indistinct), somehow or other, (indistinct), I will get my profit but I will not show government how much profit I am making. He may propose all these nice things according to his philosophy but he cannot change the mind of the people. Therefore all these proposal will be futile. Simply waste of time, that's all.

Śyāmasundara: His idea is that the mind of people can be changed because the conditions…

Prabhupāda: But not in that way, by force. That is not possible. You cannot change the mind even of a child by force, and what to speak of elderly man, educated man. Is it not so? Mind can be changed by our process: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Otherwise it is not. These things will be made (indistinct) complete, even in the ordinary position. Their utopia-it is not possible.

Śyāmasundara: He also wants to abolish all inheritance rights, all rights of inheritance.

Prabhupāda: That is another nonsense proposal, because everyone's tendency is to give money to his children. That is the law everywhere. I have got some affection for my children. I want to give something to my children. So how you can stop this (indistinct). They are proposing all impractical.

Śyāmasundara: They are practicing this in Russia. There is no inheritance. There is no…

Prabhupāda: (indistinct), we have seen Russia is not happy. Russia is not happy and they are simply waiting for another opportunity, another revolution. (indistinct) this boy (indistinct), he is not happy. Similarly we can study. Just like when there is rice boiling you take one grain of rice and press it in your finger. If it is soft, then you can understand the whole rice is boiled. So we can understand the position of Russia from the sample, that boy. We haven't got to study more. And we could get some idea by talking with that professor that, how much foolish he is. He says that after death everything is finished. And he is passing on as a big professor, Indian department, Indology or something. So, if his knowledge is like that, if the sample of the citizen is like that boy, then what is their position? They may theorize so many things. So far as we are concerned, foreigners, we could not get even food to our satisfaction. There is no (indistinct) vegetables, no fruits, milk was (indistinct), no rice. That Madrasi gentleman, if he would not have contributed some dahl and rice and the…, then practically we would have starved.

Śyāmasundara: The rice from Korea was like BB's, small pellets. We bought some rice.

Prabhupāda: Where?

Śyāmasundara: It was from North Korea, the rice we bought in Moscow. It was so tough(?).

Prabhupāda: Life is very difficult there. You can simply eat meat, that's all.

Śyāmasundara: And liquor.

Prabhupāda: Liquor, that's all. And what they are drinking on the road? You did not see?

Śyāmasundara: I think it was some kind of wine, or…

Prabhupāda: Maybe.

Śyāmasundara: …liquor.

Prabhupāda: But these things were almost in every road. People were drinking (indistinct), students and drinking.

Śyāmasundara: Oh, I remember, yes, it was, that was soft drinks, soft drinks.

Prabhupāda: Another thing, that shopping is so much troublesome.

Śyāmasundara: Telephone.

Prabhupāda: Who is calling? (indistinct). (indistinct) has said that…

Śyāmasundara: (indistinct) these people were descendents of warrior class, kṣatriya class, so they are naturally inclined to those things, meat-eating.

Prabhupāda: No, the warrior class are not like that, kṣatriya. Not that they are addicted. These are caṇḍālas. They are called caṇḍālas. Caṇḍālas, the dog eaters, the hog-eaters. In India they are sweeper class. Mlecchas (?). (indistinct). She comes from that family. Now (indistinct).

Śyāmasundara: Anyway, all property, all money, capital, communications, transport everything should be brought into central, centralize, centralized in the hands of the state.

Prabhupāda: Yes. So, what profit will be (indistinct), the member in the central, they will exploit, just like Krushchev was doing, and he was (indistinct). So, our diagnosis is that tendency is there. Unless you reform that tendency, these things will be bogus. Now Russia, just according to Marx theory, they are doing that, but (indistinct) utilize it. How you shall stop this mentality? What is that program?

Śyāmasundara: Their program is first you change the social conditions then the mentality will change.

Prabhupāda:Impossible. It will simply react and there will be another revolution.

Śyāmasundara: So first you have to change the mentality and then the social structure will change.

Prabhupāda: Yes. Unless I am trained up to think that I do not possess anything, everything belongs to the State… But it is very difficult to change. Simply nonsense.

Śyāmasundara: But they think like that.

Prabhupāda: They think but (indistinct) utopian, that is another thing. But, so…

Śyāmasundara: They're all… Yes, this is an example. There was one woman, who was in charge of the, a maid in that hotel. Although she must have known from childhood that that hotel belongs to the state, the foodstuff belongs to the state, everything belongs to the state, still she had proprietorship, false proprietorship over her kitchen, that kitchen. She would not allow us into that kitchen.

Prabhupāda: Just see.

Śyāmasundara: Even though it was not hers-we had every right to use it as much as her, she would not allow it.

Prabhupāda: Just see. In Russia. Yes. In the hotel. And there were some quarrels.

Śyāmasundara: Quarrels. She wanted the rights to that stove.

Prabhupāda: So how you can change it? Simply theorizing will not serve(?).

Devotee: In Russia when they find someone who is deviating like that they send them to Siberia. So their process of checking them is to punish them.

Prabhupāda: But there… Everything is going on simply on threatening. You see there is no heart to heart cooperation(?). Therefore everyone we saw, they were morose.

Śyāmasundara: Slogans. They simply speak slogans. Propaganda.

Prabhupāda: There is no cooperation. In this way, finally the people will non-cooperate and there will be revolution. Just like Gandhi's noncooperation. That stage will come. Nobody will cooperate with them. So these are foolish theories. It has no practical value.

Śyāmasundara: So their idea about… It says that all events are seen as physical reactions aimed at satisfying economic and material needs of mankind. In other words everything that happens historically is seen as a result of economic and material needs required.

Prabhupāda: That is a fact. I have already explained. Because I want to make profit, you want to make profit, so as soon as there will be check in my profit-making or your profit-making, then we shall fight. The reason is that I want to make profit, you want to make profit, nobody is prepared to sacrifice profit. So as soon as our interests clash there is fight.

Śyāmasundara: So the sad truth is that the whole world is revolving on the principle of economic desire.

Prabhupāda: Yes economic desire. Profit, that is stated in the śāstras, (indistinct) pratiṣṭhā. (indistinct) means profit. (indistinct) means… Why I want profit? Because if I have got money, then people will adore me (and) say (to me), "You are God. You are everything." (indistinct) Give me some (indistinct). Just like the beggars, (indistinct) their blessing, you become king, you will be so on and so on and so on, you are so great. In this way he thinks, "Oh I am great. All right, there." He becomes immediately sophisticated, "Oh I am so great. All right, there." This is there. He flatters.

Śyāmasundara: He says that man's nature is the result of historical forces. Therefore ideas change according to material conditions. In other words…

Prabhupāda: This ideas cannot change, these basic ideas, that I want some property, I want some adoration and I want some position. This will never change. These rascals, they do not know the basic principles of human psychology.

Śyāmasundara: Their philosophy is gross materialism. They believe everything in science matters.

Prabhupāda: Superficial, no depth of knowledge.

Śyāmasundara: So they even (indistinct) material in factors of clothing, matter (indistinct). It was his idea that matter changes through history according to economic development, economic changes.

Prabhupāda: We take our knowledge from authority. Just like this (indistinct) pratiṣṭhā. We take it from authority. So this is the science. Everyone is after some profit, some adoration and some position.

Prabhupāda: Therefore these things have been forbidden for persons who are advanced in this Kṛṣṇa consciousness. Because if you have got all these material desires, then you cannot become Kṛṣṇa conscious. Anyābhilāṣitā-śūnyam [Brs. 1.1.11]. These are called anyābhila, desiring something for material profit. So, bhakti is anyābhilāṣitā-śūnyam, one must be completely free from all these desires, material desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Cc. Madhya 19.167], without any aspiration for resultant action of knowledge and karma. Knowledge means, just like the jñānīs, they are cultivating knowledge, but their aim is how to become one with God. That is their aim. That means here he says to get a position to his satisfaction, now he wants to get the position of God. Let us say I am superficially (indistinct) that he is a sannyāsī, he does not possess anything but by his sacrificing all position it this world he wants to get possession of the Supreme Lord. He is (indistinct) that I have given up everything but I want to (indistinct) of your (indistinct). So this is going on. (indistinct) vairāgya. (indistinct) vairāgya.

Śyāmasundara: He has another slogan that "Human effort has no true reality." In other words…

Prabhupāda: Because does not know what is reality. He is a fool.

Śyāmasundara: Well he says that man's reality or man's nature changes through history according to material conditions.

Prabhupāda: Well that is the way of…, everything is changing. This tree is changing daily, your body is changing, that is not a very high philosophy.

Śyāmasundara: His idea is that if you mold…

Prabhupāda: Jagat. Jagat means change. Jagat. (indistinct) jagat, everything is changing. Just like wind(?), time and tide. So that is not a very unique proposal. It is the nature's way, it is going on. And therefore I say this theory, this Marx theory, it is all changeable(?). It will not stay.

Śyāmasundara: Does this mean that man's nature, there is no fundamental nature that a man's reality is…

Prabhupāda: Yes, that is spiritual nature. That is spiritual nature. We are teaching people to come to that standard, spiritual nature which will never change. Just like we are trying to serve Kṛṣṇa. This is not (indistinct). We are serving Kṛṣṇa and when we go to Vaikuntha, we serve Kṛṣṇa. That which is called nitya. Nitya means eternal. Nitya-yukta upāsate. Bhagavad-gītā, eternally engaged in the service of the Lord. Not like Māyāvādī. Māyāvādī philosophers, they will say that "Let me serve Kṛṣṇa now. As soon as I become liberated, I become God. I become God." This is another bluff. Just like I am serving you to take your favor and as soon as I get opportunity I ride upon you. You see? Now,

Śyāmasundara, (indistinct). This is Māyāvāda theory.

Śyāmasundara: They want to become…

Prabhupāda: One. One with God. That means (indistinct). Here, he could not enjoy. There are so many impediments. Therefore brahma satyaṁ jagan mithyā. This is all mithyā. So I become one with Brahman. This is jñānī. And karma means that I work hard, I get some result, and I enjoy. Karma-phala. But bhakti means that one should be completely free from all these desires. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy anāvṛtam [Brs. 1.1.11]. One should not be covered with the results of jñāna and karma. Then what is bhakti? Ānukūlyena kṛṣṇānuṣīlanam [Cc. Madhya 19.167]. Simply to cultivate Kṛṣṇa consciousness if favor of Kṛṣṇa. Not in my favor. So long you think anything in your favor, that is not bhakti. So where is this mentality? You give up Kṛṣṇa, you replace Kṛṣṇa with the state, that how you can get your mentality, nothing in my favor, everything in favor of the state. It is impossible, but these rascals try. (indistinct) simply (indistinct). Just like Stalin. He got the position and as soon as he found somebody that is not in his favor, then immediately cut his throat. The same, the disease is there, that I want everything in my favor and I cover it by some illusion. So how you can be successful?

Śyāmasundara: Their idea is that human nature has no reality of it's own, that it's a product of the material environment so that if you put a man in a factory…

Prabhupāda: So if it has no reality, why they are proposing something nonsense as real, if there is no reality?

Śyāmasundara: Well their idea is that if you put a man in a factory and you get him to identify with the state, the production, the scientific achievement, say…

Prabhupāda: That cannot be, that is our philosophy. Because he has got the basic disease. He is saying that I am working so hard, but the profit is not coming to me, he will be immediately slackened. Just like there is a proverb, proprietorship turns sand into gold. But as soon there is lacking of the sense that I am not proprietor, the gold becomes sand. That is position of Russia. They are not happy, they are not rich, in comparison to other European countries. Of course, no European country is as good, or as rich as America, that is a fact. That I have practically seen. But still, in Russia, they are poorer than other countries.

Śyāmasundara: One of their methods is to constantly whip the people with the idea that there may be war at any moment so the people are always thinking, "We must protect our country, we must protect our country," so they work.

Prabhupāda: But when they lose interest in the country on the basis of this basical idea, that I cannot make any profit, I have no proprietorship, then what interest I have got in this country?

Śyāmasundara: So only the negative, the negative stress forces them to work.

Prabhupāda: Yes.

Śyāmasundara: Your home may be in danger, your family may be lost if you don't work.

Prabhupāda: But if I work, what do I get. I work or not work, I get the same thing. Where is my incentive? Marshall's theory is that economic development is based on family affection.

Śyāmasundara: Is it?

Prabhupāda: Yes. So if I cannot give good food, good dress to my family… The same thing, I am working so hard, another man is working as laborer, I am scientist so my wife and children with the same dress and he is this, so I am losing my interest. And that is the position (indistinct). They are all impractical.

Śyāmasundara: He says that industrial and scientific work is the highest point of activity.

Prabhupāda: That's all right, but the… Unless the scientist and the industrialist get sufficient profit for himself, he will be reluctant to work for the state.

Śyāmasundara: Their goal is the production of material goods for the enhancement of human well-being.

Prabhupāda: The human well-being means if you don't agree to me, I cut your throat, that's all. This is (indistinct). I am thinking in my way: human well being. Just like Stalin, he was thinking in his own way, human well-being, but anyone who disagrees with him, cut his throat. This is (indistinct). Lenin also (indistinct) like that.

Śyāmasundara: Well-being is relative.

Prabhupāda: Just like he killed all the royal family. So this killing, they will say it is well-being of the (indistinct). So this is not well-being for the royal family. But they theorized, it is well-being.

Śyāmasundara: So they say the well-being for the most people. If something has to be sacrificed for that then it is all right.

Prabhupāda: So that everyone thinks. Everyone says, but these are also incorrect propositions. So far Russia is concerned, we have seen practically, these things are not being applied. Like, at least we have seen, that in Moscow, all big, big buildings, they are not recent buildings, they are old, damaged buildings, and (indistinct). So that means their economic condition is not so sound. The old buildings are not very nicely renovated. So what is that building we we are going inside, getting out from the National Hotel? There was a big building, some historical building?

Śyāmasundara: Kremlin?

Prabhupāda: Library or something?

Śyāmasundara: Lenin's… Oh, the one with the round turret?

Prabhupāda: No, no, just like our hotel was there, and (indistinct) after a few steps there was a big building.

Śyāmasundara: Oh, the state planning?

Prabhupāda: Maybe.

Śyāmasundara: State planning commision.

Prabhupāda: That is a very old building; that is not recent building. So similarly all the buildings (indistinct), they are not recent buildings.

Śyāmasundara: The only fairly recent building was the university. It has a big, big, big, big building.

Prabhupāda: Ha, ha, that may be, that was not very…

Śyāmasundara: Not very new.

Prabhupāda: (indistinct) not very huge. That is not very extraordinary.

Śyāmasundara: Not compared to New York City.

Prabhupāda: No, not…

Śyāmasundara: Their idea is that well-being is measured by how many telephones there are, how many refigerators, how many…

Prabhupāda: That they haven't got. There is no sufficient motor car. He knows when we asked Professor Kotovsky for call taxi. He said, "Oh this is Moscow, it is very,difficult." Do you remember that?

Śyāmasundara: Yes.

Prabhupāda: Do you remember? He gave us direction: "If you kindly go in this way, in this way…"

Śyāmasundara: Take the bus.

Prabhupāda: Not if you can reach sooner, (indistinct) waiting for taxi. Do you remember?

Śyāmasundara: Yes, I remember.

Prabhupāda: And we did it. We walked too. He gave us direction, "You go in this way, this way, then you will go to your hotel sooner than we wait for a taxi." So, either there is no sufficient taxi, (indistinct) company, they do not get profit, or there is no sufficient demand. People have no sufficient income. That is the… In your country as soon as you want a taxi, you get it. Simply call, "I want a taxi." The same thing India, immediately taxi is (indistinct) go. In Boston I was calling, "Simply send taxi." You have seen? You know better than me, that there is telephone in the taxi.

Śyāmasundara: In the taxi, yes.

Prabhupāda: And they are directing can you go this side, can you go this side, so as soon as he finds that where he is, from that place the taxi is nearer; he says, "Yes, I can go." So immediately his number is (indistinct) and he'll immediately inform the taxi stand. This is the system. So, where is that system? (indistinct) European country, they are so proud of their philosophy and people are not getting their goods, nice (indistinct). There are lines, big lines for purchasing things and for foreigners you are asked, "What is your citizenship." There is fight, which foreigner is here. (indistinct) that boy related that he cannot go out (indistinct). People are not happy, that's a fact.

Śyāmasundara: Their idea is that religion is an illusion and it must be condemned.

Prabhupāda: That's right, but his theory, he is become a nuisance now. (indistinct) but his philosophy is becoming illusion. That's a fact.

Śyāmasundara: In other words its not being practiced.

Prabhupāda: Yes. That's a fact. Within how many years? The revolution was in 1917.

Śyāmasundara: About a hundred years.

Prabhupāda: No hundred.

Śyāmasundara: Fifty.

Prabhupāda: Fifty. So within fifty years his philosophy is (indistinct). And in India, we do not know when religion began. You say Brahmā. So Brahmā's twelve hours… Twelve hours (indistinct) cannot calculate. So religion, our this Vedic religion is there since so many long years and instead of being devastated by the foreigner for the last two thousand years, still the religion, the system of religion, is running. It is not illusion, at least for India.

Śyāmasundara: I'll read his famous statement about religion. He says, "Religion is the (indistinct) of the oppressed (indistinct), the heart of the heartless world, just as it is the spirit of the spiritless situation. It is the opium of the people."

Prabhupāda: That's right, but the he does not know what is religion. His definition (indistinct) why he accepts the Vedic way; nobody knows what is religion. Our Vedic version is religion is the code given by God. So if God is fact then His law is also fact, it is not illusion. Just like Kṛṣṇa giving religion. There is (indistinct), sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], to surrender unto God. This is religion.

Śyāmasundara: His idea is that everything is produced from economic struggle. So that religion is like a police force, and it is invented by the bourgeois or the capitalist as a technique to dissuade the masses from revolting by promising them a better existence, or a happier existence after death so that they can be…

Prabhupāda: (indistinct) we are obliged to his proposal now. He has created a philosophy, which is being enforced by killing, by threatening.

Śyāmasundara: And he promises them a better future.

Prabhupāda: That's right.

Śyāmasundara: In the future it will be better.

Prabhupāda: So, he is doing (indistinct) more than the (indistinct).

Śyāmasundara: Yes, exactly. So his is a religion also. His philosophy is like a religion.

Prabhupāda: Yes.

Śyāmasundara: (indistinct) he condemns.

Prabhupāda: Religion means (indistinct) he cannot give up, that is religion.

Śyāmasundara: He thinks everything can be changed, that nothing is permanent.

Prabhupāda: (indistinct) our proposition, religion means dharma, the (indistinct) which you cannot give up. (indistinct) Just like I am standing on this floor. It is not possible to stand without this floor. I cannot say that I can stand without floor.

Śyāmasundara: (indistinct)

Prabhupāda: (indistinct) and it is not possible. Similarly, one cannot give up his religion. And what is that religion? That religion is service. If that is religion, then he wants to give service to the humanity by his proposition, and that is his religion. Why he is giving this philosophy, writing this book? He wants to give some service to the humanity. That is (the) idea. So everyone is trying to give some service. The father is trying to give some service (to) the family, the statesman is trying to give some service to his country. (indistinct) Then he is also trying to give some service to the whole humanity. So this service spirit is always there. Either you become a Karl Marx, or you become Stalin, or you become Gandhi, or you become whatever you may be, the service spirit is there. In the family also, the father wants to give service. In state also, the prime minister wants to give some service. So this service spirit will be there. Now, we are giving service to so many things, and we are becoming confused and (indistinct). Therefore Kṛṣṇa says that you give up all other service, give Me service, I will (indistinct). You cannot remain without giving service. That's a fact. Either you give service to your country or to your family or even you have to give service to a dog. That you cannot do. Therefore the service is not… You may be a Hindu,you may be a Muslim, you may be anything, but that service spirit is there. And that service spirit is religion. But actually, by rendering service to so many objectives, we are frustrated. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66], you give service to Me and you'll be (indistinct).

Śyāmasundara: The Communists, and even to a certain extent the capitalists, believe that service for the production of goods is the only real service. So they condemn us because we are not adding anything to production. We are not working, we are not building factories. So they condemn us.

Prabhupāda: How they can condemn? We are giving service to the humanity for better knowledge. Then high-court judge, he is not producing any grain in the field, so he is not giving any service? He is sitting on the chair and getting(?) five thousand, ten thousand (indistinct). You can say, "Oh, he is not giving any service, he is simply sitting in the chair."

Śyāmasundara: In one way he is, because he is enforcing the law that helps the…

Prabhupāda: What it may be, personally, if you simply think that this man comes in the office and sits down in the chair for three hours and he draws salary of six thousand.

Śyāmasundara: He protects my property though.

Prabhupāda: That means not that everyone has to work in the factory to produce.

Śyāmasundara: But he protects what I produce.

Prabhupāda: That's all right. That means brain is required how to give protection. So that is also service. But his theory is unless you give your manual labor in the factory or in the field, you are not doing service. He would simply give credit to the coolies and workers, that's all. But because his basic principle is coolie, coolie philosophy.

Śyāmasundara: Peasants, they're called.

Prabhupāda: That's it.

Indian man: Some time one thing happened…

Prabhupāda: Eh?

Indian man: One Marwari first of all thought that his manager was getting two thousand rupees and doing nothing so he said, "I will do all the manager's work," and he (indistinct) scientist, engineer like. So he saved the two thousand rupees a month. After a couple of months that (indistinct) and that nobody could get right. And that man was (indistinct). Then he told that Marwari that you were giving me three thousand(indistinct).

Prabhupāda: There is a story that one king, he had ministers, a prime minister, so other salaried workers complained, "Sir, we are actually working. This minister is giving nothing, you are giving him so much salary. We are so (indistinct). So, "Oh, all right." So he called the minister, and brought one elephant. (indistinct), "Please immediately take this elephant and let me know what is the weight. Take this elephant. Weigh him." So they went to… All market, they went to find out a scale, how to weigh this. Where is the scale for weighing an elephant? So they could not do anything. They came back. "What happened?" "Sir, we could not get such a scale." "Oh, you could not weigh? All right. Minister, will you kindly weigh this elephant?" "Yes, sir." "All right, take it." So within six minutes he said, "It is twenty mounds," and like that. You see? So they were standing. They were surprised: "How is that? Within some minutes he came back and he said the exact weight." So king asked that "How did you weigh? Did you get some very big scale?" "No sir. It is not possible to weigh the elephant in the scale. Very difficult." "Then how did you weigh?" "Yes, I took it in a boat. I got it on the boat. I saw the water mark, and I marked it, and then, after getting down the elephant, I put weight on it. So when it came to that water mark, I understood." So the king said, "Now you see the difference?" They agreed, "Yes." Buddhir yasya bālaṁ tasya nirbuddhes tu kuto bālam: "One who has got intelligence, he has got strength, and one who has got no intelligence, rascal fool, what strength there is?" These people are like that, rascal fools. We don't take advice from them. We take advice from Kṛṣṇa or His representative.

Śyāmasundara: So religion is not just a police force for keeping people in illusion.

Prabhupāda: He does not know what is religion. He does not know, and he is trying to define religion. He does not know. I have defined already religion. Religion is the service spirit. That is religion. Now, real religion is the service… Everyone is engaged in giving service, but he does not know where his service will be successful. That he does not know. Therefore Kṛṣṇa gives us indication that "You serve Me and your service spirit will be successful." That is religion.

Indian man: Sir, we see that Dr. Stanley Johnson… He is my friend. He said he was traveling in Moscow. One lady got in the train, and she told him, "You look religious. You must very rich also." No. "Sir, you look religious, so you must be very rich." He said, "Why? Why do I look rich?" Because they have the idea that only rich men can think of religion.

Śyāmasundara: Yes. That's their whole idea.

Prabhupāda: That means foolish, all set of foolish rascals, that's all. From his talking we can understand. He is the leader. So he is a big foolish man, and his followers must be all fools. That's all.

Śyāmasundara: Yes. He said that religion is made up by the capitalists to keep the…

Prabhupāda: That means he does not know religion, what is religion, and he wants to define religion. What a foolish man he is. He does not know what is the meaning of religion. Religion means which you cannot change. That is religion. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Yes. Even up to this day, because India is standing on religion, although it is (indistinct), it is all broken, still, all over the world-I have traveled-they are adoring India.

Śyāmasundara: But their explanation is that because everyone is so poor in India that they rely on religion for condolence.

Prabhupāda: But still, people come from other countries to learn religion here. And one Chinese writer, I have seen his book. He plainly writes that "If you want to study religion, it is India."

Śyāmasundara: But more people go from India there to learn science.

Indian man: No, no.

Prabhupāda: No. That is another thing, material science. Material science. But when people come from West to India, they do not come here to learn material science. They come here to understand what is God, these things.

Indian man: Not only that, you know. Gandhi told the same thing. He said when Kanjulatem(?) went to London, he was told that "Your religion is ancient. Why did you not come to teach us?" He said, "Whom to teach? Your fathers and grandfathers were jumping off trees."

Prabhupāda: That's it. Darwin's theory.

Indian man: He said, "Whom to come and teach? You were not there."

Prabhupāda: (laughs) Very good answer. Yes, Darwin says that all monkeys. "So you are monkey. How to teach you?" It is a very good answer, yes.

Śyāmasundara: So he said that God does not create man, that man creates God.

Prabhupāda: That is another nonsense. He is a nonsense rascal. That is being proved by his talks. Tāvac ca śobhate mūrkho yāvat kiñcin na bhāṣate. You cannot understand a rascal fool unless he talks. Now he is talking. And sooner I did not know that he is so fool, but I can understand now he is a great fool. This is the test. Tāvac ca śobhate mūrkho yāvat kiñcin na bhāṣate. Mūrkha, you can… A mūrkha can dress himself very nicely, like gentleman sitting amongst the gentlemen, but a learned man and a fool will be understood as soon as he speaks. As soon as talks like a foolish man, one can understand, "Oh, he is a rascal." And as soon as one speaks great subject matter, then one can understand, "Oh, he is learned." So by his talking, now we can understand he is a great fool.

Śyāmasundara: So his follower was Nikolai Lenin. Mostly he reinforced all of Marx's ideas, but he added a few touches of his own. One is that revolution is fundamental, that history…

Prabhupāda: There were so many revolutions. It is not that they have made revolution. There were other revolutions, especially in Europe, the French Revolution. There were so many revolutions.

Śyāmasundara: He studied the revolutions, and he said that history moves in leaps and progresses toward the Communist leap. So he wants to make a leap into the dictatorship of the proletariat, and this he calls the final stage of development of history.

Prabhupāda: No. We can say, and they may note it also, that after this, the Bolshevik Revolution, there will be many other revolutions, many other revolutions, because so long people will live on the mental plane there will be only revolution. That's all. Our proposition is, "Give up this mental concoction. Come to the right point. And that is spiritual platform." If one comes to that spiritual platform, that is… Just like Dhruva Mahārāja said, svāmin kṛtārtho 'smi varaṁ na yāce: [Cc. Madhya 22.42] "No more revolution. I am completely satisfied because I have now seen You." So unless one comes to God, the revolution will go on. Rather, this is final revolution. We don't say final revolution, but… We don't expect that Kṛṣṇa consciousness will be taken by everyone, but within this material world the revolution will repeat unless one comes to God consciousness.

Śyāmasundara: The Hare Kṛṣṇa revolution.

Prabhupāda: Yes.

Śyāmasundara: He said that…

Prabhupāda: Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. That is the Vedic injunction, that people are searching after knowledge, knowledge, knowledge, knowledge, knowledge, so when one understands the Absolute Truth, then he understands everything. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. And Bhāgavata says, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] "They are trying to approach the objective, but they do not know the objective is Viṣṇu." Durāśayā ye bahir-artha-māninaḥ: "They are simply trying to adjust by so many revolutions, these material things." But he has no knowledge that he is spiritual being. Unless he goes back to the spiritual world and associates with the supreme spirit, God, there is no question of happiness. Exactly, if you have taken a fish from the water, there is no question of happiness of this fish unless it is again thrown into the water. So we have come… We are part and parcel of the supreme spirit. We have come from the spiritual world with the mentality of enjoying this material world. So unless we divert, reverse ourself to that spiritual conclusion, we understand our spiritual position and go back to home, we go to back… Yad gatvā na nivartante tad dhāma paramam [Bg. 15.6]. When you come to this position, that is happiness. Otherwise you go on theorizing, but one revolution will be… That is the world. "Yielding place to new. Old order changes, yielding place to new." This is revolution. So this will go on. What he is thinking now new, it will be old after some days, and another new thing will come, will be changed. So this is the order. "Old order changes, yielding place to new." Or, in other words, "History repeats itself."

Śyāmasundara: He says that this is purely the nature of matter, that there are always two conflicting properties, and that this inner impulse, this inner pulsation of opposite forces, will cause history to take leaps like you just said, from one revolution to another. But the Communist revolution he calls the final revolution because it is the perfect answer.

Prabhupāda: Yes. I can take it in this sense. If the Communist idea is spiritualized. So long the Communist idea will remain materialized, it is not final. We have got Communistic idea. Just like we believe… They believe that the state is the owner; we believe God is the owner. So this state is a small state, Russian state. They can be satisfied, but because it is wrong application… State is not the owner. Real owner is God. So from state, when they come to the conclusion, ”Not the state but God is owner,” then their Communistic idea will be fulfilled. And as they say that everything must be done for the state, we are actually teaching perfect Communism. We are teaching that Kṛṣṇa is the owner. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. Kṛṣṇa says, ”I am the supreme enjoyer. Everything is…” Just like in our society we are doing everything for Kṛṣṇa because we know Kṛṣṇa is the enjoyer. Sarva-loka-maheś… He is the proprietor. So this Communistic idea is vague, but it can be perfected when they come to the conclusion, according to the Bhagavad-gītā, that Kṛṣṇa is the supreme proprietor; He is the supreme enjoyer; He is the supreme friend of everyone. Then the people will be happy: ”Oh, we have got a friend like Kṛṣṇa.” Just like Arjuna was certain that ”Kṛṣṇa is my charioteer. Oh, I am victorious.” And it is confirmed, yatra yogeśvaraḥ kṛṣṇaḥ: [Bg. 18.78] ”Where Yogeśvara, Kṛṣṇa, is there,” yatra pārtho dhanur-dharaḥ, tatra śrīr vijayo, ”there victory and everything is there.” So this is an idea. This idea can be welcomed provided they are prepared to replace the so-called state by God. Then it is…

Śyāmasundara: Well, that’s pretty unlikely because they consider that reality is composed of what appears to our senses.

Prabhupāda: That is not reality. Then why there is revolution? If it is reality, then why it is being changed? So in this material world there is a vague idea, reality. Nothing reality. Everything false. Śaṅkarācārya therefore says, jagat mithyā: ”It is false.” There is no reality. What is reality? What is definition of reality?

Śyāmasundara: What appears to our senses.

Prabhupāda: Huh?

Śyāmasundara: What appears to our senses.

Prabhupāda: Well, your senses are not reality.

Śyāmasundara: And economic determination.

Prabhupāda: That’s all right. You are sensually thinking, but your senses are not reality. They are imperfect. Your eyes… You are thinking ”I am seeing reality,” but you are not seeing reality. Just like you see, daily seeing the sun. Really you are seeing. But you do not know what is sun. Then what is the benefit of that seeing?

Śyāmasundara: He says whatever is useful…

Prabhupāda: Useful, useful… So far you are seeing the sun, you know the sunshine is useful, the sun heat is useful. That does not mean that you have understood sun as reality. The superficial benefit you are getting. That does not mean that you know reality. Do you know? You are getting sunshine; you are utilizing it. Sun’s heat, you are utilizing. Does it mean that you know really what is sun?

Śyāmasundara: He would say that the only reality instead of the sun is that the crops would grow, feed everyone.

Prabhupāda: That’s all… They are simply by-products, simply by-products. But you do not know the reality. If you speak of reality, if you are satisfied only the by-product of the reality, then that is a different thing. But when you speak of reality it does not mean, because it appeals to your senses, therefore it is reality, because your senses are imperfect. You cannot realize anything perfectly with these defective senses.

Śyāmasundara: He says that if there is anything beyond the appearances, physical world, it is also physical, that everything is physical, everything is material.

Prabhupāda: That’s all right. Physical… Even physical, you do not know. Even this physical manifestation of this universe, what do you know about this? You do not know. There are so many planets. You cannot go even in the moon planet.

Śyāmasundara: He says it’s only necessary to know what applies to us, what…

Prabhupāda: Then don’t talk of reality. Don’t talk of reality.

Śyāmasundara: I only need to know that which is useful to me.

Prabhupāda: That use, it is for you but because your knowledge is so poor. Just like a low class man, he will think, ”This police constable is government.” Because he is a low class man, the police constable takes him to the custody, and he is controlled by the police cons…, so he is father and mother. But for a high personality the police constable is nothing. There are so many others. So this reality is relative according to the person. He is a man with poor fund of knowledge. Therefore immediate effective, that is reality. Just like child. He thinks a lozenges which is two cent worth, he thinks it is reality. But to his father that two cents worth lozenges… (aside:) Thank you very much. Hare Kṛṣṇa. To his father, he will think, ”What is this lozenges?” The child will ap… ”Oh, father, it is so nice. It is heaven. It is so sweet.” That means reality according to the person… So he is a man with poor fund of knowledge; therefore he is accepting reality which is giving him some immediate profit. That’s all.

Śyāmasundara: Yes. Just like he considers Kant’s idea, ”the things in themselves,” to be ”the things for us,”…

Prabhupāda: (aside) You can change that.

Śyāmasundara: …instead of something existing in itself, that ”everything exists for us and everything exists for my use.”

Prabhupāda: Yes. The animal also thinks that ”This is reality.” ”I have got one goat,” a tiger thinks, ”to eat. Oh, this is reality.”

Śyāmasundara: This is just for me.

Prabhupāda: Yes. That is… These things are discussed in Upaniṣads. The students asks, ”What is reality?” He says that ”Think over.” Now came, that ”Eatables are reality,” because he’s a small child. So he says, ”No, this is not reality. You think over.” In this way, this way, one after, one after another, one after another, he finally came to Brahman. So this reality differs according to knowledge. Kṛṣṇa can… The same example: a child. Two things: one lugdoo and one one-thousand-dollar note-which one he will take? He will take this lugdoo. For him this is reality. He does not know the value of this paper. But for his father, which one of them, he can immediately… So reality means according to your knowledge. So these are poor class of men; therefore they are always talking of economic production and this and that, the immediate… That’s all.

Śyāmasundara: In fact, when he says that what is practical is the criterion for truth, that is also relative, what is practical. Just like for the child the practical thing is the laddu.

Prabhupāda: Yes. That’s all right. For a child the lugdoo is reality, but that does not mean that is equal to that one thousand dollar note.

Śyāmasundara: So we have to find out what is really practical.

Prabhupāda: Yes. No, practical, both things practical. But according to the person, the value is different.

Śyāmasundara: Oh. But isn't there an absolute value?

Prabhupāda: The absolute value is God. That is division (?). Satyaṁ paraṁ dhīmahi. That is our objective. We take in the Śrīmad-Bhāgavatam that janmādy asya yataḥ: [SB 1.1.1] "The original source of everything." Satyaṁ paraṁ dhīmahi: "I meditate upon the Supreme Truth, Absolute Truth."

Śyāmasundara: And that is also practical?

Prabhupāda: Yes. Yes. Why not practical? Do you mean to say that you are, all Kṛṣṇa conscious people, you are after something impractical?

Śyāmasundara: Well, they will say…

Prabhupāda: They may say. What is your position? They may say.

Śyāmasundara: The practical thing is that it makes us happy.

Prabhupāda: Huh?

Śyāmasundara: The practical result is that we are happy.

Prabhupāda: So anyway, unless you feel practical, why you are after it? That is my proposal. They may say whatever nonsense they can say.

Śyāmasundara: So the practical result should be satisfaction, happiness.

Prabhupāda: Yes. You are eating, but somebody says, "What you are doing?" But by eating, if you feel satisfaction of your hunger, that is practical. You haven't got to take certificate from others. You are eating; if you feel satisfaction, if you feel strong, that is the…

Śyāmasundara: So these men, both of them, they have a great faith that philosophy can change the world.

Prabhupāda: And this is the real philosophy. Janmādy asya yataḥ [SB 1.1.1]. This is philosophy. Athāto brahma jijñāsā. This is real… What is the original source? This is real philosophy. What is that Absolute Truth? Everything is relative truth. What is the Absolute Truth? That is philosophy, Vedānta philosophy.

Śyāmasundara: That has social effects that could change the world?

Prabhupāda: Yes. This, our whole Indian, Vedic civilization, is standing on Vedānta philosophy. And Bhāgavata is explanation of Vedānta philosophy.

Śyāmasundara: So the source of everything is…

Prabhupāda: Everything is there, ideal.

Śyāmasundara: So that's all today. Tomorrow we will discuss Mao Tse Tung, the Chinese Communist.

Prabhupāda: Oh, Mao.

Śyāmasundara: Mao. (end)

TSETUNG.SYA

Mao Tse Tung

Śyāmasundara: He stresses two aspects (in the) theory of dialectical materialism. The one on which he placed the most emphasis is the aspect of the pragmatic element of philosophy, that philosophy must have practical effect. And the other aspect is the contradiction between capitalism and communism, and this contradiction involves conflicts and eventual revolution. He agrees with Hegel that without conflict, there can be no progress. Do we accept this? Without conflict, there is no progress?

Prabhupāda: Our Kurukṣetra battle is a conflict between Kurus and Pāṇḍavas. So after the conflict, the Pāṇḍavas became the kings. So that is admitted; without conflict, you cannot make progress.

Śyāmasundara: Is that true on every level of…?

Prabhupāda: Yes.

Śyāmasundara: …chemical law? (?)

Prabhupāda: Oh yes. Mind is saṅkalpa and vikalpa. Mind's business is to accept something and reject something. So in this way, accepting and rejecting, if the mind is sound, then we come to some conclusion by intelligence. Accepting and rejecting, this is conflict. Then by intelligence we take something out of this conflict.

Śyāmasundara: So this idea that no progress is made in any…, except through conflict.

Prabhupāda: Yes.

Śyāmasundara: How is that exactly?

Prabhupāda: This is conflict. Conflict means if I don't agree with you and if you do not agree with me, that is conflict.

Śyāmasundara: So some progress is made from that conflict?

Prabhupāda: Yes. But the two can(?) fight or conflict and one judgement giver.

Śyāmasundara: And this is progress.

Prabhupāda: Yes. Just like this morning I was explaining that your statement should be according to the standard process, vidhi-mārga. So sādhu-śāstra-guru, three authorities: saintly persons, scripture, and spiritual master. So all of them should be, should agree. There is a con… Just like two litigants, they go to the court and the judges give judgement. Similarly, whenever there is conflict, to come to a conclusion, we must refer to sādhu, śāstra, and guru. Then we get the right judgement.

Śyāmasundara: So his idea of conflict is on the social level, between classes of men. It also carries over into historical levels…

Prabhupāda: Well, that conflict is no use. Social… So far the modern society is concerned, it is based on mental speculation. There is no standard. Some society has a different standard, another society has a different standard. But none of them are based on some authority. Therefore such conflict cannot bring you into some right conflict if both of them are wrong. The so-called capitalist and so-called communist, they are all on the wrong basis. So by such conflict you cannot come to a recognized standard.

Śyāmasundara: So by "conflict" you mean the mind's engagement with…

Prabhupāda: No. I mean to say that… Just like two parties fighting on some point. They come to the court and the judgement is given by the judge. So the decision is made on the judgement. Not by simply conflict. If two parties are fighting for life together, they cannot come to the conclusion because they are fighting on the wrong basis.

Śyāmasundara: So this theory of Mao Tse Tung actually rises out of Darwin's theory of survival of the fittest.

Prabhupāda: Whatever it may be. Darwin's theory we have already discussed, and that is nonsense.

Śyāmasundara: "Might makes right."

Prabhupāda: Yes.

Śyāmasundara: They think whoever wins in a battle of ideas must have the right idea.

Prabhupāda: No. That is based on "might is right," but we do not accept this theory. We say, "right is might," not "might is right." Yes. If you are right, then you have got might. Otherwise, simply if you have got might, that is not right.

Śyāmasundara: You were speaking earlier about the conflict of the mind, mental conflict, judging…

Prabhupāda: Yes. Judgement is by the intelligence.

Śyāmasundara: So whenever there is perception coming into the mind, there is a conflict?

Prabhupāda: Yes. And the intelligence. Just like in the same example. Whether it is to be done, it is not to be done, then your intelligence gives you advice that "In the Vedas this is the right point." So you accept it. Intelligence gives you advice that "In the Bhagavad-gītā it is said like this." Then we accept it. Then that conflict is nice.

Śyāmasundara: Some Christians say that in the mind there is a struggle between God and the devil, and this conflict is always continually going on.

Prabhupāda: No, no. That is wrong thing. God does not come down to your mind, God and devil. That is mind's action. Sometimes he accepts, sometimes he rejects. So either you can say God and devil or whatever. That is mind's business. But that is not final conclusion. When you apply your intelligence with reference to the sādhu and śāstra and make a conclusion, that is right.

Śyāmasundara: So on this level progress is made through conflict.

Prabhupāda: Conflict with intelligence. That means conflict is in the lower stage. So to mitigate this conflict you have to take consultation from the higher stage. That is intelligence. That Mao's theory is simply by conflict of the mental concoctioners. That will not come to a conclusion. That will never be right conclusion.

Śyāmasundara: His idea is that all political power comes out of the barrel of a gun. Comes from the barrel of a gun.

Prabhupāda: Because he is rude. He cannot have that there may be, amongst the sober gentlemen, the gun is reasoning. And for the crude rascals argumentum vaculam. Of course, the gun reason is sometimes needed when the other party is completely animal. But if both of them are animals, then what further decision can come? You see? Therefore our conclusion is taken from śāstra. The gun is used also in terms of śāstra. Just like Kṛṣṇa first of all wanted to settle up the fight, the opposing elements, the Kurus and Pāṇḍavas. He personally became a messenger and personally requested Duryodhana that "All right. Settle up things. They are kṣatriyas. They cannot take up the business of a brāhmaṇa or a vaiśya. Give them five villages, let them rule, and they will be satisfied." But he said, "Oh, what to speak of five villages, I cannot spare the, that small portion of land which can hold the tip of a needle." Then Kṛṣṇa said, "Yes. Then you do not come to reason? Then let us turn to weapon." So this śāstra and śastra. When śāstra fails, then according to śāstra, there is śastra. Śastra means weapon. Both of them come from the śas-dhātu. Śas-dhātu, from śas-dhātu we take śāstra, śastra, śāsana, śiṣya, like that. It is coming from the same root.

Śyāmasundara: What is that root?

Prabhupāda: Śas. Śas means control. From śas-dhātu… Śiṣya means who voluntarily accepts the spiritual master's ruling. That is called śiṣya, disciple. From the same śas-dhātu. The spiritual master rules over him according to śāstra, and he accepts voluntarily. So conflict there is, but the mediator is śas.

Śyāmasundara: Controller.

Prabhupāda: Controller. Otherwise, there is no end of struggle if you don't accept an authorized mediator.

Śyāmasundara: This Mao Tse Tung…

Prabhupāda: And Kṛṣṇa also says in the Bhagavad…, yah śāstra-vidhim. Śāstra from that śas-dhātu. Yaḥ śāstra-vidhim utsṛjya, giving it up, decides by his whims, na siddhim avāpnoti, they'll never get any siddhi, perfection. Therefore the śāstra should be mediator. But these people have no śāstras. They have got simply that barrel of gun. That's all. And that is very rude. And it will never come to perfection. For the temporary time, this party may win or that party may win. That will never… That is the position in the modern world. They have no authoritative śāstra. They manufacture their own way, and therefore there is no peace. First World War, Second World War, Third World War, and there cannot be any peace. As soon as you become strong, you declare war. Hitler thought, "I am now strong. Let me declare war." And another strong party, America came, Russia came. He was killed. So this is no conclusion. And even after Hitler's being killed, there is no conclusion. So this sort of conflict will never bring any peace. That will go on. That is struggle for existence. That is fighting like animals. Two dogs fighting, two hogs fighting, but that is not conclusion. That fighting will go on so long people will remain as dogs and hogs. That will go on. There is no question of peace.

Śyāmasundara: So real progress only comes through…

Prabhupāda: Authoritative decision. If we accept that, then that is real conclusion.

Śyāmasundara: He says that there is conflict, and you say that…

Prabhupāda: Yes. Conflict is always there. But you cannot come to the conclusion unless you take the right decision from the authority. Two litigants, there is conflict. I say that "You do this." You say, "No, why can I do it? Our agreement is different." So there is conflict. So you go to the court and take the right decision from the judge.

Śyāmasundara: He attacks speculators and especially empiricists, or those who draw conclusions of reality through their fragmentary sense perception.

Prabhupāda: He is also doing that. He is also one of them. Because he says that ultimately the barrel… What is that?

Śyāmasundara: That all political power grows out of the barrel of a gun.

Prabhupāda: That's all. He is one of them.

Śyāmasundara: Speculator.

Prabhupāda: Yes. That's all.

Śyāmasundara: Well, he says that the criterion for truth is man's social practice, that it has proven over…

Prabhupāda: But what is that social practice? What is the standard of social practice? You manufacture…

Śyāmasundara: Whatever is practical for the most people's happiness, that is truth.

Prabhupāda: So practical happiness, that differs between persons. Just like ordinarily in your country boys and girls meet very intimately, without any restriction. But we say, "No mixing." So which is practical? That is according to circumstance? For our purpose, if we allow illegitimate sex, then there is no spiritual progress. Therefore this stoppage is practical. And because others, they have no spiritual idea, they think, "Oh, why not? Why the sex urges should be restricted? Let us enjoy it. It is enjoyment." They're animals. So which one ms practical? This one is practical or… That practical means according to the aim and object.

Śyāmasundara: Relative.

Prabhupāda: Yes. But if one understands what is spiritual progress, what is his need, then he'll understand that these are all practical.

Śyāmasundara: Their idea of what was practical would mean that which gives the most material benefit to the most people.

Prabhupāda: That is nonsense. Therefore they are suffering. The whole world is suffering. They do not know what is real progress or what the human life is meant for. They are taking human life is as good as hogs' life or animals' life. We don't take it. We say the human life has got a special importance for spiritual realization. But these people, they have no such idea. So their practical purpose, our practical purpose is different. They are ignorant. What is the aim of life, they do not know. They take animal life and human life is the same. Simply it should be a little polished. That's all.

Śyāmasundara: He says that all ideas or theories find their verification or their fulfillment through social practice. In other words, if something is a theory, if it's practiced and found to be true, then it is true.

Prabhupāda: Here it is true. In India still, those who are spiritualists. We have seen. Now, they are tolerating severe cold without any difficulty. For a materialist it is very difficult. From practical also, those who are advanced in spiritual life, they have no disease practically. They don't go to doctor. So these are practical. How can you deny these are not practical? They can live any condition, without any food, without any vitamin. Are these not practical? So we take that advancement of spiritual life makes our life more comfortable. That is practical. Without being dependent on doctors and this vitamin and that, so many, so many things. That is practical. If I have to depend on so many things, then where is the practical? Śukadeva Gosvāmī recommends that if you can… [break]

Śyāmasundara: He says that natural laws and ideas, verification of ideas, comes about through class struggle, material production and scientific experiment. That which we know for sure, certainty.

Prabhupāda: (to guest) How are you?

Śyāmasundara: Certain knowledge is gathered from these three sources: class struggle, material production, and scientific experiment.

Prabhupāda: Yes. But so-called scientists, they sometimes put forward wrong theories.

Śyāmasundara: Well, he says that the proof is if it works socially, if it has a social effect.

Prabhupāda: That I am coming to. Suppose… Just like a living man and a dead man. So what is the scientific statement about this dead man? What do they say?

Śyāmasundara: Well, that he's just a lump of chemicals.

Prabhupāda: All right. Then if you are scientist, then bring that chemical and fulfill it. That is experiment. If that experiment is not possible, then what is the use of your scientific statement, "It is loss of chemicals"?

Śyāmasundara: The idea is that the theories are not practical unless they are tested socially, unless there is social benefit.

Prabhupāda: It is not the question of social. You say that this body is dead because some chemicals are wanting. So you should make experiment that such chemicals be replaced and the body may come out again in life. Then your scientific statement is… Otherwise, it is most unscientific. So how to test the scientist? His theory is not practical. You say that the dead man means some chemical wanting. So you put that chemical. Just like when a motorcar is stopped, so the engineer comes, a mechanic comes, he says, "This part is broken. It should be replaced." All right, replace it and car moves. But you say that "This part is wanting; therefore this man is dead." Now you replace that part. Then it will be scientific because it will be proved by experiment.

Śyāmasundara: Well, speaking more of, for instance, Marx's theory, that…

Prabhupāda: Now, first of all… He said scientific. So I mean to say that so-called scientists are imperfect. So what is the value of such scientific statement? There are so many scientists. Their statements are imperfect. Or other scientists differ. Then what is real scientific? You are scientist and he is scientist. I am talking on the scientific… Experiment. He says experiment. So when a scientist says that "This is wanting," then by experiment let him prove it that actually this is wanting.

Śyāmasundara: Well, still, his basic idea is that all theories, all natural laws are proven in practice, social practice, that… For instance, Marx's idea that capital is not necessary for production, that profit is not necessary for production. It's proven by the communist state where there is no profit-taking, there is no capital making, and still the wheels(?) of production go on.

Prabhupāda: Yes. So that sense is by nature's law. But artificially we have adopted so many things. That means, nature's law means God's law. So God's law is that you have got land. You till and you get production. But if you cannot till personally, then you have to employ somebody else. So you have to pay him. Therefore you must require profit.

Śyāmasundara: But excess profit, excess profit is taken by the owner…

Prabhupāda: Anyway, I have hired one man to work for me. I have to pay him and therefore I require profit.

Śyāmasundara: But isn't the tendency there to exploit the man and take more profit?

Prabhupāda: That must be. Not only the capitalists exploit, the laborers also exploit.

Śyāmasundara: Laborers exploit?

Prabhupāda: Yes. One laborer is charging five rupees, another laborer is charging ten rupees. That profiteering, exploiting tendency is everywhere. Why the laborers strike? To make more profit. Do you mean to say because he is laborer he is free from this profit-making desires?

Śyāmasundara: But their idea is that if the means of production are owned by the people, that this condition, this social condition, will wither away.

Prabhupāda: That was perfect in Vedic system, that you… The land is supposed to belong to the government or to the king. The king gives you the land that "You make production and give me tax, one-fourth. That's all." So there is no question of profit. If you have produced one kilo, give one-fourth kilo to the king as tax. That is real social system. Actually, according to our Vedic system, everything belongs to God and the king is supposed to be representative of God to manage things. So for his managerial work he requires some money. Therefore I have taken some land for my livelihood. So whatever production is there, I pay one-fourth to the king for management. This is nice system. As soon as the tax is realized in terms of pound, shillings, pence, whole difficulty arises. I have produced ten mounds of rice and out of that one-fourth I give to the government or to the king. So I have no anxiety. If I produce twenty mounds, I give one-fourth. If I produce ten mounds, I give one-fourth. If I don't produce I don't give. This is perfect system.

Pañcadraviḍa: So if I give one quarter to the king that's the representative of God, what if the brāhmaṇa and the spiritual master…

Prabhupāda: That we shall talk later on.

Śyāmasundara: This Mao Tse Tung believes in using a constant ideological struggle as an accepted…

Prabhupāda: No, no. This ideology has no struggle. Whatever is produced, you pay one-fourth. There is no question of struggle. If I have to pay some fixed tax, ten rupees, for this land I have secured, but if I don't produce, I have no ten rupees, there is struggle. Where I get this ten rupees? Then I have to take loan from somebody else. That brings(?) my anxiety. But if this system is accepted, then I, if I produce, I give you one-fourth; if I don't produce, I have no anxiety. That is perfect system.

Śyāmasundara: His idea is that the constant ideological propaganda, you have to remind the people of the fears behind the practice. If there is risk,(?) something, you have to remind them.

Prabhupāda: But why this is a constant struggle for ideological? You accept this ideal. So there is no anxiety. If I produce, I pay. If I don't produce, I don't pay. Is it not better?

Śyāmasundara: The idea is…

Prabhupāda: Why I shall develop an ideological perfection by conflict, by struggle, by talking in the parliament, and talking to the leaders, and… Make this simple method that whatever you produce, you give me one-fourth. That's all.

Śyāmasundara: He believes that whatever is produced, all should be given. Everything.

Prabhupāda: Why all should be given? That means he's killed my independence.

Śyāmasundara: There should be no proprietorship. There should be no private property.

Prabhupāda: No. Proprietor should be allotted proprietor, that I belong… You give me… The king or the government gives me this land. So that is my proprietorship. Just like I have taken this house. So it is higher proprietorship. I do not allow anybody to come here. That is trespassing.

Śyāmasundara: Even the farms in China are collective. The people work together, cooperate to produce such and such products. They give the whole product to the state. In return, they receive their lodging, their cloths.

Prabhupāda: But that will never give them satisfaction. That is artificial.

Śyāmasundara: So they need constant ideological brainwashing to maintain this state of activity.

Prabhupāda: That is foolishness. If I know that "This land belongs to me, government has allotted me," so I can develop in my own way. I have got freedom. Wholesale dependence, what is the value of this?

Śyāmasundara: He believes that that's a false idea, this idea of freedom or proprietorship. That it only leads to exploitation and misery for others.

Prabhupāda: Misery for others?

Śyāmasundara: If I have proprietorship of something, then that means someone else is deprived of that.

Prabhupāda: Why deprived? He has got proprietorship. You have got proprietorship, I have got proprietorship. Why you are deprived? Because government has given me some land, it does not mean that a fellow subject, my brother, should not be given. As I have got, he has got. Therefore our Upaniṣad says, tena tyaktena bhuñjīthā [Īśo mantra 1]. "Whatever is given to you by God, you be satisfied." That is Vedic system. Therefore you find, a poor man is also satisfied and a rich man is also satisfied. The poor man thinks that "God has given me this; so I must be satisfied with this and execute my God consciousness." And the rich man also thinks that "God has given me this; so let me be satisfied with this and save my time." There is no competition.

Śyāmasundara: Under this philosophy, the rich man does not exploit the worker, take his work for profit?

Prabhupāda: Sometimes the worker wants rich man's exploitation. If he has no work, if the rich man does not give him work, he thinks unemployed. You have seen practically; the Africans, by serving, they are more satisfied. Just like a dog. A dog having a master is more happy, and a dog having no master is a street dog. He is unhappy. So there are certain stages where one is happy having a master, having a protector. That is stated in the Bhagavad-gītā. Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam [Bg. 18.44]. A śūdra mentality. Because he has no higher intelligence. He has to depend on some good master. That is his happiness. But when the master exploits him, that is a different thing. But one class should be master, another class should be servant-that is nature's arrangement.

Śyāmasundara: Well, this Mao Tse Tung's (sic:) systemology, or his method of knowing truth, of knowing things, is that first of all there is the perceptual, or the phenomenal, and this becomes the conceptual, or inferential. In other words, if you…, you can condition people to a certain type of truth by presenting some phenomenon repeatedly, over and over again, until they accept it, they make a conception: "This is the truth."

Prabhupāda: So that is our process. We say that perceptual fact is that we are controlled. Every one of us, controlled. Who can deny it? Why you are running on this fan? Because you are controlled. There is excessive heat controlling you. Therefore I am trying to counteract it. In every step you are controlled by the laws of nature. So how he thinks that he is independent? Why does he manufacture so many so-called laws of independence? In fact he is controlled. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. He is in contact with some modes of material nature, and he is controlled by them. So why does he not accept that "I am not independent, I am controlled. The basic principle is that I am controlled." Then if one is actually conversant with the laws of control, then he makes adjustment according to that. One being controlled, how he can become controller? This is phenomenon. Where one is… Let any man come and say boldly that "I am not controlled." Who is that man? Find out any man. We are sitting, so many men here. Let any one of us declare that "I am not controlled." So therefore basic principle is that "I am controlled." So how this position of being controlled can be perfect, that should be our study. That is our Kṛṣṇa consciousness. We say that you are controlled. So the supreme controller is Kṛṣṇa. So you voluntarily surrender yourself, that "Kṛṣṇa, from this day… I was struggling against Your laws. Now I fully surrender."

Śyāmasundara: So his idea is that if you present a certain idea to a certain group of people often enough, more and more…

Prabhupāda: That we are doing. We are repeatedly said that "You are controlled, you are controlled, you are controlled." (laughter)

Śyāmasundara: But what if you said… Like Mao Tse Tung might say, "I am the leader. I am the leader. I am the leader. I am the leader."

Prabhupāda: That is false. You are not leader.

Śyāmasundara: But they will accept it as true.

Prabhupāda: Why Mao becoming old? He is controlled. Is it that he will not die? Then he is controlled.

Śyāmasundara: He may die, but they will still accept him as the leader.

Prabhupāda: Well… Accept leader, a group of rogues and thieves accept another big thief as leader. (laughter) That is another thing. You see? That does not mean he is leader?

Śyāmasundara: So the nature of truth is not always derived from phenomenon. In other words, I can tell these people that this certain rock is God often enough so that they will eventually say, "Yes, this rock is God."

Prabhupāda: No, we don't say the rock is God. We say God is God. We are not so foolish that we say rock is God.

Śyāmasundara: But if everything was telling me from the moment of my birth, my parents, slogans on the walls, everything was saying…

Prabhupāda: No. Even if you have not heard… But you cannot change that opinion. Suppose my parents have taught me that "There is God and we are controlled," so you cannot change this. You say that you are not controlled. You prove that you are not controlled. Then you can say, "My parents have taught me wrongly." You are becoming old. You are becoming diseased. You will have to die. You have taken birth under certain system. So you are controlled. My parents have taught me that "There is God, who is supreme controller, and we are all controlled." Now you change this first of all. You are talking so nice thing, but you first of all say that you are not controlled. That is our proposition. If you say that you are not controlled, then you are mad.

Śyāmasundara: No. I would admit that I am controlled. Everyone in my Communist state is controlled because we work under the…

Prabhupāda: Apart from Communist state, by nature's law… You have spoken about nature's law. So we are controlled by the nature's law. Who can deny it? When there is severe cold, I am controlled. When there is severe heat, I am controlled. When there is epidemic, I am controlled. When there is famine, I am controlled. When there is flood, I am controlled. So how you can say that you are not controlled? You are not independent. The basic principle is that you are not independent.

Śyāmasundara: Mao Tse Tung uses this as the basis of his…

Prabhupāda: Basis is that you are controlled. That is mistake.

Śyāmasundara: His methodology is to present slogans to the people…

Prabhupāda: But you may manufacture slogans. First of all, let us talk on the principles. Everyone is controlled. How Mao can deny it?

Śyāmasundara: He wants to be the controller. He can control everyone's…

Prabhupāda: He is himself controlled. How he can be controller? If you are blind, how you can lead? I am also blind. You must have eyes; then you can control.

Śyāmasundara: He thinks in this philosophy, Marxist philosophy, that that is the truth so that he can present slogans to the people in such a way that they become controlled by that truth.

Prabhupāda: What is the value of your slogan if you are yourself controlled? Our point is that if you are yourself blind, how you can lead other blind men?

Śyāmasundara: Well, he's convinced that that is the truth. So he…

Prabhupāda: He is convinced, but where is the proof that his leadership should be accepted?

Śyāmasundara: That it works socially. That people are becoming happy under this philosophy.

Prabhupāda: But shall not be happy. If I am given under the control of Communist government, I shall not be happy. We were there for a week in Moscow. We were not at all happy. That boy who came to us, he is not happy. So where is your perfection? You make everyone happy; then it is all right. If you think that "I am happy, my brother is happy. That's all right. Let others go to hell," that is another thing.

Revatīnandana: But Mao will say that the Russian Communism is religionism, that it is not real Communism. Therefore they are unhappy.

Prabhupāda: That's all right. The Russian Communism is failing; similarly, some days after, his communism also will fail. Because they are all imperfect. To criticize another man does not mean you are perfect. That is a different thing. You have to prove that you are perfect. "Judge not others lest you may be judged."

Devotee: "Lest ye be judged and found wanting."

Prabhupāda: Yes. So this is going on. That is not Mao is a very perfect man, his theory is perfect, he is better than… It is simply mental speculation.

Śyāmasundara: But he examines his theory, and he sees that the nature of his theory or the nature of things is this conflict. This is the nature of things.

Prabhupāda: That we have already talked; there is conflict. Conflict is going on.

Śyāmasundara: So he says that there are two types of conflict in social structure. One is between communists and their enemies, such as the U.S. imperialists; and those within the Communist party itself.

Prabhupāda: So… There… In communism… That means there are enemies. However perfect you may be, you have got enemies. Outside, inside both. Then what is your perfection?

Śyāmasundara: Well, he says that through the Communist system we can…

Prabhupāda: That enemy, everyone is… That you are enemy of the capitalists. Similarly, your enemy is capitalist.

Śyāmasundara: So the whole idea is to make the whole world Communist and there won't be any more enemies.

Prabhupāda: No, no. Why the world… First of all, why the whole world will accept this Communism unless it is perfect? If it is imperfect, how do you expect that the whole world will accept it?

Śyāmasundara: He says that it is perfect, but there may be some conflict within the party because someone has not understood the philosophy perfectly.

Prabhupāda: Or perhaps you have not understood your philosophy; therefore you are so much optimistic.

Revatīnandana: He says there will be struggle against the opposing side. It will overpower the opposing side, make everything communist, and then by interaction of…

Prabhupāda: That is in every sphere. Why communist?

Śyāmasundara: He has another slogan to resolve conflicts within the party of "Unity, criticism, unity." A dialectic. "Unity, criticism… The thesis is unity, the antithesis is criticism…"

Prabhupāda: Then what is his reply to this dialectic proposition, that I say that "You, Mr. Mao, you are not independent. You are controlled."

Śyāmasundara: He'll say, "Yes, I am controlled by the higher truth of the socialist law, communistic law."

Prabhupāda: No, even there is no communistic law, still you are controlled, apart from the communistic law. You are controlled by the nature's law. How you can avoid it?

Śyāmasundara: Well, being only a combination of matter, I must be born and I must die, everyone.

Prabhupāda: Yes. But you want to be independent. You want to be uncontrolled. That is not possible. Why it is not possible? And if you are controlled, who is controlling you? What is the background of that control? So these answers they cannot give. They avoid.

Śyāmasundara: They are not interested because they say that…

Prabhupāda: They are not interested, that is not a fact. If I challenge you… Just like here is Mr. (indistinct), a lawyer He's… In the law court he is asking one question. If the other party says, "I am not interested," that will not be sufficient. Do you think? (laughs) You must be interested. You are in the law court.

Śyāmasundara: He says the only criterion for truth is its practical application in society.

Prabhupāda: The practical… First of all, you prove practically that you are independent.

Śyāmasundara: It wouldn't make any difference because…

Prabhupāda: Why not difference? My point is if your basic principle is wrong, then how you can make a perfect proposal?

Śyāmasundara: Well, I'm not concerned with questions about my origin or about the nature of matter except that…

Prabhupāda: Then you are interested in the superficial things.

Śyāmasundara: Yes. Only as it applies to society.

Prabhupāda: That superficial means it is changing. It will never be perfect. If you take superficial thing, then it is changing always. That is nature's law.

Śyāmasundara: My only interest is in the dictatorship of the proletariat, that everyone should have an equal opportunity, equal pay, equal property, everything.

Prabhupāda: That is theory, but it will never be successful. Why in Russia there is manager's pay and the worker's pay? Why not equal pay?

Revatīnandana: He says, "Abolish that." Mao says, "Abolish that system."

Devotee: No, Russia is not a Communist state.

Revatīnandana: The Chinese scoff at the Russians, that they are not Communist. They say we will not abide by this different manager… Only one pay scale for everybody.

Prabhupāda: First of all, this Communistic idea came from Russia and China imitated.

Devotee: Well, it came out of the proponent philosophers.

Prabhupāda: Anyway, the Russia is supposed to be leader of the Communistic idea.

Revatīnandana: They don't accept anymore. There is Mao…

Prabhupāda: Similarly, sometimes after, he will not be accepted. That is my proposition. As Russia is not accepted now, some days after, he will not be accepted. Similarly, your also theory will fail. That is my proposition. Because I challenge that your theory is not perfect. Because Russia's theory was not perfect, it has failed. Similarly, I say your theory is also imperfect, therefore it will fail. Anything imperfect will fail. That is my proposition.

Revatīnandana: His propaganda is that it is perfect because it has made the Chinese people…

Prabhupāda: Propaganda, by propaganda you can do anything. That is different thing. But fact is fact. If you theory is not perfect, you make however propaganda, it will fail.

Śyāmasundara: But our people are all employed, they are all clothed nicely…

Prabhupāda: Temporarily it may be very glittering. Just like a polished thing, temporarily it looks very brilliant, shine. But in course of time it will become black. That's all. Because it is not actually shining. Gold shining and artificial shining, there is difference.

Śyāmasundara: He says that these class conflicts can be resolved through prosecution and repression of counter-revolutionaries at home, and…

Prabhupāda: That is going on. It is not a new thing, that in order to establish peace you kill somebody.

Śyāmasundara: If there's any counter-revolutionaries, you prosecute or repress them.

Prabhupāda: That is going on. That is not a new thing. That is going on in the animal kingdom. What is the use of your philosophy? Without having philosophy, this is going on in the animal kingdom. So what is the use of your philosophy? By philosophy, you give something which will not create any conflict. But by conflict, by crushing, by subduing, if you want to establish your peace, then what is the value of this peace?

Śyāmasundara: He says we also have to prevent foreign intervention.

Prabhupāda: If your theory is perfect, why there should be foreign intervention?

Revatīnandana: How foreign intervention will be dangerous to you if you are perfect?

Śyāmasundara: Well, because the capitalists are…

Prabhupāda: That is bias. Your people also become capitalist. Why Kruschev was driven away? Because he was becoming… So because you are all imperfect, you think in a different way, but ultimately you will find that it is useless. Childish. That's all.

Śyāmasundara: Now they are making friends with the capitalist materialists. The capitalist materialists were flown to Peking recently to save Mao Tse Tung's life because he was dying of a major heart attack. So they called a major scientist from America to help save his life. (laughter)

Prabhupāda: Just see.

Revatīnandana: Now they have invited the American president to come there for talks. The imperfect one, they are inviting to talk with him now for some compromise.

Prabhupāda: This is described in Bhāgavata: punah punaś carvita-carvaṇānām [SB 7.5.30], "chewing the chewed." Once it is chewed, it is thrown away, and then again, "Let me see if there is any juice." (laughter) Chewing the chewed. Or in plain words, mental concoction. The mind's business is acceptance and rejection. First of all, reject American capitalists; then again accept for consulting. That means they are hovering on the mental plane. They have no intelligence. In big scale, accepting and rejecting. That's all. It is the business of the mind. As in your personal mind you see, you accept something immediately and again reject, "No, no, it is not good." The same thing is going on in a bigger scale. That's all. They are not… Just like a pickpocket and a big scientific thief. Huh? They are trying to… Modern, scientifically, they want to rob the bank. They set the bomb. And pickpocket is satisfied by taking one paisa from your pocket. But the principle is stealing. Because you are very organized thief, it does not mean from the eyes of the law you are honest. You cannot say in the court that "I am organized thief. I am scientific thief, and he is a pickpocket." In the eyes of the law you are also punishable, he is also punishable. That's all. So they are, I mean to say, large-scale speculators. That's all. But it is, after all, speculation. It has no fact.

Śyāmasundara: So these governments, meaning American government or Chinese government, they live on slogans, on ideas, mental concoctions.

Prabhupāda: That's all. Mental concoction. They are not perfect. Perfection is this Kṛṣṇa consciousness. If they are intelligent, they should consider this movement very seriously and apply it for practical life all over the world. That will make people happy.

Śyāmasundara: So that's all.

Prabhupāda: That's all.

Devotee: Is it not a fallacy to think that by adding sense gratification we will decrease the demands, desires for more?

Prabhupāda: That is not possible. Adding sense gratification means adding ghee, pouring ghee on the fire.

Devotee: Yes. But some has to be there as the senses, which they're denying. The basis of their ideology is that conflict brings about growth or progress. If they want a peaceful society, they're still trying to get rid of their conflicts.

Prabhupāda: That we have discussed in the beginning. Conflict must be decided by higher intelligence. Just like I have given yesterday, there is conflict between two litigants and the high-court judge decides. So conflict there must be, but it must be decided by higher authorities. That's all. Otherwise it will go on. If you don't go to the higher authorities, then it will go on. It will never end, conflict.

Revatīnandana: It also follows from his philosophy that if somebody defeats him and throws him out, that other person was right.

Prabhupāda: Yes.

Revatīnandana: He was wrong.

Prabhupāda: That is right.

Revatīnandana: So his philosophy is very conditional.

Devotee: The antithesis is there in his teaching. He defeated his own instruction in his preface. That's what I was trying to… One thing about Mao's Communism in Russia in its relation to the Soviet Communism is that Soviet Russians are finding that the (indistinct) in a commune is going down because the family life is broken up. The children are taken away from the parents. The parents live separately and see one another occasionally. Similarly, it's dropping still more sharply in Red China, Mao's state. So Mao, in an effort to curb back and to reduce things to their natural order, wants to still further dissolve the struc…

Prabhupāda: But we don't accept either Mao or Marx. We don't accept anyone.

Devotee: Why are you discussing them?

Prabhupāda: Discussing to defeat their philosophy. Because their philosophy is accepted in the world, so we are giving the weak points of that philosophy.

Devotee: When I (indistinct) they simply say I'm dogmatic, but when I defeat them in terms of their own premises, that they have to admit.

Prabhupāda: Yes. That we are doing. We are defeating on their own principles. On principles. Just like we are speaking that Mao thinks that he is not controlled. He should be controller. But he is controlled by heart attack. Then how he can be controller? The same example. If you are blind, how you can lead other blind men? First of all, he has to know that "I am so powerful, why I am being controlled by heart attack?" Let them philosophize on this point. You must admit that "I am controlled." So if I am controller, then how I can be supreme controller?

Revatīnandana: Or if I am perfect, then why do I have to submit to imperfection?

Prabhupāda: Yes.

Revatīnandana: That means actually I am not perfect. Therefore what qualification have I got to give truth?

Prabhupāda: Yes. You cannot give. You are cheating only. Because you are imperfect, but you are giving ideas to people. What right you have that you are teaching?

Revatīnandana: Suppose he says, "Yes, it's true, I will die. We all will die. I am just giving a formula for now until I die. Until we die, then we will do like this."

Prabhupāda: Then all will die. Those who will follow, he will also die, they will also die. So first of all, stop yourself from death.

Revatīnandana: They will say "That cannot be done."

Prabhupāda: Why it cannot be done? Search out the cause. You don't want to die, but you are being forced to die. First of all, answer this problem. Otherwise, "Devils cite scripture." You first of all become perfect. Why you remain a devil? How you can cite scripture?

Pañcadraviḍa: Also his (indistinct) that "If we are imperfect, how can we govern?" Their whole slogan, Communist slogan is "from each according to his ability, to each according to his needs." How can you get from a person according to his ability and how can you give according to his needs? If all the time there are the four errors of cheating propensity and so many other factors of imperfection are there, how can you possibly take a person and treat him as an individual and expect to have any kind of a reasonable conception of what he is capable of doing? (end)

EVOLUTIONISTS.SYA

The Evolutionists:

Thomas Huxley, Henri Bergson, and Samuel Alexander

Śyāmasundara: He wants to search out what is the pattern of evolution, how it will go in the future, and he says that because man has progressed from the instinctive stage to the intelligent stage, and then to the intuitive stage, that he will obtain eventually the immortal stage, that he will become…

Prabhupāda: That is nice. That immortal stage is described in the Bhāgavatam, or the Bhagavad-gītā. Yad gatvā na nivartante [Bg. 15.6]. Progress means you go, go. Gamati iti gatiḥ, or progress. You go, go, go. So when you come to this śloka… (?) Therefore in the Vedas it is said, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Sūrayaḥ, means those who are learned, those who are advanced in knowledge. They are called sūrayaḥ. So they are always looking forward to the lotus feet of Viṣṇu. Just like modern scientists are going, trying to go to the moon planet, so when they start, they are looking forward (to) the moon planet. Similarly, those who are learned, they are simply looking forward to the lotus feet of Viṣṇu: "When I shall reach there?" That goal is there. They are not missing the goal. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. This is the Ṛg Veda mantra. They know their goal. But they have to reach still, yet to go there. Just like our Kṛṣṇa conscious people, they know what is the goal, Kṛṣṇa, Goloka Vṛndāvana. So this is the attempt, how to reach there, how to reach there. That's all. We are not blind, but these people are blind. They do not know what is the goal. By philosophizing, they simply mislead. That is explained in the Bhāgavata: andhā, a blind man is trying to lead other blind men. If you do not know, why you are philosophizing? Unless you have got the ideal goal for evolutionary progress, why you talk of these things? What do you think? Huh? So that is explained in the Bhāgavata. Andhā yathāndhair upanīyamānās [SB 7.5.31]. Andhā. One blind man is trying to lead another blind man. So what is the use of such leading? You must have eyes; then you can ask other hundreds of blind men, "Please come behind me. I shall get you across." But if you have no eyes, then why you are asking others? Philosophizing.

Śyāmasundara: It seems like these two philosophers have two different viewpoints. The first one, Huxley, said man can take nature into his own hand and mold his own evolution.

Prabhupāda: That is nonsense.

Śyāmasundara: Whereas this philosopher thinks that we should just…, that the vital force is guiding everyone and creating its own evolution, that we should just drift in the course of things and the vital force will determine history or will determine our future.

Prabhupāda: Yes. Vital force will determine. That is somewhat…

Śyāmasundara: Without our doing, without anything of our doing.

Prabhupāda: No. Vital force must know how to make progress how to do it. Then he'll be… If he does not know how to do it, how it will be possible? Can you do anything? Suppose you are learning some mechanical business, can you do it without direction? You have to learn. You must get a teacher. So without teacher, that is not possible.

Śyāmasundara: Just like the seasons. If we just place ourselves in the seasons, they take us toward something, towards springtime.

Prabhupāda: That's all right. But you cannot compare. The analogy is mistaken. The season is matter, material changes. But the evolution is not matter. There is spirit soul. He is making his evolution. So he has got independence. He can reject and accept. Just like yesterday we were talking… (plane overhead) …Kṛṣṇa. Kṛṣṇa says that "You give up everything, just surrender unto Me," but because you are living entity, you can reject this proposal or accept this proposal. Not that blindly you have to surrender to Kṛṣṇa. No. That is not possible. The proposal is there, but it is up to you to surrender or not to surrender. Otherwise why Kṛṣṇa says that "You do it." If it is automatically, then there was no need of Kṛṣṇa's saying, "Do it." It would have come automatically to the surrendering point. Not like that. They are mistaken in that. The living entity has got the right to accept or reject. So if he takes, he makes his progress, accepting the right path, then he comes to the goal. But if he rejects, he'll not reach the goal (?). That depends on him.

Śyāmasundara: So this philosopher Bergson, he sees two types of morality. The ”closed morality,” which is the compulsive forms of behavior, which conform to prevailing convention or social pressure or tradition; static morality, one simply follows the tradition blindly.

Prabhupāda: That can be changed according to the… Just like in some scriptures it is said that ”Thou shall not kill.” So the killing is ordinary thing there. But in some society killing is already prohibited by so much culture that they do not want to kill even an ant. So that depends on education of the particular society. It is not static, that ”This will be like this.” No. Not like that. ”One man's food another man's poison.” What is morality in one society, it may be immorality in another society.

Śyāmasundara: Yes. So the other type of morality he calls ”open morality.” This is determined by individuals in a dynamic way, blazing new trails, guided by…

Prabhupāda: As soon as it is invented by individual men or society, this is all rascaldom. It has no value.

Śyāmasundara: He calls it ”the higher morality.” Just like St. Paul or some great saint receives inspiration from God and he blazes a new trail to morality in a society.

Prabhupāda: That is nice. Because he is God conscious, he can dictate what is real morality.

Śyāmasundara: He's speaking of the case of St. Paul.

Prabhupāda: So St. Paul, he's a sādhu. So our process is that: sādhu-guru-śāstra. We have to accept everything through saintly person, confirmed by the scripture, and described or explained by guru. Then it is perfect. The scriptures are already there, and we have to see how the scriptures are being followed by saintly persons. And if there is any difficulty, they should be explained by the spiritual master. Then it is perfect. Sādhu-guru-śāstra-vākya, tinete kariyā aikya. Scriptures you cannot understand directly. Then you have to see how the scriptural injunctions are being followed by saintly persons. Even if you cannot understand, then the spiritual master will explain to you.

Śyāmasundara: And he sees also in the same way two types of religion. He sees the static religion and he calls this static religion ”myth devised by human intelligence as a means of defense against the depressing experiences of life. Being fearful of the future, man attempts to combat his fate by constructing religious myths.”

Prabhupāda: Just that… Anything created by human being, that is not acceptable. We do not follow that principle. Because a human being is always imperfect. So we cannot take anything manufactured, myth, by any human being. We take directly from God. Śrīmad-Bhāgavatam, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The religious principles, they are given directly by God. Just like Kṛṣṇa says, ”This is religion: surrender unto Me.” This is religion. It is not man-manufactured. Man is manufacturing, ”Oh, this is my type of religion. It is Muhammadanism.” ”This is Hinduism.” ”This is Christianism.” All these isms, they are imperfect, man-made. But this is perfect. This is perfect because it is given by God Himself. Dharmaṁ tu sākṣād bhagavat… [SB 6.3.19]. Very simple thing. ”You surrender unto Me.” That's all. So any religious system which leads the follower to this point, surrendering to God, that is religion. Otherwise bogus. Real religion is this, surrender to God. So any system of religion, it doesn't matter whether Hinduism, Christianism, Muhammadanism, if it teaches ultimately surrender to God, then that is perfect religion. Otherwise it is not religion.

Śyāmasundara: He says that the opposite of static religion is dynamic religion. He says that this type of religion…

Prabhupāda: Dynamic because he has no idea of God and God consciousness. He thinks it is dea…, static. But they can see practically. We are Kṛṣṇa conscious, how much activities we have got. Deny it. So he does not know what is God, what is religion, and he is philosopher. You see?

Śyāmasundara: He says that… He would probably call our type of religion dynamic religion.

Prabhupāda: Dynamic, yes.

Śyāmasundara: But there is also a type that is static religion.

Prabhupāda: Static religion… Religion is not static because religion (?) (ritual?) is on the spiritual platform. The spiritual platform is not static because the spirit is the dynamic force in this body. So when it is uncontaminated by this material body, then how it can be static? Because the spirit soul is there within the body, therefore my body is moving.

Śyāmasundara: But, for instance, in ancient Greece, they fabricated so many myths, mythology…

Prabhupāda: Well, that I have already answered. Anything manufactured by man, that is not religion. That is not religion. That I have already explained. Religion is not manufactured, but it is given by God. That is our point. God is giving religion, ”Here is religion. Surrender unto Me.” So any religious system may be different in method, but ultimately, if it comes to this point, surrendering to God, then it is religion. Otherwise, it is not religion. Reject it.

Śyāmasundara: He says that prompted by this vital impulse, the human will identifies with the divine will in a mystical union…

Prabhupāda: Yes.

Śyāmasundara: …and that this is real religion.

Prabhupāda: Yes. That is our Kṛṣṇa consciousness. We are teaching people that you agree with the divine will. The divine will is that you surrender. So you agree. You surrender. That we are teaching. That is real religion.

Śyāmasundara: He says that real religion is a mystic oneness with God.

Prabhupāda: That is… Yes. Oneness means I agree with God. God says your surrender. I say, ”Yes. I surrender.” God says Arjuna ”You fight,” he fights. That is oneness, that we have no disagreement in any point with God. That is oneness. Just like in this institution, our Kṛṣṇa consciousness, as soon as I say anything, there is no disagreement of any other disciple. If there is disagreement, then it is ended. Disobedient immediately. As it is going, it is being done, taking God's representative, Kṛṣṇa's representative, so similarly with God also. And what, what I am doing? I am simply taking the order from God and I am disseminating the same knowledge. I have accepted that surrender to Kṛṣṇa is my life. I am teaching others, ”You also surrender.” This is called disciplic succession. There is no disagreement with God. It is not that I am posing myself, ”I am God.”

Śyāmasundara: What does it mean, ”mystic oneness with God”? What does mystic mean?

Prabhupāda: Mystic means spiritual. What is the mystic? What is the meaning of?

Śyāmasundara: ”Mystic means known only to those of special comprehension or especially initiated.” Known only to those with special comprehension.

Prabhupāda: What is that? Yes.

Śyāmasundara: So Bergson believed that this mystic who had contacted God, that he can lead others and he can teach others how to become godly.

Prabhupāda: That’s it. God’s representative. That we are. That is disciplic succession. Yes. That is spiritual… He is accepting spiritual master. He is accepting spiritual master. And that is the definition in the śāstra.

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niśṇātaṁ
brahmaṇy upaśamāśrayam
[SB 11.3.21]

One who has realized God, you go to such spiritual master to understand the spiritual science. The Bhagavad-gītā also… That is our word, that you should approach… What does he say? That word?

Śyāmasundara: The mystic teaches us how to become godly.

Prabhupāda: How to become godly. That’s right.

Śyāmasundara: He says how to become God.

Prabhupāda: Who?

Śyāmasundara: This man. In the sense of godly, how to become God.

Prabhupāda: All right. That can be accepted. But a better word is how to become godly or God conscious. That is the exact word. Śyāmasundara: This definition in the dictionary for mystic is ”known only to those of special comprehension or especially initiated.”

Prabhupāda: Yes. Yes. That means one who is God conscious. He is mystic.

Śyāmasundara: But the modern interpretation of the word mystic is something different. People take ”mystic” to mean someone who is very mysterious and magic.

Prabhupāda: Yes. It has come to that. God consciousness… Just like at the present moment, if a guru can show some miracles, just like that Sai Baba, (laughter) so they accept that he’s mystic. Yes.

Śyāmasundara: Yes. That’s the modern meaning of mystic.

Prabhupāda: Yes. Although it may be rascaldom, false, still, he’s received like that. Miracles. That means less intelligent class of men, they want to see some miracles. That is mysticism.

Śyāmasundara: And he says that God means love and the creative… Through creative love the world came into being, and the world is a manifestation of God’s love.

Prabhupāda: Yes. God loves. Because unless He loves, why does He come personally? Why He gives instruction through scriptures? [break]

Śyāmasundara: So today we are discussing a philosopher named Samuel Alexander. He is the philosopher of emergent evolution. The last of the evolutionists we’ll be discussing. His philosophy begins with the idea that objects, external objects, have an independent existence. They do not depend on consciousness for their existence. This is the opposite of many philosophers we have discussed who have said that nothing exists unless it is perceived. But this philosopher says something may exist even though it is not perceived. Even though there is no conscious life to observe, it still exists. Objects exist independently of perception.

Prabhupāda: Yes. Just like God exists, either you perceive or not perceive. Is that all right? God, creator. Just like everyone has got father, so all living entities coming originally from a father. So you perceive or not perceive, it doesn’t matter. But a father was there or is there. Is that all right?

Śyāmasundara: Yes. Suppose if nobody perceives an object. Say, like…

Prabhupāda: Yes. Even nobody perceives, the fact is fact. Nobody has seen my father, but everyone knows that I had a father. It is not necessary that who accepts that I had a father, or I have a father, it is not necessary that he has to see my father by direct perception. But because I exist, therefore my father is essential. That is understood by everyone. Just like somebody asks, some friend asks some friend, ”What is your father’s name?” That means he assumes that he has got a father. Otherwise how does he say, ask, ”What is your father’s name?” First of all, you should have asked, ”Have you got a father?” Then ask his name. But without asking this inquiry, whether he has got a father or not, he simply asks, ”What is the name of your father?” Then it is assumed that he has a father. So he does not see his father, but immediately perceives that he has a father.

Śyāmasundara: He uses the example of a house, that if I become conscious of a house, the house itself is a real entity, unaffected by my consciousness of it. It exists, objectively, real, whether I see it or not. He says that the…

Prabhupāda: But in that proposition… And if we accept that we are eternal, so it is very natural to assume that we have got eternal home. That is back to Godhead, back to home. Is it not?

Śyāmasundara: If we were born someplace, that is our home, normally…

Prabhupāda: No. The thing is… Just like I have come to this house. This is not my own house, but everyone knows that I have got a house. It may be where it is. Therefore sometimes they ask, ”Where, what is your residence?”

Śyāmasundara: Yes. ”Where is your home?” That usually refers to where you were born.

Prabhupāda: Or where I live. That’s all. Not necessarily. ”What is your address?” That present address may not be my birthplace, but I live somewhere. That’s a fact. Nobody is interested to know where I live, but everyone knows that I have got a living place.

Śyāmasundara: Many people ask, ”Where do you come from?”

Prabhupāda: Yes.

Śyāmasundara: ”Where is your origin?”

Prabhupāda: ”What is your birthplace?”

Śyāmasundara: Yes. So this Samuel Alexander says that our consciousness of an object is a mere perspective on something, but it's a real portion of that object and not just a mental image. In other words, if I see a table, I am actually reacting with that table. It is a real perspective. It's not just a mental image, but I'm actually reacting to that table. My senses are reacting with the table. It's an objective reality.

Prabhupāda: Where is the table?

Śyāmasundara: Yes. Some philosophers think that if I see the table, it's merely a mental idea in my mind, that table. He says that no, there is a real objective relationship between my senses and the table, reality of the table. Is that…

Prabhupāda: Yes. That is right.

Śyāmasundara: That's right?

Prabhupāda: Yes.

Śyāmasundara: It's not just a mental image.

Prabhupāda: No, not mental. If the table is thrown upon me, I will fall. Then we cannot say that it is mental image. And it hurts me and blood oozes out; then it is not mental.

Śyāmasundara: He says that even illusions are genuinely real objects which are uncreated by the human mind. In other words, if I think I see a snake and it is actually a piece of rope, but if I think it is a snake, then it really is a snake.

Prabhupāda: That is reality of a snake; otherwise how this imagination comes to me? I have got an idea of snake. Now, in darkness there is a rope. So I may falsely take it as snake. That's doesn't matter. But snake is there. That is our argument.

Śyāmasundara: He says that the mind never creates anything new. It simply rearranges things. Everything already exists…

Prabhupāda: Yes.

Śyāmasundara: …but the mind, and the mind merely arranges it. It doesn't create anything new.

Prabhupāda: Yes. Just like the economic law says that you cannot create anything. You simply transform. Just like this table is nothing but wood. So wood is not my creation. Wood is there, but I have transformed the wood into a state which is called a table.

Śyāmasundara: So that newness or novelty is merely rearranging. Something new, they say, "Oh, he has created something new." But it is merely a rearrangement of previously existing things.

Prabhupāda: That is that English proverb, "Necessity is the cause of invention." I require something to sit down, leaning back side, so I create a chair which is called armchair. So I sense first of all a necessity that "I must sit down very comfortably leaning towards the back." So under such spirit I make this chair, and this is called armchair. So necessity is the mother of invention.

Śyāmasundara: So all new things are created out of necessity?

Prabhupāda: New things means I create a necessity, and then, according to the plan of the necessity, the thing is there. Just like dictaphone. I feel inconvenience to dictate or the secretary has no time to take my dictation. So I may feel that "If I keep record of my dictation, the secretary will take it later on according to his convenience." So therefore the invention of a dictaphone.

Śyāmasundara: Yet many philosophers would say that this is the reason that religion has come about, that man feels a necessity for God, so he invents God.

Prabhupāda: Yes. Not invents. He knows God. This is natural. Just like if a sane man is there, so who is the original father? Huh? Just like I have got a father. Everyone knows. My father has a father. His father's father's father… Then who is the original father?

Śyāmasundara: So he can invent his original father.

Prabhupāda: No. He can simply know by this philosophical research who is the original father. And the Vedānta-sūtra also says, "God is He who is the original father of everything." Janmādy asya yataḥ [SB 1.1.1].

Śyāmasundara: In a sense, the man is not really inventing a chair either. There is already an idea of chair previously existing. He's just discovering it, something which already exists. Is that correct?

Prabhupāda: Yes, in that sense, that I am feeling the necessity of armchair. My predecessors, they might have felt that chair, they invented. But at the present moment, my predecessor is also gone, the chair is also gone. So invention means the things which I create that was not in existence. That is called invention?

Śyāmasundara: Hm.

Prabhupāda: And discovery: The thing is already there; I simply find it out. So invention and discovery practically convey the same idea.

Śyāmasundara: Yes. Because actually nothing is new. If I…

Prabhupāda: That is discovery.

Śyāmasundara: If I invent something…

Prabhupāda: Similarly, in case of God, it is discovery. It is not invention. It is discovery.

Śyāmasundara: Yes. Just like the idea of a chair is already there in nature. Nature provides a chair.

Prabhupāda: Nature provides a sitting place. Just like when there is a slab of stone anywhere, I wish to sit down on it. Psychology. Then the next proposal is, "Why not invent something at my home? It is here in a… I cannot take it." You can say the idea was there already, to sit down on a high place comfortably. So I come home and make a chair according to that idea.

Śyāmasundara: He says that the mind is an emergent, that is, it creates a new organization out of existing things. It emerges new things out of old things. This comes from the idea of evolution.

Prabhupāda: Just like there is gold and there is mountain. So I make a golden mountain. Gold is there, mountain is there. I combine together and make an imagination, golden mountain. Is that like that?

Śyāmasundara: Yes. Similar to that.

Prabhupāda: The things are there. We mix up. So many things. The things are there and I mix up with something else and it can be called an invention.

Śyāmasundara: So then he tries to describe what is this mind. The mind is emergent. It can rearrange things and create new things, arrange new things.

Prabhupāda: Mind creates some idea and again rejects it. It creates another idea. That is mind's business. He is not satisfied by creating something as final. Mind is creative. He creates something and he thinks, "Oh, this is not…" Just like you were making some doll (door?). You don't like it. Again you break it. Then again do it nicely, "Oh, it is not right." Then again break it. That is mind's business.

Śyāmasundara: Accepts and rejects.

Prabhupāda: Reject.

Śyāmasundara: He says that the mind has two functions also, but he describes them slightly different. He says that first one is contemplation, that is perceiving the qualities of an object. And this is a, it's called a neurological activity. In other words, when the nerve endings in the body react with the qualities of an object. If an object is red, my nerve ending perceives that it is red. This is the object.

Prabhupāda: Just like if there is a tamarind, immediately there is saliva in my tongue.

Śyāmasundara: (laughs) This is what he calls contemplation.

Prabhupāda: Yes.

Śyāmasundara: And then the second function of the mind is enjoyment, where there is a mental awareness of an inner, physiological activity as a result of the contemplation.

Prabhupāda: Yes. There are so many examples. Just like one man dreams some woman and there is nocturnal discharges. Mind creates like that and there is physical action actually. Mind creates a dream, a tiger, and there is physical action. He is crying loudly, "Here is a tiger. Here is a tiger." Actually, there is no tiger.

Śyāmasundara: His idea is that even these mental images in dreams are real, that they have an objective reality.

Prabhupāda: Yes. Objective reality. When I dream of a woman or a tiger, there is objective reality. In dream it may be. There may be no existence of woman or tiger, but there is real existence of tiger, my dreaming. The impression of a tiger in my mind, the impression of a woman in my mind is created as hallucination, and that reacts on my physical life.

Śyāmasundara: He says that even these mental objects have a real existence in my consciousness. As long as I'm thinking there's a tiger about to pounce on me…

Prabhupāda: Yes.

Śyāmasundara: …there is a tiger. There is a real object in my consciousness.

Prabhupāda: And because it is real object, it is reacting on my physical life.

Śyāmasundara: He describes ultimate reality as space-time. Space and time. He says that time is an infinity of instants, single instants, and that the basis of infinity is a point, and that these two are combined and this is called reality.

Prabhupāda: Infinity of?

Śyāmasundara: Point.

Prabhupāda: Points and?

Śyāmasundara: Infinity of instants.

Prabhupāda: Instinct.

Śyāmasundara: Instant. Like a moment is an instant.

Prabhupāda: Yes. Hm.

Śyāmasundara: So he calls this ultimate reality. Time and space.

Prabhupāda: Yes. Time is… We take it reality, time. That we accept also. Time is eternal. Reality. And therefore we take time as another feature of God.

Śyāmasundara: And space?

Prabhupāda: Space is later created.

Śyāmasundara: Oh, after time. Oh. And it creates the ultimate reality?

Prabhupāda: No. No. Space is also reality. Space is prakṛti. Prakṛti, kāla, jīva, and Bhagavān. They are all reality.

Śyāmasundara: Oh. Those four things.

Prabhupāda: Yes.

Śyāmasundara: Oh. He leaves out entity and Bhagavān. He only has time and space in the ultimate reality.

Prabhupāda: Our philosophy… We see that one ultimate creator, Bhagavān. And jīvātmā, subsequent creator. God has created wood; I create a table and chair. I am subsequent. I am not ultimate creator. So jīvātmā is subsequent creator. Both the creators are eternal. And because the creation has got time connection, past, present, and future, so time is eternal. Time is eternal and jīva is eternal and prakṛti.

Śyāmasundara: Prakṛti means space?

Prabhupāda: Prakṛti means elements. Space is sky. Space is sky. So sky is one of the fundamental factors of prakṛti, space.

Śyāmasundara: Anything which occupies space.

Prabhupāda: Yes.

Śyāmasundara: So there is even spiritual space?

Prabhupāda: Oh yes. Otherwise, how there is spiritual world? The ingredient is different. Otherwise, they're exactly the same. Just like you create plastic tree like this. The plastic tree and this tree, ingredients are the same. The same, that earth, water, air. What is this plastic? It is also a kind of earth. Is it not? You mix with water and put a shape and heat it, it becomes glass and this and that, so many things. Similarly, the whole material creation is also combination and permutation… What is called?

Śyāmasundara: Yes.

Prabhupāda: Of these five elements. Especially earth, water and fire. Just like this brick What is this brick? Earth, water, mix and put it into fire. It is brick.

Śyāmasundara: (aside:) Should I turn it off? (?)

Prabhupāda: And you crush this brick, it becomes mortar. And mix with lime and water. Then it becomes cementing plaster, and put the bricks after bricks with that cement and it becomes house. So ultimately earth, water, and fire. Tejo-vāri-mṛdāṁ vinimayam, exchange of earth, water, and fire.

Śyāmasundara: And he says that nothing remains at rest, that everything is in perpetual transition.

Prabhupāda: Yes. That is accepted. That is called jagat. Gacchati. Everything is going on, forward. That is called jagat.

Śyāmasundara: Even the activities of the spiritual world are like that?

Prabhupāda: No. Spiritual world is different. We are speaking of material world. In spiritual world the activity is eternal. In material world activity is not eternal.

Śyāmasundara: But motion, the motion is eternal because everything is moving.

Prabhupāda: Motion is interaction of the three qualities. Just like you put soda and alkali, alkali and acid together, there is a reaction, effervescence. So both of them are material, but in due course of time it reacts, and then creation takes place.

Śyāmasundara: What about activities in the spiritual sky, beyond…?

Prabhupāda: Activities of the spiritual sky, that is eternal. Everything is eternal there.

Śyāmasundara: But… Isn't there motion?

Prabhupāda: Yes. Why not motion? Because there is living entities. Living entities means life force. There must be motion.

Śyāmasundara: This is his idea: all of creation means motion. There is motion everywhere.

Prabhupāda: Yes. Without motion, how there can be creation? This is called kṣobha. Nothing is created without motion.

Śyāmasundara: So he says that he wants to find some categories which define the characteristics of everything, that everything possesses these things in common.

Prabhupāda: That five elements: earth, water, fire, air… Anything you take, these things are there. And subtler things: mind, intelligence, and ego. As it is stated in the Bhagavad-gītā that these eight kinds of material elements are differentiated energy of Kṛṣṇa.

Śyāmasundara: His categories are a little more abstract. He says that the primary category is motion.

Prabhupāda: But wherefrom the motion comes? That is insufficient knowledge. When you… Motion means somebody must move, push on. That is accepted by Professor Einstein. If somebody has pushed, the motion has begun. Now it is going on. Just like in the billiard table, push one ball, "Hut!" And it goes.

Śyāmasundara: Yes. So he says that there are four major categories besides the primary category of motion and they are 1) identity or diversity. Each thing has a personal identity, an individuality, and each thing is different from every other thing.

Prabhupāda: Yes. That is called sajātīya-vijātīya bheda in Sanskrit. Different… Sajātīya. Just like two trees, two mango trees, but still there is difference. They are one as mango tree, but this tree is different from that tree. Similarly, the fingers. As finger they are one, but this finger is different from this finger. Although sajātī. Sajātī means of the same category, but there is difference. Although the same category, finger, but this finger is bigger than this finger. The whole body. It's a part of the body. Hand is different from leg. Leg is different from his head. Head is different from palm. Palm is different from sole. There are so many differences. They are called sajātī vijātī.

Śyāmasundara: So the one characteristic that they all have is that they are individuals, that they are individual.

Prabhupāda: Yes. One characteris… One is substance, another is character, character.

Śyāmasundara: Category.

Prabhupāda: Category, yes.

Śyāmasundara: So the second thing that he sees that characterizes everything, that all things possess in common, is existence, or being.

Prabhupāda: That is five elements. Just like there are differences between tree and your body, my body, but this body is made of the five elements: earth, water, air, fire. The tree is also made of the same elements, earth, water, air, fire… The aquatic body, fish's body, is also made of the same ingredients. Only difference is that one ingredient is prominent, other ingredients… Therefore you can take up this fact that there are living entities in the sun. The sun, because it appears fiery, you cannot exist. Your body cannot exist in the fire. But it does not mean there cannot be somebody whose body itself is fire. How can you deny it? And body being fiery, he can stay in the fiery planet of the same temperature.

Śyāmasundara: So the third and fourth categories he sees that relates to everything are relations and order. Everything relates to everything else and there is an order in everything. Everything is part of an order, a grand order.

Prabhupāda: Oh, yes. Prakṛti, there is order. Just like the sun is rising exactly in time. It is setting exactly in time. The sea waves, they are forbidden, "Not to come beyond this limit." Big, big waves are always coming, "Ohn, ohn!" but not beyond this beach (reach?). So there is order. Everything there is order.

Śyāmasundara: Even the mind occupies space and transpires in time. Mind occupies space and works in time. Is that also a fact?

Prabhupāda: Yes. We are occupying space. That's a fact.

Śyāmasundara: The mind also occupies space?

Prabhupāda: Yes. Because I am occupying space, mind is within me. Why not? Mind occupying space, it can be practically experienced. The mind runs immediately, thousand miles away.

Śyāmasundara: But is that thousand miles away in me or does my mind actually travel there.

Prabhupāda: Travels.

Śyāmasundara: Oh. So it occupies space.

Prabhupāda: Yes. Unless… Suppose… You don't exactly remember now. The mind is going. As soon as reaches, then you can remember. It takes a second, but still, it occupies…

Śyāmasundara: So the mind leaves this body and goes somewhere.

Prabhupāda: Not leave. It is just like a suit (shoot?).

Śyāmasundara: Oh, it extends.

Prabhupāda: Extends.

Śyāmasundara: He says that whatever exists is subject to…

Prabhupāda: At night also, the body also extends and again comes… You forget this body; you are dreaming some body, some other feature of the body. So sometimes you take that body very important.

Śyāmasundara: He says that whatever exists is subject to space and time and to these categories. However, evolution is progressing and new emergents appear in all the qualities which are envisioned to the mystic qualities. That the living entity, or life, he says that it could evolve into new things, other things, other than what we know about because it is continually emerging, evolution is continually emerging to something new.

Prabhupāda: So?

Śyāmasundara: Does this follow with…

Prabhupāda: What is the conclusion?

Śyāmasundara: The conclusion is that everything is evolving into ever newer and newer forms, and in the future that…

Prabhupāda: Old order changes, yielding place to new. This law?

Śyāmasundara: Yes. But this new form which may appear in the future, we may have no idea about it now. We may not be able to say what it is, what it will be like.

Prabhupāda: No. We don't think like that. We know that the days are going on. As we have experienced past, summer season and winter season, then forward also, we can say in such and such month there will be summer season. In such and such month there will be winter season. Either you take it from book or take it from our past experience, the things are there.

Śyāmasundara: So in the future there may be nothing unpredictable appearing, such as an entire new form of existence or something like this.

Prabhupāda: No. Why? In future… Just like seasonal changes. There will be winter season. So what is the wonder there? I have got past experience of winter, so I am saying that "In such and such month there will be winter."

Bhavānanda: Of course, it could come about that there was no winter. A point could be reached, he's saying, that where there would be no winter.

Śyāmasundara: Where winter may disappear.

Bhavānanda: Disappear or, they say the experience on this planet is that one time summer stopped and that everything became covered with ice. I have no experience with that.

Prabhupāda: Huh?

Śyāmasundara: Just like in the past they say there was an ice age when there was no summer, no heat, and everything became ice, so in the future…, I cannot predict… Evolution may carry the events into some entirely strange new way, novel combination. Like winter may disappear or summer may disappear or…

Prabhupāda: No.

Bhavānanda: Or a new species may come out.

Śyāmasundara: A new type of man.

Prabhupāda: No. No. That is not possible. Everything is there. That is the Vedic version. They say that so many species in the water, so many species on land, so many moving… It is all fixed up. There is no question of increasing or decreasing.

Bhavānanda: But they have predicted a species of man, a type of man in the future who would have no hair on his body and whose head would be very, very big because of an increased brain capacity, but whose body would be atrophied. The arms and legs of the man they predict in the future is going to become more and more secondary.

Prabhupāda: Who predicted? Who is that fool? (laughter)

Śyāmasundara: They say that man will lose some of his toes because he will cease activities, his activity will become…

Prabhupāda: This is another foolishness. It has never become, neither it will be.

Bhavānanda: Man has always had five toes.

Prabhupāda: That's right.

Bhavānanda: And he always will. However, is there, if there is a species of a type of men that have eight toes on each foot, he's always had eight toes on each foot. He might not be on this planet.

Prabhupāda: We don't care any such things.

Śyāmasundara: His idea is that man may evolve to a demigod platform in the future.

Prabhupāda: Yes.

Śyāmasundara: That he will have super consciousness, this and that.

Prabhupāda: That is explained in the Bhagavad-gītā. Yānti deva-vratā devaṇ [Bg. 9.25]. If you become fond of the demigods, you go to the demigods. Pitṝn yānti pitṛ-vratāḥ. You can go to the Pitṛloka. Or bhūtejyā, you can remain in this material world.

Śyāmasundara: His idea is that evolution is passed through five stages. In the beginning there was merely space and time and the categories, this object. Then there was a development of primary qualities through multiple sense perception. In other words, living entities began to perceive objects through different sense perceptions. Then there was the secondary qualities were developed through perception by one organ. In other words, out of a multiple sense quality, an eye developed, a nose developed, a mouth developed.

Prabhupāda: That is the process of body. I have explained several times that after the secretion of the male and the female, they together emulsify and forms a pealike body. And that develops into this body. Gradually, there are holes. The holes become eyes, ears, nose, rectum, like that. So when the body, creation of body is complete, then the child comes out.

Śyāmasundara: He says that after the secondary sense perceptions are developed, then life develops and then mind develops.

Prabhupāda: Mind is also created. That we admit.

Śyāmasundara: So he says that in this way there are…

Prabhupāda: Mind, ego, intelligence, everything is created of elements.

Śyāmasundara: This, parallel to this is the idea is first there were the ingredients of nature, then there was very simple forms of life, then more developed forms of life, then human life. And he says in the next stage will be deity life or demigod life. And in this sixth level of life, he says that men will be able to more than just enjoy the qualities of mental experience, that they will be able to contemplate things as they are. They will be able to contemplate rather than just enjoy. They will be able to contemplate.

Prabhupāda: Now let us stop. We shall discuss tomorrow. [break]

Śyāmasundara: Yesterday we were discussing this philosophy of emergent evolution. The theory behind it is in the beginning there was merely space and time and categories and then this developed to a level of primary sense perception, then to a level of secondary sense perception, then to a level of organic life, and then to a level of mind, mental life. And now, his theory is that the next level will be called deity, or a sort of demigod level of consciousness, in which men will be able to not only enjoy the objects of contemplation but be able to contemplate them, really, (?) in reality.

Prabhupāda: So that is Vedic process.

Śyāmasundara: His idea is that all of evolution is going that way, nature is tending that way. And nature has progressed in different steps from inorganic life to organic life, to mental life, and now to demigod life.

Prabhupāda: From organic… Inorganic life? What is that inorganic life?

Śyāmasundara: Space and time and the categories of…

Prabhupāda: Where is the life there?

Śyāmasundara: Life develops from inorganic matter is his theory. It is merely a higher level of organization, inorganic life.

Prabhupāda: That means life developed from matter?

Śyāmasundara: Yes.

Prabhupāda: That is nonsense. How life develops from matter? Where is the, evidence? Why do they not manufacture life from matter in the laboratory? It is simply a statement. It has no value. Because you cannot produce living force from matter. Matter is different and living force, soul, is different. (In) one sense, of course, they are the energy of God, but still, categorically, they are different. So far these materialists are concerned, where is the proof that from matter, life has developed? So why they do not manufacture life in the laboratory? Even an ant you cannot manufacture. You have got all the chemicals. Why don't you manufacture life? So this theory cannot be accepted.

Śyāmasundara: They trace back… Their so-called evidence is just mostly see that geological calculations. They see that at a certain period… They go further down into the earth's surface.

Prabhupāda: That's all right.

Śyāmasundara: All kinds of life disappear and there is simply rock. And they say the beginning was merely rock and water; then organic life came out.

Prabhupāda: No. That is not organic life. The soul appears in different ways. One of the ways is by fermentation, perspiration. So rock and water, when it is decomposed there is fermentation and there is possibility of soul taking advantage and come out with a body. In any case, from matter life never comes. It is compared with… Taṇḍula-vṛścika-nyāya. A vṛścika, a scorpion, is coming out from rice. Actually, a scorpion down lays eggs within the heaps of rice, and by fermentation of the rice, heating, the egg, I mean to say, produces a small scorpion, and it comes out from the rice. So foolish people, they think that the heaps of rice is the cause of producing a scorpion. So many things come like that, but that does not mean the matter is producing life. If matter is producing life, the modern science, so much advanced, so let them prove in the laboratory, mixing some matter, life is coming. That fermentation, that is accepted in the Vedic language. By fermentation living creatures come out.

Śyāmasundara: So it is only because the soul finds refuge there.

Prabhupāda: Yes.

Śyāmasundara: What about this idea that nature…

Prabhupāda: Mister (indistinct).

Śyāmasundara: Yes.

Prabhupāda: Give him one āsana.

Śyāmasundara: That nature is progressing. What about this idea that nature, or evolution, is progressing?

Prabhupāda: The same nonsense idea. Evolution is not progressing. Everything is there, but it is being manifested when the living soul takes shelter.

Śyāmasundara: But do you think that there will become a level of demigods, a race of demigods?

Prabhupāda: Yes. Demigods, according to Vedic system, demigods… (Hindi:) Aiye. Demigods were created before man was created. (Hindi:) Aiye. Jaya. Demigods, just like demigod, Lord Brahmā, he was first created. From Brahmā, Lord Śiva was created. Then… Created means born, not created. So similarly, from Brahmā, other, Dakṣa, he was created, so many, one after…, Prajāpatis, then Manus.

Śyāmasundara: So even before inorganic life there was…

Prabhupāda: There is no such thing, from inorganic life. Inorganic life… Suppose just like Brahmā is coming from the navel of Viṣṇu. So where is the… We don't get any information. Viṣṇu is origin, and from Viṣṇu, Brahmā came. From Brahmā, other demigods came, other animals came. They create animals and others. The first created being is Brahmā, the most intelligent. He's not animal. Their proposal is from lower to the higher, but our theory is from the higher, from Viṣṇu. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. "I am the origin of everything." Now, how you can say there is development from the lower creatures? He is the origin. And Vedānta says, janmādy asya yataḥ [SB 1.1.1]. The origin, Absolute Truth, is that from whom everything is generating. So Absolute Truth means He is the supreme life. From life, life is coming. Where is the evidence that dead stone giving birth to a man or animal? Where is the evidence?

Śyāmasundara: His idea is that in future everyone will be a demigod, that the race of man, because of mental life, will be replaced by a race of superconscious beings.

Prabhupāda: Superconscious beings, there are already existing, just like in Siddhaloka and Gandharvaloka. There are many planets.

Śyāmasundara: This earth planet will become like that.

Prabhupāda: No. We don't get such information. Why they are so much anxious about the earth planet? There are many millions of planets. So super human being there… Just like we learn from the śāstras, in the Siddhaloka they can fly from one planet to another. Not only that, all the yogic siddhis, they are, naturally they have got. Just like we are trying to fly in the sky, that is not natural, but a small bird, he can fly. It is God's creation. So similarly, there are many human beings in the Siddhaloka. They, without any airplane, without any…, they can fly. They go from one planet to another. Not that this, from this planet they have developed. They are already existing.

Śyāmasundara: His idea is that nature develops towards that point. The body develops better and better to that point.

Prabhupāda: That is another…, the same rascal proposal. Body never develops. There are different types of body and the soul take shelter of one particular body. The same example, that in the tailor shop there are many shirts and coats. It is not that a shirt is developing into coat, neither the coat is developed into shirt. But there are many varieties of shirts and coat. If you go, you put on, and when the shirt or coat moves, the rascal thinks that it is the shirt and coat is moving. Shirt and coat never moves. The man, or the living entity, within the shirt and coat, he is moving. And therefore as soon as he is out, the shirt and coat, this body, is dead. It has no value.

Śyāmasundara: So according to the desire of the soul, he…

Prabhupāda: Yes. That is the statement in the Bhāgavata. Karmaṇā daiva netreṇa jantor dehopapattaye [SB 3.31.1]. Karmaṇā. Just like you get a shirt and coat according to the price you pay, similarly, by your karma, you get a particular type of body.

Śyāmasundara: So if one was prepared to pay for such demigod existence, he could have it.

Prabhupāda: Yes. Demigod… That is called puṇya-karma. Just like they are going to Candraloka. According to Vedic scripture, yānti deva-vratā devān [Bg. 9.25]. If you worship the particular demigods, then you are promoted in that loka.

Śyāmasundara: It's not that accidentally nature will evolve a race of demigods on this planet.

Prabhupāda: No, no. There is nothing accidental. It is not that accidental, one becomes high-court judge. (laughter) This is nonsense. Accidental(ly) one becomes a very high grade medical man. This is all childish proposal. They have no sense even. It is all childish. Where is the, in our practical life, where is the evidence that accidentally one has become like this? Is there any evidence of how they propose these childish things? I do not know. And they are passing as philosophers.

Śyāmasundara: Occasionally, for instance, there will be some great genius born in a family, and they will say that somehow or other, nature has produced this genius. The parents are not so intelligent.

Prabhupāda: No. Genius means he, in his previous life, he cultured, and next life is being manifested. Just like in the Bhagavad-gītā it is said, śucīnāṁ śrīmatāṁ gehe yogo bhraṣṭaḥ sañjāyate [Bg. 6.41]. So yoga-bhraṣṭaḥ, one who could not finish his yogic activities perfectly, he is given chance. Śucīnāṁ śrīmatāṁ gehe. Not that accidental.

Śyāmasundara: So through the practice of some kind of yoga system, men develop higher consciousness.

Prabhupāda: Yes. This is also, we are practicing, bhakti-yoga.

Śyāmasundara: Otherwise…

Prabhupāda: No. Without your… This is the thing, you have to gain by your own endeavor. Other things naturally come in. Tasyaiva hetoḥ prayateta kovidaḥ. Therefore śāstra says, "For that perfection, one should devote his life." Here people are taught to struggle how to get material comforts, but according to Vedic system, material comforts you will have whatever is destined to you. But so far your spiritual development is concerned, you have to understand that you are spirit soul and you can develop yourself to go back to the spiritual world, you can be associated with the Lord. So many things, spiritual activities. So the śāstra says that one should try to achieve spiritual perfection, and for that he should endeavor. Not for material comforts. Material comforts will come to you as material distress come upon you. You don't ask for material distress, but it comes. Similarly, material comforts also will come automatically. So there is no need of wasting time. Just like see in the nature there are so many millions of living entities. They have no business, they have no profession. These birds, early in the morning, they have no fixed (?) (figs?). But they know there is food somewhere. They go to a tree and enough fruits there are you eat. Āhāra-nidrā-bhaya-maithunaṁ ca. They have got their nest upon the tree, and another female bird is there already. So he has sex life and they try to defend themselves in their own way. So these things, āhāra-nidrā-bhaya-maithunam, these four things, by nature it is already given. You haven't got to try for it. Simply you have to try for spiritual emancipation. That endeavor should be engaged.

Śyāmasundara: His idea is that in this higher state of consciousness, rather than just enjoying objects, that one is able to contemplate them as they are, to understand them as they are. One is able to understand objects, things, as they are. Most people are on the level… On the mental level, we are capable of enjoying objects; they give us pleasure, but we are unable to understand them as they are. But in this higher level, he says that people will be able to understand things as they are, as well as enjoy them.

Prabhupāda: Yes. That is our philosophy. Just like common man is seeing a rose flower, but a devotee is studying that rose flower, "How God's energy is acting that through His energy such a nice thing has come out. Therefore it should be offered to Kṛṣṇa. It is Kṛṣṇa's property." Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. "It is Kṛṣṇa's production, it is Kṛṣṇa's property. So it should be offered to Kṛṣṇa." And devotee, after offering it to Kṛṣṇa, then, as prasādam, he smells. This is higher consciousness. In the lower consciousness: "Oh, here is a beautiful flower. Let me take it and enjoy it."

Śyāmasundara: Pure enjoyment without any understanding.

Prabhupāda: This is the difference between lower consciousness and higher consciousness. An animal eating, he is also eating. A man is eating. The man should be developed consciousness that eatable is given by Kṛṣṇa. As it is stated in the Vedas, eko bahūnāṁ vidadhāti kāmān. "The Supreme Lord is supplying all the necessities of life." So "Kṛṣṇa has given me these necessities of life, so first of all let me offer it to Kṛṣṇa." That is called yajña. That is called yajña. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]. Yajña-śiṣṭāśinaḥ santo mucyanti sarva-kilbiṣaiḥ. Yajña means Viṣṇu. For Viṣṇu, for Kṛṣṇa, everything should be done. Otherwise, he will be entanglement. So this is called higher consciousness, fructified consciousness. Just like the flower has got different stages: bud stage, then little grown, then little… Once you'll find it fully grown, nice, beautiful rose, and fragrant. That is, when a human being comes to that full grown consciousness, that is Kṛṣṇa consciousness.

Śyāmasundara: His idea is that the whole world, the process of world evolution is moving toward that point.

Prabhupāda: Yes. Toward that point, nature is giving chance, but because you are living entity, you have got independence, you may not take the chance.

Śyāmasundara: Your idea is more that certain individuals will attain that point, but not the world as a whole.

Prabhupāda: No. World as a whole will… Just like we are… Kṛṣṇa is teaching that "Surrender unto Me," but who is taking Kṛṣṇa's teaching? That is independence. If Kṛṣṇa is assuring that "You just surrender unto Me, and I give you protection from all resultant action of sinful activities,"… People suffer for sinful activities. Just like we are keeping the account nicely so that when we present to the government they may not see any flaw. So we are keeping account nicely. That means we are trying to save ourself from sinful activities. And if there is discrepancies in the account, that is sinful activity. So as soon as there is discrepancy, one has to suffer. So Kṛṣṇa says… But the material world is so made that even if you do not want to act sinfully, unconsciously you will act so many things sinfully. Unconsciously. Even you have no desire. Just like we had done that. Unconsciously we did not take the certificate, and we are suffering. There was no intention to violate this rule, but unconsciously we did not do it. Now we have to suffer. So similarly, unconsciously or consciously, we are acting so many things sinful. Just like when you are walking on the street, you have no desire to kill animals, but on account of your walking, so many ants are being killed. So you are responsible for that. Therefore that vyādha, that hunter, he was jumping. He knows. He has become devotee. So he knows that "Any creature may not die." So he was jumping. This is Kṛṣṇa consciousness. A Kṛṣṇa conscious person knows that "I cannot kill even an ant." But unconsciously or consciously, we kill. Suppose we are drinking water. There are so many germs we are killing. And when you rub the spices, there are so many germs are killed. When you ignite fire, so many germs are killed. Therefore Vedic injunction is that pañcasuna-yajña. You must perform yajña daily so that you may be saved from the sinful activities you have committed unconsciously. So that cannot be saved. But Kṛṣṇa says that "Just surrender unto Me and I will give you protection from the resultant action of any kind of sinful activities, consciously or unconsciously." And why the people are not taking advantage of it?

Śyāmasundara: So you don't see that the whole world will evolve to this.

Prabhupāda: No. That is a nonsense proposal. It is a nonsense proposal. Just like sometimes we are questioned by some rascals that "Swamijī, if everyone becomes God conscious, goes to back to home, then who will remain here?" (laughter) Just see the nonsense. He is anxious, who will remain here. He is not anxious for himself. (laughter) It is an argument that "Everyone becomes honest, then who will go to the jail? (laughter) To keep up the jail is very important business. You see? So these are foolish questions. You see?

Śyāmasundara: In his time, 1880, 1890, everyone was very optimistic about the future of man. They thought, through scientific discovery, that everyone would become…

Prabhupāda: That is nonsense because they think, "Whatever we like, by nature's way we shall be promoted." Just like in some meeting in Mombassa somebody asked that, after… Some Aurobindo group, that… No, theosophist. That one man is there; he has no degree. So why not degree?

Śyāmasundara: …then he goes back.

Prabhupāda: Yes. If he has got elevation, he has degradation. This is common sense affairs. If you become rich, you can become poor also. Why that once you become rich and there is no question of becoming poor? Is that guaranteed? These nonsense questions are asked even by so-called theosophist and so many there are. You see. They have no common sense even.

Śyāmasundara: His definition of God is that God is the source in nature to support and produce values. What is good, what is true, values, this is God, the source of these values.

Prabhupāda: Yes. So this is value. Kṛṣṇa says, "You surrender unto Me and all questions solved." So it has value. That we also admit. But it is up to me to accept that value or not. That independence God has given me. Otherwise, everyone would have been Kṛṣṇa conscious and surrendered to Kṛṣṇa. Why they are not doing that? Even God is value, to accept that value depends on me.

Śyāmasundara: He said that God is the whole universe and that we are parts and parcels, that man is part and parcel of God.

Prabhupāda: Part and parcel, that is explained in Bhagavad-gītā. Every living entity. Why man? Every living entity is part and parcel. Mamaivāṁśo jīva-bhūtaḥ [Bg. 15.7]. But they take that "Cow is not living entity. It has no soul. So let us eat. It is eatable." That is their nonsense philosophy. That is not fact. Everyone. Even the… All living entities are part and parcel of God.

Śyāmasundara: These evolutionists, they consider… They don't think there is a soul. They think that the cow is an organism, and we are just more advanced organisms. So we have the right to slaughter the cow because we are more advanced.

Prabhupāda: Now, tiger is more advanced. He has the right to kill you. Why you say you are advanced? Why you ere claiming that you are advanced? When a tiger is there, he kills you and eats you. He is more advanced.

Śyāmasundara: He is more fit to survive.

Prabhupāda: Yes. Why do they not say like that?

Śyāmasundara: But we have developed high powered rifles to kill tigers.

Prabhupāda: Well, that is defense. So the tiger has also defense: claws and nails. So defense will be… When there is fight between man to man, does it mean because man is highly developed and he will not be killed? When there is fight between man to man there is chance of one being killed. So similarly, when there is fight between tiger and you, one being killed, what is your superiority? Simply nonsensical. Simply nonsensical. Therefore our conclusion, "Simply rascal," is perfect. Anyone who has no Kṛṣṇa consciousness, he is simply rascal. That's all.

Śyāmasundara: He says that once one has emerged through a process of evolution, once one has emerged to the higher types of evolution or the so-called deity form, he sees that the lower deities or the inferior…, the lower organisms would strive to emulate him, to become like him. Just like the animals would strive to become like men.

Prabhupāda: This is not striving. By nature's way the lower animals, they come to the platform of man. Jīva-jātiṣu paryayaḥ, it is called. Paryayaḥ means one after another. There is nature's help. Up to the human being, that law works. And human being,

being developed conscious, so he has got the power of discrimination. Because originally the soul is given independence. Just like Kṛṣṇa is asking Arjuna, yathecchasi tathā kuru [Bg. 18.63]. ”Whatever you like, you do.” That is the original connection. God is the Supersoul; we are soul, under Him, subordinate. So we are called taṭastha, means marginal. Marginal means we can remain either way. Either on God’s side or māyā’s side. That is my choice. So when we don’t want to serve God, then we are sent to the māyā, to serve māyā. Māyā means his position as servant remains the same, but he thinks ”I am master.” That is māyā. He is Just like a child trying to do something father does not like. But when he cries, he’s given that. ”All right. Do this.” But ”All right, do this” or ”Do that,” he is under the father. He is under the control of the father. But when he is given such chance, ”Oh, I am independent now. I am independent.” So this is called māyā. He’s never independent, but he thinks, ”I am independent.” Similarly, here also Just like we Indians, we have got independence. So what kind of independence? In British period there was not so much dependence. These rascal laws, that you have to go So many things. You cannot move now. In British period the Indians had independence to move all over the world by expenditure. Now we cannot go. So we have got independence, but we have become dependent in so many ways. This is called māyā. So whole world, they are thinking that ”I am independent. My nation is independent.” Nobody is independent. Everyone is dependent under the laws of material nature. When death comes, nobody is independent. Either American, Indian, or There is no question of independence. But when we think that ”I am independent,” although I am dependent in so many respects, that is māyā. That is māyā. Māyā means what he is thinking, that is not fact. That is called māyā. Mā-yā. What you are thinking, that is not a fact. So daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. So he is continually serving the māyā, life after life, but still he is thinking, ”I am independent.” So the right intelligence is, actual independence is, mām eva ye prapadyante māyām etāṁ taranti. When you surrender to Kṛṣṇa, that is your real independence.

Śyāmasundara: His idea is that all lower forms of life strive to emulate the higher forms of life.

Prabhupāda: That is natural. Everyone wants to become higher than what he is. Because he is trying to become master. He is trying to… His whole problems is that he is trying to be master. So he comes to master to some extent. Suppose he is working in an office, he is a head clerk, master of several clerks. So he is not satisfied. He wants to become a superintendent. When he becomes a superintendent, he wants to be under-secretary. When he is under-secretary, he wants to become secretary. When he becomes a secretary, he wants to become minister. When he is made minister, then he wants to be the president. And when he becomes a president, he wants to control all over the world, just like your Nixon. So this progressive ambition is there in the material world because any materialistic man is implanted with the idea that ”I shall become like Kṛṣṇa.” So when he fails everything, then he wants to merge into the Kṛṣṇa. Māyāvāda philosophy. Ahaṁ brahmāsmi. He does not know that… He is already Brahman, but he thinks that ”I am the Supreme Brahman. I am moving the sun. I am moving the…” Meditating. He is moving the sun. He is moving… Just another imitate. That is the last snare of māyā. Māyā is giving him allurement that ”You become a minister, you become secretary, you become a big merchant, you become a Birla. You…” ”Become become become.” (S)he is always dictating, and he is working under the dictation of māyā. The last dictation is, ”Then you have failed all these things. Better you become God.” (laughter) So he thinks, ”I am God.” And māyā is still kicking. As soon as God gets some toothache, he’ll have to, another… So he goes… ”After all, what kind of God you are? You come here for toothache cure.” This is another man.

Śyāmasundara: And actually it may be true that the lower forms are trying to emulate the higher forms, but it is also the reverse is true. Just like the hippies, they are trying to emulate the hogs.

Prabhupāda: Well, the hippies, they are nonsense. What is the value of their anything? They have no value. They are crazy, mad fellows. That’s all. There is no philosophy, nothing of the sort.

Śyāmasundara: He calls… What you said is that māyā is the urge within nature to desire the next step of evolution.

Prabhupāda: Yes.

Śyāmasundara: He wants this, he wants that. Is that right?

Prabhupāda: Next step… No. Up to human form of life, by nature one is making progress automatically. One after this, one after this. That evolution. Jalajā nava… Just like from aquatics, you become trees, plants. (aside:) Telephone. Telephone. Somebody go. From trees, you become insect. From insect, you become birds or reptiles. From birds, you become beast. From beast, you become a human being. This is going on by nature’s way. Just like a goat. A goat has to live in this body for certain years. Then he becomes something, other animal, and he has to live in that body for some years. Then he becomes another body. This is change . In this way he comes to the human form of life when his consciousness is developed. Now, when… Amongst the human form of life, there are many species of human form of life. So when one comes to…, I may say, in India, when he’s born in India, that is the highest perfectional point because there is Vedic knowledge. So he can take advantage of the Vedic knowledge. And by taking advantage of Vedic knowledge, he understands that ”I am part and parcel of God. Therefore my real business is to go back to God. Why I am suffering in this material world?” That is perfectional stage.

Śyāmasundara: But the urge to improve oneself, to attain the next stage…

Prabhupāda: This is the urge for improvement. Kṛṣṇa says, God says, that ”All living entities are My part and parcels.” This instruction can be accepted only by human beings, not the cats and dogs. Although He claims that ”Every living entity is My part and parcel,” the cats and dogs, they have no capacity to understand these, I mean to say, utterances of the Personality of Godhead. Even he has got an ear. You are hearing, a dog may hear. But you can capture; the dog cannot capture. Due to his lower grade of body, he cannot. So in this higher grade of body, the Vedic instructions are there. Now you can make your choice. Yathecchasi tathā kuru [Bg. 18.63]. As Kṛṣṇa says to Arjuna that ”Whatever you like you can do.” So now it depends upon you. If you don’t accept the real progressive life, understand Kṛṣṇa and surrender unto Him, then you will go back.

Śyāmasundara: Is it not that because our real nature is perfect that we’re always striving to become perfect again? Striving to reach that point again?

Prabhupāda: Yes, your nature is perfect. Perfect means you have got independence also. So you can perfectly misuse also, independence. That is perfect.

Śyāmasundara: But there is always that urge, even among the lower animals, to improve themselves, be promoted.

Prabhupāda: Yes. That is being done by nature. That is evolution. Darwin has taken this idea from the Vedas, but he has no soul idea.

Śyāmasundara: But he mentions the point, what is that urge? Why do I want to improve? What is that urge that makes me want to…

Prabhupāda: It is not his urge. Nature is giving him the impetus. Just like when you are young, there is no sex urge. When you are a small boy, there is no sex urge, but as soon as you come to a certain stage, say, sixteen years, you immediately… The sex urge is there within you, but it was not developed in your childhood. But as soon as you go, come to the youth-hood, there is. Similarly, the perfection of consciousness is there, but unless you come to the stage of human being, that is not developed.

Śyāmasundara: In the animals it may take the form of trying to survive. That's all. The animals want to survive. They want to live.

Prabhupāda: Their only business is how to eat, how to sleep. Where to get eating, eatable things. That is their business. They have no other business.

Śyāmasundara: It is said that the low form of striving to improve…

Prabhupāda: That is struggle for existence you can say. They are simply trying to live. They have no other ambition. That's all. But if a man…, if the living soul, after having come to the stage of human being, if he also simply tries for these four things, eating, sleeping, mating and defending, then he is no better than animal. So nowadays in the modern civilization, simply these things are taught: how you can live comfortably with a car, with a bungalow…

Śyāmasundara: So the urge, the urge to improve or to advance…

Prabhupāda: (aside, Hindi:) Aiye aiye. Give them something, sitting place. Hare Kṛṣṇa.

Śyāmasundara: The urge to advance is there in the human more developed. How does that…?

Prabhupāda: You can give this side. This side. Yes. Why not this fan is running? What is that? All right. Let them sit.

Śyāmasundara: In the human beings, we can see that everyone has the urge to become something better or something more.

Prabhupāda: Thank you. Hare Kṛṣṇa. Jaya. They can understand English. Ah, yes.

Śyāmasundara: We notice that in all human entities there is an urge to advance or improve oneself, to become something more.

Prabhupāda: Yes. Yes. That I have already explained. Because all living entities have come into this material world, their propensity is to enjoy. Enjoy. So he is enjoying one standard of life in one stage of life. But he wants more, better standard. Better standard. The spirit is enjoyment. That is the disease of material science.

Śyāmasundara: So the urge has become perverted. The urge to advance has become perverted to the urge to enjoy.

Prabhupāda: Yes, perverted, perverted. His position is to serve, but… He is serving his senses, but he's thinking that "I am enjoying." This is called māyā. Actually, he is serving his senses. Just see, to enjoy, to make money, how much they are working hard, day and night. Yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham [SB 7.9.45]. They are working so hard, but because there is hope that "I shall become millionaire," he is thinking happy. Actually, he is working very hard. More than an animal. More than an animal. Animals, they work hard, but as soon as they get some food they are satisfied. But human being is not satis He will eat only that four capatis, but he is not satisfied. That is the nature's. The Bhāgavata says that human being is so passionate that he works hard, very hard, and he thinks that "I am happy." He thinks, "I am happy."

Śyāmasundara: This urge to become something more is bad.

Prabhupāda: Yes. That is māyā. That is māyā. He cannot be happy in any position. He cannot be happy. But he thinks that "I'll be happy. If I go to that place, or that position." Just like the modern scientists, they have finished their all happiness here. Now they are, they are trying, "If we go to Candraloka, then we shall be happy."

Śyāmasundara: But isn't this urge to advance… He says this urge to advance is the desire to become godly.

Prabhupāda: Yes.

Śyāmasundara: Everyone wants to become godly…

Prabhupāda: No, no. The desire, desire means that he has lost his real happiness. His real happiness is with God, dancing with God. Just like gopīs, they are dancing with God. That is real happiness. That is his nature. Ānandamayaḥ abhyāsāt. Vedānta-sūtra says that "By nature he wants ānanda, ānanda." But because he is seeking ānanda in a perverted way, he is being confused and frustrated. Therefore he is thinking "Not this stage, that stage will give me happiness." So when he goes to that stage, he again finds unhappiness. Because he is wrongly selecting, that "This is the stage of my happiness."

Śyāmasundara: And then eventually he'll reach the point where he realizes, "All that is unhappiness," and then he will turn to Kṛṣṇa consciousness.

Prabhupāda: No. Therefore Kṛṣṇa says, the most confidential part of knowledge, that sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. This will give you happiness because constitutionally you are made like that. Therefore in the Vaikuṇṭhaloka there is happiness, eternal happiness because they are all surrendered to Kṛṣṇa. Just like in Vṛndāvana. Vṛndāvana, ell the gopīs, all the cowherd boys, all the cows, all the trees, everyone-simply center is Kṛṣṇa. How Kṛṣṇa will be happy.

Śyāmasundara: So everyone is striving to return to that stage…

Prabhupāda: Yes.

Śyāmasundara: …and they have simply perverted their drive…

Prabhupāda: Therefore they are confused and frustrated. This is called māyā.

Śyāmasundara: Their advancement is misplaced.

Prabhupāda: Bhaktivinoda Ṭhākura sings, māyār bośe yāccho bese kācho hābuḍubu bhāi. Just like one man is being carried away by the waves and he is sometimes dipping, sometimes coming out, sometimes dipping, sometimes So our position is like that, that we are being carried away by the waves of this material nature and we are sometimes being drowned, sometimes coming out. When we come out, we breathe little. We think, "We are now happy." He forgets that "Again I shall have to be drowned." So in this way we struggle. This is called struggle for existence. And "fittest" means when we come to Kṛṣṇa consciousness and surrender unto Kṛṣṇa, then our fitness is spiritual. That's all.

Śyāmasundara: But still, there is that urge to become godly, to be godlike.

Prabhupāda: Yes. He is godly. Ahaṁ brahmāsmi. That is the realization, "I am Brahman." But he is thinking "I am matter. I am this body." That is the cause of his unhappiness.

Śyāmasundara: So this urge is what's propels all of evolution. Everyone is striving to advance back to that stage of Godhead.

Prabhupāda: Yes, nature, in lower life, lower animal life, nature is giving him, "Yes, you come to this, come to this, come to this, come to this." Like that.

Śyāmasundara: He says that the next stage of evolution, the qualities of the next stage we cannot know at this point.

Prabhupāda: No. He cannot… He does not know, but we know. (chuckles) He has no… He is unfortunate. He has no connection with Kṛṣṇa; therefore he does not know. But one who has got Kṛṣṇa as his master, as his teacher, he knows everything. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti. This is the Vedic injunction. If you simply understand Kṛṣṇa, then you understand everything. That's all.

Śyāmasundara: He says that man, being a part of God, that he is capable of cooperating with God to make further progress in the universe.

Prabhupāda: That is… Yes. That is his life, to cooperate with God. That is his real life. But here in this material world he is simply noncooperating. He's simply noncooperating. Unless he is noncooperating, why Kṛṣṇa says that "You surrender unto Me." That is simply noncoop… Anything here, karma, jñāna, yoga, anything… Other animal life, you throw away. Even in the higher level of human life, where karma is regulated, jñāna is there, knowledge is there, and yoga is there, but because there is no surrender to Kṛṣṇa, they will not help you to become happy. So that… Caitanya-caritāmṛta says bhukti-mukti-siddhi-kāmī sakale aśānta. Aśānta means restless. Restless. Bhukti means karmīs. They want simply sense enjoyment. They are called karmīs. And mukti, the jñānīs, they want mukta, mukti. So they also want something. The karmīs, they want everything for sense gratification. When they fail sense gratification, then one wants mukti. That is also another demand. Another demand. Ordinarily, they are demanding, "Give me nice building. Give me nice motor car, nice wife, nice money, bank balance, give me this, give me this, give me this." Dhanaṁ dehi rūpaṁ dehi rūpapati bhājaṁ dehi yaśo dehi. Dehi dehi dehi. This is karmī. And when he is frustrated, after asking many, many times, even becoming Birla, he is not satisfied, then next he wants, "I want mukti." That is also another demand, subtle demand. And the yogis, they also demanding, "Give me this mystic power. I shall become smaller than the smallest, heavier than the heaviest. I can fly. I can walk over the water." These are yoga-siddhis, eight kind of yoga-siddhis. So they are also demanding. Only kṛṣṇa-bhakta niṣkāma ataeva śānta [Cc. Madhya 19.149]. Kṛṣṇa bhakta has no demand. "Sir, I am your eternal servitor. I surrender unto You. Now you do whatever you like with me." So therefore he has no demand. So only Kṛṣṇa bhakta can be peaceful. No other else. Either karmīs, jñānīs, or yogis, nobody is peaceful. Kṛṣṇa also says that

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

This is śānti. Simply by understanding Kṛṣṇa, that He is the supreme enjoyer, bhokta, He is the supreme proprietor, and He is the supreme friend, then he becomes śānta. That is peacefulness.

Śyāmasundara: He says that man should cooperate with God to usher in the next stage of higher consciousness.

Prabhupāda: Yes.

Śyāmasundara: And in this respect man is responsible for evolution. Man…

Prabhupāda: Well, when we speak of… When he is prepared to cooperate with God, that is the highest evolution. That is the highest… Nobody wants to cooperate with God. Everyone wants to noncooperate with God.

Śyāmasundara: He says it's within man's hands, that man is responsible for the next stage of evolution.

Prabhupāda: What is that next stage of evolution? If he surrenders, that is the highest evolution, highest platform. Then simply enjoyment. There is no more evolution. Evolution, ārādhito yadi haris tapasā tataḥ kim [Nārada-pañcarātra]. If you have come to the point to worship the Supreme Lord, ārādhito yadi haris, then there is no more question of evolution. Tapasā tataḥ kim. Tapasā, tapasya, austerity, penance, they are required for elevation. So ārādhito yadi haris tapasā tataḥ kim. When you are engaged in Kṛṣṇa's service, there is no more question of evolution. That is the highest evolution. And Bhagavad-gītā also says,

māṁ ca 'vyabhicāriṇi
bhakti-yogena yaḥ sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

He is already Brahman. Anyone who is engaged in the service of the Lord, avyabhicāriṇi, without any adulteration, pure devotion, then he is already Brahman. He hasn't got to seek for again becoming Brahman. Māṁ ca 'vyabhicāriṇi bhakti-yogena yaḥ sevate, sa guṇān sama… He immediately transcends all the three guṇas, the sattva-guṇa, rajo-guṇa, tamo-guṇa. And brahma-bhūyāya kalpate, he is Brahman. Without becoming Brahman, how he can serve the Supreme Brahman?

Śyāmasundara: So the next stage of evolution, if it is to be higher stage than the present man…

Prabhupāda: Higher stage, that evolution they do not know. Just like in Vaiṣṇava philosophy, śānta dāsya sākhya vātsalya mādhurya. The first, when you have come brahma-bhūtaḥ stage, that is called śānta. "Oh, God is…" Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. When one understands. Bahūnāṁ janmanām ante [Bg. 7.19], after many, many births, when one comes to this conclusion that "Vāsudeva, Kṛṣṇa is everything," sa mahātmā su-durlabhaḥ, that is śānta stage, mahātmā, great soul. Then, from śānta stage, the development is dāsya stage, to serve Kṛṣṇa. Not simply appreciating Vāsudeva. "Vāsudeva is great, God is so great." Not so much, simply appreciation. "Oh, God is so great? Then I must give some service to God." That is next stage. Dāsya-rasa. Then next stage is vātsalya-rasa…, sākhya-rasa, to give service to God just like Arjuna. Arjuna gave service to Kṛṣṇa but as a friend. That is called sākhya-rasa. Then vatsalya-rasa, to give service to Kṛṣṇa just like mother Yaśodā. She has become mother. Mother gives always service to the baby, his (her) child, and Kṛṣṇa is passing His childhood pastimes before mother Yaśodā. Mother Yaśodā is always thinking, "Kṛṣṇa is hungry. Oh, Kṛṣṇa is getting skinny. I must feed Him. I must protect Him from the monkeys. I must protect Him from fire." Always anxious how to give protection to Kṛṣṇa. Kṛṣṇa is giving protection everyone, but the devotee has become so great that Kṛṣṇa is taking his protection, her protection. Then, after vātsalya, then mādhurya-rasa, the gopīs or girlfriends. And of all of them, Rādhārāṇī is the highest. She is trying to make happy Kṛṣṇa in so many ways, sixty-four arts: how to dance, how to cook, how to make peace, how to smile, and Kṛṣṇa is captivated by Rādhārāṇī. Therefore the devotee says Kṛṣṇa is Madana-Mohana, He can captivate Madana. But Rādhārāṇī is Madana-Mohana-Mohinī. She captivates even Madana-Mohana. That is the highest stage of mahā-bhāva, Rādhārāṇī's stage. So in the spiritual life there are so many developments. Although there is no difference. It is not that those who are serving Kṛṣṇa as friends just like cowherds boy, and as Rādhārāṇī is serving Kṛṣṇa as consort, there is no difference in value, but spiritually there is estimation of value. Rādhārāṇī's stage is the highest stage.

Śyāmasundara: So if this platform of consciousness is to be attained by everyone, it is the responsibility of men to cooperate with God…

Prabhupāda: Yes. That cooperation begins when God says that "You surrender unto Me," and if he agrees, that cooperation begins.

Śyāmasundara: In other words, it won't happen automatically.

Prabhupāda: Unless you surrender, where is the cooperation? Where is the cooperation? Just like all my disciples, because they have surrendered, so there is cooperation. Therefore this movement is increasing. Otherwise, alone what can we do? Because you are cooperating with me, therefore I am advancing this movement. If you noncooperate with me, I am old man. What can I do? So similarly, Lord Caitanya comes, Kṛṣṇa, to invite cooperation. He says that "Please cooperate with me. Let me spread this Kṛṣṇa consciousness."

Śyāmasundara: He says that there is freedom of the will in two different senses. One, activity that is surely not subject to compulsion by extraneous forces, and… Activity that is merely not subject to compulsion by extraneous forces, and expression of integrated, self-directing persons acting in a purposeful, coherent way in order to serve the best interest of all. In other words there is the freedom of the will, which is merely not subject to extraneous forces, and there is also the self-directing free will, who is aware of ethical values, and he is…

Prabhupāda: That two cooperation, two kinds of cooperation is going on. Just like in a state a citizen is cooperating as a free citizen. The same citizen is cooperating in the prison by force. The jail superintendent says, "Now you break these bricks." He has to do; otherwise he'll be punished. He is cooperating by force. But this cooperation is inferior cooperation. Therefore Caitanya Mahāprabhu says, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. By constitutional position, a living entity is eternal servant of Kṛṣṇa. In the Vaikuṇṭha jagat, the cooperation, the service is voluntary. And here in this material world the service is forced because it is māyā. Just like in the jail the service is there. One who declares that "I don't care for the government. I break all the laws." But he is put into jail. There is no question of breaking the laws, but by law he has to work forcibly. He has to do it. So here in this material world we are working under force of māyā. That is called daivī hy eṣā guṇamayī mama māyā duratyayā [Bg. 7.14]. That force you cannot avoid. You cannot avoid. Only you can avoid when you voluntarily cooperate with Kṛṣṇa. Mām eva ye prapadyante māyām etāṁ taranti te.

Śyāmasundara: He's using the sense of free will in two senses. Just like I would drive down the right side of the road because I know that it's the law. So I want to obey the law. And then the other sense would be I want to drive down the right side of the street in order not to harm anyone and for so many other reasons, a higher type of use of free will. One is automatic, one is more thoughtful.

Prabhupāda: So automatic cooperation is bhakti, and forced cooperation is karma. That is the… It looks the same thing. Karmīs and the bhaktas are working… Just like we are working in the same way. Karmī is typing and a bhakta is typing. It looks the same thing, but karmī is typing under force. His master has ordered, "You work it; otherwise you won't get salary." And a bhakta is typing for pleasing Kṛṣṇa and for glorifying Kṛṣṇa. So the typing looks the same, but the bhakta's typing and a karmī's typing different.

Śyāmasundara: And he says that freedom of the will is relative, that in our higher level it becomes clear that the lower stage was actually determined, predetermined or directed by external forces.

Prabhupāda: Yes. That is called karma-phala. That we have explained. Karmaṇā daiva-netreṇa [SB 3.31.1]. Unless superior superintendence he is working, and as a result of his work, he is getting a particular type of body for enjoyment or suffering.

Śyāmasundara: Even though he thinks he's free. He thinks he's free.

Prabhupāda: Yes. That is also explained in the Bhagavad-gītā.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

He is being forced by the laws of nature, but he is thinking, "I am doing this." That is ahaṅkāra-vimūḍhātmā. He's a rascal.

Śyāmasundara: This man, Alexander, says that in the higher levels of evolution one can see that everything is determined in the lower levels.

Prabhupāda: Yes. Therefore… Everything is determined; therefore we should not try for improving our economic condition because already it is decided. This sort of… Otherwise why you see so many varieties of standard of life? One is born rich and one born, he is working so hard, he cannot get even two morsel of bread. So everything is determined. Therefore Bhāgavata says that "For this material happiness, you don't try. That will come automatically as distress comes automatically." You don't try for distress, but it comes upon you. Similarly, whatever happiness is due to you, it will also come to you. You try for developing your Kṛṣṇa consciousness. That is your business. Tasyaiva hetoḥ prayeteta kovidaḥ. That is intelligence.

Śyāmasundara: He says that values are relative between a particular man and a particular object that one man's food is another man's poison.

Prabhupāda: Yes. Just like we have taken, Kṛṣṇa consciousness has value and material consciousness no value. So value also different according to the different persons.

Śyāmasundara: And he says the basis for determining or judging which values are best is by the principle of coherence, that is, by agreement among the most people willing to accept it.

Prabhupāda: That means authority. What is value. Just like Caitanya Mahāprabhu says that "You become Kṛṣṇa bhakta," because He is authority. The Veda says vedaiś ca sarvair aham eva vedyam [Bg. 15.15]. Veda says that "Search out Kṛṣṇa." So the authority, what the authority says, that is valuable.

Śyāmasundara: But he says not the authority. He says by the most willing people…

Prabhupāda: That we see… He's going… He's going… Veda is accept by everyone. All learned scholar. Who can decry Vedas? Only the rascals will decry Vedas. Otherwise… Just like in our country, India, all the big ācāryas, they accept Vedas as the basic principle. So who can decry? Veda says that the stool of cow is pure, and it is accepted. Everyone. All Hindus, brāhmaṇas, kṣatriyas, vaiśyas, and the ācāryas, they accept that cow dung is pure. Why? Veda says. In another place, Veda says that "Stool of any animal is impure," but this stool is pure. So we haven't got discrimination. We accept that. Other animal stool is impure. But the cow dung, the stool of cow, we immediately accept as pure, and we apply it in our Deity room and make is purified. That is Veda. You cannot contradict . You cannot argue Vedas. That is also…

Śyāmasundara: But his idea is that the majority will accept something.

Prabhupāda: Well, in India majority accepts Veda. Now they have become rascals, that is a different thing.

Śyāmasundara: Now they accept wine…

Prabhupāda: That is a different thing. But in India all the authorities, all personalities, unless you accept Vedas, you are called nāstika. Therefore Buddha philosophy was driven away, Caitanya Mahāprabhu veda nā māniyā bauddha haila nāstika. Simply Lord Buddha says, "I don't care for your Vedas." Lord Buddha wanted to preach nonviolence, but in the Vedic literature there is violence. There is violence. Just like Gandhi wanted to prove from Bhagavad-gītā nonviolence. Where is nonviolence there? Where is that nonviolence? Kṛṣṇa is inducing Arjuna to fight, to become violent. So how can you prove there is nonviolence? These are all nonsense. So similarly, in the Vedas there is recommendation that animals can be sacrificed in the Vedas with mantra. That… Therefore the process, to test the power of the mantra, that animal is put into the fire and the animal again comes out with a new life. That is the test. Just like you test how the microphone is working. So how the Vedic mantras are being chanted rightly, that is tested by putting… Just like in laboratory a small animal is killed. But that is killed. They cannot give life. But here, in sacrifice, aśvamedha-yajña, gomedha-yajña, there is… Gavalambham, aśvamedhaṁ gavālambham [Cc. Ādi 17.164]. The animal sacrificed, but it comes again with ill life. That is the test, how the Vedic mantra is chanted. So because there is no such qualified brāhmaṇa, therefore in this age all kinds of sacrifices stopped. So Veda is no authority. The mantra has no life. So that is accepted by everyone. At least, civilized class of men. Actually, unless there is this varṇāśrama-dharma, the classification of brāhmaṇa, kṣatriya, vaiśya, that is not civilized form of life. So according to Vedic conception, the modern civilization, European, American, that not civilized form of… And actually it is happening. The result is producing. And because India accepted the Vedic culture, in spite of two thousand years onslaught by foreigners, they are standing still. Many of them fallen, but the basic principle is still standing. Just like we are teaching Kṛṣṇa consciousness on the basis of Vedic principle. I have not manufactured anything. And it is becoming successful. So the Vedas is so nice. Even foreigners are accepting the principle.

Śyāmasundara: So if the majority of the whole world accepted Kṛṣṇa consciousness, then he would call that of value.

Prabhupāda: No, the majority may not accept. You see, if you want to sell jewels, a diamond, you cannot get many customers. That is not possible. But still, diamond is diamond. It may not have many customers. It doesn't matter. If there is one customer, that is sufficient. Ekaś candras tamo hanti na ca taraḥ sahasrasaḥ. If there is one moon in the sky that is sufficient to dissipate all darkness. There is no need of thousands or millions of stars. So our movement, if anyone, through all men in the world, can understand Kṛṣṇa consciousness, he will do tremendous good to the people. My Guru Mahārāja used to say like that.

Śyāmasundara: So he searched around for those values that are most accepted by the most people and he found they are truth, beauty, and goodness are the three main values. Truth, beauty, and goodness.

Prabhupāda: Well, it is a false proposition. In the material world nobody likes truth. They always want to place untruth, at least in this age. The majority of people are not truthful. As soon as one becomes truthful, he's a brāhmaṇa. (end)

Prabhupāda: So? What is the…?

Johann Gottlieb Fichte

Śyāmasundara: We're discussing this German philosopher, Fichte. Last… We had discussed the whole philosophy then we lost the last half of the tape so I'll just start where we left off. Just to review slightly…

Prabhupāda: Then why don't you, whatever you have got, you get it transcribed and send it to Hayagrīva Prabhu.

Śyāmasundara: Well, I'm pretty much going to have to edit this because…

Prabhupāda: Then we'll edit. All right.

Śyāmasundara: Fichte's idea is that the world is a rational unified system which is directed toward a purpose and that the self-consciousness…

Prabhupāda: It is opposite to that philosophy. He said there is no purpose.

Śyāmasundara: Yes.

Prabhupāda: He said there is a purpose.

Śyāmasundara: This man is coming about 1800, 1820. Sartre's contemporary. In those times…

Prabhupāda: Before him.

Śyāmasundara: Much before him, about 150 years ago. He takes as the absolute first principle the self-consciousness or the evil(?), "I am", the awareness that I exist as an absolute a priori first principle.

Prabhupāda: That is Vedānta. We are studying what I am. That is Vedānta philosophy, to study what I am. And the answer is given by us, Vaiṣṇava philosophers, that you are eternal servant of God. This is Vedānta. Everyone is searching what I am, we are giving the answer: "You are eternal servant of God." Now let them refute this that he's not servant, he's absolute(?). Our answer is there. Athāto brahma jijñāsā, to inquire about Brahman, the spirit soul. What is this spirit soul, what I am. What is the supreme. So, Caitanya Mahāprabhu's answer is already there, jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. The real identity of the living entity is that he's eternal servant of Kṛṣṇa.

Śyāmasundara: He says that philosophy or the search for truth begins with the self-conscious demand that one should think thyself, think myself.

Prabhupāda: Yes, that's nice. That is discussed in Bhagavad-gītā that you should meditate actually what I am. You go on analyzing your body, "Am I these hands? No, it is mine. Am I this head? No, it is my head." So naturally, you come to the point, "Then where I am? I am saying everything mine. Ahaṁ mameti [SB 5.5.8]. What is that I?" That is replied in the Bhagavad-gītā, (indistinct) kaunteya, kṣetra (indistinct). This body, I am not body, you study, it is the field which is given to me for acting. Just like if you are given one jurisdiction, some field, so act there, work there. Similarly, this body is given to us by nature as field of working. Therefore, this yogic meditation, this is consciousness, and I am not this body. That is the beginning of knowledge. Before that (indistinct) thinking that he's this body, he is no better than animal. Big animal. Here is the knowledge. When one understands that he is not this body, something beyond this body-"I am not this body, this is my body"-that is knowledge.

Śyāmasundara: This Fichte actually comes to that conclusion because he borrows from Kant and develops this idea of the dialectic that there's thesis, the antithesis and it becomes combined in synthesis. He puts forward the idea that the ego, the subjective identity that the thesis has given and opposing that is the antithesis or material nature. Just like my body is the antithesis of my ego, so it is non-ego. So he says ego, non-ego, there's a continuous struggle.

Prabhupāda: When I think that I am this body, that is false ego. That is false ego. Because I am not this body. So those who are falsely identifying this body, (indistinct) they're animals. They're (indistinct).

Śyāmasundara: So he sees that the world is made up of a combination of continuous struggle of dialectic between the opposing elements of ego and non-ego. My subjective identity and the objective world are continually locked in struggle, endlessly, and this is the way things are going on.

Prabhupāda: Not endlessly, but if you understand that you are not this body, then this ignorance is ended, immediately. So you cannot say it is endless.

Śyāmasundara: He says that there is a gradual evolution towards self-realization if one uses his reason.

Prabhupāda: Yes, that is gradual process of evolution is from animal kingdom to human life. When one comes to the human form of life then the realization (indistinct) is there.

Śyāmasundara: So he seeks to combine these two types of reason, Kant set up. There's pure reason and practical reason or moral reason. In other words speculative reason and practical reason or moral reason.

Prabhupāda: Practical, practical reason is that if I think I am this body, then where is the difference between dead body and living? Living body means I am in this body, that is living body. As soon as I give up this body, I go and accept another body. Then it is dead body. So this is practical reason, that without the soul this body is a lump of matter. It is very practical. Therefore soul is different from this matter.

Śyāmasundara: He says that our progress towards this kind of understanding comes about because we unify our speculative reason, our theoretical reason with our practical reason or our moral reason.

Prabhupāda: This is practical. Anyone can understand that when the body is, does not contain any more the soul, then it is dead, dead body, lump of matter. So spirit soul is different from the matter. This is practical. If anyone cannot understand, then he's less intelligent. This is practical.

Śyāmasundara: His idea of ultimate reality is that it is the moral ego or pure will that…

Prabhupāda: Then he has to define what is morality.

Śyāmasundara: Yes.

Prabhupāda: Everyone says, "It is my morality." Everyone can manufacture (indistinct). Just like, for example in India if somebody talks of homosex (indistinct) immoral, and here it is going on. (indistinct). So what is morality? (indistinct).

Śyāmasundara: He uses the categorical imperative that Kant set up, the different categories of goodness and badness.

Prabhupāda: That means if you are in the modes of goodness, your morality is different from the morality of the man who is in the modes of ignorance.

Śyāmasundara: But he says that everything should be understood in terms of what it ought to be, that there is an absolute good.

Prabhupāda: Yes.

Śyāmasundara: And every activity should be understood in terms of that absolute good.

Prabhupāda: That, that we say liberation. One should be free from the material contamination. That is our… Because under material condition, he is in three modes, goodness, passion and ignorance. So one who is in goodness he does not approve conclusion in ignorance. And one who is in ignorance, he thinks it is better.

Śyāmasundara: So if one is looking on the objects of the world in terms of what they ought to be…

Prabhupāda: Ought to be, how you'll know it? Unless he gets information from the higher authority what is ought to be? You cannot manufacture. If you are in the modes of ignorance, your "ought to be", just like they're saying the animals have no soul and we are saying, "No, you cannot kill animals." So we are in different position. So what is "ought to be", who will dictate? If you dictate yourself, your concept of killing, it "ought to be". And my concept of not killing, is "ought to be". So what is the standard? Then you have to go to the authority, go for judgement.

Śyāmasundara: These German philosophers, they generally accept the Christian standard of morality to be what ought to be.

Prabhupāda: That's also good, but Christian morality, who is abiding by Christian morality? The Christian morality, in the beginning it is said "Thou shalt not kill," and they're all killing. So it will be very difficult to find out a real Christian who is following the morality. "Thou shalt not covet," and they're doing all this nonsense.

Śyāmasundara: Any rate, he's more or less investigating just what is the nature of man without going into the goals.

Prabhupāda: That we have got. Nature of man, nature of living entity is that he's eternal servant. He is serving. Everyone is serving. Who is a living entity where in this world he can say that "I am not serving, I am absolute, I am nobody's servant"? Everyone is serving. Either he's serving māyā or Kṛṣṇa, that's all. When he is in knowledge, he is serving Kṛṣṇa and when he's foolish, ignorant, he's serving māyā. That's all. But he must serve. Just like a citizen, he must abide by the order of the state. If he abides by the order of the state in an ordinary way, then he's a good citizen. And if he (indistinct), then he will have to be forced to abide by the order of the state (indistinct). But in all cases he must abide by the order (indistinct).

Śyāmasundara: He also sees things in that way. He sees the unfolding of reality as the fulfillment of duty, that one must always strive for what ought to be, what is fulfillment of his duty.

That, that information we are giving that in reality everyone is servant, but he is under misconception, he's thinking he's master and he's forced to serve māyā. This is reality. Just like a outlaw, he is thinking that free from the state law but he's forced to abide by the state law in the kingdom. Similarly my position is I must carry the order. I am inferior. I must carry out the order of the superior. The superior, the supreme superior is Kṛṣṇa. If I voluntarily become the servant and carry out His order, then it is my normal life. Sarva-dharmān parityajya mām ekaṁ śaraṇam vraja [Bg. 18.66]. Otherwise it is abnormal life. I have to serve māyā. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. Māyā will kick upon my face and force me to do something, prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi [Bg. 3.27]. So I will be servant of prakṛti, material nature. That means I will be servant of my senses. By nature, my senses dictate, "Now you do this," I will be forced to do it. This is my position.

Śyāmasundara: When you spoke earlier about what the definite idea of what is good, to strive for, if you were to say that "Thou shall not kill" is good, then what if Kṛṣṇa says "Kill"? Then that doesn't have any meaning, "Thou shall not kill."

Prabhupāda: Kṛṣṇa does not say, "Thou shall not kill." Where Kṛṣṇa has said, "Thou shall not kill."

Śyāmasundara: Well, he tells Arjuna…

Prabhupāda: Arjuna. Other words(?) is not for you. Why do you say Kṛṣṇa says to kill?

Śyāmasundara: No, I'm saying that…

Prabhupāda: That is our-Kṛṣṇa is absolute. He can order anything He likes, but you have to carry out Kṛṣṇa's order. If Kṛṣṇa says you to kill, then you can kill. You cannot say that "Kṛṣṇa has said to Arjuna to kill, therefore I shall kill."

Śyāmasundara: So what I mean is instead of saying that this is good and that is bad, all you can say really is what is good is what Kṛṣṇa says.

Prabhupāda: That's it.

Śyāmasundara: Kṛṣṇa's order is what is good.

Prabhupāda: That is actually doing. Actually in our experience also, just like a soldier, he kills by the order, superior order of the state. He is given gold medal. And if the same man, when he comes home, if he kills, he is hanged. Why? Because you can kill under superior order, not whimsically. Generally the order is not to kill, but if he says now kill, you can… that is order, that you have to take. And if you say at that time, "Sir, you told me not to kill," that is (indistinct). General order and specific order. So Kṛṣṇa says, amānitvam adambhitvam ahiṁsā kṣāntir ārjavam [Bg. 13.8]. He is giving the process of knowledge, amānitvam adambhitvam, not to be proud, ahiṁsā, nonviolence. These are there, eighteen qualities for understanding spiritual values. So it is general. Now for particular purposes if Kṛṣṇa says, "Yes, you must kill," you must abide by that order. That is Kṛṣṇa consciousness.

Śyāmasundara: So the standard of what ought to be is that one should fulfill one's duty to Kṛṣṇa.

Prabhupāda: That is good, that is moral, real morality.

Śyāmasundara: So Kṛṣṇa uses the same terminology that one should fulfill his duty and if this is the what ought to be.

Prabhupāda: Duty means superior order. That is duty. You cannot manufacture your duty.

Śyāmasundara: His idea is a little impersonal because he says that we discern what ought to be from the forces of nature around you, reality unfolding.

Prabhupāda: Then he abides by the forces of nature. That is nature is superior. He does not know beyond nature there is another superior being, that is God. That is his lack of knowledge. That is the difficulty. If you are not perfect, where is that philosopher?

Śyāmasundara: He sees an intelligence acting in nature.

Prabhupāda: Anyway he accepts the superiority of nature, superior position of nature. He accepts it. So but beyond the nature there is a… the Supreme Personality Godhead. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Under My direction nature works. So he has no vision to see the background of nature.

Śyāmasundara: They term nature as the unfolding of events, as a thing in itself. They don't understand that beyond that is the controller.

Prabhupāda: That is lack of knowledge, poor fund of knowledge. So these persons with poor fund of knowledge, they should not take the position of a philosopher. This is misguided, misleading. That is going on. Mental concoction, speculating, without any authority.

Śyāmasundara: This idea of Fichte means duty…

Prabhupāda: And what is the duty? Unless there is superior order, you ask me to do something, then where is your duty?

Śyāmasundara: Well, to do our duty is to do what ought to be.

Prabhupāda: Who has prescribed that this is ought to be?

Śyāmasundara: Well, the world order prescribes what ought to be.

Prabhupāda: World order, what is that world order? Is it blind?

Śyāmasundara: Harmony, whatever causes harmony…

Prabhupāda: What is harmony, who will define? You say this is harmony, I say this is harmony. Therefore our philosophy is perfect. We are taking our duty from the Supreme. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that is authority, only to surrender to Kṛṣṇa and abide by His order.

Śyāmasundara: Actually his philosophy has that loophole, that there's no

Prabhupāda: Every philosophy will be loophole. Everybody, that we shall find out, others cannot find out, what is that loophole.

Śyāmasundara: Because of this, the German state was able to step in and say, "Your duty is to follow us."

Prabhupāda: Who are you? The question is, "Who are you?"

Śyāmasundara: I am Hitler. I control the…

Prabhupāda: That is "Might is right." But Hitler was finished now. That anyone can say, the tiger can also say. "Might is right. I am powerful, you must (indistinct)."

Śyāmasundara: He says that philosophy must begin with the assumption that being is nothing but that duty is absolutely everything.

Prabhupāda: That is nonsense. Without being how you can do your duty?

Śyāmasundara: That being, being doesn't strive for what is, being is always striving for what ought to be. He always has a sense of duty. There should be something other than this that I must…

Prabhupāda: That Supreme Being, He can be (indistinct) up to. You, you cannot do such. You commit mistake. Therefore you do not know what is ought to be or not to be.

Śyāmasundara: Just like this propensity is there in men not simply to be satisfied with what is but always to strive for something improving, what ought to be.

Prabhupāda: So we, we give that ultimate ought to be that you will become surrendered soul to Kṛṣṇa. That is ultimate ought to be.

Śyāmasundara: And he says that everything should be seen in relation to that what ought to be (indistinct).

Prabhupāda: Yes, that is our philosophy. If it is approved and Rūpa Gosvāmī says, ānukūlyena kṛṣṇānu-śīlanaṁ [Cc. Madhya 19.167], our ought to be is what is Kṛṣṇa approves or His representative approves. That is ought to be. Our standard. Otherwise it is not, not ought to be. Therefore we accept our guidance (indistint). Tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12]. Therefore Vedas say that one must approach a bona fide spiritual master, in order to be fully in knowledge. Ācāryavān puruṣo veda. These are Vedic injunctions. One who has accepted a bona fide spiritual master, he knows everything. Ācāryavān puruṣo veda. Veda means in knowledge. So ācāryavān, one who has accepted ācārya. Therefore our principle is to follow the ācārya. In Bhagavad-gītā also it is said, ācārya upāsanam, one must worship ācārya, to go to the right knowledge. So that is our philosophy.

Śyāmasundara: In his epistemology or his study of knowledge he said that events are not made necessary by causes, but that everything is motivated by its own purpose. In other words if I drop this…

Prabhupāda: That means there is no chance.

Śyāmasundara: No chance.

Prabhupāda: Yes. There is no question of chance.

Śyāmasundara: If I drop this and there is a reaction, a noise, it is not because this caused the noise but that each thing is motivated by its own purpose.

Prabhupāda: But there is already the law, if he falls down there will be noise(?). The thing is already there, but it becomes manifested under certain circumstances, that's all.

Śyāmasundara: But his idea is that dropping of this does not cause it to be necessary that there is noise, but that because the world purpose is unfolding…

Prabhupāda: Where is that… Causeless means… There are two kinds of causes, efficient(?) cause and (indistinct) So it may be (indistinct) cause where there are many remote causes. But ultimate cause is Kṛṣṇa. Sarva-kāraṇa-kāraṇam [Bs. 5.1].

Śyāmasundara: That's his idea. He's looking at the ultimate cause, there is a motivation for everything. It's not accidental, that nothing is, no event is…

Prabhupāda: That we say, there is no such thing as accident.

Śyāmasundara: In other words if I perform some act with the expectation that something will result, it's not necessary that that act, that will result. There's no necessity for that.

Prabhupāda: That is our philosophy, that let Kṛṣṇa sanction. There cannot be (indistinct).

Śyāmasundara: There's no necessity…

Prabhupāda: I may try to do something with my expert knowledge but still if it is not sanctioned by Kṛṣṇa, it will not (indistinct).

Śyāmasundara: There's no necessity by cause.

Prabhupāda: Ultimate cause is He, daivī. That is (indistinct) in the Bhagavad…, five causes. So out of five causes, the daivī is providence. Providential cause is primary.

Śyāmasundara: More than the others.

Prabhupāda: Others is place, the worker, the means.

Devotee: (indistinct)

Śyāmasundara: In Bhagavad-gītā.

Prabhupāda: Yes. You may be very expert but the ultimate will be daivī cause is not in favor, it will not (indistinct). Here example is just like you (indistinct) your service, suffering, sick, and you are employing first-class doctor, first-class medical, first-class attendant there is no guarantee that you (indistinct). Then where is the cause? What is the cause? From the scientific world you can say that my (indistinct) I have appointed first-class physician, first-class medicine, first-class, everything, but my son died. Then where is the power?

Śyāmasundara: Whatever caused this person's death is the ultimate cause.

Prabhupāda: Therefore the ultimate cause is Kṛṣṇa. If Kṛṣṇa does not sanction your so-called first-class medicine, physician, place, and everything will be spoiled. And if he sanctions, even you don't appoint any physician, he will (indistinct). Rakhe kṛṣṇa mareke mare kṛṣṇa rakheke. If Kṛṣṇa kills nobody can save him, and if Kṛṣṇa saves, nobody can kill. Just like Rāvaṇa, Hiraṇyakaśipu. They made plans that they'll never die, but Kṛṣṇa killed them. No condition will be (indistinct). That is our philosophy.

Śyāmasundara: That's it. He says here, of all things the ego is uncaused, the spontaneous self-consciousness…

Prabhupāda: Yes. Because I am living force, the ego must be there. I am. And that I am may be misplaced: "I am this body or this mind." Real I am, I am servant of Kṛṣṇa, that is real I am.

Śyāmasundara: So the I am is not caused by anything.

Prabhupāda: No, I am is eternal, Kṛṣṇa is eternal, and I (am) also eternal.

Śyāmasundara: So he says that the noncaused ego posits the nonego, or it gives them meaning, existence. It gives…

Prabhupāda: That is our philosophy, nonego means although I have got my identification, I am, still I have sacrificed everything for Kṛṣṇa. If Kṛṣṇa says "You do this," I don't say, "I will not do." I don't impose my will. I sacrifice my individuality. Kṛṣṇa says, I must do. Therefore my ego is not there.

Śyāmasundara: He uses the same example of Barthe(?) that essais persice(?) means that this exists because I perceive it, that all these non-ego objects are…

Prabhupāda: No, that we don't agree. It exists independent from our perception.

Śyāmasundara: But it must be perceived by someone to exist.

Prabhupāda: That is different (indictinct) the one who has manufactured it (indistinct). So similarly, God is in (indistinct) of everything, I may not. That is described in the Bhāgavata, anvayād itarataś ca, anvayād (indistinct) sa abhijñaḥ. He is not (indistinct). Nothing can be concealed from the vision of God.

Śyāmasundara: So to be is to be perceived but because God perceives it, it exists.

Prabhupāda: Without God nothing can exist.

Śyāmasundara: So he says that we come into this world and these objects are here…

Prabhupāda: Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. (indistinct). He is the originator of everything, anvayād itarataś ca artheṣu, indirectly, directly, whatever there are, He knows everything. I do not know who has manufactured this, I see only but I do not know (indistinct).

Śyāmasundara: He says we come into this world and we posit or we bring into existence the material objects, non-ego objects but the duty of the practical reason to guide these objects properly, to utilize them according to the practical will.

Prabhupāda: Then you require the shelter of Vedas. He will give you direction how to live. You have come in this material world for fulfilling your material desires therefore the Vedas give you direction that you try to fulfill your desires in this way, so that one day you may come to your original.

Śyāmasundara: He says that all of nature as we see it is only illusory sense material reflecting the ongoing moral necessity of reality of the universe.

Prabhupāda: That is our philosophy. Mirage, sometimes mirage, if you see in front of the water in the desert. Actually there is no water in the desert, but you see under illusion. But you know, you are human being, you know that there is no water, you don't go after it. But the animal will go after it and he'll lose his life because (indistinct). He wants to take that water, and the water also goes ahead. In this way when he's too thirsty in the midst of desert he becomes dead. So that is the difference between man and animal. So the human consciousness, when it is developed, you come to Kṛṣṇa consciousness, then you become detached with this material mirage. He does not run after the false water. That is Kṛṣṇa consciousness. Others may go after the false water. That is called māyā, or illusion.

Śyāmasundara: His idea is that by observing the material energy that we can get an idea of what is the real duty of the universe. You can perceive it in the ongoing fluctuations of material nature, the duty or reality of the universe.

Prabhupāda: That is not possible. If he is ignorant, how he can understand? There must be direction, guidance.

Śyāmasundara: He says that the pure speculative reasoning…

Prabhupāda: No, that is (indistinct).

Śyāmasundara: But this pure speculative reason must be unified with practical reason also.

Prabhupāda: Yes. But practical means he will require guidance. (laughter)

Śyāmasundara: He says the institutions such as laws can participate in this unfolding of the reason of the universe, duty of the universe for instance by controlling conflicts between personalities and so on. Law, the laws of the state, the laws of (indistinct) can participate in the unfolding of the universe, the purpose of the universe.

Prabhupāda: Yes. We accept that personality may be (indistinct), not that we pick up any man from the street and we accept guru. That will not (indistinct). Śrotriyaṁ brahma-niṣṭham [MU 1.2.12], one who has heard properly from his spiritual master and as a result of such hearing he is perfectly in God consciousness (indistinct).

Śyāmasundara: How does this fit in with what I was just saying about institutions such as laws, things like that. They can participate in the purpose of the universe, in bringing out the purpose of the universe. I make a law that you shall not kill, does that participate…

Prabhupāda: No, you cannot make law. Law can be made by God. You have to abide by the law. You cannot (indistinct), you are imperfect, how you can make law? Your law will be imperfect.

Śyāmasundara: The state cannot make laws to (indistinct)

Prabhupāda: State is (indistinct) because we have no other experience beyond the state. But the state also, according to Vedic civilization, state means he must be king. King must be representative of God. So king is therefore called naradeva. That we have discussed in the matter of Pṛthu Mahārāja. So king is supposed to be representative of God and he has to execute his royal authority by direction of God. The brāhmaṇas and the sages, they give him direction. These things are being very thoroughly discussed when Pṛthu Mahārāja in the Fourth Canto. That is civilization.

Śyāmasundara: He appreciates that. He says that the institutions of civilization can help bring out the purpose of the universe.

Prabhupāda: Purpose of the universe is already there, but you have to know it through proper channels. But if you speculate then you will be misled. That's all. They want to speculate, that is their defect.

Śyāmasundara: He says that the world, he calls it the stuff of duty, the world is made up of the stuff of duty.

Prabhupāda: Yes, yes. Stuff of duty, because duty means you are abiding by the superior order, that is duty. So we accept Vedas, the superior order. When it is stated, order in the Vedas, then we accept. That example we have given several times, if the Veda says that cow dung is pure. Once it is said that any stool of animal is impure. Then Veda says, "No, cowdung is pure." So you cannot argue that once you said that stool of animal is impure, how you say that cowdung is pure? You cannot contradict. You will have to accept it because it is order of the Vedas. (indistinct)

Śyāmasundara: He sees that everything in the world, all nonego objects, all the objects of the world are seeking to realize themselves. Everything is seeking to realize itself.

Prabhupāda: Yes, seeking, therefore if you take advantage of a perfect person, then that seeking will be (indistinct) very soon understand. Otherwise he'll hover in the oblivion. That's all. Our process is we are seeking but we are going to the Absolute Person, Kṛṣṇa, and you are taking the knowledge, immediately. That saves our time. If you are seeking, considering your (indistinct) very great scholar, research scholar, then you are misled. Our process is very nice. Therefore tad vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], the injunction is you must approach a bona fide spiritual master to make a short cut of the searching.

Śyāmasundara: Because everything is seeking to realize itself, that that means there is a moral order to…

Prabhupāda: Certainly.

Śyāmasundara: So that each individual must act according to his duty and his conscience in this world.

Prabhupāda: No. Conscience, an entity is Kṛṣṇa conscience, it is useless.

Śyāmasundara: Conscience.

Prabhupāda: Conscience, yes. A thief, he also prepares his conscience. When he goes to steal he says, "I must, because I have to maintain my family. I do not know any other business, I must." This is his conscience. The other conscious is, "No, no, no I cannot steal. It is sin." So where is the conscience? Conscience is not standard. You make your, manufacture your own conscience. Therefore you have to take advice from Kṛṣṇa conscience. That is real conscience. Whether it is (indistinct) with Kṛṣṇa conscience, that is (indistinct). Otherwise he created own conscience.

Śyāmasundara: It is that the supreme principle of world order is freedom.

Prabhupāda: Yes, freedom. Our present condition is not freedom. We are completely under the laws, te 'pi svatantra rudhāṇī vardhya (?). They are tied up by the ropes of material nature, hands and legs, and still they are thinking, "I am free." That is illusion. Nobody is free. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. We are seeking freedom but nobody is free. Nobody is free. Prakṛteḥ kriyamāṇāni [Bg. 3.27], they are pulled by the ear, "Do this." Prakṛteḥ. You have to do this.

Śyāmasundara: He says that the free will, which creates itself or realizes itself is the truest of all realities.

Prabhupāda: Yes. So if by free will if you choose to surrender to Kṛṣṇa they you'll get your real free will, freedom. Otherwise you are under the clutches of māyā. Daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. You cannot surpass the stringent laws of material nature, that is not…

Śyāmasundara: He says, contrary to Kant, he says that the practical reason is primary, is the first thing, that what is practical is superior to what is…

Prabhupāda: Practical, this means, suppose I want to do something, I do not know, then I go and ask a superior person who knows it. Just like when you drive your car, you are going somewhere, so you take the direction from the signpost, this way go, this point here, this village. Similarly, for practical purpose you have to approach a person who knows. That is practical. And if you think that I shall do it myself, without consulting anyone, that is not practical, that is theoretical. You will be misled. At least we are prone to be misled.

Śyāmasundara: He says that the reason is subordinate to the will.

Prabhupāda: Yes, thinking, feeling, willing, so willing, I want to do something, I apply my reason, that is intelligence. If we do it intelligently then it is good, and if I do it foolishly then it is bad. Will is there.

Śyāmasundara: Will is (indistinct) will is primary reason.

Prabhupāda: No. After reasoning, then you will. After reasoning.

Śyāmasundara: First reasoning, then willing. He says the opposite. He says that reason is subordinate to will.

Prabhupāda: That can be also.

Śyāmasundara: He sees the will as practical, practical reason…

Prabhupāda: This thinking, feeling, willing, they are all taken together as reasoning. What do you think? What is the psychology? Hayagrīva(?) Prabhu? What is there? Thinking, feeling, willing, do you think that you shall be a rich man, you think. Then you make your process how you will become a rich man, then work will (indistinct). Or you will, thinking, feeling, willing, "Yes, I must be rich man," then how you can in this way, that way. But intelligence is above thinking, feeling, willing. Everyone, a dog also thinks he'll feel, he has no intelligence. He has intelligence (indistinct).

Śyāmasundara: He says that all reasoning comes about as a result of our desires or our will, whatever we are willing, then we begin to reason.

Prabhupāda: That is not willing, that is thinking. That is not willing.

Śyāmasundara: Rationalizing.

Prabhupāda: Yes, thinking. I am thinking to become like this. If we generally say like that, "I am thinking." Is it not?

Śyāmasundara: I am thinking to go somewhere.

Prabhupāda: Yes. Yes, I am thinking. So if there is any difference between thinking, feeling and willing then thinking first.

Śyāmasundara: Will, willing something is more like desiring something, isn't it?

Prabhupāda: That desiring begins from thinking.

Śyāmasundara: Contemplating the objects of the senses one (indistinct). He says that if one combines rational thought with his will then this will help him towards self-realization.

Prabhupāda: What is that?

Śyāmasundara: If he combines rational thought with willing…

Prabhupāda: So wherefrom the rational thought comes?

Śyāmasundara: That is an a priori fact, that I think therefore I am.

Devotee: (indistinct)

Prabhupāda: Yes.

Śyāmasundara: But we cannot…, pure thought process, I cannot do anything more than think myself. I can think that I think therefore I am.

Prabhupāda: You can think, but if you are helped by somebody else who knows the way, then it becomes easier. You are thinking of driving a car. If somebody expert… (break) …that is practical. Yes.

Śyāmasundara: He says that it is very difficult because the nonego objects are always trying to lead us astray.

Prabhupāda: Yes. Therefore you have to take advantage of an experienced man who knows things. He does not accept any superior.

Śyāmasundara: He says that the moral goal, the moral reality of (indistinct) is the ultimate in superiority…

Prabhupāda: That morality we have already discussed, what is the morality. You can create your own morality, I can create my own morality. What is actual morality?

Śyāmasundara: Maybe that's a good place to end. (end)

Discussions with Hayagrīva dāsa

SOCRATES.HAY

Socrates

Hayagrīva: …that Śyāmasundara treated, but they're somewhat incomplete, so I will read. I've gone to the primary sources. He used a college outline series that wasn't really adequate. So I went to the primary sources, and I'll read a little, and if you want to comment on it, comment. If you don't feel like commenting on it, I'll just go on to the next section.

Once a student of Socrates-this is a section on Socrates-said, "I cannot refute you, Socrates." To this Socrates replied, "Say rather that you cannot refute the truth, for Socrates is easily refuted." This is by way of saying that the Absolute Truth is not a subject of mental speculation or personal opinion. The Truth, or the good, for Socrates stands separate from mundane relativities or personal opinion.

Prabhupāda: That is our opinion. We accept Kṛṣṇa as the supreme authority, and therefore we cannot refute what Kṛṣṇa says. And our philosophy is perfect because we follow Kṛṣṇa. He is the Supreme Perfect. This is our position. In other religious system, taking it our Kṛṣṇa consciousness movement religious… It is religious, because our religion means the…, to carry out the order of God. That is the sum and substance of religion. We don't manufacture religion, and neither religion can be manufactured. Manufactured religion is useless. That has been described in the Bhagavad-gītā, er, Śrīmad-Bhāgavatam as dharma kaitava. Means cheating. So this is not cheating religion. Our basic principle is dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Dharma means the order which is given by God, and if you execute that, that is dharma. Just like law. Law is given by the government. You cannot manufacture law. That is not law. So our perfection is there, how we are executing the order of God cent percent. One who has no conception of God, neither the order of God, they can manufacture religious system. But our system is different.

Hayagrīva: (aside:) This is picking up fine, the reading? Socrates considers the contemplation of beauty to be an activity of the wise man, but relative beauty in the mundane world is simply a reflection of absolute beauty. In the same way, good in the relative world is simply a reflection of the absolute good. In either case, absolute good or beauty is transcendental.

Prabhupāda: Yes. That is our opinion. Beauty, knowledge, strength and opulence-everything-they are transcendental. Here, in this material world, it is perverted reflection. Just like the example is the mirage. A fool, animal, is thinking there is water in the desert, and he is running after it, and after sometimes he dies of thirst because there is not. But a sane man knows there is no water; it is simply a reflection by the sunshine, and this foolish animal is running after it. So he does not…, a sane man does not go for this false water. But another thing is that because there is no water in the desert, it does not mean there is no water. Water is there, but not there. Similarly happiness, beauty, opulence-everything is there. That is in the spiritual world. Here it is only a perverted reflection. So generally people have no information of the spiritual world; therefore they imagine something God, something spiritual world. They do not take that "This is imagination, this material world." When Kṛṣṇa says, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], they are reading Bhagavad-gītā, but this simple thing they can not understand, that a devotee of Kṛṣṇa, after giving up this body-the body has to be given up-then what happens? Kṛṣṇa says mam eti, "He come to Me." And other system says that after death he goes to hell or goes to heaven. So that is to some extent fact. This human life, if he understands Kṛṣṇa, he goes to the eternal abode-you can take it as heaven or something. Otherwise he remains in this material world to undergo the same cycle of birth and death. That is hell. It can be taken in that way.

Hayagrīva: According to Socrates, the pursuit of man is the seeking of this absolute good. Basically Socrates is an impersonalist because he does not ultimately define this absolute good as a person, nor does he give the absolute good a personal name. He just calls it "the good."

Prabhupāda: That is preliminary stage of understanding the Absolute. Because the…, the beginning, Brahman realization, impersonal, and then further advanced Paramātmā realization, localized, God is everywhere. And God is everywhere, that's a fact. That is God. But He has got His place, abode. That is God, that goloka eva nivasaty akhilātma-bhuto [Bs. 5.37], that God is Person, He has His own abode, He has his own associates and everything. Difference is that although He is in His abode, He is present everywhere, even within the atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. So Socrates or any other philosopher, they cannot understand the potency of God, how He can remain in His own place, simultaneously in every atom. That is the conception of God. So everywhere He is staying. Everything is His expansion, His energy, the bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. The material world is bhūmir āpo 'nalo vāyuḥ-land, water, earth, air. So these are different expansion of God's energy. So He can be present everywhere because His energy is expanded everywhere. So energy and the energetic, they are not different, but at the same time energy is not the energetic. This simultaneously one and different, acintya-bhedābheda-tattva, this is perfect philosophy.

Hayagrīva: For Socrates, he taught a kind of a process of liberation. For him, liberation meant freedom from passion.

Prabhupāda: Freedom from?

Hayagrīva: Passion, passion.

Prabhupāda: Passion, yes.

Hayagrīva: And his motto was, "Know thyself." And by knowing oneself through meditation or insight one can gain self-control, and by being self-controlled one can attain happiness.

Prabhupāda: Yes, that is a fact. Meditation means to analyze oneself-that is real meditation-and find out the Absolute Truth. That is the description in the Vedic literature. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino. Yogi means by his meditation he is seeing the Supreme Truth, Kṛṣṇa, or God, within himself. Kṛṣṇa is there, and so a yogi consults Kṛṣṇa, and Kṛṣṇa advises him. That is the relationship with yogi. Buddhi-yogaṁ dadāmi tam. One who is purified, he is seeing Kṛṣṇa always within himself. That is confirmed in the Brahmā-samhita, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. A saintly person, advanced, he is seeing Kṛṣṇa, yaṁ śyāmasundaram. The very word used, Kṛṣṇa is śyāmasundaram, very beautiful blackish, the Personality of Godhead, Śyāmasundaram. Śyāma means blackish, but extraordinarily beautiful. That is called śyāma. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti yaṁ śyāmasundaram acintya-guṇa-svarūpam [Bs. 5.38]. Acintaya, unlimited qualities. Govindam ādi-puruṣaṁ tam aham... He is govindam. So it can be realized that He is situated everywhere, at the same time in His person He is always engaged in Vṛndāvana dancing with the gopīs and playing with His friends and talking with His mother, and sometimes as naughty boy He is teasing mother's household affairs. So this is Kṛṣṇa.

Hayagrīva: It's been said that Socrates's philosophy is primarily a philosophy of ethics, and that...

Prabhupāda: Atheist?

Hayagrīva: Ethics, ethics...

Prabhupāda: Ethics.

Hayagrīva: The way, the way to...

Prabhupāda: Ethics, yes.

Hayagrīva: The way of action in the world. And the jñāna, or knowledge, in itself is not sufficient, but it must be applied and must serve as a basis for action in the world.

Prabhupāda: Yes, ethics is the basic principle of purification. Unless one does..., knows what is moral and what is immoral... Of course, in this material world everything is immoral, but still we have to distinguish good and bad. That is called regulative principle. Simply by following the regulative principle, if he does not reach the ultimate goal of spiritual life, so that is also not wanted. The real aim is to come to the spiritual platform and become free from the influence of these laws of material nature. So passion is the binding force in the material nature. Just like in the prison house the prisoners are kept sometimes chained by some iron shackles and other method, so material nature has given the chain, shackles, of sex life, passion, rajas tamaḥ. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Rajah-guṇah means the modes of passion. So modes of passion means kama, lusty desires, and krodha. When the lusty desires are not fulfilled, one becomes angry. But these things are the means of bondage in this material world. In another place it is said, tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. When one is afflicted with the base material modes of nature, namely rajo-guṇa and tamo-guṇa, then he becomes greedy and lusty. So ethics require to get out of the clutches of greediness and lusty desires. Then he comes to the platform of goodness, which will help him to go to the platform of spiritual life.

Hayagrīva: But is meditation in itself..., would that be sufficient to transcend these lower...?

Prabhupāda: Yes, meditation, if he seeks after the Supersoul within himself...

Hayagrīva: Oh.

Prabhupāda: ...that meditation is perfect. And if he is manufacturing something or bluffing others and bluffing himself by..., in the name of meditation, transcendental, it is useless. It has no value.

Hayagrīva: Well, he feels that if one knows himself one will be a sādhu, because knowledge is identical with virtue.

Prabhupāda: Yes.

Hayagrīva: And through meditation-they call..., he called it arete (?)-a person attains knowledge. Through knowledge a person becomes virtuous. When one is virtuous, he acts in the right way. When one acts properly, he becomes happy. Therefore the enlightened man is a man who is meditative, knowledgeable, virtuous and, because of his proper action, he is happy.

Prabhupāda: Yes. That is confirmed in the Bhagavad-gītā: brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. This is the symptom of self-realized person. If one is self-realized, he is immediately happy, prasannātmā, jolly, because immediately he is on the right. Just like one is going on under some mistaken ideas, and when he comes to the real idea, he becomes very happy: "Oh, so long I was going on such a mistaken idea." So immediately the result will be happiness: "How foolish I was. I was doing like this, doing like that." So right..., as soon as one comes to the right position, he, the symptom is he is prasannātmā. What is that prasannātmā? Na śocati na kāṅkṣati [Bg. 18.54]. Prasannātmā, happiness, means he has no more anything to hanker. Just like Dhruva Mahārāja said, svāmin kṛtārtho 'smi varam: "I don't want any material benediction." Prahlāda Mahārāja said, "My Lord, don't tell You want me for any material benefit. I have seen so much afflict. My father was so big materialistic that even the demigods, they were afraid of him. You have finished it within a second. So I am not after these things." So this is real knowledge, that na śocati na kāṅkṣati, he has no more hankering. The karmīs, jñānīs, yogis, they have got hankering. The karmīs, they are hankering after how to get material wealth, how to get material position, how to get nice woman, how to get nice position. That is karmī. Their business-simply hankering, hankering. Bancruptcy (?). And if they have lost, they cry, "Oh, I have lost it, I have lost it, I have lost." Two business. So when one becomes self-realized, these two things are conspicuous by absence: no more hankering, no more lamenting. The karmīs are hankering; the jñānīs, they are also expecting to become one with God, to merge into the existence of God.

That is also hankering. The yogis, they are hankering after some magic power so they can befool others that he has become God, "I can manufacture gold, I can fly in the sky," and foolish people after them. Intelligent person will see, "What is this perfection? Even if he can fly in the sky, there are so many birds are flying. What is the difference between this flying and that flying?" So he doesn't care. So these are not perfection. But they, people, foolish people, they think it is perfection. If one can say that "I will walk over the sea," actually say it shall happen, thousands and thousands fools will come. Just as, the same thing, that there is a man advertises that he will show how he can bark like dog, people will pay ten rupees ticket and go to see how a man is barking like a dog. But he doesn't hear so many dogs are barking, creating disturbance. So this is going on. Some extraordinary power, showing, making one karmī, jñānī, yogi, but a devotee, he is so satisfied in the service of the Lord, he doesn't want anything, all this nonsense. That is perfection.

Hayagrīva: You once mentioned that Greeks, the ancient Greeks were chased out of India where… They were kṣatriyas chased out of India by Parāśara Muni, something like that. But Socrates was confronted with a society that on one hand included what were called Sophists-these were more or less mental speculators; they were paid money to philosophize or to speculate-and humanists, who said, "Man is the measure of all things." They…, no belief in God or any higher force; nothing beside man. And with the demigod worshipers, the Greek pantheon of gods were very much like the demigods described in the Vedic literatures, like Zeus was like Indra, and Athena was like Sarasvatī. They retained…, the Greeks retained their worship of the demigods, but there is no mention of a Supreme God under whom everyone else served, and Socrates, on…, neglected the worship of these demigods. He felt that there was no use in worshiping the demigods, and he stressed meditation on the self, on the highest good which resides in the heart, which must correspond to the Paramātmā.

Prabhupāda: Yes.

Hayagrīva: And so in teaching this he was teaching something radically different, and this is one of the reasons that he was condemned to death-for blaspheming the demigods, for blaspheming the gods. He felt that the worship of these gods did not lead to self-realization at all.

Prabhupāda: Yes. That's a fact. That is confirmed in the Bhagavad-gītā: kāmais tais tair hṛta-jñānāḥ tyajante anya-devatāḥ [Bg. 7.20]. They worship other demigods, being too much lusty. Because the demigod is worshiped for some material benefit. So they have been described as hṛta-jñānāḥ. Hṛta-jñānāḥ means one who has lost his intelligence. Actually it is so. Suppose by worshiping a demigod, Sarasvatī, the goddess of learning, so you get the opportunity of being a, becoming a very nice scholar. But how long you shall remain scholar? As soon as the body is finished, your whole scholarship is finished. Then you have to accept another body, and you have to act according to that body. So how you have…, this scholarship will help you? But if you worship God, as Kṛṣṇa says, that janma karma ca me divyaṁ yo jānāti tattvataḥ… [Bg. 4.9]. To worship God means to know God, actually what is God, more perfect-how He is managing, how material nature is working under Him. People cannot even imagine that God can be person, but here is everything person. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] "Under My supervision the material nature is working." So these impersonalists or less intelligent persons, they cannot understand that how a person can dictate the wonderful activities of the material nature; therefore they remain impersonalist. But actually, person. That is the understanding of Bhagavad-gītā. God is person. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." So when He says mattaḥ, that means there is a person, person. So…

Hayagrīva: Bhakta.

Prabhupāda: Huh?

Hayagrīva: Bhakta.

Prabhupāda: No, Kṛṣṇa, God.

Hayagrīva: Yes.

Prabhupāda: God is person.

Hayagrīva: Yes.

Prabhupāda: And He says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no more superior authority than Me." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "I am the origin of everything. Everything emanates from Me." And the Vedānta-sūtra confirms, "The Absolute Truth is that from which everything comes," janmādy asya yataḥ [SB 1.1.1]. So the Absolute Truth is person, and Arjuna, when he understood Bhagavad-gītā, he addressed Kṛṣṇa, paraṁ brahma. That is Absolute Truth. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. So really understanding Absolute Truth means to understand His personal feature. He has got three features: impersonal feature, localized feature and personal feature. So brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. All of them are the same truth, spiritual truth, but different phases or different features. The example is given, just like you see one mountain from a very distant place, very distant place, you see the hazy something like cloud. Then you come nearer, you see something green, there are trees, like that. And if you will come still nearer, you will see, "No. It is not only trees and hazy but there are houses, there are men, there are animals." So actually the same thing, the mountain from a distant place, but because one is far away from the mountain, he sees the same mountains are impersonal, and if he comes little nearer, then he sees Paramātmā, personal within, present everywhere. And when he comes again still, he sees the same person is still there; He is dancing and playing. This is the difference.

Hayagrīva: So through jñāna, through the path of jñāna, Socrates may have realized Brahman, he may have realized Paramātmā…

Prabhupāda: Yes.

Hayagrīva: …but there was no way to realize…

Prabhupāda: No, there is way…

Hayagrīva: …Kṛṣṇa.

Prabhupāda: …there is way, if he makes further advancement. The same example, the same mountain is there. From a distant place you will say hazy cloud; nearer you see something green, there are trees; and still you go farther, you will see everything perfectly.

Hayagrīva: But I thought Kṛṣṇa can only be realized through bhakti, through…

Prabhupāda: Yes.

Hayagrīva: …devotion.

Prabhupāda: Yes. You can not enter in Kṛṣṇa's place without being a purified bhakta. Bhaktyā mām abhijānāti [Bg. 18.55]. That is stated in the Bhagavad-gītā. He never says that by jñāna or by karma or by yoga one can understand Him. It is clearly stated, in many śāstra, bhaktyā mām abhijānāti: [Bg. 18.55] only through devotional service one can understand Kṛṣṇa. The personal abode of Kṛṣṇa is especially reserved for the bhaktas. Therefore all jñānīs, yogis, karmīs, they cannot; they remain outside, that there is the sunshine and the sun. To enter into the sun is not so easy thing, but sunshine anyone can remain. The temperature is not so hot; you can tolerate it. But although the sunshine and the sun not different, in the sunshine, sun globe, if you enter, if you have go the power to enter, the same light and same temperature… Not same, I mean to say, temperature and light. So the temperature of sunshine, light and temperature, is not the same as the temperature and light in the sun globe. [break]

Hayagrīva: Now Socrates, as a teacher, in addition to believing in the value of insight or meditation, Socrates also believed that knowledge can be imparted from one person to another. He therefore believed in the role of a guru or teacher, which he himself was for many people. He believed also in good association amongst people who were interested in self-realization, and he followed the method known as the Socratic dialogue as a means for evoking the truth. Now, he would use a method called Socratic irony, in which he himself, Socrates, would pose himself as an ignorant person and would ask questions of his young disciples. He would never offer the answers, but would try to draw the answers out of his disciples, and this was called the mayudic (?) method. So he considered himself to be a kind of midwife-in fact his mother was a midwife-who would draw the truth from the repository in the soul. He felt that the truth was there within but had to be drawn out, and that the truth is dormant within everyone, that the individual possesses the truth previous to birth in an existence previous to earthly existence.

Prabhupāda: Yes. So almost similar to our method, because we advised, we advised in this Vedic principle, that for the truth one must approach a guru. That is the version everywhere. In Bhagavad-gītā also, same instruction is there:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

So you have to approach a guru who knows the Absolute Truth. "Knows" means he has seen. Just like in our daily life, direct perception to see something, people argue on that, that "Can you show me God?" That is the tendency, that direct perception. So the direct perception is possible by advanced devotion. There is no difficulty because, as I have already explained, santaḥ sadaiva hṛdayeṣu vilokayanti. Constantly he is seeing the Supreme Personality of Godhead, Śyāmasundara. So there is a state when one can constantly see the Supreme Lord as Paramātmā sitting within his heart and taking advice from Him. Kṛṣṇa also confirms this: buddhi-yogaṁ dadāmi tam. He talks. So by meditation, if it is actually meditation to search out the Absolute Truth within the heart, then he can meet. That is the yoga practice. Yoga practice means concentrating the mind to see the Supersoul within. Therefore he has to control the activities of the senses from all other engagements. Then it is possible. Yoga practice, this dhyāna, dhāraṇā, āsana, praṇāyāma, these are why? Simply to concentrate the mind, focusing toward the Paramātmā, and then, when is perfect, he always sees. Therefore Kṛṣṇa confirms it in the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
[Bg. 6.47]

"Of all the yogis, one who has learned to see Me within himself, he is first class." Others are bogus. The perfection of yoga means to see God within himself. That is perfection of yoga. So this process, as Socrates used to give chance to his disciple, that is good process, to give him chance to develop his understanding. The teacher helps. Just like the father and mother give the child. First of all he helps, taking his hand, "Now walk, walk," and sometimes he gives him pleasure: "Now you walk. Let me see how you walk. Now you walk." Although he sometimes falls down, but a father will encourage, "Oh, you are very nice. Stand up, stand up again. Walk." So give chance to the disciple how they can think properly to go back to home, back to Godhead, teacher is giving instruction and tries to see how he has developed. So that process is natural. And another process is that suppose a man comes to argue, so you should give him first chance, "All right, you say what is the import of these verses." Then he can understand his position, where he is. Then he captures him. Because an expert, he knows how to capture the fool. So let the fool first of all go on, talk all nonsense, then he'll understand where he is and he will capture. That is also a process.

Hayagrīva: Socrates, in a very famous allegory or metaphor, pictures humanity living in a dark cave, and the teacher has seen the light outside of the cave. He knows that there's something outside the cave that is light, and he may return to the cave to tell people in the cave that this is darkness. And the people in the cave, many of them would consider him to be crazy for speaking of such a thing as the light outside of the cave, and that this was a very, conceivably a very dangerous position to be in.

Prabhupāda: But actually that is the fact. Just like we are say so many times, Dr. Frog. A frog within the dark well, he is thinking, "Here is everything." And if he is informed, "Oh, there is big miles of water, Atlantic Ocean," so this Dr. Frog, from within the well he has never seen the Atlantic Ocean, and he cannot conceive that the water can be so expansive. So therefore those who are in the dark well, for them it is surprising that what is the light outside. But that's a fact. And one who has fallen, he is in the…, if he is crying that "I am fallen," so it is said that the man outside, he drops a rope, that "You catch this rope and I shall take it out." But he does not catch up. Just like we are presenting that you, everyone in the material world, you are suffering, you take, catch up this Kṛṣṇa consciousness. They are refusing, or they do not admit; that is going on. But if one is fortunate, he can catch up the rope, and the man wants to help him, he can get him out. But he has to catch up. It is Kṛṣṇa's advice also, that "You are crying, you are suffering, you are finding, trying to find out how your suffering will be ended." That materialist, they are doing their own way, and the impersonalists, they are doing in their own way; the yogis, they are doing in their own way. Everyone is trying to get out of the suffering. But when Kṛṣṇa says that these things will not help you, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], he does not catch up. That is his misfortune. God Himself says that "You take." "You take Me" means by His instruction in the Bhagavad-gītā. "You take to Me, you will be saved." But they will not. That is their obstinacy. And the Vedas therefore says, tamasi mā jyotir gamaḥ: "Don't remain in the dark well. You come out to the light." But they will not come to the light. They want to remain in the dark well. And if you want to become perfect, that is their misfortune. Within this material world it is darkness, just like the, just now it is evening. It is giving us that actually it is dark. Because Kṛṣṇa has supplied the sun, moon, therefore it is light. But there is another place where, without sun, without moon, you will get light. That is stated in the Bhagavad-gītā: na yatra bhāsayate sūryo, na pāvakaḥ, like that, there is a na yatra bhāsa, tad dhāma paramam, "That is My kingdom." So everything is Kṛṣṇa's kingdom, but there is specially, that there is no need of sunshine, there is no need of moonshine, there is no need of electric light; it is all effulgent. So He is giving the information, but these rascals will not take. They want to make adjustment in the darkness of night. How it is possible? This is teaching also the nature's way of work. The sun is in the sky, but the arrangement is such that twelve hours it is darkness and twelve hours it is light. But sun is there always. There is no doubt about it. But the arrangement, this is just to convince us that actually it is dark. With the sunshine it is sometimes day and sunny. Similarly, happiness can be by the…, to remain under this sunshine, under the illumination of Kṛṣṇa. That is happiness, Kṛṣṇa consciousness. And if you want to be happy in darkness… Just like in darkness at night the only happiness is sleeping and sex, that's all. There is no other happiness. And when there was dark in New York, electricity failed, and so many women became pregnant. (laughs) Yes. In the darkness this is the happiness: either you sleep or you enjoy sex. That is happiness. That is material world; therefore it is darkness. That is said in the Śrīmad-Bhāgavatam:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām
[SB 2.1.2]
nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
[SB 2.1.3]

These materialistic persons, they have got many things to hear, śrotavyādīni, huge, big, big volumes of newspaper, so many rascal information. Why they have got so many engagement? Apaśyatām ātma-tattvam: [SB 2.1.2] because they do not know what is self-realization. Gṛheṣu gṛha-medhinām. They think that to live in this family life surrounded by wife, children, friends, this is life. So better use this newspaper and talk all nonsense and waste time. Their engagement is nidrayā. At night they sleep or enjoy sex, nidrayā hriyate naktaṁ vyavāyena, and in daytime they hanker after money, runs the motorcar head-break speed, neck-break speed.

Hayagrīva: Breakneck.

Prabhupāda: Breakneck. And then what is the business? Searching out some means of food, exactly like the hog, he is loitering here and there, "Where is stool? Where is stool? Where is stool?" And this is going on in the polished way as civilization. There is so much risk, as running these cars so many people are dying. There is record, it is very dangerous. At least I feel as soon as I go to the street, it is dangerous. The motorcar are running so speedy, and what is the business? The business is where to find out food. So therefore it is condemned that this kind of civilization is hoggish civilization. This hog is running after, "Where is stool? Where is stool? Where is stool?" And you are running in a car. The same. Purpose is the same: "Where is stool?" Purpose is the same. Therefore this is not advancement of civilization. Advancement of civilization is, as Kṛṣṇa advises, that you require food, so produce food grain. Remain wherever you are. You can produce food grain anywhere, a little labor. And keep cows, go-rakṣya, kṛṣi-go-rakṣya vāṇijyaṁ vaiśya-karma svabhāva-jam [Bg. 18.44]. Solve your problem like… Produce your food wherever you are there. Till little, little labor, and you will get your whole year's food. And distribute the food to the animal, cow, and eat yourself. The cow will eat the refuse. You take the rice, and the skin you give to the cow. From dahl you take the grain, and the skin you give to the… And fruit, you take the fruit, and the skin you give to the cow, and he will give you milk. So why should you kill him? Milk is the miraculous food; therefore Kṛṣṇa says kṛṣi-go-rakṣya vāṇijyaṁ vaiśya [Bg. 18.44]. Give protection to the cow, take milk from it, and eat food grains-your food problem is solved. Where is food problem? Why should you invent such civilization always full of anxieties, running the car here and there, and fight with other nation, and economic development? What is this civilization? Therefore we require to take to Kṛṣṇa consciousness to become happy every way-economically, philosophically, religiously, culturally, everything. That is Kṛṣṇa consciousness.

Hayagrīva: One last point on Socrates. For Socrates…

Prabhupāda: Now this so-called civilization is darkness. That is my point.

Hayagrīva: Yes.

Prabhupāda: It is not in the light. They are fighting within darkness. Just like if immediately this room become dark, everyone (indistinct). There is fighting. Stop it. You are asking me, "Prabhupāda, where you are?" I say "Here," and you are going in the other room.

Hayagrīva: Well he pictures in the cave the, something like a cinema, on the wall of the cave…

Prabhupāda: Yes.

Hayagrīva: …and everyone is sitting in the cave looking, absorbed in the cinema, these forms that are not actual forms but are imitation forms.

Prabhupāda: But that means darkness.

Hayagrīva: Uh huh.

Prabhupāda: Darkness, you are saying, "Prabhupāda, I am here," and I am looking here: "Where you are?" So that is the position of darkness. Everything you see, it is not clear. That is darkness. Therefore Vedic version is, "Don't remain in darkness. Come to the light." That light is guru. Ajñāna-timirāndhasya jñānāñjana-śalākayā. This is guru's description. When we are in darkness of ignorance the guru, spiritual master, ignites the torch of knowledge. Ajñāna-timirāndhasya jñānāñjana-śalakā. Śalākayā means torch. Then he sees, "Oh, things are like this." In this way, when he becomes self-realized, brahma-bhū, then he becomes happy, brahma-bhūtaḥ prasannātmā na śocati [Bg. 18.54]. That is civilization, to get the light. And to remain in the darkness and struggle for existence, that is not civilization; that is animal life. It has no value. That is going on. Therefore we are trying to give Kṛṣṇa consciousness, the greatest contribution to the human society. Kṛṣṇa consciousness we are not manufacturing, we are not bluffing like other swamis and yogis and philosophers. We are simply carrying the light, torchlight, which Kṛṣṇa has given. That's all. So our business is very easy-very easy and beneficial and practical.

Hayagrīva: The good that Socrates speaks of is not the same as sattva-guṇa. This is a quotation from The Republic. Socrates says, "This, then, which gives to the objects of knowledge their truth and to him who knows them his power of knowing is the form or essential nature of goodness."

Prabhupāda: Yes.

Hayagrīva: "It is the cause of knowledge and truth, and so while he may think of it as an object of knowledge, he would do well to regard it as something beyond truth and knowledge, and precious as these both are, of still higher worth. And just as in our analogy light and vision were to be thought of like the sun, but not identical with it, so here both knowledge and truth are to be regarded as like the good, but to identify either with the good is wrong. The good must hold a yet higher place of honor. The objects of knowledge derive from the good not only their power of being known, but their very being and reality, and goodness is not the same thing as being, but even beyond being, surpassing it in dignity and power."

Prabhupāda: Yes. So goodness is the position where you can get knowledge. And passion and ignorance is not the platform of knowledge. Therefore the endeavor should be how to bring persons in the basic or base platform, ignorance and passion. So this is very easily done by our, this Kṛṣṇa consciousness movement. If one hears about Kṛṣṇa, or God, then gradually he becomes freed from the clutches of darkness and passion, and actually he then comes to the platform of goodness. And when he is perfectly in goodness, then this passion and ignorance and their by-products cannot touch him. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19].

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham…
[SB 1.2.19]

If we hear Bhāgavatam, Bhagavad-gītā regularly, then we become free from the effects of the modes of ignorance and passion, gradually, although it takes… But it is sure. The more you hear about Kṛṣṇa, or-Kṛṣṇa means His instruction or about Him, what He is-the more you become purified. So that is the test, that how one has become purified means one is purified from the base quality of passion and ignorance, means that he is no more attacked by greediness and passion. That is the test. That means he is free from the base qualities, and he is situated, ceta etair anāviddhaṁ sthitaṁ sattve prasīdati. When he is no more disturbed by these base qualities of passion and greediness, then he is happy. Then he becomes happy. Ceta etair anāvi…, sthitasya, that is goodness. That is goodness. Then he is happy, happiness, that the ultimate stage of goodness is brahma-bhūtaḥ, to realize himself, realize God. So goodness, one must come to the platform of goodness. So we are therefore asking people to give up these base qualitative activities-illicit sex and meat-eating and drinking or intoxication and gambling. These are base qualities. So anyone gives up these qualities, he remains in the sattva-guṇa. And then if he is promoted farther, just like Socrates said that goodness is not all, that still you have to…, and that is bhakti. Then his realization is perfect. He becomes liberated, and then gradually he develops love of God, then he is in the original state. Bhaktir hitvā anyathā. As mukti, liberation, means that to be free from this all nonsense engagements. Nitya-baddha, they are engaged, all these karmīs, jñānīs, yogis, they are simply engaged in some false engagements to become happy. So when one is free from these false engagements, then he is in the liberated state. Mukti means muktir hitvā anyathā rūpam. Anyathā rūpam means he is acting otherwise. So one has to come to the real position, not work, act otherwise. So he is eternal servant of Kṛṣṇa. When he fully engage himself in the service of Kṛṣṇa, then he is liberated, and if he keeps himself, then nobody can touch, the māyā cannot touch. Daivī hy eṣā guṇamayī mama māyā [Bg. 7.14]. Māyā is very strong, but if one keeps in touch with Kṛṣṇa constantly, māyā has no jurisdiction. Māyām etāṁ taranti te. This is perfection of life.

Hayagrīva: Transcendental to the modes.

Prabhupāda: Yes. No more affected by the modes of material nature. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. Such person is transcendental to the modes of material nature. Sa guṇān samatītyaitān brahma [Bg. 14.26]. That is brahma-bhūtaḥ stage. So every devotee, if he is strictly following the rules and regulation, he is in the brahma-bhūtaḥ stage. Just like there is epidemic, but one who has taken the vaccine, the epidemic cannot touch it. So that is like that. Brahma, when you come to the brahma-bhūtaḥ state, let…, there may be māyā, there may be so many activities of ignorance and passion-he has nothing to do with. He is free. That is brahma-bhūtaḥ state. That is wanted. That is perfection.

Hayagrīva: So that's the conclusion of the additional notes on Socrates, Śrīla Prabhupāda.

Prabhupāda: Yes, it was very, very nice.

Hayagrīva: And if new philosophers that we will present eventually, oh, um, I don't know if these were ever…

Prabhupāda: Actually the main philosophy is Socrates. He is (indistinct).

Hayagrīva: Socrates, Plato, Aristotle, these have been done. Just a little, a few additions. But then there's Plotinus, Origen, and Augustine, and these were the three philosophers who shaped Christian thought or Catholic, the Church thought, Church fathers, and St. Anselm, St. Thomas Aquinas, Scotus and Eckhart, these are Christian…

Prabhupāda: So they are not philosopher; they are Christian with different point of views. So we are not going to discuss with a person he is from the stand…, deviating from the standard way and thinking in their mental speculation.

Hayagrīva: But these, these are considered philosophers…

Prabhupāda: Considered, but because they belong to a certain sect of religion…

Hayagrīva: Because they are followers of Christ?

Prabhupāda: Yes. And they are deviating from the original Christian father, so they are useless.

Hayagrīva: They do, they do deviate. They…

Prabhupāda: No, you can not deviate. Then no more you are Christian. So you can…, you have no platform to talk from the Christianity. Therefore they should be rejected.

Hayagrīva: Uh huh. So Plotinus was not Christian, neither was Origen…

Prabhupāda: If you say Christian, you must follow the four…, ten commandments of Christ. If you don't follow, you make your own ways to escape, then you are no longer Christian. So you cannot talk.

Hayagrīva: But Augustine was one of the ones who maintained that animals do not have souls.

Prabhupāda: Therefore he is a rascal.

Hayagrīva: Yes.

Prabhupāda: He is a rascal.

Hayagrīva: And this was accepted…

Prabhupāda: Now, what do you, what do you use, what the use to talking with a rascal? It is waste of time. (end)

PLATO.HAY

Plato

Hayagrīva: This is the additional notations on Plato. For Plato, the spiritual world is not a mental conception. For Plato, truth is the same as the ultimate reality, the ideal or the highest good, and it is from this that all manifestations and cognitions flow. Plato uses the word "idea" in order to denote a subject's primordial existence, or maybe it's archetype. I think that Kṛṣṇa uses the word bījam.

Prabhupāda: Hm?

Hayagrīva: Bījam, seed, "I am the seed of all existence"?

Prabhupāda: Oh, yes.

Hayagrīva: For instance…

Prabhupāda: Bījāhaṁ sarva-bhūtānām. In Bhagavad-gītā it is said, mattaḥ sarvaṁ pravartate, that even the spiritual world and material world, everything is emanation from Him. The difference is, in the material everything is created and maintained then annihilated. In the spiritual world that is not the case. Just like material world this body, and spiritual world the soul. The body is created, maintained and annihilated; the soul is not. Na hanyate hanyamāne śarīre [Bg. 2.20]. After the destruction of the body, the spirit soul is not destroyed. What happens to him? He takes another body. And one who is perfect, he goes directly to Kṛṣṇa, tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. So we can make this life… Because we are preparing for the next life, so why not take advantage of going back to home, back to Godhead? This is our mission. You have to prepare yourself either for going to the higher planetary system, yānti devān deva-vratāḥ… You can go to the higher planetary system, you can go lower, and you can go to Godhead. So they, therefore, if I have to change this body and go elsewhere, why not go to God? That is intelligence. Now what is the advantage? If you go to God, then you will have…, haven't got to change any more this body. That is eternal, blissful. Therefore our intelligence should be utilized how to go to back to home, back to Godhead. That is intelligence.

Hayagrīva: Now you said to Śyāmasundara that water existed before our mental conception of H2O. We conceive of H2O, we think of well, what is…, we begin to analyze water, and we say, well, it's two parts hydrogen, one part oxygen. But before we even began to think of this, water existed.

Prabhupāda: Yes.

Hayagrīva: Therefore H2O is not the permanent essence or the primordial existence of water, but what Plato is saying is that everything that exists has its seed or essence or idea.

Prabhupāda: Seed is originally with Kṛṣṇa.

Hayagrīva: Yes. The seed is, then, Kṛṣṇa says bījam, "I am the seed…"

Prabhupāda: Bīja ahaṁ sarva-bhūtānām. Whatever is manifest, the original God had.

Hayagrīva: That… Is that the bījam is the unmanifest…

Prabhupāda: Yes.

Hayagrīva: …is the unmanifest essence of an object.

Prabhupāda: Yes.

Hayagrīva: Uh-huh. That…

Prabhupāda: Just like the tree. Before manifestation it is a seed, but within that seed the whole tree is there.

Hayagrīva: Plato would call that the idea or the archetype.

Prabhupāda: That is not idea; that is fact.

Hayagrīva: Not idea, fact.

Prabhupāda: Fact. If you sow a seed of rose flower, it will come as rose tree. If you grow a seed of mango tree, it will come as mango tree. So it is not idea; it is fact. Simply it is in nascent state, but it is a fact. You cannot make your idea, "Now here is a seed, let it be mango tree." It will not make. If it is rose tree it will come rose tree. So your idea has no value. Seed means the nascent state.

Hayagrīva: The na…, the…

Prabhupāda: Nascent. What is called?

Hayagrīva: Neh…?

Prabhupāda: Nascent.

Hayagrīva: Nescient?

Prabhupāda: Yes, nascent. What is the…

Hayagrīva: (sic:) Nescent.

Prabhupāda: What is spelling?

Hayagrīva: (sic:) N-e-s-c-e-n-t. To be…, not yet developed.

Prabhupāda: Manifested, yes, yes.

Hayagrīva: Plato states that the material world is restricted to limitations of time and space, whereas the spiritual world transcends time and space.

Prabhupāda: Yes.

Hayagrīva: He also states that time began with the creation of the material world. And how does this comply with the Vedic statement that time is eternal?

Prabhupāda: Yes, time is eternal. The present, past, present, the three features of time, it is relative. What is your past or your future, that is not past, future, of Brahmā. Brahmā lives for millions of years. So within millions of years I had many past, present and future. Present…, past, present and future is relative according to the person, but the time is eternal. That is the point. It is clear? The past, present, future is relative according to the body. Otherwise time is eternal. Time has no past, present, future.

Hari-śauri: That means like time is actually like presence?

Prabhupāda: No. Presence… It is always present. Say just like a small germ, he lives for three minutes. So his past, present, future within three minutes, while I am living. So I am not within his past, present and future. Therefore past, present, future is relative. My past, present, future is different from the past, present, future of a small germ. That is the idea.

Hayagrīva: Now, concerning the creation, Plato says that material nature, or prakṛti, has always existed in a chaotic state, but that God takes prakṛti and fashions it into form in order to create the universe. So in this sense God is the hand worker or the master designer. God is the creator of forms from pre-existent matter, and yet He does not create directly.

Prabhupāda: Huh?

Hayagrīva: It's stated…

Prabhupāda: No. Just like I have created a machine to manufacture something. I am, I set on in motion, and the products is coming automatically, products are coming automatically.

Hayagrīva: Automatically.

Prabhupāda: Simply I have to set up the machine. Just like in a press, the machine has to be set up, and automatically you will see the magazines are coming all complete. The printing, the binding-everything complete; you simply take it now. There are many machines like that, that you set up the machine and simply stand and see how from the raw state it has come into the finishing state. So bījāhaṁ sarva-bhūtānām. He has created such a seed that you sow the seed and that the tree will come. This is God's machine. He has created the seed only. Now the seed of the universe is coming from Him. Yasyaika-niśvasita-kālam athāvalambya [Bs. 5.48]. He is breathing, and thousands and millions of seeds of universes are coming, and they are becoming manifested. Same way, seed. And when He is inhaling, everything is finished. So this manifestation and not manifestation is depending on His breathing process. When He is exhaling you see the manifestation; when He is inhaling, everything is finished. This is going on. So the cause of creation and annihilation is His breathing. So He is breathing always, but the process of creation and annihilation is going on. But if you think, "Kṛṣṇa is breathing like me," then it is finished; your knowledge is finished. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. "Because I am speaking to these rascal like a human being, they are thinking Me as one of them." This is…, they are mūḍha. They are misled. As soon as he thinks Kṛṣṇa is, "Ah, He is a person like me. He is born in Mathurā, I have seen. How He becomes God?" Brahmā was bewildered. "This boy, this cowherd boy is accepted as God. Let me test." Indra was misled. Muhyanti yat sūrayoḥ. Even big, big demigods, they are also bewildered. So Kṛṣṇa answered them. Brahmā had stolen all His calves and cows and friends, and when he came to see what He is doing, they were the same. He has expanded Himself. He is surprised. "Well I have actually taken His calves and cows. They are sleeping under my spell." Then he answered, "Yes, He is God." Then he is praying there, in the picture.

Hayagrīva: Plato states that every object in the universe is made with some purpose, and its ideal goal is to move toward the ideal in which it's archetype or essence resides. So according to the Vedic version, Kṛṣṇa is the all-attractive object of the universe; therefore all things must be moving toward Him. How is it the jīva apparently turns from Kṛṣṇa to participate in the world of birth and death?

Prabhupāda: That is māyā. That is māyā, illusion. He should not have deviated, but out of the influence of māyā he is doing that and he is suffering. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekam [Bg. 18.66]. "You stop this plan-making. You simply surrender unto Me and do what I say, then you are happy." That is practical.

Hayagrīva: Here is a famous quotation from Plato. He says, "God put intelligence in the soul and the soul in the body that He," that is God, "might be the creator of a work which was by nature best."

Prabhupāda: We say that the living entity is part and parcel of God, mamaivāṁśa. Under the circumstances he has got almost all the qualities of God, but partially, because God is great and we are minute. So even though we have got all the qualities of God-not all, certain percentage, say seventy-eight percent-in minute quantity. Just like God has creative power, we have got also creative power. We have created the 747 flying machine. All right, get credit for that, but you cannot create a flying ball like sun floating in the sky. That is difference between God and me. You can take credit that you are keeping suspension in the air a big machine, 747, but it is not in your power that you can float millions and millions of planets floating in the air. That is not possible. Therefore God is great; I am small. That is real Kṛṣṇa consciousness. And as soon as he says, ”I am as good or as great as God,” then He is a rascal. That is Māyāvādī. He is in māyā. Just like one man in India, he is showing some jugglery. He makes like this and creates some gold, a little gold, but foolish people are enamored. ”Ah, he is God.” But we are not enamored, but we know that he may create a small piece of gold, but God has created many millions of gold mines. So if creation of gold is the standard of becoming God, then why shall we accept this tiny man as God, who has created the mines, not only one mine, in this planet there are hundreds and thousands of gold mines and there are so many planets. There are, there is, I was reading this, Trikūṭa, Trikūṭa mountain, eight thousand miles high, eight thousand miles wide and long, and it has got three big, big peaks. One is of iron, one is of silver, and one is of gold. So the mountain, eight thousand miles high, peak gold, silver. So who can manufacture such gold? You cannot manufacture gold. That is not possible. So even you may so-called manufacture that, can you manufacture the peak of gold?

Hayagrīva: No. (laughs) It tarnishes.

Prabhupāda: Hm?

Hayagrīva: It tarnishes in time. It doesn’t remain.

Prabhupāda: One king, by the grace of Lord Śiva, he got information in the Himalaya some spot of gold, so he hugely manufactured gold utensils. And the yajña, everything is gold, and the brāhmaṇas are given gold plates and gold. And they, in those days brāhmaṇas are not greedy, so they thought, ”Who carries this weight? Throw it. It is bothersome.” The king thought that ”I am giving a very valuable, contributing charity,” but they thought that ”What is this utensils? I have to carry this. Throw it.” So they are stacked up. So when Mahārāja Yudhiṣṭhira finished his whole treasury on account of the war and he wanted to perform yajña, he asked Arjuna, ”You bring some money somewhere.” So Arjuna was little perplexed. Kṛṣṇa gave him this information: ”You go there. There is stack of gold utensils you can bring.” So when he brought it, his name was Dhanañjaya, ”conquering over wealth.” There are so many gold peaks, gold mines. Who cares for that? Those who are materialistic person, they will give some man, and those who are Kṛṣṇa conscious, they will see, ”What I have to do with all gold? I require some money for making propagation. Otherwise what is the use of stacking gold? There is no use.”

Hayagrīva: Plato believes that at death there is an end of the sensory life of the individual-his thoughts, his perceptions and experiences-and the individual then returns to the ideal world from which he came.

Prabhupāda: That means he believes in eternity. This loss of senses, that is we also accept that there are three stages: jāgrati, awakening, and sleeping and deep sleeping. So deep sleeping means unconsciousness. So when a man dies from awakening state, he enters into the dreaming state and then enters into the deep sleeping state. So transmigration of the soul means he gives up this gross body, and the subtle body, mind, intelligence carries him to the another body, and in another body, unless the body is prepared properly, he lives in deep sleep. And when the body is prepared at seven months for human being, then he comes to consciousness. He feels, ”Oh, why I am put into this packed-up status.” If he is pious he feels very uncomfortable. He prays to God-these things are described-that ”Kindly excuse me from this awkward position. Now this time I shall become a devotee.” This is position. The soul is immortal, but still he enters into different stages of life. Then when he comes out, the same different stages of body continues. In childhood he is something different from his boyhood; boyhood something different from youthhood; and he is the same, but he is passing through different… That is called evolution. So when he comes to the perfect stage of Kṛṣṇa consciousness, then his life is successful. Just like a flower, in the bud stage, in the fructified stage, in the blooming stage, and when it is fully bloomed it looks very nice, beautiful. Similarly, when by gradual development when you come to the stage of Kṛṣṇa consciousness, then our whole beauty is revealed.

Hayagrīva: He also stressed the process of remembering. It’s called the, his, Plato’s doctrine of recollection. And he says you can ask a boy, who may be ignorant of a subject, you can elicit answers from him, and this answers, he may give you the right answers, and this would suggest that he acquired this knowledge in a previous existence.

Prabhupāda: Yes. Therefore we find a student in school is very intelligent and less intelligent. Otherwise both of them of the same age, why one is more intelligent, he grasps the matter very quickly, and why the other is not so intelligent? This is everything that putra-janma dṛḍhaṁ vidyā putra-janma dṛḍhaṁ dhanam. (indistinct) The two things especially, knowledge, education and money, they are earned in the previous birth, not that all of a sudden one has become rich, all of a sudden one has become very learned man. No. It is continuous. So if one man is extraordinarily learned, it is to be understood that it is the result of his previous culture. Similarly, if anyone is extraordinarily rich, it is to be understood it is due to his past pious activities. Janmaiśvarya-śruta-śrī [SB 1.8.26], these four things are achieved on account of previous pious activities: good birth, good opulence, aiśvarya, and good education, and good beauty. These are the results of pious, good activities. So you can see practically in your country between the black and white. The white men are more advanced in everything, and the black man, although he has got the same facilities, they are in inferior position. Why? It is putra-janma dṛḍham. That is the proof of past life. But so far we are concerned, we are not concerned about one black man or white man. Both of them are in the clutches of māyā. We want to educate all of them to Kṛṣṇa consciousness, and they have got equal opportunity, it is stated in the Śrīmad-Bhāgavatam, kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ [SB 2.4.18]. Never mind what is his body, if he is willing to become trained to Kṛṣṇa consciousness, that is the platform of the soul, that we can do.

Hayagrīva: Now for Plato, perfect happiness is in attempting to become godlike.

Prabhupāda: Hm?

Hayagrīva: Perfect happiness is in attempting to become godlike.

Prabhupāda: Godlike?

Hayagrīva: Godlike, godly.

Prabhupāda: Godly, yes.

Hayagrīva: Insofar as man resembles God, he is ethical. Evil forces within man combat his efforts to attain this ultimate goal. Plato is not a determinist. He emphasized freedom of the will and insisted that evil acts are due to man’s failure to live up to his responsibility. They do not come from God, who is all-good.

Prabhupāda: Everything comes from God, but we have to make our choice. This ideal example: that the university comes from the government and the prison house also comes from the government, but the prison house is meant for the criminal and the university is meant for the highly learned scholar. The government spends money in both the departments to maintain it; therefore, so far government's recognition is concerned, it has to be maintained. But it is we, we make our selection whether go to the prison house or go to the university. That is, that little independence is there in every human being. We have to make our choice.

Hayagrīva: He says that perfection within the world of the senses can never be attained…

Prabhupāda: Yes.

Hayagrīva: …and Kṛṣṇa says something like that, um…

Prabhupāda: Yes, that Kṛṣṇa says…

Hayagrīva: "Imperfections…, there will always be imperfections like smoke and fire," something like that.

Prabhupāda: Yes, that, uh, He says that everything has got some defect, material. Even the fire, so powerful, so fire has also some defect: the smoke. So apart from that imperfection, if we execute our prescribed duties exactly in the way as it is enjoined in the śāstra, that even there is some defect, still we can get perfection. Just like Kṛṣṇa consciousness movement is giving chance, everyone, to become perfect by his own work. It doesn't matter brāhmaṇa, kṣatriya, vaiśya or what means according to Vedic civilization, brāhmaṇa, kṣatriya, vaiśya, śūdra. So brāhmaṇa is giving knowledge, kṣatriya is giving protection, vaiśya is giving food, and śūdra is general help to everyone. So if the whole thing is done under the direction of the brāhmaṇa, kṣatriya executes the orders of the brāhmaṇa, and the vaiśyas supply food-because food is required, that is materially required-then everything is perfect. [break] (aside with Hari-śauri regarding tape recorder)

Hayagrīva: All right, this is… Later in The Republic, in the allegory of the cave, we mentioned before, Socrates says, "In the world of knowledge, the last thing to be perceived, and only with great difficulty, is the essential form of goodness. Once it is perceived, the conclusion must follow that for all things, this is the cause of whatever is right and good. In the visible world it gives birth to light and to the Lord of light while it is itself sovereign in the intelligible world and the parent of the intelligible world and the parent of intelligence and truth. Without having had a vision of this Form," he uses capital "F," Form, "no one can act with wisdom either in his own life or in matters of state." And here, he, Socrates mentions form but he doesn't mention personality. He mentions the form of goodness, but through intellection, or jñāna, how is it possible to perceive the form of God or the form of goodness? What could he possibly mean by…

Prabhupāda: That is from Vedic same. As soon as there is instruction there is form. As Kṛṣṇa is giving instruction, He is always saying "I," "you," like that, it is personal. He says Arjuna, "You," and He says Himself, "I." So Arjuna is also form and Kṛṣṇa is also form, and Kṛṣṇa also says that "Both you, Me, and all these living entities, kings and soldiers who are assembled here, they existed in the past, they are existing now, and they will continue to exist." So you can understand that "In the present I am in form, so I existed in the past in form and I shall continue to exist in the future as form. So where is formless?" From my present position I can understand my past and future. So Kṛṣṇa says that we existed in the past. So we existing now, now I mean to say, continuing. He never said that "In the past we were formless; now we have got form." This is not stated there. Rather, He condemns, that avyaktaṁ vyaktim āpannam manyante mām abuddhayaḥ [Bg. 7.24]: "In the past I was formless, impersonal, and now I am a person," that is Māyāvādī thought, that when God takes the form, He takes the form of māyā. So they have been condemned as abuddhayaḥ, no intelligence. Avyaktaṁ vyaktiṁ āpannaṁ manyante mām abuddhayaḥ [Bg. 7.24]. Those who have less intelligence, they think like that, that "God was formerly formless, now He is talking in form, that means He has accepted the body of māyā." This is called Māyāvāda philosophy.

Hayagrīva: Concerning education, he says, "We must conclude that education is not what it is said to be by some who profess to put knowledge into a soul which does not possess it, as if they can put sight into blind eyes. On the contrary, our own account signifies that the soul of every man does possess the power of learning the truth and the organ to see it with, and that just as one might have to turn the whole body around in order that the eye should see light instead of darkness, so the entire soul must be turned away from this changing world until its eye can bear to contemplate reality and that supreme splendor which we have called good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the soul, in the readiest way, not to put the power of sight into the soul's eye, which already has it, but to insure that instead of looking in the wrong direction, it is turned the way it ought to be.

Prabhupāda: That is Kṛṣṇa consciousness movement.

Hayagrīva: That.

Prabhupāda: Yes.

Hayagrīva: Yes. It's that art, he says.

Prabhupāda: It is an art, that our aim of life by these sensually affected senses… At the present moment we are sensually affected. I want to eat something which is very palatable, I eat it. I do not care whether this palatable eating will mislead me or lead me to the proper way. Therefore we are making this propaganda. So your eating process is not stopped. You eat, but don't eat meat, you eat Kṛṣṇa prasādam. So if we agree to this process, then gradually we become purified by Kṛṣṇa consciousness. Our aim, objective, is attained. This is Kṛṣṇa consciousness. Don't stop eating. No sensual activities are stopped. The eyes, in the material way, the eyes want to see very beautiful objective. We say, "Yes, you see the beautiful Kṛṣṇa. You taste Kṛṣṇa prasādam." Everything is there; simply we purify. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. If this process is accepted, then when he sees real beauty, real food, real, then he becomes satisfied. That is wanted.

Hayagrīva: Well, one last point is that neither Socrates, Plato or Aristotle ever mentions service to God; rather, they always speak of contemplation of God's reality or the Supreme Splendor. It's always contemplation, meditation. Is this typical of the jñānī? Or… There's no mention of service.

Prabhupāda: No, this is the process of knowing God. They are partially helpful to know God as He is, but when he actually comes to know God, he sees that "He is the great and I am the small." So the business of the small is to serve the great. That is nature's way. We practically see in our daily life, because you are small you are going to serve a big factory. Otherwise you have no other way. So everyone is serving, but when he realizes that "I am serving. I am not the master," that is the position actually. Ask anybody in this world whether he is master or serving, the conclusion will be that he is serving. His natural position is to serve. So if one hasn't got a family to serve, he keeps a dozen of dog to serve. That is going on, and especially in the Western countries we see that at the old age, when he has no children, so he keeps a dog or two or three pets to serve. So the serving position is already there, and when the servant wants to become master, that is māyā. Because this word māyā means actually he is serving and he is thinking that he is master. That is māyā. Māyā means what is not fact. So by meditation, when he actually becomes a realized soul, he will understand that "Oh, I am servant. So why I am serving māyā? Let me serve Kṛṣṇa." That is perfection. So if his guide, spiritual master, engages him from the very beginning to serve God, then he becomes quickly perfect, because he is servant and he has to serve Kṛṣṇa. That is his perfection. He is falsely thinking that he is master. That is māyā. Here also they are simply serving. Just like President Nixon. He thought himself, "I am the master of America." But actually he is not. The master is the public. As soon as the public wanted "You come down immediately," he had to do that. So if the president of big state, he is under the false impression that although he is serving he is thinking master, then what to speak of others? Everyone is serving, but he is thinking master. So perfect knowledge is there that when he comes to the platform that "God is the supreme master, He is great, and we are servant." That is perfection of life.

Hayagrīva: In his Politics, Plato changes his mind later in life. In the beginning he believed that in an ideal state the leaders should possess nothing of their own, neither property nor family. He felt that they must live together in a community where wives and children are held in common to guard against corruption, bribery and nepotism in government. He felt that the elite philosophers should mate with women of high qualities in order to produce the best children for positions of responsibility. Now, how does this view of common wives and children correspond to the Vedic version?

Prabhupāda: Yes, Vedic civilization is that, that putrārthe kriyate bhāryā. A man should accept a wife for putra, for son. Why son? Putra-piṇḍa-prayojanam: a putra should be responsible for offering piṇḍa, so that after death, even by mistake or somehow or other I am in a wrong position, by the piṇḍa I am elevated. This is idea. So marriage is for having good son, that's a fact, who will deliver me even if I am in the hell. Therefore the śraddhā ceremony in there. So even the father is in hell, by this śraddhā ceremony he will be delivered. This is the idea. So unless one has got son, nobody is going to offer him śraddhā oblation, and even one may be very benevolent, but it is not expected. But it is the duty of the son, as it is said, putra. Pu means there is a hell pundama (?). The hell's name is pundama, pun. So I mean, pu and tra, tra means one who delivers. If by chance I am put into pundama naraka trayate, one who delivers me from that hellish condition of life, he is putra, and for this kind of putra I accept a wife, not for my sex enjoyment. And it is confirmed in the Bhagavad-gītā, one who uses his sex for these religious activities, that "I shall get good father, a good son who can deliver me," then marriage is required. Otherwise it is useless. Dharmāviruddho kāmo 'smi. Kṛṣṇa says, "Sex life which is not against religious principle, that is I am." And sex life which is, which has no religious principle, that is sense gratification leading one to hell. So this theory: that we should marry, we should have sex life for creating good progeny. And my Guru Mahārāja used to say-he was a sannyāsī brahmacārī-but he said that "If I could produce really Kṛṣṇa conscious children, I can use hundred times sex life. Otherwise why shall I use my sex for cat, producing cats and dog?" He has said like that. So the śāstra also says, pitā na sa syāt janani na sa syāt: the father's, mother's duty is how to rescue their children from the cycle of birth and death. That is real father and mother. Otherwise cats and dogs, they are also father and mother. That is not wanted. Vedic culture is different. Produce children for such education and such accomplishment that he can be saved from the cycle of birth and death, and the putra should be such qualified that even his father goes to the hellish condition of pundama, he will deliver him. That is the idea of becoming father and family.

Hayagrīva: He believed that the best form of government is an enlightened monarchy, enlightened monarchy.

Prabhupāda: Yes, yes. That is we say, rājarṣi, rājarṣi. Imaṁ rājarṣayo viduḥ [Bg. 4.2]. Rājarṣi means king, at the same time saintly.

Hayagrīva: Saintly.

Prabhupāda: That is idea. He has taken these ideas from the Vedic literature.

Hayagrīva: When this form degenerates, it becomes a tyranny.

Prabhupāda: Yes.

Hayagrīva: When it degenerates.

Prabhupāda: Yes.

Hayagrīva: The second best form is an aristocracy, and when it deteriorates it becomes an oligarchy, rule of corrupt men. And he considered democracy to be one of the worst forms of government…

Prabhupāda: Yes, that is my, I have said…

Hayagrīva: …for when it deteriorates, it degenerates into mob rule.

Prabhupāda: Yes, yes, that's a fact, very good. But the best thing is monarchy, because if the monarch is rājarṣi, he is not only king… That is necessary. Kṛṣṇa wants that, that the government should be ruled; therefore we praise, offer so much respect to Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit and Lord Rāmacandra, how to become an ideal king. He is Personality of Godhead. He showed how to become Rāma-rājya. So this is very good because it is not expensive. One man is maintained by the state very nicely, and nowadays these democracies' mob rule means instead of one king there are 300,000 kings in a state, and they are looting the hard-earned money by income tax, and everything is so polluted. So the condemnation of democracy is supported by us. It is mob rule. It has no value.

Hayagrīva: Socrates and Plato.

Prabhupāda: That's all right.

Hayagrīva: They had city states that were, uh…

Prabhupāda: Mini-states.

Hayagrīva: …democracy. They were, they were so small that everyone could get together.

Prabhupāda: Pañcayat, in India it was pañcayat. So each man of the village, it is to reduce the responsibility of the state if that small cases, the pañcayat, some of the important men of the village they would sit together, and whatever they will decide, that the state will accept, court will accept. So minimize the responsibility of the court in deciding several cases. So in the India the Pañcayat system is there.

Hayagrīva: The what?

Prabhupāda: Pañca, Pañcayat means…

Hayagrīva: Pañcat?

Prabhupāda: Pañca.

Hayagrīva: Pañca.

Prabhupāda: Pañca means five, five selected men from the village sit down and decide the case. That will be accepted by the government.

Hayagrīva: Greece, Greece was not a country as such; it was composed of small towns or cities, and Athens was…

Prabhupāda: Anywhere.

Hayagrīva: …Athens was the biggest, and everyone got together and the wisest men spoke, and they voted on their decisions.

Prabhupāda: That is the beginning of Parliament.

Hayagrīva: Parliament.

Prabhupāda: So in monarchy also there was council of learned men, brāhmaṇas, great saintly persons. Even Mahārāja Yudhiṣṭhira was guided like that. Lord Rāmacandra was guided. That is the system. Even monarchy was there, still he was advised by learned scholars and brāhmaṇas and saintly persons, and he would do according to their decision. And Vena Mahārāja, he was not ruling. The brāhmaṇas came, advised him, ”My dear King, you are not doing nicely. You should do like this.” And when he refused, then he was killed, and his son Pṛthu Mahārāja was give charge. So-called democracy is ludicrous, that’s a fact. All fools and rascals bribing, and this way and that way they have taken post, and when they go to the post, simply squander money, that’s all. Just they take bribes from big, big men, that ”I will give you, repay you ten times, you give me money.”

Hari-śauri: The system of continuously changing the government every four years means that…

Prabhupāda: Every four days!

Devotee: For four years that ”I’ll take advantage as much as possible for my personal gain, and then retire rich.”

Prabhupāda: It is very, a very dangerous position, this so-called democracy. Nobody cares for it. So sometimes this emergency is required, but if it is used again for personal aggrandizement, then it is also. Actually, the perfection of government is monarchy, and the monarchy, monarch should be ideal rājarṣi. That is the Indian’s, Vedic system. The Vedic system was there everywhere; therefore still there are monarchs. But they are simply maintaining the monarchy, but actually monarch has no power.

Hayagrīva: I think in the history of the West all the monarchs have been ogres except maybe with the exception of Constantine, who was a Christian monarch, and I think that was the only one.

Prabhupāda: Yes.

Hayagrīva: But it was not…

Prabhupāda: Monarch, that is the idea, rājarṣi. Rāja and ṛṣi. He is in the position of rāja, but he is actually a great sage. That is required. Then everything will be perfect. Rājarṣayo viduḥ, Kṛṣṇa says. And if the monarch, the chief man in the state, he understands Bhagavad-gītā, then everything will be immediately perfect. Everything, immediate. Formerly the kings were (indistinct). Imaṁ rājarṣayo viduḥ [Bg. 4.2], it clearly stated. But the, there is no monarchy, and all loafer class they are taking charge of government. They do not know. Why they will know it? They have gone there for getting some money. ”I am now in position, get that much money (indistinct).” They know, ”After five years I will be nowhere, so let me accumulate some money while I am on the ministerial post.” This is going on. Who cares for the good of the citizen? If we discuss these things, it will be great criticism, but this is the position. (end)

ARISTOTLE.HAY

Aristotle

Hayagrīva: …quotations on Aristotle. Aristotle believes that God expresses Himself through matter, although he also believes that God is transcendent and separate from the universe.

Prabhupāda: He believes some way and other believes some way, so which is…, which one is correct?

Hayagrīva: He does not follow Plato’s dualism of the ”here” and the ”there.” Plato made a sharp distinction between the material universe and the spiritual universe, but Aristotle believes there is no sharp distinction because God expresses Himself in matter. Since matter is simply one of God’s energies, the finite reflects the infinite.

Prabhupāda: So what is the other energy? Does he know?

Hayagrīva: He doesn’t concern himself with that. He says that by knowing something of the world about us, we can know something about God.

Prabhupāda: Yes.

Hayagrīva: So his, his…

Prabhupāda: It may be that you know something about God. Then you have to admit that you do not know everything about God. So their knowledge is imperfect. Our point is that we know everything of God from God. So that knowledge is perfect. As Kṛṣṇa said in the Seventh Chapter, that mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. ”If you concentrate your mind on your attachment to Me, and if you execute yoga meditation, always thinking of Kṛṣṇa, that is Kṛṣṇa consciousness. Then you understand Me fully and without any doubt.” So instead of speculating in God, if we simply think of God, that will help us. To escape from darkness, if you speculate about the sun by some suggestion, by some concoction, this is one kind of knowledge. But if you actually come out of the darkness and see the sun, then it is complete (indistinct).

Hayagrīva: Now…

Prabhupāda: These Western philosophers, mostly they are contemplating about the sunshine in darkness. But that is not the way of understanding the sun. Best thing is to come in the sunshine, see yourself, see the sunshine, see the sun. There is (indistinct).

Hayagrīva: Here's another point. Aristotle says that it is not material objects that are trying to realize God, like as Plato says, but God realizing Himself through material objects. God does this in a variegated way and in an infinite way. So God realizes the potentiality of a rose or of a man by creating a rose, a flower, a man that is perceivable by the material senses. So the world is more real to Aristotle than it is to Plato.

Prabhupāda: If God has created the material world and material variety, so means He is in full awareness how to do things nicely. That is perfectness of God. He knows everything how to do it perfectly, naturally. Just like even a child, we get daily experience, when we offer some cake in the Deity room, the child immediately takes it and puts in the mouth. Although she is very small baby, (s)he doesn't require any education about taking the cake and what to do with it. Immediately puts in the mouth. So this natural, what is called, knowledge, that is God's knowledge. He knows everything perfectly well, and when He produces a rose flower, it is all-perfect. That is God's… God is not…, He has to get the knowledge through some source. He is already in awareness of everything. That is God. So He hasn't got to know His capacity through matter.

Hayagrīva: Now Aristotle would say that the flower is real because it has its basis in the ultimate reality, God.

Prabhupāda: That…, how God can be not in knowledge? He is full in knowledge. That is God.

Hayagrīva: Plato would say that the flower is a shadow of reality, a perverted reflection of reality. So which point of view would be…?

Prabhupāda: Yes, it is… When the flower is in the material world…, material world is perverted reflection of the spiritual world. That's a fact. We have got experience that material things are created, but in the spiritual world things are not created; they are already there, everlasting. So it appears Aristotle has no knowledge of the spiritual world.

Hayagrīva: Aristotle defines God as pure form and pure act and purely nonmaterial. He is absolute spirit and is the unmoved mover.

Prabhupāda: Yes. He is absolute spirit, there is no doubt upon it, but why He should come to know Himself through material world? That is defective.

Hayagrīva: Aristotle's God contemplates Himself. He does not have any knowledge of the world…

Prabhupāda: Who?

Hayagrīva: …as such.

Prabhupāda: Who has no knowledge?

Hayagrīva: God.

Prabhupāda: What kind of God is that?

Hayagrīva: I don't know.

Prabhupāda: (chuckles) This is Aristotle's ignorance, that he does not know what is God and he is speaking about God. That is his ignorance.

Hayagrīva: Nor, he says, nor can God return the love that He receives. He doesn't love or care for mankind.

Prabhupāda: So He is in perfect knowledge, then why He should not reciprocate? So God reciprocates. It is said in the Bhagavad-gītā, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. As much as we offer our love to God, He, what is called, cooperates, cooperative response. When we fully surrender and fully in loving service, then we can understand God, what He is actually.

Hayagrīva: Aristotle sees the love going one way. He says that God is loved by everything in the universe and that He attracts all objects in the universe because everything is striving toward Him and longing for Him.

Prabhupāda: Yes.

Hayagrīva: But there is no mention of God as a person, although he says He's pure form. Is this an imagined form like the Māyāvādīs may imagine a form?

Prabhupāda: Yes. He has got the tilt of Māyāvāda. That is his imperfect knowledge of God. Because he does not receive knowledge from God, he speculates; therefore his knowledge is imperfect.

Hayagrīva: Aristotle's belief in the soul changed. He has three conceptions of the soul. One is that the soul is a separate substance, another is that the body is the instrument of the soul, and the third is the soul is the form of the body.

Prabhupāda: Yes, this can be explained. The body is just like the dress of the soul. So our dress is made according to our body. The tailor takes the measurement of the body and makes the coat accordingly. So the coat appears with the hand because we have got hand. Coat, pant appears as a leg because we have got leg. So this body is simply a, what is called, coating or shirting of the soul. Actually the soul has got form, shape, form, and therefore the cloth, which will generally have no shape, is, when it comes in contact with the soul, it becomes a shape.

Hayagrīva: Now for both Plato and Aristotle, God is known by reason, not by revelation or by religious experience, not by mystical experience…

Prabhupāda: That is nonsense. You cannot… God is unlimited. You have got limited power to see or to smell or to touch. You have got all limited, and God is unlimited. So you cannot understand God by your limited power of sensual activities. Therefore God is revelation. We say that ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [Cc. Madhya 17.136]. You cannot understand by speculating your senses. That is not possible. When you engage yourself in His service, then He reveals. Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]. God says that "I am not exposed to everyone. I am covered by the yoga-māyā." That is fact. So unless God reveals Himself… So God not only reveals, He appears, and great authorities, they are searching. Just like Kṛṣṇa appeared, and great authorities like Vyāsadeva, Nārada, Śukadeva Gosvāmī and then the ācāryas, Rāmānujācārya, Madhvācārya and Caitanya Mahāprabhu-big, big stalwart scholars and transcendentalists-they accepted Kṛṣṇa. All the śāstras accept Kṛṣṇa. Long, long years, five thousand years, when there was no philosophy in the Western world, God revealed Himself, face to face. Arjuna saw

Him and he accepted Him. And similarly other great persons accepted Him. So God is not to be speculated, but by one's service, when He is pleased, He reveals Himself.

Hayagrīva: There is a great deal of emphasis in Aristotle on reason. He says happiness depends on man's acting in a rational way. The rational way is the virtuous way. The virtuous way is the way of intellectual insight. There is a suggestion of sense control but no bhakti. So is it possible to obtain happiness simply by controlling the senses by the mind?

Prabhupāda: Yes. So that is the process of becoming a human being. The lower beings, animals, they do not know this process. Just like they are busy only for sense gratification-eating, sleeping, mating and defense, their only business. But a human being can be engaged by proper guidance in contemplation. Just like Aristotle is contemplating or Plato is con…, this is human being's business. But such contemplation should be guided by authorities. Otherwise one can contemplate with his limited senses for many, many millions of years, it will be impossible to understand what is God.

Hayagrīva: But for happiness, or ānanda, isn't bhakti essential, love, or ānanda?

Prabhupāda: Ānanda means… God is full ānanda, sac-cid-ānanda. He is eternal, sat; He is spiritual; and He is ānanda, bliss. So unless one comes in contact with God, there is no question of ānanda. (Sanskrit). In the Vedic literatures we understand that God is reservoir of all pleasure, unlimited. So when you come in contact with God, then you will taste what is pleasure. So material pleasure is only perverted reflection of the real pleasure. Real pleasure is possible when we come in contact with God.

Hayagrīva: In his Ethics, Nicomachean Ethics, Aristotle writes, "Moral excellence is concerned with pleasure and pain. It is pleasure that makes us do base or ignoble action, and pain that prevents us from doing noble actions. For that reason," as Plato says, "men must be brought up from childhood to feel pleasure and pain at the proper things, for this is correct education." So how does this correspond to the Vedic view of education?

Prabhupāda: Vedic view of education is, actually there is no pleasure in this material world, because we may arrange for all pleasure artificially in the material world, but all of sudden one has to die. So where is the pleasure? If you make arrangement of all pleasure and all of a sudden death comes upon you, then where is pleasure? So first of all they must, if they are intelligent, they must make arrangement that they will be able to enjoy the pleasures they have created. Otherwise, where is pleasure? It is disappointment. That is going on. They are trying to become pleased by inventing so many things, but because they are controlled by some superior element, so at any moment they will be kicked out of the pleasure platform. Then where is pleasure? Therefore the conclusion should be: there is no pleasure in this material world. If one is searching after pleasure in the material world, then it is the same thing as the animal is searching water in the desert. There is no water in the desert; it is simply illusion, and he is preparing for death. Because he is thirsty, he is searching after water, and in the wrong way he is searching water. The ultimate result will be he will die of thirst.

Hayagrīva: One last statement from Aristotle. He states, in his Politics, he says, "The beauty of the body is seen, whereas the beauty of the soul is not seen." Is this true?

Prabhupāda: Beauty of the soul is real beauty, and beauty of the body is superficial. Not every body is beautiful. There are so many bodies very ugly, and there are so many bodies very beautiful. So the material sense, this ugliness and beautifulness, they are all artificial. But the beauty of the soul is real; that is not artificial. So unless we see the beauty of the Supersoul, Kṛṣṇa, we have no idea what is actually beauty. Therefore devotees, they want to see the beauty of Kṛṣṇa, not any artificial beauty of this material world.

Hayagrīva: There's no correspondence there. That is to say, a beautiful body does not necessarily house a beautiful soul. There's no correspondence.

Prabhupāda: No, there is correspondence, because we say this material world is perverted reflection. So originally the soul is beauty, but here the beauty is covered. But we can simply have a glimpse of the real beauty from the material covering, but we have to wait to see the beauty of the soul. That is real point.

Hayagrīva: I read that Socrates was a very ugly man but that he had a very beautiful soul, and people were attracted to his soul. That was the, supposedly…

Prabhupāda: Yes. The example can be given that the quail, it is called kokil, it is very black, just like crow. But when you vibrates the voice, it is so beautiful that people are attracted. So the beauty of the body is secondary. The beauty of the soul is primary. So just like a mūḍha, a illiterate man, nicely dressed-he is beautiful so long he does not speak. And as soon as he speaks, we can understand what is his position. So dhavaca so vate mūḍha yavad kiñcid na vasa (?). A ugly, illiterate rascal, fool, is beautiful so long he does not speak, and as soon as he speaks we can understand what is his position. So this external beauty is no beauty. If an ugly man, if he speaks very nicely, he will attract so many people, and if a beautiful man, if he speaks nonsense, nobody cares for him. So real attraction is different and artificial is different.

Hayagrīva: I think that concludes Aristotle. (end)

PLOTINUS.HAY

Plotinus

Hayagrīva: This is Plotinus. Plotinus lived from 204-269 A.D. He was not Christian. He took… He's what's called a neo-Platonist, a new Platonist. Much of his philosophy comes from Plato. But he believed in the theory of emanation, that the soul emanates from the intelligence, what Aristotle called the nous, or the intelligence, and the intelligence emanates from the One, what he calls the One, who is omnipresent, transcendental, the cause of all multiplicities, the Lord of all. So there's a hierarchy in Plotinus of the One, the intelligence, and the individual souls.

Prabhupāda: The One is Vedic conception, ekaṁ brahma dvitīyaṁ nāsti, Supreme Truth, Absolute Truth, advaya-jñāna. So this is our philosophy, that these living entities, soul, they are of the same quality as the one Supreme, but they are fragmental parts, emanation from Him. He has got the same intelligence, same mind, but limited jurisdiction. God is… That One is omnipresent, but we are not omnipresent, but we are present. Omniscient; but we are not omniscient, but we are (sic:) sentient, not that dull matter. In this way, that One has got all spiritual qualities in fullness; we have got spiritual qualities in minute quantity. That is our constitutional position. But we are like sparks, and the Supreme One is like big fire. When we leave the association of the big fire, as sparks we become extinguished, means our illumination stops. That is called māyā, māyā andhakāra, darkness. That we can revive also, again be put with the One and revive our illuminating power, spiritual power, and live with the Supreme One peacefully, eternal life of bliss.

Hayagrīva: Plotinus is an impersonalist. He believed that attributing attributes to God limit God.

Prabhupāda: Hm?

Hayagrīva: He believes that attributing qualities to God necessarily limit God, so he's an impersonalist.

Prabhupāda: Limit?

Hayagrīva: Limit. Any attribute or quality is by necessary limiting. This is a typical impersonalist stand.

Prabhupāda: If he is…

Hayagrīva: That the One, the One is transcendental, but there's no multiplicity in Him. That means im…, impersonal. Although He is the cause of all multiplicities, He is the cause of all living entities, He Himself…

Prabhupāda: Yes, He is the cause of all living entities. That is Vedic conception. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is the chief amongst the eternals, chief amongst the sentients, but unless He has got unlimited transcendental qualities, how He can be omnipresent, omniscient, omnipotent, all-powerful? That is not perfection. A perfect conception of the Supreme One: He is unlimited, we are limited. That is sense. How the Supreme One, who is the cause of everything, He can be limited? I do not know what do they mean by "limit." He cannot be limited by anything. Even the impersonal Brahman, that Brahman, sarvaṁ khalv idaṁ brahma: everything is Brahman, unlimited. Why He should be limited? Mat-sthāni sarva-bhūtāni: [Bg. 9.4] everything is emanation from Him and resting in Him. That is His impersonal conception. Everywhere He is there. And personal is localized, and…, but from the person, the impersonal effulgence come out. That we understand from the Bhagavad-gītā: brahmaṇaḥ ahaṁ pratiṣṭhā. As the big sunshine comes from the localized sun globe-the sun globe is situated in one place, but this, the rays of the sun is distributed all over the universe-similarly, impersonal conception of the Absolute Truth is that by His transcendental rays, prabhā, yasya prabhā prabhavata [Bs. 5.40], illumination. Just like the fire has got heat and light. It expands. So the impersonal feature of the Lord expands unlimitedly, and the Personality, it appears that He is limited, but He is unlimited by His energy. That is the perfect conception. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. By His impersonal feature He is all-pervading. By His localized aspect He is living everywhere, omnipresent, within the heart of all living entities, within the atom even. And by His personal feature He is worshiped by the devotee. Wherever the devotee is there, He is present personally. Tatra dṛṣṭami dhanataḥ yatra nayanti mad-bhaktaḥ (?). That is His omnipresent, although He is in Goloka Vṛndāvana. So nobody can calculate how many miles away that planet is, still, when a devotee like Prahlāda is in danger, He is immediately present there. That is the meaning of omnipresence. Not that because He is millions and trillions of miles away He cannot give protection to His devotee millions and trillions of miles away from His abode. That is the meaning of omnipresent.

Hayagrīva: Yes. He also believed that God is present in all objects yet remains distinct and transcendental to all created things.

Prabhupāda: That is explained in the Bhagavad-gītā, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ: [Bg. 9.4] "Everything is resting in Me, but I am not present there."

Hayagrīva: As for the individual souls, some are unembodied and some are embodied. He believes that some are celestial-they are heavenly-and these souls do not suffer, and some, the ones on earth, suffer. In either case, they are all individuals.

Prabhupāda: That's right. There are souls, innumerable souls. Anantāya kalpate. Nobody can count how many souls are there. So all the souls are as described above. They have got the same qualities of the One, in minute quantity, but some of them are fallen. Just like in the fire there are so many sparks, but one or two may fall down from the fire. Others remains in the fire. Those who are not falling down, they are called nitya-mukta, everlastingly liberated. They are never conditioned. And those who have fallen within this material world for sense gratification, they are baddha. They are called nitya-baddha, eternally conditioned. And eternally means that nobody can estimate how long one conditioned soul within this material world is existing here, because the creation is going on perpetually-sometimes manifest, sometimes nonmanifest. But the conditioned soul without Kṛṣṇa consciousness is continuing to exist in this material world. Before the creation he was there in dormant condition. Again with the manifestation he comes out. This is going on. They are conditioned. And for their deliverance that One, Supreme Personality, comes, descends, sends His incarnation, sends His devotee to call him back to home, back to Godhead. That is also going on. Those who are fortunate, they take to Kṛṣṇa consciousness and go back to home, back to Godhead, and those who are unfortunate do not take advantage of the instruction personally given by God, and later on His devotees are engaged to preach, they do not take care; they remain conditioned within this material world. And material world is created and annihilated, and he suffers this annihilation while in this body, while in this material world. But the intelligent living entity, if he is fortunate, he takes to Kṛṣṇa consciousness and again he goes back to home, back to Godhead.

Hayagrīva: He believed that the soul is eternal and incorporeal in men, animals, and even in plants, and in this he differed from other philosophers of the time.

Prabhupāda: What… In which way differs? Because he accepts…

Hayagrīva: Accepted in…, the soul living in animals and also in plants.

Prabhupāda: Yes. That is the fact. He is right. That is Vedic conclusion. Sarva-yoniṣu, all different forms of life, there is soul, part and parcel of God. How some foolish person can think of animal has no soul? What is the reason? There is no very strong argument. The animals may be less intelligent. A child may be less intelligent than the father; that does not mean there is no soul. This gross and doggish mentality, animal mentality, is killing the human civilization. Now they have degraded so much that they think that the embryo has no soul. In this way man is being put into darker and darkest region of ignorance. Everyone has soul. That is real. We get it from Kṛṣṇa: sarva-yoniṣu. In different forms of life the soul is there, undoubtedly. That is real conception of soul. Evolution means he is evolving from one lower grade of body to another, higher grade of body, and in this way by evolution he comes to the human form of life. And in this human form of life he can understand the teachings of Bhagavad-gītā, that if he likes, he can surrender to the Supreme Lord and go back to home, back to Godhead, and if he does not, then he remains in this material world, undergoing the tribulations of the repetition of birth, death, old age, and disease. Corporal body.

Hayagrīva: Plotinus saw the individual souls returning to God or the One through three stages. The first stage is that of asceticism, detaching oneself from the material world. The second stage, one detaches oneself from the process of reasoning itself. That would be mental speculation. And in the third stage the intellect transcends itself into the realm of the unknown, the realm of the One, and he speaks of this as an ecstasy, an involvement, or a transcendence of the ego. So these are the three stages of God realization that he sets down.

Prabhupāda: That means, what he called three stages, karmī, jñānī, yogi. That karmīs, they are trying to improve their condition by this material science and material advancement of education, and some of them are trying to go the heavenly planets by pious activities. These are karmīs. And higher than the karmīs are the jñānīs. They are speculating on the Absolute Truth by their education and coming to the conclusion that God is impersonal; when we merge into that impersonal feature, that is our liberation. And the yogis, they are trying to get some mystic power by practicing mystic yoga system-wonderful power, aṣṭa-siddhi, eight kinds of perfection: to become lighter than the lightest, to become smaller than the smallest, to become bigger than the biggest. Whatever they like, they can get. They can subdue anyone, bring under his control with that yogic (indistinct). But real yoga means to see the Supreme within the core of the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. In this way there are different processes. They are called karma, jñāna and yoga. But they require endeavor to elevate, strenuous endeavor, all these practices. But the, the supreme process is simply to surrender unto the Supreme One, and He gives out intelligence how to be free from this material entanglement, and that is called bhakti-yoga. It is very pleasing to execute, and without any, much endeavor. Simply being fully surrendered to the Supreme Lord, he immediately becomes purified from all material contamination, and little practice of bhakti-yoga makes him completely fit for going back to home, back to Godhead.

Hayagrīva: Concerning evil, Plotinus feels that matter is evil in the sense that it imprisons the soul, but the visible cosmos…

Prabhupāda: This is our conception. This Plotinus is all, all our, practically ninety percent our conception. This is the…

Hayagrīva: But the visible cosmos is beautiful, and the evil does not arise from the creator.

Prabhupāda: Yes. That the individual soul, being attracted by this illusory energy, he comes here for sense gratification. It is not by the desire of the Supreme One. By his personal desire. So God gives him freedom. So he begins the life from a very exalted position in this material world-sometimes like Brahma. But on account of material activities he becomes entangled, so much so that degradation from the exalted position like Lord Brahma, he comes to become a worm in the stool. Therefore we find so many species of life. The degradation and elevation is going on-sometimes elevated, sometimes degraded-and in this way they will…, individual soul is suffering. That is his suffering, material miserable condition. When he comes to understand that "This kind of degradation and elevation going on perpetually, this is my suffering," then at that time he becomes fortunate. Then he seeks after the Supreme One, Kṛṣṇa, and by the grace of Kṛṣṇa he gets bona fide spiritual master. So by the mercy of both the spiritual master and Kṛṣṇa, he gets the chance of being engaged in devotional service, and little effort and sincerity makes him perfect, and he goes back to home back to Godhead.

Hayagrīva: Although most of his philosophy is impersonal-his conception of God is mainly impersonal-he writes, "Let us flee then to the beloved fatherland. Here is sound council. But what is this flight? How are we to gain the open sea? The fatherland for us is there whence we have come. There is the father." So he does some…, have some conception, it seems, of God as father.

Prabhupāda: He, he is confused because he is also speculating. So these things will remain confused, whether the Absolute Truth is person, imperson. Generally, without spiritual advancement nobody can understand about the Absolute Truth, and so he, that doubt continues. But when there is question of love between the Absolute and the relative, there must be the personal conception, and actually He is person, Kṛṣṇa. So by the mercy of Kṛṣṇa, when he gets in touch with the devotee, his impersonal conception of the Absolute is removed, and then he worships the personal aspect of the Absolute Truth, Kṛṣṇa, and devotee. Then his life is successful.

Hayagrīva: Concerning the fall of the soul, Plotinus believes that the human soul never entirely leaves the spiritual realm.

Prabhupāda: Because he is constitutionally spiritual being, he is not any product of this material world. He is part and parcel of the Supreme One. But he is embodied by the material elements, and the material elements requires change. It becomes old. Just like our shoes, our dress, it becomes old. I can have one shirt and coat, but as soon as I change the body, the shirt and coat is no more fitting the body, so I have to change. So material life means to change. It is called jagat. Jagat means changing. But we are eternal, the same spirit soul. That this material life is not very happy, because it will change. Even if we are in the very comfortable condition of life or in miserable condition of life, it will change to better or lower grade of life. That is going on. So in order to save ourselves from the repetition of changing body, if we want to remain in our original, eternal, spiritual form, we must take to Kṛṣṇa consciousness, and then we are relieved from this rotten business of repetition of birth, death, old age and disease.

Hayagrīva: He says, "If the souls remain in the intelligible or spiritual realm with the Soul, or Supersoul, they are beyond harm and share in the soul's governance. They are like kings who live with the high King and govern with Him and like Him do not come down from the palace. But if they wish to be independent, if they are tired, you may say, of living with someone else…"

Rāmeśvara: Śrīla Prabhupāda, excuse me. The sannyāsī…

Hayagrīva: So when the individual soul decides to withdraw, he becomes fragmented, isolated and weak, when he decides to withdraw from the, what he calls the palace of the King.

Prabhupāda: Withdraw, withdraw from the material world?

Hayagrīva: When he decides to withdraw from the spiritual realm, from the governance of the high King.

Prabhupāda: Spiritual wrong?

Hayagrīva: Spiritual realm, the spiritual kingdom.

Prabhupāda: Kingdom. Yes. That is his falldown. When he decides to give up the spiritual life, he falls down in the material life, and that is the beginning of his material tribulations. And so long he will maintain a tinge of material happiness, the nature's life, that he has to accept, a type of material body, and there are varieties. So in all condition the spirit soul remains the part and parcel of the Supreme Lord, but according to the different body he gets different circumstances. A dog is thinking, on account of the dog's body, that he is a dog. A man is thinking that he is a man on account of the human body. The same thing-an American is thinking, because the body has been gotten from America, he is thinking "American." That similarly an Indian, a Hindu, Muslim, Christian, all these designations, due to the body. So when he understands that "I am not this body," this is spiritual education. That

”I am different, I am part and parcel of God,” then he becomes liberated, impersonally. And when he makes further advancement, and he comes to the platform of understanding the Supreme Truth as the Supreme Person, Kṛṣṇa, and he engages himself in Kṛṣṇa’s service, that is his actual life. Kṛṣṇa, in the spiritual world, in the Vaikuṇṭha planets, in the Goloka Vṛndāvana planets, so they can be promoted to any one of them-in the Vaikuṇṭha planets or Goloka Vṛndāvana planet. Then he is happy as associate of Kṛṣṇa. He can enjoy life eternally.

Hayagrīva: Plotinus conceives of the soul as having basically two parts: a lower part, directed toward the body, and a higher part, directed toward the spiritual.

Prabhupāda: Yes. That is, he is prone to fall down because he is very minute quantity, he is small, so there is tendency of falldown. The same example: the small spark of the fire, because it is very small, sometimes it falls down from the fire. So we become, being very small, minute particle of God, we become entangled by this material, external energy. Just like the example: a less intelligent person, in ignorance, commits criminal activities and he goes to jail. He is not supposed to go to the jail, but on account of his little intelligence or ignorance, he commits something which is criminal. This criminality is done by less intelligent class of men. Similarly, persons who are coming into this material world, they are less intelligent. Kṛṣṇa bhuliya jīva bhoga vāñchā kare. They think that they will be able to enjoy life independently, without Kṛṣṇa. This is less intelligence. Just like a very rich man’s son, if he thinks that ”If I live independently, without being dependent on father,” that is his foolishness. How he can become happy independently, living aside from the father? The supreme father is all-opulent, full of everything, and I am minute only. So if I live under the care of the father, naturally I will live very comfortably, like rich man’s son. But if I prefer that I shall live independently, that is my foolishness. So only the fools and rascals they try to remain independent of Kṛṣṇa, and they suffer. That is the consequence. And those who are intelligent, even in the, this material life, by association of devotee and spiritual opportunities, when he comes to this understanding, that ”I am son of Kṛṣṇa. He claims, ahaṁ bīja-pradaḥ pitā [Bg. 14.4], ’I am the father,’ so I am the son of Kṛṣṇa, and why I am rotting in this way? Let me go back to my father,” that is back to home, back to Godhead-that is intelligence. But so long a living entity remains fools and rascal he suffers in this material world. And as soon as he is intelligent enough… That is described in the Caitanya-caritāmṛta, kṛṣṇa ye bhaje sevā (indistinct): anyone who is in Kṛṣṇa consciousness, he is the first-class intelligent man. Without being first-class intelligent man, nobody can come to Kṛṣṇa consciousness. So this training, Kṛṣṇa consciousness, means those who are fortunate, they have come to accept Kṛṣṇa consciousness. This movement is training them how to know perfectly well that he is…, he will be or he is always very, very happy in Kṛṣṇa, not without Kṛṣṇa. That is Kṛṣṇa consciousness movement. When practically we see anyone who has given up this Kṛṣṇa consciousness movement, they are not happy. I don’t find anyone. That’s fact. They are not happy. They are rotting in degradation. That is their misfortune, less intelligent.

Hayagrīva: He believes that the cosmic order awards and punishes everyone according to merit, according to one’s merit. So this is a form of belief in karma also.

Prabhupāda: Yes. Just like we are discussing Ajāmila’s, this Ajāmila is going to be punished. The Yamarāja is there, the officer is there. He has sent his men to arrest. So just like it is the father’s duty if the son goes astray, in wrong way, the father is always affectionate. He tries to bring him back again home by, either by punishing or some way or some means. That is father’s duty. So this is going on. Those who are in this material world, they are simply suffering on account of foolishness. So they are punished. This punishment means to correct him, to correct him to the proper position, and this is going on. So without being corrected, if one is intelligent enough, he surrenders to Kṛṣṇa and revives his old constitutional position, and that is the platform of spiritual life of bliss and knowledge.

Hayagrīva: He uses this following metaphor. He says, ”We are like a chorus grouped about a conductor who allow their attention to be distracted by the audience. If, however, they”-that is we, the individual souls-”were to turn toward their conductor, they would sing as they should and would really be with him. We are always around the One. If we were not, we would dissolve and cease to exist. Yet our gaze does not remain fixed upon the One. When we look at it, we then attain the end of our desires and find rest. Then it is that all discord passes. We dance an inspired dance around it. In this dance the soul looks upon the source of life, the source of the intelligence, the root of being, the cause of the good, the root of the soul. All these entities emanate from the One without any lessening, for it is not a material mass.”

Prabhupāda: Yes. There is good sense, that God is individual and the soul is individual. As he has given the metaphor or analogy that the con…, parties of a concert party…

Devotee: Conductor and a chorus.

Prabhupāda: …they are singing in the tune, sometimes attention diverted by the audience, it becomes out of the tune. Similarly we, when we divert our attention to the illusory energy, then we fall down, and although we remain the same part and parcel of the Lord, but the influence of the material energy covers us, and we identify with the covering elements, and life after life bodies changing, and we are identify with the covering, and this is our miserable condition of material existence. And therefore first education is that ”I am not this covering.” That is spiritual education. That is the beginning of Bhagavad-gītā instruction, that ”You are not this body. Arjuna, you are not this body. Why you are taking this bodily concepts of life, your relatives, your family, so seriously? It is all foolishness. It is accidental. You are born in this family, and you have got so-called relatives. You are actually spirit. So now you are identifying with this bodily concept of life, you are member of the Kuru family. Then as soon as this change of body takes place, you will again enter into the dog’s family or cat’s family or demigod’s family. Again you identify, ’I am dog,’ ’I am cat,’ ’I am demigod.’ ” So this is the, our ignorance. We have to stop this mentality of bodily concept of life, identify ourself as a spirit soul, part and parcel of the Supreme Spirit, and act according to His direction. Ānukūlyena kṛṣṇānu-śīlanam [Cc. Madhya 19.167]. What Kṛṣṇa says, if we act, then gradually, sarvopādhi-vinirmuktam [Cc. Madhya 19.170], we become immediately free from all upādhi, designation, and gradually develop our Kṛṣṇa consciousness. That is the instruction of Caitanya Mahāprabhu, and the Kṛṣṇa consciousness movement is trying to spread this knowledge all over the world.

Hayagrīva: Plotinus accounts for the fall of the soul in this way. He says, ”How is it that souls forget the divinity that begot them? This evil that has befallen them has its source in self-will, in being born, in becoming different and desiring to be independent.”

Prabhupāda: Yes, that I have already explained, that…

Hayagrīva: "Once having tasted the pleasures of independence, they use their freedom to go any direction that leads away from their origin, and when they have gone a great distance, they even forget that they came from it."

Prabhupāda: That's a fact. More and more degraded. That I have already explained. He begins his life as Lord Brahmā and goes down as the worm in the stool. That is his degradation. And again, by nature's way, by evolution, he comes to the human form of life. That is a chance to understand that how he has fallen. And if he takes to Kṛṣṇa consciousness, then from this life he goes again back to Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If he fully becomes trained up in Kṛṣṇa consciousness… And everyone has to give up this body, so a devotee will give up this body, but he is not going to accept any more material body. Immediately transferred to the spiritual world. Mām eti: "He comes to Me." That is the advantage. They sometimes, foolish persons, say that "You are also going to die." Yes, you are going to die, I am also going to die, it's a fact, but a devotee's death means giving up this body and remain in his original, spiritual body. Sometimes it is said, jīvo vā maro vā. A devotee, either he is living or he is dead, his business is the same. And those on the lowest platform of material life, just like the butcher, that he is advised, mā jīva mā maro, "Don't live; don't die." Because he is living very abominable life, daily cutting the throats of so many animals. Is that very nice life? So it is abominable, and as soon as he dies, he is going to suffer. So his position is, "Either you live or you die, his position is very, er, horrible." And a devotee, either he lives or dies, his business is the same-to serve Kṛṣṇa. So jīvo vā maro vā. He is not different from Kṛṣṇa, so living or dead, it hasn't even no meaning for him. Therefore he is called liberated, jīvan-muktaḥ. Jīvan-muktaḥ means although he is in body, in this body, material body, he is liberated. Jīvan mukta sa ucyate. Īhā yasya harer dāsye karmaṇā manasā vacaḥ. That is Rūpa Goswami's definition. A person who is cent percent engaged in the service of Kṛṣṇa, karmaṇā, by action, by mind, karmaṇā manasā, by words, he is not to be considered that possessing any more a material body. Jīvan-muktaḥ sa ucyate. He is already liberated, on the spiritual platform, although apparently he moves like material body. Jīvan-muktaḥ sa ucyate. And in Bhagavad-gītā also it is confirmed, brahma-bhūyāya kalpate, sa guṇān samatītyā: he is not under the condition of the modes of material nature. He is already in the Brahman platform, brahma-bhūyāya kalpate [Bg. 14.26].

Therefore the Kṛṣṇa consciousness movement is so nice. Anyone who takes it seriously, he becomes immediately liberated, because liberation means to be engaged in Kṛṣṇa's service. This is liberation. We are engaged in māyā's service. That is our bondage. But service we have to render. We are servant-either māyā's servant or Kṛṣṇa's servant. Servant is our constitutional position. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], Caitanya Mahāprabhu says. Our real identity is eternal servant of Kṛṣṇa. So even if he is…, are in this material body, if you are engaged in Kṛṣṇa's service, that is liberation. Hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. When we give up our otherwise life… "Otherwise life" means to be engaged in māyā's service-as the head of the family, head of the community, head or member of this and… We have designated in so many ways. So that is our conditional life. And the same service, when we render to Kṛṣṇa cent percent, we are liberated. Sva-rūpeṇa vyavasthitiḥ. That is mukti. Mukti, they, by impersonalism, account of poor fund of knowledge, they think mukti means no more activity. Why no more activity? Because the soul is active, and the active soul is within the body; therefore we find these bodily activities. The body itself is not active; the soul is active. So when he gives up this bodily concept of life, how his activities will be stopped? But this poor fund of knowledge, Māyāvāda, they cannot understand. The active principle is the soul. So, so long the active principle is within the body, the body is active, and the active principle gone, the body is lump of matter. So even one is liberated from this lump of matter, he must remain active. That is explained in the Bhakti-śāstra, that when he is no more in bodily concept of life, then he remains active, but activity hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. When his senses are completely engaged in the service of Hṛṣīkeśa-Hṛṣīkeśa is another name of Kṛṣṇa-that is called bhakti. Bhakti means the activities of liberated life. One may understand or not understand; if he is actually engaged in Kṛṣṇa's service, under the direction of spiritual master, he is liberated. But if he voluntarily accepts again māyā's service, then he is become conditioned. This is the secret. Is that…?

Hayagrīva: That's the conclusion of Plotinus.

Prabhupāda: That's all. (end)

ORIGEN.HAY

Origen

Hayagrīva: This is Origen, who lived from 185-254 A.D., and he studied at Alexandria, Egypt, during the same time as Plotinus. In fact he knew Plotinus, but Origen was a Christian and is considered the founder of Christian philosophy. He believed that ultimate reality, which is spiritual, consists of the Supreme Infinite Person, God, as well as individual personalities. Ultimate reality is the interrelationships of persons with each other and with the Infinite Person, God. So he differed from Plotinus in the belief that God has personality.

Prabhupāda: Yes. God is personal. He is also believing personality. "Father," he says, Plotinus, but his ideas are not very clear. Did he not, Plotinus, say "the fatherland"?

Hayagrīva: He mentioned the father, but that…

Prabhupāda: The father is person. Anyway, we shall discuss this tomorrow.

Hayagrīva: The…

Prabhupāda: What is this philosopher?

Hayagrīva: Origen.

Prabhupāda: Origen. All right. We shall discuss tomorrow.

Hayagrīva: You want to discuss tomorrow? [break] I'm just touching the main points in these, but since we're not interested in comparative theology, I'm just touching the main philosophical differences in these early Christian theologian philosophers. Origen believed that the ultimate reality, which is spiritual, consists of the Supreme Infinite Person, God, as well as individual personalities. Ultimate reality is the interrelationships of persons with each other and with the Infinite Person, God. So here he differs from the Greeks, who were basically impersonal.

Prabhupāda: Our Vedic conception is almost the same, that the individual souls, or living entities, innumerable, and each one of them has an intimate relationship with the Supreme Personality of Godhead. In the material condition of life the living entity has forgotten his relationship, and when, by the process of devotional service, he comes to his liberated position, at that time he revives his old relationship with the Supreme Personality of Godhead.

Hayagrīva: Origen ascribed to the doctrine of the Trinity. In the Trinity, God the father is Supreme, God the son, who's called the logos, L-O-G-O-S, which is Greek for word, is subordinate to the father, and he brings the material world into existence.

Prabhupāda: Who?

Hayagrīva: The son. God the son brings the material world into existence. God the father is not the direct creator; it is the son who is the direct creator. The Ho… The third aspect of the Trinity is the Holy Spirit, and he is in turn subordinate to the, to the son. So these Holy Spirits, they liken unto the…

Prabhupāda: Holy Spirit, he is the son?

Hayagrīva: There's the father.

Prabhupāda: Father.

Hayagrīva: There's the son, who is the direct creator of the material, like Brahmā.

Prabhupāda: The son, the son.

Hayagrīva: Like Brahmā, the perfect son. And then there's the Holy Spirit, that is all-pervasive. And all three of these aspects are divine and co-eternal. They exist…, they've always existed within the Trinity of God. They've always existed simultaneously.

Prabhupāda: So our conception is-"our" means Vedic conception-that Kṛṣṇa is the original Personality of Godhead, as it is confirmed in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everyone." Either you call the son or the Holy Ghost, it doesn't matter, but the Supreme Personality of Godhead is the origin. Then, He has got expansion. That expansion is not actually His son… Or there are two kinds of expansion: His personal expansions and His expansion as part and parcel. His personal expansion is called Viṣṇu-tattva, and the part and parcel expansion is called jīva-tattva-in Sanskrit technical words, svāṁśa and vibhinnāṁśa. The personal expansion there are also many varieties-puruṣa-avatāra, saktyāveśa-avatāra, manvantara-avatāra, many varieties. So generally, His personal expansion for creation of this material world are three also, accepted as Brahmā, Viṣṇu, Maheśvara. Viṣṇu is personal expansion, and Brahmā is expansion of the living entity, or the vibhinnāṁśa. And another expansion, via-media between the personal expansion and expansion of jīva, the via-media expansion is called Śiva. So the material creation is done by personal expansion primarily-the whole material ingredients, and then with the ingredients the guṇa-avatāra, Brahmā, he creates particularly. And Lord Śiva, when the time is right, he annihilates. So this creation, material creation, is created, maintained for sometimes, and again dissolved or annihilated. Bhūtvā bhūtvā pralīyate [Bg. 8.19]. This is the nature of the external potency. There are others, detailed information, described in the Caitanya-caritāmṛta, but the jīvas, or the living entities, they are considered as the sons, and they have got two positions: one liberated position, one conditioned position. Those who are liberated, they are personally associating with the Supreme Personality of Godhead, and those who are fallen in this material world, they have, almost all of them, have forgotten, and suffering within this material world in different forms of material body. But they can be delivered from this material conditioned life to liberated position by Kṛṣṇa consciousness understanding, which means that there are śāstras, Vedic knowledge, and the guru which…, who is fully cognizant of Vedic knowledge and preaches and delivers the conditioned soul on behalf of the Supreme Personality of Godhead. This is the Vedic conception.

Hayagrīva: Origen believed that it is through divine grace and man's free will working together that the individual soul attains perfection, and perfection consists of attaining a personal relationship with the Infinite Person.

Prabhupāda: Yes. That is called Bhakti-mārga. The Absolute Truth is manifested in three features: Brahman, Paramātmā, and Bhagavān. Bhagavān is the personal feature, and Paramātmā feature may be compared with the Holy Ghost when situated in everyone's heart. And Brahman feature, everywhere. By His energy He is present everywhere. So the perfection, highest perfection of spiritual life, is to understand the Supreme Personality of Godhead, the person, personal feature of the Lord, and engages himself, the living entity engages himself in His service. Then he is situated in his original, constitutional position, and he is eternally happy and blissful.

Hayagrīva: Just as man's free will brought about his fall, man's free will can also bring about his salvation. By becoming detached from matter, man can return to God, but this detachment from matter is brought about by the assistance of the Christ.

Prabhupāda: Yes. That is our conception also, that the fallen soul is rotating within this material world, within this universe, up and down in different forms of life, and in his developed condition of understanding he is enlightened by God as it is instructed in the Bhagavad-gītā, and the spiritual master gives him full enlightenment. Then what he says, the perfection?

Hayagrīva: His detachment from matter…

Prabhupāda: Yes. When he understands his pleasing, as situation with God, paraṁ dṛṣṭvā nivartate… [Bg. 9.59]. When he understands the transcendental pleasing situation of his life, he automatically gives up this material bodily attachment. That is his freedom. And when he actually, in his spiritual identity, engaged in the service of the Lord, that is his normal position. [break]

Hayagrīva: This is the continuation of Origen. Origen believed that all the elements that are found in the material body are also found in the spiritual body, which he called the interior man. He says, "God created man not taking the dust of the earth like the second time, but He created him after the image of God," that is initially, "this being after the likeness of God was immaterial, superior to any corporeal hypothesis. There are thus two men in each one of us, as every exterior man has for homonym the interior man. So it is for all His members, and one can say that every member of the exterior man can be found under this name in the interior man." So that for every corresponding sense that we have in the exterior body, there's a corresponding sense in the interior or the spiritual body which exists within.

Prabhupāda: The spirit soul is within this material body, but the spirit soul has no material body originally. There is a spiritual body of the spirit soul eternally existing, and the material body is simply coating of the spiritual body. This material body is considered as coating, shirt-coat. It is cut according to the bodily shape. Just ordinarily we can see the tailor makes the shirt and coat according to the shape of the body. Similarly, these material elements, earth, water, fire, etc., mixed together, becomes like a clay, and it is coated over the spiritual body. The spiritual body has no connection with the material body. So because the spiritual body has got shape, the material body also takes a shape. That is understanding. But material body has nothing to do with the spiritual body. It is simply external coating, or it is a kind of contamination for suffering of the spirit soul. As soon as he is coated with this material contamination, he identifies himself with the coating and he forgets his real, spiritual body. That is called māyā, ignorance, and this ignorance continues so long he is not fully Kṛṣṇa conscious. When one becomes fully Kṛṣṇa conscious, then he understands that this material body is the external coating; he is different from this material body. That condition, that uncontaminated understanding, is called brahma-bhūtaḥ. The spirit soul is Brahman. He was under the illusion of bodily concept of life-that is called jīva-bhūtaḥ-and when he understands that he is not this body, he is the spirit soul within the body, that is called brahma-bhūtaḥ. So when one comes to this understanding of his spiritual identity, he becomes joyful, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54], he has no more any hankering or lamentation. In that position he sees all other living entities as spirit soul. He does not see the outward covering. Even in a dog he sees the spirit soul covered by the body of a dog, and similarly a learned brāhmaṇa, he also sees the spirit soul covered by the material body designated as learned brāhmaṇa. Therefore in the Bhagavad-gītā this conception is summarized,

vidyā-vinaya-sampanne
brahmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
[Bg. 5.18]

So up to the animal bodily concept of life, one is unable to understand his spiritual identity. But in the civilized form of life, when the society is divided into eight divisions, varṇa and āśrama-four varṇas and four āśramas-brahman, kṣatriya, vaiśya, śūdra, four varṇas, brahmacārī, and gṛhastha, vānaprastha, and sannyāsī… So a brāhmaṇa from the social status, when he becomes elevated to the position of a sannyāsī, that is the highest perfectional stage in this material world, and at that stage only he can realize his original constitutional position and he acts accordingly, and thus he becomes delivered, which is called mukti. Mukti means to understand his own constitutional position and act accordingly, and conditional life means to identify with the body and act accordingly. So in the mukti state the activities are different from the conditional state. Therefore the devotional service is the activity of the liberated stage. So anyone who is engaged in devotional service, he maintains his spiritual identity, and therefore he is called liberated even though in this conditional material body.

Hayagrīva: Origen believed that the interior man, or the spiritual body, also has spiritual senses which enable the soul to taste, see, touch and contemplate the things of God.

Prabhupāda: Yes, that is devotional life.

Hayagrīva: During his lifetime Origen was a great teacher and was very much in demand. For him, preaching simply meant explaining the words of God and no more. He believed that first of all a preacher must be a man of prayer and must be in contact with God, and that he should pray for a better understanding of the scriptures.

Prabhupāda: Yes. That is real preacher. That is explained in the Vedic literature, śravaṇam kīrtanam. First of all he becomes perfect by hearing. This is called śravaṇam. And when he is perfectly situated in spiritual life by hearing perfectly from the perfectly authorized person, then his next stage begins, kīrtanam. That is preaching. That śravaṇaṁ kīrtanam, everyone is hearing in this material world. Everyone is hearing. Even this material educationist, he also hears from the material person, professor. That hearing is there. Then he acts when he is grown-up, passed his examination, sometimes acts as professor. The same process: if one hears from the perfect spiritualized person, he becomes perfect, then he becomes actual preacher. Preaching, śravaṇaṁ kīrtanam, about Viṣṇu, not for any other person within this material world. The Supreme Person, transcendental Personality of Godhead, to hear about Him and to preach about Him, that is the duty of a liberated soul.

Hayagrīva: As far as seeming contradictions and seeming absurdities in scripture are concerned, Origen considered these as stumbling blocks allowed by God to exist in order for man to go beyond the literal meaning. He says, "In some cases no useful meaning attaches to the obvious interpretation, but everything in scripture has a spiritual meaning, but not all of it has a literal meaning."

Prabhupāda: Literal… Generally, every word in the scripture there is literal meaning, but one who cannot understand properly because one does not hear from the proper person, he makes some interpretation. But there is no need of interpretation in the words of God. It may be that the words of God sometimes cannot be understood by ordinary person; therefore he requires to understand through the via-media of transparent guru. Guru is fully cognizant of the words spoken by God. One has to accept, therefore, a guru to go through the scripture properly. Generally there is no ambiguity in the words of God, but due to our lack of perfect knowledge we sometimes cannot understand and try to interpret. But this is, this interpretation is not at all feasible, because imperfect person interpreting means whatever he interprets, that is imperfect. So the proper import of the words of scripture or words of God should be understood from a person who has realized God.

Hayagrīva: For Origen there are two rebirths. One is a baptism, which is something like an initiation, and then there is a complete purification, a rebirth in the spiritual world with Christ. So baptism is compared to a shadow of the ultimate rebirth, and when the soul is reborn with Christ, it receives a spiritual body like Christ and beholds Christ face to face.

Prabhupāda: Christ behold?

Hayagrīva: The individual soul can then see Christ face to face when he attains his spiritual body.

Prabhupāda: What is the position of Christ?

Hayagrīva: What is the position of Christ?

Prabhupāda: He, does he describe anything?

Hayagrīva: Well, not Origen. The position of Christ is that he is seated at the right hand of the father, that he is in the spiritual sky with the father.

Prabhupāda: No, here, when Christ was present, so so many persons saw him. So what is the position?

Hayagrīva: What was the position of those people? Well those who saw him were very special people, but they saw him in many different ways, just as they saw Kṛṣṇa in different ways when He was on this earth. Different people saw Him differently.

Prabhupāda: (aside:) This is, that, disturbing.

Hayagrīva: Hm? Is this clear?

Prabhupāda: No, I am talking to him. (pause) So different persons, so that is all right. According to the status of a person, he sees another person individually. That is all right. So Christ is in his full spiritual body, that is the idea?

Hayagrīva: That's the idea.

Prabhupāda: Oh, yes. We also think like that.

Hayagrīva: He didn't believe that the individual soul existed from all eternity. It was created. The…

Prabhupāda: No.

Hayagrīva: The rational natures that were made in the beginning did not always exist. They came into being when they were created.

Prabhupāda: That is not correct. The living entity is eternally existing, as God is eternally existing, the living entity who is the part and parcel of God. But the living entity, as we have several times…, being a small spark, sometimes the illumination is extinguished or stopped for the time being, but he is eternally existing, changing the body, na hanyate hanyamāne śarīre [Bg. 2.20], after the destruction of the body. The material life means the body is destructed, one body after another, but the living being is eternally existing, na hanyate hanyamāne śarīre [Bg. 2.20].

Hayagrīva: He uses this metaphor. He writes, "The human body has unity because its various members are all made for specific functions in it, and it is bounded by a single soul. In the same way, it seems to me, the whole immense, gigantic world should be regarded as one being kept alive by God's power and logos, as by a single soul."

Prabhupāda: But single soul is created, he says. But that single soul, his spiritual identity is never created. That is the difference between matter and spirit. Anything material, that is created. Spiritual is never created.

Hayagrīva: At the same time…

Prabhupāda: (aside:) You go and wash your face with water, running.

Hayagrīva: At the same time Origen differed from the later Church tradition in his belief in the transmigration of the soul. Although he believed that the soul was originally created, he believed that it transmigrated, and it transmigrated because the soul, the individual soul, could always refuse to give itself to God, although he believed that ultimately the time will come when everyone will return, and God's rule will be restored to its original integrity. This differed from later Christian tradition, which said that the choice one made in this one lifetime was decisive for all eternity. Origen doesn't believe this. He believes that you can be reincarnated at the end of this lifetime if you don't attain the ultimate goal. You'd be reincarnated in some other form.

Prabhupāda: Yes. That is our version of the Vedas. Unless he is liberated or goes to the kingdom of God, he is, repeats, transforms, or transmigrates from one material body to another, because material body is not eternal. You can enter one material body; the material body grows or it remains for sometime; then it becomes old, and then it is useless for any purpose; you have to give up this material body and enter again into a new material body. Then you continue or fulfill your desire in that body, again it becomes old, again you have to give up, and again you have to accept another new body. Because everything material deteriorates, and the soul, being eternal, it cannot remain in the deteriorated body to function materially; therefore transmigration of the soul is essential. As the example is given that when you have got a material shirt and coat, when it is old enough, it cannot be used, you have to throw it out and accept another new shirt and coat. The material conditional life is like that. That is called transmigration.

Hayagrīva: It's interesting that Origen did not reject transmigration, neither did Christ reject transmigration. It wasn't until later, until the next philosopher that we take up, Augustine, that the idea of…

Prabhupāda: Transmigration is…

Hayagrīva: Transmigration (indistinct).

Prabhupāda: …philosophical and, I mean, fact. The example is very nicely given in the Bhagavad-gītā, with dress. As a person cannot continue the same dress perpetually-the dress becomes old, useless, and he has to change his dress-so the living being is eternal, but he has to accept a material body for material sense gratification. But the body cannot endure perpetually. Therefore it is very natural to understand that he has to change the body exactly like he has to change the dress.

Hayagrīva: So that's the conclusion of Origen. (end)

AUGUST.HAY

St. Augustine

Hayagrīva: This is St. Augustine, or Augustine. We'll call him Augustine. Augustine, like Origen, considered the soul to be immaterial, noncorporeal. He believed that the soul did not exist prior to the birth of the individual human being. It is only at death that the soul attains its immortal nature and lives on through eternity.

Prabhupāda: What is that? He sometimes says it is not eternal? What is the clear ending?

Hayagrīva: The soul did not exist previous to the birth of the individual human being.

Prabhupāda: Does not exist?

Hayagrīva: When the individual was created, the soul was created with him. Only after this initial creation is there immortality.

Prabhupāda: What does he mean? It is not very clear.

Hayagrīva: It is not clear.

Prabhupāda: He…

Hayagrīva: The soul is created, he is saying. That means it has…

Prabhupāda: If it's created, then how it is immortal?

Hayagrīva: It's immortal after it's created. It's created but it doesn't die.

Prabhupāda: Then what is this death?

Hayagrīva: The death is simply the death of the body.

Prabhupāda: Then if he accepts another body, then he has to accept transmigration.

Hayagrīva: No, he doesn't. Now here's, here's the point. Augustine believed that God elected some men to everlasting happiness and others to everlasting suffering. With the fall of Adam, or the first man, man was subjected to death. For Augustine, however, death is of two types: physical death-the soul leaves the body-and soul death-the death experienced by the soul when God abandons it. The damned face not only physical death but spiritual, soul death as well.

Prabhupāda: So it may…, it can be taken figuratively, that when one forgets his position, that is a kind of death also. One forgets himself. But actually soul is eternal, and what Augustine says as spiritual death, that is his forgetfulness. Just like in unconsciousness one forgets his identity, but if he is dead then he cannot revive consciousness. Similarly, it is little difficult for the bodily concept of life persons, but there are many proofs and understanding that soul is eternal. He, of course, until he gets his freedom from this material existence, he is spiritually dead. Even though he is working in this material form, because he has forgotten his real identity, that is also a kind of death. Yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī. This śloka explains how one is dead and how one is alive. When one is forgetful of his spiritual consciousness, God consciousness, he is supposed to be dead, and when he, one is alive to the spiritual consciousness or God consciousness, he is alive. In this sense, it is a question of two stages, awakening stage and forgetful stage, but actually a soul is eternal. He never dies, even after the annihilation of this body.

Hayagrīva: But the forgetful stage is never everlasting or eternal, is it?

Prabhupāda: Yes, it is not. It can be, what is called, revived, his consciousness. That is our Kṛṣṇa consciousness movement. Just like a man is sleeping, almost unconscious, but if you call him again and again, and the sound enters through the ear into the heart, he becomes awakened. Similarly, by this chanting process he revives his spiritual consciousness, then he is alive in his spiritual life.

Hayagrīva: So then… But Augustine would say that God would eternally abandon the damned soul, a soul damned to eternal perdition.

Prabhupāda: "Eternally abandon" means for very, very long years, millions of years, he remains forgetful. So…

Hayagrīva: Seemingly eternal.

Prabhupāda: Ah. But actually he can be revived at any moment in good association, sādhu-saṅga [Cc. Madhya 22.83], by this method of hearing and chanting, śravaṇam. Therefore this devotional service, beginning with hearing, is very important. If he consciously hears from the self-realized soul, then he becomes awakened to his spiritual life, and keeping himself always in the devotional service, he remains spiritually alive.

Hayagrīva: (aside:) That's the end of that tape. Augustine speaks of two cities in his… He wrote a famous book called The City of God, and one city is divine. In one city, love of God unites all men, and the other city, men are united by love of the world. One society loves the flesh, and the other society loves the spirit.

Prabhupāda: So this figurative description is there in the Śrīmad-Bhāgavatam. The body is considered as like city, and the soul is described as the king of the city, and he goes out from different gates. The body has got nine gates. In this way a figurative description in the…, is in the Śrīmad-Bhāgavatam. But that city is figuratively taken as this body, and the king of the city is the soul. [break]

Hayagrīva: This is the continuation of Augustine. Augustine writes, "God is not the soul of all things but the maker of all souls." So this doctrine seems to admit of the transcendence of God but not of the eminence of God, at least not as the Paramātmā accompanying the individual soul.

Prabhupāda: He does not accept Paramātmā?

Hayagrīva: It doesn't seem to be. It seems that…

Prabhupāda: Then how God is all-pervading? The Paramātmā conception is there in the Brahma-saṁhitā:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ aṇḍāntara-stha-paramāṇu-cayāntara…
[Bs. 5.35]

One part of His feature, eko 'py asau. Racayitum, creation, this creation is done by one plenary portion of His person, the puruṣa-avatāra, the Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, in expanding. So, and not only one universe but millions of universes, jagad-aṇḍa-koṭim. And in the Bhagavad-gītā also same thing is confirmed, atha vā bahunaitena kiṁ jñātena tavārjuna, ekāṁśena, viṣṭabhya aham, sthito jagat: "By My one plenary portion I expand throughout all the universes, all the living entities. Even within atom I am present." So unless God has got that omnipresence potency everywhere, then how He can be omnipresent? This is one meaning. He is everywhere present by His expansion of His one plenary portion.

Hayagrīva: Augustine disagrees with Origen, who looked on the body as a prison. He says, "If the opinion of Origen and his followers where true, that matter was created, that souls might be enclosed in bodies as in penitentiaries for the punishment of sin, then the higher and lighter bodies should have been for those whose sins were slight, and the lower and heavier ones for those whose crimes were great." So…

Prabhupāda: That is Vedic conception. The soul, he, as he is, he is part and parcel of God, but he is imprisoned in different types of body. Therefore Kṛṣṇa says in the Bhagavad-gītā that "I am the seed-giving father of all different forms of life, and the mother, material nature is the mother." That is actually very logical. Through the matter different varieties of living entities are coming out. From water, from earth, from air, even from fire, ether, everywhere, sarva-gataḥ, life, living entities are visible. Therefore the combination of five elements-earth, water, fire, air-that is the body of the living entities. And the soul is the part and parcel of the Supreme, and the souls are impregnated within this material world by God, and they come out through the womb of the mother, nature or individual mother, whatever you say. The soul is coming out of matter but it is not matter. The living entities, part and parcel of God, assuming different types of body, either you say according to pious or impious activities, or according to his pious and impious desires. Vāsanāḥ. So the desire actually is the cause of higher and lower grades of body, but the soul is the same. Therefore those who are advanced in spiritual consciousness, they see the same soul in, in each and every body. Either in the body of a dog or in the body of a brāhmaṇa, the same soul is existing, but according to different desires and karma one gets a different types of body.

Hayagrīva: Augustine believed that all men came from Adam, that is the first man or one man, and that this one man God created-this one man-and this one man is the root of all mankind. He writes, "God knew how good it would be for this community often to recall that the human race had its roots in one man, precisely to show how pleasing it is to God that men, though many, should be one."

Prabhupāda: They… It is, our Vedic conception is also like that, that the mankind has come from Manu. From Manu, human being, or manuṣya… The Sanskrit word is manuṣya, "coming from Manu." So Manu is also coming from Brahmā. In this way, as the conception of a first creature, Adam, similarly, a first living being is Lord Brahmā. Therefore our proposition is that a living being coming from the living being. Brahmā is living being, or Adam is living being. Then the living being does not come from matter. Brahmā is also coming from the Supreme Lord as raja-guṇa avatāra, incarnation of raja-guṇa. So all living being, they are coming from the Supreme Living Being. So Brahmā is also the first creature within this universe.

Hayagrīva: Augustine… Just as Augustine saw that the soul is created into a particular body, he felt that this was a gift from God, and that this was not an…

Prabhupāda: Soul is coming from particular body?

Hayagrīva: That the soul is created at a particular time… We went though this yesterday, I believe.

Prabhupāda: Hm.

Hayagrīva: The belief in the creation of the soul. The soul is created, and that the body is a gift. And he also rejects, on the basis of this, he rejects reincarnation. He writes, "Let these Platonists…" Because Plato believed in it, reincarnation. "Let these Platonists stop threatening us with reincarnation as a punishment for our souls. Reincarnation is ridiculous. There is no such thing as a return to this life for the punishment of souls. If our creation, even as mortals, is due to God…"

Prabhupāda: Punishment of the soul? What is that return?

Hayagrīva: He says, "There is no such thing as a return to this life for the punishment of souls." And the reason he gives, he says, "If our…"

Prabhupāda: Soul is life. What does it mean, "returning to the life"?

Hayagrīva: He believes there is no reincarnation as punishment. Reincarnation is envisioned as a kind of a punishment. To have to take birth again is a type of punishment, and Augustine rejects this, saying that how can the return to bodies, which are gifts of God, be punishment? He doesn't see how that this is a form of…

Prabhupāda: But does he think that the body of a hog and the body of similar lower creatures eating stool and living in filthy place, is it not punishment? Does he think like that? Why one gets the body of King Indra or Lord Brahmā and why one gets the body of a pig and hog, and living in filthy place and eating stool? Is it not punishment and reward?

Hayagrīva: Well, he would say that, um…

Prabhupāda: How he explains the body of a pig eating stool?

Hayagrīva: I've been putting this off. He wouldn't agree that man could be reincarnated as an animal.

Prabhupāda: Why, why he will not agree? If a body is a gift by God, then body can be a punishment also by God.

Hayagrīva: Yes.

Prabhupāda: This is reasonable. When he is punished, he gets the body of a pig. When he is rewarded, he gets the body of King Indra. So that is punishment and reward.

Hayagrīva: What about the body of a man? Is that punishment or gift?

Prabhupāda: Man, man, there are many men who are very well situated and there are many men who are suffering. So two things are there according, suffering and enjoyment, according to the body. So this has been explained in the Bhagavad-gītā, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ [Bg. 2.14]. According to the body the heat and, what is called, cold? Heat or cold?

Hayagrīva: Hm.

Prabhupāda: Sītā uṣṇa. That is perceived. An old man perceives very much cold, and a young child, he does not perceive-according to the body. An animal, naked body, he can walk on the street in severe cold, but a man cannot. So this body is the source of suffering and enjoying. So why not take it as punishment and reward?

Hayagrīva: Well, Augustine believes that each individual man, or each individual soul within man, is not necessarily condemned to earth due to his own personal desire or sin but due to the original sin of Adam, the first man. He writes, "When the first couple," that's Adam and Eve, "were punished by the judgment of God, the whole human race, which was to become Adam's posterity through the first woman, was present in the first man." So that was the origin of sin and death. So man's sin is not personal. The reason I'm in…, conditioned in this human body is not because I personally committed a mistake…

Prabhupāda: Your becoming conditioned is punishment. Why you should be conditioned?

Hayagrīva: For my…, as punishment for my own desire.

Prabhupāda: Yes.

Hayagrīva: For my personal desire.

Prabhupāda: Then why does he say there is not punishment?

Hayagrīva: But here he says it's because not for anything I did, but because of the original man, the sin of the original man, that everyone coming from the original man is…

Prabhupāda: Original man was punished. So the next man, he, why he comes to such father, unless he is punished? Sometimes father's disease is inherited by the son. Is it not punishment?

Hayagrīva: Yes. So the very coming into…

Prabhupāda: Body.

Hayagrīva: …the race is a punishment in itself.

Prabhupāda: Yes.

Hayagrīva: He says this on the one hand, and on the other hand he says it's a gift, not a punishment.

Prabhupāda: Yes, gift you can take. If you take it that it is given by God, so it is gift. "God has given me this body for punishment. It is His mercy that undergoing punishment I am becoming purified, making progress towards God." The devotees, they think like that. Although it is punishment, they take it as reward, because by undergoing the punishment he is making progress towards God-realization. In that sense it is a gift. Gift actually means something given by somebody. So when it is given by God for our correction, it can be taken as gift.

Hayagrīva: Augustine believes that the physical body comes first, and then the spiritual. ”What is so in a natural body arises a spiritual body. If there is a natural body, there is also a spiritual body. But it is not the spiritual which comes first, but the physical and then the spiritual. The first man was of the earth, earthy. The second man is from heaven, heavenly. But the body which, by the life-giving spirit will become spiritual and immortal, will under no conditions be able to die.” So that man must first come as a, as man, as a mortal, physical being first, in order to attain immortality.

Prabhupāda: Why man? Every living entity has a mortal body. So to enter into the mortal body, that is a kind of punishment. And then there is evolutionary process from lower grade of body to higher grade of body. That is quite reasonable, that every living entity or soul is part and parcel of God, but on account of some sinful activities or disobedience to God, as they believe Adam on account of disobedience to God they lost Paradise and came to this material world, similarly, the soul belongs to the Paradise, or heaven, or Kṛṣṇa, but somehow or other he falls down within this material world, and he gets first a body like Adam. But again, on account of his further, low-grade activities, he goes down, sometimes as human being or sometimes as more than human being-the demigod-and sometimes as animal, trees, plants. In this way he goes down, degradation, or goes up by elevation. But he is always aloof from the material body, but according to his desires and activity he gets different body. This is quite reasonable and confirmed by the Vedic literature. But his actual life is when he is freed from this material contamination, getting different bodies life after life.

Hayagrīva: Augustine conceived of peace in this way. He says, ”Peace between a mortal man and his maker consists in ordered obedience guided by faith under God’s eternal law. Peace between man and man consists in regulated fellowship. The peace of the heavenly city lies in a perfectly ordered and harmonious communion of those who find their joy in God and in one another in God.” So that peace in its final sense is the calm that comes out of this order.

Prabhupāda: Yes. Peace means to come in contact perfectly with the Supreme Personality of Godhead. That is peace. When a man is in ignorance, he thinks that he is the enjoyer of this world, but when he comes in contact with the Supreme Personality of Godhead, the Supreme Controller, he understands that God is enjoyer; we are not enjoyer. We are servants to supply the needs of enjoyment of God. That is our life. Just like a servant supplies the needs of the master. The master has no need, but he enjoys the company of the servant, and the servant enjoys the company of the master, because our relationship is as master and servant. A servant getting a good, nice government job is very happy, and similarly the master is also happy getting a very faithful servant. This is the relationship. So when this relationship is disturbed, that is called existence in māyā, and when this relationship is restored, that is called spiritual life. So in the spiritual consciousness, or Kṛṣṇa consciousness, one understands that the Supreme Lord is the actual enjoyer; we are servant. The Supreme Lord is the actual proprietor, and we are residents. And bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]. And Supreme Lord is the Supreme well-wisher, friend of everyone. When a living being understands these three features of God’s transcendental quality, he becomes happy.

Hayagrīva: Augustine writes, ”No man must be so committed to contemplation as in his contemplation to give no thought to his neighbor’s needs, nor so absorbed in action as to dispense with the contemplation of God.” So he felt that activity and meditation, neither should be exclusive, but they should complement one another. They should go together.

Prabhupāda: That means devotional activities.

Hayagrīva: There should be both activity and meditation, not just one exclusive.

Prabhupāda: Meditation, when you are active, the meditation is already there. Unless you think of God, how you can be active in the service of God? So meditation about whom? Meditation about the Supreme Personality of Godhead or the Supersoul within the core of heart, that is real meditation, and activities more important than meditation. If I simply sit down and think of God, that is very good, but if I factually work for God as God desires, that is more important than meditation. If you love me and simply think of me, that may be taken as meditation, but if you love me, if you carry out my orders, that is more important.

Hayagrīva: Augustine says…

Prabhupāda: You can call this (indistinct) here. Now.

Devotee: It’s ten to, ten minutes to six.

Prabhupāda: So we shall finish up.

Hayagrīva: We will finish, we can finish Augustine.

Prabhupāda: Hm.

Hayagrīva: He conceived of the spiritual world as a place where the bodies are very beautiful, are very happy, they move with, with grace. The… God is the source of every satisfaction and is the consummation of all desires. The people in the spiritual sky never cease praising God, never tire of praising Him. There is no envy, and bliss is all-pervasive. Sin has no power of temptation.

Prabhupāda: Yes. When he, we remain in contact with God, the sin cannot touch. That is the explanation given in the Bhagavad-gītā: daivī hy eṣā guṇa-mayī mama māyā duratyayā [Bg. 7.14]. According to our desires we are associating with the different qualities of material nature, and we are getting different types of body. Kāraṇaṁ guṇa-saṅgaḥ asya. Nature is the agent of Kṛṣṇa, God, so as we desire, Kṛṣṇa gives us the facility by giving us a body which is a machine. Just like father and the son. The son insists, ”Father, give me a cycle.” So the affectionate father gives him a cycle. And he says, ”Father, give me a motorcar.” So affectionate father gives him a motorcar. So this is the relationship between the father and the son. That is explained in the Bhagavad-gītā, that,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

The father, or Kṛṣṇa, is there within the core of heart of every living entity, and as he desires, the father supplies him a type of vehicle manufactured by the material nature. So this body is given by God because we desire it, but the body is manufactured by the material nature. This is very reasonable. So we are in different types of body means in different types of vehicle, sometimes as acting on the vehicle of a pig, and sometimes we are acting on the vehicle of a very important person or demigod. But we desire such thing, and God gives us such vehicle manufactured by the material nature.

Hayagrīva: This, this is the last point. It's actually very crucial. For Augustine, the mind, reason and soul are one and the same, and he writes…

Prabhupāda: Mind, reason?

Hayagrīva: Mind, reason and the soul are all wrapped up together.

Prabhupāda: Wrapped up. But there are different identities. Intelligence… Everyone has got mind, but the mind acts under intelligence. But the intelligence of different living entities are different. Similarly mind is also different. A dog's intelligence is not equal to the intelligence of the human being. A dog's mind is not equal to the human being's mind. So actually the soul, being put under different types of body using different types of intelligence, and different some mental, psychic action, thinking, feeling, willing. So according to the body, the mind and intelligence are different.

Hayagrīva: Well, this…, thinking in this way Augustine writes, he says, "We do not apply 'Thou shalt not kill' to plants, because they have no sensation, or to irrational animals that fly, swim, walk or creep, because they are linked to us by no association or common bond. By the creator's wise ordinance they are meant for our use, dead or alive. It only remains for us to apply the commandment 'Thou shalt not kill' to man alone, oneself and others." So…

Prabhupāda: So that is imagination of Augustine. But Jesus Christ does not say such qualitative killing. He says frankly, "Thou shalt not kill." When he says that, he means, "You should not kill." But when there is absolute necessity, just like he says that "One life is food for the another life…" Does he not say it like that?

Hayagrīva: He says, uh… [break] He says…, this is, this is Augustine writing. He said, "Some people try to stretch the prohibition 'Thou shalt not kill' to cover beasts and cattle and make it unlawful to kill any such animal, but then why not include plants and anything rooted in and feeding on the soil? After all, things like this, though devoid of feeling, are said to have life and therefore can die and so be killed by violent treatment."

Prabhupāda: No, that is not Vedic philosophy. Vedic philosophy admits that one living entity is the food for another living entity. That is natural. That is stated in the Śrīmad-Bhāgavatam,

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

Those who have got hands, they eat the animals without hands, only four legs, and the four-legged animals eats the animals which cannot move-that means plants and vegetables. Similarly, the weak is the food for the strong. In this way there is natural law that one living entity is food for another living entity. But our philosophy, Kṛṣṇa consciousness philosophy, is not based on this platform, that plant life is not sensitive and animal life is more sensitive or human life is more sensitive. We take all of them as life, either human being or animal or plants or fish, it doesn't matter. That is inevitable. Either you eat animal or vegetable, you eat some living entity. That is inevitable. You cannot avoid. Now it it the question of selection. That, of course, is there. But apart from this vegetarian or nonvegetarian diet, we are concerned with Kṛṣṇa prasādam. Kṛṣṇa, whatever…, our philosophy is whatever Kṛṣṇa eats, we take the remnants of His foodstuff. So Kṛṣṇa says in the Bhagavad-gītā, "You give Me food, and prepared from patraṁ phalaṁ toyam, vegetation." So if by killing vegetable or plant there is any sin, that, that is Kṛṣṇa's. We simply eat after His eating. This is our philosophy. We are not after vegetarian diet or nonvegetarian diet. Whatever Kṛṣṇa eats, we take the remnants of food.

Hayagrīva: So that's the conclusion of Augustine. (end)

AQUINAS.HAY

Thomas Aquinas

Hayagrīva: This is St. Thomas, Thomas Aquinas, Thomas Aquinas, who lived from 1225-1274. He compiled the entire body of Church philosophy called Summa Theologe, and the philosophy of Thomas Aquinas is the official philosophy of the Roman Catholic Church. He, unlike Augustine, he did not distinguish so sharply between the material world and the spiritual world, or between secular society and the city of God. He felt that the entire creation, both material and spiritual, has its origin in the Personality of Godhead. He acknowledges at the same time that the spiritual world is superior to the material world.

Prabhupāda: Yes. (indistinct) Material world means temporary, and some philosophers, like the Māyāvādīs, they say it is false. But we Vaiṣṇavas, we don't say it is false, but it is temporary illusion. It is reflection of the spiritual world, but there is no reality. Sometimes it is compared with the mirage in the desert. There is no water in the desert, but sometimes, by reflection of the sun, it appears that there is water. Similarly, in the material world there is no happiness, but the transcendental bliss and happiness existing in the spiritual world is reflected here, and those who are less intelligent, they are after this illusory happiness, forgetting real happiness in the spiritual life.

Hayagrīva: Aquinas believed that truths, religious truths, are attained through both reason and revelation. He ascribed to Anselm's statement, "I believe in all that I may understand," and also to Abelard's, "I understand in order that I may believe," so that reason and revelation complement one another as a means to truth.

Prabhupāda: Yes. Truth, through reason, that is… Of course human reason is not perfect; therefore revelation also wanted. So that truth arrived at by logic, philosophy and revelation, that is real truth. Our process is to arrive the truth through guru, spiritual master, and he is accepted as representative of the Absolute Truth, Personality of Godhead, and he carries the message of truth because he has seen the Absolute Truth through disciplic succession. So if we accept the bona fide spiritual master (as) representative of God and please him by submissive service, then by his mercy and pleasure we can understand God, the spiritual world, by revelation. We offer, therefore, our great respect to the spiritual master and say, yasya prasādād bhagavat-prasādo **. If you can please the spiritual master, who is carrying the message of the Lord without any speculation, then God becomes revealed. Another place it is said, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. When we engage our senses in the spirit of service to the Supreme Lord, then Lord becomes revealed. In another place it is said, teṣāṁ nityābhiyuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi tam. The Lord is there, but one who is engaged in loving service to the Lord, he gets direct connection with the Lord, and the instruction also, so that the devotee may be able to enter the spiritual world.

Hayagrīva: Aquinas believed that God is the only single essence that consists of pure form. He felt that matter is only a potential and, in order to be real, must assume a certain shape or form. ”Being in the universe have to acquire an individual form in order to actualize themselves. When matter unites with form, the form gives an object its individuality and personality.” A form gives an object its individuality and personality.

Prabhupāda: Yes. The mat…, matter has no form. The spirit soul has got form. Though the matter is covering the actual form of the spirit soul, the matter appears to have form. Just like the original cloth has no form, but when the tailor cuts the cloth according to the body of the person, then the shirt and coat takes a form. The matter itself has no form. When you take clay, it has no form, but if you make it like a doll, like a man or woman, then it has a form. When the change the clay, and you manufacture a fort, then the fort has form. So form and formlessness is of the matter, but in the spiritual world everything has got form. The spirit soul has got form. God has got form. This is the truth.

Hayagrīva: Aquinas believed that only God and the angels have form that is not material. There is no difference between God’s form and His spiritual self.

Prabhupāda: Yes. As in the material world any form-man or beast or anyone-in the outward, external covering is matter, but within the matter there is the soul. The soul has form and God has form. That is real form. And the material form is simply shirting and coating over the spiritual body.

Hayagrīva: Aquinas gives five arguments for God’s existence. The first is that there must be a first cause, a first cause of everything. The second is similar in saying the material world cannot create itself but requires something external or spiritual to bring it into existence. And the third argument claims that because the world exists, there must be a creator capable of bringing it into existence. The fourth states that since there is relative perfection in the world, there must be absolute perfection underlying this relative perfection. And the fifth is the argument from design: because the creation has design and purpose there must be a designer and planner. So at this time they were very concerned with arguments for the existence of God, and Aquinas gave these five.

Prabhupāda: Yes. We also forward these kinds of arguments. Just like we say that there is the mother and the children. The mother is the material world, and there are so many forms of children. So when the mother is existing and the children are existing, then the father must exist. Without father, how there can be children? This is your strongest argument, that these foolish philosophers contemplate without God, or ”God is dead,” or so many godlessness in different way, but our philosophy is strong on the fact that there must be creator of this family, mother and sons. The father must be there. What are the other arguments?

Hayagrīva: Well, the first cause, as in Brahma-saṁhitā.

Prabhupāda: Yes. Sarva-kāraṇa-kāraṇam [Bs. 5.1]. Yes, that is also admitted by us, that everything has got cause, and when you reach to the ultimate cause, that is God.

Hayagrīva: Because we have an idea of perfection in the world, or we see relative perfection…

Prabhupāda: Yes.

Hayagrīva: …there must be some absolute perfection.

Prabhupāda: Yes. That the spiritual world is the absolute perfection, and the reflection of the spiritual world is this temporary material world. So whatever perfection we find in this material world, that is derived from the spiritual world. Janmādy asya yataḥ [SB 1.1.1], the Vedānta-sūtra, that whatever is generated, that is the param… Whatever is generated, it is from the Absolute Truth.

Hayagrīva: And the, I believe the statement that ”Since in the material world we see that nothing can create itself…” It requires something different…

Prabhupāda: Yes. Brain.

Hayagrīva: …to bring it into existence.

Prabhupāda: Brain, yes.

Hayagrīva: Not…, nonmaterial.

Prabhupāda: We don’t find, even the biggest mountain cannot create anything, but when the spirit soul or the human being takes a stone, he can give a form to the stone. But the mountain, although it is very big, it cannot give any particular form to the stone. It remains stone.

Hayagrīva: Unlike Plato and Aristotle, Aquinas believed that God created the universe out of nothing and He…

Prabhupāda: No.

Hayagrīva: He created the universe out of nothing.

Prabhupāda: No. The universe is created by God. How you can say ”out of nothing”? God is there. So before creation of the universe God was there, so you cannot say that the universe was created out of nothing.

Hayagrīva: Well, but the material universe must have been created out of nothing, because it could not have arisen out of God’s spiritual nature.

Prabhupāda: No. The material nature is also inferior nature of God. That is described in the Bhagavad-gītā: bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. Apareyam, the material nature, means earth, water, fire, air, ether, and the subtle materials, mind, intelligence, ego. They are all emanation from God, so actually they are not unreal but inferior. They are, it is called, bhinnā me prakṛtir aṣṭadhā. They are separated material energy. We can have a little idea, just like we are speaking in the microphone, and it is being recorded in the tape recorder. When the tape recorder is replayed, the sound coming from exactly like the original person’s sound, but it is not in touch with the person, but it has come from the person. If somebody does not see wherefrom the sound is coming, he can conjecture that such and such person speaking, although such and such person is away from that speaking engagement. Similarly, this material world is emanation, is expansion, of energy of the Supreme Lord, but it is not that this material world has come into existence from nothing. No. It has come from the Supreme Truth, but it is inferior energy. The superior energy is the spiritual world, which is reality. This, this cannot be supported, that material world has come from nothing.

Hayagrīva: Was created out of nothing.

Prabhupāda: What?

Hayagrīva: Didn’t say… It was created by God out of nothing. In other words…

Prabhupāda: No.

Hayagrīva: …the prakṛti had a beginning in time.

Prabhupāda: God has created from His energy.

Hayagrīva: But…

Prabhupāda: His energy, you cannot say nothing. Energy exhibited.

Hayagrīva: That energy is eternally existing with Him.

Prabhupāda: Oh, yes. Yes.

Hayagrīva: So, that's different, that's a different viewpoint.

Prabhupāda: Not viewpoint. Energy must be there. God, if He hasn't got energy, then how He is God? Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport], He has got multi-energies. So this is one of the energy exhibited. So you cannot say from nothing. God is everything.

Hayagrīva: (indistinct)

Prabhupāda: Huh?

Hayagrīva: (indistinct) Again, like Augustine, Aquinas believed that sin and man go together due to Adam's, the first man's original sin. All men require salvation. Salvation can only be attained through God's grace. The individual living entity has to assent by his free will in order for God's grace to function.

Prabhupāda: Yes. That is bhakti. Bhakti is devotional service. So you, sevonmukhe hi jihvādau [Brs. 1.2.234], and bhakti is our eternal engagement. So salvation means when you are engaged in our eternal activities, that is called salvation, or liberation. When you are engaged in false activities, that is called māyā. Muktir hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. Muktiḥ means to remain in one's own constitutional position. In the material world we are also engaged in different types of activities, but they are with reference to the particular body. In the spiritual world spirit, as he is, is engaged in the service of the Lord. That is liberation.

Hayagrīva: Concerning law and government, Aquinas believed in the Divine Law, which consisted of the commandments of God given in the Bible. Aquinas felt that human laws also have some moral bearing, and that they also emanate indirectly from God, for he felt that all earthly powers exist by God's permission. Ideally, the Church is God's emissary on earth, and Aquinas considered it proper that the Church control earthly secular power as well. That is, he felt the secular rulers should remain subservient to the Church, and he felt that the Church could excommunicate, that means throw out, a monarch or ruler, in which case the ruler could no longer claim his throne. In other words, that the church has not only spiritual power but secular power on earth. Should have.

Prabhupāda: Yes, because the world activities must be regulated to the ultimate goal, understanding of God. Human civilization is meant for understanding God. So although the Church or the brāhmaṇas may not directly handle administrative activities, but it must be done under their supervision, or under their instruction. That is Vedic system. The brāhmaṇa is the Church, and the kṣatriya, the administrator. So the administrator used to take instruction from the brāhmaṇas, or one who can deliver a spiritual message. This is also mentioned in the Bhagavad-gītā, that Kṛṣṇa, millions of years ago, He instructed the message of Bhagavad-gītā to the sun-god. Sun-god is the origin of administrators, kṣatriya. So therefore the king, or the kṣatriya who administrators the business of the state, if he follows the instruction of veda through the brāhmaṇa or the Church, then he is called rājarṣi-king, and at the same time saintly person. Although he is king, he is following the instruction of saintly person or the Church. So in this way if the brāhmaṇas or the Church are in order, their instruction is in order, and the administrators, kṣatriya, they follow that instruction, he is in order. So the brāhmaṇa, kṣatriya, vaiśya. Vaiśya, if he follows the instruction of the kṣatriya, he is in order, and śūdras, they have no intelligence; therefore they follow the instruction of the three superior orders. This is the division of the society.

Hayagrīva: Aquinas considered sins to be both venial, that is petty, and mortal. The venial sin can be pardoned, but the mortal sin cannot be pardoned. Consequently, the mortal sin stains the soul. Is there anything like this?

Prabhupāda: Yes. The mortal, mortal sin, mortal sin?

Hayagrīva: Mortal sin. A mortal sin would be a breaking of one of the direct commandments of God given in the Bible, such as "Thou shall not kill."

Prabhupāda: So anyway, we also have similar passage, that kṛṣṇa bhuliya jīva bhoga vāñchā kare. This is mortal sins, when the living entity disobeys the order of God, he is put into this material world, and that is his punishment. And he either rectifies himself by good association or he continues this transmigration one body after another and suffers this tribulations of material existence.

Hayagrīva: But in any case, how can a sin, any sin, stain the soul if the soul cannot be stained in any way?

Prabhupāda: He is not stained, but as spirit soul, but he can be put into sinful activity. Just like the water and the oil, if you put the oil on the water, it does not mix with the water, it remains as separate from the water, but he is carried away, this. The oil floating on the water is carried away by the water. So that means as soon as we put in material contact then, on account of our contact, we are practically under the clutches of the water, or material world. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. As soon as the living entity puts himself in the material world, he loses his own power. He is completely under the clutches of the water. This is the exact similarity. The oil never mixes with the water, but as soon as the oil is in touch with the water, it is being carried away by the waves of the water. [break]

Hayagrīva: Continuation of Aquinas. Aquinas felt that the monastic vows of poverty, celibacy and obedience gave one a direct path to God but that they are not meant for the masses of men. He conceived of life as a pilgrimage through the world of the senses, through the world of nature, and to the spiritual world of God's grace. These, when a…, when one enters a monastery he takes a vow of poverty, chastity and obedience, these three vows.

Prabhupāda: Yes. It is called tapasya. According to Vedic instruction one must take to the path of tapasya. Tapasya means voluntarily self-denial, sense gratification denial. That is tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. Tapasya, our austerity begins with brahmacarya, celibacy, no sex life. That is the beginning of tapasya. Tapasā brahmacaryeṇa śamena damena vā, controlling the senses, controlling the mind. Then tyāgena, renouncement or giving in charity, whatever you have got, for the service of the Lord, tyāgena; satya-śaucābhyām, by following the path of truthfulness and remaining cleansed; yamena niyamena vā, by practice of mystic yoga. In this way one makes advancement towards spiritual kingdom or spiritual world. But all these can be totally performed simply by engaging oneself in devotional service. That is also stated: kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ [SB 6.1.15]. If one becomes devotee of Lord Vasudeva, Kṛṣṇa, then simply by executing devotional service he attains the result of austerity, celibacy, and mystic yoga practice, and the result of charity, truthfulness, cleanliness-everything attains simultaneously, without separate effort. Therefore our Kṛṣṇa consciousness movement is spreading devotional service. By one stroke, the candidate can attain the results of all other processes.

Hayagrīva: This is a point where Catholic doctrine seems to differ. Aquinas did not believe in a soul per say, or pure soul per say, as divorced from a particular form. God did not simply create a soul. He created an angelic soul, or the soul of a demigod, a human soul, an animal soul, a plant soul, etc. He believed that simply to create a pure soul, a being, would be almost the same as creating God Himself.

Prabhupāda: Yes.

Hayagrīva: So again we see the Christian conception that God created the soul out of nothing.

Prabhupāda: No. The soul is created and… Actually not created. Soul is existing along with God, just like the sparks of fire is existing with the fire. But the difference between the two fire is that the sparks may be separated from the big fire, and when it is separated, is loses its illumination. Similarly, an individual soul is already there. The master is there and the servants are there, eternally. Just like the body is there, the parts of the body are also there. We cannot say that the parts of the body is separately created. As soon as the body is there, the fingers of the body are there, the other limbs and parts of the body are all there. The soul is never created or never dead. It is explained in the Bhāgavata, na jāyate vā mriyate vā. Soul has neither creation nor death. It appears, because the soul has accepted this material body, with the end of this material body it appears that somebody is dead. But he is not dead. He simply transfers from this body to another body, and when he is liberated, then he hasn't got to accept any more material body. Then in his original, spiritual body he goes back to home, back to Godhead. So actually the soul is never created. It is always existing with God, and this is nice that if it is accepted the soul is created, then God is also Supreme Soul-the question may be raised that He is also created. So that is not the fact. God is eternal, and His part and parcels are also eternal. The only difference is that God never accepts this material body, but the individual soul, being small particle, it may be sometimes he succumbs by the material energy.

Hayagrīva: So…, but the soul is eternally existing with God in some form?

Prabhupāda: Yes.

Hayagrīva: Well that…, well then maybe this is saying the same thing. "By its nature the form of the soul is the form of the body. It is that form incorruptible."

Prabhupāda: No. The form…, material body is imitation, is false. Real body is the spiritual body. Because the spiritual body has form, the coating of the spiritual body by matter takes a form, as I have already explained, that the shirt and coat originally has no form, but when the shirt and coat is cut by the tailor according the form of the man, it takes a form. So actually this material form is illusion. It is not form. It, it takes the form, and when it is old enough, no more use, it again comes to the original position, earth. "Dust thou art, dust thou beist." This form is made by the material nature. It is just like a machine. Kṛṣṇa says in the Bhagavad-gītā, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. The soul has its own form, but he is given a machine, a particular machine, which is this body, and therefore he enjoys by wandering throughout the whole universe in different conditions of life.

Hayagrīva: I think the problem with all of these is that they cannot conceive of spiritual form. When they speak of form they are thinking that there must necessarily be matter involved. Aquinas believed that the Augustinian and Platonic doctrines of the complete independence of the soul from matter or the material body denied man's substantial unity. That is, man is body and soul. He is a particular type of soul in a particular type of body.

Prabhupāda: It…, it is the same argument, that when you are dressed it appears that you are not different from the dress. The coat is moving, the pants is moving, but actually it is completely different from the person who is putting on the coat and shirt.

Hayagrīva: So in other words they, he, he actually had no idea of spiritual form as such.

Prabhupāda: Yes, yes.

Hayagrīva: He considered that matter was necessary to give the soul form.

Prabhupāda: No. He has got his original form.

Hayagrīva: Original form?

Prabhupāda: Yes.

Hayagrīva: Which is the form of the body.

Prabhupāda: Original form, that is the form of the spirit.

Hayagrīva: Of the spirit.

Prabhupāda: Yes. And the form of the body takes place on account of the form of the spirit. This is very nice example. The cloth has no form, but when it is cut according to the form of the gentleman, it takes a form. Similarly, matter has no form. When it is coated on the spiritual form of the soul, it takes the form. This is very easy to understand.

Hayagrīva: To get on to another point, Aquinas believed, or rather he opposed sex for any purpose other than the begetting of children, and not only should sex be used only for the begetting of children, but that when one begets children one takes the responsibility of giving them a spiritual education.

Prabhupāda: Yes. That is Vedic injunction, that don't beget children unless you can give the children relief from the cycle of birth and death. One should not become father and mother. That is responsible father and mother. And without this responsibility, if a man gives birth to a child and if a woman bears the pregnancy, that is prohibited. One should not become a father, one should not become a mother unless they are competent to give freedom to the children from the cycle of birth and death.

Hayagrīva: His argument, well, he says, "Marriage is natural to man, and an irregular connection outside of marriage is contrary to the good of man; therefore fornication must be sinful."

Prabhupāda: Yes.

Hayagrīva: But he goes on to argue, "The inordinate emission of semen is repugnant to the good of nature, which is the conservation of the species. Hence, after the sin of murder, whereby human nature already in actual existence is destroyed, this sort of sin seems to hold a second place whereby the generation of human nature is precluded." Well how, people today would ask, how could the argument of the generation or the, the conservation of the species still hold, since there's so many human beings, since there are almost four billion human beings on this earth, how could this argument still hold that, uh…?

Prabhupāda: That, what is that argument?

Hayagrīva: That sex is only to beget children, for propagation of the species, and any other use is…

Prabhupāda: Sinful.

Hayagrīva: …sinful.

Prabhupāda: Yes. That we recommend in our, this Kṛṣṇa consciousness: no illicit sex. Illicit sex means not producing…, not for producing children but for enjoyment. That is sinful. And…

Hayagrīva: Well the conservation, what he calls the conservation of the species, that doesn't enter into it.

Prabhupāda: No. The soul is already explained, that it has nothing to do with the body, but he has to accept a certain type of body on account of his association with certain type of modes of nature.

Hayagrīva: So this is actually a faulty argument to say that, that illicit sex is sinful because it threatens the conservation of the species.

Prabhupāda: Illicit sex is sinful. Illicit sex is sinful, because it is not meant for begetting child; it is for sense gratification. Sense gratification in any form is sinful.

Hayagrīva: He believed, like Plato, in an enlightened monarch ruling, but in certain cases Aquinas believed that it was not necessary for men to obey…

Hari-śauri: (aside:) It wasn't very much, just, uh… I can… Shall I cut another one?

Prabhupāda: No.

Hayagrīva: …that it was not necessary for man to obey human laws if these laws were opposed to human welfare and were…

Prabhupāda: Yes.

Hayagrīva: …instruments of violence.

Prabhupāda: This is very good. First of all they must know what is the welfare of the human being. Unfortunately, with advancement of so-called material education, the human society is missing the aim of life. The aim of life is declared openly in the Vedānta philosophy, athāto brahma jijñāsā. This is the aim of human life. In the Bhāgavata it is said, jīvasya tattva-jijñāsā. The life is meant for understanding the Absolute Truth. That is the aim of human life. The whole Vedic civilization is based on this principle. But on account of deviating from the original Vedic civilization, they have dedicated the human form of life in so many unnecessary scientific discoveries, that discovery, which will not give him any relief to the human society. The real tribulation of life is birth, death and disease and old age. So the so-called advancement of material civilization has not solved the real problem of life, and the aim of human life is to solve the real problem of human life. The real problem of life, that we are eternal, as eternal as God, but we are subjected to birth and death. So with the poor fund of knowledge in the Kali-yuga, people being very bad, or slow for self-realization, and they create their own way of life, mandāḥ sumanda-matayo [SB 1.1.10], and they are unfortunate and, and disturbed. Disturbance is always there, but they are not mindful about the real disturbances of life. Now, on the whole in this age, practically the human being has become like animal. The animal, although always in disturbed condition, cannot understand the aim of life, what is his position. So this type of civilization is very, very dangerous to the human society, that they have no aim of life.

Hayagrīva: So he concludes we must obey God rather than men, in terms of laws.

Prabhupāda: Yes. We can obey such man who obeys the laws of God. Otherwise they…, it is useless to obey an imperfect person. Andhā yathāndhair upanīyamānāḥ [SB 7.5.31]. To obey the imperfect person means just like a blind man following other blind man. So what benefit he will get? If one blind man is begging help from others, "Please help me in crossing the road," if another blind man comes and he says, "Yes, come on with me," so what will be the result? Both will be crushed by accident. So any, any person who does not follow the instruction of the Supreme Controller, he is a blind person. He cannot lead. As we are concerned, we therefore don't accept the so-called scientist's or philosopher's belief. They say, "We believe," "Perhaps it may be like this." These are all doubtful declaration. There is no truth in it. If there is any truth, that is also doubtful. Why should we risk our life by following such blind man who is thinking, who is believing, but he has no clear knowledge? Therefore we have decided to take lesson from the Supreme Person, Kṛṣṇa, who knows everything perfectly well. Vedāhaṁ samatītāni [Bg. 7.26]. He knows past, present and future, and what is our benefit, welfare, everything. So we should follow Kṛṣṇa instead of so-called blind philosophers.

Hayagrīva: Aquinas writes on beauty and contrasts the absolute beauty of God, which is beautiful in all times and all places, absolute beauty. He contrasts this with the relative beauty that we find in the world, and he says, "He is beautiful in Himself and not in relation to some limited terminus," that is God. "Hence, it is clear that the being of all things is derived from the Divine beauty. By God's own beauty He wishes to multiply it as far as possible; that is to say, by the communication of His likeness. Indeed, all things are made in order to imitate Divine beauty in some fashion."

Prabhupāda: Yes. God is the reservoir of all knowledge, all beauty, all strength, all renunciation, all riches. He is the reservoir of everything; therefore He is God. So beauty, whatever we see beautiful, that is emanation from, a very minute percentage of God's beauty. (aside:) Who paid this?

Hari-śauri: Someone gave it this morning.

Hayagrīva: Concerning theology and philosophy, Aquinas writes, "Just as sacred doctrine is based on the light of faith, so is philosophy founded on the natural light of reason. Hence it is impossible for items that belong to philosophy to be contrary to those that pertain to faith, but the former may be defective." That is, philosophy may be defective in comparison with, with the latter, theology, which is based on faith. "If any point among the statements of the philosophers is found contrary to faith, this is not philosophy but rather an abuse of philosophy resulting from a defect in reasoning."

Prabhupāda: Yes. That we say, that every man is defective on account of his material condition of life. So philosophy coming from such defect persons cannot be any good for the human society. Philosophy coming from a person who is in contact with the Supreme Personality of Godhead, that is perfect. That will benefit human society. And the speculative philosopher, who has no definite idea, simply basing on his belief or imagination, by following such philosophy nobody will be benefited; rather, he will be deviated from the actual philosophy of life.

Hayagrīva: So he concludes that Divine revelation is absolutely necessary, because by the philosophical method very few men could arrive at the truth, and only after a long time and many errors.

Prabhupāda: Yes. That's a fact. The so-called philosophers, they are imperfect, so there is no need of consulting them. Our path is that you directly contact the Supreme Person in knowledge, who has got complete knowledge-Kṛṣṇa-and we take His instructions and try to follow Him.

Hayagrīva: This knowledge based on revelation or scripture is called sacred doctrine or scripture. He says it, this scripture, "does not provide information about God and about creatures in equal fashion, but about God principally and about creatures as they are related to God as to a source or to an end. Hence the unity of the science is not ended." So scripture for him is the science of God.

Prabhupāda: This is science of God.

Hayagrīva: Yes.

Prabhupāda: God is explaining Himself… [break]

Hayagrīva: This is a continuation of Thomas Aquinas. We've been discussing sacred doctrine, which is the same as scripture. He states that the only author of sacred scripture is God Himself, within whose power is not only to adjust words to their meaning, which even man can do, but also to adjust things themselves. In reading the scripture, one should avoid two mistakes. 1) One should not think that they can be false in any way.

Prabhupāda: False?

Hayagrīva: That there's no falsity.

Prabhupāda: Oh.

Hayagrīva: Falsity cannot form the basis of Divine scripture, which has been handed down by the Holy Spirit. That's one mistake one can make in reading scripture. Another, he says, "No one should try to restrict scripture to one meaning to such an extent that other meanings containing some truth and quite possible in relation to the context would be excluded. In fact it belongs to the dignity of Divine scripture to contain many meanings in one text, so that in this way it may be appropriate to the various understandings of men."

Prabhupāda: Meaning is one, but interpreter are different. Just like even in the Bible it is said, "God created the universe." So that is a fact, God created. So unless you interpret in a different way, how you can say that the universe is created by some chunk and this way and that way? So we accept scripture in that sense, without any change; therefore we are presenting Bhagavad-gītā as it is. We cannot change the words of God. That is our principle. And interpretation with motive, there are so many interpreter, and that has spoiled the God consciousness of the human society.

Hayagrīva: Well this is rather strange, because Aquinas, his writings form the doctrine of the Catholic Church, and the Catholic Church has always emphasized one meaning, which is interpreted by the Pope, by the head of the Church. The meaning is given by the Pope, of scripture, because…

Prabhupāda: Yes. That is…

Hayagrīva: But here he says that the scriptures may contain many meanings according to one's degree of realization.

Prabhupāda: Yes. Not many meaning. Meaning is one, but if one is not realized, then he can make many meanings. Otherwise meaning is one. What can be any other meaning? Suppose God created this universe. This is stated in the Bible, or in the Bhagavad-gītā the same thing is expressed in a different way, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]: "From Me everything emanates." So that's a fact, that everything is coming out from God's energy, so why there should be second meaning and second interpretation unless one is godless? What is the possible second meaning?

Hayagrīva: That means…

Prabhupāda: God created, that's all accepted. God created. What the second meaning?

Hayagrīva: Well, he would give the example of the creation of God walking through… In the Bible it's stated that God walks through Paradise in the afternoon. He would cite this…

Prabhupāda: No, no, God…

Hayagrīva: …as having an interior meaning.

Prabhupāda: If God can create, He can walk also, He can speak also, He can touch also, He can see also. God is a person. So where is the second meaning? What is the possible second meaning?

Hayagrīva: The second meaning, as far as I could see, would be based on an impersonal interpretation.

Prabhupāda: So God cannot be impersonal. If He is creator, how He can be impersonal? He must be person; otherwise there is no meaning. [break] (end)

HOBBES.HAY

Thomas Hobbes

Hayagrīva: His most famous work, Thomas Hobbes, yes, is called Leviathan, and the word Leviathan…

Prabhupāda: Leviathan?

Hayagrīva: Leviathan. It initially referred to a sea monster who was defeated by Yahweh in the Judaic scriptures, and the word can refer to anything large or formidable, like a great sea monster, Leviathan. So Hobbes used the word Leviathan to refer to a ruling body or monarch in a state, and he called this Leviathan a mortal God who is under the immortal God. And this Leviathan or king or monarch would rule the government above the law. Now you discussed this with Śyāmasundara, but Śyāmasundara didn't point out that Hobbes felt that the Leviathan, or ruler, need not obey the law. Now according to the Vedic conception, is the king or the monarch above the law?

Prabhupāda: No. The king is also under the law. King, as we understand from Bhagavad-gītā, Kṛṣṇa instructed the law to Sun-god, and he followed the laws. Therefore he is, to the common man, he is the supreme. The king is supposed to be representative of God in the state. So "above the law" means because king is perfect by abiding the laws of Kṛṣṇa, he cannot be subjected to any subordinate laws. But his perfection is there only when he follows Kṛṣṇa's order. Therefore monarchy, the law, king's order, is final. There cannot be any… Just like king's mercy. Even one is condemned to death, but if the king's mercy is there that he should be excused, he should be free, nobody can check. So why it is? Because king is representative of Kṛṣṇa. Imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]. He first of all said the laws, the Bhagavad-gītā, which is so important for the human civilization millions of years, at least forty millions of years it was spoken to the sun-god, and sun-god gave it to his son Manu, Manu, and his son Ikṣvāku inherited from Manu. This way the absolute law is coming by disciplic succession. And formerly India was governed by monarchy. They received the law of God by disciplic succession. They executed. Therefore whatever he decides, that is final. He cannot be subjected to any other law. So the king, if he is following the laws given by God, then he is above all laws, material convention.

Hayagrīva: Hobbes compares man to a machine ultimately made by God, but he does not see this machine as controlled directly by God but by the Leviathan, by the, by the king, the ruler.

Prabhupāda: No. God is situated in everyone's heart, and He is seeing every minute action of the soul-what he is desiring, how he is manipulating the machine. This is explained in the Bhagavad-gītā: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Specifically it is indicated that God is situated in the heart of the living being and He is observing what he desires. So according to his desire, God is so kind He is supplying a machine. If he wants to enjoy this material world as a human being, God gives him opportunity to become a human being, and if he wants to enjoy this material world as a dog, He gives him the body of a dog. If he wants to enjoy as a hog, He gives the body of a hog. If he wants to enjoy as demigod, He gives him the body. So this is God's mercy. So long the individual living being wants to enjoy this material world, so according to his eagerness to enjoy in that way, He gives the facility, and that facility is the particular body. This body is material. It is supplied by the material nature, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. The machine is made by the material ingredients, upon the order of Kṛṣṇa, or God, for the enjoyment of the living entity. So he sits in that machine and travels. Just like we have got a car, we can travel, similarly we get particular machine and we travel in some species of life in some planet. There are innumerable planets, and 8,000,000 species of life. So according to the contact with material nature, the living entity is desiring something, and God is so merciful that He is giving him facility. But actually, because God is friend, when he is prepared to understand from God how he will be happy, He says that "You give up all this nonsense plan. You just surrender unto Me." Then he is perfect. Otherwise if he desires, God will supply him unlimited number of machine for going here and there, up and down, within this universe. There are two process: either you go up or come down, and the down means lower species of life; up means higher species of life. Just like demigods, Brahmā, his one day's life calculation is impossible to do. So there are different places of life, millions of years' living and a few moment living. So everything opportunity is given by God because He is supreme controller. We desire: Man proposes, God disposes. This is God's position. But so long he will go on proposing this and that, he will never be happy. When he agrees to the plan of God, then he will be happy.

Hayagrīva: Hobbes says that warfare is perpetual and that the struggle for existence goes on and on, and therefore the Leviathan is necessary. This… He believes in the divine right of kings, that the Leviathan is like God's representative, God's lieutenant, and he has his sovereignty under God.

Prabhupāda: Yes. If…

Hayagrīva: Like a Vedic monarch or a…

Prabhupāda: That is perfection of monarchy. God… The king is called nṛpa-deva, nara-deva. Although he is in human form of body, he is God.

Hayagrīva: He also said that this could be not only an individual but a group of individuals.

Prabhupāda: Yes. Group of individuals can remain, provided they are all devotees. But if the group of individuals, if they are all rogues and rascals, they cannot be representative of God. But either singular or plural, if all of them or single actually representative of God abiding by the laws… Laws means actual, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. For God said that is actual religion or law. And if we manufacture in our own ways, without reference to the God's program, it will be useless and failure.

Hayagrīva: He says, "Some men have pretended for their disobedience to their sovereign a new covenant or a new agreement with God, made not with men but with God. This also is unjust, for there is no covenant or agreement with God but by mediation of somebody that represents God's person, which none does but God's lieutenant, who has this sovereignty under God." Could a monarch use this argument, which is the argument of divine right, in order to discourage his subjects' rebelling under the pretense that they are communing directly with God? What guidelines are there to assure against this? There was… Wasn't there one king, King Vena, King…?

Prabhupāda: Yes. Vena. So everything depends on the king's accepting the absolute instruction of God. So king, in Vedic civilization, the king was absolutely following the regulation given by God, and it was confirmed by saintly persons, sages. Then it was executed; not whimsically. There was advisory board of the monarchy always. They were not politician, diplomat, but they were all saintly person, knew very well the Vedas, and they used to guide the monarch. Therefore the monarch is absolute governing body. The ministers were helping, but the king was educated by God's direct instruction, as Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān. Vivasvān, the sun-god, there are tradition two kṣatriya family-one from the sun-god and one from the moon-god. Sūrya-vaṁśa and candra-vaṁśa. The kṣatriyas in India, they claim. And that is a fact, because we see that Sūrya, sun-god, is the original kṣatriya. From him came Manu, Vaivasvata Manu. This is the age of Vaivasvata Manu, and from him came his son, Ikṣvāku. So by the paramparā system, if we take Kṛṣṇa's instruction… Kṛṣṇa's instruction is already there. If the governments all over the world take Kṛṣṇa's instruction, then every government will be perfect and there will be no disturbance of peace and happiness. That will be perfect world. Kṛṣṇa has given instruction in all fields of activities. Simply we have to take it practically. But the people are so foolish that instead of taking the standard way of living, they are manufacturing on account of their demonic tendency. They, the head of the state, they are degraded, either individually or collectively, so how there can be good government? If they become perfect according to the instruction of God, then everything will be perfect.

Hayagrīva: And Hobbes, finally, gives the, this definition of God: "A most pure, simple, invisible spirit corporeal."

Prabhupāda: Corporeal?

Hayagrīva: Spirit corporeal.

Prabhupāda: Well why invisible?

Hayagrīva: Invisible.

Prabhupāda: Why? Invisible…

Hayagrīva: Invisible…

Prabhupāda: When Kṛṣṇa says, Kṛṣṇa came, He was visible, and Arjuna was talking with Him face to face. So why is unvisible? If He likes, that is His…, that depends on His good will. He becomes visible to a competent or perfect person. He is visible. Just like Arjuna was talking with God, not only visible, was talking face to face. He was asking question, and Kṛṣṇa was answering. So one has to become qualified like Arjuna to…, then he will see Kṛṣṇa, or God, and he will talk with Him, he will get direct instruction. There is no difficulty. So He is not visible to the imperfect person, but He is visible to the perfect person. But He is not at all invisible.

Hayagrīva: Well, that's all on Hobbes. (end)

DESCARTES.HAY

Rene Descartes

Hayagrīva: This is the continuation of the notations on Descartes.

Prabhupāda: Hm?

Hayagrīva: Descartes, Rene Descartes, the French… Descartes writes, "The power of forming a good judgment and of distinguishing the true from the false, which is, properly speaking, what is called good sense or reason, is by nature equal in all men. God has given to each of us some light with which to distinguish truth from error." Now in the West this has been called conscience, and Descartes uses the term "reason." Now is this simply a form of mental speculation, or is the…

Prabhupāda: No. Mental speculation should be there. It is not actually speculation but it is reasoning. Just like if we study our own body, whether I am this lump of matter, namely this skin, bone and stool, urine and muscle and blood… If we analyze this body we find practically these things. So the reasoning is that whether combination of these things can give life. So externally we have got all these things. Blood we can get from slaughterhouse, and bone we can collect, or you can manufacture and set up an instrument with these things. Will it be, bring life? So the reasoning is life is different from this lump of matter. That is reasoning. Why…

Hayagrīva: But he…

Prabhupāda: Huh?

Hayagrīva: He says reason is by nature equal in all men. Now isn't reasoning power different in different men?

Prabhupāda: Yes. Otherwise why it is called "This man is intelligent," other man is called "You are ass." So when, on this reasoning platform, when one comes to the conclusion that the living force within the body is different from this lump of matter, then he is on the human platform. And if he keeps himself that this life means combination of these material things, then he remains an animal. This is the reasoning. Where is the life? You analyze beginning from the breathing up to the urine and stool-where you will find life? That is human reasoning. Human civilization is now advanced in analyzing things in the chemical laboratory. So if we analyze this breathing, it is air. So you replace this air, let life come again. What is this breathing? Breathing is simply exhaling and inhaling some air. So by machine, by electric, what is called, batteries, let it work and it will act accordingly, breathing. But does it mean it will bring life? So they say breathing is stopped; therefore life is stopped. So breathing can be revived, but where is the life? They say the blood has become white. So blood can be colored. So anything of this body, analyze perfectly and bring life; then you say that life is combination of this matter. You cannot bring it; therefore it must be concluded that life is different from this combination of matter. This is reasoning. This is human reasoning. And if you still keep yourself that this body is, it is everything, then you are animal. This is reasoning. That is the verdict of the Vedic…, sa eva go-kharaḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. If one is thinking still that he is this body, he is no better than animal. There is no reasoning. Who can challenge this? Analyze every part of the body. Where is life? Hm? What do you think? Is that reasoning or not?

Hayagrīva: Yes. Now the reason is one thing, but intellection is another there.

Prabhupāda: Huh?

Hayagrīva: Intellection and reason you would call the same?

Prabhupāda: Intellect?

Hayagrīva: Intellection and reason and the Supersoul speaking from within?

Prabhupāda: The Supersoul, soul…

Hayagrīva: That's something different.

Prabhupāda: …that we shall consider later. First of all come to the reasoning, that this combination of air, water and bone and muscle and urine and stool is not life. You first of all come to that, then we have to find out that what is that soul. First of all you come to this conclusion. "This is not," neti. "This is not." Then what is the positive thing, that we have to search, athāto. That is brahma-jijñāsā. What is that Brahman? It is not matter. Then we will come to the conclusion that Brahman is the origin of this matter, because the matter is developing on the soul. That is also reasoning. Simply sex does not create pregnancy unless there is soul. They have so many times sex, so not every time there is pregnancy. Of course, it is expected, but… Anyway, when the soul is injected in the womb of the woman, then the pregnancy means the matter develops, and that we can see outside the pregnancy also-when the child comes out it develops a body. And if this child comes out dead, there is no development. Therefore the soul is the basic principle of material development. That means a seed of a tree, so you sow it, and if the soul takes shelter of the seed, then it grows to a plant; otherwise does not grow. The same seed, if you fry it and sow it, then it will not, because unsuitable for the soul to remain in that seed. So athāto brahma jijñāsā janmādy asya yataḥ [SB 1.1.1].

So the matter is coming out on the positive existence of the soul. This is to be learned. Without soul being present within the womb of the woman there is no pregnancy, there is no development of the matter. We can see the same thing, that the child is developing or changing the body because the soul is there. This is reasoning. Where is the difficulty? So the philosophy, first of all find out what is that external thing which is the living force. By analyzing this material body we don't find any symptom of life either from breathing or from blood or from (indistinct). Therefore something extra. Now you find out what is that extra. That extra you will find out if you come to the right platform-that it is soul, jīvātmā. And on the basis of jīvātmā, that is very minute. If you take authority of the Vedic śās…, very, very minute, one ten-thousandth part of the top of the hair, a very small particle that we cannot find it where it is in the body. It is very small. So with your material eyes and material instruments it can not be found. We are missing. But this thing is there, we get information from the śāstra. Therefore the life is going on, it is so powerful. Just like the sun is ninety-three million miles away, but it is keeping the whole universe illuminated. Similarly, although the soul is very, very small particle, it is keeping this body alive, fresh. So by material analysis you cannot find out, because it is so small you cannot see that. But it is to be accepted that because that small particle is there, this body has developed. So the conclusion is that matter comes on account of soul, not that combination of matter produces soul. Athāto brahma jijñāsā. First of all the inquiry, "What is that living force?" Then the conclusion is next, that on account of this living force this material body has come. Therefore the conclusion should be that God is the supreme living force on which the cosmic manifestation has developed. That is our theory, that Garbhodakaśāyī Viṣṇu is there, then the universe comes into existence, and Brahmā is born and he creates so many.

Hayagrīva: And this reason… He says, "I fall into error because the power which God has given me of distinguishing the true from the false is not in me an infinite power." So by reason we can never…

Prabhupāda: Yes.

Hayagrīva: …be certain…

Prabhupāda: Yes, infinite. I am, I am finite. I, as soul or as Brahman, am finite Brahman, and therefore there must be one infinite Brahman. That infinite Brahman is God, and finite Brahman is jīva, living entity. Therefore in the Vedic literature the God is accepted as the chief living being. Just like we have got in our family the father is supposedly chief man in the family, and sons and daughters, they are subordinate. These are common understanding. Similarly, God is the origin of all living entities and we are subordinate living entity, just like the father and the sons, and that is accepted by any religious sect, that God is the supreme father and we are son. That is accepted everywhere. And as the sons, children, they exist by the mercy of the father, similarly, our existence is continuing on account of mercy of the supreme father. This is reasoning.

Hayagrīva: He says, "These perfections which I am attributing to God, which are infinite, immutable, independent, all-knowing, all-powerful…"

Prabhupāda: Yes.

Hayagrīva: "…these perfections are in some fashion potentially in me…,"

Prabhupāda: Yes.

Hayagrīva: "…although they do not show themselves."

Prabhupāda: But they are finite. They are finite, very small particle. That I have already explained many times, that the creative force is in me. I can create also. Now in the modern scientific knowledge, so I have created a big plane floating in the air, but I cannot create another planet with so many mountains and vast water, oceans, and trees. That I cannot do. That is done by God. This planet is also floating in the air and the tiny 747 plane is also floating in the air. So that is created by me, infinite, ah, finite. I have no other more power. Even if I float a city like plane, still I am finite. But God has created this planet or many other planets with so many things-mountains, seas and forests and cities and so many. That is the difference between… The creative power is there. Because I am part and parcel of God, I have got that creative power. So I have got also little knowledge. I know my knowledge within my atmosphere, but God knows everything. That is explained, janmādy asya yataḥ [SB 1.1.1], abhijñaḥ, itarataś ca. Abhijñaḥ, abhijñaḥ means He knows everything. In the Bhagavad-gītā also it is said, vedāhaṁ sarvam, "I know everything." That is the difference. When Arjuna questioned Kṛṣṇa that "How it is that You remember millions of years ago, You taught Bhagavad-gītā?" And that Kṛṣṇa says, "Yes, that is the difference between you and Me. I remember; you forgot." So therefore in all cases God is also living being, I am also living being, but I am very, very small, finite, and He is infinite. He is also living being. [break]

Hayagrīva: Continuing Descartes, he writes, "It is not an imperfection in God that He has given me the freedom of assenting or not assenting to things of which He has not placed a clear and distinct knowledge in my understanding. On the other hand, unquestionably it is an imperfection in me that I do not use this freedom right, yet…" So but one may then ask, Why doesn't God give us the understanding whereby we can choose properly in all cases?

Prabhupāda: Yes.

Hayagrīva: Why can't we have free will and at the same time…

Prabhupāda: Free will means…

Hayagrīva: …infallible judgment?

Prabhupāda: Free will means that you can act wrongly. That is free will. Unless there is chance of doing wrong or right, there is no question of free will. Where is free will then? If I act only one sided, that means I have no free will. Because we act sometimes wrongly, that means free will.

Hayagrīva: A man may know better but still act wrongly.

Prabhupāda: Yes.

Hayagrīva: Yes.

Prabhupāda: But that is free will. He misuses his. Just like a thief, he knows that his stealing, it is bad, but still he does it. That is free will. He cannot check his greediness, so in spite of his knowing that he is doing wrong thing-he will be punished, he knows; he has seen another thief, he was punished, he was put into prison-everything he knows, but still he steals. Why? Misuse of free will. Unless there is misuse of free will, there is no question of free will.

Hayagrīva: In a sense he says that when one knows God he knows everything else, because…

Prabhupāda: Yes. If he knows God and follows the instruction of God then he is right, and as soon as he goes against the instruction of God, then he is wrong. That is stated in the Bhagavad-gītā: "Now I have given you all instruction. It is up to you to accept or reject." Yathecchasi tathā kuru [Bg. 18.63]. That is free will. So now it depends on me whether I shall act according to the instruction of God or I shall act according to my whims, according to my sensual inclinations.

Hayagrīva: He says, "I see that the certainty in truth of all knowledge depends on knowledge of the true God, and that before I knew Him I could have no perfect knowledge of any other thing, and now that I know Him I have a means of acquiring a perfect knowledge of innumerable things, not only in respect of God Himself and other intelligible things, but also in respect of that corporeal nature which is the object of pure mathematics." Now he says he knows God but at the same time he seems to be deceived in matters, certain matters that we haven't come to yet, but, uh…

Prabhupāda: No. If he has actually followed God's instruction and if he has actually knowledge of what is God, then he will never be misled. Either he selects a false God or he has not met God, real God. Then he is… But to save this danger there is God's instruction, Bhagavad-gītā. Anyone who will follow, he will be perfect.

Hayagrīva: Concerning the soul, Descartes concludes that…

Prabhupāda: Now in this connection, regarding the soul, if he has received the knowledge of soul from God, therefore at that time there is no chance of he is thinking. If, as soon as he thinks in his own way, then there may be mistakes, because he is imperfect, finite. But when Kṛṣṇa says directly that "Within this body the soul is there," so if we accept God's instruction, then immediately we understand that the soul is different from this body. Exactly just like if somebody inquires, "Where is Prabhupāda?" If somebody says that "He is in this room," it does not mean this room is Prabhupāda; Prabhupāda is within this room. Similarly, Kṛṣṇa says that this, the owner of the body, the soul, is within this body. So immediately the false impression that "I am this body," the fool's conclusion, immediately it is eradicated. The light is there, but he will not accept. He wants to continue to live as a fool and speculate and waste time and con…, give conclusion in so many ways, so many rascal jugglery, "The living force is like this, like that, like that." But Kṛṣṇa gives instruction immediately that the living force, soul, is within this body; he is not this body. And He gives complete instruction on this at… He says, na hanyate hanyamāne śarīre: [Bg. 2.20] "This soul is never killed even the body is killed." This is knowledge. In spite of this knowledge, if somebody sticks to his foolish theories, then he remains animal.

Hayagrīva: There was a lot of conjecture at this time on where the soul is located, and he writes, "It is likewise necessary to know that although the soul is joined to the whole body, there is yet in there a certain part in which it exercises its functions more particularly than in all the others, and that it is usually believed that this part is the brain or possibly the heart."

Prabhupāda: The heart.

Hayagrīva: "The brain because it is within…, because it is with that the organ of sense are connected, and the heart because it is apparently in it that we experience the passions." We… He thought that the soul was in the pineal gland at the base of the brain, because we think with the brain, but that he wasn't certain. He thought, "Well, our passions are in the heart, so maybe it's in the heart."

Prabhupāda: No.

Hayagrīva: "Maybe it's in the brain."

Prabhupāda: Therefore we have to accept God's instruction. He definitely gives the information, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. Īśvaraḥ means the controller. So the soul is the controller of this body. So He is within the heart; it is already there. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. There are two kinds of īśvaraḥ, controller. One is the ordinary controller, that means the individual living being, and the other is the supreme living being. We get from Vedic information both of them sitting together on this body tree. So both cases, the Supersoul and the individual soul, they are living within the heart. That is the right conclusion.

Hayagrīva: But at the same time the soul pervades the entire body.

Prabhupāda: Yes. That is also explained in the Bhagavad-gītā. Avināśi tu tad viddhi yena sarvam idaṁ tatam. That portion which is spread all over the body, that is immortal. So this is the illumination or the shining of the soul. That the sun is situated localized in a particular place, that we can see everyday, but his illumination is distributed all over the universe. Similarly, although the soul is situated within the heart, his illumination is spread all over the body. So that is consciousness. So as soon as the soul is out from the heart, which is known as heart failure, when he leaves the heart, then what is the use of this heart? It becomes a lump of matter. Immediately consciousness is absent from the whole body. So it is upon the leaving of the soul this body there is no more consciousness. This is reasoning. Why a second before there was consciousness and after there is no consciousness? If you chopped up the body there will be no protest, there will be no feeling of pain, that "What is that?" This is reasoning, that something is missing. That soul has gone out; therefore the consciousness in the body is absent. That soul is immortal; the consciousness is also immortal. Now the consciousness, by the influence of illusory energy, is engaged in so many material things-consciousness of society, consciousness of nationality, consciousness of this, that, so many. This Kṛṣṇa consciousness movement is educating movement, how the consciousness can be purified to remain only Kṛṣṇa conscious. Then his life is successful.

Hayagrīva: All right…

Prabhupāda: What?

Hayagrīva: Here we go. In a letter, Descartes wrote, "I know that brutes," that is animals, "do many things better than we do, and I am not surprised at this, for that also goes to prove that they act by course of nature. If they could think as we do…"

Prabhupāda: No. Not force of nature. By force of God.

Hayagrīva: Yes.

Prabhupāda: In the heart of the brute also there is God.

Hayagrīva: "If they could think as we do, they would have an immortal soul as well as we, which is not likely because there is no reason for believing it of some animals without believing it of all, and there are many of them too imperfect to make it possible to believe it of them, such as oysters, sponges, etc." Is thinking a necessary function of the soul? He says, well for instance an oyster. How does he know whether or not an oyster thinks?

Prabhupāda: God is there giving him. God is, gives us instruction that we will advance, human being. We refuse, but they do not refuse.

Hayagrīva: You've said that anything that grows has a soul. The grass has a soul, has soul.

Prabhupāda: Yes. In dormant state.

Hayagrīva: Dormant.

Prabhupāda: Yes. Just as child has soul, but it is not yet…, the body has not yet developed. According to the body, according to the circumstances, the soul acts.

Hayagrīva: But he equates the mind and the higher mental processes with the soul.

Prabhupāda: No.

Hayagrīva: And, uh…

Prabhupāda: Mind is an instrument through which the soul acts. Mind is rejecting and accepting by the dictation of the soul.

Hayagrīva: He looked on animals as machines that react, and the basis for this view is…, he called it radiosenation, or language, because they do not have language…

Prabhupāda: They have got language.

Hayagrīva: They react as machines.

Prabhupāda: They have got language. You do not understand it.

Hayagrīva: It's been proved scientifically…

Prabhupāda: Yes.

Hayagrīva: …that they actually… Dolphins, we, we have been able to even speak to dolphins, to communicate verbally. That also…

Prabhupāda: Kṛṣṇa was speaking with everyone. With the birds He was speaking. One old gopī went to the Yamunā to take bath, and when she saw that Kṛṣṇa was speaking with the bird, then she, "Oh, Kṛṣṇa can speak with the birds." She became surprised. So because Kṛṣṇa is God, He can understand everyone's language. That is God.

Hayagrīva: Oh, even during his day Descartes was attacked on this…

Prabhupāda: That, that, that qualification is described in the, our Science of Devotion. What is that?

Hari-śauri: Nectar of Devotion.

Prabhupāda: Nectar of Devotion. Vāvadūka. This qualification is called vāvadūka. He can understand everyone's language. Just like a human being, if he understands many languages he is called linguist. Similarly, Kṛṣṇa's another title is Vāvadūka. That means he understands everyone's language, even the birds, beasts. That is vāvadūka.

Hayagrīva: So that's the end of Descartes. (end)

PASCAL.HAY

Blaise Pascal

Hayagrīva: This is a section, a continuation of Pascal, Blaise Pascal. P-A-S-C-A-L. Pascal saw man situated in the universe between two extremes-between the abyss of infinity and the abyss of nothingness. Man has a body like the animals and an intellect like the angels or demigods. As such, he is neither a demigod nor an animal but somewhere between the two. Due to this situation, man is intelligent enough to know that he is in a miserable situation. Nonetheless, he has a great desire to be happy and to rid himself of his misery. Pascal saw that all men complain and suffer regardless of the situation. According to him, man engages in all kinds of hobbies and games and diversions in order to divert himself from his misery. But ultimately nothing really helps. What man once possessed and now has lost is perfect happiness. Pascal believes that the emptiness felt by man can only be filled by God. Isn't…, is this the same as…

Prabhupāda: Bhagavad-gītā.

Hayagrīva: Bhagavad-gītā (laughs).

Prabhupāda: Mūḍhā janmani janmani mām aprāpyaiva [Bg. 16.20]. Because he does not get under the shelter of Kṛṣṇa, so life after life he is trying to be happy and he is becoming baffled. He is manufacturing new way of sporting-sometimes diving in the water, sometimes flying in the air. So this sporting, as soon as, according to his desire, God is supplying, "All right, you want to fly, you become a bird. You want to dive in the water, all right, you become a fish, big fish." So God is giving you and trying to see whether giving up all this nonsense plan he comes to God and surrenders unto Him: "Sir, I have, I have tried all my plan; I could not become happy. Now, my Lord, you say that 'You give up all this nonsense business, you surrender unto Me, I will make you happy.' " Then he becomes happy. For this message, God comes. Because this rascal will not do according to the desire of God; therefore God comes personally and teaches him-as Lord Rāmacandra, as Lord Kṛṣṇa, as Lord Caitanya Mahāprabhu, and He, They, He gives the same instruction, that "You surrender unto Me and act according to My instruction; you will be happy." But he will not do that.

Hayagrīva: Whereas Descartes stressed reason, Pascal says that the principles that are understood by the heart are absolutely certain and that they are certainly adequate to overcome all skepticism or doubt in God. Is this something like the Supersoul speaking in the heart? Or how can one be certain that it is the Supersoul?

Prabhupāda: Yes, he is speaking. That is stated in the Bhagavad-gītā, that buddhi-yogaṁ dadāmi taṁ yena mām upayānti te: "I give him intelligence by which he can always live with Me," upayānti. He is living along with… Every living entity is living with God. But out of his ignorance, he does not know. So what for the other bird is there? What He is doing? And He is living as witness. He is friend, that "What this nonsense is doing? He will suffer." So He is finding out the opportunity how he will take instruction from the other bird, God. And He gives instruction. But to whom? When he surrenders, and he is engaged in this service, then He gives him instruction. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam, buddhi-yogaṁ dadāmi [Bg. 10.10]. He gives. God is giving intelligence to everyone, but the nondevotee, he is not surrendered; he will not accept. The same example, when the thief goes to steal, God gives him that "Don't do this. You will suffer," and he knows that, that God says, He is speaking that "Don't do this," but still he does. So he suffers. But if he can purify and acts according to the instruction of God, then he is perfect. That is the difference between demon and devotee. Devotee strictly follows the order of God; he is happy. And demon, he also knows what is God’s desire; he disobeys, he acts according to his whim, he suffers. So God is giving instruction. There is no doubt about it. Externally He is giving instructions through His agent, spiritual master, through books; and internally as consciousness, conscience. He is giving, always, but the rascal will not accept. Then he must suffer. What can be done?

Hayagrīva: Pascal believed in the doctrine of original sin. That doctrine holds that at one time man fell from grace by committing some sin or other, and that fall from grace accounts for his present position between the demigods and the beasts. In other words, that original sin accounts for man’s engagement, or encagement, in matter.

Prabhupāda: Yes, this is our…

Hayagrīva: What was this original sin?

Prabhupāda: To disobey the order of Kṛṣṇa, or not to serve Kṛṣṇa. Just like some servant, he tries that ”Why I am serving this master? Why not become a master.” The, sometimes psychologically it comes. A man is working in the office, he is seeing the managing director is sitting and is taking all the money, and sometimes the worker… Just like a capitalist and the worker. Why it is Communist movement? That they are thinking that ”We are working, and the capitalist is taking the money.” So they revolt, they make strike, and they form a society that ”We have the…, we must have this money.” That is communism. So similarly, when the living entity-he is eternally part and parcel of God; to serve God, that is his real position-but when he thinks that ”Why I shall serve God? I shall enjoy myself,” that is the beginning of falldown. So what is your question? When the… This was your question, that ”When the sinful life begins?”

Hayagrīva: Oh, what was, what was this original sin?

Prabhupāda: This is the original sin. When he thought of not to serve God but to become God, that is the original. Just like the Māyāvādīs, they have knowledge, they have philosophy, everything, but still trying to become God, which is impossible. Then there is no meaning of God. If simply by meditation and by some material efforts one can become God, then where is the use of God? You cannot become God. But artificially you can try to become God, and that artificial way of becoming God is the beginning of sinful life.

Hayagrīva: He believed that it is impossible…, it is impossible for man to understand the universe or his position in the universe. In the material world we cannot look for certainty or stability because our reasoning powers, our reason, is always being deceived. Consequently, man must surrender to the dictates of his heart and to God.

Prabhupāda: Yes, that is our position. We, we are teaching Kṛṣṇa consciousness means that you act according to the instruction given by Kṛṣṇa. We are not depending on heart, because a heart, the dictation is coming, but it is not appreciated by the demons, nondevotee. Therefore direct, direct instruction is the Bhagavad-gītā, and it is explained by His devotee. So in this way, if we take right from God and His representative. Not that (indistinct). So therefore Kṛṣṇa consciousness movement is teaching or preaching God consciousness so that people may take instruction of this Bhagavad-gītā as it is and act accordingly and be happy. That is our program. We do not manufacture any ideas. The ideas are already there. Simply we are preaching. If one is intelligent, fortunate, he will take it and be happy.

Hayagrīva: Of all things in the world, Pascal considered this to be the strangest. He says, ”A man spends many days and nights in rage and despair over the loss of his job or for some imaginary insult to his honor, yet he does not consider with anxiety and emotion that he will lose everything by death. It is a monstrous thing to see in the same heart and at the same time this sensibility to trifles and this strange insensibility to the greatest objects-death. It is an incomprehensible enchantment and a supernatural slumber, which indicates as its cause an all-powerful force,” such as māyā.

Prabhupāda: This is, this is instruction of Bhagavad-gītā, that one who does not believe in God or disobeys the orders of God, a day will come when God will come as death, and his all power, all false prestige, all imagination, all plans will be all broken. Then after that, according to the transmigration of the soul, that person, because he did not obey the orders of God, he acted like animals, he gets the body of an animal. This is transmigration. And he suffers.

Hayagrīva: He also writes, ”If we submit everything to reason, our religion will have no mysterious and supernatural element. If we offend the principles of reason, our religion will be absurd and ridiculous.”

Prabhupāda: Yes, that is a fact. Because religion means the orders given by God. So if we faithfully carry out the orders of God, then that is religion. But if we don’t carry out the orders of God, this is cheating religion. That is not religion. That is condemned in the Śrīmad-Bhāgavatam. That cheating religion are kicked out from the Śrīmad-Bhāgavatam. So any religious system which has no conception of God and does everything, every year changes by resolution of the priests, that ”Now this is all right,” against religious principles-that is a farce. That is not religion.

Hayagrīva: This is by way of saying that we should not accept our faith blindly, but at the same time we should not expect everything to be comprehensible to our understanding.

Prabhupāda: Yes. That just like the father and the child. The father says, ”You do this.” So that is all-comprehensive. The father’s idea is complete; it is good for the son. But the son says, ”No. I want to act in this way.” That is his folly. Similarly, what God says, that is religion, and… So there is no question of blind following. If you know, ”Here is God. He is all-perfect, and whatever He is saying, that is all-perfect. Let me accept it,” then you are gainer. And if apply your reasoning and change it according to your whims, then you suffer.

Hayagrīva: He also writes, ”The greatness of man is great in that he knows himself to be miserable. A tree does not know itself to be miserable. These miseries prove man’s greatness. They are the miseries of a great lord, a deposed king.”

Prabhupāda: Yes. The…, that is explained in the Śrīmad-Bhāgavatam, that you are trying to live long, so does the tree not live longer than you? If you are trying by scientific method how to live more than hundred years or (indistinct), but the tree is living for ten thousands of years. Does it mean this is perfection of life, to live long? That is not perfection of life. So in this way, analyze all other living condition. When you come to God consciousness, that living condition is perfect, because by God consciousness or Kṛṣṇa consciousness you understand God-how to behave with Him; what is your relationship with God-then you become perfect and you go to the kingdom of God and live there eternally.

Hayagrīva: Descartes was more in the jñānī tradition, and Pascal more in the bhakti tradition. He says, ”Employ the rule of love not of intellect," and for Pascal, knowledge can only be attained by curbing the passions, submitting to God, and accepting the revelation of God. And he was also Christian. And he said "There is no happiness apart from religion."

Prabhupāda: Yes. We say the same thing, that without religion one is animal. Because the animal society there is no church, there is no religion, there is no discussion about God. So if the human society, as they are doing now, that they are denying discussion about God even in the schools and colleges, so it is the most degraded form of society, and the consequence is there: they are all suffering.

Hayagrīva: Although he was considered a great philosopher, he concluded that philosophy in itself only leads to skepticism, that faith is needed, and he always added here, "God."

Prabhupāda: Philosophy means, real philosophy means to understand the truth. That is philosophy. So without understanding about the truth, if he encourages untruth… Just like some philosophers are philosophizing on sex life. So the people are becoming degraded. So what is philosophy in sex life, that is an (indistinct). It is there in animal and man also. So sex life is not actual life; it is a symptom of life only. So if we stress on this point only, that is not philosophy. Philosophy means, as it is stated, tattva jñānārthaṁ darśanam. To find out the Absolute Truth, tattva, that is philosophy. And tattva means the spirit soul or the spiritual atmosphere. Brahmeti paramātmeti bhagavān iti śabdyate [SB 1.2.11]. So those who are discussing about Brahman or Paramātmā, Supersoul, or Bhagavān, the Supreme Personality of Godhead, they are real philosopher because they are trying to find out the Absolute Truth, and others are bogus.

Hayagrīva: That's, that's all.

Prabhupāda: That's all. (end)

SPINOZA.HAY

Benedict Spinoza

Hayagrīva: Spinoza. Spinoza says that "The infinite God must possess infinite attributes." He is saying that God, being the basis of all existence, cannot be described in a material way. He is a pantheist in the sense that he believes in the one substance. However, he believes that God has infinite divine attributes, and only two of these attributes fall within the realm of human experience, and these are thought and extension, or mind and matter.

Prabhupāda: So, so far God is concerned, and undoubtedly He is unlimited and His qualities are unlimited. So His one of the most important quality is called Bhakta-vatsala. He is very much dear to His devotee, Bhakta-vatsala. So He has unlimited devotees and unlimited dealings with them; therefore He is unlimitedly expanded. That is pantheism. But it does not mean because He is unlimitedly expanded, His personality is lost. He is person always, even though He is unlimitedly expanded. That is the Vedic version: pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate [Iso Invocation]. He is complete, and if another complete form expands from Him, still He remains complete. He is not lost. The material conception is if one unit, if something is taken from it, then it becomes less of that thing. But God is so complete that you can go on taking from Him unlimitedly, still He remains unlimited. That is pantheist. I think they are impersonalist.

Hayagrīva: Yes. Spinoza is impersonal. He asserts that God cannot be a remote cause of the creation. He says that the creation flows from God in the same way that conclusions flow from principles in mathematics. God is free to create, but He is the eminent cause. That is to say, the creation is an extension of Himself.

Prabhupāda: Yes. That is, He creates by His energy. Just like in the Bhagavad-gītā it is stated,

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
bhinnā me prakṛtiḥ aṣṭadhā
[Bg. 7.4]

These eight kinds of material elements-earth, water, air, fire, sky, mind, intelligence and ego-they are material energies, and this material world is made of these material elements. So because it is made of God's energy, therefore it is called created by God. But this is creation of His energy. Prakṛtiḥ pradhāna, upadhāna, pradhāna. The ingredients are coming from Him, and prakṛtiḥ, nature, creates. This is the idea of creation. So God is a remote cause and a eminent cause also, because these elements, they are God's energy. So the eminent cause is the energy. Therefore it is confirmed in the Bhagavad-gītā, mayā tatam idaṁ sarvam: "By Me, everything is expanding." So when He says "By Me," then He is the eminent cause. There are two causes: remote and eminent.

Hayagrīva: Yes.

Prabhupāda: So both, He is remote cause and eminent cause.

Hayagrīva: Both remote and eminent.

Prabhupāda: Yes.

Hayagrīva: He says that each soul coincides with its body. That is to say, the soul acquires a body befitting it…

Prabhupāda: Hm?

Hayagrīva: …a soul acquires a body befitting it. A soul can progress beyond bodies to come to know spiritual truths by turning toward God rather than the material world.

Prabhupāda: Yes.

Hayagrīva: Or, as Spinoza would put it, by turning toward God's extensions. He calls them God's extensions.

Prabhupāda: No.

Hayagrīva: Because he is pantheistic.

Prabhupāda: This is…, expansion also we accept. What is called, there is technical name, pracāra (?). Expansion, that is stated in Bhāgavatam, mayā tatam idaṁ sarvam: "By Me everything is expanded." This very word is used. Mayā tatam idaṁ sarvam [Bg. 9.4]. So expansion is also God, but at the same time in expansion there is no God. "No God" means not in person. The expansion is imperson, but expansion is from the person. Just as a government, this is impersonal, but the governor is person. So government means under the control of the governor. So impersonal expansion of God is controlled by the personal God. This is like pantheism. And pantheism, so I think that because everything is God, that God has no personal existence. Is it not?

Hayagrīva: Yes. Pantheists would say that God is eminent in everything.

Prabhupāda: Everything.

Hayagrīva: But has no personal or remote…

Prabhupāda: So that is material thought. That is material thought, because the paper in your hand, if it is made into pieces and thrown, expanding, then the original paper is lost. So this is material conception. But the spiritual conception is that He may expand Himself unlimitedly; still, He remains in His own person.

Hayagrīva: He believed that as long as man is composed of body and soul, he will be under the mode of passion, and as long as the soul is confined to the body, the living entity will necessarily be attached to the physical world.

Prabhupāda: Yes. We call it māyā. So that can… The body and soul in the material world is there, and therefore the aim of life is how to separate this soul from material body and remain in his original, spiritual form. That is the whole ideal objective for human life, because as long as he remains attached to the body, and… But he has to change the body. That is our practical experience also. We are changing always the body, one after another, and if we give up our attachment for this body, then we are liberated. That is called mukti, to remain in a spiritual body. That is possible only by always thinking of God. That is meditation. That is actual meditation. Man-manā bhava mad-bhakta, always thinking of Kṛṣṇa. To become Kṛṣṇa's devotee, to become worshiper of Kṛṣṇa, and always offering obeisances: "My Lord, I am Your eternal servant. Kindly keep me engaged in Your service"-that much prayer; nothing more. Then he remains always in… [break]

Hayagrīva: Continuation of Spinoza. Spinoza considered good and evil to relate only to man. They have no basis in God, who is beyond good and evil.

Prabhupāda: Right. But as everything is God, as Spinoza thinks that his… What is his position of bad? What is his conception?

Hayagrīva: That God is beyond good and…

Prabhupāda: God is beyond, but what is his position of evil? Evil is there, but he said that God has no evil. Then wherefrom the evil comes?

Hayagrīva: Seems inconsistent.

Prabhupāda: Yes.

Hayagrīva: He writes…

Prabhupāda: We, we say that God… Good and evil, they are also emanation from God. Evil is the back side and good is the front side.

Hayagrīva: He writes, "He who knows himself and knows his affections clearly and distinctly, and that with the accompaniment of the idea of God is joyous, for he knows and loves God. Thus through knowledge of the self one can come to know something of God, and in this way man can be happy and love God." But there is no mention here of service.

Prabhupāda: Love means service. Just like mother loves the child, she gives, she gives service. The father loves the child, she gives the service, he gives the service. So,

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

Love means to give and to accept some gift from the lover, dadāti pratigṛhṇāti, to feed him and to take foodstuff from him, to disclose his mind to him and understand his mind also. These six reciprocation of dealings is love. So love includes service.

Hayagrīva: Spinoza's God is clearly not a personal God. Spinoza is an impersonalist, and his love for God is more intellectual or philosophical than theistic or religious. Being an impersonalist, Spinoza believed in the identity of the individual soul with God. This is not to say that he believed that the individual soul is infinite, but that it is not distinct from God. He writes, "Thus that love of the soul is a part of the infinite love with which God loves Himself." He sees the soul's intellectual love of God and God's love for the individual soul, which is within man, to be one and the same love.

Prabhupāda: Love is five kinds of love: śānta, dāsya, sākhya, vatsalya, mādhurya. The beginning of love is awe and adoration: "Oh, God is so great. God is everything." When he understands God's potency, unlimitedness, the soul adores Him. That adoration is also love. When that adoration is further advanced, then he serves God as master and servant. When the service is more intimate, then friend to friend-as one friend renders service to other friend, the other friend renders to other friend, like that, reciprocal. Then further expanded, the love is turned into paternal love, and further expanded it is expanding into conjugal love. So there are different stages of love. So Spinoza is touching only the beginning of love, simply adoring, appreciating God's power, expansion, that much. But when this love of adoration expands, that is called dasya-rasa, sākhya-rasa, vatsalya-rasa, madhurya-rasa. So he is on the beginning state of loving God. He has not advanced farther.

Hayagrīva: It, it seems that he believes in the Paramātmā present within all beings but does not believe in the jīva along with Paramātmā. Is this a typical impersonalist position?

Prabhupāda: That means he does not know what is love. If God loves the living entity, then He must be well-wisher, friend of the living entity. And because God expands Himself unlimitedly, therefore He lives with the living entity, and living entities are unlimited. That is said in the Bhagavad-gītā: īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. In Upaniṣads also it is confirmed that two birds are sitting on tree; one is eating the fruit and the other is simply witness. So this witnessing bird is God; therefore Paramātmā and jīvātmā live together. And there are many other places-sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. He reminds the living entity that "Unless Paramātmā is there, I forget everything of my past life." But because I wanted to enjoy something in my past life, God gives him the opportunity and reminds him, "Now you wanted this. Here is the opportunity. You do it." So Paramātmā is always with the jīva.

Hayagrīva: He does not believe that God has a body because by body, he says, we understand a certain quantity possessing life, breadth and depth, limited by some fixed form, and that to attribute these to God, a being absolutely infinite, is the greatest absurdity.

Prabhupāda: No. God has body, but not this material body. The material body is limited. That does not mean… This is imperfect knowledge of the spiritual quality. God has got body. That is confirmed in Vedic literature, sac-cid-ānanda vigrahaḥ [Bs. 5.1]. Vigraha means body, a form. But His form is eternal. He is all-aware, sat-cit, and He is always blissful. So this body is neither eternal nor blissful nor all-awareness. Therefore this body is different from God's body. But God has got a body which is different in quality. That is spiritual body.

Hayagrīva: He writes, "God is free from passions, nor is He affected with any emotion of joy or sorrow. Properly speaking, God loves no one and hates no one, for God is not affected with any emotion of joy or sorrow, and consequently he neither loves nor hates anyone."

Prabhupāda: Yes. He is called ātmā-pama (?). He doesn't require anything from anyone. He is complete. But if anyone offers Him something out of love, it is his benefit who is offering something to God. God doesn't require anything. Just like in the Bhagavad-gītā God says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "A devotee, out of his love, even he offers Me a little leaf, little water, little flower," tad aham aśnāmi, "I eat that." So God is fully satisfied in Himself. Why He desires a patraṁ puṣpaṁ phalaṁ toyam from a devotee? It is not for His benefit. But if he begins to offer something out of love, then his love begins with God. He gives him the chance. So offering to God does not mean God is benefited. It is benefit of the devotee that he begins to offer, and if he gradually develops that love, then his life is successful. So it is a chance. God does not require anything, but the giver, whatever he, he gives to God, it is for his own benefit. Just like the example is given, the…, if your face is decorated, then the reflection of the face in the mirror is automatically decorated. So we are reflection of God. If God is decorated then we become decorated. That is the idea.

Hayagrīva: So when Kṛṣṇa destroys demons, He does so without passion or without hatred?

Prabhupāda: Yes, naturally. It is the benefit of the demon.

Hayagrīva: Spinoza writes, "No sorrow can exist with the accompanying idea of God. No one can hate God."

Prabhupāda: Therefore He is sac-cid-ānanda. That is the description of Vedic literature, ānanda-mayo 'bhyāsāt, by nature is always full of pleasure. He is the source of pleasure. We therefore see Kṛṣṇa's picture when He is dancing with the gopīs, He looks very pleasing, and when He is killing some demon He looks very pleasing. Not that He is morose that His is killing, because you know that He is not killing; He is giving him salvation.

Hayagrīva: Well, he says no one can hate God, but what about Kaṁsa and others?

Prabhupāda: That is demonic. Naturally one is in love with God. He should love God. But when he is in māyā he thinks himself as separate from God. Instead of loving Him, he thinks himself as separate from God. Instead of loving Him, he thinks that God is hindrance, my competitor of sense gratification, therefore avoid God, kill God, I become absolute sense gratifier. Anyone who hates God means he is a demon.

Hayagrīva: Spinoza writes, "The more we understand individual objects, the more we understand God." Is this the proper process? Wouldn't you say that the more we understand God the more we understand individual objects? Which is uh…

Prabhupāda: Anything you take, that is perfection of knowledge in God. Which thing is not related with God? Everything is related with God. In the material world anything you will take it is made of the five elements, but these five elements, they are expansion of God's energy. So intelligent person sees in everything with reference to God's expansion of energy. That is the position of devotee. He does not think anything separate from God. And as he is lover of God, devotee of God, he wants to engage everything, because if everything is God's property, that should be used for God's benefit. This is devotee's conception. The asuras, they have no conception of God. Neither they are obedient to God, neither lover of God. He thinks the material world is for his enjoyment. He cannot see the material world is expansion of God's energy. Therefore anyone who uses the material product for his personal benefit, he is called a thief. Just like I have created something. If somebody use up that something and does not think of the proprietor, he is a thief. Thief means, in our childhood we got a definition of thief, that anything taken without the permission the property is theft. That is very nice. So anything in this world has reference to the expansion of energy of God. So if you do not take everything as prasādam, then you are thief and you are punishable. A thief is always punished. So therefore those who are enjoying things without reference to the God, they are all demons and they are punishable. They are thieves.

Hayagrīva: That's all on Spinoza. (end)

LEIBNITZ.HAY

Gottfried Wilhelm von Leibnitz

Hayagrīva: And this is Leibnitz, Leibnitz.

Prabhupāda: Hm.

Hayagrīva: Concerning the relation between the soul and the body, Leibnitz writes, "In so far as the soul has perfection and distinct thoughts, God has accommodated the body to the soul and has arranged beforehand that the body is impelled to execute its orders," the orders of the soul.

Prabhupāda: Who, who orders?

Hayagrīva: "God has accommodated the body to the soul and has arranged before…"

Prabhupāda: That is explained in Bhagavad-gītā,

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe arjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

That the body is a machine. The soul wanted to walk or move in a certain specific way, and He has given these instructions. Just like if you want to go by car, the car is there; if you want to go by bus, the bus is there; if you want to go by railway, the railway is there; if you want to fly by airship, the airship is there. Similarly, the soul is desiring in a particular way, and God is supplying through His material agent a…, that particular type of body. Therefore the bird is flying, the fish is within the water, and the uncivilized men or animals within the forest and civilized men in the city. In this way different, 8,400,000's of different bodies are there according to the desire of the soul, and the machine of the body is supplied by nature under the order of God. This is explained.

Hayagrīva: Oh, he says insofar as the soul is perfect it controls the body, but insofar as the soul is imperfect or its perceptions are confused, the soul is slaved by the passions arising out of corporeal representations.

Prabhupāda: Yes.

Hayagrīva: In other words, uh…

Prabhupāda: That is explained in the Bhagavad-gītā very nicely, that the soul is in this material world, and he is influenced by the three modes of material nature. So according to his position under the influence of three different kinds of modes, he is getting this body. It is on account of his free will. Just like if he wants to eat anything and everything up to stool, then he is given the body of a pig. If he wants to eat direct blood, sucking, then he gets the body of a tiger. And if he wants to eat first-class nutritious food, then he is given the body of a brāhmaṇa. In this way we are getting different types of bodies according to our desire. We are creating different types of desires, that "We shall be happy in this way, we shall be happy in this way." Just like we see practically, somebody is going to the restaurant, he thinks, "By eating here in restaurant I shall be happy." And somebody is going to the Kṛṣṇa consciousness temple, he is thinking that "I shall be happy by eating here." So Kṛṣṇa has given everyone the chance, but he is trying to be happy but he is not becoming happy, because he is misusing his intelligence, cent percent abiding by the orders of God; therefore he is suffering. As such, Kṛṣṇa comes personally and induces him that "You don't desire in this way. You give up all this material desire. You simply desire to act according My order, you surrender unto Me, and I will give you all happiness."

Hayagrīva: Leibnitz pictures a kind of city of God. He writes, "God is the monarch of the most perfect republic composed of all the spirits, and the happiness of this city of God is His principal purpose. The primary purpose in the moral world, or the city of God, which constitutes the noblest part of the universe, ought to be to extend the greatest happiness possible."

Prabhupāda: Yes. We agree to that. If everyone becomes Kṛṣṇa conscious and acts according to the instruction of Kṛṣṇa, then this hell, hellish world, becomes the city of God.

Hayagrīva: He says we must… "Therefore we must not doubt that God has so ordained everything that spirits not only shall live forever, because this is unavoidable, but that they shall also preserve forever their moral quality so that His city may never lose a person."

Prabhupāda: Yes. This is Vaikuṇṭha conception, yaj jñātvā na nivartante tad dhāma paramam, "That is My specific place, where going nobody returns back to this miserable material world." These ideas are taken from Vedic literature, that's all. They are not new. It is known already to the Vedic students. Everyone has taken from Vedas, and they have presented their own way.

Hayagrīva: He writes, "The soul changes its body only gradually and by degrees, so that it is never deprived of all its organs at once. There is often a metamorphosis in animals, but never metempsychosis or transmigration of souls."

Prabhupāda: Hm?

Hayagrīva: That is he does not believe that the souls in animals transmigrate at death from one body to another.

Prabhupāda: Then what is his understanding of the soul?

Hayagrīva: He says there are no entirely separate souls without bodies.

Prabhupāda: That is rascal. That means he is imperfect. How he can say so when we practically see that the soul is changing from childhood to boyhood, boyhood to youthhood? How he can say like that? He is transmigrating. That is, every day we have experience. How he can deny that? Otherwise, if he, if the soul does not transmigrate, then how the child becomes a young man? The body is different. The, this is simple understanding, that he has changed the body. The body changes and the soul remains eternal.

Hayagrīva: He further writes on this… He says, "There is strictly speaking neither absolute birth nor complete death consisting in the separation of the soul from the body. What we call birth is development or growth, as what we call death is envelopment and diminution."

Prabhupāda: Yes. That is transmigration. That is transmigration. He hasn't…, he is not dead, but he has developed into another body. That is transmigration. Then why does he deny that?

Hayagrīva: So he says, in other words, as soon as the human soul leaves the body, it must immediately…

Prabhupāda: Enters another body.

Hayagrīva: …enter another.

Prabhupāda: Yes.

Hayagrīva: But not nec…, but not in the case of ghosts.

Prabhupāda: Hm?

Hayagrīva: With the exception of…

Prabhupāda: Ghost, he is already in the body.

Hayagrīva: Oh, uh huh, the subtle body.

Prabhupāda: The subtle body.

Hayagrīva: He further writes, "God alone is wholly without body."

Prabhupāda: Yes. He has no material body. He does not transmigrate.

Hayagrīva: He didn't…

Prabhupāda: Therefore Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ: [Bg. 9.11] "The rascals, they think, because I am just like a human being, they think I am another human being." He is not human being; He is the Supreme Person. And when He said that "I remember," this is also another proof, that "I spoke to the sun-god millions of years ago." Because He remembers, that means He does not change His body. Just like we can remember of this body so many things, so long as…, but we do not remember what I was in the past life because the body has changed. And Kṛṣṇa remembers because His body has not changed. He is in the same body.

Hayagrīva: Leibnitz did not believe that the city of God, what he called the city of God, is divorced from the natural world. Rather, it is a moral world within the natural world. He writes, "The assembling of all spirits must compose the city of God. That is the most perfect state possible and of the most perfect of monarchs," meaning God. "This city of God, this truly universal monarchy, is a moral world within the natural world and the highest and most divine of the works of God."

Prabhupāda: Yes. We can construct such city immediately if the League of Nation-they are trying to be united-they come to their right sense, that this planet does not belong to any particular nation; it belongs to God. This simple fact, if they accept and cultivate on this point, then immediately the whole world will be the city of God. But they will not do this. They have gone to the United Nation to settle up all problems of the world, but they keep themselves in the dog's mentality: "I am this body." "I am American," "I am Indian." But he is not. But if they give up this designation, that "I am American," "Indian" or "Hindu" or "Muslim," "Christian…" We are all part and parcel of God, and the whole planet belongs to God. We are His sons, and we can live peacefully as the sons of father. Father is supplying everything, so we can utilize. Now they, in some country, just like in Australia or New Zealand we find enough cows to supply milk, and in India practically there is no milk. So if the United Nations gives this, accepts this version, that everything belongs to God, so where is the scarcity? It may be in one place one thing is in scarcity, but other place it is enough. So where it is enough, that can be distributed where there is need. Then immediately it becomes city of God. If anyone abides by the order of God and everything produced is divided among the sons of God, then where is the question of scarcity? There is…, there cannot be any scarcity. But they have no reason. They are denying the actual fact that everything belongs to God. It is common sense. Such a vast ocean, who has created this? Has any nation has created, or any individual person has created? So to whom belongs this ocean? What will be the answer? Huh? What will be the answer? If I question that "Shall we dig a little ditch and there is water. We fill up." So such a big ditch, who has done it? Where is the question that there is no God? Somebody has done. That is common sense. And who has done it not only this one ocean-millions of oceans are floating in the sky-who has done it? Who has created? Huh? What will be the answer? So they, this modern so-called civilization, they have lost their common sense. They want to remain in animal consciousness; therefore they are suffering. (end)

LOCKE.HAY

John Locke

Hayagrīva: And John Locke, Locke is the…, is most famous for his conception of tabula rasa, or blank slate, that a child is born with no innate ideas. He states that "If there are innate or inborn ideas, all men would have them." That is to say, there would be universal consent. He writes, "This argument of universal consent, which is made use of to prove innate principles, seems to me a demonstration that there are none such because there are none to which all mankind give a universal consent." So it cannot be argued that all people have an innate or inborn idea of God since there is no universal consent on this subject. Well, do innate ideas have to be universal? Might not some living entities have some innate ideas and other living entities have others? Why does an innate idea have to be universal and apply to everyone?

Prabhupāda: Yes. Innate idea is that there is somebody. That is developed consciousness. The animals, they cannot think, on account of nondeveloped consciousness, but even in human society, uncivilized society, they have got the innate idea of some superior form. When there is lightning, they offer obeisances. When they see big ocean, they offer obeisances, something big. So that innate idea is universal, to offer obeisances to something wonderful. But this innate idea of accepting something supreme and offering respect is not developed in the animal. So this innate idea is there. When it is not developed, it is animal, and when it is developed, then it is human being. And a perfect human being is he, when he has developed this innate idea to the fullest stage. That is Kṛṣṇa consciousness.

Hayagrīva: Would it not be better to say that the living entity is born with certain tendencies, rather than innate ideas, which carry over from a previous life?

Prabhupāda: Yes.

Hayagrīva: And that he needs only meet with some stimulus in order for these tendencies to be manifest?

Prabhupāda: Yes. Just like when the, a dog, cat, is born it has no eyes, and it searches out the nipples of the mother. So although his eyes are all closed-you have seen the dogs-but because in his previous life as dog he had the experience where to find out the food, so even though it cannot see, it traces out where is the food. That is past experience and that is the proof of the continuation of the soul eternally. Just like I am living in this room and, say, for ten years I am absent from this room, but after ten years when I come here, immediately I remember where is the toilet, where is my sitting place, everything. So that remembrance comes from the last visit. So a living entity is passing through different species of form. That is his material life. So in some previous life, millions of years, when he was a dog, he knew where to find out his food, so immediately in the dog's body again, he remembers. [break]

Hayagrīva: This is the continuation of John Locke. Now you said that from your very birth you knew that Kṛṣṇa was the Supreme Personality of Godhead. Now does this mean that from your very birth you were acquainted with the name Kṛṣṇa, or didn't your father have to at least say the word once? Now Locke would argue that the idea of Kṛṣṇa is not an innate idea because it is not universally assented to.

Prabhupāda: Universally…?

Hayagrīva: Universally, not everyone acknowledges that Kṛṣṇa is God, so he would say that idea is not inborn in the mind.

Prabhupāda: No. In the material world they have got different ideas. That undeveloped mind has got different ideas, but developed, what is called, idea or conception, perfect conception is Kṛṣṇa consciousness. So if one remembers Kṛṣṇa consciousness after his birth, that means he had previously cultivated. There is a verse, you can find out: ataḥ. Find that.

Devotee: Gītā?

Prabhupāda: Yes. The word begins ataḥ paurva-dehikam. You can stop the machine and find it. [break] You can record it. Tatra taṁ paurva-dehikam buddhi-saṁyogam. Yes, that is. Therefore Kṛṣṇa consciousness, culture of Kṛṣṇa consciousness, is never lost. It goes on, unless it is perfect. Therefore it is stated, sv-alpam apy asya dharmasya trāyate mahato bhayāt. Even little acting on Kṛṣṇa consciousness can save one from the greatest danger-as it was done by Ajamila. He cultivated Kṛṣṇa consciousness in the beginning of his life, then he fell down, he became the greatest debauch. But at the end of life again he remembered Nārāyaṇa and he got salvation. Tatra taṁ buddhi-saṁyogam [Bg. 6.43]. Read Bhagavad-gītā carefully. All answers are there. This philosopher cannot go beyond Bhagavad-gītā.

Hayagrīva: Some people have been said to have remembered events in their previous lives. How are these reminiscences or ideas different from innate ideas? How is it possible for one to recall events?

Prabhupāda: Innate idea is in everyone, that is, "God is great, and I am," what is called, "controlled." That innate idea is everywhere. But sometimes, out of ignorance one tries to become God. That is not possible. That is māyā, and he suffers from this. Artificially trying to become God, that is simply waste of time. It will never become possible. That is called māyā. Otherwise, innate idea is that he is servant and God is great. That is innate idea.

Hayagrīva: He writes, "The knowledge of our own being we have by intuition. The existence of a God, reason dearly makes known to us. We have a more certain knowledge of the existence of a God than of anything our senses can discover." Now how is this? If this is the case, how is it that some men have no conception of God?

Prabhupāda: He has conception of God, practically, but because under the spell of māyā he has become foolish, he tries to cover that conception, that somebody is there. How any sane man can deny that some superior power is there who has created this vast ocean, vast land, vast sky? How one sane man can avoid this conception? Nobody can avoid, but artificially, foolishly, he tries to avoid. Atheism. But that will not endure, that will not stay. His foolishness will be exposed. So this is innate idea, but the atheist class, demon class, they want to cover this innate idea artificially.

Hayagrīva: And Locke argues on behalf of private property given to man by God. That is to say a man may have a certain stewardship over a certain amount of property. Is this in compliance with the Īśopaniṣadic version?

Prabhupāda: Yes, yes. Tena tyaktena bhuñjīthā: [Īśo mantra 1] everything belongs to God. Just like the father has got many sons and the father is the proprietor of the house. He gives one son, "This is your room," the other son, "This is your room." So the obedient son is satisfied what the father allows to him. Others, those who are not obedient, they want to disturb other brother that "This room also belongs to me." That creates chaos and confusion in the world. The United Nations, they have created a society for unity of the nations, but actually that is not unity. That is another way of encroaching upon others' property. Therefore there is no peace, unless they accept God is the Supreme proprietor. And we must be satisfied with the allotment God has given to us. Then there is no trouble. But the trouble is that we are not satisfied with the allotment given to us. That allotment can be understood by language or similar culture. So why one should encroach upon others' property which is allotted by God? That creates disturbance. So this so-called modern civilized man, first of all they create disturbances, and then they want to make some adjustment. Of course, for the good of a certain people, if somebody encroaches… But they do not know what is good. They encroach upon others' property for their personal sense gratification. Otherwise, if for the good of the local people somebody, some (indistinct), just like the Aryans, they conquered over many islands or places, but that was for the good of them. Just like the Pāṇḍavas, they also ruled over, but the Pāṇḍavas were God conscious devotees and they made everyone enlightened in God consciousness. That kind of encroachment. Just like Lord Rāmacandra went to Ceylon, or Lanka, and conquered over it, because Rāvaṇa was a demon. So He conquered, Lord Rāmacandra conquered over the property of Rāvaṇa, and gave it to Vibhīṣaṇa, but He did not take anything. Just like Kṛṣṇa conducted, managed this Kurukṣetra war personally, but the kingdom was given to Yudhiṣṭhira. He did not encroach. So this kind of encroachment is all right, that everyone should be Kṛṣṇa conscious, everyone should be highly elevated in spiritual life. For spreading this civilization, encroaching on others' property is quite fit. But if one encroaches upon others' property for self-aggrandizement, for stealing for his own sense gratification, that is sinful.

Hayagrīva: So much for Locke.

Prabhupāda: Hm. That's all. (end)

BERKELEY.HAY

George Berkeley

Hayagrīva: Berkeley. Berkeley-very brief section on Berkeley. Berkeley seems to be arguing against objective reality. In other words, three men standing in a field looking at a tree could all have a different impression or idea of the tree, or at least according to his argument. The problem is, although there are three impressions of the tree, each differing from one another, there is no tree as such. Now, how does the tree as such exist? In the mind of God? Is it possible for a conditioned living entity to perceive the suchness or essence of anything?

Prabhupāda: Everything means God, expansion of God's energy. So how tree or anything can be without reference to God? We see that the earthen pot is on the ground, on the, what is called, ground?

Hayagrīva: The what?

Prabhupāda: Earthen pot, pot, pots made of earth.

Hayagrīva: Earthen pots, pot that's made of earth.

Prabhupāda: So it is staying on earth, so the earthen pot is not different from the earth. So everything is expansion of God's energy. How we can avoid God with reference to anything that we see? There cannot be anything independent of God. The example is there: the earthen pot, as soon as you see, we remember the potter, that "Who has made?" and the wheel of the potter. So a… God is the original creator, He is the ingredient, and He is the category also, and He is the original substance. That is the conception, Vedic conception of God. He is everything. That is nondual conception. And if you make anything separate from God, then how you can say sarvaṁ khalu idaṁ brahma, "Everything is Brahman"? Then if you say everything is God, at the same time you separate something from God, so that is, what is called, contradiction. Our conception is, "Yes, actually everything has reference to the God, so everything is God's property. It should be utilized for God's service." That is our Kṛṣṇa consciousness movement.

Hayagrīva: In his last dialogue, Berkeley writes, "The apprehension of a distant Deity naturally disposes men to be negligent of their moral actions, which they would be more cautious of in case they thought Him"-that is God-"immediately present."

Prabhupāda: Yes, that is a fact. We say, the Vedic śāstra says, that God is everywhere; He is not distant. In the Kuntī's prayer it is said, "God is distant and nearest also." So nearest, by God's paramātmā feature, He is living in everyone's heart, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe… [Bg. 18.61]. So He is within our heart; how He can be distant? But at the same time He is in His personal feature, He is in Goloka Vṛndāvana, which, beyond, far, far beyond this material existence. So that is God's all-pervasive equality, that although He is far, far away, still He is near, nearest. The crude example is there that the heater, the original source of heat and light, is far, far away, ninety-three millions miles according to the modern scientist calculation, the sun. But still the light is in my room. So God is both far away and also within my heart. So one who is expert to see God, he sees both way. Goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. Although He is living in His own abode eternally, and enjoying with His associates, still He is present everywhere. That is God.

Hayagrīva: Well, in what way is God concerned with the moral or immoral actions of man? Is God indifferent to them, or has He simply set the laws of nature in motion and allowed men to follow their own course and reap the fruit of their own karma?

Prabhupāda: The nature's course is that because we have disobeyed God, therefore we are thrown into this material world under the supervision of the material nature to correct him. So, so long he is in the material world, there is distinction between moral and immoral. Although both of them are material, it has, actually has no meaning, moral or immoral. But in the material world that conception is there, moral or immoral. But when one is in the spiritual world, there is no such thing as immoral; everything is moral. Just like gopīs, they were others' wives, but they were coming to Kṛṣṇa in dead of night. That is immoral. But because they are coming to Kṛṣṇa, it is not immoral. Therefore in the spiritual world there is no such thing as moral or immoral. Everything is moral. In the material world there must be moral and immoral; otherwise this material transaction cannot go properly.

Hayagrīva: So much for Berkeley. (end)

HUME.HAY

David Hume

Hayagrīva: These are notations on David Hume. Abstract objects, relations, space, matter and time are all considered by Hume to be mind-dependent perceptions. In other words, perceptions are all there is. He rejects revealed religion, that is, the religion of the śāstras, and embraces natural religion, that is, a religion wherein the existence of God can be proved or even shown to be probable by argument and reason. According to Hume we really know nothing of God, for at the most we can only know are peoples' ideas of God, and these are but perceptions. It would thus seem that it is impossible to know God according to Hume's natural religion because the senses are admittedly imperfect, and these are the only instruments of certainty Hume admits in his natural religion.

Prabhupāda: What is that natural religion?

Hayagrīva: Well, he says the self is nothing but a bundle or collection of different perceptions which succeed each other with inconceivable rapidity and are in perpetual flux and movement. So he says there's nothing but perception. He rejects revealed scriptures as such, but he says, "The heavens and the earth join in the same testimony. The whole course of nature raises one hymn to the praises of its creator. I have found a Deity and here I stop my inquiry. Let those go further who are wiser or more enterprising."

Prabhupāda: First point is that our senses are imperfect. That is admitted. And God is perception. But whether he believes actually in the existence of God?

Hayagrīva: He believes in the existence of God.

Prabhupāda: And what is his perception of God? If he believes in God, then he must give some idea what is God.

Hayagrīva: He has no idea other than the fact that…

Prabhupāda: Anyway, if he believes in God, a fact, then instead of so-called perception, why not understand from God what He is?

Hayagrīva: Well, he, um…

Prabhupāda: Our senses are imperfect. We, we admit that there is God. Now, if our senses are imperfect, how we can imagine "God is like this," "God is like that"? That actually if God explains Himself, why should we not accept that?

Hayagrīva: In his, uh… Hume appears opposed to the search for God in the ideal world. He writes, "Why not stop at the material world? How can we satisfy ourselves without going on ad infinitum, forever. If the material world rests upon a similar ideal world, this ideal world must rest upon some other and so on, without end. It were better, therefore, never to look beyond the present material world.

Prabhupāda: Material world means full of miseries. Therefore those who are advanced, they are searching after another world where there is no misery. This is the idea. And this searching after happy world, that is permanent. Everyone is searching after that. That is not unnatural. But actually there is such world, and if there is, why should you not hanker after that world?

Hayagrīva: He appears opposed…

Prabhupāda: Two things: that this world is experienced, nobody is happy, unless he is an animal. Animal, they do not know what is happiness or distress. In any condition they remain satisfied. But a man, he feels pain. Just like our Hari-śauri was speaking that there were reports that because the children cry, sometimes parents kill them. This is the world. And actually there have been many cases. So from practical point of view, this world is not happy. That is a fact. Now if there is a happy world, why one should not try for that?

Hayagrīva: He says the sooner we arrive at that divine being-the sooner we arrive at God-so much the better.

Prabhupāda: We become God?

Hayagrīva: No. In the search for God…

Prabhupāda: Oh.

Hayagrīva: …the sooner we find God, the better. He says when you go one step beyond the mundane system, you only excite an inquisitive humor, which it is impossible ever to satisfy.

Prabhupāda: What…, I do not follow what you mean. What is the meaning of this?

Hayagrīva: He appear… He is opposed to the search for God in the other world.

Prabhupāda: No. You cannot search out God in your present condition. You have got some glimpse of idea that there is God. What is that mean-"There is God, then you are advanced"? At least you are better than the atheist. But by speculation you cannot understand what is God. Revelation is there to fortunate person, one who is very seriously searching after God. God is within himself. He reveals. And the other process is that if you are searching after God, then you know it from the person who has already known God, or directly from God. So the Bhagavad-gītā is direct perception from God, so with our all reasons, all logic, if we try to understand Bhagavad-gītā, then we understand what is God.

Hayagrīva: Hume is a famous skeptic, and he would reject a revealed scripture. He looks toward science. He says all the new discoveries in astronomy…

Prabhupāda: Then if he is skeptic, that why one should believe his words and take his instruction? He is skeptic, so others skeptically reject his statement also. So there is no use of his talking.

Hayagrīva: Well, he felt that…

Prabhupāda: Now you said that he is skeptic.

Hayagrīva: Oh, yes. He felt…

Prabhupāda: So he is also skeptic. So why people should be induced to believe him and hear him? He is immediately rejected.

Hayagrīva: He felt that instead of basing belief in God…

Prabhupāda: No, he should not think, because nobody will take his instruction. He does not believe others, does not take others' statement-why his statement should be accepted?

Hayagrīva: Well, well he believes at least in the material senses.

Prabhupāda: Everyone believes that. Materially everyone believes. But if he says none of them are correct, so why he is so…, pose himself as correct? He is rejected immediately.

Hayagrīva: He says, "All the new discoveries in astronomy which prove the immense grandeur and magnificence of the works of nature are so many additional arguments for a Deity according to the true system of theism," that is his natural, what he calls natural religion. In this way Hume rejects the necessity or desirability of miracles as well as the conception of a God transcendental to his creation. He says it's not the being of God that is in question but God's nature. This nature cannot be ascertained through study of the universe itself. However, if the universe can only be studied by imperfect senses, what is the value of our conclusion? How can we ever come to know the nature of God?

Prabhupāda: Nature of God, it can be explained by God Himself. That is our Vedic process. We know who is God, and He explains, "My nature is this." Just like He says, "I am the greatest principle," mattaḥ parataraṁ nānyat [Bg. 7.7]. "There is no more higher principle than Me." This is fact. If something is greater than God, then how one can become God? That is not possible. So greatest means He is great in everything. He is great in richness, He is great in reputation, He is great in influence, He is great in bodily power, He is great in beauty and He is great in renunciation. If we can find out somebody that He tallies with this greatness, then He is God. So that we find in Kṛṣṇa; therefore Kṛṣṇa is the Supreme Lord, and what He says in the Bhagavad-gītā we accept as fact. And if we analyze His statements intelligently, pruriently, then we will find that what Kṛṣṇa says, that is fact.

Hayagrīva: Concerning different religions, he says, "All religious systems, it is confessed, are subject to great and insuperable difficulties. Each…"

Prabhupāda: (indistinct)

Hayagrīva: "Each disputant triumphs in his turn while he carries on an offensive war and exposes the absurdities, barbarities and pernicious tenets of his antagonists. But all of them," that is, all of the religions, "on the whole, prepare a complete triumph for the skeptic who tells them that no system ought ever to be embraced. A total suspense of judgment is here our only reasonable recourse."

Prabhupāda: No. Our principle is to know God from God, and religion means the principles given by God. Just like the law means the principle given by the state, similarly the principles given by God, that is religion. Otherwise it is pseudoreligion. If there is no conception of God, there is no direction of God, that is not religion. Religion is not a kind of blind faith. Religion is factual. That factual religion can be given by God Himself, and if we know God and what is His instruction, then we are religious.

Hayagrīva: Well, he believes that religion is necessary. He says religion, however corrupted, is still better than no religion at all.

Prabhupāda: Yes. That we also agree. But religion without philosophy, logic, it is sentiment. That will not help us. So just like religion given by Kṛṣṇa, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Always think of Me." So if you think of God always, so that is good for us, we become purified. So this is religion. We have to meditate upon God, think about God. Therefore temple worship, Deity worship is necessary so that we can constantly think of God. But if we do not know what is God, what is the form of God, how we can offer Him worship, how we can think of Him, then it is pseudoreligion. His type of religion will not help the follower. One must be definitely in understanding what is God and what does He speak and how to abide by His order. That is real religion.

Hayagrīva: His conception of religion is utilitarian and social.

Prabhupāda: Yes.

Hayagrīva: He says, "The proper office of religion is to regulate the heart of man, humanize their conduct, infuse the spirit of temperance, order and obedience."

Prabhupāda: Yes, that is our system. We say, the social service, that "No illicit sex." If people indulge in illicit sex, society will be in chaotic condition. "No meat-eating." If we go on eating meat, then we revolt against the will of God, because God is the father of all living entities; He does not like that one of His son unnecessarily killed by another son on the plea that he is advanced son. The father cannot agree that the advanced son kill the ignorant or foolish son, the father will not agree. Therefore we say no meat-eating. When other foods are available, why one should eat meat? When there is wife, why there should be illicit sex? So religion means one should be good character. That is religion. This is one of the qualification becoming, that one who is actually religious, God conscious, that all the good qualities, either socially, politically, everything, even politician religious. Just like Arjuna, he was on the battlefield. This is politics. But because he was devotee he was hesitating to kill his enemies all. So this is the character of a devotee, that he can sacrifice his own interest because he has become a devotee. Others cannot do. [break]

Hayagrīva: This is the conclusion of Hume. He felt that one must first be a philosophical skeptic before accepting the revealed truths of religion. Ultimately Hume maintains that these truths can only be accepted on faith, not experience or reason.

Prabhupāda: No, and why not reason? If we think that everything has some proprietor, owner, so it is quite reasonable to think that this vast land, vast sky, vast water, nature, they must have some proprietor. What is the fault in this logic? Why they conclude that there was a chunk, there was some gas, there was something like that? So why they think like that? Is that very reasonable? Wherefrom the chunk came? Wherefrom the gas came? Wherefrom the fire came? So this is reasonable. So there is a proprietor, as it is described in this Bhagavad-gītā, mayādhyakṣeṇa [Bg. 9.10], aham ādir hi sarveṣām. So there must be some proprietor. That is logical. That is, that is philosophy. How one can…, one thing can exist without the owner or proprietor? So this is not like, that there is no proprietor. This is illogical, or without any philosophy. But think that there is a proprietor, this is completely logical.

Hayagrīva: As far as we can ascertain, Hume personally had no religion, no faith in the Christian or any other God. He also rejected that argument or reason could justify a faith. Thus Hume is a complete skeptic who denies the possibility of ascertaining certainty outside of a mere sequence of perceptions or ideas.

Prabhupāda: This, then the argument comes. If he does not believe in anyone's statement, why he is thinking his statement will be accepted? Then he is foolish. He is a child. Instead of becoming a philosopher, he is a child, talking all nonsense.

Hayagrīva: He maintains that man cannot know ultimate reality or possess knowledge of anything beyond a mere awareness of phenomenal sensory images.

Prabhupāda: That is sufficient. But if man cannot have any knowledge, so who is going to take your knowledge? Better you stop, don't talk. Is it not?

Hayagrīva: So much for Hume. (laughs) That's the end of Hume.

Prabhupāda: No, no, I mean is not that the conclusion? If he is skeptic, he does not take other's statement why he expects that his statement will be taken? Why does he propose any statement? Does he think that he is the greatest of all? Then everyone can think like that. That skeptic has no ground. He cannot say. If he is skeptic he should stop, he should not stand.

Hayagrīva: Why write so many books?

Prabhupāda: What?

Hayagrīva: Why write so many books?

Prabhupāda: Yes.

Hayagrīva: He was a Scotchman. (end)

KANT.HAY

Immanuel Kant

Hayagrīva: Immanuel Kant. Being a son of the Enlightenment, Kant strongly advocated the right and duty of every man to judge for himself in religious and secular matters. Indeed, he considered the motto of the Enlightenment to be, "Have courage to make use of your own intellect." The emphasis here is on individual freedom and on the ability of man to intuit the truth.

Prabhupāda: Does it mean that anyone, whatever he does, that is perfectly right? If he is given that freedom, then anyone will do anything as he likes. So it will be taken as…

Hayagrīva: Well he, at the same time, he considered the Bible to be the best vehicle for the instruction of the public in a truly moral religion.

Prabhupāda: Then he has to accept some authority. Where is freedom?

Hayagrīva: He believed that the individual can intuit truths within, but could be helped from without by scripture.

Prabhupāda: Yes. That means he should not become independent, but he advocates in the beginning that everyone should be independent. So that is not right proposal. One should be dependent on authority, and that authority should be recognized or well established. Then knowledge is possible.

Hayagrīva: He writes, "Absolutely no human reason can hope to understand the production of even a blade of grass by mere mechanical causes."

Prabhupāda: Yes. Therefore he has to know everything from the person or authority who knows that thing. That means this is perfect way of understanding, to take knowledge from the authority who is actually cognizant and knows things as they are.

Hayagrīva: He believes that behind nature or mechanical laws, he says that crude matter, or prakṛti, should have originally formed itself according to mechanical laws or automatically; that life should have sprung from the nature of what is lifeless. That matter should have been able to dispose itself into the form of a self-maintaining purpose is contradictory to reason. Simply by using our reason we can intuit the creator behind the creation.

Prabhupāda: No. Unless there is a brain… Matter has no brain. Matter cannot combine together without a brain behind. That brain is the Supreme Lord, God. That is quite reasonable. And if somebody thinks matter automatically combines together and becomes the sun, becomes the moon, so bright, without any brain behind it-that is ludicrous.

Hayagrīva: Well, he sees the design in nature, but he says the design only suggests a designer; it doesn't prove the existence of the…

Prabhupāda: No. As soon as there is earthen pot, immediately the potter is understood, and that is a fact. We cannot say that it is simply understanding that there is potter, but there is no potter. That is foolishness. Without potter, the pot is never manufactured, so as soon as you see the pot, you can immediately understand that some potter has made it. That is logic. That is philosophy.

Hayagrīva: He says because suffering and calamities overwhelm man in nature, it is impossible for man to see nature's final end.

Prabhupāda: No. Nature is not final end. Nature is only instrument. Just like I beat you with a stick. The stick is not beating you; I am beating you. Stick is in my hand. So from nature when you get tribulation, pains, that is designed by God, and nature is instrument. Śītoṣna-sukha-duḥkha-dāḥ. The change of season we find nature, but why it is systematically changing unless there is brain behind nature? In such and such month there will be winter. And by accident or by some other ways the month of April does not become winter; the month of December becomes winter. So there is adjustment. So therefore there is brain behind these natural changes and activities. That is confirmed, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10].

Hayagrīva: He says this can be intuited, but not known.

Prabhupāda: Not known? To foolish man everything is unknown, but to a man who is in knowledge, he knows everything. From the authority or my direct perception, somehow or other the knowledge is there. So "unknown" means that he doesn't care to know. Where to take knowledge he doesn't know, neither he personally knows; therefore it is unknown.

Hayagrīva: For him we cannot experience God through our senses.

Prabhupāda: No, that is not possible. We always say that when God explains Himself, that is also not to everyone-only to the devotees. The devotees can accept the Personality of Godhead as He instructs. A nondevotee or atheist he cannot understand; he simply speculates. But by speculation it is not possible to understand God.

Hayagrīva: Kant says that speculative reason is unable to attain to a sure or adequate conception of God.

Prabhupāda: Yes. That is our…, that the speculator cannot reach vicinity of God. It is not possible. Athāpi te. Only one can understand by the mercy of God, and this mercy is bestowed upon a person who is devotee, who is surrendered to God. Otherwise this mercy is reserved, as it is stated in the Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ: [Bg. 7.25] "I am not revealed to everyone and anyone; rather, I am covered by yoga-māyā." Because revelation means when one becomes devotee this covering curtain is… What is called, curtain?

Devotee: Curtain.

Prabhupāda: Huh?

Hayagrīva: Curtain.

Prabhupāda: No, curtain closed and opened.

Hayagrīva: Opened.

Prabhupāda: Yes. Then one can understand. Just like at night there is sun in the sky-there is no doubt about it-but the night is (indistinct), prohibiting me to see the sun. But when the sun by his mercy rises in the morning, the night is immediately over and one can see this. So at night, by speculation you cannot understand sun, but when the sun rises in the morning… Sometimes we see from the airplane how within a second the sun comes out from the sea and everything becomes illuminated, and you can see things by light. You have got that experience?

Hayagrīva: Hm.

Prabhupāda: All of a sudden, as if it is coming from the sea.

Hayagrīva: He rejects the traditional proofs of God's existence in order to clear the ground for his assertion that God is morally necessary in a moral universe. In this universe, every soul is an end in itself, and these individual souls are like citizens in a kingdom of ends. He calls it "a kingdom of ends."

Prabhupāda: So why does he use that word kingdom if there is no king? This is unreasonable. Why does he say kingdom if…

Hayagrīva: Oh, he would say there is a king.

Prabhupāda: …he does not believe in king? He does not believe in God. The individual souls are ends themselves.

Hayagrīva: Oh, he believes in God…

Prabhupāda: Oh.

Hayagrīva: …but that he rejects the traditional proofs of God. He says that God is morally necessary in a moral universe. His philosophy is a philosophy of ethics and morality.

Prabhupāda: That's all right. But if your, his morality does not accept God, and God is there-because we have already discussed that behind the nature there is God. So if his morality denies the existence of God, then where is the value of this morality? This morality can change at any time into degradation.

Hayagrīva: His, his emphasis are on morality is based on this. He says…

Prabhupāda: So what is morality?

Hayagrīva: He says, "For a rational but finite being…"

Prabhupāda: No.

Hayagrīva: "…the only thing…"

Prabhupāda: So one man is thinking that animal killing is good, and another man is thinking animal killing is immorality. Then who is correct? Unless you know morality means this-it is coming from authority-that you have to follow it, otherwise you will be punished, then morality. Otherwise, if there is no background of forcing, that morality can be degraded into immorality at any moment.

Hayagrīva: Well, this is the weak…, this seems to be the weakness in his philosophy. He says, "For a rational but finite being the only thing possible is an endless progress from the lower to the higher degrees of moral perfection." So…

Prabhupāda: That means endless struggle to understand real morality. But if he takes the order of God, that he must do it, that is final morality.

Hayagrīva: This is… What he means by morality is rather vague. He does not say what this moral law is, other than it's called a categorical imperative.

Prabhupāda: But who is…

Hayagrīva: The categorical…

Prabhupāda: Who is, who will force that categorical imperative?

Hayagrīva: That says, "One should act in such a way…"

Prabhupāda: So how he will act? He is immoral. How he will act morally unless there is force?

Hayagrīva: For him, he says that the categorical imperative is that "One should act in such a way that the maxim of one's action becomes the principle for universal law."

Prabhupāda: That cannot be done. By individual soul it is impossible…

Hayagrīva: For a man.

Prabhupāda: …to do something which will be universally accepted. That is nonsense. That is not possible.

Hayagrīva: A man cannot establish a universal law by his own action.

Prabhupāda: No. So God can do it. Just like God says, sarva-dharmān parityajya mām e.. [Bg. 18.66].. Because God says, it has to be accepted. But if some individual soul said, sarva-dharmān parityajya mām, who will do that? Nobody will do it. That's why we are preaching that ”You surrender to Kṛṣṇa.” We do not say that ”You surrender to me.” Who will hear me? ”Who are you? Why shall I surrender to you?” But if one understands that God wants this surrender, then he will agree.

Hayagrīva: According to the Christian religion, at the end of the world there is a resurrection of the body, that is the gross material body. Kant does not think very much about this. He writes, ”For who is so fond of his body that he would wish to drag it about with him through all eternity if he could get on without it?”

Prabhupāda: That is the nature. Even a hog, pig, he is living so abominable. Still, when he is captured for being killed, he cries. He does not think that ”My body is so low-grade that I have to eat stool, I live in filthy place, in a very bad smell, and I am trying to save my, this body?” But he cries. So this is called māyā. Although his body is so abominable, he wants to protect it perpetually. This tendency is there because the living entity has actually…, he is perpetual living condition. He wants that, but he wants that in this material body. That is his mistake.

Hayagrīva: He writes that ”Man alone can be regarded as nature’s own end or highest product, because on earth only man is capable of complying with the categorical imperative, the moral law.”

Prabhupāda: So it is accepted that nature creates man, and that is not very good philosophy. Nature creates man, then nature is supreme. There is no such thing. And nature is ultimate. Nature is dull matter. What do you call nature? Bhūmir āpo ’nalo vāyuḥ: [Bg. 7.4] earth, water, fire. They cannot create. Nature cannot create. Otherwise the materialist scientist, they could do it by combining, combining this earth, water, air, fire. So nature is dull, lifeless. How nature can create life? What is the logic? What is the philosophy?

Hayagrīva: He wouldn’t say that. He would say that man is nature’s final end…

Prabhupāda: No.

Hayagrīva: …because man’s moral nature alone is worthwhile.

Prabhupāda: No, no. He is giving stress that nature has made man. That is our objection, that nature cannot do anything. Nature has given a body that…, just like a tailor can give me a set of dress, but the dress, when I put on, the dress looks like a man, with hands and legs. But dress is nothing; it is simply outward covering of a man, a living entity. Similarly, nature gives us this material body, outward coating. The inside is living entity, that…, not the creation of this material nature. That is creation of part and parcel of God. This (indistinct) knowledge is imperfect, that nature has created man. That is imperfect knowledge.

Hayagrīva: He maintains that certain knowledge of God’s existence would destroy a man’s freedom and reduce human experience to a show of puppets frantically currying the favor of the Almighty.

Prabhupāda: Yes, that is favor. Just like nobody wants to die, but the superior power obliges everyone to die. So he is dependent. Why should you think that he is independent? That is foolishness.

Hayagrīva: He sees uncertainty as a necessary ingredient for faith.

Prabhupāda: What is that?

Hayagrīva: Uncertainty is a necessary ingredient for faith.

Prabhupāda: No. Faith, faith should not be blind. That is useless. Faith… Just like I believe in the government. This is not faith, this is fact. There is government, and I am under government’s law, so I have to obey the orders of government. This is not faith; this is fact. Similarly, to one who knows God and becomes dependent on Him, that is not faith; that is fact. He is happy by his depending on God. Just like a child, he knows that ”Here is my father and mother.” He voluntarily depends on the parents and he is happy.

Hayagrīva: In his last work Kant seems to shift his position. He says, ”Morality thus leads ineluctably to religion, through which it extends itself to the idea of a powerful moral law-giver outside of mankind for whose will that is the final end of creation, which at the same time can and ought to be man’s final end. Make the highest good possible in the world your own final end.” So he seems to point to an absolute law-giver or an absolute morality, which is God, but he believes that this knowledge of God is ultimately uncertain.

Prabhupāda: Uncertain-for the man who does not possess the perfect knowledge. But if we believe in God, if we know God, we can get perfect knowledge from Him. Then we become perfect.

Hayagrīva: He says, ”An ethical commonwealth can be followed only as a people under divine commands, that is, as a people of God, and indeed under laws of virtue. We might indeed conceive of a people of God under statutory laws. Under such laws, that obedience to them would concern not the morality but merely the legality of acts.”

Prabhupāda: Yes.

Hayagrīva: ”This would be a commonwealth of which indeed God would be the law-giver.”

Prabhupāda: Yes. That is the best quality of state. If we abide by the orders of God, or the king or the government abides by the order of God, that is ideal state.

Hayagrīva: He says, ”Thus the constitution of the state would be theocratic, but man as priest receiving his bequests directly would build up an aristocratic government,” like the brāhmaṇas would receive the knowledge from God.

Prabhupāda: That theocratic government is Manu-saṁhitā. That is Vedic literature given by Manu for the benefit of the human society.

Hayagrīva: He writes, ”It does not enter men’s heads that when they fulfill their duties to men they are performing God’s commands and are therefore, in all their actions, so far as they concern morality, perpetually in the service of God, and that it is absolutely impossible to serve God directly in any other way, since they can effect and have an influence upon earthly beings alone and not upon God.” He said we can only relate to man. We can only serve man and not serve God directly, but only serve god through man, like a humanitarianism.

Prabhupāda: So if he does not serve God, then how he will get direction how to serve the humanity? If he does not know how to serve humanity from God, then what is the value of his service to humanity? [break] …giving direction that ”You serve humanity in this way, by preaching His message, Bhagavad-gītā, to all humanity.” Then he becomes very faithful servant of God. So to give service to the humanity means when one is a faithful servant of God, he can service to the humanity or to all other living entities, and if he manufactures his service, that is useless.

Hayagrīva: Kant writes, ”There is only one true religion, but there can be faiths of several kinds. It is therefore more fitting to say, ’This is…, this man is of this or that faith”-Jewish, Muhammadan, Christian, Catholic, Lutheran-’than he is of this or that religion.’ ”

Prabhupāda: Yes, that is going on. Actually, religion means obedience to God. So religion does not mean some sect. They are trying to understand God some way, but that is not actually religion. That is a method of understanding God. But religion begins when one has actually understood God and giving Him, rendering Him service. That is religion.

Hayagrīva: For Kant, the true religion is the divine ethical state. He is…, he was fond of quoting the Christian Bible. When Christ was demanded of the Pharisees when the kingdom of God should come, he answered them and said, ”The kingdom of God cometh not with observation. Neither shall they say, ’Lo here’ or ’Lo there,’ for behold, the kingdom of God is within you.” Now Kant footnotes this passage by saying, ”Here a kingdom of God is represented not according to a particular covenant, but moral, knowable through assisted reason.” So again he insists on the priority of God within, on the priority of ethical action and the freedom to accept ethical action. And this is epitomized in his famous line, ”The starry sky above and the moral law within.” The starry sky above is the abode of God, is very far away, but the moral law within is very close. Thus he emphasizes that the kingdom of God is within you.

Prabhupāda: Yes. If one is actually aware of God and His instructions, then the kingdom of God is within himself.

Hayagrīva: The Religion Within the Limits of Reason Alone-that is one of his last books-he condemns prayer as an inner formal service to God, because God does not need information regarding the inner disposition of the person offering prayers. In other words, God does not need formal prayer to know what man needs. Such a prayer would be, ”Give us this day our daily bread.” However, Kant believes that it is good to teach children to pray so that in their early years they may accustom themselves to a life pleasing to God. So that prayer might add their…

Prabhupāda: That is religion: how to please God. That is not only restricted among the children, but authorized(?) to the children’s father. One must know how to please God. That is real religion.

Hayagrīva: He rejects temple attendance, church-going as a means to salvation. He says, ”Sensuous representations of God are contrary to the command of reason. Thou shalt not make unto thee any graven image.” So he would reject…

Prabhupāda: If somebody imagines…

Hayagrīva: …Deity worship.

Prabhupāda: …some image, that is not required. But if a, actually just like you keep the photograph of your beloved, that is not image. Image is imagination. But when you keep the photograph of your beloved, that is not imagination, that’s a fact.

Hayagrīva: When you keep a photograph…

Prabhupāda: Of your beloved.

Hayagrīva: Beloved.

Prabhupāda: That is not imagination; that is fact.

Hayagrīva: So that is all. (end)

FICHTE.HAY

Johann Gottlieb Fichte

Hayagrīva: This is Fichte. He’s not as important as Kant or Hegel, but he followed pretty much in the footsteps of Kant. His first work was entitled Our Belief in a Divine Government of the Universe, and he writes, ”Our belief in a moral world order must be based on the concept of a supersensible transcendental world.”

Prabhupāda: But thing is that what is morality? If he cannot define what is morality, simply saying on moral principles, what is this morality? First of all you have to understand what is morality. Simply imaginary moral principle. We want practical understanding what is morality. That they have not defined.

Hayagrīva: Not, not specifically.

Prabhupāda: Then what is immoral? Everyone will say this is morality. Just like we say, following the Vedic scripture, we say kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44], go-rakṣya, to give protection to the cows. So according to the scripture we would say it is morality, and somebody will say no, killing a cow in some religious place, mosque or synagogue, this is morality. So which one is morality?

Hayagrīva: Well he, following Kant, he emphasized inner reality…

Prabhupāda: He may, he may follow Kant and I may follow Kṛṣṇa, but if there is contradiction, then which one is morality? How it will be decided, and who will decide? He may follow somebody. That this question I asked Professor Kotovsky in Moscow, that ”You are following Communism, and we are following, say, Kṛṣṇa-ism, but your leader is Lenin and our leader is Kṛṣṇa, that so far the philosophy is concerned we have to accept a leader.” So there is no difference in the basic principle of philosophy that we must have a leader. Now who shall be the leader and who will decide it? Regards to both of us, we have got a leader. Now which leader is perfect? If both of them are perfect, then why there is difference of opinion-one leader does not agree with the other leader? So who will answer this question that who is the best leader? Leader you have to follow. That you cannot avoid. Either you follow Kant or you follow Kṛṣṇa. Either you follow Lenin or you follow Kṛṣṇa. What is the answer? Who is the perfect leader? You cannot avoid leader, either you say according to Kant, I say according to Kṛṣṇa.

Hayagrīva: Well they both emphasize intuition or conscience. The interior…

Prabhupāda: The conscience is prepared. If you go on drinking, then your conscience will say it is good, and if you go on chanting, your conscience will say this is good. The conscience is prepared according to association. There is no standard conscience.

Hayagrīva: No standard conscience or intuition.

Prabhupāda: So which one will you follow?

Hayagrīva: They seem to think there is a standard within everyone.

Prabhupāda: So what is that standard? We say the order of Kṛṣṇa is standard. That’s all. What Kṛṣṇa says, that is standard, that we have got some standard. Unless there is standard, you say conscience, high sense, morality… What is that? Define it. Just like we have got definition of God. I think nobody has got any definition of God. What is the standard that a person should be called God? I don't think… it is only in Vedic literature.

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
ṣaṇṇām iti bhaga iṅganā
(Viṣṇu Purāṇa 6.5.47)

Clear. What is religion? Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. This is the definition of God, and dharma means the order of God. Everything is standard. What is their standard conception? And if you have no standard conception, simply imaginary morality, imaginary controller, imaginary God, how it will help us?

Hayagrīva: For Fichte the world has no objective reality outside of its being an instrument for the enactment of morality. He calls the world of the senses "the stuff of duty."

Prabhupāda: This is all vague. There is no definite direction.

Hayagrīva: He says our duty is revealed in the world of the senses. There's no definition of duty as such.

Prabhupāda: That means I can manufacture my own duty, you can manufacture your own duty. There is no standard. But our standard is, Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śar… [Bg. 18.66], whatever you, rascal, whatever you have manufactured, give it up. The Bhāgavata says that dharmaḥ projjhita atra kaitavaḥ, that all cheating type of religious system is kicked out. Here is the religious system, satyaṁ paraṁ dhīmahi [SB 1.1.1]. What is that satyam? Oṁ namo bhāgavate vāsudevāya. Everything is clear. And where is that clear understanding? Simply speculating. That is the difference, the Vedic standard knowledge and this speculative philosophy. So, so far we are concerned, we refer to the Vedas, śabdaḥ pramāṇam. Śabdaḥ means Vedas, śabdaḥ brahman. So whatever action we do, if it is approved by the Vedic injunction then it is standard and confirmed.

Hayagrīva: Now duty, we get back to the same thing. He writes, "True atheism consists in refusing to obey the voice of one's conscience until one thinks one can foresee the success of one's actions, and thus elevating one's own judgment above that of God and in making oneself into God. He who wills to do evil in order to produce good is a godless person."

Prabhupāda: Now if you do not know what is God, then how you will verify your duty is nice, all-good? What is the order of God, who is God, then where is your duty? You simply manufacture your duty. So everyone can do that. So what do you mean by duty? Duty means the order given by some superior and you follow, you do it. That is duty. But if you have no superior order, if you have no conception who is the superior, what is his order, then where is your duty? Simply by mental imagination. Is it? Does he say it like that?

Hayagrīva: Well, for him, outside of one's duty…

Prabhupāda: So what is one's duty?

Hayagrīva: Yes, well…

Prabhupāda: That he does not know.

Hayagrīva: No, that is not…

Prabhupāda: So that is a useless, because everyone will say, "This is my duty." So who has given him the duty?

Hayagrīva: But it's ambiguous in this way. It says, "Outside the enactment of duty we can not know anything else of God."

Prabhupāda: So what is that, I am asking, what is your duty? We have got definite duty. We divide the whole human society into division. That is called varṇāśrama-dharma. Socially, brāhmaṇa, kṣatriya, vaiśya, śūdra, and spiritually, brahmacārī, gṛhastha, vānaprastha and sannyāsa. Now the…, it is so that whatever you are doing, you must do it in one of these eight principles. So there are eight principles; there are duties. So if you act accordingly to the position, say gṛhastha, you have got a position, or a sannyāsa, you have got a position So sannyāsī means this; gṛhastha means this. So if you follow that principle, then you are doing duty. But if you have no standing, then what is your duty? That is very common sense. If you go to work in a big office, so the master of the office gives you duty, "You do this. You are dispatcher." Or "You are clerk, you are this, you are…," then it is duty. And the, if you engage, go to the office, now "Simply let me do my duty," so "What is my duty? Shall I sit down on the clerk's bench or on the superintendent bench, or on the What is my duty?" Duty must be given, that "This is your duty." Where is that indication?

Hayagrīva: It's not in here.

Prabhupāda: So then what is duty?

Hayagrīva: He says, "Our knowledge of God arises from the enactment of our duty."

Prabhupāda: So what is your duty? That God must be giving you the duty, "You do this," then you understand God; you know your duty. But if you have no conception of God, then where is your duty?

Hayagrīva: Well duty, one's duty…

Prabhupāda: These are vague philosophy.

Hayagrīva: Yes.

Prabhupāda: Not philosophy. It is simply ambiguous speculation, that's all.

Hayagrīva: He was also ambiguous when it came to a personal Deity, but he seemed to lean toward impersonalism.

Prabhupāda: We shall see impersonalism. First of all impersonalism, if you stick to impersonal, then there is no specific understanding of the master who is giving you duty.

Hayagrīva: He looks on the attribution of personality to God as simply a multiplication of one's self in his thoughts.

Prabhupāda: That's all right, but where is the leadership of impersonal understanding? Is there any leadership, impersonal understanding?

Hayagrīva: Well he feels that if you attribute personality to God, you're simply…

Prabhupāda: I am not attributing. God cannot be attributed! That is a false concept. I cannot manufacture God by giving my imaginary attributes. That is not God.

Hayagrīva: Well he feels that if you attribute personality to God, you are simply projecting yourself onto God.

Prabhupāda: No.

Hayagrīva: This is what he is saying.

Prabhupāda: He is saying, but it is not… Even if you attribute, it must be sensual. Just like, full of sense, just like we say "God is great." So at least we have got conception of greatness, so that must be in God. So we suppose a person very big, at least at the present moment if one is very rich. So then my attribution to God that He is the supreme richest person. That is quite reasonable. If we say God is the supreme wise, that is quite reasonable. So this definition given by Parāśara Muni, that aiśvaryasya samagrasya, that is perfect. Unless one is the richest of all, how can be the great? We have got some conception of greatness, so even if we attribute all the conception of great, that must be God. That is a reasonable definition. Everyone goes to pray to God, "Give us our daily bread." But if He is a poor man, then how can He supply bread? And everyone is praying, "God has to be kind to everyone to supply bread," so He must be very rich. Otherwise how He can supply bread? This is quite reasonable. If everyone comes to me to ask something, so I must be able to supply that thing. Otherwise how can I be God?

Hayagrīva: But again he feels, like the others, that if you apply personality to God or if you look on God as a person you necessarily refer to someone who is limited and finite.

Prabhupāda: No. That is his mistake. He, he is thinking God is like himself, as he is finite. That is Dr. Frog.

Hayagrīva: Yes, he says…

Prabhupāda: That, if there is water, that water is this well. How can there be more than this? And maybe big well, that's all. But that is his conception. So this conception will not help. You cannot create God. Just like we have got God, Kṛṣṇa. As soon as there was necessity to give protection to the inhabitants of whole Vṛndāvana, the torrents of rain, and it requires a big umbrella, and immediately He lifted the whole mountain: "Come on, under this, let Me see how long this torrents of rain go on. I shall hold." That is God. He… So He was seven-years-old boy. He was not a meditation God. Nowadays that the rascals are becoming God by meditation. What is meditation God? God is always God. Does it require meditation to become God? There are all these rascals, they are preaching, "You meditate and you become God. You think that 'I am moving the sun, I am moving the earth, I am…' " This is rascaldom. But Kṛṣṇa, He is not that kind of God. He is always God. Now it is necessary, "All right. Lift this." This is God. Aiśvaryasya samagrasya vīryasya. Whole strength is there to lift the mountain. That is God.

Hayagrīva: He doesn't bring in meditation. He feels…

Prabhupāda: There are others…

Hayagrīva: Yes.

Prabhupāda: …they say that meditation you become God. That meditation can make, manufacture God?

Hayagrīva: Well his, his impersonalist stand leads toward pantheism.

Prabhupāda: This is also kind of meditation, speculating that "God should be like this." What is that? But they cannot define what is that, this.

Hayagrīva: He says, "The concept of God as a separate substance is impossible and contradictory."

Prabhupāda: God is everything. There is no question of separation. That is defined in the Bhagavad-gītā, mayā tatam idaṁ sarvam, "I am everything." So how He can be separate?

Hayagrīva: But he rejects God as a separate person.

Prabhupāda: He may reject, but God is everything. How he can reject God? The, the, these are the defects of speculators. They cannot give us tangible leading. That because they are defective themselves, so whatever interpretation they will give, all defective.

Hayagrīva: Oh, he would agree that God is everything.

Prabhupāda: That God is…, how he can reject? If God is everything, then how can he reject?

Hayagrīva: But he would not say that God is more than the creation.

Prabhupāda: So how everything He can create? You cannot create the Pacific Ocean, but Pacific Ocean is God. So you are limited, why you are trying to create God? God is already there. Everything is God. Mayā tatam idaṁ sarvam [Bg. 9.4]. Sarvaṁ khalv idaṁ brahma. How he can reject God? Because the table is God, table is God and table is staying on God… The same example: the earthen pot is also earth and it is kept on earth. So earth both of them are. The earthen pot, a tumbler, and waterpot made of earth, everything is made of earth. This table is made of earth and it is staying on earth. So what you can reject?

Hayagrīva: But he rejects God's transcendental nature, and when you…

Prabhupāda: That thing is that everything is God, just I have given the example. The floor is God, the table is God. Now which you can reject?

Hayagrīva: He wouldn't disagree with that.

Prabhupāda: Then where is the rejection of God?

Hayagrīva: He would reject the transcendental personality.

Prabhupāda: Then as soon as you accept that everything is God, what you can reject?

Hayagrīva: The transcendental personality separate from the creation.

Prabhupāda: Transcendental also God. As soon as you say everything is God, then that, what you call transcendental, and not transcendental, that is also God. Then how you can reject? If everything is God, how you can reject anything? Sarvaṁ khalu idaṁ brahma. There is no question of… The same example: if everything is made of earth, then where is the question of? My body is also earth. So what you can reject? That is our philosophy. We don't reject. We see God in everything. Īśāvāsyam idaṁ sarvam [Īśo mantra 1]. That is intelligence. And Rūpa Goswami said that prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ, that there is everything is related with God. If we think, "This is matter, this is spirit," that is my speculation. That we have to see how God is there and how everything… Material means when you forget God. That is material.

Hayagrīva: Yet we concentrate on the personality of Kṛṣṇa.

Prabhupāda: But that is…, that requires little brain. Those who are less intelligent or those practically no brain, simply cow dung, for them it is little difficult. Therefore this Kṛṣṇa consciousness movement is to cleanse this cow dung and make the brain pure. Then he will understand. Otherwise he is thinking God, "A person like me." But God is not like that. God is goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. He is person. He is in Vṛndāvana, Goloka Vṛndāvana, He is dancing with gopīs, playing with the cowherd boys-still He is everywhere. Not that "Now I am dancing I have no time to go everywhere." That is not. He may be engaged in dancing, but still He is everywhere, īśvaraḥ sarva-bhūtānāṁ hṛd-de… [Bg. 18.61]. Now if He is in Goloka Vṛndāvana only, a person like us, then how He can say that patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā [Bg. 9.26]? We are offering some dates to Kṛṣṇa, so He is in Goloka Vṛndāvana, He may say, "I am now busy. How can I go to your temple and eat?" No. He is also temple, in the temple also. That is God. He is everywhere. Goloka eva nivasaty akhilātma-bhūto [Bs. 5.37]. This is definition, akhilātma-bhūto. So he has no conception of God. He cannot imagine God. He must take the understanding… [break] …because they have no standard knowledge. Everyone is manufacturing, so then there must be difference, because everyone is imperfect. You propose something imperfect, I propose something imperfect, so there must be disagreement.

Hayagrīva: Oh, he says, "Without action, knowledge has no meaning. Not merely to know but acting according to your knowledge is your vocation, not for idle contemplation of yourself."

Prabhupāda: Yes. We…

Hayagrīva: "Know for action you are here. Your action and your action alone determines your worth."

Prabhupāda: Yes. That is our Kṛṣṇa consciousness movement, that we are meant for rendering service to Kṛṣṇa. So we do it daily from morning, four o'clock, to night, ten o'clock, they are always engaged to give service to Kṛṣṇa. So this is practical. If you simply sit down, speculate on God and smoke cigarette, then what is the use of such speculation? Here is practical life.

Hayagrīva: Well in this sense Fichte is closer to Kṛṣṇa consciousness than most impersonalists, because most impersonalist advocate inaction and meditation on the void, but, uh…

Prabhupāda: No, impersonalist…

Hayagrīva: …but how can you have action without action directed toward a person or toward…?

Prabhupāda: Yes. Just like here in India, impersonalist, they have got also action. Just like the Māyāvādīs, they have also the same principle. The Śaṅkarācārya is teaching vairāgya, "Sit down under the tree, take thrice bath," so many vairāgya instruction. Rather, their instruction are more difficult than Vaiṣṇava. So vaivāgya-vidyā's teaching. Ours is also, Caitanya Mahāprabhu taught by His personal example. There is no question of inaction, sitting idly and gossiping about God imagination. Even an impersonalist or personalist, they are fully engaged. Just like the impersonalist in India, they are reading Vedānta-sūtra, they are trying to understand. They are not idle.

Hayagrīva: He felt that faith is the basis of action, not knowledge. He felt that knowledge…

Prabhupāda: So faith is…

Hayagrīva: …is not sufficient for action.

Prabhupāda: Yes. Faith is there. Just like a child, even animals, we have seen in the park the swan… What is called the children of the swan?

Hari-śauri: Cygnets.

Prabhupāda: Hm?

Hari-śauri: Cygnets.

Prabhupāda: Cygnets?

Hayagrīva: Cygnets.

Prabhupāda: What is the meaning of, the spelling?

Hayagrīva: Baby swans.

Hari-śauri: C-y-g-n-e-t-s. Cygnets.

Prabhupāda: Yes. Cygnets?

Hari-śauri: Yeah.

Prabhupāda: So we have seen it practically, this big swan is moving and the, they are also moving behind. The big one is jumping with water, and they are also jumping. They do not know where we are jumping, but they are jumping. The mother is swimming and they are swimming. This is natural.

Hayagrīva: But in Kṛṣṇa consciousness isn't knowledge rather than faith the basis for action?

Prabhupāda: Yes. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. They are giving up everything: "Yes, I give up everything." So it's faith, full faith. "Now I shall have to consider whether I shall give up everything and take to Kṛṣṇa"-that is not faith; that is speculations. Why he should consider? That is explained in the Caitanya-caritāmṛta. The faith is described, śraddhā-śabde viśvāsa sudṛḍha niścaya. Faith means believing firmly. And what is that believing firmly? That kṛṣṇe bhakti kaile sarva-karma kṛta haya. Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If you have got faith, then you believe firmly that "Simply by surrendering to Kṛṣṇa I become perfect." That is faith. If you have still reservation, that is not faith, that is not faith. Here is faith. That faith, how it comes?

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ
[Bg. 7.19]

This faith is not so easy. After many, many births, when one actually becomes a wise man, this faith comes in. Therefore it is said, sa mahātmā su-durlabhaḥ. Such kind of mahātmā is very rare to be seen, for this faith is not so easy. Na janma-koṭibhir labhyate, Rūpa Gosvāmī has said. This faith, sukṛtibhiḥ na janma-koṭibhir labhyate. Those who are pious, they are candidate, that also requires many, many births to come to this faith. Tatra laulyam eka mūlyaṁ na janma-koṭibhir sukṛtibhiḥ labhyate. So the faith is not so easy thing. Kṛṣṇa is, from the battlefield of Kurukṣetra, five thousand years ago, the Bhagavad-gītā is being studied by so many scholars like Gandhi, Dr. Radhakrishnan, Vivekananda, Aurobindo. Where is that faith, sarva-dharmān parityajya mām [Bg. 18.66]? They are taking advantage of Bhagavad-gītā and pleading their own philosophy. And where is that faith? They never taught that "You surrender unto Kṛṣṇa." Perhaps this is the first time. Of course, the Vaiṣṇava teaching us like that, but we, this Kṛṣṇa consciousness movement, we are teaching this, that "You catch up Kṛṣṇa." They have no faith and they are teaching Bhagavad-gītā. This is their only… They have no faith in Kṛṣṇa and they are preaching about Kṛṣṇa, they are studying Bhagavad-gītā. This nonsense is going on. They have no faith. They do not believe in the words of Kṛṣṇa. Faithless preachers, rascals, and these yogis, swamis, they are preaching Bhagavad-gītā. So this is a nice point, that faith is the beginning, but they have no faith. Then where is the beginning?

Hayagrīva: The foundation.

Prabhupāda: Foundation is lost, and what is the use of big building? Any, anywhere you go, even the Christians, they have no faith in the words of Christ. That I point out every time, that Christ says, "Thou shalt not kill," and their only business is killing. Where is faith? The Ten Commandments, that is Christ's word. Who has faith in these Ten Commandments? Then where is Christian? This is going on.

Hayagrīva: For Fichte, faith is innate in all men. He says, "So has it been with all men who have ever seen the light of the world. Without being conscious of it, they apprehend all the reality which has an existence for them through faith alone."

Prabhupāda: Yes.

Hayagrīva: "This faith forces itself on them simultaneously with their existence."

Prabhupāda: Yes.

Hayagrīva: "It is born with them. How could it be otherwise?"

Prabhupāda: Yes. Therefore we should have faith by experience that everything has got some proprietor, so why not the whole cosmic manifestation has proprietor? This is faith. You may not have seen the, who is the proprietor, but it is a question of faith. Everything I see has got a proprietor or owner, so who is the owner of this whole cosmic manifestation? This depends on faith. You may not have seen it. One says, "Who is that God? I don't see any proprietor." Then wherefrom it comes? "Ah, by accident." Is that any explanation? That is faith, that as everything has got some proprietor or some manufacturer, so why not this whole cosmic manifestation a proprietor? But you cannot say that "I am proprietor." There is some proprietor. That is faith. Just like we go, strolling in the morning, by the path. The (indistinct) park is part of high government. You know it is the property of the government. That just three yards after there is sea, now who is the proprietor of this sea? If this land is…, proprietor is the high government, now who is the proprietor of the water? There must be somebody. I may not know. That is faith. It is common sense. If the land is the property of somebody, so whose property is the sea? But there must be somebody. That is faith. Common sense. But they have no common sense even.

Hayagrīva: Getting back to conscience, that was…, we said was vague, he says, "This voice of my conscience announces to me precisely what I ought to do and what leave undone, in every particular situation of life. It accompanies me, if I but will listen to it with attention, through all the events of my life, and never refuses me my reward when I am called upon to act. To listen to it, to obey it honestly…"

Prabhupāda: Yes.

Hayagrīva: "…and unob…"

Prabhupāda: So that means he wants to listen somebody's dictation. That is, as soon as you say "listen," then somebody is speaking, you listen. So that is explained in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. God is situated in everyone's heart, and He is dictating. Even He is dictating to the thief that "You are going to steal. It is not good. If you are arrested you will be punished." That dictation is there, but he disobeys the dictation and he steals, commits sin. That is sin. So the dictator is there, we admit that. Kṛṣṇa, or God, is there within the heart, and He is giving dictation, but you disobey. But if we accept that dictation, then you become devotee. Dictation is already there; otherwise this thief is going to steal at night? Dictation is there that "You don't go at the daytime. You will be captured and be punished." "All right, I shall go at night, when everyone is sleep." So dictation is there. Dictation is there in two ways-from the heart and from the representative. God's representative, saintly person, spiritual master, is dictating, "My dear boy, do not do this; you do this." Outside dictation. And inside dictation. But he is disobeying. Regularly he is disobeying. Then how he can be happy?

Hayagrīva: His ultimate goal is to merge into what he calls the universal ego.

Prabhupāda: That universal ego, so just like I have got some ego, "I am the husband of my wife," "I am the chief man in my family," "I am the president of the state"-these are egos. But you cannot say that "I am the master of this whole universe." That is false ego.

Hayagrīva: So he feels that one can go through the universe assimilating everything, until one finally unifies with the impersonal Absolute.

Prabhupāda: Impersonal Absolute means the Absolute, as soon as you say Absolute, there is no distinction between impersonal and personal. Then it is no Absolute. If you have got distinction that "This is personal; this is impersonal," then that is not Absolute. Do you think it is Absolute? It is contradictory.

Hayagrīva: Well for, for him, God is simply the universal ego, nothing more, and that…

Prabhupāda: No. You say Absolute. As soon as say Absolute there is relative also. Otherwise what is the meaning Absolute?

Hayagrīva: Yes. He would say that. He would say that…

Prabhupāda: Yes.

Hayagrīva: …there is the ego and the universal ego.

Prabhupāda: So then why he is distinguishing, discriminating between personal and impersonal? In the Absolute there is no such difference. That is defined in the Śrīmad-Bhāgavatam, advaya. That is Absolute. Brahmeti paramātmeti bhagavān iti śabdyate. Vadanti tat tattva vidas tattvam yaj jñānam advayam [SB 1.2.11]. That is Absolute. Dvayam, dvayam means relative. That is not relative. So actually we are searching after the Absolute Truth. The Absolute Truth is realized in different ways. Brahmeti paramātmeti bhagavān iti śabdyate. The, just like the same example I gave the other day, that from a distant place you are seeing this mountain, something cloudy. You come a little forward, you will see it is green, and if you enter the mountain you will see so many varieties. The one is there, but it is due to my relative understanding by distant or nearer the Absolute is appearing in different way.

Absolute is one. That is Absolute. But it is due to my position, qualitative position, we see imperson or all-pervading or Bhagavān. So actually He is Bhagavān. Brahmaṇo ahaṁ pratiṣṭhā. The impersonal feature is standing on Him. Yes. That just like this, this mountain, you see from distance impersonal, but you go to the mountain you will see so many houses, so many persons, so many animals, so many. So because I am looking the Absolute from very distant place, it looks impersonal. Actually it is not. It is my position to see. Although this impersonal is also the Absolute. What you are seeing like vague cloud, this same mountain or the same hill, but… (aside:) Oh, come on. You're feeling little… (end)

HEGEL.HAY

George Wilhelm Friedrich Hegel

Hayagrīva: And, uh, we can go on to Hegel?

Prabhupāda: Yes.

Hayagrīva: He did quite a bit of reading in Indian philosophy, but it seems to be confined to impersonal…,

Prabhupāda: Yes.

Hayagrīva: …the Upaniṣads…

Prabhupāda: It is simply, Upaniṣads is just the opposite-spirit is not matter. That is the instruction of Upaniṣads.

Hayagrīva: He writes, "Spirit, in so far as it is the spirit of God, is not a spirit beyond the stars, beyond the world. On the contrary, God is present, omnipresent, and exists as spirit in all spirits. God is a living God who is acting and working. Religion is a product of the divine spirit. It is not a discovery of man but a work of divine operation."

Prabhupāda: This is very important thing, that a man cannot manufacture religion. That is very important point. Therefore we say religion means the words, the order given by God. Just like Kṛṣṇa says, sarva-dharmān parityajya: [Bg. 18.66] "You have manufactured so many religious systems. You give up, kick it out. It has no value. Here is religion." And in the beginning He said, dharma-saṁsthāpanārthāya: "I have appeared to re-establish the principle of religion." And He says at last that "Give up. Kick out all this so-called religion. Here is religion." What is that? Māṁ ekaṁ śaraṇaṁ…: "You just surrender to Me." This is religion. And Bhāgavata says, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "The order given by God, that is religion." Otherwise, everything is bogus. It has no meaning. The same example: law means which is given by the government. You cannot say, "I have prepared the law." Who will care for you? Even the small law, "Keep to the right," that is religion. If you say, "What is the law? If they keep to the left…" No. That will not be accepted. "Keep to the right" is religion, and "Keep to the left" is criminal. So religion is pious and impious-everything on the order of Kṛṣṇa, or God. If you follow strictly the instruction of Kṛṣṇa, then you are religious, pious, transcendental, devotee, everything. And if you defy Kṛṣṇa, you manufacture your own way, then you are rascal, asura. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. He is narādhamāḥ. This is the way. Less than the mankind, narādhamāḥ, who do not follow the instruction of Kṛṣṇa, or God.

Hayagrīva: He writes, "The lifting of the spirit to God occurs in the innermost regions of spirit upon the basis of thought. Religion as the innermost affair of man has here its center and the root of its life. God is in his very essence thought and thinking, however His image and configuration be determined otherwise."

Prabhupāda: His image, if God is absolute, His image is also God. If God is absolute, then His words are also God. That is absolute conception. That iw not different. So the image which we worship in the temple, if it is actually image of God, then it is as good as God. God is absolute. God says that "This earth, water…, so everything is My energy." So even if you say, "This image is made of stone," but the stone is God's energy, bhūmi, earth. So there is a regulative principle, just like a wire, a copper wire, it is carrying electricity. Although the copper wire is not electricity, but it is carrying electricity. Similarly, if you take even material-otherwise spiritually everything is God, that is another thing-but materially if we distinguish that the copper wire, it appears as copper wire, but if you touch, "Oh, there is electricity." So it is manipulated. Similarly, by the rules and regulation as enunciated by the experienced spiritual master and guru, then even if you think it is stone, it is God. The same example, you see it is electric wire, but it is electricity. Similarly, arcye viṣṇau śilā-dhir guruṣu nara-matiḥ. It is…, this has been warned: don't think that this śilā, stone. Is God. Just like Caitanya Mahāprabhu, as soon as saw Jagannātha, immediately fainted. So we have to be trained up by the instruction of God how to realize God everywhere.

Hayagrīva: Hegel considered history and theodicy to be integral. He looks on history as a justification of God, and he rejects the Vedic conception of history because he doesn't see it unfolding any particular meaning. That is, universes are created, maintained and annihilated in an apparently meaningless way. For Hegel, history has to tell the story of man's elevation to God. Apart from the history of man, God would be alone and lifeless. God seems to depend on human history. God is not transcendental but is manifest in the world.

Prabhupāda: But if He is dependent on history, how He is God? This is nonsense proposal. (laughing) He is dependent on history!

Hayagrīva: Doesn't the history of mankind necessarily…

Prabhupāda: Whatever it may be, God is independent, satandhara (?). Janmādy asya yataḥ anvayād itarataś ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1]. Svarāṭ, independent. He does not depend on anything; still He is God. That is God. If He is dependent on anything, then He is not God.

Hayagrīva: But does the history of man necessarily make any sense? He saw it as progressing, as man, here again is evolution…

Prabhupāda: As soon as there is creation there is history, from the very beginning, that this is the point of creation and it will go on, history, until it is ended. Just like as soon as you are born, your horoscope is made, the history. Now throughout your whole life there are so many activities, and after, we also believe next life the history continues. But superficially we make history from the beginning to the end of this body, that's all. But God is not subject to such rule that "God is created at a certain point and He is ended at a certain point." Then where is the question of history? There is no history. History is for the small things. For me there is past, present, future. For God there is no such thing as past, present, future. So where is the history? History means past, present, future.

Hayagrīva: Yes.

Prabhupāda: But God has no past, present, future. So where is history? It is all nonsense. He does not know what is the meaning of God.

Hayagrīva: Hegel placed a great deal of emphasis on human freedom.

Prabhupāda: There is no freedom. That is another nonsense.

Hayagrīva: Yes.

Prabhupāda: (laughs) He is subjected to birth, death, old age. Where is his freedom? That is another nonsense.

Hayagrīva: He accuses the Orientals, mainly the Indians… He says, ”The Orientals do not know that the spirit is free in itself or that man is free in himself. Because they do not know it, they are not free.”

Prabhupāda: But is he free? Why he died? The Orientals he is accusing. Why he died? This is their nonsense speculation.

Hayagrīva: He says, ”They only know that the one”-that is, the one Brahman-”is free; therefore such freedom is only arbitrary.”

Prabhupāda: Then why he says that the human being should be free?

Hayagrīva: He says this one, supreme one, is therefore a despot, not a free man, not a man. Only the Germanic nations have in and through Christianity achieved the consciousness that man as man is free and that freedom of the spirit constitutes his very nature. This consciousness arose first in religion and the innermost region of spirit.

Prabhupāda: Christian religion is that the man either goes to heaven or goes to hell. So he has got the freedom either go to hell or go to heaven. This freedom he has got. But who gives him hell or heaven? He has got the freedom to make choice, but when he is going to hell, then where is his freedom? That where is the distinction between hell and heaven? These are… If he is Christian he should answer that the man is given chance, once, either to go to hell or go to heaven. So all right, if he goes to heaven it is all right. Then if he goes to hell, where is freedom? This common sense also, that every citizen has got the freedom to live as free citizen or to go to the jail, but one who goes to the jail, where is freedom? And who gives him the chance of free citizenship or prisoner’s life? Therefore his freedom is dependent on somebody, higher principle, who gives him chance to remain free or go to prison. That God is the supreme controller. He gives the living entity freedom to make his choice, either go to hell or go to heaven, but he is not completely free as God is free.

Hayagrīva: He says the grandeur of Indian religion and poetry as well as Indian philosophy have been acknowledged especially in their rejection and sacrifice of the senses. Now his conception is typical nineteenth century…

Prabhupāda: He has no study of the Vedic literature; still he poses himself to remark on the Vedic literature. That is his ignorance.

Hayagrīva: He considers the goal of Indian philosophy to be spiritual as well as physical extinction. Nirvāṇa.

Prabhupāda: Physical extinction, everyone says that-even Christian religion says-you go to hell, go to heaven. So who goes to heaven? Who goes to heaven? What is the qualification? Reasonably, one who has given up this physical.

Hayagrīva: He says spiritual extinction as well as physical, nirvāṇa.

Prabhupāda: But then he has no idea what is spiritual. Spiritual is eternal, na hanyate hanyamāne śarīre [Bg. 2.20]. How does it, spiritually… Spirit is also annihilated, then where is the difference between matter and spirit? Imperfect knowledge. And still they are big philosopher. Scanty knowledge.

Hayagrīva: He sees the religion of India as a religion in which man is handed laws from a God who is exterior to man, from a will that is entirely foreign to man. And he sees this to be opposed to what he considers to be a more advanced religion, in which the individual soul is lifted to the supernatural through the use of reason, internal sanction or subjective confirmation. In other words, he sees the Indian religion as being blind following of an exterior will. He says that man can only attain God through the exercise of his own free will.

Prabhupāda: Then why the animals cannot? Animal is given complete free will.

Hayagrīva: He says animals have no will.

Prabhupāda: That is another foolishness. If he has no will, why he goes to different direction?

Hayagrīva: He says that animals have no right to life because they have no will.

Prabhupāda: Just see. What is the symptom of life? First of all settle up, how do you know? We can distinguish that this table has no life, that a small ant on the table there is life. How you distinguish, that here is life, there is no life? Then what is the symptom of life? If the symptom of life is there in animal, there is life. Why they will say there is no life? What is the philosophy? There is life. He is eating; you are eating. He is sleeping; you are sleeping. He is having sex; you are having sex. He is also afraid of enemy; you are also afraid. Then why do you say that you have life, he has no life? What is the symptom of life? This is the primary symptom of life. So if he has got these primary symptoms of life, how do you say he has no life? That means you have no intelligence even.

Hayagrīva: He associates religion with…

Prabhupāda: As this table has no life, because the table does not require to eat, the table does not require to sleep… But another thing, a small ant, he is hankering after ”Where is a little sugar?” hankering, eating. That is life.

Hayagrīva: He would see that as instinct.

Prabhupāda: So what is nonsense instinct? The man has got these symptoms and the small ant has got these symptoms. That is life. That vague description, and still they are big philosopher. No perfect knowledge.

Hayagrīva: He associates religion with art. He says religion represents or pictures the absolute, whereas philosophy conceives or thinks of it.

Prabhupāda: Yes. So religion without philosophical basis is sentiment. It has no value.

Hayagrīva: And for him, God is necessarily manifest in the finite; therefore he places the incarnation of Christ, the incarnation of God, as central in the Christian religion. That is, in order to be manifest, God has to become finite. God has to become man.

Prabhupāda: Then if God is man, if He is taken as man, then why His instruction should be followed?

Hayagrīva: Excuse me? Why His instructions…?

Prabhupāda: Should be followed? You are man, I am man. Why should you follow my instructions?

Hayagrīva: Well he says…, he says you shouldn’t, because there’s no exterior will to be followed. This is Hegel’s philosophy.

Prabhupāda: Then if he is godless, God has no use, will. Either he is godless or God has no will. Is it not? Then he is animal, and if he says animal has no will, then God becomes exactly like animal.

Hayagrīva: Speaking of the body and the soul, he says "The body, insofar as it is an uncultivated piece of external existence, is inadequate to the spirit. The spirit must first take possession of it in order to make it its animated tool. But in reference to other people, I am essentially free even as to my body. It is but a vain sophistry that says that the real person, the soul, cannot be injured by maltreatment offered to one's body. Violence done to the body is really done to me." Since the body, he says, is the tool of the soul…

Prabhupāda: Yes.

Hayagrīva: …if you injure the body of a person, you are actually injuring the person…

Prabhupāda: Yes.

Hayagrīva: …because you are injuring his property.

Prabhupāda: Yes. But why the Christians killing?

Hayagrīva: How is that?

Prabhupāda: Why the Christians are killing animals?

Hayagrīva: Yes. If that's the case, why mistreat the animals, animal bodies?

Prabhupāda: Hm?

Hayagrīva: The animals have no right to life, he says, because they have no will.

Prabhupāda: That is his foolishness. He has got will. When you take to the slaughterhouse, he protests.

Hayagrīva: He says, "Mankind has the right of absolute proprietorship. A thing belongs to the accidental first-comer who gets it."

Prabhupāda: What accident?

Hayagrīva: To… A thing belongs… Or whoever comes first. Say there's a gold mine. If I get there first, it's mine, because I'm the first-comer.

Prabhupāda: That means that, then, "Might is right."

Hayagrīva: Yes.

Prabhupāda: But gold, they say, if he says gold is there, whose gold it is?

Hayagrīva: He says the first-comer…

Prabhupāda: No, no. First of all you go and say… First of all you become proprietor. But who is the actual proprietor of the gold, when you did not go? You may go first and claim proprietorship, but the gold was there. So whose property it is? Gold was there. Who made that gold? Who kept that gold? This question must be there.

Hayagrīva: He says it's mine because I put my will into it.

Prabhupāda: That's all right. It is mine, you have first gone there, accept it. But who kept the gold there? Who made the gold there? And if somebody else made the gold and kept the gold, you go first and capture it, then you are a thief. Is it not? I have kept something there, and somebody comes by says, "It is mine," then he is a thief, because the gold is already there, it's kept by somebody. You did not take his permission; you simply claimed, "Because I have come first, I am the proprietor." You are not proprietor. But if the gold was kept there for taking part of it to enjoy it by everyone, and you take it by might-"I have come here first"-then you are a thief; you are not a philosopher. You have no sense who kept that gold, who manufactured that gold-you do not take his permission. Because you have come first, therefore you become proprietor-then you are not a philosopher; you are thief, ordinary thief. "Might is right," "I have come" philosophy. "Therefore I am proprietor."

Hayagrīva: Because I will it to be mine… He says because I come first and will it to be mine, it is mine.

Prabhupāda: That's all right. By force you can do that, you are doing that.

Hayagrīva: And I can relinquish it because I can will to relinquish it.

Prabhupāda: But first thing is that if you have got will, but reasonable will, first of all you have to think, "Who has kept this gold here? I am claiming proprietorship simply by coming here, but who has kept this gold here?" Why don't you think like that? What kind of human being you are?

Hayagrīva: A final point: he believed that man should have the freedom to choose his occupation. He writes, "In the Platonic state, subjective freedom was of no account. Since the…"

Prabhupāda: That means there are already different occupations, and you have freedom to select one of them. But the occupation is already there, created by somebody else. You have the freedom to make a choice. That is stated in the Bhagavad-gītā, cātur-varṇyaṁ mayā sṛṣṭam: [Bg. 4.13] "I have created these four principles of occupational duties." Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Now, if according to your qualification you can make a selection, "I, I like this occupation." But the occupation is already there. Just like a shopkeeper, he has got varieties of goods. The customer goes, he can say, "I like this." "All right, you can take it. This is the price." Similarly, the occupational duties are already there. The (indistinct) are already there. That is created by God. Now you can select one of them according to the price you can pay. That is the…

Hayagrīva: Not according…, not according to birth?

Prabhupāda: Huh?

Hayagrīva: Not according to birth?

Prabhupāda: No.

Hayagrīva: He thinks… He says in many Oriental states this assignment… He says, Hegel, in tle Platonic state, in Plato's Republic, the government assigns each individual his occupation. In Oriental states, in…, for instance in India, he says this assignment results from birth. The subjective choice, which ought to be respected, requires free choice by individuals, and he considers this the basic right.

Prabhupāda: No. The thing is just like Bhagavān Kṛṣṇa said, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. This is going on all over the world. The occupation is that just like engineering occupation. So who can become engineer? Guṇa-karma, one who has acquired the qualification of engineering profession and is actually acting as engineer. That is wanted. Guṇa-karma. Kṛṣṇa never says, "Birth" But later on, because an engineer trains his boy as engineer, so naturally he becomes also engineer. Formerly, as we understand from the history of Ajāmila… He was a son of a brāhmaṇa, and he was being trained up as a brāhmaṇa. That was the system. Not that because he has born in the brāhmaṇa family he becomes brāhmaṇa. No. He has got the chance of being trained up as brāhmaṇa by the brāhmaṇa father. So it became later on as caste, by birth, because naturally a brāhmaṇa father trains his son to become brāhmaṇa. But when the brāhmaṇa's son becomes a cobbler, that does not mean he is still brāhmaṇa. That we find from the… Tadīya lakṣaṇaṁ dṛśyeta tat tenaiva vinirdiśet [SB 7.11.35]. If a brāhmaṇa's son has become a cobbler, he should be called a cobbler, or a cobbler's son has become a brāhmaṇa, he should be called a brāhmaṇa. Not by the birth. But it became a qualification of birth because formerly it was easy, because he is dealing with his father and father is brāhmaṇa, so automatically, fifty percent he becomes brāhmaṇa, and fifty percent by training, then he becomes complete brāhmaṇa-by association, by family. So it is not that a cobbler cannot become brāhmaṇa if he also acquires the qualification of a brāhmaṇa. Nārada said, tat tenaiva vinirdiśet [SB 7.11.35]. If he has already acquired the qualification of brāhmaṇa then he should be called a brāhmaṇa. Not that a brāhmaṇa's sons becomes qualified as a cobbler, tannery expert, and he remains brāhmaṇa. That is not. He has no knowledge. That means if you have studied all the Vedic literature, he could not say like that. The injunction is tadīya lakṣaṇaṁ dṛśyeta. The qualification, if you find elsewhere, then he should be designated by the qualification. A doctor's son, instead of taking up the life of medical life, if he becomes engineer, so he should be called engineer, not doctor. Tat tenaiva vinirdiśet [SB 7.11.35], it is clearly said. So the, Kṛṣṇa's plan, that "I have created four divisions according to quality and work," cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma [Bg. 4.13], that is final. One must have the qualification and he must work. If… He must have the brahminical qualification and he must act as a brāhmaṇa. Simply theoretical will not do. Just like we are giving sacred thread to a person who is born in low family, but we are training him also to act as a brāhmaṇa. Not that you take the sacred thread and go be…, work as cobbler. No. You must be engaged in Deity worship, brāhmaṇa's work, business, then you are a brāhmaṇa. Otherwise you are not a brāhmaṇa.

Hayagrīva: In a very often-quoted passage Hegel writes, "God is only God insofar as He knows Himself. His self-knowledge is more over His consciousness of Himself in man and man's knowledge of God, a knowledge that extends itself into the self-knowledge of man in God."

Prabhupāda: That, if he accepts that, then why not man takes knowledge of God from God? Then his knowledge is perfect. Why he should speculate?

Hayagrīva: He considers man to be essential to God.

Prabhupāda: But he, he has accepted God as man…

Hayagrīva: Yes.

Prabhupāda: So to possess the knowledge of God, the best duty of man is to take knowledge from God about God. I know myself, that he says, that God knows Himself. So if God knows, that is natural. I know what I am. So if you take knowledge of me from me instead of speculating, that is perfect knowledge. So here, in the Bhagavad-gītā, the God is explaining Himself. So if you simply take the knowledge given by God, that is your perfected knowledge of God. Why you are speculating? You are wasting time. Take the knowledge from God about Him, and then you have perfect knowledge. Why should you speculate? Suppose I am studying you, I am speculating, "Well, Hayagrīva may be like this, he might have so much money, he might have so much bank balance, he is living like that," this is speculation. But if I say, "Hayagrīva, what you are?" you say, "I have got this, I do like this," that is my perfect knowledge. Why shall I speculate?

Hayagrīva: Well then you wouldn't be able to write so many books.

Prabhupāda: Huh? No. When I have got perfect knowledge, then I can write.

Hayagrīva: Then.

Prabhupāda: Without perfect, whatever I write, that is nonsense. That is nonsense. That is the difference-paramparā system. All these philosophers, they are simply talking nonsense, and whatever we are writing, there is meaning. Why? Because we are studying God from God. This is our perfection. We are not speculating about God. That is the difference. Now we are expanding my knowledge so that you can understand. That is my writing. But my basic principle is that I have understood God from God, not by speculation. That is my qualification. If I know God from God, then my knowledge about God is perfect. Then whatever I write, that is perfect. Therefore Viśvanātha Cakravartī Ṭhākura says, sākṣād-dharitvena samasta-śāstrair ***, that therefore all scriptures accept the guru, spiritual master, as directly the Supreme Lord. Why? He does not speak anything nonsense. That is; therefore he is called servitor God. He is serving God, giving the same knowledge as God has given to him; therefore he is perfect. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva ***. So knowledge, if we, if we take God, what is God, if we understand from God, then our knowledge of God is perfect. Simply by speculating you cannot become perfect. That is not possible. So if Mr. Hegel…?

Hayagrīva: Yes.

Prabhupāda: He is Hegel now, what? What is his…?

Devotee: Hegel.

Hayagrīva: Hegel.

Prabhupāda: Ah. So if he accepts God and he inducts a man, the man should take knowledge from God about God. The his knowledge of God is perfect. He should not speculate. And if he has no such source of taking knowledge from God, then his conception of God is also false. If he has got actually the conception of God, then he should take knowledge from God what He is. That is perfect knowledge. He was talking of Oriental knowledge. This is Oriental knowledge: they know who is God and they take knowledge from God about God. But here, Occidental, they speculate about God. What they will know about God? Whatever they speculate, that is imperfect, because he is imperfect.

Hayagrīva: He equates idea, reason, God, and the Absolute very much like the Greeks.

Prabhupāda: Everything is there, but if you take knowledge from God, then that is perfect, and if you make your own ideas-you do not take the ideas of God-that is imperfect.

Hayagrīva: He does say reason is also infinite form, that which sets this material in motion…

Prabhupāda: This is, this is, this is real reasoning, that "I am imperfect or limited. How I can speculate on the unlimited? So better let me learn from the unlimited about the unlimited." That is perfect knowledge.

Hayagrīva: One final point is that he sees the worship of animals and plants to be a form of pantheism. He refers to Indian religion…

Prabhupāda: No. But Indian, that he does not know; still he speaks. That is the most regretful situation.

Hayagrīva: Yes.

Prabhupāda: If God says that "Amongst the plants I am this plant…"

Hayagrīva: Tulasī, Tulasī.

Prabhupāda: Whatever it may be.

Hayagrīva: Yes.

Prabhupāda: So the Hindus, they worship, follow God's instruction. That is they have got in a certain sense. God has said that "Amongst the plants, I am this plant, so worship." They are not worshiping all, every plant.

Hayagrīva: This isn't…, then this difference from the pantheists, who would worship, say, everything.

Prabhupāda: They, they will worship any nonsense, but here it is God consciousness. God has said that "I am this," so "I am…," I will worship. That is God, God consciousness. God has said. He has complete faith in God. Just like praṇavaḥ sarva-vedeṣu: "Of Vedic knowledge I am the oṁkāra." Therefore they follow: oṁ tad viṣṇu paramaṁ para…, every mantra is followed by. How he has known oṁkāra is God? That God has said: praṇavaḥ sarva-vedeṣu. So God is giving instruction how He should be realized. So they are following that. They are realized; they realize actually. And what is the use of speculating? He will never understand God because he is speculating with his limited knowledge. God is unlimited.

Hayagrīva: So although God is all animals and all plants…

Prabhupāda: Yes, that is…

Hayagrīva: Although God is everything, we concentrate on these particular…

Prabhupāda: No. That is especially prohibited. Mat-sthāni sarva-bhūtāni: [Bg. 9.4] "Everything is in Me, but I am not there." Just like the body of a dog. The body is on the soul; the platform is the soul. Otherwise there is no meaning of the body. So the body of the dog is depending on the soul of the body. But that does not mean the dog's body is God. Nāhaṁ teṣu avasthitaḥ. Find out this verse, mat-sthāni sarva-bhūtāni nāhaṁ teṣu avasthitaḥ. They are taking just as Vivekananda, they, the body of a daridra, poor man, is resting on God, Nārāyaṇa…

Hayagrīva: Yes.

Prabhupāda: …but he is taking the body as Nārāyaṇa. That is his knowledge, imperfect. He is saying daridra-nārāyaṇa. God has become daridra. And he is taking the consideration of the body; therefore he is thinking God has become daridra. The body of a daridra, poor man, is depending on Nārāyaṇa, but he is taking the body as Nārāyaṇa. He is such a fool, and he is going on. Ah. Find out…

Devotee:
mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
[Bg. 9.4]

Prabhupāda: Read the purport.

Devotee: Translation. "By Me in My unmanifested form this entire universe is pervaded. All beings are in Me, but I am not in them."

Prabhupāda: "On service of his origin." What is? On His Majesty's service. What is that slogan?

Devotee: "On His Majesty's service."

Prabhupāda: Ah. (indistinct) That does not mean the…, Her Majesty is there. The Majesty, Her Majesty's power, order, is everywhere. Mat-sthāni sarva-bhūtāni. The government is acting with the seed on Majesty's service, but that does not mean Her Majesty is there. This is simultaneously one and different, acintya-bhedābheda. Majesty is there because the order is there, but still personally he is not there. So the, another, that begun already, is that daridra, in daridra Nārāyaṇa is there, but not that daridra is Nārāyaṇa. But he has no vision. He is talking of this daridra-nārāyaṇa. This is mistake. Nārāyaṇa is there undoubtedly, but not that daridra is Nārāyaṇa. This is impersonalism, Māyāvāda mistake. That is pantheism.

Hayagrīva: Pantheism. So when Kṛṣṇa says, "I am sex life according to dharma," then this means that He can be perceived in this way.

Prabhupāda: Yes. If you, just like garbhādhāna ceremony. That is not a secret thing. That garbhādhāna ceremony is that "I am going to beget a child. I am going to have sex with my wife for begetting a Kṛṣṇa conscious child," so that Kṛṣṇa is remembered. While having sex, if he remembers, "Kṛṣṇa, give me a child who will be Your devotee," that is the duty of the father. So this kind of sex is Kṛṣṇa. And if we have sex for enjoyment, that is not. That is demonic. That is the, Kṛṣṇa says…

Hayagrīva: But Kṛṣṇa is present nonetheless.

Prabhupāda: Kṛṣṇa is always present, but if when you hold a ceremony, garbhādhāna ceremony, that "I am going to have sex with my wife for begetting a Kṛṣṇa conscious child," then you remember Kṛṣṇa. And at the time of sex, the mentality of the father and mother, that is acquired by the child. There is rules and regulation for garbhādhāna ceremony, and in the Bhāgavata you will find that as soon as a…, the…, one gives up the garbhādhāna ceremony, he is a śūdra. So who is observing this garbhādhāna ceremony at the present moment? Therefore everyone is śūdra. Kalau śūdra-sambhavāḥ. Everyone is born as śūdra. The father and mother gave birth as śūdra. So this birthright of brāhmaṇa is no longer in this day. Even they falsely claim, "Because I am born of a brāhmaṇa father I am brāhmaṇa," that śāstra will not support. Whether garbhādhāna ceremony was performed? And nowadays, especially, who knows that he is son of a brāhmaṇa? The woman is intermingling with everyone, and who has given birth of the child? Whether he is actually a brāhmaṇa's son, a śūdra's son, who knows it? So how he can claim, by birthright, a brāhmaṇa? That is not possible. Therefore everyone is śūdra. But he can be trained as a brāhmaṇa. That is pāñcarātrikī-vidhi. We are following this pāñcarātrikī-vidhi, not Vedic vidhi. Vedic vidhi is different. Pāñcarātrikī. By training. He has got little tendency, little fire, to become Kṛṣṇa conscious. All right, fan it, make the fire bigger than this. But if he gives up the firing process, he remains fire, but he will go unfinished. (Sanskrit), that a small seed, you sow it and regularly pour water… Just like Govinda dāsī introduced this Tulasī. She is responsible for introducing Tulasī in the Western countries.

Hayagrīva: So the Tulasī, the actual… To get back to the original point, the actual philosophy behind reverence for the Tulasī plant or the cow or the sexual ceremony, the basis then would be remembrance of Kṛṣṇa, that these can bring remembrance of Kṛṣṇa.

Prabhupāda: Yes.

Hayagrīva: Because Kṛṣṇa says so, but…

Prabhupāda: Just like Kṛṣṇa says satataṁ cintayantaṁ māṁ: "Always thinking of Me," that is the process of consciousness, Kṛṣṇa consciousness. Satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Man-manā bhava mad-bhakto [Bg. 18.65]. "Always think of Me." So somehow or other you think of Kṛṣṇa, then you will become Kṛṣṇa conscious, purified.

Hayagrīva: But you shouldn't think of Kṛṣṇa in any…, in another way, for instance a palm tree or…

Prabhupāda: (indistinct) Then He is giving indication that "Amongst the trees I am this." So you take it.

Hayagrīva: Yes.

Prabhupāda: Just like Kṛṣṇa said, raso 'ham apsu kaunteya [Bg. 7.8]. He said that "I am the taste of the water." So you are drinking water always. The taste which quenches your thirst and you feel satisfaction, that is Kṛṣṇa. Now if you follow Kṛṣṇa's instruction, "Now I am drinking water. Now I am feeling satisfaction. Now this satisfaction is Kṛṣṇa," then you remember Him.

Hayagrīva: Hegel mistook this for pantheism.

Prabhupāda: Hm?

Hayagrīva: Hegel mistook this for pantheism.

Prabhupāda: He has mistaken in so many ways. (Sanskrit) Just like our… Not Pradyumna. If somebody has boils all over the body, then where it will be operated? Better kill this body. (laughing) So he has got so many boils, this Hegel and Segel, all, because they are speculators. They have no definite knowledge. Speculators cannot have definite knowledge. Therefore our Professor Dimmock has said, "Here is definite definition of Gītā." What is that? Just see. Then it is so. He has appreciated it. You cannot see, of the…

Devotee: They only put two lines of what he said in there. He says this…

Prabhupāda: Yes. That is his word.

Devotee: Oh.

Prabhupāda: Read it all.

Devotee: "Definitive English edition of Bhagavad-gītā. By bringing us a new and living interpretation of the text already known to many, A.C. Bhaktivedanta Swami Prabhupāda has increased our own understanding manyfold."

Prabhupāda: That is a definite, not vague, speculative. That is the difference between my translation and others. Therefore I have given the name "As It Is." So we will be no spoke or speculation. As soon as you speculate, you are rejected. Therefore others are seeing some danger that "This Bhaktivedanta's…, this Bhagavad-gītā As It Is accepted, then where we are?"

Hayagrīva: Everybody wants to speculate.

Prabhupāda: That's all. We are, I have stopped it. They cannot speculate on the words of Bhagavad-gītā. That is our mission. Won't allow you to speculate. You are finite, imperfect. How you can by speculation give the unlimited, infinite? How it is possible? That is reasonable. Waste of time, misleading others. Aṇḍhā yathāndair upanīyamānāḥ. You are blind; how you can show others, blind men? They are already blind. You open your eyes, then take the leadership of the blind. Ajñāna-timirāndhasya jñānāñjana-śalākayā. That is our process. That's all right. (end)

SCHOPENHAUER.HAY

Arthur Schopenhauer

Hayagrīva: This is Schopenhauer. For Schopenhauer happiness is inactive satisfaction, inactivity, nirvāṇa. The will to live is the irrational urge…

Prabhupāda: What does he give…, what does he explain about the nirvāṇa? What?

Hayagrīva: The will to live is the irrational urge that brings about all suffering. And his is a philosophy of extinction. Now in his first book, The World Is Idea, he ascribes to the philosophy of māyā, like a Māyāvādī. He writes, "The Vedas and Purāṇas have no better simile than a dream for the whole knowledge of the actual world, which they call the web of māyā, and they use none more frequently." From this Schopenhauer concludes that life is a long dream. "What is this world of perception besides being my idea? Is that of which I am conscious only as idea exactly like my own body, of which I am doubly conscious, in one aspect as idea, in another aspect as will?" So from this he concludes that life is a projection of the will.

Prabhupāda: This material life?

Hayagrīva: Material life is a projection of the will.

Prabhupāda: Yes, he has read it. It is taken from Indian… It is called vāsanā. Vāsanā means desire. So that desire, material desire, but the living entity cannot be desireless. Desireless…, nirvāṇa means material desires finished. But because living entity is eternal spiritual being, he is, he has got spiritual desire. Now it is covered. The desire is there, desire is constant companion, but because it is materially covered, we are thinking this temporary world as reality, and it is not reality; therefore it is changing. We are having different types of desires according to the body we get, and the soul is transmigrating in this material world from one body to another, and he is creating a certain type of desires, will. And to fulfill that will he is getting a different type of body by the Supreme Will. He is willing, and the Supreme Will, God, Kṛṣṇa, understanding his will, giving him facility to accept a certain pattern of circumstances, body, to fulfill his particular desire. That is going on. Therefore this vāsanā, or will, is the cause of his material existence, constantly changing, and on account of changing will he is changing body. This is the complication of material existence. Our Kṛṣṇa consciousness movement is to teach the living entity that as living being you must have desires. If your desires are stopped, then you become like stone. So you have to cleanse this desire, diseased form of desire. That is bhakti. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. Now the desires are according to the upādhi, according to the body. A man gets the body of American, he thinks, "America is my home. American nation, they are my brother. American upliftment is my business," so on, so on. And as soon as it is changed, you are Chinese man, again he thinks, "I am Chinese." Tathā dehāntara-prāptiḥ [Bg. 2.13]. He has to change. He has got the material body of a dog, he is barking, "I am dog. This is my business, to bark." So this is all desires. So these desires are temporary. By one desire I get one body, then I desire another body, another body, it is going. So therefore in one sense it is dream, that factually he cannot fulfill the desires, like dream. Yes. There are so many different circumstances. They are all temporary. So this, at night you dream, it is say for one hour or two hour. We…, nobody sees one kind of dream for two hours. Say even two hours, then finished, then another dream. So this change of body is also like a big dream. At night we dream, we forget everything about daily activities, and again when the dream is finished, again we come to this body and we do some things. So in that sense all material activities, subtle or gross, they are manifestation of different desires. Therefore the Māyāvādī philosophers, they say brahma satyaṁ jagan mithyā. The dreamer is fact, but the dream is false. That is one sense it is right. So our Vaiṣṇava philosophy is the same, that the dreamer is the living entity and the dream is temporary. Therefore the dreamer has to be brought to the real, spiritual platform so that these material dreams, either in day or night, they can be extinguished. That is nirvāṇa.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

When we give up these dreaming facts and come to the real fact, that is Kṛṣṇa consciousness, that is bhakti. So activities in Kṛṣṇa consciousness, called bhakti, that is reality.

Hayagrīva: Schopenhauer writes, "Every keen pleasure is an error and an allusion, for no attached wish can give lasting satisfaction."

Prabhupāda: That is…

Hayagrīva: "And moreover, every possession and every happiness is but lent by chance for an uncertain time…"

Prabhupāda: Mm.

Hayagrīva: "…and may therefore be demanded back the next hour. All pain rests on the passing away of such allusion. Thus both arise from defective knowledge."

Prabhupāda: Yes.

Hayagrīva: "The wise man therefore holds himself equally aloof from joy and sorrow, and no event disturbs his composure."

Prabhupāda: The other day, yesterday, I was explaining that this side good, this side bad, the same thing. Stool is stool. So this side or that side. But here in this material world, they are accepting this temporary or false, whatever you call, platform, and we are manufacturing in that false platform, temporary platform, "This is good, this is bad." Why? Where is the good and bad? They are all temporary, or false. We don't say false; we say temporary. The Māyāvādī philosopher, they say false. So that is also stated in the Bhagavad-gītā, that the pains and pleasure of this material world, it is experienced by the (indistinct). The spirit soul does not touch this. It is different. He is not concerned with this material, but he is illusioned that "This pains and pleasure is mine." Therefore Kṛṣṇa advises in the Bhagavad-gītā that this pains and pleasures, simply touching the skin, body. But I am not this body. That is the first instruction. The soul is not this body; therefore this pains and pleasure is on account of this body, material body. So Kṛṣṇa said,

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyinaḥ anityāḥ
tāṁs titikṣasva bhārata
[Bg. 2.14]

So these are not reality. They come and go in due course, and we are, being too much absorbed in this material body, we feel pains and pleasure. But I am not this body; therefore one should be intelligent, that "This pains and pleasure is due to my bodily concept of life, and they come and go. Why should I bother about it? If I feel pain, let me tolerate and do my own business." That's all.

Hayagrīva: Schopenhauer's second book was entitled The World Is Will. He writes, "My body is the objectivity of my will. Besides will and idea, nothing is known to us or thinkable. But if we narrowly analyze the reality of this body and its actions, we find nothing in it except the will." And he goes on to state that "The genitals are properly the focus of the will, and consequently the opposite pole of the brain, which is the representative of knowledge. The former, that is the genitals, are the life sustaining principle and share an endless life to time. In this respect they were worshiped by the Greeks in the phallus and by the Hindus in the liṅgam, which are thus the symbol of the assertion of the will. Knowledge, on the other hand, affords the possibility of the suppression of willing, of salvation through freedom, of conquest and annihilation of the world."

Prabhupāda: Therefore that is bhakti. Sarvopādhi, this willing… Why? This willing is (indistinct), because this willing is according to the body. So I get one body and will again, we get another body. So I am willing, but I am. So I have now identified with this willing situation. That is my trouble. When I understand that I have nothing to do with this material world, with this, the production of my will, material will, and I am spiritual, so when I will spiritually, that is Kṛṣṇa consciousness. That is wanted. Materially willing means I get different types of body, that's all. That is dream life. But what he says?

Hayagrīva: Well, he sees that the basis of life is sex.

Prabhupāda: He has to…

Hayagrīva: That this, that the will is asserted mainly due to sex.

Prabhupāda: Yes. So that is material life.

Hayagrīva: Yes.

Prabhupāda: That is material life. That we say always that yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Here, those who are addicted to material world, their basic principle is maithuna, sex intercourse. So this strong desire for sex, that will continue so long you are in the material existence, because that is the center of all pleasure. But when we get taste of Kṛṣṇa pleasure we can give up this. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. By same superior pleasure they give up this inferior.

Hayagrīva: Well as, as to the nature of the world, Schopenhauer is vague, but he sees material life as basically irrational and whimsical.

Prabhupāda: Yes, that's a fact. Therefore you are changing body. Material mind is not fixed up; rejecting and accepting. This is going on. That Māyāvāda philosophers say as well. The Buddhists also say this material pains and pleasure is account to the material combination. It does not say material combination of this body. Soul is different, but he did not say because during his time they could not understand it. So he did not say that the…, there is soul, but he simply said that this body is combination of material thing; that is the cause of pains and pleasure. So dismantle it. Let earthly part of the body go to earth, watery part of the body, let it… Nirvāṇa, that is. Then I become zero, śūnyavādī. Because he does not get any information of the soul, he takes account of the body. Analyze the body and it is composition of earth, water, air, fire, like that. So when it is dismantled, then where is pains and pleasure? That is his philosophy, śūnyavāda, make it zero.

Hayagrīva: He sees the pleasure of the world as ultimately frustrating. Eternal becoming endless flux characterizes the revelation of the inner nature of will. Finally, the same thing shows itself in human endeavors and desires, which always delude us by presenting their satisfaction as the final end of will. As soon as we attain to them, they no longer appear the same. Therefore they soon grow stale or forgotten, and though not ultimately disowned, are yet always thrown aside as vanished illusions.

Prabhupāda: So this is going on. He is getting, therefore, different types of body.

Hayagrīva: He says we go…, there's a constant transition from desire to satisfaction and from satisfaction to a new desire, a rapid course of which is called happiness, and the slow course sorrow, and does not sink into that stagnation that shows itself in fearful boredom that paralyzes life. So it's this flux from desire to satisfaction that characterizes the will's activities in the phenomenal world. But for Schopenhauer, outside of all of this flux there is only…, the only solution is nirvāṇa or extinction.

Prabhupāda: No, that is not the fact. One has to study that willing and satisfaction of the willing. So behind this willing and satisfaction of willing there is the person who is willing. He does not take that person into consideration.

Hayagrīva: No.

Prabhupāda: He takes only that the willing and satisfaction willing, that is the only business. But he does not see the person who is willing. That is his defect.

Hayagrīva: Supreme Person.

Prabhupāda: Not Supreme Person.

Hayagrīva: The individual.

Prabhupāda: The individual, who is put in this temporary world, willing and satisfaction, but he is reality behind this willing and satisfaction. [break] So Schopenhauer's defect is that he does not see the, there is a person behind this willing; the individual soul, he is willing. So when he stops this flickering willing, then what is next, that he does not see. Nirvāṇa, stopping willing, of this nature of willing, temporary, one kind of willing, one kind of satisfaction, again another kind of willing… Behind this willing whimsically there is the spirit soul. So when the spirit comes to his real understanding of identification, that willing is pure willing. This willing is contaminated willing, material willing. So simply one should not be satisfied by stopping this whimsical willing, but when he comes to the real willing of the real person, that is spiritual life.

Hayagrīva: He says, "Voluntary and complete chastity is the first step in asceticism or the denial of the will to live. It thereby denies the assertion of the will, which extends beyond the individual life and gives the assurance that with the life of the body, the will, whose manifestation it is, ceases."

Prabhupāda: Yes.

Hayagrīva: Is this kind of extinction the purpose behind chastity?

Prabhupāda: Behind the willing activities there is a person who is willing. So simply by negation of this temporary willing will not help him. He has to will reality. That is eternal willing. That is Kṛṣṇa consciousness. He has been willing his sense satisfaction, material world, because he does not know there is another field of willing. So the same willing, when he will satisfy the senses of the Supreme, that is his eternal willing. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109]. Because when he analyzes, comes to the real knowledge, he finds himself that he is eternal servant of God. As such, when willing will be concentrated how to serve God, that is his real position of life-eternity, knowledge and bliss. That is Kṛṣṇa consciousness.

Hayagrīva: Although it appears that Schopenhauer does not believe in God, although his stand appears atheistic, he writes, "If a man fears death as his annihilation, it is just as if he were to think that the sun cries out at evening, 'Woe is me, for I go down to eternal night.' Thus even already, suicide appears to us as a vain and therefore a foolish action. When we have carried out our investigation further, it will appear to us in a still less favorable light."

Prabhupāda: Investigation of father, that means God.

Hayagrīva: The what?

Prabhupāda: Investigation, he says?

Hayagrīva: Oh, "When we have carried out our investigation further."

Prabhupāda: Further.

Hayagrīva: Yes, further, further. "More," "When we have investigated…"

Prabhupāda: Yes.

Hayagrīva: "…further, it will appear to us in a still," that is suicide, "that death is not extinction."

Prabhupāda: Then after death there is life. As soon as there is life, there is desire, willing.

Hayagrīva: Yes. He says that so; therefore that's no solution. He says that death and life are integral.

Prabhupāda: Huh?

Hayagrīva: That they are comp…, they go together, death…

Prabhupāda: Yes.

Hayagrīva: …and life.

Prabhupāda: Because the will is there, therefore death is not stoppage of life. He gets another life, tathā dehāntara-prāptiḥ [Bg. 2.13]. So this proves that the life or the person who is willing, desiring, he is eternal, but he does not know what should be his eternal willing. That is his defect. So we are teaching this. His eternal willing is that he should always will to serve Kṛṣṇa. Then he will be happy.

Hayagrīva: As to the identity of life and death, he says, "The wisest of all philosophies, the Indian, expresses this by giving to the very God that symbolizes destruction, death, by giving, I say to Śiva, as an attribute not only the necklace of skulls but also the liṅgam, the symbol of generation, which appears here as the counterpart of death, thus signifying that generation and death are essentially correlatives which reciprocally neutralize and annul each other." So it's not death that is the solution.

Prabhupāda: Then what is?

Hayagrīva: What dies will be born again.

Prabhupāda: So what is the solution?

Hayagrīva: The solution is the annihilation of the will to live.

Prabhupāda: How it is possible? So long the living entity is alive, he, he will will, some sort of willing. So that means the willing party, the living being, he is eternal, and the willing, this activity, has to be purified. Then his life will be happy. Willing cannot be stopped, because he is eternal. But he is wrongly willing; therefore he is unhappy. When he will come to the position of willing rightly, then he will be happy.

Hayagrīva: According to him, the man of knowledge is not disturbed in any condition. He says, "Such a man would regard death as a false allusion, an impotent specter which frightens the weak but has no power over him, who knows that he is himself the will of which the whole world is the objectification or copy, and that therefore he is always certain of life and also of the present." He goes on to say that he could not be terrified by an endless past or future in which he would not be, for this he would regard…

Prabhupāda: Then why does he want nirvāṇa? This is contradictory.

Hayagrīva: Yes.

Prabhupāda: One side he says nirvāṇa, and other side is that it is continued. When he could not understand the Indian philosophy, he is trying to address in his own way.

Hayagrīva: He speaks of Bhagavad-gītā. He says, "Kṛṣṇa thus raises the mind of His young pupil Arjuna. When seized with compunction at the sight of the arrayed host armies, he loses heart and desires to give up the battle in order to avert the death of so many thousands. Kṛṣṇa leads him to this point of view, and the death of those thousands can no longer restrain him. He gives the sign of battle." But was it actually Kṛṣṇa's assurance of immortality that brought Arjuna to fight?

Prabhupāda: Yes. Immortality. So what is his philosophy of the immortal living being? As he is immortal, his willing business is also immortal. If he accepts the living being as immortal, how he can stop-nirvāṇa-his willing?

Hayagrīva: He seems to have no other solution other than the suppression of willing.

Prabhupāda: That is not possible. Suppression willing, that is not possible. He has to change the quality of willing; then he will be happy. And that is bhakti. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. The process of willing should be purified. Then he will be happy. And the process of purifying the willing is bhakti, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], chanting and hearing of the pastimes, all about the Lord. That will purify him. He is missing the point that he is individual, accepting that life is eternal, and still he wants, prefers this nirvāṇa. But he does not know what is nirvāṇa. Nirvāṇa means this kind of whimsical willing is troublesome. He has to stop this whimsical willing. He has to come to the standard willing. That is Kṛṣṇa consciousness.

Hayagrīva: He looked on the Indian philosophy and religion as basically a philosophy of the denial of the will, and he gives several examples of religious…, of suicide as a religious act. He says especially when it…

Prabhupāda: That is, that is Māyāvāda. That is not… He did not study Indian philosophy and religion perfectly well. He simply has taken some portion of the Māyāvāda philosophy or Buddha philosophy, but he did not know about Vaiṣṇava philosophy.

Hayagrīva: But he gives the example of…

Prabhupāda: Although he has touched Bhagavad-gītā…

Hayagrīva: Yes.

Prabhupāda: …he did not study Bhagavad-gītā thoroughly, that in the Bhagavad-gītā Kṛṣṇa says to Arjuna that if you, by your living, what is called, knowledge, if you simply try to have full knowledge about Kṛṣṇa, then his willing, this material willing is purified, and after giving up this body he goes back to home, back to Godhead. That he has not studied. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. Either he did not study Bhagavad-gītā thoroughly or he could not understand for want of real spiritual master.

Hayagrīva: He couldn't understand devotion to Kṛṣṇa, that's for certain.

Prabhupāda: Because he did not study Bhagavad-gītā as it is recommended. The recommendation is that one should go to guru. And what kind of guru? Who has seen the truth practically. That he did not do. He is simply speculating on his own experience, and although everything is there in the Bhagavad-gītā, he could not see it. That is the defect.

Hayagrīva: As an example of suicide, he gives the…, he says that at the procession of Jagannātha in 1840, eleven Hindus threw themselves under the wheels and were instantly killed. And he also mentions the satī rituals of the woman throwing herself into the sacrificial fire, the fire of her husband's funeral pyre.

Prabhupāda: This is not suicide. This is… Our life is continuation, but on account of impure understanding we are getting different types of body and you are suffering different varieties of miseries. So this suicidal, this is not suicidal, that voluntarily accepting death, so that by dying, if he thinks of the spiritual life, he gets it. Just like Kulaśekhara, he has got a poetry that… In the Bhagavad-gītā it is stated, yaṁ yaṁ vāpi smaran bhāvaṁ tyajanty ante: [Bg. 8.6] we get next life according to the desire at the point of death. So generally, when death takes place, one sometimes remains in coma, all the bodily functions becomes defunct, he dreams in different ways and so on, so on. So he cannot dream or think independently. Therefore sometimes the intelligent class, they think that "If I meet death in sound health, then I can think of my next life, go back to home, back to Godhead, and I achieve it. Because at the time of death my thinking will be taken into consideration. So if by thinking of Jagannātha if I die, then I go back to Jagannātha."

Hayagrīva: Yes.

Prabhupāda: That is not suicide. That is voluntarily accepting death so that immediately he can return back to the spiritual world.

Hayagrīva: And that works?

Prabhupāda: What?

Hayagrīva: That's an actual…?

Prabhupāda: Yes.

Hayagrīva: Caitanya Mahāprabhu-of course, that's different-threw Himself in the ocean, but that wasn't, that was probably…

Prabhupāda: No, no, that is an ecstasy.

Hayagrīva: That was different.

Prabhupāda: Different.

Hayagrīva: He speaks of the Indian religion, which demands the greatest sacrifices and which has yet remained so long in practice in a nation that embraces so many millions of persons cannot be arbitrarily invented superstition but must have its foundation in the nature of man. And he says that the religion has endured for more than four thousand years, despite the fact that the Hindu nation has been broken up into so many parts. But he sees the religion basically as a religion of the denial of will. But does the religion have its foundation in the nature of man?

Prabhupāda: Yes, the denial, both the… There are two kinds of sects: this Māyāvādī and the Vaiṣṇava. So both of them know that this material world is flickering, and sometimes they say it is false, unreal. So there is another life; that is spiritual world. So the Māyāvādī philosopher, their spiritual life means to merge into the Brahman effulgence, and the Vaiṣṇava philosopher to go back to Goloka Vṛndāvana, Vaikuṇṭha, where God is situated, and become His associate person. So both the ideas, spiritual ideas, that is attained after death. What does he say that is good about Hindus? He says that denial…

Hayagrīva: He sees it basically as a denial of the will.

Prabhupāda: Yes, but denial of the will for material happiness. So we will not deny willing, that willing for spiritual happiness. That is required. As you deny something, you must accept something; otherwise… You cannot remain in the neutral position. That is not possible. Paraṁ dṛṣṭvā nirvatanta. When you get a better position, then you give up this willing for lower position.

Hayagrīva: The… He speaks of the sannyāsī, who lives without a dwelling and entirely without property, who is advised not to lay down often under the same tree least he should acquire a preference or inclination for it above other trees. The Christian mystic and the teacher of the Vedānta philosophy agree in this respect also, that they both regard all outward works and religious exercises as superfluous for him who has attained to perfection. Isn't this the viewpoint of the Māyāvādī, and doesn't Kṛṣṇa recommend the lighting of the sacrificial fire even after one has attained perfection?

Prabhupāda: Yes. Kṛṣṇa says, yajña-dāna-tapaḥ-kriyā na tyājam. Because if he gives up this ritualistic ceremony, then there is chance of falling down. So even though he is liberated, to keep his position secure he should continue these three things: sacrifice, charity, and austerity.

Hayagrīva: He speaks of sleep. He said, "The need for sleep is directly proportionate to the intensity of the brain life, thus the clearness of the consciousness. Those animals whose brain life is weak and dull sleep little and lightly, for example reptiles and fishes. Animals of considerable intelligence sleep deeply and long. Men also require more sleep the more developed both as regards quantity and quality, and the more active their brain is. The more completely awake a man is, the clearer and more lively his consciousness, the greater for him is the necessity of sleep, thus the deeper and longer he sleeps."

Prabhupāda: Those who are ignorant and materially covered, they sleep more. Those who are spiritually enlightened, they sleep less. Sleep is the necessity of the body, not of the soul. So those who are advanced in the platform of spiritual identity, they do not require sleeping, as we find from the life of Rūpa Gosvāmī. Nidrāhāra-vihārakādi-vijitau **: they conquered over sleeping, eating, mating. That is spiritual life. To sleep is waste of time, so those who are actually interested in spiritual life, they adjust life in such a way that almost they sleep nil.

Hayagrīva: Arjuna was praised as Gudakesa?

Prabhupāda: Guḍākeśa, who has conquered over sleeping.

Hayagrīva: It appears that Schopenhauer recommends about eight hours of sleep a night, and Kṛṣṇa says not too much or too little. But what is recommended in terms of sleep, just concretely?

Prabhupāda: Sleep should be avoided, but that is not possible. Therefore it should be adjusted to the minimum. Just like Gosvāmīs, they are sleeping not less, not more than two hours. Even we hear about some karmī, just like Napoleon, he was also not sleeping. He was taking rest on the back of the horse. I do not know whether it is so.

Hayagrīva: Yes.

Prabhupāda: But I know about Gandhi. He was sleeping when he is parking his car, because he was so busy.

Hayagrīva: (laughing) He gives some examples of men, of philosophers who slept a great deal. Maybe because they speculated so hard they had to sleep more.

Prabhupāda: No. Sleeping too much is bad in all circumstances. So, stop the machine. Stop this machine. Tomorrow is good. [break]

Hayagrīva: In The Ages of Life, Schopenhauer writes, ”A complete and adequate notion of life can never be attained by anyone who does not reach old age, for it is only the old man who sees life whole and knows its natural course. It is only he who is acquainted, and this is most important, not only with its entrance, like the rest of mankind, but with its exit too, so that he alone has a full sense of its utter vanity, while the others never cease to labor under the false notion that everything will come right in the end.

Prabhupāda: I could not follow. Old man is perfect?

Hayagrīva: No. But an old man can see the course of life, can see life in its entirety, the ages…

Prabhupāda: As far as different, old men have got different experience. We have seen in Western countries old men, they still follow the path of sense gratification. So where is his experience? Unless there is training, simply to become old man is not sufficient. Training is required. Old man, actual old man should take renunciation. That is Vedic plan. At the end of life one should become a sannyāsa and completely devote his time and energy to understand and serve God. So unless there is training from the very beginning as brahmacārī, simply by age one is not mature. That is not correct.

Hayagrīva: He says it’s customary to call youth happy and age the sad part of life. This would be true if it were the passions that made a man happy. Youth…

Prabhupāda: Happy, happiness to the modern standard means sense gratification. So that sense gratification continues even in old man. So actually he requires training and acquirement of knowledge. There is a word in Sanskrit, vidya tam (indistinct). One can become old man even without age. That means it is knowledge that is counted, not the age.

Hayagrīva: There’s an expression, ”The old fool.”

Prabhupāda: Old fool, yes.

Hayagrīva: An old goat.

Prabhupāda: Yes. If he is not educated properly, he remains a old fool. Yes.

Hayagrīva: He says, ”In one of the Vedic Upaniṣads, the natural length of human life is put down at one hundred years, and I believe this to be right. I have observed, as a matter of fact, that it is only people who exceed the age of ninety who attain euthanasia, who die, that is to say, of no disease, apoplexy, or convulsion, and pass away without agony of any sort. To come to one’s end before the age of ninety means to die of disease, in other words, prematurely.”

Prabhupāda: Yes, the maximum age in this millennium is hundred years, but formerly they used to live for thousand years. Before that they used to live for ten thousand years, and before that they used to live for one hundred thousands of years. So nowadays we don’t think even they are going up to hundred years, even not ninety years.

Hayagrīva: Sixty, sixty-seven.

Prabhupāda: Sixty-seven is the average. The more one becomes sensuous, the duration of life is lessened. That is the law of nature.

Hayagriva: So that’s all on Schopenhauer. (end)

DARWIN.HAY

Charles Darwin

Hayagrīva: This is Darwin. Darwin’s conception of evolution rests on the contention that there is a real genetic change from generation to generation. In other words, Darwin rejects the platonic igos. Igos is the Greek for idea, type or essence. There is no human igos, human type or essence. There are no fixed species. This is in contradistinction to the platonic idea that the species exist in essence or, as Kṛṣṇa says in Bhagavad-gītā, bījam, ”I am the seed of all existences.” Darwin would not recognize any bījam, or seed, particular type for any species. Rather, he sees shifting, evolving physical forms constantly changing.

Prabhupāda: The different forms are already there. Just like the form of monkeys also there, the form of man is also there, other animals, other birds, beasts. So he has no clear conception how the evolution is taking place, neither he has any idea about whose evolution. He simply takes account of the body. A body never evolves. It is the soul within the body-he evolves, transmigrates from one body to another. Just we see that a child becomes a boy. The…, if the child is dead, it no more evolves. So it is the soul that is concerned. The soul is within the body, and he desires and evolves. That is Vedic conception and that is life. For example, if a man is within an apartment, the man desires to change the apartment to another apartment, it does not mean that the apartment evolves, but the man desires a change, and he goes to different apartment. That is (indistinct). So Darwin has no such conception. He has described the idea of evolution from the Vedas in his own way.

Hayagrīva: At first Darwin was a Christian, but his faith in the existence of a personal God dwindled, and he finally wrote, ”The whole subject”-that is the subject of religion, or God-”is beyond the scope of man’s intellect. The mystery of the beginning of things is insoluble by us, and I for one must be content to remain an agnostic. I have steadily endeavored to keep my mind free, so as to give up any hypothesis, however much beloved, as soon as facts are shown to be opposed to it.” So he didn’t argue against Plato or Descartes or Kant or any other philosopher, but he simply presented what evidence he had amassed during a five…, only a five-year voyage, on a British freighter, oh, from 1831 to 1836. But what is considered important is that his book, The Origin of Species, marks what they call the emancipation of science from philosophy.

Prabhupāda: What is that, emancipation?

Hayagrīva: That is to say he simply presented what material he found-that is the fossils. He investigated certain life forms on these island during this trip and theorized about evolution.

Prabhupāda: That is philosophic; that is not scientific. He found something and he based his thesis on that. He cannot find out all the bodies, because there are, at the end, some section, some sect they burn the body. So how he can get information of their body, burned? So his theory is not at all scientific. It is always defective.

Hayagrīva: He spent the rest of his life writing about the material he gathered during this five-year voyage, which is a very short time. And according to his theory of natural selection, the best and the fittest survived. If this is the case, the race will necessarily steadily improve.

Prabhupāda: What does he mean by survive? What is the meaning of his dictionary, ”survive”? Nobody survives.

Hayagrīva: Well, by that he means that the strong pass on their hereditary characteristics to their offspring, and that the race…, no individual survives, but that the race improves. But isn't this contradicted by the Vedas? In the present Kali… For instance, Arjuna's physical powers, prowess, was much greater, and that was, what, five thousand years ago. So isn't, instead of improving, instead of the race improving in strength and other qualities, isn't it actually…

Prabhupāda: They are degrading.

Hayagrīva: …degenerating. What is the cause of man's physical, mental and spiritual deterioration in the succeeding yugas?

Prabhupāda: That is education. Every individual person, he is a soul, and he has got a particular type of body. Especially in the human body he requires education. What is this animal and what is higher than human race, these are Vedic description. So there are 8,400,000 different forms of life, and the body is being evolved. The body is machine, and the individual soul desires and he gets a suitable body made by material nature under the order of God. This is Vedic idea, as it is said in the Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati [Bg. 18.61]. God is existing within the core of everyone's heart, and the individual soul is desiring something, and upon the order God he is given a machine made by material nature. So this is evolution, and even a man, although he is human form of body, he can again degenerate to animal form of body according to his desire. Tathā dehāntara-prāptiḥ [Bg. 2.13]. He has to change the body, and the body is changed according to his work and desire. In the animal kingdom they have also desires, but they are under the laws of nature changing body, and one is given the chance to become a human being, and then he may desire, and according to his desires he gets the next body. If he likes, he can go higher forms of life, and if he degenerates he goes lower form of life.

Hayagrīva: But as the yugas progress, the human body itself, doesn't it become more degraded?

Prabhupāda: What do you mean by degraded? He has got human body, but by his work and by his desire he can get next life a demigod's body or a dog's body. That will depend on his activities. Human body is meant for understanding God and act accordingly to go back to home, back to Godhead. But if he does not utilize this human form of body properly, if he remains on the platform of animal propensities and degenerates, then he goes…, he can become next life a dog, a cat. There are two things: elevation or degeneration.

Hayagrīva: In The Descent of Man Darwin writes, "The belief in God has often been advanced as not only the greatest but the most complete of all the distinctions between man and the lower animals. It is, however, impossible to maintain that this belief is instinctive in man. The idea of a universal and beneficent creator does not seem to arise in the mind of man until he has been elevated by long, continued culture."

Prabhupāda: Yes. The culture is important. If he gets the chance of cultured association, then he elevates. That is explained in the Bhagavad-gītā: yānti deva-vratā devān [Bg. 9.25]. If he, according to his cultural life, he can go to the higher planetary system, he can remain where he is, he can degrade, and he can go back to home, back to Godhead. Therefore culture is very important in human form of life.

Hayagrīva: He further writes, "He who believes in the advancement of man from some low organized form will naturally ask, 'How does this bear on the belief in the immortality of the soul?' " He says, "At what precise period does a man become an immortal being?" That is to say, he doesn't know at what stage the immortal soul inhabits the species.

Prabhupāda: Yes, soul is always important. He is put into different bodies. That is the defect of Darwin's knowledge. He does not know about the soul. So the existence of soul, to understand this is the first education. One who does not know this, he remains animal, sa eva go-kharaḥ [SB 10.84.13], if one continues the bodily concept of life without any understanding of the soul. And it is very easy to understand that the child is becoming boy, a boy is becoming young man. So the soul is there, and we remember that "I was a child, I was a boy, I was a young man." So I continue to exist, the bodily changes, and this is confirmed in every Vedic scripture, and that is the beginning of knowledge. If one does not understand how the soul is changing body, he remains on the level of cats and dogs.

Hayagrīva: He does…, he says he doesn't know at what point the soul enters, but the soul is in anything that moves. Is that correct?

Prabhupāda: Hm?

Hayagrīva: Even a…

Prabhupāda: The soul moves.

Hayagrīva: …bacteria for instance, or an ant.

Prabhupāda: So ant moves because there is soul; the bacteria moves there because there is soul. Similarly, the man moves because there is soul. An animal moves because there is soul.

Hayagrīva: And every soul is immortal.

Prabhupāda: Yes.

Hayagrīva: So that's all, on Darwin. [break] This is an appendix to the Darwin. In 1925 the Tennessee legislature passed the Butler Act, forbidding the teaching of Darwinism, Darwinian evolution, in the public schools of that state. In May, John Thomas Scopes, a science teacher at Dayton High School, consented to be the defendant in a court test of the law. He was arrested and indicted by a Grand Jury and stood trial on July 1925.

Prabhupāda: Why he was arrested?

Hayagrīva: For teaching Darwinism. For teaching that man descended from the apes.

Prabhupāda: So he was teaching, and the government arrested him?

Hayagrīva: The government, the American government, arrested, yes. The Tennessee legislature arrested him. He was arrested and defended by Clarence Darrow, famous trial lawyer, and the prosecutor was William Jennings Bryan, who was a thrice defeated Presidential candidate. So they discussed evolution and religion and how they could co-exist, and Scopes, who was teaching Darwinian evolution, claimed, "All men have a natural and indefeasible right to worship almighty God according to the dictates of his own conscience. No human authority can in any case whatever control or interfere with the rights of conscience, and that no preference should ever be given by law to any religious establishment or mode of worship."

Prabhupāda: This is, this worship and the concept of worship, if actually one believes or knows, so the real worship is that which pleases God. If you manufacture… Just like I want a glass of water, and if my servant gives me a glass of hot milk, is that worship? Worship means what I want, if you give me, then I am satisfied. But if I want a cold glass of water, you give me…, if you think, "No. Milk is better than water," so that, will that satisfy me? So these concocted ideas of worshiping will actually satisfy God, that is wrong theory, that one can worship God according to his own dictation. That means his God is fictitious. He has no idea of God. And he can concoct ideas. But actually if there is God, one should worship according to the dictation of God. But if he does not know what is God, what is the dictation of God, then he is a rascal. What is the use of his so-called worship? It may be to some extent a sentiment, but that is not worship. If you want to worship God, you must worship God according to His dictation. That is real worship. How he can manufacture the way of worship?

Hayagrīva: The prosecutor…

Prabhupāda: What will be the answer? If you want to worship God, you must worship according to the dictation of God. If you have no such dictation, if you have no idea of God, then how you can worship God? You can worship a ghost, according unto you. If freedom is given to your conception, then you can worship a dog instead of God, because you do not know what is God and what God wants you to do. So without the conception of God, real, how one can worship God by whimsical ideas?

Hayagrīva: This has always been a very touchy subject in the schools.

Prabhupāda: This is the real subject.

Hayagrīva: In the schools, now in the United States, the schools are not even allowed to mention God, not even allowed to mention God.

Prabhupāda: That means that is frustration. They could not get the idea of God. This is frustration. This kind of conclusion means they try to understand God, but there was no proper understanding of God, so they have given up the idea of understanding God. So frustration, rejection by frustration is not success. The best thing is they should learn about God from God and do accordingly. That is success. So we are preaching the message of God, and people should take to it to understand God and worship Him. That is success.

Hayagrīva: Bryan, the prosecutor, chastised the Darwinists for not telling us where life began and at the same time speaking of evolution. He says, "They do not dare to tell you that it began with God and ended with God. Darwin says, 'In the beginning of all things is a mystery insoluble by us.' He does pretend to say how these things started." And he goes on…

Prabhupāda: That means imperfect knowledge. We say that material world is creation, and within the material world the living entities are allowed to act. So the living entities coming from God; therefore He says bījo aham. So God… Just like our life begins from the womb of the mother, but the father gives the bīja. The mother's womb cannot produce itself; then there was no need of father. The father gives the bīja and the mother gives the body. Similarly, the living entity, part and parcel of God, is put into the material nature, and according to his desire the material nature gives him a body. That is the beginning. Very simple thing. But these people, on account of insufficient knowledge they cannot understand what is the beginning, either Darwin or the opposite. This is the beginning. The material nature is created by God, and the living entities, who are part and parcel of God, desire to enjoy this material nature, so God impregnated material nature with the living entities. This is the beginning.

Hayagrīva: Bryan had the…

Prabhupāda: Who can say against this statement of Vedas? This is the beginning of life. But none of them, both the contending parties, had clear idea what is the beginning. This is the beginning.

Hayagrīva: Yes. Bryan had difficulty in attacking Darwinism because he based his arguments…

Prabhupāda: Darwin says he does not know the beginning.

Hayagrīva: He based his arguments strictly on the Bible, Bryan. This is not Darwin, but the prosecutory.

Prabhupāda: What they… What is the beginning of Bible?

Hayagrīva: And he, he was ridiculed, Bryan, for his fundamental…, for his fundamentalism. The Bible says, "And God said let us make man in our image," etc. "God created man in His own image, and the image of God created He him," etc., and the Bible fixes the creation at about six thousand years ago, but science fixes, oh, ancient civilizations of China and India, oh, six thousand, seven thousand years ago, much… And the Vedas deal with a much, much broader time span.

Prabhupāda: Yes.

Hayagrīva: So…

Prabhupāda: So it is not the question of…

Hayagrīva: …it was extremely difficult for Bryan to maintain any kind of prosecution with these…

Prabhupāda: But because both, we say that both of them are ignorant about the beginning. So if both of them are ignorant, so either you say six thousand, seven thousand, or six million, this is all imagination. It is not fact. But the six thousand or seven thousand, that is not the fact-millions and millions of years. But the fact is this, that God created this cosmic manifestation, and He impregnated the living entities to appear in different types of body according to the soul's desire. That I have already explained. The soul… "Man proposes; God disposes." Not only human form of life but all the animal forms of life, they are also from the very beginning. Not like Darwin's theory that there was no human form of life in the beginning. That is a wrong theory. All the forms of life were there, and the, actually the body is external; within the body there is the soul. So the body is created by material nature and the soul is part and parcel of God. This is the real idea. So how they can refute this idea if they have no idea about the beginning of life?

Hayagrīva: It was very difficult on the basis of the Bible. The Vedas date the creation back, oh…

Prabhupāda: That it is a question of time, and it is the beginning.

Hayagrīva: The beginning of the creation was when? No…

Prabhupāda: No. There is no question of when. It may be seven thousand years or seven millions of years, but the beginning should be taken like this, that God created this cosmic manifestation. And wherefrom the living entities came? That also came from God. That is explained clearly in the Bhagavad-gītā, that this material creation is composition of earth, water, air, fire…, like that,

that this is also God's energy. The ingredients of this material world coming from God, that is called prakṛti and pradhāna. He is the creator. And then the living entities, they are also coming from God. So this material energy is explained as inferior energy, and the living entity is explained as superior energy, both of them coming from God. So the beginning of life simultaneously. It is not that matter later on developed to become life. That is a wrong theory.

Hayagrīva: So, so much… It's the end of Darwin. [break] …Thomas, Thomas Henry…

Prabhupāda: In that case, all defect is that nobody could ascertain the beginning of life, but here is the solution. The beginning of life is from the very beginning of creation.

Hayagrīva: Simultaneous creation.

Prabhupāda: Simultaneously. That we see practically. That pregnancy, in the beginning of the body that is the beginning of life also. No that first of all one becomes pregnant and then the life comes. You have got a daily experience. Rather, the life is there, therefore the pregnancy is there. Is it not? But they say, modern rascals, that the, the body develops to a certain extent and then the life comes. So before the life coming, if the body is destroyed there is no killing. Is not that the theory at the present moment, they are killing child?

Devotee: Yes.

Prabhupāda: But these foolish persons, they do not know that the body grows provided there is life; otherwise it does not grow. So life and body together. (end)

HUXLEY.HAY

Thomas Henry Huxley

Hayagrīva: This is Thomas Henry Huxley. Huxley felt that the main difference between man and the animals is the ability to speak. Now, is…

Prabhupāda: That is the beginning of another nonsense. Everyone speaks in his own language. What does he…, what he means by speak?

Hayagrīva: But isn't speech, which is the articulation of the intellect, the primary difference between man and the animals in the sense that is it not through words that one can come to understand God?

Prabhupāda: That is another thing, but the animal has a, his own language, as the human being has his own language. So why does he say that? When he speaks, he speaks from the very beginning in his own language.

Hayagrīva: Well he, he, he mentions speech as being "Intelligible, rational speech…"

Prabhupāda: They have got rational speech.

Hayagrīva: "…that accumulates and organizes experience which is almost lost with the cessation of indi…, with every individual life in other animals." In other words, man has a history due to language, but animals may be able to articulate certain basic facts to one another, but they have no culture or history.

Prabhupāda: Then those who speak in Sanskrit language, they are only human beings; all other animals. If he says like that, Sanskrit language is the oldest…

Hayagrīva: It is the oldest.

Prabhupāda: …mother of all language, and one who speaks in Sanskrit, he is only perfect, all other animals, according to his theory. But Mr. Huxley does not speak in Sanskrit.

Hayagrīva: Well, we'll see. He read quite a bit. I don't know if he read in Sanskrit or English, but he read quite a bit of the Vedas.

Prabhupāda: No, why does he say that the language, he gives that…

Hayagrīva: Probably not.

Prabhupāda: …everyone has his language. It does not mean that the animals have no language. They have got their own language. The birds have their own language, the Englishmen have their own language, the Indians have their own language. So there are different varieties of life, and each one has his own language.

Hayagrīva: Although Huxley was called…

Prabhupāda: Language is not the important. The education is important. A developed human being can take real education, while the animals are not able to take. That you can define. It is not the question of language. Knowledge can be imparted, in particular knowledge, a language, just like we are imparting Vedic knowledge in English. So it is not the language, it is the knowledge. But the animals cannot take the knowledge of God. That is their defective. But a human form of body or a human being, it doesn't matter in what language he speaks, but if the knowledge of God is properly imparted in him, then he can understand. The dog cannot understand. That is the difference.

Hayagrīva: Huxley, although an evolutionist, and although he was called Darwin's bulldog, he differed with Darwin, especially on the theory of the survival of the fittest. He believed in the survival of those who are ethically the best.

Prabhupāda: That is…, that can be said fittest. "Best" and "fittest," where is the difference?

Hayagrīva: He says the strongest, the most self-assertive, tend to tread down the weaker.

Prabhupāda: First thing is what do they mean by survival?

Hayagrīva: Well, the continuance of a culture.

Prabhupāda: That is going on. Every culture is continued. The Vedic culture is there and other cultures are also there. It is continuing.

Hayagrīva: He says the influence of the cosmic process on the evolution of society is greater the more rudimentary its civilization. Social progress means a checking of the cosmic process at every step, and the substitution for it of another, which may be called the ethical process.

Prabhupāda: So the difference…

Hayagrīva: The cosmic process is the process of creation, maintenance and ultimate annihilation. He says this can be checked by a…, an ethical culture.

Prabhupāda: The cosmic process cannot be checked, but the cosmic process is continuing in different modes. That is called tri-guṇa. One process is the process of goodness, another process is the process of passion, another process is process of ignorance. So in the process of goodness, real advancement goes on, and ultimately one has to transcend the process of goodness also and come to the platform which is all-good. In the material world, whichever process you accept, it is mixed, both goodness, passion and ignorance. It is very difficult in the material way of life to keep the process pure. Therefore the real process is gradually bring the being or the soul to the platform of goodness and then transcend also goodness and keep him or let him remain in the actual platform of pure goodness. That is wanted. That is really progress. That pure goodness is bhakti. When the transaction is only with God-there is no other transaction-that is pure goodness. That is survival of the fittest. When one comes to that platform of pure goodness, he survives. Otherwise nobody survives. When… Everyone has to change the body-this body to that body, that, tathā dehāntara-prāp… But one who comes to the pure goodness platform, he understands God, then he hasn't got to change. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. That is survival; otherwise there is no meaning of survival. They do not know what is this survival. Survival means that when the soul remains pure, in his original position, does not change body, that is survival. In the spiritual world there is no more change, so that is survival. And in the material world there is change. That is not survival. So they do not know what is the meaning of survival. If there is change, there is no survival. Everyone has to change the body.

Hayagrīva: Well, that sort of negates the rest of this.

Prabhupāda: So survival is explained?

Hayagrīva: The rest of this doesn't survive (laughing).

Prabhupāda: (laughs) Now what do you think, individually?

Hayagrīva: Oh, I…, he said Huxley looks on civilization as something of an attempt to give order to nature. "Civilization might be defined as a complex ethical understanding between men enabling as many men as possible to survive."

Prabhupāda: No, that is not possible. Nature is so strong that either you become Huxley or Einstein or somebody else, you must die. That is nature's law. You cannot dictate nature. The nature will go on dictating to you; then you must die. That is the… There is no question of survival under the regulation of the material nature. There is no… When you go above the dictation of the material nature, then you survive. That is explained in the Bhagavad-gītā, sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. When one realizes Brahman understanding, then he survives; otherwise there is no survival.

Hayagrīva: Well, Huxley is typically British. He wrote in…

Prabhupāda: He is a British or Frenchman?

Hayagrīva: Huxley, no, he was English, Englishman.

Prabhupāda: Oh.

Hayagrīva: He says, "By the Ganges ethical man admits that the cosmos is too strong for him…"

Prabhupāda: Yes.

Hayagrīva: "…and destroying every bond which ties him to it by ascetic discipline he seeks salvation in absolute renunciation."

Prabhupāda: Yes.

Hayagrīva: He says…, but he says, "This attempt to escape from evil has ended in flight from the battlefield." He doesn't advocate this for an Englishman. In a typically British manner he quotes Alfred Lord Tennyson. He says, "We are grown men and must play the man strong in will to strive, to seek, to find and not to yield."

Prabhupāda: Rascal, at last you die. (laughter) You do not like to yield, but the nature kicks on your face and says you must die. That he does not like.

Hayagrīva: Well, at any rate he's dead now, so…

Prabhupāda: So therefore he is…, he is not surviving. He was…

Hayagrīva: He admits, he says, "This seems…"

Prabhupāda: Either you be Englishman or Frenchman or this man, you cannot survive. You have to succumb under the dictation of the superior nature. That is explained in the Bhagavad-gītā, that-I think Huxley read Bhagavad-gītā; he does not know-that,

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
[Bg. 3.27]

This kind of conception, that "I shall survive, I am Englishman," this is a false egotism and bewildered soul. Whatever he may be, Englishman or this man or that man, he must die. That is the law of nature. So intelligent man first of all makes provision "How I shall not die." That is real business of human being. That is explained in the Bhagavad-gītā, that if one simply understands Kṛṣṇa, then he survives; otherwise one has to die. There is no doubt. Nobody can…

Hayagrīva: Huxley did appear to have…, to adhere to the doctrine of transmigration. He says, "The doctrine of transmigration constructs a plausible indication of the ways of the cosmos to man. Every sentient being is reaping as it has sown, if not in this life then in one or other of the infinite series of antecedent existences of which it is the latest turn." In Evolution and Ethics he writes about brahman and ātmān and liberation. He says, "The earlier forms of Indian philosophy agreed with those prevalent in our times, and supposing the existence of a permanent reality or substance beneath the shifting series of phenomena, whether of matter or of mind, the substance of the cosmos was brahman, that of individual man ātmān, and the latter, that is ātmān, was separated from brahman only by its…"

Prabhupāda: That is also not. He is not separated. He is, brahman and ātmān, they are existing, co-existing, and that is explained in the Bhagavad-gītā in the chapter "Kṣetra and Kṣetrajña." The body is the field, and the ātmā, individual soul, is the owner of the field or the worker in the field. So it is also said there is another owner, kṣetra-jñaṁ cāpi māṁ vidhi. As the individual is working in the body, similarly, there is another soul working in the body. So what is the difference between the two? The two is different that the individual soul knows only about his own body, but the other soul, Supersoul, He knows everything of every body. That is the difference. I know the pains and pleasure of my body. I do not know the pains and pleasure of your body. But this Supersoul, He knows the pains and pleasure of this body, of that body, of millions and millions of bodies. That is the difference between the two souls. But the two souls are there. One is called Supersoul, paramātmā, and the individual soul is called ātmā. So ātmā and paramātmā are there. The difference between them is that ātmā knows about his own body and the paramātmā knows everything of all bodies. That is the difference.

Hayagrīva: His understanding was the understanding of the Sankarites, that the ātmā is imprisoned in the body. When the man is enlightened and sees apparent reality as mere illusion, the bubble of illusion will burst, and the freed individual ātmān will lose itself in the universal brahman.

Prabhupāda: Then that does not mean that the ātmā becomes the paramātmā. Just like a drop of water, you put into the sea, it mixes with the sea. It is not mixing. Now suppose it is mixing, but that does not mean that the drop of water has become the sea. He is mixed with the seawater, but that, that does not mean he is the sea. He was not sea before, and after dropping him in the sea, he remains as what he was, but he is mixed up in the sea. Just like an airplane is flying, you see, and going higher and higher, and going very high you do not see. That doesn't mean the airplane is lost. You do not see. So these Sankarites' proposal is defective. Just like a green bird enters a tree but you do not see the bird anymore. You simply foolishly think that he has become one with the tree. But that is foolishness. He keeps his individuality, but your defective eyes cannot see him anymore. The Sankarite theory is like that, a defective understanding, that the individual soul merges into the Supreme. He keeps always his individuality. The foolish man cannot see how he has merged or existing.

Hayagrīva: He says, "There is no external power which could affect the sequence of cause and effect which gives rise to karma. None but the will of the subject of the karma which could put an end to it." Now by willing to surrender to Kṛṣṇa, the individual allows Kṛṣṇa to put an end to his karma.

Prabhupāda: Yes.

Hayagrīva: Is that…? So Kṛṣṇa is called Mukunda.

Prabhupāda: Yes. So our idea is(?) that is Mukunda.

Hayagrīva: So Huxley has no idea that, of the, of this.

Prabhupāda: I said, I said this, that Kṛṣṇa is therefore called Mukunda.

Hayagrīva: You said that.

Prabhupāda: Yes. I think this is my statement.

Hayagrīva: Yes. No, this isn't Huxley.

Prabhupāda: Huxley said…

Hayagrīva: Huxley says, "This salvation of liberation from karma was to be attained through knowledge and by action based on that knowledge." The supernatural, in our sense of the term, is entirely excluded.

Prabhupāda: Yes. We are acting under certain designation, that just like Mr. Huxley said a few minutes before, that "We are Englishmen." So this is designation. So, so long you will work under designation, there is no freedom. Because under false impression that "I am Englishman," "I am Frenchman," "Let me work in this way," that means you are entangling himself, yourself into some other way, so that today you are Englishman, next day you may be Frenchman or dog's man, that you are entangling yourself. But when you give up this designation, that "I am no man, no other's man, but I am Kṛṣṇa's man," then you will save yourself. Otherwise… Therefore to become Kṛṣṇa consciousness, conscious, is actual platform of freedom from karma.

Hayagrīva: So that there's no question of independent liberation?

Prabhupāda: No. Therefore that is explained in the Bhagavad-gītā, yajña-arthāt karma. Only for yajña or Kṛṣṇa you should work. Yajña-arthāt karma, anyatra karma-bandhanaḥ. Otherwise you are entangled. This is freedom, to work for Kṛṣṇa; then you are not under entanglement. This is…, there are many practical examples. Just that a soldier, he is killing, his business is killing, and the more he kills he gets recognition. But as soon as he kills one man on his own account, he is murderer. Just like when… The soldier's business is to kill, and so long he is killing for the satisfaction of his state, of the government, he is getting recognition medals. The same soldier, as soon as he kills one man for his own sense satisfaction, he is a murderer, he is to be hanged. This is the karma-bandhanaḥ. The business the same-killing. But one killing is on the order of the state and one killing is for his sense gratification. So killing business is the same, but the position is different. Similarly, when you act for Kṛṣṇa, that is not karma-bandhanaḥ; that is freedom. And when you act for yourself, that is karma-bandhanaḥ. That is the teaching of Bhagavad-gītā throughout. Arjuna was thinking, "Killing, and suffer the sinful activities," because he was thinking on account of himself. But when he understood that "I am induced to kill on behalf of Kṛṣṇa. Kṛṣṇa wants this fight," then he accepted Kṛṣṇa's proposal. That is not karma-bandhanaḥ. That is not killing. One has to understand this.

Hayagrīva: Now there is one interesting point that Huxley makes in Evolution and Ethics. He tries to tie in the theory of karma with the theory of evolution.

Prabhupāda: Yes.

Hayagrīva: He writes in this way: "In the theory of evolution the tendency of a germ to develop according to a certain specific type, for instance of a kidney bean seed to grow into a plant having all the characters of Phaseolus vulgaris," that is a kidney bean, "that is its karma. The snowdrop is a snowdrop and not an oak tree-and just that kind of snowdrop-because it is the outcome of the karma of an endless series of past existences."

Prabhupāda: Yes. Karma… That is called karma-bandhanaḥ: one after another, one after another, one after another, it is going on. So if this evolutionary process one comes to the form of human being, then he is allowed the discrimination to decide whether he shall continue in this karma-bandhanaḥ process or he should stop his karma-bandhanaḥ process and surrender to Kṛṣṇa. If he surrenders to Kṛṣṇa then his karma-bandhanaḥ process stopped, and if he does not, then he is again put into the karma-bandhanaḥ process by the laws of nature.

Hayagrīva: So he does appear at least a little closer than Darwin, because Darwin didn't recognize any of this transmigration at all.

Prabhupāda: Darwin, he is all through. Everyone is more or less. Unless one has got the right knowledge… Why Darwin? Everyone is under false impression. Therefore our proposition is that you take right knowledge from the right person, Kṛṣṇa, then you are perfect. And if you go on speculating-you speculate in one way, I speculate in another way-it does not mean that we are intelligent person.

Hayagrīva: The, Huxley, it was Huxley who coined the word "agnostic," as the opposite of gnostic, of church history. The word gnostic is "one who follows in the gnostic tradition of church history."

Prabhupāda: According to Vedic, nāstika word is there, nāstika.

Hayagrīva: Gnostic.

Prabhupāda: Nāstika means who does not believe in the Vedas.

Hayagrīva: Ol, this is different: gnostic.

Prabhupāda: Nāstika, it is gnostic.

Hayagrīva: This is gnost…, (sic:) N-O-S-T-I-C. Gnostic is one in the gnostic tradition, or in the church tra…, in the tradition of the Christian Church, and ag…, he used the word a-nost, agnostic. So this word was coined by… Coined.

Prabhupāda: What does, what is the meaning of ag?

Hayagrīva: That means, well, like there's dharma and there's adharma, that is, er, "not." "Not," a, meaning "not."

Prabhupāda: Against, against.

Hayagrīva: As theism and atheism.

Prabhupāda: That means against; ag means against.

Hayagrīva: Yeah, against. But according to him, agnosticism holds that man shouldn't assert what he calls a truth without logically satisfactory evidence.

Prabhupāda: We say "without any authority."

Hayagrīva: When Huxley became a Darwinist he rejected a supernatural God and the Bible. In For Argument from Design… He believed in, previously he believed in a Christian God as the designer, but he believed that Darwin's theory gave this Christian conception its death blow. He did not accept a pantheistic God, like Spinoza did, as being identical… Excuse me. He did accept a pantheistic God, like Spinoza did, as being identical with nature. That is, he saw God as nature, and he believed in the divine government of the universe. He believed that the cosmic process is rational, not random…

Prabhupāda: How it becomes rational?

Hayagrīva: …but he rejected a personal God concerned with morality.

Prabhupāda: That is his defect. The nature is dead body, matter. So how it can be rational? Just like this table is a dead wood. How it can be rational? That is nonsense. The carpenter is rational, who has made the wood in the shape. So he says the nature is rational. Nature is dead matter. How it can be rational? Therefore there is a rational being behind the nature. That is God. This, the wood, is dead. The wood, out of its own accord, cannot become a table. The carpenter is shaping the wood into table. That is rational. Therefore behind the dead nature, the rational being is God. That is explained in the Bhagavad-gītā. I think Mr. Huxley is supposed to have read…, understand he has given some comment on the Ramakrishna Mission Bhagavad-gītā, but he has not studied Bhagavad-gītā thoroughly.

Hayagrīva: Oh, that's his son, his grandson.

Prabhupāda: Oh.

Hayagrīva: That's Aldous, Aldous Huxley.

Prabhupāda: Uh-huh.

Hayagrīva: And this is Thomas Henry Huxley.

Prabhupāda: Oh.

Hayagrīva: It's a very famous English family of many…

Prabhupāda: So anyway, we…

Hayagrīva: That's his grandson was, uh…

Prabhupāda: So this Thomas Huxley, how he says that the nature has rational, has knowledge? We don't find. A dead stone, maybe big mountain, but has it got rationality? How does he say that the nature has rationality? What is the basis?

Hayagrīva: Well, it's the pantheistic, it's the same pantheistic contention that God is…, God is impersonal and made the tree grow.

Prabhupāda: Maybe. "Impersonal," "personal," that we shall consider, but God is sentient. He is all-pervasive. That is accepted. Mayā tatam idaṁ sarvam [Bg. 9.4]. That's all right. But God is not like the dead matter, who has no sense. We don't find the dead matter has got rationality. The rationality behind the dead matter is God.

Hayagrīva: That's it on Huxley. (end)

BERGSON.HAY

Henri Bergson

Hayagrīva: This is Henri Bergson, additional notations. [break] Śrīla Prabhupāda? If you could move. I don't think it would be good to have something between me and the microphone, because it might… Nothing between me and the microphone.

Hari-śauri: Well, can we do this?

Hayagrīva: Close? Oh, all right. Bergson maintained that God's reality can only be intuited by mystical experience. The creative effort is of God, if it is not God Himself. Knowledge of God leads to activity not passivity.

Prabhupāda: Yes. Knowledge of God is activity. Just like bhakti, we are twenty-four hours active, not that we are meditating on. So it is service. God says that anyone who preaches this message of Bhagavad-gītā, that is activity. That is Caitanya Mahāprabhu's order, that you, all of you, become guru. To become guru means activity, to train the disciples. So this Kṛṣṇa consciousness movement is full of activity for giving, rendering service to God, Kṛṣṇa. It is activity.

Hayagrīva: The word…, the word ”mystic” is not a very clear word. It can mean so many different things. When he says God’s reality can only be intuited by mystical experience, one doesn’t really know what this means.

Prabhupāda: No, mystical… One who does not know God, for him it is mystical, but one who knows God, he takes orders from God. This is defined, ānukūlyena kṛṣṇānuśīlanam [Cc. Madhya 19.167], means favorably working for satisfaction of God. But if one’s idea of God is not clear, he thinks it is mystical, but one who has got clear idea of God, clear order from God, then it is not mystical but it is practical.

Hayagrīva: He believed that mystics-he uses the words ”mystics,” not-mystics participate in God’s love for mankind and aid the divine purpose.

Prabhupāda: Yes, that is the…

Hayagrīva: This is the real meaning of creative evolution.

Prabhupāda: Yes. Everyone is in ignorance due to long separation from God. In the material world the living entity has forgotten his relationship with God; therefore his activities are only sense gratification, like the animals. And when he is given lesson, instruction how to become God conscious, how to love God, that is activity, and that is real life. Otherwise it is animal life. The religion is a kind of faith, sentiment, but when the religious system is understood on the basis of good logic and philosophy, that becomes perfect understanding of God. Without philosophy, religious understanding is sentiment. That sentiment does not help anyone very much. It continues for some time, then people become disinterested in the matter of religion. So religion means, as it is stated in the Bhāgavata, Śrīmad-Bhāgavatam, how one has learned to love God. Then it is religion. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. Adhokṣaja means we do not see God eye to eye at the present moment in our physical condition, but still, hearing about Him, we can develop our dormant love for God. That is real religion.

Hayagrīva: Bergson saw the greatest obstacle to this creative evolution to be the struggle with materialism, and he felt that politics and economic reforms cannot help matters.

Prabhupāda: No. These are different subject matter. It… Politics or economic development can help, provided it is guided properly. Otherwise, if the politics, economic development is aimed at understanding God and our relationship with God, then politics is all right. Otherwise it does not help at all. But this, so far Vedic civilization is concerned, the society is divided into eight division, varṇa and āśrama. So the sannyāsī, the brāhmaṇa, they are meant for educating the others to develop dormant God consciousness. And the kṣatriyas, they are to support these teachings of God consciousness because that is the objective of human life. But unfortunately, they have forgotten everything. They think simply taking care of the body and live comfortably and enjoy sense gratification. That is animal civilization; that is not human civilization.

Hayagrīva: He felt that the spirit of mysticism must be kept alive by the fortunate few who know God until such time as a profound change in the material conditions imposed on humanity by nature should permit in spiritual matters of a profound transformation.

Prabhupāda: Yes, that is Kṛṣṇa consciousness movement. Actually they are trying to change the whole situation. The perfect social order is, as I have already mentioned it, that is perfect society when they have learned how to love God, without any motive, as natural behavior between the father and the son, and the son and the father, mother and the son. That is real perfection, perfection of society. Godless society is animal society. It is not to be adored.

Hayagrīva: What could…, what must he mean by ”until such time as a profound change in the material conditions imposed on humanity by nature should permit in spiritual matters of a profound transformation?” What kind of…

Prabhupāda: Transformation.

Hayagrīva: …change in material condition would permit…

Prabhupāda: Material condition is the four principles of bodily demands: eating, sleeping, sex and defense. This is material condition. So when the human society… Just like at the present moment they are simply interested in these four things, how to eat nicely, palatable dishes, or very nice table, chair and so on and so on. But after all, this is eating. And similarly, living condition. Formerly people used to live very humbly. Now they are living very, very big, big skyscraper building. But that is living. Similarly sex. Formerly also a crude society, also they have sex. The animals, also they have sex. And to make gorgeous arrangement for sex, to make the women easily available or freely available, nicely dressed, this is also simply sex. Similarly defense. Either you defend with crude weapons or you atom bomb, this is defensing.

Hayagrīva: So how are these conditions going to change?

Prabhupāda: Change means along with these primary necessities of the body one should understand what is God, what to do for God instead. That is change. That can be done, simply by training.

Hayagrīva: But how are they going to change in order to bring about a profound spiritual transformation?

Prabhupāda: This is spiritual following. Just like we are doing. We are also not neglecting the bodily necessities of life, but our main business is how to advance in Kṛṣṇa consciousness. So this is not supported by the state or the leaders of the society. They think they are unnecessary because they are animals. So that is the… If the leaders, yad yad ācarati śreṣṭhas tad tad eva itaraḥ janaḥ [Bg. 3.21], that is, every leading man accept that this is necessary. Just like we say ”No illicit sex.” So if the state helps, it can stop immediately. ”No meat-eating”: the state can immediately do it, ”No slaughterhouse.” If somebody says that it is enforcement for a person who wants to eat meat and the state has stopped, no. State at least can do this, that state is not going to maintain slaughterhouse. If you want to eat meat, you can kill an animal at your own house, but state is not going to commit these sinful activities, statewise. That is changed in every respect. No more breweries. State cannot maintain the manufacturing of liquor. If anyone individual wants, he can prepare for himself, but he cannot sell, he cannot induce others to take. He can for his personal (indistinct), he can take. In that case, state is giving liberty, ”If you want eating meat, so do.” But that is not encouragement; that is discouragement. That is Vedic injunction. Vedic injunction is that yes, you can have sex, but get yourself married properly like gentlemen and ladies do. But sex will not be allowed unrestricted intermingling of men and women and prostitution, brothels. That state has to stop. In this way whole thing can be revolutionized, and the society will be completely in human civilization and God consciousness. That is wanted.

Hayagrīva: Bergson felt… He was… Bergson was optimistic in that he felt that eventually the mystics, through love, will help mankind back to Godhead.

Prabhupāda: He has used that word ”back to Godhead”?

Hayagrīva: Well, no, but ”back to God.”

Prabhupāda: Oh.

Hayagrīva: I put ”head” there.

Prabhupāda: Yes, that is the real purpose of human life. Nature gives him the opportunity in the evolutionary process to get the human form of body. Now, here is a chance. He can read books, he can read Vedas, he can take instruction from the spiritual master. These opportunities are there. So that should be encouraged. That is human civilization. Simply to keep him in darkness, and that he is body and bodily necessities of life is the only business, it is a very suicidal civilization. That is not civilization. It is animal status of life.

Hayagrīva: Within the world Bergson sees nothing but constant, unceasing change. He even sees ego change. He says, ”If our existence were composed of separate states with an impassive ego to unite them, for us there would be no duration, for an ego which does not change does not endure, and a psychic state which remains the same so long as it is not replaced by the following state does not endure either.” So he sees the psychic state of the individual in the ego and all that the ego contains as cognitively changing.

Prabhupāda: This is false ego, that ”I am this body.” So it has to be changed by education, that ”You are not this body.” Then when he understands that he is spirit soul, then the activities of the spirit soul begin, mad-bhaktiṁ labhate parām [Bg. 18.54]. That is stated in Śrīmad Bhagavad-gītā, that first of all he has to understand that he is not this material body; he is spirit soul. That is the beginning of Bhagavad-gītā. Dehino ’smin yathā dehe [Bg. 2.13]. Within this body the soul is there, and that soul is Brahman, spiritual. People, if they do not understand this, so they are in the animal status of life. But if he understands that he is not this body, then his struggle for existence, to maintain the body, stops. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. That it is, when he understands that he is not this body, then his unnecessary endeavor to keep the body in comfortable position without the, without executing the business of spiritual life, then he is kept in darkness. So when one understands that he is spirit soul, so how to elevate the spirit soul to the highest perfection, that will be the main business. So that is wanted. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Then he understands that ”Not only I am spirit soul, but everyone is spirit soul,” then equal, equipoised. Every spirit soul should be given the chance of perfect understanding, samaḥ sarveṣu bhūteṣu. Then activities of devotional service. If everyone is engaged in devotional service, then he gradually comes to the state of loving God, prema. Premā pumartho mahān. So Śrī Caitanya Mahāprabhu has recommended perfection of human life is how to raise oneself to the platform of loving God. That is perfection. Otherwise it is not perfect society.

Hayagrīva: Concerning remembering and forgetting, Bergson writes, ”The cerebral mechanism is arranged just so as to drive back into the unconscious”-by unconscious they mean the subconscious-”almost the whole of his past, and to admit beyond the threshold only that which can cast light on the present situation or further the action now being prepared. In short, only that which can give useful work.” So that, in other words, man utilizes only those memories or that knowledge which is immediately useful, and in this way man can function in the world. What is the role of Kṛṣṇa in this, as the arranger of this cerebral mechanism?

Prabhupāda: Cerebral mechanism, that is a machine. Just like this microphone is a machine. It helps speaking loudly. It has nothing…, machine has nothing to do with the voice, but it helps the voice louder so we can listen, so far the machine is concerned. Actually the voice is different. Therefore our Vedic śāstra is called voice, śruti. So if the śruti, the voice, vibration of this voice is proper, then the machine can help us to understand that. But if there is no voice, what is the use of the machine? Just like dead body: the same brain is there, what is the use? The same ear is there. So it is not the brain that helps; it is the voice, it is the instruction which helps. Therefore we take instruction of Kṛṣṇa. So that is the Kṛṣṇa’s point. Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati [Bg. 4.7]. When people becomes rascal, without any God consciousness, and the so-called demonic leaders keep the society in darkness, dharmasya glānir bhavati, at that time, to stop these demons talking nonsense, and to raise the devotees who are interested, Kṛṣṇa comes. That is Kṛṣṇa’s coming. Then He leaves behind Him instruction of Bhagavad-gītā so that His devotees can preach for the benefit of the society. So it is not the brain; it is the voice, the instruction, which is important. So a human being has got this nice machine and he can take. But if the leaders are blind, they do not know what is the use of this brain, then it is useless. [break]

Hayagrīva: Concerning remembering and forgetting, we were speaking of the cerebral mechanism. In Bhagavad-gītā doesn’t Kṛṣṇa say that He is the arranger of the cerebral mechanism which causes one to remember Him and forget Him? He says, ”I bring… I make one remember and one forget.”

Prabhupāda: Yes, yes. He is the supreme power. He can do that. So if somebody wants to forget Kṛṣṇa persistently-in spite of Kṛṣṇa’s instruction, devotee’s instruction, one does not care, he persists to become a demon-Kṛṣṇa is within the heart of everyone, so He gives him chance to become more and more so that he completely forgets his relationship with God. That is explained in another place, kṣipāmy ajasram anta yoniṣu. In the Sixteenth Chapter. (aside:) You can find out. So that this rascal, life after life, remains a rascal. That is Kṛṣṇa’s punishment, that he is kept in perpetual darkness. But it is the mercy of Kṛṣṇa’s devotee, a Vaiṣṇava, he is more compassionate, that ”This rascal, he is in perpetual darkness. Let me try to relieve.” Therefore Bhaktivinoda Ṭhākura says, vaiṣṇava ṭhākura tomāra kukkura. ”Vaiṣṇava devotee, kindly accept me as your dog.” Because as Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava sevā: ”Unless one who gets the shelter of a Vaiṣṇava, he will perpetually remain in darkness.” (aside:) Have you got?

Hari-śauri:
tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
[Bg. 16.19]

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.”

Prabhupāda: They will be punished to forget God, forget. He wants to forget, so apohanaṁ ca, mattaḥ… The brain is there, but Kṛṣṇa wants that this rascal should be punished to forget God. Then he will be punished more by the material nature, daivī hy eṣā guṇamayī [Bg. 7.14]. Māyā's business is to punish the demon, so māyā keeps him in demonic life so that he may be punished more and more. And Kṛṣṇa gives intelligence to a devotee, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. One who is engaged in devotional service, trying sincerely, from within He is giving instruction, "Do like this. Do like this."

Hayagrīva: Can one be forgetful of Kṛṣṇa eternally?

Prabhupāda: No.

Hayagrīva: No, but…

Prabhupāda: Eternally, it is not possible. Just like a father and son. It may be, circumstantially, the son is separated from the father, but it is not possible to forget eternally. Sometimes he remembers his father. Father is always remembering the son, and father is looking after the opportunity when the son becomes obedient to his order. So there is no question of perpetually.

Hayagrīva: That's good news (laughing).

Prabhupāda: Yes.

Hayagrīva: Regarding karma and transmigration, Bergson writes, "What are we in fact? What is our character if not the condensation of the history that we have lived from our birth, nay, even before our birth, since we bring with us pre-natal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul that we desire, will and act. Our past, then, as a whole is made manifest to us in its impulse. It is felt in the form of tendency, although a small part of it only is known in the form of idea." That is, although we cannot recall much of the past, the present, our present state, is determined…

Prabhupāda: We cannot recall. That is the defect in our life. Therefore the literatures are there to remind us. That opportunity is there in the human form of life to take advantage of this Vedic knowledge which is kept in the literature. Just like Bhagavad-gītā or any Vedic literature. Especially Bhagavad-gītā is the nutshell of all Vedic knowledge. So we have forgotten. But this forgotten, forgetfulness is not perpetual. He can be reminded and he can come to his real consciousness. That is our Kṛṣṇa consciousness movement. These rascals, they have forgotten God, Kṛṣṇa, and they are thinking that "We are the master of everything." The so-called scientists, they are decrying God: "Now we shall do everything independently." This is demonic. So he has to be reminded. Therefore śāstras are there, sādhus are there-sādhu, śāstra, guru-guru is there, that you are not independent, you are foolishly thinking like that. You are under the clutches of māyā. So don't remain in this position, then your life will spoil. Take instruction from Bhagavad-gītā. Act accordingly. You will be happy.

Hayagrīva: Well he sees that we are what we are today due to all of our activities in the past.

Prabhupāda: Yes. That is karma. Karmaṇā, or according to our past karmas, we are in a particular position. So this position can be changed. It is not that it will continue. Therefore Kṛṣṇa says that "You are suffering on account of your past misdeeds, the reaction, but this suffering is caused on account of your not surrendering unto Me. Now you surrender. I will stop this reaction of…," ahaṁ tvāṁ sarva-pāpebhyo [Bg. 18.66]. This offer is already there, but still we do not take advantage. That is our dog's obstinacy, and we are suffering, and we shall continue to suffer.

Hayagrīva: From this, Bergson concludes that we are evolving, that we learn from an accumulation of experience, that we cannot, in a sense, repeat the same mistake twice. He writes, "From this survival of the past, it follows that consciousness cannot go through the same state twice. Circumstances may still be the same, but they will act no longer on the same person since they find him in a new moment of his history. Our personality, which is being built up each instant with its accumulated experience, changes without ceasing. Thus our personality shoots, grows and ripens without ceasing."

Prabhupāda: No. There is no cessation because the soul is eternal, so his consciousness is also eternal. But it is changing according to the circumstances, association, time, place, and the party changes. Therefore good association required. Sādhu-saṅga [Cc. Madhya 22.83]. It is called sādhu-saṅga, association with the devotees. By good association the consciousness can be changed from material to spiritual. That is the Kṛṣṇa consciousness movement, how to change the consciousness from matter to Kṛṣṇa. So that requires guidance. The guidance is Kṛṣṇa's instruction and the spiritual master. Kṛṣṇa is so kind that he has given us śāstra and the sādhu and guru. So if we take advantage of that then we become reformed, our life becomes successful.

Hayagrīva: There seems to be an inconsistency here when he says, "our personality, which is being built up with its accumulated experience." Now if personality is determined by experience and if death means a forgetting of our past experience, then a new personality must emerge when we take on a new body.

Prabhupāda: No. The…, your deeds in the past you may forget, but Kṛṣṇa does not forget. He therefore gives you chance that "You wanted to do this, now here is the opportunity, you do it."

Hayagrīva: At death it's said that we take the mind…

Prabhupāda: Death means the body is changed.

Hayagrīva: Yes.

Prabhupāda: But the soul is not changed. So soul continues with his reaction of past deeds, and even though he forgets what he has done in the past, Kṛṣṇa is there. He reminds that "You wanted to do this. Do it now."

Hayagrīva: The person is the same but the false personality changes then?

Prabhupāda: Yes. So this personality can change to become perfect if he follows the instruction of Kṛṣṇa.

Hayagrīva: Because obviously, say in my next life, I'll be a different personality.

Prabhupāda: Yes. According to your work, this karmaṇā daiva netreṇa [SB 3.31.1], by…, the body will be selected, not by you but by superior authority, that "This man has acted like this, so he should get this body."

Hayagrīva: If at death the soul takes the mind, intelligence, and ego with it…

Prabhupāda: Yes.

Hayagrīva: …into a new body… If that's the case, isn't it possible for the mind to actually remember its past lives?

Prabhupāda: Sometimes he remembers. There are many instances, just like Bhārata Mahārāja. He got the body of an animal, but by the grace of Kṛṣṇa that he remembered everything of his past life. Therefore Kṛṣṇa said, mattaḥ smṛtir jñānam apohanam, "That I am." Bhārata Mahārāja's remembrance, it is due to Kṛṣṇa's mercy. He was a devotee, but he neglected his devotional service on account for being too much attached to a small deer. So at the time of death he was thinking of the deer, he got the body of a deer. But Kṛṣṇa, out of His great mercy, He reminded him that "You are in such a position now. You have become a deer. So don't forget Me, My service." So he did that. He was always staying with devotees, that "By my fault I have got this body, so let me remain in this life with the devotees." So next life he took birth in a nice brāhmaṇa's family, but due to his past experience, that "I fell down," he remained just like a dull brain, not associating with anyone, that "I cannot fall again." So even in the next birth Kṛṣṇa can remind him of his past birth and guide him.

Hayagrīva: Now if, as Bergson says, our personality, which by definition would include the mind, the intelligence, the ego, and the soul also, as a person…,

Prabhupāda: Yes.

Hayagrīva: …if it shoots, grows and ripens without ceasing, then why or how could the personality or the individual jīva soul return to a lower life-form? That is to say, how could a greater experience regress to a lesser experience?

Prabhupāda: The…, everything is calculated at the time of death. That is nature's process. That I was talking in the morning, that these boys, they are too much addicted to these water sports. Twenty-four hours they are indulging in this water sport. They are creating a mentality to become aquatic animal. So naturally, at the time of death, he will think of all these things and nature will give him a body. Yes. That you cannot check. After death you are completely under nature's control. You cannot dictate. That these rascal do not understand. Therefore they, "Finish this business. There is no life after death. That's all."

Hayagrīva: Now how was it that a great personality like Indra, with his mind, intelligence, and ego all intact, how is it he could become a toad?

Prabhupāda: Yes, you can become. So long you are materially existing, your thoughts are under the modes of material mature. So sometimes the thoughts are in the modes of goodness, sometimes the thoughts are in the modes of passion, and sometimes they are in the modes of ignorance and act accordingly. So up and down it is going on. So in order to keep yourself on the standard platform, one should engage himself in devotional service. That is confirmed in the Bhagavad-gītā:

māṁ ca avyabhicāreṇa
bhakti-yogena yaḥ sevate
sa guṇān samatītya etān
brahma-bhūyāya…

(aside:) Find out this verse. Māṁ ca avyabhicāreṇa bhakti-yogena yaḥ se… (pause)

Hari-śauri:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"One who engages in full devotional service, and who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

Prabhupāda: Yes. So one has to keep himself on the Brahman platform, then there is no difficulties.

Hayagrīva: No…, no karmic regression.

Prabhupāda: Therefore we are trying to keep everyone twenty-four hours engaged in Kṛṣṇa consciousness.

Hayagrīva: That, that would be what Bergson would call creative evolution.

Prabhupāda: Yes.

Hayagrīva: He saw, he saw change as maturation. He says, "We are seeking only the precise meaning that our consciousness gives to this word 'exist,' and we find that, for a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly."

Prabhupāda: So, you want…, you are struggling, creating for the highest position, but Kṛṣṇa is giving you the idea. This is the highest position, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], that "You give up your so-called positions, you simply surrender unto Him…, Me, and I shall give you all protection." This is the idea. But he denies, and that because he thinks Kṛṣṇa is ordinary human being, "Oh, how He can give me the topmost position?" So he goes on, he…, with his plan-making, so that… But this plan-making, if he is actually advancing, then after many, many births he will come to that conclusion that everything is Kṛṣṇa. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. But this happens after he is struggling for many, many births. So best thing is that instead of waiting many, many births, if we take Kṛṣṇa's instruction immediately, we become perfect. Why you should continue in ignorance, unsettled, and making plan? That is another foolishness.

Hayagrīva: The bond. It's the bondage of habit.

Prabhupāda: Huh?

Hayagrīva: The bondage…

Prabhupāda: Then you have to change. Therefore Kṛṣṇa's instruction is there, that "Do like this, do like this."

Hayagrīva: In Creative Evolution Bergson writes, "We may conclude then that individuality is never perfect and that it is often difficult, sometimes impossible, to tell what is an individual and what is not, but that life nevertheless manifests a search for individuality as if it strove to constitute systems naturally isolated, naturally closed." A search for…

Prabhupāda: (aside:) You have given the key?

Hayagrīva: What does he mean by "search for individuality"? Isn't the individual always there?

Prabhupāda: It is no search. We are individual, always. This is stated in the Bhagavad-gītā in the Second Chapter, that we are individual now, we are individual…, were in the past, and we shall continue to remain individual in future. So the individuality is always there, but the living entity, we, we are not as big as Kṛṣṇa. Our intelligence is very meager, is very small, so, so therefore we forget what is our real constitutional position. So to bring to our original constitutional position the…, Kṛṣṇa and His instructions are there. The individuality is always, past, present and future, but when we forget Kṛṣṇa, make our own plan, then we suffer, and when we utilize our individuality properly, little independence, and follow Kṛṣṇa's instruction as His servant, then our life is perfect. [break]

Hayagrīva: This is the continuation of Bergson.

Prabhupāda: Now, the Māyāvādī philosophers, they, possessing poor fund of knowledge, they want to kill this individuality. But that is not possible. Kṛṣṇa says that you shall remain individual perpetually. There is no question of stopping. Mamaivāṁśo jīva-bhūta jīva-loka sanātanaḥ [Bg. 15.7]. They, perpetually you are individual, God is also individual. So to…, killing the individuality is not possible, but this is a false notion that "I kill my individuality and become one with God, then I will be perfect." That is not possible. You cannot become one with God. You keep your individuality. So even though if for the time being you think that "I am now merged in the existence of God," but on account of our individuality you shall again fall down.

Hayagrīva: And there's no need for a search for individuality.

Prabhupāda: Individual, he is always individual. Perpetually.

Hayagrīva: Yes. Concerning the creation, Bergson speaks of impulsion and attraction, and he says, "The causal relation between God and the world is seen as an attraction when regarded from below, as an impulsion or a contact when regarded from above. Therefore we perceive God as an efficient, that is a beginning, cause or as a final cause, according to the point of view." That is, we can see things either…, the creation coming from God or moving toward God, depending on our viewpoint.

Prabhupāda: No. Creation is…, God is always there. Before the creation and when the creation is finished, there is God. So God is not one of the creation. In the creation there are so many things coming out, so God is not one of the products of creation because He is created. He was before creation and He will exist to continue after annihilation. This is the Vedic knowledge.

Hayagrīva: Yes. This is, this is what he is saying.

Prabhupāda: Oh.

Hayagrīva: That God is the alpha, the beginning, and the omega, the end, depending on our point of view. He also says in the middle.

Prabhupāda: Not, not of the point of view. It is always there.

Hayagrīva: Oh.

Prabhupāda: But because we are imperfect, you are thinking like that, that individually we are imperfect. God is always there, and this cosmic manifestation is temporary creation. It is a chance to the individual soul to develop his consciousness, but if he does not take, again the annihilation, he remains in unconscious position, and when again there is creation he comes to consciousness. So this is going on.

Hayagrīva: He says, "If life realizes a plan, it ought to manifest a greater harmony the further it advances, just as the house shows a better and better idea of the architect as stone is set upon stone. If, on the contrary, the unity of life is to be found solely in the beginning in the impetus that pushes it along the road of time, the harmony is not in front but behind. The unity is given at the start as an impulsion, not placed at the end as an attraction." But he's…

Prabhupāda: So this can be utilized. Suppose an artist is trying to improve this building. So if he takes instruction from an experienced artist how to improve, then it becomes easier, and if he tries himself, it takes long, long time. He should take the artistic idea from a person who is perfect in artistic idea, then his work will make progress very swiftly. Otherwise he is already imperfect, he may think "This is better," but it may not be better because he is imperfect. So he has to take instruction from a perfect person, then the progress will be very swift. [break]

Hayagrīva: Well, this can be taken from the individual point of view or from the idea that God is the architect of the universe. But according to the system of yugas, there is a greater harmony in the beginning, and as the universe winds down, this harmony disintegrates-Tretā-, Dvāpara-, and Kali-yuga. Yet there's a plan.

Prabhupāda: That's, what is called, that is the nature. First, first of all something is created, then it develops, it stays for some time, then it becomes old, dwindling, and then finished. This is called six changes of sarvika (?), of anything material. But a spirit soul is not material. He is not subjected to all these changes. This is our practical experience. The body is changing but spirit soul is the same. He remembers that "I had this body, a child's body. I have this young boy's body." He remembers; therefore he is eternal. The change is taking place of the body, so therefore the soul has nothing to do with the bodily changes. He has got his perpetual duty, perpetual activity-that is devotional service. So he has to be trained up in that perpetual duty, then he will stop this process of bodily changes, he will remain in his eternal body, spiritual body. That is going back to home, back to Godhead.

Hayagrīva: So the creative evolution must necessarily be the evolution of the soul.

Prabhupāda: No.

Hayagrīva: No.

Prabhupāda: Soul is eternal. Soul is ever-existing. There is no question of evolution or…, that it is according to the body. So long he is in the material existence and bodily concept of life, he is thinking that a better body is evolution and a lower body… But if his consciousness is changed, then there is no chance of changing, different bodies. He remains in his eternal body.

Hayagrīva: Well the basic contradiction, it seems, between Bergson and the Vedic version is that of the evolution of the universe.

Prabhupāda: Evolution of universe means, I have already explained, that anything material, it goes under six changes. So this universe, since its birth, it is increasing in volume. So that is material change. It is nothing to the, to do with the spiritual. Spirit, the soul, as we have got soul within this body, similarly ākāra, Garbhodakaśāyī Viṣṇu is the soul of this universe. He is not changing; the universe is changing, the body is changing.

Hayagrīva: Bergson's theory seems to be that there's greater harmony being realized the further life advances or the further the universe goes on.

Prabhupāda: Harmony is there, certainly. That harmony, just like the child's body is harmonically changing into boy's body, harmonical changes, there is harmony. But the change is there.

Hayagrīva: So there's harmony at the beginning and harmony at the end?

Prabhupāda: Everything is in harmony. That is God's law. Everything is in harmony. Material or spiritual, everything is in harmony.

Hayagrīva: So if everything is in harmony, then evolution has an incidental meaning. The meaning is just…

Prabhupāda: The evolution is all harmony. Just like from aquatics one has to become insect. From aquatic one has to accept the body of plants and trees, then he has to accept the bodies of insects. This is harmony. Changing is there, but it is in harmony. Now, when one comes to accept the body of human being, then his consciousness is developed. Now he can accept, because he has got greater freedom than the animal, so he has to make his choice whether he is going to stop this evolutionary process or he wants to remain in this evolutionary process. So if he takes instruction of Kṛṣṇa, then he can stop this botheration of evolution, and if he does not take, then he remains. (aside:) Find out this verse, aśraddadhānāḥ puruṣā dharmasyāsya parantapa. What is it?

Hari-śauri:

aśraddhadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani
[Bg. 9.3]

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world."

Prabhupāda: That's all. That is the chance of this human form of life. The, everything is there. If he takes the standard instruction and makes his choice whether he shall continue this perpetual, this subordinate position under the laws of nature or he should become free by going back to home, back to Godhead-that choice is there. So Kṛṣṇa's instruction is there, and simply following the instruction one can become completely detached from this cycle of birth and death, tyaktvā dehaṁ punar janma naiti… [Bg. 4.9]. Simply by understanding Kṛṣṇa or Kṛṣṇa's instruction, this body will be ended, that is described. But after ending this body, no more material body. That is perfection.

Hayagrīva: Sometimes Bergson sounds like a Sophist in his contention. He says, "Man might be considered the reason for the existence of the entire organization of life on our planet." Is man the end of evolution on this planet, or is he just simply the highest form of life now present on the planet?

Prabhupāda: He is not highest form of life.

Hayagrīva: On this planet, he is speaking.

Prabhupāda: On this planet also there are different types of men. Not all men are the same position, same as there are intelligent person, there is a foolish person, there is a rich person, there is…

Hayagrīva: He is speaking of men in general, everybody, all mankind.

Prabhupāda: All mankind, what does he mean all? Everyone is individual. What does he mean? This is not very good, intelligent.

Hayagrīva: Yes. He sees the material worlds as being isolated. He says, "There is then a bond between the worlds, but this bond may be regarded as infinitely loose in comparison with the mutual dependence which unites the parts of the same world among ourselves," excuse me, "which unites the parts of the same world among themselves. So that it is not artificially for reasons of mere convenience that we isolate our solar system. Nature itself invites us to isolate it." So this, this calls to mind the image of a prison house. The isolation of the world, as far as man is concerned, is isolation imposed by material nature on the conditioned.

Prabhupāda: He is isolated. He is thinking in the wrong way. Just like in the prison house every prisoner, every, every criminal is different from other criminal. So everyone has to suffer the consequence of his criminal activities, so every individual person is suffering or enjoying according to his past deeds. So there cannot be any combination. Then we forget the individuality. That is not possible.

Hayagrīva: We feel, we feel isolation as individuals, and not only is there isolation as individuals but we feel isolated on this planet. Man cannot communicate with beings on other planets.

Prabhupāda: That is his imperfectness. What is the use of having communications with other planet? The other planets are also like these. They are individual persons. So what is the utility of communicating with the other planets? What is the utility? What does he mean by it?

Hayagrīva: Well, man has always had a desire-basically it's a desire for God-but a desire to communicate with something outside of this world, outside of this earth, something higher.

Prabhupāda: The higher principle is there, Bhagavad-gītā, Kṛṣṇa. Why does he not communicate with Him? Then he will, that will make him perfect. What is the use of…? Just like that a tree, it has got many leaves, many branches. So if one leaf communicates with other leaf, that will not help him. But if water is poured on the root of the tree, then everyone will participate, sarva hano 'cyutejyā. So if we communicate with God, Kṛṣṇa, then automatically we understand other things. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3). Simply by knowing Kṛṣṇa we can understand everything.

Hayagrīva: But they have sent rockets off into space and by…

Prabhupāda: That is childish. I have already explained.

Hayagrīva: Yes.

Prabhupāda: That is childish.

Hayagrīva: But…

Prabhupāda: They cannot go.

Hayagrīva: By use of, what is this radio, what do they call it? By radio waves they try to listen to messages from outer space.

Prabhupāda: That's all right, but what benefit we will get? Suppose it is not very important thing. If you hear how the persons in other plant are talking, so what benefit we will get?

Hayagrīva: Is this isolation a characteristic only of the lower and middle planetary systems? In the higher planetary system, systems, is there so much isolation?

Prabhupāda: Isolation is always there. Even in this world there is isolation, even in animals. The birds, the crows, they remain together, and the swans remain together. So there is isolation between the swan and the crows. So this isolation will continue because everyone is under different modes of material nature. There are three modes of material nature. Multiply three by three, it becomes nine. Nine by nine, then it becomes eighty-one. So, prakṛteḥ kriyamāṇāni [Bg. 3.27]. So according to the association of different qualities the isolation is there, but when they come to Kṛṣṇa consciousness, spiritual platform, so there is no more isolation. When everyone is engaged in the service of the Lord, there is no isolation.

Hayagrīva: Bergson sees the universe itself as expanding and evolving. He writes, "For the universe is not made but is being made continually."

Prabhupāda: Yes, we also say that, that universes came from the breathing of Mahā-Viṣṇu. So just like we can imagine from breathing with the air, something may come very minute form, then it develops.

Hayagrīva: Bigger then?

Prabhupāda: Bigger, bigger, bigger, bigger.

Hayagrīva: Expanding.

Prabhupāda: One may be surprised that how this universe has come from the breathing of Viṣṇu, but actually it is so. If we accept that the universe is increasing, length and breadth, then the universe may come like particles and then begin to develop. That is the process we see in our child birth. In the womb it becomes just like a small pea, then it develops, develops as either elephant or man, the body develops. So everything material, it is created, it is very small, that a seed, very small, but it develops a big tree, banyan tree. That is the way of nature. So that's a fact that the universe is increasing. Not perpetually; to a certain extent. Then stop, again it becomes dwindled, and then it is finished.

Hayagrīva: Yes. He didn't know. He says, "It is growing, perhaps indefinitely." "Perhaps," he says.

Prabhupāda: Perhaps is no knowledge.

Hayagrīva: By the addition of new worlds.

Prabhupāda: That is all imagination.

Hayagrīva: There's no way to know.

Prabhupāda: Poor fund of knowledge.

Hayagrīva: But new worlds are being added, but not indefinitely.

Prabhupāda: No, new worlds added and old worlds subtracted. That is going on, bhūtvā bhūtvā pralīyate [Bg. 8.19].

Hayagrīva: The present-day material scientists, astronomers, state…, one of the theories is that the universe is expanding, that the systems are going outward into space and are moving proportionately further and further from one another, just like raisins rising in dough. When raisin bread is in the oven, the raisins, they go further and further and further apart as the dough expands. So is this…?

Prabhupāda: That expansion goes to a certain extent. Then the expansion stops, then it becomes dwindling and then finished.

Hayagrīva: Well then Bergson is actually incorrect in saying that the universe is evolving toward some grand harmony.

Prabhupāda: That is his imagination. What does he mean by this harmony? Just like I am increasing, your body is increasing, your child's body is increasing. So everybody's body is increasing, so where is the, what does he mean by harmony? It is increasing and it will dwindle and it will finish. That is material nature. If you say this process of increasing and dwindling is going on, that is harmony, then there is no harm, but the, individually everything is going under this process of increasing and decreasing and at the end finished.

Hayagrīva: He gives and example that's something similar to the Vedic. He speaks of "a center from which worlds shoot out like rockets in a fireworks display, provided, however, that I do not present this center as a thing but as a continuity of shooting out. God thus defined has nothing of the already made. He, that is God, is unceasing life, action, and freedom."

Prabhupāda: It is just like a wheel. A wheel is rotating. There are spokes, there are rims, there is a hub, and in the center, what is they call that, that supports the hub?

Hayagrīva: Axle.

Prabhupāda: Spindle, axle, axle. So He is the axle. So the round is going on, but He is the center. Everything is going on but He is the center. Aham ādir hi…, what is called? Devānām. Ahaṁ sarvasya prabhavo [Bg. 10.8]. So the central point is God, and other things are just like a big wheel, and the big wheel has got so many parts. The, it has got the rim, it has got the spokes, it is going in force, but the axle is the same, always in the center.

Hayagrīva: Now this is the last point, and I want to just for the record to correct this on Śyāmasundara's presentation because you took exception to this, and I believe that it was…, you wouldn't take exception to it. I don't know. It says Bergson refers to the "essential function of the universe as being that of a machine for the making of gods."

Prabhupāda: That is his misconception. That I have explained, the wheel. The wheel is going on. The wheel has got different parts but it is resting on the axle.

Hayagrīva: No, but is the universe a machine for the making of gods in the sense that it's a vehicle to make people Kṛṣṇa conscious?

Prabhupāda: No, this is wrong. The machine, the wheel is already depending on the axle. Axle is already there. Without axle, the wheel cannot move.

Hayagrīva: Not for the creation of God, not for the making of God.

Prabhupāda: Then?

Hayagrīva: But for the making of small ”g” gods, like demigods. You once said…

Prabhupāda: Demigods are already there. Just like in the same example, in the wheel the different parts, they are already there.

Hayagrīva: So there’s no question of the making of gods?

Prabhupāda: No, no. That is a wrong theory.

Hayagrīva: But when a man becomes Kṛṣṇa conscious, could you say that he has become like a god or godlike?

Prabhupāda: He, that godlessness is diseased condition. So when he becomes in normal condition, that is Kṛṣṇa consciousness. His normal life is Kṛṣṇa consciousness. That is mukti. Mukti means liberation. What is that liberation? A man is suffering from fever. So if the fever is stopped by medicine and treatment, then he becomes in normal health. It does not mean that he, he changes his constitution. He is the same man, but on account of fever he was talking nonsense, in convul…, what is called, convulsion?

Hayagrīva: Convulsions.

Prabhupāda: Huh?

Hayagrīva: Delirium.

Prabhupāda: Delirium, yes. He is talking all nonsense, this diseased condition. So he has to cured from the diseased condition, then he will understand, ”Oh, this is my position,” brahma-bhūtaḥ prasannātmā [Bg. 18.54], he becomes immediately joyful, ”Oh, I am talking in delirium, nonsense.” This is…

Hayagrīva: So instead of a machine for the making of gods, it’s more like a hospital for the curing of souls.

Prabhupāda: Yes, yes, it is hospital. Kṛṣṇa consciousness movement means curing the disease. That is described in Nārada-bhakti-sūtra, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170], nirmalam. Nirmalam means purified. So when he becomes free from all this designation… The designation begins with this body, and the body accidentally born in Europe, he thinks, ”I am a European.” Born in America, ”I am an American.” Born in a Christian family, ”I am Christian.” He is born in Hindu family, ”I am that.” That is all misconception. His real position is that ”I am part and parcel of Kṛṣṇa, eternal servant.” Then he is free from all. That is, that is beginning of…, that is brahma-bhūtaḥ, beginning of spiritual life. So nothing, not that a man can be made to God. He is not God; he is part and parcel of God. He has to simply understand his position. That is mukti. He is working under different impression, that ”I am this body.” Just like the other day with, concerning the philosopher Huxley. He is a philosopher but he is proud of becoming Englishman. Did you not say?

Hayagrīva: Yes.

Prabhupāda: So this is going on. So-called philosophy, scientific advancement, but the central mistake is there that he is thinking in terms of his body. That has to be corrected. Then it will be pure consciousness and normal life.

Hayagrīva: Now let me get this right. He doesn’t say that it’s a machine for the making…, that man becomes… He’s not saying that man becomes God. He never says that.

Prabhupāda: Oh.

Hayagrīva: But that a man may evolve to a state like unto the demigods. Is that a possibility?

Prabhupāda: What is demigod? That, there is a difference between demigod and a man. A demigod is in the better position, that’s all. Just like a high-court judge and layman. Both of them human being, but the high-court judge in a better position, that’s all, but both of them human being.

Hayagrīva: But that’s not the purpose of the universe.

Prabhupāda: Everything is the… I am human being, you are human being, but you are in better position. So demigods, they are, on account of their higher qualities, they are in sattva-guṇa, and here raja-guṇa, tamo-guṇa. So…, but as soon we are not subjected to any guṇa, either sattva-guṇa, raja-guṇa, tamo-guṇa, we are transcendental. So if we keep ourselves in that transcendental position, that is engaged in devotional service, then we are above this all, sattva-guṇa, raja-guṇa, tamo-guṇa. That is wanted. Then that is called mukti, muktir hitvānyathā rūpam. We are contaminated or conditioned on account of association with these three modes of material nature, and if we keep ourself aloof from the association of three modes then we are mukta, we are liberated. That is devotional service.

Hayagrīva: Higher, higher than the demigods?

Prabhupāda: Yes. What is the demigods? They are also rotting in this material world. So devotees are not concerned how to become a demigod. They do not care. That is said by Prabhodānanda Sarasvatī: vidhi-mahendrādiś ca kīṭāyate. Vidhi means Lord Brahmā, and mahendra means the king of heaven, Indra. So he says, ”I think this Brahmā and Indra, Candra, the demigods just like as good as the germs and small insects.” He says that. Vidhi-mahendrādiś. You have to attain such a position that you think this Brahmā and Indra and demigods, they are as good as the insects. Vidhi-mahendrādiś ca kīṭa. Kīṭa means a small insect. So actually that is the position. Everyone has got a different type of body according to his karma, either Brahmā’s body or ant’s body, so he is under material laws. So that is not the position of freedom. One has to become above these material laws. That is brahma-bhūtaḥ prasannātmā [Bg. 18.54]. So anyone who has actually attained that position, what is the importance of Brahmā’s body or Indra’s body? He is not concerned with the body, just, therefore devotees are not interested to be elevated to the higher planetary system in the heaven. They are not interested. They are interested going back to home, back to Godhead. So devotee’s position is different. Just like we can see practically our Kṛṣṇa consciousness movement, we have got so many members. We are not perfect, but still it is not our ambition how to become a Rockefeller or big rich man. This is not our ambition. Is it our ambition, like that? We don’t care for this Rockefeller or big, big man. We want how to become a perfect devotee of Kṛṣṇa. You can see practically. Our endeavors, activities, are not like the karmīs’. The karmīs are trying ”How many motorcars I will possess. How many buildings I shall possess.” We do not mind, but we are constructing temples. That is for Kṛṣṇa’s service. We are getting money by Kṛṣṇa’s mercy. You are envious of that money for Kṛṣṇa’s service. Not to that to make a big bank balance and declare that ”Now I have become as good as Rockefeller,” or this or that. We are not interested. So a devotee is not at all interested to be promoted in the higher planetary system or become demigod. That is not their business. Kīṭa janma hau yathā tuyā dāsa. Bhaktivinoda Ṭhākura says that bahir-mukha brahma-janme nāhi mora āśa, ”I don’t care to become a Brahmā, I, better I shall prepare to become a small ant in the house of a devotee." This is our ambition. I shall be very much satisfied remaining a small ant in the house of a devotee, a dog of a devotee, but I don't want, forgetting Kṛṣṇa, to become like Brahmā, Indra, Candra. This is Vaiṣṇava philosophy.

Hayagrīva: So that's the end of Bergson. (end)

ALEXANDER.HAY

Samuel Alexander

Hayagrīva: Samuel Alexander basically wrote one major book, called Space, Time and Deity.

Prabhupāda: Space, Time and…?

Hayagrīva: Deity.

Prabhupāda: Deity.

Hayagrīva: And in this book he defines religion. He says, "Religion leans on metaphysics for the justification of its conviction of the reality of its object, God. Philosophy leans on religion to justify it, and calling the possessor of Deity by the religious name of 'God.' The two methods of approach, that is philosophy and religion, are therefore complementary."

Prabhupāda: Hmm. That's right. Religion, when it is combined with philosophy, that makes sense, and religion without philosophy is sentiment. It has no practical value.

Hayagrīva: For Alexander, religion is like what…

Prabhupāda: We should say in this connection that Bhagavad-gītā is religion and philosophy combined together.

Hayagrīva: For Ale…

Prabhupāda: The religion is God worship, and everything explained there, just like immortality of the soul, that is philosophy. So it is combination of religion and philosophy that makes sense.

Hayagrīva: For Alexander religion is like hunger, and God is the food for that hunger.

Prabhupāda: Yes.

Hayagrīva: He writes, "The religious which sets us in search of God is our groping out to the reality which is God. This religious appetite may either be stirred in us directly, by the impact of the world with its tendency to Deity, or it may first be felt by us as a need of our nature." So the desire or hunger for God may be motivated either externally or internally.

Prabhupāda: That I explained this morning partially, that actually we are seeking love of God beginning with the body. That I have explained in this morning, that we love this body because I live within this body. As soon as I give up this body, the body is neglected, it has no value, throw it. So, so long the living soul is there, the body has value. So why the living soul is valuable? Because he is the part and parcel of God. So God is there also within this body. This is explained is the Bhagavad-gītā. There are two living entities. One is…, they all…, both of them are known as kṣetra-jña. One kṣetra-jña only knows about his body, and the other kṣetra-jña knows all other bodies. That is God and the living entity. So the body is important because the living entities are there. The subordinate living entity is the part of the supreme living entity. So ultimately the conclusion is, because a supreme living entity is in the body or within the universe, therefore we have manufactured so many activities of love and society, friendship, nationality, community. Ultimately, when it culminates with love of God, then it is perfect. So the conclusion is that we are searching after the platform where God is love, but it is going on, I mean to say, by degrees, one after another, in different names.

Hayagrīva: Alexander despairs of the speculative method as a means for connecting with God, and he also feels that proofs of God's existence in nature are nonexistence, are nonexistent. If such a God is to be identified with the object of worship, that is to say we shouldn't worship God in nature. But how can God be known? For him God can be known by experience. Nor can we prove the existence of God, whether worshipable or not, except on the basis of experience.

Prabhupāda: This is natural. This is just like the other day I was saying that on the Hawaii Island we are standing, we know that the proprietor, the government, is there. So just after few yards there is the sea. Then we can conjecture: if the land has the proprietor, the sea has also proprietor. We have not seen who is the proprietor of the land, or the governor of the land. Similarly, there is a governor, proprietor, of the sea and the sky, but we have not seen. That does not mean there is no proprietor.

Hayagrīva: Now…

Prabhupāda: By see, by exp…, by our present experience we can guess the experience which you have not actually experienced. As we see that everything has got I… I am the proprietor of this body, he is the proprietor of this house, he is the proprietor of that land, he is the proprietor…, that there must be a proprietor of the sea. This is common sense. And that is God. The proprietor of the sun, the proprietor of the moon, the sky, that is God. That is described in the Vedic literature. It is said that the moon is the mind of God, the sun is the eyes of God, the land is the foot of God, the water is the semina of God. Everything is described.

Hayagrīva: So God can be seen in nature.

Prabhupāda: Yes. Not only nature. This is the beginning of realizing. This is impersonal. But there is person at the background. Just like we do not see…, we know that there is one governor, proprietor of the Hawaii Island. We have not seen. But when we see him, he is person. This is the conclusion. Similarly, so long we are not competent to see God, we can understand, "This is God's hand, this is God's heart, this is His…, God's mind, this is God's eyes." But when we are competent we can see regularly, "Here, here is God, face to face." That requires qualification. Because I did not see the governor of Hawaii is that he is not a person, he is imperson-that is foolishness. When I become competent to see, qualified to see the governor, you see he is a person.

Hayagrīva: Alexander distinguishes between what he calls deity and God Himself. For him deity is how it feels to be divine. Now deity for him is a relative term. It is the next highest level of existence. For instance, for an ant, a dog may be a deity; for a dog, a man may be a deity; for a man, a demigod may be a deity. He says, "For any level of existence, deity is the next higher empirical quality."

Prabhupāda: Hmm.

Hayagrīva: "It is therefore a variable quality, and as the world grows in time, deity changes with it. On each level a new quality looms ahead, which plays to it the part of deity. However, God is the being which possesses Deity in full." That is to say God is always one step ahead of every creature.

Prabhupāda: They do not know the science of God, but as philosopher they are suggesting the method. That is nice. Just like for ant, a bird is deity; for a bird, a cat is deity; for a cat, a dog is deity. So in this way, according to the position one selects the deity. But if you go on searching out, when you find out somebody that he has no any, anyone to worship… The ant has to worship the bird, bird has to worship the cat, cat has to worship the so on, so on. In this way, when you come to a person who hasn't got to worship anybody, He is God. That is sense. In the lower stage there is another, higher living being than the lower living being, but in this way searching out, when you come to a point that there is this person who hasn't got to worship anybody … That is explained in the Vedic literature:

īśvaraḥ paramaḥ kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is worshipable by everyone. Therefore Kṛṣṇa says in the Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "Everyone has got higher than him for worship, but I have nothing to worship. I am the Supreme, mattaḥ parataram. No…, there is no more superior authority than Me." Then He is God. So long one has superior authority, he is not God. He is subordinate. But when he comes to a person who has no more superior than Him, then He is the Supreme Personality of Godhead. That is Kṛṣṇa.

Hayagrīva: Although Alexander himself tries to describe God in philosophical terms…

Prabhupāda: Then his philosophy is right, that an ant's god is a bird; bird's god…, like that. So when he finds, comes to a person who has no more god, then He is Supreme God.

Hayagrīva: But he feels that ultimately God is beyond description. He says…

Prabhupāda: No. Why? We have, this, this is description.

Hayagrīva: Yes, but he's giving a description, or attempting to give a philosophical definition.

Prabhupāda: Whatever it may be, this is right description, that you find deity in different stages, but when you come to a person that He has no more deity, then He is God.

Hayagrīva: He says even the description…

Prabhupāda: You don't find in the life of Kṛṣṇa that He is worshiping any other God.

Hayagrīva: He worships no-one.

Prabhupāda: No-one. There is… Therefore He is God.

Hayagrīva: Nor does He meditate.

Prabhupāda: Hm?

Hayagrīva: Nor does He meditate.

Prabhupāda: Meditate of Himself. The Māyāvādī has taken like that. But He has no more, anybody higher than Him, so He has to meditate upon Himself.

Hayagrīva: He does meditate upon Himself.

Prabhupāda: Just to teach us. In the, as a family man, He in the morning He was meditating.

Hayagrīva: Oh.

Prabhupāda: Yes. Gṛhastha. So He was meditating upon Himself. [break]

Hari-śauri:

arjuna uvāca
paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvatam divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal Divine Person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages, such as Nārada, Asita, Devala, and Vyāsa, proclaim this of You, and now You Yourself are declaring it to me."

Prabhupāda: Yes. Finished. "All authorities accept, I realize, and You personally say." Then what evidence more? Hm? What is the possible evidence? No evidence, finished. "I personally experience, You personally say, and the authorities accept You. Finished." Things should be simplified. This is…

Hayagrīva: Meanwhile Alexander is saying, uh, he seems to conceive of God in a universal form. He says, "Now the body of God is the whole universe, and there is no body outside His."

Prabhupāda: That is experimented in the Bhagavad-gītā for men like Alexander and company. Arjuna requested that Kṛṣṇa to show His universal form, because he knew that "I am accepting Kṛṣṇa as the Supreme, but there are many persons with poor fund of knowledge, they may not accept." Therefore he requested Kṛṣṇa to show him the universal form. That He showed, so that there is another proof for person like Mr. Alexander and company. The, in the Eleventh Chapter, the universal form is very nicely explained. But the universal form was shown by Kṛṣṇa; therefore Kṛṣṇa is original. Universal form is not original; it was manifested by Kṛṣṇa. Therefore Kṛṣṇa's natural form is Kṛṣṇa. The universal form is a feature of Him. God… That, that is also confirmed in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ. Find out this verse.

Hari-śauri:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

”I am the source of all spiritual and material worlds. Everything emanates from Me. The wise, who know this perfectly, engage in My devotional service and worship Me…”

Prabhupāda: So ”everything emanates from Me” mean the universal form also emanate from. So iti matvā bhajante mām: ”One who understand Me, he, he becomes a Kṛṣṇa devotee.” Iti matvā bhajante māṁ budhā bhāva-saman(vitāḥ), that He is the origin of universal form also; then he becomes a Kṛṣṇa devotee.

Hayagrīva: He sees God's… [break] Alexander sees God's Deity as being different from others in that it is infinite… [break] This is the continuation of Alexander that was interrupted due to the defective tape. A God…, uh, Alexander considers God's Deity as differing from that of others in being infinite, and he says, ”God's body…”

Prabhupāda: This, this, this sense should be explained. Because God is infinite, He has infinite Deities also. That is infiniteness. He is presented as Deity; that is infinitely of varieties. That is infiniteness. Why he is sticking to one Deity? That is his not understanding the meaning of what is infinite. That is explained in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta-rūpam: He has Deity infinitely. That is infinity. Because He is infinite, He has no Deity-that is not real conception. He is infinite and He has got infinite Deity forms.

Hayagrīva: He says, ”God's body, being the whole universe of space/time, is the source of the categories but not itself subject to them.”

Prabhupāda: Yes. So if God is Deity, He is also not subject to these created living being. That is condemned. When one thinks God's Deity as one of the deities within this material world, he is condemned as mūḍha. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] ”Because I appear just like a human being, the rascals, asses, they think of Me as ordinary human.”

Hayagrīva: Now in this book Space, Time and Deity, on page 380, Alexander writes… Alexander takes the Aristotelian view of God in saying, ”There is no reciprocal action from God, for though we speak as we inevitably must in human terms of God's response to us, there is no direct experience of that response except through our own feeling that devotion to God, or worship, carries with it its own satisfaction.”

Prabhupāda: That is his imperfectness. God is omnipotent. He comes before Kṛṣṇa, er, Arjuna, and He speaks Bhagavad-gītā. So because he has no advanced knowledge, he cannot understand how God, omnipotent, all-powerful, can come and speak with His devotee. That is his poor fund of knowledge.

Hayagrīva: Yes, that…

Prabhupāda: If God is omnipotent, why He cannot come and talk with His devotee? Then where is the omnipotency? These rascals cannot understand.

Hayagrīva: That was…

Prabhupāda: There is no meaning of omnipotency if God cannot come and talk with His devotee.

Hayagrīva: Because they have no experience, they think that…

Prabhupāda: That means poor fund of knowledge. The knowledge is imperfect. They are talking of God omnipotent, and He cannot talk with His devotee. Just see. He is restricted by his own law, by his own experience. He is such a fool.

Hayagrīva: This was also Aristotle's view. He said it's foolish for, he says man directs love toward an object that can reciprocate love.

Prabhupāda: Yes.

Hayagrīva: Therefore it's foolish to love Zeus because Zeus does not extend his love to man. This was the Aristotelian view, that there's no reciprocation.

Prabhupāda: No, Zeus? Zeus I, I don't follow.

Hayagrīva: Oh, Zeus is a, the Greek God, Greek name for God.

Prabhupāda: He reciprocates to the advanced devotee. Just like it is stated in the Bhagavad-gītā, teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrva… [Bg. 10.10]. One who is in full love with God, He talks with him. He does not talk with ordinary rascals. And in the Brahma-saṁhitā it is said, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti: [Bs. 5.38] one who has developed love of God, such person always sees God within his heart. So it is a question of Just like Kṛṣṇa says, that ”I am talking to you because you are My devotee,” bhakto 'si. Why God should talk with nondevotee? He has no business. Just like king, he talks with his immediate officials, minister. He does not talk with the street man. How you can expect? How this street man can express that ”I want to talk with the king or the president”? There is no question. He talks. He talks with the qualified devotees, not with others.

Hayagrīva: Wasn't there also something He says, that ”As you approach Me…?”

Prabhupāda: Yes. Actually just like you are talking, you can talk with God also. These gopīs in Vṛndāvana, in everything they are playing with Kṛṣṇa. Mother Yaśodā is binding Kṛṣṇa just like ordinary child. But these are not happening ordinarily. That the Bhāgavata says, that ”What this gopī Yaśodā did her past life that the Supreme Lord is sucking her breast?” So you cannot expect that the dealings as God is doing with mother Yaśodā, Mahārāja Nanda, the gopīs. Therefore we have to be qualified to that position to deal with God. That another place that,

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ
[SB 10.12.11]

These boys who are playing with Kṛṣṇa, they have amassed their pious activities for many, many lives, now they have come to this position to play with God. It is not ordinary position. Therefore the rascals, they think, "This is all myth." But it is inconceivable by them. But one comes to that state, he can play with God, he can rise on the shoulder of God and he can talk with Him like ordinary friend, ordinary child. So one has to come to that position.

Hayagrīva: Hmm.

Prabhupāda: The very word is this kṛta-puṇya-puñjāḥ. One who has amassed the resultant action of pious activities for many millions of births, that he can have this position.

Hayagrīva: Six pages later, Alexander writes, "The community is one of cooperation. The individual is sustained by trusting God, but he wants and claims the help of God as the child his father's, and in turn God reciprocates the worship man pays Him and the confidence he reposes in Him."

Prabhupāda: Yes.

Hayagrīva: Yes. He says that six pages after he says God does not reciprocate. "There is no such reciprocation from God."

Prabhupāda: But here he says reciprocate.

Hayagrīva: He says there's reciprocation. That's what's confusing. But he goes on further to say, "There's always the double relationship of need. If man wants God and depends upon Him, God wants man and is so far dependent."

Prabhupāda: Yes. Everyone is dependent. There is no question about it.

Hayagrīva: But how is God dependent on man?

Prabhupāda: Not. God is not dependent, but…

Hayagrīva: No, but that, he seemed to be saying that.

Prabhupāda: Huh?

Hayagrīva: He says, "If man wants God and depends upon Him, God wants man and is so far dependent."

Prabhupāda: Yes. That, that is acceptable in this sense, that God is independent thoroughly, but sometimes He wants to become dependent. That is His pleasure. And He accepts some of His devotee so that He can depend upon. Just like mother Yaśodā, that God became dependent on mother Yaśodā. Unless mother Yaśodā allows God to suck her breast, God will die. God is thinking like that, and He is crying. That is God's pleasure, that everyone is dependent on Him, and He is not dependent on anyone, so in order to derive this pleasure how a dependent child enjoys the care of mother, He accept to become a son of a devotee. That is not very ordinary thing to understand, but He has In the Caitanya-caritāmṛta it is explained…

Hayagrīva: I'm not sure that Alexander understood it in that way.

Prabhupāda: No. How he can understand? (laughter) He cannot. He is a talkative philosopher, that's all.

Hayagrīva: He, he says, "God Himself is involved in our acts and their issues. Not only does He matter to us, but we matter to Him."

Prabhupāda: Yes. That is one sense correct. Because we are fallen condition and we are sons of God, so we are suffering. God is very much compassionate; therefore He comes personally to teach us: "You rascal, why you are rotting in this material world? You surrender to Me and go back to home, back to Godhead, you will be happy." Therefore He is consulting. Otherwise why He comes from Vaikuṇṭha? Everyone, just like a son is rotting in his own way, but the father comes: "My dear son, why you are rotting in this way? You come home. You have got state. You will live there comfortably." But he does not come. That is his misfortune.

Hayagrīva: Now, Alex…

Prabhupāda: God's, God's becoming concerned about a…, us is natural, because we are sons of God, but at the present moment we are disobedient; therefore you are conditioned by nature. So we are suffering, and God being the supreme father, He feels for. He is not suffering, but He feels, as a devotee feels for these conditioned soul. Because he is servant of God, he knows that God feels for these conditioned soul; they are suffering. That Kṛṣṇa also gives recognition to the devotee, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. The devotees who are trying to preach the gospel, the instruction of Kṛṣṇa, Bhagavad-gītā, he is the most dear devotee to Kṛṣṇa, He says, because he is acting on behalf of God to deliver these rascals, conditioned soul.

Hayagrīva: He speaks of theism and pantheism. Now we might equate theism with personalism and pantheism with impersonal, the impersonal aspect.

Prabhupāda: There is nothing… Impersonal means when we cannot see that the background is person. We can of course take the lesson from nature that the sunshine is impersonal but the background is sun-god. But because we are in a very lower stage of life we can simply experience the sunshine but we cannot go and talk with the sun-god. That is not possible. So similarly, the background is person and the expansion of God's energy is imperson. So because we are in the energy, we are not directly in touch with God; therefore we say that God is an imperson. We have no such capacity now, but they, if we become devotee, we can attain that position when he can talk with God in person as the gopīs and the cowherds boy, mother Yaśodā and other in Vṛndāvana inhabitants they are doing.

Hayagrīva: He says, "For theism, God is an individual being distinct from the finite being which make up the world. For panth…"

Prabhupāda: Hm? Finite? He is not finite.

Hayagrīva: No, He is distinct, He is different. He is an individual…

Prabhupāda: Yes, yes.

Hayagrīva: …but He is different from the finite beings…

Prabhupāda: So that is the Vedic injunction, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is also eternal, He is also living being; we are also eternal, we are also living being. But He is the chief. How He is chief? Eko yo bahūnāṁ vidadhāti kāmān. That single number eternal living being, He is maintaining all these plural number living beings. Therefore you will find either in this material world or in the spiritual world there is so much arrangement. The sky is there, the air is there, the fire is there, the water is there, the land is there. He has made, even in this conditioned state, God has given us so much things, made for our maintenance. We require water-we find; we require air, so many things, and God has given us ample opportunity. So He is maintaining. Without air we cannot breathe; without water we cannot live; without fire we cannot live. So He has given; therefore

He is maintaining, He is maintainer. So one, the chief eternal living being is God, and the subordinate eternal living being are the jīvas, or the conditioned soul.

Hayagrīva: Well that's one hand, theism. He says, "For pantheism God is eminent in the universe of finite things, a pervading presence."

Prabhupāda: Yes. Presence is just like the water has come from Him. We say the semina of God. The light is coming from God. We say the sun is the eye of God. In this way everything is related, emanation from God. So, so long we do not understand wherefrom these things are coming, it appears God is imperson. But when we understand that "Here is the source of this sky, this air, the light, the water, the land," then He is person. So impersonal feature means a subordinate feature to the person. That is explained in the Bhagavad-gītā, mayā tatam idaṁ sarvam: "All the sky, air, fire, air, land, water, everything, that is My expansion." Mayā tatam idaṁ sarvam. Sarvam means everything. And mat-sthāni sarva-bhūtāni: [Bg. 9.4] "They are staying on Me." Just like the sunshine is on the sun. As soon as sun sinks, the sun, there is no sunshine. Similarly, the sunshine appears to be very big and the sun globe appears to be small, but the whole sunshine is depending on the sun globe. Similarly, the whole exhibition of impersonal representation-earth, water, air, fire, sky, so on, they are all depending on God. There…, therefore Kṛṣṇa says, mayā tatam idaṁ sarvam: "Everything that you see, that is My expansion, and everything is resting on these elements." Therefore He says, mat-sthāni sarva-bhūtāni, nāhaṁ teṣu avasthitaḥ: [Bg. 9.4] "But personally I am not there." And standing on this vast land or in the ocean he is in God, but personally he cannot see. Therefore Kṛṣṇa says, "Personally I am not present there, although he is standing on Me." Oh, Kuntī also says that, that "You are within and without, but still, the fools cannot see. Only the paramahaṁsas can see You." That is in Kuntī's prayer you will find. (aside:) Find out this Kuntī's prayer. Perfect knowledge.

Hayagrīva: (to Hari-śauri:) Why don't you give the verse? Why don't you just give, give the verse, read, give the verse numbers for the typist.

Prabhupāda: Yes.

Hari-śauri: Uh… Canto One, Chapter Eight, text 18, 19 and 20. So I'll just do the English, or the overall verse?

Hayagrīva: Read the English.

Hari-śauri: "Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all. Being beyond the range of limited sense perception, the eternally irreproachable factor covered by the curtain of deluding energy, You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized. You Yourself descend to propagate the transcen…"

Prabhupāda: That is very good example. His father is playing on the stage, and the son is seeing, and another, another friend is seeing, saying, "Do you see your father?" Then "Where is my father?" He, he, he does not recognize his father. Very good example.

Hari-śauri: Then, uh, third verse, "You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit."

Prabhupāda: Advanced transcendentalists, they can understand. Not these speculators with limited sense perception. Finished?

Hari-śauri: Hm.

Prabhupāda: The speculators have no knowledge. (laughs)

Hayagrīva: Yes. He says, "It is not so much that God is in everything but rather that everything is in God."

Prabhupāda: That's another foolishness.

Hayagrīva: What is this position?

Prabhupāda: He is inside and outside. He is within and without.

Hayagrīva: Why should it be more one way than the other?

Prabhupāda: Because there is nothing but God, so how he can be without God? Sarvaṁ khalv idaṁ brahma. Everything is God's expansion. How it can be sometimes in God and sometimes not in God? When he is not in God, that means he is māyā. Now māyā is also God, mama māyā. So how he can be without God? That is illusion. Just like these criminal. He thinks, "I can be independent of the government." No. That is not possible. Either he will remain in jail or outside the jail, you are under the government. But he thinks that "I am free." That is foolishness. He is not free at anytime.

Hayagrīva: Now he analyzes theism, which is the personal aspect, and pantheism, the impersonal aspect, and he finds both defective in themselves, and so what is his position? This is his position: "If the question is asked whether the speculative conception of God or Deity which has been advanced here as part of the empirical treatment of space/time, and has appeared to be verified by religious experience belongs to theism or pantheism, the answer must be that it is not strictly referable to either of them. Taken by itself…"

Prabhupāda: That is his mistake. As you have explained that the sky is also with reference to God… The sky is explained as the heart of God, and the water is explained as the semina of God, the moon is explained as the mind of God, the sun is explained as the eyes of God, the land is explained as the foot of God. So everything is with reference to God. So for a person who understands God, there is nothing existing without God. So how God can be separate? That is the fact. So pantheism or any "ism" you take, it has reference with God. What he says?

Hayagrīva: This, he goes on to say, he says it doesn't belong, strictly belong, strictly belong to theism or pantheism. "The answer must be it is not strictly referable to either taken by itself, that in different respects it belongs to both, and that if a choice must be made, it is theistic," that is personal, "for God for us is…"

Prabhupāda: That, that means when you come to the personal God you see that everything is with reference to God. There is nothing independent. Idaṁ hi viśvaṁ bhagavān ivetaro. That is explained, that this viśvarūpa universe is Bhagavān, but it appears that it is different from Bhagavān to the less intelligent. So then there cannot exist anything without Bhagavān, the Supreme Personality of Godhead, but those who have no sufficient knowledge, they think that "This is separate from God and God is separate from you."

Hayagrīva: He says, "God is both body and soul…"

Prabhupāda: Yes.

Hayagrīva: ”…and His soul is His Deity. Since God’s body is the whole of space/time, God, in respect of His body, is all-inclusive, and all finites are included in Him, and in their continuous connection as pieces of space/time, and linked by spacial-temporal continuity they are fragments of God’s body, though their individuality is not lost in it.”

Prabhupāda: This is right. This is right. This experience he has got very good work.

Hayagrīva: ”God is an individual being just as man or any other finite is…”

Prabhupāda: And now he is coming to that.

Hayagrīva: ”…only that He is infinite.”

Prabhupāda: He is, He is person, but He is not a person like us. But sometimes, due to our poor fund of knowledge… That is explained, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. ”These rascal, because I am here talking with Arjuna just like a human being, they are thinking that I am also a human being.” No. He is infinite, Arjuna is finite. That is explained in the Fourth Chapter also, that ”Arjuna, you are doubtful how I can remember that I spoke this philosophy to sun-god some millions of years ago.” Naturally a finite man cannot remember how one can remember. ”That is the difference between you and Me, that I know everything; you forget. So although you are living being eternal, I am also living being eternal, that is the difference between you and Me.”

Hayagrīva: He says, ”God’s body is not spaceless nor timeless, for it is space/time itself.”

Prabhupāda: Yes. Everything emanates from Him, so there is nothing separate from God. God includes everything. That is the conception of God. Janmādy asya yataḥ [SB 1.1.1]. Everything has emanated from Him.

Hayagrīva: This is the final point. He says, ”Concerning the existence of the evil…”

Prabhupāda: This description is very nice.

Hayagrīva: The description on the…?

Prabhupāda: The last description.

Hayagrīva: That last description. That the living entities are fragments of God’s body…

Prabhupāda: Everything…

Hayagrīva: …but their individuality is not lost.

Prabhupāda: Everything that you will see, they are all part and parcel of God. The other day I was saying that the wheel, the whole wheel is resting on the axle. So axle is there, the wheel is moving, so everything is part and parcel of God. Therefore the Māyāvādī’s philosophy that everything is one, yes, but they do not accept the variety. The wheel is one, that’s all right, but still the parts, sometimes it is called spokes, sometimes it is called the rim, sometimes it is called the hub, sometimes it is rolling, sometimes it is stopped, but everything the wheel, nothing but wheel.

Hayagrīva: He goes through a lot of, a lot of speculation to arrive at the final point. Concerning the existence of evil and suffering in the world, he writes, ”God is not responsible for the miseries endured in working out his providence, but rather…

Prabhupāda: That I have already explained. The miserable condition is created by us, and we suffer.

Hayagrīva: Yes, he says, ”rather, we are responsible for our acts.”

Prabhupāda: We suffer. Just like the silkworm, he creates a cocoon and becomes entrapped and dies. He is creating this fiber, silk fiber, and becomes entrapped. That is his creation.

Hayagrīva: A co…

Prabhupāda: What is called? Cocoon?

Hayagrīva: Yes, a cocoon.

Prabhupāda: He becomes entrapped. So similarly, mṛtyu-saṁsāra-vartmani. Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani [Bg. 9.3]. Because he is acting independently without caring for God’s instruction, then he is entangled; he suffers. That is the position. God has not created this suffering; he has created his suffering.

Hayagrīva: That’s the end of Alexander. (end)

MILL.HAY

John Stuart Mill

Hayagrīva: This is John Stuart Mill. In his essay on nature Mill writes, ”The order of nature, in so far as unmodified by man, is such as no being whose attributes are justice and benevolence would have made with the intention that his rational creatures should follow it as an example. It could only be as a designedly imperfect work which man in his limited sphere is to exercise justice and benevolence in amending.” So Mill concludes…

Prabhupāda: In man dealing, not with any other living beings, only man.

Hayagrīva: Well man, Mill concludes that conformity to nature has no connection whatever with right and wrong, and that man must amend nature. He must not act according to nature, but must-the word he uses is ”amend”…

Prabhupāda: Yes, amend. Not only amend. The nature, that we discussed, almost always, the nature is animal nature. But man must be above the animal nature. That is rationality. Normally a man is called rational animal, so he should advance in rationality. Just for eating, eating is common to the man and to the animal, but man should be advanced, what kind of eating it should be. Not only natural, although natural tendency is… Just like man, some of, not all, some of them want to eat meat. So rationality is that ”If I have got better foodstuff, why shall I kill that animal?” This is then rationality. But because he can eat meat, he can kill animal, he should go on killing animal, that is less intelligence. God has given so many nice foodstuff. Take for fruits, there are varieties of fruits Kṛṣṇa has given to the mankind, and we can utilize milk in so many nice preparation. So the fruits are not eaten by the animals. The dogs, cats, they do not eat fruit. It is meant for human being, so similarly there must, discrimination is the better part of valor. Is that not English proverb? So man should have discrimination, and especially for eating. I think George Bernard Shaw wrote one book, You are What You are Eating.

Hayagrīva: You are what you eat.

Prabhupāda: Yes. So the eating, about, there must be rationality, not to be carried by the nature's way. Nature's way, a man can eat anything, and they are eating also at the same time. The other day I saw in the airplane one Marwari gentleman he was eating the intestine of the hog. What is called?

Hayagrīva: The what?

Prabhupāda: Intestine of the hogs.

Devotee: Hogs' intestines.

Prabhupāda: What is that called?

Hayagrīva: Hogs intestines?

Prabhupāda: Yes.

Hayagrīva: People eat pig's feet also, that's a…

Prabhupāda: Huh?

Hayagrīva: A very favorite, the feet of pigs.

Devotee: Pig's trotters.

Prabhupāda: Feet.

Hayagrīva: Pig's feet.

Prabhupāda: Oh.

Hayagrīva: That's considered a delicacy.

Prabhupāda: So this way they have developed their consciousness. So Narottama dāsa Ṭhākura said, nānā yoni brahman kare kadarya bhakṣaṇa kare, this cycle of birth and death is that, that he comes to a species of life, he eats the most abominable food. So that, that is to be prohibited in human life. That is checking the natural instinct and to become rightly rational, what to eat, how to sleep, how to have sex, how to defend. This is also animal propensity. Above that he should search out about the Absolute Truth, then his rationality is properly used. Otherwise he remains animal.

Hayagrīva: He further writes, "The truth is that there is hardly a single point of excellence belonging to human character which is not decidedly repugnant to the untutored feelings of human nature." So he felt that virtues are not instinctive in man, virtues like courage, cleanliness, self-control, these virtues have to be cultivated. They're not…

Prabhupāda: Yes. Therefore in the human society there is educational system. Man has to be made a right rational animal. Although he is animal, he has to be educated in nice way. That depends on education, system of education, but in that connection studying the whole world's education system, the Vedic education is perfect. Therefore every man should be educated as they are instructed in the Vedic literature and a summary of Vedic literature is Bhagavad-gītā. So every man should read it as it is without any unnecessary interpretation. That will make the man perfect educated.

Hayagrīva: Mill envisions God at war with evil, and man's role is in aiding or helping God in this war. He writes, "If providence, or God, is omnipotent, providence intends whatever happens and the fact of its happening proves that providence intended it. If so, everything which a human being can do, is predestined by providence, and is a fulfillment of its designs. But if, as is the more religious theory, providence intends not all which happens, but only what is good, then indeed man has it in his power by his voluntary actions to aid the intentions of providence."

Prabhupāda: Yes. Providence desires only good. The man, the living being, is in this material world on account of his imperfect will. God is very kind that even though he is willing imperfectly to enjoy this material world God is giving him a directed facilities. Just like a child wants to play in certain way, still the child is guided by some nurse, or some servant by, engaged by the parent. So our position is like that. We have come to this material world to enjoy, giving up the company of God. So God has allowed him, "All right, you enjoy and experience. When you will experience that this material enjoyment is not good, then you will again come back." So He is guiding the enjoyment of the living being, especially of the human being so that he may again come back to home, back to Godhead. And nature is the via media agent, under the instruction of God. So if he (is) too much addicted to misuse the freedom, then he is punished, and that is also according to his desire. It is not God's desire that a human being become a pig, but he develops such mentality to eat everything. So God allows him to do everything, to eat everything up to stool in the body of a pig. That is God's concession. But he wanted to eat all this nonsense abominable thing so God gives him the chance that, you take this body of a pig, you can eat up to steel, up to stool. You will not find any difficulty to eat stool. In this way, God is seated in everyone's heart, He is noting down his desires, and to fulfill his different types of desire, God is ordering material nature to give a particular body and his repetition of birth and death in different species…

Hayagrīva: This is the continuation of Mill. He writes, "Limited as, on this showing, the Divine power must be, by inscrutable and insurmountable obstacles due to the existence of evil." Mill concludes that the existence of evil in the universe, or what he considers to be evil, pain and death, excludes the existence of an omnipotent God. He sees man in a position to aid the intentions of providence by surmounting his evil instincts. So God is not all-powerful, infinite in His power. If He were, there would be no evil, according to Mill.

Prabhupāda: No. God, evil is created by God undoubtedly, but the, it was necessary on account of the human being as, misuse of his free will. God gives him good direction but when he is disobedient, then naturally the evil power is there to punish him. Therefore the evil is not created by God but still it is created. It is necessary. Just like the government constructs the prison house. So this prison house creation is not the government's intention. Government wants that university is sufficient, people may be educated and highly enlightened, but because some, not all, misuses the independence, little independence, he creates evil circumstances, and he is compulsorily put into the prison house. Similarly, we suffer on account of our own evil activities but God, being Supreme, He punishes us for our evil activities. For God there isn't… When we are under the protection of God, there is nothing evil, only good thing. There is no evil. So God does not create evil but man's evil activities obliges God to create an evil situation.

Hayagrīva: To create what?

Prabhupāda: Evil situation.

Hayagrīva: The Christian, there's a Christian conception of God as being at war with Satan, and it appears also that Kṛṣṇa was at war on the battlefield of Kurukṣetra, and there were wars between the demigods and the demons, but in the Vedic literatures these wars do not seem to be taken as serious confrontation between God and God's enemies, but Kṛṣṇa seems to fight the demons in a playful mood. This isn't the case in Christianity.

Prabhupāda: Kṛṣṇa, Kṛṣṇa is all-powerful. So His fighting with the demons is, actually it is play. It doesn't affect His energy. Just like a small child is fighting with his strong father. So one slap by the strong father is sufficient to the small child. Similarly the fighting of the demons with God is like that. He gives some chance to play fighting but one strong slap to the demon is sufficient. So there is no question of fighting with God. He is omni-powerful, omni-competent, omni… But the demons are there disobeying. When the living being becomes too much disobedient and harassing to the obedient persons or devotees, then it is necessary that God kills them. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. That two business is going on, to chastise severely the demons, non-devotees, and to give protection to the devotees. That is the idea of fighting with the demons and the demigods. Paritrāṇāya sādhūnām, whenever there is such fight, God takes side of the demigods.

Hayagrīva: Mill pictures it more like a struggle but there's no struggle with them.

Prabhupāda: Struggle, the struggle is there, because it is the… Demon means they are always against God's ruling. That is demon. And demigod means who will accept the rulings of God. That is the difference. In the śāstra it is said that there are two kind of human being, one is called demigod and the other is called demon. The demigods are those who are abiding by the Lord, order of Viṣṇu, and just the opposite number, they are called demons.

Hayagrīva: But he pictures God as struggling.

Prabhupāda: God has nothing to struggle. He is so powerful that He has nothing to do. That is the Vedic injunction. Na tasya kāryaṁ kāraṇaṁ ca vidyate. The Vedic description of God is like this, He has nothing to do. That is right because just like a big man, a big leader, a king, personally he has nothing to do. He has got so many servants, secretaries, ministers, soldiers, so why he has got to do anything? So he has nothing to do. That is described in the Veda, na tasya kāryaṁ kāraṇaṁ ca vidyate. There is nothing to do actually. Therefore we see Rādhā-Kṛṣṇa picture, the Supreme Lord He is playing on his flute and enjoying. That is ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12), that is Vedic description, that God is always enjoying, ānandamaya. He has nothing to do. So, because na tasya kāryaṁ kāraṇaṁ ca vidyate, he has nothing to do because, na tat ca samaḥ abhyadikaś ca dṛśyate, because nobody is greater than Him, nobody is equal to Him. Then how things are happening? Parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. He has got multi-energies. The energies are acting and they are acting so nicely, svābhāvikī jñāna-bala-kriyā ca, and the, naturally it is happening, so systematic, so nice. Just like by God's order the sun has to rise early in the morning, exactly in the time. You watch your watch and you will find exactly in time there is sunrise and there is light, there is seasonal changes, everything in order. That is Godly arrangement. So He hasn't got to struggle, He hasn't got to fight but there is fight by His different agents to kill the evil element of the world.

Hayagrīva: In his Utility of Religion, Mill writes about the power of authority.

Prabhupāda: Yes.

Hayagrīva: And the enormous, what he calls the enormous influence of authority on the human mind. "Authority is the evidence on which the mass of mankind believe everything which they are said to know except facts of which their own senses have taken cognizance. It is the evidence on which even the wisest receive all those truths of science or facts in history or in life of which they have not personally examined the proofs. Whatever is thus certified to them by authority, they believe with a fullness of assurance which they do not accord even to the evidence of their senses when the general opinion of mankind stands in opposition to it."

Prabhupāda: Authority, that is authority. You can not defy it or you can not deny it. That is authority. We are presenting our Kṛṣṇa consciousness movement on this principle, that you should carry out the orders of the authority, and Kṛṣṇa or God is the Supreme authority. Whatever He is speaking, instructing to the human society, they must accept it without any wrong interpretation. That will make them happy. So those who are sane persons, they do not hesitate to accept the authority of God and they become happy simply by abiding by the orders of the authority. And those who are following exactly the instruction of the Supreme Authority, they are also authority. So that is the difference between the Supreme Lord and spiritual master. Spiritual master is servant authority, and God is the master authority. Therefore sevyā bhagavān, sevā bhagavān. Just like government officer, a servant authority, and the king is the master authority. So if one follows the instruction of the authority and teaches the people in general the same principles, then he becomes servant authority or the spiritual master.

Hayagrīva: Concerning morality, Mill writes, "Belief then in the supernatural, great as are the services which it rendered in the early stages of human development, that is for children," because he says early religious teachings "has owed its power over mankind rather to its being early than to its being religious." That is you can train a child…

Prabhupāda: Religion means to carry out the orders of God. This is the simple definition of religion.

Hayagrīva: But the power over man, he says, is due to early training.

Prabhupāda: Yes, that I have already said, that there are two authorities, one God the master authority and God's representative is the master author…, is the servant authority. So it is the duty of the servant authority to preach the instruction of God. That will make the human society happy, and this instruction should be taught from the very beginning of life. That is said in the Śrīmad-Bhāgavatam by Prahlāda Mahārāja. Prahlāda Mahārāja was teaching God consciousness when he was five years old only and he was teaching amongst the class friend. The class friends wanted to play in the tiffin hour and Prahlāda Mahārāja asked them to sit down and to learn God consciousness. So the class friend protested, "My dear friend, why you are insisting now? We are now children, let us play." That Prahlāda Mahārāja protested, "No, no, you should not waste your time playing because this God consciousness should be learned from the very beginning of life." Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. From the very childhood Kṛṣṇa consciousness should be learned. Why from the, so early, that durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam. He says that this human form of life you have got after many, many millions of births so we should not misuse this opportunity. We do not know when we shall meet next death, but if before meeting the next death we make our life perfect in Kṛṣṇa consciousness that is the special boon to this human form of life. We should utilize it.

Hayagrīva: He says, ”Belief in the supernatural, great as though the service is which it rendered in the early stages of human development, cannot be considered to be any longer required either for enabling us to know what is right and wrong in social morality, or for supplying us with motives to do right and abstain from wrong.” That is God is not actually necessary for a sense of morality and in communist countries today we see that they instill a social morality in their citizens that is devoid of any conception of God.

Prabhupāda: Morality means to abide by the orders of God. That is real morality. Other things which we manufacture, that you will find different in different countries. But religion and morality both of them are the same principle because religion means to carry out the orders of God, and morality means only the, I mean the principle to fulfill the desires of God. Just like in the battle of Kurukṣetra, Arjuna was considering, ”Killing is immorality.” But when he understood by the instruction of Kṛṣṇa that this fight is necessary as it is designed by Kṛṣṇa, so this is morality. Ultimately, morality means to carry out the desire of Kṛṣṇa or God. He knows what is morality. This, another example can be given, that in the warfield the soldier is there and the commander is there. The commander is asking, kill the enemy, and if he considers that ”Killing is bad, why shall I kill the enemy?” That is immorality. He should be immediately killed by martial law. He is disobeying the order of commander. So similarly, what you get, orders from the Supreme Personality of Godhead, if you carry it that is morality. Any other things manufactured by you, that (is) immorality.

Hayagrīva: He believed that there is no intrinsic value in the belief of the immortality of the soul, because he said, ”What…”

Prabhupāda: That is foolishness. That is not philosophical neither rational. If he cannot understand immortality of the soul, then he keeps himself in the animal kingdom. He is not even human being, what to speak of his education and philosophy.

Hayagrīva: He concludes this because he says, ”Those who believe in the immortality of the soul generally quit life with fully as much, if not more reluctance, as those who have no such expectation.” But we have examples, so many classic examples of Socrates quitting, meeting his death courageously, and how could this be possible if he didn’t believe in the immortality of the soul or the…

Prabhupāda: That I have already said, ”Immortality of soul is the fact.” If one does not understand this fact then he is animal. He is not in the humans category, he is animal category. He is experiencing daily how the soul is continuing even the body is being changed. In his family, he is seeing that the body of a child is changed into the body of a boy, but the father, mother know that the soul is the same. So where is the difficulty to understand the immortality of the soul? So that means it is less intelligence. Therefore, according to Vedic description, one who does not understand immortality of the soul he remains in the category of animals, sa eva go-kharaḥ [SB 10.84.13].

Hayagrīva: Well he seemed to think that belief in the immortality of the soul, belief or knowledge or whatever…

Prabhupāda: It is not belief. It is not the question of belief. It is the question of fact. Just like a man if he says, ”I don’t believe that I shall become old,” then that is his ignorance or foolishness. He must become old man, or the body must become old. So if a man thinks that, when I shall become old, that is immortality of soul, that when I shall become old means when my body will become old. He will continue. It is common sense affair. It is a fact. Where is the question of belief or not belief?

Hayagrīva: Well, wouldn’t knowledge…

Prabhupāda: This is knowledge.

Hayagrīva: …of immortality…

Prabhupāda: This is perfect knowledge.

Hayagrīva: Yes. Wouldn’t knowledge of immortality…

Prabhupāda: If somebody thinks that ”In future, fifty years after, I shall become old man,” this is knowledge. And if somebody thinks that ”No, no, I shall never become old,” that is ignorance. Although it is future-a man of knowledge knows that this will be future. So I shall continue to live in future, and I was a child in the past, and I am a middle aged man at this time, so in these three, past, present and future, I am existing. Where is the difficulty? If this simple truth one cannot understand, that what kind of human being he is? I remain in the past as child, the body is finished. Now I am a middle-aged man or young man, the body is different. And in future I shall become old man, that body will be different. So I, as a child, I, as a young man, as an old man, I am the same, all the bodies changing. This is the fact. Who can deny it? So where is the difficulty to understand it? And in the Bhagavad-gītā, it is said, Kṛṣṇa says to Arjuna, ”Both you, Me, and all these soldiers, they existed in the past, and they are present existing, and in future they will continue to exist. This is immortality. He says when, I mean very openly, na hanyate hanyamāne śarīre [Bg. 2.20], na jāyate mriyate vā kadācin. This living soul, he is never born. That body is changed, that is called birth. But the soul is immortal. So he never takes birth, he never dies. ”No, I see that he has died.” No, that is the annihilation of his body. Take it from me that by the annihilation of the body, the soul is not dead. This, this is authority and this is, we have to accept this authority. If you don’t accept authority, if you have no reason to understand how the soul is immortal, then what we are, except like the animals? So one who does not believe or cannot understand, he is no better than animal. He has no knowledge. This is the beginning of knowledge. Then other (indistinct). First of all one must understand what he is. If he does not know what he is, he is wrongly directed. He is taking care of the body. Just like he, the cage and bird. If you simply take care of the cage without taking care of the bird, is that very good knowledge? That is foolishness.

Hayagrīva: Let me uh… [break] What he is saying here that he doesn’t believe that knowledge or belief in the immortality of the soul, gives one courage at death, more courage at death.

Prabhupāda: No. First of all knowledge means to understand the fact. If you do not know the fact then on this wrong background all your knowledge is (indistinct). If the foundation is wrong then what is the value of such knowledge. Therefore the first knowledge is one should understand that he is not this body, he is soul.

Hayagrīva: We should stop. [break] …Mill was not only a utilitarian but a humanist, and he says, ”A religion of humanity can have as excellent an effect, perhaps even to a greater extent, than a supernatural religion.” The religion of humanity would cultivate unselfish feelings. That is a religion without God, religion with man at the center.

Prabhupāda: So without God, how it can be religion? Religion means, I have already explained, the order of God.

Hayagrīva: Finally on immortality and miracles, he says that there is no evidence for the immortality of the soul and none against it, but…

Prabhupāda: How he can be convinced? There are so many evidences. That is the misfortune of the human society. A learned person like Mill, he cannot understand, what to speak of the others. This is simple truth. Any child can understand but due to misfortune they cannot understand.

Hayagrīva: And finally he says, "The whole domain of the supernatural, the whole domain of the supernatural, of religion is removed from the region of belief into that of simple hope."

Prabhupāda: No. It is neither hope nor belief. It is fact. To us at least, Kṛṣṇa conscious people, it is fact because Kṛṣṇa is coming and giving instruction to Arjuna, and that is recorded, and we are reading that. So where is it is belief or fiction or something? It is fact.

Hayagrīva: He believed that if man could not, by the exercise of his own energies, improve both himself and his outward circumstances, that is if man could not improve the world to do more good for his, to do good for himself and other creatures, vastly more than God had in the first instance done, the being who called him into existence would deserve something very different from thanks at his hands. In other words that if man couldn't improve the world, then…

Prabhupāda: How it can be improved? One man may be good, religious, abiding by the orders of God, and 99.9 percent, they are Godless. So how it can be improved? This material world, as it is, it can be improved only by the increase of percentage of God conscious men, otherwise there is no possibility of improvement. Every man is differently conscious. So you cannot bring them together. For example, just these modern civilized nations, they are struggling in the United Nation Organization, but they could not do for the last thirty, forty years. That is not possible. That is futile attempt. Unless people become God conscious, there is no improvement of the world.

Hayagrīva: One last quote from Mill: "I will call no being good who is not what I mean when I apply that epithet," that is good, "to my fellow creatures, and if such a being can sentence me to hell for not so calling him, to hell I will go."

Prabhupāda: I could not follow.

Hayagrīva: Well, in other words that God must be good in the relative sense as I would say, "Oh, this is a good man." If he could not call God good in that relative sense he would not call God good.

Prabhupāda: God is always good. If one does not know the goodness of God then he is imperfect. God is always good, God is always great. That is the version of all Vedic literature. If one does not know God is good, then he is imperfect in his knowledge.

Hayagrīva: So that's the end of Mill.

Prabhupāda: He says this man is good. What does he mean by this man is good? What is the qualification that he has become good?

Hayagrīva: Mill is pretty much a, being a utilitarian, is pretty much a…

Prabhupāda: Whatever it may be, let us say…

Hayagrīva: …is pretty much of a materialist, and a good man would work for what he called the greatest happiness principle, that is the greatest happiness for all sentient beings on earth.

Prabhupāda: Oh.

Hayagrīva: So that would be the good man, would work toward that end.

Prabhupāda: So is there any man who can do good to all others? Is there any man? Any single instance?

Hayagrīva: A man is finite. How can he do good for everyone?

Prabhupāda: Then why does he say this man is good? He is bad in other sense. So how he can say this man is good?

Hayagrīva: Christ said that no man is good.

Prabhupāda: Yes. Yes.

Hayagrīva: there's only one good. That's God.

Prabhupāda: Yes. That's a fact. You are thinking that this man is, so how he is good? He is limited in his power. He may think of his brother, of his nation, of his society but what does he do of other living beings? So how he can be good? A good man, speaking even a man like Gandhi, he is a good man, but when he was approached that stop cow killing, he could not do anything. Although he is advocating non-violence but he, the violence committing in the slaughterhouse, thousands and thousands of animals being killed, violence, what did he do? So how he is good man? Nobody can be good man.

Hayagrīva: Only a pure devotee of Kṛṣṇa.

Prabhupāda: Yes. Because he abides by the order of the Supreme Good, that's all. If Gandhi could not become a good man, so that as he was killed by enemy, so how the man can be good man? There is no good man, unless he is a devotee of the Supreme Lord, all good. It is physically impossible to become good man, even if he has got the desire. That is not possible. This is our mental concoction. This is good man or bad man. Anyone who is not God conscious, he is bad man, and anyone who is God conscious he is good man. This should be the question. (end)

COMTE.HAY

Auguste Comte

Hayagrīva: …Frenchman, and he is known as a positivist. He felt that positivism reconciles the heart and the intellect. He felt that theology dealt solely with the heart or the sentiments and that philosophy dealt solely with the intellect, but positivism reconciled the two. He writes, "Positivism proves more efficient than theology yet at the same time terminates the disunion which has existed so long between the intellect and the heart. It is a fundamental doctrine of positivism, a doctrine of as great political as philosophical importance, that the heart preponderates over the intellect. When it is said that the intellect should be subordinate to the heart, what is meant is that the intellect should devote itself exclusively to the problems which the heart suggests, the ultimate object being to find proper satisfaction for our various wants," meaning material wants, as well as spiritual wants.

Prabhupāda: So we have got from Bhagavad-gītā that the gross understanding are the senses, though the still finer understanding is the mind, and then intellect, and then the soul. The soul is the original, basic principle of activities. So it becomes grosser, grosser, grosser, and when the soul acts on the platform of senses and body, these are gross activities. So our calculation is the gross activities of the body, then the subtle activities of the mind and still more subtle activities of the intellect, and then spiritual platform. So that is also expressed in another way: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprākṛta. These are different stages of knowledge. Direct perception, pratyakṣa; then receiving knowledge from others, then…, pratyakṣa par…, aparokṣa, still further Vedic knowledge. Then adhokṣaja, beyond the experience of mind and senses. Then aprākṛta, transcendental, spiritual. These are the different stages of knowledge and different stages of understanding from gross to the subtler forms of life.

Hayagrīva: He says, "Even the laws of the solar system are very far from perfect. The increasing imperfection of the economy of nature becomes a powerful stimulus to all our faculties, whether moral, intellectual or practical. Here we find sufferings which can really be alleviated to a large extent by wise and well-sustained combination of efforts." Another way, in other words, man can improve on nature. "Those who look wisely into the future of society will feel that the conception of man becoming without fear or boast, the arbiter, within certain limits, of his own destiny, has in it something far more satisfying than the old belief in providence, which implied our remaining passive." So he felt that man's improvement on nature is better than a passive belief in God.

Prabhupāda: So he is…, he does not believe…, there is no belief in God is there? There is no question of? No. But our point of view is different: that God is the ultimate decider of everything. That is called daiva-netreṇa. He may be acting through different agents, but ultimate decision is given by Him. And He is sitting in everyone's heart. He is observing the activities of the individual soul as witness, giving permission. Without God's permission, nobody can act. So He is giving intelligence also, and He is the cause of forgetting. Two things are there, remembering and forgetting. Both these things are coming from God. If He keeps him in forgetfulness, then he cannot remember, and if He gives him the power to remember, he can remember for long, long past activities. So ultimately God is the final director. That is our conception. Man cannot remain independent. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Everything is being done, impelled by the three material modes of nature, and the ultimate dictator is the Supersoul, or the Personality of Godhead in His localized aspect, situated everywhere in the heart of the living entity, or even within the atom He is there, and His is the supreme director.

Hayagrīva: He says, "The universe is to be studied not for its own sake but for the sake of man, or rather of humanity. To study in any other spirit would not only be immoral but also highly irrational." This is the old Greek Sophist position, that man is the measure of all things.

Prabhupāda: So the man should be inquisitive to understand the Absolute Truth, athāto brahma jijñāsā. Human intelligence is meant for that purpose, that he should find out what is the ultimate source of everything. That is intelligence. What is the other point he said?

Hayagrīva: "To study in any…, to study in any other spirit would not only be immoral but also highly irrational." To study the universe for any other sake other than the betterment of humanity.

Prabhupāda: Betterment of humanity will depend on studying the cosmic nature or not? What does he say?

Hayagrīva: The purpose for studying the universe is to improve nature, is to improve man's situation in nature. To improve the lot of man.

Prabhupāda: How? How? So far we are concerned, that any living being is destined to a certain position of happiness and distress. By dint of his past activities he gets a particular type of body destined to suffer or enjoy. That cannot be changed. Either you call this fatalism or destiny-every man is destined-that cannot be changed. His intelligence can change only his position with reference to God. His present position is he is forgetful of God and his relationship with God. So this position, forgetfulness, can be changed, and human life is meant for that purpose. So far improvement of economic condition or other condition, that is already fixed up. One cannot change it. So that is confirmation in the Śrīmad-Bhāgavatam: he is creating his own destiny. Just like it is said, "Man is the architect of his own fortune." Destiny cannot be changed. It is fixed up. Tasyaiva hetoḥ prayateta kovido [SB 1.5.18]. Anyone who is very expert and intelligent, he should know that destiny cannot be changed, but he can change his position with reference to his relationship with God. At the present moment he is forgetful of his relationship, but by good association, by Vedic knowledge, by training, he can change his position, and in that way he can improve his destiny also, or he can change his destiny. Karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]. A person, by engaging himself in devotional service, he can change his destiny. Otherwise destiny is very strong. It cannot be changed.

Hayagrīva: He draws a distinction between atheism and positivism. He says, "Atheism, even from the intellectual point of view, is a very imperfect form of emancipation, for its tendency is to prolong the metaphysical stage indefinitely by continuing to seek for new solutions of theological problems instead of setting aside all inaccessible researches on the grounds of their utter inutility. In a word, atheism is still concerned with studying the 'why' instead of the 'how,' and positivism, true positivism, is concerned with the 'how' instead of the 'why.' " In other words, he felt that religion quo religion, religion as religion, had best be set aside because religious questions are basically childish. They can never be answered. So atheism is rejected because atheists "occupy themselves with theological problems and yet reject the only appropriate method of handling them." And for him the only appropriate method is to forget the whole thing.

Prabhupāda: So how can he forget? Atheism will help anyone to improve his position? Just like death. Atheist, if he does not believe in God and God sends him death, how he can counteract it? He has no power to counteract it. We understand from Bhagavad-gītā that death is God for the atheist. Atheists do not believe in God, but God comes to him as death to convince him that "Here I am." So how the atheist can avoid? How it will improve his present situation by atheistic speculation? So how the atheist can become independent? That is not possible.

Hayagrīva: His philosophy is one of total materialism. He states, "A nation that has made no efforts to improve itself materially will take but little interest in mental or moral improvement."

Prabhupāda: That standard of material improvement, that is not fixed up. One person in the material existence, he is satisfied in certain condition of life. Other man is not satisfied in that position; he wants a different standard of life. Then the question will be, "What is the standard of material life?" So far our Vedic civilization is concerned, this, the material necessities are there-eating, sleeping, mating, and defending. These are material necessities, so they are equally visible in animal kingdom or human kingdom-everywhere. It is simply mental improvement of standard, but the standard are different. So what will be the actual standard of materialistic way of life? That is the question.

Hayagrīva: He felt that more…, even more than the vaiśya, the merchant, or the kṣatriya, the administrator, that the man who will usher in positivism will be the working man, or the śūdra. He says, ”The occupation of working men are evidently far more conducive to philosophical views than those of the middle classes, since they are not so absorbing as to prevent continuous thought even during the hours of labor.” In other words, when a man is working he can think of philosophical issues because he doesn't have to use his mind, oh, like a merchant or a kṣatriya.

Prabhupāda: He, he, he has used this word kṣatriya, brāhmaṇa…?

Hayagrīva: Oh, no. I'm using this.

Prabhupāda: Oh.

Hayagrīva: He says…, he's speaking of the working man.

Prabhupāda: Hm.

Hayagrīva: In this he is a…, he influenced Marx considerably in his belief in the worth of the working man.

Prabhupāda: But so far we have seen that even the working man requires a director. In the present Communist society there is working man and the manager class. So as soon as you have to accept a manager, then simply working man will not help us. There must be a managerial person. Otherwise, how the working man can be, I mean to say, systematically engaged in working?

Hayagrīva: He believed in forming working men's clubs that would be dedicated to the philosophy of positivism. He wrote, ”The real intention of the club is to form a provisional substitute for the church of old times.” He's referring specifically to the Catholic Church; he's a Frenchman. ”Or rather, the working man is to prepare the way for the religious building of the new form of worship, the worship of humanity.”

Prabhupāda: What is that humanity? The working man does not know…

Hayagrīva: Humanity is all mankind.

Prabhupāda: All mankind to do what?

Hayagrīva: The worship of humanity, he spoke of, that the working man will usher in or introduce…

Prabhupāda: These stamps are not very clear. What does it mean, ”humanity”? To supply the necessities of the human being? Or what?

Hayagrīva: Well, humanity for him is all…, simply every man.

Prabhupāda: Every man is already there. So what does he mean by ”every man,” ”humanity”?

Hayagrīva: All mankind.

Prabhupāda: That's all right, all mankind, but what is that humanity? Humanity is some activities? Or simply taking the whole human being together, that is humanity?

Hayagrīva: All human beings together.

Prabhupāda: Hm. So all human beings together, but each and every human being he has got some individuality. So even if you take all humanity, how the individuality will be the same? That is not possible.

Hayagrīva: Well this is the, also the contention of Communism…

Prabhupāda: Yes.

Hayagrīva: …that all men are basically the same in relation to the state.

Prabhupāda: Yes, they are under the law of state, but his thinking, feeling, willing are not under the state. One man may be thinking just in his own way, another man is thinking in his own way. How this thinking, feeling, willing, psychologically how they can be one? As human being, his quota, he has two hands and two legs and one head. That's all right. But the working of the brain, the thinking, feeling of the mind, they are, they are different. Their every activities… I want to eat something; you want to eat something. Āpan ruci khāo, everyone wants to eat according to his taste. How these things can be adjusted, taking the whole human race together? That is not possible. Everyone has got his individual taste. How you can synchronize them? What is called, synchronize?

Hayagrīva: To reconcile all mankind.

Prabhupāda: Yes. That is not possible.

Hayagrīva: No one would agree with. No one is in total agreement.

Prabhupāda: That is not possible.

Hayagrīva: But he felt that positivism…

Prabhupāda: Positivism, that we can understand, that every man eats. So they have to eat. That is positive. Every man sleeps; he must sleep. But the thinking, feeling, willing, even in eating, sleeping also, everyone has got his own taste, own method. So how these things will be adjusted? If you force upon them that ”You must eat these things,” that will create dissatisfaction.

Hayagrīva: You discussed this in Marx.

Prabhupāda: Yes.

Hayagrīva: He felt… When Comte wrote, Communism was in its incipient state, it was just beginning to form under a philosopher called Feuerbach(?), and he felt that Communism and positivism could work hand in hand. He said, ”Positivism has nothing to fear from Communism. On the contrary, it will probably be accepted by most Communists among the working classes.”

Prabhupāda: Working classes? Only working classes? So why there is managerial class? If they want classless, only working class, then why they require direction and dictatorship? Why these things are required?

Hayagrīva: The dictatorship of the proletariat. This is the new idea.

Prabhupāda: Then anywhere, anywhere, somebody is working and somebody is… Just like in our body even, the hand is working, the leg is working, but the brain is giving direction. That is natural. How the working class will work without the direction of someone, experienced person?

Hayagrīva: Concerning men and women and the qualities, Comte felt that women were inferior physically, intellectually, and practically to men, but that they surpassed men in goodness and love. He writes, ”In all kinds of force, whether physical, intellectual, or practical, it is certain that man surpasses women in accordance with a general law which prevails throughout the animal kingdom. If there were nothing else to do but to love, women would be supreme."

Prabhupāda: Hn. So?

Hayagrīva: Is that so?

Prabhupāda: So that is natural distinction between man and woman, so how it can be changed? Woman is meant for certain activities and man is meant for certain activities. So how this can be changed? Artificially if you change it, it cannot be changed. Then, just like woman becomes pregnant, man does not become pregnant. How it will be changed?

Hayagrīva: Well from this he concludes that woman, being dominated by love, is morally superior to man.

Prabhupāda: Yes.

Hayagrīva: And he considered woman, or all women, to be what he called "The spontaneous priestess of humanity. She personifies in the purest form the principle of love upon which the unity of our nature depends." So the woman is to act almost like the brāhmaṇas, in being a priestess or in charge of the, of the religion of man, being that she's dominated by the heart.

Prabhupāda: These are all imagination. When woman, when she is misguided, she becomes dangerous. There is no question of love. But one thing, according to Vedic conception life, that women and children are on the same level, so they should be given protection by men. In childhood the protection is from the father, in youthhood the protection is from the husband, and in old age the protection is from the grown-up sons. So they should never be given independence. They should be given protection, and their natural love for father or for husband or for children, then that propensity will grow very smoothly, and that will establish the relationship with woman and man very happy, and both of them will be able to execute their real function, spiritual life, by cooperation. The woman is known as his better half, so if she looks after the comfort of the man, a man is working and he is looking after the comfort, then both will be satisfied and their spiritual life will progress. Woman is meant for certain duties; man is meant for… Man is meant for hard working, and woman is meant for homely comfort, love. So both of them, if they are situated in their respective duties under proper training, then this combination of man and woman will help both of them to make progress in spiritual life.

Hayagrīva: Comte felt that love of God has always interfered with man's love of women. He says, "Love of God is inconsistent with love for our fellow men, and it was impiety for the knight to love his lady better than his God. And thus the best feelings of man's nature were repressed by his religious faith. Women, therefore, are not really interested in perpetuating the old system of religion."

Prabhupāda: Generally, women are interested in comfortable home life. That is woman's nature. They are not spiritually very much advanced or interested. But the…, if man is interested, and the woman helps the man, either as mother or wife or daughter, then both of them, if the woman remains subordinate and the man is making spiritual progress and the woman is helping the man, then both of them will make spiritual progress. Or the woman, without working for spiritual elevation, because (s)he is helping the man (s)he will share the profit, spiritual benefit.

Hayagrīva: The role of woman he envisioned as that of man's companion. He says, "The first aspect, then, under which positivism considers women is simply as the companion of man, irrespective of her maternal duties," and that this friendship or companionship has as its basis sex. He says, "Conjugal union becomes a perfect ideal of friendship, yet still more beautiful than friendship, because each possesses and is possessed by the other. For perfect friendship, difference of sex is essential as excluding the possibility of rivalry." So he felt that sex, there can actually be very little friendship between men, because there's no sexual basis, that sex is the basis for the friendship between the sexes.

Prabhupāda: Hmm. So woman, sex, there is sex, sexual necessity and the bodily demand. So woman not only give the sex pleasure to the man, but woman should prepare good foodstuff also for the man. The man is working very hard. When he comes home, if the wife supplies him good foodstuff and nice comfort and sex, then the home becomes very happy. That is practical experience. So after hard working, when man comes home, if he finds out good foodstuff and nicely satisfied by eating, and then the woman gives satisfaction by sex, then both of them remain fully satisfied, and then they can improve their real business, spiritual understanding, because human life is meant for making progress in spiritual understanding. Spiritual, first of all they must know that the spirit soul is the basis of material life even, and the body is built up on the soul, and within the body there is soul. This understanding is required both for the man and the woman. Although woman is less intelligent, still, by the help of the husband, he…, she can become intelligent. This we think, we see in the instruction of Kapiladeva. Kapiladeva is the son of Devahūti, and He is engaged in teaching the mother. So a woman, either as daughter, as wife or mother, remains subordinate and gets knowledge from the man, either from the father or the husband or son. Then that life is elevated. We find also in the conjugal life of Lord Śiva and Pārvatī, in the Purāṇas we see always Pārvatī is questioning and Lord Śiva is answering. In this way woman is elevated, and the comforts given by the woman, comforts of the tongue, of the belly, and the genital, in this way, cooperative life, both of them becomes advanced in spiritual life.

Hayagrīva: He felt that in the beginning stages at least, of positivism, woman should take the role of God. He says, "From childhood each of us will be taught to regard their sex as the principal source of human happiness and improvement, whether in public life or in private. In a word, man will kneel to women and to women alone. The worship of women, when it has assumed a more systematic shape, will be valued for its own sake as a new instrument of happiness and moral growth. The worship of women satisfies this condition and is so far a greater efficacy than the worship of God."

Prabhupāda: Worship of man, woman.

Hayagrīva: Yes.

Prabhupāda: Yes, to give protection to women. That is not actually worshiping, but maintaining her comfortably, that is the duty of the man. But to worship woman as God, that is not very good proposal. Then he will be henpecked. Worship of God is reserved for God only, not for anyone else. But the exchange, cooperation, between men and women for worshiping God, that is essential. Not that woman should be worshiped like God, or man should be worshiped like God. But the affection sometimes is stressed that you see him as God or see, see her as God. That is sentimental. But God is different either from man or from the woman. Both of them are living entities, both of them meant for worshiping God. Just like sometimes in the Vedic conception the wife is considered as dharma-patnī, religious wife. Means wife helps the husband in the matter of his religious life. That is found in, still in Hindu family: the man is worshiping the Deity and the woman is helping about the paraphernalia Deity worship, helping the husband so that he can immediately come into the Deity room and begin worshiping comfortably. So woman should always be engaged to assist the man in every respect in his religious life, in his social life, in his family life. That is real benefit of conjugal life. But if the woman does not agree with the man, and the man treats the woman as his servant, that is not good. The man should give the woman all protection and the woman should give all service to the man. That is ideal life, family life, conceived in the Vedic way of life.

Hayagrīva: Comte conceives the worship of woman as preparatory for the worship of mankind at large. He says, ”The worship of woman begun in private and afterwards publicly celebrated is necessary in man’s case to prepare him for any effectual worship of humanity,” and that ”Only man is the supreme being. It must not, however, be supposes that the new supreme being is like the old, merely a subjective result of our powers of abstraction. Existence in the true sense can only be predicated of humanity.”

Prabhupāda: What is the idea?

Hayagrīva: That man is all there is.

Prabhupāda: Huh? Can you explain what is the idea expressed in this sentence?

Hayagrīva: He wants to do away with the Catholic religion and institute the worship of humanity, or the worship of man. He says that everything else is abstraction, is speculation, and that only man is the…, man is the only existence in the true sense. Atheism.

Prabhupāda: Man is existence?

Hayagrīva: Man is the only existence.

Prabhupāda: Then? There is nobody else? What about the animals? Man is the only existence, and what about the animals? They are also…

Hayagrīva: He doesn’t seem to consider the animals.

Prabhupāda: So what, what is the position of the animals? They are also living being.

Hayagrīva: The animals would be subservient to man.

Prabhupāda: Therefore…

Hayagrīva: Man is the…, if humanity is the supreme being…

Prabhupāda: We cannot understand what does he mean, ”supreme being” and ”humanity.” The supreme being is God. The human being is also God? Or what does he mean, ”humanity”? What is the clear meaning of humanity?

Hayagrīva: Mankind, all mankind.

Prabhupāda: All mankind? There are millions and millions of mankind. So instead of worshiping God you can worship millions of millions of men. Is it possible?

Hayagrīva: He must mean mankind in a generalized sense.

Prabhupāda: That’s all right, but how you can serve the mankind? Suppose if I serve one man, does it…, is it worshiping the mankind? If not, then how you can worship millions of men at a time, or in your life? How it is possible?

Hayagrīva: Well he felt, um, that the worship of humanity could be systematized, just like the worship of God, and he even devised a calendar devoted to the worship of famous dead men, and he felt that the churches could serve for a while as places to carry out these ceremonies. He says, ”The buildings erected for the service of God may for a time suffice for the worship of humanity in the same way that Christian worship was carried on at first in pagan temples as they were gradually vacated.”

Prabhupāda: Yes, unless one has got full sense of God, they cannot stick to the worshiping method. And we have got practical experience in Los Angeles that we purchased that church because it was not going on at all. They made plans for Sunday school and so on, so on, but somehow or other it failed. Nobody was coming to the church. At last it was sold to us. Now this same church is there, and the same Americans are there, but at the present moment in our Rādhā-Kṛṣṇa Temple it is always packed up. So what is the reason? The same church is there and the same men are there, but formerly nobody was coming, so that the church was sold to us. Now it is all packed up. What is the reason? The reason is that simply religious sentiment, assembly in the church, will not help us unless there is spiritual life and based on philosophy and full understanding of the goal of life. That will make religion perfect; otherwise no.

Hayagrīva: Here is his conclusion and the last point. He says, ”The whole effect of positive worship will be to make men free…,” excuse me, ”The whole effect of positive worship will be to make men feel clearly how far superior in every respect in the synthesis founded on the love of humanity to that founded on the love of God.” In other words, love of mankind is superior to love of, of God, or what is known as God.

Prabhupāda: The humanity, love of humanity means to raise the humanity to the real understanding of the goal of life. If the humanity or the whole human society kept into darkness as to what is the goal of life, that is not serving humanity, to keep them in darkness. But to enlighten them with knowledge, the ultimate knowledge is understanding of God and our relationship with God and activities in that relationship, that is real humanitarian work. Otherwise, if we keep the humanity in darkness, only within the jurisdiction of eating, sleeping, mating, and defending, or that is, that means to keep them in, in the animal atmosphere. But to teach the humanity about real knowledge, that he is not this body, he is soul, the soul is within the body and the nature of the soul, the necessity of the soul, the goal of soul-these things, if actually taken into hand to enlighten the humanity-that is real service to the humanity. And to keep them in darkness in the animal propensities, that is no service to the humanity.

Hayagrīva: So that’s the end of Comte. (end)

MARX.HAY

Karl Marx

Hayagrīva: …and Śyāmasundara discussed the politics of Karl Marx with you but not the religious attitudes of Marx.

Prabhupāda: He has any religious attitude?

Hayagrīva: Well, he, his father was a Jew, but he became converted to Christianity.

Prabhupāda: His father?

Hayagrīva: His father, Marx's father. And Marx's mother, however, remained Jewish, and Marx was raised a Christian. But at the age of twenty-three, after having studied some philosophy at the university, Marx became an avowed atheist. And Hegel, it was Hegel who wrote, "Because the accidental is not God or the Absolute is," and Marx commented on this, "Obviously the reverse can also be said." That is because God is not, the accidental is.

Prabhupāda: God is not?

Hayagrīva: Yes.

Prabhupāda: What, what does…?

Hayagrīva: So everything is accidental.

Prabhupāda: Accidental.

Hayagrīva: Hegel said, "Because the accidental is not,…" because nothing is accidental, "God exists." Marx says you can say it the other way around.

Prabhupāda: How, how we, any sensible man can accept accidental?

Hayagrīva: He thought that…

Prabhupāda: Accidental… Just like a child takes birth, is it accidental? Beginning from the child, so it is not accidental. That there is a father-mother unity, and then, when the child is born, then how you can say accidental? Nothing is accidental.

Hayagrīva: He felt that man…, it is only man who gives reality to God, or, he said, "the gods."

Prabhupāda: Reality must be there. That we… Just like Mr. Marx, he certainly did not like to die, but he was forced to die. Why it takes place unless there is some superior force? We do not wish to have some accident but there is accident; so how you can check it? So in this way, the conception of God, there is always some superior, and there are many other things, common sense, we discuss daily that the, as the nature, things are going on so nicely, they are not accidentally. There are so many planets in the sky. Accidentally they are not colliding but they are remaining in their position. The sun is rising in due course of time, in the morning exactly in time. So there is nothing accidental. And because things are going on very systematically, so there must be some brain behind it, and that supreme brain is God. How you can deny it?

Hayagrīva: Marx felt that true philosophy would say, "In simple truth I bear hate for any and every God is its own avowal, its own judgment against all heavenly and earthly gods who do not acknowledge human self-consciousness as the supreme divinity. There must be no other on a level with it."

Prabhupāda: Human intelligence, unless he comes to the point of the Absolute Truth and the original cause of everything, then how his intellect is perfect? One must make progress. Progress means to go to the ultimate goal. If the human being does not know what is the ultimate cause, ultimate goal, then what is the value of his intelligence?

Hayagrīva: Marx felt that religion is a symptom of a degraded man. He wrote, "Religion is the sigh of a distressed creature, the soul of a heartless world, as it is also the spirit of a spiritless condition. It is the opium of the people. The more a man puts into God, the less he retains in himself."

Prabhupāda: But practically we see that the Communist are also equally failure, even without God. Now these Chinese and Russians, they are not in agreement. So same thing-that those who believed in God and those who did not believe in God the difference existed. And now amongst the Communist there are coming out so many section. So the difference of opinion is still there even denying God, without God. So that is not improvement. The real purpose is to understand what is really God is. That is required both by the Communist or the capitalist. Denying God and acting independently, that has not brought any peaceful condition of the human society.

Hayagrīva: He felt, like Comte, that the proletariat, the worker, would eventually eliminate religion, and he wrote, "The political emancipation of the Jew, the Christian, the religious man in general is the emancipation of the state from Judaism, from Christianity, and from religion generally." So that the worker would become the savior of mankind in emancipating or freeing man from a religion that worshiped a supernatural being.

Prabhupāda: So that has not actually happened. Marx is dead and gone. The Communist theory is already there, but they are not in agreement. The Russians are not in agreement with the Chinese men. Why it has happened? The God is not there; the working class is there. Then why there is dissension and disagreement?

Hayagrīva: Marx felt that religion stood between man and happiness. He said, "The abolition of religion as the illusory happiness of the people is the demand for their real happiness. The demand to abandon the illusions about their condition is the demand to give up a condition that requires illusion. Hence criticism of religion is an embryo, or a beginning of a criticism of this vale of tears whose halo is religion." So religion was like a millstone around the neck of man, and that man must free himself of this illusion.

Prabhupāda: Religious system deteriorates, and without any understanding on philosophical basis. Then, if he is apt to, rejects that religion. But we understand that is fact that there is God on the top of all cosmic manifestation activities, and the law given by the supreme head of the cosmic manifestation, that is religion. And if we create our religious system on sentiments only, that will create troubles only and there will be misunderstandings. But actually it is a fact that there is some brain behind all this cosmic manifestation, and if we know what is that brain, how it is working, that is scientific understanding, and the law given by God is religion. That is our simple definition. Religion cannot be manufactured as law cannot be manufactured. So if we do not know what is God, how He is acting, what…, what are His words, how we have to follow that, that kind of religion will be failure.

Hayagrīva: He felt… Marx writes, "The alien being to whom labor and the produce of labor belong, and whose service labor is done, and for whose benefit the produce of labor is provided can only be man himself." And he felt that throughout history that the working man has labored so hard for the construction of temples to God, and this should be changed, that man should work not to build temples to God but for the benefit of man.

Prabhupāda: So unless one understands that abide by the orders of God is the benefit of man… If there is any, any organization… Even in communistic country there are many men working, but there is one director. In the state also there is one dictator, either Stalin or Lenin. A leader is wanted. So the supreme leader is called God. So the Communist cannot do without leader. Even Karl

Marx, he is giving leadership. So, so leadership is wanted. There you cannot change. A person, a society is working under the leadership of God or Kṛṣṇa, and a society is working under the leadership of Marx… What is this? Marx?

Hayagrīva: Marx and Engels and Lenin, they were…

Prabhupāda: And Lenin. So that leadership wanted. Now the question is who will be the leader-Kṛṣṇa or Lenin? That is to be understood. Without leader, either the Communist or the theist cannot work. So, so far accepting leadership, the philosophy is one. Now the question will remain, "Whose leadership is perfect?" That is to be decided. But the Communist cannot avoid leadership.

Hayagrīva: Like Comte, Marx believed that atheism was unnecessary because it was negative denial. He felt that socialism is positive assertion. He says, "Atheism no longer has any meaning, for atheism is a negation of God and postulates the existence of man through this negation. But socialism as socialism no longer stands in any need of such a mediation. It proceeds from the practically and theoretically sensuous consciousness of man and of nature the essence. Socialism is man's positive self-consciousness no longer mediated throught the annulment of religion, just as real life is man's positive reality through Communism." So that Communism really has nothing whatsoever to do with religion.

Prabhupāda: No. Our point is that religion is not sentiment. Leadership has to be accepted, either by the Communist or the theist or atheist. There is leadership. So when the leadership is selected and the direction given by the leader, you can take it as some "ism." So religion is the same thing. When we accept the leadership of God and His direction, that is religion. I don't think on principle the Communist can change this idea. The same leader is Lenin or Stalin, and he is giving his direction, and people must follow it. So where is the difference of philosophy? Similarly, Kṛṣṇa is there, His instruction is there, and we are following. So where is the difference in fact?

Hayagrīva: In either case there is authority.

Prabhupāda: Authority. So where is the difference in principle? There is no difference, but everyone will say that "I am the best leader." But who will select the best leader? What is the criterion of best leader?

Hayagrīva: Well the basic difference is that Marx believes that there's nothing spiritual; everything is material. He says, "An incorporeal substance is just as much a contradiction as an incorporeal body."

Prabhupāda: That is his ignorance, because this body is dead. That what is the difference between the dead body and the… The same Marx and same Lenin was lying, but because there is no spirit sould it was considered as dead. This is imperfect understanding of the man, of the body. Otherwise, I mean to say, man of sense studies there must be a spiritualism and materialism. Spiritualism…, spirit means the force behind the matter. It can be understood very easily that matter as it is, it is inactive. A machine may be very well made, but without a person, a living being, the machine is useless. So that is the difference between spirit and matter. Matter can be active only in touch with the spirit. Similarly, the body is active when there is soul within the body. This can be easily understood, unless one is very dull. Spirit cannot be denied. [break]

Hayagrīva: He says, "Since only what is material is perceptible, knowable, nothing is known of the existence of God. I am sure only of my own existence." He feels that material life precedes consciousness and gives rise to consciousness. He says li…

Prabhupāda: But he does not believe in spirit soul, is that not? Hayagrīva: He says, "Life is not determined by consciousness but consciousness by life."

Prabhupāda: So what is that life? When the life is absent why this body, the used body, is dead stone only? Has he got any understanding of that, what is that life?

Hayagrīva: He felt that consciousness is basically social. He says, "Consciousness is from the very beginning a social product and remains so as long as man exists at all."

Prabhupāda: Why? Why he finishes? Why does he not exist? What is his answer to this?

Hayagrīva: What's that?

Prabhupāda: So long man exists, but why he ceases to exist? Why he stops his existence, he becomes dead matter, his body?

Hayagrīva: Marx had very little to say about death. He felt…

Prabhupāda: But death is a fact.

Hayagrīva: …in the continuance…

Prabhupāda: Death is a fact. He is talking so loudly, but as soon as he is dead he cannot speak any more.

Hayagrīva: Well he would say…

Prabhupāda: What is the difference? Why he becomes completely dumb? If somebody kicks on his face he cannot say anything.

Hayagrīva: Well if life…, if consciousness is dependent on life, when life ceases, consciousness also ceases.

Prabhupāda: That's all right, what is that life? Does he know anything? Without life you cannot speak. But he has not established what is that life.

Hayagrīva: Marx opposed Comte's view of the worship of women, and he also opposed the worship of God in nature. He writes, "There is no question of modern sciences which alone, along with modern industry, have revolutionized the whole of nature and put an end to man's childish attitude toward nature as well as to other forms of childishness. The position as regards to the worship of female is the same as nature worship."

Prabhupāda: But how the science or the scientific brain has surpassed the laws of nature? Has man stopped the nature's action-birth, death, old age, and disease? So how the scientist has conquered over nature? What is the meaning of this conquering? The nature's law is going on. Before Marx, his father died, his mother died, and he also died. So how he has conquered over the nature? The death is continuing.

Hayagrīva: He felt…

Prabhupāda: What is the improvement?

Hayagrīva: Yes.

Prabhupāda: What is the improvement?

Hayagrīva: He felt that there has been no improvement because religion has kept man…

Prabhupāda: It has nothing to do with religion. It is the work of nature…

Hayagrīva: Yes.

Prabhupāda: …that the man takes birth and he dies. So what the science has revolutionized in this matter? Has the science stopped birth and death and old age and disease? Then what improvement has done? The work is going on. In spite of talking all theories by Marx or anybody, nature's law is still superseding them. So how the science and others, they have surpassed the laws of nature?

Hayagrīva: Well, he felt that modern industry had made men…

Prabhupāda: Industry, whatever you take, industry. Does it means when a man takes to industry he does not die? How he has conquered over the laws of nature?

Hayagrīva: He couldn't say. How can he say?

Prabhupāda: Yes, go on.

Hayagrīva: He felt that industry or science could make man happier by emancipating man from…

Prabhupāda: We don't think so because in the industry the worker are not satisfied. They are, they are observing strike. Why? If there is happiness, why there is strike?

Hayagrīva: He felt… Well this… Of course Marx wrote before Communism came into actual existence as a, as a political institution, so he's simply theorizing.

Prabhupāda: Still, his theory, he…

Hayagrīva: He's never, he's never, he never saw Communist Russia for instance, or any Communist state. He, he felt that religion has…, was the cause of antagonism between men. He says, "The most persistent form of antagonism between the Jew and the Christian is religious antagonism." How has one solved an antagonism by…

Prabhupāda: No.

Hayagrīva: …by making it impossible?

Prabhupāda: There is not the question of antagonism. If we actually know who is God and what He desires… I give always this example: if we know the government and the government laws, then there is no antagonism. The government says that "Keep to the right," so there is no question of antagonism; anyone must keep to the right. So there is no question of antagonism. But the antagonism is there when the so-called religious system does not know what is God and what is actually the desire of God. Then there cannot be any antagonism. That perfectness of understanding God and God's regulation or order is clearly described in the Bhagavad-gītā. We are therefore advocating Kṛṣṇa consciousness, that "Here is God and here is God's instructions." So if we deliver it, and the proposal in the Bhagavad-gītā, they are all practical. Just like God says that you divide the society in four division-not only worker, but also the good brain, good administrator, and good producer of food. That is the actually the divisions of the society. So without division of the society, if you simply keep worker, who will give them instruction to work? These are all imperfect ideas. But the perfect ideas are given in the Bhagavad-gītā. If we follow that, then the human society, humanity will be in perfect order. So either you call it religion or a system to…, following which one can become peaceful. Religion means, to understand God means, a system. A system is explained in the Bhagavad-gītā in three principles. God says that He is the proprietor of everything, sarva-loka-maheśvaram [Bg. 5.29]. So we see this planet, and there is different proprietors-individual proprietor of the land or the state proprietor, the king. So there is a proprietor of this earth, either you divide it nationally or you take it wholly. So similarly there are many, many millions of others, so they are called sarva-loka. So there must be a proprietor. So if we know who is that proprietor and how He is working… That is also stated, that the supreme proprietor is the supreme friend of everyone. So if we find out the supreme proprietor, supreme friend, and if we understand the proprietor is the enjoyer of everything, that is real religion. Then peace will prevail. But if we do not know who is the proprietor, what is His function, what is our relationship with Him, that we create antagonism. Somebody will say, "My religion is better," somebody will say, "My religion is better." But we most of all first, first of all know what is religion. Religion, we say, that the order given by the supreme proprietor and to live according to, according to that order, that is religion. If you do not know what is religion, what is the use of criticizing religion or creating antagonism?

Hayagrīva: Well, evidently Marx never got over the antagonism between his father and his mother-his mother who was Jewish and his father who was a Christian convert. He says, "As soon as Jew and Christian recognize their respective religions, there is nothing more than different stages of evolution of the human spirit, as different snakeskins shed by history, and recognize man as the snake who wore them. They will no longer find themselves in religious antagonism but only in a critical scientific and human relationship. Science constitutes their unity. Contradictions in science, however, are resolved by science itself." So that, in other words, science, material science, is to replace this religion, and religion is to be shed by mankind just as a snake sheds its skin. And in this way the antagonisms created between Jew and Christian or, or Hindu and Muslim are reconciled.

Prabhupāda: Reconciled can be only when you actually know what is God. Simply by stamping oneself Christian, Jewish, or Hindu and Muslim, without knowing who is God and what is his desire, that will naturally create antagonism. Therefore the conclusion is, as Mr. Marx giving stress on science, so we should understand scientifically what is religion, what is God. Then this antagonism will stop.

Hayagrīva: He felt that the state should eventually assume the role of Christ. He said, "As Christ is the mediator on whom man unburdens all his own divinity and his whole religious burden, so also the state is the mediator on which man places all his unholiness and his whole human burden." So, in other words, that Christ, of course, relieves man of all his burdens and his sins through his message of salvation, and instead of Christ it would be the state that would assume this role.

Prabhupāda: So Christ gives the knowledge how one can be relieved of the material burden. That is the business of all religious preacher. The religious preacher should give information to the people in general the exact position of God or idea of God, and when people will learn scientifically about God's existence and his relationship with God, then everything will be adjusted. That is wanted. Our Kṛṣṇa consciousness movement is trying to give people exact idea of God, exact definition of God, and exact instruction of God. If we take that, take to that, then our religious life will be perfect.

Hayagrīva: The last point is… And this is a point that most Marxists tend to ignore because Communism, when Communism comes to power, they, oh, like in Tibet, I believe when the Communists came in they abolished…

Prabhupāda: All religious system.

Hayagrīva: The Dalai Lama had to flee to India, I believe, and the Tibetan Buddhists had to…

Prabhupāda: Yes.

Hayagrīva: They had a temple in Delhi.

Prabhupāda: Yes.

Hayagrīva: Well, he says, Marx says, "The incompatibility with religion with the rights of man is so little implied in the concept of the rights of man that the right to be religious according to one's liking and to practice one's own particular religion is explicitly included among the rights of man. The privilege of religion is a universal human right."

Prabhupāda: Yes.

Hayagrīva: So he felt that man should at least be allowed to practice his religion, although he felt that the state should encourage the abolition of religion. That it is an inherent human right for man to be able to practice religion…

Prabhupāda: That, that I explain always, that state duty is the freedom of religion, but the state must see that a person advocating particular type of religion, whether he is acting according to that religion…

Hayagrīva: But he felt that if this religion should be allowed, it should be individual and not communal. He says, "Liberty as a right of man is not based on the association of man with man but rather on a separation of man from man. It is the right of separation…"

Prabhupāda: No, there is no question of separation, that if we accept God as the supreme father. Now the Christian religion believes God as the supreme father. So if the supreme father is there, and if we become obedient to the supreme father, then why, where is the difference of opinion? But we do not know the supreme father and we do not obey the supreme father. That is the cause of dissension. The son's duty is to become obedient to the father and enjoy father's property. So if we know the supreme father, and if we live according to the father's order, so there is question of antagonism, dissension. It is all our own, father being the center. That, the difficulty is that we call supreme father but we do not accept the father's order or what is the order of the supreme father. That is the defect.

Hayagrīva: Well he felt that if man, if man is going to worship God, if man must worship God, he should do so privately, individually, and not communally.

Prabhupāda: No, if God is a fact, and man must worship God, then why not communally? That he, he is pleading that every individual man shall manufacture his own God and worship.

Hayagrīva: Well he would rather do…, do away with the whole thing.

Prabhupāda: No, that is impossible. God means, as I have explained, the supreme father. He is the father of every man or every living entity. So how the father can be different? If man manufactures a different… There are ten sons in the family; the father is one. It is not that one son say, "No, I shall select my own father." So what kind of father he is? So that is imperfectness of understanding the father. Nobody can say that "I can select my own father." How it is possible? Father is one. Similarly God is one, and if one is actually religious and obeying the same one father's order, then where is dissension? That the difficulty is nobody knows who is that supreme father, neither they are prepared to obey the orders of the father. That is the difficulty. In one family there cannot be two father. The one father. Similarly, when you speak of the supreme father, "O father, give us our daily bread," He is father of everyone. So why one should select one father, another man will select another father? That means he does not know who is father. That is the defect.

Hayagrīva: Well he was hoping that this process would eventually lead to the total dissolution of religion.

Prabhupāda: No.

Hayagrīva: That if everyone worships…, well not everybody, but if you must worship God, worship Him in your own way, in your own home.

Prabhupāda: So dissolution of religion means animalism. That has happened actually, because one does not know what is God, soon there is misunderstanding of religion. Therefore if he, actually anyone is serious about religion, then they should sit down together, that "We call God as supreme father, then why should we fight ourselves? Let us obey the order of the supreme father." Then there is no dissension. But they do not do that, neither they know who is the supreme father. That is the defect.

Hayagrīva: You have been to Communist Russia, and was there any church worship? The Eastern Orthodox church used to be the standard Russian religion. Is there any church worship in Russia today?

Prabhupāda: I, I, I did not see, but I saw some mosquelike building in the, what is called, Red Square. I saw that building, but that is vacant. They are worshiping Stalin, no, Lenin. Yes. They are worshiping Lenin's tomb. That I have seen in the Red Square. And there was a church or mosque, I do not know. The building is, can be called a church or mosque…

Hayagrīva: Church.

Prabhupāda: That was vacant.

Hayagrīva: It's more like a museum.

Prabhupāda: Yes.

Hayagrīva: They keep it as a museum.

Prabhupāda: Yes, that I have seen. I don't think there is any worship of church.

Hayagrīva: But there must be some… There must be some people in Russia, since God is…

Prabhupāda: They may be doing private, privately. Or I did not see.

Hayagrīva: Well at least now some people are interested in purchasing your books in Russia.

Prabhupāda: Yes, that is…

Hayagrīva: What does this mean?

Prabhupāda: It may be because it is Indian culture, and we have quoted from Vedic literature, the original Sanskrit. So they are little after the Indian culture, so when they find that here is the original version in original letters, they may be interested in that.

Hari-śauri: But actually it's a fect that in Russia there aren't many people who still believe in God.

Prabhupāda: No, no. Believe in God, why? Eighty percent, ninety percent, they believe in God. That cannot be avoided.

Hayagrīva: But don't the… The young people are Communists, are very enthusiastic about Communism, but as a person grows older and sees death as inevitable, don't the, don't the older people worship…?

Prabhupāda: No, even the young men, in Russia I have seen, they are after also God. They are unhappy because they are not allowed to go out of Russia. They want to see the world, but they are not allowed. Their independence is suppressed. So they are not happy.

Hayagrīva: That's the end of…

Prabhupāda: Hm. (end)

JAMES.HAY

William James

Hayagrīva: This is William James. All of these quotations are taken from his most famous book, which was entitled The Varieties of Religious Experience. He's an American philosopher. He defines religion in this way: "Were we to limit our view to it, we should have to define religion as an external art, the art of winning the favor of God. The relation goes direct from heart to heart, from soul to soul, between man and his maker."

Prabhupāda: The man or not man, there are living beings, varieties; we simply do not see the man as a living being. We see there are varieties of living beings, beginning from water up to the higher planetary system. There are different forms of living being, we have several times repeated. Jalajā nava-lakṣāṇi sthāvarā lakṣa-viṁśati, like that, nine millions, ah, nine hundred thousands forms of body within the water; then plants, trees, creepers, insects. So all of them are living beings. God is concerned with all of them. Why man is created? Every one of us in different form we are created. Or exactly not created; we are part and parcel of God. In one word God is the father of all living entities. So the simple relationship is that God is maintainer, we are maintained. This is our relationship. In the material world, as a man may have more than one wife, so similarly God has two prakṛtis, or subordinate energies-material and spiritual. So in the material world the material nature is the mother, God is the father, and varieties of living entities, they are all maintained by the father, supreme father. This is the conception of universal brotherhood. And if we understand our relationship with God as father and son… There are so many sons. That is confirmed in the Bhagavad-gītā, sarva-yoniṣu. All different forms of life, the mother is material nature, and God says, ahaṁ bīja-pradaḥ pitā: [Bg. 14.4] "And I am the seed-giving father." So that relationship should be known, and if we act according to that relationship, there will be actual peace and prosperity and advancement of all knowledge. That is wanted.

Hayagrīva: Concerning the founding of religions, James writes, "The founders of every church owe their power originally to the fact of their direct personal communion with the Divine. Not only the superhuman founders-the Christ, the Buddha, Muhammad-but all the originators of Christian sects have been in this case. So personal religion should still seem the primordial thing even for those who continue to esteem it incomplete."

Prabhupāda: Yes. God is person. If He is the supreme father, the father is a person. We have got no experience of father being imperson. My father is person, his father is person, his father is person. In this way go on, father's father's…, searching. So the ultimate father is also person. There is no doubt about it. Either human father or animal father, every living being is a person. Therefore the right conclusion is God the father of all living being is person. Personal conception of God is there in every religion-Christian religion, Muhammadan religion, or Vedic religion. In the Vedic religion, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayoḥ. Those who are sura, means advanced in spiritual knowledge, or the brāhmaṇas, one who knows the Supreme, they find the supreme father is Lord Viṣṇu. Lord Viṣṇu and Kṛṣṇa is the same category, or same substance. So God is person and the ultimate end. The impersonal realization is imperfect realization of God. The Supersoul realization is still advancement, but the final advancement is Bhagavān, or person God. So we must know our relationship with, and first of all our first business is to know God and our relationship with Him, then act accordingly. Then our life becomes perfect. This is the process of God realization.

Hayagrīva: James saw religion as the source of philosophy. He writes, "Since the relation of man to God may be either moral, physical or ritual, it is evident that out of religion in the sense in which we take it, theologies, philosophies, and ecclesiastical organizations may secondarily grow."

Prabhupāda: So philosophy means advancement of knowledge. So we are making progress in knowledge when our knowledge is actually come to the point of perfection of knowledge, that is understanding of God. God is there, but on account of our foolishness, sometimes we deny the existence of God. That is the most foolish platform of living condition. But sometimes we have vague idea, some imagination, and sometimes impersonal, sometimes pantheistic. In this way different philosophies means they are searching after God, but on account of not being perfect, there are differences of opinion or different conception of God. But actually God is person, and when one comes to that platform-to know God, to talk with Him, to see Him, to feel His presence, even to play with Him-that is the highest platform of God realization. And the relationship is God is the great and we are small. So our position is always subordinate. [break]

Hayagrīva: This is the continuation of William James.

Prabhupāda: So to carry the orders of God is religion. So the more this fact is realized, that is perfection of religion, and dharma, religion, is perfect when he understands who is God and how to learn to love Him.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yenātmā samprasīdati
[SB 1.2.6]

When we actually understand God and try to please Him, serve Him, that is really religious life and perfection of life.

Hayagrīva: James gave the following estimation of impersonalism and Buddhism. He wrote, "There are systems of thought which the world usually calls religious and yet which do not positively assume a God. Buddhism is in this case. Popularly, of course, the Buddha himself stands in place of a God, but in strictness, the Buddhistic system is atheistic."

Prabhupāda: Yes. That is described in the Śrīmad-Bhāgavatam, sammohāya sura-dviṣām [SB 1.3.24]. Lord Buddha appeared at a time when people became atheistic, and especially they began to kill animals in the sacrifice in large quantity. So God, Lord Buddha, appeared, being sympathetic to the poor animals. Sadaya-hṛdaya darśita-paśu-ghātam. He was very, very much aggrieved to see the poor animals are being killed unnecessarily. So he preached the religion of nonviolence, and because the people became atheist, so Lord Buddha, just to take them under his control, he also collaborated and said, "Yes, there is no God, but you hear me." But he is incarnation of God, so it is a kind of transcendental cheating that in the beginning he said there is no God, but he is God himself, and people accepted his words or instruction. That is Buddhism. So this very word is used, sammohāya sura-dviṣām [SB 1.3.24]. Sura-dviṣām, atheist class of men, are always against theist class of men. Therefore their name is that atheist means who are envious of devotees. So in order to cheat these persons who are envious of God or devotee, Lord Buddha appeared and established a system of religion on the platform of nonviolence-no more animal killing. Because those who are animal killers, they cannot understand God (indistinct). That is not possible. They may have some vague idea. So Lord Buddha wanted to stop these sinful activities, and he established the system of nonviolence.

Hayagrīva: James writes about religion and total surrender and involvement. He says, "In the religious life surrender and sacrifice are positively espoused. Even unnecessary givings-up are added in order that the happiness may increase. Religion thus makes easy and felicitous what in any case is necessary. It becomes an essential organ of our life, performing a function which no other portion of our life can so successfully fulfill."

Prabhupāda: Yes. Without religion the human society is animal society. So religion must be there, and religion means to understand God, to learn how to love God, how to obey His orders, and actually real religion means to accept the order of the Supreme Lord, God. Therefore in the Bhagavad-gītā this fact is taught. God is personally teaching that "You become My devotee, always think of Me," man-manā bhava mad-bhakto, "worship Me," mad-yājī, "and if you cannot do anything more, you simply offer your obeisances unto Me." Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Without any big, I mean to say, attempt for religious system, if one has got the idea that there is God, and even without seeing Him if he follows His instruction, always think of Him… Either you think of Him as personal God or as localized or all-pervading, but God has got form. One has to think of the form of the God. That is easier. And if God is accepted as impersonal, that is very troublesome. That is stated in the Bhagavad-gītā, kleśaḥ adhikataras teṣām avyakta āsakta cetasām. Those who are impersonalist, for them to think of God becomes very difficult job. Who is God and what to think of, so the so-called meditation is very difficult. But if you have got really conception of a God, just like we have got Kṛṣṇa, the Supreme Personality of Godhead… Although He has got different incarnations, forms, He is the Supreme, so we think of Him. That is our Kṛṣṇa consciousness movement. We can think, because we have got the form, we have got the Deity in the temple, we have got the picture in our room, and so we have got definite conception of God and definite instruction of God. So this system, following the Bhagavad-gītā, is definitive understanding of God, so people may take this system, and by practical example they can see how those who are Kṛṣṇa conscious, how they are advancing in the religious system, in every system, because God has instructed everything-religious, political, social, cultural, philosophical, science, physics-everything perfectly. God, God means He gives perfect instruction. So this perfect instruction in the Bhagavad-gītā, we, we have accepted. Not accepted; we have known. God is there; you accept or not accept, it doesn't matter. So those who are fortunate, they will see the actual form of God, follow His instruction, and be perfect in the life. That is wanted.

Hayagrīva: James sees happiness as an integral part of religion.

Prabhupāda: Yes. Happiness is this. When you know God, follow God, you become happy. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. As soon as is one actually God-realized person, he is immediately happy, prasannātmā. Prasannātmā means happy. There is no more duality, that distress, like that. He is perfectly happy, prasannātmā. Prasannātmā is described as na śocati na kāṅkṣati: there is no more hankering, no more lamentation. Everything is perfect condition. Samaḥ sarveṣu: there is no distinction between man to man, nation to nation, animal to man, because in perfect state, the one who is actually religious, he is no longer interested only in the human society, but he knows that everyone within this material world, either man or animal or trees, they are all living entities, part and parcel of God. They are different forms only. In this way he has got clear understanding, clear dealing and clear life, clear advancement, and clear success. That is perfection of life.

Hayagrīva: He says that the natural existence often proves itself to be basically unhappy. "With such relations between religion and happiness, it is perhaps not surprising that men come to regard the happiness which a religious belief affords as a proof of its truth. If a creed makes a man feel happy he almost inevitably adopts it. Such a belief ought to be true; therefore it is true. Such, rightly or wrongly, is one of the immediate inferences of the religious logic used by ordinary men."

Prabhupāda: Yes. If you are actually in clear conception of God, and if you have decided to obey God and love Him, that is happiness. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, ahaituky apratihatā [SB 1.2.6]. This process of acting in obedience to the order of God, as we are doing in Kṛṣṇa consciousness movement… We have no other business than to obey the orders of God. God says that you preach this confidential philosophy of Kṛṣṇa consciousness everywhere. So because we are trying to love God, we have got some affection and love for God; therefore we are so much eager to spread Kṛṣṇa consciousness. Otherwise, "It is Kṛṣṇa's business. Why should we bother about Him?" No. Because we love Kṛṣṇa, and He is happy that His message is being spread, that is our happiness also, that we are trying to serve God, tacitly, without any doubt. So we also feel happy, and God says that He will be very happy if you do this. So this is reciprocation. This is religion. Religion is no sentiment. Actual realization of God, actual carrying out or executing the orders of God, then God is happy, we are happy, and our progress of life is secure.

Hayagrīva: He sees the lover of God as being a morally free person. He writes, "As St. Augustine's maxim, 'If you but love God you may do as you incline,' is morally one of the profoundest of observations, yet it is pregnant for such persons with passports beyond the bounds of conventional morality."

Prabhupāda: Yes. That is very nice. Morality means to execute the orders of God. If God is satisfied then it is moral. Otherwise our so-called convention in this material conception of life, "This is good," "This is bad," they are described as mental concoction. We must have clear orders from God, and if we execute it for the satisfaction of God, this means, in other words, morality means the action which satisfies God, the Supreme Lord. That is morality. And if he does not satisfy the Lord, then it is not morality;

it is immorality. We therefore sing every day yasya prasādād bhagavat-prasādo **, and the orders of God is carried through the representative of God, spiritual master, because directly we have no connection with God. The spiritual master is the transparent via media between God and ourself. In our perfect stage, of course, we can talk with God, but in the beginning, neophyte state, there is no such chance; therefore we have to take instruction from the spiritual master who has got direct connection with God. And if we satisfy the spiritual master, this means we have satisfied God. That is happiness.

Hayagrīva: Concerning evil, James writes, ”Evil is a disease, and worry over disease is itself an additional form of disease which only adds to the original complaint. Even repentance and remorse, affections which come in the character of ministers of good, may be but sickly and relaxing impulses. The best repentance is to up and act for righteousness and forget that you ever had relations with sin.”

Prabhupāda: Yes. The final morality is… What in this portion?

Hayagrīva: He feels that evil is a disease first…

Prabhupāda: Yes.

Hayagrīva: …but worry about evil is just an orig…

Prabhupāda: Another.

Hayagrīva: …just another disease.

Prabhupāda: So disease, when you are in diseased condition, it means increasing suffering. Disease increases. Without treatment disease increases, as fire, without being extinguished, without attempt of extinguishing the fire, it increases. Debt, compound interest, increases. So therefore the instruction is that disease, fire, and debt should not be kept as it is without any attention. The attention must be there to see that it is not increasing, it is being completely extinguished. That is intelligence. So therefore we must know our suffering is on account of disobedience to the orders of God, or on account of becoming irreligious. So we must find out the real system of religion, and we, there is already, but on account of our ignorance it is now covered by material contamination. Otherwise our relationship with God is a fact. We are thinking independently. That is foolishness. The demons, or the atheist class, they falsely think independent of the orders of God; therefore they are forced to accept which they do not want. Ultimately they are forced to accept the punishment-birth, death, old age, and disease-but still, atheist class, they deny existence of God. That is their foolishness. Actually God is there, His order is there, and if we are deficient in carrying out the order, we should take the instruction of bona fide spiritual master, the representative of God, and we should execute it, and then we become happy.

Hayagrīva: He sees two basic types of religions. One he calls sort of a naive optimism that says ”Hurrah for the universe. God’s in His heaven, all is right with the world.” He calls this ”the sky-blue optimistic gospel.” And another type of religion, which he calls pessimistic in the sense that these religions recognize the inevitable futility of materialistic life, and they offer deliverance, or mukti, from the fourfold miseries of material existence. He says, ”Man must die to an unreal life before he can be born into the real life.” So he felt that the completest religions take a pessimistic view of life on this…, life in this world, materialistic life.

Prabhupāda: Yes, unless one is pessimistic of this material world, he is animal. A man knows what are the sufferings of this material world: ādhyātmic, ādhibautic, ādhidaivic. There are so many suffering pertaining to the mind, to the mind, sufferings offered by other living beings, and sufferings imposed forcibly by the laws of nature. So the world is full of suffering, but under the spell of māyā, illusion, we accept this suffering condition as progress. But ultimately whatever we do, the death is there. All the resultant action of our activities, they are taken away and we are put to death. So under these circumstances there is no happiness within this material world. I have fully arranged for my happiness, and any moment, just after arrangement, we are kicked out; we have to accept death. So where is happiness here? The intelligent man is always pessimistic, that ”First of all let us become secure,” that we are trying to adjust this material position to become happy. But who is going to allow us to become happy here? This is pessimistic view. And then further advancement of knowledge is there, and when he understands the orders the orders of Kṛṣṇa, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], to surrender to the Supreme Personality of Godhead, and after surrendering and understanding Him fully, then we go to the world which is full of bliss, knowledge and eternal life, tyaktvā dehaṁ punar janma naiti mām eti kaunteya. That is perfection of life. So unless we take a pessimistic view of this material world, we shall remain attached to it, and there will be repetition of birth and death-sometimes high-grade life, sometimes low-grade life, but this business is very, very disturbing. We make some arrangement to live here permanently, but nature will not allow us. Duḥkhālayam aśāśvatam [Bg. 8.15]. We work very hard; there is unhappiness. And sometimes we may get good results, sometimes bad results, sometimes frustration, so where is happiness? Happiness is only to understand God and act according to His advice, and then go back to home, back to Godhead. That is happiness.

Hayagrīva: James writes of the characteristics of a sādhu in this way. He says, ”There is a certain composite photograph of universal saintliness, the same in all religions, of which the features can easily be traced. They are these.” And he numbers, ”Number one: a feeling of being in a wider life than that of this world’s selfish little interests; in a conviction not memerly intellectual, but as it were sensible of the existence of an ideal power. In Christian, saintliness this power is always personified as God.” So that’s the one characteristic of a sādhu.

Prabhupāda: Yes.

Hayagrīva: A feeling of being in a wider life than that of this world’s selfish little interest.

Prabhupāda: Yes. God, the definition of God is there in the Vedic literature, that God is the great. The Christian idea is also that. That greatness, that if we soberly think what is the greatness, the greatness in six opulences, that God is the richest, God is the strongest, and God is the famous, and God is the wisest, and God is the most beautiful, and God is the perfect renounced. He has got so many states, sarva-loka-maheśvaram [Bg. 5.29], but still He is not very much interested within this material world. He is in spiritual world along with associates. Therefore our proposition is, let us go back to home, back to Godhead. This is our Kṛṣṇa consciousness movement. That is perfection of life.

Hayagrīva: His second characteristic of a sādhu is thus: ”He has a sense of the friendly continuity of the ideal power with our own life in a willing self-surrender to its control.”

Prabhupāda: Yes. That is the ideal. Kṛṣṇera saṁsāra kara chāḍi' anācāra. We are member of the same family. God is the supreme father. That is ideal society. What does he say further?

Hayagrīva: The uh… What?

Prabhupāda: Second point.

Hayagrīva: Oh, the second point again? "A sense of the friendly continuity."

Prabhupāda: Yes. Friendly continuity means the, there are so many relationship, five relationship. First relationship is the master and the servant, and then friend to friend, then son and father, and then beloved and the lover. So these are all friendly relationship. We can, when we are actually in God relationship, we have got natural instinct to accept any one of them. So our friendly relationship with God can be chosen. Somebody likes sometime as friend to friend, father and son, or beloved and the lover, master and the servant, and the Supreme and the subordinate. They are five relationship. Any one of them, when we are actually liberated, free from material contamination, we being eternal part and parcel of God, the particular relationship is revived. That is called svarūpa-siddhi, revival of our original relationship with God.

Hayagrīva: Three, he speaks of, "An immense elation, or happiness, and freedom as the outlines of the confining selfhood melt down."

Prabhupāda: Yes. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66]. This material selfishness is māyā. Actually that is not selfishness. Real selfishness is to know the relationship with God. But persons who are engrossed with the spell of māyā, illusory energy, they do not know that. Mostly, 99.9%, they have vague idea of God, and how they will know the relationship? So, so that our actual business, first business is to have complete idea, complete sense of God and our relationship. That is the business of human life. Therefore in the Vedic process, the real business is realize God. Either you take yoga system or jñāna system, and bhakti is cent percent simply realization of God. That is the business of human life. He hasn't got to do any other thing. That is practical understanding of God. A perfect human being knows that "My necessities of life is supplied by God, so I have no business to improve the economic condition." That cannot be done also. Nobody is going to be very rich, all of them. According to the destiny he gets his position. So one who is self-realized, he does not want to improve the material condition of life, but he wants to improve the spiritual conception of life. That is human life.

Hayagrīva: Four, he sees, "a shifting of the emotional center toward loving and harmonious affection, toward yes and away from no, where the clangs of the non-ego are concerned." That is to say, agreeing with God.

Prabhupāda: Yes. God is asking always that "You agree to obey My orders," and as soon as we accept this principle, we immediately becomes liberated: "Yes, from this point I shall now fully agree to the the orders of Kṛṣṇa, or God." That is liberation. The liberation is explained in the Bhagavad-gītā: to give up a mode of life other than devotional life. Muktiḥ hitvā anyathā rūpam. Our life is meant for rendering devotional service to the Lord. As soon as we give up this principle of life, devotional service to the Lord, that is our anyathā rūpam, means our living condition otherwise, except devotional service. That living condition otherwise than the devotional service is called conditioned life. And as soon as we come to this platform of devotional service, that is mukti, liberated life. Muktiḥ hitvā anyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ. To remain in one's own constitutional position is called mukti, or liberation. [break]

Hayagrīva: James believes that the existence of many religions in the world is not regrettable but is necessary to the existence of different types of men. He says, "All men have, should have… Should all men have the same religion? Ought they to approve the same fruits and follow the same leadings? Are they so like in their inner needs that exactly the same religious incentives are required? Or are different functions allotted to different types of men, so that some may really be the better for a religion of consolation and reassurance whilst others are better for one of terror and reproof?" And he goes on to conclude that he thinks that difference…

Prabhupāda: This is religion. Therefore I was talking in this morning that accept God as the supreme father and the material nature is the mother and we living entities, in 8,400,000 forms, we are all sons of God. So everyone has got the right to live at the cost of the father. The father is the maintainer-that is natural-and we are maintained. So every living being should be satisfied in the condition given by God. Man should live in his own condition, the animal also should live in his own condition. Why the man should encroach upon the rights, living right of other living entities like the animals? No. Nobody should encroach upon other's right. Everyone is son of God. Let him be maintained by the orders of God. That is ideal life, family life. All living entities are the members of the same family. Bhaktivinoda Ṭhākura says that kṛṣṇera saṁsāra kara chāḍi' anācāra: just live in the family of Kṛṣṇa without violating the rules and regulation. Then it is family life. Or without violating the orders of God. Just like in the family the father is the chief man, and the sons can live very happily by being obedient to the father. There is no trouble; father will give all supplies and necessities if we remain obedient to the father, and all the brothers can live peacefully. A very common example. But they will not do that. They will encroach upon others' jurisdiction. That is the cause of disturbance: obeying…, disobeying the orders of God.

Hayagrīva: Typical of the latter part of the nineteenth century, James' only acquaintance with Hinduism was through the impersonalists, and he spoke of samādhi and the mystical experience in this way. He says, "The Vedantists say that one may stumble into superconsciousness sporadically without the previous discipline, but it is then impure. The test of its purity, like our test of religious value, is empirical. Its fruits must be good for life. When a man comes out of samādhi they assure us that he remains enlightened-a sage, a prophet, a saint, his whole character changed, his life changed, illumined." What is this samādhi or…

Prabhupāda: Samādhi means ecstasy, always in God consciousness. That is samādhi. That is explained in the Bhagavad-gītā, yoginām api sarveṣāṁ mad-gata āntarātmanā [Bg. 6.47]. The yogis means they are always remaining in meditation of the Supreme Lord. Dhyānāvasthita-tad-gatena manasā. Mind is always absorbed in God. That is samādhi. He has no other thought than God. So if we can continue in Kṛṣṇa consciousness, that is samādhi.

Hayagrīva: Now James equates this mystical union, or samādhi, to be a union in which the individual has lost contact with the external world.

Prabhupāda: Yes.

Hayagrīva: And he therefore concludes that mystical states cannot be sustained for long, except in rare instances. Half an hour or at most an hour or two seems to be the limit beyond which they fade into the light of common day. ”Often, when faded, their quality can be but imperfectly reproduced in memory, but when they recur it is recognized, and from one recurrence to another it is susceptible of continuous development in what is felt as inner richness and importance.”

Prabhupāda: Yes. That richness comes to perfection when one thinks of Kṛṣṇa constantly, without any cessation. That is recommended in the yogic chapter of the Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate
yo māṁ sa me bhak…
[Bg. 6.47]

Uh…

Hari-śauri: Yuktatamo mataḥ.

Prabhupāda: Huh?

Hari-śauri: Sa me yuktatamo mataḥ?

Prabhupāda: Hm, yes. You can find out that verse.

yoginām api sarveṣāṁ
mad-gata āntarātmanā
śraddhāvān bhajate (yo māṁ)
sa me yuktatama…
[Bg. 6.47]

He is first-class yogi who does not cease to think of Kṛṣṇa, or God. So our Kṛṣṇa consciousness movement is that we keep always in the thought of Kṛṣṇa, twenty-four hours. Then we do not fall down from the yogic principle. That is our…

Hayagrīva: Such mystical states, as James points out, have been also experienced momentarily and artificially through drugs such as ether. William James himself took ether…

Prabhupāda: These are all artificial thing. This is not sustained.

Hayagrīva: LSD and these…

Prabhupāda: Another artificial names. Artificial things cannot sustain, but if you engage yourself in the devotional process, śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevā [SB 7.5.23], always hearing a about Kṛṣṇa, always talking about Kṛṣṇa, always remembering about Kṛṣṇa, always engage in some service in the temple-there are so many services-or distributing literature about Kṛṣṇa, in this way, if you keep always engaged in Kṛṣṇa’s business, that is perfection of life.

Hayagrīva: James, after analyzing all of these religions, different religious experiences, he gives his own conclusions, and he concludes his book in this way. He gives five basic conclusions. The first-one-”That the visible world is part of a more spiritual universe from which it draws its chief significance.” [break]

Prabhupāda: Yes. Material world means it is existing in the spiritual effulgence of the Lord. Just like all the planets they are resting, living within the sunshine, but by geographical position, when it is back side, the sun is not in the front but in the back, then it becomes dark. Similarly, everything is existing in the spiritual effulgence, rays of the Lord, and when you forget, this is called material world. So the material world is in that piece of spiritual world, but forgetfulness of God is material. So when we…, our revival of consciousness, God consciousness, then there is no more material world. For such person who is advanced in spiritual consciousness or God consciousness, there is nothing material; everything is spiritual.

Hayagrīva: Well that’s his second conclusion. His second is that ”Union or harmonious relation with that higher universe is our true end.”

Prabhupāda: Yes. Spiritual realization.

Hayagrīva: Three…

Prabhupāda: There is no material realization. No more material realization means no more forgetfulness of our eternal relationship with God. Then it is spiritual.

Hayagrīva: Three: ”That prayer or a communion with the spirit thereof, be that spirit God or law, is a process wherein work is really done and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world, for religion produces a new zest which adds itself like a gift to life and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.” In other words, our relation with God in the world gives…

Prabhupāda: That we have al…

Hayagrīva: …it’s like a gift to life.

Prabhupāda: …already explained. We have got five relationships. To realize the creation of God with awe and veneration, appreciation, that is one relationship. This is called śānta rasa. Then further progress is that to offer himself to serve God. That is called dāsya rasa. And further advancement, to treat God as friend, that is sākhya rasa. Then accept God as son, that is vātsalya rasa. And accept God as the most beloved, that is mādhurya rasa. So in this mādhurya rasa, to accept God as the most beloved includes other relationships; therefore here is the highest perfection of relationship. Although all other relationships they are as good, but it depends on the devotee’s choice whichever relationship we like. The result is the same, but by comparative study it has been decided by the saintly persons that our relationship with God as the lover and beloved, that is the highest position.

Hayagrīva: The fifth is an assurance of safety and temper of peace and, in relation to others, a preponderance of loving affections.

Prabhupāda: Yes. That’s nice. When you actually come in contact with God, these senses prevail. What is that? The last point?

Hayagrīva: An assurance of safety and a temper of peace.

Prabhupāda: Yes. A devotee is always confident that ”I am sincerely serving Kṛṣṇa, so in case of danger Kṛṣṇa will save me.” The, just like Prahlāda Mahārāja life we see. He was helpless child, and his father, great demon, always chastising him, but he was confident that Kṛṣṇa would save him. So when the things became too much intolerable, so Lord appeared as Nṛsiṁhadeva and killed

Hiraṇyakaśipu. So therefore a devotee's protection by God is always guaranteed, and one who is pure devotee, he is not disturbed by any material condition. He keeps his firm faith in God. That is called surrender. It is called avaśya rakśibe kṛṣṇa viśvāsa pālanam, to continue the faith that "Kṛṣṇa will give me protection." This full suvrender means to accept things which is favorable to God consciousness, to reject things which is unfavorable to God consciousness, to have firm faith of security under the protection of God, to enter into the family of God. These are the different processes of surrender.

Hayagrīva: He concludes, "In opening ourselves to God's influence, our deepest destiny is fulfilled. The universe takes a turn generally for the worse or for the better in proportion as each one of us fulfills or evades God's demands."

Prabhupāda: Yes. That is concept. God demands that "You fully surrender unto Me." So when one fully surrenders unto God, that is perfection of life.

Hayagrīva: So that's the conclusion of James. (end)

DEWEY.HAY

John Dewey

Hayagrīva: This is John Dewey, who believed that religions were basically myths and that experience is of the utmost necessity. He felt that philosophy was superior to religion. He writes, "The form ceases to be that of the story told in imaginative and emotional style and becomes that of rational discourse, observing the canons of logic." So it's apparent that Dewey considers religion simply to be a story told in imaginative and emotional style, and for him philosophy observes the canons of logic. So for him the Vedic accounts of Kṛṣṇa's pastimes would be imaginative and emotional, or mythic. How does one argue against this kind of a…?

Prabhupāda: Kṛṣṇa is historical fact. It is not imagination. It is, to think like that, is imaginative. Kṛṣṇa… The Mahābhārata is there. It is accepted by all Indian authority, and Kṛṣṇa is a historical figure. How it can be imaginative? So… he may think like that, like a madman, but India's leader will not accept that. Especially the ācāryas who are controlling the spiritual life of India, they do not accept a lunatic foreigner speaking like that.

Hayagrīva: He writes, "According to the religious and philosophic tradition of Europe, the valid status of all the highest values, the good, true and beautiful, was bound up with their being properties of ultimate and supreme being, namely God. All went well as long as what passed for natural science gave no offense to this conception. Trouble began when science ceased to disclose in the objects of knowledge the possession of any such properties. Then some roundabout method had to be devised for substantiating them." In other words, science began to investigate the phenomenal universe without admitting the proprietorship of anyone, of God, and this brings a breakdown in morality and value. So Dewey attempts to reassemble these shattered values in a philosophical way, but he, like science, attempts to do so without recognizing the proprietorship of an ultimate and supreme being.

Prabhupāda: That is another lunacy, because everything has a proprietor. So why this big cosmic manifestation will not have a proprietor? To accept the proprietor is natural, and that is logical. And not to accept a proprietor, that is lunacy. How it can be possible? Just like we give this example: We are standing on the land. We know that there is government, there is proprietor. And a few yards after, when this ocean begins, how we can think of that the ocean has no proprietor, no government? How any philosopher and man having logic can believe it? What is the answer?

Hayagrīva: Well, he felt that science dealt a death blow to the religions as we know them, to the orthodox religions.

Prabhupāda: No, religion we have repeatedly explained. Religion means to accept the laws of God. That is religion.

Hayagrīva: He re…, excuse me, he refers to historical religion.

Prabhupāda: Historical… It is historical. The whole cosmic manifestation has a date of creation; therefore it is historical. Anything material which has a beginning, that, that is history, it has got a history. So people do not know how long before this material world or cosmic manifestation was created. It is beyond their conception. Even the mathematical count, millions and trillions and millions, will not do, when he began, but it has got a history-beyond the calculation of so-called scientist and mathematician, but there is history. According to Vedic description there is history. There is history of Manu, there is history of, of Brahmā. So in this way there is a regular history. Just like in the Bhagavad-gītā a small instance of history is being given: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17], that the Brahmā's daytime, just like we have got solar calculation, twelve hours' daytime, so that twelve hours of Brahmā is calculated sahara-yuga-paryantam. One yuga means forty-three hundred thousands of years. Similarly, thousand times, that is Brahmā's twelve hours. So everything is relative. We are tiny people. We have got history of this world, some thousands of years, but Brahmā is greater than the human being. His history is different. Here everything is relative. My history is different from an ant's history. Similarly a man's history is different from Brahmā's history. So historical does not mean whatever you have calculated, that is history. History is relative according to the person. So these people, they have no information of the greater personalities than us, but we have got information from Vedic literature. In the higher planetary system, there the duration of life, standard of life is different from here.

So in this, on this platform, mostly the philosopher, scientist, they are Dr. Frogs. So their calculation is not correct. So whatever they cannot calculate, they take it as myth, imagination, that just a foreign. Even for ordinary human being to think of Brahmā's duration of life, huh, forty-three hundred thousand multiplied by one thousand, and that becomes twelve hours of Brahmā, because it is beyond your calculation, he thinks it imaginary. So unless one has got thorough knowledge of the whole universe, so for him it is imaginary. But it…, one man's imaginary may be a fact to the other man. It depends on the knowledge. So unfortunately, the so-called scientists, philosophers on this planet, they are thinking in their own terms and they are taking it final. So they must think other things as mythological, imaginary. But actually that is not the fact.

Hayagrīva: Dewey was an American writing in the early part of the twentieth century, and he writes, "Logic demands that in imagination we wipe the slate clean and start afresh by asking what would be the idea of the unseen." In other words, he feels that it's time to set aside the orthodox, what he calls superstitious religions, and create a new religion. In other words, we must define God and religion anew.

Prabhupāda: Yes, that is required. Because in the Śrīmad-Bhāgavatam it is also accepted that except a Vedic religion, all others are cheating religion because they have no perfect knowledge. It is clearly stated that cheating type of religion is rejected from the Bhāgavata religion. Bhāgavata… The sum and substance of Bhāgavata religion is accepting God as the supreme controller. Satyaṁ paraṁ dhīmahi. This is beginning. And what is that Absolute Truth? Janmādy asya yataḥ, itarataś ca artheṣu abhijñaḥ svarāṭ: [SB 1.1.1] that there is a principal, Brahman, from whom everything has come. So unless you find out what is the ultimate source of emanation, the knowledge is perfect, hum, imperfect. But you must have to admit, from your experience, that everything has a source of emanation. Anything has. You cannot go beyond your experience. You see this table. This table has got a history. Somebody has collected the wood and he has made into a shape. So everything that you see, it has got a history. So similarly the whole creation, it has got a history, and to know who has created, janmādy asya yataḥ [SB 1.1.1], that is perfect knowledge. If you do not know, if you cannot reach, that is your inability. Don't think that it is imaginary, mythological. That is your imperfect of knowledge. You cannot reach, and you make a conclusion like a crazy man. That is not philosophical at all.

So there is no question of starting a new religion. The religion is already there, but poor people, they do not accept it. The simple thing is that somebody must be the supreme controller. He is God. And everything under His control. Actually, if somebody asks, "What is your experience?" so the real experience is that we see two things. One thing is matter, inert matter, without any consciousness. Another thing we see, another element: with consciousness. Two things we see. You cannot go beyond this. And above two, these two things, there is one controller-the third element. The third element is the Absolute Truth, and these two elements, one inert and one living, they are categories. So this is a fact. So the third element, the controller of the living, animate and inanimate, the controller is the Supreme Lord. So this is simple philosophy. Everyone can understand that there is a supreme controller, and both these visible, animate and inanimate objects, they are controlled by Him. This is a simple fact. Why these big, big philosophers cannot understand this? Anyone can understand. What is the difficulty?

Hayagrīva: He says, "What I have been criticizing is the identification of the ideal with a particular being, especially when that identification makes necessary the conclusion that this being is outside of nature," that is, transcendental, "and what I have tried to show is that the ideal itself has its roots in natural conditions. It emerges when the imagination idealizes existence by laying hold of the possibilities offered to thought and action." In other words, there is no God outside of nature. God has His roots in nature.

Prabhupāda: Why does he say? That is his inexperience. God means supreme controller. So everything is being controlled. So how he can say there is not God? That is his imperfect knowledge. The nature is going on in perfect order, and we have got experience that without being a director, controller… [break] …first proposition, that the natural phenomena, that is going on in systematic way, and we have no experience anything going on in a systematic way has no controller. How they can think of this big phenomena without any controller? At least any sane man cannot think like that, that it is going on automatically, it is happening automatically. The season is changing in time, the sun is rising in time, the moon is rising-everything is going on systematically-and how he thinks that there is no controller, there is no God? That is insanity. To become atheist is, means, a greatest insane person. It has no meaning to become atheist.

Hayagrīva: He wouldn't consider himself an atheist, but…

Prabhupāda: Anyone who cannot think of a supreme controller, he is an insane man. He is not a sane man. How he can propose? Where is his experience? Everything is going on under some control. Even this wonderful machine, computer, that requires an operator. So how one can think of without controller things are going on very systematically? This is insanity. It has no meaning.

Hayagrīva: He sees God emerging as man's striving for perfection.

Prabhupāda: No, that God is there. Man's perfection will depend on his ability to understand God. God is already there. It is not that a perfect man is by imagination creating God. Anything created by man, that is controlled. God is the supreme controller. So man is dying under the control of the Supreme, so how man can create God? He is already under the rules of God, that he must die, he must suffer from disease, he must become old. So if he cannot control what is already imposed by God, how he can think of God? How he can create a God? That is also another insanity. First of all you become independent of the laws of God, then you can think of creation of God. You are completely under the supremacy of the Supreme Lord. How you can think of creating God? That is another insanity. So all these atheistic person who are thinking that "We can create God," "God is imagination," they are all insane person.

Hayagrīva: He says, "Use of the words 'God' or 'divine' to convey the union of actual with ideal may protect man from his sense of isolation and from consequent despair or defiance…"

Prabhupāda: That will never happen. The so-called unity of man by the imaginative process of so-called intelligent philosopher, it has never become possible, neither it will become possible, because every man has got little independence. So unless they are controlled, they will assert their independence, and by this imaginative process they cannot be united. That is another insanity. History has never proved this in the past, and it is not going on in the present, so naturally in the future it will not be possible. That is sane man's conclusion.

Hayagrīva: You…, when you discussed Dewey with Śyāmasundara Prabhu, you said that Dewey wants to make God his scapegoat-why does he mention the word God, and he uses the word God to serve his own ends. His philosophic conception is the working union of the ideal and the actual. This is rather vague, but this is his definition of God: Man striving for perfection.

Prabhupāda: He can define, but he must be a very, what is called, sane man to define. The sane man's definition of God is there. Just like everyone says, "God is great." So now if he can define what is the greatness… The greatness, if one man is very rich, we consider him great man. If a man is very wise we call him a great man. If a man is very strong or influential or beautiful… Greatness according to our estimation. So all this greatness must be there in God. God must be the richest, God must be the strongest, God must be the most beautiful, God must be wisest. In this way, six opulences calculated, and when these opulences are in completeness, that is God. So that completeness we find in the history Kṛṣṇa. In the history of humanity it is very easy to find out that when Kṛṣṇa was present on this planet, so He proved the strongest, the most influential, the most beautiful, the supreme wise-everything-supreme famous. Kṛṣṇa's fame, fame is still going on. Kṛṣṇa's knowledge, stated in the Bhagavad-gītā, is still being studied all over the world. This is the proof that He is God. And all saintly persons in India, they are not controlled by these foreign Dr. Frogs. So these big, big ācāryas, like Rāmānujācārya, Madhvācārya, Nimbārka, Śaṅkarācārya, and Caitanya Mahāprabhu, all big ācāryas, they have accepted Kṛṣṇa as the Supreme Lord. So there is complete uniformity of the authorities in the past, present and future. So here is God. If one cannot accept Him God, then he is insane. With so many evidences, and it is practical. Many evidences when Kṛṣṇa was present He showed; that is history. But these imperfect Dr. Frog, when they see God is doing something uncommon, they take it "Myth, mythology."

Hayagrīva: Now…

Prabhupāda: God… Huh?

Hayagrīva: They take it?

Prabhupāda: They take it as mythology. Myth.

Hayagrīva: Mythology.

Prabhupāda: Hah. Just like Kṛṣṇa is lifting the hill, that what is the difficulty for God to lift a hill if He is all-powerful? But as soon as they read it, that Kṛṣṇa is lifting hill, they will take it as mythology. So when God shows that "I am God," that is mythology, and they imagine God. That is rascaldom. When God comes and shows His godly power, they take it myth, mythology. And they imagine God according to your definition. Is that sanity? The ācāryas have described Him: "Yes. Kṛṣṇa lifted this Govardhana Hill," and they have appreciated. And they are taking as mythology. That when there is Avajānanti māṁ mūḍhā mānuṣīṁ tanum ā… [Bg. 9.11]. These rascals, when God shows His godly power, they take it mythology. Just see how much fool they are, and we are to follow these Dr. Frogs.

Hayagrīva: He differs from Comte and Marx in that he did not believe that humanity is the object of worship. In fact, he excludes everything as an object of worship. He writes, "Nature produces whatever gives reinforcement and direction, but also it occasions discord and confusion. 'The divine' is thus a term of human choice and aspiration."

Prabhupāda: No. There is no question of human choice. Can you say that death is my choice? Huh? It is forced. So the, wherefrom the force is coming, that is God. Nobody wants to die, but there is force. You must die. Nobody wants to become old man. You must become old man. The sanity is to find out wherefrom this enforcement is coming. That is Supreme. Just like the government. If you disobey the orders of government, immediately you will be punished. So we can understand there is supreme authority. Similarly, I do not want to die. I am enforced to die. So there must be some supreme authority. That supreme authority is God. Either call nature or God, whatever you call, there is something supreme which is controlling you. How you can philosophize and imagine that man can imagine God, man can imagine this and…? That is insanity.

Hayagrīva: He says, "A humanistic religion, if it excludes our relation to nature, is pale and thin, as it is presumptuous when it takes humanity as an object of worship."

Prabhupāda: Humanity is not worship. Every, every… According to God conscious person, everything is worshipable, even an ant, but supreme worshipable is God. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. So that is wanted. Nature, these persons, they are taking as nature as the Supreme. But those who are actually in awareness of God, they know that God is the controller of nature also. That is stated in the Bhagavad-gītā, māyadhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Nature is matter. Matter cannot act independently. In the Bhagavad-gītā, as (indistinct), the difference, what is the difference between matter and the living being. The difference is the matter is being handled, controlled by the living being. Therefore living being is the superior nature, and matter is inferior nature. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca [Bg. 7.4]. This earth, water, air, fire, etc., everything, these are inferior nature. Just try to understand nature. And above this inferior nature there is superior nature. That, the inferior nature, is a vast ocean, but the superior nature, man, has a big ship. The ocean will not allow to walk over it, and they have control over the ocean, not exclusive control, but little control. Because he is living being, he can cross over the big mass of water by inventing some means, so that at least they are controlling to some extent. But above this ocean and the man who is trying to control over the ocean, there is another controller. That is supreme controller. That is God. It is very easy to understand that there are two natures: one, the active nature; inactive nature. And above these both, active and inactive, there is another active personality who is controlling both of them. That we can understand by Vedic literature very clearly. There is no difficulty. But those who are obstinate, they will not accept. That is their misfortune. What can be done? But this is the fact.

Hayagrīva: In the, in the realm of philosophy and religion…

Prabhupāda: In the history we find that Kṛṣṇa went within the sea. Within the sea. Kṛṣṇa penetrated the universe. He is God. God can do that. We have no conception of God, and when God comes and shows His godly power, we take it as mythology. Then what, how God will be proved? When you see Him doing uncommon activities, you say it is mythology; and he does not see, he will say there is no God. This is your position. So this is not sanity. It is all insanity. Let them talk all this nonsense. We do not accept that.

Hayagrīva: He says in the realm of philosophy and religion, certainty is impossible. He says, "The moment philosophy supposes it can find a final and comprehensive solution, it ceases to be inquiry and becomes either apologetics or propaganda. Any philosophy that in its quest for certainty ignores the reality of the uncertain in the ongoing processes of nature denies the conditions out of which it arises."

Prabhupāda: There is uncertain when you do not accept the reality. The reality is God, and God is explaining how things are going on, but you take it as mythology. Then how you will know?

Hayagrīva: No way.

Prabhupāda: Huh?

Hayagrīva: No way.

Prabhupāda: You are rascal. When it is explained by God Himself, and actually by doing it, you do not accept it. And still you imagine. So your position is very precarious. When God comes Himself and shows Himself, His activities, we think it is mythology. Then how we can be convinced? Direct perception and authority. And the direct perception, when He comes you take it that it is mythology. When the direct perception history is written about Kṛṣṇa in Mahābhārata, and then you take it as mythology. Then how he will believe it? And the authority accepts, "Yes, Kṛṣṇa is the Supreme. He has done it." You say, "I don't accept it." Then how you will be convinced? What is the way to convince you? Huh? What is the way, possible way?

Hayagrīva: He says, for him he says, "There is but one sure road of access to truth: the road of patient, cooperative inquiry, operating by means of observation, experiment, record, and controlled reflection."

Prabhupāda: Record is there already, Mahābhārata, and those who have seen, they have confirmed it. Vyāsadeva has confirmed, Nārada has confirmed. Arjuna talked with Him personally, he has confirmed, and everything is there in the record, but you don't believe. Then how you can be convinced? Neither you have got perfect senses to see. Then what is the way to convince you? You will remain always in darkness. There is no way out. You can, within your dark well, you can go on imagining, Dr. Frog, but you will never have perfect knowledge.

Hayagrīva: Well that's the conclusion of John Dewey. Most of the other points have already been dealt with. (end)

KIERKEGAARD.HAY

Soren Aabye Kierkegaard

Hayagrīva: This is Kierkegaard, who was a Danish philosopher, who lived from 1813 to 1855. He is generally regarded as the father of existentialism. He was Christian. He wrote, or he believed, that if the truths of religion are not innate within man, they must be brought to us by a teacher. If God comes to teach as He is, man would be over awed or over…, overcome. Therefore he comes as a servant of God in human form.

Prabhupāda: So man's general position is as good as animal. Therefore in the human society there is system of education. But man, being advanced in consciousness, he can be properly educated so that he can understand what is God by the teachings of authority, and that is our Vedic system. In the human form of life-not generally but in special cases-they are very much inquisitive to understand about God. That is technically called brahma-jijñāsā. inquiring about the Absolute. And that is only possible in the human form of life. Generally, any human being can be educated in the spiritual life or God consciousness, but if anyone awakens his inquiry, as it is stated, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21], if one is actually anxious to inquire about God or the supreme knowledge, then he has to approach a guru. That's a fact. Without approaching a bona fide guru there is no possibility of understanding the nature of God and our relationship with Him. So one has to approach a guru. To accept a guru is not a fashion, it is necessity. If one is actually inquisitive, it is a necessity. So the qualification of guru is also given there, that what sort of guru you should search out. Śābde pare ca niṣṇātam [SB 11.3.21]. A guru is he who has taken full training in the ocean of spiritual knowledge or Vedic knowledge, śābde pare. Śābde means the Vedic words, or vibration of sound, but that is not ordinary sound, material sound, but spiritual sound. Just like we are chanting Hare Kṛṣṇa mahā-mantra, this spiritual sound. So one who has taken full bathing in the ocean of spiritual sound, and how he has realized the symptom of his life is that such guru is no more interested in materialistic way of life. Such guru does not manufacture gold or jugglery words to attract some foolish men and make money. That is not guru. Guru means who has no more interest in material things. Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam. He has taken shelter of the Supreme Lord, completely satiating his material desire. So one should approach such guru, then tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. By serving such guru, bona fide guru, and surrendering unto him, and then questioning him, he can make actual progress in spiritual life, and then he understands properly what is God, what is our relationship with Him. That is perfection of human life.

Hayagrīva: But isn't he incorrect in say…, in maintaining that if God comes to teach as He is, man would be overawed; therefore He comes as a servant of God in human form.

Prabhupāda: Yes.

Hayagrīva: But Kṛṣṇa came as He was and taught.

Prabhupāda: No. Kṛṣṇa came as He was, but people misunderstood Him, because He was talking just like a human being. But people… And they, when He asked sarva-dharmān parityajya [Bg. 18.66], people thought, "It is too much," so they are misguided. Therefore later on He came as a devotee, Caitanya Mahāprabhu, to teach how to approach God. That is the function of Śrī Caitanya Mahāprabhu. Sārvabhauma Bhaṭṭācārya understood His activities, and he wrote about one hundred verses appreciating Caitanya Mahāprabhu's activity, and the first one is,

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

The, his, he understood Śrī Caitanya Mahāprabhu, while they were talking on the Vedānta philosophy, that Śrī Kṛṣṇa Caitanya Mahāprabhu is the same Kṛṣṇa; now He has come to teach the human society bhakti-yoga, which is vairāgya-vidyā. Devotional life means renounced life. Vairāgya-vidyā, vairāgya means renunciation. Anyone who has no more interest in materialistic way of life, that is bhakti-yoga. Vairāgya-vidyā-nija-bhakti… So here is the person, Śrī Kṛṣṇa Caitanya, in the form of Lord Śrī Caitanya Mahāprabhu. He is none but the same original Kṛṣṇa. He has come to teach us the same philosophy as He did while teaching Arjuna Bhagavad-gītā, but this time He has come as a devotee of Kṛṣṇa. Similarly, another authority, Rūpa Gosvāmī, understood Him, that "Here is Kṛṣṇa, and He is the most munificent incarnation, because Kṛṣṇa, in order to give Himself to the devotee, demanded full surrender. And here Caitanya Mahāprabhu, without any demand, He is not only giving Kṛṣṇa but the love of Kṛṣṇa. Therefore He is namo mahā-vadānyāya kṛṣṇa-prema-pradāya." So Kṛṣṇa, the Supreme Lord, is affectionate towards us because we are all sons. We are rotting in this material way of life. So He comes Himself, as He is. He comes as a devotee. He leaves His instruction in the Bhagavad-gītā. Again He advises His devotees to preach the philosophy of Bhagavad-gītā. So He is always anxious to enlighten the human being how to go back to home, back to Godhead.

Hayagrīva: Kierkegaard wrote one book called Works of Love, in which he saw God as the hidden source of, of love. He says man, "A man must love God in unconditional, in unconditional obedience and love Him in adoration. It would be ungodliness if any man dared to love himself in this way or dared to love another man in this way or dared to permit another man to love him in this way. God you must love in unconditional obedience even if that which He demands of you may seem injurious to you, for God's wisdom is incomparable with respect to your own."

Prabhupāda: Yes. That is the instruction of Bhagavad-gītā. God demands that "You give up your own plans or any other's so-called intelligent person's plan or philosopher's plan. Take My plan," sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg.

18.66], ”just surrender unto Me fully, then I shall take care of you so that you will not suffer.” That is our position. If we fully depend on Kṛṣṇa, the Supreme Personality of Godhead, then He will guide us how to make progress back to home, back to Godhead.

Hayagrīva: As far as defining love, what is love-people speak of love-he says, ”If someone asks what is love, Paul answers, ’It is the fulfillment of the law.’ Love is a matter of conscience, and hence it is not a matter of impulse and inclination, nor is it a matter of emotion, nor a matter for intellectual calculation. There is only one kind of love.” And he says that is spiritual love.

Prabhupāda: Yes. Love in the material world is impossible. In the material world everyone is interested for his own sense gratification. The love between man and woman, young boy and young girl, that is not love, that is lust, because both the parties are interested in sense gratification. But that is not love. Love means the parties, they will not think of his own sense gratification but the sense gratification of the beloved. That is pure love. That is not possible in the material world, but we see the example of love in the picture of Vṛndāvana. In the Vṛndāvana village, everyone-man, animals and fruits, flowers, water, everything-they are only for loving Kṛṣṇa. They do not want any return from Kṛṣṇa. That is real love, anyābhilāṣitā-śūnyam [Brs. 1.1.11]. If one loves God with some motive, that is material love. Pure love is simply to satisfy the desires of the Supreme Personality of Godhead. Therefore in the material world the love, word ”love,” is misused. The propensity of lusty desires is going on as love. Real love is only with God-individually, collectively, anyway. And that Kṛṣṇa, the Supreme Personality of Godhead, He is the supreme object of love, either by adoration or by serving or making friendship with Him, or loving Him as child, or loving Him as beloved-there are five different relationships: śānta, dāsya, sākhya, vātsalya, mādhurya-that is real love.

Hayagrīva: And he says, ”Ultimately, love of God is the decisive thing. From it stems love to the neighbor. If you love God above else, then you also love your neighbor, and in your neighbor every man. To help another man to love God is to love the other man. To be helped by another man to love God is to be loved.”

Prabhupāda: That is our Kṛṣṇa consciousness movement. We are learning how to love God, and we are teaching the same principle to the whole world, without any discrimination, that ”God is one.” Not that there are different Gods of different faiths. God cannot be two. Eko brahma dvitīyaṁ nāsti. God is one. There cannot be any competitor. His name is Asamaurdhva; nobody is equal to Him, nobody is greater than Him. Therefore God is great. Nobody is equal. So in any form of religion, if love of God is instructed, that is first-class religion. It doesn’t matter whether it is Christian religion or Hindu religion or Muslim religion. The test is how the followers have learned to love God. And now God being the center of love and everything being God’s expansion, so a lover of God is lover of everyone. He does not discriminate that ”Only man should be loved, and man should be given service.” No. He is interested with all living entities, never mind in which form he is existing. So he is interested in…, lover of God loves everyone, and the love reaches everyone. The example is given in this connection. Just to water the root of the tree means to expand nourishment for all other parts of the tree, namely the trunk, branches, leaves, twigs, everything. Or to supply food in the stomach means satisfying the necessities of all parts of the body. This is the fact. God being everything, mayā tatam idaṁ sarvam [Bg. 9.4], as it is stated in the Bhagavad-gītā, nothing can exist without God, and everything is expansion. Another word is there in the Viṣṇu Purāṇa. It is said that the fire remaining in one place distributes its heat and light. Eka-sthāne sthitasyāgner jyotsnā vistāriṇī yathā. The fire can distribute its heat and light although localized in a place. Similarly God, He is in His own abode, but by His energy He is present everywhere. Sarva-vyāpī, all-pervading. The all-pervading feature of God means everything is manifestation of His energy. Nothing can exist without God. But it does not mean everything is God. Everything is resting on His energy, but not everything God. In spite of expanding, God, by His different potencies, He keeps His personality. That is God.

Hayagrīva: Concerning individuality, Kierkegaard writes, ”God is the origin and wellspring of all individuality. To have individuality is to believe in the individuality of everyone else, for the individuality in not mine. It is the gift of God through which He permits me to be, and through which He permits everyone to be.”

Prabhupāda: That’s the fact. He explains…, this fact is explained in the Vedic literature, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13), Kaṭha Upaniṣad, that He is also living being and we are also living being. So He is also eternal; we are also eternal. So qualitatively we are one, but quantitatively we are different, because eko yo bahūnāṁ vidadhāti kāmān: that one, singular number, eternal living being, Kṛṣṇa, or God, He is maintaining everyone. So that is the difference. The one living being, the Supreme Living Being, the great living being, is maintaining other living beings who are part and parcel of the Supreme. So both of us, we are the living beings, individual, eternal, but God is Supreme; we are subordinate. That is difference. So our natural position should be to love God, being part and parcel of God.

Hayagrīva: Concerning the…

Prabhupāda: (aside:) Wind it in the morning.

Hayagrīva: Concerning the purpose of prayer, he writes, ”The true relation in prayer is not when God hears what is prayed for, but when the person praying continues to pray until he is the one who hears what God wills.”

Prabhupāda: Yes. That’s very nice. He becomes qualified to understand God and to talk with God, to take direction of God. That is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti (te)
[Bg. 10.10]

Our ultimate goal is to give up this material world and go back to home, back to Godhead. So this being ultimate goal of life, if we offer prayer to the Supreme Lord… Not only prayer. Prayer is one of the service. This is also nine. There are different, nine kinds of service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

[SB 7.5.23]

Vandanam. Prayer means vandanam. So this is also service. Either you take all the nine different items, or you take some of them, or at least one of them, then you will make progress in spiritual life. So some of them offer prayers, just like Christians, Muhammadans, they offer prayer. So it is as good as the Hindus give service in the temple, decorates the Deity, cleanses the temple and offers food. In this way they are engaged. This is called arcanam. Arcanam is also devotional service as well as offering prayer. So by this devotional service one makes progress in spiritual life, and when he is sincere in his service, then God is within him, He takes charge of him and gives him instruction how quickly and swiftly he can approach God. So this is fact. Our… He is not hankering after our service. He is complete in Himself. He doesn't require anyone's service. But if we offer service to Him, then we become purified, and… [break] …complete purification. We can talk with God, we can see God, we can take His instruction, as Arjuna is talking with God, personally taking His instruction and acting according to His instruction.

Hayagrīva: Kierkegaard felt that God's will… He says, "There is a God. His will is made known to me in holy scripture and in my conscience."

Prabhupāda: Yes.

Hayagrīva: God intervenes in the world through the individual acting according to scripture.

Prabhupāda: Yes. These is a word, sādhu śāstra guru vākya cittete koriyā aikya. We can approach God by understanding a saintly person, by studying the Vedic scriptures, and explained directly by the bona fide spiritual master. So sādhu means saintly person, and śāstra means scriptures, and guru means spiritual master-and that they should be corroborated. A sādhu is he who talks in terms of scripture. Similarly, guru is he who talks in terms of scripture. Guru cannot manufacture words which is not in the scriptures. And that is not scripture which does not tally with the words of guru and sādhu. So these three items should be corroborated, and then we can understand who is guru, who is sādhu, and who is, what is scripture. Then we take instruction from them, and we can perfectly make progress towards understanding of the Supreme Personality of Godhead.

Hayagrīva: He says, "The only thing which enters Him, God, who is all-majestic, is obedience."

Prabhupāda: Yes.

Hayagrīva: "It is so easy to see that one to whom everything is equally important and equally insignificant can only be interested in one thing: obedience."

Prabhupāda: Yes. That is wanted, and Kṛṣṇa, or God, demands that. Full obedience. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. That is the qualification. Tad viddhi praṇipātena [Bg. 4.34]. So original obedience is to the Supreme Personality of Godhead, similarly obedience to the spiritual master is representative of God. So anyone who carries out the order of God, he can become bona fide guru, because he is not manufacturing anything. He is simply presenting what God is speaking, or the śāstra is speaking. God, when He comes as incarnation, He does not speak anything which is not in the scripture. That, just like in the Bhagavad-gītā, Kṛṣṇa gives reference to the Brahma-sūtra, Vedānta-sūtra. He is God. Whatever He is speaking, that is final, that's, that's a fact. Still, He is giving honor to the Vedānta-sūtra. Brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ [Bg. 13.5]. He is giving reference to the Brahma-sūtra because spiritual knowledge is asserted there with logic and philosophy. So we cannot accept anyone as incarnation of God if He speaks nonsense, not corroborating with the standard scripture.

Hayagrīva: Concerning worship, he writes, "The only adequate way to express the sense of God's majesty is to worship Him, to renounce everything as an act of worship offered to God, and so not because He needs to use you as an instrument but to renounce everything yourself as the most insignificant suprafluity, an article of luxury. That means to worship." That is, worship is renunciation.

Prabhupāda: Yes. Worship is the beginning, begins with renunciation, or the renouncing any motive. Ahaituky apratihatā. Our only business is to love God. That is first-class religious system which teaches the followers to love God without any motive. Ahaituky apratihatā. Such kind of worship will not be checked by any material condition. In any condition of life one can love God. God will help. Buddhi-yogaṁ dadāmi tam. That is pure worship and pure love for God. [break]

Hayagrīva: This is the last point we're making on Kierkegaard. It's concerning God's personality.

Prabhupāda: Yes.

Hayagrīva: He writes, "God is certainly personal, but whether He wishes to be so in relation to the individual depends on whether it pleases God."

Prabhupāda: Yes.

Hayagrīva: "It is the grace of God that He wishes to be personal in relation to you. If you throw away His grace, He punishes you by behaving objectively, or impersonally, towards you."

Prabhupāda: (laughing) That's right. That is very good. Impersonal conception of God is a troublesome business. That is stated in the Bhagavad-gītā: kleśaḥ adhikataras teṣām avyakta āsakta cetasām. Find out this verse.

Hari-śauri:

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate
[Bg. 12.5]

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Prabhupāda: Purport.

Hari-śauri: The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called jñāna-yogīs, and persons who are in full Kṛṣṇa consciousness, engaged in devotional service to the Lord, are called bhakti-yogīs. Now, here the difference between jñāna-yoga and bhakti-yoga is definitely expressed. The process of jñāna-yoga, although ultimately bringing one to the same goal, is very troublesome, whereas the path of bhakti-yoga, the process of being in direct service to the Supreme Personality of Godhead, is easier and is natural for the embodied soul. The individual soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the bhakti-yogī accepts the Deity of Kṛṣṇa as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worship of the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may be saguṇa and nirguṇa-of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is saguṇa worship, for the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood, or oil paint, is not actually material. That is the absolute nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arca-vigraha. This arca-vigraha is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as arca-vigraha, He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

So, for a devotee, there is no difficulty in approaching the Supreme immediately and directly, but for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the unmanifested representation of the Supreme through such Vedic literatures as the Upaniṣads, and they have to learn the language, understand the nonperceptual feelings, and they have to realize all these processes. This is not very easy for a common man. A person in Kṛṣṇa consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master, simply by offering regulative obeisances unto the Deity, simply by hearing the glories of the Lord, and simply by eating the remnants of foodstuffs offered to the Lord, realizes the Supreme Personality of Godhead very easily. There is no doubt that the impersonalists are unnecessarily taking a troublesome path with the risk of not realizing the Absolute Truth at the ultimate end. But the personalist, without any risk, trouble, or difficulty, approaches the Supreme Personality directly. A similar passage appears in Śrīmad-Bhāgavatam. It is stated there that if one has to ultimately surrender unto the Supreme Personality of Godhead (This surrendering process is called bhakti.), but instead takes the trouble to understand what is Brahman and what is not Brahman and spends his whole life in that way, the result is simply troublesome. Therefore it is advised here that one should not take up this troublesome path of self-realization because there is uncertainty in the ultimate result.

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of jñāna-yoga, may come to the point of bhakti-yoga, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independant, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Kṛṣṇa consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism. Thus this process of centering attention on the unmanifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Kṛṣṇa.

Hayagrīva: He says, ”If you throw away His grace, He punishes you by behaving objectively toward you, and in that sense one may say that the world has not got a personal God in spite of all the proofs. But while dons and parsons,” that is priests, ”drivel on,” talk on, ”about the millions of truths about God’s personality, the truth is that there are no longer the men living who could bear the pressure and weight of having a personal God.” Because he feels that a personal God would make demands on man, and so therefore men reject the idea of a personal God.

Prabhupāda: Yes. Personal God means He is demanding, as Kṛṣṇa is demanding, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] ”Always think of Me, or offer Me worship, offer Me obeisances, and become My devotee. And give up all other engagement. Simply be engaged in My service.” This is the demand of God, and if we carry out His demand, then we are perfect. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. If you simply carry out the orders of God then you become qualified, fit for going back to home, back to Godhead. This is clearly stated. Tyaktvā deham. We have to give up this body, but a devotee, a pure devotee, after giving up this body, he doesn’t accept another material body, but in his original, spiritual body he goes back to home, back to Godhead.

Hayagrīva: That’s the end of Kierkegaard. (end)

SARTRE.HAY

Jean-Paul Sartre

Hayagrīva: And this is a very short section on Jean-Paul Sartre. The…

Prabhupāda: Who is he?

Hayagrīva: The… He is a contemporary French philosopher.

Prabhupāda: Hm.

Hayagrīva: Probably the most famous of the French philosophers. Perhaps the most well known philosopher in this century. He calls himself an existentialist. He calls himself an atheistic existentialist in that he believes existence precedes essence. That the essence of man… According to creation by design, God has the essence of man in His mind, and He creates man just as a paper cutter creates some kind of a figure. Sartre doesn’t believe this. He says, ”Atheistic existentialism, which I represent, is more coherent. It states that if God does not exist, there is at least one being in whom existence precedes essence, a being who exists before he can be defined by any concept, and that this being is man, or human reality.” So that for Sartre a human reality is all in all.

Prabhupāda: So wherefrom the human reality comes? There are no realities also, so why he is stressing on human realities?

Hayagrīva: There again, he would emphasize accident-he uses the word-that man is thrown into the world, or cast into the world.

Prabhupāda: Thrown by whom? ”Thrown into the world,” as soon you say like that, then the next question will be, ”Thrown by whom?”

Devotee: They don't like that question.

Prabhupāda: Hm?

Hayagrīva: He…

Devotee: They do not like that question.

Hayagrīva: Well, he says, "Existentialism isn't so atheistic that it wears itself out showing God doesn't exist. Rather, it declares that even if God did exist, that would change nothing. There you've got our point of view."

Prabhupāda: No, if you exist as others exist, then what is the fault there? God also exists. He exists. Others also existing. So if there is God, what is the fault if He exists? Why he is denying the existence of God? Let them all exist.

Hayagrīva: First of all, he feels that God does not exist.

Prabhupāda: Why? If you exist, if others exist, why God will not exist?

Hayagrīva: That is his position as an atheist.

Prabhupāda: No, atheist, that is there should be reasonable proposal. If you speak something nonsense, that "I exist," why he, does he bring the word God, if God does not exist? God is there, but He denies the existence. That is atheism. Otherwise, why bringing the word God? If God does not exist, why he is bringing the word God?

Hayagrīva: He wants, he's trying to…

Prabhupāda: That means God is there. He wants his existence; he does not want God to exist. That is his proposal.

Hayagrīva: Yes. Emphasis is on man.

Prabhupāda: Yes. That is nonsense. If you believe in your existence, you should believe in others' existence also. Actually there is. Human being is not only existing, but there are so many, 8,400,000 different forms of living being. They are existing. So God is also one of them. According to Vedic understanding of God, that God is also one of the living being, but He is the chief, supreme living being. That is the difference. So, in the ordinary understanding a man is better than the animal, and another intelligent man is better than the nonintelligent man. So similarly, you go on with comparative study, one after another, when you come to the final living being, He is the Supreme. As it is said in the Bhagavad-gītā, mattaḥ parataraṁ nānyat: [Bg. 7.7] there is no more superior living being, and that is God. That we have got practical experience. You may be more intelligent than me, he may be more intelligent than you, go on, go on searching. So when you find somebody that He is the final intelligent, that is God. So what is the difficulty to understand? Why God shall not exist? If one person better intelligent than me he can exist, so why a person who exceeds all others in intelligence, He cannot exist? So there is no meaning of atheism. That is ignorance.

Hayagrīva: By…, by setting aside or denying the existence of God, he is able to write this: "Thus there is no human…"

Prabhupāda: That, that kind of understanding, denying the existence, that is foolishness. How he can? We have given the definition, that practical field you will find one man is more intelligent than the other man, or one animal is better intelligent than other animal. That is positive, comparative, superiority, divisions. So naturally we can think of, at least, that we approach this way to a certain personality, He is the final intelligent. No more exceeds in the intelligence than Him, and no more equal intelligence. That is God. There is possibility of such person's existence. How he can deny it?

Hayagrīva: But if God exists, then…

Prabhupāda: God exists, must exist!

Hayagrīva: …then He must be the center.

Prabhupāda: Huh?

Hayagrīva: Then He must be the center.

Prabhupāda: No, no. He has to accept that God exists. He cannot deny it, because practically we see. You may be intelligent, more intelligent than me, and he may be more intelligent you. So go on, go on, and find out, if you have got power, that we come to a person there is no more more intelligent than Him, as God defines: mattaḥ parataraṁ nānyat [Bg. 7.7]. And Kṛṣṇa, "Above Me there is no more intelligent person." There is not. So you cannot deny this existence, a superpowerful, superintelligent person, because we practically see. Not that everyone is on the equal level. That is not the case. He is a philosopher, another philosopher more intelligent than him, another philosopher more intelligent. So you go on searching. Anyway, either in richness or in intelligence or in power, strength, beauty, there is comparative superlative degrees. So God means the superlative degree in everything. How he can deny this existence? That is not possible.

Hayagrīva: According to him he says, "The first principle of existentialism is that man is nothing else but what he makes of himself, since there is no God to conceive of human nature."

Prabhupāda: When, if he can see that man exists in his own idea, so why not a superman who exists in his own idea, or his own capacity, completely independent of anyone? Why, how he can deny that? That is not possible.

Hayagrīva: He feels that… He puts a great deal of emphasis on man's responsibility, of his existence on himself.

Prabhupāda: Yes.

Hayagrīva: That since he's not responsible to God, he's responsible for himself.

Prabhupāda: Yes.

Hayagrīva: Or to himself.

Prabhupāda: What does he mean, "responsible"? Responsible, if somebody gives you duties, and if you feel responsible to discharge that duty, then you are responsible. But there is no duty, nobody is to see above you, then where is your responsibility?

Hayagrīva: Well, he feels that all values… If there is no God, all values disappear. There are no values, there's no criteria.

Prabhupāda: So his value also disappear.

Hayagrīva: So from this he concludes that without God, everything is possible. He says, "Indeed, everything is permissible if God does not exist. If God did not exist, everything would be possible. That is the very starting point of existentialism."

Prabhupāda: But he does not know what, what is the meaning of God. We have several times repeated this. God is the Supreme, Supreme Being. So we have defined in so many ways. Another thing that God is the Supreme, Supreme means He is supreme father. The Supreme everything means He is supreme father also. The conception of father is there. So as we are standing, we are talking with that gentleman priest, that mother nature, nature is giving, producing so many living entities. So she is supposed to be the mother. And as soon as we accept mother, there must be father. Mother cannot, alone cannot give birth to any offspring, so there must be the conception of father. And that is, practically we are seeing that mother nature… We say ”mother nature” because she gives birth to so many forms of life, and if we accept mother, then you must to accept father, and that God is supreme father. How he can deny it? Father’s duty is to maintain the children. So all living beings are being maintained, so there must be father. How he can deny that?

Hayagrīva: How, how, well, he does. He says, his very words, he says, ”Since we have discarded God the father, there has to be someone to invent values. Before you become alive, life is nothing. It’s up to you to give it a meaning, and value is nothing else but the meaning that you choose.”

Prabhupāda: I will have to give meaning of my life? So what is that idea?

Hayagrīva: You must give meaning to your own life. Since, since there is no God to give life meaning, man must invent his own meaning.

Prabhupāda: Everyone will invent his meaning.

Hayagrīva: Yes.

Prabhupāda: Then where, where there will be symmetry?

Hayagrīva: Si…, similitude.

Prabhupāda: No, symmetry.

Devotee: Symmetry.

Prabhupāda: Yes. How the people will live peacefully in the society? I will give my own idea, you will give your own idea, he will give his own idea, then where there is collaboration? No, there is no possibility. Then it is chaotic condition. Then why do you want government? You live without government. You don’t require government.

Hayagrīva: Lately he’s turned into a Marxist.

Prabhupāda: Whatever it may be, there is government. In the Marxist, Communist country, there is government, so how you can avoid the government and leadership? That is not possible. Then the society is in chaotic condition.

Hayagrīva: He believes that each man is responsible for other men, but that he believes…, he also believes that each man has the freedom to work out his own destiny, so to speak.

Prabhupāda: Say, suppose if I want to do with you some, something good, and you are free. So if you don’t accept me, then I don’t accept that, that is, means chaotic. How you are responsible for me? If I don’t obey, so how you can become responsible for me? So he says that a man should be responsible for other men. But if he does not obey you, where is the responsibility? So crazy fellow that.

Hayagrīva: It appears to be contradictory.

Prabhupāda: Everything is contradictory. That must be contradictory. Unless there is standard idea, standard thing, there must be contradiction.

Hayagrīva: This is the last point. He says, ”To be man…”

Prabhupāda: Therefore we say first of all God.

Hayagrīva: Yes.

Prabhupāda: There is Supreme Person, and we should be all obedient servant to Him. Then the society will be in order. That, that is responsibility. God gives us some duty, and if we carry that, that is our responsibility, and that makes the whole society perfect. That should… In the beginning if we reject God, so then it is chaotic. So religion means to avoid this chaotic condition, and in order, fulfilling the responsibility given by God, we make progress, and finally we live with God personally. That is our eternal right.

Hayagrīva: His final point is that…, is, ”To be man means to reach toward being God, or, if you prefer, man fundamentally is the desire to be God.”

Prabhupāda: So he, at last he accept there is God. (laughter) Otherwise what is the meaning of going to God? Yes, he is trying to deny God when there is God. Unless there is God, where is the question of accepting or denying? He is denying in the other way; that means there is God.

Devotee: As soon as he mentions God he’s proved there is God.

Prabhupāda: No, as soon as he denies God, there is God.

Devotee: Or denies, because he has admitted God…

Prabhupāda: Yes.

Devotee: …one way or another.

Hayagrīva: He says that he prefers to set the question aside, but at the same time…

Prabhupāda: That is the main question. That is the main question, that God has created everything. He has created you, He has created your mind, intelligence, your body, your existential circumstances-everything He has created. So how you can deny God? In the beginning, that Bible says, ”In the beginning there was God.” Is it not?

Devotee: Yes.

Prabhupāda: And the Vedānta also it is, aham evāsam evāgre. That God says that ”I existed in the beginning.” Here the creation is temporary, existence is temporary, and annihilation is also temporary. This is material nature. And we can understand it very easily, that this body, your body, my body is created at a certain date, it will continue to a certain date, and it will be finished. This is material understanding. Anything you will take, it has a beginning, it has a duration of period to exist, then finished. So if you take broader way, the whole cosmic manifestation, it has a beginning and it has an end and it has a duration of period to exist. But before this creation, who was there? That is God. Otherwise how the creation is possible if God is not there before the creation?

Hayagrīva: Well, new philosophy means to resolve this question. You can’t possibly resolve it by setting it aside, if it’s the major question. It’s been the major question of all philosophers we studied. So how can you say let us just set it aside?

Prabhupāda: No. What the philosophers, the… Not all philosophers they denied the existence, but from our practical study we can see that take personal existence, that before I got this body, there was my father and mother. So how can I deny this fact? This whole cosmic manifestation is exactly like the manifestation of my body. Everything you take, there is practical experience. So far you take this spectacle, it is created by some spectacle…, spectacle manufacturer, and it will exist for some time, then it will annihilate. Similarly, the whole creation, annihilation. There is another crude example, just like earthen pot is made from the clay, earth. It is, it gets a shape, and it continues to exist for a certain time, and then it is broken. So when it is broken, again it is clay. So in the beginning the clay was there, in the middle there is a form, and at the end again clay. So clay is the original. Similarly, God is everything original. That is explained by God in the Bhagavad-gītā: ahaṁ sarvasya prabhavaḥ [Bg. 10.8]. And the Vedānta says, janmādy asya yataḥ [SB 1.1.1]. This is clear understanding where your existence comes from. You cannot say all of a sudden you dropped from the sky. You have your father and mother, and from them you have appeared. How you can say that "There was nobody else before my creation, and there will be nobody else after my annihilation"? That is foolishness. How you can do it? So you have to accept that before your manifestation there was your father and mother. So this is right philosophy. The mother is the material nature and father is God. So father gives the seed, and mother begets so many children. So it is a big family. Father is God and material nature is the mother, and then we, as children, we are taken care of by the father and mother, so our duty is to remain peacefully at the cost of the father and mother and become obedient to the father and mother. This is natural. Beyond this, all speculation. That will not give us real peace and prosperity. We must, have to accept. God is there, the nature is there, and we are also there, a big family. Let us live peacefully according to the order of the father. That is natural.

Rāmeśvara: He is describing responsibility to the family without considering the father.

Prabhupāda: Family… He is also one of the member of the family, who created the family. How he, can you disobey the father?

Hayagrīva: Well, he says, "First of all man exists, turns up, appears on the scene."

Prabhupāda: Wherefrom the man exists? That is his foolishness.

Hayagrīva: He just says he appears on the scene.

Rāmeśvara: He is not concerned.

Prabhupāda: Huh?

Rāmeśvara: He is not concerned.

Prabhupāda: That is his foolishness. He does not know that he appears on account of father and mother. How he can deny this? That is his foolishness. How can this man say, "I appeared all of a sudden. I dropped from the sky." It is a crazy fellow. How we can give time to hear it? That's not possible. You appeared on account of your father and mother. How can you deny it? That is not possible. Is it possible to deny it?

Hayagrīva: Not intelligently.

Prabhupāda: That means a rascal. A rascal can say that "I appeared without father and mother." That's not possible. So we say that everyone appears, not only human being. All animals, all plants, trees, everywhere-there are 8,400,000 species of life-they have appeared from these material elements. Either from the water… The fishes is appearing in the water, and the plants and trees, they are appearing on the land, and then insects, birds and everything. Everything is appearing. So material nature is the mother. That is accepted. So as soon as you accept mother there must be father. Where you get this conception that we are appearing without father and mother? How it, how it is possible?

Rāmeśvara: He just wants to put the question aside.

Prabhupāda: Why? This is the primary question, wherefrom you appeared.

Rāmeśvara: Christians also, and the Jew, the Western religions, they say there is a God, but He has put us here in this world. So He is in His heaven, and we are here on earth, and our business now is to become happy. They also put the question aside. (end)

FREUD.HAY

Sigmund Freud

Hayagrīva: …and on Sigmund Freud, you discussed with Śyāmasundara Prabhu the sexual aspects, but not the theological aspects. Freud wrote two basic books on religion, Future of an Illusion, and there was a great deal in Leonardo da Vinci, A Study in Psycho-sexuality. He writes, "Psychoanalysis, which has taught us the intimate connection between the father complex and belief in God, has shown us that the personal God is psychologically nothing but an exalted father. Youthful persons lose their religious belief as soon as the authority of the father breaks down." So he sees God as basically a father complex arising out of the need of help of the little child.

Prabhupāda: That little child, how he can give up the idea of father? And how Mr. Freud can give up the idea? Was he not born by a father?

Hayagrīva: He feels that…

Prabhupāda: He dropped from the sky? Huh? Did, did he?

Hayagrīva: He feels that this is childish.

Prabhupāda: That childish, what is that childish? He had no father?

Hayagrīva: He had a father, but he believed in ultimate emancipation.

Prabhupāda: No, no, ultimate we shall go later on. First of all, he has to think whether he had his father or not. Or his father's father was not there, and go on searching out. So without father, how can one exist or one can come into being? So that if he cannot understand this simple philosophy, what kind of philosopher he is? He had his father. His father had his father. So this is fact. Even though he might not have seen his dead grandfather, but he was there. That is a fact. So if you go on searching, father's father's father, where you will come there is no father? Which…, which is that point when you can say, "Now here there is no father"? And if you actually come to that point that "Here is a person of whom there is no father," that is God.

Hayagrīva: He says, "After all, is not the destiny of childishness to be overcome? Man cannot remain a child forever."

Prabhupāda: No. What is his definition of childish? Whether he is childish, or he is condemning others?

Hayagrīva: One who needs…

Prabhupāda: Unless you can deny that you have born, you are born without father, then you are a child. You do not have conception how you are in existence without father. What is this argument? That everything must be argued, a sane man. So this is simple logic I am putting forward. Who can refute it, that you have father, your father had father, his father had father, father's father's, all? This is a disciplic succession of fathers. How can you deny the father? Therefore the ultimate father, the supreme father, He is also father but He is supreme father. That is the difference. So father conception of God is very practical, and it is explained in the Bhagavad-gītā, ahaṁ bīja-pradaḥ pitā [Bg. 14.4]. So how he can defy it if he is a sane man? Who can defy it? Is there any person to defy it?

Hayagrīva: Well, he says, "Man's helplessness remains, and with it his father-longing and the gods."

Prabhupāda: Hopelessness or no hopelessness…

Hayagrīva: Helplessness.

Prabhupāda: Ah. But suppose he is philosophizing. So how he can avoid the conception of father? That is insanity. This is very simple thing. Father's father's, his father, his father… When you go to the supreme father, that is God.

Hayagrīva: Well, he felt that the idea of God arose out of man's helplessness, and the gods…

Prabhupāda: That hopelessness is already there, that's a fact. That is the same logic, that we are finding difficulties in this materialistic way of life. Threefold miseries-miserable condition of this body, this mind, miseries offered by other living entities, and the natural disturbances. So how can you say there is very smooth life? That is not possible. And above these, there is old age, birth, death. So hopelessness is already there. But if one is very rascal, he is hoping against hope and planning that "We shall overcome all these difficulties by this plan, that plan, that plan." That, that is not possible. The nature is so strong, whatever plan you imagine, that will smash into pieces by simply kicking over your face. So you are hopeless but you are so shameless, inspite of becoming hopeless in every step, you are hoping against hope to make adjustment with these material things. You are so rascal and foolish. Hopelessness is always there in every step, and still, out of insanity, you are trying to adjust with another hopeless plan.

Hayagrīva: He felt that the father God is an infantile wish. He says, "The whole thing is so patently infantile, so incongruous with reality, that one whose attitudes…"

Prabhupāda: So what is his reality? Infantile conception of God, but what he is, except the child? Huh? He is also planning something. That is also childish. So how he becomes more than a child? He cannot give us any definite program by which everyone will be hopeful.

Hayagrīva: Well, he felt psychoanalysis was the answer.

Prabhupāda: That is jugglery of word. Psychoanalysis, nobody will, can understand, a common man. Psychoanalysis, if there is meaning, that there is supreme controller, that is psychoanalysis. We see everywhere controller, so it is natural. This is psychoanalysis, that there is a supreme controller. That is natural. Why defying this fact?

Hayagrīva: He says, "If one attempts to assign religion its place in man's evolution, it seems not so much to be a lasting acquisition as a parallel to the neuroses which the civilized individual must pass through on his way from childhood to maturity."

Prabhupāda: Evidently he is frustrated, without any knowledge of religion. He had no idea. He has seen that so many sentimental religious system, and he has concluded like that. But first of all let him understand what is religion. Religion cannot come into existence without understanding the idea of God. Religion without God cannot be religion. According to Vedic system, religion means the order given by God. But if one has no conception of God, that there is no question of religion. So Godless religion is, certainly, it is sentiment. That is not religion. So he has studied something which is not religion; therefore he has got so many doubts about religion. Real religion is that there is God, that is a fact, and whatever orders the God gives, that is religion. So he does not know what is God. How he will know what order He is giving? So for him everything is not religion.

Hayagrīva: It's often been said of Freud that he tried to repress within himself religious feelings that were definitely there. He says, "I cannot…" In a letter he wrote, "I cannot rid myself of certain sceptic materialistic prejudices, and I would carry them over into the research of the occult." He considered religion the occult.

Prabhupāda: Occult, what is that?

Hayagrīva: Occult, something obscure. The…

Prabhupāda: It is not obscure. It is, everything is obscure to the foolish person. So he is a foolish person. He does not know what is God. How he will know what is religion? Our definition of religion is "the order given by God." But if I do not know what is God, then how can I take His order? That is the defect.

Hayagrīva: In the same letter he writes, "I am entirely incapable of considering the survival of the personality after death, even as a mere scientific possibility. I think therefore, it is better if I continue confining myself to psychoanalysis."

Prabhupāda: What is that psy…? He is deficient in psychoanalysis also, because he is practically seeing in his daily life that a child is growing to become a boy, a boy is growing to a young man, but the body is changing and the soul is there. So if he has no sense to understand this, what kind of psychoanalysis he is? The body of the child is finished, then he accepts another body, boy. So how you can deny it? You say it has grown. I say that it is finished. Then what is the difference? Actually the child's body is not there. So you can show…, speak in a different language, but the, when the child's body is finished, there is the boy's body. When the boy's body is finished, the young man's body. So body is changing, but still my child, my son, John, I still call him John, although he has changed his body, because I know my son, the soul John, whom I call John, he is there. So the soul is there; the body is changing, we are experiencing every day. So what kind of psychoanalyst he is, that he cannot understand this simple truth? And still he says, "I cannot believe in the eternity of the soul." That how poor thoughts he is maintaining, and he is proclaiming himself a philosopher. What kind of philosopher he is?

Hayagrīva: He wrote a book called Beyond the Pleasure Principle, and in it he wrote, "The goal of all life is death." For him death is the cessation…

Prabhupāda: But why…

Hayagrīva: …of suffering.

Prabhupāda: That's all right. That means you, why you are afraid of death? Why go to the medical man? Huh? When you are diseased you are afraid of dying. Why go to the medical man? If death is ultimate happiness, then why you are trying to avoid death? What is the psychoanalysis? [break]

Hayagrīva: Now this theory… Freud's principal disciple was the famous psychologist Carl Jung. They had an argument, and Freud once fainted, and when he came to, his words were, Freud's words were, "How sweet it must be to die." And in Beyond the Pleasure Principle, he writes, "The most universal endeavor of all living substance, namely, to return to the quiescence of the inorganic world. We have all experienced how the greatest pleasure attainable by us, that of the sexual act, is associated with the momentary extinction of a highly intensified excitation. Thus the pleasure principle, the sex act itself, is preliminary to the most highly desired nirvāṇa, the extinction of desires, and ultimately the extinction of the life functions themselves. Thus the pleasure principle seems actually to serve the death instincts."

Prabhupāda: So where is the pleasure when he is dead? What is that pleasure?

Hayagrīva: Well there is pleasure, and then when pleasure is cultivated, culminated…

Prabhupāda: That pleasure is in the stone. So why you are…

Hayagrīva: That's inorganic. He spoke of the return, the quiescence of the inorganic world.

Prabhupāda: Yes. So…

Hayagrīva: To become like…

Prabhupāda: Why you are philosophizing? You just sui…, make suicide and become a stonelike death. That why you are philosophizing, taking so much pain? Better you suicide, commit suicide, and immediately become silent, then that's happiness. (laughter) Why you are, rascal, bothering yourself and headaching others? The best thing is that you commit suicide and become dead, and all happiness is there. As some rascal do that, that by committing suicide he will solve all problem. So this is easy process, commit suicide, and why you are writing so many books? If ultimate happiness is to become dead, do that immediately.

Hayagrīva: But isn't… Materialistic pleasure, he says, serves the death instinct, but doesn't materialistic pleasure just bring out more craving for pleasure?

Prabhupāda: He is making death as the ultimate pleasure. Is it not?

Hayagrīva: Death as the ultimate goal of pleasure.

Prabhupāda: That's all, then commit it immediately. Why you are writing so many book? Commit suicide, that everyone can do that.

Hayagrīva: After, after having sex, most people simply go to sleep, and he felt that this was the, sort of the ultimate extinction.

Prabhupāda: That means Freud is a most imperfect person. He is taking sex as very important thing, which the dog enjoys. As a dog's life and a hog's life, the hog has got very good facility. The monkey has got very good facility for sex life, and he is thinking this is ultimate goal, and then sleep. So that is going on. So if sex life is so big thing, the hogs, they have got good facility. The pigeons, they have got very good facility. I think every hour they have four times sex life, these pigeons. So if that is, then you become a pigeon. You pray to God that "Make me a pigeon, make me a hog." Why you are becoming philosopher? Now our philosophy is different-not to become a pig. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate viḍ-bhujāṁ ye [SB 5.5.1]. The life simply for sense gratification, and for that purpose working so hard, but that is the business of the pig. That is not the business of the human being. Human being is tapasya. Tapasya means stop sex life. That is tapasya. Tapasā brahmacaryeṇa [SB 6.1.13]. So our philosophy is different from his philosophy. And actually we are suffering. The pig has got good facilities for sex. Does it mean that is ideal life, eating stool and having sex without discrimination? They have no discrimination, whether mother or sister or daughter. That is hog life. So if sex life is final pleasure, then hog is in the greatest pleasure. He has no social obligation. He has no discrimination. But our philosophy says "Don't become a hog, become a sane man." There, there, there is a difference between his philosophy and our philosophy.

Hayagrīva: He says, "Everything in our life is an accident, from our very origin…"

Prabhupāda: Just see how foolishness he is.

Hayagrīva: "…through the meeting of the spermatozoa and ovum, an accident, which nevertheless participates in the lawfulness and fatalities of nature, lacking only the connection to our wishes and illusions."

Prabhupāda: You are so foolish that you cannot avoid even accident. You are subjected to so many accidents. So what you will do by your philosophy? If accident is so prominent, (laughter) so how you will make adjustment with your philosophy? Stop talking philosophy, accept accidents and suffer, that's all.

Hayagrīva: Concerning sex, Freud explored the realm of infantile sexuality and found a definite sexual nature in the earlier stages of childhood. He concluded that these sexual activities in childhood were normal phenomena, and finally concluded with his famous dictum, "In a normal sex life, no neurosis is possible."

Prabhupāda: That is also his foolishness, because a child can be trained up to become a brahmacārī so that he will have no inclination for sex. It depends on the child's training. The unscrupulous father and mother, they enjoy sex life before the child, and they imitate. I have seen it. I have seen it in Agra. There are two small children. In life, what do they know? The female child laid down, and the man child, just like they have seen father and mother-sex. He does not know anything, but he is imitating. So imitating, imitating, the sex life is there, it becomes prominent. Similarly, you train the children not to have any sense of sex life, he will become brahmacārī. So he has not studied. He has seen some abominable family's children. So they learn these things. Whatever you teach, they imitate. So if you keep the children aloof from this sex-life society, he will remain a brahmacārī. There is many instances. That is the Vedic civilization. The children are immediately, as soon as four, five years old, he is sent to the gurukula, and under the discipline he forgets sex life, practically. But still if he has little, that is natural when he is young man, so a guru sees that still tendency for sex life, he is allowed, "Go on, marry and become a gṛhastha." Otherwise, if he is perfectly controlled over sex life, he becomes a sannyāsī, vānaprastha, the whole life. Just like my Guru Mahārāja, he was never married. So he could…, that can be trained. Why he is saying the child is? Child can be trained. Even without sex he can live throughout whole life without any disturbance. That can be trained up. It is a question of education.

Hayagrīva: He felt that sexual repression would be harmful, but sexual sublimation can often be beneficial. Sublimation, he says…

Prabhupāda: What is that sublimation? More sex? (indistinct) sex?

Hayagrīva: Sublimation is, well let me read, "The excessive excitations from individual sexual sources are discharged and utilized in other spheres, so that no small enhancement of mental capacity results from a predisposition which is dangerous as such." In other words, he didn't believe that…, in total sexual freedom as it's conceived today, but that a man would be better, instead of trying to totally deny the sex drive, to try to redirect it, oh, perhaps in artistic activity or in, in study, or in some other activity. Not to deny it.

Prabhupāda: That means, in one word, to divert his attention.

Hayagrīva: Yes.

Prabhupāda: That is brahmacārī. That is recommended in the Vedic culture, that from the very beginning of his life, divert his attention for spiritual activities, he, he will forget about sex life. That is the experience. Not only a trained-up child, even a grown-up person, if he takes Kṛṣṇa consciousness seriously, he also forgets sex life. So that is possible by training, one can forget sex life. That, that is experience of Yamunacārya. He expressing, yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde. He says that "Since my, my mind and attention has been diverted to Kṛṣṇa consciousness activities, as soon as I thing of sex life, I spite on it." That is possible. It is simply question of training. And if one indulges in sex life without any restriction, the physical problem is there. He will be impotent. He will not be able to, even though he has got sex organs, he will not be able to use it. That is nature's way of punishing. There are so many impotent person. So it is a question of training. So the Vedic training is to train the small child, from the very beginning of his life, how to avoid sex life. That cannot be artificially done, but there is a process of training. By accepting that training one can remain without sex life throughout the whole life. That is possible.

Hayagrīva: Well he felt it couldn't be stamped out. If it, if you try to stamp out the sex drive, it will manifest itself in neuroses, in undesirable…

Prabhupāda: No, that is…, he is not… That is the defect. He does not know perfectly anything, and he is philosophizing. That is the defect. Not only in him-I find these all mental speculators, that is the defect. Everything is possible, but our Kṛṣṇa consciousness movement is different from his imagination. Our philosophy is that so long one has the sex inclination, he will have to accept a material body. And as soon as he accepts a material body, he becomes implicated in so many miserable condition of material existence. But there is another life, which is not material, that is spiritual. If one is trained up to accept that spiritual life, there will be no more botheration of this material existence. That he does not know, neither he can understand. But there is such thing. That can be found in the Vedic civilization, not this meat-eating civilization. It is not possible.

Hayagrīva: Concerning religion, he said, "Of the reality value of most of them, of most religions, we cannot judge. Just as they cannot be proved, neither can they be refuted."

Prabhupāda: First of all, he does not know what is religion. That is the defect in him. We say religion means the order given by God. Simple thing. But he has no conception of God. How he can get orders from God? Therefore how he can understand what is religion? He has got some ideas of fictitious religion, which is described in the Śrīmad-Bhāgavatam, kaitava, cheating. Cheating religion. That is not religion. Religion means, just like law. Law means the order given by the government. You cannot manufacture law at your home. That is not… Similarly, if somebody manufactures law at home and says that "I have manufactured one law. You take it," so who, what sane man will accept that law? "Sir, you keep your law in your pocket." Similarly, this so-called religious system, which is not given by God, that is just like outlaws. They are not religion. He has simply studied which is not religion. That is his defect. Real religion is the law given by God. So he has no conception of God, how he can understand what is religion? He has studied only pseudoreligion, cheating religion; therefore he is dissatisfied.

Hayagrīva: He said, "The riddles of the universe only reveal themselves slowly to our inquiry. To many questions, science can as yet give no answer, but scientific work is our only way to the knowledge of external reality. Science is no illusion, but it would be an illusion to suppose that we could get anywhere else what it could not give us." In other words, religion is an illusion, but the answer lies in…, in science, that science will eventually answer all of these questions that religion attempts to answer through…

Prabhupāda: No. The science or philosopher, when they are imperfect in their knowledge, they, whatever they give, that is unscientific and without any basic principle of philosophy. So the, first of all we have to learn what is the objective of knowledge, what we are searching, knowledge. The knowledge that… Vedānta. Vedānta, Veda means knowledge and anta means ultimate. Unless you come to the ultimate point of knowledge, your knowledge is imperfect, insufficient. So the ultimate knowledge is God. So if these people, they cannot define any God, they cannot believe in God, that means they have not reached to the ultimate point of knowledge. God is a fact, but we do not have any clear idea what is that God. That means our knowledge has not reached up to the point of clear understanding of God. So unless one is able to reach that point, everything, what he calls knowledge, is imperfect. God is there, that's a fact, and knowledge means to go to that point. If one has not reached to that point, his knowledge is imperfect. So how he can give us something conclusively if he has imperfect knowledge? Let him be philosopher or scientist; if he has got imperfect knowledge, what is the value of his science, scientific knowledge and that? His knowledge is imperfect. So our, our policy is we don't accept knowledge from an imperfect person. We have received knowledge from the perfect person. Kṛṣṇa is accepted the Supreme Personality of Godhead, perfect, and anyone who follows Kṛṣṇa's knowledge, he is also perfect. So our policy is to accept knowledge from the perfect person, not from the speculators. Speculators are not in perfect knowledge; therefore whatever they say, they are all imperfect. Maybe to some extents it is perfect, but it is not perfect knowledge.

Hayagrīva: He writes, "As it is a delicate task to decide what God has Himself ordained and what derives rather from the authority of an all-powerful parliament or a supreme judicial decision, it would be an indubitable advantage to leave God out of the question altogether and to admit honestly the purely human origin of all cultural laws and instructions." In other words, man is the law-giver…

Prabhupāda: That, that means he has no clear conception of God, because God has to take power from some parliament. God does not take power from anyone. He is God. That is described in the Śrīmad-Bhāgavatam, that janmādy asya yataḥ anvayād itarataḥ ca artheṣu abhijñaḥ svarāṭ [SB 1.1.1], that the Supreme, God, or Supreme Truth, Brahman, He knows everything. He knows everything in details. And wherefrom? Abhijñaḥ. He is, abhijñaḥ means completely in awareness. Then the question may be raised that "How

He got this complete knowledge? From whom He received?" The answer is immediate, svarāṭ. Svarāṭ means independent. That is God. If one has to take knowledge from Mr. Freud, then he is not God. Anyone, if you come to that person that He is independent, parāsya śaktir vividhaiva śrūyate svābhāvikī [Cc. Madhya 13.65, purport], naturally He is all-perfect. He hasn't got to become perfect by some process or from some authority. That is God. He is all-perfect automatically. That is God. So anyone who is trying to be perfect, he is not God. One who is… That, that, that is in the history, we find in the history of life of Kṛṣṇa. When He was three-months-old child He, He could kill big giant like Pūtanā. That is automatic. Either He is child or He is a young man or He is old man, the godly power is there. The nowadays these so-called yogis, they are becoming God by meditation, but the three-months-old child in the lap of His mother, how He became God? The God is God always. He hasn't got to learn it from anyone. That is His svarāṭ, independent. So these people have no conception of God; therefore they are simply speculating and misleading persons. God is not the subject matter of speculation. We, if we want to know God, then we must know it from God Himself or a person who knows Him. That is the direction in the Bhagavad-gītā:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninas tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśinaḥ, one who has learned about God as fact, as you see eye to eye and you believe it. Similarly, one who has seen God eye to eye, you have to let…, get lessons of God from him. Just like Arjuna. Arjuna is talking with God. So if you have to understand God, then understand how Arjuna has taken his instruction from God and what he's understood. So Arjuna says, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān, puruṣaṁ śāśvatam ādyam [Bg. 10.12]. So we have to take lesson from Arjuna not from Mr. Freud, who has no knowledge of God. That is the way.

Hayagrīva: Concerning early religious training, he writes, "So long as a man's early years are influenced by the religious thought inhibition, and by the lore one derived from it, as well as by the sexual one, we cannot really say what he," that is man, "is actually like." So he feels that early religious education actually warps a man's development, that you can't say what man can truly be like if you educate him to believe in a transcendental being.

Prabhupāda: That's a fact. If a child is given lesson that there is a supreme being controlling the whole cosmic situation, what is the wrong there? He should learn it.

Hayagrīva: But Freud felt that this inhibited man's natural development, that you can't know what man is naturally like as long as you inculcate him with these religious ideas.

Prabhupāda: Then why do you send your son to a school for education?

Hayagrīva: Well he felt that…

Prabhupāda: Naturally…

Hayagrīva: Some education, there has to be education.

Prabhupāda: That's all. This is also the most important education.

Hayagrīva: So therefore, they are following this line of thought now in the schools, because they've cut out religious education…

Prabhupāda: That, that this is the important education in human life-to learn about God. That is the only business, because in other lives, the animal life, cat's and dog's life, they cannot understand. But in the human form of life there is possibility; therefore that is the first education. The animals, they cannot think of God, but in the human society, why there are religions? Not in the animal society. To understand God, that is the civilized form of human civilization.

Hayagrīva: He agrees with Marx in his belief that religion is a form of narcotic. He says, "The believer…," that is in God…

Prabhupāda: Well first of all, these men do not know what is religion. That is the defeat. That is their defect, either Marx or Freud of so many so-called philosophers, they do not know what is religion. They have to learn what is religion. Without knowing what is religion, why they are talking of religion and God? They have no knowledge about.

Hayagrīva: He says, "The believer will not let his faith be taken from him, neither by argument nor by prohibitions, and even if it did succeed with some, it would be a cruel thing to do."

Prabhupāda: No. Anything, artificial teaching, that is cruelty. So that is being done by Mr. Freud also. Artificially he is stressing on sex and death and so on, so on, but that is not life. Real life is that to understand the simple truth. Just like…, who was protesting against father conception? That Mr. John, so and so?

Hari-śauri: Freud.

Hayagrīva: Freud.

Prabhupāda: Father. So how he can avoid this father conception? If you mislead people that there is no father conception, that is not education; that is misleading. Father is there, everyone knows this simple philosophy. And if he is misleading them, then that is not philosopher, that is cruelty. A man is naturally believing that there is father and there is father's father, and he is diverting his attention from this natural belief. So this is cruelty. He is committing cruelty to human understanding, simple understanding.

Hayagrīva: He says, "I disagree with you when you go on to argue that man cannot in general do without the consolation of the religious illusion, that without it he would not endure the troubles of life, the cruelty of reality."

Prabhupāda: Man cannot do without education. Without education a man remains an animal. Therefore in the human society there is a school, college, an institution, teacher-not in the animal society. So the principle is, the man is meant for being learned or being educated. That you cannot deny, that man life should not be like cats and dogs, simply eating, sleeping, mating, and dying. That is not man's life. Man's life is to become advanced in knowledge and education. And as I have already described, the ultimate knowledge: to understand God. If he is so-called educated, without any understanding of God, then his education is imperfect. You can deny the existence of God, but the God conception is there in the human society. Some may accept it, some may not accept it-that is another thing-but the conception of God, the whole civilized world, they have got some type of religion. Either you become Christian or Buddhist or Hindu or Muslim, religion means there is some cultivation of knowledge to understand God.

And to understand God is the ultimate knowledge. That is called Vedānta. Veda means knowledge, and the ultimate knowledge: Vedānta. So ultimate knowledge, it, what is that? That is the beginning of Vedānta education. What is that ultimate knowledge? Athāto brahma jijñāsā. The Vedānta begins with this word, "Now this human form of life is to acquire the ultimate knowledge." Athāto brahma. Brahma means the ultimate. So, the absolute. Now it is the time to understand. So far understanding of sex, the dog also knows. You don't require to give him any education. So nobody is given education… Now of course they have adopted, but there is a Bengali proverb, "How to cry and how to enjoy sex, it doesn't require any education." When you are aggrieved, you cry automatically. When there is a sex impulse, you enjoy it automatically. It doesn't require any Mr. Freud. Without the help of any educator, everyone knows-cats, dogs, animals, human being-everyone knows how to enjoy sex life. It doesn't require any education.

So the Vedānta says that this kind of education is there in the animal kingdom also, sex philosophy. There is no question of philosophy, it is already there; anyone can enjoy it. Now, at this time, atha ato brahma-jijñāsā, now this human life is to inquire about the Absolute Truth, Brahman, because that is the ultimate knowledge. This ultimate knowledge can be acquired by the human being, not by the cats and dog. So if a philosopher, without any knowledge of God, doubtful knowledge of God, so he is imperfect, he is not even human being. He is cats and dogs. [break] God means supreme controller. So everything we see is controlled. The government is controller, but the supreme controller there must be. That's a fact. Now, if you want to know it clearly, then be educated. That is Vedānta. That is very reasonably said, that "What is that Brahman, God?" Immediately answer is, janmādy asya yataḥ [SB 1.1.1]. God means, the Absolute Truth means, Brahman means from whom everything has emanated. We see everything is emanating. Just like we see the trees are emanating from the earth, and by eating the fruits, flowers, grains, the animal, human being, they are also emanating. So ultimate cause is this earth. We are emanating. We can say that "I am emanating from my mother." So the mother does not eat, then how he, his, her body can continue and how she can give another body within the womb? So ultimately we can see that the earth or the water is the source of emanation of everything. Then we can inquire wherefrom the water comes and wherefrom the earth comes, wherefrom the air comes, wherefrom the fire comes. This is philosophy. Then ultimately when we come, come to the supreme point of emanation, janmādy asya yataḥ: [SB 1.1.1] "Here is the person, here is the source of everything." So that we must know. Simply in the middle struggling for understanding without any perfect knowledge, what is the value of this philosophy and knowledge? There is no value. You must come to the ultimate goal, the ultimate source of everything. "By accident," "perhaps," that, that is not knowledge. Definite knowledge. Just like in the Bhagavad-gītā you'll learn, Kṛṣṇa says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
[Bg. 10.8]

Why one should become a devotee of Kṛṣṇa? When he understands perfectly that "Here is the ultimate source." Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.

So when you have got this knowledge, that this knowledge, jñāna, that how this knowledge comes? By researching for many, many life. Then, bahūnāṁ janmanām ante [Bg. 7.19], in this way researching, researching, researching, after many, many births, when he actually becomes in full awareness that "Here is the source," then He says, vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ: [Bg. 7.19] "Oh, here is…, Vasudeva is everything." Sa mahātmā su-durlabhaḥ. Then he begins his bhajana. Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ bhajanty ananya-manaso [Bg. 9.13]. That is life. Simply speculation, coming to know definite knowledge, "perhaps," "maybe," and this and that-what is the value of this knowledge? That is childish. That is childish. He is, he is saying others, for giving him God, that is childish, but he is himself a child. He cannot give us any definite knowledge. "By chance," "by accident," "perhaps." What is the value of that knowledge?

Hayagrīva: Freud's…, this is Freud's final conclusion on this point: "True, without religion man will then find himself in a difficult situation. He will have to confess his utter helplessness and his insignificant part in the working of the universe. He will have to confess that he is no longer the center of creation, no longer the object of the tender care of a benevolent providence. He will be in the same position as the child who has left the home where he was so warm and comfortable. But, after all, is it not the destiny of childishness to be overcome? Man cannot remain a child forever. He must venture at last into the hostile world. This may be called education to reality. Need I tell you that it is the sole aim of my book to draw attention to the necessity for this advance?"

Prabhupāda: Yes.

Hayagrīva: The advance to reality.

Prabhupāda: That reality is good advice. But unfortunately, who is taking advantage of his advice? Because here we are presenting Bhagavad-gītā, the real point of religion, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. But these philosophers have misled the world so much that now it is very difficult to convince them that here is God speaking and here is religion. That service he has done. As they were innocent to accept the words of God, now they have become overintelligent. They think sex is God, and that is going on. So to counteract this mentality it will take some time, but anyone who takes, accept the Bhagavad-gītā, the words of God, and the ways and means of life as defined by God, if anyone takes, then he will be happy. That's a fact.

Hayagrīva: Christ said, "Unless he becomes a little child, he shall not enter into the kingdom of God."

Prabhupāda: Child.

Hayagrīva: Unless you become like a little child, you will not enter into the kingdom.

Prabhupāda: Yes. Yes, yes.

Hayagrīva: And Freud says you must grow up.

Prabhupāda: He is a, he is a crazy fellow. That's all. And all these rascal philosophers, they are more or less crazy. One who does not know what is God, what is the value of his knowledge? But our criterion of knowledge is one who has known God. As long as you do not come to that point, your knowledge is useless. Simply misleading. And that is not knowledge. It is a fact that there is some supreme controller. Now if one give education how that supreme controller is working, how He is Supreme, that is real education. And you cannot understand how the Supreme is working, you simply deny the Supreme, that is not knowledge. Supreme is there because you are controlled. How can you avoid the control? How you can say there is no supreme controller? You make a plan and it is frustrated. There is supreme controller. You are making arrangement to live here very happily; next day you die. So you are under controller. How can you deny it? So there is supreme controller. Now, knowledge means, "Who is that supreme controller? How He is controlling?" Not that deny it, "Grapes are sour." Jumping, jumping, jumping, jumping, when he could not reach the grapes, he said, "Oh, there is no need of them. It is sour." Their position is like that. They cannot understand… God is there, that's a fact-supreme controller. But they cannot explain, neither they can understand. There is jackal struggle. Jackal jumping, jumping; when he cannot get the, reach the grapes, he says, " Why (indistinct)? It is sour." Their conclusion is like that. They cannot understand what is God, how He is acting, what is religion, and they are defying, "There is no need of religion, there is no need of God." Jackal struggling, that's all. Jackal struggling is no philosophy. (end)

JUNG.HAY

Carl Gustav Jung

Hayagrīva: This is Carl Jung, Carl Gustav Jung. One interesting point is that the inscription above the door of Jung's house read, in Latin, "Summoned or not summoned, God will be there."

Prabhupāda: Yes.

Hayagrīva: And in his book, his autobiography, Memories, Dreams, Reflections, we find most of his thoughts about the, about theology and psychoanalysis. In that book he writes, "I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force." He sees all creatures as parts of God. He says, "Man cannot compare himself with any other creature. He is not a monkey, not a cow, not a tree. I am a man. But what is it to be that? Like every other being, I am a splinter of the infinite Deity."

Prabhupāda: Part and parcel. That is our theory. We are part and parcel of God. Like fire and the sparks.

Hayagrīva: He writes, "It was obedience which brought me grace. One must be utterly abandoned to God. Nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness."

Prabhupāda: Very good. Surrender. Sarva-dharmān parityajya [Bg. 18.66]. That is real life. Śaraṇāgati, to surrender to God, to accept things which is favorable to God, to reject things which are unfavorable to God, always maintaining conviction that "God will give me all protection," and remain humble and meek, and think oneself as one of the members of God's family-that is spiritual communism. As the Communist they think a member of a certain community, similarly a man's duty is to think always as member of God's family. The same idea I was speaking, that God is the supreme father, material nature is the mother, and anything, any living entity coming out of material nature, they are all sons of God. So practically we see that all living entities coming out, either from land or from water or from the air-everywhere there is living entity-so the material nature is the mother. There is no doubt about it. And we have got experience that mother cannot produce child without connection with the father. So this is absurd to think that without father a child can be born. That is foolishness. Father must be there, and that supreme father is God. This conception of a spiritual family is Kṛṣṇa consciousness, God consciousness.

Hayagrīva: Concerning God's personality, he writes, "According to the Bible, God has a personality and is the ego of the universe, just as I myself am the ego of my psyche and physical being." But here…

Prabhupāda: Yes, God… So that is our view, that consciousness, just like I am conscious, but I am conscious about my body. I am not conscious of your body. This is individual consciousness. You are conscious of your body, but you are not conscious of my body. That is explained in the Bhagavad-gītā, kṣetra-kṣetrajña, that individual soul is conscious of his own body, each and every individual soul, but there is another consciousness, that is superconsciousness. That is God. God is in everyone's heart, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata [Bg. 13.3]. I am also within the body, but He is not like that individual soul, limited within that body. He is residing in everyone's body, so that He is superconscious, Supersoul, Paramātmā.

Hayagrīva: Continuing on this, God's personality, these are his recollections of his spiritual encounters. He says, "But here I encountered a formidable obstacle. Personality, after all, surely signifies character. Now character is one thing and not another, that is to say, it involves certain specific attributes. But if God is everything, how could He still possess a distinguishable character? On the other hand, if He does have a character He can only be the ego of a subjective, limited world. Moreover, what kind of character or what kind of personality does He have? Everything depends on that, for unless one knows the answer, one cannot establish a relationship to Him."

Prabhupāda: His character is transcendental character, not like the material character. Āprakṛta. It is said, just like bhakta-vatsala, He is very kind to His devotee. This kindness is, is one of His characteristic. Similarly, He has got unlimited qualities, and according to that transcendental quality He is sometimes described, but all those qualities are permanent. Whatever qualities and character we have got, they are minute manifestation of God's character, because we have got character also. That is only a minute manifestation of God's character. He is the origin of all character. That is described in the śāstras. He has got also mind, He has got also feelings, He has got also sensation, He has got senses, sense perception, sense gratification. Everything is there. That is unlimitedly, and we, being part and parcel of God, we possess in minute quantities all the God's quality. Actually our characteristics, qualities are simply atomic manifestation of God's quality. The original qualities are in God.

Hayagrīva: Jung complained that at least the philosophies and theologies of the West…

Prabhupāda: And He, He is person also.

Hayagrīva: Yes.

Prabhupāda: He is person. That is the Vedic description. He is person exactly like us, but His personality is unlimited. The same example I was giving, that I am a person so far I am concerned with this particular body, but He is a person living in every body, Super Person. And in the Bhagavad-gītā it is also said that that personality, either of God or of the individual soul, eternally existing. In the Bhagavad-gītā Kṛṣṇa says that in the past we are existing, at present we are existing, and in the future we shall continue to exist. So past, present, future. That means all the time, eternally, both of them are person. One person is unlimited, and the other person is limited. Finite and infinite. So God is person, but the unlimited qualities, unlimited characteristics, unlimited power, unlimited strength, unlimited influence, unlimited knowledge. That is God. And we are also the same-person-with little power, little influence, little knowledge, everything limited. That is the difference between two personalities. One is limited, another is unlimited, but the qualities are the same.

Hayagrīva: Jung then found that the philosophies and theologies, at least of the West, could not give him a clear picture of God's personality. He concluded, "What is wrong with these philosophers? I wondered. Evidently they know of God only by hearsay."

Prabhupāda: Yes. That I was complaining, that none of these rascals have any clear idea of God. They are simply speculating. Therefore they cannot speak anything about religion or God, because they have no clear conception. But so far we are concerned, we have got clear conception of God: "Here is God, Kṛṣṇa." And we want to give that conception to the world. That is Kṛṣṇa consciousness movement. Kṛṣṇa is accepted as the Supreme Person, Supreme God, by everyone, all authorities, past, present, future must be. So why they do not accept this personal God? If they have got any reason, if they have got any logic, any philosophy, here is Kṛṣṇa, perfect God. So He, according to Vedic scripture, He is complete, cent percent God. Other incarnation of God, they are not cent percent. It has been analyzed in our Nectar of Devotion. Up to Nārāyaṇa, ninety-four percent God, ah, ninety-six percent God. Lord Śiva, eighty-four percent God, Lord Brahma, er, eighty…

Hari-śauri: Seventy-eight?

Prabhupāda: Seventy-eight percent. That is also very minute quantity of the characteristics and qualities of God. But Kṛṣṇa is full-fledged, cent percent God. That Rūpa Goswami has analyzed in the Bhakti-rasāmṛta-sindhu. We have given the translation in Nectar of Devotion. So God is person. Simply if we study man's character, then we can study also God, the same character. Loving affairs, as we also want to enjoy with friends, with girls, with parents, with superiors, with servants, as we take pleasure in these relationship, similarly, God also takes pleasure in these similar relationship. He has got five relationship primarily, and seven relationship secondarily. So twelve kinds of relationship, and therefore He is described, akhila-rasāmṛta-sindhu, reservoir of all pleasure. That is His completeness. So the philosophers, they should try to understand, and very, I mean, analytically, what is God. They do not know God, and they speak of God, imaginary. That is not perfect knowledge. One must study what is God with perfect knowledge. That is advancement of knowledge. That is described in the Bhagavad-gītā:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

Kṛṣṇa addressed Arjuna, "My dear Arjuna, simply by concentrating your attachment for Me," mayy āsakta, "and practicing the bhakti-yoga under My light," mayy āsakta-manāḥ yogam… Mad-āśrayah. You can learn about God by keeping yourself always under the protection of God, or under the protection of the representative of God. Then, asaṁśayam, without any doubt, samagram, perfectly, you can understand God. Otherwise there is no possibility. Mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ, asaṁśayam. Then there will be no doubt whether God is there or not, what is my relationship with God, what is my duty, and so on. Everything you will know. That is perfect life, Kṛṣṇa conscious life.

Hayagrīva: He writes, "The theologians are different from the philosophers in this respect at any rate. At least they are sure that God exists, even though they make contradictory statements about Him. God's existence does not depend on our proofs. I understood that God was, for me at least, one of the most certain and immediate of experiences."

Prabhupāda: Yes, that is transcendental conviction, and it is very easy to understand that God is there. I do not know God, that is another thing. I will have to learn it. But God is there. There is no doubt about it. Any sane man can understand. You cannot say there is no God, because you are under control. So who is that controller? The supreme controller is God. This is sane man's conclusion. Now, I do not know who is God then, but there is God, that's a fact. So he is right when he says I believe or not believe, there is God. Now, it will depend on my personal endeavor to know God. Go on.

Hayagrīva: He writes, "In my darkness I could have wished for nothing better than a real live guru"-he uses the word guru-"someone possessing superior knowledge and ability who would have disentangled for me the involuntary creations of my imagination."

Prabhupāda: Yes. Guru. Guru, that is required: tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. That is Vedic process. To have, to possess perfect knowledge one must have guru, and guru means one has…, one is actually representative of God, not theoretically, but one who has practically seen and experienced God. We have to approach such guru then by service and by surrender, and by sincere inquiries we shall be able to understand what is God. That is required. The speculation is no use. Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam [SB 10.14.29]. This is the statement of Vedic literature. "My Lord, one who has received a little mercy and favor of Your Lordship, he can understand. Others may speculate for millions and millions of years, avacintya-tattve. Still they will remain in the fathom of inconceivable energy. There is no possibility." This is not the process. It clearly described in the Bhāgavata, bhaktyā mām abhijānāti [Bg. 18.55], simply through the process of bhakti. Bhakti means śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], hearing, chanting about Viṣṇu, always remembering Him. Satataṁ kīrtayanto mām [Bg. 9.14]. That is the process. Always glorify the Lord, and devotee's only business is to glorify. That is devotee. Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ [SB 7.9.43]. A devotee's consciousness is always drowned in the ocean of the pastimes of the Supreme Lord, unlimited activities, and devotees always think of that activities. Tvad-vīrya-gāyana-mahāmṛta, that is, means that drowned in the ocean of the activities of the Supreme Personality of Godhead. So that is transcendental bliss, and one should learn how to be always merged in the ocean of God consciousness. That training is given by the spiritual master; therefore one must have, ācāryavān puruṣo veda. One who is under the direction of ācārya, he knows everything about God. [break]

Hayagrīva: He gave the following criticism of Sigmund Freud. He says, "Sexuality evidently meant more to Freud than to other people. For him it was something to be religiously observed."

Prabhupāda: Yes.

Hayagrīva: ”One thing was clear. Freud, who had always made much of his irreligiosity, had now constructed a dogma, or rather in the place of God, whom he had lost, he had substituted another compelling image, that of sexuality.”

Prabhupāda: Yes, that's a fact. He has taken sexuality as God. But our position is that we must accept a leader. That is our natural tendency. So he gave up the leadership of God and took the leadership of sex. That is his position. Leadership we must have. That is…, this question also I asked to Professor Kotovsky, that ”Where is the difference between your philosophy and our philosophy? You accept leader, Lenin. We accept leader, Kṛṣṇa. So where is the difference in the process?” So this is the nature of human being, to accept a leader. But this man, unfortunately, he lost the leadership of God and he took leadership of sex. That is his position.

Hayagrīva: Jung concluded, concerning Freud, he said, ”Freud never asked himself why he was compelled to talk continually of sex, why this idea had taken such possession of him. He remained unaware that his monotony of interpretation expressed a flight from himself, or from that other side of him which might perhaps be called mystical. So long as he refused to acknowledge that side,” that is the mystical side, ”he could never be reconciled with himself.”

Prabhupāda: (aside:) You are feeling sleepy. So then sleep. Feeling disturbed. [break]

Hayagrīva: He said that Freud's absorption with sexuality expressed a flight from himself, a fleeing from himself, from the side of himself which might be called mystical. As long as he refused to acknowledge that side, that is the mystical side, he could never be reconciled with himself, could never be at one with himself. So…

Prabhupāda: Yes. He was under the leadership of sexuality. That's a fact. Everyone is under the leadership. Just like sometimes we say, ”The material scientists say like this, they say like this.” He accepts the leadership. So we have to accept the leadership, but if we accept the leadership of Kṛṣṇa, then our life is perfect. Other leadership is māyā, māyā's leadership. But we have to accept leadership. There is no doubt of it. So he accepted the leadership of sex, but he did not admit it, but going on speaking on sex. And those who have taken the leadership of God, they will speak only of God, nothing else. Jīvera svarūpa haya nitya kṛṣṇa dāsa [Cc. Madhya 20.108-109], that is Caitanya Mahāprabhu's philosophy, that we are eternal servant of God. So as soon as we give up the service of Lord, then we have to accept the service of māyā. So all these different atheists, scientists, they are all servants of māyā instead of becoming servant of God. He is servant, but he is servant of māyā. That is the difference between devotee and the materialistic person.

Hayagrīva: He saw that the soul was always longing for light, the urge to rise out of the primal darkness, and he says, ”That is the pent-up feeling that can be detected in the eyes of primitives,” that is primitive people, ”and also in the eyes of animals. There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that existence.”

Prabhupāda: Yes. Everyone is seeking, that constitutionally he is servant. He is seeking serve master. That is natural potency. So in the animal kingdom, animal life, just like a small cat… What is called? Child of cat and dog, what is called? Cat? A baby chi…, a baby dog, what is called, puppy?

Devotee: Puppy.

Prabhupāda: The puppy is, you will sometimes find, they try to take shelter of some boy, of some man. Natural tendency. ”Give me shelter. Keep me as your pet.” They are happy. That means by nature they are wanting some shelter. A child is also wanting some shelter. So that is our constitutional position. So in the human form of life, when consciousness is developed, that tendency to have a leader, to take shelter, that is Kṛṣṇa. Kṛṣṇa is giving direction that ”You want shelter, you want guidance, so you take My guidance,” sarva-dharmān parityajya mām ekaṁ śaraṇaṁ [Bg. 18.66], ”then you will be perfect.” That is the ultimate instruction of Bhagavad-gītā.

Hayagrīva: In 1938 Jung was invited by the British government to take part in celebrations connected with the twenty-fifth anniversary of the University of Calcutta. He writes, ”By that time I had read a great deal.”

Prabhupāda: Twenty-fifth anniversary?

Hayagrīva: Hm?

Prabhupāda: Twenty-fifth.

Hayagrīva: Anniversary, 1938.

Prabhupāda: So Calcutta University was started long ago.

Hari-śauri: 1913.

Prabhupāda: Huh?

Devotee: 1913.

Hayagrīva: The University of Calcutta.

Prabhupāda: No. Calcutta University was started long ago.

Hayagrīva: Before that?

Prabhupāda: Yes.

Hari-śauri: Must have been misinformation.

Hayagrīva: Hm. Well it could have been mistyped or it could have been mis…

Prabhupāda: Yes. Maybe ”eighteen…”

Hayagrīva: Ah-ha.

Prabhupāda: 1813 maybe.

Hayagrīva: 1938. I don't, I'll, I'll have to check these dates.

Prabhupāda: Yes. Calcutta University was started long ago.

Hayagrīva: He writes, ”By that time I had read a great deal about…”

Prabhupāda: About 1813. 1813.

Hayagrīva: 1813. So maybe it's the…, maybe it was the anniversary that's wrong. Probably not the year, because he was most famous in '38. He wasn't…, before that he wasn't.

Prabhupāda: Hm. Anniversary maybe. Anniversary is going on.

Hayagrīva: It might have been the 50th anniversary also. He writes, "By that time I had read a great deal about Indian philosophy and religious history and was deeply convinced of the value of Oriental wisdom." On this visit Jung had an opportunity to talk with S. Subrahmania Ayer, the guru of the Mahārāja of Mysore, who hosted Jung. Jung says that he studiously avoided the so-called holy men. He says, "I did so because I had to make do with my own truth, not to accept from others what I could not attain on my own. I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself. Neither in Europe can I make any borrowings from the East, but I must shape my life out of myself, out of what my inner being tells me or what nature brings to me."

Prabhupāda: He did not like to accept any guru.

Hayagrīva: Self-reliance.

Prabhupāda: Huh?

Hayagrīva: This seems to be a self-reliance.

Prabhupāda: Then how he accepts Indian pleasure(?)?

Hayagrīva: Well on the one hand at least he didn't accept…

Prabhupāda: He must…

Hayagrīva: On the one hand he says he wanted a guru.

Prabhupāda: Huh.

Hayagrīva: Previously.

Prabhupāda: Yes.

Hayagrīva: But here, after going to Calcutta, perhaps it was the, the so-called gurus that he met that discouraged…

Prabhupāda: The so-called gurus are there, many. That is no doubt. So he might have seen some bogus guru, he did not like. But the principle of accepting guru cannot be avoided. That is not possible.

Hayagrīva: That contradicts the previous statement.

Prabhupāda: Yes.

Hayagrīva: Concerning consciousness after death, Jung feels that after death the individual must pick up the level of consciousness which he left.

Prabhupāda: He continues.

Hayagrīva: The level of consciousness.

Prabhupāda: Continues.

Hayagrīva: Continues.

Prabhupāda: Yes. Therefore, according to that consciousness he has to accept a body. That is trasmigration of the soul. That ordinary person, they can only see the body, but along with the body there is mind and there is intelligence, there is ego. One cannot see what is mind, what is intelligence. So there is no reason that when the body is finished why the mind and the intelligence should be finished. But he cannot see the mind, cannot intell…, see the intelligence. He said everything is finished. Why everything should be finished? The body is finished, but the mind is not finished. So the soul is carried by mind, intelligence. That is subtle body. And it is confirmed in the Bhagavad-gītā, na hanyate hanyamāne śarīre [Bg. 2.20]. He is not finished, he is there. He is being carried by mind and intelligence. But these foolish person they cannot see. But even in lifetime they cannot see what is mind. They cannot see what is intelligence.

Hayagrīva: He says, "One's spiritual education must continue at the point he left off. If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper thought-variable limit."

Prabhupāda: That is clearly explained in the Bhagavad-gītā, that the past consciousness, that passion, the consciousness is continuing. So even the body is destroyed, the consciousness continuing. So due to the consciousness he gets another body, and again, in that body, the future, past consciousness works. So, if, if, if in the past life he was a devotee, again he becomes devotee, and from the point where he died, the material body became destroyed, again, as soon as he gets a body, the same consciousness begins to work. Therefore we find somebody quickly accepts Kṛṣṇa consciousness and sometime it takes delay. So it is continued, past. In every verse we see that, just like in the Bhagavad-gītā, bahūnāṁ janmanām ante [Bg. 7.19]. Bahūnāṁ janmanaṁ ante means the consciousness is being continued but the body is changing. Therefore it is said, bahūnāṁ janmanām ante. Janma means to accept another gross body, but the consciousness is continuing. Just as Bhārata Mahārāja, he changed so many bodies but the consciousness continued. He remained in full understanding of Kṛṣṇa consciousness. So this is clear, but on account of, I mean to say, dull brain they cannot understand. Here is the reason, that you do not see mind. You have not seen. So Mr. John you see daily, but we don't see Mr. John's intelligence. We can perceive that this man is intelligent, but you have not seen what is intelligent. When he talks, you understand, you perceive, that he has got intelligence. So this gross body, when it is no more talking, so why that intelligence will be finished? This is common sense. When a man talks we say he is intelligent man, but we do not see what is intelligent. So the talking instrument is this body. So this body is finished, gross body is finished, does it mean that his consciousness, intelligence finished? No. That continues. Just like you dream. This body is not working-this is practical-but his consciousness is working, his mind is working. So similarly, na hanyate hanyamāne śarīre [Bg. 2.20]. After the destruction of this gross body, the mind, intelligence continues, and because to work the mind and intelligence he requires a body, so he develops body. That is transmigration of the soul. It is very clear to understand.

Hayagrīva: Well he felt that the level of consciousness could not supersede whatever knowledge is available on this planet. I guess that's clear.

Prabhupāda: No, it can supersede, provided you get knowledge from authority. Just like somebody is sitting here, he has not seen India. But somebody who has full knowledge of India or seen or gone there, he can describe, and he can understand that there is place, India, the place is like this, like that. So similarly, from authority, just like Kṛṣṇa says, there is another nature: paras tasmāt tu bhāvaḥ anyaḥ avyaktaḥ avyaktāt sanātanaḥ [Bg. 8.20]. That nature is eternal. Here, this nature as we find, it is not eternal. It is temporary. It takes birth, it is maintained for sometimes, it changes, it becomes old, and again destroyed, finished. And therefore in this material there is dissolution, but there is another world, which has no dissolution. That information we get from authority, Kṛṣṇa. Sanātanaḥ. Everything finished here, that is not finished. So we have to receive this knowledge from authority, not necessarily by your personal experience. Parokṣa, aparokṣa this is called. There are different stages of knowledge. Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprākṛta. So that requires advancement of knowledge. So, not that all knowledge we can have by direct perception. That is not possible.

Hayagrīva: He says, "This is probably why earthly life is of such great significance and why it is that what a human being brings over at the time of his death is so important. Only here in life on earth can the general level of consciousness be raised. That seems to be man's metaphysical task." So since consciousness survives death it must therefore be elevated while man is on earth.

Prabhupāda: Yes. That consciousness should be developed automatically. Paurva-dehikam in the Bhagavad-gītā it is said. What is that verse? In the Sixth Chapter, paurva-dehikam.

Hari-śauri: "The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people or into a family of rich aristocracy."

Prabhupāda: Hm. Then?

Hari-śauri:

atha vā yoginām eva
kule bhavati dhīmatām
etaddhi durlabhataraṁ
loke janma yad īdṛśam
[Bg. 6.42]

"Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world."

Prabhupāda: Hm.

Hari-śauri:

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
[Bg. 6.43]

Prabhupāda: Dehikam.

Hari-śauri:

yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

"On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru."

Prabhupāda: That is… When the, the incompleteness of his yoga practice, if he dies prematurely, or he could not finish and die, so the consciousness goes with him. So, in the next life again he begins from that point, paurva-dehikam. What is the exact word? Tatra? Buddhi…?

Hari-śauri: Buddhi-saṁyogam, revival.

Prabhupāda: Ah, buddhi-saṁyogam.

Hari-śauri: Revival of such consciousness.

Prabhupāda: The intelligence becomes revived, buddhi-saṁyogam. Then?

Hari-śauri: Labhate paurva-dehikam.

Prabhupāda: Ah, labhate paurva-dehikam. That is everything, spiritual and material. Materially also we find sometime when one person is very extraordinary individual. In the class some student picks up very quickly, some student cannot understand. So this is continuation. One is intelligent means he has got some previous revival of his consciousness. So in this way it is going on. That is the proof, immortality of the soul. Otherwise why? Paurva-dehikam, previous birth. This is the proof.

Hayagrīva: There's a lot of sort of interesting points here.

Prabhupāda: Hm. [break]

Hayagrīva: He points out that there's a paradox surrounding death. "On the one hand, from the point of view of the ego," or what we call the false ego, "death is a horrible catastrophe, a fearful piece of brutality. On the other hand, from the point of view of the psyche, the soul, death is a joyful event, in the life of eternity it is a wedding."

Prabhupāda: Yes. In all cases it is eternal, but it is, death is horrible for the person who is going to accept a lower grade of life, and it is pleasure for the devotee, that he is going back to home, back to God. That is the difference.

Hayagrīva: So it's not always a joyful event for the soul.

Prabhupāda: No.

Hayagrīva: Oh.

Prabhupāda: How it can be? If he is, if he is not developed…

Hayagrīva: Yes.

Prabhupāda: …to spiritual consciousness, Kṛṣṇa consciousness, it is very horrible for him. But in this life he became very proud, "I don't care for God, I am independent," and so on, so on, so on, talking like a crazy fellow. But after death he has to accept a body as dictated by nature: "My dear sir, you have worked like a dog, you become a dog. You liked this surfing in the sea, now you become a fish." That will be given by the superior order. Karmaṇā daiva-netreṇa [SB 3.31.1]. You have worked in a certain way. Now, by superior, super, superior dictation you will accept a type of body naturally. If you have infected some disease, when you are attacked by the disease you cannot protest because you have got already infected. Similarly, we are creating our next body, kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. We are keeping ourself in touch with a certain type of modes of material nature. That means we are creating our next body. How we…, can you stop it? That is nature's way. The same, if you have infected some disease you must get that disease. Similarly, there are three modes of material nature, tamo-guṇa, rajo-guṇa, sattva-guṇa, and transcendental. As you have kept your association in this life you get the similar body, paurva-dehikam. So even if you fail to achieve the highest goal in Kṛṣṇa consciousness, still, because you have kept yourself in the association of Kṛṣṇa consciousness, so you are going to get the chance to take birth śucīnāṁ śrīmatāṁ gehe [Bg. 6.41], either in the family of pure, purity, brāhmaṇa, or in the aristocratic family. In both the families, you get the chance of reviving your spiritual consciousness. But we forget that, or we do not get superior guidance, then we again fall. But there is chance. One who is born in rich family, one who is born in high-grade family, he has got the chance, and (indistinct) to take lessons from Bhagavad-gītā that ”I have become…, I am born in rich family or in a brāhmaṇa family, so I am well situated. Now I must take where I left my, developed my spiritual consciousness.” So if he tries, he gets the chance. So human form in general is a chance for making progress in Kṛṣṇa consciousness, especially when one is born in aristocratic family or a brāhmaṇa family or a Vaisnava family.

Hayagrīva: Despite so many interesting points, Jung appears to have a somewhat limited understanding of Indian philosophy. He did not appear to understand that saṁsāra, although it appears to be endless, can be ended if one surrenders to Kṛṣṇa, that there is mukti, that saṁsāra can be overcome by surrendering unto Mukunda. He writes, ”The succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal. Man lives and attains knowledge and dies and begins again from the beginning.” He says, ”Only with the Buddha does the idea of a goal emerge, namely the overcoming of earthly existence.”

Prabhupāda: Hm. So overcoming the earthly existence means you enter in the spiritual world, because spirit soul is eternal. So from this atmosphere to another. That is explained clearly in the Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. After giving up this present body, this is material, so those who continue to, in the cycle of birth and death, they get another material body, but those who are Kṛṣṇa conscious, they do not get another material body, but he goes to Kṛṣṇa. That is the difference.

Hayagrīva: Kṛṣṇa says that over and over in Bhagavad-gītā. He says it many times.

Prabhupāda: Yes, that, that is for the dviṣataḥ krūrān [Bg. 16.19], those who are envious of Kṛṣṇa. For them, continuous. And those who are not envious, accepts Kṛṣṇa’s instruction, surrenders unto Him and understands Kṛṣṇa, for them this is the last birth, material birth. After this he goes back to home, back to Godhead.

Hayagrīva: Concerning the question whether karma is personal…

Prabhupāda: Yes.

Hayagrīva: …he writes, ”The crucial question is whether a man’s karma is personal or not. If it is, then the pre-ordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists. If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.”

Prabhupāda: What is that impersonal karma? Karma is always personal.

Hayagrīva: Karma is always personal.

Prabhupāda: Personal.

Hayagrīva: He points out that Buddha was twice asked by His disciples whether man’s karma is personal or not. Each time he fended off the question and did not go into the matter. To know this, he said, would not contribute to liberating oneself.

Prabhupāda: Because he did not, he did not teach about the soul. Therefore, how he could touch that personal?

Hayagrīva: He refused to respond to those questions.

Prabhupāda: Yes, because he did not accept the soul. That as soon as he denied the personal aspect of the soul, how there can be personal karma? So he wanted to avoid this; otherwise his whole philosophy becomes different.

Hayagrīva: Well this is Jung’s conclusion on the matter. He says, ”Have I lived before in the past as a specific person?” [break] (aside:) …other track?

Hari-śauri: Yes.

Hayagrīva: This is a continuation of Jung. Concerning whether or not karma is personal, Jung concludes, ”Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution?”

Prabhupāda: Yes. That is tle fact.

Hayagrīva: He says, ”I do not know.”

Prabhupāda: That is explained in the Bhagavad-gītā, tataḥ paurva-dehikaṁ yatate paurva-dehikam. This is individual.

Hayagrīva: He says, ”Buddha left the question open, and I like to assume that he himself did not know with certainty.”

Prabhupāda: (chuckles softly while Hayagrīva continues reading)

Hayagrīva: ”I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer, that I had to be born again because I had not fulfilled the task that was given to me.”

Prabhupāda: That is fact.

Hayagrīva: ”When I die, my deeds will follow along with me. That is how I imagine it.”

Prabhupāda: That is karma.

Hayagrīva: That’s personal karma?

Prabhupāda: Yes.

Hayagrīva: ”I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands.”

Prabhupāda: No. So you are, if you are regularly progressing, that then at the end it is not empty, it is completeness. To go back to home, back to Godhead, that is completeness; that is not empty. The Māyāvādī can not understand the posi…, positivity of God’s kingdom, so they simply make empty. There is no positive concept, therefore…

Hayagrīva: No. He says… No. He says, ”It is important that I do not stand at the end with empty hands.”

Prabhupāda: Yes. That, that nobody has…

Hayagrīva: That, in others words, he has good deeds and…

Prabhupāda: No, not only good deeds, that is our aspiration. We don't want emptiness.

Hayagrīva: Yes.

Prabhupāda: Because these materialistic persons, they do not want emptiness, they think that "After finishing this life everything will be empty. So let me enjoy as much as possible in this life." That is their view, that "I am going to be empty. Now before becoming empty, let me enjoy as far…" And the sense enjoyment is the center of material life. Therefore these materialistic person(s) are so much after sense enjoyment. Propriety is one of them. Because their life is empty after death, so because, be…, "Before it becomes empty, let me enjoy as far as possible."

Hayagrīva: He believes that karma brings rebirth. He says, "If a karma still remains to be disposed of, then the soul relapses again into desires and returns to life once more…"

Prabhupāda: Yes.

Hayagrīva: "…perhaps even doing so out of the realization that something remains to be completed. In my case it must have been primarily a passionate urge toward understanding which brought about my birth, for that is the strongest element in my nature."

Prabhupāda: Yes. So that understanding, I do not know whether he has fulfilled. That understanding is Kṛṣṇa. That is explained, bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. That understanding is full, complete, when he comes to the point of understanding Kṛṣṇa, and as soon as he understands Kṛṣṇa, his life is successful. His, this journey, material journey, stops. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. That is full understanding. Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ [Bg. 7.19]. When he understands Kṛṣṇa in complete… And Kṛṣṇa is giving lesson how he, one can understand Kṛṣṇa completely. Asaṁśayaṁ samagram māṁ yathā jñāsyasi tac chṛṇu [Bg. 7.1]. Kṛṣṇa says, "Now hear how you can understand Me in complete, without any doubt." That He begins in the Seventh Chapter. So if we understand Kṛṣṇa in complete, without any doubt, then our next birth is in the spiritual world. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. This is the version of Bhāgavata. So we have got this opportunity, at least those who have come to Kṛṣṇa consciousness, to understand Kṛṣṇa completely, without any doubt. Then our life is successful.

Hayagrīva: He sees the word of God and God as being the same.

Prabhupāda: Yes.

Hayagrīva: He says, "It is not that God is a myth, but that myth is the revelation of a divine light in man. It is not we who invent myth; rather, it speaks to us as a word of God. The word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God."

Prabhupāda: It is not at all different from God. God is absolute; therefore His words are as good as God. That we were discussing this morning, that God's name and God is the same. God's pastimes and God is the same. God's Deity and God is the same. So anything in relationship with God is God, just like Bhagavad-gītā is God. Because everything is God, mayā tatam idaṁ sarvam [Bg. 9.4], everything is God, but when there is God realization, that is God. Otherwise God, everything is God. Without God, nothing can exist.

Hayagrīva: He conceived of what he called a persona. He says, "The persona is the individual system of adaptation to, or the manner he assumes in dealing with, the world. A profession, for example, has its own characteristic persona, only the danger is people become identical with their personas: the professor with his textbook, the tenor with his voice. One can say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is."

Prabhupāda: That persona-for as I take it from this statement-that persona, when when comes to the understanding that I am eternal servant of God, that persona is salvation, perfection. Persona must be there, but so long one is in the material world, his persona, or identification with some interest, varieties. Sometimes his persona is with the family, his persona is with the community or with the nation or with some idealism, Communism, this "ism," that "ism," this is going on. But when that persona comes to the understanding of Kṛṣṇa, that "I am eternal servant of Kṛṣṇa," that is perfection. Persona must continue.

Hayagrīva: So this persona he's speaking of is like the false ego.

Prabhupāda: The false ego, so long he is in the material world. Otherwise "I am." "I am American," this is false ego, and "I am servant of God, Kṛṣṇa," that is reality, that is real ego. We say, therefore, false ego. Ego must be there. That purified ego is, "I am servant of Kṛṣṇa." Otherwise "I am this," "I am that," "I am this," "I am that."

Hayagrīva: He envisions the self as a personality…

Prabhupāda: Yes.

Hayagrīva: …composed of the conscious and also the subconscious.

Prabhupāda: Yes. Everything is depending on the personality, and he is surrounded by so many conceptions. When the en…, what is called, (indistinct), we see different types of dreams, but when we are purified, then, just like Caitanya Mahāprabhu was dreaming Kṛṣṇa's pastime. So similarly, when we are completely purified we dream also about Kṛṣṇa, His activities, His preaching, so many in connection with reference to Kṛṣṇa. So persona is permanent, but when we apply this persona in the material activities, that is temporary, false, false ego, and when the same persona is engaged as servant of Kṛṣṇa, that is self-realization.

Hayagrīva: He believed that the self, which is basically a personality…

Prabhupāda: Yes.

Hayagrīva: …composed of the conscious and the subconscious, the sub…, can never be fully known by the individual, but it does have individuality.

Prabhupāda: That individual, I, I know that I am individual person, I have got my own ideas, my own activities. Where is the difficulty? Simply it has to be purified. Sarvopādhi-vinirmuktam [Cc. Madhya 19.170]. I am identifying with America or India or Hindu or Muslim or this or that. This should be purified. I should identify with Kṛṣṇa, that "I am only servant of Kṛṣṇa and devotees." Then I am purified.

Hayagrīva: He did… He speaks of the soul in this way. He says, "If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct."

Prabhupāda: That he does not know. As soon as we train ourself, that just like Caitanya Mahāprabhu said, ”I am not a brāhmaṇa, I am not a kṣatriya, I am not a śūdra, I am not a sannyāsī, I am not brahmacārī.” By negation. ”I am not, I am not, I am not.” Then what is your actual? That gopī-bhartuḥ kamalayor dāsa-dāsānu: [Cc. Madhya 13.80] ”I am the servant of the servant of the servant of the maintainer of gopīs.” That means Kṛṣṇa. ”That is my real identification.” So I have, so long we do not identify as the eternal servant of Kṛṣṇa, there will be so many varieties of identification, and bhakti, devotional service, means to become purified from all this false identification.

Hayagrīva: He says, ”I can only gaze with wonder and awe at the depths and heights of our psychic nature.”

Prabhupāda: Psychic nature means so long you are not Kṛṣṇa conscious there will be varieties of psychic nature, because we are changing constantly to different bodies by transmigration. So we, we are accumulating varieties of experiences. But if we don't change, remain fixed up in Kṛṣṇa consciousness, then one identification we have got-that ”I am servant of Kṛṣṇa. My duty is to serve Him.” Kariṣye vacanaṁ tava [Bg. 18.73], as Arjuna realized after studying Bhagavad-gītā. ”Yes,” naṣṭo mohaḥ smṛtir labdhā. ”Now I have revived my real consciousness and I will act as You dictate.” That is final.

Hayagrīva: Concerning God and God's relation…

Prabhupāda: Find out this verse, naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayācyuta. Find out.

Hari-śauri: What was that line again, Śrīla Prabhupāda?

Prabhupāda: Naṣṭaḥ, n-a-s-t-a, naṣṭaḥ mohaḥ.

Hari-śauri: Naṣṭo mohaḥ smṛtir labdhā?

Prabhupāda: Hm. Now we, we are passing on through mohaḥ, illusion. By Kṛṣṇa consciousness the delusion should be over.

Hari-śauri: Naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayācyuta.

Prabhupāda: Tvat-prasādāt.

Hari-śauri: Sthito 'smi.

Prabhupāda: Tvat-prasāda?

Hari-śauri: Yes.

Prabhupāda: Oh.

Hari-śauri: Tvat-prasādān mayācyuta.

Prabhupāda: Oh. Tvat-pradāda, ”by Your mercy.” This mohaḥ, the illusory existence, that ”I am American,” ”I am Indian,” ”I am black,” ”I am white,” ”Hindu,” ”Muslim,” this is all mohaḥ. So it can be liberated. From this mohaḥ we can be liberated by the mercy of Kṛṣṇa. Naṣṭaḥ mohaḥ smṛtiḥ labdhā prasādāt tvat, ”by Your mercy.” Then?

Hari-śauri: Sthito 'smi gata-sandehaḥ kariṣye…

Prabhupāda: Sthito 'smi gata-sandehaḥ: ”Now all my doubts are over. I am fixed up now in my original position.” So what is that original position?

Hari-śauri: Kariṣye vacanaṁ tava.

Prabhupāda: Kariṣye vacanaṁ tava: [Bg. 18.73] ”Now I simply act and do whatever You say, that's all.” That is perfection. He is perfect. Everything is there.

Hayagrīva: Concerning God and the individual soul, he writes…

Prabhupāda: Now here is the perfection. Kṛṣṇa is speaking; individual soul, Arjuna, is hearing. So hearing, hearing, when he comes to the conclusion that ”My all illusion is now over by Your mercy. Now I am fixed up in my original position.” And what is that original position? Kariṣye vacanaṁ tava: [Bg. 18.73] ”Whatever You say, I shall do. The Bhagavad-gītā began from the point that Kṛṣṇa said to Arjuna, ”You fight,” and he denied to fight. He put so many pleas, that ”How can I fight with them?” and so on, so on, so on, so on, so on. This whole discussion was made. Now at the end he says, ”Now my mohaḥ, illusion, is over. I am situated in my own original constitutional position.” What is that? Kariṣye vacanaṁ tava: [Bg. 18.73] ”Whatever You say, I shall do, that's all. That's my position.” That conclusive platform, that we shall simply execute the orders of Kṛṣṇa, that is perfect. [break]

Hayagrīva: This is continuation of Jung. Jung noted that there are five types of rebirths, not he that particularly ascribed to them, but that he noted that in religions that there are five types of rebirth. One is called metempsychosis. He says, ”According to this view, one's life is prolonged in time by passing through different bodily existences, or from another point of view it is a life sequence interrupted by different reincarnations. It is by no means certain whether continuity of personality is guaranteed or not. There may only be a continuity of karma.” So this is like a transmigration of souls.

Prabhupāda: Yes. What is the technical name?

Hayagrīva: But… He called, its metempsychosis.

Prabhupāda: What is the meaning?

Hayagrīva: It means transmigration of souls…

Prabhupāda: Yes.

Hayagrīva: …but through different, passing through different bodily existences.

Prabhupāda: Yes.

Hayagrīva: The life sequence is interrupted by different reincarnations, but it's not certain whether or not personality survives. There may only continuity of karma.

Prabhupāda: Yes. Personal, personality is there. Suppose a man rebukes a dog. So the dog also responses. Even a small ant, it is going to certain direction, if you check it, it will protest. So personality is there always, either in the body of human being, cats, dogs, even an ant. So the bodily changes do not affect the personality, but one identifies himself according to the body. When a soul is within the, a body of a dog, he thinks in that bodily conception, ”I am dog, I have my duty.” In the human society also. When one is born in America, he thinks, ”I am American, and my duty is like this, my duty is like this, I am…” So this, according to the body the personality manifests, but personality is there.

Hayagrīva: Personality is there certainly, but is it continued? Is there a continuity of personality from the dead body to the new body?

Prabhupāda: Yes, certainly.

Hayagrīva: Well, according to the first theory of rebirth, that's not guaranteed. Now the second theory of rebirth…

Prabhupāda: No. That they do not know. The same soul is, is passing through another gross body with his mental, intellectual identification. He is…, that is nature's gift. That is said in the Bhagavad-gītā: kāraṇaṁ guṇa-saṅgo 'sya [Bg. 13.22]. As we have infected a certain type of modes of nature, he is getting a similar body, but the person is the same.

Hayagrīva: Now the, this would be the view, the second view, that is reincarnation. "This concept of rebirth necessarily implies the continuity of personality. Here the human personality is regarded as continuous and accessible to memory, so that when one is incarnated or born one is able, at least potentially, to remember that one has lived through previous existences, and that these existences were one's own, namely that he had the same ego form as the present life. As a rule, reincarnation means rebirth in a human body."

Prabhupāda: Not human body. Just, we have got historical references in the Śrīmad-Bhāgavatam. A king, Bhārata Mahārāja, he was king, and in next life he became a deer, and the next life he became a brāhmaṇa. So the soul is continuing, changing. The example is given, just like a man changes his dress. The man is the same; the dress may be different. That is going on. Vāsāṁsi jīrṇāni yathā vihāya [Bg. 2.22]. This very word is there. Just when the dress is old it cannot be used any more, he has to change another, to another dress. It is very common sense. So now that next dress you have to purchase or you have to prepare according to your money. Your dress is something now; the next dress you will purchase according to your money. So the exact example is very nice-to change the dress. The man is the same, but he exchanges dress, and the dress is supplied according to the price he can pay. This is common sense. So the price means karma. According to karma he has done, he gets a particular type of body.

Hayagrīva: The third type…

Prabhupāda: Another continuation is that the child changes body. So as he was acting in his childhood, he does not act in the same way when he has got the different body of a young man, but the same soul is there. It can be understood very easily.

Hayagrīva: The third type of rebirth listed is called resurrection. Now there are two types of resurrection. He says, "It may be a carnal, that is gross, material body, as in the Christian assumption that this body will be resurrected." That is the Christian doctrine, is that at the end of the world the…, somehow or other, through the miracle of God, the gross body will reassemble itself and ascend into heaven or descend into hell. Somehow survival of the gross body. He says, "On a higher level…"

Prabhupāda: And what he will do in the meantime?

Hayagrīva: I don't know what happens…

Devotee: (indistinct)

Hayagrīva: …what happens to the material elements. The material elements disintegrate, disintegrate…

Prabhupāda: The material body…

Hayagrīva: They're distributed in nature.

Prabhupāda: …it finishes, but of course this idea can be maintained. In the higher sense, that is not gross body; that is spiritual body. That is applicable to God and special representative of God, not to all. Then that is not material body; that is spiritual body. Means when God appears He appears in His spiritual body. It does not change. Just like Kṛṣṇa says that millions of years ago He spoke to the sun-god, and Arjuna questioned, "How it is to be understood that millions of years ago You spoke it?" So He said that "Yes, I did. You were also present, but you do not remember. I remember." So how it is possible? One who does not change the body, He can remember. Just like when we do not change the body, I can remember, but when we change body we do not remember. This is the principle. So this resurrection, I do not know what the exact meaning, but as to the Bhagavad-gītā, it is said, Kṛṣṇa said, sambhavāmy ātma-māyayā [Bg. 4.6]. He comes in His original body, not covered by material body. Therefore, because He has no material body, there is no change.

Hayagrīva: I think the Christian, they must…, they do not have a clear idea of this.

Prabhupāda: No.

Hayagrīva: He says, "On a higher level the process of resurrection is no longer understood in a gross material sense. It is assumed that the resurrection of the dead is the raising up of the corpus glorificaciones, that is the glorified body, the subtle body, in the state of incorruptibility."

Prabhupāda: That I said, the spiritual body. The spiritual body never changes. When one comes with the spiritual body there is no change. Material body changes, but God has no material body. The conception of…, Māyāvādī conception that Absolute Truth is impersonal, when He comes as a person He accepts a material body, that is not understood by those who are advanced in spiritual knowledge or take information from Kṛṣṇa. Kṛṣṇa says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritāḥ [Bg. 9.11]. Because He appears as a human being, rascals think that He is a human being, but He is not. Paraṁ bhāvam ajānanto. He has no knowledge of the spiritual body.

Hayagrīva: The fourth form of rebirth is called renovacio and applies to the transformation of a mortal into an immortal being, of a corporeal into a spiritual being, and of a human into a divine being. Well-known prototypes of this change are the transfiguration and ascension of Christ and the assumption of the mother of God into heaven after her death together with her body. In other words, the body is somehow…, it doesn't die, the gross body doesn't die, but it's transformed.

Prabhupāda: Spiritual, spiritual body continues. Spiritual body never dies. Na hanyate hanyamāne śarīre [Bg. 2.20]. So hanyamāne, destruction, is of the material body. The spiritual body is never destroyed. Na jāyate na mriyate vā. The spiritual body, neither it is generated, neither it is dead. Nityaḥ śāśvataḥ: it is eternal. Na hanyate hanyamāne śarīre: [Bg. 2.20] it, it is not destroyed even after the destruction of the material body. That is spiritual body.

Hayagrīva: But is there any example of this ascension into heaven? Didn't Arjuna…

Prabhupāda: Huh?

Hayagrīva: …ascend into…

Devotee: Yudhiṣṭhira?

Hayagrīva: The higher… Who?

Devotee: Yudhiṣṭhira was…

Hayagrīva: Was it Yudhiṣṭhira?

Prabhupāda: Yes, there are many instances. The special instance is Kṛṣṇa and His associates.

Hayagrīva: They didn’t go through any death of any sort.

Prabhupāda: No.

Hayagrīva: But the body traveled to…

Prabhupāda: Yes.

Hayagrīva: …higher spheres.

Prabhupāda: Yes. That is…

Hayagrīva: Kṛṣṇa also took Arjuna…

Prabhupāda: Yes.

Hayagrīva: …to…

Prabhupāda: Spiritual body everyone possesses.

Hayagrīva: The fifth… [break] This is the continuation of Carl Jung. The fifth type of rebirth is called transformation, and this is a form of indirect rebirth. One may use the initiation ceremony of the twice-born, of the brāhmaṇa. In other words, one has to witness or take part in some rite of transformation. This may be a ceremony, and through his presence at the ritual the individual participates in divine grace.

Prabhupāda: That is transfer, transformation of the body into knowledge. Dvija, this word, exact word, is dvija. One birth is by the father and mother, and the next birth is by the spiritual master and Vedic knowledge. That means…, that is also liberation. He understands that he is not this material body. That is spiritual education. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. So birth of knowledge, that is called dvija.

Hayagrīva: Now all of…

Prabhupāda: Uh?

Hayagrīva: All of these preceding quotes were taken from Jung’s autobiography.

Prabhupāda: Oh.

Hayagrīva: Now the following quotes are taken from a, a much later book, one of the last books he wrote, called The Undiscovered Self. And it’s very popular, and in it he discusses religion, in certain ways almost anticipates the Kṛṣṇa consciousness movement. At the beginning he defines the purpose of religion. He says, ”The meaning and purpose of religion lie in the relationship of the individual to God, or to the path of salvation and liberation.” And of the first instance he gives Christianity, Judaism, Islam, and the last instance he gives Buddhism. He says, ”From this basic fact, that is the relationship of the individual to God, all ethics is derived, which, without the individual’s responsibility before God, can be called nothing more than conventional morality.”

Prabhupāda: Yes. Morality, as we understand from Bhagavad-gītā, that nobody can approach God without being purified of all sinful reaction. Yeṣām anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. A person who has finished all sinful activities, and simply standing on the platform of pious activities, they can understand what is God and be engaged in God’s service. And another place it is said by Arjuna, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] ”You are the Supreme Personality of Godhead, param brahma.” Every living being is Brahman, spiritual, but Kṛṣṇa is the Supreme Being; therefore He is paraṁ brahma, and the paraṁ dhāma, and the resort of everything, ultimate resort of everything, and pavitra, purified, there is no material contamination. So, what is this? What does he say in this?

Hayagrīva: That, that same point?

Prabhupāda: Yes.

Hayagrīva: All ethics are derived.

Prabhupāda: Yes. So to become completely pure, then he is the necessity of morality and ethics. Just like we prescribe, ”No illicit sex, no meat-eating, no intoxication, no gambling.” These are the four pillars of sinful life. If we avoid these thing, then we can stay on the platform of purity. And God consciousness, Kṛṣṇa consciousness, is based on this morality. One who cannot follow the principles, he falls down from the spiritual platform, and he cannot make any progress. So purity is the basic principle of God consciousness.

Hayagrīva: Jung sees atheistic Communism as the greatest threat in the world today. He writes that ”The Communist revolution has debased man, because it robs him of his freedom, not only in the social but in the moral and spiritual sense. The state has taken the place of God. That is why, seen from this angle, the socialist dictatorships are religions, and state slavery is a form of worship.”

Prabhupāda: Yes, I agree with him. That is the degradation of human civilization. But the philosophy of the Communist, that everyone has equal right or everyone must take share of the state equally, that is little, basic principle of real communism. According to our understanding, God is the father, material nature is the mother, and we, all living entities, are sons of the father and mother. So as sons everyone has right to live at the cost of father’s property. The whole universe is the property of the Supreme Personality of Godhead, and all living entities, they are being supported by the father. But one should be satisfied with the supplies allotted to him. That is, Īśopaniṣad says, tena tyaktena bhuñjīthā [Īśo mantra 1]. There is no need of encroaching on others’ property. We should not become envious of the capitalist or rich man, because everyone is given his allotment by the Supreme Personality of Godhead. I should be satisfied with my allotment. I should not encroach upon others’ allotment. But the exploitation idea is not there. The same thing, that nobody should exploit. If one has become rich man, that’s all right. That, that is natural. One is born in rich family, from his very birth he is a rich man. So why we should interfere his richness? But everyone should be God conscious. Either the rich man or the poor man, they must be God conscious. And God consciousness means that the property I am owning, or the position I am placed in, that is by God’s arrangement. Therefore my duty is to serve God in my position. Sthane sthitāḥ śruti-gatāṁ tanu-vāṅ manobhiḥ. This is the philosophy of, of Śrīmad-Bhāgavatam, confirmed by Śrī Caitanya Mahāprabhu. Sthane sthitāḥ. We should stay in our place, as it is allotted by God, but our common culture should be śruti-gatāṁ tanu-vāṅ manobhiḥ. We should hear about God and act accordingly-it doesn’t matter in which work-then there will be harmony. If we become envious, that ”Why this man has become rich? I shall encroach upon him," that is again, another type of revolution or encroachment. That is not required. You remain in your position as you have been allotted, but everyone be engaged in the service of the Lord. The, another example is that the, there are different position of different parts of the body-the head, arms, the belly, the legs. They are different parts of body doing different function. But the idea is how to maintain this body. So if we, even if we remain in different position, that is we get from the birth, but we, we should be engaged in the service of the Supreme, the owner. Just like the hand is owned by the body; therefore hand must work for the body. The leg is owned by the body; therefore the leg must work for the body. So we are all part and parcel of God, and we should, everyone, we should work for God. And how we shall work, that we have to hear from the position where we are, and act accordingly, then there will be real spiritual communism.

Hayagrīva: In the atheistic Communism he says, "The goals of religion, deliverance from evil, reconciliation with God, rewards in the hereafter, and so on, turns into worldly promises about freedom from care for one's daily bread, the just distribution of material goods, universal prosperity in the future, and shorter working hours." In other words, material, worldly promises are given.

Prabhupāda: In the Communism?

Hayagrīva: In, in atheistic Com…, in Communism.

Prabhupāda: Yes. But they have no idea of spiritual life, neither they can understand that there is spirit with the soul, within the body. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13]. That they cannot understand.

Hayagrīva: But he feels that socialism or Marxism, Communism, cannot possibly replace religion in the proper traditional sense.

Prabhupāda: No, it is not religion. It is simply mental speculation-how to adjust material things. It will never be able to adjust it. That is their simply imagination. It will all fail at the ultimate end.

Hayagrīva: He says, "A natural function which has existed from the beginning like the religious function cannot be disposed of with rationalistic and so-called enlightened criticism."

Prabhupāda: The thing is that these people, they do not understand what is religion. Religion you cannot avoid. That is characteristic. Just like we gave several times this example, that everything has got a particular characteristic. Just like salt, salt is never sweet, and sweet is never salt. It has got a characteristic. A chile is pungent. Similarly, living entity, we are…, what is our characteristic? Our characteristic is to render service. Either you take Communism or this "ism" or that "ism," your real characteristic to render service, that will not change. The, in the capitalist country they are asking people that "You work in the factory and work for me, and whatever I say, you do," and the same thing is being dictated by the Communist leaders. Where is the difference? There is no difference, but it is only difference of nonsensical idea. Therefore a mass of people, they have to render service, either to Mr. Lenin or Mr. Roosevelt, it doesn't matter. He has to render service. But both the services are not being profitable to the mass of people. Therefore we suggest following the footprints of Śrī Caitanya Mahāprabhu, that you serve Kṛṣṇa. Service is your essential duty, but because your service is wrongly being executed, you are not happy. But if you render your service to Kṛṣṇa, that is natural and you will be happy. So our Kṛṣṇa conscious men, they are happy when rendering service to Kṛṣṇa, or God. So individually or collectively, if every state, every individual person renders service to Kṛṣṇa, then that is perfect stage of life. He has to render service to somebody, but because it is misplaced, he is never happy, but when the service is rendered to Kṛṣṇa, then he will be happy. Service you have to render, without any failure, but he does not know where to render service. That is the difficulty. Communist dictating, "You, sir, render service to me," and the capitalist dictating, "Give me service, sir." But Kṛṣṇa says, "No. No service to this, no service…" Sarva-dharmān parityajya: [Bg. 18.66] "You simply give your service to Me, then ahaṁ tvāṁ sarva-pāpebhyo, you will become free from all sinful reaction of life." That is our position.

Hayagrīva: He feels that a materialistic Western capitalism cannot possibly defeat a pseudoreligion like Marxism. He says that the only way to combat atheistic Communism is for the individual to adopt, to adopt a nonmaterialistic religion.

Prabhupāda: That is Kṛṣṇa consciousness. That is Kṛṣṇa consciousness. It has nothing to do with materialistic "isms." It is directly connect, connected with the Supreme Personality of Godhead. God demands that sarva-dharmān parityajya mām [Bg. 18.66]. So we are teaching that "You, you are servant, but your service is wrongly placed; therefore you are not happy. You place or render the service to Kṛṣṇa, you will be happy." This is Kṛṣṇa consciousness. We are neither for capitalism nor for so-called Communism, or not for so-called religion also. We are only for Kṛṣṇa, the Supreme Personality of Godhead.

Hayagrīva: Jung laments the fact that such a nonmaterialistic faith does not presently exist in the West. He writes, "Not only does the West lack a uniform faith that could block the progress of a fanatical ideology"-that is Marxism-"but as the father of Marxist philosophy," because Marx was a Westerner, "it makes use of exactly the same spiritual," so-called spiritual, "assumptions, the same arguments and aims." So he feels that man is desperately in need of a religion that has immediate meaning, and he feels that Christianity is no longer effective in combating this.

Prabhupāda: He has predicted very nice. This is Kṛṣṇa consciousness movement, which is above everything, either Christianism or Marxism or capitalism or anything. It is based on Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. So actually it is a fact. Kṛṣṇa says that if you adopt this principle of life, Kṛṣṇa consciousness, then you will remain above all sinful reaction of life and make progress spiritually, gradually.

mām upetya kaunteya
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

If you cultivate Kṛṣṇa consciousness, then the result will be that "The devotee will come back to Me. And one who attains to Me, he hasn't got to go back again to this material world." In another place the same thing is said: tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. "Those who are Kṛṣṇa conscious they, giving, after giving up this body"-everyone has to give up this body-"he does not accept any more the material body. He comes to Me." "Comes to Me" means "He comes to Me in his spiritual body." So Kṛṣṇa consciousness movement means to give up this material world and go back to home, back to Godhead.

Hayagrīva: He says, "If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption."

Prabhupāda: Yes. That… It is individual. We are individually initiating to Kṛṣṇa consciousness that the mass of people becomes a majority. If not in majority, at least a less percentage, then the face of the world will change. There is no doubt about it.

Hayagrīva: "The salvation of the world consists in the salvation of the individual soul. Man's individual relation to God would be an effective shield against these pernicious influences," that is, atheistic Marxism.

Prabhupāda: Yes. At least those who have taken Kṛṣṇa consciousness seriously, they never be converted either by Marxism or this "ism" or that "ism." That is not possible. They can convert the Marxist into Kṛṣṇa consciousness, but a Kṛṣṇa conscious person can never be turned into Marxism. That is not possible. Paraṁ dṛṣṭvā nivartate [Bg. 9.59]. That is explained in the Śrīmad-Bhāgavatam. Because they have seen the highest perfection of life, they cannot be misled by all these third-class, fourth-class philosophies.

Hayagrīva: He also felt that materialistic progress is a possible hindrance.

Prabhupāda: Yes. That is very good idea. That is confirmed by Bhaktivinoda Ṭhākura. Jaḍa-vidyā jato māyāra vaibhava tomāra bhajane bādhā. Material progress means expansion of the external energy, māyā, illusion. So we are already in illusion, and therefore we practically see the so-called scientists, so-called philosophers, because they are materially advanced, they cannot understand even what is God and what is our relationship. So this is hindrance, the so-called advancement of material science, of material knowledge, is undoubtedly hindrance. Tomāra bhajane bādhā. They are all hindrances to the progressive march of Kṛṣṇa consciousness. When we minimize our necessities, that is saintly life-the bare necessities of life. We are not after very luxurious way of life. We are satisfied only with the bare necessities of life. So it is not an attempt for material progress. It is simply an attempt to make spiritual progress, Kṛṣṇa consciousness.

Hayagrīva: Because a favorable environment merely strengthens the dangerous tendency to expect everything to originate from outside,…

Prabhupāda: No, everything originates from inside, from the soul.

Hayagrīva: He says, "There must be a deep-seated change in the inner man." He also sees that modern man needs a guru, or someone, he says, "to explain religion to man. Whereas the man of today can easily think and understand all the 'so-called truths' dished out to him by the State, his understanding of religion is made considerably more difficult owing to the lack of explanations. Do you understand what you are reading?" And he said, "How can I, unless someone guides me?"

Prabhupāda: Yes. That is the Vedic injunction. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. It is essential that one must go to guru and with guru Guru is representative of God. Sākṣād-dharitvena samasta-śāstrair **. He, guru, being representative of God, he is worshiped as God, but he never says that "I am God." He is servant God. He is worshiped as God, but he is servant of God, and God is the master God. This is the conception of Vaiṣṇava philosophy. And who is guru, that is described by Caitanya Mahāprabhu. He asked everyone to become guru. Āmāra ājñāya guru hañā tāra' ei deśa: [Cc. Madhya 7.128] "Wherever you are staying, it doesn't matter. You become a guru and deliver all these foolish persons who are in ignorance." So one may say that "I am not so learned. How can I become guru?" So Caitanya Mahāprabhu said that you do not require to be a learned scholar. There are many so-called learned foolish scholars. It has no meaning. You just instruct what Kṛṣṇa has instructed. Yāre dekha tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. So real instruction is there, Bhagavad-gītā, and any who explains Bhagavad-gītā as it is, he is guru. This is the definition of guru. So if one is fortunate enough to approach such guru, then his life becomes successful. Guru is essential.

Hayagrīva: He feels on the one hand philosophy has degenerated into exclusively…

Prabhupāda: Mental…

Hayagrīva: …intellectual and academic speculation.

Prabhupāda: …speculation. That is our opinion. They are simply mentally speculating. It has no value. Unless you are directly in touch with the Supreme Personality of Godhead and assimilate the instructions given by Him, by all your reason, and then in practical life you execute it, then one can become guru, he can do good to others; otherwise not possible.

Hayagrīva: And on the other hand religion, the Christian religion which was understood in the Middle Ages, has become strange and unintelligible to the man of today.

Prabhupāda: It is because it is simply dogmatic. The preachers of the religion, they have no idea, clear idea, but officially they speak something. Neither he understands, neither he can make others to understand. But Kṛṣṇa consciousness movement is not such big thing. It is clear in every respect. Therefore this is the expected movement as Mr. Jung wanted. So every sane man should cooperate with this movement and liberate the human society from the gross darkness of ignorance.

Hayagrīva: He characterizes the true religious man as one who is accustomed to the thought of not being sole master of his own house. He believes that God, and not he himself, decides in the end.

Prabhupāda: Yes. Naturally that is the position. What we can decide? That there is already controller over me, so how I can be Absolute? No. Therefore everyone should depend on the supreme controller. That is called, technical language, it is called śaraṇāgati, full surrender. Full surrender. That is called śaraṇāgati.

Hayagrīva: He feels that the only thing that keeps modern man…, that will keep modern man from simply dissolving into the crowd is, he says, "We must ask, 'Have I any religious experience, an immediate relation to God and hence that certainty which will keep me as an individual from dissolving in the crowd of humanity?' " So one's relation with God assures one of one's individuality.

Prabhupāda: Yes. Everyone is individual. God is also individual. So one individual is subordinate to the chief individual. That is the Vedic version. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13), God is also individual being, but He is the Supreme Being, and we are individual being, innumerable. So the difference is that the supreme living being is maintaining us, and we are being maintained. That we should understand. The same example as I gave, the father and the children in the family. The father is maintainer and the children are maintained. This is the real conception of philosophy. The mother is the material nature and father is God, and we are all children. We have got rights to enjoy the father's property, but not encroaching upon others', but as it is allotted by the father. ”You sit down here, you take this, that’s all,” that, that much right I have got. I do not transgress the order of the father; then it is peaceful situation.

Hayagrīva: So that’s the end of Jung. (end)

SKINNER & THOREAU.HAY

B. F. Skinner and Henry David Thoreau

Hayagrīva: This is B. F. Skinner. He’s an American, contemporary American, and he’s a behaviorist. He believes that technology can control people. Just as we can adjust the course of a spaceship, the environment can shape the individual, and therefore it is up to us to control the environment.

Prabhupāda: That is Vedic system, to control the whole mass of people in classification. The intelligent class, the administrative class, the productive class, and the worker class, and less than them, and in their respective position, if they cooperate for the common cause, that becomes a perfect society. Brāhmaṇa, kṣatriya… Therefore this system is called varṇāśrama, four varṇas and four āśrama, social order and spiritual order. The ultimate end is spiritual, but if the social order is not organized, then spiritual order is also disorganized. So there must be division of labor and activities. This is?

Hayagrīva: Skinner believes in what he calls reinforcement, reinforcing people’s behavior. He doesn’t believe in punishing people when they do wrong, but he believes more in a system of rewards. He writes, ”A government may prevent defection by making life more interesting, by providing bread and circuses, and by encouraging sports, gambling, the use of alcohol and other drugs, and various kinds of sexual behavior, where the effect is to keep people within reach of adversive sanctions.” So he…

Prabhupāda: He recommends these things?

Hayagrīva: So he believes that through…, by providing the people with sense gratification the government can keep people from acting in an antisocial way.

Prabhupāda: That means he is also of the same category. No, that will not help. Just like, the example is given in this connection, that when there is fire, if you think that putting more and more ghee the fire will extinguish, that is not possible. To keep the society in order they must be educated according to his capacity, and they should be engaged for common benefit. That is required. Not that to encourage them in their bad habits things will be done nicely. No. That is not possible.

Hayagrīva: He ultimately believes in bringing people under control. He says, ”If there is any purpose or direction in the evolution of a culture, it has to do with bringing people under the control of more and more of the consequences of their behavior.”

Prabhupāda: Yes. Human life is meant for control. That is the Vedic process, tapasya, because the aim is spiritual perfection. If we allow material activities according to the desire of the people, then they forget spiritual identity altogether. So that aim of life in the human form of body is missing, that Vedic civilization is how to raise one to the spiritual platform. Otherwise he remains an animal. First of all we must know what is the aim of life, and then the question of organization. If you do not know what is the aim of life, material adjustment will not make the condition of the society very good. (break ?)

Hayagrīva: His most famous book was Walden II, which was… Thoreau lived in Walden, Henry Thoreau. He lived alone. It was a solitary experiment of plain living and high thinking. He writes, ”We practice the Thoreauvian principle of avoiding unnecessary possessions.” Thoreau pointed out that the average Concord laborer worked ten or fifteen hours of his…, fifteen years of his life just to have a roof over his head. We could say ten weeks and be on the safe side. Food is plentiful and healthful but not expensive.” So he goes on to say that ”We strike for economic freedom, we do not believe in unnecessary consumption, we consume less than the average American.” So it’s an attempt to construct a society somewhat similar to New Vrindaban, with the exception of no spiritual basis as such.

Prabhupāda: That is primitive life, jungle life. Monkey civilization. Of course they claim to be descendant of monkey, that they will go on like that. But that is not human civilization, to keep the monkey in the jungle. We want life, very peaceful life without any unnecessary, what is called, necessities. That is all right. But the aim should be spiritual perfection. Therefore the first thing is what is the aim of life, that should be ascertained. Without aim, if you lounge on this ocean, where you are going? That is useless attempt. We must first of all know what is the aim of life. These people, they do not know what is the aim of life. Simply, superficially they are trying to adjust, ”This will be done, this will be done.” No. These are all mental speculation. First of all you must know what is the aim of life, and to this, to that direction, we have to adjust things. That is perfection.

Hayagrīva: He writes, ”Walden II isn’t a religious community. It differs in that respect from all other reasonably permanent communities of the past. We don’t give our children any religious training, though parents are free to do so if they wish.” Then he goes on to say that ”The simple fact is the religious practices which our members brought to Walden II have fallen away little by little like drinking and smoking.” He says, ”We have no need for formal religion, either as ritual or philosophy.”

Prabhupāda: He has no need of religion? Does he say like that?

Hayagrīva: That’s what he says.

Prabhupāda: So without religion, without spiritual ideas, then what is the difference between dogs and man? There is no difference. Dharmeṇa hīna paśubhiḥ samānāḥ. That is the verdict of Vedic civilization. If you do not know what is the spiritual necessity of life, and for awakening his spiritual interest of life the religious system is introduced in the human society… But in that, of course so-called religion system will not help. Therefore we repeatedly say religion means the execution of the order of God. So if you have no conception of God, no conception, no idea what is God’s order, then there is no religion also. That is not religion. So that kind of religion is also, can be neglected, but religion must be there. Otherwise the human society becomes another edition of the animal society.

Hayagrīva: Well, his conception of religion is that of the…, having, playing some music, and uh, daliance with the supernatural, intellectual aesthetic enjoyment. He says, ”What else does organized religion provide?” Religion is a form of, sort of enjoying art.

Prabhupāda: No. Art is there, and singing is there, dancing is there, but that is based on spiritual conception. That is the difficulty in the Western countries, that they are not fully aware of the conception of religion. Therefore Bhāgavata says that cheating religion, dharmaḥ projjhita-kaitavaḥ. There is no purpose, simply a recreation of different nature in material life. That is, means, they do not know, except sense gratification, any other engagement. They think religion is also another kind of, type of sense gratification,

”So we can perform it.” And actually that is going on. Whenever there is some festival they change the daily way of life into some more eating, drinking, and dancing, like that. But religion means to understand God and our relationship with God and live in God practically. That is real religion. That is the aim of life.

Hayagrīva: In Walden II he advised women to get married at about the age of sixteen so that by the time she's twenty-two or twenty-three a girl will be finished with bearing children, and then she can be on an equal par with men, or her role can then be equal and she can devote her time to other interesting prospects.

Prabhupāda: What is that interesting prospects? That he doesn't know.

Hayagrīva: Well, uh, he mentions, oh, working together, types of work, all, all types of work are shared equally. Family ties are discouraged. Children are generally held in common. People can live the good life, and he defines, ”The good life means the chance to exercise talents and abilities. And we have let it be so. We have time for sports, hobbies, arts and crafts, and, most important of all, the expression of that interest in the world which is science in the deepest sense, an exploration of nature. Last of all, the good life means relaxation and rest.” So the, the woman would be able to participate in the good life when she's finished bearing children at the age of twenty-three or whatever.

Prabhupāda: They are, difficulty, that is missing, that what is their ideal life, what is the aim of life. So he is prescribing so many things. That will not help the human society. And women, about women, this idea that (s)he should be married at sixteen years old, that is good, but it is not that women stops child breeding by the twenty-two years age. No. There are many women and they can beget children in, in advanced age. I, so far personally I know, my mother was the youngest daughter, and she was born when my grandmother was fifty years old. So it is not that the woman stops child begetting at the age of twenty-two years age. Nowadays up to thirty years, twenty-five years, woman, woman is married, so how he, she can stop?

Hayagrīva: Well, he wouldn't say stop. He says, ”A young couple will live quite as well together whether married or unmarried. Sex is no problem in itself. Here the adolescent finds an immediate and satisfactory expression of his natural impulses.” So since the children are held in common, marriage…, you may get married if you like, but it's not required.

Prabhupāda: Children?

Hayagrīva: The children are held in common. They are not… They don't acknowledge any particular, particular parent.

Prabhupāda: Hm.

Hayagrīva: He feels his society is a society of what we call ”do your own thing.” That is, he doesn't really condemn anything. He says, ”What's wrong with love or marriage or parenthood? What's unwholesome about sex? Why make unnecessary problems, unnecessary delays?” The idea is to simplify everything and to get rid of all the impediments to an enjoyable life.

Prabhupāda: But he does not know what is that enjoyable life. He cannot define, definitely, what is that enjoyable life. He is simply hankering after it. That is natural. But he does not know definitely what is that enjoyable life.

Hayagrīva: As close as he comes to a definition of it, he says, ”We simply arrange a world in which serious conflicts occur as seldom as possible, or, with a little luck, not at all.”

Prabhupāda: What does it mean? Hm?

Tamāla Kṛṣṇa: He's trying to make an ideal arrangement where no conflicts come about.

Prabhupāda: That is materially impossible.

Hayagrīva: Yes.

Prabhupāda: Unless you come to the spiritual platform, that is not possible at all. But he has no idea of the spiritual life. But these dreams are there because everyone is spiritual being, so he wants that ideal society. But because he has no spiritual idea or aim, he is simply putting some program which is almost Utopia. It will never be possible.

Hayagrīva: He feels that Walden II should be a community without a leader, that uh…

Prabhupāda: He wants to become leader.

Hayagrīva: Yes.

Prabhupāda: That is the idea.

Hayagrīva: The man who's setting up the community.

Prabhupāda: That's all right. He is suggesting that ”You make me leader.” That is the…

Hayagrīva: This sounds very familiar.

Prabhupāda: Everyone says, ”Don't accept leader. Accept me as leader, that's all.” But our proposal is that the, without leader nothing can be done. And the supreme leader is the Supreme Personality of Godhead, and His representative should become leader. Then the society will be perfect. The supreme leader is God. So He gives instruction, and real leader takes the instruction by disciplic succession, and for the benefit of the total human society they spread the message of God. That is our Kṛṣṇa consciousness movement. Without leader nothing can be done. Even if he says that without leader, he is, that preaching is also leadership. So why people should accept his leadership if there is no need of leader?

Hayagrīva: This was the position of Mr. Rose, who started to try to, try a community at, where we have New Vrindaban now. The man we initially bought New Vrindaban from. This was his position: ”No leaders.” But it turned out that he wanted to be the leader.

Prabhupāda: (laughs) Who is that gentleman?

Hayagrīva: Mr. Rose. You met him once, I recall.

Prabhupāda: Oh. He is not initiated?

Hayagrīva: Oh, no, no. He lives in West Virginia.

Prabhupāda: Oh, yes, yes. In the beginning.

Hayagrīva: In the very beginning.

Prabhupāda: Yes, yes, I met him. He came with another gentleman.

Hayagrīva: That's right. His, his theory of, of death, he says, ”When I die I shall cease to exist in every sense of the word. As a personal figure I shall be as unidentifiable as my ashes.” No belief in immortality at all.

Prabhupāda: So why he is anxious to philosophize? If everyone is going to be finished, then why he is philosophizing? What did he…, why he is taking so much trouble? That is the difficulty-this class of men accepted as philosopher.

Hayagrīva: Oh, he became very popular through this book. I don't know how.

Prabhupāda: Oh, if you prescribe such nonsense book, everyone will like it. (laughs) [break]

Hayagrīva: This is the conclusion of B. F. Skinner. He felt that the goal is to improve the world and then man. He believes that "Now, as never before, man can lift himself up by his own bootstraps, and achieving control of the world of which he is a part, he may learn at last to control himself."

Prabhupāda: That man attempted first of all to control the world?

Hayagrīva: First control the world…

Prabhupāda: Hm.

Hayagrīva: …and then you can control yourself. That's his theory.

Prabhupāda: If he…, if one cannot control himself, how he will control the world? How it is possible?

Devotee: Backwards.

Hayagrīva: Ultimately he feels that man has no duty. "It is reasonable to look forward to a time when man will seldom have anything to do, although he may show interest, imagination and productivity."

Prabhupāda: Imagination, if he thinks like that, that our society will be perfect on imagination, then what he can say? This is childish. That is going on practically. Everyone is coming, a leader like him, and he is trying to make some followers of his own imagination. That is going on.

Hayagrīva: He, he believed…

Prabhupāda: He has got imagination. He believes in his own imagination. So others can believe in his own imagination. So who is going to follow him? He, he has to remain satisfied with his imagination. I mean, everyone has got imagination. Why he should, one should follow him?

Hayagrīva: Like, like Aldous Huxley, he feels that if happiness isn't possible through not doing anything, in the not too few dis…, in the not too distant future, the motivational and emotional conditions of normal daily life will probably be maintained in any desired state through…

Prabhupāda: He can probably, perhaps…

Hayagrīva: …through the use of drugs.

Prabhupāda: Oh, he is advocate of drugs.

Hayagrīva: Any emotional state you wish to be in, you can put yourself in that emotional state by simply taking a pill.

Prabhupāda: And put the society in chaotic condition then.

Hayagrīva: In this way society can be controlled, through the use of drugs.

Prabhupāda: Who will control?

Hayagrīva: Well he doesn't believe in any leaders.

Prabhupāda: Then who will control? Society controlled without any controller? What is the meaning?

Rāmeśvara: It's a type of communism, where the people work together in a communal way.

Prabhupāda: How they will work together? They require Lenin, Stalin, or something like that, to force them to work. Still, in Communist country there are manager class. Not only worker class, the manager class. So this is all utopian theory. It has no practical value.

Hayagrīva: In the United States all of the successful utopian communities have had a strong religious leader.

Prabhupāda: Leader must be there, religious or not religious. Everyone has leader. The Communist has got leader, and the spiritualists, Kṛṣṇa consciousness, we have also leader. So without leader nothing can be done. They may defy leadership, they may defy authority, but one who defies authority, he wants to become authority. So this is natural. Without leader nothing can be done.

Hayagrīva: That's the end of B. F. Skinner. (end)

Song Purports

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Purport to Bhajahū Re Mana

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New York, March 30, 1966

Prabhupāda: This is a song which a devotee is praying and asking his mind, bhajahū re mana. Mana means mind. Because, at the present moment, our mind is the driver, and this body is just like a car… In the Bhagavad-gītā also it is stated, bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]. This body is a car made of this material nature. The living entity, what is said, "I," I am now seated on this car prepared by the nature, material nature. And the driver is the mind. And the driver is not in my control. The driver is taking me anywhere he likes. You see? I am… Personally, I am not able to drive. I have engaged one driver, which is called the mind, and this body is the car, and the mind is carrying me like driver anywhere it likes. So therefore the proprietor, I, I am, I am requesting the driver… When I am helpless, so I am requesting, "My dear mind," bhajahū re mana, "my dear mind…" Mana means mind. "You kindly worship Lord Kṛṣṇa." Śrī-nanda-nandana. Śrī-nanda-nandana means Lord Kṛṣṇa. Lord Kṛṣṇa appeared as the son of Vasudeva, and He was accepted by Nanda Mahārāja as his, what is called? Son who is accepted from others? So he, he was His foster father. So he's reques… "I am requesting that you worship Lord Kṛṣṇa who is abhaya-caraṇa." Abhaya-caraṇa means He's the fearless shelter. If we take shelter of Kṛṣṇa, then we become free from all anxieties. Just like a helpless child, when he's taken care of by his parents, he becomes careless, carefree, not careless, carefree. "Similarly, I am requesting, my dear mind, you do not drive in this way, dangerously. Please worship Lord Kṛṣṇa who is fearless shelter." Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re: "His lotus feet is fearless shelter." One who takes shelter… As the Lord says in Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Now, either you say Kṛṣṇa or you say Superconsciousness… Superconsciousness is impersonal conception of Kṛṣṇa, and Kṛṣṇa is personal conception of Superconsciousness. Because Kṛṣṇa means He's not only superconscious, but He's supreme bliss and supreme knowledge-supreme knowledge means superconsciousness-and eternal, supreme consciousness, supreme bliss. That is the definition of Kṛṣṇa. Now, then the devotee says that durlabha mānava-janama sat-saṅge taroho e bhava-sindhu re. Now, this body, this human body, is durlabha. Durlabha means very valuable. It is obtained with, after a great struggle of existence. We have to come through so many species of life: aquatics, birds, then trees, then reptiles, then beasts… There are so many, so many. There are eighty-four lakhs, means 8,400,000 species of life, and we had to pass through by gradual evolution. This theory is accepted by Darwin also, evolutionary theory. So this human body is very valuable. So he requests, "My dear mind,…" Mind, of course, in the lower animal life the mind is there also. Also mind is not developed, but they have got mind. It is a… In the very lower animal living condition, the mind is not at all developed, but at least, in animal life there is mind. Now, the devotee requesting that "This life, this human form of life, is very valuable. Don't waste it. Don't waste it, but you just to make your life successful in the association of saints and sages."

Woman: What?

Prabhupāda: Saints. Saints. S, A, I, N, T, S. Saints and sages.

Woman: No, no.

Prabhupāda: You have no saint?

Girl: Saints and sages, S, A, I,…

Woman: Saints?

Prabhupāda: Saints.

Woman: Oh, saints and sages.

Prabhupāda: Yes. Saints and sages. Yes. "So you should not make association with anybody else, but you make your association only with saints and sages and make your, this valuable human form of life successful. Don't waste your time. You worship Lord Kṛṣṇa with the help of the saints and sages and make your life successful." That he is requesting. "Don't drive in this irresponsible way to put me into the ocean." And it is also requested that "We are just like in the ocean of birth and death." This material cosmic situation is sometimes explained as the ocean, and these planets, they are explained as islands. And actually, they are islands in the air. Just like we have got islands in the sea and ocean, similarly, these planets are islands in the air, air islands, so many planets.

So he says that durlabha mānava-janama sat-saṅge tara e bhava-sindhu re. Bhava-sindhu. Bhava-sindhu means this cosmic situation where birth and death is going on continually, one after another. "So you stop this business of repeated birth and death. You make your this human form of life successful and get release from this disease of birth and death." Birth and death is a sort of disease for the living entities. It is not the normal condition. Due to our this abnormal encagement in the material body, we are put into the birth and death. Otherwise, I am not subjected to birth and death. I am eternal. I am eternal. So he is requested that "Don't waste your time, my dear mind." Because mind is taking me here and there. So he's requesting mind. It is very philosophical. This is concentration, requesting the mind, "Don't put me into the ocean of birth and death. Please save me, and just make your life successful in the association of saints and sages. That is my request." Bhajahū re mana śrī-nanda-nandana. So worship, worship of Lord Kṛṣṇa or the Supreme Lord, and, at the same time, association of saints and sages, that makes our life successful. Association of good persons and, at the same time, simultaneously, devotional service to the Lord. These two things combinedly can make our life successful.

Woman: How do you call devotion to the Lord?

Prabhupāda: Eh? Yes. Lord… We worship Kṛṣṇa, the symbol of Supreme Consciousness. Because in the Bhagavad-gītā it is said that kleśa adhikataras teṣām avyaktāsakta-cetasām. If you take up impersonal, simply consciousness, then you have to pass through difficult process, but if you accept the symbol, Kṛṣṇa, the symbol of Supreme Consciousness, that will be easier for you. Yes. It is said. So Kṛṣṇa… I can concentrate my mind. I can focus my mental activities in the service of the Lord, Kṛṣṇa. Because He is Supreme Consciousness, therefore automatically I concentrate on the Supreme Consciousness. So

bhajahū re mana śrī-nanda-nandana-
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re

Then he says that "What I am doing? What is my present occupation?" The present occupation is:

śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha-laba lāgi' re

He says that "I am working hard, day and night. And there is no question of winter or summer or rainy season. I have to work hard, day and night. If there is night duty in the winter season, I have to join my office at twelve o'clock at night. So I must go. There is snowfall. If I don't go, then I'll be absent. So I am working so hard, very hard." Śīta ātapa bāta bariṣaṇa, jāminī jāgi re. "And what for I am working?" Now, biphale sevinu kṛpaṇa durajana: "Just to serve persons who cannot protect me, who cannot protect me." We think that my wife, or my husband, or my children, or my relatives, or my friends, and, oh, so many we have got, relationship with this material world And everyone is working to satisfy his relatives. A family man is working so hard because he has to satisfy his wife, children, friends and so many other persons. But one should be conscious that "These friends and relatives, they cannot protect me ultimately. They are Neither I can protect them, nor they can protect me." You see? Everyone responsible. Everyone is responsible for his own activities. Besides that Now, suppose if I am constructing a high building, skyscrapers, just like you have got very good experience in this country, if somebody asks me that "Why you are building so high building? What is the reason?" And if I answer, "Just to set fire it it." Then the, the man will laugh, "You, simply for setting fire, you are spending so much money and building this high building for setting fire?" "Yes." So this sort of answer is just like in our present activities. Now, of course, you take the dead bodies to the crematorium and, I mean to say, put into the grave. But India In India, of course, there is graveyard for the Muhammadans and the Christians. But the Hindus, they burn the dead body. They burn the dead body. You see? In the Bhāgavata also, these three system are recorded, that the ultimate transformation of this body will be either ashes, stool or earth.

Woman: Earth…

Prabhupāda: Earth…

Woman: Stool…

Prabhupāda: Stool, or ashes. How it is? Now, because after death, persons who burn the dead body, that is turned into ashes. This body, this beautiful body, will be turned into ashes. And those who bury in the graveyard, that will turn into… Oh, that is air. Don't disturb yourself. That is the air. If we bury in the ground, gradually the body will turn into earth. And according to Iranian system, the body is thrown to the vultures. They eat it. So that will be turned into animal stool. You see? So that is the last stage of this body. So everyone knows that everyone will die. Still, we are working so hard. We are making our bank balance, we are just making will and papers just to give protection to our family or to our children, and there is no time. Everyone is very busy, very busy. But he does not see that "All these, what I am doing, all these body ultimately become either ash or animal stool or turn into earth. So why I am taking so much trouble?" Therefore the revealed scripture advises that "You have to maintain your body. That's all right. But for simply material comforts, you should not devote time more than it is absolutely required." That means don't increase your bodily necessities. Don't increase your bodily necessities. That was the standard of Indian civilization. They did not, the sages and saints, they did not advise to increase the necessities of the body. They, I mean to say, planned the social system in such a way that people should be satisfied only for, by the bare necessities of life. We require some eating, we require some sleeping, or shelter place, and we require some sense gratification, and we require some protection from enemies. Yes? Come. Ah hah! Ah ah haha, ah hah! Come in. Come in. (end)

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Purport to Brahma-saṁhitā

Verses 32 and 38

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New York, November 5, 1966

(Prabhupāda sings)

Prabhupāda: This verse is particularly important because it describes the significance of sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Lord's body is sac-cid-ānanda. His body is not like ours. Our body is acit and…, asat, acit and nirānanda, just the opposite. Asat means it will not exist, and acit means it is full of ignorance and nirānanda… Nirānanda means full of miseries. These three qualification of our body, whereas the Lord's body is sac-cid-ānanda, it is eternal and full of knowledge and full of bliss. Our body and our self… My body and my self are different. But Lord and Lord's body is Absolute. What is Lord, Lord's body is also the same. So that description is given here. Aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. The Lord is not impersonal. He has got his form. And what sort of form? We should not consider that whenever there is a question of form, the form must be just like one of us. This is foolishness. Now, His form is completely different, just like we have explained. His form is sac-cid-ānanda-vigraha [Bs. 5.1], and our, this present material body is asat, acit and nirānanda. Just completely different. So His form, His different parts of the body, described in the Vedas, apāṇi-pādo javano grahītā paśyati… "He has no hands and legs; still, He accepts all that you offer to Him." In the Bhagavad-gītā also we'll find that

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
[Bg. 9.26]

"My devotees…" God is not… The Lord is not in need of our offering, but still, He is so kind, if we offer Him something… Patraṁ puṣpaṁ phalaṁ toyam. Not that we have to offer him very luxurious things, very high valuable things. He says that even a piece of leaf, patraṁ, a piece of flower, patraṁ puṣpam, a piece of fruit and little water… That means these four things can be secured by any poor man in any part of the world. There is no botheration for securing a piece of leaf, a piece of flower or a little water or a piece of fruit. Any poor man, any rich man, can secure. And the Lord says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: [Bg. 9.26] "Anyone who offers Me these four things with devotion, with love, I accept them. I accept them." Why? Now, tad ahaṁ bhaktyā upahṛtam aśnāmi. "Because that is secured with sincere love for Me." The Lord accepts our love. Now, the Lord is… You cannot see Him. He is far, far away, and still, He is within us. Therefore His hands is not like our hands. The Vedas… When the Vedas describes, "The Lord has no hands," that means He has no hand like ours, not that a two-feet hands which we have got, or two or three-feet hands, not this hand. His hand is so large that He can extend His hand in any part of His creation, millions and billions miles away, and everywhere. That is the specific significance of His body. So this is described here.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sadujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.32]

And another special significance of the parts of His body, limbs or hands or legs, eyes, ears… What is that significance? Now, each part of His body has got all the potencies of other parts of the body. Just like with our eyes we can simply see. But the Lord, He can not only see by His eyes, transcendental eyes, but He can also hear, He can also eat. All the… All the functions of all other parts of the body, He function by any part of His body, not that a particular part of the body can function only for a particular purpose, no. Just like simply by glancing… In the Vedic literature it is said, sa aikṣata sa asṛjata: "Simply by seeing, simply by seeing, He impregnated all the energies for creating, simply by seeing.” Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. Simply by His glance. Simply by His glance He impregnates the material energy for functioning. It is going on. So He has got all the potencies in all the parts of His body. Aṅgāni yasya sakalendriya-vṛtti-manti paśyanti pānti kalayanti [Bs. 5.32]. That is the difference between His body and our body. So when there is description in the Vedas that ”He has no leg, no hand, no eyes, ”that does not mean He has no eyes. He has got eyes, but not these eyes just like we have got conception. So here it is explained that aṅgāni yasya sakalendriya-vṛtti-manti [Bs. 5.32]. His parts of the body are invested with all the potencies of other parts of the body. With any part of His body He can function any work.

(Sings Brahma-saṁhitā, verses 32-35, 37, 38, 29) Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Now, people say that ”Whether God can be seen? If anyone has seen God?” Yes, God can be seen. There is no doubt about it. But it requires some qualifications. Not some, but only one qualification. God is so kind that He does not require any material qualification. He does not require that you should be very learned man, very beautiful, or very rich man, or a king or emperor or minister or president, no, nothing of the sort. You can be anything. But only one qualification required. Then you can see God. What is that qualification? (Sings:) Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. That qualification is unalloyed love. That’s all. One who has achieved that unalloyed, unalloyed love for God… Unalloyed love means without any tinge of philosophical speculation or fruitive activity. That’s another subject. It requires great explanation. But unalloyed love means without any tinge of material color. (indistinct) That is called unalloyed. Even philosophical speculation or fruitive activities, if it is offered to the Supreme Lord, that is not love. Love is above this. So if one can achieve that unalloyed love for God, with that, I mean to say, magic wand, the eye becomes eligible for seeing God. Premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]. And that, that eye, is called devotional eye, devotional. We have to… Not only eyes, but every part of our body, we have to spiritualize by the contact. By the contact of spiritual service in devotion of the Lord, we can gradually spiritualize our whole act of senses. Just like a iron rod put into the fire. Gradually the temperature rises. It becomes warm, warmer, warmest, very hot, then red hot. When it is red hot, then it is no longer iron; it is fire. Similarly, by our contact in devotional service of the Lord we can change the whole position of our material existence. And we have… If we have developed to that state of unalloyed love for God, then God can be seen twenty-four hours, not that once seen and again not seen. No. This is described here, that santaḥ, the great devotees, unalloyed devotees, who are liberated souls, have no connection with material activities or philosophical speculation, such unalloyed devotees, because their eyes are smeared with the ointment of love only, therefore they can see the Lord sadaiva, always, twenty-four hours. (Sings Brahma-saṁhitā, verses 38, 39, 29, 40, 41.) (end)

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Purport to Bhajahu Re Mana

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San Francisco, March 16, 1967

Prabhupāda: Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re. Bhaja, bhaja means worship; hu, hello; mana, mind. The poet Govinda dāsa, a great philosopher and devotee of the Lord, he is praying. He is requesting his mind, because mind is the friend and mind is the enemy of everyone. If one can train his mind in Kṛṣṇa consciousness, then he is successful. If he cannot train his mind, then life is failure. Therefore Govinda dāsa, a great devotee of Lord Kṛṣṇa… His very name suggests, Govinda dāsa. Govinda, Kṛṣṇa, and dāsa means servant. This is the attitude of all devotees. They always put, affix this dāsa, means servant. So Govinda dāsa ms praying, ”My dear mind, please you try to worship the son of Nanda, who is abhaya-caraṇa, whose lotus feet is secure. There is no fear.” Abhaya. Abhaya means there is no fear, and caraṇa, caraṇa means lotus feet. So he is advising his mind, ”My dear mind, please you engage yourself in worshiping the fearless lotus feet of the son of Nanda.” Bhajahū re mana śrī-nanda-nandana. Nanda-nandana means a son of Nanda Mahārāja, Kṛṣṇa. And His lotus feet is abhaya, fearless. So Govinda dāsa is requesting his mind, ”Please be engaged in the transcendental loving service of the lotus feet of Kṛṣṇa.” So far other things are concerned…

And he says also that durlabha mānava-janama. Durlabha means very rare to obtain. Mānava-janma means this human form of life. It comes after a very long rotation. Once chance is given to become Kṛṣṇa conscious so that one may get out of the cycle of birth and death. Therefore he advises that this life, this human form of life, is very important, durlabha. Durlabha means… Duḥ means with great difficulty, and labha means obtainable. So foolish people, they do not know what, how much important this human form of life. They are simply wasting in sense gratification like animals. So this is very instructing, that he is training his mind that ”You engage your mind in the worship of Lord Kṛṣṇa.” Durlabha mānava-janama sat-saṅge. And this training of the mind is possible only in good association, sat-saṅga. Sat-saṅga means persons who are simply, cent percent, engaged in the service of the Lord. They are called sat. Satāṁ prasaṅgāt. Without association of devotees, it is impossible to train the mind. It is not possible by the so-called yoga system or meditation. One has to associate with devotees; otherwise it is not possible. Therefore we have formed this Kṛṣṇa consciousness society so that one may take advantage of this association. So Govinda dāsa, poet and devotee, is advising, durlabha mānava-janama sat-saṅge: ”You have got this very nice, rare human body. Now associate with devotees and engage your mind on the fearless lotus feet of Kṛṣṇa.” He is requesting his mind.

Then he is pointing out the frustration of life. What is that? Śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re. Śīta means winter. Ātapa means summer, when there is scorching sunshine. Śīta ātapa bāta, cold, bariṣaṇa, torrents of rain. So these disturbances are always there. Sometimes it is severe cold. Sometimes it is scorching heat. Sometimes there is torrents of rain. Sometimes this or that is going on. So he says, śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re. Whole day and night, people are working very hard without caring, severe cold, severe heat, and torrents of rain, and keeping night, going to the desert, going underneath the sea-everywhere they are so busy. Śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re. There is night duty and so many other engagements. So he says,

śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana

capala sukha-laba lāgi' re

"Now, with all this hard labor, what I have done? I have served some persons who are not at all favorable to my Kṛṣṇa consciousness. And why I have served them?" Capala sukha-laba lāgi' re: "Capala, very flickering happiness. I think if my small child smiles, I will be happy. I think if my wife is pleased, I think I am happy. But all this temporary smiling or feeling of happiness, they are all flickering." That one has to realize. There are many other poets also, similarly have sung that this is…, this mind is just like a desert, and it is hankering after oceans of water. In a desert, if a ocean is transferred, then it can be inundated. And what benefit can be achieved there if drop of water is there? Similarly, our mind, our consciousness, is hankering after ocean of happiness. And this temporary happiness in family life, in society life, they are just like drop of water. So those who are philosophers, those who have actually studied the world situation, they can understand that "This flickering happiness cannot make me happy."

Then he says, kamala-dala-jala, jīvana talamala. Kamala-dala-jala means the lily, lily flower. You have all seen lily flower on the lakes. They are tottering, always in the water. Tottering. Any way, any time, it can be overflooded. Similarly, this life is full of danger always, always in danger. Any moment it can be finished. There are so many instances. People look it, but they forget. That is the wonderful thing. They are seeing every day, every moment, that he is himself in danger, others are in danger. Still, he is thinking that "I am secure." This is the position. So life is very tottering and in dangerous position. Therefore one should take advantage of this human form of life and immediately engage in Kṛṣṇa consciousness. That should be the request of everyone to his mind, "My dear mind, don't drag me in the dangerous position. Please keep me in Kṛṣṇa consciousness." Thus Kṛṣṇa consciousness, how it can be achieved, that is also being described by Govinda dāsa. He says,

śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāsya re,
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

Abhilāṣa means aspiration, hope, or ambition. He is ambitious of becoming a devotee in nine different ways. The first thing is śravaṇa. Śravaṇa means hearing. One has to hear from authorities. That is the beginning of spiritual life or Kṛṣṇa consciousness. Just like Arjuna. He achieved his spiritual consciousness, or Kṛṣṇa consciousness, by hearing from Kṛṣṇa. Similarly, one has to hear from Kṛṣṇa or from the representative of Kṛṣṇa. One who presents Kṛṣṇa's words as it is-from him one has to hear because at the present moment we have no opportunity to hear directly. To hear directly from Kṛṣṇa is there. The arrangement is there. Kṛṣṇa is situated in everyone's heart, and one can hear from Him very easily, anywhere and everywhere, but he must have the training how to hear. For that purpose one requires the help of the representative of Kṛṣṇa. Therefore Caitanya Mahāprabhu says that one can achieve devotional service of Kṛṣṇa by the combined mercy of Kṛṣṇa and the spiritual master. Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja [Cc. Madhya 19.151]. By the grace of spiritual master, guru, and by the grace of Kṛṣṇa, one achieves the opportunity of serving Kṛṣṇa in devotional service. So in the Caitanya-caritāmṛta it is also said that spiritual master is the direct manifestation of Kṛṣṇa. Kṛṣṇa comes before the devotee as spiritual master just like sun enters your room by the sunshine. Although the sun does not enter your room or your city or your country-he is so many millions and millions of miles away-still, he can enter everywhere by his potency, the sunshine. Similarly, Kṛṣṇa enters everywhere by His different potencies. And to receive this light from Kṛṣṇa, one has to hear. Hearing is so important. Therefore Govinda dāsa says, śravaṇa. Śravaṇa means hearing. And one who has heard nicely, his next stage will be kīrtanam. Just like our boys who have heard a little nicely, now they are very eager to chant, going from street to street. This is natural sequence. It is not that you hear, but you remain stopped. No. The next stage will be kīrtanam. Either by chanting vibration or by writing or by speaking or by preaching, the kīrtana will be there. So śravaṇaṁ kīrtanam, first hearing and then chanting. And hearing and chanting about whom? About Viṣṇu, not for any nonsense. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. These things are stated in the śāstra. The ordinary people, they are also engaged in hearing and chanting. They are hearing in the newspaper of some politician, and the whole day they are discussing and chanting, "Oh, this man is going to be elected. This man is going to be elected." So hearing and chanting is there everywhere. But if you want spiritual salvation, then you have to hear and chant about Viṣṇu, nobody else. Śravaṇaṁ kīrtanaṁ viṣṇoḥ. So the poet sings, Śravaṇa, kīrtana, smaraṇa, vandana, pāda-sevana, dāsya re. So there are different processes: hearing, chanting, remembering, worshiping in the temple, engaging oneself in the service. So he is desiring all nine kinds of devotional service. Ultimately, pūjana sakhī-jana. Sakhī-jana means those who are confidential devotees of the Lord, to please them. And ātma-nivedana. Ātmā means self, and nivedana means surrender. Govinda-dāsa-abhilāṣa. The poet's name is Govinda dāsa, and he expresses that his desires are only this. He wants to utilize the opportunity of his human form of life in this way. This is the sum and substance of this song. (end)

680106PU.LA

Purport to Gaurāṅga Bolite Habe

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Los Angeles, January 5, 1969

Prabhupāda: This is a song sung by Narottama dāsa Ṭhākura. He says, "When that day will come, that I shall sing simply Lord Caitanya's name and there will be shivering on my body?" Gaurāṅga bolite habe pulaka-śarīra. Pulaka-śarīra means shivering on the body. When one is factually situated in the transcendental platform, sometimes there are eight kinds of symptoms: crying, talking like a madman, and shivering of the body, dancing without any care for any other men… These symptoms develop automatically. They are not practiced artificially. So Narottama dāsa Ṭhākura is aspiring for that day, not that one has to artificially imitate. That he does not recommend. He says, "When that day will come, so that simply by uttering the name of Lord Caitanya there will be a shivering on my body?" Gaurāṅga bolite habe pulaka-śarīra. And hari hari bolite: "And as soon as I shall chant 'Hari Hari,' or 'Hare Kṛṣṇa,' there will be pouring down of tears from my eyes." Hari hari bolite nayane ba'be nīra. Nīra means water. Similarly, Caitanya Mahāprabhu also said that "When that day will come?" We should simply aspire. But if, by Kṛṣṇa's grace, that stage we can reach, these symptoms will come automatically. But Narottama dāsa Ṭhākura says that it is not possible to reach that stage without being freed from material affection.

Therefore he says, āra kabe nitāi-cander, koruṇā hoibe: "When that day will come when Lord Nityānanda's mercy will be bestowed upon me so that…" Viṣaya chāḍiyā Āra kabe nitāi-cander koruṇā hoibe, saṁsāra-bāsanā mora kabe tuccha ha'be. Saṁsāra-bāsanā means the desire for material enjoyment. Saṁsāra-bāsanā mora kabe tuccha ha'be: "When my desire for material enjoyment will be insignificant, nonimportant." Tuccha. Tuccha means a thing which we calculate no value: "Throw it away." Similarly, spiritual advancement is possible when one is convinced that "This material world and material happiness is no value. It cannot give me any real bliss of life." This conviction is very much necessary. Saṁsāra-bāsanā mora kabe tuccha ha'be. And he also says that "When I shall be free from the desires of material enjoyment, then it will be possible to see the real nature of Vṛndāvana." Viṣaya chāḍiyā kabe śuddha ha'be mana: "When my mind will be completely purified, uncontaminated from the material contamination, at that time it will be possible for me to see what is Vṛndāvana." In other words, one cannot go to Vṛndāvana by force and live there, and he will achieve that transcendental bliss. No. One has to make his mind freed from all material desires. Then one can live at Vṛndāvana and relish its residential benefit. So Narottama dāsa Ṭhākura says that. Viṣaya chāḍiyā kabe, śuddha ha'be mana: "When my mind will be freed from the contamination of this material enjoyment and I shall be purified, then it will be possible for me to see Vṛndāvana as it is." Otherwise it is not possible.

And he says again that to go to Vṛndāvana means to understand the transcendental pastimes of Rādhā and Kṛṣṇa. How this will be possible? So he says, rūpa-raghunātha-pade hoibe ākuti. Rūpa, Rūpa Gosvāmī, beginning from Rūpa Gosvāmī down to Raghunātha dāsa Gosvāmī, there were six Gosvāmīs: Rūpa, Sanātana, Gopāla Bhaṭṭa, Raghunātha Bhaṭṭa, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī. So he says, rūpa-raghunātha-pade: "Beginning from Rūpa Gosvāmī down to Raghunātha dāsa Gosvāmī," pade, "in their lotus feet, at their lotus feet. When I shall be eager to be attached at their lotus feet…" Rūpa-raghunātha-pade, hoibe ākuti. Ākuti, eagerness. What is that eagerness? That means to understand Rādhā-Kṛṣṇa through the guidance of the Gosvāmīs. One should not try to understand Rādhā-Kṛṣṇa by his own effort. That will not help him. As these Gosvāmīs, they have given us direction, just like Bhakti-rasāmṛta-sindhu, so one has to follow step after step how to make progress. Then there will be a fortunate day when we shall be able to understand what is the pastimes or loving affairs between Rādhā and Kṛṣṇa. Otherwise, if we take it as ordinary boy and girls reciprocating their loving feelings, then we will misunderstand. Then there will be the production of prakṛta-sahajiyā, victims of Vṛndāvana.

So Narottama dāsa Ṭhākura is giving us the direction, how one can reach the highest perfectional stage of associating with Rādhā and Kṛṣṇa. The first thing is that one should be very much attached to Śrī Caitanya Mahāprabhu. That will lead us. Because He came to deliver the understanding of Kṛṣṇa consciousness, therefore one should first of all surrender to Śrī Caitanya Mahāprabhu. By surrendering to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu will be pleased, and by His pleasing, we shall be freed from material desires. And when material desires are no more, then we shall be able to enter Vṛndāvana. And after entering Vṛndāvana, when we are eager to serve the six Gosvāmīs, then we can reach the platform to understand the pastimes of Rādhā and Kṛṣṇa. Yes. (end)

680717PU.MON
Purport excerpt to
Śrī-Kṛṣṇa-Caitanya Prabhu

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Montreal, July 17, 1968

Prabhupāda: This is a prayer to Lord Caitanya. The devotee is saying, "O Lord Śrī Caitanya Mahāprabhu, kindly show me your causeless mercy." Śrī-kṛṣṇa-caitanya prabhu dayā karo more. "Because You have come to deliver fallen souls, so You will not find the most fallen soul like me." This is the humble prayer. We should be conscious of our fallen condition and pray to the Lord in that way, that "My dear Lord, somehow or other I am fallen. Now kindly pick me up." The substance of this song is like this. Of course, the language, Sanskrit, you may understand…, you may not understand, but the vibration will act. (end)

681221PU.LA
Purport to Nitāi-Pada-Kamala

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Los Angeles, December 21, 1968

Prabhupāda: Nitāi-pada-kamala, koṭi-candra-suśītala, je chāyāy jagata jurāy. This is a very nice song sung by Narottama dāsa Ṭhākura. He is advising that nitāi-pada, the lotus feet of Lord Nityānanda Kamala means lotus feet, er, lotus, and pada means feet. So Nitāi-pada-kamala means the lotus feet of Lord Nityānanda. Koṭi-candra-suśītala. It is just a shelter where you will get the soothing moonlight not only of one, but of millions of moons. Just we have to imagine what is the aggregate total value of the soothing shine of millions of moons. Koṭi-candra-suśītala, je chāyāy jagata jurāy. Jagat, this material world, which is progressing towards hell, and there is always a blazing fire, everyone is struggling hard, nobody finds peace. Therefore, if the world wants to have real peace, then it should take shelter under the lotus feet of Lord Nityānanda, which is supposed to be cooling like the shining moon, millions in number. Nitāi-pada-kamala, koṭi-candra-suśītala, je chāyāy jagata jurāy. Jurāy means relief. If you actually want relief from the struggle of existence and if you actually want to extinguish the fire of material pangs, then Narottama dāsa Ṭhākura advises, "Please take shelter of Lord Nityānanda." What will be the result of accepting the shelter of the lotus feet of Lord Nityānanda? He says that heno nitāi bine bhāi: "Unless you take shelter under the shade of lotus feet of Nityānanda," rādhā-kṛṣṇa pāite nāi, "it will be very difficult to approach Rādhā-Kṛṣṇa." Rādhā-Kṛṣṇa This Kṛṣṇa consciousness movement is for approaching Rādhā-Kṛṣṇa, to be associated with the Supreme Lord in His sublime pleasure dance. That is the aim of Kṛṣṇa consciousness. So Narottama dāsa Ṭhākura's advice is "If you actually want to enter into the dancing party of Rādhā-Kṛṣṇa, then you must take shelter of the lotus feet of Nityānanda."

Then he says, se sambandha nāhi jā'r. Sambandha means connection or contact. "So anybody who has not contacted a relationship with Nityānanda," se sambandha nāhi jā'r, bṛthā janma gelo tā'r, "then he is supposed to have spoiled his human birth." In other song also Narottama dāsa Ṭhākura says, hari hari biphale janama goṅāinu: "Anyone who does not approach Rādhā-Kṛṣṇa through the relationship of Nityānanda, his life is uselessly spoiled." Se sambandha nāhi jā'r, bṛthā janma gelo tā'r. Bṛthā means useless, janma means life, tāra means his, and sambandha means relationship. "So anyone who has no relationship with Nityānanda, he is simply spoiling his, the boon of human form of life." Why he is spoiling? Se paśu boro durācār. Se means that; paśu, animal; durācār, dura, misbehaved, mostly misbehaved. Because without our elevation to Kṛṣṇa consciousness through the mercy of Lord Caitanya-Nityānanda, the life is simply animal propensities. That's all. Sense gratification. And Narottama dāsa Ṭhākura says that ordinary animal, he can be tamed, but a human being, when he is animalistic, when he has simply animal propensities, oh, he is horrible. He cannot be tamed. Ordinary cats and dogs, even tiger, can be tamed. But a human being, when he goes out of his way, because human life is meant for being elevated to Kṛṣṇa consciousness, if he doesn't take to that, then his higher intelligence will be simply misused for animal propensities, and it is very difficult to tame him.

The enactment or state laws cannot make a man, a thief, an honest man because he cannot be tamed. His heart is polluted. Every man sees that a person committing criminal offense is punished by the government. And in scriptural injunction there is mention that "If you do this, you will be punished in the hell." He has heard from the scripture, and he has practically seen by the punishment of state laws. Still, he is not tamed. He cannot be tamed. So why? Because he hasn't got his relationship with Nityānanda. Therefore Narottama dāsa Ṭhākura says, durācāra. Durācāra means very much misbehaved. He cannot be tamed. Sei paśu boro durācār. And what they are doing? Nitāi nā bolilo mukhe. They do not know who is Nityānanda, so never says "Lord Nityānanda," or "Lord Caitanya." So nitāi nā bolilo mukhe, majilo saṁsāra-sukhe. Majilo means becomes absorbed, dipped into the so-called material enjoyment. They don't care who is Nityānanda or Caitanya. So nitāi nā bolilo mukhe. Because his life is animalistic, sei paśu boro durācār, very difficult to be tamed, so he is going down, deep into this material existence.

Vidyā-kule ki koribe tār. Somebody may say, "Oh, why he is going to hell? He is so much educated, he has got academic qualification, he has got degrees." Narottama dāsa Ṭhākura replies, vidyā-kule ki koribe tār: "If he has no connection with Nityānanda and if he does not come to the Kṛṣṇa consciousness, his vidyā or his so-called academic education, and kula, and birth in high family or great nation, will not protect him because nature's law will act. "Either you are born in a very big family or nation, or either you have got a very advanced academic education, at the time of death your work will be judged and you will get another body according to that work. So vidyā kule ki koribe tār. Why they are doing so, these animals, human animals? Ahaṅkāre matta hoiyā, nitāi-pada pāsariyā: "They have become maddened by a false concept of the bodily life." Ahaṅkāre matta hoiyā, nitāi-pada pāsariyā: "And for this reason they have completely forgotten their eternal relationship with Nityānanda." Ahaṅkāre matta hoiyā, nitāi-pada pāsariyā, asatyere satya kari māni: "Such forgetful persons accept the illusory energy as fact." Asatyere. Asatya means which is not fact. In other words, it is called māyā. Māyā means which has no existence, a temporary illusion only. So such persons who have no contact with Nityānanda, they accept this illusion as fact, this illusory body as fact. Asatyere satya kori māni.

Then he says, nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. He says that "If you actually want to approach the association of Rādhā-Kṛṣṇa, then try to achieve the mercy of Lord Nityānanda. When He will be merciful upon you, then you will be able to approach Rādhā-Kṛṣṇa." Dharo nitāi-caraṇa duḥkhāni. Narottama dāsa Ṭhākura advises us that "You firmly catch the lotus feet of Lord Nityānanda." Then again he says, nitāiyer caraṇa satya. One may not misunderstand that as he has caught hold of this māyā, similarly, the lotus feet of Nityānanda may also be something like that māyā, illusion. Therefore Narottama dāsa Ṭhākura confirms that nitāiyer caraṇa satya: "The lotus feet of Nityānanda is not illusion; it is transcendental fact, satya." Nitāiyer caraṇa satya, tāṅhāra sevaka nitya: "And eveyone who is engaged in the transcendental loving service of Nityānanda he is also transcendental." If anyone is engaged in the transcendental loving service of the Lord in Kṛṣṇa consciousness, immediately he achieves his transcendental position, spiritual platform. And spiritual platform means eternal, blissful. So anyone who engages himself in the service of Nityānanda, it is supposed that he is also immediately in his eternal position. Nitāiyer caraṇa satya, tāṅhāra sevaka nitya, nitāi-pada sadā koro āśa. Therefore he advises that "You always hope to catch the lotus feet of Nityānanda."

Narottama boro duḥkhī. Narottama dāsa Ṭhākura, the ācārya, he is taking for himself that "I am very unhappy." He is representing ourselves. He is liberated, but representing ourself. "My dear Lord, I am very unhappy." Nitāi more koro sukhī: "So I am praying Lord Nityānanda to make me happy." Rākho rāṅgā caraṇera pāśa: "Please keep me in some corner of your red lotus feet." (end)

681225pu.la

Purport to Prayers by King Kulaśekhara

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Los Angeles, December 25, 1968

(This) verse was sung by King Kulaśekhara, a great king, and, at the same time, a great devotee of the Lord. His songs are recorded in the book known as Mukunda-mālā-stotra. That is very famous book. It is sung by many devotees. So it does not matter whether a man is king, or a poor mendicant. Everyone has the facility to become the greatest devotee of the Lord. So he's praying "My dear Kṛṣṇa, Your feet is lotus." Generally we say "Lotus feet". But where the lotus flower is there, the white swans, they come to the lotus flower and try to play with the stem. They sport, going down the water, and be entangled with the stem of that lotus flower. That is their sporting. So King Kulaśekhara is praying that "Let the swan of my mind be immediately entered into the network of the stem of Your lotus feet." So that means he wants to engage his mind on the lotus feet of the Lord immediately. There is no question of delaying. He says that "Now I am in sound mind. If I think that I shall think of Your lotus feet at the time of death, there is no certainty. Because, at the time of death, the whole body becomes dislocated. The whole function becomes dismantled."

The body's supposed to be conducted by three elements, kapha pitta vāyu, cold, and bile, and air. So when these three elements work simultaneously, there is no disease in the body, but, as soon as there is overlapping disruption of these three elements, the body becomes diseased. And when it is not possible to bring them again in their regulative principle, a man dies. That is the verdict of Āyurveda śāstra. So death takes place when these three elements become overlapped with one another. And the symptom is that there is a sound on the throat which is called: garhh, garhh. That means the patient cannot speak. The throat is choked up and he becomes suffocated and dies. So this is the last stage, symptom of his body.

So King Kulaśekhara says that ”I cannot wait up to that time when everything will be topsy-turvied. Now my mind is sound. Let me enter immediately in the stem of your lotus feet.” That means he’s praying: ”Let me die in the sound condition of my life so that I can think of your lotus feet.” In other words, he’s giving us lessons that if we do not practice to engage our mind on the lotus feet of Kṛṣṇa when our mind is sound, how it is possible to think of Him at the time of death? (end)

681226P2.LA

Spelling of Prayers to the Six Gosvāmīs

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Los Angeles, December 26, 1968

Prabhupāda: K-r-i-s-h-n-o-t, kṛṣṇot. Then next word, kīrtana, k-i-r-t-a-n-a. Kṛṣṇotkīrtana-gāna, g-a-n-a. This ”a” is strong ”a”, strong ”a.” Gāna. Strong ”a” means ”a” with hyphen. So I shall say, ”strong ’a’.” Kṛṣṇotkīrtana-gāna, g-strong a-n-a, gāna. Kṛṣṇotkīrtana-gāna-nartana, n-a-r-t-a-n-a. Kṛṣṇotkīrtana-gāna-nartana-para, p-a-r-a. Kṛṣṇotkīrtana-gāna-nartana-parau, premam, p-r-e-m-strong a-m-r-i-t-a, premāmṛtam, a-m-b-h-o, ambho, nidhī, n-i-d-h-i-h. Kṛṣṇotkīrtana-nartana-parau premāmṛtāmbho-nidhī. (sings) Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. The meaning: kṛṣṇotkīrtena, ”loudly chanting the holy name of Kṛṣṇa,” kṛṣṇotkīrtana-gāna, ”in musical sound, in songs, with music,” kṛṣṇotkīrtana-gāna-nartana, nartana means ”dancing, chanting and dancing,” parau, ”always engaged,” kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī, ”and dipped into the ocean of ecstatic love for Kṛṣṇa.” (sings) Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī. Next line: dhīra, d-h-i-r-a, strong a, dhīra. Dhīra, d-h-i-r-a. One is dhīra, another is dhīra. Dhīrādhīra-jana, j-a-n-a, jana. Dhīrādhīra-jana. Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau. P-r-i-y-a-u. Dhīrādhīra-jana-priyau priyakarau, p-r-i-y-a-k-a-r-a-u, priyakarau. Dhīrādhīra-jana-priyau priyakarau nirmatsarau, n-i-r-m-a-t-s-a-r-o-u, nirmatsarau, pūjitau, p-u-j-a-t-o-u. So second line is dhīra, ”those who are gentle, sober,” and adhīra… Adhīra means ”those who are not gentle, ruffians.” So they were, by chanting these songs of kīrtana, where dhīrādhīra, ”both to the gentle and to the ruffians,” priyau, ”dear, equally dear and popular to both classes of men,” not that they were simply popular to the gentle class, but even the ruffian class also loved them. Dhīrādhīra-jana-priyau priyakarau. Priya-karau means they were doing things which is very pleasant to everyone. Nirmatsarau. Nirmatsarau means without any enviousness, no discrimination, that ”Kṛṣṇotkīrtana or the songs, saṅkīrtana, shall be given to the gentle class of men, not to the ruffians.” No. They were equally kind and merciful, without any enviousness. Priya-karau nirmatsarau pūjitau. Pūjitau means worshipable, adored by everyone. (sings) Kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau. Next line: śrī-caitanya, s-r-i c-a-i-t-a-n-y-a, śrī caitanya, kṛpā-bharau, k-r-i-p-a-b-h-a-r-o-u, kṛpā-bharau, śrī-caitanya-kṛpā-bharau, bhuvi, b-h-u-v-i, bhuvi, bhuvau, b-h-u-v-o-u, bhuvi bhuvau. Śrī-caitanya-kṛpā-bharau bhuvi bhuvo. Vande, v-a-n-d-e, r-u-p-a, rūpa, sanātanau, s-a-n-a-t-a-n-o-u, sanātanau. Vande rūpa-sanātanau raghu-yugau. R-a-g-u-h-y-u-g-o-u. Raghu-agau. Vande-rūpa-sanātanau raghu-yugau śrī-jīva, s-r-i j-i-v-a, śrī-jīva, gopālakau, g-o-p-a-l-a-k-o-u. Śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāva-hantārakau, b-h-a-r-a-b-a, hantārakau, h-a-n-t-a-r-a-k-o-u. (sings) Śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāva-hantārakau vande rūpa-santanau raghu-yugau śrī-jīva-gopālakau. Kṛṣṇotkīrtana-gāna-nartana-parau. So śrī-caitanya-kṛpā-bharau: ”They were so kind and merciful because they actually received the blessings and mercy of Lord Caitanya.” Śrī-caitanya-kṛpā-bharau bhuvi. Bhuvi means ”on this world, on this earth.” And bhuvo. Bhuvo means ”on this earth,” bhuvo, and bhuvi, ”they became.” Bhuvi bhuvo, bhārāva-hantārakau. Bhara, b-h-a-r-a, bhara means burden. Hantārakau, ”just to take out the burdens.” When people become too much sinful, the earth becomes overburdened, and just to make it lighter… If it becomes too much heavy, then it will fall down. So these great souls, they come to make it lighter. Bhārāva-hantārakau, vande rūpa. ”Oh, you are so kind.” So therefore vande: ”I offer my respectful obeisances,” rūpa, lord…, not lord. Śrī Rūpa Gosvāmī, Sanātana Gosvāmī and two Raghunātha Gosvāmīs. There are two Raghunāthas. And Jīva Gosvāmī and Gopāla Bhaṭṭa Gosvāmī. Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. (sings)

kṛṣṇot-kīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāva-hantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
Kṛṣṇotkīrtana-gāna-nartana-parau. (end)

681226PU.LA

Purport & Explanation to Hari Hari Biphale

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Los Angeles, December 26, 1968

Pradyumna: Hari hari biphale, janama…

Prabhupāda: Goṅāinu. G-o-y-a-i-n-u. [Bengali phonetic spelling sometimes does not match the BBT standard diacritics used for Bengali. Ed. note]

Pradyumna: Gowanu.

Prabhupāda: Goṅāinu.

Pradyumna: Goṅāinu.

Prabhupāda: Biphale, janama goṅāinu. Hari hari biphale janama goṅāinu. Goṅāinu.

Pradyumna: Goṅāinu. Goṅāinu?

Prabhupāda: Yes. So shall I give the meaning also?

Pradyumna: Afterwards, I guess. Oh, this is the first verse? Hari hari biphale, janama goṅāinu.

Prabhupāda: Janama goṅāinu. This is first line. Hari hari biphale, janama goṅāinu. The next line: manuṣya-janama pāiyā. M-a-n-u-s-y-a.

Pradyumna: Manuṣya.

Prabhupāda: Janama. J-a-n-a-m-a. Pāiyā, p-a-i-y-a.

Pradyumna: Pāiyā.

Prabhupāda: Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā. Next line. R-a-d-h-a, Rādhā, Kṛṣṇa, K-r-i-s-h-n-a, nā bhajiyā, n-a, nā, bhajiyā, b-h-a-j-i-a, nā bhajiyā. Next line, jāniyā, j-a-n-i-a, jāniyā.

Pradyumna: J-a?

Prabhupāda: N-i-a. Śuniyā, s-u-n-i-a. Jāniyā śuniyā biṣa, b-i-s-a, biṣa.

Pradyumna: Biṣa?

Prabhupāda: B-i-s-a. Khāinu, k-h-a-i-n-u.

hari hari biphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

The meaning is, Hari Hari, ”My Lord,” biphale, ”uselessly,” janama, ”life,” goṅāinu, ”spent up. I have uselessly spent up my life.” Why? Because manuṣya-janama pāiyā, ”I got this human form of life,” manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, ”but I did not engage myself in the loving transcendental service of Rādhā and Kṛṣṇa.” Rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu: ”Willingly, purposefully, I have drunk poison.” Hari hari biphale, janama goṅāinu.

Pradyumna: Tell it for each word. Jāniyā means?

Prabhupāda: Jāniyā means knowingly, and śuniyā means hearing.

Pradyumna: Hearing?

Prabhupāda: Yes. Two kinds of knowledge are there. You can practically understand by experiment. This is called jāniyā. And another knowledge is by hearing from authoritative source. That is also knowledge. Jāniyā śuniyā ”By hearing process and by experimental knowledge, in both ways, I know that this human form of life is meant for engaging in the loving service of Rādhā and Kṛṣṇa, but I did not do that. That means purposefully I have drunk poison. I have committed suicide.” Then golokera prema-dhana, g-o-l-e… No. G-o-l-o-k-e-r-a, golokera. Prema,

p-r-e-m-a, prema. Dhana, d-h-a-n-a. Golokera prema-dhana. That means: ”This chanting, Hare Kṛṣṇa, is imported from the transcendental abode of Goloka.” Hari-nāma-saṅkīrtana. ”This chanting, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, this is not material vibration. This sound is…” What is called? Captured? Just like we capture sound. The sound is in the air. So this sound… There are different layers of air, but this sound is in the highest layer, in the transcendental, spiritual layer, beyond this material world. From that sound it is captured. It requires strong machine to capture that sound. Golokera prema-dhana, hari-nāma-saṅkīrtana.

Pradyumna: Hari-nāma-saṅ…

Prabhupāda: H-a-r-i-n-a-m-a, hari-nāma, saṅkīrtana, s-a-n-k-i-r-t-a-n-a. Hari-nāma saṅkīrtana. Rati nā janmila. R-a-t-i, n-a, nā, janmila, j-a-n-m-i-l-a. Rati nā janmila kena, k-e-n-a, tāi, t-a-i. ”It is so sublime, transcendental, and it is imported from the transcendental world, Goloka Vṛndāvana. Unfortunately, I do not know why I did not get any attachment for such nice thing.” Rati nā janmila kene tāi. Tāi means ”in that.” Biṣaya biṣānale. B-i-s-a-y-a, biṣaya. Biṣa, b-i-s-a, biṣa, nale, n-a-l-e.

Pradyumna: Biṣa?

Prabhupāda: Biṣa, b-i-s-a, nale, n-a-l-e. Biṣānale. The blazing fire of poison. The material enjoyment is blazing fire of poison. ”Just like a person, if he is put into the blazing fire, he is burned into ashes, similarly, simply by thinking, ’How I shall enjoy this? How I shall enjoy this materially?’ This is just like blazing fire of poison. So I am suffering always.” Biṣaya biṣānale dibā-niśi hiyā jvale. Dibā-niśi, d-i-b-a, dibā-niśi. Dibā means day, and niśi, niśi means night. ”So day and night I am in this blazing fire.”

Pradyumna: Neśi? How do you spell that?

Prabhupāda: Niśi, n-i-s-i.

Pradyumna: Dibā n-i-s-i, dibā-niśi.

Prabhupāda: Hiyā, h-i-a, hiyā, jvale, j-a…, j-v-a-l-e.

Pradyumna: J-v-e-l-e.

Prabhupāda: J-v-a-l-e. Dibā-niśi hiyā jvale: ”The heart is burning always, day and night.” Tarivare. T-a-r-i v-a-r-e, tarivare. Tarivare means ”to get out of it.”

Pradyumna: Can you spell that again?

Prabhupāda: Tarivare? T-a-r-i v-a-r-e.

Pradyumna: Vire?

Prabhupāda: R-e, tarivare.

Pradyumna: Tarivare.

Prabhupāda: Nā kainu. N-a, nā, kainu, k-a-i-n-u, nā kainu, upāya, u-p-a-y-a, upāya. Tarivare means ”to get out of it,” nā kainu, ”did not do.” Nā means ”not,” kainu, ”did not do.” Nā kainu upāya. Upāya means ”means.” That means ”If anyone wants to get out of this blazing fire of poison of material enjoyment, then he has to take to this hari-nāma-saṅkīrtana, this chanting. That is the only method. So I did not do that. I engaged myself in this viṣaya viṣānale, this material enjoyment. Therefore my life has been uselessly spoiled. Tarivare nā kainu upāya. The next line, vrajendra-nandana yei. V-r-a-j-e-n-d-r-a, vrajendra, nandana, n-a-n-d-a-n-a, yei, y-a-i.

Pradyumna: Jia.

Prabhupāda: Jai. Vrajendranandana yei, śacī-suta, s-a-c-h-i-s-u-t-a, śacī-suta, haila, h-a-i-l-a, haila, sei, s-a-i, sei. Vrajendra-nandana yei, śacī-suta haila sei, balarāma haila nitāi. B-al-a-r-a-m-a, balarāma, haila, h-i, h-a-i-l-a. Haila, h-a-i-l-a, nitāi, n-i-t-a-i, haila nitāi. Balarāma haila nitāi. And this means… Vrajendra-nandana yei: ”The Supreme Personality who appeared as the son of King Nanda, the same Supreme Personality Kṛṣṇa has now appeared as the son of mother Śacī.” And Balarāma, b-a-l-a-r-a-m-a; haila, haila means ”has become;” Nitāi, ”Lord Nityānanda.” ”Formerly the Personality of Godhead who was known as Balarāma has now become Lord Nityānanda." So what is their business? Pāpī tāpī yata chilo. P-a-p-i, t-a-p-i, pāpī tāpī, yata, y-a-t-a, yata chilo, c-h-h-i-l-a.

Pradyumna: C-h-h-i-l-a?

Prabhupāda: Yes. Pāpī tāpī yata chilo, hari-nāme, uddhārilo. H-a-r-i, hari, nāme, n-a-m-e, nāme, uddhārilo, u-d-d-h-a-r-i-l-a. That means "These two Personality of Godhead, they, simply by distributing the transcendental chanting, Hare Kṛṣṇa, has reclaimed all conditioned and sinful souls." Pāpī tāpī yata chilo, hari-nāme uddhārilo. "And the concrete example for this activity is Jagāi and Mādhāi, the two brothers known by Jagāi-Mādhāi." J-a-g-a-i, Jagāi and Mādhāi, M-a-d-h-a-i. Pāpī tāpī yata chilo, hari nāme uddharilo, tā'ra sākṣī, tā'ra sākṣī. T-a-r, sākṣī, s-a-k-s-h-i, sākṣī, jagāi and mādhāi. And then last verse is hā hā prabhu nanda-suta, h-a-h-a, hā hā, prabhu, p-r-a-b-h-u, prabhu, nanda-suta, n-a-n-d-a-s-u-t-a. "My dear Lord Kṛṣṇa, son of King Nanda…" Vṛṣabhānu-sutā-yuta. V-r-i-s-a-b-h-a-n-u, vṛṣabhānu, sutā, s-u-t…

Pradyumna: V-s… Vṛṣa?

Prabhupāda: Vṛṣabhānu, b-h-a-n-u.

Pradyumna: B-h-a-n-u.

Prabhupāda: Vṛṣabhānu-sutā, s-u-t-a. Sutā-yuta, y-u-t-a. That means "My Lord Kṛṣṇa, the son of King Nanda, You are now along with Rādhārāṇī, the daughter of King Vṛṣabhānu. So both of you are here. So I am Narottama dāsa Ṭhākura." Narottama, N-a-r-a-t-t-a-m-a, Narottama, dāsa, d-a-s-a, dāsa, kahe, k-a-h-e. "I am Narottama dāsa. I am placing my appeal unto You." Narottama dāsa ka…, nā theliho. N-a, theliho, t-h-e-l-i-a. Nā theliho. Rāṅgā, r-a-n-g-a, rāṅgā, pāye, p-a-y-e. Nā theliho rāṅgā pāye. Tumi binā, t-u-m-i, tumi, vinā, v-i-n-a.

Pradyumna: T-u-m-e?

Prabhupāda: T-u-m-e, tumi, vinā, v-i-n-a, ke, k-e, āche, a-c-h-h-e, āche, ke āche.

Pradyumna: C-h-…

Prabhupāda: H-e.

Pradyumna: A-s-c-h…

Prabhupāda: No. A-c-h-h-e. Āmār, a-m-a-r. "So who else is there beyond yourself? So don't kick me out by Your lotus feet. Please accept me because I have no other shelter than Yourself." Is that…? (end)

681228PU.LA

Purport Excerpt to Śrī Śrī Śikṣāṣṭakam

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Los Angeles, December 28, 1968

Prabhupāda: (chants first four verses) Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa consciousness. A task which those who follow Him have continued to carry out down to the present day. The elaboration and exposition on the philosophy taught by Lord Caitanya are in fact the most voluminous, exacting, and consistent, due to the unbreakable system of disciplic succession of any religious culture in the world. Yet Lord Caitanya in His youth widely renowned as a scholar Himself, left us only eight verses called Śikṣāṣṭaka.

Glories to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years together. Thus the fire of conditioned life, of repeated birth and death is extinguished. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps to have a taste of the full nectar for which we are always anxious. Second verse. Oh my Lord, Your holy name alone can render all benediction upon the living beings and therefore You have hundreds and millions of names like Kṛṣṇa, Govinda, etc. In these transcendental names You have invested all Your transcendental energies and there is no hard and fast rule for chanting these holy names. Oh my Lord, You have so kindly made approach to You easy by Your holy names, but unfortunate as I am, I have no attraction for them. Three. One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly. (end)

681229PU.LA

Purport to Gaurāṅga Bolite Habe

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Los Angeles, December 29, 1968

Prabhupāda: This song was sung by Narottama dāsa Ṭhākura, a great devotee-ācārya in the disciplic succession of Gauḍīya Vaiṣṇava Sampradāya. Gauḍīya Vaiṣṇava Sampradāya means the disciplic succession who are coming down from Lord Caitanya. So this Narottama dāsa Ṭhākura has written many songs, and it is recognized as a authority by all the Vaiṣṇavas. He has sung the songs in simple Bengali language, but the purport and the deep meaning of the song is very significant. He says: gaurāṅga bolite habe pulaka-śarīra. This is the perfection of chanting, that as soon as we chant or take the name of Lord Gaurāṅga, who initiated the Saṅkīrtana Movement, at once there will be a shivering in the body. So it is not to be imitated. But Narottama dāsa Ṭhākura is recommending when that opportune moment will come to us, that as soon as we shall chant Lord Gaurāṅga's name, there will shivering in the body. And, after the shivering, hari hari bolite nayane ba'be nīr, by chanting Hare Kṛṣṇa there will be tears in the eyes. Then again he says āra kabe nitāicand koruṇā karibe. We are all asking about the mercy of Lord Nityānanda. Nityānanda is supposed to be the original spiritual master. So we have to approach Gaurāṅga, or Lord Caitanya, through the mercy of Lord Nityānanda. So what is the symptom of a person who has achieved the causeless mercy of Lord Nityānanda? Narottama dāsa Ṭhākura says that one who has actually received the causeless mercy of Nityānanda, he has no more any material desire. That is the symptom. Āra kabe nitāicand koruṇā karibe saṁsāra-vāsanā mora kabe tuccha. Saṁsāra-vāsanā means desire for material enjoyment, when it will become very insignificant. Of course, so long we have got this body we have to accept so many things, material. But not in the spirit of enjoyment, but to keep up the body and soul together. So…

And he says further: rūpa-raguṇatha-pade haibe ākuti. When I shall be very much eager to study the books left by the Six Gosvāmīs. Ākuti means eagerness. One Because Rūpa Gosvāmī is the father of this devotional service. He has written that book, Bhakti-rasāmṛta-sindhu. In that book there is nice direction. Of course, in Caitanya-caritāmṛta, and other books we have given the summary of those direction in our book, Teachings of Lord Caitanya. So one has to learn the conjugal loving affairs of Rādhā-Kṛṣṇa through the teachings of these Six Gosvāmīs. Narottama dāsa Ṭhākura giving us the direction that you do not try to understand the conjugal love of Rādhā-Kṛṣṇa by your own endeavor. You should try to understand by the direction of the Gosvāmīs. So Narottama dāsa Ṭhākura sings [break] …Narottama

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba śrī yugala-pīriti

Yugala-pīriti means conjugal love. And another he sings that viṣaya chāḍiyā kabe śuddha ha'be mana. This mind, so, so, so long the mind is too much absorbed in materialistic thought, he cannot enter into the kingdom of Vṛndāvana. Narottama dāsa Ṭhākura says: viṣaya śuddha kabe śuddha ha'be mana. When my, my mind will be completely purified, being freed from material anxieties and desires. Then I shall be able to understand what is Vṛndāvana, what is conjugal love of Rādhā and Kṛṣṇa, and then my spiritual life will be successful. (end)

681231PU.LA

Spelling of Ārati Song

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Los Angeles, December 31, 1968

Pradyumna: Jāhnave. Next one.

Prabhupāda: Jāhnave. Jāhnavī. Jāhnavī means the Ganges.

Pradyumna: Taṭa.

Prabhupāda: Taṭa, bank.

Pradyumna: Vane.

Prabhupāda: Of the forest.

Pradyumna: Jaga-jana.

Prabhupāda: Jaga means of the world, and jana means people.

Pradyumna: Mana.

Prabhupāda: Mana means mind, heart.

Pradyumna: Lobhā.

Prabhupāda: Attractive. This means "The ārātrika ceremony which is going on on the bank of the Ganges to receive Lord Caitanya is so beautiful that it is attractive to the people of the world, all people of the world." Jaga-jana-mana-lobhā. Mana… "Attractive to the mind of all people of the world."

Pradyumna: Kibā.

Prabhupāda: Kibā again, the same thing, "hello."

Pradyumna: Hello. Bosiyāchen

Prabhupāda: Bosiyāchen, is seated.

Pradyumna: Is seated. Gauracand is Lord Caitanya.

Prabhupāda: Yes.

Pradyumna: Ratna?

Prabhupāda: Ratna means jewels.

Pradyumna: Siṁhāsane.

Prabhupāda: On the throne.

Pradyumna: "Come see Lord Caitanya seated on the jeweled throne"?

Prabhupāda: Yes.

Pradyumna: Ārati koren.

Prabhupāda: Ārati means the arati, reception. Koren, doing. Brahma, Lord Brahma. Ādi, headed by. Deva-gaṇe, all the demigods. that means "To offer ārati reception to Lord Caitanya, all the demigods have come down, headed by Lord Brahma." Ārati koren brahmā-ādi deva-gaṇe.

Pradyumna: Kibā, hello. Dakṣine?

Prabhupāda: Dakṣine, on the right side.

Pradyumna: Nitai.

Prabhupāda: Lord Nityānanda.

Pradyumna: Cand? Cand.

Prabhupāda: Cand, Nitāicand. His name, Nityānanda's, means Nitāicand. Yes.

Pradyumna: Bāme.

Prabhupāda: Bāme, on the left side. This is Nityānanda on the right side, and that is Gadādhara on the left side.

Pradyumna: Nikaṭe.

Prabhupāda: Nikaṭe, near by.

Pradyumna: Advaita Prabhu.

Prabhupāda: Here is Advaita Prabhu.

Pradyumna: Śrīvāsa.

Prabhupāda: Śrīvāsa, there, another Lord's devotee. Śrīvāsa.

Pradyumna: Chaterjra.

Prabhupāda: Chatra-dhara. Chatra-dhara means he is bearing the umbrella.

Pradyumna: Śrīvāsa is?

Prabhupāda: Śrīvāsa, you know? Śrīvāsadi-gaura-bhakta. He is the chief devotee of Lord Caitanya. Śrīvāsa. He is Śrīvāsa.

Pradyumna: So it says, "Nearby, Advaita Prabhu and Śrīvāsa are bearing an umbrella."

Prabhupāda: That means Advaita Prabhu is nearby, and Śrīvāsa is also nearby, and Śrīvāsa is bearing the umbrella on the head of Lord Caitanya.

Pradyumna: Śaṅkha. Kibā śaṅkha.

Prabhupāda: Śaṅkha. Śaṅkha means the conchshell.

Pradyumna: Conchshell?

Prabhupāda: Yes.

Pradyumna: Bāje.

Prabhupāda: Bāje. Śaṅkha bāje means bugling, or what is it. Sound, make sound. What do you call?

Pradyumna: Trumpet? Bugle or trumpet?

Prabhupāda: Yes. trumpeting. Trumpeting. The conchshell.

Pradyumna: Sounding. It's called. You sound.

Prabhupāda: Sounding, yes. Sounding the conchshell. Śaṅkha bāje. Bāje means sounding. Yes.

Pradyumna: Ghaṇṭā.

Prabhupāda: Ghaṇṭā, bells. Different kinds of bells are also ringing.

Pradyumna: Bāje, sounding, ringing.

Prabhupāda: Ringing.

Pradyumna: Bāje karatāla.

Prabhupāda: Karatāla, cymbal, this is also being sounded, all together.

Pradyumna: Madhura mṛdaṅga.

Prabhupāda: And the madhura, with sweet mṛdaṅga. You know, mṛdaṅga.

Pradyumna: Madhura means street?

Prabhupāda: Sweet.

Pradyumna: Sweet.

Prabhupāda: Yes. The mṛdaṅga vibration is very sweet.

Pradyumna: Bāje, sounding. Śunitai?

Prabhupāda: Śunite, to hear.

Pradyumna: Rasāla.

Prabhupāda: Rasāla, very relishable. All these sounds together, when vibrated, they are very relishable to hear. So make typed copies nicely, with diacritic mark, hard "a," and explain. And the sound is there, repeat. If you practice two, three days, it will be all right. Everyone will be able to sing, and it will be very nice.

Pradyumna: It's very beautiful.

Prabhupāda: Yes. Everything will come out nice, beautiful. (break-Prabhupāda sings mahāmantra in morning tune, also mixing the words) Like that. I asked you not to sit down before Deity like that. You should always sit very respectfully. This is to be practiced. So these words can be mixed in a different way to make the sound palatable. That's all. Just repeat. The Hare Kṛṣṇa is there, but in a different way. That's all. (end)

690102PU.LA

Purport to Śrī-Śrī-Gurv-aṣṭakam

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Los Angeles, January 2, 1969

Prabhupāda:

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

This song is offering obeisances particularly to the spiritual master, and the symptoms of the spiritual master are described in this prayer. The spiritual master has two kind of symptoms in his activities. One kind is called constant, and other kind is called temporary. So the first verse says that the constant symptom of the spiritual master is that he can deliver his disciples from the blazing fire of this material existence. That is the eternal qualification of spiritual master. Trāṇāya means for deliverance, and kāruṇya means compassionate, very merciful. The spiritual master comes to the deliverance of the fallen souls out of his causeless mercy. Nobody has any business for the sufferings of others. The best example is Lord Jesus Christ, that he suffered for others. And it is the principle in the Bible that he accepted all the sins of others. This is the sign of spiritual master, that he voluntarily accepts the sinful activities of others and delivers them. That is the qualification of spiritual master. How it is? Just like ghanāghanatvam. Ghanāghanatvam means dense cloud in the sky. The first example has been said, that this material existence is just like forest blazing fire. Now, to extinguish the forest blazing fire, there is no use of sending fire brigade. The fire brigade cannot approach the forest fire; neither any man can go there to extinguish the fire. One has to depend completely on the mercy of nature. That means one has to completely depend on the cloud in the sky. Otherwise, there is no question of pouring water on that blazing fire. So the example is very appropriate.

As man-made engine or fire brigade is unable to extinguish the forest blazing fire, similarly, the material existentional blazing fire cannot be extinguished by any man-made method.

They are planning to be very comfortable in this material existence, but they are still more being confused and failure. That peace movement, that United Nation movement, everything is failure. Why? These miseries of this material existence cannot be stopped by any material means. One has to take shelter of spiritual means. Just like the blazing fire in the forest has to wait for the cloud in the sky, similarly, one has to wait for the merciful cloud as the spiritual master. That is described. Trāṇāya kāruṇya-ghanāghanatvam, prāptasya kalyāṇa-guṇārṇavasya **. So the spiritual master is not self-made. It is not that if anyone comes before you and bluffs you that "I have attained spiritual perfection, and I have realized something by some method." No. The spiritual master, bona fide spiritual, means he has to receive the power from authority. Otherwise it is useless. No It is not that one can become spiritual master overnight. He has to take the power from his spiritual master. Therefore it is called prāptasya. Prāptasya means one who has obtained, one who has got the merciful blessings of his spiritual master.

We should always remember that the spiritual master is in the disciplic succession. The original spiritual master is the Supreme Personality of Godhead. He blesses his next disciple, just like Brahmā. Brahmā blesses his next disciple, just like Nārada. Nārada blesses his next disciple, just like Vyāsa. Vyāsa blesses his next disciple, Mādhvācārya. Similarly, the blessing is coming. Just like royal succession-the throne is inherited by disciplic or hereditary succession-similarly, this power from the Supreme Personality of Godhead has to receive. Nobody can preach, nobody can become a spiritual master, without obtaining power from the right source. Therefore the very word, it is stated here, prāptasya. Prāptasya means "one who has obtained." Prāptasya kalyāṇa. What he has obtained? Kalyāṇa. Kalyāṇa means auspicity. He has received something which is auspicious for all the human kind. Prāptasya kalyāṇa-guṇārṇavasya. Here is another example. Guṇārnava. Arṇava means ocean, and guṇa means spiritual qualities. Just like the same example is going on. It is very nice poetry. There is nice rhethorics and metaphor. The example is set, blazing fire, and it is to be extinguished with the cloud. And wherefrom the cloud comes? Similarly, wherefrom the spiritual master receives the mercy? The cloud receives his potency from the ocean. Therefore the spiritual master also receives his power from the ocean of spiritual quality, that is, from the Supreme Personality of Godhead. So prāptasya kalyāṇa-guṇārṇavasya. Such kind of spiritual master, one has to accept, and vande guroḥ śrī-caraṇāravindam, and one has to offer his respectful obeisances to such authorized spiritual master. (end)

690104PU.LA

Purport to Parama Koruṇa

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Los Angeles, January 4, 1969

Prabhupāda: Parama koruṇa, pahū dui jana, nitāi gauracandra. This is a song by Locana dāsa Ṭhākura, a great devotee and ācārya of the Gauḍīya-sampradāya. He is declaring that pahū dui jana. Pahū means lords. Dui jana means two. Who are the two lords? Nitai Gauracandra. One is Lord Nitāi, Nityānanda; another is Lord Śrī Caitanya Mahāprabhu. So he says that "These two Lords are very merciful." Parama koruṇa, pahū dui jana. Parama koruṇa means very merciful. Nitai Gauracandra. Saba avatāra, sāra śiromaṇi. Avatāra means incarnation, and saba means all. "They are the essence of all incarnations." Saba avatāra, sāra śiromaṇi, kevala ānanda-kanda: "And the specific significance of these incarnations is that to prosecute their ways of self-realization is simply joyful," ānanda-kanda. They introduced chanting and dancing. No other incarnation There are many incarnation, just like Lord Rāma. Even Kṛṣṇa, He taught Bhagavad-gītā. That requires knowledge, understanding. But here Lord Caitanya, Nityānanda, introduced some process which is simply joyful: simply chant and dance. Kevala ānanda-kanda. Saba avatāra, sāra śiromaṇi, kevala ānanda-kanda.

Therefore he requests everyone, bhajo bhajo bhāi, caitanya nitāi: "My dear brothers, I request you. Just you worship Lord Caitanya and Nityānanda." Sudṛḍha biśwāsa kori': "With firm conviction and faith." Don't think that this chanting and dancing will not lead you to the desired goal. It will because there is assurance of Lord Caitanya Mahāprabhu that you will get all perfection by this process. Therefore Locana dāsa Ṭhākura says that "You must have firm faith and conviction." It will act. Bhajo bhajo bhāi, caitanya nitāi, sudṛḍha. Sudṛḍha means firm. Biśwāsa kori', with faith and conviction. But what is the process? The process is viṣaya chāḍiyā, se rase majiyā. If you want to be Kṛṣṇa conscious under that process, then you have to give up your engagement of sense gratification. That is the only restriction. You cannot do that. Then it will be very nice. If you give up sense gratification and come to this stage, then it is sure that you will reach to the desired goal. Viṣaya chāḍiya, se rase majiyā, mukhe bolo hari hari: "And you have to simply chant Hare Kṛṣṇa, 'Hari Hari,' that's all, without any motive of sense gratification."

Dekho dekho bhāi, tri-bhuvane nāi. He says, "My dear brothers, you just try and examine that within these three worlds there is nobody like Lord Caitanya or Nityānanda Prabhu." Because, paśu pākhī jhure, pāṣāṇa vidare: "Their mercy and qualities are so great that even birds and beasts, they are crying, what to speak of human being?" Actually, when Lord Caitanya Mahāprabhu passed through the forest of Jhārigrāma, the tigers, the elephants, the snake, the deer, all joined Him in chanting Hare Kṛṣṇa. It is so nice. Anyone can join. Animals can join, what to speak of human being? Of course, it is not possible for ordinary man to enthuse animals to chant, but Caitanya Mahāprabhu did it actually. So even if we cannot enthuse animals, we can enthuse at least human being to this path of Hare Kṛṣṇa mantra chanting. Paśu pākhī jhure, pāṣāṇa vidare. And it is so nice that even the most stonehearted men will be melted. Pāṣāṇa vidare. Pāṣāṇa means stone, and vidare. Pāṣāṇa, even stone, will melt. It is so nice. But he regrets that, viṣaya majiyā: "Being entrapped by sense gratification…" Viṣaya majiyā, rohili bhuliyā. He's addressing himself, "My dear mind, you are entrapped in the sense gratification process and you have no attraction for chanting Hare Kṛṣṇa."

Viṣaya bhuliyā, rohili majiyā, se pade nahilo āśa: "You have no attraction for the lotus feet of Caitanya-Nityānanda. So what can I say? It is only…" Āpana karama, bhuñjāya śamana: "I can simply think of my misfortune only that Yamaraja, the superintendent of death, he is punishing me in this way, that he is not allowing me to be attracted to this movement." This is the statement of Kahoye locana-dāsa: "This is the statement of Locana dāsa Ṭhākura." (end)

690106PU.LA

Purport to Gaurāṇgera Duṭi Pada

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Los Angeles, January 6, 1969

Prabhupāda: Gaurāṅgera duṭi pada, yāra dhana sampada, sei jāne bhakati-rasa-sāra. This is another song composed by Narottama das Ṭhākura, and he says that ”One who has accepted the lotus feet of Lord Caitanya, in other words, one who has the only asset of possession, the two feet of Lord Caitanya, such person is supposed to know what is the essence of devotional service.” Sei jāne bhakati-rasa-sāra. What is the purport of devotional service, or what is the humor of devotional service, can be understood by a person who has accepted Lord Caitanya’s lotus feet as everything. The idea is that actually Lord Caitanya, He is Kṛṣṇa Himself, and He is teaching devotional sevvice to the living entities personally. Directly. Therefore the modes of devotional service, as taught by Lord Caitanya, is the most perfect. There cannot be any doubt. The expert, or the master, is teaching the servant how to work. If a… If somebody is master of some engineering work and he is personally teaching some assistant, that teaching, instruction, is most perfect. Similarly, Lord Kṛṣṇa Himself, in the role of a devotee, is teaching devotional service. Therefore the path chalked out by Lord Kṛṣṇa is the most feasible way for perfection to devotional service. Sei jāne bhakati rasa sāra. Sāra means essence.

And then he says, gaurāṅgera madhuri-līlā, yāra karṇe praveśilā. Now he comes to the pastimes of Lord Caitanya. He says that ”Lord Caitanya’s pastimes are also as much transcendental as Lord Kṛṣṇa’s.” As in the Bhagavad-gītā it is said that anyone who can simply understand the transcendental appearance, disappearance, activities, work of Kṛṣṇa, he immediately becomes eligible to enter into the kingdom of God. Simply by understanding the pastimes and the work, transcendental activities of Kṛṣṇa. Similarly, one who enters into the pastimes of Lord Caitanya, he immediately becomes freed from all contamination of the heart. Gaurāṅgera madhuri-līlā, yāra karṇe praveśilā. Karṇe praveśilā means simply one has to receive the message of Lord Caitanya. Karṇe means in the ear. To give the message a submissive aural reception. Then immediately one’s heart becomes freed from all material contamination.

Then he says: yei gaurāṅgera nāma laya, tāra haya premodaya. Now, the devotees are concerned how to develop love of Godhead. Narottama dāsa Ṭhākura recommends that anyone who simply chants śrī-kṛṣṇa-caitanya prabhu-nityānanda…” Gaurāṅga means with all this paraphernalia. As soon as we speak of gaurāṅga, we should mean the five: Lord Nityānanda, Advaita, Gadādhara, and Śrīvāsa. All together. So yei gaurāṅgera nāma laya, anyone who chants, immediately he will develop love of Godhead. Yei gaurāṅgera nāma laya, tara haya premodaya, tāre mui jaya bole hari. Narottama dāsa Ṭhākura says ”I offer him all congratulation.” Because it is certain that he has developed love of Godhead. Then he says, gaurāṅga-guṇete jhure, nitya-līlā tāre sphure. Anyone, if he cries by simply by hearing the transcendental qualities of Caitanya Mahāprabhu, he at once understands what is the loving affairs between Rādhā and Kṛṣṇa.

Nitya-līlā means the pastimes, or the loving exchange, affairs between Rādhā and Kṛṣṇa, that is eternal. That is not temporary. We should not think that Rādhā-Kṛṣṇa pastimes, loving affairs, is just like the business of a, of a young boy or girl, as we see in this material world. Such loving affairs is not at all loving affairs. They are lusty affairs, and they are not eternal. Therefore they break. Today I am in love with somebody and next day it breaks. But Rādhā-Kṛṣṇa līlā is not like that. It is eternal. Therefore that is transcendental and this is temporary. So simply one who is absorbed in the pastimes of Lord Caitanya, he can immediately understand what is the actual position of the loving affairs of Rādhā-Kṛṣṇa. Nitya-līlā tāre sphure. Sei yaya rādhā-mādhava, sei yaya vrajendra-suta pāśa. And simply by doing that, he becomes eligible to enter into the abode of Kṛṣṇa. Vrajendra-suta. Vrajendra-suta means the son of Nanda Mahārāja in Vṛndāvana. He’s sure to go to associate with Kṛṣṇa in his next birth.

Gaurāṅgera saṅge-gaṇe, nitya-siddha boli māne. Anyone who has understood that the associates of Lord Caitanya, they are not ordinary conditioned souls… They are liberated souls. Nitya-siddha bole māni. There are three kinds of devotees. One is called sādhana-siddha. Sadhana-siddha means by following the regulative principles of devotional service, if one becomes perfect, he’s called sādhana-siddha. Another devotee is called kṛpā-siddha. Kṛpā-siddha means even if he has not followed strictly all the regulative principle, still, by the mercy of ācārya or a devotee, or by Kṛṣṇa, he is elevated to the perfectional stage. That is specially. And another devotee is called nitya-siddha. Nitya-siddha means they were never contaminated. The sādhana-siddha and kṛpā-siddha was contaminated by material touch, and by following regulative principles or by the mercy or grace of some devotee and ācārya they’re elevated to the perfectional state. But nitya-siddha means they were never contaminated. They’re ever liberated. So all the associates of Lord Caitanya, just like Advaita Prabhu, Śrīvāsa, Gadādhara, Nityānanda, they are Viṣṇu-tattva. They are all liberated. Not only they, the Gosvāmīs… There are many others. So they are ever-liberated. So one who can understand that the associates of Lord Caitanya are ever-liberated… Nitya-siddha bale māni, sei yaya vrajendra suta-pāśa. Immediately he becomes eligible to enter into the abode of Kṛṣṇa.

And then he says, gauḍa-maṇḍala-bhūmi, yebā jāni cintāmaṇi. A… The gaura-maṇḍala means the place in West Bengal wherein Lord Caitanya had His pastimes. In Navadvīpa, during Lord Caitanya’s birth anniversary, the devotees go and circumambulate different places of Lord Caitanya’s pastimes. It takes nine days. So that portion of Bengal is called gauḍa-maṇḍala. So Narottama dāsa Ṭhākura says, ”One who understands that there is no difference between this part of the country with Vṛndāvana,” tāra haya vraja-bhūmi vāsa, ”it is as good as one lives in Vṛndāvana.” Then he says, gaura-prema rasārṇarve. Lord Caitanya’s activities is just like an ocean of loving affairs of Kṛṣṇa. Therefore one who takes a dip into this ocean, gaura-prema-rasārṇave, sei taraṅga yebā ḍube. Just like we take a dip and bath, and we play, sport, in the waves of the ocean or sea. Similarly, one who takes pleasure, taking a dip and sporting with the waves of the ocean of Lord Caitanya’s distribution of love of God, such a person becomes immediately a confidential devotee of Lord Kṛṣṇa. Sei rādhā-mādhava-antaraṅga. Antaraṅga means not ordinary devotee. They are confidential devotee. And Narottama dāsa Ṭhākura says, gṛhe vā vanete thāke. ”Such devotee, who is taking pleasure in the waves of Lord Caitanya’s movement,” because he has become a very confidential devotee of the Lord…

Therefore Narottama dāsa Ṭhākura says, ”Such devotee, it doesn’t matter whether he’s in the renounced order of life or whether he is a householder.” Gṛha. Gṛha means householder. So Caitanya Mahāprabhu’s movement does not say that one has to become a renounced order, sannyāsī. Just like Māyāvādī sannyāsīs, impersonalists, Śaṅkarācārya, they first, they put the first condition that ”You take up the renounced order of life first, and then talk of spiritual advancement.” So in Śaṅkara sampradāya nobody is accepted as bona fide impersonalist unless he has accepted the renounced order of life. But here, in Caitanya's movement, there is no such restriction. Advaita Prabhu, He was a householder. Nityānanda, He was householder. Gadādhara, He was also householder. And Śrīvāsa, he was also householder. And Caitanya Mahāprabhu also married twice. So it doesn't matter. Narottama dāsa Ṭhākura says that to become in renounced order of life, or to remain in householder life, that does not matter. If he is actually taking part in the movements of Caitanya's saṅkīrtana activities and actually understanding what it is, he is taking sport in the waves of such devotional ocean, then such person is always liberated. And Narottama dāsa Ṭhākura is aspiring his association ever increasingly. That is the sum and substance of this song. (end)

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Purport to Bhajahū Re Mana

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Los Angeles, January 7, 1969

Prabhupāda: Bhajahū re mana, śrī-nanda-nandana-abhaya-caraṇāravinda re. This is a song composed by Govinda dāsa, a great poet and Vaiṣṇava. He says, addressing his own mind Because mind is the center of all elevation. In the Bhagavad-gītā it is said that if you have your mind controlled, then your mind is the best friend. But if your mind is uncontrolled, then he is your greatest enemy. So we are seeking after friend or enemy. So both of them are sitting with me. If we can utilize the friendship of the mind, then we are elevated to the highest perfectional stage. But if we create mind as my enemy, then my path to hell is clear. Therefore Govinda dāsa Ṭhākura, he is addressing his mind. The yogis try to control the mind by different gymnastic process. That is also approved. But it takes a long time, and sometimes there are failures. In most cases they are failures. Even a big yogi like Viśvāmitra, he also failed, what to speak of these teeny and nonsensical yogis.

So Govinda dāsa advises that "You just engage your mind in Kṛṣṇa consciousness. Then mind becomes automatically controlled." If the mind has no chance of being engaged in any other business except Kṛṣṇa consciousness, then he cannot become my enemy. It is automatically my friend. That is the instruction in the Śrīmad-Bhāgavatam: sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Lord, King Ambarīṣa, he first of all engaged his mind on the lotus feet of Kṛṣṇa. So similarly, here also, Govinda dāsa Ṭhākura, he is asking his mind: "My dear mind, you just engage yourself to the lotus feet of abhaya-caraṇāravinda." Abhaya-caraṇāravinda. That is the name of the lotus feet of Kṛṣṇa. Abhaya means fearless. If you take shelter of the lotus feet of Kṛṣṇa then you immediately become fearless. So he advises "My dear mind, you just engage yourself on the service of the lotus feet of Govinda." Bhajahū re mana śrī-nanda-nandana. He does not say "Govinda." He addresses Kṛṣṇa as "the son of Nanda Mahārāja." "Because that lotus feet is fearless, you will have no more any fear from the attack of māyā."

"Oh, I have got to enjoy so many things. How can I fix up my mind on the lotus feet of Kṛṣṇa?" Then Govinda dāsa advises, "No, no." Durlabha mānava-janma. "You don't waste your life in that way. This human form of life is very rare. Out of many, many thousands and millions of births, you have got this opportunity." Durlabha mānava-janama sat-saṅge. "Therefore don't go anywhere. You just associate with pure devotees." Taraha ei bhava-sindhu re." Then you shall be able to cross of the ocean of nescience." "Oh, if I engage my mind always in Kṛṣṇa, then how I shall enjoy my family, my other paraphernalia?" So Govinda dāsa says, ei dhana yauvana. "You want to enjoy your wealth and your youthful ages," ei dhana yauvana, putra parijana, "and you want to enjoy the society of freindship, love and family, but I say," ithe ki āche paratīti re, "do you think that there is transcendental pleasure in these nonsense thing? No, there is none. It is simply illusion." Ei dhana yauvana, putra parijana, ithe ki āche paratīti re. Durlabha mānava-janama sat-saṅge, taraha ei bhava sindhu re.

Then again he says that

śīta ātapa bāta bariṣaṇa
ei dina jāminī jāgi 're
viphale sevinu kṛpaṇa durajana
capala sukha-laba lāgi' re

Now Govinda dāsa is reminding his mind: "You have experience of your material happiness. So material happiness means, the ultimate goal of material happiness is sex life. But don't you remember how long you can enjoy this sex life?" Capala. "Flickering. Say, for a few minutes or moment. That's all. But for that purpose you are working so hard?" Śīta ātapa. "Don't care for snowfall. Don't care for scorching heat. Don't care for torrents of rain. Don't care for keeping night, night duty. Whole day and night you are working. And what is the result? Simply for that flickering momentous enjoyment. Are you not ashamed of this?" So śīta ātapa, bāta bariṣaṇa, ei dina jāminī jāgi re. Dina means day, and jāminī means night. So "Day and night, you are working so hard. Why?" Capala sukha-laba lāgi' re. "Simply for that flickering happiness." Then he says, ei dhana yauvana, putra parijana, ithe ki āche paratīti re. "There is no happiness actually, eternal happiness, transcendental happiness, in enjoying this life, or this youthful age, or family, society. There is no happiness, no transcendental happiness."

Therefore kamala-dala-jala, jīvana ṭalamala. "And you do not know how long you shall enjoy this life. Because it is tottering. You are on the tottering platform. Just like there is water on the lily leaf. It is tilting. At any moment it will fall down. So our life is tilting. At any moment it may collapse. We may meet, by chance, any danger, and finished. So don't waste life in that way." Bhajahū hari-pada nīti re. "Be always engaged in Kṛṣṇa consciousness. That is the success of your life." And how to discharge this Kṛṣṇa consciousness? He advises, śravaṇa kīrtana, smaraṇa vandana, pāda-sevana dāsya re. You can adopt out of the nine ways of devotional service any one. If you can adopt all of them, that's very nice. If not, you can adopt eight of them. You can adopt seven of them, six of them, five of them, four of them. But even if you adopt only one of them, your life will be successful. What are those nine methods? Śravaṇaṁ kīrtanam. Hearing from authoritative sources. And chanting. Śravaṇaṁ kīrtanam. Smaraṇam. Memorizing. Vandanam, prayers. Śravaṇa kīrtanaṁ, smaraṇaṁ vandana, pāda-sevanam. Offering service to His lotus feet as eternal servant. Pūjana sakhī-jana. Or just try to love Kṛṣṇa as your friend. Ātma-nivedana. Or give up everything for Kṛṣṇa. That is the way of devotional service, and Govinda dāsa is aspiring after that Kṛṣṇa consciousness business. (end)

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Purport to the Maṅgalācaraṇa Prayers

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Los Angeles, January 8, 1969

Prabhupāda: Vande 'ham means "I am offering my respectful obeisances." Vande. V-a-n-d-e. Vande means "offering my respectful obeisances." Aham. Aham means "I." Vande 'ham śrī-gurūn, all the gurus, or spiritual masters. The offering of respect direct to the spiritual master means offering respect to all the previous ācāryas. Gurūn means plural number. All the ācāryas, they are not different from one another. Because they are coming in the disciplic succession from the original spiritual master and they have no different views, therefore, although they are many, they are one. Vande 'ham śrī-gurūn śrī-yuta-pada-kamalam. Śrī-yuta means "with all glories, with all opulence." Pada-kamalam, "lotus feet." Offering of respect to the superior begins from the feet, and blessing begins from the head. That is the system. The disciple offers his respect by touching the lotus feet of the spiritual master, and the spiritual master blesses the disciple by touching his head. Therefore it is said, "I offer my respectful obeisances unto the lotus feet of all the ācāryas." Śrī-yuga-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Gurūn means spiritual master, and vaiṣṇavāṁś ca means all their followers, devotees of Lord.

Spiritual master means they must have many followers. They are all Vaiṣṇavas. They are called prabhus, and the spiritual master is called prabhupāda because on his lotus feet there are many prabhus. Pada means lotus foot. So all these Vaiṣṇavas, they are all prabhus. So they are also offered respectful Not that the spiritual master alone, but along with his associates. And these associates are all Vaiṣṇavas, his disciples. They are also devotees of the Lord; therefore they should also be offered respectful obeisances. This is the process. Then śrī-rūpam. The spiritual master is descending from the Six Gosvāmīs. Out of the Six Gosvāmīs, Śrī Rūpa Gosvāmī and his elder brother Sanātana Gosvāmī are heading the list. Śrī-rūpaṁ sāgrajātam. Agrajātam means his elder brother, eldest brother. Śrī-rupaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam. They are also associated with other Gosvāmīs, two Raghunāthas, raghunāthān, plural number. There were Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī. Then Śrī Jīva Gosvāmī. So all they are offered respected obeisances one after another.

And after finishing respectful obeisances to the spiritual master and the Gosvāmīs, then we approach Lord Caitanya. Lord Caitanya is also approached with His associates. Sāvadhūtam, sādvaitam. Sa means "with." Advaita, Advaita Gosai. And avadhūta means Nityānanda. So with Advaita and with Nityānanda, the offering goes to the Lord, Śrī Caitanya Mahāprabhu. So after finishing all these obeisances one after another, according to the system, then śrī-rādhā-kṛṣṇa-pādān, then we approach Rādhā and Kṛṣṇa. Rādhā-Kṛṣṇa is also associate. Kṛṣṇa is associated with Rādhārāṇī, and He (she?) is associated with Her immediate companions like Lalitā, Viśākhā, and others. So this is the process of offering respectful obeisances to the Deity. We cannot approach Rādhā-Kṛṣṇa directly. We have to approach through the spiritual master, through the Gosvāmīs, through the associates of Lord Caitanya. Then we approach Rādhā, then Kṛṣṇa. If one approaches Kṛṣṇa through this channel of disciplic succession, his efforts becomes successful. Otherwise, if he wants to approach Kṛṣṇa directly, it will be futile endeavor. (end)

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Purport to Gaurāṅga Bolite Habe

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Los Angeles, January 9, 1969

Prabhupāda: This nice song was sung by Narottama dāsa Ṭhākura, one of the great ācāryas of the Gauḍīya Vaiṣṇava sampradāya. That is the sect of Vaisnavism started by Lord Caitanya Mahāprabhu. Gauḍīya means belonging to Bengal. There are five Gauḍa-deśa in the northern part of India, out of which, part of Bengal, West Bengal, is called Gauḍa-deśa. So Narottama dāsa Ṭhākura's songs are very appropriate just to the conclusions of Vedic injunctions. So he sings this song, how one can rise up to the transcendental plane for associating directly with Rādhā and Kṛṣṇa, what is that process. The process is one should begin this

Kṛṣṇa consciousness under the$mercy of Lord Caitanya. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself and He is teaching people how to become Kṛṣṇa consciousness. Lord Kṛṣṇa, He personally spoke about Himself in the Bhagavad-gītā, but people who are not very intelligent, who are described in the Bhagavad-gītā as mūḍha... Mūḍha means rascal. And duṣkṛtina, miscreant, and narādhama. Narādhama means lowest of the mankind. Such persons cannot understand Kṛṣṇa. But still, Kṛṣṇa was so merciful that in order to claim all these people, means the lowest of mankind, miscreant, and fools, and rascals, rejected, so He came in the form of Lord Caitanya to reclaim them. So God is so merciful that even some persons cannot understand Him... First thing is people cannot understand actually what is God, but God comes Himself to explain Himself. Still, they commit mistake. Therefore Kṛṣṇa comes as a devotee to teach us about Kṛṣṇa consciousness.

So we have to follow the footprints of Lord Caitanya. And Narottama dāsa Ṭhākura teaches that "First of all, try to chant the name of Gaursundara." Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. In this way, when we are a little bit attached with Gaurasundara, Lord Caitanya, then we automatically feel transcendental emotion. And that emotional stage is exhibited by shivering in the body. We should not, however, imitate such shivering to show to the public that "I have become a great devotee," but we should execute devotional service nicely and faithfully.; then that stage will come automatically, shivering. As soon as one will chant the name of Śrī Kṛṣṇa Caitanya, there will be shivering. This is the first symptom that one is getting advanced in the perfectional stage of Kṛṣṇa consciousness. So Narottama dāsa Ṭhākura says, gaurāṅga bolite habe pulaka śarīre. He's expecting. Although he was a great ācārya, still, he was expecting, "When that stage will come?" The wording of the song is as follows. G-a-u-r-a-n-g-a, gaurāṅga. Bolite, b-a-l-i-t-e. Habe, h-a-b-e. Gaurāṅga bolite habe pulaka, p-u-l-a-k-a. Pulaka śarīra, s-a-r-i-r. Gaurāṅga bolite habe pulaka śarīra hari hari, h-a-r-i h-a-r-i. Bolite, b-a-l-i-t-e. Hari hari bolite habe, h-a-b-e. Hari hari bolite kabe. Not habe, kabe, k-a-b-e. Nayane, n-a-y-a-n-e. Ba'be, b-a-b-e, Nīra, n-e-e-r. The meaning is that there will be not only shivering as soon as I utter the name of Gaurāṅga, but there will be torrents of tears in my eyes as soon as I chant Hare Kṛṣṇa. this is the explanation.

The next line is āra kabe nitāi-cānder koruṇā hoibe. (spells out) Āra kabe nitāi-cānder koruṇā koribe. This is also aspiration, that "When Nityānanda Prabhu, the constant associate of Lord Caitanya, will be pleased upon me?" Koruṇā koribe. Koruṇā koribe means He will be pleased upon me. Nityānanda Prabhu or Nitāi-cānd, is the original spiritual master. He is Baladeva. Bala means strength, and deva, the Personality of Godhead who gives strength. Therefore Nitāi-cānd is the symbol of spiritual master who gives strength to the disciples. This is the process of disciplic succession. We have to acquire the spiritual strength. No amount of material strength can help me in the advancement of spiritual life. We must derive the spiritual strength. Just like we have to take electricity from the powerhouse by directly connecting with the powerhouse. Not the wiring but the electricity. Similarly, this disciplic succession means the strength is descending from the original person through the spiritual master. That is the idea. So Narottama dāsa Ṭhākura explains that "When Nitāicānd will be pleased?" And the result of such pleasure of Nitāicānd is that one becomes free from all desires for material enjoyment.

āra kabe nitāi-cānd koruṇā karibe
saṁsāra-bāsanā mora kabe tuccha ha'be

(spells out). So by the mercy of Nitāi-cānd, one will get free from all desires of material enjoyment.

The next line is viṣaya chāḍiyā kabe śuddha ha'be mana. (spells out) This kabe means when, aspiring. Śuddha means purified. Ha'be, will be. Mana means mind. So when actually our spiritual master or Nityānanda Prabhu is pleased upon us, at that time the symptom will be that we shall no longer hanker after material enjoyment. When that stage of life is arrived, at that time only, we can understand what is Vṛndāvana, the abode of Kṛṣṇa. Vṛndāvana is not a material place, just like ordinary city or country. It is transcendental. So appreciation of Vṛndāvana will be possible when our mind is free from all material desires. Viṣaya chāḍiyā. Viṣaya means eating, sleeping, mating and defending. They are called viṣaya. Viṣaya means objects. In the material world there are, these four objects are in view: how I shall eat, how I shall sleep, how shall I mate, how shall I defend. So as soon as one is purified of all material desires, these material objectives will not be a problem.

viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana

So then we shall be able to understand what is Vṛndāvana and what is kingdom of God or Goloka Vṛndāvana.

And the next stage is that one has to understand what is the loving affairs, conjugal love, between Rādhā and Kṛṣṇa. And that will be possible if we carefully study the literatures left by the Gosvāmīs. Just like Rūpa Goswami has left behind him bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalitā-mādhava. Many books. Especially that Bhakti-rasāmṛta-sindhu. So

viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade haibe ākuti…

(spells out) Habe means "will be". Ākuti eagerness. "When I shall be very much eager to understand what is spoken by the Gosvāmīs?" These are the processes. We have to derive the pleasure of Nityānanda. We have to understand the six Gosvāmīs, what they are speaking. We have to cleanse our mind from material desires. These are the qualifications to understand what is Rādhā and Kṛṣṇa. Otherwise we shall be misled, we shall think Rādhā-Kṛṣṇa ordinary boy and girl. No. The activities are just like that, but it is all spiritual. There is no material contamination at all. There is no material inebrieties. Therefore, in such loving affairs, in such embracing, such kissing, in Rādhā and Kṛṣṇa, that is all spiritual, eternal, blissful, full of knowledge, full of pleasure.

So at the present moment, in material condition, it is not possible to understand, but this is the purificatory process. We have to chant śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. This chanting process has got the spiritual value to lead us to the highest stage of understanding Rādhā and Kṛṣṇa. And as soon as we are capable of understanding what is Rādhā and Kṛṣṇa, then it is possible for getting admission in the spiritual world. So all people interested in Kṛṣṇa consciousness should follow the regulative principles, gradually raise himself one after another, and reach the highest successful transcendental platform of understanding Rādhā and Kṛṣṇa. (end)

690110PU.LA
Purport to Gaura Pahū

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Los Angeles, January 10, 1969

Prabhupāda: Gaura pahū nā bhajiyā goinu, prema-rathana-dhana helāya hārāiṅu. This is another song by Narottama dāsa Ṭhākura. He's saying that "I have invited my spiritual death by not worshiping Lord Caitanya." Gaura pahū nā bhajiyā goinu. Gaura pahū means "Lord Caitanya," and nā bhajiyā, "without worshiping." Goinu, "I have invited spiritual death." And adhame yatane kari dhanu tainu. "Why I have invited the spiritual death? Because I am engaged in something which is useless and I have rejected the real purpose of my life."Adhama means valueless things. And dhana means valuables. So actually, everyone of us, neglecting our spiritual emanicipation, we are engaged in material sense gratification, and therefore we are losing the opportunity of this human form of body to elevate myself on the spiritual platform. This human body is especially given to the conditioned soul to take a chance for spiritual emancipation. So anyone who does not care for spiritual emancipation, he is inviting spiritual death. Spiritual death means to forget oneself, that he's spirit. That is spiritual death. So in the animal life it is fully forgetfulness. They cannot be reminded at any circumstances that they are not this body, they are different from this body. It is only in this human form of body, human form of life, one can understand that he is not this body, he's spirit soul. So by chanting Hare Kṛṣṇa, one can easily understand this fact, and by worshiping Lord Caitanya, following His principles and ways, one can chant Hare Kṛṣṇa and very easily come to the platform of spiritual understanding. But Narottama dāsa Ṭhākura says on our behalf that we are neglecting this. Therefore we are inviting spiritual death.

Then he says that prema-rathana-dhana helāya hārāiṅu. Spiritual life means to develop real love. The… Everyone says love. There are so many signboards, so many papers, "love, love." But there is no love. This is illusion. It is all lust. Love for intoxication, love for sex, love for this… This is going on. So actual love means… Love, this word, can be applicable only with Kṛṣṇa, with God. Because we are created for that purpose. To love means to love Kṛṣṇa. So that is wanted. That is spiritual love. So prema-rathana. I could achieve that transcendental position of love, but I am neglecting. Therefore I am calling my spiritual death. And these things are happening due to my past misdeeds. Due to my past deeds, misdeeds, I have got a type of body. Everyone who has got this material body, it is due to past misdeeds. The… sometimes we call pious deeds. Actually, so long one gets this material body there is no pious deeds. Pious deeds means no more material body. That is pious deeds. Otherwise it is to be taken as a fact that even Brahmā, who is the chief living entity within this universe and has got a mass of years as duration of life, all power, still, that is also considered as misdeeds. Because he has got the material body. So we are going deep down and down, one after another, body, by our misdeeds. In the Bhāgavata also it is stated that they do not know that by this sense gratificatory process they will have another body. And the body is the cause of material pangs. Because I have got this body, therefore I feel headache, I feel stomachache. I feel this and that. But, as soon as we are out of this material body, there is no more material pangs. It is simply joyful life. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. Prasannātmā means joyful. As soon as one gets spiritual life. So due to my past deeds, I am missing this opportunity. Apana kara mada seva…

And why it is happening? Sat-saṅga chāḍi khainu asatyera vilāsa. "I have given up the association of devotees, but I am associating with common nonsense men." Asatyera. Asat and sat. Sat means spirit. And asat means matter. So association of material attachment means implication in this material conditional life. So one has to make association with devotees. Satāṁ prasaṅgād mama vīrya-saṁvido. One can understand about God only in association of devotees. Therefore we are advocating this Kṛṣṇa consciousness movement, society. Actually, you'll find, one who comes to this society, by associating a few days, a few weeks, he becomes conscious and he comes forward for initiation and further advancement. So this association is very important. And the, those who are conducting different centers and temples, they should be very responsible men. Because everything will depend on their sincere activities and character. If they are insincere, then that will not be effective. One may come and associate with us, but if we are insincere, then it will be not be effective. But if the devotees are sincere, anyone who will come in contact with a devotee, he'll change. That is the secret. Sat-saṅga chāḍi asatyera vilāsa. And as soon as we give up the association of these devotees, immediately māyā will catch me. Immediately. Māyā is just side by side. As soon as we give up this company, māyā says "Yes, come in my company." Without any company, nobody can remain neutral. That is not possible. He must associate with māyā or Kṛṣṇa. So everyone should be very much serious to keep association with devotees, with Kṛṣṇa.

Kṛṣṇa means… When we speak of Kṛṣṇa, "Kṛṣṇa" means Kṛṣṇa with His devotes. Kṛṣṇa is never alone. Kṛṣṇa is with Rādhārāṇī. Rādhārāṇī is with the gopīs. And Kṛṣṇa is with the cowherd boys. We are not impersonalists. We do not see Kṛṣṇa alone. Similarly, Kṛṣṇa means with Kṛṣṇa's devotees. So Kṛṣṇa consciousness means to keep association with the devotees of Kṛṣṇa. Viṣaya viṣama viṣa satata khāinu. And he says that "I have drunk always the most dangerous poison of sense gratification." Viṣaya viṣama viṣa. Viṣaya means sense gratification. Eating, sleeping, mating, and defending. These are called… These four principles are called viṣaya. And viṣama means dangerously. And viṣa means poison. If one is simply engaged with these four principles of life, just like animals. Then it is to be supposed that he's simply drinking poison. That's all. Viṣaya viṣama satata khāinu. "I know this (is) poison, but I am so much intoxicated that I am drinking this poison every moment." Gaura-kīrtana-rase magana nā painu. "And I could not merge myself into the saṅkīrtana movement started by Lord Caitanya." Oh, that is actually the fact. Those who are too much attached to materialistic way of life, or always drinking the poison of sense gratification, they are not attracted by the saṅkīrtana movement.

So at the last, Narottama dāsa Ṭhākura is lamenting. He's not lamenting. He's representing ourself. If one comes to that point of lamentation, that is also very nice. He immediately becomes purified. Lamentation means purification. So he says, keno vā āchaya prāṇa kichu bali… "Why I am living? I do not make association with the devotees. I do not take part in the saṅkīrtana movement. I do not understand what is Kṛṣṇa. I do not understand what is Lord Caitanya. Then what for I am living?" This is lamentation. "What is my happiness? What is the standard of my happiness? Why I am living?" Narottama dāsa kena nā gela. "Why I did not die long, long ago? I should have died. What is the meaning of my living?" So it is not Narottama dāsa Ṭhākura's lamentation. Everyone of us should think like that, that "If we cannot make association with devotees, if we do not understand what is Kṛṣṇa consciousness movement, if we do not come in touch with Lord Caitanya and associates, it was better for me to die. And there is no other remedy." This is the substance of this song. (end)

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Purport to Śrī Kṛṣṇa Caitanya Prabhu

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Los Angeles, January 11, 1969

Prabhupāda: Śrī-kṛṣṇa-caitanya prabhu doyā koro more, tomā binā ke doyālu jagata-māyāre. This is a song composed by Narottama dāsa Ṭhākura. He is praying Lord Caitanya that "My dear Lord, please be merciful upon me because who can be more merciful than Your Lordship within these three worlds?" Actually, this is the fact. Not only Narottama dāsa Ṭhākura, but also Rūpa Gosvāmī, he also prayed for Lord Caitanya when both of them met at Prayāga, Allahabad, in the first meeting of Lord Caitanya and Rūpa Gosvāmī at Prayāga. At that time, Śrīla Rūpa Gosvāmī also said, "My dear Lord, You are the most munificent of all incarnations. Because You are distributing love of Kṛṣṇa, Kṛṣṇa consciousness." In other words, when Kṛṣṇa was personally present, He simply asked us to surrender, but He did not distribute Himself so easily. He made condition that "First of all you surrender." But here, in this incarnation, Lord Caitanya, although He's Kṛṣṇa Himself, He makes no condition. He simply distributes, "Take love of Kṛṣṇa." Therefore Lord Caitanya is approved as the most munificent incarnation, and Narottama dāsa Ṭhākura says that "Please be merciful upon me. You are so magnanimous because You have seen the fallen souls of this age, and You are very much compassionate upon them. But you should know also that I am the most fallen. Nobody is a greater fallen than me." Patita-pāvana-hetu tava avatāra. "Your incarnation is just to reclaim the conditioned souls, fallen souls. But I assure You that You will not find a greater fallen than me. Therefore my claim is first."

Then he prays to Lord Nityānanda. He says, hā hā prabhu nityānanda, premānanda sukhī. "My dear Lord Nityānanda, You are always joyful, in spiritual bliss, and You appear always very happy. So I have come to You because I am most unhappy. So if You kindly put Your glance over me, then I may also become happy."

Then he prays to Advaita Prabhu: hā hā prabhu sītā-pati advaita gosāi. Advaita Prabhu's wife's name was Sītā. Therefore He is sometimes addressed as sītā-pati. So "My dear Advaita Prabhu, the husband of Sītā, please You also be kind upon me because if You become kind upon me, then naturally Lord Caitanya and Nityānanda also will be kind upon me." The reason is that actually, Advaita Prabhu invited Lord Caitanya to come down. When Advaita Prabhu saw the fallen souls, they are all engaged simply in sense gratificatory processes without understanding Kṛṣṇa consciousness, He felt very much compassionate upon the fallen souls, and He felt Himself as incapable of claiming all these fallen souls. He therefore prayed to Lord Kṛṣṇa that "You come Yourself. Without Your personal presence, it is not possible to deliver these fallen souls." So by His invitation Lord Caitanya appeared. "Naturally…" Narottama dāsa Ṭhākura prays Advaita Prabhu that "If You be kind upon me, naturally Lord Caitanya and Nityānanda also will be kind upon me."

Then he prays to the Gosvāmīs. Hā hā svarūpa, sanātana, rūpa, raghunātha. "My dear Gosvāmī Prabhus," svarūpa. Svarūpa was Svarūpa Dāmodara was personal secretary of Lord Caitanya. He was always keeping with Caitanya Mahāprabhu, and whatever He wanted, he immediately arranged for that. Two personal attendants, Svarūpa Dāmodara and Govinda, they were always, constantly with Lord Caitanya. So Narottama dāsa Ṭhākura also praying Svarūpa Dāmodara. And then the Gosvāmīs. The next disciples of Lord Caitanya were the six Gosvāmīs: Śrī Rūpa, Śrī Sanātana, Śrī Bhaṭṭa Raghunātha, Śrī Gopāla Bhaṭṭa Gosvāmī, Jīva Gosvāmī, and Raghunātha dāsa Gosvāmī. These six Gosvāmīs were directly instructed by Lord Caitanya for spreading this movement of Kṛṣṇa consciousness. Narottama dāsa Ṭhākura is praying also their mercy. And after the six Gosvāmīs, the next ācārya was Śrīnivāsa Ācārya. So he's also praying Śrīnivāsa Ācārya.

Actually, Narottama dāsa Ṭhākura was in the disciplic succession after Śrīnivāsa Ācārya. Or almost he was contemporary. And his personal friend was Rāmacandra, Rāmacandra Cakravartī. So he is praying that "I always desire the company of Rāmacandra." Devotee's company. The whole process is that we should always be praying mercy of the superior ācāryas. And we should keep company with pure devotee. Then it will be easier for us to advance in Kṛṣṇa consciousness to receive the mercy of Lord Caitanya and Lord Kṛṣṇa. This is the sum and substance of this song sung by Narottama dāsa Ṭhākura. (end)

690116PU.LA

Purport to Parama Koruṇa

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Los Angeles, January 16, 1969

Prabhupāda: Parama koruṇa, pahū dui jana, nitāi gauracandra. This is a song sung by Locana dāsa Ṭhākura, a great devotee of Lord Caitanya, almost contemporary. He wrote one book, Caitanya-maṅgala, depicting the activities of Lord Caitanya. That is a very famous book, Caitanya-maṅgala. And he has composed many songs. Practically all Vaiṣṇavas, they are transcendentally poetic. That is one of the 26 qualifications of the Vaiṣṇava. So he says that "These two Lords," nitāi gauracandra, "Lord Nityānanda and Lord Gaurāṅga, or Lord Caitanya, They are very merciful incarnations." Saba avatāra-sāra śiromaṇi. "They are essence of all incarnations." The incarnation is stated in the Bhagavad-gītā that whenever there is discrepancies in the prosecution of religiosities and there is prominence of impious activities, at that time the Lord incarnates, or He descends on this material world, for protecting the pious and annihilating the impious. That is the mission of incarnation. Every incarnation you'll find two things. Lord Kṛṣṇa, He's so beautiful, so kind, but He is very dangerous to the demons. The demons were seeing Him as thunderbolt and the gopīs were seeing Him as the most beautiful cupid. So in the Bhagavad-gītā also it is stated, ye yathā māṁ prapadyante [Bg. 4.11]. The God is realized in proportion to one's freedom from the demoniac propensities.

So in this age… Of course, the last incarnation, Kalki, will simply kill. Long, long after, He will come. But here Lord Caitanya, His mission is no killing, simply favoring. That is the specific characteristic of Lord Caitanya. Because in this age, of course, there is very much prominence of irreligiosity. But if Lord Caitanya wanted to kill them, then there was no question of their salvation. They would be… Of course, anyone who is killed by incarnation he also gets salvation. But not to the spiritual planets, but they merge into the Brahman effulgence as the impersonalists desire. In other words, the impersonalist's goal of salvation is as good as the goal of salvation of the enemies of God. That is not a very difficult job. So Lord Caitanya is very merciful because He is embracing everyone by bestowing love of Kṛṣṇa. Rūpa Gosvāmī has described Lord Caitanya as the most munificent of all the incarnations because He is giving Kṛṣṇa to everyone, without any qualification. So Locana dāsa Ṭhākura says that parama koruṇa, pahū dui jana, nitāi gauracandra, that They are essence of all incarnation. Kevala ānanda-kanda. And Their preaching process is very pleasing. Caitanya Mahāprabhu recommends "You chant Hare Kṛṣṇa, dance nicely, and when you feel tired, just take rest and eat Kṛṣṇa prasādam." So His formula is very pleasing. Kevala ānanda-kanda. While He was present in Jagannātha Purī, every day in the evening, dancing was, chanting and dancing continued. And after dancing is finished, He used to distribute sumptuously prasādam of Jagannātha. So many thousands of people used to assemble every night. So simply transcendentally pleasing, this movement. Kevala ānanda-kanda.

Then he recommends, bhajo bhajo bhāi, caitanya nitāi. "My dear brother, just try to worship these two Lords, Caitanya and Nityānanda," sudṛḍha viśvāsa kori', "with faith and conviction." One should have faith in the words of Lord Caitanya. Lord Caitanya says that "Go on chanting. Simply by chanting, one will get all perfection of life." So this is a fact. Unless we take to chanting, we cannot realize it, but those who are chanting, they are realizing that they're getting all desired perfection of life very quickly. So we should chant this mantra with faith and conviction. But the only qualification required in this connection, he says, viṣaya chāḍiyā, se rase majiyā, mukhe bolo hari hari. We have to chant with faith and conviction at the same time we should take care, we should be guarding against sense enjoyment. Viṣaya chāḍiyā, viṣaya means sense enjoyment. And chāḍiyā means give up. One should give up sense enjoyment. Of course, in this materialistic life we have got our senses and we are practiced to use them. We cannot stop it. But there is no question of stopping, but regulating it. Just like we want to eat. Viṣaya means eating, sleeping, mating, and defending. So these things are not forbidden altogether. But they're adjusted just to make it favorable for executing my Kṛṣṇa consciousness. So we should not take… Just like eating. We should not eat just to satisfy the taste. We should eat only just to keep ourself fit for executing Kṛṣṇa consciousness. So eating is not stopped, but it is regulated favorably. Similarly, mating. Mating is also not stopped. But the regulative principle is that you should marry and you should have sex life only for begetting children Kṛṣṇa conscious. Otherwise don't do it. So everything is regulated. There is no question of stopping defense also. Arjuna was fighting, defending, under the order of Kṛṣṇa. So everything is there. Nothing stop. Simply it is adjusted for executing our Kṛṣṇa consciousness. Viṣaya chāḍiyā. We should not accept these viṣaya, these four principles of bodily demands, namely eating, sleeping, mating, and defending, for sense gratification. No. The politicians, they fight for sense gratification. They do not see to the good of the people. For their political aggrandizement they fight. That fight is forbidden. But when fight is necessity for defending people, that fighting should be taken. So we have to give up this principle of sense gratification, or sense gratificatory process.

Dekho dekho bhāi tri-bhuvane nāi. Then he says, "Just see that there is nobody else so merciful." Paśu pākhī jhure, pāṣāṇa vidare. By His mercy even the birds and beasts, they are also maintained. Actually, when Caitanya Mahāprabhu passed through the forest known as Jhārikhaṇḍa in central India, He was only accompanied by his personal attendant, and He was alone, and when He was passing through the forest He touched one tiger. He was sleeping, and the tiger answered roaring. The company, Caitanya Mahāprabhu's attendant, he thought, "Now we are gone." But actually, Caitanya Mahāprabhu asked the tiger, "Why you are sleeping? Just stand up. Chant Hare Kṛṣṇa." And the tiger began to dance. So actually, this happened. When Caitanya Mahāprabhu preached this Hare Kṛṣṇa movement, the tigers, the deers, the Everyone joined. So, of course, we are not so powerful. But it is possible that At least, we have seen, the dogs are dancing in saṅkīrtana. So it is possible also to take But we may not attempt such great risk. But Caitanya Mahāprabhu could induce tigers to dance, we can at least induce every human being to dance. This is such a nice movement.

So paśu pākhī jhure, pāṣāṇa vidare. Pāṣāṇa means stone. So even the stone-hearted man we also melts by chanting Hare Kṛṣṇa. That we have experienced, seen. Pāṣāṇa vidare, śuni' jāra guṇa-gāthā. Simply by hearing the transcendental pastimes and characteristics of Lord Caitanya, even hard-hearted men, they also melted. There were many instances, Jagāi Mādhāi. Many fallen souls, they became elevated to the highest spiritual platform. Then Locana dāsa Ṭhākura says that viṣaya majiyā, rohili poriyā. "Unfortunately I am so much entrapped in these demands of the body or the senses that I have forgotten the lotus feet of Caitanya Mahāprabhu." Viṣaya majiyā, rohili poriyā, se pade nahilo āśa. "I could not desire to be attached to the lotus feet of Lord Caitanya." So why it is so? So he's lamenting that āpana karama, bhuñjāye śamana, that "I am suffering the sequence of my past misdeeds, that I could not be attracted by the Kṛṣṇa consciousness movement. It is a punishment on me by the Yamaraja, the superintendent of death." Actually, this Kṛṣṇa consciousness movement, saṅkīrtana movement, is so nice and attractive, every simple, I mean to say, unsophisticated person shall be attracted. But if one is not attracted it is to be understood that he is being punished by the laws of the superintendent of death. Anyway, if we stick to this principle of chanting, then even Yamarāja, the superintendent of death, he'll also fail to punish. That is the verdict of Brahma-saṁhitā. Brahma-saṁhitā says, one who takes to this devotional life, his reaction of past deeds are adjusted immediately. so every one of us should take part in this movement of Kṛṣṇa consciousness by chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. (end)

690520PU.COL

Purport to Jīv Jāgo

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Columbus, May 20, 1969

Prabhupāda: Jīv jāgo, jīv jāgo, gauracānda bole. Jīv means the living entities. Lord Caitanya Mahāprabhu is asking all living entities to "Wake up. Please wake up. Please get up." Jāgo. Jāgo means "Wake up."

jīva jāgo, jīv jāgo, gauracānda bole
kota nidrā jāo māyā-piśācīra kole

"How long you shall go on sleeping on the lap of the witches, māyā?" Bhajibo boliyā ese saṁsāra-bhitare: "In the womb of your mother you promised that this life you shall engage in the matter of developing your Kṛṣṇa consciousness." Bhuliyā rohile tumi avidyāra bhare: "But you are forgotten everything under the spell of illusory energy." Actually, when$the child remains within the womb of his mother, packed up in airtight bag, at the age of seven months within the womb, when he develops his consciousness, he feels very uncomfortable, and the fortunate baby prays to God, "Please relieve me from this awkward position, and this life I shall fully engage myself in developing my God consciousness or Kṛṣṇa consciousness." But as soon as the child comes out of the womb of his mother, under the spell of these three modes of material nature he forgets, and he cries, and the parents take care, and the whole thing is forgotten.

There is one instance of Parīkṣit Mahārāja. When he was in the womb of his mother, their paternal, I mean to say, enemy, Droṇa…, son of Droṇācārya, Aśvatthāmā, he released a weapon called brahmāstra. The brahmāstra could kill even within the womb. So at that time Lord Kṛṣṇa entered and saved the child. The child saw the form of Kṛṣṇa and was remembering. And when the child came out, he was trying to find out where is that form. He was searching after Kṛṣṇa. So the astrologers who were present there, they could understand that this child is seeking something. Therefore his name was given, Parīkṣit. Parīkṣit means one who is trying to test. Parikṣa. Parikṣa means test, examination. So there are many examples, of course, very rare, the child remembers. Generally forgets. So Lord Caitanya is trying to wake up all children of māyā, nature's son, to wake up. The similar instruction is in the Vedic Upaniṣad. Uttiṣṭhata jāgrata. The advice is that "Everyone should now wake up. They should not sleep under the spell of illusion, material nature. This human form of body must be utilized." The same thing Lord Caitanya is speaking in ordinary songs, jīv jāgo, jīv jāgo, gauracānda bole: "All living entities wake up. Don't miss this opportunity." Kota nidrā jāo māyā-piśācīra: "How long you shall remain asleep in this way, under the spell of māyā? This is the opportunity. Don't sleep."

Then He says, "You have forgotten. But I have brought one medicine so that…" Just like when a man remains unconscious under some intoxication or snake bite, there are some herbs. If it is put before the nostril and if the patient smells, immediately he gets consciousness. Similarly, Caitanya Mahāprabhu said that "I have brought also one medicine." Enechi auśādhi māyā nasibaro lagi': "This medicine can dissipate your this forgetfulness under the spell of māyā." Enechi auṣadhi māyā nāśibāro. What is that? Hari-nāma mahā-mantra lao tumi: "This is this chanting Hare Kṛṣṇa mantra. You please take it." The idea is that if one simply chants Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, his unconscious stage, or sleeping stage under the spell of illusory māyā, will gradually vanish. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12].

So this is a song composed by Bhaktivinoda Ṭhākura. So he says that bhakativinoda prabhu-caraṇe pariyā: "Bhaktivinoda Ṭhākura took the advantage of the instruction of Lord Caitanya and immediately fell down on the lotus feet of the Lord." Hari-nāma mahā-mantra loilo māgiyā: "And very humbly he begged Lord Caitanya, 'Kindly give me this medicine, and I shall utilize it.' " The whole instruction is that all sleeping members of the human society, they should take advantage of this Kṛṣṇa consciousness movement and willingly they should accept. Then there will be immediate effect and everyone will be out of the clutches of māyā, and his original consciousness, or Kṛṣṇa consciousness, will be awakened, and his life will be sublime. (end)

690910PU.HAM

Purport to Hari Hari Biphale

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Hamburg, September 10, 1969

Prabhupāda: …biphale janama goṅāinu. This is a song sung by Narottama dāsa Ṭhākura, a very stalwart ācārya in the line of Caitanya Mahāprabhu's sampradāya, disciplic succession. He has sung many songs, important songs, and his songs are accepted as Vedic conclusion. [break] …very authoritative songs. So he says, praying to Lord Kṛṣṇa, "My dear Lord," hari hari, "I have simply spoiled my life." Hari hari biphale janama goṅāinu. Why you have spoiled your life? He says, manuṣya-janama pāiyā, "I got this human form of life," rādhā-kṛṣṇa nā bhajiyā, "but I did not care to worship Rādhā-Kṛṣṇa. Therefore I have spoiled my life." And how it is? It is exactly like one takes poison knowingly. If somebody takes poison unknowingly, there is excuse, but if somebody takes poison knowingly, it is suicidal. So he says that "I have committed suicide simply by not worshiping Rādhā and Kṛṣṇa in this human form of life."

Then he says, golokera prema-dhana, hari-nāma-saṅkīrtana. This Kṛṣṇa consciousness movement, saṅkīrtana movement, is nothing material. It is directly imported from the spiritual kingdom known as Goloka Vṛndāvana. So golokera prema-dhana. And it is not ordinary song. It is just the treasure of love of Godhead. So… "But I have no attraction for this." Rati nā janmilo kene tāy. "I have no attraction for it. On the contrary," viṣaya-biṣānale, dibā-niśi hiyā jwale, "and because I did not accept it, therefore the blazing fire of the poison of material existence is constantly burning me." Dibā-niśi hiyā jwale. "Day and night, my heart is burning on account of this poisonous effect of material existence." And taribare nā koinu upāy. "But I did not seek any remedy for this." In other words, the remedy for this blazing fire of material existence is this saṅkīrtana movement. It is imported from the spiritual kingdom. And who has imported it? Or who has brought it?

Then he says, brajendra-nandana jei, śaci-suta hoilo sei. Brajendra-nandana, the son of King of Braja. That is Kṛṣṇa. Kṛṣṇa is known as son of Nanda Mahārāja. He was King of Brajabhūmi. So brajendra-nandana jei, the same personality who was formerly the son of Nanda Mahārāja has now appeared as the son of Mother Śacī. Śacī-suta hoilo sei. And balarāma hoilo nitāi. And Lord Balarāma has become Nityānanda. So these two brothers adventing, they are delivering all kinds of fallen souls. Pāpī-tāpī jata chilo. As many fallen souls there were within this world, they're delivering them simply by this chanting procession. Hari-nāme uddhārilo, simply by this chanting. How it is possible? Then he says, tāra sākṣī jagāi and mādhāi. The living example is the two brothers, Jagāi and Mādhāi. These Jagāi and Mādhāi, two brothers, they happened to be born in a brāhmaṇa family but they turned to be debauch number one. And… Of course, nowadays, in this age, their qualification is not considered debauch. Their debauchery was because they were drunkard and woman hunter. Therefore they were called debauch. And meat-eater also. So… But they became later on delivered by Lord Caitanya and Nityānanda. Great devotees.

So Narottama dāsa Ṭhākura's explanation says that in this age although people are drunkard, woman-hunter, meat-eater, and all…, gambler, all kinds of sinful actor, still, if they take to this Kṛṣṇa consciousness movement and chant Hare Kṛṣṇa, they'll be delivered, undoubtedly. This is the blessings of Lord Caitanya. Then Narottama dāsa Ṭhākura prays, hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta. "My dear Lord Kṛṣṇa, You are son of King Nanda, and Your consort Rādhārāṇī is the daughter King Vṛṣabhānu. So You are together here standing." Narottama dāsa kahe, nā ṭheliho rāṅgā pāy, "Now I am surrendering unto You, please do not kick me away or push me away with Your lotus feet because I have no other shelter. I am just taking shelter unto Your lotus feet without having any other means. So please accept me and deliver me." This is the sum and substance of this song. (end)

700802NP.LA

Purport to Nṛsiṁha Prayers

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Los Angeles, August 2, 1970

Prabhupāda: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Prabhupāda: Everything all right?

Devotees: Jaya.

Prabhupāda: Chant Nṛsiṁha mantra. (they chant together)

namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye
tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare
jaya jagadīśa hare jaya jagadīśa hare

Nṛsiṁhadeva may save you. Lord Nṛsiṁha, prahlāda āhlāda-dāyine. And to the Hiraṇyakaśipu, śilā-ṭaṅka-nakhālaye. Both ways Kṛṣṇa is protecting. And Viṣṇu, you see He has got four hands. In two hands He's carrying śaṅkha, cakra and in two hands gadā, padma. This śaṅkha and padma is for the devotees, and gadā and cakra for the demons. Kṛṣṇa says in the Bhagavad-gītā, yadā yadā hi… paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. He has got two business. To give protection to the devotee and to kill the demons. But the result is one. He does good to the demons by killing him and He does good to the devotees by giving him protection.

Nṛsiṁhadeva will give you protection in my absence. I am now going to Japan to get some books printed personally and after that my program is to go to India. Maybe I shall be able to establish some temples there. Of course in India there are many temples, but it does not mean that I shall not also establish some temples. Just like there is overpopulation. It does not mean that one should not beget child. Similarly, there may be many hundreds of thousand temples in India, still our this society, ISKCON, should have their own temples. That is the way since time immemorial. There are hundreds and thousands of temples. So my advice to you, I am old man. So even I may not return, you shall continue this Kṛṣṇa consciousness movement. This is eternal and I shall request you to keep the standard as I have already given you the program. The Deity worship, the kīrtana, the street saṅkīrtana, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request.

In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulation and chant regularly Hare Kṛṣṇa mantra. Otherwise that enthusiasm also will dry. So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. Utsāhān dhairyāt. And patient. And niścayād, with conviction, firm conviction. Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt. Following the rules and regulation, chalked out plans. And sato vṛtteḥ, dealing very straightforward. No diplomacy, no politics, no duplicity. That will not help. Sato vṛtteḥ. Vṛtteḥ, his profession should be very straightforward. No underhand dealings. Sato vṛtteḥ and sādhu-saṅga [Cc. Madhya 22.83], and in the association of devotees. Six things. Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforward, no duplicity, and in association of devotees. If you can keep these six principles always in front then your progress in Kṛṣṇa consciousness is sure. There is no doubt about it. So as far as possible I've tried to train you and you are doing nice. I'm satisfied. So keep the standard and go on. March forward and Kṛṣṇa will bless you. Thank you very much. Hare Kṛṣṇa. Chant. [break] (prema-dhvanī) (end)

710214PU.GOR

Purport to Jaya Rādhā-Mādhava

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Gorakhpur, February 14, 1971

Prabhupāda: …gopī-jana-vallabha giri-vara-dhārī, yasoda-nandana braja-jana-rañjana yamunā-tīra-vana-cārī. This small song you can practice. The tune I can give you. (Prabhupāda sings each line and devotees respond, then with mṛdaṅga and karatālas.) This is actual picture of Kṛṣṇa, Rādhā-Mādhava giri-vara-dhārī. Original Kṛṣṇa this is. Rādhā-Mādhava giri-vara-dhārī. Vraja-jana-vallabha. His business is to please the inhabitants of Vṛndāvana. That's all. He has no other business. And the vraja-jana also, they have no other business than to please Kṛṣṇa. That's all. This is original Kṛṣṇa. Vraja-jana-vallabha giri-vara-dhārī. And first business is Rādhā-Madhave. Of course, Kṛṣṇa is concerned with everyone, especially concerned with Rādhārāṇī. Rādhā-Mādhava, kuñja-bihārī, and enjoys with Rādhā in different kuñjas, bushes, of Vṛndāvana. And then, yaśodā-nandana. Next He wants to please His mother, Yaśodā. Yaśodā-nandana vraja-jana-rañjana. And Kṛṣṇa is very affectionate to all the inhabitants of Vṛndāvana. The son of Yaśodā and Nanda Mahārāja. They love Kṛṣṇa, all the elderly persons. They love. Elderly ladies and persons, they love Kṛṣṇa. "Oh, here is the son of Yaśodā and Nanda Mahārāja." They're all tenants and subordinates to Nanda Mahārāja. Nanda Mahārāja is the chief man in Vṛndāvana, and they are their subjects. So they are affectionate to Kṛṣṇa because He happens to be son of Yaśodā and Nanda Mahārāja. And Kṛṣṇa's business is (Śrīla Prabhupāda goes into trance) (end)

710710PU.LA

Purport to Hare Krishna Maha Mantra

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Los Angeles, July 10, 1971

Prabhupāda: So this mahā-mantra, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, is being chanted by Brahmā with his four mouths. Brahmā-jape catur-mukhe. Brahmā means Lord Brahmā, and jape means he is chanting, catur-mukhe, with his four heads. Within this universe, only Brahmā has got four heads. And Lord Śiva sometimes exhibits five heads. So it is explained here that Lord Brahmā is also chanting this Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, with his four mouths. Still he is chanting. He does not think that he is satiated. This transcendental name is so sweet that either you chant with your one mouth and one tongue or with one thousand mouths or one thousand tongues, still, you will never feel tired. That is the purport of this song. Śrīla Rūpa Gosvāmī, he lamented that "This Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, these names are so sweet that how I can relish the transcendental sweetness with one tongue and one mouth? If God would have given me millions of tongues and millions of mouths, then I would have relished a little of it." So he lamented. Here also it is said that Nārada Muni, he has got always with him a tampura, and he is traveling all over the universe constantly. He cannot stay in any place more than a few seconds, and he has no companion. But his only companion is that tampura and chanting Hare Kṛṣṇa. Therefore it is said here, nārada-yabe, vīṇā-yantre, kṛṣṇa kṛṣṇa hare hare. (end)

710720PU.NY

Purport to Jaya Rādhā-Mādhava

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New York, July 20, 1971

Prabhupāda: So you know this song Jaya Rādhā-Mādhava?

Devotees: Jaya!

Prabhupāda: So you can follow me?

Devotees: Jaya! Haribol! (Śrīla Prabhupāda leads singing of Jaya Rādhā-Mādhava)

Prabhupāda: So this is the-sit down-original nature of Kṛṣṇa, original nature of Kṛṣṇa. He is Rādhā-Mādhava. He is the lover of Śrīmatī Rādhārāṇī. And kuñja-vihārī, always enjoying the company of the gopīs within the bushes of Vrdavana forest. Rādhā-mādhava kuñja-vihārī. So He's not only lover of Rādhārāṇī, but braja-jana-vallabha. The whole residents of Vṛndāvana, they love Kṛṣṇa. They do not know anything else. They do not know whether Kṛṣṇa is God, or not; neither they are very much harassed, that "I shall love Kṛṣṇa if He is God." "He may be God or He may be whatever He is. It doesn't matter, but we love God, Kṛṣṇa." That's all. That is called unalloyed love. "If Kṛṣṇa is God, then I shall love Him"-this is conditional love. This is not pure love. Kṛṣṇa may be God or whatever He may be, but by His wonderful acts, the Vrajavāsī, they are thinking, "Oh Kṛṣṇa, He is very wonderful child, maybe some demigod. Maybe some demigod." Because people are generally under impression that the demigods are all-powerful. They're powerful within this material world. But they do not know that Kṛṣṇa is above all of them. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The highest demigod, Brahmā, is giving his opinion, "The supreme controller is Kṛṣṇa."

So as the residents of Vṛndāvana, they love Kṛṣṇa without any condition, similarly, Kṛṣṇa also loves them without any condition. Vraja-jana-vallabha giri-vara-dhārī. When the inhabitants of Vṛndāvana were in danger because they stopped Indra-yajña and Indra became very angry, and he sent very great, powerful cloud and rained over Vṛndāvana incessantly for seven days, so when the inhabitants became very much disturbed, Kṛṣṇa, although He was only seven years old boy, He saved them by lifting the Govardhana Hill. So He taught Indradeva, demigod, that "To stop your disturbance is the business of My little finger. That's all." So he came down to his knees. These things you'll find in Kṛṣṇa book. So as the Gopī-jana-vallabha, His only business is how to protect gopī-jana. So our Kṛṣṇa consciousness movement is how to become one of the gopī-jana. Then Kṛṣṇa will save us from any danger, even by lifting a hill or mountain. Kṛṣṇa is so kind and so powerful. When Kṛṣṇa lifted the hill, He did not practice some yoga system. And that is God. Although He was a child, He was playing like a child, He was dealing like a child, but when there was need, He was manifesting as God. That is Kṛṣṇa. That is Kṛṣṇa, not that He has to go and practice some yoga system. Then He becomes God. No. He's not that type of God, not manufactured God. He's God.

So gopī-jana-vallabha giri-vara-dhārī. And as a child, as beloved child of Yaśodā, Yaśodā-nandana,… Kṛṣṇa likes to be a child of a devotee. He wants to be chastised from His devotee father and mother. Because everyone worships Him, nobody goes to chastise Him, so He takes pleasure when a devotee chastises Him. That is Kṛṣṇa's service. If Kṛṣṇa takes pleasure being chastised, so the responsibility is taken by a devotee: "All right, I shall become Your father and chastise You." When Kṛṣṇa wants to fight, one of His devotees becomes Hiraṇyakaśipu and fights with Him. So all activities of Kṛṣṇa is with His devotees. He is… Therefore, to become associate of Kṛṣṇa, to develop Kṛṣṇa consciousness… Yaśodā-nandana vraja-jana-vallabha, vraja-jana-rañjana. His only business is how to satisfy… As braja-jana's business is how to satisfy Kṛṣṇa, similarly, Kṛṣṇa's business is how to satisfy braja-jana. This is reciprocation of love. Yamunā-tīra-vana-cārī. Kṛṣṇa, the Supreme Personality of Godhead, is wandering on the banks of Yamunā to please the gopīs, the cowherd boys, the birds, beasts, calves. They are not ordinary birds, beasts, calves or men. They are on the top of self-realization. Kṛta-puṇya-puñjāḥ [SB 10.12.11]. After many, many lives they got that position, to play with Kṛṣṇa.

So our Kṛṣṇa consciousness movement is so nice that everyone can go to Kṛṣṇaloka and become His associate, as a friend or so many other things, as a servant, as father, as mother. And Kṛṣṇa is agreeable to any one of these propositions. These things are described very nicely in our Teachings of Lord Caitanya. So Kṛṣṇa does not go even a step from Vṛndāvana. The original Kṛṣṇa is Vṛndāvana. That is described in the Brahma-saṁhitā,

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambrahma-sevyamānaṁ
govindam ādi-puruṣaṁ (tam ahaṁ bhajāmi)
[Bs. 5.29]

Brahmā is accepting the Supreme Personality of Govinda, Kṛṣṇa in Vṛndāvana. Veṇuṁ kvaṇantam: "He is engaged in playing flute."

(veṇuṁ kvaṇantam) aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.30]

So take advantage of these books, this knowledge, and this prasādam, this chanting, and be happy and go to Kṛṣṇa. So nice thing. All right. (end)

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Purport to Bhajahu Re Mana

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Los Angeles, May 27, 1972

Prabhupāda: So this song was sung by Govinda dasa. Govinda-dāsa-abhilāsa re. What is his desire? Abhilāsa means desire. Bhajahū re mana śrī-nanda-nandana: "My dear mind..." Because mind is our friend and enemy. If you train the mind, then mind is your best friend. And if you cannot train your mind, then will be your bitterest enemy. Sa vai manaḥ kṛṣṇa-padāravindayoḥ [SB 9.4.18]. Therefore mind has always to be engaged on the lotus feet of Kṛṣṇa, then mind automatically will be controlled and will become friend. So Govinda dasa is expressing his desire: "My dear mind, you just be engaged in devotional service of Nanda-nandana." His..., he does not say Kṛṣṇa. He says Nanda-nandana. If we address Kṛṣṇa directly, that is not very pleasing, but if we say Kṛṣṇa: Nanda-nandana, Yaśodā-nandana, Devakī-nandana, Pārtha-sārathi-in relationship with His devotee-then He becomes more pleased. So bhajahū re mana śrī-nanda-nandana. Why Śrī-Nanda-nandana? Now, abhaya-caraṇāravinda re. If you take shelter of the lotus feet of Kṛṣṇa, Nanda-nandana, then you'll have no more anxiety, fear.

samāṣritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
[SB 10.14.58]

This is Bhagavat-darśana. Padaṁ padaṁ yad vipadām. This material world, padaṁ padam means step by step there is danger. So one who takes shelter of the lotus feet of Kṛṣṇa, mahat-padaṁ puṇya-yaśo murāreḥ samāṣritā, for him there is no more danger. Abhaya-caraṇāravinda re. How it is possible to take complete shelter of Kṛṣṇa, which is fearlessness, no anxiety, vaikuṇṭha? Durlabha manava-janama sat-saṅge. This is possible if you associate with devotees. If you think that "Now I have become very much advanced. Now I shall live alone and chant Hare Kṛṣṇa, imitating Haridāsa Ṭhākura," this is nonsense. You cannot imitate Haridāsa Ṭhākura. You have to associate with devotees. Durlabha manava-janam sat sange. Sat-sange. Satāṁ prasaṅgān mama vīrya-saṁvido [SB 3.25.25]. If you remain with the devotees, then by their association, by talking with them, you'll get real understanding of God consciousness. It is very practical to understand. Just like in material world there are many associations, societies. Businessmen, they have got their stock exchange association, those who are dealing in exchange. They have got an association. They go there, and their business facility is very good. Similarly, so many clubs. If you want to drink and enjoy sense, you go to so many clubs and associate with them and you'll learn how to drink, how to mate very nicely. So association is very important. Therefore our Kṛṣṇa consciousness society are giving chance people to associate with us, so that he'll be able to understand what is Kṛṣṇa, what is Kṛṣṇa consciousness. Therefore Govinda dasa recommends, durlabha mānava-janama-sat-saṅge. Mānava. This human life is durlabha, very rarely obtained. Not dogs' association, crows' association, but swans' association. There are association even by nature. "Birds of the same feather flock together." The crows, they'll mix with crows, and the swans will mix with swan. White swan, very nice water, nice garden, they will like that. The crows will not like that. The crows will like where filthy things are thrown away. They'll take pleasure there. So similarly, according to the quality of nature, there are different association in human society. But it is recommended that durlabha mānava sat-saṅge: not with the crows but with the swans. That association.

So this Kṛṣṇa consciousness society is the swans, paramahaṁsa. Haṁsa. Haṁsa means swan. Haṁsa, this example is given because the swan knows the technique how to take milk out of water. You give the swan milk and water, it will take the milk portion and give it up the water portion. Similarly a swan, a haṁsa, paramahaṁsa, means in this human form of life, one who takes the spiritual portion of life and rejects the material portion of life, he is called haṁsa, paramahaṁsa. We are mixed. Our body is material, but I am spirit soul. So we have to know the techniques how to get out of this material bondage. That is the process of jñāna vairāgya, knowledge and renunciation. The example is given, just like wood, firewood. If you somehow or other, you can ignite fire, then the fire will vanquish the wood. The blazing fire will consume the whole wood. Similarly, you have got the fire of spiritual consciousness. If you can evoke that spiritual consciousness, this material consciousness will be burnt up. It will come out from this material body, but when it comes out, then it will vanquish the material body. Very good, good example. The fire, there is..., in the wood there is fire, everyone knows. So you ignite fire, and if you make it dry, then the fire takes place very quickly. And when it is blazing fire, then the wood becomes vanquished. There is no more existence of the wood. Similarly, if you can invoke your spiritual consciousness, Kṛṣṇa consciousness, when it will be very nicely going on, then your material existence will be finished. This is the process. Durlabha mānava-janama sat-saṅge taraha e bhava-sindhu re. In this way, just get on the other side of this ocean of nescience.

Then, one may say that "If I associate with the Kṛṣṇa consciousness movement, then how my family affairs will go on? Who will look after my wife and children, society, friendship, love? I have got so many business." There, therefore he says, śīta ātapa bāta bariṣaṇa ei dina jāminī jāgi re: "My dear mind, you are working so hard." Śīta ātapa. "In severe cold you are going to work. In scorching heat you are going to work. Torrents of rain... You cannot stop your work." Śīta ātapa bāta bariṣaṇa. "Night duty, whole night working." People are doing that. Śīta ātapa bāta bariṣaṇa ei dina jāminī jāgi re. Whole day work, again I'll get some more money, I'll let you work at night also, extra. In this way we are working. Why? Why you are working? Why you are working?

śīta ātapa bāta bariṣaṇa
ei dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha labha lāgi' re

"In this way I have wasted my time," biphale sevinu, "to serve kṛpana durajana, some so-called society, friendship and love. Kṛpaṇa, they will not, never, be engaged in Kṛṣṇa consciousness, but I am engaged in their service." So this is general, not that every, every family. Mostly 99.9. So biphale sevinu, "In this way I am wasting my time. And what is the pleasure?" Capala sukha-labha lāgi' re. "Few minutes' sex, that's all." Behind the sex, so many labor. Therefore Govinda dāsa says that "You are trying to enjoy wealth," ei-dhana, yauvana, putra, parijana. Material happiness means to acquire money, dhana;, and then jana, many adherents or dependents-wife, children, friends, society, so many things, country. So putra, parijana, ithe ki āche paratīti re. "You cannot have any transcendental bliss in this." kamala-dala-jala, jīvana ṭalamala. The life is tottering. You cannot say when the life will be finished. The example is given, kamala-jala-dala. Just like lotus leaf. If you put water on the leaf, it will not stay; it will be tiltering. At any moment it slips. Similarly, our life is like that, tiltering. At any moment-finished. Kamala-jala-dala, jivana…, bhajahu hari-pada nīti re. Therefore engage yourself in Kṛṣṇa consciousness as much as you can. Finish before the death comes. That is your mission. And what is Kṛṣṇa consciousness? Śravana, kīrtana, smarana, vandana, pāda-sevana, dāsya re, pūjana, sakhī-jana, ātma-nivedana, the nine kinds of devotional service, govinda-dāsa-abhilāṣa re.

So everyone should desire like Govinda dasa. Śravana kīrtana, these are the devotional processes: hearing; chanting; remembering; arcana, worshiping the Deity; vandana, offering prayer. There are nine kinds. So human life is meant for this purpose. By this process, gradually we ignite the fire of Kṛṣṇa consciousness, or spiritual consciousness. Then, by that fire, as by blazing fire the wood itself becomes burnt into ashes, so our, all of our covering… The spirit soul is covered by matter, by ignorance. So this covering and ignorance will be burnt into ashes, and you'll become free and go back to home, back to Godhead. This is the purport of this song.

Now you can begin. Hare Kṛṣṇa. (end)

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Purport to Parama Koruṇa

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Atlanta, February 28, 1975

Prabhupāda: …pahū dui jana. Pahū means prabhu. The shortcut is pahū. Prabhu, lord, or master. So these prabhu two, two prabhus, Caitanya Mahāprabhu and Nityānanda Prabhu… Caitanya Mahāprabhu is addressed as Mahāprabhu, Mahā-puruṣa. And others, they are addressed as prabhu. So these two prabhus, Nityānanda Prabhu and Caitanya Mahāprabhu, are very merciful, parama koruṇa. Parama koruṇa means extremely merciful. Extremely merciful because Kṛṣṇa is also merciful, but because He is the Supreme Personality of Godhead in His original feature… Caitanya Mahāprabhu is also Kṛṣṇa, but He is acting as devotee. He is not acting as Kṛṣṇa. He is agting as devotee of Kṛṣṇa.

namo mahā-vadānyāya
kṛṣṇa-preme-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne (gaura-tviṣe namaḥ)

He is Kṛṣṇa, but at present He has assumed the name of Kṛṣṇa-caitanya. Sārvabhauma Bhaṭṭācārya also appreciated Caitanya Mahāprabhu. He made one hundred verses about Caitanya Mahāprabhu, but Caitanya Mahāprabhu, just to teach us, He destroyed the ślokas, "Oh, it is too much praising Me." So anyway, some of the ślokas were saved. Two of them are mentioned in the Caitanya-caritāmṛta. So one of the śloka, verse, is

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madhya 6.254]

Sārvabhauma Bhaṭṭācārya is offering his obeisances to Lord Caitanya Mahāprabhu, speaking like this, that "You are the same original person, Kṛṣṇa. But You have now assumed the form of Kṛṣṇa caitanya just to teach vairāgya-vidyā-nija-bhakti-yogam. You have come to teach the mass of people the art of becoming detached to this material world." Vairāgya-vidyā. Vairāgya. Rāgya means attachment and virāga means detachment. So we fallen souls, conditioned souls, we are very much attached to this material body, and consequently, material world. This is the disease. This is called bhava-roga, or material disease, to become attached to this body. "I am Indian," "I am American," "I am white," "I am black"-I identify with this body because we are very much attached to this body. But if we study very deeply, "Why I am attached to this body?" Suppose if there is some danger, immediately warning, just this roof is going to fall down, we shall immediately take care of our own body, not of our Godbrothers. Because we are very much attached to this body. This is the first business, how to save this body. Now, the next question is "Why you are so much anxious to save this body?" What will be the answer? Can anyone say? Why one is so much attached with this body? The answer is that because I, the real I, I am within this body, therefore I am anxious to save it. Then why you are anxious to save the soul, individual soul? The answer will be that because I am part and parcel of Kṛṣṇa. So ultimately we want to love Kṛṣṇa, but because we are in a forgetful platform, then someone is trying to save his body, someone is trying to save his bodily relationship. Therefore in so many ways we are implicated with this material atmosphere.

So Śrī Caitanya Mahāprabhu came to teach us how to become detached to this material. That is vairāgya-vidyā. Vidyā means vairāgya-vidyā. Vidyā does not mean to become more and more attached to this material world. That is not… That is avidyā, illusion, because I will not be able to save this body. This body will change. I will be annihilated. But still, I am very much anxious for this body. This is called illusion or ignorance or avidyā. So Caitanya Mahāprabhu came to teach us vairāgya-vidyā, how to become detached. He personally showed by His life example that… He was very learned scholar in Navadvīpa. His name was Nimāi Paṇḍita, and He was very influential also. He was so influential that simply by His calling, 100,000 people joined Him to show a civil disobedience movement, disobeying the order of the magistrate that "You cannot perform kīrtana." So Caitanya Mahāprabhu organized immediately about one lakh of people and went to perform at the house of the magistrate. The civil disobedience movement, perhaps you know that it was inaugurated by Gandhi, Mahatma Gandhi, in India against the British government. But long, long before, five hundred years before, Caitanya Mahāprabhu, He started this civil disobedience movement against the order of Kazi. So

He was so popular. My point is that not only He was a very learned scholar… He was young man, twenty, twenty-two years, but He was so popular that He could call 100,000 people at once to start this civil disobedience. The social position…

He was beautiful, Gaurasundara. His another name is Gaurasundara, very beautiful boy. And a very learned scholar, Nimāi Paṇḍita. Nobody could defeat Him. And very influential and born of a very high-grade brāhmaṇa family. His father, His grandfather, was very, very learned scholars. So in every way He was very well situated, although the brāhmaṇas are not very rich. They do not care for money. They are interested in knowledge, brahma-jñāna. And if one knows Brahman, then he is brāhmaṇa. Brahma jānātīti brāhmaṇaḥ: ”Brāhmaṇa means one who knows the Absolute Truth.” That is brahma-jñāna. The human life is meant for that purpose, athāto brahma jijñāsā. Everyone should be interested to enquire about Brahman, the Absolute Truth. At least, a class of man must be there in the society. That is the brain, brain of the society, brāhmaṇa. Just like you have got the brain in your body. If the brain is absent, if the brain is gone mad, then your whole body is useless. That is the position at the present moment. There is no brain in the society. All śūdras, no brāhmaṇas. Because nobody is interested with the Absolute Truth.

Everyone is interested how to eat, how to sleep, how to have sex and how to defend. That is going on, nationwide, worldwide. Therefore our Kṛṣṇa consciousness movement is interested to make a section of the people brāhmaṇa, brain. They can guide. It is not that everyone requires; neither it is possible. Unless one is very intelligent, he cannot become brāhmaṇa. Brāhmaṇa means the most intellectual class of the society. That is brāhmaṇa. Satya śamaḥ damaḥ titikṣa ārjavaḥ, jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg. 18.42]. These are the brāhmaṇa's qualification. He must be truthful, so much so truthful that even to his enemy he will not keep any secret. That is called truthfulness. And śamaḥ. Śamaḥ means controlling the senses. Damaḥ. Śamaḥ means controlling the mind. Mind is our enemy; mind is our friend. So if we can control the mind, the mind can act as very good friend. And if we do not control the mind, then he acts as enemy. Therefore the yoga system means controlling the mind, controlling the senses so they can act as my friend. Otherwise they will act as my enemy. Kāma krodha lobha moha.

So there is necessity of a class of men who will act as the brain of the society. That is called brāhmaṇa. That is real human society, where there are four classes of men: one acting as brain, one acting as arms or armies or protection, one acting as belly, or the food digesting machine… Unless you eat and digest food, how your body will be maintained? So everything is very scientifically designed in the Vedic civilization. So in the Kali-yuga there is scarcity of brāhmaṇa. Brāhmaṇa is vairāgya. A brāhmaṇa is not interested with pounds, shilling, pence, ”Get money and enjoy.” That is not brāhmaṇa's business. What us enjoyment? That is illusion. You cannot enjoy because you are conditioned by the stringent laws of nature, and where is enjoyment? There is no enjoyment. But they are thinking, ”I am enjoying.” This is called illusion, māyā. There cannot be any enjoyment. When you are not free, when you are conditioned under the stringent laws of… You do not like to die. You are forced to die. You must die. You cannot say, ”No, I will not die.” No, that is not possible. So where is your freedom? But we are declaring, ”Now we are independent.” This is all illusion.

So Caitanya Mahāprabhu appeared to save us from all these illusions. That is Caitanya Mahāprabhu. Caitanya means living, not dead. If we have no spiritual consciousness, if we have not Kṛṣṇa's consciousness, then we are dead. This, what is this body? This body is dead. Alive or dead, so-called dead, it is already dead because it is matter. But because there is spirit soul, it is moving. The same example: the motor car, what is this? A lump of matter, some iron, some other metals or some rubbers and combination. And so long the driver is there-it is moving-it is important so long it is moving. And as soon as the movement stops, you throw it away. That is very good experience in your country. So many useless motor cars are heaped together. So similarly, the brāhmaṇa means one must know that who is the driver of this body, brahma-jñāna. So at the present moment nobody knows who is driving this body. So therefore all śūdras, fourth-class men. There is no first-class man. But in the human society there must be four classes of men: first class, second class, third class… Fourth class also required for assisting the higher, third class. Everything is very nicely described in the Bhagavad-gītā, and Bhagavad-gītā was taught by Kṛṣṇa Himself. But people could not follow Him, misunderstood Him. Therefore Kṛṣṇa again came as Kṛṣṇa-caitanya to teach personally the philosophy of Kṛṣṇa.

Caitanya Mahāprabhu did not teach anything else than what was taught by Kṛṣṇa. Therefore, Sarvabhauma Bhaṭṭācārya said, vairāgya-vidyā-nija-bhakti-yogam śikṣārtham, purāṇah puruṣaḥ. That Supreme Personality of Godhead… Vairāgya-vidyā-nija-bhakti-yogaṁ śikṣārtham ekaḥ purāṇaḥ puruṣaḥ [Cc. Madhya 6.254], śrī-kṛṣṇa-caitanya-śarīra-dhārī: ”Now You have assumed the form of Śrī Kṛṣṇa-caitanya, but You are Kṛṣṇa.” That is also…, Rūpa Gosvāmī said. We have to follow the mahājanas, great personality, authorities. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. We cannot manufacture a way of life. We have to follow the footprints of mahājana, great personalities. That is the way. Here, at the present moment, everyone is speculating. What is the use of speculation? You are imperfect. Your senses are imperfect. Whatever you establish, because you have established by imperfect senses, they are all imperfect. Therefore, that suffering, there is no solution. So speculative method will not help us. So Caitanya Mahāprabhu's teaching is It is not as He had manufactured something. He is also following. He quoted one verse from the prayers of Lord Brahmā.

jñāne prayāsam udapāsya namanta eva
(jīvanti) san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

This is a quotation from Śrīmad-Bhāgavatam in Brahma's prayer to Kṛṣṇa. The purport is that you should give up this bad habit of speculation. Jñāne prayāsam. Prayāsam means endeavor: ”I shall get this knowledge by speculating.” This is called jñāna-prayāsam, endeavoring uselessly for knowledge. So udapāsya. You give it up. Jñāne prayāsam udapāsya namanta. Just become submissive. Don't think yourself that you are very learned. Because if the senses are imperfect, how you can be learned? Whatever you see, that is imperfect. Just like we see every day the sun, these eyes. And what we see? It is just like a disc. Is it a disc? It is fourteen hundred times bigger than this earth. So what is the value of your seeing? You cannot see what is behind the wall. Still, you are proud of seeing-”Can you show me? Can you show me God?” And what power you have got to see? That he does not consider. He thinks, ”I have got seeing power.” Similarly, you study every sense-they are all imperfect, blunt. So any knowledge you acquire by gymnastic of the senses-useless. This is Caitanya Mahāprabhu's teaching. Not Caitanya Mahāprabhu's, it is the Bhāgavata's teaching and Caitanya Mahāprabhu's the same. So we have to give up this nonsense idea, that ”I can attain to the perfect knowledge by speculation, manodharma, by speculation, manodharma, mental gymnastic.” This will not help us.

So jñāne prayāsam udapāsya namanta eva. Just become submissive. And where to submit? You must submit to a perfect person. Otherwise why should you submit? Tad-vijñānārthaṁ sa gurum eva abhigacchet [MU 1.2.12], samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham. So Bhagavān Kṛṣṇa also says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti tad jñānaṁ
jñāninaḥ tattva-darśinaḥ
[Bg. 4.34]

Tattva-darśī, one who has seen the things as it is. Go there and from him take the knowledge, not that one who is speculating. This is the process, Vedic process. Therefore it is called śruti. Śravaṇam. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Śravaṇam means hearing, kīrtanam means glorifying. Of whom? About Viṣṇu, not for anything else. So Śrī Caitanya Mahāprabhu approved this point. When He was talking with Śrī Rāmānanda Rāya, Rāmānanda Rāya suggested various methods of self-realization. So Śrī Caitanya Mahāprabhu did not reject them. He said, ”Yes, it is also nice, but you go farther above. Go forward still.” So in this way, when Rāmānanda Rāya quoted this verse from Śrīmad-Bhāgavatam, jñāne prayāsam udapāsya, He said… No, in the beginning He had, eho bāhya, āge kaha: ”This process is not very important; it is external. If you know better than this, say.” So in this way, after many rejections, when Rāmānanda Rāya came to this version, jñāne prayāsam udapāsya, Caitanya Mahāprabhu did not say that it is useless. Eho haya: ”Yes, it is nice.” Eho haya: ”It can be accepted.” That is the beginning, that don’t try to speculate. Just become humble and meek and hear from the realized soul. Namanta. Jñāne prayāsam udapāsya namanta eva. Just become submissive. Do not think that you know by everything. That is your illusion, māyā. Because you cannot know everything. You can, you may know something. That is not possible that you know everything.

So to know everything perfectly you cannot do it simply by speculating or handling your senses, imperfect senses. San-mukharitāṁ bhavadīya-vārtām. You hear from the realized soul. So Kṛṣṇa, hear from Kṛṣṇa. That is He is perfect. And sthāne sthitāḥ. To hear about Kṛṣṇa, you do not require to change your position. Sthāne sthitāḥ. You are medical man? That’s all right. Remain medical man. You are scientist? That’s all right. You are lawyer? That’s all right. You are fool? That’s all right. (laughter) Because everyone is fool, but they are divided by mental concoction that ”Here is a fool; here is a learned.” Because the learned is also a fool. But by mental concoction, he is recognized as intelligent. Same mental concoction. Dvaite’ bhadrābhadra sakali samana. Caitanya-caritāmṛta kar said that ”In the material world, this is good; and this is bad-this is all mental speculation.” Dvaite’ bhadrābhadra sakali samana, ei bhāla, ei manda’, saba manodharma: ”That division, ’This is good; this is bad,’ it is mental speculation.” It has no value. It has no value. So this mental speculation will not help us. And therefore sthāne sthitāḥ. You remain in your position. It doesn’t matter, good or bad. The mental speculator’s verdict that ”This is good; this is bad. This is intelligent; this is fool,” they are all mental speculation. That will not help.

So you remain in your position. Either in good or bad, it doesn’t matter. But you do one thing. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ. You use your ear. That ear is bestowed upon everyone, either fool or learned. So use that ear, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ, and hear attentively, and mold your life as you hear from the realized soul. Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-mano. One who remains like this, although he is imperfect fool, whatever he may be, he can conquer the ajita. Ajita means God. Nobody can conquer Him, but a devotee who sincerely hears about Him from the realized soul, he can conquer even Ajita, Kṛṣṇa. Just like gopīs. The gopīs were women and not very high class woman, cowherd’s men, in the village, not in town, very educated, high society, brāhmaṇa, kṣatriya, no. They all belonged to vaiśya class. And they were woman, not Vedantist, not scholar. But they conquered Kṛṣṇa. Why? And that is this They heard about Kṛṣṇa, and they became lover of Kṛṣṇa. That is required. So that is the real qualification. Caitanya Mahāprabhu, He was so strict about womanly association. Still, He recommended, ramyā kācid upāsanā vrajavadhū-vargabhir yā kalpitā: ”There is no better type of worshiping Kṛṣṇa than the system which vraja-vadhū, the gopīs, adopted to love Kṛṣṇa. That is the first-class.” That is the recommendation of Vedic śāstra. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. First-class religion Religion means to understand God. That is the sum and substance.

The process may be different according to country, men. Just like we worship the Deity in the temple. This is also bhakti. And the Christians go to the church and offers prayer to God. That is also bhakti. That is also bhakti. Nine items of bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyam [SB 7.5.23]. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, arcanam vandanam. Vandanam is offering prayer. So they go to the church or go to the mosque, they offer prayers to the Supreme. That is also bhakti. So there is no question of what type of religion you are following. That doesn’t matter. You follow anything, whatever suits you. But the result should be that. You worship with the result. The result is how to love God. That should be the result. If you have come to that platform, how to love God, mad after God, as Caitanya Mahāprabhu…

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

Govinda-viraheṇa: ”Being separated from Govinda, God, my life is vacant.” This is required. It doesn’t matter whether you follow Christianity or Hinduism or Muslimism. Whether you are feeling vacancy, everything vacant without Kṛṣṇa, without God-that is the test. Yugāyitaṁ nimeṣeṇa. Every moment… Because one who is feeling separation from the Lord, he is feeling also, ”When I shall see Him?” So this anxiety, Caitanya Mahāprabhu, yugāyitaṁ nimeṣeṇa: ”A moment is seeming to Me a millenium, hundreds and millions of years’ separation.” That is love. If you love somebody and if you… Of course, in the material world, this love is not possible. There is no love in the material world. It is all lust. So love means loving God. That is love. So the Caitanya Mahāprabhu is teaching this, yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam: ”I am feeling one moment as a millenium, being separated from Kṛṣṇa. And the torrents of tears are coming just like torrents of rain.” And śūnyāyitaṁ jagat sarvam: ”And the whole world is seeming to Me vacant,” govinda-viraheṇa me, ”being separated from Govinda.” This is love. So it doesn’t matter what religious system you are following, but the result should be this, that you should be mad after God. That is the test. Sa vai puṁsāṁ paro… That is first-class religion, yato bhaktir adhokṣaje, to love. Bhakti means love, service, rendering service. Adhokṣaje. Adhokṣaje means beyond the speculation of mind, mental exercise, bodily exercise. Adhokṣaja. Adhakṛta akṣaja jñānam.

So Caitanya Mahāprabhu taught this. And He took sannyāsa. For the benefit of the whole world, He took sannyāsa. He gave up His very opulent position in Navadvīpa, as I have told you, very learned scholar, very beautiful body, very beautiful wife, very affectionate mother, good popularity. There was no scarcity. And He was God Himself. Why there will be any scarcity? There is no question. But in spite of, He took sannyāsa for the benefit of the whole world. That Caitanya Mahāprabhu has come here in Atlanta. So you worship this Caitanya Mahāprabhu. Parama koruṇa, pahū dui jana, They are very, very merciful, and little service will enhance your devotional service to a larger scale.

Thank you very much. (end)

12 Letters

Letters

New letters

1947 Correspondence

Letter to: Mahatma Gandhi

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Cawnpore 12 July, 1947

47-07-12

Mahatma Gandhijee Bhangi Colony New Delhi.

Dear Friend Mahatmajee,

Please accept my respectful Namaskar. I am your unknown friend but I had to write to you at times and again although you never cared to reply them. I sent you my papers ”Back to Godhead” but your secretaries told me that you have very little time to read the letters and much less for reading the magazines. I asked for an interview with you but your busy secretaries never cared to reply this. Anyway as I am your very old friend although unknown to you I am again writing to you in order to bring you to the rightful position deserved by you. As a sincere friend I must not deviate from my duty towards a friend like your good self.

I tell you as a sincere friend that you must immediately retire from active politics if you do not desire to die an inglorious death. You have 125 years to live as you have desired to live but you if you die an inglorious death it is no worth. The honour and prestige that you have obtained during the course of you present life time, were not possible to be obtained by any one else within the living memory. But you must know that all these honours and prestiges were false in as much as they were created by the Illusory Energy of Godhead called the maya. By this falsity I do not mean to say that your so many friends were false to you nor you were false to them. By this falsity I mean illusion or in other words the false friendship and honours obtained thereby were but creation of maya and therefore they are always temporary or false as you may call it. But none of you neither your friends nor yourself knew this truth.

Now by the Grace of God that illusion is going to be cleared and thus your faithful friends like Acarya Kripalini and others are accusing you for your inability at the present moment to give them any practical programme of work as you happened to give them during your glorious days of non-co-operation movement. So you are also in a plight to find out a proper solution for the present political tangle created by your opponents. You should therefore take a note of warning from your insignificant friend like me, that unless you retire timely from politics and engage yourself cent per cent in the preaching work of Bhagavad-gita, which is the real function of the Mahatmas, you shall have to meet with such inglorious deaths as Mussolini, Hitlers, Tojos, Churchills or Lloyd Georges met with.

You can very easily understand as to how some of your political enemies in the garb of friends (both Indian and English) have deliberately cheated you and have broken your heart by doing the same mischief for which you have struggled so hard for so many years. You wanted chiefly Hindu-Moslem unity in India and they have tactfully managed to undo your work, by creation of the Pakistan and India separately. You wanted freedom for India but they have given permanent dependence of India. You wanted to do something for the upliftment of the position of the bhangis but they are still rotting as bhangis even though you are living in the bhangi colony. They are all therefore illusions and when these things will be presented to you as they are, you must consider them as God-sent. God has favored you by dissipating the illusion you were hovering in, and by the same illusion you were, nursing those ideas as Truth(?).

You must know that you are in the relative world which is called by the sages as Dvaita i.e. dual- and nothing is absolute here. Your Ahimsa is always followed by Himsa as the light is followed by darkness or the father is followed by the son. Nothing is absolute truth in this dual world. You did not know this neither you ever cared to know this from the right sources and therefore all your attempts to create unity were followed by disunity and Ahimsa. Ahimsa was followed by Himsa.

But it is better late than never. You must know now something about the Absolute Truth. The Truth with which you have been experimenting so long is relative. The relative truths are creations of the daivi maya qualified by the three modes of Nature. They are all insurmountable as is explained in the Bhagavad-gita (7.14). The Absolute Truth is the Absolute Godhead.

In the Katha Upanisad it is ordered that one must approach the bona fide Guru who is not only well versed in all the scriptures of the world but is also the realized soul in Brahman the Absolute-in order to learn the science of Absolute Truth. So also it is instructed in the Bhagavad-gita as follows:-

tad viddhi pranipatena pariprasnena sevaya upadeksyanti tad jnanam jnaninas tattvadarsinah (Bg. 4.34)

But I know that you never underwent such transcendental training except some severe penances which you invented for your purpose as you have invented so many things in the course of experimenting with the relative truths. You might have easily avoided them if you had approached the Guru as abovementioned. But your sincere efforts to attain some Godly qualities by austerities etc surely have raised you to some higher position which you can better utilize for the purpose of the Absolute Truth. If you, however, remain satisfied with such temporary position only and do not try to know the Absolute Truth, then surely you are to fall down from the artificially exalted position under the laws of Nature. But if you really want to approach the Absolute Truth and want to do some real good to the people in general all over the world, which shall include your ideas of unity, peace and non-violence, then you must give up the rotten politics immediately and rise up for the preaching work of the philosophy and religion of ”Bhagavad-gita” without offering unnecessary and dogmatic interpretations on them. I had occasionally discussed this subject in my paper ”Back to Godhead” and a leaf from the same is enclosed herewith for your reference.

I would only request you to retire from politics at least for a month only and let us have discussion on the Bhagavad-gita. I am sure, thereby, that you shall get a new light from the result of such discussions not only for your benefit but for the benefit of the world at large-as I know that you are sincere, honest and moralist.

Awaiting your early reply with interest.

Yours sincerely, Abhay Charan De.

Enclosure-one leaf from Back to Godhead

Letter to: Raja Mohendra Pratap

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Cawnpore 13 July, 1947

47-07-13

Raja Mohendra Pratap World Federation Prem MohaVidyalaya P.O. Vrindaban.

Dear Raja Sahib,

In continuation of my last post card, I beg to inform you that I have finished the reading of your book Religion of Love. In my opinion the whole thesis is based on the philosophy of pantheism and the approach is made by the services of mankind. Religion of love is the true religious idea but if the approach is made through the service of mankind only, then the process is made imperfect, partial and unscientific.

As you say the waves of the creations are the different aspects, why a particular type of waves namely the mankind should be partially selected and offered services and why other types of waves such as the beasts or birds, the plants and the stone shall not be offered a similar type of services? In that case how can you say that the worship of a stone is sinful while a man who is more than a stone shall be considered as the object of love? These are some of the questions that arise out of a critical study of your book.

If you so desire I can enter into discussions about it and my opinion is that your approach is partial and unscientific. There is no hesitation to accept the principle of the Religion of Love because the Absolute Truth is, as we have known, Godhead Who is sat, cit and ananda. Without ananda there cannot be any love that is an accepted fact. Your delineation of society, friendship and love among the human beings is based on this ananda portion only but you have avoided the other portions of eternity and cognition of God the Whole Soul. Thus the approach is partial and unscientific. The true religion of love is perfectly inculcated in the Bhagavad-gita. When we speak of love there must be the object of love and the lover too. Here in this world we find that the object of love and the lover both are the cheater and the cheated in their reciprocal dealings. That is our experience. But the ultimate end being one Whole Soul, the dual existence of the object of lover and the loved loses identity. In that case the eternity and cognizibility of the loved and lover vanish at once. In this way there arises many questions which may be put forward to you for further discussions to adjust your ideas of religion.

Besides you have not quoted any authority for all your statements. So it is more or less dogmatic. If different men put different dogmatic views about religion and its essentials who is to be accepted and who is not be? Therefore the approach shall be and must be authoritative, scientific and universal. Your delineations do not conform to all these necessary things. That is my main contention. If you have time to discuss on it, I shall be glad to substantiate my contentions as far as possible. My basis of arguments will be Bhagavad-gita which is the most authoritative, scientific and universal. To summarise the conclusions of Bhagavad-gita it may be said that,

1. God is one and everything is in Him and He is in everything.

2. To render transcendental service unto God is to serve everything that be, just like to water the root of the tree is to water the different branches and numerous leaves of the tree or to supply food to the stomach is to vitalize all the senses and the sense organs of the body.

3. The parts are automatically served when the Whole is served but when the parts are served the whole may not be served or not served at all.

4. The parts and the Whole being eternally related, it is the eternal duty of the parts to render service unto the Whole.

5. A recipient of the services of the parts, God’s sat-cit-ananda vigraha i.e. the all-attractive Cognizant and all-blissful Personality eternal. He can reveal Himself by His own potency without any help of the external potency called maya in order to be cognizable by the limited potency of the parts and as such He is not only the greatest of all but he is the smallest of all. That is His prerogative.

6. He is better realized when He by His causeless mercy agrees to descend in this mortal world but he He is never realized by the partial speculations of the empiric philosophers however systematic and long-termed it may be.

7. Sri Krishna is the Personality of Godhead and is the Summum Bonum Cause of all Causes proved by fact and figures in the statement of Bhagavad-gita, but He reserves the right of not being exposed to the sensual speculations of the empiric philosophers.
8. One should therefore surrender unto Him if one wants to know Him as He is and that is the real process to approach the Infinite by the infinitesimals.
9. Sri Krishna is easily available by the religion of love i.e. by love and service as conceived by the damsels of Vraja who had practically no education whatsoever and much less any claim for high class birth right.
10. The highest service that can be rendered to the mankind is, therefore, to preach the philosophy and religion of Bhagavad-gita for all the times, all the places and all the people.

I hope you may agree with me and thus make a combined effort in this direction for the benefit of the mankind.
Yours sincerely, Abhay Charan De
Letter to: Aska Distillery

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Calcutta 21 October, 1947
47-10-21
The Proprietor, Aska Distillery, Aska.
Dear Sir,

We have decided to open a branch manufactory of our above laboratory in a suitable locality of Berhampur. We are arranging to approach the local excise authorities to grant us permit for possessing and using rectified spirit for medicinal purposes. But before we do anything finally as would like to enquire from your good self whether it is possible to get sufficient quantity of rectified spirit from your distillery.

The bearer of this letter is a messenger on our behalf and we shall be thankful if you will kindly let us know the following points per bearer.

1. Whether rectified spirit is obtainable from you at the rate of 100 gallons per month.
2. Whether you distill rectified spirit throughout the whole year.
3. Your usual strength of rectified spirit.

Yours faithfully, For Vimaltone Laboratories Ltd. Abhay Charan De Director in chief.
1949 Correspondence
Letter to: Sardar Patel

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Calcutta 28 February, 1949
49-02-28
Hon. Sardar Dr. Vallavbhaiji Patel Deputy Prime Minister, Government of India, New Delhi.
Revered Sir,

May your honour accept my humble namaskara. Your honour is well known as the iron man of India but I know that you the most practical man who can take things as they are. With this idea in view I venture to approach your honour for submitting the following few lines for your consideration and necessary action.

Funds are being collected to commemorate Mahatma Gandhiji in a fitting manner and I beg to suggest that the same may be done in the Gandhian way and not otherwise. Gandhiji's whole life was dedicated to the service of humanity at large with special interest for raising the moral standard. His later activities showed that he was equal to every one and all the people of the world knew him more as the spiritual leader than a mere politician. Devotion to Godhead was his ultimate aim and when I say that his sacred memory should be perpetuated not in the ordinary way but in the Gandhian way, I mean that fitting respect to his memory will be done in the following manner.

1. In the midst of his multifarious duties, Gandhiji never missed to attend to his randhun kirtana meeting. This is one of the soundest method for the culture of devotion to God. In the opinion of Srimad-Bhagavatam, one who is imbibed with the devotion of Godhead is also endowed with all the good qualities of the gods. But one who is not a devotee of Godhead, has not any value for his good qualities because he utilizes his so called good qualities for ulterior purposes. As such the easy way to raise the moral standard of people in general, is to make this sankirtana movement more popular all over the world by philosophical discourses based on reasoning and moral and ethical codes. The Vaisnava acaryas especially Lord Caitanya and his six Gosvami disciples give us ample opportunity and scope for this work. Lord Caitanya first inaugurated the sankirtana or randhun movement and the later Gosvamis supported it by scholarly philosophical synthesis. The six sandarbhas by Srila Jiva Goswami are marvelous in this respect.

2. The second item is to take up the temple entry or temple worship movement. This is, in the real sense, a theistic cultural movement and the facility or opportunity shall be open to every one whatsoever he may be. All the past acaryas accepted everyone who desires to offer his respect to God inspired by transcendental love and devotion. We can support this movement of Gandhiji on the authority of sastras. There are thousands and lakhs of temples all over India but they are not always properly managed. Some of them have become the positive dens for undesirable activities and most of the owners or trustees of such temples do not know how to utilize these sacred buildings. Neither modernized gentlemen have any interest for these neglected theistic institutions. Originally the aim of these temples was to diffuse spiritual culture in every quarter. These temples or theistic institutions should therefore be reorganized as the centre of spiritual culture according to authentic principles as laid down in the scriptures like Bhagavad-gita.

3. The third item is to take up the harijana movement. This movement is, in the real sense, a spiritual initiation movement and this should be organized in such a manner that people all over the world may take interest in it. The harijana is a word which shall not be used neglectfully as it is done now but attempt should be made to make everybody a harijana. Harijana means the recognized man of Hari the Personality of Godhead and thus he (the harijana) is as important a man as the knight of the king. So harijana movement should be strengthened more scientifically to turn every person who is now mayajana into a harijana. The mayajana is a word which is applicable to a person who is ordinarily engaged in the service of materialistic pursuits, whereas the harijana is the person whose main business is to attain perfection of human life, as Mahatma Gandhi did, by spiritualistic realization. This movement should therefore be conducted under strict disciplinary methods as prescribed by the mahajana or the harijana of accredited merit. In such a movement we shall have full co-operation of the sadhu community in India.

4. The fourth item is to organize the much discussed caste system as a solution of natural division of the human beings all over the world. Nationalistic division of human races is artificial but scientific division of the caste system as envisaged in the Bhagavad-gita is natural. We shall have to pick up brahmanas and others not only from the Indian people but from the peoples of all over the world. The vitiated caste system of present India is never sanctioned by the scriptures. But the caste system is made by God according to quality and work of the subject and it was never designed for the benefit of accidental birth right. Thus whatever is made by God cannot be destroyed by man. Destruction of the caste system as contemplated by some exponents, is therefore out of question. By the modes of nature different persons are imbued with different qualities and the scientific way of division of human society, from the qualitative aspect, by the caste system is quite natural. But the basic principle of such caste system is to serve the plan of Godhead and by doing so the four orders of caste system make a headway by the co-operative method. When such spiritual progress is definitely made, the materialistic progress is automatically effected as a matter of course. That makes a real classless society.

The above four-fold Gandhi movements, if done in an organized, scientific way supported by all the authentic scriptures of all religiosities, will bring in that tranquillity of peace respite of all harshness and bitterness of the present world, which we have longed for till now.

I wish to organize a spiritual society for the above movements and therefore I seek your active help and support for this. The immediate need is to start an organization centre in a suitable place preferably in New Delhi under your direct supervision and to train up a batch of young men for this transcendental service. If possible to conduct a monthly magazine in this respect for propaganda work.

If your honor will allow me an interview, I shall be very glad to explain the whole idea personally and let you know how the scheme can be given a practical shape for subsiding the general unrest all over the world. Such an organized movement shall be the panacea of all social maladies.

The State is giving help for so many man-made purposes and I pray that a sum of Rs 2000/- per month may be allowed for starting these Gandhian movements in organized form and that on authentic basis I think if your honour as a renowned practical man accepts my humble suggestion, it may be by the will of God, that the whole atmosphere of the present world calamities may be mitigated altogether. My humble self had the privilege of taking this training under the lotus feet of my spiritual master and I am confident to organize this work in a scientific way if I am helped by the state.

Hoping to be excused for intruding upon your valuable time and awaiting your early reply with deep interest. With my best regards, I beg to remain,

Yours faithfully, Abhay Charan De

Letter to: Juggannath Babu

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Calcutta 14 March, 1949

49-03-14

Dear Juggannath Babu,

Please accept my respectful namaskara. The sacred meeting organized by you at your place yesterday will be remembered by me with great reverence and I must thank you from the very core of my heart for giving me a chance to serve the cause of the potency of the almighty God. I think you have inherited some transcendental talents by the good deeds of your past life and as such you have taken your birth in the family of the srimatam as stated in the Bhagavad-gita. God willing you shall render tremendous transcendental service in the rest of your life and by doing so you shall not only glorify the family in which you have taken your birth but also the community and the country will be benefited.

Yesterday evening when we were talking at your veranda we had some talks over the advent day of Lord Caitanya which falls today the most auspicious Dol-yatra purnima day and as such I myself along with some members of my family today observing fast till the advent moment of Sri Caitanya Mahaprabhu just in the evening. Guru Maharaj Sastriji advised the members assembled yesterday to observe fast today and this is being done as a matter of course on the occasion of Gaura Jayanti day. I was so glad to hear from you that you know Lord Caitanya as the incarnation of Godhead. Yes he is so and there are ample proofs of His being so in the different Sastras such as Mahabharata, Bhagavata, Upanisads and many other Puranas. So on the occasion of Lord Caitanya's 463rd advent ceremony, I am taking this opportunity to remember about him which will help my vrata observed to-day. I hope you will not mind for intruding upon your time with this statement.

In the Srimad-Bhagavatam when Karabhajana Muni was elucidating the different incarnations of Godhead in different yugas, he said that "In the Kali-yuga the intelligent persons will worship the incarnation of Sri Krishna, by the transcendental sankirtana method. This incarnation of Sri Krishna will be non-blackish in the color of His body but will constantly chant the name of Krishna along with His many disciples who will act as the soldiers for the deliverance of the fallen souls of the Kali-yuga."

Sri Krishna Caitanya preached as one of the Vaisnava acaryas like Ramanujacarya and others and His mission was to establish the same theory of deliverance as was propounded by Sri Krishna Himself in the Bhagavad-gita. In the Bhagavad-gita the Lord personally described as to the method of approaching Him, His real features, His different Potencies known as the mahamaya and the yogamaya, His virat appearance His method of creation maintenance and destruction of the material world, information of the transcendental world which does not annihilate even after the annihilation of the material world. The living entities souls, the process of migration of the souls the description of the mahatmas, their duties and lastly the duty of everybody after elaborate elucidation of the three modes of nature, satya raja tama and the different human races, work, knowledge, devotion, worship activities under the influence of such modes of nature. In the Bhagavad-gita a clear distinction has been made between the asura prakrti and daiva prakrti and He has vehemently deprecated the demonic or asuric prakrti and eulogized the daiva prakrti.

The Mahamaya who is known as Durga, Kali, Candi, Bhadrakali, Mohalaksmi, etc is the embodiment of His external potency as described in the Candi and it is the thankless task of the Mahamaya to punish the asuras with Her all powerful weapons in the ten direction of the material world. She does not only create and maintain this material world but also she annihilates it according to the direction of the almighty God. In the Bhagavad-gita this Mahamaya has also been described as Daivi Maya and She is so powerful that the asuras cannot by-pass Her at any rate. The asura can get remission from the stroke of the trisula of Mohamaya when he the asura, surrenders surrenders himself to Sri Krishna the Personality of Godhead. As Superintendent of the material world the Mohamaya has been described Durga as the protectress of the great durga or fortress of the grand universes. She gives all the necessities for our existence but as soon as we become an asura like the Mohisasuras, Ravanas, Hiranyakasipus, and in later ages like the Mussolinis and such others for the exploitation of the material energy, the Durga Devi at once appears Herself with Her dreadful trident and begins to devastate the whole existence by such tribulations as war, famine, pestilence, or sometimes annihilation of a total existence. The methods of annihilation as are invented by the human brain such as the atomic bombs etc are also Her creations but the deluded asuras, who are caused to act by the modes of prakrti the material nature, do think themselves as the originator or inventor of such weapons. In that way a constant struggle is going on between the asuras and the prakrti and the asuras are thus being punished in different ways which the asuras cannot overcome by any method except by full surrender unto the almighty God.

In the Bhagavad-gita the last instruction is to surrender fully unto Him the author of the Bhagavad-gita but unfortunate men of demonic mentality misunderstood the teachings of Bhagavad-gita as a method of sophistry and therefore the same Personality of Godhead Sri Krishna in the garb of a transcendental devotee preach the same techniques of Bhagavad-gita i.e. full surrender unto the almighty God or His different potencies in a demonstrative way.

The method of His demonstration was also very suitable. He inaugurated the sankirtana movement accompanied with melodious song which method has been found practically very effective amongst the masses. It is not possible for the masses to study the Vedanta or to undergo the difficult mystic processes especially in the Kali-yuga when the general people is indolent, unfortunate, shortlived and always disturbed by physical and mental tribulations. So they the general mass of people are fallen in the estimation of the great saints and as such for them Sri Caitanya Mahaprabhu is the only hope for deliverance. When Sri Caitanya Mahaprabhu visited Varanasi He was invited to a philosophical discourse by the Prakashananda Sarasvati a great giant scholar and sannyasi of the Mayavadi or Sankara sampradaya and discussion was made on the Vedanta philosophy. Sri Caitanya Mahaprabhu was victorious in that discussion and converted the great sannyasi with his 60,000 followers to His cult of devotion and established His easy method of sankirtana movement the most suitable method for the deliverance of the people in general.

So on the occasion of the Lord's 463rd advent day, I beg to suggest that in the guru-mandala some such preaching method as was adopted by Lord Caitanya, may also be adopted for the benefit of the general people. The upasana of yoga system as recommended by Sastriji may not be suitable for the people in general because hardly they will be able to adhere to the principles of yoga and it may be as suggested by the Rajguru Sastriji that in the default of such yogic method the performer may fall ill and thus become doomed for his life.

You have encouraged your mill employees by establishing a recreation club and the amiable feelings of your employees with the benevolent proprietors as has been exhibited in yesterdays function, may be supplemented by infusing them with spiritual inspiration by the simple method as done by Lord Caitanya. In the last portion of His transcendental pastimes, Lord Caitanya lived in Puri-dhama and worshiped the Lord Jagannatha. By Some way or other your mill area has been named as the Jagannatha Puri and I suggest that an actual temple of Sri Jagannathaji may be erected by the guru-mandala for the benefit of these mill workers. If they simply make melodious kirtana of Rama or Krishna or both combined and they are offered the prasadam of Sri Jagannatha surely they shall imbibe the spiritual tendency inherent in every human

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Letter to: Gandhi Memorial Fund

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Calcutta 5 July, 1949

49-07-05

The Secretary The Board of Trustees of Mahatma Gandhi Memorial National Fund, New Delhi.

Dear Sir,

With reference to the invitation issued by your Board, for suggestions for the administration of the Fund, I beg to inform that Gandhiji's memorial can fittingly be perpetuated by a continued effort to keep in motion his spiritual movements. I beg to suggest most humbly to your board that Gandhiji, minus his spiritual activities, is an ordinary politician. But actually he was a saint amongst the statesmen and his basic principle was to overhaul the very foundation of present civilization by the novel philosophy of satyagraha and nonviolence. The Congress institution is already in the waning for neglecting Gandhiji's spiritual movement which was the main pillar of his universal popularity. By claiming the Indian state as secular we should not sacrifice Gandhiji's spiritual movement which is different from communal religiosity. This fact is corroborated by such personalities as Sri Aurobindo and Dr. Radhakrishnan. You may do everything for commemorating his memory living but if you do not accelerate his spiritual movement, his memory will be soon as dead as has been the lot of other politicians.

Mahatma Gandhi, although he was always busy with his political activities, never missed to attend to his daily prayer meetings in the evening. This rule he observed punctually even a few seconds before his assassination. To give a fitting memorial to Mahatma Gandhi we must follow and propagate this particular line of spiritual activities and must daily read a chapter from Bhagavad-gita in congregation. Bhagavad-gita is the world recognized philosophy of Indian culture and the favorite scripture of Mahatma Gandhi. He was a great follower of this great philosophy like other great saints and he was therefore a great devotee of Rama and Krishna and for this only he was raised to such exalted position of a saint amongst the statesmen during his very life time. The Gandhi Memorial National Fund should be utilized for training up the people in general in this line of daily prayer in different places of Gandhi memorial buildings and other similar important places.

If systematic and principled direction is given to this daily prayer meetings following the footprints of Mahatmaji, then we can help all concerned in subduing their evil propensities which are the causes of disruption in the human society at large. When spiritual instincts, which are inherent qualities in every living being, are kindled by such daily prayer meetings, it is then only the people in general develop the qualities of the gods and the Trust Board of Mahatma Gandhi Fund should not miss this lesson of Mahatmaji's practical life. Such qualities being developed people in general will give up the habit of imitating others but they will live and act freely boldly and rightly like Mahatma Gandhi and that will bring real freedom of life individually or collectively.

Mahatmaji started another spiritual movement known as the temple entry movement and he wanted to give this facility to everyone irrespective caste distinction. The temple worship is another kind of spiritual cultural movement for the benefit of the ordinary class of people. He himself installed the deity of Sri Radha Krishna at Noakhali when he was there and that is also very significant. The theistic temples all over India are actually the different centres as are the churches and mosques all over the world. These sacred centres were meant for diffusing spiritual education and by this process of spiritual culture the disturbed mind could be trained up in concentration for higher duties which every human being must do. By such education in practice can help man in realizing the existence of God without whose sanction, according to Mahatma Gandhi, "not a blade of grass moves."

A part of this movement is the harijana movement. The harijana means the God's man or the godly man as distinguished from the satanic devils. How a man of satanic principles can be turned in to a God's man is enunciated in the Bhagavad-gita. The way of karma-yoga i.e. doing everything for God's sake should be the principles of life. The activities of the general public may not be stopped but may diverted in the manner stated in the Bhagavad-gita. By doing so any one in the world can be turned into a God's man. Thus the harijana movement started by Mahatma Gandhi should not be taken absolutely for the benefit of the bhangis and _ so to say but it should be utilized for all who have the mentality of the bhangis etc.

By all the above process Mahatma Gandhi wanted to establish a greater human society. His idea of a casteless society could only be given a shape under the guidance of the principles of Bhagavad-gita. There are men of different mentalities according to quality and work. There are different modes of nature. These natural modes work everywhere in the world and different propensities develop by the psychological modes of nature. The caste system is nothing but a classification of men according to such modes of nature. It is not therefore bound up within the walls of India but this is current all over the world may be under different names. This scientific and natural division of men should be accepted and people should be given chance to become harijana with equal facilities for all. The Bhagavad-gita gives a clear idea of doing this work and the Gandhi Memorial Fund should be utilized mainly for this purpose.

Myself with a batch of sincere workers are ready to take up this work, and I shall be glad to have your reaction to my above suggestions.

Letter to: Gita Mandir Trust

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Calcutta 1 September, 1949

49-09-01

Secretary Sri Gita Mandir Trust, Gita Mandir Road, Ahmedabad.

Dear Sir,

I am so much obliged to your kindly conveying the blessings of Reverend Swamiji 108 Sri Srimad Vidyanandji Maharaja.

I am very glad to learn that your program for preaching in the foreign countries, is still under consideration. I beg to submit herewith my missionary views in respect of preaching Bhagavad-gita and I shall be glad to know the reaction of your association in respect of my views:

I believe that practical solution of world unrest is lying in the transcendental message of Sri Krishna the Personality of Godhead as given by Him lately in the Bhagavad-gita.

In this sacred philosophical discourse the Supreme Godhead declares Himself as the begetting father, who impregnates the seeds of living entities in the womb of mother nature who in turn gives birth to all varieties of living entities or species. So the plain truth is that the Supreme Godhead the Father, the nature material is the mother and all living entities are so many children of almighty father Godhead, and the mother nature. The whole arrangement is just a family unit, and we should wonder as to why there is so much anomaly in this great universal family unit.

The answer for this is also given in the Bhagavad-gita. It is said that there are two classes of men in the creation. One class is called the devas (godly) and the other class is called the asura (demonic or godless). As sons of the almighty Father Supreme Godhead, all individual living individuals have their respective independence. One can utilize this god-gifted independence properly or improperly.

When a living entity improperly uses god-gifted independence and apply such independence for sense-gratification without fulfilling the will or the plan of Godhead, he at once develops the demonic qualities in contact with the illusory Energy of Godhead and becomes a full-fledged asura. But one who do not misuse the God gifted independence and does not engage himself in the act of sense-gratification but fulfills the plan of the Godhead, continues to be a deva or godly. In this act of sense-gratification the asura children of Godhead forgets the plan of Godhead and therefore tries to exploit the state of Godhead for their own benefit which is sometime centralized but sometimes extended. The gods or the godly sons of Godhead do not act like this and they are therefore distinguished from the asuras.

The mother nature or, the material energy of Godhead is, as she should naturally be, the most faithful mistress of Godhead. She does not tolerate the exploitative motive of the asura children of Her and for this he has to assume the role of Daiva Maya and takes at once Her grim trident and inflicts the weapon in the very heart of the asura although the latter is her own son. The asura is thus subjected to three-fold miseries and this is done according to the plan of Godhead. The mother nature, therefore chastises her disobedient sons in order to bring them to the right path of fulfilling the plan of Godhead. This process of chastisement is necessary for the benefit of both the asuras and the gods alike. Such process re-establishes the plan of Godhead. The asuras however when turned to act according to the plan of Godhead, at once become a God. When the asura becomes a God the angry mode of nature subsides

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Letter to: Sir

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Calcutta May 1949

49-05-00

Dear Sir,

On the conclusion of the All Religious Conference held at Bombay very recently, I may submit that nothing practical has come out of it for uniting the different faiths of the world. The practical solution is lying in the transcendental message of Sri Krishna the Personality of Godhead as given by Him lately in the Bhagavad-gita.

In this sacred philosophical discourse the Supreme Godhead declares Himself as the begetting Father who impregnates the seeds of living entities in the womb of Mother Nature who in turn gives birth all varieties of living species. So the plain truth is that the Supreme Godhead is the Father, the Nature is the Supreme Mother and all living entities so many children of Almighty Father Godhead and the Mother Nature. The whole arrangement is therefore a family unit and one should wonder as to why there is so much anomaly in this universal family affair.

The answer for this is also given in the Bhagavad-gita. It is said that there are two classes of children in the creation of Godhead and nature. One class is called the daiva (godly) and the other class is called the asura (demonic or godless). As sons of the almighty Father Supreme Godhead, all the living entities have individual independence and when some of the children misuse the godgifted independence for their sense gratification and not to fulfill the plan of Godhead, they develop the demonic qualities and become asuras. But those who do not misuse the the godgifted independence for sense gratification they continue to remain as the Daivas. For sense gratification the asura children of Godhead and Nature forgets the plan of Godhead and thus they begin to exploit and trouble the mother Nature and other obedient children of Nature, for their own benefit sometimes centralized and sometimes extended. Those children who do not do like this are gods themselves distinguished from the asuras.

The Mother Nature is, as She should naturally be, the most faithful mistress of Godhead and She becomes angry for the behavior of the Asura and thus assume the role of Daivamaya (generally known as the Mohakali, Durga, Bhadrakali etc.) and take at once Her grim trident and inflicts the weapon in the heart of the asura who is also Her son. The asura thus becomes subject to threefold miseries and this is done according to the plan of Godhead as the mother has to chastise the disobedient son in order to make him alright. This process of chastisement is necessary for the benefit of both the asura and the daiva sons in order to stop disorder in the great plan of Godhead. As sons as the asura, however, surrenders unto Godhead as the obedient son and servitor of the plan of Godhead the asura is turned into a devata. The angry mode of Mother Nature at once subsides and she appears to such godly sons as the most affectionate Mother in the role of Yogamaya (commonly known as Laksmi, Sita and Radharani etc)

So according to Bhagavad-gita the whole trouble of the world is due to the increase in the number of the asura and decrease in the number of the daivas. Who is a daiva and who is a asura is clearly defined in the Bhagavad-gita. Thus the whole problem has to be solved according to expert advices and it is not possible to solve the world problem so easily as by holding occasional discussions by some who are already themselves under the influence of the asuric qualities. This should be done most scientifically which is above mistakes and illusion.

As stated above the asura, as soon as he surrenders to Godhead makes the whole problem solved. But unfortunately the __ to the threefold miseries of mother Nature and thus befooled by his repeated foolish activities will not easily surrender unto Godhead due to his long forgetful relation with the almighty Father. It is a hard job therefore to turn the asura to be a daiva but the process has been made easy by the Personality of Godhead Himself in the Bhagavad-gita. Mahatma Gandhijee took up this cause to begin with but he is gone without further progress in the matter. If we are intelligent enough we should again take up the matter more scientifically and do the job very nicely for the peace of the world.

I have, according to the instruction of my spiritual master, chalked out a programme of work according to Bhagavad-gita and I wish to discuss it personally with your good self to give the plan a practical shape. Will it be convenient for you to see me for this purpose? I am prepared to go to you at my cost at wait upon you if so desired by you. Awaiting your early reply and thanking you in anticipation.

Yours faithfully,

1950 Correspondence

Letter to: Father Ramakrishna

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Calcutta 12 December, 1950

50-12-12

Sriman Ram Krishna Dey c/o Day Bannernut Co. Waterloo St.-Cal.

My dear Father Ramakrishna,

My departure for Allahabad was postponed due to the failure of my proposed tenants' payment of Rs 500/-. The man promised to pay me yesterday but he said his cheque was dishonored. Today he has again promised to pay at 12 noon but I do not now count upon him. So either he pays or not pays, I must proceed to Allahabad tonight positively otherwise the whole thing will be spoiled.

Now as a helpless child looks upon his father, so I look upon you in the absence of my real father. Please therefore come in the evening, or tomorrow morning, enquire _ if I have had the balance money (Rs 500/-) before going to Allahabad and if you learn that the tenant is not _ with money, please try to send me further Rs 500/- to my Allahabad address by T.M.O. or letter T.T. and write me the news. As the son cannot repay the father, so I cannot repay the obligation I owe to you, but my sincere blessings are always upon you because you have tried to help me in a very critical time.

My life was miserable due to my family affairs and you have come to rescue me from the plight. May God help you in all respects. With my blessings, I beg to remain

Yours affectionately, Abhay Charan De.

1951 Correspondence

Letter to: R. Prakash

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Allahabad 22 June, 1951

51-06-22

Sri R. Prakash M.A. Officer in charge for Social Upliftment & Prohibition Department N.P. Excise, Allahabad.

Dear Sir,

With reference to my personal interview with your honor, I beg to introduce myself as an humble disciple of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja of Sridhama Mayapur at Nadia the holy birth place of Sri Caitanya Mahaprabhu the divine inaugurator of sankirtana movement.

In the spiritual line of disciplic succession from Sri Brahmaji who was first transcendental student of the Vedas down to my spiritual master as above mentioned, the Vedic culture is aimed at reestablishing the eternal relation of living entity with the Absolute Truth of Whom the living entities are but parts & parcels.

Forgetfulness of that eternal relation is called maya or illusion. This illusory energy of Godhead is conducted under three modes of nature under the name of mundane goodness, passion and ignorance. The whole material world is the creation of the external illusory energy of Godhead and the living entities who forget the eternal relation with Godhead are so to say entrapped by maya to undergo a conditional life under the modes of nature.

Out of eighty four lakhs of varieties or species of life there are only four lakhs varieties of human being. Out of these varieties of human being those who can acquire the the qualities of goodness out of the three modes of nature, can also realize the proper self which is not the product of material world.

The Vedic culture determines the standard of social upliftment in terms of the degree of self-realization and as such the social division was estimated accordingly in terms of goodness (intelligence and higher learning), passion (martial spirit to lord it over the world), passion-cum-ignorance (the spirit of productivity) and ignorance (the spirit of passive acceptance of being controlled by the laws of material nature).

According to Vedic scriptures the present age is called Kali-yuga and almost all human beings are now degraded to the standard of the mode of ignorance and therefore the greater number of population are subjected to the pangs of the threefold miseries of material existence in the most horrible manner.

In such rabid condition of human being the panacea is "Krishna sankirtana" recommended in all scriptures. By this process, the forgetfulness of human being of his eternal relation with Godhead, is removed altogether.

Sri Caitanya Mahaprabhu as confirmed incarnation of Sri Krishna the Personality of Godhead inaugurated this sankirtana movement and He reclaimed all conditioned souls from all ranks of life even from animal kingdom for being re-instated in the transcendental relation and activities of loving service to the Absolute Truth. Thakura Haridasa who happened to appear in the family of a Mohammedan was one of His principle associates and His transcendental movement embraced all varieties of people beginning from the most erudite scholar brahmanas to the one who came in the family of yavana & candala.

The specialty of His movement was that the fallen candala did not remain a candala after his initiation but he was made to rise up to the status of Vaisnava which is far above the status of brahmana and other orders of life.

That is the process of social upliftment. And we follow the footprints of Sri Caitanya Mahaprabhu and His associates who were all kind enough to raise the social status of every one concerned irrespective of birth and occupation.

Such process is not only transcendental to all sorts of mundane speculation, but is very simple and innocent. The principle is a sort of curing a disease not only by administering proper medicine but also by supplying proper diet at the same time.

The medicine is administered through submissive aural channel as ”Hari Sankirtana” which means

(1) To sing ”Bhajan” songs glorifying the Almighty and His Pastimes.

(2) To preach the teachings of Bhagavad-gita, Bhagavata, Ramayana, life of such saints as Caitanya Mahaprabhu, Tulsidas etc.

(3) To establish the philosophy of devotional life as against fruitful action or dry speculation of empiric philosophy and meet the opposite elements with all logical weapons. i.e the medicine of ”Hari Sankirtana” is administered by threefold action, namely by (a) melodious songs (b) by propaganda through press and (c) by propaganda on platforms.

The diet portion of the transcendental treatment consists in the distribution of prasadam. i.e. in all gatherings the audience should not only be sustained by melodious musical performances of Bhajan Sangat or by religious or theistic discourses but they must be given some sort of remnants of food-stuff offered to God, as recommended in Bhagavad-gita.

By this process of medical treatment people become gradually free from the following four kinds of addictions of sins namely-

(1) Illegitimate connection with women. (2) Habit of animal killing. (3) Addiction to intoxication habits (4) Lure of gambling.

The conditioned human beings are enwrapped in the above four special _ due to the influence of Kali-yuga and by the transcendental treatment of Hari Sankirtana the mirror of the heart of human being becomes cleansed of all the above mentioned dusts. As soon as the dusts are removed the human being is able to visualize a clear conception of his real self and thereby he becomes free from the miseries pertaining to the body & mind, pertaining to the other living being and pertaining to the onslaughts of nature.

As followers of Bhagavad-gita we are firmly convinced that the onslaught of nature which is constantly being inflicted upon human society is a sort of police action by the laws of the Almighty and as soon as we surrender unto the Divine Will of the Almighty we not only become Mahatmas & saints but also the attack of unkind Nature is vanquished at once. That is the teaching of Bhagavad-gita and that is the demonstrative preaching of Lord Caitanya Mahaprabhu. The real life begins when we are freed from the clutches of Maya which is nothing but a bewildered conception of materialistic life. Sri Caitanya Mahaprabhu changed the face of it spiritually.

In the Bhagavad-gita it is said that the common folk follows the leading men of society. At the present moment of democratic age the Government of the State is conducted by the leading men of society. As such it is a good sign that the Government has taken up this work of social upliftment as a right measure at a right time. And in order to give the scheme a right direction the government may take authoritative hints from the scriptures like Bhagavad-gita.

It is a common saying that example is better than precepts. The example of the leading men in the right direction will very soon be followed by the common men.

Mahatma Gandhi set the example at his fag-end of life and his daily prayer meetings in the midst of gravest political occupation must be taken note of. So also in the Bhagavad-gita. The Arjuna in the gravest moment of warfare learnt the teachings of Bhagavad-gita & he changed his personal opinion in the manner of the fighting.

So the present process of human thinking for material gains only has to be changed by an organized preaching work of Bhagavad-gita as done by Lord Caitanya not only for the benefit the people of India but also for all people in the world. Lord Caitanya’s way of preaching is _ but a practical demonstration of the way of Bhagavad-gita. No amount of dry speculation by easy chair empiric philosophers will be able to implement the teachings of Bhagavad-gita unless we adopt the practical ways of Lord Caitanya as above mentioned.

I think that immediately an organized body of devotees may be registered with suitable memorandum & articles of association to embrace all kinds of people and then individual members must sacrifice a portion of their income for God’s sake. They should not only accept the amenities of life for nothing from the agents of God but they must now repay the debit by some personal sacrifice. That is the way of ”Jajna” as stated in the Bhagavad-gita.

If your department will give me proper encouragement, I can give a __ to this transcendental movement with a batch of worker who are mostly dedicated life for this cause. We do not want anything as personal renumeration. Because nobody can write up this transcendental transaction who will work for material gain. That is the secret of this movement. Every member & worker must learn to sacrifice for Gods’ sake that is the principle of this movement.

The Government shall only meet the initial expenses only to give a _ of this movement and gradually this will be self supported by public sympathisers. I said in this connection Sri M.S. __ _ Governor of Bihar and had along interview on the subject. Dr. Rajendra Prasad also has his good wishes for me. But I could not give the starting for financial difficulties, I want Rs 10,000/- to give it a starting.

The general programme of work will be as mentioned above in terms of medical treatment by the Sankirtana movement. There is a batch of selfless worker mostly Brahmacari & Sannyasi at my disposal with whom I can give it a starting but arrangement has to be made for training students & selfless young men to further interest of the work.

I am confident that many self-sacrificing young men will join us as soon as we begin the work. We have to work this scheme from village to village and town to town which we will have to develop by a gradual process.

There are lacs & lacs of temples all over India and these centres have to be utilized as local preaching centres. Members are to be recruited from all sections of people and I am sure when actual work is begun there will be no dearth of financial help. To begin with we can utilize the Gandhi Memorial centres all over the country for organizing this Sankirtana movement and if we do the work properly Government may recommend the Gandhi memorial fund for helping this movement.

I am already in negotiation with an American Federation and if proper work is done, such foreign federation will also help us. The thing is nowadays nobody is blind to any practical work. So as soon as people will find in it a practical utility, surely they will come & join with men & money.

I wish that you may recommend this scheme of work to your government and the financial help may be awarded to the board of governors made according to the memorandum & articles of association and I shall work as the __ for the association throughout my life as ordered by my spiritual master Om Visnupada Sri Srimad Bhakti-Siddhanta Goswami Maharaja.

Exhibition:-

(1) Back to Godhead (2) Gurus visit (3) Rajendra Prasad's letter (4) Education minister's letter (5) Two _ (6) Memorandum of association (7) Magazines __ etc.

Letter to: Mr. Bailey

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Allahabad 14 September, 1951

51-09-14

Mr. Daniel Bailey Information officer American Reporter, 54, Queensway, New Delhi.

Dear Mr. Bailey,

I am in due receipt of your kind letter No. AR2295 of the 7th instant and I thank you very much for the same.

You have written to say that "The United States and the American Reporter are keenly interested in bringing together the East and the West closer on a philosophical and religious basis as well as economical and political." Certainly this attempt is not only a laudable thing but also a stepping stone towards the ultimate self realization.

When we speak of Philosophy it is something higher than the attempt of combining the East and the West. The whole cosmic situation is a complete unit and unless and attempt genuine is made for harmonizing the whole disturbed system and partial attempt on our part however large in magnitude will fail to approach the ultimate goal.

Sages of India realized this by a perfect deductive process which descends on human consciousness by the transcendental unbroken chain of disciplic succession-that material civilization is a gigantic temporary demonstration of a rabid process of sense-gratification. In that mode of civilization the sense organs are given unrestricted liberty to gratify ever-increasing desires and the whole show of cultural advancement in science, art, education, trade, industry economics and politics is only varied activities of the sense organs.

While I appreciate contribution by Swami Nikhilananda of Ramakrishna Mission in New York towards "India American relation-A way to world peace." It will not be out place to mention that comparative study & philosophical ideas expressed by different religious heads will not only bring large contributions to the said _ _ but will also give the public at large a conviction of the Bhagavad. gita.

Smoke emanates from the fire under certain condition but it is a disturbing condition of the fire. We need the fire and not the smoke.

The present smoky materialistic or sensuous civilization has to be kindled into the fire of reality or spiritualism. It is neither difficult nor impossible and is much more simpler than any other method. It is just a simple process of fanning the fire in order to get rid of the disturbing smoke. Such fanning process is eternally the same and the one and the empiric speculators have nothing to invent now in it.

The great Philosophy of Bhagavad-gita is the authoritative book to guide us in this respect. We have nothing to drag in it by forcing empiric interpretations. Let it be understood as it is because it is just like the Sun. The Sun does not require to be helped by other light. So there is no need of interpreting Bhagavad-gita by any indirect meaning. Let us understand that Kuruksetra is Kuruksetra and it is still a sacred place of Hindu pilgrimage. The Pandavas are the sons of Pandu as it is stated in the history of Mahabharata. The Pandavas and the Kurus met at the battlefield of Kuruksetra and the philosophy of the Bhagavad-gita was told by the Supreme Personality of Godhead Sri Krishna.

I wish that the American people may try to understand Bhagavad-gita in terms of its direct meaning. Let it not be unnecessarily misunderstood by the empiric speculative method for making a show of the vanity of so called learning without any living experience. Such academic erudition has nothing to do with living reality.

I wish to present an analytical study of Bhagavad-gita as it is. If your people can grasp the direct meaning of Bhagavad-gita it will be possible for us all to understand the basic principle of cosmic harmony. When that is done we shall know then that all adjustment of our existence is not only peaceful but an eternal bliss distinguished from the ephemeral sensual satisfaction. We shall then only know that here is world where there is no struggle for existence and every living entity, never mind what it is, is fit to exist.

Thanking you in anticipation,

Yours truly, Abhay Caranaravinda Bhaktivedanta

Letter to: Mr. Bailey

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Allahabad 2 October, 1951

51-10-02

Mr. Daniel Bailey Information Officer American Reporter 54, Queen's Road, New Delhi.

Dear Mr. Bailey,

I am in due receipt of your letter No. AR-2732 of the 26th ultimo, and I am very glad to note your frankness to admit that you cannot go so far at present to disseminate the basic principles of Indian philosophies.

Indian philosophies mean generally the Sada Darsana or the six different schools of philosophers namely, 1. the Mimamsa, 2. Sankhya, 3. Nyaya, 4. Mayavada, 5. Patanjal and 6. the Vedanta.

The last named Vedanta Darsana was compiled by Sri Vyasa after a thorough refutation of all other five Darsanas and therefore Vedanta is accepted by all Indian scholars and no body is recognized as bona fide who has no interpretation of this Vedanta Darsana.

The Western philosophers mostly of the Sankhya school have less aquaintance with the Vedanta Darsana and philosophers like Kant, Mill, Aristotle or Schopenhauer etc all belong to either of the above five Darsanas except Vedanta because limited human thinking power cannot go beyond that stage. But Vedanta Darsana is far beyond the limited mental speculation of the human brain conditioned by material nature. Unfortunately Sankara who belonged to the Mayavada school made a misinterpretation of the Vedanta for his own purpose to convert the Buddhists in India.

The Ramakrishna mission although it does not come out of the above six schools of philosophers-generally they prefer to call themselves as Sankarites or belonging to the Mayavada school. Interpretations of Vedanta made by them are neither Mayavada nor Satvatta. They have their own interpretation different from the Vyasa school of philosophers.

Other Acaryas such as Ramanuja, Madhva etc and lately Sri Caitanya-all belong to the original Vedantist school by direct disciplic succession.

According to these Acaryas Bhagavad-gita and Srimad-Bhagavatam are, in their original stand, the real commentaries of the Vedanta Sutras. The Mayavadins who do not actually belong to the Vedanta school have overcast a cloud unnecessarily over the Bhagavad-gita and therefore common people are misled by them. In other words they have no entrance in the Vedanta Darsana so to say.

It is not at all necessary that an ailing person shall oblige all classes of physicians for the sake of their being medical practitioners only. The patient must be treated by such physician only who is able to cure him.

Philosophical ways are practical and it is no use simply by indulging in speculation without any practical result just like to keep a cow without any milk. We must always seek a practical value from philosophy for the benefit of all. The mission with which you have started your service inspired me to help you as far as possible and I thought it fit to inform you that your mission can be well guided by the practical philosophy of the Bhagavad-gita. If you do not wish to have it that is a different question. If you put up a programme acceptable to one and all there is no necessity of patronizing a particular ism. A common formula can be of practical use both for India or others. As such you can have practical solutions of all problems such as social, religious, cultural, political, economic as well as agricultural and industrial-from the Bhagavad-gita. It is possible only simply by assimilating it by direct perception. It is meant for all living being. Indirect perception will mislead far away from the truth and I am afraid many such indirect misinterpretations in a speculative mood by various commentators, have done more harm than good to the humanity in general

In all humility I beg to differ with you that all men should be free to make their choices and interpretations in all things. Less intelligent men are always guided by those who are superior in knowledge in all spheres of life. This principle is applicable everywhere but the guidance must be right and bona fide. But it depends always on the sweet will of the guided to accept this principle or reject it.

I am glad that you have a copy of Gita with you. Apart from the Swamijee's learned interpretations-you can see for yourself what is written in the 18th Chapter 67th sloka. Empiric philosophers may call it a sophistry but is a fact substantiated after all human reasoning offered by Arjuna. It is clearly said here that one should follow Sri Krishna alone. If any body makes his choice not to follow him surely he will have relative result.

Bhagavad-gita is mostly read by almost all classes of people of the world but unfortunately they are accepted in an independant choice of indirect interpretation. That is a deviation and for that reason only they cannot derive the direct benefit.

My sincere thanks are due to you for the last portion of your letter under reply.

Yours sincerely, A.C. Bhaktivedanta

All Glory to Sri Guru and Gauranga.

1952 Correspondence

Letter to: Jawaharlal Nehru

-

Allahabad 20 January, 1952

52-01-20

Pandit Jawaharlal Nehru, President-All-India National Congress Working Committee. New Delhi.

Dear Panditji,

Your article heading as "Let us be True to one another" published in the A.B. Patrika (Allahabad Edition) D/30.12.51 attracted my attention and I read it over and over again. This article contains the nucleus of future activities of the human society in the spiritual realm and I have read in your statement about your deep thought on the onward march of human civilization. You have rightly said the following words in this connection viz.

"So we search for new ways, new aspects of the truth more in harmony with our environment. And we question each other and debate and quarrel and evolve any number of 'isms' and philosophies. As in the days of Socrates, we live in an age of questioning, but the questioning is not confined to a city like Athens: it is worldwide".

There are two ways of answering such questions, I mean the deductive way and inductive way. Mortality of man is established by either of the above ways. In deductive way we take it for granted from reliable source, "Man is Mortal." But in the inductive way we approach the same truth by our poor reasoning of "observation and experiment." By observation we can see that Gandhi dies, Fotilal dies, C.R. Das dies, Patel dies and therefore we conclude that man dies or, "Man is Mortal". Then again in the same deductive way when we reason that man is mortal, and find that Jawaharlal is a man and thus conclude that Jawaharlal is mortal.

Truth means Absolute Truth. Relative truth is conditional and when the conditions fail, the relative truth disappears. But Absolute Truth does not exist on conditions it is above all conditions. So when we speak of truth, we may take it for the Absolute Truth. And when we speak of approaching the Truth by new ways, we may take it for granted what we want to approach the Truth by the inductive way.

Absolute Truth is described in the Vedas as Satyam Param Dhimahi-the summum bonum. And from this Absolute Truth everything emanates. "Janmadyasya yatah". This Absolute Truth is described in the Vedic literatures as Sanatana or Eternal. And the philosophy or science which deals in such eternal subjects is described as Sanatana Dharma.

Therefore, we have first to find out the Eternal Absolute Truth by some new ways(?) and then we have to find out the new aspects of Absolute Truth in harmony with our present environment.

The present environment is undoubtedly different from the old. And if we compare the present with the old-we can very easily discover that

1. People in the present age are generally shortliving. The average duration of life being 30 years or so.
2. They are generally not very simple. Almost everyman is designing and crooked.
3. They have no scope for high thinking because they are perplexed with different relative truths.
4. Unfortunate as they are in this age their problems remain unsolved for the whole life even though they are tackled by their leaders. They make the best effort to solve a problem but unfortunately the same becomes more acute and stringent.
5. And above all, people in this age are always distressed by famine, scarcity, grieves and diseases in an increasing ratio.

In the old days life was not so much conditional and encumbered. The simple problems were then the problems of bread, clothing and shelter which were solved by the simplest process. By agriculture they used to solve the bread, clothing and shelter problems and industrialization was unknown to them. Thus they had no idea of living in big palatial buildings at the cost of sacrificing the boon of humanity. They were satisfied to live in the cottages and yet they were perfectly intelligent. Even the famous Canakya Pandit who was the Prime Minister of India during the reign of Candragupta, used to live in a cottage and draw no salary from the State. Such simple habits did not deteriorate his high intelligence and dignity and as such he had compiled many useful literatures which are still read by millions for social and political guidance. Thus the simplicity of Brahmanical culture was an ideal to the subordinate others of the society and in the Deductive way the subordinate orders, namely the the Ksatriyas, the Vaisyas and the Sudras would follow the instruction of the cultured Brahmin. Such ways of approaching the Truth is always simple, plain and perhaps the most perfect.

The cultured Brahmin-order of the society would declare that there is God or Brahman and the Ksatriyas, Vaisyas and the Sudras who were less cultured than the Brahmins-would follow the later faithfully call it blindly or otherwise. By such faithfully following the subordinate classes would be able to save much time in the matter of arguing or reasoning for the existence of God at all, and still they would not be faithless.

In the old days even a politician Brahmin like Canakya would say that

Vidwatamcha Nrpatamcha Naiva Tulaya Kadacana Swadesa Pujyate Raja Vidvar Sarbatra Pujyato.

A really cultured learned fellow is far above a politician. Because a politician is honoured by the votes of his countrymen while a cultured and learned fellow is honoured everywhere all over the world. So we say that Ravindra Natha and Gandhi were never dependant for the votes of their countrymen but they were honoured all over the world for their cultural contribution. The same Canakya Pandit defined the standard of learning. The standard of learning had had to be testified by its result and not by the manner of University degrees. He said that one, who looks upon all women, except one's married wife as mothers-all other's wealth as the pebbles on the street and all living being as one's own self,-is really learned fellow. He never stressed on the point of standard of how many grammars, rhetorics or other books of knowledge one might have gone through, or how many Doctorates of different Universities one might have been decorated with.

At the present moment we know very well that a few men look upon other women, besides one's married wife as mothers; very few men will look upon other's wealth as pebbles on the street and very few men will try to behave with other living beings as one wants to be treated oneself.

The sages of old age discovered it by spiritual culture that man's energy should be utilized only for spiritual realization. Not to speak of Lord Sri Krishna who spoke the philosophy of Bhagavad-gita near about 5000 years ago, we know that within 2000 years of human history no sages including Jesus Christ, prophet Mohammed, Lord Buddha, Acarya Sankara, Madhya, Ramanuja or even Lord Caitanya gave any importance to materialistic way of living. Material necessities were always subordinate to the spiritual realization. They saw it that the bread problem, clothing problem and shelter problem are never solved by material activities because in the law of nature the elephant is given the whole jungle to eat and the little ant is given a grain of sugar to solve their respective bread problems and yet the animals remain hungry. It is not the question of a jungle or a grain of sugar that can solve our bread problem but it is the question of real food that can quench the hunger of human being and revitalise him to proper life. Human being therefore should not be encouraged to satisfy his unsatiated hunger like the giant elephant or the little ant but he should be trained up otherwise which shall provide for his real food.

The wonderful temples, the mosques and the cathedrals of past centuries were built up to give them the real food and were not built up by blind or unquestioning faith. The were built up on full faith and reasoning which were based on the deductive process. The Vedas, the Bible or the Koran would ask the human being to make proper use of his conserved energy in the transcendental service of God and unsophisticated men in the old days would follow such instruction unhesitatingly for realizing the Absolute Truth. Such temples, mosques were therefore centres of high culture to provide real food to human consciousness.

But in the present age in the absence of such high culture there is hardly any difference between the temples, mosques and cathedrals and the high commercial buildings in a busy city. If the culture is to be revived it is quite possible to do it even in your parliamentary buildings in New Delhi or in the commercial buildings of New York. As the Socratesian ways of reasoning is not bound up within the walls of Athens so also the Brahminical culture is not bound up within the walls of India. You can find out the nine prescribed qualifications of a Brahmin, the seven qualifications of Ksatriyas, the three qualifications of Vaisya and the one qualification of a sudra, world wide. You can therefore pick up Brahmins and other orders of society all the world over. Gandhiji although born in a Vaisya family, possessed almost all the nine qualifications of a Brahmin and if possible we can find out such Brahmin in other parts of the World.

One Brahmin-Gandhi Congressman is quite competent to guide its principle whereas thousand other sudra congressmen can only help it to break it up into pieces.

Thus if we want to approach the Absolute Truth by new ways in harmony with present environment we should try to be true to one another in the qualified way of Brahminical culture. Only a dozen of real qualified Brahmins from all parts of the world should combine to guide the principles of the Ksatriyas, the Vaisya and the Sudras all over the world. The Socratesian way of reasoning should be fully utilized because that makes the only difference between a human being and a beast. There is ample scope for this new way of approaching the Absolute Truth and that will only solve the acute distressing world problem. If there is scarcity of such qualified Brahmins which I honestly think there is, we should combine to evolve such Brahminical culture not by blind faith but by sound reasoning and questioning. But all the same we must be sincere and thorough in our attempt.

As an humble disciple of Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Goswami, I wish to remain always true to you and everyone. And if you sincerely be true to your forefather, I mean the Brahminical culture, you have the strength and capacity to save the world by presenting the Brahminical culture once again for consummation of the distressed world. In such acts of your broadness of mind, I am always at your service.

Awaiting your reply with interest,

Yours Sincerely,

Letter to: Ramakrishna

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Allahabad 26 September, 1952

52-09-26

My Dear Ramakrishna,

In reply to Srimati Suluxmona's letter, I am sending herewith one letter for her which may be delivered to her. I came here to improve my lot but I see that my bad luck is impossible to be improved. For the last two years approximately I have met expenses from this business to the extent of Rs 600/- month. Calcutta, Allahabad, Ranchi High-Court & Ry Journey altogether five different items of expenses have been so far met. But all of a sudden my sister opponent firms have designed to remove me from this place. By their trick the Drug Controller has suspended my business for the last one and a half month with the result that about Rs 1000/- has been locked up & sealed and I have been put to shame by my servants. I require immediately Rs 300/- to meet the establishment charges without which I am much humiliated.

I am trying my level best to reopen the business but still it will take minimum one week to come to the normal condition. I am awfully stranded and put to much shame. Will you kindly help me as you have done so many times? As a son has no shame to ask his father, so I feel no shame for it because there is no other help at the present moment. If you can, please do send me T.M.O. for Rs 300/- & save my prestige & honour. I expect to return you this sum after a fort night. As soon as my business is opened I shall at once get back Rs 1000/-. May God bless you.

Yours affectionately Father-in-law. N.B. I shall expect your T.M.O. by Monday next or latest Tuesday next. ACD

1953 Correspondence

Letter to: Mr. Bailey

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Allahabad 7 July, 1953

53-07-07

[True copy of the letter published in the A.B. Patrika on 7/7/53 at Allahabad under the heading "Hindu Missionaries"]

Sir-With reference to the letter of Sri Satish Asthana published in your columns of the 2nd instant, I have the honour to inform all concerned through your esteemed paper, that an association for missionary activities under the name and style "The League of Devotees" has already been established recently with the same aims and objects as suggested by Sri Asthana and Sri Sitaram.

The registered office of the above League is situated at the big spacious building "Bharati Bhawan" at Sipri Road, Jhansi. Gentlemen interested in such cultural activities may ask from the Founder Secretary, the prospectus of the mission (in Hindi or in English) with details of the institution.

The matter is so important that it cannot be (now) set aside to be managed by the Sadhus and Sannyasins only but it must be taken care of by all responsible men.

The word "Hindu" is somewhat foreign according to India's spiritual or cultural conception. The exact word used for this purpose is "Sanatanam" or the eternal. Sri "Bhagavad-gita" gives us the message that "Sanatana" religion is meant not only for the "Hindus," the Indians or all the humanity at large but also for all living beings on earth.

It is wrong to interpret that Vedic religion (commonly known as "Hinduism") is not proselytistic. The proselytizing method of "Bhagavad-gita" is to turn the face of all mundaners towards the transcendental service of the Absolute Personality of Godhead "Sri Krishna" which process can only save them (the mundaners) from all calamities past present and future.

The present Godless civilization has to be remoulded into Godly one and for this purpose all missionaries (Hindu or non-Hindu) who have regard for scientific proselytizing method may join this "League of Devotees"

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Dear Mr. Bailey,

I am in due receipt of your kind letter NR AR 2295 of the 7th instant and I thank you very much for the same.

You have written to say that "The United States and the American Reporter are keenly interested in bringing together the East & the West closer together on a philosophical and religious basis as well as economic agricultural and political" certainly this attempt is not only laudable but also a stepping stone towards the ultimate self-realization.

When we speak of philosophy it is something higher than the attempt of combining the East & West. The whole cosmic situation is a complete whole and unless an attempt genuine is made for harmonizing the whole system any partial attempt on our part however large in magnitude will fail to approach the ultimate goal.

Sages of India realized it by a perfect deductive process which descends on human consciousness by a transcendental chain of unbroken bona fide disciplic succession that material civilization is a temporary gigantic demonstration of a rabid process of sense gratification. The sense organs are given uncertain liberty to gratify their desires and the whole show of science education, trade, industry, economy and politics are but different spheres of activities in the realm of gratifying the senses.

Above these senses or sense-organs is a dymitric force which is subtler than the sense-organs and is known as the mind but acts in terms of thinking, feeling & willing. The empiric philosophers speculating on an imperfect process of induction, generally indulge intellectual feats without knowing that behind the mind there is human intelligence which is able to analyse the process of psychology but is unable to find out the ultimate force or spirit behind their intelligence.

So the spirit that conducts even intelligence is the primeval root of everything and there is an adjustment of spirit and matter as much as there is an adjustment of smoke & fire. The smoke is a conditional state of fire and therefore smoke is nothing but fire and yet we cannot compare smoke & fire on the same platform. Smoke emanates from fire but it is disturbing condition of fire. We need fire and not the smoke.

The present smokey material or sensual civilization has to be kindled into the fire of reality or spiritual civilization. It is neither difficult nor impossible. It is just a simple process of fanning the fire in order to get rid of the disturbing smoke. The fanning process is eternally the same & one and the empiric speculators have nothing to invent new in it. It must be actually a fanning in spiritualised process & nothing else. The great philosophy of Bhagavad-gita is the authoritative book to guide us in this respect. We have nothing to drag in it by foreign empiric interpretation. Let it be understood as it is because it is just like the Sun. The Sun does not require to be helped by the light. So there is no need of understanding Bhagavad-gita by indirect interpretation. Kuruksetra is Kuruksetra. Dharmaksetra is Dharmaksetra. The Pandavas are Pandavas or the sons of Pandu and nobody else. The Pandavas & Kauravas not actually at the battlefield of Kuruksetra and the philosophy of Bhagavad-gita was told by the Supreme Personality of Godhead Sri Krishna.

I wish that your people may try to understand Bhagavad-gita in terms of its direct meaning. Let it not be unnecessarily misunderstood by the empiric speculative method. For making others of the vanity of so called learning without any living experience. Such academic erudity has nothing to do with the living reality.

I shall try to present an analytical study of Bhagavad-gita through the pages of your American Reporter in order to help the American people to understand Bhagavad-gita as it is. If your people can grasp the direct meaning of Bhagavad-gita it will be possible for us all to know the basic principle of cosmic harmony. When that is done we shall know that all maladjustment of our existence is not only peaceful but an eternal bliss distinguished from the ephemeral temporary sensual satisfaction. We shall then only know that here is a world where there is no struggle for existence and every living entity, never mind what it is either a man or a beast is fit to exist. The enclosed peace of article & the ‗ is the first of a series of articles on the above subject to understand Bhagavad-gita by its direct meaning.

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1955 Correspondence

Letter to: Brothers

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Allahabad 1 January, 1955

55-01-01

1st form No-1. The circular letter addressing as "Dear Brother" to be sent along with the Prospectus by book Post 2nd letter on receipt of the reply of the 1st circular letter. (For inner members who are willing to live with us for spiritual upliftment)

Dear Brothers,

I am very much glad that you are willing to live with us. As already informed we have no restriction for admitting inner members, so far nationality, caste and creed are concerned. But the inner members will have to abide by the following rules, which are necessary as basic principles for spiritual upliftment. The inner members will not have

(1) illegitimate connection with women.

(2) He shall not be addicted to intoxicating habit. No member shall be allowed to smoke, chewing betel, drink tea etc. inside the house.

(3) He must be satisfied with "Prasadam" which will be served to him & must be strictly vegetarian. No inner member shall be allowed to eat fish, meat, eggs, onions, etc.

(4) the inner member shall not indulge in unnecessary indoor or outdoor games, sporting or gambling habit. The nominal boarding charges is Rs 25/-. No charges for lodging.

(5) the inner member must enroll himself as regular member in the A. B. or C. Category. Members with voting power will have to pay the scheduled monthly subscriptions The lowest rate of subscription is Rs 10/- per month. Any one unable to pay the membership fee may apply for free membership or lesser subscription for consideration of the Board of Executive members. The executive committee. can decide on it.

(6) The inner member is requested to rise early in the morning before sun-rise and finish his morning duties for inner & make cleanliness. And after finishing such duties, he will have attend to "Mangalaratric" service to be held in the temple of "Sri Caitanya Mahaprabhu & Radha Govinda".

(7) The inner members will be served with Prasadam after "Mangalaratric" (mostly some milk-preparation)

(8) After partaking the ”Mangalaratrik” Prasadam, he shall attend the morning class of ”Path Kirtana” in which chanting of the holy name of God along with musical instruments, will be sung before and after reading of ”Srimad Bhagavad-gita” ”Bhagavatam” etc. This function will continue from 6 to 8 in the morning.

(9) After this a cup of milk along with other foodstuff will be served to the inner members as break fast.

(10) After breakfast the member can devote himself, for studying book in this connection which will be supplied to him by the League.

(11) At eleven noon, the ”Bhogarati” service will be done in the temple and the members will be requested to attend this ceremony after bath, __.

(12) Just after ”Bhogarati” function, the members will be served with ”Prasadam” which shall consist of the following items: (1) Rice, (2) Dal, (3) Capatis with ghee (4) 2 curry (5) Bhija (6) Khicheries (7) _ (8) Sauces (9) Pampar (10) miscellaneous.

(13) After taking ”Prasadam” in the noon the member may take rest from one to three in the after noon.

(14) At three in the after noon there will again ”Baikali” ceremony in the temple which the members will be requested to attend. And again at the end of the ”Baikali” ceremony at about 4, the members shall be served with Prasadam consisting of a cup of milk & some fruits.

(15) the member shall then attend the Path Kirtana class from 5 to 7 in the evening as is done in the morning.

(16) from 7 to 8 pm there will be ”Sandhyaratrik” ceremony in the temple & the members will be requested to attend to this.

(17) At nine in the night, there will be again Bhogarati ceremony which members will be requested to attend. After this ”Prasadam” will be served consisting of capatis or rice with dal, currys & some milk preparation at the end.

(18) From 10 to 4 at night the members shall take rest for the night,

(19) After six months of living or earlier as the case may be the members will be expected to be initiated in the devotional service of Theism or Vaisnavism.

(20 For such initiation the member will have to accept ”diksa” according to the rules of the Gosvamis & just become a qualified ”Brahmin.”

(21) Initiated members shall observe the ”Ekadasi Brata” twice in a month and on that day he will be allowed to take only fruits & none of the cereals.

(22) Initiated members shall adhere his body with the marks of Vaisnavism;

(23) He shall chant the holy name of God systematically & regularly according to the rules of the Goswamis.

(24) He shall try to worship in the temple after learning the art from another co-worker. The initiated member is converted & accepted as bona fide Brahmin & thus he can enter the temple.

(25) He may enhance his spiritual education taking lessons from Geeta, Bhagavata, Science of Devotion, Lord Caitanya etc. and prepare for the examination of Bhakti-Sastra, Bhaktisiddhanta, Bhaktivedanta etc.

(26) If he desires to be a preacher, he will be trained up in that way & will be given the titles of _ _ __ according to preaching capacity.

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Letter to: Registrar of Joint Stock Companies

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Allahabad 4 February, 1955

55-02-04

The Registrar of Joint Stock Companies Uttar Pradesh-Lucknow.

All Glory to Sri Guru and Gauranga.

Dear Sir,

With reference to my interview with your honour on the 3rd instant, regarding registration of the Memorandum of Association and Rules and Regulations of the League of Devotees (alias Sarbabhouma Bhagavata Samaj), I beg to inform you that I have deposited the fee RS 50/- (Rupees Fifty only) in the Imperial Bank of India Ltd, Lucknow and beg to hand you the following as advised by you.

(1) The Memorandum of Association clearly signed by the present members of the League of Devotees.

(2) The Rules and Regulations duly signed by the present members of the League of Devotees.

(3) Deposit Challan No 81D/4 3/3 for Rs 50/-

Kindly acknowledge receipt of the above and do the needful at your earliest convenience.

All correspondence in this regard may be addressed to the undersigned in his present address as above mentioned.

Thanking you in anticipation,

Yours faithfully- A.C. Bhaktivedanta

Enclosures-3.

Letter to: Gosvami Maharaja

•

New Delhi 16 September, 1955

55-09-16

My dear Sripada Gosvami Maharaja,

Please accept my respectful obeisances. I am in due receipt of your kind letter dated the 14th instant and I have noted the contents very carefully. I am glad that you have come back to Calcutta from the inundated area of Orissa and am more glad to learn that your holiness is trying to return to Delhi for creating a peaceful atmosphere here.

You will be glad to learn that day before yesterday morning at about 9 O'clock Sri N. C. Chatterji the big advocate and President of the Hindu Mahasabha came to our Sangha with his secretary unexpectedly. It happened that about a fortnight past we had a Path Kirtana function at his residence at 7-B, Pusa Road and in that evening we had some talk about Sri Caitanya Mahaprabhu. He appeared to be wellversed with the matter of Sri Caitanya Caritamrta. I therefore invited him to come to our Sangha and he replied that he would try. After a week I reminded him again by letter and in response to my letter he came here all of sudden. Practically all the members were out at that time and myself along with two other Brahmacari and Vrindaban received him. He was acquainted with our activities and was offered Prasadam which he accepted and took it with him. I have asked him to come again when your holiness come back.

Regarding your instruction for Spd Akincana Maharaja, I have intimated him about it and it is learnt that he has asked Sripada Bonbehariji to bring along with him the old receipts when he is coming to Delhi.

Your note for Sriman Kesavanandaji has also also been noted by him.

All the press matters for September issue have been duly handed over to the Kapoor Art Press but till now we have not got any proof from them. I sent for it this morning and they have promised to deliver it from tomorrow. It is learnt from Kesavanandaji that they have promised to finish the task by the 25th of this month.

I have noted your remark about the cover of the monthly and I have already suggested so many things to Sripada Ramananda Prabhu for apprisal. Sripada Ramananda Prabhu and many others along with me want to see the paper just fit for the foreign countries. In that case we must get it printed on nice paper in a very good up-to-date Press. It all depends on the expenditure that we are able to meet but the ideal must be for its many sided desirable improvements. When you come back we shall see to it because in your absence it is not also possible to change the press. When we cannot change the press immediately it is useless to change the paper or the cover.

The suggestion made by some friend that the paper may be printed from Calcutta is alright. But my suggestion is that either in Calcutta or in Delhi we must have our own press with good equipments so that we may be able to broadcast the message of Sri Caitanya Mahaprabhu in all the important languages specially in Hindi and in English. Hindi is meant for all India propaganda while English is meant for world wide propaganda.

This day we have received two copies of "Gaudiya Darshan" from Sripada Sridhara Maharaja's Math at Navadvipa. The starting is very good and I have quite appreciated the endeavour of Sridhara Maharaja even though very late. It is better late than never. He has a very good assistant in the person of young Govinda Maharaja and I think it is a good attempt.

Regarding Typewriter machine I understand that Sripada Ramananda Prabhu is unwilling to part with it. Of course in his head office of the institution he requires one for so many correspondences but here also in the office of Sri Sajjanatoshani Patrika which purely in English one machine is absolutely needed. Here all the presses do want type written copies so that the matter may be promptly executed. Some of the presses are ready to finish the whole printing work within 4 or 5 days if the whole matter is given in distinct type written papers. This machine was hired and I have already informed you about it. We have in the meantime type written three copies of all the addresses so that for three months we can simply paste the addresses on the covering wrapper without taking any trouble of clerical job. Any way we shall see to it when you come back if possible with the machine.

Yours affectionately, A.C. Bhaktivedanta

Letter to: Govinda Maharaja

•

New Delhi 16 September, 1955

55-09-16

His Holiness Sripada Bhakti Sundar Govinda Maharaja Sri Caitanya Saraswat Math Kolergunj P.O. Navadvipa, Dist. Nadia (W.Beng.)

My dear Sripada Govinda Maharaja,

This morning I received two copies of your "Gaudiya Darshan" and I was very glad to see its appearance. When I was at Mathura I heard from Spd. Kesava Maharaja and so also I heard it from Spd Goswami Maharaja that His Holiness Sripada Sridhara Maharaja is going to publish "Gaudiya Darshan" and today I find it actually in hand. I cannot but offer my congratulations to your holiness. Because I know if anything has been done it is due to your energy. I can understand now why Sripada Sridhara Maharaja bestowed all his mercy upon you. He rightly found in you some dormant energy for future action and we can see that it is now fructifying duly.

I have read with great interest your article especially the one which is named as "CHALAR PATHE." It is not only very amusing but also instructive. Simple dry philosophical arguments will not be appealing now a days to people in general. They will like to read such articles as written by you with greater relish. In this article I can find out that you have really some parts and in time you can become a great transcendental humorist in the art of journalism. You have complete mercy of your Divine master and you can depend on his blessings for your future improvement. I sincerely wish you all success-Undoubtedly you are now in the highest order of Varnasrama Dharma but we cannot forget that you belong to the category of our affectionate sons. We cannot forget all such filial love for you and when we see that you are improving in all respects it gladdens our heart. I have just written a letter to Sripada Gosvami Maharaja and in that letter the following statements have been carried to him him. The wordings are as follows:-

"This day we have received two copies of Gaudiya Darsana from Sripada Sridhara Maharaja's Math at Navadvipa. The starting is very good and I have quite appreciated the endeavour of Sripada Maharaja although very late. It is better late than never. He has a very good assistant in the person of young Govinda Maharaja and I think it is a good attempt."

Your poem on Vasita is also good. All these show that you have good tact and may God help you more and more. Sripada Sridhara Maharaja's article on Gaudiya Darsana is philosophical and if he so desires I can get it translated into English by myself and get it published in the Sri Sajjanatoshani Patrika. I understand that Sripada is now out on pilgrimage and you can let me know his opinion when he comes back or earlier according to your convenience.

Hope you are well. Vrindaban wanted to live with me and so he has come here from Calcutta just a few days before. Where is Madhusudana Maharaja? Please convey my dandabats to all the Vaisnavas. With my regards for you all.

Yours affectionately, A.C. Bhaktivedanta

Letter to: Gosvami Maharaja

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New Delhi 19 September, 1955

55-09-19

My dear Sripada Gosvami Maharaja,

Please accept my respectful obeisances. I hope in the meantime you have received my last letter. This day I had been to the office of the Director of Postal Service along with our friend Sri Horendra Natha Shome and Sripada Akincana Maharaja. Some of the would be customers whose addresses were given for registration denied to be our paid subscribers and this was against the registration certificate. We had some talks with the Asst. Director who was a perfect gentleman. Heron Babu being one of them he told that he is also a customer. When he wrote in black and white his version the Director agreed to register it and I am glad to inform you this day our "Sri Sajjanatoshani Patrik" is registered in the postal department as a monthly newspaper under registration No. D797. Just on the way I dropped in at the Kapoor Art Press and I gave him the No. for printing on the cover. Our posting date has been fixed up on the 26th and 27th inst. I do not know if the press will be able to finish the job by that date. I have already given him the pressure and I shall see that it is duly published by the above date and posted. If not then we will have to make another application for changing the date of posting.

I understand that you have written to Sripada Akincana Maharaja to print the paper 500 only for September. In this connection I asked the press if they will reduce the charges for this less number of printing. He said that the charges will be same. I think that we should print it as usual i.e. 1000. Akincana Maharaja has secured contribution of three reams of paper (24lbs) and the postal charges will be only 1/4th of the last month. So why for the matter of saving some papers we shall not print the full number. In my opinion we should print more than 1000 copies every month and distribute them in large scale. I think you will reconsider the matter and let me know your further opinion. The printing will begin from day after tomorrow and you will kindly reply this just on receipt of it.

I hope by the time this letter reaches you you have had returned from Navadvipa. Hope you are well.

Yours affectionately, A.C. Bhaktivedanta

Letter to: Gosvami Maharaja

-

New Delhi 5 October, 1955

55-10-05

My Dear Sripada Gosvami Maharaja,

Kindly accept my humble and respectful dandabats. I am in due receipt of your letter of the __ while you're staying at Howrah Gaudiya Math. I hope by the time this letter reaches your hand you might have come back to calcutta. I was anxiously awaiting your articles for October. Today is the 5th and I thought that by the 15th of this month the paper might be be out. So please send the articles per return of post and oblige. I have noted your instruction for reviewing Netaidas Brahmacari's book. The other book is not available from Sri Kesavanadaji.

I am glad that you have purchased one model No 16 Remington Typewriter and I think you have done right in doing so. To conduct the Sajjan Tosani Patrika it is absolutely necessary. This typewriter is to be returned today because the period of one month expires today and as you are bringing very soon the purchased one, I shall return it today with out further rental expenses.

I wish to see this paper just to the standard of "Illustrated Weekly" with numerous pictures in order to make it a very popular literature and for this I wish to move myself to secure subscribers as well as advertisers. I wish to visit good businessmen, insurance companies and Govt. officers in this connection. But I have no proper dress at all. I want two set of good dresses in order to take up this reponsibility and I shall be glad to have you decision on this matter. It is my heart's desire that this paper is improved to the highest elevation.

I am glad that Sripada Sridhara Maharaja has advised you to purchase a land at Mayapur. Yes we we must have a temple at Mayapur. If every one of us possess a temple there, the importance of Sridhama Mayapur will automatically increase and we must have this ideal in view always. I am also glad to learn that you are securing some good land on long lease from the Port commissioners for our Howrah Math. Howrah is a good place for preaching our cult and it behooves that we have a decent Math there.

Akincana Maharaja has received your cheque for Rs. 400/- and he is preparing to start for Jaipur as early as possible.

Awaiting your early reply.

Yours affectionately, A.C. Bhaktivedanta

N.B. Some non-Bengali gentlemen are demanding my Hindi edition of Caitanya Caritamrta. They are prepared to pay any price for this (Rs 32/ or Rs 25/-) your Holiness has already seen the manuscript. I wish to get it out part by part. The first part will cost near about Rs 600/-. If this part is sold out, The other parts will automatically come out. I would request you to invest this initial Rs 600/- for this purpose under any arrangement you like. I shall be glad to receive your reply on this point. I hope you will give this starting & oblige. ACB.

Letter to: R. N. Aggarwal M.A

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Delhi 13 December, 1955

55-12-13

Sri R.N. Aggarwal MA. President D.M. Committee. Town Hall, Delhi.

Dear Sri,

Re: your secretary's letter No. D.O. 807/P.T. the League of Devotees: D/22/11/55

With reference to the above and my subsequent interview with you, I beg to inform you that it has been now decided to hold a preliminary meeting of the above league in the city first to discuss the aims & objects.

Myself, Lala, Girdhari lal and, Advocate Bipinchandra Misra, three will be convenors.

I request you to preside over this meeting and give me some time at your convenience so that the meeting can be arranged accordingly.

In this meeting all the members of your committee. as well as other respectable residents of old Delhi will be invited to give it an initiation.

I hope you will kindly accept it and let me know your decision, so that further arrangement can be done.

Yours faithfully, A.C. Bhaktivedanta.

Letter to: Sirs

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Delhi 25 December, 1955

55-12-25

Names of the Executive members of the Delhi section of the League of Devotees.

(1) Rai Bahadur Pandit Narain Das, 21 Pusha Road, N. Delhi (2) Rai Sahale Seth Girdharilal, Bag Diwar, Delhi (3) Seth Baseswar Natha, 9 Barkhnkakau Road, N. Delhi (4) Sat Narayana Gurvala, Malibara, Delhi (5) Rai Sahale Ram Saran Das, 11 Ramanagar, N. Delhi (6) Sri Makhanlal Gupta, _, Delhi (7) Sri Bipin Candra Misra (8) Lala Maha Sankara, Ramanagar. (9) Pandit A.C. Bhaktivedanta (10) Lala Mohanlal Advocate. c/o Girohilal (11) Sri Ram Prakash, _, Chawn Bazar (12) Sri Direndra Kumar, Siddhomal & Sons, Chawn Bazar

Dear Sirs,

With reference to the inaugural meeting of the Delhi section of the League on 22/12/55 the gentlemen named above have been selected to be the executive members. The immediate program of work is to find out some suitable place for the central office as also to provide the place of residence for the workers.

When I was at Jhansi, I was provided with a big palatial building to live in associated with 40 workers who are being trained up for intinerary preaching work. The expenses were about Rs 1000/- per month. I approached the Govt for help but even after one year no definite decision could be arrived at by the Govt and the matter is still pending. Jhansi was a poor place & I shifted to Delhi.

My associates were therefore disbursed & I came to Delhi to give it a new life. Delhi is the only centre where from this cultural movement could immediately be given effect because it is the centre of international political, social educational & cultural movements. What I want to do immediately are as follows:- (1) To hold consecutive meetings at different Mohallus & houses of Delhi for impressing the ideas of the mission. (2) To give training to at least 7 to 10 educated young men in the "parampara lessons of Bhagavad-gita" and then to "Brahma Sutra," Bhagavata & Caitanya Caritamrta (3) To publish an English monthly paper to sell specially to the English knowing heads of the society and to get printed some relative literatures __.

A meeting of the executives has to be called for discussing the above subjects but before doing so I wish that you all gentlemen may kindly fill up the typed membership forms enclosed herewith-so that following your foot prints other members of the public may __ members of this institution in large numbers.

Thanking you in anticipation.

Yours faithfully, For the League of Devotees (Reg. J.S.)

A.C. Bhaktivedanta

Founder Secretary To __ of the following immediately (1) Letter Heading (English) (2) Visiting Cards (English) (3) Japa Appeal (English & Hindi) (4) Membership forms (English & Hindi) (5) Rubber Stamps

Letter to: Brother

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Unknown Place September 1955

55-09-00

Dear Brother,

I am in due receipt of your kind enquiry and I am glad that you wish to become a member of the League of Devotees for learning the science & techniques of Theism or spiritualism of the highest standard. The Prospectus is enclosed herewith please find & decide for yourself for becoming a permanent member of this noble institution.

The membership fees are mentioned below which is the extract from the Leagues registered rules & regulations.

Rule 1. "The general body of the League will consist of members of the four orders of life namely (a) Brahmacaris (b) Grhasthas (c) Vanaprasthas (d) Sannyasis or Tyagis".

Rule 4. "The members will be of three classes defined as class A, B and C in accordance with the membership fees paid. (a) Those who will contribute Rs 500/- and above per month will belong to the "A" class. (b) Those who will contribute Rs 50/- and above per month will belong to the "B" class. (c) Those who will contribute Rs 10/- and above per month will belong to the "C" class."

Rule 16. "Every member is entitled to one vote either in person or by proxy at a general meeting held for its elections of the members of the Executive Committee. or for any other purposes."

If you think yourself unable to pay either of the above mentioned membership fees per month, then you can apply for free membership or for a lesser value of monthly subscription for consideration of the Executive Committee., who will decide on the subject.

But if you become preacher member, in that case you will have to pay once Rs 10/- only for the degree of ”Bhakti-sastri” which will be awarded to you by registered certificate of degree for your becoming preaching member of the League and doing the necessary preaching work on behalf of the League. The preaching work is conducted as follows:

(1) As soon as you get the certificate of degree of ”Bhakti-sastri” at once you become a bona fide preacher of this institution and for this you will have to read ”Bhagavad-gita” regularly.

(2) As you go on reading ”Bhagavad-gita” question will arise in your mind for so many teachings in that Book & you are at liberty to ask us for answers of those questions which will be replied to you very clearly for your understanding.

(3) Some of the general questions are already answered in different pamphlets & one of them is sent herewith for example and your understanding.

(4) These questions & answers you will have to preach to others, so that both yourself & your audience will be benefited by that process.

(5) If you cannot go to others outside your hearth & home, you can do the preaching work amongst your family members only and in this meeting your other friends, neighbors & relatives also can join.

(6) Hold this meeting regularly for one hour in your home or any other suitable place near about your home, and chant the hymns or slokas of ”Bhagavad-gita” with reverence & devotion. If possible the reading of Bhagavad-gita may be preceded & followed by a congregation chanting of the holy name of God as mentioned below-Hare Krishna . . . Hare Hare.

(7) Now relevant questions that may be arising out in the meeting may either be answered relevantly & just according to the authority of ”Bhagavad-gita”. But if it is found difficult the question may at once be referred to us and it will be very nicely & clearly answered by us for clear understanding of all concerned.

(8) Some of the audience also may be interested in becoming a preaching worker of this League & we shall be glad to substain him in the same way as we shall be dealing with you. We are interested more in preaching members than in the sleeping members.

The motto of preaching shall always be aimed at the ultimate goal of life. The ultimate goal of life is to re-establish our lost relation with Godhead who is the Absolute Whole, and we all living entities are His parts & parcels.

We have forgotten our relation with Godhead from time immemorial by somehow or other & due to our forgetfulness of the relation, we are roaming life after life in different species of bodies which are 84 lacs in number. This process of transmigration from one body to another after death is a __ of disease of the living entity & the chance of curing the disease is possible very effectively in this human form of life.

The value of this human form of life is therefore immense and a moment lost of this life means a loss of immense value. Do not therefore neglect the time that you have been allotted by the laws of Nature and utilize it fully-not in the matter of animal life but in human life. Eating, sleeping, fearing & sense gratifying process are meant for the animal portion of our life, but as human being we have got the special prerogative for searching out the cause of our threefold miseries & to rectify it in this very life without any further loss of time.

The League of Devotees stand to serve the humanity in this spirit & the preaching member’s cooperation in this noble act of human behavior will reciprocally benefit both the League and its preaching members.

The highest benefit that is possible to do to the humanity is this act of preaching for receiving the Divine Consciousness of the living being. By doing so, we do not only send a living entity back to home & back to Godhead but at the same time we ourselves also go back to home back to Godhead. Rise up to the occasion of this preaching work & be a real benefactor to the people in general & your family members in particular.

[PAGE MISSING]

1956 Correspondence

Letter to: Dr. Rajendra Prasad, President of Indian Union

-

Delhi 21 November, 1956

56-11-21

Letter to the President His Excellency Dr. Rajendra Prasad President Indian Union, Rashtrapati Bhawan, New Delhi (Through His Private Secretary Sri Visvanatha Varma)

May it please your most exalted Honor,

Kindly accept my humble obeisances. It is the custom of India from a time immemorial that a citizen of the state would approach the king, to express his grievances for redemption and the king would very kindly consider his case as duty bound and give him necessary relief by the royal judgement:

At the present moment, your excellency is seated in the position of the king by the will and Grace of the Lord and as a true Vaisnava I must accept your excellency as the representative of the Supreme Lord Sri Krishna, as He has expressed Himself in the pages of Bhagavad-gita. As such I beg to lay before your most exalted honour, the following few lines for favorable consideration and do the needful in pure consciousness.

Your Excellency is the Representative of Sri Krishna by authority and I hope Sri Krishna will direct you from within in the matter of my transcendental service to Him.

I beg to submit herewith that by the Grace of Sri Krishna through His mercy personified-my spiritual master, I have realized it most thoroughly that going ”Back to Godhead” is the highest privilege of mankind and that is the supreme perfection of human life.

Unfortunately, the present day human civilization is very much attracted with the beauty of Apara Prakrti the illusory material Nature and as such they are overpowered by a demoniac form of propensity in the atheistic set up of civilization manifested in the matter of sense gratification. This tendency is dangerously harmful to the real progress of life.

The aim of life should be to make a sincere effort to go ”Back to Godhead” but contrary to this, the tendency is to go back to hell or in the cycle of evolutionary animal life as it is described in the 16th chapter of Bhagavad-gita.

Please therefore save them from the great falldown. Believe me or not, I have got the clue of going ”Back to Godhead” just after leaving my present material body and in order to take along with me all my contemporary men and women of the world, I have started my paper ”Back to Godhead” as one of the means to the way.

Please do not think of me as an wonderful or a mad man when I say that I shall go ”Back to Godhead” after leaving my present material body! It is quite possible for everyone and all of us.

In the Bhagavad-gita it is said very clearly that whosoever may adopt the specific principle of accepting Sri Krishna the Personality of Godhead, he will be able to achieve the highest transcendental goal of life,-never mind what he is either a born untouchable, a fallen woman, a laborer or a man dealing in rupees annas pies. His being so, what is there difficulty for a pious ”Brahmin” and devoted king for going ”Back to Godhead”? Everyone should therefore adopt this principle of going ”Back to Godhead” in order to get released from the world of miseries, with temporary existence.

This fact is corroborated by Sri Caitanya Mahaprabhu as the practical demonstrator of Bhagavad-gita and as the most magnanimous incarnation of Sri Krishna-the Personality of Sri Krishna Caitanya has made the path of going ”Back to Godhead” so easy for every one that even a boy of the world can swim across the ocean of religiosity, although it is injected with so many dangerous animals ready to devour up a fallen person in that great massive water. I have simply adopted the easy method of Sri Caitanya Mahaprabhu just suitable to the modern people in general. As such I am feeling as sure of going ”Back to Godhead” as I feel without any doubt after taking my dinner that I have eaten to my satisfaction. This feeling is a necessary concomitant factor of the great science of devotional service in the approved line of Sri Caitanya Mahaprabhu.

I am therefore very eager to broadcast the secret of my success to all men and women of the world as a natural consequence and I am seeking your excellency’s help and co-operation in this great attempt of transcendental service.

I am enclosing herewith 12 (twelve) copies of ”Back to Godhead” (I to XII) for your excellency’s reference. If possible kindly go through them all and I am sure that your honour will understand me right about my assertion. If it is not so possible, your excellency can kindly give a glance over the head lines only, and I am sure that will also give your excellency an idea of my definite assertion.

To make a world wide propaganda for this most essential service to humanity, it is necessary that your excellency will stretch the helping hand necessary in this matter, as your exalted honour is personally fit also to do this job. Although the method is very simple for universal adoption, it is not possible for me to express in this letter all the words that I wish to tell your honour. As such, I am seeking an interview with your honour herewith. When your excellency will see personally the papers and programme of work about my bona fides, I am sure your excellency will be interested in co-operating with me. There is immense work to be done so far India’s spiritual asset is concerned and I think the Govt. may take up the matter scientifically for the good of all men. India’s specific culture demands that there should be a ministry of spiritual affairs to save the great culture of ”Bharatavarsa”.

I am crying alone in the wilderness at the present moment. So please help me in this noble cause and oblige.

Thanking you in anticipation for an early reply, I am,

Yours in the service of the Lord, A.C. Bhaktivedanta

Letter to: Sri Biswambhar Goswami

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Shanti Kutir, Vrindaban 25 December, 1956

Sri Radha Vinode Ji Mandir 33, Ananda Ghat. Goswami Abhay Charan Bhaktivedanta Editor.-”BACK TO GODHEAD”.

Revered Sri Goswami Ji,

Kindly accept my respectful obeisances. I have come to Vrindaban to see you specially on some important mission.

The attention of Government is now turned to the side of reforming the religious activities of Indian sadhus and Sannyasis and they are now going to enact some statutes in this connection. Of course nothing is possible without the sanction of the Supreme Will of Sri Krishna but still man-made laws must have defects as the lawmakers are deficient in four primary principles of a conditioned soul.

I have come to Vrindaban to consult with you if it is possible to form an association of the Vaisnavas of all Indian Sampradayas to protect the interest and principles of all the Acaryas: Sri Chaitanya Mahaprabhu amalgamated the views of all the previous Acaryas in His thesis of Acintya-bhedabheda Tattva explicitly explained by Sri Baladeva Vidyabhusana in his Govinda Bhasya of the Vedanta-sutra.

My earnest desire is to form immediately an association of the Vaisnavas and for this purpose I have got one association registered and in the name and style of -

The League of Devotees

(Hindi script - Sarvabhauma Bhagavata Samaj)

I hope in the meantime you have gone through the articles of my paper ”Back to Godhead” and the spirit of my writings. I wish that you may kindly arrange for this association at Vrindaban and publish this paper ”Back To Godhead” not only in English language but also in other Indian vernaculars under the name and style

(Hindi script:) ”Bhagavan Ki Katha”

The news and views of the association ”The League of Devotees” may be published with the Sampradaya’s interest and in that way the interest of the Vaisnavas will be protected from the onslaught of man-made laws. We may not have any objection for enacting a statute for controlling the unauthorized activities of unscrupulous Sadhus-but we must be prepared to protect the transcendental ideas enunciated by the great Acaryas.

His Holiness Srila Gopala Bhatta Goswami was the originator of Vaisnava Smrti in our Gaudiya Sampradaya and your good self is the worthy descendant of Sri Goswamiji. I hope you will kindly take this matter very seriously and accept my voluntary cooperation in this connection.

Yours sincerely, A.C. Bhaktivedanta

Enclosure - 3.

N.B. Some papers, in connection with the Delhi meeting of The League of Devotees, are enclosed herewith please find. ACB

Letter to: BTG Friend

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(Mathura U.P.) Dated as Postmark

Tridandi GoswamiResidence: A.C. Bhaktivedanta Swami 1/859 Keshi Ghat Editor: Back to Godhead P.O. Vrindaban

My dear friend,

Please accept my hearty greetings. I beg to inform you that a few copies of the ”BACK TO GODHEAD” papers including the current and latest one are dispatched herewith to your address, and I shall request you to go through them with attention.

This paper is devoted to the cause of saving the human being from becoming an animal again. The unrest of the world is not created by God, but it is so done by the misgiven mind of the sensuous man. You cannot bring in peace and prosperity simply by material activities. You have to attain to the standard position of real life. The reality of life does not depend on the temporary body and the flickering mind, but it is transcendental to all such material conceptions.

You have to realize, therefore, the message of perfect life through your submissive aural reception and get it fixed up in your spiritual identity. By doing so you shall be happy both in this as well as in the next life. Please do not be carried away by the misgiven mind to conclude that the present life is all in all. You are eternal, and the present form of human life is a chance of realizing your eternal life. Do not spoil your life simply by serving the misgiven mind and the uncontrolled senses. Please do not become your own enemy by your own self.

”Back to Godhead” is a guaranteed literature to awaken your spiritual identity. It is essential and authorized. If you feel any doubt, please inquire from me, and I shall clear it up.,

Please therefore be a regular subscriber to this valuable magazine published fortnightly. The nominal subscription for one year is Rs. 2/4/- only including Indian postage.

And if you become a life subscriber by paying Rs. 51/- (fifty-one) at a time, you shall not only get the paper throughout the life without further payment but also you will help me to attempt for a wider circulation of the paper throughout the world. It is a mission of human welfare work, and I shall request you to extend your full co-operation. Thanking you in anticipation.

Yours in the service of the Lord, Sd/- A.C. Bhaktivedanta Swami

Enclosures:

(1) ”Back to Godhead” papers.

(2) Enrollment form.

(3) Readers’ appreciation.

Letter to: Members

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Bombay

THE LEAGUE OF DEVOTEES INC. Under Societies Act No. XXI 1860 Editor: ”Back to Godhead” Founder Secretary: Goswami Abhay Charan Bhaktivedanta. Bombay Office: 93, Narayan Dhuru St. Bombay-3. Dated as post mark.

On the Supreme Order of His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Maharaj, I beg to inform you that it is now high time to revive the divine consciousness of mankind, the people in general, modern leaders, philosophers, and religionists - considering the deteriorated world situation in every respect.

Dormant divine consciousness of the living entity is developed in the human being by natural evolution but it is sometimes snubbed down by artificial force on account of too much desire to Lord it over the material nature. The result is that such mode of civilization renders people short-lived, slow in understanding matters important in life (spiritual knowledge), accepting the wrong way of perfection, unfortunate even in material prosperity and always disturbed by diseases and distresses. And these are some of the gifts of nature in the mode of Godless civilization.

The above symptoms are now dominant all over the world in spite of the Godless leaders’ various plans to bring in peace and prosperity upon the people. The only remedy is to revive the dormant divine consciousness by dissemination of spiritual knowledge.

Back to Godhead is devoted to this mission for all round human welfare work with wider outlook and for this there are many appreciations by educated circle. It is now decided that copies of the above paper will be posted to the leading men of the world in the following scale: (1) Afghanistan 1,000, (2) America 10,000, (3) Argentina 500, (4) Belgium 500, (5) Brazil 500, (6) Burma 1,000, (7) Canada 500, (8) Chile 500, (9) China 10,000, (10) Czechoslovakia 500, (11) Denmark 500, (12) Egypt 1,000, (13) Ethiopia 500, (14) France 1,000, (15) Germany 5,000, (16) Greece 1,000, (17) Indonesia 500, (18) Iran 500, (19) Iraq 500, (20) Italy 1,000, (21) Japan 2,000, (22) Laos 500, (23) Mexico 500, (24) Monaco 500, (25) Mongolia 500, (26) Nepal 500, (27) Netherlands 1,000 (28) Norway 1,000, (29) Philippines 500, (30) Poland 500, (31) Saudi Arabia 500, (32) Sudan 500, (33) Syria 500, (34) Thailand 500, (35) Sweden 500, (36) Turkey 500 (37) Vietnam 500, (38) U.S.S.R. 10,000, (39) Yugoslavia 500, (40) Austria 500, (41) Bulgaria 500, (42) Finland 500, (43) Holy See 500, (44) Hungary 500, (45) Rumania 500, (46) Switzerland 500, (47) Australia 2,000, (48) Cambodia 500, (49) Ceylon 500, (50) Ghana 500, (51) Malaya 500, (52) Pakistan 1,000, (53) United Kingdom 10,000. It is expected that all intelligent men will join this spiritual movement for a total reformation. This propaganda work is a part of SAMKIRTANJAJNA recommended for the people of this age.

The difficulty is that misguided people are more interested in the matter of sense gratification than in self-realization which is the ultimate goal of life. We have therefore taken up the difficult job to perform and it is our duty to do it.

We invite you to cooperate with the mission for collective welfare and help in the matter of wider circulation of the spiritual propaganda made by the BACK TO GODHEAD.

We shall request you to bear the cost of publishing, printing and distributing some issues of the BACK TO GODHEAD. This paper is issued twice in a month and the cost of 2 x 1,000 copies are as follows: -

Printing Rs. 72/-
Paper 50/-
Posting (at concession rate of postage) 40/-
Packing 8/-

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Sacrifice, charity and penances are three essential things for attaining spiritual light. The suggested way to you is the easiest one to cover all the above three important spiritual activities. Do not miss this opportunity. Kindly adopt it immediately and see the result how it acts.

May good counsel prevail upon you. Please read the current issue of the paper which is donated by an enlightened soul and follow the example for your as well as the world's good.

Thanking you in anticipation,

Yours faithfully, Goswami Abhay Charan Bhaktivedanta

Editor: Back to Godhead and Founder Secretary The league of Devotees Enclosure: - 1.

1957 Correspondence

Letter to: Sri Munshiji

-

Bombay 18 February, 1957

57-02-18

Sri K.M. Munshi President of the Bharatiya Vidya Bhavan, Bombay Governor's Camp, Lucknow-U.P.

Dear Sri Munshiji,

Please accept my greetings. I am thankful to you for your granting me an interview and accepting a few copies of my paper "Back to Godhead" which you have promised to go through at your leisure hours. And on reading the paper, I hope, you may be able to make an estimate of my mission in the matter of the Bhagavad-gita.

I heard it through reliable sources that you are a great admirer of the Bhagavad-gita and your Vidyalaya has a special department for preaching its philosophy. I came to Bombay from Vrndavana to co-operate with you, because there is no difference between the missions of both yourself and myself.

I also attended your meeting of the 16th instant on the subject of "What is the matter with the world?" I was very glad to know your opinion about it and so far I remember that you concluded to go back to Godhead which only can save the world from a disaster of civilization.

Actually that is the position. Men have forgotten their eternal relation with Sri Krishna, the Supreme Personality of Godhead. Some of them are so foolish as to think that everyone of them are so many Sri Krishnas (?) or Gods although we know that God is one, one without a second. But there is no doubt in the fact that the man, nay every living entity, is a part and parcel of the Supreme God in quality; and therefore qualitatively there is no difference between living being and God. But so far quantity of energy and potencies are concerned, there is a great ocean of difference between living being and God. Therefore, the right philosophy is that God is simultaneously one and different from the living being. Those, who therefore consider God and living beings are identical in every respect, are polluted in thought. This pollution of thought of the empiric and atheistic philosophers now prevailing practically all over the world, has caused a tremendous deterioration of human civilization as to become agnostics in dealings. Symptoms of this agnostic trend of human civilization is described in the 16th chapter of the Bhagavad-gita and I need not describe it before you.

Therefore the preaching of the Bhagavad-gita must be in the line of its parampara system as it is described in the 4th chapter of the book. If it is not done so, then such preaching of the Bhagavad-gita, even if it is done by the erudite scholars, will be a sheer waste of time, energy and money.

I wish, therefore, that you may co-operate with me in giving the idea an effective shape.

In this connection, I would like to draw your attention particularly to my papers (issue No. XI) "An essential service" and (Issue No. X "Sri Krishna the Supreme Vedantist". In this connection, I have already made an association registered, of which a short description is given on the 4th page of the issue No. X which, I hope, you will kindly note.

Some friend asked me to join your institution for preaching the cult of Bhagavad-gita; but if you find it difficult to accept my service, then I shall go on organizing my society separately. And if you advise me to do so separately, then I would request you to become a formal member of the League personally. I hope you will not take my offering in an inferior complex but accept it in a spirit of love for the Bhagavad-gita. Om Tat Sat,

As I have been engaged in speaking of the Bhagavad-gita in your "Bhavan" for a few days, you may kindly send me the reply to the address given on the top of the first page.

Om Tat Sat.

I am,

Yours sincerely, A.C. Bhaktivedanta

Letter to: Sri Padampat Singhania

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Kanpur 7 May, 1957

57-05-07

Sri Padampat Singhania, Kamla Tower, Kanpur

My dear Sri Padampat Ji,

In continuation of my yesterday’s letter, which I hope you have duly received by this time, and with reference to your request of submitting the way of powerful Mantra for broadcasting all over the world, I beg to inform you further that in every Mantra the prefix of Namah is generally added. Just for example you said the other day Namah Sivaya. Now this Mantra is practically indicating the holy name of Lord Siva. Na means negation and Ma means false ego or Ahamkara. Therefore Namah means surrendering to the name Siva. In other words to accept the supremacy of Lord Siva means Namah Sivaya. Therefore the conclusion is that in Mantra the name of the deity is unavoidably amalgamated. And in the Mantra the spiritual power, by the Rsis like Narada etc. is surcharged like the copper is electrified by magnetic force. The etymological alphabets are so surcharged with spiritual potency and as such all Mantra indicating the transcendental holy name of God or Godhead is to be understood in that way. When we chant the Mantra as were presented by the authorities-the process helps communication with the personality of Godhead by the sound waves as we have now experienced in the material world of physical waves vibrations. The powerful Mantras have such potency if they are sounded in the right direction. And by chanting the Mantras only one can spiritualise the whole existence as heat can expand on the spherical objects. Mantra Siddhi means complete liberation. Therefore, there is no difference between the holy name and Mantra. Man means mind and tra deliverance. That which delivers one from mental speculation is called ”Mantra”. ”Mantra Siddhi” is to transcend the gross and subtle mental plane. The same meaning is for _

In this age all the Mantras that can help us reaching perfection up to the plane of Godhead-has been still more concentrated into the Hari-nama. We find therefore in the Brhannaradiya Puranam (38/126) a particular stress on Harinama which is stated as follows:

harinama harinama harinama eva kevalam kalau nastyeva nastyeva nastyeva gatir anyatha

The above statement is very important in the following manner. There are two different processes for acquiring knowledge. The one is Deductive Process and the other is Inductive Process. In the Deductive Process we deduce the conclusion from the statement of higher authorities whereas by the Inductive Process we make a research in the truth by our own imperfect knowledge and induce a conclusion. Say for example if we want to know how man is mortal then we have to make a research in statistics of daily death occurrences. Rama dies, Syama dies, father dies, mother dies, he dies, she dies, etc. all these experiences may help us in the conclusion that after all man dies and therefore the conclusion man is mortal made. But the defect of this process of knowledge is that it may be that we have not seen a person who is still living even after some thousands of years. As soon as we get this information the whole conclusion that a man is mortal-is at once changed and we have to say that some men are mortal. In this way the research work of scientific thought are constantly changing because the very research work is done by person who is himself a condition by the four principles of mistake, illusion, cheating and imperfection. Therefore, the Deductive Process is more effective. Man is mortal we have heard it from very authoritative sources like the Vedas and we have accepted it. The Vedas say that stool is impure but the stool of the cow is pure. The Vedas say that bone is untouchable but the conchshell which is also a bone is perfectly pure. For the common man the statements of the Vedas appear to be contradictory. But in spite of such contradiction, because we Hindus accept the Vedas as authority we accept cow dung as pure and allow it to be used even in the kitchen. So also we accept the conchshell. The conchshell is after all a bone of an animal but because it is accepted by the Vedas we allow conchshell to be used in the sanctified room of our family deity. If we examine in the physical laboratory or analyse it by chemical test we won’t find any difference between the stool of a man and that of a cow or the bone of an ox and that of a conch. And yet the whole Hindu Muslim conflict, the whole struggle of Gandhi and Jinnah and the whole question of Kashmir problem in the UNSCO have arisen from this petty difference of bones only. In the Hindu temple the bone conchshell is already there but as soon as a Muhammadan throws a piece of bone of the ox in the temple-the whole trouble began, resulting in the partition of India and Pakistan. So an impartial mundane student who will enter into the research work of such bone affairs in the annals of Indian History-surely he will come to the conclusion of unrestricted obedience to the words of the Vedas or that of the Koran or that of the Bible that lead to all sorts of Jehad and crusade. As a matter of fact the so called intelligent persons of the modern age have taken the shelter of secularism on the strength of past unfortunate religious feuds. This is another type of nonsense.

Therefore in the present age respect for Deductive Process is dwindling whereas respect for Inductive Process is increasing although we know so far the Inductive research is concerned the process has not been successful. The conclusion is that we have lost our faith in the traditional Vedic knowledge handed down from the Guru to Chela or from the father to the son, although such system of Deductive Knowledge from the authority is the most perfect form of knowledge. The ultimate truth which is far beyond the reach of our imperfect senses can never be known by such inductive research work. The imperfect senses could not even measure the distance of the physical product The Sun or the Innumerable stars in front of us-and what such imperfect senses can make a research in the Mantras which are purely spiritual affairs. We have to accept the Mantra and its potency from the Vedic source and follow the practice and principles only to arrive at reality of truth. Research work by imperfect senses is practically a revolt against the established truth. Let us therefore accept the Vedic injunction of Brihannaradiya Puranam

I have already mentioned about this Mantra in my previous letter and I beg to confirm it further that the Name ”Krishna” even up to the foreign words like God and Allah, if they at all aim at the Supreme Personality-then the Name is as much holy and potential as perfect is the Supreme Lord-because in the Absolute Realm or Spiritual Nature everything is identical with everything as all of them are qualitatively spiritual and therefore pure, eternal, liberated and perfect.

For all practical purposes if we systematically preach to chant the holy name of Godhead, I think no body even the religious fanatic will take objection to it. Every human being has a conception of the supreme truth. That conception is presented in some concrete shape. If therefore the Mussulman or the Christian denies to chant the name of Rama or Krishna we may ask him to chant the name of Allah or God respectively and I think therefore there will be no objection even by the Buddhists if we simply ask them to chant the name of Lord of Buddha in the systematic way.

The systematic way means to avoid the ten different offenses in the process of chanting, which are all philosophical truths.

If by such propaganda of chanting the holy name, the filthy atmosphere of jealousy, bickerings, selfishness, falsehood and so many other affairs of the modern age-can be avoided, and if by such chanting the complete process of self-realization can be achieved-is it not our duty to do this service by combined force. In this age of quarrel and fight everything has to be done by combined force to achieve ready success. As the topmost person of a group of large scale industries, your good personality knows better than me how combined forces and diverse energies make the particular industry a successful establishment.

In the same way we have to combine the different forces of Sociology in men, money, intelligence and field work to make the spiritual movement a grand success. If we do not do that we shall be failing in our duty to serve the complete whole. No partial service or temporary benefit can lead us to perfection. The world is mad after such temporary benefit and partial service and it is our duty to change the face altogether by an authorized spiritual movement. The other day I was very glad to hear your ideas about it and in our next meeting I wish to say some thing about it as I have realized. Hope you are well. With my regards.

Yours sincerely, Goswami Abhay Charan Bhaktivedanta

Editor-"BACK TO GODHEAD."

Letter to: Chief-Justice Sri M.C. Chagla

-

Bombay 20 February, 1957

57-02-20

The Hon'ble Mr. Chief-Justice Sri M.C. Chagla Chief Justice House, Harkisan Road, Bombay-6.

My Lord,

I beg to inform your Lordship that on the 16th instant I was present in the meeting of Bharatiya Vidya Bhavan in which your Lordship spoke something at length on the matter of equal distribution of wealth as the ultimate solution of economic problem. The subject matter dealt with in the meeting was "What is the matter with the world?", and you all respectable gentlemen tried to solve it in different angles of vision. Sri Munshiji tried very faintly to solve it by going back to Godhead and I do not know whether your Lordship agrees with him.

I may introduce hereby my humble self as the editor of a fortnightly Theistic periodical and copies of the same are sent to your Lordship for your kind perusal. I came to Bombay from Vrndavana to see Sri Munshi on the same mission of going back to Godhead, because without this there is no solution of any problem, the world is now facing.

The Bhagavad-gita is the standard book in this matter. Sri Munshi is trying to utilize this philosophy for the good of the people in general. He is spending establishment charges to the extent of Rs. 40,000/- per month for the last twenty years-but actually no tangible benefit is derived out of it up till now. I saw Sri Munshi with a view to cooperate with him for implementing the transcendental ideas of the Bhagavad-gita. But I did not receive any encouragement from him so far. I am, therefore, seeking an interview with your Lordship to discuss for a few minutes about this standard idea of solving the problems.

In the Bhagavad-gita the solution of the problems are given in the following words,

Bhoktaram yajna tapasam Sarva loka maheshvaram Suhrdam sarva bhutanam Jnatva mam santim rcchati [Bg. 5.29]

Yat karosi yat asnasi Yaj juhosi dadasi yat Yat tapasyasi kaunteya Tat kurusva mad arpanam [Bg. 9.27]

Equal distribution of wealth or knowledge, beauty, fame, energy and non-attachment etc., all these are perfectly done by the above arrangement. The matter is more explicitly understood by the example of our own bodily structure. The whole body is constituted of the senses and organs. All the senses and organs are equally supplied with energy when the stomach is fully fed up. Stomach is the central figure for distributing equal energy to the respective parts of the body as much as watering the root of the tree is the source of supplying energy to all the branches and leaves of the tree.

The human society is now running on in an illusory way, forgetting its eternal relation with the Central Cause. They will have to be reinstated in that original position in terms of the above slokas of the Bhagavad-gita. Without this no solution is possible. There are practical ways and means to do this job in accordance with the present time, situation and objective.

I have a programme for this job by the order of my spiritual master and I have come to Bombay to enlist some sympathisers with my object. Will your Lordship be kind enough to hear me for a few minutes and oblige?

Yours obediently, A.C. Bhaktivedanta

Letter to: K. M. Munshi

-

Bombay 21 February, 1957

57-02-21

Sri K.M. Munshi, Governor of Uttar Pradesh, Raj Bhavan, LUCKNOW.

Dear Sri Munshiji,

Please accept my respectful Namaskar. I hope you have duly received my letter of the 18th instant in the meantime. By the by while reading some of the literatures of your great institution, it has come to my notice that you have in your mind about the various temples and their respective Pujaris also.

In this connection, I wish to draw your attention to my paper "Back to Godhead" issue No. VI dated 20/5/56 in which an idea of a Gita Nagari (PP2) and how to preach the teachings of Bhagavad-gita are suggested. In that article I have also touched the question of these various temples (PP3) of India and how to utilize them for public welfare work.

A thorough reformation of the management of these temples are required for spreading Theistic knowledge through these centres. No intelligent person is now attracted in such temples, because the purpose of these temples have been lost sight of due to negligence on the parts of both the public and pujaris. As a matter of fact, therefore, no new temples or places of spiritual enlightenment are constructed now in the newly constructed colonies of different cities. There are some of the signs of materialistic trend.

If I remember rightly, you have been criticizing in the meeting of the 16th instant about the culture of Hollywood cinemas. The Mayavadi philosophy having killed the spiritual variegatedness of the Supreme Being-the people are generally attracted in the variegatedness of material existence. In the vedanta sutras, we have direct information of how a spiritual entity is joyful-full of spiritual bliss. This idea of enjoyment is focussed through a material _ and as such the spiritual focus is reflected in a perverted manner. The attention of the people in general is attracted by the cinemas in place of temples, because the Mayavadi philosophy-impersonality of Godhead has created a void in the spiritual realm. But in fact the spiritual realm is not at all void. It is full of variegatedness of spiritual mellows. If you create a void in the Spirit unnecessarily, you have to create necessarily a fill-up in the material existence and that is the cause why temples are being replaced by vulgar cinemas.

So simple criticism of cinema houses will not fulfill the purpose. We have to create tangible interest in the temples for spiritual advancement of knowledge. With that purpose in view, it is necessary that the priests and pujaris must be enlightened men both in Theism and Sanskrit language also. They shall be primary teachers of the Bhagavad-gita in different temples. Both these temples and their management have to be reformed in the present context. We shall have to accommodate the process of temple entry by all classes of people but they may be so admitted for proper qualification and not for the purpose of a mere show.

Om Tat Sat.

Yours truly, A.C. Bhaktivedanta

1958 Correspondence

Letter to: Ved Prakash

-

Bombay 7 July, 1958

58-07-07

My dear Sri Ved Prakash,

I am in due receipt of your letter No VP 1159/58 D/2/7/58 with thanks and have noted the contents carefully.

I quite appreciate your feelings for the people of India. But when we speak of humanity it does not necessarily mean Indian only neither it may be restricted within the human society even. "Paropakara" or humanity is meant for all the 84 lacs varieties of living beings. Lord Caitanya said "Praminam Upakaraya" i.e. to say for the benefit of all living being concerned. Then there is the question of opportunity also. While rendering first aid service in the battlefield the Red cross men although equally disposed to all the wounded soldiers-they give first preference to the hopeful ones. The hopeless ones are sometimes neglected. This is a crude example only.

In India, even after the attainment of Swaraj, the mentality is predominant by "Made in London" ideas. It is a long story. But in nutshell the Leaders of India in the name of secular Government they have engaged themselves in everything foreign. They have carefully set aside the treasure house of India's spiritual asset and they are imitating the westernised material way of life constantly engaged in the acts of error of judgement, misgivings, imperfectness and duplicity.

India's vedic knowledge is above all the conditional defects mentioned above but we Indians at the present moment have neglected such wonderful vedic knowledge. It is due to its improper handling now. The whole vedic literatures namely Vedas and Upanisads are summarized in the Vedanta Sutra which includes the purport of the six Indian philosophical thesises of Kanda, Gautama, Kapila, Patanjali, Astavedya and Vedic Rsis.

This Vedanta Sutra was compiled by Srila Vyasadeva and by the advice of His Spiritual master Srila Narada-Vyasadeva wrote a commentation of the Vedanta Sutra by compiling Srimad-Bhagavatam. So Srimad-Bhagavatam is the last gift of Srila Vyasadeva to represent an authorized commentation of the Vedanta Sutra and Lord Caitanya's mission is to preach this cult in every corner of the world in order to make the people really happy. This Vedanta Sutra is now mishandled in India by unauthorized persons of different camps and as such the people are being misguided. Newly sprung up national enthusiasm of the Indian leaders, Industrialists and plan makers, has no time neither desire to understand the message of Vedanta Sutra or even the Bhagavad-gita. You cannot do acts of humanity without proper guidance. The Vedanta Sutra is the proper guidance because the sastra "Athata Brahmajijnasa" is the beginning of an inquiry in the essence of our different engagements.

So my idea of preaching in the foreign countries means that they are rather fed up with material advancement of knowledge. They are seeking the message guidance of the Vedanta Sutra or for the matter of the Bhagavad-gita in an authorized way. And I am sure that India will again go back to the Vedantic life when the principle is accepted by the Europeans, Americans etc because the Indian people are now in the habit of begging, after neglecting their own property. That was my view point. But all the same we must take only the opportunity of service without any limitation of time and space. More when we meet.

Hope, now you may have returned from Calcutta.

Yours etc.

Letter to: Seth Mangumal Amarsingh

-

Bombay 24 July, 1958

58-07-24

Seth Mangumal Amarsingh 345, Kalvadevi Road, 4th Floor, Bombay.

Dear Sir,

I beg to inform you that Sri Sanjib Banerji manager of the United Bank of India, has advised me to see you between 1 to 2 p.m. and he has told me that he had telephonic conversation with you about me. I have come from Vrindaban on a missionary purpose and the necessary papers in this connection are enclosed herewith. Please find. Sri Banerji has spoken very high about your good-self that you are highly interested in the matter of propagating the cult of devotion and the message of Vrindaban.

The present Vrindaban city is the excavation of the six Gosvamis headed by Srila Rupa and Sanatana Gosvamis who were deputed by Lord Caitanya to re-establish the Bhakti cult and inexecution of the order of Lord Caitanya the six Gosvamis lived there made a vast research in the Sastras and left behind them a vast literatures of pure Bhakti cult to be broadcast all over the world by later Acaryas. As such my Spiritual Master Sri Bhaktisiddhanta Goswami Maharaja made a great effort to execute the order of Lord Sri Caitanya Mahaprabhu and we were fortunate enough to meet Him for service. Apart from his various uncommon activities in the line, He was kind enough to order me to propage the same cult in English language to preach the cult in the foreign countries and in obedience to His order I am trying to do my bit. What I have done so far will be spoken by the enclosed papers. But I am practically struggling very hard for this job without any tangible success till Sri Sanjib Banerji has told me that you are the right person to co-operate with me in this noble task for propagating the Bhakti cult and combined in the message of Sri Caitanya Caritamrta.

The hearing tendency is made easy and still more favorable by songs and music of spiritual value to be equally shared by all classes of men namely the highest educated and the lowest illiterate. The movement is sublime and easy at the same time.

The League of Devotees is registered to make this movement in an organized way and I wish to enquire if any co-operation and help can be expected from your honour.

Awaiting an early reply and thanking you in anticipation.

Yours faithfully,

Letter to: Mr. Banerjee

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Bombay 28 July, 1958

58-07-28

Dear Mr. Banerjee,

Please accept my Namaskara. As advised by you the other day I went to see Mr. Mangumal at Kalvadevi but he did not entertain the idea of missionary work. I talked with him and found him perfect gentleman but he has spiritual realization of the lowest rank. According to Bhagavata a person who is attracted by the Arcana Marga without any knowledge of the science of Vaisnavism is called the Kanistha adhikari Vaisnava. He has of course honoured me with Rs. 11/- and a glass of milk for which I have thanked him very much but mission is not fulfilled.

I beg to inform you that one gentleman has allowed me to sit down in his office for propaganda work in Bombay city and I am seeking your help in this matter. Sri Caitanya Mahaprabhu's message of universal love and fellow feeling requires to be preached in an organized manner and we Bengalis the countrymen of Lord Caitanya have a responsibility for this transcendental task.

Some years ago Srila Bhaktisiddhanta Sarasvati Goswami Maharaja my spiritual master attempted to preach this message throughout the world but unfortunately after His departure the movement was not carried by the entrusted successors. I am feeling for it and I have come to Bombay for organizing this movement.

Respectable gentlemen specially the Bengali community may come forward first so that others will automatically follow the suit. The modern set of human civilization is an anachronism and Sri Caitanya Mahaprabhu's message only can adjust the things all over the world. It is not blind conviction but actually this a fact which can be judged if people will make an analysis of the mercy bestowed by Lord Caitanya. The whole world is looking for it and it will be a credit for the Indians generally and he Bengalis specially if they can give the message to the suffering humanity in the right direction as chalked out by the authorized Acaryas.

I wish to talk with you in detail and shall be glad to know if you can spare some convenient time for this. Also I shall be more glad to speak on the teachings of Lord Caitanya amongst your selected friends if such a meeting is organized at your or any other suitable place. Thanking you in anticipation and awaiting your reply.

Yours sincerely,

Letter to: Ved Prakash

-

Bombay 28 July, 1958

58-07-28

My dear Sri Ved Prakash Ji,

With reference to my interview with you yesterday, I beg to inform you that the cause of our difference of opinion is based on the fact that you have got you own opinion in the matter of preaching our spiritual culture in the foreign countries but so far I am concerned I am conducted by the order of a superior authority and liberated person. My spiritual master Om Visnupada Sri Sri Bhaktisiddhanta Sarasvati Goswami Maharaja wanted it and just trying to serve Him without any personal whim.

If you would have co-operated with me you could do so for the satisfaction of spiritual master as abovementioned and that was a chance to serve a real representative of the Lord. I was glad to hear your regard for the world preachers like Christ etc and I can see in you a desire for real service to the suffering men. Here is a chance for you and if you like you can utilize this opportunity for your as well as many other's benefit. It is not imagination nor self compliance but it is fact. I found you a good soul and therefore I did propose it to you but if you refuse co-operation then what I can do. Even Sri Krishna cannot compel one for co-operation because every living being is given full chance of utilizing independant views. The human form of life although temporary it has a great value for utilizing for the service of the Supreme. The Supreme is everything but everything is not the Supreme. The stomach can digest foodstuff for all the sense organs but all the parts of the body is not the stomach. This philosophy of acintya bhedabheda tattva was preached by Lord Caitanya for world welare. It is our duty to help its practical preaching by all efforts. Nobody is competent to interpret on the Sastras by one's whim. It is science it has to be learnt from the proper sources. Sri Krishna is not a man in flesh and blood and His Lila was not meant for interpretation by any mundane scholar. There is way to learn it and unless we have it our energy will be spoiled only by attending any layman's hypocrisy. I had a mind to say you something about it but you have denied my co-operation and I have nothing to say about it. I hope you will think over this in your leisure hours and oblige.

Thanks.
Yours faithfully,
Letter to: Harbanslal

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Bombay 2 August, 1958
58-08-02
My dear Harbanslal Ji,

I am very glad to learn that you have now gone to foreign countries for tour on business as well as cultural mission and I hope that you are enjoying there both your good health as well as the trouting experience. We had a German friend Indian domiciled for the last 20 years who is a great scholar in several languages. He used to say that in Germany specially, wherever an Indian goes specially the student, the Germans receive him well in the proportion of his Indian cultural knowledge. Scholars and thinkers in Europe specially in Germany and Russia know it well that for learning about cultural knowledge, no body can surpass the Indians who have a back ground of centuries engaged in spiritual investigation.

According to Indian way of thought, every one is advised to do good to others namely not only to the human society but also to living beings other than human being. The Indians are not cow worshippers as others wrongly interpret it, but the Indians are gratitudeful to the species of cow for supplying milk to the human babies and the sentiment is so fine that simply for supplying milk the cow is accepted as one of the seven mothers. That is called Indian cultural mission. We should learn to look upon every living being as our own brother and treat him in that love. Mahatma Gandhi's philosophy began from this philosophy of universal brotherhood which is not restricted to the human kind but to all the species of life. That is the sign of real intelligence. In the Bhagavad-gita it is stated that a learned man looks upon a well educated Brahmin who is well behaved by education and so also upon a candala who is accustomed to eat the dogs. And what is the purport of this equal vision? The purport is that we should look upon every one as the spark of the Supreme Brahman and we should not look upon the outer dress which every one has to give up one birth after another. I hope you will preach this Indian way of thinking every where in the foreign countries wherever you will have the opportunity. I think that people need this Indian message in this hour of necessity when the atomic bomb is hovering over the head of the human society.

You know that I am attached with one cultural mission of the name of the League of Devotees as well as Indian cultural Congress which is trying to broad caste this message of Paropakara. The standard of Paropakara should be such as will be useful both in the current life as well as life after death. Every sane man thinks of Paropakara in that way. Temporary sense gratification is not real Paropakara. Please therefore begin these Paropakara activities in the foreign countries as you have gone there. I think your going there is another __ preaching the Indian culture as above mentioned. I shall be glad to be in touch with you by correspondence so that I may be giving you my humble suggestion for this service.

By the by by I may inform you that, as you know I am passing my days in Bombay in great inconvenience for want of a suitable residential place. I may remind you in this connection that your goodness promised me some place in your flats as soon as one of them is vacant. I understand that some are going to be vacated soon and I shall request you to help me by giving me a flat and thus mitigate my difficulties. A flat with minimal
[PAGE MISSING]
Letter to: Jawaharlal Nehru

•

Bombay 4 August, 1958
58-08-04
Pandit Sri Jawaharlal Nehru, Prime Minister of India, New Delhi-2
My dear Pandit Ji,

Please accept my respectful Namaskar. I beg to inform you that your speech on 2/8/58 at the Gurukul University Haridwar, has given me some inspiration to inform you something about Indian culture. The basic principle of Indian culture is spiritualism which defies the external attraction of phenomenal materialism.

You are thinking of adjusting western ways of material adjustment with Indian culture of spiritualism and I beg to give you herewith the clue that materialism conducted with an aim of reaching spiritual perfection, is the right adjustment of human activity.

If the aim of spiritual realization is missed, the whole plan of materialism is sure to be frustrated and that is the law of Nature. The law of nature is so made by a superior authority and no body can surpass the intricacies of material nature simply by partial adjustment of material science. The history of the West beginning from the time of the Greeks and the Romans down to the modern age of atomic war-is a continuous chain of sense gratificatory materialism and the result is that the westerners were never in peace within the memory of 3000 years of historical records. Neither it will be possible for them at any time in future to live in peace till the message of spiritualism just suitable to the present age does not reach their heart.

Therefore India may not waste her time in imitating the western way of life. You have admitted it that the position of India's culture is of very high order. But at the same time you want to bring in material prosperity of India by scientific advancement of knowledge. And what is that scientific Knowledge? Spiritualism is also advanced scientific knowledge. Material advancement of scientific knowledge cannot give even the desired material prosperity to the people in general without spiritual help. Swaraj of Mahatma Gandhi was adjusted in spiritualism more than materialism. Do you think that horseless carriage or telephonic or radio communication or any other such ephemeral facilities of life, can bring in material prosperity? No it cannot. Material prosperity means that the people must have sufficient to eat or to maintain the body and soul together in sound health for further development in spiritual consciousness which is conspicuous by its absence in the sense gratificatory life of the animal. Do you think that your different plans have brought in that standard of material prosperity or that modern western civilization can bring in that ideal prosperity? Even they are given all the facilities of material need yet the unrest will continue to go on till there is spiritual satisfaction of life. That is the secret of peace.

Both the Americans and the Russians are better materially advanced and although they have different political philosophy of life till they are not materially happy and peaceful because both of them are unconciously hankering after spiritual realization as the child cries for the mother without expression by language. You can help the people of the world for satisfying their spiritual hankering as the true Indian messenger of peace. The world has recognized your sincere effort for endeavouring peace in the world and this is the suitable time to help your friends and at the same time glorify the standard of Indian spiritual advancement of knowledge for world peace. Please take up the matter in cool brain.

Poverty means poverty of knowledge. Prime minister Canakya Pandit used to live in a thatched house or cottage but he was the dictator of India in the days of Emperor Candra Gupta. Mahatma Gandhi your political Guru voluntarily accepted the ways of the so called poor Indians and still he was the dictator of India's destiny. But was he actually poverty sticken on account of his plain living with the primitive charkha? He was always proud of his spiritual knowledge. Therefore it is the spiritual knowledge which makes a man really rich and not the radio set or the motor car. Please therefore try to understand this position of Indian culture and try to give it to the western brothers in the prescribed standard method of the liberated persons and that will be an exchange of Indian culture with western material advancement and necessarily bring in a happy life in the peaceful world.

Here is a programme of spiritual movement (an appeal enclosed herewith). I am struggling alone very hard to give it an effective shape without any help from persons like you. You can help the movement a lot without the least difficulty or disturbances.

My humble advice to you, as I am your old friend from Allahabad, is that you should now take leave form you present responsibility of Prime ministership and as you are a popular gentleman of the world you can just engage the rest of your most valuable life in this organized spiritual movement to achieve the aim of your life which is yet to be known by the __ the world. By pushing on this authorized spiritual movement you can make a real adjustment of the western material science combined with Indian way of spiritual realization.

Please therefore think over this proposal very seriously and let me know your reaction upon it and oblige. If you can spare a little time, I am sure to convince you about its importance more quickly. Thanking you in anticipation and awaiting your early reply.

Yours sincerely, A.C. B.

Private letter per registered post Enclosure:-1.

Letter to: Ratanshi Morarji Khatau

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Bombay 5 August, 1958

58-08-05

Per. Registered Post with A/D. Sri Ratanshi Morarji Khatau, Organizer of Bhagavata week (22-7-58 to 28-7-58) at (Vedanta Satsang Mandal) 55, New Marine Lines, Bombay -1.

Dear Sir,

I beg to inform you that I am in reciept of your invitation letter in the matter of observing Bhagavata week through the secretary of Bombay spiritual centre. As I know what sort of Bhagavata week can be observed by the Mayavadins for misleading the innocent public and therefore I not only restrained myself from attending the function but also I advised many others not to attend for the very reason that the recitation of holy Bhagavata is being performed by men who have no access in this great scripture in which only the liberated persons, who are freed from all pretentious religiosities, can take part. The Mayavadins specially have no right to discuss Srimad-Bhagavatam Puranam for the only reason that they are aspiring after liberation (Moksa Vanohha). And Sripada Sankaracarya because He was the incarnation of Sankara, very carefully avoided to make any commentation on the holy Bhagavatam. Sripada Sankaracarya preached His Mayavada philosophy for bewildering the atheist class of men in order to confound them to become more and more atheist and thus suffer perpetually within the threefold miserable conditions of the material nature. But because He was great devotee at heart He dared not to commit sacrilege by unauthorized commentation on the Bhagavatam for He knew it well that a person who aspires after Mukti or merge one's identity in the impersonal feature of the Supreme Personality of Godhead, is debarred from the benefit of Srimad-Bhagavatam. If you read Srimad-Bhagavatam from the beginning (which is absolutely necessary for a serious student) you will find what is spoken there in the 2nd sloka of the 1st chapter of the 1st Canto. It is clearly stated there that mundane religiosities, economic development, sense gratification and ultimately a frustrated man's desire to merge in the impersonal feature of Godhead and all similar other things are completely thrown away from the transcendental literature of Srimad-Bhagavatam. Sripada Sridhara Swami the most authorized commentator on the Bhagavatam has said that by the prefix of "PRA" in the sloka the desire of liberation (Moksa Vanohha) is also stopped herewith. A person who is not a pure Vaisnava cannot understand Srimad-Bhagavatam. A mayavadi may pretend to become a so-called Vaisnava but because he cherishes at heart to merge into the Supreme, he is unable to develop the devotional cult which is a necessary qualification for understanding Srimad-Bhagavatam. And to qualify the Mayavadis and other common men who indulge in the mental speculative transactions, Srimad-Bhagavatam gives them instructions from the 1st to the 9th canto about the transcendental nature of the Supreme Personality of Godhead. Unfortunately the cheap and unscrupulous professional readers of the Bhagavata or the Mayavadi misleaders in the garb of a renouncer indulge in the highest topic of Srimad-Bhagavatam described in the Rasa Panca Adhya. A person who is compact in mundane thought of material enjoyment will certainly be indulging in playing with poison if anyone, devoid of transcendental realization playfully deals with the transcendental pastimes of Lord Sri Krishna. Some friends who attended your Bhagavata week have told me how the pastimes of Lord Krishna was being wrongly interpreted in your organization on the pretext of saving Krishna from being an immoral personality. To save these foolish audiences in future Maharaja Pariksit had already asked Sripada Sukadeva Goswami to clear the Rasaleela activities of Lord Sri Krishna. The transcendental nature of Rasa Lila does not require to be apologised by any Mayavadi or mundane moralist. The Lila is what it is. Srila Vyasadeva never desired that in future the real purpose of the Rasa Lila had to be explained by some mundane scholar with poor fund of knowledge. It does not require to be changed a bit but the only thing required in this connection is to qualify oneself in the matter of undergoing a strict spiritual training to realize the same transcendentally from the right sources. In order to keep the Rasalila activities of the Lord intact Srila Sukadeva Goswami has already explained the matter in the Bhagavata 10th canto chapter 33 and slokas 29 to 39. I shall request you to go through them with special reference to the slokas Nos. 30,34 and 39.

In the sloka No. 30 it is forbidden that a mundane person should not indulge in hearing Rasalila or one should not hear Rasalila from a mundane person. In your organization both the audience and the lecturer are mundane persons and their indulgence in the matter of Rasalila out of sheer foolishness will result in imitating Rudra who swallowed up an ocean of poison. There is nothing immorality in the transcendental activities of the lord neither it requires to be defended by any immoral man because simply by remembering the holy name of Krishna or by serving His lotus feet one can at once become a liberated person. (Bhag. 10/33/34) Besides that the result of reading or hearing the Rasalila in the devotional mood is stated (Bhag. 30/33/39) to become culminated in complete disappearance of the devotee's lust disease in the heart. Persons who are not pure devotees and must have therefore an impure heart full with dirty things of mundane affairs will not only try to defend Rasalila by interpretations or decry the dealings but also shall be ruined as by drinking poison a man goes to hell.

I shall request you therefore not to mislead the people in general under the garb of religiosity and indulge in the transcendental pastimes of the Lord known by the name Rasa Panca Adhya. This society stands to rectify all these anomalies in the name of religion and I shall ask your good sense to join hands with us to stop all these nonsense. India's culture of spiritual value has an unique position and it has to be learnt by the human society in right earnest from the right sources. As an Indian and a man of good sense with practical business-brain you should not at least indulge in such organization under the influence of unauthorized person. Instead of indulging in the organization of such unauthorized persons you may kindly learn the science from the authority and make your life enlightened and attain success of the boon of human form of life. The League of Devotees is an organized effort to render this service to the human society without any pretentious conventions. We are publishing one paper of the name Back to Godhead to educate people in the right direction and I am sending herewith one pamphlet in which the opinions of several respectable gentlemen are inserted as to how they are being appreciated.

It is our duty to defend the cause of "Bhagavata" either by request or by legal action according to necessity and I hope you will understand us in our most responsible task. Awaiting your early reply and thanking you in anticipation,

Yours faithfully, A.C. B.

Enclosure-1.

Letter to: Anand Prakash

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Bombay 14 August, 1958

58-08-14

Sri Anand Prakash, c/o Rai Sahib Madho Ram & Sons, Nai Sarak, Delhi.

Dear Sir,

As you are a gentleman in public welfare activities, I am in need of your help for advancing the cause of my missionary activities. The programme in nutshell is enclosed herewith in an appeal form which please read and oblige. And on receipt of your reply to this letter, I shall send you my publications both in Hindi and English.

The whole idea is to preach the cult of Lord Caitanya who desired to bestow upon every living being the highest benefit by transcendental love of Godhead, which alone can bring in peace in the world.

As an experienced philosopher gentleman of practicality this facet is not hidden before you. According to Lord Caitanya every Indian is competent to do good to the rest of the world. Provided such Indian has fulfilled the mission of life. And the mission of life is to revive the dormant divine consciousness in every living being.

The process recommended by the Lord is very simple and plain. It is just to create a favorable condition for hearing only the message of Krishna (The Bhagavad-gita) or the messages about Krishna (The Srimad-Bhagavatam) or both and I have therefore come to you for getting your co-operation. I hope you will not deny the co-operation.

The thing is that the living being is the part and parcel of the Supreme Lord Sri Krishna and some way or other he (the living being) has come in contact with the material energy with an enjoying spirit to lord it over the material nature which spirit is a perverted reflection of the Absolute Enjoyer the Lord. In other words the living being due to his desire of becoming an imitation Lord of the material nature, he is suffering the effects of material energy in the shape of threefold miseries as a matter of police action of the strong material nature. The foolish living being is trying to overcome the stringent laws of Nature by different plans which are being frustrated _ regular way. The last snare of Maya or the material _ is an offering of opportunity to become one with _ Absolute thereby misleading him (the _ perpetually to pull on the material bondage under different categories of life. He can only be saved from this turmoil by reviving his consciousness of surrender unto the Lord which only saves him from all effects of sin. That is the last instructions of the Bhagavad-gita.

Lord Sri Caitanya Mahaprabhu who is Krishna Himself in the Form of a devotee preached the cult of the Bhagavad-gita for all practical purposes and benefit of the humanity at large. As it is stated in the Bhagavad-gita that a person who takes the responsibility of preaching the Bhakti cult by all means is the most most favorite person of the lord. This mission has to be taken up in the modern light of understanding and for this purpose I have registered __ association of the name as above mentioned.

I wish that a personality like you may accept the head man ship of this institution and conduct the missionary work in a suitable manner befitting the time circumstances of the modern civilization. The old way of leaving the matter to the irresponsible class of men will not help the preaching work of this important mission. Responsible gentlemen who are managing all other affairs, must also take up the responsibility of this branch of activity and then it will successful. The present world situation is too much entangled. It is the duty of all sane men to loosen the tightened condition by the simple method of Bhagavad-gita and the result is sure to be successful.

I hope you will take the matter very seriously and do some practical service for the satisfaction of the Lord.

Yours faithfully,

Letter to: Darshanacharya Dr. B.L. Atreya M.A. D.Litt etc

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Bombay 14 August, 1958

58-08-14

Padmabhushan Knight Commander, Darshanacharya Dr. B.L. Atreya M.A. D.Litt etc. Atrey Nivas, P.O. Hindu University, Varanashi-5.

Dear Sir,

As you are a visiting professor to foreign countries on religious and philosophical mission, I am in need of your help for advancing the cause of my missionary activities. The programme in nutshell is enclosed herewith in an appeal form which please read and oblige. And on receipt of your reply to this letter, I shall send you my publications both in Hindi and English.

The whole idea is to preach the cult of Lord Caitanya who desired to bestow upon every living being the highest benefit by transcendental love of Godhead which alone can bring in peace in the world.

They are now very busy to bring in peace in the world and are continuously holding expensive conferences, meetings, summit talks etc. to make an effective peace movement but because such attempts are being made without any relation of God, they are all manifold creations of the External Potency of the Absolute Truth. As an experienced philosopher this fact is not hidden before you. According to Lord Caitanya every Indian is competent to do good to the rest of the world provided such Indian has fulfilled the mission of life which is to revive the dormant divine consciousness in every living being.

The process recommended by the Lord is very simple and plain. It is just to create a favorable condition for hearing only the message of Krishna (Bhagavad-gita) or the messages about Krishna (The spiritual Bhagavatam) or both combined in the message of Sri Caitanya Caritamrta.

The hearing tendency is made easy and still more favorable by songs and music of spiritual value to be equally shared by all classes of men namely the highest educated and the lowest illiterate,. The movement is sublime and easy at the some time.

The League of Devotees is registered to make this movement in an organized way and I wish to enquire if any co-operation and help can be expected from your honour.

Awaiting your early reply and thanking you in anticipation.

Yours faithfully,

Letter to: Jugalkishore Birla

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Bombay 26 August, 1958

58-08-26

Sri Jugalkishore Birla, Birla House, Albukark Road, New Delhi.

Dear Sir,

Please accept my respectful greetings. I beg to inform you that it is a matter of great satisfaction for us especially and for all generally that your honour is very sincerely anxious to preach the universal truth of Bhagavad-gita all over the world.

We know it also that you have spent much of you valuable energies for this purpose but so far it has not been to your satisfaction.

The purpose of the Bhagavad-gita can be preached only when it is taken up by real devotees of Krishna the Personality of Godhead.

One of the real devotees of Krishna was Arjuna during the appearance of Lord Krishna and as such the parampara of the Bhagavad-gita, which was broken prior to the occurrence of the battle of Kuruksetra, was reestablished at the battlefield and Arjuna was authorized to understand the purpose of the Bhagavad-gita. We should not miss this important point if we are serious about preaching the gospel of the transcendental literature.

As such it is understood in the beginning that one who does not follow the foot prints of Arjuna, cannot enter into the mystery of the Bhagavad-gita and therefore nobody can preach the gospel of Geeta without knowing its mystery.

There are thousands and one scholars in India and abroad but very few of them have followed the foot prints of Arjuna except the Vaisnava Acaryas such Sri Ramanuja, Sri Madhya, Lord Caitanya, Sridhara Swami, Madhusudana Sarasvati, Vishvanatha Cakravarti, Baladeva Vidyabhusana, etc. and many others who have followed the bona fide Acaryas.

The League of Devotees, is registered to train preachers and missionary workers for preaching the pure cult of the Bhagavad-gita not only in India but also throughout the whole world-exactly on the line of the bona fide Acaryas as it is recommended in the very Bhagavad-gita. And that is the right way to successful preaching of this Universal Truth for the benefit of all without any distinction of caste creed color or nationality. Every one is open to approach the Personality of Godhead Krishna not only from the species of the human kind but also from the species of life other than the human kind. This is clearly stated in the Bhagavad-gita. So far the system of Varnasrama is concerned it is no one's monopoly business and any qualified man can be classed in the Varna and Ashram as it is described in the Bhagavad-gita.

The cult of Hinduism or the system of Varnasrama are not being utilized in the spirit of the Bhagavad-gita and as such the abovementioned cult is waning day by day. We should take serious note of this kind of deterioration of the Arya Hindu Dharma and shall request you to come forward to help this institution determined to preach the pure cult of the Bhagavad-gita. You should not allow anymore the gross misuse of the cult of Sanatana Dharma at the risk of world peace and prosperity but come forward forward to co-operate with us in this noble mission and help us with all your strength.

I hope you will not misunderstand the position of the Acarya who is so important a figure in the matter of learning the transcendental science. The Acarya is the direct representative of the Personality of Godhead. And no body can claim to become a bona fide Acarya if he has not strictly followed the footprints of the previous Acaryas authorized in the matter. The whole thing has been disturbed in the set of Sanatana Dharma only by violating this principle of following the Acarya. So far the Bhagavad-gita is concerned every one, let him be a very great scholar in the mundane sense, must be in confirmed position along with the mode of understanding of Sri Arjuna. That is the crucial point of testing an Acarya false or real Sri Arjuna is the first man to understand Geeta and the mode of his understanding is clearly defined in the Bhagavad-gita. So there is no difficulty in testing an Acarya whether he is false or bona fide.

Our determination is to preach the Bhagavad-gita strictly on that parampara system as it is recommended in the Bhagavad-gita.

In the last portion of the Bhagavad-gita the necessary qualification of understanding the Bhagavad-gita is clearly stated.

According to this formula of qualification one who does not accept Krishna as the Supreme Personality of Godhead-is unable to understand the Bhagavad-gita.

Such devotees of Krishna are actually Mahatma. Such Mahatmas are very rare. They are seen always engaged in the transcendental service of the Lord especially in the preaching work of the Lord's glories in His different energies namely the material as well as the spiritual which are described in the Bhagavad-gita as the Para and the Apara Prakrtis. These Mahatmas are always anxious to preach the universal message of peace mentioned in the Bhagavad-gita and it does not matter in whatsoever Ashram he belongs to. Arjuna was a householder Ksatriya and was fighting for the interest of the Lord and as such he was the first Acarya in the parampara line.

Arta, Artharthi, Jnani and Jijnasu are the beginners in the line of understanding the Geeta. The Mahatmas are above all these four classes of men and they are the post graduate men in the line. We know also the Ashuras who are divided into four classes namely the Duskrtinas, the Mudhas, the Naradhamas and the Foolish scholars. In order to preach the Bhagavad-gita we have to create the Mahatmas and not the Foolish Scholars who have unauthorizedly taken up the Bhagavad-gita without following the parampara line. That is an important point.

Please therefore join this League of Devotees and try to preach the Bhagavad-gita through the bona fide Mahatmas. Any one who follows strictly the footprints of Sri Arjuna is certainly a Mahatma. It does not mean that a red-dressed man is a Mahatma and a noble householder like your good self is otherwise. We can find out Mahatmas like Arjuna in the householder life also and in this age of Kali we should find out More Mahatmas in the householders life than in the other camp.

We are struggling very hard to give the mission a practical shape for want of money. It has not yet come to the point save and except publication of two papers only one in Hindi and the other in English. And if your good self joins, many other richmen of the world will certainly join.

The minimum expenditure is estimated to be Rs. 3000/- a month to begin with. Three hundred members of this noble mission can at once raise this sum for training the preachers and other necessary expenditure.

Please therefore come forward and become the headman of this League. See that the money is properly being utilized and see the result also side by side. I am sure you will be encouraged to take interest in this missionary work more and more by the practical result of the work.

Awaiting your early reply and thanking you in anticipation.

For the League of Devotees,
Yours faithfully, A.C. Bhaktivedanta
Founder Secretary.
Letter to: Brother

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Jhansi November 1958
58-11-00
My dear Brother,

Please excuse me if I have offended you by calling you my dear Brother. Actually you are my dear brother and when you know me you shall be pleased that I have called you as such.

You are my brother in relation to our common and Eternal Father the Almighty Personality of Godhead Sri Krishna the revealing Author of the great book of Philosophy "Bhagavad-gita." And from this book of transcendental knowledge, I have known that you and all other living entities, in whatever form they may be, are all my brothers.

But I know some other less intelligent brothers, who are now in the animal kingdom, will not be able to recognize me even if I address them as my dear brothers, for the reason of their being grossly enwrapped in material consciousness. But as you are a human being and as you have developed the consciousness of a human being, I have ventured to approach you and address you directly "My dear brother." Please therefore do not mistake my endeavor.

You may be, although I do not believe it, one of those other brothers who do not believe in the existence of any Person like Godhead our eternal Father. But if you so believe, I shall tell you that you are mistaken. Your conviction as such is due to your either being misled by another waylaid brother or due to your failure to make communion with our Eternal Father. You are not therefore in the right consciousness if you do not believe in Him.

I am prepared to convince you in every respect that there is our Eternal Father and He wants you and all of us to go back to our permanent home. If you argue that there is no such Father God at all, then I am still more prepared to argue with you in all seriousness. In that case you may kindly let me know your definite view points relevantly so that I may try to reply these points one by one. And should you desire to argue with me, then my only request to you will be that for all such arguments we must be always very sincere and serious. Once we are convinced in that way, we must be prepared to act accordingly.

You may also argue that if there is any God at all, let Him be peacefully at His pleasure at any place He likes and we have no business with Him whatsoever. In that case I shall again say that you have every business with Him by re-establishing your forgotten eternal relation with Him.

Suppose you are a rich man's son and you have left your home, forgetting your father's property, home and happiness. And if some body gives you information about your paternal property of immense value which you can inherit by your birthright claim, will you neglect that friend? I am sure you will not. I am able to give you such important information.

I can challenge you that you are not happy in the present set up of your affairs. You may have in your possession your so called accumulated material wealth, health or happiness but still you are always feeling some insufficiency and frustration and thus you are not happy as you ought to have been. If you do not feel like this, then you must be either an abnormal man or a liberated saint or in gross ignorance of lower consciousness. Should you feel yourself abnormally happy, I shall ask you the following plain questions. They are as follows:-

1. Do you like to die?
2. Do you like to take your birth again?
3. Do you like to be an old man?
4. Do you like to be a diseased man?

I am sure you shall reply to all these questions by saying the only word "No." If you think yourself happy then have you solved all the above problems in any way? Have your vast resources of material knowledge helped you in solving these seemingly common but very big problems? Do you think that you shall ever be able to solve the above problems at any length of time? If you say so, I shall again call you in abnormal condition.

So do not become a madman in false conviction. Do not remain in ignorance for your problems. Be just like a fully developed conscious man and acknowledge that you have never been happy in the true sense of the term neither your ideal of happiness has ever been fulfilled.

The way in which you are seeking to be happy or trying to make others happy in your manufactured ideology-is called "Maya" or illusion. By such illusory way of making yourself and others happy, you have simply been credited with creation of much disturbances and entanglement for all concerned. That is the record of history of the material world. Empire may come and empire may go, the problems of life remains the same. Please therefore be cool headed and patiently ask within yourself if you are really happy.

The happiness which you are hankering after is possible to be attained as soon as you learn to introspect yourself within yourself. You are yourself your friend and you are yourself your enemy. You can raise yourself by your self effort and you can down yourself by the same effort. It is simply to know the direction and the way. In the right direction you can make yourself happy in the right way. Please therefore contact us and we shall help you to raise youself to your normal happiness. It is no dream neither any bluff. You shall know yourself how far you have made progress in that path and our duty will be to help you only. Thinking that you shall be a prospective member of our League of Devotees, I am sending you herewith a copy of the Prospectus and I wish most sincerely that you should become an active member of this great institution. Pay or pay not you can become a member without obligation and the League welcomes you always accepting you as the Divine child.

Yours Sincerely, For the League of Devotees,
Abhay Charanarvinda Bhaktivedanta
Secretary.
1960 Correspondence
Letter to: Dr. Y. G. Naik M.Sc., Ph.D

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Delhi 28 March, 1960
60-03-28
Dr. Y. G. Naik M.Sc., Ph.D., Principal Gujarat College, Dean, Faculty of Science, Gujarat University Ahmedabad
Dear Dr. Naik,

Your letter dated 20 March 1960 redirected from my Hd Qrs. (Vrindaban) is duly in hand and I am very much encouraged to go through the contents which are full of valuable informations. The subject matter discussed in my article under reference is authorized as far as it refers to the conclusion of Geeta.

I may also inform you that my concept of anti-matter is exactly what you call it anti-material. Technically it may be that I could not express the exact word used by the physicist but I have tried to explain the word anti-matter in the light and sense of what you say as anti-material which is spirit. But spirit is not apara as you have pointed out. In the Bhagavad-gita The Supreme Truth or the Absolute Personality of Godhead is the transcendental purusha and the two energies namely para and apara are emanations from Him. The Apara or the Inferior material energy may consist of many other elements like matter, anti-matter, proton, electron, neutron etc. in terms of physical science but according to the authority of the Bhagavad-gita-all of them are produced of the inferior energy called by the name Apara Prakrti. The Apara Prakrti consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy para Prakrti is simultaneously one and different from the spirit whole. Qualitatively they are one but quantitatively they are different. The Brahman Ray is the effulgence of the Supreme Person.

You have defined impersonal Brahman as the Divine Energy. I fully agree with you in pursuanee of its description in the Brahman Samhita, I am going to publish in the next issue an article of the name "Variety of Planetary System" in which there is reference from the Brahma Samhita.

According to the Bhagavata Puranam the Supreme Truth is realized in three stages namely the Impersonal Brahman or the Nirakara Absolute. The Paramatma or the localized aspect of Brahman. The neutron part of the atom may be taken as the representation of Paramatma who enters into the atom also. It is described in the Brahma-samhita. But ultimately the Supreme Divine Being is realized as the Supreme Person all attractive (Krishna) with full and inconceivable potencies of opulence, strength, fame, beauty, knowledge and renunciation. The six potencies are fully exhibited by Sri Rama and Sri Krishna when He descends before the human being. Only a section of the human being who are unalloyed devotees could recognize Him on the authority of revealed scriptures but others are bewildered under the influence of material energy. The Absolute Truth is therefore the Absolute Person without an equal or high competitor Personality. Impersonal Brahman Rays are the rays of His body transcendental as much as the sun rays are emanations from the sun planet.

According to the Visnu Puranam the material energy is called Avidya or nescience which is exhibited in the fruitive activities of sense enjoyment. But the living being belongs to the group of anti-material energy or spiritual energy while he has the tendency of being illusioned and trapped by the material energy for sense enjoyment.

In this sense the living being is the positive energy whereas the matter is the negative energy. The matter does not develop without being in contact with the superior spiritual or anti-material energy which is directly part and parcel of the spirit Whole.

Any way the subject matter of this spiritual energy exhibited by the living being is undoubtedly very complicated thing for an ordinary man. The ordinary man is therefore astounded in the subject. Sometimes he partially understands it through the imperfect senses and sometimes he fails to know it altogether. The best thing is therefore to hear the grave subject matter from the highest authority Sri Krishna or His devotee representative coming down in the chain of disciplic succession. Bhagavad-gita is the essence of all the Upanisads and Vedanta.

I am glad to note that you have got the highest estimation for Gita. I am just trying to present the conclusion of Gita to the world as it is and without any imperfect compromise with speculative interpretations. We have to learn the lessons of Gita from the authorized disciplic succession as it is advised there in the book (4th Ch.). Unfortunately every one not in that line tries to explain Gita in his own way and this process is misguided the people. We have to counteract this disruptive tendency and put them at right.

I shall be very glad if you join my mission (The League of Devotees) and on receipt of your favorable reply I shall send you the prospectus. An erudite scholar like you should join and help in this noble attempt. Your appreciation of India’s cultural heritage is very much enlivening for me. Let us jointly distribute this great cultural heritage to the world at large in an organized manner and through the recommended process of Divine Love propagated by Lord Sri Caitanya Mahaprabhu. Please try to help me as far as possible. Awaiting your reply with interest. Hope you are well.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Visitors’ Book

-

Delhi 18 September, 1960

60-09-18

[From the Visitors’ Book] SRI SRI RADHA KRISHNA TEMPLE 2430 Chippi Wada Kalan

I am pleased to write herein that I have come to Delhi from my H.Q. 1/859 Kesi Ghat, Vrindaban (U.P.) purely on spiritual mission to propagate the cult of devotional service of the Lord. And I am more pleased to mention herewith that Sriman Sri Krishna Sharma, Haribhaktan das, has provided me with a suitable room for my literary activities. I am publishing an English fortnightly magazine of the name ”Back-To-Godhead” from this place and the Nawal Prem Shabha of which Sri Krishnaji is the Hony Secretary is arranging for my daily lectures on Srimad-Bhagavatam.

Late Pandit Jyoti Prasad Sharma father of Sri Krishnaji was also known to me and during his life lime whenever I used to come to Delhi, Late Pandit Jyoti Prasadji would provide me with residential place. His good son is also following the foot prints of his noble father and as secretary of the Nawal Prem Sabha, he is doing good service in propagating Rama Nama all over the city.

In my opinion temples are centres for educating the public in spiritual values and I have a mission to organize all temples for that spiritual education. Temples are not meant for ordinary householders engaged simply in the matters of animal propensities. Those who are actually engaged in the service of the Lord Deity, the predominator of the temple; can only be allowed to remain in the temple, otherwise not.

Anyway so far I have been well treated both by Sri Krishnaji the Secretary and Sri Prabhatilal along with his son Sitaram-care taker of the temple.

I wish all improvement of this spiritual establishment and I have full cooperation with the authorities concerned for this purpose.

At last I must thank Sriman Hari Bhaktanudas Sri Krishnaji Sharma for his kindly providing me with a place for conducting my activities in the service of the Lord and without his help in this way it would have been an impossible task for me to start the paper Back-to-Godhead. I am waiting for the inauguration of the Bhagavata class proposed to be held in the temple daily.

I am in the service of the Lord A.C. Bhaktivedanta Swami

Editor, Author, & Preacher in Transcendental Science

1961 Correspondence

Letter to: Ministry for Scientific Research and Cultural Affairs

-

Cuttack 20 March, 1961

61-03-20

The Secretary Ministry for Scientific Research and Cultural Affairs Government of India, New Delhi.

Dear Sir,

I beg to inform you that I am in the renounced order of life devoted in the service of researching in the science of cultural affairs of human spirit. I am the author of several books in this like and the copy of the Foreword by Dr. N.K. Sidhanta Vice Chancellor of the Delhi University on my book ”EASY JOURNEY TO OTHER PLANETS”, is sent herewith for your perusal.

As such I have been invited by the organizers of The Congress for Culturing Human spirit to be held at Japan in the month of May 1961. The copy of bona fides is also sent herewith for your reference.

I am a Sannyasi and my mission of life is to propagate the idea of cultivating spiritual vision of life which alone can bring about peace and prosperity of the human society. I wish to impress upon the delegates who will internationally join the Congress for Culturing Human spirit at Japan about the necessity of an international movement for this purpose in cooperation of all the enlightened people of the world. The Japanese organizers have agreed to meet my expenses there as you will find it from the enclosed papers and I am simply seeking your help to dispatch me to Japan to attend this congress.

I beg to inform you in this connection that the following gentlemen know me well and about my cultural activities in literary careers.

1. Dr. S. Radhakrsahnan Vice President of India.
2. Dr. H.K.Mahatab
3. Bhagirathi Mahapatra M.P.

I must reach Japan (Tokyo) on or before the 9th of May 1961 and I shall request you to give me help and facilities in this connection.

Awaiting your early reply and thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Doctor Radhakrishnan

-

Delhi 29 March, 1961

61-03-29

My dear Doctor Radhakrishnan,

I beg to acknowledge receipt with thanks your letter of the 24th instant and have noted the contents. I have come back from Cuttack on the 26th night.

You know that I am a Sannyasi without any relation with Bank neither I am attached with financing institution. But the Japanese organizers have liked my literatures and they want me to be present there.

The Congress which is going to be held at Japan is on the matter of How One Should Cultivate Human Spirit. While the Indian leaders are giving more importance on the material construction of the human body, enlightened people of other countries are thinking of the Human Spirit. People of other countries who have already tested the bitterness of materialism, are now seeking something else other than matter.

The sages of India in the bygone ages cultivated on the Human Spirit in an elaborate way. Sripada Sankaracarya, Ramanujacarya, Madhva and later on Sri Caitanya dealt on the subject most scientifically for the welfare of all men in the world. I think therefore that the Indian Government should send there all the representatives of the abovementioned Acaryas to deliver the message of Atma or the Human Spirit.

A Godless civilization cannot bring about peace and prosperity and when they are anxious about it we must administer the required medicine.

I am therefore very much anxious to attend the Congress although I have no means to go there. They are also very much anxious to get me there and if I say that I cannot attend the congress for want of means then I think it will be an insult to my country.

Formerly the Zamindars and Princes would provide for such endeavours. But they are now finished. Under the circumstances it is the duty of the Government to arrange for our travel in such noble mission.

I wish therefore that you can specially recommend my case to Minister Humayun Kabir to arrange for it.

If it is impossible altogether, then personally you can send me there without any difficulty. They have already agreed to pay for my boarding and lodging for the days I shall remain there. I may also inform you that the Secretary of the INTERNATIONAL FOUNDATION FOR CULTURAL HARMONY has already agreed to publish some of my literatures. If you will kindly somehow or other dispatch me there, then it will be a chance for my mission.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Brijratanji

-

Delhi 31 March, 1961

61-03-31

Bombay

My dear Brijratanji,

Kindly accept my greetings. I hope you are quite well in all respects by the Grace of the Lord.

I beg to inform you that an international congress for cultivating Human Spirit is going to be held in Japan in the month of May 1961 and you will be glad to know that the Japanese organizers have invited me to attend the congress. They have already taken from me in advance the copy of my views on Human Culture and their second letter confirms it that they are very much anxious to receive me there. From the copy of the enclosed certificate, you will find it that they have arranged for my boarding and lodging during the days of my stay there.

Now I request you to arrange for my passage to Japan and oblige. Last you were ready to bear my passage expenses from India to South America. And as I could not get the No objection certificate I had to postpone the journey. This time there is no such question and the passage expenses to Japan are far less than South America.

Kindly therefore do the needful immediately and give me a chance to speak to the enlightened people of the world the message of Human Culture from the Vedic literatures. I am sure such views will change the angle of vision of the world activities.

Awaiting your early reply to the above camp Address and thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

True Copy. Certificate. From the International Foundation for Cultural Harmony. PO Box No. 43, Numazi City, Japan.

To Whom it may concern.

This is to certify that Sri A.C. Bhaktivedanta Swami 1/859, Kesi Ghat P.O. Vrindaban (Mathura) U.P. India, is a bona fide visitor to the "CONGRESS FOR CULTIVATING HUMAN SPIRIT" will be held under the auspices of the International Foundation for Cultural Harmony from the 10th May through the 24th May this year 1961 at the important places in Japan.

It is understood that lodging and boarding arrangements during the period will made and payed by us.

It would be a great favor if necessary passport and a visa to visit Japan are passed to him to make his arrival in Japan before the 10th May 1961.

sd/-Toshihiro Nakano

General Secretary

International Foundation for Cultural Harmony

Copy forwarded to Sri Brijratan S. Mohatta Peoples Building Sir P. Mehta Road Fort Bombay-1.

N.B. If you want take my assistance in any matter to be executed at Japan, I shall consider it my duty to do without any obligation on your part,

Yours etc.

Letter to: M. M. Malhotra

-

Delhi 31 March, 1961

61-03-31

Sri M.M. Malhotra Ministry of Scientific Research and Cultural Affairs. Government of India New Delhi.

Dear Sri Malhotra,

Thank you for your D.O.No.25(16)/61-r-II dated the 27th instant with enclosure.

I have now come to Delhi and staying at the above camp address for expediting the matter and therefore further correspondence maybe made to my above camp address.

Enclosed I beg to hand you herewith the form sent by you and duly completed by me.

Thanking you in anticipation and awaiting your early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Per registered post With A/D. Enclosure:-1

Letter to: Scindia Steam Navigation Company Ltd

-

Delhi 31 March, 1961

61-03-31

Deputy Manager, The Scindia Steam Navigation Company Ltd. Scindia House, Dougall Road ballard estate, Bombay-1.

Dear Sir,

Kindly refer to your letter No. OPD/FREE/369 dated 30/12/58 and I beg to inform you that you agreed to give me 50% concession from India to U.S.A. and I had to postpone my journey for not being able to pay you even 50% charges. I am a Sannyasi and my expenses for propagting the transcendental message is borne by the philanthrophist every where. Recently I have been invited by the Japanese friends to attend an international Congress for Cultivating Human spirit and the copy of the invitation certificate will speak for itself.

I shall therefore request you to give me full concession for going and coming back from Japan. India has to teach the world for cultivating human spirit and we are meant for this purpose. Please therefore cooperate with us broadcasting the message of cultivating human spirit and increase India's original culture of spiritual value for which counties outside India are always eager to have it.

An early reply to my above camp address will enable me to arrange for my journey to Japan.

Thanking you in anticipation,

Yours faithfully, A.C. Bhaktivedanta Swami

True Copy. Certificate. From the International Foundation for Cultural Harmony. PO Box No. 43, Numazi City, Japan.

To Whom it may concern.

This is to certify that Sri A.C. Bhaktivedanta Swami 1/859, Kesi Ghat P.O. Vrindaban (Mathura) U.P. India, is a bona fide visitor to the "CONGRESS FOR CULTIVATING HUMAN SPIRIT" will be held under the auspices of the International Foundation for Cultural Harmony from the 10th May through the 24th May this year 1961 at the important places in Japan.

It is understood that lodging and boarding arrangements during the period will made and payed by us.

It would be a great favor if necessary passport and a visa to visit Japan are passed to him to make his arrival in Japan before the 10th May 1961.

sd/-Toshihiro Nakano

General Secretary

International Foundation for Cultural Harmony

N.B. Japan is far nearer than U.S.A. and therefore your sacrifice for travel to Japan even in full concession will be not more than 50% concession to U.S.A. I hope therefore you will agree to this international cultural harmony and let me know your affirmation per return of post.

Thanking you once more.

Yours etc.

Letter to: Mr. Toshihiro Nakano

•

Delhi 1 April, 1961

61-04-01

Mr. Toshihiro Nakano Secretary General International Foundation for Cultural Harmony. P.O. BOX No. 43, Numazi City Japan

Dear Mr. Toshihiro Nakano,

I beg to inform you that while I was on tour a letter from you was received in the office and it was sent to me on my tour. Unfortunately the same is missing and I shall be obliged if you please send me a copy of the same by return post. The subject matter of your letter under reference was, however, noted and as such I have dispatched to your address one copy of EASY JOURNEY TO OTHER PLANETS and the pictographical explanation of spiritual culture 21 typed pages per separate air mail book-post (Regd). Kindly acknowledge receipt and oblige. I have sent you about 20 pictographical illustrative ideas and explanations. There are more 30 also but considering that you may feel difficulty to get all these 50 pictures printed and published within such short time, I have sent you only 20 pictographical ideas. But if you think that I can send you the remaining 30 pictographical explanations also, you may let me know at once and I shall do the needful.

For the present I have come to Delhi from Vrindaban and am staying at the above camp address. You can therefore address for the time being at my abovementioned camp address.

My small booklet Easy Journey to Other Planets is a novel step towards the path of cultivating Human spirit. The Russian scientists are trying to reach other planets by sputniks but such attempt is more or less utopian. There are innumerable planets, within the visible sky and each of them have different climatic conditions. Human being of this planet can hardly adjust with the climatic conditions of other planets even if he is able to reach there by the sputniks. The easy method is suggested in my book which is called Bhakti-yoga easy to be performed by any layman in any part of the world. By such pratice of Bhakti-yoga one can reach even the spiritual sky which is far far away from this material sky. But the propagation of Human Spiritual Culture, your institution the International Foundation for Cultural Harmony, can teach all the people of the world about the easy method of Bhakti-yoga which can carry the practitioner to any other planets even up to the spiritual sky. They are all results of cultivating Human Spirit. And if you take up the matter seriously, I can help you also very seriously in cooperation with all important gentlemen who will arrive at Japan from every corner of the world. Please therefore think of a programme for execution by your good Foundation.

My advance copy of speech, which I have already sent you, together with the pictographical explanation, may be formed into one book and the pictures may be drawn in colorful expressive tone by your good Japanese artist. Japan is famous for artistic work and India is famous for spiritual culture. We should now combine together for uplifting the unhappy human being from the muddy things of gross materialism.

The Book may be published under the auspices of your good foundation and if you like it we can publish many other books for cultivating Human spirit.

When I go to Japan I shall carry with me some important mss of my works and if possible we shall get them published for every one’s benefit.

After the session of your organized session of the Congress I wish to make an extensive tour in Japan, China and U.S.A. for preaching the Cult of Human Spirit and I shall be glad if you consider this proposal with due importance.

All great sages of the world like Lord Krishna, Lord Buddha, Lord Christ, Hazrat Mohammed, Acarya Sankara, Acarya Ramanuja, Lord Caitanya, all lived for enlightening men on this culture of Human spirit. And men like us should follow their footprints for all round welfare of the human society. Your Foundation has rightly taken up the cause in due time and I have my full cooperation with you. Hope you are well.

Thanking you in anticipation for an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Sir

•

Delhi 15 April, 1961

61-04-15

Dear Sir,

I beg to inform you that I have very kindly been invited by the noble Japanese organizers of the International Congress for Cultivating Human Spirit, to be held in your different important cities. I am an Indian Vaisnava Sannyasi dedicated to the cause of spiritual upliftment of the human society. I have therefore taken up the cause of the ensuing congress in your country and wish to meet you conveniently when I am in Japan.

Present advancement of material civilization, in the opinion of the Indian sages, is going in the wrong way because it has neglected the spiritual side of human constitution. All living beings are spiritual sparks covered by material encagement. In his pure spiritual form a living being eternal, cognizant and blissful, but being covered by matter he is suffering threefold miseries of material existence.

The human form of life is the highest developed stage in the evolutionary process and thus a civilization based on spiritual culture is the right type of human civilization.

The human being must know what he is, where from he has come what is the position after death; why we are suffering threefold miseries of life; what is the ultimate goal of life; what is this cosmic universe; what is matter and what is spirit; which of them is superior etc. There are so many things to be learnt by the human being.

Unfortunately, the present human society by the advancement of scientific knowledge, has manufactured lethal weapons to kill and destroy. They have no discovery for living and building peaceful and progressive life. The world has no information for the great problems life.

I am very glad that some of your noble countrymen have taken notice of this defective civilization and have very timely invited this important congress with a future idea of forming an international body like the United Nations Organization not for conflict but for HARMONY.

I am very glad to know this and I am anxious to meet you and render my full cooperation in this great, important and noble endeavour for welfare of the entire human society. I hope this noble movement will unite the communists and the capitalists alike for the common goal of life which still remained veiled for want sufficient intelligent class of men.

I wish, therefore, that in this congress a combination of the most intelligent personalities of all nations shall unite together and teach the people in general, ignorant in spiritual knowledge, that

(1) Human life is based on spiritual ground (2) Spirit is separate superior element than matter and (3) by spiritual culture of life only the human society can be brought into perfection.

This perfection of life will help also in building up the next progressive life after death. The human society is meant for liberal cooperation for this movement of all round perfection of the human society without any bar for class or nation or dogmatic faith. Spiritual culture is not dogmatic faith but it is based on philosophy, reason and culture. This can be introduced very easily through convenient methods of music, dance and refreshment which are acceptable by all grades of human being in all parts of the world. It requires only to be organized by combined effort of the intelligent class of men of all nations. I have tried to explain the human cultural synopsis in fifty pictographical explanation and I wish that these pictographical explanations may widely be distributed. The sponsors of the Congress have taken charge of this and I hope they will do the needful.

Without spiritual culture a human society is another polished edition of the animals. There is no value of education in the animal society as the trained up loon in a circus is never to be trusted. The lion is not trusted because it cannot assimilate spiritual knowledge. But a man is able to take up this knowledge and his formation of the brain is meant for it. It is nothing extraordinary for him because he is prepared for this culture and is awaiting proper administration only. The ways and means were envisaged by the liberated souls and especially by the sages of India and I proud to feel that Lord Buddha happened to be an Indian and we worship Him as incarnation of Godhead. His holy name is mentioned in the Vedic literature like Bhagavata. We can take help from the Bhagavata the cream and ripen fruit of the Vedic literature and stop at once the quarrel and turmoil of the present world.

I hope that your honour along with other thoughtful men of your great country will give full attention to this movement and I am always with you for rendering my humble service for this cause.

I hope this will meet you alright and more when we meet.

Yours in the service of the Lord. A.C. Bhaktivedanta Swami

N.B. A similar letter by air is also sent to Mr. Teruta Kunito Mayor of Takamatsu City Takamatsu City, Shikoku Island, Japan

Letter to: Mr. Nakano

-

Delhi 18 April, 1961

61-04-18

Dear Mr. Nakano,

I am in due receipt of your letter of the 9th instant and I am grateful to you for all that you have said for me. I am a humble creature and I am just trying to do my bit in this connection because I was so ordered by my Spiritual Master Sri Bhaktisiddhanta Sarasvati Goswami Maharaja.

As desired by you I have, immediately on receipt of your letter, sent two letters by air mail to the two respective Mayors of your country. The copy of the letter is also enclosed herewith as you desired me to do.

While I am feeling too much ecstasy for the reception arrangement you are doing for me, I beg to inform you that my passage expenses which is near about Rs 3500/- not yet settled.

I submitted one application to the Govt. of India for help and the copy of my application is also sent herewith. I also wrote a private letter to Dr.S. Radhakrishnan in this connection and the reply which I have received is also enclosed herewith.

All these are not very encouraging for me. I therefore saw the Vice President to day personally but he says the same thing as he has written in his letter. Although the matter is not yet hopeless altogether I am disturbed in my mind thinking what shall I do in case the Govt. denies to help. I am therefore seeking your good advice in this connection. Dr. S. Radhakrishnan said to me that you had also invited him to attend your congress and he opines that the passage expenses might have been paid by you.

The hope and expectation of the Congress is undoubtedly very great and I wish that I may fully utilize this opportunity for general welfare of the entire human society. I have fully explained my views authoritatively in my statements already sent to you for publication and the gist idea is expressed in the letter of the Mayors the copy of which is also enclosed.

As a Sannyasi I have no personal purse for expenditure. Under the circumstances if the Government denies to help for the passage then I will have to ask for the same from you otherwise my going to the congress will end in dream only. I have very little faith in the dealings of the politicians and specially of the Indian politicians.

From the conversation of Dr. S. Radhakrishnan it appeared to me that the Govt. does not approve of such congress as are organized by private persons and as such they do not participate in such congress. I shall wait for their final decision for one week more when the matter will be clear, yes or no.

You have requested to send you my photograph and personal history and thank you for this. I am sending herewith some cuttings of photograph (Present) which appeared in the press. If these are not suitable for your purpose, then you can get a fresh promo-copy from the original negative which also is being sent herewith. Regarding my personal history I beg to state it shortly as follows: I was born 1st September 1896 in Calcutta as the third son of my father Late Gaura Mohon Dev and mother late Rajani Devi in the family of one of very respectable Gold merchant aristocracy of Calcutta. I was educated in the Scottish Churches College (B.A. 1920) and Netaji Subhas Candra was my college mate. I left education influenced by Mahatma Gandhi in 1921 and joined for some time in the national liberation and other social service movements. I was secretary of the Social Union movement of which Late Mr. J. Choudhury Bar-at-law was the president. In this movement there was a great stir for intercaste marriage in favor of Patel's (Vithalbhai) bill. I was married during my student life in 1918 with Radharani Devi and she is in Calcutta with her sons and daughters five children and a few grand children also. After my education I was appointed (1921) as the Asst. Manager of Dr. Bose's Laboratory Ltd of Calcutta and then engaged myself in my personal business in the chemical line. I was a research student in chemical and medicinal composition and for the first time in India, I introduced Gadine preparation in the medical profession. I met my spiritual master Late Bhaktisiddhanta Sarasvati Goswami in 1922 and he desired me to preach in the foreign countries the spiritual movement started by Lord Caitanya for enlightenment of all materialistic men all over the world. He gradually turned my mind from matter to spirit and I was accepted as his disciple in 1933 after full association of ten years. He left this world in 1936 and insisted to explain the mission in English. I started my paper Back to Godhead in 1944 and left home for good entirely to execute the order of my spiritual master in 1954. Since then my H.Q. is at Vrindaban and devote in literary work.

[PAGE MISSING]

Letter to: Mr. Nakano

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Delhi 20 April, 1961

61-04-20

Dear Mr. Nakano,

In continuation of my Reg. letter of the 18th instant I beg to inform you that on 20/4/61 I have received the reply from the government which reads as follows. I have therefore sent you today the following cable which I beg to confirm herewith.

As you have developed a deep love for me, I dare to ask you to send me financial help to take me to Japan. I think you can immediately instruct your Embassy in Delhi to do the needful and dispatch me to Japan on your behalf. I am feeling too much to meet you and the Congress so that we can build up a solid institute for spiritual cultivation.

I shall await your instruction by cable to fix up my programs.

Letter to: Pramatha Natha Roy

-

Delhi 5 November, 1961

61-11-05

Sri Pramatha Natha Roy 140/A Raja Dinusta Street Calcutta-4.

Handed over the manuscript of Shi Caitanya Mahaprabhu for printing in a three forms book on the occasion of Sri Srimat Sakhi Charan Das Babaji Maharaja's first disappearance ceremony.

If not printed the same is to be sent back to Delhi per registered post.

If printed he will send me at least 100 copies for distribution here.

A.C. Bhaktivedanta Swami

1962 Correspondence

Letter to: Sri Puri

-

Vrindaban 1 June, 1962

62-06-01

Dear Sri Puri,

Yesterday evening I have come to Vrindaban for a flying visit and shall return to Delhi on Monday 4/6/62 to attend the Jayal meeting on Tuesday 5/6/62 morning. I am glad to see that my Thursday lectures have brought some changes in the mind of the young offenders. If the lectures are continued I am sure to turn these offenders into saintly characters. The means which I have adopted is spiritual and it works quickly than any material means. If you give me chance to speak to all the members of the Jayal, it is quite possible for me to turn them into ideal characters.

In my next lecture on Tuesday the 5/6/62 morning, I would request you also to be present and see it personally how the transcendental medicine is acting upon them. I am just trying to make spiritual method as much practical as any other material cures with greater and persisting effect.

[PAGE MISSING]

1963 Correspondence

Letter to: Dr. S. Radhakrishnan, President of India

-

Vrindaban 9 July, 1963

63-07-09

His Excellency Dr. S. Radhakrishnan, President of India Rastrapati Bhawan New Delhi.

Respected Dr. Radhakrishnan,

Please accept my greetings. It is understood that you have come back from your American & European Tour on the mission of philosophy and religion.

At present I am at Vrindaban. Last time (Feb. 9th 1963) when I met your Excellency to present my Srimad-Bhagavatam, you promised to read it to see what is there in it.

As Srimad-Bhagavatam is combination of philosophy and religion it is a great need of the day. It is a fact that at the present moment only philosophy and religion can bring about a _ of humanity. I think you must have __ the required ideal.

The Governor Of U.P., the Congress President others all have sent their valued comments on the book. I am also expecting your opinion on the publication. This will help me very much.

Hope you are well and thanking you in anticipation.

Yours sincerely A.C. Bhaktivedanta Swami

_ to the Governor of U.P. writes as follows:

With reference to your letter dated March 18 _ I am desired to say that the Governor has _ with interest your book SRIMAD BHAGAVATAM _ _ under separate cover and found it instructive and scholarly. His comments on the book are enclosed.

Yours faithfully sd/ G.B. Parit etc

1964 Correspondence

Letter to: Mangala Nand Goutam

•

Delhi 29 February, 1964

64-02-29

Sri Mangala Nand Goutam Editor Rastrapati Jama Masjid Dispensary Delhi-6

Please receive the following books on sales and return basis in terms of you letter of date. Please also receive the order book also herewith. 5 copies of SRIMAD BHAGAVATAM Vol. 1 sales price Rs. 16/- (Returnable if not sold within one week) 1 copy Order book No. 23 to 10C.

A.C. Bhaktivedanta Swami

Letter to: Appeal to Vaisnava Sect

•

Delhi 13 March, 1964

64-03-13

AN APPEAL TO THE VAISNAVA SECT AND SPECIALLY TO THE VALLABHA SAMPRADAYA OF BOMBAY AND GUJARAT. INSERT SANSKRIT HERE

SRIMAD BHAGAVATAM is very dear to all Vaisnavites and especially to the Vallabha and the Gaudiya Vaisnavas. The glories of Vrindaban and Mathura are magnified by these two Sampradayas and the undersigned as an humble servant of all Vaisnavas, has tried his best to render it into elaborate English version for its publicity all over the world. The first and second volumes of the publication are already out and there are still 58 fifty eight parts to be published to finish this mighty project.

I am therefore appealing to the Vallabha Vaisnavites specifically to help me in this mighty project. I am a Sannyasi and as duty bound I have attempted this heavy task for benefit of all human beings and I am seeking your valued cooperation.

A.C. Bhaktivedanta Swami

Enclosure :-One review by the Adyar Library Bulletin

Letter to: Mangalanand Goutam

•

Delhi 12 April, 1964

64-04-12

Sri Mangalanand Goutam Jama Musjid Dispensary Delhi-6

My dear Goutamji,

The other day when you came to me with your wife, you said that the order book & receipt book would be returned by you. But since then you have not seen me.

Kindly return back the order book & the receipt book for bearer & oblige.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Mathura Prasad

•

Vrindaban 23 May, 1964

64-05-23

My dear Mathura Prasad ji,

I beg to thank you for your kind cooperation in the matter of Bhagavatam Mission. I shall try to see the Hathras gentleman of whom you have given me the name and the address. Kindly send me some more addresses of gentlemen so that I shall send them the books and other necessary papers to convince them about the importance of the work I have undertaken. After seeing the Hathras gentleman I shall go Delhi and from there I shall send you some sets books and other literatures to you per Railway parcel and then I shall again go to Agra from Delhi to secure some members of the League of Devotees which is a registered society possessing certificate of exemption of income tax to receive donations.

Sethji, you are not an ordinary businessman. You are sufficiently educated and have rightly taken to business. By the Grace of Lord Sri Krishna you one of the very important business magnet and I may inform you on the authority of great Acaryas and books of knowledge that it is our duty to make the best use of our money so long it is with us. By the law of nature nothing in the material world is permanent including our material body and therefore the great politician Pandit Canakya who was once the Honorary Prime Minister of India, advised it that the nature of everything material being destructible the best use of a bad bargain is to utilize the temporary possessions for the cause of the Permanent.

At the present moment the people are more concerned with the temporary things namely the gross body and the subtle mind without any practical touch with the permanent soul and His Lord. The result is that we have produced a godless civilization and the whole world unhappy for this conception of civilization.

Srimad-Bhagavatam gives us practical solution for all the problems political social ideological philosophical cultural and transcendental knowledge for all human being. Srimad-Bhagavatam is meant for all human beings and it is the duty of the Hindus specially the Vaisnavas to disseminate the great knowledge throughout the whole world. With this purpose in view I have taken up the mighty project and I wish that you gentlemen cooperate with me fully. The cooperation is possible to be made either by life, wealth, intelligence or words. Every one has got some of the above assets of the above four principles if not at least one of them must we have and we can engage them in the service of the Lord.

Srimad-Bhagavatam gives all informations to attain the highest perfection of life both during the continuation of the present life as well as in the life after death.

I shall request you with all humility to cooperate with this mission and thus be benefited yourself. It is not the least exaggeration but actual fact and to become a member for this mission will to your own interest. And help others also who may be known to you.

I am requesting you to give me at least ten members from Agra as you have already given one yesterday and I am thanking you once more.

Kindly address all correspondence to my Box No. 1846 to ensure safe delivery. G.P.O. Post Box No. 1846, Delhi-6. Awaiting your early reply,

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Sir

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Unknown Place May 1964

64-05-00

FOREIGN FORWARDING LETTERS.

Dear Sir,

With due respect I beg to request you to look into the papers despatched to your address under separate Book Post.

In that book post you will find one copy of my theistic fortnightly paper BACK TO GODHEAD broadcasting exclusively everything about the Supreme Personality of Godhead. These topics about Godhead are delineated in a manner for understanding of any common man and it is high time that people of the world should now know about the Supreme Truth when they have had tried enough and failed in the matter of establishing peace in the world by so much attempt.

The fact is that we all living energies in different species of life are all individual parts and parcels of the Supreme Energetic person as the son is the part and parcel of the father. The whole creation including all material or spiritual planes and planets are different parts and parcels of One Unit only but there are immense diversities in unity for variegatedness is the necessary paraphernalia of eternal pleasure which we are all seeking in the wrong way without the right information to have it.

BACK TO GODHEAD can direct the right way of such happiness even in the material field by the simple adjustment of reestablishing our lost relation with Godhead. We wish that people may kindly read this paper for some time with due attention and critical gravity. We are always prepared to answer any relevant question in this regard from any quarter who may be seeking after the Absolute Truth.

Although the messages contained in the pages of BACK TO GODHEAD are all gifts of the ancient sages of India who actually realized the Absolute Truth, yet at the present moment the so called leaders of India are too much enamoured by the western way of material advancement of knowledge. They are completely neglecting the treasure house of knowledge left by the sages.

You, gentlemen, of the Western Countries have seen much about material science and yet peace is not within your control. In most cases you may be feeling the want of peace although you have enough in the matter. This basic defect of materialism remains undetected by the misleaders of India and therefore they are not serious about going BACK TO GODHEAD the ultimate aim of life's journey.

I am therefore seeking your help in broadcasting this message of spiritual value through your good institution.

I shall request you to go through the literatures sent to you per separate book post and let me know your reaction upon it.

I am seeking your help for getting some addresses of the thoughtful men of your country who are leading the public opinion and to whom I may be able to send this important paper for consideration.

Thanking you in anticipation and awaiting your early reply.

Yours faithfully, A.C. Bhaktivedanta

Letter to: Shastryji

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Unknown Place June 1964

64-06-00

My dear Shastryji,

I thank you for your granting me an interview yesterday morning but I was not successful in my mission because your dealing with me yesterday was more official than hearty. You asked me to send you my Srimad-Bhagavatam Part II with a note. This is not only expensive for me but also troublesome for me. Any way as you wanted me to send you a note. I am abiding by your order but I am doubtful whether you will have any time to go through my notes. The first thing is that here is the copy of your letter which you sent me on __ after receipt of the 1st part.

[TEXT MISSING]

I beg to enquire if you had some time to go through the 1st part. If you have not gone through it there is no use for the 2nd part.

The whole thing is to be completed in sixty parts of 400 pages. It is a mighty project and I am doing it alone. Here with please find one picture & literature for the publication.

If you would have gone through the 1st part you would have actually felt how much important work I have undertaken not only for the benefit of India but also for all the world.

If you actually want good government not only for India but also for all the world over, you must promote the sales of this publication either or you may purchase some thousands of copies of this publication of concessional rate & distribute both the same to all leading & thinking men of the world. Srimad-Bhagavatam is a _ literature and it is specially needed at this hour of human disparity all over the world.

So far I remember, you referred about the Education Ministry. But I may inform you that the Education Ministry has already approved of this publication and Special Sanskrit officer is purchasing 50 copies per volume.

You can however order your other ministry to purchase 50 copies of each volume and distribute them as they like.

The American Embassy is also purchasing 18 copies of each volume.

You have desired that this important publication may be introduced in the _ of all government unification. And if you do help me in this discretion, then I can peacefully finish up the job.

I think the Government would have given me all encouragement for attempting such important work but I have not been so engaged till now. It is better late than never and I wish that in your Government I may not be neglected.

1965 Correspondence

Letter to: Gosainji

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Bombay 31 July, 1965

65-07-31

My dear Gosainji,

Please accept my dandabats. Tomorrow I am going to Calcutta to catch my ship M.V. Jaladuta and I am starting for U.S.A. by the 10th of August, 1965 reaching New York after a month. And I have sent you one M.O. for Rs 25/-day before yesterday which I hope you have received in the meantime. I may return to India by November next.

In the meantime Sri Atmasingh Bajaj will see you with this letter as he is going to Vrndavana sometimes in the next month. He is a great devotee of Lord Krishna and it is this gentleman about whom I talked with you in the matter of Sri Radha Madhavaji Vigraha of Sri Jayadeva Goswami.

He will erect a grand temple for Sri Radha Madhava jeu and conduct Rajaseva with great pomp and accompanied by Utsavas according to Vaisnava smrtis.

Please talk with him face to face about the negotiation and on my behalf I shall strongly to accept his proposal not only because he is my friend but also from the angle of improvement of the Seva Pujah.

I hope both of you will come to some happy agreement just to see improved condition of Seva Pujah.

Thanking you in anticipation,

Yours sincerely A.C. Bhaktivedanta Swami.

Letter to: Sumati Morarjee

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New York 27 October, 1965

65-10-27

Madam Sumati Morarji Baisaheba,

Please accept my greetings. I am very glad to acknowledge receipt of your letter dated the 9th instant and have noted the contents. Since I have landed in U.S.A. I have improved in my health and I am very glad to see that in America practically everything is available for our Indian vegetarian dishes. By the grace of Lord Krishna the American are prosperous in every respect and they are not poverty stricken like the Indians. The people in general are satisfied so far their material needs are concerned and they are spiritually inclines. When I was in Butler, Pennsylvania about 500 miles from the New York city, I saw there many churches and they were attending regularly. This shows that they are spiritually inclines. I was also invited by some churches church governed schools and colleges and I spoke there and they appreciated and presented me some token rewards. When I was speaking to the students they were very much eagerly hearing me about the principles of Srimad-Bhagavatam rather the clergymen were cautious to allow the students to hear me so patiently. They thought that the students may not be converted into Hindu ideas as it is quite natural for any religious sect. But they do not know that the devotional service of the Lord (Sri Krishna) is the common religion for every one including the aborigines and the cannibals in the jungles.

Any way so far I have studied the American people they are very much eager to learn about the Indian way spiritual realization and there are so many so called Yoga asramas in America. Unfortunately they are not very much adored by the Government and it is heard that such yoga asramas have exploited the innocent people as it has been the case in India also. The only hope is that they are spiritually inclined and immense benefit can be done to them if the Cult of Srimad-Bhagavatam is preached here.

The American public also give reception to the Indian art and music. So many of them come and every one of them is given good reception. Recently one dancer from Madras came here (Balasaraswati) and just to see the mode of reception, I went to see the dance with a friend although for the last forty years I have never attended such dance ceremony. The dancer was successful in her demonstration. The music was in Indian classical tune mostly in sanskrit language and the American public appreciated them. So I was encouraged to see the favorable circumstances about my future preaching work.

The Bhagavata cult is preached also through the art of music and dance as it was done by Lord Caitanya. I am just thinking of introducing the very same system for my Bhagavatam preaching but I have no means. The Christian missionary people are backed by huge resources and they preach the Christian cult all over the world. Similarly the devotees of Lord Krishna may also combine together to start the mission of preaching Bhagavatam cult all over the world. It is not for serving any political purpose but it is necessary to preach cult for saving the people in general from the dangerous tendency of Godlessness. The Christian cult or any other cult cannot save the people from being under the clutches of the growing communism but the Bhagavatam cult can save them because of its philosophical and scientific approach.

I am therefore thinking of bringing a Sankirtana party from India but I do not know how to do it. Unless there is an organized party or association it is very difficult to do it. The Rama Krishna Mission here is busy in preaching a misrepresentation and therefore practically they have failed to preach the real cult of India. The so called Yogis also could not establish the real cult of Bhagavad-gita. They are after material gains. The Bhagavata Cult is not there at all although it is the only remedy for raising the people in the world in the path of self realization and spiritual salvation.

I do not know what is in the mind of Lord Bala Krishna but I think that your attention to give an impetus to the Bhagavata cult and my humble attempt can serve great purpose. By the grace of the Lord you have a great position in the world and it is learnt that you are one of the richest woman in the world. But above all you are a pious lady with great devotion for Lord Bala Krishna and you can do a lot in this connection.

By the Grace of Lord Bala Krishna you are also free from all family encumbrances and as I have see you in your Palm Ban house, you live like a sage and a Tapaswini. I wish that you may take up this idea of Bhagavatam preaching work a little more seriously. What I want that immediately a society for this purpose may be formed and that will be recognized by the Government for cultural activity. So many cultural missions come here from India at the expense of Government and they simply waste the money. But if there is a real cultural mission for preaching the Bhagavatam cult a great philanthropic work will be done for the human society at large. I am just giving you the idea and if you kindly think over the matter seriously and consult your beloved Lord Bala Krishna surely you will be further enlightened in the matter. There is scope and there is necessity also and it is the duty of every Indian specially the devotees of Lord Krishna to take up the matter.

I shall be glad to hear from you about my humble suggestions per return of mail. Hope you are well. With my best regards, I am

Yours sincerely, A.C. Bhaktivedanta Swami.

N.B. I am very glad to note the last line of your letter under reply in which you write to say "I feel that if you should stay there till you fully recover from your illness and return only after you have completed your mission." Yes I wish to stay here for all the days till I have finished the mission of life to preach Bhagavata Cult very rightly and for this very reason only I have suggested the above means and ways. If you kindly cooperate informing a society for this purpose with your great influence surely all Indians will combine and thus we can fulfill the mission very nicely declaring the glories of India. Please do it for the Lord's sake.

Letter to: Sally

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New York 6 November, 1965

65-11-06

My dear daughter Sally,

I am so glad to receive your very affectionate letter of the 3rd instant and have noted the contents carefully. Yes I have got this nice typewriter by the Grace of the Lord and I am very much satisfied with it working. Before receiving your letter under reply I have sent two letters both to you and Gopala. I understand that you have received them. In one of them I have requested Gopala to dispatch 25 sets of books to Paragon Book Gallery and I am anxious to know if the books are already dispatched.

Regarding your reminder for my good cooking, I am very much thankful to you and next time when I shall go to your home, I must serve you with good lunches without fail. Now I am far away from you otherwise I would have at once gone to you and entertained you with such lunches. I am anxious to learn about the health of you all specially of your little children. How is your naughty daughter Kamla. Please offer them my love and blessings and so also accept both of you. Please write to me occasionally and as Gopala is not accustomed to reply promptly I shall henceforward write to you. Did you meet your good father and mother in the meantime? If you meet them please offer them my respectful regards. Both your father and mother are good souls and therefore you are a good daughter of your parents. I remember all of you always.

Please offer my good wishes to your friends who still remember me. I shall meet them again when I go to Butler. I like Butler more than New York and specially the quarters in which your home is situated. Had I had the means to rent a house independently I would have gone back again to Butler and hold my Bhagavatam discourses daily with good friends.

So far I have studied the American minds they are eager and apt to receive Bhakti Cult of Srimad-Bhagavatam because the Christian religion is based on the same principle. My mission is not turn any one from the affiliation of a particular religion but I want to let them know more knowledge about God and devotion.

Dr. Rammurti Mishra is also very kind gentleman and I am living very comfortably at his care. He is keen after looking my all kinds of comforts. I am negotiating with some booksellers and publishers and I hope I shall be able to settle something before I leave for the next station. I shall be New York still for a few days more and I shall let you know when I leave the station. I am so grateful to your kindness and surely I shall ask you if I need anything. I have left my hearth and home in India but here by the Grace of the Lord I have got good sons and daughter like you. So I do not feel any foreign complexion.

Hope you are all well and awaiting your early reply,

Yours affectionately, A.C. Bhaktivedanta Swami.

Letter to: Tirtha Maharaja

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New York 8 November, 1965

65-11-08

Pujaniya Srila Tirtha Maharaja,

Kindly accept respectful obeisances at your lotus feet. Since I have come to the United States of America I had several correspondence with Sripada Govinda Maharaja. While I was in Calcutta at that time as well as in our different exchange of letters there was some hint from Sripada Govinda Maharaja, I should work in cooperation with your holiness and in my last letter I have already expressed my readiness to cooperate with your holiness and I had to ask from Govinda Maharaja as to the basic principle of that cooperation. Before I took Sannyasa perhaps you will remember it that I proposed to join you if my publications were taken up. But some how or other it was not possible and we missed the chance.

Now here is a second chance and without undergoing a long series of correspondence with Govinda Maharaja, I am directly writing you about my intention. Srila Prabhupada had a strong desire to open our preaching centres in the Western countries and both Bon Maharaja and Goswami Maharaja were deputed for this purpose without any tangible result.

I have come to this country with the same purpose in view and as far as I see it here in America there is very good scope for preaching the cult of Lord Caitanya. Here the Ramakrishna Mission is there for the last forty years and I attended their two centres here and I found there is no appreciable gatherings. Vivekananda preached for Daridra Narayana seva and the practical Americans question the swamijis of Ramakrishna Mission why there are still so many Daridra Narayanas lying on the streets and foot paths in India. In America there is no such scene of Daridra Narayanas lying on the foot path or in other words there is no question of Daridra Narayana here because every one has ample to eat and there immense vacant places for their homes. I have not seen a single spot here which is not nicely decorated with good houses and nice roads. Actually they have built a properous country in this part of the world and so material prosperity is concerned they are happy in every respect. So naturally there is spiritual hankerings and because India is well known for her spiritual assets they more inclined to take something spiritual from the East. But unfortunately either the Ramakrishna Mission or the Yogis have not delivered the goods they want. I had a talk the other day with Swami Nikhilanand of the Ramakrishna Mission and he also opined that the Americans are just suitable for the Bhakti Yoga cult and that is also my opinion.

I am here and see here a good field for work but I am alone without men and money. To start a centre here we must have our own buildings. The Ramakrishna Mission or any other mission which are working here all have their own buildings. So if we want to start a centre here we must have also our own building. To have a own building means to pay at least Rs 500000/-five lacs or one hundred thousand dollars. And to furnish the house with up to date paraphernalia means another two lacs. If attempt is made this money can be had also. But I think for establishing Matha and temples here you may take the charge and I shall be able to make them self independent. There is difficulty of exchange and I think unless you have some special arrangement for starting a branch of Caitanya Math transfer of money will be difficult. But if you can do so with the help of the Bengal or Central Government, here is good chance to open immediately a centre in New York. I am negotiating with some brokers here who can give us a house and they have suggested like above. Without our own house it will not be possible to open our own centre. For me it will take long time but for you it is very easy. The Calcutta Marwaris are in your hand by the Grace of Srila Prabhupada. If you like you can immediately raise a fund of Rs 10,00,000/- ten lacs to open a centre in New Work. One centre started, I shall be able to start many others also. So here is a chance of cooperation between us and I shall be glad to know if you are ready for this cooperation. I came here to study the situation and I find it very nice and if you are also agreeable to cooperate with it will be all very nice by the will Srila Prabhupada. So I am writing you directly this letter to elicit your opinion. If you agree then take it for granted that I am one of the worker of the Sri Mayapur Caitanya Matha. I have no ambition for becoming the proprietor of any Matha or Mandir but I want working facilities. I am working day and night for my Bhagavatam publication and I need centres in the western countries. If I am successful to start a centre in New york, then my next attempt will be start one in California and Montreal where there are many Indians also. There is ample scope for working but unfortunately we have simply wasted time by quarreling with one another while the Ramakrishna Mission with misrepresentation have made their position all over the world. Although they are not so popular in these foreign countries they have made a great propaganda only and as a result of such propaganda they are very prosperous in India while the Gaudiya Math people are starving. We should now come to our senses. If possible join with our other godbrothers and let us make an effort combinedly to preach the cult of Gaura Hari in every cities and villages of the western countries.

If you agree to cooperate with me as I have suggested above, then I shall extend my Visa period. My present Visa period ends by the end of this November. But if I receive your confirmation immediately then I shall extend my Visa period otherwise I shall return to India. Immediately I want some good assistants to work with me. They must be educated and able to talk in English as also read Sanskrit nicely. For preaching here two languages English and Sanskrit will be very much appreciated. I think under your leadership every camp of our god brothers should supply a man good for this purpose and they must agree to work under my direction. If that is possible then you will see how our beloved Srila Prabhupada will be satisfied on all of us. I think we shall all forget now the past fratricidal war and now come forward for a good cause. If they are not agreeable then do it yourself and I am at your service. Please therefore consider this and let me know by wire if you are agreeable. Otherwise I shall not extend my visa period but I shall return to India without being able to do anything tangible at my first tour. Hope you will take this matter as very urgent and let me know your decision by immediate return of post or by wire to my above address and oblige. Hope you are all well and thanking you in anticipation.

Yours obediently.

Letter to: Sumati Morarjee

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New York 10 November, 1965

65-11-10

Madam Sumati Morarji Baisaheba,

Please accept my greetings and blessing of Lord Bala Krishna. I hope you have already received my letter of the 27th ultimo and I hope to receive your reply very soon. And in continuation of my letter as abovementioned I beg to inform you that the number of Hiranyakasipus and Ravanas in this age of Kali increased more than that in other Yugas. Hiranyakasipus are always inimical with the devotees of the Lord even if such devotee happens to be a son. Hiranyakasipu persecuted Prahlada although he was a boy of 5 years old and a beloved son of Hiranyakasipu. As I have already informed you that the American people in general are very much inclined to receive something from Indian culture of spiritual knowledge, they would be a first class recipient for the Bhagavatam culture provided an organized attempt is made for this purpose. The organized method is like this. They should have association of bona fide devotees of the Lord, they should join the Kirtana glorifying the Lord, they should hear the teachings of Srimad-Bhagavatam, they should have intimate touch with the temple or place of the Lord and they should be given ample chance to worship the Lord in the temple. Under the guidance of a bona fide devotee they can be given such facilities and the way of Srimad-Bhagavatam is open for every one. Apart from civilized men like the Americans even the Kirata, Andhra, Pulinda, Pukkasa, Abhira, Sumbha, Yavana, Khasadaya or any other lower caste, all of them can be trained up to be devotees of the Lord under proper guidance of a pure and bona fide devotee. That is the instruction of Sukadeva Goswami imparted to Maharaja Pariksit.

I think therefore that a Temple of Bala-Krsna in New York may immediately be started for this purpose and as devotee of Lord Bala Krishna you should execute this great and noble work. Till now there is no worshipable temple of the Hindus in New York although in India there are so many American missionary establishments and churches. So I shall request you to do this noble act and it will be recorded in the history of the world that the first Hindu temple is started by a pious Hindu Lady SRIMAT SUMATI MORARJI who is not only a big business magnet in India but a pious Hindu Lady a great devotee of Lord Krishna Krishna. This task is for you and glorious at the same time.

Simply by casual lectures there is no possibility of any tangible work but the abovementioned standard work will do impress the people what actually the Hindu culture is. I have already seen a nice house for this purpose and if you purchase that house for this purpose as your personal property and give the facility of working then you will see how the mission of Bhagavati cult is being preached here in America beginning from New York. I do not wish to disclose the names of the Hiranyakasipus here in America who are against this Bhagavata preaching. There are so many Indian missionaries like the Ramakrishna Mission, Sivananda Mission etc and all of them are against Bhagavatam culture and every one of them has refused to give facility to speak on the Bhagavati culture. Each of them have their own house but instead of worshiping the Supreme Lord they have created their own God and they try to put such manufactured gods to compete with Lord Krishna. So unless there is a place for me and facility to work systematically, my Bhagavati Mission will not be workable in this place. I have no ambition to become the proprietor of any temple or house in America because what shall I do with them after becoming a Sannyasi but for the facility of work our own house is absolutely required.

Please therefore purchase a house here in New York and let me work very seriously for this mission of Bhagavatam culture and I am sure that your goodness will not only be recognized by the Lord by you will be recognized by the whole Hindu community. Please take up this work very seriously and on hearing from you without delay I shall let you know further details.

My term to stay in America will be finished by the 17th November 1965 but believing on your foretelling ”you should stay there till you fully

[TEXT MISSING]

hope, I shall be able to get them. The house which I have seen for this purpose is just suitable for this great missionary work as if it was built for this purpose only and your simple willingness to do the act will complete everything smoothly. And thinking that you will agree to this I am just giving you an idea of the space etc.

1. Dimensions 18’6” x 102’2”. Fully air conditioned by 10 ton central unit.
2. Bronze front approximately 4500 square feet.
3. The house is practically three storied. Ground floor basement and two stories up with all suitable arrangement for gas heat etc.

The ground floor may be utilized for preparation Prasadam of Bala Krishna because the preaching centres will not be for dry speculations only but for actual gain for delicious Prasadam. I have already tested how the people here like the Vegetable Prasadam prepared by me. They will forget meat eating and they will pay for the expenses. The American are not poor men like the Indian and if they appreciate a thing they are prepared to spend any amount for such hobby. They are being exploited by simply jugglery of words and bodily gymnastics and still they are spending for that. But when they will have the actual commodity and feel pleasure by eating very delicious Prasadam of Bala Krishna I am sure an unique thing will be introduced in America. As soon as everything is arranged, I shall bring my assistants from India to help me in all details. The price of the house is $110,000 subject to alteration and other expenses $5,144. Immediately cash may be paid on $35,000 and the balance by monthly installments to be completed in 15 years or the whole amount may be paid at once without [TEXT MISSING]

Letter to: Sally

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New York 13 November, 1965

65-11-13

My dear daughter Sally,

I thank you very much for your letter of the 9th instant and I am very glad to note that your little Bijo is growing to be more adventurous nowadays. Generally the son acquires the qualities of the mother and the daughter acquires the qualities of the father. And such children become happy in life. You have acquired the qualities of your intelligent father and your son will be as intelligent as you are and thus your son will be as good as your noble father. I wish that you be happy more and more with your growing children. You can take me also as Old Bijo and therefore even at my ripe old age I have taken some adventurous task and as your little Bijo requires your help always in his little adventures so also your old Bijo requires your help in his adventures in America.

Yes I am living here in a precarious condition and I wish to leave this place at any time. There is a room suitable for me but the lady wants $55.00 per month which I cannot pay. But there is a good suggestion for you also. If you be interested in your improvement of economic condition I would suggest you to start a lucrative business in New York. As you have liked my cooking so also here all the friends who have tasted my cooking have liked it. And by this I am suggesting you why don’t you start an Indian restaurant here in New York? I am sure if you start a business like that you will earn at least $2000.00 a month net. This is not a dream but actual fact. In New York there are so many restaurants and all of them are full with customers so I thought like that you should also start a restaurant supplying new palatable dishes and they would like them surely. There are about three hundred item of good vegetable preparations and if they are introduced in America it will be recorded in the history of America. People will forget meat eating. I do not say that cent percent people in America will be vegetarian but I am sure that at least the higher section will turn to be vegetarian if they get such nice vegetable dishes. Why not introduce this new thing in America and help my mission also at the same time. It will be very profitable business and I wish that you may earn your fortune and help my mission at one stroke.

This west 72nd street is just in the centre of the city and I see there is a suitable place also now vacant for this restaurant business and if you come here for a day or two you can see the place and decide if you can start the business. The house is suitable for residence of the restaurant keeper and you see all these personally if you come here for a day or two. If you come here there will be no inconvenience for you because there is one lady friend at west 108th street and she will be very glad to accommodate you for a day or two. I think you should come and see the prospect of the business. I am sure you will get very good profit if you start this business and I shall teach you how to prepare nice vegetable dishes. I wish that you may consider this proposal a little seriously and decide to come here for a day or two.

Yes I have extended my visa period up to 1st April 1966 by paying ten dollars but I do not know how I shall live. Another ship of Scindia Navigation is starting on the 17th November but my negotiation with some publisher is not yet finished. The Paragon Book Gallery has received the 25 twenty five sets of books as sent by Gopala. The arrangement is that after selling the 25 sets they will pay the money and further sets will be taken. Similarly I may arrange with other booksellers in Los Angeles because it learnt that in California people are more interested in such books. But I cannot go to California for want of money. Besides that I have to embark on ship from New York. California is 3000 miles away from here and it is better to return to India from California directly without coming back here. But I have got my return ticket from New York.

So I am not very fixed up what to do or not. The first consideration is that I must be in New York at least for ten to fifteen days more for deciding the publication affair and then I may leave this place for India or California. But the place where I am living now has so many inconveniences which I do not wish to narrate in this small letter. Yes I am taking my meals once only for this inconvenience. In the evening I take some milk and fruit and nowadays the night being very long, I feel sometimes for this night starvation.

Yes there was all darkness in New York on the 10th instant and it was not a happy incident. I learn that may people remained in the elevators and in the subway trains for more than seven to eight hours in darkness. I do not read newspapers but there must have been some mishaps also which we may not know. That is the way of material civilization too much depending on machine. At any time the whole thing may collapse and therefore we may not be self complacent depending so much on artificial life. The modern life of civilization depends wholly on electricity and petrol and both of them are artificial for man. You will be surprised to know that I had to take help of the old crude method of lightening by burning some vegetable oil and use the small bowl as lamp to save myself from the extreme darkness. I could not procure any candle from the shop but by the Grace of Krishna one friend Mr. Bill happened to come and he arranged for some fruits and candle. Yes in India we such experience failure of electricity but I was surprised to see the same thing in America. In India the village people say that in Europe (Vilait) also there is ass. And I saw it practically that it is true. Even in such an advanced country there may be possibility such failure but failure in America is more dangerous than that in India. In India they are not so much dependent on electricity but in America the whole activity is dependent on electricity and think on that night it was a great deal of loss to the American nation. Any way the danger is passed but from the papers it is learnt the loss is very great. I do not feel much cold now but it is learnt that it will increase more and more and before that I wish to leave this place. But if you start the business I am sure I shall be very comfortable at your good motherly care. If you decide to come for a day or two please drop me a letter immediately when you are coming.

More when we meet and hope you are all well. With my blessings and good wishes for you all. Awaiting your reply.

Yours affectionately, A.C. Bhaktivedanta Swami.

Letter to: Sally

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New York 19 November, 1965

65-11-19

My dear daughter Sally,

I beg to thank you for your kind letter of the 16th instant and I have noted the contents carefully. I am glad to learn that you had been to your parents house for a few days and now you have returned home. I am still more glad to learn that you are going to observe the third birthday of Miss Kamala Agarwal on Saturday next. On this occasion I should have presented her some ornaments but as I am a Sannyasi I can simply offer my blessing for her long life and good prosperity. She cannot now read otherwise at least I should have presented a set of my books. But you set aside one set of my books for her future reading when she will grow up a beautiful and educated girls with full god consciousness. I am obliged to your good daughter for awarding me a good degree as SWAMI JESUS which is actually a great honour for me. Some time the Lord speaks through innocent child and I take this honour as sent by Lord Jesus through an innocent child free from all formalities of the current society. Lord Jesus preached the message of God and I have taken up the same mission, and it would be a good luck for me if I can follow the foot prints of Lord Jesus who preached the message of God in spite of all persecution. Lord Jesus is a living example how one has to suffer in this material world simply for the matter of preaching the message of God. In Bhagavatam also there is another example like Lord Jesus. He is Prahlada Maharaja a boy of five years old but because he was a great devotee of God and preaching the message of God among his little class mates, his atheist father tried to kill him. So the atheist class of men are always inimical to the devotees of God even though such devotee happens to be the atheist's son like Prahlada.

I proposed for starting the restaurant with a view that you may become one of richest family in America. One can become rich only by trying his luck in business. It is not possible by serving other. One should have independent source of income that is possible only if one is engaged in business or in land lordship. If you can invest $20,000/- in a property in New York which is worth $100,000/-, you can have at least $1000/- per month as the rent of the house. So that in 15 years time you become the proprietor of good house in New York which would fetch you $1000/- rent per month. That is my next proposal. I think you can invest $20000/- some way or other and if you can please do it immediately because that is chance also.

You can send me $40/- and it will help me going over California. I have decided like this. I am expecting a letter of reception from California and if I get it then I shall start for the country otherwise by the first week of December next I shall return to India. If I return to India then I shall return your money before I start otherwise I shall spend it for my California journey.

I hope you are all enjoying good health and with my blessings for you all, I am

Yours affectionately,

Letter to: Tirtha Maharaja

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New York 23 November, 1965

65-11-23

Pujaniya Sripada Tirtha Maharaja,

May it please your holiness. I am in due receipt of your letter of the 17th instant and although it is not very encouraging still as I am not a man to be disappointed, I take courage from your letter as you write to say that there is possibility to raise the fund but it will take some time.

Expecting your reply in the above spirit I had some correspondence with the broker firm and the latest reply which I have received from them is joined herewith please find.

”Dear Sir, In answer to your letter of November 16 regarding the property for sale on West 72nd Street. This is located at 143 West 72nd Street. It is 18.6 by 100.2. contains a store and basement both the same size and a mezzanine. The owner is asking $100,000 for the property with $20,000 cash and will make good terms on a first mortgage that they will take back. As I have the keys, you can call at me for an appointment to see the property. Yours very sincerely Sd/Louis Baun for Phillips, Wood Dolson, Inc.”

So I have seen the property and the whole space is twice as much as your Research Institute building on the road which is just in the central part of the city with all good facilities. Now if you decide to purchase the property, I can assure you that the building is just suitable for our purpose and it is almost on the same style as your Research institute. The basement can be used as cooking and dining department, the store as the lecture hall and mezzanine for installing the Sri Vigraha and personal apartment. The building is quite suitable and once started it will be possible to raise fund by lectures and membership fees etc by suitable arrangement. So the immediate investment is about $25,000 and I think this amount you can arrange immediately and just start a branch of your Sri Caitanya Math or designate the branch as New York Gaudiya Math. The idea is very nice to think of and it will be a nice reply to the local Ramakrishna Mission who indirectly denied to allow me lecturing in their hall. You will be glad to know that my lecturing propaganda is going on and so long I remain here it will go on without any hamper. Recently one lecture of mine is arranged in our Indian Government House (New India House) organized by the Tagore Society of New York who organize such meeting only for the most distinguished persons. The consul and other officers of the New India House are impressed with my book and practically the 2nd officer (consul) is arranging the meeting inviting all distinguished gentlemen both Indian and American with Tea Party. The copy of the invitation letter is also subjoined herewith. ”The Tagore Society of New York Inc. Cordially Invites You to a lecture ”GOD CONSCIOUSNESS” by A.C. BHAKTIVEDANTA SWAMI Date: Sunday, November 28,1965. Time: Lecture, 3:30 P.M. Tea, 4:30 P.M. Place: New India House, 3, East 64th Street. A widely respected Scholar and religious leader in India Swami Bhaktivedanta is briefly visiting New York. He has been engaged in the monumental endeavour of translating the sixty volume ”Srimad-Bhagavatam” from Sanskrit into English. etc. So my lecturing or appointing one selling agent here for my books is already finished and if I remain such many lectures can be arranged in different parts of the country. One Dr. Choudhry is prepared to arrange for my lectures in San Francisco, Los Angeles etc but in my opinion such casual lectures may be a good personal advertisement but factually they do not make any permanent effects. But if there is a centre of activity for attracting people as you are doing in the Research Institute, the people can be trained up in the cult by regular association and hearing the transcendental sound of Srimad-Bhagavatam. Now we have got our English Srimad-Bhagavatam and there will be no difficulty to impress the audience with our Siddhantas and any intelligent man impressed with our Siddhantas will certainly change his life's mode of action. I think you may take up this suggestion very seriously and immediately start the centre and other things will automatically follow. And above all this is to satisfy the transcendental desire of Srila Prabhupada who desired very enthusiastically to start centres like that in the foreign countries. If you want to start the centre on rented house, the rent will not be less than three to four hundred dollars but the space will be one fourth of the house as we want to purchase. If you agree kindly confirm it by wire so that I can ask the broker to stay the house for some time for sale to other party. The Christian churches are not very favorable in the matter of increasing the Hindu religious institutions as it is natural to think with sectarian views. I hope you will accept this proposal and confirm it by wire on receipt this letter by the end of this month. Hope you are all well and with my humble obeisances for all the Vaisnavas.

I am your obediently, A.C. Bhaktivedanta Swami.

1966 Correspondence

January

Letter to: Mr. A. B. Hartman

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New York 14 January, 1966

66-01-14

Mr. A. B. Hartman New York City

Dear Sir,

Re: Your House 143 W. 72nd Street for sale.

Please accept my greetings. Perhaps you may know me by my name because I am in correspondence with Mr. Baum of Messrs. Phillips, Wood Dolson Inc. in connection with your house at 143 W. 72nd Street. As I do not know your office address so I contacted by phone Mrs Hartman and she was very kind to talk with me. I have already left with me a paper on my mission for which I wanted the place.

The thing is that Government of India is very strict in getting money from India for expenditure in foreign country. But because the Prime Minister was due to come here and he was personally known to me, I expected to get his special sanction for this purpose and the copy of the letter which I sent him is also enclosed herewith for your reference.

Now the Prime Minister Mr. Lal Bahadur Shastri is suddenly dead and I am greatly perplexed. I do not know whether you have read the paper left with Mrs. Hartman and therefore I am again enclosing a second copy of the same for your kind perusal. The cause is very great and the best advantage of the activity will be enjoyed by the Americans.

As there is now great difficulty for getting money from India therefore I am requesting you to allow me the place for use of the International Institution For God consciousness at least for some time. The house is lying vacant for so many days without any use and I learn it that you are paying the taxes insurance and other charges for the house although you have no income from there. If you however allow this place for this public institution you shall at least save the taxes and other charges which you are paying now for nothing.

If I can start the institution immediately certainly I shall be able to get sympathy locally and in that case I may not be required to get money from India. I am also requesting your honour to become one of the Directors of this public institution because you will give a place to start the institution. Thanking you in anticipation for an early reply.

Yours very sincerely, A.C. Bhaktivedanta Swami. Enclosures: 4

Letter to: Bon Maharaja

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New York 20 January, 1966

66-01-20

My dear Sripada Bon Maharaja,

Please accept my humble dandabats. I beg to thank you for your kind letter of the 14th instant. I am very glad to learn that your first part of Bhakti Rasamrita Sindhu is now out and shall be glad if you send me one copy so that I can show to persons who are interested in my Srimad-Bhagavatam. I am also glad to learn that you are now thinking of New York on receipt of my letter and it may be that you have to come here again if there is the Radha Krishna Temple as contemplated. The money is there, the Deities are there, the house is there, the men are there but the sanction is not there. Your residence was somewhere near the Columbia University I think.

Temple idea is prompted in me because I feel that Srila Prabhupada wanted to open some temples in the foreign countries. Personally I have no aptitude to open temples neither I have done it in India although there were many great opportunities. But here see there is necessity even from the point of Hindu cultural view. There is not a single Hindu temple here at least in New York or all the places so far I have traveled in this country. Regarding management of the temple is concerned for the present I have called for one of my of my disciples from Delhi. If other persons from our so many camps want to come here I shall welcome and I think after the temple is started some men even from America may be available as I see there are in the Ramakrishna Mission as well as in so many Yoga societies.

So I am trying to open a temple here because Srila Prabhupada wanted it. Kindly therefore help me in this direction as far as you can. I am thankful to you for taking so much trouble in taking the estimate of deities. But before having the Deities there is great stumbling block of Exchange difficulty. My money in India is ready but I must have the exchange, by special sanction of the Government of India. I was so hopeful to get it because Lal Bahadur Shastri was known to me and he was to visit America. I arranged an interview with him during his visit in America through the Embassy here but his sudden death has put me into great difficulty. As soon as the temple is started, I am sure to get help locally but to start the temple I must have Indian money first. I am therefore asking your cooperation and help in this connection. I am requesting you to see Dr. Radhakrishnan and get me the sanction for Indian exchange for this cultural mission. This is not an ordinary temple of worship but it is an international institution for God consciousness based on the Srimad-Bhagavatam. This is standard Indian good will mission. ”Lokasya ajanato vidwams cakre satvata samhita” The Government of India has its own department of culture and goodwill mission which is utilized for dancing parties to make show in the foreign countries. Here is the real culture and I am not asking any money from the Government but I am simply asking permission to transfer my money here for this great cultural mission of Srila Vyasadeva the Father of Vedic wisdom which is real Indian culture. When Dr. Radhakrishnan was vice president of India I had lots of personal correspondence and meetings with him and at that time he promised me help in this connection. I hope he will remember all these and I am requesting him through your good office to help me now to get the requisite exchange from India for this great and noble work. He is more or less acquainted with the activities of the Gaudiya Math preachers like your holiness, Srila Tirtha Maharaja and he know me also in this connection. We are all sincere workers for respiritualising the whole world situation and Dr. Radhakrishnan being man in the line and being in the highest position of the Indian Government, he must help us in this critical moment. It is not personal but for the welfare of the entire humanity and considering all these he may be kind enough to sanction this exchange immediately so that I may start it without delay.

I strongly wish that I may take possession of the house for the temple on the day of Srila Prabhupada's Abhirva Teethi and if your holiness will at once see Dr. Radhakrishnan and take the sanction, I think my desire to take possession of the house on the above mentioned date will be possible. As I am out of India it is not possible to see him personally and therefore I am requesting you to see him. Besides that the matter being concerned directly with service of Srila Prabhupada both you and I are equally interested and I hope most sincerely that you will do this act very promptly and seriously. If need be you can show this letter to Dr. Radhakrishnan in order to convince him and offer him my good wishes and respects for him.

Thanking you in anticipation and awaiting your early reply.

Yours affectionately, A.C. Bhaktivedanta Swami.

Letter to: Sir Padampat Singhania

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New York 20 January, 1966

66-01-20

My dear Sir Padampat,

Please accept my greetings and blessings of Sri Sri Dvarakadhisa Maharaja. With thanks I beg to acknowledge receipt of your kind letter dated 14th January 1966 and I have noted the contents very carefully. The two points of difficulties as shown by you are quite right because without sanction of the Government we cannot proceed a step even in this connection. And as pointed out in my last letter I have full responsibility for this. I was almost certain to get this sanction from our Late Prime Minister Lal Bahadur Shastri who was personally known to me in connection with my publication Srimad-Bhagavatam. He was to come here in America and in New York on the 4th of February next and I arranged for an interview with him by negotiation with the local consulate General. The copy of the letter addressed to our late Prime Minister is also enclosed herewith for your perusal.

Now as soon as I came to know about the sudden death news of Shastri, I thought of the President Dr. Radhakrishnan as the next man to get the sanction because he is also personally known to me. I have already approached him through some mutual friend to get this sanction and I am awaiting the result sooner or later. And as soon as I hear of the sanction, I shall at once let you know the result.

I am very glad to learn it that you wish to construct a Temple of Sri Sri Radha Krishna with nice architecture and the idea is quite appropriate for a personality of your position. You are a great devotee of Lord Dvarakadhisa traditionally. Lord Dvarakadhisa exhibited His opulence at Dvaraka with sixteen thousands of queen and it is understood that He built up as many palaces for each and every queen and the palaces were so made with jewels and stones that there was no necessity of artificial light in the palaces. So your conception of building temple of Lord Krishna is in opulence. But we our residents of Vrindaban and Vrindaban has no palaces like your Dvaraka. Vrindaban is full of forest and cows on the bank of the Yamuna and Lord Krishna in His childhood played the part of a cow boy without any royal opulence as you people inhabitants of Dvaraka think. So when the Dvarakawalas and the Vrindabanwalas meet there may be a via media.

The thing is that the idea of constructing a magnificent Temple in New York quite befitting the first city of the world, will cost you not lakhs but crores. Because here the cost of land and other materials and the labor charges all are fabulous. The labor charges here is not less than 12 dollars a day i.e Rs 60/ per day. Besides that you cannot get a vacant land in the New York city. You have to purchase a constructed house then dismantle it and then construct a Temple of your liking. I know it very well that by Grace of His Lordship Sri Sri Dvarakadhisa and by the mercy of Laksmiji Rukmini devi, your honour is quite competent to spend even crores and crores for this purpose but we must remember the difficulty of Exchange. At this stage of critical hours the Government will hardly allow us to spend such huge amount. If they at all sanction the exchange they may allow for lakhs only and therefore I have suggested the estimate as seven lakhs only.

I have in view a very nice building for sale which is just the suitable for a temple to start with. The land of the house is about 19' x 100' and although it is two storied it has a basement under ground and therefore it can be taken as three stories. It is nicely built with air conditioning and heating arrangement with marble staircase brass railings just suitable for a temple. The whole area is about 450 sq. feet and they are asking for 100,000 dollars that is five laks of rupees. And after purchasing the house we can build another story upon it with temple dome and cakra etc. So the estimate is about seven lakhs of rupees and for the present let us start in such way. The place is very important in the city. As your Dvarakadhisa Temple is situated in very important part of the city so this house is also situated in very important part of the mid city. Here in New York city there are three divisions namely the up town the mid town and the down town. The down town is full of business houses and office buildings whereas the down town is inhabited by most employees and middle class of men. The mid town is in between the two and the house I have selected is approachable easily from both sides of the town. The situation is very important on account of stores, subway station, post office, buses, banks everything all at hand's reach. If however cash is paid immediately the owner may come down to lesser price. This is ready building and we can start immediately the Bhagavatam preaching work and worship of the Sri Sri Radha Krishna simultaneously in this house.

The house has to be nicely decorated for attracting men and philosophical topics on the basis of the Bhagavatam Philosophy has to be preached for the learned scholars and high grade men. As we get popularity so can get local sympathy for the temple also. And it will be built up step by step and I am sure they will be very glad to receive the message and the training as well if not by all but some of them.

The owner of the house is prepared to accept the following terms as I have talked with them. Immediately 20,000 dollars cash and the balance by suitable arrangement of mortgage with 6% interest on the amount I think we may pay him cash outright and reduce the price as far as possible.

Now taking for acceptance that Dr. Radhakrishnan will give us the exchange sanction, we have to decide whether to pay outright cash or to accept the proposal of installment. You may decide this in the meantime. And as soon as I receive the news of sanction, I shall let you know. If your man is to come here you may let me know the name and occupation of the persons so that I may arrange for his no objection certificate without which passport will be issued. I will have to find out some sponsor for him otherwise no P form will be issued. So pending the sanction let us be prepared for all these paraphernalia. In the future if circumstances changes, and we get the opportunity for spending more money, at that time we can sell of this or keep it as the circumstances allow. For the present let us begin in this small scale and let be grown up in the natural way. Your honour is a great business magnet and you know better than me. J.K Organization started by your grand father was increased by your father and under your management it has grown more than expectation by the Grace of Dvarakadhisa Maharaja. As the Pandavas were all devotees of Lord Krishna and thus in fields of activities they were victorious in spite much difficulties were put forward before them by the Kurus, similarly you are also always glorious because you and your family all are devotees of Lord Dvarakadhisa. Your good mother is just like Kuntideve.

The mission of Bhagavatam with which I have come here is altogether a new thing for the American. Still the most astonishing thing is that whenever and wherever I speak they take it very nicely. That is good sign for them. After my lecture they come to me and offer their thanks for the nice speech and accept the philosophy when they are spoken with human understanding.

There is great difference between these people and our Indian people. In India people are automatically taught spiritual life by tradition and these people are automatically taught to be materialistic. They are sincere undoubtedly but because they have no information of the Bhagavatam life, they appear to be different. It is the duty of every Indian to preach the cult of Bhagavatam in every part of the world and your cooperation in this attempt will be highly appreciated by Lord Dvarakadhisa. Lord Krishna in the Bhagavad-gita has said that one who helps in the matter of preaching the principles of Bhagavad-gita is the most favorite of the Lord. So this knowledge should be distributed systematically and we Indians specially the Hindus and more specially the Vaisnavites must abide the instruction of Lord Krishna to distribute the knowledge all over the world.

America is just in the middle. On one side of America is Europe and on the other side is Asia. So we can expand the Bhagavatam mission both wise. On one side towards England, Germany, Italy etc and on the other side towards China Japan etc. If we sincerely do this work Lord Krishna will help us in so many ways and because you are a sincere devotee of the Lord, you have very kindly responded to my humble call.

I am advising my man in Delhi to send you one set of my books (Three Volumes) of Srimad-Bhagavatam English version and I hope you will relish them with great interest. I shall request you to find our some time for it and see it how I have been able to present the Bhagavatam Philosophy for understanding of the common man.

Hope you are well and thanking you once more for your good cooperating spirit in the transcendental service of the Lord.

Yours sincerely, A.C. Bhaktivedanta Swami. Enclosure:Copy of the letter addressed to the Prime Minister of India. By air mail.

February

Letter to: Tirtha Maharaja

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New York 4 February, 1966

66-02-04

My dear Sripada Tirtha Maharaja,

Kindly accept my humble dandabats, I am in due receipt of your kind letter of the 1st instant and I am glad to note that you will get the Exchange sanction on receipt of the letter of the donor. The donor is a big business magnet of India and as required by you I am enclosing here with the letter of Sri Padampat Singhania of the J.K. Organizations, Kamla Tower, Kanpur dated 14th January 1966 which will speak for itself. I think you may also know the gentleman and he is competent to spend any amount for a nice temple of Sri Sri Radha Krishna in New York. The Singhania family is traditionally devotees of Dvarakadhisa and therefore they are the right persons to take up this transcendental service of the Lord. Srila Prabhupada wanted such temples in foreign countries such New York, London, Tokyo, etc and I had personal talks with him when I first met Himat Ultadingi in 1922. Now here is a chance for me to carry put His transcendental Order and because you are Srila Prabhupada's foremost and favorite disciple and actually engaged in His service, I am just seeking your favor and mercy in making this attempt successful. Everything is ready namely the house is ready, the donor is ready and my humble service on the spot is also ready. Now you are to give the finishing touch because you are most affectionate disciple of His Divine Grace. I think Srila Prabhupada wants that in this great attempt by my humble self your valued service may also be dovetailed.

Please therefore immediately take steps in this direction and if need be you may personally see Dr. Radha Krishna because he is sympathetic with the Gaudiya Math workers as they are sincerely trying to respiritualise the whole world. He is also personally known to me but because I am out of India it is not possible for me to see him.

As you will know from the enclosed letter of Sir Padampat Singhania, he is prepared to spend any amount for this purpose, you can get sanction as large an amount as it is possible. Minimum ten lacs of rupees.

So far men for working here in the temple, do not worry about it. I have already some American young men with me and they strictly vegetarian. Besides that there are many Indian students here and I shall be able to recruit workers both from Indian and Americans. I am confident of this. I may cite herewith one incidence which happened yesterday evening. I have prepared some Tape record of my personal Kirtana. When one of this Tape record was played the audience became practically charmed by that although not a single word of my language was understandable by them. So I am confident of the statement of Srila Haridasa Thakura that the transcendental sound of Lord Caitanya's Harinama can do good even to the birds and the beasts. Undoubtedly these Americans are habituated to take nonvegetarian food but I am confident that they can be trained up to our line of living because they are sincere to take up the training. This will be all practically possible as soon as we have regular institution here in New York. If it is possible to send some men from India who must be educated it is well and good otherwise I shall manage everything by the Grace of Srila Prabhupada. We cannot do anything whatsoever but if our sincere service is accepted by the Vaisnavas everything is possible and may not have the audacity to speak all these before your holiness who is expert in this service. Please therefore make the transaction complete immediately and oblige.

By the by I beg to enclose herewith one cheque for Rs 10/- as my humble offerings to the lotus feet of Srila Prabhupada through your good self and I wish that you may ask for His blessings for becoming successful in this great attempt for His service.

Thanking you once more and I beg to remain,

Yours obediently A.C. Bhaktivedanta Swami. Enclosure:2.

Letter to: Mr. Dharwarkar

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New York 16 February, 1966

66-02-16

Messrs. Universal Book House Sita Sadan Top Floor Tulsi Pipe Road, Dadar Bombay -28.

Dear Mr. Dharwarkar,

Please accept my greetings. Since I came to America I have not heard anything from you. Hope everything is well with you and your business. I shall be glad to hear from you about the progress of the sale of my books Srimad-Bhagavatam entrusted to you. I shall be glad to know if the sales proceeds have been deposited with my bank account as follows:

Savings Bank Account:
A.C. Bhaktivedanta Swami
No. 4966 with Bank of Baroda Limited
Reclamation Branch Sachivalaya, Bombay-1

Due to my absence from India the printing works are suspended and now I wish to begin it again on hearing from you. The thing is that I am trying here to establish one Temple of Sri Sri Radha Krishna and one big industrialist of India has promised to pay for the cost. But there is difficulty of Indian exchange. So I am trying to get the exchange sanctioned through some friends in India and if I get the sanction then I shall remain here for many more days. So in my absence I wish that you may take charge of selling the books in India. Please let me know if there is any possibility of your taking such charge. So far my experience is concerned this publication can be introduced in all colleges and universities of India. If you have successfully worked out the business in your own Maharastra province as it is recommended by the Director of Education, then it will be possible for you also for other provinces. In Rajasthan and Delhi it is already recommended and similarly it could be recommended in all other provinces.

If you have not as yet deposited the sales proceeds kindly do it now immediately on receipt of this letter because I have to pay to the Press wala before beginning the 4th, 5th and the 6th parts at once. Also please let me know if you can take charge of the sale for whole of India. If you take up then I shall not negotiate with others because in my absence some body must take charge of the sale otherwise what shall I do simply by printing.

Kindly therefore treat this letter as urgent and reply it per return of post so that I can do the needful.

Thanking you in anticipation.

Yours truly, A.C. Bhaktivedanta swami.

Letter to: Tirtha Maharaja

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New York 16 February, 1966

66-02-16

His Holiness Sripada B.V. Tirtha Maharaja Sri Caitanya Research Institute 70 B, Rash Behari Avenue Calcutta 26, India.

My dear Sripada Tirtha Maharaja,

Kindly accept my humble dandabats at your lotus feet. I hope you have duly received my letter of the 4th instant with enclosure of Sir Padampat Singhania the expected donor of the Temple. Since then I have changed my room (Room No 307) as abovementioned in the same building for better air and light and on the road side of junction of two roads the Columbus Avenue and 72nd St. So please note down my change of room only the building being the same.

Now I am anxiously awaiting your favorable reply because on your reply only I will have to take action in so many other things. My Visa period will be finished by the end of March 1966 and for increasing the period I will have to submit application at least a fortnight before. You know it that America is very much expensive. I am paying rent for my room $70.00 and for my other expenses I spend about 4 dollars a day. In other words I have to spend about Rs 1000/- per month and as such I am counting every day to receive your favorable reply. Kindly therefore reply this letter per return of post what actions you have taken by this time so that I may also arrange my things here accordingly.

It is my very good experience that your Holiness is very prompt in replying letters and I am very much anxious because I have not received your letter till now. I hope you also received and cashed my cheque for the Vyasa Puja offerings.

Hope you are all well and thanking you in anticipation for your reply per return of post.

Yours obediently, A.C. Bhaktivedanta Swami.

March

Letter to: Salvation Army

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New York 5 March, 1966

66-03-05

Secretary National Head Quarter of The Salvation Army 120-130 West 14th Street New York, N.Y.

Dear Sir,

I beg to inform you that I am a Vaisnava Sannyasi and I have come from India (Vrindaban U.P.) for establishing a preaching centre in America for the first time in the study of Srimad-Bhagavatam. A small literature in this connection is sent herewith for your kind perusal. This Srimad-Bhagavatam is the post graduate study of the Bhagavad-gita and both of them are sciences of Theism. I am seeking your good cooperation in this attempt for developing higher sense of God consciousness.

I have got money in India and I wanted to get it from India for starting the above centre but the Government of India has no dollar exchange to pay in America and therefore I have been handicapped in this attempt. My correspondence with the Prime Minister as well as my devotee Sir Padampat Singhania is complete. The latest replies and their copies are also sent herewith for your perusal.

I know that you have a great number of centres in India for your missionary work and you spend many thousands of American money in India for your noble activities. If you therefore accept my money in India for spending there and pay me in dollars here in America for my spending here, it will be a great cooperation.

I think we should cooperate in every respects in the matter of raising peoples sense of God consciousness in these days of forgetfulness.

I am in need of $200,000.00 two hundred thousands of dollars immediately for starting my centre here in New York. If you help me by this amount in exchange of my money in India, it will be considered a Grace of the Lord.

Thanking you in anticipation for an early reply,

Yours sincerely in the service of the Lord, A.C. Bhaktivedanta Swami. Enclosure: 1

Letter to: Unknown

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New York 17 March, 1966

66-03-17

Mr. Martin the Finance Secretary seen today personally. Requested him to 4:80 per dollar in exchange. He formally agreed and will get it confirmed from sender and let me know finally. It is good news.

ACB

Letter to: Sir Padampat Singhania

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New York 18 March, 1966

66-03-18

My dear Sir Padampat,

Please accept my greetings and blessings of Sri Sri Dvarakadhisa Maharaja. I hope by Lord's Grace everything is all right with you.

Now as referred to my last letter of January 20 1966, I am very glad to inform you that by the Grace of Lord Dvarakadhisa there is now some definite arrangement for dollar exchange in India.

As I told you before the matter was entrusted to two responsible gentlemen in India. One is my godbrother Sripada B.V. Tirtha Maharaja the President of Caitanya Research Institute Calcutta and the other is one influential officer in the All India Congress Committee. in New Delhi. Both of them are very responsible men and they are trying very sincerely to their best capacity to get the exchange sanctioned. But till now there is no hopeful signal from both of them.

So In the meantime I negotiated with the authorities of the great Missionary organization namely The Salvation Army Inc. The Finance Secretary of the great organization writes as follows in his letter D/14/3/66 ”This will acknowledge your letter of March 5,1966, in connection with the possibility of The Salvation Army paying you American dollars and having you release an equivalent amount of Indian currency for The Salvation Army work in India. It is noted that you will need $200,000/- (two hundred thousands dollars) immediately for starting your work in New York.” ”The Salvation Army in America rarely sends money directly to India . . .” ”In the event, however, that an occasion might arise, what would be the basis of the rate of exchange? We understand that there is the official bank rate and there are other rates available to us, which are legal, but which provide more funds in Indian currency than would be provided by the official bank rate.”

On receipt of the letter from The Salvation Army as quoted above, I saw the Finance Secretary of the very great organization and I talked with him very freely and frankly. I convinced him that our Radhakrishna Temple will be similar missionary preaching centre for God consciousness and there is no question of business profit. We want to spend here for the benefit of the American people as you are spending in India. It is mutual cooperation for spreading the idea of God consciousness in the world when there is very great necessity for it. The usual black market exchange is Rs 7/- per $. But I have convinced him to accept Rs 4.80/ per $ and by the Grace of Lord Dvarakadhisa he has agreed. So the difficulty of exchange as referred to in your letter of 14th January 1966 is now solved. Now you can send your man immediately for beginning the work as suggested in my last letter. I asked you to send me the name of the man whom you want to send for this purpose so that I could arrange for the ”No objection Certificate” from the local Indian Consulate Gnl. But now you have to send the name immediately for sponsoring him. Please therefore immediately take steps in the matter and let me know the result per return of post. I am counting every moment for starting the Temple of Sri Sri Radha Krishna and here is the opportunity now which we must utilize without delay. Please therefore reply this letter immediately per return of post and oblige.

By the by kindly let me know if you have received my books Srimad-Bhagavatam from my Delhi office? I have information from Delhi that they have already sent you the books as I have already informed you in my last letter (Page 3 para 5) Hope you are well and awaiting your reply. Thanking you once more.

Yours Sincerely,

Letter to: Sumati Morarjee

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New York 18 March, 1966

66-03-18

Madam Sumati Morarji Baisaheba,

Please accept my greeting and blessing of Lord Bala Krishna. I hope by the Grace of Lord Sri Krishna everything well with you.

Since I received your last letter of October 9, 1965, I was very much encouraged when you wrote to say "I feel that you should stay there till you fully recover from your illness and return only after you have completed your mission". I think these lines dictated by you are the words of Lord Bala Krishna expressed through your goodness.

You will be pleased to know that I have improved my health to the normal and my missionary work is nicely progressing. I hope my project to start a Temple of Sri Sri Radha Krishna in New York will also be realized by the Grace of the Lord. Sir Padampat Singhania of Kanpur J.K. Organization, has kindly agreed to construct a nice Temple of Sri Sri Radha Krishna in New York. I am trying to solve the exchange problem by all means and I am seeing some light for this purpose also.

Since I came down to New York from Butler Pennsylvania, I have rented the above room at $70.00 per month and I am delivering lectures on the Bhagavad-gita and Srimad-Bhagavatam accompanied by Sankirtana and the American ladies and gentlemen come to hear me. You will be surprised to know that they do not understand the language of the Sankirtana and yet they hear with attention. The movement which I have started here is completely new to them because the Americans are generally acquainted with the Indian Yoga gymnastics as it is performed by some Indian yogis here. They never heard of Bhakti cult or the Science of Krishna before and still they are hearing me,-this very idea is a great success for me.

Now I shall require some Sankirtana instruments from India and three men to assist me in my missionary activities. And if the Temple is started I have to bring many things from India and I wish that you may kindly arrange for free conveyance of my men and goods in this connection.

I have already asked one of my devotees in Calcutta to send two mrdangas for Sankirtana and I have advised him to deposit the same with your manager in Calcutta for carriage to New York by any one of your ships. Kindly issue instructions to your Managers in Calcutta and Cochin to carry my things as abovementioned free and oblige.

In India when I started for America, your goodness promised to reply my letter regularly but I have not received replies for my two letters. Please therefore see that my letters addressed to you may be duly replied. I have come here in this old age neither for sight seeing nor for any personal interest. It is for the interest of the entire humanity that I am trying to implement the science of Krishna which will actually make them happy. So it is the duty of every devotees of Lord Krishna to help me by all means. Kindly reply this letter and oblige. Hope you are well. Kindly convey my good wishes to all your staff especially to Sarva Sriman Choksi, Nagarajam and Acarya. Thanking you once more,

Yours sincerely in the Service of the Lord. A.C. Bhaktivedanta Swami

April

Letter to: Sumati Morarjee

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New York 27 April, 1966

66-04-27

Madam Sumati Morarji Baisaheba,

Kindly accept my greetings and blessing of Lord Bala-Krsna. I am in due receipt of your letter of the 11th instant and have noted the contents with thanks.

The Project for constructing a temple of Sri Sri Radha Krishna is complete because Sir Padampat Singhania is ready to spend any amount of money for a nice architectural workmanship of Indian origin but our secular Government has officially denied the exchange. So I am trying to get the Exchange otherwise namely through the Salvation Army as also through the influence of a friend in India who can convince the Finance Minister or the President in this important task. As such my Godbrother who is entrusted with this work has asked me to return to India for some days to expedite the work. I am trying to avoid the journey to India and again to come back specially for the reason that I am holding at the above address classes thrice in a week and training some American Youth in the matter of sankirtana and devotional service of the Lord (Bhakti) some of them are taking the lessons very sincerely and in future they may be very good Vaisnavas according to rigid rituals. One of the youths Mr. Paul Murray is even ready to go with me to India to learn the cult more specifically and I wish to take him with me when I go to India. Please therefore write to your Agent here to allow this more serious boy to come with me in India and see things directly how temple worship is done in the Visnu Temples. I shall keep him for some days in Vrindaban and he may be given lessons for future preaching in the western countries.

I shall try my best to get the sanction for the temple Exchange and if I am unable then I shall open the Radha Krishna worship and Sankirtana in the rented house as I am now doing. The present flat is about 100' X 25' and there is ample place even to have a room for the deities of Radha and Krishna. When returning from India I shall bring with me the deities either from Jaipur or from Vrindaban along with other things required and I shall start the temple in rented building

Kindly therefore send your permission for taking this boy with me as abovementioned. He has his passport and some couple of hundreds to spend in India. When we come to India you will be pleased to see the boy (American). He is coming of a good family and a sincere soul to this line of culture. There are others also in the class I am holding here but I wish to take with me only one of them.

I am very sorry to inform you that in the last month there was a theft case in my room. My typewriter and tape recorder and some book have been stolen with more than Rs 1000/- goods and therefore I am changing the place to the above address. This present typewriter has been given by a devotee and thus there is no difficulty and another friend has also supplied a tape recorder. It is understood that such crime as it has been committed in my room is very common in New York. That is the way of material nature. The American people have every thing in ample and the worker gets about Rs 100/- as daily wages and still there are thieves for want of character. The lower class men daily workers are cent percent drunkards. Their social condition is not very __.

Hope everything is well with you by the Grace of the Lord and awaiting your early reply with thanks.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami.

Letter to: Reserve Bank of India

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New York 30 April, 1966

66-04-30

Chief Controller of Exchange Control Department Reserve Bank of India New Delhi, INDIA.

Dear Sir,

I beg to inform you that I am a Vaisnava Sannyasi in the line of Lord Sri Caitanya Mahaprabhu. In pursuance of the cult of Love of Godhead as propounded by Lord Caitanya 500 years before, I have come to America to preach the same cultural mission on the principles of the Bhagavad-gita and the Srimad-Bhagavatam. My translation of the Srimad-Bhagavatam (published in three volume first canto) is recognized by the Government of India both central and the states. Here in America also the same publication is approved by the State Library of Congress in Washington, New York Public Library, the Philadelphia University and many other institutions. Arrangement is also being attempted to get an American Edition of this publication as well as editing my paper "Back to Godhead".

Since I have come to America in the last year (September 1965) I have traveled many parts of the country. Some of the local papers has published articles about me and they have designated me as the "AMBASSADOR OF BHAKTIYOGA".

At present I am staying in New York city at the above address and holding my classes on the culture of musical kirtana as well as discourses on the cult of devotion (Bhakti) on every Mondays, Wednesdays and Fridays which are participated by the American Youths, Ladies and Gentlemen. They appreciate the musical mellow very much although they are not conversant with the language. And without understanding the language they give a aural reception to the kirtana in a devout manner. So there is ample prospect for propagating this Indian culture in this country.

I want therefore to establish this cultural centre and for this I wish to get some exchange from India. The Government has also its cultural department and as such the Government of India spend a substantial amount in the foreign countries. Similarly I wish to preach this Bhagavati approve culture not only in America but also in other countries outside India. I have already made experiment in this matter and I think there is good prospect for propagating the particular culture of how to love God, all over the world specially in these days of forgetfulness.

As I want to open this cultural centre first in New York, I shall be very much obliged if you will kindly me know the procedure in this matter.

Thanking you in anticipation for an early reply

Yours faithfully, A.C. Bhaktivedanta Swami.

May

Letter to: Mangalaniloy Brahmacari

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New York 16 May, 1966

66-05-16

My dear Brahmacari Mangalaniloy,

Please accept my hearty greetings for your letter of the 11th instant and I have noted the contents very carefully. Your strong desire to come to western countries is very laudable because Srila Prabhupada had a great hope to preach the gospel of Sri Rupa and Raghunath in these parts of the world. At the same time there is a great prospect for preaching the cult of Sri Caitanya Mahaprabhu in this part of the world. The Americans have very great regard for Oriental culture and philosophy and taking advantage of this opportunity many so called oriental men of wisdom have exploited their sentiments simply for the matter of livelihood. Since I have come to this country I have traveled many parts of the country specially in Butler, Philadelphia, Pittsburgh, Boston, Monroe etc and everywhere I have seen that the people in general have great respect for oriental culture and mostly they are attached to the gymnastic process of the Hatha Yoga system. But the system of Bhakti-yoga will be very much appreciable to them if we could open a centre here in New York. With this aim in view I tried my godbrothers to join together for this preaching work in the foreign countries by combined force. I tried first Kesava Maharaja, then Bon Maharaja and then Tirtha Maharaja but I have failed to get any cooperation from either of them till now and therefore when I was just arranging to go back to India to try for myself it is a great omen to receive your encouraging letter under reply. I know you well and I think once we met at Vrindaban some 8 to 9 years before and I took Prasadam in your then Matha behind the Ranganatha Temple. Perhaps you saw my paper also Back to Godhead. I think if you come at all you should come here with a tangible programme and it is encouraging to note that you wish to work under me by full cooperation. You will be glad to learn that Sir Padampat Singhania of Kanpur was approached by me in correspondence, as he was known to me before, to erect a Radhakrishna Temple in New York and he has agreed to take up the work very nicely provided there is sanction of Indian exchange. Srila Tirtha Maharaja promised me all help to get this exchange sanctioned by seeing the President and the Finance Minister as he is supposed to have some influence over them. This correspondence is going on since January 1966 with Sripada Tirtha Maharaja but his last letter appears to me very disappointing. Now He asks me to go back to India and try for the sanction with his joint effort from the Deputy Controller of Exchange in Calcutta. Srila Tirtha Maharaja has definitely assured me that the exchange will be sanctioned on submission of plans and expenditure of the proposed temple. But I am not very much encouraged to have this information. I therefore beg to request you to enquire immediately from the Deputy Controller of Exchange, Control Depart. Reserve Bank of India Calcutta. Please take definite information about this and if the information is correct as per statement of Srila Tirtha Maharaja then let me know the procedure to be followed in this connection. This very important item of my foreign travel. If we can open one centre in New York there is great potency for opening other centres also not only in America but also in Europe, Japan, China and many other places just to fulfill the desire of Srila Prabhupada and Sri Caitanya Mahaprabhu. This is purely cultural programme for spreading the Hindu culture and if the Hindus have no such scope for spreading their culture then what is the meaning of independence? These points are to be raised and I think there must be some provision for such cultural propaganda because the Government has its own cultural ministry and they are spending millions and billions for this purpose. Please try for this first and foremost and if we are successful in getting the sanction then other things will follow automatically on this cultural programme. I hope you will follow the idea because you have done so many practical work in the mission. I want to know simply whether the Deputy Controller of Exchange is actually in power to sanction such exchange as to open Hindu temples etc in the foreign countries. I understand that Sripada Madhava Maharaja also sometimes goes to see the President and therefore he must be very well acquainted by such occasional visits. I think he can also help me in this connection. Anyway let us cooperate in this connection for some tangible work. Not only your good self but also many others from India are prepared to come here to assist me but I think casual visit to this country will not do. We must have some centre of activity either by establishing a temple of our line of action or by establishing an organization like Ramakrishna Mission for this cultural work. Anyway your voluntary offer for cooperation is very welcome and I take it for Srila Prabhupada's help in this great adventure. If I shall remain here for some time more, surely I shall call you as desired by you provided you work in cooperation with me fully. Personally I can take the sponsoring for you in the month of September 1966 but my Visa period will end on the 30th June 1966. So if I see circumstances favorable I shall try to extend my Visa for the required period otherwise I shall return to India after the above date. My staying will now depend on your good cooperation in India for the present. In the meantime I am trying also here what can be done. The idea of preaching here and in India is completely different. Here you cannot make any collection whatsoever. At the same time the expenditure too heavy. I am paying here rent 100 dollars per month which means 500 rupees in our Indian exchange. Besides that my expenditure is daily four dollars two persons. Mr. Paul is whole devoted to my work. But we are getting some contribution by our meetings on Mondays, Wednesdays and Fridays when we perform Sankirtana discourses on Bhagavad-gita or Srimad-Bhagavatam as is our usual programme. If you come it will be great help for me provided you agree to work under me. More in my next. Hope you are well and awaiting your early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Ministry of Finance (India)

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New York 28 May, 1966

66-05-28

Ministry of Finance Department of Economic Affairs Government Of India New Delhi THROUGH: THE INDIAN EMBASSY WASHINGTON D.C.

Dear Sirs,

Re: Release of Exchange for erecting a cultural Institution of Radha Krishna Temple in New York for preaching the cult of Krishna philosophy as revealed in the Srimad-Bhagavatam and Srimad Bhagavad-gita.

With reference to the above I beg to inform you that I am a Vaisnava Sannyasi in the line of Lord Sri Caitanya Mahaprabhu. In pursuance of the cult of Love of Krishna philosophy as propounded in the Srimad Bhagavad-gita, I have come to America to preach the cultural mission. My translation of the Srimad-Bhagavatam (published in three volumes first canto) is recognized by the Government of India both central and states education department. Here in America also my book is approved by the State Library of Congress Washington, the Public Library and many universities.

Since I have come to America in the last year (September 1965) I have traveled many parts of the country and some of the local papers have published articles on me and they have designated me as the Ambassador of Bhaktiyoga.

At present I am staying in New York at the above address and my American friends and admirers are hearing from me about my cultural mission and attending my Kirtana class as well as discourses on the Bhagavad-gita and the Srimad-Bhagavatam.

I therefore want to establish a permanent establishment of Radha Krishna Temple and I am very glad to inform you that Sir Padampat Sighania of Kanpur has agreed to spend any amount for erecting an Indian architectural Temple in New York for this great cultural mission of India. I am enclosing herewith the copies of the letters received from Sri Padampat Sighania.

I had to approach the Exchange Control Department of Reserve Bank of India and the reply which I have received from the Controller is also enclosed herewith please find.

My cultural mission as I have tried to explain in my books Srimad-Bhagavatam has been highly appreciated by all responsible quarters in India including the Late Prime Minister Lal Bhadur Shastri. The All India Congress Committee. has reviewed my books in the following words: "At a time when not only the people of India but those of the West need the chastening quality of Love and Truth in the corrupting atmosphere of hate and hypocrisy, a work like this will have corrective influence. What is God? He is truth, He is love. Even an atheist must accept the supremacy of those qualities and how much they are needed by the people of the world who have been taught to deny God and these qualities do not require much emphasis."

"The author has attempted a tremendous task . . . A perusal will give us in sample measure a knowledge of the original. The essence of Srimad-Bhagavatam is the exposition of the Absolute Truth, for an understanding of Absolute Truth we would recommend this book."

Mr. N.C. Chatterji M.P. and the late President of the Hindu Mahasabha writes "You have done a first class work and you deserve the hearty commendation of every Indian and every Hindu. Your deep and penetrating study of the subject and your philosophic insight are reflected in this work. . . . You a are doing a great service to the cause of humanity."

So this is a cultural mission for enlightenment of the entire human society and New York is the best centre for distributing such cultural knowledge because it is the Head Quarter of the United Nations. We shall erect such a nice cultural Hall and Temple and everything is ready at this opportune moment. Kindly therefore give your sanction for this noble and sublime activities of Indian original culture still going strong.

His Excellency Dr. Radhakrishnan the President of India knows me personally and if need be you can take reference from him about me.

Kindly help me by your early sanction of release of Exchange and I shall await your favorable reply per return of post with interest.

Thanking you in anticipation,

Yours faithfully, A.C. Bhaktivedanta Swami.

Letter to: Indian Embassy in America

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New York 28 May, 1966

66-05-28

Secretary Indian Embassy in America Washington D.C.

Dear Sir,

I beg to inform you that I have been instructed by the Controller of Exchange Reserve Bank of India Delhi to forward my letter to the Ministry of Finance, Department of Economic Affairs Government of India New Delhi for release of Indian Exchange.

As advised by him I beg to hand you herewith the above mentioned letter to Ministry of Finance Government of India which please forward to India and oblige.

Please acknowledge receipt hereof and thanking you in anticipation,

Yours faithfully, A.C. Bhaktivedanta Swami.

June

Letter to: Mangalaniloy Brahmacari

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New York 11 June, 1966

66-06-11

Sriman Brahmacari Mangalaniloy c/o messrs. Bhajanlal Srinivasa P.O. Shillong, Assam INDIA

My dear Brahmacari Mangalaniloy,

I thank you very much for your kind letter of the 3rd inst and I am glad to understand that you are serious for joining me in my great adventure for preaching the message of Rupa Raghunath in these parts of the world. I am confident to see fulfillment of Lord Caitanya's mission in every corner of the world. His Divine Grace wanted this mission to be fructified during His presence but He was so much disappointed in the last days of His life for many of His follower's indisciplinary activities. I do not know how far I shall be successful in this attempt but I am trying my best to do this job as He wanted me to do. If your Guru Maharaja Sripada Madhava Maharaja fully cooperate with me in this adventure I am confident to come out successful in my attempt. You have asked me to correspond with him but as he is always in preaching activities it is better you open the negotiation first with him and if he agrees to help me and cooperate with me in the matter of preaching work in the foreign countries, it will be great encouragement for me. Up till now I am working alone without any cooperation of any one of my Godbrothers and it is the first time that you have voluntarily extended your hand to cooperate with me in full spirit. May Srila Prabhupada bestow His Divine Grace upon you. I have already decided to get you here to help me and I am trying my best for your "No objection Certificate" as well as free passage to this country. Most probably you shall be requisitioned by the end of July next and be prepared for this. I want also another assistant who can play Khola very nicely. If you have got anybody in view you may also arrange for his coming here and I shall arrange for him also. If so please immediately send his name and address so that I shall try for his No objection certificate also. While coming here I shall require you to bring with you the following articles namely: (1) Two first class mrdangas (2) Ten pairs of first class karatalas (3) One first class Harmonium (4) one first class Tanpura (5) Four pairs of Ghungar for dancing.

Regarding the construction of the Temple here in New York and in other places, I have now decided to struggle for it to the end of my life and I am glad that you have decided to follow my instruction in this connection. I think I shall be able to finish this Job even if the Government of India does not allow me any exchange. I am now trying to incorporate one corporation of the local friends and admirers under the name INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS INC Negotiation is going on with the Lawyer to formulate the scheme and as soon as this is incorporated I shall submit application for sponsoring you in this country.

There is enough money in this country and for temple we may not require to get exchange from India. The only thing is the people of this country must know that this is very important work and by such conviction enough money could be raised from the local people. I hope when you will come I shall get your full cooperation in this connection. Henceforward write in English language. Here English language is very much essential so try to have it practiced fluently. You are educated and it will not be difficult for you.

There is another impediment for my staying here. My publication work is suspended. You know I have already published three volumes of my Srimad-Bhagavatam and further copies are ready for printing. Please let me know if your establishment can take charge of publishing these books or can manage the publication in my absence. Due to my absence from India the publication is stopped and therefore it disturbs my mind. This publication work is my main function. So at any rate I cannot stop it. I can stop my foreign activities but I cannot stop my publication work. Please let me know if there is any possibility of your institution to look after these affairs during my absence.

You have asked me to write something about Mr Paul. He is a young man of twenty three years old. He was attending my class at 72nd St. along with others and when there was theft case in my room he invited me to his residence. So I am with him and training him. He has good prospect because he has already given up all so called bad habits. In these country illicit connection with women, smoking, drinking and eating of meats are common affairs besides that other habits like using toilet papers after evacuating etc. But by my request he has given up 90% of his old habits and he is chanting Mahamantra regularly. So I am giving him the chance and I think he is improving. Tomorrow I have arranged for some Prasad distribution and he has gone to purchase some things from the market in the car of a friend. I shall inform him about you when he comes back. Here we have got a big hall and my classes are going on thrice in a week. The rent is $100.00 per month. I think when you come here we shall be able to organize the things more nicely. Please be in regular correspondence with me and offer my respects to Sripada Madhava Maharaja and if possible let me know if there is any possibility of our cooperation in this attempt of foreign propaganda. If so kindly let me know your opinion in this connection.

Hope you are all doing well and with my good wishes I am

Yours affectionately, A.C. Bhaktivedanta Swami.

Please let me know the price of two

[TEXT MISSING]

and shall send you cheque on Calcutta bank. ACB

Letter to: Mr. I. N. Wankawala

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New York 11 June, 1966

66-06-11

Sri I. N. Wankawala Scindia Steam Navigation Co Ltd Central Bank Buildings, Netaji Subhas Road, Calcutta-1

Dear Mr. Wankawala,

Please accept my greetings. Since I have left India I did not hear from you and I hope everything is well with you. My preaching work is going on nicely. The Americans are taking interest in the matter of Bhakti cult of Sankirtana movement. I am holding classes of Sankirtana and discourses on the Bhagavad-gita and Srimad-Bhagavatam and I very glad to inform you that they are chanting the holy name of God "Hare Krishna Hare Krishna Krishna Krishna Hare Hare" with great devotion. There is some attempt for opening one Radha Krishna Temple in New York and Sir Padampat Sighania of Kanpur has promised to build up the temple. I am trying for the Indian Exchange sanction and if it is sanctioned, I hope one temple of Sri Sri Radhakrishna will be first built in New York. I am also trying for the temple otherwise if the Exchange is not sanctioned.

I have received one letter from Srimati Sumatiji Baisaheba dated the 11th April 1966 in which she writes amongst other things as follows: ". . . Regarding free passage to be provided to your men from India to New York on our ships, kindly note that these gentlemen will have to obtain permission from the Reserve Bank of India and therefore I suggest that you please request them to complete the P form formalities and thereafter please ask them to contact Sri I.N. Wankawala of our Calcutta Office whom I am advising suitably."

"As regards equipment for the temple such as Mrdanga for Sankirtana, also I am advising Sri Wankawala to allow freight free shipment on our vessels. You may therefore advise those concerned to contact him for this purpose. I may add that for shipment from Cochin also Sri Wankawala of our Calcutta office should be contacted and he will do the needful."

I hope you have duly received instruction from your Bombay office regarding the instructions of Baisaheba and I am arranging my men (Sankirtana Party) to come here by the end of July with Mrdanga etc for advancing the missionary work here. Some of my goods are lying in Delhi and I wish to get them here. Please let me know where the goods should be sent either to Cochin or to Calcutta. Of course from Delhi Calcutta is nearer than Cochin. Kindly therefore reply this letter per return of post and I will do the needful regarding the above.

By the by I may enquire if you are reading my Book Srimad-Bhagavatam and shall be glad to hear from you about your reaction.

Hope you are well and awaiting your early reply.

Yours sincerely A.C. Bhaktivedanta Swami.

Letter to: Mangalaniloy Brahmacari

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New York 23 June, 1966

66-06-23

My dear Brahmacari Mangalniloy,

Please accept my dandabats. I am in due receipt of your letter of the 16th instant and have noted the contents carefully. Please let me know if I will have to send you money for the articles like Mrdanga etc. If so kindly let me know the respective price.

In your first letter dated June 3, 1966 you had to inform me that you had already advised Sri Jagamohon Prabhu to see the Deputy Controller of Exchange Calcutta but I have not heard anything about it. Please note that this work is very important and I have already submitted my application to the Finance Ministry of the Government of India through the Indian Embassy here in America. The Indian Embassy at Washington has acknowledged receipt of my application as follows:

"Prakash Shah Second Secretary Embassy of India Washington D.C. dated June 9, 1966. Letter No. Con. 63(1)/66. Dear Mr. Swami, This is to acknowledge your letter dated May 28, 1966. Your application for release of Foreign Exchange has been forwarded to the Ministry of Finance, Government of India. Yours sincerely Sd/Prakash Shah"

Now I would request you to see the Finance Minister or the President immediately and get the Exchange sanctioned. There is provision for such exchange sanction but it requires special sanction from the Finance Ministry. So we have to convince only the Finance Minister that for spreading the culture of Bhagavad-gita or the science of Krishna Consciousness this cultural propaganda from India's side has to be done. I have already explained the matter in my application but if yourself or Sripada Madhava Maharaja sees the Finance Minister immediately, I am sure the Exchange will be released. I have already informed you that the donor Sir Padampat Singhania is ready to spend any amount for constructing a nice Indian architectural temple in New York and why not take this opportunity for spreading the mission of Srila Prabhupada. Sripada Madhava Maharaja is known to the President because sometimes before His Holiness saw the President in New Delhi. I requested for this to Sripada Bon Maharaja but he has declined, I requested Sripada Tirtha Maharaja and at first he promised see the President and the Finance Minister but later on he is trying to avoid it. So I have to request Sripada Madhava Maharaja through you for this most important work to see the President and the Finance Minister immediately with reference to my application as it is acknowledged by the Embassy of India in Washington.

You have written to say in your letter under reply that you want to join first with me then talk with Sripada Maharaja about cooperation otherwise your journey to this country may be cancelled by him. I could not follow the import of this proposal. Do you think that cooperation with me prior to your joining me here is not possible? Why this mentality. Is it my private business? Srila Prabhupada wanted to construct some temples in the Foreign countries as preaching centres of the message of Srila Rupa Raghunatha and I am trying to do this in this part of the world. The money is ready and the opportunity is open. If by seeing the Finance Minister this work can be facilitated why should we wait for time so that you cannot talk with your Guru maharaj about any cooperation because you afraid of your journey here may be cancelled. Please do not think in that way. Take everything as Srila Prabhupada's work and try to cooperate in that spirit. The Gaudiya Math institution has failed. . . .

So far your dress is concerned, I think you will require several suits for visiting gentlemen here. As a sannyasi I cannot take suits and boots but you are brahmacari so you can accept such gentlemanly dress. Regarding the mrdanga player, if you think that he is REALLY expert as it should be, then he may come even though he does not know English. We may engage him so many other things. Please send me immediately one copy of Panjika and a copy of Satkriya Sarartha Dipika of Gopala Bhatta Goswami. Hope you are all well and awaiting your early reply. Once more I may request you to cooperate with me in full spirit. Do not think for a moment that my interest is different from that of your Guru Maharaja. We are executing the will of Srila Prabhupada according to our own capacity. But combined effort would have been by far more better.

Yours affly., A.C. Bhaktivedanta Swami

July

Letter to: Mangalaniloy Brahmacari

•

New York 16 July, 1966

66-07-16

My dear Brahmacari Mangalaniloy,

I thank you for your letter of the 8th instant and have noted the contents. Please note my change of address as above mentioned. I have further risked in the matter of rent of the house. I was paying Mr. Murray $100.00 but I was not independent there. Here the rent is $200.00 per month but I am completely independent and that I have taken a telephonic connection. My lecture hall is on the ground floor and my apartment is on the first floor. This Second Avenue is one of the ten longest roads of the New York city.

Regarding the temple project I have just received the reply from the Embassy of India in America as follows: (D/July 11, 1966) "Please refer to your application regarding release of foreign Exchange from the Ministry of Finance, Government of India. Due to existing conditions of foreign exchange stringency, it is not possible for the Government of India to accede to your request for release of foreign exchange. You may perhaps you like to raise necessary funds from residents in America"

So the controversy is now closed and there is no need of help from any one else. We are not always successful in our attempts in preaching work but such failures are not certainly ludicrous. In the Absolute field both success and failures are glorious. Even Lord Nityananda pretended to be a failure to convert Jagai and Madhai in the first attempt, rather he was personally injured in such attempt but that was certainly not ludicrous. The whole thing was transcendental and it was glorious for all the parties concerned.

It is however very difficult to raise funds from the Indian residents in America. My followers here are 99% Americans. But Indian Government has taken written declaration from me that I shall not collect any fund from the Americans. So unless I do get such permission I think I will have to return to India disappointed to live at Vrindaban peacefully for the remaining days of my life.

Regarding the Jhansi incidence referred to by your Guru maharaj I may inform you that the donor of the house did not like to hand over the estate to any individual person. I therefore registered a society (The League of Devotees) and I invited your Guru maharaj to join it as the head man. But he, as he was with the then Kunjada desired to have the property in the joint name of him and Kunjada. So I became silent and I left the whole scheme. Let us now forget all these past incidences and go forward with present responsibility.

My future activities will now depend on the reply of the Indian Embassy whom I have asked for permission to raise funds from the American people. On hearing from them I shall let you know the result.

Hope you are well. When you are coming back to Calcutta?

Yours affectionately, A.C. Bhaktivedanta Swami.

Letter to: Mr. Prakash Shah

•

New York 16 July, 1966

66-07-16

Mr. Prakash Shah Second Secretary Embassy of India Washington D.C.

Dear Mr. Shah,

I thank you for your letter No. Con63 (1)66 of the 11th instant and it is understood that I may raise the necessary funds from the residents of America.

Would you please send me a list of the Indian residents in America and oblige.

I may also inform you that my followers here, who come regularly and enjoy my Kirtana and discourses on the Bhagavad-gita,-are all citizens of America. Whether I may also raise funds from them.

Kindly reply this letter per return of post so that I may do the needful. Also note my change of address as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

August

Letter to: Madhava Maharaja

-

New York 1 August, 1966

66-08-01

My dear Sripada Madhava Maharaja,

Please accept my humble dandabats and I hope everything is going well in respect of your holiness health and preaching work.

I hope that you are aware of the correspondence which I had been exchanging with Sriman Brahmacari Mangalaniloy and you also know it that I am desiring to get him here in United States of America for my assistance. You may also know that I am trying to construct a Temple of Sri Sri Radha Krishna in New York specially and I was trying to get exchange from the Government of India. I am very sorry to inform you that the Government of India Finance Ministry has expressed its inability to sanction Exchange Release from India but the Indian Embassy in America at Washington W.C. has directly sanctioned to raise funds from the Indian residents in America and directly from the American citizens.

The American Foundations do not contribute anything to any institution or organization if it is not properly incorporated by law of the land. So far I have knowledge of the Indian residents in America they are mostly engaged in local educational or Indian Government service in the Embassy. Therefore there is very little hope to get from them any substantial help for the proposed temple construction which will require some millions of dollars. But if the Americans take the matter very seriously there are many Foundations one of them alone can contribute such amount.

I have therefore very recently incorporated one organization very recently (within a fortnight past) under the name of INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (Incorporated in U.S.A.) The Trustees of this organization are all American gentlemen headed by one of the leading lawyers of New York Mr. Steven J. Goldsmith B.Sc. M.A.B.L. who comes regularly in my weekly classes and chants the Mahamantra very devoutly.

Now the chance for preaching the cult of Sri Caitanya Mahaprabhu in the western countries like America and Europe is practically established and if the organization is properly managed I am sure there will be no dearth of financial facilities from the American citizens. But still I think this organization should have cooperation from all countries of the world specially of India and more specially from the Gaudiya Vaisnavas who are pledged to take the responsibility of preaching Caitanya cult in every village and town of the world. I am therefore inviting the first cooperation from my Godbrothers in this great adventure. I am very much hopeful of success of the attempt and I am seeking your good consultation if it is possible to have full sympathetic cooperation of my Godbrothers in India in this adventure. Sriman Brahmacari Mangalaniloy has already agreed to come here to assist me fully but I wish that each and every one of the different Gaudiya Math organizations may kindly send one person respectively to work under my direction in these foreign countries and thus become individually a member of the international organization abovementioned. The qualification of such intending candidates must be that he must be able to speak in English or be well versed in playing khol or singing. If one is qualified with all the above qualifications it is very good otherwise he must be qualified at least one of them. So far their coming here I shall take all the responsibility for passage and maintenance. Would kindly consider this proposal immediately and let me know your decision per return of post?

[TEXT MISSING]

for this cooperation programme. Srila Prabhupada wanted us to do everything in complete cooperation and thus I am inclined to have full cooperation in this great attempt of preaching in the foreign countries. All the camps of our various camps may at least cooperate in the matter of special activities and I may be able to provide any number of men who may be now inclined to come here and work under my direction. There is great possibility of Lord Caitanya's cult being preached amongst the younger section of the Americans and some of them are hearing me very seriously to accept the philosophy. Our men in the ideal line of activities chalked out by Srila Prabhupada will be great help to me and the persons who are now seriously attending my classes.

Awaiting to hear from you as early as possible with the list names of the persons who will come here from different camps.

I am asking people here to practice Krishna consciousness through music dance philosophy science religion and distribution of Prasadam. I am asking them to become freed from all sorts of anxieties by practicing the transcendental sound vibration of Hare Krishna Hare Krishna Krishna Krishna Hare Hare etc and I am asking them to join the International Society for Krishna Consciousness Inc. My classes are being held thrice a week in the evening between 7:00 to 9:00 P.M. Hope you are well

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Bank of Baroda

-

New York 3 August, 1966

66-08-03

Agent The Bank of Baroda, Limited Branch Chandni Chawk Delhi 6, India

Dear Sir,

Re My savings Bank account 1452

With reference to the above I beg to inform you that since a year I am out of India, and I may be required to live here a few days more. I am therefore anxious to know my above account position and shall be glad to have a statement of account since June 1st 1965 on which date I see my credit balance Rs. 2206.05.

I may further inform you that my American friends will purchase some books of mine from India and I wish to send the money for deposit in a separate account namely A.C. BHAKTIVEDANTA BOOK A/C. I therefore request you to open the above account immediately and transfer Rs 100/- from my present account to this new account. And on hearing from you I shall send all the deposits money to this account.

Please let me know the number of this new account A.C. BHAKTIVEDANTA BOOK ACCOUNT. Also please send me a cheque book containing ten cheques to my above American address. Also please let me know the present or current exchange rate for American dollars in Indian rupees.

I hope you will please note the above points carefully and reply this letter at your earliest opportunity and oblige.

Thanking you in anticipation,

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: First National City Bank

-

New York 3 August, 1966

66-08-03

Manager First National City Bank Grand Street Branch Grand St. and Bowery New York 13 N.Y.

Dear Sir,

I beg to inform you that I have to transfer 1500/- Indian rupees to my Account (Savings) No. 1452 with the Bank of Baroda Limited Chandni Chawk Branch Delhi-6, India from my savings bank a/c with you.

Please let me know how many dollars I have to withdraw for the exchange and your charges for transfer by air mail.

Yours sincerely, A.C. Bhaktivedanta Swami

October

Letter to: Mr. K. B. Mehta

-

New York 3 October, 1966

66-10-03

Mr. K. B. Mehta Assistant Manager Scindia Steam Navigation Company Central Bank Building 33 Netaji Subhas Road Calcutta 1, India

My Dear Mr. Mehta,

Kindly refer to your letter dated 27th June, 1966. Now, immediately, some foods are to be dispatched from Delhi and Calcutta on my account to New York. You have written to say that the goods should be cleared and passed by the customs under a certain bill. But I do not know who will take charge of clearing these goods and getting them passed by the customs house. If you will, therefore, let me know the name of your clearing agent in Calcutta then I can send the railway receipt to him so that he can clear the goods from railway station and forward to your boat or your ship, and I'm prepared to pay for clearing and forwarding charges. In the meantime, Swami Bhakti Vilas Tirtha of Caitanya Research Institute of 71 B Rash Behari Avenue may send you some goods for forwarding. Please arrange to receive the goods and forward to New York by any one of your freighters. And also let me know by return of post your authorized clearing and forwarding agent. Also let me know whether the goods sent from Delhi may be booked for Calcutta or Cochin port. You can let me know whichever is convenient so that I shall advise my man in Delhi to follow your instruction. You can send a copy of reply of this letter to my agent at Mathura. His address is as follows, Swami B. V. Narayana Maharaja, Kesabji Gaudiya Matha, Kanstila, P. O. Mathura, India.

My best regards, for you all

Swami A.C. Bhaktivedanta

Letter to: Panchu

-

New York 11 October, 1966

66-10-11

My dear Panchu,

Since I have come to America I have not heard anything from you. In the beginning I had to write two or three letter to your revered father, but I did not receive any reply from him. I therefore did not write him again and still I am anxious to hear about you all. Please therefore let me know how are you all. How is your mother and Bahuma, your wife, and how is your father. I hope everything is alright with you by Grace of Sri Sri Radha Damodara Jeu. Please reply this letter per return post as well as please let me know if you are receiving Rs 5/- per month regularly from the Punjab National Bank Ltd at Vrndavana. I am anxious to know about it.

At Gopinatha Bazar almost in front of Mahaprabhu's Temple, there is a Bengali gentleman's shop for selling Pan and pictures. I want one dozen each of Sri Radha Krsna and Lord Caitanya Mahaprabhu dancing with His associate pictures. Please ask him what is the price. Whether he can send these pictures by post to my above American address. On hearing from you I shall send you the money either to the above shop keeper or to you as you write to me. How is Sarojini and other devotees of the temple.

Besides this, you may ask your father whether he is still interested in the matter of starting the Rupanuga Para Vidya Pitha in the land he proposed to give me on lease terms. Perhaps you remember this proposal. When I first came to your temple you measured the land yourself. Now if your father is agreeable to the proposal, the construction of the buildings can now be taken up and my American disciples are ready to spend for the proposed building of Sri Rupanuga Para Vidya Pitha. If your father decides to give me any other land within the compound of Sri Sri Radha Damodara Ji Temple for the above building that also can be accepted. If so please open correspondence in this connection and I shall place the matter to my American disciples for consideration . They are eager to do something at Vrndavana according to my direction. Now here is the opportunity to reconstruct the temple compound of Sri Sri Radha Damodara Jeu. So I shall be very glad to hear from you or your father in reply to this letter and I am thanking you in anticipation.

Yours affectionately, A.C. Bhaktivedanta Swami.

Letter to: Janis

-

New York 29 October, 1966

66-10-29

My dear Janis,

I thank you for your letter of 25th instant and I have noted the contents carefully. I have complete agreement with for the arrangement that you desire to make in connection with the Exhibition at Montreal. Yes we shall go in a batch for performing the Kirtana ceremony both in the exhibition pandal as well as in the University Hall and you can arrange in that way.

Here things are improving and people in New York taking in importance the Kirtana movement. The enclosed papers and newspaper cutting will give you an idea. We have already published some new literatures namely Krishna Reservoir of All Pleasure, Who is Crazy? Introduction to Bhagavad-gita, Back to Godhead, etc and our Society is coming in prominence daily. We are just trying to purchase a property in New York at $90000.00 and the students are taking the responsibility. Thus I think there is good prospect for this Society being a World organization and you must try to have a centre at Montreal as soon as possible.

Under separate post parcel I am sending you all the above newly published literatures and I shall request you to enlist as many subscribers for Back to Godhead Magazine because we have to submit at least 200 subscribers names to the postal authorities for getting the concessional rates.

I am glad to learn that you are chanting regularly and I hope you are gradually getting some enlightenment in Krsna Consciousness. Our path is genuine sublime and easy. So there must be an world wide organization for pushing the movement in the Human society so much afflicted by material advancement only. This is only medium to save the people from ruination.

As my representative you can see Mr. Luthra and arrange things as you think best. Whatever arrangement you will make on behalf of the Society will be accepted by us.

I understand that you have done some French rendition of my writings including the essay which you have taken with you. I have now about 150 sets of Bhagavatam with me. Please let me know if you have already sold the sets that you have taken from here. Hope you are well with my good wishes for you and your wife.

Yours affectionately A.C. Bhaktivedanta Swami

November

Letter to: Sumati Morarjee

-

New York 13 November, 1966

66-11-13

Madame Sumati Morarji Bai Saheba,

Please accept my greetings, and I hope everything is well with you.

Surely you will be very much pleased to know that my preaching work is getting ground in this country. The most important factor is that my followers and assistants are all young Americans. They are educated and possess an aptitude for grasping reality.

Under separate cover, I am dispatching the following publications which my Society has already published: 2 issues of Back to Godhead, Who is Crazy? Krishna the Reservoir of Pleasure, and Introduction to Gitopanisad. And I am enclosing herewith the prospectus of the Society and some press cuttings from which you will know how the movement is growing.

I am very much obliged to you for all your supports for me in my mission, and I shall be more glad if you enroll yourself as an honorary member in this great Society. Some of my Indian friends have already acceded to this request. I hope you will also do so. I want to make this movement actually international, and as a great devotee of Lord Krishna, not only yourself but all others should become members of this International Society. Tomorrow we are just going to celebrate Lord Krishna’s worship as Giridhari at Govardhana Puja, and we have invited many friends to partake of Prasadam. You will be glad to learn that I am distributing Prasadam to my followers (20) daily, and Krishna is arranging food for them. I wish to increase this number more and more, and my good boys are trying to purchase a bigger house for this purpose.

Sriman Choksi, your secretary, wanted to visit the States while I was coming. Now I am in a position to sponsor him. If you so desire, please let me know and I shall send the sponsoring letters in this connection. My blessing for Choksi and all your staff members, and my good wishes for you. Awaiting your early reply,

Yours sincerely, A.C. Bhaktivedanta, Swami

enclosures: 3

Letter to: Mr. Dharwadkar

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New York 26 November, 1966

66-11-26

The Universal Book House Sita Bhavan, Tulsipipe Road Dadar, Bombay-28, India.

Dear Mr. Dharwadkar,

Please accept my greetings. Kindly refer to your letter of the 26th February 1966.

If you have not been able to sell all the books left with you for sale, you may kindly return the books to Srimati Morarji (Sumati) of Scindia House Dougall Road, Ballard State, Bombay.

Or if you think you shall be able to sell them you can keep the books on sales account and in that case you will please immediately hand over two sets of Book (Srimad-Bhagavatam) to Srimati Sumati Morarji as abovementioned and oblige.

I shall be glad to receive from you a statement of account for Books sold and amount deposited with the Bank

Kindly treat this as urgent and oblige.

Awaiting your early reply and thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

-

New York 26 November, 1966

66-11-26

Madame Sumati Morarji Baisaheba,

I thank you very much for your letter of the 22nd instant and have noted the contents.

I am enclosing herewith one copy of the letter to my booksellers in Bombay. Kindly get in touch with them and take delivery of Two sets of (three volumes each) Srimad-Bhagavatam.

Thank you very much for your enquiry about the printing of my books. I beg to inform you that the printing work is now suspended on account of my being absent from India. The books manuscript are ready for printing. I was printing them with great difficulty by collecting small amount of money and due to my absence they are not being printed. If your good self or somebody else come forward to cooperate in this connection the printing work can immediately be revived. In the meantime I have also prepared a commentary on the Bhagavad-gita purely on Bhakti principle and when published it will be an unique publication of Bhagavad-gita as it is. So far all the commentaries made on the Bhagavad-gita like Dr. Radhakrishnan or others, they have no knowledge in the Bhakti cult. Therefore such commentaries on the Bhagavad-gita are not authorized. "Bhakta asi priya asi me rahasya hi etad uttamam" Nobody has any access in the Bhagavad-gita without being devotee of the Lord. But all the commentaries in English now available in the market are made by the nondevotee mental speculators. As such if my Bhagavad-gita will be an unique presentation if they are published. I shall be very much glad if you kindly cooperate in this connection.

I have not as yet received the reply of my letter dated 13rd instant and I hope to receive it soon.

I consider your good self as one of the associates of Srimati Radharani Lord Krishna's most beloved consort. So your prayer to Lord Krishna for success of my mission in the Western countries will surely be heard. But at the same time I expect full cooperation of all devotees of Krishna in India specially in Bombay in this mighty progress. I wish to train up the American youths in the line of devotional service and entrust them with Temples of Sri Sri Radha Krishna in various parts of this part of the world. With my good wishes, I beg to remain

Yours sincerely, A.C. Bhaktivedanta Swami

December

Letter to: Janis

-

New York 10 December, 1966

66-12-10

Janis Dambergs 311 Saint Louis Square Montreal, 18, Quebec Canada

My dear Janis,

I am so glad to receive your kind letter, dated November 30, 1966, with enclosure of $50.00 on account for my books. Thank you very much. Just on receipt of your letter, I have already sent you, through the Railway Express Company, the following books and literatures: 18 sets Srimad-Bhagavatam 25 copies Krishna the Reservoir of Pleasure-25 cents 25 copies Who Is Crazy?-25 cents 40 copies Introduction to Gitopanisad-35 cents 40 copies Back to Godhead (#1)-15 cents 35 copies Back to Godhead (#2)-15 cents 35 copies Back to Godhead (#3)-15 cents

I am so glad to hear that you are now married. I pray Krishna that you may live henceforward happily as a householder, without thinking of a separation from your wife. According to Vedic wisdom, a good wife is a great assistant for material and spiritual prosperity. Even if there is some deficiency, you should try to correct it without thinking in the Westernized way. I hope your wife may be taking interest in your chanting Sankirtana and reading Srimad-Bhagavatam. As she has become your life's companion, it is your duty to induce her, peacefully, in the matter of spiritual advancement of life.

Material bodily conditions may be taken as secondary. Your primary occupation should be Krishna Consciousness. I am sorry to learn that you have lost some money, to the extent of $350, and that you are involved in some court case. In the future, as far as possible, try to avoid such entanglements. Of course, Krishna will save you if you are forced to be so entangled.

Now you can distribute the books and the paper, Back to Godhead, to the best of your capacity, and if you require more, we shall be glad to send them.

When you send the remittance, please also send separate accounts for the books and the other literatures.

I think I shall be engaged in California during January and February. So, April and May will be quite suitable for me to go to Montreal. To go at both times will not be possible. If, however, I do not go to California, then I shall write to you.

I thank your father for his remembering me, and if I meet him sometime, I shall not disclose your wedding, rest assured.

Please send me your news at least twice in a month.

Yours affectionately, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Nripen Babu

-

New York 15 December, 1966

66-12-15

Sri Nripendra Natha Banerji Late Principal of Kanyakubja College Elliot Road. Birpur.

My dear Nripen Babu,

Kindly accept my greetings and blessings of Sri Sri Radha Damodara Dev Thakura. I hope everything is going well with you.

Since I came to America I desired to write you letter several times but I forgot your address. I wrote several letters to your brother at Vrindaban but I have received no reply from him. I do not know why. I am therefore writing to you although I do not definitely your address. I do not know whether you will receive this letter and still I hope this will reach you and I hope you will kindly reply this letter promptly.

Since I have come to America in September 1965, I have traveled many parts of the country specially Pennsylvania, Philadelphia, Pittsburgh, Butler, Slippery Rock, Monroe, Boston and now I am situated in New York the biggest city in the world. I have started a small Ashram at the above address and young American students are taking very great interest in the philosophy of Vaisnavism based on the Bhagavad-gita and Srimad-Bhagavatam. My books are selling here and I have published many small books also since I have come here. My fortnightly magazine "Back to Godhead" is also being regularly published and my lectures and kirtana have been recorded in Phonograph. The important papers have given me publicity and things are growing nicely. I have established a Society here under the name and style INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS INC and the Trustees of this society are all American and my disciples. They are going purchasing house in New York and as soon as the house is purchased I shall establish in New York a Temple of SRI SRI RADHA KRISHNA for the first time. Sir Padampat Singhania of your city of Kanpur was ready to spend lakhs of rupees for this temple in New York but Govt. of India did not sanction exchange from India. So I am trying locally to start the temple and most probably I shall be successful to start one not only in New York but also one in California and the other in Montreal (Canada) in both cities there are my disciples who are already working there. I hope you will be pleased to learn about considerable success in my preaching activities.

Now one thing I beg to draw your attention is the Rupanuga Para Vidya Pitha which I wanted to start in Vrindaban within the vicinity of Radha Damodara Mandir. If it is possible to get some vacant land for constructing the building. My American students are ready to spend for this and I think if you give some land on lease terms, then I can immediately begin the work. Perhaps you may remember that when I first came to your temple, this was my proposal and both yourself and Gauracandra Goswami agreed to this. Later on when I wanted to do the work your brother indirectly declined. So I did not attempt any thing. Now I am serious about this building and if you so desire you can give me some land on lease terms. Of course there is ample land in Vrindaban to start this institution, but my aim is to start it in the land of Sri Sri Radha Damodara Temple which I think is very good for every one concerned. I want to start a nice International Institute at the place of Srila __ Goswami is silent on this point and therefore I am writing to you. The idea is very good and I hope you will appreciate it. Any way it is up to you to accept the proposal or reject it but I shall be glad to hear from you about your honest opinion on this. My mission is develop the glories of Srila Jiva Goswami all over the world and I think you should cooperate with my honest endeavour.

Kindly reply this letter promptly if you receive it. I shall be glad to hear about your sons. Specially your youngest son. How he is feeling in the absence of his beloved mother. I hope you are taking proper care of the boy. He is very intelligent. If you so desire I can help him in getting education in some of the American institutions for being great scholar in any line. Thanking you in anticipation and awaiting your early reply. Hope you are well. With my regards I beg to remain,

Yours very sincerely, A.C. Bhaktivedanta Swami.

I do not wish to disturb the position of the sevaits of Radha Damodara Temple, but simply if I am given the facility to live there with my disciples, it will be my pleasure to serve Their Lordships Sri Sri Radha Damodara to my best capacity. Now it is up to you all sevaits to decide on this fact.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdn cc: Nripendra Natha Banerjee Mathuram Goswami

1967 Correspondence

January

Letter to: Brahmananda, Hayagriva, Kirtanananda, Satsvarupa, Gargamuni, Acyutananda, Jadurani

-

San Francisco 19 January, 1967

67-01-19

My dear Brahmananda, Hayagriva, Kirtanananda, Satsvarupa, Gargamuni, Acyutananda, Jadurani,

Please accept my greetings and blessings of Guru Gauranga Giridhari Gandharvika. You have already got the news of our safe arrival and good reception by the devotees here. Mr. Allen Ginsberg and about fifty or sixty others received us on the air port and when I arrived in my apartment there were some press reporters also who took note of my mission. Two three papers like the

Examiner and the Chronicle etc. have already published the report. One of the reports is sent herewith please find. I wish that 1000 copies of this report may be offset printed at once and 100 copies of the same may be sent here as soon as possible.

I understand that you are feeling my absence. Krishna will give you strength. Physical presence is immaterial; presence of the transcendental sound received from the spiritual master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you.

I am very much anxious to hear about the final decision of the house. I wish to open the house by the 1st of March 1967 and arrangement may be done dexterously in this connection. I have not as yet received the tapes for Dictaphone and I have sent you tapes yesterday. Please offer my blessings to Sriman Neal.

Sriman Rayarama is cooking well and distributing Prasadam to the devotees numbering sometimes seventy. It is very encouraging. I think this centre will be very nice branch without delay. Everything is prospective. Hope you are all well and awaiting your early reply.

Yours affectionately, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Janardana

-

San Francisco 22 January, 1967

67-01-22

Montreal

My dear Janardana,

I thank you for your letter of January 17, 1967, redirected from New York. I have come here on the 16th instant by United Airline Jet plane, and I am glad to inform you that my students here-especially Mike and Harvey-made very nice arrangements for receiving me. The center is open now and exactly like New York we are executing the service regularly. Some of the devotees will be initiated today.

Now it is your turn to open a similar branch at Montreal. To open a branch and to conduct it nicely according to our line of action is the path of Krishna Consciousness. In my absence in New York the students are nicely managing affairs. They, although feeling my absence, are not discouraged. Rather they are executing the service very nicely and exactly. I think they will manage to purchase the house under negotiation. 80% of the transaction is finished. They are taking a great burden in paying $200,000.00. They are very enthusiastic, and I hope you will also manage to open a nice branch at Montreal like that. In the spiritual world also there is competition for the best satisfaction of Krishna.

I hope you will take me to your place by the month of April, 1967-or earlier as you think best. Before returning to India, if I am able to run at least three centers like the one in New York, another in San Francisco and the other in Montreal, then I shall feel successful in my mission. I hope you will help me in this direction and oblige.

Ranchor has come with me from New York. Yes, he has your goods in his apartment. Herewith you may find his note in this connection.

I am also enclosing a press cutting which will speak for itself. Hope you are well, and with best wishes for Mrs. Dumbergs. The girl is very intelligent, and you should peacefully teach her about our great mission in the world.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 25 January, 1967

67-01-25

My dear Brahmananda,

I am in due receipt of your letter of the 21st instant and later on yesterday I have received five tapes in good condition out of which I have sent today two tapes duly recorded. So long am here I shall send you two tapes duly recorded every day and similarly you also send me two tapes daily so that there will be no difficulty.

While coming San Francisco I advised both Kirtanananda and Gargamuni to dispatch one tape reel to India. It was duly packed and addressed as follows:

Sri Radharamana Das Brahmacari
Sri Gaudiya Sanghasram
23 Doctor Lane Calcutta-14 India.

I am very much anxious to know if this reel has already been dispatched by air mail. If not please immediately do it and let me know that you have done so. I have received letter from the above Brahmacari that he has not as yet received the same. Please treat this as very urgent.

Sriman Karalapati (Carl Yeargans) has sent me one check for ten dollars which I am enclosing herewith for credit of his account and he has said that some of his relatives would pay $50.00. If not received please let Sri Karalapati be informed of his dues till now and he would remit. His address in Greece is as follows:

K. Yeargans, Poste Restante, Lindos
Rhodos, Greece

Also please send him all the copies of Back to Godhead and other literatures so far published. He is very anxious to get my commentary on the Bhagavad-gita. So let me know if there is any possibility of publishing this book from U.S.A. otherwise I shall immediately arrange for its printing in India. The translation and commentary is already finished. I shall begin Caitanya Caritamrta

Essays & Text. If I am assisted by one expert typewriter like Neal, as he is doing now, we can publish every three months a book. And the more we have books, the more we become respectable.

It is understood that $5000.00 five thousands of dollars have already been credited in the account of INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, INC. on January 23, 1967 and as advised by me in my previous letter the payment should be made to the seller of the House under strict instruction of the lawyer appointed in this connection. In India it is the custom that immediately after payment the buyer gets possession of the house immediately. I think the same procedure is followed in this country.

Further, $200.00 may be transferred to my account in the Trade Bank And Trust Co. at 4th street for purchasing some musical instruments for Mr. Jonathan Altman. This month as usual the check may not be sent to him but advice may be sent to him that the amount has been paid to my account for purchasing his musical instruments in India. The cost will be about $500.00 out of which $200.00 has to be sent immediately. So after transferring the above amount you can let us both know about it so that I can take the necessary steps.

While Kirtanananda coming he may bring with him some stationery and envelopes of the Society as well as dry mango juice for me. Kirtanananda knows where to get it. I have also sent some instructions with Rayarama and I hope you have received the same.

Here everything is going well. Four devotees have been initiated and two devotees have been married. On the marriage ceremony day there was extraordinary gatherings (150 at least) and all of them were distributed prasadam. Sriman Ranchor assisted by some girls prepared kachoris, Samosa, Iskcon Balls, Puri, Chatni etc and there were many fruits also and all the guests enjoyed the Prasadam very nicely. The initiated persons are as follows:

Sri Haridasa Brahmacari, (Harvey Cohen)
Sri Syamasundara Adhikari (Sam)
Srimati Malati Devi (Mrs Melody)
Srimati Harsa Devi (Miss Hope)

In the morning class there are not less than 25 students and in the evening there are 30 to 50 students. And I think they are gradually understanding the philosophy seriously. Sriman Mukunda Das has in view a plot of land about sixty acres for the society and he wishes to organize our community camp there. It is very encouraging.

Please reply this letter point by point and let me know the progress of the house purchasing negotiation. Hope you are doing well with greater enthusiasm even though I am absent. Please take care of Jadurani so that her painting work may go on very nicely. She is entrusted with great responsibility. More in my next. With my sincere blessings for you all, I am

Yours ever well wisher, A.C. Bhaktivedanta Swami. Enclosure check for $10.00

Letter to: Jadurani

•

San Francisco 30 January, 1967

67-01-30

My dear Jadurani,

Please accept by blessings. I have heard about your good work although you did not write me. I always remember you as the nicest girl because you are so devoutly engaged in the service of Krishna. I am sure Krishna is pleased on you and He will bestow His blessings upon you. Better you accept Krishna as your Husband and He will never be unfaithful. Mundane husbands and wives never agree with one another. Because in the material world the relations are on the basis of body which is false basically. Under the circumstance how we can have the genuine thing on platform of false existence. Devote yourself therefore 24 hours in the service of Krishna and see how you feel happy in all respects. You are very good girl, because I have heard you chanting while working. It is very good and may Krishna give you more and more enlightenment. I always pray that you may be happy by our Lord's Grace. I shall be glad to hear from you.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

•

San Francisco 30 January, 1967

67-01-30

My dear Satsvarupa,

Please accept my blessing. I understand that Neal has left us and you have taken the responsibility for typing the records. Please let me know how many tapes are with you. I think you have five tapes with you because I have got only three with me. See that the tapes do not miss. You are a sincere devotee of the Lord and certainly He will bless you with auspicious advancement in the matter of spiritual understanding. Your assistant Ranchor is doing well with me. He is not now disturbed in his mind. I hope you are all in full cooperation in the service of Krishna. I shall be glad to hear from you. Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

•

San Francisco 30 January, 1967

67-01-30

My dear Acyutananda,

Please accept my blessings. Since Kirtanananda is absent certainly you are feeling some strain. But the more you serve Krishna the more you become stronger. I hope you are being properly assisted by your other Godbrothers. I shall be glad to hear from you. May Krishna give you all protection in the discharge of your transcendental duties.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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San Francisco 30 January, 1967

67-01-30

My dear Gargamuni,

Since I have come here I did not hear from you. Hope you are doing well with full cooperation of your elderly God brothers. Did you go to your mother along with Brahmananda? I hope she is alright now. I have already transferred $5000.00 to the A/c of International Society for Krishna Consciousness Inc. Checks should be drawn with full deliverance. Have you transferred $200.00 to my account instead of sending the check to Mr. Altman? I have already sent you instructions in this connection. Shall be glad to hear from you. Hope you are well.

Yours ever well wisher, A.C. Bhaktivedanta Swami

N.B. Up to date I have only 5 tapes with me. Please let me know how many you counted altogether.

Letter to: Rayarama

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San Francisco 30 January, 1967

67-01-30

My dear Rayarama,

I am in due receipt of your letter of the 26th instant. The service proposal is very nice and I approve of your acceptance this job. Not only your income will be a great help to the society but also it will be a great opportunity for learning how to organize our magazine Back to Godhead. This Back to Godhead will always remain the backbone of the society because more the magazine is popular the more society becomes popular. So your ambition should always be how to improve the quality of the paper so that it may be read by all respectable persons. In future we may have one French edition of this paper. If our Back to Godhead goes on nicely then we can have our all publications without waiting for any other publishers.

Regarding Srimad Bhagavad-gita I am now arranging to get it published independently and to print it in India because it will be cheaper. What we will spend for 2000 copies here will be sufficient for printing 5000 copies in India. And the abridged edition may be printed here through some publisher. I have asked Howard to edit it immediately. I am so much pleased to learn that everything is going on well at N.Y. centre. So long our kirtana is alright there is no difficulty at all. Hope you are well along with your other God brothers and sisters.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

•

San Francisco 30 January, 1967

67-01-30

My dear Brahmananda,

I am in due receipt of your letter of the 28th instant. I was very much eager to get the records but they are still delayed. Our yesterdays function was very successful. There were about 1500 or more audience and all of them chanted and danced continually for one hour and fifteen minutes. I came back at 11-30 at night. I think Sriman Haridasa Brahmacari (Harvey) will contribute $1000.00 towards the building fund at New York. I am sorry that the Lawyer of the owner is delaying the matter. Will the proprietor of the house be carried by the Lawyer? If it is so what is the use of wasting time in that way. If they are serious they must finish the business without delay. I wish that we must enter the house by the 1st of March 1967.

Please try to secure a copy of each film so far taken of us while performing Kirtana. If required we may pay something for this; better they should contribute a film to the society as we have not charged anything. If we get the film we can then purchase a projector to show in different places. Please send the records as early as possible. There is possibility of selling a great number of records here. They are all purchasing cash. Please expedite the matter.

One thing you may note also as a matter of etiquette. The Spiritual Master is addressed as His Divine Grace, a Godbrother is addressed as His Grace, and any Sannyasin is addressed as His Holiness.

I am very much anxious to know about the progress of the house negotiation as well the records. Hope you are well.

Yours ever well wisher, A.C. Bhaktivedanta Swami

February

Letter to: Gargamuni

•

San Francisco 3 February, 1967

67-02-03

My dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter with enclosures and have seen the balance sheet. I have seen also the check account. Thank you very much. I think you are now expert account keeper may Krishna bless you for talents and sincere endeavour for service of the Lord. The more you serve the more you become expert in everything.

Now you should become little cautious to sign checks. At least $6000.00 now should always remain in the Bank without fail. Expenditure should be met with from balance above $6000.00. In other words this should be the deadline for drawing check.

I had talk with your brother Brahmananda yesterday on the dial. I am glad that Mr. Payne has promised to return the amount $750.00 in case no sale contract is made. But any case you should not pay any farthing more than what you have already paid either to the Lawyer or to Mr. Payne unless there is actual sale contract is made. It appears to me very gloom about the transaction because there was no basic understanding before the payment of $1000.00 either to the Lawyer or to the Real estate. This is not businesslike. Unless there is no basic understanding where is the way of transaction. If there was no basic understanding why so much waste of time and energy I cannot understand. And if there was basic understanding why it is changed so quickly. I am therefore perturbed in the mind. When there was no basic understanding what was the need for appointing Lawyer. Anyway it is my advice that you should consult me before issuing any further money. But I hope you will make the transaction successful without further delay.

I hope you are duly receiving my tapes and Sriman Neal has no difficulty for typing. Today also I have received one tape from you and I have sent you five tapes in three days hope you have received them duly. Please consult the Dictaphone supplier why the it stops sometime while working. It appears that it clogs either for the tape or for the machine. Please let me know what is to be done. Does the tape or the machine require to be cleaned. So far the machine is concerned it is brand new and there is no need of cleaning the machine. But if the tapes are to be cleaned how it is to be done. Please consult the gentleman who supplied the machine and let me know the instruction. If there is cleaning instruction either of the tape or some part of the machine how it is to be done and what are mediums please let me know in detail. I am also sending the pass book under separate post please find and do the needful. A letter for Neal is also enclosed herewith please find. I hope you have all received all my other letters.

Please send me regularly the Mango juice (dry) and Papad made by Bedekar with spices.

I hope Kirtanananda has already arrived destination. I shall be glad to hear from him. Hope you are all well and performing Kirtana regularly. Kirtanananda has learned one tune to be sung in the morning which please practice as far as possible. Brahmananda must attend his office timely so that he may not be called for explanation or reprimanded. Now Kirtanananda is there and I think there will be no difficulty in the management. I have received the cover of the record and hope to receive the records as early as possible.

Thanking you all for your sincere service to the Lord.

Your ever well wisher, A.C. Bhaktivedanta Swami.

Enclosure: 1

Letter to: Brahmananda

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San Francisco 10 February, 1967

67-02-10

My dear Brahmananda,

Please accept my blessings. I am in due receipt of your note along with Sriman Kirtanananda's letter. They are very much anxious to get the records since you have sent the cover only. Please ask Mr. Lerner if Mr. Kallman is unwilling to send the records for reasons known to him so that I can inform here to the parties concerned. We must have some definite understanding instead of prolonging a matter. I think everything is going well there by the Grace of Lord Krishna. I have invitations from other organizations to lecture on 11th, 12th and 14th at Self Realization Organization, Himalayan Academy Administration and San Francisco University College. Some of them writes as follows: "Your Holiness: You have brought great beauty and harmony to our community through your love and devotion. Many souls have found their inner peace in your teachings of the Krishna Consciousness" I could have immediately distributed many records in these meetings by practical demonstration of the records. What shall I do with the empty case? I cannot understand the policy of Mr. Kallman. Please try to understand him and let me know what is the actual position.

Letter to: Satsvarupa

-

San Francisco 10 February, 1967

67-02-10

My dear Satsvarupa,

Please accept my blessings. I am in due receipt of your note. Yes please send me immediately one copy of Bhakti Sutra (with original Sankrit text). I shall immediately begin the commentary. Yes you can edit on the tapes of Teachings of Lord Caitanya. I am very pleased to receive your voluntary offer. Thank you very much.

Letter to: Kirtanananda

-

San Francisco 10 February, 1967

67-02-10

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter of 7th (March) February 1967 and I am very glad to learn that you are improving your department very nicely. I learn also that you made the new kachori according to my direction and it has come out very successful. I have taught two more things to Ranchor namely "Nan khatai" and "Peda" which you have to learn from him by succession. Srimati Jadurani writes "many of Swami Satcitananda's disciples were present in the last Sunday's feasting and returned this morning to Kirtana. Our traps are too strong to resist." I think you will agree with her. I am glad to learn that the film taken by Mr. Richard Witty has come out very successful. It is all Krishna's blessings. I think we may purchase one copy of the film at some concessional rate from Mr. Witty.

Regarding the house I was correct in my remarks that there was no definite understanding. If Mr. Taylor can change his word of honour transpired between him and Mr. Payne certainly that is not definite understanding. Mr. Taylor's lawyer cannot change the understanding between the two gentleman, he can simply give a legal shape only. Therefore, in such negotiations everything is done in black and white. Nothing is being done in black and white but everything is being done with faith on Mr. Payne.

Now forget what has been done in the past. Do it now businesslike. Mr. Taylor's lawyer has agreed to accept $105,000 cash for the house "as is" and Mr. Payne has agreed to pay the same secured from Pittsburgh. Let this understanding be completed within 1st of March 1967 and close the chapter. I think this is my last word in this connection. You are all grown up boys and you use your discretion and you can now complete the transaction without prolonging it indefinitely. If, however, we are not able to purchase a house it does not mean closing our activity at 26 Second avenue. So there is no question of packing up and come to S.F.

Regarding your editing, I would very much like it. I am sending my lecture copies to you. I think my other copies are lying on the left side of my seat in a cardboard box which please find out. Please be careful not to change the ideas.

Letter to: Rayarama

•

San Francisco 10 February, 1967

67-02-10

My dear Rayarama,

I have not heard from you since a long time. I hope you are doing well with your new job. Now as I am going to send the Gitopanisad to India for printing, please see the 1st and 2nd chapters finally if there are any grammatical or spelling mistakes. Also mark the verses with diacritic signs as they are in Dr. Radhakrishnan's book. Mark the words in synonyms also. When you let me know that you have done it then I shall ask you to send it to India. With my blessings I hope everything is well there.

Letter to: Gargamuni

•

San Francisco 10 February, 1967

67-02-10

My Dear Gargamuni,

Please accept my blessings. I have already informed you that the Dictaphone is clogging at the last stage from point 25. Is it due to the tape or the machine? Please let me know what to do. Also please pay the rent of Ranchor's apartment since he is here. I hope you are well.

Letter to: Jadurani

•

San Francisco 10 February, 1967

67-02-10

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated 7th February 1967 and have carefully noted the contents. May krishna be pleased on you more and more for your sincere service. As you are good artist so also you write good hand. Accept Krishna as your husband and He will never cheat you. He is competent to maintain any number of wife with full comforts because He is Omnipotent. So remain busy in the service of your Husband and you will be happy in this life as well as in the next. May Krishna award with His all benedictions upon you.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

•

San Francisco 11 February, 1967

67-02-11

My Dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter of the 7th February and am surprised to note that temperature of New York has gone down below Zero and there was a regular snow blizzard for two days. Certainly this situation would have been a little troublesome for me because I am old man. I think Krishna wanted to protect me by shifting here at San Francisco. Here the climate is certainly like India and I am feeling comfortable but uncomfortable also because at New York I felt at Home on account of so many beloved students like you. As you are feeling my absence so I am feeling for you. But we are all happy on account of Krishna Consciousness either here or there. May Krishna join us always in His transcendental service. I am very glad to learn that Eric has learnt Krishna Consciousness better than his parents. I thank him very much. This is the example of unsophisticated mind. The child is innocent and therefore he has taken the consciousness so quickly. And he appears to be previously practiced to such consciousness. Please help him more and it is the duty of good parents to help their children advanced in Krishna consciousness. I am glad to learn that devotees at New York are improving especially in the chanting on beads.

This evening we had very successful performances of Kirtana and discourses for two hours (7-9 P.M.) at the Himalayan Academy the Christian Yoga Church and there were about 100 respectable gatherings. All the ladies and gentlemen were cultured and decent and all of them appreciated our Kirtana and lectures. They profusely garlanded me and exposed me for photo snaps. Ranchor played the Harmonium and they were pleased with his playing and garlanded him. They handed over to me some collection about $12.00 and most probably they will invite us again for such performances. The students of this Himalayan Academy have built a very nice temple and I wish the students in New York also finish the proposed building as nicely as they have done at San Francisco. Tomorrow we are going to see Dr. Haridasa Chowdhury one Calcutta man who has a similar institution under the name of Self Realization Organization of San Francisco. An American gentleman Kriyananda (J. Donald Walters) will take me there by engagement. And in the evening tomorrow a couple will be married and two students will initiated prior to their marriage. And the same Kirtana function will be performed at California college on the 14th instant Tuesday. I think our popularity in this part of the country is increasing. I think in New York also you should arrange for such Kirtana programs in different churches and societies on off days like Tuesday, Thursday, Saturdays. Wherever we get opportunities we must perform such Kirtana.

Letter to: Kirtanananda

•

San Francisco 11 February, 1967

67-02-11

My Dear Kirtanananda,

Please accept my blessings. I hope you have by this time received my former letter and the package of lectures for editing. I have received one letter from Janis Dumburges at Montreal proposing a Branch there and he has selected one very nice place for this purpose. He wants two students from New York to help him and four hundred dollars. I wish therefore that you should at once go there for a week or so and if you approve this place and prospect, we can begin a Branch there also. He has asked help for $400.00 in this connection. And if you approve then both New York and San Francisco will contribute each $200.00 and this may be returned by the Montreal Branch later on. I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acarya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully.

Bob is prepared to go there also but I shall send him to assist you there on hearing from you from Montreal. The address of Janardana Das Adhikari (Janis Dumbergs) is as follows: 311 St. Louis Square Apartment # 2 Montreal Quebec, Canada.

The thing is that in April 1967, there will be a great exposition and millions of people will gather there from all parts of the world. We have to prepare literatures both in English and French and have to draw the attention of the university students as our members. Mr. Janis proposes that by end of March 1967 the Branch organization must be completed and by the end of third week of April I shall go there after opening of our New York house (as per present negotiation). I think the idea is good and we shall take the opportunity and for this I select you to go there first and study the prospective situation immediately. I shall be glad to know per return of post about your decision in this connection or if you start immediately on receipt of this letter then you can write me from Montreal.

Neal has not yet arrived here.

Letter to: Gargamuni

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San Francisco 11 February, 1967

67-02-11

My Dear Gargamuni,

I am anxious to hear from you about the clogging of the tapes in dictaphone. Please ask the supplier why it is clogging at the end say from .25 to .30 situation. How to solve this problem. Please let me know. I have now only one tape with me and what about the others. I shall be glad to hear from you.

Letter to: Jadurani, Rayarama

•

San Francisco 11 February, 1967

67-02-11

My Dear Jadurani,

If Kirtanananda goes to Montreal you can give him one Visnu Picture. I hope you have received the Visnu names sent by me.

Yours affectionately, A.C. Bhaktivedanta Swami

N.B. My dear Rayarama, Please keep in touch with Mr. Leo Ypstantin. One Indian gentleman who is here for the last five years as permanent resident, suggests that if my students and admirers submit application to the visa department submit that they want me for their benefit they sanction Permanent Resident Visa: Several other organizations the _ mothers my students as admirers, _ papers have appreciated my work. Why not adopt this procedure before the expiring of my tentative period. Please consult Mr. Ypstantin and let me know his opinion. Show him the cuttings. ACB

Letter to: Brahmananda

•

San Francisco 14 February, 1967

67-02-14

My Dear Brahmananda,

Please accept blessings and offer the same to all your Godbrothers and sisters. With reference to your telephonic conversation last night and your letter of the 10th February, I beg to inform you that the Branch at San Francisco will act as a separate identity and the New York establishment has nothing to take risk for this centre.

I have also received the letter of Mr. Altman and I shall act according to his desire. So you can transfer $200.00 for Altman and $6000.00 altogether $6200.00 to my savings account No. 19282 at the Trade Bank And Trust Company and letter of transfer is enclosed herewith. I have duly signed the letter and you also sign it and forward it to the Bank. They will do the needful. This $6000.00 will be transferred forth with by me as soon as there is a Sale contract for purchase of the house. Till then it will remain in my Savings Account.

When actually there is Sale contract signed I shall induce the San Francisco Branch to contribute $1000.00 positively rest assured.

In the opinion of the devotees and trustees here $1000.00 dollar has been risked without any understanding. I know that you are doing your best but still there has been an error of judgment. I am not at all displeased with you but they say that Mr. Payne will never be able to secure financial help from any other source. He is simply taking time under different pretext changing constantly. Therefore you should not pay even a farthing more than what you have paid. If he wants any more money you should flatly refuse.

Kirtanananda's presence in New York is essential; therefore I have postponed his journey to Montreal. Advice of friends here has been accepted by me that opening of too many branches at the present stage will be too heavy for us. Let us consolidate there in two places which we have already opened. Besides that the Montreal Branch wants men and Money which we cannot spare at the present moment.

Your note on the dictaphone is taken care of. It is sent for adjustment because there is some defect in the machine. In the meantime they have supplied a machine for my work. I have now five tapes only. Three more required. Neal has not come here. Chant Hare Krishna be jolly. We are all secured by Krishna rest assured.

Your ever well wisher, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Satsvarupa

•

San Francisco 15 February, 1967

67-02-15

My Dear Satsvarupa,

Please accept my blessings. I hope you have received my previous notes sent to you in different letters. I have not as yet received the copy of Narada Bhaktisutra which you want me to write commentaries. I hope you are duly editing the tapes of Teachings of Lord Caitanya. While typing the records after your editing make it in duplicate and send me one copy to see how you are doing it.

I have now just five tapes with me out of which I am returning one to day. Please let me know how many tapes are there till today. Neal was to come here but he has not come; therefore, I am sending you the tape both for typing and editing. I hope you will do it nicely. May Krishna be pleased upon you.

I have advised Brahmananda to transfer $6200.00 to my savings account and please see that it is immediately done. I have sent him the letter of transfer simply he has to sign it or you may sign it and forward it to the Bank. I allowed you to deal with the Bank for two reasons. 1. That I may be free from monetary dealings 2. That you may learn also how to deal with. But recent indiscriminate issues of checks have perturbed my mind. By indiscriminate issues of checks $1000.00 of society's money have been put into risk.

So far I can see from the correspondence of Brahmananda it is not possible for us to get the house for so many reasons. The main reason is that we have no money to pay cash and nobody is going to invest cash in that house because it is neither complete nor has any income. It is simply utopian to think of possessing the house and Mr. Payne is simply giving us false hope. That is the verdict of devotees and trustees here and for reasons I believe it is correct. Please see therefore that the above amount is immediately transferred. When actual sale contract is there I shall again retransfer the amount as I did it a few days ago.

You are all innocent boys without any experience of the world. The cunning world can befool you at any time. So please be careful of the world in Krishna Consciousness. When Krishna will desire the house will come to us automatically. But we should not ask Krishna to give us a house let Krishna give us when He likes. If Mr. Payne is able to give us the house it is so far very good. But from circumstances it appears that Mr. Payne cannot get financial assistance from any businessman. If somebody gives us donation for the right cause that is a different thing. So we should only wait for Krishna's mercy and should not jeopardize the hard earned money for service of Krishna. I hope you will not misunderstand me. Both you and Gargamuni must be careful about the accounts and see that checks above $50.00 are not issued indiscriminately.

Hope you are all well and shall be glad to hear from you by return post. Please ask Rayarama to write to me. I am anxious to know if he had any talks with Mr. Ypslantin.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

•

San Francisco 15 February, 1967

67-02-15

My Dear Kirtanananda,

Your absence from New York is not advisable while I am not there. Therefore I have postponed your journey to Montreal. Please take care of the bill of Lading for clearing the Mrdangas. I think the ship Jaladuta must be reaching New York by this time. Please do the needful and clear the valuable goods. Hope you are all well.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

-

San Francisco 17 February, 1967

67-02-17

My dear Brahmananda,

In continuation of my yesterday's letter and in reply to your very long letter of the 13rd February 1967 I beg to inform you that I have received one letter from Mr. Payne and the copies of the schemes dated 19th January 1967 which did not fructify.

It appears that Mr. Payne has not been successful to secure any financial assistance till the 14th february 1967 and it is hinted therein that I may also try for the source of money. I have, therefore, replied him and the copy of the reply is enclosed herewith please find.

So my opinion on the house purchase is clearly defined there. We must have a sale contract and then let us try for the fund combinedly. That will be some practical proposition. So far things have been done in "entire negotiation is irregular" as stated in your letter. Now it appears that Mr. Payne is not very hopeful himself for raising the fund otherwise he would not have written me as "It had occurred to me, your Excellency, that there might be a possibility of money source in the area in which you are working. This I do know, money men and their operations there are not so sophisticated or unimaginative as they are here." I think if there is sale contract, it may be possible to raise the fund by combined effort both here and there. Without sale contract it will be not practical to raise fund.

So far records are concerned, the secretary here told me that they are prepared to pay enough for the records up to 1500 pieces.

Do not misunderstand me that I have no interest in having a permanent building at New York. I want the house more than you; my only objection is that "This is not a regular business transaction" as admitted by you. Why not make it regular now as suggested by my letter to Mr Payne? If you can have a sale contract then every thing will be regular and it will be easier to raise fund. What is the difficulty in getting the Sale contract as suggested by me.

I have not sent the Pass Book. But the letter of transfer is sufficient and I hope you have already sent the letter to the Bank. Hope you are all doing well. With my blessings for you all,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Carl E. Maxwell-Payne

-

San Francisco 17 February, 1967

67-02-17

Carl E. Maxwell-Payne William Alfred White Inc. 513 Avenue of the Americans New York 11. N.Y.

Dear Mr. Payne,

I thank you very much for your letter of February 14, 1967 and I have received the copies of your schemes which did not fructify.

From a letter of Mr. William J. Taylor dated January 20, 1967 it appears that he authorized you for first mortgage negotiation and I do not know how Mr. Taylor's Lawyer can change this arrangement.

I can also understand from your letter and other sources that so far you have not been able to secure any financial assistance with any tangible hope.

You have also hinted in your letter under reply that I may try here some possibility of money source. Of course my students here raised fund by one scheme of dancing a fund of $4000.00 since I have come here and they have spent in different items almost all the fund. But they cannot take up the matter seriously unless there is fact. It may be possible to raise fund in that way if we have got actual sale-contract from Mr. Taylor on legal standing.

It is understood from letters of Brahmananda that the Lawyer of Mr. Taylor has now agreed to convey the title of the property on cash down payment of $105,000. I think you should get a sale contract on this basis and take maximum time, not less than, three months for final payment. If required you can pay earnest money at most $750.00 which you have on our behalf.

If there is sale contract, my students here and in New york will be able to raise the fund very seriously. In the absence of any sale contract everything appears to be in the air and Mr. Taylor or his lawyer can change his word as he has already done. I think that is the best solution of the present deadlock. I am forwarding a copy of the letter to my students in New York. Hope you are well. With regards,

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

-

San Francisco 18 February, 1967

67-02-18

CONFIDENTIAL

My dear Brahmananda,

Please accept my blessings. With further reference to my letter of yesterday's date I may inform you that from the letter of Mr. Payne and the schemes which produced no fruit, it appears to me that he is not in a position to secure money for the house from any financial party. That is my conviction. Now if you think that he is able to secure money for us, if you think that there is something hopeful by this time then you can continue the negotiations as he is doing but do not for Krishna's sake advance a farthing more on any plea by him. He may be trying his best but he is incapable to do this. That is my honest opinion.

Next thing is that when a man takes work in his own hand it is sure to be done. If you are serious about purchasing the house then do not depend on Mr. Payne take the work in your own hand. Just enter with Mr. Taylor in agreement of hire purchase system sale contract for any reasonable market price. We shall pay rent to the amount of $1000.00 per month and cash down $10,000.00.

The repairing work may be done by Mr. Taylor as he is doing. So long his full money is not recovered we shall continue to remain as tenant and as soon as his full money is paid up the title automatically becomes conveyed to us. We have already engaged our Lawyer and Mr. Taylor has his Lawyer. Let them draw a hire-purchase-sale-contract on the above basis. It is not amortisation but it is practically an agreement between the tenant and the Landlord. Let us remain as tenant and let Mr. Taylor remain as land lord. As Landlord he will have full right to evict us failing to pay the stipulated rent. So there is no risk on the part of Mr. Taylor and I hope the lawyer of Mr. Taylor will gladly accept these terms. Mr. Taylor will be profited by this, because he gets an immediate tenant and income up to 1000 dollars per month for a house which is lying vacant for so many years. And for us we get a house which is suitable for us. Convince Mr. Taylor like this and enter into such hire-purchase system-sale-contract. I think this is the best solution for both Mr. Taylor and ourselves. Try for this and quickly occupy the house without waiting for help from so called financiers. No sane financier will invest money on the complicated schemes drawn by Mr. Payne. It is simply utopian it will never be successful.

Now next proposal is that why don't you arrange for Kirtana and lectures by me in every school, college, clubs, association, etc in New York. Now we have "Mrdangas" and cymbals. Let us organize a Kirtana party both at New York and at San Francisco and on our off days at least twice in a week let us have our Kirtana outside. Here the students are arranging another dance meeting like the one they did on the 29th January and they are expecting good collection. Even there is no good collection, by outdoor Kirtana and lectures we shall at least be popular to everyone and automatically we shall be successful in raising fund. The other day we had a very nice meeting in the California State College it was grand successful. They are going to arrange again like that in Berkeley college where they are expecting three thousand audience. I am enclosing herewith a copy of the letter received from Himalayan Academy. See how they are appreciating our method of peace movement. So in this way we have to forward our cause. No business man will come forward to help us on utopian schemes as contemplated by Mr. Payne. We have to try for ourselves. So the summary is to obtain a hire purchase sale-contract from Mr. Taylor and popularize our movement by outdoor engagements as many as possible.

Now my staying in your country is increased for two years at least and while I am here (U.S.A.) we can work tremendously by working ourselves on the above scheme. Let us take help from Krishna by honestly working for Him than on utopian theories. Even there are three centres I can move everywhere without any tiresome feeling. I can stay one month in each centre every quarterly and see things going in order.

I hope you will try to understand my view point and let me know how do you appreciate the scheme.

Neal has arrived here yesterday evening and he feels jolly. Please send me all the tapes that are lying there. I hope you will realize the repairing charges for Dictaphone. There is again some defect in the microphone. It is not rewinding by pushing the finger clip. I do not know what to do. I hope you have by this time cleared off the consignments per M.V.Jaladuta from India. And I shall be glad to know how you have received the goods.

Here everything is going on nicely. I have not heard anything from Kirtanananda. I hope everything is well there.

I understand that Sriman Acyutananda is feeling my absence. I shall be very soon there. Please offer blessings every one specially Sriman Acyutananda and Srimati Jadurani. Please ask Gargamuni to write me occasionally about his good account keeping. Please ask him to dispatch all the Srimad-Bhagavatam sets without delay. They have paid me the price of former consignment.

It is understood that you have now an electric Typewriter. If so why not send it here to be worked on by Neal or Howard.

Awaiting your early reply.

Your ever wellwisher, A.C. Bhaktivedanta Swami, Enclosure :1

Letter to: Brahmananda

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San Francisco 21 February, 1967

67-02-21

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter of the 18th instant and have noted the contents. I am glad to know that the "Happiness On Second Avenue" film has come out very happy. Please see it and let know the result. I hope you have received my last letter suggesting therein the scheme of hire purchase agreement with Mr. Taylor. I have not heard anything from Kirtanananda till now. Neal, one day evening, came here but since then he is not here and do not know if I shall send the recorded tapes or not. Because here there is no typewriter. Howard is not serious about general typewriting.

Letter to: Gargamuni

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San Francisco 21 February, 1967

67-02-21

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your statement. It appears that you have $5,823.04 in the treasury. You can therefore deposit $5,700.00 to my account by transfer advice. Since Neal is not available here, I am sending the recorded tapes to New York for typing as you have the Dictaphone there. I am also returning the letter of authority to the shipping company duly signed by me. There is some defect in microphone also of the dictaphone. What is to be done. The dictaphone seller does not appear to be very honest. When I inquired they told that it should be taken to some local dealers and when it is repaired they say that they are not going to pay for the labor. So if there is any defect, has it to be sent to New York at their expense?

You can send the sets of Bhagavatam keeping there two sets only. And the sets which you have already sold, proceeds may be deposited in my account. Mr. Altman has not got to be paid this month because as soon as I hear from you that you have transferred the amount to my account I shall send $200.00 to India for purchase of harmonium.

Letter to: Rayarama

-

San Francisco 21 February, 1967

67-02-21

My Dear Rayarama,

I am in due receipt of your long letter. I do not know why Back to Godhead is not printed timely. If it is printed send here the necessary copies. I do not know who said that Back to Godhead is to be printed here. Unless there is written order by me Back to Godhead should regularly be printed from New York. There is no question of its being printed here. So go on printing it right time. You can send the copies here with bill and I shall see that it is duly paid.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

-

San Francisco 23 February, 1967

67-02-23

My Dear Brahmananda,

Please accept my blessings. I hope this time you have received the goods from India Jaladuta in good condition.

Out of the goods, you keep one Mrdanga and six pairs of cymbals there at New York and all the balance goods including all the papers or letters therein may be sent here at once. They are arranging kirtana programme at different places and I think the Mrdanga and cymbals will increase the dignity of kirtana.

For the Mrdangas, I personally paid to India. So later as we shall see what is the actual expenditure.

Ranchor has given a packing instruction. Please see that the packing is nicely done as instructed and as illustration is given there. Hope you are all well and with my blessings for all!

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Yesterday I have sent 3 tapes. Ask Satsvarupa to do the needful.

Letter to: Brahmananda

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San Francisco 24 February, 1967

67-02-24

My Dear Brahmananda,

Please accept blessings. Hope you are all doing well. I have not as yet received from you the reply of my letter in which I suggested to negotiate with Mr. Taylor on hire-purchase-scheme which is equally good for Mr. Taylor as well as ourselves. In the meantime I have received one letter from Kirtanananda asking for $200.00 for Montreal and has also suggested as follows:

”Secondly I recommend that you return to N.Y. for the showing of the C. B.S. program. I recall Mr. Gerard stressing on me the importance of your presence in N.Y. for the two or three weeks following the program. This is because so many people will be visiting the temple and wishing to see you. Even if you should desire to return to S.F. after two or three weeks, the $300.00 involved in flying is nothing compared to the millions in publicity value we are getting on the TV. I know N.Y. would be more willing to spend the money if need be.”

So if you think that my presence will be necessary as suggested by Kirtanananda then immediately book my seat in the air line when you want me to go there. I shall then cancel all programs here for three weeks. If need be you can talk with me on the phone. Kirtanananda has also highly recommended your combined management at N.Y. He writes in this connection as follows:

”I know you will be pleased to know that the N.Y. center is really doing well; in fact, I believe they are really stronger Now than ever before.” I am very glad to learn this and I am very much encouraged to know it. It is all Krishna’s mercy.

I have decided to contribute to the Montreal center $100.00 from each center namely New York and San Francisco.

Letter to: Satsvarupa

-

San Francisco 24 February, 1967

67-02-24

My Dear Satsvarupa,

Please accept my blessings. To day I have sent you the first installment of ”Narada Bhakti Sutras”. Please let me know how do you like it or if there is any difficulty to understand it. On hearing from you I shall take up the next installment. Here there is no typewriter nor any typist. Neal has not come here. I do not know where he is. Therefore you have to type the tapes there is no other alternative. Howard does not wish to work on the tapes. Today I have got a letter from him (Neal) from somewhere in California but there is no address.

Letter to: Gargamuni

-

San Francisco 24 February, 1967

67-02-24

My Dear Gargamuni,

I hope you have duly received my former letter. I have asked the Bank to forward $100.00 to Montreal from my account knowing that you may not have sufficient money in the society’s account. Have you transferred the amount to my account.

I am very much anxious to know if the goods from India Mrdanga etc have been already received by you. Please let me know as soon as you receive them. Hope you are all well. With my blessings.

Letter to: Rayarama

-

San Francisco 24 February, 1967

67-02-24

My Dear Rayarama,

I am in due receipt of your letter. According to our agreement Mr. Ypslantin cannot ask any more. It was understood that further money will be required when the bill is actually in the congress session for consideration. We have already paid him three hundred dollars which was full for dealings in the preliminary stage.

Any way I have a call from Naturalization office to see them on 2nd March. And I shall let you know what is to be done thereafter. Or in the meantime if I return to N.Y. I shall let you know what is to be done. Have you taken delivery of the 1st chapter Bhagavad-gita from the publisher with whom you left it for examination? You have not informed me about this. Please take care of this. Here everything is going well. We have got some engagements up to Tuesday next week. Kirtanananda is trying to start a third center of the Society at Montreal. It is all Krishna's Grace. I have received the copy of Back to Godhead.

Your well wisher.

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

-

San Francisco 25 February, 1967

67-02-25

My Dear Brahmananda,

I have sent you three four letter consecutively but I have received no reply.

Please reply those letter as well as let me know if my presence is required in N.Y. on account C. B.S. show. Also let me know whether you have received the consignment from India.

Besides the above please immediately on receipt of this letter dispatch per Air Mail special delivery the following literatures:

All sorts of press cuttings 5 copies each (New York Times, East Village Voice with my pictures)

My picture with Photo of Prime Minister Shastri

Bhagavatam colored Radhakrishna Pictures

The letter of appreciation by the Mayor (which Garga Muni used for the Cart license) or any other things that are used for our propaganda. I require this immediately for presenting to the Naturalization and Immigration office here where I have to be present on the 2nd March 1967.

After this I shall be free for three weeks and if required I can have a trip for New York which I have already informed you in my letter of yesterday. I hope you will receive this letter on Monday next and if you post the above articles immediately by air mail special delivery, I must get them latest the 1st of March and for which I shall thank you very much.

Hope you are all well and with my blessings

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

-

San Francisco 28 February, 1967

67-02-28

My Dear Rayarama,

Please accept my blessings and offer the same to all your Godbrothers for your doing the respective duties nicely. I am in due receipt of the copy of Back to Godhead dated 15th February 1967 and I am glad that it is nicely done. The only defect is that picture which is wrongly put there without asking me. There was no need of interpretations and why you have interpreted the picture as one has to be naked before the Lord to become perfect? We have no interpretation in any one of the verses in the Gita and Srimad-Bhagavatam. They were not fictitious and therefore there is no need of interpretation. Krishna actually took away the dresses of the Gopis and actually He saw the girls naked. There is no interpretation there. The girls of Vrindaban of the same age like Krishna wanted Krishna as their husband. In India the girls are married earlier by ten years at least and thus the girls who were of the same age were married although they wished Krishna as their husband. Krishna fulfilled their wishes by this pastime. Nobody can ask any woman or girl to become naked except the husband. That is the moral etiquette of Vedic culture. Krishna is actually husband of every woman. There was no necessity of formal marriage. But still Krishna played like husband by asking them to become naked. In the spiritual world there is no cohabitation; simply by such emotion in transcendental ecstasy the desire is fulfilled.

These pictures of Krishna and the Gopis are not understandable by a layman who has no idea of Krishna. Therefore, this picture was wrongly put without asking me. Please, therefore, consult me before putting any such picture or interpretations. One must understand first Krishna from the Bhagavatam by reading the first nine chapters. Otherwise Krishna would be taken as ordinary man and His pastimes will be wrongly understood. Besides that a Brahmacari should not see any kind of naked picture. That is violation of Brahmacari law.

I am asking you therefore not to put the picture in the issue of Back to Godhead. I have asked here not to put this picture and so also I am asking you. I think all the pictures are not yet stapled and therefore it must not be put in there.

Last night we had very nice function at Stanford University. More than three hundred students gathered and all of them sang and danced with our Kirtana for full one hour. There was lecture for 15 to 20 minutes questions and answers about 25 minutes and the balance for Kirtana. So altogether there was two hours program and it was very successful.

On Sunday afternoon there was Kirtana in the Golden Gate Park and there was about 3 to 4 hundred audience and most of them danced in ecstasy. It reminded me of our activities in the Tompkins Park. I have asked them to arrange for loud speakers and microphones so that next week we may have greater audience to join us. It appears to me that people of this country will accept this movement nicely if we do it in accordance with prescribed directions. When we receive the Mrdangas we shall have better chance to perform the Kirtana more nicely.

Please try to send the Mrdanga and cymbals as early as possible as I have already instructed.

Hope you are all well,

Yours ever well wisher, A.C. Bhaktivedanta Swami

March

Letter to: Brahmananda, Satsvarupa, Rayarama, Gargamuni, other Trustees

-

San Francisco 4 March, 1967

67-03-04

Sriman Brahmananda Brahmacari, Sriman Satsvarupa Brahmacari, Sriman Rayarama Brahmacari, Sriman Gargamuni Brahmacari, and other Trustees of the International Society for Krishna Consciousness Inc 26 Second Avenue, New York N.Y.10003

My dear boys,

Please immediately hold one meeting of the Trustees of International Society For Krishna Consciousness Inc and resolve whether $5000.00 dollars should immediately be paid to the seller of the house under agreement and as advised by the appointed Lawyer Mr. Seymour Herzog.

In my opinion the check should never be drawn in favor of the financier. But it should be drawn in the name of original seller Mr. Taylor. If the Financier pays to Mr. Taylor the purchase money it is then only the above $5000.00 should be money paid on behalf of the Financier and the Financier should enter into agreement with you acknowledging receipt of the amount with definite date or immediate possession of the house. In all circumstances the check may not be drawn in favor of the financier. The check should be signed by the President and the Secretary because Brahmananda and Satsvarupa are the main support for purchasing the house and Kirtanananda is supplement to this from his kitchen department. The money and society is yours. You can spend in any way but it is my duty to give you guidance as ever well wisher. You should send me a copy of the resolution you will make in this connection in the meeting of the Trustees. Please note that I have already advised the Bank to transfer $5000.00 in the account of the Society and have sent them the Pass Book as desired by Brahmananda. Pray to Krishna for your successful transaction and I hope when I go to New York next I shall enter the new house forthwith. Please send me a copy of the agreement entered. With my blessings, I am yours

Ever well wisher,

A.C. Bhaktivedanta Swami.

Letter to: Satsvarupa

-

San Francisco 4 March, 1967

67-03-04

My Dear Satsvarupa

In your previous letter you informed me that you are not going to pay a farthing unless you are in possession of the house. So you must follow the determination. You should not sign the check if you are not satisfied yourself. ACB

Letter to: Rayarama

-

San Francisco 7 March, 1967

67-03-07

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter of the 3rd instant and noted the contents carefully.

Gita Press is full of Mayavada Philosophy which says Krishna has no form but He assumes a form for facility of devotional service. This is nonsense. I am just trying to wipe out this Mayavada philosophy and you may not therefore order for any more copy of the English Bhagavatam published by the Gita Press. The one which you have got may be kept only for reference on having an understanding of the Mayavada Philosophy which is very dangerous for ordinary person

The Mayavada Philosophy has played havoc in spiritual understanding leading to Atheistic tendency. The interpretation that one has to be naked before the Lord is also mayavada philosophy The pictures which Dan might have brought in the temple are certainly unauthorized. In future before publishing any picture you must consult me. Any stage of life in Krishna consciousness may be a victim of strong material energy. Therefore we have always to take care and strictly follow the rules and regulations. You are a good boy and sincere devotee and I hope you will understand me right.

I am glad that you are getting some nice job. They have tried for so many days and still the experiment is going on. Any way if by the Grace of Lord you can help the Society it will be a great help. You are taking a great responsibility in the matter of purchasing the house. It is very good to take all risks for Krishna but for our personal satisfaction we should not take the least risk. I am very glad to learn that Brahmananda, Yourself and all others have the transcendental courage to take all risks for Krishna and this act will enhance your glory in Krishna consciousness.

So far my going back to New York I have already sent you a letter that I shall start from this place ater 6th April 1967 In California the scope of Krishna consciousness is gradually taking some solid ground. Formerly when you were here the audience was hearing sitting but nowadays all of them stand up and dance. In Stanford University although the demonstration was first introduced still they took it as hypnotic chant. Many Yoga societies here feeling the strength of our movement.

Yours ever wellwisher A.C. Bhaktivedanta Swami

N.B. Please send me the copy of resolution you made in connection with purchasing house as also the copy of agreement made in this connection. I hope next time when go to New York, I shall accommodate in the new house

Letter to: Ramananda Bhaktisindhu

-

San Francisco 11 March, 1967

67-03-04

His Grace Sripada Ramananda Bhaktisindhu Gaudiya Sangha (Regd) 23 Doctor Lane, Calcutta-14 India.

My dear Sripada Ramananda Prabhu,

Kindly accept my humble dandabats. I am in due receipt of your kind letter dated March 3, 1967. I can understand your difficulty for the work I wanted to entrust upon you. But I shall be much pleased if you kindly introduce to me some good presses who can take up the work. To print my books in U.S.A. is five to ten times more expensive than in India. I therefore want to get the books printed in a first class press in India. So if you can send me some names of first class press it will be very kind of you.

I am enclosing herewith one letter for Sripada Sar Maharaja which will speak for itself. The certificate is urgently required per return of post. The thing is that I have to go to Canada Montreal next month to open the third Branch there. But as soon as I leave the borders of U.S.A., my Visa for this country will automatically cancelled. Then I will have ask for new Visa to enter U.S.A. which may be delayed for formalities. I am therefore trying for permanent visa and for that purpose the certificate is necessary. I have also written to other Godbrother Sannyasins because such certificate is necessary.

If Sripada Sar Maharaja is not in the station or if there is no chance of meeting him immediately, then I shall request you to send me certificate in your official form and signed by you as Secretary.

I hope you will treat this as urgent and oblige. Hope you are well.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Sar Maharaja

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San Francisco 11 March, 1967

67-03-11

My Dear Sripada Sar Maharaja,

Please accept my humble obeisances at your lotus feet. I am in receipt of your letter dated February 20,1967. I am so much thankful to you all for encouraging me in my humble attempt to preach the message of srila Prabhupada in this part of the world. I am sure to be successful if I am blessed by you all Vaisnavas.

I can understand your difficulty in the matter of my publication work. I am glad to learn that your activities following the foot prints of our beloved Gosvami Maharaja is being conducted nicely.

By the by I may inform you that in the matter of permanent Visa in this country I require some certificates from India. Will you kindly send me a certificate in your personal form of letter as the President and Acarya of the Gaudiya Sangha (Regd) in the following words and oblige.

Wordings of the certificate: "This is to certify that His Holiness Tridandi Swami A.C. Bhaktivedanta Swamiji Maharaja is a bona fide disciple of my Spiritual Master On Visnupada Sri Srimad Bhaktisiddhanta Goswami Prabhupada. We have highly appreciated his publication Srimad-Bhagavatam in our Sajjan Tosani Patrika (Monthly Magazine) in June 1963. Swami A.C. Bhaktivedanta was the Editor of the above magazine while the paper was started from Delhi. Subsequently he has accepted the renounced order of life (Sannyasam) from His Holiness Sri Srimad Bhakti Prajnan Kesava Maharaja the Founder President of the Gaudiya Vedanta Samity in 1959. He is therefore bona fide Preacher in the line of disciplic succession from Lord Caitanya Who preached the cult of Krishna Consciousness in India about 481 years ago. We all godbrothers of Swami A.C. Bhaktivedanta Swami in India are very much pleased to learn that he is executing the mission of our Spiritual Master in the Western countries even in his good old age. We wish all success for him in his great and noble attempt.

Sd/——

(Bhakti Saurabha Bhaktisar Maharaja)

President & Acarya."

Kindly send this certificate by return of post and oblige. Thanking you in anticipation.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 14 March, 1967

67-03-14

My Dear Brahmananda,

Please accept my thanks and blessings of Lord Krishna for your letter of the 12th instant describing your meeting with a Maya the illusory energy and combating her by Krishna consciousness. In future if any one challenges our philosophy one may put his questions in writing and must be prepared to receive the answers from human understanding. We cannot talk with any one who is not within the purview of human understanding. You are completely right when you refuse to debate and accept invitation for chanting Hare Krishna Mahamantra. Although we should not chant in a society which is disruptive but as soon as one invites us for chanting we take it for granted that they are friendly and we must take the opportunity.

A female is never awarded the order of Sannyasam. Because a female is never considered independent and Sannyasam was never awarded to any female in the past by the great Acaryas like Sankara, Ramanuja etc. The female Sannyasins are to be immediately understood as pretenders or prostitutes. In India they have organized so many organizations where specially young females are maintained to attract rich women-hunters who pretend to pose as righteous in the society. This is the age of Kali which plunders away spiritual sense of the human being and it is only the Divine Grace of Lord Caitanya Who can protect us from all these dangerous pitfalls. You were not agitated by unfavorable criticism and yet you chanted Hare Krishna Mahamantra that is the way of chanting Hare Krishna. I thank you very much for this forbearance. I am very glad to note that you can know the foolishness of the modern society in spiritual understanding and I thank you very much for your appreciation of my association. This association is disciplic and as such all thanks are due to Lord Krishna Who infuses His powers through the bona fide disciplic succession.

But I am very sorry to learn that Mr. Taylor is still playing in his own way. I do not know why. If the financier is paying him all cash what is the cause of delay. We have already handed over the amount $5000.00 and if things are still lingered in such a way it becomes really disturbing. I shall be glad to hear from you how things are taking place. In your last letter I was given to understand that while signing the agreement Mr. Taylor was not present. This was something like marriage performances without the bridegroom. In your last letter you informed me that you are going take possession of the house immediately. I hope you are going to do so and I may inform you that the possession must be taken on or before the 26th March 1967 because that is the day of Lord Caitanya's birthday. You shall observe Lord Caitanya's birth day as follows:

1. The picture of Lord Caitanya with His party should be nicely decorated with flowers and garlands and Sankirtana should be performed regularly from Morning to evening. Just after seeing the Full Moon on the sky the days fast should be broken. I mean the devotees should observe fasting the whole day. In the evening the devotees should take food as in the Ekadasi days.
2. The next day you can celebrate feasting on account of Lord Caitanya's appearance and read about His life as given shortly in my Srimad-Bhagavatam and you can read also from the teachings of Lord Caitanya part of which is going to be published in the present issue of Back to Godhead.

If the psychedelic men want to sell our Visnu pictures you can charge them at least $50.00 for each picture. For display you lend them one only returnable on demand. We require many pictures as painted by Jadurani for decorating the lecture-hall in the new building. You will be glad to learn that here also we have got another Jadurani whose name is Govinda Dasi wife of Gaura Sunder. Both the husband and the wife are good artist and they have printed a very nice picture of Radha Krishna.

I am glad to learn that Donald has purchased Prof. Sanyal's book Krishna Caitanya. Late Prof. N. K. Sanyal was my Godbrother and his book Krishna Caitanya is approved and authoritative. Keep it very carefully and we may publish in Back to Godhead some articles from the book. It will help us a great deal because my Spiritual Master has given His approval to this book.* Please keep it carefully and when I return I shall see to it.

I shall be glad to hear from you when you are going to take possession of the house. Inform all friends there that I wish that we may enter the house on or before the 26th March 1967. You have done right by removing the pictures which deal in Gopis and Krishna. They are never for public show. They are very confidential and meant for advanced devotees who know Krishna fairly well. The neophytes will be misguided by such pictures. I hope you will understand me right.

With my blessings for you all.

Your ever well wisher, A.C. Bhaktivedanta Swami

*The picture of my Spiritual Master in the book may be painted in color by Jadurani: this will be another type of picture of my Spiritual Master.

Letter to: Kirtanananda

-

San Francisco 15 March, 1967

67-03-15

My Dear Kirtanananda,

Please accept my blessings and offer the same to all the devotees there. I hope by this time you must have received another $100.00 from new york which was delayed on account of the Pass Book. The Bank has however sent me the debit note for this $100.00. I am anxious to know what you have done about editing my lectures. Have you done something or not. I shall be glad to hear from you in this connection. I was indisposed for four days on account sudden attack of cold. Now I am well. Please send me a weekly report for all the work that you are doing there. I understand that Jadurani is there and she is doing well. I am sending herewith a work for her. I am returning to New York by the 9th April 1967.

Letter to: Jadurani

-

San Francisco 15 March, 1967

67-03-15

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter. You have asked me something for which it is difficult to answer from such a distant place. You are grown up girl you should rather decide what to do. Fix up your mind always in Krishna and He will give you good counsel.

I am sending herewith two pictures. I wish that you may enlarge one of them in painting. I like both the pictures but as an artist you can make your choice. I prefer the picture which contains all the body of Krishna on my right side. Anyway one of the pictures may be painted in three so that each branch may have one picture.

I shall be glad to know how many pictures you have completed by this time. Hope you are all well by the Grace of Lord Krishna.

Letter to: Janardana

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San Francisco 15 March, 1967

67-03-15

My Dear Janardana,

Please accept my blessings. I am glad to learn that your good wife is now days taking interest in Krishna Consciousness. Please offer her my blessings. I think a good and sincere husband's influence is working in her. Be happy in family life and both of you become blessed by Krishna consciousness. What about my books.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Enclosure:2

Letter to: Satsvarupa

-

San Francisco 16 March, 1967

67-03-16

My Dear Satsvarupa,

Please accept my blessings. I have seen the typed copies of Narada Bhakti Sutra as well as Teachings of Lord Caitanya. Both of them are nicely made. I think let us finish first Teachings of Lord Caitanya and then we take again Narada Bhakti Sutra. The subject matter discussed with Narada Bhakti Sutras is already there in the Teachings of Lord Caitanya. I have sent you matter for the Second part of the Teachings and please go on sending me one copy of your typewritten matter. I shall be glad to hear from you.

Letter to: Brahmananda

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ISKCON New York 14 March, 1967

LT$_{670316C1}$

To: San Francisco, California Branch 518, Frederick Street

My dear Brahmananda,

Please accept by blessings and offer the same to all devotees. I am in due receipt of your letter dated March 13, 1967. I am surprised to note that still meetings and negotiations are going on while our money is arrested. I do not know what short of business is this, if the negotiations are not complete while Mr, Taylor is so unscrupulous how this transaction can be terminated I do not know. If Mr. Taylor is receiving cash money what is his further demand I cannot imagine. I guess there is some defect in the whole manipulation. However we are completely dependent on Krishna and let us see what does He desires. There are so many gentlemen involved in this negotiation and all of them are Americans so I have nothing to say in this matter. And what about Mr. Kallman? Still he is manufacturing records? I shall be glad to hear about him. Please offer him my regards.

And we have another Mr. Ypslantin. Mr. Goldsmith suggested that he would take $200.00 and we have already paid him $300,00 and still he wants $150.00. But we need immediately permanent visa. Without it I think I cannot go to Canada because as soon as I leave the border of U.S.A. the bill pending in the congress on my behalf will be automatically cancelled. So I will have to take new Visa from Canada for entering USA of which we cannot say any thing what they will decide. In any case I will have to go to Canada by the end of April as it is already arranged and if it is possible to get the permanent residence Visa. I think we may pay Mr. Ypslantin further $150.00. If not then I do not know what to do. Better consult our other Lawyer friends. What can I advice more. Man's artificial civilisation has created so many artificial laws that we, although God's men, have difficulties to travel in God's countries on God's business. The foolish law makers should have at least given us some facilities to make people Krishna conscious so that they might be happy in this life and in the next. The Kingdom of Maya is like that and still we have to execute our business in Krishna Consciousness.

Regarding Tilak I give you permission for the interested friends.

Letter to: Rayarama

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San Francisco 16 March, 1967

67-03-16

My Dear Rayarama,

Please accept my blessings. I am pleased to learn that you are conducting classes very nicely and Krishna is supplying you intelligence to answer some critical questions by the audience. It is very good news. The more one can meet opposite elements successfully the more one is supposed to be advanced in Krishna consciousness. To a sincere heart Krishna gives all intelligence to combat such dialogues. Be sincere servant of Krishna and Krishna gives you everything. By the Grace of Krishna you are now engaged in some good work. Do it sincerely and help the organization to your best.

Now coming to the question of Gitopanisad, I am sorry that the book is not yet ready for printing although I have finished the book I want to get it immediately printed either there in U.S.A. or in India but the editing is not yet finished. Howard wants to do it but he has no time to finish it or to type it. You are also engaged in various ways and I do not know how to make it ready. Both you and Howard want to edit it but nobody takes charge to finish the job quickly say within a month. The matter is already there simply it awaits the finishing touch. I want to print also the Teachings of lord Caitanya. We must publish our books as much as possible because that will create our position. Back to Godhead should be the life and soul for the Society. Please let me know your program. Have you taken back the First Chapter of Gitopanisad from the publisher whom you delivered? I have asked you several times about this but I have received no reply from you. Please take it back.

Letter to: Nripen Babu

•

San Francisco 18 March, 1967

67-03-18

My Dear Nripen Babu,

Please accept my humble dandabats and blessings of Sri Sri Radha Damodara Thakura Dev. I am in due receipt of your kind letter of March 11, 1967 and have noted the contents very carefully. I am very sorry to learn that things in the Temple Srila Jiva Goswami has deteriorated so much. Please therefore immediately go to Vrindaban and make things alright. Stay in the temple for sometime as co-servant and do things as already planned by you. I am very much surprised to note that indulgence in liquor within the temple is going on. Of course I had personal experience that indulgence in Ganja was freely going on and now it has deteriorated to the utmost degree. Please do the needful immediately otherwise things will deteriorate to many more things. I think Governor Visvanatha Das is already aware of the condition of the temple. Many people at Vrindaban has complained against the Gosain of Radha Damodara Temple and consequently the Governor withdrew his promise to pay yearly Rs 500/- for Kirtana in the Temple on Janmastami day. He publicly promised this in the temple while meeting was going on Janmastami day organized by me. Unfortunately a demonstration was made by one woman who made a great show by crying that Panchu has cheated her by Rs 800/-. This show of the woman and subsequent adverse letters by other envious persons marred the whole project. Since then I could understand that no improvement in the Radha Damodara Temple can be made under such condition. The cheating of Panchu by 800/ rupees was subsequently confirmed before me by one woman disciple of Gauracandra Gosain. I remained silent and this the first time I am disclosing the fact before you.

Any way please try to save temple of Jiva Goswami because in very near future many people all parts of the world will come to see the Temple and Samadhi of Jiva Goswami and Rupa Goswami. If you get court permission to sell the land there will be no objection for purchasing _ so far I know that your maternal uncle and cousin brother are also __ in the temple. Sunderlalla son (the Vakil at Mathura) told me like that when negotiation was going on for lease. But I think if court sanction is obtained it will be quite alright.

As far as possible do not get into litigation with your cousin Gauracandra but try to settle things by your presence. Your presence in the temple is essential to establish your claim. In your absence some body as your representative must remain there. It is essential. And you can publish in the paper that no transaction will be valid without your signature as copartner.

You have sought my advice and I beg to submit humbly that you must stay in the temple for some time till things are not out of order. If you feel inconvenient to stay with Gauracandra Gosain, you can stay in my rooms but I think you should remain in the rooms set aside for your staying. You must keep your claim intact. As you are going to restore order in the temple I am always with you because Srila Jiva Goswami's temple is my heart and soul. I think with your cooperation I shall be able to render some genuine service to the Gosvamis Who are staying in the temple. I shall be glad to hear from you now and then specially when you reach Vrindaban during the Holi festivals. My American students are all glad to have your good blessings for them. If Radha Damodara desires many Americans will go to see the holy place of Jiva Goswami in the very near future. I am just trying to

[TEXT MISSING]

Last time when I was in Vrindaban, you know how much attractive and pure Sankirtana was performed by my disciples. To arrange for 50 men's prasadam nowadays means daily expenditure not less than Rs 100/- daily or Rs 3000/- per month.

I do not wish to disturb the position of the sevaits of Radha Damodara Temple, but simply if I am given the facility to live there with my disciples, it will be my pleasure to serve Their Lordships Sr Sri Radha Damodara to my best capacity. Now it is up to you all sevaits to decide on this fact.

Yours sincerely, A.C. Bhaktivedanta Swami

cc. Nripendra Natha Banerjee Nathauram Goswami

Letter to: Satsvarupa

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San Francisco 21 March, 1967

67-03-21

My Dear Satsvarupa,

Please accept my blessings. Regarding your question about the inhabitants of Vrajabhumi or Vrindaban it is to be understood that Vrindaban is the original abode of Lord Krishna as He is the original Personality of Godhead. In that transcendental plane He has His transcendental associates in different exchange of humor. For ourselves when we are in perfect stage of devotional service, we can know our eternal relation with Krishna and as such one of the associates of Lord Krishna becomes our ideal leader. This acceptance of leadership by one of the eternal associates of the Lord is not artificial. Do not therefore try it at present it will be automatically revealed to you in proper time.

Regarding the house, you are already in trouble. The best thing is to stop this strain. Mr. Lerner told me that Mr. Hill has no sufficient money to purchase the house. I definitely instructed you if Mr. Hill enters into agreement with Mr. Taylor it is then only you could hand over the check of $5000.00 to Mr. Hill or his agent. But you have not followed my instruction and now you are in trouble. If Mr. Hill has no money to purchase the house then his accepting our check is clear case of cheating. So immediately inquire if Mr. Hill has at all money to purchase cash from Mr. Taylor. If not immediately demand back the check otherwise consult our good lawyers and file a cheating case. We cannot forego this cheating conspiracy, if Mr. Hill has no money. He must either deliver the possession of the house immediately or must return the money immediately or file cheating case against all the combined group namely Mr. Payne, Mr. Hill and Mr. Palmer. I do not know what is actual case but from the telephonic conversation of Brahmananda it appears to be an organized cheating case and you have to face with courage without excusing any one of them. We are not revengeful but we cannot lose Krishna's money for nothing.

Brahmananda has asked me whether San Francisco Branch will pay some money for purchasing the house. But where is your house and where is the purchase? So far it is talks of Mr. Payne and company in which you innocent boys have been entrapped. I do not know how I can help in great blunder. I can only hope that Krishna will help you.

Howard wants one of the Mimeograph machine here so that copies of Back to Godhead required here may be printed here. What is the weight of the machine and what will be cost of transport charges. I think you can spare one machine for San Francisco and charge cost of it.

Please ask Rayarama to get back the first chapter of Gitopanisad from the publisher. I have asked this several times but there is no reply. I shall be glad to hear from you about all the points mentioned therein.

Ever well wisher,

A.C. Bhaktivedanta Swami

Letter to: Sri Krishnaji

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San Francisco 25 March, 1967

67-03-25

My Dear Sri Krishnaji,

Please accept my greetings. I beg to acknowledge receipt of your letter of the 16th March 1967 and with great difficulty I could guess only 75% of the hindi writing. There is no body here who can read Hindi. Anyway I have got the summary of the letter and the immediate issue is that the room must be cleansed and I may inform you that as soon as I return to New York on the 9th April 1967 evening, I shall arrange to send the key for opening the room at least for cleansing. The key is in New York otherwise I would have sent it immediately; sent it from here. But rest assured that the room will be opened and cleansed or vacated by the end of April 1967. Please do not be anxious. My reservation by the United Air Line is already booked on the 9th April and I am returning there.

Regarding publication of my books, you know that since I have come here the work is stopped and that is great loss for me. My primary duty is to publish the Srimad-Bhagavatam and finish it in my life. But preaching in the western countries is also my duty as it was ordered by my Spiritual Master. I thought that I shall be able to publish my books from America but it is very much expensive: therefore I have to get books published from India at any cost. Sriman Surya Kumar Joshi B.A. in charge of the publication department All India Congress Committee. No. 7 Jantar Mantar Road New Delhi has very kindly agreed to take the burden of proof reading and if you also join with him to help me in this connection it will be great help for me. If you have time you can please see him and talk with him face to face how you can help me. If you both cooperate then the publication work may immediately be revived. Surya Kumar Joshi is expert in proof reading and as such if he and you cooperate there will be no difficulty.

Regarding Seva Pujah of the temple I have already written to Sripada Narayana Maharaja if he would come to Delhi and live in the temple. If he comes he will relieve you from the seva pujah of the temple and he will do it nicely.

Regarding cooperation in the matter of preaching work in the western countries it is the duty of every Indian and Hindu to cooperate in this task. There are so many Sanatana Dharma establishment in India but no body has tried to preach the principles of Bhagavad-gita in the Western countries although Bhagavad-gita is widely read all over the world. Swamis like Vivekananda or others who came here before me, manufactured their own ideological religion and that is not in conformity of the Bhagavad-gita. The straight way of Bhagavad-gita is that Lord Sri Krishna is the Original Personality of Godhead and He is the only worshipable object for all humanity. "Mattah nanyat parataram kimchid asti dhananjaya". There is nothing superior Truth than Sri Krishna is the Gospel of all Vedic instruction. I am trying to implement this truth in this part of the world and it is the duty of the Hindus and Indians to help me in all respects.

As far as possible try to help me in this mission at least in the publication of my books from India and if possible meet Sriman Joshi with this letter and talk with him. Let me know know your joint decision and that will help me much. If you reply this letter after 31st March 1967 then you may reply this letter to my New York address namely 26 Second Avenue New York N.Y. 10003.

I am glad to learn that Srimat Bahuji and other members of your family are all doing well by the Grace of the Lord and I wish that you be happy in your execution of Harbhakti in which Lord Rama has already engaged you.

Yours affectionately, A.C. Bhaktivedanta Swami

N.B. Your friend who wants to come here & stay may directly send me letter about his expenditure for coming here. He may also let me know why does he want to come here & what is his qualification. Then I shall see here. I can help him in the matter of his stay in this country.

ACB

Letter to: Brahmananda

•

San Francisco 28 March, 1967

67-03-28

My Dear Brahmananda,

With reference to your letter of the 24th March 1967, I beg to request you to see in the Bank as to who has taken payment of the check. Any one either Mr. Hill or any one else who has taken the payment must be sued along with Payne. In whose favor did you sign the check? I think you signed the check in favor of Mr. Hill because he is supposed to be the financier and who else can take payment of the check except Mr. Hill.

If you expect that Payne is coming with $20000.00 second mortgage money then we shall not lag behind. We are prepared to pay the balance $5000.00 and other fees at any cost. If you lag behind to pay the balance money certainly you are not eligible to get back the money. So we shall not lag behind. If we are actually getting possession of the house, then I take the responsibility to pay the balance money rest assured. But I do not know what is the agreement you have entered into.

Payment of the next installment of $5000.00 dollar is not the issue: the issue is that Mr. Payne has made a false transaction and Mr. Hill is his accomplice to take the money under the plea of being the financier to purchase the house. I am not a Lawyer but this is common sense affair. Mr. Hill has taken the money and he must finance to purchase the house. If he has no money to finance then it is a cheating case clear and simple. Mr. Lerner said that he has no money, therefore, he must be sued along with Payne. But if he is able to finance as per agreement we are also prepared to pay the balance money. So if Payne comes with the money, I take the responsibility of paying the balance $5000.00.

The scheme of Mr. Herzog to serve notice to Mr. Taylor will clear up the case. So to serve the notice of action to Mr. Taylor is very good. So far $750 paid to Mr. Payne his firm should be given all pressure even up to the court.

My point of view is that provided we are getting possession of the house we shall not lag behind in the matter of all stipulated payments. If we lag behind we are not going to get back the money $5000.00. We want the house and we are ready to pay all with all hardship on our part but if it is a maneuver on the part of Mr. Payne and His accomplice Mr. Hill they must be brought to the criminal court for proper punishment. If however we get the money back without a farthing less, we are not going to take any step even though we can do so legally.

In such critical points how you can leave New York. Suppose Mr. Payne secures the second mortgage money by the 31st March and you are absent who will look after the transaction. We must get into the possession of the house for Krishna's Temple or we must get back the money for Krishna's service. And we are prepared to fulfill the terms of the agreement.

On the birthday of Lord Caitanya we have installed the deity Jagannatha (in three) in the temple of the San Francisco Branch and the celebration of feasting was nice last night. People are taking interest in the temple and they are attending meetings regularly. I think similarly Jagannatha should immediately be installed in New York. If some of you who may know carpentary work can engrave such deity, as Syamasundara has done here, I can give you the model. If not I shall ask Syamasundara to carve one set for you. I do not know if you are going to change the present place as it was indicated in the letter of Satsvarupa.

At last also I may say that you can forget the great loss. Do work sincerely in Krishna Consciousness abiding by the order of Krishna and everything will be in order.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda, Satsvarupa, Rayarama, Gargamuni, Rupanuga, Donald

-

San Francisco 28 March, 1967

67-03-28

My Dear Brahmananda, Satsvarupa, Rayram, Gargamuni, Rupanuga, Donald,

Please accept my blessings. I have received your letter of the 24th March 1967 and previous to this I received one copy of the letter addressed to M/s. Willium Alfred White Inc. I have replied Mr. Goldsmith's letter also giving him the whole history of the cheating business. It is understood that Mr. Goldsmith says the hope of getting back the money is very slim. Under the circumstances there is no need of pushing good money for the bad. $6000.00 has already become bad money and therefore no more good money should be spent after this. Forget the chapter. Take it for granted that Krishna has taken away this money from you for your deliberate foolishness. In future be very cautious and abide by the orders of Krishna. If you abide by the orders of Krishna, He can give you thing that you may need. Be cheerful and chant Hare Krishna without any lamentation. As I have told you several times that my Guru maharaj used to say that this world is not a fit place for gentleman. His version is corroborated by the following verse of Srimad-Bhagavatam. It is said like:

Yasya asti bhagavati akincana bhakti Sarvai gunais tatra samasate sura Harav abhaktasya kuto mahat guna Manorathena asato dhavato bahi.

"A person who is not in Krishna consciousness has no good qualifications. However so called gentleman one may be or academically educated he may be he is hovering over the mental plane and therefore he must commit nuisance being influenced by the external energy. A person who has however unflinching faith in the Supreme Personality of Godhead has all the good qualifications of the demigods." In other words you should not keep your trust on so called gentlemen of the world however nicely dressed he may be. In the matter of discharging our mission of Krishna consciousness we have to meet so many so called gentlemen but we must be very cautious for dealing with them as we are cautious in dealing with serpents.

I have taken quotation from good printing houses in San Francisco for Gitopanisad and it is estimated to cost about $11000.00 for five thousand copies case bound and golden title. I will have $5000.00 from here and shall be glad to know how much you can contribute so that I can take up the work. I wish that you may contribute the balance either by selling my books (Srimad-Bhagavatam) or by raising funds.

English translation of Caitanya-caritamrta by Nogan Roy have been seen by me. There is no commentary and therefore it can be read. but I do not know who is this Sanjib Choudhuri. Anyway there is no harm reading simply the translation.

Regarding the Mimeograph machine if it is very expensive to send do not send it.

Rayarama, you took some quotation for printing the book Gitopanisad in U.S.A. If you therefore take immediately quotations from several places on the following details and let me know then I can decide immediately what to do. You can take further quotations from several places on the following details and let me know then I can decide immediately what to do. You can take further quotations on the following details.

Description: Case boundbook Quantity: 5000 five thousand copies Size: 12 1/2 x 9 1/2 flat & 6 1/2 x 9 1/2 folded. No. of pages: 400 plus the cover Paper: Best quality offset book Composition: By the printer in 10 and 12 pt. and italics Press work: Black ink two sides and one tricolor photo. Cover: Title engraved and gold stamp on backbone. Quotation: Each book. Delivery: Maximum time to be delivered partly in New York, partly in San Francisco and partly at Montreal.

Please take this quotations and let me know so that I can decide there to print the book either in New York or in San Francisco.

Hope you are well. Further Gargamuni suggested that there is some chance of opening a branch in London. I shall be glad to know about the possibility. If I can establish one branch in London after Montreal it will be a great success of our mission. Please let me know in detail.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama, Satsvarupa

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San Francisco 30 March, 1967

67-03-30

My Dear Rayarama My dear Satsvarupa,

I beg to acknowledge receipt of your letters with enclosures. Thank you very much and accept my blessings.

Regarding the house and the money which you have foolishly mishandled, I can give you still good counsel as follows:

I do not know what is the agreement you have entered into and paid the check for $5000.00 but I can guess it that the agreement is drawn on the understanding that Mr. Hill is the financier who is going to purchase the house on our behalf from Mr. Taylor and the check is received by Mr. Hill as earnest money with provision that further $5000.00 shall be paid by 31st March 1967. Mr. Payne knew it very well that you have not got further $5000.00 to pay by the 31st March and he thought that on your failure to pay further $5000.00 dollar the first $5000.00 dollars can be usurped by the gang.

But actually this Mr. Hill has no sufficient money to pay Mr. Taylor. Mr. Taylor may know this fact and therefore he was not present when you all foolish boys assisted by similar lawyers signed the agreement without the presence of Mr. Taylor. I repeatedly warned you even at the last point that we should not pay the check unless there was agreement between Mr. Taylor and Hill. The agreement was signed like marriage ceremony without the presence of the bridegroom. The mistake was there and now you are repenting.

Any way if on the 31st March Mr. Hill and his accomplice comes forward with second Mortgage money $20,000.00 and demands the second installment of $5000.00, do not lag behind. In case the house is actually being purchased by Mr. Hill from Mr. Taylor and if there is genuine transaction between the parties, we are prepared to pay the balance $5000.00 immediately. But I know this Mr. Hill has no money, as Mr. Lerner told me, to purchase the house on our behalf. It appears a bogus representation of Mr. Payne. Therefore it is a clear case of cheating and therefore all of them must be punished in the criminal Law court at any rate. I asked you to send me the copy of the agreement but you have not sent it. Otherwise I would have been able to give you clear directions. And yet I give you some suggestions as abovementioned and I do not know how you would tackle. If it can be proved that Hill has no money to purchase the house then it is clear cheating case arranged by Mr. Payne. So on the 31st March challenge them whether they have entered into agreement with Mr. Taylor or whether they have actually paid our money to Taylor. If it is a fact that he (Mr. Hill) has paid the $5000.00 to Mr. Taylor and if actually we are going to have the house, do not lag behind, we are prepared to pay the balance within a fortnight rest assured. I do not know why the Lawyers are not serious about this cheating case. If Mr. Hill has no money and on pretention of purchasing the house on our behalf he has accepted the money, then it is a clear case of cheating and Payne is the organizer of this cheating maneuver. And if this is genuine case that the house is actually going to be purchased we are prepared to pay the balance $5000.00. Let us have the house or return back the money. In default there is clear case of cheating as far as I can guess. Now you can do as you like.

English translation of Caitanya Caritamrta by Nogen Roy have been seen by me. There is no commentary and therefore it can be read. But I do not know who is this Sanjib Choudhuri. Any way there is no harm reading simply the translation.

Regarding the Mimeograph machine if it is very expensive to send do not send it.

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Please take this quotations and let me know so that I can decide where to print the book either in New York or in San Francisco.

Hope you are well. Further Gargamuni suggested that there is some chance of opening a branch in London. I shall be glad to know about the possibility. If I can establish one branch in London after Montreal it will be a great success of our mission. Please let me know in detail.

Yours ever well wisher A.C. Bhaktivedanta Swami

Letter to: Devotees

•

San Francisco 30 March, 1967

67-03-30

My Dear devotees,

I am aware that you are feeling my absence just as I am feeling the absence from you. But in the meantime this must be so and Krishna will provide for you as long as you keep chanting Hare Krishna. I want to see each and every one of you, so I am asking Mukunda to arrange my visits since he has volunteered to render this service. If any of you have any particular points you wish to discuss with me, please have Mukunda make an appointment with me for you. I am always at your service.

If you chant always Hare Krishna, read my books, and preach this philosophy sincerely, then Krishna will provide you with all facility, and you will not fall down into material entanglement.

Affectionately Your ever well wisher, A.C. Bhaktivedanta Swami

April

Letter to: Mr. Fulton

•

San Francisco 3 April, 1967

67-04-03

Mr. Richard Fulton Inc. 200 West 57th Street New York N.Y. 10019

Dear Mr. Fulton,

I thank you very much for your letter of the 31st March 1967 and I have noted the contents carefully. Mr. Alan Kallman of Pixi Records is my well wisher friend and it is very kind of him that he has desired to push my cause through your valuable endeavour.

I am returning herewith the Agreement duly signed by me along with some papers of my activities. Amongst the papers you will find one copy of literature of my Srimad-Bhagavatam and if you have no objection to mail such literatures then I can send you copies as many as you may desire. Any order received through you directly or indirectly will credit your account by the same commission namely 33-1/3%

Thanking you once more and awaiting your early reply. I am returning to New York on the 9th April 1967 by United Air Line.

Yours sincerely, A.C. Bhaktivedanta Swami

Enclosure: Signed Agreement & eight other papers.

This is to certify that His Holiness Tridandi-Swami Bhaktivedanta Swami Maharaja is a bona fide initiated disciple of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Prabhupada, the Founder-Acarya of the Gaudiya Math Institutions and in November 1959 he took Sannyasam (renounced order of life) from His Holiness Tridandi Swami Bhakti Prajnan Kesava Maharaja, the Founder-President of the Gaudiya Vedanta Society. He is therefore an authorized Preacher and Teacher in the line of disciplic succession from Lord Caitanya Mahaprabhu, who preached Krishna Consciousness all over India about 500 years ago and authorized His all disciplic successors to preach the Philosophy of Bhagavad-gita and Srimad-Bhagavatam in all towns and villages of the world. It is a great pleasure for all members of the Gaudiya Vaisnava Vedantists that Tridandi Swami Bhaktivedanta Swami Maharaja is engaged in preaching the cult in the western world.

Swami B. V. Narayana

Letter to: Kirtanananda

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San Francisco 7 April, 1967

67-04-07

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your affectionate letter of the 3rd instant and have noted the contents carefully. Hayagriva informed me that you have become sorry for not receiving my letters and for this I must beg your pardon. But do not think that I neglect to write you letters. Of course I do not reply your each and every letter, I always think of you because you are all my heart and soul. I am so pleased to have your association and I always thank my Spiritual Master Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja for His favor by sending me some sincere representative of Him in missionary activities in this part of the world. I came here to execute His Will and by His Grace I have so many good souls like you, Brahmananda, Satsvarupa, Hayagriva, Rayarama, Haridasa, Mukunda etc. I consider you all as representative of my Guru maharaj to help me in this helpless condition. My Godbrothers did not help me but my Spiritual Master has helped me. So do not think that I can ever forget you even for a moment. I pray to Krishna for your more and more advancement of Krishna Consciousness. Be happy and execute more and more service for Krishna and Krishna will accept you in His association.

I am very glad to learn that Lord Jesus Christ has approved our activities. Perhaps you have marked it in my preaching work that I love Lord Jesus Christ as good as Krishna; because He rendered the greatest service to Krishna according to time circumstances and society in which He appreared. Similarly Hajrat Mohammed and Lord Buddha also rendered greatest service to the human society according to circumstances. So work with more enthusiasm and we are sure to be successful in our great mission.

Last night we had very successful meeting at Berkeley and I think there were about three hundred students who participated in the meeting for two hours, danced with us and after the close of the meeting they surrounded me to offer their respects and some of them inquired various questions. Every one appreciated what I could speak in the meeting for about forty minutes and so I was very much encouraged.

By Krishna's planning Brahmananda's presence at Montreal was so much helpful. I very much appreciate your selection of Janardana as the President and Paul and Helena as treasurer and secretary respectively. May Krishna bless them and let me congratulate them for execution of Krishna's service so nicely.

You will be please to know that we have already installed the Sri Murtis of Lord Jagannatha, Balabhadra and Subhadra in the temple of San Francisco center and I wish to establish similar temple at Montreal. Probably I shall carry with me the Deity for New York. Editing of my lectures may be a hard task for you but it will prove an examination test for you as how far you have heard me attentively. Never mind it is slow but it must be sure. You can keep a note of my activities and can wait for writing book at suitable time. I am asking Mukunda to send one copy of the presentation as he has made a presentation to Sriman Brahmananda.

I have received letter from Brahmananda that he is going to take delivery of the records on Thursday and he is going to send 500 records to San Francisco. I do not know if he is going to send you some records.

Regarding my going to Montreal it is understood that Brahmananda has already paid $150.00 to Mr. Ypslantin the Visa Lawyer to save me from my Visa being cancelled. But in any case I must go to Montreal and if my Visa is not granted again to enter New York, I think I shall remain for sometime at Montreal and then proceed for London to establish a center there. I wish that at least four centers may be established in the Western countries including one in London and then a company of twelve at least of all your brothers and myself may have an extensive tour all over the world for preaching this unique cult of Hare Krishna. And because it is approved by Lord Christ at least the Christian world will accept our Kirtana procedure. I have seen in the bible that Lord Jesus Christ recommended this Kirtana performances in the Bible. You know better than me and I would request you to write a small book on SANKIRTAN MOVEMENT IN THE BIBLE. I have given a note of direction to Hayagriva for writing a Drama on Lord Caitanya and if he can deliver us a nice Drama for staging in your different parts of the State it will be a great stride for our mission and I hope it will help us financially a great deal. Just you encourage Hayagriva to write this Drama very nicely in Poetry so that they can be sung in western tone all over America and Europe and staged everywhere to cover our expenses.

Brahmananda may try Mr. Kallman and Mr. Fulton to help me getting a permanent Visa immediately. These two gentlemen have entered into Contract with me for recording and lecturing all over U.S.A. and it will be a great loss on their part if I am not granted a permanent Visa. Mr. Fulton may arrange immediately some lectures in Canada and that will help us both ways namely to save the Visa from being cancelled at the same time I can visit Montreal without any hindrance.

You can reply this letter to New York address because by this time 3-15 P.M. (San Francisco time) on Sunday next I shall be in New York.

Convey my blessing to Sriman Janardana, Paul, Hansa and Helena.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Janaki, Haridasa, Mukunda, Syamasundara, Malati, Hayagriva, Harsarani, Devakinandana, Lilavati, Ravindra Svarupa, Haladhara, Upendra, Subala, Krsna Devi, Dayananda, Nandarani, Jayananda, Ballabhi, Syamadasi, Ramanuja Yamuna, Gurudasa, Yogamaya, Mr. Mathews

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New York 10 April, 1967

67-04-10

My Dear Janaki Devi, Haridasa, Mukunda Das, Syamasundara Malati Devi, Hayagriva Das, Harsarani Devi, Devakinandana, Lilavati, Ravindra Svarupa, Haladhara Dasi, Upendra Subala Das, Krishna Devi, Dayananda, Nandarani, Jayananda, Ballabhi Dasi, Syamadasi, Ramanuja Yamuna Devi, Gurudasa, Yogamaya, Mr. Mathews, and all other devotees and friends,

Please accept my hearty greetings and blessings. I am so much obliged to you for your devotion and affection for me. I thought of you all throughout my journey from Francisco to New York and I was praying to Lord Krishna for your more and more advancement in Krishna Consciousness. On my arrival here I was received by hundreds of devotees and friends although Mr. Ginsberg was out of the town. One young professor from India first greeted me and told me that Swamiji you are doing here real work whereas others who have come from India, have simply formed some groups of old lady students without any real information of Indian original culture. Any way the reception in New York was very good organized by our students here and there was distribution of varieties of Prasadam to about 100 men in the temple. I was not least tired and after landing from the air ship although there was some blockade in my ear still I continued meeting for three hours. I am now very well although I am feeling your great separation. Please continue Kirtana as usual with devotion and you will make more and more advancement in Krishna consciousness. Hope you are all well and I beg to remain

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Dambergs (senior)

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New York 12 April, 1967

67-04-12

Dear Mr. Senior Dambergs,

Kindly accept my greetings. I am unknown to you but I have heard about you from your very good grandson Sriman Janardana (Janis). I have heard that you have been ailing since a long time but I have heard also that you are a great devotee of Lord Jesus Christ. It is very good. I am also an insignificant servant of Lord Jesus Christ because I am preaching the same message as Lord Jesus did. I’m preaching God consciousness or Krishna consciousness. Fools thought that Lord Jesus Christ was dead by crucifixion but He resurrected. All living entities are parts and parcel of the Supreme Lord and therefore they are also eternal. All our ailments are due to the external body. Although we have to suffer some time from bodily inconveniences specially in the old age, still if we are God conscious, we shall not feel the pangs. The best thing is therefore to Chant the holy Name of the Lord Constantly. I would you request you to chant always God’s holy Name. We are chanting God’s holy name always and instructing our students to do so. If you have any holy name for God do chant Him always and it will do you the greatest benefit. And by chanting so when you will be remembering Him always then you transfer to the Kingdom of God is guaranteed. When you return to the Kingdom of God there is no necessity to come back again to the rotten world full of miseries. We are chanting God’s Name as

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

The Lord Has millions of holy names and you can chant any one of them and each and every Name of the Lord is full potential. We chant the abovementioned holy Name of the Lord because the name was Chanted by Lord Caitanya the father of this movement of Krishna Consciousness. We follow Lord Caitanya's footprints to achieve very quick result. I would advise you also to follow the principle. Krishna means the most attractive reservoir of Pleasure. Who does not want such pleasure? Therefore we want Krishna and nothing more.

Hope you will understand me right. May Krishna give you all peace of mind. You are so lucky that you have got a nice boy like Janis as descendant of your good family. He will render you greatest service to your family by his becoming Krishna conscious,

Yours very sincerely A.C. Bhaktivedanta Swami

Letter to: Janardana

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New York 12 April, 1967

67-04-12

My Dear Janardana,

I am in due receipt of your very long letter of April 10,1967. On the same day I received also your wife's letter requesting me to pay $300.00 which she gave in loan to the Society. I have at once replied to her letter through Rayarama that the money, $300, which she has given in loan to the Society must be returned to her, and I am glad that you are going to repay next week. If you, however, find any difficulty to repay her, then write to me and I shall manage to send her the $300. Of course it will be difficult for the managers to send $300 while they have lost $6,000. Still, I do not wish to put your wife into trouble for the money which she faithfully loaned to the Society. So kindly let me know that you are going to repay her loan. Otherwise I shall send her the money.

I can understand that there is some difficulty in meeting the regular expenditure of your Society-namely $350, as you have stated in detail. I apprehended this difficulty in San Francisco when you first informed me of opening a branch in Montreal, and I discouraged the enterprise. But you were, both you and Kirtanananda, all enthusiastic.

Now when you have opened it is not good to close it; that will be a discredit for the Society. Try to continue the branch by cooperation. I can understand that you are a family man. You cannot expend the whole amount you earn, but as your wife has proposed that she can allow you to spare 50%. So either 50% or any per cent you can easily spare for the Society, we shall welcome. Don't be overburdened. We don't want anyone to be overburdened. Rather I shall ask Kirtanananda who is not a family man to take the whole responsibility. So don't be agitated. Prosecute Krishna consciousness in peacefulness. One thing I shall request you and your wife: to translate into French all our books. The Society will be obliged to you by your intellectual service more than by money; because you are a family man and you require money. I hope this will satisfy you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 12 April, 1967

67-04-12

My Dear Mukunda,

Please accept my greetings and hearty blessings. I hope in the meantime you have received my previous letter informing my safe arrival in New York.

Today I have received the certificates from India and the copies are enclosed herewith. Please immediately consult your Lawyer friend who wanted this certificates and do the needful. I must have now the Permanent visa otherwise I cannot go to Montreal and work will suffer very much if I do not go to Montreal by the next month. Kindly let me know what you have done in this connection and I shall wait your letter with interest.

I heard that for appointing a teacher-foreigner expert in particular subject one has to submit application with $25.00 fees and certificate of bona fides of the teacher sponsored by some American. The form I got from the office of Immigration is perhaps lying at San Francisco.

Anyway you wanted the certificate which is now obtained and now you can do the needful quickly and let me know what you have done. Please offer my blessings to all my devotees and specially Janaki Devi. Awaiting your early reply. I hope you are following the prescribed routine work for holding the classes and shall be glad to know about it.

Your ever well wisher. A.C. Bhaktivedanta Swami

Enclosure: Copy of the certificate. N.B. I have not heard anything about the printing affair of Bhagavad-gita.

Letter to: Kirtanananda

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New York 13 April, 1967

67-04-13

IHA YASYA HARER DASYE KARMANA MANASA VACHA. MIKHILESVAPYAVASTHASU JIVAN MUKTA SA UCYATE, by work, words & mind.

”A person, who is always anxious to render service unto the Supreme Lord Hari, as His eternal servitor, in all conditions of life he is considered to be liberated even though within the material body”

My dear Kirtanananda,

Please accept my blessings and convey the same to all devotees there. I am in due receipt of your letter of the 10th instant and have noted the contents with great delight. Your mutual understanding with Sriman Janardana making Krishna as the center of attraction is very much enlightening to me. Transcendental jealousy is not wrong but it is absolute. In the transcendental world there are jealous parties also like the party of Radharani and the party of Satyabhama. Radharani and Satyabhama are always jealous of one another but the center is Krishna. There are many material examples also. There are many political parties in a state but in spite of all political jealousies they are one in serving the state. Similarly Krishna being the center all competition and jealousies for serving Krishna the best is always Absolute provided such jealousies do not come down to the material plane.

Krishna consciousness means to increase the number of persons in Krishna consciousness. Therefore it is the duty of a Brahmacari to go door to door as beggar and enlighten people in Krishna consciousness. Whenever you go to some person he will hear something from the devotee about Krishna consciousness and that will be very much beneficial for both the devotee and the person who hears the devotee. In India the Brahmacaris are meant for begging from door to door for the Spiritual Master. But in your country this activity is not allowed, therefore some devices like selling the publications recruiting members, inviting them to our meetings and likewise activities must be taken by the Brahmacaris and that will be nice. Grhasthas or the householders have responsibility of family therefore whatever contribution they can offer for the Society is welcome.

After all, Krishna is the ultimate Person. We are just trying to serve Him. Your conviction that we have to supply the demands of Krishna and not to demand anything from Him is the pure devotional philosophy. The followers of Lord Caitanya never makes Krishna the Order supplier but the devotees become the order supplier of Krishna. Krishna wants that all His bewildered sons may be turned towards Him and therefore the more we are able to turn devotees of Krishna the more our service is recognized. We have to work practically how this mission can be well organized.

Residential quarters for students and others on terms of our rigidity is very good project. We should increase this project like Y.M.C.A. organization without any profit. We shall supply nice Prasadam at cheap rate and we shall give shelter to persons who will abide by our rules. That will help in increasing the numbers of devotees because they will attend our lectures and take our Prasadam and will have opportunity to hear Srimad-Bhagavatam etc. I think we should make an experiment of this project during the world Exposition.

I understand that you are going to take sanction of India Govt for distribution of the literatures. But the present India Government has a phobia against anything which is religious fervour. The best thing would have been to have one small stall for ourselves from the Exposition authority without any cooperation of the Indian Pavilion. Then we would be able to function independently. If we distribute our Prasadam, our literature, try to sell our books and other literatures and go on playing our records and sell them, I think that will be proper utilization of our Krishna Conscious energy. If possible try to work on this line. When I think of Indian Government I become at once hopeless on account of the secular procedure.

I have approved your prospectus and I am sending herewith copies of certificates about my bona fides from Gaudiya Vaisnava Societies in India. Our Gaudiya societies are many many times older than the Ramakrishna Mission. I am the only representative in U.S.A. of my 500 hundred years old societies in India. If Ramakrishna mission can have all facilities from U.S.A. Government for preaching their cult and allow all Ramakrishna Mission Sannyasis remain here, why I shall not be allowed to remain here for propagating Lord Caitanya's movement. Anyway I have now certificates from my Godbrothers in India where we have got very big organizations in the matter of Krishna consciousness and let me see how things take shape.

Today I am going to initiate five devotees who were waiting for me while I was at San Francisco.

Hope you are well and awaiting your early reply

Your ever well wisher, A.C. Bhaktivedanta Swami

Enclosures: 7

Letter to: Kirtanananda

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New York 14 April, 1967

67-04-14

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter of the 12th instant and have noted the contents very carefully. It is very pleasing to learn that you had very good Kirtana on the 11th instant night with many devotees. Forget everything and go on with your Kirtana that will bring us all transcendental bliss. I received all letters from Janardana and I have duly replied to them including one meant for his grandmother who is ailing for some time past. You are all good souls and therefore Krishna has sent you all for giving me chance to serve Krishna.

Regarding permanent Visa from Canada it is very welcome suggestion. As I have told you several times that I want at least twelve trained devotees and let us tour all over the world for preaching the gospel of Krishna Consciousness. That will satisfy me. Now we have both records and books and I have ordered for more books from India and I have now money to print the Gitopanisad. Janardana's friend Mr. McGill certainly can help me in this connection. Why not make me an Hon. teacher in the Religion Department for teaching the cult of Lord Caitanya which is the living religion of the world. All other religions of the world are carried by more sentiments than philosophy but Caitanya cult is full of philosophy and transcendental sentiments or emotions. I am enclosing herewith certificates of my bona fides and see if you can arrange for my Permanent Visa from Canada. Mr. Ypslanti the Lawyer for my Visa asks me not to go to Montreal because as soon as I cross the border of U.S.A. I shall not be allowed to enter U.S.A. until I return to India and apply for new visa. And He is simply taking time to draw some more fees. Under the circumstances if it is possible for me to get Canadian permanent Visa through the good office of Mr. McGill then I can immediately start for Montreal. Please let me know how far it is possible and if Janardana has made any progress in this connection.

"Why we cannot eat meat", to answer this question the staight reply is that "because Krishna does not eat meat". We are concerned with Krishna Consciousness so our eating is dependent on Krishna Consciousness. We cannot eat, cannot do, cannot think, cannot will or can do nothing without Krishna consciousness. By nature one has to eat some weaker living being and therefore animals are eaten by man, vegetables are eaten by animal or the weak is eaten by the strong and therefore one living being is eaten by another stronger living being. But there is a systematic rules and principles for eating and a human being is to eat Krishna Prasadam. If Krishna would have eaten meat, we would have also eaten His meat Prasadam. We are concerned with Krishna Prasadam. In this connection please consult my writing in Srimad-Bhagavatam third volume page 822 ”One living being is the food for the other” also please consult page 984 ”The principles of Cow Killing”

Letter to: Janardana

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New York 14 April, 1967

67-04-14

My Dear Janardana,

Please accept my blessings. I hope you have duly received the note sent for your grandmother. Although we have spent $500.00 till now for my permanent Visa, our Lawyer is not yet successful. He does not advise me to cross the borders of U.S.A. otherwise the Visa which is now extended to February 1969, will be cancelled. And I cannot return to U.S.A. It is very difficult to deal with these lawyers. Now if it is possible for me to have Canadian Visa as Kirtanananda has suggested in his letter under reply and which you have also confirmed that it can be done, then please do it immediately and I can start for Montreal never mind it is cancelled here. You will find herewith two certificates of my bona fides in the matter of my becoming the teacher of Caitanya Cult. I have got my books also. So if I am appointed as teacher I think the whole problem is solved.

I hope you will try for this and let me know what is the opinion of Mr. McGill who is your friend.

Jadurani also has drawn one design for the Montreal Prospectus enclosed herewith please find.

Your ever well wisher, A.C. Bhaktivedanta Swami

Enclosure: 3 & 1 Letter from N.Y.U.

Letter to: Sri Krishna Panditji

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New York 15 April, 1967

67-04-15

TRUE COPY of Letter under separate post with Gramophone Record AND A CHEQUE FOR RS 50/-

My dear Sri Krishna Panditji,

Please accept my greetings. I am in due receipt of your letter of the 9th instant and have noted the contents carefully. As promised by me previously I am sending herewith the Gramophone Record of my Kirtana and short speech thereof. I hope you will enjoy it. I am very sorry to learn that Srimati Bahuji is suffering from Pyorrhea. It is due to excessive Betel chewing. Any way I am sending herewith a small cheque for her treatment. Please accept it with my blessings.

Regarding printing work, I am prepared to guarantee for payment to the press if the printing is first class just suitable to the American taste. If Joshiji appears to be not interested why not yourself do the work and I am prepared to pay you as stated in my previous letter.

Regarding your introduction to my disciples here, you can immediately note down the following address. He is interested in importing musical instruments from India. If you can immediately arrange to supply from Delhi things like Aggarbatti, Dhupa, Musical instruments, Varanasi Sari, Bronze cymbals, Printed matters, Printed cloths from Agra and Farukhabad etc, you can do very good business and make profit not less than Rs 200/- per month or more. Add only 5% on the purchase price or sometimes less than 5% on purchase values and you will be do good business. But if you can not write in English how you will make correspondence with them. You must write in English or get it done by some one who knows English. Unless you write in English how can you deal with them. Please note down the following address immediately and correspond with him giving reference of my name.

Mr. Michael Grant 518 Frederick Street, San Francisco, California 94117.

Regarding my room in the temple, I can understand that you want to use it for many other purposes and you cannot agree to use it exclusively for my Bhagavatam Printing. I do not wish to disturb you. As you are very much anxious to get the room vacated, I have decided to vacate it without delay. I have advised Srimad B.V. Narayana Maharaja of Mathura (Kesavji Gaudiya Matha) to vacate the room without delay. When he goes to the Temple please help him as far as possible and he will certainly vacate the room for your other religious purposes as you have informed me in your letter under reply.

In conclusion I may inform you that I can introduce to you many names in this country provided you can arrange for correspondence in English. Who will read your Hindi letters. Please note that without English you cannot be in touch with the outer world at least in Business. Why not train at least one of your sons in English correspondence and I will help him in doing our world business and your family will be profited.

Hope you are well.

Your ever well wisher. A.C. Bhaktivedanta Swami

My Sri Krishna Panditji,

The above letter was to be posted by air mail. But my students have posted it along with the Gramophone Record by ordinary mail. So it will take some time to reach you. I therefore send the copy of the above letter by air mail so that you can know the reply of your letter of the 9th instant. Kindly help Narayana Maharaja in clearing the room. Awaiting your reply.

Yours etc. A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

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New York 18 April, 1967

67-04-18

Madam Sumati Morarji Baisaheba,

Please accept my greetings. Hope everything is well with you. Kindly refer to your letter of 22nd November 1966 in which you ask me two copies of my Srimad-Bhagavatam. I had some books in Bombay c/o the Universal Book House, Dadar and I advised them to deliver you the books. It is understood that they have delivered all the books to your office. I would therefore request you to take as many books as you may require and the balance out of 126 books may be booked to New York by any one of your ships.

You will be pleased to know that people in this country specially the younger section are accepting the philosophy of Bhagavad-gita and Srimad-Bhagavatam as it is and I am hopeful of my mission in this country. I am enclosing herewith some press cuttings which will convince about my success in preaching in this country. Kindly pray to your Bala-Krsna to help me more in this connection. I have now opened three centres namely one in New York, one in San Francisco and one in Montreal (Canada). This branch is opened by one of my American disciples. Kindly let me know if you have got any office in Montreal and in San Francisco. I shall be much pleased to hear from you at your earliest convenience. Kindly convey my blessings to Sriman Choksi and your other Secretaries.

Hope you are well,

Yours sincerely, A.C. Bhaktivedanta Swami

Enclosures:3

Letter to: Ballabhi

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New York 22 April, 1967

67-04-22

My Dear Ballabhi,

Please accept my blessings. I thank you for your letter of the 18th instant and I have noted the contents with so much pleasure. I know that you poor girl have been frustrated by the so called society and you deeply needed the shelter of Krishna Consciousness. Krishna kindly sent you to me and I have tried to give you whatever I had in my possession. Please go on chanting Hare Krishna Hare Krishna as you are doing now and this very chanting will give you all peace and prosperity both in this life and the next. Never expect any good from the so called society, friendship and love. Only Krishna is the genuine friend of all living beings and it is He only who can give us all benediction. The more you advance in Krishna Consciousness chanting Hare Krishna Hare Krishna the more you become spiritually advanced and happy in all respects.

The separation which you are feeling on account of my physical absence is good sign. The more you feel such separation the more you will be situated in Krishna Consciousness. Lord Caitanya felt this separation and His process of approaching Krishna is the feeling of separation. However I shall return to San Francisco as soon as possible. How is Nandarani and her husband Dayananda __ not hear from them since I have come back to New York.

Herewith please find some notes for Sriman Subala das and his wife Krishna Devi.

Letter to: Subala, Krsna Devi

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New York 22 April, 1967

67-04-22

My Dear Subala das and Krishna Devi,

Please accept my blessings. I am in due receipt of your letter and _ so very nicely made. I am enjoying your preparations daily and it is so _ I am glad that you are prosecuting the _ regularly and that will make you happy in the world both in this life and in the next. Make Kirtana your life and soul and He will give you all benediction.

Letter to: Harsarani

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New York 22 April, 1967

67-04-22

My Dear Srimati Harsarani,

Please accept my blessings. I have duly received your bags for the beads and thank you very much. I hope you are __ Kirtana nicely and feeling transcendental happiness. Please offer my blessings to all the boys and girls. Hope to hear from you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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New York 27 April, 1967

67-04-27

My Dear Pradyumna dasa Brahmacari,

Please accept my blessings and I beg to thank you for your letter of the 22nd instant. I am returning herewith the Bank card duly signed by me. Pradyumna is Krishna's plenary expansion like Vasudeva, Aniruddha and Sankarsana. When Krishna appeared on the earth Pradyumna appeared as His son born of Rukmini. The immediate expansion of Krishna is Baladeva. who appeared as elder brother of Krishna and Baladeva. expands Himself further as Sankarsana, Vasudeva, Pradyumna, and Aniruddha. There are such innumerable expansions of Krishna and Pradyumna is one of them. There is no difference in potency of all these expansions.

I am so glad to learn that you had no difficulty on the border. These man made borders of land are disturbances in the Law of the Lord. All lands belong to Krishna and as servant of Krishna we have every right to enter any land but artificial man made civilization has created so many nonsense and these are the conditions of material existence. Sometimes we have to place ourselves under such conditions to make the best use of a bad bargain, but rest assured in the discharge of Krishna conscious duties Krishna will always give us His protection and we may discharge our duties unhesitatingly. I have seen in you that Krishna has special mercy upon you and utilize this mercy fully so that in this very life you can be elected as the associate of Krishna in His supreme abode Goloka Vrindaban. As you are all good souls Krishna will help you always in your business of Krishna Consciousness.

Regarding Harmonium, you can immediately send me a Money Order check $100.00 and I shall arrange for one Harmonium the best as well as for one good Mrdanga and a few pairs of Kartal.

Letter to: Kirtanananda

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New York 27 April, 1967

67-04-27

My Dear Kirtanananda,

Please accept my blessings. By the Grace of Sri Krishna you are doing well in the management of the Montreal center and your combined service will improve the condition more and more. Be jolly always knowing well that Krishna is with you and all sincere attempt to improve the Montreal Branch will be successful. I have already asked Syamasundara of San Francisco to sculpt one set of Sri Murtis of Jagannatha for Montreal but if you can locally do it there will be great saving of transport charges. I am sending herewith one picture of Jagannatha as they are situated in San Francisco. You have seen the place and now you can arrange for the Deity like the picture and I wish to follow the same principle in all our branches. The Deity room should not be separate from the common lecture room but it should be situated in such a place that all can see the Deity perfectly. But arrangement should be made in such a way that there would be one round curtain to cover the place when there is no class. They should not always be exposed, only during the class hours the curtain should be open. The picture enclosed herewith may be enlarged and sent me back again.

Regarding Easy Journey to Other Planets if you like this book just edit it nicely and we shall get it printed here with addition of my chanting essay. Now I am trying for printing arrangement and this book also can be nicely printed provided you take charge of distribution. I am very much anxious for sale of my books. It has to be organized; please think over this matter. If the books are not properly sold how I can print so many books. Let Pradyumna help me in selling the books. If it is possible you can make Jagannatha statues in various sizes for sale and I approve this project. We have ordered for some Krishna pictures and they are also for sale.

Regarding Bengalis. I think it will be difficult for them to join us because we are pure Vaisnavas. The Bengalis are generally worshipers of Goddess Kali for facility of eating meat and fish. But some of them may join us in minority. Indians other than the Bengalis may join us in large numbers because most of them are vegetarians. Any way do not disturb them or any one about their personal affairs but give every one the chance of joining us in Kirtana that will pave the path of Krishna Consciousness. You are intelligent enough and I hope you will understand me right.

You will be glad to know that I have been able, by Grace of Krishna, to recover $4227, and odds out of the $5000.00 gone in the belly of Sir Conman Fraud (Payne) and Mr. Goldsmith is trying to recover at least $500.00 out of another $750.00 in the belly of Payne. I prayed to Krishna specially for this recovery because I thought that Krishna's money may not be utilized for sense gratification. So I think still we shall be in loss of about $1000.00 or more which cannot be recovered because they have been shared by the Lawyers. Any way it is Krishna's Grace but in future all of you must be very cautious to deal with men like Payne whom I trusted not from the very beginning.

Krishna is dictating you from within for nice management and I am very glad to have detailed statement of accounts. You will also be glad to know that Steadhisa (Stanley) has joined us again in good health. He is a sincere devotee of the Lord.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Enclosure :2.

Letter to: Sripada Nripen Babu

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New York 27 April, 1967

67-04-27

My Dear Sripada Nripen Babu,

Please accept my humble dandabats. I am in due receipt of your letter of the 22nd instant and have carefully noted the contents. The substance of the letter is that Gauracandra has sufficiently exploited his temporary position with power of Attorney and this process is going on since very long time even prior to the arrival of Gauracandra at the cost of the temple property. Amalgamation of all the deities namely the deity of Krsna dasa Kaviraja Goswami, Deity of Bhugarbha Goswami, the Deity of Jayadeva Goswami and the Deity of Jiva Goswami Prabhupada at one place by your maternal uncle is the beginning of this mismanagement culminating at last by selling the properties of the respective deities by Gauracandra for his personal sense gratification-is clear case of misappropriation and it is clear case of criminal breach of trust. But I think criminal case of breach of trust or misappropriation or similar criminal charges cannot be brought against Gauracandra because he will present himself as a co-sebait or a partner in the trust. So far I know a partner cannot be prosecuted criminally but I think as Gauracandra has broken the terms of your Power of Attorney which you have already cancelled is a case against him and he can be prosecuted immediately. I am not a lawyer but if he can be criminally prosecuted on this ground of breaking the terms of Power of Attorney you must immediately prosecute him on this ground and make him responsible for all loss of the property. Side by side you have immediately to apply for being appointed the Receiver of the state by the court for taking charge of the property. If so required you can become the joint Receiver of the State by court permission and that will solve the whole problem. This you can apply immediately and showing the emergency of the matter the court will immediately grant this Receivership either jointly and severally. If the court can be convinced that Gauracandra has already mismanaged the property, his claim to come into the management of the affairs will not be accepted and then you become the Receiver of the Property and as such you can offer security of your personal property which also happen in U.P. So there will be no difficulty. I think you should adopt this policy and you will be successful. Other cases will be simply dragging and will have no immediate effect. Besides that as I have already informed you in my previous letter that your presence or your son's presence as the co-sebait in the temple is very essential. Otherwise you shall not be able to protect the state and I think for the sake of Radhadamodarji and Srila Jiva Goswami you must adopt this principle and stay in the temple as co-sebait and if Gauracandra does not allow you to stay either you can stay at my rooms or you can ask the court to claim your room which Gauracandra has forcibly occupied. Any way if you or your representative does not live you cannot give any protection.

I can understand that you are short of fund because you have retired from your service. Although you have not asked me still my conscience says that I may send you some money on account of the land you may give me on either lease terms or on sale. I am therefore advising my society to send you $100.00 one hundred dollars or Rs 750/- as earnest money. Please therefore send a receipt to my society as co-sebait of the property otherwise you cannot take charge or manage the property. Gauracandra has done everything illegally and as Receiver of the state appointed by the court you can recover all the misappropriated money from him. If you know that he has money in the bank on personal account you can suspend the payment as Receiver. Therefore you must take this step immediately as advised herein before. My society will not be agreeable to negotiate with any one who is not permitted by the court either to sell or give out on lease. The money sent by the society as earnest money may remain with you till such completion of negotiation and in the meantime you can send a receipt on the society's account.

So far the land is concerned my society desires to construct a nice American house on the land for study and promulgation of the Goswami literatures all over the world. We shall start a fine press for publication both in Sanskrit and English language and we can appoint your son as the Press manager if he can manage. I wish I would have gone immediately to India but if I go just now the work here will suffer. So please be with me in this project as you have promised for the service of Srila Jiva Goswami. I think simply the land in Lotankunja will not be sufficient. I want other lands also on the northern side of my room as well as on the western side of the Temple. But rest assured if you can give us some land certainly a new chapter . . .

May

Letter to: Janardana

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New York 1 May, 1967

67-05-01

My Dear Janardana,

Please accept my blessings. I thank you for your letter of April 27,1967 and have noted the contents carefully. My first instruction to you is that you must pass your M.A. Examination before any other consideration. Your degree will be a great asset for the society in the near future. So this is your first consideration. Regarding returning the money you do not bother much. Your good wife gave in loan to the society $300.00 and she must have the money returned. So do not bother about it. The society will return the money to N.Y. conveniently. There is no immediate necessity.

Regarding my Canadian Visa, I shall go to Montreal when you are confident of getting it there. Otherwise I shall lose the U.S.A. Visa also. So conveniently you try to get information from the right source and the best thing will be to get me as a teacher as you suggested in your previous letter. So far I am personally concerned either I remain here or there my business is to chant the glories of Lord Krishna. Wherever I get chance to chant is good for me. I have no idea for sight seeing in any country because I know that all land belong to Krishna and anywhere I remain I remain at His Lotus Feet. But if you think my presence in Montreal will be good for the Branch there I am prepared to go there any moment you ask me to go at all risk even if I am bereft of the U.S. visa. I do not mind it. Offer my blessing to all devotees there and your good wife.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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New York 4 May, 1967

67-05-04

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter of April 28, 1967, and thank you for returning the check. For the balance eight books you can send me your check conveniently, there is no hurry.

It is so pleasing to me that you are giving service to Krishna by your intelligence, by your body, by your mind. Everything is very nice and this will make you more and more progressive in understanding Krishna Consciousness. I think you are feeling and understanding how you are making progress and I am very glad to see it. I am also very much satisfied to see you have got a good companion, your wife Malati. She is very nice. I have received her letter, please convey my blessings unto her. I know that you are not much for writing letters but you are much for work. This is very good proposal. Make the Rathayatra Festival very great success. This will be a great introduction in your city and people will appreciate it and if we can introduce successfully this Rathayatra Festival not only in San Francisco but also in New York and also in Montreal, then it will be a great success of my mission in this country.

Your ever well-wisher, A.C. Bhaktivedanta, Swami

Letter to: Malati

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New York 4 May, 1967

67-05-04

My Dear Malati,

Please accept my blessings. I am in receipt of your letter of the 25th, April 1967, and I am very glad to know the sentiment expressed therein. You are a very sincere girl and your sentiment is also very nice. One should always feel very humble, that will help one to make progress in Krishna Consciousness. So your humble feeling that you are shrouded by illusion is very nice, at the same time your feeling that Krishna Consciousness is so nice that it makes everything easy.

You have desired me to return to San Francisco by the 1st of June. If Krishna wishes it is not impossible. My program was to go to Montreal but there is some difficulty about the visa so I may not go to Montreal, and in case I do not go it will be not difficult for me to return by 1st June to San Francisco. If I am not there by 1st of June by the 1st of July I must be there. Thank you very much.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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New York 4 May, 1967

67-05-04

My Dear Upendra,

I am in due receipt of your affectionate letter dated April 26, 1967. Thank you very much. Please accept my blessings and I also thank you very much for your sandalwood book marker. It is wonderful. Everyone appreciated this present and I am keeping it very carefully. I am glad that you are changing your office time and you shall have more time to perform kirtana. I am glad that you have mentioned the first stanza of Prayer to Spiritual Master. I think you know the meaning of this stanza. The meaning of this stanza is that, this world is just like forest fire and spiritual master is just like the cloud on the sky, therefore as the forest fire can be extinguished only by water from the sky, similarly, one can be peaceful and elevated in spiritual consciousness or Krishna Consciousness only by the mercy of a bona fide Spiritual Master.

The process which you are following is very nice. Your humbleness and sincerity will make you more and more advanced in Krishna Consciousness. I shall pray to Krishna for your welfare always.

Your ever well-wisher, A.C. Bhaktivedanta, Swami

Letter to: Mukunda

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New York 5 May, 1967

67-05-05

San Francisco

My dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated May 1, 1967 and thank you very much. You will be pleased to know that yesterday at noon at the City College of New York I had a very successful meeting amongst the students. There were about 200 students present, and at the last kirtana they all danced and sung with me, and there were 20 minutes of answers and questions. This meeting was arranged by the Philosophy Dept. Chairman, so it was very nice and successful. Regarding your inquiry about the individual soul present, I think you will remember that I have several times explained that throughout the whole cosmic creation, not only in the cosmic creation, in the Spiritual World also, the individual is full everywhere, they are numberless. In the material world, the number of souls are very small. In the Spiritual World the number of individual souls are far far greater than what they are here. The conditioned souls are just like prisoners, as we have got less population in the prison house, similarly, in the material world the number of individual souls are very small. So you may understand from me that the individual souls are everywhere, means, anywhere you go within this material world there are individual living entities, in all planets in the outer space, in the water, on the land everywhere.

You have done right by attaching a lace on the mrdanga just to make it convenient playing while dancing. I request you to get more mrdangas, of course the first consignment of mrdangas and the cymbals I sent money from my personal book account but if you want more mrdangas you will have to arrange to pay. A first class mrdanga available in India is about ten dollars. I think you should get at least 4 mrdangas and teach, so that other students also can play on it, so if there are 3 or 4 mrdangas played at the park and there are about 20 pairs of cymbals then the kirtana will be more beautiful. We have to popularize this movement everywhere so if you send me 100 dollars then I can secure for you, one best harmonium and 2 mrdangas and 3 pairs of cymbals. What happened about your preparing the cymbals; if you prepare the cymbals there is possibility of being sold in New York, many pairs-so why don't you do it? But if you are not doing it then you must get it from India. It is very pleasing to hear that you are keeping the temple neat and clean, at the same time you bedeck the temple with flowers.

I am very glad to learn that you have got a technicolor movie and it is very nice that it has sound added of our voices. I duly received the photos and immigration material, but neither the photos could be offset printed, nor could I use the immigration material as sent by you. Mr. Ypslantin the lawyer is going in his own way, so he does not take this material formerly I offered, so let the matter be done in his own; there is no other way than to depend on the lawyer. Similarly in Montreal also, Janis our student, Janardana is trying for a Canadian visa. Let me see what is done.

I received a letter from your wife, Janaki. I think she is the foremost girl who is feeling my separation, so kindly inform her that I am very much pleased to learn that she is making progress considerably in Krishna Consciousness.

I have also received a letter from her sister and her brother in law, Guru das, so I am replying to them separately. I think I shall address them care of our temple and when you receive you can re-direct if they are not there.

I shall be very glad to receive some letters from you. Give me the weekly report of your activities at San Francisco. Thanking you once more, I am your ever well-wisher,

Yours,

A.C. Bhaktivedanta Swami

N.B. I learn that in the temple there are sometimes men with no work. This should not be allowed. Every one must be busy with some work in Krishna Consciousness. Idleness is not Krishna Consciousness. Please take care of this omission I shall be glad to hear from you about this.

ACB

Letter to: Ballabhi

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ISKCON Inc., 26 2nd Ave, New York, N.Y 5 May, 1967

LT$_{670504D1}$

To: San Francisco

My dear Ballabhi,

Please accept my blessings. I am in due receipt of your letter dated April 27, 1967. 1 am very glad to learn that you are making advance in Krishna Consciousness very sincerely.

While chanting Hare Krishna Hare Krishna you should always feel the presence of Krishna in Person and as soon as you remember Krishna in Person you can remember also about His talks with Arjuna. If you cannot remember Krishna in Person you should try to hear attentively the word Krishna, Hare as you go on chanting. The correct spelling of your name is Ballabhi. The meaning of this word is that one who tries to please Krishna in all respects.

The spirit soul does not evolve like the body. The body has got six transformations, namely, the body takes its birth, it grows, it remains for some time, it produces some by-products and it dwindles and then it vanishes. All these six changes of the body are not applicable to the soul. The soul is permanent. It has no development, no decrease, no destruction, nothing of the sort as compared with the body. The only difficulty of the soul is that in the conditioned state of material body, the soul is supposed to forget its identity; by chanting Hare Krishna gradually the soul revives its identity or it comes out from the forgetfulness. This is not exactly development, but it is reviving one's consciousness. Everything will be gradually clear as you go on chanting Hare Krishna. Please try to chant at least 16 rounds of the beads and while chanting try to hear each and every word. That will make you advance in every respect.

If you analyze yourself very scrutinizingly then you will find that you are spirit soul. How can you do it if you think of yourself, what you are, you will analyze that you are not this body, you are not this hand, you are not this leg, you are not this mouth, but you are something. And what is that something? That something is continuing. When you were a child that something was there, when you were a little more, a girl, then that same something was there and now you are a young girl,, the same something is there, and when you will be old enough, the same something is there. Therefore, this same something is there even you have changed your body in so many ways. Therefore next conclusion should be that even if you change to another body, that something will continue. Therefore that something will continue. All this truth about the soul will gradually develop as you go on chanting Hare Krishna.

If you try to follow my instruction you will feel that my body is in your presence always. I know that you all devotees of San Francisco are very much anxious to get me back there and I am also trying to go back there as soon as possible, in the meantime go on with your chanting and hearing and everything will be all right by the grace of Krishna. I hope this will find you all right.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa, Yamuna

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New York 5 May, 1967

67-05-05

San Francisco

My dear Guru das and Yamuna,

I am very much pleased to receive your writing and short letter dated 25th April, 1967. Please accept my blessings. I hope you are living very peacefully and chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

I am very much pleased to see your good handwriting. I shall therefore request you to utilize your talent in the service of Krishna. I think if you write Hare Krishna Hare Krishna in the same style as you have sent me one specimen, on bigger type on canvas, say 30 inches by 20 inches in color or black and white, it would be a very good engagement for you and at the same time we can utilize those sign boards hanging in nice places. So if you have got time you can prepare immediately such signboards Hare Krishna Hare Krishna Krishna Krishna Hare, as you have sent me the specimen, on canvas. Make the canvas colored bluish Krishna color and write Hare Krishna in white. It will be very nice. I have very good appreciation for both of you, Guru das and Yamuna, you are 2 good souls, now you have combined. Live peacefully, chant Hare Krishna and be happy in your life.

Thanking you,

Ever your well wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

-

New York 5 May, 1967

67-05-05

Montreal

My dear Kirtanananda,

I am in due receipt of your letter dated May 1st 1967 and I am very pleased to go through it. Please accept my blessings. You are doing very nice alone, and Krishna will help you more and more. As you are managing our Montreal center, similarly, Mukunda and Haridasa and Syamasundara are also very nicely managing the center in San Francisco. I have received also one letter from Mukunda of the same date, May 1st, 1967 and he writes as follows: "I am happy to report that many more people are attending kirtana. Someone has made a beautiful technicolor movie (our first in Golden Gate Park) called 'Hare Krishna.' It has sound, our voices." I am sorry that you have no good mrdanga, but if you send me a hundred dollars as I have already written to Pradyumna I can get a mrdanga and good harmonium for you so that you can have your kirtana very nicely. I am very much pleased to learn that our comments on the Bhagavad-gita are being appreciated by the audience in Montreal. Regarding printing, if I print the Bhagavad-gita in your country, it will cost not less than 12,000 dollars, out of this I have already secured about 5,000 dollars from one of my students at San Francisco and still I require 6 to 7,000 dollars. I do not know how to secure it, but the only hope is that I have my books. If you can organize the sales of my books, either you or Pradyumna, then there is no question of scarcity of money. I can go on printing so many books. But because the books are not selling nicely, neither there is sufficient money, so I am handicapped. Anyway, let us depend on Krishna and when He will desire, everything will be very nice. Perhaps you have heard that I have recovered out of that 6,000 dollars which had undergone in the belly of Sir Con Fraud. I have realized about 4700 dollars-the pleaders have taken about 1200 dollars, including Mr. Hill's lawyer, our lawyer Herzog and I have paid also something to Goldsmith. Anyway, that affair is closed. Now we are searching after a bigger place. So far we have not been able to find out a suitable place. We found out a very nice suitable place at 6th Street on Grand, but the difficulty is just on the side there is a butcher and the smell is obnoxious, so we could not do it. Now there is a bank building on Houston Street, so, that is very nice, but we do not know how to secure it; we are trying for it.

I have already written to Janardana about his studies and I have requested him to have his M.A. degree by all means. You will be pleased to know that appreciation of our Back To Godhead and records has come from London and our disciple Dvarakadhisa, Donald Dougherty is arranging to send 100 records, 3 sets of books and Back To Godhead to London. This time they have made a very nice cover of Back To Godhead and the articles and poetry are very nice. I think they will dispatch to you, and you will enjoy them. Think over how to popularize our sankirtana. If we can popularize our publication then it will be very nice propaganda.

You will be pleased to learn that yesterday we had a nice meeting in the City College, 138th St. There were about 200 students attending and the program began at 12 noon and ended at 1:30. First of all we chanted and prayed for 45 minutes, then I lectured for another 30 minutes then there were questions and answers for 20 minutes then again, there was chanting and kirtana and dancing for 15 minutes and at the end all the students danced and sang with me. They appreciated the meeting. If we can arrange such meetings in the schools and colleges it will be a very nice thing, because my purpose of coming here to enthuse the younger generation and it is very pleasing to me that Krishna is sending me younger generation and sincere souls like you. I think some of you like yourself, Satsvarupa, Brahmananda and Mukunda and Gargamuni, Acyutananda and all of you had already cultivated this Krishna Consciousness in your past lives, now Lord Caitanya wants that this movement should be spread in the western countries, so most probably in your previous births you were all Indians and cultivated this Krishna Consciousness. Now Lord Caitanya has placed you in the western part of the world so that you can now combine together and broadcast the holy message all over the world. Your detailed account of the receipt and expenditure is very nice, do your duty and Krishna will help you. I have got all approval of your activities and I am thanking you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NOTE: If you want to come here for 2 or 3 days it will be a very welcome suggestion. So we can talk together about our future programs, and it will be very nice. Hayagriva wants to hear from you. He wants that you should join his Editorial Department but he will only use you for Iskcon _ of which he is very _.

ACB

Letter to: Upendra

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New York 6 May, 1967

67-05-06

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter of May 4, 1967 and I am concerned about your _ for army mobilization. I am enclosing herewith a letter you may present to the authority and as a Divinity Student you must not be sent to the field. Chant Hare Krishna. Krishna will save you. Present our prospectus and all newspaper cuttings. Some new cuttings I am enclosing herewith. Also I would request you to pay the rent on room in which I was staying. The Society is short of _ and therefore you can assure Haridasa, Mukunda and Syamasundara. that hence forward you should take responsibility for the rent of my apartment.

Your ever well-wisher A.C. Bhaktivedanta Swami

Enclosure: 4

Letter to: Hayagriva

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New York 6 May, 1967

67-05-06

My Dear Hayagriva,

Please accept my blessings. You have nicely done __ Lord Caitanya Drama 1st Act. It is nicely done literature but when playing you will have to make it cut short otherwise it will take too long a time. I have given it over to Rayarama for reading.

Rayarama has arranged for a press. We can now work our own press. So Back To Godhead and our books now can be printed in this press by our own men. I think you should now come back and see the printing work done nicely. You will hear more from Rayarama.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bank of Baroda (Delhi)

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New York 10 May, 1967

67-05-10

Agent The Bank of Baroda Limited Foreign Department Mohan Mansion Chandni Chowk Post Box No. 1409 Delhi, India.

Dear Sir,

I beg to thank you very much for your letter No. FEX.19/994 of the 27th April 1967 addressed to me San Francisco. Since then I have come to my New York H.Q. and the letter redirected here today.

I very much appreciate your suggestion mentioned in the second paragraph of the letter under reply and I may inform you that I have to pay Rs 25000/- and odds to Asia Press Delhi for printing books. Please let me know if you will issue letter of credit in their favor and if you do so please send me your advice how many dollars I have to transfer from New York to your office.

Awaiting your early reply and thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 13 May, 1967

67-05-13

San Francisco

My dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of the 9th May as well as Srimati Janaki's letter of the same date. Please convey my blessings for her and all the boys and girls in San Francisco. Since I have come to New York I have not heard anything from Jayananda Das Brahmacari (Jim). Is he regularly attending meetings. I shall be glad to hear from him. The gentleman who wrote on Meditation is Dr. Haridasa Chowdhury. You can find his name from the telephone directory.

The devotees of the temple must keep themselves engaged otherwise they cannot make progress in Krishna consciousness. The maya is very strong and as soon as there is opportunity the Maya will come and attack. Therefore every one should be very careful against the attack of Maya. And the only effective defense is remain Krishna consciousness always.

If you can prepare cymbals surely there will be good demand for it. There are many customers here already demanding it. Gargamuni is supplying them small finger cymbals and they are accepting it.

So far questions on spiritual realization and doubts in the study of the Bhagavad-gita or Srimad-Bhagavatam may be placed before me and I shall try to solve them to my best knowledge.

Regarding publication of the Bhagavad-gita the quotations so far received are 11000 to 13000 thousand dollars. I have got about 6000 thousand dollars and I am eager to have the balance from any other source. The profit derived from record selling may be given to this fund. Gargamuni is paying me in that way. I wish that you may also follow the same principle.

Any sitar player or tabla player or any other musician invited in the temple cannot play anything except Hare Krishna. Neither any one can utilize the temple for some musical demonstration. Such things are items for sense gratification. If somebody comes in the temple to chant Hare Krishna by his musical talents he is welcome otherwise not. Please follow this principle.

Here also new youngsters are coming more and more to take interest Krishna consciousness. We require a bigger place but I do not know how Krishna will help us. There is a very nice building in this area and we are negotiating but do not know what is Krishna's plan. Hope you are all well.

Yours ever well wisher, A.C. Bhaktivedanta Swami

N.B. Nandarani has sent a letter to Brahmananda asking back her Typewriter. Did you not ask her when I wanted to exchange with mine? N.B. I have received Balabhadra & expecting Subhadra. In Montreal they are preparing there order so you may not prepare for Montreal but if possible make for Los Angeles.

ACB

Letter to: Mukunda, Janaki

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New York 21 May, 1967

67-05-21

My Dear Mukunda and Janaki,

Please accept my blessings. I am in due receipt of your letter of the 17th instant. Your ardent call is responding from heart and I have decided to return to San Francisco any day after 5th June 1967. You can advise therefore the American Air Lines for booking my seat and take my instruction here when I shall start as you did it last time.

I have already received letter from Jayananda with thanks. I have received letter from all my spiritual children and I am very sorry that I could not reply them timely although I have replied some of them already. But you may announce to them that I am coming at San Francisco very soon some time in the second week of June 1967.

The pamphlet which you have sent to me is very encouraging. It is clear from the statement that some of the young men of this country are very much eager to have some spiritual enlightenment and as such this movement Sankirtana inaugurated by Lord Caitanya, is just the suitable contribution for such searching after truth. So let us take this opportunity and convince them that this movement of Sankirtana is the only means for spiritual realization, very simple and universal. In our Kirtana there is no need of so called meditation and gymnastic of bodily exercise. It is simple and can be practiced even by the small children and we have practically seen it how small boys and girls do take part in it by chanting dancing with us and what to speak of eating the delicious Krishna Prasadam.

So you can talk with the leaders of the movement to accept this common formula namely chanting Hare Krishna, dancing with it, hear the sublime philosophy of Bhagavad-gita directly from the representative of Krishna, and eat Krishna Prasada. Let the leaders be open minded and not be biased by any sectarian thoughts of religiosity. This movement is universal. We invite every one to our feast and Kirtana but when one comes into the confidence we initiate him in the process and request him to observe four principles of restrictions based on philosophy and morality. Nobody can realize spiritual enlightenment without following the principles of purity. Therefore our four principles of restriction must be adopted when one is serious about further enlightenment. I am glad that Ravindrasvarupa and Devakinandana (David) is already negotiating with the authorities and it is good that you are arranging for twenty four hours chanting in the proposed camp.

Letter to: Syamasundara

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New York 21 May, 1967

67-05-21

My Dear Syamasundara

Please accept my blessings and offer the same to your good companion Srimati Malatidevi. Please inform her that I have received her letter with great appreciation and I shall meet her very soon in San Francisco. Regarding your inquiry about the valuable woodred you have secured, I would advise you to attempt carving Lord Caitanya and His associates Murtis as I am sending herewith the specimen. If possible you can carve also the Forms of Radha and Krishna separately. If not you can go on carving the same three Forms of Jagannatha brother and sister because we have to open many centers one after another. I wish to open two centers immediately one in Los Angeles as suggested by Haridasa and other in Vancouver. I have a friend in Vancouver who is devotee of Srimad-Bhagavatam Puranam and with his help we can open a centre at Vancouver.

I am very glad to see your enthusiasm in the service of Lord Krishna and I am sure that this spiritual intoxicant of Krishna consciousness will encourage many many students who are actually in search after the Absolute Truth. I am very glad to learn that my students and children in San Francisco are doing well in Krishna consciousness.

Letter to: Hayagriva

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New York 21 May, 1967

67-05-21

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter. I understand that some girls have volunteered to type and therefore you can now get the revised Gitopanisad nicely and correctly typed before it is handed over to the press. I am advising Rayarama to send you the sixth and seventh chapter for editing and I shall take with me the balance for re-editing and Typing. I am reaching San Francisco by the Second week of June 1967. Hope you are well.

Letter to: Ravindra Svarupa

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New York 21 May, 1967

67-05-21

My Dear Ravindra Svarupa,

Please accept my blessings. I am very glad to learn that you are doing your best and your good wife is helping you nicely. I have received her letter but I am sorry that I could not reply this good girl. I very much appreciate her feelings and specially the hand writing. So you have very nice qualified girl as your life's companion and I bless you all that you peacefully carry out the message of Krishna Consciousness to the needy men of the world. I am glad to learn that you are in touch with the council for A summer of Love. Please try to convince them that this movement of Krishna Consciousness is the only remedy for treatment for the diseased condition of human society. The basic principle of disease is Godlessness and this movement is approved method for reviving God consciousness. So let the leaders take this movement more seriously and it will actually relieve the suffering humanity and specially the youths who are out to search out something spiritual. The youth of America who are so searching I am very much sympathetic with them and their qualification of detachment to the material advancement of civilization will alone help them to advance in Krishna or God consciousness. If they patiently hear me I am sure they will be convinced as you have been. So before my arrival you may make some arrangement so that I can speak to the greatest number of people and I am sure they will appreciate my presentation. Hope this will find you all well. Please convey my blessing to Sriman Devakinandana Brahmacari and others.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Enclosure: one design for Syamasundara for carving.

Letter to: Mukunda

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New York 24 May, 1967

67-05-24

San Francisco

My dear Mukunda,

Please accept my blessings. Since I wrote you last an important negotiation is going on in respect of purchasing a very nice house for the ISKCON H.Q. in New York. So I may not start in the beginning of the Second week of June 1967; but I am sure to reach there by the end of Second week of June 1967. I hope this will not cause any inconvenience.

I shall be glad to hear from you. Please convey my blessings to Janaki and other girls. Hope you are well,

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Upendra

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New York 24 May, 1967

67-05-24

My Dear Upendra,

Please accept my blessings. I am in due receipt of your air mail special delivery letter. Thank you very much for the same. I heard that you are not working there in the U.S. Mail dept. And here we want some assistants for the Press Department. But later on it is understood that you are going to work from the 1st June 1967. If you are working there, you need not come here. I am going to San Francisco by the 15th of June 1967. And when I go there I shall talk in details.

Please inform Hayagriva that Gargamuni has sent him the whole set of English Caitanya Caritamrta which he may read carefully and then return it back.

Please convey my blessings to all devotees boys and girls. I am always thinking about you all.

Your ever well wisher A.C. Bhaktivedanta Swami

June

Letter to: Sri Krishna Pandit

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New York 1 June, 1967

67-06-01

Hari Bhakta Nudasa Sri Krishna Pandit Kuncha, Dilwali Singh Rajmere Gate Delhi 6

Dear Hari Bhakta Nudasa,

I'm writing this letter from the hospital. All of a sudden I've developed some headache, as well as throbbing of the chest. When I rub my chest I feel sensation in my left hand and when I rub my hand I feel sensation in my chest. My left hand no more works independently. I therefore ask you if there is any good Vedic physician in Mathura who can send me some medicines, that is, you purchase and send them by air mail to our temple: ISKCON, 26 2nd Ave., New York, N.Y. The symptom is predominantly when I get severe pain within my head. And the trembling of the left hand is coming every ten or fifteen minutes. I am afraid if this is not a disease like Lakhya; the boys are taking utmost care of me, there is no scarcity of care. But still after all, this body is subject to death. I came here with a great mission to execute my Spiritual Master's order but my heart is stabbing me. Of course, I'm not afraid of Maya, I know Maya cannot touch me, but still if I die in this condition, my mission will remain unfulfilled. Please therefore pray to Prabhu Lord Caitanya and Vrindaban Bihar, to rescue me this time, my mission is still not finished. I wish to live for a few more days. They're prepared to call an experienced Ayur Vedic physician who treats such diseases but I've not allowed the boys. But if necessary, if you can give me an expert physician who can travel here we can send necessary money for his coming here or arrange for air ticket. You can consult the man in charge of Dacca Shakti.

At last I may inform you that I am inclined toward Ayur Vedic treatment. You can consult the Ayur Vedic physician in Vrindaban who is a Gaudiya Vaisnava. He knows me very well. He sells my books also.

Two things are to be done if it is possible: to send me proper medicines and directions, that will be nice. But if I require to return that also I can do. Please try to reply as soon as possible in English because my students cannot read Hindi. So long as I'm in bed it's not possible to read letters. You can treat this letter very urgently. Consult necessary physicians and let me know what I am to do. In Mathura there are undoubtedly many Ayurvedic physicians and many quacks also. Try to avoid the quacks. I would have returned to India immediately but the doctors say it is risky. If need be, I shall return as soon as I get strength to take the strain of the journey.

I repeat my symptoms so that you can take necessary care. All of a sudden I developed some throbbing between the heart and stomach about 4 days ago. It was so exhaustive, it was like fainting-then I consulted a doctor who came and gave me medicine but it was of no good effect therefore my students at once transferred me to the hospital where they're spending more or less 400 rupees daily. There is no question of neglect. All scientific treatment is going on. But I think Ayur Vedic medicine will be proper. Therefore I request you to take immediate steps and reply me.

I hope this letter will convince you of the actual position. While reading this letter you may consult some friend who knows English very well so that he'll read it correctly and reply correctly. There is no scope for corresponding in Bengali or in Hindi.

Yours Sincerely, A.C. Bhaktivedanta Swami

Stephen Guarino Secretary, ISKCON for Swami A.C. Bhaktivedanta

Letter to: Krsna Devi, Subala, Lilavati, Yamuna, Jayananda, Upendra, Malati, Gurudasa, Syamasundara, Haridasa, Mukunda, Janaki, Aunt Edna Howell

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New York 5 June, 1967

67-06-05

My Dear Krishna dasi, Subala das, Lilavati dasi, Yamuna dasi, Jayananda das, Upendra das, Malati dasi, Guru das, Syamasundara das, Haridasa, Mukunda das, Janaki, Aunt Edna Howell,

My dear boys and girls I am so much obliged to you for your prayers to Krishna to save my life. Due to your sincere and ardent prayer, Krishna has saved my life. I was to die on Tuesday certainly but because you prayed sincerely I am saved. Now I am improving gradually and coming to original condition. Now I can hope to meet you again and chant with you, Hare Krishna. I am so glad to receive the report of your progressive march and I hope there will be no difficulty in your understanding Krishna Consciousness. My blessings are always with you and with confidence you go on with your chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

Thanking you once more,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 6 June, 1967

67-06-06

My Dear Mukunda,

The record which you have sent singing Sri Ram, Jaya Ram, Jaya Jaya Ram, and other Kirtana is really a new turn and we have enjoyed the record so nicely. This Narada Muni song is in your country tune and I think it will attract many more of common man to join the Kirtana so you should practice this standard Kirtana more conveniently so that during your Rathayatra festival you can have this singing with the procession.

Please inform all the devotees, boys and girls, especially Janaki devi, that I am progressing well. As soon as I get a little strength for travelling I shall come to San Francisco. In the meantime I shall be very glad to know what arrangements you are going to do for the Rathayatra festival. Make it a grand procession and unique introduction in the United States.

Please inform Upendra that I have very much appreciated his letter of service attitude. This service attitude is a great asset of revelation in Krishna Consciousness.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Also inform Jayananda I have received his letter and the difficulties of life may come as seasonal changes but we should not be disturbed by all those difficulties. Our process is to chant and that process will gradually clear everything in due course. There is nothing to be disrupted-you should go on with your work with enthusiasm and everything will be solved. We are on the sound footing of Krishna Consciousness.

Letter to: Boys, Himavati

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New York 7 June, 1967

67-06-07

Montreal

My dear boys and Himavati,

I have duly received your kind letters and it was so pleasing to me that you are all sincere souls in Krishna Consciousness. I am making progress very nicely and tomorrow I shall be discharged from the hospital, to go to New Jersey to take rest for a fortnight in front of the natural sea. The basic principle of Krishna Consciousness is to receive one and all as our Master, and serve them with prasadam as diet and Krishna Kirtana as medicine for being free from materially diseased condition. So we shall follow this principle and Krishna will help us on our onward march.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 9 June, 1967

67-06-09

Dear Mukunda,

With reference to our telephone conversation, I beg to enclose herewith three photo-offset copies of certificates.

I have come to the seashore in N.J. and am progressing well. Today I have taken a shower bath by myself for the first time since getting ill.

I am enclosing two offset copies, one from N.Y.U. and one from Slippery Rock State College, also one from Saint Fidelis College and Seminary. So far my certificates are concerned, if the originals are required I can send them, but I hope that these offset duplicates are as good as the original and I hope you will make proper use of them.

Most probably I may be able to come to S.F. by the 25th of this month.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:kdb Enclosures 6

Letter to: Nandarani

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New York 9 June, 1967

67-06-09

My Dear Nandarani,

I am very glad to receive your recent letter. I am also glad to inform you that I am improving my health by the Grace of Krishna. I don't believe in medicine or doctors, but I am practically perceiving that the massaging is helping me beyond expectation. Today I have taken a shower bath by myself, and I am reciting from Srimad Bhagavatam, and am enjoying the seashore here in N. J. I believe that within a fortnight I shall recoup my health sufficiently and be able to start for San Francisco and meet you all there.

I am also glad to learn that you have a child within your womb, and please accept all my blessings for the newcomer for whom we shall be very glad to receive just after a few months. Please take care of your health so that the child may grow very healthy and become Krishna Conscious. Prahlada Maharaja was in the womb of his mother and heard the instruction of Narada Muni and later on he became the most famous devotee of Lord Krishna. It is the duty of all parents to make every child Krishna Conscious, so that the fortunate child born of Krishna Conscious parents may not have any more to take birth in this material world.

Thank you for the very fine leaf.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:kdb

Letter to: Mr. and Mrs. Renovich

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New York 9 June, 1967

67-06-09

S. B. & K. Renovich 4909 Norfolk St. Burnaby 2, B.C. Canada

My dear Mr. and Mrs. Renovich:

I thank you very much for your letter of 3rd June 1967. I have noted the contents carefully, and I am glad that you are reading my god-brother's book (Raghava Caitanya Das). You are correct in your conclusion that "Hari-Nama" is the only means for spiritual realization in this age. Swami Bon Maharaja is also my God-brother, and under the discipline of our Spiritual Master we were all trained up for preaching this gospel of chanting the Holy Name, and I am trying to do my bit in these western countries; and by Krishna's Grace people are receiving the mantra with great interest.

In our three branches, (New York, San Francisco, and Montreal), this new line of spiritual realization is being received with enthusiasm. Last Sunday there was a meeting in the Tompkins Square Park and thousands of people participated. I was seriously ill for the last few days, so that I could not attend the meeting, but I sent a message through my disciple, and when the message was read it was received with great applause.

I wish to open a similar branch in Vancouver with your cooperation. If you are serious about it, then you arrange for our reception, and I may go there with some of my disciples. The Indians in Montreal are taking a great interest in our temple, and similarly we may expect that when there is a temple in Vancouver all the Indians will take an interest. One of my chief disciples, Sriman Kirtanananda, has very nicely organized the Montreal center, and on hearing from you either myself or Kirtanananda may go to your place. This Sankirtana movement is so natural and nice; we had a very good experience at Stanford University where all the students joined with us and danced with us. I am enclosing one press report and hope you enjoy it.

Yours sincerely,

Letter to: Mr. Taber

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New York 9 June, 1967

67-06-09

My Dear Mr. Taber,

I thank you very much for your letter and I have noted the contents carefully. You will be glad to know that I am improving my health gradually and today I took a shower bath by myself here at the seashore in N.J. Probably I will have regained my strength sufficiently by the 25th of this month to come to San Francisco, but if I do not go at that time, then I shall advise you to come to New York.

So far as your distress is concerned, it is not new: it is the general condition of living entities who are distressed for want of sense gratification. Unless one is related with Sri Krishna, The Reservoir of All Pleasures, it is very difficult to have complete pleasures perception in this material world. You have read Bhagavad-gita and it is stated that ultimate happiness can be realized by transcendental senses only. Our movement for Krishna Consciousness is to turn the present polluted senses into its original pure form, just like when a man cannot see properly due to cataracts in the eyeball, similarly we cannot have real sense pleasure without being purified in Krishna Consciousness. This purification can be done only by engaging the senses for Krishna. Krishna is called Hrsikesa, or the Master of the Senses. His senses are omnipotent; therefore, when our senses will be engaged to satisfy the senses of Krishna, at that time we will have perfect sense gratification, and be free of all distressed condition.

A spirit soul is not impersonal, and because he is a person he has the latent desire for sense gratification; but in the material condition he does not know how to enjoy; therefore one should purify the senses being free of all material designation. In conditioned stage we are designated souls like "American," "Indian," "dog," "demigod," etc., but in pure consciousness or Krishna Consciousness, we are part and parcel of the Supreme Brahman. By Brahman realization, as you may have read in Bhagavad-gita: brahma-bhutah prasannatma na socati na kanksati [Bg. 18.54]. So in our pure stage when we understand that we are eternal servants of Krishna there is no more distress. Therefore the devotee prays: "My Lord, when shall I be freed from all material desires and be completely engaged in your transcendental loving service. At the present moment I am forlorn and nobody is my master. When shall I have You as my Supreme Master; then shall I joyfully wander over the whole universe knowing that You are my master." Please therefore try to be in Krishna Consciousness and there will be no distress. Gradually as you realize this, you will experience it also; but the process is the same, both at the beginning and at the end.

Hope you are well.

Your sincerely,

A.C. Bhaktivedanta Swami

ACB:kdb

Letter to: Hayagriva

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New York 10 June, 1967

67-06-10

My Dear Hayagriva,

Please accept my blessings. Although I am practically on the path of death, still I cannot forget about my publications. I wish that if I live or die you should take very serious care for my publications. Immediately I want to send Gitopanisad to Japan for publication. The complete fair copy of Gitopanisad has to be submitted. I hope you have completed fair copies of at least seven chapters. The balance are typed from the dictaphone, and there does not appear to be any possibility of their being edited here, so I think you have to do it. After sending fair copies of what you have done already you will have to edit the dictaphone copies. The original verse (sanskrit) is to be taken from Dr. Radhakrishnan's edition, and the word to word English equivalent, as well as the translation and purport is to be found already on the dictaphone copies. The only thing you have to do is to place them properly and to make the complete fair copy.

I am thinking of going to San Francisco just after getting some strength, which I hope I will get by the end of the month; but in case I cannot go, you have to do it carefully, and send it to Japan. Please, therefore, let me know whether you'll do it. If you say yes, then I will send you the dictaphone copies for doing the needful. This will give me great relief, and I am expecting a reply as soon as possible.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 10 June, 1967

67-06-10

My Dear Mukunda,

Please accept my blessings. I hope you have already received my yesterday letter with enclosure of certificate of photostatted copies. The original copies are lying in my room; they could not bring them, but if you think that the same certificates will serve our purpose, and the original are needful, then I will arrange to send them somehow or other. But you must ascertain whether that certificate will serve the purpose. I am a bona fide preacher in the line of Lord Caitanya. There is no doubt about it. That is practically proved. The certificates are also there. I am very much anxious to know if this will serve your purposes and a reply by return post will give me great relief. The idea is that if I get that permanent visa, then I shall settle things up in that way. I do not mind whether I am in the U.S.A. or Vrndavana, because my life and soul is to preach Krishna Consciousness; but if you think those certificates are not sufficient for my permanent visa after consulting gentlemen like Mr. Dhar or others whom you are consulting, then I shall think of going back to India. But if I get the permanent visa,, even in my broken health I shall stay in U.S.A. and try to propagate my mission through my disciples like you, Hayagriva, Kirtanananda, and others. I don't mind whether I die here or in Vrndavana-wherever there is Krishna, that is Vrndavana. So I shall be glad to hear from you the clear position about this. That will give me relief and new energy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Long Branch, NJ 14 June, 1967

67-06-14

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated June 10 1967. Yes it is due to your prayers that this time my life has been saved. Your appreciation of the movement is very keen and interesting. Actually I was also attracted by my Guru Maharaja when he convinced me that God lives and we can live with Him. I find the same conviction in you and it has given me so great pleasure. Yes, it is the greatest discovery. Human society under the spell of illusion is doing things, each on his own responsibility and they are becoming entangled in material existence. This is the greatest blunder in human society. They have not only forgotten God but they've declared openly that God id dead. This declaration of the foolish human society is the greatest blunder in life. I therefore appreciate your conviction and I am still more glad that you are determined to progagate this message to the world at large. I am sure you can do this because all of you are determined to propagate this message to the world at large. I am sure you can do this because all of you who have come to me are sincere soul and you have understood the inner force of Krishna Consciousness. Please try to propagate this new movement combinedly.

I have already explained to Satsvarupa that for the present I may return to India and try to recoup my health as well as begin the American house there. I understand the attitude of Rabbi Newman is not very encouraging. So if I go to India and utilize the building fund there, it will be nice. If we spend there 10,000 dollars only we can have very nice accommodations for training American youths in the matter of preaching work of Krishna Consciousness. We have tried our best to secure a house in N.Y. but so far we have failed and I think we can continue our centers in rented houses without endeavoring more for our own house. Rather we may train up boys for preaching work and send them back to all the parts of the world to preach this gospel. After 6 months if I am fit I my come back again to work with you with renovated energy. So I shall like that. You, Satsvarupa and other members may discuss this point and come to some conclusion so that we can do the needful when I return to New York. In the mean time you can make your decision. Even in my absence there will be no stoppage of activities, will go on nicely by regular exchange of correspondence and there will be no difficulty. At last I may inform you that if I get my permanent visa and if Rabbi Newman agrees to give us the house then I may not return to India-that is my inner wish.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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New York 14 June, 1967

67-06-14

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter dated June 12 1967 and I am glad that you are being assisted by an accountant friend. I quite appreciate your endeavor, and I think the process suggested by your friend in keeping account will save much of your time. I'm glad that you are figuring trial balance every day. This is very nice. I shall be glad to see one of such trial balance-how you are doing.

So far my health is concerned, I am improving daily, but due to my weakness sometimes I feel dizziness. Your prayer and all other boys' prayers has saved me and I hope to render some service to you all for some more years. Please pray to Krishna and He will give us strength and energy in every respect. Thanking you once more. Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New York 26 June, 1967

67-06-26

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated June 20, 1967. Although I am passing through critical stages of my health, still good reports from San Francisco, Montreal, and New York are giving me life. I understand that the certificate which you were to receive by registered post was dispatched from Calcutta on 2 May by ordinary mail, and it might be missing; so I have asked Tirtha Maharaja to send another to your address. The copy of the letter addressed to Tirtha Maharaja is enclosed. Please look for the mail. I hope the certificates which you have already are sufficient; but still, this certificate from Tirtha Maharaja will be more valuable.

I have fixed up to start for San Francisco on the 5th July, and the rest remains on Krishna.

Hope you are all doing well. Offer my blessings to Srimati Janaki Devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

encl. 1.

Letter to: Sri Krishan Pandit

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New York 27 June, 1967

67-06-27

My Dear Sri Krishan Pandit,

Kindly accept my greetings. I am very much thankful to you for your letter dated June 15, 1967. Your prayers to Lord Krishna are heard by the Lord, and by His Grace I'm getting improved in health day by day. Your suggestion to return to India is welcome. As soon as I get a little strength I must return to India. I also thank your son-in-law, Yog Raj Sharma, for his suggestion.

As you have not received the gramaphone record as yet, I guess it has been taken away by somebody. Therefore, I have advised my students to send another one by registered post. With that record was a check for Rs 50. (check no. 0055447, dated April 15, 1967) in your favor, so you go to the Bank of Baroda, Chandnichawk, Delhi, and stop the payment by showing this letter, and upon hearing from you I shall arrange for sending you cash from here. Your former letter was properly replied from here. I request you to see Messrs. S.S. Brijbasse Co. at Fatehpuri. We sent them an order for pictures and $100., but they are silent. Kindly enquire what is the fate of the money and the order.

My blessings for your wife and children.

Hope you are well, and thanking you once again.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

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New York 27 June, 1967

67-06-27

Madame Sumati Morarji Baisaheva:

I thank you very much for your letter dated June 20, 1967. As stated by you, my missionary work is really a great challenge to the western way of life. But Krishna is so attractive that He is accepted even by the Westerners when the consciousness is presented in the right disciplic succession. The challenge is to the maya, or in other words it is a fight with the maya, and I may inform you that the maya has given me a great stroke very recently. Due to my incessant hard work for the last two years, my health has been shattered. On the 25th May I had a heavy stroke between the heart and stomach. The boys here took all cares possible, and I am getting well day by day. At present I am on the seashore in New Jersey for recouping my health, but I am thinking of going back to India as soon as I get sufficient strength. I am now considerably old; I will be 72 years next September. But the work which I have begun in the western world is not yet finished, and I require to train some of the American boys to preach this cult all over the western world. So if I return to India I will have to take with me some of the boys for training. They are all nice boys to take up the training. So your cooperation in this connection is greatly needed. You have already allowed my men from India free passage; similarly, if you allow free passage for some of my American disciples they can come to India and take training from me at Vrindaban. The idea is that in this old age I do not know when death will overcome me, and I wish to die in the last days of my life at Vrindaban. If you kindly, therefore, cooperate with my mission of spreading Krishna Consciousness in the western world, then I wish to return to Vrindaban. I hope you will kindly grant this request.

Back To Godhead is becoming gradually very popular in this country, and we are improving the quality of the printing etc. by the next issue, which you will shortly receive. The present circulation is ea. 1,500 and I expect it to increase to 5,000 by the next 2-5 months. People in this country are thinking seriously about this Krishna Consciousness idea and I hope very soon Back to Godhead will be a very popular magazine. If you give me some advertisement it will be a great asset to the publication, and we will be glad to print it free of charge.

Hope you are well.

Letter to: Janardana, Hamsaduta, Himavati, Pradyumna

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New York 28 June, 1967

67-06-28

My Dear Janardana, Hamsaduta, Himavati, and Pradyumna,

Please accept my blessings. While on my sick bed I was so much encouraged by your successful carrying on the Montreal Branch even in spite of the absence of Kirtanananda. There is a verse in the Bhagavad gita tenth chapter that anyone who serves the Lord sincerely with love and affection is certainly instructed by the Lord from within. The Lord helps us in two ways: internally as paramatman, and externally as Spiritual Master. So I think your sincere activities are being appreciated by the Lord from within and He is dictating you all for advancement of Krishna Consciousness. I hope that I may be able to go to San Francisco on July 5th, and from there if I get my permanent visa I shall go to Vancouver where there is every possibility of opening a new branch. There is a friend who is prepared to cooperate, and I understand that there are many Indians also. From Vancouver I may come to Montreal, perform the opening ceremony of installation of Radha-Krishna Vigraha. Then I may go back to India for six months, as there is a program for construction of an American house for training preachers at Vrindaban. Vrindaban is the only solitary transcendental abode within this universe where Krishna Consciousness automatically reveals. Therefore I have a great hope to train some of my disciples for preaching work, even in my absence. I am now old man, and attacked with serious disease; I may be overcome by death at any moment. Therefore I wish to leave some trained preachers so that they can do the work of Krishna Consciousness in the western world. That is my ambition. I hope you all pray to Krishna so I may be able to execute my duty properly.

Thanking you all for your nice advancement.

Your ever well-wisher, A.C. Bhaktivedanta Swami

July

Letter to: Brahmananda

•

Stinson Beach, Calif 11 July, 1967

67-07-11

My Dear Brahmananda,

Please accept my blessings. I hope things are going on in New York very nicely, but I have not heard from you since coming here. On the plane I had no inconvenience, and I ate all the puris brought by Kirtanananda. Sometimes on the way there was little jerking (air pockets) and I got little nervous. Anyway I got down safely and was received by the anxious devotees here. Jayananda in a nice car brought me to the house, which is situated in an exceptionally nice spot, and the house itself is aristocratic. So there is nothing to complain about the house and place. The only difficulty is that I cannot go to the temple on account of the zig-zag course of the road in crossing the mountains. Anyway, the devotees are coming here, and the Rathayatra Festival was performed with great pomp. More than 500 people followed the procession to the beach, and there were about two dozen cars. They distributed thousands of capatis, and at last Sri Jagannatha, Subhadra, and Baladeva. kindly came here in our house and will stay here for one week and then return.

So for my health is concerned, on the whole it is nice, but sometimes I feel not so good. Everything depends on Krishna, and as He desires it will happen.

Dvarakadhisa has informed me you have received one letter from the Japanese printers. I am very anxious to see the letters. You can direct my mail to:

ACB
Bodes Paradisio”
Alameda Patio
Stinson Beach, Calif.

I shall be glad to hear from you. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sumati Morarjee

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New York 20 July, 1967
67-07-20
Madam Sumati Morarji Baishaheba,

Please accept my greetings and all blessings of Lord Krishna. I am in due receipt of your letter of July 12, 1967. I have advised my disciples to Publish your advertisement in the Back to Godhead free of charges.

I am feeling too much to return to Vrindaban at the lotus feet Vrindaban Behari Lord Krishna; and therefore I have decided to return to India immediately. I would have liked to return via sea, as you have so kindly offered me passage in your letter, but in my precarious state of health that is not possible. So by the mercy of Krishna and through one friend here, somehow or other, I have received air passage, and I am expecting to leave here for New Delhi on Saturday next, reaching Palam Airport on the 24th instant at 7:30 a.m. From there I shall proceed to Vrindaban after a few days rest in Delhi.

I can understand that at present you cannot allow free passage to my disciples. But if you don't do so, at least in the near future, then my mission will be half finished or failure. I am just enclosing one letter of appreciation for one of my principal students (Bruce Scharf) from Professor Davis Herron, and another letter from Professor Roberts of New York University. I think these letters will convince you how much my movement of Krishna Consciousness is taking ground in the western world. The Holy Name of Hare Krishna is now being chanted not only in this country but also in England, Holland and Mexico, that I know of. It may be even more widespread. I have sent you one gramophone record which I hope you may have received by this time. You will enjoy to learn how Krishna's Holy Name is being appreciated by the Western World.

Therefore it is a need that this movement must be spread all over this country. It is glorious for India and glorious for Hindu Religion. Please therefore fully cooperate with me. For the present, at least two of my disciples must come to India to assist me there both for the sake of my health and for the editorial work of Srimad-Bhagavatam. I request you therefore instead of free passage to me, please allow one of my chief disciples, Sriman Hayagriva Brahmacari, (Mr. Howard Wheeler M.A.), free passage to India and another disciple, who takes my personal care, half-fare. For future you may consider later on.

The whole idea is that due to my indifferent health in this old age, it may be that I may not come back again. But I must train up at Vrindaban some of my disciples. I can very well spread up this missionary work without any personal transfer. Please therefore cooperate with me as far as possible for Krishna's sake.

You will be glad to learn that centers at the following places are going in full swing: (1) New York; (2) Montreal, Canada; (3) San Francisco; and the following centers are going to be opened at the following places within the next several months: (1) Boston; (2) Washington, D.C. (3) Vancouver, Canada; (4) Los Angeles; and (5) New Mexico (Santa Fe).

Some of my friends in India are sending Sri Murtis (Radha-Krishna), and we are getting locally sculpted Jagannatha, Balavadra, and Subhadra Murtis to install in the temples. The societies are being worshiped with flowers and fruits, and Kirtana is being performed both morning and evening, and Srimad-Bhagavatam is being recited. Don't you think that this movement is glorious both for India and the world? Kindly, therefore cooperate with me in full heart.

I shall anxiously await your reply, which please address to:
A.C. Bhaktivedanta Swami
c/o His Holiness B.V. Narayana Maharaja
Kesavaji Gaudiya Math
P.O. Mathura
U.P.
Copy may also be sent to New York.
Thanking you once again.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Hayagriva

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New York 21 July, 1967
67-07-21
My Dear Hayagriva,

Please accept my blessings. I have arranged to start for India tomorrow by Air India, and Kirtanananda is accompanying me. Krishna willing, we shall reach Delhi next Monday morning.

I am trying for your free passage, and have written another letter to the managing director of Scindia Co., and I hope it will be successful.

When you come to India, you'll take my trunk and whatever packages I leave labelled in my room. Also, you should take either the tape recorder I have here, or one which Mr. Kallman will supply. Finally, there is the big Royal typewriter, which you must pack nicely and bring.

I shall let you know my arrival news from India. Hope this will find you all right.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Dayananda

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New York 22 July, 1967

67-07-22

My Dear Dayananda,

Please accept my blessings. I am very glad to read your letter of appreciation for my services, and I can understand that you are making good strides in Krishna Consciousness. May Krishna bless you more and more so that your ambition to preach Krishna Consciousness may be successfully carried out. Both you and your wife, Nandarani, are very intelligent, and I have several times received her letters, and she is also making very good progress. It is the Grace of Lord Krishna that He has put me in contact with so many rare souls who are taking Krishna Consciousness in all seriousness, and I am confident that in the future all my student boys and girls will preach this Krishna Consciousness in the western world more successfully.

Due to my indifferent health, for the time being I am going to India; and even if I cannot come back, I will work for an American house there so all you transcendental children can come there and learn and be strong enough to preach this cult for the benefit of all the human society.

I thank you very much for your appreciation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janardana

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New York 22 July, 1967

67-07-22

My Dear Janardana,

Please accept my blessings. I have read with great interest the copy of your letter, and I am so glad to learn that you are feeling more and more Krishna Conscious. So far the stories are concerned, the Vedic literatures are full of instructive stories for the spiritual advancement of the human society. Because the less intelligent class of men, like women, mercantile people, and laborers, want to hear stories, for them the Vedic idea or concept was explained in 18 Puranas and the Mahabharata. If I get good assistance I can overflood your country with stories so nice and instructive.

I wish that after finishing your M.A. exams that you be fixed up and come for some time to Vrindaban in my personal touch. In the meantime, just go on organizing your Montreal center, and the Indian gentleman, Professor Dwivedi may be induced to take a more substantial interest in the temple. When I come back, I shall install Radha-Krishna Murti in the temple, and I hope it will be a great center for the society and for both Canada and the Indian community.

I am leaving this evening with Kirtanananda, and shall write you on arrival.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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London 24 July, 1967

67-07-24

My Dear Brahmananda,

Accept my blessings. I am always thinking of your separation feelings. Please do your duty nicely and Krishna will help you in all respects. We are delayed here for 16 hours. Starting this morning at nine for Delhi. The attention of Mr. B.K. Nehru the Ambassador of India was drawn to me the other day. I have told him about my permanent Visa and he has promised to help me when I come back. Please make an appointment with him informing that I wish to present him our set of Bhagavatam and our other literatures. Then go to him and personally present the books etc. at Washington D.C. It may be that as soon as I feel some strength I shall be coming back. Up to now there was no disturbance about my health and I hope to reach Delhi this night. I shall write you again after reaching Vrindaban. Convey my ardent affection and blessings for all the boys and girls. I am very much hopeful of my movement. Please keep steady, follow all my instructions scrupulously, chant Hare Krishna and Krishna will give you all strength. Hope you are all doing well. I am

Yours ever well-wisher A.C. Bhaktivedanta Swami

Letter to: ”Children” at New York

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Vrindaban 26 July, 1967

67-07-26

Dear ”children” at New York,

Please accept my blessings. We had a very nice plane ride here to New Delhi, although it took somewhat longer than we had anticipated. We arrived in London on schedule Sunday morning, and Kirtanananda gave me a massage, and then I took shower bath and rested until afternoon. We boarded the plane for Moscow and no more than we got in our seats, when it was announced that due ”to health regulation” there would be a short delay-the delay, however, turned out to be some 16 hours. It seem that someone on the plane when it came into London had smallpox, so the plane was quarantined until it could be thoroughly fumigated. So they put us up for the night in the ”Excelsior” Hotel, which was something like a dream palace, complete with air conditioning, TV, Hi-Fi, swimming pool and everything else. We had a nice meal and slept very nicely. We boarded the plane for the second time the next morning at nine a.m. and took off for Moscow shortly thereafter, and arrived at that bastion of propaganda about three hours later. We had an hour stop there, so we got off the plane just to take a walk. We were met by a ”friendly guard” and informed that they would keep our passport until we returned to the plane, and then ”guided” down the corridor to the terminal. Unlike London or New

York, there was no hustle or bustle at the terminal, nor were there many people-and it was very quiet! The only remarkable features were the propaganada pictures and the many racks of free books and literatures. We were glad to get back on the plane and start for Delhi. The flight from Moscow to Delhi took about 8 hours, and when we arrived it was about midnight local time, and when we stepped out of the plane I KNEW IT WAS INDIA! It was like walking into a solid wall of HEAT. But that's what I've been wanting, and it felt good to me. Some friends were there to meet us, so after clearing customs we drove into town, where we stayed (and are presently) at a Radha Krishna Temple near Kashmiri Gate.

Today I have consulted with two Ayur Vedic physicians, one of whom is famous in these quarters, and they conclude that my trouble is with my heart, but that all danger is past, and that I will be just fine, provided I follow simple regulative measures with my diet and work. I also have been given some medicine, so we shall see how Krishna desires. Tomorrow, Krishna willing, we will go to Vrindaban, where you can send mail to me.

I have played the record a number of times here, and when they hear it they think it is wonderful. I am very anxious-even more than ever-for our American House in Vrindaban. I always said that if I could get the American boys and girls to take up this movement the rest of the world would join. Now my theory is being proved. So now I am depending on you all to carry on this great mission in my absence; chant and hear, and Krishna will bless you.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Messrs Atmaram and Sons

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Vrindaban 29 July, 1967

67-07-29

Messrs Atmaram and Sons English Department Kashmiri Gate Delhi 6. Att: Sri Ishkumar

Dear Sir:

I beg to inform you that I have come back from the U.S.A. in an unwell condition; therefore I cannot come to see you personally at the present time. But I request you to send me a statement of account at my Vrindaban address listed above.

Furthermore, I request you not to pay anything more to Candra Shekhar. Please send the check crossed account payee.

Thanking you.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Stinson Beach, Calif 8 July, 1967

67-07-08

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated July 7, 1967, and as you are very much eager to see me stronger, similarly I am also very much eager to regain my former health and serve you all. On the whole I am getting strength little by little, and I hope very soon I shall be able to work. My immediate program is to open some branches and go to Montreal to install the deities. If my visa is not obtained by that time, I shall not wait for it, but shall go to Montreal and maybe I may return to India from there. When I return to India my ambition is to construct an American House at Vrindaban and get some of you boys and girls there to train for our preaching work in this part of the world. After all, I am old man. There is no certainty of my life, and at any moment I can collapse and it will not be surprising. But I wish to leave some of my spiritual children who have so kindly joined me in faith and respect so that they may work, and this philosophy of Krishna Consciousness may be broadcast all over the world. You are all educated, cultured, young boys and girls, and if you understand the philosophy it will be a great help for the suffering humanity.

You have asked me how many hours you should work. Our life is dedicated to Krishna, and you should work for Him 24 hours. We have different varieties of service. For you, you should work on painting as long as you think yourself fit; don't overwork. Balance time should be spent for chanting and reading S.B. So far remembering me and Krishna, it should be simultaneous. I am your Spiritual Father, and Krishna is your Spiritual Husband. A girl can never forget either her father or her husband. In the Sastras it is said that Spiritual advance of life is achieved thru the combined mercy of the Spiritual Master and Krishna. Those who are sincere souls, Krishna helps them to have a bona fide Spiritual Master, and the bona fide Spiritual Master helps the disciple to approach Krishna. This is the process. I know you are a sincere devotee of Krishna and He will give you proper intelligence how to prosecute your present activities. I can simply pray to Krishna that He may bless you with all energy for serving Him. I am very much appreciative of your work, which you are doing for the society, and I wish you may continue to do like that.

I am

Your ever well-wisher, A.C. Bhaktivedanta Swami

August

Letter to: Satsvarupa, Hamsaduta

-

Vrndavana, India August 1967

67-08-00

To: Sriman Satsvarupa Brahmacari Sriman Hamsaduta Adhikari Boston, Mass.

[PAGE 1 MISSING]

…but that we all dedicate our lives or our consciousness (no matter in what capacity) to Lord Krsna. If things can be worked out nicely within the temple, that's all right. But family life requires a certain amount of privacy and convenience, which may not always be available. I am simply concerned that you be happy and contented, so you can prosecute the most important thing, K.C., without being disturbed. Rupanuga and Damodara are both doing nicely in this regard, and I wish the same for you.

Your appreciation of my Spiritual Master is very commendable. One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. Even a slight change will spoil it. That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja

Please extend my blessings to Himavati and any others who may be with you. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Prabhus:

Thank you for your letters. I am indeed enjoying my stay here in Vrindaban, and fully appreciate the great opportunity and responsibility that has been placed on me. My love to all. Kirtanananda

Letter to: Mukunda

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Vrindaban 2 August, 1967

67-08-02

San Francisco

My dear Mukunda,

I have not heard anything from you since I have come back to India.

Vinod Kumar who was supposed to reach U.S.A. on visitor's Visa is not granted the same. Please see if it is possible for him to get Immigration Visa. The forms are sent herewith please do the needful & let me know the result. I am awaiting to hear from you at an early date. Improving gradually. My Blessings for all & Janaki.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Students

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Vrindaban 2 August, 1967

67-08-02

My Dear Students,

Please accept my blessings. I am always thinking of you, and I am feeling separation. I wish to return at the earliest opportunity. I cannot stop my western world activities and I have taken leave from you for only six months; and it may be that on or before I will come to you again. So continue your activities with great vigor. I shall always pray to Krishna for your steady advance, but try to follow the principles which are necessary to strengthen oneself in the matter of spiritual advance. Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is real touch. Lord Krishna is present by His message which was delivered 5,000 years ago. We feel always the presence of our past Acaryas simply by their immutable instructions. I hope you will understand me right and do the needful. Kirtanananda says from my bodily feature that I am improving; I am also feeling like that.

Your ever well-wisher, A.C. Bhaktivedanta

Letter to: Brahmananda

•

Vrindaban 2 August, 1967

67-08-02

My Dear Brahmananda,

Please accept my blessings. In continuation of yesterday's letter signed by Kirtanananda, I may further inform you that the MacMillan contract is very important. I have already confirmed the terms, and you are herewith authorized to sign on my behalf. If the contract is bona fide, then there is no need of printing the books at my responsibility either in Japan or in India. I shall be satisfied with the commission and shall only be glad to see that the books are being read by hundreds and thousands of men. Whatever profit may be derived from it will be utilized for development of the American House here. I would have been very glad if Hayagriva, yourself, and Rayarama, along with Kirtanananda, would have been present combinedly and give a start to the American House. Negotiations for the plot of land is going on and as soon as it is settled we shall begin the work. Kirtanananda is feeling the warmth of the city a little tediously. For me this warmth is little bracy. Anyway, you try to fructify this contract and it will be a great relief to me. We have already written to Hayagriva to return to N.Y. and deliver the mass. copy over to MacMillan; the balance part of Gitopanisad which is being edited should be finished as soon as possible; and wherever necessary he may consult me by mail. The first three vols. of S.B., completing the first canto, may be published in one vol. without the sanskrit, i.e. only translation and purport. Similarly we can publish the second canto in one vol., and so on, one vol. per canto.

Your ever well-wisher, A.C. Bhaktivedanta

Letter to: Murari

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Vrindaban 3 August, 1967

67-08-03

My Dear Murari Das,

I am so glad to see your letter dated 7-19-67. Both Kirtanananda and myself reached safely on 14 July at Midnight, after undergoing customs etc., we took shelter at our temple in Delhi at about 3:00 a.m. Still we could not sleep all night. Due to that, I became indisposed and was obliged to stay there for three or four extra days. I have now come to Vrindaban on the 31st., and am staying at the Radha Damodara Temple. You have inquired about the import of Murari Das: Murari is another name for Krishna; therefore one who is pledged to become the servant of Krishna is called Murari Das. I am so glad you are playing music for Krishna. It is a great service of your talent. Anyone's special talent should be engaged in the service of the Lord, and thereby becomes successful in his life. I think that you can go on playing on your guitar and make it successful for Krishna kirtana. You do not require to learn freshly about sitar. We are not meant for learning something new for the service of the Lord; but we have to engage whatever talents we have already got. Our life is short but any type of education is great and long; so the best part of valor is to utilize properly whatever qualifications we have got for the service of the Lord. If you think still that you want a sitar, I will request you to make correspondence with Messrs Dwarkin and Sons, Esplanade Calcutta.

Please convey my blessing to Lilavati, who is so sincere in the service of the Lord. Hare Krishna!

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

•

Vrindaban 3 August, 1967

67-08-03

My Dear Mukunda,

Yesterday I have sent you a personal note on the request of Vinod Kumar. If immigration Visa's burdensome for the Society, then don't take the risk. I think to get immigration Visa is very difficult and therefore you may not unnecessarily involve the society in it. We cannot pay him any salary at the present moment or unless we see his talents, I shall let you know later on more about it. Hope you are well.

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Vrindaban 4 August, 1967

67-08-04

New York

My dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 8/3/67. Don't be afraid of my being attacked by maya. When there is fight between two belligerent parties, it is always expected that there will sometimes be reverses. Your country and the western world is mostly under the grip of Maya and the modes of nature in passion and ignorance, and my declaration of war against the maya is certainly a great battle. Maya saw me very successful within one year, so that I got so many sincere young flowers like yourself and others, so it was a great defeat to the activities of maya: western country youngsters giving up illicit sex, intoxication, meat eating and gambling is certainly a great reverse in the activities of maya. Therefore she took advantage of my old age weakness and gave me a death dash. But Krishna saved me; therefore we should thank more Krishna than eulogize maya. So far my present health is concerned I think I am improving; at least I am taking my lunch better than in N.Y. So as soon as I am a little fit to return to the field of battle I shall again be in your midst.

Regarding your question about Lord Caitanya's thinking himself lower than the grass, it should be understood spiritually. The dimension of the spirit soul is 1/10,000 part of the hair tip; so the spirit soul is certainly smaller than the grass. Caitanya Mahaprabhu was teaching us as a teacher, so he represented himself as an ordinary living entity; but as the Supreme Brahman he is greater than anything.

I am glad that you had a demonstration of kirtana at the home of the Consul General. Whenever you meet you should strictly speak the Truth without any consideration of future material gains. If we are sincere servants of Krishna, our material necessities will never be hampered. But I was anxiously awaiting your reply about your meeting the Ambassador, Mr. B.K. Nehru, with my books. After your presentation of the books and personally seeing him and his reactions I shall begin correspondence with him. We need his help in so many ways.

I am glad that Sri Radha Krishna Murti etc. has arrived. For the present you can keep the murti packed. I am expecting to return within six months, as I told you; and maybe earlier, calculating on the present improvement.

I have already instructed you that Gargamuni should get married. They should get a marriage certificate as soon as is possible. In the temple the ceremony should be observed by chanting Hare Krishna before the fire, offering the clarified butter with the word Saha, and the bride and groom should exchange their garlands before the Lord Krishna deity and promise not to be separated in life. They should know it that bodily relation between the husband and wife is secondary; primary factor is that both should help one another in the matter of advancement of K.C.

I sang this mantra at the airport: K, K, K, K, K, K, K, HE (twice); K, K, K, K, K, K, raksa mam; K, K, K, K, K, K, pahi mam; Rama Raghava, Rama Raghava, Rama Raghava raksa mam; K. Kesava, K. Kesava, K. Kesava, K. Kesave pahi mam.

You have written nothing about MacMillan. Please let me know about this. Please send $30 from three centers, and also some stationery. I am sorry the old chariot broke down.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janardana, Pradyumna, Sivananda

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Vrindaban 9 August, 1967

67-08-09

My Dear Janardana, Pradyumna, and Sivananda,

Please accept my blessings. I am very glad to inform you that we have safely reached India on the 25th July at midnight due to a sixteen hour delay in London. But I am glad to inform you that there was no bodily discomfort while traveling. Kirtanananda and I stayed for a few days in Delhi and then came to Vrindaban on the first. I am undergoing the treatment of an ayurvedic physician celebrated to be the best there is in the area, and I think I am feeling a little better. Anyway, as soon as I am a little fit, I shall return to you by the Grace of Krishna.

Janardana: I had some talks with my god-brother, Swami Bon, head of the Institute for Oriental Philosophy here, and there is possibility of good cooperation between ourselves. If you want to learn sanskrit, there is ample opportunity in this institute. We had some preliminary talks, and it is hopeful that Swami Bon can give us some land for our own building; but even so, arrangements can be made with existing facilities so there would be no difficulty for the students who come here to study sanskrit and the goswami literature. I shall be glad to know about the activities in Montreal, and herewith you may find a note from Kirtanananda.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Vrindaban 15 August, 1967

67-08-15

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 8/9/67, and I have noted the contents carefully, and I can see that you are a little disturbed in mind. Don't be. Everything will be all right, by Krishna's Grace; we are Krishna's property, but now we are seated in these bodies of maya, so it is sure that from time to time there will be disturbances-just like I am experiencing now. So don't worry about it, just go on chanting Hare Krishna and engage your energy for Krishna in the best way open to you.

I am also very happy to learn that Himavati is going to have a baby. A child is a rare gift given by Krishna, but at the same time a great responsibility; every parent has the responsibility to see that his child grows up K.C. I know that you understand this, and will always make Krishna the center of your home.

Now as to what you should do: there are a number of courses of action open to you. First of all, you are a family man, and usually at this point a man must think about providing for his wife and child. So if you like you can take a job in N.Y. or elsewhere and settle as an ordinary householder, like Rupanuga and others; or, if you prefer, you can continue to work within the Temple, either at Montreal or wherever there is sufficient space to accommodate you. But you must think of your health. I had already noticed a deterioration when I was in N.Y., and now you say it has gotten worse. That is not good, and you must correct it. So do the needful. Above all don't be worried. Krishna will help you. If it is necessary to go to work in order to maintain you wife and family nicely, Krishna will give you all support necessary.

At any rate, I shall be back by the end of October, and then everything will be all right.

Letter to: Brahmananda

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Vrindaban 15 August, 1967

67-08-15

My Dear Brahmananda,

Please accept my blessings. In your last letter you asked how to celebrate Krishna's and Radha's birthday. As last year, on K's with fasting up to midnight, and R's fasting up to noon. Then feasting. Certainly those who take Krishna's advent as that of an ordinary man are great fools, but if one can simply understand the transcendental nature of this event as well as His disappearance, he becomes immediately liberated.

So long as Hamsaduta and Himavati remain in N.Y. please see that they are well taken care of. There seems to be some difficulty.

I am a little disturbed to learn about your financial position as serious. I think you don't have to pay anything to Boston, as every center should be independent, especially when Satsvarupa and Rayarama are there. If printing BTG is too expensive, then revert to mimeograph. Unless positive gain, we should not take risk about BTG. You will be glad to know that for the last two days I am taking part in the cooking; so this is positive proof of improvement in my health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Vrindaban 22 August, 1967

67-08-22

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8/15/67, as well as the one to Kirtanananda. It is very good news for me that you are going to have $5300 very soon, and I thank you very much for offering the entire amount to me. I think the whole amount should be utilized for further publication of my books. I am very much anxious to know if any arrangement has been made with MacMillan. If not, then either we have to print the books here in India or in Japan. Please therefore let me know what is the fate of the contract. I am also anxious to know if you saw personally the Ambassador Mr. B.K. Nehru with my books. These things are very important for our future. Regarding my health, everyone says that I am much improved, and I also feel that way, except that I'm not in normal condition of movement, but the doctor says that that is mainly due to the heat, not my heart. So far my eating is concerned, I am doing it with more relish than N.Y. If the improvement goes on at the present rate, I think I shall be able to return by the end of October.

Here in Vrindaban I have secured full cooperation of my god-brother Swami Bon, and he has very kindly offered me full tuition, room, boarding, etc., for at least ten students among my disciples, who may come for further study in the matter of K.C., as enunciated by the authorized Goswamis, who are direct disciples of Lord Caitanya. So immediately, if some of you come here for such studies, there will be no difficult; but at the same time I am also trying to have our own house, and probably it will be done.

Regarding Gargamuni's marriage, I have already sanctioned it. Perhaps you did not receive the letters containing all instructions. I repeat: the bride and groom should sit before the Deity Lord Krishna or Jagannatha and you should ignite the fire to offer clarified butter; simply chant Hare Krishna, all of you, and offer the butter to the fire with the word SAHA. The bride and groom should exchange their garlands, and the groom should promise never to forsake his wife, and the wife should promise to serve the husband for all her days. Then when there is opportunity, I shall further bless them personally.

Rayarama wants $300 loan. So you can judge on the spot, and if possible try to help him. We received the fuses. Thank you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Vrindaban 22 August, 1967

67-08-22

My Dear Jadurani,

Please accept my blessings. I am so glad to receive your letter along with Brahmananda's. Yes I am definitely improving, and I expect to return soon. In the meantime it has been decided by me to transform Kirtanananda into a Swami, and he may then go back to Montreal for improving the center, and for opening more centers in that country. He has no complaint now for his health, and I hope, by Krishna's Grace, he will keep well here. Please give one painting to Yogi Denkar, and charge what you like. I am so satisfied with your service for the cause of Krishna Consciousness, and I shall simply pray to Krishna for your good health, sound mind, and steady progress in the matter of K.C. Please offer my blessings to all the girls especially who are living with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Vrindaban 22 August, 1967

67-08-22

My Dear Rayarama,

Please accept my blessings. I am so glad to receive your letter of 8/17/67, and have noted the contents. Krishna's Janmastami ceremony may be celebrated in the same way as last year. I understand that Acyutananda is coming here on Janmastami Day, but I have received no word from him. Anyway, if he comes it will be a great joy for us. You will see in the letter to Brahmananda that any student who comes here for studying further in K.C. will have no difficulty for room, board, and tuition. It is a good opportunity for our students, and I shall be very glad to learn how many of you desire to come. In the meantime, I am trying to get other facilities for passage. Please give your primary attention for improving BTG, the backbone of our movement. Kirtanananda is going to be the first sannyasa among my disciples. I am improving gradually. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Vrindaban 24 August, 1967

67-08-24

Dear Gurudasa,

Please accept by blessings. I am so much pleased to receive your letter of 8/16/67, and it has given me much encouragement for your being advanced in K.C. Sincere souls who are engaged in the service of Lord Krishna are benedicted by the Lord by revelation. Sri Krishna, His Name, Form, Entourage, Paraphernalia and Pastimes are not material; they are purely spiritual. Therefore, in the beginning they are not appreciated by our materially conditioned senses, but as we go on chanting Hare Krishna with service mood and attitude, the Name, Qualities, etc., become revealed as Reality. For the Unbeliever Krishna and His Name etc are fictitious, but those who are advanced in K.C. realize that K.C. is pure and eternal.

I am very glad that you are gradually realizing these truths. I very much appreciate your attempt for a photo book of the Sankirtana movement. I have cent percent support for your noble attempt, and I am sure Hayagriva will be able to help you in this respect as he has so many facts at his disposal. I shall try to send some photo.

I am pleased to learn that you are teaching Spanish people English to help the mission. And you are worthy to become V.P. of our S.F. branch. Regarding Yamuna, your wife, I've got a very great regard, because she is very sincere girl. I'm sure you should feel fortunate to have such a wife. Please offer my blessings to her, and always cooperate with your wife in the service of the Lord. You'll be happy eternally.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Vrindaban 25 August, 1967

67-08-25

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letters of the 15 and 16th inst., as well as the Janmastami day circular. I am so much pleased that everything is going on so nicely in Montreal, and that you are ever more actively engaged for Krishna, even in the absence of myself and Kirtanananda, It is a great credit to you, and I thank you for it. You should know that it is all due to your sincerity of heart; when we are sincere, Krishna will always help us, either in external direction by the Spiritual Master, or internally by His Paramatma expansion. The program you have decided on for the Lord's Advent Day is nice. I also very much appreciate the work you are doing in trying to promote my books and record, and I am very glad to know that the new BTG is selling well. These publication are the backbone of our movement, and if we can distribute them successfully. then everything will be all right.

Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mrinaline

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Vrindaban 27 August, 1967

67-08-27

My Dear Mrinaline,

Please accept my blessings. I have your letter of 8/22, and thank you very much for it. I am so glad that you have returned to Krishna. Krishna is kind that He does not let us go, anyone who sincerely takes to Him. And therefore you do not wish to leave Him anymore. This decision will lead you to your eternal life of bliss and knowledge. Certainly in your past life you must have had been a devotee of the Lord, otherwise you wouldn't have felt like becoming a nun at such a young age. Anyone who has a natural tendency for rejecting sense-gratification is considered to be advanced or liberated in spiritual life. Your appreciation of Maya as false and Krishna as the only reality is a great asset. Nobody has ever gained anything by becoming a tool in the hands of Maya, but everyone has become eternally happy by serving Krishna.

The feeling which you had by becoming compassionate to the fallen bum is very good, but the best way to deliver a bum is to revive his dormant Krishna Consciousness. If you can do that then give the bums good food and shelter. If you cannot do that, then simple supplying food and shelter, is serving the Maya. But there is no benefit to serving Maya, as you know, as it is all false, temporary or illusion. We are concerned with Reality, not Maya, and that should be the object of life.

I am very glad to learn that many of my devotees are coming to India. Students who will come here for studying Krishna philosophy as scholar and devotee will have ample opportunity. My god-brother Swami B.H. Bon, has agreed to give them free boarding, lodging and tuition, at least for ten students at a time. So they are welcome. I am also trying for their concession of passage as well as a permanent home in Vrindaban. Let us depend upon the Will of Krishna.

Your letter is certainly full of sense, and a K.C. boy or girl cannot be "nonsense". I am proud to have disciples like you, who think freely, but correct their mistakes by consulting me without any reservation. I am always feeling separation for you all. Let Krishna help us meet again.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Vrindaban 27 August, 1967

67-08-27

My Dear Brahmananda,

Please accept my blessings. Your nice letter of 8/18 in hand; your nice philosophy that Krishna takes and Krishna gives, is very nice. This means Krishna is not impersonal. He is the Supreme Person and fully reciprocates. The impersonalist cannot reciprocate. Krishna does not take anything from them, neither does He give them anything. The Impersonal, therefore, simply enjoys the troubles of speculation. I have received news from Sante Fe that they have opened a nice branch there in an old castle, and it is very much pleasing to me. Now Kirtanananda Swami is going very soon to the U.S.A., and I expect that all of you will combine together to open at least 108 centers before I leave this world. I hope by this time you have seen Mr. Nehru; I am anxiously awaiting your report. I am also glad to learn that MacMillan is going to publish our books, and are including Gita and Bhagavatam on their spring lists. So I shall not bother to arrange for printing in India. Please confirm this.

I am going to Delhi next week (Sept 5), and may not be returning to Vrindaban, so please direct all mail from now on to P.O. Box 1846, D Delhi 6. The 10.00 dollars monthly contribution from each center will be a nice resource for development of the Vrindaban House. I am so much pleased to learnt that you are getting a car from a friend; now please take care of it carefully. Offer my blessings to all the devotees.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jananivasa

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Vrindaban 27 August, 1967

67-08-27

My Dear Jananivasa,

Please accept my blessings. I am very glad to receive your letter of 8/20, and glad to hear that everything is going so nicely at our newest center. It all sounds very beautiful, and I am very anxious to come to you personally. Perhaps in October I shall go directly from here to San Francisco, and then to Santa Fe, before going to N.Y. About your question: The Spirit Soul is certainly eternal and changeless; and the fall is superficial, just like the relation between father and son cannot be broken ever. Now we are simply in a phase of forgetfulness, and this forgetfulness is called Maya. There is a nice example in the waning of the moon. To us the moon appears to be changing, but in fact the moon is always the same. So as eternal servitors of Krishna-our constitutional position-we fall down when we try to become the enjoyer, imitating Krishna. That is our downfall. Krishna is the Supreme Enjoyer, and we are constitutionally to be enjoyed by Him, and when we revive this constitutional position where is no more Maya. K.C. gives us the opportunity of rendering service to Krishna, and this service attitude only can replace us on our original position. Please therefore, continue to chant faithfully, and Krishna will reveal Himself, by His Causeless Mercy, and you will know everything automatically. I shall, of course always be ready and anxious to answer any question you have.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Vrindaban 27 August, 1967

67-08-27

My Dear Subala das,

Please accept my blessings. I am so glad to receive your letter dated 8/15, and pleased to read the contents. By Krishna's Grace you have gotten a nice old castle, and converted into a K.C. temple. I am also pleased to learn that people are taking an interest in the temple, and that you are getting some publicity started. K.C. is so that it will bring more and more, If you but go on chanting with heart and soul. It is Lord Caitanya's desire that you have opened this branch in such a distant place, and surely it will be a successful attempt. I have nothing to instruct you newly, but the same: simply chant in the beginning for 30-45 minutes then read something from the Gita or S. Bhagavatam, and then chant again in the usual way.

Please offer my blessings to Krishna devi dasi, Harsarani, Aniruddha das, Rasikananda das, and Jananivasa, and any others who may be with you. I am so pleased you have started this branch, as Kirtanananda did in Montreal. Please always keep the temple nicely cleansed, and put as many flowers as possible, burn candles and incense, offer fruits and nice food stuffs, chant and dance! If you would like some paintings, you can ask Jadurani in N.Y., and she will send you some.

I have already sent 3 mrdangas, and very soon will send more; and when they reach N.Y. you will get a mrdanga and a few pairs of kartel. Please keep in touch with you by your weekly reports.

So far my health is concerned, I am improving slowly, and I expect to return to you by the end of October next, as I too am missing you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Vrindaban 29 August, 1967

67-08-29

Boston

Dear Satsvarupa,

Please accept my blessings. I am so glad to receive your first letter to me in India, and also to receive your contribution of $10. You are always "first" in contributions, and therefore your contribution is also the first to come from the American centers. It is so stated in the S.B. that the best use of the human form of life is to serve Lord Krishna by one's life, resources, intelligence, and words; so you are all good souls, especially your example is very nice, for you have practically given your life and soul all to K.C. you are utilizing your resources for the society, and you are using your intelligence and words for the furtherance of K.C. So I very much appreciate your effort, and surely Krishna will bless you more and more, and you will feel it yourself. I am very glad to learn that you have finished editing the TLC and if you send me copies by post, I will immediately begin printing here. I am so encouraged that one branch in N.M. and one in Boston are opened, even in my absence. This is wanted. Physically I may be present or not; but the work must continue. Our Guru Maharaja injected his Spiritual Vision in some of us, and the work is continuing in different branches, as fast as possible by Bon Maharaja Tirtha Maharaja, my humble self and others. Similarly in the Western world, Krishna has sent me some good souls like you, and I hope, even in my absence, that the spirit of Krishna Consciousness will be spread.

You will be glad to know the Kirtanananda is now Tridandi Swami Kirtanananda. I have made him a sannyasi yesterday on the birthday of Lord Krishna, and it was unexpectedly a very successful ceremony. The moment he was being offered sannyasa there was some ceremony of Janmastami in the temple, and hundreds of men and women congratulated the young sannyasi. Somebody remarked that he looked like Lord Caitanya. He will be going back to the States very soon; in the meantime I shall try to utilize this "white sannyasi" for recruiting some members in India, and then he will go back. He field of work is certainly there; but if he can be used here also, I will try for it.

I can assure you your steady progress in K. C.; as you are sincerely trying for the cause of K.C. In the conditioned stage there is every possibility of being mistaken; but Krishna will always protect us if we are sincere; even if there is a gross mistake, Krishna forgives his devotee who is very sincere so go on working sincerely and Krishna will protect you always. Kindly made Boston center very nice. The prospect there is very good, due to the large number of students.

Your ever well-wisher,

Letter to: Hamsaduta

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Vrindaban 29 August, 1967

67-08-29

Boston

My dear Hamsaduta,

Please accept my blessings. Thank you for your recent letter. I am glad to know that you are comfortable in Boston, and that you are engaging your energy there in making nice Krishna prasadam. I am also very pleased to know that Himavati is definitely going to have a baby. It is a very wonderful thing, and surely Krishna will bless your home with His presence, as both you and your wife and His sincere servants; The best preparation for the coming of the child is just for the parents to remain perfectly Krishna Conscious, and of course, the best means for that is by chanting the holy Names and listening to Bhagavad-gita and Srimad-Bhagavatam. I very much appreciate that you enjoy helping to open various centers, and that is certainly laudable on your part. You must fully consider, however, your wife and child; your first duty now as a householder is to provide nicely for your wife and child

[TEXT MISSING]

Lord to give up fighting; rather he was encouraged in his occupation but at the same time, he was to do it for Krishna. That is the secret of Krishna Consciousness-not that we all have to become preachers, but that we all dedicate our lives or our consciousness (no matter in what capacity) to Lord Krishna. If things can be worked out nicely within the temple, that's all right. But family life requires a certain amount of privacy and convenience, which may not always be available. I am simply concerned that you be happy and contented, so you can prosecute the most important thing, K.C., without being disturbed. Rupanuga and Damodara are both doing nicely in this regard, and I wish the same for you.

Letter to: Hayagriva

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Vrindaban 29 August, 1967

67-08-29

My Dear Hayagriva,

Please accept my blessings. I am very glad to receive your first letter to me in India. So far Gita is concerned, please get it completed as soon as possible; it must be published now, either by a publisher or by ourselves. There is a bag in my apartment in which all the old mss. are there, and besides that there is in my closet (the key is with Brahmananda) a cloth bundle in which you will find carbon copies; and I think also there are some carbon copies with Rayarama. Please find the missing verses there, and if not, I shall do it again.

Regarding separation, you may know that I am also feeling __ it is all Krishna's design that we can not separate __ transcendental field, the feeling of separation is more __ feeling of meeting. Physically I am trying to go back to your states as soon as possible. I have got a fancy for your country, and being inspired by that, I first went to your country, and still I feel that way. I am improving, although slowly; but I am eating and sleeping better than in N.Y. Regarding your speculation as to whether or not you should accept a position: Krishna wants that everyone should utilize his talent as far as possible. Arjuna was a great fighter, and Krishna encouraged him to fight. He never said that he should sit down and I shall do it for you, although He was able to. The principle should be that we utilize our talents for the service of the Lord. That is real sannyasa. Formal acceptance of sannyasa, as required for all old men, means that one should retire from materialistic life, and devote his time and energy for the service of the Lord. As you are devoted already to the service of the Lord, without any personal consideration, you are always sannyasa at heart. Now if you can get some money for our cause of K.C. I think it will be a great service. Furthermore so far as kirtana is concerned, there is no possibility of stopping it in any circumstance. Wherever you accept service you can also organize a center very nicely. A teacher's position is always influential; so your sincere effort for kirtana may be followed by some of your students and co-workers. This means that your sincere service will be utilized more fruitfully among educated people. At the same time your good editorial work will also continue, so I think you may accept a position like that.

I am so glad to learn that you have sacrificed your long beard and hair. I have forgotten your mother's address, or I would have informed her of your action, and I think she would have liked it very much. Anyway, you must have reduced your age considerably by sacrificing this "maya," and now you must look like a very nice young gentleman. I have received one letter from Acyutananda that he is coming here on the 1st. I will send Kirtanananda to receive him at Delhi. I am also scheduled to go to Delhi on the 5th; so after Acyutananda's arrival, if he likes to stay for some days in Vrindaban, I will make arrangements with Swami Bon (who as you know has offered free room and board and tuition to any interested student), or he can accommodate _ three of us will do some traveling about India _ for the society. Since we have this good arrangement with the Inst. for Oriental Philos., I think we may not for the time being open such a center in the states. I am also going to Bombay to try and induce the managing director to give us some concession on the Scindia Line. I repeat once more, that I am also feeling your separation, and I am trying to return as soon as possible.

Your ever well-wisher A.C. Bhaktivedanta Swami

September

Letter to: Umapati

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Vrindaban 5 September, 1967

67-09-05

My Dear Umapati,

I am so glad to receive your letter dated 28 August, through Acyutananda. You will be glad to know that he has safely arrived here via Delhi. He is a very intelligent boy, and has safely come without any difficulty.

Your letter is very much encouraging to me, that you are appreciating my humble service in spreading Krishna Consciousness in your great country. It was my ambition to begin my movement from New York; and by Krishna's Grace, I got good cooperation from some boys like you; and I felt too much aggrieved when some of you left me, but I was confident that all of your would come again, because Krishna Consciousness is not a material thing, and cannot be broken: it cannot be burned or wet or dried or stopped at any stage. When I received your letter, it appeared to me that I had received a letter from a lost child; so please continue your present attitude.

I have not heard anything from Harvey. Hope he is doing well. So far my health is concerned, I have improved considerably, and I hope to return by October next.

Kirtanananda is now a completely Krishna Conscious person as he has accepted sannyasa on the birthday of Lord Krishna with great success. He is the first sannyasa in my spiritual family, and I hope he will return back soon to begin preaching work with greater vigor and success. Please try to cooperate with the temple managers, because in my absence they might feel some difficulty. You are one of the old founders of N.Y. temple, and I hope you shall take some active part in improving the original center.

I shall be glad to hear from you at your convenience. Hope you are well.

With all my blessings,

A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Vrindaban 9 September, 1967

67-09-09

New York

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letters. You have a problem before you in respect to living separate from your wife. If your wife keeps herself peaceful living separately from you, I think you can arrange for the time being like that, but in my opinion, this business of separation may not be developed into a case of divorce. So far Eric is concerned, he is developing K.C. from very childhood, and it is a great opportunity on a human being. I think his father has got a special duty to protect this child in his K.C.; The mother has also similar responsibility, so either your wife or yourself must take care of the good child. If you wife takes charge of him, then you become completely free personally, and you can live in the temple with other brahmacharies, either in N.Y. or elsewhere as you think best. If however, your wife leaves the child with you, then you can take care of him; that will be nice. But I think it is very difficult, because he is not sufficiently grown up. Anyway, both your wife and yourself cannot think of marrying again; that is not my advice. Even if your wife decides to marry again, for your part you should forget it; and if by the Grace of Krishna you can live peacefully without any wife, completely devoted to K.C., that will be the best part of your life. You can love and put all your affection to the child, and try to make him fully K.C.

Regarding our temple affairs, as stated in your previous letter, I think Brahmananda might have written me something to my Delhi address, where I may go early next week; but in any case the temple affairs should be adjusted in the manner where the important members or all the members may work and support the temple affairs. I am getting very encouraging reports from S.F. and Montreal; but reports from N.Y. is not very much encouraging. Kirtanananda has decided to return back for preaching work in the states as he has accepted the sannyasa order of life. Acyutananda is here, but he is not eating well, so I am also put into anxiety. In the beginning Kirtanananda was also sick, and he also at the present moment is feeling some pain in his leg. On the whole, the American boys who come here become first depressed, so I do not know how far our American house in Vrindaban will be successful. I am negotiating with the Revenue Minister of Rajastan government to have some place in the very nice temple of Jaipur. This temple is very ideal place for our imagination of an American house, and it is almost 50% settled that the house may be partly occupied by us. But in any case, at least two American boys must live here and take charge of the management. I am old man. At the same time sick. Even if I am well, it is not possible for me to look after the affairs of the American house. I want to remain free, being taken care of by all of you. In your states I was happy being taken care of by you, and that enjoyment is liking to me in this old age. Anyway, ask Brahmananda what to do in this connection.

Letter to: Jadurani

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Vrindaban 9 September, 1967

67-09-09

My Dear Jadurani,

Please accept my blessings. Your letter of 8/24 contains some important questions. The six goswamis are not all eternal associates of Krishna. Only Rupa and Raghunath Goswami are eternal associates. You know there are two kinds of living entities: nityamukta or eternal associates of the Lord, and nityabaddha or eternally conditioned. This material manifestation is a chance for the eternally conditioned entities to go Back to Godhead; but when they go back there is no distinction between the two. When Krishna appears some of his eternal associates come with Him to assist Him in His different incarnational activities; and some of the living entities from conditioned life are liberated by following the footprint of Lord Krishna and His bona associates; so all the six became eternal associates of Krishna. Regarding Sarvabhauma Bhattacarya, he decended from higher planet for being liberated in the association of Lord Caitanya, so his conditioned life came to an end after he contacted Lord Caitanya. The distinction between subtle and gross bodies is elementary. There are eight elements: five gross and three subtle. When a living entity has only subtle body he is considered to be a ghost, and when he has both, he is considered in full strength. To remain in subtle body in this material world is very uncomfortable. Regarding your work in the temple by painting, wherever you remain, if you are fully absorbed in your transcendental work in K.C., that place is eternally Vrindaban-It is the consciousness that creates Vrindaban. The Lord remains in the hearts of every living entity. He lives in the heart of a hog, and the hog lives in a filthy place. That does not mean that the Lord lives in a filthy place. The Lord lives always inconceivably in His transcendental abode. Similarly, a fully K.C. person lives always in the pastimes of Lord Krishna by such consciousness only. The material atmosphere is no impediment for continuing our K.C. in any circumstance.

I think you may not attempt to open a center. Your duty is already fixed up. Better you remain peaceful under the protection of your god-brothers, and prosecute your transcendental avocation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Delhi 15 September, 1967

67-09-15

My Dear Gargamuni,

Please accept my blessings. I was very much anxious about your illness, but I've received news from Brahmananda that you are improving. Now whatever condition it may be I advise you to take rock candy as much as possible always keep a piece in your mouth. So far as eating is concerned, take ripe papaya as much as you can, also if possible boil green papaya, this will be your diet and medicine. Besides this take sufficient rest and chant Hare Krishna; so long as we have got this material body we have to undergo these situations, if we increase our love for Krishna we shall be able to get out of this maya. People who therefore not exerting to improve Krishna Consciousness are simply wasting there valuable time and human life. Their human life is a chance to be out of the entanglements of material bodies. We get material bodies according to our activities, doggish men get the bodies of dogs in the next life, men in Krishna Consciousness get bodies like Krishna, so developed consciousness of human life is to concentrate of Krishna Consciousness so that we may be out of the clutches of material entanglement. These truth should be preached all over the world and those who are intelligent enough will take to Krishna Consciousness very seriously. You will be cured very soon rest assured, but after you get out of this diseased condition please keep fit with regular habits at least once a day take your bath and timely eat drink and sleep. Now you are married man you have got facility for sex life, but also this should be regulated. Increased Krishna Consciousness will reduce the propensity of sense gratification and too much sense gratification is the cause of obtaining material bodies. So there may not be bodily disturbance it is necessary to maintain a regulated life and easily prosecute our Krishna Consciousness. I shall pray to Krishna for your quick recovery.

Letter to: Brahmananda

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Delhi 15 September, 1967

67-09-15

My Dear Brahmananda,

On arrival in Delhi I received a letter and I request you to take proper care of Gargamuni. Let him take complete rest in the hospital and give him rock candy as advised above. For a diseased person suffering from jaundice, rock candy will be just appreciated and as soon as he regains health the original taste will be appreciated. As soon as it is so the patient is understood to be cured. Regarding money, you can deposit in my savings account #19282 there is a balance in my favor of 27.29 and as soon as it is 100 I shall request them to transfer 100 to my Indian account. Harsarani Dasi writes that she has enclosed $10 but unfortunately I don't find it. It is therefore risky to send bills like that. The best thing is to deposit bank checks in my above account as I have instructed so there will be no misdelivery. I understand from San Francisco that they have sent you $20 for my maintenance in India so advise them to send from all the centers (6) to you the $10 that they have agreed to pay. You then deposit checks in my account and on hearing from you I shall do the needful. Please advise them not to send money via mail, it is very risky.

Letter to: Jayagovinda

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Delhi 15 September, 1967

67-09-15

My Dear Jayagovinda,

I understand that the draft board is also disturbing you. It is also disturbing to me, but we have no other recourse than Krishna. Do your best to serve Krishna and he will give you required intelligence to cope with disturbing situations. Kirtanananda is to return to NY soon and I will have to spend $600 somehow or other, so anyway Krishna will arrange.

NB It is expected that one gentleman Dr. Dalmia a prominent Indian business man who is now touring in the U.S. may visit our temple in N.Y. and other centers. If he goes therefore, please try to receive him properly and inform him about our preaching work and our paintings and Lord Jagannatha deity there, offer him some prasa- [TEXT MISSING]

Letter to: Mukunda

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Delhi 16 September, 1967

67-09-16

San Francisco

My dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of Sept. 1, I could not write you because I was busy for coming to Delhi. I am very happy to learn that Janmashtami was performed with great pomp at our temple. A similar report comes from

Montreal. Regarding Vinode Kumar, I think it will be difficult for us to take him to the States. The difficulty is that Scindia Lines has recently refused to give free passage to anyone except myself. So if we want to take him there we have to spend some thousands of dollars for his passage. I don't think the society can take the risk for a person who is not very expert. I have of course a mind to see the managing director in Bombay and unless a definite arrangement is made we can drop the idea of getting Vinode Kumar in the states. So far your requisition for musical instruments is concerned you can let me know your definite proposal, how many sitars and other things you require monthly. I think your friend or Mr. Kallman in N.Y. can invest some money in this connection. I've also written Mr. Kallman separately so you can let me know your definite ideas. One sitar manufacturer is prepared to go there and manufacture sitars locally for us, but I don't think, for the present moment it is a practical program. My health is improving slowly but undoubtedly there is improvement.

Letter to: Janaki

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Delhi 16 September, 1967

67-09-16

My Dear Janaki,

Please accept my blessings. I am so glad to receive your letter of Sept 5, 67. I'm so pleased for your writing such nice sentiment. I've especially noted that you could express yourself so beautifully. I know both you and your sister have inherited a good heart from your good mother. Your eagerness to get me back in the states will surely be a success because I'm also eager to return. Tears for Krishna is as good as associating with Him personally. In the spiritual world separation is more valuable than meeting. So your feelings and tears of Krishna Consciousness will make you more enriched in spiritual advancement. Your husband Mukunda is a very very good boy and you are fortunate enough to have such a nice devotee husband. A similar combination is there in your sister and Gurudasa. You will be angry if I say that your sister is better than you but I think I'm right because Mukunda supports me. Rivalry between good hearts is very nice job, but I'm equally pleased with both your sister and yourself. Please convey my blessings to your sister and brother-in-law. I've received their good hand-writing and they have actually done it in full Krishna Consciousness. Swami Kirtanananda is returning to the states very soon. You are very much anxious to get him back home and your desire will be fulfilled very soon. Perhaps you know that Acyutananda is now with us and since he has come Swami Kirtanananda has retired from all sorts of activities and Acyutananda is helping me. Anyway he is leaving behind a good representative so I'll not in trouble be. Most probably Acyutananda will stay in India to take charge of an American House. I shall be glad to know if Upendra is coming. Upendra and Acyutananda will be a good combination, both are silent workers without any protest. Please convey my blessings to all the boys and girls.

Letter to: Jayananda

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Delhi 16 September, 1967

67-09-16

My Dear Jayananda,

Please accept my blessings. I'm so glad to receive your letter of Aug 30, and I know also that you are a sincere devotee of Lord Krishna. When you drive your car you always chant "Hare Krishna" and when I was by your side I could understand how heartily you have accepted the philosophy of Krishna Consciousness. Krishna is very kind to all but He is especially kind to his sincere devotees. Krishna is always with us, within our hearts and He is always ready to give us direction but because everyone is independent Krishna responds cooperatively. Anyone who voluntarily cooperates with Krishna's desire He responds to his call very eagerly. Krishna descends to teach us Bhagavad-gita begging our cooperation and anyone who cooperates with Him becomes blessed. You are sincerely cooperating with Krishna and therefore you all boys and girls in San Francisco, working together harmoniously. Harmony means Krishna Consciousness. Without Krishna Consciousness there cannot be harmony in the world. I've received the report of successful performance of Janmashtami ceremony. I'm glad to learn that you are willing to come to India for further study. I received no letter from Dayananda or his wife Nandarani. I'm anxious to receive the report of the Los Angeles center. I do not know their address. Your acknowledgement "Krishna has been very merciful to me" is remarkable. You are realizing the fruit of chanting. So far my health is concerned I'm improving, by Krishna's grace and it is due to your feeling of my absence and eagerly awaiting for my return. Please go on cooperating between your godbrothers. I'm always with you never mind if I am physically absent. Please convey my blessings to all the boys and girls and tell them that I'm very eager to return.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda, Nandarani, Uddhava

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Delhi 20 September, 1967

67-09-20

Los Angeles

My dear Dayananda, Nandarani and Uddhavadas,

Please accept my blessings. I am in due receipt of your letter post dated the 8th instant and I am very glad to note the contents. I was very much anxious to get the new address of our new center in Los Angeles and now I am pleased that our desire is fulfilled by the Grace of Lord Krishna. Your specific duty is to chant and hear the transcendental Name of the Lord, read some passages from my English version of the Srimad-Bhagavatam and Srimad Bhagavad-gita (Gitopanisad) and explain them as far as possible you have heard from me. Any devotee who has developed genuine Love for Krishna can also explain the truth about Krishna because Krishna helps such sincere devotee seated in his heart. Every one must be frustrated who is not Krishna conscious because the eternal relationship with Krishna is so nice. That eternal relationship with Krishna can be revived simply by chanting His Holy Name in right earnest.

I understand from your letter that the situation in Los Angeles is different from San Francisco or New York, in the matter of communications. But the flavor of Krishna consciousness is so far-reaching that it will go far and wide if we chant with devotion. After all Krishna is the master of all situations. In the beginning you may feel some difficulty but rest assured that Krishna is always with you and he will help you in all respects.

I understand also that you are very much anxious for my return to your country and I am also equally anxious to return and see you again. So far my health is concerned I am definitely improving in my health but if I work a little hard or walk a little more I feel tired. Unfortunately there is no good typewriter here and this letter I am typing my self. Acyutananda is not fast typewriter and Kirtanananda is going back to London tomorrow. I have advised him to start a centre in London positively and after a month Rayarama will join him from Boston. Kirtanananda has experience to start a new centre and therefore I have entrusted him with this great task. I hope he will be successful there as I have given him one important letter of introduction for London. Please pray to the Lord that he may be successful. I have heard from friends that the climate of Los Angeles is warmer. For my health I require warmer climate. Whatever improvement is made here in the matter of my health it is all due to warm climate. As such I shall be pleased to know about Los Angeles with special reference to its climatic conditions.

Encouragement to the dead souls in the western countries is to inform them that God is not dead. He is not only alive but also we can go and live with Him face to face. The Bhagavad-gita gives us this specific information and one who goes there in the Kingdom of God would never come back to this miserable material world. There is no need of artificial talents. One has to serve Krishna sincerely with whatsoever talent one may have. Guidance of the Spiritual Master and sincere service to the Lord will give us all strength in the science of Krishna.

The Tiloks on the forehead and other parts of the body are symbolic representation of Radha Krishna Temples. In other words by marking Tiloks on all parts of our body we become protected by the Lord from all sides. Besides Tilok marking at once makes one known as Vaisnavas therefore they are necessary as much as the beads. Hope you are well and shall be glad to hear from you.

Yours ever well wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Delhi 22 September, 1967

67-09-22

My Dear Brahmananda,

I am in due receipt of your letters of the 16th and 2nd of Sep. As you are all feeling my separation, similarly I'm also anxious to return as soon as possible. I think I'm fit to go back to your country at present and as scheduled previously I'm sure by the end of October. I must be fit to return, but before this there are many things to be done. I'm not yet assured of the permanent visa. The best thing will be that from each center an invitation should be sent that my presence is urgently required. Regarding the American House, as I told you previously, I'm trying to get a nice house in Vrindaban and unless I'm sure of that I can not advise anyone to come here incurring so much expenditure and undergoing so much trouble. Students at Swami Bon Maharaja, can come only if they are very much eager and serious about study. He has already given me a letter that 10 students can be accommodated with food and rooms. In this connection Acyutananda wishes to submit a report by practical experience. Presently I'm very much anxious to begin printing here if Macmillan company does not take up the work. Please therefore let me know yes or no from Macmillan; if he is serious or not, then immediately send the manuscripts, finished or not, to the following address:

Pundit Hitsaran Sharma c/o Dalmia Enterprises, Scindia House, New Delhi. After dispatching let me know and I shall do the needful.

If possible I think you should personally go to Washington and see Mr. Nerhu for my permanent visa. If my permanent visa is made then I shall be very happy to return. Please arrange for this by all means. Please take up the matter seriously as it can be effected. Mr. Ypsilanti has simply taken money. It is so hard to get a sincere lawyer. To summarize the whole thing I beg to state that the following items are most important: 1, Permanent visa. 2, Final decision of MacMillan.

Kirtanananda has already gone back this morning. I have given him an introductory letter to London. In this connection much money have been spent from the building fund. If he gets a favorable response then Rayarama may join him there and when he goes, then I shall go. I think I'm now fit to travel and Krishna will give me strength. I'm glad to hear that Gargamuni is out of the hospital and things are going nicely. Hope you are all well.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I requested the monthly subscription of 10$ from each center may be deposited in my a/c in New York when it is $100.00 then I shall get it here by fast motion. Kindly let me know if it has been done now. I have received only $10.00 from Boston centre.

ACB

Letter to: Rayarama

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Delhi 23 September, 1967

67-09-23

Boston

My dear Rayarama,

Please accept my blessings. I think by this time you have gone to Boston. In your letter I understand that you have taken the matter of Back To Godhead in your heart. I've received news from other centers that BTG is now in demand and your idea for publishing 5000 copies is very encouraging. The news which we are publishing in Back to Godhead has certainly a novel presentation to the people in the western world who are hankering after spiritual enlightenment. So if you continue to write articles on the basis of BG and SB certainly they will appeal to the core of the hearts of all human beings and surely they will respond. So, continue the policy scrupulously and you will be successful. Since I'm here I have not seen a single copy, although I've heard from many sources of its improvement. I'm also anxious to know whether the advertisement of Scindia delegation is published.

Yesterday morning I sent Kirtanananda to London with a letter of introduction to Miss D.C. Bowtell 27 Cornhurst Road London NW 2 Basurey Gaudiya Math. I hope this lady who is supposed to be a Gaudiya Vaisnava will receive him well there and there is possibility to start a center there. You were to start for London by the beginning of November, if Miss B gives us her cooperation and Kirtanananda is successful in his mission you will reach there timely and on receipt of a favorable report myself and Acyutananda may also go.

AB

Letter to: Satsvarupa

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Delhi 23 September, 1967

67-09-23

Boston

My dear Satsvarupa,

Please accept my blessings. I received many letters from you and some I have replied. I don't know whether I've replied all your points. I'll be glad to hear from you about the progress of the Boston center. So far as my health is concerned, definitely I've improved because I am now cooking and typing. I think I will be returning by the end of October. Please send a letter of invitation stating that my presence is urgently required in the States. This will help enormously in obtaining my permanent visa. I must produce concrete evidence of the necessity of my presence in America for this visa status.

AB

Letter to: Himavati

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Delhi 23 September, 1967

67-09-23

Boston

My dear Himavati,

Please accept my blessings. I am in due receipt of your letter. Please try to be steadfast in your time of pregnancy and Krishna will be pleased. Yours will be the first baby born into a KC family in America, so we must be very careful for him while he is in the womb. In SB the environment of a child in the womb is described by Narada Muni as a very awful place and after nine months when the child has developed its body and consciousness to some degree the entrapped soul begs to Lord Krishna to set me free and promises that in this life he will be a devotee. At that time the baby is allowed to be born but, unfortunately during the Kali yuga as soon as the child is come out of the womb he is in 90% of the cases he is not given any facility to further its KC. However in your case Krishna has shown this soul great mercy. The Bhagavat also says that no one should become the parent unless he can deliver the child from the clutches of death. So it is your duty to make this baby KC so that he may not have to take birth again. My advice for the present is that during your time of pregnancy you should eat very simple foods, hot or spicy foods are not to be taken and also sexual relations are forbidden. All blessings to Hamsaduta and yourself.

A.C. Bhaktivedanta

Letter to: Hayagriva

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Delhi 27 September, 1967

67-09-27

My Dear Hayagriva,

Please accept my blessings. I thank you for your letter of the 24th instant and have noted the contents. Regarding Gitopanisad I have already informed to send the manuscript one copy to the following address namely

To Sri Hitsaran Sharma C/o Dalmia Enterprises, Scindia House, Connaught place, New Delhi-1.

I have arranged everything for the printing and so you will kindly arrange to send one copy of the manuscript without delay finished or unfinished. Whatever is to be done further in this connection I shall manage to do it personally and also fill up the missing stanzas of the 9th chapter. Please therefore send it immediately. One copy must remain there. You need not send the Mss all together but send them part by part as they are finished. I hope you will follow the instruction.

Kirtanananda Swami prearranged with you to reach on the 24th instant but he arranged here with me that he would stop at London and I gave him one important introduction letter. Although he had in his mind not to stop at London and yet promised before me that he would go, for which I gave him extra $20.00. I cannot understand why he played with me like this. If he had no desire to go to London he would have plainly told me like that. It has certainly given me a great shock. He is one of my very faithful disciples and if he does like that how can I prosecute my programmes. I have received one post card from him from London Airport in which he writes that he is going directly to N.Y. I understand also from Umapati's letter that he has already reached New York although I have not heard anything from him from New York. It is all my misfortune.

I am so glad to learn that you have secured a nice job. Please accept it and do the job very faithfully and try to inject Krishna consciousness amongst the students. I hope the Dentist's business with you has successfully been done. Your plan for starting an

Indian philosophical society amongst your students is very good for propagating Krishna consciousness. Wherever you may remain please do not forget Krishna Kirtana and it will do good to you and your friends. Now I am quite fit to start for your country. The best thing would have been to go this time with a permanent Visa. Kirtanananda met the U.S.A. Consul general and he knows what to do in this connection. If I go with a permanent Visa it will be very nice for me. Please do the needful in cooperation with your other god brothers as also Mr. Nehru the Ambassador whom Brahmananda might have met by this time.

Letter to: Devananda

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Delhi 27 September, 1967

67-09-27

My Dear Devananda,

Please accept my blessings, Your nice letter with deep regard for Guru is quite appropriate. Guru and Krishna are two parallel lines on which the spiritual express runs very smoothly. In the Caitanya Caritamrta it is said "Guru Krsna prasade paya bhakti lata bija [Cc. Madhya 19.151]." By the Grace of Guru one gets Krishna and by the Grace of Krishna one gets a bona fide Guru. Therefore Krishna consciousness means staunch faith both in Guru and Krishna. One minus the other is no good for the devotee. So your faith in the principles of devotion to Guru will certainly help you more and more Krishna. Do not ever try to approach Krishna directly. Anyone who talks of Krishna without service to Guru will not be successful. So your faith in Guru and Krishna simultaneously will help you to become crowned with success in the progressive march in Krishna consciousness. Do not be worried, be situated in the present aptitude and everything will be clear.

ACB

Letter to: Brahmananda

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Delhi 23 September, 1967

67-09-23

My Dear Brahmananda,

Please accept blessings. I have not heard from you since a long time. I hope everything is going on nicely. I think the MacMillan transaction is not successful. Please therefore send one copy of the Gitopanisad MSS as instructed above. Let me begin the printing immediately as we have waited so much time. I am now fit to return back but I shall be glad to return with permanent Visa. I am going to Calcutta to visit Lord Caitanya's birthplace and next letter may be addressed

C/o Madan Dutta, 76 Durgacharan Doctor Road, Calcutta-14

If you have collected the contribution from different centers, you can pay Acyutananda's mother $88.00. This amount was taken from him on a/c of Kirtanananda's ticket. Kirtanananda should return to you $20.00 which he took from me on the plea of stopping at London. I am feeling too much for his disobedience. ACB

Letter to: Gargamuni

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Delhi 23 September, 1967

67-09-23

My Dear Gargamuni,

Please accept my greetings on your recovery from illness. I was so much anxious for your illness. Now I am relieved that you have come back from Hospital. I am also glad that you are doing your work for the Society nicely. My blessings for Karunamayi also. By separate post I am sending my Pass book, which may be presented as and when required. Where is Rayarama? He may take back from Kirtanananda the letter of introduction to Miss D.C. Bowtell and may go to London as it was previously arranged. I entrusted this matter to Kirtanananda but he has disobeyed which has given me a shock. Once he disobeyed my order and we lost $1200.00 in connection with Mr. Payne. This time he has again disobeyed me. If he sets such example in the Society it will be a great impediment. Obedience is the first law of discipline. We are thinking of a great world wide organization which is not possible to be executed if there is disobedience.

A.C. Bhaktivedanta Swami

Letter to: Jayananda

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Delhi 29 September, 1967

67-09-29

My Dear Jayananda,

Please accept my blessings. I beg to thank you for your letter undated. I congratulate you on your being elected as president of ISKCON San Francisco branch. Your election as president is a recognition by Krishna and therefore I have got full support for you. Mukunda and other members have rightly selected you as president. Your service attitude for Krishna and your sincere attempts at being advanced in Krishna Consciousness will work with you and make your life more and more glorious and a happy state. I've been very glad that you are appreciating by your self the effects of sincere Krishna Consciousness. I've nothing new to instruct you, the same old instruction namely constant chanting and attentively hearing the transcendental vibration Hare Krishna is the only process for self realization in this age. In San Francisco while you were driving your car and I was sitting by you hearing your transcendental vibration, this very sincere attempt has enriched your consciousness and my only instruction is that you may constantly do this habit without fail. Regarding your dispute in your mind as to remaining a brahmacari, grhastha or becoming sannyasi, there is nothing to be bothered with. Anyone who is in full Krishna Consciousness and is dedicating his life for Krishna is already a sannyasi even if he is a married man. If you like you can become a householder and I've no objection to that. Our Vaisnava philosophy instructs to become "Vidvati sannyasis", this means a man who knows things as they are, therefore a devotee who knows that everything belongs to Krishna and that He is the proprietor of all such a devotee is certainly a Vidvati Sannyasi. Our philosophy is that we should accept things as prasadam of Krishna and nothing for sense enjoyment. Anyone who accepts things for sense enjoyment even if he is externally a saffron dressed man is not a sannyasi. The mayavadi sannyasi considers himself as God, this concept of life develops under illusion. When a person fails to become the Lord of the universe it is like the sly fox who attempts to taste grapes and failing to do so says the grapes are sour. The mayavadi sannyasins are frustrated beings in their attempt to enjoy the world, therefore they say the world is fake or the grapes are sour, the world is not false, Krishna is the supreme truth and the world is His energy therefore the energy of the supreme truth cannot be false; but we must know that this energy is inferior to His spiritual energy. As there are hairs and nails on the body and sometimes we separate these parts from the body similarly when the the material energy is separated from the service of the Lord it is inferior energy. Inferior energy is not false but temporary. The same temporary energy when surcharged with Krishna Consciousness it transforms into supreme energy by the supreme will. By this will any energy can be transformed into another just like electronic energy in a refrigerator or in a heater, to an ordinary layman, he sees cold and hot but to an electrician, he sees electricity. So when one is engaged in the service of the Lord that person is already in the spiritual energy, and a sannyasi and the real purpose of a sannyasi is to transform himself from the inferior to the superior, spiritual energy. If your consciousness is absorbed in Krishna you are always a sannyasi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Delhi 29 September, 1967

67-09-29

My Dear Krishna Devi,

Please accept my blessings. I am in due receipt of your short note regarding your marriage. So far I know that you are married with Subala das before me and as such you forget all your previous life. You are now liberated from all other obligations because you surrendered yourself unto Krishna. Such surrender has no more obligations to anyone. So far Subala is concerned he is also a surrendered soul and thus your combination is quiet apt for the service of the Lord. You have, by the Grace of Krishna, got a very nice place to develop a full fledged temple and your husband is becoming competent to conduct the service nicely. I have already given him instruction how to do things and that is published in the New Mexican paper. Please do follow the instructions both husband and wife, and help your God brothers and sisters to follow the instructions faithfully. Krishna is always with you provided you are sincere in His service and faithful to your Spiritual Master, that is the secret success. It is plain and simple, please try to be faithful and sincere. You are very intelligent and devotee of the Lord. Please know it that I do not approve anyone's separation who are married by me. If they disagree, they may live separately, but there cannot be divorce. When one is separate, one may fully devote in Krishna, but no more marriage. If this is not followed, I will not take part in anyone's marriage in the future. I hope you will understand me right and do the needful. Hope you are well.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Delhi 29 September, 1967

67-09-29

My Dear Mukunda,

Please accept my blessings. I'm in due receipt of your letter dated Sept. 21. I understand from your letter that you received one consignment of pictures from Brijbasi of Bombay. Did you order these pictures or were they sent of their own accord? From New York we placed an order last April, to their Delhi office the Delhi branch says that the order is forwarded to Bombay for execution. Please inform N.Y. that you have received the pictures. I think the picture you have must belong to the N.Y. branch. So far as musical instruments are concerned I don't think it is worthwhile. Shipping charges and packing and duty come to more than that one could purchase in the states. To send one tamboura by air the total price would come to $163 and by ship 110. If you wish to purchase 20 items at a time then you can get trade shipping rates. Please send my blessings to all the boys and girls in San Francisco.

Your ever wellwisher, A.C. Bhaktivedanta Swami

N.B. I am going to Calcutta next week and I may see there how the business is possible.

Letter to: Subala

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Delhi 29 September, 1967

67-09-29

My Dear Subala,

Please accept my blessings. I am in due receipt of your letter of the 13rd instant as also the press report dated 17th instant and I am so pleased to have them. You have nicely done some service to the Lord by opening this grand branch and certainly Krishna will bestow upon you His blessings. Krishna Consciousness is a transcendental science which can be revealed to a sincere devotee who is prepared to render service to the Lord. Krishna Consciousness is not achieved by dry arguments or by academic qualifications. Our senses are all blunt in the matter of receiving transcendental subject matter, but they are purified in due course of time by constant engagement in the service of the Lord. So yours and Krishna Devi's sincere effort to open a branch in Santa Fe is crowned with success by the Grace of the Lord.

The article in the paper New Mexican is very nicely written and I offer my sincere thanks to Mr. Peter Nabokov, who begins the article with chanting of the Mahamantra. Please offer my thanks to all who joined you in this endeavor. I'm glad to know that Haridasa is there also. Each and every picture published in the paper looks very nice and the devotional postures of you all has very much pleased me. The secret of success in the matter of Krishna Consciousness is devotion to the Lord and the Spiritual Master. In the Vedas, the secret of success is described as follows:

Yasya deve para bhakti yatha deve tatha gurau Yasya ete kathotha hi artha prakasyanta mahatmanah

"Anyone who has developed unflinching faith in the Lord and the Spiritual Master can understand the revealed scripture unfold before him." So continue your present aptitude and you will be successful in your spiritual progress. I am sure that even if I am not physically present before you. Still you will be able to execute all spiritual duties in the matter of Krishna Consciousness; if you follow the above principles. I thank you once more for your service.

So far as my health is concerned, I feel that I am now fit to return to your country. You can send me now an official invitation letter with guarantee for my maintenance and expenditure on printed stationery, and not only you, but also all the centers would send me such invitation so that they may be used for getting my permanent visa. Kirtanananda and Acyutananda went to the American Embassy and it was learnt that such letter are required for getting a permanent visa.

The lecture as it appears in the picture seems to be very nice and I shall be very glad to know it's capacity to hold attendants. I am also glad to hear that you are carving Jagannatha Subhadra for the temple. If your temple accommodation is suitable then I shall install Sri Sri Radha Krishna Vigraha when I return back to the states. There are some Mrdangas in New York and you can get them for playing in your temple. The last line of your letter is very pleasing to me and I am happy to learn this temple is going to be the most important than all others. Please work for it and I shall join you very soon by the end of October 1967.

Letter to: Janardana

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Delhi 30 September, 1967

67-09-30

Dear Janardana,

Please accept my blessings. I am in due receipt of your interesting letter & also the copy of the letter you have sent to the newspaperman. Yes, you must now be careful so that people may not misunderstand us to be a second edition of the hippy movement. What is done in the past to advertise us is already done. Now we should work solidly to attention of important men, and try to make them understand that this movement is the most authorized scientific agitation to invoke man's dormant Krishna Consciousness. I completely support your idea about the preaching method. We are not lacking in philosophy-by the grace of Krishna we have got ample stock to answer anybody's intricate philosophical questions. There is no necessity of stopping questioners by dogmatic statements as it was done in the beginning. I have every hope in you because you are educated and have understood the philosophy completely. You should try to get another newspaper article out explaining the real scientific position of our movement.

I am very anxious to go to Montreal. Therefore you must try your best to get my immigration visa on the basis of my being an authorized Vaisnava minister, based on Srimad Bhagavad-gita and Srimad-Bhagavatam. I hop you have got the copies of my certificates in this connection. If not you can get the same immediately from N.Y. of S.F. centers. I wish that either from Canada or U.S. I should get my visa for free movement.

Regarding the incidence that took place on Janmastami day immediately send the following gentleman a copy of your grievance.* (see next page)

Pandit Ram Natha Kalia, Secretary Vishwa Hindu Dharam Sammelan, 1936 Chandni Chowk, Delhi 6, Tel. 262025.

It is understood that this man has got some connections with members of parliament & he can help us in raising this question in the Indian Parliament House. You should tell him that you are forwarding same under my instructions. Do not enter into correspondence with this man without my consent. The man is a politician and according to Canakya, a politician & a woman are never to be trusted.

Regarding Easy Journey. I may inform you that whatever is written there is authoritative. The information contained in EJ is contained in various Vedic literatures. In Bhagavad-gita as well as in Srimad-Bhagavatam it is clearly indicated that beyond this visible space there is another spiritual space which is eternally existant. Modern astronomers & scientists have no information of the extent of this visible space. And what can they speak of what is beyond this visible space? Therefore our movement is novel. God is living, He has got a particular place & anyone who is God conscious can approach it in this very life. One of our students, Brahmananda, appreciated very much this discovery. He wrote to me a letter that my delivery of this information has given them life-that God is not only alive, but that we can go & live with Him. So what is applicable to Brahmananda is applicable to all sincere souls & we have to present this to the whole world very nicely.

I am very glad that your wife Mona is gradually understanding Krishna Consciousness. Women are generally less intelligent. Give her time & scope & she will turn out a very good assistant for your life. Convey my blessings for her.

Your ever well-wisher A.C. Bhaktivedanta Swami

*Send him this:

1. Copy of your speech and letter to me of 28 Aug. 1967.
2. Clippings of newspaper or hand bills announcing Miss Uma Sharmas' dance in the Temple.
3. Full name & designation of Mr. Dayala of EXPO.
4. List of people present. Addresses.

5. Copy of letter of regret by Miss Sharma.
6. Limited information on I.S.K.C.O.N.
7. Addresses & names of officers and temple members in Montreal.

Reply to this letter may be addressed to me in Calcutta.

ACB

N.B. I am going to Calcutta on 9/10/67 with Acyutananda & Ramanuja. My address is overleaf. Swami Kirtanananda has given me a great shock. I advised him to go to London with introduction letter and money but he flew away to N. Y. without my knowledge. His first action after taking sannyasa is a great shock to me which please note. ACB

October

Letter to: Satsvarupa

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Delhi 3 October, 1967

67-10-03

My Dear Satsvarupa,

Please accept my blessings, I've not heard from you in a long time. Please convey my blessings to Rayarama, Damodara & others.

Since I've come to India, I've not received a single copy of BTG. There is no stationery nor prospectus either. I asked for these as well. But I've received nothing. I am starting for Calcutta on Oct. 9, You may send some stationary, BTG, and Prospectus to my Calcutta address by Air Mail. My Calcutta address is:

c/o Madan Dutta
76 Durgha Charan Dr. Rd.
Calcutta, 14.

In my last letter to Brahmananda, Hayagriva I've already requested that Rayarama take the introductory letter from Kirtanananda & as previously settled Rayarama may go to London in Nov. In London there is one Miss. D.C. Bowtell, 27 Cranhurst Rd., Crickle cod, London. NW. 2. This old lady was given Hari Nama while my Guru Maharaja was on earth. Since then she is maintaining one apartment & may be doing some preaching work. So Rayarama may open some correspondence with her before going there. This will help in the matter of opening center in London. This function was intended for Kirtanananda while returning to N.Y. He was to stop there & see her but he was so much frenzied to see & meet his old friends that he forgot the order of Krishna & indulged in a sort of sense gratification. It is certainly a shocking incident which I never expected from a disciple like Kirtanananda. Besides that I shall be glad to hear whether my book, Lord Caitanya's Teachings is now complete. I am afraid if there is no contract for publication with MacMillan Co. I have already asked Brahmananda to send Manuscript of Gita Upanisad to following address: to Hitsaran Sharma

c/o Dalmia Enterprise
Scindia House
New Delhi 1.

Please ask Brahmananda if he has already dispatched the manuscripts to the above address. I do not wish to delay publication any longer but I wish to publish here in India.

Regarding my return. I may inform you that I am now 90% cured & I can immediately return but I want to return with permanent visa. Please therefore consult Mukunda, Brahmananda & Co. & do all the necessary action. I shall expect your reply touching all the points made herein to my Calcutta Address. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

N.B. I have received the letter of Jadurani. Please offer my blessing for her. I shall reply her letter touching all the points duly.

ACBS

Letter to: Nandarani, Krsna Devi, Subala, Uddhava

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Delhi 3 October, 1967

67-10-03

My Dear Nandarani, Krishna devi, Subala das, and Uddhava,

Please accept my blessings. I am very glad to know that you are now in Los Angeles & organizing the most important temple. I had great desire to have our center in L.A. & by grace of Krishna you have fulfilled my desire. I had another great desire to open a temple in London and hoped also that Kirtanananda after accepting sannyasa would do this job. For this purpose he was given and introductory letter to a London lady along with expenses. However out of his whim he did not go to London but went directly to New York. This is a terrible example and it has shocked me. Your service attitude encourages me because Krishna can never be an order supplier. We should always remember that Krishna is the only order giver. His order is received through the agency of the spiritual master. The bona fide spiritual master is the manifest representative of Krishna. The spiritual master is described in the scriptures as good as Krishna because he is the most confidential servitor of Krishna. To please the spiritual master is to please Krishna. On this principle we must advance our Krishna Consciousness and there is no danger.

Dayananda, Nandarani and Uddhava first went to L.A. to open this branch & in the absence of Dayananda, Subala and Krishna devi have come to help. Whenever there is new branch of our society for Krishna Consciousness I become very very happy, & my blessings in heart and soul are with you. I went to your country for spreading this information of Krishna Consciousness & you are helping me in my mission although I am not physically present there but spiritually I am always with you. Our procedure is very simple and consistent. We chant, we read from Bhagavad-gita & Srimad-Bhagavatam and we distribute prasadam.

Another thing I request is that everything in the Temple should be kept nice and clean. Everyone should wash hands before touching anything of Krishna's. We should always remember that Krishna is the purest & similarly only the pure can associate with Him. Cleanliness is next to Godliness.

As to my returning to U.S., I wish to get a permanent visa this time so that I may work without being checked as to my moving. Please therefore consult Mukunda (S.F.), Brahmananda (N.Y.) Janardana (Montreal), Rayarama (Boston) & send me either immigration papers or permanent visa on the strength of becoming minister of the society. I am now 90% fit to go to your country. I am starting for Calcutta on the 9th and my address there is on the front of envelope.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Delhi 4 October, 1967

67-10-04

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your very interesting letter dated 27 Sept. along with Brahmananda's. When I receive letters from you and Brahmananda immediately I feel new energy. I thank you very much as much as Mr. Kallman for improving our BTG. Krishna has entrusted you with a nice responsibility for improving the quality & quantity of BTG. I am very happy that since it is entrusted to you the things are improving. This means that Krishna is giving you more & more facilities. Krishna is such a nice boss that he gives more facilities & improvement to the sincere servant. From the very beginning of your meeting with me you have very sincerely & honestly carried out my orders & I am so much obliged to you for your simple and plain behavior. Kindly continue this attitude & advise all your God-brothers to do so & they will be happy consequently I shall also be happy. Please guide your innocent God-sisters who have come to our shelter. Girls are more susceptible to the finer attack of maya. Boys are a little stronger in getting out of the intricacies of Maya. Mrinalini, Jadurani & all other girls who are so qualified, good-looking, intelligent, educated & seriously engaged in Krishna Consciousness, should always be give protection from the attack of maya. In my philosophy there is no abstinence from sex life but K.C. should teach us that sex life is the cause of us becoming conditioned to the material nature. Therefore advanced Krishna Consciousness student should know it well that sex life also should be dovetailed with Krishna consciousness. Better to avoid it; if not possible, to have in a regulated married life. But in all circumstances, our primary necessity is to advance in K.C. I am glad that you are training Jagadananda to become my personal secretary as well as you are training Mr. Phil to translate our thoughts to German. Please keep this boy with great care because Krishna has sent him to help us. It is a good combination. Janardana is well acquainted with French, Hayagriva & you with English & Mr. Phil is well acquainted with German. So combinedly you can perform great blitz for bombarding the Western World with Krishna philosophy. This I wanted & Krishna is sending my good lieutenants. I was under the impression that you were in Boston so I have sent you some letters there. Anyway please send to my Calcutta address by air mail some Prospectus, BTG & stationery. I am going to Calcutta on the 9th. The address is on the envelope.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Delhi 4 October, 1967

67-10-04

My Dear Brahmananda,

Please accept my blessings. Your note along with Rayarama's is in hand and I am so glad to read it. Yes wait for the final decision of MacMillan & Co. & I quite agree with you. If they take up our work it will be very very good so let us wait for it. So you need not send manuscript until you hear final word from MacMillan. I am glad to learn that Kirtanananda Swami is now in N.Y. & that he looks very nice in midst of his glowing God-brothers. But he would have been looking more nice if he had stayed in London for a few days as it was settled here. Anyway I shall be very glad if Kirtanananda goes with Rayarama to London & opens a branch there cooperatively. He has got an introductory letter for a London lady. Immediate correspondence may be opened with her.

Regarding Ambassador Nehru I am especially interested in him because he wanted to help me in getting my permanent visa. Please try to utilize him in some way or other to get this visa otherwise I am quite fit to return to your place. I am always anxious to be with you for the remaining days of my life, preaching Krishna Consciousness in the Western World. This time I shall go with the determination for my mission in the Western World & try & get me a permanent visa or immigration papers-whichever is easiest. I think you have my certificates in my apartment & you can utilize them. Two very important things are resting with you. First arrangement with MacMillan and second to get my permanent visa. You are very sincere and Krishna will certainly help you in this attempt. I have duly received the bank receipt along with the letter.

The pictures that you ordered from S.S. Brijbasi & Sons have been sent to San Francisco by mistake. Write Mukunda that you may get them back. He has received 3000 pictures from them by air.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Delhi 6 October, 1967

67-10-06

My Dear Satsvarupa,

Please accept my blessings. I beg to thank you for your letter of 29th September 1967 and have noted the contents very carefully. The letter which you have enclosed therein to facilitate my permanent Visa appears to be nice but if an invitation or provisional appointment as lecturer is possible, I think that will be still nicer.

I am going to Calcutta with Acyutananda and Ramanuja to visit Lord Caitanya's birthsite at Mayapur. So until further information, you can address my letters to the abovementioned Calcutta address.

Kirtanananda may be eager to address in the Harvard university but recently he has lost his link on account of disobedience. You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Krishna Consciousness. Very recently Kirtanananda has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. By misuse of one's independence one at once becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. He must rectify his mistake before he can play in our Society any important role. By lips he says that he is a surrendered soul but by action he is thinking differently.

I may inform you in this connection that photo offset copies of the following testimonials are lying in my apartment in New York. Namely

1. Certificate from Sri Caitanya Matha Mayapur,
2. Certificate Institute of Oriental Philosophy Vrindaban
3. Certificate Kesavaji Gaudiya Matha, Mathura.
4. Certificate Gaudiya Samghasram, Calcutta.
5. Certificate New York University

If it is possible to get an official or provisional appointment letter through the influence of Mr. Ross and on the strength of the above certificates, it will be easier to get the permanent visa.

Regarding Manuscripts you can hold on till my arrival or next letter in this connection. The thing is that there is regular negotiation with M/s MacMillan Co for taking up the publication. Brahmananda in his recent letter has informed that the sanction is awaiting the President's signature. So let us wait a few days more for the final word.

I can understand that you have secured a very nice place in Boston and there is very good possibility of pushing our movement amongst the students community there. Our movement is certainly very much appealing to the younger section of your country and if we are successful in the matter of attracting the students community in your country certainly this movement will scatter all over the world and the foretelling of Lord Caitanya that in every village and every town of the world the _ will be famous for His glorious Sankirtana movement. Please try for this your heart and soul and your life will be a successful mission.

I can understand the hint which you give me about Himavati and Hamsaduta. As a matter of fact woman is like fire and the man is like the butter pot. They must keep apart for healthy atmosphere. But in your country the social system is different. In fact in our society, at least, we should make separate arrangement of residence for the boys and girls. Gradually we have to organize like that.

I am always aspiring after returning at your care and overload you with typewriting tasks. You have done this work always very nicely and sincerely and a secretary like Satsvarupa Brahmacari is a great fortune for me. I hope we shall very soon meet again and help each other in the matter of discharging Krishna consciousness engagements. I am now 90% alright and I think I can return now safely. This typewriting work is done by me. For two days I am alone and doing everything myself as experiment. This proves that I am now well. Please offer blessing to all the boys and girls there.

Your ever wellwisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Delhi 7 October, 1967

67-10-07

My Dear Mukunda,

Please accept my blessings. Your letter dated 30th September 1967 duly in hand. I understand that you are all very anxious to know about me. By the Grace of Lord Krishna I am now 90% well although the basic difficulty namely that I cannot walk very long distance is there. While sitting on my seat I do not feel anything abnormal; even nowadays I can type letters. I am eating also more than what I was eating in the states. On the whole I am now fit to go back to your country.

I think I have several times asked you for arranging my Permanent Visa or immigration Visa. This will settle myself in your country and I can move freely. While I was in the States you told that my certificates are sufficient to give me permanent Visa on the basis of being the Minister of the Society. Why not try for this and get me a permanent Visa. I am starting for Calcutta with Ramanuja and Acyutananda (9/10/67) who I think have already written to you about your Tanbura etc. Tanbura from Delhi by Air Mail is very costly. When I go to Calcutta on the 9th October 1967 I shall personally try for the Tanbura Harmoniums etc and settle the terms with Dwarkin and Sons. My address in Calcutta is mentioned above.

The record player which you gave me at the Stinson Beach is lost. It is stolen by somebody from my room while I was alone sleeping. I can take some police action but I do not wish to implicate myself in such a way because I am going to Calcutta. Is it possible to send me another to my Calcutta address by air mail. If it is too costly do not send. But such portable record players are not available in India. What happened to your cymbals. Now as I am going to Calcutta, I shall personally try for all kinds of supply.

Please let me know in details all the goods that you may require from India to execute regular transaction for which you have already started a partnership establishment.

The pictures which you have received from S.S. Brijbasi & Sons, belong to the New York center. They sent the order and paid $125.00 for the price. If you want to keep the pictures then your establishment must send $125.00 to me so that I can arrange to send another consignment for New York.

ACB

Letter to: Janaki

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Delhi 7 October, 1967

67-10-07

My Dear Janaki,

Please accept my blessings. I have not heard for a long time from you. Previously I received so many letters from you and your sister but nowadays I am not receiving but I am always thinking of you and your good husband. I hope you are all doing well. I have received one letter from Haridasa from Santa Fe. He is willing now to marry and you may arrange for that. Please do remain in Krishna consciousness fully and you will always be happy. I am now almost cured & I wish to return back as soon as I am in receipt of a permanent Visa or immigration Visa which is in the hands of your good husband. I am starting for Calcutta on Monday morning and I shall be glad to hear from you at my Calcutta address. Please convey my blessing to all the boys and girls and I hope to meet them very soon.

Yours

A.C. Bhaktivedanta Swami

N.B. I am negotiating with a local medal manufacturer. The cost will be about 15 ps per dollar. If you want please send money at least for 15 oz medals for $100.00. The size of the medal will be like the Radha Krishna picture on the Prospectus. One side the picture and the other side the Society's name and the word MEMBER The idea is anyone who will become a member will have this aluminium nice medal glittering like Silver. Please let me know your decision in Calcutta.

A.C. Bhaktivedanta Swami

Letter to: Nandarani

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Delhi 8 October, 1967

67-10-08

My Dear Nandarani,

Please accept my blessings. I am in due receipt of your letter Oct 2 & I am so glad to have it. You and your husband's service in respect of opening the L.A. center will be recorded in the history of our Krishna Consciousness movement. Most probably I shall be in your country by the end of October or early in Nov. I am thinking of going by pacific route so when I am in your country I shall either be first in San Francisco or L. A. My mind is always with you. Practically your country is my home now. India is foreign country for me. The reason is that my spiritual family is there & my material relationships are in India; therefore factually where my spiritual family exists, there is my home.

Regarding your personal question in the matter of relationship with your husband. Your relationship with your husband is all right. You must be faithful & devoted to your husband, Dayananda. Vedic system advises women to become very chaste & accept the husband as master. Your husband is especially good because he is progressing in Krishna Consciousness. I am very glad that you two are very good combination & your devotion for your husband & your husband's love for you are considered great achievements so I have also advised Krishna Devi for her husband, Subala. I feel very happy when I see my spiritual boys and girls especially those who have been married by my personal presence are very happy in their conjugal relationship. Even if there is some misunderstanding between husband & wife that should be completely neglected & you should always remain rigid in service of Krishna as you have written to say, it is pleasing to be in the service of Krishna. Discharge of Krishna Consciousness is our primary objective & all other relationships should be faithful to this principle. Follow this principle.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Subala

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Delhi 8 October, 1967

67-10-08

My Dear Subala das,

Please accept my blessings. I am in due receipt of your letter dated Oct. 2. It is noted that you are trying to appoint some public engagements as soon as I arrive. My program is that I am going to Calcutta tomorrow. The address is on the letter. From Calcutta I will let you know when I shall arrive there. Probably by the time indicated in your letter. I am very anxious to see you again. I am very much pleased with you & your wife's service to Krishna Consciousness.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Delhi 8 October, 1967

67-10-08

My Dear Krishna devi,

Please accept my blessings. I am very pleased to have your note along with your husband's letter. The poetry composed by the old lady Joan Hightower. This poetry indicates that there are many people in your country who really appreciate India's original spiritual culture. I am rather proud to say that the movement of Krishna Consciousness which I have started in your country will fulfill the desires of many sincere citizens of your country who are actually anxious to have a bon-a-fide spiritual guidance from India. There are man other swamis & yogis in your country & I am very sorry that they can simply exploit the sentiment but they can not deliver the real thing on account of their ignorance of presenting things in the modern situation. Please try to help the cause of this movement & I am sure you shall be able to satisfy many sincere souls.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Delhi 8 October, 1967

67-10-08

My Dear Subala,

Please accept my blessings. I am very glad to understand that your service attitude for propagation of Krishna Consciousness is progressively increasing. Krishna Consciousness is such a nice thing that the more you work for the cause, the more you become enthusiastic to execute the purpose. Your wife is always assisting you so why make her unhappy by uttering something which is unnecessary and unpleasant? Even if you accept vanaprastha there is no restriction for keeping one's wife in company. Only a Sannyasi can not have any connection with woman. Just as a brahmacari. In my opinion, your wife and yourself are nicely executing my mission and please try to follow my instructions and you shall never be unhappy.

If you think I can be on television by the first week in December, then you can arrange for it because I must be in your country by the middle of November. Hope you are well.

Letter to: Sri Krishna Panditji

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Delhi 9 October, 1967

67-10-09

All Glory to Sri Guru & Gauranga

My dear Sri Krishna Panditji,

Please accept my greetings. I am leaving for Calcutta today as it was already settled. You promised to come and see me yesterday at 2 P.M. but you didn't come; When I was at Vrindaban you several times asked me to come to Delhi for several times and I came and remained here for a month but you did not do anything about the room, I would not have come to Delhi at least my Gramophone machine wouldn't have been stolen, now you can definitely let me know your decision to my Calcutta address as it is on the overleaf.

(1) If you want to transfer the Trust to the International Society for Krishna Consciousness, the Society will do everything for the improvement of the Temple and also engage you as paid whole time manager on behalf of the Society. You asked Rs 300/- per month and this is agreed herewith.

(2) If not I am prepared to advise my banker to pay you Rs 25/- per month without fail but the key of the room will be with me.

(3) I have not begun my printing works because you have not said anything about the room. If you therefore settle about the room in either of the above mentioned (1) & (2) (proposed) _ I shall come _ from Calcutta, do the needful & then I shall go back to U.S.A. If you are not settling anything _ room, then I may not come back to Delhi any more. I will go to U.S.A. directly from Calcutta via Pacific (route ?) for which Sri Dalmia Seth has already promised for the ticket Rs. 5,500/-. So kindly reply this letter forthwith to my Calcutta address & _ Hope this will find you well.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 11 October, 1967

67-10-11

My Dear Brahmananda,

Please accept my blessings. On my arrival in Calcutta I have duly received your two letters dated __ & 5th instant. Regarding change of dress, I beg to inform you that every Krishna conscious person must be clean shaved, must have Tilakas on the forehead and other eleven places and must have the Sikha on the top of the head besides beads on the neck as usual. Rarely one can continue to keep beard but it is better not to keep it to distinguish oneself from the Hippies. We must let the public know that we are not Hippies. Do not try to follow the unauthorized advice of Kirtanananda. Nobody cares for the dress; every sane man follows the philosophy and practical talks. Let Kirtanananda Swami do something practically. Let him do whatever he likes and let us see that thousands of American are following him. Unless he does so do not accept his principle. I think all of you except a Sannyasi may dress yourself just like a fine up to date American gentleman but one must have the Tilakas etc as I have mentioned above. Kirtanananda is the first man in our society who cleanly shaved and kept the Sikha on the top of the head and now he has begun to keep beard again. This is not good. Whatever he is doing nowadays has no sanction from me. And he has deliberately disobeyed me by not going to London. Now he appears to be out of my control and therefore I advise you not to follow his principles unless he shows practically something wonderful. I gave him a chance to do this in the matter of opening a Branch in London but he has failed to do it. Now let him show first of all that by seeing his newly grown beard he has been successful to have many Americans following him and our financial condition has improved, then try to follow his instruction. Otherwise reject all idle talks. A Krishna conscious person must be seen by ears and not by the eyes or in other words one should try to know the depth of realization by Krishna conscious person and not see the beard which has become the practice of the Hippies.

You should have immediately utilized Mr. Nehru to give me a certificate. Lord Caitanya's movement is genuine and I am the bona fide representative in your country for this movement. Now if Mr. Nehru certifies this, then where is the difficulty to obtain the permanent Visa either from there or from here. Please see therefore immediately Mr. Hejmadi and obtain the certificate as abovementioned. I think Mr. Nehru must have already spoken to Mr. Hejmadi about this.

As advised by you I am writing separately to Hayagriva about the manuscript of Gitopanisad. For typing, Satsvarupa is always ready and therefore there is no need of employing a paid man.

Regarding other problems, depend on Krishna and try to find out a suitable place if Mr. Judy has a tendency to exploit us. I think Kirtanananda may do this practical service to the Society first if you are certain that Macmillan Co. is not going to take to our publication, then you must keep aside the $5,500. for this purpose. We must have our books printed, we have wasted much time in the matter of editing and finding out a suitable publisher. When I was alone there were three volumes published but during the last two years I could not publish a single volume more. It is a great defeat. If I have one or two sincere souls like you and if we can make more publications, then our mission will be a great success. I am prepared to sit down underneath a tree with one sincere soul and in such activity I shall be free from all diseases.

I know that you are very much anxious to see me in good health and by the Grace of Krishna I am getting well day by day. The only thing is that this time I wish to return on permanent Visa or immigration Visa and before I go I wish to begin the printing of Gitopanisad.

Letter to: Rayarama

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Calcutta 11 October, 1967

67-10-11

My Dear Rayarama,

I am in due receipt of your letter. Yes you try to make successful BTG as you have recently planned and then you may proceed to London. And because you are so engaged I asked Kirtanananda to go to London on his way back but he did not like the idea and has gone back to New York directly without any reason. Please send me some stationery and copies of Back to Godhead to my Calcutta address by Air mail immediately.

Please offer blessings to all the boys and girls and Madhusudana may be informed that I have duly received his letter.

Yours ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Calcutta 13 October, 1967

67-10-13

My Dear Damodara,

Please accept my blessings. I am in due receipt of your letter of Oct. 9. I am very sorry to hear that Kirtanananda is advising you to give up the robes and the flags on the head. Please stop this nescience as I never instructed Kirtanananda to act like that. I am not at all satisfied with this action of Kirtanananda. Kirtanananda has no right to instruct you in that way, without consulting me. People are being attracted to the chanting of Hare Krishna & not to Kirtanananda's devices. Kirtanananda suggested to me when he was here that the Americans do not like the robes & flag. I told him personally if you think that Americans in great numbers will follow you, simply for not having robes & flag, I therefore advised him to drop for a few days in London & test this theory. But he has gone directly to N.Y. & is now causing these disturbances without consulting me. I have not sanctioned these methods. In my opinion, Clean shaved Brahmacharies & Grhasthas in saffron robes look like angels from Baikunta. Translation of prayers into English is good & if somebody dresses like nice American gentleman without any robes, I have no objection; but every one of my disciples must have the flag & marks of tilak on forehead. This is essential. Besides that, nobody should do anything without my sanction.

I am very sorry to hear Kirtanananda, without doing anything practical, changes his ideas constantly. He was first man in our society to take the robes shave cleanly, & take flag & now he is changing his position. You have asked me to tell you whether you are right or carry one by the following the foolish advice of Kirtanananda, & I say straight that Kirtanananda is wrong and you are right when you say that the movement will come to nothing if I am not satisfied with your actions.

You have written to say that a devotee can do anything for Lord Krishna; this is right provided such action is sanctioned directly by Krishna or his Bona fide representative. The idea of film making is very good & any propaganda medium can be utilized for Krishna Consciousness. In future if you get opportunity we can produce many films of life of Lord Caitanya, scenes from Bhagavad-gita & Srimad-Bhagavatam.

Your plan to remain in Boston till March and then start for N.Y. for film opportunities is quite approved by me. Thank you for your energetic enthusiasm. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Calcutta 13 October, 1967

67-10-13

My Dear Jadurani,

Please accept my blessings. I am very glad to receive your letter (undated). Yes I am feeling stronger. I always think of you because you are so nice in Krishna Consciousness. Several times I talk about your nice qualifications which you are employing amongst my visitors. Krishna Consciousness is always dormant in everyone's heart & it can be awakened simply by service attitude. You are already allotted a nice service & if you continue this reponsibility anywhere you live & at the same time chant at least 16 rounds a day you will do all right in any circumstances. You have written to say that I am "as hard as the thunderbolt & softer than a rose" is quite right in the line of Krishna Consciousness. I am very sorry to inform you that Kirtanananda is playing the part of a foolish man after his return to N.Y. & it is necessary for me to play the part of a thunderbolt for his nonsense activities. He has unnecessarily instructed something to Damodara which is not sanctioned by me. Since he has developed this nonsensical attitude so much so that he is dictating something which is not sanctioned by me, all his instructions should be neglected. Please inform this to all centers.

Krishna can be present simultaneously everywhere. He lives in His abode Vaikuntha & still he is all pervading. Krishna is never limited by space & time, therefore he can manifest Himself in Casual Ocean as well as in Vaikuntha.

I do no follow why you should feel uneasy in my presence. The easiest thing for you & for all others is to follow my instructions wherever you may be or I may be.

When Rayarama returns tell him that I have seen a copy of BTG. and that I am very pleased with it. Tell him to increase the quality and quantity of BTG. Also ask him to send me as many copies of BTG (at least 3) to this address.

Letter to: Hamsaduta

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Calcutta 13 October, 1967

67-10-13

My Dear Hamsaduta,

Please accept my blessings. I have received your letter of Oct. 5. "Money is the honey" goes so far as it is employed for Krishna consciousness. The body is undoubtedly a material vehicle but when it acts for Krishna Consciousness it becomes spiritualized. By the grace of Krishna material energy can be transformed to spiritual energy & spiritual energy is never deteriorated. To be in Krishna Consciousness means to be in Spiritual energy. More in my next. Hope you are well.

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 14 October, 1967

67-10-14

My Dear Brahmananda,

Please accept my blessings. I thank you very much for sending me 2 copies of BTG stationery & envelopes. I have received a letter from Damodara (dated Oct. 9) in which he writes to say:

"Swami Kirtanananda has returned to the United States and is causing quite a stir among the devotees. Following his suggestions, we have stopped wearing robes and have cut off our flags. He said these appurtenances are too strange-looking to outsiders and only make it more difficult for them to consider chanting Hare Krishna. Swami Kirtanananda has said we must avoid appearing to be Orientalists if we are to have 108 centers in the US."

This is very much disturbing to me & has caused me much pain. Please therefore stop Kirtanananda from making his mental concoctions. Do not be misled by him. I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. I have already written you to inform you that somehow or other he has become crazy; otherwise he would not have disobeyed me to go directly to N.Y. For the time being he has cut all link with me, therefore any instruction given by him is unauthorized & should at once be rejected. He has no right to dictate as he has without my sanction. Whatever is to be done will be executed when I return. He is too much puffed-up nonsensically therefore you should copy this letter & forward to all centers that Kirtanananda has no right to dictate anything to the Society in this way. I am very sorry that he is exploiting his present position as a sannyasi. I have no objection if members of the Society dress like nice American gentlemen; but in all circumstances a devotee cannot avoid tilak, flag on head, & beads on neck. These are essential features of a Vaisnava. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Brahmananda

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Calcutta 16 October, 1967

67-10-16

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter (dated Oct. 10) & I've also received Kirtanananda's letter. From different centers of our society the news of the activities of Kirtanananda is giving me too much pain. From Rayarama's letter it is clear that Kirtanananda has not rightly understood Krishna Consciousness philosophy & it appears that he does not know the difference between impersonal & personal features of Krishna. The best thing will be to prohibit him to speak in any of our functions or meetings. It is clear that he has become crazy & he should once more be sent to Bellevue. He was in Bellevue before & with great difficulty & with the help of Mr. Ginsberg we got him out. But it appears that he has developed his madness again, therefore if he is not sent to Bellevue then at least he should be stopped from speaking such nonsense. It is clear from his activities that he has been attacked by maya; he is a victim. We shall pray to Krishna for his recovery but we cannot allow him to speak on my behalf. I am trying to return as soon as possible & when I return everything will be all right. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Calcutta 16 October, 1967

67-10-16

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter (Oct. 12). I've received copy of #14 BTG & it is very nice. I do not wish to disturb you in your responsibilities with BTG & you can go to London at your convenience. I am glad that you have started correspondence with Mrs. D.C. Bowtell, & that will settle matters more directly. One of our girl devotees, Srimati Annapurna devi, who is in San Francisco has also facilities to visit London because she belongs to that place. So you can open correspondence with her also.

I have already requested Brahmananda to stop Kirtanananda's speaking at any of our functions till my arrival. If he wants to preach anything he can do it on his own in a different place. Krishna is certainly one and different, but his oneness is stressed by the impersonalists which is distinct from our philosophy. Our philosophy of Krishna's oneness & difference is explained in the 9th ch, 4th verse of B.G. in which it is clearly stated that Krishna is one by distribution of his diverse energies. When Krishna controls his diverse energies he does not become impersonal. If Kirtanananda believes in one-Self, why does he stress the vibration & not the words? Why does he find difference in vibration & words? If he believes in one there is no difference between vibration & words? And why shouldn't one be attached to the chanting? All this means that he has no clear idea & he is talking nonsense. If Kirtanananda does not understand this philosophy then better he should stop speaking nonsense. I can understand his designs but I cannot help because I am far away from the place. I am leaving here with a note to Kirtanananda which you please show him & do the needful. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Calcutta 16 October, 1967

67-10-16

My Dear Kirtanananda,

Please accept my blessings. I've received your note along with Brahmananda's for first time since you left to N.Y. You had no desire to stop in London. This is clear to me from Hayagriva's letter which indicated that you had already planned to go there even before you left India. Since you have returned to N.Y. you have falsely dictated that I do not want the robes or flags. Why are you disturbing the whole situation in my absence. I never ordered you to speak like that. They must continue to have robes & tilak & flags & they must distinguish themselves from the hippies. I never objected to any of my students dressing like nice American gentleman, clean shaved; those who are my disciples must have flag, tilak & beads on neck without fail. Anyway I never advised you to dictate on behalf, please therefore do not misrepresent me. You have been given sannyasa to follow my principles & not to disturb me. If you do not agree with my philosophy you can work independent and not with-in the walls of ISKCON. You have not understood Krishna properly. The best thing will be to stop your talks my return & if you love me at all please do not talk in any meeting but chant in solitary place-anywhere you like. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Calcutta 17 October, 1967

67-10-17

My Dear Pradyumna,

Please accept my blessings. I've received your letters of Oct. 6&7. Acyutananda is learning Hindi & when he is well versed in the language probably he will be able to translate all the Puranas available in Hindi into English. Brahma Samhita is the gist of the Srimad-Bhagavatam. In the Bhagavad gita as well as in the Srimad-Bhagavatam, Krishna is accepted as Supreme Lord & everything about him is nicely described there, similarly in the Brahma-Samhita everything about Krishna is perfectly described. In the very beginning of the book, Krishna is accepted as the Supreme Lord existing eternally in his transcendental form and is the cause of all causes. One who reads Brahma Samhita very carefully & scrutinizingly can understand everything of Krishna without any fault. I recommend, therefore that all my students read Brahma Samhita very carefully-especially because it was translated personally by my spiritual master Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja.

Regarding Kirtanananda, he is undoubtedly a good soul, but lately he has been attacked by maya; he thinks too much of himself-even at the risk of disobeying his spiritual master & talking nonsense about Krishna. As a man haunted by a ghost talks so much nonsense, so also when a man is overpowered by the illusory energy-maya, also talks all sorts of nonsense. The last attack of maya upon the conditioned souls is impersonalism. There are 4 stages of attack of maya; viz.: 1) stage is that a man wants to be a protagonist of religion, 2) is that man neglects religiosity and tries to improve his economic development, 3) is to be protagonist of sense enjoyment & when a man is frustrated in all the above mentioned stages he comes to, 4) which is impersonalism, and thinks himself one with the Supreme. This last attack is very serious and fatal. Kirtanananda has very recently developed the 4th stage malady on account of his negligence & disobedience to his spiritual master. Sometimes a foolish patient when he is out of feverish attack by the grace of the physician, thinks that he is cured and does not take precaution against relapse. Kirtanananda's position is like that. Because he helped the society in starting the Montreal center I thought he is now able to start other branches & when he asked me to give him sannyasa I agreed taking the opportunity of his presence in Vrndavana. Simply by his Sannyas dress he thought himself as cured of all material diseases & all mistakes but under the influence of maya, he thought himself a liberated patient, just as the foolish patient thinks himself cured from the disease. Under the spell of maya, he deliberately disobeyed me by not going to London & consequently his disease has relapsed. Now in N.Y. he has began to dictate nonsense in my name-such as giving up robes, flags etc. Instead of opening new centers he has began to deliver his nonsense sermons amongst his God-brothers which are all against our principles. For the present he should simply chant Hare Krishna & cease to deliver lectures because he has not understood the whole philosophy very nicely.

Regarding the hippy religion; we must distinguish ourselves from the hippies. The hippies generally maintain long hair & beard & in order to distinguish ourselves from them we should be clean shaved. When our devotees go outside I have no objection if he dresses as nice American or Canadian gentleman. Up to date gentlemen are all clean shaved so if we do not keep long hair & dress ourselves nicely with tilaka, flag & beads on the neck, apart from our devotional service, then certainly we shall be distinct from the Hippies. I think we should follow this principle rigidly & there is no question of giving up robes in the temple.

We do not wish to be estranged from the material world. That is another nonsense. We have to deal with persons in the society & perhaps we are the only community in the world which can render the best possible service to the society.

Ramacandra's victory celebration is observed in the last day of Durga Puja. Vaisnavas are not concerned with Durga Puja. Dipavali or Devali is observed as new years day by certain mercantile community. The Vaisnavas have nothing to do with this ceremony but just on the last day after Devali the Vaisnavas observe Annakuta ceremony. This celebration is the day when Lord Krishna lifted the hill & Madhavendra Puri established the temple in Gopala.

Use brown or unrefined sugar if you can find it. Hope you are well.

Letter to: Mahapurusa

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Calcutta 17 October, 1967

67-10-17

My Dear Mahapurusa,

Please accept my blessings. I am in due receipt of your detailed letter. Brown rice generally is doubly boiled, therefore it cannot be used for Krishna prasadam. Unpolished rice which looks like brown can be used. Generally in American the brown rice is doubly boiled therefore unfit. We do not mind polished or unpolished but doubly boiled mustn't be used. Doubly boiled rice is considered impure. Sun baked rice is all right.

Letter to: Sivananda

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Calcutta 17 October, 1967

67-10-17

My Dear Sivananda,

Please accept my blessings. I am trying to go back to your country as soon as possible. Hope you are well.

Bhaktivedanta, Swami

Letter to: Mukunda

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Calcutta 18 October, 1967

67-10-18

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your telegram reading as follows;

"Swamiji Now Filling third Preference Visa with Documents"

Today I have been to the American Consular office & upon presentation of the invitation letters from the different centers I was at once granted visitors visa under #B2. The officer whom I met was very sympathetic & he said that Immigration visa from this side would take a long time for being granted better I took the visitors visa-so I have accepted it. Now for the present you may not take any steps until my arrival. Tomorrow we shall get your tamboura. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Gargamuni

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Calcutta 19 October, 1967

67-10-19

My Dear Gargamuni,

Please accept my blessings. I was very glad to receive your letter dated Oct. 13. I congratulate you for your successful dealing with your good brother, Sriman Brahmananda, against His falling back a prey to Kirtanananda's recent propaganda. To save a man from impersonal calamity is the greatest service to humanity. I also thank Rupanuga & Rayarama for helping you in your very laudable action. Brahmananda is very pure at heart. He might have been misled by Kirtanananda for the time being but Krishna did not allow him to fall back. According to Caitanya Mahaprabhu, the Lord is full in six opulences & the rascal impersonalists says that the Lord has no form & the most dangerous accusation for the Lord that He assumes a material form when he descends. The Impersonalist is of the opinion that the absolute has no form & He appears in a particular type of form according to the whim of nonsense; The impersonalist presents any form nonsensical by his imagination & worships it as God. This accusation of the Lord is the greatest offense of the nonsense impersonalist. Such offender can never realize the transcendental form of the Lord & the Lord puts such nonsense into more & more darkness so that the dangerous impersonalist can never know the Supreme Personality of Godhead. I do not believe that Kirtanananda has gone to such an extent of ailing situation but if he does not rectify himself immediately his future is very dark. If he is sincere in his concept of impersonal Absolute he should enter into correspondence with me & I shall refute all his arguments; but I understand that he could not answer you even when you hit him with some questions. I shall request that you save this poor creature from impersonal calamity.

You will be glad to know that I've already secured my visitors visa for going to U.S.A. & I am advised by travel agent to book my seat conveniently. I am going to Navadvipa, the birth place of Lord Caitanya next with Acyutananda & Ramanuja. My next mailing address is; c/o Sri Caitanya Saraswat Math, Kolergunge, P.O. Navadvipa. District Nadia. W.B., India. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Brahmananda

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Calcutta 19 October, 1967

67-10-19

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter of Oct. 11. It was a great pleasure to note the contents, now you have nicely expressed your real mind, In your previous Letter in which I saw a little tendency of being turned by foolish Kirtanananda. but I was confident that Kirtanananda was not so strong as he would be able to defeat you. I was completely confident of your sincerity of service & my choice of your being president of the society is right. I may disclose herewith that I never took Kirtanananda into complete confidence but I was trying to improve his position because he has also rendered much personal service to me. I am very much obliged to him for the service as I am to my other disciples & I am very sorry that Maya has taken advantage of his disobedience & he has fallen to Maya's illusion-but he should not continue for a very long time as I will always pray to Krishna for his recovery. For the time being he should simply chant Hare Krishna without any attempt at lecturing. The impersonalist cannot render any service to Krishna because he is a great offender. Under the circumstances, Krishna will not accept food prepared by Kirtanananda in his present diseased condition. If he at all wants to render service to Krishna he may be engaged at washing dishes & this will improve his condition. You will be glad to know that the US consular office has granted me visitors visa and yesterday I've asked the travel agent to arrange for my seat. So in all probability I am sure to return to USA as early as possible-just after my return from Lord Caitanya's birth place. Be assured always that Krishna is transcendental Personality & men with poor fund of knowledge cannot understand what is this transcendental form. Our Society for Krishna Consciousness stands pledged to this philosophy & I require strong men such as yourself for preaching this cult in this world. I am very glad that you are trying to understand this philosophy & there is nothing to be sorry about your being misled by Kirtanananda. It is not in his power to mislead a sincere soul such as yourself; but I must congratulate Gargamuni, the simple boy, who never believed in impersonalism. He is your younger brother as important as Lord Laksmana was younger brother to Lord Rama. I am very glad that that this simple & honest boy has saved you from calamity. I am praying to Krishna to bless you, your brother Gargamuni, Rupanuga etc. for their eternal life in Krishna Consciousness. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Hayagriva

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Calcutta 19 October, 1967

67-10-19

My Dear Hayagriva,

Please accept my blessings. Your letter dated Oct. 3rd, sent to my Delhi address is redirected to Calcutta & therefore I have delayed in replying. We are again leaving this place for Navadvipa & you can reply there, the address you will find on the envelope. It is so nice to read your letter & the reply as to how you are always thinking for Krishna. When you write to say that "I would like very much to be teaching them Krishna Conscience instead of English" it reminds me of Lord Caitanya. For some time Lord Caitanya was conducting a Catuspati, which is a small tutorial village class run by a learned Brahmin. When Lord Caitanya was teaching grammar to his students he was explaining Krishna. There is a chapter in Sanskrit grammar which is called Dahtu, it is verbal denominations. Caitanya Mahaprabhu was explaining Dahtu as Krishna & He would continue to explain Krishna in every step. When the students felt that the teacher was crazy the Transcendental Teacher closed his class. So your desire to teach Krishna Consciousness to the students instead of English is very nice & Krishna will be bestowing his blessings upon you for your thinking in that way. From my part as I am your ever well-wisher I wish that you may preach Krishna Consciousness to the students of the entire western world. You are a sincere soul & both your mother Father are happy to see you in Krishna Consciousness. Please continue this attitude throughout your life & you will be blessed not only in this life but in your next eternal life in association with Krishna. Krishna has given you a very nice chance in the city of Wilkes-Barre Penn. & the idea of purchasing land as you have suggested is very nice. I think you can negotiate for this land immediately & the Society will be able to pay $3,000.00. After purchasing the land you can gradually develop it into an asrama by dint of your personal labor as teacher in college. From N.Y. the members may visit the place every weekend because it isn't very far away. They take a 4 or 5 hour journey every week end so a 3 hour journey is not much. If you think you shall stick to your present occupation you can seriously think of this scheme.

I am already preparing for returning to U.S.A. & I have obtained visitors visa the day before yesterday. Most probably I shall take the first chance to return to USA upon my return from Navadvipa.

Regarding the Gita. I fully agree with your suggestions. So far MacMillan is concerned I shall be so glad to hand over the matter to them for publication, but in case they do not do it-please negotiate with another publisher & in the mean time keep the MSS ready, at least in 2 copies. I think there is no need to employ a professional typist. Our dear typist, Satsvarupa is always ready to do this work. He has already finished my book, Teachings of Lord Caitanya, & he is now free to type the Gita. So you can send it in installments & when he acknowledges receipt of first part you can send him the second, and so on. Or if possible you can hand it over to him personally, as you can conveniently arrange. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Umapati

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Calcutta 22 October, 1967

67-10-22

My Dear Umapati,

Please accept my blessings. I thank you very much for your letter dated Oct. 15. It is so nice & enjoyable. Your appreciation of Krishna Consciousness is much improved by the grace of Krishna-because you are chanting Krishna's Holy names constantly. There are some truths which you have expressed as really sublime, especially the portion where you write to say "even though He Himself is unchanging, His glory will always increase." Krishna's name is Acyuta, unchanging, but He is Bliss although always full, still increases, to increase the blissful existence of the devotee. Please continue to think of Krishna & you will feel more & more the Blissful pleasure transcendental to all material contamination. I am very thankful to you for appreciating my humble service. You will be glad to know that I have already secured a visitor's visa to your country & have asked my travel agent to book my seat on the earliest possible date. I think I shall be in your midst by the middle of Nov. I went to your country with a mission & you all good souls were sent by Krishna to me. So let us cooperatively work together to vigorously spread Krishna Consciousness, to the suffering humanity at large. Your country is great & you are all good sons of America. Spread this knowledge so that America will be still greater in the eyes of the world. Keep this point of view in front of you & all your God-brothers combine together may execute this mission.

I am very glad to learn from Rayarama's letter that both you & Satyavrata (Moskowitz) are regularly attending class. So I thank you again. Hope you are well.

You over well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 22 October, 1967

67-10-22

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letters dated Oct 11, & Oct 18. I have noted the contents. I have received stationery & prospectus both from Montreal & New York. So far as Kirtanananda's chapter is concerned, forget all this, Maya's play. We shall be sorry for Kirtanananda's plight under Maya and may not waste our valuable time talking about him. The best thing that you have done is that he should no longer speak in our temples. We shall all pray to Krishna for his recovery & only by His grace can he come back to his real identity. I've already informed you that a visitor's visa has been granted to me. & as you say that on my return this visitor's visa may be converted into a special immigration visa as a minister. So on my return necessary arrangements may be made as suggested by the clerk at the U.S. immigration dept. On Wed. next I am departing for Navadvipa, I shall stay there for at least a week & after coming back my program is to start for U.S.A. But as you say that permanent visa can be arranged from here on the basis of certificates which you intend to send me. So you will immediately let me know whether or not I shall start on the visitor's visa. I inquired in U.S. Consulate about this & the man who immediately granted me my visitor's visa told me that a permanent visa will take a long time for decision, so I accepted the visitor's visa. My Navadvipa address you will find on the envelope. Tomorrow I shall take information of Mr. William Stuart, The U.S. vice consul in Bombay. Regarding final typing of Gita Upanisad; the copies must now be ready as I am expected to return soon. So if MacMillan Company does not respond we shall try to get it published by another U.S. publisher, failing that we shall publish in India.

Your suggestion for opening a center in Russia is welcomed as the Europeans were very enterprising in the Middle-historical period for colonization. Similarly we should be enthusiastic to open different branches in different parts of the world other than India. In India they are opening many such branches, but our responsibility is to open branches outside India. So it will be a great endeavour if you four go to Russia to open a center there.

I am very much appreciate your lecturing arrangements in different educational institutions & I have full confidence in both you and Rayarama. Indian things may be exported but I do not know the varieties of goods that would be saleable there. For the time being I have arranged for musical instruments with Dvaraka & sons, & so also I am arranging for incense. If Indian Saris are required, that also can be arranged. But unless I definitely hear from Mr. Kallman what particular things he wants I can not guess what is to be done. The most important thing is that you let me know immediately whether or not I should start on the visitors visa. Visitors visa I've already got. I could start without delay but if you want me to apply for permanent visa it will take some time. So I shall await your immediate reply. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

N.B. If Kirtanananda honestly believes in his new doctrine, he should honestly return the certificate of his Sannyas which he very tactfully secured from me. He should not utilize this certificate without any allegiance.

Letter to: Mukunda

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Calcutta 23 October, 1967

67-10-23

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of Oct 16 with great pleasure. Now I feel certain that you will get my immigration visa, in the meantime as I have already informed you I've gotten a visitors visa immediately on presenting passport. So please let me know whether I should wait for the immigration visa as you intend to send me or should I start on the strength of the visitors visa. On the whole now I can start any day I like but if you think I should wait I shall wait. You must write me immediately. I'm leaving Calcutta the day after tomorrow for Navadvipa, the birth place of Lord Caitanya and my address is given on the overleaf (please find). You will reply this letter to my Navadvipa address and on hearing from you I will do the needful.

When coming from San Francisco I promised to Janaki and other girls that this time when I come back I shall first come to San Francisco. So I shall return by Pacific route and possibly make a break in the journey in Tokyo and Hawaii. I have duly received the copies of your correspondence with SS Brijbasi. I understand that there was no mistake on your part. Along with your letter I have the note of Janaki's Aunt Edna. Please convey my greetings and good wishes to her. She may remain there with you till my return. I have duly received your telegram as well.

Letter to: Lilavati

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Calcutta 23 October, 1967

67-10-23

My Dear Lilavati,

Please accept my blessings. I'm just in receipt of your letter. Your child should be named Subhadra, the name that you have already chosen, this is nice. Regarding the horoscope, it is a nice idea and if I meet a good astrologer I shall try to get one for your little child. I'm glad that you have sent me the exact time and date of birth, this will help.

N.B. I have purchased one Tambura for you costing Rs 106/- from Dwarkin & Sons. They have allowed me 20% discount (special) on the price. This Tambura is going to be booked by air cargo tomorrow by Ramanuja. The charges will be too much. But hence forward you can order directly to M/S Dwarkin & son, 8/2 Esplanade East, Calcutta-1. The price is Rs 125/- Less 20% and there will be no sale tax charges if you send the amount by Bank draft in dollar direct to the firm. The will pack & ship the instruments by surface which will be very cheap. Always order in the ISKCON Stationery which are printed with my name.

ACB

Letter to: Jadurani

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Navadvipa 26 October, 1967

67-10-26

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated Oct. 20 & I am very glad to note the contents. The brahmacarini asrama is not yet started. You should not bother about it at the present moment. When the brahmacarini asrama is established then you should consider going. Most probably I also will go to San Francisco directly from India. When I am there I shall see if your presence is actually required there. In the meantime you can continue with your painting as usual & enjoy the spiritual life. In the Scriptures it is said that a woman is just like fire & a man is just like a butter pot. The butter melts in the pot while in contact with fire. In your country association of man and woman is very common without restriction; thus the result is known to you better than I am able to explain. In spiritual life attraction of man & woman in the understanding of material body hampers very much, therefore, some sort of restrictions are necessary to check this hampering problem. In spiritual life there is no allowance of association of man and woman without being married. I have already secured my visitors visa & have advised my travel agent to purchase my ticket via the pacific route, & I have already secured my passage money. So on any day I can start for your country, but recently I've received from Mukunda stating that he is arranging for my permanent visa which will enable me to move freely. I've already asked him to let me know whether I should wait or start on the visitors visa.

I have seen the latest issue of BTG & have very much appreciated the presentation with your combined efforts-you artists & poets should try to increase the beauty of BTG as well as to promote the sales in larger & larger numbers. Your appreciation of Rayarama's effort is also shared by me in improving the condition of BTG. You can keep & stack your paintings & when I return I shall see where they will be most required.

Regarding Kirtanananda, there is nothing to be said about but one should be very careful not to fall sick like him. In the material world there is constant fight between maya & the living entity. Maya is very strong & we can fall a victim at her hand at any moment. The only means of protecting us from the attack of maya is to be fully Krishna Conscious. The proportion in which we fall back in Krishna Consciousness is filled up by the influence of maya. It is exactly like the proportion of negligence of our health is subsequently resulted in our falling ill. The person who is very careful about his health does not generally fall ill. Similarly a person who is always fixed up in Krishna Consciousness cannot be defeated by maya. Sometimes in spite of our full Krishna Consciousness we fall a victim to maya but that is temporary just as seasonal changes such calamities do come & pass away & we have to endure them. If Kirtanananda has ever sincerely served Krishna, & his spiritual master, he will not fall down. The temporary systems will fall down without delay. We should all pray to Krishna for his steady recovery. My grief for Kirtanananda isn't anything personal but I am sorry that he has become like a mayavadi in spite of my best efforts to help him. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Navadvipa 26 October, 1967

67-10-26

My Dear Satsvarupa,

Please accept my blessings. I have already duly received the invitation from Harvard University. It is understood that they are scheduling me for 20 Nov. between 6 and 10 PM. I can start immediately on the strength of my visitors visa, but I am waiting for Mukunda's reply who is trying for my permanent visa. Yesterday we have all come to Navadvipa. This place is another establishment of one of my Godbrothers. It is very nice and extensive place and my God-brother, B.R. Sridhara Maharaja has spared one entire nice house for my stay. He has also agreed to cooperate with our society. We shall observe his birthday ceremony tomorrow and the brahmacaris shall learn how to celebrate spiritual master's birthday. I hope to reach your state by the 20 of November. Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Navadvipa 27 October, 1967

67-10-27

My Dear Rayarama,

Please accept my blessings. My blessings are for you for the latest nice edition of BTG's. I am so pleased for your sincere endeavour for improving the quality & quantity of BTG. Krishna is helping you in this endeavour & he will help you more & more for your sincerity. Our circulation manager, Sriman Gargamuni, is surely taking great interest in seeling the copies. Regarding Kirtanananda's article, I do not know what he has written but I can guess that it must be polluted with impersonal poison, so for the time being you can keep this article aside. I was so glad to learn that you are acting exactly like a lion cub & I know that in the future you shall conquer ever many jackals. We have got experience in India that the jackals roar four times at night without any influence but the one roar of a lion drives away many elephants. The pressure Maya is elephant-like, big, but the roaring of Nrsimhadeva can drive away many elephants. Please convey my thanks to Satyavrata (Moskowitz) & inform him that I've received his letter. His humble attitude is just befitting a genuine devotee. I very much appreciate his devotional attitude. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Navadvipa 28 October, 1967

67-10-28

My Dear Kirtanananda,

Please accept my blessings. I've received your note along with Brahmananda's for first time since you left to N.Y. You had no desire to stop in London. This is clear to me from Hayagriva's letter which indicated that you had already planned to go there even before you left India. Since you have returned to N.Y. you have falsely dictated that I do not want the robes or flags. Why are you disturbing the whole situation in my absence. I never ordered you to speak like that. They must continue to have robes & tilak & flags & they must distinguish themselves from the hippies. I never objected to any of my students dressing like nice American gentleman, clean shaved; but those who are my disciples must have flag, tilak & beads on the neck without fail. Anyway I never advised you to dictate on my behalf. Please therefore do not misrepresent me. You have been given sannyasa to follow my principles & not to disturb me. If you do not agree with my philosophy you can work independently and not within the walls of ISKCON. You have not understood Krishna properly. The best thing will be to stop your talks till my return & if you love me at all please do not talk in any meeting but chant in solitary place - anywhere you like. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Aatie

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Navadvipa 28 October, 1967

67-10-28

My Dear Aatie,

Please accept my blessings. I thank you very much for your letter dated Oct. 19 & I am so happy that a boy of 17 years can feel so nicely about Krishna Consciousness. I am so happy that the Krishna Consciousness movement is attracting young innocent hearts of America. From this I can think that the future of this movement is very hopeful. I was very glad to learn that you are following our four principle rules, therefore your picking up of the process of acquiring spiritual knowledge from Bhagavad-gita is very nice. In the Bhagavad-gita it is said that one should "prostrate oneself at the feet of the wise, rendering him all forms of service & question him with a guileless heart again & again", is the only means to attain spiritual knowledge. The process of speculation without approaching the bona fide spiritual master is simply a waste of time. In the Caitanya Caritamrta, Lord Caitanya affirms this principle, when he says that a fortunate living being while wandering in different species of life gets the chance of meeting a bona fide spiritual master by the causeless mercy of Krishna. In the Vedic literature there is a nice story about Dhruva. This Dhruva understood from his mother when he was only five, that God can be found in person in the forest. Dhruva went to the forest in search of God. The Lord Narayana in heaven or in the heart of Dhruva understood the sincerity of Dhruva's purpose & sent Narada, His great disciple to initiate Dhruva in the matter of Krishna Consciousness. This incident confirms that by the grace of Krishna, Dhruva was able to get the help of Narada as his spiritual master. Therefore, Krishna Consciousness is a parallel process in worshiping the Supreme Personality of Godhead & the Spiritual master simultaneously. Your desire to become the servant of the servant of Krishna is very pious. Lord Caitanya desired the same thing in order to set an example, though he was Krishna Himself [Cc. Madhya 13.80]. The Bhagavad-gita confirms this. I am so pleased to learn that you are all living in the Brahmacari house with Jayananda & Upendra & I am more pleased that you are all working. Everyone can achieve the highest perfection of life by working in his specific capacity. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Navadvipa 28 October, 1967

67-10-28

My Dear Mukunda,

Please accept my blessings. I thank you very much for sending me a record player by air freight, but since you have not mentioned that it is an unsolicited gift, customs has raised objections & they want to levy duty to the extent of 100 Rs. Please immediately send a letter addressed to Calcutta Customs stating that the record player was sent to me as an unsolicited gift. Send the letter to:

S.K. Dutta, 76 Durga Charan Doctor Rd., Calcutta, 14. Also please let me know if I should start on the visitors visa or whether I should wait for your permanent visa arrangement.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Nandarani

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Navadvipa 29 October, 1967

67-10-29

My Dear Nandarani,

Please accept my blessings. I was very pleased to receive your letter. I have come to Navadvipa since I've received your letter, the birthplace of Lord Caitanya. We came here last Tuesday & probably I shall return to Calcutta early next week.

Regarding the Teachings in the temple; everyone of my disciples may become a teacher strictly following my instructions. I am a bona fide teacher as long as I follow the instructions of my spiritual master. That is the only one qualification for becoming a teacher. As soon as one deviates from this principle one is no longer a teacher. I do not know how Subala das speaks but if there is any deviation you can point it out & adjust things between yourselves. Personally I know both yourself & your husband, Dayananda, are very sincere souls & I am much obliged to you because you have opened a nice center in L.A. Similarly, Subala das also opened a center at Santa Fe. All this activity is very encouraging to my mission & I believe sincerely that you are doing the best to serve the cause of ISKCON.

I have already arranged for going back to your country & I have secured a visitors visa & the passage money is also deposited with the travel agent, so the only thing is that Mukunda is trying to get my permanent visa & I am waiting for his final word in this connection. I thank you very much for your proposal that I shall stay at L.A. & you will arrange for all my comforts. I am looking forward for the opportunity. From India I shall first go to San Francisco & then to your place. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Navadvipa 29 October, 1967

67-10-29

My Dear Krishna devi,

Please accept my blessings. I was very glad to receive your letter dated Oct. 20. I can understand your anxiety about your husband & rest assured that I shall never advise your husband to leave you. Both of you are very good souls & constantly engaged in the service of the Lord. One who has got a helpful wife at home does not require to accept Sannyas. If required, both you and your husband can preach Krishna Consciousness combinedly. We are concerned more for Krishna Consciousness & if that work is executed more nicely by cooperation of husband & wife, there is no necessity of thinking wife as impediment to Krishna Consciousness. While I am living you should act according to my instructions & there is no question of impediment. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

November

Letter to: Rayarama

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Navadvipa 2 November, 1967
67-11-02
My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letters dated 24 & 25 Oct. respectively. I may say that in reply to your letter of Oct 24, you may go to England around the first of Dec. or whenever you find it convenient. There is no hurrying the attempt. In the meantime go on improving the condition of BTG which you are doing very nicely with the cooperation of your very respectable God-brothers. Regarding Kirtanananda, I cannot allow him to become Keith again. He is my spiritual son and I shall never allow him to fall down. When I return I shall drag him forcibly and make all right again. Anyone who has once come to me has become my beloved son; temporarily one may display some Mayic affliction, but that can not prolong. I thank Lord Krishna for Satyavrata (Moskowitz) and Woompati and I hope sincerely that Kirtanananda will also come back again with renewed energy. I am glad that Hayagriva has returned the manuscript of Gita and I understand from Brahmananda's letter that they are being made ready by professional typist. From Madhusudana's letter it is understood that MacMillan has agreed for paper back printing. Anyway get it ready and print it immediately anywhere you like without delay. I requested Satyavrata (Moskowitz) to publish Lord Caitanya's teachings which is ready with Satsvarupa. Thakura Bhaktivinode's book Sri Caitanya Mahaprabhu may be printed in thousands and distributed. If Isopanisad is also printed it will be very nice. I shall take one copy of Brahma Samhita and I shall try to print it. I have decided to return back with visitors visa as advised by you. Therefore I am returning to Calcutta tomorrow and my next address will be as it is in the return address. You can send by surface mail our latest BTG copies to (copies #14, 15 & onward)

Balendranath Natha Kundau B.A., B.Sc., B.T.
P.O. Teacher and Journalist
P.O. Navadvipa
District Nadia, W.B., India

Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Himavati

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Navadvipa 2 November, 1967
67-11-02
My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter dated 26 Oct. and I may advise you that in your pregnant condition you may not take any pungent foodstuffs. Your husband knows how to prepare nice capatis and you can take them nicely buttered. Don't be mortified with Kirtanananda's behavior. The present feature of Kirtanananda and Hayagriva are temporary manifestation of maya. They will be corrected as soon as I return. You have rightly said that he and Hayagriva came like two children and took their things from the temple. Don't you think that all this is childish activities? If Kirtanananda donated the candle holders and clothes to the Temple of Krishna how could he take them back for his own purpose. If they think impersonally that Krishna is present everywhere, how could they think of Krishna not being present in the New York Temple. So all their activities are befitting children; so as children commit mistakes and again reforms similarly they will be reformed in due course. After their malady of impersonalism is over. You can go on with you regular classes, chanting Hare Krishna sincerely, without taking seriously into account the childish activities of Kirtanananda and his friend. Leave the __ to Krishna. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Navadvipa 2 November, 1967
67-11-02
My Dear Madhusudana,

Please accept my blessings. I am in due receipt of your letter dated 24th October 1967. Kirtanananda was awarded the position of a Sannyasi because he wanted it although I could understand it that he wanted to be a spiritual master himself. Lord Caitanya wanted every one should be a spiritual master provided he follows the order of Lord Caitanya. The Lord's mission was to defeat the Mayavada philosophy and establish in the philosophy of Krishna consciousness because Krishna is the Supreme Lord the Personality of Godhead. Anyone following the order of Lord Caitanya under the guidance of His bona fide representative, can become a spiritual master and I wish that in my absence all my disciples become the bona fide spiritual master to spread Krishna Consciousness throughout the whole world. I want it but Kirtanananda was too much puffed up and artificially he took up a certificate from me that he has been awarded the order to a Sannyasi, In the spiritual field nobody can become a bona fide spiritual master by dissatisfying his spiritual master. It is said that one can satisfy the Supreme Lord simply by satisfying the spiritual master and one who dissatisfies the spiritual master has no place in the spiritual world. Kirtanananda wanted to become a spiritual master by dissatisfying his spiritual master and as such he has fallen down. He cannot say anything genuine any more till he has had revival of his pure consciousness in the spiritual world as mentioned above. Differentiation between spirit & matter is clear & practical experience, when a living creature is dead no amount of material advancement of science can bring back a dead body to life. The thing which is absent from a dead body is the spirit. As there is individual spirit in individual body, similarly there is the Great Spirit in the universal material form. As the individual spirit is working systematically within the individual material body, similarly, the Supreme Spirit is conscious of the universal body. The lord knows what is happening in each & every planet as much as an individual soul knows what is happening in each & every part of his body. Therefore, the individual consciousness which is limited, when dovetailed with the Supreme Consciousness of the Lord is called Krishna Consciousness. When I return some of you shall be offered Sacred Thread. I very much appreciate your version that Rayarama is roaring like a Lion-cub. I wish that every one of you should be Lion's descendant. Our Lord Krishna assumed the form of Lion & killed the atheist, Hiranyakasipu, & by disciplic succession we shall also kill all impersonalist atheist. Absolutely there is no Krishna Consciousness for the impersonalist. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Brahmananda

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Navadvipa 2 November, 1967

67-11-02

My Dear Brahmananda,

Please accept my blessings. Now I understand that I may return with my visitors visa which can be altered once I am in USA. If MacMillan is silent then immediately send me the correspondence which Dvarakadhisa had with the Japanese printers. Most probably I shall stop in Tokyo & hand over the printing to them. Hope you are well.

ACB

Letter to: Mukunda

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Calcutta 4 November, 1967

67-11-04

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated Oct. 22 and I've noted the contents. I am much obliged to you for sending me the record player which is essential but I could save the customs duty of 120 Rs if you could have sent a note stating that it was an unsolicited gift. Anyway the machine was received intact and I am enjoying it. But I have not heard anything definitely whether I shall wait for the final disposal of your visa application or if I may start immediately.

As you say that my absence is being felt now more deeply than ever, so I also feel to start immediately without waiting. The morning prayer can be recorded when I return. If there is actually a brahmacarini asrama organized by San Francisco devotees, it will be very nice to keep there Jadurani as the leader of the brahmacarinis. I am very glad that two other devotees are waiting for me. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Janaki

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Calcutta 4 November, 1967

67-11-04

My Dear Janaki,

Please accept my blessings. Every minute I think of you and and as you asked me to go to San Francisco while returning from India, I am trying to fulfill my promise. I am thinking of going directly to San Francisco. Please offer my blessings to Syamasundara, Malati, and others. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Calcutta 5 November, 1967

67-11-05

My Dear Rayarama,

Please accept my blessings. In replying your letter of Oct 21, I offer to you my sincere most blessings for the most kind words that you have sent me as a sincere devotee. This attitude of service will help you progress in Krishna Consciousness and perfect Krishna Consciousness will help us to go back to home, back to Godhead. I have already sent you my congratulations for improving the get-up of BTG and I am sending news to Gaurasundara for his wonderful service to the cause. I've received one letter from Hayagriva expressing his sorrow about Kirtanananda's plight in relation with his God-brothers. He has complained that some of the boys had spat upon Kirtanananda's body and it is a fact it is the most regrettable incident. The fact is that once combined in Krishna Consciousness, one cannot be separated at any time but the incident of separation from the society of Kirtanananda and Hayagriva is accidental. I had advised that Kirtanananda should be asked to not speak but I never asked that he should not enter the Temple. We invite outsiders to come and hear our kirtanas but I think Kirtanananda might have been disturbing the peace of the Temple and therefore you all asked him not to enter the Temple. I do not know what had actually transpired but the incident is not very happy. If possible the boy who had spat upon Kirtanananda in the presence of Hayagriva must be requested to send a letter of regret and apology for the mistake he had done. I have already given you a list of good behavior for the devotees. The person who is a devotee must develop those good qualities. Kirtanananda's attempt to defy me might have provoked all these undesirable incidences, but in the future we shall be very much careful to deal in such provocative situations; I can understand the provocation in this situation was set in motion by Kirtanananda's uncalled for behavior. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 5 November, 1967

67-11-05

My Dear Brahmananda,

Please accept my blessings. Replying your letter dated Oct. 21, I quite appreciate your statement and I am happy that you have now taken care of the Gita Mss. I have already written to Hayagriva that the instructions which I impart are not dogmas. Our instructions are all based on sufficient logic and philosophy. The thing is that while conducting missionary activities it is quite natural that sometimes the situation may become very provocative, but we have to deal in these matters very carefully. The boy who spat upon the person of Kirtanananda must send a letter of regret and apology. That will be nice. You should always try to pacify the living entities in their rebellious propensities. These individual propensities are factual evidence for their becoming individual entities. If everything would have been impersonal there would have been no scope for the individual manifestations. It is understood that Hayagriva will purchase the property at Wilkes-Barr with the help of Dr. Henderson's financial assistance. I do not mind that they will do something separately, but I wish that there may not be any misbehavior between the God-brothers. I think you can write Hayagriva a personal letter regretting the incident which had unfortunately occurred, namely spitting over the person of Kirtanananda. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Blanche

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Calcutta 5 November, 1967

67-11-05

My Dear Blanche,

Please accept my blessings. I am so glad to receive your letter appreciating Krishna Consciousness movement. As stated by you, it is truly a happy movement. Lord Caitanya said that the ocean of Krishna Consciousness increases daily and it is never experienced in the case of mundane ocean. In other words, nobody is static in Krishna Consciousness and everyone becomes a dynamic force for spreading the movement. It is understood that you have been in the Temple for not a very long time and still you have appreciated very much the spiritual movement. Try to read our book and you will advance more and more. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Calcutta 9 November, 1967

67-11-09

My Dear Rayaram,

Please accept my blessings. I am in due receipt of your letter dated. Oct. 28, 1967. It certainly is very good news that MacMillan Co. may now agree to publish Gita Upanisad in a soft cover edition and is considering the hard cover very seriously. In one other letter Brahmananda writes that there is not yet contract signed. So I do not know what exactly is the position. But under any circumstances, the MSS must be made ready. I do not follow you when you write to say that Hayagriva won't deliver the MSS. If he does not return it then how are you going to publish it and how are you going to edit it. In two previous letters you write that he has already returned it. In letter of Oct. 21, you write "Hayagriva has left the manuscript of Gita with me and I am going to have it typed and sent to you, a few chapters at a time." In letter of Oct. 25 you write "I've been working on the manuscript which Hayagriva returned to me". In this letter you wrote to say that he is trying to obviously punish us by not returning same. The quarrel amongst yourselves, the Godbrothers is not very much palatable. I am now thinking about our society. We were very smoothly going on but this disruption created by Kirtanananda has plagued and disturbed the situation. The best thing is to do our duty nicely with faith in Krishna and everything will be adjusted. You are nicely doing BTG.

The separation of Kirtanananda and Hayagriva is not a very happy incident. I was practically in tears for their attitude of separation on such flimsy grounds. In other words it is my incapability that I could not save these two souls, but this a great evidence that every soul is individual. The nonsense theory of oneness becomes null and void by the evidence presented in this incident. But we should not be angry with these poor souls. Try to convince them by argument and reason but do not become angry with them. Lord Nityananda when he was dealing with Jagai and Madhai maintained the maximum amount of tolerance and patience in spite of the greatest provocation. The two brothers, Jagai and Madhai, committee. violence on Lord Nityananda. Even Lord Caitanya, the author of Siksastak, became agitated. But Lord Nityananda Prabhu in the matter remained calm and quiet and delivered the two rascals to the highest elevation. We should always try to represent Lord Nityananda Prabhu in the matter of preaching work.

Kirtanananda is a crazy man. That is proved. He says that he has become equal to the spiritual master but he is such a fool that he does not understand the principle of disciple even in ordinary worldly affairs. Even if one becomes equal to the spiritual master in education and knowledge, still one has to maintain the disciplinary principle of obeying one chief man in any establishment. If such discipline is not maintained, no establishment can make any progress. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 11 November, 1967

67-11-11

My Dear Brahmananda,

Please accept my blessings. I am very glad to see your letter dated Nov. 3, in which you have sent the good news that MacMillan Co. has agreed to publish my Gita Upanisad and the contract has been prepared. This service is done by you is a great asset for our society's future activities. The quotation as you have given from my letter of Oct. 11, just stands. I do not want crowd of Kirtananandas but I want a single soul like Brahmananda, Mukunda, Rayarama, and Satsvarupa. The same example is always applicable that one moon is sufficient for the night as not thousands of stars. Please carefully handle the dealings with MacMillan Co. which was begun by your good self. If publications are there we can work from one center only like New York or San Francisco for propagating our cult all over the world. Let us stick to the publication of BTG more and more nicely and publish some Vedic literatures like Srimad-Bhagavatam, Caitanya Caritamrta, etc. I've received one telegram from Mukunda, reading as follows: SWAMIJI BRAHMANANDA AND I AGREE YOU START IMMEDIATELY ADVISE EXACT ARRIVAL-MUKUNDA in reply to this, I may say that I am expecting my P-Form sanctioned and most probably I shall be starting sometime next week. If I stop in Tokyo for a day to probe if there is any possibility of starting a center. From Tokyo I shall let Mukunda know by telegram when I am exactly arriving in San Francisco. From San Francisco I shall try to go to see our two new centers, namely Los Angles and Sante Fe.

I have read your statements regarding opening centers. I am not in agreement with Mr. Altman that we are expanding very thinly. In my opinion, a single sincere soul can maintain a center. You know I started the center at 26 2nd Ave. alone. I took the risk of 200.00 dollars per month for the rent. At that time there were no assistants. Mukunda was at that time a friend but there was no responsibility for him for maintaining the center. Gradually Kirtanananda and Hayagriva joined but they did not take any responsibility. Still I was maintaining the establishment simply depending on Krishna and then Krishna sent me everything-men and money. Similarly, if a sincere soul goes out and opens a center in any part of the world Krishna will help him in all respects. Without being empowered by Krishna, nobody can preach Krishna Consciousness. It is not academic qualification or financial strength which helps in these matters, but it is sincerity of purpose which helps us always. Therefore, I wish that you will remain in charge of New York, let Satsvarupa be in charge of Boston, Let Mukunda be in charge of San Francisco, let Janardana be in charge of Montreal. Let Nandarani and Dayananda be in charge of Los Angeles. And let Subala das be in charge of Santa Fe. In this way you will follow my example as I did in the beginning at 26 2nd Ave. That is preaching, cooking, writing, talking, chanting everything one man's show. I never thought about the audience. I was prepared to chant if there were no man to hear me. The principle of chanting is to glorify the Lord and not to attract a crowd. If Krishna hears nicely then he will ask some sincere devotee to gather in such place. Therefore, be advised that thousands of centers may be started if we find out a sincere soul for each and every center. We do not require more men to start. If there is one sincere soul that is sufficient to start a new center. With this expectation I wanted to send Kirtanananda to London but he has proved himself unworthy. When I arrive in your state, I may ask Rayarama to go to London and your good self to Russia and Gargamuni to Holland. The incident created by Kirtanananda and Hayagriva may not disappoint us in the least. Let us remain sincere to Krishna and His bona fide representative and we are sure to carry out our mission successfully. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Calcutta 11 November, 1967

67-11-11

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated Nov. 5, including the air waybill but before this, I had cleared the record player paying a duty of 120.oo Rs. So there is no more any chance of getting back this money. But your timely dispatching the machine is very much appreciated by Krishna and I thank you very much for this prompt service. Regarding your telegram; I may inform you that I am starting sometime next week. I shall inform you as soon as I book my ticket of my time of arrival (ETA). Regarding your business, I have seen many merchants who will supply us incense, frankincense, saris, musical instruments, dancing ghungru (jingle bells for feet) etc. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Subala

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Calcutta 12 November, 1967

67-11-12

My Dear Subala,

Please accept my blessings. I am in due receipt of your letter dated Nov. 4. I am very soon coming to San Francisco. I will let you know the exact date sometime next week. In Krishna Consciousness there is variety but there is no discord. We may fight with one another on the point of serving but that is not a discord. We must stick to the service of the Lord very seriously & that will help us make progress. In this connection I have written one letter, to Brahmananda the portion in which you may be interested is sub-joined herein.

"I do not want a crowd of Kirtananandas, but I want a single soul like Brahmananda, Mukunda, Rayarama & Satsvarupa . . . I have seen your statement regarding opening centers. I am not in agreement with Mr. Altman that we are expanding very thinly. In my opinion a single sincere soul can maintain a center. You know, I started the center at 26 2nd Ave. alone. I took the risk of $200. rent. At that time there were no assistants. Mukunda was a friend, but there was no responsibility for him for maintaining center. Gradually Kirtanananda, Hayagriva joined but they did not take any responsibility. Still, I was maintaining the establishment simply depending on Krishna and then Krishna sent me everything; men & money. Similarly, if a sincere soul goes out and opens a center in any part of the part, Krishna will help him in all respects. Without being empowered by Krishna nobody can preach Krishna Consciousness. It is not academic qualification or financial strength which helps in the matter, but it is sincerity of purpose which helps us always. Therefore I wish that you will remain in charge of Boston. Let Mukunda be in charge of San Francisco. Let Janardana be in charge of Montreal, Nandarani and Dayananda be in charge of Los Angeles. And let Subala das be in charge of Santa Fe. In this way, you will follow my example as I did in the beginning at 26 2nd Ave. That is preaching, cooking, writing, talking, chanting, everything one man's show. I never thought about the audience. I was prepared to chant even if there were no men present to hear me. The principle of chanting is to glorify the Lord & not to attract a crowd. If Krishna hears nicely then he will ask some sincere devotee to gather in such place. Therefore be advised that thousands of centers may be started if we find out a sincere soul for each & every center." More when we meet. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Calcutta 12 November, 1967

67-11-12

My Dear Krishna devi,

Please accept my blessings. You will read the letter of your husband & try to know my mind. I am coming very soon to see you when everything will be adjusted. Hope you are well.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Calcutta 13 November, 1967

67-11-13

My Dear Gargamuni,

Please accept my blessings! I am in due receipt of your letter dated Nov. 8, 1967. You have written to say that your wife and you have a problem on which you require my help. The whole world, beginning with the highest planet to the lowest in this material world is facing this problem. Combination of husband and wife is a necessary satisfaction of the sex urge. The foolish people see everyday this problematic situation, still they are not intelligent enough to avoid it. Training of brahmacari life is especially meant for this purpose, and a student is advised not to indulge in sex life just to avoid these problems. It is very difficult to satisfy a woman by a person who has no good income, neither very good health. The woman as a class wants sufficient means to eat, and decorate and at the same time full satisfaction of sex. Any husband who cannot satisfy his wife by these three items, namely sufficient food, sufficient dress and ornament, and sufficient satisfaction of sex, must meet all these problems. And as soon as one becomes engaged in solving these problems it is very difficult to make any progress in Krishna Consciousness. If one is serious to make any success in the matter of Krishna Consciousness, one should avoid the association of woman as far as possible. Married life is a sort of license to the incapable man who cannot avoid sex life. On this statement, you can understand your real position. I do not agree with your wife's statement that New York is unfit for human habitation. A real Krishna Conscious person can adjust things nicely even in hell. A fully Krishna Conscious person is always in transcendental position and he is not afraid of any place which is so called, unfit for human habitation. A Krishna Conscious person is always satisfied whether in Vaikuntha or in hell. His satisfaction is not the particular place but his sincere service attitude towards Krishna. I have no objections if your wife and you go to San Francisco and live there peacefully as man and wife concentrating your attention for Krishna Consciousness. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 15 November, 1967

67-11-15

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated Nov. 9, 1967 and have noted the contents very carefully. The Kirtanananda incident is certainly very unhappy and your dealing with the situation is quite appropriate. Lord Caitanya composed the verse that one should be humbler than the straw and more tolerant than the tree for chanting the Holy Name of Krishna, but the same Author learning the insult committee. upon the person of Lord Nityananda became furious and the Lord wanted to immediately kill the insulter. The idea is that personally, one should be very meek and humble even in the presence of greatest provocation, but a slight insult to Krishna and His Representative should at once be taken seriously and appropriate measures should be taken. We should never tolerate any insult or blasphemy to Krishna or His Representative. So your action was quite all right, but because we are in the public eyes we have to act cautiously so that people may not misunderstand. Anyway, forget the chapter, there is nothing to be lamented. If thousands of Kirtananandas or Hayagrivas come and go. We have to prosecute our real program being sincere to Krishna and Krishna-Caitanya. I am just ready for starting for America but as you know our competent government is very slow in action. The P-form was submitted almost a month ago, but still it is going under red tapism. The visa was granted to me within half an hour. The passage money was deposited within two days but unfortunately the Reserve Bank of India is delaying the matter unnecessarily. I expect the P-form at any moment and as soon as I get it I shall start for your country. I understand that you want Subala to go to Amsterdam but who will take care of the Sante Fe Temple? I think Subala and his wife should take care of the Sante Fe Temple, as much as Dayananda and Nandarani should take care of the Temple at Los Angeles. Once a center is opened it must be maintained. A responsible man for each center must be found out before opening. In your previous letter you wrote something about difficulties in our different centers, therefore you should be cautious before opening any further centers. Regarding Gargamuni and Karunamayi's problem, I have already replied and if required, you can see his letter.

Letter to: Rayarama

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Calcutta 15 November, 1967

67-11-15

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letters, Nov. 7 & 8, 1967. The incident of Kirtanananda and Hayagriva chapter may now be closed. We shall always pray to Krishna for their recovery and we should not seriously take their counter propaganda. I am sure they will flap for some time without any effect on our Krishna Consciousness, service. Let us go ahead with our work and everything will be all right. Most important thing at present is to deal with MacMillan Co. Regarding editing of my books it was rightly entrusted to you from the very beginning but Kirtanananda wanted that the editing should be done by Hayagriva. But I understand from your version that in some places of Gita Upanisad he has followed Swami Nikilananda who is quite unaware of Krishna Consciousness. By their present behavior it appears that Hayagriva belongs to the same feather and Krishna has saved His Gita Upanisad by transferring the whole thing into your hands. Now please do your best and hand it over to MacMillan Co. for necessary action. We have tried our best in the Gita Upanisad that Krishna the Supreme Personality of Godhead is the Supreme Person and His energies acting impersonally. The devotees are primarily concerned with the Supreme Personality of Godhead, Krishna and His impersonal expansion of energy is of secondary importance to the devotees. Less intelligent asuras are attracted by the impersonal manifestation because they have no chance to meet Krishna face to face. In the last paragraph of your letter of the 7th, you have mentioned very nobly that you can work with me on the project of Srimad-Bhagavatam and it will be a great success of my mission if we jointly finish up complete Bhagavatam published by MacMillan Co. The chance is there, let us carefully handle up the situation and as soon as I return to the States, we shall take up Srimad-Bhagavatam in the same Spirit as I have published First Canto. The MSS of Canto two & three is ready and if we jointly work on the other 9 cantos I shall feel very much obliged to you. If I can leave behind me the Srimad-Bhagavatam, Gita Upanisad, and Lord Caitanya's Teachings, & if you continue to work in the spirit of pure Krishna Consciousness, surely we shall be able to do some tangible service to Humanity at large. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Brahmananda

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Calcutta 18 November, 1967

67-11-18

My Dear Brahmananda,

Please accept my blessings. Replying your letter of Nov. 9, I beg to inform you that Kirtanananda and Hayagriva's recent standing is being directly dealt by me; at least Hayagriva is not as fanatic as Kirtanananda. His latest letter reveals that he is not out of Krishna Consciousness as we understand. The whole episode was generated by personal grudge. This personal grudge is not inhuman and as I have told many times, that individualism is the cause of personal misunderstanding. When such individualism is employed in the center of Krishna there is no harm even if there is personal misunderstanding. Personal misunderstanding exists even in the higher levels. There is competition of loving Krishna even in the party of Srimati Radharani. It is a kind of rasa to compete in loving affection centering around Krishna. We shall, therefore, try to bring back Hayagriva and Kirtanananda to their senses. After all we must understand that we are dealing with persons affected by Maya. Every one of us is under the influence of the external energy, Maya. The best way to get out of the clutches of Maya is to concentrate our attention in the loving service of Krishna. I understand that Hayagriva and Kirtanananda are continuing to chant Hare Krishna is their center. I hope therefore they will not go astray and the misunderstanding may be cleared up in due course of time. (Even amongst our God-brothers we have misunderstanding but none of us is astray from the service of Krishna. My Guru Maharaja ordered us to execute his mission combinedly. Unfortunately we are now separated. But none of us have stopped preaching Krishna Consciousness. Even if there was misunderstanding amongst the God-brothers of my Guru Maharaja none of them deviated from the transcendental loving service of Krishna. The idea is that provocation and misunderstanding may remain between one man and another. But our staunch faith in Krishna Consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinize is if one is acting in Krishna Consciousness as far as one is able to do it.)

Regarding BTG, it is understood that Rayarama is in some difficulty financially. The recent editions of BTG is very much encouraging to me. The standard should be maintained and improved so that one day it may come on the level of such magazines as Life, Time etc. If he is in difficulty financially I think you can give him loan of $500.00 to be paid in monthly installments of $100.00. As he is now engaged in finishing Gita Upanisad, it is understood that he cannot work. The editing of Gita Upanisad is already much delayed. I think it was in this month of November last year my compilation of Gita Upanisad was finished. The editing work was first entrusted with Rayarama, but as he could not finish it the work was transferred to Hayagriva. In this way even within one year the editing work could not be finished. This is not very encouraging. Now it must be finished within three weeks and hand it over to MacMillan Co. Today I shall go to the travel agent's office for booking my seat and may start by next Monday or Tuesday. In my next letter I shall let you and Mukunda know of my journey from Calcutta to San Francisco, via Bangkok, Hong Kong etc. Hope you are well.

Letter to: Rayarama

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Calcutta 18 November, 1967

67-11-18

My Dear Rayarama,

Please accept my blessings. I have advised Brahmananda to give you loan of $500.00 from the funds which are set aside by Brahmananda for publication of my books. The condition is that as promised by you, you must return the money by monthly installments of $100.00. Please be always strongly fixed up in the Lotus Feet of Krishna, just as the bees are fixed up in the honeycomb. This staunch affection for Krishna will save us from all kinds of dangers created by Maya. You know it very well that the material energy is so strong that it captivates the spiritual spark, living entity and the only remedy is to cling to the Lotus Feet of Krishna. This age is especially meant for dissension, therefore whenever there is such occasion we should simply call for for the help of Krishna. Our task is very heavy because we have declared was against Maya. She will always try to defeat us or even kill us but we can always be saved by clinging unto the Lotus Feet of Krishna. Kindly remember this secret of our success and try to convince all your God-brothers on this point. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Pradyumna, Satsvarupa, Jadurani

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Calcutta 21 November, 1967

67-11-21

My Dear Pradyumna, Satsvarupa and Jadurani,

Please accept my blessings. I have received your letters but have no time to reply them in detail as I am busy making hasty preparations to leave for the USA. I shall arrive on 24th November, 12:45 P.M. San Francisco time.

Killing proposal is not good. We have to kill them with arguments and reasons not with sticks and weapons.

Jadurani-I am very glad that you want to kill the non-devotees. You should, however, leave the matter to your good God-brothers who will take care of it. I am pleased to learn of your spirit of protest, but sometimes we have to tolerate. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Calcutta 21 November, 1967

67-11-21

My Dear Mukunda,

Please accept my blessings. Today I have booked my seat for San Francisco. Please inform this news to all the devotees, My spiritual sons and daughters. I have sent you one cablegram reading as follows;

Arriving 24th November 12:45 P.M. By PAA 846

More when we meet. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Calcutta 22 November, 1967

67-11-22

My dear Brahmananda,

Please accept my blessings. You will be pleased to know that I am arriving in San Francisco on Nov. 24 at 12:45 PM by Pan Am. flight no. 846. I've sent this news to Mukunda. I am enclosing a separate letter authorizing you to sign the contract in my behalf. I've already written a letter to D.S. Agarwal and when he goes there Acyutananda will see him personally to settle up the matter. The books from Swami Bon are already with the shipping agent and will be sent with all my books mrdangams and karatalas on the 7th of December.

Hope you are well,

A.C. Bhaktivedanta Swami

Letter to: Mr. Bruce Scharf, Brahmananda

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Calcutta 22 November, 1967

67-11-22

Mr. Bruce Scharf c/o Iskcon Inc. 26 Second avenue New York 10003 NY

Dear Mr. Scharf,

I hereby authorize you to sign the contract with Messrs. MacMillan and Co. in the matter of publishing my Gitopanisad. You are also authorized to receive payment on my behalf.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Calcutta 23 November, 1967

67-11-23

My Dear Umapati,

Please accept my blessings. I am so glad to receive your letter dated 15th Nov. 1967. You're very anxious to see me back in New York and I may inform you that I had settled to be in San Francisco on the 24 of Nov. but due to a petty revolution in Calcutta I am not able to leave. Future arrangements are pending. I wish to go from San Francisco to the other two new branches and then return to New York. I am so glad to learn that you are now getting the fruit of chanting Hare Krishna. Hare Krishna is so nice that it clears the dirty things from the mind of the devotee and the more one is used to chant the Holy Name offenselessly, the more one develops love of God, forgetting the whole material nonsense. (It is my duty to deliver you the right thing in right earnestness and it is the duty of the receiver to act in the standard spiritual regulation. When you left us I simply prayed to Krishna for your return to Krishna Consciousness because that was my duty. Any good soul who approaches me once for spiritual enlightenment is supposed to be depending on my responsibility to get him back to Krishna, back to home. The disciple may misunderstand a bona fide spiritual master being obliged to do so under pressure of Maya's influence. But a bona fide spiritual master never lets go a devotee once accepted. When a disciple misunderstands a bona fide spiritual master, the master regrets for his inability to protect the disciple and sometimes he cries with tears in the eyes. We had an experience while my Guru Maharaja was alive. One of His disciples who accepted sannyasa was one day forcibly dragged by his wife. My Guru Maharaja lamented with tears in His eyes saying that He could not save the soul.) We should always, therefore, be careful in the matter of being attacked by Maya's influence and the only means of guarantee is to chant Hare Krishna offenselessly. The greatest offense is to defy the spiritual master and to act sinfully, thinking in the strength of chanting. If a man thinks that chanting will save him from all kinds of sinful reaction deliberately committee. by him, then he becomes the greatest offender. By chanting Hare Krishna certainly we become free from all sinful reactions, but that does not mean that we shall deliberately commit sins and counteract it by chanting. Your reference to Kirtanananda and Hayagriva is very nicely appreciated. We shall silently pray for them to Krishna and shed tears for them for our inability to save them. Let us honestly pray and go ahead with Krishna Consciousness. More when we meet. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Lynn

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Calcutta 23 November, 1967

67-11-23

My Dear Lynn,

Please accept by blessings. I am in due receipt of your letter (undated) and I thank you for it. It is very nice and encouraging. Krishna Consciousness is so nice that if one takes part in it in either ways, like hearing, chanting, remembering, worshiping, praying, or even simply by eating prasadam, the transcendental effect will be visible. I am very glad that you have developed these nice sentiments and now you are living with other devotees. If you continue like this I am sure you will make rapid progress in Krishna Consciousness. I am returning to San Francisco very soon and soon after that I shall go to your city also. When I meet you, surely you shall be initiated. I thank you once more for you nice appreciation.

Letter to: Rayarama

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Calcutta 23 November, 1967

67-11-23

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter Nov. 19, 1967 and I am sending by air mail the purports of verses 16-28 of the Ninth chapter. Please set them nicely and at the end if you add the general purport which you have written, I have no objections. My return to your country is already settled. My ticket was booked for starting on 23rd Nov. but due to certain political strike my starting has been held up. I think that everything will be alright by the end of this week and I may start by Monday next via Japan.

You may not write anything to Miss Bowtell. I think she will not be helpful in our scheme. The best thing is that you finish up the Gita Upanisad hand it over to Messrs. MacMillan Co. and then make practical progress to start for England. Certainly I shall be in need of your assistance in finishing Srimad-Bhagavatam. On my return I shall make practical progress so that both of us may go on compiling Srimad-Bhagavatam and opening different centers in all parts of the world simultaneously. We are completely dependent on the Supreme will of Krishna. Let us try our best to serve Him and He will give us all facilities in our mission. Our San Francisco friends may be very anxious because I sent them two telegrams, one informing of my arrival and the other cancelling it. You can inform them of the real position as you understand by this letter. The booklets which you have sent are very much appreciated. Printing and painting are our life back bone. Our nice Guru who have been sent to us by Krishna are trying their best and I am sure we shall be successful. More when we meet. Hope you are well. Convey my blessings to all prabhus.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandarani

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Calcutta 28 November, 1967

67-11-28

My Dear Nandarani,

Please accept my blessings. I am so glad to receive your letter dated Nov. 16, 1967. I was as much anxious to return to San Francisco and then to your place Los Angeles. It was almost finalized that I should start on the 23rd Nov. but due to the political strikes in Calcutta things have taken a different turn. I am just waiting for the opportune moment. Most probably everything will be alright by the end of this week and I am start for your country by Monday next via Japan. Anyway, I am reaching your place as soon as possible. In the meantime have some patience till my arrival. I am very sorry that Subala das has assumed such air of importance. We should always remember that we are on the path of perfection, but we are not perfect. If Subala das or anyone thinks that he has attained perfection he will be wrongly directed. I have asked you all to address your Godbrothers as prabhu. This prabhu means boss.

If everyone of us thinks of his fellow worker as boss there is no question of misunderstanding. The mistake is that being addressed as boss or prabhu one thinks himself as exactly Prabhu or the boss. One should not forget himself as humble servant even though one is addressed as prabhu. The spiritual master is offered respects as they are offered to the Supreme Lord. Unfortunately if the spiritual master thinks that he has become the Supreme Lord then he is doomed. A bona fide spiritual master always think of himself as the servant of the Lord. One should never forget __ be humble in dealings. If everyone of us would conduct our business in that spirit of prabhu and servant then there is very little chance of being misunderstood. Sometimes misunderstanding may take place but it should be adjusted in a spirit of service attitude to the prabhu. I know that my presence is very urgently required. Arrangement is already completed circumstances alone have checked my departure. Please therefore don't be worried. I am coming to your place within a fortnight. Convey my blessings to Dayananda and others. I am

Your ever well-wisher A.C. Bhaktivedanta Swami

December

Letter to: Brahmananda

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Calcutta 7 December, 1967

67-12-07

My Dear Brahmananda,

Please accept my blessings. I'm in due receipt of your letter of Nov. 30, and I duly appreciate your program for European tour, as well as coming to India for doing business. Actually we are experiencing Indian business dealing as not very prompt. The best thing is therefore to purchase goods ourselves from the firm, pack and book it all ourselves. SS Brijbasi has taken so much time for nothing, they do not even reply letters, but on the other hand they have promptly delivered Mukunda's order, this means that business managing is not regular. You can send the copy of the letter to Acyutananda in which they have acknowledged payment. Acyutananda and Ramanuja will return to Vrindaban next week and I am starting for Japan on Sun or Mon positively. I shall try to get some Friends there and also try to meet Prof Rudolf Stein in Hawaii.

While I shall try to open some branches in the Pacific you can also try to open branches in parts of Europe as you have suggested in your letter under reply. I'm trying to find out some reliable man who can purchase goods and book them personally. If you come here it will be a nice idea, but you should come with money, purchase the goods and book them immediately. Air cargo will be too costly, we have already sent 1 tanpura to Mukunda and the cost was 106 Rs. but air cargo was 1,100 Rs. So you cannot do business by paying 11 times more than the cost for freight. Regarding books I've already consigned along with mrdangams harmoniums karatalas and beads & bags. I have arranged for supplying incense with a gentleman here and I'm taking samples with me. Similarly I've arranged for sending spices and frankincense. The contact with MacMillan should be finished before you leave. Your journey, as you have suggested is important for your touring in Europe. We cannot expect any tangible help from Miss Bowtell. She is not my godsister but a disciple of my godbrother. The best thing will be to start a center independently.

Regarding beautifying the temple, we should always know that every place is temporary, but wherever we live we should decorate and beautify it for Krishna, so go on decorating our temple as nicely as possible. Hope you are well

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Calcutta 8 December, 1967

67-12-08

My Dear Mukunda,

Please accept my blessings. You will be glad to know that after the petty trouble in Calcutta and the city being normal, I have today booked my ticket for San Francisco via Tokyo. I am starting on Wednesday morning (Dec. 13) reaching Tokyo the same day. I shall rest there for 24 hours and then start for San Francisco arriving at 12:45 p.m. on Dec. 14 by flight PAA 846. I have got one general introduction letter from the mayor of Calcutta and it may be that I shall be meeting important people there.

You will be glad to know that I have arranged with Messrs. Dwarkin & Son, 8/2 Esplanade East, Calcutta-1, to supply all kinds of musical instruments to our society at a special discount of 20%. Ramanuja has already written you about this thing. There is one company, the "American Mail Line" Navigation Service from Calcutta to San Francisco, Los Angeles, etc. They have got their office in San Francisco at #601 California Street. You can see the manager there and try to get free or concessional freight service for our temple goods. The only thing is that you have to impress upon them that Krishna Consciousness is an international organization for invoking man's dormant spiritual life. You can show him our other literatures, records and activities to convince him in this regard. You can also inform them that on the other side (Calcutta to New York) the Scindia Steam Navigation Co. has already given us facilities. We have also arranged for incense supply with a nice factory in Calcutta. I am carrying with me some varieties of samples. On the whole I have fixed up the carrying co., the musical co., the incense supply co., the cloth supply co., and all other things which you might require from India. You have no difficulty in getting things and you can chalk out your own program. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Krsna Devi, Subala

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Calcutta 8 December, 1967

67-12-08

My Dear Krishna Devi and Subala das,

Please accept my blessings. I am glad to learn that you are going to re-open your Santa Fe temple. Please make it a point that once a center is opened should not be closed. I have already given charge of six temples to six boys. You and your husband must take charge of the Santa Fe center and Krishna will bestow all blessings upon you. I shall be very soon one of your guests. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta, Swami

Letter to: Brahmananda

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Calcutta 12 December, 1967

67-12-12

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of Your letter Dec. 2, 1967 with great pleasure. I am so glad to learn that we are receiving orders for our records from far distant places. It is all Krishna's mercy. You will be pleased to know that I have purchased my ticket for New York via Tokyo and San Francisco. I am starting tomorrow morning at nine-thirty. By evening reaching Tokyo via Bangkok and Hong Kong. I shall rest 24 hours in Tokyo and on the 14th at night, I am starting for San Francisco. By local time I am reaching San Francisco on the same day, the 14th at 12:45 p.m. by P.A.A. 846. Yesterday I have sent one telegram to this effect, and I hope I shall reach there safely as scheduled. I am so glad to learn that Satyavrata and yourself are trying to get the teachings of Lord Caitanya published. You do not know how pleased I am to hear this news. When one book is published I think I have conquered an empire. So try to publish as many books as possible and that will enhance the beauty and prestige of our society. The Ramakrishna mission has nothing to say substantial but because they have money and have published so many rubbish literatures they have become very cheaply popular. You can just imagine how much powerful our society will become when we have as many substantial literatures published. We should not only publish in English but also in other important languages such as French and German.

I've also noted down your program for European tour. I am very glad that you are preparing the ground work for starting our centers in London, Amsterdam and Berlin. It may be that we can add another in Tokyo. Yes, we must have hundreds of such branches for preaching Krishna Consciousness all over the world. I have already made arrangements for supply of Saris, incense, musical instruments, mrdangams, karatalas, spices, etc. I am also arranging to print 2 volumes of Srimad-Bhagavatam in Delhi. Acyutananda and Ramanuja are going back to Vrindaban on the 15th after sending me off for San Francisco.

I am already in negotiations with the government of Rajasthan for securing one palace in Vrndavana. This house is perhaps the best house not only in Vrindaban but also it is one of the best palaces in all of India. When you arrive in India you will see it and you will be pleased. I am leaving behind my dictaphone and when you come here you will take it back to me. I quite appreciate your program for contributing $3,000.00 in the matter of publishing Teaching of Lord Caitanya. Please finish the contract with MacMillan, take $1,000.00 from them, add $1,000.00 from the reserve fund to you, and take $1,000.00 from Satyavrata and get the book published immediately. You should not waste too much time for editing as we have done in the matter of Gita Upanisad. If there is good English it is welcome but we should not edit as Hayagriva has replaced "devotional service" with "knowledge of self". Knowledge of self is not complete until one is actually engaged in devotional service. There are many citizens who have complete sense of national knowledge but out of many of them, one who is engaged in national service like Washington or Gandhi, he becomes the most prominent with national consciousness. Similarly, when one is mature in knowledge of self, he must knows what is the duty of the self. The impersonalist due to poor fund of knowledge, forgets of the self. They are much concerned for being freed of all duties which is not possible by the living force. The living force is always dynamic, therefore the living entity cannot stop discharging duties. Real duty begins in Krishna Consciousness. The impersonalist cannot accommodate such spiritual activities of devotional service therefore they are satisfied only by so-called knowledge of self. I shall expect your reply in San Francisco. With Blessings for all your God-brothers and sisters, I am

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Jadurani

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Calcutta 12 December, 1967

67-12-12

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter Dec. 3, 1967. You have described in your letter that my presence again before you will be wonderful. I quite agree with you. Your sincere prayer to Lord Nrsimhadeva is helping me to recuperate my health., and you will be glad to know that I am arriving at San Francisco on 14 Dec. at 12:45 pm by PAA 846. I can understand that you are all thinking of me 24 hrs and therefore Satsvarupa had a dream that I had gone to Boston and was enjoying your company. Similarly, I also think of you all, especially of you because you are so nice and good. I understand also, there was a Kirtana performance given by Sri Purna das. You have rightly remarked whether they are devotees. You are right. These people are professional singers. Krishna Kirtana is not for earning livelihood. Krishna Kirtana is not meant for entertaining the public for demonstration of arts. It is dynamic service to the Lord. We do not therefore mind so much about the artistic presentation of Krishna Kirtana but we want to see how much a devotee is satisfying the Supreme Will. The pictures of Lord Krishna and His expansions are particularly meant for giving chance to the neophytes for offering devotional service. It was very nice that Purna das offered respects to the Sankirtana painting. That will enlarge Krishna Consciousness. Your program for publishing pictures in details of great authorities like Bhisma and others is very much appreciated. I am so glad to learn that Rayarama, Satsvarupa, yourself, Gaurasundara, Govindarani and others are doing so much for improving BTG. I quite appreciate your endeavours and you must continue the Mahajana series, and whenever necessary you can ask me for necessary informations. I would advise, unless there is dire necessity, you should not divert your attention from painting. Somehow or other you have to manage everything in full cooperation, but your main engagement is painting. Your God-brothers, Acyutananda and Ramanuja das are doing well here. We very much appreciate your offering of respects and they wish to convey the same to you. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta, Swami

Letter to: Rayarama

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San Francisco 14 December, 1967

67-12-14

My Dear Rayarama,

Please accept my blessings. On my arrival in San Francisco amongst my sincere spiritual sons, daughters and practically in my spiritual home in U.S.A., I was so glad to receive your encouraging letter of December 23, 1967. I have already sent you the purports of each and every sloka that you sent me for correction. I hope you may have received them by this time. If not, please write me and I shall send you another copy.

Regarding your last but one paragraph of your letter under reply. I may inform you that you cannot be fool as you have humbly expressed yourself. Better to remain an ever fool before the spiritual master. But if a disciple is actually fool it reflects on the spiritual master. To think of becoming a fool is the real qualification for a bona fide disciple. As soon as one thinks that he has become the wiser man than the spiritual master one is surely doomed. We should remain everlastingly a fool before the spiritual master. Not artificially but feelingly and then we can make real progress. Even my spiritual master a great scholar remained a so called fool before His spiritual master Who was outwardly an illiterate village fellow. So in the Absolute world the fool is also the master and the master is also a fool in reciprocal exchange of dealings. Lord Caitanya also accepted Himself a great fool before His spiritual master and all of us must follow the transcendental process.

Regarding Miss Bowtell I have already written to you. If Pandit RupaVilasa Brahmacari writes you in this connection you can reply him as I shall say. We cannot write directly to RupaVilasa Brahmacari. If the Gaudiya H.Q. wants our cooperation why Miss Bowtell does not write RupaVilasa Brahmacari. Otherwise end the negotiation, we shall do everything independently. Yes, you ignore the request of Miss Bowtell!

As soon as you finish the Gitopanisad business and the matter is handed over to the MacMillan Co. we begin on the Bhagavatam work without delay. Bhagavatam must be finished before my mortal body stops to work and your help in this connection will be very much helpful. You can stop for the time being the London scheme. Brahmananda is shortly going there and after his return, we may all go together to London and start a branch there in grand scale, so also in Amsterdam and in Berlin or Moscow. We have to save the world-people from the misconception of voidism and impersonalism. ”The absolute is sentient Thou hast proved all impersonal calamity Thou has moved.” These lines were presented by me to my spiritual master and He was highly pleased with me. Let me follow the same principle and my Guru Maharaja will bless me. I have always my good wishes and blessings for you all because you are cooperating in a great mission. Thank you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. This evening I expected your call at 7 p.m. but I could not. At 7/10 pm I began, my class lasted for 1 1/2 hours and then I left the temple.

ACB

Letter to: Advaita

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San Francisco 16 December, 1967

67-12-16

My Dear Advaita das

Please accept my blessings. I am in due receipt of your letter dated November 20, 1967.

Yes, you can marry but wait until my arrival in N.Y. very soon. I have very much enjoyed your appreciation of my humble service to Krishna.

Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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San Francisco 16 December, 1967

67-12-16

My Dear Jadurani,

Please accept my blessings. I was so much happy to receive your letter Nov. 21, 1967, on my arrival. I hope in the meantime you have received my letter from Calcutta. I also hope you might have received some pictures which were sent from Calcutta. If you can, send one offset copy of the horses and chariot of Arjuna. Govinda dasi may draw a small picture of the same chariot for printing on the front page of Back to Godhead.

When I left your country on the 22nd of July, I had very little hope to come back again. But Krishna informed me that I’m not going to die immediately; therefore, I have come back again to get inspiration of Krishna Consciousness from you all good souls. Although officially I am your Spiritual Master, I consider you all students as my Spiritual Master because your love for Krishna and service for Krishna teach me how to become a sincere Krishna Conscious person.

Yes, as I told you before, you can send all the different varieties of pictures to every center, especially the Sankirtana picture and Radha-Krishna picture. As you asked, the Panca-tattva paintings also.

I understand that there are only three persons at Boston, but each of you can work for 300 persons, so it is not the numerical strength that works, but it is Krishna Consciousness that works. A Krishna Conscious person is never tired of working and the symptoms I can see in you as you want to be overloaded with work. This is the test of how one is advancing in Krishna Consciousness. Nobody becomes tired but wants to work more and more. Your God-brother Satsvarupa also told me the same thing that he may be overloaded with typewriting work. Similarly, Govinda dasi and Gaurasundara also want to be overloaded with work. So your examples are great encouragement for an old man like me. I have got the same spirit of being overloaded with Krishna Conscious work, but physically I am not as strong as you are all young boys and girls. You can pray to Krishna that I may get your strength to serve the cause of Krishna Consciousness.

Please convey my blessings to Satsvarupa and Pradyumna. Inform Satsvarupa that very soon I'm going to overload him with tapes for typing. My dictaphone is a little out of order (Gargamuni has taken charge of repairing it) and as soon as I get it back my work on Srimad-Bhagavatam will begin. At the present moment, I have got some difficulty in sleeping. I cannot sleep more than 3 hours at night, and 1 hour in day. So if it continues like that, and if I keep fit, I think I shall have ample time to work writing books.

Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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San Francisco 16 December, 1967

67-12-16

My Dear Satsvarupa,

Please accept my blessings & convey the same to Pradyumna & others. I missed your telephone call but I understand that your center is doing well. When I go to New York I shall go to Boston. I understand that Damodara has gone to N.Y. with manuscript of Teachings of Lord Caitanya. I thank you for your sincere service. I pray Krishna for your more & more improvement in Krishna Consciousness.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Subala

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San Francisco 16 December, 1967

67-12-16

My Dear Subal das,

Please accept my blessings. I am in due receipt of your letter of 12/14/67 and have noted the contents carefully. I hope in the meantime you have received my letter posted yesterday. I have already advised you that once a center opens it cannot be closed. Therefore my advise is that Srimati Krishna devi may look after the center for a few days during your absence for N.Y. when the things are mature and come back within 2 or 3 days. And for 2 or 3 days Srimati Krishna devi will manage and Krishna will give her all protection, don't worry. I have already given you a business suggestion namely manufacturing incense locally. Once you are successful in this attempt you will get money more than your expectation and spend it for Krishna's service. I hope you will understand me right and do the needful.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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San Francisco 16 December, 1967

67-12-16

My Dear Daughter Krishna devi,

Please accept my blessings. I am so glad to know that Krishna did not allow you to do something that was not His plan. Krishna wanted that both you and your husband must be engaged in organizing nice center. Jayananda is unique devotee. He paid you sincerely and therefore as soon as you reached Santa Fe you found out a good place better than the former place. Please utilize your energy in this good task as I am sure success is awaiting you.

If there is labor cheap you can organize there some incense manufacturing concern. I wish that in every center we shall now manufacture incense very good quality. The only thing you have to assured to get the splinters or the thin sticks. If you think it will be possible to get, then immediately start the work. The ingredients are the splinters, charcoal, starch or gum and essential oils. It will be very lucrative business and the profits will be sufficient to maintain the center once you begin the work. I will give you many business ideas by which you can accumulate nice profits. For business four things are required. Namely place, labor, capital and organization. For incense we have already organization. Little capital you are gathering. The poverty place means you can get cheap labor and the place you have already in your possession. Guidance, I am present. So do it immediately and there will be no scarcity of money. I hope you understand me right.

Be an ideal couple of husband and wife in your country. Be Krishna Conciousness by full cooperation of husband and wife and you be happy both in this and the next life also. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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San Francisco 16 December, 1967

67-12-16

My Dear Subala,

Please accept my blessings. On my arrival from India I am very much pleased to receive your letter of 12/13/67 and much encouraged to know that you have again found out a nice place in the city of Santa Fe to continue your transcendental activities. I think it was Krishna's desire that you should be induced to find out a better place in Santa Fe. My Guru Maharaja never liked to open a Branch preaching center in a place where there is less population. We are not meant for living peacefully in a secluded place. We are meant for recuiting Krishna's eternal servants and therefore a better populated place. Of course we don't neglect the villagement but our first preference is to the cities. Please therefore organize the place nicely. Both you and Srimati Krishna devi are sincere workers for Krishna Consciousness and as such Krishna will never put you in difficulty, rest assured. Don't be discouraged. Sit down tightly husband and wife. If nobody comes to hear, please chant and hear yourself. Success or failure does not matter. On the Absolute world there is no such relativities as a success and failure. The one thing in the Absolute world is to serve Krishna. Don't care for the result. Krishna must know that we are working very seriously and that is our success of life.

I have explained tonight in the temple meeting that Krishna does not live in Vaikuntha nor does He live in the hearts of the yogi. But He lives there where His pure devotees chant His glories. You need not go to India spending money. When time will be mature I shall ask you to go to Vrndavana and Krishna will give you some money on December 29 for Krishna's service. It is a great opportunity. Organize the temple to your best capacity assisted by your sincere devotee wife. Krishna will bless you and make you happy in all respects. As soon as you call me I shall go to your place.

Hope you are well and thank you very much again for your sincere services to Krishna. Krishna's blessings are always with you.

Your ever well-wisher,

A.C. Bhaktivedanta Swami.

[PAGE MISSING]

Letter to: Blanche Hochner

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San Francisco 17 December, 1967

67-12-17

My Dear Blanche Hochner,

Please accept my blessings. I am so glad to receive your letter Nov. 21. I reply late because I have come back to San Francisco on the 14th Dec. I can understand your position in Krishna Consciousness from your letter and I reply it appears that Krishna Consciousness is acting upon you. You very rightly say that we cannot really give anything to Krishna because everything belongs to Him already. Therefore the energy which we have received from Krishna should be utilized for Krishna's service. Devotional service means to apply one's energy in the service of Krishna. That is the instruction of the Bhagavad-gita. You know that all our girl disciples are applying their energy in the service of Krishna. Jadurani, Govinda dasi, and other girls, they are very sincerely applying their energy in the service of Krishna and I wish that you also do the same. Yes, we cannot understand about Krishna with our limited potency and senses, but if we engage ourselves in the service of the Lord, He will reveal Himself to the faithful servitor.

Advaita has written me about your marriage. I think both of you should wait a little more till my arrival in N.Y. I shall personally perform your marriage ceremony.

You have rightly said that learning more and more about Krishna makes you so happy. The more we learn about Krishna from the authoritative sources, the more we can be attached in Krishna Consciousness. I shall chant all the beads today at the time of the initiation and send you by post tomorrow. Your initiated name will be Balai dasi.

Hope you are well.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Indira (Iris Mendoza), Ekayani (Esther Mendoza)

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San Francisco 17 December, 1967

67-12-17

My Dear Indira dasi (Iris Mendoza) and My Dear Ekayani dasi (Esther Mendoza),

Please accept my blessings. I am in due receipt of your letters and I am very glad to note the contents. I can understand that you have considerably advanced in Krishna Consciousness because your heart is simple. Girls and women are generally very soft hearted and they take things very easily, but then there is also chance of being misled. So you chant the Holy Name of Krishna and Krishna will keep you from being misled.

Last night there was initiation ceremony in which your beads were sanctified. You'll take on string of small beads for sticking on your neck and the bigger ones you can chant according to the rules.

There are 10 kinds of offenses in chanting Hare Krishna and everyone should avoid such offenses. They are listed on the paper and you can have it from Brahmananda. Krishna Consciousness is very nice, simple, and sublime. If you stick to this principle, undoubtedly you'll be happy both in this life and next life.

For the present you should continue going to school because education is important. Without education nobody has any social position and all our students in Krishna Consciousness are expected to be preachers. So preachers must have sufficient education because they have to meet with so many opposing elements. Education should be continued at the same time chanting should be continued. There will be no difficulty.

I am very glad to learn you are chanting 48 rounds. Actually it is all right that one should chant 64 rounds, even 16 rounds, so if one is able to chant more than 16 rounds up to 64, it is very good.

You fix up your rounds. Try to increase it but never decrease it.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 21 December, 1967

67-12-21

My Dear Brahmananda,

Please accept my blessings. Your handwritten letter of 12/18/67 is a great pleasure. Your handwritten letter is more valuable than type written. Regarding Damodara's plight, we are very sorry but we must always expect that some of the weak soldiers may fall down in a fight waged against the great Maya external energy of Krishna. The sex attraction is very great in the material world. But in the spiritual world it is different. From Srimad-Bhagavatam we know that the opposite sex namely the female members of Vaikuntha are many many times more beautiful than they are in the heavenly planets. Their hips and attractive smiles cannot stimulate sex urge passion of the man or male devotees. In the Vaikuntha planets the opulence is very great and yet they are all engaged in the transcendental loving service of the Lord. It is very difficult to conquer over the influence of Maya, but who firmly fixed up in Krishna Conciousness cannot be a victim of Maya. Anyway, we cannot stop our fighting with Maya, neither we can expect that all our soldiers will remain unhurt. You know Arjuna's son Abhimanyu was killed in the battle in which Bhismadeva.. was a party. Fight Krishna's cause sincerely and you will be gloried with victory. I was glad to hear from Gargamuni that you refused to set me in the N.Y. Times columns along with the other so called Swamis or yogis. We have a distinct position that we are neither cheated nor cheaters. We are the genuine representative of Krishna who is the friend of all living creatures. We must play our part independently only on faith in Krishna and His bona fide representatives.

Krishna was very kind to me when He sent you to me for cooperating. My hearty thanks for you when you write to say that "Krishna Consciousness is the full perfection of life". Lord Caitanya was eulogized by Rupa Goswami as the latter understood that Lord Caitanya was there to distribute Krishna Consciousness. The only gift for the humanity at large. Lord Caitanya wanted that the message should be distributed in every village and town of the globe. Let us do this service as far as possible in all seriousness. We can not make any compromise with anyone for cheap popularity.

Regarding the Teachings of Lord Caitanya, it must be very nice. I think Dai Nippon Printing Company agreed to print our books 6 1/2" x 9 1/2" size best paper 400 pages 10 to 12 point composition with best hard back binding with gold lettering on the backbone at $5000.00 for 5000 copies. I think you will immediately contact the company and send the manuscript for printing without any delay.

Contact Dvarakadhisa and he will help you in this connection. He is good boy. Regarding business, Gargamuni has already began the experiment and he will send the estimate for starting the business. If Mr. Kallman wants we can import either from India or from Japan.

When you go to India, you let me know and I shall give you some introductory letters to Calcutta, Bombay, Delhi, Navadvipa, Jaipur, Kanpur, etc. Perhaps you have to visit Udaipur also. But in Europe wherever you will go, you must arrange for opening a centre. May Krishna give you more and more strength my dear child. I am very poor but Krishna is very rich. I can simply pray to Krishna. But Krishna is very great and magnanimous; He can do everything for you and for us all. Thanking you once more. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. While going to India please take with you the empty typewriter box (Olympia). This typewriter is with Acyutananda and the case (box) is required there. And when you come back, you please bring back my personal books (3 or 4) left with Acyutananda.

I am making here a series of lecture on K.C. yoga system. They are tape recorded. If Mr. Kallman wants to make some gramophone records on this series of lectures, he can do so at least in those long time records. Please talk with him and let me know if he is agreeable.

I think the magnetic tapes for Dictaphone are lying in my compartment. If so please send them here and oblige.

Gargamuni's first experiment in Dhupa mfg. has come out very successful. He is making more & more experiment.

Letter to: Krsna Devi

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San Francisco 21 December, 1967

67-12-21

My Dear Krishna devi,

Please accept my blessings. I thank you very much for your letter of Dec. 21, 1967. And I am glad to learn that you are getting strength in Krishna Consciousness so that you have decided to remain in the Temple in the absence of your husband. This is very nice. We should learn to depend on Krishna more and more. Actually, Krishna is always guiding us as Supersoul, but due to our forgetfulness, we do not understand that Krishna is friend everlasting. With advance of Krishna Consciousness one is able to realize that Krishna is always with His devotees-not only with His devotees, also with the non-devotees, but the devotees can recognize His Presence and the non-devotees cannot. The more you make advancement in Krishna Consciousness you will see Krishna everywhere. Not only on the bank of the river, but also on streets, trees, lampposts, and so on. The more you see like that you know you are making tangible advancement in Krishna Consciousness. Actually, there is nothing but Krishna all around us. This is explained in the Gita. He is the taste of water, light of the moon, the fragrance of the flower, light of the sun, sound of the sky, the power of the strong and so on. so one who is actually making progress in Krishna Consciousness, he can see Krishna everywhere. At every stage of life, who can avoid the sunlight, the moonlight, the fragrance of the flower, the taste of the water, the sound of the sky, and so on; but one has to learn it, that there is Krishna in all these varieties of existence. Without Krishna there is nothing. It is simply by the influence of Maya that we forget the relationship of Krishna with everything that be.

Simply always chant Hare Krishna and with faith in Krishna and the Spiritual Master. I am very glad Krishna is helping you and He will help you more and more in the future.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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San Francisco 21 December, 1967

67-12-21

My Dear Rayarama,

please accept my blessings. My first concern is that you are not eating well. It is a case of anxiety. Please don't eat dal and spices. Simply boiled vegetables, rice and a few capatis. Take butter separately and eat only as much as you may require for taste. Drink milk twice, morning and evening. Don't eat at night. Eat some fruits in the evening. Use some digestive pill after each principle meal. I think soda-mint tablets will help. Be careful about your health first. This information is not only for you but all my noble sons. I am an old man. I may live or die it does not matter. But you must live for long time to push on this Krishna Consciousness movement.

I hope you have received all my letters and the purports of Gita which I sent you from Calcutta.

I am anxious to know about Damodara. What happens to him. If he is in need of sex, who forbids him. A man in sex life is not neglected by us. The only thing we want, that sex life can be allowed only in married couples. So get him convinced about it. What is the reason that he wants to leave us? It is understood that the finished MSS. of the Teachings of Lord Caitanya is with him; whether he has delivered this final MSS. to Brahmananda for printing purpose? Please inform me about this. Too much editing is not required. If Satsvarupa has already edited it, there is no need of further editing. Please send me the address of Dvarakadhisa. He had some correspondence with DP Dai Nippon Printing Co. of Japan. If possible we may get the TLC printed from Japan or in Holland as you informed me, at chapter rate. Please talk with your Godbrothers and let me know about it.

So far my health is concerned, you know that it is a broken old house. You cannot expect as good as you are doing. So my future hope is you all good spiritual sons. Still I am taking as much care as possible. My only desire is that you all good boys may take up the matter very seriously. I am very sorry for Hayagriva and Kirtanananda who have left me when I need them very much. Krishna may give them good sense and let them come back to work with me.

Hope you are well. Offer my blessings to Brahmananda and others. Please send me the third Canto English translation of the Srimad-Bhagavatam done by the Gita Press. You got these copies from the Gita Press for reference. I want the third canto, please send as soon as possible. Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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San Francisco 23 December, 1967

67-12-23

My Dear Jadurani,

Please accept my blessings. Your letter dated Dec. 15 in hand. I am very glad to know that you are helping your God-brothers in Boston, just like the Queen of King Jadu. King Jadu was a very powerful King and Jadurani was his constant companion. Krishna selected to appear Himself on this earth planet, selecting the Jadu Dynasty as His Predecessors. So your help to your God-brothers just apt your nice name.

Regarding your coming to San Francisco, I have no objection, but because you are only three in Boston, your absence may be felt by your other God-brothers. So if Satsvarupa agrees to leave you, you can come to S.F., otherwise, wait for the proper time. Now by Krishna's Grace, we have got many fine art students like Govinda dasi, Indira dasi, and Malati and many others. So as director of the art dept., you should organize them in one place and overflood with pictures. We require these pictures in large quantities both for selling and for decoration. So I think you should immediately organize these potential artists in one place, either in S.F. or N.Y., or wherever you like, and give daily at least one dozen pictures.

You should think of this line and how we can help you and how your God-brothers can help you.

I have no objection to your sending to N.Y. for the print of Panca-tattva.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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San Francisco 23 December, 1967

67-12-23

My Dear Satsvarupa,

Please accept my blessings. Your letter dated 17, Dec. duly in hand. I am preparing the text in dictaphone for sending you as usual, but you must have a dictaphone there, otherwise how you can hear the tapes? So arrange for this, either one to hire or on purchase system. And as soon as you let me know that you have one dictaphone there, I will send you the tapes regularly.

I have already written to Rayarama about Lord Caitanya's Teachings, that there is no need of editing the final manuscripts. Better let us prepare for its printing. He had some correspondence with Dai Nippon Printing Company of Tokyo, and our Dvarakadhisa did all the negotiation. Please contact him immediately, and ask him to send me the correspondence he had with the printing company.

I also do not like too much editorial work. This too much editorial work on Gitopanisad has created some misunderstanding between the editorial staffs. Anyway, in future, one man should edit it and be sufficient for our printing. And I do not want that Lord Caitanya's Teachings should be edited again and typed again and waste time in that way. I have also informed Rayarama of this, and you can also inform him like this. The book should be printed immediately without any waste of time. That is my desire.

Regarding Boston and Harvard University Kirtana, I quite appreciate your noble activities. Our Kirtana movement is genuine, and if the unsophisticated students take it seriously, it will be a great achievement. I know that all these Bogus Yogis they are cheating the public, but at the same time your countrymen also want to be cheated. They are cheating the public by words of extravagancy, saying that anyone can meditate even he is a drunkard. These cheap words attract people and these rascals become popular. So we don't want cheap popularity; I was very glad to learn from Gargamuni that Brahmananda refused to place my identification with so many cheater Swamis. We shall always remain distinct from all these cheaters. If we can convert one person in Krishna consciousness, that is our success of life. We don't want too many rascal followers. Let us perform this movement sincerely with faith in Krishna and people will gradually appreciate our service.

I thank you very much once more for your ardent desire to cooperate with my missionary work. Krishna will make you happy.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 29 December, 1967

67-12-29

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 12/27/67, along with the MacMillan Co. agreement form. Prior to this letter I have received your other two letters, but I was expecting this letter, so I did not reply your prior letters earlier. I am sending herewith the agreement duly signed by me. Regarding Mr. Alan Watts introduction, I may inform you if the books will sell nicely by Mr. Watts introduction I do not mind his nonsense. The other gentleman Professor Edward Dimmock of the University of Chicago who is a student of Vaisnavism is willing to give some introduction. But you say he is not well known. For me, either Professor Dimmock or Mr. Watts both are nonsense. Now for selling purpose, if you think Mr. Watts is nice, I have no objection. I give you full power of attorney in this connection. Whoever you like like you can accept.

Regarding other books printed by, published by, or distributed by some European firm is very welcome. You have got also the full power of attorney in this connection. Krishna has sent you to me to help me in my mission. As you are my sincere spiritual son, Krishna will dictate to you what to do in this connection. So I have full faith in you and you can determine as Krishna speaks within your heart.

Regarding Hayagriva and Kirtanananda, if they come again we should accommodate them and should not continue the misunderstanding that has been engineered. I think Hayagriva is anxious in having his name printed in the publication of Gitopanisad. I do not have any objections that his name may be mentioned as one of the editors helping in the editing of Gitopanisad, just to encourage him and keep him in our camp, in case that he may come back and accept our philosophy and resume his editing talent. He has committed a blunder, but just so that he may be encouraged to come back you may mention his name also along with Rayarama's. He is not so convinced of his impersonalist philosophy. It is only due to Kirtanananda's influence that he has left us.

Yes, please send the $500.00 to the United Shipping Co. as I have instructed. When you go to India you may see the manager of Scindia and talk with her with the letter of introduction that I shall give you. It is my decision that you do not leave until the MacMillan agreement is completed.

Your idea of manufacturing the incense in one center is my idea also. Here in S.F. Gargamuni has told me that he is arranging for it to be produced. From here all the temples will be supplied, not that every temple should make it.

I have received the Dwarkin and Sons letter. I have not received any letter from Acyutananda as of yet so please wait till I have received a letter before you write him.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Please deliver MSS. to M/s M&Co. as much as already complete.

Letter to: Balai

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San Francisco 29 December, 1967

67-12-29

My Dear Balai dasi,

Please accept my blessings. I thank you very much for your letter of Dec. 26, 1967. In reply I am very happy to hear you are doing so nicely in executing this Krishna Consciousness. Please go on chanting Hare Krishna, and typing, cooking, cleaning or whatever the engagement for Krishna; that way you will always be happy.

To answer you question regarding your names: Balai is the name of Baladeva., Krishna's elder brother. His wife is called Balai dasi, or His girlfriend is called Balai dasi. Baladeva. is not different from Krishna. He is first expansion from Krishna. All the incarnations and expansions begin from Baladeva. Lilasukha is name of Bilvamangala Thakura; this Bilvamangala Thakura was a great devotee of Krishna and he wrote a famous book Krishna Karnamrta, recognized by Lord Caitanya. Kancanbala was one of the gopis in the association of Krishna. Indira was also one of the gopis in the association of Krishna. Ekayani was the wife of a great sage who was in the Satya Yuga when all persons were paramahamsas or liberated persons. Ekayani's husband was a liberated person.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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San Francisco 29 December, 1967

67-12-29

My Dear Jadurani,

Please accept my blessings. I thank you very much for your letter of Dec. 23(?), 1967, and I am glad to hear you are doing so nicely in Krishna Consciousness.

Regarding your questions: This incidence is in the Srimad-Bhagavatam. Bhismadeva.., when he was lying on his arrow bed before passing away, Lord Krishna, accompanied with the Pandavas, came to see him. Ordinarily, Bhismadeva.. was worshipper of Lord Visnu, but he knew also that Krishna is the same Lord Visnu. When Krishna came to see Bhismadeva.. on his death bed, Bhismadeva.. remembered Krishna in His fighting feature at the battlefield of Kuruksetra. Bhismadeva.. wanted to see Krishna angry, he knew that Krishna was very kind upon him, but to make a front he displayed a chivalrous mood, pretending to kill Arjuna, although he knew it very well that no power in the world could kill Arjuna while he was shielded by Krishna Himself as his charioteer. Yet he tried to agitate the mind of Krishna, but Arjuna he almost killed. Actually, Krishna thought it that Bhismadeva.. was to see Him in His angry mood and supposed to be broken in His promise, to fulfill the desire of Bhismadeva.. He got down from the chariot and took a wheel of the chariot, going forward as if to kill Bhismadeva.. Bhismadeva.., as soon as found Krishna in that angry mood, he gave up his fighting weapons and prepared himself for being killed by Krishna. This attitude of Krishna pleased Bhismadeva.. very much, and at the time of his death he recalled back the angry feature of Krishna. He was a military man so he was pleased to see Krishna in military spirit, as much as the Gopis wanted to see Krishna as the most beautiful lover. There is no difference between the attitude of the gopis and Bhismadeva.. in the matter of exchanging transcendental mellows between God and His devotee. Krishna can be loved in any feature and because he is absolute there is no difference to love Krishna as a military man or as a simple Gopi.

During the day the two sides would battle, and at night they would visit one another's camps, just like friends, talking and eating together. Bhisma was accused of not trying hard enough to kill the Pandavas, due to affection for them. So, he said, tomorrow I will kill all five brothers, and these five special arrows I shall kill them with. For safekeeping Bhismadeva.. gave the five arrows to Duryodhana, who had accused Bhisma of too much affection for the Pandavas. Formerly, Duryodhana had made promise to Arjuna that he could someday ask for some favor, so Krishna, knowing all these things, sent Arjuna to Duryodhana for asking favor of giving the arrows to Arjuna. So as the promise was made, Duryodhana gave Arjuna the arrows, that night. Next day, Bhisma knew it was Krishna who arranged all this, and so he told Duryodhana, today it will be either Arjuna or I, but one of us will die. And so he fought very hard to kill Arjuna, but with Krishna as Protector, no one in world could kill Arjuna. Krishna's body was pierced, here and there, all over as you like. As military man, Bhisma had no right to shoot the chariot driver, but he knew Krishna's body is not material, and will not be harmed, so he took pleasure in piercing the body of the Lord. Bhismadeva.. became so pierced with arrows that he laid down and with the arrows all standing on end, all over stuck through his body. Yes, Lord Brahma and Lord Siva came and were there in the sky with many demigods, and throwing flowers. You can consult Srimad-Bhagavatam second part.

The picture and contents of the article appearing in Harvard Crimson is very nice. Krishna has already recognized you as one of the prophets of this missionary work, and I approve this statement. Please go on in Krishna Consciousness and I'm sure even in my absence you will be doing nicely acting as prophet.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received your Namakali wrapper.

Thank you very much.

ACB

Letter to: Acyutananda, Ramanuja

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San Francisco 30 December, 1967

67-12-30

My Dear Acyutananda and Ramanuja,

Please accept my greetings. I have become too much anxious about you. Please accept my blessings and let me know the news of Delhi affairs. I have sent you a letter to Vrndavana address but have received no reply. Here I am well and delivering lectures with evenings meetings. Yesterday I met Mr. B. K. Nelson and he's arranging for my permanent visa. Yesterday I have also signed the agreement with MFS MacMillan Company for publication of Gita. Please reply to this letter immediately and let me know all the reports. Hope you are doing well by the grace of Lord Krishna. Awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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San Francisco 30 December, 1967

67-12-30

My Dear Satsvarupa,

Please accept my blessings. I have received back the tape which you have typewritten. The inquiry about porce should be force. Today I am sending you two Krishna Conscious lectures, tape recorded into the dictaphone. Please write them properly and send me one copy. The best thing will be as soon as you typewrite the two, send me one copy after editing as you were doing formerly. I'll keep one copy with me, you keep one copy with you, and if further editing is required for which another copy should be kept with you.

You will be glad to know that yesterday I have signed the agreement with MacMillan for publishing Gitopanisad, and also, Mr. B. K. Nehru was met by me day before yesterday and he has promised to help me in getting the permanent visa.

So far my health is concerned, Gaurasundara is keeping me quite fit by massaging and Govinda dasi is supplying me upma. Perhaps you have never tasted what is upma. But if Jadurani can prepare it I shall send the formula.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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San Francisco 31 December, 1967

67-12-31

My Dear Rayarama,

Please accept my blessings. My joy has no bounds when I received your calendar so nicely imagined. Now I think Krishna has selected the right person for our propaganda department-Sriman Rayarama Brahmacari! A sincere worker is always recognized by Krishna. I do not know how shall I thank you, but I am confident of my future hopes in the sincere students like you, Brahmananda and others; & now if I die I will die blissful, the work will go on.

Here, all the students, especially Gaurasundara and Govinda dasi are taking my personal care. Upendra and Uddhava they are personally cooking for me, and Mukunda is personally looking after my permanent visa. So I see all round hopes; there is nothing to be disappointed in my service to Krishna. Let us go on with our work for Krishna for His satisfaction and for the benefit of the whole world. Thank you once more for your great service.

I have already sent the contract signed by me and given Brahmananda full power of attorney to do best as he likes.

I think if they accept our philosophy in total, we can make some compromise with Hayagriva and Kirtanananda. But they cannot interpret our philosophy in their own way.

Thanking you once more for your great service. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-1

Letter to: Nandakisora

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San Francisco 24 December, 1967

67-12-24

My Dear Nandakisora,

Please accept my blessings. I am very glad to accept you. I am in due receipt of your letter of Dec. 24, and I am very glad to accept you as one of the servitors of Krishna. You are right when you say our past life is a dream only. Just like at night we see so many dreams and in daytime we forget everything. Similarly we forget everything of our past life and as such so long we do not be reposed to our spiritual factual life, all these changes of lives one after another are considered to be dreams. Less intelligent persons are very much interested in dreaming life, but one who is intelligent enough he searches after eternal life. The modern civilization does not understand what is eternal life. They are busy with the spot life of 50 or 100 years. Fools cannot think that one is not for 50 or 100 years, but one is for eternity.

Krishna consciousness is the life of eternity and I am glad you are interested in it. So I am sending you beads chanted by me and your name is Nandakisora Brahmacari. Please follow the rules and regulations and ask Brahmananda about these rules and regulations. He will help you.

Krishna consciousness is the process of eternal life. The process is simple and the results are sublime. You follow it and you will be happy in this life as well as in the next.

I do not know whether you sent me these beads from N.Y. with stamped envelope; if you sent it, that is all right. Otherwise someone has sent them and I am missing his name. Anyway you can chant on these beads and inquire if anyone is missing his beads. Then I can send another (if these are not sent by you.)

Hope you are well,

Your ever well-wisher,

Letter to: Lilasukha

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San Francisco 17 December, 1967

67-12-17

My Dear Lilasukha Dasi,

Please accept my blessings. Your letter of Nov. 26, 1967, received along with your beads. I have sanctified your beads last evening when I initiated two other boys Cidananda and Krishna das. I am very glad to know that you are realizing Krishna Consciousness. The more you chant, the more you will realize.

I think Krishna has brought me again in your country for the purpose of training you perfectly. One must be educated. The education may be taken either in schools or privately but one must be educated. We want many preachers to broadcast this message Krishna Consciousness. Without education we cannot preach because a preacher has to meet many kinds of opposite elements. One has to be engaged in one's specific occupation and at the same time to advance in Krishna Consciousness. Herewith please find your beads. Get some Small Beads to be fixed up in your neck. Have regularly the Tilaka marks. Brahmananda will assist you in all details. Be happy in Krishna Consciousness. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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San Francisco 30 December, 1967

67-12-30

My Dear Madhusudana,

Please accept my blessings. I am so happy to read your letter dated Dec. 28, 1967. And I am very concerned that due to your sincerity and service mood you have improved in Krishna Consciousness excellently. Whatever allocation of duty there may be, if we try to execute such specific duty sincerely, that alone can make us much more advanced in Krishna Consciousness. In the Bhagavad-gita, it is stated that for the fixed up devotee there is one duty. This duty is understood through the transparent medium via media of the Spiritual Master. It is better service to Krishna and Spiritual Master in a feeling of separation; sometimes there is risk in the matter of direct service. For example, Kirtanananda was giving me direct service by massaging, cooking for me, and so many other things; but later on by dictation of Maya, he became puffed up, so much so that he thought his Spiritual Master a common man, and was existing only on account of his service. This mentality at once pushed him down. Of course, those who are sincere devotee, they take direct service as an opportunity, but the illusory energy is so strong that it acts on this doctrine of familiarity breeds contempt. Kirtanananda was thinking I was existing on his service, instead of realizing I was giving him opportunity to do me some service.

My advice to you is to continue your good attitude that you are keeping now and this alone will help you in advancing your cause of Krishna Consciousness. I am pleased that you are very diligently assisting Rayarama. Rayarama is a sincere worker and by assisting him you will be benefited. You are doing your best and I shall advise you to continue this attitude.

Regarding smearing on the Body of Lord Jagannatha: You should always know that the Body of Lord Jagannatha is spiritual. We are given the chance of serving the Spiritual Body and according to Revealed Scriptures, we should serve the Transcendental Body of the Deity just as we try to serve our worshipable personalities. To continue a sense of devotion, it is better to wash the Body of Lord Jagannatha with hot water so that we may have the feeling that Lord Jagannatha is more comfortable. We should offer foodstuffs to the Deity and allow enough time to eat them. These are all transcendental sentiments. At Vrindaban, the Deities are offered foodstuffs and time is allowed as in the case of others. Yes, before offering anything to the Deity you must be satisfied that it is a first class offering and there is no objection if you taste it by smelling. But you should not smell for other purposes. The whole idea is that devotional service should always be immune from sense gratification.

I am very glad that you are prepared to go to Vrindaban. Many students, boys and girls, are also prepared here to go to Vrindaban. I am just in negotiation for a good place for you and as soon as it is fixed up, we shall go to Vrindaban, at least one dozen students. Acyutananda and Ramanuja had very good reception and they are planning to preach Krishna Consciousness and to open a branch there, and I have encouraged them in that idea. My dream is that at least one dozen students shall remain in Vrindaban and trained up nicely, and sent for preaching work all over the world.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Blanche

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Los Angeles 2 December, 1967

67-12-02

My Dear Blanche,

Please accept my blessings. I am so glad to receive your letter appreciating Krishna Consciousness movement. As stated by you, it is truly a happy movement. Lord Caitanya said that the ocean of Krishna Consciousness increases daily and it is never experienced in the case of mundane ocean. In other words, nobody is static in Krishna Consciousness and everyone becomes a dynamic force for spreading the movement. It is understood that you have been in the Temple for not a very long time and still you have appreciated very much the spiritual movement. Try to read our books and you will advance more and more. Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

1968 Correspondence

January

Letter to: Brahmananda

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Los Angeles 11 January, 1968

68-01-11

My Dear Brahmananda,

Please accept my blessings. Perhaps you know that I have come to L.A. on Saturday last and before coming here, I received one letter from you regarding publishing of Gita. It is understood that the book is going to be published by the month of August and it will be available for us in the month of September 1968. But I have heard nothing from you about the contract which I have sent you back duly signed. I am anxious to know whether Messrs. MacMillan Company has also signed contract and have paid the promised money $1000. I shall be glad if you will enlighten me on this point.

Recently I received one unsolicited letter from Sri Hanuman Prasad Poddar, a copy of which is sent herewith for your reference.

Just yesterday Subala came here and he was saying that your N.Y. center is going on very nicely and attractively. I am so glad to have this report and I thank you very much for conducting the center so nicely. I have also received one letter from Rayram, the reply of which is enclosed here. Please hand it over to him.

Awaiting your reply. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

GITA PRESS GORAKHPUR, U.P. (INDIA.) Dated 20-12-67.

Respected Sir,

Really you are doing wonderful work. By successfully flying aloft the banner of Sri Radha-Krishna's sweet Name in such a far off and strange land. You have marvelously proved the glory and irrepressible charm of the Divine Pair and Their sweet Name.

I am sending some books and pictures which you would find useful for your noble mission.

With salutations to Sri Hari,

I am yours sincerely,

Hanuman Prasad Poddar

Letter to: Rayarama

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Los Angeles 11 January, 1968

68-01-11

My Dear Rayarama,

Please accept my blessings. I thank you very much for your letter of January 3, 1968, on ISKCON PRESS stationery. It is so nice and attractive and all the credit goes to you and your assistants. Please convey my sincere thanks to your two assistants, Jaya Govinda and Purusottama, for their sincere service in the cause of Krishna Consciousness. Please take it for granted that I have sanctioned for all your schemes. Because you are sincere worker Krishna is dictating from within yourself as He has promised in the Bhagavad-gita, and things are coming so nicely. May Krishna grace you more and more and in your advance service of Krishna Consciousness. You have very nicely stated that I am your life. This means you are my body and so neither life nor body can be separated because on the spiritual platform there is no such distinction. On material platform sometimes life is separated from body, but in the Absolute platform there is no such distinction. Dr. Radhakrishnan foolishly makes such distinction on the Body of Krishna, and therefore when Krishna says that one should become His devotee, he commends that it is not to the Person Krishna, but to the Light within Krishna. He does not know that in the spiritual platform, there is no such distinction of life and body.

I am very sorry that Satyavrata has left us on some petty sentimental thing. Please ask him to come back and excuse me if I have struck his sentiment. I think he should be permanently on the editorial board and you can give him any serious engagement as you please. He may be replaced in the place of Hayagriva if he is not going to join us. Recently I received one letter from Hayagriva and I replied it promptly. The thing is, everyone of us should think as servant of Krishna. In the service of Krishna there may be sometimes transcendental competition but there cannot be any disruption. Please call Satyavrata and give him serious engagement as he likes to take. He is a good soul and he must be satisfied.

I wanted Teachings of Lord Caitanya to be immediately printed, therefore I said that it may not be delayed by further editorial work, but if you think that it needs further editorial work, please do it through Satyavrata, and forthwith prepare the manuscript ready for printing.

You will be glad that two parts of Srimad-Bhagavatam is already in the press in India, and I have sent money for purchasing the paper. In my opinion the Bhagavatam work should be immediately resumed. I am preparing tape recordings and sending them to Satsvarupa for typing, and after his typing, the copies may be edited, either by you or by Satyavrata, or combinedly, as you think best. And immediately final copy should be submitted for printing in India, one after another. In future, if MacMillan or any other company, takes our publication work, it is well and good, but at least one edition should be printed without further delay. Kindly think over this matter and chalk out program for progressive work. I say once more that both you and Satyavrata may take up this editorial work. I shall be glad to hear also about your health and how you are feeling now about your appetite and general health. And I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Los Angeles 11 January, 1968

68-01-11

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your statement regarding Jivanuga, and it is clear that he is crazy. I have already advised Jayananda in this connection that we cannot make the society an asylum for crazy people. It is not our business.

Jayananda is a very sincere and intelligent boy and I think his decision should be accepted as final in the matter. Not only in this case, but in every other complicated case. The elected authorities in the management of the temple should be the final authority in these matters. Otherwise, the society cannot be managed. Our main principle should be to advance the cause of K.C.

I am glad to learn that your co-operation for this society is appreciated by the authorities, We should learn to forget and forgive minor incidents because whenever there are two men in a place, there is always some misunderstanding. Such misunderstanding happens even between husband and wife-what to speak of others. But we have to adjust things on the basis of Krishna Consciousness. We should always remember that K.C. is a challenge to the modern misguided human society, and we have to meet many unfavorable incidents.

But of we are sincere to Krishna and the Spiritual Master, combinedly, then everything will be favorable settled. We should always remember that K. C. can only remain on two parallel lines of Krishna and Spiritual Master. Chant Hare Krishna sincerely and all good intelligence consultation shall come from within. Krishna says that those who are engaged in My service, I give intelligence for his progressive march.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 11 January, 1968

68-01-11

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your very encouraging letter dated January 3, 1968. Because you are a sincere servant of Krishna, Krishna is giving you gradually facilities to advance in your engagement of Krishna Consciousness. I am so glad to learn that now you have nice apartment of 4 rooms, and also a nice job for meeting your all necessary expenses. Take them as benediction from Krishna and utilize them for Krishna Consciousness business. If you can provide yourself by independent handwork then you can give up your present job, otherwise you continue with your job, even it is nonsense. The thing is, we must have sufficient time for executing Krishna Consciousness business, so you have to select which one will be suitable for you. If you think that by carving Jagannathas or painting you will have sufficient income, it is very nice. Otherwise do not give up your present job for some future hope. Rayarama's suggestion to open an asrama is very nice. If it is possible to keep sufficient number of cows in the asrama, there can be very nice milk business and that may make sufficient income for maintaining one institution for educating children in Krishna Consciousness. Actually the modern educational institutions are different grades of slaughter houses. If you can open an ideal institution for the future children of our associates, it will be a great service. Actually as I have already discussed in my Srimad-Bhagavatam, for economic problem one requires a little land and a few cows. Then the whole economic problem is solved. We should utilize our time for elevating ourselves in Krishna Consciousness than for so-called economic development. If we are satisfied with plain living, with minimum time and the balance time is engaged for elevating our Krishna Conscious program, then every man can be transferred to Goloka Vrindaban, just in this very life. The modern civilization has encumbered the mode of living and people are engaged all the time in the matter of eating, sleeping, defending, and mating. Both yourself, and your wife Himavati are good combination. If you can develop such an institution for future children of the society, or outside the society, it will be great service for the humanity. I am sure Krishna will give you more and more intelligence in this matter, if you seriously think on the subject by gradual evolution. Offer my blessings to your good wife and I pray to Krishna for your all round prosperity. Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Andrea Temple

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Los Angeles 13 January, 1968

68-01-13

My Dear Andrea Temple,

Please accept my blessings. I have received your letter of January 9, 1968, and I thank you very much for it. I have heard from Govinda dasi that you are such a nice girl, and I appreciate your sincere interest in this Krishna Conscious philosophy and this Sankirtana movement of Lord Caitanya. I have also heard how you typed Sri Sri Brahma Samhita and I am very pleased with your sincere service.

Recently I have come to Los Angeles where the warmer climate is better for my health than in San Francisco. I am told the Bahama Islands are very warm year round, and I am very interested to come there. If you can find an appropriate storefront, and decorate it nicely for a Temple, with altar, pictures, candles, incense, etc., and begin holding Kirtana there, then I will come there in February to the Bahama Islands, and give lectures there in the Temple. You will be doing very good service to Krishna, and it is not very difficult to do. People will come, you will see. However, if it is not possible to do this, then I will be very happy to meet you when I go to New York in April, and to Montreal afterward.

Please go on chanting (16 rounds daily if you can), reading Srimad-Bhagavatam and our other literatures, and you will always be happy, both in this life and the next. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 13 January, 1968

68-01-13

My Dear Jadurani,

Please accept my blessings. I thank you for your nice letters of Jan. 11, and 13. I thank you for your kind appreciation for the tapes received there. Also, thank you that you are trying to organize all the artists, and doing so nicely. No, there is no color picture of Lord Caitanya's birthplace and temple at Mayapur. You can color with your choice. Yes, try at your convenience to paint pictures from the Bhagavat statement, in terms of the purport and explanation.

So long we have got materialistic view the serpent is fierce. When Prahlada Maharaja saw Lord Nrsimhadeva, he was not at all afraid of the fierceful feature of the Lord. The big jaws and nails of the Lord Nrsimhadeva and fiery tongue of the Lord, and gigantic Lion's Head did not create any fierceful havoc before Prahlada Maharaja. He said, "My Dear Lord, I am not afraid of this your fierceful feature, but I am afraid of the repeated cycle of birth and death in the material existence." That instruction is very valuable. In our material existence, we are always in dangerous and fierceful condition, but by the spell of Maya, we do not take it very seriously. The Serpent-like feature of the Lord is another expansion of the Lord, to provide His Place on the Ocean. He is not at all fierceful to the devotees.

Yes, the ecstasy of separation of Spiritual Master is even greater ecstasy than meeting with Him.

Please continue your excellent service and I will always be so pleased with your sincere service, as I am so much happy with you. Hope you are well, and I hope your injured thumb is now fully recovered.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 13 January, 1968

68-01-13

My Dear Pradyumna,

Please accept my blessings. I thank you for your nice letter of Jan. 13, 1968. Your eagerness to render service to the Lord is very much appreciated by me. Please get the copy of Sri Sri Brahma Samhita, and begin the transliteration. I think you know the diacritical marks for transliteration; please use them. Please send me full photostat copy of the original Brahma Samhita. I shall begin writing my own commentation after my Guru Maharaja. Gaurasundara will be helping me prepare this Brahma Samhita. After you finish transliteration of Brahma Samhita then we shall see for Srimad-Bhagavatam. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Kancanbala

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Los Angeles 14 January, 1968

68-01-14

My Dear Kancanbala dasi,

Please accept my blessings. I have duly received your letter (undated), and noted the contents very gladly. My sincere blessings are for you for your nice prosecution of Krishna Consciousness. Whatever you are doing at the present moment is approved by me and I think on account of your becoming a sincere soul, Krishna is dictating from within and you are doing things so nicely. There are two gurus-one internal and the other external. The internal Guru is Krishna Himself seated in everyone's heart, and the external Guru is the Spiritual Master. So a sincere devotee is helped both externally and internally. To the sincere devotee the internal Guru Krishna dictates, but the thing has to be conformed by the external Guru then it is all right. I am very glad that you don't go out, and keep indoors engaging yourself in Krishna Consciousness activities.

Regarding love affairs in the material world: they are only shadows or reflections of the real love with Krishna. If you love Krishna in any capacity, you shall never be frustrated because everything in Krishna is perfect, eternal, blissful, and full of knowledge. So continue your present activities and chant your beads; whenever there is some difficulty consult Brahmananda or write to me; and Krishna will help you more and more on the path of perfection. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Los Angeles 14 January, 1968

68-01-14

My Dear Umapati

Please accept my blessings. Since you talked with me on the telephone, I received also your letter of Dec. 30, 1967, but I could not reply the same on account of my shifting to Los Angeles. I have come here last Saturday the 6th of January. I am feeling well here because the climate is warmer. I thank you very much for your acceptance of my guidance. My guidance means Krishna's guidance. I am very poor and therefore I can pray only to Krishna for your guidance. Krishna is Absolute and we are all under His guidance but the bona fide Spiritual Master is accepted as guidance because he is transparent via media between Krishna and the devotee. The devotee has no access to Krishna without the via media.

From your letter I can guess a first hand knowledge of Kirtanananda and Hayagriva. In the meantime I have received two letters from Hayagriva; one is already replied and the other is pending. Our line of action is simultaneous service to the Spiritual Master and Krishna. Without being favored by Krishna, nobody can have the association of a bona fide Spiritual Master and nobody can have the mercy of Krishna without being favored by the Spiritual Master. It is so intimately connected.

Kirtanananda's refusal to accept the Parampara system and authority of the scriptures is the cause of his misfortune. His version that the sun and the sunshine are one and the same is right, but when the sunshine is in the room it is not correct to say that the sun is in the room. His knowledge therefore is imperfect and therefore he cannot be a preacher. He is therefore contemplating for starting nightclub of the psychedelic type. His association is not desirable for the present neither I can think of his future correction. Hayagriva has fallen a victim and I am sorry for this.

Anyway, my dear boy, please remember that Maya is very strong. Any one of us can be arrested by her at any moment if we are not strongly attached to Krishna Consciousness. So my request to you and all others is to follow the principles of Krishna Consciousness adherently and there is no danger however the Maya may be strong. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna, Harsarani

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Los Angeles 15 January, 1968

68-01-15

My Dear Yamuna devi and Harsarani devi,

Please accept my blessings. I am in due receipt of your letter, undated, and I can understand that in some points you disagree with Gargamuni but you have not clearly mentioned what is this point of disagreement. So far I know, Gargamuni's activities are approved by the president Jayananda, and so far I know Gargamuni, he has a business tactfulness, but his aim is to help the society financially. Whatever he does is not for his personal interest but for the interest of the society. If you have any specific grievance, please let me know, but don't be disturbed by any sort of disagreement with your God-brothers and sisters. Each and every living entity is an individual soul and as such disagreement is quite possible in our dealings with one another but we have to consider the central point of interest. You are both very intelligent sober girls and I have got good estimation of you; do not take at any time an attitude of non-cooperation because you may have not agreed with another's point of view. I have heard about the incidents created by a new devotee, Jivanuga. He appears to be a crazy fellow. He should not have been initiated, but I have given him a chance to improve. Next time I am not going to initiate anybody who has not attended our classes at least for 3 months, and is not recommended by the leading members of the society. Less intelligent persons cannot take to Krishna Consciousness. Please let me know what is your specific grievance, but I request you not to become disturbed. The plan of your husband and yourself, Yamuna, of going to India is approved by me, I am simply waiting for the place where you shall stay. I have already informed this matter to Guru das and he is preparing for this. We shall require at least one dozen students to go to India and stay there at least for 6 months, and be completely trained up on our line of activities. The place which I am arranging by negotiation with authorities will be sufficient of accommodating at least 50 students and if Krishna gives us that place it will be a great success.

Physically and mentally we may be disturbed sometimes, but we have to stand erect on the spiritual platform. I may inform you in the connection that I am at the present moment physically unfit; I am having always a buzzing sound in my brain. I cannot sleep soundly at night, but still I am working because I try to be in my position of spiritual platform. I hope you shall try to understand me right, and do the needful. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 15 January, 1968

68-01-15

My Dear Guru das,

Please accept my blessings. Acyutananda and Ramanuja Brahmacaris are now at the following address. c/o N. Banerjee, 114 Elliot Road, Kanpur 4, India. They are contemplating to open a preaching center at Kanpur, and you can open correspondence with them before starting for India.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 15 January, 1968

68-01-15

My Dear Upendra,

Please accept blessings. I have received your two letters and they are very nice. By Krishna's Grace, you are doing well and continue the same faithfully. Krishna will give you intelligence for proper guidance. Offer my blessings to Uddhava & Krsna dasa.

Yours ever well wisher ACB

Letter to: Hayagriva

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Los Angeles 15 January, 1968

68-01-15

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated January 10, 1968; it is very nice. I do not find any basical difference of philosophy. From the very beginning I have always preached that basically we have no difference between the Christians, the Mohammedans, the Hindus, or the Buddhists, the four principal religionists in the world. But there is a class, Impersonalists, whom we consider as atheists. The atheists directly say there is no God, and the Impersonalists say there may be God, but He has no form. It is indirectly saying that there is no God. I am very glad to read in your letter a nice line, "My main concern is seeing Him constantly in my daily life, that is, to constantly remember Him and not to forget Him." This is actually Krishna Consciousness.

We can remember Krishna in every moment. We can remember Krishna while taking a glass of water because the taste of water is Krishna. We can remember Krishna as soon as we see the sunlight in the morning, because the sunlight is a reflection of Krishna's Bodily Effulgence. Similarly, as soon as we see moonlight in the evening we remember Krishna because moonlight is also reflection of sunlight. Similarly, when we hear any sound we can remember Krishna because sound is Krishna, and the most perfect sound, transcendental, is Hare Krishna, which we have to chant 24 hours. So there is no scope of forgetting Krishna at any moment of our life provided we practice in that way. The society for Krishna Consciousness is meant for preaching this philosophy throughout the world and I was very happy to receive your cooperation and I am still hopeful that the philosophy of Bhagavad-gita as Science of God can be preached by you and all your God-brothers.

Regarding the manuscript: It is very difficult for me to see it again, but I inquired from Brahmananda whether the manuscript is already delivered to MacMillan Company or not. If it is not delivered then I shall try to see it again. Your fear that the entire society will be in danger by Raymond's editing of the Gita is not very suitable remark. Rayarama may not be as qualified as you are, but his one qualification that he is fully surrendered to Krishna and his Spiritual Master is the first class recommendation for his editing any one of our literatures, because editing of Vedic literatures does not depend on academic education. It is clearly stated in the Upanisads that one who has implicit faith in God as well as in the Spiritual Master, to him only the import of Vedic literature is revealed. I think Rayarama is doing work in that spirit and his recent publication of several booklets and Back to Godhead and a calendar are all first class proof of his sincerity of service. Anyway, when I started Back to Godhead, it was my intention that your academic career and Rayarama's sincere service would be a good combination; unfortunately, I do not know why, you do not agree with one another. To me, English language is undoubtedly a foreign language, and I thought your combination of editorship will help me a great deal. Anyway, whatever is done is done. I wish that the misunderstanding created at the present moment may be mitigated by mutual cooperation and we can start fresh with renewed energy for service of the Supreme Lord. I think you will agree with me.

I am very much obliged to you when you write to say, to have some tasks to be done by you under my guidance. Perhaps you know that we have got to finish the Srimad-Bhagavatam in 60 parts, out of which we have published only 3 parts. Two parts are already in the press in India. So still we have to finish up 55 parts to complete the whole text of Srimad-Bhagavatam. I am now very much hopeful that it will be done with your good cooperation. To finish the whole Bhagavatam I require about $40,000, out of which I have got about $12,000 contributed by Brahmananda, Jayananda, and others.

Your statement "I took this job out in Wilkes-Barre with intention to make enough money to be able to join you in India, because, when you and Kirtanananda left for India, I thought that you might never return to this country, and I was hoping to join the both of you there." Yes, actually that was the program, but Kirtanananda made everything topsy-turvy. After we reached Vrindaban, Kirtanananda became too much eager to return back. He was daily insisting me for his return back and once I told him that I have no money, how you can return? In reply to this, he said that he would go to the American Embassy as American citizen and take money from there and he would return. Then I was obliged to arrange for his return passage money and because he changed his program the society practically lost $1200 for his going to India and coming back again without any purpose. I thought that part of this money could be recovered if he would return to New York, stopping a few days in London to see the prospect of opening a branch there. He agreed, and I gave him letter of introduction, and required money for immediate expenses, but he had no desire to stop at London and he directly reached you. He was also very eager to take sannyasa and I awarded him the sannyasa order; and I do not know, he wanted a certificate of his sannyasa. We never took any certificate of our Spiritual Master or anyone, but he told me that it was required for facility of preaching, so I gave him the certificate, but unfortunately the whole thing was smashed by different doctrine. Now it is understood from the letter of Umapati that Kirtanananda does not believe in parampara or in the necessity of scriptural authority. He seems to feel that this is a sort of tyranny. That means, after taking sannyasa and understanding the philosophy for more than a year, he has changed the whole view, and I do not understand how you would like this recent doctrine.

Anyway, I am very much hopeful that you are eager to go to India and accept voluntarily the task under my guidance. I am searching out a very good place in Vrindaban for the accommodation of my American students. Kirtanananda has seen the house known as Jaipur House. This house is in the hands of the Rajastan government and negotiation is still going on, and from the correspondence, it appears to be favorable. Now I am awaiting the final decision; as soon as I hear the decision I shall again return back to India with some other students. And I shall be so glad if you also come to India as originally envisaged. In Krishna Consciousness, if you stick to the principles of Bhagavad-gita, there is no question of disharmony; disharmony is created by some rascals of the Impersonalist class who try to comment upon the Gita differently. Doctor Radhakrishnan and company are of the same class. This class of men have no right to touch Bhagavad-gita because they do not come through the parampara system. I shall be glad to hear from you; if you are prepared, to go with me when I next return to India maybe within the next 4-6 months.

I shall be glad to hear from you how Kirtanananda is recovering from injuries of recent fall. And I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa, Yamuna

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Los Angeles 16 January, 1968

68-01-16

Dear Guru das & Yamuna devi,

Be good boy and girl and always chant the HARE KRISHNA mantra and you will be so pleased with the result.

Yamuna you are little better than Janaki but don't get puffed up and be good to those a little less fortunate. Guru das your work is so nice and you are a very important member of our society. You and your wife work so well there shall never be any problems.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 16 January, 1968

68-01-16

My Dear Brahmananda,

Please accept my blessings. I am in receipt of your letter of Jan. 11, 1968, along with the letter from Menno Hertzberger and Co. I think this man will not be suitable for printing of our books. I shall be glad to hear from you if you have received any reply from Dia Nippon Printers in Japan. In the letter of Mr. Krimpen it is understood that printing in India, Hong Kong, and such countries is cheaper.

The suggestion of Mr. Kallman of Krishna Consciousness Kit is very nice. Please try to fructify this idea as soon as possible. As there is still time to get Bhagavad-gita ready published by MacMillan Co., Mr. Kallman may not come to S.F. so quickly. I am expecting to return to N.Y. by the end of March or beginning of April. At that time, he may take the recording of Krishna Consciousness speech in 3 gramophone records.

Regarding Brijbasi affair: You can send the copies of letters and their acceptance receipt of money may be sent to Sriman Hitsaran Sharma, as follows: Pandit Hitsaran Sharma; Radha Press, Main Road; Kailash Nagar; Delhi-31, India. You can write to him all details about the dealings of Brijbasi Co., and in my name request him to take it very seriously. They are respectable firm; why they are lingering this matter? If there is sinister motive, which we cannot believe they have, then we have to take steps against them. Request Hitsaran Sharma to deal the matter seriously and on his report we shall take necessary steps. Hitsaranji may instruct his younger brother to take up this matter. I am also enclosing one letter herewith for Hitsaranji which you may enclose with letter to him.

Regarding Bhattacarya Emporium letter: I have handed over the copy to Mukunda for necessary action. Bhattacarya's charges are high; as I have already informed you, there is a complete arrangement for supplying our goods from India. I have already made them; there is no difficulty. First of all you decide whatever you want to import, then I shall begin to give you directions. The arrangement is complete. There will be no difficulty to import cloth, incense, musical instruments, and so on. The shipping element is there, and the carrying arrangement is there, now you decide what you want to import then I shall give you directions.

I am anxious to know whether MacMillan has signed contract and paid the $1000.

I received copies of Queens College in N.Y. article and their letter. It is very encouraging.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-1 P.S. Gargamuni is organizing a centre in Berkeley & we shall open it very soon.

Letter to: Gargamuni

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Los Angeles 16 January, 1968

68-01-16

San Francisco

My Dear Gargamuni,

Please accept my blessings. I am very much enlivened of your new Krishna Conscious enterprise and the whole proposal is very nice. I think immediately arrange for this because we want younger generation to participate in this Krishna Consciousness movement. I understand the new place is quite suitable and it will be very convenient for the students coming there. I have got all agreement with this proposal but still you consult with Jayananda and Mukunda and settle up things immediately. Jayananda is there and Mukunda has also gone there.

I am keeping quite fit under the personal guidance of Gaurasundara and Govinda dasi. I think as soon as your new store is complete, I shall return to S.F. and begin our new classes there. It is most gratifying that you say there is no financial worry, you will manage. I am sure Uddhava and Upendra will join you in this enterprise. You are sincere servitor and therefore Krishna is giving you more and more opportunity for service. Please organize this center nicely, I think it is very nice for our purpose.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-1.

Letter to: Uddhava, Upendra

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Los Angeles 16 January, 1968

68-01-16

San Francisco

My Dear Uddhava and Upendra,

Please accept my blessings. I thank you for your letter of January 11, 1968, and am pleased with your sincere service attitude. We are all conditioned souls so we are affected by Maya, but if we sincerely chant and serve, our attachment for Krishna will be revived and we will no more have to come under this Maya. Eternally we will be serving the Lotus Feet of the Supreme Lord.

I am obliged to you for your sincere service in Krishna Consciousness. Please both of you join with Gargamuni in the new center and with greater enthusiasm. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 17 January, 1968

68-01-17

My Dear Satsvarupa,

Please accept my blessings. I have your letter of Jan. 9, 1968 duly in hand, and I thank you very much for it. Yes, I will make plans to appear there on May 1; and before I arrive there on May 1, you can please arrange some lectures in different Universities and Colleges, so that after reaching there I will find all the engagements there.

I thank you very much for your kind words, and you can pray to Krishna that I may be for some time with you. That is my desire. I have no objection to death, I am old man; still I wish to live because I want to see that the mission and missionaries I have started may be still more stronger before I leave. So pray to Krishna for this.

Krishna can be known by His Mercy only as you will find in the text of the Kumaras. One thing you will mark that the Kumaras considered themselves sinful after cursing the 2 doorkeepers of Vaikuntha, and this was realized when they are fully conscious of the Supreme Lord. I have sent you one tape today. You will find the explanation there, and enjoy it. Yes, if it is possible to send carbon copies of Srimad-Bhagavatam tapes to other centers; please do so. Also, please send a copy to Gaurasundara of Bhagavatam tapes, and also lectures if possible, c/o of this address. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Today I have also received one letter of 16th & a tape. I have also sent another tape. ACB

Letter to: Rayarama

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Los Angeles 18 January, 1968

68-01-18

My Dear Rayarama,

Please accept my blessings. I thank you for your letter of Jan. 11, 1968, and have noted the contents carefully. I acknowledge receipt of Kirtanananda's sannyasa certificate. I have no objection to the sweatshirts and posters bearing Madhava Visnu. And I am glad to hear that Back to Godhead will soon be ready for selling.

Bhagavad-gita is nearing completion-I heard this before I started from India. The editing has been too much delayed. Now I request you to come here for a week with the full manuscript so that I can see it personally, along with you, and finish the editorial work, within a week. Even after signing the contract, if the manuscript is not submitted, it is regrettable. If it is not inconvenient for you, somehow or other, it will be better if you come here for one week absolutely for this purpose so that we can finish this job without further delay. If need be, it can be retyped also here. We have got two nice girl typists. I wished that the editorial department should be combinedly worked but it has not been successful. You are overloaded with so many works therefore it is being delayed; I can understand this. Therefore, I wish that you may come here for a week, suspending all other business and finish this Bhagavad-gita in my presence.

Hope you are feeling well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Brahmananda & Jayananda that I have received their letters & it will be duly replied.

ACB

Letter to: Jaya Mazo

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Los Angeles 18 January, 1968

68-01-18

Jaya Mazo 600 East 21 Street Brooklyn, New York, 11226.

My Dear Jaya Mazo,

Please accept my blessings. I am in due receipt of your nice letter dated Jan. 12, 1968, and have noted carefully the contents. And because you are already acquainted with Krishna, I have no objection to accepting you as my disciple. Practically, I do not have any disciples; I select so many masters to train them in the service of the Lord. Your natural attraction for Krishna makes it show that in your previous birth you have cultured this science of Krishna Consciousness. In your Poetry, last line, I have changed the word ”beautiful transforming Being” into ”beautiful eternal Being.” Krishna does not transform, but He has millions and billions of expansions which are all eternally existing simultaneously. Just like the sun at noon, and the sun at morning time, and the sun at evening time; they are simply by names and they are eternal. To the sun there is no morning or evening or noon, still we say morning sun, evening sun, noon sun. There is a nice verse in Brahma-samhita-that Krishna is the Supreme Personality of Godhead and has multi-expansions like Rama, Nrsimhadeva, Vamana, etc.

Your letter is very interesting to me and when I shall meet you in N.Y. sometimes in March or April, we shall talk frankly and I shall officially initiate you. In the meantime, please go on attending classes in N.Y. as usual and do it regularly and you will be benefited.

I thank you very much for your appreciation of my disciples in N.Y. and you will be glad to know all my disciples in different centres are being so trained. The four principles of restriction, namely, no illicit sex relations; no animal food; no intoxication; and no gambling, are acting on their character. Character building is the groundwork for seating Krishna Consciousness and the Vedic injunction is that one can advance in spiritual life by following the rules of austerity and celibacy. We do not bluff our students that he has liberty to do all sorts of nonsense, and at the same time advance in spiritual understanding. And because we are a little bit strict in this matter, we have not a very large number of followers, neither do we want any large no. nonsense followers. We want only one moon at night, and we do not care for millions of stars. When we meet we shall talk further on this matter, and I hope you shall be initiated. I thank you very much for your nice letter, and hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sri Krishna Pandit

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Los Angeles 20 January, 1968
68-01-20
Hari Bhaktanudas Sri Krishna Pandit 4092 Kuncha Dilwali Singh Ajmary Gate, Delhi 6 INDIA
My Dear Sri Krishna Panditji,

Please accept my blessings. I am in due receipt of your letter dated January 13, 1968. I have noted the contents carefully, and I thank you very much for you receiving my three disciples, Acyutananda, Ramanuja, and Harivilasa when they were in Delhi.

So far your coming here I think at the present moment it is impossible for the reason that the government of India will not allow anyone to go to foreign countries by spending Indian money. This time when I was coming back to the U.S. I had a great deal of trouble. Though when I went to the U.S. Consul General my visa was granted in 1/2 hours. The gentleman in charge was an Indian and as soon as he saw me he told me, "Swamiji, I'll give you your visa; simply wait here for half an hour." So it was Lord Krishna's Grace. My granting of the P-form was also delayed. My travelling agents had so many difficulties in getting my P-form. The form was sent to the chief controller in Bombay and returned after a month after several telephone conversations from Calcutta to Bombay. Then he sent instructions that if I had money from America I could go. So with great difficulty I had to convince him.

So even if I say that you are required for my service, which of course, will be a kind of luxury for me, and even if I ask Seth Jaydayl to pay for your passage, the exchange controller will not allow you to come. That is a fact. Now the only possibility of your coming is there if you can influence Dr. Zakir Hussein, convincing him that we are spreading a great cultural organization in the foreign countries, and he should allow us to take parties from India for Sankirtana in other countries. If you think you can see Dr. Zakir Hussein with our propaganda papers and if you think he will allow this cultural propagation, then there is a chance for your coming here.

India government has cultural dept. and it is learned that Indira Gandhi is interested in sending learned scholars to spread Indian culture in foreign countries. I am already doing this. It is accepted by the highest authority here in U.S., namely the Ambassador of India. If you can convince Dr. Zakir Hussein, he also knows me well. You can refer my name when you meet him, that I am the same man who presented him English Srimad-Bhagavatam, and he highly appreciated it. At that time, I requested him to give me facilities to go to foreign countries, and he promised to do his best. Now, somehow or other, I am here and ask him if he will allow SANKIRTANA party to come here.

I have got many friends in India who have got money to pay the expense for coming. So if your acquaintance with Dr. Zakir Hussein can help you in getting a SANKIRTANA party to come here, then two strokes will be accomplished at once. I shall be glad to know the result of your attempt. There is government cultural dept. for this; it is simply a matter of convincing him. On hearing from you I shall be glad to give further instructions in the connection.

Hope you are well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Janardana

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Los Angeles 21 January, 1968
68-01-21
Montreal
My Dear Janardana,

Please accept my blessings. I become very much proud of nonsense rascal disciples like you. Lord Caitanya Mahaprabhu represented Himself as a nonsense rascal to understand Vedanta philosophy. Actually, at the present day the people in general cannot understand Vedanta philosophy. The other day I met here Swami Pravhavananda, and I talked with him. To speak plainly how I found him-a great rascal. I know that this station is one of Rama-Krishna mission, beginning from Vivekananda, down to this age, all are living in fool's paradise. Pravhavananda said that Rama-Krishna in his previous life was Lord Caitanya. Similarly it is said that he was formerly Rama and Krishna. If actually he was Rama and Krishna and Lord Caitanya, why there are so many contradictions between Rama, Krishna, and Lord Caitanya one side, and the Rama-hamsa (Rama-Krishna Paramahamsa) on the other side. Do you think that the Ramahansa was Lord Caitanya and just after 400 years he changed the whole philosophy? Lord Caitanya propagated worship of Krishna; Krishna propagated that one should worship Him, Krishna; how is it that this Rama-Krishna worships the material goddess Kali? Ask the question. So, such rascaldom is going on all over the world. So we have to be very careful in understanding Krishna Consciousness and therefore if we remain continuously rascals and try to understand Krishna Consciousness, to understand Krishna as He has spoken in the Bhagavad-gita or in other Vedic literatures through the right sources of disciplic succession, that is our real knowledge. The idea is everyone should try to place himself as if he doesn't know anything. That is his position is secure. But as soon as he says that I know everything, and I was previously such and such, actually rascal. So I know that you are trying to know things from the real source, and you are not puffed up like other fools who think that they know everything. Your humbleness is very much appreciated by me.

Regarding your questions about Easy Journey: purusa is Krishna, and Visnu Tattva, Visnu expansions. In Gita, in 10th Chapter, it is accepted by Arjuna that Krishna is the Original purusa or predominating factor or the Supreme Enjoyer. Stree is the enjoyed, or the energy, or the potency. God has got 3 energies in the spiritual world. One energy is existential, one is cognition, one is enjoyment. The same energy when reflected in the material world is exhibited in 3 mode-goodness, passion, and ignorance. Goodness is manifested in proper maintenance of the creation in the gradual development of spiritual realization, passion is exhibition in the matter of production, and ignorance is exhibited in the absence of real happiness. All these internal energies are acting in favor of the Supreme purusa; in the spiritual world they are acting harmoniously and in the material world they are acting in forgetfulness. Prakrti or stree is in forgetfulness is zero; and the living entities is also prakrti or stree, but he is in forgetfulness in the material existence. The living entities, the same living entities in cognition, are liberated souls, residents of the spiritual world. Daivi means pertaining to the Supreme purusa or Brahma. In everything there is Daivi influence; the Daivi influence is beyond the control of the living entities. Therefore the Daivi energy is spiritual energy or internal potency. I think you can develop this idea and if you have still any doubt you can put questions.

Nirguna means untouched by material contamination. In Bhagavad-gita it is said that the Supreme Enjoyer is uncontaminated by the material qualities of goodness, passion, and ignorance, but His qualities are transcendental without any touch or tinge of material qualities. For example: sex life, the most prominent feature of this material world. This sex life is explained in Srimad-Bhagavatam, 3rd Canto, in the explanation of Vaikuntha world, when it is said that in the Vaikuntha planets, the women or the fair sex is many many more times beautiful, well-constructed, their face and smiling more attractive, their breasts and hips are very high, and they clearly and freely mix with male devotees,, But their strong sense of devotion towards the Lord and being absorbed in Krishna Consciousness, all the features of womanly beauty cannot stimulate their sex passion. In the material world the same reflection of beauty and bodily features at once stimulate sex passion. Therefore, the enjoyment of opposite sex in the Vaikuntha world has no action of sex life whereas in the material world the perverted reflection of beauty has resultant action of sex life which is the cause of dragging material existence. So the description of the Vaikuntha life is nirguna, and the description of worldly life is sahaguna. Our devotional activities are executed by transferring epithet; our senses are there, they are acting pervertedly and putting us into difficulty. The Impersonalist philosopher wants to stop this difficult reactions of the senses but they don't know how to place the senses in healthy life. For example: one may try to get out of diseased condition. This attempt does not mean that one should be killed so that one may get out of miserable condition of diseased life. The real method is to remove diseased condition and be placed in healthy life. Krishna Consciousness means to get out of the material qualities and be reinstated in the spiritual nirguna activities. When one can understand nirguna he can understand nirakara, also. This akar or form of material existence is temporary. When we get out of this temporary changes of different forms as we are transmigrating from one form to another and be placed in our real spiritual form, or purified our existence, that is called nirakara. Or in other words nirakara means absence of material form. Praiidrabya is mentioned by Dr. Naik as the counteracting agent of matter. I do not know whether this word is in Bhagavad-gita, but praii means transcendental and drabya means matter, that which exists. This praiidrabya is explained in Gita as paraprakrti or internal energy which is exhibited in the transcendental world. What interpretation I have replied Dr. Naik later. We have one difference of opinion of the scientific statement of antimatter. I have interpreted antimatter as spiritual where there is opposite matter or eternal. Matter is temporary manifestation and I interpreted antimatter as eternal manifestation or paraprakrti.

Your attempt to present a nice article on Krishna Consciousness on the basis of scholastic understanding is very much encouraging to my mission, and I shall be thinking successful in my mission when you present your Krishna Conscious article before the misguided philosophers and religionists of the world. Vedanta means ultimate knowledge. Knowledge is never perfect unless one comes to the point of understanding Krishna. To remain in Krishna Consciousness is actual understanding of Vedanta. Anything which is not Krishna Consciousness is polluted profane consciousness. Generally the philosophers are acting on the mental plane. The Bhagavatam clearly confirms it, unless one is not situated in Krishna Consciousness he is sure to fall down to material consciousness because he has no other platform. Just like one man flying in the sky, if he doesn't get any supporting planet, he has to come back again on the planet from which he started. Similarly those who are hovering on the mental plane, they must come back to the material manifestation without being in knowledge of spiritual life.

The marginal position of voidness between Brahmajyoti and the material world manifestation is the destination of the Buddhist philosophers. Therefore the voidness philosophy is worse than Impersonalist philosophy. This voidness philosophy is simply nirvana, or absence of material manifestation, but actually it is a material stand whereas Impersonalist monism is transcendental to material manifestation and voidness. Therefore the conception of Brahmajyoti is advanced realization than conception of nirvana. Nobody can be satisfied in void or Impersonalist philosophy; they are against the nature of the spirit soul. We understand from Vedanta philosophy that the spirit soul is by nature joyful. There is no joy in voidness or Impersonalism and because such imperfect philosophers do not know of the association of Krishna which is full of bliss and knowledge, they will fall down repeatedly into voidness and Impersonalism with the result that they cannot stay there and they fall down to the material atmosphere. In Bhagavad-gita it is said by the Lord that these people, void and Impersonalist philosophers, are in great trouble. If they are fortunate enough to meet a pure devotee of Krishna and if they are sincere in their search for the absolute truth, they will find Krishna Consciousness as the last resort of their philosophical researches. Try to help these bewildered philosophers by presentation of your nice Krishna Consciousness thesis which you have prepared, and I am sure Krishna will help you in all respects. Simply your sincerity of service is required and He will dictate from within you how to make your thesis. It will be a great service to the humanity, especially to the Western world.

Regarding Ba'hai philosophy: I have read the pamphlet you sent me, and I find in it that this Ba'hai movement is more or less a humanitarian movement which has no spiritual information. Generally people are attracted by humanitarian movements and Swami Vivekananda was a popular figure of this platform but this humanitarian movement of the material platform is always unsuccessful because one has to counteract the 3 modes of material platform. I do not find any hint in Ba'hai literature where one can surmount the reactions of material qualities. The idea of Ba'hai movement is more graciously presented in our Krishna Consciousness movement. The Ba'hai movement doesn't take any consideration of living entities beyond the human society. But our Krishna Consciousness movement includes everything in the creation of God. As a scholar, you can read such books but I am sure it will not help very much in the matter of advancing our Krishna Consciousness movement. Humanitarian movements is certainly very attractive for the people in general, just like if you start a movement to stop war, it will be very attractive to the people in general. But as a matter of fact, war cannot be stopped. We aren't after stopping the war, but we are after utilizing war actions for satisfying of Krishna, as Arjuna practically performed. War cannot be stopped from the material world, but it can be purified. Therefore, so called humanitarians are our target of Krishna Consciousness. Their statement about Krishna that He is an Individual chosen by God as His representative means that they have no knowledge of God. They require to learn what is God, then they will understand Krishna. Generally speaking everyone has got the conception of God, but actually they do not know what is God. That is explained in Bhagavad-gita and Srimad-Bhagavatam, therefore our knowledge of God is far better than any other one in the world. That means if the Ba'hais do not accept Krishna as the Supreme Personality of Godhead, they have never read Bhagavad-gita as it is. Their claims of reading of Gita is false. You should try to convince them of the Supremacy of Godhead Krishna. Whenever we are able to meet such opposing elements about Krishna, we should know that our Krishna Consciousness is perfected. The Ba'hai people if they are really sincere, they should try to understand Bhagavad-gita sincerely. As soon as they say they have understood Bhagavad-gita and at the same time accept Krishna as a chosen individual person, their sincerity fails. There is less rational thinking in Ba'hai philosophy as I can understand from the pamphlet. There is already contradiction that they accept Krishna as chosen person and not as the Supreme Personality of Godhead, that is contradiction of Bhagavad-gita.

I have received letter from Prabhansu Chosal and I understand that they appreciate your service very nicely. I understand that your God-brothers are as your younger dependent brothers; kindly treat them as your younger dependent brothers and try to advance them in Krishna Consciousness as good as you can.

The new boy who is from England, Chris, may be kindly treated so that when I go to Montreal in the month of May, I may be able to accompany the boy to England and try to start a center there with his help. I have another disciple here, Annapurna, she also comes from England, and I think we may be able to do something in England with the help of these boys and girls. Please treat Srimans Chris, Eric, and Ronald with good kindness.

Yes, anything of which we have no conception, the unknown particle, that is the representation of Paramatma. Yes, your interpretation is quite feasible, because from the Vedic literature that spiritual particle is measured as 1/10,000 part of the upper portion of the hair. So if the physicist's conclusion about the measurement of the soul, that is 100 times finer than what they are already discovered. But however fine and smallest it may be, there is measurement of spirit soul, maybe beyond the experimental knowledge of human scientists. The confusion must continue because this measurement of spirit soul is beyond the range of experimental mind, and understanding. Therefore, confusion. Therefore you have to accept the experience of spirit soul from Vedic literature. If one tries to understand otherwise they will remain in confusion. Subject which is beyond their understanding by experimental knowledge, and if they try to understand it by the same experimental knowledge, that means confusion. This has to be understood by descending process of disciplic succession, or by deductive process, meaning for instance, my mother says this man is my father, I accept, there is no experience. God's name is therefore Adhoksaja which means beyond experimental knowledge. You can inform them that here is statement in Vedic literature (Padma Purāṇa) that the measurement of soul is 1/10,000 of the upper portion of the hair. You are meant for doing this and I shall assist you as far as possible. I thank you for your promise to send me one letter a week.

We are trying to get U.S.A. Immigration, permanent visa, and I am waiting for the result.

Lord Caitanya's Birthdate is on the Phalguna Purnima between 15 of Feb. and 15th of March. The full moon day is Lord Caitanya's Birthday. I think you can send for Rayarama's calendar which he has published. The exact day is 14th March, Thursday, 1968. The procedure is that you should fast from morning to evening (about 7:00) after that there should be offering to Lord Caitanya and prasadam should be accepted just like on Ekadasi day, and next day, Friday, full love feasting may be provided to as many devotees as you can.

Letter to: Sivananda

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Los Angeles 21 January, 1968
68-01-21
My Dear Sivananda,

I have received your letter. You are anxious to get my instructions of your activities. I think there is no need of getting a degree. If you can spare some time, you try to learn Bengali, from Sriman Prabhansu. It will be a great asset for our Mission; and as you have decided to work to get money, I quite approve. Be under the guidance of your elder brothers Janardana and you will progress nicely. Let Pradyumna live there in Boston; I have given him some tasks and he will do them.

Yes you can send the plant. I shall suggest your vibrator to Gaurasundara; and he will do the needful, because he takes care of my body. Hope you are all doing well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 21 January, 1968
68-01-21
New York
My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 1/15/68. And I have noted the contents, especially the activities of Maya, carefully. Krishna Consciousness movement is actually declaration of war against Maya. The conditioned souls who wanted to enjoy this material world are captivated by the sex desires. If one wants to get out of this material existence, he must control sex desire. The whole scheme of Vedic civilization is based on this principle of controlling sex desire. There were 4 orders of life; Brahmacari, Grhastha, Vanaprastha, and Sannyasa. The majority of the orders namely Brahmacari, Vanaprastha, and Sannyasa are forbidden sex life. Only the householders are allowed sex life. That is also restricted. That means sex life is condemned throughout because that is the cause of material bondage. Feeling of sex life in young boys and girls is quite natural, but one has to check such sex life by reason, argument, and knowledge. The married boys and girls are there-in our society sex life is not forbidden. If Jagatananda is feeling sex urge so urgently even at the age of 16 or 17, he must be prepared to take the responsibility of married life. When I was in India, Gargamuni wrote me plainly like that, and I at once allowed him to get married. Now I see that the boy and girl, Gargamuni and Karunamayi, are living happily. So if Jagatananda is after that nice girl Lilasukha, he must arrange for marrying her. Otherwise where is the solution? I cannot allow in our society any nonsense like illicit sex life at any circumstance. Jagatananda must subdue his sex desire by constant chanting of Hare Krishna, and praying to Krishna to help him. If not he must be prepared to marry and take the responsibility fully. As his elder brother you will please instruct him of my desire.

Actually the association of young boys and girls is very much disruptive for Brahmacari life, but in your country it is impossible to stop free mixing of young boys and girls. So voluntarily they have to check these sex desires until they are married. If they are strong enough in Krishna Consciousness any amount of sex urge will not disturb them. Even it disturbs, it will come and go, Krishna is Madan Mohan, or the Enchanter of Cupid. And Cupid is the god of sex desire. So if anyone wants to enchant Cupid, instead of being enchanted by Cupid, he must take shelter of the Enchanter of Cupid, Sri Krishna.

So far I am personally concerned, Kirtanananda was doubtful about my existence because he thought that I am dependent on his massaging, so the thought that there is no necessity of Spiritual Master, because Spiritual Master is an ordinary man, and to depend on an ordinary man is a tyranny. Therefore one should always think of Spiritual Master not an ordinary man. You are intelligent and advanced in Krishna Consciousness, and you can understand what is the attack of Spiritual Master by Maya. Maya's duty is to keep the conditioned souls under her clutches, so if there is any hindrance by anyone in the discharge of her duties, she must attack the opposite party. But Krishna saves his sincere servant in Krishna Consciousness. The Pandavas were declared devotees of Krishna _ and so many troubles in their life; but ultimately they were victorious by the Mercy of Krishna. This is the process of understanding Krishna and his devotees.

Subala is here _ have told him that Krishna is helping him in the matter of _ complete freedom from blood and bone. He is with me here and he is happy. If Krishna devi comes and joins him again it is better, otherwise, he will forget Krishna devi and be fully engaged in Krishna's service during the rest of his life. He is very sincere servitor and I am confident Krishna is attracting him more and more by His causeless mercy. Do not be worried about him.

The answer (why Maya dealt me a near death blow) is that Hiranyakasipu the agent of Maya tried to give so many death blows to Prahlada Maharaja, but in each and every case he was saved. There is more credit for him on behalf of Krishna. This is replied in Bhagavad-gita, "O, my dear son of Kunti, just declare it throughout the whole world that my devotee is never vanquished." So it will take some time to understand what Krishna's plan is, but rest assured, a devotee of Krishna is never vanquished.

I am not going to write to Jagatananda separately, you inform him everything.

I am negotiating with one place in India for publishing Back to Godhead, at least 10,000 copies per month, at a concessional rate. Please consult with Rayarama and let me know your opinion about this. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am very anxious to deliver the MSS to MacMillan Co & get the Contract signed by them along with check of $1000.00

Letter to: Rayarama, Brahmananda, Rupanuga

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Los Angeles 21 January, 1968

68-01-21

My Dear Rayarama, Brahmananda, and Rupanuga,

Please accept my blessings. I must thank you all, especially since I have received a note from Advaita Brahmacari reading as follows, "Everything is going very well in New York. I am so fortunate to have such sincere God-brothers like Rayarama, Brahmananda, and Rupanuga to help guide me in Your absence." Please continue this spirit of Krishna Consciousness and you will be blessed by Krishna more and more. I am so very happy to have such report from an impartial member. Hope you are feeling well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Los Angeles 21 January, 1968

68-01-21

New York

My Dear Advaita,

Please accept my blessings. I am in due receipt of your letter dated Jan. 17, 1968, and I quite approve your planning on becoming a householder, and at the same time serve the cause of our society. A Krishna Conscious member even though he is a householder may spend at least 50% of his income for the society. The Brahmacaris are dedicated their life and everything but the householder should spare at least 50% of income for the society. That is the standard distribution of money example set by our predecessors, Srila Rupa Goswami, and Srila Sanatana Goswami. We may try to follow the footprints of our predecessors. Srila Rupa Goswami used to distribute his money as follows: 50% for Krishna, 25% for relatives, and 25% for personal emergency expenditures. I think this is very nice.

Yes, it is correct as you have handled the draft. As you have played the part of crazy, there is no necessity of reporting. That is quite in conformity.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

-

Los Angeles 22 January, 1968

68-01-22

My Dear Satsvarupa,

Please accept my blessings. I have duly received back the tapes from San Francisco. Herewith please find another tape. I have received back the edited papers on Srimad-Bhagavatam.

Brahmananda & others cannot change the style. They want to see if there is any grammatical discrepancy.

I understand that sometimes you feel sex urges and frustration. In the material world sex urge is the binding force for material existence. A determined person tolerates such sex urges as one tolerates the itching sensation of eczema. If not one can satisfy the sex urge by legitimate marriage. Immoral sex life and spiritual advancement are incompatible proposition. Your full engagement in K.C. & constant chanting will save you from all inconveniences.

You have accepted me as father, so I have also accepted you as my dear and real son. Relationship of father & son on spiritual platform is real and eternal, on the material platform such relationship is ephemeral and temporary. Although I cannot give you anything as father, still I can pray to Krishna for your more & more advancement in K.C. Your sincerity & service mood will always help you in advancing your genuine cause.

Hope you are well,

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

•

Los Angeles 22 January, 1968

68-01-22

My Dear Hamsaduta,

Please accept my blessings. I acknowledge receipt of your letter dated Jan. 16, 1968, and noted the contents with pleasure. The idea of opening an asrama in the near future is certainly a wish of Krishna's. To develop our institution to its fullness, we require such an asrama without doubt. Child is the father of man, so the basic principle of any type of life is to instruct to the children from the very beginning. Krishna Consciousness. Children grow to be the topmost leaders of the human society. In the Bhagavatam it is said that the Brahmanas are the head of the social body, the Ksatriyas are the arms of the social body, the Vaisyas are the waist of the social body, and the Sudras are the legs of the social body. The legs may be placed in a lower position than the head ephemerally, but actually the legs are as important as the head for maintaining the body as it is. It is not that the legs should not be taken care of and just the head should be cared for. But it is a fact that if there is not a head it is a dead body. The modern civilization is a sort of a social body without a head, or actually it is a dead body. The body is dead since the very beginning of it's birth, and it is the spirit that keeps it moving. Therefore, spiritual enlightenment is the basic principle of civilization. The modern civilization is lacking in that respect and there are so many disadvantages on account of this deficiency. So we have to grow children to become the head of the human society and there is great need for this. I pray Krishna that you may give a starting to such an asrama in full Krishna Consciousness. In the asrama there must be a grand temple as the deity of the asrama.

Another proposal is I want to form a sankirtana party in which two members will play mrdanga, eight will play the cymbals, two will play on tampura, and one harmonium, besides that there will be the leader of the party. This party will be so trained that exhibitions of our chanting and dancing along with distribution of prasadam will be performed on a stage and for this performance we will sell tickets to the public. It will be known as a spiritual movement. Suppose if we begin it from New York and there is good response from the public, then our attempt will be successful prior to our traveling all over the world. We will earn money by stage exhibitions and attract attention of the elite public and move from one station to another. A shorter type of this exhibition was held during our television show and the performance was very much appreciated. So I want to train such a party immediately. I do not know where such training will take place, but I want to do it immediately in my presence. So consult with Brahmananda and others about this proposal. Give me your return suggestions about this proposal.

I quite approve your plan for manufacturing Jagannathas and do some profit out of it for maintenance of our temple. Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

P.S. I think you can save money for this Ashram as much as possible. The Ashram may be named as "ISKCON-Nagari" or New Vrindaban and a separate a/c may be opened in the Bank.

Letter to: Pradyumna

•

Los Angeles 22 January, 1968

68-01-22

My Dear Pradyumna,

Please accept my blessings. I have received your letter dated January 20, 1968. Los Angeles is very pleasant with clear sky and plenty of sunshine.

Regarding diacritical markings, you may refer to the book First Lessons in Sanskrit Grammar and Reading by Judith Tyberg of the East-West Cultural Center published in 1964. Each letter should be transliterated in a careful manner so that one may be able to know the Devanagari character corresponding. Devanagari type characters will not be there in this new book we are preparing. Markings are as follows.

Here follows the Sanskrit alphabet and English equivalents as are found in Bhagavad-gita etc.

[SANSKRIT CHARACTERS]

You may use the facilities available to you if there is no risk of making trouble. But so far as stealing is concerned, one should not steal except in the rarest circumstances. Moral principle is recommended in all scriptures as prerequisite for spiritual culture. If the conduct of the pure devotee crosses the lines of ordinary morality it is because he acts on the plane of Absolute Morality which is not known to the conditioned soul and cannot therefore be imitated. So generally we should be careful to observe good moral conduct.

Please clear any doubts you may have about what is to be done. You may begin work of transliterating as soon as possible. Hope you are well.

Your Ever Well wisher

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 23 January, 1968

68-01-23

My Dear Brahmananda,

Please accept my blessings. I thank you for your nice long letter of 1/19/68, and of 1/17/68, and have noted contents carefully. We will phone Ravi Sankara and make some arrangements with him as is possible. Regarding Hanuman Prasad Poddar, he is not so formidable rascal, but you can read his literature. He is a sincere worker in Krishna Consciousness. His defect is that he is Impersonalist, but he can not remain long an Impersonalist because he is devoted to Radha and Krishna. Recently he has sent me one letter of appreciation for my activities here. There is no objection to reading his books. Regarding the other books; keep them very nicely, and I shall see when I go there to New York. You might have received another book perhaps, by Bhaktisaranga Goswami. This book by mistake was sent, perhaps: it has to be returned.

The proper form of address to Bhaktivinode Thakura is Om Visnupad Srila Bhaktivinode Thakura. After my Guru Maharaja, all acaryas should be addressed as Srila. ”Om Visnupad Srila”.

Regarding Krishna devi: You have been misinformed by Krishna devi. I have never given permission for a new husband. Rather, I asked her to come back immediately and join her husband, Subala. Subala might have informed her that if she loves Krishna at all, then she may live peacefully with her new husband, but let her conduct the Santa Fe center, and that will be proof of her love for Krishna. I have directly asked her to come join her husband. If she doesn’t come, Subala has decided not to accept any other wife, but to remain in Krishna Consciousness alone for the rest of his life. Krishna devi is in the strong clutches of Maya, and she wants to have a new husband under any price. I have never allowed her in that way. But if she served Krishna’s cause, I will not disallow her, because that is our main business. My point is that she must conduct that center, not that I have encouraged her to accept this boy. If she wants to keep this new friend, and keep up the S.F. center, I welcome it, but not that I am encouraging her to have a new husband.

Regarding Buffalo center: Purusottama may be sent, but the planning of Rupanuga to go to Washington D.C. may not be changed.

Letter to: Rupanuga

•

Los Angeles 23 January, 1968

68-01-23

My Dear Rupanuga,

Please accept my blessings. It is my desire that you may not change your present program for going to Washington. I have advised Brahmananda to send Purusottama to Buffalo. In the meantime, I am also writing one letter to Mr. Goel; the copy of my recent speech on Krishna Consciousness I will send to him. Also, I am sending you one copy of said speech, and it may be published in Back to Godhead. I have also sent this speech to West Germany. Find herewith enclosed copy of letter to Mr. Goel, and speech. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

•

Los Angeles 24 January, 1968

68-01-24

New York

My Dear Madhusudana,

Please accept my blessings. I thank you for your letter brought to me by Rayarama. Yes, 15 minutes is sufficient time for the offering to remain on the altar. You do not need to lay down Lord Jagannatha on a bed, by mantra you say my dear Lord please take rest. In temples, there are two sets of deities, the big set is always on the throne, and the smaller set is handled, taken out for a stroll, laid to bed, etc. There is no difference in the small and large set, of course.

The prayer means: I offer my respectful obeisances to my Spiritual Master who has opened my eyes by the torch of knowledge, while I was in the darkness of ignorance.

That book of speeches by Bhaktisaranga Goswami may be kept carefully. It has to be returned. In meantime, if you like, you can copy it by typewriter.

My dear boy, lecturing for Krishna has nothing to do with this body. If I would not have lectured, how you would have come? So as far as possible I am taking care of my health, but Krishna’s service must be executed, even at the risk of life. A living entity gets millions of opportunities to get a type of body, but hardly he gets opportunity to serve Krishna. The service of Krishna must be executed at all risks, but do not worry; I am taking care of my health by the help of Gaurasundara. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

•

Los Angeles 25 January, 1968

68-01-25

My Dear Balai dasi,

Please accept my blessings. Thank you for your letter of Jan. 8, 1968, and I have noted the contents carefully. Regarding your questions: Yes, leave Krishna's plate for 15-20 minutes or more, not more than half an hour. After offering the plate, the balance in the pots should be distributed immediately. The plate can remain on the altar while the rest is being distributed.

Any initiated girl can take part in preparation of prasadam, and even a boy who is not initiated cannot take part.

Maya and living entities are different energies of Krishna and all of them are eternal. Maya is acting under the direction of Krishna but her task is to punish the revolted living entities; therefore, she has to business in the spiritual platform. Maya cannot go to Krishna means that Maya's influence cannot be active in the presence of Krishna. The example of darkness can be given herein. The darkness has no existence in the presence of sunlight, similarly Maya cannot exist in the presence of Krishna. As darkness and light exist eternally, similarly, Maya and Krishna exist eternally, but Maya has no existence in the presence of Krishna. Try to understand this simile.

The material body has got heart and Krishna is seated there with the jiva in His Paramatma feature. Krishna is so powerful that He can become smaller than the smallest and greater than the greatest. He can keep millions of skies within His Belly and at the same time He can enter within the existence of the smallest atom. He can enjoy eternally in Vrindaban with His Associates, at the same time He can present Himself in every nook and corner of His Creation. These are some of the inconceivable potencies of Krishna and as such living entity can never be equal with Krishna. The Mayavadi philosophers try to keep Krishna and living entities on equal level and that is proof of their less intelligence.

I hope you will understand these explanations, and distribute them to your other God-brothers and sisters. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Los Angeles 26 January, 1968

68-01-26

My Dear Daughter Krsna devi,

Please accept my blessings. Thank you very much for your letter postdated Jan 25, 1968, and I thank you very much for your proposal to come here and see me. I shall be so glad to see you and Danny personally as soon as possible. I requested you take charge of the Santa Fe Center because you were doing the job very nicely, and I still hope that your presence there will solve all the problems recently created. Mistakes there may be in our life, but if we stick to Krsna Consciousness, Krsna will surely put us on the right path. Your husband Sriman Subala das is living with me very peacefully, and he is carving Radha and Krsna, from hard wood. So this life of material existence is just like hard wood and if we can carve Krsna out of it, that is the success of our life.

So, at any circumstances you must not forget Krsna. I love you at my heart and therefore I gave you the name Krsna devi dasi. Don't forget Krsna even for a single moment; chant Hare Krsna loudly or slowly as it my be convenient. But don't forget to chant the Holy Name. I hope everything will be all right as soon as you come here with Danny, and I am awaiting your arrival with great interest. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Trade Bank & Trust Co

•

Los Angeles 29 January, 1968

68-01-29

Manager, Trade Bank & Trust Co. 2nd Avenue at 4th Street New York, N.Y. 10003

Dear Sir,

Please transfer by air mail three hundred and eighty dollars and no cents ($380.00), to the Bank of Baroda LTD., Chandni Chowk, Delhi, India, for credit of my savings account No. 1432 And debit my savings account No. B 19282 with you.

My passbook is enclosed herewith, which please make up and return to me along with your mail transfer receipt, and oblige.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

By registered post with A.D. Enclosure-Passbook

Letter to: Manager of Bank of Baroda

•

Los Angeles 29 January, 1968

68-01-29

Manager, Bank of Baroda LTD. Chandni Chowk, Delhi India

Dear Sir,

I beg to inform you that today I have advised the Trade Bank & Trust Co. of New York to transfer by air mail three hundred and eighty dollars and no cents ($380.00) for credit of my S.B. account No. 1432, with you.

The purpose for transferring this amount is to pay press bill in India, for printing cost. The copy of letter from Radha Press, Delhi, is enclosed herewith for your reference.

Please acknowledge receipt hereof and oblige. Thanking you in anticipation.

Yours truly, A.C. Bhaktivedanta Swami

Enc. 1 copy of letter

Letter to: Satsvarupa

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Los Angeles 30 January, 1968

68-01-30

Allston, Massachusetts

My Dear Satsvarupa,

Please accept my blessings. I am just in receipt of your letter of yesterday's date, along with a copy of Srimad-Bhagavatam 316/1, beginning from page 1708. I have sent 1 tape this morning, probably you are getting tomorrow. So far I have received your edited copy of Srimad-Bhagavatam it is very nicely done. For the last few days I am feeling a little trouble in my brain. There is a buzzing sound always which sometimes disturbs me, and therefore my tape recordings in dictaphone has become a little slow, but I will go on sending tapes as far as possible.

I understand that some of our students are in Boston, and they are not attending the Temple or cooperating with you. This means they are under the clutches of Maya more or less. After all, Krishna Consciousness is difficult job for less intelligent persons. But one who understands Krishna Consciousness and acts accordingly, he should be accepted as spiritually the strongest man. In the Caitanya Caritamrta it is said that persons who take to Krishna Consciousness are supposed to be the most intelligent man.

I have received one letter from Krishna devi and I have asked her to come here and settle up the misunderstanding. Her husband Subala is here with me and he is very peaceful sincere boy. If Krishna devi doesn't come back and live with him peacefully, then his decision is to live alone without any wife. I think this boy can do so. Anyway, if Krishna devi comes we shall see things nicely mitigated.

Regarding Maharishi Mahesa: I do not know much about his activities, but so far I have heard that he has got his particular type of mantra which he sells for $35. And there are hundreds of students for being cheated by him. Anyone who does not know the science of Krishna is a great fool, and if he poses himself as Spiritual Master, he must be cheating the public without any doubt. Your process of discouraging friends in the matter of their being cheated by such misnomer is very good. You know that out of many millions of people, somebody tries to be spiritually advanced. And out of many millions of spiritually advanced men, hardly there is one who understands Krishna Consciousness. So, in your country there are many who may be spiritually inclined, but because they want to be cheated, Krishna sends them many kinds of cheaters to bewilder them. It is understood that Maharishi Mahesa says that one can drink, and at the same time make advancement in meditation, is clearly a cheating process. But what can be done, your countrymen also wants to be cheated like that. They want to continue their illicit sex relationships, intoxication habit, meat eating, and all other nonsensical things, and at the same time they want to make spiritual advancement. This is clear indication of being cheated; nobody can make any advancement in spiritual life keeping himself conditioned by the above sinful activities. So you can judge yourself what is the position of the so-called Maharishi Mahesa, and try to help your friends in such a way. There is no need of talking with people who are interested in the Maharishi Mahesa, but if you have any sympathetic friends, you can let him know how the cheating process is going on. I do not think that his disciples claiming advancement in spiritual life is bona fide.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

February

Letter to: Brahmananda

•

Los Angeles 1 February, 1968

68-02-01

My Dear Brahmananda,

Please accept my blessings. I thank you very much for your letter of 1/29/68. Yes, I very much approve of Mr. Kallman's idea for the book on "Transcendental Meditation." Rayarama has begun work on it already, and probably he will bring it back to N.Y. with him. Mukunda talked to Ravi Sankara and he said he is too busy with recordings and movies, etc.

The specimens of paper are all nice, any one of them will be suitable. But I prefer the 70 or 60 lb. Your letter to Village Voice is very nice, and is written right to the point. I have made an Istagosthi file, and I shall go on putting the reports there as you send them.

Lord Jagannatha is one feature of Krishna as so many features, as Lord Narayana. Jagat means universe, and natha means Lord, the Lord of the Universe.

Today I have received one urgent letter from Acyutananda Brahmacari. He is doing very nicely with preaching work at Kanpur. He has held many seminars, at different places, and the educated circle (lawyers, teachers, etc.) are taking part in his preaching work. Kanpur is the next important city after Calcutta and Bombay. Therefore his decision to start immediately one center at Kanpur is acceptable. As proposed previously, $10 from each center should be contributed for the Indian American House. Now, you can immediately sent him at the following address $100 from the book account. And for the next month we shall arrange to send him

$60, collected from each center $10. He is requesting me to send you, Rayarama, and Rupanuga for sometime there for preaching work. Rayarama has already sent him a note that he may be going there, latest by April 1968. You had the program to go to India for some time, now you can arrange for your starting there. Kanpur is very important center, and there are many big business magnets, and 4 or 5 Brahmacaris staying there for sometime and preaching this mission will carry good effect. The bank should be advised to transfer $100 by air mail to the following address; Acyutananda das Brahmacari, c/o N. Banerjea, 114 Elliot Road, Kanpur 4, India.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: HareKrishna Aggarwal

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Los Angeles 1 February, 1968

68-02-01

Sri HareKrishna Aggarwal 177 Prem Kutia Marine Drive, Bombay India

Dear HareKrishnaji,

Please accept my greetings. I hope your are all well with your associates. You will be glad to learn that I came here to the United States in 1965, and since then I am preaching the Hare Krishna movement throughout the country. The Society's name is as above, and I have got six branches at the present moment, as follows:

ISKCON Radha Krishna Temple
26 Second Avenue
New York, N.Y. 10003
ISKCON Radha Krishna Temple
518 Frederick Street
San Francisco, Calif. 94117
ISKCON Radha Krishna Temple
95 Glenville Avenue
Allston, Massachusetts 02134
ISKCON Radha Krishna Temple
5364 W. Pico Blvd.
Los Angeles, Calif. 90019
ISKCON Radha Krishna Temple
3720 Park Avenue
Montreal 18, Quebec, Canada
ISKCON Radha Krishna Temple
411 B.W. Water Street
Santa Fe, New Mexico 87501

Now I want to send a batch of trained disciples into India, and you will see how they are absorbed in this Sankirtana movement. When I was in India, I had some talks with you and you were interested in the matter of spreading the Sankirtana movement, HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE. HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE, all over the world. I shall be glad to hear from you if you still maintain the idea, and if so, there is ample opportunity now to spread this Bhagavata movement, backed by literatures like Bhagavad-gita, Srimad-Bhagavatam, Lord Caitanya's Teachings, etc. which are already published. You will be glad to know also that my Gita under the title of Gitopanisad, or Bhagavad-gita as it is, is going to be published by Messrs. MacMillan and Co. of New York. Gradually they will take up my English version of Srimad-Bhagavatam, Brahma Samhita, etc.

The younger section of this country, both boys and girls, are taking great interest in this movement. At present I have more than 100 students already initiated, strictly following the Vaisnava regulations. They are freed from following bad habits, namely; illicit sex life, intoxication, gambling, and non-vegetarian diet. So there is ample opportunity for spreading this original Indian cultural movement all over the world, and because you have interest in it, I shall be very glad to hear from you by return of post how you can cooperate in this world wide movement.

I shall request you in this connection to secure a copy of "Illustrated Weekly of the Times of India", published on January 21, 1968, and see on page 38 how our movement is going on. Many papers in this country also, especially LIFE Magazine, Times of India, San Francisco Chronicle, and many other minor papers have printed articles about our movement. Many mayors of great cities, police officials, have also appreciated our movement. The late Ambassador of India, now Governor of Assam, Sri B.K. Nehru, has also great appreciation for these activities.

You will be glad to know that we draw no distinction of caste, creed, or nationality. So if there is any possibility of uniting the whole human race under one religion, under one scripture, under one mantra, under one activity, then this movement will be active. Our mission is one God, Sri Krishna; one scripture, Bhagavad-gita; one mantra, HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE. HARE RAMA, HARE RAMA, RAMA, RAMA, HARE HARE; and one activity, namely to serve Lord Krishna with life, wealth, intelligence, and words.

I shall be glad to hear from you how much you are interested in this movement. On hearing from you favorably, I shall arrange to send a batch of trained disciples of this country to exhibit in all important cities of India how they are working.

Thanking you in anticipation for an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami, Acarya

Letter to: Madhusudana

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Los Angeles 1 February, 1968

68-02-01

New York

My Dear Madhusudana,

Please accept my blessings. You are always engaged in Krishna's service is the greatest pleasure for me, and I am feeling transcendental happiness. Actually bodily I am not getting much strength, but spiritually I am getting much strength because my spiritual children are growing in spiritual strength. That is my strength.

That prayer "Jagannatha Swami, nayana pathagami, bhava tu me." For the time being, the Jagannathas can be transferred there, chanting this prayer. But if you can wait until my arrival that is better. It is nice to hold a special ceremony for that purpose. I would like to do it when I go to N.Y.

Yes, when Jagannatha goes to sleep and when He rises up, to ring the bell is the custom. Ringing of bell is required even for offering prasadam. That is the system in all the Temples in Vrindaban. Your question; Does the Lord go to sleep so early and before everyone, and wake up so late, after everybody? The Lord is independent and complete. He has nothing to do with everyone. He is Lord. After He wakes up He is washed, not before.

Sri means opulence, auspicity. And therefore before remembering any friend or superior, the Sri word is prefixed in so many forms. The real word is Sri; the others are all different forms of Sri. Yes, Lord Jagannatha is in the Spiritual Sky; every form of Krishna is in the Spiritual Sky. Ekadasi is observed for increasing the strength of devotion.

Yes, the analogy concerning the spiritual body of the Sat-Guru is acceptable, but not in the material sense. In the material world, the gold box and the gold plated box may be different in price, but in spiritual world there is no such distinction. There the gold box and the gold plated box are the same. In material world there is difference between a sweeper and a cooker; in the spiritual world a person who sweeps the Temple and a person who worships in the Temple are all the same. That is absolute knowledge.

Yes, the verse concerning Arca Vigraha is like this: "arcasiladhir gurusu naramati vaisnave jati budhi." The meaning is that one should not think of the Deity as made of stone, wood, etc. Another verse is, "Archaiam Evam Paria Ja Pujan Sadraya Hatay." The meaning is that one who worships the Deity with great devotion but doesn't show any devotion to the devotees of the Lord, or doesn't preach Krishna Consciousness for the benefit of the general public, he is in the lower stage of devotional service.

Yes, Sanskrit is spoken not only on Krishna Loka but also in higher planets, of the demigods. It is called the language of God and the demigods. It was spoken also on this planet, when people were all godly, they used to speak in Sanskrit. Sanskrit is the origin of all languages of the civilized peoples. It is most perfect, not only descriptive; the word "Sanskrit" means "the most perfect". Because not a single word you can pronounce without having a bona fide principle. It is not like the English language, "but, put" with irrational difference in pronunciation, no principles. Sanskrit isn't like that. Therefore it is perfect. It isn't whimsical. English poetry has one line one inch long, next line 600 inches long. Sanskrit is not like that. There are strict principles, and it is so beautiful. Therefore in Sanskrit language not an ordinary man can become a poet. No other language of the world can be compared with it. No other language of the world is so perfect as Sanskrit. Any language near to Sanskrit language (like Bengali) is nearer to perfection. Sanskrit is pronounced same way here or there, it is standard.

Yes you can sing prayers in Sanskrit, but prayers in English can be also pronounced because the Lord accepts the motive not the pronunciation of the language. He wants to see spiritual motive. Even if some effectiveness is lost in translation, if the motive is there, it will make no difference.

Regarding your question about Gopala; yes, Krishna can do anything, that is the principle.

Foodstuffs can be offered at any place but with devotion and formalities.

I thank you very much for your inquisitiveness, and Krishna will help you to understand the Truth from within and without. I am very pleased for your endeavor. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You wanted to to to India. Now there is opportunity. Acyutananda is opening a centre at Kanpur the third important city in India. Rayarama and Brahmananda will shortly start for India. You can also go with them. Ask your parents to pay for the expenses.

Letter to: Purusottama

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Los Angeles 2 February, 1968

68-02-02

New York

My Dear Purusottama,

Please accept my blessings. I am so glad to receive your letter (undated), and I have noted the contents carefully. Krishna is so sublime and transcendental that He cannot be realized by mental speculation or by personal endeavor, education, or material acquisition. He can only be approached and understood clearly by our service attitude, engaging all our senses in His service. The beginning of service is to engage our hearing organs, and receive the transcendental message by aural reception. And whenever we are mature in receiving the transcendental message from books like Bhagavad-gita, and Srimad-Bhagavatam, via media the transparent bona fide Spiritual Master, then we are able to chant or engage our tongue in the service of the Lord, being engaged in the service of the Lord. The material covering of our senses becomes inactive and actual spiritual form of activity becomes manifest. I very much appreciate your development of this spiritual perception, and Krishna has given you a good chance in the matter of your proposed dealings with the U.N. Please immediately finish the job by incorporating our association in the U.N. It is a very good opportunity. Consult Brahmananda and do it immediately. In the future, we will have very great scope for introducing our Krishna Consciousness for leaders amongst all the nations. I think it is a very great opportunity for us, and we should utilize it.

So far your going to Buffalo, Brahmananda will see to it, and if it is already changed I have no objection. We have to serve Krishna from any circumstance or position. That shall be our mode of life. It doesn't matter where we live or where we serve.

If possible, secure one copy of "Illustrated Weekly of the Times of India", Bombay, and you will find a nice article about ourselves on page 38. I think you can get this paper from any magazine store. It was published on January 21, 1968.

I have no overwork; I am not working materially. Thanking you once more for your kind letter. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 4 February, 1968

68-02-04

New York

My Dear Hamsaduta,

Please accept my blessings. I thank you very much for your letter dated January 1, 1968; and I am so proud to have such spiritual sons and daughters like you, who are so humble in their dealings but who are so high in their spiritual understanding. Lord Caitanya instructed us to be more humble than the grass on the street, and more tolerant than the trees, and to offer all respects to all, demanding no respect for ourselves. All these nice qualifications make one worthy to chant Hare Krishna. Just try to follow these principles and keep staunch faith in Krishna and in Spiritual Master, and your life will be successful without any doubt.

Regarding Kirtana Party: My idea is that at least one dozen persons should form a Kirtana Party. Two persons play mrdangas, eight persons play karatalas, one person playing tamboura, and one person playing melodious harmonium. The person who will play on tamboura will be leader singer. You have just calculated what I want, when you suggest that the leader should sing as I do, and the others will respond. That will be very nice. But all the members of the party will be pure devotees. None of them should be outsiders. We do not want any outsiders as far as possible. Mrdanga playing as you are doing at present will make you more and more expert as you go on playing. Here also I see Gaurasundara simply by playing is improving. If all the members keep their faith in Krishna and tries to please Him, certainly everyone will be pleased by hearing our Kirtana. It is sure and certain. When such Kirtana will be demonstrated, only the harmonium player may sit, and all the others may stand up and join the Kirtana and dancing properly dressed. This is actual idea and I hope if such Kirtanas are performed even on public stage, we can sell tickets. That will be a source of earning to maintain our activities.

I am glad that Purusottama is trying to get our Society recognized in the U.N. as a non-government organization. And if it is successful, then we shall be able to perform Kirtana in the U.N. stage. And if we are recognized by the representatives for different nations, then we may be invited from different parts of the world, then our Sankirtana movement will be successful. Our process will remain the same eternally, namely, to begin with Sankirtana and prolong it at least for 1/2 hour, then speak something from Bhagavad-gita, Srimad-Bhagavatam, Brahma Samhita, etc. and invite questions and answer them. Then again concluded by chanting. This is my dream or idea, and I shall be glad if you, Brahmananda, Purusottama, Rayarama, and others can give this idea a practical shape and life, then I shall be very much thankful to you. Please convey my blessings to your good wife Himavati, and I hope to meet you very soon. Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Labangalatika

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Los Angeles 4 February, 1968

68-02-04

New York

My Dear Labangalatika dasi,

Please accept my blessings. I have received your nice letter of January 28, and I thank you very much for it. The proper spelling of your spiritual name is LABANGALATIKA. The meaning of Labangalatika is delicate, sometimes Radharani is addressed as Labangalatika.

Please continue in your nice service attitude and Krishna will always be pleased with you. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Send through Hamsaduta

Letter to: William Odell

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Los Angeles 4 February, 1968

68-02-04

My Dear William Odell,

Please accept my blessings. I thank you very much for your nice letter, and for your inquisitiveness. You are Krishna's part and parcel. As you love your hands and legs, as you feel when your hand is in trouble, similarly Krishna feels for you when you are in trouble. The hand has value when it is attached to the body. Similarly, we have values when we are Krishna Conscious. The hand has no value detached from the whole body. Krishna is the Whole and we are His parts and parcel. Try to understand this philosophy of simultaneously one and different.

The hand and body is created all at a time. It is not that the body is created first and then the hand is created. Our relation with Krishna is like the hand and the body. Therefore, Krishna and we both are eternal, and there is no history of eternity. It has no beginning and no end. Krishna is blue because He is all attractive. The sky is blue because it reflects Krishna's blue color in the spiritual sky as much as the sunlight is reflected through skylight glasses.

I hope your questions are fully answered; if at any time you have got some questions, please write and send them to me. Thanking you once more for your nice letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 5 February, 1968

68-02-05

San Bruno, California

My Dear Upendra,

Please accept my blessings. I thank you for your nice letter postdated Feb. 3, 1968, and have appreciated your very nice Krishna Conscious sentiments. My advice to you is to continue your good attitude that you are keeping now and this alone will help you in advancing your cause of Krishna Consciousness. Yes, it will be great advantage if you can chant so much as one lac of Names daily, and also read scriptures. This is good opportunity for you to learn to sing all the verses in the Srimad-Bhagavatam as you began to do so nicely in San Francisco. That will be very nice.

Namacarya Haridasa Thakura was taken to the jail and he told the prisoners there, oh, you are so fortunate to have this opportunity to sit and chant the Holy Names without the Maya distractions of the outer world! So you should think like that, and use your time in the prison house to the greatest advantage for spiritual advancement.

Please note that the other side of this page was appearing in the very popular magazine New Yorker, and even they are chanting Hare Krishna in mockery, still, it doesn't matter. Just so long they are chanting Hare Krishna, that is the success of our mission. The Kazi's men were breaking up the Kirtana parties of the Lord, and in mockery some of them chanted Hare Krishna, and thereafter, their tongues would not stop singing Hare Krishna. Our tongues should be like that, unable to ever stop singing the Glories of the Lord. We practice, and someday it will be like that.

Hope you are feeling well. And I hope you are receiving proper food there also.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janardana

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Los Angeles 7 February, 1968

68-02-07

My Dear Janardana,

Please accept my blessings. I thank you for your letter dated Feb. 5, 1968. Rayarama has already left for N.Y. on Monday night, so you can contact him there. Regarding your proposal for opening a center in London: I am prepared to go there at any moment. Even I do not mind the severe cold there. I have asked Hamsaduta to organize a Kirtana party of 12 heads, so I wish to go there with a strong party for Kirtana and lecture. As you will be free by April 8, you may come to N.Y. just after discharging your reponsibilities, and by that time I shall also reach there. So we shall consult together with Brahmananda, Rayarama, yourself, and myself, how to move all over the world with a Kirtana party. I am very much hopeful of being successful if only selected persons of my followers will form a Kirtana party and have an extensive tour all over the world. In the meantime we are trying to get membership (non-government organization) in the U.N., and if we are fortunate enough to get this membership, then we shall be able to attract the heads of all nations in this important movement. Our program for Krishna Consciousness is solid, and backed by most authoritative literature-Bhagavad-gita, and Srimad-Bhagavatam; there is no question of our not being popular to the world. Simply we have to present ourselves in true perspective. We can challenge any rascals of the world but the difficulty is that it is folly to be wise where ignorance is bliss. Maharishi Mahesa has gained so much popularity over Europe or America, means the people of this part of the world are not very much advanced in spiritual science. What is there philosophy in the teachings of Maharishi Mahesa? He is very clever man to collect fund. He is proposing individual mantra which is complete nonsense, and he is charging for mantra and allowing his disciples to enjoy life as they like. So these are all nonsense propaganda proposals, but people are blind in accepting his advice. One thing is, however, clear, that the Western people are searching after some spiritual enlightenment in the real sense of the term. Bhagavad-gita with the right presentation and the program of Krishna Consciousness is the right prescription, simply we have to administer them with cool head and solid program. I think by the Grace of Krishna my working has produced some sincere souls like yourself, Brahmananda, Hamsaduta, and others. Now we have to chalk out a solid program by consulting together. In the Western countries, there is no dearth of men and money, as well as intelligence, simply to get them together and our program will be successful. My present program is that I am waiting for a little warmer climate otherwise I would have gone to N.Y. without waiting further. Therefore my present program is that I shall remain in the Western Coast, Cal., during Feb. and March. Then I shall go to New York in April. When I will come there and we'll meet together. Then I will go to Boston in May, then by the month of June I will go to Montreal. I think that is the best time. I shall remain in Montreal for June and July, then we shall go to England and possibly from England, we may go to Amsterdam, Paris, Berlin, etc. Now, man proposes, God disposes. I do not know what is Krishna's desire, but I have chalked out my program like this. Pray to Krishna that He may give me strength to render some service to you and to the humanity at large.

I have not yet received Ron Blackwell's letter which you mentioned. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 7 February, 1968

68-02-07

My Dear Sivananda,

Please accept my blessings. I hope you are continuing to study Bengali. I shall be glad to know how much progress you have made by this time. Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 8 February, 1968

68-02-08

New York

My Dear Brahmananda,

Please accept my blessings. Your letter dated Feb. 5, 1968, is just in hand. It is very pleasing to me to see how your heart is working in Krishna Consciousness. I am very much hopeful of your future glories in the matter of propagating this transcendental movement. Your remark that we cannot make Krishna our order supplier is very appropriate. We should always try to supply everything to Krishna and we shall try to avoid any return by Krishna. That is Vaisnava philosophy. The Gopis and Radharani served Krishna without any expectation of material or spiritual profit. They never expected any return from Krishna and Krishna remained ever indebted to the Gopis. Therefore Caitanya Mahaprabhu exalted the worship method of the Gopis, and Krishna when He tries to understand the heart of the Gopis, that is the transformation of Krishna into Lord Caitanya.

I am very much pleased to learn that things in New York are going nicely under your supervision, and I do not see any urgent reason that you shall go to India immediately. You are sincere pure soul, Krishna will give you His transcendental counsel as you shall require from time to time.

I have seen the Life Magazine article; the pictures have come very sublime, and imperceptibly they have admitted our superexcellence of chanting Hare Krishna. You have marked it that they have said: ”The chanting of Hare Krishna continues to vibrate the brain for several days.” We want to inject this transcendental poison into the heart of the Maya-serpent bitten people in general. Krishna Consciousness by the sound of Hare Krishna, it continues for a moment in the brain of the rascals, then certainly it will act in future to help them to become Krishna Consciousness. In the Bhagavad-gita (2.40) it is said: ”Svalpam apy asya dharmasya trayate mahato bhayat.” Bhayat means fearfulness. Even a slight injection of this transcendental vibration can save one from the greatest danger. In future, of course, we shall not be very cheap plaything in the hands of the so-called publicity leaders in the kingdom of Maya. We simply give them a little chance to serve Krishna, but we cannot accept their leadership. In future, therefore, we shall agree to such publicity if they publish about ourselves exclusively. I think the Television proposal as written by you may be utilized in that way. Yes, I saw the late Ambassador Mr. B. K. Nehru at San Francisco Hotel and he and his wife received me well. He introduced me also with the Consul General, Mr. Bazpai. So the meeting was nice and I understand that he has recommended my case as a permanent immigrant to the Immigration Department. His assistants and secretaries in the Embassy and Consulate General have written me letters confirming this. They have promised that they will do their best in getting my permanent visa, but usually it takes 5 to 6 months to complete the process. We have, however, submitted the Immigration application by the first week of January, 1968. So I think I shall have to wait for securing the visa. I quite appreciate your proposal that you cannot go out until the two books are published.

I think you are missing the four points of Krishna’s superexcellent qualities to be added in the Teachings of Lord Caitanya. The four points are as follows: 1. He can create continuous waves of Transcendental Pastimes which attract the attention of everyone including His Visnu Expansions, 2. His super-excellent beauty in the midst of Radharani and Her Associates, 3. His super-excellent sound of His Transcendental Flute, 4. His super-excellent beauty cannot be surpassed by anyone in the three worlds, namely, the material world, the Vaikuntha Loka, and Krishna Loka. I hope you will add these points to complete the vacancy.

Yes, the essay for the booklet is also the script for the new record. I am very glad that Jadurani is inspecting our fine arts department. It is very much gratifying. Please offer my blessings to the new boy John. I am very much anxious to get our position as non-government organization in the U.N., please try for it your best.

I have received letter from S.S. Brijbasi Company that by the approach of Hitsaran Sharma, they have immediately executed the order. And a copy of the letter is already there in N.Y., and the documents are expected very soon. I have also received letter from United Shipping Corp. that the books, harmoniums, karatalas, mrdangas, etc., are already shipped on the 14th of January, and expected to arrive by the 20th of February.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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Los Angeles 8 February, 1968

68-02-08

New York

My Dear Jaya Govinda,

Please accept my blessings. I beg to thank you very much for your letter dated Feb. 5. Your attitude of humbleness is praiseworthy. A devotee should always remain humble and meek especially to the authorities and devotees. Lord Caitanya’s philosophy is not to become God, but to become servant, servant, servant of God. The more one becomes the lower grade servant of the Lord, the more he is devoted nearer to the Lord. This is our philosophy. I have all my hearty blessings upon you, please do your duties nicely, and Krishna will be pleased to shower His Blessings upon you. He is very kind to sincere souls, and He gives intelligence from within to sincere devotees. We require only to become sincere in the service of the Lord, then everything is there ready for our convenience.

Regarding lecturing by woman devotees: I have informed you that in the service of the Lord there is no distinction of caste or creed, color, or sex. In the Bhagavad-gita, the Lord especially mentions that even a woman who has taken seriously is also destined to reach Him. We require a person who is in the knowledge of Krishna, that is the only qualification of a person speaking. It doesn't matter what he is. Materially a woman may be less intelligent than a man, but spiritually there is no such distinction. Because spiritually everyone is pure soul. In the absolute plane there is no such gradation of higher and lower. If a woman can lecture nicely and to the point, we should hear her carefully. That is our philosophy. But if a man can speak better than a woman, the man should be given first preference. But even though a woman is less intelligent, a sincere soul should be given proper chance to speak, because we want so many preachers, both men and women.

I have seen the Life Magazine publication about ourselves, and it is not bad. I am glad that Rupanuga has gone to Buffalo for opening a center there. The organizer, Mr. Goel, is a very nice boy, and I had some correspondence with him.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sent along with Brahmacari

Letter to: Bhaktijana

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Los Angeles 12 February, 1968

68-02-12

New York

My Dear Bhakti Jan,

Please accept my blessings. I am so glad to receive your letter dated Feb. 10, 1968, and have noted the contents. The strong hand of Maya is insurmountable as it is stated in the Bhagavad-gita. But if one sticks to Krishna Consciousness with firmness, then he can easily surmount. My instructions I have already given to you, how to chant the beads, and how to protect yourself from the offenses. I shall advise you again to chant always, increasing the counting, namely, 16 rounds is generally prescribed, but for the time being you can stop all other activities and increase the chanting to 64 rounds. Follow the rules and regulations strictly. If you want sex life, you are at liberty to get yourself married. But don't have illicit sex with some Maya's representative. That won't help you in your spiritual advancement. We don't forbid sex life, but we cannot allow illicit sex. For a young man it is very difficult to check sex desire, therefore best thing is for him to get himself married, and live like a responsible gentleman. Irresponsible man cannot make progress materially, or spiritually. You're intelligent young man, you can understand things as we say, and you follow and you will be benefited. Mistakes we may commit because it is not out of human activity, but at the same time, we must use our good consciousness how to achieve the goal of our life, Krishna. Please stick to this chanting process, sincerely, without any offense, and everything will be all right with you. Thanking you once more for remembering me. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please try to assist Brahmananda till my arrival in New York in April 1968. When I shall meet you I shall give you a specific duty and I hope you will be happy to discharge it. ACB

Letter to: Sivananda

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Los Angeles 12 February, 1968

68-02-12

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated Feb. 8, 1968. You want to counteract the activities of Maharishi, but you must know Maharishi is the agent of Maya. Our process of Krishna Consciousness and Sankirtana movement is already counteracting the spell of Maya, but the Maharishi says that you remain under the spell of Maya. His preaching is that you enjoy, and simply you pay him $35, and purchase his mantra. People in general are already under the spell of Maya. That is to say, they want sense gratification. If anyone encourages the method of sense gratification, at the same time become a yogi, why people will not prefer that method? We say there is no illicit sexlife, no intoxication, no meat eating, no gambling, so if Maharishi says there is no restrictions, naturally large number of people will follow him. That means they want to be cheated, and Krishna sends them a cheater. We cannot cheat people like him. We must say the truth, as they are prescribed; in the Bhagavad-gita there are 18 kinds of austerities, 13rd chapter. The restrictions which we are following are austerities. Without austerity, without celibacy, any amount of nonsense meditation will not help. So there is no comparison of our method with Maharishi's method. We are not out to counteract any kind of vandalism. We must present the genuine thing before the public, and if they are intelligent enough they will take it up and realize it. The followers of Maharishi are not intelligent class of men. If you have any advancement in the knowledge of Bhagavad-gita, you can test any follower of Maharishi, you will find he is nil.

The idea for Japan is very nice, but who will bear the expenses, that is the problem. And who will take charge of the pavilion, that is the problem. If you can manage to construct such pavilion, I have no objection. But consult with Janardana and others in this connection. Your good wish is very nice, and I can also go there, but it requires thousands of dollars to give effect to such proposal.

If you can do so, you can join Acyutananda immediately, as you like. If you are able, you can go. You can correspond with Acyutananda, his address is as follows: Acyutananda das Brahmacari, c/o Mr. N. Banerjea; 114 Elliot Road; Kanpur, 4; India.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Mahapurusa

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Los Angeles 12 February, 1968
68-02-12
Montreal
My Dear Mahapurusa,

Please accept my blessings. I am in receipt of your letter dated February 8, 1968, and have noted the contents carefully. I am very glad to learn that you are holding Kirtana on the University campus, do it nicely. Do not bother your head about that rascal Maharishi Mahesa. His activities are like the waves tossing foam on the ocean. It will stay for some time and then vanquish. For the time the ocean appears to be all devouring, but in proper time it is calm and quiet. Krishna Consciousness isn't like that. It is a great science. It requires great spiritual asset to adopt the principles. You have desired to meet with Maharishi Mahesa for argument, and as Lord Caitanya argued with Sarvabhauma Bhattacarya. Sarvabhauma Bhattacarya was talking on the basic principle of Vedanta. So there was a via media interpretation. This man does not follow any Sastra or any authority. He is authority by himself, and has manufactured his own meditation process. Therefore, he is not standard. We cannot waste our time with a non-standard loafer class man. Therefore do not agitate your mind in this way. We are following the footprints of Lord Caitanya. We are not going to become God, as Maharishi says every one of us is God. You should be firmly convinced in your own philosophy, Bhagavad-gita, otherwise you may be misled. Why don't you try to convince the followers of Maharishi that they are following a rascal, a cheat. Because he does not follow a standard process. So try to understand the followers of Maharishi, how far they have advanced in spiritual consciousness, and get it corroborated from the teaching of Bhagavad-gita as you learned. Lord Caitanya talked with Sarvabhauma on the basis of Vedanta Sutra. The Maharishi has no basic principle, he is manufacturing his own way. So it is useless to talk with him. He has gathered the not very intelligent class of men, and they will not stay. We are teaching Bhagavad-gita as it is, that is called Krishna Consciousness. Why don't you try to understand Maharishi from the point of view of Bhagavad-gita.

To stick to the principles advised by the Spiritual Master and serve Krishna under the direction of the Spiritual Master is the only hope of our advancing in Krishna Consciousness. The Spiritual Master and Krishna are two parallel lines. You have to make your progress on these two parallel lines, you cannot avoid one in preference of the other. The train, on two tracks, moves forward. The Spiritual Master and Krishna are like these two tracks, they must be served simultaneously. Krishna helps one to find bona fide Spiritual Master, and bona fide Spiritual Master helps one to understand Krishna. If one does not get bona fide Spiritual Master, then how he can ever understand Krishna? You cannot serve Krishna without Spiritual Master, or serve just Spiritual Master without serving Krishna. They must be served simultaneously.

Yes, you may ask them to bow down, if they have made offense, they should bow down.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gargamuni

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Los Angeles 12 February, 1968
68-02-12
My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter dated Feb. 10, 1968, and have noted the contents. The matter is little more risky in the sense that the rent is $400 per month, but you have assurance from friends and your own resources of $250, so balance is $150 which I think you can collect from the meetings very easily. So far I am concerned I always take risk for Krishna. I came here in your country risking my life. And still although I am physically unfit, I am trying to execute the orders of my Guru Maharaja as far as possible. So to take risk for Krishna is very good. You know the history of my starting the society in 1966, it was all risky, and I was alone, but I took it depending on Krishna. So I think if you take the risk of $150, for Krishna's sake, Krishna will supply you the required money undoubtedly. It depends however on your personal discretion, but I am hopeful that if you take the risk it will not be bad. In the meantime, Upendra is also released earlier from his internment, and I think if he takes some job he can also help. So try to open this branch and let us depend on Krishna's Good Will.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gurudasa

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Los Angeles 13 February, 1968
68-02-13
My Dear Guru das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 8, and have noted the contents. I have received also one letter from Upendra today, and I am so glad he is released within 10 days. That was my expectation when he came to see me, that he couldn't be incarcerated for more than a week. This instance of suffering by a devotee should be carefully noted. As Upendra was in the beginning incarcerated for 3 months, it was reduced to one week; similarly, when a devotee is seen in trouble, it should be accepted as God's Mercy. Just like Upendra's suffering for 3 months was destined by the law, but by the Mercy of God the suffering is reduced to one week only. So a devotee always accepts his distress as minimized by God's Mercy, although he would have to suffer many more times the suffering. Any one who accepts this philosophy of God's Mercy in suffering conditions, and still makes progress in Krishna Consciousness, it is said that he is sure to go back to Home, Back to Godhead.

Regarding Acyutananda's letter to you: it is a fact that in Brahmacari Ashram no Grhasthas are supposed to live, but the American House which we are now contemplating has no separate department for Grhasthas or Brahmacaris. Therefore for the present we cannot make such distinction in the American House. We are just beginning the American House there and gradually we shall make departmental division later on. Your quotation from Lord Caitanya that nobody should identify as a Brahmacari, Householder, Sannyasi, is quite correct. On the Krishna platform there is no such distinction. The only reason is that on the material platform sex life is very predominant. Therefore a Brahmacari is advised not to live with Grhasthas. But if there's strong sense of Krishna Consciousness, this distinction of material world will disappear in spiritual light. Anyway, so far you are concerned, I have received letter from Acyutananda which reads as follows about yourself: "Yamuna and Gurudasa are welcomed and they may come soon so I must have your decision." So you can prepare yourself for going there and keeping correspondence with Acyutananda, so that as soon as the house is settled there you can go with a car.

I am keeping well. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Robert Pekala

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Los Angeles 13 February, 1968

68-02-13

Robert Pekala 32 Grove Street Burlington, Vt. 05401

My Dear Robert,

Please accept my blessings. I thank you very much for your inquisitiveness shown in your letter dated Jan. 30, 1968. And I am sorry that I could not reply this letter earlier, on account of being busy in my preoccupation. I am glad that you attended our class at Montreal and tried to understand the philosophy of Krishna Consciousness. It is neither sectarian nor dogmatic. It is the natural relationship of the living entities with the Supreme Soul. The Supreme Soul is Krishna, or the All Attractive; one cannot be Supreme Soul without being all attractive. If God is Supreme, therefore the nomenclature of God to be addressed is Krishna perfectly well.

If you are inquisitive to learn this science personally from me, I have no objection if you come here and stay with me for some days. A school life isn't an impediment for becoming full time devotee, it is the question of devoting oneself sincerely to Krishna Consciousness. To prosecute Krishna Consciousness there is no limitation, no material impediment can stop progress of Krishna Consciousness. That is the symtom of spiritual life. Spiritual life doesn't depend on material conditions. We have got many instances from the history of devotee's life as Prahlada Maharaja. He was a small school boy, his father and teachers were all against God Consciousness. Still he flourished and converted all his class fellows to be Krishna Conscious in spite of severe trials experimented on his personal body. So it is only the question of understanding the process how to execute Krishna Consciousness. If you can therefore spare some time to live with me, it will be better. You appear to be a very intelligent boy and I hope you will learn the art quickly.

Thanking you once more.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 13 February, 1968

68-02-13

San Francisco

My Dear Upendra,

Please accept my blessings. I am so glad to hear that you are released now; this I expected when you came to see me. I entrusted the matter to Krishna to give you release. Anyway, Krishna has been so much merciful upon you that He has taken you out of the state laws. So in every kind of miseries we have to depend on Krishna and we should not be too much disturbed when such miseries come upon us. You have shown very great example in sticking yourself to chanting Hare Krishna while you were in tribulation. Follow this practice all along your life, and surely Krishna will accept you into the Kingdom of God, Back to Godhead.

So far going to India: For the time being, it may be postponed because there is good prospect of starting a center at Berkeley, and Gargamuni is arranging for that. I think Gargamuni and yourself and Krishna das may be the main figures in conducting this center. In the meantime, the Indian center may be organized by Acyutananda, and later on we shall have to see where we shall have to concentrate more energy on the Brahmacaris.

Your strong desire to serve me is very beautiful; your serving me means serving Krishna. I am also your servant so I cannot accept your service from you, or from any of my disciples. I accept service from my disciples on behalf of Krishna. Just like a tax collector must collect for the treasury, not for himself. If he himself touches so much as a farthing it would be unlawful. So I have no right to accept service from any disciple, but on behalf of Krishna I can accept. Sincere service to the Spiritual Master is service to the Supreme Lord. As stated in the prayer, "Prasadad Bhagavat Prasadad". That means because Krishna accepts service through the via media of Spiritual Master, therefore pleasing the Spiritual Master is equal to pleasing the Supreme Lord.

There are four Sampradayas from the beginning of the creation. One is called Brahma Sampradaya, and is coming down by disciplic succession from Brahma; another Sampradaya is coming down from Laksmi, called Sri Sampradaya; another is coming down from the Kumaras, they are known as Nimbarka Sampradaya; another Sampradaya is coming from Lord Siva, Rudra Sampradaya or Viṣṇu Svāmī. These are four bona fide Sampradayas that are accepted by the bona fide spiritualists. The Impersonalist Sampradaya is not original neither the Impersonalist Sampradaya or party can help us. At the present moment there are so many Sampradayas, but we have to test them about their method of disciplic understanding. Anyway, all the four Sampradayas above mentioned, they are after worshiping the Supreme Lord Visnu, in His different Expansions, and some of them are in favor of worshiping Radha Krishna. In the later age the Brahma Sampradaya was handed down though Madhva Acarya; in this Madhva Acarya disciplic succession came Isvara Puri. This Isvara Puri was accepted as Spiritual Master of Lord Caitanya. Therefore, we being in disciplic succession of Caitanya Mahaprabhu, we are known as the Madhva Sampradaya. And because Lord Caitanya appeared in Bengal, which country is called Gaudadesa, our Sampradaya party is known as Madhva Gaudiya Sampradaya. But all these Sampradayas are non-different from one another because they believe and worship the Supreme Lord. Any other Sampradaya who are Impersonalist or voidist or nondevotee, they are rejected by us.

My Guru Maharaja was in the 10th generation from Lord Caitanya. We are 11th from Lord Caitanya. The disciplic succession is as follows: 1. Sri Krishna, 2. Brahma, 3. Narada, 4. Vyasa, 5. Madhva, 6. Padmanabha, 7. Nrihari, 8. Madhava, 9. Akshobhya, 10. Jayatirtha, 11. Jnanasindhu, 12. Purusottama, 13. Vidyanidhi, 14. Rajendra, 15. Jayadharma, 16. Purusottama, 17. Vyasatirtha, 18. Laksmipati, 19. Madhavendra Puri, 20. Isvara Puri (Advaita, Nityananda) 21. Sri Caitanya Mahaprabhu, 22. (Svarupa, Sanatana) Rupa, 23.(Jiva) Raghunath, 24. Krishna dasa, 25. Narottama, 26. Visvanatha, 27. (Baladeva.) Jagannatha, 28. (Bhaktivinode) Gaura-kisora, 29. Srila Bhaktisiddhanta Sarasvati, Sri Barshabhanavidayitadas, 30. Sri Srimad Bhaktivedanta.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

My dear Upendra,

Please distribute other devotees letter enclosed herewith.

ACB

Letter to: Sudarsana

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Los Angeles 15 February, 1968

68-02-15

New York

My Dear Sudarsana devi,

Please accept my blessings. In reply to your letter, Jan. 31 1968, which I received just day before yesterday, I have accepted you as initiated student and your spiritual name is Srimati Sudarsana devi. (One who looks forward on the Sudarsan wheel in the hand of Krishna)

Please follow the regulations and chant 16 rounds daily at least without any offense. The list of offenses, 10 kinds, are in my apartment in N.Y., and you ask your God-brother, Brahmananda, and he will supply you. Similarly, there is another list of the qualifications, as well as prayer for Spiritual Master, are also there. Try to secure them, and follow the regulations, and Krishna will help you in being elevated to higher and higher platforms of Krishna Consciousness. Thanking you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yadunandana

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Los Angeles 15 February, 1968

68-02-15

New York

My Dear Yadunandana das Brahmacari,

Please accept my blessings. In reply to your letter of February 8, 1968, I thank you very much for it, and I have accepted you as my initiated student and your spiritual name is Sriman Yadunandana das Brahmacari. (Yadunandana is another name of Krishna)

Please follow the regulations and chant 16 rounds daily, at least, without any offense. The list of offenses, 10 kinds, are in my apartment in N.Y., and you ask your God-brother, Brahmananda, and he will supply you. Similarly, there is another list of the qualifications, as well as prayer for Spiritual Master, are also there. Try to secure them, and follow the regulations, and Krishna will help you in being elevated to higher and higher platforms of Krishna Consciousness. Thanking you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 15 February, 1968

68-02-15

My Dear Syamasundara.,

Please accept my blessings. I am in receipt of your letter with designs of the throne. I am so glad that somebody has donated sufficient funds to construct the throne. Your design appears to be very nice, nicer than the design which I gave you drawn by Gaurasundara; but the former design was made with the proposal of covering it with silver foils. To make it less expensive because the whole thing has to be covered by silver foils, I made it plainer. But your design is not so plain, it is gorgeous and if it is covered with silver foils it will be still more gorgeous. My point is: with this design or former design, it does not matter, but it must be covered, major portion, with silver foil. I am glad to hear that someone is going to donate sufficiently for this throne. Now you make your own choice which one will be suitable for our purpose. If the friend who wants to donate is willing to pay any amount of expenditure, then your design is very nice. You do it nicely for the service of Sri Sri Radha Krishna. But the silver covering must be very prominent.

I am returning the design as requested. I am feeling well so don't worry about me. As soon as you like me to go to San Francisco, I am ready to go. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 15 February, 1968

68-02-15

Allston, Massachusetts

My Dear Jadurani,

Please accept my blessings. I thank you very much for your nice letters of Feb. 8, and Feb. 10. As always, I am so happy to hear about all the nice artwork you and your associates are doing. Regarding your questions: The airplanes in Vaikuntha isn't exactly like the airplanes here, but it is something like the swan while flying, in shape, with a throne on the back, bedecked all over with golden filigree works, and looking very brilliant. It isn't a bird flying, but the shape of the plane is like the swan bird flying.

The demons could assume any gigantic shape they liked. They can play jugglery; they are not ordinary human beings. You must know that a person with whom God had to fight is not an ordinary person. He could play almost equally with the Lord, but nobody can excel the Lord. Therefore, he was killed. To expand and to reduce the body is sometimes performed by a successful yogi.

Yes, Varaha is very beautiful. Generally, the Boar picture is depicted as half human, and half boar, but in Bhagavatam it is stated that full boar. You can make the first 2 legs as 2 hands, and the rear legs and legs, and make it as beautiful as possible.

Printing in India is out of the question now, because we have no sufficient fund. If something can be done with cooperation of Mr. Kallman, that is the next possibility. Better to consult Brahmananda in this connection.

I am so please that you are guiding your God-sisters in N.Y. so nicely. But some of your God-sisters in San Francisco want you for 2 months. I have asked them to write you directly and if you can spare yourself for that time to organize a Brahmacarini asrama in S.F., please think it over. I have seen the article put in Boston newspaper about your activities there, and I am so glad to see your picture, just a Brahmacarini. The picture was very attractive for me, and I pray Krishna that you may make further progress in Krishna Consciousness so your spiritual beauty may come out more and more. The article was very nice. And also, I am thinking if you go to S.F., then work in Boston may suffer for want of you. Because you are only 3 in Boston, and under these circumstances I cannot advise you directly to go to S.F., but if you think it is possible then try to help them.

My present plan is that I will have to go to S.F. most probably to open a center in Berkeley, during the Advent Ceremony of Lord Caitanya, and from S.F., I may go to N.Y. So if you come to S.F., at least for a few days then, we can meet there and see how the Brahmacarini asrama is going there.

Regarding offering food: The custom is to offer the foodstuff first to the Spiritual Master; we cannot do anything directly. The Spiritual Master accepts the offering on behalf of his disciple, and offers the same to Krishna. After Krishna's eating, the Spiritual Master eats it, and then the devotees take it as Mahaprasada. This is the system. Everything is offered to the Spiritual Master first, with the prayer "Nama Om Visnupadaya . . ."

If, in the cooking process, food falls on the floor, if it is raw and can be washed nicely, then it can be offered. But if it is prepared and cannot be washed, then it is not to be offered, but can be eaten rather than be wasted.

Brijbasi Co. are not ordinary businessmen, they are devotees. So their pictures aren't poisonous. Even it is poison, because we are paying for their goods, therefore if poison is there, it becomes ineffective. Just like we are buying so many things at the market which are not fit for offering to Krishna, but because we are purchasing them, we can offer.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 15 February, 1968

68-02-15

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for your letter of Feb. 10, 1968, and have noted the contents carefully. The article was very nice, as I have written in Jadurani's letter. And the radio show man is very intelligent, this is good publicity for our movement. And I am happy to hear you are holding Kirtana at so many places, and spreading Lord Caitanya's message.

I was very pleased to hear your statement about the tape, and about Brahmacari life. Yes, the anchor, as in the sketch-story "The Grand Procession" is sex life, and we are 50% liberated if we can make it nil. There isn't any difference between chanting the Holy Name at the same time washing the dishes of the Temple. So do not be worried when you are attracted for doing other work in the Temple. There is variegatedness in transcendental activities. Sometimes we like to chant, sometimes we like to wash dishes. There is no difference on the Absolute plane. I am sure Krishna will give you all intelligence to work transcendentally. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Pradyumna that I shall reply his letter later on. I have received the things wanted by him.

Letter to: Brahmananda

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Los Angeles 15 February, 1968

68-02-15

New York

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your last letter dated Feb. 12, 1968, along with Dai Nippon Printing Company's material. Formerly, when Dvarakadhisa was in correspondence with this company, they quoted price for 400 pages of Srimad-Bhagavatam of the same size of binding at $5,400 for 5000 copies. So far I remember, I requested Dvarakadhisa to make it $5000 and I do not know what is the fate of the correspondence. But I remember that they quoted $5,4000 for 5000 copies. Now even the pages aren't so many. The pages are only 230, still they are quoting $6,390 for 5000 copies. Best thing would have been to search out the correspondence with Dvarakadhisa. So far printing is concerned, 12/14 Bembo on the paper 70 lb. is approved by me. Now you can search out the old correspondence with Dvarakadhisa if possible, and do the needful. Otherwise, as Mr. Kallman has said, you can find out somebody in New York. If it is published in N.Y. it is better, but I am sure no N.Y. man can give competitive price than Japan. I leave the matter to your judgement, and do the needful. Shipping time isn't very important, if you get competitive price, we should place the order to Japan.

As requested by you, I am sending herewith the beads and respective letters of Yadunandana Brahmacari, and Sudarsana devi; which please deliver to them with your good wishes and hand over to them the requisite list of regulations, etc. Also, Bhaktijana is there in N.Y., he may be nicely treated as he has come back, so he will understand the philosophy nicely. I have asked him to chant 64 rounds instead of 16.

Regarding apartments: we are Indians, especially mendicant, we can adjust things in any kind of place. But I shall stay in any place hell or heaven, if it is approved by you. Of course, on behalf of Krishna I am accepting your sincere service, but on the whole, I am servant of the servant of Krishna [Cc. Madhya 13.80]. Therefore I may be in designation your Spiritual Master, but actually I am servant of the servant of Krishna, and because you are all sincere servants of Krishna, I am your servant. I shall be glad to stay wherever yourself, Rayarama, and others like me to stay.

In San Francisco, everyone is desiring Jadurani for at least two months for consolidating a Brahmacarini asrama. If I ask her to come, she will surely come here, but I am seeking your opinion, if her coming here may hamper the cause there she is now conducting.

In my opinion, if we could get 5000 copies of Teachings of Lord Caitanya at $5000, that would have been a nice bargain. If possible try to contact Dvarakadhisa immediately, and see the whole correspondence, and do the needful. But do it as soon as possible. The sample of hardbound and the covering cloth, etc., are very nice. The paper is also nice, and the printing is also nice; now if they come down to the nice price, it all will be nice.

Hope you are well.

Your ever well-wisher,

Letter to: Rayarama

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Los Angeles 15 February, 1968

68-02-15

My Dear Rayarama,

Please accept my blessings. I thank you very much for sending me the latest copy of Back to Godhead, which is so nicely decorated and painted. My special thanks are due to Jaya Govinda who-who has so nicely sketched the story of the Grand Procession. I think in each and every issue a similar story-sketch may be printed, and it will be very interesting for the American reading public. It is interesting and thought provoking. Therefore, the more we print such sketch-stories, it will be greater in appreciation.

You wanted to write me after sending the picture at the following address.: Syamasundara. Mullick, 155/A Mahatma Gandhi Road, Calcutta-7, India,. Hope you are well. Please let me know if you have sent the picture in India as above mentioned.

Your ever well-wisher

Letter to: Uddhava

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Los Angeles 16 February, 1968

68-02-16

My Dear Uddhava,

Please accept my blessings. I thank you very much for your nice letter, and have noted the contents. I have already sent copy of the instructions for celebrating my Guru Maharaja's Advent Day, to Syamasundara., as of yesterday, and you can read it to all the devotees at Istagosthi. Similarly, Malati has just recently asked about the 8 witnesses, and I have replied in her letter the question you may ask of Rayarama. I have written Upendra recently regarding the Sampradaya, and disciplic succession, and you may have gotten the information from him by now.

After killing the demon Hiranyakasipu, the Lord Nrsimhadeva was pacified by Prahlada Maharaja, who offered prayers in hymns which are very instructive. I shall be preparing these for you in my Srimad-Bhagavatam. I will simply cite one nice verse: "Oh Benevolent Lord! Friend of the fallen! Oh the Tender-Hearted! Bound by my own Karma I have been thrown into the midst of these demons who are destroying every thing of Your devotees! I am therefore extremely averse to the unbearable and terrible miseries of this cycle of birth and death in this world devoid of service and devotion to You. Oh Lord! When will You be pleased with me and call me to the shelter of Your Lotus Feet which are soothing like the smiling beams of ten million autumnal moons?"

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 17 February, 1968

68-02-17

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter of Feb. 8, 1968, and have noted the contents. I thank you very much for your sincere appreciation, and for your feelings of imperfectness. The more you think as imperfect, the more you make actual progress in Krishna Consciousness. This hankering after perfection is seen in even the most perfect devotees. So we should never think of being perfect at any stage. Actually, Krishna Consciousness is unlimited, because Krishna is unlimited, so we do not know at which point the perfection is there. Even Krishna Himself thinks that he is imperfect to understand Radharani's feelings of devotion; and to understand the devotional feelings of Radharani, He became Lord Caitanya, to worship Krishna in the feelings of Radharani. So transcendental activities are so nice that it is all perfection, and still there is no perfect satisfaction. That is the duty of spiritual life. Please stick to your principles as you are now doing and serve Krishna to your best capacity, and Krishna will give you all protection undoubtedly.

I am very happy to hear you are making nice arrangements for the Kirtana Party; I am anxious to see the idea take shape. Yes, the more you develop the attitude for service sincerely, the more opportunities Krishna will give you to serve Him, in so many varieties of ways. And I am so happy to hear that you are finding strength to be determined to spread Krishna Consciousness all over the world; my Guru Maharaja wanted like that, especially the Western world, and my only request is that you all sincere boys and girls, to spread this Krishna Consciousness to every home, to every village and town, and to take this mission very seriously.

Please convey my blessings to your good wife. Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. organization of the Kirtana party for world tour should now be given our first consideration.

ACB

Letter to: Pradyumna

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Los Angeles 17 February, 1968

68-02-17

My Dear Pradyumna,

Please accept my blessings. I have received the transliteration of Brahma Samhita and also your letter of February 14, 1968. I am very much pleased with the nice job you have done.

Presently I am using one copy of the Gita Press version of Srimad-Bhagavatam in connection with my translating work, but in due course I may send it to you and you may transliterate the second and third cantos at that time. So if you can do this transliteration we have enough assignments. You may work together with Gaurasundara in this connection.

Regarding the book list: "Lord Gauranga" by S.K. Ghose and Veder Panchaya by Bon Maharaja are useless and you may not get them. The other books and the Gaudiya paper are acceptable. If you have free use of Xerox machine you may make copies, of some of the smaller works. Regarding Bhakti Puri, Tirtha Maharaja, they are my God-brothers and should be shown respect. But you should not have any intimate connection with them as they have gone against the orders of my Guru Maharaja.

I am glad to know that you are working hard to expand the Krishna Consciousness propaganda in Boston. I may say that this practical devotion is the secret to understanding the Sastras. My Guru Maharaja used to say that for one who is not engaged in devotional service, reading all the books is simply like licking the outside of the honey jar. One who thinks the books is the thing is content in this way. But we should learn the secret to open the jar and taste the honey. In this way, if we can simply understand one book, or one sloka, the perfection is there. Lord Caitanya warned about reading too many books, although I see in America this is very popular to get volumes and volumes of books and not understand one. Anyway by sincerely working by carefully executing the instructions of the Spiritual Master, you will be all successful by Krishna's Grace. I am always praying to Krishna for your advancement in Krishna Consciousness, all of you, sincere souls. Hope you are all well.

Your ever well-wisher,

Letter to: Rayarama

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Los Angeles 17 February, 1968

68-02-17

My Dear Rayarama,

Please accept my blessings. Herewith please find one letter from Acyutananda Brahmacari, and read it carefully, and then return it back to me for filing. The boy is very much enthusiastic in opening an American House in India (Kanpur), and it is to be understood that the house is very much comfortable and commodious.

We have got another opportunity of cooperating with Pandit Hitsaran Sharma, who is anxious to publish ISKCON magazine from India, and he is prepared to take the charge of it, and he wants our full cooperation. The copy of the letter received from him is also enclosed herewith, please find it.

Now, I am anxious to know if you have delivered the manuscript of the Bhagavad-gita to MacMillan and Co., and whether you are now prepared to go to India. Acyutananda is very anxious to see you there and as you have already written him that you are going there. He wants to see you there by the middle of March. I do not know whether you are prepared to go there by that time. But one thing is very encouraging, that if you go there and manage the publication, both Srimad-Bhagavatam and Back To Godhead, print in cooperation with the proprietor of the Radha Press, it will be a very nice proposal. Printing in India is undoubtedly cheaper than in any other place, because the labor is very cheap there. Gargamuni is very much hopeful for selling Back To Godheads, even up to 10,000 copies. If all these proposals are actually practical, then it is lucrative to give it a try. If it is successful then my program will be 6 months in India and 6 months in this country; and if things go on nicely, we can prepare some preachers so that even if I retire, the missionary work will go on under the able guidance of some of my selected disciples, like you, Brahmananda, Rupanuga, etc. Please reply this letter by return of post. I am anxious to know whether the manuscript is delivered to MacMillan.

Also, please send a copy of the new Back To Godhead to this address as soon as possible: Secretary; Sri Radha Madhava Seva Sansthan; Sri KrishnaNiketan; Rly. Circular Road; Gorakhpur; U.P., India. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-2.

Letter to: Mukunda

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Los Angeles 18 February, 1968

68-02-18

San Francisco

My Dear Mukunda,

Please accept my blessings. I thank you very much for your letter dated Feb. 15, 1968, and noted the contents. I have already instructed Jayananda not to occupy the storefront in Berkeley if it is too much risky. We should not accept anything very risky because that will hamper us in our program of Krishna Consciousness. Our motto is simple living, high thinking; we should think of Krishna without being hampered by material disturbances, as far as possible. So too much risky thing is not for us. If something comes very easily for our manipulation we welcome it. You have got already a center in S.F. so it is better to make propaganda so that people may come there in throngs. Gargamuni can make this propaganda by sellng Back To Godheads. Personally, I shall advise you to try for our own temple, either in S.F. or in L.A. You wanted me to talk to some persons who are very rich and I am ready to go with you. In the meantime, as you want to do business and so also Gargamuni, now you can order any amount of Indian goods from Vrindaban De, my younger son. And he has agreed to execute all your orders on 10% commission. I think you should agree to allow him that commission, because unless he gets some profit for his labor, it does not become very encouraging. So if you agree to give him 10%, he will supply all your goods and you may pay on presentation of the documents. If you confirm this then I shall write to him again and both you and Gargamuni can send your order to him without any difficulty.

The dictaphone affair is still lying pendant. Most probably Rayarama is going to India by the middle of March so I would like that he may take with him the dictaphone suitable for Indian electricity. This will save me too much burden when I may return. If the arrangement is made that the N.Y. office of the firm with whom you are negotiating may deliver the dictaphone suitable for India to Rayarama, it will be very nice. Please think over this.

Hope you are well, also your good wife.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure -1

Letter to: Upendra, Krsna dasa

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Los Angeles 18 February, 1968

68-02-18

My Dear Upendra and Krishna Das,

Please accept my blessings. If our Berkeley centre is not going to be fruitful just now, I think you may prepare to go to India where Acyutananda has opened a centre at Kanpur. Gurudasa is in contact with Acyutananda and you can talk with Gurudasa. Our aim of starting a centre in India is to attract Indian youngsters by American devotees. Combined together we shall be able to make a wide circulation of the Krishna Consciousness movement. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

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Los Angeles 19 February, 1968

68-02-19

New York

My Dear Balai dasi,

Please accept my blessings. I thank you very much for the Istagosthi notes, and also your nice letter of Feb. 14, 1968. I have read them over, and the question which was asked about why people did not see Krishna as blue, question no. 5; you can't see Krishna with material eyes.

Please continue sending the notes from the meetings; I am very pleased to read how my students are relishing the discussions of Krishna and His Associates.

Hope you are well.

Your ever well-wisher,

P.S. All press cuttings and important publications from society specially BTG, all should regularly be sent to the following address. He will utilize them for supporting our Indian center. Please do the needful in this connection.

Address where the above materials should be sent by First class mail educational. (Sri Hitsaran Sharma, Radha Press, Gandhi Nagar, Delhi 31. India.)

Letter to: Krsna Devi

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Los Angeles 20 February, 1968

68-02-20

My Dear Krishna devi,

I am very glad to receive your letter of 2/15/68. Please accept my blessings. I am expecting you every moment. Krishna is very kind. He does not let go anyone who might have done a little bit of service. So how can He allow you to forget Krishna. You may be dragged by Maya for the time being but by Krishna's Grace that will have only temporary reaction; I am very glad that you are doing so much for decorating Krishna's temple. I thank Danny also because he is helping you in the service of Krishna. So I am also with you and I shall do my best to help you in advancing your Krishna Consciousness. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 20 February, 1968

68-02-20

New York

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your nice letter dated Feb. 15, 1968. I can appreciate your advancement in Krishna Consciousness by the sentiments expressed by you. As I have repeatedly said, that Krishna Consciousness is developed by following two parallel lines, means service of Krishna, and service of the Spiritual Master. This is the secret of success. The Spiritual Master must be bona fide, that is, he must come down from a bona fide Spiritual Master and must act according to the directions of the Spiritual Master, and by doing so, he gives proper directions about Krishna and the devotees serve Krishna under the direction of such Spiritual Master, and Krishna accepts service, and in this way the whole thing becomes beautiful and successful. I am very much pleased that you are following the same principle and there is no doubt that you will develop more and more in the service of Krishna. I always pray to Krishna for your advancement, and what I can do more than this.

Regarding printing of the Teachings of Lord Caitanya: Dai Nippon is a very big concern. In my last letter I requested you to refer to their past correspondence and in which you will find they quoted $5,400 for 5000 copies of 400 pages. Now, this time the pages are only 230, and why they should charge so much as $6,400. There must be that there is something missing. So if you consult them, or ask them to consult their past files, they may reconsider. My idea is that their being a big company, their workmanship will be surely nicer than any smaller company. Of course, the last issue of Back To Godhead was very nicely done, there is not doubt about it, but if the Dai Nippon Co. comes to $5000, that will be very nice. Best thing will be therefore to consult the past correspondence, and if you find same thing as I said, $5,400 for 5000 copies of 400 pages, other details being the same, then they can come down to their original price. But if you do not find such opportunity, then you can hand it over to the printer Mr. Kallman has suggested.

Regarding Srimad-Bhagavatam printing: It has already begun in India, and they have sent a specimen which I am enclosing herewith, please find. The $5000 donated to me by Jayananda will be used for printing in India. So I don't think in America anyone can print cheaper than India. But if you think Bhagavatam can be printed in America, which I have tried for the past 2 or 3 years and did not get opportunity, so I decided to print in India, so it is already begun. I thank you very much, now you are very serious about printing of books, so Krishna willing, we shall have this year at least 5 to 6 books printed. One volume Bhagavad-gita, 3 vol. Srimad-Bhagavatam, 1 vol. TLC, 1 vol. Transcendental Meditation, and maybe 1 vol. of Brahma Samhita. Please do not forget to add Thakura Bhaktivinode's writing, Caitanya Mahaprabhu, in the TLC. I think you are already in knowledge of this proposal.

The Bhagavatam printing which is taking place in India will be almost of the same style and quality of the 3 volumes already printed. My special mission is to complete the Srimad-Bhagavatam in 60 volumes, so the most important thing on the part of the International Society is to organize the sales propaganda, of all the books that you are publishing. If there is less sales propaganda then the outlet of the books will be bottlenecked, and smooth printing work will stop. You have not only to print, but you have to sell them. So please consult Mr. Kallman how to do it. In your previous letter it was informed that some firm, European, is going to take the sole selling responsibility for Europe. What happened to that proposal? We must find out some selling agent.

Regarding Krishna's being very kind upon us, should be on the principle as Arjuna followed: the principle is, that Krishna was Arjuna's most intimate friend. He could have brought victory to Arjuna, without any endeavor by Arjuna; neither was that principle advised by Krishna, neither Arjuna followed it. As a military man, Arjuna fought to his best, but the victory was brought him by Krishna. Similarly, we should try our best to our best capacity, and victory will come from Krishna. We should never sit idly and ask Krishna to do everything. That is the teachings of the Bhagavad-gita. It is clearly said in the Gita: "Yuddhasya ca mam anusmara [Bg. 8.7]." So ordinarily, we have to try our best to our best capacity to achieve something, and by Krishna's Grace, all of a sudden we shall see everything is there. This sort of help from Krishna is transcendental happiness. Our principle should be therefore, that we should work for the mission with great enthusiasm, with certainty for its success, and patiently follow the regulative principles, and associate ourselves with pure devotees, and work being completely in Krishna Consciousness, that will make us happy and successful.

I am glad that Krishna has sent $500 when you needed them very badly. It is all Krishna's Grace. Please take care of the boy very nicely. I have received one letter from him, and I am enclosing a personal thanks for the boy. Even Krishna is prepared to give us more, we should not accept anything from Him for our sense gratification; if anything is offered by Him, we should accept gladly for His service only; for our sense gratification or personal benefit, we shall not ever ask any favor from Krishna, although He is always willing to deliver such favor to anyone amongst His devotees. I am glad that the devotee has joined us who is a sculptor. I am trying to carve one Radha Krishna Sri Murti in wood, done by Gaurasundara, but Gaurasundara is not a sculptor, still he is trying to do it. But if this boy is actually a sculptor, he may immediately begin to carve one Radha Krishna Sri Murti in wood, 24" high. In

San Francisco, Syamasundara. is preparing a nice throne, and in future we have to install Radha Krishna Sri Murti in all our temples. Regarding cracking of Jagannatha, whether it is being repaired or replaced, I shall be glad to know.

The faith increases in Krishna Consciousness by our voluntary increase of serving Krishna. Serving Krishna is unlimited and he can accept our unlimited service, and award us unlimited transcendental pleasure in the unlimited service of the Lord. That is the meaning of unlimited.

Yes, you can arrange as many lectures as is possible. The buzzing sound and the headaches has nothing to do with my activities or Krishna Consciousness, it is no more so acute and I have consulted my Indian physician, and it is no more such puzzling. I shall consult an American physician here also probably.* Yes, ask Bob to arrange lectures at a University and I shall deliver. Yes, we can go to Boston as you suggested and also to talk at the Vermont University. Ask Mr. Kallman to give us his nice car.

Hope you are feeling well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

I have done it just this afternoon. His opinion is there is nothing wrong in my general health. He will test my sugar blood tomorrow.

Letter to: Robert

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Los Angeles 20 February, 1968

68-02-20

My Dear Robert,

Please accept my blessings. I am in due receipt of your letter dated Feb. 15, 1968, and you have done very good by staying in N.Y. under the guidance of Sriman Brahmananda. In your last letter you proposed to come here, but Krishna has given you good counsel that instead of coming here, you have stopped at N.Y. and expended the passage money for temple expenditures. It is very good. It is as good to see Brahmananda because he is my representative, and he can inform you everything which I could have done by meeting you. Anyway, please act under the guidance of Brahmananda, so long I am not able to see you, and probably it will be possible to see you in the month of April next, when I am going to N.Y. I thank you once more for your service spirit to Lord Krishna, and I am sure He will bestow upon you more and more service spirit.

So far school is concerned, we know that modern education in schools and colleges is not very much helpful in advancement of Krishna Consciousness, but still we have to take advantage of such institutions in absence of any other good organization. But I shall advise you that by leaving your school, you have got immense books and literatures for studying, so you should form the habit of studying and understanding the philosophy very nicely and when there is difficulty in understanding, Brahmananda or Rayarama, or myself, will help you in all respects. School may be bad, but studying is not bad, it is very good. So we should not give up the habit of studying, especially Bhagavad-gita, Srimad-Bhagavatam, and Brahma Samhita.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. David J. Exley

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Los Angeles 21 February, 1968

68-02-21

David Exley Chief NGO Section External Affairs Office UN

Dear Mr. David J. Exley,

With further reference to your letter dated Feb. 16, 1968, I may inform you that this Krishna Consciousness movement is not a recent movement, started a few months or a few years ago, but this movement has been existing for a very long time, dating back to the Vedic Age. Without tracing the history of this movement, we can safely say that at least 5000 years ago, this movement was started from the Battlefield of Kuruksetra. Later on, it was organizedly recorded in the great voluminous literature, known world over as the Srimad-Bhagavatam, and the very famous Bhagavad-gita, by the original author of Vedic literature, Sri Krishna Dvaipayana Vyasa. Since that time, this movement is current in India, supported by great Acaryas like Ramanuja, Madhva, and Visnu Swami, and Nimbarka. Later on, about 500 years ago, it received great impetus from Lord Caitanya, and since that time, there are millions of supporters for Krishna Consciousness in India. This Krishna Consciousness movement is still supported by conferences, seminars, and so forth, in several parts of India. Recently, we have started this movement in America, making New York as our center, with a view that we shall be able to attract the attention of the United Nations for spreading this important movement throughout the whole world for actual benefit of the human race.

It is not a sectarian movement meant for a certain class of men, but it is a necessary movement for all humanity irrespective of caste, creed, or color. So far I am concerned, I am a humble disciple of His Divine Grace, Om Visnupad Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja, who was the original pioneer of spreading this movement in the Western world. During his lifetime, up to 1936, he started 64 main centers all over the world, including centers in Berlin, Germany, and London, England. His Divine Grace entrusted me to spread this movement in the Western countries, and since 1965, I am trying in my humble way to spread this movement in this part of the world. I am recognized Acarya of this movement, as will be evidenced by the enclosed copies of different branches of the Gaudiya Math institutions. The certificates enclosed herewith are signed by my God-brothers, who have now different branches of the same Gaudiya Math Institution which I am now spreading in this country. So, originating from Caitanya Mahaprabhu, there are thousands of centers all over India for spreading this Krishna Consciousness philosophy. There will be a very big conference at Mayapur, at which thousands of people will attend, celebrating the Advent Day of Caitanya Mahaprabhu, in March. So, _ by the United Nations, NGO Section, we shall _ ate information about the United nations to millions of _ in India and all over the Eastern world. We spread _ ious to disseminate the ideas of Krishna Consciousness _ ion with the United Nations, because it will be a great _ wards bringing peace to the world.

There are always two classes of men on the surface _ pious and impious. In Vedic language they are known as Asuras and Devas. When there is an excessive number of Asuras the _ disturbances of the peace of the world is very _ when there is an excessive number of the devas, _ prosperity, and tranquillity on the surface of the _ any doubt. The Devas and the Asuras are created _ mentality of Krishna Consciousness, and ignorance.

I do not know what further pertinent material _ need of concerning our organization's qualification _ entered upon the list of Non-Governmental Organizations _ simply assure you that the enclosed copies of certification support the fact that I am recognized Acarya of _ al Movement. The people in this part of the world _ understanding the importance of this most needed _ present day. I may inform you in this connection _ court case, in which one of my students was involved _ us. Before joining our Society, he was condemned _ imprisonment. Fortunately enough, the boy was released as the court judge learned that he is affiliated _ ution. the judge remarked, "This boy belongs to _ religious order that is doing much for the community _ against drug addiction, and for healthy life."

This is only one instance among many in which _ in contact with our philosophy build nice character _ the basic principles of sinful activities. If _ for spreading this movement, and for understanding _ of this philosophy by the United Nations, we shall _ render the greatest service to the humanity in the _ establishing peace and prosperity. The process _ is very simple, and is acceptable by any member of _ irrespective of caste, creed, or color, or nation _ Gaudiya Math Institutions, each of them having _ are our sister establishments, and we can disseminate _ amounts of information through them to vast number _ in India, and throughout the East.

I hope you will do your best to enlist our _ the Non-Governmental Organizations, and in this _ rendering the greatest service to the United Nations.

Thanking you once more for your interest in _ Krishna Consciousness movement.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 21 February, 1968

68-02-21

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter Feb. 17, 1968, and have noted the contents. The sentence in question is, as you stated, Swayam Bhuva Manu and his wife, Satarupa (not Satsvarupa).

The reaction that the hunter would have suffered, had he not received the Mercy of Narada Muni, is hellish life. There are different kinds of hellish life for different kinds of sinful activities. So, one has to undergo such punishment if he doesn't take to Krishna Consciousness. It is only the devotee who can save the living entities from falling down into hellish conditions, and by the Grace of Narada Muni, the hunter was awakened to Krishna Consciousness and was saved. Yes, the general principle is that one is sent to the particular type of hell, and when he is practiced to suffer the hellish condition, he is given a similar body as reaction. These hell planets are described in the 5th Canto of Srimad-Bhagavatam; there is no question of imagination. One who is particular about this may read the different descriptions of hells in the 5th Canto of Srimad-Bhagavatam.

Yes, it is as you say, therefore we should keep always ourselves engaged so there is no possibility of falling down. So far mistakes done imperceptibly by such devotee engaged in Krishna Consciousness activities, "Swapada Mulam Bhagavatam Priasya", they are excused by the Lord as it is stated in Srimad-Bhagavatam.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Satsvarupa, please note: N.B. Please send all the propaganda material so far published in relation to your center, to the following address:

Sri Hit Sharan Sharma Radha Press 993/3 Main Road Gandhi Nagar Delhi-31, INDIA

Letter to: Jadurani

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Los Angeles 21 February, 1968

68-02-21

My Dear Jadurani,

Please accept my blessings. I have received your letter dated Feb. 14, 1968, and I am happy to hear all the good news from our fine art department. I think I have already given you instructions in this regard. In my opinion your guiding the girls working under you for painting is very important, and if this business doesn't suffer, you can think of going to S.F. for organizing the asrama. If all the Brahmacarini's gather together and work under your guidance, at any place, I will prefer that proposition. If the majority of the girls are in N.Y., why not have the other Brahmacarini's from S.F. go there and work under your direction, either in N.Y. or in Boston, as it is best. Hope you are well. For the time being drop the idea of going to S.F. better concentrate your energy in organizing the artist girls under your care. The Brahmacarinis at S.F. may be called at N.Y. or Boston.

Your ever well-wisher,

Letter to: Purusottama

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Los Angeles 22 February, 1968

68-02-22

My Dear Purusottama,

Please accept my blessings. I am in due receipt of your letter dated Feb. 19, 1968. I am glad to understand that everything is very nice in New York Temple, and Krishna is attracting many new devotees lately. The more you sincerely serve Krishna, the more He will send you similar devotees to assist you.

Regarding the NGO section of the United Nations, I am enclosing herewith a statement addressing Mr. David J. Exley, explaining the very importance of our movement. You can inform him that the Gaudiya Math Institutions in India and in England, are also part of this Institution. And as my God-brothers have established in different parts of India and the East hundreds of institutions for this purpose, I am also trying to open such similar centers in the Western countries. Our activities are related with Gaudiya Math on the basis of Krishna Consciousness. So through all these Maths and other various institutions, we can disseminate all information about the U.N. in various parts of the world.

Both of you shall go and try to convince this gentleman about the importance of our movement, and the rest will depend on Krishna as He desires. We shall try our best and the ultimate result may be dependent on the dispensations of Krishna. These institutions are related with us and each of the Maths are the headquarters for hundreds of branches, and we can disseminate much information about the U.N. through them.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Because they are so desperate for peace in the East, it may be a good idea to expand on the point that we have very widespread influence all over the Eastern world, and we can spread much good peace-propaganda for the U.N. there. P.S. I am enclosing herewith some of the certificates of Godbrothers in Gaudiya math institutions. I think in my apartment there are photostat copies of them. If they are there please submit those photostat copies them, the typed ones. Also please let me know if Brahmananda has received shipping documents from the United Shipping Corporation of Calcutta. Also from S. S. Brijbasi Co.

Letter to: Mukunda

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Los Angeles 24 February, 1968

68-02-24

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of Feb. 22, 1968 with enclosures. I am writing letter to Sri Hrsikesa Brahmacari giving him instructions. You also write them to work for the Society in cooperation with Acyutananda without wasting time in sight seeing.

Regarding Dictaphone, Aniruddha is doing something.

I am now scheduled to go to S.F. by the 10th March 1968. Why not come here a few days earlier try to see some millionaires in connection with our Society's cause.

How Janaki is doing. My blessings for her.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 24 February, 1968

68-02-24

My Dear Rayarama,

Please accept my blessings. Your letter dated Feb. 21st, duly in hand, both yourself and Brahmananda are to be thanked on behalf of Lord Krishna for your tireless endeavor to get the manuscript of Bhagavad-gita ready and for this grand work Krishna will certainly bestow His blessings upon you both. I thank you very much that you are taking care of Lord Caitanya's Teachings and get it ready for publishing as soon as possible. Regarding India, I have received letter from Acyutananda yesterday which is not very encouraging. The man who was negotiating for a nice house appears to be a con man. So, I have advised him not to open a center at Kanpur at present. So, you may not be hasty immediately for starting to India. In the meantime, I am negotiating also with Hitsaranji. He is a little busy now a days on account of two marriage ceremonies. His boss is a big industrialist and he is going to get his son and grandson married very recently. He is writing a letter that he is going to write me details after he is free from the responsibility of the marriage. Regarding buying a small printing shop, I am not very much optimistic. If you can organize a regular press for printing all our magazines and books and engage all our boys and girls in the press work that will be nice proposal, but if you purchase a small printing work where I understand even Back to Godhead cannot be published, what is the use of that press. Better we are negotiating with Hitsaranji and if we are able to open a nice center in India we shall purchase some machine from America and start a press there. In India the labor is cheaper extensively than in America. My idea is that if we are able to have a nice branch in India we can do the printing works nicely under your supervision. But, if you can start a full fledged press in N.Y. that will be still more better. A full fledged press means we must have two typographic machines at least and engage some of the girls for composition and the boys may be engaged in printing and machine manipulating. That will be a great success. If Mr. Kallman purchases a big machine for printing our books, then it will be very much helpful. I cannot advise you to purchase a small printing press because that will not help us. The same energy can be transferred to India when we are in possession of a bigger house. There is every possibility of Sharma's help in our publishing power, but that is not yet settled. As soon as I hear from him favorably I shall ask you to make direct correspondence with him. I am just waiting his favorable next reply.

I am enclosing herewith one copy of the letter received from United Shipping Corp. of Calcutta in respect of our goods shipped via s.s. ”Flying Enterprise”. The ship is expected to arrive by this time in N.Y. port so necessary action should immediately be taken. At last I beg to inform you that unless you receive definite letter from Acyutananda you may not be in hurry to go to India taking so much risk. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Jayananda

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Los Angeles 24 February, 1968

68-02-24

San Francisco

My Dear Jayananda,

Please accept my blessings. I beg to acknowledge receipt of your latest letter, and I am so glad to learn that you are making nice arrangements for my lecturing in different places, and I expect to return in San Francisco by the tenth of March, and wish to execute all programs within 20-30 days from the date of my arrival before starting for New York. I shall be very glad to initiate girl friend if you recommend her actual mental condition. We should not initiate anyone who is not willing to follow our regulations. In the meantime let her attend our classes and join the Sankirtana program regularly. I am so pleased to learn that you are by the Grace of Krishna improving day by day in the matter of Krishna Conciousness. Thank you very much for your sincere service. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Los Angeles 24 February, 1968

68-02-24

San Francisco

My Dear Cidananda,

Please accept my blessings. I am so glad to receive your letter dated Feb. 20, and I have noted the contents. You can arrange to supply prasadam only to our devotees. We are not in a position financially to distribute foodstuff for the poor class of men. Such men may take shelter of some charitable institution. At the present moment, we are not in a position to make charities but for the devotees we can sacrifice anything. So you can stop preparing prasadam for persons who are not willing to work neither to pay. Regarding your going to India, that is already in my program. Please save some money, not only for your passage but also for my passage. I am coming back to San Francisco by the 10th of March. When we meet we shall talk more of our Indian program. I think it is Krishna’s desire that you should come to India with me and help in establishing a nice Indian center there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 24 February, 1968

68-02-24

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19 Feb. 1968, and am so glad to learn that you have delivered the manuscript of Bhagavad-gita to MacMillan & Co. on the date of my Guru Maharaja’s birthday ceremony. The questionnaires which you have sent me I am answering them on separate typed paper and both the questions and answers are enclosed herewith. Please find and do the needful. I have also received the letters from Mario Windisch. This gentleman appears to be a disciple of my German god-brother Sadananda Swami. He appears to be very much interested in our movement and very shortly he is visiting Montreal. Perhaps I may meet him in June when I shall go there and there is every possibility of opening two centers. One in Sweden and another in Austria. Regarding glossy photo, I am writing to Guru das but I think Rayarama has got many specimens of my photograph. If you so desire, you can select one of them. I am also writing to Gurudasa in this connection. I understand that you have ordered some books from Gaudiya Math and Mr. Kalman is cooperating.

Regarding printing in India, I have already sent you a specimen copy of printing which is being done in India, and if so desired, such printing work can be done in India without difficulty. But, if Dai Nippon Co. agrees to your letter of which you have sent me the copy then you can hand over the manuscript to them as early as possible. Regarding the purchase of press, I do not know what is the condition of the press but I want a full complete press where all kinds of books can be printed. If our men can take charge of a nice press either in New York or in India, that will be an ideal proposition, but the press which you propose to purchase is not equipped for printing our books. If Mr. Kalman can equip the press for printing our books, Bhagavatam esp., and other books also, and if our boys and girls can efficiently take up the printing work, that will be very nice. If we have got a press in our control with full equipment it will be a great boon. If such manipulation is not possible, then I wish to start a nice press in our Indian branch and get all our books and printing work done there. For a nice arrangement of our Indian branch I am already in negotiation with Indian friends and I have proposed a big industrialist to become the president of the Indian branch. In India labor is very cheap in comparison with your country, and especially if we have our Indian branch in Vrindaban we can have labor there as our inmates of our institution. There are many Vaisnavas who will be ready to work without any renumeration simply in exchange of their food and lodging. If we take American machines there and some of our American students to see the management we can get there labor practically without any charges, but this idea can be done as said when we get a nice house to accommodate everything. The proposed branch in Kanpur is not yet settled. I have received one letter from Acyutananda which is not very much encouraging. Rayarama may not start for India until there is nice arrangement for our Indian branch. His going away from New York at present will be a great hamper for BTG work. As intimated by you I am awaiting Rayarama's letter in respect of the press and printing works in India. In the meantime, if you get confirmation from Dai Nippon agreeing to accept $5000 for TLC then you can get them printed without delay. Regarding the sketch cover of Bhagavad-gita, Govinda Dasi promises to send you by the next week.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 24 February, 1968

68-02-24

My Dear Guru das,

Please accept my blessings. I thank you very much for your letter dated Feb. 21, 1968, and I am glad to learn that you had some discussions with some non-devotees. You can take it for granted that nondevotee class who is not in Krishna Conciousness as we are teaching are all great fools never mind how ever they may advertise themselves as meditators, yogis, philosophers, religionists, and so on. We are presenting a scientific program of God conciousness on the basis of the highest authority, Bhagavad-gita. For a preacher there are four principles to be followed. One, he must be fully surrendered to Krishna. Two, intimately in friendly relationship with devotees trying to elevate conditioned living entities to Krishna Conciousness and rejecting the nondevotee class. So if you find a nondevotee eager to listen submissively you can show your mercy to elevate him to Krishna Conciousness, but a nondevotee who is already poisoned by the serpent of the demon class swami or yogi is very difficult to be dealt with, so the best thing is to reject them and not waste time for their elevation; but a person who is willing to hear us submissively must be given chance to understand the philosophy of Krishna Conciousness. I am very much obliged to you for expressing your good sentiments on account of my humble service to you all. Your appreciation of my humble service is thankfully accepted.

Regarding your going to India the house is not yet settled, so unless I definitely hear from Acyutananda and others who are trying to have a nice house for our Indian branch you may not be very much anxious to go to India but I am sure we are going to have a nice house very soon which I shall let you know in due course. Otherwise, when I return, you, your wife, and some other brahmacaris shall go with me.

I have received one letter from Brahmananda asking for a very nice glossy photo portrait of me so if you can arrange to send such a glossy photo it will be very nice. He asked to receive the photo as soon as possible. He has also advised me to take help of a professional photographer if your assistance is not available immediately because I am away from your place. Please let me know if you can send such glossy photo from many negatives which you have got in your possession. I understand also that Rayarama has taken some of the negatives from you in New York so if you like you can advise him to do the needful. Anyway the matter is urgent and I ask you to do the needful. I am expected to return to San Francisco by the 10th of March and I shall let you know the exact time and date later on.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mario Windisch

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Los Angeles 25 February, 1968

68-02-25

Mario Windisch c/o Barbara Josephson Pyrolavagen 22/III Lidingo 3 Sweden

My Dear. Mr. Windisch,

I thank you very much for your letter dated Feb. 16, 1968, along with the enclosure of an older letter dated August 27, 1967. I am very sorry to learn that my dear brother Sadananda is seriously ill and the doctors have advised complete rest for him. He is my intimate friend and God-brother, so although I wanted to open correspondence with him, I voluntarily restrain myself from doing so, taking into consideration his present health. I pray to Krishna that he may recover very soon, so that we may not only open correspondence, but maybe I can see him personally. In Bombay sometimes we lived together and he used to treat my little sons very kindly. His heart is so soft, as soft as a good mother's, and I always remember him and shall continue to do so. When you meet him next, kindly offer my respectful obeisances. And if there is any message for me, you can send me to my New York address.

Just after sending you my letter sometimes in the month of May, 1967, I also fell seriously ill by heart stroke, and my disciples here admitted me into the hospital. I tried to recoup my health here but I could not do it properly, so I went back to India for some time, and I again have come back here last December. First I was in San Francisco, now I have come to Los Angeles, and from here I shall again go to San Francisco, from where I shall go to New York, then to Boston, maybe to Buffalo, and then I shall reach Montreal by the month of June. If you come there by that time, it will be a great pleasure to meet you. Our Montreal Temple is situated at the following address: 3720 Park Avenue, Montreal 18, Quebec, Canada. The boy in charge of the Temple is Janardana das Adhikari, and he can be reached at the number 849-4334 (his home telephone). He is a very learned scholar and is highly advanced in Krishna Consciousness. I have good hope and faith in him, and when you meet him you will be very much pleased to talk with him. He is M.A., and preparing for his Ph.D., and is a good scholar in the French language also.

Krishna Consciousness movement is the need for the Western countries at this time. The Westerners have sufficiently enjoyed their material achievements and they are now, especially the younger generation, seeking for something spiritual. That is quite natural. In the Vedanta Sutra, it is stated as "Atha Atho Brahma Jijnasa." When a person finishes his material activities, naturally, he becomes interested to search after spiritual realization. That is natural consequence. A living entity is factually a spirit soul whose eternal position is knowledge and blissfulness. Material knowledge, however advanced it may be, cannot award blissfulness, which is the demand of the spirit soul. That blissfulness is being searched for by the materialist by advancement of material science, but they cannot find it in such a way. Therefore, the younger generation, especially in the Western countries, who have seen much of material amenities, are now feeling something greater than that. Unfortunately, they have not received it. There are some movements like the Beatles, or Hippies, among the younger generation, by realizing the negation of matter. Their attempt is to forget matter by some hallucination or mental concoction, with the help of some deluding matter. So their attempt is nice, but there is no guide. Therefore, the younger generation in Europe and in America require an authorized guide for their present urge for spiritual realization.

The answer is there in the Vedanta in the aphorism, "Janma Adyasya Yatah." The answer is to search the Absolute Truth, Who is the Source of all emanation. This Absolute Source of emanation is explained preliminarily in the Bhagavad-gita, and explicitly in the Srimad-Bhagavatam. The Srimad-Bhagavatam explains the very beginning of its starting that the Absolute Truth is Sentient, and Person, and Independent. The Absolute Supreme Personality of Godhead is distinct from all other living entities, in His being the Absolute Independent. Therefore, in the Vedas He is described as the Supreme Leader of all living entities.

So if we are very serious to understand sequence of spiritual truth, then we must take advantage of Bhagavad-gita and Srimad-Bhagavatam completely. Lord Caitanya preached these two as essence of the Vedas. His very life and teachings are embodiment of the principles of Bhagavad-gita and Srimad-Bhagavatam.

Our attempt to spread Krishna Consciousness is just in the line of Sri Caitanya Mahaprabhu; I surmise that you have already learned many things about the life and teachings of Lord Caitanya, because of your intimate association with my God-brother Swami Sadanandaji. I shall be very glad to talk more elaborately on the subject matter when we meet at Montreal in the month of June.

Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karunamayi

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Los Angeles 25 February, 1968

68-02-25

San Francisco

My Dear Karunamayi Dasi,

Please accept my blessings. I am in due receipt of your nice letter dated Feb. 15, 1968, and I thank you very much for it. I can see how you are advancing in Krishna Consciousness by the feelings expressed therein, and I am so glad you are feeling such transcendental pleasure in serving the Lord. This transcendental pleasure is unlimited and increases as we increase our desire to give more and more voluntary service. To surrender to Krishna all at once is not generally possible, but as we serve Krishna more and more, we gradually become more and more surrendered at His Lotus Feet. So you please continue to serve Krishna in these ways you have mentioned, and do not feel that your service is any less valuable than that of others. In the transcendental loving service of the Lord, it doesn't matter whether we are working, cooking, painting, writing, chanting, or whatever, they are all the same. There are no such distinctions of higher and lower on the transcendental platform. The important thing is that we are engaging our time and energy in the service of the Lord. After all, we are so tiny, what can we do? Krishna sees simply that this time is being spent in His service. Please continue to help Gargamuni in his efforts to spread Krishna Consciousness, and chant, and continue your duties, and in this way you will be happy and successful in Krishna Consciousness. I am happy to hear you are so much anxious in helping to start a new temple. Your enthusiasm is very encouraging to me; there is great need for the spreading of Krishna Consciousness, and we need so many enthusiastic boys and girls for carrying on this great mission of Caitanya Mahaprabhu. My Guru Maharaja wanted that this Krishna Consciousness be spread all over the Western countries especially, and now in my old age, I am leaving this great responsibility in the hands of all you my students.

Regarding your questions: Once prasadam (water, or foodstuffs) is offered to the Lord, His Plate should remain on the altar for about 15-20 minutes (while the portion in the pots may be taken by the devotees). Water need only remain there for a few minutes. Once the prasadam is removed from the altar, and touched by us, it should not again be placed on the altar. Whatever we offer should be as fresh and pure as is possible.

So long we are engaged in the service of the Lord, He has assured us all protection. But if we are attacked, of course we must defend ourselves as best we can. Nobody can compare with the Merciful Nityananda. He can defend Himself quite well; He could have killed the sinners in an instant, but He had decided that He wanted to save these sinners. He was setting an example that we have to preach Krishna Consciousness even at the risk of personal violence. Just like the children sometimes become violent, but the father knows he can defend himself at any time, and so he tries to teach them correctly by reprimanding them.

Yes, it is respectful to circumambulate the temple, keeping your right side to the Deities if possible. You may dance around the temple in this way if you like.

I have no complaints with my health and I am feeling well. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 25 February, 1968

68-02-25

My Dear Satsvarupa,

Please accept my blessings. I am in receipt of a copy of your last Istagosthi dated Jan. 27, and I am very much satisfied with your replies on the questions made in the Istagosthi. The meeting is called "Istagosthi" and not "Istagosthi". You may know also that Ramakrishna's worship of Kali makes him a third class man. In the Bhagavad-gita it is stated that one who worships the demigods just like Brahma, Siva, Indra, Candra or demigoddesses like Kali, Durga, Sarasvati, etc., are described as persons who have lost their intelligence. One person who has lost his intelligence, how he can become an incarnation of God? A person who has lost his intelligence, is not even counted amongst the higher section of society. So, the Ramakrishna is a bogus man according to the statement of Bhagavad-gita. Vivekananda was also not even intelligent man because he accepted Ramakrsna as incarnation of God. This Ramakrsna, who is actually Gadadhara Chatterjee, declared himself as the same Rama and Krsna. If he is accepted as such by some person, is he very intelligent man? Suppose a man comes before somebody and says he is Pres. Johnson. and the foolish man accepts the pretender as Pres. Johnson, is that man to be accepted as very intelligent man? Vivekananda was not even an intelligent man because he accepted Gadhadhara Chatterjee as incarnation of God without any credentials. We accept Krsna, the Supreme Personality of Godhead on the evidence of Vedic literature. There is no evidence in the Vedic literatures that a common unintelligent person by worshiping a demigoddess Kali can become an incarnation of Godhead. The goddess Kali is divine mother for the conditioned souls, not for the liberated souls. There is no direction in the Vedic literatures that one can become liberated even by worshiping the goddess Kali. She is superintendent of the prison house known as material world. One can derive some material facilities by worshiping Kali or Durga, but nobody can become liberated by worshiping such demigoddesses, so what to speak of becoming incarnation of Godhead. So the propaganda that Ramakrsna became incarnation of God by worshiping Kali is not accepted by any authorized acharya and therefore it is a bogus propaganda. One who follows therefore, such bogus propaganda is also misled as far as his spiritual advancement is concerned.

You have to meet many opposing elements in the matter of preaching work therefore you should always be careful to follow the principles of Bhagavad-gita as it is. You will be glad to know that our arrangements with MacMillan for publishing Bhagavad-gita As It Is is already completed, and the manuscript is handed over to them. We should preach clearly that our Krsna Consciousness movement is surely on the basis of Bhagavad-gita as it is. Any other movement which does not tally with the principles of Bhagavad-gita as it is, is considered by us as unauthorized. All these so-called yogic or other spiritualist movements in this country imported from India are all against the principles of Bhagavad-gita. It is our movement only which strictly follows the principles of the Bhagavad-gita, under the guidance of the authorities or acaryas in disciplic succession from Lord Caitanya who practically demonstrated in life and practice the principles of Bhagavad-gita. The last word in the Bhagavad-gita is to surrender unto Krsna and Lord Caitanya taught us to surrender unto Krsna. His transcendental movement of chanting the Holy name of Krsna and Rama is the sublime movement, not only at the present age, but for all the time past, present and future.

Letter to: Pradyumna

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Los Angeles 25 February, 1968

68-02-25

My Dear Pradyumna,

Please accept my blessings. I am very much satisfied with your transliteration and request you to transliterate the 2nd Canto of Srimad-Bhagavatam, and the original text is sent herewith. Please find. On your completion of the transliteration, the original copy may be sent directly to the following address: Hitsaran Sharma, Radha Press, 993/3 Main Road, Gandhi Nagar, Delhi 31, India with the covering letter as follows:

"Dear Sharmaji,

Please accept my respectful obeisances. Under instructions from Our Spiritual Master, His Divine Grace, Sri Srimad A.C. Bhaktivedanta Swami Maharaja, I am sending herewith the transliteration of the 2nd Canto of Srimad-Bhagavatam with diacritic marks. Kindly insert this transliteration in place of simple transliteration which is already with you. Swamiji has already requested you to collect some letters with diacritic marks and we wish you will kindly do the needful. Hope you are well. Thanking you in anticipation."

One carbon copy of the transliteration may be sent to me with a carbon copy of the covering letter to Hitsaran Sharma. The composition of the Second Canto is already begun. Therefore, the more quickly you send the transliteration to the above press is better.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 26 February, 1968

68-02-26

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated Feb. 24, along with two copies of letters, one from Purusottama das Brahmacari at Vrindaban, another from Teen Activity Center of Kings. This letter from the Activity Center is very hopeful for our Kirtana propaganda. I am very much ambitious for leading a Kirtana party, especially all over your state, and Europe. Hamsaduta is trying to organize this party. If you can move with this Kirtana party, say a batch of 12 to 15 heads, all over the States, as well as Europe, I am sure we will be more popular than the so-called yogi Maharishi Mahesa. I have received another letter from Acyutananda in which it appears that he is not fixed up in staying in India. He is very seriously thinking of coming back, and this is very disappointing. If he comes back then our dream of opening a center in India is not very encouraging, because Kirtanananda came back, Ramanuja has joined with the Buddhist camp, and Acyutananda at the beginning showed very encouraging hopes, but that is gradually vanishing, and he is eager to come back. The other two boys living with Bon Maharaja, they are not very much hopeful, especially Harivilasa. I have heard about him lots of things from Ramanuja and Acyutananda, and you have written about him that he is little fanatical. Under the circumstances, how it is possible to combine them together and open a branch in India? If I would have been there, I could manage, but I am here. I do not think Rayarama may prepare to go to India at the present moment.

When I return to New York, we shall consult together and do the needful. In the meantime, let us consolidate our energy for bringing the books.

My health is ordinarily good, but that hissing sound sometimes is disturbing me. I consulted a physician here, and he has given me some medicine, but it is not improving.

I have written today one letter to Acyutananda to come back if he thinks seriously to do so. I have received the copy of your letter sent to Dai Nippon and if they agree to the proposal, it is all right.

Regarding Purusottama Brahmacari's letter from Vrindaban: if you think you are able to purchase 340 copies at 40% discount, then you can send one letter to Narayana Maharaja asking if he will take the responsibility of receiving the books from him, and pack them and send to Calcutta to our shipping agent. If he wants to take the responsibility and the trouble to do this, then you can send him bank draft being the price of the books, and he will do the needful. In the meantime, I am surprised you have not received the documents from United Shipping Corporation. I have sent you copy of their last letter in which it is said the goods have been shipped by S.S. Flying Enterprise on the 14th of January, 1968. As such, the ship should have reached by now New York, so please take information immediately whether the ship has arrived and also send immediately one letter to the United Shipping Corp. I think nowadays it takes a long time to arrive in New York from Calcutta on account of the Suez Canal being closed. Anyway, you should find out the list of arriving ships from the port information and do the needful. If the ship is arrived recently, send them a telegram why the documents not received.

I am glad to understand that Lord Jagannatha is being repaired, and after this he will begin carving Sri Radha Krishna Murti. I am getting one Pair carved by Gaurasundara. Please find out if this boy Bob has got any knowledge or experience of casting, or any such equipment. I want to make 100 Murtis, probably in hard rubber, for our Temples. Hope you are well.

Your ever well-wisher,

N.B. You have asked about the printing of Srimad-Bhagavatam. The printing of the next 3 volumes has already begun in India. But if it is possible to print it here, then, as you know, we have got 50 or so more volumes, and they can be printed here if it can be arranged. But the next 3 volumes have already begun being printed in India, and I have sent you the specimen copy of printing. If printing of Bhagavatam is done here and a Kirtana party is organized then I shall never go back to India. I shall stay here in your good care till my death. Hamsaduta will help me in establishing a New Vrindaban in the West. Please inform Hamsaduta that I have received his encouraging letter: I am glad to learn that Sriman Umapati is coming to see me. He is heartily welcome. Kindly care of the shipping affairs from India.

Letter to: Andrea Temple

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Los Angeles 26 February, 1968

68-02-26

Andrea Temple c/o General Delivery Freeport, Grand Bahama Island, Bahamas

My Dear Andrea Temple,

Please accept my blessings. I am in due receipt of your letter dated Feb. 20, 1968, and it is very encouraging to me. I am so happy to hear that, by Krishna's Grace, people in that place are taking interest in Krishna Consciousness. This Krishna Consciousness is the most urgent need of the whole human society, and we need so many preachers, both boys and girls, to spread this message throughout the world. So it is very much encouraging to me to learn of your activities there in the Bahama Islands.

So far my coming to Bahamas, I am willing to come there and continue the work of my Guru Maharaja of spreading this Sankirtana movement all over the Western countries. Caitanya Mahaprabhu wanted that this Hare Krishna Mantra be sung and chanted in every village and town of the globe, and I am simply trying to carry out the order of my Guru Maharaja to give this Divine Message to the people of the Western world.

I am mendicant, and Sannyasi, and the guest of my students here in the Western world. If you wish for me to fly to Bahamas, then you please send me airplane ticket and I shall come at your bidding. Also, two tickets will be required for my attendants, but I think they may go on the youth fare, which is less expensive. I have been told the weather is very warm there, and the sunshine may be very beneficial to my health. Simply I require some quiet place so to continue my translating work on Srimad-Bhagavatam, and that's all. We are mendicant, and missionary, and can make our dwelling place anywhere.

Please continue your good work there, and I am awaiting your reply. I have got plans to leave Los Angeles on March 9 for San Francisco; the address there is ISKCON, 518 Frederick Street, San Francisco, 94117. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava, Cidananda

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Los Angeles 26 February, 1968

68-02-26

My Dear Uddhava and Cidananda,

Please accept my blessings. I am in due receipt of your letters sent on Feb. 26, 1968. Yes, the idea of finding a large house for all the devotees is very nice. Please do it. And, if it is available, I shall stay there also, but it must be a quiet place, as much as possible. If it is not yet available, then I can stay in the building above the temple, provided the lift works.

So far the speaking engagements are concerned, they must be well-organized and sponsored, so that there will be enough publicity and many people will come. We are not cheap, we want to speak something, but there must be good accommodations provided. There must be speaker system, and there must be good publicity beforehand so that many may know of us and come. This is very important.

As it is presently planned, we shall leave this place on the 8th of March by PSA Airlines. The flight number is 977, and it leaves Burbank at 10:10 a.m. and arrives at San Francisco at 11:05 a.m. So you can make arrangements accordingly, and I will be very anxious to see all my good San Francisco students again. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda, Janaki

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Los Angeles 28 February, 1968

68-02-28

San Francisco

Dear Mukunda and Janaki,

Please accept my blessings. I thank you very much for your letters of Feb. 24 and 25, 1968, and I have noted the contents. Yes, if you can find out some distributing agent for our Back to Godhead, that is very good. Please do it. I have received both dictaphone machines, and the new one is working nicely. The foreign one I have yet to test at some shop, which I will do this week. I have written in Uddhava's letter that I shall be arriving on March 8th, and we can discuss the meeting at the Immigration Bureau at that time.

I thank you very much for that nice sketch done by Janaki, and I shall have Jadurani begin a painting from that pose. So far the spirit soul is concerned, if conditions are for some reason not favorable in some place, he is forced to leave that womb and take shelter in another. And if there is chanting of Hare Krishna, even the soul is there for a short time, oh, he will hear and become advanced. This sound vibration is not material, it is spiritual, and powerful beyond our conception. So it cannot be hindered in any way by something material; it surpasses all these material barriers. So you can know it that when you are chanting, you are also giving benefit to even the child in the womb. I hope you are feeling much healthier by this time, and I shall be very glad to see you when I arrive in San Francisco. Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please hand over the enclosed letter to Uddhava & Cidananda.

ACB

Letter to: Mr. Mittra

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Los Angeles 28 February, 1968

68-02-28

Messrs United Shipping Corp. 1402 Old China Bazar Street Room 18 Calcutta 1

Dear Mr. Mittra,

Please refer to my last letter. It is understood that from my New York office five hundred dollars has already been remitted to you through the First National City Bank of New York on the 3rd January, 1968. You were to ship the cases of books and musical instruments on the 11th of January, 1968, but I have heard nothing from you until now. Kindly enlighten me on this matter immediately as I am anxious to know this matter. Please take this as urgent and reply by return post to the above address.

Yours sincerely, A.C. Bhaktivedanta Swami

March

Letter to: Acyutananda

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Los Angeles 1 March, 1968

68-03-01

My Dear Acyutananda,

Please accept my blessings. I have received your letter addressed to Mukunda and Guru das, in which you write to say that I may send you a telegram sanctioning your return. This means that you have become very much anxious to return back to USA, and I have become very much anxious to return back to USA, and I have also already sanctioned it, in reply to your last letter post-dated Feb. 21. The real thing is that you are feeling alone, and because you are so to say, child, you have become nervous. Otherwise for a preacher there is no difficulty anywhere, irrespective of climate and conditions. I came here in the month of December, and as my country is warmer to you, similarly your country is colder to me. I am also in diseased condition. When dI first came to your country I passed through practically all the seasons. I came here in 1965, Sept., and I remained in the Northern portion of your country, namely N.Y., Penn., and Mass., etc., continually from Sept. 1965 to Dec. 1966. And you know how much severe cold is N.Y.; I passed through snow on the N.Y. street, so certainly I wasn't very much in comfortable situation. Still I had the strength of mind, and I continued to stay. Similarly, if you have strength of mind, you can stay always in India even in the most inconvenient condition. Another difficulty is that although you are four already in India, you cannot live together. Ramanuja left the camp as soon as I left you. You do not like Harivilasa. So you are living scattered. That is another difficulty. If you would have lived together with mutual cooperation, there would have been no trouble; but I think that is also not possible.

In my plain opinion, I think if you can all three at present moment, namely yourself, Harivilasa, and Rsikesa, live together, there will be no difficulty. You are going to Vrindaban, so formerly you told me that you selected a very nice house at Rs 50 per month, why not take that house and live together, all three, chant Hare Krsna, and try to remain in transcendental peace. In Vrindaban, the system is that during daytime one can live downstairs and with door closed, and electric fan running on. I was staying in Radha Damodara Temple in my room in the same way, by closing the door, making it complete dark and running on the fan. I was never in trouble. So if one is determined to stay, things could be adjusted to live together in Krsna Conscious cooperation.

I do not however, insist that you to stay, but if you like you can take that house at Rs 50 per month, and start an American House there immediately. Or as you have decided, you can come back to USA by end of March; I have no objection. But before coming, you should keep my things properly in my room, and lock it properly, and bring the keys with you and deliver them to me when I shall be in N.Y. in the month of April. The cooking utensils, blankets, and the typewriter, my be kept very safely in the room. The typewriter may be kept in the metal box, and the blankets and wrappers may be hanged from the ceiling hanger. And the money which you've got, may be deposited in my account in the Punjab National Bank, account number 9913.

When you come back, you can please bring with you 2 lbs. of Triphala, and 2 lbs. of Badailaich.

I hope you are feeling better by this time.

Your ever well-wisher,

Letter to: Brahmananda

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Los Angeles 1 March, 1968

68-03-01

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated Feb. 27, 1968, and I have already sent one letter a few days ago to Acyutananda sanctioning his coming back, in consideration of his deteriorated health. Today also I am writing one letter to him, the copy of which is enclosed herewith, which will speak for itself. This Maya will attack the body always, because the body itself is the source of all troubles. We try to make a solution of our misfortunes, but at the same time we want to keep this body. People do not understand the simple truth that if anyone wants real happiness, he has to get out of the entanglements of this material body, which is only possible by practice of Krishna Consciousness.

About going to India, via Europe, visiting several countries, like England, Amsterdam, Germany, etc., we shall confer together when I return back to N.Y. in April; I think Janardana will also come to join in the conference. So we have to make our program for future activity jointly.

There must have been some mistake. I think $395.00 is the total shipping charges for all the cases. These are some of the difficulties of Export-Import business. So you have to go to the shipping office and see the real things. I have not yet received your copy of the letter received from them. Anyway, you have to clear the goods and do it at your discretion. Because how can I know things from such a distant place.

Remind the Brijabasi Co. in reply to their last letter.

Regarding press affairs: When I return to NY, we shall talk together with Mr. Kallman, that if he invests only $10,000, we can have a nice press equipment for conducting all our printing works, including books. In case Mr. Kallman is prepared to invest at least $5,000, then we can also invest $5000 from the book fund. And I think investment of $10,000 will be sufficient for starting a press just necessary for our work.

Regarding supplies from India: I have induced my younger son, Vrindaban De, to supply all kinds of Indian craftsmanship, namely ornaments, cloth, fine arts, dolls, saris, wooden slippers, linen shirts, or, anything that is sellable here, on 10% commission, and he has agreed. Mukunda and Gargamuni have agreed, and they are going to place orders to him. I think he may get 10% commission for his labor, and he can supply everything you may require from India. The terms is 25% should be advanced, and the balance paid on delivery of the documents. This arrangement, I think, will help to import all kinds of Indian art without any difficulty, and you can arrange for importing things that you may require.

Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Your second letter of 2/28/68 is just received while posting this letter with enclosures. So far the shipping documents are concerned you can clear the goods by presenting the original letters of the shipping agents. In the meantime I am writing to the Punjab National Bank. India govt is worthless management. So there is some anomalies which will be rectified. In the meantime get the goods cleared with Indemnity Board if so required. I cannot apply my brain in everything. This taxes me so much that my heart begins to __. Please therefore do the needful by seeing the shipping authorities, and in the meantime I shall read the letters calmly. In future I think we shall have to change this shipping agents and find out one better.

You will be glad to learn that Jayananda the President of San Francisco is purchasing a nice house there as we tried in New York. The price is $50,000.00 or near about and he has asked my approval. I think I shall send my approval with pleasure and as soon as the house's purchased we shall install Sri Sri Radha Krishna Vigraha there in a permanent place. The copy of Acyutananda's letter is enclosed. I am leaving for San Francisco on the 8th March by 10 o'clock morning. Hope you are well.

Your servant,

Letter to: Jayananda

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Los Angeles 1 March, 1968

68-03-01

My Dear Jayananda,

Please accept my blessings. I am so glad to receive your letter dated Feb. 23, 1968. The description of the house which you propose to purchase is very much attractive. And I think it is Krishna's arrangement by His inconceivable energy in exchange of your sincere service to the Lord. I have gone through the whole letter and it is all encouraging, and therefore I have full sympathy with the transaction, and I approve of your good attempts to purchase this house according to the right estimation; it appears to me all round good. The arrangement of payment is also very nice. I know that you haven't got to pay the house tax, as it is owned by ISKCON, which is tax free organization all round.

As you have desired to liquidate the loan in respect of this purchase, I am sure Krishna will help you in this direction.

We are starting for S.F. on the 8th, flight no. 977 at 10:10 a.m.; this information is already sent to Uddhava. I think you will do the needful. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 1 March, 1968

68-03-01

My Dear Upendra,

Please accept my blessings. I thank you very much for your letter dated February 26, 1968, and I have noted the contents. No, when the Lord appears it is mentioned in the Bhagavad-gita that He does so in His Own Internal Potency. This Internal Potency is called Yoga Maya. All Pastimes and activities of the Lord are administered by the Yoga Maya. Therefore, He is not under the influence of material energy, as the conditioned souls are. By the arrangement of Yoga Maya, the devotees sometimes forget the Presence of the Omnipotent Lord. Just like Yasodamayi treats Krishna as her begotten Son, and forgets Krishna's inconceivable power. Therefore, she asks Krishna to open His Mouth to see whether He actually ate some earth. He showed her that He swallowed not only a bit of earth, but the whole cosmic manifestation. Yasoda Mata was astonished to see this miracle, but still she forgot that Krishna is God, that Krishna is the Supreme Lord Himself, and not her ordinary Son. In this way, reciprocation between the Lord and His devotees takes place. The Lord doesn't forget but in order to enthuse the Pastimes of the Lord, the action of Yoga Maya is prominent.

N.B. Yes, you may take up such debate, but not any quarrel or argument should take place. It is good to have such debate, and to know the various arguments which the Mayavad philosophers put forth, and to know how to fully defeat each one. That God can come under Maya is one of their foolish arguments; therefore they say "I am God." This nonsense statement can be refuted in full with our information from Bhagavad Gita, Srimad Bhagavatam. What, then is the definition of God? How can God become a dog? If you are God, why are you suffering, life after life? God means Supreme Controller; can you control anything? Not even your own body. What to speak of the millions of planets spinning so perfectly in their orbit. In this way, we must learn all of us, to defeat these nonsense rascals, and curtail this epidemic of Impersonalism,, which is fatal to the innocent people. We can stop this epidemic with this information of Krishna Consciousness, and it is our duty to do it.

The question, does Lord Rama or Lord Caitanya forget, is like saying, does God come under Maya, or forgetfulness. You must fully understand this before you can successfully debate with the Mayavad arguments. It is very important point.

(Signed) ACB

Letter to: Sri Krishnaji

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Los Angeles 1 March, 1968

68-03-01

My Dear Sri Krishnaji,

Please accept my greetings. I received your letter dated February 2, 1968 duly but I am delayed to reply because I was consulting my colleagues about you and the kirtana parties coming here at our expense. To call a man from India and to arrange for his stay here at best for six months in different branches of our city means rupees 20,000/-or $2,000 per head, If we call for you and a party of nice kirtana singers, five men altogether, it means rupees 100,000/-the Society is not in a position to spend such an amount at present period. I am therefore training local boys and girls for kirtana and very soon we shall be out on world tour with this kirtana party. In India, however, many rich business men maybe ready to spend this amount to spread the kirtana movement. But the Govt. will not allow us to spend Indian money in such fashion without special sanction. I have written to authorities at the Govt. of India for sanction, but I have received no reply til now. You assured me that you would be able to get such sanction from Dr. Zakir Hussein but you are now silent on this format. Why not take sanction from him for this purpose and I will arrange money from India.

Another proposal is that many Indian gentlemen request of me to sponsor them to come to U.S.A. In that connection, I may inform you that if somebody is ready to spend rupees 20,000/-at least I can arrange for his coming here U.S.A. and stay with us as our guest for six months in our different branches. If somebody is ready to deposit this amount in India then I shall arrange to send him a return ticket by air with letters of sponsoring for six months as our guest and Mr Singh who you introduced to me in Delhi may be interested to accept this proposal then you can talk with him if he is serious about this. Not only Mr Singh but anyone who is ready to spend like that will be sponsored by my Society to come here and stay with us for six months in different branches as our guests. I hope you are well. I am going to San Francisco on March 8, 1968. So you can reply me there.

Yours, etc.

A.C. Bhaktivedanta Swami

Letter to: Manager of Punjab National Bank

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Los Angeles 1 March, 1968

68-03-01

Manager Punjab National Bank, Ltd. Vrindaban, India

Dear Sir:

Kindly refer to your letter number 153, dated at Vrindaban, Feb. 19th, 1968, addressed to United Shipping Corp, 14/2 Old China Bazar Street, Room No. 18, Calcutta, regarding shipment of 15 cases of books to New York per S.S. "Flying Enterprise" a/c

A.C. Bhaktivedanta Swami. With reference to the above, I beg to inform you that the remittance of more than Rs 13,000 as was received by you for credit of my account on 5/8/67 includes the price of the books shipment, by S. S. "Flying Enterprise." This was already declared by me to the shipping agent as it was needed by the exchange authorities. As such you can forward the documents immediately to me as it is needed that the documents should come through you. I hope you will kindly do the needful without delay.

In the meantime, I have advised you to transfer Rs 3,500 to your Brabourne Road branch for credit of my account there, and I hope you have already done this. A line in reply to this letter will be very much appreciated.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta, Himavati

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Los Angeles 3 March, 1968

68-03-03

My Dear Hamsaduta and Himavati devi,

Please accept my blessings. I thank you very much for your nice letters, one dated the 23rd of Feb. and the other undated. I have noted the contents, and your attitude of service is so nice. I am pleased to hear that you have begun practicing for the Kirtana party; please keep me informed how you are progressing. Yes, if you like, you can also arrange for costumes and wig; one boy may be dressed as Lord Caitanya, another as Nityananda, as well as Gadadhara, Advaita with white beard and Srivasa with shaven head. Responsive chanting is very nice; one good singer may lead, and the others may join in. That is the system in India. It is very good for two reasons especially: One, the chanter gets to rest, so he does not become tired, and two, you get to chant and hear, that is the process. You may also have melodious accompaniment instruments, and amplifiers. Blowing of the conch shell and horns is very nice.

Yes, to be determined that the child will have his last birth into ignorance is very good. It is true that one should become a parent only if he can deliver his ward from the clutches of death. And that is possible only with Krishna Consciousness. This is a very great service for Krishna, to give all opportunity for the child to be trained up in devotional service, and it is very good that you are thinking very seriously on this.

The more one feels imperfect in Krishna's service, the more he is advancing in Krishna Consciousness. Even the topmost devotees feel they are inadequate in their service to the Lord. So it is good to feel inadequate, and to try harder to please Krishna with better service. But one should never feel, oh, I have seen Krishna, and so I am reached perfection-this is not Krishna Consciousness.

Please continue your very good service, and do not feel any feeling of uselessness. It is true that Krishna has given some the opportunity to serve Him by nice writing, some by good business ability, some by nice cooking, and so on, but these various services are all accepted equally by Krishna. On the transcendental plane, one service is as good as another. There is no question of higher or lower. We are very tiny, and so we cannot really do very much. Simply we can engage our time and energy, and that is all Krishna sees. He sees this boy or girl is spending his time in My Service, and He is pleased. I hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going to San Francisco on 8th March 1968.

ACB

Letter to: Michael O'Leary

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Los Angeles 3 March, 1968

68-03-03

New York

My Dear Michael O'Leary,

Please accept my blessings. I am in due receipt of your letter dated Feb. 27, 1968, and I thank you very much for it. I am especially happy to hear your statement, "I have taken to the process of chanting Hare Krishna-feeling the results immediately." This is very good. Please continue to chant, and execute your duties with thoughts and words of Krishna, and you will be happy always.

Please try to follow the rules and regulations, and when I arrive in New York, we can talk together, and as you feel yourself ready, you can be initiated. If you have any doubts or questions, your good God-brothers are always ready and willing to help you. Brahmananda can give you the lists of the qualifications for devotees, and the 10 offenses, and other informations as you may need. If you have got any questions, please feel at liberty to write to me about them as you desire. I am also very happy to learn you are a sculpture student; at the present time, I am trying to carve out of wood Sri Radha and Krishna Murti. If you can carve out these Deities, it will be very nice.

I shall be looking forward to meeting you when I shall return to N.Y. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harikrishnadas Aggarwal

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Los Angeles 3 March, 1968

68-03-03

Sri Harikrishnadas Aggarwal Gupta Hills Estate Bombay-10, INDIA

My Dear Seth Harikrishnadasji,

I am so glad to receive your letter No. 02481, dated Feb. 20, 1968, posted late, as on Feb. 27, 1968. I thank you once more for your appreciating my mission of one God, Sri Krishna; one scripture, Bhagavad-gita; and one mantra, Hare Krishna. This idea is not manufactured by me, but it is authoritative statement in the Gita Mahatma Skanda Purana. You have asked me to let you know about the concrete plan for Bombay and I beg to submit as follows.

Some years before, when I was staying in your Prem Kutir you expressed your desire to organize a SANKIRTAN party, and I wish that it may be done now to help me in my mission. If you have got opportunity to purchase one copy of Life Magazine, published Feb. 9, 1968, you will find there on page 56, how nicely the American boys and girls are dancing and chanting the Holy Name of the Lord. A Sankirtana party as they can be organized in India is not possible here. Here the boys and girls, they are very serious about chanting, but they are not trained singers, or singers in the tune we chant in India. Therefore, I wish that if you organize a Sankirtana party there, completely trained in spiritual ways, and the American students combine with them, I think a very nice Sankirtana party can be organized to travel all over the world. I have tested it definitely that melodious vibration of Sankirtana, if they are performed by serious devotees, can attract people from the very spiritual platform, and it at once makes the spiritual background very smooth, when a spiritual instruction from the Bhagavad-gita can be implemented very nicely. So my first concrete program is that if you agree to organize such a Sankirtana party, a batch of American students may join, and I can combine these American and Indian devotees together under discipline. The American boys are being trained up strictly on spiritual line, which I have already explained to you in my last letter. Similarly, the Indian boys or girls must be spiritually trained; it is only by spiritually trained vibration can implement spiritual seeds in the heart of the audience, not otherwise. So, if you agree to cooperate with me in this direction, then I wish to go with a batch of American students to your care and stay in Bombay for some time, and try to open a branch in Bombay of our society. Here we have got six temples already, and they are nicely being managed by the American Vaisnavas under strict discipline, without their being born in any Hindu family. Similarly, in Bombay, we are inviting all classes of men to join us; we have no distinction of caste, creed, color or religiousity. Anyone can join us, never mind whatever he is. (We shall entertain Hindus, Muslims, Christians, Jains, Sikhs, Buddhists, or whoever may come. We shall have no restriction. In that Temple, everyone will be welcome. In other words, in our secular state and international feelings of God-consciousness will be introduced, where no one will be restricted.) And I am glad to inform you that this principle is accepted by everyone working under me. So, the sum and substance of the concrete program is to organize a nice Sankirtana party in combination of Indian and American students. I want your cooperation in this adventure.

Regarding Vedanta and Bhagavad-gita. There is no doubt about it that Bhagavad-gita is real Vedanta philosophy. Lord Krishna says in the 15th chapter that He is the Compiler of Vedanta philosophy, and He is the Knower of Vedanta Philosophy. Lord Krishna says this, and who can be a better Knower of Vedanta philosophy than Krishna? In another place of the 13rd chapter, Lord Krishna had accepted the authority of Brahma Sutra, which is also Vedanta philosophy. So the question is only how one explains Vedanta philosophy or Bhagavad-gita. We are trying to explain Bhagavad-gita as it is, without any interpretation. And you will be glad to know that we are publishing one English edition of Bhagavad-gita, about 400 pages, through Messrs. MacMillan and Company. Another thing you have written to say, ”If you keep the gates of names and forms open to ultimately realize the formless, would be entitling in a larger number of persons to your mission.”

My point is one God. Ultimately you want to merge in the formless, or you want some material facilities, or you want to serve Krishna as His personal associate. Never mind, whatever you want, you worship one God, Krishna, and not bothering with the ultimate gain. The ultimate gain can be achieved as one desires. Krishna is all powerful, so if somebody wants material gain from Krishna, it is not difficult for Him to award such benediction. Similarly, if anyone wants to merge in the Impersonal Brahman effulgence, formless, He can also award the facility. In the same way, if anyone wants to associate with Krishna in five transcendental relationships, he can award also that facility. So, my point is, that whatever you want at the end, that doesn’t matter, but you worship Krishna, and He will award whatever you desire. One God, Krishna, means that let everyone come to one God, Krishna, and be engaged in Krishna Consciousness, and the award will be as the devotee desires. This is also stated in the Bhagavad-gita; ”catur vidha bhajante mam”. Also, it is stated in the Srimad-Bhagavatam, as follows:

akama sarva kama va moksa kama udaradhih tivrena bhakti yogena yajeta paramam purusam

Akama means the devotees, sarvakama means the fruitive workers or Karmis, and Moksakama means the salvationist who wants to merge in the formless Brahman. So there are three classes of men and all are recommended to worship the Supreme Person Krishna with great energy of devotional service. So we invite everyone to join this movement, accepting Krishna as the tangible God for all practical purposes, and the worship of God is made easy by chanting the Mantra Hare Krishna, which is accepted even in far Western countries. You will be pleased to know that Hare Krishna Mantra is being chanted not only in America, but also in Europe by my record albums, and followers. I have got already invitations from many parts of Europe and they are appreciating my movement. Nobody feels reluctance in joining the chanting of Hare Krishna Mantra. Your good self also believes in the Mantra and certainly in Krishna as God. I have seen it that Swami Akhandananda worships Krishna in his apartment in Bombay. So we request everyone to worship Krishna and chant the Mantra, irrespectively, never mind whether one is a devotee, a fruitive worker, or a salvationist at the ultimate goal. We don’t disagree with anyone, namely the Karmis, Jnanis, Yogis, etc, although we are devotees. We simply request everyone to worship Krishna as the Supreme Lord and join with us in this great movement of Krishna Consciousness!

Please therefore accept this concrete proposal for common platform of transcendence and spread this movement by all means. Bombay is the most important city in India. There are many advanced gentlemen in Bombay interested in transcendental elevation. Why not join this movement which does not discriminate between human being to human being, and thus everyone, either Hindu, Muslim, Christian, Jews, Buddhists, Sikhs, or anyone also, all can join in this melodious Sankirtana movement and accept Lord Krishna Prasadam in Temple with great relish. I have begun this movement in this country America, and I think I am successful. I have many hundreds of Krishna Bhaktas in this country, and they are increasing in number daily. And why not in India and in Pakistan? We are trying to get admission in the U.N. as non-governmental organization. And when successful, we shall introduce this cultural movement in all countries, including Russia and China.

So, those who are aspirant of merging into the formless effulgence of Krishna, they also can worship Krishna. That is recommended in all Vedic literature. But Krishna is the Supreme Lord. He has decidedly said in Srimad-Bhagavatam, ”Krishnas Tu Bhagavan Svayam”. So, if the Indian transcendentalists, those who are very serious about spreading this message of Bhagavad-gita may join this movement, backed by the Sankirtana movement as enunciated by Lord Caitanya, it will be great success. And there is every possibility of oneness all over the world, without any communal differences.

Hope you are well, and awaiting your further reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 3 March, 1968

68-03-03

My Dear Rayarama,

Please accept my blessings. I am in due reciept of your letter dated Feb. 29, 1968. With reference to your Gaurasundara das letter, "I am being overloaded with mail lately" is not meant for you. I must have sufficient correspondence with the main pillars of the society. You are one of them, so you are at liberty to write me as many letters as it is required. Sometimes I receive many letters from devotees with questions which could be solved in the Istagosthi meetings.

I am so glad to learn that you are now editing TLC with keen interest. Please do it nicely and finish it as soon as possible. Regarding kitchen affairs, as a rule those who are not initiated may not enter into the kitchen affairs, but uninitiated members can work under the guidance of another initiated member when there is great need. So the direction which you are giving to the willing girls to help with the kitchen affairs is not objectionable. You can go on doing that.

Regarding Indian center, unless we have full cooperation of Mr. Sharma, it is not advisable to open a center there. Acyutananda is feeling sick and willing to return to his mother, so opening of Indian center may be set aside for the time being until I have the opportunity to return back to India.

In the meantime there is a good news for us that Jayananda, the president of our San Francisco center, is attempting to have their own house in San Francisco. I am returning to San Francisco on the 8th March. I shall see how the matters have proceeded there. Now, if somewhere we get our own house and start our own press and we sit down together for publishing Back to Godhead and other books, how will you like the idea? Most probably I will get my permanent resident visa, and if we sit together for concentrating our energies in the matter of important publication work, it doesn't matter whether we are in USA or in India. Our proposal to open a press in India was to get cheap labor, but here in USA, if our brahmacaris work in the press, there is no question of labor expenditure at all. Subala das has got some experience in working in the press. Similarly, yourself, Purusottama, Madhusudana, and others have got some experience. So how would you like the idea of starting a press in our own building at San Francisco? I shall be glad to hear from you after mature consideration.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 4 March, 1968

68-03-04

My Dear Hamsaduta,

Please accept my blessings. I offer the same to my daughter, Himavati, and I hope she is doing well. I am very glad that Krishna is already dictating you how to make perfect the SANKIRTANA party. I completely agree with you about the program of our traveling across the country, being booked in several places. And I am glad that our friend, Allen Ginsberg, is helping you. There is no doubt about our success if we can make this Kirtana party successful. The most important point in this connection is that we shall never be professional; that is to say, we shall try to make the Kirtana party perfect from the point of view of Krishna Consciousness. The idea of introducing Panca-tattva in the kirtana party was also contemplated by me. Not only that, we have to prepare different dresses for Radha and Krishna, and Their eight confidential Associates, Sakhis. Sometimes you have to dress somebody as Nrsimhadeva and Prahlada; in this way, we shall have varieties of show along with the kirtana, and all the varieties will be picked up from Srimad-Bhagavatam and Bhagavad-gita. We have to teach the Brahmacaris and the Brahmacarinis to speak in Sanskrit some of the verses in this connection, and we explain the verses by singing, chanting, and speaking also. Sometimes in the middle of chanting and singing, we shall speak also. So, all these varieties show will be so attractive with melodious musical sounds, and above all our good behavior and advanced Krishna Consciousness, will make this show very successful. In the meantime, you train the Kirtana party as you are doing, and the responsive method is all perfect. I have already written you in my last letter in this connection, and again I say that the responsive method should be practiced. There may be more than one singer, just like you may take the leader's seat, sometimes Jaya Govinda may take the leader's seat, sometimes others may take the leader's seat, but the method of chanting and responding, then chanting, should always be followed. When I come to New York certainly we shall devise plans on this touring program, not only traveling within the States, but also traveling all over the world. And when we go to India in course of our travel, we shall collect some Indian devotees also to join us. Not only Indian, we shall gradually collect devotees from all over the world without any discrimination. Our Krishna Consciousness movement must be all-pervading, as Krishna is all-pervading.

You will be glad to know that in San Francisco they are trying to purchase one house. I have already suggested Rayarama for a regular printing press for printing our books. And some of the Brahmacaris may be engaged in the publication work, some of them may be engaged in the Kirtana party preaching work, and some of them in distributing our literature. That will make our mission perfect.

Just today we had one meeting in the California State College at Long Beach, Cal., they issued the enclosed pamphlet which may be published in Back to Godhead. I hope you are both well and happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 4 March, 1968

68-03-04

My Dear Brahmananda,

Please accept my blessings. I am in receipt of your note regarding United Shipping Corporation; so you can unload the books, 15 cases, paying $242.00 from my book fund, and after clearing the books, we shall see what is the cost of transporting. I see that United Shipping Corp. has explained in their letter, dated Feb. 22, a copy of which you have sent me, that they have not been able to pay the ocean fare for this consignment, and the money is with them, and they submit account for that. So, after clearing the books, we will see to the account. In the meantime, if possible you can see the American Export Isbrandtsen Lines, Inc., whose office is situated at 26 Broadway, New York, N.Y., 10004. I think you can see the manager of this carrying company and try to get some concessional rates for things we import from India. Here in San Francisco, there is one carrying company, American Mail Lines, and they have agreed to give us 10% concession on the freight. When I go to S.F., I shall see that they may grant some more concession. You have to convince the carrying company that our this world wide Krishna Consciousness movement, so everything required is for the help of this society. Government gives us all facility of exemptions from the tax, and as we have got to import so many articles from India, and maybe we may export also so many things from America to India for maintaining the status of the institution, they may give us some concessional rates. You may mention that Scindia Steam Navigation Co. of Bombay was giving us concession all free, but recently, might be due to their internal dissension, they have stopped this concession. So we can claim some concessional rate from everyone because our society is for public welfare activities. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going to S.F. on the 8th morning. If possible send some Japamalas with bags and a Mrdanga there. The Japamala with bag should be charged at $5/per piece. And Mrdanga $50.00. Tambura $100.00 Harmonium $200.00 and all money along with book sets at $16.00 shall be collected for my Book Fund. I require $40,000.00 for my Bhagavatam.

Letter to: Satsvarupa

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Los Angeles 4 March, 1968

68-03-04

My Dear Satsvarupa,

Please accept blessings. And offer the same to Jadurani & Pradyumna. I hope you are all doing well in the service of Krishna. I am leaving Los Angeles for San Francisco on the 8th March 1968 and therefore from the 6th of March 1968 you can send all mails to San Francisco. You will be glad to know that Jayananda is purchasing a nice house for San Francisco & I hope I shall get the Permanent Visa also. At present I am feeling well may Krishna give me strength to serve you more & more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Andrea Temple

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Los Angeles 6 March, 1968

68-03-06

Andrea Temple c/o General Delivery Freeport, Grand Bahama Island Bahamas

My Dear Andrea Temple,

Please accept my blessings. I am in due receipt of your letter post-dated March 4, 1968, and I thank you very much for it. Your work in spreading Krishna Consciousness there is very much pleasing to me, and I am always glad to hear more from you. As I said in my last letter to you, I shall come there whenever you like; simply you must send me plane tickets, and I shall come. If you could arrange for speaking engagements that is very nice. I am leaving this place for San Francisco on the 8th of March, and as you like, I can fly from S.F. to Bahama Islands sometimes in March or April; we can make further arrangements as to the exact day after I return to S.F. You may show the woman in charge of the club our recent article in Life magazine if you like, which was published on Feb. 9, 1968, page 56.

Yes, whoever you tell the chant to, it is effective. You have heard it from me and my disciples, similarly I have heard it from my Guru Maharaja, and so on, and on. Because you have heard it from a pure devotee of the Lord, therefore it is transmitted from you to another. Just as an aerial message, is transmitted from one place to another, similarly, this Guru parampara system is working. My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me. And because you are a sincere soul, those who are hearing the Mantra from you are receiving it in disciplic succession, from Lord Caitanya and from Lord Krishna.

Yes, I can perform spiritual weddings for my initiated disciples. I have gotten so many young devotees married, and they are executing Krishna Consciousness nicely. That is the real purpose of married life; to live together peacefully, execute Krishna Consciousness, bring up children in Krishna Consciousness, so they will not again have to enter into this world of birth and death.

Govinda dasi has read me your letter and your place sounds very nice. It is all right that you do not have a storefront at present time; simply we need some space, and your house will do very nicely. Before I come there, you should please make large advertising campaign so that many people may come to our Kirtana. Perhaps you could order some fairly large quantity literature and propaganda from New York, and distribute in your city. Also, maybe the radio or T.V. stations may become interested if you approach them with our various propaganda, news clippings, and so forth. You can write to Brahmananda in this connection, and he can give you instructions how to do it. We must try to catch the attention of as many people as possible; so that some may come and hear us, and be benefited. If it is possible, perhaps you can begin this propaganda work as soon as possible, and have regular scheduled Kirtana, so that people may start coming even before my arrival. That would be very nice.

Please continue your very good missionary work, and keeping us informed. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. We have received a large consignment of books (Srimad-Bhagavatam) and musical instruments for Kirtana. You can negotiate with Brahmananda at N.Y.

ACB

My next address c/o ISKCON Radha Krishna Temple 518 Frederick St. San Francisco, Calif. 94117

Letter to: Janardana

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Los Angeles 6 March, 1968

68-03-06

My Dear Janardana,

Please accept my blessings. I thank you very much for your letter dated March 2, 1968. So far the temple is concerned, do what is easier, without too much implicating yourself. The Indians there do not sound to be very reliable; that is my opinion also. So concentrate more on the Canadians and Europeans. Generally, the Indians who come to this country are for material gain only; they have not got very much serious interest in anything spiritual. So when I come there, I shall try to turn the Indians there to become sympathetic to our temple, but most of them being non-Vaisnavas, they may not take to our strict Vaisnava principles. Therefore, they are hopeless to the 80%. If you can sublet the present house, it is better, because that way we can occupy later on if need be. I would like to maintain a Krishna Consciousness boarding house there someday if it is at all possible. But as it is not very easy to maintain the big house at the present time, and you think it best to move to the cheaper one, then I have no objection. It is better not to be too much bothered with rent, and getting into debt that is not very good; so you take care of the matter in the way that there will be less difficulty.

Yes, if Mahapurusa is more needed in New York for his fine cooking service, then he may go there when necessary. Please convey my blessings for both Mahapurusa and Sivananda; they are very sincere souls working very hard to please Krishna and their Spiritual Master. You are all very good servitors of the Lord there, and I am very much anxious for your writings to begin, as they will be a great aid in our spreading of this Krishna Consciousness. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am leaving S.F. on the 8th March, 1968. Most probably I shall get my permanent residence Visa in U.S.A. ACB

Letter to: Mahapurusa

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Los Angeles 7 March, 1968

68-03-07

My Dear Mahapurusa,

Please accept my blessings. I thank you very much for your letter dated March 6, 1968, and I have noted the contents carefully. Regarding the observance of Lord Caitanya's Advent Day: No, there is no need for any other devotional songs or chants; simply chant Hare Krishna, with Kirtana or beads, and sing the prayer "Sri Krishna Caitanya Prabhu Nityananda, Sri Advaita Gadadhara, SriVasadi, Gaura Bhaktavrinda." You can also chant the prayer you asked about. This was spoken by Lord Nityananda while He was preaching in the town. He was addressing the people: "My dear brothers, you simply worship Lord Caitanya; talk of Lord Caitanya; speak Lord Caitanya's Name, so anyone who does so, he is my life and soul." Thus spoke Lord Nityananda. So far the reading is concerned, you may read any one of the books you have mentioned-Introduction to Srimad-Bhagavatam, Professor Sanyal's book, Srila Bhaktivinode's book Sri Caitanya Mahaprabhu Life and Precepts, or English translation of Sri Sri Caitanya Caritamrta. Best thing is to take any one of the above mentioned books and finish it, from beginning to end. You can do that with Srila Bhaktivinode's book, that would be very nice.

At the meeting everyone should try to speak something on Caitanya Mahaprabhu's life, teachings, and philosophy. You can take quotations from the above mentioned books, and have discussions.

Fasting should be continued up to evening, then you may have food like on Ekadasi, fruits, milk, etc. On the next day you may observe festival. Janardana consulted me and said he thinks Sunday feasting would be best, so you may do that if you like. Or you may do both days, as you feel best.

It is very good news that you are holding kirtanas at universities; I very much appreciate your endeavors for holding Kirtana. Krishna has given you good opportunity for serving and you are doing it sincerely, so there is no doubt about your being promoted to the transcendental platform, of eternal life, bliss, and knowledge. I thank you very much for your good energy in the matter of executing Krishna Consciousness. I thank you once more, and I shall always pray to Krishna for your more and more advancement in Krishna Consciousness. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am leaving for San Francisco tomorrow. So you can write me there until I go to New York in April.

Letter to: Brahmananda

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San Francisco 12 March, 1968

68-03-12

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 3/9/68. Yes, I safely and pleasantly arrived in S.F. from L.A. on March 8th morning, and I am keeping fit, lecturing in the Temple. The Temple atmosphere is very nice, when meeting takes place, the temple is full to its capacity, and people are taking very much interest in our philosophy. So I am very much hopeful of this center under the guidance of Sriman Jayananda. If you want to put me in a separate place from the Temple, I would prefer to stay in the Chatham Tower. This Tower is situated in the Chatham Square, just on the junction of Chamber Street and Park Road. It is just after finishing the China town. Sometimes back, when I was searching a house, and I didn't yet open any center at 26 Second Avenue, I liked this Chatham Tower very much. But at that time, I had no means; neither I have means just now. So if you like to keep me in a nicer place, then please try for it. Otherwise I shall be satisfied to remain in my present place under your care. If my apartment is very noisy, presently, then of course, you will have to find out some place, but it must be nearer to the Temple so that I may attend Temple meetings without delay.

The American Mail Lines has verbally promised 10% concession, but we have no written letter. But we were getting free concession from Scindia Navigations; that letter I have got, and am enclosing herewith, keep it in your files.

So far the musical instruments are concerned: If they pay, you may send to Boston as you suggested; Montreal has already paid for their instrument, $100, but they owe N.Y. $500. In Montreal, who will play? There is no member. San Francisco has no mrdanga, their's has been transferred to L.A. Therefore, they require one mrdanga. Yes, you may keep the one formerly intended for Hayagriva; when I go there to N.Y., I will see about it. Do as you think best regarding Jonathan Altman.

So far Michael is concerned, he is being forced to take meat, let him attend class, and pray to Krishna for his future release from the difficulties he is experiencing at home. But so long he has to eat meat, he cannot be initiated. Let him attend classes regularly, and render service as much as possible, and Krishna will help him to get out of this dilemma. And when I come to New York, I shall see what is the situation.

I am enclosing herewith a letter from Krishna devi which speaks for itself. Please reply her that she cannot take charge of one of our centers because she has violated the regulations of our society. In spite of having her duly married husband, she indulged in illicit sex life, so this is willful violation of our rules and regulations. So far her Krishna Consciousness activities are concerned, she can execute nicely wherever she lives, and I have all blessings for her, because the door of Krishna Consciousness is open for everyone, but when one has to take charge of a center, he has to become completely above suspicion.

Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I have received your second letter which I shall reply tomorrow along with your previous note.

Letter to: Rupanuga

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San Francisco 12 March, 1968

68-03-12

Buffalo

My Dear Rupanuga,

Please accept my blessings. I thank you very much for your letter dated March 5, 1968, with enclosures. I have come here in San Francisco on the 8th morning of March. Here the kirtana performances are going very nicely; there is good attendance in the meeting and dancing in ecstasy is often exhibited to the transcendental pleasure of everyone present. I think S.F. center has been very much sanctified by unalloyed devotional service of the members here. As soon as there are sincere devotees, immediately the situation changes very favorably. So I have read of New York, and I am so pleased with your honest endeavor to open a branch in Buffalo. Those who try to distribute Krishna Consciousness amongst the general mass of people are very much favorite to Lord Krishna and Lord Caitanya. So you have all the blessings of Lord Caitanya for your laudable work in Buffalo. It doesn't matter whether there is any future prospect for opening permanent center or not, but to attempt to distribute Krishna Consciousness in that part of the country is very much encouraging.

I understand that Sriman Lal Goel with his wife is taking interest in this movement, and if he is convinced, he can conduct the classes on our behalf in the future. It is very gratifying to know that at least 30 students are attending twice weekly meetings, and out of them, about 10 are regularly attending. I have read the manifesto printed by you in mimeograph machine, and it is very nicely set up.

Regarding your wife: I am very much pleased to learn that your good wife is translating our essays for Germany. I was just thinking of our literatures being translated into German, and I was finding out some of our disciples to do it. Fortunately, by the Grace of Krishna, your wife is able to do this service, and please keep her engaged in that way. As soon as one is engaged in the service of the Lord, the Lord will reveal Himself to one without any separate endeavor. Krishna Consciousness movement simply depends on service attitude. So please keep her engaged in this work for which she has got natural taste, and let her translate small booklets like Easy Journey, then gradually she may attend all our other books, and eventually Bhagavad-gita. Please offer my thanks and blessings for her in this endeavor.

Omkara is the alphabetical representation of Krishna. This representation of Krishna is impersonal, just like His lustre of the Body, Brahman effulgence. Impersonalists like to chant Omkara, but we wish to chant His Feature of Pastimes, because His personal feature is the ultimate understanding. Omkara is the symbol of eternity, but there is no bliss and knowledge. Om Tat Sat: Tat means the Absolute Truth, and Sat means eternal. Omkara is also used denoting address. Om Tat Sat means, oh, the Absolute Truth is Eternal.

Santa-rasa means appreciation of the greatness of the Lord, but there is no active service of the Lord. The land, the grass, the trees, the plants, fruits, or the cows in the transcendental world are supposed to be situated in the santa-rasa. As spiritual beings, they are all conscious of Krishna, but they prefer to appreciate Krishna's greatness remaining as they are.

The next development from santa-rasa is dasya-rasa, which means voluntary offering of some service. Next development is Sakhya rasa, or service in spirit of friendship and well-wisher. The next development is Vatsalya rasa, service as well wisher and affection. The next development is Madhura rasa, service, friendship, affection and conjugal love. So in the Madhura rasa, everything is complete; there is Santa rasa, Dasya rasa, Sakhya rasa, Vatsalya rasa, and Madhura rasa. But each and every one of the rasas is complete in itself. A person in Santa rasa or Sakhya rasa is as good as one in Madhura rasa because in the spiritual world everything is absolute. But from the platform of spiritual vision, where there is transcendental discrimination, one can appreciate Madhurya rasa as complete as anything.

In the spiritual world there is no such relationship as God as the father. In the material world such conception is appreciated very much. In the material world everyone wants to take from God because the conditioned soul wants to enjoy senses. And the concept of fatherhood is to drag resources from the Supreme. But in the spiritual world there is no question of drawing from the Supreme. Everything there is to serve the Lord, and service is rendered in 5 different rasas or transcendental humors as described above. In the transcendental world instead of taking the Lord as father, He is treated as son, because son derives service from the Father, whereas in the material world the father maintains the conditioned souls or sons of God.

Rupa Goswami's eternal rasa is conjugal love. He is one of the associates of Radharani, and he helps Radharani while engaged in the service of Krishna. He is known as Rupamanjari in the spiritual world.

Tattvam asi means you are that. You are that, means you are also Brahman. That means qualitatively you are one with the Supreme Absolute. The Mayavadi philosophers interpret this Tattvam asi that the living entity is the same Supreme Absolute Truth. They do not make any difference of quality and quantity, but Vaisnava philosophers are very accurate in their estimation of the Absolute Truth. Therefore, we interpret this Vedic verse as Tattvam asi means that the living entity is qualitatively one, as much as a particle of gold is also gold.

Thanking you once more for your very excellent work there, and hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

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San Francisco 12 March, 1968

68-03-12

New York

My Dear Balai,

Please accept my blessings. I am in due receipt of your letter dated 3/10/68, and I thank you very much for it. Yes, the wind, the earth, the water, and so forth, all have controlling personalities. Just like there is a sun god, who is in charge of the sun planet; similarly, for each body of water, for the wind, there are controlling personalities. They are in control of some small part of the material creation, but the ultimate Controller is Krishna. These demigods all are servants of the Supreme Controller.

I am very pleased to hear about Krishna's new throne of gold leaf and velvet. I am anxious to come there and see it, along with all you my students there who are carrying on so nicely even in my absence. But you must know that I am always with you all so long you are executing Krishna Consciousness; and I am always receiving good news of the New York Temple so it is very nice that now you have provided Krishna a beautiful new throne.

So far the Advent Day of Lord Caitanya is concerned, I have written a full suggestion to Montreal, in which the main points are that we should all observe strict fasting up till moonrise, and at that time, an offering is made to Lord Caitanya of Ekadasi foods, fruits, peanuts, milk, and so forth. Then, on the next day, Friday the 15th, a full-scale feast is held to celebrate His Advent Day. On the 14th, chanting, reading of Srila Bhaktivinode's book, Life and Precepts and Caitanya Caritamrta, Introduction to Bhagavatam, may be held all the day in the Temple.

Householders may wear dhotis in the Temple, or as they like, but not of the saffron color. They may wear white, yellow, or whatever. Outside the Temple they may wear American gentleman's dress, with Tilaka, flag, and beads. It is not required to wear dhotis, as this society does not understand, so outside the Temple dress suit is more socially acceptable. If they so desire, for ceremony, they can dress in dhotis for Kirtana.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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San Francisco 13 March, 1968

68-03-13

Los Angeles

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter, undated, and post-dated March 12, 1968. I am so obliged to you for your hospitality with which you served me so long I was in Los Angeles; I was so much comfortably situated in spite of my not very good health. Krishna will bless you for your strenuous service single-handedly, rest assured. Please continue your service attitude in the same spirit, and Krishna will bless you with all benediction.

In the meantime, Mukunda and Janaki have come there, and I hope together you will do service to the Temple to your best capacity. I have got very good impression of the Temple in San Francisco, and both you and Mukunda may bring up the Los Angeles to the same standard. Don't be depressed because there is no sufficient audience at present, but if you continue your service all in cooperation, in very near future it will be a nice center. Please offer my blessings to Sankarsana das, and Baladeva. and his daughter Haridasi, and etc.

Today we had a very nice lecture at the San Francisco State College; the attendance was very nice, and the meeting was successful, as it was in Los Angeles. They have arranged many other meetings also which I shall attend one after another.

Regarding the casting of Sri Sri Radha Krishna: As soon as the statues are finished, I shall send it for casting, at least one pair. And as soon as you receive this statues, please do the needful.

If Dayananda has left for Florida, please send me his address there. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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San Francisco 16 March, 1968

68-03-16

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your nice letter dated March 12, 1968. I thank you very much for it, and I am so glad to hear that everything is going well there, and that Yadunandana and John are there helping in so many ways.

So far the picture is concerned, Gurudasa has recently taken some very nice photographs, and I shall ask him to send some copies to you. Yes, to make posters as you suggest will be very nice, please do it.

Please continue to help all the young girls, both in N.Y., and S.F. as well. If they take to following your example of sincere service, they will all be advanced in Krishna Consciousness very rapidly. Your example is very nice, using your artistic abilities to serve Krishna, and they may all follow in your footsteps. I think there is no need for coming to S.F., as most of the girls are there, and recently Anapurna dasi has left for Boston, also. She is very nice young girl, and with artistic abilities, so you please help her as she arrives there.

Yes, there are two Boar Incarnations; one is reddish, and the other whitish. Varaha is the first, He is reddish just like a boar.

The dishwashing occupation is open to anyone who wishes to help. There is no restriction. Also, non-initiates may help in cooking prasadam under the direction of devotees. That is all right.

Please keep me informed of the progress of your fine arts department; I am always anxious to hear how they are doing very nicely. Hope you are well, and I hope Pradyumna is being well taken care of, and will be feeling better soon.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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San Francisco 17 March, 1968

68-03-17

My Dear Hayagriva,

Please accept my blessings. I thank you very much for your letter dated March 9, 1968. I have come back to San Francisco on the 8th March, and while I was in Los Angeles for two months, I received the balance portion of Bhagavad-gita edited by you. I am expecting the foreword also, but I can understand that it was not yet dispatched. So, when it is prepared you can send it to me here in S.F. I am so glad to understand that you are missing the atmosphere of S.F. which you so nicely enjoyed last year, and similarly, I am also missing your company which I enjoyed last year here. Whenever I go to the class, I remember you, how joyfully you were chanting in the Temple, and whistling the bugle so nicely. Whenever I see the cornet lying idle because nobody can play on this particular instrument, I remember Hayagriva Brahmacari immediately.

So, here the Temple has spiritually improved. Whenever there is Kirtana, either morning or evening, immediately there is a different atmosphere by the Grace of Lord Krishna. And all people, both devotees and outsiders, begin to dance in ecstasy. I am very much encouraged by seeing the atmosphere from S.F. Temple, and when you come here you shall see personally how they are nicely executing Krishna Consciousness. I have some lectures in the colleges, both in L.A. and S.F., and the other day I delivered lecture in San Francisco State College, and the students enjoyed the atmosphere very much. They heard our Kirtana very attentively, and although my lecture was a little terse, on account of our prohibitory regulations, still the students heard me very attentively. And they stood around me even after the meeting was over. One girl questioned me why I am against meat eating, and she was very satisfactorily replied. Today also, in the morning, I lectured and held Sankirtana in the local WMCA building, and there were small children, almost within 10 years, along with their teachers. And they very patiently enjoyed our company for one hour. All the teachers and students danced and sang with us and the scene was very pleasing. So I am very much hopeful that this movement can be spread all over the whole world if we organize simply the performance of Kirtana and a little lecture on the principles of Krishna Consciousness.

In your last letter you informed me that you are holding class and Kirtana in your college, and I will be glad to know the reaction. You will be pleased also to learn that Rupanuga das Adhikari has gone to Buffalo to open a branch there and his report is also very encouraging. Although he has started the class just anew, still there is assembly of 30 students twice in a week classes, and out of them, 10 students are regularly attending and taking part in this movement. There was press interview also with Rupanuga and they have reported very nicely in the paper, Buffalo News.

I hoped that Kirtanananda Swami would open some branches in many parts of the country after his return from Vrindaban, but I am sorry that he has left our company. So I am missing also him. But since he is continuing to keep his name, Kirtanananda, which was given by me, I think I have got still some right to say

[PAGE MISSING]

Letter to: Satsvarupa

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San Francisco 18 March, 1968

68-03-18

My Dear Satsvarupa,

Please accept my blessings. Your letter of 3/12/68 in hand. The evening twilight first appeared as a beautiful girl to attract the demons but later on turned to be evening twilight. There is no reality in the material beauty. What you think as real that is also unreal because everything material transforms into matter at the ultimate stage. It is the spirit soul who is beautiful and not the matter.

I am pleased to learn that Rupanuga is fully conscious about our movement and he has full confidence in his spiritual master. Today I have received one letter from Hayagriva and it is understood that he is feeling our separation. I have replied him and have asked him to see me when I am in N.Y. Hope you are all well. Please keep in touch with Pradyumna's surgical operation affairs.

Your ever wellwisher

Letter to: Devananda

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San Francisco 18 March, 1968

68-03-18

New York

My Dear Devananda,

Please accept my blessings. I am in due receipt of your letter dated March 12, 1968, and I thank you very much for it. Your sincerity and desire for doing some service for Krishna is very much encouraging to me. Please go on chanting nicely, and steadily. Chanting 16 rounds is prescribed, but you can chant more rounds and hear them very attentively.

If you are not satisfied with your cooking engagement, tell Brahmananda to give you some other engagement. But it doesn't look well if you change from one center to another for some convenience. Everywhere service to Krishna is the same, but if you are feeling some inconvenience, then you may inform Brahmananda, and get some relaxation by change of duty.

Thank you for the dried mango; I am so glad to receive it. I like it very much and please go on sending it every week-and-a-half, or every two weeks. I like very much.

I hope you are well.

Your ever well-wisher, ACB

Letter to: Michael

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San Francisco 18 March, 1968

68-03-18

My Dear Michael,

Please accept my blessings. I am in due receipt of your letter and I thank you very much for it. Yes, by Krishna's Grace all obstacles have been removed. We all prayed to Krishna that your inconveniences may be removed, and by Grace of Krishna, they have all been removed, so we feel very much thankful to the Lord. You just remain fixed up in devotional service, and all impediments that may come will be vanquished by the unlimited potency of the Lord. We should have faith in His Power, His Grace, and His Causeless Mercy,

Hoping you are well

Letter to: Brahmananda

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San Francisco 21 March, 1968

68-03-21

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letters dated March 14th, 18th, and 19th, and have noted the contents carefully. So far the Chatham Tower is concerned, you may drop the plan, and try to get the two-story house which you mentioned. Please check into it and keep me informed. Yes, it would be very nice for Mr. Kallman to contribute 1000.00 dollars for the printing; please try to encourage that. I shall be expecting to receive the dummy publication which you described in a few days. You may keep that bottle of liquid which you mentioned, and when I come there I shall see to it.

By Grace of Krishna, Advaita is being transferred to Bellevue; now try to get him out with the help of the psychiatrist who helped to get out Kirtanananda. That will finalize the matter, but we must find out a way to take permission from the draft board that our institution is a recognized religious institution of Hindu Vedic origin, and we are training students for preaching God-consciousness, and building up their character by strict moral principles. Therefore, these students cannot be called for fighting. By temperament they are unfit for fighting, because they are being trained to become perfect Brahmins. The business of the Brahmins is to teach people spiritual education. Fighting is means for the Ksatriyas. Therefore, we must find out some means for protecting our students in future to save them from this unnecessary botheration. You should consult a suitable lawyer in connection with this matter, and do the needful. We can submit a copy of the remark made by a judge of a court here, in relation to the imprisonment of one of our students, Upendra das, in which the man said, "Be lenient with this boy, as he belongs to an established religious organization, which is doing much to combat against drug-addiction, and to promote the general health and welfare of the young people." (These are not the exact words, but we are presently awaiting a certified letter from the judge saying in essence, this statement.) And as minister of the association, I can give certificate that all my students are ecclesiastical. They are neither fighting men, nor mercantile people, so they cannot be called for fighting for unnecessary waste of time and valuable energy. In this connection, the caste system of the

Hindus, in which Ksatriyas are trained up for fighting from the very beginning, in martial spirit. They are fighting with young men recruited from the sudra class, enforced to fighting; so there is a gulf of difference. Anyway, Krishna will save Advaita. You just take help of the psychiatrist.

For the cable address, I think "ISOKRISHNA" will be very nice. This means the All-Attractive Supreme Personality of Godhead. I think this will be nice, and within the limit of letters. If it is required to reduce the number of letters, the "I" and "H" in Krishna can be deleted-only if necessary, making it become "ISOKRSNA."

So far those books are concerned, I shall see to cutting out the illustrations you mentioned when I come there. I do not remember, but so far I know, they are not very authorized pictures. Please tell Jadurani of this. They were presented to me by the authors in exchange for my presenting them with some of my books. But they are not authorized.

So far the order of photos in the Teachings of Lord Caitanya is concerned, they should go like this: My photo, Guru Maharaja's photo, Srila Gaura Kisora, Srila Bhaktivinode, Lord Caitanya, and lastly, Lord Caitanya's Birthplace. For Lord Caitanya's photo, you may use a photograph of one of Jadurani's recent paintings of Panca-tattva. The other five pictures will be with the reading matter.

Two pairs of the karatalas may be with Acyutananda. The beads has to be sanctified, I shall do that when I come there. Keep them until then. For chanting on them, they must be sanctified.

There is no need of Krishna devi's address. She is here and I have seen her, so the matter is ended.

Please send a copy of my Isopanisad as soon as possible. I believe it is lying in the care of Rayarama. We shall have to arrange for publishing it in a nice booklet just like the Two Essays, and Easy Journey. Please see about how to do it. It will be nice for our classroom instructions in Krishna Consciousness, in the colleges. We are beginning instructions weekly in San Francisco State College, and there is prospect of having an accredited course to teach beginning next September. This is a very good opportunity.

I want to sit down tightly with some assistants, and spend the rest of my time translating Srimad-Bhagavatam, and other books. And train students to do preaching work on the outside. So, from now on, I would like to speak only at very important engagements, and for most engagements, have my students preach. All of you must learn to preach; and for me, my most important preaching work is to finish up the Srimad-Bhagavatam. So, please try to make arrangement like this, as it is very important that my books be finished, as soon as possible.

I am especially interested in the Sankirtana party, for this purpose, which is understood to be being molded up by Hamsaduta. We have got invitation from a Bombay friend for our Sankirtana party, and if Hamsaduta's Sankirtana party is made up then, with whole party we will go first to England, then to Holland, then to Germany, then to Bombay, and make the program right and earnest from now.

Those leaves are nim leaves; keep them and when I come there I shall make a preparation of tooth paste. Neem tree is very antiseptic.

ISOKRISHNA has got two-fold meaning. It means International Society for Krishna Consciousness, and also, that Krishna is the All-Attractive Supreme Personality of Godhead. So it is all-round perfect.

Hope you are well.

Your ever well-wisher,

Letter to: Terry and associates

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San Francisco 22 March, 1968

68-03-22

My Dear Terry, and associates,

Please accept my blessings. I am in due receipt of your letter dated March 16th, and I thank you very much for it. I am so much pleased to hear the wonderful news of your Sankirtana meetings in N.J. It is very good. This sort of enterprise is the most valuable spiritual attempt. And I thank you from the core of my heart for doing such a nice thing. Krishna will be pleased upon you, and bestow His Benediction. Similarly, we want to open hundreds of centers, so that people may take up K.C.-that is our mission. It is an easy process, and appealing, and the highest spiritual realization simultaneously. Please continue your excellent work in Krishna's service, and when I come to NY, I shall come there to see how nicely things are being carried on.

I am happy to hear that you continued to chant despite so many doubts and skepticism. That is the process. Even there may be doubts and skepticism, if one continues the chanting process, the doubts will all disappear, and real knowledge will be revealed by the Grace of Krishna. There is the example given of the jaundice patient. He is suffering from disease, and when given sugar-candy, which is the cure, he finds it very bitter and distasteful. But that does not mean the sugar-candy is not very sweet and delicious; it is simply due to his diseased condition that it seems bitter. In order to be cured from his disease, he must take the medicine of sugar-candy, despite the apparently bitter taste, and as he becomes cured, the real sweet taste of the candy is gradually revealed. Similarly, we are diseased, and only if we take to this chanting process may we be cured. Maya may put so many doubts and worthless arguments into our minds, but if we continue the chanting, the curing process will go on, never mind the doubts, and gradually we will get a taste of that sweet nectar of Krishna Nama Sankirtana. That is the process; and you may explain it to all your friends, so they may understand the nature of their doubts and skepticism, and be benefited.

Yes, your devotion will grow at "doubled rates" as you give more and more service to the Supreme Lord. Krishna states in the Bhagavad-gita that the one who is spreading KC is the one most dear to Him. So, you are doing the most valuable service to the Lord by introducing your class-fellows and friends to this Sankirtana movement, and therefore, you will feel more and more increase in your devotion to the Lord. Please continue to do like this, and Krishna will be pleased, and you will be always happy in this life, and what to speak of the next.

Hoping you are well.

Your ever well-wisher, ACB

Letter to: Balai

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San Francisco 22 March, 1968

68-03-22

New York

My Dear Balai dasi,

Please accept my blessings. I am in due receipt of your letter dated March 19th, along with Istagosthi notes, I am always so pleased to see how nicely the Istagosthi meetings are being carried on, so I am always anticipating your letters, along with Istagosthi reports. Thank you very much.

Yes, Sri Tulasi is the eternal consort of Krishna, and the most pure devotee, and therefore, the Tulasi plant is worshiped by Vaisnavas.

Yes, you may say the prayer to the Spiritual Master 3 times, and also the Namo Brahmanya . . . prayer 3 times, when offering Prasadam. That is very nice to say the mantra 3 times. Also, you may, after offering to the Spiritual Master, offer to Lord Caitanya by saying the prayer, Namo Maha Badanyaya . . . 3 times, and then offer to Krishna thrice.

So far the singing of the prayers to the Spiritual Master is concerned, there is no limitation on how many times it is sung. But it should be done three times daily, and morning it is required. Yes, you may say this prayer at noon Prasadam if it is possible, and sing again in the evening. And you may sing other prayers as you learn them also.

I am so pleased to hear of the activities of Jadurani and her artist assistants. We require this service, as we require so many pictures. Pictures, books, etc., all we shall sell on world tour with our Sankirtana party. So we require a lot of pictures in stock; and wherever we open our centers, we must have at least Panca-tattva picture, Visnu picture, Sankirtana painting, and Spiritual Master's picture, and Radha Krishna painting-they are all required. Therefore, Krishna has sent so many devotees to work on the painting department, so we have to utilize them fully, so their service is fully utilized for advancing in Krishna Consciousness.

Thanking you once more for your sincere service, and I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB So far Advaita is concerned, please do not be too much worried, because Krishna will save him. Krishna has promised to always give all protection to His devotees, so you may rest assured that Krishna will take very good care of him. Please confer my blessings to Advaita, and tell him to keep his faith in Krishna, and not to fear the people imprisoning him. Fear personified cannot remain in the presence of Krishna. And the authorities there are simply like wooden dolls, or puppets, in the Hands of the Dance-Master, Krishna. So there is nothing to fear, simply it is to be considered a botheration, nothing more. Encourage him to chant continuously, and not to notice the activities of the prison-wardens. ACB

Letter to: Brahmananda

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San Francisco 23 March, 1969

69-03-23

New York

My Dear Brahmananda,

Please accept my blessings. Regarding the United Shipping Corporation, I have sent them the necessary 4 copies of invoice and certificate, and asked them to send one statement of account for our $500. In future, I think we have to select very nice shipping agent, because we have undergone so much botheration this time. Please send one complete list of goods received. I am enclosing herewith one letter from Pradyumna, and you can let me know what is to be done for his hospital charges. We are increasing our expansion, but we have to take account of these emergencies. I have already written you about taking steps for protecting our boys from the draft board; now, when we live together, somebody may fall ill. Now, find some future main source of income for our institution, and main source is publications. So if we can organize a good sales organization, that is our main hope. Besides that, if the Sankirtana party is nicely organized, we can have demonstration for public. I do not know how far we shall be successful, but we must find out a source of our income. At the present moment, some of the boys are working and practically it is going on under their working strength. Anyway, please think over what is to be done with Pradyumna. I have written also to Hamsaduta about the Sankirtana party, and I think our books, paintings, and the Sankirtana party can give us enormous help if we can organize it very nicely. I want therefore a permanent residential quarter at New York, so that my personal supervision of these things may go on. For the present, I would like to stay in my apartment at 26 Second Avenue, if cooking for the Temple can be arranged elsewhere. If it is silent and solitary, I feel pleasure to live there, better than elsewhere. I shall prepare to start for N.Y. sometimes by the 10th-15th of April. I think by that time the atmosphere in N.Y. will be warm, and I will feel comfortable.

So far Teachings of Lord Caitanya is concerned, everything has been very encouraging, and hopefully by the Grace of Lord Caitanya, it will come out very nicely presented. Govinda dasi has sent the cover picture today by special delivery, and other 5 pictures will be sent later on. For the cover of the book, I think gold paper will be very nice, with the lettering and drawing printed in black ink. Nice gold paper must be available in Japan very cheaply, and they may send us some samples. They can set the type for the title on the cover, and you may give them some suggestion, and maybe see their samples. So far inking of the lettering and drawing, no colored ink, it is not very nice. Please do it all very nicely, as you have done so nice service for my books' publication. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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San Francisco 23 March, 1968

68-03-23

Allston, MA

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter dated March 20, 1968, regarding your illness. So long we have got this material body, the miseries will be coming and going, simply we have to tolerate them and try to make advancement in Krishna Consciousness as best we can. I am forwarding your letter to Brahmananda for taking care of your hospital charges; I do not know just what arrangements can be made, but Brahmananda will think how to take care of it.

You mention that you have enclosed the transliteration work of Srimad-Bhagavatam, but I do not find it here. You may have missed it. Anyway, I am happy to hear you are steadily studying Sanskrit and reading Srimad-Bhagavatam-that is very good.

I shall be praying to Krishna for your steady recovery and continual advancement in Krishna Consciousness, and hope you will be feeling physically stronger when you come to see me in New York. Please keep me informed how you are feeling.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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San Francisco 23 March, 1968

68-03-23

New York

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated March 7, 1968, and I thank you very much for your encouraging news of the Sankirtana party. Please confer my blessings upon your very good wife, Himavati, and I am so pleased that she can sew nicely, and make the costumes for the Sankirtana party. It is very wonderful that you have secured already some engagements for our party, and it is indication that it will be great success. It has just begun, and already there are so many engagements. I am so glad that you have organized the Sankirtana party, and it is very satisfactorily progressing. And at present, I am counting upon you more than anything else, because my program is, after going to New York for some days, then I shall go to Boston, to Buffalo, and to Montreal, and I shall take the Sankirtana party with me, and make an experiment how we get response. I shall then proceed with Sankirtana party to England, then to Holland, to Germany, and to any other countries, and/or directly to Bombay. One of my Bombay friends has written me as following: "I am pleased to receive your letter dated 3rd March, 1968, and have noted the contents. We are already doing Kirtana on Sundays and that is a part of our curriculum. This can be made extensive by your team of followers from America arriving in India. The best place for continuous Sankirtana is Vrndavana. Please let me know when you would come to India, with the devotees, so that we may arrange a reception and have a suitable program. Yours sincerely, Hari Krsna dasa Aggarwal." So, if we can reach Bombay with our Sankirtana party, and as promised by my friend, some Indians join us, then we shall make an extensive tour of India with the party, and we shall invite all kinds of religionists to join us. The Indian government is particularly secular government, and if we can present unified form of Krishna Consciousness-one God, Krishna; one scripture, Bhagavad-gita; one mantra, Hare Krishna; and one work, His service, then certainly we shall get very good encouragement from Indians also. My future contemplation is to have tours all over the world for 6 months, and sit down in a nice place for the balance 6 months, for training boys and girls as well as editing our publications. You consult with Brahmananda and he may consult with Mr. Kallman how this program may be given real shape. But I think this program will be solid one for propagating our Krishna Consciousness all over the world. And in spite of New York City's so many faults, I have got a natural inclination to make my headquarters in N.Y.C. Most probably I am going to get my permanent visa, from your government, and in that case, I want a very nice place to stay in N.Y., and make it my permanent headquarters for editorial office, as well as training Sankirtana party and preachers.

So far the advertising is concerned, you can follow the example of the enclosed advertisement, which is very nice. I hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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San Francisco 23 March, 1968

68-03-23

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated March 20, 1968, and I thank you for it very much. I am happy to hear you have finished Teachings of Lord Caitanya, and it is all turning out very encouraging. Brahmananda has done nicely both the Gita and TLC, now he has to make sales organization and that credit is awaiting him.

You should take BTG as your life and soul. Your work for BTG is first and foremost above all. If you do not find any time for other things, there is no objection, but I want to see that you make BTG a successful magazine like Life magazine or Illustrated Weekly of India. I am very much ambitious of the progress of the paper, and you can use your discretion how to do it. You are at liberty to do it with full power of attorney. So far discussions of political affairs in BTG, it is not a very good suggestion. But if you can present political affairs in spiritual light, as I wrote some articles in the original BTG in the matter of political divisions of India, and catastrophes thereof. That requires a very thorough understanding of the whole situation, and if you can do this, it will be a great service. I wanted therefore a combined editorial board. Unfortunately, you have to do everything yourself. For this work I think you will have to invite cooperation from others who may help you. Anyway, BTG must be improved to the fullest extent, because it is the backbone of our society. Think over it, and do it nicely as far as possible, and if necessary, you can stop any other activities. But people like your lectures also, and I hope you are delivering your nice lectures in the classes. For the time being, you stop thinking of Srimad-Bhagavatam, and we will make plan when I meet you in N.Y. It is very nice that you are preparing a book on the life of Lord Caitanya. Also, if you can get the Isopanisad printed that is very nice. Part of it is in the original BTG, and part is manuscript there. As for Brahma Samhita, I am not working on it at the present moment, but I have thought of it. But I will see to it later on.

So far BTG is concerned, if Gaurasundara is not able to help in this matter, you can take help from the other artists who have been working in cooperation with Jadurani for now. You can suggest to them and I am certain they will be able to do it.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: United Shipping Corporation

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San Francisco 23 March, 1968

68-03-23

United Shipping Corporation 14/2, Old China Bazar Street Room No. 18, Calcutta 1.

Dear Sirs,

In reference to your letter No. F-38/I-138, dated March 18, 1968, addressed to my New York office, I beg to send you herewith four copies of invoices, as requested by you, with certificate of statement that previously I did not import any books against Rs 33,705/86.

Please let me know exactly what is the procedure for exporting books from India, because I have to do it periodically. And unfortunately, due to ignorance of the procedure, both on your part and on our part, so much botheration is undergone. For want of knowing the procedure, we had to pay the freight charges here also, in spite of sending you in advance $500, (Ref: Your letter F/38/I-14, of January 11, 1968.) Kindly therefore let me know the exact procedure to be followed in future, because books are being printed in Delhi and shortly, we shall have to get them here in New York. Kindly therefore send the exact procedure, and on hearing from you, we shall ask our Delhi agent to book further goods.

Also, please send me a statement of account of $500 sent by us, and the balance which is still with you. Please also let me know, besides the books sent by the Institute of Oriental Philosophy for shipping, whether some loose Bhagavatams are still lying there. When I was in Calcutta, I sent some loose Bhagavatams. I do not know whether you have sent them or not. Please enlighten me.

Kindly send the statement of account as soon as possible. Thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Yadunandana

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San Francisco 26 March, 1968

68-03-26

Allston, MA

My Dear Yadunandana,

Please accept my blessings. I am in due receipt of your letter dated March 21, 1968, and may inform you that the horrible scene in the hospital is certainly ghastly. But we should at the same time know that this ghastly scene is in the matter of bodily concept of life. This is Maya's illusion, and although the spirit soul has nothing to do with this horrible affairs, but due to absorption of one's consciousness in the body, one has to suffer the consequences of bodily identification. So far we are concerned, we shall neither be sympathetic or apathetic in the matter of such bodily concept of life. Of course, it is quite natural to become sympathetic when one's body is put into such horrible condition, but if you are firmly convinced that this body is separate from the soul, then we may not be distracted. That is not possible of course in the preliminary stage, but when we shall be in a transcendental position not to be disturbed ever by such a horrible scene, then our position is secure. The suffering of the man and the sympathy of the other man, both are centered on the body. But this we have to understand by knowledge. Then such horrible condition of body won't be disturbing to us. That is the position of liberation. It doesn't mean that we shall not be sympathetic with one who is suffering, but we should always remember that such sufferings are due to the bodily concept of life. As you stated, that you simply want to leave the material world and be with Krishna, that is the best solution, rather than taking account of how things happened that you came here. Like that our best occupation is to get out of the scene by constantly chanting Hare Krishna, and be engaged in the transcendental service of Lord Krishna.

I am very happy to learn that you are rendering a nice service to Krishna by cooking for him and distributing prasadam to others. The association of devotees is the only solace for our existence. New York might have been a little busier than Boston, but so long it is under the guidance of an experienced devotee, the affairs in both the cases are all right. The tendency for solitude is a kind of reaction on our past material activities, but solitude is not very good for a neophyte. Maya is always trying to attack us, and as soon as she finds some opportunity she tries to inflict her poisonous effects. The best thing is therefore not to seek solitude in the beginning but to remain in the midst of pure devotees so that even there is attack of Maya, their association will protect us. If you are, however, always busy in the matter of preaching work that is very nice. But to remain alone in a solitary place for a new man is not advisable.

Vrindaban is of course, very impressive for devotional service, but that also is not advisable to remain alone. I am trying to get a nice place at Vrindaban and when the place is there, I shall personally be present with some devotees, and appreciate the atmosphere of Vrindaban. So long we are engaged in devotional service with proper guidance certainly we are always in transcendental position, and transcendental position is unlimited, it doesn't matter whether you are in Vrindaban or U.S.A. But still, for everyone, Vrindaban's atmosphere is very sweet. But so long we have not completely freed our material attachment, even Vrindaban residence becomes uncongenial. Just like in the case of Kirtanananda, it was so happened. This seeking for solitude is simply a reaction on our past nonsense activities, or it is negation, voidism. Our sound position is always being engaged in service of Krishna, that is the positive standing.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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San Francisco 26 March, 1968

68-03-26

My Dear Satsvarupa,

This morning I have sent you one note of the tape regarding Pradyumna's hospital bill. I think I shall be able to send you $500.00 from this centre. I understand that Hospital bills are also paid by small installments. We have to make arrangement for future emergency and I wish to organize a central board for such management. For me it is not possible to look after the administrative affairs. Some of you should form a committee. for this kind of management. In India the Brahmacaris collect alms and subscription But here it is not possible to do like that: therefore all Brahmacaris may work at least part time so that our financial difficulty may be minimized.

Yours, etc.

ACB

Letter to: Mukunda

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San Francisco 26 March, 1968

68-03-26

My Dear Mukunda,

Please accept my blessings. I am sorry I am delayed to reply your letter dated March 14, 1968, which I received over a week ago. I am very glad that you are repentant even for some action which is not sanctioned by me. This attitude is very nice and improves one in progressing on the path of devotional service. The Rakhi Bandhan ceremony observed by you under instruction of Prasad isn't approved by our Vaisnava rituals. Of course, such ceremony is observed among the Hindu community as a socio-religious convention. But in our Vaisnava community there is no such observance. Now, forget the incidence, and in future don't be misled by some unauthorized person. Our next ceremony is Lord Ramacandra's Birthday, on the 7th of April. It should be observed in the same way as Lord Caitanya's Appearance Day, namely, fasting up to evening and then accept Prasadam, and all our ceremonies should be performed with continuous Kirtana, of Hare Krishna, Hare Rama. That will make all our functions successful.

Aniruddha is here and he is waiting for the statues of Radha and Krishna which is being expedited by Gaurasundara, and most probably he will be starting back for L.A. on Friday morning. How Umapati is feeling there? I have not heard anything from him. In the meantime I have received one letter from Hayagriva, and he was anxious to come to San Francisco during his summer vacation. In meantime, I have also received one letter which is very depressing from Hrsikesa. I understand that he has been induced by Bon Maharaja to be initiated by him for giving him shelter, and this foolish boy has accepted his inducement. This isn't very happy news, and I have replied Hrsikesa's letter in the following words, which please take note, and in the future, we shall be very cautious about them. "My Dear Hrsikesa, Please accept my blessings. I am in due receipt of your letter of March 14, 1968, and I am greatly surprised. I am greatly surprised for Bon Maharaja's initiating you in spite of his knowing that you are already initiated by me. So it is deliberate transgression of Vaisnava etiquettes and otherwise a deliberate insult to me. I do not know why he has done like this but no Vaisnava will approve of this offensive action. I very much appreciate your acknowledgement of my service unto you and you will always have my blessings, but you must know that you have committed a great blunder. I do not wish to discuss on this point more elaborately now, but if you are desirous to know further about it, I shall be glad to give you more enlightenment. Mukunda is not here. He has gone to L.A. Hope you are well." If Hrsikesa writes you letter I think you may avoid reply. I do not approve both Hrsikesa's and Bon Maharaja's this offensive action. Hoping you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please try to organize a very nice temple in L.A.

Letter to: Satsvarupa

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San Francisco 27 March, 1968

68-03-27

Allston, MA

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated March 28, 1968, along with enclosures of transliteration made by Pradyumna, and I thank you very much. Regarding your letter dated 17th March, it was within the tape received and I have just opened it. There is no question of changing Boston program. I am engaged here up to 8th of April, after that I shall be free to go to New York. I do not know what is the program in N.Y., because I have not received any program of New York. So ask Brahmananda to send me letter when I shall go to N.Y. I can start for N.Y. after 8th of April any day. So make your program conjointly but for me I am free after 8th from San Francisco. I have already sent you one note about Pradyumna's hospital bill, and as soon as I hear from you, I shall arrange to send you $500 from my personal book fund. I am told by some of my students here that it is very easy to pay the bills by small installment payments, and if that arrangement can be made you may see to it, if it is possible.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Mahapurusa

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San Francisco 28 March, 1968
68-03-28
Montreal
My Dear Mahapurusa,

Please accept my blessings. I am in receipt of your recent letter, and I am so glad to receive notes of your different Kirtana functions. So far preaching work is concerned, I am expecting both you and Janardana to be very powerful preachers in the near future. Both of you are sincere souls, sincere servitors of Lord Krishna, and He will be very kind to bestow His Blessings upon you. As you go on preaching you will become expert. In every sphere of activity the more a man becomes active, he becomes more and more expert. Your humble attitude is very praiseworthy. You keep yourself in that very humble mentality and Krishna will be very pleased upon you. All three of you are very sincere servitors, and you all should become very good preachers, Janardana, yourself, and Sivananda, so that this Krishna Consciousness movement will be spread all over the world.

It is very good news for me that you are regularly chanting your 16 rounds; try to increase the rounds, but don't decrease. Yes, if you can inject this Krishna Consciousness to the young children, it will be a great service to the humanity and to the Lord.

So far the Advent Day of Lord Rama Candra, it should be celebrated as Lord Caitanya's Birthday was done. Fasting up to evening, and then take prasadam, and chant Hare Krishna whole day, and be engaged in reading and chanting off and on, chant for some time, then read for some time, then again have Kirtana and so on, throughout the day. If you have not got a Ramayana, then you can read Bhagavad-gita or Srimad-Bhagavatam, that is all right.

Yes, a non-initiate can work under the direction of a devotee in the kitchen. So Eric can certainly work under your direction in the kitchen for distribution of prasadam. That is very nice.

Your are saying that you are a fool, and I shall be glad to get a number of fools like you. I want such transcendental fools and not material intellectuals. May Krishna bless you.

I shall be glad to know what specific function you want to perform, and I understand you are going to McGill for performing Kirtana. That is very nice engagement. That is the only specific function for everyone of us. I think you shall try your best to perform Kirtana successfully, and that is the greatest specific function for you. And you can teach some of your God-brothers and God-sisters the art of cooking, which you know best.

Yes, I am going to N.Y. after the 8th (probably on the 9th) of April and I shall let you know when I am exactly reaching there. Janardana wanted to see me in New York, and I shall be glad to see you both there before I go to Montreal. I wish to go to Montreal after the month of May after I finish my engagement in Boston.

That is very good proposal, to get Indian Pavilion for our Kirtana program. Please try for it. And we can exhibit some of our paintings, and pictures. When I go to Montreal, I shall take selected pictures from Jadurani and as well as some of the pictures by Gaurasundara and Govinda published in our BTG. Jadurani has now become a nice preacher. I have report from Satsvarupa that she gives lectures very nicely. If we open a pavilion I shall take Jadurani also at that time, so she will deliver nice lectures. I shall probably be coming there to Montreal by first week of June.

Hope you are all well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Nandarani, Dayananda

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San Francisco 29 March, 1968
68-03-29
My Dear Nandarani and Dayananda,

Please accept my blessings. I thank you for your nice letter of March 25, 1968, and the kind sentiments expressed therein. I am very happy to learn that you have a nice place in Florida, and you are feeling comfortable and your little Candra is enjoying the sun and the atmosphere. Candra's name is quite nice; you can simply add another word to make it become Candramukhi, which means, face resembling the moon. So sometimes the associate Gopis are are also addressed like that because all of the Gopis are transcendentally beautiful. I am very glad that you have invited me to Florida prior to my going to Bahamas. So far we have not received any letter from Bahamas, so my Florida program for the time being, is suspended. If I go however, to the Bahamas, in the meantime certainly I shall go to your place, and I shall inform you beforehand. But shortly I am visiting New York, and from there I shall go to Boston, then I may go to Montreal; this is the present program. But at the same time, I am seeking a place which will be both conducive to my health and comfortable. I understand that Florida is just prototype of Indian climate, like Bombay or elsewhere there. And I shall go, once, just to see how does it suit me. And from New York, it is nearer than San Francisco.

I cna understand your feeling the absence of devotees. The best thing will be that you practice chanting, both husband and wife together, and Krishna may send some friends, who may also take part in the chanting. We have to create the atmosphere of Krishna Consciousness, and thus create devotees also. I therefore advise you to begin classes as usual, morning and evening, sitting together, husband and wife, in the front of Krishna's picture, and chant Hare Krishna and read Srimad-Bhagavatam. When I was in Los Angeles, I asked Dayananda to speak, and I was very glad that he speaks very nicely. So he can speak, also, in the class, and if there is none else there, he can speak to you. So don't feel lonely. Try to understand Krishna Consciousness mutually, and this will give you transcendental pleasure.

Regarding your manner of behavior with your parents who are not in Krishna Consciousness; I may inform you that you should treat four different classes of men in four different ways. A devotee should love God and God's devotees. A devotee should make friendship with devotees. A devotee should try to enlighten innocent persons, and a devotee should reject opposite elements. As father and Mother they should be offered proper respect according to social custom, but you cannot accept their non-Godly instructions. Best thing is, to avoid misunderstanding, to remain silent without any affirmation or negation of their instructions. We should try to keep our friendship with everyone in the world, but we cannot sacrifice the principles of Krishna Consciousness on being employed by some relative of this world. Don't let them know that you do not approve your parents instructions, but at the same time you should be very careful in dealing with them. If you object to their instruction and let them know it, then they will feel sorry, sad.

Please keep me informed of your activities there, as I am always very glad to hear from you both. Hope you are all three doing well.

Your ever wellwisher, ACBS.

Letter to: Subala

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San Francisco 30 March, 1968

68-03-30

My Dear Subala,

Please accept my blessings. I was just thinking about you since you departed from this place and was anxious to get your letter, and I am very glad to receive it. By Krishna's Grace you are finding everything favorable, and I hope gradually you will find the atmosphere more favorable. I understand in New York it is still raining and little cold, therefore I am extending my stay here in San Francisco, for a few days more. We had many engagements in radio and television and similarly we are going to have more similar engagements. Here the kirtana performances are going on, as nicely, and people are taking interest in them.

The Radha Krishna statues prepared by Gaurasundara have been dispatched to Los Angeles through Aniruddha, and they are going to be cast in yellow brass. If one pair is successful then we shall get many pairs and one of the pairs shall be installed in your Santa Fe temple.

Please don't feel lonely. krishna is always with you and I shall pray for you and to Krishna also that you may make progress more and more in this faithful discharge of duties in Krishna Consciousness.

Thanking you once more.

Your ever well-wisher, ACB

April

Letter to: Brahmananda

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San Francisco 2 April, 1968

68-04-02

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letters dated march 20, 25, 26, and I thank you very much for them. I am glad to hear that the lawyer and psychiatrist are going to help with Advaita, and I am praying Krishna for his safety. We are awaiting to receive the judge's statement, and when we secure it, I shall send it to you.

Today I have received your dummy book, sent by Dai Nippon for sample, and it is very nice. I shall keep it with me, and bring it with me when I come to N.Y.

I have written the preface, title page, dedication, and photo captions for Teachings of Lord Caitanya, and am sending herewith. Please take care of it as need be. The photos will appear at the front on the book. And the illustrations will appear at various intervals throughout the book, according to the text. Please inform me if still you do not understand about this.

The mrdanga has been duly received some days ago, and it is a very nice one; the Kirtana here are very nice, with so many outsiders, as well as devotees, dancing in ecstasy.

Yes, please have Rayarama finish the necessary on Transcendental Meditation as soon as possible, so that it can be printed and distributed. I am very much pleased about the activities of that boy Terry, and you please keep me informed of further developments in Atlantic City. Yes, it is right that the community members should support the center if there is to be one opened there.

Yes, that rock is saffron dye; you can keep it there. It can be used to dye the Japamala bags if you like.

Regarding my departure for New York: Reservations are being made on Flight 14, American Airlines, on April 17th, to arrive in N.Y. at 4:45 p.m. from India. My ticket is already for American Airlines, so you please refund the prepaid ticket you sent for United Airlines, and send the value in postal money order to Gaurasundara, in the name of Gary McElroy, so that he can see to purchasing two student fares with discount cards. Please expedite the matter as it is very important, so that we can come together in one party.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

•

San Francisco 2 April, 1968

68-04-02

New York

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated March 28, 1968, and I thank you very much for it. I am pleased to hear that you are devoting yourself to the work on Back To Godhead, and it is all right by me if you discontinue the articles on Haridasa Thakura by Professor Sannyal. I know it is difficult to read because it is so presented in a scholarly manner, therefore it was not very much sold.

There is no need of sending the Isopanisad here; I shall be in N.Y. in 2 weeks, we can discuss it at that time.

So far my name is concerned, there is no need of adding Tridandi Goswami, but simply have it as A.C. Bhaktivedanta Swami, as it is already done in my other books, it will be continued. I made the title page sent herewith, and you will see it. You have to make the contents page for TLC. I have not got any copy of the book, neither it is possible to mark page numbers until we get press copy from the printer. But table of contents page is necessary, so please see to it. I do not like for Sri Bhaktivedanta Swami, A.C. Bhaktivedanta Swami is shorter, and nicer.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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San Francisco 2 April, 1968

68-04-02

Allston, MA

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated March 19th, 1968, along with copies of Srimad-Bhagavatam and I thank you very much. The astronomical calculation is that every 3 years, 1 month is added, so the year in which 1 month is added, that is always calculated as consisting of 13 months. Otherwise, generally it is 12 months in a year. At present I am keeping the copies as it is, and I shall see again and do the necessary corrections.

I am very glad to see the Boston temple photos; and it gives me a nice idea. Offer Pradyumna my blessings and congratulate him on his coming back from the hospital. Please take care of him as best you can. You have not said anything how his hospital bills has to be paid. I have already written to you that if need be, then I can pay something from my book fund. Otherwise the bills may be paid by installment, as it is learned from here. I am going to N.Y. on the 17th of April, and I think I shall have to attend some meeting in the Philadelphia University on the 25th, and then I shall be free to go to Boston, and you can make your programs accordingly.

I am very glad that Jadurani is preparing signs on account of my visits there. Please offer my blessings to Jadurani, Pradyumna, Yadunandana, Jaya Govinda, and others who are there.

The boy of the name John, who was sometimes in Boston, he came here to meet me. I asked him to stay in the temple, but he's not in the temple, nor I have seen him again.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

•

San Francisco 3 April, 1968

68-04-03

My Dear Satsvarupa,

Accept my blessing. I am in due receipt of your letter of 4/1/68 and I am glad that you have solved the hospital bill of Pradyumna. I am so glad to learn that he is taking part in Istagosthi. His answers are very much intelligent. I have fixed up date for going to N.Y. on the 17th.

One thing you may inform all devotees that Maya cannot touch a pure devotee: When you find a devotee is supposed in difficulty it is not the work of Maya but it is the work of the Lord by His Personal internal energy. The Pandava's tribulation in so many ways, Lord Ramacandra's departure to the forest, His wife the Goddess of Fortune's being kidnapped by Ravana, Lord Krishna's death being caused by the arrow of a hunter, Thakura Haridasa's being caned in 22 market or Lord Jesus Christ being crucified are all acts of the Lord personally. We cannot always understand the intricacies of such incidences. Sometimes they are enacted to bewilder persons who demons. You should therefore discuss in the Istagosthi from current reading matters from B.G. or S.B. We should only try to understand everything from the standard of devotional service. It is stated clearly in the B.G. that any one who is cent per cent engaged in the service of the Lord is transcendentally situated and the influence of Maya has no more any action on such body. The Lord and His pure devotees are always beyond the range of Maya's action. Even though they appear like action of Maya, we should understand their action of Yogamaya or the internal potency of the Lord.

My blessings for you all

I am feeling alright.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 6 April, 1968

68-04-06

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 29th of March, and I have noted the contents carefully. Your kind sentiments are very much appreciated by me, and I thank you very much for them.

Allen Ginsberg and Denise Levertov's appreciation, they are all nonsense, but in both the appreciations there is little substance-that Allen Ginsberg has praised my activities and has chanted Hare Krishna. But the other one is still more rascaldom, but she has appreciated my students' behavior. That means indirectly she has appreciated our movement. If you think their names will actually increase the sale of the book, and MacMillan also thinks so, then never mind, you can add their appreciation. So far their study of Bhagavad-gita is concerned, that is completely nil. Best thing is we shall do it personally when I go to N.Y.

So far the quotation by the late minister Shastri is concerned, that statement is printed up in the leaflet with picture on it; you know the one, where he is receiving the Bhagavatam from me. He was very much respectful, and met me three times. He was to help me in so many ways, but he died; he was my friend. In the beginning on the Srimad-Bhagavatam volumes there are some different appreciations written by some influential Indian gentlemen. Hanuman Prasad Poddar also has written several letters. I will enclose one copy for you of a more recent letter, and also some other letters.

The enclosed Acknowledgement should be placed with or after the Preface, for Teachings of Lord Caitanya.

I am glad to hear you are handling Pradyumna's hospital situation but it is already settled, don't worry about it. The engagements sound very nice, and especially it is good if they pay us. We are not cheap, we are distributing bona fide process, so for travelling far distance they should especially pay us something. For television we should have at least one hour appearance; this 15 or 20 minutes, and with nonsense questions by the interviewer is not very good. We should be given time for Kirtana and for lecture. That will be best. And if you can secure some payment from each place we visit, that will be very nice.

I am pleased to hear that Damodara is returning; please treat him kindly and encourage him in all respects. So far the shipping is concerned, try to get a statement of account from them, as I think they still have some of our money from the last business transaction.

Hoping you are well, and I am looking forward to again being with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Mrdangas we can directly order from Dwarkin. Please let me know how many mrdangas we may require. We are going to N.Y. on the 17th by American (?) Flight-9.A.M.

Letter to: Jadurani

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San Francisco 8 April, 1968

68-04-08

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated April 2, 1968, and I thank you very much for it. So far the 9 blocks are concerned, I do not mind a long walk, if it is flat land and not hills. Here I am walking at least 2 miles daily voluntarily, so if the house is nice, you can keep it. If a car is available, from New York, then that will be very nice, otherwise, I can walk. So far as devotees are concerned, if there is only one toilet room, then not more than 2 devotees can remain with me. I must have a separate silent place; if there was no noise, all the six rooms could be filled up with devotees. For my personal service I require only one. So you can make arrangements in that way.

Whenever there is need of my lecture, I am always prepared to serve; it doesn't matter whether big or small. Probably as you are making fine arrangements, many will come to the Temple to hear me, so in that case, I must come. Best thing will be to see people in the class, not in my private apartment. Lecturing or meeting must be done in the classroom, that's all.

If the two girls, Ekayani and Sudarsana, want to be engaged in drawing for helping BTG, let them do so. The simple thing is they must be engaged in this artistic work. It is very nice that they want to occupy in every spare moment with their artwork, it is very laudable, and it means they are anxious to serve. So I am also awaiting to see them very eagerly, and see how nice they are.

Yes, the Panca-tattva picture is standard, no need of changing. Panca-tattva belongs to Navadvipa and it is authentic. In Vrindaban, there is Radha-Krishna, that you have got enough pictures of, and you have got picture of Radha Madan Mohan Temple. When you go to Vrindaban, you can take pictures of important places; wait for those days when I shall accompany you in all the important places of Vrindaban.

You are already a great artist. You don't want to become a great artist to satisfy the senses of the public. If your present paintings are not acceptable to the general public, I do not mind; they are fools. You continue trying your best to make your pictures as far they can be nice looking, but not to satisfy the senses of the rascal public. Yesterday I have been in a Unitarian Church and there I saw two pictures of only logs and bamboos, and I was explained by our great artist Govinda dasi that these are modern abstract arts. Anyway I couldn't see in them nothing but combination of logs and bamboos. There was nothing to impel my Krishna Consciousness. So, if you want to be a great artist in that way, I will pray that Krishna may save you. Anyway, if the public doesn't buy, we don't mind. Why you are anxious for selling? We shall distribute them to devotees without any price. If our things have no market in the sense gratification society that does not mean we are going to change our principles. We are meant for satisfying Krishna, not anybody's senses. That should be the principle of our life. In this connection I may remark that you have sent one picture of Narada Muni which I understand was copied from some so-called great artist, but Narada Muni's body appears to be very sensuous. He was a first class Brahmacari. He cannot have such a sensuous body. So you will do well not to work from the so-called well known artists. But you should follow exactly the descriptions of the scriptures. The picture of Narada Muni which you painted in N.Y. in my presence was very nice and good looking, but this picture here doesn't appeal to me. Better not to worry about this sort of technique and style. Anyway whenever I come there to N.Y. we can discuss all this as you suggested.

Hoping you are feeling well, I am

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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San Francisco 8 April, 1968

68-04-08

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter dated April 2, 1968, and I hope by this time you have been checked by the doctor. I shall be glad to know how you are making progress, and I am anxious that you are still feeling pains. I am glad to know that proper care is being taken, and you are not going up any stairs, that is very nice. Your endeavors to learn Sanskrit is very encouraging. We want somebody in our society to know Sanskrit well enough for reading, not to be a great scholar, but just enough as needed.

So far the hospital bill, Krishna will help you to repay it. So do not be too much concerned over it. Please keep me informed of your progress.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Did you send a copy of Bhagavatam transliteration to India as advised by me previously?

ACB

Letter to: Aniruddha

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San Francisco 9 April, 1968

68-04-09

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated April 5, 1968, and I thank you very much for it. I am very glad that you are taking responsibility for Krishna's sake, this is advancement of Krishna Consciousness. Krishna is full in Himself. He can exert His energy to do anything wonderful, but still He presents Himself as unable to do so. Just like the Battlefield of Kuruksetra, He said all these men are already dead by my arrangement, none of them are going back home to live, the plan is already settled. And Arjuna was supposed to take responsibility and the credit of being victorious. Krishna is so kind, He does everything, but He gives the credit to His sincere devotee. So the more you take responsibility, Krishna is pleased on you. I am very glad you are feeling such responsibility and Krishna will bless you.

Please work combinedly with respect to develop a very nice Temple, and Mukunda has the transcendental ambition to construct our own temple there, and try to cooperate with him. Stop the idea of casting for the present, unless we see one pair nicely made, we cannot order 17 pairs. If actually he has made such statues nicely, never mind in other forms, made of yellow brass, I shall be glad to see it.

There are two kinds of dissolution. One is when Brahma goes to sleep, and another is when Brahma dies. When Brahma goes to sleep, the highest planetary system does not dissolve, the lower planetary systems, beginning from heavenly planets downwards, everything is dissolved. And when the day comes out, they are again created. When the living entities enter into Brahma, or into the Body of Narayana, they keep their own spiritual body, that is very small, 1/10,000 of tip of hair, and when there is again material creation, they manifest again with different kinds of body. Just like a man sleeps at home without any dress, and when he goes out to work, he dresses himself. So similarly in creation, there is different kinds of bodies for working, and whenever there is no creation they remain in their own spiritual body sleeping. No, there is no complete annihilation at the end of Kali yuga, there may be some disturbances, but not complete annihilation. There are thousands of Kali yugas in every day of Brahma, and they come and go just like seasonal changes.

For dishes, best thing is everyone who is eating Prasadam should wash his plate. Otherwise, one man has to do so many dishes. So even the guests should also wash their dishes, that is the system in the Temple; not leave one man to do it.

Milk and salt should never be mixed, it is improper, and will cause leprosy. But salt can be mixed with yogurt.

As I am leaving on the 17th, please try to send the kit before then, otherwise you send to N.Y.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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San Francisco 9 April, 1968

68-04-09

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated March 29, 1968, and am very much appreciating it. Please do all your nice proposals, do it economically and save everything for Krishna. Yes, it is very good idea to build a nice Temple for Krishna, apply all energy for Krishna. How one is successful in his work is tested by whether or not Krishna is satisfied. The Impersonalists cannot enjoy this bliss of how to satisfy Krishna. They make Krishna dead, so they will remain dead, never to understand Krishna. They cannot understand.

No, the Immigration dept. has not given any hint, but from the first hint formerly, it was to take 5 or 6 months, so we have to wait patiently and let us see the results. I asked Mrs. Thompson, but she said it is difficult to say exactly how long it will take.

It is very good news that Kirtana and all is going on nicely, that is our life and soul. And it will make us advanced. We have held so many meetings here. One at Oakland Library, and also at some Unitarian churches. They very much appreciated our presentation. Last night we had one lecture at Stanford University; it was not as good as last year, but not bad, the students all danced and made some contribution, and bought our literature. At one Unitarian church on Sunday we sold $20.00 of literature. And in N.Y. we have news that in the park many people are joining in, and they are collecting very nicely. We are trying to purchase one house here, and most probably your S.F. branch will have its own house very soon. We are not interested in having our own house, but we should always remember, why Krishna should remain in a rented house? Although everything belongs to Him, still our energy should remain employed so that we can have many temples all over the country. I have asked quotations from India about brass statues 24" high, and unless I get the quotations you can stop for now the casting. But if possible, I may see a sample of his work.

Acyutananda and Harivilasa have informed me that Hrsikesa has taken the step as a matter of diplomacy, but he will come back again when I come back to India. I am not astonished for his behavior, but I am sorry for my God-brother's behavior. He is a neophyte and so he may commit so many mistakes, but Bon Maharaja should not have committee. such mistake. It is not approved by Vaisnava etiquettes.

Hoping you are both well.

Your ever-wellwisher,

A.C. Bhaktivedanta Swami

P.S. How is Janaki? Please offer blessings to her as also to Baladeva. his family, Umapati and Sankarasan. shall be glad to hear from them. ACB

Letter to: Satsvarupa

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San Francisco 9 April, 1968

68-04-09

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for your letter dated 4/6/68, and have noted the contents. So far your being given work, there is no need for you to feel concern; you are already helping on Srimad-Bhagavatam, and permanently you can do so. So you are certainly included as worker and editor for Srimad-Bhagavatam already.

Certainly we are not going to say these things about the negro people publicly; we have no distinction between black or white, or demon or demigod, but at the same time, so long as one is demon or demigod, we have to behave in the proper way. Just like Caitanya Mahaprabhu; He had no distinction between a tiger and a man. He was so powerful that He could convert even a tiger to dance. But so far as we are concerned, we should not imitate and go to some tiger and try to make him dance! But still, tiger is equally eligible like a man. So, you can understand that these talks are not for the public, as they have not got the ability to understand. Basically we have not got hatred for anyone, but when one is demoniac or atheistic, we should try to avoid their company. A preacher's business is to love God, to make friendship with devotees, to enlighten the innocent, and to avoid the demons. This principle we shall follow. But in higher devotional life, there is no such distinction. The topmost devotee sees everything in Krishna, and Krishna in everything. Generally, as preachers, we are middle class devotees. So we should not remain as neophyte devotee. Neophyte devotee does not know how to preach. He simply goes to the temple, and offers everything with devotion to the Deity, and he doesn't know anything else. So our devotees of the society should not remain in the neophyte position; neither should they try to imitate the topmost devotee. Best thing is to remain in the via media of middle class position, namely to love God, to make friendship with devotees, and to enlighten the innocent, and to avoid the demons. These differences of body according to Karma are there, but a devotee divides them into the above groups, and so we have to divide them into these different groups and behave differently with each of the groups. It is true that we should not be attached to the differences of material bodies, but practically, in practical field, the behavior should be as stated above.

So far standard Sanskrit transliteration, that which Pradyumna is doing will be our standard. The spelling should also be standard, and based on his work. So far the word "Ksatriya", this is the correct spelling. All these discrepancies are happening on account of my students being unaware of Sanskrit language. Therefore, I requested Pradyumna to learn Sanskrit very seriously. He has got the aptitude, and I hope he may come out very successful.

Yes, everyone of us should be ideal to the other so everyone can get impetus to make progress more and more. The college engagements sound very nice; I shall reach there by the first of May. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

"au" can sometimes go as "ou." The rest of the transliteration is standard.

Letter to: Sir Mittra, United Shipping Corporation

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San Francisco 12 April, 1968

68-04-12

United Shipping Corporation 14/2, Old China Bazar Street Room No. 18, Calcutta 1.

Dear Sir Mittra,

I have sent you one letter dated March 23, 1968, the copy of which is enjoined herewith. I do not know why you did not reply this letter of March 23, and I am very much sorry that in the absence of the statement of account on our $500, and the balance remaining with you, I am getting reminders from the New York office. I am proceeding to New York on the 17th of April, 1968, and by that time I hope to receive the reply of my letter of March 23, and the statement of account showing the balance of money lying with you. Please treat this as urgent and oblige.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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San Francisco 12 April, 1968

68-04-12

My Dear Dayananda,

Please accept my blessings. I thank you for your letter post-dated April 8, 1968, and noted the contents with great interest. I am so pleased to know that you are trying to understand this nice philosophy of Krsna consciousness almost new to your country.

Krishna is so pleased that He has sent me so many nice boys and girls to cooperate with my mission, and I am feeling very happy for this Grace of Krishna. Here in S.F. we are trying to purchase one nice church, and the matter is in negotiation. We have offered them the price which we can afford to pay, but they are bargaining the matter, so, if need be, I may ask you for some help in this connection. I am happy that you are satisfied with your family, and continue like this, and be more and more happy with your good wife and your good God-sent child, Candramukhi. I am very much anxious to go there to Florida, because I have heard so much about this city, and because many retired men go there to settle. I am always anxious to open a center there to attract these retired men, and convince them about the utility of Krishna consciousness, but I know also that this retired class of men is very difficult to be convinced because their life-long habit is difficult to be changed. I am rather hopeful with the young boys and girls who are attached to this movement.

I am starting for N.Y. on the 17th of April, and I think I shall be engaged in N.Y. and Boston throughout the months of April and May. As desired by you I could have gone to Florida by the month of June, but I understand you are coming back to L.A. by that time. So we will think over the matter later on. But I shall be glad to know when the exact time you plan to return to L.A. You can write to me your next letter to the New York address (ISKCON, 26 Second Avenue, N.Y., N.Y.)

Regarding parampara system: there is nothing to wonder for big gaps. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva, and between Vyasadeva and Madhva there is a big gap. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sungod, some millions of years ago, but Krishna has mentioned only three names in this parampara system-namely, Vivasvan, Manu, and Iksvaku; and so these gaps do not hamper from understanding the parampara system. We have to pick up the prominent acaryas, and follow from him. There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the disciplic succession. We have to pick up from the authority of the acharya in whatever sampradaya we belong to.

Hoping you are all three well, and please keep me informed.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yadunandana

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San Francisco 13 April, 1968

68-04-13

Allston, MA

My Dear Yadunandana,

Please accept my blessings. I am very glad to receive your letter, and I am very happy to learn that you are all coming to N.Y. to meet me on the 17th. We are starting at 9:00 a.m., and will reach there about 4:45 p.m., N.Y. time. Regarding your questions, how material things dissolve, I may give you one example: Material manifestation is temporary, as it is stated in Bhagavad-gita, that material manifestation at times comes into being and it at times vanquishes. So, when material variegatedness vanquishes, it does not mean that spiritual variegatedness also vanquishes. Material variegatedness is perverted reflection of the spiritual variegatedness, as it is described in the Bhagavad-gita, that this material manifestation is just like a tree with the root upward. Roots upwards of a tree means it is reflection. So also in Bhagavatam it is stated like this, that the material world is a combination of earth, water, and fire; just like a beautiful girl made of earth, water and fire, standing in the window of a storefront. Similarly, this material world is imitation beauty of the spiritual world, as much as the doll-girl is imitation of the real girl. So when the doll-girl is broken, it does not mean that the real girl is also finished. Material manifestation is just like occasional cloud in the sky, so when the cloud disappears, the sky remains. Similarly, when the material world dissolutes, the spiritual world remains. Krishna and His Kingdom, the spiritual world, are eternal. We have to understand things in this method. That is Krishna Consciousness. Do not misunderstand that after the variegatedness of the material world being finished, everything becomes impersonal, that is nonsense. Try to understand Bhagavad-gita nicely. Your faith in the Christian religion is very strong, I can understand. So, when you want to convert Christians into Krishna Consciousness, you should understand first of all the philosophy of Krishna Consciousness. Without understanding the philosophy of Krishna Consciousness, if we try to convert Christians into Krishna Consciousness, it will be utter failure. We do not condemn any religion because the Bhagavatam says that the religious process is the best by which one can attain love of God. So we are teaching Love of Godhead, not any particular type of religion. Our Krishna Conscious movement is not a religious movement; it is a movement for purifying the heart. Modern civilization is defying the authority of the Personality of Godhead; the more a man advances in his material adventures, the more he becomes covered by the illusory energy.

This conception that when one's material concept of life is finished, the material vision of this also vanishes. Actually there is one energy of Krishna, which is spiritual. Material consciousness of life means forgetfulness of Krishna; when one is fully Krishna Consciousness, there is no more any material existence in the vision of such advanced devotee. We have to learn it step by step; just like we prepare prasadam, and ordinarily it is rice, dahl, and capatis. But when it is offered to Krishna, it becomes prasadam. How ordinary rice, dahl, and capatis turns into spiritual prasadam is to be understood by advancement of Krishna Consciousness, but actually anything in relation with Krishna is spiritual energy.

The mind does not dissolve, it changes its quality, or rather, it becomes purified. No, thoughts of feelings of love for Krishna is not ego-projected, or emotional, provided it is conformed by Spiritual Master

[TEXT MISSING]

great. Anyone who can understand how God is great, automatically he can understand that God is great. You can mention some parallels from Christian literature while explaining Bhagavad-gita, but you cannot find in any other scripture in the world the full information as given in the Bhagavad-gita. We should not forget that we are preaching science of God from Bhagavad-gita, which contains all spiritual instructions contained in other scriptures. But if the public is unruly, simply to chant and not speak anything philosophy is the best. At that time there is no use wasting time talking with them on philosophy. Better for both you and the audience to chant and hear Hare Krishna.

I hope your questions are fully answered, and I will be looking forward to again seeing you all. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Pradyumna that I have duly received the transliteration of B.S. Many thanks. ACB

Letter to: Jadurani

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San Francisco 13 April, 1968

68-04-13

Allston, MA

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter post-dated April 11, and this is the first time I received your letter finished in three lines, so I can understand that you have been depressed by receiving my last letter. The idea is that there is a story, "that, I have lost my caste and still my belly is not fulfilled." In India, it is the custom that the Hindus do not ever take meals in the house of a Mohammedan, Christian, or anyone other than the house of Hindu Brahmin. But a man was very hungry, and accidentally he took his food in the house of a Mohammedan. And when he wanted still more food, the man refused, as the man could not supply. So the Hindu man said, "Sir, I have lost my caste, and still I am hungry!" Similarly, if artistic pictures as they are approved by the people in general in this country can be sold quickly, I have not any objection to present our pictures in such a way. But I know that pictures in this country are sold not on the merit of the picture, but on the reputation of the artist. That system is also current in India. But to come to the point of a reputed artist will require long duration of time. And our time is very short. We have to finish our Krishna Consciousness during our lifetime, and we should not waste a single moment for anything else. According to Caitanya Caritamrta, a man is famous who is known as a great devotee of Krishna. So if there is not possibility of selling our pictures immediately on presentation, I do not think there is any necessity to improve our artistic craftsmanship. We should be satisfied with our pictures hanging in our different temples. But we may not sacrifice our valuable time for becoming famous artists so that pictures may be sold like hotcakes.

Our institution is mainly for the devotees and as it is the custom in India, devotees are maintained by the general public, who are engaged in materialistic activities for sense gratification. But in this country it is not possible that the Brahmacaris or Sannyasis shall beg from door to door, as it is the custom in India. But at the same time we require some money for conducting our business of our society. Therefore the idea was that we may sell some pictures but so far I understand that even if we follow the principles of modern artists, still our pictures like Narada Muni, Panca-tattva, etc., will not have immediate prospective market. If there is actually any prospect for selling our pictures put up in this modern artistic way, then I have no objection for putting pictures in this way for selling them. But if that is not possible, then I think we should not waste time in this way. Of course, I am not an artist, neither I have power to see from artistic viewpoint; I am a layman, so whichever picture appeals to me I say it is nice, and whichever picture does not appeal to me I say it is not nice. That is my common sense affair. Therefore my remark has no value from artistic sense. Anyway, don't be depressed; you can go on with your work, and we shall talk more on this subject when we meet together. I have replied Yadunandana's letter, and I wish that you all should read that letter, because it contains some valuable information about our preaching method, and many intelligent questions by him have been replied in that letter. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara Mullick

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New York 19 April, 1968

68-04-19

Sri Syamasundara Mullick 155/A Mahatma Gandhi Road Calcutta-7, India

My Dear Brother Gabu,

Please accept my blessings. I hope in the meantime you have received the reply of your letter dated 27th March, 1968. Since I wrote you last I have come to New York. Regarding Business: if you send goods on our order then just on presentation of the shipping documents and your bill, my banker, the Bank of America, will pay for it at once. The copy of the bank's letter is enclosed herewith; please find it. If you agree to do business in that way, you can send immediately 20 first class kholes, and immediately ship 10 kholes to New York, and 10 to San Francisco. There is a shipping line, American Mail Service, or there are many shipping lines regularly coming from Calcutta to San Francisco and New York, and you can take advantage of them. We have got some money, about 3000/ Rs., lying with United Shipping Corporation, at 14/2, Old China Bazar Street, Room No. 18, Calcutta. I have sent them several letters for statement of account and they are silent since a long time. I am also enclosing herewith the copy of their letter as enclosed herein.

So if you send the khole, then this shipping corporation will ship the kholes, freight paid, because our money is lying with them. Please see them why they have not replied my letters, submitting statement of account. I am very much ashamed for their behavior because here the people are surprised that they are not submitting the statement of accounts of the money lying with them. And please let me know if you can help us in this matter.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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New York 19 April, 1968

68-04-19

My Dear Sivananda,

Please accept my blessings. Hope you are well. I am so much pleased that you are studying seriously our Krishna Consciousness philosophy. Please continue with your sincere efforts for Krishna. Now, regarding your question about Brahma, he may be chosen either from the liberated or the conditioned souls. In this case Brahma is a liberated soul from the beginning; therefore there is no contradiction that Brahma can be Haridasa Thakura. Those who are conditioned souls are eternally so, which means that it is never possible to trace out how long ago the conditioned existence began. We simply say that misuse of the little independence we have got creates so much trouble for us. But now by adopting Krishna Consciousness, we may finish this conditioned life immediately. That is Krishna Consciousness.

Your reasoning is all right that the Brahma energy must have conscious direction to manifest form. Therefore He who gives that direction is the Ultimate Controller or Param Isvara. In Brahma Samhita it is said: ”Isvarah paramah krsnah saccidananda vigrahah, anadir adir govindah sarva karana karanam [Bs. 5.1].” Krishna is the Supreme Controller of all controllers and therefore, He is the Origin of everything including the Brahma Energy. This Govinda is the cause of all causes, and He is without any cause. This is the beauty of the sastras, that one sloka finishes billions of years hard labor of mental speculation. Just try to give evidence like this.

Regarding the Christian’s Trinity, I believe it is called God, the Holy Ghost, and the son. Person in Krishna Consciousness accepts this by the name Visnu, Paramatma, and Jiva. God is a Person, the holy spirit or the supersoul is a person, and the living entity is also a person. Also, Mary is the representation of the energy of God. Either as internal energy Radharani or as external energy Durga, the energy of Godhead can be considered the mother of the living entities. But there is no clash between the Bible and the Vedas, simply some people formulate their personal ideas and cause quarrelings. Nobody can say the Bible was meant for the same class of men as the Bhagavad-gita. And Bhagavad-gita is the ABC’s of spiritual knowledge. Beyond that is Srimad-Bhagavatam. How great Srimad-Bhagavatam is nobody can imagine. And beyond that is Caitanya Caritamrta. But beginning from the Bible or Koran, on up the principle remains the same. Just like beginning from the pocket dictionary, up

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Letter to: Malati

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New York 21 April, 1968

68-04-21

My Dear Malati,

Please accept my blessings. I am in due receipt of your letter dated 19th April, 1968, and the incidence in connection with Krishna’s sitting on your lap is very interesting. I am so glad to learn that you have developed so much love for Krishna. This is the way of developing Krishna Consciousness; and wherever you will be rigid in your Krishna Consciousness, the triumph will be yours.

Yes, here everything is very joyous, because so many nice boys and girls have joined the society, and they are joyfully dancing and chanting. You can let Syamasundara. know that the calculation of Rathayatra was made one month ahead. The actual date is the 28th of June; beginning of Rathayatra is on the 28th, and it will continue till 8 days, and the general festival may be observed on the 7th of July, Sunday (because Saturday is Ekadasi).

Hoping you are all well.

Your ever well-wisher,

P.S. I thank you very much for the beautiful picture of Krishna which you have drawn and sent to me. Please paint many such nice pictures of Krishna, and we shall use them in all our temples.

Letter to: Boys and Girls

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New York 21 April, 1968

68-04-21

My Dear Boys and Girls:

Please accept my blessings and my message unto you is that this Krishna Consciousness movement in your country is the greatest boon to you all. Please take full advantage of this movement and be successful within this life. Everyone of us had to pass through many millions of years in the chain of evolutionary process from aquatic to plant life. from plant to reptile life, then to the species of birds, beasts, uncivilized human beings and now this is the golden opportunity with these nice American bodies. You have high intelligence, opulences, birth in the families of the rich nation. Use this opportunity for making life successful and go back to Krishna, back to Home. It is a very scientific movement authorized by the Vedas and accepted by all great acaryas. I think the boy Terry is God-sent. In his past life he must have cultivated this science of Krishna Consciousness and therefore he has automatically been attracted with this movement and who knows if all the boys and girls joining me were not born by the Supreme Will of Krishna just to help me in this great task of distributing Krishna Consciousness in the Western World specifically. I am always at your service and whenever you shall call me I shall come to your place and enjoy your good company. Please try to open a center there as soon as possible. I have instructed Terry about this. Please cooperate with him and chant Hare Krishna and open a center there.

Ever your well-wisher,

Letter to: Janardana

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New York 26 April, 1968

68-04-26

Montreal

My Dear Janardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 12, and postdated on April 24, 1968, with enclosure of letter from Kirtanananda Swami dated April 7, 1968. I am so glad to learn that your examination in M.A. is successful, and I hope very soon you will have your Ph.D. degrees, both titles engaged in the service of the Lord. There are four things desirable in this material world, namely, good parentage, sumptuous wealth, sufficient education, and good beauty. These things are sometimes impediments in the service of the Lord because such persons with great parentage, wealth, etc., becomes materially puffed up, and thus deviates from Krishna Consciousness, but when they are employed in the service of the Lord, their value becomes many more times greater. Just like zero has no value, but when zero is placed on right side of one, the value of zero enhances to 10 times; similarly, our life, wealth, intelligence, and words become 100 times 100 greater and greater if they are employed in the service of the Lord. I shall always pray to Krishna that you may come out a successful and eminent scholar so that your writings and thoughts may be seriously taken by the mundane wranglers. Our only business is to present Krishna Consciousness to the ignorant mass of people, and if such people agree to hear in consideration of our important position in the material world, it is a great opportunity to place our submission, and thereby our mission is fulfilled. Acaryas in the disciplic succession of Lord Caitanya teach us that we shall try to place the message of Lord Caitanya very humbly to the people in general and that will make us successful in our service to the Lord. I sincerely bless you that your future hopes to present Krishna Consciousness in terms of French custom may be crowned with success.

Regarding the action of Bon Maharaja: We shall discuss the matter when we meet. For the present, you may know that this gentleman is very much materially ambitious. He wants to utilize Krishna Consciousness for his material name and fame. Sometimes he greatly offended our Guru Maharaja, and it so happened that at the last stage, practically Guru Maharaja rejected him. And the result, we can find that instead of becoming a great preacher of Krishna Consciousness, this gentleman has become artificially a head of a mundane institution. To become a very important man in the mundane estimation is not success in Krishna Consciousness. He was first deputed by my Guru Maharaja, along with our late God Brother, Bhakti Pradip Tirtha Maharaja, to open a missionary center in London, and they stayed there for 3 years, but didn't make any appreciable advance. Except that spent enormous money of my Guru Maharaja, and later on they were called back to India. So that is a great history; it is not possible to say everything in this letter, but for the present, be satisfied with these words, and later we shall talk more and more. On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness. It requires special spiritual benediction from higher authorities.

The statements of Thakura Bhaktivinode are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord; but anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The gurus from nature's study are accepted as such on the principle that an elevated person in Krishna Consciousness does not accept anyone as disciple, but he accepts everyone as expansion of his guru. That is very high position, called Maha-bhagavata. Just like Radharani, sometimes thinks a subordinate of hers as her teacher, to understand devotion of Krishna. A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated, but still can act as guru and acharya by strictly following the disciplic succession. It is the injunction of the sastras that anyone who sees the Deity in the Temple as made of wood or stone, or considers the acaryas and gurus as ordinary common men, and discriminates Vaisnavas or devotees as belonging to a certain group or caste, are called hellish. Your question about Bon Maharaja in relation with his disciple is very intelligent and intricate, and we shall discuss at long when we meet.

Regarding Kirtanananda's letter, I may inform you that I always think of him and pray to Krishna for his good sense. That is my duty. Anyone who comes to me for my help or wants advance in Krishna Consciousness, and whom I initiate and accept as my disciple, I must pray for him and his welfare always. So Kirtanananda personally served me, especially during my illness, which I always remember. But because somehow or other he has misunderstood our activities that does not mean that I am no longer his well wisher. I write at the end of my letters to my disciples, "Your ever well-wisher", and as such, I cannot become otherwise than being ever well-wisher of my disciples, even though he may leave me. So I was praying to Krishna that He may save Kirtanananda from his misunderstanding and if ever he chanted Hare Krishna at least once in sincere heart, I am sure Krishna would not allow him to go out of his influence. Therefore, I believe that he can never forget the Form of Krishna, neither he can deny His Personality. It is good news that he is trying to establish a new Vrindaban, which I suggested through Hayagriva Brahmacari, and if he is successful, in his attempt, certainly it will be considered a great benediction upon him by Lord Krishna. When I offered him Sannyas, I expected such great achievements through him and if Krishna desires, he will come out successful in his great attempt. Yes, I expressed my desire to go there through Hayagriva Brahmacari, and if I am invited, to go there, by Kirtanananda Swami, it will be my great pleasure to see the place and enjoy his company.

On the first of May I am proceeding to Boston. Last night we had a very nice meeting at Temple University at Philadelphia, and there were nice kirtanas and speeches, and questions and answers from 7:00 to 9:00 p.m. They paid us $150.00 for transportation charges and my lecture fees, and on the 30th of April we are going to hold similar meeting in Long Island, at the State University of New York, at Stoney Brook. They also have promised to pay us $200.00. Similar meetings were held in different parts of San Francisco and Los Angeles, when I was there. So there is great possibility of spreading our Krishna Conscious movement, and if we work conjointly, with serious sincerity, we are sure to come out successful in this great adventure.

I expected to meet you here in New York by this time, but I do not see any indication in your letter under reply. Anyway on receipt of your letter I am very much satisfied and I shall be glad to hear from you I think at Boston. Hoping you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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New York 29 April, 1968

68-04-29

Los Angeles

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated April 24, 1968, and I thank you very much for all the nice news. I am so much pleased to learn that the Los Angeles temple is improving in opulence. Please tell Janaki that I am so glad to learn that she has framed the pictures very nicely and that both she and Mukunda are working to improve the condition of the temple. This is all very nice.

Yes, the idea to make S.F. our headquarters, that is in my mind, but that church is not yet settled. The man is prolonging it. Actually, if you get the church I shall make that my headquarters, and I shall come there to your temple occasionally. How is Sankarsana and Baladeva. I have not heard anything from them.

I have ordered one half dozen mrdangas to be dispatched to San Francisco port, so you will have good opportunity to take procession of Sankirtana with 2 or 3 mrdangas, karatalas, etc.

Regarding the Radha Krishna statues, for the time being, suspend it. Keep Them dressed nicely, as Janaki is doing. I have received the second transcribing set. On Wednesday, May 1, I am going to Boston, where there are so many nice college engagements arranged. Just recently we went to Philadelphia, to Temple University, where we held kirtana and lecture very nicely. And for our transportation and lecture they paid us $150.00; similarly, tomorrow we have got engagement at New York University at Stoney Brook, Long Island, and they are paying us $200.00 for our coming there. So we are spreading this Sankirtana very nicely here also. Please keep me informed of all your activities there, and hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandarani, Dayananda

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New York 29 April, 1968

68-04-29

My Dear Nandarani and Dayananda,

Please accept my blessings. I am very pleased to receive your letters of April 23, 1968, and I am very thankful to you for your nice sentiments. You are very intelligent and nice boy and girl, and trying to understand Krishna Consciousness, and I can simply pray that you shall try to understand more and more about this transcendental science, and whenever possible, try to talk about Krishna Consciousness to your friends or whomever you may meet. Simply by this attempt you will get superior strength and knowledge about Krishna Consciousness. It doesn’t matter whether a man is convinced or not, but your sincere attempts to convince others will help you progress. Nandarani is very intelligent girl, both of you execute nicely and try to bring up your daughter in the same spirit, and live nicely in Krishna Consciousness.

So far your question about Karna, the first son of Kunti; that Radha was not the same Radha, as Krishna’s Radha. That was Karna’s adopted mother. Karna was born before Kunti was married, so in order to keep it silent, he was kept in a package and floated in the ocean. And this carpenter father and his wife, Aniradha, took care of him, and he was brought up there with them. So Karna was known as the son of a carpenter; nobody knew that he was the eldest son of Kunti, and a Ksatriya. This was not known until he died, and Kunti began to cry. Yudhisthira asked her why you are crying, he is the enemy, and she said, he was my first son. He was born out of her ear, so he was called Karna. When she was very young, she got some mantra which could be used to call any demigod, so just to try it, as experiment, to see if it worked, she called the sun god. He immediately appeared there before her, and said, I will give you the benediction of one son; she replied that she simply was experimenting with this mantra, that she did not want a son, and she became afraid as she was unmarried girl. He said I shall give you a son anyway, and it will be born out of your ear. So as she was virgin girl, she became very frightened that people may say things, so she put him into the ocean. Yes, Karna had many extraordinary attributes. He was a great soldier, and a most charitable man. He was so strong that it was not possible for Arjuna to kill him; he had to take unfair tactics and kill him. Karna could have killed Arjuna, but by Krishna’s Grace, Arjuna killed Karna. In other words, Krishna killed Karna, otherwise, nobody could have killed him.

I am very glad to learn that your nice child Candramukhi is growing daily. By your care and attention, she will come out a Krishna Consciousness girl like Haridasi, the daughter of Baladeva..

We are selling our books, Srimad-Bhagavatam, 3 in a set for $12.00, but a single book is $5.00. I am leaving for Boston on Wednesday, the first of May, and you can send your care of the Boston address, (ISKCON Radha Krishna Temple, Glenville Avenue, Allston, Mass. 02134). Hoping you are three well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. No, I think there is not any good English version of Mahabharata but very soon, we shall have the Bhagavad-gita, and the Teachings of Lord Caitanya, and you can enjoy reading them; they should be ready by September.

There is one small pocket edition published by Bharatiya Bhavan Bombay-7.

Letter to: Unknown

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New York 19 April, 1968

68-04-19

[TEXT MISSING]

dated April 17, 1968, and I thank you very much for it. I am so much pleased to hear that you are not afraid to stand alone, and to maintain the temple there nicely; krishna is always there with you, and He will see to your success. Do not feel that you have offended me. You have served Krishna very nicely and are continuing to do so very nicely. There is no question of your falling from my grace: you have always my blessings upon you, and I am always thinking of you, and praying Krishna to help you and give you more and more advancement in Krishna Consciousness. So please do not be disturbed in that way. Just continue with what you are doing there, and Krishna will give you all facilities and all protection.

I have arrived here in New York on the 17th afternoon: the trip was very quickly passed, and we were very nicely received at the airport, by both the press and the devotees. Here there are so many new flower-like young boys and girls, and they are all so much interested in Krishna Consciousness very seriously. I am surprised at their great enthusiasm, and I am very happy amongst them. Just try to make your temple there as successful as this one in New York; just work sincerely, and it will come.

Please keep me informed of your activities: I am so much happy to hear you are contacting reporters and radio and tv stations; please send me a copy of the news article whenever it appears. And please keep me informed at least once or more in a week. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

May

Letter to: Uddhava

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Boston 3 May, 1968

68-05-03

My Dear Uddhava,

Please accept my blessings. I am just in receipt of your letter forwarded from New York. Please be happy in separation. I am separated from my Guru Maharaja since 1936 but I am always with him so long I work according to his direction. So we should all work together for satisfying Lord Krishna and in that way the feelings of separation will transform into transcendental bliss.

Hope you are well. I am very anxious to know about the church. If they do not agree then take back the check.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Upendra

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Allston, Mass 3 May, 1968

68-05-03

San Francisco

My dear Upendra,

Please accept my blessings. I am in receipt of your letter dated April 27, 1968, and noted the contents. Your feelings of separation are very strong, and I thank you for your kind sentiments expressed therein.

So far the date of the Rathayatra festival, it is to be on the 28th of June, and will continue for 8 days. There are two festivals; one going, and one returning. So you can make plans like that.

Yes, if it is necessary then you can make a nice bed for Lord Jagannatha and Lord Balarama, and keep them nicely until I return. It is your responsibility to see to keeping all the things which I left there very nicely, so please see to it.

Among the medicines I left there you will find some small phials, with the name on them ”Bhasker Bajra Jog”. Please send me immediately by 1st day mail 4 phials entitled as above. Please see to it.

Please keep me with information so far the church is concerned, and try for it. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Allston, Mass 3 May, 1968

68-05-03

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated May 1, 1968, along with enclosure of Acyutananda’s letter. On the day of our departure I was expecting you in the airport, but I think as you are young man, you were tired on the last night, on the 30th April, on account of late arriving from the Long Island meeting, and you could not get up earlier from your bed. In that sense, I am more active than you because on that night also I got up from my bed at 4:00 a.m. instead of 2:00 a.m. as usually, and I worked on my usual duties. So you young men should not simply eulogize my hard working capacity, but I wish that you should also follow my example.

Now, it is understood that Acyutananda is on the safe side, and you might have noted that my friend Seth Dalmia has sanctioned for him 100 Rs. per month through the Dalmia trust. So I shall have less anxiety for him from now. Now, if he can open a center with cooperation of Hit Sharan, then we can send any number of Brahmacaris there. Later developments we shall have to wait. In the meantime, as I have already advised you, you please arrange to send 1000 Mahamantra records (by seaship) as free gifts for Indian friends and the documents may be sent to the following address: Seth Jayadayal Dalmia; 4-Scindia House; New Delhi-1; India. This may be done immediately and the price $500.00 may be paid to Mr. Kallman in cash. Mr. Kallman formerly supplied us at 50c per piece which we meant for selling, but this time we are now distributing free. So he should have reduced less than 50c; if not, let him not charge more than 50c. Because this 1000 records we are taking from the old stock. When he manufactures the new stock we shall pay him as he desires.

I have already advised Acyutananda for purchasing your store goods. Now if you can send him a list of goods you require, and he may submit you a quotation from the Delhi market. I hope you have already sent Mr. Kallman’s letter to San Francisco, and I am very much anxious to know the result of it. Also, I shall be glad to know the affairs in connection with MacMillan, and Dai Nippon. You will be pleased to know that yesterday we had a very nice meeting in the North Eastern University, and they presented copies of the enclosed letter for distributing. The copy is enclosed; please find.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-2

Letter to: Subala

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Allston, Mass 5 May, 1968

68-05-05

My Dear Subala,

Please accept my blessings. I am in due reciept of your letter of April 30, 1968, and noted the contents. So your duty as you are doing, even nobody is coming in morning, Lord Jagannatha will hear your kirtana, because we are always in company with the Lord of the Universe. But I think Krishna has sent you one nice boy to help you. Please try to convince him rightly about the philosophy of Krishna consciousness and read Srimad-Bhagavatam and other literatures, from Back to Godhead, and I think this boy will be helpful to your activities there.

So far changing the place; we must give first consideration to the right place, not to the rent. Even the rent is high, we shall first pay for a place where many people come and go. Our New York center and San Francisco center is well situated because many newcomers pass through the street in front of the temple. Similarly if the present place is better, you may not change to other place for cheaper rent. Please try to convince that college boy who is coming and I hope he will be very much helpful to your activities.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Allston, Mass 5 May, 1968

68-05-05

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your very nice letter dated 4/27/68, and the sentiments expressed in that letter by you gives me more pleasure that you are appreciating the importance of our movement. I am sure that you must appreciate like that because I am always of opinion that both you and your elder brother are the result of a good mother. So I very much appreciate both yours and your brother's activities and it appears that both of you were in your previous birth advanced in this line of Krishna Consciousness, and here is another chance to complete it. So by the Grace of Krishna you have got good intelligence, you are born of a great nation, and good family; just utilize the opportunity to finish the business of Krishna Consciousness, without waiting for further incarnation. Srimad-Bhagavatam says that we should try for the highest achievement, and complete it before the next death comes. I think that your separation from Karunamayi is Krishna's desire. So don't be sorry for it. In this connection I may tell you my personal life experience. When I was married at the age of 21 with a wife who was only 11 years old, practically I did not like my wife. And as I was at that time very young man, and an educated college student, I wanted to marry again, in spite of my wife being present. Because amongst the Hindus one can accept more than one wife (of course the law is now changed). So, whenever everything was all ready for my marriage with another girl, my great father who was a great devotee of the Lord, called me and instructed me in the following words:

"My dear boy, I understand that you are trying to get yourself married again, but I would advise you not to do this. It is Krishna's Grace that your present wife is not just according to your liking. This will help you not to become attached with wife and home, and this will help you in the matter of your future advancement of Krishna Consciousness."

Now, I accepted my father's advice, and by his blessings, only, I was never attached to my wife or home which resulted in my complete liberation from worldly attachment and devote myself fully in Krishna Consciousness. Therefore I think your separation from Karunamayi is also the same opportunity for your being cent per cent engaged in Krishna Consciousness.

I thank you very much for your check of $50.00, and I am very glad to learn that you are already in possession of a nice storeroom for exhibiting your sellable goods. There are samples of pictures in the temple there, and whichever picture you like, to have in your store, I shall advise Jadurani to dispatch for selling purposes.

Yesterday your brother Brahmananda accompanied by Mr. Kallman and Purusottama came here and I understand that you had telephone conversation with him. He is also doing nice business of the same line as you are doing. I have advised your brother as well as I advise you to get experience of the articles that are nicely selling and then you may directly import them from India.

You have got some infection, and I am very much anxious about your cyst pain. I do not know what is the actual position but if it is ordinary, then I think a little painting of Sloan's Liniment may reduce the painful reaction. But if it is within the skin then you have to consult some physician, but you can try by applying Sloan's Liniment, and before applying the liniment you can foment by heating some soft pad in hot water, and apply on the spot. After heating you can apply Sloan's Liniment. I hope you will be feeling better soon. Please keep me informed.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Regarding church negotiations, Mr. Kallman's letter of assurance shall be the last word from us. They must reply it now yes or no. If "yes" then take in writing and send it to me. If "no" then take back the check for $1000.00; there is no need of lingering the matter. Please inform Jayananda and Cidananda about my opinion in this connection. Please let me know the result by return post.

ACB

Letter to: Mukunda

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Allston, Mass 6 May, 1968
68-05-06
Los Angeles
My Dear Mukunda,

Please accept my blessings. I thank you very much for your nice letter of April 28,1968, written in your own handwriting. Yes, I am keeping well by the Grace of my Guru Maharaja, and I am working also on Srimad-Bhagavatam as well as for a nice edition of Caitanya Caritamrta. The Teachings of Lord Caitanya is being printed, 5000 copies in Japan; and the Bhagavad-gita As It Is, is being published by MacMillan Co. very shortly. The arrangement is complete and things are going on. Now you have to find out some person who can distribute our literature and other things. Sometimes you told me you can find out some man who can take charge of our distribution of literature, now please do it very seriously. Because if we have no outlet for selling the books it will be a problem to get the new stock of books. If there is nice distribution arrangement, then at least 2 to 4 books we can publish every year.

I am very glad that Janaki is busy decorating the temple; this is what I want, that every disciple should always remain busy in some work for Krishna. We shall not allow to remain vacant our mind, and if the mind is always filled up with Krishna Consciousness activities, there is no chance of Maya to sit on the mind and force us to act under her spell. Maharaja Ambarisa he did like that and in spite of his becoming a responsible emperor of the world, he was a great devotee of Lord Krishna, and he successfully winned the challenge of a great yogi, Durvasa.

I am so glad to learn about Haridasi, the fortunate girl in Los Angeles. She has got nice parents, and has the opportunity of being in Krishna Consciousness from childhood. It is therefore needed that we may train some children in our Krishna Consciousness movement, and it will come out very successful. Yamuna devi is also training 2 nice boys in S.F., and they are getting very encouraging achievements. It is very good news that the girl Haridasi is dreaming about Krishna, and Krishna is playing with her; it is very much encouraging. It means she will come out a great and successful devotee of Krishna when she is grown up and young. May Krishna bless her, and her good parents, who are training her in that way. Please offer my thanks to Balarama and his good wife.

I know that Umapati is a very intelligent boy, and he tries in that way, he will come out a nice preacher in the future. If he has decided to remain a Brahmacari, and preaches our movement of Krishna Consciousness, it will be a great success for his life. Please inform him that his intimate friend, Hayagriva, came to see me in New York and we talked very frankly, and he is still my good disciple, and I have asked him to stay with me wherever I may be, and he has agreed. I understand also from him that Kirtanananda Swami is also eager to see me, and we shall be very glad if they come back and work with us conjointly. I am praying for this to Krishna.

It is very nice that you are keeping the Radha Krishna Murti so nicely there with you. No, it is not improper to keep Them at your home, but it must be kept with due veneration and respect. If we keep the Statue of Krishna in our room, we must know that Krishna is present, and as such we must be careful in our dealings, talkings and behavior, as we are present before Krishna directly. The altar should be so made, with curtain, that it may be closed when Krishna and Radha are taking rest. Dress them as nicely as possible, we have so many Radha Krishna pictures, you can take idea from them.

Yes, your observation is perfect. If we spread this Krishna Consciousness movement, certainly there will be an atmosphere of purity and people will be happy both and this life and the next.

Please try for these things, draft deferral and tax exemption. It is greatly needed. You will be pleased to know that Robert Kennedy heard Hare Krishna Kirtana from poet Allen Ginsberg. He is very kind to chant Hare Krishna wherever he goes, as I have requested him to do, and when he met me at San Francisco, he told me that he chanted Hare Krishna before Mr. Kennedy. So I think it is already in his attention.

That is all right, whenever you are able to do so, then contribute 50% of your income to the temple.

Syamasundara. wanted to go to London; what is his opinion about this? I am very much eager to open a center in London. If Syamasundara. and Malati go there, then one or two other Brahmacaris may go there to organize a center in London; and as soon as it is in makeup then I may also go there for sometime, to deal with the Beatles who are so much anxious to understand about spiritual knowledge. Any sincere person, never mind whether he is hippy or Beatle, if he is actually searching for something beyond this hackneyed material sense gratification, surely he will find the most comfortable shelter under the Lotus Feet of Lord Sri Caitanya Mahaprabhu, Who is non-different from Lord Krishna. We should try our best, begging every person to give us some time to listen about this Krishna Consciousness movement, as it is taught by Lord Caitanya.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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Allston, Mass 10 May, 1968
68-05-10
Juno Beach, Florida
My Dear Dayananda,

Please accept my blessings. I thank you very much for your check which I beg to acknowledge receipt herewith. I am so pleased to learn that you are constantly trying to follow my instructions. Of course, I have no particular instructions, save and except the instruction which I have also heard from my Spiritual Master. So all instructions in the disciplic succession directly comes from the Supreme Person. Therefore to follow the instructions of a Spiritual Master is to follow the instructions of the Supreme Person. And as soon as we are accustomed to this habit, then all our misgivings of material existence are over. Your ambition for chanting Hare

Krishna exclusively is very good. But sacrificing the results of action is as good. A concrete example is Arjuna. He fought very chivalrously under the instructions of the Lord, and the Lord certified him to be the best devotee and friend of the Lord. So there is no distinction between chanting and offering the results of one's activity. Sometimes under the garb of chanting people take to the habit of laziness, which is not required at all. Execution of devotional service is prescribed first with enthusiasm and patience. One can execute this transcendental activities staying as he is, but he must follow and try to apply in practical life the instructions as they are given in the Bhagavad-gita or Srimad-Bhagavatam, received through the proper channel.

I thank you once more for your progress, in the matter of Krishna Consciousness, and I shall always pray to Krishna for your steady progress more and more, along with your nice wife. Hope you are all three well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Allston, Mass 14 May, 1968

68-05-14

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated May 13, 1968, and I noted thereof that you are a little bit disappointed. There is no question of disappointment in Krishna Consciousness. We shall try our best-success or no success, we shall depend on Krishna. Now, I do not know what is the position of securing advertisements. If advertisements are also not available, then I think we should go back to our mimeograph machine and put Back to Godhead out regularly. There is no scarcity of material, so we may distribute the message regularly, never mind it is not so highly printed. So far collections is concerned of the sales proceeds of Back To Godhead, I think you can entrust the matter to Gargamuni and Mukunda, and they will be able to distribute and send you back the money.

Regarding quality of chanting Hare Krishna, we shall try to avoid the 10 kinds of offenses, that is the quality.

You can write to your God-brothers in different centers that if they do not send regularly the money for sales of the magazine, it will not be possible to continue the paper.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Hayagriva has my article-Krishna the Charioteer. When you are ready for publication of B.G. I shall send you the same.

ACB

Letter to: Subala

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Allston, Mass 14 May, 1968

68-05-14

My Dear Subala,

Please accept my blessings, I am in due reciept of your letter dated May 9, 1968. It is very nice that Hal Pappa is coming to our temple. Please hand over the enclosed letter which I write to him out of my natural affection for him. I think if he joins with you you will feet more encouraged in the service of the Lord.

I thank you one more for your endeavors in the service of the Lord, and We must bless you and help you in all respects. Hope you a are well.

Your ever well-wisher, ACB

Letter to: Hamsaduta

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Allston, Mass 14 May, 1968

68-05-14

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated May 13, 1968, and noted the contents. It is very good news that you are getting one bus for traveling with the Sankirtana party. Our first plan was like that-that we should have a nice Sankirtana party and travel all over the country. But since you said that you could not organize such a party, I requested you to go to open a center in Germany. Now our principle business and aim is to preach this Krishna Consciousness movement, and wherever we get the opportunity, we should take advantage of it. Now, it is up to you, to settle up-whether you should go to Germany or travel about here in this country. If you have got at least 6 members for your party, then I would advise you to travel in this country with the Sankirtana party. But if you have no members to assist you, then you can try to open a center in Germany, as our good friend Subala is trying, struggling alone in Sante Fe, and still pulling on. Our only business is to spread Krishna Consciousness to the best of our possibility, and Krishna has given us discrimination and judgment. So, Krishna is within you, you chant and ask Him, Krishna and He will give you proper instruction.

So far from my side, I can say that if you have got a party who can travel with you, then you can travel with them for some time with the Sankirtana party. If you go in the bus with your Sankirtana party, then we must sell our literatures, magazines, books, records, etc. The whole institution is not in very sound financial position, so we should always remember this position and try to sell our articles so that we may again publish our books and literatures. Back to Godhead is already in difficulty for financial matter. It is giving me some anxiety. Back to Godhead may not be stopped publication-it will be a great setback for our missionary purpose.

At any rate, we should accept that bus.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Allston, Mass 14 May, 1968

68-05-14

My Dear Himavati,

Please accept my blessings. Today I am using your beadbag. It is very nice, I thank you very much for it. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sirs

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Delhi 22 December, 1971

68-05-17

Dear Sirs,

With reference to our conversation of the 27th November, 1971, I beg to inform you that when I visited India in 1967, our account was settled up until the month of August, 1967. Since then I have paid you as follows;

1. By hand-note executed by you dated 26/8/67: Rs. 100/=.
2. By cash paid to Nripendra Babu on 18th May, 1967, as

deposit money or advance payment on account of proposed leasehold land surrounding Sri Sri Radha-Damodara Temple: Rs. 750/=.

1. On 27/11/71 I have paid you; Rs. 101/=.

TOTAL AMOUNT PAID: Rs. 951/=.

Now since September 1967, up to November, 1971, even I don't charge any interest on the above-mentioned amount, and deducting your dues at Rs. 5/= per month for 51 months or Rs. 225/=, the balance due from you is Rs. 725/=. So kindly arrange to pay me this Rs. 725/= balance, along with interest.

Regarding management of Sri Sri Radha-Damodara Temple, I beg to inform you that the two rooms and the entry veranda in front of the gate are sufficient for me alone, but because I have now thousands of disciples, it is natural that when I am there at least 25 to 50 students will live with me. So please give me facilities for living there with my disciples. I am prepared to pay a reasonable rent for this.

I can arrange for Radha-Damodara Temple worship very nicely, namely at least 50 devotees will be offered prasadam daily, including two times refreshment and two meals. The disciples will remain with me. They will have daily chanting and reciting scriptures very nicely, which will attract hundreds of persons during the performances.

Last time when I was in Vrndavana, you know how much attractive and pure Sankirtana was performed by my disciples. To arrange for 50 men's prasadam nowadays means daily expenditure not less tham Rs. 100/= daily or Rs. 3000/= per month.

I do not wish to disturb the position of the sevaits of Radha Damodara Temple, but simply if I am given the facility to live there with my disciples, it will be my pleasure to serve Their Lordships Sri Sri Radha Damodara to my best capacity. Now it is up to you all sevaits to decide on this fact.

Yours sincerely, A.C. Bhaktivedanta Swami.

Letter to: Gosainji

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Allston, Masa 17 May, 1968

68-05-17

My Dear Gosainji,

Please accept my greetings. Since I have come back to USA I have not heard anything from you. I hope everything is well with you. I am very much anxious to know about the litigations amongst yourselves. If you have no objections, you can let me know what the present position is. In my humble opinion I may say that instead of wasting your money and energy in the matter of litigation between yourselves, you shall now make a constructive program to develop the Seva-Puja establishment of Sri Sri Radha-Damodara Jeu. When you invited me from Kesi Ghat to the shelter Radha-Damodara Jeu, it was very kind of you. And at that time, both yourself and Nripen Babu of Kanpur agreed to give me the vacant lands adjoining the temple on leased terms. I hope you will remember this and I think in my files I have got letters of confirmations from both of you, namely, yourself and Nripen Babu. Later on situation became different, and the proposal could not be given any practical shape. I entered Sri Sri Radha-Damodara Jeu Temple with a desire to develop the position of the Temple in a very attractive way, but the prospect is being checked at the present position on account of both you and Nripen Babu being entangled in litigation. I am getting old day by day, and I do not know when the last moment will come, but before the last moment will come, I wanted to fulfill my desire in the matter of developing the establishment of Sri Sri Radha-Damodara Temple. I therefore request both of you to come to an agreement and let us join together in the service of the Lord.

I hope this will find you in good health, with my good wishes for Ma Gosain Panchu, and other members of your family.

I am going to Montreal, Canada, by the first week of June, and my Montreal address is as following: ISKCON RADHA KRISHNA TEMPLE; 3720 Park Avenue; Montreal 18, Quebec, Canada. If you reply this letter earlier than the first of June, you can address me at the above Boston address, otherwise, you can address me at my above mentioned Montreal address.

Hope this meets you all right.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami P.S. My disciple, Sriman Acyutananda Brahmacari, is now working in Delhi; and I hope he sometimes comes to see you and the Temple from Delhi.

Letter to: Kirtanananda

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Allston, Mass 23 May, 1968

68-05-23

Moundsville

My Dear Kirtanananda Swami,

Please accept my blessings. I was so glad to receive your letter dated May 13, 1968, and my gladness knew no bounds, exactly like that when one gets back his lost child.

You have written to say that you think of me often and now it is confirmed that you cannot do without thinking of me, because I was always thinking of you. Sometimes I silently cried and prayed to Krishna that how I have lost this child, Kirtanananda. But I am sure that you cannot be lost because you chanted very nicely in Vrindaban. Anyone who once sincerely chanted the Holy Name of Krishna cannot be separated from the Krishna Consciousness atmosphere. So I was sure that you were never lost and you would come back. Anybody who asked me how Kirtanananda left me I answered that either Kirtanananda or Hayagriva cannot be lost because at least they have chanted sincerely the Holy Name of Krishna. Anyway, Hayagriva came to me and was very glad to see him in New York, and I expected also to see you. You wrote one letter to Janardana, and I have replied that letter, and from the letter you can understand my feelings for you.

Krishna has provided you with a nice plot of land, and it is due to His causeless unlimited mercy upon you. You were in Vrindaban but you did not like the atmosphere and you became disturbed, so immediately after your arrival in Vrindaban you felt uncomfortable-that I could understand, and therefore you came back to U.S.A. although it was settled before starting that you continue to live in Vrindaban. Krishna is so kind that you went to Indian Vrindaban, but you did not like that particular place, somehow or other, and therefore He has so kindly awarded so nice piece of land, exactly resembling Vrindaban. We should always know that Vrindaban is not localized in a particular area, but that wherever Krishna is there, Vrindaban is automatically there. And wherever the Holy Name of Krishna is chanted, Krishna is present there because there is no difference between Krishna and His Holy Name. So I am so pleased to learn that you are chanting and meditating of Krishna, and once only you are eating something to keep your body and soul together.

But my request is that as you have accepted Sannyas in this order of our disciplic succession, you must do some more service to Krishna than chanting and meditating, and the opportunity you have got. I understand that the land is very big area; I heard that it is 320 acres of land, and in the letter addressed to Janardana, you expressed your desire to convert this beautiful piece of land into New Vrindaban in U.S.A. I wish that you may try for this New Vrindaban to your best capacity, and Krishna will give you all help. And if this piece of land is turned into New Vrindaban then I shall forget to return to Indian Vrindaban. I am getting older and older, so actually if I get a peaceful place as described by you, the rest of my life will be continued in translating Srimad-Bhagavatam and other Goswami literature, assisted by some of my disciples like you. So anytime you take me to your new hermitage, I shall be very glad to go there. So far your cooking is concerned, you are my first student to learn Indian style of cooking and from you the disciplic succession has spread and many of our students are cooking. But still your cooking surpasses everyone's cooking. I shall be glad to participate in your nice and tasteful prasadam.

I am here till the end of May, 1968, and then I may either go to Montreal or may return to New York. It is not yet settled. My permanent visa is not yet granted; they are making so many implications. It may be that I may get permanent visa in Canada, but nothing is fixed up as yet, so I do not know what is there in the future. But I know Krishna has something in His mind, and whatever He does is the best. I shall be much pleased if you kindly write me at your convenience, and more, I shall be glad to hear that you are chanting Hare Krishna, Hare Krishna, Krishna, Krishna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Sriman Umapati's doing very well in L.A.

Letter to: Gurudasa

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Allston, Mass 23 May, 1968

68-05-23

My Dear Gurudasa,

Please accept my blessings. A few days ago I received one letter from you in which you desired to send me one manuscript for Nimai Sannyas drama, written by some Mr. Chatterji. Generally these dramas are sentimentalism. Those who are devotees of Lord Caitanya, they do not discuss much about the Lord's renouncing the householder life, but there are certain persons who floodlight the renouncement of Lord Caitanya in a materialistic sentimental way. I have seen such drama, written by Mr. Diliproy, and that was nearly nonsense. Sri Caitanya Mahaprabhu decided to accept this renounced order of life in a moment, and the business was finished in a day. But these people, in order to create a scene, they adulterate the Lord's renouncement in so many ways. so I guess in the drama of Mr. Chatterji similar such things may be included. Any drama or book written by unauthorized persons should not be indulged in. (In this connection I may mention that I have seen one copy of "Narada Pancaratra" sent here from San Francisco, and it is not good. Please stop circulation of this book, which is not authorized.) A pure devotee is always free from the four principle restrictions, and he has a tilaka on his forehead. At least these symptoms indicate one's purity in Krishna Consciousness. If one is not following these principles, he is not considered to be a pure devotee.

As a matter of recognition I am giving the second endowment of initiation, namely the sacred thread to those who are chanting 16 rounds regularly, and have followed the four principles of restrictions may be awarded this sacred thread. The first batch of six disciples are already given. When I return to San Francisco I shall offer the same sacred thread to some of you.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Allston, Mass 23 May, 1968

68-05-23

My Dear Yamuna,

Please accept my blessings. I received your letter a few days ago and I am very glad to learn that you are training the 2 boys in Krishna Consciousness. I do not think you require an academic degree for training such boys. We are training Krishna Consciousness, which has nothing to do with academic education; I therefore wish that instead of wasting your time for 2 or 3 years for taking a degree, you may increase your scope of activities for recruiting such boys and training them in Krishna Consciousness. But if your state laws do not allow it to hold any class without such degree then you must get such degree. On the whole you have got a very nice engagement for training children in Krishna Consciousness. And I think you are very fit for it. I am sure if you endeavor in this line of service, Krishna will be very much pleased and will shower His blessing more and more. you are very nice girl and I have got full faith in you and I wish that you can develop this line of service to the society.

If possible, please send me the address of Prasad; I want to write him one letter.

Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Allston, Mass 23 May, 1968

68-05-23

My Dear Krishna das,

Please accept my blessings. I am receiving your twigs for washing my teeth very regularly and I thank you very much. What about Krishna's flute you attempted to prepare? I think you can prepare one silver flute and I am inserting measurement. It should be with golden relief work-raised embroidery-like designs-on the body of the flute. The length of the flute may be 5 inches, and it should be 1/4" thick. Now I shall be glad to know what is your credit balance in the bank. It may be that I may call you to go with me to India at any moment.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Allston, Mass 27 May, 1968

68-05-27

New York

My Dear Brahmananda,

Please accept my blessings. I hope you have safely reached N.Y. Till now I have received no reply from the Canadian Immigration Department, and I have just now received one letter from Janardana stating therein that even if I go to Montreal pending my immigration application, there will be no difficulty. Therefore I have decided to start for Montreal just after the second of June any day. I have sent Gaurasundara to the temple to contact him by phone informing this matter, as well as I have sent him one letter by airmail just now. So my going to Montreal is now fixed up.

Now, so far American Immigration is concerned; you will try for it after my departure for Montreal. And if you come there sometimes after the first week of June or by the 9th of June, then Janardana, yourself and myself may consult and then take steps what to do in new chapter.

So far purchasing the church it appears to be hopeful. So if Mr. Kallman will advise his banker to send a letter addressed to Mr. Muzzy of the Presbyterian Church that the bank will pay $270 per month, then I think the transaction can be finished without difficulty. Of course we will regularly pay Mr. Kallman or his banker this $270 without fail, because we are already paying everywhere more than $270 as rental. So there will be no difficulty to receive the money from San Francisco, and if required, Jayananda can give Mr. Kallman in writing about the assurement. I am enclosing herewith the letter of Jayananda dated May 24, 1968, and I hope this will clarify the whole thing. Please do the needful.

Hope you are all well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Let me know what you have done with Dai Nippon, United Shipping Corporation & Dwarkin if possible send the copies of letters addressed to them, ACB

Letter to: Harer Nama

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Allston, Mass 28 May, 1968

68-05-28

My Dear Harer Nama,

Please accept my blessings. I am in due receipt of your letter dated May 24, 1968, along with the news article published in the Daily Californian, p.9, on Wednesday May 22, 1968. The pictures and the statement are very appropriate and I hope this article will attract the attention of many students.

Actually this Krishna Consciousness movement is the greatest need of the present day situation of the world. It is authorized approved and very old, and practical. It can be accepted by any person in any part of the world; that is already tested. Now each one of us has got a great responsibility to spread this movement as far as possible and that is the greatest service to the suffering humanity. You are a student of psychology, so you can study this movement more clearly than others, and try to spread it to your best capacity.

Regarding your 2 questions: For offering prasadam simply prayers to the Spiritual Master is sufficient. The process is that everything is offered to the Spiritual Master, and the Spiritual Master is supposed to offer the same foodstuff to the Lord. When a thing is offered to the Spiritual Master, he immediately offers to the Lord. That is the system, and as we come by parampara system, it is our duty to go through the right channel-namely, first the Spiritual Master, then Lord Caitanya, and then Krishna. So when we chant prayers, we do this, Bande ham Sri Guru . . . and gradually to the Goswamis, then to Lord Caitanya, and then to Radha Krishna. That is the praying system. But offering the prasadam to present everything before the Spiritual Master whose picture is also in the altar, means that the Spiritual Master will take care of offering the foodstuff to the Lord. Therefore simply by chanting the prayer to the Spiritual Master, everything will be complete.

I think a copy of the Daily Californian in which the article has appeared may be sent to each center of our society, and by that they will be encouraged. If possible, kindly arrange this.

I am going to Montreal, sometimes next week after June 2nd. So you can write me letters at the Montreal address as follows: ISKCON RADHA KRISHNA TEMPLE; 3720 Park Avenue; Montreal 18, Quebec, Canada. Also, please send copies of the news article to our different centers, the addresses are as follows:

[PAGE MISSING]

Letter to: Malati

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Allston, Mass 28 May, 1968

68-05-28

My Dear Malati,

Please accept my blessings. I thank you very much for your letter of May 14, 1968, and I have noted your kind sentiments with appreciation. Don't wait for next life for finishing up the business of Krishna Consciousness; try to finish up this business in this life. And pray to Krishna that if your Krishna Consciousness business is unfinished in this life, He may give you chance to take birth in a family where the father and mother are in Krishna Consciousness. That is a great opportunity. Similarly, the child who is coming in your family is supposed to have executed Krishna Consciousness in his previous life. I have not heard from your husband in many days. After your childbirth, does he propose to go to Germany for preaching work? We want to establish one center in Germany. As my permanent visa in USA has not been granted, so I am going to Montreal for some time, then after my business in Montreal is finished, I may go to London, and then to Germany. That is my desire. I do not know what is Krishna's desire. We can discuss this further at that time.

In the absolute world there is no distinction as me, or he, and I. Krishna and His representative is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.

This seeing of "spirits" has no connection with Krishna Consciousness-it is hallucination.

Yes, so far your coming child is concerned, I shall give name to it when it is born. No, circumcision is not done in Vedic culture, it is not required.

Yes, to make a Krishna Consciousness coloring book for children is a very good idea for serving and for spreading Krishna Consciousness to the young children. Please do it. I will give you hints how to do it; just let me know when you are ready to begin. It will be a great service.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava

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Allston, Mass 28 May, 1968

68-05-28

My Dear Uddhava,

Please accept my blessings. I thank you very much for your letter of May 24, 1968, and have noted the contents carefully. Sambhu is the principle by which the Lord impregnates the material Nature with the seeds of living entities. Durga is expansion of internal energy and Radharani is the quintessence of Internal Energy. In that sense Durga is expansion of Radharani. Brahma is the father of Rudra or Sambhu, therefore Brahma is the original creature for creation. Generally Sambhu is the creator of many many demons. Demons are therefore mostly worshippers of Lord Siva.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Allston, Mass 28 May, 1968

68-05-28

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter of May 27, 1968, and noted the contents carefully. As you are married, there is no need of separation as you are practicing artificially. You must live just like a respectable married couple and earn money as a Grhastha, and spend 50% for Krishna-that is the real program.

If you have no sufficient men to form the Kirtana party at the present moment, you can go on chanting as usual in the temple. There is no need of becoming hasty. One or two boys from S.F. can join you at any moment, that is not a problem. But you must have some men locally. The process should be at least 4 to 6 men must be competent to begin the chanting with instruments and the members of the audience should be requested to join them. If you can make this practice successful, you can go anywhere. Four to six men, and the members of the audience will join together, and then it will be very successful Kirtana performance. Just try to practice like this. I am going to Montreal next week and after reaching there I shall consider when and how to go to London, or any other part of Europe. At present it is not yet fixed up.

[PAGE MISSING]

Letter to: Subala

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Allston, Mass 28 May, 1968

68-05-28

My Dear Subala,

Please accept my blessings. I thank you very much for your letter dated May 24, 1968, and it is very encouraging. I am sure Krishna will help you more and more because you are sincere servant of Krishna. He blessed in your endeavor and everything will be all right gradually, and it will be a great enlightenment for you how God helps those who help themselves, especially in the service of God.

Read Srimad-Bhagavatam and chant Hare Krishna and all other things will be adjusted automatically. Offer my blessings to Sriman Hal, who is taking gradual interest in Krishna Consciousness.

I am going to Montreal by middle of the first week of June, and I will stay there for some days. You can send me letters at that address after first of June:

Hope you are feeling well.

Your ever well-wisher ACB

Letter to: Aniruddha

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Allston, Mass 30 May, 1968

68-05-30

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1968, and I have also received one letter signed by three of you, Mukunda, yourself and Umapati, recommending the new boy Stanley Broderick. I have received his beads also, and I am sending him the beads properly initiated, and his initiated name is Sacisuta. Sacisuta means the Son of Saci, or Lord Caitanya. So I am very pleased that this boy is attracted to Krishna Consciousness and he is being initiated by the Grace of Krishna. Please try to save him from the hands of Maya.

Regarding your personal sentiments not being in agreement with Umapati: I am very sorry that this thing has happened. We are preaching Krishna Consciousness, the greatest platform of harmony, and if we dissent amongst ourselves, and disunite, it doesn't look very well. You are sinceremost servant of Krishna. I know that you have worked very good for Krishna. I think you should not be disturbed by minor disagreement. If you think that you cannot agree with Umapati, you can stop discussing with him, and if there is any point of judgment, you can refer to me. I am always at your service. So long we are individual souls, there must be disagreement also, because that is the symptom of individuality. But when such individual is surrendered unto Krishna, there should not be any disagreement. Of course, Subala is working alone, and he is doing very nice to his best capacity, but if you want to go there, I have no objection because it will be a great help to Subala. But I know also that much depends on you about the L.A. temple, and I am afraid if you go, the temple in L.A. may suffer. Therefore, I would advise that you should consult with Mukunda about this because he is very calm and coolheaded boy, and then decide whether to go to Santa Fe or not. I am writing separately to Mukunda also, as well as to Umapati in this connection, and I wish to know why there is disagreement. There cannot be any disagreement in discharge of duties in Krishna Consciousness.

I am leaving for Montreal on June 3rd, 1968, at 11:00 a.m. and you know Montreal address so that you can reply this letter there. Again I say that don't be agitated on some flimsy ground but cooperate on the platform of Krishna Consciousness.

Hope this will find you all right.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Allston, Mass 30 May, 1968

68-05-30

Los Angeles

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your recommendation for initiation to Stanley, whose name is now Sacisuta. In the meantime, I have received another letter from Aniruddha that he is in disagreement with Umapati. I do now know what is the basis of this disagreement, but when you are there, I request you to see to the matter and try to mitigate their illusory disagreement. Even there is disagreement, the platform should be Krishna Consciousness, and in that platform if there is disagreement there is no inebriety.

Perhaps you have heard that my application for permanent visa has been denied on the ground that I filed my application while I came as a visitor. So I am leaving for Montreal on the 3rd of June, and second chapter for trying for visa there will begin. I do not know what is the result in future, but this time I have desired that I may go to London, and try to establish a center there for European activities.

I have not heard for many days about your good wife, Janaki; I hope she is doing well.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sacisuta

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Allston, Mass 30 May, 1968

68-05-30

My Dear Sacisuta,

Please accept my blessings. I am very glad to receive your letter dated May 26, 1968, along with beads, and I am so pleased that you are seeking for being initiated. So, after due chanting I am sending both your beads by separate first class post parcel. Receive it and chant without any offense. The 10 kinds of offenses are like this:

Blaspheming the Lord's devotee

Considering the Lord and the demigods on the same level-or assuming there are many gods

Neglecting the orders of the spiritual master

Minimizing the authority of the Scriptures

Interpreting the Holy Name of God

Committing sin on the strength of chanting

Instructing the glories of the Lord's Name to the unfaithful

Comparing the Holy Name with material piety

Inattention while chanting the Holy Name

Attachment to material things while engaged in the practice of chanting So you follow those principles as well as the four restrictive rules, namely;

No addiction to indulgence in any form of intoxication, including coffee, tea and cigarettes

No illicit sexual relationships

Must be strictly vegetarian

No gambling

And the other standard practices for initiated devotees:

Must attend evening and morning classes

Should not extensively mix with non-devotees

Should not eat food cooked by non-devotees

Should not waste time in idle talks

Should not become engaged in frivolous sports

Should always chant and sing the Lord's Holy Names Chanting as enunciated by Lord Caitanya is the only means for spiritual realization in this age of dissension. So chant at least 16 rounds daily, and for other help you can ask assistance from your elderly God-brothers.

Hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Allston, Mass 30 May, 1968

68-05-30

Los Angeles

My Dear Umapati,

Please accept my blessings. A few days ago I received a nice letter from you in which you wrote nice things, and I was so glad that now you are making progress positively towards Krishna Consciousness. It is understood that Aniruddha and yourself are sometimes not in agreement in subjects concerning Krishna Consciousness. Of course, disagreements may be there, but there should not be dissension. I shall be glad to hear from you what is the point of dissension, and if it isn't very serious, I think you should ask Aniruddha not to be affected by such flimsy disagreement.

I am very glad to learn that L.A. temple is improving day by day. Similarly, the temples in other places are also improving, especially Buffalo, Santa Fe, and Boston. I am starting for Montreal on the 3rd of June, 1968, and I shall be glad to hear from you at our Montreal address.

Thanking you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Allston, Mass 31 May, 1968

68-05-31

San Francisco

My Dear Gargamuni,

Please accept my blessings. I am in receipt of your letter post-dated May 27, 1968, and I thank you very much for the check for $80.00 for my book account. I am so glad that you are selling my books nicely. Yes, always try to sell our books and Back To Godhead, as far as possible. That is our main business.

I am so pleased for your valuable loving sentiments upon me and this will keep you advanced in Krishna Consciousness, rest assured. Next time when I come back to San Francisco, some of the boys who have regularly chanted 16 rounds at least for one year shall be initiated for the second time, and offered sacred thread to recognize them as complete Brahmins.

I am going to Montreal on Monday and shall see how things are going there. Krishna willing, I may be staying at Montreal for some time to organize the Temple as well as some Indian visitors. And I have in mind to start 2 or 3 branches there, one in Vancouver. Vancouver is nearer to San Francisco and if I get chance to go to Vancouver, surely I shall come back to San Francisco from there.

Regarding your seeking permission for selling some leather goods and water pipes: I say yes, you can sell. We have nothing to do with these things, but in special cases, if somebody asks us to sell intoxicants or similar things, we cannot do that. The pipes are meant for persons who are already addicted to intoxication. So if we don't sell it, it does not mean it will counteract intoxication, even though indirectly it is connected with intoxication. We are not having any connection with these things, but you are selling for getting some profit for Krishna. You cannot dissatisfy your supplier who are eager to sell like that. But anyway, in all such odd circumstances as this, you should ask my permission. But be careful that you may not be attached to such business. If required, we can give up such business at any moment.

I am always thinking of you, and I am also feeling separation of you all. But we have to work for Krishna diligently and with faith and love.

Hope this will find you all right, and keep in good health.

Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

June

Letter to: Upendra

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Allston, Mass 1 June, 1968

68-06-01

San Francisco

My Dear Upendra,

Please accept my blessings. I have received your letter of May 25, 1968, and I thank you very much for it. Yes, I received the medicine intact, and I thank you for sending it.

I am going to Montreal on Monday, June 3rd, and if I find Montreal quite suitable, I shall call you and some other students to assemble there to practice Sankirtana in a systematic way. Of course, chanting Hare Krishna does not require any artificial artistic sense, but still, if the procedure is presented rhythmically, then the people may be attracted more by the transcendental music. So, Hamsaduta asked me about you and I have said that you will be able to come as soon as I call you, so first of all let me go there, then I shall let you know what to do.

For the present, you endeavor to make the Rathayatra Festival grand successful. You should arrange the procession and procedure so nicely that all the neighboring people may be attracted to join the procession.

Yes, your question about will and the individual and the difference between them: Thinking, feeling and willing is the subtle covering of the individual soul. This thinking, feeling, and willing is accelerated by the individual soul. In material contact, they are manifested in perverted way. When the individual soul voluntarily surrenders to Krishna and acts in a routine method, thinking, feeling and willing becomes purified and at that time, there is no difference between the individual soul and will.

Syamasundara. is a good servitor from the very beginning, and so is Harsarani. I am very much obliged to you all that you are taking care of Jagannatha so nicely. The more you make the Deity of Jagannatha attractively dressed, the more you shall become spiritually attractive.

If Jagannatha desires, then I may also join you, but the idea of making San Francisco as New Jagannatha Puri is my transcendental dream, and if you fulfill this dream, I shall be so much obliged to you all.

The example of Naradaji, that when he realized Krishna in his previous life, that life and next life, there is no difference. The example is given sometimes in the coconut skin when it is dried up, the fruit within the covering of coconut is hard. And if the coconut is shaken, it is found that the coconut fruit is moving within. Because it has dried up and broken away from the inner walls of the coconut skin. So it has nothing to do with the outer skin, even though it appears that it is within that skin. Similarly, when one is purely in Krishna Consciousness, it may appear that he is within the material existence, but actually he has nothing to do with it. He is dried up, like the coconut fruit; and that process of drying-up is forgetting all sense gratification, and executing Krishna Consciousness full time. So, when one is purely in Krishna Consciousness, his present life and in future life are identical.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Allston, Mass 1 June, 1968

68-06-01

My Dear Krsna dasa,

Please accept my blessings. I am in due receipt of your kind letter dated May 25, 1968, and I am very pleased that although you are the youngest of my disciples, amongst the boys, your sentiments are very highly developed. Please continue to feel Krishna in the same way, and chant regularly, without fail, you will improve more and more. By your gracious connection with your family, all the members of your family, namely, your sister, your two younger brothers, as well as your mother, are coming in contact with Krishna Consciousness. As you are the eldest son of your mother, it is your duty to guide them properly so that they can also become advanced in Krishna Consciousness. Certainly it is a fact that all of you are combined together in a family way by the Grace of Krishna. And by His Grace only you have come in contact with me. Personally I have no credit for myself, but I am trying to act as faithful servant of my predecessors and just presenting without any adulteration the message which I have received from my Spiritual Master. Similarly, if this message is presented by you all who have accepted me as the Spiritual Master, then all the people of the world may be benefited by receiving this transcendent message of Krishna Consciousness. Try to execute this mission wholeheartedly and faithfully, and all of you try to broadcast the message to your best capacity. I am so glad to learn that your two brothers are growing very nicely, and I hope in future they will be great help to this missionary activities, and so I think also of your nice sister, Saradia. Please try to guide them properly.

I note that you have got now $700.00; keep it intact and increase it up to $1200.00 at least, so that in case we have to go to India, you will have to purchase a return ticket. I am going to Montreal and later developments will be known to you gradually. Yes, that shark is all right. Thank you very much for your offerings.

Your humbleness is very much appreciated by me. This humbleness is the sign of progress in Krishna Consciousness. A Krishna Consciousness person thinks always about himself as the lowest creature in the world, and the more one thinks like that he becomes elevated more and more. A Krishna Conscious person is never falsely puffed-up; he is satisfied with his humble position as the servant of the servant of the servant of Krishna [Cc. Madhya 13.80]. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 5 June, 1968

68-06-05

New York

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your five-pages letter dated May 31, 1968, and I have been informed of your telephone conversation with Janardana about my visa appeal. To tell you frankly, I have no faith in the lawyers; they promise something but they do something else. From my last experience with Mr. Ypsalentin and the real estate lawyers, I cannot advise you to pay $200.00 immediately to the lawyers and then depend on his good mercy. In the paper forwarded by Boston Immigration Department, it is clearly stated there that that this decision cannot be appealed, so I would advise you to make a fresh case under section 3, religious ministry. I am a bona fide religious minister and I have got bona fide certificates confirming my religious ministership, and I have got 8 centers who require my help in the current condition. And therefore, if it is possible, try to get my permanent residence as religious minister. In our last attempt to get permanent visa on the basis of religious ministership, it is not rejected. They have not decided my case by determination on my religious ministership-that is clearly stated. So my religious ministership is not denied and you can file a new case to have me as religious minister for the institution, which is incorporated as religious society. I think that will be a strong case, and if they deny my qualification as ministership, then we can appeal on good grounds with proof that I am a bona fide spiritual master. Other section number C, in which you have mentioned that there is no American to conduct this service, may be refuted on the ground that I have got so many American disciples, and why they will not conduct; so this position is not very sound in my opinion.

For the time being, I am here, and if you think that it is possible to submit fresh application under section no. 3, on the grounds of my religious ministership, then do it immediately, and I shall wait here for three months. And if it is successful then the immigration will be very nice. Otherwise, I shall proceed to London and try to establish a center there. My other point is that my permanent vise in U.S.A. is not so important, as is the publication of books, and circulating them as widely as possible. I think therefore that you should give more attention to the publication department. Even if I do not get permanent visa, it is not very harmful.

I understand that the government of the U.S.A. is disgusted with the so-called Swamis because they have exploited the people in so many ways. That is a fact. And if I would have been in the government, I would have also considered like that. So, they have not got a very good opinion about these rascal Swamis. Under the circumstances, it will be difficult to get me admitted as a Swami, although I am not a Swami of the rascal group. But we have to prove it by action that this Swami is not like those Swamis. This remark was made by Mr. Alan Burke of the television company; He introduced me to the public as, "Here is a real Swami," and he showed me all respectful compliments. Anyway, I am not after respectful compliments by the public. But I am concerned more about my disciples. I want to see them quite able to preach this sublime doctrine of Krishna Consciousness, and therefore I wish to stay. Otherwise, I'm not attracted for any place, either hell or heaven, Anyway, if some lawyer assures that this religious ministership which is so bona fide, can be established, then you can promise him some sum of money after completion of the attempt. But I do not advise you to appeal for the last decision.

The letters which you have written to Dwarkin and United Shipping Corporation is all right, and let me know what reply you get.

So far my visa application in this country, I do not know where I am. If you can, you can go to the Canadian Immigration Office in the 5th Avenue, and you can inquire from them why they have not replied my letters. Do not disclose to them at present where I am, and then on hearing from you, I shall try to see the Immigration Officer here, if you so advise. For the present, you can inquire that the files were transferred from Los Angeles, to New York, which you understood from telephone conversation to Los Angeles.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

•

Montreal 7 June, 1968

68-06-07

San Francisco

My Dear Syamasundara.,

I am so glad to receive your letter dated May 30, 1968, redirected from Boston. Don't mind very much that I have not received the permanent visa. I think it is Krishna's desire and blessings; as a Sannyasin, I should not fix up at a certain place and take your service comfortably. It is not the desire of Krishna. He wants me travelling throughout the whole Western part of the world and therefore I think it is Krishna's desire that now I shall shift my activities at least for some time in the European countries. So it is almost certain that I'm going to London by the month of August. And if you all wish to come there, then you can prepare for the trip. So far I remember that you know German language as well as Dutch language, so after we have started our London branch, you shall have to go to Germany and I think Hamsaduta can help you there, because he also knows some broken German. The whole idea is that if we can organize a nice Kirtana party which Mukunda can do, because he is music master, and if we travel in the European countries with this Kirtana party, supported by our books and literature, I am sure it will be a great successful missionary work. I know both you and your wife are very sincere servitors of the Lord, and if Malati delivers her baby during the Rathayatra festival, then she can take one month's rest in July, and may be able to accompany you with her newly born Krishna Consciousness baby. For the time being, finish your work in the hands, and side by side try to chalk out a program how we shall propagate Krishna Consciousness in the European countries. Your letter under reply has very much encouraged me and I thank you once more for this nice sentiments. Hope you are both well, and offer my blessings to Srimati Malati and others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

•

Montreal 7 June, 1968

68-06-07

San Francisco

My Dear Gargamuni,

Please accept my blessings. I am so pleased to receive your nice letter dated 3rd of June, 1968, with enclosure of two checks, one for $1000.00 and one for $30.00. It is so kind of you that you are interested in publication of Srimad-Bhagavatam for the good of the entire human society. May Krishna bless you for your this magnanimous philanthropy for the human society. There are many philanthropists, humanitarianists, but the best philanthropist is he who can award the people in general Krishna Consciousness. Actually the sufferings of the whole world or the entire universe in material condition, is due to lack of Krishna Consciousness. Therefore, the best service to our brother is to awaken Krishna Consciousness. Your judgment that because you think that you cannot take part in the translation work, therefore, you have decided to contribute for its publication. This dictation from within your heart from Krishna is quite in order. For serving the Lord, we require to sacrifice our life, our wealth, our intelligence, and our words. One can serve the Lord with these four possessions; if not, with three, if not, then with two or even one, and that is sufficient to please the Supreme Personality of Godhead. I wish that you can utilize your best talents in business organization and the result utilize for Krishna's satisfaction is on the absolute platform. To make the idea more clear, if I am translating Srimad-Bhagavatam, and if you are contributing for its publication and helping for its distribution, this means there is no difference between your service and my service. In the absolute platform there is no such distinction. And service is always on the absolute platform. One has to make the best use of his talent for the service of Krishna. That is wanted. Best example is Arjuna, that he utilized his talents, military science, in the service of Krishna.

Brahmananda has come day before yesterday here in Montreal to see me in connection with Teachings of Lord Caitanya, and about my visa. I have told him that do not bother about the visa. For the present, better utilize their energy in the matter of publication work. Our Teachings of Lord Caitanya is going nicely and it will be out for sale by September, and as soon as I find this book is nicely printed, then I shall immediately begin printing our Srimad-Bhagavatam from these printing companies. I find their printing work very satisfactory. I have therefore stopped printing in India, but I shall require at least $5000.00 for printing each part of Srimad-Bhagavatam. Five parts of Srimad-Bhagavatam can be printed immediately. That means I require $25000.00. Anyway, Krishna will provide for this, but I shall request you to make your point either by selling or by contributing, you try to finance as far as possible for these great publications. I am advising the Japan printing company to send you directly 2500 copies of Teachings of Lord Caitanya.

If you can sell 2500 at $5.00 each, that will be $12500.00, so there will be no scarcity of money if we can sell our publications quickly after being printed. Then we can repeat the publication one right after another. The best process for selling books is to get them reviewed by various important papers. There are hundreds and thousands of influential papers in your country, and if they are reviewed, the books will be very quickly sold. Very soon you will get also six mrdangas, and other musical instruments from India. I think you are keeping a separate account of my books and as soon as you receive books, you just credit in the book account and whatever you pay, you may debit in the same way. That will keep clear the book account.

I am planning to go to London from here although for the present, the program is for two to three months in Montreal. Please make the Rathayatra festival as successful as possible. I understand from the letters of other devotees that San Francisco is arranging to get at least 1000 to 5000 people to participate in the procession. If they all chant Hare Krishna with the procession, it will be a great success of our movement. Try to fit some loudspeakers for the principle singer which will be vibrated or answered by the whole audience.

Thanking you once more for your kind contribution. Hope this will find you in good health and right Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Montreal 7 June, 1968

68-06-07

San Francisco

My Dear Gurudasa,

Please accept my blessings. I thank you very much for your letter dated June 2, 1968. Gargamuni's remark that your book "SWAMIJI" may be interesting only to the admirers and disciples is right. . . so if you are preparing some book like that, make it so nicely that it may be accepted by general public. And for this purpose, it is better to add with the pictures my speeches, which are of public interest. There are so many tape records of my speeches, you can select some of them to be printed with the pictures. I think that will be better attracting the general public. It is better you take a little more time but do it very nicely.

Our London program is gradually becoming a tangible fact. And I am receiving letters from California devotees which are very encouraging. I think I shall be starting for London in the month of August. Certainly, your conclusion is very nice; we should always depend on Krishna. But for service, we can make our plan, and Krishna will help us.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Montreal 7 June, 1968

68-06-07

My Dear Yamuna devi,

Please accept my blessings. I thank you for your letter dated June 3, 1968. The ISKCON RADHA KRISHNA TEMPLE will perpetually continue as such. But in spite of that, San Francisco shall be gradually transformed into New Jagannatha Puri. That is my plan, and try to help in that way. The sign on the temple should read: ISKCON SRI SRI RADHA KRISHNA TEMPLE.

Yes, please decorate Jagannatha with very attractive nice clothing and ornaments, helmets, as brightly and magnificently as possible. The sample of decorating Jagannatha is already instructed to Harsarani, and in that way you can make arrangements. There shall be sufficient flower garlands for them daily also.

The decoration should be so attractive that people when seeing Jagannatha will forget all attractiveness of Maya. Then it will be successful, and actually, this is the process of decorating Jagannatha. Our eyes are attracted by the beauty of Maya, but if our eyes are attracted by the beauty of Krishna, the Jagannatha, then there is no more chance of our being attracted by Maya. In other words, when seeing Jagannatha nicely decorated, we become freed from the clutches of Maya.

I am sure if you and your husband, Mukunda and Janaki, and Syamasundara. and Malati join, certainly the London program will be a grand success. I have already written about this to your husband, and you can know from him about this program.

The report of the Brahmacari classes is very good; I do not mind that it is only two boys; if you work combinedly and very nicely, that is the program. We can not expect that everyone shall become Krishna Consciousness, because only the most pious and fortunate living entities can join this movement. But we are giving chance for everyone and it is up to him, to take advantage or not. You will be glad to know that our the super most contribution to the world, namely, Teachings of Lord Caitanya, is coming out very soon. The letter composition is already complete, and I am seeing the final proof, and the book will be ready by the month of September. So, if you can organize a nice Kirtana party backed by this book, our program will be a grand success. Let us hope for the best by the Grace of Lord Krishna. I hope this will find you in good health.

Hoping you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Montreal 8 June, 1968

68-06-08

My Dear Rayarama,

Please accept my blessings. I have not heard anything from you in long time what is the situation with publication of our Back To Godhead. So I am anxious to know when it will be again published, and if it can be regularly printed, even on our mimeograph machine. It is too much important that it must be distributed regularly, as it is the backbone of our mission. So, even it is not printed very expensively and highly, still, it must be distributed even in mimeograph copy. And then in future we can print it very nicely, when there is the money there to do it. So please see to it, and please let me know the position by return of post as soon as possible.

I hope you are well there, and delivering your nice lectures for all to hear and enjoy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harivilasa

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Montreal 10 June, 1968

68-06-10

My Dear Harivilasa,

Please accept my blessings. I am so glad to receive your letter dated June 10, after a long time, and I have gladly noted your activities in that part. I think your chanting of Hare Krishna regularly is being responded by Krishna and He is giving you good sense how to make preaching propaganda on behalf of His Lordship. It is confirmed in the Srimad-Bhagavatam, as you might have seen it, that one who hears about Krishna, for him, Krishna helps in various ways and the first thing is that He cleanses the mind of all dusty matter and by continuing such chanting and by reading regularly Srimad-Bhagavatam, one becomes gradually freed from the influence of passion and ignorance, and thus becomes situated in goodness. In such platform one can engage oneself in serious devotional service, and thus one becomes illuminated with the transcendental knowledge of Krishna. This stage is called liberated stage, and at this time one becomes freed from all doubts and material bondage, and thus his life becomes successful. Please try to follow this principle, and I am sure you will be happy and successful in your execution of this Krishna Consciousness movement.

As you have liked the place Hrsikesa, why not try to establish yourself there and organize a center for our ISKCON there. I know that many European and American students go in that part of India to search out real spiritual enlightenment, but unfortunately they fall in the trap of so-called yogis and are misled. If you can draw such searching students to this real platform, spiritual platform of Krishna Consciousness, it will be a great service to the western students, as well as to Lord Krishna.

As regarding the Deities, I may inform you that immediately I require one pair of Deity for Montreal, and next, another pair for London. Besides that, we have got already 9 branches in your country of USA, and for each of them I require one pair for installation. I do not know how I can get these Deities, but they are manufactured in Vrindaban. I do not know how I can approach the Indian people, at large, but I am approaching Krishna only.

If you can manage, I can send you 1000 record albums, and the price of such records will be about $4000, which means according to Indian exchange, about 40,000 Rs. Now if you can manage to sell these records and/or distribute them free to respectable persons, and take some contribution for the Deity, that will be nice, instead of appealing as suggested by Mr. Poddar. Mr. Poddar or Mr. Lal or Mr. Dalmia, all of them know about our activities, and Mr. Dalmia tld me that there is demand for the record albums and I already sent 5 record albums to him. Now, if you can arrange with their cooperation to exchange 1000 record albums for 20 pairs of Murtis, it will be a great service to the society. On one side, we shall be able to distribute our Hare Krishna chanting, and the other side, we shall have 20 pairs of Deities for installing at least in 20 places. I think you can do this service conjointly, Acyutananda, and Jaya Govinda and yourself. And then gradually you can develop two or three centers in India, one in Vrindaban, one in Hrsikesa, and one in Bombay. I do not bother about Calcutta because there are many centers of my God-brothers there. Recently I have received one letter from one of our senior God-brothers, he is living in Bombay. I have suggested him to open a branch of our society and if he agrees then I shall ask some of you to go there. Many other students are ready to go to India, and if you work conjointly, without quarreling amongst yourselves, a tremendous service can be done towards the expansion of our mission. Please therefore try to execute this program peacefully for the sake of Lord Krishna, to Whom you have all dedicated your lives.

Regarding preaching work: If you simply reproduce verbatim the purports which I have given in the Srimad-Bhagavatam, and chant Hare Krishna with ecstasy, that will be sufficient for your preaching work, and as you do it seriously and sincerely, Krishna gives you more and more strength for this noble missionary work.

No, there is no need of sending the Kalyana books as you have mentioned, not yet. Just read Srimad-Bhagavatam, our three volumes, regularly and repeatedly. It is no use reading many books, it is better to assimilate one book and that is sufficient.

I have received no reply from Acyutananda for a long time, and I have sent a strong reminder to Jaya Govinda. Next time I will write about his cooperating with you in answering your letters promptly, and sending you literature as you require for your preaching work.

I am so glad that your Kirtana is driving away the Mayavadi philosophers from that part of the country, and Haridvar and Hrsikesa are full of impersonalists. If you can drive them away by your vibration of Hari Kirtana, Krishna will be so much pleased and Lord Caitanya will shower His blessings upon you.

Yes, in New York they are organizing very nice Kirtana party and getting good response from the public. They are collecting $30-$40 in each Kirtana performance, and selling Back To Godhead. So you try to execute this program and Krishna will give you necessary intelligence be assured.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. J. A. Hamilton Jr

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Montreal 11 June, 1968

68-06-11

Mr. J. A. Hamilton Jr. District Director United States Department of Justice Immigration and Naturalization Service John Fitzgerald Kennedy Federal Building Government Centre, Boston, Mass. 02203 USA

Dear Mr. Hamilton,

Replying your letter of May 13, 1968, Reference No. A17 978 480, I beg to inform you that as per your direction I have left Boston before June 13, 1968 (3rd June by Northeastern Airlines) and now I am staying at the above address as non-immigrant visitor for three months.

In your Order of Denial, you have clearly mentioned in paragraph 4 that your denial order was not on the basis of my qualification of Religious Minister, but on your discretion for the reason that I submitted my application just after a fortnight of my arrival in USA, and as such, I was not a bona fide non-immigrant. I did not know what was the technical mistake on my part in this connection, but I honestly submitted the application after consulting your Calcutta American Consulate and our Indian Embassy in Washington D.C. and I have their letters of confirmation with me.

In your Notice of Denial of May 3, 1968, you have mentioned that there is no appeal from this decision. As such, I did not prefer to appeal in this decision, but I left USA as per your direction. Now I am simply requesting you to give me your valued direction what to do next.

It is a fact that I am a recognized Religious Minister and in your country there are seven branches of the ISKCON RADHA KRISHNA TEMPLES in different parts. This ISKCON organization is duly incorporated in New York State and is registered as N.G.O. by the United Nations. I am the principal Acarya or Chief Minister of the organization. Even after receipt of your Notice of Denial, I was called by you, and I have already submitted all the above mentioned facts for your record.

Now I simply wish to know what to do next. My presence in your country is essential for proper management of the Society, ISKCON, as mentioned above. I have sufficient means to maintain myself in the USA, and my health is already examined by your Health Department, and I am fit. If you now consider my case as Religious Minister and allow me the permanent visa, you can do so now because you have not determined on this point. Or, otherwise, I am seeking your valued advice only as what to do next so that I can get immigration visa as Religious Minister.

Thanking you in anticipation for an early reply.

Sincerely yours,
A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Montreal 11 June, 1968
68-06-11

My Dear Mukunda,

Please accept my blessings. I thank you for your letter, (undated) and noted the contents carefully. As Umapati has decided to leave Los Angeles, I would like that he may go to Santa Fe and help Subala there, because he is struggling alone there. I think you will also agree with me and try to send him there as there is great necessity of another Brahmacari to cooperate in that temple.

Regarding my visa: I think it is Krishna's desire that I shall go to England for the time being and start a center there which is long overdue. I wish to start for London latest by September 1, 1968 and I think you should prepare to go there by that time, otherwise it will be too cold in October and November. But if you go there in the beginning of September, then you may be aclimatized gradually. Your presence in the London center with other assistants will be great helpful, considering the fact that I wish to form a nice Kirtana party consisting of 12 heads-2 mrdanga players, 1 harmonium player in melody, 1 tambura player, and at least 6 cymbal players. In this way 12 heads shall perform Kirtana very rhythmically and melodiously. The harmonium should be practiced just to follow the song; not simply for tuning. I think you can very well organize this Sankirtana party, and if we have a successful Sankirtana party, with me, backed by our books and literature, we can make a nice propaganda of this sublime movement in all the European cities. And if we are successful in Europe then we may go to other countries also in Asia. In India also if we go with this Sankirtana party we shall be very much welcome and there is great possibility of cooperation of the richer section of India. So I am thinking of organizing this nice Sankirtana party very seriously and you may also think in that way.

I have already heard that in San Francisco they are going to celebrate Rathayatra festival very successfully. In New York also they will perform this ceremony, and most probably here in Montreal the ceremony will be performed. The Montreal temple is very big and spacious, and there is good prospect for organizing this temple. So I shall try my best to organize this center with the cooperation of Indians here, and then I shall start for London.

You are learning some techniques about playing mrdanga is very nice; that will help others also to know how to play.

[PAGE MISSING]

Letter to: Subala

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Montreal 12 June, 1968
68-06-12

My Dear Subala,

Please accept my blessings. I am in due reciept of your letter of June 10th, 1968, and noted the contents carefully. Yes, you can have the band play there in the temple as you are in great need of money to carry on there. When we are in need of money to carry on Krishna's work, then we can resort to whatever means there is available. So long it is always for Krishna and never for personal sense gratification. So you can try to get some money in that way.

You can observe Rathayatra Festival there on 27th june. Hope you are well.

Your ever well-wisher, ACB

Letter to: Rayarama

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Montreal 12 June, 1968

68-06-12

My Dear Rayarama,

Please accept my blessings. I thank you very much for your letter of June 9th, 1968, and it is very kind of you that you are seriously thinking about Krishna Consciousness movement and trying to engage yourself more and more seriously. My blessings are always with you. You are very sincere boy trying your best to serve Krishna and by His Grace you are quite fit for this business, and considering all these points, I have entrusted Back To Godhead in your hand. Because this paper is the beginning of my spiritual life. During the time of my Guru Maharaja's passing away, His last instruction was to me that "You try to preach whatever you have learned from me in English, and that will do good to you and the people who will hear you." This instruction was given to me in 1936, and I started this paper in 1944. So during my householder life I was printing this paper and almost distributing free, and some of them were paying me subscription, and some of them not. But I was trying my best at my cost. You have seen the old articles about my tendency in this regard, and please try to follow this principle and improve the condition of this paper as you think best. You have got full liberty to make it acceptable to the general public, keeping pace with our principles of Krishna Consciousness. And as I have told you several times that I am awaiting for the day when this paper will take the shape of Life magazine or similar other magazines, in the matter of its popularity. From India this paper has been brought to America, with this hope that American young boys like you will take interest in spreading this sublime gospel of Krishna Consciousness.

By the by, I require you to find out the duplicate copies of Srimad-Bhagavatam, 2nd Canto, and a few chapters of the 3rd Canto, which are lying in my closet in my room, and send to me immediately. I want to prepare it for printing in Japan just after the printing of TLC is finished. I have decided it now definitely that all my printing works now shall be done in Japan. In America it is too expensive, and in India it is too much botheration. Therefore in future if there is money sufficient I wish to print each volume of my book, 5000 copies. Now, very soon we shall get 5000 copies of TLC and we have to organize the sales propaganda. If there is sale, then there is no scarcity of matter for printing. Mukunda has written that he is acquainted with some man for selling Back To Godheads, and you can just contact him to know further about it. I am sending you today the balance book sheets of TLC to Brahmananda. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

While posting this letter I have received your second letter also. I understand that you are purchasing a printing machine. When you have the machine somebody must join you to work anybody you like and I shall arrange for that. If it is possible to print Srimad-Bhagavatam then you can immediately begin it & I shall pay for the paper, binding etc. We want to print them immediately. If you can actually print our books in your Iskcon Press there a great problem will be solved. And if not any one I shall work with you provided you can give me the visa to stay. Please let me know how far you are ahead in this proposal.

Yours etc. ACB

Letter to: whom it may concern

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Montreal 12 June, 1968

68-06-12

To whom it may concern:

This is to certify that my disciples, Sriman Acyutananda Brahmacari, Sriman Jaya Govinda Brahmacari, and Sriman Harivilasa Brahmacari, are sent to India under my instruction to study Sanskrit, Hindi, and Bengali. Our institution is duly incorporated in the state of New York as a religious society and is recognized by the United Nations, being listed in the N.G.O. section. Our mission is to spread the gospel of Lord Sri Caitanya Mahaprabhu, love of God, throughout the whole world; and by the Grace of the Lord, we have established many centers in America and Canada for spreading this unique gospel of Lord Caitanya Mahaprabhu, though Bhagavad-gita and Srimad-Bhagavatam specifically. In each center we have got hundreds of disciples and followers, and our initiated disciples are strictly following the restrictions as principle, as follows: (1) no illicit sex life, (2) no intoxication, including coffee, tea, and cigarettes, (3) no gambling, (4) no meat eating. We have got both Brahmacaris and Householders as disciples, and all of them are following the above mentioned principles. The students and disciples are initiated according to authorized Pancaratriki regulations. According to Srimad-Bhagavatam and Bhagavad-gita, anyone, including so-called low born men, who may take shelter unto the Lotus Feet of Lord Krishna or His devotees, is sanctified by initiation process.

kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah khasadayah ye 'nye ca papa yad-apasrayasrayah sudhyanti tasmai prabhavisnave namah [SB 2.4.18]

How such thing can be possible is explained in the Srimad-Bhagavatam that by special all-pervading power of Visnu this is possible. So, my above students have been sent to India specifically to study in the Bengali, Sanskrit, and Hindi languages, because we have to present to the world so many English translated authentic literatures on Vaisnavism. Some of my books are being printed in Japan and some of them have been accepted to be published by Messrs. MacMillan and Company of New York. So we require some American assistance specifically for this translating work. And for this purpose, we wish to send a batch of intelligent students in India and gradually establish a center there for English translation publication of all Vaisnava literatures. We have got many friends in India, like Seth Jaydayal Dalmia and others, who are always very kind to us in spreading this movement all over the world. And I hope if some of my students living in India, say 3 to 5 years, that there will be no difficulty for them. Further, I wish that my students who are initiated and have changed their former name into Vaisnava,

A.C. Bhaktivedanta Swami

Letter to: Mr. Mittra, United Shipping Corporation

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Montreal 12 June, 1968

68-06-12

Mr. Mittra UNITED SHIPPING CORPORATION 14/2, Old China Bazar Street, Room No. 18, Calcutta 1. INDIA

Dear Mr. Mittra,

I am in due receipt of your letter dated June 5, 1968, and have noted the contents. I cannot follow exactly what the account is; and a few days ago the president, Brahmananda, came to see me, and I understand that he is regularly corresponding with you about the statement of account and other things. So I am busy in my propaganda work and I cannot just divert my attention in this account business. So far the 15 cases of books, I have several times submitted the invoices and each time they are rejected. So I am fed up with this business. The best thing is that you kindly send me a copy of the invoice as you desire to be made and then I shall make as it is, and send it to you immediately. Otherwise, my brain does not act how to make the invoice which will satisfy all concerned.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi, Dinesh

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Montreal 13 June, 1968

68-06-13

My Dear Krishna devi and Dinesh,

Please accept my blessings. I thank you very much for your letter of May 31, 1968, which is duly in hand. I had not heard anything from you in long time, so I was very glad to hear that you are doing well. I am pleased to hear that you have so nicely installed the Jagannatha Deities at your home, and that you are worshiping Them regularly with nice offerings of prasadam, incense and flowers, and also saying prayers before Them. That is very good. Please continue chanting and reading Srimad-Bhagavatam before the Deity, and you will progress nicely.

Yes, the coloring book idea is nice, but for now there is greater need of your service to Krishna in helping out the Santa Fe Temple. You have requested me in your letter to please advise you about your devotional service, and I shall tell you frankly that the best thing for you to do now is to help the Santa Fe Temple financially. You were originally entrusted with the responsibility of that branch, as you helped start it, and so it is your duty now to help maintain it, even you are not present there. If it is closed down, it will be great shameful to you. So, at the present moment your former husband, Subala, is struggling alone there, and there is urgent need of financial aid to him. Therefore, I request you to do this service; you and your husband should earn money nicely, and send to Santa Fe at least $100.00 a month. That will be good for you both, and good for me, and good for Subala, and the best service for Krishna. Krishna wants that you should do Him this service, to help maintain His Temple there, so I request that you shall do this immediately. And Krishna will be pleased upon you, and will give you all aid in serving Him in this way. That is my desire.

And, if after first giving service in this way, then, if you have got extra time and money, you can execute the coloring book idea, and I shall help you in the future on it. But the first duty is to help maintain the Lord's Temple as I have instructed. Hoping you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 13 June, 1968

68-06-13

My Dear Satsvarupa,

Please accept my blessings. I thank you for your letter dated June 8, 1968, as well as for the booklet you have sent describing my activities in Boston. Your endeavor to utilize energy 24 hours for Krishna Consciousness is a great qualification. I am very glad to know that you are risking $350.00 a month for taking a nicer accommodation for our temple. I quite appreciate this attempt. And Krishna will surely help you. I have sent one letter to Miss Rose, and try to keep friendship with her. She will gradually become more and more interested in our temple affairs. Everyone has dormant love for Krishna and we have to give one possible chance to awake it. Miss Rose was taking gradual increased interest in our temple and I think if you flatter her a little more, she will come to Krishna Consciousness platform, and may be a great help to the center. I am so pleased to learn that the new temple location will be very near business district. In business circle there is a popular English saying that you can earn more by sitting in one place than by travelling in many places provided you can sit down in a place with due consideration. Similarly, if actually you have selected a nice place, that place itself will act as advertisement for popularizing our Krishna Consciousness.

For the time being Devananda must stay with you; he should not come here for the present. When we shall form a Sankirtana party for European tour, I shall call him. Please show him this part of my letter and I hope he will understand. He is very good nice sober boy, and he will be a good help to your activities. In meantime I have received one letter from James. I am enclosing his letter. I do not know what does he want to know from me. This boy is a new boy, and he might have so many ideas within his brain and if you can train him for your purpose he will be a great service. We may always expect that we get always untamed boys and girls, and we have to train them up. That depends on our capacity. So if you can tackle this boy, he may be also good assistant. Our whole program is to train the untrained. Nobody is in Krishna Consciousness and we are trying our best to bring people in that platform.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Montreal 14 June, 1968

68-06-14

My Dear Hayagriva,

Please accept my blessings. I was just expecting your letter since I have come here from Boston. I have already informed you about my successful program in Boston, attending many colleges and universities, and the church meetings, practically throughout the whole month. And Sriman Satsvarupa is to be congratulated for his endeavor to keep me engaged in such meetings. I thought that you were going to San Francisco as you informed me previously that during Rathayatra festival you would be there. The Rathayatra festival is going to be held between 27th June to 7th July, and they are making broader arrangement than last year, and expecting people numbering from 1000 to 5000 will attend the procession, chanting Hare Krishna. They have been advised to turn San Francisco gradually into New Jagannatha Puri, and I have advised Kirtanananda and yourself to convert West Virginia into New Vrindaban. I understand the spot is very beautiful, and the hills may be renamed as New Govardhana. And if there are lakes, they can be renamed as Syamakunda and Radhakunda. Vrindaban does not require to be modernized because Krishna's Vrindaban is transcendental village. They completely depend on nature's beauty and nature's protection. The community in which Krishna preferred to belong was Vaisya community, because Nanda Maharaja happened to be a Vaisya king, or landholder, and his main business was cow protection. It is understood that he had 900,000 cows and Krishna and Balarama used to take charge of them, along with His many cowherd boy friends, and every day, in the morning He used to go out with His friends and cows into the pasturing grounds. So, if you seriously want to convert this new spot as New Vrindaban, I shall advise you not to make it very much modernized. But as you are American boys, you must make it just suitable to your minimum needs. Not to make it too much luxurious as generally Europeans and Americans are accustomed. Better to live there without modern amenities. But to live a natural healthy life for executing Krishna Consciousness. It may be an ideal village where the residents will have plain living and high thinking. For plain living we must have sufficient land for raising crops and pasturing grounds for the cows. If there is sufficient grains and production of milk, then the whole economic problem is solved. You do not require any machines, cinema, hotels, slaughterhouses, brothels, nightclubs-all these modern amenities. People in the spell of maya are trying to squeeze out gross pleasure from the senses, which is not possible to derive to our heart's content. Therefore we are confused and baffled in our attempt to eschew eternal pleasure from gross matter. Actually, joyful life is on the spiritual platform, therefore we should try to save our valuable time from material activities and engage them for Krishna Consciousness. But at the same time, because we have to keep our body and soul together to execute our mission, we must have sufficient (not extravagant) food to eat, and that will be supplied by grains, fruits, and milk. So if you can develop this place to that ideal life and the residents become ideal Krishna Conscious men, in that part of your country, I think not only many philosophically minded people will be attracted, but they will be benefited also.

So far I am personally concerned, the United States Immigration Department has denied my application for permanent visa on some technical ground. In other words, just to avoid a Swami, because the government is disgusted with so-called Swamis who exploit the innocent public in your country. The difficulty is that the people in this country, they want to continue their practice of sense gratification, and at the same time they want to become transcendentally advanced. This is quite contradictory. One can advance in transcendental life by process of negativating the general practice of materialistic life. The exact adjustment is in Vaisnava philosophy, which is called Yukta Vairagya, means that we should simply accept the bare necessities of our material part of life, and try to save time for spiritual advancement. This should be the motto of New Vrindaban, if you at all develop it to the perfectional stage. And I am always at your service to help you by practical suggestion and assistance also.

On the other hand I was thinking that if I get permanent visa in Montreal, I shall make Montreal my headquarters and at that time I may require your help in so many ways. As we passed correspondence previously, that we should live together either in India or in this part of the world for publication of so many Vaisnava literatures. But if you want to develop New Vrindaban, I can spare you for that purpose, and it may be that we can live there together. For the time being, if you actually want to develop such ideal asrama, we must have sufficient land, and all other things will gradually grow. For raising crops from the land, how many men will be required-that we must estimate and for herding the cows and feeding them. We must have sufficient pasturing ground to feed the animals all round. We have to maintain the animals throughout their life. We must not make any program for selling them to the slaughterhouses. That is the way of cow protection. Krishna by His practical example taught us to give all protection to the cows and that should be the main business of New Vrindaban. Vrindaban is also known as Gokula. Go means cows, and kula means congregation. Therefore the special feature of New Vrindaban will be cow protection, and by doing so, we shall not be loser. In India of course, a cow is protected and the cowherdsmen they derive sufficient profit by such protection. Cow dung is used as fuel. Cow dung dried in the sunshine kept in stock for utilizing them as fuel in the villages. They get wheat and other cereals produced from the field. There is milk and vegetables and the fuel is cow dung, and thus, they are self-independent in every village. There are hand weavers for the cloth. And the country oil-mill (consisting of a bull walking in circle round two big grinding stones, attached with yoke) grinds the oil seeds into oil. The whole idea is that people residing in New Vrindaban may not have to search out work outside. Arrangements should be such that the residents should be self-satisfied. That will make an ideal asrama. I do not know these ideals can be given practical shape, but I think like that; that people may be happy in any place with land and cow without endeavoring for so-called amenities of modern life-which simply increase anxieties for maintenance and proper equipment. The less we are anxious for maintaining our body and soul together, the more we become favorable for advancing in Krishna Consciousness.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Montreal 14 June, 1968

68-06-14

My Dear Himavati,

Please accept my blessings. And offer the same to your good husband. I was so glad to receive the two caps which are very nicely made fitting to my skull, and I am enjoying it everyday in the morning, and when I walk on the street they all look at me due to your cap. Not only your cap but also I am enjoying the shirt made by you. And Lord Jagannatha is also enjoying similarly with cap and ghagara. So Krishna has given you a very good talent and you are sewing expert.

Regarding Kirtana party, I find that the Montreal temple is very suitable for training. So I am trying in Canada for visa, and if it is successful then I shall call you both, husband and wife, for beginning a training class of Kirtana. In the meantime ask your husband to accumulate some money on this account because my next program is to proceed to London with a Kirtana party. It is my duty to help you always in the matter of understanding Krishna Consciousness and whatever I am trying to bestow upon you all is the gift of Lord Krishna directly-I am just doing the work of a bearer. There is nothing of my personal contribution and I ask all your mercy so that I may be able to distribute Krishna's message as it is without any deviation. That will make Krishna, myself, and all others eternally happy. It is so nice, sublime and easy to perform.

Teaching the girls to sew nicely is also a very good idea. Take some Indian samples from Purusottama and try to make exactly like that so that we may make very good profit for the society. Our society requires millions of dollars for propaganda work, but Krishna has made us financially poor. I think it is good to remain financially poor because always we shall be able to pray Krishna, asking His help to execute His service. If all of a sudden we become very strong financially, Maya may dictate us for sense enjoyment, and we may fall a prey to her tactics. Therefore to remain poor is one of the qualifications for advancing in Krishna Consciousness. Our predecessors, the Goswamis, they voluntarily gave up everything for advancement in Krishna Consciousness. We do not require any money for our personal account, we shall always be happy with anything Krishna is happy to supply us for maintenance, but for the preaching purposes, we can accommodate to receive all the riches of the world. So let us try with sincerity, and Krishna will help us in the matter of our advancing the cause of Krishna Consciousness.

Yes, you can teach the Brahmacarinis sewing very nicely, and it will be a great help to the society. Of course, if they can remain Brahmacarinis, it is nice. But it is difficult also. It is not good for the Brahmacarinis to associate with householders; similarly it is not good also for the Brahmacarinis to mix with Brahmacaris, but in your country the boys and girls are accustomed to mix freely. Therefore, we cannot put any deadline restriction. In my opinion, if the boys and girls get themselves married just like ideal Vaisnava householders, that is very good. But, if by the Grace of Krishna, both the girls and boys can live separately, that is still better, but it is not possible. If it is possible to divert the whole attention for Krishna's service it is quite possible to remain single even for the whole life. So you have got now good engagement so remain engaged in that work and train the Brahmacarinis also, chant Hare Krishna and pull on your sewing machine.

There is no need of separation. Live together and train up your mind, that is all. Artificial separation is never recommended. And when you see, living together, you have no desire for sense gratification, then that is the highest stage of perfection. Voluntary restraint is tapasya, austerity, and this is possible with advancement of Krishna Consciousness. Artificial separation is foolishness. We recommend voluntary restraint, not artificial separation. So you should understand that there is no objection to live together as husband and wife. The tendency is there, it is natural. But if one can check it, that is very good. But it is not compulsory. And not to be checked artificially, but with advancement of strength in Krishna Consciousness.

Yes, to call one another prabhu is all right, but not to become prabhu. To accept others as prabhu, and remain as servant is the idea. But because somebody is calling you prabhu, one should not become a prabhu, and treat others as servants. In other words, everyone should feel himself as servant, and not to think himself prabhu because he is being called prabhu. This will make the relationship congenial.

Hoping you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Montreal 14 June, 1968

68-06-14

My Dear Purusottama,

Please accept my blessings. I am very glad to receive the copy of the letter from United Nations information department and it is very hopeful for our future activities. I have handed over the letter to Janardana for making some copies.

In the transcendental world there is no influence of maya or time. So there is full freedom of activities but because there is no maya, therefore everyone is engaged in his natural activities or spontaneously serving Krishna in different relationships. Just like hand is related with the whole body for some particular purpose, the leg is related with the whole body for some particular purpose, the ear is related with the whole body for some particular purpose, and so on. Similarly all living entities being eternally part and parcel of the Supreme Lord they are engaged in His service for some particular purpose. So there are varieties of engagements but they are all united with the central Figure, Lord Krishna. So this is in answer to your question; "On Krishna loka are all of Krishna's pastimes with the living entities controlled by Krishna, or do the living entities have choice in this matter? In other words, is one's rasa governed by strict laws determined by Krishna or is there free choice aside from the free choice of choosing Krishna or maya?"

Your second question, "Why did Arjuna ask Krishna to go to His four armed form rather than His two armed form after Krishna had showed Arjuna His Visvarupa?" Because he understood that Krishna is the original Narayana. After seeing His Visvarupa, Arjuna was accustomed to see Krishna with two hands, but when he saw the Visvarupa, he understood Him the Supreme Personality of Godhead, and as such, he requested Him to revert to the original Form of Narayana. Then, Krishna after showing him the Narayana form, again to revert to His original Krishna form. Krishna explained that Narayana form is not original, but Krishna form in two hands is the original and even the demigods desire to see this form.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 16 June, 1968

68-06-16

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for your letter of June 12, 1968. Yes, I am getting some good opportunities to meet here several learned scholars. Last night we had a meeting in the house of Mr. Abdul Rabbi, and there were some University professors and a Dr. Abbot, a Dr. MacMillan, and many others, two clergymen, and their wives. One Father Lanlais was without wife. So there was very good discussion and by the Grace of Krishna, I was able to give them some impression of this philosophy, that it is nicer than anything. Professor Abdul is Mohammedan, and is writing a thesis of Sufi religion. And he was also impressed. Unfortunately, I had to eat there, but I accepted a little fruits only, while they were eating all sorts of nonsense, but at least they did not drink. We are the two persons only, Janardana and myself, we avoided all kinds of nonsense.

Brahmacaris and Brahmacarinis can live in the temple provided there is separate arrangement. The restriction is there because if they live together there might be sex impulses agitated. The whole principle is especially for the Brahmacaris to avoid causes which may give impetus to the sex desire. But in your country it is very difficult to make aloof the boys and girls because they are accustomed to mix together. So it is not possible for me to introduce this new system very strictly, because they are trained differently. Someway or other, if you are intelligent boy, you should make arrangement for the boys and girls to live separately; Brahmacaris at one place all together, and the Brahmacarinis all together at another place. We should always remember that sex life in spiritual advancement is great impediment. So keeping this point of view in front, we should intelligently manage things with great care. So that our aim of life may not be missed.

Maharaja Dasarath, although he was a great devotee of the Lord, but because he was a Ksatriya king, keeping one’s promise is inevitable for him. He preferred to banish Ramacandra on the request of his wife on the principle of keeping his promise. In higher states of spiritual life, one can break even promises also, but they are devotees of comparative merit. In the case of Vasudeva, we find that he was spiritually more advanced than Maharaja Dasarath. Vasudeva was also in agreement with Kamsa that he would deliver all his sons to his hand, as soon as the child is born. But in the case of Krishna he broke his promise. The point is that Krishna appeared as the full fledged Personality of Godhead. But Ramacandra appeared as an ideal king. Therefore in the Lila of Ramacandra, principles of morality and ethics as they are to be followed by ideal king and ruler was followed. In the same sense, He banished Sita in order to prove Himself as an ideal king who wanted to make His subjects always happy. The whole program was on the basis of an ideal king. But in the case of Lord Krishna, He played as full independent Supreme Personality of Godhead. Apparently, therefore he transgressed so many moral and ethical principles. These comparative studies on the life of Krishna and Ramacandra is very intricate, but the basic principle is that Ramacandra appeared as an ideal king and Krishna appeared as the Supreme Personality of Godhead. Although there is no difference between the two. A similar example is Lord Caitanya. He appeared as devotee, and not as the Supreme Personality of Godhead. Although He is Krishna Himself. So we should accept the Lord’s mood in particular appearances and we should worship Him in that mood. Sometimes Lord Caitanya, because He is Krishna Himself, somebody worships Him in the same manner as Krishna. But Krishna was in the role of enjoyer and Lord Caitanya is in the role of being enjoyed. So the party known as Gauranga Nagari, they are considered to be deviated from pure devotional service, on account of Lord Caitanya given the same facility of Krishna, which He did not like. Our service mood should be compatible to the attitude of the Lord. Not that we should overlap the attitude of Krishna to Lord Caitanya, or Lord Caitanya to Krishna, or Krishna to Ramacandra, or Ramacandra to Krishna. Therefore, in the Sastras, specific injunctions are there, just like to worship Lord Caitanya is by the method of chanting Hare Krishna.

Yes, it is true that Ramacandra banished Sita later on. Ayodhya is not bound up with any material worlds. Just like Vrindaban is not bound up by any material limitations, as much as Krishna is not bound up by any material limitations. So the kingdom of Ayodhya historically was a tract of land as we see at the present moment, but at that time the king of Ayodhya was the emperor of the world.

Yes, that is very nice, your statement that ”I am offering special flowers and prayers to Lord Jagannatha every morning because I know He is liberal to crippled and mistake-making devotees of His Lotus Feet.” If we are always afraid of our mistakes, Krishna will save us from all such misgivings and even imperceptibly we commit some mistake, He will forgive us. But we should be always very careful not to commit mistakes.

You are trying your best at that center, and Krishna will help you certainly. I am very glad to see that you are not disappointed. This is a good sign. One should work with courage and patience, and certainly Krishna will be pleased. For the time being you have four or five devotees there, so you try to maintain them there, so that you can carry on your program. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N. B. In the near future if I get even Canadian Permanent Visa, I shall go at least once quarterly to your place & try to enlighten people there in Krishna Consciousness. Please offer my blessings to Jadurani, __&_.

ACB

Letter to: Aniruddha

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Montreal 16 June, 1968

68-06-16

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter of June 5th, 1968, and I thank you very much for it. Yes, I have noted your questions about the serving of prasadam. The main thing is that whenever prasadam is offered to the Lord, everything should be very respectfully and cleanly presented and prepared. In Jagannatha Puri, the Lord eats 56 times. So the Lord can eat as many times as you can offer. But only thing is whatever is offered must be with respect and devotion. (He is neither hungry nor poor, nor unable to eat, but He accepts everything, when such eatable is within the groups of vegetables, fruits, flours, milk, water, etc. is offered to Him with love and devotion, and faith. He wants our love only, and that makes Him hungry for eating as many times as you may offer. He is absolute, therefore, all contradictory points coincide in Him. He is hungry and satisfied simultaneously. So the purport is that everything should be offered very cleanly and pure things should be given.)

If a preparation is cooked all together, then offer all together. But if it is prepared separately, then the milk, the sugar and the cereal should be offered separately. But if the milk, sugar and grains are all cooked together, that can be done. (Everything should be prepared very carefully and cleanly within the groups of foods listed. And nothing should ever be eaten before offering to the Lord. Best thing is to prepare separately each preparation. No, food which has been offered should never be put back into the refrigerator with the unoffered foods, or brought back into the kitchen. You should prepare as much as can be consumed, and after offering, nothing should be put back in the refrigerator, or kitchen. Refrigerator should always be very cleansed and pure. Everyone should be careful to make only as much as they can eat; they cannot keep any leftovers in refrigerator. I know this is a practice in your country, but in the temples or at homes of any Krishna Consciousness persons, a person should not indulge in such unclean habits. If there is any food extra, that should be kept separately; and if there is a separate refrigerator, not within the kitchen and not having in it any unoffered foods, then you may have such special refrigerator for leftover prasadam. But it cannot be kept within the same refrigerator as the unoffered, unprepared foods. That cannot be. One should never eat within the kitchen, there is ample place to eat so why should one eat in the kitchen? Kitchen should be considered as good as the Lord's room, and nobody should wear shoes in the kitchen, smelling and tasting of foods being prepared for the Lord should never be done, talking within the kitchen should be only what is necessary for preparing the prasadam, or about the Lord, and dirty dishes (those taken from kitchen and eaten from) should not be brought back into the kitchen (but if there is no other place to wash them, then they should be put into sink and washed immediately.), hands should always be washed when preparing prasadam, and in this way, everything shall be prepared very cleanly and pure.)

What is the difficulty of enforcing these rules? They are rules, and they are simple rules, and must be followed. One must be prepared to follow the rules for Krishna. Otherwise where is the proof that he loves Krishna. And they are not very difficult to follow.

I am very happy to hear that your center there is progressing nicely, and please continue doing like that. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sacisuta

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Montreal 17 June, 1968

68-06-17

My Dear Sacisuta,

Please accept my blessings. I am very much thankful to you for your letter dated June 12, 1968. The science of Krishna Consciousness is transcendental science which is never understood by materialistic persons. Therefore, the Vedas order is that one must approach a spiritual master to understand that transcendental science. And the qualification of a spiritual master is that he has to have received the knowledge similarly from a bona fide spiritual master, and the result is that a spiritual master is completely convinced of the existence of the Supreme Personality of Godhead, and he is fixed. That is the qualification of the spiritual master. In other words, this science is appreciated by service attitude only. It is never understood by any challenging spirit. One who is submissive and ready to give aural reception of the transcendental message, to him only the transcendence becomes revealed. So the more you become in service attitude for Krishna, Krishna will reveal Himself to you. Krishna is within you and He is awaiting your surrender and service, and as soon as He sees that you are seriously in serving mood, you will understand everything about Krishna-His qualities, His form, His pastimes, His entourage, and His abode. I am very glad to know that you are gradually stepping upwards by your service attitude and I would request you to prolong this attitude eternally, and Krishna will reveal Himself unto you continually. In other words, Krishna is unlimited, but the more we advance in service attitude, we appreciate Him in newer and newer features. There is a verse spoken by Yamuna Acarya. He says, since I have begun to realize the newer and newer features of Krishna, I have forgotten more and more about material enjoyment. And the summit of material enjoyment is sex. And Yamuna Acarya says that whenever I think of sex, I spit on it. This is the state of Krishna Consciousness. The more you forget about nonsense material enjoyment, you must know you are advancing in Krishna Consciousness. You haven't got to ask anybody how you are making progress, you will realize yourself by this test. Just like a person taking lunch, he will feel satisfied of hunger and strength, himself. Similarly, the more you serve Krishna, you will forget material hankerings and get spiritual strength. This is the test.

I am glad to know you are feeling like that, and keeping chanting Hare Krishna and the answer is already received by you. Thank you very much.

Regarding your question, how Krishna can become a male: (your question,". . . I read from Srimad-Bhagavatam, chap. 11, text 7, 'Oh, Creator of the Universe, You are our mother, well wisher, Lord, father, the spiritual master and worshipable deity.' I was asked, 'How can Krishna be mother if He is the Supreme Male?' ") You have to forget always material concepts of existence for Krishna. Krishna is totally different from anything of material concept. In the material idea, we think that how a male can be a female, or how a female can become a male. This is material. But you know the picture that Krishna as Garbhodaksayi Visnu is lying on the sea, and a lotus stem is growing out of His abdomen navel, and Brahma is born there. Visnu's wife, Laksmi, was present there. She was just massaging the Lord's leg, and the Lord avoided her and produced a child. Here in the material world, without the assistance of the wife, nobody can produce a child. But there is the tangible example, that Visnu, without any sex life with wife He produced a child. In the material sense, we cannot conceive how a child can take birth without being born through the abdomen of one woman. Therefore, Krishna being both father and mother, He can be addressed also as mother. That is His all-powerful strength. He is full in Himself. He does not require anyone's help, therefore, He is both father and mother. I think this will clear your idea.

It is our material thinking that is hindering us. You are thinking male, of the material world, and a male in the material world cannot produce a child. And if you think also that Krishna is mother, again you are thinking with material conception. So we have to avoid using our material thinking and material concepts when we think about Krishna. Therefore, we have to approach a bona fide spiritual master in order to understand.

Another example is explained in the Bhagavad-gita, that Krishna begets the living entities, within the womb of material nature. The material nature is also expansion of Krishna's potency. The potency is not different from the potent. Just like the heat is not different from the fire. In other words, heat and fire is the same thing; so if we talk in that way, the material nature is the mother and Krishna is the father. But material nature being non-separable from Krishna, Krishna becomes both father and mother at the same time. The heat is fire and the fire is heat. Although you can bear the intensity of heat, but if you put into the fire, you will be burned. The heat and fire are simultaneously one and different. That is the philosophy of inconceivably one and different, expounded by Lord Caitanya. Try to understand in that way.

Your next question, ("In Srimad-Bhagavatam, chap. 9, text 1, 'Suta Goswami said, thus being afraid of the act of killing the subjects in the battlefield of Kuruksetra, Maharaja Yudhisthira went to that place of massacre where Bhismadeva.. was lying on a bed of arrows for passing away. Bhismadeva.. was endowed with the power of leaving his material body at his will and his lying down on a bed of arrows was his own choice.' Did Bhismadeva.. get wounded by arrows at the battle of Kuruksetra, or did he simply chose to leave his mortal body and thus lay down for passing on a bed of arrows") Bhismadeva.. was surely wounded by the arrows of Arjuna. But wounding is not always the cause of death. In our own practical experience we know that many soldiers become wounded in battlefield, sometimes very severely, but still one is not dead-he recovers in the hospital. So Bhismadeva.. was certainly such severely wounded, but that was not the cause of his death. He preferred to lie down on the bed of arrows and all Pandavas and Krishna arrived there to see his passing away. So his passing away was just on his own will-that was the benediction given by his father. In the battlefield Bhismadeva.. also wounded very severely Krishna. He was a great devotee of Krishna. And Lord Krishna accepted those arrows piercing His body as if somebody is worshiping with soft rose flowers. That is Krishna's transcendental body. But those who are materialists, they are cheated by Krishna that He is wounded. The materialists will think that Krishna was wounded, but one who knows what is Krishna, knows also that He is worshiped by the arrows. So in the battlefield, neither Krishna was wounded, neither Bhismadeva.. died due to the injuries out of the wounds. He decided to pass away at that time, therefore he died. These things will be more and more clear when you understand Krishna by revelation. I think if you make progress in your present attitude, you shall soon know all these intricacies of spiritual and material living conditions.

I am very glad to learn that you are at Los Angeles temple. Please try to improve the condition of the temple conjointly, and this service will be very much appreciated by Lord Jagannatha. Just now I received one telephone message from San Francisco that a girl baby is born of Malati and Syamasundara.. And they asked me for registration of the baby's name, and she is named by me as Sarasvati devi. Please pray for the newly born baby in Krishna Consciousness. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Montreal 18 June, 1968

68-06-18

My Dear Gargamuni,

Please accept my blessings. I thank you very much for your letter dated June 11, 1968, and noted the contents. Your sentiments expressed in this letter are transcendentally relished. Certainly you are mine and I am Krishna's, therefore you are also Krishna's. In the Krishna Consciousness activities that is the process. By following the disciplic succession, beginning from Krishna, everything becomes ultimately connected with Krishna. And Krishna being absolute, anything connected with Him becomes absolute, without any duality of concept like in the material world. In the material world, it is called illusion because everyone thinks I or my. But in the spiritual world, everything is Krishna. We being part and parcel of Krishna, when we surrender fully unto Krishna with sincerity of purpose, through the transparent via media of the spiritual master. One who thinks himself as Krishna's, he is non-different from Krishna. So the attitude which you are mentioning is the Grace of Krishna, and I wish by His Lordship's Mercy you will continue this aptitude of becoming more and more progressed in Krishna Consciousness. Thank you very much for thinking in such a nice way.

Regarding the press, recently I have received one letter from Rayarama which I am enclosing herewith for your perusal. You can open correspondence with him about the press, and give him the details of the press materials. I think they are asking $5000.00 to make a bargain; if we can purchase a press for $1000.00 as informed by Rayarama, why should we spend $5000.00. Anyway, you can open correspondence with Rayarama in this connection, and certainly as we need a press for printing our books and magazines, I think Krishna is presenting us with the opportunity to purchase one press of our own. Here also in Montreal the temple space is very great, and part of it we can very easily spare for running on a nice press. And Mr. Kallman is ready to invest money. So far manpower is concerned, I think we shall be able to get it. There will be no scarcity of manpower. So considering all these different angles, if we can have our own press, it will serve the greatest purpose of our mission. Please therefore send the details of the press to Rayarama and if possible, send me a copy of the details. But I guess they are demanding not very reasonably. It cannot be so much high priced. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Montreal 19 June, 1968

68-06-19

My Dear Purusottama,

Please accept my blessings. I am in due receipt of your letter of June 15, 1968. I thank you very much for your feelings about me, but you should know that you are always with me. Because you are sincere servitor of Krishna and following my direction sincerely, so you are always with me. In future, of course, I shall try to keep you in my association as soon as there is such opportunity; in the meantime, I shall request you to open correspondence with Mr. Marcial Tamayo, or Mr. David J. Exley, chief of the NGO section of U.N., to get some appointment for meeting so that we can furthermore impress them about the importance of this movement, and thereby seeking cooperation from the U.N. for disseminating our great philosophy to the responsible personalities of each and every nation. They have not yet come to understand the importance of this movement, but if they kindly hear patiently about the basic principles of the movement, they will feel obliged to get this enlightenment. You began contacting the U.N. and it has come to a little success, and with this clue, if we try more, then our purpose may be fulfilled in the very near future. So kindly try for this. If they want to see me personally, I shall be very glad also to meet them. The idea is that we want to get some facilities for presenting our formulas to the different nations of the world. The formula is very simple, but sublime at the same time. I think you shall try for this.

How is your store going on, Krishna's store? You have not written anything about it. You can also remind Brahmananda whether he has got the original letter received from Mr. Sahai of the Indian Embassy in Washington. If he has got that letter, please ask him to return it to me.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have not heard anything from Brahmananda since he has gone to N.Y.

ACB

Letter to: Saradia

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Montreal 19 June, 1968

68-06-19

San Francisco

My Dear Saradia,

Please accept my blessings. I am so glad to receive your letter dated May 30, 1968, and I was just awaiting another letter from your intimate friend Ali Krishna. I am so glad to learn that Ali Krishna and you are all living with Malati and Syamasundara.. We have recently got a newcomer baby, Srimati Sarasvati devi, and pleased to learn that they are taking all care for you. I am also very glad that your mother is also taking part in Krishna Conscious activities. I have received one letter from Lilavati also, and I have replied her. I am very glad to know also that the injury in your hand is now cured.

Yes, I am happy to hear that you are going to visit with Jadurani. She will be very much happy to see you also.

We are preparing for starting for London and very soon we shall go there. And as soon as the newly born child is little strong, Malati and Syamasundara., along with you, may come to London and start our Sankirtana movement there.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Montreal 20 June, 1968

68-06-20

My Dear Jadurani,

Please accept my blessings. I am simply remembering your face when you were crying in the plane. Please don't be agitated in any way. Please remain fixed up in Krishna Consciousness and you will always be happy. And now you have got a very nice assistant, Madhavi Lata devi, and she is also very good and sincere girl, so you will have good company to talk, and paint; wherever you may be, Krishna is always with you, as He is always with everyone. But everyone who is in Krishna Consciousness can know Krishna is with him. Others do not know. In the Bhagavad-gita, Krishna says that I am the Supersoul everywhere. So Krishna is so kind that He is always with us as Friend; if we can learn to treat Him with our friendly love and affection the reciprocation is permanent, and that is the highest success of our human form of life. I shall be glad to hear from you at your convenience. And chant always joyfully Hare Krishna. Thank you very much. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Here, Anapurna and Govinda dasi, they are very nice girls, helping me in all respects. Anapurna has gotten a letter from her father in London, and may be we shall be very soon going there, and formulate a Sankirtana party with the help of some San Francisco students.

Letter to: Madhavi Lata

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Montreal 20 June, 1968

68-06-20

My Dear Madhavi Lata,

Please accept my blessings. I am so much pleased to receive your nice letter of June 11, 1968, all full with humility and love and very nice sentiments. Your simplicity is a great asset for Krishna Consciousness. Krishna is very kind to the meek and simple, so dullness of the material world and consciousness about Krishna go well together. Too much intelligence in material activities are detraction from Krishna Consciousness. Better to remain dull and simple as you are, and thus make advancement in Krishna Consciousness. There is a nice story about Bharata Maharaja, who remained just like a dullard, in order to avoid material association. And he was known as Jada Bharata, but when he was tested, Maharaja Rohugan found him highly advanced in Krishna Consciousness, and became his disciple.

Yes, you stay in Boston. Please learn this painting under care of Jadurani. Please always talk about Krishna amongst you two sisters, and enjoy life. This is very good opportunity that you are talking and painting about Krishna, so that your mind, hand, and attention are all absorbed in Krishna samadhi, and tongue chanting Hare Krishna. This is first class samadhi, and the highest position of the greatest yogi. Try to continue this atmosphere happily.

Now, Devananda and Satsvarupa, and you and Jadurani try to develop the temple very nicely. Satsvarupa and Devananda shall live separately and you and Jadurani shall live separately, in different compartments, that will be very nice. And be always engaged in Krishna topics, then Maya will never touch you.

If you want you can cut your hairs, but there is no need of cutting. It would be nicer if you can put on sari, you can learn it from Jadurani. You must remain like a nice girl. The dress and appearance is social convention of the society.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 21 June, 1968

68-06-21

My Dear Brahmananda,

Please accept my blessings. I have not heard anything from you since you left from Montreal. I think everything is all right with you, and shall be glad to hear from you how far the Dai Nippon Printing work is going on. In the meantime, as I have already informed you, a boy, Ranjit Mullick, is prepared to export goods from India, on the following terms:

1. If letter of credit is open, he is prepared to export goods for the present, up to $1000.00.
2. He will charge 20% on the purchase value of the goods, including all expenditure. That is, F.O.B., free on board. That means he will be free by boarding the goods on the ship, and we will have to pay the freight here, while taking delivery of the goods. This is the technical terms, F.O.B.
3. As he is my friend’s son, I have requested him to contribute 50% of the profit for delivering to our International Society Indian center, and he has agreed to this proposal.

Now you can consult with Mr. Kallman and send him some trial order on the above basis. His address is as follows:

Ranjit Mullick
7, Kalikrishna Tagore Street
Calcutta-7
INDIA

I am sending a copy of this letter for Ranjit Mullick, for information, and you can now open correspondence with him by asking quotation for the goods you may require presently. And in receipt of the quotation, you can send him the order if you approve the prices. I think you should give him a trial order, and if the transaction is successful, then you can increase the volume of the business.

Just now I am in due receipt of your letter dated June 18, 1968, and thank you very much. I am replying separately to Hamsaduta along with this letter. To the UNITED SHIPPING CORPORATION you can reply as follows: ”Dear Sir, Replying your letter dated June 13, 1968, please be informed that the Institute of Oriental Philosophy, Vrindaban, are sending us the consignment of sales account. That is, the price of the book will be paid after sale. So there is no question of sending it through the bank for collection. We do not know why you have advised them to return back the items. In every transaction we are feeling some difficulties. You should clear up the things beforehand. Otherwise, you and we are put into so many difficulties. Regarding the former consignment of 15 cases, Swamiji has already written you that you make prima face invoice and send it and we will return to you. Otherwise, he has sent you several times the invoice and each time there was some defect pointed out by the bank or by you. So, we are fed up in this business. We are quite unaware of the Indian government export business; you should have let us know beforehand. But we do not feel such difficulty with other shippers. We are very much perplexed in these transactions.”

You can write them the letter as dictated above and I do not know if you have already asked them to deposit the balance money with Dwarkin. The best thing will be to get your goods exported through a purchasing agent like Ranjit Mullick. We can avoid so many botherations. I am also returning herewith the letter of the UNITED SHIPPING CORPORATION, which was sent by you. Did you write any letter to Dwarkin?

Regarding the 1000 records: Please do not dispatch them until you hear from me. I have written several letters to Mr. Dalmia, Acyutananda, and Jaya Govinda, but I have heard nothing from them still. So, unless I hear from them, do not export the records. Please write to Acyutananda and Jaya Govinda whether they can distribute the records free to respectable Indian gentlemen, and collect some contributions for purchasing Deities, to be installed in our several temples. For the last 2 weeks I have received no reply from them. I do not know what they are doing there. I thought Jaya Govinda would be intelligent enough to cooperate with Acyutananda, but he is also silent. I do not know what to do with them.

The Canadian Immigration affairs is going on. After one week we shall know what the actual position is.

You have sent me two days ago copies of your letters to UNITED SHIPPING CORPORATION, and one letter to Mr. Renovick in Vancouver. But I have not received these copies. I do not know if they are missing delivery.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please send a supply of ISKCON stationery as soon as possible, and envelopes.

Letter to: Hamsaduta

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Montreal 21 June, 1968

68-06-21

My Dear Hamsaduta,

Please accept my blessings. I thank you very much for your letter dated June 18, 1968, and I am so glad to note the contents. I think Krishna is giving you the required intelligence how to spread our transcendental movement. This is the right way, as you have adopted. To chant Hare Krishna, very nicely, with musical instruments and mrdanga, speak the philosophy of Bhagavad-gita, and sell our literatures like books and magazines. That process will make our mission successful. Please try to do it very nicely.

Regarding the bus, the best thing will be to dispose of and get some money. One thing, you must be very careful that we should not divert our attention for money making too much. If we can make money by the process which you have now adopted, that is very nice. But we cannot divert our attention to such things as running on the bus, etc. This is not good. The bus should be sold to get out of the botheration. If the bus was in good condition, we could have it to utilized to move ourselves, but that is not possible. Under the circumstances, better that you dispose of it at highest possible price and get out of the complication.

Yes, that is all right, Himavati can sew nice things for selling. And your advice for the boys in San Francisco is very nice. They can also go out everyday into the Golden Gate Park and hold kirtana and so many people will come.

Yes, Vamanadeva can stay as your assistant, and can come here when you come. There is no objection.

Money making schemes should be easy; we cannot divert our attention for money making activities. We require some money for prosecuting our activities, and if we get that money by contribution that is best, otherwise, we can sell our literature and books, etc. But if we direct our attention like others, then it becomes karma. And karma is very dangerous for persons who want to go back to Godhead. Therefore, in Bhagavad-gita karma yoga is advised. On the whole, we can endeavor for money making if it doesn’t hamper our devotional service. And otherwise, we shall prefer to starve and chant Hare Krishna. That should be the pivot of all our activities.

Hoping you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Montreal 22 June, 1968

68-06-22

My Dear Rayarama,

Please accept my blessings. Just now I have received one letter from one of my God-brothers, whose name is as follows:

His Grace Y. Jagannatham, B.A.
81, Navrang, (8th Floor)
Peddar Road, Bombay-26
INDIA

He has heard about my activities and he is interested in all our literature. I shall be very glad if you send him all our Back To Godheads publications, as well as newspaper clippings at your earliest convenience. He is very influential man and has rendered sincere service to my Guru Maharaja by translating many Goswami literatures in Telugu language, as well as in English. With his cooperation there is possibility of opening a branch in Bombay. I hope you will do the needful immediately.

Hop you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure 1 c.c. letter to Jagannatham

Letter to: Jagannatham Prabhu

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Montreal 22 June, 1968

68-06-22

Dear Jagannatham Prabhu,

Please accept my respectful obeisances at your lotus feet. I am so glad to receive your letter after a long time. I think I met you sometimes in the year of 1950, in Madras Gaudiya Math, when I went with Tirtha Maharaja to attend the Janmastami Festival. I know you are a sincere servant of Srila Prabhupada and you have done excellent service while He was present before us, and you have done similarly even after His Disappearance. I am very glad to learn that your children are well situated, but you are very much anxious to get them in touch with Krishna Consciousness. You know very well that jadavidya is the opulence of maya. So naturally, your children being well educated in jadavidya, are reluctant to receive enlightenment in Krishna Consciousness. But there is nothing to be disappointed, because they are your children; they have got the initiative seeds in them, and someday it will fructify. Don’t worry about them; Krishna will put them in right line in due course.

As ordered by you, I have immediately asked my assistant, Sriman Rayarama das Brahmacari, in charge of Back To Godhead magazine, to send you all necessary literatures immediately. Besides that, I have some disciples working in Delhi. Their address is: Sriman Acyutananda das Brahmacari; c/o Radha Press; 993/3 Main Road; Gandhi Nagar; Delhi-31, INDIA. And you can write to him, and with my name, for sending you some copies of Back To Godhead. I have published Srimad-Bhagavatam, 1st canto, in 3 volumes, and they are available in Bombay at Thackars Booksellers, Rampart Road, Bombay. Or, at Three Party Company Booksellers, Princess Street, Bombay. I think if your children take care to read these literatures, and books, they will be convinced of this Krishna Consciousness movement.

Regarding our Gaudiya Math in Bombay: I am very sorry that you are disappointed in respect of their activities. I know this fact because in 1934 I was one of the active members in starting this Math. The Gowalia Tank center was opened by me, and although I lived separately from the Math, practically I was in charge of the Math and under the instructions from His Divine Grace. Then after His Departure, you know so many unhappy things happened, but, as I was a householder, I remained always aloof from those unhappy incidences. I have accepted this renounced order of life in 1958, and since then I am completely devoted to the service of His Divine Grace Srila Prabhupada. You'll be very glad to know that by the Grace of Srila Prabhupada, the duty which was entrusted upon me is being discharged as faithfully as possible, and by the Mercy of His Divine Grace, I have got here many American boys and girls, who are sincerely assisting me. I have got 8 branches in U.S.A. and one in Canada, and probably my next move will be in European countries, beginning from London. As you are Prabhupada's old disciple and you have served His Divine Grace so nicely, I would request you that you can make some attempt to open a branch of this International Society for Krishna Consciousness in Bombay. And if you agree to this, then I can send some of my American disciples to join you. Your children and these American boys under your guidance may do very good service to the cause of Srila Prabhupada in spreading this Sankirtana movement. I have trained my disciples to perform Sankirtana nicely and deliver lectures on Krishna Consciousness, and if your children practically see their activities, certainly they will be influenced. Besides that, they can talk on Krishna Consciousness very nicely. I shall be very glad to know from you if there is any possibility for such activity. Bombay is very advanced city in India in all respects. They have got money, and they have got heart also to participate in such movement. Unfortunately the present workers in the Bombay Gaudiya Math are not at all competent to do any tangible work. They are staying there for the last 35 years, but they have not done any appreciable work. it is simply a place "khabadavar addakhama." Srila Prabhupada used this word many times in connection with inactive centers. And when one was too much engaged in buildings, He always warned that our business is not for becoming mason workers, or becoming carpenters, neither to create a place for eating and sleeping. So these people are collecting funds and eating and sleeping. The reason is that they deviated from the disciplic succession from Srila Prabhupada. So, I don't wish to discuss on this point, because you know better than me; but I think you are also old enough, and I am also old enough. At any time we may pass away from this world, but I wish that we may try to do some service to Srila Prabhupada until the last moment of our life.

I was thinking of opening a branch in Bombay of this International Society for Krishna Consciousness, and if you cooperate, we can attempt this important activity. Your letter was addressed to my headquarters at 26 Second Avenue, New York, N.Y., and it has been sent to me at Montreal. I shall be glad to hear from you about these suggestions in your next letter. Thanking you once more for remembering me.

Hoping you are well,

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

Letter to: Subala

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Montreal 23 June, 1968

68-06-23

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 17, 1968, and noted the contents with great pleasure. Rest assured that your hard labor and sincere exertion to serve Krishna will never go in vain. I hope that by this time you might have received a check for $100 from Hare Nama Brahmacari. And I have advised him to send you at least $50.00 per month for the next 3 months to help you. In the meantime, you try to become self sufficient. I have also advised Sriman Umapati Brahmacari to join you. He is now in San Francisco as in S.F. they will require his help during the Rathayatra Festival. I am advising him to join you just after the festival. I hope both of you will be good combination, because Woompati writes "Subala is my good friend and it will give me great joy to work with him in your divine service."

So you try your best with greater enthusiasm and Krishna will send you more and more help. Thanking you once more for your good endeavor, and I hope you are well.

Your ever well-wisher, ACB

P.S. I have also asked Krishna Devi to send you some help. Let me see how does she respond. ACB

Letter to: Aniruddha

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Montreal 24 June, 1968

68-06-24

Los Angeles

My Dear Aniruddha,

Please accept my blessings. Just now I understand from Mahapurusa das that you phoned here to inquire whether the temple can be closed for your going to San Francisco on the Rathayatra Festival. Since the temple is started, the temple cannot be closed on any day. This is the serious business of opening a center. In no case, even in the most urgent case, the temple cannot be closed even for a single day. The Deities should be offered prasadam regularly, and worshiped regularly, so if you are going to San Francisco, somebody must remain to look after the temple affairs.

I am also in due receipt of your letter, dated June 19, 1968. And I am so glad to learn that Sacisuta is doing very nicely. You will be also glad to know that our students who have gone to India, they are also trying and nicely. Yesterday I received one letter from Harivilasa, and I was so pleased to note his activities. Similarly, Subala is also struggling alone but he is doing nicely. Krishna Consciousness is such a thing that it is so nice that it cannot keep anyone idle. Because a conscious person means a living force, and Krishna Consciousness is the topmost consciousness. Therefore anyone who is actually injected with Krishna Consciousness is always anxious to serve in whatever capacity he can. So you can please give Sriman Sacisuta all good encouragement, as I am very much pleased with his good service attitude. Similarly, I am very much pleased to read about Gargamuni's successful store in S.F. Yes, he is using his good selling ability to serve Krishna, and Krishna is pleased with him so He is giving him all aid to become successful.

I am glad to hear Dayananda and Nandarani will soon return to L.A., and please let me know when they come, and ask them to write me. I am also very much anxious to hear from them. They are good souls and sincere servants to His Lordship, Sri Krishna.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 27 June, 1968

68-06-27

Allston, Mass.

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated June 23, 1968, and I have noted the contents. I am very much pleased to hear of your good success in the park on Sunday. This is very much encouraging to me, to hear so many people are hearing the chanting, and philosophy, and also taking nice prasadam as well. Yes, it is very good, and you please continue with this sort of program! This system should be followed and you will be successful. Because in New York also Hamsaduta is following this system, holding Kirtana at Central Park every day, and he is collecting in the same way. All together he is collecting 50 to 70 dollars by contribution and by selling Back To Godhead. This is actually our successful propaganda. We want to distribute our literature and books within as well as our prasadam, and injecting our Hare Krishna medicine within the ear. So, reading of the literature and hearing of the chanting is the medicine, and prasadam is the diet. So, if diet and medicine are properly administered the disease of maya will be cured. But the physician must be always healthy. People may not say, physician is ill thyself. That means the preachers must be of highly elevated character, following strictly the rules and regulations and chanting regularly in the temple. There may be so many odds in the progressive march of Krishna Consciousness, but if we pin our faith in Krishna, everything will come out successful in due course.

Yes, Krishna didn't like that place, for $350, so you could not acquire it.

Please convey my blessings to Jadurani, Madhavi Lata, and Devananda. You are all good souls; please work together combinedly for spreading Krishna Consciousness there in that city. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 28 June, 1968

68-06-28

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter of 6/25/68, of Mr. Kallman catastrophe. When I first came from San Francisco to New York, and when you informed me about the prospective business with Mr. Kallman, I was so much doubtful about the success of the plan. And therefore I hesitated. Anyway, whatever is done is done, now try to separate from this botheration without breaking our good friendship with Mr. Kallman. Caitanya Mahaprabhu especially warned His devotees to deal with worldly minded men. Therefore according to Vedic principles, only the Brahmacaris, the Vanaprasthas, and the Sannyasis are recommended to take to Krishna Consciousness seriously or to get free from the problem of earning money. The Grhasthas are supposed to support the 3 sections of the society. Anyway, the best source of our income should be by accepting contributions from the sympathetic public, and selling our own books and literature. That is also a sort of business, but it doesn't matter. And if we do business we must do it independently, without any assistance from outsiders. We can take help from outside in the matter of monetary help, either by contribution or by loan, but not to enter into transactions with outsiders. Because their aim of life is different from ours.

Please therefore do not be agitated at the present situation. Tackle everything cool-headed and if Purusottama is not feeling well, then you can send him for a few days here, to live with me. And while coming here he may bring with him my yellow colored hand-bound Bhagavatam book. Now from the dealings of Mr. Kallman, we can clearly know that he is after business for his own profit. And I am sure he is not going to help us with any money as you expected from him in the matter of publishing Teachings of Lord Caitanya. Therefore, in the acknowledgement, his name should not be given as it was suggested by you. I shall be glad to know what is further development in this connection. But try to settle up everything peacefully, and in future, if possible, you can do business independently.

I understand that you have not written any letter to Dwarkin, but they are awaiting a letter from us regarding the dispatch of goods. I think you noted down what is to be written to them. They must be informed to dispatch the goods immediately.* As Gargamuni is doing business independently, similarly, you can do so without taking any so-called cooperation of Mr. Kallman. Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Mr. Kallman wanted Gargamuni also in this business but I stopped him to come here. Let him do it independently and Krishna has saved him from Mr. Kallmans' plan.

In Santa Fe they want incense. So if the incense consignment from India (as I don't know from where) accepted by force then you can distribute them for sale in different branches. I am doubtful now about the records now. Better you take open delivery and dispatch yourself or do things very cautiously.

Kirtanananda is in W. Virginia and he invites 100 Brahmacaris there. I don't how would you like this idea of when we have got 100 Brahmacaris.

ACB

Letter to: Kirtanananda

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Montreal 30 June, 1968

68-06-30

Moundsville

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for your letter dated June 22, 1968, and I have noted the contents. The suggestion of constructing New Vrindaban as I've suggested in Hayagriva's letter is the only method by which we can become successful in constructing the New Vrindaban scheme. But if you have got impediments in the matter, as you say that the proprietor of the land is of different views, then I do not know how you'll be able to construct it freely according to our idea. Mr. Rose may be very good man, but he does not know what is sectarian and what is non-sectarian. But at least you should know that Krishna is non-sectarian. Krishna claims that He is the seed-giving Father of all the 8,400,000 species of life visible within the material creation. They may be of different forms-some of them are aquatics, some of them are vegetables, plants, some of them are worms, some of them are birds, some of them are beasts, some of them are human beings. Krishna claims that all of them are His begotten sons. Neither Krishna claims Himself that He is an Indian or a Ksatriya, or a Brahmin, or white or black; He claims that He is the Enjoyer of everything that be, He is the Proprietor of all the planets and the creation, and He is the intimate friend of all living entities. He never claims that one should offer Him very valuable things to satisfy Him; or very delicious foodstuffs should be offered to Him-but He says that even a little bit of leaf, a little bit of fruit, and water, you offer to Him with devotion and love, and He accepts and eats such things. So it is a fact that Krishna is universal. Krishna is non-sectarian, and therefore if Mr. Rose actually wants to have some institution, he must know how that non-sectarian institution is possible. So factually, Krishna Consciousness is non-sectarian movement. There is no sectarian question. But if somebody without understanding this non-sectarian philosophy thinks otherwise, he himself becomes immediately sectarian. I therefore think that you should try to convince Mr. Rose about our philosophy of Krishna Consciousness, and let him become actually non-sectarian. Without understanding Krishna everyone is sectarian, and combination of such non-Krishna Consciousness persons will never create any institution of non-sectarian nature. That is not possible. If Mr. Rose is serious to give facility for a non-sectarian institution in that part of the country, he should understand Krishna and this philosophy thoroughly. Our Krishna Consciousness movement is no religious movement as it is generally understood. Our propaganda is to make people feel for Krishna or God, and become engaged in His transcendental loving service. Anyone who has a concept of God will agree to this philosophy. There are many sectarian religions where acceptance of God is there, but there is no love for God. So we are teaching love for God. That means Krishna Consciousness is the post-graduate class for all religious sects. We do not protest the Christians, or Mohammedans, or Jews, or any other religious sect, that there is no idea of God conception in their religions. More or less in every religion the God conception is there. But, nobody tries to love God. Just like in Christian religion, they go to church everyday and tries to exact bread from God, but they never try how to please God. And because this love of God, and the process is not thoroughly instructed, therefore they have come to the stage of understanding that God is dead. At the present moment in many Christian churches, this philosophy is being taught, that God is dead. But so far we are concerned, we cannot accept this philosophy, that God is dead. But we preach on the other hand, that God is not only not dead, but He can be approached finally face to face. And the method is very simple, chanting the Holy Name of God-Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process is standard, and tested. So far it's test is concerned, you know very well about it because in this part of the world, all my disciples are non-Hindu, and non-Indians. But still they have taken to this mantra, Mahamantra, very seriously and they are deriving good result out of it. So there is no question about its genuine presentation. We should therefore push on this movement in the same simple manner as we are doing. That everyone should come and sit together and chant this Holy Name Hare Krishna. If this system is taken as sectarian, then I am sure your attempt for organizing New Vrindaban under the care of Mr. Rose will not be successful. The best thing will be to chant Hare Krishna, call all the neighbors in that part of the state, and gradually develop their taste for it. Then try to endeavor to do something for developing New Vrindaban. For the present, live as simply as possible, without any endeavor to develop that part into New Vrindaban, or do it peacefully as you have mentioned, but you must continue to chant Hare Krishna, at least you and Hayagriva, and ask everybody to join you. At least Mr. Rose cannot object to this performance of Kirtana because he wants to give facility to all sects. So even if he takes it that our Krishna Consciousness movement is also a particular type of sect, certainly he will not have any objection. Therefore, the conclusion is that you must regularly hold Krishna Kirtana, now, and even as in our other centers they are doing. And live peacefully without any exaggeration, and try to convince people about the non-sectarian nature of Krishna Consciousness. I think that will make you successful in this great adventure. Before the advent of Lord Caitanya, nobody had exhibited the practical way of developing love of Godhead, and the process is open to everyone, therefore this is simple, non-sectarian, and sublime.

But, if the people are backwards and suspicious, then how your scheme will be successful, in that part of the country? This movement is meant for intelligent class of men, those who have reason and logic to understand things in a civilized way, and who are open-hearted to receive things as they are. But apart from such consideration, I think there is not any cause of suspicion if somebody sings and dances. So without remuneration if somebody sings and dances at his place, what is the cause of suspicion? But if the place is infested with such suspicious men and backward class, then how you can develop a New Vrindaban there? The circumstances as you have described them is not very favorable. Therefore I think the attempt will not be very successful. Krishna Consciousness movement can be pushed forward in a favorable atmosphere. If the atmosphere is not favorable, then don't attempt, it will be failure. Precaution you may take, but as you grow larger, if they are suspicious then they may cause trouble. Because you can dress yourself and live peacefully at your home, but if your neighbors are always suspicious, then there may be always danger. Therefore, why should we make our residence in such a place. And I think no Brahmacari will agree to go there and live in such uncomfortable situation, with suspicious neighbors. Simply for land, we don't care. We simply want favorable place for worshiping Krishna. That is our idea.

Anyway, please keep me informed how the circumstances are, and I shall be very glad to hear from you at your convenience,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Hayagriva has not yet replied my letter. Please ask him to write. He has many things to do in the library cases and I want his assistance greatly in this matter. I am planning to go to London in August. Srimati Annapurna's father. Mr. Louis Weble is trying to get a good house for us. I wish to go there with a party of not less than 6 and not more than 12 heads. I wish to establish a center there which is my long cherished ambition.

ACB

July

Letter to: Satsvarupa

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Montreal 2 July, 1968

68-07-02

My dear Satsvarupa,

Please accept my blessings and offer the same to Jadurani & others. Jadurani may be informed that I have received her letter and shall reply her very soon.

In the meantime in my last letter I requested you to see the District Director Mr. J. A. Hamilton Jr. of the Boston office U.S. Immigration. (223-2361) You know that I have sent him one letter of June 11, 1968 per Regd Post No. 00619. It cannot be that he has not received my above letter but why he has not replied my letter please enquire. Please try to convince him that my presence in U.S.A. is essential because I have got to supervise at least 8 branches in U.S.A. I am qualified Religious Minister. I have got sufficient money to maintain myself without being a public charge and my health is fit as it is already examined by the public Health Department. Under the circumstance I am feeling that by denying my application on some technical ground only, of which I was not at all responsible, injustice has been done to me. I simply requested the District Director to give me the right direction for the next step so that I may be sure of my action. Please therefore see him and take a written reply to my letter date 11th June 1968. I am very much surprised that letters are not properly replied in such important office. Please therefore enquire in the matter and let me know why the letter is not replied which is so important in this case.

Hope you will do the needful and let me know the result immediately. Hope everything is well there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Montreal 3 July, 1968

68-07-03

My Dear Rupanuga,

Please accept my blessings. I am so glad to receive your letter dated June 30, 1968, just when I was thinking of you, that I have not heard from you since you met me at Boston-immediately I got your letter and it was so nice coincidence! At the same time, 3 beloved devotees, namely Brahmananda, Rayarama, and Gargamuni also arrived at the same moment. So just now in Montreal it is very pleasing atmosphere. Last night we had meetings and sankirtana very nicely, and Brahmananda, Rayarama and Janardana, they spoke each 15 to 20 minutes and they spoke very nicely. And as you are also making progress in Buffalo, which I can understand from the description of your letter, so I am getting more and more enthused that my spiritual children are growing to Krishna Consciousness, and I can hope each one of you in future will be able to propagate this transcendental message. I was so glad to learn that you are coming here with your child, Mr. Eric, and I shall be very glad to receive him here. I hope he is chanting Hare Krishna as he is already accustomed to it. This is the duty of father and mother to enlighten children in Krishna Consciousness and thus save them from the clutches of impending death. The Srimad-Bhagavatam instructs that no body should become father or mother if they cannot take this responsibility, namely, stopping the repeated birth and death cycle of their children.

Yes, the new house sounds very nice, and you can decorate it as you have suggested. It is very nice.

Yes, try to let James hear patiently this Hare Krishna Mahamantra, and he will be tamed without delay. If somebody simply hears very patiently, he will be altogether converted. In India, if a man is bitten by a serpent, it used to be, and still is in some places, that an expert man would chant a mantra, and apply some herbs, and the serpent-bitten man would be saved from death. Similarly, we are bitten by the maya-serpent, and the mantra to save us is Hare Krishna. It in Lord Caitanya's mantra.

Yes, Buffalo will certainly gradually grow to a nice center, because there is a sincere devotee like you. When Vidura met Maharaja Yudhisthira received him by saying that, your good self can make any place a sacred place of pilgrimage because you always carry within your heart Lord Krishna. So that is the real truth. Anyone who carries Krishna within himself, constantly, can go anywhere and turn the place into a sacred pilgrimage. That is the verdict of Srimad-Bhagavatam and blessings of Lord Caitanya. Lord Caitanya gave a plain order that anywhere we go, simply talk of Krishna Consciousness, and you will become a spiritual master. So, if we simply do this work very sincerely, our life, and the life of those who will hear us, will be benedicted.

It is very good news that you have got good prospects of the future of that center in Buffalo. And you will be glad to know that in New York and Boston, by following this process of chanting in public places like parks and streets, they are getting very good response by contributions from the public, as well as by selling our literatures.

Yes, I quite agree with you, on this money subject. This subject matter I have discussed here also. The difficulty is that in your country the Brahmacaris cannot go and beg from door to door, therefore the process which is now adopted by Hamsaduta is coming to be very hopeful. But boys who are not engaged in the temple service during daytime must try to get some money be working or some other way. Without money it is not possible to exist in the material world. Although Krishna is always on the background, still Krishna advised Arjuna that you have to fight, at the same time, remember Me. The same principles we have to follow. We have to work, just like others, and at the same time think of Krishna constantly. Outsiders should be educated to know that we are the most humble service of the human society.

The word klin is significance of the mantras being the root of devotional activities. Krishnyaya, unto Krishna; Govindaya, unto Govinda; Gopijanavallabhaya, unto the Pleasure Reservoir of the damsels of Vraja, and Svaha, offering oblations unto Him. You will get in time the translations of all the mantras.

Yes, we have got all the qualities of the Supersoul. Therefore, unless the Supersoul has got consciousness, how we can have consciousness? We are the samples, therefore the origin must have all the qualities that we have. There is no such thing as acceptance or rejection by the mind of the Supersoul. Our mind is in the present material existence a nonsense. It's business is simply to accept or reject. The Supersoul has no separate mind like that, but He has got mind also, and whatever He thinks in His mind, also, that is a fact. There is no question of accepting or rejecting. In Sanskrit language it is called Satya Sankalpa. And our mind is Vikalpa. The mind, body and the Supersoul is the same Absolute truth, there is no distinction between Them. This is in answer to your question, "is the 'conscience' the symptom of the Supersoul?"

Your question, "could we use alchemy to make gold for Krishna's altar?" but-I could not follow what you mean by using alchemy for Krishna's altar, but if you can make Krishna's sitting place made of gold, either by alchemy or by purchasing gold, it will be a grand success. But I do not advise you take advantage of alchemy for making gold, it it is not certain. We should not waste our time on that which is not very sure. If you can manufacture gold, then we can very soon spread our Krishna Consciousness, but I think Krishna will not give us that opportunity, because as soon as we get large quantity of gold, we forget Krishna. That nature is incumbent in our character.

Yes, those twelve symptoms of the spiritual soul are correct, except for "all-knowing". All-knowing it cannot be, but full of knowledge.

The scientists' anti-matter is different from the anti-matter conception which I discussed in my book, Easy Journey to Other Planets. I think I have explained this by correspondence with Dr. Welk.

Regarding your questions, "how the simpler faith of a real Christian, that is not so advanced in knowledge of the Supreme Person, differs in ecstasy or the end result of God-consciousness," (1) and persons "a devotee who has experienced some ecstasy in the company of Christians suggests that if there be no quantitative or qualitative difference between the two forms of Kirtana, then the simpler philosophy of Christianity has the advantage, and that our philosophy is for the intelligent class of men, true, but of what advantage is such intelligence if the end is the same?" (2) There is no ecstasy in such simple faith; there cannot be any ecstasy. The Christian faith as it is now exhibited, they have simply a faint idea of God as order-supplier. Certainly God is the Origin, Source of all supplies, and either God-conscious persons or demons, everybody is enjoying the general supplies made by God. It is just like a rich father maintains all kinds of children; some of them may be a highly qualified, some of them are rascals. The father does not mind whether a child is rascal or qualified, but out of his love for all of them he supplies the essentials for the children. Out of such many children, if someone of them feels grateful to the father, and thus develops love for the father, as it is expected, his position is better than the other children. And the father is also endeared to such a devoted child. Similarly, God is equal to everyone, but one who developed love of Godhead, and has practically employed oneself in the service of the Lord, he is in real touch and favor of the Lord. That is the difference. (2) We want ecstasy, it does not matter one feels it in Christian church or in other church. But, one who feels ecstasy in Krishna Consciousness or God-consciousness, he finishes his ecstasy in material enjoyment-that is the test. One cannot say he is feeling enjoyment-that is the test. One cannot say he is feeling ecstasy in some company, and at the same time, he is trying to take advantage of material sense gratification. This is not possible. This ecstasy doesn't depend on the intelligence or non-intelligence; it is spontaneous response, without any cause. If one is fortunate to have such ecstasy, it is to be understood that his life is successful. We do not advocate any sectarian religion. We are concerned to invoke our dormant love for God. Any method that helps us in reaching such platform is welcome, but we find practically that by chanting Hare Krishna, many students have come to the platform of ecstasy. But we have hardly found anyone to come to that stage simply by following the religious rituals; that is the difference. So, Krishna Consciousness is meant for the most intelligent class of men.

Your question, "if in the Vaikunthas ecstatic love between Lord Narayana and His devotees and Lord Krishna Consciousness and His devotees on Krishna Loka is qualitatively the same, then what is the advantage of following the path of Krishna Consciousness, whose philosophy austerity is difficult to understand?" Krishna Consciousness philosophy includes the whole Vaisnava philosophy. When we speak Krishna, the very Word means, Rama, Nrsimha, Varaha, and all other similar expansions and incarnations. So Krishna Consciousness includes Vaikuntha consciousness, but Vaikuntha consciousness does not include Krishna Consciousness. Those who are strictly following the rules and regulations of Vaisnava activities, they are promoted to Vaikuntha lokas. But those who have developed a spontaneous love for Krishna, they are promoted to the Krishna Loka. Therefore, although Krishna Consciousness includes Vaikuntha consciousness, pure Krishna Consciousness is spontaneous love for Krishna without any regulative principles. The idea can be explained that a young boy or a young girl are spontaneously attracted, without following any regulative principles previously. When one develops such spontaneous love for God, that is called pure Krishna Consciousness. In our conditioned life, we have forgotten our relationship with God, but by regulative principles, we can make alert the inert activities. Just like a rheumatic crippled man is gradually elevated by some bodily exercises. Similarly, the regulative principles are to make us habituated to our dormant service attitude, but when that is mature, it becomes spontaneous, and that is pure Krishna Consciousness. And such highly elevated Consciousness makes one eligible to enter into the Krishna Loka. The living example for much spontaneous love are exhibited by the Gopis and inhabitants of Vrindaban. We can learn this from Srimad-Bhagavatam how much they love Krishna spontaneously.

Your question, "what is the relationship of sweethearts in Vaikuntha to each other and to Lord Narayana? Is conjugal love, parental affection, and unalloyed friendship there in the Vaikunthas?" No. In Vaikuntha there are two kinds of transcendental mellows, dasya and the lower half of sakya rasa. The lower half of sakhya means friendship in adoration. And the higher half of sakhya rasa is friendship on equal level. So in Vrindaban the reciprocation of transcendental humor is higher than in Vaikuntha. It is there more free and spontaneous without any restriction arranged by yogamaya principle.

Yes, other slokas in the Sastra that refer directly to chanting the Holy Names of God as the Yuga Dharma are mentioned, in Agnipurana, Kali Santara Upanisad, and many other scriptures.

Yes, please decorate the temple with as many pictures as possible. And Jadurani is very kind and liberal to supply us pictures. She is never tired of painting, and that makes her increased in Krishna Consciousness.

Hoping you are well, and thanking you once more for your nice letter,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 3 July, 1968

68-07-03

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated June 28, 1968, and I thank you very much for it. Regarding Bali Maharaja: He is born in the same atheistic family of Maharaja Prahlada. He happened to be the grandson of Maharaja Prahlada, and as his great grand-father, Hiranyakasipu was very powerful, and as there was animosity between the demigods and the demons, Bali Maharaja also defeated the demigods several times, and was occupying all the planets. At that time Vamanadeva appeared as the son of Kasyamuni. Bali Maharaja was very charitably disposed. Sometimes the atheists are also very charitable. Persons who believe that we are doing pious activities, making charities and welfare work to the human society, why should we bother about God?-such persons even though very moral and pious in the estimation of the material world, are also demons, on account of their apathy for Krishna Consciousness. So, Bali Maharaja was a man of that type. Under the circumstances he was not averse to accept charity and other pious activities. He was being guided by his spiritual master, Sukaracharya. Sukara means the semina. In other words, one claims to become acharya on the principle of being born of a Brahmin father. They may be called sukaracharya, or acharya or preacher not by disciplic succession, but on the right of heredity. In India there are still superstitions that one should be initiated by such sukaracharya family. They are called generally as the jatigosain. Jatigosain means the caste spiritual master. All over India, especially in Bengal, this jatigosain spiritual mastership is very prevalent. But really goswami means one who is master of the influence of different senses, namely the influence of tongue, the influence of mind, the influence of anger, the influence of belly, the influence of genital, and the influence of talking. So one who is master of these influential webs of sense gratification, he is called goswami. Goswami is not by hereditary chart. So Sukaracharya posed himself as such goswami spiritual master. He had many mystic powers, therefore he was considered to be very influential spiritual master of the demons.

So when Vamanadeva appeared, Bali Maharaja was attracted by His beauty as a Dwarf Brahmin, and as he was charitably disposed, he wanted to give Him some charity. But Sukaracharya, being elevated in mystic yogic powers, he could understand that Vamanadeva was Visnu. And in order to favor the demigods, He had come there to cheat Bali Maharaja in the shape of begging some charities. Bali Maharaja was puffed up with his material vanities, and Vamanadeva as He is Visnu, all-peaceful, without interrupting his attitude, just approached him in the form of a Brahmin, Who has a right to beg something from the princely order. And the principle orders also are always disposed, to make charities to the Brahmins.

Question, para. 2, answer: Sukracarya as spiritual master of Bali taught him that everything should be offered to Visnu. But when Visnu actually appeared before Bali, he was afraid of Bali Maharaja's charitable disposition. He warned Bali Maharaja that this Vamanadeva had come there to take everything from him in the shape of charity, therefore he should not promise Him to give anything. This advice revolted Bali Maharaja because he was formerly instructed that everything should be offered to Visnu, now, why Sukaracharya was asking him not to act by his previous instructions? Sukaracharya was afraid of his own position. He was living at the cost of Bali Maharaja, so if Vamanadeva would take away everything from Bali Maharaja, he was thinking how he would live. That is a materialistic temperament. The materialist does not want to serve or to give to Visnu, because he thinks that by giving away to Visnu he will be put into poverty-stricken condition. This is materialistic estimation. But actually that is not the fact, as it will be evidenced by the dealing of Bali Maharaja and Vamanadeva.

Question 1, answer: That is the materialistic way of worshiping. Materialists are always careful for maintaining his material status quo first, and then please Visnu. Although they profess to be devotees of Visnu. Therefore the Krishna Consciousness persons are greater than such materialistic worshippers. Materialist person perform all pious activities or devotional activities for some material gain, and as soon as there is any hindrance in the path of material gain, they at once become demon. Therefore bhakti means without any material desires. That is the sign of pure devotee. He has no motive to satisfy his material desires by devotional service.

Question 2, answer: That is just his military spirit, that Bali Maharaja says "If He be the illustrious Lord Visnu not desirous of foregoing His own fame, He shall wrest from me this earth after slaying me in battle, or He shall be slain by me." The last portion of this question is not very clear.

Question 3, answer: Why Bali Maharaja is considered a Mahajana: Bali Maharaja is Mahajana because he wanted to serve Visnu by disobeying his non-bona fide spiritual master. As explained above, Sukracarya was hereditary spiritual master by seminic succession. But Bali Maharaja first revolted against this stereotyped seminic succession spiritual master, and therefore he is Mahajana. Srila Jiva Goswami has described in his Karamasandharvha that one should be anxious to accept a spiritual master who is bona fide in spiritual knowledge. And if need be one should relinquish the connection of hereditary spiritual master and accept a real bona fide spiritual master. So when Sukaracharya advised him contrary to his previous instructions, specifically, he checked Bali Maharaja in the matter of worshiping Visnu, and thus Sukaracharya became at once fallen down from the position of becoming a spiritual master. Nobody can become a spiritual master who is not a devotee of Visnu. A brahmana may be very expert in the matter of performing Vedic rituals, accepting charities, and distributing wealth-all these are exalted qualifications of the brahmanas, but the Vedic injunction is, in spite of possessing all these qualities, if somebody is against Lord Visnu, he cannot be a spiritual master. So when Sukaracharya advised Bali Maharaja against Visnu, he at once became unqualified for becoming a spiritual master. Bali Maharaja disobeyed such unqualified spiritual master, and therefore, he is accepted as Mahajana. Mahajana means a personality whose footprints should be followed. So, his exemplary behavior in rejecting a non-Vaisnava spiritual master being ideal to the bona fide students, he is considered a Mahajana.

If Jadurani wants to paint the picture of Bali Maharaja, it should be like this: 1) The hall must be very nicely decorated, & princely hall, 2) in one side of the hall, the royal throne should be presented as vacant, and 3) Bali Maharaja should pose himself bowing down before Lord Vamanadeva, and Vamanadeva should be painted with one leg on the earth; and one leg high in the sky; and one leg coming out of his navel, and put on the head of Bali Maharaja. This means the charity of one's possessions is not full for the Supreme Personality of Godhead, but when one's personal body and head is given to the service of the Lord, then one becomes perfect in offering everything to the Lord. This is called complete surrender of everything that a devotee may possess.

Bali Maharaja may be shown as not more than 40 years old, very nice looking king, well dressed like the royal order, and with mustache and no beard. Sukaracharya should be wearing a Saivite tilaka, and also Maharaja Bali can have a Saivite tilaka, until after he meets with Vamanadeva, and then you can change Bali Maharaja's tilaka into a Vaisnava one.

Yes, Pradyumna is typing that 3rd canto and will send you soon. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. While posting this letter, I have received your letter by 2nd July, 1968. I am glad to learn that Kirtana process in the Park is going on well as you received $50.00 last Sunday. This is very encouraging as in N.Y. also they are following the same process with success. I have received one letter from Rayarama as he is not going to Boston but he is in L.A. He will write you. Regarding immigration, I am sending here with the copy of the letter addressed to Mr. Hamilton. I think you should see Mr. Hamilton & take from him written letter advising me the right direction. I don't want to see the U.S. Counsel.

Letter to: Balai

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Montreal 4 July, 1968

68-07-04

My Dear Balai,

Please accept my blessings. I thank you very much for your letter of June 20, 1968, and I am so glad to learn that you are living happily as householders. I want to see all my disciples to live such peacefully and execute such Krishna Consciousness. That is the perfection of life. It does not matter whether one is Brahmacari or householder, the real test is how he is executing Krishna Consciousness.

Yes, we are in need of our own press very urgently, and as Advaita has in his view to conduct such press, and he is laboring so hard for fulfilling this desire, certainly Krishna will be very pleased on him and you also for such endeavor. It is contemplated that we may start the press here in Montreal, because there is ample space. It is not yet settled up, but if we decide to start, then how Advaita can help this enterprise? Anyway, unless Advaita becomes quite conversant with the matter of conducting a press, I shall not try to start a press of our own. And when he is satisfied, then we shall start a well-equipped press.

Yes, this is very nice sentiments. All parents should think like that. Maharaja Prahlada, Dhruva Maharaja, they are ideal child devotees and everyone's children should be trained in the ideal of such great personalities.

Yes, during pregnancy you should live very carefully.

Hoping you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Montreal 4 July, 1968

68-07-04

San Francisco

My Dear Upendra,

Please accept my blessings. I was in due receipt of your letter dated Sunday, June 23, 1968. And your vivid description of the prearrangement of Rathayatra ceremony was so nice and elaborate that it has moved my heart. I thank you very much for grasping the momentum of Krishna Consciousness, by your advanced service attitude. I can only wish that Krishna may give you more and more strength in understanding His transcendental nature. The only process for perceiving Krishna and His name, qualities, form is our sincere service attitude with our senses. Beginning from the tongue, all our senses are practically led by the tongue sense, whose business is to vibrate and to taste. If we can change the materialistic nature of the tongue, by changing of taste and vibration, then automatically the other senses become purified. And we can render service to Krishna with purified senses. As such we should try to chant and eat Krishna prasadam as much as possible.

In the meantime, Gargamuni has come here and I have heard from him the details of your procession and it is so much engladdening to my heart. I thank you all very much for making the Rathayatra festival so successful. Please convey my gratitude to all the boys and girls who participated in this great transcendental service. This is the second year, and you have made a great stride from the first year, and in the third year, I hope it will be still more successful.

Regarding your pen-friend in South India: I have not as yet received any letter from him, but as soon as I receive any news from him, I shall be glad to give him necessary instructions. In the meantime, if you write to him you can convey this message to the gentleman. Any friend in any part of the world that you may contact, try to infuse him with this Krishna Consciousness idea. Never waste your time in any other talks. I think our students have already developed this attitude and they are not interested in idle talks. Ambarisa Maharaja, he set very nice example by engaging his mind always on the Lotus Feet of Krishna, and talking always about him. We should follow the same example.

I think there is a chance of my going to Vancouver and if I go there, I may call some of you there to open a branch. I think you shall be the first man to come there, and I shall be glad to know also how many of you can go to Vancouver for performing Kirtana.

I understand from Gargamuni that Hayagriva has sent you a letter inviting some of you to live with him in W. Virginia where they are attempting to open a new center, but I am not very much hopeful about this center because there are so many impediments. I have already written to Kirtanananda that in such suspicious and unfavorable conditions, no Brahmacari will be interested to go there. If there is actually any invitation for going there, I send herewith instructions to all of you that for the present, there is no necessity of going there. And in future, also, nobody shall go there without getting my permission.

I shall be glad to hear from you about further details of our successful Rathayatra procession. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vinode Patel

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Montreal 6 July, 1968

68-07-06

San Francisco

Dear Sriman Vinode Patel,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 2nd, 1968. The language was Hindi, and the script was Gujarati. I am not accustomed to read Gujarati script, but I can understand a little Hindi. Anyway, I have grasped the substance of your letter that you are a devotee of Lord Krishna Rancorji, of Dakore. You also desire to become my disciple. You have passed your M.Com. degree; and you want to stay with my other disciples in San Francisco. These are all nice proposals. And I think there is nothing objectionable. Gargamuni came here day before yesterday, and he has gone back yesterday after noon. He spoke to me about you, that you are coming in the temple and taking some active part in the affairs of our temple. I understand also that you have come to USA on students' visa. But you do not wish to prosecute your studies any more, but want to do some business. I know also that you are a family man, and in India you have got your wife and 2 daughters. The first thing is that you may remain in the temple with the permission of Jayananda Brahmacari, the president of the temple, and as you are rendering some service to the temple, I think he will be very glad to accept you as one of the inmates. Your desire to do something tangible for the temple and it is a very welcome suggestion. There are many things to be done in the matter of the temple. Perhaps you will appreciate that this Radha Krishna temple is the one only in San Francisco. And I know there are many Gujarati gentlemen in San Francisco to whom you can approach for improvement of the temple. If we get our own temple we can organize so many things, which will be appreciated both by the Indians and the Americans. So far business is concerned, Gargamuni is getting goods from some importer on credit, and he is selling the goods and then paying him the amount. So, he has not got to invest his capital in the business, but he is a good salesman. And if you can import some goods, according to his choice, and on your account, I think he will have no objection to purchase from you on the same system as he is doing with others. He did not talk with me about your business proposal. Under the circumstances, if you want to do something, you can talk with Gargamuni personally, and if he consults me I shall give my opinion. I know your community Patels in Gujarati are business community. And they can do lots of lucrative business, for material benefit. But you should know that we are not doing any business for material benefit. Gargamuni spends his profit for Krishna Consciousness. He is so much elevated that he works very hard for doing business diligently, but the profit made out of it, he spends for Krishna. If you wish to do business in that spirit, that will enhance your spiritual assessment. Generally, people are inclined to do business or make profit for sense gratification; such tendency is the cause of material bondage. But to act for Krishna is the cause for opening the door for liberation. So, I shall not try to implicate you in business if you are not ready to award the profit for Krishna's benefit. The best thing will be that if you can come here for some days, say, at least for a fortnight, you can remain here with us in the temple here, and talk with me in details before you become my disciple. Actually, I shall be very glad to accept an educated and intelligent disciple like you, but first of all we must meet and you should know whether you can accept me as your Spiritual Master, or I can accept you as my disciple. This is preliminary necessity. I am therefore requesting you to come here at least for a fortnight, and let us understand one another. I think it is better if you reply me this letter in English, because I find it difficult in reading Gujarati, script, though I can understand Hindi fairly well.

Please convey my blessings to Gargamuni and all the boys and girls in San Francisco. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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Montreal 7 July, 1968

68-07-07
Los Angeles
My Dear Dayananda,

Please accept my blessings, and offer the same to Srimati Nandarani, and to your daughter. I hope you are all well in Krishna Consciousness. And I am so glad to learn that Krishna is endowing you with more and more intelligence in the matter of understanding Krishna Consciousness. Krishna is very kind and any sincere devotee is always taken care of by His Lordship in all respects. Please regularly chant Hare Krishna, read Srimad-Bhagavatam, and very soon you will get other books also, like Bhagavad-gita As It Is, Teachings of Lord Caitanya, and always read and talk about Krishna between yourselves, and always remember that this life is but a flash only. We have to seek after our eternal life in Krishna Consciousness and be transferred to the spiritual world in the association of Krishna. Continue to keep your present attitude and certainly even within this life, you will be successful in attaining perfection of Krishna Consciousness.

Regarding Mr. John Fugate: This news is very encouraging. As we are spreading our Krishna Consciousness in your country, we need a center in Florida, and if Mr. Fugate cooperates with this movement, certainly he will be very much benefited. So you can keep him alive by correspondence and send him our books and literature to read. So the ten acres of land which Mr. John Fugate wants to utilize for some spiritual cultivation center can well be utilized in developing a New Vrindaban. In San Francisco, they are developing a New Jagannatha Puri and in Florida we shall develop a New Vrindaban, and it may be that Montreal can be developed into New Mayapur (The Birthplace of Lord Caitanya).

So far I am concerned, I wish to live the major portion of my remaining days of my life in the Western world to propagate this movement, but I could not obtain my permanent visa on some technical ground. Some lawyers advised me to appeal but I did not like the idea. Here in Canada, I may get a permanent visa but the difficulty is that during the winter the severe cold here may be unbearable for me or for my attendants. The male attendant, Gaurasundara, may agree, but the female attendant, Mrs. Gaurasundara, is not agreeable. Anyway-apart from this point of view, it is sure that I personally cannot tolerate the severe cold here. Under the circumstances, if some arrangement is made in Florida, then during the winter season, we can work there, and as you have said that many tourists and well-to-do men assemble there, it will be a good opportunity for preaching Krishna Consciousness at that time. Another point is that I would have preferred to have permanent residence visa in USA rather than in Canada, and I have heard that if somebody adopts me as a child or something else, I can get the permanent visa. But if you adopt me as your old child, probably the visa department will laugh, that what you will do with an old child who is going to die very soon. But, if there is possibility to adopt me as old father, then you can try for it. If there is any law that you can adopt any old man as your father, and take care of him, then you can inquire from the Los Angeles immigration department and try for it.

Thanking you once more for your nice sentiments expressed in your letter under reply, and hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please deliver the enclosed letter to Aniruddha das.

Letter to: Mangalaniloy

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Montreal 7 July, 1968
68-07-07
Sri Mangalaniloy Brahmacari Sri Caitanya Gaudiya Math 35 Sri Satish Mukhergee Road Kalighat Calcutta-26, INDIA
My Dear Mangalaniloy Brahmacari,

Please accept my blessings. I hope everything is well with you. I do not know where you are now staying, but I hope this letter will reach you. When I was in India there was some talks with you about your coming to this part of the world, but the difficulty was that even I had sincere desire to sponsor you, and if I sponsor your coming here through my society, the government of India would not allow you either the passport or travelers exchange. At the present stage, sponsoring is possible only if I guarantee to pay your expenditure so long you shall remain in the foreign country. My society will not agree to spend so much money for anyone whom they do not know. I was thinking about you since I have come back this time to this country, how to get you here, because there is ample possibilities for preaching Krishna Consciousness movement all over western world now, because the people are wanting something real spiritual life. Unfortunately, so-called swamis and yogis come in this part of the world and they exploit people and then go away. So the government here is also not very optimistic of such kind of swamis. But in spite of all difficulties, there is ample possibility of spreading pure devotional service of the Lord, or Krishna Consciousness movement, all over the western world.

If you want to come here, then I shall have to arrange for your return ticket (round the world) which will cost $1200.00 or in Indian exchange, Rs. 12,000/-. Similarly, if we guarantee for your stay here for 6 months, that will also cost you at least $200.00 per month, which means another Rs. 12,000/-. If you, however, can arrange to spend this Rs. 24,000/- then it may be possible that I can arrange for your sponsoring and sending you a return ticket. On hearing from you we can think of further procedure in this connection. I hope you will reply this letter forth with and oblige. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. [TEXT UNCLEAR]

Letter to: Aniruddha

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Montreal 7 July, 1968
68-07-07
My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated July 2, 1968, describing very briefly and emotionally about the nice success of our Rathayatra festival. When Gargamuni came here the other day he also described it so nicely and now you can understand the specimen of transcendental pleasure in which the human society as a whole can take part and realize transcendental bliss. The Car Festival was very simple. After all, it is a car with 4 wheels, but it attracted the people so enthusiastically because there was His Lordship, the Jagannatha. Atheistic people may call it that the Jagannatha Murti was made of wood, and the car was also made of wood, but the spiritual bliss can be exacted from anything, simply in Krishna Consciousness. Even accepting the whole affair as wooden, a Krishna Consciousness person can understand that wood is nothing but display of Krishna's energy. So it is the Krishna Consciousness energy that gives us transcendental bliss, just like it is the electric energy passing through copper cable which gives us electric light and heat. Simply the Krishna Consciousness electric energy can immediately be attractive by developing our sense of Krishna Consciousness, which I am sure you are experiencing gradually how easily it can be done. Now, it may be mentioned in this connection that India's electric energy of Krishna Consciousness is gradually developing in your country, and prior to this movement, anyone who came to this country from India to give the American people spiritual enlightenment, simply speculated on the mental platform. In the Bhagavad-gita it is clearly said that devotional service which is called Rajayoga, or the king of all yoga systems, is transcendental and very pleasing to perform. (I have received one letter from Dayananda also, and the reply is sent herewith, about his improved realization of Krishna Consciousness.)

There is a good chance for opening a center, in Florida, through the exigency of Mr. John Fugate, a friend of Dayananda. To implement this transcendental bliss to the people of your country there is immense work to be done ahead and this Rathayatra festival is only a bit of sample. If we get opportunity we shall be able to overflood your country with waves of transcendental bliss, by the Grace of Krishna. We can introduce various other ceremonials in connection with Krishna and His different expansions or incarnations in such a nice way that people are sure to be attracted by such thing and become immersed in Krishna Consciousness. So far your center is concerned, now you have also got to introduce such ceremonies in Los Angeles. We have got altogether now 7 or 8 centers, and if each and every center endeavors to rise up to the required standard, it will be a great success.

Yesterday Janardana took me to a nice church here called Notre Dame, a very nice wooden structural workmanship with colorful figures and windows, decorated with nicely painted pictures about the Crucifixion of Lord Jesus Christ. Everything was grotesque. Generally the Roman Catholic religion depends on this Crucifixion incident in the life of Lord Jesus Christ, but I think depiction of this incident simply stimulates the tensions of difference of opinion, and difference of religious principles, between the Jews and the Christians. My idea is that if simply by narrating the Crucifixion incident of Lord Jess Christ, the Roman Catholic Religion can spread to such a wide area of the world, how much there is great potency of spreading our Krishna Consciousness by depicting hundreds of thousands of such incidents like Rathayatra. There is not one incident like Rathayatra, but there are many hundreds of thousands of incidents in different appearances of the incarnations of Lord Krishna. In different cities and different centers we can introduce such multi-pastimes ceremonies of Lord Krishna. And certainly people will be engladdened to observe such transcendental and happy ceremonies. So in Los Angeles, as promised by Mukunda, you try to construct a grand temple and then we shall introduce gradually many ceremonial functions, which the people will be so glad to enjoy.

Think of Krishna always and try to work sincerely, and everything will come automatically.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Montreal 9 July, 1968

68-07-09

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated June 27, 1968, and my first thanks to you because your picture has attracted the attention of Swami Sat-chit-ananda's students. This means your picture is helping us forward in Krishna Consciousness so that we could attract even the yogis like Sat-chit-ananda's students. Actually this is the fact. There is a verse in Srimad-Bhagavatam which was explained by Lord Caitanya in 64 different ways before Sarvabhauma Bhattacarya. In that verse it is stated that even the atmaramas or the persons who take transcendental pleasure in their own self-actually people should be trained up to be happy with one's own self. So the yogis and the philosophers, they are trying to be satisfied with their own self. But even such persons are attracted by the pastimes of Radha-Krishna, because the transcendental qualities of Radha-Krishna is attractive for persons who are already liberated from the 3 material qualities. Anyway, the picture which you sent to Montreal is well-received here, and everyone is speaking highly of your painting capacity and I am so pleased to see the picture. And you have improved very much in your painting capacity also by serving Krishna so faithfully by the talent which Krishna has endowed you with. Yesterday there was meeting of the Indians and all of them spoke very highly of your picture. Please try to paint the following pictures in quantity-namely, the "Mohan Madhuri" which you have sent here in Montreal, that is to say, Radha and Krishna with the 8 principal gopis; the Sankirtana picture of Lord Caitanya; and Panca-tattva. These pictures should be popularized in our movement and try to paint them very nicely. I am anxious about you because you are conducting one of the important departments of our activities, namely, painting of pictures and this will make your life successful. Keep yourself always healthy because you have to work so much for Krishna, and whenever you feel some difficulty, you may immediately inform me. This girl, Madhavi Lata, has come here to stay, for some days, and I learned that several girls have come from New York to you; I do not know what they are doing, and I shall be glad to hear from you farther in this matter.

I have sent Satsvarupa instructions for the story of Maharaja Bali. And you can begin from that.

Your questions about Lord Brahma: "Brahma is a great devotee of Lord Krishna and Brahma Samhita, etc., reveal his knowledge of the Lord. So are these 2 stories (namely, 1. He doubted Krishna became a cowherds Boy and stole His cows, etc.; 2. Krishna showed him the 1/4 part of His creation after Brahma had to designate himself as 4-headed Brahma.), are these 2 stories just examples to we conditioned souls, who think we can put God under restrictions?" Brahma is not among the great devotees, but he is a devotee of Krishna. All the great devotees of Krishna are in the Krishna loka, constant companions of Krishna at Vrindaban. They are actually great devotees of Krishna. Brahma is great devotee in the sense that he wants to serve Krishna the best with some material power. That means that he has a tendency to enjoy some material opulence. So Krishna has made him the number 1 living creature within this universe. But a great devotee does not want even the position of a Brahma. He would prefer to become an insignificant living creature like an ant or spider in the house of a great devotee, then to become Brahma, who has got the inclination of becoming powerful in the material world. The great devotees are always liberated from all material desires, big or small. That is the sign of great devotees.

Brahma came to Krishna because he has very exalted idea about Krishna, and he was doubtful how his Lord could come into the material world and become a cowherd boy. This incidence is known as Brahma Bemohan lila, or the pastime of bewildering Brahma. In the beginning of Srimad-Bhagavatam, it is stated that great personalities like Brahma become bewildered in the understanding of the Absolute Truth. So sometimes such pastimes are manifested by the Lord in order to teach the so-called mental speculators. Even Arjuna was bewildered, although he was His constant companion. Arjuna also was talking from the material view point of standing. All this bewilderment of great devotees are created by the Lord, for 2 purposes: one purpose, is that even great personalities like Brahma and Arjuna sometimes become bewildered, and therefore, unless they present themselves in such position of bewilderment, the common men do not have the chance to understand Krishna. If Brahma would not have posed himself as not knowing the whole truth, then some truths about the transcendental position of Krishna would not have been explained. Besides that, we cannot calculate even one day's duration of the life of Brahma. So, Krishna appears only once in a day of Brahma, and that takes a rotation of unlimited trillions of solar years. So some incidences take place in one day, and other incidents take place in another day. Just like we do something today, something else in a week, and we forget today's action tomorrow, and tomorrow's action after a week. And that is the nature of conditioned life. Therefore, Brahma being a big conditioned soul, this forgetfulness of one's affairs in the next day are not uncommon. Just as we are forgetful, Brahma also is subject to forgetfulness. Our so much so-called knowledge is nothing in comparison to Krishna's full knowledge. That is admitted by Brahma there in that verse, that people may say they know You very well, but so far I am concerned, I admit I do not know even a farthing of You!

I hope you will understand this explanation, and if you have got further questions, then you can put. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Montreal 10 July, 1968

68-07-10

New Vrindaban

My Dear Hayagriva,

Please accept my blessings. Just on receipt of your last letter I sent you one detailed letter about the scheme of New Vrindaban. But since then I have not received any letter from you. In the meantime I also received one letter from Sriman Kirtanananda Swami which also I have replied duly, but I have not received any reply from him also. So I am very much anxious to know from you also how much this scheme has advanced. So far I could understand on the letter of Kirtanananda, that we had no freedom of action because the land belongs to Mr. Rose, who wants to develop an institution appealing to all sections of seekers in spiritual enlightenment. Such ideal of impersonal views can never be successful. That is the distinction between impersonalism and personalism. The impersonalists ultimate goal is something void, and therefore, any attempt for self-realization ending in voidness is all the same for the impersonalists. But we the personalists, we do not agree that all systems of self-realizing process ends in the same goal. In the Bhagavad-gita, it is explicitly said that the worshippers of different demigods ultimately reach the planets of respective demigods; the worshippers of forefathers also go to different pitri planets, respectively; the worshippers of mammon remain in the mammonish world; and the persons in Krishna Consciousness, ultimately reach to the planet of Krishna loka. So our mission is to reach the supreme planet, in the spiritual sky, namely the Abode of Krishna. As such, we cannot compromise that all sorts of meditation gives the same result. This sort of view is practiced and preached by the impersonalist missionaries like the Rama-Krishna mission, that one may follow any path, but he reaches the same destination. There is no Vedic evidence, neither any proof of the acharya principles. You know that Lord Buddha was Hindu, born in India, in a royal family, but because He advocated voidism, His philosophy was not accepted by the leaders of Vedic principles. For the time being, Lord Buddha's philosophy was accepted by emperor Asoka, and due to royal influence, it spread all over India. But later on, when Sankaracarya preached the Vedic principle, the voidism of Lord Buddha was driven out of India. Similarly, when Ramanujacarya found Sankaracarya a second edition of Buddhist philosophy, he also expunged Sankaracarya as compromising the Buddha, and he established Personal worship of Lord Visnu. Later on, other acaryas, including Sri Caitanya, developed the transcendental reciprocation of devotional service to the Supreme Personality of Godhead and Lord Caitanya preached that loving service in the highest conjugal love with Krishna is also possible. So we are preaching the highest principles of loving service to the Supreme Personality of Godhead, and as such, there is no scope for compromising with any of the kinds of philosophies of the impersonalist school.

If Mr. Rose wants something for the satisfaction of all sections of spiritualists, I think your endeavor in that part of the country will not be very successful. Under the circumstances, I would advise you to live with me, and try to develop this line of preaching work as we have been doing since the last two years. At the present moment, I am just organizing a Sankirtana party and if you come here, then we can make a rehearsal of the Caitanya drama which you have already made. My idea is, Sankirtana with some dramatic demonstration, by the members, will be attractive to the people in general. So I am trying to concentrate the idea at the present moment here in Montreal, because in the temple, we have got sufficient space and if the Sankirtana party is successful here, as we shall try to make some experiment in the local expo grounds, then we shall make a program to go to Europe, starting from London, and make demonstrations of this drama and Sankirtana in different places. I do not know how much you will appreciate this idea, but if you think it proper, you may come and join us here.

The New Vrindaban scheme under the present inconveniences is not possible to be successful ultimately.

Hope you are well, and awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 10 July, 1968

68-07-10

New York

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 5, 1968, and regarding the Kirtana collection, I have talked with Hamsaduta who has arrived here last evening, and as proposed by you, that the contribution should be divided 50% for the temple, and 50% for the Sankirtana fund, is quite all right.

Regarding Mr. Kallman, I am enclosing herewith one letter addressed to him, and if you think it is wise to present my letter to him, and as requested therein, if you and Mr. Kallman come here I may be able to settle up your differences by the Grace of Krishna. But if you think the matter has gone too far, that there is no possibility of settlement, then you do not present the letter and let the matter take its own course as desired by Krishna.

Regarding Dai Nippon, please let me know whether you have sent the corrected proof sheets, and advise the Japanese bank in New York of necessary credit letter. Regarding Dwarkin and Son: I think you have sent one cablegram. If not, please send it now, and also ask United Shipping Corporation whether they have transferred the money to Dwarkin & Sons. If not ask them to do it. And ask Dwarkin & Sons to send more tanpuras covering the value which they received from United Shipping Corporation.

Also, if somebody is coming here in Montreal from New York, please send me the dictaphone transcribing set lying in my closet. I think there are two sets-one of them may be sent. Also, please send the Bhagavatam copy as I told you before.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I would like to know whether or not you have collected the money for that German book you took here from me. You can please send one set of Srimad-Bhagavatams to this address, to Sri Vamana dasa: Walther Eidlitz-Bavergrand 18A/III-Uppsala-Sweden.

ACB

Letter to: Cidananda

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Montreal 12 July, 1968

68-07-12

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your letter dated July 8, 1968, and in the meantime, Uddhava das, and Krishna das Brahmacaris have also come here via New York. Since I wrote you about the stop payment instruction, I have received payment of both the checks and money order. So you need not worry about it. When you go to Australia, you must take with you one mrdanga and at least 4 pairs of cymbals to begin Kirtana immediately there. When I came to your country in 1965, I brought with me only one pair of cymbals, and it has increased to so many pairs, at least 50 times. And I came here without mrdanga. So when you go to Australia, you have to similarly increase the number of cymbals proportionately, namely, 50 times 4. That should be your mission, and I am confident that you can do it because you are a sincere soul. If you can introduce this Krishna Consciousness movement in such a distant place, Lord Caitanya will pour His incessant blessings upon you, and your life will be glorious. In this connection, I may give you the example of the boy, Subala, who was struggling in Santa Fe. Although he is not very much qualified from the worldly point of view, still his struggle for existence in Krishna Consciousness is advancing him more and more in spiritual realization. So far I know about you, you are intelligent, qualified, and willing worker for Krishna Consciousness, and I hope if you try to establish a center of our society in Sydney or any one of the important cities, of Australia, it will be a record in the history of Lord Caitanya's movement. I hope with this seriousness, you will go there, and always pray Lord Caitanya to help you. He is very kind, and He is always ready to help a willing worker. And as soon as you establish one center, it may be that I may go there for some time and try to help you in your organization. But before starting you should make an estimate of the procedure of your working there, as well as you must be assured of getting a job there. Here in America you are working and you are getting some money, but in Australia if you do not get immediately some occupation, it will be risky. So you must consider all these pros and cons intelligently and then, depending on the Grace of Krishna, you can go there, chanting all the ways, Hare Krishna.

Regarding some of your questions: Your question was, "I understand that we are not this body, mind, intelligence or ego, but are pure consciousness or pure spirit soul. This consciousness has been polluted by association with matter. By association with Krishna this consciousness will be purified. This consciousness is all throughout our body giving us the power to think, will, and feel, but how is consciousness interrelated with matter? Is consciousness like mist that hangs around a mountain? How do matter and spirit connect and how do they work together? I hope you understand my question. And what exactly takes place when consciousness becomes purified?" A living entity has constitutionally mind, intelligence, and ego, but they are contaminated in contact with matter. At the present moment, our ego is working under some designation. Somebody is thinking that he is an American or Indian, and other is thinking that he is Brahmacari or Householder. This sort of ego is material but when one is firmly convinced that he does not belong to any material designation, but, his pure identification is eternal servitorship of Krishna-in Vedic language it is called, aham brahmasmi. That means I am spirit soul. The Mayavada philosophers on account of their negligence to serve Krishna, may sometimes come to this understanding of Aham Brahma asmi, but they again fall down to the material platform on account of such negligence. Therefore, this chanting process is being constantly in Krishna Consciousness, there is no such fear of falling down of the devotees. Your statement ”By association with Krishna this consciousness will be purified” is right. Consciousness is not related with matter. Just like the air is always pure, but when there is a mixture of dust in the air, it appears to be a cloud. The cloud and air are different substances. Similarly consciousness is pure spiritual, but when the consciousness desires to enjoy matter, it becomes cloudy and dusty, or contaminated. And then at that time, thinking, feeling, and willing everything becomes polluted. The same example as I have given several times that the proprietor of a car and the car are different identities, but when the proprietor thinks that this car is for his enjoyment, he becomes absorbed in such thought, and as soon as there is some loss or accident to the car, he thinks that he is hurt. This consciousness is false, but one suffers the consequences on account of false identification. Consciousness is not like mist, but when it is materially contaminated, it looks like that. Another example, that water from the sky falling down on the ground looks muddy, but water is not muddy, it is clear. When the water is again filtered, and muddy things are precipitated, the water comes to its original lustre, crystal clear. So our Krishna Consciousness movement is that we have to clear our consciousness by the transcendental addition of Krishna chemical. Then everything will be nice and clear, and we shall be able to see our identification without any designation. I think your questions are answered up to the last part, when you inquired ”what exactly takes place when consciousness is becoming purified?”

Please keep me informed about your plans and program for Australia, and I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayananda

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Montreal 12 July, 1968

68-07-12

My Dear Jayananda,

Please accept my blessings. I am in due receipt of your letter dated July 3, 1968. I have heard about your successful execution of Rathayatra festival in San Francisco from so many sources. And I am so glad to hear the news. But till now I have not received any newspaper clippings, or photostats of news articles. I am very much anxious to get them.

Yes, this Jay boy has come here, and I have seen he is sincere in accepting this principles. I have decided to initiate him very soon. They have got a two days’ engagement of Kirtana here in the expo pavilion, and they have agreed to pay $150.00 per day. If the two days’ program is successful, then they may get more money and more engagements.

Yes, I have received Sriman Vinode Patel’s letter, and I have replied the same also promptly. He appears to be a great help to your temple, and please try to keep him nicely. This is the sequence of Krishna Consciousness. He is a foreigner and belonging to a different country and culture, but Krishna Consciousness is so nice that one forgets his material designations and one tries to associate with similar Krishna consciousness persons. This is a Sanskrit word, is called Swajati Snigdha Saya. That means melted on the pure spiritual platform. We hope to bring everyone to such spiritual platform so that everyone will forget his material false identification and come to the real platform of becoming eternally the servant of Krishna.

I am so glad that your parents are realizing the importance of Krishna Consciousness through their worthy son, Jayananda. A similar incident was there when Lord Caitanya was present, that one father became a devotee of Lord Caitanya through the exigency of the son. The son was prior a devotee than the father. So Caitanya Mahaprabhu asked the father whether he was father, or the son was father, and the father replied that in his spiritual enlightenment, his son was his father. So you are acting like a good father to your parents. So Krishna Consciousness will spread nicely in this way. And Lord Caitanya will be very much pleased on your benevolent activities. I have seen your father and mother, and they are very good souls, especially I remember your mother. And I hope by the Grace of Lord Krishna they will take to this Krishna Consciousness very seriously.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 12 July, 1968

68-07-12

Allston, Mass.

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated July 10, 1968, and I have noted the contents about Mr. Coomey, assistant district director of Boston department of Justice. As you say that within a day or two he is going to reply my letter, I shall wait for his reply, until next week, and then I shall take steps as it may be needed. In the meantime I have noted his instructions as conveyed by you.

I understand that you are trying to organize a Brahmacarini asrama. A Brahmacarini asrama is certainly a great necessity because there are so many girl devotees who are attached to our Krishna Consciousness movement. Those who are married couple, there is nothing to be said-simply to live together as husband and wife. But those who are not married certainly such Brahmacaris and Brahmacarinis should not live together. That is a special restricted term of our cult. But because in your country there is no distinction between boys and girls, or man and woman, they can freely mix without any restriction, I did not give too much stricture on this point because by such stricture they might be annoyed, and whatever Krishna Consciousness they are trying to develop might have been checked. But factually if you can organize a Brahmacarini asrama, it will be very nice idea. And I think that our Jadurani or similar other girl students of a little bit advanced, they can manage such asrama. But there is another difficulty, that when the girls live together they will pick up quarrels. Anyway, that sort of quarreling will continue whenever there is a little bit individuality. That is the nature. Even such quarreling is visible in the spiritual world also. But the main thing is that in Boston, you are the only earning member. How you will maintain such a Brahmacarini asrama separately unless there is some source of income. I expected that the pictures painted by the Brahmacarinis would be a source of income to the society. If some arrangement for such sales organization can be made, then it will be a very excellent idea. The Brahmacarinis cannot go, of course, for begging, but if some of them agree to go out and sell our books and literature, that will also be helpful. Some source of income by honest endeavor must be there, otherwise, how a nice Brahmacarini asrama can be maintained? In the asrama we must supply all inmates necessary nutritious food. Especially in your country, because they were accustomed to take meat and some protein food, just like regular supply of dahl, capatis, rice, fruits and milk, must be properly administered. There is no need of eating more than necessity, but the minimum demands must be supplied. But if you can organize such nice Brahmacarini asrama it will be a great success of our society. There is a great need for this. And I wish sincerely that except for husband and wife, everyone should live separately, man separate from woman, and woman separate from man. I shall be glad to hear from you about further developments. But one thing can be very nicely utilized, if the Brahmacarinis learn typographic machine. That will be a great help because printing is one of our most important line of activities. And if the Brahmacarinis help us in the making of letter printing sheets for photo offset printing, that will be a great help.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Montreal 13 July, 1968

68-07-13

My Dear Umapati,

Please accept my blessings. I understand that you have now gone to Santa Fe and trying to get a job there. And I hope Krishna will arrange for this. Do not be worried. Another boy, Christopher Fynn, may be going there very soon. So three together try to live peacefully and always discuss on the Bhagavad-gita and Srimad-Bhagavatam, chant Hare Krishna in regular classes, and whenever the opportunity is there, go to the park as they are doing in Boston and New York, and getting good collection.

In this connection you can consult Hamsaduta in New York, and Satsvarupa in Boston how they are successfully carrying on. Here also the Brahmacaris are chanting in the Expo, and the arrangement is they will get some lump sum of money, and they have already gotten $300.00. Hamsaduta has also collected, by chanting, $150.00. So if there is no jobs at all, then you can fully engage yourself in Krishna's job by chanting in the parks and public places, and certainly Krishna will send you salaries. Krishna provides all living entities and why not his sincere devotees? Therefore, we have to become simply sincere in our Krishna Consciousness movement, and all other things will follow.

Hoping you are both well,

Your ever well-wisher ACB

Letter to: Subala

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Montreal 13 July, 1968

68-07-13

My Dear Subala das,

Please accept my blessings. I am in due receipt of your letter of July 11, 1968, and it appears that things are not very happy there, in spite of Umapati's presence. How is it that you do not get any work? Umapati knows some technical work. Is there only work in the restaurants, and there is no other work?

Another boy, Christopher Fynn, may be going there very soon. And this letter covered is addressed to him. He is, so far I learned from Janardana, he is educated boy, and try to live together very peacefully in Krishna Consciousness. The business of Krishna Conscious persons is to enjoy by mutual association on the basis of understanding Krishna from Bhagavad-gita and Srimad-Bhagavatam. So when you become three together, you should utilize your time by discussions on Krishna, and chanting Hare Krishna. Even you do not get some job, Krishna will not put you into difficulty. But try to get some job, and work for the improvement of the temple. And whenever there is opportunity, try to chant in public parks, and collect some money from the gathering, and surely Krishna will help you in spreading this sublime gospel of Krishna Consciousness.

By the by, I require yo to find out the duplicate copies of Srimad-Bhagavatam, 2nd Canto, and a few chapters of the 3rd Canto, which are lying in my closet room, and send to me immediately. I want to prepare it for printing in Japan just after the printing of TLC is finished. I have decided it now definitely that all my printing works now shall be done in Japan. In America it is too expensive, and in India it is too much botheration. Therefore in future if there is money sufficient I wish to print each volume of my book, 5000 copies. Now, very soon we shall get 5000 copies of TLC and we have to organize the sales propaganda. If there is sale, then there is no scarcity of matter for printing. Mukunda has written that he is acquainted with some man for selling Back to Godheads, and you can just contact him to know further about it. I am sending you today the balance book sheets of TLC to Brahmananda. Hope you are well.

Your ever well-wisher,

While fixing this letter I have received your second letter also. I understand that you are purchasing a printing machine. When you have the machine some body must join you to work anybody you like and I shall arrange for that. If it is possible to print Srimad-Bhagavatam you can immediately begin it and I shall pay for the paper, binding etc. We want to print them immediately. If you can actually print our books in your ISKCON Press then a great problem will be solved. And if not any more I shall work with you provided you can give me the visa to stay. Please let me know how far you are ahead in this proposal.

Your ever well-wisher, A.C. B.

Letter to: Christopher

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Montreal 13 July, 1968

68-07-13

Santa Fe

My Dear Christopher,

Please accept my blessings. I am in due receipt of your letter dated July 9, 1968, and I thank you very much. Previous to this I think I received one letter from you when I was either in San Francisco, or Los Angeles, and whenever I receive some letter, I reply it promptly, so it may be that my reply is missing due to your uncertain whereabouts.

I can understand that you are mixing with a crowd of hodge-podge men but none of them will ever get the real thing by such hodge-podge philosophy. We are following a standard philosophy, acknowledged by standard acaryas, namely,

harer nama harer nama hare namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha [Cc. Ādi 17.21]

The people of this age are of short duration of life, they are very slow in the matter of seriously understanding spiritual importance of life, and even some of them are inclined, like yourself, by misfortune they associate with hodge-podge men like those you have mentioned in your letter-namely, Yogananda, Alan Watts, Maharishi, Leary, etc.-because they are unfortunate and severely disturbed in mind on account of various frustrations and desires.

I am glad to learn that still you have got some glimpses of understanding Krishna Consciousness, and I hope this faint idea may one day develop into reality, and your life become successful. So far the hodge-podge men; they are gradually being defeated, and perhaps you may know that Maharishi Mahesa has left your land with great disappointment-but his mission to cheat your people was successful. He wanted to collect some money and he cheated so many people because they wanted to be cheated, and now he is in India, and so many western boys are still going there and paying some money for interview and hotel charges, and still following the so-called yoga system. I can challenge all this so-called yoga societies in the western countries that they are not standard in terms of Vedic yoga system. The preliminary processes of yoga system is to control the senses, and practice some bodily position by which the mind can be made fixed up on the point of Visnu Murti. But none of them do practice like that, but generally they are attracted by the bodily exercises only, haphazardly. And they take it as yoga practice. And others, they are addicted to sex indulgence and intoxication habit. Our system is completely different from theirs. In the beginning, we simply invite men to come and join us in the transcendental vibration by chanting Hare Krishna. We do not say that you pay me something and I give you this chanting. But this chanting is open without any secret, and we do not ask anyone to pay for it. But the chanting is transcendental, and therefore, simply by vibration, one gradually becomes spiritually advanced, and thus he offers himself to become my disciple. In that discipleship also, I do not charge anything. Neither do I offer anything new. I offer the same Hare Krishna beads, but it becomes spiritually powerful on account of being delivered in disciplic succession. And practically we see that the students who are initiated in this way, they are advancing slowly and surely, and any one of my students can challenge any student of so-called yogis, and that is practical evidence.

So, I would advise you not to waste your time in such hodge-podge society, but follow the principles rigidly, and faithfully, and your life will be successful. You say that you do not really know enough about what they are following, because you have not assimilated the philosophy. But if you take the philosophy seriously, certainly you will be able to convince others. I am glad to learn that you are returning to Santa Fe, and I hope you will have good association there and you will be profitted by some sincere workers in Santa Fe. I am glad to learn also that you sometimes fast the whole day, and chant. It is a very good idea and you can follow this principle rigidly two days in a month, namely the Ekadasis. I have got always time to answer the letters of sincere souls because my life is dedicated for their service. So you are always welcome to send your inquiries. And I shall always try to enlighten you to my best capacity. You have kindly asked me what you have to do. That I shall tell you later on, when you are fixed up in our line of thought. So it is Krishna's Grace that you are going to Santa Fe, and try to assimilate our philosophy there, and then, I shall let you know what to do there.

Thanking you once more, and hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Montreal 14 July, 1968

68-07-14

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for your letter dated July 8, 1968, along with Hayagriva's letters. I have replied Hayagriva in detail-you will see it. Our only life and soul is Kirtana and by the Grace of Krishna, you are Kirtanananda. So the present activities which you are performing there, chanting and preparing Prasadam for the Deity, is very nice program. This chanting of Hare Krishna and our sincere desire to serve Krishna will make everything clear, even if there is some impediments, because from Srimad-Bhagavatam we understand that a system of religiousity is to be understood as the most perfect if by following such system, we enrich our tendency to love God. Actually that tendency is in everyone, but on account of not being associated with pure devotees, our love is placed on something non-God. The whole process of Krishna Consciousness is to replace our love to Krishna. So any process that helps us to increase our love of Krishna, that is the best system of religiousity. Such system cannot be checked by any material impediments, and such development of love of Krishna is without any cause. Chanting of Hare Krishna is not meant for achieving any other better thing than Krishna. But when we chant Hare Krishna without any offense, we relish Krishna, the Reservoir of all pleasure.

Now by the Grace of Krishna, you have got a nice place, a nice atmosphere. So I quite approve your present activities. Continue it sincerely, and when the time will be favorable, people may come to you and take advantage of the transcendental facility for chanting Hare Krishna.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You will be pleased to know here we are performing kirtana in the Expo. They have paid us $300.00. It may be they increase the period. Yesterday it was

[TEXT UNCLEAR]

Letter to: Hayagriva

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Montreal 14 July, 1968

68-07-14

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your two letters dated July 6 and 8, 1968, respectively, along with one letter from Kirtanananda Swami. My first request to you is that as you are getting a job again, in the Ohio State University, you must accept it without hesitation. In the Bhagavad-gita you have read that one should fully utilize one's talent for the service of the Lord. Arjuna was a military man and he utilized his talent fully for executing the purpose of Lord Sri Krishna. So, by the Grace of Krishna, you have got some educational talent, and wherever there is opportunity to get some money, you must accept it, but spend the money for Krishna. As you are projecting to develop New Vrindaban, you will require money and I would advise you to purchase land there instead of taking on lease. If you want to take on lease, then it must be on long period, say 99 years; but first hand lease is better, that is from the government. I do not understand what is the position of Mr. Rose there, but I shall advise you not to make any big plans on the land of others. There is a Bengali proverb that if one is a poor man, he can go to some friends' house and accept food and then come back, but one should never accept residence in other's house. That is very inconvenient. Of course, for a Sannyasi like us, we can live anywhere and everywhere, rather we should not have our own place. But for the New Vrindaban project, I would advise you to purchase land as much as you can because it appears that the atmosphere and situation is very nice there. Another thing, I shall not advise you to purchase horses for conveyance. It will be a botheration for you, because now you have not got sufficient assistance. If you keep horses you have to take care for them and for a little convenience of transportation, you have to take so much botheration to keep the horse fit.

I am so pleased to learn that you have got a Deity Room and you are performing jointly Kirtana, assisted by a newcomer, Harold Olmstead. He may be called Hrsikesa, there is no objection, but generally a Holy Name after Lord Krishna is offered to a devotee after his initiation. Anyway, you can call him Hrsikesa, and the same name will be continued after his initiation also. In the meantime, let him be trained up in our line of activities to observe the rules and regulations and chant Hare Krishna jointly with you.

In your letter of the 8th instant you write to say, "but it would be difficult to spread the Mahamantra to the inhabitants here." Our principal aim is to preach the importance of chanting the Holy Names of God. And if there is no such opportunity then the place will be specifically meant for persons who want to retire from activities. To retire from activities is not very good idea for the conditioned soul. I have got very good experience, not only in our country but also in your country, that this tendency of retiring from activities pushes one down to the platform of laziness, and gradually to the ideas of the hippies. One should always remain active in Krishna's service, otherwise the strong maya will catch him and engage him in her service. Our constitutional position being rendering service, we cannot stop activity. So the New Vrindaban may not be turned into a place of retirement, but some sort of activities must go on there. If there is good prospective land, we should produce some grains, flours, and fruits, and keep cows, so that the inmates may have sufficient work and facility for advancing in Krishna Consciousness. In India actually the Vrindaban has now become a place of the unemployed, and beggars. Kirtanananda has already seen it; and so there is always a tendency of such degradation if there is no sufficient work for service of Krishna. Another suggestion is that if you can attract some retired men to live there peacefully and at the same time, make oneself advanced in Krishna Consciousness, that will be very nice. But I am afraid that retired men from this country cannot give up their old habits, generally, intoxication, keeping a dog, smoking, etc., and it will be difficult for them to give up such habits even they are invited to live with us in Vrindaban.

Regarding Easy Journey to Other Planets: You can inquire from Mukunda das if he is going to print it or not. If not, then you can do it because you have now some money and spend for its publication. And regarding editorial work, I shall send you some manuscripts very soon.

Regarding visa: I am not prohibited like that, that I cannot enter USA, but the permanent visa ws denied only on some technical ground. There is no impediment about my bona fides. But they have raised an objection because I submitted my application just after a fortnight of my arrival, and they say that I entered USA not as a bona fide non-immigrant. But I submitted my application, after consulting the Indian Embassy, as well as the American Embassy in Calcutta, but I see a different decision at the end. It is very difficult to take the words of government servants straightly. Canakya Pandit has advised not to trust a politician and a woman, so practically I consulted all these politicians and they have given a different decision. I do not know what is their intention, but for the time being I have not gotten the visa.

My present visa for Canada is up to the end of August. Actually it is up to the third of September, but if I like to stay here, I can extend it, it is not difficult. But I am intending to go to London, and it may be in the meantime I may go to Vancouver.

I am very much anxious about your health. Is it due to the place that you are having hay fever? It sometimes so happens that moist places causes such disturbances. Are there many mosquitoes? The best thing I can suggest that you try to keep your bowels cleared, and take more fruits and milk. That will keep you healthy. I hope you will soon feel better,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Montreal 15 July, 1968

68-07-15

San Francisco

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter with thanks, dated July 8, 1968, and I must say that the Rathayatra festival was so successful for your diligent labor only. If you would not have constructed such a nice ratha (car) in such a short time, it would not have been possible to perform the grand festival. By Krishna's Grace you have got the talent of carpentermanship, and you have fully utilized your energy in the service of Krishna. You have carved so many Jagannatha Murtis, and the car also, so Krishna must have been very much satisfied with your service. Srimad-Bhagavatam says that the highest perfectional stage of everyone's talent is to satisfy the Supreme Personality of Godhead, Hari, by his craftsmanship, scientific knowledge, philosophical research, or similar any other energy. Please continue this attitude of service and success of life is assured for you. I have learned the description of the Rathayatra festival verbally from so many persons who came to see me from San Francisco, and I have received the photo album from Gurudasa. But I have not received any newspaper clippings, which I am very much anxious to see.

I am so glad to learn that Miss Sarasvati devi is doing very well with her good parents. Please bring her up nicely in Krishna Consciousness and that is the duty of responsible parents.

Regarding London-yatra: (like Rathayatra-yatra means travel.) I am contemplating of forming the following party: yourself and your wife, Mukunda and his wife, Gaurasundara and his wife, Hamsaduta and his wife, Pradyumna and Upendra. Maybe we may have to change later on a little bit, but this is my contemplation. Now, I do not know how to make this program fruitful. Here I have gotten some encouragement by recent Kirtana performances in the Expo. For two days they have paid us $300.00, and maybe they will be required to perform Kirtana for a few days more. Similarly I have got one encouraging letter from San Francisco written by Tamala Krishna, that there is good collection in the Kirtana performances led by Mukunda. I have asked Hamsaduta to open correspondence with you to make plans how to go to London. I understand that he has got already 15 to 16 hundred dollars in this account. The thing is that 12 to 15 heads will have to go there. First of all we have to accommodate ourselves in a nice place. And I am so glad you have already written to Anapurna's father, and as soon as some plan is fixed up, we start immediately. It may be that we may not wait even up to the end of August. My special instruction to you all is that you practice Sankirtana very rhythmically and in a responsive way. That means one should chant first, and others should follow him. That is a very nice system. I understand from Gurudasa that you had some meeting amongst yourselves to chalk out the plan and I shall be glad to know what plan you have made, as he has mentioned this meeting in his letter, which I am replying herewith.

Please convey my blessings to your good wife Malati, and to your new daughter, Miss Sarasvati devi. And I hope you are all doing well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Montreal 16 July, 1968

68-07-16

My Dear Gurudasa,

Please accept my blessings. I thank you for your letter (undated), and I am so glad to see the photo album sent by you. But I have not received any newspaper clippings regarding the procession-neither I have received the 2 slides which you mentioned in your letter under reply. (you mentioned 2 slides, one of Lord Jagannatha and one of the car) You write to say that there was one article in the San Francisco Examiner on July 1, 1968, but I have received none till now. Please try to send one copy as soon as possible. you will know about my plan about London-yatra from the letter which I am addressing today of the Rathayatra festival. I understand that Mukunda and Janaki are now living with you, but I have not received any letter from them. Anyway, I understand that Mukunda is leading now a nice Kirtana party in the streets, and there is good response. The time is fast approaching when we will have to perform such public Kirtana in all the important cities of the world. Here also, in the Expo, they have performed Kirtana. for two days, and it is wonderfully successful.

Your appreciation of the Rathayatra festival and realizing the beauty of Kirtana and Jagannatha as well as the magnanimity of Lord Caitanya in His sublime teachings, are some of the wonderful things that I mark in your progressively advancement in Krishna Consciousness. Please try to continue this attitude and you will be more and more happy in your life, and at the end, get entrance into the association of Krishna. Chant Hare Krishna, both husband and wife, regularly, and worship Lord Krishna's Sri Murti, as you are doing, and try to elevate others in Krishna Consciousness, which has nothing to do with academic education; I therefore wish that instead of wasting your time for 2 or 3 years for taking a degree, you may increase your scope of activities for recruiting such boys and training them in Krishna Consciousness. But if your state laws do not allow it to hold any class without such degree then you must get such degree. On the whole you have got a very nice engagement for training children in Krishna Consciousness. And I think you are very fit for it. I am sure if you endeavor in this line of service, Krishna will be very much pleased and will shower His blessing more and more. You are very nice girl and I have got full faith in you and I wish that you can develop this line of service to the society.

If possible, please send me the address of Prasad; I want to write him one letter.

Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Montreal 16 July, 1968

68-07-16

San Francisco

My Dear Tamala Krishna,

Please accept my blessings. I am so glad to receive your letter dated July 12, 1968 with the notes of your successful performances of city Kirtana movement and it is a very good plan. I think we should not be worried about our expenditure, Krishna has given us good opportunity of service, and if we simply execute the service, by such performances of Kirtana and practice ourselves the rules and regulations rigidly and with faith in Krishna and service to the orders of the bona fide Spiritual Master, then there will be no scarcity of our necessities of life, and very pleasantly we will be able to execute our Krishna conscious activities without any anxiety for financial difficulties.

Actually everything belongs to Krishna, and if He likes, He can immediately give us the whole U.S.A., but He is very cautious because we are prone to the allurement of maya, so He does not give us all of a sudden all the facilities, lest we may fall prey to the illusory presentations of maya. Just like a physician does not give delicacies to a suffering patient, but as he recovers from the disease, the physician allows him to accept palatable dishes. So we have to wait for the cure of our material diseases, and proportionately as we become recovered from the disease, the supplies of pleasant things will automatically come. But we must always know that there is nothing more pleasant than Hare Krishna. When we will be able to relish the transcendental pleasure, in chanting Hare Krishna, that will be the sign of our recovery from material diseases. Please continue the method in cooperation, very faithfully and diligently, and Krishna will help you more and more.

Hope you all are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudas

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Montreal, Quebec Canada July 16, 1968

68-07-16

My Dear Gurudas,

Please accept my blessings. I thank you for your letter (undated), and I am so glad to see he photo album sent by you. But I have not received any newspaper clippings regarding the procession-neither I have received the 2 slides which you mentioned in your letter under reply. (you mentioned 2 slides, one of Lord Jagannatha and one of the car) You write to say that there was one article in the San Francisco Examiner on July 1, 1968, but I have received none till now. Please try to send one copy as soon as possible. You will know about my plan about London-yatra from the letter which I am addressing today to Shyamsundar. I am so much satisfied with your successful performance of Rathayatra festival and I am awaiting to see similar festivals in all our other centers, including one in the prospective London center. Hoping you are well,

Your ever well-wisher,

A.C. Bhaktivedanta Swami

Letter to: Yamuna devi

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Montreal, Quebec Canada July 16, 1968

68-07-16

My Dear Yamuna devi,

Please accept my blessings. I thank you very much for your letter dated July 9, 1968, giving a vivid description of the Rathayatra festival. I understand that Mukunda and Janaki are now living with you, but I have not received any letter from them. Anyway, I understand that Mukunda is leading now a nice Kirtan party in the streets, and there is good response. The time is fast approaching when we will have to perform such public Kirtan in all the important cities of the world. Here also, in the Expo, they have performed Kirtan for two days, and it is wonderfully successful.

Your appreciation of the Rathayatra festival and realizing the beauty of Kirtan and Jagannatha as well as the magnanimity of Lord Chaitanya in His sublime teachings, are some of the wonderful things that I mark in your progressively advancement in Krishna Consciousness. Please try to continue this attitude and you will be more and more happy in your life, and at the end, get entrance into the association of Krishna. Chant Hare Krishna, both husband and wife, regularly, and worship Lord Krishna's Sri Murti, as you are doing, and try to elevate others in Krishna Consciousness as you are doing. These things are the right line of activities, and you must continue to do so.

Regarding London-yatra: I have written to your husband as well as to Shyamsundar which you will read and do necessary plans.

We are all keeping well here, and I hope the same is with you also, along with your God-brothers and God-sisters in San Francisco.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 17 July, 1968

68-07-17

New York

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter and check duly. I have already sent necessary instructions through Hamsaduta. You are all my limbs of my body. Unless you cooperate, my life will be useless. The senses and life are correlative. Without life the senses cannot act and without sense, life is inactive. I have advised Hamsaduta to cooperate fully with you. The 50% arrangement is agreed.

Regarding Kallman affairs: please try to get out of it, even at a loss. And for future, take lessons out of it. For us desiring to go back to Krishna, persons engaged in sense gratification business is more dangerous than poison. But rest assured Krishna will save you from this entanglement.

Have you sent the cable to Dwarkin? We want Mrdangas very urgently because very soon we shall be going to London. Six devotees from the West coast and six devotees from the East coast, 12 for Kirtana besides my humble self, and one or two Brahmacaris. Henceforward our plan should be to push Sankirtana and sell our publications. For books, Brahmananda, for magazine, Rayarama, for Sankirtana, Hamsaduta and Mukunda, and for suggestion, my humble self. Please let us concentrate this integration and I am sure our movement will be successful.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Montreal 17 July, 1968

68-07-17

San Francisco

My Dear Mukunda,

Please accept my blessings. I thank you for your letter dated July 14, 1968, with enclosure. It is very nice. I am already informed about your Kirtana activities in San Francisco and its success. I think Krishna is dictating us to adopt this method for propagating the Sankirtana movement all over the different cities, towns and villages on the surface of the globe, because that was the prediction of Lord Caitanya. The exact words in Bengali poetry are as follows: "Prithi vite acche yata nagaradi gram. Sarvatra pracara haibe more nama."

I have already asked Hamsaduta to open correspondence with you. Please do expedite the arrangement for London Yatra by mutual correspondence. Here in Montreal there is postal strike. So I am posting this letter in Buffalo where one boy is going tomorrow morning. I think unless there is very important business you can suspend correspondence to Montreal address. My visa is up to 3rd of September 1968, and if by that time my London yatra is not completed, then I will have to extend the visa period. I think you should start for London as early as possible. The plan already made by you is agreed by me. So you can go ahead with the plan. Our only plan should be henceforward to spread the Sankirtana activities and sell our publications. Publication of Back To Godhead is entrusted to Rayarama, and for publication of books, Brahmananda is entrusted. For business Gargamuni is entrusted. So let us combinedly execute the Krishna Consciousness movement in full swing.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harivilasa

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Montreal 25 July, 1968

68-07-25

Delhi

My Dear Harivilasa,

Please accept my blessings. I am in due receipt of your letter dated July 8, 1968, and regarding your previous letter or any other letters, it is my habit to reply each and every letter. You have complained that in Canada your letters are missing. This is not a fact. Of course, since the last four days there is a postal strike, nation wide in Canada, and there may be some irregularities now. But I have received all your letters in the past regularly, and I replied them also, without delay. The letters are missing somewhere in your return address, because you are moving very swiftly, from one place to another. And I think if you want to do some real service to Krishna, and to the society, you should now fix up your mind to follow my instructions and do some tangible work. Unless you fix up your mind to serve your Spiritual Master, Who is direct representative of Krishna, it is not possible to approach Krishna. Krishna is approached through the transparent via media, of Spiritual Master. Anyway, the letter which you sent me 3 weeks prior was duly received by me and I have duly replied them point to point, and if you have not received that letter, I am enclosing a true copy of the reply which will clear all the points raised by you. Regarding the Murtis, the letter will explain.

In your letter under reply, I find that you are now anxious to return to the USA. I do not think that you will be more serviceable in the USA than in India; I think if you try to remain in India in fixed up mind, you can do greater service to Krishna. The first thing is that many of my disciples are always ready to go to India, but I do not encourage them to go there at the present moment because practically we have no organized branch there. Acyutananda has formally opened a branch in Delhi, c/o Radha Press, but I do not think it is acting very nicely. Because you are not combined. If you combine together there, following my instructions, you can develop a branch in India anywhere very nicely. How to do it, that I shall give you instructions. You have simply to carry out my instructions in that respect. But at the present moment you are not prepared to follow my instructions. You are simply visiting different places, for sight seeing recreation. This sort of service is not accepted by Krishna. You are thinking of coming back to USA because your sight seeing business is now finished. But now you should think what service you have rendered to Krishna by going to India. Sometimes back, when you were in Navadvipa, I asked you to send some mrdangas, but you declined to execute the order. I asked you also to develop one asrama at Mayapur, that also you declined. Similarly, Acyutananda was bent on opening a center at Kanpur, and the result is that instead of opening a center, there, he has lost two typewriters, taken away by force by some rogue there.

So, so long whatever you have done, both you and Acyutananda, let us forget those things. Now if you decide to work rigidly on my instructions in India, then I can give you necessary instructions. Otherwise, you can do whatever you like.

Regarding your coming back, it is not very good that you are begging money from Indians to come back. I understand that you asked for help from Mr. Poddar, Rs. 5000 as loan for your coming back to the USA. Such kind of begging does not behoove for the American students. It is against the reputation of American wealth, as well as our society. Even though you get some money by such begging, the government will not allow you to return to USA with Indian money. You have to take money from your country for coming back, or you have to take help from your ambassador in India for coming back. The Indian government cannot pay anything from the Indian exchange to outside countries. So do not try to make collection for coming back to the USA. For your coming back, either your family members or your government or somebody here must send you money or a ticket for coming back. Last time when I was coming back the same difficulty arose, and I had to pay my ticket fare as well as Kirtanananda's ticket fare, amounting to Rs. 11,000, from my book-fund, which I dispatched to USA. I dispatched 13,000 Rs. worth books from India, out of which I have paid that 11,000 Rs. So this is the exchange condition. I think therefore, that when you have gone to India, for the time being you should forget your mother country, USA. A Krishna Conscious person is supposed to be without any designation. So why should you think yourself as a citizen of USA? You should always think yourself as servant of Krishna. And as servants of Krishna, you combine together and develop a nicer International Society in India. There are so many works to be done there. The Radha Press was entrusted for printing of my books, and he was paid 2000 Rs. in advance for printing of the books, but they have informed Acyutananda that they are unable to print the books. Now neither they are returning the money, nor printing the books, and I do not know what is the meaning. Please try to settle up this matter. Ask Hitsaran Sharma to return back the money and deposit in my bank so that I can pay the money to some other press and begin the printing of books immediately. I am very sorry that he has neither printed my books nor is giving me the chance to get it printed in another press. So all of you 3 immediately settle up this thing and let me know the result. I have already written to Acyutananda about this 3 times, but no effect is there till now.

In the concluding part of your letter, you write to say, "All of the westerners here in Hrsikesa show keen interest in Krishna Consciousness and some even attended large Kirtana at Gita Bhawan with us." From this one line you should know and understand how much potency is there for preaching our philosophy of Krishna Consciousness to the western people. The western boys and girls, actually they are frustrated in their material opulence. They are searching after something spiritual. That is a fact. And you personally already know better than I can explain. So if you can consolidate all these western youngsters in search after some spiritual enlightenment, this will be a great service to your country, to your community, and to the world at large in the transcendental loving service of Krishna. Try to organize this movement in India. Attract the western youngsters to this Krishna Consciousness; have at least 3 centers, one in Hrsikesa, one in Vrindaban, one in Bombay. I am stressing on Bombay center for the fact that in Bombay, you will find a better atmosphere of English speaking people. In Bombay, 99% both men and women of all denominations, they speak English. So there you will have better chance for mixing with the Indian people. And in Hrsikesa, the westerners are attracted for finding out some recluse, for practicing so-called yoga. So if you can attract all the westerners in India in that way, it will be a great service, and I am repeatedly requesting you to take up this matter seriously and combine together.

Yes, we are planning to go to London as a Sankirtana party of 12 heads, by the month of September. And Mukunda in San Francisco and Hamsaduta in New York, they are combinedly planning this scheme. But I think you have got better responsibility in India than to come here and join them. As they are doing the Sankirtana program here nicely, similarly, you can also combinedly do the same work in India to attract the westerners who go there for some spiritual enlightenment. I think you will understand me right and try to do your best to give a shape to this idea.

Thanking you once more, and hoping you are keeping in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 29 July, 1968

68-07-29

My Dear Brahmananda,

Please accept my blessings. Krishna will save you do not worry. Let us forget about our past incidents with Hayagriva and Kirtanananda. Treat Kirtanananda as bona fide and address him as Kirtanananda Maharaja. He should be first offered obeisances and he will return the respect to his Godbrothers. I am expecting you here as Vamana das has informed me. The strike is still going on. If you do not come then talk with me by phone. Please be brotherly with Hayagriva and Kirtanananda. They have come back with sincerity. Hope you are all well. I am fit.

ACB

Letter to: Gurudasa

-

Montreal 29 July, 1968

68-07-29

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 21 and 23 of July, and I am very glad to learn that some new devotees, boys and girls, are coming to the temple, and I request you to take care of them carefully. What about that boy, Patel? I do not hear about him.

Regarding London-yatra: Fifteen means including you and your wife. The calculation is 3 pairs from San Francisco, and 2 pairs from here. These 5 pairs is 10 heads. Myself is 1, so it is 11. And 2 or 3, utmost 4, Brahmacaris. So your name was never excluded; if you do not find your name mentioned, it is a mistake. So there is no reason for you to feel disturbed. I am very happy that you are putting the London plans into "full gear" now, and please do it, and as nicely as possible.

I very much appreciated your nice pictures and as well, the news clipping. It is all very much encouraging to me.

I hope both you and your good wife are well, and all is going nicely there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Montreal 29 July, 1968

68-07-29

My Dear Madhusudana,

Please accept my blessings. I thank you very much for your letter of July 17, and of July 25, 1968, and have noted the contents carefully. Yes, by keeping engaged in Krishna Consciousness activities we can keep out of Maya's clutches, and there are so many nice engagements, as you have stated. By your sincerity and service attitude you are making good progress; by your letter it is shown.

Regarding your question about the picture of Lord Caitanya with six arms: This form was shown to Ramananda Roy, and Sarvabhauma Bhattacarya. This is called Sadbhuja Murti. This Sadbhuja Murti is worshiped also by the devotees of Lord Caitanya, and especially the Murti is situated in the temple of Jagannatha Puri. Sometimes when you may go to India and visit the temple of Jagannatha, you will find this Murti.

Affection for God-brothers is nice, it is a good sign. Affection for God-brothers as well as for all other living entities, even they are not God-brothers, these signs are seen in the advanced devotees. There are three kinds of devotees: The lower grade devotees, they have high regard for the Deity in the temple, but not very much regard for devotees or people in general. The second grade devotee takes compassion with innocent non-devotees. In that stage, he has got 4 kinds of vision: one is that he always keeps Krishna as the most Lovable Object, second is that he makes intimate friendship with his devotee God-brothers or any other devotees, third is that he takes compassion with innocent non-devotees, and tries to convince them about the importance of Krishna Consciousness, and fourth is that he does not take any serious interest for the atheist class of men. The first grade devotee, of course, sees everyone in relationship with Krishna and as such, he makes no distinction between a devotee or nondevotee. His vision is high grade, because he sees that everyone is engaged in Krishna's service directly or indirectly. This position of high-grade devotee should never be imitated. It was possible only in Lord Caitanya or Lord Nityananda, or Haridasa Thakura. Thakura Haridasa was so powerful that he could convert even a harlot. But we should not try to imitate Haridasa Thakura or Lord Caitanya. Our position is in the second grade platform. We should not be satisfied remaining in the third grade platform. But we should try to elevate ourselves in the second grade platform. So far the first grade platform is concerned, it is not attained by our endeavor, but it is possible when we have full Grace of Krishna. It completely depends on the causeless Mercy of Krishna.

Subhadra is yogamaya. The spiritual energy is called yogamaya. And she has 16 different expansions. Out of these 16 expansions, Subhadra is one. The mahamaya of the material energy is also expansion of the energy of yogamaya; and both yogamaya and mahamaya are equally important to Krishna as much as any government department is equally important for functioning of the government. The police department may be horrible for the criminals, but to the government it is a department as good as university department. Similarly, mahamaya is horrible to the conditioned soul, but to the liberated soul, there is no fear of mahamaya, because he is protected by yogamaya. It is stated in the Bhagavad-gita when Krishna said the following: "I am not visible to everyone on account of being curtained by yogamaya." So when a conditioned soul surrenders unto Krishna, the yogamaya winds up the curtain and Krishna is visible to the devotee.

Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

August

Letter to: Upendra

•

Montreal 3 August, 1968

68-08-03

My Dear Upendra,

Please accept my blessings. I am very glad to receive your letter suggesting a branch in Vancouver, and it is very encouraging. Please negotiate with your friends as soon as this postal strike is over, and if there is a suitable place to open a center, I am agreed to this proposal. In the meantime, Hamsaduta is coming and I shall consult with him also, and if possible we will go to Vancouver. Regarding Gargamuni's proposal: I am writing him separately and you will know the result from him. If Gargamuni's business is going in San Francisco nicely, he should not for the time being divert his attention. There are two friends also known to me, in Vancouver, and I have written them letters but I have not received any reply from them, probably due to the postal strike. Anyway, I am anxious to open a branch in Vancouver, and as soon as there is favorable circumstances, either through you or through any other friend, it will be a great pleasure for me to open a branch there. I hope all is well in San Francisco, and you are feeling in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Please locate and send to New York, the following medicines: Triphala-(brownish powder, appears like earth, and with faint sweet odor.) Baraillaich-(ground up nuts, very pungent odor-you ground up such nuts in S.F., after they were sent from Acyutananda in India.)*

ACB

*you can send them here (Montreal) when the strike is over
ACB
Letter to: Gargamuni

•

Montreal 3 August, 1968
68-08-03
My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter via New York, dated July 23, 1968. The bicycle accident may be ignored, because even if there is a case against you, you can plead that the man was going, and all of a sudden he turned imbalance, and dashed with my car. So it was his fault, he could not keep balance with the cycle. And as soon as I saw him dashed, I stopped immediately and what could I do more? In India such accidents are never taken seriously by the police, because in busy streets, cycling is prohibited. So your decision not to pay him any money is right. Besides that, if he was to institute a case against you, he should have at once reported the matter to the policy nearby.

Regarding your business: This ebb tide and flow tide of business we should always expect. But so far I know that you do more business by traveling. Under the circumstances, the showroom you are keeping is extra expense. I do not know who looks after your store in your absence. So you can take action according to the necessity of business, because we must use our full intelligence in any matter. Anyway, if you find it too much inconvenient to stay in San Francisco, you can come to Vancouver or London.

I hope you are feeling well, and similarly all your God-brothers and sisters there.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Pope Paul VI

•

Montreal 3 August, 1968
68-08-03
His Holiness The Pope, Paul VI Vicar of Jesus Christ State of Vatican City Rome, Italy
Your Holiness:

Please accept my respectful humble obeisances at Your lotus feet. I beg to introduce myself as an Indian monk, following the Vedic principles of religious life, and at the present, I am in the renounced order of Sannyas (aged 72 years) and preaching God consciousness all over the world. I came to America in 1965, and since then I have many followers belonging to both Christian and Jewish faiths. And I have established 8 centers of Krishna consciousness temples in the USA and Canada. In the month of September, 1968, I am scheduled to go to London on this mission, and maybe I can visit other cities of European countries.

My mission is in the line of Lord Caitanya, Who is Personified Love of Godhead, and Who advented Himself 482 years ago in India, and preached God consciousness all over the country. His mission is to revive God consciousness all over the world, on the basis of Srimad-Bhagavatam (Science of God). The principle of Srimad-Bhagavatam is that any religious faith which helps a man to develop Love of God, without any motive, and without being hampered by any material condition, is transcendental religion. And the best process or the easiest process, in this age especially, is to chant the Holy name of God. From this definition of religion as we find in the Srimad-Bhagavatam, the criterion test of religion is how it helps people to develop his dormant Love of God, which is not artificially invoked, but it is aroused from within by bona fide association of devotees and hearing about God.

The human form of life is specially meant for this purpose, namely, to invoke the dormant Love of God, because better development of consciousness is found in the human body. Animal propensities for sense gratification equally found both in man and animals. But the special significance of human life is to achieve Love of God as the prime perfection of life. Unfortunately, at the present moment people are more concerned about the principle of sense gratification, or the animal part of human life, and they are gradually declining in God consciousness. This tendency is very much deteriorating, and because Your Holiness is the Head of a great religious sect, I think we should meet together and chalk out a program for cooperation.

The human society cannot anymore be allowed to continue a Godless civilization at the risk of decreasing truthfulness, hygienic principles, forgiveness, and mercifulness. Because on account of predominance of these principles at the present moment, duration of life, strength, and memory of the human being is decreasing. The human society is gradually degrading in the matter of religiosity, and justice; and "might is right" is gradually taking the place of morality and justice. There is practically no more family life, and the union of man and woman is gradually degrading to the standard of sexuality. I understand it from reliable sources that people are trying to get Your Holiness' sanction for contraceptive method, which is certainly against any religion of the world. In the Hindu religion, such contraceptive method or abortion is considered equivalent to murder.

Therefore, in the matter of sex, the human society is gradually degrading even less decent than the animals. As a result of unrestricted sense gratification, even in ordinary dealing, a man cannot trust another man, because the cheating propensity of a man has increased beyond imagination. Attraction of young boys for young girls is no more as a matter of love, but such attraction is only on the basis of sexual potency. As soon as there is slackening of sex life, there is immediately the divorce petition.

In India, which was one day the land of religion and Brahminical culture, things have deteriorated to such an extent that a man in a higher caste is recognized simply by putting a piece of thread on the body as a sign of sanctity. The so-called Swamis are cheating the public because the public also want to be cheated by cheap method of self-realization. They are practicing so-called yoga performances for the matter of reducing fat, and keeping the body fit for sense gratification. If somebody has no sufficient money, it is very hard for him to get justice from the court. And if anyone can simply bluff by so-called advancement of knowledge, he is offered the doctorate degree. If a man is poor, he is at once accepted as non-civilized. If a man is falsely proud, he is accepted as civilized. By frustration, people are gradually becoming communists and hippies, and the guardians of the society must now take up the situation very seriously, without further delay.

The Krishna Consciousness movement is meant for overhauling the whole situation. We are creating men of character, and we are training our disciples to become Lovers of God, or Krishna. From the very beginning, they are trained to refrain from the following four principles of degradation: 1) Sex life outside of marriage, 2) Meat eating, or eating of any animal food, 3) All forms of intoxication, 4) Gambling and idle sports. The teachings are based on authorized movement of Lord Caitanya, on the principles of Bhagavad-gita, as the beginning, and Srimad-Bhagavatam as the graduation.

I do not wish to prolong the body of this letter further, but if you think that a meeting with You will be beneficial for the human society at large, I shall be very much pleased if Your Holiness will grant me an interview. Thanking you in anticipation for an early reply.

Yours in the service of the Lord, ACB

Letter to: Brahmananda

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Montreal 7 August, 1968

68-08-07

My Dear Brahmananda,

Please accept my blessings. Krsna will save you do not worry. Let us forget about our past incidents with Hayagriva and Kirtanananda. Treat Kirtanananda as bona fide and address him as Kirtanananda Maharaja. He should be first offered obeisances and he will return the respect to his Godbrothers. I am expecting you here as Vamanadeva has informed me. The strike is still going on. If you do not come then talk with me by phone. Please be brotherly with Hayagriva and Kirtanananda. They have come back with sincerity. Hope you are all well. I am fit.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nathan Baruch

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Montreal 7 August, 1968

68-08-07

My Dear Nathan Baruch,

Please accept my blessings. I am so glad to receive your letter, without date. (In future, while corresponding, please try to put the date of writing.) I received your letter a couple of days ago, but could not reply you due to the mail strike. It is expected that the mail strike will end by tomorrow, as it is announced about their settlement, but still I am not certain. I am therefore replying your letter by posting at Boston. Hope you will receive it duly.

Your letter is very encouraging, and I think in future your enthusiasm and energy can very suitably be engaged in the transcendental loving service of Krishna. Everyone of us has got a certain amount of good energy derived from Krishna, and when that energy is employed under the expert direction of Spiritual Master, one's life becomes successful. That is the secret of Krishna Consciousness. The Spiritual Master must be bona fide representative of Krishna, by disciplic succession, receiving orders from the superior, and the disciple must agree to abide by the orders of the Spiritual Master. This is the simple method of spiritual advancement; if you remember this principle it will be very nice. If you can carve Radha Krishna Murti very nicely, it will be a great service to the society. There is a quality of wood, which is very hard and strong and black and heavy; in India we call it iron wood. I think it is called ebony here. If you can carve Krishna from this ebony wood, and Radharani from another wood, one which is very hard, and of golden color, and from this same golden wood, Lord Caitanya (all of Them 24" in height, and Radharani a little less) then you can begin this work immediately. I'm so glad to learn that you are eager to serve Krishna in every way possible. This mentality is very rare, and I guess that you must have been engaged in Krishna's service in your previous life. To begin eager to serve Krishna is the greatest achievement after many many duration of pious life. So I entrust you to begin this work immediately. And concentrate your energy making this art perfection. So far Radha Krishna Murtis are concerned, you have many pictures in San Francisco, and you can do accordingly, and so far Caitanya Mahaprabhu Murti is concerned, I am giving you a rough diagram herewith. (Murari has got one diagram drawn by Gaurasundara under my supervision which you can also see.)

So far Sankirtana is concerned, that should be continued in all circumstances. Chanting of Hare Krishna, Sankirtana is our life and soul. Side by side, if possible, then you can attempt for the ISKCON restaurant and Krishna Prasadam distribution, but this I think is secondary. I can understand from your letter that you have varied energies, and you want to employ all of them into the service of Krishna. Please try to do as above mentioned, and it will be a great pleasure for me and a delight for all others.

Hope you are well and I shall be glad to hear from you by return of post. Please convey my blessings to all the disciples and inform Krishna das that I have received one letter from his good mother, and I shall reply it within a day or two, and I am very much obliged to Krishna das's mother for her kind letter to me, and hope she is well and happy.

Your ever will-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 8 August, 1968

68-08-08

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated July 16, as well as July 30, 1968, together through Vaikunthanatha dasa. The press cuttings were nice. Pictures appeared to be very attractive, and it is learned that it is the biggest daily paper in New England. So it is good publicity. Janmastami is to be performed on the 16th of August, and the next day is my Birthday.

The feasting should be held on the 17th, so that you can finish two festivals in one-namely, Nandotsava and Vyasapuja (Spiritual Master's Birthday).

I know you are doing your best to maintain the establishment of Boston center, and Krsna will certainly help you someway or other. Do not worry. I am a little anxious to understand about Jadurani. When I was in Boston, I saw her weaker, and I asked her what was the trouble. She said that it was not very serious. But now I can understand that the ailment is increasing. So she must have complete rest-no work for the time being, and positively she should not play mrdanga. I understand that she is determined to keep going at top capacity, and it is good that you have restricted her. I do not know whether Saci Suta is still there, but if he is there, show him this letter and I am asking him herewith that he may stay with you for some time. Uddhava has already joined the printing work, and I have decided that as soon as Advaita and Uddhava gives me assurance that they will be able to conduct a regular press with other assistants, I shall immediately start one press in New York. You will be pleased to learn tha I have already my immigration visa in Canada. So there will be no difficulty anymore for going to USA. It may be that I may also get American visa.

Regarding collection from the public: I think you should take special license or permission from the authority because as a religious society, we can collect in such a way. Simply the authorities have to be informed that we are a serious institute for spreading God consciousness, and that we are not professional beggars. This method of chanting in the park, distributing Prasadam, and selling our literature and making some collection, is just the way by which we can make both propaganda and maintain our institution. So this process must be continued with necessary sanction from the authority. I think there will be no difficulty in getting such sanction.

Regarding Prasadam: It should be cooked in the temple, and nowhere else, and both the Brahmacaris and the Brahmacarinis shall partake of the Prasadam in the temple. I understand that you are working also very hard, so I request you to take care of your health also.

Regarding the location of your temple: I can understand that the students are not very happy neighbors. Practically they are not students. Because the system in your country to allow the boys and girls enjoying sex life from the very early age makes them most irresponsible and careless. Student life means complete celibacy, but that is not observed in your country, rather they are indirectly encouraged by distribution of contraceptive pills. If things are allowed to go on like this, the future of the Western world is very dark. By such unrestricted association of young boys and girls, is gradually turning them to be victims of the hippy and communist philosophy. So far I have considered it is very difficult to turn the people's face toward spiritual advancement. There is so much protest all over the world in the Catholic church on account of the Pope's refusal to sanction the contraceptive method. Even if you change the locality, you cannot expect very good audience. But still, wherever we may remain, we have to chant and distribute Prasadam, and I think the best method is to do it in the public parks.

That the Brahmacarini ashram is a good success is very good news. But the best thing will be if the grown-up Brahmacarinis get married. According to Vedic culture, woman is never to remain independent. I shall be glad if the Brahmacarinis can have nice husbands, and live as Grhasthas. But if they cannot find out good husbands, it is better to remain a Brahmacarini all the life, even though it is little difficult.

I am sending herewith two tapes for Srimad-Bhagavatam. I do not know if there are any other tapes with you, but you may send them back after typing. It is heard that the postal strike is ending, and the working of the post office will begin from tomorrow, but do not know whether it is going to happen.

Hope you are all well, and that Jadurani is feeling little better, and she must take plenty of rest.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 8 August, 1968

68-08-08

My Dear Brahmananda,

Please accept my blessings. You will be pleased to learn that I have got now immigration permission and identification card in Canada. So there will be no difficulty to go to USA anytime. I have not heard anything from Gargamuni, whether he is already gone to Vancouver. By the end of this month we will have to vacate this apartment, and I do not know whether I am going to London or Vancouver.

Uddhava has taken the German book, and I do not know whether you wanted it back. What about the news of the mrdangas from Dwarkin? I think from tomorrow the postal work will begin, and now you can reply by post all the news of New York.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Wendy Weiser

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Montreal 10 August, 1968

68-08-10

San Francisco

My Dear Wendy Weiser,

Please accept my blessings. I am in due receipt of your nice letter of August 4, 1968, and I thank you very much for it. Yes, this is a very nice proposal. It is very good that you would like to go to Boston to the Brahmacarini asrama under Jadurani's care. Please go there as soon as it is convenient for you, and Jadurani will be very pleased to receive you there, along with the other Brahmacarinis.

And when you are in Boston, it is not very far from Montreal, so you can come here to visit. And when you come here, we shall talk together, and I shall initiate you as my disciple if you so desire. And I shall be very pleased to meet with you and also Saradia, if she also comes here.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Montreal 12 August, 1968

68-08-12

My Dear Hayagriva,

Please accept my blessings, and offer the same to Kirtanananda Swami. I hope you are both well and your program for constructing New Vrindaban is going nicely. I am always very much anxious to hear how you are progressing in this connection and please therefore keep me informed.

Just on Saturday, several devotees have arrived from San Francisco: Mukunda, Janaki, Gurudasa, Yamuna, Syamasundara., Malati (and their little child, Srimati Sarasvati devi), and Saradia, all of them have come here for two weeks to practice together as our Sankirtana party, then they will all go to London and begin preparations for our center there. They are all ready for opening up a center there, so we are going to try to make it as successful a venture as Krishna desires. While they are here, we are having rehearsal of Kirtana daily, and I want also that they shall practice rehearsal of your play, about Lord Caitanya's activities. So if you can send a copy of your drama as soon as possible, they will begin rehearsing how to do it.

Please send it immediately if possible, and I shall keep you informed how they are progressing in their presentation of it.

Hoping you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Montreal 14 August, 1968

68-08-14

My Dear Upendra,

Please accept my blessings, and offer the same to Gargamuni. I am in just receipt of your letter dated August 12, 1968, and have noted the contents carefully. In the meantime, I also received a letter from Mr. Renovich, which I have also replied and as he is very much eager to receive me there, he writes to say that I can reside with him so long there is no place of our own. As such, I have replied his letter that I am prepared to start next week by the 21st of August 1968, so you can let me know by phone (our number of the temple is 849-4319) whether I shall start or whether you are going to arrange for the passage money. So everything should be informed immediately after consultation with Mr. Renovich, and then I shall prepare myself also to go to Vancouver. When I reach there, other things will be discussed and done it properly.

Kirtana means both lecturing and chanting with music. The chanting with music is specially attractive for the mass of people, but talking from philosophical point of view on Krishna Consciousness is also chanting. The whole Srimad-Bhagavatam is full of philosophical discussions and we are prepared to present our Krishna Consciousness movement both ways, whichever is suitable in special circumstances. If Mr. Renovich is interested only in philosophical discussions, we are prepared for that. But at the same time we are concerned mostly with the mass of people, therefore Hare Krishna kirtana is our life and soul. So there is no problem if Mr. Renovich is especially interested in scholarly philosophical discussions.

As he has invited me to live with him, since immediately we have no apartment of our own, you must see personally whether my living with Mr. Renovich will be suitable. Because you know that wherever I live, I live separately and my cooking and everything is done by my devotees. And under the circumstances, if the apartment of Mr. Renovich is too crowded, for Gaurasundara and his wife and myself all,* still you will have to do everything for me. That is, I cannot eat with Mr. Renovich, my food must be prepared separately, etc. So whether such facilities are available at Mr. Renovich's apartment, you must see personally all these points, and then let me know, whether or not I shall start.

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*If so desired Gaurasundara and his wife may wait till we have our own apartment and I can go alone for the time being. So let us know what to do.

Letter to: Hayagriva

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Montreal 17 August, 1968

68-08-17

My Dear Hayagriva,

Please accept my blessings. I am so glad to receive your note dated August 13, 1968, with the copy of lease agreement and I have gone through it carefully. When you were here I suggested to purchase the land out-right. But I think it has not been possible. But on the face of the lease, it appears as good as sale document.

But the clause, "Excepting and reserving however, all of the coal within and underlying said property, and subject to the mining rights and privileges set forth in the deed conveying said coal, made by Joseph E. McCombs, et al., dated March 30, 1903, recorded in said Clerk's office in Deed Book 98, at page 185," has caused my headache. I do not know what is written there in the Clerk's office in Deed Book 98, but on common sense, it appears that the area is coal mine or oilmine. Under the circumstances, if in future coal industry is developed and if it is required, the government may at once ask us to vacate and no law can stop it. Even if the government does not acquire our land, if in our vicinity some such industry (coal or oil industry) is started, the whole idea of Vrindaban will fade away. Vrindaban conception is a transcendental village, without any botheration of the modern industrial atmosphere. My idea of developing New Vrindaban is to create an atmosphere of spiritual life where people in bona fide order of social division, namely, Brahmacaris, Grhasthas, Vanaprastha, Sannyasis, or specifically Brahmacaris and Sannyasis, and Vanaprasthas, will live there independently, completely depending on agricultural produce and milk from the cows. The life should be simplified without being hampered by laboring day and night for economic development, without any spiritual understanding. The New Vrindaban idea is that persons who live there will accept the bare necessities of life to maintain the body and soul together and the major part of time should be engaged in development of Krishna Consciousness. The whole Vedic principle is to develop Krishna Consciousness, without creating much botheration for the program of sense gratification. Industrial development (or mining industry) in the neighboring places will mar the whole idea. Now you have to consider, yourself, looking forward to the future, of the land, and then decide, what to do. I do not like to have New Vrindaban with industrial or mining areas. I have got experience of them in India, that the mining areas are simply next to dungeon. The workers in the mines are considered to be residing in the hell. And we can never expect any good behavior from such workers. So we must think of the atmosphere around Vrindaban. In India also our present government, they are trying to develop industries in the vast tracts of land around Vrindaban, and creating a hellish atmosphere. So I shall request you to be assured of the future of the land, and then do the needful. The summary is that the face of the lease agreement appears to be all right, but I am thinking of a spiritual development. I hope you have received my previous letter and I am expecting your reply as soon as possible.

Last night we celebrated here Janmastami festival very gorgeously, and many Indians in large number attended and they contributed also very liberally. One Madrasi gentleman demonstrated a Krishna dance by his two young daughters, and it was nice. At the present moment, many devotees from San Francisco, New York (specifically your intimate friend Umapati, is present here) have come here. Today they will observe Vyasa Puja ceremony (my Birthday Anniversary), so from this day, I will be stepping on the 73rd year. I hope the remaining days of my life may be utilized to serve you all Western devotees of Krishna. Please pray to Krishna that he may give me the necessary strength to discharge the duty entrusted by my Spiritual Master. Convey my blessings to Kirtanananda, and I hope you are all doing well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayananda

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Montreal 17 August, 1968

68-08-17

My Dear Jayananda

Please accept my blessings. I am in due receipt of your letter dated August 12, 1968 and I have noted the contents. I am as much anxious to go to San Francisco as you are always anxious get me to San Francisco, and receive me there. But immediately I never said to Pradyumna that I can go to San Francisco, so immediately do not arrange for renting any apartment, because I am contemplating on going to Vancouver. It is not yet settled, but there is chance of my going there and I wish to go to San Francisco from there. Yes I have inquired from Govinda dasi that she and her husband can utilize the half ticket facility, so when I settle to go, certainly I shall ask you to send me the necessary money and I am so pleased that you are always ready to send us the required money and return back to San Francisco. In the meantime, please go on as usual, and I am so pleased to learn that the Patels are taking great interest in our temple affairs. Please convey by blessings to all the boys and girls there.

Last night we had very nice performance of Janmastami ceremony and all the San Francisco devotees and some of the New York devotees including Uddhava are all now present here. The Indian public here also took great interest in this program this year. And today they are performing both the Vyasa Puja and Nandotsav ceremony.

Regarding Murli Manohar Murti, I understand that the Patels are ready to present silver Murti, but we cannot worship Murli Manohar alone, without being accompanied by His most favorite consort Radharani. You know that we worship Radha's Krishna. We should always understand that Krishna is sold to the loving service of Radha, therefore Krishna cannot be alone. And the Gaudiya Vaisnavas they want to see Krishna as Radha's property. Therefore, if Mr. Patel can present a Pair of Radha Krishna Murti, not less than 18" in height, never mind even They are made of yellow brass metal, that will be very nice. And if They are made of silver, that is still more nice. And it will be my great pleasure to install the Murtis in the temple as soon as They are ready. If it is possible to rent a bigger place for our temple, even without possessing the same as our property, I think that will be a great facility. I understand that new men are now coming in the temple. You may consult with the Patels about this and do the needful. Thank you all very much for your doing nicely in San Francisco.

Yesterday, Mukunda and Gurudasa were telling me that the man known as Asoka Fakir, now living in San Francisco, is advertising himself that the members of our temple are all his disciples. This man has written me letter also, from which I can understand that he is a hodge-podge man. He is not a pure devotee of Krishna, neither his behavior is quite up to the standard. Therefore you should warn all our devotees not to mix with this man very intimately.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Montreal 19 August, 1968

68-08-19

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 12, 1968, and I have noted the contents carefully. Regarding the missing first 15 chapters, rest assured there will (be) no difficulty to get them back, and I am just remembering where they are lying. Most probably it is in India, so in my next letter, I shall inquire from Acyutananda or if you desire, you can inquire from him, also. His address is, c/o Radha Press, 993/3 Main Road, Gandhi Nagar, Delhi-31.

Regarding collection from the park: Please try to get the permit. This will help us getting such permit in all other centers. This responsive contribution of our kirtana is very nice program for our propaganda. If you are successful in this matter, then there will be no difficulty about our financial position. If we can sell our books and literature and have some collection from the public, then our economic problem is solved. So try to get this permit with your great endeavor. Another thing, you will be pleased to know that I have advised Sacisuta to go to you and join you. He is now in San Francisco, and you can also write to him as I have advised to join you, you can also send him an invitation letter. That boy is searching out a nice place of peace so that he can execute Krsna Consciousness; I think he was not satisfied in Los Angeles, so he proposes to go to Buffalo, but I have advised him to go to you, and if you invite him, it will be nice. So far Jadurani is concerned, inform her that this body is Kṛṣṇa's body. Therefore, she should take care of her health. Of course it is very encouraging that she puts forward service of Krsna first, then all other consideration. It is very nice, and I very much appreciate this attempt. But still, we should not neglect about our health. Because the body of a devotee is not material. The body of a devotee should not be neglected as material. This has been warned by the Gosvamis, that we should not neglect any material thing if it can be used for Krsna Consciousness. So her body, because it is engaged in Krsna's service, is valuable. So not only she, but all of you, should take care of this poor girl. She has left her parents and she is unmarried, no husband, so of course, she is not poor, because she has got so many God-brothers, and sisters, and above all Krsna, she is not at all poor. In spite of that, we should care about her health. That is our duty, and inform her that she may not strain beyond her capacity. Of course, such kinds of trouble may come and go, a devotee s not afraid of such things, but still it is our duty to think always that this is Krsna's body, and this must not be neglected. So far the Mahajana comic picture, it was very nicely drawn, but actually it is not so distinct. Next time, I request that picture must be very distinct and clear. There is no question of hurrying. I have given some hints to Brahmananda about a story of a mouse and a tiger, and you can ask him for the hints. And he will give you. In the meantime, if Brahmananda asks you to join in some important meeting, I think you will be able to go for a day or two. I am so glad that Sriman Srinivasa is already contributing some money for the activities of the society, and please convey my sincere thanks to him, and Krishna will be very much please, for his mentality. Regarding your question: Is it not true that by service I am with you? It is very correct. You are not only in connection with me, but you are connected with the whole posterity, up to Krishna. It is so nice thing. By service only, we are connected. As it is stated in the Srimad-Bhagavatam, "Sevon mukhe hi jihvadau svayam eva sphuraty adhah." So the presence of Krishna is always everywhere, but it is simply manifested by your service. That is the technique. "Sabhung Kalidumbrum" everywhere Brahma is present. Just like everywhere there is electricity. It is the technical art that brings out electric power from everywhere. So by service, you are not only in touch with me, but my Predecessors, the Acaryas, up to Krishna. The fourth Canto Bhagavata is already there, and I do not know how far you have made progress, but do not be in hurry. The temple organization is your first business, and editing secondary, because there are many others also who can do that. But the organization of the temple and to make the Boston center a nice center, because there are so many young men students. and we are specially interested in the younger generation because they can accept this philosophy very quickly. And in the Srimad-Bhagavatam it is recommended by Prahlada Maharaja that unmarried boys should accept this Bhagavata dharma or Krishna Consciousness for their life's benefit. We have to convince them about this, that this life is very valuable so long this material education has misled us. Misled us in this way, that it is without Krishna Consciousness. So when Krishna Consciousness added to this material advancement, it becomes aromatic gold. Gold is very beautiful, but if there is some aroma, aromatic gold, if it is available in the market, it will have greater value. So material civilization is very good for comforts of the body. Now if we do not utilize the strength and comforts of body for Krishna Consciousness, it will be used for sense gratification. And that will degrade our position. So the younger section of this country should take it very seriously, that they should take to Krishna Consciousness, and the next generation will be a different public, in the western world, who are materially and spiritually advanced and they will be happy in this life as well as in the next.

Hope you are all well there, and please take care that Jadurani shall remain healthy and not over expend herself.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Montreal 19 August, 1968

68-08-19

My Dear Brahmananda,

Please accept my blessings. I was duly in receipt of your letter dated 13rd August, 1968, and noted the contents carefully. The London party led by Mukunda and Syamasundara. are going today to New York, and from there they will start for London. Please offer them good wishes and a nice send-off so that they can safely reach there and make an attempt for starting a nice temple there. So far Sivananda's affair is concerned, I have asked Mukunda to write to him and he will do the needful, or you can talk with him. And regarding the meeting for future constitutional form of our society, actually it is now needed. So immediately I may not be able to go and meet and they are also in hurry for going to London, but because they will stay for a few days in New York, you can hold a preliminary meeting between yourself, Rayarama, Syamasundara., Mukunda, and if possible, call Rupanuga, Satsvarupa, Kirtanananda Maharaja, because they are nearer. Your suggestion for a committee. and the names you have suggested, just like Jayananda, Subala, Gargamuni, yourself, Rupanuga, Satsvarupa, Kirtanananda, Dayananda, is very nice. In this also, I think Mukunda's name should be also added. Anyway, you can hold a preliminary meeting and make a draft. Then we shall ratify it in our next meeting when I may be also able to participate and do it finally.

Your prayer to Nrsimhadeva is acting, because I am improving. When I came to USA in December, I feel I am much improved than the position in which I reached USA. And possibly I can improve more and more, and if Krishna desires, I may be able to work with renewed vigor, although I have stepped on the state of 73 years of my life.

The other day there was nice Janmastami festival, and many Indians participated in the ceremony and they had very good collection. The meeting was very successful. The next day also they held Nandotsav and Vyasa Puja ceremony. That was also very nice. Last night, on Sunday, there was marriage ceremony of Satyabhama and Paramananda. Their parents also came, and it was very nice ceremony.

By the by, I beg to inform you that I have applied for immigrant visa for USA also, and in that connection, I have submitted one letter of appointment signed by Purusottama and by you with my permission here. Similarly, you can send me a letter reading as follows: The letter should be addressed to the Consulate General of the United States of America, 800 Place Victoria, Montreal 3, Quebec, Canada, and the reading matter should be as follows: ”Sir, I the undersigned president of the Inter. Soc. for KC beg to state that Swami AC Bhaktivedanta is the appointed Acarya (chief minister of religion) of this institution. This institution is incorporated in NY under the Religious Act number such and such and it has got the following branches all over the country.

Mention herein all the 6 branches in USA, namely NY, NM, Boston, SF, Buffalo, LA.

”His presence is very urgently required to transact the religious activities of all the centers, and the society is pleased to provide him for all his expenditures, in the matter of living, expenses, traveling expenses, and the publication of his books. His books are already selling very nicely and one of his books is being published by Mssrs. MacMillan Co. and so personally he has also a nice income, besides from our contribution for his maintenance. So in all circumstances, he will never be public charge. His services are profoundly needed by this religious denomination in the US and he will be simply carrying out the occupation of a minister of this religious institution.”

So you send me the above letter signed by you as president along with the photostat copies of certificates which you may have in NY. I have got the original, so if you have not got photostat copies then I shall have to get them here. While signing, just stamp our society’s seal which you have got with you.

I have given instruction to Yamuna to write one certificate form and in that connection she may require to see the seal dimension so if she wants to see, you can show or give her an impression of the seal.

Hope you are all well

Your ever wellwisher ACB

PS. As Jaya Govinda is working on behalf of the Society, I think the letter of guarantee which he has asked for may be sent. What about the Mrdangas and Harmonium from Dwarkin and what about the United Shipping Corp?

Is Kallan affair settled up?

Letter to: Balai, Advaita

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Montreal 19 August, 1968

68-08-19

My Dear Balai dasi and Advaita das,

Please accept my blessings. It was so kind of you that you have sent me a Birthday cake, and you will be pleased to know that Govinda dasi and her husband Gaurasundara, decorated the bread with nice different kinds of candles, and it was offered to Krishna and then I enjoyed the bread, part of it, and the rest was distributed to the devotees. It was very nice. The other day they performed my Birthday Anniversary, very decently, there were good gathering and people appreciated. And before that, there was Janmastami, at night all the Indians here, they joined and they contributed also liberally. So here the news are very good, as you have in NY and the London party they are proceeding to NY today and will reach there and stay for a few days, and then will go to London. Give them hearty send-off and good wishes.

I again thank you for your nice cake.

So far your work is concerned, now I am serious about starting a press as soon as possible, and because there is no other alternative, we must have a good press. So I have already advised about these things to Uddhava, and he will inform you. And I have also advised Purusottama that he trains somewhat in taking photographs, and some of the girl students, especially Annapurna, she knows how to use typographic machine, and her future husband, Ananda, he has also some idea of press work. So, and your wife Balai dasi, she has also some knowledge in typewriting, so I do not think there is any difficulty for conducting a press, and we must do it as soon as possible. Uddhava suggested that to start a complete press, it will require about $5000.00 so I think Krishna will arrange to supply the necessary money, but you should try to start the press as soon as possible. Of course, in Montreal there is sufficient place, and more students are coming here, being chased by the draftboard, under the circumstances, if it would have been possible to have a nice press here, then we could engage all the draft-age boys in the press work. But you say that NY is the best place, so we must start the press in the best place. That is first consideration, and Krishna will give us all strength, and printing of Bhagavatam and other Vaisnava literature is my life and soul, so press is the biggest mrdanga, recognized by my Guru Maharaja, so I shall request you to qualify yourself for such work as soon as possible, and with Krishna’s Name, let us start it as soon as possible.

Thanking you once more for sending me the nice letter and cake and offer my blessings to all other students, including your good wife, Hope you and Balai dasi are both well.

Your ever well-wisher, ACB

Letter to: Gargamuni

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Montreal 19 August, 1968

68-08-19

Vancouver

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of our letter dated August 13, 1968, and in the meantime I have also addressed one letter to Upendra, as well as to Mr. Renovich,* asking for the passage money to go to Vancouver, but I have received neither any letter nor any passage money from either of them. Under the circumstances, I can understand that the situation in Vancouver is not favorable for starting a center there immediately, so we can stop that attempt, and you may do the needful. But anything you do, that means starting a center must be first of all estimated that we must be able to continue it. Otherwise, rather we should not open a center in any place. Whatever centers we have already started that must be maintained. The London party is going to New York today, and from there they will start for London, as soon as possible. That center is immediately necessary, because we have no center in Europe. Anyway don't be worried if the Vancouver situation is not good; stop the idea, and you may go back to USA, as it is already suggested.

Hope you are both well, and be careful of your health. And don't be worried. Thanking you once more for your kind letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Having not received any reply from either of them. I am doubtful whether they have not received my letters. Kindly inquire what is the matter and let we know.

Letter to: Purusottama

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Montreal 19 August, 1968

68-08-19

My Dear Purusottama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 16, 1968, and have noted the contents carefully. I thank you very much that you are always thinking of me; similarly, take it from me I also always think of you. I could not have allowed you to go to New York but your service was urgently needed by Brahmananda, so I could not refuse that. Anyway, your service to Krishna, either with me or anywhere else, is the same.

Your writing of letter to Jaya Govinda in India is all right. But at any cost, if he is in difficulty and if the letter of guarantee is absolutely necessary, then it should be issued in his favor, as requested by him. Regarding your inquiry into Japan for reprinting the book, the best thing will be to arrange for our own press. Take quotation from the Japanese firm, but I do not think, unless we print in large quantity, it will not be very cheap. Similarly, you can also inquire from Hong Kong as you have described, I have no objection, but our next attempt should be to start our own press. As such, I have already instructed Uddhava about these things, and so far photography work is concerned, you have got some experience and you can learn about it sufficiently in the meantime. As soon as Advaita and Uddhava says the press can be started now, we must start our own press. That I have decided. And here, Anapurna, she has agreed and her future husband, Ananda, he has also agreed to work on the typographic machine. You can inquire the price of the typographic machine also. Last time we inquired from IBM about the typographic machine, or vari-type machine, so I do not know whether Rayarama has already purchased it, but our printing process should be on the typographic machine and vari-type machine, and get the photo of the prints. That will be the process of our printing. So you can inquire in the meantime.

Today, the London party led by Mukunda and Syamasundara. will reach to New York, and if Syamasundara. requires the copy of Bhagavad-gita, for translating it into German. So if he wants it you may hand over the copy, original copies, from my closet, and he will translate into German. Hope this will find you in good health; also, offer my blessings to Brahmananda, and others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sacisuta

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Montreal 19 August, 1968

68-08-19

My Dear Sacisuta,

Please accept my blessings. I am in due receipt of your letter dated August 9, 1968, and I can understand your problem.

The principle to be followed by devotee is clear and nice. It is stated in the Bhagavatam, that one should be chanting the Hare Krishna mantra in such a nice way that he shall become completely disassociated with any other contamination. That should be our point of view. Of course, that stage of reaching requires much time, still we should try to do it. So if you decide to stay in some place, with determination, without looking to the circumstances and concentrating your energy in the service of Lord Krishna, that will make you steadfast. Anyway, as you have returned from Los Angeles, and you are asking my advice to go somewhere else. I may inform you, of course Rupanuga's association is very good, and you want to go to Buffalo, but instead of going to Buffalo, if you can go to Boston and help Satsvarupa because he requires the assistance of a man like you, as he suggested in his previous letter, so if you have no any previous objection, then instead of going to Buffalo, you can go to Boston. That is my advice. But I have no objection if you go to Buffalo. But wherever you may go, the point should be that our main business is service to Krishna and awkward circumstances may happen anywhere, and we should be able to hold up to all such circumstances, steadfastly we will go on with our business of service to Lord Krishna.

The Boston center is also very important, because there are many students and Boston is educational center, especially there are so many universities so if you concentrate your energy and can organize the student community to understand our philosophy it will be a great service. Fortunately, in our movement the youngsters are attracted. And in your country, I have studied it thoroughly, that the younger generation is looking after some sort of new engagement, and they are not very much interested in the materialistic way as America is professing. This is very natural. When one person, or one community, makes such improvement in material advancement the next stage is the spiritual inquiry. So I have felt the pulse of your country, not of your country, but throughout the whole western world, and younger generation, they are in need of this Krishna Consciousness movement. And I am therefore sending a branch to Europe, beginning from London, and so you are very intelligent boy, and Satsvarupa is also very intelligent boy, and if you organize the students to attract them to this movement, it will be great service to your country, and to the cause of Lord Krishna. I hope with faith and dexterity, you will do the needful, and I shall be glad to hear from you occasionally. Hope this will find you all right.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Montreal 19 August, 1968

68-08-19

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 13, 1968, and noted the contents with so happiness. I am glad to see in your letter indication that within very short time, you have been entrapped by Lord Krishna's Grace and you have expressed your transcendental feelings in such a nice way, that I cannot but admire your capacity to grasp so quickly about the whole philosophy and I must pray to Lord Krishna for your more and more advancement in Krishna Consciousness, and be happy and successful even within this very life. That is my ardent desire.

The Krishna Consciousness is certainly the need for the western countries; I think timely I have come to your country, and if the younger generation like you will cooperate with me, I am certain this movement will give the western youngsters a transcendental gift which will be recorded in the progress of history. I am so much grateful to you and other devotees of the Krishna Consciousness society that it gives me a great pride that Krishna has given me association of such nice boys.

So far the nectarine of Krishna Consciousness is concerned, it is actually the thirst-quenching element of the dry material advancement. One Vaisnava poet, has sung so nicely, that this material world is just like a desert, and to cover the desert oceans of water are required. But if somebody tries to water the desert of our heart with such seemingly water, namely, the association which was aspired by Mr. Alexander Shellkirk, I think you have this poetry, an English poetry which we read in our childhood in India, that one Mr. Alexander Shellkirk, he is lamenting, he was thrown in isolated island, that society, friendship and love, divinely bestowed upon man. This is of course true. The society, friendship and love as we materially experience have got some fascination, but such fascination is compared by the poet Vidyapati as a drop of water of the ocean. His purport of singing is that, My dear Lord, this drop of water which we derive from the association of society, friendship, and love, what it can do in the desert of my heart? But unfortunately, I am attached to this drop of water only and have forgotten You. Therefore my future is very much hopeless, and I am seeking you, My Master, as the only solution. So this is the process. The material advancement cannot give actual happiness to the people and the Krishna Consciousness movement will surely quench the parched throat of all materialistic persons, if they are properly administered under the guidance of disciplic succession of previous acaryas, beginning from Lord Caitanya intermediated by the Goswamis, and followed by us. So my request to you is that you are doing very nicely, I have heard from other students that your attempt to spread Krishna Consciousness movement in San Francisco is very laudable, please continue your energy in that way.

About my coming to San Francisco, I have already written to Jayananda. I am always hankering after going there, but because there are some other program, immediately, so please ask all the devotees on my behalf to wait and in the meantime, enjoy chanting Hare Krishna. The chanting Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there. Now the next initiation will be performed as a ceremony officially, of course that ceremony has value because the name, Holy Name, will be delivered to the student from the disciplic succession, it has got value, but in spite of that, as you are going on chanting, please go on with this business sincerely and Krishna willing, I may be coming to you very soon. I have already written to Jayananda about this, so don't be impatient. Pray to Krishna that I may meet you very soon.

Regarding the devotees headed by Mukunda and Syamasundara., who are going to London, they are starting today for New York, and from there they will go to London. One boy from here, Sivananda, he has already gone to Europe, probably Krishna has desired that we should introduce this movement in Europe also, maybe we may require many hands, devotees who are being trained in USA, to go to all other parts of European countries. Your appreciation for the service of your God-brothers is very much laudable. This is actually a devotee's business that everyone should appreciate the value of other devotees. Nobody should criticize anyone. Because everyone is engaged in the service of the Lord, according to one's capacity, and the thing is, Krishna wants to see how much one is sincere in rendering Him service. Materially we may think that his service is greater than his, that is our material vision. Actually on the spiritual platform, the service rendered by a calf to Krishna and service rendered by Radharani and Her Associates, to Krishna, there is no difference. Krishna is so kind and liberal that everyone's service, when it is sincerely offered to Krishna, He accepts. This is the statement in the Bhagavad-gita. That He accepts a little bit of flower, fruit, and water, offered to Him in devotion and love. He wants our love and devotion, otherwise, he is the Proprietor of everything, what can we give Him? This position of our subordination should always be maintained and we should always give respect to our pure devotees who are engaged, in devotional service, that will make us able to make a progressive march in the devotional line.

Thanking you once more, for your very nice letter, and hope you are all well there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please find out my stationary somewhere in the basement kept by Upendra and send them here. Inform Jayananda that I have received his check for $75.00. ACB

Letter to: Krsna Devi

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Montreal 21 August, 1968

68-08-21

My Dear Krishna devi,

Please accept my blessings. I thank you very much for your letter dated August 1, 1968, which I received just yesterday, after the mail strike. Anyway, I am so much pleased to read the contents of the letter for your intelligent questions and many other things, and all mentioned there. The first thing is about your husband's endeavor to produce films of our activities. I very much appreciate this attempt and try to help your husband as much as possible in this matter. When you have no other engagement, at that time you can attempt to paint pictures if you have got taste for such artistic work.

I understand that you are sending $100.00 per month to Santa Fe, and I shall be glad to know for how many months, or how many installments you have sent there. Because I wanted you to send $100.00 say, for three months; I do not want that a branch should be continually maintained by other branches. Every branch should be self-dependent. Anyway I shall be glad to know how many installments you have already sent there, then I shall instruct you further. It may be that I may ask you to send me some help because my next attempt will be to start a press of our own, in New York, or in Montreal, which will cost about $5,000. I am so pleased to note that you are always ready to serve my cause and you are proper prepared to follow my instructions in the service of Lord Krishna.

Regarding the child problem: I may inform you that all our children born of the Krishna conscious parents, they are welcome and I want hundreds of children like that. Because in future we expect to change the face of the whole world, because child is the father of man. Anyway, I have seen Malati is nursing her child so nicely that she attended my meeting every day and the child was playing and she never cried. Similarly, Lilavati's child also never cries or disturbs the meeting. Lilavati was always present with her child, so it depends on the mother. How to keep the child comfortable, so that it will not cry. The child cries only when it feels uncomfortable. The child's comfort and discomfort depends on the mother's attention. So the best solution is that we should train our all first-day small babies in such a way that they are always satisfied and there will be no disturbance in the meeting, and there will be no complaint. But there cannot be any hard and fast rules that only children who are grown up, 7 or 8 years old, can be admitted and no other children can be admitted. That is not possible, and I am not going to sanction any such rule. Rather I shall welcome a baby from the very beginning, so that the transcendental vibration may enter into its ear, and from the very beginning of its life, it becomes purified. But of course, the children cannot be allowed to disturb in the meeting by crying; and that is the mother's responsibility to keep them comfortable, and not to disturb the meeting.

Regarding your question about Cintamani dham, I may inform you that all the planets in the spiritual world is known as Cintamani dhama [Bs. 5.29]. And Goloka Vrndavana is one of the planets. Regarding the Queens of Dvaraka, mostly they were devotees, and some of them descended from the Vaikuntha planets, or they were manifestation from Goddess of Fortune, Laksmi.

The lump of iron stone which was delivered by Samba, the members of the Yadu family wanted to destroy it, by rubbing on a stone, and the pulp made out of the stone gridded down on the bank of a river, and gradually it grew into log. So at the end all the members of the Yadu family when they were fighting, took advantage of the log and beat one another and thus the whole family was dead and gone.

Your humbleness in the matter of becoming my disciple is very much appreciated by me, and keep this mentality, always, and you will be happy and advance in Krishna Consciousness. With all my blessings, I beg to remain

your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda, Jayagovinda

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Montreal 21 August, 1968

68-08-21

Dear Acyutananda and Jaya Govinda,

Please accept my blessings. I have received so many letters from both of you and I am replying today summarily, especially your joint letter dated July 27, 1968, and Jaya Govinda's letter dated August 19, 1968. The first thing, I warn Acyutananda, do not try to initiate. You are not in a proper position now to initiate anyone. Besides that, the etiquette is that so long the Spiritual Master is present, all prospective disciples should be brought to him. Therefore if anyone is anxious to be initiated, he should first of all hear our philosophy and join chanting at least for three months, and then if required, I shall send chanted beads for him if you recommend. As we are doing here. Don't be allured by such maya. I am training you all to become future Spiritual Masters, but do not be in a hurry. If the family of the boy who is so eager to be initiated certainly, are Vaisnavas, let them offer you some place, because you are in need of a place, first and foremost. In that place hold Kirtana daily, morning and evening, as we do, that will be the sign of their sincerity. So for the time being, hold Kirtana. as I have advised above, and speak from Srimad-Bhagavatam, Bhagavad-gita, and try to serve the cause of the Krishna Consciousness society. You don't be attracted by such cheap disciples immediately. One has to rise gradually by service. If you get a place in Patel Nagar, that will be very nice.

Regarding printing: I have received one letter from the New O.D. Press. He is agreeable to print my books, as I have already advised him, with new types, and everything, desired by me. I understand that you also saw the proprietor and you might have talked with him. He wants some money immediately for purchasing new type. But I do not find anything in your letter whether it has been deposited by Hitsaranji into my bank. In every letter I see there is promise, but in no letter do I find any news that the money is already deposited. If the money is not immediately deposited, how can I pay to the New O.D. Press and begin printing work?? Please immediately arrange for depositing the money by Hitsaranji in the bank so that I can issue check in favor of the New O.D. Press. This is very urgent, and let me know by return of post the result.

The next important thing is that if you both, both of you, jointly work, then our mission in India will be successful. Now so far printing of the books, let me know whether you can take charge of doing this work nicely. You can see also the following gentleman who is also a devotee of my activities, and you can show him this letter whether he can spart a room for your stay to supervise the printing work: Gopala Krishna Babu; c/o Bhananull Gulzari Lal; Iron Merchants; Chauri Basar; Delhi-6, India. It is near the O.D. Press, and if he agrees it will be a very nice thing for you.

Regarding gramophone records: When I was in India, Acyutananda knows that my record player was stolen. But when we went to Calcutta, one gentleman loaned us his record player machine, and it was nicely played. This is known to Acyutananda. This means that our record was played in another gentleman's machine. So there is no difficulty to play the records in Indian machine.

Now the summary is that you should definitely let me know immediately whether you can take charge of the printing works, whether you can distribute or sell the records, and whether in exchange of the records you can send me the Deities. These services are most important. Don't be allured by cheap disciples. Go on steadfastly to render service first. If you immediately become Guru, then the service activities will be stopped; and as there are many cheap gurus and cheap disciples, without any substantial knowledge, and manufacturing new sampradayas, and with service activities stopped, and all spiritual progress choked up. You have already mentioned one such non-bona fide sampradaya, Jaya Krishna Sampradaya. So let me know immediately what you are going to do, in respect to my above three important businesses entrusted to you. Jaya Govinda, you may know that I have already instructed Brahmananda to issue a letter of guarantee in your favor as you have desired. Please continue to send me one letter every week, on Saturday, and this will facilitate our connection in a regular routine work. Hope you are both well,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Montreal 21 August, 1968

68-08-21

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 6, 1968. And I am very glad to know that you are pulling on. But one thing is that you must be self-independent, because for the time being, the students from other centers are sending you money and Krishna devi also has written me letter that she is sending through Dinesh a $100.00 a month. But how much you are spending and how much money you have received, please let me know. Because my next attempt will be to start a press. And I think in that press, your assistance will also be required. The press starting is very urgently needed, and in that case I shall be requiring at least $5000.00. So your center must independent, self-independent, I might ask the students to pay me something out of their income for my press starting. So I shall be glad to hear from you what is the position and how you shall be maintaining your center. The idea is that local devotees must manage the local temple. In case of emergency, the other temples may help, but that should not be continued, for all the time. I think you will understand me right.

Sacisuta also has written me that he was in Los Angeles, now he is in San Francisco, and he wants to go to Buffalo. I have asked him to go to Boston, because in Boston there is necessity of such person to help Satsvarupa.

What about your permission for chanting in the park? This process has become successful everywhere. So you must get the permission, some way or other so that there will be no difficulty for collecting the necessary expenses. If you can chant in the park and collect some contributions, and can sell our literature, that will be very good propaganda.

I think as soon as you become self-dependent, you should ask the boys who are sending you money not to send money to you, but to me, because I will be requiring for starting the press. I am glad to learn that you are also looking for some job, and if by Grace of Krishna, you get it, that will solve the whole problem. Hope this will meet you in good health, and awaiting your early reply.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. David Exley

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Montreal 22 August, 1968

68-08-22

Mr. David Exley Chief, NGO Section External Relations Division Office of Public Information

Dear Mr. Exley,

I beg to thank you for your letter dated July 15, 1968, and I shall be very obliged if you kindly let me know whether we can talk about Bhagavad-gita as it is, in the church attached to the United Nations. Such meeting and discussions would be of great interest to many persons, and would be extremely beneficial to everyone involved. Please let me know if we can arrange some lecture engagement, at the church above-mentioned, at the earliest convenience.

I thank you once more for your kind letter, and for your interest shown in our movement, and I shall be awaiting your reply at your earliest convenience.

Sincerely yours,

A.C. Bhaktivedanta Swami,

Acarya International Society for Krishna Consciousness

Letter to: Brahmananda

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Montreal 22 August, 1968

68-08-22

My Dear Brahmananda,

Please accept my blessings. I beg to thank you very much for your note along with the paperback cover of the Bhagavad-gita as it is. And I have very much appreciated the whole thing. The design and the painting and everything. So far Swami Bhaktivedanta, it is not very important thing. The Swami title can be given, in the beginning or in the end, that doesn't matter. So you need not be very much worried about it. So far my name being inserted just on the left hand of the Lord, is also very much appreciated. It is not exactly on the Head, but it is on the left Arm, so we are Arms of the Lord, because we are fighting against the influence of Maya, or the non-devotees. Actually we the Krishna Conscious people are soldiers of the Lord, or Arms of the Lord, and because we are energy at the same time, because all living entities are energy of the Lord, so energy is always kept on the left side. As you have seen, Radharani is also on the left side of the Lord, and similarly, Laksmiji is also kept on the left side of the Lord, so we are also marginal energy, not exactly like Radharani or Laksmiji, but we are superior energy than matter, or material energy, so we should keep ourself always on the left side of the Lord, and let us act as His Arms, or army. I've also noted with pleasure this description of the jacket for the hardbound edition, and I understand that my photo will be there and it will be sold at $6.95. And you are expecting advance copies by the end of October.

At last in this connection, I must offer you my heartiest blessing because it is due to your endeavor that we are finding our Bhagavad-gita to be published by a great publisher. And through your grace also we are going to publish Teachings of Lord Caitanya. So I shall be glad to know what is the position with Dai Nippon. As soon as you ask me I shall send them the letter of credit. Another thing, in India, it is the practice that if we give orders for one thousand copies printing, they print 1,100 copies. It is 100 copies they print without any charges. Of course, in India the process is, the paper is supplied by the customer, and the press prints a hundred copies more without any charge. I do not know if this arrangement is also applicable to the Japanese printers, but anyway, as soon as I hear from you I shall arrange for the letter of credit.

Regarding your letter dated 18th August, 1968, in which you have described about the Radha Krishna Pastimes, I could not understand whether it is a film demonstration, but the description is very nice. So does it mean that a film has been taken of this demonstration? I shall be glad to know further about it.

Hoping you are all well, and I remain,

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. I have received Ekayani Dasi's letter. Please convey by thanks for her parts.

Radhastami is on the 31st August 1968.

Please inform Syamasundara. that I have sent yesterday afternoon $1655.00 Dollars to the Bank in London as desired by him.

Letter to: Daniel

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Montreal 22 August, 1968

68-08-22

My Dear Daniel,

Please accept my blessings. I am so much thankful to you for your good wishes, and your realization that you are the eternal servant of Krishna. It is the primary understanding of our constitutional position. Actually, we are servant, but in the conditioned state, every one of us posing as the master. The sooner we forget that we are not master, we are servant; and if even though we are not inclined to serve Krishna, we have to become the servant of our senses. So the sooner we realize this fact, that our constitutional position is servant, that means we are liberated. Liberation means to be situated in one's original position. Just like a man suffering from fever, so relief from fever means to be situated in normal condition. So service is our normal condition, but this service being misplaced, we are not happy but as soon as the service is placed to the right person, the Supreme Personality of Godhead, Krishna, everything becomes happy and successful.

Please go on chanting "Govinda Jaya Jaya, Govinda Jaya Jaya, Radha Ramana Hari, Govinda Jaya Jaya", along with "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Hare Rama, Hare Rama, Rama, Rama, Hare Hare." And in any condition you shall be happy without any doubt. Thanking you once more for your postcard, and I beg to remain

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jayananda

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Montreal 22 August, 1968

68-08-22

My Dear Jayananda,

Please accept my blessings. I beg to acknowledge receipt of your note, along with the forms. And I thank you very much for this. The forms are already fingerprinted because on inquiry it was found in the American Consulate here, so I have done the necessary fingerprints and submitted to them. And let us see what happens. But I understand that you can get a personal certificate from the police officer or the police station nearby, if it is possible, get it. That will help us very much. And you may know that London party has already left Montreal and they are in New York, and from there sometimes within this week they will go to London.

I understand from various sources that our San Francisco center under your good leadership is going on very nicely; I thank you for your such transcendental activities, and Krishna will be certainly very much pleased and give you more and more strength to understand Krishna Consciousness and make advancement in that line.

I also beg to acknowledge receipt herewith of your letter dated July 13, 1968, which was not delivered so long due to mail strike. And you enclosed in that letter a check for $75.00 which has been duly received. Regarding Tamala Krishna, I have replied separately, I understand from different sources that he is doing very wonderfully. And he has become a great assistant to you. It is all Krishna's Grace. Please ask him to enhance the Sankirtana party more and more, and then the whole San Francisco city will be followers of our Krishna Consciousness movement. It is so pleasing that more and more boys are joining the Krishna Consciousness movement and I wish that the whole group known as the hippies may take advantage of this movement, and make their life very successful.

I have received one letter from Vinode Patel also, and it is understood that he is living in Berkeley School, and I am replying him separately. He appears to be sincere boy.

Thank you once more for your kind letter, and I beg to remain

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Vinode Patel

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Montreal 22 August, 1968

68-08-22

My Dear Vinode Patel,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th July, 1968, delivered to me just yesterday, after a month, on account of the mail strike. Anyway, I am very glad to learn that you are approaching the Gujarati people in San Francisco, and asking them for their support in the temple, that is a great satisfaction for me. Next time when I go to San Francisco, I wish to visit personally all the Gujarati residents of San Francisco, through your exigency and I shall be glad to speak to them about my mission. My mission is to establish that Krishna Stu Bhagavan Swayam. The International Society for Krishna Consciousness wants to establish that one God, one scripture, one mantra, and one service. One God is Krishna, one scripture is Bhagavad-gita, one mantra is Hare Krishna, Hare Krishna, and one service means everything for the Lord. So it is pleasing to me that the Gujarati ladies and gentlemen who are in San Francisco, they should take keen interest in this movement because superficially or from the historical point of view, Krishna was a Gujarati. His father was a Gujarati, but His maternal uncle's house was in Mathura. And His foster father's house was at Vrindaban. So of course, these are superficial, so even we take Krishna as a historical Person, the Gujaratis must take more interest than others.

I thank you very much for your promise that you shall try your best to cooperate with me, and in my movement, and for the temple, and for which all blessings and Grace of Krishna will be bestowed upon you. I beg to remain,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Bon Maharaja

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Montreal 23 August, 1968

68-08-23

Vrndaban, India

My dear Sripada Bon Maharaja,

kindly accept my humble dandabats. I beg to inform you that many of my American disciples have become seriously interested in the philosophy of Krishna Conscious. They want to come to Vrindaban to study the Krishna philosophy as authorized by explained by the Gosvamis and specifically by Jiva Goswami in his six Sandarbha. Some of them are U. s of U.S.A. and Canadian universities. I beg to inquire what facilities you can offer them if they come in India for such studies. I may also inform you that my disciples are not from rich community of America. Most of them are whole time worker in my society. But they have sincerely developed Krishna Conscious by the recommended process of Lord Caitanya. You will be glad to know that they have been able to draw the attention of the Ambassador of India and Consul General in N.Y. by their Krishna Conscious activities. I hope you will cooperate for their further advancement in their search of Krishna Conscious philosophy.

Yours Sincerely,

Letter to: Unknown

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Montreal August 23, 1968

68-08-23

Brahman realization is considered catastrophic in the sense if one does not make further progress to Krishna Consciousness. The less intelligent class of men give more stress on the Brahman realization and they take it as final, so this conclusion is a catastrophe. Because one has to make further progress for Paramatma realization, and further progress for God realization. If one finalizes everything by Brahman realization, certainly that is a catastrophe.

Yes, without cleaning the mind, nobody can advance in spiritual understanding. And the chanting of Hare Krishna is the cleansing process of the mind. That is our motto.

When one realized the Personality of Godhead, he automatically realizes the impersonal Brahman. When you understand what is the sun planet, automatically you understand what is the sunshine. Understanding of the sunshine does not include understanding of the sun planet. So impersonal realization is always imperfect, whereas personal realization is always complete and perfect.

Yes, the point is that we should not eat more than required. Eating, sleeping, mating, all these are material demands; the more we minimize, then that is good, but not at the risk of health. Because we have to work for Krishna, so we must maintain our health nicely. But we should not eat more than is required for maintaining body and soul together. That is the principle. It does not mean, however, that if one's body requires more food for maintaining it, that he should imitate someone who requires less food. The real point is that eating is for maintaining the body, not for luxury or for satisfying the demands of the tongue. Yes, you are right in saying that in the beginning of devotional service that one can only see Krishna in the Deity and the prasadam that is offered to Him. But, anyway, if anyone has the tendency to eat more, then let him eat more prasadam, than any nonsense, but eating more is not encouraged. But it is not that if I want more food that, artificially, I shall eat less. Yes, green dahl, yellow dahl, it does not matter, they are both o.k.

Those who are agitated in the mind, they will hear neither Krishna Conscious philosophy nor Christian philosophy. So to make the mind smoother, you should chant Hare Krishna nicely, not to do it by changing the philosophical topics. The chanting will work. When there is no possibility of talking philosophy, we should simply chant, nothing more. Don't talk anything. That will help both the singer and the audience. Your little speech is very nice. Caitanya Mahaprabhu also said there is millions of Names of God, and one can chant any one of them he prefers. We chant Hare Krishna because Lord Caitanya also chanted Hare Krishna. We recommend to chant any Name of God, but we prefer to chant the Holy Name of God, Krishna, following the Footprints of Lord Caitanya.

The ignorant people they do not understand either Christian philosophy or Hindu philosophy. If somebody makes distinction between Hindu or Christian philosophy, he is not a philosopher. He can not say the sun is the Indian sun because it shines in India, or it's the American sun because it shines in America. But actually the sun is the same sun. Similarly, God is the same either for Hindus or Christians; one who does not understand it does not understand God. The Christian philosophy says God is great, we say how God is great. Simply to know that God is great is not perfection, but to know how He is great is perfect knowledge. Bhagavad-gita explains how God is

Letter to: Kirtanananda, Hayagriva

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Montreal 23 August, 1968

68-08-23

Jaya Om Visnupada Paramahamsa Parivrajakacarya Astottara Sata (108) Srimad Bhaktisiddhanta Sarasvati Goswami Prabhupada Ki Jaya Namah Om Visnupadaya Krsnapresthaya Bhutale Srimate Bhaktisiddhanta Sarasvati Iti Namine Jaya Sriman Hayagriva Brahmacari Prabhu Ki Jaya Jaya Sriman Kirtanananda Swami Maharaja Ki Jaya My Dear Kirtanananda and Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated August 20, 1968, and was so much pleased to read the contents carefully. Now I can understand clearly the mining position; anyway, as it is clear to everyone of us, now we can work with great enthusiasm for constructing a New Vrindaban in the United States of America. People who came from Europe to this part of the world, they named so many new provinces, and countries, just like New England, New Amsterdam, New York, so I also came in this part of the world to preach Krishna Consciousness and by His Grace and by your endeavor, New Vrindaban is being constructed. That is my great happiness. Our sincere endeavor in the service of the Lord, and the Lord's assistants, to make our progressive march successful, are two important things to be followed in spiritual advancement of life. I think it was Krishna's desire that this New Vrindaban scheme should be taken up by us, and now He has given us a great opportunity to serve Him in this scheme. So let us do it sincerely and all other help will come automatically. I am very glad to notice in Kirtanananda's letter that he has realized more and more that the function of New Vrindaban is nothing physical or bodily, but purely spiritual and for the glorification of the Lord, Sri Hari. If we actually keep this view in our front, certainly we shall be successful in our progressive march.

I am very glad to learn, Kirtanananda, you are feeling so much happy in serving a beautiful Jagannatha Murtis which you have taken from Montreal. The aratrik ceremony can be performed as follows: The first aratrik ceremony is performed as you have seen in Vrindaban, at Radha Damodara Temple, early in the morning, before sunrise, at least one and a half hour before sunrise. The second aratrik is performed at about 8:00 in the morning, after dressing and decorating the Deity with flowers. The third aratrik is performed after offering the luncheon to the Deity. And then the fourth aratrik is performed in the evening. And the fifth aratrik is performed when the Lord goes to bed. So you have got practical experience, you have seen how they are doing in Radha Damodara Temple, and gradually, as far as possible, you can introduce them. Jagannatha Swami is very kind to the fallen souls, because He is the Lord of the Universe, and all the living creatures are His subjects, therefore, Jagannatha Swami will bless you with all the required intelligence, how to satisfy Him. On the bathing ghats in India, generally, they install Lord Siva's Murti, but that is not possible here, neither we want to divert attention in so many performances. Concentrate in one temple, and then we shall extend one after another. Immediately the scheme should be to have a temple in the center as you have already taken the plan, and residential quarter for the Brahmacaris, or Grhasthas, and let us go ahead with that plan at first.

Our next attempt should be to establish a New Vrindaban post office at our door, and if you can arrange for this. I think to establish a post office nearby it will be required that you get some letters from all centers. So this will not be difficult if that is the rule. First of all you know from authorities what is the paraphernalia, rules, to get a post office, then we shall advise all our centers to send you letters, at least 6 or one dozen from each center, and this will be sufficient to give proof that we are getting letters plenty.

The scheme regarding the will of Hayagriva Brahmacari, as well as the lease agreement between the society and Hayagriva Brahmacari, the tax payment, all this scheme are very nicely made, and I have got all my approval and so far the trustees are concerned, this is also required, and I can suggest that amongst the trustees, your two names, Kirtanananda and Hayagriva, and then Brahmananda, and from San Francisco Jayananda, and Mukunda, and Satsvarupa, Dayananda, Syamasundara., etc. and such sincere boys, who are working with their life and soul for the society, may be the trustees, and I think you should immediately make correspondence with Brahmananda, and I have already advised him that we should make a central committee. for management of all the centers. Or, if especially for New Vrindaban, different trustees required, that I cannot say. In my idea, there should be one central body of trustees for directing all the different centers as well as New Vrindaban, but there must be a local governing body for each center, that is my idea. Now you are consulting with some lawyers, you can take their suggestion also, but do everything very nicely so that we can serve Krishna without any difficulty.

Regarding Bhagavat edition: I have already decided that we must have a press. But it is understood that starting of press in New Vrindaban may not be very feasible, because if there is something wrong in the press, it will be difficult to repair it. Advaita, he is now working in some press for becoming our future press expert in running on the press. Advaita, Uddhava, both of them are working. And I have already advised that as soon as they assure that they can manage a press working, we shall immediately start the press.

Regarding editing of Bhagavatam: Certainly it will be entrusted to you, because Rayarama is engaged in the Back to Godhead. Hardly he will get some time. So I have decided to print Srimad-Bhagavatam in 12 volumes, naming them differently. I have decided in this way; 1st vol., Creation; 2nd vol., Cosmic Manifestation; 3rd vol., Status quo; 4th vol., Mercy of God; 5th vol., Creative Energy; 6th vol., The Rulers of the Universe; 7th vol., Activities of God; 8th vol., Dissolution; 9th vol., Liberation; 10th vol., Ultimate Goal; 11th vol., General History; 12th vol., The Age of Deterioration.

You told me that you will arrange for the electricity immediately, so as soon as electricity connection is there, I shall go and stay in New Vrindaban for some time. Maybe, Krishna desiring, I may make my headquarters there. Your suggestion that Pondicherry was made famous on account of press work, it is good suggestion and my Guru Maharaja's opinion is that press is the brihat mrdanga, or the biggest, or the greater mrdanga. The sound of press goes long long distance, long distant places, so the organization of press and literature and public sales, should be our main business.

The San Francisco devotees are in New York, and so you may not send the Caitanya lila just now, better you finish it nicely. Then we shall see what to do.

Yes, Rayarama is trying his heart and soul to improve the quality of Back To Godhead, so this department should be exclusively managed by him, he has devoted his everything for this Back To Godhead department. I have asked also Janardana to join the editorial department of publication, and he will do translation work in French, of all our literatures, and similarly Syamasundara. may help in translating all the literatures in Germany, and I am arranging to take the mimeograph machine from New York, into Montreal, so that Janardana and other boy, Dayala Nitai, who is French Canadian, they can immediately issue, a French edition of Back To Godhead.

I am so pleased to learn that Kirtanananda, you have already attracted neighboring devotees by your presentation of Prasadam. I am sure this Prasadam attraction will make our neighbors friendly and surely they will come in number in future so that New Vrindaban will be ideal place for visiting from the neighboring provinces, counties, I think so and it will be done nicely. I am so glad to learn that you are feeling too much engagement in New Vrindaban, and this a spiritual inspiration. Our society should never be a devil's workshop, but it should be certainly the most magnificent platform for spiritual activities.

You will be pleased also to know that I am trying for religious minister's immigration visa in USA, and it is almost finished, and I am hopeful of becoming successful. Hope this will meet you all in good health, and complete Krishna Consciousness,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The goat can be named Revachhagai, and the cow can be named as Surabhigai. Also you will be pleased to note that I've asked Gaurasundara to make a layout of the whole land and I shall place 7 different temples in different situation, as prototype of Vrindaban. There will be seven principle temples, namely, Govinda, Gopinatha, Madana Mohana, Syamasundara., Radha Ramana, Radha Damodara, and Gokulananda. Of course in Vrindaban, there are about more or less, big and small, about 5,000 temples; that is a far distant scheme. But immediately, we shall take up constructing at least 7 temples in different situations, meadows and buildings. So I am trying to make a plan out of the description of the plot of our leased land. And the hilly portions may be name as Govardhana. Govardhana-side, the pasturing grounds for the cows may be allotted.

N.B. Hamsaduta is performing kirtana in the park, and yesterday he collected 24 dollars. There is some picture in the paper and I am sending one herewith.

Letter to: Nandarani

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Montreal August 24, 1968

68-08-24

My Dear Nandarani,

Please accept my blessings. I received your letter dated July 11, 1968, very late on account of the postal strike and it was included with your husband's letter, and I've read it carefully. And your attempt to serve the cause of the society and my mission is very much appreciated by me. Please go on serving the cause of Krsna Consciousness as far as possible, and try to execute the routine work of chanting. Both of you are fortunate that you are conjointly prosecuting Krsna Consciousness, and Krsna will be very much pleased to bestow His blessing more and more upon both of you. I hope your child Candramukhi is doing well and I shall be glad to hear more from you in your next letter.

Regarding visa: I think there is no worry about it; it will be settled within a very few days, and I shall have no difficulty for going or coming in the United States. I have already written to Dayananda about the Florida affair; you have also mentioned, so if that piece of land you will utilize for Krsna Consciousness purpose, it will be a further achievement for the society.

So far your adopting me as father or child is the same thing, because child is the father of man. And the father is the old child of his grown-up sons and daughters.

I hope you and your nice daughter are well, and I remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Montreal 24 August, 1968

68-08-24

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your three letters, dated August 19, August 13, and July 25. I beg to thank you very much for them. After the postal strike is over, there are so many letters congested and therefore, I am sorry that I am late to reply your letter. But I have carefully seen the contents of the three letters and I understand that you are moving near Hollywood vicinity, and some of the devotees from San Francisco are going to your place to join Sankirtana and I am sure this will be a great successful attempt. I also understand that Sankarsana is coming to the temple, but Baladeva. has ceased to come on account of influence of his wife. But if you let me know his address, I can write to him personally.

In the Bhagavad-gita, it is said that even a very small attempt in the path of Krishna Consciousness can save one from the greatest danger. Krishna Consciousness is spiritual consciousness, and whatever is achieved in the matter of realization of this spiritual progress, will never go in vain. The fact is that there are two kinds of consciousness: Krishna Consciousness, and non-Krishna Consciousness. A man may perform Krishna Consciousness to a certain percentage, and another man may perform Krishna Consciousness to greater percentage or cent per cent progress. So those who are not able to perform the cent per cent progress, they have to remain in the material world, but according to the percentage of progress, they are allowed to take their next birth either in a rich family or in a very pure family; in both the cases, one is given the chance to have human form of life so that one can make progress from the point where he ended in his last life. The best thing is that every intelligent man must try to finish this business of Krishna Consciousness in this life. Finishing means one has to conclude that he has no more any necessity for material enjoyment. Spiritual enjoyment of life is the reality, and when one is perfectly prepared to accept spiritual enjoyment, and completely understands the uselessness of material enjoyment, that is the perfectional point of view.

I received letters from Dayananda, and Nandarani, and I am going to reply them separately. Our Bhagavad-gita as it is, which is being published by MacMillan company will be ready by the end of October 1968, and I think Teachings of Lord Caitanya also will be ready by that time. So if Sankarsana can help us in selling our books, Srimad-Bhagavatam, Bhagavad-gita, Teachings of Lord Caitanya, it will be a great service to the society. The status of Back To Godhead is certainly improving, and I hope it will improve more and more, and two boys, namely Advaita and Uddhava, they are working in a press, and as soon as they are confident that they are competent to run on a press, we shall start our own press at any place. You will also be glad to know that Hayagriva Brahmacari has taken a 99 year's lease on a very large plot of land about 134 acres, for constructing New Vrindaban. So Krishna is giving us gradually facilities to make progress in Krishna Consciousness, and if we work sincerely, there will be no scarcity of help in every respect. I have received the copy of the initiated disciples of the society.

Chanting in the park and on the street is our new movement and it is successful. It has become successful in San Francisco, in New York, as well as in Montreal. So if we adopt this means in Los Angeles, I am sure it will also become successful. In San Francisco, I understand the Kirtana party collects sometimes up to $40.00 daily, and Montreal, the other day, Hamsaduta collected $24.00, similarly I hear from Boston, they are also making good collection. So if you can organize this Sankirtana party chanting in the parks and in the street, with permit from the authorities, there will be no scarcity of money, and people will be very glad to contribute.

The more we struggle for advancing our Krishna Consciousness movement, the more we become advanced on the path. Really, devotional service means that we have to employ our energies for the purpose of Krishna Consciousness, and it does not matter what is the volume of such energy, because different persons have got different type of energies, but the best means is that one has to apply his energy as far as possible, that is the secret of success in Krishna Consciousness. It does not mean that one has to acquire the energy of an elephant or one has to become very learned or intelligent man, simply one has to become sincere and employ whatever energy he has in his possession in the service of the Lord. That is the secret of success in Krishna Consciousness.

Hope this will meet you in good health, and I shall be glad to hear more from you about the progress of your Sankirtana movement recently adopted.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda, Nandarani

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Montreal 24 August, 1968

68-08-24

My Dear Dayananda, and Nandarani,

Please accept my blessings. I received your letter dated July 18, after the mail strike as well as Nandarani's letter, along with it. And I thank you very much for them. Regarding immigration: I have already received immigration in Canada, so there is no difficulty for my going to USA, but still I am trying to get immigration of religious minister into the USA, and it is progressing well. I think there will be no difficulty in coming and going to USA, either from Canada or anywhere, so don't be worried about it. Krishna will help us. Now, regarding your question: "What is the difference between Jagannatha deities and Krishna Murti and why is the latter not fed and cared for as well as the former and why are Jagannathas more tolerant?" Krishna means Himself and all His expansions, different expansions. So sometimes, Krishna appears as Vasudeva, sometimes as Sankarsana, sometimes as Jagannatha, sometimes as Lord Caitanya, sometimes as Rama, so all such different incarnations includes the Name Krishna. So Jagannatha is another feature of Krishna, and He is especially favorable to the people who are not strictly advanced to the Brahminical culture of Vedic rituals. Lord Jagannatha is situated in India, at Puri; this place is one of the towns of Orissa province. And the people of Orissa and Bengal, they are sometimes fish-eaters, why sometimes-about 90% population they are fish-eaters. But Jagannatha Swami in Puri, He accepts service from these people although they are sometimes fish-eaters. So in the Kali yuga, the people are supposed to be not so clean, and therefore, service to Jagannatha Swami is preferred. So far service to Laksmi-Narayana, and Radha Krishna, it requires highly elevated position, transcendental to Brahmins. But still, either we serve Jagannatha or Radha Krishna, the effect is the same. But to facilitate the worship of the Lord in the Form of Jagannatha is more congenial than others. But when anything is offered to Jagannatha, it does not mean that it is not taken by Krishna. So in the temple, although we offer to Jagannatha, it is also accepted by Krishna. Be rest assured of this fact.

Regarding your question: "What is the correct sexual etiquette for a strict Grhastha; and what is spiritual family planning?" Unless one wants to beget a child, there should not be any sex life. The best thing is to forget sex, but it is not possible immediately or all of a sudden, especially in the Western countries where sex life is so liberal. So under the circumstances, one should try to have sex life only for children, not for any other purpose. Spiritual family planning is that one should be determined to train up children in Krishna Consciousness. According to Bhagavata, the spiritual family planning is that one should not become a father or one should not become a mother, unless he is able to maintain their children to the extent of liberation. It is the duty of the parents to see that the children are growing luxuriantly not only materially, but spiritually also. So spiritual training should be given from the very beginning. Kaumaram acaret prajna-In the Srimad-Bhagavatam, Prahlada Maharaja has instructed that spiritual consciousness or Krishna Consciousness should be taught to the children from the very beginning as they are given education from early childhood.

The next question, "will you please explain about the 28th mahayuga of this Manu, in which the treta and Dvapara yugas are reversed?" The 28th mahayuga means that in Brahma's one day, there are 14 Manus. And each Manu's life is the duration of 71 mahayugas. And one mahayuga means 4 yugas combined. The duration of Sattva yuga is about 18 hundred thousands of years. And the duration of Treta yuga is about 12 hundred thousands of years. And the duration of Dvapara yuga is about 800 thousands of years, and the duration of Kali yuga is about 400 thousands of years. So all together, becomes a mahayuga, and such 71 mahayugas take place in the life of one Manu, and there are 14 Manus in the one day duration of Brahma. So in the 28th mahayuga, of the life of Vivasvata Manu, at the end of Dvapara yuga, Lord Krishna appears, and in the next Kali yuga, Lord Caitanya appeared. Previous to this Kali yuga, there was Dvapara yuga, when men used to live for 1000 years. In the Treta yuga, they used to live 10,000 of years and in the Satya yuga, they used to live for 100,000 years. Modern calculation of Satya yuga, Treta yuga, Dvapara yuga, Kali yuga, as golden age, bronze age, silver age, copper age, and other age, that is historical references. But the Vedic calculation is different from such calculation. But it can be accepted to a certain extent to understand that history is changing and repeating at the same time.

You are always welcome to put questions, and it is my duty to answer all the questions to my sincere devotees. You will be glad to know that our one of the Prabhus, Sriman Hayagriva Brahmacari, has leased out a 99 year lease on one great plot of land to construct New Vrindaban. So San Francisco is progressing as New Jagannatha Puri and West Virginia plot of land may be constructed as New Vrindaban, but I am still hoping that we can do something in Florida also. You suggested previously that you have got friend who has got some land and in Florida, and he wants to utilize it for some religious purpose. So I still draw your attention, if something can be done in the Florida.

Hope this will find you both in good health, along with your good child Candramukhi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*That the people of Orissa and Bengal eat fish in their private homes is a fact. But they do not offer anything like that to the Lord Jagannatha. The Lord is offered all nice foodstuffs as we are striving to do in our all our temples here.

The news of the Car festival of Lord Jagannatha of S.F. was published not only in the local papers but also in India as in the Yugavtar A.B. Patrik, Truth, and many others on 10th July 1968.

Letter to: Sivananda

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Montreal 24 August, 1968

68-08-24

West Berlin

My Dear Son, Brahmacari Sivananda,

Please accept my blessings. I am so glad to receive your letter dated August 21, 1968, and I declare herewith that Krishna desired you to go to Amsterdam, and therefore, you are not admitted in England. I have seen also the description of your little activities in Amsterdam, but I could not understand the language. But one thing I observed in that article, there is publication of my name, Swami A.C. Bhaktivedanta. So this indicates that your tour in Europe is going to be very successful. I am glad that you are going to West Berlin, and I hope you will duly receive this letter, and be courageous and always chant Hare Krishna. You will be successful. Similarly, I came in New York, in 1965, in the same position, and gradually many students like you have come to me. So don't be disappointed. Do and try your best and Krishna will give you all help.

I understand that one Finland young boy has joined you, similarly many other young men will come and join, because the whole world is in necessity of Krishna Consciousness. My Guru Maharaja used to say that there is no scarcity of anything in this world, save and except Krishna Consciousness. Keep your present attitude, intact; have good faith in your Spiritual Master and Krishna and everything will be all right. You have already taken this secret of success, sincerity, and pull on with that mentality. And Krishna will give you all help.

You write to say, "I really miss Swamiji and my God-brothers' association so much." But I may remind you that I am always with you. And so wherever I am there, and you are there, all your God-brothers are there. Please remember always the humble teachings that you have received from me, and that will make you always associated with me, and with your other God-brothers.

I hope this will find you in good health, and good Krishna Consciousness.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have forwarded your letters to Gargamuni in Vancouver so that he may get courage by your example.

ACB

Letter to: Roland Michener (Governor-General of Canada)

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Montreal 24 August, 1968

68-08-24

His Excellency the Right Honorable Roland Michener Governor-General of Canada Government House Ottawa, Ontario, Canada

Your Excellency,

ISKCON (the International Society of Krishna Consciousness) is a non-lucrative organization, whose purpose is to promote the well-being of human society by drawing its attention to God. We are a non-sectarian society, and our members include people from Christian, Jewish and Moslem as well as Hindu faiths. The aim of ISKCON is not to found a new religious sect, but to invoke the living entity's dormant love of God, and thus provide the human society of all faiths with a common platform of clear theistic knowledge and practice. Members of ISKCON may retain their own respective religious faiths, as ISKCON is meant to establish a clear, practical common formulation of the common ideal of all theists, and to defeat the unnecessary dogmatic wranglings that now divide and invalidate the theistic camp. This common ideal of theism is to develop love of God.

We are following in the footsteps of Lord Caitanya to invoke the dormant love of Godhead. The sum and substance of this teaching is that the living entity is eternally the subordinate servant of God, but unfortunately, being sophisticated by illusion, everyone in the human society is trying to predominate over others without accepting the Supreme Predominator. A case in point is the recent Russian invasion of Czechoslovakia.

ISKCON is trying to train people to be situated in that pure condition of life by simple methods, encouraging them to associate always in the matters of God consciousness or Krishna Consciousness, and actually I have good results in the sense that since I have come to the Western countries to preach this cult, my disciples have taken to this principle unhesitatingly although they belong to different faiths and cultures. So I think this propagation of love of Godhead can be pushed forward more and more with good results.

I came to Montreal in the month of June, desiring to stay here, and your Immigration department has kindly accepted me as a landed immigrant. As such, I wish to make Montreal my headquarters for this cultural or religious propaganda in the Western world. I was in search of a nice place in the city, fortunately, I have found one at 722 Sherbrooke Street West, and it is understood that Your Excellency is the ultimate disposer of this property.

If by suitable arrangement, this property is handed over to my society, I can very nicely organize its activities as follows: 1. Establishing a press to publish books and magazines. Many of my books are already published, and one Bhagavad-gita as it is is being published by Mssrs. MacMillan and Co., and is scheduled to appear by the end of October, 1968. Please see also enclosed photo of the late President L.B. Shastri of India accepting my Srimad-Bhagavatam. 2. Chanting, dancing, playing devotional music. 3. Feasting and distributing spiritually prepared food. 4. Training preachers. 5. Holding classes in the philosophy of God realization.

I enquired from Mssrs. Crown Assets Disposal Corporation of Ottawa, and I understand that they have fixed the price of the house at about $400,000.00 (four hundred thousand dollars). So far I am concerned, I cannot pay the whole amount at once, but I can accept whatever terms Your Excellency may be pleased to think proper. But as I am a missionary worker, I can take the responsibility of paying $12,000.00 (twelve thousand dollars) per year, each year in advance. If Your Excellency would kindly consider my activities as very essential for the human society at large, you can do something by which I can make proper utilization of the house as above mentioned. This favor will be a great deal of help to the cause of human society, and good name and fame for the Government of Canada.

Thanking Your Excellency in anticipation of your kind reply, I remain,

Yours truly, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Montreal 24 August, 1968

68-08-24

My Dear Gargamuni,

Please accept my blessings. I am just in receipt of our letter dated 21st August 1968, and I have noted the contents. I hope yesterday Gaurasundara talked with you, in telephone, and whatever I had to say, you have been informed. But today, I may let you know that the idea of opening centers in large cities in USA, is quite welcome, and we have got opportunities to do that. But at the same time, as you two have gone to Vancouver, I think you should not come back defeated. That will not be good. You try to open even a small center there, and as you say, there is no other yoga society and Mr. Renovich is little sympathetic, so don't be disappointed. I think you should try to open a center as far as possible.

I am subjoining herewith the letters which I have received from Sivananda, who is now in Amsterdam, and he is proceeding to Berlin. You will be pleased that his little activities for a few days, is now published in a local paper with his photo. And although he is alone, I think his journey to Europe is a successful one by this time. And similarly wherever we go, we must not come back defeated. That is my idea. So I think Sivananda's enclosed copy of letter will encourage you.

Hope this will find you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. One thing, that, there is no necessity of my going there immediately, unless you find it quite suitable, but if required, you may call one or two other devotees also, and to join in Kirtana and it will be successful, if you chant in the park and in your compartment, people will gradually come. That is my opinion. Hamsaduta is doing the same thing here, and he got the other day, 24 dollars. Similarly, in Boston Satsvarupa is also doing that, and what to speak of San Francisco. I think this Kirtana process will be all right.

Letter to: Jayananda, Kartikeya, Syama, Dorothy, Visnujana, Dan, Tom, Russell, Michael, Krsna Devi, others

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Montreal 26 August, 1968

68-08-26

San Francisco

My Dear Jayananda, Karatieya, Syama dasi, Dorothy, Visnujana, Dan, Tom, Russell, Michael, Krishna devi, and all my sons and daughters in San Francisco,

Please accept my blessings. I am so grateful to you for your invitation to come to San Francisco as soon as possible, and equally I am also anxious to go there, but for certain unavoidable reasons, I cannot immediately go to San Francisco. One of the reasons is that I may have to go to Vancouver and I am expecting instructions in this connection at every moment. So if I go to Vancouver then from Vancouver I shall go to San Francisco, and if I do not go to Vancouver, then probably by the end of September I must go to San Francisco.

I am in due receipt of your letter, Jayananda, dated August 21, 1968, and I am glad to learn that one Indian gentleman, Sri Ranchhoubha Patel, is returning to India and upon returning they will send two 18” marble Radha Krishna Murti, and certainly when you receive those Murtis, we shall have a grand festival. In the meantime, the Murti of Murli Manohar when arrives by the end of September, I must be present and do the needful nice ceremony. When I go to San Francisco, I shall deal with these Indian ladies and gentlemen, and in the meantime, keep them alive in the activities of our temple. It may be that we may open another center in San Francisco, near this Patel community. Anyway, let Murli Manohar come, then Radharani will automatically come.

Regarding the Associated Press: It is a very good opportunity to push our publicity through this sympathetic press. I have got so many things to say to such press representative, and if you can see the gentleman and arrange to send a representative here in Montreal, so it will be a nice opportunity to speak to them personally.

You wanted to send me one certificate for the police officer, and I also confirmed this, but I have not received as yet the certificate. If possible, please send it immediately.

I am so much pleased with the good reports of your Sankirtana party there, and please continue to spread our Krishna Consciousness movement in this way, and you will receive the blessings of Lord Caitanya. I am very happy to hear of the so many new boys and girls taking a sincere interest in this philosophy, and I am also very eager to meet with them when I come there to San Francisco.

In the meantime, please continue your very excellent work of spreading this Krishna Consciousness all over that part of the country, and try to attract more and more new boys and girls to this great movement.

Thanking you once more for your many kind letters of invitation, and hoping you are well and happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please send my stationery (like this sheet), which is lying with you there, if you have not yet done so, as we will be needing it very soon.

Letter to: Brahmananda

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Montreal 26 August, 1968

68-08-26

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated August 22, 1968, and so far Dwarkin is concerned, I got one copy of the letter, dated 4th April, 1968, in which for two different invoices they submitted total value, Rs. 2554, showing a balance in their favor, Rs. 688.33., out of which if the value of one Dulcetina is deducted-So, $50.00 means Rs. 375 approximately. So they want 87.71, and the amount due to them may be 433.33. So approximately it comes to the same amount, namely, 87.71. Anyway, I haven’t got all the papers with me. You have all these papers, so you can see what is the actual position and do the needful.

I hope by this time the San Francisco devotees have already started for London, and I shall be glad to hear if there is any news from them, or about them.

Regarding the cover of the Bhagavad-gita as it is: I want to present before a Consulate General this cover when I may be called to visit him, but because you have wanted it back, so I am sending it to you. If you can secure advance order, that is more important business than showing it to a Consulate General. So I am returning it back to you.

Hope you are well, and all is going nicely there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send some sets of Srimad-Bhagavatam (2nd & 3rd) to Montreal with bill. The former books sent to Janardana is paid to me here. ACB

Letter to: Hitsaran Sharma

-

Montreal 28 August, 1968

68-08-28

Sriman Hitsaran Sharma c/o Dalmia Enterprises Number 4, Scindia House New Delhi, India

My Dear Hitsaranji,

Please accept my blessings. Since a very long time I did not hear from you, and I do not know why you are silent. In the meantime, I was given to understand that you are going to deposit Rs. 2000/- within 20th of August, 1968. I have not received any news whether you have deposited the money or not, but one thing is very urgent, that I have to immediately pay to Omkar Press for starting the work. I am surjoining herewith the copy of the letter which I received from the Omkar Press, as late as on the 25th July, 1968, but I could not pay him because I did not hear from you. But I wish to begin the work immediately. I handed over the printing work to you, with expectation that you will do it nicely, but you find it difficult to do it, so please do not detain me any further, for making progress in the printing work. I hope you will kindly reply this letter and let me know whether you have deposited the about Rs. 2000/- in my bank account. If you find it difficulty to pay at a time, so you can immediately pay to Omkar Press directly or deposit in the bank at least Rs. 1000/- so that the printing work may not be detained.

Another thing, regarding Deities: I understand from Jaya Govinda’s letter that Sethji wants to contribute two Pair of Deities provided the freight is paid by somebody else. So I agree to this proposal. Kindly arrange to send at least two Pairs of Radha Krishna Deities, brass, as per specification given to you before.

By the by, also let me know whether you have received 5 gramophone records, which I sent to the address of Sethji, about 3 months ago. I am very anxious to know about you. And also I shall be glad to hear how you and your family are doing. Kindly reply this letter per return of post, and oblige.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

-

Montreal 28 August, 1968

68-08-28

My Dear Umapati,

Please accept my blessings. You will be glad to know that I am starting for New York on the 31st instant at 4:30 p.m., and reaching New York at 5:50. I wish to meet Satyavrata; if he does not like to come to our temple, then I wish to go there to his place. Please arrange for this sometimes on Sunday.

I hope you will remember my request to you about the press opening. The decision is now complete and now I am going to New York to arrange for it. Perhaps you have already known also about the land leasing for New Vrindaban attempted by Hayagriva Brahmacari and Kirtanananda Swami.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

-

Montreal 30 August, 1968

68-08-30

My Dear Jadurani,

Please accept my blessings. I am so glad to receive your letter after a long time. I am glad that you are taking proper care of your health, and I wish Krishna may bless you for your long life and good work. You will be pleased to know that I am proceeding to New York tomorrow afternoon, at 4:30 p.m. reaching there at 5:50. And if possible I shall remain there for one week before starting for San Francisco. The San Francisco devotees especially some of the Indian residents, who have taken interest in our temple, since the Rathayatra festival was performed, they are very much anxious to see me, and they have proposed to cooperate fully with our movement. So I think I should go there and encourage them. So I am going there by the end of the first week of September. I have noted down the description of the paintings that you have recently done, and I hope in the meantime Saradia has reached under your care. This girl is very innocent, and nice student; please try to keep her under your care, at least for one year. Then I shall get her married with Vaikunthanatha das Brahmacari. She is also good typist, and if possible she can help the typewriting work and assist Satsvarupa. And I hope everything is going there well, and shall be glad to hear from you at the New York address.

Hope you are now in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Montreal 30 August, 1968

68-08-30

My Dear Rupanuga,

Please accept my blessings. I beg to thank you for your letter dated August 24, 1968, with 2 pictures, photographs of our temple in Buffalo. You have written to say that Buffalo is doing well, but I think Buffalo is doing well because you are doing well. Every place is expansion of Krishna's material energy, and material energy being expansion of Krishna, in one sense there is no difference between Krishna and the material energy. The only defect of material energy is that it is something like the prison department of the government. But it is not that all the persons residing in prison are under prison rules and regulations. Similarly, all conditioned souls who are within this material energy, are supposed to be the prison walls of material nature, but those who are officering on behalf of Krishna, they are not members of the prison rules and regulations. So our members of Krishna Consciousness all over the world who are engaged in preaching Lord Krishna's desire, that everyone should surrender unto Him, so one who has taken up seriously to preach this message in the world, he is considered as doing well. So my conclusion is that Buffalo is doing well because you are doing well. I am so glad to see that one of my sincere disciples has sacrificed everything for spreading Krishna Consciousness, and I am so pleased upon you that you are showing the example of an ideal householder. Srila Bhaktivinode Thakura was also a householder, but he lived in so perfect Krishna Consciousness that he is better than many Sannyasis like us. So far I am concerned, I could not live like Bhaktivinode Thakura because I was disgusted with my family members and I was obliged to give up my family life. But Krishna is so kind that although I left my few children born out of this physical body, Krishna has sent many nice beautiful obedient children for propagating my mission. And you are one of them. So I am very much obliged to you.

The best thing that you are doing, that you are training our grandchild, Mr. Eric. I always see that he is always with you and from very childhood, he is getting the Krishna Consciousness ideas, and similar opportunity was for me when I was a little boy, like your child. My father also trained me and instructed me to his best capacity, and he prayed for me that Radharani may be pleased upon me, and I think by my father's blessings and grace, I may have come to this position, and I might have gotten into relationship with His Divine Grace, Om Visnupad Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja. So it is also Krishna's Grace that I got good father, and a good Spiritual Master, and in my old age also, Krishna has favored me with so many good children. So when I feel I see that Krishna is so kind upon me, so I offer my obligations unto Him.

I shall be glad to receive a copy of the pictures taken by Joey, as you describe it has come so successful.

From the pictures of our Buffalo center, it appears it is very nice cottage and I think it is quite suitable for our purpose.

Regarding your question: "about the six-armed Lord Caitanya you gave me (Krishna, Lord Caitanya, and Lord Rama combined.) Why is Lord Caitanya carrying a forked stick? What do the Saivite-like tilakas on His arms signify? And to whom was this form revealed?" The forked stick is a symbol of ekadandi. The Mayavadi sannyasis, they carry ekadanda, one stick. As we Vaisnava sannyasis carry 3 danda, or three sticks, combined together. The one stick is the symbol of understanding oneness. The monists only accept chin matra, there is only one spirit soul; they do not understand the varieties of the spiritual world. And so far our three sticks are concerned, we take it for granted that we have dedicated our life, for Krishna's service in 3 ways, namely, in our body, in our mind, and in our words. Srila Bhaktivinode Thakura has sung in a poetry that my mind, my body, and my home is surrendered unto You. So a Grhastha or householder like you, you are also tridandi. Because you have sacrificed everything, your life, your home, and your child, so you are a tridandi sannyasi, in fact. So continue this attitude seriously and sincerely, so you will be also as good as a sannyasi even though you are in the dress of a Grhastha. The Saivite tilaka is three pundra, 3 lines, on the forehead, in 3 parallel lines. Our tilak udra pundra, they are distinctive marks of different sections. There are two sections of the Vedic followers. Namely, the impersonalists and personalists. So the tilak distinguishes one from the impersonalists. Our udra pundra, Visnu temple, udra pundra means Visnu temple, so we are distinguished from the mayavadis who use the three parallel lines, tripundra.

Regarding my going to Buffalo: It may be postponed for the time being. You will be glad to know that I am proceeding to New York tomorrow evening, at 4:30, and reaching there at 5:50. I wish to remain at least for a week in New York, and then start for San Francisco. Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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Montreal 30 August, 1968

68-08-30

My Dear Syama dasi

Please accept my blessings. I thank you very much for your kind letter dated August 27, 1968, and I am glad to hear about successful Sankirtana party's activities in Los Angeles. You will be glad to know that very soon I am going to San Francisco, maybe by the end of the first week of September.

The nice sentiments expressed in your letter under reply is very much pleasing to me. When I initiated you, I accepted you on that very moment as my daughter. So you are eternally my daughter and I am your father. There is no doubt about it. And our relationship is based on Krishna Consciousness, so the more successful you preach and help Krishna Consciousness movement, the more our relationship in transcendental platform is firm and fixed up. Our business is to chant and glorify the Holy Name of Krishna and wherever we may remain, Krishna is with us, Krishna is within your heart, Krishna is within my heart. So, spiritually there is no question of separation, even physically we may be in far distant place. So I am very glad that you are taking more and more interest in this movement, and I pray to Krishna that you be fixed up in that position, eternally.

Thank you very much for your letter, hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

•

New York 31 August, 1968

68-08-31

My Dear Krishna Das,

Please accept by blessings. I beg to acknowledge receipt of your letter of 8.25.68 and I am so pleased to look in you a Divine Spirit for preaching the K.C. movement. It is very welcome. So if you go to Germany and join Sivananda there who is already there, you can immediately open correspondence with him, his address being as follows.

If you can actually open a nice centre there it will be a great service to Lord Krishna. So you can make your solid plan in this connection & I am coming to San Francisco by the 1st week of September. This afternoon I am going to New York and I may stay there for one week & then start for San Francisco when I may talk further on this subject.

I understand your birthday is on the 26th September and I offer my blessings on this occasion. When I go to San Francisco, I shall give you the required letters. Just now I do not remember the body of the letter given to Upendra but I shall compose it again don't worry.

Your sister Srimati Saradia has gone to Boston. She is as nice as her nice brothers and she has expressed her desire to marry a nice boy. I agree with her proposal but I have asked her to wait for another year as she is too young.

When you start for Germany you must go there fully equipped with Mrdangas and other instruments. More when we meet. Hope you are well.

Your ever well wisher A.C. Bhaktivedanta Swami

P.S. While I was to post this letter I have got a letter from Sivananda and his address is as follows: Open correspondence immediately and do the needful. Samuel Greer Jugenher bergen Kluckstrasse 3 W. Berlin, Germany.

I am enclosing here with the letter which I have received from. Please keep this letter carefully and return me when I go to San Francisco.

ACB

Letter to: Sivananda

•

Montreal 31 August, 1968

68-08-31

West Berlin

My dear Sivananda,

Please accepting my blessings and those of Lord Krishna. I am sure Krishna is protecting you and your sincerity of service will bring Krishna and more and more near to you. So have faith in Him and surely you will be successful in opening branch in W. Berlin. Indications of Krishna's help are very much hopeful.

I am going today to New York and after one week I shall start for San Francisco. Some San Francisco boys who know German language are eager to help you and join you with Mrdanga etc. Please let me know your opinion on this matter. They can start immediately and they have little money also. I have given him the address and most probably he will write you. His name is Krsna dasa Brahmacari c/o San Francisco Temple 518 Frederick St. San Francisco, Cal 90117.

I see in your letter every thing very favorable and it seems that I will have to go first in Berlin then in London. Anyway just depend on Krishna and he will do everything in order. Hope this will find you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

P.S. Other devotees from San Francisco have already started for London. Mukunda's address as follows Michael Grant c/o American Express Co. Haymarket St. London. U.K.

I hope you have also received my former letter addressed to you c/o American Express Berlin.

ACB

September

Letter to: Sri Krishna Prasad Bhargava

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New York 3 September, 1968

68-09-03

Sri Krishna Prasad Bhargava G. G. Industries Agra, India

My Dear Sri Krishna Prasadji,

Please accept my greetings. Since a very long time I did not hear from you, and I hope everything is going well there. The Society is so obliged to you for sending us the two Sri Murtis Who are being regularly worshiped by the devotees here, and they very much appreciate the attractive feature of these Murtis. You will be glad to know also that in the meantime, we have established eleven centers, as follows; in these various cities: New York; San Francisco; Buffalo; Santa Fe, New Mexico; Montreal, Canada; Los Angeles; London, England; West Berlin, Germany; and Seattle, Washington; and Vancouver, British Columbia. And by the Grace of Krishna we may be able to establish more centers in the very near future. I do not know where from you secured these nice Murtis, but I would like to have such Murtis at least 20 pairs, with height of not less than 24 inches. So if you kindly give me the quotation for such Murtis from the manufacturer where from you secured these Murtis, I shall arrange to send you the required money, either directly or by negotiation through some friends in India. It is my ambition that Indian Vaisnavas may contribute at least one pair of Murtis, following your nice example, and we can establish them in each and every center of our Society. If we do not find such persons to contribute such Murtis, then the Society can arrange to send you the required money.

It is not that the Society cannot pay for the Murtis, but it is my desire that Indian Vaisnavas should be energetic in cooperating with this Krishna Consciousness movement in the Western countries. I am already in correspondence with some friends in India, and they may be agreeable to contribute one pair, each of them, so in the meantime, if you kindly give me the exact price for similar Murtis (only with greater height, of at least 24 inches), I will appreciate this very much.

On the 8th instant, I am going to San Francisco, and I will be glad to receive your favorable reply to my San Francisco address, as follows: ISKCON RADHA KRISHNA TEMPLE; 518 Frederick Street; San Francisco, California; 94117.

I hope this will find you in good health, and thanking you in anticipation.

Yours very sincerely, A.C. Bhaktivedanta Swami

Letter to: Anapurna, Ananda

-

Montreal 4 September, 1968

68-09-04

Vancouver

My Dear Anapurna and Ananda das,

Please accept my blessings. I have received your two long letters, when I was in Montreal; since then I have come to New York on the 31st of August 1968, on my way to San Francisco. I shall go to San Francisco on the 8th instant, and I shall see what is the situation there, then I shall proceed to Seattle, and from Seattle, I may go to Vancouver.

So far your marriage is concerned, I am very sorry that Ananda's parents are not willing in this marriage ceremony; now it is up to you for deciding whether you should get married or not. But I think you should, under the circumstances, the best thing will be that you get yourself married legally, according to the state laws and get a certificate and I think, Ananda, you should try to remain in Vancouver, and work. And by your labor you try to open a branch in Vancouver, and that will be very nice thing. And when I go to Vancouver, from Seattle, I shall offer my blessings in observing the rituals of our marriage system.

I shall give you one engagement and if you secure one dictaphone then I shall send you regular tapes for transcribing it into English version, and you will make two copies. One copy shall be sent to me, another copy shall be sent to Hayagriva Brahmacari. As Govinda dasi and her husband, is trying to help me in compiling essays and texts of Caitanya Caritamrta, similarly, I shall give you a task for the Science of Devotion. So that will be nice duty for you, because both of you are well versed in typewriting, so you can do that. At the same time, if you organize a center in Vancouver, simply by chanting. It is not very difficult to open a center for our activities. You can remain in any apartment as husband and wife, and invite persons there to hear your chanting and topics, that is our center, and let it be gradually improved. I think this program will be very much suitable for you at the present moment.

As for your going to London, I do not think it is required. Because as Ananda's parents have not approved of this marriage, it may be that Anapurna's father may also not like such combination. So in your country generally the boy and the girl picks their own consort, so if you have decided to get yourself married, then without any consent from your respective parents, you can get yourself married. But Anapurna's father is very much anxious to see Anapurna, so under the circumstances, if you want to go there, then I have no objection. And I am also going there very soon, because I have received letter from Malati, that they have already entered England, and they have got 6 month visa. So it may be that I shall be going there very soon, but the fact is that when you have decided to get yourself married, I think without the formalities of taking consent from your parents, you can get yourself married legally. And be established as husband and wife anywhere, wherever you like, it doesn't matter.

So far your desire, especially Anapurna's desire, to live wherever I go, I may inform you that I am a Sannyasi, and there is no fixity where I go. Under the circumstances, if you establish yourself in one place, and engross yourself in transcribing the tapes, so that a nice book will come out in due course of time, that will be a great service for the society, and to me also. You can reply this letter to San Francisco address, because I am going there on the 8th. Another thing, you may inquire if there is any American Consulate office in Vancouver. If there is, please let me know the address also.

The conclusion is that in my opinion, both of you should legally be married, and Ananda may work to maintain the center in Vancouver. That is my desire. And Anapurna may go on with the typewriting business. If this does not suit someway or other, then we shall later on discuss what to be done. Hope you are both well,

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: All Devotees

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New York 7 September, 1968

68-09-07

ALL GLORIES TO SRI GURU AND GAURANGA MEMO TO ALL DEVOTEES RE: NEW VRINDABAN

I have just returned from a two days stay at our newest center New Vrindaban in Moundsville, West Virginia, near Wheeling. This New Vrindaban is under the direction of Sriman Hayagriva and Kirtanananda Maharaja and promises to be a great step forward for Krishna Consciousness in America.

It has a farmhouse and several other structures, well, streams, hills (govardhana, as named by Swamiji) pasture grounds (a cow will be acquired soon), ghat, pond, woodland, all situated on 138 acres.

Prabhupada has requested that 7 temples be established there. Its main activity will be cow protection and to show the world that simply by living with cows and land and chanting HARE KRISHNA a perfect society will prevail.

A great deal of work is required and Swamiji has requested at least four devotees to go there immediately. New Vrindaban lacks so-called necessities as hot running water and toilets, so that only stout and sturdy devotees are needed, especially those with carpentry experience and can do manual labor.

New Vrindaban will be especially attractive to householders who will want to raise their children in full K.C.

So, all devotees who are interested in living in New Vrindaban, either immediately or in the near future should please contact me. Those with carpentry experience should especially do so.

Approved . . .

A.C. Bhaktivedanta Swami

Approved . . .

Kirtanananda Swami

Approved . . .

Signed . . .

Brahmananda das Brahmacari

Letter to: Sivananda

•

New York 7 September, 1968

68-09-07

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated September 1, 1968, and I am glad that you are getting some encouragement in Berlin. I request you not to leave Berlin. I request that you please try to establish a center there at any cost. In your last letter you informed me that there is good chance of your getting work on a salary of $600.00. So if you can get such job, or any job, somehow or other, you can simply maintain an apartment and sit down there and chant Hare Krishna. I do not want immediately a very large storefront or anything like that. I simply want that a center may immediately be started in Berlin and gradually we will try to develop it. In my last letter I have already informed you that some of the San Francisco boys are ready to go and join you. If required I shall ask Acyutananda to join you from India. So that way you can have several assistants to perform kirtana, and that will be our success.

I also had a letter from the Finnish boy sent by you and it appears that he is enthusiastic. So you can also get some cooperation. On the whole, it is my desire that you establish one center immediately in Berlin. Don't go elsewhere for the present. Later one we can try to open centers in Zurich or Amsterdam or Stockholm as Krishna will desire. You will be pleased to know that Syamasundara. with wife and child has already entered London with 6 month visa, and is to be followed by Mukunda and others, very soon.

Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I am going tomorrow to San Francisco, and you can reply this letter there, at 518 Frederick Street, San Francisco, Cal. 94117. I have received one letter from Syamasundara., has arrived in London, and his address is 80 Herne Hill, London S.E. 24, England. (send c/o Samuel Speerstra) You can correspond with your Godbrothers there.

Letter to: Subala

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New York 9 September, 1968

68-09-09

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 1, 1968, and I am so glad to learn that you have got permission to chant in the park. Previously you sent me the press clippings, and I have seen that so there was some difficulty, now by Krishna's Grace, you have got permission. Do not mind that the park is not visited by many people. But, if you chant many people will come. That will make your attempt successful. You will be glad to know that just yesterday I have arrived in San Francisco, and if you so desire, then I may go for a day or two to Santa Fe, but it will be very much expensive. Because I cannot stay more than three or four days there. Do you think that for three or four days you shall invite me, and spend so much money while you are hard up? So think over, but if you desire I can go there.

The San Francisco Sankirtana Party is doing very wonderful work, and I understand they are collecting also very nicely. And I have come here that a permanent Sankirtana Party may travel all over the country. Let me see what happens. Here the Indians who have come from the Gujarat province, they are generally devotees of Lord Krishna. They are offering their willing cooperation. Especially I have come for this purpose, how to engage them in Krishna Consciousness.

Hope this finds you in good health,

Your ever well-wisher, ACB

Letter to: Aniruddha

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San Francisco 9 September, 1968

68-09-09

My Dear Aniruddha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 30, 1968, and noted the contents carefully. I have already written one letter to Balarama, as you gave me his address. Regarding Barry Major, I think I have already replied his letter from New York, and I am asking him to see me in San Francisco. You will be glad to know that just yesterday I have come to San Francisco, at 3:00 local time yesterday afternoon. And here the Indians are very willing to cooperate with our temple activities. Regarding minor boys who want to be trained by us; as Brahmacari. It is a very nice opportunity to train such young boys, but there legal implication. Now, our society is a registered, recognized religious society. So we can consult some lawyer whether such religious institution where we are teaching specifically how to become moral in character. We are teaching them prohibition of 4 principle sinful activities, and we are teaching them God consciousness. Whether we can teach such minor boys as Brahmacaris and training them. I am very sorry that these people do not want to see their sons develop high character and knowledge in God conciousness, but they want to push them in the stereotyped way of materialistic life. But even we are prepared to help them, if the legal implications are there, what can we do? You can however encourage the boy as he is making progress, but he may have to wait for initiation because he is not still habituated to give up meat-eating. Any person trying to serve Krishna sincerely, certainly Krishna will give him all opportunity to overcome the difficulties.

This time, Back To Godhead is very nicely printed. Perhaps they will send you copies as usual. But in San Francisco we have brought some copies.

You can inform Nandarani about her letter which she addressed me in Montreal, and I received that letter, redirected from there. And I shall reply her in detail. In the meantime, I have requested Gaurasundara and his wife to go to Florida, as suggested by Nandarani, if they are able. If not, I shall try some other boys to go there, as we must have a center at Florida. That is my great desire.

In the meantime, I have received letter from Syamasundara. in London, and the prospects are very hopeful to open a center there. Similarly, we are getting good reports from Seattle where Gargamuni has gone, and my next program is to go to Seattle from San Francisco. Hope you are well,

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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San Francisco 9 September, 1968

68-09-09

My Dear Hayagriva,

Please accept my blessings. And I hope by this time you have reached your headquarters, at Wheeling, and I hope you are feeling well. And you have taken the dictaphone. Now immediate task is that you revise the 1st, 2nd, 3rd volumes of Srimad-Bhagavatam. As soon as they are revised, we shall immediately print in one volume. Just we are going to print, volume one means canto one. So then you take up the second part, second canto, and keep along with you Pradyumna; he will help you in marking diacritic signs on the original verses, and be always in correspondence with me. And be seriously engaged in this task, and it will be a great service to Krishna. And try to finish the last act of Caitanya Caritamrta also.

So far your opening a center, in the Columbus University, that is also very nice idea. The three days you will be there must be utilized in propagating our Krishna Consciousness amongst the students, and I think in charge of that center, Pradyumna may be left so that when you are there, he will work with you. And when you are not there, he will take care of the center. I think you will like this idea. In this way, Kirtanananda may develop New Vrindaban. He will have a nice assistant, Vamanadeva, and Hrsikesa, and I think everything will come out very successful without delay. Krishna is giving you intelligence and bestowing His Mercy upon you; continue this attitude, whenever you feel some difficulty, chant Hare Krishna. Pray to Krishna to help you, and there will be no difficulty. Be rest assured. I hope this will find you in good health and cheerfulness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 9 September, 1968

68-09-09

My Dear Brahmananda,

Please accept my blessings. We have safely reached yesterday after noon at 3:00 and there was grand reception, arranged by Jayananda and Patty. Many Indians were present, and I was very much pleased to see the activities of San Francisco devotees. They are doing very well. In the evening, some of the respectable Indian gentlemen came to see me, and they have offered one silver Murti of Krishna, to be installed today. So this evening, I am going to install that Deity, as well as initiate some of the newcomers devotees, as well as offer the sacred thread to Jayananda, Tamala Krishna, and like that, old students. So far our San Francisco business is concerned, they are doing very nicely. I understand Tamala Krishna has collected $1,500 in two months. And people are gradually taking interest in the Sankirtana. They are selling Back To Godhead also, and the whole situation appears to be all Krishna's Mercy. And you may convey my many many thanks to Rayarama for his nice article, "Evolution-the God that's failing." We should write similar articles in Back To Godhead. It is very very instructive, and it has appealed not only to me, but to many others. In the airplane, some of the passengers were reading that article with great interest. So I think Krishna is giving very good intelligence to Rayarama. Let him be seriously engaged in improving the shape and quality of Back To Godhead, and I am sure in future we will have as good a position as the other mundane magazines, like Life, Time, Etc. It is very good.

So far the press is concerned, let the boys, Advaita and , learn it very nicely, and it is now settled. As soon as they think they will be able t _. So far you are concerned, you have to see about the wide circulation. Yourself and your good brother, Gargamuni, shall be in charge for distribution. Now immediately, we are getting about $30,000 worth of books from Japan, and in from India, you have got Srimad-Bhagavatam also, so that is also over two thousand dollars. So if you can transform this money into cash, then we can start a well equipped press. And I hope you will do it.

I am contemplating also to publish one book, Krishna in picture. One boy, his name is Mark, he is very good artist. I have given him some ideas of drawing some pictures about Krishna from Srimad-Bhagavatam. And if I see he is successful, which I hope he will, be then we shall print to many books of pictures. The picture books will be most appealing. We shall give stress on this point.

Regarding records: You must take quotation from different record manufacturing company, or from the same company immediately, from whom you took our Hare Krishna record. We shall ourselves issue so many records. And so far this record is concerned, in a suitable moment you can talk with Mr. Kallman that Swamiji was telling that he has not received any royalty of 5%. The agreement is there; you can see. So he must pay. But if he does not pay we don't mind; we shall issue our own records and try to sell. But you can speak with him, that Swamiji is speaking like that. At least, he must give us the concession that whenever we shall require the records, he must give us at cost price. So far you have already paid him $500.00 for one thousand records. You must take delivery of them and send them to India. There to Jaya Govinda. Because you cannot get the money to keep this man as our friend without any disturbance and settle up things peacefully.

You will be pleased to know that this morning I experimented with my harmonium, and of course, it is just an experiment, still all the girls present here and Tamala Krishna also, they liked the tune very much. Maybe such Sankirtana solo singing; I can give so many. I can give so many verses, just like Cintamani Prakara Sadmasu . . . and explain them in English, so we can produce not only pictures, but also records, in so many ways. So you should be serious about taking quotation of the records as soon as possible and immediately we shall print some records. So far I know, that the records, small records, as Gargamuni told me, it does not cost more than 10 cents. But this big record will not cost more than 50 cents, including everything, I am sure. Anyway, you seriously take quotations about the album, about printing, and just see what will be the cost. Then we shall immediately invest some money from the book fund, to print our second and third record.

I hope you have already talked with Montreal, to Hamsaduta, or Janardana, about the money dispatched from the Canadian National Bank to London. It is very important. They are in the foreign countries; if they do not receive the money at time, how much difficulty they are in?! So the Montreal representative must immediately finalize what happened. And let them drop a letter to me what has happened. I am very much anxious about it.

I hope this will find you in good cheerful health, and activity, and you will have always Krishna's blessings upon you. Go on straight. Our Krishna Consciousness movement must be successful in the western world.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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San Francisco 9 September, 1968

68-09-09

My Dear Hamsaduta,

Please accept my blessings, and I hope you are doing well there. And Himavati is helping you very nicely. You will be pleased to know that here the Sankirtana party, led by Tamala Krishna, is doing very nicely. I understand that within two months they have collected $1500.00, and people are taking this Krishna Consciousness Kirtana very nicely. They go every day to the business quarter and the respectable persons they are appreciating that they are very sincere and pure. So it is very encouraging. I think similar things you can organize in Montreal. We have to improve so many things.

Hope this will find you in good health and cheerfulness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. If my stationery has gone there please redirect them here.

Letter to: Janardana

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San Francisco 9 September, 1968

68-09-09

My Dear Janardana,

Please accept my blessings, and I hope you are all doing well in Montreal. And I may inform you that immediately you begin translation work of our Srimad-Bhagavatam in French, as well as Bhagavad-gita as it is, in French, and begin our Back To Godhead in French language printed in the mimeograph machine. So you have got enough engagement; you may not take trouble of attempting Srimad-Bhagavatam. I think this will be done by Hayagriva. You take up the responsibility of translating them into French, and as soon as our press is started, that means Advaita and Uddhava are expert in printing matters, we start our press, and we shall print the French books, the English books, and as many publications as are possible, we shall do. But I hope in the meantime you have talked with Brahmananda that one remittance, $1,655.00, was advised to be dispatched to London. But I have received letter from Syamasundara. that he has not received the money. Kindly go to my bank and my account number, V269 A.C. Bhaktivedanta Swami, and you see the manager, why he has not remitted the money. Because the people are in a foreign country, and without money they will be in much difficulty. Kindly do the needful.

You will be pleased to know that I had no difficulty entering USA, with the Canadian immigration card. First of all, they wanted from me to see my visa, I told that I am Canadian immigrant. Then he said, oh yes, that's all right. So what for you are going; to visit there. How many months you want to remain there? I said about 4 or 5 months. So they did not make any etch in my passport. So I think even if I am not able to get the American visa, there will be no difficulty for my coming and going. Anyway, let us depend on Krishna. So Hamsaduta is there, the Kirtana party is there; please try to organize your center nicely. And I am also enclosing herewith one letter for Hamsaduta. Hope this will find you in good health and cheerfulness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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San Francisco 11 September, 1968

68-09-11

My Dear Syama dasi,

Please accept my blessings. I beg to thank you for your letter dated Sept. 10, 1968, and your nice presentations, which I have so gladly accepted. In the Vedas it is stated that simply by understanding Krishna, one understands everything. This means there are two departmental educational policy; one departmental education is spiritual education, and the other departmental educational system is material education. One who is highly elevated in material education, cannot understand about anything spiritual. But one who is elevated highly in his spiritual education can understand anything material. In other words, all material things are dependent on the spiritual soul. Just like your body, my body, this material body, they have developed on the basis of the spirit soul. Therefore, Krishna being the Supreme Spirit, one who tries to understand Krishna, he can understand everything else. From your statement of the letter under reply, I can understand that by the Grace of Krishna, you are improving in Krishna Consciousness. And if you continue to keep up your attitude in this spirit, surely in this very life, you will be successful to reach the perfectional stages. It is my duty to open your eyes, because a Spiritual Master is he who can save his disciples from the darkness of nescience, illusion. So I am trying my best to do my duty, and if you cooperate with me, fully, certainly both yourself and myself will be successful in our missionary work.

You will note that the piece of paper which I have given you last night about the mantras, the third mantra should be rectified as follows: Instead of DHIYO YO NAH PRACHODAYAT, it sould be TANNA GURO PRACHODAYAT. The DHIYO YO NAH should be replaced by the words, TANNA GURO. Please note this.

Thanking you very much for your nice mango, and I beg to remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

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San Francisco 18 September, 1968

68-09-18

My Dear Malati,

Please accept my blessings. I am in due receipt of your letter dated 11 Sept. 1968. And I am so pleased to hear of your Kirtana in Trafalgar Square and Hyde Park Corner, and at the Hindu Center. This is giving me so much pleasure to hear how nicely you are carrying on this movement in London. It was originally my Guru Maharaja's desire that there should be a center established in London, and by His Mercy, now you have successfully begun this mission; so please keep me informed how you are progressing there. I am very anxious to hear in each letter. I hope you are well, and convey my blessings to your good husband and little child, Miss Sarasvati devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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San Francisco 18 September, 1968

68-09-18

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of the 13rd Sept., and I am so glad to learn that you are active in preaching Krishna Consciousness in London. You all 3 couples are expert in the matter of preaching Krishna Consciousness, and your last effort in the matter of performing Ratha Yatra festival was so successful. So I am sure by your combined effort in London, there will be a great successful center. I am so pleased to learn about your staunch faith in Krishna and your Spiritual Master. May Krishna bless you more and more in the matter of advancement of Krishna Consciousness. Hope you are well, and please convey my blessings to your good wife, Yamuna devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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San Francisco 14 September, 1968

68-09-14

West Berlin

My Dear Sivananda,

Please accept my blessings. I am so glad to receive your letter dated September 5, 1968, and I am so pleased to learn that you are feeling well, and you have decided to stay therein Berlin and open a temple. It is so much pleasing to me. You also write to say that you do not believe money will be any problem there. In the last line of your letter you say that you wish to write me very soon to tell me that the Berlin branch of ISKCON has been opened. This is very nice.

May Krishna bless you with all His blessings and be successful in your very noble enterprise.

In the meantime, I have just talked with Krishna das and the German boy, Uttama Sloka das, and they are prepared to join you by the end of this month. Sriman Uttama Sloka is already initiated, and he is a German scholar also. He has shown me his translation work on my essays in English, and it appears that he will be a great help in the Berlin center. I am trying to inject in him the basic ideals of Krishna Consciousness philosophy and this morning we had one nice discussion. So the Berlin temple will be one of the most important centers in Europe, and I hope that in the future we will be able to train many Germans who are very intelligent personalities in the European countries. You know that I have got already one German God-brother, and he has influenced another German scholar, Vamana dasa, who has written a very nice book on Lord Caitanya, in German. So in that great country, people are very much interested with India's original spiritual and cultural life, and Krishna Consciousness is the most perfect order of such cultural understanding in India. Lord Caitanya is the symbol of India's original culture, and perfect Scholar for exposition of India's philosophical thoughts, based on the Vedic knowledge. I hope our books, Bhagavad-gita, as it is; Teachings of Lord Caitanya, and Srimad-Bhagavatam will in the near future be translated into German language and distributed to the noble nation of Germany. You may not think for the time being of any other branch, at least for the coming one year. And as soon as Krishna das and Uttama Sloka go there, please make combined effort to popularize this Krishna Consciousness movement in that country. They will take with them a mrdanga drum. And I understand that in Germany they make very nice harmoniums. Please take information of them and let me know immediately, otherwise, Krishna das will take a harmonium from here, along with mrdanga. This Krishna Consciousness movement through music, philosophy, spiritual culture, and personal behavior culminating in ideal character of the devotees. All these heavenly contributions combined together will certainly bring about a major change in the life of Western people.

You will be glad to know that the 6 devotees who started for London by the end of August, 1968, have already met together in London and their address is as follows: Michael Grant, 80 Herne Hill, London S.E. 24, England. They are also very much hopeful for the Indian cooperation whose number there is not less than 200,000 to 500,000 Indians. So I shall start for Europe, either for Berlin or for London as I may be required by the devotees there. And I shall be glad if you be in regular touch with me at least once in a week, by writing me letters.

Thanking you once more and I am praying to Krishna to offer you all His strength, in the discharge of His noble service. Hope you are well,

Your ever wellwisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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San Francisco 14 September, 1968

68-09-14

My Dear Mukunda,

Please accept my blessings. I am so glad to receive your letter dated Sept. 9, 1968, and I have noted the contents carefully. Previously I received one letter from Syamasundara. as well as from Gurudasa. I have replied Syamasundara.'s letter already and I am subjoining herewith also the reply to Gurudasa.

I know in London there are many Indians settled as residents. And most of them own their own house also. Sometimes back when I was in Vrindaban, we had talk with Bon Maharaja and he gave me the idea that in London the Indians want some nice temple.

So if you can establish one nice temple of Radha Krishna with the cooperation of the Indians, I think there is great possibility for this purpose. I am confident that you will be able to do this because in the beginning of my starting this International Society, you helped me in so many ways. The San Francisco center was also established by your endeavor and cooperation by Syamasundara., and now both of you are in London, so I am sure the London center will certainly be established.

Annapurna's father, Mr. Webb, told me that there are many old churches which are not being properly used. So if you can secure one big church, that will be very nice. I am glad to learn that in London there are 2 to 5 lacs of Indians. And if they cooperate with you, we can maintain a very big establishment. If they contribute one pound per annum per head, that means a lot of money. And temple organization is the best means to attract devotees. Temple organization means decorating the Deities very nicely, with flowers, lights, dress, decoration, offering nice foodstuff in good silver plates, five times arati, with Kirtana and lecturing. So you have got all these ideas, and you are six there. If you strictly follow the rules and regulations and become American priests, of the temple, so the Indian hindus will be surprised and certainly they will be attracted. Just like the hindus in San Francisco are being gradually attracted due to our nice temple arrangement here. They will hold a meeting here with me tomorrow at 11:00 a.m. to consider how to improve the temple. One of the Gujarati devotees has contributed a silver Vigraha of Krishna, and has donated $51.00. I came here to San Francisco last Sunday, the 8th, and there was a nice function of installing the Deity in the temple throne, and initiation of several newcomers devotees. I thought that Cidananda could go to Australia, but that idea has not been successful because the man in charge is an atheist, and as he scented that Cidananda is going to establish a center of Hare Krishna, he has withdrawn his cooperation and proved that his country is very unfortunate. So I am asking Gaurasundara to go to Hawaii or Florida. Gargamuni has already started one center at Seattle and Ananda Brahmacari from Montreal has gone to Vancouver. And New Vrindaban is being taken care of by several devotees.

I hope that the money which I sent from Montreal to the Charter Bank in account of Samuel Speerstra has already been received by him. I shall be glad to hear on this point. So the $1,655.00 and further $600.00 contributed by me and Hamsaduta may be conveniently deposited in London in the branch of Canadian Imperial Bank of Commerce. And open an account in my name. And send the passbook to me so that when I shall go to London there will be no difficulty there for me. I hope this will find you in good health, and offer my blessings to Janaki. Please keep me informed at least once in a week.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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San Francisco 14 September, 1968

68-09-14

My Dear Guru das,

Please accept my blessings. I was in due receipt of your letter dated Sept. 3, 1968, and now I have received letter from Mukunda, and I am pleased to learn that you are now together, all six. So please try to start the temple as soon as possible and call me for your service. Offer my blessings to Yamuna as well as to Malati and her husband and the little child. I have sent one newspaper cutting to Syamasundara.; that is a very nice article, if you get it photostatted, you can use it for propaganda work. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

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San Francisco 15 September, 1968

68-09-15

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your note along with Jaya Govinda's. The Bengali which you've written are simply nonsense. They are full of mistakes. And each and every word is misspelled. Just like you have written, "Bhutale" as "Bhuthale." It is not very much encouraging. Neither it is good that you do something wrong and at the end you simply write please forgive us. The best thing will be that both of may go to Bombay and begin a positive work under my direction. Don't be carried away by whims, and waste time and money. As there is no possibility of printing in Delhi, you kindly pack up the manuscript and send it to New York.

Hope you are well,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Parvat Maharaja

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San Francisco 15 September, 1968

68-09-15

My Dear Parvat Maharaja,

Please accept my respectful obeisances. Sometime back, I wrote you one letter but I did not receive any reply. I am very much obliged to you that you have proposed to help Jaya Govinda about his visa trouble. But I don't know why you make such condition that he has to remain with you so long he is in India. He has to work for the society freely and sometimes he might have to go to Bombay or other cities, so how he can be confined to a place? If you can help him without any condition, it will be a great favor to me.

I hope this finds you in good health,

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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San Francisco 15 September, 1968

68-09-15

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 9th September 1968, and have noted the contents carefully. And specifically about the business transaction of Messrs. MacMillan through Mr. Wade. Now, after reading your letter under reply very carefully, I have decided to take 5000 copies from them, provided they give us 50%, not 47%. Then we shall take delivery of the books in three installments; first, two thousand copies; second, two thousand copies; and, again, one thousand copies. And as promised by them, they must give us 60 days sight for payment for each consignment. And we shall give them bank reference. I think this will be nice arrangement.

The distribution arrangement should be like this: That as soon as you get the first two thousand copies, you distribute to all the centers, according to the capacity, and I think the first distribution can be made like this: 500 copies to San Francisco, 500 copies to New York, and balance 1000 copies to different centers. We have got now about 14 centers: New York, San Francisco, Boston, Buffalo, Montreal, Santa Fe, Los Angeles, London, Berlin, Hawaii, and Florida, Seattle, and New Vrindaban. So if you distribute our books in that way, they can sell retail. I am sending Gaurasundara to Hawaii, and probably I shall send Cidananda to Florida. And I have received letter from Sivananda that in Germany, there is good prospect, and he is already trying to rent one very nice storefront, 300 marks rent per month. And two boys, Krishna das, and Uttama Sloka (a German boy) are going there very soon. So of course we do not expect to sell English books in Germany very much, but maybe somebody will be interested. But in England we can sell some books. So in this way, try to distribute and let us risk. But they must give us 60 days sight, and we shall take delivery 5000 copies in three installments. And they must allow us 50%, discount, not 47%. On these conditions you accept. And bank reference I shall give.

Regarding Mr. Wade's promise to Gaurasundara, to pay $225-$250, they must keep their promise. Otherwise, it will be not possible to do business with them, if they change their word of honor. You must say Mr. Wade like that. In business principle, what is promised, that must be kept. If the promise is not kept, then we are not going to deal with them, with such business firm, even it may be very big. That should be our principle also. So I think on this principle we can arrange with them, and I shall give you bank reference when they require.

We shall not sell a single copy to the store. Our principle should be to sell books retail in the Kirtana, in our temple, or selling by going door to door, or, individual persons. Not a single book should be sold to the stores. The store selling they may organize: we don't mind.

Regarding my Deity worship: I can understand that the regulative principles are taking much of your time, but you can minimize according to your convenience. There is no harm. But I am so glad to learn that this engagement makes one developing the Brahminical qualities. I thank you very much for appreciating this secret of worshiping the Lord. Generally, we in the conditioned state, we are contaminated. But, this worshiping system called "Arcana vidhi" cleanses the polluted heart and one becomes actually fit for becoming qualified Brahmin. So at least you be engaged in that way. Where is that boy Jaya Rama, who was taking care of it? So one by one, one should be engaged in that "Arcana vidhi" so that one may be fixed up in his Brahminical qualification.

Regarding Jaya Govinda's letter: You can reply that they can remain in India, on the following condition: That they must sell

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last evening, and also last evening the thread ceremony was observed and many students given the sacred thread, and some were initiated. This morning I have to go to one meeting amongst the Indians and let me see how I can talk with them. As far as I can guess, that I may be called directly from San Francisco to Europe. In that case, it may be possible that I may stop for a day or two in New York, and then I start for Europe. What about the UN office. Ask Purushotam and let me know in detail what is the situation.

Hope this will cover all your enquires and you will do the needful. By the by, I am inquiring that you know two addresses in Hawaii, one university professor, and another gentleman who came to our temple and took records. So if you send the addresses to Gaurasundara immediately, either by letter or by phone, then he can utilize their friendly connection. Hope you are well,

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Jaya Govinda

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San Francisco 15 September, 1968

68-09-15

Dear Jaya Govinda:

Please accept my blessings. I am in due receipt of your letter dated Sept. 9. Previous to this I received one letter dated in Sept. The problem is that Rs. 2000/- lie in the hand of Hitsaranji, and I don't think I'll receive back this money very soon. Therefore, your staying in Delhi has no use for me. So far your studying Bengali and Hindi, it is not at all important for the society. If you want to satisfy your whims, that is a different thing. Even if you study Hindi and Bengali so late in your life, I don't think you can become a very good scholar in those languages. So for studying Bengali and Hindi you needn't stay in Delhi. You can do some work in India on behalf me definitely by selling our magazines and our published books in India, and in no other way. The books and magazines will be sent you in India for selling and you can send in exchange Sri Murtis or musical instruments. And for all these activities, Bombay will be the best place for your staying. There is already a friend in Bombay who is inviting you to stay with him, so why don't you take advantage of this opportunity? I have already advised Brahmananda to send you the letter of guarantee so you will have it from him in due course, or by the time this letter reaches you. In the meantime, I hope you might have received the six month extension residential permit. But you must prepare for going to Bombay. I am giving herewith one note to Parvat Maharaja which you will please show him.

You will be pleased to learn that Sivananda from Montreal has gone to Berlin for opening center there. Mukunda has gone along with Gurudasa and Syamasundara. and their wives to London, to open a center there. Gaurasundara is going to Hawaii for opening a center there. Gargamuni has already opened a grand center in Seattle. Similarly, Annapurna and Ananda are going to open a center in Vancouver, and you know also that Hayagriva and Kirtanananda, with the help of several other devotees are developing New Vrindaban in 138 acres of land in West Va. Also, Dinesh and Krishna devi are going to Florida. In Florida we have 10 acres of land arranged by Dayananda and Nandarani. So all my disciples here are doing marvelously in spreading Krishna Consciousness. In San Francisco, Jayananda arranged a grand meeting yesterday amongst the Gujarati community here and most probably we shall very soon have our own gorgeous temple in San Francisco. So everyone is doing very nicely and I hope that you two also do something wonderful in India. And Bombay is the right place. As you don't like to reside in Vrindaban, but you prefer a city like Delhi, then the best city in India is Bombay. There, you don't require to speak Hindi or Bengali, all gentlemen and residents there speak in English. So you will have better facility to work there and probably to establish a center there. I do not know why you are hesitating.

Hope this meets you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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San Francisco 15 September, 1968

68-09-15

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 10, 1968, just after posting my reply to your letter dated Sept. 9. The coincidence that as soon as you received my letter for opening the Berlin center immediately, Krishna has sent you immediately a check for 200 American dollars-this is a good omen that we should immediately open our branch in Berlin. The description of the storefront with 4 rooms and floor, kitchen, and bathroom etc, appears to be very suitable for our purposes. And the rent is not much and I am so glad that you can manage it. So my advice is that you can immediately occupy the storefront for our branch, and let me know the address so that we can enlist our Berlin center immediately in the list of our several other centers.

Please do not be very serious with Swami Omkarananda because they are impersonalists. You can keep good friendship with different yoga teachers, but practically our mode of Krishna Consciousness is different from theirs. Perhaps these people may not like our Sankirtana movement, so you have to be very careful in their association.

The package said to be sent by you is not yet received here. Anyway, I offer all blessings of Krishna onto you and be successful in your noble adventure. I shall be glad to hear from you further, and hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. The third mantra of your Gayatri ceremony was stated wrong. It should read as follows: ”AIM GURUDEVAYA VIDMAHE KRISHNANANDAYA DHIMAHI TANNAH GURO PRACHODAYAT.” In other words, ”TANNAH GURO” should be inserted, and ”DHIYO YO NAH” should be removed. Please correct as need be.

Letter to: Janaki

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San Francisco 17 September, 1968

68-09-17

My Dear Janaki,

Please accept my blessings. With great pleasure I beg to acknowledge receipt of your letter dated 13/9/68, and it is so nicely written that I have read the matter twice, I am writing herewith in my hand, Hare Krishna: Please try to open the London temple as quickly as possible, and I am ready to start for London at any moment on receipt of the news. You will be pleased to learn also that Sivananda is opening a center in Berlin very soon. His different letters indicate that he is very much hopeful for success of the center and two boys, one of them a German boy, Uttama Sloka, and Krishna das, are going to join him by the end of this month, of September. So I hope during the month of October we shall open two branches in Europe. Hope this will find you in good health,

Letter to: Brahmananda

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San Francisco 17 September, 1968

68-09-17

My Dear Brahmananda,

Please accept my blessings. I hope you have received my letter regarding Bhagavad-gita as it is, and Jaya Govinda's letter from India. In the meantime, I have received another letter from Jaya Govinda, and it appears that he is very anxious to have the indemnity bond. He has given one note below his letter that reads as follows: ”N.B. Swamiji, If you would like for Parbat Maharaja to do me the favor of signing himself the indemnity bond, then please ask him that directly; of course, then he will ask that I always remain here at his Math. I am agreeable to this proposition. Or; if you would like for him to direct Mr. Om Prakash to sign, then please ask him that directly also. This is Parbat Maharaja's request. (Jaya Govinda)” This means that Parvat Maharaja is canvassing to break them from the society and remain with him. He is another edition of Bon Maharaja, who has broken the poor Hrsikesa from the society. Besides that, you have sent me a note dated 9/10/68, which reads as follows: ”Dear Swamiji, Please accept my most humble obeisances. Enclosed is a magazine published by Sri Srimad Parbat Maharaja which Jaya Govinda sent us. You will be interested to see one article published about the San Francisco Ratha Yatra festival. (Brahmananda das)” From this note it appears that Parvat Maharaja is misrepresenting himself as the publisher of the paper ”Truth.” But actually he is not so. It is published by one very big Doctor, Medical Practitioner, Dr. N.R. Sen. I knew this gentleman in connection with my medical business. So in this way, it is clear that this Parvat Maharaja is trying to entice Jaya Govinda. The letter which I have sent yesterday to Jaya Govinda, a copy of which is enclosed herewith. Now you should clearly write to him that if both of them jointly work in Bombay, on behalf of ISKCON, and under clear direction from me, then they can remain in India, and you will give him the required indemnity letter. Otherwise they must return to Germany to assist Sivananda there. In Bombay, they can work on behalf of our society by selling magazines, securing advertisements for Back To Godhead, and selling our books. That will be their main business. So far learning a new language, Bengali or Hindi, etc., this is simply a waste of time; they aren't scholarly boys. Had they been scholarly then they would have prosecuted their mother tongue education very nicely. So anyone who is not scholarly cannot pick up any foreign language so quickly. And even if he picks up some broken words, that cannot be used for any purpose. So clearly advise them not to indulge in childish frivolities. Acyutananda has already wasted 10 months time by his childish frivolities; sometimes preacher, sometimes guru, and sometimes so and so. So you will kindly give them clear indication that they should stop all these things, and work as directed in the above way-without further delay. I think Bombay is the right field for their activities as I have already suggested in the enclosed copy of the letter, which please find.

Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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San Francisco 18 September, 1968

68-09-18

Berlin

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 16, 1968, and although it is a bit of a long letter, but is so nice to read. Regarding the lease making: I think you are right when you wish to take the apartment at least for 3 years. This is all good. I can understand from your description as it was made formerly, and in this letter also, that it is clear that the place is destined for our temple, and you can immediately take it on lease. In your center, there will be at least 5 members of our society: your good self, Krishna das, Uttama Sloka, and I am asking Acyutananda and Jaya Govinda to come there, to return from India, and to join you. Uttama Sloka is a good German scholar, and if you all learn German and French, which will be easier for you than to learn any Indian language, and Berlin will be the center of our preaching work in central Europe. You are a sincere devotee and Krishna will give you timely all good intelligence in this connection. Now please try to organize as quickly as possible.

Regarding collecting fund: The Brahmacaris, Vanaprastha, and Sannyasis are not supposed to earn money like Grhasthas. The Grhasthas or the householders can engage himself in earning money, either by accepting job or some professional work. But a Brahmacari, Vanaprastha, and Sannyasi is supposed only to depend on Krishna and beg from the Grhasthas. The same system can be followed if it is possible. You are completely right when you think that if by begging alms we can provide ourself, we should not accept any job. So far I can understand from the indication in your letter, that if you form a party of Sankirtana, and walk in the street, I think you can get not less than 50 to 100 marks daily. If five or six men who are sympathetic to you and as some of them has already assured that you can count upon them, the best thing will be to form a local trust party, including those gentlemen and yourself, of 12 heads, and immediately start your work. In the meantime, we shall have our book, Bhagavad-gita as it is, and Teachings of Lord Caitanya, ready. That will sell also.

You are right that you propose to travel because you are alone. But there is an Indian proverb: that you can earn $12 by travelling, but you can earn $13 by sitting, provided you know how to sit in a place. The same principle can be applied in this connection. Certainly you can preach well by travelling, as I also came in your country, but since I sat at 26 Second Avenue, in July 1966, the society has developed to its present shape. I came here in your country in Sept. 1965, and because I could not sit down at a nice place until July 1966, I could not do very well in the matter of preaching work. So anyway, your travelling was not at all disturbing to me, but Krishna has given us good chance to open a nice center now. Please utilize this opportunity. I shall very soon write to your mother, and I hope very soon your dream of a religious congress in Berlin, sponsored by the Krishna Consciousness society, will be fulfilled. I am asking immediately Acyutananda to return from India to Germany, to you, and you can immediately arrange for the place and let me know.

Krishna das has already given notice to his present employer for quitting, and he is expected to start by the next Wednesday, Sept. 25, 1968, via New York, and he will take with him mrdanga and karatala. And whatever you need, you can send a letter to Brahmananda immediately, and Brahmananda will prepare it, and Krishna das will carry it with him to Germany.

Hope you are well, and please keep me informed at least once in a week.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Now you can know why Krishna didn't like you to enter London! P.S. In London they are also doing well. Our London temporary address is as follows:

Mukunda das Adhikari
80, Herne Hill
London S.E. 24
England

Letter to: Hamsaduta

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San Francisco 19 September, 1968

68-09-19

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 11, and 13 Sept. 1968, and I have noted the contents carefully. Regarding Christopher Fynn: I have chanted his beads and am sending herewith; please find. He is a nice boy. You and your wife should guide him in the matter of further progress and his spiritual name, I have fixed up, Cintamani das Brahmacari. Regarding your press: If Cintamani das is settled to remain in Montreal, then you can start the press, a small press immediately. I think you should wait and see how Cintamani das is settled up there. Because if you purchase press, and if he goes away to England, then the investment will for nothing. I do not think that is advisable immediately. You continue to publish Back to Godhead in French language, in the mimeograph machine, and when you feel confident that it is going on, and Cintamani das is fixed up then it will great success for us to start a small press in Montreal. Regarding Peet Aarola: I have seen the picture, and it is a good idea that he wants to be initiated, and so you can send his also. I shall initiate him, because he is painting Radha-Krishna pictures. Let him render some service to Krishna. And if possible, try to open a branch in New Brunswick. It will be a great pleasure for me. I am glad that Kulasekhara has come back. I think he cannot go from our society because he has already rendered some service to Krishna. So Krishna is not going to leave him at any cost. So treat him nicely so that he can be fixed up there. And his attention should be in the matter of painting. That's a very nice idea. Please offer my blessings to him, and treat him very well. So far Mrigendra das is concerned, he will also come back; don't worry. Recently I have received letter from Sivananda; the prospect in Berlin is very bright. And two students from San Francisco are going on the 28th to Berlin, and I am asking Acyutananda and Jaya Govinda to come back and join him in Berlin. Similarly I have received report from London; they are having regular kirtanas and feasts, although not in our own temple, but in different places.

One most important thing is that the money which I sent on Syamasundara.'s account with Charter Bank, through my banker, the Canadian National Bank, has not yet received. This bank is most third class bank. Will you kindly personally go and inquire why are they so much callous, in foreign countries, they are without money and they are silent. It is very much surprising. So consult with Janardana what steps we can take. My account number is-, savings bank. Please let me know what is the result of your visiting the manager. If they have not sent the money, and if simply they say they have sent, then what steps shall we take against them? It is very serious matter. So kindly do the needful in consultation with Janardana, and let me know. Most probably I am, coming Saturday, I am going to Seattle. From Seattle my program is to visit Vancouver, and if possible, I may come back to Montreal again. Then I may be going to Europe.

Regarding Deity worship: It is very much essential and in this connection you can consult Brahmananda who is doing Deity worship in New York very nicely, and how is he feeling. One after another, Deity worship should be practiced by everyone. That cleanses the contaminated body very nicely. It is really the custom that before entering one must be cleansed and bathe himself regularly. The whole idea is that we must very much sincere in our activities to serve Krishna, and everything will automatically be convenient for prosecuting our Krishna Consciousness. And I hope you are doing very nicely, and Krishna will give you more and more strength. Hope this will find you in good health. Offer my blessings to all the students, and especially to Himavati. I am pleased to learn that Subhadra is looking on you; it is good sign, that she is favoring you in your good activities. She is sakti of Krishna, or the internal potency and by her mercy glance, you will be more and more successful in your advancement in Krishna Consciousness. Thanking you once more for your kind letter.

Your ever well-wisher, A.C. B.

Letter to: Satsvarupa

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San Francisco 20 September, 1968

68-09-20

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 8 and 17, 1968, and I am so happy to learn that you are proud of being husband of Jadurani. Yes, you should be proud of having a nice wife like that. And I have handed over my daughter unto you, because I knew it that you will be the perfect boy to take care of her. Recently she was deteriorating in her health, so I was very much anxious about her, therefore, I decided to give her in your charge. Of course, even when you were not married, you were taking care of her always, but when the relationship is there as husband and wife, there is the question of responsibility. So I wanted you to take that responsibility. Anyway, everyone in our society thinks that your combination is very much appropriate. So be happy with your nice wife and take care of her properly.

In your letter of the 17th instant, you have very frankly inquired from me about householder life, especially in the matter of sex relationship. A sannyasi is not supposed to be asked about anything sexual. But still, because you are so much dependent on my instruction, so I must give you information as far as possible. Married life is not for sex indulgence. The principle of marriage is on the background of getting good children. So the householder is allowed to have sex life once in a month, just after the menstrual period. The menstrual period prolongs at least for 5 days, so after this 5 days, one can have sex life provided he desires to get a child. And as soon as the wife is pregnant, no more sex life, until the child is born and is grown up at least for 6 months. After that, one may have sex life on the same principle. If one does not want more than one or two children, he should voluntarily stop sex life. But one should not strictly use any contraceptive method and at the same time indulge in sex life. That is very much sinful. If the husband and wife can voluntarily restrain by powerful advancement of Krishna Consciousness. That is the best method. It is not necessary that because one has got wife, therefore you must have sex life. The whole scheme is to avoid sex life as far as possible. And if one can avoid it completely then it is a great victory for him. Married life is a sort of license for sex life on condition of raising children. So you should try to understand these principles of married life and use your discretion. You should not imitate great personalities like Bhaktivinode Thakura, but you must follow His footprints. But it is not always possible to have the same success as great personalities like Bhaktivinode Thakura achieved. So in all circumstances you should try to follow the footprints of authorities but never to imitate them. Unless Jadurani develops a better health and strength, I do not advise her to become pregnant. I think you will understand the instruction as I have given and try to follow it as far as possible.

Our relationship is eternal. But if somebody lags behind, so in spite of our eternal relationship one may not meet other at the destination. Just like a flock of birds-although very intimately related, everyone of them has to fly in the sky by individual strength. If one is less strong, the other cannot keep him in the sky. That is the law of nature. So long everyone of us is strong in Krishna Consciousness, there is no doubt, you can fly in the spiritual sky and meet together without failure. Therefore, individual strength is most important. And that individual strength is achieved in the association of devotees also. So you can make your own judgment.

Anyway, please take care of your health, and I hope you are both well and happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tomorrow I am going to Seattle.

Letter to: Ananda

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San Francisco 20 September, 1968

68-09-20

My Dear Ananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 10, 1968, and I have noted the contents carefully. I think your program is very nice, and Anapurna is here. We had a good talk yesterday, and it is understood that her parents are agreeable in this marriage proposal, and she wishes that the marriage may take place in London, when she goes there. It is understood also that her father is impressed with our society's work and her mother especially liked all the members of our society who have gone in London. So you work very diligently and secure some money. I am coming to Seattle by tomorrow evening and if you can see me at Seattle it will be very nice. You can also inform Mr. Renovich and Mr. Windisch that I am going to Seattle by tomorrow, and they can correspond with me for my visiting Vancouver and attending lectures, so that I can make my program there and come to Vancouver for a few days. Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra dasa

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20 September, 1968

UNIVERSITY OF WASHINGTON SEATTLE, WASHINGTON 98105 Department of Asian Languages and Literature Mr. Wayne Phillip Gunderson (Upendradas Brahmachari) Secretary, ISKCON 5516 Roosevelt Avenue N.E. Seattle, Washington 98105

Śrīḥ

gurupādān namaskṛtya prācīnavidyāsaṁsthādhyakṣeṇa Taylor nāmnā vijñāpyate:

Tatrabhavatāṁ hārdaṁ pattraṁ katipayadinebhyaḥ prāg labdham. ayaṁ tūttaravitaraṇavilambhaḥ kṛpayā kṣamyatām asya janasya karyāntare atyantāsaktatvāt. Bhaktivedāntasvāminaṁ vārtāṁ dharmodyogaṁ ca bhavadanugraheṇa niśamya teṣām khalu pariśramaphalaprāptim āśāsmahe. bhavatpattre tu samayanirdeśābhāvā asmākaṁ tais saha sahakārāvakāśo na pratibhāti. Washintondeśīyarājāṅgānusārena yasya kasyāpi dharmasya protsāhanaṁ visvavidyālayādhikāriṣu nyaṣedhīti sujñam.

sāvanāmaḥ

George E. Taylor

Director

GET:fkg

[What follows is written in Śrīla Prabhupāda's handwriting:]

Translation

Dear Sir,

I the undersigned Mr. George E. Taylor professor of oriental languages after offering obeisances to the lotus feet of Guru beg to acknowledge receipt of your kind letter which I received a few days ago. I beg your pardon because I am delayed in replying your letter on account of my being engaged in some other business. I hope all success to Bhaktivedanta swami for his great endeavour in preaching religious activities which I come to learn by your kindness. In your letter you have asked for some time to see us but there is no such opportunity to meet you. The authorities of the Washington University does not encourage anyone's religious activities and it is well known that there is specific stricture.

yours faithfully

George E. Taylor - Director

Reply

Dear Mr. Taylor,

While thanking you for your letter dated 20th September, 1968 I beg to inform you that our spiritual master Om Viṣnupāda Bhaktivedānta Svāmi Mahārāja is not preaching a type of faith which you have described as yasya kasyapi dharmasya protsāhanaṁ. He is preaching svarupa dharma. He is preaching the svarupa dharma of all living entities. As a great Sanskṛt scholar you must have come across the following famous Sanskṛt passages like sa vai pumsām paro dharmo yato bhaktir adhoksaje, dharman tu sākṣāt bhagavat praṇitaṁ dharmena hīna pasubhiḥ samānāḥ [SB 1.2.6]. We practice and preach svabhāva dharma but not that dharma which is taken as a matter of faith. The svabhāva dharma of every living creature is to become a servant. Even a great scholar like yourself is also a servant of Washingtondesiya rajya. Similarly everyone is servant of somebody superior. This servitorship is constitutional position of all living beings. But in conditional state everyone is serving his senses. This is called virupa dharma. The svarupa dharma is to serve the master of the senses namely hṛṣikesha. This hṛṣikesha servitorship is liberation of the conditioned soul. Without this, namely hṛṣikena hṛṣikesha sevanam bhaktir ucyate. Harāv ābhaktasya kuto mahat gunāḥ manorathena asato dhāvato vahiḥ, a man is pasubhisamānāh. According to Asian sanskṛt scholars vidya bhāgavatabadhi. I wish therefore to request you to introduce in your department of Asian language and literature the study of Srimad Bhāgavatam, the summit of Sanskṛt literature as accepted by great

Sanskṛt scholars like Sridharsvami, Virraghavacharya, Jiva Gosvami, Visvanāth Chakravarty and above all Lord Chaitanya who was known as Nimāi Pandit the greatest sanskrit scholar in the 15th century. As you are teacher in a great visvavidyalaya you may introduce the study of Srimad Bhagavatam in your department because it is said in the Bhāgavatam koumāra acaret prājno dharmān bhāgavatāniha dūrlabham mānusam janma tadapyadhruvamarthadam. I am sorry I cannot reply in Sanskṛt because our process of study is not academic but by sruti.

yours sincerely,

Letter to: Kirtanananda

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Seattle 22 September, 1968

68-09-22

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter dated New Vrindaban, 16th Sept. 1968. I am very glad to learn that all the members there are doing very nicely, and living happily. I hope that New Vrindaban will give shelter to so many unhappy men of this country and they will be happy by working there, and living there in good association of devotees. Pradyumna and Vamanadeva are very good boys; keep them very nicely, and they will be very much helpful. I have come here to Seattle, last evening, and things are hopeful here also. Yesterday, before coming here I was talking with one hippy boy. He came to see me in my apartment in San Francisco, and was talking that hippies are in search after such peaceful place, like you have got in New Vrindaban. And they do not like to live in the cities anymore. So if some of us go and make some canvassing work among the hippies, that the thing which they are searching after is here in Krishna Consciousness, and as soon as they come they will understand, so somebody may be engaged in such propaganda work. Regarding Randy, I understand that he is addicted to heroin intoxication, and he is taking some medicine to give it up, but I am sure that the best medicine is chanting the HARE KRISHNA mantra. For the time being, let him take the substitute medicine as he is taking, and at the same time let him seriously chant HARE KRISHNA. And I hope he will be able to give up that substitute medicine also. I have got experience-one of my God-brothers, he related about his past life, that he was addicted to all kinds of intoxication, and he was distilling wine in his village without any license-he was such a great intoxicant. But later on, we found him completely free from all intoxication-even he was not even smoking and was quite fit to work for Krishna Consciousness. So everything is possible provided one is serious. In the Srimad-Bhagavatam it is stated that if somebody is not too much addicted, neither he is completely powerful to give up some bad habits, this via media stage is favorable. Immediately if he cannot give up the medicine as he is taking, that doesn't matter. Let him chant HARE KRISHNA very seriously and he will gradually be able to give up everything.

I am very glad to learn that Harivilasa has given you a Pair of Radha Krishna Murtis, so it appears that Radha Krishna is very kind on you, because you went to Vrindaban, to live there but circumstantially, you could not live there, and you left. Krishna has given you New Vrindaban, as well as He has, out of His good will, He has come to you. It is very surprising. So please welcome the Deity and install Him in a nice throne. I think Vamanadeva will be able to prepare a nice throne, and you have seen the New York Deities' dress and process of worship, so you can do in that way. There is nothing to be added new. The same principle should be followed, and the Deities should always be well-dressed in clothing and some ornaments and flowers and incense. The Deities should always be attractive. And the more we are engaged in decorating the Deities, washing the room, the more we are engaged in Deity worship, the more we become purified. That is practical. Brahmananda is also taking care of my Deity in New York, and he is practically experiencing and doing it. So if necessary you can take some information from him also.

This Seattle city is understood to be very big in area, and appears to be very peaceful also, because the population is less, and they are little responsive also. I think gradually this center will also grow very nicely.

I have sent Gaurasundara to Hawaii to open a branch there, and I have received letters from London that the 6 devotees there are prosecuting their regular duties, namely kirtana in the morning, and on the weekdays as we do generally, and they are having love feast also, although not in our own place, but in different places. And they are searching after a suitable place for our temple. Similarly, in Berlin also, we are hopeful for starting a new branch there. And Krishna das, and Uttama Sloka (Uttama Sloka is a German boy) they are going there. And I have also advised Acyutananda to return back to Germany. So I think 4 or 5 of them will do very nice in Berlin, and the 6 devotees in London, they will also do very nice there. And I think as soon as they are prepared to take me there, I shall go immediately, in Europe.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Seattle 22 September, 1968

68-09-22

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 16, 1968, and I think everything is going well with you, both. Yes, from the very beginning you just revise Srimad-Bhagavatam and now we shall print 12 volumes, for 12 cantos, under different names, each canto. That scheme will be nice. Regarding encroachment by Maya: There is every possibility, at every time, because we are living in the kingdom of Maya. Her influence upon us is very strong, but as indicated in the Bhagavad-gita, 7th chapter, that in spite of her very great influence over the living entities, a living entity as soon as he fully surrenders unto Krishna, the influence of Maya will no more act upon him. This is a fact. So the more we become stronger in our Krishna Consciousness, the more Maya is aloof from us.

Your poetry is nice, and I am keeping it with me for future publication in Back To Godhead. I shall send it to Rayarama in my next mail to him.

If you can write a nice short article, inviting the hippies, to take to Krishna Consciousness, and practice it in New Vrindaban, I think many sincere hippies who are looking after something genuine, peaceful, they will come. So our movement if it is introduced amongst the hippies, because so far I can understand, they are after such thing for peace of the mind. Not only for the hippies, but for everyone. Everyone is seeking after peace and happiness, but they are seeking in the material platform. That is not possible to be achieved there. One has to be elevated on the spiritual platform and then his aspiration will be fulfilled. I think you can write a nice article for publication in our Back To Godhead. Hope this will find you in good health. HARE KRISHNA.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Seattle 23 September, 1968

68-09-23

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your letter dated Sept. 15, 1968, Sept. 21, along with the nice news clipping, and I am so glad to note your feelings of Krishna Consciousness gradually increasing. It is all Krishna's Mercy upon you for your sincere mode of service; please keep this attitude and you will be happy more and more.

Regarding the lost certificate paper: I understand from Govinda devi that you have got it back. Please print it nicely.

I have received one letter from Mukunda that your preaching work is going on nicely, and so it is also confirmed by you. I shall be glad to know how you're meeting in the Hindu center, and how the meetings are being carried successfully. These people might be impersonalists, so far I can understand from the handbill, but still, we can perform Kirtana in any place. It does not matter what they are. By our Kirtana process we have to influence others.

Now I am thinking of Kirtana with slides. If I get opportunity to prepare some nice slides from Srimad-Bhagavatam and make tape records on the prayers offered to the Deity in the slide, as well as explain the whole slide in English, all tape recorded, this will be very nice idea. I shall be glad to know your opinion also.

Since I received letter in San Francisco, I have come here to Seattle, and on Saturday last, the 21st instant. And the report is that in this place, our preaching of Krishna Consciousness has a great potency. So I shall begin my classes today. And they have arranged some lectures also. Let me see what will happen.

I do not know whether you are in receipt of the bank money which I have sent from Montreal, for credit of account with Syamasundara. at Charter Bank. So I have written to the bank, to the Montreal bank, to take information, and shall be glad whether you have received the money or not. In case you have not received, take one letter from the Charter Bank and send it to me.

You will be glad to know our disciple Sriman Dinesh is preparing another record, Cintamani Prakara Sadmasu, and other songs and speeches, 20 min. each side. And it will come out very soon. Regarding our former records, if you want we can send you for selling there. Hope this will find you all in good health. And awaiting your further letters about preaching work.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. S. S. Sethi (Vice Consul of India)

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Seattle 26 September, 1968

68-09-26

Sri S. S. Sethi, Vice Consul Consulate General of India 215 Market Street San Francisco, Cal.

Dear Mr. Sethi,

Please accept my greetings. I hope by this time you have received two copies of photos I have sent you through Sri Somnath Dhar. Now with reference to your letter no. SANF/CONS/384/68 addressed to Mr. A.C. Misra, Attache, High Commission of India, Ottawa, Canada, I beg to inform you that they have sent me a wrong passport and returned back the postal order in order that I may receive the certificates from your office. In this connection they write to say as follows: "As you are no longer living within our jurisdiction, you are advised to contact our San Francisco office for police clearance and birth certificate." Please therefore issue these certificates per bearer and he will pay the required fees.

I do not know what to do with this wrong passport. The copy of the letter which I have addressed to Mr. Misra in this connection is also enclosed herewith. Kindly therefore do the needful immediately as I want both the passport and certificate very urgently, and I am simply waiting for them. I am sending my disciple Sriman Cidananda Brahmacari (Mr. Clay Harrold) to see you, and please advise him what to do.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Sri A.C. Misra

•

Seattle 26 September, 1968

68-09-26

Sri A.C. Misra Attache High Commission of India 200 Maclaren Street Ottawa 4, Canada

Dear Sir,

While thanking you for your registered letter No. OTT/428/2/68, I beg to inform you that on opening the registered cover, I find that the passport does not belong to me. I am very much surprised how this misdelivery has been possible. The passport which I have got in my hand just now is No. I-062636, in favor of Charamma Sebastian, issued from your Bombay office, dated October 25, 1962.

Please therefore find out immediately where is my passport and send it directly to your San Francisco office care of Mr. Sethi, because without the passport I cannot get the police clearance and birth certificates. I have received back the money order, but I cannot utilize it without getting my passport. I have been so long waiting for the passport and twice I phoned your office in Canada, asking you to send it back, as requested by your San Francisco office, but when I got your registered package, it is a different one. Please therefore immediately arrange to return my passport care of Mr. Sethi, and on return of my passport, I shall return the wrong passport which is in my possession.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi, Dinesh Candra

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Seattle 26 September, 1968

68-09-26

My Dear Krishna devi and Dinesh Candra das,

Please accept my blessings. I am in due receipt of your letter of Sept. 24, 1968, and have noted the contents carefully. Yes, you can accept this proposal without any hesitation and get the loan from him. For service of Krishna sometimes we may agree to act in a way which may not be very agreeable to us. But in all cases, please do not agree to accept meat. Avoid such undesirable action very tactfully.

Hope you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Seattle 27 September, 1968

68-09-27

My Dear Aniruddha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 24, 1968, and it is very encouraging. May Krishna bless you all. I am so glad to learn that Nandarani and her husband are all so enthusiastically trying to render service to Krishna and you have got very good assistants-Harer Nama, and Varaha Murti. It is so encouraging to learn that Varaha Murti has got permission from his Hiranyaksa-father. Perhaps you know this story of Varaha Murti. Hiranyaksa put the earthly planet within the water, and Lord Varaha lifted the merged earthly planet by His big tusks. So Krishna has given you all a good chance for developing Hollywood, and I hope in the near future all the artists will take to Krishna Consciousness movement, and Hollywood shall become a holy place.

Regarding my going to Los Angeles: I can go at any time, but I think if you are serious to call me you can do so by the middle of October. I think that will be nice. Now, my plan is that personally I shall try to retire from active participation, but I want a place where I can live with at least 15 devotees engaged in editorial work, recording work, photographic work, painting work, etc., so that I may prepare materials for the preaching party who will go with all these paraphernalia and preach Krishna Consciousness all over the world. If you think that you can help me in this respect then it may be I can make Hollywood as my headquarters. In the meantime, I have received letter from Hawaii, and it appears that a good center can be opened there. So let us organize all the centers which are already opened. And until we are fully organized, all these places are fully organized, we shall not make any more attempts.

Dinesh is a good technician in the matter of film making, and gramophone record making, and it is understood that in Hollywood is a good place for such kind of activities. So somehow or other, you organize your center nicely, and I shall be glad to visit if necessary by the middle of October.

Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Seattle 27 September, 1968

68-09-27

My Dear Gaurasundara,

Please accept my blessings. I was very much anxious to hear from you, and I am so glad to receive your letter dated Sept. 24, 1968, and it is very encouraging. It is by Krishna's Grace that you have gotten a job as desk clerk. This is another good news. Please continue in that job and try to organize a center in Hawaii, whose description appears to be very attractive like India. The description you have given is exactly corresponding to the eastern and western coast of India. I think Mahapurusa will join you very soon. And Murari is also arranging to go there, so you will get the cooperation and help of your God-brothers, and you are also situated in a job, and when Govinda dasi goes there, I think she can also have a nice job. So, combined together, you will be able to develop a very nice center, perhaps our own temple of Radha Krishna in that good spot, which is very attractive for me at least.

Regarding the mrdanga: You should make a statement to the authority that they did not allow you to take it with you, and forced you to keep it with the baggage, although it was known that there was every chance of it being broken. And at last they have broken it-so they must pay $200.00 damages. Claim it, and we shall fight with these nonsense people. I do not know in future how we can take mrdanga there. Is there any marine shipping service from San Francisco or from India to there?

Please keep me informed of your activities there, and I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am feeling your separation but that does not matter we must do our duty in Krishna Consciousness.

Letter to: Vamana

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Seattle 27 September, 1968

68-09-27

My Dear Vamana dasa,

Please accept my blessings. I see that you are feeling not well. I advise you therefore to come and live with me so that you can be freed from the doubts. I hope you are chanting regularly at least 16 rounds. Sometimes Maya disturbs us but that does not mean any serious drawback. So if you feel too much uneasy, you can come and live with me for some time, and everything will be set up. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Seattle 27 September, 1968

68-09-27

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of Sept. 20, 1968, and it is very encouraging to note all the informations. I think Krishna will help you in all respects. And the credit of opening our London branch will go to the San Francisco boys, headed by you. Of course, the girls also share the credit undoubtedly. And I am always ready for going there as soon as you shall call me.

Regarding the bank affair: You write to say ”We are expecting a letter from the Canadian Bank any day as to whether the money was credited back to your account.” This means that you have not received the money, and you are arranging to get the money again credited in my account in the Canadian National Bank, at Montreal. But I have received one note from Hamsaduta who says like this: ”I went to your bank and checked into that 1655.00 for Syamasundara. and the gentleman in charge of the affair said that is all taken care of and that by this time they have got that money in London.” I cannot understand what is the real position, but I request you to open correspondence with Hamsaduta and let me know conveniently what is the actual position. Hope you are well, and offer to Janaki my blessings, and all others also.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Seattle 27 September, 1968

68-09-27

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 19, 1968, and thank you very much for it. Now, you have to print a large number of Back To Godhead every month. I think only in California area you shall be able to sell 3000 copies per month. Similarly, in other centers also you can sell a large number of Back To Godhead, since the Sankirtana party is moving and people are purchasing very gladly. So you can expect golden days very soon. And you must prepare yourself for this purpose.

Regarding your assistant: I must help you in this connection, and I think Subala will be one of your best assistants. He is struggling very hard alone in Santa Fe. If Brahmananda and yourself can arrange to send somebody to take charge of Santa Fe, he can immediately be called for your assistance. similarly, there is a new boy, Cintamani (Christopher Fynn) who is in Montreal temple. I think he can also be a great help to you. You can open correspondence with Hamsaduta in this connection, and if you think that boy is suitable, he can also help you. Please continue to send our Back To Godhead to all persons, I have given you list-especially to Sumati Morarji at Bombay, because she is coming again to help our activities. You can send copies to Hawaii also to Gaurasundara to the following address: Gary McElroy; room 5066; Armed Services Y.M.C.A., 250 South Hotel Street; Honolulu, Hawaii, 96813.

Regarding my stationary: It is almost finished and you can arrange for printing next copies to your good choice. Govinda dasi doesn’t like the setting of camp and date. But I am moving everywhere, practically I am not fixed up at any address, so you have to adjust as nicely as possible.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 1 letter from Subala

Letter to: Satsvarupa

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Seattle 28 September, 1968

68-09-28

My Dear Satsvarupa,

Please accept my blessings. This is to acknowledge receipt of your letter dated September 24, 1968, and I am so pleased that Devananda is doing marvelous work in propagating our Krishna Consciousness movement by lecturing in the Boston University, and he is being paid $25 per lecture. It is a great credit for me also. And I feel proud that Devananda is so nicely representing my views. By Krishna's Grace, everything is gradually coming to the fulfillment of my dream. The Sankirtana party is walking in the streets and is getting good response, from the public. They are selling Back To Godhead nicely, and getting good sympathy from the public by considerable collections. We are not after collecting money, but when people offer something out of love and sympathy for our mission, it becomes a great asset. I am sure if you all my beloved disciples combined together try to preach Krishna Consciousness in this spirit, Krishna will give the necessary strength. By the Grace of Krishna and the Spiritual Master, the dumb man can speak like a great orator, and a lame man can cross over a great mountain. So we must have the necessary unflinching faith in Krishna and Spiritual Master, and the strength will be supplied by Krishna. After all, anything which we experience is but a fraction of the unlimited energy of Krishna. And even by fragmental touch of such spiritual energy of the Lord, we can make our life successful.

Regarding yourself and Jadurani: You are both very sincere servitors to the cause of Krishna, and Krishna will give you necessary intelligence how to behave with one another. I am glad to learn that the girls under the guidance of Jadurani are doing nice painting work, and I am very much inclined to have many many Sankirtana pictures painted like the one which was in your Boston temple, on the wall, while I was there. I have one photograph of this picture and it is so nice that I feel my joys unlimited. (See enclosed sketch for identifying the exact painting I am speaking of). Our Madhavilata is also a good artist. She is painting a very nice picture of Radha Krishna seated on a swing. But she is a little independent spirited, and wants to wander with me. Anyway, she is a sincere good soul, and let her do the work in her own way. But it is a good asset for her that she has attraction to hear me. That will make her all right in the due course of time, and it may be that she will also come out a great painting assistant in our society.

I am sending herewith the certificate required by you, and I hope Krishna will help you in your desire to get more help for your executive function.

Enclosed please find also one letter of thanks for Devananda which please deliver to him with my blessings. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

I am a little perturbed by hearing about your accident, but I am sure Krishna will help you in your sincere service. I am glad to learn that Jadurani is improving in her health, and I shall always pray to Krishna for her health and prolonged life.

Letter to: Devananda

•

Seattle 28 September, 1968

68-09-28

My Dear Devananda,

Please accept my blessings. I am so pleased to learn that you are lecturing in the Boston University class in mysticism, and they are appreciating your versions. Please always remain submissive in spirit to Krishna and Spiritual Master, and by their Grace you will get all strength to speak and satisfy your audience. I remember when you were walking with me on the New York street, you were proposing me to become lecturer in some University. And your honest desire has been fulfilled by Krishna, that He has given sufficient strength unto you, that instead of me, you are speaking there as my representative. This is all Krishna's Grace. But one thing I may inform you, that the three books which I have already prepared, namely, the Bhagavad-gita As It Is, Teachings of Lord Caitanya, and Srimad-Bhagavatam, all these books are the ultimate source of knowledge. If you simply reproduce what I have tried to explain in those books, surely you will come out victorious, even in the midst of so many great mundane scholars. The description given in these books, are not mundane speculations, but they are authorized versions of liberated souls, presented by our humble self. So the strength is not in us, but the strength is in the Supreme Lord. And we have simply to present them without any adulteration, in humble service spirit. That is the secret of success. Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi, Dinesh Candra

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Seattle 29 September, 1968

68-09-29

My Dear Krishna devi and Dinesh Candra das,

Please accept my blessings. In continuation of my last letter, I have taken quotation from New York about record manufacturing and Brahmananda has sent me the following quotation as per leaflet enclosed herewith. Brahmananda says it will be still not cheaper so far printing of albums is concerned, so if we get 5000 albums, I have estimated, it will be more or less around 2000 dollars, or about 45 cents per record. So if Dinesh and you think that the record playing has come out very successful, then we must print 5000 copies. If you get $2000. from your father, that will be sufficient for 5000 copies, and if need be, we can arrange to invest one hundred or two hundred more, if so required. So you ask Dinesh to open correspondence immediately with Brahmananda, and it will be nice to print 5000 albums immediately.

The Sankirtana party is selling Back To Godhead nicely and if they display the record on a record player in the street, I think we can sell this album very nicely.* If you get a cheaper price than this rate, let me know, otherwise we may get it manufactured in New York. So far album art work is concerned, I shall ask Muralidhara to do it very nicely. So please let me know what you are going to do in this connection and I hope you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*I understand stereo records are in greater demand than mono records. So you will have to do stereo records.

Letter to: Satsvarupa

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Seattle 29 September, 1968

68-09-29

My Dear Satsvarupa,

Please accept my blessings. I am just in receipt of your airmail special delivery letter dated September 26, 1968, and I am very much pleased to know that the students of different universities in Boston are taking some interest in our missionary activities. You write to say that it appears the students are more discontented than ever and are openly stating that they do not have any solution to their discontent with the present civilization. It is very good opportunity therefore for presenting our manifesto, on the basis of Bhagavad-gita As It Is, and Teachings of Lord Caitanya. These books are also coming out very soon, by the end of next month. If there is good opportunity for agitating the student community in Boston, I must take advantage of the opportune moment if actually they are eager to know about it. I am sure they will appreciate the techniques of our movement if they patiently hear for some time. If they are ready to spare such time, I am prepared to deliver lectures on the Bhagavad-gita As It Is, as well as Teachings of Lord Caitanya, once in a week in different colleges and universities. But I shall appreciate their genuine desire if I am invited directly-so that I can know they are actually eager about it. In that case, I can cancel all my engagements in the western part of your country, and may spare one to two months in Boston for executing this urgent and important work. The thing is that if they are serious, they must hear the philosophy for some time, and I am prepared to spare my time for this purpose. So I shall be glad to hear from you further in this matter, and then I shall chalk out my program.

Regarding the Deities: the quotation by Overseas Exporters appears to be very high. I have enquired several other places also, so let us wait. Don't put any order just now unless you hear from me. Harivilasa brought two pairs of small Deities from Vrindaban. One pair is with me, so they are also very nice. So you can ask Harivilasa and he will give information where to get, and what was the price. In that case, you can immediately write to Acyutananda and Jaya Govinda who are now in Delhi at the following address: c/o Indraprastha Gaudiya Math; Dina-ka-Galab, Malkaganj; Subjimandi; Delhi 7, India. And arrange to take supply from Vrindaban directly, not only one pair but a few pairs.

Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Seattle 29 September, 1968

68-09-29

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9/23/68, and thank you very much for it. Now, because you are on the field work, you have to meet so many opposite elements. And you have to satisfy them or fight with them with conclusive statements from Bhagavad-gita, and Srimad-Bhagavatam, and as such, it is needed that you should be thoroughly conversant with the truth.

Regarding the Hindu community: Don't expect anything very wonderful from them, as we have got experience in Montreal-they have come in the foreign countries to earn money. As such, you cannot expect any cultural contribution. So you will tactfully deal with them, and whenever possible, vehemently protest against their foolish ideas. But you should try to support your statements on the strength of Bhagavatam and Bhagavad-gita. Best thing will be to avoid them as far as possible. I am concerned to preach this gospel amongst the Europeans and Americans, and I am not at all interested to preach amongst the Indians, because they have now become hodge-podge, due to so many years of subjugation by foreigners, and having lost their own culture.

Hope you are well with your good wife, and please offer Yamuna devi my blessings.

Your ever well-wisher, A.C. Bhaktivedanta Swami

October

Letter to: Mukunda

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Seattle 1 October, 1968

68-10-01

London

My Dear Mukunda,

Please accept my blessings. I am glad to receive your letter dated Sept. 26, 1968, and it is very much pleasing to learn about your nice activities there. I am little concerned about your attempt to form ISKCON Ltd. My idea is that we should not form a separate organization in London. The same International Society for Krishna Consciousness as we have branches in different places in USA, a similar branch may be opened in London or in Germany. The basic principle of our preaching work, methods and management must be the same. I do not know why a separate registration is required. To be more clear, I may say that if the management goes to other hands, then it will be difficult for preaching our principles. Our main principle is Krishna Consciousness on the basis of Bhagavad-gita As It Is, and Lord Caitanya's Teachings. So far different participants in London are concerned, they must agree to our principles or they must follow our principles. You should be careful on this point. We cannot agree to make a mixed up association without any authorized principles. So far as Hindus are concerned, they are not fixed up in one principle. Under the circumstances, do not be misled that because some of the Hindus are taking interest in this movement, they are of the same opinion. You have seen the affairs in Montreal. So my final desire is that whatever you do, you must do it strictly on the principles of our society as we are doing in the US. In the management of the London branch, if the local Englishmen come forward, that is welcome. So far Indians are concerned, there are so many varieties of split-up Hindu society. So I hope you will take necessary precautions in the matter of registering ISKCON Ltd. ISKCON is the short cut of our society's name, but when you actually register the full name, the aims and objectives as they are stated in our prospectus, must be mentioned. Anyway, I am so much pleased that your program of Kirtana and Krishna Consciousness is going on well there although you have not got yet our own temple. Why don't you get Back To Godhead from New York? Here the Sankirtana party, headed by Jayananda and Tamala Krishna is doing very nice. They are collecting an average of $45 daily, as contributions, and selling an average of 100 copies of Back To Godhead. So try to get immediately copies of Back To Godhead from New York and try to sell them in large quantities. That is our backbone. In meantime, our Bhagavad-gita As It Is, and Teachings of Lord Caitanya are also coming out by the end of this month. So Kirtana plus distribution of our books and literature is the basic principle of our success. Even if we do not have our own temple it does not matter, but if we can hold Kirtana 24 hours, and distribute our publications, that is our great success. I have now received one letter from Syamasundara. about the bank affairs, and will reply him shortly. I received also one letter from Malati, and one from Yamuna, which are very nice, and I shall reply them in my next. If there is no immediate program of my going to London, then I may go next either to Los Angeles or Boston. Hope this finds you all alright.

Your ever well-wisher, A.C. Bhaktivedanta

Letter to: Hansadutta

•

Seattle, Wash. 98105 1 October, 1968

ISKCON RADHA KRISHNA TEMPLE 5516 Roosevelt Way N.E.

My Dear Hansadutta,

Please accept my blessings. I have not heard anything from you since last few days; hope everything is going on well. Now regarding the house which you saw on 772 Sherbrooke Street, in front of MacGill University, do you think I shall seriously negotiate for securing the house? The condition is that we have to pay at least $12,000 per year, or $1000 per month. You assured me that by opening Prasadam restaurant downstairs you will be able to raise this $1000. If you are confident about this, then let me know immediately, so I shall renew negotiation with the party. You may see the house once more inside; the process to do so is as follows: "Permission to inspect may be obtained upon application to the Base Construction Engineering Officer, 6769 Notre Dame Street East, Montreal, Quebec (Telephone 255-8811-Local 280), between the hours of 9:00 a.m. to 3:30 p.m. on working days only." So you can arrange to see the building by phone and let me know your opinion as soon as possible. Regarding your press, and publication of Back To Godhead in French language: I have not heard anything. I have also not heard anything from Janardan since I have come. I shall be glad to hear from him also. Have you issued any mimeograph copies of Back to Godhead till now?

So I am anxious to know all these informations as well as general information of the temple affairs. Offer my blessings to Himavati and all other devotees. Here the Kirtan party is doing very well. They are selling Back To Godhead nicely and making collection of $30 to $50 daily. Awaiting your early reply, and thanking you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. While in Montreal, there was one small gold plated bowl kept in a gray flannel drawstring bag, kept in the bookcase in the apartment. In packing it is somehow missing. We do not know if perhaps it was left there in that apartment, and if so, could you ask Himavati if she found it in her cleaning of the apartment after we left? It has somehow or other been lost; please check about it as far as possible.

(handwritten) P.S. I have received letter from Shyamasundar in London that the money sent in (unreadable) by the Canadian (unreadable) has now been (unreadable).

Letter to: Syamasundara

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Seattle 1 October, 1968

68-10-01

My Dear Syamasundara

Please accept my blessings. I am so pleased to learn about your slow but sure progress in the matter of your most glorious London yatra. I am sure Krishna will help you fully and do it seriously. I hope the letter of Alan Ginsberg will help you greatly. If you think so right you can open a/c external sterling scheme with the _ London and let me know the a/c number. Hope this will find you in good health. Offer my blessings to Gurudasa Yamuna, Janakī & Malati. ACB but if need be you may not do it immediately but do it when I shall go there. P.S. Yamuna has sent me a copy of letter you have received from Alan Ginsberg. Please utilize this letter properly. I am sure this will help you greatly.

Letter to: Hamsaduta

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Seattle 1 October, 1968

68-10-01

My Dear Hamsaduta,

Please accept my blessings. I have not heard anything from you since last few days; hope everything is going on well. Now regarding the house which you saw on 772 Cherbrooke St., in front of McGill University, do you think I shall seriously negotiate for securing the house? The condition is that we have to pay a lease $12000 down and $100 per month. You assured me that by opening Prasadam Restaurant downstairs you will be able to raise this. If you are confident about this, then let me know immediately, so I shall renew negotiation with the party. You may see the house once more inside; the process to do so is as follows:

[TEXT MISSING]

Letter to: Yamuna

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Seattle 3 October, 1968

68-10-03

My Dear Yamuna devi,

Please accept my blessings. I am in due receipt of your nice letter of 9/27/68, London yatra, and it is so much encouraging to me. Your appreciation is so nice, of Srimad Bhagavad-gita and Teachings of Lord Caitanya, and please continue to study and preach in this way to all you meet. I am very happy to learn that you are going to various homes and lecture halls, and holding kirtana and delivering lectures from these transcendental literatures. This is very nice. And if you continue in this way, gradually so many people will be attracted, and our London center will be very soon successful. I have received also your handbills, and they are also very nice. All this good news is very much encouraging to me, and I thank you all six sincere souls for carrying on this mission so enthusiastically.

The drawings for the certificate are enclosed herewith, and you can place them in proper position, as they look best. These recommendations may also help you: "Best use a 15x20 or similar proportion paper (hopefully you probably already have used similar size) Be sure that after pasting in each corner, that the edges are kept clean, so that they do not show when photographed. For printing they can be reduced some, to about an inch or two larger than a piece of typewriting paper (with whatever exact proportions are convenient to use in the reduction)." Muralidhara das has drawn these pictures, and they are very nicely done.

Today there was a television station interview in my apartment. They came with big cameras and microphones, and I played harmonium and one lady interviewed with a few questions. They took also pictures of my altar with Radha Krishna Deities, and Lord Jagannatha, and the cover pictures of my Bhagavad-gita and Teachings of Lord Caitanya. So it will be on the newscast at 5:00 this evening, in color, and we will go and see how they have done it. They also came to our class last night, and took pictures of our students dancing in ecstasy. So this should help our movement here in Seattle, as so many people will see, and come to our temple. You can try for television appearances there also if possible.

I hope you are all well, and I am always looking forward to hearing your good reports of the activities of the London yatra, and I shall be happy to come there when you are prepared for me. As ever I remain,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Seattle 5 October, 1968

68-10-05

My Dear Cidananda,

Please accept my blessings. I have received acknowledgement of my letter dated 26th Sept., 1968, from Mr. S.S. Sethi, whom you saw. So I am replying him and the copy of the letter is enclosed, herewith. You can immediately go and see him and deliver the wrong passport, and take receipt signature on the copy of the letter. And keep the copy of the letter with the receipt signature, carefully.

Before delivering the wrong passport to Mr Sethi, you keep in your diary the number of the passport, the owner of the passport, and the issuing office etc., in your notebook. And after delivering the passbook to Mr. Sethi, please let me know what does he say. And I hope you will carry this nicely, and I shall be also glad to know how your San Francisco branch is going on. Here everything is all right; we hope we shall get very good response from the student community here, because one of the representatives of the student newspaper came to see me and there was nice discussion, and I hope a good report will come out.

I have not heard anything about the negotiation of the new temple house, and I shall be glad to hear about this from you. Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Seattle 6 October, 1968

68-10-06

My Dear Advaita,

Please accept my blessings. I am in due receipt of your letter dated October 2, 1968, and noted the contents very carefully. I am so glad to learn that the New York devotees are all feeling my separation and you are feeling also; this is very blissful. In the transcendental platform, actually separation is more relishable than meeting. But either separation or meeting, the state is always absolute. Actually in the spiritual platform, there is no separation, but it is a different stages of rasas.

So far service to Krishna is concerned, it is variegated. Krishna has got multi-energies, therefore, He can receive services from us in multi-forms. So anyone can render loving service to Krishna by his talents, that is the technique of Krishna Consciousness. So by the Grace of Krishna, you have got the talent and you have got the opportunity also to serve Him, and I wish that Krishna may give you more and more such opportunity to make your progress in Krishna Consciousness. I have already written to Uddhava about binding and size of the book, and again I am repeating that all my books shall be printed in the size 6 1/2 x 9, but next printing, I am willing to do it, canto by canto. That is to say, the three volumes already published of Srimad-Bhagavatam maybe printed in one volume. And the paper should be that Indian thin paper. And the pages shall not be less than 1000. Of course, the composition all in Roman type, we shall avoid not the Sanskrit type. Simply we shall put transliteration, translation, and purport. In this way volumes 1, 2, 3, 4, etc. 12 volumes, of Srimad-Bhagavatam will be published. So we can do the needful. And so far Back To Godhead is concerned, it is already known to you how to do it.

Regarding binding: Some of our students also may learn the art, and so far I know, binding cost should not go beyond 40 cents. Please inform Balai dasi with my blessings, that I have received the report of the Istagosthi, and it is very nice. Especially the portion in which Rayarama and Purusottama's presentation to deal with newcomers is very nice. We should not disturb the newcomers immediately with opposite proposals, but tactfully we shall try to teach him in our ways, and gradually he will come to understand this policy is very nice, and approved by me.

Hope you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava

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Seattle 6 October, 1968

68-10-06

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 3, 1968, and I am so pleased to learn that you are now going to be photographic expert also for our press. It is all Krishna's arrangement. Please learn the art very nicely. So far financial assistance for starting our press, I am sure Krishna will help us. Don't worry about it. Simply just become expert in conducting the press.

Regarding binding: The cost of binding should not be more than 40 cents. And the best thing will be some of our students learn binding also. The book size of Srimad-Bhagavatam will be exactly as it is, at present, but it may be that the pages may be increased. Because next printing I am thinking three volumes in one. And the papers may be just like Bible paper, thin, and pages will be not less than 1000, and we shall print in one volume; the binding should be very first class, and similarly, part by part, we shall have to print 12 parts, altogether. So if some of our students becomes expert in binding, that will be very nice. I think Devananda, who is in Boston, he has some knowledge in binding. Binding is not very difficult task. Anyone can do it, but I do not know how it will be successfully done. But the cost of binding must not be more than 40 cents.

The Seattle center is going on very nicely, and most probably with our next center will be opened in Florida. I am so much thankful to you for your affection for me, and I pray to Krishna that you may make progress more and more in Krishna Consciousness. Thank you once more for writing me,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Alan Ginsberg

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Seattle 6 October, 1968

68-10-06

Mr. Alan Ginsberg R.D. 2 Cherry Valley New York

My Dear Ginsberg,

Please accept my blessings. HARE KRISHNA! Mukunda has sent me a copy of the letter you have sent him on Sept. 23, 1968, and I thank you very much for your so much sympathy for this Krishna Consciousness movement. And Krishna will certainly bestow His Mercy upon you, and I pray that you will live long for chanting HARE KRISHNA continuously. Hope this will find you all right in your health and other things.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Seattle 6 October, 1968

68-10-06

My Dear Dinesh,

Please accept my blessings. I am in due receipt of your letter dated Oct. 3, 1968, and have noted the contents. I am preparing for going away from this place for somewhere else by the end of the next week. So you can come and see me at once on receipt of this letter and we shall talk in detail. Bring the following things also along with your film tapes, namely:

1. My passport and two certificates which are lying with Cidananda. These are very important documents and bring them within your inside pocket carefully.
2. Some files and large brown envelopes that are lying in San Francisco.

Krishna devi may not come with you because she is in mature condition. If you think your absence at this stage will not be advisable for Krishna devi's mature stage, then don't come.

Hoping you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Seattle 6 October, 1968

68-10-06

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated Oct. 1, 1968, and some of the important points that you have tried to discuss, I am replying as follows: The first thing is that in the meeting of Dr. Spock, you should eat there. But you simply eat vegetarian dishes, like fruits, nuts, boiled potato, biscuit, milk, etc., and remembering Krishna. As you will pay for the dinner, for the fooding, you can offer them to Krishna within your mind, then eat them as Krishna Prasadam. Any foodstuff when it is paid for, it becomes purified. There is a verse in Vedic literature, Drabyamulyena Suddhati. The source of receipt of the thing, may be not very good, but if one pays for it, it becomes purified. So, vegetable diet when it is paid for, you can offer it in your mind to Krishna and take it. But this Drabya means eatables, and eatables meaning vegetables, grains, milk, flowers, fruits; meat is not considered an eatable-it is considered untouchable. Just like if somebody purchases some stool, that does not mean it is now purified. So meat is like that. This Drabya means vegetables, etc. And this Drabyamulyena Suddhati is only in special cases like this. It is not to done ordinarily, or unless in special circumstance. We should prepare our own foodstuff and offer as much as possible, of course.

The next point is that you should dress just like perfect American gentlemen, but the sikha and tilak must be very prominent. Coat, pants, necktie, and everything, Brahmacari and Grhasthas, they can put on, because you are not Sannyasi. In the temple, you can dress as brahmacari, but in order not to become ridiculous in the eyes of others, outside you should dress just like a very nice perfect aristocratic American. So there is no objection. But we must have always our tilak and sikha and there is no compromise for this purpose.

Regarding Kirtanananda’s payment of $100, that is known to you and me also, but why they forget that they have taken also $500? This is known to Janardana and everyone. So I paid I think $200 from San Francisco, and $300 from New York, what about this money? Anyway, if they are financially weak they may not pay immediately, but they must pay that $500. So in this way, try to adjust things. In future, of course, whenever books and other things will be supplied from New York, you should immediately supply a bill, so that you may know how much out of the bill they have paid-not only to Montreal, any center-that should be the system.

The next point is what about Acyutananda and Jaya Govinda? I have not heard from them since a very long time. You should immediately write to them why they have become silent all of a sudden. It is not good for them to remain in India as guests of this person or that person, without doing something tangible for our society. Acyutananda wanted to come back, so it was very welcome suggestion. But I think he might have changed his decision again. I do not know what to do with this boy. And if they want to remain in India, they must do something tangible work for our society. If not, they may come back. There is vast work here. And recently I have received letter from Mukunda that from South America, Guyana, it was under the possession of British, one Mr. Dindayal is very much anxious to get us there. So we have to open so many branches all over the world. So why they are sitting idly in India? Please write to them also.

And what about United Shipping Corporation? Have you placed order for mrdangas and other things, covering them money due from them?

Regarding the dust cover of Teachings of Lord Caitanya: I have found out two mistakes. One mistake is on the first flap, when Bhagavat reference is given, the canto is 11, not 9. So it should XI, not IX. So please rectify this. Another is on the last page of the flap, there’s one word as raptuous, in the recommendation of Mr. James Howard, Life; I do not find any word as raptuous. The real word is rapturous. So you consult the dictionary, and do it nicely.

I think Seattle branch will come out very successful, because we have drawn the attention of the students of the university here. One girl came to see me, as representative of the student paper, and we had a nice discussion. But another thing, that the priestly class of Christian and Jews churches, I think they are becoming envious of our movement. Because they are afraid of their own system of religiosity, because they see so many young boys and girls are taking interest in this system of Krishna Consciousness. Naturally, they are not very satisfied. So we may be facing some difficulty by them in future. So, we have to take some precaution. Of course, this priestly class could not do anything very nice till now, but dogmatic way of thinking is going on. So anyway, we shall have to depend on Krishna, and I think the new center in United Nations, if we make nice propaganda from there, then this tendency may be diminished. In the United Nations center, I have already suggested Purusottama things to be done there, and if possible, we shall hold meeting and kirtana in the church center and distribute Prasadam, invite the prominent members of the United Nations, this is, I am thinking like that. I do not know what Krishna desires.

Yes, your thinking about my health; yes by the Grace of Lord Nrsimha, I am not in bad health. Rather I have improved since I have come from India back. So Nrsimhadeva surely will save me from any attack of Maya, because I am engaged in His service. But after all, the law of nature must be obeyed, in spite of our very nice care, this body must be ended. And before ending this body, we must have to finish our business to serve Krishna.

Regarding Florida: There is very good chance to open a branch there, and they have invited us, and 10 or 15 people are ready to attend our meetings, so I am thinking of sending Mahapurusa there, with some other assistant. Another thing, this is of course, private, that Hayagriva may be willing to marry some of our Brahmacarinis. So I shall be glad to hear from you which Brahmacarini you may suggest suitable for Hayagriva. In fact, unless our Brahmacaris are very adamant remaining as Brahmacari, I shall recommend everyone to marry. Because these girls generally come to our society to find out a suitable husband, so there is no harm to live as husband and wife, as Mukunda, Gurudasa, and Syamasundara., they are living very nicely. Similarly, others Murari also living. So this is not bad. But if one can live as Brahmacari, that is very good. So you can suggest me privately which girl can be suitable for Hayagriva.

I am glad that you have sent Back To Godhead to Sumati Morarji, I have also sent here two copies from here.

Hoping you are well,

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. I hope you have talked with Gargamuni about Dai Nippon affairs. Do things nicely and tactfully. You are the son of a great businessman so I have nothing to teach. May Krishna save you. Haribol.

Letter to: Jayapataka

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Seattle 6 October, 1968

68-10-06

My Dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter Sept. 25, 1968, and I have noted the contents carefully. I am very much concerned about yourself that you have been injured, by working; I do not know what sort of ugra-karma you were doing, but whatever you do, you must be careful. Your body is dedicated to Krishna, therefore you should not be neglectful about your body. You should always think that your body is no more your body, but it is Krishna's body. Therefore you should take care of it. So far studying Bengali, of course if you can do with spare time, I have no objection. But I don't think there is any importance in studying Bengali. It is too late now to study Bengali and become a scholar, neither Bengali is very useful in your country and this part of the world, but there are many literatures in Bengali. If you can study conveniently, then spare your time; otherwise, do not waste your time. If you have got some time, the best thing would be to chant Hare Krishna more and more. Because our life is very short, and we have to finish our Krishna Consciousness this life very quickly. We do not know when we shall meet our next death, our next exit from this platform. But before going out of this platform, we may try to finish Krishna Consciousness. That is our main business.

I have not heard anything about publication of our Back To Godhead in French language. What about the printing in mimeograph machine? I am very much anxious to hear about it. Please issue the mimeograph copies of Back To Godhead as soon as possible. And Hamsaduta we wrote me about starting some press, but I have not heard anything about the press starting. I am interested in starting the press, so if you can manage it will be very nice. Another thing, you ask Janardana why he does not write me since I have come back to New York from Montreal. I have not heard anything from him. So I am also interested to know whether he is doing translation work or not. Please ask him to write me. And also, I have written one letter to Hamsaduta that please ask him to reply me as soon as possible.

Here in Seattle, things are going nicely, and it may be from here I may go to Florida. There is some friend in Florida who wants to help us to open a center there. All of you please chant Hare Krishna, and hear the sound vibration, and serve Krishna and Spiritual Master to your best capacity and everything will be all right. Please offer by blessings to all the devotees and I am expecting letters especially from Hamsaduta and Janardana. Hope this will find you in good health,

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Seattle 6 October, 1968

68-10-06

My Dear Purusottama,

Please accept my blessings. I am in due receipt of your letter dated Oct. 2, 1968, as well as your telegram dated Oct. 3, 1968, reading as follows: Have obtained UN office. $100 monthly. Letter follows. Isokrishna Purusottama. In the meantime it is understood that everything is complete, and it is all Krishna's Grace that we have got a center in the United Nations. And you shall be in charge of the office as the secretary, and if possible, I may be living with you for conducting this office specifically. The activities of this office will be simply to educate the United Nations people, the leaders of all nations, and the representatives of all nations, about our missionary activities, analyzing the present society's position, and how they can be elevated to the right position. So we have to make vigorous propaganda work from these centers to people of the whole world. So let us see how Krishna helps us, but I think by getting this office, we have opened a new door to our Krishna Consciousness movement. So you should learn in the meantime typewriting very nicely because you have to write so many letters till we get some other assistant. Another proposal is if it is possible to get a nice apartment nearby, then it will be great facility, because if I live there, with you, we can attend the office and live in the apartment. I do not insist this proposal immediately, but I am thinking in that way. Anyway, we have to utilize this office very nicely for pushing forward the cause of Krishna Consciousness. I am enclosing herewith also one letter for Brahmananda, which please deliver to him.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have very much appreciated your discussion in the Istagosthi and so also Rayarama's. We have to collect men for Krishna Consciousness & therefore we may not be harsh to them.

Letter to: Tosana Krsna

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Seattle 7 October, 1968

68-10-07

My Dear Tosana Krishna,

Please accept my blessings. I was in due receipt of your letter dated Sept. 30, 1968, but for want of time I could not reply earlier. I am pleased to learn that you are finding association with Subala very nice, because he is a sincere devotee of Krishna. Certainly you will find a good association.

Regarding your question about this planet and Krishna's coming here, you may note that Krishna comes within this universe once in one day of Brahma. Duration of Brahma's day is very very long, it is stated in the Bhagavad-gita-432 crores of years forms the duration of 12 hours of Brahma's day. And similarly, there are 12 hours of night, so after 864 crores of years, Krishna comes in this universe, and whenever He comes, He of course, appears on this planet, that is the fortune of the people of this planet. We should know very clearly that Krishna is the Supreme Personality of Godhead. He is neither Indian nor American, as much as the sun is neither Indian nor American. The original name of this planet is called Bharatavarsa, and before that it was known as Ilavrtavarsa. Now since the day of Emperor Bharata, this planet is know as Bharatavarsa, but in course of time, the human race divided, therefore we find so many other names. But the original name of this planet is Bharatavarsa, and in the Vedic literature, it is stated that anyone who takes birth on this planet, they are very fortunate. Because it is the special planet where Krishna descends when He comes.

Regarding your proposal to become a doctor, because your mother wants to prosecute your education, I think if you can learn Krishna Consciousness perfectly, by reading our different literatures, and books, you will be a better doctor than the ordinary physician. The ordinary physician may cure the disease of the body, but if you become advanced in Krishna Consciousness, you will be able to cure the disease of the soul for many many persons. And that is more important than a doctor or medical practitioner for curing the disease of this body. However we may be expert for keeping this body fit, it is sure and certain that this will end. But if you can protect the soul from being fallen a victim of this material existence that is a greater service. In some of the Vedic literatures, it is said that Atmanan Sarvato Rakshet, that means one should give first protection to the soul. Then he should take care of his particular type of faith, then he should take care of the material things, namely this body, and anything in relation with this body, or wealth. Please try to read all our books very carefully, and whenever there is any doubt, you ask me, and be expert preacher. That will make you a great doctor for protecting the human society from being fallen a victim to maya. I hope this will meet you in good health,

Yours ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am sorry I could not mention any activities here in Seattle activities are going very nicely. The Sankirtana party is selling daily 50 to 100 copies of Back To Godhead, and they are collecting 30 to 50 dollars, and the students of the Washington University, they are little bit attracted. I heard that yesterday in the love feast, there were attendance about 20 guests, and so the affairs in this branch is going very well. And I hope that you can also try to advance the cause of the center at Santa Fe. Because Subala may go to New York to help Rayarama in the Back To Godhead activities.

ACB

Letter to: Hayagriva

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Seattle 7 October, 1968

68-10-07

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated October 2, 1968, and I am very much pleased to learn that you have secured a very good apartment of 5 rooms, and it is very near to your office. I have received one letter from Pradyumna as well as Kirtanananda Maharaja, from New Vrindaban, and I am enclosing herewith the replies of Pradyumna's letter; I hope he has be this time come to you.

Your statement "within the month I hope to have some students chanting" is very encouraging for me. Sanskrit is the mother of all languages; there is no doubt about it. In our childhood, we read one grammar made by two English professors, Mr. Rowe and Webb, in Calcutta, Presidential College, and they have given their statement that Sanskrit is the mother of all languages. Besides that, we understand from reliable resources, that Sanskrit is the spoken by the higher planetary denizens. It is therefore called Devanagari. Devanagari means the cities of the demigods. This language is spoken there. And so far, AUM is concerned, actually, the AU, the alphabet A, is the basic principle of all languages. And Krishna says, Aksaranan Akarasmi the A amongst all alphabets, is Krishna. Because A is the beginning of all language. A or Au. So your representation that Sanskrit is the origin of Indo-European languages, is quite right, but our main concern is how we can impress people about the importance of Krishna Consciousness, and your scholarly presentation of the Anglo-Saxon language is very much pleasing to me; I hope in future you have to move amongst the scholars, representing our Krishna Consciousness movement, so I am glad that you are thinking in that way for our future program.

Regarding your enemy, Mr. Lust: I have noted the difficulties, but we should always remember that Krishna is stronger than any demon, and Mr. Lust, or his father or his grandfather, nobody can do anything provided we take shelter of Krishna very tightly. Now so far your personal matter is concerned, you are a Brahmacari, you can marry at any time, and in New York, all the nice girls, they are actually very suitable for our students, and I encourage that all the Brahmacaris may be very responsible, and marry one of the girls. Because generally the girls desire good husband and a good home, children, that is their natural propensity, so we want to show some ideal householders also. But the proposal that marriage will solve the question of lust, is not practical. Neither wife should be accepted as a machine for satisfying our lust. The marriage tie should be taken as very sacred. One who marries for subduing lust is mistaken. Because lust cannot be satisfied simply by indulging in sense gratification. It is compared with that extinguishing the fire with large amount of petrol. For the time being, the fire may appear to be extinguished by pouring a large quantity of petrol, but the petrol itself is so dangerous that at any time, it can be in flame. So to subdue lust is a different process. Then you have to take to Deity worship. I am sending herewith one copy of the process of Deity worship. Krishna is Madan Mohan. You have already stated in your letter, it is very nice, that you would much prefer to channel all your desires to Krishna, and you ask me how is this possible when enveloped in maya, seeing only material forms. You have also written to say that if you can see the Absolute Beauty which is all-attractive, then you could not help but be attracted and would scorn mundane beauty. This is actually the remedy. So you may take immediately to the Arcana, the Deity worship. Kirtanananda Maharaja has also begun Deity worship in New Vrindaban, and Pradyumna knows how he is doing, and similarly, in New York, Brahmananda is also engaged now in the Deity worship, and the process is a little difficult, in the beginning, but one habituated, it is not at all difficult. So apart from the marriage proposal, you may immediately take to Deity worship. I am sending herewith one copy of the process of Deity worship, and compiled by Brahmananda, that will help you and Pradyumna also knows, so combined together, you immediately begin Deity worship as Kirtanananda and Brahmananda is doing, and I am sure this process, helped by your regular chanting, will kill Mr. Lust, rest assured. Of course, when you begin, I am at your service always, and give you suggestions and ways and means to make progress in the Deity worship, but you can immediately adopt this principle.

Now so far teachings to the students, I think in New Vrindaban we shall have our own institution for teaching some boys, and I think you can be recognized principle of that institution. So far I understand, that the law of your country is that nobody can keep youngsters without being sent into the schools, so there are many juvenile Brahmacaris in San Francisco and their mother is perplexed where to send them. So I shall request you to think on this matter how we can organize a small party of Brahmacaris' school, so that government may recognize it, and that will be a nice program.

Regarding hippies, I know hippies have no money. But in New Vrindaban, our program is that the inhabitants should produce their own food, somehow or other they should be self-independent. Otherwise, what is the use of occupying such great tract of land. If we can think of starting a small institution, I think we shall get help from government and many foundations, if they understand that we are actually a training people for building up character and health along with imparting education.

The Free University program is a good proposal, and if we can introduce study of our books, Bhagavad-gita As It Is, and Teachings of Lord Caitanya, that will be a great success for our missionary propaganda, as well as financial help to our New Vrindaban scheme. In conclusion I may inform you that you can marry anytime, and any one of the girls in New York shall be ready to marry you as soon as I say. There is no problem in that matter. And each and every girl there are very nicely trained, and you will be happy.

So far Srimad-Bhagavatam is concerned, now Pradyumna and yourself immediately revise the 3 volumes already published. My next attempt will be to get them in 1 volume, as I have already suggested. And we shall now avoid the Sanskrit slokas, but simply give the transliteration, translation, and the purport. Pradyumna is there he will help in transliterating the verses, and translation is there, and purport is there; there is no use of giving synonyms and equivalent of Sanskrit word in English, simply transliteration and translation, as it is now adopted in Dr. RadhaKrishnan's Bhagavad-gita, and purport. In this way, we want to print each canto a book. So you begin preparing immediately. The present three volumes shall only be revised to see the spelling mistakes or if there is any grammatical discrepancy, otherwise there is nothing to be added or subtracted.

Please try to organize the students in the State University, that will be a great service to the cause, but do it very tactfully so that the administration may not be disturbed.

Hope this will find you in good health. I am sure by the Grace of Krishna you shall be able to meet the challenge offered by your enemy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Murari

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Seattle 8 October, 1968

68-10-08

My Dear Murari,

Please accept my blessings. While I was in San Francisco you were arranging for going to Hawaii. Now I understand that you have gone to New York, so I do not know whether you have changed your program. If not, I shall be glad to know when you are going to Hawaii. I understand from the letter of Gaurasundara that expert carpenters can get immediately good job there, at least $5.00 per hour. So if you go there, I think there will be no difficulty for you. Anyway, I shall be glad to know your program, whether you are going to Hawaii in the near future or not.

Gaurasundara is doing there some work, but that is not sufficient even for maintaining an apartment. He is of course searching for a better job, but I do not think alone he can start a center there. He writes to say that the rents there are very expensive. So I shall be glad to hear from you.

Mahapurusa is going today to Florida, and will reach there by tomorrow. But anywhere, one man show is not very prospective. So if you go to Hawaii and try to open a center, please let me know what is your program.

Please offer my blessings to Lilavati and your daughter. Hope this finds you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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Seattle 9 October, 1968

68-10-09

Dear Dayananda,

Please accept my blessings. I am in due receipt of your letter and noted the contents. In reply, I may inform you that I have got very good appreciation for you and your good wife, Nandarani, as well as for Aniruddha. I can understand that Nandarani is little displeased with Aniruddha, but I think this is a family quarrel between brother and sister, and you may try to mitigate it. If it is not possible to mitigate, then I shall ask Aniruddha to leave and join the Sankirtana party, who are going very shortly in Los Angeles. I am sorry to learn that you have to remove for the present station, on account of displeasure of the landlord and the tenants. All right, Krishna will give us better opportunity. I am very pleased to learn that you have taken complete charge of the Los Angeles center, and do it very nicely, and if Aniruddha is a displeasure to Nandarani I will ask him to join the Sankirtana Party who are going there within 10 or 12 days. In the meantimes, if possible, you try to mitigate this misunderstanding of brother and sister.

Mr. Fugate in Florida has refused to accept Mahapurusa das Brahmacari who reached there yesterday. Most probably he will come back or he may go to Hawaii to join Gaurasundara there. In fact I wish that our students, husband and wife may take charge of each center, as you have taken charge with the Los Angeles center. I am trying to entrust the Hawaii center to Gaurasundara and his wife Govinda dasi, assisted by brahmacaris and other householders also, most probably Murari and Lilavati will go there. So we are trying to organize a nice center in Hawaii.

It may be I shall go with the Sankirtana Party to Los Angeles, and from Los Angeles to Hawaii, if I do not go to Europe where my going is not yet fixed up.

Please offer my blessing to Nandarani and your little child, and also Aniruddha, and I beg to remain,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Seattle 9 October, 1968

68-10-09

My Dear Satsvarupa,

Please accept by blessings. I have received your letter without date, stating about the situation in Boston. On the statement of your letter, I can understand that it is a political situation. Of course, although everything includes in Krishna Consciousness, we do not wish to take part directly in controversial politics. We can take part in politics only which is sanctioned by Krishna. This political struggle by the students is different thing. It is reaction of the karma. Because both the opposing parties namely, the students who have taken shelter in the churches, and the government force, which is coming to arrest them, both of them are on the same category, because when there will be question of meat eating, or supporting the slaughterhouse, both of them will agree. So the present situation is reaction of man's sinful activities. We, specially recommend to restrain from four kinds of primary sinful activities, namely, illicit sex, intoxication, meat-eating, and gambling. But all these fighting people, they are cent per cent addicted to all these habits. So if they are serious of mitigating the unpalatable situation of the society, they must agree to accept Krishna Consciousness, otherwise, there is no possibility of peace in the world. Anyway the situation in Boston as you have described is not very much favorable for preaching our Krishna Consciousness, but if there is possibility of selling our Back To Godheads, that is very nice. You can take advantage.

So far my going to Boston, unless the students agree to hear patiently for some time, Bhagavad-gita, Teachings of Lord Caitanya, the casual lectures will not be very much beneficial. So they are not very much interested, otherwise they would have come to our classes. But I told you previously that I am prepared to go provided they pay the expenses. But I think that is also not possible. So why should you take the risk? Of getting me there and with great difficulty you shall maintain my expenses, I think it is not very much favorable, so we shall see later on what is to be done; for the time being let it be dropped.

Students' prayers 24 hours a day to listen to the political talks and desiring the war should stop is useless. God cannot be their order supplier. First of all they act sinfully, and when there is reaction of war, pestilence, famine, and so many other nature's disturbances, they pray to God for stopping them. This is not possible. Just like a criminal first of all commits theft, burglary and debauchery, and when he is captured, by the police force, if he prays to the government to stop, that is not possible. So they are engaged in all sinful activities, and by natures' law, there must be reaction. I am encouraging now cow killing or animal killing, and when by nature's law, the turn comes upon me to be killed, if I pray I want to stop it, how it can be stopped? So their process is not very genuine. They want to make God as order supplier. So God is not order supplier. He is order giver. He orders everyone to surrender unto Him, and the fools and rascals who do not surrender unto Him, they want to order God in the form of so-called prayer, that He should ask material nature to stop her legal activities. That is not possible. So the situation is not very favorable, but if somebody agrees to hear Bhagavad-gita and the Teachings of Lord Caitanya, continually for some time, even they do not pay me anything, I am prepared to go and lecture. But not to take part in some political agitation. So I was awaiting your letter if I was to go to Boston, now I shall prepare my next program. I think for going to Los Angeles. And my going to Europe is not yet fixed up.

Regarding Jadurani: I am very glad that you are taking all precaution, and all care for the poor girl, whose health is very deteriorated, and you first of all see that she is quite strong enough, she has improved in health, then there is question of Krishna Conscious baby. Otherwise, forget, better you and Jadurani become Krishna Conscious children directly, than producing Krishna Conscious baby at the present moment. Hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Most probably we shall have our secretarial office in UN Church Center by the next month. I shall require some nice paintings for this important office.

Letter to: Sivananda

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Seattle 10 October, 1968

68-10-10

My Dear Sivananda,

Please accept my blessings. I was in due receipt of your nice letter dated Sept. 29, 1968, and I was so glad to read as you write to say, "I opened the temple on Thursday and am in the process of fixing it up." It is so much pleasing to me and what can I give you?! I can simply pray to Krishna for your long life and prosperous service to Krishna. Please do it nicely and if you think that I shall go there, I am prepared. I do not mind for the severe cold there, but if you think that my service will be helpful to you, you can call me, I shall go. But I am very much anxious to know about your further progress, and whether the boys, namely Krishna das, and Uttama Sloka, have already arrived there. I am expecting your letter containing all these informations any moment, but till now I have not got any letter. Please therefore write all details by return mail. If you require help from Syamasundara. for carving Jagannatha Deity, you can ask him and he may go there for a few days. He knows German language very well. So do everything nicely. So the boys and girls from San Francisco who are in London, they are doing their best but till now they have not been able to find out a house on rent. I am surprised that in Germany you could find out a place without any difficulty, and why there are so many difficulties in London? So that, in spite of there being a strong group of 6 persons, headed by Mukunda and Syamasundara., they could not find out a house in London, whereas you alone have already opened ISKCON RADHA KRISHNA TEMPLE in Berlin. Anyway, please do it nicely with help of other two boys, and let me know how you are making progress.

Regarding Acyutananda, as you do not require their help, I am writing to them in India not to come at present. Perhaps you know the address of Syamasundara. in London; it is as follows: Samuel Speerstra; 80 Herne Hill; London S.E. 24; England. So keep in correspondence with them, and also with me regularly and make the Berlin center a first class temple of our society. We have to do so many works there. Especially translating in German language all our books and magazines. I think in cooperation with Syamasundara. and the German boy, Uttama Sloka, there will be no difficulty so far language is concerned, and Krishna das will work there as jeweler, so there will be no financial difficulty also. Do everything nicely and let me know.

I am trying to get one office in the Church Center of the United Nations, with an idea to confer with the heads of all churches and nations about our Krishna Consciousness movement.

Here in Seattle, things are going very nicely. Last night, there was one radio program for two hours, and the Kirtana party sang so many songs and prayers very nicely. As I have no indication from European side for my going there at present, I am thinking of going to Los Angeles. But I am very much anxious to go to your newly opened center in Germany.

Hope this finds you in good health, and in full Krishna Consciousness. May Krishna bless you. I beg to remain,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Seattle 10 October, 1968

68-10-10

My Dear Syamasundara.,

Please accept my blessings. Since I received your letter dated September 26, 1968, I have not heard anything from either of you, so I am very much anxious to know about the London affairs. You will be glad to know that Sivananda has already opened our Iskcon Radha Krishna Temple in Berlin. The copy of the letter which I am sending just now to him is also enclosed herewith, please find. I do not know why there is so much difficulty in finding out a house on rent. I was in correspondence with Mr. Webb, Annapurna's father, and he informed me that there were so many vacant houses, churches etc., simply he wanted that somebody from our side should go to London, and see which place was suitable. So, if possible, you can see Mr. Webb. I understand that some of the Indian people there are sympathetic with you, but can they not help you in finding out a place?

Regarding the money, $1655, dispatched from Canada: I am very glad to learn that you have traced out the money and it is now safely lodged in your external sterling account. In my last letter, I asked you to deposit the money in my account in London, expecting that I may be called to visit London, but I can guess that immediately there is no such prospect of my going to London, therefore I am asking you to transfer the money to New York for being deposited in my account No. 0420160131, with the First National City Bank, Grand Street Branch, Grand Street at Bowery, New York, 13, N.Y. I immediately require about $10,000 for paying bills of Dai Nippon in Tokyo, and MacMillan in New York. So please transfer the money to the above account, and let me know when you have done so. As you informed me that you are going to deposit the money in the Charter Bank which has branches all over the world, it was nice proposal, but as I need the money immediately for paying my bill, you can transfer the money to the above mentioned bank.

Here the Kirtana party headed by Tamala Krishna and others are doing very nicely. They are selling Back To Godhead, sometimes more than a 100 copies, minimum 50 copies, and collecting donations, 30 to 50 dollars everyday. So are you getting some collection by holding Kirtana in different places of London? There must be some source of income, otherwise, how you can maintain yourself there.

I am also trying to get one secretarial office in the Church Center of the United Nations, with a view to confer with the heads of the United Nations, both political and ecclesiastical, to propagate our Krishna Consciousness. Please let me know replies for all the points raised herein, and offer my blessings to Mukunda, Janaki, Malati, Yamuna and Gurudasa.

I have sent some drawings to Yamuna devi for the certificates, and I hope she is taking proper care. I understand Malati is having some rheumatic condition, and it is causing pain and numbness. The best thing is to take hot baths, and massage with camphor oil, and if it is too much painful, use Sloan's liniment. Best thing is to consult with some expert physician. The Ayurvedic medicine which I could recommend is probably not available in London, but if there is any Ayurvedic shop let me know and I shall recommend some medicine. The best thing is to chant Hare Krishna loudly.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janardana

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Seattle 10 October, 1968

68-10-10

My Dear Janardana,

Please accept my blessings. I am surprised that since I have come back from Montreal I have not heard anything from you. Why you are silent? Please reply this letter immediately because I am very much anxious to hear from you. Are you doing French translation work of our books? What about the program of French publication of Back To Godhead? I wrote you from San Francisco, but I have not heard any reply from you. Please take care of this business with the American Consulate, as you will find described in Hamsaduta's letter, as soon as possible. Hoping you are well, and convey my blessings to Muna, hoping that she also is in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Seattle 10 October, 1968

68-10-10

My Dear Hamsaduta,

Please accept my blessings, and offer the same to Himavati and all other boys and girls in the temple. I sent one letter to you on the 1st Oct., but it appears that you have not received it, because there is no mention of this letter. I am therefore enclosing the copy of the letter herewith. I shall be much pleased if you see the house No. 722 Sherbrooke Street. And give me your report in terms of my letter as per copy enclosed herewith. This is very essential.

Regarding the Sikh gentleman's request to use our temple for performing some Sikh religious ceremony: You know that we have refused even the Hindu people to hold demigod worship in our temple, and what to speak of the Sikhs, who are not to the standard of Vedic principle. As a matter of fact, we should not allow anyone to hold any function in our temple, otherwise than Vaisnava principle. In your temple, if your finances condition is going on nicely then there is no need for allowing anyone to hold ceremonies against Vaisnava principle. If anyone wants to hold some function, they should pay to the temple at least $50.00 and we shall prepare Krishna Prasad, offer to the Deity, and as we do generally, and the same Prasad may be distributed to anyone, may he be Hindu, Christian, Sikh, etc. So if Mr. Singh agrees to this principle, then he may pay you the required money to prepare Prasad, which after offering to the Deity, you can hand over to him, and he can offer to Guru Nanak or anyone else, and then you can distribute to the devotees. There cannot be any separate distribution of foodstuff save and except Krishna Prasadam according to our own principles. I understand that you are moving to a separate room because Himavati is feeling inconvenience, but whatever you may do, I have no objection, but the temple now is in your charge. I want to develop the Montreal temple under your supervision. Why Janardana is not writing me letters? Does he come to the temple regularly or not? What about the French edition of Back To Godhead printed in the mimeograph machine which is already there. I am very anxious to know all these items. Please reply me as soon as possible, on all these points. I am enclosing herein one letter to Janardana also, which please hand over to him, and ask him to give me reply as early as possible. I am very much anxious to hear from him.

I am so glad that Krishna is enlivening you in your service attitude. This is the secret of success in Krishna Consciousness-unflinching faith in Krishna and in the Spiritual Master enlightens a devotee in the progressive march of Krishna Consciousness, and keep this attitude, and I am sure Krishna will give you sufficient intelligence to make your life successful.

Diwali ceremony can be observed in the temple by illuminating 100's of candles, in different parts of the temple, and offering special Prasad to the Deity. This ceremony was observed by the inhabitants of Ayodhya, the Kingdom of Lord Ramacandra, while Lord Ramacandra was out of His Kingdom due to His 14 years banishment by the order of His father. His younger step-brother Bharata, took charge of the Kingdom and the day on which Lord Ramacandra took back the charge again from His brother, and seated on the throne, this is observed as Diwali function. This is the original idea of Diwali, and Dipabali. Dipabali means the same thing-Dipa means candles, and bali means numerous. When numerous candles are lighted it is called Dipabali. In India, this Dipabali function is celebrated in a special auspicious occasion. This Dipabali function can be observed on 21st October, and Prasad can be distributed on the 22nd October, during daytime, which is known as Govardhana Puja and Annakuta Ceremony. In India, in all Vaisnava temples, this ceremony is observed and 100's of people are given Prasad according to the capacity of the temple. So I understand that last year the Dipabali Ceremony was held in the temple, and there was collection of $130.00. So you can do the needful.

Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received one letter from the Consulate General of the United States of America, letter No. MTL-V-14 (CAN) 10'C, giving me appointment date on October 25, at 9:30 a.m. at Montreal. So in that connection I am enclosing herewith a letter addressed to the Consulate General there. This letter may be personally borne by Janardana, or if he is busy, yourself. And get the papers transferred to their Vancouver Consulate Office, and let me know the result immediately. This is very URGENT, and should be done immediately. Let me know immediately the result of your meeting with the Consulate General, by return of post.

You can see in this connection one young gentleman Mr. Peter R. Jones U.S. Vice-Consul and he will help you. Enclosure 3

Letter to: Ananda

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Seattle 11 October, 1968

68-10-11

My Dear Ananda,

Please accept my blessings. I may inform you that I may go to Vancouver sometimes in the next week or so. When exactly I shall go there, I shall inform you in my next letter.

In the meantime, you please drop this enclosed letter in the mail box, after putting on it an airmail stamp (Canadian), immediately. This letter is very URGENT, and should be posted immediately upon your receipt of it.

And please reply this letter immediately. Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda, Jayagovinda

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Seattle 13 October, 1968

68-10-13

My Dear Acyutananda and Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your joint letter dated Oct. 4, 1968, redirected from New York, and along with another separate letter from Acyutananda explaining your desire to come back to USA and fight the case of draft board. It is a good suggestion, because if you won the case on the ground that you have adopted a different order of life, in search of the Absolute Truth, then that will be a great precedent for all our boys who are victims under such act. But still it is doubtful because the government is bent upon recruiting young men for the military purpose. This is one side. Another side is that your mission was to serve the cause of the society and if both you and Jaya Govinda come back without doing anything in India, it will be a mark of defeat on your part. I think you should try once more on the following line of action to work for the society:

That is, you make your headquarters in Vrindaban, because as there is no possibility of printing my books under your supervision in Delhi, why should you remain in Delhi without any society's work? If you find Vrindaban inconvenient, you go to Bombay because Mr. Karambar is ready to receive you. Jaya Govinda's idea that if you go there to Bombay, Mr. Karambar may force him to marry his daughter, is simply imagination, because his daughter is only 9 or 10 years old. How she can be married in this tender age? I do not know who has suggested all these nonsense ideas.

Bombay is a place where there are many many rich merchants who will be glad to donate money simply for our Back To Godhead magazine. There are many such magazines published from Bombay, and they collect Rs. 200-5-as donation for each page, simply for the advertisements of their name-that the page is donated by such and such person. You can distribute the magazines to such persons and very easily collect Rs. 100-200 daily, if you are good workers. If you find inconvenience at Mr. Karambar's place, then I shall give you many other friends names in Bombay who will be glad to help you. There are many Vaisnavas in Bombay, and they are very rich and charitable also. And if they are convinced that Krishna Consciousness is being propagated in foreign countries, and you American students are working in India, surely you will be welcome. As a matter of evidence, you have seen Seth Dalmia's attitude, how he has helped you with monthly allowances and all. So you have to pick up such many persons, and if you work combinedly together, strictly following my instructions, I am sure you will be successful. So before returning either to Germany or USA both of you should give a try in Bombay. If you fail there, also, however, then there will be no other alternative than to return back to your own place.

But before going either to Bombay or coming back to your country or Europe, please try to realize Rs. 2000 from Hitsaran, because if you come back without realizing this money, and I am here, then the money will be swallowed up by him, as you have already given me hints that he is a debtor. I am enclosing herewith the copy of the letter in which Hitsaran acknowledge receipt of Rs. 2000 for purchasing paper for printing my books. But now it appears that he has spent this money for personal expenditures, and has not returned the manuscript to you. You should see Seth Dalmia at his home: No. 2, Tilaka Road, New Delhi, and explain to him and try to realize the money through his influence, and purchase the Deities as I have requested. I have already written you about this in my last letter, that we require many Deities for our temples as well as for our many devotees who want to worship Radha Krishna at home. So we want to introduce this Deity worship in this country and as such, we may require 100's of pairs of Deities of different sizes, and many other goodies in this connection. So if you remain there as our representatives there will be tremendous possibility of working for our society. After all you have to work with confidence and faith in Krishna, under my direction, and I am sure you will come out successful. Anyway, my last request is that if you have decided to come back, please help me in realizing the money from Hitsaran, through the influence of Seth Dalmia or Hanuman Prasad Poddar. And purchase some Deities with the money, and then come back, and what can I say more? In case you have to take legal proceedings against Hitsaran then I have got a lawyer friend at Delhi, whose name is as follows: Bepimbehari Misra; 7 Deputy Gung; Sadar Bazarre. You can see him. The thing is you have to become little enthusiastic and give up the idea of being guest of somebody and live peacefully.

Jaya Govinda, your article "Hrshikesa" is published in Back To Godhead. It has come out very nice. If you send such articles of different pilgrimages, that will be also a great service. You have got artistic idea, so please take courage and act enthusiastically. Do not depend on somebody, and become confined there. So on receipt of your reply of this letter I shall give you my final decision about your returning back.

Hope you are both in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Seattle 13 October, 1968

68-10-13

London

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 7, 1968. And I have noted the contents carefully. I think the process which you have adopted is quite all right. Now everything is clear to me; you can go on with your procedure. So far the original text of our aims and objects of the society, I have read it and I don't think there is any need of changing the preamble. But so far section of the law is concerned, that has to be altered according to the English law. So do it and execute the document as soon as possible, and I think Krishna is helping you in the proper channel, and as you were the first signatory in the document which was registered in New York, and you shall be the first signatory in the document which is to be registered in England, along with your good wife. So three male members and four Englishmen members, it is nice. I want Englishmen to join more than from the Indian community because they are not fixed up, neither they are very serious about Krishna Consciousness. They are more interested in something else.

In the meantime, I have received one letter from Ginsberg, and he writes to say that he has written to some friend in England, to help you and one of his friends he names, Mr. Tom Driberg, M.P., and he has promised to help you, and sent letter to Mr. Ginsberg. So you will contact him. He is a prominent member, Mr. Tom Driberg, M.P. Mr. Ginsberg says that he can help you in all matters of official and legal implications. So try to meet him as soon as possible, and do the needful.

I hope in the meantime you have received my letter addressed to Syamasundara. and I may be going to Vancouver from here for a few days to take my immigration visa. And they have called me on the 25th October, they have called me from Montreal, but I am requesting to dispatch the file to Vancouver and let me see what Krishna desires.

If Anapurna dasi can be included amongst the preliminary floaters, that is very nice. She is English girl, and her mother and father is also interested. So Anapurna is included then we shall have solid four members from our side and gradually we shall do the needful. Similarly, Anapurna's brother also can be included, because he is also interested. He came to our temple, both in New York and San Francisco, so if need be you can call Anapurna from San Francisco immediately. She wrote me letter that she is preparing to go.

In Columbus University, Hayagriva is doing very nicely. He is trying to have classes in the University, and the situation is very hopeful. Similarly, here also the Washington University students, they have taken interest in our movement, and one Christian gentleman, he did not like our men to speak at the University, because University is a secular. But he has been very strongly criticized by the student community.

Letter to: Janaki

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Seattle 13 October, 1968

68-10-13

My Dear Janaki,

Please accept my blessings. I am in due receipt of your letter, very nice letter. You have expressed very nice sentiments and this shows that you are positively advancing in Krishna Consciousness. Your talk with the Indian ladies and gentlemen is very interesting. They inquire from you, and they are astonished that you are very serious. That means they are not at all serious. They take Krishna Consciousness as something fictitious. So they are not very hopeful combination, but try to make them interested as far as possible, it is our duty. We do not mind whether he is Englishman or Indian or any man; our duty is to impress Krishna Consciousness as far as possible. Answering your puzzle, it may be said that a pure devotee is he who loves Krishna, without any material desire. People are generally engaged in karma. Karma means work and get the result and enjoy life. And jnana, jnana means speculating process to understand the Absolute Truth. So one who does not indulge in speculating habit, neither tries to gain something by his work, but simply engages himself in the service of the Lord, he is called a pure devotee. Such pure devotees are very rare. But by the Grace of Krishna, practically all the devotees and disciples who have kindly joined me, they are, their symptoms are pure devotees. Even if they have got some ulterior desire, that will be removed very soon, because they have taken to the pure process of Krishna Consciousness. Hope this will meet both of you in good health, and awaiting your good news by next mail. Thanking you once more for writing me,

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Seattle 14 October, 1968

68-10-14

My Dear Hayagriva,

Please accept my blessings. Your letter of Oct. 10, 1968 with press cutting is very much encouraging. When a devotee is seriously prepared to serve Krishna, the Lord gives him both intelligence and opportunity to serve Him more and more, so that the serving devotee may ultimately reach the Lord without any doubt. The symptoms appear to be as above mentioned. Please therefore utilize the opportunity of service diligently and it will be a great spiritual achievement for you and a great service to your country and community.

My program for European tour is not yet fixed and as such I shall be glad to go to Columbus as soon as you call me. I wish to see also New Vrindaban very soon. I hope you have received my letter previous to this. Hope this finds you all in good health.

Yours ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Seattle 15 October, 1968

68-10-15

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated October 10, and 11, and noted the contents carefully. My first thanks are due to my dear grandson Mr. Eric, who is so kind to pray for my good health. So offer my blessings and thanks to the good child, and I am also praying to Krishna for his long life and prosperity.

Regarding Mr. Fugate in Florida: I have read the letter, the copy of which you have sent to me, and I am forwarding it to Nandarani. Because she is also very much surprised at the behavior of Mr. Fugate in connection with Mahapurusa. After all, this class of men, they are falsely puffed up that they know something about mysticism, but actually they want to be flattered by somebody. So they are keeping some spiritual master or instructor, means to keep them as pet dog and cat. I think Mahapurusa may not have spoken anything which is very offensive, but he was so intolerant that he could not give him shelter even for one day. So he was so angry. That is not the sign of a mystic. Anyway, please try to deal with him softly because he has got some tendency for spiritual upliftment of his life, but he is misguided or without any knowledge in the line. Neither he is ready to accept any bona fide instructor, this is his position so far I can understand. There is a proverb in Sanskrit that you speak truth but don't speak unpalatable truth. When you speak the truth it must be very palatable. So this social convention is not applicable to a person who is preaching the Absolute Truth. Absolute Truth is not dependent on material pleasure or unpleasure. I think Mahapurusa's personality did not impress upon him, but so far I know, his behavior could not be anything offensive. So forget the incident, but our mission is to preach Krishna Consciousness, and if possible, try to tackle this gentleman. Because he has got some inclination toward Krishna Consciousness, so let us try, to help him as far as possible. So continue correspondence with him, and let us see how we can deal with him later on.

Preaching in this center, Seattle, is also going on nicely. The students are trying to understand our philosophy, and in spite of some counter-propaganda by one Mr. Miller, a Christian minister, that we are trying to impress some religious principles. Still they have invited and they are hearing, so things are going on nicely here. And so far London, and Berlin is concerned, things are progressing nicely, and Mukunda is trying to establish a bona fide branch of our society in London, with cooperation of Englishmen; Mr. Alan Ginsberg, he is also trying to help Mukunda by introducing with some influential men there, so I think this future is hopeful. So far your Buffalo center is concerned, you are trying your best, and Krishna will help you. Go on doing like that, and our business is to try our best. Result we leave it for consideration of Krishna, and we shall not be disappointed whether the result is favorable or unfavorable. Actually there cannot be any unfavorable result, because we are serving Krishna. One person may be or may not be inclined to accept Krishna Consciousness, but that doesn't matter, but if we try our best to make one person Krishna Conscious, then our duty is carried nicely. That is recognized by Krishna. In Sanskrit it is said Yatne Krite Yadina Sidehati Kotra Dosah. That means, in spite of our best efforts, if things do not come successful, then there is no fault on our side. That should be the principle of our preaching, we shall try our best to convince others in Krishna Consciousness, and Krishna will be pleased, that is our gain.

From Seattle, for a day or two, or utmost for a week, I may go to Vancouver, then I shall go to Los Angeles. Perhaps you know that we are trying to take one office in the Church center of the United Nation, with an idea that we may try to propagate our Krishna Consciousness movement, amongst respectable leaders of the nations who are attached to the United Nations, so Purusottama is corresponding and trying to arrange for this, let us see, how Krishna helps us. I hope this will meet you in good health, I am

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Srimati Rupamanjari will certainly be pleased upon you as you are engaged in Krishna's service.

Letter to: Cidananda

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Seattle 15 October, 1968

68-10-15

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1968, and I have noted the contents carefully. I also thank you for sending my passport along with the two certificates which I have duly received yesterday and I am utilizing it for my medical examination, and other activities in connection with my permanent visa in USA. It is so much encouraging that your Sankirtana party is going everyday collecting some money and encouraging also that you are selling Back To Godhead. Similarly the Sankirtana party here also led by Tamala Krishna is doing very nicely. I understand that the son of Tulasi devi, Karnapura, has chosen coins in his Annaprashan ceremony. It is very nice. I think this boy will earn enough money for spreading Krishna Consciousness.

Hope this will meet you in good health, I am

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Seattle 15 October, 1968

68-10-15

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your two letters, dated September 30, 1968, and the other one, October 9. I am very sorry I could not reply you earlier, because there are so many letters, and I have to reply them one after another. Anyway, the issue of Back To Godhead which you have sent me is very very nice, and Krishna is helping you for your sincere efforts. I hope you will continue this attitude and improve the quality and writing of Back To Godhead both nicely. It is also gratifying that Subala has joined you and so also Bhaktajan has come back to assist you. Now I think you have got sufficient staff, and you may not require the help of the boy, Cintamani in Montreal. I think that he's required there to assist Hamsaduta. I have received letter from him.

I have noted with great attention your statement that you are sitting at one desk in a tiny office, room, which is ferociously hot in summer and freezing cold in winter. So people might think you mad if they heard of your crazy work. So spiritual activities are like that. Sometimes my contemporaries from India, they also write that in this age, the age of 73, when people would naturally like to retire, and I am working here. So this is all possible by Grace of Krishna. Krishna can adjust opposing elements. In the material world, yes and no are two opposing elements, but by Krishna's inconceivable power, yes can be no, and no can be yes. That is the law of Krishna. And austerity, Krishna Consciousness, there is some austerity. So we should not be afraid of any condition. Narayana para sarve na kutascana Vivyati-that means, those who are in Krishna Consciousness, they are not afraid of anything. Either they are in hell, or heaven, for them, they are all equal. They do not make any distinction in the material world; this is good, or this is bad, this is hell, or this is heaven.

Your idea of issuing a special issue concerning the Varnasrama dharma, and Gandhi's movement; it is very good idea. And actually India's position is now degraded; it is not advancing. They have lost their original culture, and now they are begging from outside. So actually they have not gained by sacrificing their original culture. Of course, this superficial loss of original culture is visible only to the so-called educated person at the present moment, and they have become befooled as it is stated in the Bhagavad-gita: Mayaya Prihatajnana, their knowledge has been taken away. So if you try to criticize that will be of some value because you are outside purview of the Indian government, but do it very carefully, so that you may not offend anyone. But you must speak the right thing. I shall send you some matters also, that how many rascals and fools are employed in the government service who deride at Krishna, because they think that He was black, therefore low-born. In this way, how much they have become degraded. Jaya Govinda's article on Hrshikesa, is very nice. If he sends such articles from India, it will help you very much.

Regarding your constitution making: don't be very much hasty, immediately, as try to do it slowly. Because your first business is to organize Back To Godhead. And besides that, whatever you do, first of all send me a copy and then distribute.

Regarding my letter heading: Don't complete it now. Because if we get our office in the Church Center of the United Nations, I'll have to make a different body of letterhead. So I shall let you know when everything is complete.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send Back To Godhead complimentary copies regularly at the following address.

(1) His Holiness B.R. Sridhara Maharaja
Sri Caitanya-Saraswat Matha
P.O. Navadvipa, Kolergunge, Dist: Nadia
W. Bengal, India
Hari Krishna Agarwal
President-Vedanta Centre
Premkutir, Churchgate reclamation
Bombay

Letter to: Nandarani

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Seattle 15 October, 1968

68-10-15

My Dear Nandarani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 11, 1968, and I am glad to note that you are arranging for my lectures in Los Angeles in several places, so the boys and girls in the Sankirtana party they are also going very soon to Los Angeles, perhaps by the end of this week, or in the middle of this week, so far I understand. And for myself, I shall go to Vancouver for a few days by the 24th of October, and from there I shall go to Los Angeles; that is the present program. And the future rests on Krishna. So far Mr. Fugate is concerned, I can understand that he is little proud of his becoming advanced in mystic understanding. But actually by his behavior, he does not appear that he is very much advanced in spiritual matters. Anyway, he is good friend and he might have been angry on plain speaking of Mahapurusa, because he has not learned any social convention, so his talks might have injured Mr. Fugate's sentiment. So you try to pacify him. In the meantime, I am enclosing one letter which he addressed to Rupanuga, and from this letter it appears that he is willing to help us, so don't reject him. Try to keep contact with him. And as he has got some inclination, for Krishna Consciousness, in future, he may come to the right understanding.

I am very much pleased with your preaching enthusiasm, when you say, "If people won't come to us, here, we will go to them." And this is the process of preaching, and this is required. I thank you very much for your this spirit. Just like I have come to your country, with the same spirit. Actually, still even in so much fallen condition of India, if one has to learn spiritual science, then he must consult some bona fide spiritual master, in India. That is the opinion of a great Chinese author. So people are not going there, neither Government has any arrangement to educate this spiritual science. So therefore I have come to your country, and those who are eager to receive, they are coming to us. In this way, we have to forward our mission. We may not expect good behavior from people where we go to preach, still we have to do that. The best example is Lord Jesus Christ, he was crucified by the people who were not very much advanced. From their behavior it may be known that the people at that time or at least the place where Lord Jesus Christ preached, they are not very much advanced, otherwise they would not have dared to crucify such a nice saintly person. So preaching work is always like that. But one who is real preacher, he shall be undeterred, and go on keeping his objective to the satisfaction of the Supreme Lord.

Regarding your question: The spirit soul of Krishna's entourage, all the associates of Krishna or anyone situated in Vaikuntha the spiritual sky, never mind, either in Vaikunthas or in Krishna Loka, they have no separate body. Just like Krishna has no differentiation between body and soul, similarly, those who are transferred or living eternally in the spiritual sky, they haven't got also such distinction, between spirit and body. The body is also spiritual and the soul is also spiritual. Not only the body, everything, all spiritual. The spiritual world is expansion of Krishna's spiritual or internal energy. So there is no difference of body. But if somebody comes from the spiritual world for material activities, he has to accept the material body, but that is not applicable in the case of the Supreme Lord. Because he does not come to the material world for some material enjoyment. Mayavadi philosophers they also say that when God comes also in the material world, He has to accept the material body but that is not a fact. Because even God accepts a material body, apparently, still He does not act materially. Because both material energy and spiritual energy are under the control of the Supreme Lord; as such, He is completely powerful to transform matter into spirit, or spirit into matter. That is the position. So far associates of Krishna, they are expansion of His spiritual energy.

Regarding your question about Ravana: It is not a fact that every time whenever Krishna comes in this material world, the demons are, like Ravana, are always associate of Krishna who come here to fight with Him. The Jaya and Vijaya incident was a specific only. Not that every time they come. For them, the Lord's order that they would continue only three births, and then come back. So they went back; not that every time they have to come back and play the part of a demon. In this material world there is no scarcity of demons. There are so many demons, so Krishna has opportunity to fight with them. But that was a special case, who played the part of Ravana, Jaya and Vijaya.

Although I am very busy, still it is my duty to answer all inquiries from my disciples, so you never hesitate to write me letters, and whenever there is some inquiry, you must ask me, and it is my duty to explain. In the Bhakti Rasamrita Sindhu it is stated that the inquisitive disciple advances very quickly in Krishna Consciousness. So I am very glad that you are so inquisitive, and trying to understand things in proper perspective. So I am always at your service, and you are welcome to write and inquire from me at any time. I hope this will meet you in good health, along with your child, Candramukhi, and husband; please convey my blessings to them.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Candravali

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Seattle 16 October, 1968

68-10-16

My Dear Candrabali,

Please accept my blessings. I beg to acknowledge receipt of your letter of Oct. 16, 1968, and I thank you very much for your questions. You are always at liberty to inquiry from me about all such questions in the Srimad-Bhagavatam, Bhagavad-gita, and I am so glad that you are reading all these books so carefully. That is our business-we shall chant Hare Krishna or read Srimad-Bhagavatam or or associate with devotees in the temple, so that program shall go on continually for constantly remembering Krishna, and we shall not forget Him, even for a moment.

Regarding the question (In vol I, First Canto, Ch. 1, Text 1, pp. 59 of Srimad-Bhagavatam, it is stated "anyone who hands over a charity of this great work on the full moon day attains to the highest perfection of human life by going back to home, back to Godhead." Does this mean that by giving the Gayatri mantra, only vol. one, or the complete work?) it is not the Gayatri mantra, but the Srimad-Bhagavatam. The idea is that in olden days there was no press. So books were not available printed. Formerly great aristocratic families kings, and rich men, they used to engage a qualified brahmana to copy Srimad-Bhagavatam in handwriting, and then present it to a suitable person, especially brahmanas, in a gold casket. That was the system. But since printing machine has been introduced, Srimad-Bhagavatam, and other literature are being printed. So therefore, this reference, in the Skandha Purana, is in connection with giving Srimad-Bhagavatam in handwriting. That was a great work of charity. This charity, however, included the complete Srimad-Bhagavatam, and neither vol. one nor two. That was the process. Still there are many rich men in India who have engaged learned brahmanas to copy Srimad-Bhagavatam in handwriting, and they give in charity, to a qualified person, in the above way.

Hope this will satisfy you, and I hope this meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: B. N. Jariwala

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Seattle 16 October, 1968

68-10-16

Sri B. N. Jariwala Windsor Hotel 20 6th Street San Francisco, Calif.

My Dear Jariwala,

Please accept my blessings. I thank you very much for your kind letter, dated October 14, 1968, and I have noted the contents carefully. The humble service which I am rendering to the American people, in the matter of Krishna Consciousness, is undoubtedly being responded nicely by the American younger generation, and recently we are getting from educational circles also, from the college students and professors good response, so there is good potency for spreading Krishna Consciousness in the western world. And you know that we have got already fifteen branches as follows: New York City; Boston; San Francisco; Vancouver, B.C.; Canada; Honolulu, Hawaii; New Vrindaban, an ideal Krishna Consciousness community; and London, England; and Berlin, Germany. The London branch and the Berlin branch are doing very substantial work, and most probably I shall be going there from America to the European countries.

Regarding your good suggestion about permanent organization. This institution is already incorporated in New York State, and we are opening different branches under different states. So I shall be glad if our Indian friends in San Francisco, also come in the management of the local organization; I welcome it. So I would suggest that in your presence, a committee. may be formed, combination of Indian and American, and a temple of our own may be organized, Radha Krishna Temple. So in your presence, if it possible to organize, I shall be very glad. And as soon as you call me I shall come to San Francisco. Because I have got an engagement in Montreal, from here I shall go there, and from there I can come. This is one point. Another point is that from India, I am not getting sufficient encouragement, either from the government or from the people. Now you have personally seen my activities and responses from the Americans, and if you kindly organize an Indian branch of the International Society for Krishna Consciousness, it will be a great help. I am enclosing herewith a copy of the letter from Hanuman Prasad Poddar, which is sent to me unsolicited. He appreciated my activities here. And similarly I get many letters from unknown persons, but when I say some practical cooperation, they do not come forward. And so far government is concerned, they are not at all interested, that we have got our svaraja; But Hindus cannot make propagation of their religious activities, even outside of the country we are so much crippled. The Christians and Buddhists, they are making so much propaganda in India, and they are spending lots of money, but here although the response is so nice, there is no help from the people nor from the government. So after returning to India, if you can organize some opinion, at least the Vaisnava sect, in your Gujarat, there are so many Vaisnavas. All over there are so many Vaisnavas. So they should come forward to cooperate with me, then it will be a very nice organization. We want to establish that one God, Krishna; one scripture, Bhagavad-gita; one mantra Hare Krishna; and one work, service to the Supreme Lord. And people are responding. So please try to cooperate with me. So far government is concerned, they will not copperate. They have become secular. But even the people do not cooperate, how it will be successful? Please, therefore, try to organize Indian opinion to cooperate with me, that will be a great help. And so long you are here in America, just try to induce our Gujarati friends to cooperate, and have our own temple, at least in San Francisco.

So far the piety of my disciples is concerned, you know they are strictly Vaisnava. They are restricted from illicit sex life, all kinds of intoxication, they do not eat anything except Krishna Prasadam, and they do not participate in any kind of gambling. So far piety is concerned, I think you will find them more advanced than some of our Indian friends. And if our Indians friends will also cooperate in this way, it will be a great success.

I thank you very much once more for your nice letter, and appreciation of my activities, and if you kindly cooperate with me, I shall be still more encouraged. Thanking you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Seattle 16 October, 1968

68-10-16

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your nice letter dated Oct. 11, 1968, and by reading the contents it was so much encouraging, for me. Previous to this I received one letter from Mukunda and that was also very encouraging, so I am sure combined together you will have a great success in starting the ISKCON temple in London. I have also received one letter from Ginsberg, that Mr. Tom Driberg is an intimate friend of Ginsberg and he has already written to him promising all help to us. So by Grace of Krishna there you are meeting nice gentlemen, interested gentlemen, and I hope it will come very grand success. And so far I am concerned, I may be going back again to Montreal, because there is an interview with the Consulate General in Montreal on the 25th Oct., and from there I may be going to Santa Fe, and from there I may be going to Los Angeles, so my program is going on here. Here also in Seattle there is work going on. And similarly I am receiving report from New Vrindaban and Columbus that our Hayagriva Brahmacari, Professor Howard Wheeler, he is also doing there preaching amongst the students. So by the Grace of Krishna this mission is going on nicely, and I shall be glad to hear from you further good news. Please offer my blessings to your good wife, Yamuna, as well as all other devotees, Mukunda, Syamasundara., Malati, Janaki, and Sarasvati devi. I hope this will find you in good health. Thanking you once more for writing me.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mahapurusa

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Seattle 16 October, 1968

68-10-16

Honolulu

My Dear Mahapurusa,

Please accept my blessings. I thank you very much for your letter dated 11th Oct., along with Gaurasundara's. So I am enclosing one letter for you received from Nandarani. The incident in Florida is to be forgotten. Now, with new energy, and in good cooperation with Gaurasundara, please try to establish a nice center in Hawaii. In the meantime, Murari might have gone there, so combined together, please try to establish a nice center there. Regarding your requirement, I am handing the note to Upendra, and I hope he will do the needful. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Seattle 16 October, 1968

68-10-16

My Dear Gaurasundara,

Please accept my blessings. I am very much glad to receive your letter dated the 11th Oct., and it is good news that you have got a nice room for residential purpose. And you have got now good assistant, Mahapurusa, so combined together, try to establish a very nice center in Hawaii. You organize the center in such a way that we can in future open centers in Hong Kong, Tokyo, Fiji, Bangkok, Sydney, and New Zealand, and all neighboring Pacific islands. And Hawaii will be our center for spreading Krishna Consciousness in the Pacific.

I may be going to Vancouver or Montreal from here, for a day or two to take my immigration visa, and then I may go to Santa Fe, and from there, I am going to Los Angeles. Please send me at least one letter in a week, the report of your activities there, and I hope Krishna will help you in your nice endeavor.

Hoping you are well, I beg to remain,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 1

Letter to: Brahmananda

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Seattle 16 October, 1968

68-10-16

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 10, 1968, and I am so much grateful to you for your kind sentiments for me. It is all Krishna's Grace that He has sent such a nice assistants to me, for executing the mission of my Spiritual Master. Personally, I am nonentity; I have come here on the order of my Spiritual Master, and He has kindly sent you all boys to assist me. So whatever is being done, there is no credit for me, but all the credit goes to my Spiritual Master, because He has arranged everything, and I am simply to abide by His order.

Regarding Gargamuni: All of a sudden I thought that he should go and take charge of his father's business. And as soon as I proposed, he phoned to his father and he also was very much anxious to receive. So this is also another chance for us, that we can show a model factory. Actually as you say, that we want to perfect everything with Krishna Consciousness. Our policy is that without Krishna, everything is zero. But zero by the side of Krishna, is 10, 100, and so on. So the whole Vaisnava philosophy is like that. The Ravana class of men, they want Sita without Rama, and therefore there is havoc. Ravana kidnapped Sita from the clutches of Ravana, and the result was that the whole nation, whole family, was vanquished. And Hanuman's policy was to bring back Sita and let her sit down by the side of Rama. So we do not neglect anything, because everything is manifestation of Krishna's energy. Krishna's energy means Sita, and Krishna is Rama. So all material energy that are working in the material world, can be engaged in the service of the Lord. Actually, if your father fortunate, and I think he is fortunate, because he has got two nice sons, so Krishna is certainly pleased on him. His present demoniac qualification is no bar for getting mercy of Krishna, because you are two sons present for his salvation. Just like Prahlada Maharaja-his father was atheist, and he was always inimical to his great son, but still the son was so good that he arranged for the salvation of his father. So Vaisnava son in a family can give the best service to his family members, and you are ideal two brothers in this country, and you show the example how everything can be adopted, in the service of Krishna. So I am glad that you have got all these ideas, and Gargamuni has got the energy and your father is also willing, that you should cooperate, so let us take this good chance, and try to utilize it for Krishna Consciousness movement.

I am glad that MacMillan Company has agreed to give us 50%. Now out of this, 50%, 40% should be given to all centers. Immediately as you receive consignment of books, you immediately distribute, allowing the 40% and the shipping charges should be borne by them, and you take care of 10% for our investment. That is business like. And with the supply of books, immediately bill should be submitted and you have to see that the bill is paid duly. Regarding bank reference: I am sending herewith one copy of the letter of the First National City Bank, in which the balance is there. I think the balance is little more, so you can send the copy of letter to them. Besides that, I have got some money in the Trade and Trust Bank, and some money in Bank of America. In the Bank of America, Haight Clayton Branch, San Francisco, Cal., my account number is 262101746. I think that is sufficient reference for them, and they can draw the bill at 60 days sight, and supply the books to us.

Regarding Hayagriva: I think you can open direct correspondence with him in the matter of his willingness to marry, and I think he is serious about rendering service to the society. Recently he has sent me one press cutting that is very nice, and I am enclosing herewith the press cutting. If possible, you can get some copies photostatted. And send me some copies.

Regarding Acyutananda and Jaya Govinda: I have already written them again, that they do not be lethargic; be enthusiastic. And do something for the society. So you can also write to them that they have gone there on a mission to work for the society, so they should try their best to remain in India and work for the society. Simply if they approach big business firms in Bombay, I think they can collect not less than 100 to 200 Rs. daily. But they must be enthusiastic. If they become dead bodies, then it is not possible. I do not know why American boys should be so much lethargic. And I don't think Acyutananda can be engaged as leader in any group. He can work only as assistant. So you write them as far as possible. Otherwise, let them come back-what can be done? I have already written to them.

I think also that Gargamuni also should be supplied with another bride. Because karmis without association of woman, cannot work. So as he is going to be a karmi-not exactly karmi, karma-yogi, so if he likes, he can marry again. But he cannot be a very strict husband, otherwise the same thing will happen. Because in America, the girls are not so trained that they will be very much obedient. So you think over, but if he likes, he can marry again.

I have not received any reply as yet from Purusottama, but I have sent him a detailed letter about the condition on which we can occupy the office room in the Church Center.

Most probably, I will have to go from here to Vancouver or Montreal to take my immigration visa, and from Vancouver I may go directly to Santa Fe, and from Santa Fe, I may go to Los Angeles. Then I shall prepare my next program. Let us see what Krishna desires. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 2

Letter to: Hamsaduta

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Seattle 17 October, 1968

68-10-17

My Dear Hamsaduta,

Please accept my blessings. Enclosed please find one copy of the letter which I have sent yesterday to the Consulate General of the United States of America, at Montreal, sent by special delivery air mail, so that they may keep the file there as I am going to meet them on the appointment day as they have set up, Oct. 25, 1968. I hope you have already made this arrangement. Hope everything is all right. I am coming there on the 23rd of October, 1968. I am starting from here by 7:15 air flight to Vancouver, and from there I shall catch another plane at 8:30, and reach Montreal sometime in the evening, they say 6:30 Montreal time. So the flight number is No. 04, of Canadian Pacific Airlines-date, Oct. 23, 1968. So, as I am coming there alone, I think Himavati will have to cook for me while I am there.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Seattle 17 October, 1968

68-10-17

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your long letter dated October 11, 1968, and I am trying to reply this letter in two ways: The points of human civilization as well as about our constitutional program. The first thing I may inform you that I am going to Montreal by the 23 or the 24 of October, because I have got an appointment engagement with the Consulate General of United States in the matter of my permanent visa on the 25 of Oct. in Montreal. I tried to transfer my file to Vancouver, but that will take another month, so instead of waiting another month, I am going there to make the matter easier. So if some of you come to Montreal, to see me there, then we can talk in detail about the constitutional proposal as well as other things, because from Montreal I may go to Santa Fe. That is the program. And while coming, somebody may bring my overcoat which is hanging in my closet in the apartment.

Regarding your present edition of Back To Godhead: I have already informed you in my previous letter that it has become very nice, and try to continue the effort improving the quality and I think you are getting good advertisement also. And if the advertisement income is increased, you can increase the pages and reading matter along with it. You should simply accept advertisement collection for publication costs-namely, the paper and printing costs. So at present if you try to get more advertisement I think there will be no difficulty. Similarly, induce Jaya Govinda and Acyutananda in India to get advertisement. If they try, people will be very glad to give advertisement in our paper, even they will be glad to mention their name only, that this space is donated by such and such. They will pay. They are prepared to pay like that. Many people are publishing nonsense magazines as they are collecting money in that way. So this is a Vaisnava magazine, and in Bombay especially, there are many Vaisnavas rich men, merchants, they will be very glad that Krishna Consciousness is being preached in America, and they will donate space. They have got money. So let these two boys work in that way, and distribute Back To Godhead free, and simply collect money for donation of space, and increase the volume of writing. I think both you and Brahmananda will request them that instead of sitting idly and talking sometimes to become this or become that; so far Jaya Govinda, he can also write nice articles, his article "Hrshikesa" is nice. People will be glad to read such articles in this country. At the same time, people in India will be glad to learn that Krishna Consciousness is being preached in western countries. In this way, we have to form International Society. So practically now we are in the making of, so you go on drafting the constitution, but don't distribute now. Whatever you do, you first of all show me, and the final copy will be distributed, then we shall call for a meeting and then we shall adopt. Don't distribute immediately. Anyway, try to do it conveniently, there is no haste. But don't distribute anything without showing me. So far the constitution goes, my instruction for the present is this.

Next-regarding your point: program for a spiritual world civilization-it is very nice suggestion. And practically our Krishna Consciousness movement is built on this idea, that we want to make a world civilization on the basis of spiritual understanding. So I am giving you some points which you may expand or do it for understanding of the people in general. But the point should be as follows: 1st point, that any civilization devoid of God consciousness or Krishna Consciousness, is no civilization at all. It is simply a polished type of animal society. This is the first point. So at the present moment, the modern civilization on the basis of so-called scientific knowledge and economic development is trying to avoid God consciousness, or Krishna Consciousness-that is the defect of the modern civilization. Therefore, in spite of all advancement it is zero. So zero has no value. And millions of zeros put together does not make any value. But one is put on the left side of the zero, it increases the value. Then one zero becomes 10, two zero becomes 100, three zero becomes 1000, so it is very nice. This point should be clearly discussed, that without God conciousness, Krishna Consciousness, any attempt of human civilization so-called philosophical or political or economical or labor, they are all zeros. The human society should be divided as a social order, as the intellectual men, the administrator class, and the mercantile class, and the laborer class. And so far spiritual order, they should be divided as the renounced order of life, retired order of life, householder, and student life. Third point, all these 8 divisions are meant for understanding the Supreme Personality of Godhead, and this Krishna Consciousness movement is meant for teaching this necessities of human civilization. Fourth point, so far the administrator class of men, or mercantile class of men, and laborer class of men, there are many institutions but to train a first class intellectual man, there is no institution all over the world. And there is no institution for spiritual training also. So this Krishna Consciousness movement is trying to help the human society on these two points, which they are lacking. So we have therefore taken a large tract of land to begin with, in W. Virginia, the place is called New Vrindaban. So we want to train students for becoming the first class intellectual person, and instruct the whole human society about the aim of life, and Krishna Consciousness or God consciousness. So we are inviting the desiring or intending students to join in our institution and we invite the public and government to cooperate with our movement. The fifth point is that in whatever division one may be situated, this very aim of life should be to satisfy the Supreme Personality of Godhead. It is the duty of everyone, it doesn't matter in what status of life he is situated, but if he wants to have a successful life, then he must learn to see how by his activities the Supreme Lord is satisfied. That should be the aim. Then it does not matter what is the position and occupation of the man, but he is in the right order of civilization because his very aim is to satisfy the Supreme Personality of Godhead. Next point, And in order to learn this art, how he is able to satisfy the Supreme Personality of Godhead, one has to take instruction or education in the art of Krishna Consciousness, by reading Bhagavad-gita as it is, by reading Srimad-Bhagavatam, which are calculated the science of God, and following the Teachings of Lord Caitanya, such practice should be performed 24 hours. It is not that one may meditate for 15 minutes, and he becomes spiritually advanced, it is not possible. So the Krishna Consciousness movement is training people how to be absorbed in the thought of Krishna, 24 hours. Take for example, the

Bhagavad-gita: the instruction of Krishna in the Bhagavad-gita are just suitable for a perfect human civilization. So one should learn this teachings of Bhagavad-gita as it is. Next point, in order to understand this teachings of Bhagavad-gita and Srimad-Bhagavatam, there should be centers where people can assemble daily, morning and evening, and try to understand this Krishna Consciousness or God consciousness movement. So we are trying to open branches all over the world in every city, in every town, in every village, and people should take advantage of it. There is no question of monetary transaction to enter into these centers and institutions, but because we have to maintain such institutions, public should voluntarily contribute and that is very gladly accepted. Next point, when people are accustomed to associate with these different centers, of Krishna Consciousness movement, they will one day come out of the material concept of life. Just like one becomes awakened from sleep. While sleeping, one sees so many nonsense dreams, but as soon as one is awakened, he becomes conscious that oh, I was seeing so many nonsense dreams, actually it has no existence. Similarly, when a person becomes Krishna Conscious, he can understand the falsity representation of this material civilization. Next point, and when he is awakened, he becomes completely detached from the so-called affection for designations, namely, society, friendship and love. Next point, by such understanding, one is not so much materially active. One is satisfied with income which can simply maintain his body and soul together and he is no more interested to increase the bank balance unnecessarily for sense gratification. The defect of the modern civilization that everyone is earning money undoubtedly in large volumes, but he does not know how to spend. He is spending simply for sense gratification and the last word of sense gratification is sex, therefore all money is being spent up for intoxication and sexual life, nudey dance, nudey theater, in so many ways. That means they are spoiling their human source of energy. Next point, one should be so trained up that within the heart he will be freed from all material attraction, but so long the body is there, to keep the body and soul together, he has to work like ordinary man. Next point, the society, friendship and love of material existence may be accepted without any attraction, and whatever the so-called society, friendship and love wants to take service from us, one should simply say, yes, it is very nice, but actually he should give more importance for spiritual advancement of life. Next point, one should know it certain that material resources, either in this planet or in other planets, either in the sky or within the earth, namely in the mines, all the properties that is being utilized at the present moment as economic development, one should understand definitely that all the ingredients supplied or all the ingredients stocked, for example, the petroleum now stocked within the earth, and people are utilizing it for so many power machinery-one should know that this petroleum belongs to the Supreme Personality of Godhead. It is not man-made. Nor the scientists can manufacture. Similarly everything, all commodities, all things, all properties, they are made by the Supreme Personality of Godhead. This understanding must be there. Next point, one can enjoy such properties but with this understanding, that they belong to the Supreme Personality of Godhead. Just like one is situated in the public park in a very nice garden, public park, but one should always remember that the public park does not belong to him, personally. But it is the property of the government or the state. Next point, therefore, the properties made by the Supreme Personality of Godhead can be utilized by all living entities. Every living entities, not only the human beings, but also the animals, they have got right to live on the property of the Supreme Personality of Godhead. Next point, nobody can encroach upon the right of other living

entities. Everyone is supplied by the Lord, the fooding, shelter, by natural arrangement, so nobody should encroach upon the right of living of others. As such, the human being considered to be the highest developed conscious animals, so if they utilize this consciousness in relationship with Krishna, that is called Krishna Consciousness. Next point, a Krishna Conscious person does not encroach upon the right of other living beings, as such they do not approve organized slaughterhouses for killing animals. Next point, if you maintain slaughterhouses then you have to suffer the consequence, because in the law of nature, there is no distinction between one life to another. Every living entity is equally valuable. Next point, every living entity is claimed as the son of the Supreme Personality of Godhead, they may be dressed differently, because the body is dress, the body is not identification with the living entity, therefore the living entity may be dressed in 8,400,000 of different dresses, and the living entity as he is, there is no qualitative difference between human being and animal. Therefore, their material necessities are the same, namely, eating, sleeping, mating, and defending. Next point, the foolish idea that animals or plants or other living entities have no life, is the basic cause of human sinful activities. Next point, one should be satisfied only to fulfill the belly, that is the eating process. If you can satisfy your belly by such things as grains, vegetables, fruits and milk, you have no right to kill another animal for satisfying the taste of your tongue. The human society is meant for living on the natural production, namely, grains, fruits, vegetables, and milk. They should not indulge extravagantly for other things. And if actually they are Krishna Conscious, they know the art of how to prepare thousands of palatable dishes only from the varieties of vegetables, grains, fruits, and milk. If anyone takes more than he requires then he is to be understood a thief. Nobody should accumulate for future consumption of family, society, or nation, more money or more grains or more vegetables or more eatables, one should have only as much as he requires. If there is greater production, that should be distributed to persons who need them. Because food grains, especially, they are meant for all living entities, they should not be spoiled. Next point, therefore, one who spoils food grains unnecessarily, he is criminal. And one who accumulates more money than is actually required, he is also criminal. And according to the law of nature, or according to the law of God, such persons are surely to be punished.

This punishment may not be visible in this life, but because life is eternal, it is continuity, one must be prepared to accept such punishment in this life or next life, and because they are taking the risk, therefore, the living entity is transmigrating from one body to another, and that is his problem of life. The human life is meant for solving this problem. All animals like deer, camel, ass, monkey, even flies and snakes, none should be ill treated. Even they enter into the house or in the fields and take their eatables, they should not be stopped. Because they have also got the right to eat, eatables supplied by the Lord. And they will not eat more, neither they will take at home, They are better than human beings. If a human being is allowed to enter into the field or into the garden, he will try to take away something for selling or stocking, but the animals do not. So the innocent animals should be accepted as children of the householder.

Nobody should take to very hardship labor. The modern civilization has discovered severe types of dangerous industries, and laborers are attracted for high wages. But they should not accept such work. Then naturally there will be less capitalistic idea. Because the laborer cooperates, therefore demoniac persons they take advantage and make unnecessarily increase of artificial demands of the body. Better one should be satisfied with agricultural produce than go into large cities to be engaged in industry. Peaceful life depending on agricultural produce can bring him real happiness and prosperity, not otherwise. The more persons will be satisfied at their home, with home economics, not to go outside the home, that is peaceful life. In India, Mahatma Gandhi tried to organize villages in that way so that not to drag the people to the town. So peaceful atmosphere can be attained only when there is large scale village organization, actually village life. Not to borrow the ideas from the cities in the village life; poet Cooper said that country is made by God, and the cities and towns are made by man. So that is the distinction.

There are many such nice ideas, for peaceful living on this planet and execute Krishna Consciousness, so that one may become completely freed from contamination of material existence, and get eternal life, just after quitting this body. This is confirmed in the Bhagavad-gita, Taktva Deham Punar Janma Na Eti Mam Eti Kaunteya. By simple prosecution of Krishna Consciousness, one goes back to home, back to Godhead, just after quitting this present body.

If people cooperate with this Krishna consciousness movement, certainly a better type of civilization can be introduced for permanent peace and prosperity of the whole world.

Hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: 2

Letter to: Nandarani

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Seattle 18 October, 1968

68-10-18

My Dear Nandarani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 13, 1968. I am so glad to learn that you appreciate my mission in the United States as without any rival. Actually this is a fact, because I am presenting nothing manufactured by me. I am presenting the genuine thing as it was given by Lord Krishna Himself, or Lord Caitanya Himself, approved by the Great Acaryas, so the activities which we have adopted, Krishna Consciousness, it is authorized and in the disciplic succession from Krishna directly. I am trying to live in your country permanently, and I have already applied for my permanent visa at Montreal, and they have called me for interview on the 25th Oct. 1968, so I am going there on the 23rd instant, and I will see the Consulate General there on the 25th. So if I get my permanent visa, certainly I shall try to live in your country and spread this unique message of Krishna Consciousness with your good assistance.

The engagement which you have fixed up on the 25th Oct. is not possible to accept because on the 25th I shall be in Montreal, and on the 26th I shall be starting for Santa Fe, and from Santa Fe I am coming to Los Angeles. Perhaps you have already known this fact from your husband, because Jayananda talked with him, about the program.

Regarding vegetarian movement, practically we are not very much interested with such partial movement. We have taken the supreme sublime movement, Krishna Consciousness, which includes all other subordinate movement. Although we are not interested in the vegetarian movement, but because we eat Krishna Prasadam we are already vegetarian. So any good thing all over the world may be brought before us and we can say that we have already accepted it. That is the position of Krishna Consciousness. Krishna Consciousness is all including. Just like if a man has got one million dollars, so 10 dollars, $20, $50, or $500, or $5000, everything is included, in that one million dollars. So we have accepted something which is all including so don't worry about this vegetarian movement-if they are not inclined to understand what is Krishna consciousness. We have no quarrel either with the vegetarian or non-vegetarian, because according to Bhagavad-gita both of them are sinful. Anyone who is not eating Krishna Prasadam, either vegetarian or non-vegetarian, he is a sinful person. That is stated in the Bhagavad-gita, Bhunjante Te Agham Papam Ye Pachyante Atmakaramak. Anyone who is cooking for himself, he is eating simply volumes of sin. So in the material world, either a man is vegetarian or non-vegetarian, they're eating simply sin, and they will have to suffer the consequence. But so far we are concerned, we are eating remnants of foodstuff which was offered to Krishna, so we are not afraid of anything. If Krishna wants vegetable foodstuff, therefore we supply Him vegetable foodstuff, and if He wants non-vegetarian foodstuff, we can offer Him also, but He does not want it, as it is explicitly stated in the Bhagavad-gita. So we are concerned with Krishna Prasadam, neither vegetarian or non-vegetarian. You can say your friend who has invited us that Swamiji is not very expert at speaking about nutritional value of foods, but whatever we take as Krishna Prasadam, there is no comparison of nutrition with any other foodstuff all over the universe. If this group however is ready to hear something about Krishna Consciousness, the philosophy of Bhagavad-gita, it is not religious. It is essential information for human life. So all these old men and women, they should be interested in the value of life. There are many vegetarians animals also; the monkeys are vegetarians, the pigeons are vegetarians, so to become vegetarian is not very good credit. But to become Krishna Consciousness is the most important business of life. You should try to convince your friends in that way. They should try to learn about Krishna Consciousness. But because they are vegetarians, there is great possibility for them to understand this philosophy.

I am enclosing herewith one letter received from Rupanuga for forwarding to you. This letter is from Mr. Fugate of Florida.

Hope this will meet you in good health, and thanking you once more,

Your ever well-wisher A.C. Bhaktivedanta Swami

P.S. I have just received one letter from Aniruddha who is now staying in San Francisco, and he has asked my permission to stay there, and I am therefore advising him to stay there at least for the time being or if you want him to assist him you can call him back.

Letter to: Dayananda

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Seattle 18 October, 1968

68-10-18

My Dear Dayananda,

Your letter, Dt. 10/17/68 just received.

Please accept my blessings. My program is already above mentioned. Regarding the idea of Prasadam restaurant, I am advocating it since very beginning. If you can manage such Prasadam eating place and the temple at one place it will super-excellent. I shall personally assist you in this affair because I like this idea very much. Our chanting is medicine and our Prasadam is the diet for curing material disease. So I fully agree with your this scheme and you may accept the place as described in your letter dated 17th Oct: which I have just received.

ACB

Letter to: Harer Nama, Tosana Krsna

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Seattle 18 October, 1968

68-10-18

My Dear Harer Nama and Tosana Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 12, 1968, and I thank you very much for your invitation. Please offer my blessings to other members of the temple who are residing there. And I have decided to go to your temple by the 26th October. On the 23rd of October, 1968, I am going to Montreal to keep one appointment with the Consulate General of United States, and then by the 26th instant I wish to go to Santa Fe directly. I hope you have already talked with Jayananda in this connection. And now you can arrange for that.

I thank you once more for your assurance of service to Krishna and it is very enlightening for me that we have got so many nice souls to serve the cause of Krishna, and in the matter of pushing Krishna consciousness in this country and all over the world. I beg to remain,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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Seattle 18 October, 1968

68-10-18

My Dear Krishna devi,

Please accept my blessings. I beg to acknowledge receipt of your long letter dated Oct. 13, 1968. I am so glad to read it that you are writing your letter from hospital, and I thank you very much that you are so much enthusiastic that even in hospital bed, you are thinking of serving Krishna in different ways.

When I received the news sent me by your husband to Jayananda that you are going to be operated, I was little bit perturbed, but immediately I submitted my prayer to Krishna, and I am so glad that Krishna is so merciful. He has saved your life and your baby, it is very much pleasing to me. So I am so much grateful to Krishna, and you should also know that how much grateful we should all be to Krishna. Actually, your case was life and death, without Krishna's Mercy you could not be saved. At least one life was at risk, either your baby's life, or your life. But Krishna is so kind that He has saved both of you. Now feeling this obligation to Krishna, you should be more enthusiastic to serve Krishna and I am very pleased to learn that you have got a nice beautiful Krishna Conscious child, so raise her to full Krishna Consciousness, and engage yourself, your husband, then the family will be very beautiful happy family. You will enjoy in this world, and in the next world. So it is all very nice by the Grace of Krishna.

I am going to Montreal on the 23rd October, 1968, and from there I shall go to Santa Fe, and from there I shall go to Los Angeles. I understood that Dinesh was to see me this Sunday, but if it is not possible to see me on Sunday, then the next chance will be to see me at Los Angeles. I think the Sankirtana party can sell the records very nicely, and you can directly correspond with Tamala Krishna. They are also going to Los Angeles just after my departure.

Hope this will find you in good health, and pray to Krishna for your quick recovery.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Seattle 18 October, 1968

68-10-18

My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 11, 1968, and I am so glad to note your very nice sentiments. I am so pleased to note that you are getting attraction for Sri Gopalaji, and that will save you from all kinds of opposing elements. I am glad that Sacisuta is living with you and if both of you are feeling some inconvenience, then you are welcome to live with me for some days. I am going to Montreal on the 23rd October, and I shall again start from Montreal to Santa Fe. If you so desire, you can see me in Montreal on the 24th instant, and I shall be glad to know what is your particular difficulty. If Sacisuta is finding difficulty to cope with his God-brothers in the temple, he can travel with the Sankirtana party. That will be very nice. Anyway, both of you may not leave us. Each and everyone of you is very important assistant for me, so do not try to leave us, but try to adjust things as far as possible, but my last request to you both is that if you find such difficulty to live with your God-brothers, you can live with me.

Hope this will meet you in good health. And thanking you once more for writing me.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Seattle 19 October, 1968

68-10-19

My Dear Aniruddha,

Please accept my blessings. I am duly in receipt of your letter of Oct. 16, 1968, from San Francisco. You have asked my permission whether you can stay in San Francisco, but I think your service will be required in Los Angeles. The Sankirtana party is going to Los Angeles very soon, and I shall decide about you when I go there. In the meantime, you stay in San Francisco, and help Cidananda as secretary.

Regarding Dr. Bagchee-we must always know that we are executing the topmost yoga system, Krishna Consciousness, and we do not require any inferior quality yoga system. You must have read in Bhagavad-gita in the 6th chap., last verse, that one who is constantly in Krishna Consciousness, he is the topmost yogi [Bg 6.47]. So the process which we have adopted cannot be compared even with any other yoga system. That is a fact.

Hope this meets you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Makhanlal

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Seattle 21 October, 1968

68-10-21

My Dear Makhanlal,

Please accept my blessings. I beg to acknowledge receipt of your letter without date, but I am sorry that I am late in replying to your letter. I have received a report of Krishna Devi giving birth to a tiny daughter, and I have already sent my congratulation to her. Krishna has saved her child and herself also, because it is the promise of Krishna that his devotees are always protected by the Lord.

I am very glad to learn that your Sankirtana party in San Francisco is doing very well, and similarly you will be pleased to know that here Sankirtana, led by Jayananda and Tamala Krishna, they are also doing very nice. Average, they are collecting about $50 a day, and selling about 50 to 75 copies of Back to Godhead. Similarly, you also try to sell copies of Back to Godhead. This is propaganda. If we can sell some copies of our publications, books and literature, and we can maintain our establishment, somehow, we shall think it is a great success. We don't want anything more. Neither we want any big bank balance. Our mission is that people should understand their relationship with Krishna, and thus let him become Krishna Consciousness so that he may be relieved from the three-fold miseries of this material existence.

So far crying for Krishna is concerned, it is very nicely explained by Lord Caitanya. He says that a moment is appearing to me as 12 years, and my eyes are tearing torrents of rain, and I am feeling everything vacant in the absence of Govinda. The thing is that as we go on chanting Hare Krishna, in the pure status, we shall be on the loving platform and at that time, we shall feel the greatest separation from the Lord; but that feeling of separation from the Lord is more relishable than meeting the Lord. These are all transcendental existential understandings and as we grow in Krishna Consciousness, we understand everything, gradually, by the Grace of the Supreme Lord. The Supreme Lord is situated in everyone's heart, and He reveals Himself to the devotee with the progress of Krishna Consciousness. Thank you very much for your writing me.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Muralidhara

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Seattle 21 October, 1968

68-10-21

My Dear Muralidhara,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, but I know this letter was received a few days ago, and I could not reply earlier on account of heavy pressure of so many letters. Anyway I may inform you it does not matter that you cannot paint one picture daily, but you go on doing it as many pictures as you can finish in a month or in a week. Do it nicely and I don't press upon you. But the idea is that I wanted so many pictures from Srimad-Bhagavatam but I wish that some of my disciples, either individually or collectively may produce at least half a dozen pictures daily. Anyway I think Krishna will give you strength more and more. Do not stop your work, go on painting as far as possible.

Regarding your question, what color is the ocean of milk, it is white. You can make it bluish shade in order to distinguish that it is water. Visnu's color is sky blue, and Laksmi's color is just like gold, molten gold. Laksmi is not always with Visnu, there are many Visnu forms Who are alone. That form is called Vasudeva Visnu. No demigod remains with Visnu. Demigods are destined to live within the material world. In the spiritual world there is no place for the demigods, but who are elevated to the position of pure devotee, they can be promoted to the spiritual world. In the material world, either ordinary living entities and the demigods, they belong to the same category of jiva tattva, the marginal potency of Visnu. The marriage ceremony of Vasudeva and Devaki, the daughter Devaki was offered by her father named Devak, to Vasudeva, and Devak had eight daughters, and all the 8 daughters were offered to Vasudeva. The marriage is performed generally by priest. Sacrificial fire you have seen in our ceremonies, it is in the same way, but there are some decorations, just like a canopy is made with 4 pillars and it is decorated with green foliage and flowers, and water pot, under each stand, and in this way, it is decorated. And just outside the canopy, the relatives and other Brahmins they sit down to see the marriage ceremony going on. The omen was heard while Kamsa was carrying his sister and brother-in-law in the chariot. There were hundreds of other chariots also, given in dowry. The omen was heard that it was addressed to Kamsa that My dear Kamsa, you are so joyfully carrying your sister but you do not know that a son, the 8th son of your sister will kill you. The 8th son of Devaki was Krishna Himself, and before Krishna, all the sons of Devaki were taken by Kamsa and killed.

I am going to Montreal on the 23rd and from there I shall go to Santa Fe, then I shall come to Los Angeles. I shall be glad to know what is your program. You propose that you shall go to reside with Gargamuni. Is that idea still going or have you changed your ideas. I shall be glad to hear from you.

Thanking you once more for writing me,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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Seattle 21 October, 1968

68-10-21

My Dear Syama dasi,

Please accept my blessings. I am in due receipt of your letter undated, but I am sorry I am late in replying it due to so many letters I have to reply every day, so please excuse me my delay.

Regarding your questions, you want to offer something in the evening to Krishna besides fruit and milk, so there is no harm. Because Krishna can eat as many times as you give Him to eat, because He is unlimited. He can eat unlimitedly, provided we can supply foodstuff unlimitedly. But that is not possible for us. Therefore, we limit the supply. But anyway, if you can increase the offerings it is very nice. But one thing is that whatever you make routine work to offer Him food stuff, that should be continued. Do not change it. So if you can continue to offer foodstuff like fruits and milk in the evening, you can introduce that system. There is no harm. Your second question, ice cream purchased from the market may not be offered. Because such ice cream contains sometimes undesirable things, which we should not offer. We must offer to Krishna only first class prepared foodstuff, especially made at home. We shall try to avoid as far as possible goods purchased from the market and offer to Krishna. Regarding your third question, morning lecture is also allowed. Lecture is also kirtana, and so as morning kirtana is there, similarly morning lecture can also be delivered. In New York , or even in San Francisco, when I was present I was giving lectures in morning also. So far as girls or boys lecturing in the morning, that doesn’t make any difference. Either girl or boy devotees may deliver lecture if they choose to do. We have no such distinction of bodily designations, male or female. Krishna Consciousness is on the spiritual platform. As such, anyone who is a devotee of the Lord, following in this line of disciplic succession, can deliver lecture, on the teachings of Bhagavad-gita, Srimad-Bhagavatam, etc.

Regarding your question no. 4, Gayatri mantra means it is chanted by a qualified Brahmin. A devotee of Krishna is understood to have surpassed the stage of becoming qualified Brahmin, so Gayatri mantra can be chanted by qualified Brahmin, and the meaning of Gayatri mantra is Gayat-Gayat means sin, and tri means deliverance. Gayatri. And mantra, man-means mind, tra means deliverance. So the things chanting which one is delivered from the mental platform is called Gayatri mantra, or mantra. So all mantras are like that, but this is the meaning of Gayatri mantra.

I am so grateful for your nice sentiments for me, and Krishna will bless you. I am very poor and I have nothing to return for your loving service, but I can simply pray to Krishna for your gradual advancement in Krishna Consciousness. I think that is the best blessing which we can have in this material existence. Thank you very much for your writing me, and occasionally please try to write such letters whenever you find convenient. I am going to Montreal on the 23rd, and from there I shall go to Santa Fe, and then I shall come back to Los Angeles. Maybe I may go to San Francisco also, or you may come there to see me. Hope this will find you in good health.

Regarding Karnapura’s poetry, it is not available now. There is a book of Karnapura, and that is written in Bengali type, partly Sanskrit. When opportunity prevails, we may translate it into English then we shall get the poetry; for the time being there is no possibility of getting the poetry of Karnapura.

Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Seattle 21 October, 1968

68-10-21

My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13 Oct., 1968, and I have noted the contents carefully. In the beginning you write to say that you have written at least 3 letters to me, but this is the first time I have received any letter from you. I do not know how they are missing. Anyway, I have also received one letter from Sivananda, it is understood that you are trying your best to secure a place in Hamburg, but still you have not been able to find out. In the meantime, before this, Sivananda wrote me a letter that he has already opened a branch in Berlin. And this news was spread by me to others. Now it is understood that you have changed your idea and you want to open our center in Hamburg. It is nice so far I get information that Hamburg is very more important than Berlin, but if you find difficulty in locating a place for our center in Hamburg, it is better go back to Berlin and take whatever place is available.

To feel separation from the Spiritual Master or Krishna is very good position. That means one who is in pure love with Krishna and His Representative, Spiritual Master, he thinks always of Them. And this thinking process is Krishna consciousness. If we can think always of Krishna even in separation, that is Krishna Consciousness. And in the absolute platform, there is no difference of separation and meeting. The separation is also meeting, rather in separation one relishes the loving relationship more tasty. So don’t be disappointed that you are separated from me, I am also always thinking of you how you are making progress there. And I am always expecting your letters that you have already opened a center there, and you are working very nicely.

So far Seattle is concerned, we have opened here a branch about one month past, and it is well established. People have known it and students are coming from the university community, and taking interest. I've gone to the university and delivered lecture. And last Sunday we initiated 3 devotees, and 2 or 3 are still waiting. So this branch is going nicely. And the kirtana party led by Tamala and Jayananda, they are also selling Back to Godhead daily, at least 50 to 75 copies, and collecting money also, average of 40 or 50 dollars daily. So this branch is very nice. I hope I shall hear soon that you are doing the same thing in Hamburg.

In London, although they have not opened a branch, but they are doing kirtana performances daily, twice or thrice, and in the parks, schools, colleges, clubs, society and private houses, so our propaganda is not stopped. So even you have not found out any place at Hamburg, you three together you can chant Hare Krishna kirtana in the same way as they are doing in London and other cities. We are more or less concerned for preaching. It does not matter even if we have got a temple, but if the preaching work goes on that is a great satisfaction. I understand from Sivananda's letters that you are getting engagements in Berlin, but I don't hear that you have got any engagement in Hamburg. So please try to find out some engagement and perform kirtana. You are now three. One can play mrdanga and two can play cymbals and chant nicely, and so even you are not yet found a place, you can go on with your work, ask New York to send you magazines and go on with kirtana. So far your long letter, I am very much pleased to have your long letter. I can see from your writing that you have got capacity to write, this is a great help. You can write articles for Back to Godhead, so writing capacity is not discouraged. And I shall always be glad to receive your long letters.

You can inform Sivananda that I have received his last letter and he has several questions and he wants some letter address. So you can send me the language or the body of the letter which I shall type and sign and send to you

So my request to you is that even though you are unable to find out a suitable place, you can go on with performance of Kirtana and other Kirtana parties are doing. They are doing like this in Seattle, San Francisco, even in Montreal.

Hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tomorrow I am going to Montreal. From there I will go to Santa Fe on the 27th, stay there for a week and then go to L.A.

Letter to: Kirtanananda

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Seattle 22 October, 1968

68-10-22

My Dear Kirtanananda,

Please accept my blessings. While I am packing my goods for going to Montreal I have received your letter of Oct. 18, 1968. Yes, when Krishna has given us New Vrindaban, it must develop rest assured. You have got very good engagement by the Grace of Krishna, do it nicely and your life will be glorious and successful. So also Hayagriva's. When you go to Columbus take Radha Krishna with you and teach Hayagriva also how to worship the Deities. If required, ask Acyutananda and Jaya Govinda to send you another pair of Deity for Hayagriva. Radhakrishna shall be your life companion and thus you will be always secure from the attack of Maya. So also Hayagriva. The present mode of worship is quite alright, don't worry. You have seen in Vrindaban so do follow as much as possible. Decorate the Deity as nicely as possible with nice flowers and dress. You will forget all other false beauty. Open the Columbus center gorgeously along with Hayagriva and Pradyumna. The boys will like it. Carry Deity with you. Krishna is so nice. He is carrying the whole planetary system as Sankarsana, but at the same time, He agrees to be carried by His devotees as small as a devotee can carry Him. He is greater than the greatest and smaller than the smallest. His greatness is there even when He becomes small to be carried by a devotee. The Mayavadis cannot understand how the greatest can become the smallest as it is impossible on material understanding. I am going to Montreal to meet the consulate of USA for my permanent visa. Let me see what Krishna desires. Hope you are well. Offer my blessings to all.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Montreal 26 October, 1968

68-10-26

My Dear Gargamuni,

Please accept my greetings and blessings of Lord Krishna. I am in due receipt of your letter of 10/18/68. I am very much perplexed to know that you are not feeling comfortable at the care of your parents. If your parents don't receive you as their beloved son, I don't wish to keep you in that blazing fire. I thank you very much for the strength of your mind and Krishna will certainly help you. You will be pleased to know that I have now immigration visa for your country and if I get the church-centre room in U.N. I am going to make my H.Q. in N. York. If your parents don't treat very well & want to make your life miserable, then you shall live with me. At least I shall not make your life miserable even though I am not as rich as your parents. If your father does not give you facilities for a car and good apartment. I don't advise you to live in that blazing fire. Hope this will meet you in good health. I am going tomorrow to Santa Fe and then to Los Angeles.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Santa Fe 29 October, 1968

68-10-29

My Dear Yamuna,

Please accept my blessings. I thank you very much for your nice letter of Oct. 21, 1968. I received your letter in Montreal but I have come here just day before yesterday. I am going to Hollywood from here and my return post address is given over leaf.

Regarding certificate you can add the following words within bracket after the word Acarya.

Acarya (ordained Minister of Religion) you will be glad to know that I have been admitted in your country as permanent resident (Immigration Visa) under ordained Religious Minister and it is learnt that my initiated students may be saved from the military service. Please inform this matter to all others. I am herewith giving a note for Syamasundara. and Malati which please show them. Offer my blessings to your husband, Mukunda, Janaki & all others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

November

Letter to: Satsvarupa, Jadurani

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Los Angeles 1 November, 1968

68-11-01

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of Oct. 28, 1968, along with Jadurani's. There is some difficulty of our temple here, therefore my return address is given to my residential apartment, as above. So you can write me letters to this address. I hope the enclosed statement of certificate of your being an ordained Brahmin will help you.

As mentioned in the letter, you will be pleased to know that I am now admitted as ordained minister of religion in the USA. Now there is no difficulty of my staying in your country and if the students in different universities and colleges want to hear from me about the teachings of Lord Caitanya, Bhagavad-gita As It Is, and Srimad-Bhagavatam, I shall be glad to accept such invitation, provided such students pay reasonable contributions. I am getting gradually older, therefore even if I remain in your country, I shall restrain my moving and my main business will be henceforward to train you all my disciples for preaching work. I think you will approve of my program. Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

My Dear Jadurani,

Please accept my blessings. I am so glad to receive your handwriting letter after so long a time, and from your handwriting I can understand that Krishna is keeping you in good health. You must take care of your health, and under the direction of your good husband. I have especially entrusted you in his hand so that he may take proper care of your health, and everyone is pleased about your nice combination. Both of you are very serious students in Krishna Consciousness and on account of your service __, Krishna always will help you in all respects.

I confirm herewith my statement that the wife is the shareholder of the husband's pious activities. So you should know it well that Sriman Satsvarupa, life being fully dedicated to Krishna, whatever he desires you to act, you should kindly follow his instruction. Actually he cannot check you in the matter of your service either to Krishna or to me, but because we have to work with our present body, we must take care of it by following the ordinary rules.

Regarding casting of Nrsimhadeva murtis, I could not follow what you mean by this. I know Rukmini can paint, so if she paints Nrsimhadeva pictures, let her do this as many copies as she can. So far casting in metal or in any other solid material is concerned, if she is able to do it, let her do the job in casting Radha Krishna murtis. We require many Radha Krishna murtis both in our temples as well as in private household homes. Yes, that is a nice idea to copy photos of lotuses and flowers.

Yes, because in our temples there is no picture of Srila Gaura Kisora Das Babaji or Srila Jagannatha Das Babaji, so you can paint Their pictures. If you have no picture to copy from, you can write and request Gurudasa to send you some. I am enclosing herewith a small picture of Madhvacarya, if it is too difficult to work from, you can send it to Gurudasa and he can make clearer and larger prints from it.

Hoping you are in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 2 November, 1968

68-11-02

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your note of Oct. 28, 1968, along with a letter to you from Jaya Govinda. His letter appears not very clear and your remark on Acyutananda's attitude is also notable. You write to say "Rayarama will forward one letter from Parvat Maharaja etc." I have not received any letter from Rayarama. I think both Acyutananda and Jaya Govinda have been poisoned by this Parvat and thus it is useless to request them to work for the society. Neither they have shown any capability till now. Under the circumstances, I think there is no hope of getting any service from these boys regarding our mission.

I wrote one letter jointly addressed to Acyutananda and Jaya Govinda but they have not replied the same. I think as Bon Maharaja poisoned the mind of Hrsikesa, similarly these boys have been entrapped by Parvat. This Parvat is one of the disciples of my God-brother but he is so salient that he has not replied to my letters, but, instead of replying my letter, he has the impudency of writing to Rayarama. Rayarama may not reply this letter until I have seen it. He appears to be as venomous as Bon Maharaja. They are all envious of my activities here. As Jaya Govinda has not yet left for Bombay, there is no need of issuing indemnity letter in his favor. I do not understand why he has requested to address the indemnity letter to Parvat Maharaja. These are very doubtful things. I do not know how to deal with these boys. Both of them are silent about my letter of Oct. 13, 1968 which I wrote them about realizing the money from Hitsaran. I am really very sorry for them. I am enclosing the copy of the above mentioned letter.

Hope you are well; I received the Bhagavad-gita hardcover jacket.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have not heard anything from Purusottama about the church center. ACB

Letter to: Mukunda

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Los Angeles 3 November, 1968

68-11-03

London

My Dear Mukunda,

Please accept my blessings. I have not heard anything from you in about a fortnight, and I am anxious to hear how you are doing there. It may be there is some mail delay due to my leaving Seattle, for Santa Fe, and then coming here to Los Angeles. You can write me at the above address, my residential apartment. And you will be pleased to know that I am now accepted with the USA Immigration Department as Permanent Resident, with option to apply for citizenship. And yesterday's report of the activities of Sankirtana party is that they sold 175 copies of Back To Godhead, and collected 130 dollars in donations.

Hope you are all well there, and I shall be expecting to hear from you by return of post.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Los Angeles 3 November, 1968

68-11-03

My Dear Purusottama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 31, 1968 along with the letter from the Methodist Church. I suspected in the beginning that they would not allow us to work with freedom and, therefore, in spite of their promise to enter into lease agreement I wanted to clear up the situation. Now they have shown their real face so don't feel sorry for this. We know very well what is the world situation. It is my personal opinion that at the present moment except for a few persons, practically there is no man in the world who is strictly religionist, Hindu, Moslem, Christian, Buddhist.

In the ten commandments of the Bible it is clearly stated that, "Thou shalt not kill, Thou shalt not indulge in adultery, thou shalt not covet their servant or animals," but practically we see the so-called Christian world is full of the killing process reflected with adultery in every state encroaching upon other's property very organizedly. Similarly we find in India the so-called Hindu are doing all sorts of nonsense. So practically the whole world is without religion. Officially they claim some sectarian identification. Therefore, it is a fact that the religious principles of Krishna Consciousness which we are trying to preach under the direction of Lord Caitanya inducing people to chant HARE KRISHNA is the only panacea for the animalistic human society at the present moment. A man without religion is nothing but an animal and being every man is irreligious, therefore, the whole human society is certainly animalistic.

We do not mind because we could not get any place in the Church Center and there is no cause for your being sorry for this. You have tried your best in the service of Lord Caitanya. This is sufficient. We do not calculate the so-called success or failure we are simply to discharge our duties in Krishna Consciousness and chant HARE KRISHNA loudly.

Now as you are free you can come and join me here. When I was in Montreal you went there to join me but because you were negotiating with Church Center affairs I sent you back to New York. I was also calculating if that center is obtainable I shall make my Headquarters in New York. Now that chance being lost you are welcome to come to join me here.

Your ever well-wisher A.C. Bhaktivedanta Swami

P.S. Two original letters, returned herewith.

Letter to: Upendra

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Los Angeles 3 November, 1968

5516 Roosevelt Way N.E. Seattle, Wash. 98105 My dear Upendra,

Please accept my blessings. I am in due receipt of your letter of October 24, 1968, and due to constant change of addresses I could not reply earlier. Your desire for India should be suspended for the time being because formerly I thought that there would be development of a branch of our institution in Vrndavan, and the matter was entrusted to Achyutananda, but we could not give it practical shape till now. Neither I have any hope he will be able to do it. Now he proposes to come back. But the Samkirtan party which is developing may hope one day to travel over the world, and in that case, your service will be required. The present Samkitan party now working in Los Angeles is scheduled to join the London party in due course, and if it is successful there, they may propose to make a world tour, which certainly will be a glorious work. And at that time our tour in India will be very successful.

In Seattle, also you try to move in Samkirtan party as Tamal Krishna was doing, and it is good proposal that the girls may take charge of the temple in cleaning the temple house, and worship the Deities, and cook prasadam while you are in work outside. Please try to develop the Seattle center which is practically in your charge, and let me know at least once in a week about your activities there. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 3 November, 1968

68-11-03

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter dated Oct. 20, 1968, and I understand that you are beginning to learn Sanskrit grammar which I think will be a great difficult task for you in these late hours of life. It is very nice to hear that Dr. Singh will conduct a special course of Panini's grammar. But our immediate task is to prepare the transliteration and correction of the 1st Canto for next publication. But if you have to do the same after learning Sanskrit grammar, it will take a long time to finish it. I have not heard anything how far yourself and Hayagriva combinedly finishing the editing of the 1st Canto which we are going to print next. If you can learn Sanskrit grammar conveniently it is very nice. But the mode of teaching in the schools and colleges are so slow that it will not be practical to learn Sanskrit grammar there and then prepare our transliteration. Of course, the grammar helps in analyzing the combined words, but I think it will take a very long time.

Regarding the diacritic marks, there are many systems and I do not know which one of them is the standard, but I think the system followed by Dr. RadhaKrishnan in transliterating the Bhagavad-gita is the approved. You are reading Hitopadesa, and you will know from this that the author of this book, Visnu Sharma, compiled this book for some grown up princes in order to teach them Sanskrit in a short cut way. So you have to follow that way and do our main work and at the same time. I shall be glad to learn how Hayagriva is taking Sankirtana classes amongst the University students. And I shall be glad to hear from you.

Hope you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 3 November, 1968

68-11-03

My Dear Sivananda,

Please accept my blessings. I have not heard anything from you in about a fortnight, and I am anxious to hear how you are doing there. It may be there is some mail delay due to my leaving Seattle for Santa Fe, and then coming here to Los Angeles, California. You can write to me at the above address, my residential apartment. And you will be pleased to know that I am now accepted by the USA immigration department as permanent resident, with option to apply for citizenship.

Yesterday's report of the activities of the Sankirtana party is that they sold 175 copies of Back To Godhead, and collected $130 in donations.

Hope you are all well, and I shall be expecting to hear from you by return of post.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 6 November, 1968

68-11-06

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter October 31, 1968, and I am so pleased to know that you are now quite able to work. May Krishna bless you with good health and continue your prescribed duties very nicely.

Regarding the picture, Panca-tattva, I do not think there is necessity of putting them in perspective. Actually they are standing on the same line. Just like a group photo is taken and nobody looks smaller or greater. That is the system. But the thing is that if you make Lord Caitanya smaller, that would not be nice. He should be larger, and actually he was very large and broad shouldered. So better to paint as you have been doing, and with Lord Caitanya a little larger.

Murti means a worshipable statue.

Hoping you are in good health always,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 6 November, 1968

68-11-06

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter along with Dai Nippon. I cannot understand why they should increase the price & supply goods not to the former sample! You use your best discretion & do the needful.

Letter to: Rayarama

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Los Angeles 6 November, 1968

68-11-06

My Dear Rayarama,

Please accept my blessings. There is no need of replying Parvat Maharaja's letter. He did not reply my letter & why he would expect a reply from you. Do your duty nicely & go Back to Godhead.

Letter to: Uddhava

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Los Angeles 6 November, 1968

68-11-06

My Dear Uddhava,

Please accept my blessing. I am in due receipt of your letter. I think you should consult your Godbrothers in this connection. So I have no objection if you decide to marry as a matter of necessity. Hope you are all well. Please convey my blessings to all boys & girls.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 6 November, 1968

68-11-06

My Dear Rayarama,

Please accept my blessings. I have received one letter from Guyana, and one gentleman, Sriman Petambar Dindayal is very much interested in our Krishna Consciousness movement. He has invited me to go there, so first of all I want to send him some various literatures and pamphlets about our society. So you please send him some Back To Godheads, our new prospectus, and press cuttings, etc. which will be of good information for him. Also, please send here to Los Angeles some of the new prospectus, a good amount, as they are very nice.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Address of Sriman Dindayal: Sriman Petambar Dindayal Rosignol Berbice Guyana South America

Letter to: Rayarama

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Los Angeles 7 November, 1968

68-11-07

My Dear Rayarama,

Please accept my blessings. I have received a very nice letter from England, sent to Mukunda, by an Indian gentleman named Laksmidasa. If it is possible, maybe you can make an editorial column, with letters to the editor or to our various centers, and use it in that way. It is very nice letter and I would like to have it printed in our magazine.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 8 November, 1968

68-11-08

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 31, 1968, and I am so much pleased to read the contents. I understand that you have started to firmly initiate a campus society, called OSU Yoga Society. It would have been better to name it as Bhakti Yoga Society, otherwise the society may be understood as one of the many yoga societies. Anyway, whatever the name may be, it does not matter. If you are successful in capturing the students for chanting in the auditorium, it will be a great success. I think you have already been informed that this time I entered USA on Immigrant visa, that is to say, I have been admitted as permanent resident on the order of ordained religious minister. So this was a great problem, and Krishna has now solved it. I have got also my landed immigrant visa in Canada, but I think I shall surrender it.

I also understand that you do not want to get married now, but if you marry at all, you should marry now. Because after the age of 30, marriage is not so pleasing. Practically I am giving in charge of the different centers to the Grhasthas. If you decide to marry, there are many devotee girls, and one of them may be a very nice companion for your devotional life. You prefer to be free, but a devoted wife is as good as freedom. The Grhastha disciples, just like Syamasundara., Mukunda, and Gurudasa, with their wives, are doing very nicely in London. Similarly Dayananda and his wife Nandarani are doing very nicely here. Similarly Satsvarupa and his wife Jadurani are doing very nice in Boston. Another Grhastha, Gaurasundara, has gone to Hawaii, and his wife may go there also, and he will organize the Pacific Region. So we have taken this New Vrindaban scheme, and it has to be developed very nicely. Now because I have got my permanent visa there is no question of my convenience. Whenever you think I should go to New Vrindaban, I am prepared to go there. But I think I shall go there when there is electricity, because I want to work my dictaphone with me, and I understand the electricity is not connected there still. And I shall be glad to know when you expect to have electricity connection. I have already left Montreal, and from Montreal I went to Santa Fe, and then I have come here on the 28th of Oct.

Regarding the Bhagavad-gita, yes you must get a considerable discount. You will get 40% less than the list price, and I wish that you will distribute at least 1000 copies amongst your students, and thereby you will be able to save at least $1000 for developing

New Vrindaban scheme. There are 42,000 students in your university, and if 5% of them purchased our Gita, then we can sell at least 2000 copies there. So I hope you will try for this, as far as possible, and it will be both propaganda as well as income for the New Vrindaban scheme. When you order to Brahmananda you can mention this statement of mine, and in the meantime when I write to him again I shall also inform him about that discount. In the meantime, recently I have received 40 complete sets of Srimad-Bhagavatam, and if you so desire you can order some sets immediately. I have not heard from Kirtanananda for many days and I have received from Pradyumna one letter and I have replied him. I am anxious to know also when I shall get the 1st canto of Srimad-Bhagavatam completely revised. Then we shall begin our 2nd canto. The New York boys are very much anxious to start our own press immediately and we must have sufficient matter to print in the press continually.

The Deity worship must be continued by everyone. Another secret of success is that when one is very much sexually disturbed he should think of Lord Krishna's pastimes with the Gopis, and he will forget his sex urge. To think of Krishna's pastimes with Gopis, but not to try to imitate.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna, Mukunda, Syamasundara

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Los Angeles 8 November, 1968

68-11-08

London

My Dear Yamuna, Mukunda, and Syamasundara.,

Please accept my blessings. I have duly received your letters dated Nov. 1, Nov. 2, and Oct. 25, respectively, and I have noted the contents carefully. I am confident that you are all trying your best so there is no question of doing things hastily. You can execute your respective duties peacefully and I am confident that you will be successful. I understand from Yamuna's letter that one English boy has given you rent-free a four story small building for living accommodations. This is all Krishna's Grace.

Regarding the challenge in the International Times, I am sorry to read the letter of a rascal advertising himself as Swami Gitananda, but from his letter it appears that he is neither a Swami nor has ever read Bhagavad-gita. He is so rascal that he describes the River Yamuna as metaphysical in lower consciousness, although the River Yamuna is flowing so happily all over the Northern India. He is claiming yogi, but he does not know that the greatest yogi is the devotee of Lord Krishna. So we can reply him in so many ways to teach this rascal a good lesson, but the more we continue such correspondence, we give unnecessarily some publicity to a rascal. Mukunda has already protested such rascal and we have to go on with our own work positively. Fault-finding men will always be there, that is the history of the world, but one has to execute his prescribed duties.

Regarding meeting Ravi Sankara or Mr. Harrison, Dayananda is trying his best to contact them, so also Nandarani is also trying, but so far there is no trace about them. I do not know how far this attempt will be successful.

So keep me informed about your activities weekly. You sent me one letter, a nice letter, from Laksmidasa, and I have replied him. Encourage him to cooperate with you. He appears to be a good boy. Keep contact with him.

Regarding giving protection to our students called by the draft board, I think the botheration may be stopped in future as there is a clause under form No. Cal-301 (REV.12 FEB 60L); Budget Bureau No. 33-R 140.3, the ”Questionnaire for Registrants Claiming IV-D”, which when filled up with my certificate of teaching, our men can be saved. As experiment I am giving certificate to Karatieya who is already called, and let us see the result. I think it will be fruitful because another student, Dindayal das, he is also fighting on this point. I think Krishna will help us in this connection.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta

Letter to: Umapati

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Los Angeles 11 November, 1968

68-11-11

My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 1, 1968, and with pleasure I have noted the contents. When you were in Montreal I told you that you continue to work at present and give me $400.00 per month for my literary propaganda work. I require so much money for purchasing a printing press as well as paying the bill of Dai Nippon. So do not quit your job, but try to earn some money for feeding our missionary activities.

Regarding your proposal to open a center in Paris, it is very very nice idea. But for the present until we have opened two centers, one in Hamburg and one in London, I think it will be premature to think of opening a branch in Paris. So you can accumulate some money for this idea, or keep the money with me as I have already proposed, and as soon as there will be opportunity I shall ask you to go to Paris and open a center there.

It takes a little time to understand the philosophy of Krishna Consciousness but I am glad that now you are prepared to do anything for Krishna's sake, this is a great causeless mercy of Krishna upon you. Please continue your present attitude of serving Krishna and His cause, and certainly you will be successful in the matter of Krishna Consciousness even in this life. You know that your intimate friend, Hayagriva, is devoting his whole energy and money now. Similarly other students they are also doing that and the more we do so, it is better for us. Exactly if we supply nice nutritious foodstuff to the stomach, it is better for all the senses. Similarly, to serve Krishna more nicely is better for our own interests. Krishna is not in need of our service but if we sacrifice everything for Krishna, that is for our good. You should always remember this maxim.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You can deposit your contribution in my a/c S/C 430K0131 with the First National City Bank, Grand St. Branch, Grand St. at Bowery. New York 13 N.Y.

ACB

Letter to: Sivananda

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Los Angeles 11 November, 1968

68-11-11

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 1, 1968, and I am glad to inform you that as directed by you I have sent the 3 letters to the following personalities: Minister in charge of cultural and religious affairs, Mr. Michael Weyl, and Dr. Irvin. The body of the letter is the same as you drafted. Now you can do the needful and inquire whether they have received the letters. I hope very soon you will find out a suitable place in Hamburg and start the temple and if required you can take assistance from Syamasundara. for the Deities. I am glad to learn that Krishna das has got a job in a jewelry shop, similarly both you and Uttama Sloka may also find out some job and immediately take a nice apartment. If storefront is too costly then you can start the center in some apartment and try to invite people there and live together. Regarding your question, about living alone, living alone is a general tendency for a person who wants to get disassociated with the materialistic persons. That is also recommended by the Goswamis in their instructions. It is better to remain alone than to mix with materialistic persons. But this is not applicable when we have the opportunity to get the association of pure devotees. Our program is negative and positive simultaneously. We want to negate the materialistic side and make positive the spiritual side, it is not one sided. If you have no positive standing, negating only will not make you successful. Therefore it is better to remain positively within the society of pure devotees. That is also recommended by the Goswamis. That one should be occupied in activities in the modes of goodness and associate with spiritualistic persons, that will make one's advancement very quick.

Persons who want to take advantage of cheap reputation they imitate great personalities like Haridasa Thakura, who was alone chanting 300,000 of Holy Names daily. By such chanting, lonely chanting he got so much spiritual power that he could convert even a harlot to become a great devotee whereas an ordinary person falls easily a victim to such allurement. So one should not imitate such great personalities but one should try to see how much taste he has developed for chanting, so that one can remain alone simply being engaged in chanting. If one can remain alone simply being engaged in chanting, that is very good, but it is difficult also. A conditioned soul in conditioned life it is very difficult to concentrate our mind in chanting absolutely. Better to be engaged in preaching work, that will make one gradually successful. Besides that, when we are actually engaged in with the preaching work, we gradually acquire our spiritual strength without failure.

Regarding Radha Damodara temple, because it is one of the most important temples in Vrindaban, I took shelter in this temple, just to improve the dilapidated condition. The present proprietor or the men in charge of this temple, they are most materialistic men, and simply utilizing the temple and its property for their sense gratification. If Radha Damodara likes, in future, I may be able to do something for this temple, but until I have got the opportunity probably I am not going again into that temple. I have now New Vrindaban scheme and I shall try to develop all the important temples of Vrindaban including Radha Damodara temple in our New Vrindaban site.

No, the moon's phases has nothing to do with spiritual. Yes, the students should agree to be malleable by the Spiritual Master, then his success is sure. In your western part of the world, people are falsely taught not to become slavish. Everyone wants to assert his personal views and opinions, without following any authority. That is the general tendency. But although such persons claim not to be slaves, actually they are slaves to the senses. So instead of being a slave of the senses, if one voluntarily becomes the slave of Krishna, or His representative, that is good for him. This is maya, thinking that we are independent. We are slaves-every moment we are serving our senses. We are slaves to so many abominable things, to drugs, intoxication, sex, doing the most abominable things in the service of the senses. So it is not slavish when one agrees to become slave of Krishna and His representative, then this is liberated position, liberated from being slave to the senses. Yes, Srila Bhaktivinode Thakura said, My Dear Vaisnava Thakura, Spiritual Master, let me become your dog, and I shall remain at your door, and I shall guard against any nonsense persons trying to enter, and whatever food you will give me, I shall eat, and I shall remain as your dog.

Your specific talents are to be engaged under direction of the Spiritual Master. Everything, every talent can be employed in Krishna's service, and how to do it is known to the Spiritual Master. You have the tendency for botany, you can grow nice flowers and fruits for Krishna, that is the utilization of your natural tendency. If you have got specific training in this connection, then after establishing this center in Hamburg you can come to our New Vrindaban and grow things, or you can grow things in Hamburg also. Fruits and flowers can be produced anywhere.

Yes, these your questions are very intelligent questions. Hoping you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 12 November, 1968

68-11-12

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your two letters dated Nov. 5, 1968, and previous to this I received your other letters along with Rayarama's, with enclosure of Parvat Maharaja's letter, and I think I have replied that. I have written also a separate letter to Acyutananda requesting him first of all to go to Bombay with Jaya Govinda, and if their trial in Bombay failed then he can stay in Vrindaban with determination. But I think if they go together to Bombay there will be good success. And as Jaya Govinda is going to Bombay, I think you should send him a letter of indemnity. When you write to Jaya Govinda please acknowledge receipt of 6 phials of medicine which I have this morning received intact, forwarded by you. This packing was very nice, and there was no loss of medicine. But remind him that 12 phials of medicine which he sent previously by surface mail to Montreal address is not yet received. Ask him to lodge a complaint to the post office there, referring to the parcel registration number, and date.

Regarding press, if the Dai Nippon Company has not come to conclusion and the matter is prolonged so much then we cannot wait any more, in that case, the 6000 dollars which I have kept aside for their payment may be invested in press work, and the book printed in our own press. Please think over this matter seriously.

Regarding book commission, if you think 30% to the temple is suitable you can allow such 30% instead of 40%, keeping aside 20% for the book fund. I have received a letter from Gargamuni. It is very much depressing. I thought that your father and mother will receive him as beloved child, but instead they are ill treating, or at least not treating as beloved child. I am very much sorry for this behavior, and I do not think Gargamuni will be able to do anything good in that situation. When he comes next in the temple, you can inform him about my opinion in this connection. As he is not very comfortable in that position there, I think he may come back and join you again. He has got his own independent talents, and he can very easily become a big businessman himself. We shall try to help him in that way, instead of pushing him into the blazing fire of karmis' activities. I was induced to send him there because your father was so anxious to get him as his assistant. But he is not prepared even to give him a good apartment and what to speak of a good car. So I don't think the situation is very favorable.

Hoping you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 12 November, 1968

68-11-12

My Dear Rayarama,

Please accept my blessings. Regarding your calendar dates, I have already written to the following Sannyasis to send you the calendar dates. If you have not received them, then please remind them. Their addresses are as follows:

His Holiness Shraman Maharaja Sri Caitanya Math P.O. Mayapur Dist. Nadi West Bengal, INDIA

His Holiness B. V. Trivikrama Maharaja Sri Devananda Gaudiya Math P.O. Navadvipa Dist. Nadia West Bengal INDIA

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The new prospectus may be sent in lots in all centers and charged for the cost. ACB

Letter to: Syamasundara

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Los Angeles 12 November, 1968

68-11-12

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 4, 1968. The description of your letter reveals that you want to serve Krishna more and more. This is very good sign. Service of Krishna is so nice that one becomes enthusiastic to serve more and more. That is the nature of spiritual service. I can understand also that because you could not start a temple in London you are feeling little disappointed, but there is no cause for such disappointment. I can understand that you are doing very well there even though we have not got our own temple. The pictures which Malati has sent me are nice, very very nice. From the pictures I can understand how sincerely you are working there. So even we could not establish a temple, there our preaching work is not in vain. So there is no cause of disappointment-you go on with your work as you are doing and everything will come successful in due course.

Yes, it is your good fortune that you can serve Krishna in so many ways-to work, to write, to speak, to paint, to build-all of these talents must be employed in Krishna's service. That will make you perfect. We are so fortunate to be in this human form of life, and to have the opportunity and the capacity to serve Krishna, and as there is very little time, we must do as much each day as we possibly can to serve Krishna, and to become always engaged in thoughts and activities of Krishna. Maya may try to pull us from Krishna's service, and try to engage us in her service, but we must simply persevere, and try to do as much as possible for Krishna each day, and gradually it will be easier and easier to keep engaged in Krishna Consciousness activities. And pray to Krishna to please keep us always engaged in the service of His Lotus Feet. Krishna is very kind, and He is never ungrateful, and will give you more and more opportunity to serve Him. That is His Mercy.

I hope this meets you all in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

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Los Angeles 12 November, 1968

68-11-12

London

My Dear Malati,

Please accept my blessings. I thank you very much for your nice letter of October 29, 1968, and I have noted your nice sentiments. Yes, we should always think ourself as the most fallen, the most ignorant, and it is simply by the Mercy of Lord Caitanya that we have even the opportunity to serve Krishna. We have no qualification of our own; it is simply by the merciful glance of this Most Munificent Appearance of the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, that we have been given the chance to serve Radha and Krishna.

Your questions are very nice. Yes, the Supersoul and soul both are unchanged. The difference is that in material contact, the soul appears to be changed. But the Supersoul is not affected by material contamination, therefore there is no sign of change. The change of soul is like that water becomes ice in contact with refrigerator. And as soon as there is temperature the ice again becomes water. Similarly the changing nature of the soul is just like change of water to ice. The tendency of ice is to melt and become water again. So due to contamination of matter, the soul by illusion identifies with material existence. But the tendency is to melt again to Krishna Consciousness. So when there is sufficient temperature in contact with bona fide Spiritual Master and devotees, the soul again becomes Krishna Conscious, like the water.

If someone is fortunate enough to find out a bona fide Spiritual Master, his life is successful. And to be fortunate, there must be sincerity, and Krishna will lead him to a bona fide Spiritual Master.

purusa means God or Krishna. Atma, there is Paramatma and jivatma. Both are atma because they are spiritual, but the living entities are called jivatma. Jivatma means the small particle of atma which has tendency to fall down in the material atmosphere. He is called jivatma. And Atma or Supersoul, Who never falls in material contamination, is called Paramatma or Supersoul. And because He does not fall under material illusion, His another Name is Acyuta-Acyuta means never fallen.

I hope you are well with your good child,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda, Gurudasa

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Los Angeles 12 November, 1968

68-11-12

London

My Dear Mukunda, and My Dear Gurudasa,

Please accept my blessings. I have received your respectful letters dated Nov. 7, 1968, and I have noted the contents with great interest. I shall reply them separately. Dayananda has told me that Mr. George Harrison is interested to see me, and he is going to stay one week more, and so let us see what happens.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kris

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Los Angeles 13 November, 1968

68-11-13

My Dear Kris,

Please accept my blessings. I thank you very much for your nice letter and have noted the contents carefully. Yes, you were very kind to massage when I was there in Santa Fe, and I thank you very much for this.

I have noted your questions carefully, and regarding your question about the Prasadam recipes; Krishna is offered foodstuff in goodness. The foodstuffs in the modes of goodness are wheat, rice, pulse (beans, peas), sugar, honey, butter and all milk preparations, vegetables, flowers, fruits, grains. So these foods can be offered in any shape, but prepared in various ways by the intelligence of the devotees. The ingredients are always the same as above, whether you fry them, boil them, bake them, powder them, or whatever way they are combined or cooked, the idea is that they must come from this group of foodstuffs. So you can make your own recipe if you like, so long as the ingredients are within this group. This foods group is stated by Krishna in the Bhagavad-gita, and we follow accordingly. Now the thing is that you must consider by whom you are being taught what is healthy and what is not healthy. What is their authority? Actually, this healthy and non-healthy is a material consideration, and we are simply interested in what Krishna wants, so we offer to Him to eat whatever He wants. And He asks for food preparations from within this group. I hope this will clarify the questions about Prasadam preparations for you to understand.

Regarding your question about Yogananda, you write to say that you ”received the impression from his autobiography that he was a genuine saint who dedicated his life to serving God.” But the thing is that you do not actually know what is a genuine saint, and what can you understand about saintly life from reading his autobiography. I may inform you that just recently I visited his so-called asrama retreat, and it was simply a hodge-podge of all nonsense. There was a Buddha statue, a Christ statue, a Gandhi’s memorium labeled as ”World Peace Memorium”-and what world peace he has brought? None. And what does Gandhi have to do with spiritual realization anyway? Gandhi was simply interested to get the Britishers out of India-what has this to do with self-realization, the prime goal of life? And here and there, there were signs of all sorts, like ”Be still and realize I am God”-what is this, by becoming silent and still one becomes God?! The stone is silent for millions of years, does that mean it has become God? This is all conglomeration of nonsense ideas. Practically, this Yogananda has no philosophy or authority, he simply drags in Buddha, Jesus Christ, Gandhi, and whoever else he can think to put, so that whatever you like it is in his shop. He is just a good shop keeper.

Krishna says-Give up all nonsense engagements and come here and surrender unto Me!-that is real philosophy. Krishna says that anyone who is worshiping any demigod, it is all nonsense, and just give it up and come to me. Our philosophy is to worship Radha and Krishna. We don’t make any hodge-podge or any compromise. If you like you can accept it, and if you are fortunate you will accept, and be happy, but this hodge-podge nonsense will never help you. Just like we prescribe certain rules and restrictions for our disciples so that they can make real advancement in spiritual life. This Yogananda gives no restrictions or regulative principles to his disciples, and thereby collects all nonsense class of men. But if you put restrictions then not so many men will come, but sincere ones will come, those who are actually sincerely searching after real spiritual life. This Yogananda accepts everything as bona fide, because he simply doesn't know what is bona fide and what is nonsense. So there is no need to waste your time.

I can understand you are planning to go on world tour, but I think there is no need for wasting your time on such world tour. Better you chant Hare Krishna sitting in one place, that is far better. What for you want to go on world tour-people everywhere are doing the same thing, eating, sleeping, mating, and defending-each in some slightly different way, but same substance is there. There are the same streets, same people, same cars, same trees, etc. everywhere, somewhere a hill, somewhere sandy, somewhere some water-but what is the profit of seeing so much scenery? It is better if you want to travel, you can travel to preach and spread this Krishna Consciousness to the suffering humanity at large. You can travel with our Sankirtana party if you like. They are presently here in Los Angeles, and they are making program to go to London, then over Europe, then eventually on to India, etc. So if you want to travel I recommend you travel with them, and chant Hare Krishna with them wherever you go. And you will profit by this sort of travel, whereas the other is a waste of time practically. So that is my opinion, that you would do far better not to waste your time in this way.

Thanking you once more for your letter, and hoping this meets you in good health and I remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harer Nama

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Los Angeles 13 November, 1968

68-11-13

My Dear Harer Nama,

Please accept my blessings. I am in due receipt of your letter, undated, and thank you so much for it. Yes, your place is very nice, don't try to change it, but try to improve it. Better try to have Sankirtana and get one mrdanga from New York by paying them, and in this way try to improve the attendance of the temple. Your ideas you mention are very good. Try to search out jobs, and eventually if you can establish your own means of income that will be very nice.

Please keep me informed at least once in a fortnight of your progress there, and I shall be looking to hear from you all, and hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Patita Uddharana (was Patita Pavana)

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Los Angeles 13 November, 1968

68-11-13

My Dear Patita Pavana, now, Patita Uddharana,

Please accept my blessings. I am in due receipt of your letter, and thank you very much for it. That you are chanting and reading with great delight is very good. Please continue this practice and the delight will continue to increase the more you increase sincerity. I understand also that your family is now reading Back To Godhead, and this is also very good. Just try to explain this philosophy to them, and convince them in this way.

I understand that there is also a devotee in N.Y. with similar name, so I am hereby changing your name to Patita Uddharana. The meaning is practically the same. Patita means fallen, and Pavana means deliverer of, and Uddha means to lift up. So Patita Uddharana means One who lifts up the fallen souls, or Deliverer of the fallen souls.

I hope you are all well, and just continue and try to make the temple there very successful. There are many young people searching after the real path of spiritual realization, and you simply have to make it readily available to them.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 13 November, 1968

68-11-13

My Dear Upendra,

Please accept my blessings. I am in due receipt of your nice letter of Nov. 7, 1968, and thank you very much for it. Regarding your question, Sayamrupa means the Original Form. Sayamprakash means Balarama. And Tadekatmarupa is the purusa, just like Mahavisnu. It is not necessary to remember or fully understand all these different forms, at the present, but it is like if you simply stick to the master faithfully that is very good, but if you know that my master is so great, and so rich, and great in this way and rich in this way, and that way, then your veneration for your master will increase. To know Krishna is great, how He is expanded into different forms, that enhances our attachment to Krishna more rigidly.

You ask about the desire for fame. Fame is a material desire, but to desire fame in Krishna Consciousness is not bad. If you think that people may know me as a great devotee of Krishna, that they may acknowledge me a nice devotee of Krishna, that is not at all bad. But even one is highly elevated in Krishna Consciousness he should not think himself a great devotee, he should think himself always humble.

You can celebrate Rasa-lila by having nice kirtana and prasadam distribution, that is our way of celebrating.

Your question, ”When one has become pure enough, Krishna conscious, does one take regular dictation from one’s Guru Maharaja? I know you to confirm yes, but how is this so? Understanding that each individual has a certain particular rasa with Krishna, how would one relate with another soul of a different rasa? Especially between that of the Guru and disciple?” That doesn’t matter. The Spiritual Master’s position is to train the disciples. Just like a teacher, he may be a very expert mathematician, but in the lower class he is teaching English. The Spiritual Master’s duty is to train him, but when he comes to the perfectional stage of training, then he realizes his position. That is not a gift of the Spiritual Master, the Spiritual Master helps him to realize his relationship with the Lord. Just like the student in lower stages has to study so many things as preliminary education, English, history, math, etc., but in higher stage of education, he has got a particular taste for a special subject, so he specializes as a mathematician or a historian, etc. So that special qualification reveals in the higher stage. So these topics are not to be discussed in the conditioned stage, and when we come to the liberated stage we can understand. This is useless talks in the preliminary stage. In the beginning let us do the preliminary routine work very nicely, and be cured of the disease (out of maya), then we can know what taste you have for what particular type of food. So these things are not to be discussed at the present moment.

Yes, you can pray to Krishna-Krishna may be prayed that I am unwilling to become Krishna Conscious, so you can force me to become so. You put me under certain circumstances so that I may be forced to accept Krishna Consciousness. You can pray like that. It is Krishna’s special favor and mercy that He sometimes forces a devotee to surrender fully to Him.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tosana Krsna

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Los Angeles 13 November, 1968

68-11-13

My Dear Tosana Krishna,

Please accept my blessings. I am in due receipt of your letter (undated) and thank you very much for it. Your sentiments are very kind, and I very much appreciate them. Regarding your question about what determines our fortune, generally when we are in the material world, we try to be prosperous by material opulence. Just like a common man tries to have a good house, a good wife, a good property, good social prestige, and this way, go on increasing the bodily concept of life, and possess more and more in relationship to the body. This is unfortunate. All living entities beginning from Brahma down to an ant, everyone is trying to increase such materialistic way of happy life without knowing that any amount of material comforts of life cannot make the spiritual living entities happy. Therefore, when a living entity becomes very serious to become really happy and gets into touch with Krishna Consciousness by the Grace of Krishna and the Spiritual Master, that is the beginning of his fortunate life. And the more one becomes advanced in that fortunate way of life, the more he becomes happier and happier. This is the difference between fortunate and unfortunate. The beginning of contact with Krishna Consciousness is the beginning of good fortune. That some people may come and others may not, this is also due to association. Suppose a man accidentally comes in contact with our society and gives some service willingly or unwillingly, that is the beginning of his fortunate life. We go from door to door canvassing people to join Krishna Consciousness movement means that we are trying to make them fortunate. Anyone who gives some service to this Krishna Consciousness movement is fortunate proportionately. At least the seed of his fortunate life is sown there. Whether he gives service of some sort, willingly or even unwillingly, the seed is sown, and the fortune will come proportionately. Even if somebody looks shabby and unclean, if he simply says this Krishna Consciousness is very nice thing, even he is not able to take full advantage of it at the time, still he is far more fortunate than any Rockefeller.

And your question about Bhisma deva, after he left this planet, he went to Vaikuntha. Because he was Narayana worshipper. In Bhisma’s prayer, it is clear that he is worshipper of Four Handed Narayana. Although he knew that Narayana and Krishna are non-different, but his affection was for Narayana. Therefore he entered the Narayana loka.

Those who are devotees of Narayana or Krishna, they are not afraid of any planet, even they are sent in the heavenly planets or the hellish planets, because they have Narayana within their heart, they are equally situated.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 14 November, 1968

68-11-14

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for your letter of Nov. 9, 1968, and I have noted the contents carefully. It is good to hear that the temple is going on nicely, and you are selling Back To Godheads also 400 per month. I understand you are trying to get more lectures at colleges, also in sociology and political classes and philosophy classes. You should not give political or social discussions, while speaking on Krishna Consciousness philosophy from Bhagavad-gita and Srimad-Bhagavatam you can simply touch on some socio-political implications. Krishna Consciousness is so broad and all inclusive that naturally when speaking in Krishna Consciousness we get so many opportunities to deal in politics although that is not our subject matter. To do so requires expert handling. You can take part in such classes and present the subject matter in such a way that it may at first appear like socio-political-philosophical affairs, but actually introduce our Krishna Consciousness philosophy. That requires tactful handling. You can give it a political etc., headline, and then end it with our philosophy. This is Visokumbham Payomukhan. That means to give somebody a jar of poison with a label of nectarine or milk preparation on it. So we have to become politician in this way, just like in old politics there was presentation of Visokanya. This visokanya is a poison beautiful girl. The idea was that a baby girl was from the very beginning administered little doses of poison everyday, which she could tolerate. And gradually increasing the doses, culminating in large doses when she was youth. Such girls were engaged in killing enemies. The enemy will be received as a guest, and this girl will be engaged for looking after his comfort, and when they are friendly, as soon as the enemy will kiss the girl in the mouth, the poisonous effect will immediately affect, because with tongue the poison is very quickly effective. And the enemy would die. Similarly, we have to introduce Krishna Consciousness in such a way that through politics and sociology they will be injected and become Krishna Consciousness. But instead of being a victim, they will be immortalized. That is the difference.

The story of Ramanujacarya as stated by you is not disobedience. It was a great fervor for the disciple to advance the missionary cause of the Spiritual Master. Such rare instances are sometimes visible in many places. Just like there

[TEXT UNCLEAR]

lying on the floor. The story is like this: Caitanya Mahaprabhu after taking His lunch would rest for a while and Govinda was daily massaging His feet. So one day Caitanya Mahaprabhu fell asleep very soon and keeping His head on the threshold. So while He was sleeping, Govinda came crossing the body of Caitanya and massaged His Feet. But he was sitting there, so when Caitanya Mahaprabhu was awake He saw that Govinda was sitting there although it was too late. So He inquired, "Govinda, you have not taken your Prasadam, you are sitting here?" So he replied, "Yes, I shall go now to take Prasadam." Caitanya Mahaprabhu inquired, "Why so late?" He replied, "I could not go on the other side because You were lying on the threshold." Caitanya Mahaprabhu said, "How did you come in?" He flatly replied, "By crossing You." Then He inquired, "Why did you not go out by crossing Me?" Govinda said, "That I cannot do. I came crossing You inside the room for Your service, but I cannot go out crossing You for taking my lunch. That would be for my sense gratification." The idea is for service of the superior sometimes such violation appears to be in the scene. Ramanujacarya violated the order of the Spiritual Master to advance the cause of the Spiritual Master. The Spiritual Master's mission was to deliver fallen souls, therefore Ramanujacarya considered that if the mantra was so powerful to deliver the persons, why not deliver it to everyone as soon as possible. That was a little tactic to advance the cause of the Spiritual Master. So everything has to be judged by the motive, and as the motive of such apparent violation was very good, Ramanuja's Spiritual Master embraced him. This is not actually violating the order of the Spiritual Master. But such actions are very rarely to be done.

Yes, there is definitely a vast difference between initiated and non-initiated. One who is initiated is authorized, and one who is not initiated is not authorized. Just like, for example, Pradyumna is attending class in Sanskrit in a college, he is given chance to learn Sanskrit, but he is not equal with the regular students. One who becomes initiated is channelized to the authorities in the disciplic succession. One who isn't initiated may chant Hare Krishna (and should certainly be encouraged to do so) and serve in his own way, and gradually by doing so he may want to be initiated. But otherwise he may fall away from following the rules and regulations.

The clothing is already painted on the Jagannathas, even there is no cloth. And even Krishna is naked, that does not make any difference. But when we dress Him, our service is appreciated. From Krishna's side, naked or dressed, He is Krishna. And from our side, if we nicely dress Krishna and nicely feed Him, He is appreciating our service and we are certainly benefited. Krishna is the same; He does not require us to dress Him, or feed him, etc., but the more I serve by dressing, feeding and caring for Him, He appreciates the service, and I become more Krishna Conscious.

Yes, it is all right to continue painting Lord Caitanya and the Gopis as you have been, in flesh tone.

It is not mentioned how many hands the different Brahmas from the different universes have. Maybe four hands. Yes, they ride on swans.

I am sending herewith the tape, so you do the work on your dictaphone and send me regularly the typed copies. Don't stop sending them, it makes me stop also. Unless I get back the typed copies it doesn't encourage me. So you send me the typed copies regularly and I shall send you the tapes regularly. What about the 3rd Canto? I know that I have made up to the 3rd Canto 7th chapter and the present tape is continuation, but I am in darkness where are the papers. So give me an account where are the papers.

I am concerned about Jadurani's health condition-has she got any fever? If she has feverish condition, she should simply lie down and do no work.

Hope you are well, and please keep me informed of your temple affairs, as well as about Jadurani's health condition.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received the Indian letter ___ you.

Letter to: Aniruddha

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Los Angeles 14 November, 1968

68-11-14

My Dear Aniruddha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 7, and I am very glad to know that you are working in San Francisco equally with the same enthusiasm as I saw you here when I was in Los Angeles last year. Perhaps you have heard it that for the time being we have no temple. The landlord in Hollywood Blvd. did not like our devotees to stay there, and he returned $450 so that we would move our articles there from the storefront. So the Deities are here in my apartment, so I do not know how we shall find out a suitable place. And when there is a nice suitable place for our temple, then I shall consider whether you are to come back. For the mean time, you work in San Francisco, and try to organize sales of our Back To Godhead as many as possible. I have not heard anything from Cidananda since a long time, and I hope he along with the other devotees are all well. I understand that on the average you are collecting $22 a day, so this is nice, just go on trying to increase.

Whenever the Indian community invites you to go and take Prasadam, be always kind with them, and go there and chant Hare Krishna. They are vegetarian, so whatever Prasadam they prepare you offer to the Deity and enjoy it.

Regarding your questions: Your first question, "Are great sages put under yogamaya or maya? Also are all the eternally liberated souls under yogamaya?" Yogamaya means the mercy of the Supreme Lord which connects a devotee in the transcendental loving service of the Lord, and mahamaya means the external potency of the Lord which puts a conditioned soul into illusion that he will be happy by material adjustment. So great sages who are impersonalists are also under the spell of mahamaya, because a conditioned soul in the material world wants to improve his material position as exalted as possible, and the concept of becoming one with the Supreme Lord is the greatest illusion for them. Because it is a fact that nobody can be equal or greater than the Supreme Personality of Godhead, and as such, anyone desiring to become one with the Supreme means that he is still in the trap of maya. On the other hand, a humble devotee who may not be a great sage, but simply by his implicit acceptance of the Lotus Feet of the Lord as the goal of his life means that he is under the protection of yogamaya. I think this will clear the idea.

Your next question, ”Is there a difference between Arjuna’s body and his soul, and how does this apply to all Krishna’s eternally liberated souls described in the scriptures. Is Arjuna always the same in his appearances with Krishna or is a new soul taking his body each time?” Yes, there is difference. Therefore he forgets his past activities. Just like we forget ourselves while dreaming because our subtle body acts at that time differently from the gross body. Similarly, by changing this body or transmigrating from one body to another, we forget all the activities of our previous body. The associates of the Lord, even though they have a different body, or even though they forget the activities of their past body, still they are associates of the Lord. These explanations are given in the Bhagavad-gita as it is.

Your next question, ”Is a pure devotee eternally liberated and if so is he at any time a conditioned soul? We are eternally conditioned, but as soon as we surrender to Krishna do we then become eternally liberated? When Lord Christ appeared he seemed to be conditioned in his growth. Was he a specific incarnation or a conditioned soul who became liberated?” You are not eternally conditioned. You are eternally liberated but since we have become conditioned on account of our desire to enjoy materialistic way of life, from time immemorial, therefore it appears that we are eternally conditioned. Because we cannot trace out the history or the date when we became conditioned, therefore it is technically called eternally conditioned. Otherwise the living entity is not actually conditioned. A living entity is always pure. But he is prone to be attracted by material enjoyment and as soon as he agrees to place himself in material enjoyment, he becomes conditioned, but that is not permanent. Therefore a living entity is called on the marginal state, sometimes this side, sometimes that side. These are very intelligent questions. And I am very glad that you are putting such intelligent questions and trying to understand it. It is very good. But best thing is that one should know he is in conditioned life and try to cure it. When a man is in diseased condition he should try to get out of diseased condition without harassing his brain when the disease has begun. But it is to be understood that the disease is not our constant companion, it is temporary. So the best thing is to cure the disease, and not waste our time to find out the date when it began. Forgetfulness of Krishna is the disease, so let us keep ourselves always in Krishna Consciousness, and get out of the disease, that is healthy life. Yes, Lord Jesus was jivatattva. He is not Visnu tattva. When a jiva tattva becomes specifically empowered by the Lord, he is called saktyavesa avatara. Lord Buddha and Lord Jesus Christ were in this group of saktyavesa avatara.. But they were not in conditioned state when they appeared; they came to teach here.

You should all read very carefully Srimad-Bhagavatam and Bhagavad-gita, and you should be able to answer all questions like this, and only in rare cases approach me. But it is important that our students must be able to answer all questions for becoming preachers.

Arati is performed at 1 1/2 hour before sunrise to awaken the Deities. Each offering is made by moving it in 7 big circles, starting at the Lotus Feet of the Lord, and going clockwise round. First of all, burning camphor or ghee (5 fires if possible) is offered in this way, slowly circling them before the Lord. With left hand bell is being rung, and with right hand the offerings are made by circling. Next burning dhupa is offered. Then water is offered in a conchshell. Then a nice handkerchief is offered. Then a nice flower, as a rose. Then the Deities are offered a fan, nice peacock feather fan. And the last item is the blowing of the conch shell three times. Throughout arati there is bell ringing, cymbals, mrdanga, gong, harmonium, etc.

Hope you are all well, and please keep me informed on the progress of the temple there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 15 November, 1968

68-11-15

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated Nov. 7, 1968, and I very much appreciate your sincere endeavor for preaching our Krishna Consciousness movement. I have received one letter from Dr. Athvale whom you met in Amsterdam, and he was so much pleased with your behavior and talk that he has been induced to see me at Los Angeles. A qualified disciple increases the importance of the Spiritual Master. So I find in you some good qualities. You think yourself as very humble but you appreciate the services of your God-brothers and I am very much pleased on your such behavior. I have received the news cutting. This is also very nice attempt, and by your sincere endeavor you have now got a nice house to stay free of charges till it is sold. So all this encourages me that you are doing your best, and Krishna will bless you for your noble attempt.

Hope this will find you in good health, along with your good wife Yamuna devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

I hope his meets you in good health, along with Janaki, and Malati and Syamasundara., and Miss Sarasvati. Please continue to keep me informed,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Seattle 15 November, 1968

68-10-15

London

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your two letters dated Nov. 8, one addressed to Jayananda, and I am pleased to note the contents. So far Mr. George Harrison is concerned, he promised to call Dayananda, but he has not done so. Therefore I think it is not probable to meet him. It doesn't matter, let us grow slowly but surely. Let us try our best to spread this Krishna Consciousness movement with sincerity. And Krishna will give us all facilities. After all, it is Krishna's business. We are simply servitors. Our sincere desire is to serve Him and this is our bona fide position. Krishna says that we should give up all engagements and be seriously in Krishna Consciousness and surrender unto Him. We believe in this philosophy and we try to follow the principles and we instruct others also to follow the same path. That is our bona fide position. We are representative of Krishna because we present Krishna's order as it is. And therefore we are bona fide representative. If somebody inquires whether we are as good as Krishna, the reply is that it does not matter. We may not be as good as Krishna, and that is also not possible anyway. Krishna is great and we are minute particles. So how we can become as good as Krishna. This is false theory of the Mayavada philosophers. But we sincerely serve Krishna, we are sincere servants of His Lordship, and we present things as presented by Krishna, and that is the test of our bona fide position and our bona fide presentation. So don't be worried, do your best and success or failure does not matter. Krishna is absolute, so there is no such thing as success or failure in Krishna Consciousness, or in other words, there is no question of failure in Krishna Consciousness, whatever we do it is success. Whatever one may do in the material world, if he is even Rockefeller, it is all failure, defeat, because it will not exist beyond this body. He does not know that next life I may be dog or cat. But whatever service we can do for Krishna, even if somebody is not able to execute fully Krishna Consciousness, whatever amount of service he does it never goes in vain. It will eternally remain. And it will act. Even somebody does small amount of service, and not even very willingly, still, he is assured to get human body in next birth, and chance to execute some service further. So there is no question of failure in Krishna Consciousness. It is only success. Krishna says, My devotee is never vanquished. So we must try sincerely, that's all.

Letter to: Brahmananda

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Los Angeles 16 November, 1968

68-11-16

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 11, 1968, and I have noted the contents. Later on I heard from Tamala Krishna that Purusottama has decided to come here and I also heard that Gargamuni has got a nice apartment by his father. So I am little relieved that Gargamuni has now a good apartment. But about him I have already written to you in my letter dated Nov. 12, 1968, and you should inform him about my opinion when he comes to New York. If he feels too much inconvenience at the care of his father, he may come back to you and help you there in New York.

Regarding Dai Nippon publication, I think if we disregard them and print Teachings of Lord Caitanya at this mature moment, it will not be very much to our own good credit. They have advanced so much already and they have invested money to some extent, and if we stop at this moment, this will not be very good for us. They have got good regard for us and we must maintain this position. The best thing is therefore that you send them an urgent telegram that we must get the books by the end of this month, and otherwise we will arrange for printing elsewhere. So we must give them a notice to warn them before we take up the work for printing ourselves.

Regarding opening of the press, my idea is that unless we are fully independent, in all departmental works of the press, we should not attempt it. Your suggestion that the papers may be sent to Holland for binding is completely utopian. If we print we must bind ourselves also. This is not practical proposal that we shall print in our press, and send for binding in other countries. Therefore it is essential that some of our boys may learn about binding also. When we start our own press, we must simply print our own publications and magazines and books. We shall not accept any outside work, and by selling books and magazines, we shall have to maintain the family of our devotees, or the brahmacaris. That should be the ideal work. We shouldn't depend for maintaining the workers by accepting outside job works. So for the time being, the Dai Nippon business must be finished immediately. Then after getting Teachings of Lord Caitanya, along with Bhagavad-gita, we will try to start our own press by the sales proceeds.

Regarding RamaKrishna's book reviewing, I am not very much in favor of this unnecessary publicity to a person whom we do not like. We know that this institution is a bogus humbug only without any substance, and why should we bring them in prominence by criticizing them. They are not very much popular in America. They are working for the last 75 or 80 years in this country, since 1893, but I think our ISKCON institution is better known in your country than the RamaKrishna missionary activities. If you actually make progress in the constructive program of our Krishna Consciousness movement very soon we shall surpass all nonsensical activities, including RamaKrishna mission, Yogananda asrama, or so many yoga societies. Simply we have to push on the Sankirtana party and organize them nicely. And increase the sale of our Back To Godhead.

I understand that you are still planning to send order to the United Shipping. You should immediately send them the order to execute if you have not done as yet. We shall require so many kholes and karatalas for spreading this Sankirtana movement.

I understand that Jaya Govinda has sent the Bhagavatam, 2nd canto, by registered surface mail. But I do now know when it will come. He sent a packet of medicine some 3 months ago, by surface mail, to the address of Montreal temple, but it is not yet reached. The best thing would have been to send the package to United Shipping corporation for being dispatched with the kholes.

Regarding Purusottama, both you and Rayarama have inquired from me what specific duty he will have to execute here. My intention of calling him is that he expressed a strong desire to live with me in Montreal, so I wish to keep him with me at least for some time and train him to act as secretary. Of course, he will work in other spheres also, to secure advertisement, but in case Govinda dasi goes to Hawaii, I shall require a secretary. Govinda dasi is quite competent to act and she is doing very nicely, she is willing worker, educated and intelligent, everything complete, but the only thing is that she is young girl and I am a Sannyasi. At the present time of course Gaurasundara has gone there without any money, so he has no sufficient means just now for her to go there. At the present moment she is living at night with Nandarani and in the daytime she is assisting me as my secretary. Formerly when Gaurasundara was with me, she was living at night here also, but since he has gone with great responsibility for organizing a Hawaii center, he cannot be called, although I am feeling his separation because he was always helping me day and night. So after all it is an experiment, I do not know how the future program shall be fixed up, but if Purusottama's service is absolutely needed in New York, then he may go back again.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama, Brahmananda

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Los Angeles 17 November, 1968

68-11-17

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated Nov. 12, 1968, and I thank you very much for the copies of Back To Godhead, no. 20. It is very nice. Please send the copies very quickly to different centers. I have received letters from Hawaii also that they are eagerly awaiting the consignment of Back To Godhead.

Another important point is that you can enlist the following name for sending complimentary copies of Back To Godhead.

Niranjana Samanta, Assistant Teacher
Harasankar Garkilla
Santamayi Higher Secondary School
P.O. Harasankar
Dist. Midnapur
West Bengal, INDIA

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Note to Brahmananda:

I understand from the letter of Satsvarupa that they have received a Pair of Radha Krishna murti from India, sent by Jaya Govinda, and they want to worship the Deities so you can send him the necessary instructions how to do it.

ACB

P.S. The current issue of Back to Godhead is better than all previous ones. So you are tangibly improving the quality of BTG. May Krishna bless you improve it more & more. Tamala sold yesterday 87 copies at a length. He is very much satisfied with this issue. Hayagriva is also doing nicely at Columbus fighting against Frog Philosophy.

Letter to: Pradyumna

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Los Angeles 18 November, 1968

68-11-18

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 12, 1968, and I thank you very much for it. Now you are in good opportunity to do the transliteration work and in cooperation with your professors and Hayagriva, make the Srimad-Bhagavatam revised edition in such a nice way that it may be accepted in any scholarly society. In the last editions, because the transcription was not there, some of the universities in the western countries refused to stock them. Of course, the American Congress library purchasing department in India are pleased to purchase 18 copies of my Srimad-Bhagavatam, as soon as it is published and they have open order for it. Still we want it to be done so nicely that it may not be refused by any scholarly section. So the transliteration and divisions should be so nicely done that it will go to your credit when they are accepted everywhere. I think by Krishna's Grace Hayagriva's attempt to revise it nicely and your attempt to fix up transliteration perfectly will make the next edition as perfect as possible. Do it very sincerely, and also pray Krishna to help you, and I am sure it will come out successful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 18 November, 1968

68-11-18

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for your short note along with Hayagriva's letter. I am so glad to receive your note because I was a little restless for not receiving your letters since a few days. I have written already to Hayagriva about New Vrndavana how I am thinking of this place. And let us jointly endeavor for fulfilling this purpose. Yes, this climate of California, especially Los Angeles is very nice. I am always anxious to go and see the Govardhana hills in New Vrindaban and I hope Krishna will fulfill my desire as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 18 November, 1968

68-11-18

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter of Nov. 12, 1968, and I am very much pleased to note the contents. The handbill of Dr. Frog, Ph.D. is very funny, and we should try to fight with these frog philosophers overcrowding all over the world. Your success in kirtana performances in the University campus is also very encouraging.

New Vrindaban should be taken up very seriously because actually I want to develop a replica of Old Vrindaban. I have got ambition to construct there 7 temples as follows: 1. Radha Madan Mohan, 2. Radha Govinda, 3. Radha Gopinatha, 4. Radha Damodara, 5. Radha Raman, 6. Radha Gokulananda, 7. Radha Syamasundara.. The whole modern city of Vrindaban was established originally with these temples, started by different Gosvamis. And later on, many kings and princes started their own temples and thus the present Vrindaban is now full with small and big 5000 temples. We have to make such scheme in our New Vrindaban, gradually expanding to an area of one mile long and one mile broad. Vamanadeva is still here, and I have advised him to construct some thrones for Radha and Krishna, because Nara Narayana is attempting to get some pairs of Radha Krishna Murtis 24” high. We shall require so many pairs of Radha Krishna Murtis at different temples. Anyway, do not feel discouraged. As soon as New Vrindaban is connected with a link road as well as electricity, very soon it will develop into our idea. I shall personally go and stay there and see it is developed.

Regarding Srimad-Bhagavatam, please send me the chapters which you have already revised. I want to see it, how it is being done. I am glad that you are not omitting anything, but just making grammatical correction, and phrasing for force and clarity, and adding Pradyumna’s transliteration, that is very nice.

Yes, henceforward, as I have already told you, that Srimad-Bhagavatam will be ultimately seen by you, before being printed. That will keep consistency, I quite agree with you. My present plan is to stay in Los Angeles, perhaps at least for more than a month, which will cover Christmas holidays. And so, during that time, if you come here, it will be very nice. In January I may go to Hawaii, if Gaurasundara takes me there. As you have given up the idea of marriage, I think you can give up the idea of seeing your parents annually. You just prepare yourself for further advanced spiritual life. After all, our mundane relationships with father and mother, or wife and children, cannot protect us from the trap of maya. It is said by one Vaisnava poet that in every form of life, one gets a father and mother, because without father and mother, nobody is able to get a material body. So father and mother is possible in any form of body, but only in this human form of body one can get in touch with Krishna and a bona fide Spiritual Master. That is the highest gain of our travelling in different species of life in different planets.

I am so pleased that you are feeling for me and listening to my old tapes with pleasure. As you are remembering our old meeting days on the second avenue, when I first started my lectures there, similarly I also remember the incidents and speak to so many friends and disciples. So our meeting was Krishna’s desire. Apparently it was accidental but actually it was Krishna’s plan. So we should always remember this plan of Krishna and must continue to work jointly for advancement of Krishna Consciousness movement in this part of the world. I shall always pray to Krishna to give you more and more strength and confidence in this great responsibility and I shall pray for your long life to execute this mission.

Thank you once more for your nice sentiments, and I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I would like to know whether if two young boys come there, if you can take charge of them as teacher for them. They are very nice young Krishna Conscious boys, and their mother is very much in favor of them being trained up in our philosophy. They are between 10 and 12 years about. By teaching I mean teaching them The Teachings of Lord Caitanya, Bhagavad-gita, and Srimad-Bhagavatam, not preliminary education; preliminary education they already know. Please let me know about this.

ACB

Letter to: Upendra

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Los Angeles 18 November, 1968

68-11-18

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter and noted reports of work there at your center and with great satisfaction. Please do it nicely. You are intelligent and Krishna will give you more and more intelligence to serve Him. I shall ask Jayananda for the permit and he will send it to you, along with the information required.

You will be glad to know that we lost our Hollywood temple, but by Grace of Krishna we have got a better place at a cheaper rent already on the Melrose avenue. And we are going to occupy the same within a day or two if all goes as planned. Everything is going on nicely here, and please keep me informed with regular reports of your activities there. If you think so, Gary can be initiated by post and you can arrange it for him.

Hope you are all well there,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 19 November, 1968

68-11-19

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 15, 1968, and noted the contents. I have already sent news to Mr. Barkley and Gehring to see me here. It appears that they want to start some magazine on religion. So I asked them to see me here. And I shall talk with them and see what is their idea. Regarding Press: I have already written to Brahmananda how the press should be started. The following principles should be followed strictly in our press: All the works of the press, including binding, and everything should be done by our men. We shall not accept any outside job for maintaining of this press. We will print simply our books and magazines, etc. And the boys and their families should be maintained by the sales proceeds of books and magazines. Brahmananda told me that binding in N.Y. is very expensive, and he is thinking of sending the papers to Holland for binding. These proposals are not at all practical. You write to say that Purusottama is desperate to come here, and stay with me for a while, so let him come, and if need be he will go back again.

Regarding your prediction of cataclysmic earthquakes in this side of your country, your fear of my life is certainly natural. I was pet child of my father whom I lost in 1930, and since then nobody was taking care of me as affectionate son. But Krishna has sent me so many fathers to take care of me in a far distant place in USA. So I am fortunate enough that you are all so anxious, but we must always depend on Krishna. Rest assured that this nonsense idea of cataclysmic earthquakes will never take place. And even if it takes place, why should we be afraid of it? As soon as there is sign of such earthquake, we shall sit down together and chant Hare Krishna. So it will be a great opportunity of meeting death while chanting Hare Krishna. If one dies on sound condition of body and mind chanting Hare Krishna, he is the most fortunate man. There is a proverb in which it is said, "My dear royal prince, please do not die. My dear Brahmacari, you die immediately. My dear saintly person, you die or live it is all the same. My dear butcher, you do not die and do not live." So we are neither butcher nor royal prince, some of us are Brahmacaris, and some of us are supposed to be saintly persons, so if the Brahmacaris die, he immediately goes to Vaikuntha, and if the saintly person dies, he is all the same-he is engaged here in Krishna's work, and he will be engaged in Krishna's work there also. So don't bother about this earthquake business. Chant Hare Krishna peacefully and do your duty nicely. Of course, if there is such danger, I must take care like others. It is not good however unnecessarily risk my life, but I think the predictions given by so many astrologers are not very sound. I take your advice that as soon as there are series of minor tremors I must leave for your shelter.

Regarding propaganda against animal slaughter in BTG. Please do not print any picture showing how a cow is being murdered in our BTG. This will pollute the whole atmosphere. We are not meant for moving anyone's sentiment against animal slaughter, we are neither Buddhists or Jains, whose main propaganda is against animal slaughter. Even the so-called vegetarians who do not take Krishna prasadam are as much sinful as the non-vegetarians. Our propaganda is different, to make people Krishna Conscious, which automatically makes them sympathetic against any kind of animal slaughter. According to Srimad-Bhagavatam, one living entity subsists on the life of other living entities, either vegetarian or non-vegetarian. But we are neither of them. We are not vegetarian nor non-vegetarian. We are transcendental. We are concerned with Krishna Prasadam. Try to popularize Krishna Prasadam as you have already done. People will naturally become vegetarian without any ghastly propaganda. The pictures of a mahajana or similar pictures for propagating the Bhagavata conclusion should be our objective. Other pictures, there are so many subject matters, just like we follow 4 principles, say for example, illicit sex life, we can publish so many pictures of illicit sex life, but that will not advance our cause. Similarly we may make propaganda against animal slaughter, but that will not advance our real cause. KC is based on pure understanding, not by any sentimental provocation. People must be intelligent enough to catch up this KC movement without being carried away by any sentimental wave. We should always remember that we do not belong to any group like the karmis, jnanis, or yogis. We belong to pure devotional service group, following the footprints of great mahajanas. Our purpose should be that we are in one side and all others they are on the other side. We deprecate everyone, even one who is against animal slaughter. In the Caitanya-caritamrta, it is clearly said that there are two classes of activities. Pious and impious. We do not favor any one of them. Neither we favor any philosophical speculation, we simply stick to Krishna, and wish to render loving transcendental service unto Him. That should be our main objective, and the policy of BTG must be pursued on this line of action. I hope you will understand me rightly. Everyone who is not a KC person is a butcher. Even the so-called pious man, who is not in KC, he is also a butcher. Because he is killing his own self. So in our view, everyone is butcher, and everyone is thief also, because he is enjoying Krishna's property. So how we can discriminate who is honest and dishonest and butcher and not butcher? Our only test is how one is taking to KC: Even a so-called butcher comes we welcome to chant Hare Krishna.

Hoping you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 18 November, 1968

68-11-18

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated Nov. 16, 1968, and it is very encouraging that Devananda is combating with Mr. Jarvis representing Maharishi Mahesa. Yes, in each and every such meeting you should go and challenge these persons, but you must be equipped very strongly with conclusions of the Bhagavad-gita. In the Bhagavad-gita it is clearly said that the first class yogi is he who has in his heart always the eternal form of Krishna. I could not follow what Devananda said to the Jerry Jarvis when he said that he was also worshiping Krishna. It is very good to argue with him even at the suspension of meetings, and it is very good enthusiasm.

Your question, "Is it to be understood that once the yogi sees the Narayana Form, his desires for travel and material perfections cease? (as did the desires of Dhruva Maharaja) Or do the yogis still persist in desiring to do wonders even after seeing Narayana Form? You say, in your essay, Super Consciousness, that the topmost is to see Narayana Form and take dictation. In short the question is, is it true that the yogi who is travelling to planets and performing siddhis-has never seen Narayana?" The example of Dhruva Maharaja, he was a devotee. The yogis are not devotees. They are more or less after some material perfection. But generally one who sees Narayana, he becomes a devotee. And sometimes such devotee before entering the Supreme Abode of Krishna or Narayana, they want to see some of the wonders of this material world. Just like I have come to your country, and I have no interest for sight seeing, but my main business is preaching Krishna Consciousness, but still, when I go to a new place, sometimes devotees take me to some important sight seeing place. Similarly, a yogi after becoming a devotee sometimes go to other planets also and Narayana fulfills such material desires. In other words, a devotee even if he wants to fulfill some material desires, he is given the chance by the Lord, but a pure devotee in higher status does not desire like that. They do not care for any siddhis.

I am glad to learn that Jadurani is feeling a little better and I hope you will take proper care fore the girl. I understand that Govinda dasi has recommended Jadurani to take Iron pills and almost all the girls here are taking them. It is compensating the deficiency due to their past habit of meat taking. This is a good recommendation and I hope Jadurani is trying to follow it. Here it is understood that Nandarani, Syama dasi, and others, as well as Govinda dasi are feeling better from taking iron medicine.

I hope also you have received my tape and are doing the needful. Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh, Krsna Devi

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Los Angeles 19 November, 1968

68-11-19

My Dear Dinesh and Krishna devi,

Please accept my blessings. I am in due receipt of your letter dated Nov. 17 and 14, respectively, and I have noted the contents carefully. I understand that Dinesh's present job is very tedious and hampering, but because you are now a family man, you must have some steady income. So unless you find out a better job, how can you give up the present one? We step forward when we understand that the forward step is on a sound basis, then we get on the rear step. Your record and film business is not yet started so there is no certain income. The scheme which you have submitted is very nice and appears to be very practical and sound, and you are also very intelligent. Your idea is also very glorious. You want to serve Krishna with all your energies and intelligence, so I have got all support and approval of this scheme, but until you have got some income, how can I advise you to give up your present job, especially when you are a family man. Of course, if you find it too much tedious, then there is no other alternative but to give up the job and depend on Krishna, and He will do the needful.

Regarding Kallman: The contract is in New York, there in a file, but this Mr. Kallman has failed to abide by the contract. He printed 10,000 copies of the record, but he did not pay a single cent. Although the contract was that he would pay me 15 cents per record. You can consult your father what is the position. I think Mr. Kallman has broken the terms of the contract, but Brahmananda told me that he has taken a letter from Brahmananda adjusting this account. Of course, Brahmananda had no power to adjust this account without my sanction. So you can inquire from Brahmananda what is the position. Otherwise, the contract is already broken. So by joint consultation with your father and Brahmananda you can do the needful. I understand you are coming here by the 23rd instant, and when we meet we shall discuss on this point broadly. But Mr. Kallman is very intriguing. But when he comes before me, he presents himself as a great devotee. So this is the position. But he has not paid me a single cent, that is a fact.

Hope you are all well, and I shall be expecting to see you very soon,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 20 November, 1968

68-11-20

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter of the 17th of Nov., and I have noted the contents carefully. Yes, get the books from Japan as soon as possible, and I have also written them one letter which you will find enclosed herewith. They have agreed to gold print on the cover, that is all right. So get it as soon as possible. I think the binding is all right. So not delay, just try to get them as soon as possible.

Regarding Uddhava, I am very glad that he is going to marry Lilasukha. She is a very nice girl. I approve. They can wait and finish school as her mother desires. But they can become betrothed, engaged, now.

Find out whether Umapati can translate Back To Godhead into French language. He knows French language. Or any other boy or girl who can help in translating Back To Godhead into French.

It is very nice that you shall speak on this at the yoga group program. Subala should read carefully that Hatha yoga received in the Bhagavad-gita is very difficult in this age. Yoga system is approved, but nobody can follow the rules and regulations strictly, neither there is suitable place for executing it, and everyone is always full of anxiety, so how they can concentrate? So best thing is to chant Hare Krishna which is forced meditation. In this way make nice speech, and conclude with declaring that the topmost yogi is he who surrenders to Krishna, and worships Krishna with all thoughts, activities, and intelligence.

Hope you are well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Los Angeles 20 November, 1968

68-11-20

My Dear Bali Mardan,

Please accept my blessings. I am in due receipt of your nice letter and I have the noted the contents with great care. Yes, it is a very good opportunity for spreading our KC movement. We require unlimited money for constructing New Vrindaban and other schemes in KC. So if it is possible to get some money from your father's business and employ it in KC, it will be glorious both for your father and your self. It is a very good opportunity that he has supplied you car and does not object to KC. So gradually turn your father to KC. Not immediately, but gradually. In the meantime you can serve your father working at his business and live like an aristocratic American gentleman, use his car, chant Hare Krishna, and live with the devotees at the temple. Anyway, your temple attendance must continue. So if it is possible that you shall live with the boys at the temple, then that is very good idea, and work also with your father. Please keep me informed how you are arranging for this matter, as I will be anxious to hear.

Hoping you are well,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Los Angeles 20 November, 1968

68-11-20

My Dear Madhusudana,

Please accept my blessings. I am in due receipt of your letter of Nov. 16, 1968, and have noted the contents carefully. Your sentiment is very much appreciated by me, and your service attitude is very nice. It is very good that you are helping to put out our magazine Back To Godhead, and whenever I see the new magazine mailed to me each month, I am so pleased to go through its contents and see all the nice work you have done, and you are always in my thoughts as I read through it, as well as Rayarama, and all your other co-workers. To make this magazine a great success is very very important to the mission. And you along with your co-workers are doing it very nicely. And Krishna will bless you, please continue to do it.

Regarding your questions, "I read in a book sent from India that Srila Bhaktivinode Thakura was sent directly by Lord Sri Caitanya from the spiritual sky. I am not sure if the book was bona fide. Is the above true? Someone, a God-brother brought up that he heard that Srila Bhaktivinode was at one time an impersonalist. Was he ever?" Yes, what you have heard is all right. Just like Arjuna is constant companion of Krishna, as it is confirmed in the 4th chapter, Krishna says that both Arjuna and He appeared many times on this world, but he had forgotten his past appearance and Krishna did not. Krishna is like the sun, and maya is just like darkness. Where Krishna is present there cannot be any darkness of maya. So as Arjuna although always in the presence of Krishna as eternal companion in friendship, still he had some illusion in the battlefield of Kuruksetra, and Krishna had to dissipate that darkness by the teachings of Bhagavad-gita. The purport is, sometimes even a liberated person like Arjuna plays the part of a conditioned soul in order to play some important part. Similarly, Bhaktivinode Thakura for sometimes was associating with the impersonalists. And then he exhibited himself in his true color as pure devotee, exactly in the same way as Arjuna exhibited in the beginning as a conditioned soul, and then as a liberated soul. So there is nothing to be misunderstood in this connection. Krishna and His devotees sometimes play like that, as much as Lord Buddha although an incarnation of Krishna, preached the philosophy of voidism. These things are conducted in terms of place, audience, time, etc. In the Caitanya Caritamrta it is said that the activities of the Vaisnava cannot be understood even by the greatest scholar. So we have to understand everything through the transparent via media of the Spiritual Master. So there is no doubt about it that Srila Bhaktivinode Thakura is eternal energy of Lord Sri Krishna Caitanya Mahaprabhu. And whatever he did, was just to suit the time, place, circumstances, and etc. There is no contradiction in his activities. Yes, also, what you have learned about Sukadeva is correct. He stayed in the womb of his mother for 16 years because he was fixed on the Brahman conception, and then on hearing the Srimad-Bhagavatam, he became realized and decided to come out and be active in the service of the Lord, to enjoy blissful varieties.

Yes, it is good that your parents come to the temple, and you engage them however you can in Krishna's service. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Patita Uddharana

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Los Angeles 20 November, 1968

68-11-20

My Dear Patita Uddharana,

Please accept my blessings. I thank you very much for your nice letter of Nov. 17, and I have noted the contents with care. Yes, I have noted that you would like to go to the New York center for some time. If you think that program is nice then I have no objection to your going there and living with the devotees in the temple there. Yes, try to convince your brothers gradually to come to the temple and take up this Krishna Consciousness. It will be a great service.

Please keep me informed of your journey, and when you arrive at the New York temple, write to me and let me know how you are doing there nicely. You can arrange for staying there with Brahmananda and he will take care of you. Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The enclosed note was sent to me by error, so you can hand it over to Harer Nama and he will do the needful, as it is urgent, and has to be done before the 29th of Nov.

Letter to: Joy Fulcher

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Los Angeles 21 November, 1968

68-11-21

My Dear Joy Fulcher,

Please accept my blessings. I beg to acknowledge receipt of your nice letter with some poems, as well as a nice picture of Radha and Krishna, by separate mail. Unfortunately, in transit the glass is broken into pieces, but still I have kept your picture in my working room, and everyone praises your artistic sense. It is very nice. I am very glad to learn also that you are attempting to paint similar pictures in larger size, that is very good idea. You have got some poetic sense also, and all these talents, the artistic sense and poetic sense, can be engaged in the service of Krishna. All devotees are more or less poets. Out of 26 qualifications of a perfect devotee, one is poetic sense. So we can write so many poetries in praise of the Lord, or about His pastimes. Similarly we can draw so many nice pictures about His different activities, and such engagements will give us chance to elevate ourself to the perfectional platform of spiritual understanding.

By Grace of Krishna I am keeping well nowadays, but Govinda dasi is not keeping very well. As she has to go to Nandarani's house and again come, so it is a little troublesome so she is a little sick. But by Grace of Krishna everything will be all right. Please offer my blessings to all the devotees there, especially Harsarani, who I understand is cooking very nicely for the love feast. She is a nice decorator of the Deity and a nice cook also for preparing Krishna Prasadam.

Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 22 November, 1968

68-11-22

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of Nov. 14, 1968, and have noted the contents carefully. And I thank you very much for your good reports from London yatra. It is all very much encouraging to me. Yes, I have received a letter from Mr. Dindayal, and I have replied it as follows:

"My Dear Sriman Petambar Dindayal,

Please accept my hearty greetings and blessings of Lord Krishna. I am very much encouraged to receive your invitation and I shall consider it a great opportunity when you actually arrange to receive me at your place. When I was in India I heard there that many Indians, specially Hindus, are residing in that part of the world, (South America), even for generations, and they require spiritual guidance by their original Vedic culture. I believe you have read Bhagavad-gita very well and you may remember that in the 15th Chapter it is said that the Lord in His Incarnation as Krishna Daipayana Vyasa compiled the Vedas. The objective of the Vedas is to know Krishna and the Bhagavad-gita is the essence of all Vedic instructions.

Lord Caitanya made it still easier by introducing the Holy Name of Krishna and it has now become so easy that the cult of Vedic knowledge can be preached all over the world without any difficulty. As evidence of this statement, you may know from me that the Hare Krishna movement is spreading like wildfire all over America, Canada, England and Germany. If you kindly join this movement and help this inundation overflood South America, it will be a great service to the Lord. I am very glad to receive your letter and I accept your invitation. Now you can arrange for it and in the meantime I am sending herewith some papers in this connection, which you may please go through."

I sent this letter on Nov. 6, but still I have not got any reply from him, so you can open correspondence with him. I know you are all trying your best there, and Krishna will help you. Even there is no temple, still your service to Krishna is recognized, temple or no temple-we have to do our work. Hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Los Angeles 22 November, 1968

68-11-22

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 20, 1968, and previous to this letter I received another letter from you, dated Nov. 7, and instead of replying you directly I have said the following words in a letters addressed to Brahmananda dated on Nov. 12, and Nov. 16, that "If he feels too much inconvenience at the care of his father, he may come back to you and help you in New York." I was very much perturbed when I received your letter of Nov. 7, 1968, and I prayed to Krishna that He may put His merciful glance upon you. So by Krishna's Grace, I learned from Tamala Krishna that your father has already given you a nice apartment. So it is a sort of tug-of-war between your material father and spiritual father. And you are the rope in between. So in the first test I think I have come out successful. But this is a sporting. I have already told you that your father and mother are very good souls. They might be under the illusion of maya but still I must say that they are good souls, otherwise they could not have produced such nice children like Brahmananda and Gargamuni. We are trying to educate our disciples to produce Krishna Conscious children, but your father and mother, without being Krishna Conscious, have produced such nice Krishna Conscious boys, so I am very much obliged to them. The facilities which your father is giving you is going to his credit in Krishna Consciousness. The more he gives you facility, the more his balance in Krishna Consciousness. He does not know how his Krishna Consciousness balance is increasing, but one day will come when you will see that actually your father is a good soul. So you try to win the love and affection of your father some way or other. You are very intelligent boy and Krishna will also give you extra intelligence how to deal with your father. But you must treat your father as respectful as myself; even if you are sometimes ill-treated, you should tolerate. You should follow the example of Prahlada Maharaja. His father continually tortured him in so many ways, but he never protested against his father, but he never agreed with the opinion of his father. That should be your policy also, that you will never agree to your father's demoniac principles, but still you will try to serve him as faithfully as a nice obedient son. I am sure your father will be responsive and gradually our mission may be successful. I am always praying to Krishna to protect you because I know purposefully I have sent you in a fiery condition of maya. But our philosophy is different. We do not hate maya because we know maya is also a faithful agent of Krishna, but her task is very thankless. Our mission is to dovetail everything in the service of Krishna because everything belongs to Krishna. Your father or any other businessman may think it improperly that the business belongs to him, and he is entitled to enjoy the profit, but we think everything belongs to Krishna, and Krishna is entitled to enjoy the property. That is the version of Bhagavad-gita. When the Lord says, I am the Supreme Enjoyer of all the results of sacrifices, austerities, fruitive actions, etc. People try to be a renouncer of this material world, but we do not see the material world in that angle of vision. We see everything is the product of Krishna's energy and how everything can be dovetailed for serving the purpose of Krishna. Please try to follow this principle and always remember the vivid example of Arjuna, how he utilized his special talent in the matter of warfare to serve Krishna so lovingly. He sacrificed all his good sentiments for his kinsmen, but he accepted the order of Krishna and thus he came out victorious in the fight. We are therefore neither renouncer nor enjoyer, we are simply servitor of Krishna. Please follow this principle and you will be never disturbed in any frightened condition offered by the maya.

I am glad also to learn that your father has also increased your salary to $100.00 per week. Chant Hare Krishna regularly and see the pictures of Lord Caitanya and Krishna and you will be happy. Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 22 November, 1968

68-11-22

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of Nov. 20, 68 along with the 1st tape of this term. The 2nd tape is already sent to you and the 3rd tape is enclosed herewith please find. When typing, please mention the tape No. I hope to send you new tapes regularly & I hope you will do the needful.

I understand that the 3rd Canto full and 4th Canto up to date are with you. Please keep them with you & let me know when they are ready. Most probably we shall start our own press very soon. And as soon as the press is started we shall immediately begin printing of Bhagavatam & other books.

Please let me know if Devananda has any binding experience. Whether he can teach some boys here to bind nicely. Unless I am certain that everything in all press department will be done by ourselves I am not inclined to start the press. I have duly received the copies of prospectus sent by you.

Thanking you once more,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

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Los Angeles 23 November, 1968

68-11-23

My Dear Nayana Bhirama,

Please accept my blessings. Regarding your article in Back To Godhead about Ayurvedic Medicine, I do not think this is very worthwhile endeavor. You have shown nice ability for writing so it will be more appreciated if you continue to study Srimad-Bhagavatam and Bhagavad-gita and express the same by your assimilation. We have enough Krishna Consciousness matters to discuss so there is no need of wasting time with such topics as Ayurvedic Medicine.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Devananda

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Los Angeles 23 November, 1968

68-11-23

My Dear Devananda,

Please accept my blessings. I am in due receipt of your letter of Nov. 18, and I have noted the contents with great satisfaction. It is very much encouraging to me.

I can understand from your letter that you are working nicely for the spreading of Lord Caitanya's mission. Just keep this your attitude of sincere service and without a doubt Krishna will give you all intelligence to serve Him nicely. Krishna is not ungrateful but rather He sees all our efforts and appreciates our sincere service. Krishna is interested in how we engage our energies in His service. We are very small, very insignificant, so what can we do? Simply He wants to see that we are engaging our time and energy in His service. And you always remember to abide by the laws of Krishna as described by His bona fide Representative, and the passage of going back to Godhead is assured. This is Krishna's Mercy. But pure devotees do not even want to go to Krishna's abode. Simply our prayer should be, My dear Krishna, please remind me to always chant Your Holy Name, please do not put me into forgetfulness. You are sitting within me as Supersoul, so you can put me into forgetfulness or into remembering You. So please do not put me into forgetfulness. Please always remind me to chant, even You send me into the hell, it doesn't matter, just so long as I can always chant

Hare Krishna. Lord Caitanya and Nityananda are singing one very nice song in which they are requesting everyone to please chant Hare Krishna, and come along with Them. So that is our request to everyone.

Regarding the prayer from ”Sri Caitanya Mahaprabhu”, yes it is very nice, and approved by me.

Hope you are all well there, and offer my blessings to Satsvarupa and Jadurani, Rukmini, Saradia, and all others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

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Los Angeles 23 November, 1968

68-11-23

My Dear Malati,

Please accept my blessings. I thank you very much for your nice letter of Nov. 15, 1968, and I have noted the contents with great satisfaction. Your humble sentiments are very nice exposed herein, and your sincere desire to serve the Lord is the real perfection of life.

You have asked if I found it difficult to carry on devotional service when in my household life, and yes, I did. In my household life I was strictly following the regulative principles but my wife was reluctant to assist me properly. Therefore I was obliged to give up their company. You try to take care of Lord Jagannatha as far as possible after doing your household duties, but you should be strict only in completing the 16 rounds of chanting. That will save you from all discrepancies. As a householder even there is some flaws in following the rules and regulations, it doesn’t matter. You should try your best and with Krishna’s help-Krishna will help you. If you keep your heart in that attitude, that you want to become a pure and sincere devotee, you must be a sincere devotee. And Krishna will help you. You have to keep your heart in that way, that is your business. I hope you are well, with your child.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Los Angeles 23 November, 1968

68-11-23

[TEXT MISSING]

and I thank you very much for it. You say that you met the wife of Ravi Sankara, so if you meet again you can speak to her in this way; Sri Ravi Sankaraji is a world famous musician, and Lord Caitanya wanted to preach His mission of love of God through music and dancing. People generally welcome dancing and music very much. So he being an authority in the art of dancing and music, why not distribute this science of dance and music through the principles of Lord Caitanya. Then a great benediction will be bestowed on the human society by utilizing the art of music and dance for spiritualization of the whole world. So if he cooperates with Swamiji then we can make a combined effort for this great service to the humanity. That is our request.

At the present moment, Ravi Sankaraji may be getting huge amount of remuneration in exchange for his nice musical art, but that will be finished with the end of this body. Many men come here and by their talents, earn huge amounts of money, but it remains here, and he goes alone with his works only to accept another different kind of body, forgetting everything behind. But if he acquires some spiritual assets it goes with him, and even it is not perfect in this life, it begins again from that point in next life. So we wish that Sri Ravi Sankaraji may understand this spiritual technology, and utilize his talent for benefit of the human society. We are interested for the highest benediction of the human society, otherwise we do not expect anything from anyone in monetary consideration. Simply that these influential men come along and chant with us.

Regarding arati: There is no need to worry that you do not have sufficient time to do it many times daily, etc., simply do what you have got time for doing, that is sufficient. Our lives are devoted to Krishna’s service, and you are performing kirtana so it is the same thing. So do it however you can schedule it. ACB

Letter to: John Darsinos

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Los Angeles 23 November, 1968

68-11-23

My Dear John Darsinos,

Please accept my blessings. I have read your letter (undated) and am very pleased that you are appreciating this movement of Krishna Consciousness. Please continue this attitude of appreciation for Krishna’s mercy and your life will be successful with no doubt.

In answer to your question about the importance of initiation, it is to be understood that initiation means that power is coming from the Supreme by the bona fide disciplic succession. This is required. Of course, for anyone to hear the message of Srimad-Bhagavatam will produce a favorable result but formally one should receive this knowledge from the disciplic succession. For example, Arjuna and Krishna were friends but still Arjuna submitted himself formally as Krishna’s disciple. This is essential. We should take example from these great Personalities. Arjuna was hearing Krishna speaking Bhagavad-gita but still he submitted as Krishna’s disciple. ”Now I submit unto You, please teach me.” So this is the process. I hope this will clear up your question sufficiently.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 23 November, 1968

68-11-23

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated November 19, and have noted the contents. I am very much pleased by your renewed and serious efforts to help me in my service to my Guru Maharaja. Please continue in this attitude and Krishna will save you, you need have no doubt.

Regarding your question as to obtain a house or a storefront for holding kirtanas, I think that you may use your own good discretion as to which will be most effective in popularizing Krishna Consciousness in Ohio.

Now that you will be coming to visit me soon, we shall discuss your plans of marriage. I think this is a good idea and you will require a wife who is an expert typist to be your secretary. Such a wife with good typing ability will be a great asset in your writing activities. So when you arrive we can discuss this further.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please try to finish up 1st and 2nd Cantos of Bhagavatam as soon as possible.

Letter to: Syamasundara

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Los Angeles 24 November, 1968

68-11-24

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter of November 20th and it has given me great satisfaction to see how the London center is progressing nicely. All six of my disciples which I have sent to London are very sincere servants of Krishna and you simply remember to continue in this way and your activities will continue to bring nice results. When we remember always to have unflinching faith in the spiritual master and the message of Krishna then automatically we become free from the attacking Maya. In the material concept also everyone is trying to avoid the onslaughts of Maya but with no success. To the sincere devotee, however, this ocean of maya is easily crossed by the cool breeze of Krishna's Grace. So this is our business, to submit to Krishna's desire to have us back with Him in the eternal sky of Krishna Loka. And when we are determined in this way we become transcendental to the so-called hardships of place and circumstance.

I am pleased to learn that you are singing the Cintamani prayers of Brahma Samhita. This Brahma Samhita contains the highest of all spiritual knowledge. In lecturing too if we sing a verse from Brahma Samhita and then nicely explain the meaning it will be very much appreciated. Just as Krishna is the All-Attractive principle so, similarly, these Krishna kathas of the Brahma Samhita are All-Attractive and will gain favorable attention from listeners.

Also your description of progress in kirtana performance with Gurudasa playing sitar and Mukunda playing khole is encouraging. Practically we see that as we sincerely try to improve our chanting for the pleasure of Krishna, Krishna reciprocates and we feel our greatest pleasure which is devotional service to the Lord. So, you may continue with this method, it is very nice and approved by me.

I have enclosed the letter to Mr. S. S. Dhawan which you have requested.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The names you have suggested as floating members, are welcome.

Letter to: Hamsaduta

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Los Angeles 24 November, 1968

68-11-24

My Dear Hamsaduta,

Please accept my blessing to yourself and your good wife, Himavati. I have read with pleasure your letter of November 18th and have noted the contents carefully.

You describe that you are seeing more and more how Krishna is your friend and this is very nice. The more one understands that Krishna is my friend and my duty is to serve my Dearest Friend, the more one can know that his is advancing in Krishna Consciousness.

Regarding your question about Supersoul, we take it from Bhagavad-gita philosophy that the distinction between Supersoul and individual jiva soul must always be there. The Supersoul never will fall under the clutches of this illusory maya and the jiva soul has this tendency. So there is distinction, yet, the two, Supersoul and jiva soul are also the same as much as the sunlight and the Sun are qualitatively the same. So this is Krishna's message that we are simultaneously one and different from Krishna. When the jiva soul accepts the dictates of the Supreme consciousness Supersoul, his activities will no longer be for the sake of personal sense gratification but will be only for the purpose of gratifying the senses of Krishna. This attitude of service is the perfection of the living entity.

Please continue to try for the printing of Back To Godhead French edition. We work so that men of all languages and cultures may join us in chanting Hare Krishna and for this we need so many literatures in so many different languages. So please try for this. As you are His sincere servitor Krishna will provide you with the intelligence to do this nicely.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 24 November, 1968

68-11-24

My Dear Hayagriva,

Please accept my blessings. Just yesterday I received your tape. I could not however play it immediately because the tape recorder that Govinda Dasi has wasn't big enough to hold the tape. So this morning I got Dayananda's larger tape recorder and heard with great enjoyment your speech and kirtana. Myself, Purusottama, Karatieya and Govinda Dasi joined with your kirtana clapping and we enjoyed transcendental bliss. Thank you very much for your endeavor and all blessings of Thakura Bhaktivinode and Bhaktisiddhanta Sarasvati will be bestowed upon you because you are trying to push on their life long mission. Thakura Bhaktivinode, in the year of my birth, first attempted to introduce these missionary activities in McGill University and the same attempt is being renovated by your combined efforts. I am sure that Lord Caitanya and His eternal Associates, Bhaktivinode Thakura and Bhaktisiddhanta Sarisvati, will be pleased to bestow their mercy upon you. Please try to continue this attempt and I am sure you shall be successful. I shall keep this tape for a few days more and then return it to you. I hope you have received my previous letters.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Los Angeles 25 November, 1968

68-11-25

My Dear Krishna das,

Please accept my blessings. I thank you very much for your letter of Nov. 14, 1968, and I have noted the contents with great satisfaction. It is all very much encouraging to me. Your humble attitude of service is noteworthy, and this will help you more and more in advancing your Krishna Consciousness.

I am so much pleased to note the address of our new ISKCON RADHA KRISHNA TEMPLE in Hamburg, Germany. Krishna is giving you all facilities for spreading Krishna Consciousness there-good storefront, and good job, and plenty of financial support-so it is very much encouraging to me! It sounds on good street, if train runs down that street, so many people must come there. With such good location it will soon be very successful. And you have very good enthusiasm that you shall make it the most attractive storefront in all Germany, or in the whole universe. Yes, do it nicely.

So far Syamasundara. is concerned, if they come, I have no objection. You arrange with them by correspondence, and if they agree to come that is very nice. I think they will agree. So you can make correspondence with Malati and Syamasundara..

I understand you are going to apply for legal recognition of Krishna Consciousness as a bona fide religious organization, and try to obtain a tax franchise also. They have done this in London also, using the same preamble has been registered as we have done in New York, so you can do the same in Hamburg. And I am sending two separate letters, one to the Mayor of Hamburg, and the other to the chief of the police at Hamburg, as drafted by Sivananda Brahmacari.

I am very glad to learn that you are endeavoring to make Hamburg as our central place for European activities. Although London was formerly very important place in Europe, I think at present it is not so. So if we try to centralize our European activities in Hamburg, it will be very nice. I am asking also Acyutananda and Jaya Govinda to come and join with you immediately, and if Syamasundara. also comes, you can all learn German language very nicely with the help of Syamasundara. and Uttama Sloka, and preach vigorously this Krishna Consciousness movement in Germany. Our Bhagavad-gita as it is, is now published, and I have got copies of it here. It will sell very nicely, and it is very attractive. So you can ask Brahmananda to send you copies. If you want mrdanga and harmonium, you can immediately order directly from Mssrs. Dwarkin and Son, and refer to our society's name, and they will allow 20% discount. Their address is as follows: Dwarkin & Son Private Ltd.; 8/2 Esplanade East; Calcutta-1, INDIA. I think you can order Dulcetina, model number 30501. This is very nice, and I am using this kind personally. And it is very handy also.

So far Uttama Sloka's draft situation, by the time needed I shall give him certificate for being minister of religion student, as I have given to Karatieya. And I think when a boy is under religious ministerial order he can be saved. Please inquire about it, and if required, I shall immediately issue him certificate. I am recognized ordained minister of religion, and our society is religious society incorporated, and we are teaching our students to preach religion and theological concept of life.

So, Krishna is so kind that He is giving you all financial facilities also to start the Hamburg center as perfectly as possible. And I shall await your invitation with great interest. And I hope this meets you all in good health.

Your ever well-wisher,

Letter to: Upendra

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Los Angeles 26 November, 1968

68-11-26

My Dear Upendra,

Please accept my blessings. I have received your letter of Nov. 22 and have noted the contents.

I think that the troubles you describe in your letter are due simply to misunderstanding. Do not worry because next week Garry shall return to you and Krishna will certainly help you in your endeavors. Jivananda shall remain with the Sankirtana Party and similarly Harsarani shall stay with him in Los Angeles.

We must always remember that the leader in charge of a temple must learn to successfully deal with the other persons there. No one is working as a paid servant so if the dealings are not friendly everyone will decide to leave. The leader of the temple must try always to be sober and tolerant and at the same time manage everything nicely. Please continue to try and cultivate this talent and I know you will be given all intelligence to do this.

Regarding the prayers of Narottama das Thakura, you will be pleased to know that we have taped these prayers and this tape shall be reproduced by Danesh for all of the centers along with others and also to be sent out is the transliteration and translation of these prayers. So I think you may wait for these. It is nice that you are trying for recipes of Krishna Prasadam to be printed in local newspapers and if you can also have them run some of our articles from Back To Godhead this also shall be very beneficial.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hrsikesa

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Los Angeles 26 November, 1968

68-11-26

My Dear Hrsikesa,

Please accept my blessings. I have read with pleasure your recent letter (undated). From it I can understand that you are advancing very nicely in Krishna Consciousness. You are correct in your estimation that all activities, even so-called frustrations, become a great joy when is working for Krishna. This is the clue to successful work which is revealed in Bhagavad-gita, that we should concern ourselves only with giving everything to Krishna and all the frustrations of sinful reactions will be no more. The reason men are suffering and frustrated is because they are accepting the sinful reactions from their sinful activities, so in Krishna Consciousness we are free from all such botheration because we have donated all of our fruits and reactions to the service of the Lord. When we keep our association with Krishna every activity is proper and liberating but if we should dissociate ourselves from the Lord's Mercy then like a hand which is severed from the body we become ugly and useless. Please continue your efforts to improve New Vrindaban along with your god-brothers there and no doubt Krishna will help you to make further progress in perfecting your life in Krishna Consciousness.

Regarding the Christmas Day meal with your family, I do not think you should partake of the food prepared by non-devotees. Better you should prepare your own foodstuffs and offer to Krishna and then, if you like, you may offer these remnants to Lord Jesus. I think that Lord Jesus will also appreciate this. Of course you may sit down with your family and take fruits and milk which they offer but rather than taking the foods which they have prepared, you may prepare and offer your own prasadam for Lord Krishna, and then offer the same to Lord Jesus.

So far as your studying the art of blacksmith goes, I do not see the necessity. Better is that you should develop your carpentry skills as this will prove a more valuable skill in the development of New Vrindaban.

Hope this letter finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Candravali

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Los Angeles 26 November, 1968

68-11-26

My Dear Candrabali,

Please accept my blessings. I am in due receipt of your letter of November 23 and have noted the contents carefully.

Your plan of translating the three volumes of Srimad-Bhagavatam is a great encouragement to me. We require that men of all tongues may know of the great message of Krishna and your rendering our books in the Spanish language will be a tremendous service to our Krishna Conscious movement. It is most encouraging news that you have begun this activity and by all means continue with it. If you will complete the first three volumes by June, 1969, as you have proposed, it shall be a most welcome asset for propagation of our society. Also, your carving and painting Lord Jagannatha deities is very nice, we shall require such deities in all of our temples.

Regarding your opening a center in Mexico, I think that if some other brahmacarinis are available to go along with you that there will be no objection to this idea. However, where shall these brahmacarinis come from? For the time being, I think you may concentrate upon improving the temple already established in San Francisco as you have described that this temple is already short-handed. So kindly continue to work sincerely in developing your Krishna Consciousness and please keep me informed as to the progress of your translating work.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 26 November, 1968

68-11-26

My Dear Kirtanananda,

Please accept my blessings. I have received your letter of November 20th and have noted the contents carefully. Also I have seen the newsletter of November 20th regarding the progress of our centers in New Vrindaban and Columbus. Both these centers are progressing nicely and I have no doubt that under your able direction the New Vrindaban will become a most prosperous endeavor in spreading Krishna Consciousness and attracting the attention of many new people. There is no need for discouragement because you are working sincerely and according to Krishna's plan your activities prove to be of great use in propagating our movement.

So far as your life insurance policy is concerned, I do not think that you need sign this over to your father. The father's duty is to maintain the son so there is no necessity of you giving up this money to your father. You are serving the greatest Father and therefore all other fathers are automatically served. This money will be of greater profit if you keep it to further develop New Vrindaban. Regarding the six year old cow, it is too old and I do not advise you to purchase. Please thank Randy for the gift which he has sent along with your letter.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Los Angeles 27 November, 1968

68-11-27

My Dear Gopala Krishna,

Please accept my blessings. _ _great satisfaction _ your letter of November 20th along with your very kind gift of one pull-over sweater. This gift is very much appreciated by me as the weather in Los Angeles is little bit cold lately and I had need of just such a sweater. Also please thank Satyabhama for her good taste of selection. I am pleased to learn how you are spending your time in meditation with Lord Krishna and I request that continue to chant Hare Krishna so that Krishna will surely bestow all blessings upon yourself.

Once again I thank you for your good sentiments and thoughtfulness. I hope that you are well and shall continue to advance in your service to Lord Krishna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please try to improve the condition of the temple in cooperation with the members there. ACB

Letter to: Hamsaduta

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Los Angeles 28 November, 1968

68-11-28

My Dear Hamsaduta,

Please accept my blessings. I have received your letter of Nov. 28, 1968, and I have noted the contents carefully. I thank you for your kind sentiments for me, it is very nice.

So far Janardana is concerned, I am anxiously awaiting to hear something from him. I consider him as one of the pillars of our society, so please request him to write to me and to inform me of the active interest he is taking in our society. He is very sincere thoughtful member and plus he is good speaker, so with these qualifications he can render most valuable service to Krishna Consciousness. So please ask him to be kind upon me and help in the venture of translating our various books and magazines. When Janardana goes to France, if he is willing to take charge of printing Back To Godhead French edition in France, rather then Canada, it will be very nice. Also in France he may open one center and many of my students may come to help him. In Europe I require 3 centers, one in London, one in Paris, and one in Hamburg.

In New York, Advaita and Uddhava are preparing to start press to print our books and magazines, so in this endeavor they will require more manpower. I think that Vaikunthanatha is suitable in this connection so he may make arrangements to come to New York to work in bookbindery establishment and also take classes in bookbinding to be paid for by Advaita and Uddhava. The money he earns for his labor shall be utilized for our new press program.

Regarding the "Inside Iskcon" journal, if it is not very troublesome the idea is all right. Since you describe a necessity for warmer shoes, leather may be utilized and their is no harm.

So far as it goes in Los Angeles, everything is going very nicely with the Sankirtana Party and soon we are expected to have a new temple location.

Hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 30 November, 1968

68-11-30

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter of Nov. 24, 1968, and I have noted the contents carefully. I am very much pleased to hear of your good reports of OSU Yoga Society-it is very much encouraging to me. I have also appreciated your tape, and I shall return it to you in due time. I have only one.

Regarding the press you are thinking to purchase, yes it appears to be a very good opportunity. It may be that in the future we shall also purchase one offset press, but in any case, this is a good opportunity for buying this sort of press, so I think you should purchase it.

So far your marriage idea, I think you should marry, and all questions concerning this we shall discuss when you come here to visit me on the 13rd of December. It will be very nice that you shall visit here for your vacation, and I shall be very happy to talk with you again.

Regarding the boys, I shall ask their mother, Silavati, to open correspondence with you, and you write to her also. She is presently here in Los Angeles, along with one of her sons, Birbhadra das Brahmacari, and her other son, Girish das, is in San Francisco under care of Aniruddha das Brahmacari.

Thank you once more for your letter, and I shall be looking forward to your visits after December 13rd, and shall be very happy to see you. Please keep me informed of your activities there, and I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Los Angeles 30 November, 1968

68-11-30

My Dear Himavati,

Please accept my blessings. Yesterday my deities were dressed with the clothing you made and it appears so nice. I do not know whether you have time to make similarly a few other sets. It will be very nice. I know that you are the most expert in making dresses than all others so therefore I request you that you may make at least two or three sets of dresses as you have already made.

I hope that everything is well with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 30 November, 1968

68-11-30

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of the check for $321 Canadian dollars and I thank you very much for it. Just now I am going to send credit to Dai Nippon in Japan for $6,000 so I require some money for the book fund.

You are thinking of accepting a job but you are already in the job of Krishna, so for the maintenance of Krishna's temple you can contemplate as Krishna desires. But I will suggest, why do you not start the prasada program? It was in our contemplation for a longtime and you and your wife are expert cooks. There's ample space in our temple. Why not organize the prasada program. That will be both spiritual propaganda and monetary gain also.

Besides that I'll suggest instead of accepting job outside, why not try to sell our books? Bhagavad-gita is already published. If you want to sell, immediately ask Brahmananda to send you as many copies as you can sell and there also is a source of income.

Next month we are getting Teachings of Lord Caitanya. Dayala Nitai knows how to sell books, so both Dayala Nitai, yourself and the others, if you attempt to sell our books that will be the most glorious job. Plus if you can distribute prasada

[PAGE MISSING]

Letter to: Kirtanananda

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Los Angeles 30 November, 1968

68-11-30

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for your letter of Nov. 7, 1968, and I have duly noted the contents with great satisfaction. It is very good news that so many students are attending your kirtana programs in Columbus, and I think this will develop into a very prosperous center very soon.

So far your question whether you should stay at New Vrindaban, or help Hayagriva at Columbus, the best thing is to consult with Hayagriva, and work jointly. And do whatever needs to be done. That is the best program.

I think by Krishna's Grace everything is improving nicely with the New Vrindaban idea, and please continue to make your program in this way.

I hope you are all well there, and convey my blessings to Ranadhira, Hrsikesa, and Pradyumna and any others; there also I think Mahavisnu das and Rama devi are also, and please convey my blessings to them along with their little son, Haridasa. I very much appreciated also the nice cartoon-advertisements for your OSU Yoga society, and I think Ranadhira must have done them so nicely. Please thank him and encourage him to do much more such nice artistic work.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please offer my blessings to Dr. Henderson. He is our old friend and let us join together to spread K.C. all over the world. ACB

December

Letter to: Gurudasa

-

Los Angeles 1 December, 1968

68-12-01

My Dear Gurudasa,

Please accept my blessings to yourself and to your good wife Yamuna Devi. With the greatest satisfaction I have read your letter of November 25th and just yesterday I received our published pictures of Prahlada Maharaja. I thank you very much for your sincere endeavors and I am sure that Krishna will bestow upon you all blessings for your notable service attitude. This is the key to progressing in Krishna Consciousness that one learns to serve Krishna and the Spiritual Master in humble attitude and this attitude in you shall certainly bring you further and further in perfecting your life. In humble submission the devotee finds such sweet transcendental pleasure that no more he is interested in the nonsense material world and no more he is affected by the influence of the inferior energy, the maya.

Your idea of arranging meeting with all of the influential people who are interested in your activities is excellent suggestion and may prove very good results. So certainly Krishna is guiding you in your thoughts and activities. This is very nice, and all very encouraging to me. As you may have heard, our Bhagavad-gita As It Is is now published and can be ordered from the New York temple by writing to Brahmananda. Please try to popularize this book throughout England as much as possible. Because if these books are read, there is no doubt that many sincere souls shall be attracted and will join you in your work for Krishna. So please try for selling these books, it shall be considered as the greatest service.

You have requested of me to write one letter for opening the "board meeting" so when the meeting is arranged definitely I will send the same. So far as the dictionaries go, the Niruktih is the better of the two. I think that you may send me few more of the published Prahlada Maharaja prints so that other temples may be inspired and also may try to republish them in some American papers.

Once again I thank you for your nice labors and hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Los Angeles 1 December, 1968

68-12-01

My Dear Jayapataka,

Please accept my blessings. With much satisfaction I have read your letter of November 24, 1968 and I thank you very much for this. From it I can understand clearly that you are making nice progress in your devotional service attitude. Your sincere and humble outlook is very nice. I am always praying to Lord Krishna to bestow His Causeless Mercy upon you.

So far the phenomenon which you have questioned me about, I think that it is all Krishna's Grace because you are sincerely working for spreading His Cause. You needn't disclose this phenomenon to everyone, you have disclosed to me and that is sufficient. But you may know that it is a good sign. Continue to work sincerely and you shall be blessed in this life, there is no doubt.

Regarding the money which you shall soon attain, I think that the book fund may use it very well as we have so many new expenditures due to our new books, Bhagavad-gita As It Is (already published) and Teachings of Lord Caitanya (to be published next month). So if you can send this money to me it will be very nice. Also, when these books arrive to your Montreal temple, it will be great service if you can help your god-brothers in arranging for widespread sales of these books. We are writing so many literatures and this is very good, but also we must make arrangement for distribution to the public at large. So jointly you may prepare for doing the needful in this matter.

Once again, I thank you for your encouraging letter and I hope you are all well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Harer Nama

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Los Angeles 1 December, 1968

68-12-01

My Dear Harer Nama,

Please accept my blessings. I have received your letter dated November 22, 1968 and I thank you for it. It is very nice that you are preparing these puppet stories of Srimad-Bhagavatam. Such program will not fail to have an uplifting effect upon the viewers as well as the players. So do this nicely, it shall be very good. I also understand from your letter that you and Tosana working outside to support the Santa Fe temple. This is all right and you should continue with this. Our program is that no matter what our engagement may be, we shall perform it in Krishna Consciousness, chanting Hare Krishna and thinking about something of Krishna, His Name, His Form, His Beauty, etc. This will bring the highest benediction of our life and by executing the same we shall elevate not only ourself but similarly we will elevate those with which we come into association.

So far as explaining my letter to Kris, I have listed the ingredients which may use for preparing prasadam but these various varieties of foodstuffs may be prepared either in the given recipes or if you like you may invent nice new formulas for offering. The important thing is that your preparations be palatable for Lord Krishna and that the ingredients be within the groups of ingredients already listed. You have asked me about sassafras and yes, it may be offered. Mushrooms are generally not offered, but there is no prohibition, there is no harm in them.

I hope that this has answered your questions. Please keep me informed as to the progress of your temple. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Los Angeles 2 December, 1968

68-12-02

My Dear Gaurasundara,

Please accept my blessings. I have just today received your most recent letter of November 30th, 1968 and have noted the contents with pleasure. We have registered the Hawaii address given by you.

I am pleased with the progress that you, Mahapurusa, and Murari are making in establishing our Hawaii temple and also I have noted that you are making arrangements for accommodating me in January. You are making arrangements for me but also I think you should make arrangements for calling your wife. The husband and wife must live together for helping one another in developing Krishna Consciousness. So I think that you may write to your wife and request that she join you in your temple at Hawaii.

I thank you so much for your regular reports of progess you are making. I hope that this finds you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Your drawings on Prahlada Maharaja are being published in London papers regularly. It has __ nice. I hope you have received the copy. ACB

Letter to: Jeffrey Hickey

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Los Angeles 2 December, 1968

68-12-02

My Dear Jeffrey Hickey,

Please accept my blessings. I beg to acknowledge receipt of your letter of November 28, in which you request to be initiated as my student. I have noted by your letter that already you are progressing nicely by associating with devotees and chanting 22 rounds daily so there is no more any need to wait. You may send to my Los Angles address your chanting beads so that you may receive initiation.

I hope that this finds you along with Rupanuga, his good wife, Bhurijana, and Mr. Eric and all the others in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please order Brahmananda to send you books for selling. I have Dai Nippon $6000.00 dollars-TLC now we must sell them to get money for the next publication Nectar of Devotion (400 pages).

Letter to: Kirtanananda

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Los Angeles 2 December, 1968

68-12-02

My Dear Kirtanananda,

Please accept my blessings. I have received today your letter of Nov. 30th, 1968 and have noted the contents. I can understand from your letter that you are little concerned with remaining in New Vrindaban while the others are away, but in this connection you must remember that factually, you are not alone because you are always being protected by Lord Krishna. So I think that it is best that you stick to New Vrindaban, chant Hare Krishna, worship the deities and Krishna will send you help in men and money. So do not be agitated. If no one will come then you may live alone with Krishna and I am sure that Krishna will give you all facilities for progress in the very near future. Of course, you are always welcome to come see me, but while there is no one else to remain and to tend the deities, I think it best if you shall stay.

So far as your question about arranging time, our first business is to regularly complete our chanting 16 rounds each day. Then we must offer to the deities mangal arati in the morning, and the other paraphernalia and activities shall be executed as time permits. If there is no time then we must disregard.

When George Henderson shall becoming there try to keep him there to associate with you. Try discussing and convincing him of the principles of Krishna Consciousness. He is a good soul, I know, and if he can help you in New Vrindaban, it will be very nice. If he comes to see me in Los Angeles, I shall talk with him. In the beginning, he was taking Krishna Consciousness seriously but because he left our association he became slackened, so if again he may associate with us it will be so nice.

Hope this letter finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 2 December, 1968

68-12-02

My Dear Rayarama,

Please accept my blessings. I have received your letter of November 29th, 1968 and have noted the contents. I am encouraged to read how Advaita, Uddhava and Subala are all doing nice work in spreading our Krishna Consciousness movement. This is very encouraging to me and please thank them along with your other press men assistants for the nice work and accomplishment they are doing.

The answer to your question about the marginal energy is that the jiva soul is always called marginal energy whether he is in the spiritual world or in the material world. There are instances where marginal energy jiva souls have fallen from the spiritual world, just like Jaya and Vijaya. So the potency to fall under the influence of the lower energy is always there. And thus the individual jiva soul is called as Krishna's marginal energy.

So far as the letterhead is concerned, yes, you may go ahead with this, but first you may send me a drawing of what you are planning to make.

Hope this finds you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: You may send each month one copy of Back To Godhead to the following address;

Asoke Kumar Datta
97, R.B. Ghosh Road

Khoshbagan,
P.O. Burdwan,
West Bengal,
INDIA P.S. I wish to publish continually Nectar of Devotion in BTG. Please let me know about it. Did Hayagriva send some article about N.V.? If there is any __ of N.V. it may be published. ACB

Letter to: Upendra

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Los Angeles 2 December, 1968

68-12-02

My Dear Upendra,

Please accept my blessings. I have received your letter of November 30th, 1968 and have noted the contents carefully. I have noted with pleasure that you have spoken before a group of the Catholic Church. You should know that as far as our Krishna Consciousness movement goes, we are better Christians than those who proclaim that they are following the orders of Christ. This is because we are following and generally they are not. Just like the 10 Commandments order that thou should not kill. But these so-called Christians are performing so much killing by meat-eating and wars. So how are they good Christians? You may ask them this in your meetings and try to convince them of their position. Also, we do not commit adultery, we do not take the Name of God in vain, in fact we practice that the Name of God is just as good as God. So according to the 10 Commandments, nobody is Christian, but in our own way we are following the principles of the 10 Commandments strictly. So I think you may explain to them how this Krishna Consciousness movement will help them advance to be better Christians.

I have also noted that you write to say that you are having trouble with sex agitation. Why you do not marry then? Either you become grhastha or what other choice is there? Either you train yourself and pray to Krishna, begging that you may remain brahmacari or else get yourself married.

On the Disappearance Day of my Guru Maharaja, you may hold meeting to discuss His activities and offer respect to His Memory. Practically, this movement is His because it is under His order that I have come to your country.

So continue to chant your full 16 rounds daily, even there is effort and I am sure that you will be helped by Krishna through the difficulties of this inferior energy, maya. I hope this finds you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Gary is initiated yesterday and his name is Gajendra das-ACB

Letter to: Mahapurusa

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Los Angeles 3 December, 1968

68-12-03

My Dear Mahapurusa,

Please accept my blessings. I was so glad to receive your letter which was written by hand (undated). I had just been thinking of and wondering why you do not write to me. Although I am overcrowded by so many letters from my beloved spiritual sons and daughters, still if I don't receive a letter from one, I become anxious for it. So you and Murari should more often write to me. That will very much engladden me to my heart.

I know that you are a sincere Vaisnava, and every one of your god-brothers praises you nice Vaisnava qualities. Chant Hare Krishna and always live peacefully.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 4 December, 1968

68-12-04

My Dear Sivananda,

Please accept my blessings. I have received your most recent letter (undated) and have noted the contents. I am so happy that by next week you will move into our new temple site and that you and Krishna das shall both be working so there will be no difficulty in financing. It is all Krishna's Grace.

So far as Acyutananda and Jaya Govinda, yes one of you may write to invite them to your temple in Hamburg. In this connection I have already dispatched one letter to them and I am still awaiting their reply.

Regarding your first question, is it offensive to think of Krishna's Pastimes while chanting, I think you should know that it is not offensive, but rather it is required. One must try for the point when he simply hears Krishna and immediately all of Krishna, His Pastimes, His Form, His Quality, are in his thoughts. So to always be immersed in thoughts of Krishna this is our process. When we are full in Krishna then where there can be any chance for maya in us? So this is our duty to remember Krishna's Pastimes. One who cannot remember Krishna, let him always hear Hare Krishna and then when he has perfected this art, then always he will remember Krishna, His Activities, His Qualities, etc.

The answer to your second question is that when one becomes accustomed to inoffensive chanting, then his fruit is that he is promoted to the stage of pure Love of Godhead, or prema. This prema is the perfectional stage of consciousness and the most blissful by very far.

So far as singing of the Christian hymns, if others sing this we have no objection, it is very nice, but in these hymns they have no definite idea of what is God. We are directly approaching and praying to Krishna for the highest benediction of eternal devotional service so we do not require to repeat the Christian hymns. Our point is to always follow the example of the acaryas and this will bring us to the perfectional stages with no doubt. For the Christian hymn you describe, the example may be given of where one person is appreciating that water is very nice and another is tasting water. So when we taste water the appreciation automatically is there and when we have taste for chanting, automatically the appreciation is there for God.

I hope that you are well along with Krishna Das and Uttama Sloka. Please keep me informed of progress with our Hamburg center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: You may write to Jaya Govinda at
Indraprastha Gaudiya Math
Dina Ka Talab,
Malkaganj
Delhi-6
India Also Acyutananda at Radha Damodara temple Seba-Kunja, P.O. Vrindaban Dist: Mathura India.

Letter to: Annapurna

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Los Angeles 5 December, 1968
68-12-05
London
My Dear Annapurna,

After long time, please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 30, which has reached me after travelling over the whole world. It was addressed to Montreal, sent to Hollywood Blvd., then to Orange Drive and finally it has come to me. So it has taken so long time and I am very glad to learn that you are now in your father's country and feeling very nice. Mukunda and all the other devotees are trying their best to start a temple in London and a temple is already there by Krishna's Grace. The landlord has offered them the place free of rent until the house is disposed of so I think that they should try to influence the landlord to donate the building for our great cause. At least he should let us conduct our business there for the benefit of all of mankind. It is understood that the landlord belongs to the hippie group and he has purchased the house for hippie propaganda but now wishes to sell the house and property. If some concessional rate is offered then we can also try to purchase the property. So consult with your godbrothers and Gurudasa is the best man to tackle with this landlord and appeal to him to donate this house free for this great cause of spreading Krishna Consciousness. So again I thank you for your nice letter and the sentiments expressed therein and please keep me informed as to your well-being.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 5 December, 1968
68-12-05
London
My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter of Nov. 30, and have again noted with encouragement the progress of your activities in London. For your sincere efforts in spreading this movement in so far away country as London, I am certain that Lord Caitanya Mahaprabhu is most pleased and will surely bless you for your nice work. Regarding my meeting with the Archbishop of Canterbury, please arrange for this. We will talk with the Archbishop on a religious basis and we may also invite many respectable elites of the city to participate in this important meeting.

Actually, we are not preaching a particular type of faith. We are teaching the post graduate studies of all religions: we are teaching people how to love God and who is the man that will deny this principle? This basic principle we can talk with any religious head and any sincere religious man will appreciate it. We simply want people to become God conscious and that will bring forth real peace in the world. So if the Christian heads of the different churches will cooperate with us, we can render very valuable service to the whole of human society.

I have received one nice letter from Malati Devi and please convey my blessings to the others as well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Los Angeles 5 December, 1968
68-12-05
London
My dear Yamuna,

Please accept my blessings. Just on the point of posting this letter I have received one package from you containing the certificate form and letter. It is very nice. I am replying your letter separately. Hope this will find you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Los Angeles 5 December, 1968

68-12-05

My Dear Aniruddha,

Please accept my blessings. I have received your letter dated Nov. 30, 1968 and I thank you for the report of progress at your temple.

Now it is understood that you are taking charge of Girish and I think that you may teach him very nicely the principles of Bhagavad-gita As It Is. Then, when this is learned you may go on to Srimad-Bhagavatam. In this way we wish to train all of the boys of his age who come to our temples. If you can take charge of this teaching, we can immediately open a teaching department where such instructions can go on. Hayagriva has agreed to take charge of such a teaching department and when he comes to see me soon, I will talk with him in detail. We want such teaching department to teach and raise children to the standard of Krishna Consciousness. You can make trial with Girish and let me know how it is progressing.

Yesterday, we have contracted one nice temple site on La Cienega Boulevard. It is previously a chapel but now I wish to organize it to be one nice temple for Krishna Consciousness. Let us see how Krishna will help us. But there is good possibility to develop it into a nice temple. The rent is $500 each month but they have agreed to $400 for the first year.

So far as the lady psychiatrist making tests with our children, you should know that our children are fireproof and waterproof due to Krishna Consciousness so there is no harm for them. Let them test if they wish, we shall come out successful.

I hope this meets you in good health. Please also convey my blessings to the other devotees there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 5 December, 1968

68-12-05

My Dear Jadurani,

Please accept my blessings. I was happy to read your recent letter (undated) and to see how you are working hard and now you are sending your finished paintings to our various centers to be appreciated. You will be pleased to know that our London center has managed to have one local newspaper devote a two-page spread to a comic book feature of the story of Prahlada Maharaja as depicted by Gaurasundara and Govinda Dasi. This is very nice propaganda so as much as possible we should try for overflooding publications with similar of our stories. We have so many artists now in Boston and also New York so if someone can work on this idea it will be very nice.

In answer to your question, let me say that Lord Visnu is served by Sesa who is also an incarnation of Visnu. His business is to supply all bodily comforts to Lord Visnu. Sesa, or Ananta, serves Visnu as His Mattress and protects Him from all atmospheric disturbances by making His heads like a canopy or umbrella. In this way, He supplies umbrella, bedding, slippers, and everything else personally required by Lord Visnu. This information we get from scriptural sources. So keeping pace with this scriptural injunction, you may paint nicely as Krishna gives you instruction.

I hope this finds all of you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Inform your husband that I am seriously compiling one book ”Nectar of Devotion” about 400 pages. Therefore I am little slack in sending tapes of S.B.

ACB

Letter to: Kirtanananda

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Los Angeles 8 December, 1968

68-12-08

My Dear Kirtanananda,

Please accept my blessings. I have received today your letter dated 4, December 1968 and have carefully read the contents.

You have asked whether you may use charcoals to use for fuel during the winter and since this is the simplest thing to use in your present situation certainly it is all right. In all such questions as this you need only use your good common sense and depend upon Krishna as always to guide you nicely. So far as the government making repairs on the roads, If they are willing to do it this is very good. With nice roads we can invite many people to New Vrindaban as well as facilitate our own activities there so such proposal is welcome. For construction of ponds I don’t know if you will be able to use them for bathing in the cold winter so it is better if you can construct a well if this can be more used in the winter. So if you are pressed now for time, the ponds may be constructed in the spring.

I have noted from your letter that you have available a Lincoln automobile which you are able to donate to us in Los Angeles. At the present we are requiring just such a car so I think you may make arrangements to have it brought here. This is all Krishna’s Grace so as you are able please make arrangements for this. So far as your utilizing machinery at New Vrindaban, if such machinery is helpful than you may take advantage of them. We are not enemies of machines. If they can be used for Krishna’s service then we welcome them.

You will be glad to know that we have now signed lease for a new temple for the Los Angeles center. It is very large, fine chapel and now there is program being organized here to set everything up very nicely and invite many new people to participate in our programs. Krishna has been very kind to grant us such facilities and now there are many efforts to be made to use it nicely.

Please convey my blessings to Hrsikesa and I hope this letter finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janaki

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Los Angeles 9 December, 1968

68-12-09

My Dear Janaki,

Please accept my blessings. With the greatest satisfaction I have just now read over your nicely composed and hand-written letter of December 12, 1968 and I thank you so much for the kind sentiments you have expressed therein. I had also been thinking of you because you were thinking of me, but as your letter has arrived first it is for me to answer it. Actually, I always think of you as my naughty daughter and from the start of this movement, you and your very good husband have always shown to be very sincere and important members of our society. So I know that both of your services are most sincere and I will always appreciate this.

So far as you writing you are lonely I think that there is no need for this. Such sentiments of wishing for me to be there is nice but a girl is meant for living with her husband and not her father, such girl is very lucky who can live with her husband. And you have specially nice, beautiful husband and not only that but he is devotee also so you are very fortunate. So continue to faithfully help your husband in executing the mission of his life to spread Krishna Consciousness and surely Krishna will bless you and grant you all happiness. This is my blessing upon the both of you.

I think also that it is good sign that Krishna is delaying to give us a nice London temple because when it finally will come it may be the most ideal temple for our purposes. So none of you be discouraged but go on with your engagements and everything will come automatically very nice.

I have noted that you describe yourself as being just a ”lump of ignorance”. Actually the devotee should always think like that. That the devotee should feel himself so lowly is the teaching of Lord Caitanya. Sri Caitanya Mahaprabhu also represented Himself as a very foolish disciple even though He proved Himself as the greatest scholar and was actually Krishna Himself. So one who feels humble and meek has the door for the Kingdom of God opened for him or her. So I thank you again for your nice letter and please continue to inform me of your well-being. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 9 December, 1968

68-12-09

My Dear Gurudasa,

Please accept my blessings. I thank you for your letter of December 4, 1968 and I have noted the contents carefully. I have seen how you have planned the board meeting to be held and it is all very nice. I understand that the MacMillan Company is distributing our book, Bhagavad-gita As It Is, in London also, so if you can also retail this book to friends at the meeting it may prove very helpful in deepening their interest in this science of Krishna Consciousness. If we can present the people with our literature and with the process of kirtana then certainly many will be attracted and will come join us in our activities.

So please convey my blessings to Syamasundara. and Malati to whom I am not enclosing a letter herein, and I hope that you are all very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please let me know when you want the open letter or if possible you can send me the form of the letter which I shall edit & send you the fair copy.

ACB

The photos that you have sent are duly received. Just yesterday I have received another letter from Pitamber Dindayal of Guyana.

Letter to: Yamuna

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Los Angeles 9 December, 1968

68-12-09

My Dear Yamuna,

Please accept my blessings. I thank you so much for letter of November 30, 1968 and the glorious sentiments you have expressed therein. I am so glad to read that you are doing very well and keeping always engaged. This is the key to elevating in Krishna Consciousness that we always keep our thoughts, our words and our actions centered around our life and soul, this being Krishna. If we remember to practice this process then automatically all distresses and botherations will become nil. So I am very encouraged that all of you are progressing in learning this technique.

So far as the certificates are concerned, they are very beautiful and nicely done. But I have noticed that there is one small spelling mistake which you may be able to correct. ”Srimati” you have spelled as ”Srimate”. Srimate is used for addressing someone, but Srimati is the title which is appropriate on the certificate. So if you can change this on all of the certificates it will be better.

Regarding your question about arati, no there is no special prayers to be said just in the morning. Also you have asked about the compiler of Sri Brahma Samhita and the four-headed Brahma of this universe is the compiler.

So thank you again for your letter and please convey my very hearty blessings to Malati also who has written one very nice letter which I have seen last week. I hope that this finds you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received the newspaper cuttings for Prahlada __

Letter to: Upendra

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Los Angeles 9 December, 1968

68-12-09

My Dear Upendra,

Please accept my blessings. I have received your letter of December 6, 1968 arriving last night and I have duly noted the contents. In your letter you have made it clear that you are finding some difficulty with sex desire and have asked guidance from me to instruct you how to handle this problem of the material body.

First of all I think you should know that such problems are not very unnatural because in the body the conditioned soul is very prone to failure. But also we must remember that such failure will not discourage us from executing the most important mission of our life, to become fully in Krishna Consciousness. So whatever falldown has been, you should be regretful about it, but it is not so serious nor is it a permanent disqualification. But you must try to check yourself from such artificial things and take full shelter of the Lotus Feet of Krishna. I think that for such checking marriage is the only solution. It is understood that everyone has some nasty habits but by sticking to Krishna Consciousness, chanting our required rounds loudly, and tending the deities, these items will surely save you. So always be seriously engaged in serving Krishna and pray to Krishna to help you with your frailties. But I think that marriage is the solution with no other alternative. If you are married you can continue to practice all the items of worship and with more peace of mind, so such solution, along with redoubled efforts to serve nicely and be very pleasing unto Krishna, these things will help you. I have always known you as very good, sincere boy so with utmost seriousness you must consider these points and act upon them. I shall hope to be hearing again from you soon on this matter.

Hoping you are always well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. It is my open advice for everyone that one who is disturbed by sex, must take the responsibility of married life

Letter to: Gaurasundara

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Los Angeles 10 December, 1968

68-12-10

My Dear Gaurasundara,

Please accept my blessings. I have received your letter of 7, December 1968 and have duly noted the contents.

Regarding my plans for January I can not as yet give a definite answer because I have recently been invited to visit the South American country, Guyana at the beginning of the new year. So this too is undefinite and I will have to see whether they provide for our visit or whether will not before I can decide if I may go to Hawaii in January. I am sending the letter out today asking for confirmation of this invitation and just as soon as I hear word, I will let you now so you may make your arrangements. I have included a copy of my letter to Mr. Dindayal who is the person who has extended our invitation.

So I am pleased that you are all working very hard to help us in this great mission. Please convey my blessings to Mahapurusa, Murari, Lilavati and to their child Subhadra. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 11 December, 1968

68-12-11

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 6, 1968. Also I have received the duplicate copy of the letter of credit which you have returned.

So far as dealing with Mr. Kallman, I think that you should have no more business dealings with this man. At every turn he tried to cheat us so we must consider him as very dangerous cheater and avoid any future business dealing. We shall continue to be polite with him but this is far as it is to go because his only thought for us is how to exploit. You must remember this in any future contact with him. He now owes me $15,000 for the record album royalty that I recorded and yet he claims that our society owes him so much money for incense and records. This is all a bluff because unless he pays me how can he insist we owe to him. So it is best that we have no more schemes with this Mr. Kallman. Not even should we buy records from him. We shall rather make our own records.

I have seen the recent dummy you have sent of Teachings of Lord Caitanya and it is very much approved by me. I think that all of the devotees should purchase one copy of all of our books for study and future preaching activities.

I have also heard from Purusottama that you have now obtained one beautiful temple on Second Avenue that can very nicely be compared with a palace. So this is all Krishna's Grace. You have tried so hard to find a new temple there but Krishna did not approve so there was no temple. But now that Krishna wills it with simply a flick of the eye a temple has come to us, better even than we were hoping for. So this is what is meant that Krishna is Controller and we are controlled. When we simply remember to accept the control of Krishna and not to act independently then all fortune is automatically present. We have received from Yamuna Devi in London some completed certificates so please send a list of all initiated devotees in New York so we can send out. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-1

Letter to: Krsna dasa

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Los Angeles 11 December, 1968

68-12-11

My Dear Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your very nice letter dated November 5, 1968 and I thank you very much for the kind sentiments that you have expressed therein. Because you are very nice, sincere boy so Krishna is now giving you very good facilities by which you can serve Him and at the same time perfect yourself for going back to Godhead. So if you try to continue in the humble attitude you have now, with little time you will have wonderful success in further developing your Krishna Consciousness. Actually the Krishna Consciousness is already there, but it is now covered up so we must wipe away the dirt of maya from our consciousness so the pure essence of consciousness, or love for Krishna, may once again shine forth. I am always praying to Krishna to help you more and more so if you remember to always increase your efforts to make progress in spreading this movement, then Krishna will certainly save you, rest assured.

I have noted with much pleasure that you are planning to mimeograph our essays in the German language. This is good news and please do it nicely. These literatures must be made available to all peoples so they may take interest in Krishna and seek to learn more. This will attract many people to begin chanting and learning this philosophy. So try in this way, it is very important endeavor. In the United States we have now published Bhagavad-gita As It Is and by next month we should receive the Teachings of Lord Caitanya. So if you can also present our literatures in the German language it will be very successful.

You will be glad to learn that we are having very good success in improving our temples here because Los Angeles has acquired an excellent, large chapel suitable for living quarters and kirtana and New York has also acquired a grand three story building for a five year lease and this building is being described to us as being a palace. So with our new books this is all very encouraging and I am always thankful to all of my students for their sincere endeavors in this mission.

So please convey my blessings to Uttama Sloka and Sivananda. I have not heard from Uttama Sloka so if he will have time, please ask him to write. I hope this letter finds all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Address of Jaya Govinda

Indraprastha Gaudiya Math Dinaka Talab, Malkaganj Delhi-7, India.

Acyutananda's Address,

Radha Damodara Temple, Sevakunj, P.O. Vrindaban, Dist: Mathura, India.

Letter to: Nandakisora

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Los Angeles 11 December, 1968

68-12-11

My Dear Nandakisora,

Please accept my blessings. I beg to acknowledge receipt of your nice letter of December 5, 1968 and thank you very much for this. From your letter I can understand that you are anxious to become householder and this is very good. We require so many householders to set example to others how in Krishna Consciousness we can live peacefully and sanely, even in married life. Also, we require so many Krishna Conscious children to show how nicely and beautify a child can develop when he is following the principles of God Consciousness.

So your decision is very good, but at the moment we have many girls and either too young or they are engaged or they are too old. There are a few nice girls who are available, specifically Tulsi Devi and Anna Radha Devi but both of them also have little babies and Tulsi Devi is, I think, a little older than you are. So if you like we may ask these girls if they are just now desirous of marrying. Or else you may wait for an eligible girl who I am not thinking of, or who will show up soon, so as soon as she shows up we shall make arrangements in this regard.

Also, we are planning to open a school for teaching our Krishna Conscious children and I understand Satyabhama Devi has some qualifications as a teacher. This school may be set up either in New Vrindaban or Los Angeles so please ask her to tell me about her teaching qualifications and she thinks of this idea.

Please convey my blessings to all devotees there, especially Paramananda, Dayala Nitai and Satyabhama whom I have not heard from in some time. I hope this finds you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Ananda

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Los Angeles 12 December, 1968

68-12-12

Vancouver

My Dear Ananda Das,

Please accept my blessings. I have heard from Upendra that you have had some success in arranging for a temple in Vancouver. This is most encouraging news, but why you are silent? Please inform me of your progress there as I am always anxious to hear from you.

You will be very glad to know that our Montreal center has mimeographed a very fine edition in French language of Back To Godhead. I think that in Vancouver there may be good opportunity to circulate this publication so you may write to Hamsaduta in Montreal to make arrangements for ordering copies.

I hope that this finds you very well and that you will notify me immediately of what is happening with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Are you getting BTG from New York? We have now Bhagavad-gita As It Is published by MacMillan Company. Copies can be had from New York.

Letter to: Joy Fulcher

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Los Angeles 12 December, 1968

68-12-12

My Dear Joy Fulcher,

Please accept my blessings. I have received your letter dated December 6, 1968 and have considered the contents.

I know that now there is a shortage of hands in our Seattle center, so why not remain there to help out Upendra and the others. Also your services to attract brahmacarinis will be very valuable in Seattle. I know that you are very nice artist even without the guidance of Jadurani so for the time being you should remain in Seattle and paint independently. You should work to paint very quickly and very beautifully because we have need of such talented artists. When Jadurani first began to paint she was slow but now that she has practiced she has become very expert and quick. So this practice is what will improve all areas of your already very nice art work.

In the future there will be great use for an artist who can take hints from me and paint at least four pictures of 8.5 x 11 size each week. We are planning to begin an illustrated book of all of Krishna's pastimes and stories, so a very good, hard working artist will be required. So if you can practice to do this, it will be great service. With such an artist I can dictate stories for books about not only Krishna, but also Prahlad, Bhismadev, Queen Kunti, and many others from the Bhagavatam. If you can assist me in such a project when we are ready to begin it, then I think that you can come here to take direct instructions. So work hard to develop in this way and we shall see what happens as Krishna plans.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 12 December, 1968

68-12-12

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letters of December 4th and December 7th, 1968 and also I have received the beautiful first edition of Back To Godhead in the French language. This is a great joy to me to see such publication being printed so nicely and my heartfelt thanks are due to Janardana, Dayala Nitai, Vaikunthanatha, yourself and your wife, along with all the others who have helped to make this publication come so expertly. Such French edition was my great ambition and now that you have achieved success, I request you all to improve it continually so the French speaking people will have opportunity to take advantage of our Krishna Consciousness movement.

So now there is plenty engagement for everyone at the temple and if you can secure funds simply by selling our literature, by prasadam program and by some sewing labor, then it will not be necessary to take karmi jobs outside. So Krishna has given you very good facilities to be engaged and make profit at the same time for the temple so even though you may live poorly, if you can support yourselves simply with these activities it will be very good.

You have expressed some new ideas to improve BTG of the English Back To Godhead, but I think that there is no need to interrupt their way of thinking. Now you have a chance for your own edition so do it nicely and according to your own ideas. You are artist, so you have facilities to make a very nice edition to sell to the French public. Since in Montreal 75% of the populace are speaking French I think you have very good chance to popularize and improve this magazine.

So far as my book fund is concerned, you have said that you do not wish to take profit from this fund so as you like you may take the commission as Brahmananda has proposed and then you can return the profit to me in Los Angeles. That will keep the accounts clear. But somehow or other see that our books are sold very quickly. My book fund is now drained by $7,000 and I should fill up this gap very soon. I require to keep this fund because it is helpful in achieving the immigration papers as well as credit for such items as temples and books from MacMillan and Dai Nippon. This account should therefore always be kept for an emergency. Also, I next wish to publish a new book entitled Nectar of Devotion. So if you can help with these funds it will be very appreciated.

You have asked about singing the prayers of Narottama Thakura and yes, they are very much approved in any language. Please convey my thanks to Janardana for the fine work he has done on the magazine and also request him to write to me about his future plans of going to France. He is a most sincere, important member of our society and I think that in France he may be able to do much to popularize our movement and to circulate our new French magazine.

Kindly convey my blessings to all members there and I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Improve the Prasadam program as nicely as possible.

Letter to: Himavati

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Los Angeles 12 December, 1968

68-12-12

My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter of December 6, 1968 and I thank you very much for it. Just as you are thinking of me so often, similarly, you should know that I am often thinking of you also. So if you can remember to always remember Krishna and the instructions of your Spiritual Master than surely this will bring the highest benediction to yourself and to those with whom you come into contact. To the extent we are thinking of Krishna, to that extent Maya has no influence. But as much as we are desiring to forget Krishna and trying to enjoy for ourself, so to that extent we must suffer the pains of Maya. So our remedy for material life is very simple, simply to chant for Krishna, to dance for Krishna, to work, prepare nice foods for Krishna and then cent per cent we become fully free from all other influences. Please always remember this secret and show by example to all others.

Please convey my thanks to Satyabhama for her nice work in sewing the clothes for my deities. These deities will require several more sets of such excellent dresses so Satyabhama or youself may supply as you are able.

Your sewing proposal is very nice and such idea is given by the Grace of Krishna. Try to utilize your profits to maintain the temple with your husband and the others. With much pleasure I have seen the French edition of Back To Godhead and I thank you all for this endeavor. With such engagements as this magazine, we can live to propagate Krishna Consciousness and that is the success of our lives. Actually, our living conditions can be minimized as far as possible. Simply we should live for propagating Krishna Consciousness. That is our life.

In conclusion to your letter you have asked as to where is the ocean of love? And I think that you may know that it is in your heart.

So please convey my blessings to all others there and I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Saradia

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Los Angeles 12 December, 1968

68-12-12

My Dear Saradia,

Please accept my blessings. I am in due receipt of your recent letter and I have noted the contents with pleasure. Your kind thoughts which you expressed are very nice and encouraging to me. Also you have asked some intelligent questions and I am answering them here.

You have asked how Krishna is with the spirit soul in the spiritual world and the answer is that Krishna is the heart of the spirit soul, or spiritual body, So Krishna is never apart from us. Either He remains in the heart of the material body, or He remains in the heart of the spiritual body. This is Krishna's Causeless Mercy to all of His beloved children, or living entities.

To answer your second question, you should know that Arjuna and Kunti Devi are not in Krishna Loka. They are eternally associated with Krishna only in the material world. Just like Krishna is always in the spiritual world, so similarly He is always in the material world and His Pastimes are going on there also. In the material world, Krishna also has eternal associates, such as Arjuna and Kunti Devi. There is a difference between the body and soul of Arjuna and Kunti Devi. But although Arjuna is with Krishna in innumerable different material universes at one time, still there is only one spirit soul who is Arjuna. This spirit soul expands into many different bodies and thus you can understand that there are also incarnations of devotees as well as incarnations of Krishna. This is the power of the spirit soul, that it is unlimited. Such conception cannot be understood while one is still in the conditioned state.

Regarding your third question, both incidents are correct. I hope these shall answer your questions. Please convey my blessings to Satsvarupa, Jadurani, Devananda, Rukmini and all others. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Girish

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Los Angeles 13 December, 1968

68-12-13

My Dear Girish,

Please accept my blessings. I have received your letter of November 30, 1968 and have noted the contents with pleasure.

So far as your question about the Krishna stories, you will be glad to know that soon we will begin working on a book called, ”KRISHNA” which will have stories and illustrations of all of Krishna's Pastimes. These stories come from the 10th canto of Srimad-Bhagavatam. You have also written that you wish to obtain some pictures of Krishna in his childhood and such pictures can be obtained by writing to Brahmananda in New York about prices and which pictures he has available.

I think that now that you are going to public school that you must study hard especially keeping in mind to learn how to read and write and do arithmetic. Perhaps after the summer we will have our own school in New Vrindaban and you will be a student there. But in the meantime, try to acquire these skills. They shall be a great asset to you in reading our literature and so many other services. So now that you are in school, you may make the best of it and become expert in these abilities.

Thank you again for your nice letter and I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 13 December, 1968

68-12-13

My Dear Jadurani,

Please accept my blessings. I have received your letter of December 9, 1968 and have noted the contents.

Regarding the material for canvas protection I think that there is a tar which is made from coals* which may be used. Or else if this is not available or cannot be used then you may use any material which will do the job nicely.

I have just received a copy of Back To Godhead number 21 and please convey my appreciation to Satsvarupa for his excellent article of Lord Ramacandra. Such articles give enjoyment and spiritual benefit to all readers so he should do more of such writing as he is able.

As soon as possible, I will require some artist who will paint pictures from the Bhagavatam as I give hints on what to paint. But the artist must be very quick. Two or three pictures must be done every week. These pictures will be used for my new book, ”KRISHNA”, which I will begin as soon as I get the assistance of a quick painter. I am sure that you could do this but you are already engaged with so much work. There is one girl in Seattle, Joy Fulcher, who is nice artist. Would you like her to go to you to do this work under your guidance? I think that you know this girl. If you think this idea is alright, you can call her at Boston. As usual, I shall send ”KRISHNA” tapes to your husband with hints for you about the pictures so you and your husband can send me the complete materials for the final printing. Please consider these suggestions and do the needful.

Kindly convey my blessings to Devananda, Saradia and Rukmini. I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Los Angeles 13 December, 1968

68-12-13

My Dear Jagadisa,

Please accept my blessings. Enclosed please find your prayer beads which I have chanted one round upon and initiated you with. Your spiritual name is Jagadisa das Brahmacari. Jagadisa means Lord Jagannatha, the Lord of the Universe.

So please continue to be very sincere about developing your Krishna Consciousness and Krishna will give you all facilities to return with Him to His Spiritual Abode. Take instructions from your god-brother Rupanuga, chant your sixteen rounds daily, follow all regulations strictly, and you will have all blessings from the disciplic succession to advance nicely. So now you have this all important opportunity so I request you to take full advantage and perfect yourself in Krishna Consciousness. This is my request to all of you. This will be great service not only to yourself, but also to all the living entities with whom we come into contact.

Please convey my blessings to all others. I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have not heard anything from Rupanuga since a long time.

ACB

Letter to: Paramananda

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Los Angeles 13 December, 1968

68-12-13

My Dear Paramananda,

Please accept my blessings. I was so pleased to receive your letter of December 8, 1968 and I have noted the contents with great pleasure. Such attitude of humbleness which you have so nicely expressed along with your very good service attitude is very beautiful and will take you far to advance more and more.

I am happy that you and your very good wife, Satyabhama, are finding such satisfaction in executing your Krishna Consciousness activities and such pleasure will only increase more and more as you continue to advance further. This is my blessing upon you both that your lives may become happy and successful. So my one request to you is that you keep yourself always engaged in Krishna's service sincerely and that you help your wife in this matter also. Now there is enough engagement with popularizing our books and magazines so you will have enough work to utilize all of your time in this important endeavor. You are strong, intelligent boy so there is so much of such service that you can render and be a great asset to this Krishna Consciousness movement.

In the future there may be facilities to start schooling in our New Vrindaban and when this is begun I think that Satyabhama and yourself may consider to go there to teach and assist with the work going on there. So as Krishna desires we will see what happens.

Please convey my blessings to all others and I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 14 December, 1968

68-12-14

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your nice letter of Dec. 4, 1968, and I have noted the contents very carefully. I have looked at the two small pictures you sent, and I approve of both of them. This is called Rajasthan style, and it is very nice. These two pictures, if nicely painted, will look very good in our temples. Also, there is one very nice photograph of my Guru Maharaja which I want you to paint, and I will send it to you there. It was found by Gurudasa in London and he has sent me two copies of it. It was taken just after His acceptance of sannyasa, and with the Srimad-Bhagavatam opened before Him. So I shall send it. So far Los Angeles temple is concerned, we have just now leased a very big church, with large meeting hall and various compartments, so here we shall need many very large paintings for making the hall attractive. If it is possible, you can paint very large ones, as large or even larger than the one you sent to Montreal of the Gopis. Regarding the gesso sizing of the canvases: If they last for 20 years that is fine and plenty long enough. The other process sounds too complicated, and this plastic sounds to be very nice.

Deity worship is for such persons who have ample time. The thing is, Deity worship is compulsory, and you can increase if you have got time to do so. But Mangala aratrik is essential (morning arati), and Sandharatrik (evening aratri) is essential, and offering of Prasadam to Deity is essential. And nice dress, decorating the Deity with sweet-smelling flowers, colorful and very opulent dresses, jewels, incense, etc, to make Them very brilliant and attractive, that is real Deity worship.

I hope you are all well there, and happy in Krishna Consciousness,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 14 December, 1968

68-12-14

London

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your nice letter of Dec. 9, 1968, and I thank you very much for it. It is very much encouraging to me to hear of so many activities of performing kirtana there. Kirtana is the universal principle, therefore, if you chant Hare Krishna offenselessly, that is to say, avoiding the 10 kinds of offenses, the vibration is sure to act. And anywhere this vibration is made, it will be liked because it is done on the spiritual platform. And on the spiritual platform, there will be certainly agreement. So long one is on the material platform, there is no agreement. So our movement is directly taken to the spiritual platform. So do it nicely, offenselessly, and it will be successful anywhere.

It is just like that in the milk, there is butter, but if you want concentrated butter, you have to churn milk and take out the butter. Similarly, Krishna is spread everywhere by different potencies but when there is question of love, we have to be in direct touch with Krishna. That is personalism. The heat of the impersonalist sunshine and the heat in the sunglobe is far different. One who is in personal touch with Krishna, their spiritual bliss is incomparable. The spiritual bliss derived from impersonalist realization is just like a drop of water in the presence of the Atlantic Ocean. That is the difference between personalism and impersonalism.

Your question, "How did Prakasananda Sarasvati see or think that Lord Caitanya was the Lord Narayana Himself when he only realized Brahman?"-by personal audience of Lord Caitanya they could realize Him as Narayana because they were sincere in searching out the Absolute Truth. As it is confirmed in the Bhagavad-gita, that an impersonalist, if he is sincere in searching out the Absolute Truth, then ultimately such impersonalist can reach to the point of the Personality of Godhead. So Prakasananda Sarasvati was submissive to Lord Caitanya, because he begged Lord Caitanya to occupy superior seat, while Caitanya Mahaprabhu out of His extreme humbleness, was sitting in a place where they were washing their feet. A Vaisnava is always humble, and if a person does not misuse this humbleness of a Vaisnava, he gets a chance to be elevated. But if somebody misunderstands the humbleness of a Vaisnava then he is doomed. Just like in the Caitanya Caritamrta, the author Kaviraja Goswami says that he is lower than the stool, and Sanatana Goswami says that he is born and associated with most degraded persons. If such humbleness of Vaisnavas are taken verbatim, then we are misled. Prakasananda Sarasvati appreciated the greatness of Lord Caitanya, even though He was humble, and therefore Lord Caitanya's Mercy was bestowed upon him, and thus he could accept Him as He is.

The Mayavadi philosophers even they do not follow Sankaracarya because their philosophy itself is offensive. Sankaracarya has accepted Krishna as the Supreme Personality of Godhead, but the Mayavadis take Krishna as a great personality only. That is their misfortune. On account of successive offensive attacks on the Supreme Person. So therefore the subsequent result of Mayavadi philosophy, on account of their rigidity to this misleading philosophy, they cannot make progress. Besides that, as it is confirmed in the Bhagavad-gita, the Personal Feature of Krishna is very difficult to be understood by the nondevotee class of men. So the Mayavadi philosophers are, as a class, non-devotees. Naturally they are misled almost in all occasions. But some of them were extraordinary to come out and accept Krishna's personality. This is explained by Arjuna also in the Bhagavad-gita.

We are sending you a tape record also, of a short paper entitled "Manifestos of Krishna Consciousness" which I have written.

Yes you negotiate for the building there. And if you have got a temple then you can write for Deities. The installation will take place when I go there. But if you order Deities, order Them not less than 20" high for Radha and Krishna. I have also written them about this.

The thing is, what for you will contact this Vinode Vani dasi?* What kind of help do you want from them? They are already not cooperating. The history of this Vani dasi is that she is an old lady, and has a house and has hung a sign, Gaudiya Math, but that is all. So make clear to me exactly what sort of help you want to get from her, and I will advise you duly. In the meantime, you can one day make a courtesy visit to her, and see what is the situation with her, if her place can be used for our purposes. But I do not think that place is very nice or suitable for our purpose, as it is outside the city I think, so far I know, and we want a place inside the city. Still if you let me know what kind of help you want from them, then I can advise you what to do.

I hope you are all well there, and executing Krishna Consciousness happily also. Please convey my blessings to your good wife Yamuna, and also to Syamasundara. and Malati, and Janaki and Mukunda.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Did she accept your invitation? Did she come to dine with you? If not how you can expect any co-operation with them?

etad nirvidyamananam ichhatam akutobhayam yoginam api nirnitam harer namanukirtanam

Letter to: Gaurasundara

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Los Angeles 17 December, 1968

68-12-17

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 12, 1968 and I have noted the contents. I am glad that you have also received my previously sent letters. I have also handed over your letter for Govinda Dasi.

I am very sorry to learn that this girl Madhavi Lata has gone there and created some disturbance. If she is still there, ask her to live separately and she may come only during kirtana performances. This girl appears very disturbing and every place she goes there seems to be some trouble. Please try to keep her away carefully and ask her to come back here because immediately there is no chance of my going to Hawaii. Just today I have got one press conference in the temple and after this there will be more propaganda work. There is scheduled another press conference by January 22, 1969, so at least for one month more there is no chance of my going to Hawaii. If I leave abruptly now the program here will be disturbed. Better is I wait until we finish the engagement in Los Angles. In the meantime I will try to pick up some devotees to join you. I am glad to note that an asrama will attract interested students from all over the world. Please try to organize this asrama in cooperation with Murari. I am asking Purusottama and others to search out some brahmacaris to go there to assist you.

I am also still more encouraged that you propose to build a temple and secure some land in the main island of Hawaii. I think that my presence in Hawaii will be nice when you are still more in sound footing there. So you arrange your program in that way.

Better would be that you and my other dear disciples try to manage all centers as far as possible independently. For me, in my old age, moving constantly does not suit my health. The Los Angeles climate is not unsuitable for me so I am thinking of making my head-quarters here because it is very important city also. But as soon as there is the need of my presence some place I must go where I am required. On this principle please prepare to work. Regarding Govinda Dasi, she can immediately start for Hawaii if you send her the passage fare.

Please convey my blessings to the others with you and I hope this finds you all in good health.

Letter to: Ananda

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Los Angeles 17 December, 1968

68-12-17

My Dear Ananda,

Please accept my blessings. I am in due receipt of your letter dated December 13, 1968 along with the Hare Krishna Mantra card.

I am glad that you have already started a center in small scale and please try to improve it as far as possible. There is no question of doing anything very hastily so please try to make steady, even if slow, progress. So far as the Indian population is concerned, I think that the Sikh are useless for our purpose. They do not understand our philosophy nor are they interested in spiritual advancement of life. We have no such discretion that we have to pick our members from a particular group of people. Everyone is Krishna's part and parcel and wherever we find it convenient we will pick up a person to be trained in Krishna Consciousness who is interested in going back to Home, back to Godhead.

I think that the Canadian people especially will be suitable for your membership. Try for this as far as possible. For the new souls who have already joined you, try to encourage them as far as possible.

Thank you again for your letter and for the important service you are rendering to Lord Caitanya's movement. I hope this finds you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Lilasukha

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Los Angeles 17 December, 1968

68-12-17

My Dear Lilasukha,

Please accept my blessings. With great pleasure I have read your letter of December 9, 1968. I thank you for your kind sentiments expressed and your nice attitude of humbleness and devotion.

It is very good that you and the other girls are preaching in school to your class mates. This will bring the greatest benefit not only to them but also it will help you to progress more and more in your devotional service. Krishna Consciousness is so nice that when one makes some gain it does not detract from anothers' gain, but, rather, it means that there is gain for the whole world. When one is chanting or speaking of Krishna or working for Krishna then so many living entities hear him or help him in some way and thus find benefit also. This is why the devotee is dear to all creatures and to Krishna. So always be engaged as you are doing and with your all good qualities Krishna will surely bestow his full mercy, rest assured. So all of the girls you have mentioned, such as Ekayani, Kancanbala and Indira are similarly very good souls and I am always praying that Krishna will help you all more and more.

I was pleased to note that you are happy with your plans for marriage to Uddhava. He is a very good boy and please always serve him nicely as a good wife. You are fortunate to obtain such a nice husband and he is also fortunate to obtain a nice wife. So all in all it is very nice arrangement and certainly it is Krishna's special mercy upon you both.

Please convey my blessings to all other of my students in the New York branch and I hope this finds you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Chagan Govinda

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Los Angeles 17 December, 1968

68-12-17

Chagan Govinda 74 Arodene Road London S.W.2.

Dear Mr. Govinda,

Please accept my blessings. I beg to acknowledge receipt of your very kind letter of December 3, 1968 along with three omkar buttons. I thank you very much for these.

In the Bhagavad-gita, this omkar is mentioned as being the sound representation of Krishna, the Supreme Personality of Godhead. Similarly the Hare Krishna Mantra is also the sound representation of Krishna. So, practically we do not make any distinction between the omkar and Hare Krishna but the spiritual path is to follow the footprints of the path of the great acaryas. Lord Caitanya encouraged the Sankirtana Movement, or the chanting of Hare Krishna, is the means for God realization for this age and it is in pursuance of the revealed scriptures.

Actually this movement is now becoming very popular in the Western countries. Our followers in the West are neither Hindus nor belonging to any principle sect following the Vedas but, by Krishna's Grace, they are accepting this very nicely. Some of them are very advanced as you might have seen from the characteristics of our devotees in London.

I was very pleased to read how these students were very well received by your organizations there. Please extend my thanks to all concerned for cooperating with my students in London. Thanking you once more for your interest and I hope to hear again from you soon.

Yours very sincerely, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 17 December, 1968

68-12-17

My Dear Sivananda,

Please accept my blessings. I have just received your letter dated December 14, 1968 and I have noted the contents with some surprise.

You have written that you will soon be leaving Hamburg and this news has caused me some distress. I have always been glad that you were in Germany to take care of the temple and you have written that Krishna Das is also disturbed at this sudden turn. From your letter it is unclear as to where you are going, to Montreal, to New Vrindaban, to work for your mother, it is all unclear as to your plan. I think that you must stay in our Hamburg center until you write to me why you are leaving Germany, and where you are expecting to stay. It could be that you are experiencing some difficulty in Germany, in which case please inform me of the same so we may solve the problem. You mentioned that leaving is the best thing for your devotional service, but you should know that without the instructions of the Spiritual Master that there is no question of devotional service. So I think that you must remain in the Hamburg center until I advise you further. I am anxiously awaiting to hear your reply. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Los Angeles 19 December, 1968

68-12-19

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 5, 1968 and I have noted the contents. I have also heard from Purusottama who has spoken to Brahmananda on the telephone yesterday that your father has made it clear that he will not confide in you or trust you to make advancement very easily in his business. Also I have heard that you have decided to leave back to the New York temple. This idea is alright under the circumstances and I think that your father will one day come to regret that he has not cooperated with your plans.

Purusottama has also heard that you are considering to open a store of Indian imports in the new temple on 61 2nd Ave. This idea is approved by me and please try to do it nicely to help support and make improvements in the new large temple. If this temple can be made very attractive then surely it will attract many people to join us in kirtana and to take interest in Krishna Consciousness. Also you may resume your job as circulation manager, we have a much improved Back To Godhead since you have last done this job in New York and I know that you may do very good service in this regard. If you can help your god-brothers in selling ads also, it will be very nice.

So I think that Krishna has seen that your services can be better utilized in the new temple and all the other work that is going on and He has seen fit to give you clue to leave your father's business and come back to the temple. So because you are sincerely in Krishna Consciousness there is no loss. Actually, for the devotee who is working for Krishna there is only gain of spiritual advancement. The fruits of our work is always given to Krishna and so Krishna accepts the responsibility of what these fruits shall be. So this is our principle of work and I request you to always remember this.

I have also received one nice letter __ from you several weeks ago and just now I am taking the opportunity to thank you for this. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janardana

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Los Angeles 19 December, 1968

68-12-19

My Dear Janardana,

Please accept my blessings. I beg to thank you for your letter of December 11, 1968. I have already acknowledged receipt of the French Back To Godhead and I have sent my hearty thanks for you all. May Krishna bless you to advance this attempt far and wide.

It is encouraging to me that you are going to France and will acquaint yourself with theistic philosopher's on a Personal God. Actually when one comes to realize the Personality of Godhead, only then is his theistic knowledge complete. We have discussed this point very elaborately in the Bhagavad-gita As It Is and your high intelligence will help you to present this idea before the learned scholars of France who are already inclined toward a Personality of Godhead. Please impress them logically and scientifically and it will be a great achievement for our mission. France is considered to have the most cultured people in Europe and if we can have some footing in France in the matter of Krishna Consciousness certainly this will be a great success. I am very glad that this subject matter is entrusted with you and I hope you will do it to your best capacity.

Although I could not read any of your article, I have learned from Purusottama that they are written very nicely. He is not fully conversant with the language but he could read most of it. So far as reviews I think that there is no need to review nonsense books and give them publicity at our cost. The sincere theists and philosophers will surely appreciate our presentation of Bhagavad-gita As It Is so you can write some articles on the basis of our discussions in this book or in Srimad-Bhagavatam.

Regarding the six Goswamis of Vrindaban, actually they are our guidance in Krishna Consciousness. Sanatana das Thakura has said that anyone who follows the footprints of the six Goswamis he will wish to be his servant. So we should always try to follow the footprints of the Six Goswamis and it will be easy to understand the Krishna Conscious philosophy.

Dayala Nitai is a very nice boy, a sincere soul so please try to train him as your assistant. I am very glad to learn that he is automatically improving in Krishna Consciousness on account of his sincere service spirit to Krishna and the Spiritual Master. That is the secret of success in Krishna Consciousness.

I you want, I can send you the theistic vedanta interpretation which you can edit and translate into the French language for publication in Back To Godhead. There are four chapters of Vedanta Sutra and the first one called Janmadyasya. I have explained in my Srimad-Bhagavatam at the very beginning. You can see it and if you think it is nice then I'll try to explain the other sutras in the same way. I am enclosing herewith the sanskrit transliterations and meanings as requested by you.

Please try for your Ph.D. very seriously and I am sure that Krishna will certainly help you in this matter. I hope that this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava

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Los Angeles 19 December, 1968

68-12-19

My Dear Uddhava

Please accept my blessings. I am in due receipt of your letter dated Dec. 17, 1968, and I have noted the contents carefully.

From your letter it is clear that as of yet you have no idea of how much the price will be to print our books. This is a very important factor and I think that now that Vaikunthanatha and Patita Uddharana are in NY to help you you should utilize their labor to arrive at some figure. As you know, Dai Nippon is printing our books for a price of approximately $1.20 per book with shipping paid so I do not know if our own press will be able to compete with such price. I there is good milk available plentifully in the market place there is no need to keep a cow. So similarly, if we can get our books printed and cheaply and with no trouble of labor then it is an adequate arrangement. From the beginning Advaita and yourself have been very sincere and enthusiastic about this project but now I think we must be very businesslike in investigating the price which will be required to print our books. So immediately you should look seriously into this question and inform me of your findings as you are able.

I am so happy that you are looking to your marriage with Lilasukha and she also is happy with this arrangement. On Christmas day, Hayagriva and Syama Dasi are to be married in LA and this is very encouraging because we will welcome the arrival of nice KC children to carry on this movement for which we are laying ground.

Please convey my blessings to the others and I hope that you are well.

Your ever well-wisher, ACB

NB: Please convey my thanks to Patita Uddharana for his nice letter. I will be looking forward to seeing the epic poem which he promised to be sending me soon. P.S. I have asked Hayagriva to invest some money in purchasing press and he has almost agreed. Apart from labor and other cost you can give me an estimate of price of the materials required.

ACB

Letter to: Aniruddha

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Los Angeles 19 December, 1968

68-12-19

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter of December 17, 1968 and I thank you so much for it. From this letter I can see that you are taking serious interest in the welfare of Girish and this is very nice. You are quite right in your estimation that engagement in Krishna's service will help him to progress more and more. And keeping him engaged will similarly keep you engaged so I can see that there is all round benefit for you both. I do not think that at this time it will be necessary for you to obtain a teacher's certificate. You have so many other important duties to perform in your center. Also, I understand that in West Virginia that the qualification for being teacher is simply that one has graduated from high school so there will be no necessity of such teacher's certificate. Before long we are hoping to obtain a schooling program in New Vrindaban where our boys may be trained up in the principles of Krishna Consciousness as well as reading, writing and arithmetic. In Los Angeles, Visnujan is taking care of Birbhadra and this boy is also doing very nicely. Certainly this boy is very good soul to be in contact with Krishna Consciousness even at such an early age so be patient with him and I think that he will continue to progress very nicely.

Please convey my blessings to Cidananda. I have received his letter and am encouraged that he is taking interest in selling our Bhagavad-gita As It Is. You may all try to distribute this book as far as possible and it will be a great service to our movement. If any sincere person reads this book I think that he will be impressed by the solid footing on which our Krishna Consciousness is based. All of the nonsense Bhagavad-gitas that deny Krishna are simply bluffs so if one is intelligent he is sure to get some inkling of the authorized nature of our Krishna Conscious philosophy. So try to promote sales as far as you are able and Krishna will surely help you in this important endeavor.

Please convey my blessings to all others at your temple. I hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 19 December, 1968

68-12-19

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 15, and December 17, 1968. I have carefully noted the contents of both of these.

You have requested my suggestion for the neon signboard outside of our new temple and I think that the bigger sign may say "International Society for Krishna Consciousness" and the other may say the Hare Krishna Mantra if it is not too much expensive.

Regarding the listing of the Bhagavad-gita in the religion catalog of MacMillan, they have spelled it Bhagavid Gita and not Bhagavad-gita As It Is. I do not know why they should commit such mistake, I hope that this will not hamper the sales. Please point out this discrepancy to Mr. Wade. The list of names you received from MacMillan of reviewer copies should be kept carefully so you may approach them with copies of Teachings Of Lord Caitanya. Try to convince these reviewers that these literatures are very badly needed at the present time when people are becoming confused on account of godlessness. Our Krishna Consciousness movement is a re-orientation movement for reviving the dormant Krishna Consciousness so these reviewers should cooperate and help our movement as far as possible.

I have seen the Teachings of Lord Caitanya documents and as requested by you I am returning them for your files. I am also sending back the voucher of the bank duly signed by me for debiting my account for the charges. But one thing I must inform you is that out of my account almost $7,000 has been withdrawn in so many ways. Now this should be filled up as soon as possible because a bank balance in my favor is required in this country. Due to this bank balance I got my permanent visa and also due to this bank balance we have got the nicest temple in Los Angeles. So in case of a need I may require to show this bank balance under different circumstances and especially because I am a foreigner. Therefore the bank balance's blank or vacancy already created by drawing out about $7,000 must be filled up by selling books as far as possible. My only suggestion for this selling is to get the books widely reviewed in different papers and that is the only standard method of promoting this publication. By such reviews as soon as there is some demand all the book sellers will purchase from the publisher at least three copies each. That is the way of propagating sales organization.

Regarding my apartment, if it is possible to keep it with no strain on your financial condition it is alright. Otherwise I am not very serious about retaining the apartment. Everything should be performed with no strain because too much financial strain will hamper our progress in Krishna Consciousness.

Purusottama is helping me since he has come and I think that he should remain with me always. I require a male secretary because there are so many letters coming daily and which require expert management. At the same time he will be securing advertisements for Back To Godhead so I hope that you will not feel very much inconvenience because he is not there in New York. Regarding my health, I am glad to inform you that it is in better condition than that last year when I returned from India. I am feeling no more headaches nor any severe buzzing sound-but still some buzzing is going on. After all it is a broken house and I cannot expect all the comforts of a newly built house in an old broken residence.

I thank you once more for your noble sentiments about me and I can simply say that for this nice attitude Krishna will certainly help you. I am fully aware of your sincere service and therefore I pray always to Krishna for your all-round welfare. You have got a nice temple by the grace of my Spiritual Master. It is very encouraging to me. You should always pray to His Divine Grace because naturally He will be more affectionate to you than to me. Generally one is more affectionate to the grandchildren than to the children directly. So I am sure that my Guru Maharaja will be easily inclined to your prayers than that of mine. You will do good always by offering your prayers to His Divine Grace Bhaktisiddhanta Goswami Maharaja.

Please convey my blessings to all of the devotees in New York and I hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: So far as you performing the marriage ceremony in exchange for a nice rug, the idea is alright and if you request I will send you instructions. Enclosures.

Letter to: Rukmini

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Los Angeles 19 December, 1968

68-12-19

My Dear Rukmini,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 16, 1968 and I thank you very much for it.

Regarding marriage with Nandakisora, the situation is simply that he is desirous of marrying and I had asked Purusottama to see if you are agreeable to this proposal. In your letter you have written that you are desiring to remain as brahmacarini for a few years longer and this idea is alright. In India the marriage between a boy and girl is arranged by the parents but in this country such arrangement is not possible so we never request our students to marry if they are not desiring to do this.

I am happy to learn that you are painting a portrait of my Guru Maharaja and that it is coming along nicely. As our movement continues to spread around the world we will be requiring so many of such paintings so that so many devotees and friends may engage their eyes in seeing Krishna and His devotees. So please try to improve your artistic abilities as far as possible. I am sure that Jadurani will always be a help to you in this matter.

So far as offering to Krishna apple cider, this can be done only if it is prepared by devotees. These food manufacturers do not take proper precautions in cleanliness nor do they have devotion to Krishna in their labors so it is not very acceptable offering. If you can make this preparation yourself then it will be alright.

So please continue to engage yourself in Krishna's service very sincerely and I am sure that Krishna will help you in all ways to advance more and more. I am always praying that Krishna will give you strength to continue to go on nicely. Please convey my blessings to all of your good god-brothers and god-sisters in Boston. I hope that this letter finds you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 20 December, 1968

68-12-20

My Dear Rupanuga,

Please accept my blessings. I have received your letter of December 15, 1968 and have noted the contents with much satisfaction and encouragement. This accredited course which you have attained at the University of Buffalo is a very nice breakthrough for Lord Caitanya's movement in the West. Please do this very carefully and seriously and I am sure that Lord Caitanya will give you the intelligence from within to successfully execute this new, important project. I think that under your expert guidance many of the students in your class will eventually understand something of the great importance of what you are teaching. By Krishna's Grace perhaps the more intelligent will also decide to join you and help you. I am handing over the course proposal which you have sent me to Hayagriva who is here in Los Angeles with me. He is planning to attempt a similar course in the University of Ohio. So if we can teach to the college students in this way surely it will be a great boon to our society. You have laid ground work for this project and for this I give to you my hearty thanks.

Regarding your question of the planetary systems, the planets are arranged in each universe in layers like the petals of a lotus. But in each layer there is mixed both heavenly, hellish and middle planets. On the outside layer there are these three kinds of planets, on the middle layers there are the three kinds of planets and on the inner-most layer there are found these three kinds of planets. Above these layers, in the center, is the Brahmaloka where Lord Brahma, the creator is residing. So the earth planet and the moon planet are both on the same layer but the earth is middle planet and the moon is heavenly planet.

I have sent to Jagadisa his beads duly initiated upon by me and I hope that he has received them by now. Please offer my blessings to Ernestine, Mr. Eric, Bhurijana and all others who are helping you at your center. I hope that you are all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Alan Ginsberg

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Los Angeles 21 December, 1968

68-12-21

My Dear Mr. Ginsberg,

Please accept my blessings. I was much aggrieved to hear the news of your accident and I was very anxious to learn that you are lying now in the hospital. I hope that you are progressing nicely but in any condition I request that you continue to chant the Maha Mantra, Hare Krishna. Here is a chance for you to chant Hare Krishna exclusively in the hospital bed.

This world is full of dangers in every step. Just like in the ocean there is danger in every step but if we take shelter of boat which is known as the Lotus Feet of Lord Krishna, then this great ocean of danger becomes as harmless as a small pit. We shall be able to cross hundreds of such pits simply by chanting the Holy Names of the Lord, the Hare Krishna Mantra.

I am forwarding this letter through Rupanuga and I shall be glad to hear about your improved health from him. Praying to Krishna for your early recovery. Do not be worried. Krishna will save you from all dangers. Chant sincerely.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 21 December, 1968

68-12-21

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter of December 16, 1968 and I've noted the contents with great pleasure and hope.

It is understood from your letter that Mr. George Harrison has a little sympathy for our movement and if Krishna is actually satisfied on him surely he will be able to join with us in pushing on the Sankirtana Movement throughout the world. Somehow or other the Beatles have become the cynosure of the neighboring European countries and America also. He is attracted by our Sankirtana Party and if Mr. George Harrison takes the leading part in organizing a huge Sankirtana Party consisting of the Beatles and our Iskcon Boys surely we shall change the face of the world so much politically harassed by the maneuvers of the politicians. The people in general are in need of such movement. If Mr. George Harrison wants to benefit himself, his country and the people of the world I think that he must join this Krishna Consciousness movement with no hesitation. His proposal to offer us a five story building is very welcome. Actually we need such a nice building is very welcome. Actually we need such a nice building in London. People of the world take it very seriously. During the British period in India, anything which was trademarked, "made in London" was sold very quickly, so try to make your London Yatra equally important so that when the young boys and girls of England and America combine together in Sankirtana Party it will be a great revolution in the world, even in Russia and China. I shall be glad to hear from you further on this matter.

So far as our Hamburg center is concerned, the boy, Krishna Das is very sincere and intelligent boy. If you go for a week or so late January or early February it will be good suggestion. Regarding Hawaii, I was to go there immediately but the Sankirtana Party here led by Tamala Krishna has asked me to stay here at least for one month more. So I am immediately not going to Hawaii but I am always anxious to go to the London Yatra. I am very much hopeful when you say in your closing line, "soon we will have a temple, soon we will have a temple, soon we will have a temple." Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. If you have serious engagement with Mr. George Harrison then don't move from London until your business if finished. P.S. Have you any copies of Bhagavad-gita? If not then order from Brahmananda and present one hardbound copy to Mr. George Harrison with my compliments. He will be pleased to read it.

ACB

Letter to: Harer Nama

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Los Angeles 21 December, 1968

68-12-21

My Dear Harer Nama,

Please accept my blessings. I have received your letter dated December 10, 1968 and have noted the contents carefully. I was very happy to read how you are keeping nicely engaged in giving lectures at schools and preparing for a puppet show of Krishna Consciousness stories. This is very nice and if you continue to accelerate with engagements such as these then I am sure that you will be very successful in propagating this movement of Lord Caitanya. When Krishna sees that we are trying very sincerely to preach His message to others He becomes very pleased and showers all blessings upon the devotee. So please continue to progress in this spirit and I am sure that Krishna will arrange to see that your future in Krishna Consciousness will be very nice.

Regarding your question about Krishna recommending the chanting of His Holy Names, probably you have not marked it in your study of the Bhagavad-gita, but in chapter 9, verse 14, Krishna describes how His devotees are always chanting His Names. Lord Caitanya, although He is Krishna Himself, is even more merciful than Krishna in that He has shown to the fallen living entities of the kali yuga how the chanting process can immediately elevate one up to the spiritual atmosphere.

Your second question about falling down from the brahmajyoti is answered that it is not that one must fall down, but that they generally fall down. There is a verse in Srimad-Bhagavatam, 10th canto, 2nd chapter, verse 26, which says: "My Dear Lotus Eyed Personality of Godhead, persons who are very proud of becoming one with the brahma effulgence and thereby consider that they have become liberated are factually in a contaminated consciousness on account of the absence of devotional service unto You. Such persons may rise to a high level of spiritual understanding as far as the impersonal brahmajyoti but on account of the lack of devotional service unto You, they generally fall down again into material contamination."

The final question which was asked by Tosana about the validity of the story of the sparrow and the ocean, you should know that everything that is found in these scriptures is factual. There is nothing allegory. But you must not depend upon your own limited experience. What happens in different corners of the Lord's Creation no one can say. But we can hear from the authentic Vedic sources such as the Puranas. This story of the sparrow is found in the Puranas.

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Letter to: Jadurani

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Los Angeles 21 December, 1968

68-12-21

My Dear Jadurani,

Please accept my blessings. I have received your letter of December 17, 1968 and have carefully noted the contents.

Regarding Rukmini, I think that if she is desiring to marry Upendra then that idea is very nice and approved by me. If she will rather wait for awhile that is all right but in either case Upendra should be informed of her plans. It is very good sign that Rukmini is willing to submit this decision into my hands, but I think that in this country it is best if she can make her own choice of marriage plans. So whether marrying now or in the future, she will have my blessings.

I hope that you are tending carefully to your health. Please convey my blessings to your good god-brothers and sisters in Boston temple. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Los Angeles 24 December, 1968

68-12-24

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your letter dated Dec. 20, 1968, and with great pleasure I have noted the contents. Both you and Aniruddha are sincere devotees with good talents, so anything you do by combined consultation has my 100% approval. The idea of distribution of Prasadam is long standing, and I suggested this from the very beginning of my missionary activities, both in New York, and in San Francisco. But it has never come to any practical shape till now. Therefore, if you can actually start a Prasadam distribution program, it will be very very nice. But to start a separate restaurant for this purpose does not appeal to me. If we have Prasadam distribution program it is to be done in the temple premises, not separately. Separate attempt will require separate energy diverted from the temple management. Therefore if you do at all start Prasadam distribution, try to do it in the temple itself. In the temple also if you keep some Indian goods for sale, that is also very nice. But don't attempt two at a time. First of all start the Prasadam distribution and make it successful, then try to do business in Indian goods.

Regarding chanting in the street chased by the police is not good at all. The best thing is to invite people in our temple, and chant peacefully. If a person can sell from 7 to 12 magazines individually there is no need of making a procession of chanters and thereby disturbing the police equilibrium. If you can sell Back To Godhead individually as proposed by you, and some copies of our books, like Bhagavad-gita As It Is, that will be a great success. And there is no need of leading a procession of chanters for this purpose. The idea submitted by you is very nice, and I have given my 100% approval and I have given my opinion as above mentioned. Now you can do with intelligence depending on the supreme will of Krishna. I hope this will meet you in good health, and offer my blessings to all the devotees there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 24 December, 1968

68-12-24

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your recent letter (undated) along with copies of the syndicate contact inviting for newspaper reproduction of the Royal Albert Hall chanting and they are all very encouraging.

I am sure that Krishna is helping you all around for your honest and sincere endeavors. Just previous to your letter I received one very encouraging letter from Syamasundara. reporting of his meeting with George Harrison who I understand has promised to give us a 5-story building in one of the busiest quarters of London. You have arranged for the convocation and I have seen the list of invitees. It is very encouraging. Please conduct this convocation carefully and try to recruit some sympathizers for our nice London center. I am dispatching one tape by separate register air mail in which you'll find my speech for this occasion. It begins with "Ladies and Gentlemen." I think this speech will be nice and it is recorded on speed 3 3/4.

Regarding your analogy of sowing KC seeds, I may inform you that there is a Bengali proverb-Sa bure Meoya Phale. This means that fruits like chestnuts and pomegranates, or similar other valuable fruits and nuts take some time to be fructified. So any good thing comes in our possession after hard struggle and endeavor. So Krishna Consciousness is the greatest of all good fruits. We must therefore have necessary endurance and enthusiasm to get the result. We shall never be disappointed when things are presented in reversed order. Anyway, your honest labor is now coming to be fructified. Always depend upon Krishna and go on working with enthusiasm, patience and conviction.

In the meantime, I have received one letter from Sri C. Govinda which is also very encouraging. I understand that Sri Govinda and Pandit Trika are now cooperating with you. Please keep them as good friends. Mr. Govinda appears to be very intelligent man and he has grasped the Sankirtana movement is very suitable for the younger generation in the Western world.

Our policy of Krishna Consciousness is very nice. We are offering people good family life with faithful wives in Krishna Consciousness. Similarly, able husbands in Krishna Consciousness so that the younger generation will be happy to have nice home, nice wife, nice food, nice dress, nice philosophy of life, nice culture and ultimately, nice Krishna. So this movement is the nicest of all other movements. Simply the ministers should be ready, intelligent, honest, and sincere. Then surely the Krishna Consciousness movement will be accepted by all considerate men and women. Thank you again for your letter and I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Los Angeles 24 December, 1968

68-12-24

London

My Dear Yamuna,

Please accept my blessings. I thank you for your letter of December 16, 1968 and I have noted the contents carefully and with pleasure. So far as the mistake on the certificates, I think that only on the certificates to be given to brahmacarinis is it necessary to change the spelling, because on the brahmacari's certificate this word Srimate will be crossed out. So on the certificates for the brahmacarinis, you may cover the letter "e" with a white paint and insert the correct letter "i", making the word read "Srimati". So do this nicely and it will be all right. It is all right to read the books you have mentioned, namely Swami Bon's Bhakti Ramsamrita Shindu and Caitanya Caritamrta by Nagendra Kumar Ray, but you will be pleased to know that we are now composing the Nectar of Devotion, which is a complete summary of the Bhakti Rasamrita Shindu. Regarding the translation by Bon Maharaja, it is only one quarter of the complete work and I do not know if the other parts will come out very shortly.

So far as having the Radha-Krishna murtis carved for Rs 1000, it is too costly. Continue to negotiate with Jaya Govinda on this matter. Here in Los Angeles, one boy, Nara Narayana, is planning to attempt murtis in bronze but I do not know that he will be successful.

So please convey my blessings to your husband, and I hope that you are both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

-

Los Angeles 24 December, 1968

68-12-24

London

My Dear Malati,

Please accept my blessings. I thank you for your letter of December 17, 1968, I am always so glad to be hearing from you. Your sincere attitudes expressed are very nice and I thank you for them. I am very pleased that you are serving your husband nicely and helping him so that he may advance his Krishna Consciousness. When the husband advances, automatically the wife shares in his success so there is all around benefit. So a good wife is a great boon to her husband and to her children so please continue in this way and I know that your life will be very successful. Kindly convey my blessings to Syamasundara. and Sarasvati Devi. I hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: So far as the new chant that you heard being sung at arti, there is no objection.

ACB

Letter to: Jadurani

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Los Angeles 25 December, 1968

68-12-25

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter without any date. Purusottama says that this is a particular specialty of your letters that you write without any date. I think that you are right, because you are eternal. There is no beginning and no end and your enthusiasm is also eternal. You never get tired of serving Krishna, so I hope you shall eternally be engaged in serving Krishna because there is no end of such service.

I am very glad that you are taking the responsibility of doing pictures for "Krishna", and if Joy Fulcher has already gone there she may help you. The pictures should be paintings and if you prefer, you can make larger paintings so that when they will be printed they can be reduced to the size of the book, 8 1/2" x 11". The tenth canto contains forty chapters about Krishna in Vrindaban, and 50 chapters of Krishna in Dvaraka. So our book will most likely have the firt volume of the forty chapters of Krishna in Vrindaban, with one picture for each chapter. I will now submit my suggestions for the first five pictures.

1. Pregnant Devaki is sitting in a palace room and some glaring effulgence is coming out of her body. Almost near the ceiling of the room, the demigods are surrounding her and praying for the Appearance of Lord Krishna. Some of the demigods are throwing flowers upon her.

2. Devaki is sitting in a different palace room and Visnu with His four hands (conch, club, wheel, lotus) in yellow dress appeared before her. In this scene, Devaki and Vasudeva are bowing down to Lord Visnu and praying.

3. Krishna is lying happily on the lap of Devaki just like He is an ordinary child.

4. Setting of the scene: Vasudeva saw that all of the doors were opened and that the gate-keepers were asleep so he went outside of the house and came to the bank of the Yamuna. He sees that the river is inflated with rainy season water and he thinks, "How shall I cross?" Then he saw a jackal crossing the river and Vasudeva realized that the river was shallow and only up to his ankles. So Vasudeva, holding little Krishna in his arms follows the jackal across the Yamuna River. So this night scene of walking across the river is the fourth picture.

5. Across the Yamuna River, Vasudeva came upon the house of Nanda Maharaja, where Yasoda was lying asleep with her little girl baby. The fifth picture is where Vasudeva exchanges babies with the sleeping Yasoda.

So please do these pictures very beautifully. I am enclosing a photograph of a painting which is in a very nice style that you should also paint your paintings. When you are almost finished with these five paintings then inform me so we may assign you further.

Please convey my blessings to the other devotees there in Boston. I hope this finds you looking very carefully to maintaining your health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Los Angeles 27 December, 1968

68-12-27

My Dear Himavati,

Please accept my blessings. I thank you very much for your sending me the cap and dresses for Radha-Govinda, which are so nice and beautiful. When I put on the hat sent by you on my head, everyone says that it is brilliant, and because one has to dress according to the taste of friends this hat has become an important factor of my dressing. Thank you very much.

The present dress of the deity is a little shorter than usual. There is no need of sending any measurements, neither the present dresses are rejectable, but in the future you can make the dresses one-half inch longer than the present ones. The small dresses you sent will give an opportunity to look upon the Lotus Feet of the Lord and His Most Beautiful Consort, Srimati Radharani.

I know you are always eager to help me in all respects, and what can I do for you except pray to Krishna that you become more and more advanced in Krishna Consciousness along with your very, very good husband. Thanking you once more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satyabhama

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Los Angeles 27 December, 1968

68-12-27

My Dear Satyabhama,

Please accept my blessings. I beg to acknowledge receipt of your very nice and encouraging letter dated December 20, 1968, and I have noted the contents with great pleasure.

There is a statement of Sri Naradaji, the exact sanskrit words are:

satdharmasya ababadhaya yenam nirbandhini matih achirat eva sarbarthah siddhati esam akhipasitan

The purport is that anyone desiring to raise the people's standard of advancement in spiritual life, will have their noble desire very soon successful by the Grace of the Lord. So I am very glad to see your enthusiasm in the matter of starting a Krishna Consciousness primary school in New Vrindaban and it will be just befitting that you become the head-mistress of the school. I have shown your letter to Prof. Howard Wheeler (Hayagriva das Adhikari)-he was just married the day before yesterday with Syama Dasi, a very nice girl like you. I am also enclosing Hayagriva's letter to you along with this. Now you can do the needful and make arrangements to start the school immediately. If you take charge of the children of our devotees and give them nice education strictly on Krishna Consciousness principles, it will be a great help to the preachers, just like our six students, husbands and wives, who are preaching in London. One of them has got a child and as soon as she is at least two years old, she may be sent under your care. New Vrindaban is just the suitable place for keeping cows and children. It will be an ideal residential quarter, completely for spiritual life and I hope for the future the Americans must evaluate this enterprise as very very valuable.

If you want to write books for children, story books about Krishna's Pastimes, I shall give you nice hints and Hamsaduta and Himavati can help you with nice pictures. I shall give you some facts about Lord Jagannatha also. I am very glad to learn the practical result of deity worship in your behavior. I am so glad to learn that you are feeling development of a bit of affection for Jagannatha by personal taking care, and that is the way of increasing our love of Godhead. Deity worship is the practical demonstration and hearing from the Spiritual Master is the nourishment of the idea. Krishna Consciousness is so nice that anyone who has a little taste of it must feel a distinction between his past and present life. It is not only the case with you but it is the case for everyone who has the fortunate opportunity for coming into contact with Krishna.

I thank you very much for your taking my time in this way. May Krishna be pleased upon you; both you and your good husband will be more and more spiritually happy by your nice service attitude in Krishna Consciousness.

Actually, I have no desire to start the school in any city. City life, especially in this age of kali yuga, is very much polluted. Poet Cowper stated that the city is made by man and the village is made by God. So in the village there is a natural tendency for Krishna Consciousness, so we want to develop such atmosphere in New Vrindaban. Your cooperation in this matter will very much encourage me. Thank you once more for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Los Angeles 28 December, 1968

68-12-28

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 24, 1968 and I have noted the contents with pleasure.

I am so encouraged that your activities in Hawaii are going nicely and I will be looking forward to seeing you again when I am able to go there. You had been having problems with Madhavi Lata, and Krishna has solved the problem because she is now in the Halawa Jayal and preaching very nicely. I received one letter from her yesterday and she describes that some of her acquaintances there are already considering initiation, so Krishna has arranged to release you of any burden you were feeling and also she is having the opportunity to do service.

I have seen the Istagosthi notes of your meetings which were sent by Lilavati, and you are doing very nice in speaking on the principles of Krishna Consciousness. So with your speaking talents there is so much valuable preaching work that you will have opportunity to do to relieve the burden of the suffering humanity. So more and more try to develop this skill, such able speakers as yourself are a great boon to spreading this movement of Sri Caitanya Mahaprabhu.

Thanking you once more for your letter, I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Govinda Dasi is preparing herself for going _, to you at Hawaii.

Letter to: Madhavi Lata

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Los Angeles 28 December, 1968

68-12-28

My Dear Madhavi Lata,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 24, 1968 which was sent from the Halawa Jayal. It is nice that you are doing preaching work there, but you should know that such practices like stealing are against the principles of Krishna Consciousness. I always want that my students should be very ideal in character and not discredit our society. Actually, one who is in Krishna Consciousness automatically develops all of the good qualities which are possessed by the demigods. So we should always try to develop in this way by becoming fully surrendered to Lord Krishna. For Krishna we can execute any activity, but this is not free license to act whimsically. Arjuna was able to fight on the Battlefield of Kuruksetra because this was Krishna’s desire, not because it was simply his whims. So please try to remember this and Krishna will help you surely as you are sincere soul.

I am pleased to know that even in such circumstances as the Halawa Jayal you are taking opportunity to remember Krishna and to preach His Divine message to your acquaintances there. Already you have sparked some interest in some of the women there, and my request to these ladies is that they chant Hare Krishna loudly or softly, as they are able, and if they like they may order our Bhagavad-gita As It Is which can be ordered from here in Los Angeles.

Please keep me informed as to your situation with the jail. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 29 December, 1968

68-12-29

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated December 25, 1968 and I have carefully noted the contents. I am always encouraged to learn how you are working hard and progressing more and more in Krishna Consciousness.

In distributing the ”perfection in yoga” leaflet, when people come to your temple you may explain to them the principles of yoga as they are described in the Bhagavad-gita. Such instructions by you may be preceded and followed by Krishna kirtana. If they are interested, you may show them how to sit, concentrating the eyesight on the tip of the nose. The concentration should be on Lord Krishna or Lord Visnu, as is explained in Bhagavad-gita As It Is. So if they come to know about hatha yoga you can show them in the authoritative scriptures how it cannot be successfully practiced in this present age of kali.

Regarding Nectar of Devotion, you needn’t bother about it now. We have solved the problem of what is to be done. Purusottama is now typing with the dictaphone, and he will then edit it and send to Rayarama for a final copy. So far as the new book, ”Krishna”, I have already sent suggestions to Jadurani, and as soon as the pictures are drawn, I will send to you the tapes. In this way the Krishna book will be completed.

I think that because Jadurani is not quite healthy at the present there is no need of overburdening with pregnancy. In her weakness, the child will be a burden for you and her. Also a child born in weak health is always unhealthy. So it is better you wait until the situation improves.

Please convey my blessings to the others at your temple. I hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 29 December, 1968

68-12-29

My Dear Upendra,

Please accept my blessings. I have received the copy of the article printed in the University District Herald, and I thank you very much for your nice efforts in publicizing your temple activities. You will be glad to know that just yesterday, in the Los Angeles Times there was publication of my opinion about the moon planet excursion. Such work with the local newspapers as you are nicely doing is very good. Try to agitate as far as possible our activities. Always be engaged so that maya will not disturb you. Chant Hare Krishna as many times during the day as you are able. Occupy your time in deity worship in full cooperation with Gajendra das and there will be no disturbance. As more articles are printed about your activities please continue to send them, it is encouraging to see how you are working nicely. I hope this finds you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandakisora

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Los Angeles 29 December, 1968

68-12-29

My Dear Nandakisora,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 19, 1968 and I have noted the contents carefully.

Regarding your thoughts of marriage, I think that for the present time you should take your mind away from such conceptions. Marriage is not so important. Your age is not so ripen that marriage is required. Try to remain as brahmacari, that is important. There will be many girls available in the future, so there will be no difficulty in finding a wife if you are desiring in this way. So try to remain a brahmacari as far as possible. If you should still be very eager, then you may write to Brahmananda in New York because in June there should be a few girls there who will be finished with schooling and available for marriage.

I am glad that you are working sincerely for spreading this Krishna Consciousness movement. Please continue in this way and Krishna will surely help you to advance more and more and finally to go back to Home, back to Godhead. It is nice that you have written to this Reverend Malcolm Boyd, if you can somehow prove to him the importance of this movement of Krishna Consciousness, it will be very nice.

Please convey my blessings to the others. I hope that you are very well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Dayala Nitai

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Los Angeles 29 December, 1968

68-12-29

My Dear Dayala Nitai,

Please accept my blessings. I bet to acknowledge receipt of your letter dated December 21, 1968 and I thank you very much for this. You are a very good worker I am fully aware, and I am always encouraged by your nice enthusiasm. You have written at length in apologizing for your difficulty in English language, but we are not concerned with language but with the heart. But at the same time, our language must be elegant to deal with the public. Anyway, you are entrusted with the French edition of Back to Godhead and this is nothing to do with the English language. Your sincere devotional service will surely help you more and more in improving your fluency with English, you need have no doubt about this. But even if our language is broken we must speak of Krishna Consciousness without caring for literary or grammatical style. English is a foreign language to me also, but I try to speak it, not to be a big scholar, but to be a servant of Krishna. So do not be disturbed if you feel that your language ability is not yet very expert.

I very much appreciate your proposal to bind the yearly editions of your magazine in a permanent book. This will be very nice so that in the future these magazines will be preserved for people to take advantage of the valuable articles.

Regarding teaching other forms of yoga in the yoga class, you may instruct upon the 6th chapter of Bhagavad-gita. That will include the process of the Patanjali system. Practically, any process besides sankirtana will not be very effective in this age of kali yuga, so as much as possible try to have your students chanting Hare Krishna and dancing in ecstasy. This will be very successful for everyone.

So far as doing outside printing work on your printing machine, if it is worth while in terms of finance, then you may do this. Thanking you once more for your nice letter, I hope that you are very well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 31 December, 1968

68-12-31

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 27, 1968 and I have noted the contents carefully.

I have seen with very much pleasure the floor plan to our new temple. You have done nicely in arranging the placement of the various items in the temple. Having the guests enter through the store area is all right and will be good advertisement. Regarding Nara Narayana, he is already preparing to go there. He is very intelligent and I understand that he has very fine carpentry skills. Also, he has knowledge about casting deities, so after his business with the temple work is completed you can try to encourage him to continue with his casting work. He is coming from a respectable farm family, but sometimes I understand he becomes little eccentric, so keep him carefully. He is a hard worker and a good boy, and a devotee also. So far as portioning off part of the kitchen for prasadam taking area, the idea is very nice. But as usual, no prasadam should be taken in the kitchen where cooking goes on.

So far as your safe, I will send some papers for safe-keeping later on. I have also a safe deposit box in the bank here, and there is no charge for its use. I am wondering if there is any charge for the box at the Trade Bank. You have written that you have received the 2nd canto Srimad-Bhagavatam, and please keep it carefully in my room for the present time.

The new temple in Los Angeles is very nice and Sankirtana is going on there very nicely. I do not know how is your temple there, I have heard that it is very nice, but I think that the temple here is probably nicer. The rent is higher here though. Nara Narayana will give you details when he arrives. Enclosed is the duly signed documents for instating Rsi Kumar as the new secretary. He is very good boy.

Please convey my blessings to all of the nice devotees of the New York temple. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I have just received your letter of December 28, 1968. As you have nicely suggested, I am sending one copy of Bhagavad-gita As It Is to Srimati Morarji, but I do not think we require to send one to Dr. Radhakrishnan. In the future it is all right if we open a letter of credit with the United Shipping Company. Regarding this order sent on December 12, 1968, please send me a price breakdown of the various items so we may see how it totals to $250. ACB P.S. I have not heard anything from Gargamuni since a long time neither any check __. I am simply thinking of $7000.00 always as it is withdrawn from my savings. It must be filled up as soon as possible. ACB

Letter to: Satsvarupa

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Los Angeles 31 December, 1968

68-12-31

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 27, 1968 along with one very beautiful picture by Jadurani. I am so pleased to see this wonderful portrait and please convey my hearty thanks to Jadurani for her fine endeavors.

Regarding the article suggested by Rayarama, you are correct in your doubts that Radha-Krishna lila should not be discussed in Back To Godhead. In the Srimad-Bhagavatam there are so many philosophical discussions and we should concentrate on these philosophical aspects. Otherwise the less intelligent will surely understand Radha-Krishna lila as simply nonsense boy and girl sex life. Hanuman Prasad Poddar and company are all mundane types and they have no entrance into actual spiritual activities. Superficially they pose themselves as great devotees, but we can feel their pulse; ultimately they are impersonalists. We should not depend upon writings from such unauthorized sources.

Strictly we should avoid publishing these confidential topics in Back To Godhead. This is dangerous for the conditioned soul. Although such Krishna lila can do some good to the mundane people in the long run, to understand the philosophical aspects of Bhagavad-gita and Srimad-Bhagavatam in the beginning is essential and will make for good stride in spiritual life. I do not know why Rayarama has asked you to send such article. It is not to my sanction. We shall be very careful about mundane sex life. That is the pivot center of conditioned life. You are intelligent enough and I hope that Krishna will help you in these matters.

I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 31 December, 1968

68-12-31

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your very long letter dated December 23, 1968 which explains the whole situation that you are undergoing. First of all, I must inform you that Vamanadeva's advice that first you should make a move and then consult your spiritual master is most unauthorized. A disciple should not do anything without asking first his Spiritual Master. It is said in Srimad-Bhagavatam that a brahmacari should beg and collect things and then deliver them to his Spiritual Master, and when the Spiritual Master will ask him to come and take prasadam he will do so. If one day the Spiritual Master forgets to call a brahmacari to participate in the lunch, he should rather fast that day than take food out of his own accord. Of course I do not mean to impose upon you such strictures, but the purport is that a brahmacari should not do anything without being directed by the Spiritual Master. I know that you are sincere devotee and a faithful brahmacari, but still you should not do anything without consenting me. If Vamanadeva gave such unauthorized counsel, he did not do right. Anyway, I have carefully read the contents of your letter and I can understand your mental situation. Your scheme is all right, your mother has some financial strength and you want to be in her confidence to get the money engaged in the Krishna Consciousness Movement. That's a good scheme, but unfortunately we do not get financial help by our schemes, but should always depend upon the Causeless Mercy of Lord Krishna.

Under the present circumstance you are the only elder member of the Hamburg center, and if you leave, even for the fulfillment of some _ scheme, it will not be nice. The New Vrindaban scheme is very nice, but even though you take it very seriously, you cannot do anything there at the present winter season. In the winter, the activities there are almost suspended. As such, I advise you to stay in Hamburg at least for three months longer. In the meantime I am trying to get Jaya Govinda to Germany, and when he goes it will be all right for you to arrange for leaving for New Vrindaban. Regarding the draft situation, I can send to you a letter and certificate verifying that you are our student. But anywhere you will be staying, you will be a student of the Bhagavad-gita, and as I have issued a certificate to some students here, I will also issue one certificate unto you. There will be no trouble. So _ is that for the time being, you should not leave Hamburg leaving the younger boys perplexed. Simply continue to lecture, chant Hare Krishna, read Bhagavad-gita carefully. Perhaps you know by now that our Bhagavad-gita As It Is is already published and you can get copies by writing to New York center. So try to stabilize the Hamburg center first and then think of your New Vrindaban scheme which will be taken very seriously for next spring or summer. Don't be disturbed in mind. Whatever irregularities you have and with chanting your rounds or with Gayatri Mantra, that you __ to now and Krishna will forgive you. I am praying to Krishna for steadiness of your mind. I am very encouraged by your work in the Hamburg streets which you sent me a photograph of. This picture was reprinted here and I have shown your example to many friends and temples here. I am sure that if you keep to that spirit you will be a great preacher in the future.

So far as your mother's money, Krishna will arrange to deliver it in due time. But don't be deviated in any way from your present chance for Krishna Consciousness. I have received letters from Uttama Sloka and Krishna das and I will reply to both very soon. I hope this finds you in very good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Los Angeles 31 December, 1968

68-12-31

[TEXT MISSING]

of December 24, along with your nice _ which I have read with pleasure. I have already explained in Sivananda's letter _. I will send you a letter and certificate to alleviate your draft difficulties, and I will do the same for you. So there will be no need for you to plan to leave in few months. I have seen your poetry and it is very nice. Try to write more and to have it published. If you like, I can send you more topics to write poetries about and to versify into the German language. Try to translate articles for a German edition of Back To Godhead, which you can arrange to be printed in Hamburg, as they are printing a French edition from our Montreal center.

Somehow or other you should dedicate your life for developing your Hamburg center. If you still like, you can marry in the future, but for the present continue with brahmacari life so far as you can. This brahmacari life can be continued only by deep absorption in Krishna Consciousness. Don't be disturbed in your mind. I have sent a letter to Sivananda to stay there and conjointly work with you and Krishna das in progressing the success of the Hamburg center.

I hope that this finds you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

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Montreal 30 August, 1968

68-08-30

Madam Sumati Morarji Baishaheba,

Please accept my hearty greetings. Since a long time I did not hear from you, and I hope everything is going well with your health and business. Last year in July I went back to India and from Vrindaban, I wrote you a letter, asking your appointment to see you, but I never received any reply. Several times I reminded you, but I did not receive any reply. Then again, according to your letter dated 11th April, 1966, I contacted your Calcutta manager, Sri I.N. Wankawala, but he refused to carry your order as per your letter dated 11th April, 1966. He refused to carry my goods, or carry my men, and I did not receive any reply from you, so I was helpless, and came back to New York again. At present, I am in Canada. I hope you are receiving my paper "Back To Godhead" regularly; by the Grace of Krishna, the preaching work in this part of the world about Krishna Consciousness is improving. You will be glad to know that I have got now 8 branches, in USA, and Canada. Next, I am going to Europe and shall open branches in London, in Amsterdam, Munich, and Sweden, and that is my program. Some of my students have already gone with Kirtana party; and about my activities, you might have heard from different papers, especially in January 21, 1968, there was a nice article in the "Illustrated Weekly of Bombay." I hope you have seen it. Now my appeal to you that in your letter dated 11th April, 1966, you wrote as follows. The exact copy of the letter is given herewith; please read:

From SUMATI MORARJEE Scindia House Dougall Road, Ballard Estate, Bombay 11th April, 1966

Pujya Swamiji,

I acknowledge receipt of your letter dated 18th March and am glad to note about your activities in New York particularly the fact that you are arranging to construct a temple of Sri Radha Krishna in New York.

Regarding free passage to be provided to your men from India to New York on our ships, kindly note that these gentlemen will have to obtain permission from the Reserve Bank of India and therefore I suggest that you please request them to complete the P form formalities and thereafter please ask them to contact Sri I.N. Wankawala of our Calcutta office whom I am advising suitably.

As regards equipments for the temple such as Mrdangam for Sankirtana, also I am advising Sri Wankawala to allow freight-free shipment on our vessels. You may therefore advise those concerned to contact him for this purpose. I may add that for shipment from Cochin also Sri Wankawala of our Calcutta office should be contacted and he will do the needful.

I did receive your earlier two letters, but could not acknowledge the same since I was out of station in U.K. for Shipping Conference Meetings and other work.

I wish you success in your mission.

With kind regards,

Yours sincerely, (Sumati Morarji)

I could not understand why your manager, Mr. Wankawala, refused to carry out the orders of your letter under reference. Anyway, my fervent request to you is that you continue to help me as per your above letter. It will be good to you and to your business. I am trying to open several Radha Krishna Temples as I have already done in several places, in USA and Canada, and next I am going to open in Europe also. So please ask your Calcutta manager to carry my goods free of freight charges as per your letter under reference, dated 11th April, 1966.

Some of my Indian friends are ready to donate Sri Sri Radha Krishna Vigraha for installation in the temples. Formerly, also, one Mr. Bhargava of Agra, he donated one Pair of Radha Krishna Vigraha, with dress, and it was sent to Calcutta, and your Calcutta office was kind enough to carry it free of freight charges. Now they have denied. I have to import at least 20 Pairs of such Vigraha, and if you at least carry the Vigrahas, freight charges free, it will be a great help to my cause. Besides that, I am getting Mrdangas, Khole, from Navadvipa, Karatalas. So there are many paraphernalia I require for my temples. It is not meant for business; and I did not know why Mr. Wankawala refused.

There are some copies of books, Srimad-Bhagavatam, lying in your Bombay office, as it was delivered by Mr. Dharwarkar of the Universal Bookstore, Pipe Road, Sita-Sadan, Dadar, Bombay. Please arrange to send these books to New York. These books are lying there for nothing, and if they are sent to New York, I can get them sold.

Regarding free passage to be provided to my men, as you have kindly agreed, in your above letter; there will be no difficulty to get the Reserve Bank permission, because I shall arrange for sponsoring their expenses here in United States, and it is not possible to pay their fare. They wanted to get some expert player of Mrdangam, from India, so please cooperate with me, and help my missionary activities. By practical experience, I am seeing that by spreading Krishna Consciousness movement, the people here, especially the younger generation, who were feeling frustration, and confusion, are getting great relief, and they are joining this movement although the restriction for becoming initiated in this line are strictly according to our Vaisnava rituals. Still they are accepting; they do not take meat; they have given up drinking; and all kinds of intoxicants, not even will they take tea and cigarette; they have no illicit sex life, except in marriage union, and they have given up gambling. So if you want to see, two of my students are there in India, and if you so desire, I can ask them to see you. They are presently in Vrindaban. And you will be pleased to see how they have changed from their old habits to Vaisnava initiation. So I request you again that, kindly continue your cooperation as per your letter dated 11th April, 1966, and oblige.

Thanking you in anticipation for an early reply; and please send the books lying with you in your Bombay office. Hope this will find you in good health,

Yours very sincerely, A.C. Bhaktivedanta Swami

1969 Correspondence

Unknown Date

Letter to: Archbishop of Canterbury

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Los Angeles 1969

69-00-00

His Divine Grace the Archbishop of Canterbury London, England

Your Holiness,

Please accept my respectful and humble obeisances. I beg to introduce myself as an Indian monk, following the Vedic principles of religious life. At present, I am in the renounced order of sannyasa (age 73) and preaching God Consciousness all over the world. I came to America in 1965, and since then, I have many followers belonging to both Christian and Jewish faiths. Thus far I have established 17 centers for Krishna Conscious temples throughout the United States, Canada, Germany, London, and France.

My mission is in the line of Lord Caitanya, Who advented Himself 482 years ago in India, and Who preached God consciousness all over the country. His mission is to revive God consciousness throughout the world, on the basis of Srimad-Bhagavatam (Science of God). The basic principle of Srimad-Bhagavatam is that any religious faith which helps a man to develop Love of God, without any other motive, is transcendental religion. And the easiest process for this age is to chant the Holy Names of God. From this definition of religion as we find in the Srimad-Bhagavatam, the criterion test of religion is how it helps people to develop their dormant Love of God. This love is not artificially invoked, but it is aroused by association with devotees of the Lord and by hearing from the authorized scriptures.

The human form of life is especially meant for this purpose of reviving our God consciousness because the better development of consciousness is found only in the human body. Animal propensities are found both in animal life and human life, and unfortunately, people are nowadays more concerned with the principles of sense gratification, or the animalistic part of life. Thus, the world is gradually declining in God consciousness. This tendency is very much deteriorating, and because Your Holiness is the Head of a great religious sect, I would be very pleased to meet with you, and perhaps chalk out some program for helping to alleviate the present Godless situation.

The human society should not be allowed to continue in its present path at the risk of decreasing truthfulness, hygienic principles, forgiveness, and mercifulness. Without proper instruction on these principles, the human society is gradually degrading in the matter of religiosity and justice. At present, "Might makes right" is gradually taking the place of morality and justice. There is practically no more family life, and the union of man and woman is gradually degrading to the standard of mere sexuality. Our Krishna Consciousness Movement is meant for overhauling the whole situation. We are creating man of character, and we are training our disciples to become lovers of God, or Krishna. From the very beginning, they are trained to refrain from the following four principles of degradation: 1) sex life outside marriage, 2) intoxication, 3) meat eating, and 4) gambling and idle sports. Our teaching are based on the authorized movement of Lord Caitanya, the teaching of the Bhagavad-gita as the beginning, and the teaching of Srimad-Bhagavatam as the graduate study.

I do not wish to prolong the body of this note further, but if you think that a meeting with you will be beneficial for the human society at large, I shall be very much pleased if You Holiness will grant me an interview. Thanking you in anticipation for an early reply.

Yours in the service of the Lord. A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

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Unknown Place 1969

69-00-00

To Sumati Morarji

International Society for Prevention of Cruelty to Animals, in London, I shall try to see if there is any similar society here. But one thing I can suggest as you have asked me to give a thought to this problem, that Goseva, according to our Vedic injunction, is specially entrusted to the mercantile community. Of course, during the Hindu government in India, the kings were mostly Vaisnavas like Maharaja Pariksit, and he at once caught the Black man Kali who was attempting to kill a cow. But those days are no more. Neither there is a king like Maharaja Pariksit, nor the present government of India is inclined to give protection to the cows. But the mercantile community, specially the Gujaratis and the Marwaris are undoubtedly rich in India, and I do not know why such mercantile communities do not open large-scale dairy farms. That will certainly give actual protection to the cows. From Bhagavad-gita we understand that the Vaisya community is specially responsible for giving protection to the cows as much as the ksatriya kings are responsible for giving protection to the citizens of the state. As such, if you can organize-and I believe you can do so, because by Grace of Krishna, you are in good position amongst the mercantile community-big dairy farms with large pasturing grounds, then the problem of milk supply and cow protection will automatically be done. I do not know how much you will appreciate my this suggestion, but if you can do such organization, it will be a great service to the country and to the animals, and to this cause of Krishna Consciousness. If you be serious on this point then I can help you with all of my possible energies.

Regarding your foundation: I am very glad that you have registered the Sumati Morarji Foundation with the aims and objects of imparting educational as well as cultural training to younger generation, but in this line of activities also I will suggest that you should impart transcendental training for their becoming Krishna Conscious on the basis of the principles of Srimad Bhagavad-gita, Srimad-Bhagavatam, Vedanta Sutra, and alloyed literatures, as I am trying to do here. You will be surprised to know that my humble service in this country is being highly appreciated by the younger section of the country, so if the younger section of all countries combine together on this cultural training of Krishna Consciousness, there will be great change on the present situation of the world. Music and dance and distribution of prasadam are the main items of my Krishna Consciousness propagation, and they are acting so nicely. Perhaps you know that I am organizing here a community center in West Virginia on a land of about 200 acres, and it will be a replica of Vrindaban. So it is my ambition, as foretold by Lord Caitanya, that the people of the world will be happy under the banner of Krishna Consciousness, and let us try our best for this greatest philosophy of life. Of course, medical and other relief work to the distressed persons are not objectionable items, but actually the people of the whole world are suffering on account of lacking in Krishna Consciousness. Anyway, I am trying, practically, struggling single-handedly in this great endeavor, and my financial strength is practically zero. And I think you have got sufficient knowledge about that. But if your newly founded institution cooperates with me, it will be a great success. So far donation to this foundation, naturally I shall be inclined to donate in kind. I have already printed my following books, Bhagavad-gita as it is, Srimad-Bhagavatam, Easy Journey to Other Planets, Teachings of Lord Caitanya, and so on, as well as our Back to Godhead magazine. And I shall be glad to donate free as many copies as your foundation may require from me.

You shall be glad to know that by this time I have opened one center in Hamburg, West Germany, and one center in London, England. Please let me know if your steamer service is now open for London, Los Angeles, and Hamburg.

Thanking you in anticipation and awaiting your early reply,

Your ever well-wisher A.C. Bhaktivedanta Swami

January

Letter to: Krsna dasa

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Los Angeles 1 January, 1969

69-01-01

Hamburg

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your two letters December 21 and December 23, 1968. I am very glad to know of your sincere activities in Krishna Consciousness. You are just a child and only by Krishna's Grace you've taken the courage to go to Germany to open a center and work very hard. So I am rather envious of your advancement in Krishna Consciousness because when I was of your age I had no such energy, although my father was always educating me in Krishna Consciousness from the very beginning. So I am sure that your efforts will be successful.

Sivananda is also a very good soul like you and he is sure to help you. I have already written one letter forbidding him to quit Hamburg for New Vrindaban because there is no work for him presently in New Vrindaban due to the winter season. So surely he can work in Hamburg for three months more, and I am glad that he is engaged in temple construction work. Let him do this without any interference. You do not interfere in any of his work. Let him do what he likes and at his own discretion, and you simply respect him as your older brother. I am sure that he will be peaceful there shortly. It may be due to so much bodily trouble that he was becoming distressed but this has subsided and he will continue to work as usual.

I am very pleased to know that the professor who refused prasadam on sectarian grounds was not further disturbed by you. This was very well planned. People in a lower standard of spiritual understanding are generally sectarian, but unless they are so where is our possibility of preaching Krishna Consciousness. Our policy is very simple and plain. We invite people to participate in chanting, dancing and eating prasadam. So far as your activities there I am very much pleased that they are going up to this point and I am asking Jaya Govinda to join you as soon as possible. You also try to correspond with him and surely when he comes, you four boys will be quite competent to secure seven local devotees to legalize our society in Germany.

I have read the translation of your German leaflet and it appears to be very nice. If there is any possibility of sales, get some copies of Bhagavad-gita As It Is also for selling in Germany. This Krishna Conscious literature is very nicely written and intelligent German people, if they can read, will derive much benefit from it.

If Syamasundara. is unavailable to come immediately, don't be sorry because he is engaged in London in greater responsibility. They are going to hold an important meeting with important guests in January. I have sent them a tape of a speech, and all six of our London students are very sincere workers for Krishna Consciousness. As soon as Syamasundara. will find opportunity, he will come there. For the time being Sivananda can do some preliminary work, and if in the meantime you receive Sri murtis of Radha and Krishna then you may prepare a throne, possibly with silver plates. When you are ready to do this I shall give hints on the subject.

So thank you again for your letter and you are doing nicely so keep up your strong endeavors. May Krishna bless you. The following is a quote from a letter of Jaya Govinda dated Dec. 21, 1968:

"I am going to write to Sivananda in Germany requesting them to pay my passage, and in exchange, I will bring them goods as you have outlined, and perhaps some things to sell, and of course I am anxious to contribute to the progress of their center, and perhaps I will find better luck with my visa affairs in Germany which are still troubling me here in India."

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 3 January, 1969 [Based on the 1st paragraph, we believe that the original letter was incorrectly dated. Our estimate is that this is the correct date.-Bhaktivedanta Archives]

69-01-02

My Dear Hamsaduta,

Please accept my blessings. Thank you for your letter of December 25, 1968. I am awaiting your pictures of the house which might be used for prasadam program. So far as the press utilizing this place it is not possible because the press is to be set up either in New Vrindaban or in New York.

Here in Los Angeles we have a very nice place. The rent is very high, but if we can maintain this establishment it will surely have great future prospects. I am glad to know that you now have a nice apartment. Live comfortable there and try to improve the temple conditions to your best capacity. If there will be an opportunity to purchase the new house you have found, try your best for this.

I thank you so much for having nicely appreciated the Bhagavad-gita As It Is. This book should be read by all of my students at least one chapter per day, and in kirtana class it should be discussed sloka after sloka. Practically, we have tried to explain in this book all of the basic principles of Krishna Consciousness. If you can simply cram Bhagavad-gita then you will surely become a very good preacher.

Next January there will be an examination on this Bhagavad-gita. Papers will be sent by me to all centers, and those securing the minimum passing grade will be given the title as Bhakti-sastri. Similarly, another examination will be held on Lord Caitanya's Appearance Day in February, 1970 and it will be upon Srimad-Bhagavatam and Bhagavad-gita. Those passing will get the title of Bhakti-vaibhava. Another examination will be held sometimes in 1971 on the four books, Bhagavad-gita, Srimad-Bhagavatam, Teachings of Lord Caitanya, and Nectar of Devotion. One who will pass this examination will be awarded with the title of Bhaktivedanta. I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples. Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations. That is my program. So we should not simply publish these books for reading by outsiders, but our students must be well versed in all of our books so that we can be prepared to defeat all opposing parties in the matter of self-realization.

Please keep me informed as to the progress of the prasadam program. I hope that this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Offer my blessings for Smt. Himavati my beloved daughter.

Letter to: Upendra

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Los Angeles 4 January, 1969

69-01-04

My Dear Upendra,

Please accept my blessings. I have received your nice gift of rose petal preserves and I thank you very much for this. Also, I have just yesterday received one letter from a boy in Seattle named Charles McCollogh, and he has desired to come here to Los Angeles and receive initiation from me. Please inform me of the situation with this boy so I may reply to his letter there after.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 6 January, 1969

69-01-06

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated January 2, 1969 and I have carefully noted the contents. You have expressed the desire to become an Ayurvedic physician but I do not think that this proposal is very good. This science is not so important to us now because in your country there is ample facility for receiving medicines. Besides many of the herbs which are needed for Ayurvedic treatment would have to be sent here from India, and this is not very practical. This homeopathic medicine you have mentioned is not genuine and therefore is a bluff. So the first medicine which you should be concerned with is to chant Hare Krishna and to become increasingly steady in Krishna Consciousness. Study Bhagavad-gita As It Is and Srimad-Bhagavatam and continue to help your god-brothers in developing Krishna Consciousness. So develop your preaching abilities in this way, and this will be the most successful and appreciated endeavor.

Regarding the answers which you gave to Bilas Vigrahadas, they were all correct. When you study very carefully all of the literature which is available, especially Bhagavad-gita As It Is, you will have in your grasp answers to all questions that may be put to you. Please encourage the others to read this Bhagavad-gita at least one chapter every day.

Please convey my blessings to the others at your temple. I hope that this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Paramananda

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Los Angeles 9 January, 1969

69-01-09

My Dear Paramananda,

Please accept my blessings. I am in due receipt of your letter of January 4, 1969 along with your note for Purusottama who is here now and will give you his note along with this letter. I understand that you are anxious to go to New Vrindaban. I think that it is Krishna's will that you shall go there and try to develop that nice land because there is so much potential there which can utilize your abilities in being developed. I hope that by now you have received a note from Hayagriva who was staying with me for more than a fortnight. He is now married with Syama Dasi and he has returned back to New Vrindaban. If Kirtanananda Maharaja welcomes you during the winter months there is no need of waiting for the springtime. I have no objections. The only question is if there is sufficient place to accommodate you during the winter season. Also be sure to consult with Hamsaduta to be sure that there will not be too great inconvenience in your leaving to New Vrindaban.

I thank you very much for your growing spirit of K.C. and I pray to Krishna for your future progress in life. Please convey my blessings to the other devotees there.

ACB

Letter to: Brahmananda

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Los Angeles 9 January, 1969

69-01-09

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 4, 1969, and I have carefully noted the contents.

One thing that I beg to bring to your notice about the printing of my books. In 1954, I left my home, and for 5 years I lived as Vanaprastha here and there, and then in 1959 I took sannyasa. Of course even when I was a householder I was publishing Back To Godhead since 1947. But then my Spiritual Master dictated that I should take to writing books which will be a permanent affair. So after my acceptance of sannyasa I began working on Srimad-Bhagavatam and when the first canto was finished, with great difficulty I published the first volume in 1962, after leaving my home and after taking sannyasa and spending whatever cash money I had with me during the five years of my staying alone. Practically in 1960 I was penniless. Therefore I had to quickly take to publication of the first volume and after this I got some money just enough to pull on. In this way I published the 2nd volume in 1963 and the 3rd volume in 1965. Then I began to think of coming to your country, and somehow or other I was brought here. Now since I have come I am unable to publish the 4th volume of Srimad-Bhagavatam, but with your help and assistance, since 1965 this one book only has been published, and I do not know what this Dai Nippon Company is doing.

Anyway, I am very much anxious for getting my books published. The manuscripts which I presently have may be converted into eight different books of the same size which I generally publish, (400 pages). But I do not know how I will get them published. Last year when I was in India, I thought that Acyutananda would publish them in India but this boy could not help me in the least, and the net result is that I have lost my typewriter, and Rs 2000 are now in the dark well of Hitsaran. Acyutananda was sent about Rs 1000 plus he has collected a similar amount from the Dalmia Trust Fund. All of this has been lost for nothing.

Whatever is done is done. I am now very much serious about printing my books. There may be three sources for their printing. One source is that if the MacMillan Company is interested to publish my books that will be a great relief. I do not mind for the profit concerned. But I want to see them published. Another source is if MacMillan isn't interested, we can get them printed from Dai Nippon, but the delaying procedure of this company in Japan is not very encouraging. Therefore the next step would be to start our own press at New Vrindaban, because Hayagriva is ready to start a press there immediately, taking responsibility for the investment. He has told me that he could take a loan from his friend, Dr. Henderson. In this connection of purchasing a press I sent a list to be filled by the press men of New York telling of the prices of printing machines but there is no response. So I ask you what to do in this connection. Ultimately, if nothing is done, I shall be obliged to return to India for getting them published there.

I hope that by now you have already deposited the $1,300 in First National City Bank. So far as the profits from the store, you may do with them as you like. The temple needs maintenance and improvements, and also the book fund requires much funds. I require to have eight books published and on the price of $6,000 which is charged by Dai Nippon, I will require about $50,000 immediately. Selling or not selling, I want to see these books published. That is my ambition.

Regarding keeping my apartment, if you win the court case then keep this apartment until April when I shall arrive in New York, and then we shall decide whether or not to give it up.

So far as placing the Radha-Krishna and Lord Jagannatha deities in special order to one another, there is no set ruling. Simply make the altar look very attractive. As for the address in India which I would like one copy of Teachings of Lord Caitanya to be sent, I shall send it after confirmation that the books are completed.

I hope that you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. So far United Shipping Corporation is concerned, please let me know if their previous accounts are cleared off nicely. If their dealings are alright you can order them regularly & may open letter of credit. ACB

Letter to: Mrs. Levine

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Los Angeles 10 January, 1969

69-01-10

Dear Mrs. Levine,

Please accept my blessings. I beg to acknowledge receipt of your nice letter of January 5, 1969, along with your husband's note. Please offer my thanks to him.

Regarding your initiation, I do not know whether your husband is also willing to be initiated with you. This first initiation can be performed by mailing your beads, but if conveniently you can come to see me with your husband, that would be very nice. I am so glad to know that you have become so interested in Krishna Consciousness, and it is pleasing to note that you are hearing from Hamsaduta and Himavati. They are an ideal pair amongst my disciples. There are many pairs like them and all of them, husbands and wives together, are engaged in the transcendental service of the Lord. Similarly, if I find you and your husband engaged in that way it will be a great pleasure for me. I have come to your country for preaching this Krishna Consciousness movement, and the younger generation especially is now cooperating with me. Similarly your cooperation will be very welcome.

Regarding the land available, this is a very good suggestion, and if it is engaged in Krishna's service that will be a great opportunity for you. We believe that every plot of land belongs to Krishna. The sooner it is engaged in the service of Krishna the better it is for the temporary owner. We come to this material world empty-handed and go away empty-handed. The things which we possess during our duration of life are first achieved and then let out along with all of our other temporary possessions. Therefore the best use of possessions during our lifetime is to dedicate it to the service of the Lord. The success of human life is considered when one fully surrenders his life, his wealth, his intelligence and his words for the benefit of the Lord.

Thank you once more for your letters. I hope that you and your husband are both well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 10 January, 1969

69-01-10

My Dear Hamsaduta,

Please accept my blessings. I have received one letter from Mr. and Mrs. Levine who I suppose are living in the same building where you are living. It is understood from their letters that they are eager to be initiated. If they are prepared to follow the rules and regulations I think that they can be initiated by mail. So if you recommend you can ask them to send their beads and I shall initiate them.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have replied their letter

Letter to: Gargamuni

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Los Angeles 11 January, 1969

69-01-11

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter of January 1, 1969 and it is very gratifying to know that Krishna has again engaged you in your own business. When you went to your father sometimes I was thinking whether I have not spoiled the career of this boy, but still I wanted to give your father a chance so he would not think that two of his boys are lost in the Krishna Consciousness movement. So it was Krishna's dictation that you went to your father for full cooperation, but he did not respond. Now you are free. I think that the talent which you have got for doing business will help our cause more than what you could have done at the custody of your father.

So I am very glad that now you have a nice store in the new temple and that things are going on fittingly. I have got a report from Purusottama that his mother has seen your store and has very much appreciated it. Your presence was very badly needed at the temple to help your brother because Purusottama is here with me, so always do your best for the service of the Lord and be happy.

So far as your selling incense is concerned, you may be interested to know that I have got connection with one big firm in Bangalore. (The firm is Sri Saibaba Perfumery Works, No. 40, 1st Cross, VI Main Road, Chamarajapet, BANGALORE-18, INDIA.) I have asked this party to send me samples and quotations, and we shall see whether they are favorable to others.

It is very encouraging to note that you are receiving nice appreciations for the Bhagavad-gita As It Is, and I have seen the two reviews which were sent by Brahmananda. They also appear to be nice, although one is not very favorable. However, this unfavorable review also proclaims that our Bhagavad-gita is distinct from all others. This point we want to advertise.

Thank you very much for the sandalwood and sweetpea oils that you have sent me. I was just thinking of these oils because my stock was just finished, and Krishna has sent it just in time through you. Please ask Brahmananda to send to me a list of the Gaudiya Math books which will be arriving in February, so I will then direct as to what shall be done with these books so far as distribution. Also, please keep me posted as to the progress with Dai Nippon.

I am enclosing a typed copy of lecture which I recorded and which was played in London on January 4th during a very successful meeting they were holding there with many important guests. Please hand over this enclosed copy to Rayarama to be printed in Back

To Godhead. I am also enclosing a resolution announcing the passing away of one of my god-brothers and which also should be printed in Back To Godhead.

Please convey my blessings to the other devotees. I hope that you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Please convey my appreciation to Patita Uddharana for his nice letter of January 1, 1969, and for his poem which he has sent to me via Rayarama. I have very much appreciated his poetic skills which he has shown in writing this poem, and thus I have requested Rayarama to print it in Back To Godhead as soon as possible. Encourage Patita Uddharana to compose more of such poetries. He is a good boy, and I am pleased that he is doing so nicely.

Letter to: Syamasundara

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Los Angeles 11 January, 1969

69-01-11

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter of January 7, 1969, and before this I had also received your letter of January 2, 1969, and have noted the contents with great encouragement. Although nothing is settled as of yet, I can understand that things are progressing well and as you write in your letter under reply, the meeting was very successful, and we shall soon be able to have a nice temple in London.

Today I received letters from Guru das and Mukunda, and it is understood that Mr. George Harrison is arranging for a first class temple, better than the one to be had on Baker Street. In the meantime I have received a letter from Petamber Dindayal in Guyana, and he has invited me to go there. There is an invitation to go to Hawaii also, but above all I am very much anxious to see a London temple established first. So please let me know by return mail if there is an immediate chance of my going to London. Then I shall make my program in that way. I do not mind any climatic condition there; I am quite fit, and whenever required, I am prepared to go there. You have mentioned a very encouraging invitation that my visit there will be the biggest event in London since the time of the Roman Invasion. Actually this will be so. This time there is no question of invasion, but this time, if England is prepared, they will receive something sublime which they cannot produce in their country, neither in Manchester, Glasgow, nor Edinburgh. As I stated in my last letter to you that London is still a leading city of the world, and if Mr. George Harrison cooperates with us, certainly we shall be able to deliver something sublime to the world by joint endeavor.

I am so glad that Mr. Harrison is composing songs like "Lord which we so long ignored". He is very thoughtful. When we actually meet, I shall be able to give him thoughts about separation from Krishna, and they will be able to compose very attractive songs for public receptions. The public is in need of such songs, and if they are administered through nice agents like the Beatles, it will surely be a great success. In your previous letter you advised me that Mr. Harrison has desired to have me live in the house which they are counting to give us because he has many questions to ask me. I am very much pleased to meet persons who put sincere questions in the matter of Krishna Consciousness. So it will be a great event if the Beatles try to understand this science of Krishna Consciousness with intelligent questions and try to understand it seriously. Anyway, I am expecting your next letter wherein you will mention "at last, at last", as you had mentioned in your letter dated January 2, 1969.

Please convey my hearty blessings to the others there with you. I hope this finds you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 12 January, 1968

68-01-12

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 9, 1969. Krishna is pleased upon you so that He is responding to your sincere service. In the Bhagavad-gita the Lord says that He responds proportionately along with the degree of surrender to Him by the devotee. So the spiritual progress that you are making now is duly being responded to by Krishna. Of course it is the duty of the teacher to instruct his pupil rightly, but to pass the examination with a degree and merit depends upon the student himself. But the teacher is always happy when he sees one of his students has surpassed the capacity of the teacher also. That is an occasion of great jubilation. Please therefore prosecute your Hare Krishna vibrations along with your good wife, and certainly Krishna will see that all of your attempts will be successful.

I am very glad to note when you write to say that both you and Himavati miss your sleep and go to bed late. By Krishna's grace, Himavati is not only beautiful externally, but she is beautiful within also. Otherwise how she can say that you may have the license for sense gratification but what will you do with this license? A brahmacari is good for living a life of celibacy, but a person who can live a life of celibacy in the presence of a beautiful and obliging wife is more than a brahmacari. Of course anyone who is stuck up with only one wife is also called brahmacari. You will set a very good example if both of you agree not to have sense gratification anymore and still you remain as husband and wife together. This is possible, however, only if both of you are fixed up in Krishna Consciousness activities. I thank you very much for your sincere endeavor to do this activity.

Concerning the house, if it is possible to rent it with an option to purchase that will be very nice. My Guru Maharaja instructed us, especially to me, that it is better to remain in a rented house than to purchase our own place, but actually He had constructed many temples during His lifetime. The idea is that if things can be done without any extra endeavor, that is all right. If purchasing a house becomes cause of our extra anxiety, we should avoid it. But if by the grace of Krishna it can be easily done, there is no harm of having our own house. Anyway, if this house is suitable for a temple and for prasada distribution, we must have it at any cost. You may do as it is best by consulting Krishna.

Regarding the examination, you are already a passed student so don't be afraid of it. When the examination will be held, you will find the questions so easy that within a few minutes you shall be able to answer them all. I wish to introduce this examination system so that in the future our students may not remained unconcerned with these books we are publishing. These books are not material knowledge. To a sincere student, all of the contents of these books become revealed from within, even if he has not thoroughly studied them all.

Regarding your question, the deity shall be put to rest in time, and if people are still eating prasadam, the arati cannot be performed. It is better if after offering prasadam to the deity you perform arati, close the curtains and then distribute prasadam to the devotees. Please do not accept from Gopala Krishna 6 inch murti. He has promised to donate one pair of 24 inch murtis. Besides that, when you are engaged in the worshipment of the temple deities, you may not install separately deities at your home.

Tears come down from the eyes of a person who is already elevated in ecstatic love of Krishna. So these are very good signs. I am explaining all of these matters in my next book, Nectar of Devotion. I pray to Krishna for your further and further progress in this connection. I am pleased to note that you are now accepting outside engagements for kirtana activities. This is an important attempt. Please convey my blessings to Kulasekhara also. I am very glad to note that he is back at the temple and painting nicely. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have duly replied separately Mrs. & Mr. Levine and hope they have received my letter by this time. I have agreed to initiate them & you can do the needful. ACB

Letter to: Kirtanananda

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Los Angeles 12 January, 1969

69-01-12

My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 31, 1968, and I thank you for your good wishes for the new year. Please accept the same from my side.

So far as we are concerned, our new year is every day because Krishna belongs to the nitya lila. Nitya lila means that all of His Pastimes are going on in either of the so many universes. It is just like the rising of the sun. In your country the sun is supposed to rise at 6:30 at the present moment, but at any time you can inquire in some part of the world and there it is the same 6:30 and sunrise. While you are in this meridian, in another country it may be 6:30 AM, and the sun is rising.

So you have now taken charge of the sunrise of New Vrindaban. Our program is there for constructing seven temples. One Rupanuga Vidyapitha-that is a school for educating brahmanas and Vaisnavas. We have enough of technological and other types of educational institutions, but perhaps there is none where actual brahmanas and Vaisnavas are produced. So we will have to establish an educational institution for that purpose.

A first examination will be held sometimes next January on Bhagavad-gita As It Is, and those passing will have the degree of Bhakti-sastri. Next year we will hold an examination on Srimad-Bhagavatam, and the person who passes will have the title Bhakti-vaibhava. And the next year we shall hold an examination on Teachings of Lord Caitanya, Nectar of Devotion and Vedanta Sutra, and those who will successfully pass will be awarded with the title of Bhaktivedanta. By 1975, all of those who have passed all of the above examinations will be specifically empowered to initiate and increase the number of the Krishna Consciousness population.

Another important scheme is to start a nice press next spring. So these duties are there in New Vrindaban, and we shall have to live there self independently, simply by raising cows, grains, fruits, and flowers. I have already explained these things to Hayagriva, and he is now married and a responsible grhastha. You are of course sannyasa. Your duties will be more to preach and supervise the activities there. But do everything jointly. Many grhasthas and brahmacaris will join you for full cooperation. Some of them have already prepared to go there immediately, and perhaps you have received some letters about this. So everything appears very bright in the future. We have to deal with things very sagaciously and success will surely be there. The immediate necessity is to construct some simple cottages for living purposes, and then everything will gradually come out, one after another. I hope that you are already in touch with Hayagriva, and he must have spoken to you about these ideas.

May Krishna bless you with long life in executing the idea of our New Vrindaban scheme. Thanking you once more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhavi Lata

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Los Angeles 13 January, 1969

69-01-13

My Dear Madhavi Lata,

Please accept my blessings. I am in due receipt of your recent letter (undated) and I have noted the contents.

You have tried to explain the reasons for your recent traveling excursions, but there is no need to explain; the reason is that you are restless. I wanted you to concentrate your mind on painting and utilizing your talents for Krishna's service, but you do not hear me. Any place that you want to live, that is all right, but why don't you use your talents? That you cannot do, and it is your misfortune. Here are listed some suggestions for you to begin making beautiful paintings with. If you can prosecute all five of these suggestions without wasting your valuable time it will be very satisfactory.

1. Pregnant Devaki is sitting in a palace room and some glaring effulgence is coming out of her body. Almost near the ceiling of the room, the demigods are surrounding her and praying for the Appearance of Lord Krishna. Some of the demigods are throwing flowers upon her.

2. Devaki is sitting in a different palace room and Visnu, with His four hands (conch, club, wheel, lotus), in yellow dress appeared before here. In this scene, Devaki and Vasudeva are bowing down to Lord Visnu and praying.

3. Krishna is lying happily on the lap of Devaki just like He is an ordinary child.

4. Setting the scene: Vasudeva saw that all of the doors were opened and that the gate-keepers were asleep, so he went outside of the house and came to the bank of the Yamuna. He saw that the river was inflated with rainy season water and he thought, "How shall I cross?" Then he saw a jackal crossing the river and Vasudeva realized that the river was shallow and only up to his ankles. So Vasudeva, holding Little Krishna in his arms, follows the jackal across the Yamuna River. This night scene of walking across the river and following the jackal is the fourth picture.

5. Across the Yamuna River, Vasudeva came upon the house of Nanda Maharaja, where Yasoda was lying asleep with her little girl baby. The fifth picture is of Vasudeva exchanging babies with the sleeping Yasoda.

So when I return to New York, probably sometimes in April, I will be pleased to see these pictures nicely painted. When you have finished with this assignment, please inform me so that I may assign you further. Hope that this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mrs. Hochner

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Los Angeles 13 January, 1969

69-01-13

Dear Mrs. Hochner,

Please accept my New Year's greetings. I am so pleased to accept your token of good will and the sounding Haribol with needlework. This cloth is so nice that I have hung it in my room in front of me so that I can see Haribol and remember you always.

Your are very fortunate lady to have such nice daughters like Balai and Lilasukha. Balai is very happy with her husband, Advaita, and all of my students who are married couples are doing very nicely and living very happily. Six boys and girls who were married under my superintendence are now working in London, and they are making very hopeful adventures. Here in Los Angeles also there is one married couple, Dayananda and Nandarani, and they also are doing very nicely in improving the temple here. Your son-in-law, Advaita das, is being trained up to take charge of our press. Your daughter is a first class typist, so in this way all are fully cooperating with me, and I am happy in your country.

My endeavors might be sincere, but without their cooperation I could not have executed my mission so quickly. I thank you once more for your becoming the mother of two devotee girls.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Dhindro, Vanalata Mullick

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Los Angeles 15 January, 1969

69-01-15

My Dear Dhindro and Vanalata Mullick,

Please accept my blessings. I hope by this time you have safely reached your home and everything is going well. When you were here I requested you to connect with me some of your tenants at Natoon Bazar selling brass utensils. I want many pairs of Navadvipa-made karatalas, so please introduce to me some of your very reliable tenants, and I shall send you the money for purchase. The supplier should pack it nicely in a gunny bag. We have got our own shipping agents: Msgrs United Shipping Corporation, 14/2 Old China Bazar Street, Room #18, Calcutta-1), and they will take care of the shipping. I have already shown you samples of karatalas while you were sitting in my room, and I hope you will help me in this connection.

I do not know if you were able to visit our Hawaii, Honolulu temple. Perhaps you were unable. Anyway, I shall be glad to hear from you about your pleasant journey from Los Angeles to Calcutta by Japan.

You will be pleased to know that in London, one rich English boy has agreed to donate a house which is worth Rs 800,000 for our temple there. At present, our devotees there are in a rented house, but I think by the next month it will be possible to sit in our own London temple. In this temple I wish to install Radha-Krishna murtis, and if you so desire, you can donate a pair of murtis for installation in London temple. That will be very much glorified for your great forefather, the late Rajairajendra Mullick. Very much appreciated would be a pair of murtis of the size and gesture as Sri Sri Radha-Govindaji of late Kashinath Mullick's temple.

Another request to you is that because you have so kindly come to see me it is my duty to instruct you about your spiritual advancement of life. Both of you are so fortunate to become the servitors of Sri Sri Jagannatha Deva, installed by your forefathers. The best thing will be to increase your affection for these Jagannatha Devas, and as such, you should not eat anything which is not offered to Jagannatha. In other words, you should take only the prasadam of Jagannatha Deva. This practice will so much help you in your spiritual life. This facility you have got in this life should not be missed. That is my request to both of you. I hope this will meet you in good health. I am awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 15 January, 1969
69-01-15
My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 6, 1969, and I have noted with pleasure that you are almost done with the first five Krishna pictures which I have suggested to you. I think that you may immediately send these pictures to me in Los Angeles. So far as photographing these pictures for the book, I think that it is essential that these pictures be with bright attractive colors, so please do them in this way.

I am enclosing herewith the instructions for the next four paintings.

1. Nanda Maharaja (an old man of not less than 50 years) is observing celebration. Many cowherd boys are coming with milk and curd on a balancing stick on their backs (see enclosed picture). Nanda Maharaja, who is the chief amongst the cowherd men, is giving them presentations of cloth, ornaments, fruits, etc., and there is feasting going on. Some of them are enjoying by throwing butter upon their friend's bodies.

2. The demonic Putana Witch has come to Yasoda looking just like a very nice young woman, and congratulating Yasoda for her beautiful child. She said to Yasoda "You have such nice baby, kindly let me hold Him." Yasoda was very simple and allowed this, but when Krishna sucked the witch's breast the demon showed her true gigantic form which was actually miles long and she died. In the picture, Krishna is playing on the breast of this gigantic dead demon.

3. Krishna was lying underneath a cart which was actually a demon who had taken the shape of a cart so Krishna would not suspect danger. Krishna was lying underneath the cart, but then He kicked it while playing, and a great giant came out and died.

4. One asura Trinavarta whirlwind took Baby Krishna into the sky and was fighting with Him. The idea was to take Krishna into the sky and drop Him. But once in the sky, Krishna fought with the whirlwind, and the demon fell down dead while Krishna was lying happily on the ground. Yasoda was praying in thanks that "God has saved my Boy."

Regarding your question about placing an effulgence around Krishna's head in all of these pictures, yes this should be done. I hope to be receiving the previous paintings you have done soon. Kindly convey my blessings to all others at Boston temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Kanupriya

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Los Angeles 15 January, 1969
69-01-15
My Dear Kanupriya das Brahmacari,

Please accept my blessings. I am in due receipt of your letter of January 9, 1969, and I am pleased to send herewith your beads duly chanted upon by me. Your spiritual name is Kanupriya das Brahmacari. Kanu means Krishna, and priya means dear, so Kanupriya means one who is very dear to Krishna.

I am so pleased to learn that you have been already receiving some training up from Rupanuga and you are assisting the temple activities along with the others. It is very gratifying to know this, and please continue in this way. Also, you must be certain to chant 16 rounds per day upon your beads.

Regarding other yoga exercises, if you take Krishna prasadam you shall keep your body automatically fit for working, so there is no need of extra exercises which are required by persons who may eat more than what is required. So for prosecuting Krishna Consciousness one should not eat more than what is needed. One should not endeavor beyond his capacity. One should not talk unnecessarily. One should not stick with some extra regulative principles, nor should one associate with persons who are not in Krishna Consciousness. One should not be too much greedy. What one should do is chant the Holy Name of the Lord with faith, enthusiasm, and firm conviction on the statement of Lord Caitanya that simply by chanting the Maha Mantra one can be gradually elevated to the highest platform of spiritual perfection. Also what is important is to follow the four regulative principles of avoiding all illicit sexual connections, meat-eating, intoxication and gambling. I am sure that Rupanuga will ably guide you in these matters.

Try to help in our Krishna Consciousness activities, and whenever you feel the necessity of my help you are welcome to address me in letter. Read Bhagavad-gita As It Is very carefully, and we are going to hold an examination next year in January upon this book. I hope that you will be enough expert in this Krishna Consciousness science to pass the examination and be awarded with the title of "Bhakti-sastri", one who knows the principles of devotional service. So think over these matters discussed herein very carefully, and Krishna will help you in all respects. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Krsna dasa

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Los Angeles 15 January, 1969
69-01-15
My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter dated January 8, 1969, and I have noted the contents carefully.

The statue which you have received is not Visnu Murti. Visnu Murti is never to be found in fighting spirit with anyone. When the Lord incarnates within this material world, He does not come in Visnu Murti. Lord Nrsimhadeva although Visnu Himself, fighting with the demon Hiranyakasipu, although He is Krishna, He is different from Visnu Murti. So I think that the Murti which you have got is not Visnu Murti, but it appears to be a Murti of Lord Siva. Anyway, this Murti is not worshipable by us. In our temple we shall always worship Radha Krishna Murti or Lord Jagannatha. If possible, you can sell this Murti to some antique store and get some profit.

Regarding the press, it is a very good engagement provided you can work properly on it. But if you purchase such press and there is nobody to work it, it will lie down idle, and that is not good. So if you are serious about working on a press, I advise you to do it immediately. Otherwise you should not waste your time.

Regarding Jaya Govinda, settle up with him by correspondence. I think that if you send him passage money he will bring in exchange some goods from India. That is not a bad proposal because an exchange is not robbery.

Regarding Sivananda, I am glad that he is doing nicely and improving in health. I am sending him herewith one note. I am glad that you have already ordered Bhagavad-gita copies from Brahmananda. Please try to introduce our books and literature as far as possible. Please write to me at least once in a week to inform me about your activities. I hope you will keep in touch with the news from London. They are very encouraging and hopeful.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 15 January, 1969

69-01-15

My Dear Rupanuga,

Please accept my blessings. I was very much anxious to receive your letter since I did not hear from you for a long period. But I always know that you are doing your duty nicely. Recently, Hayagriva came from Columbus, and he remained with me for more than a fortnight. He was assisting me in editing Srimad-Bhagavatam. Now he is married with Syama Dasi and has returned to New Vrindaban with his many responsibilities.

I am glad to learn that you have been helping this boy, Kenneth, and he is now eager to be initiated. So, as recommended by you, I have agreed to initiate him and call him Kanupriya das Brahmacari. Please take care of him and give him impetus to rise more and more in Krishna Consciousness.

Regarding the draft problem, I am enclosing a certificate which I have issued to many students, and I think that this will be effective. Within a few days we will have prepared official certificates for both you and Kanupriya which will certify that you are duly initiated disciples of this Krishna Consciousness movement.

Please try to introduce the reading of the Bhagavad-gita As It Is in your university where you shall be teaching. I understand that some rubbish commentaries upon Bhagavad-gita are allowed to be studied in every university, so if you can replace our Bhagavad-gita As It Is it will be a great advancement for our missionary activities, and people will thereby be benefited.

Please convey my blessings to all others in Buffalo temple. I hope this finds you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 15 January, 1969

69-01-15

My Dear Syamasundara. Prabhu,

Please accept my humble dandabats. I understand from a letter of Upendra Brahmacari in Seattle that you have inquired about me from him after your return from Vrindaban. I welcome your suggestion to open a branch of our Iskcon society in Bombay, and you want to help me in this connection. There are two of my disciples in Vrindaban. I do not know if you met them while you were there, and I am awaiting for their letters because one of them was recently advised to go to our German center in Hamburg. Please, therefore, let me know of your suggestions how to open a branch of our Iskcon society in Bombay. If it is possible to get a place free of charge for holding kirtana and discussing on the Bhagavad-gita in some quarter where there are mostly English-speaking people, that will be very much convenient. So if you can find out some suitable place for holding English classes along with short kirtanas please let me know immediately. While expecting your good suggestions of what to do in this matter I am also thinking of it and will let you know in my next letter.

I understand that Sripada Prabhupada das Brahmacari is in correspondence with Upendra das Brahmacari in Seattle. May I know who is this brahmacari? If we open a branch in Bombay is he willing to join us there? But I am sure some of the brahmacaris from various centers in India will join us if we open a branch in Bombay.

Regarding the mrdangas, certainly you have already given me some quotations but it is better to take fresh quotations in your next letter. It is understood that your books are already received in New York, and Brahmananda das Brahmacari is in charge. I shall advise him to send you the money soon. Do you think the money order should be sent to your present address? Upon hearing from you I shall do the needful in this matter of sending the money to you. I hope this finds you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Sraman Maharaja

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Los Angeles 15 January, 1969

69-01-15

My Dear Sripada Sraman Maharaja,

Please accept my humble dandabats. I thank you very much for your kind letter dated December 31, 1968, I am so much grieved to learn the news of our revered god-brother, Swami Bhakti Sadhak Niskincana Maharaja, and I am so glad to learn that he passed away in full sense chanting ”Krishna, Krishna”. This is a glorious death. As it is said in the Srimad-Bhagavatam; Ante Narayana Smriti-this is the successful termination of our material existence. We do not know what will happen to us, but there is a Bengali proverb that everything will be tested at the time of death. So it is glorious for Swami Niskincana Maharaja that he has so gloriously passed away.

I see that Sripada Bon Maharaja was present at that time but I do not see any mention of Sripada Tirtha Maharaja’s name. Anyway, we have already held a condolence meeting on this occasion in our Los Angeles temple in the presence of about 100 devotees, and we passed a resolution of our aggrievement which will be duly published in our next issue of Back To Godhead. As desired by you your name has been registered on our mailing list and Back To Godhead will be duly mailed to you. In our resolution we have mentioned about Swami Niskincana Maharaja’s contribution both in English, Sanskrit, Hindi and Bengali, and everyone has appreciated this.

You will be glad to know that our London center is working for the last 5 months, and by the Grace of Srila Prabhupada, some English man there has agreed to donate a house for our temple there which is worth not less than Rs 800,000. The preaching work in other parts of our activities are going on, especially in Los Angeles, New York, Montreal, Boston, London and Hamburg. We have an invitation from Guyana, So. America, as well as from Hawaii where we have already got our own temple. Back To Godhead is being published both in English and French language and very soon He will appear in the German language. Our disciples in Hamburg are proposing to purchase a printing machine, and they have sent me the news for my approval. So by the Grace of Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura, His mission in this part of the world is progressing slowly but surely.

Your previous letter was duly received by me and was replied to by me, and I hope you have by this time received the same. In both of your letters you have mentioned about grand preparations being made for the celebration of Golden Jubilee for Sri Caitanya Math from 7 February through 6 March. Prior to your information, our god-brother, Y. Jagannathan also informed me about this impending ceremony but so far as I concerned, I have received no official information from Sripada Tirtha Maharaja. I do not know why. If it is thought however that my preaching work in this part of the world is not connected with Sri Caitanya Math, I do not think this is correct because I was authorized to do this work by Srila Prabhupada, and I am trying to do my humble bit.

[TEXT MISSING]

Letter to: Sumati Morarjee

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Los Angeles 15 January, 1969

69-01-15

Madam Sumati Morarji Baisaheba,

Please accept my greetings. I hope everything is going well with you. You will be pleased to know that this year two of my books have been published. They are as follows

(1) The Bhagavad-gita As It Is Published by MacMillan Company of New York and London

(2) Teachings of Lord Caitanya Published by International Society for Krishna Consciousness

The first book is already received in stock, and the second is expected next month.

I have the greatest pleasure to present to you the first one sending by separate air mail, and I shall be glad to hear from you how you like it.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 16 January, 1969

69-01-16

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter of January 10, 1969, and I have noted the contents with care. I am so glad to hear that you were enjoying your visit in Los Angeles last week, and you should know that I was similarly very glad to have you here with me. As you are sick with the flu now, I think it best that you do not exert yourself by working too much strenuously but rather you rest as much as possible until you are feeling better.

I have noted with pleasure that Jaya Govinda* has sent you a nice Govardhana Hill article for printing in Back To Godhead. I have already instructed Jaya Govinda to arrange for going to Hamburg and let us see what will happen with this boy. I have been requested by Janardana in Montreal temple to immediately send him the original manuscript of Bhagavad-gita As It Is, and I think that you are keeping this manuscript in New York so kindly send it to Montreal as soon as possible. Janardana will require this manuscript to translate into the French language for publication, so it is important business, and please do the needful in this connection.

Thanking you once more for your letter. I hope this finds you improving in your health.

A.C. Bhaktivedanta Swami

I have received one letter from Jaya Govinda which suggests that he and Acyutananda are being poisoned like Hrsikesa. Will you send me the last letter of Jaya Govinda which you have said is not very good. Will you send it to me? ACB

Letter to: Upendra

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Los Angeles 16 January, 1969

69-01-16

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 6, 1969 and your letters of January 10th and 11th, 1969. From your recent letters I can understand that you are keeping yourself busily engaged and are improving nicely. This is our process, that you do not let even one minute go by without doing some sort of service for Krishna. Because as soon as there is a little gap of Krishna Consciousness, immediately maya makes an attack to grab us again. So keep up with your kirtanas and outside engagements and always think of Krishna so that maya will not have a second's opportunity to try to conquer you. And Krishna gives all assurance that the sincere devotee will never know defeat, so if you simply try to propagate our movement in the Seattle area, you will be successful, rest assured.

Regarding this boy, Charles McCollough, if he is able, I think he may come to see me at Los Angeles so I may discuss with him initiation. So you may inform him in this way.

So far as your question about evolution, you should know that the aspects of this theory which are actually correct offer no contradiction to the Vedic version. This whole topic has been very nicely explained in an article in Back To Godhead, ”Evolution, the God That's Failing”. So I refer you to this article which was in a few issues back. This should clear up your questions.

Please offer my blessings to all others there. I hope this finds all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Los Angeles 16 January, 1969

69-01-16

My Dear Govinda Dasi,

Please accept my blessings. I hope that by now you have received the reply to your letter which you mailed just after your arrival in Hawaii.

I am very glad to learn that you have now become a very good housewife with your very good husband. It is learned also that you are cooking very nice foodstuffs for him. This is very good. Your husband is very busy now, otherwise I would have asked him to continue the work on Caitanya Caritamrta. Now I shall be glad to know what you are doing. Do you propose to manufacture Kartamasi from there? But whatever you do, do it in a program. I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Have you received any news from Jaya Govinda. His latest letter received yesterday is very disappointing. He has not mentioned about the murtis. Please remind him again. He appears to be on the path of Maya. ACB

Letter to: Mahapurusa

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Los Angeles 16 January, 1969

69-01-16

My Dear Mahapurusa,

Please accept my blessings. I was very glad to receive your letter of January 11, 1969.

I have received good report that you are selling Back To Godhead very nicely, and similarly you should try to sell our Bhagavad-gita As It Is and always request people to chant Hare Krishna. This will increase your advancement in Krishna Consciousness. So I am very much pleased with your activities there. Everyone of you should always be engaged in your respective duties depending upon Krishna, and things will come automatically very nice. Thanking you again for your encouraging letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Los Angeles 16 January, 1969

69-01-16

My Dear Gaurasundara,

Please accept my blessings. Thank you very much for your letter of January 10, 1969. In the meantime I have sent one letter to Govinda Dasi, and perhaps you have read it. I am glad that there was a nice newspaper reporter, and he is favorably convinced so do your propaganda work as far as possible combined together.

It is very nice that Govinda Dasi is cooking for you and following my instructions. The husband's duty is to give the wife all protection, even from the material maya, and the wife's duty is to see to the personal comforts of the husband. In this way the husband and wife in cooperative spirit should execute Krishna Consciousness. That is my mission. In your country, practically everyone has no home life. So this Krishna Consciousness movement is giving them home life and the chance to live peacefully with wife and family.

Regarding my going to Hawaii, it is not the question that I will have to take with me my present secretary and attendant. I can go alone as you are so anxious to see me, but the most important thing is if my presence there will improve the situation of our movement and temple very nicely. In this case, I am prepared to go alone; it doesn't matter. But if you think there is no such urgency, I can wait until the rainy season is over. So in any case, do not think that I am delaying to go to Hawaii because you cannot pay for my other assistants. I came to your country alone, and if necessary, I can go to Hawaii alone still providing there is urgency.

Please continue to keep me informed of your activities and continue to spread kirtana as far as possible. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 16 January, 1969

69-01-16

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 12, 1969, and I have carefully noted the contents.

I have gone through the description of the various rooms of the house but you have not mentioned if there is suitable space for a temple also. Our present temple in Montreal has very nice space so our first consideration is how to make the temple room nice. So I do not know how this house shall be suitable for all of our purposes. It may be very suitable for residence and prasadam distribution, but unless there is nice arrangement for a temple, how will it be possible to rent it? So unless I understand how you intend to arrange for a nice temple like the one you have presently, a little difference doesn't matter, I do not know how you can accept such house. I shall be glad to hear further from you about this.

Regarding your questions, the incidence of Sanatana Goswami and Rupa Goswami should be taken as follows; Rupa Goswami treated Sanatana Goswami as his Spiritual Master, so therefore to pray to Krishna for serving Krishna or the Spiritual Master is very good. Similarly, if the house is very good for serving Krishna it is very good. But if our purpose is for our personal convenience, for that purpose we shall not pray. But for the convenience of Krishna and the Spiritual Master we should always pray.

The absence of the idea of God is not very important, but the sense of loving God is the most important. The cowherd boys and all of the residents of Vrindaban were so much absorbed in love for Krishna that naturally there was absence of the idea of God. Yasoda was so much absorbed in love of Krishna that she did not care to know that He is God. Our whole philosophy is to increase our love for Krishna. Love with awe and veneration and love that is spontaneous is different, but still one has to learn about the greatness of Krishna. To come to the stage of spontaneous love for Krishna is a very high stage, and it is not to be imitated. In our conditioned state of life, we should worship Krishna as God with respect and veneration. That is the system. The relationship of the Spiritual Master and the disciple is not the same as the relationship with Krishna in Vrindaban. The relationship with the Spiritual Master must always be continued with the greatest respect and veneration, without forgetting His exalted position; like father and son.

Regarding your question about my Guru Maharaja, I never told anyone that He was one of the eight saktis. I do not know how you got this news. According to Vaisnava principles, nobody should think or imagine somebody as Krishna, Radharani, or Their associates. Everyone should aspire to follow the footprints of such associates. If somebody thinks that somebody is Radha or Krishna that is not sanctioned by the Vaisnava philosophy. So far as I know, my Guru Maharaja's position was one of the assistants of the manjaris. For the present, it is better not to discuss on these confidential things of a higher level, but you are always welcome to put your genuine questions for an answer. Otherwise, how will you know things as they are?

The photographs you sent me appear very nice, but the house photograph is covered with snow. I have seen this house from the outside, and sometimes I was thinking that this is a nice house for a temple. So I shall be glad to hear from you how and when you are going situate a temple in this house. That is the most essential point. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is a speech which was delivered by me by means of tape recorder in a meeting held in London center with many important guests. Please hand it over to Janardana for translation into French and printing in the French edition of Back To Godhead.

Letter to: Sivananda

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Unknown Place 18 January, 1969

69-01-18

My dear Sivananda Prabhu,

Please accept blessings. I have noted your scheme for a greater Sankirtana party in Germany. Your ambition will certainly be fulfilled, but wait till Krishna gives you the adequate chance. You require more men and wait till that time.

A.C.B.

Letter to: Rayarama

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Unknown Place 18 January, 1969

69-01-18

My dear Rayarama, please accept my blessings. I am writing by hand so that you may know that I am better than before. Your programme as you have let me know in your letter of August 4, 1967 is nice. Follow it with faith in Krishna and everything will come out successful. I have taken leave from you for six months but Krishna willing I may be with you in the month of November next. If in the meantime your London Branch is opened then I shall stop in London before going to U.S.A. We have tremendous task before us. Vrindaban is an inspiration only but our real field of work is all over the world. Even if I die you are my future hopes & you will do it. I am feeling very much for you all. Please let the ball roll on just as it is set. Make the Boston center still more powerful because it will be an important center. What about Washington? I am anxious to know if Brahmananda met the Ambassador of U.S.A., Mr. B. K. Nehru, with my books. If so how he was received and what talks were exchanged. He is very important man for our future activities. Please ask Brahmananda to write about Ambassador Nehru & the MacMillan contract. Gargamuni may be informed that I am in receipt of his letters regarding marriage with Karunamayi. I have already sanctioned the urge in Brahmananda's letter. I hope Brahmananda has already managed the affairs nicely. Convey my blessings to all my sons & daughters.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Unknown Place 18 January, 1969

69-01-18

time now for editing Caitanya Caritamrta. If he has got time, he can get one copy of Bengali Caitanya Caritamrta. I can spare my own copy for which he hasn't got to pay me anything. Or else, if he likes, he can purchase a new copy from the New York temple. If Gaurasundara is too busy however, you can work on the lecture tapes.

I am so glad to know that you are soon to complete the Dr. Frog story, and I shall be anxious to see the final result. It is also very nice that you are performing arati regularly, and you are planning to make it more elaborate very soon. I have received a letter from Murari that you desire me to go to Hawaii after the rainy season is over. I think that will be very nice. In the meantime you settle up things there more strongly. I Have got good faith in your husband, and I know that he can speak very nicely on our philosophy. So try to help him as far as possible to keep fit and continue to speak on Krishna philosophy.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Unknown Place 18 January, 1969

69-01-18

NB: An Indian gentleman, one B. P. Parikh B.A. D. education has written to me to say that being inspired by your "devotion to Krishna and being fascinated by your character, discipline, and devotional surrender to the Lord, he has been drawn to your activities." For this I am very much proud of you. Please maintain this status and certainly you will be welcomed everywhere. Get this enclosed article edited by Mukunda or Syamasundara. and then send it for publication in the Times of London or any other respectable paper in London, giving the heading as indicated.

Letter to: Syama

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Los Angeles 18 January, 1969

69-01-18

My Dear Syama Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 14, 1969, and I was very glad to hear from you.

You have asked me some questions about the functions of sex life in Krishna Consciousness, and the basic principle is that it should be avoided as far as possible. However, if it is unavoidable, then it should be utilized only for begetting Krishna Conscious children. In that case, the husband and wife should chant at least fifty rounds before going to sex. The recommended period is six days after the menstruation period.

I am glad to hear that you are helping out in tending the Deities. This is very spiritually beneficial engagement and, along with chanting the required number of rounds of Hare Krishna, Krishna is sure to give you all facilities to perfect your life in full Krishna Consciousness. In this connection, the recipe for the caranamrta is enclosed here by Karatieya.

Please continue to inform me of your progress in remaining at New Vrindaban. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have not heard anything from Hayagriva since he has left. I am anxious to know how far the revision is advanced in the 1st Canto of Srimad-Bhagavatam.

Letter to: Bhurijana

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Los Angeles 18 January, 1969

69-01-18

My Dear Bhurijana,

Please accept my blessings. I am in due receipt of your letter of January 13, 1969 along with the kirtana tapes and pictures of Buffalo temple. I cannot tell you how very much I enjoyed listening to this wonderful tape recording. All of the super-excellent qualities of kirtana were present on this tape and it was thus a great joy to hear it. On this tape Rupanuga has set an example for all householders because there was singing on this of Hare Krishna by all of his family members. It was all sounding very nicely, and I am going to show this tape to the Sankirtana Party which is here in Los Angeles so they may take example from such nice kirtana.

I am very pleased that you are graduating from college in a few days and are anxious to engage your labors in spreading this Krishna Consciousness movement. Also I request you to study carefully the Bhagavad-gita As It Is because there is so much important service that an intelligent boy such as yourself can do in preaching work and spreading our movement around the world. You have very good example from your god-brother, Rupanuga, and so continue to help him as you are doing, and it shall be very successful for you.

So thank you again for your nice letter along with the tape. I hope this meets you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janaki

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Los Angeles 18 January, 1969

69-01-18

My Dear Janaki,

Please accept my blessings. I was thinking of you since about a week why you are silent, and all of a sudden I got your letter with a golden ring enclosed. It was so much ecstatic. I thank you very much for your kind presentation which you have given, even sacrificing your husband's interest. I think, though, that your husband, Mukunda, is also pleased with this action. Anyway, immediately upon receipt of this ring I pushed it on my finger, and it is very nice.

Regarding your unstable condition of mind, I beg to request you to always remember that you have all gone to London with a great mission and responsibility. I am so much pleased with you all six boys and girls who are doing so much for my missionary work. My Guru Maharaja, Bhaktisiddhanta Thakura, Lord Caitanya and at the end Lord Krishna Himself all are surely very much pleased for your noble activities. You have already made the city of London feel something about the Hare Krishna movement. This is a great credit for you all and I appreciate it very much. Please do your duty combinedly without any disruption of peaceful attitudes amongst yourselves. We are pushing our movement on the background of a peaceful atmosphere in the world, and if we show a little disturbance in our own camp that will not be a very good example. Therefore, everyone should be forebearing, tolerant and cooperative. That is my special request to you all.

So far as I am concerned, I have written to Syamasundara. whether there is any possibility of my going there immediately. If not, then I may go to other places for the time being.

Regarding competition with other so-called yoga groups, certainly we have to win the race because we represent Krishna directly, and others are all mostly impersonalists or less than that. So far as I know, our Krishna Consciousness movement is the only genuine endeavor for self-realization. I have tried to explain the genesis of this movement in my book, Bhagavad-gita As It Is, and people will learn it if they will carefully study this book. In this connection, there was a radio interview this week in Los Angeles, and the summary is being sent herewith. If possible, you can try to get it printed in the Times, as they have already printed an article about ourselves. You can make the heading as follows: Genesis of the Krishna Consciousness Movement.

So please consider carefully the above mentioned points, and also keep me informed as to your all round well-being. Hope this meets you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: An Indian gentleman, one B. P. Parikh B.A. D. Education has written to me to say that being inspired by your "devotion to Krishna, and being fascinated by your character, discipline, and devotional surrender to the Lord, he has been drawn to your activities." For this I am very much proud of you. Please maintain this status and certainly you will be welcome everywhere. Get this enclosed article edited by Mukunda or Syamasundara. and then send it for publication in the Times of London or any other respectable paper in London, giving the heading as indicated.

Letter to: Satsvarupa

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Los Angeles 18 January, 1969

69-01-18

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of January 11, 1969 and have carefully noted the contents. From this letter I can understand that texts number 6 and 7 are missing in the manuscript of the third canto which you have in Boston. The original manuscript is in New York, and when I go there, maybe in April, I will find this for you. In the meantime, you may skip four pages for these missing texts and continue numbering after skipping four numbers which will be filled in latter. Convey my blessings to the three girls who are newly staying at the Boston temple, namely Joy Fulcher, Arlene Warmbrand and Rita. I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 18 January, 1969

69-01-18

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter of January 11, 1969 and I have noted the contents. The picture of Vasudeva exchanging the babies is not correct because Nanda Maharaja should not be in this scene. Vasudeva silently exchanged babies with the sleeping Yasoda, and neither Yasoda nor Nanda Maharaja knew about this till long after. Yasoda had just given birth to her girl baby, and having fell asleep right after this birth, she did not even know that the child she had given birth to was a girl. So please correct this error somehow. In the meantime I am awaiting the other paintings which are sending to me in Los Angeles. Hope this meets you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

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Los Angeles 18 January, 1969

69-01-18

My Dear Balai,

Please accept my blessings. It was a great pleasure to receive your letter of January 14, 1969. I hope that by the Grace of Krishna you will have a very nice child next month, and my blessings are always there.

You have wished me to live until all of my publications are finished, and I thank you very much for these good wishes. May it be fulfilled by the good will of all of my disciples. Thanking you again for your kind letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 18 January, 1969

69-01-18

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 14, 1969, and I have carefully noted the contents. In my previous letter to you I inquired about the invoice sent by United Shipping Corp., but I have received no information about this from you. Please inform me in this connection in your next letter. I want to know whether the __ from them $250.00?

Regarding Nara Narayana, I never advised him to organize a Sankirtana Party in New York. From the very beginning he was entrusted to cast Radha-Krishna murtis in brass. He tried it in so many ways but it was not practical. So at the present moment he is engaged there in preparing a dias and decorations for the temple. That should be his business. Next, if it is possible, let him cast some plaster of Paris Radha-Krishna murtis of the size you have got in the New York temple. If not, he may go for a few days to New Vrindaban and make schemes and plans for residential quarters and press accommodations, etc. If possible, Advaita may also go with him for a few days. In this connection correspondence may be opened with Hayagriva and Kirtanananda.

Regarding the press, as Advaita wants a little more time, so we should wait still for a few months more until he is confident to take the responsibility. Regarding the place for situating the press, in my opinion New Vrindaban is the best place. But I have no objection if it is started in any other place. But all circumstances and conditions must be taken into consideration before a final decision is made where to start the press. In New Vrindaban it is simply a question of providing a suitable place. I think that if we spend $1,000.00 for this purpose a very nice accommodation can be constructed there for locating our press. Whereas if we start in some city like New York or Los Angeles, for such accommodation we have to pay not less than $500 rent per month. So by spending two months rent we can have our own place with facility for further expansion. So these things have to be considered. There is now ample time, at least four months, so we should carefully think over these things.

I have seen the lotus sign with the word Iskcon on it, and I think that it is not acceptable. This is because one does not know where to start reading the letters. If you like to make a lotus flower for this, I have enclosed one picture which I have drawn and which you may consider. But Radha-Krishna must also appear on this letterhead.

Regarding the house in North Carolina, if Patita Uddharana's mother gives us permission to stay in this house for three months without any rent, then we can make an experiment. If this experiment is successful we can continue, otherwise we shall vacate the house. But also we must find a suitable person to go there. If she agrees, we can begin to make arrangements.

Our publication project is to finish Srimad-Bhagavatam. If we publish one volume for one canto, still it will not be less than 12 volumes. Besides this we have Nectar of Devotion and two or three more books. This means all together another fourteen of fifteen volumes at utmost. Of course this will take time, but it is our ambition. If the MacMillan Company is interested, they can immediately publish at least one volume of Srimad-Bhagavatam to make an experiment. They can either print the second canto in one volume, or the first canto may be edited by Hayagriva into one volume. So if they like, we can immediately hand over to them these manuscripts.

You are correct in your estimation that Dai Nippon is not to be blamed. It is our blame. In future we shall be careful and take into writing how much time they will take for each volume. When you print from Dai Nippon, the size of the books will be the same as Teachings of Lord Caitanya, but the pages will be from 350 to 400 pages. So you can try to fix up the time. Formerly they agreed to fix up their price at $5000. So immediately you make an understanding with them that just after receipt of Teachings of Lord Caitanya we will submit a manuscript of some other book. So both MacMillan and Dai Nippon should be utilized in this way, and as soon as we have our own press we shall divert our activities in this direction. I think this arrangement will be nice.

I have seen your circular about the mailing list and it is very nice. I have already asked Tamala Krishna to take the addresses of persons who are purchasing our Back To Godhead magazine. This idea is very nice.

Regarding Gargamuni's touring trip, he can take whomever he likes. If he finds somebody disturbing, this person need not be taken. But Gargamuni should not go alone-somebody must accompany him.

Bali Mardan has written to me to suggest that he begin working immediately to raise money for the book fund, but I think that first he may finish his schooling and then immediately begin working to raise money for our books.

Please keep me informed on the above points. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Balmukundji

•

Los Angeles 18 January, 1969

69-01-18

My Dear Sri Balmukundji,

Please accept my greetings. I beg to thank you very much for your kind letter of January 14, 1969. There is a verse in Srimad-Bhagavatam which says:

yasya asti bhakti bhagavati akincana sarvair gunais tatra samasate surah harav abhaktasya kuto mahata gunah manorathena asato dhavato bahih [SB 5.18.12]

The purport is that if somebody acquires Krishna Consciousness, then all of the good qualities of the demigods develop in his person. On the other hand, what is the value of all kinds of material qualifications for a person who is not in Krishna Consciousness? His only business is to hover on the mental speculative plane, and he is sure to come back down to the platform of the material external energy.

So I am very glad and proud that you have so much appreciated the character, discipline and devotional service to the Lord of my six young disciples who are working there with faith and confidence. You will be pleased to know that all of my disciples are trained from the beginning to build up character, and such character is built up by following the restrictions of no illicit sexual connections, no meat-eating, no intoxication, and no gambling. So this Krishna Consciousness movement is meant for a complete overhauling of the whole social, political, religious, moral, educational, and hygienic principles. Human society without following these principles cannot rise to the spiritual platform.

As an Indian, Hindu, educated gentleman, it is not unknown to you how these principles were active in India even 50 years ago. Gradually things are deteriorating, and the cause of all unhappiness in the modern human society is this lack of Krishna Consciousness. By the Grace of Krishna there is no scarcity of anything in this world, but there is a scarcity of Krishna Consciousness. Therefore there is a great necessity of spreading this transcendental message all over the world. It is very encouraging to me that you are now in London as a retired gentleman and your cooperation in this movement will be highly effective. I hope that by this time you have already secured my book, Bhagavad-gita As It Is, and there are other books also. If you will kindly join our movement it will surely be a great stride.

My students there are awaiting the opportunity when I shall be coming to London. In the meantime, please try to help them in establishing a temple for Radha-Krishna. They are already advanced in this attempt, and try to coordinate the members of all other Hindu centers in this great attempt.

In vanaprastha life, one can live with his wife without any sexual connection, and the most important factor in all orders of life-brahmacari, grhastha, vanaprastha, and sannyasa-is to chant the Hare Krishna Mantra. This is the basic principle, and for more detailed information please keep in touch with me, and I shall be glad to serve you to my best capacity. Thank

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Letter to: Vaikunthanatha

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Los Angeles 18 January, 1969

69-01-18

My Dear Vaikunthanatha,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 11, 1969, and I thank you so much for it. It was very encouraging. On the very moment I received your letter there was another letter from Jaya Govinda, and I had been very much shocked by this letter. But at the same time, when I read your letter it counter-acted this shock. So I thank you again for this letter. Please try to materialize this idea into practical shape, and I know that Krishna will help you for your sincere endeavors.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Anuradha

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Los Angeles 19 January, 1969

69-01-19

My Dear Anuradha,

Please accept my blessings. I am in due receipt of your letter of January 14, 1969, and I have carefully noted the contents. I am so glad to learn that you and _ are well and comfortable in San Francisco. I think that your child is very nice, and Krishna has given him a great opportunity to perfect himself in spiritual life because He has placed him under the care of a mother who is a sincere devotee. Try to help him grow up peacefully in Krishna Consciousness, and Krishna will certainly smile upon you for your efforts. I am well aware that you are a good, sincere soul, so continue in this way and surely your life will be successful.

Regarding the Brijbasi picture that you sent me, the story is that when Maharaja Yudhisthira was declared king, he was performing the Rasuya Yajna ceremony. In this ceremony Krishna was elected as the President to preside over the meeting. Sisupal was a rival of Krishna, and insulted Krishna with vile words at this ceremony. Arjuna’s youngest brother, Sahadeva, became so angry at this that he was ready to attack Sisupal, but he was restrained by both Krishna and Arjuna. This is the explanation of the picture.

The term Devi Dasi may be used for either married or unmarried female devotees. I thank you once more for informing me of your well-being. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mark Buchwald

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Los Angeles 21 January, 1969

69-01-21

My Dear Mark Buchwald,

Please accept my blessings. I thank you very much for your nice letter of January 19, 1969, and I have carefully read the contents. You have stated that you have spent twenty two years of my life in the darkness of ignorance, and actually until any person has come to the standard of Krishna Consciousness he is supposed to be considered as being covered by ignorance. There are different degrees of ignorance however, and to come to the highest perfectional platform of knowledge is to surrender fully to the Lotus Feet of Krishna.

Because you have asked me to assign you to some duty, I think that your first duty is to regularly attend all of our classes. Chant Hare Krishna as long as possible, and try to help in the activities of the temple. Also, we have got so many literatures and books for sale, so if you can help in selling these books and magazines that will be a great help.

You have also consulted me for advice about some of your personal problems, and I think that for these matters you should consult Hamsaduta to help you work out some solution. Things will be shaped as Krishna desires. I thank you again for the kind sentiments expressed by you in your letter. If you simply stick with Krishna Consciousness you will very practically see how your life will increasing become more and more sublime. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 21 January, 1969

69-01-21

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 18, 1969, and I have carefully noted the contents. Regarding the house, you must know that it is in a residential area, and I don't know if you can get a license for a temple there. In the present temple, there is no temple license but we have freedom to chant and dance as we like. However, if we chant and dance in this new house I am wondering if the neighbors will not object.

Without any license you will have to stop kirtanas immediately if this should happen. In my apartment on the same street as the new house I had the experience that one day there was playing of the mrdanga and immediately there was objection. So these things must be carefully considered before making a final decision. Also, because there are several new people coming to kirtanas there, you must be sure that there is ample room for them to be comfortable. Anyway, before there is a final settlement of this house affair, please hold a meeting amongst yourselves to discuss this matter further. The meeting should include Janardana, Dayala Nitai, Jayapataka, etc. Already you have a very nice temple on Park Avenue so before you make any plans to change this you must make sure that this move is very carefully thought out.

Regarding Brahma Samhita, this book shall be included in the examination of the second year along with Srimad-Bhagavatam. I don't know why you are so concerned with starting with the Bhakti Rasamrita Sindhu already. First study carefully the Bhagavad-gita As It Is. This is the most important book for you to learn at first. I am pleased to learn that Eve Levine is expert typist, and that she is willing to begin typing the Vedanta Sutras. She will require a dictaphone for this work, and I would like to know if there is one available for her. Also, I am very encouraged to learn that Jayapataka has taken the initiative to look for kirtana engagements for your temple. He is a very good boy and you should encourage him to do this important assignment very nicely.

So far as the 24" murtis which Gopala Krishna has agreed to donate, I have information that They will cost about $250.00 including the cost of shipping up to Montreal. So either Gopala Krishna may write to his father or else he may donate the money to the temple and we shall get the murtis from Vrindaban. Regarding Himavati's visit home, if it becomes necessary, the idea is all right.

Please convey my blessings to the others. I hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa, Yamuna

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Los Angeles 21 January, 1969

69-01-21

My Dear Gurudasa and Yamuna,

Please accept my blessings. I beg to acknowledge both of your letters dated 14, January 1969 as well as one letter from Gurudasa dated 16, January 1969 with enclosed a picture and newspaper cuttings. This picture is undoubtedly very unique because perhaps in the history of the world it is for the first time that Western boys and girls in the dress of pure Vaisnavas are chanting on the street of a very important quarter of the greatest city in the world, London. So by the Grace of Krishna you are all six together doing very nice Krishna Consciousness activities, and I am so much pleased. In your letter I can understand that people from many important cities of Europe and Africa are taking part in our Sankirtana movement, and you have got continuous engagements almost every night. This is very much encouraging.

I am so glad to understand that as soon as your finances are almost depleted, Krishna sees to everything. This is the process of Krishna Consciousness. If we are sincere, Krishna will supply us with all necessities of life. When we serve some mundane master, he gives us sufficient salary, so when we serve the Supreme Master, how it is possible that He will keep us fasting? Actually due to our lack of Krishna Consciousness sometimes we become disturbed with shortage of funds. But we should be confident that our necessities will certainly be fulfilled by the Supreme Lord. The same incident sometimes happens in New York temple. When there is a shortage of funds, sometimes they find money accidentally without knowing the source.

I have received report from Mr. Parikh and others that they are enamored by your behavior, your character, and your devotion. In the newspaper cuttings also they gave such hints. In other words, everyone is appreciating your presentation. Please keep up this standard of behavior. Do not make any artificial discrepancies amongst yourselves because you are acting on a very responsible business. Perhaps you know that there are many political parties in a country, but when the country's total responsibility has to be executed, they become combined. To have some little disagreements amongst yourselves is not very unnatural because we are all individual beings. But as we are all working on behalf of Krishna we should always forget our personal interests and see to the prime cause.

I have noted with great satisfaction the list of foodstuffs offered on the meeting day, and they were so much appreciated. I have not as yet received any letter from Mr. Fakirchand who is interested in starting a temple. I hope this meets you both in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Los Angeles 21 January, 1969

69-01-21

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your undated letter, and also I have seen the nice pictures which you have completed for the "Krishna" book. I was very gratified to see your expert touch in these paintings, and also convey my thanks for Joy Fulcher for her very nice efforts.

Regarding Madhavi Lata, it is very difficult to get her to be fixed up into doing constructive work, so I gave her so many paintings to do to get her to utilize her talents in Krishna Consciousness. If you would like her to help you in the paintings for the new book, then it is all right, but you must deal with her very tactfully. Best thing is that I send suggestions for pictures directly to you, and whichever picture she will do, let her do it. In this way, you can give her one or two pictures. In the meantime, you and Joy may finish the rest of the pictures, and if she does not finish her assignment, then again you may do it yourself. Certainly she is talented artist so try to help her be engaged in this way.

Please convey my blessings to the others there. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kulasekhara

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Los Angeles 21 January, 1969

69-01-21

My Dear Kulasekhara,

Please accept my blessings. I am in due receipt of your letter of January 16, 1969, and I am so pleased to know that once again you are staying at the temple in Montreal. In this age no one is able to remain aloof from the general human society. Therefore one need not go into the forest in a secluded place to try to make spiritual advancement. Much better idea is that one associate with devotees in the Krishna Consciousness Centres; this will bring better spiritual results than living in the forest. Krishna Consciousness is possible when one is in association of devotees. alone it is more difficult. Please therefore try to keep yourself always in contact with the Montreal devotees. There is no need to go away. That is not very good. If you will have any problems or questions you may write to me and I will help you as far as possible.

I hope this will meet you in very good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Vilasavigraha

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Los Angeles 22 January, 1969

69-01-22

My Dear Vilasavigraha dasa,

Please accept my blessings. I am in due receipt of your letter of January 18, 1969, and I have noted the contents.

You have asked me how one can know that Krishna is the Supreme Personality of Godhead? How do you know that the president is the supreme person in your state? You know this through the government organizations, the constitution papers, and by traditional knowledge. Similarly, to know Who is the Supreme Personality you have to take evidence from the Vedic authorities, great personalities, and the Spiritual Master. Otherwise, what is the use of accepting a Spiritual Master if you can not take His words? Your Spiritual Master says Krishna is the Supreme Personality of Godhead, Krishna says He is the Supreme Personality of Godhead, all the Vedic literature says that Krishna is the Supreme Personality of Godhead. All great authorities like Narada, Vyasadeva, Lord Caitanya, Siddhanta Sarasvati, Bhaktivinode Thakura, Arjuna, and what to speak of the countless others say that Krishna is the Supreme Personality of Godhead. So to understand these authorities you have to follow in their footsteps. You cannot speculate upon Krishna, neither can you ever know Him by such speculations. You can simply use your judgement submissively; that is all, and this cannot be done in a challenging spirit. Lord Jesus Christ also said that the Kingdom of God is only for the humble and meek.

In regard to your next question, self realization means God realization, and God realization means self realization. Just like to see the sun means to see oneself, and to see oneself means to see the sun. Self realization depends completely upon God realization, or else it is not complete. One must know his relationship to the Absolute Truth to fully know his position. The mayavadi school simply discerns spirit from matter, but that is not Ultimate Knowledge. One should know the different manifestations of the spirit also. The highest manifestation of the spirit soul is the Supreme Personality of Godhead, Lord Krishna.

In this age the mind is so much agitated that it cannot be fixed up on the Supreme Objective. Real meditation means to fix up the mind on Krishna or on Krishna's Expansion, Lord Visnu. The modern so-called meditater has no information of Krishna or Visnu. They try to meditate on something void or impersonal which is simply troublesome. It is clearly stated in the Bhagavad-gita that those attached to the impersonal feature have their path to be very, very troublesome. Not only in this age when everything is troublesome, but it was so in former ages also, so what to speak of this age. Therefore, in this age, to fix up your ears upon the transcendental vibrations of Hare Krishna is the highest form of meditation, and the only one which will prove feasible for you. We may or may not condemn the impersonalists, but they are already condemned by Lord Krishna in the Bhagavad-gita.

Actually, there is nothing wrong with you because you have already come to the platform of Krishna Consciousness. Only by the influence of your past habits is it taking perhaps more time for you to adjust things. I hope that by the Grace of Krishna you will stick rigidly to chanting your 16 rounds or more daily. This will solve all of your questions. Try to engage yourself in the service of Krishna and everything will be revealed to you without fail.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 23 January, 1969

69-01-23

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated January 14, 1969, and I have noted the contents. I am pleased to note that you enjoy going out into the streets chanting and preaching from Bhagavad-gita. This is a very good attitude and in accordance with the teachings of Lord Caitanya that the process of Sankirtana should be presented to men all over the world. So as you are able you should continue to go into the streets to chant, and I am sure that the others at your temple will appreciate going with you as they are available. Surely this practice will attract many people there to take some interest in this Krishna Consciousness movement.

Regarding your request for cooking information, it is best if you will consult Yamuna Dasi in London. She is very expert cook, and will be able to answer any questions you have regarding prasadam preparations. I understand that Yamuna has written a recipe book which they are trying to have printed in London soon, so this also will be available to help you in this connection.

Regarding serving your godbrothers, this is a very good practice. The Spiritual Master is never without His followers, so to serve the Spiritual Master also means to be the servant of His disciples. When you want to serve the king, you must also serve his minister, secretary, and everyone who serves him. And to serve his servants may please him more than to serve the king personally. So the Spiritual Master is not alone. He is always with His entourage. We are not impersonalists. We take care of every part of the whole, as much as one should take care of his hat as well as his shoes. Both are equally important for the upkeep of the body. I hope that you will understand this rightly.

It is important that we preach the message of Krishna Consciousness exactly as we have heard it from our Spiritual Master. The same philosophy and spirit must be there exactly. Just like we preach in this country exactly as we have heard from our Spiritual Master, but there are changes due to the time, circumstances, and the trainees. The spirit of the disciplic succession may not be changed, but there may be adjustments made to suit the special circumstances.

Regarding your last question about the importance of chanting; this chanting process is the only way of attaining full Krishna Consciousness in this age of kali yuga. Lord Caitanya stressed upon this point, and we may take it from His authority that no other method will prove to be successful in this matter.

So continue to push on our Hamburg center as far as possible. You have gone to Germany, not even knowing how to speak their language, and you are trying to give to them the rarest jewel, Krishna Consciousness. I know that Krishna is very pleased with all of your efforts there, and surely He will give you all facilities to come out successful in your efforts. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. His Holiness Swami Sadananda, my German god-brother may come to see you. When he comes offer your respect by bowing down as you do unto me. ACB

Letter to: Nara-narayana

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Los Angeles 23 January, 1969

69-01-23

My Dear Nara Narayana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 21, 1969, and I thank you very much for it. I have heard many nice reports from various parties complimenting the expert service you are performing in New York with your carpentry and handyman skills. So I am very pleased to hear that Krishna has blessed you with a very nice talent, and you are now using it rightly in Krishna Consciousness.

Now I have also read in your letter under reply that you are successfully engaged in Sankirtana Party activities in New York, and this too is encouraging to hear. So I think that you should be encouraged in this connection, but one thing is that your Sankirtana activities may go on as long as you are working under the sanction of Brahmananda, and he finds there to be no difficulties with this additional temple's activity. Sankirtana is very important service, so as far as Brahmananda feels there is no inconvenience upon other important engagements, you may continue in assisting the organizing of the New York temple's Sankirtana Party.

Regarding casting of the Radha Krishna Deities, I have already instructed you about casting in plaster of Paris. The whole thing is that we wish to have these Deities nicely done and as soon as possible. So I think that this idea of using plaster of Paris will be very easily and quickly executed. The mold may be made from the Deities already in New York, so, as far as I know, this will be the most practical method for seeing this task completed.

Thanking you once more for your letter and important work you are sincerely performing. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Los Angeles 23 January, 1969

69-01-23

My Dear Aniruddha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 22, 1969, and I have carefully noted the contents. I can understand from your letter that there has been some disagreements or misunderstandings in the temple, but I think that you should know that all such disturbances must be solved peacefully and with consideration of the entire situation. Cidananda is the president there, and I think you understand rightly that everyone must cooperate with him in keeping the temple nicely and without any unnecessary tensions.

Any way, if you are feeling too much inconvenience staying in San Francisco, then you are welcome to come to Los Angeles and stay here with me. But if you can help to smooth over the difficulties there that will be the best thing. You are a sincere and intelligent boy, so if you along with all of the members combine to cooperate with one another in our mission of spreading Krishna Consciousness that will be very nice. I am pleased to note that Girish is progressing nicely under your guidance. Our plan for a school is progressing very well, and already we have many qualified teachers amongst our disciples who are looking forward to beginning this activity there. Next month, Paramananda and his wife, Satyabhama, who is a qualified teacher, will be going to New Vrindaban to stay, and similarly there are many others who will be going there in the near future to start work on this new venture. So the future of our movement will be very bright, and similarly your future will be very bright also, so there is no need for you to be depressed about any previous misunderstandings. Simply you have to remember to chant Hare Krishna always, tell others to do the same, help in all respects to spread the glories of Krishna Consciousness, and certainly Krishna will help you in your efforts to solve any of the difficulties that may be taking place. But if you think that staying with me in Los Angeles will be better for you then you may consider this.

Thanking you once more for your letter. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Los Angeles 23 January, 1969

69-01-23

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your letter dated January 21, 1969, and I have carefully noted the contents. Since receiving this letter I have learned that you have decided that it is best that you do not leave your position in the San Francisco temple for the press department in New York. I think that this is the correct decision because your presence is very much needed in your temple. I am always glad to know that you are there to help manage the affairs of the San Francisco center so I am glad that you have decided to remain there as president. There are many places in San Francisco who will advertise in our Back To Godhead, so as much as possible you may try for this. But one thing is that the brahmacaris who are there must help in supporting the temple so you will have adequate time for this added responsibility upon you. So those who are able to earn money for supporting the temple must assist you in this connection.

I am very happy to learn that you are seriously negotiating to purchase the new house. But one thing is that if for one year there are people having regular meeting in our temple room with all of their smoking and other nonsense, I do not think this will be very good. In the meantime, you may continue to make negotiations, but if this condition cannot be changed I do not think the arrangement will be very satisfactory. I am so pleased to learn that Mulji bhai is so enthusiastic to help us in purchasing the house, and he is anxious to go from door to door to raise the money for helping in this way. Please encourage him because even this one building is not suitable then surely Krishna will supply us with some other house for our temple activities.

So I am fully aware that you are working very sincerely in Krishna Consciousness, and when difficulties arise you must simply remember to continue to depend upon Krishna, and He will supply you with the intelligence to solve any problems. You have already proven yourself as a very nice servitor of Lord Caitanya and I am always praying to Him that He will allow you to advance more and more in His eternal service.

Please continue to keep me informed about the activities in your temple. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 24 January, 1969

69-01-24

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter of 20, January, 1969, and I have noted the contents. You have written that you are unable to find a girl who is available for marriage, and so for the present, you have no choice but to hold off on your marriage plans. Anyway, I always recommend that one should try to remain brahmacari if possible, and if you think that this will be possible for you, you should try for it.

In your letter you have asked many questions, and I will try to answer them for you herewith. Firstly, the Gayatri Mantra is not to be said loudly. Gayat means to sing, but singing can be done loudly or very softly. The Gayatri Mantra should be sung in a low whispering voice. Regarding the Brahman Pucha stages, this matter is described in the 13rd chapter of Bhagavad-gita As It Is. So far as the 10 sense organs, they are eyes, ears, nose, mouth, touch, these are the five sense organs for acquiring knowledge. The five moving organs are the legs, hands, tongue, genital, and rectum. Five objects of the senses are beauty, taste, smell, sound, and touch. The five gross elements are earth, water, fire, air, and ether. The four subtle elements are mind, ego, intelligence, and consciousness. Above these is the soul, and above the soul is the Supersoul.

In tending the deities, you may wash Balarama first, before washing Krishna. Krishna is always non-different from the deity of Krishna. Regarding your request for the Brihat-Sama mantra, this may be given, but a much better proposal is that you concentrate upon improving the quality of your chanting of Hare Krishna Mantra. This is more important consideration for the present time.

Regarding the wife of the Spiritual Master being considered as mother, this applies when the Spiritual Master is not sannyasa and he has a wife.

I hope that the above will clear up all of your questions. Please convey my blessings to the other devotees in the Seattle center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Los Angeles 24 January, 1969

69-01-24

My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter of January 16, 1969, and I thank you very much for this. The deity clothing that you have sent are all very beautiful, and everything is fitting just rightly. Regarding your thoughts of separating from your husband, I do not think this is a very good plan. You should always live with your husband and help him with his personal comforts, and he will look after your all necessities of life. There is no question of separation. By mutual agreement and advancement of Krishna Consciousness you can stop sex life, but there is no question of separation. Separation is artificial. As Hamsaduta advances in Krishna Consciousness then by his company you will also profit. So the husband and wife are mutually beneficial. This idea of separation was developed also in Govinda Dasi, but I have sent her back to her husband, and she is now following my instructions. There is no question of separation between husband and wife until the time when the husband takes sannyasa. At that time the wife cannot remain with the husband. Even in vanaprastha stage, or retired life, the wife remains with the husband, but without any sex relations.

Regarding your keeping private deities, if you will have time it is all right, but the same energy can be utilized in the temple for decorating, dressing, cleaning, cooking. Actually, every day the dress should be changed with new ornaments, clothes, flower garlands. So we can increase even in one place the activities of deity worship. If you are having free time, I can give you a very grand list of activities for deity worship which will keep you occupied for twenty four hours each day.

Regarding your question about the husband becoming the Spiritual Master of the wife, anyone who can give instructing in spiritual life is treated as Spiritual Master. There are two kinds of Spiritual Master, initiator and instructor. So the husband can help the wife as instructor.

So far as the money which is owed to New York temple, I never suggested that you should send deity clothing for payment. But if Montreal owes $500 to New York then it must be payed, if not at a time, then gradually. That is your mutual account. If you actually owe some money to New York then you must try to pay it. If you are unable to pay, then I shall ask Brahmananda to square up the account, or if need be, I shall pay it from my book fund for you. So don’t worry about it. There should be no misunderstanding on this point. It is departmental management only. The government has so many departments. One department pays another so there is no question of misunderstanding because you are all working for Krishna. In any case, the $500, if Montreal temple is unable to pay, then I shall ask Brahmananda to square it up, or if need be, I shall pay it.

Regarding your questions about the examinations to be given, the girls will also be able to take these. In Krishna Consciousness there is no distinction between girls and boys. The girls also may become preachers if they are able.

Once again I thank you for the nice deity clothings and for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Los Angeles 24 January, 1969

69-01-24

My Dear Madhusudana,

Please accept my blessings. I am in due receipt of your letter dated January 21, 1969, and I have carefully read the contents. Regarding your plan for marrying with Kancanbala, I do not think that there is any immediate emergency for finding some one to replace you on the Back To Godhead staff. You have mentioned in your letter that Kancanbala will not be available until at least the month of June for marriage, so there is no necessity for bothering about this for now. By that time or soon after there may be arrangements made where you can continue your work for the press department as well as support a wife. If the press operation can be moved to New Vrindaban then that will be the best arrangement for you because you could live there without any worries about rent. So for the time being go on with your work as usual and don't bother youself with this matter.

Regarding your question about why we dress the Deities in very opulent fashion and not as simple cowherds boy and girl, this is an intelligent question and the answer is that according to the regulative principles we cannot worship Radha-Krishna now. Radha-Krishna worship is meant for persons who have already developed spontaneous love of God. In the training period we are only worshiping Laksmi-Narayana. We worship Radha-Krishna because Laksmi-Narayana is there also, but actually we do not worship Radha-Krishna with our present Deity ceremonies; we are worshiping Laksmi-Narayana. Narayana is there when Krishna is there, but actually we do not worship Radha-Krishna in Their Original Form. This is why we should worship Radha-Krishna in Their Laksmi-Narayana feature with all respect and reverence. If we deviate from this standard then we shall be prakrta sahajiya, or a person who takes things very cheap. We worship Laksmi-Narayana, and because Radha-Krishna includes Laksmi-Narayana, there is no necessity of installing a Laksmi-Narayana Deity. It is just like a king who is engaged in administering justice. Actually that business belongs to the justice department. But what is that justice department? It is all part of the kings energy, and the king also has the power to execute this function.

Regarding the blood and puss from the sky during the battle between Varaha and Hiranyaksa, you should know that if Krishna desires blood, puss, fire, or whatever He desires may fall down from the sky.

So far as old copies of Back To Godhead which you have enquired about, I do not know where they all are. Either they are in my room in India or they are lost.

Please convey my blessings to the other devotees of New York. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mahapurusa

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Los Angeles 25 January, 1969

69-01-25

My Dear Mahapurusa,

Please accept my blessings. I am in due receipt of your letter dated January 18, 1969, and I have noted the contents carefully. I am very pleased to note that the newspaper article which you had helped arrange has resulted in much interest in our movement in Hawaii. It is also very encouraging to note that you are going out into the streets to chant and preach to the people there. This is a very good policy, and as far as possible you should continue to go out and let the local inhabitants of Hawaii become very familiar with the sound of Hare Krishna Mantra. This will insure the success of our center there, and it is also very pleasing to Krishna to see His devotee taking courage in this way. So by no means should you give up this very nice activity.

Regarding your questions, the so-called love which goes on in the material world is simply a perverted form of dasya rasa. Everything in this world is a perverted form of rasa. Just like Yasoda is loving Krishna as her Son. So this is vatsalya rasa, parental love. When Krishna is separate from Yasoda, she cried for whole life and thus became blind. In this world there is not a single instance where a mother has suffered so much in separation from her son. Therefore, it is perverted reflection of the real love. Regarding your second question, the other names of Krishna which you have mentioned, such as Gopala and Govinda are as powerful as the name Krishna.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 25 January, 1969

69-01-25

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 22, 1969, and I have noted the contents with great pleasure. You have written to say that Londoners there are all so very anxious to meet me, so I am also very much anxious to meet you and the Londoners. Therefore it is the best thing that the five-story house which you have described in the letter under reply may be immediately occupied.* You can offer the best reasonable rent, and you can take the risk depending upon Krishna. If the Beatles come forward, you can take the risk. I hope that Mr. Parikh, who is a veteran educationist, can help you very much in this connection. I am very much pleased that he is also on the board of managers committee..

Your Sankirtana Movement there is growing in popularity, and therefore you must immediately have a nice place. I think that for this purpose the five-story building is quite suitable. The first floor can be used as a meeting room or kirtana hall. The second floor can be used as temple room. The third floor can be used for prasadam distribution. The fourth and fifth may be used for residence and propaganda office.

Now the legal document of incorporation under the company act has been examined by me, and I think that it is all right. I have made a little change somewhere, and you can do the needful. So by showing this legal document, you can immediately occupy some magnificent temple house.

Regarding your seeking publication of Easy Journey to Other Planets, I am very glad to hear this, and I understand that Kirtanananda Swami has a nicely edited copy of this. I have already asked him to send me this copy, and when I examine it, I will send it immediately to you. In the meantime you can finalize the negotiation.

So I am very pleased with the good news your letter has brought. I hope this will meet all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: There is a Mr. Ivan Levine in the Montreal temple who is, I understand an expert trumpeteer. He may be interested in joining you in London with his wife, after their initiation probably, to join you in your musical activities in London. I have advised him to write to you about this. If the opening ceremony is made on the 7th of February 1969 the appearance day of my Spiritual Master, then it will be a grand success.

Letter to: Kirtanananda

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Los Angeles 25 January, 1969

69-01-25

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter dated 18, January 1969, and I have carefully noted the contents. I am encouraged to know that you are very enthusiastic about our projects for developing New Vrindaban. So far as the school goes, we have many qualified teachers, and they are all enthusiastic about going there and beginning their teaching work. The only thing is that there is as of yet no place to accommodate these teachers. So as soon as these facilities are constructed we can at once start at full force in setting up our Krishna Consciousness school program.

You have asked some questions, and I will answer them herewith. The first question is, ”When making arati offerings, is it proper to meditate on the different parts of the Lord’s Body?” The answer is that there is no need to meditate in that way. The Lord is actually there with you, and you are seeing all of His parts of the Body, so there is no need to meditate in that way. In regard to the other questions, food should be offered before arati. In the morning, after arati, you can offer some food and then perform kirtana.

Regarding your question about the disciplic succession coming down from Arjuna, it is just like I have got my disciples, so in the future these many disciples may have many branches of disciplic succession. So in one line of disciples we may not see another name coming from a different line. But this does not mean that person whose name does not appear was not in the disciplic succession. Narada was the Spiritual Master of Vyasadeva, and Arjuna was Vyasadeva’s disciple, not as initiated disciple but there was some blood relation between them. So there is connection in this way, and it is not possible to list all such relationships in the short description given in Bhagavad-gita As It Is. Another point is that disciplic succession does not mean one has to be directly a disciple of a particular person. The conclusions which we have tried to explain in our Bhagavad-gita As It Is is the same as those conclusions of Arjuna. Arjuna accepted Krishna as the Supreme Personality of Godhead, and we also accept the same truth under the disciplic succession of Caitanya Mahaprabhu. Things equal to the same thing are equal to one another. This is an axiomatic truth. So there is no difference of opinion of understanding Krishna between ourselves and Arjuna. Another example is that a tree has many branches, and you will find one leaf here and another leaf there. But if you take this leaf and the other leaf and you press them both, you will see that the taste is the same. The taste is the conclusion, and from the taste you can understand that both leaves are from the same tree.

Regarding the problem with your father, it is not good to fight with one’s father, but if he is not going to give you the money, it may be necessary to take legal steps. Since the money is to be used in Krishna’s service, you should try to get it.

I have heard from Syama Dasi that she has infected her finger, and I will be glad to know of the particulars so I may give her advice in this matter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I understand from Hayagriva that you have at New Vrindaban an edited manuscript of Easy Journey To Other Planets. Send this copy to me immediately because in London, Mukunda is attempting to have this published and I would like to read the edited version and send it on to him. So far as your idea of editing the lectures which you started to edit in Montreal, the idea is very nice. ACB P.S. You will be pleased to know that I have got now my immigration visa card (_ Blue Card) ACB

Letter to: Mr. Levine

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Los Angeles 25 January, 1969

69-01-25

My Dear Mr. Levine,

Please accept my blessings. I am so pleased to read your letter of January 21, 1969 and to learn of your sincere eagerness to serve Krishna in the best capacity of your talents. There is a Sanskrit proverb that says that there is not any better knowledge than to become a musician. Our Krishna Consciousness movement is practically based upon music and dancing. If by your exceptional qualities you can help in this movement, I think you have been sent by Krishna Himself to help me in this connection. I have one nice disciple, Michael Grant (Mukunda das Adhikari) who is a very good composer of Western music. He was earning lots of money in New York as a professional music teacher, but since he has become my disciple he has dedicated his life for propagating this movement along with his wife. I shall be glad if you immediately contact him in London at the following address: 22 Betterton Street, London WC 2, England. I have got a very ambitious program to organize a nice Sankirtana Party both in Oriental and Occidental style, so that we can thus attract all classes of people in the world to Krishna Consciousness. Very nice arrangements are being made in this connection under the leadership of Michael Grant. Please contact him soon. I am also sending him a note about you.

Regarding your initiation, you have to decide yourself whether both you and your wife can follow our four disciplinary principles. I do not know if you are able to abide by these principles immediately. Otherwise there is no objection in the matter of initiating a good soul like you.

Please convey my blessings to your wife. I hope this will meet both of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kedar Mataji

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Los Angeles 25 January, 1969

69-01-25

My Dear Kedar Mataji,

Please accept my greetings and blessings of Sri Sri Kisori Raman. I wrote to Krishna Prasad Bhargava about these murtis for free donation. As you know that I am trying to establish many temples of Sri Sri Radha-Krishna in the Western world. I think that devotees of Lord Krishna in India should come forward and cooperate with my missionary activities. Krishna Prasadji donated one pair of Sri Murtis for our New York temple, and I wished that many other rich merchants of India who are devotees of Lord Krishna may contribute a pair of 24” high Radha-Krishna murtis for installing in various temples here. You should also come forward to cooperate with this movement. I am already getting murtis 24” high at a rate which is almost 50% less than the price quoted by you. If you therefore wish to cooperate with this great adventure, you shall not please try to make any profit out of it. You simply cooperate with me in supplying murtis at the rate which I am already purchasing. We do not require any clothings because our devotees here are now expert in making nice clothings.

What you have to do is to purchase the deities, pack Them in nice wooden boxes securely, and dispatch to Calcutta to our shipping agents. We have arrangements with Scindia Steam Navigation Co. to carry our temple goods free of charge.

You will be pleased to note that I have established temples in the following important places: London, Hamburg, New York, San Francisco, Hawaii, Montreal, Vancouver, Boston, etc. In each of these temples we will require one pair of deities. Besides that, we have secured about 140 acres of land in West Virginia where the scheme is to construct 7 temples. We wish to develop a township there called New Vrindaban for our growing Krishna Conscious community. Similarly, an attempt is being made in England also for which we are requesting legal documents. So I hope you will cooperate with us, and induce others to cooperate with this movement. The Americans have enough money to purchase the deities, but I wish that the Krishna devotees of India should come forward and cooperate with this movement by contributing pairs of deities. I shall be glad to hear from you soon.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Jagannathan Prabhu

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Los Angeles 25 January, 1969

69-01-25

My Dear Jagannathan Prabhu,

Please accept my humble obeisances. I beg to thank you very much for your sending me the copies of your books __ and your letter dated January 20, 1969. I have noted the contents very carefully. I have immediately upon receipt handed over the books to my editorial assistants, and I shall duly inform you about their opinion for publishing them in this country. I think it may take at least one month to let you know their decision. I have received news from Vancouver that our godbrother Sadanandaji Swami (formerly brahmacari Earnest Schulze) who is in Germany now has enquired from a friend about my address, and he wants to meet my disciples in our German Hamburg center. I do not know his address, but I am expecting his letter very soon. When I hear from him I shall let you know.

My sister from Calcutta has addressed me one letter that she has heard by some source that I am coming to Mayapur during the great festival. This means that some of our godbrothers and sisters may be expecting me during the ensuing festival there. But till now I have heard no news from Tirtha Maharaja.

Hoping this will meet you in good health. Thanking you once more for your letter and books.

Yours affectionately, A.C. Bhaktivedanta Swami

NB: The set of books may also be sent to Brahmananda das Brahmacari c/o International Society for Krishna Consciousness, 61 Second Avenue, New York, NY 10003

Letter to: Arundhati

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Los Angeles 26 January, 1969

69-01-26

My Dear Arundhati,

Please accept my blessings. I am in due receipt of your letter of dated January 22, 1969, and I am pleased to send herewith your beads duly chanted upon by me. Your spiritual name is Arundhati which means the great star. It is the name of the wife of Vasistha, a great devotee of Krishna.

I am very pleased to know that you are taking a very sincere interest in perfecting your life in Krishna Consciousness. You are fortunate to have the association of your godsister, Jadurani, and I am sure that she, along with the other devotees in the Boston temple will be able to help you in many ways. Be sure to chant your sixteen rounds daily and read one chapter of Bhagavad-gita As It Is, one chapter daily. Follow the four regulative principles strictly, and I am sure that Krishna will see that your life quickly becomes more and more happy in devotional service. The attitude which you expressed is very nice, and please continue to develop this attitude always.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Los Angeles 26 January, 1969

69-01-26

My Dear Govinda Dasi,

Please accept my blessings. I was very pleased to read your letter of January 19, 1969. I know that you will always be thinking of me as you described in your letter because you are so affectionate to this poor old man. And by your sincere affection you have also made me think of you how you are doing there in Hawaii. I understand from your letter and from Gaurasundara's letter also that you are now engaged as a nice housewife. It is a great pleasure for me to know this. In London, the six couples who are working very hard there have been very much appreciated by the people of London, and their character, behavior, and devotion are attracting sincere people to our movement. I want similar thousands of couples for my disciples to propagate our movement throughout the world. You can always help me in this matter because you are an intelligent girl and you have many talents. So you can utilize your god-gifted qualities for utilizing in Krishna Consciousness.

So far as my taking botheration in coming to your country, I must take this so-called botheration for Krishna. But what botheration I have taken? You know that the Goswamis were ministers in the government's service and they left their posts for going to Vrindaban and living there just like paupers. They produced such great literature like Sandarbhas, by Jiva Goswami, and Bhakti Rasamrita Sindhu, by Rupa Goswami. Apparently they took so much botheration but they preferred to accept it because they were compassionate for the suffering humanity. Similarly, Lord Caitanya is Narayana Himself, and His wife, Visnupriya, is the Goddess of Fortune. Lord Caitanya was a very learned scholar, a very beautiful young brahmana, and He had a very affectionate mother, but Lord Caitanya Himself accepted the botheration voluntarily for the good of the human society and all living entities. We should always follow these footprints-not try to imitate, but to follow the same spirit of compassion for the conditioned soul and try to help them advance to Krishna Consciousness. Actually in the service of Krishna there is no botheration. Rather we feel more transcendental pleasure. I hope you will more and more appreciate this status as you work combinedly with your very good husband, Gaurasundara.

Regarding your dictaphone work, I have got two kinds of tapes. Either you can type up my lectures (Purusottama has already sent you one tape), or you can do tapes of Caitanya Caritamrta as you were doing formerly. But I think that Gaurasundara hasn't got sufficient

[TEXT MISSING]

Letter to: Gaurasundara

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Los Angeles 26 January, 1969

69-01-26

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 19, 1969, and I have noted the contents with care. Regarding the work you have done on Caitanya Caritamrta, when they are finished being edited and typed please send me the copies so I will give you further work to do with this. I have written in Govinda Dasi's letter about this which you will please read.

Concerning Vamanadeva's trouble with the draft, I think that if properly utilized, my certificate of acceptance of a person as student of Bhagavad-gita and Srimad-Bhagavatam may be very helpful in avoiding the draft because recently one Lieutenant Colonel, Mr. Davis, from the Selective Service came to see me about our activities, and he is fairly impressed. So I think that if Vamanadeva presents himself as a serious student of this institution he may not be called. I have a very nicely made certificate which can be sent to Vamanadeva if he would like to try for this. Regarding Muralidhara, he is now working here, and he is helping to meet the huge expenditures of the Los Angeles temple. But I shall see if he cannot be spared after a few weeks. Let me see how he is doing here. If he is not very much needed, which I shall know after a few weeks, then I shall ask him to join you in Hawaii.

Please continue to keep me informed of your activities in Hawaii. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Anuradha , Tulsi

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Los Angeles 27 January, 1969

69-01-27

My Dear Anuradha Dasi and Tulsi Dasi,

Please accept my blessings. I am in due receipt of both your letters dated January 25, 1969 and January 21, 1969 respectively, and I have carefully noted the contents in each. You have both expressed a sincere desire to leave San Francisco immediately and come to Los Angeles where you can share an apartment for both of you and your children. This idea seems to be a good solution to both of your problems, and as soon as you are able you may do it. If neither of you are very peaceful staying in San Francisco then it is not very good for Krishna Consciousness, and I think the conditions will be improved if you come to Los Angeles. So as you are able, I shall look forward to seeing you again with your children in Los Angeles.

I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I have placed the peacock feather which was sent by Anuradha upon Lord Jagannatha in my altar room, and He is looking very beautiful with it.

Letter to: Hamsaduta

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Los Angeles 28 January, 1969

69-01-28

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated January 22, 1969, and I have noted the contents carefully. From your letter I can understand that you will no longer be negotiating for purchasing the house, and this is all right because I do not think it is very suitable for a temple.

Regarding your question about Vasudeva, the father of Krishna, you should understand that he is not simply a symbol. The statement made in Srimad-Bhagavatam in this connection is meant for understanding, but unless one is in Vasudeva's position, it is not possible to understand Vasudeva or Krishna. Vasudeva's position means to be situated in pure goodness. In the material world, the three modes of nature which are named ignorance, passion and goodness, are always found mixed up together. In other words, these modes are never found pure, but if there is one mode present, there is sure to be at least a tinge of another mode there also. For this reason, we may sometimes see a third class man showing the quality of goodness, and we may see a first class man showing hints of ignorance. The modes are never found in a pure state in the material world. But in the Vasudeva stage of pure goodness there is no contamination from any material influence of passion or ignorance. Vasudeva is never to be understood as being a symbol. You should clearly understand this.

Please convey my blessings to your good wife, Himavati. I hope this will meet the both of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

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Los Angeles 28 January, 1969

69-01-28

My Dear Malati,

Please accept my blessings. I am in due receipt of your letter (undated) and I was very pleased to note the contents. Regarding the Radha-Syama chanting which you have heard it is not very good. In our temple, strictly Hare Krishna chanting should be given more importance. This is no harm in this mantra you have heard, but it is not very important. There are many such common songs composed by common devotees out of sentiment. But our principle is to stick to the authorities, and always remember that Hare Krishna is the prime authorized mantra.

I am very much encouraged to learn that you are bold enough to challenge any nondevotee as you did with that impersonalist yoga student. That should be the temperament of all our preachers. We should not be aggressive, but we should not tolerate any sort of nonsense. One who says that God is not merciful because He has made one person happy and one distressed is most nonsensical. This very statement affirms that man as a godless rascal. All of these so-called yogis are therefore rascals because they have no actual realization of God. Falsely they think themselves as God, and their association should be avoided as far as possible.

Regarding this Syama-Mataji Dasi from Vrindaban, does she sing Hare Krishna Mantra or not? If she chants Hare Krishna it is all right, and if she does not chant the Hare Krishna Mantra, you should ask her why she does not do so. I am not familiar with her Spiritual Master, Gaurangidas, but if he has taught her to sing this Radha-Syama song, then he also is not authorized.

Thanking you once more for your letter. Please convey my blessings to your husband and child, as well as to all of the other devotees there with you. I hope this will meet all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Los Angeles 28 January, 1969

69-01-28

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter of January 22, 1969, and I am very encouraged to learn of your nice activities in Hamburg. I am so pleased to know that Uttama Sloka and yourself are now working in the printer trade, and Sivananda is busily engaged in decorating the temple. Similarly, it is very good that you are holding outside engagements for organizations outside of the temple and you are meeting with interested people. But perhaps the best news of all is that soon we shall have our own press for printing Krishna Consciousness literature in the German language. Our life and soul is kirtana and presenting literature to the public at large, and I can understand that Krishna is dictating to you from within how to carry this out successfully. I think that translation work should be done on such articles that may be included in a German edition of Back To Godhead, as well as my Introduction to Bhagavad-gita As It Is. I am wondering if there are people there who can speak English with you. Please inform me on this matter.

Regarding Jaya Govinda, if he is willing to go there, you can deposit the fare money to the American Express Company in Hamburg, and the American Express Company in Delhi should deliver to Jaya Govinda the ticket. But he should not be sent cash money. Make arrangements so that, if upon receipt of the ticket he still does not come, the money shall be returned back only to you in Hamburg. In this way make the arrangements.

Please convey my blessings to Sivananda and Uttama Sloka. I hope you are all very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: You may have the ticket for Jaya Govinda sent to the New Delhi branch of American Express Company at the following address: American Express, Hamilton House, block "A", Connaught Place (tel. 43553). Three hundred and fifty dollars is about 2625 Rupees. I am writing to Jaya Govinda today to give him this address also.

Letter to: Rayarama

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Los Angeles 28 January, 1969

69-01-28

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 24, 1969, and I have noted the contents with care. Just yesterday I also received Back To Godhead, no. 22, and it is looking very good. This issue is very nice, and I thank you and all of your hard-working press men for their sincere efforts in this connection. I am confident that this magazine will be improving more and more under your direction.

Regarding your need for more manpower, I have already asked Arabinda to go there, and he will be writing to you soon about this. Regarding the securing of advertisements, this responsibility should be divided among three centers, namely New York, Los Angeles, and San Francisco. Purusottama has already gotten some advertisements for you, and he is teaching Sudama to help him also in Los Angeles. In San Francisco, both Cidananda and Dindayal will be trying for this also. In New York, Gargamuni and Nayana Bhirama should work in this way also. Nayana Bhirama did nicely in securing advertisements for this last issue, so I think he is skillful enough to be very helpful for the next issue also. If advertisements are sold in many different cities, it will add prestige to the magazine, because people will see that we are getting advertisements from all over.

Similarly, the sales of Back To Godhead should be divided more evenly amongst our centers. Not that one or two temples do all of the selling and all of the others should simply sleep. Los Angeles can sell 1,500 copies, and similarly, New York and San Francisco should sell at least an equal amount of copies a piece. The other centers should sell the remainder of the copies, and if necessary, you can print more. Also, you should have the centers pay for their copies immediately upon receipt. If they do not have the money, then they must secure it by working, but somehow or other this system must be introduced so that you will not always be in financial difficulties for printing future issues. Also, I would be very much interested to see records of how much you are spending and earning in production and sales and advertisements for Back To Godhead.

Thanking you once more for your letter and the very nice new issue. I hope this will meet you in improving health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I do not understand why there is no word from you about the Prahlada Maharaja pictures which are to be printed here. Please inform Purusottama what is the difficulty.

Letter to: Brahmananda

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Los Angeles 30 January, 1969

69-01-30

My Dear Brahmananda,

Please accept my blessings. First of all I have to thank you for the desk pen with golden glories to Guru and Gauranga. It is so nice that I am using it with great pleasure, and you have the blessings of my Guru Maharaja and Lord Gauranga.

Regarding the United Shipping Corporation, you had sent me some documents which I actually do not understand. Why did you send them to me? Anyway, I am returning them to you so you may do the needful with them. In the meantime, I have sent one letter to a gentleman of the United Shipping Corporation, and you will see one copy of the letter enclosed. If they deal very nicely, you may assure them we shall send more orders to our different centers, and there will be no difficulty for a letter of credit. But they must deal with us very nicely and straightforwardly so our business connection can continue with no difficulty.

Our propaganda should be focused on spreading kirtana and distributing literature, books and magazines. The process experienced now is that after holding kirtana, they are selling magazines and books successfully. On January 1st, Hayagriva held one meeting in Columbia University with 60-65 students present, and after the meeting, 30 copies of Bhagavad-gita were immediately sold. So we should now organize in such a way that there shall be nice kirtana and attempt for selling our publications. My Guru Maharaja indicated that the mrdanga and the press are the mediums of our missionary propaganda activities, and we shall follow His path in the same way. We must have large quantities of mrdangas for vibrating in different parts of the world and we must distribute our literature also.

I have received one letter from Hayagriva saying that he is prepared to invest money for a press, and he has found out a nice two-story house adjacent to our New Vrindaban colony, and the house is on the roadside. The rent is only $260 per year. That is about $22 per month. So in this way we can immediately start our press. I think that our publications should be done ourselves immediately, because neither MacMillan Company nor Dai Nippon can help us rightly. If MacMillan Company publishes our books, they will ask us to make contract for purchasing 5000 copies, which I cannot advise as good plan for us. If we have to exert our energy for selling 5000 books published by MacMillan, why not publish them ourselves on our own press and obtain profit for printing new books? The best thing will be therefore to organize sales of our books as other publishers are doing. The simple and approved method is to appoint at least 1000 stores and booksellers who agree to purchase at least three copies apiece of our books as soon as they are published. This means that if we have 1000 dealers, we can immediately sell 3000 copies, and this will give us sustenance for conducting our publication activities. I do not think it is a very difficult task to appoint such selling agents throughout the country. So yourself and Gargamuni should take charge of this organization, and for press management others shall take charge. In this way, if we can work on our publications, all of our poverty shall immediately be subdued. So think over this matter seriously. Immediately consult with Hayagriva for starting the press. Let us not bother about the Macmillan Company, because they will only try to make conditions that we have to purchase 5000 copies.

Regarding Bhagavad-gitas which we have already received from them, I understand that we have to pay one mature bill on February 10th. So this bill we have to pay to keep our credit, whether the books are sold or not. But we should not place a second order until our present stock of books are finished. If you are in need of hard covered editions, try to order them without taking more soft covered copies which can not immediately sell. We have prepared to take delivery from them of 5000 copies, and this we shall do. But we shall order only as our stock is finished.

Regarding the second shipping from United Shipping Corp., you should have it sent also to New York. Firstly you may see the kholes before ordering the preferred instrument.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The Press cutting sent by you is very nice. Every other organization has demand for money for their bogus classes but we don't demand any money. People should know this difference. I can challenge to all the other organizations that they are all bogus from spiritual point of view. I am admitted as Permanent Resident as "Ordained Minister of Religion". I have duly received the card. Now you shall pay me $500.00 for this because you were going to appoint some lawyer at the cost but I have obtained it simply by spending $35.00 or utmost $50.00. So you can pay me the balance. ACB

Letter to: Jayapataka

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Los Angeles 30 January, 1969

69-01-30

My Dear Jayapataka,

Please accept my blessings. I am in due receipt of your letters of January 23, 1969, and I have carefully read the contents. For the present I think you cannot leave Montreal for doing work on your draft status. Your service is much too valuable there. Even if this means that in the future you cannot leave for the United States, what is the harm in this? Everywhere you are it is the same because Krishna is there, and you can perform devotional service anywhere you are. There is no need to be attached to any particular land on account of some mayic relationship. All places belong to Krishna, and wherever we get the chance for serving Him, that land is our God-gifted land. Anyway, you may write to your draft board and explain to them that you are studying to be a minister of Krishna Consciousness but you are at present unable to leave Montreal. When your duties are not so much needed in Montreal you will come to the United States to resume your attempts. Write to them in this way, and let us see what is their response.

Regarding your question about the Brahma Samhita, there is no contradiction with the Bhagavad-gita. If "direction" is not specifically mentioned in Bhagavad-gita it does not mean that Brahma Samhita is not authorized. Regarding the singing meter used by Narada Muni, anyone can utter it. You have asked about the specialness of the month of Karatieya, and the answer is that is is a special inducement for persons who are not in Krishna Consciousness to perform some devotional service. For persons who are doing nothing in Krishna Consciousness, it is an indirect inducement to take to devotional service in earnest seriousness, every moment is Karatieya. In this connection, there is a good example that sometimes a store gives special concession to attract new customers. But for those who are already customers there is no need of a special sale. They will purchase at any cost if they know the import and value of the goods. Similarly, those who are pure devotees do not aspire for any concession, and out of spontaneous love try to engage themselves in devotional service 24 hours each day, 365 days every year, without any stoppage.

So far as reading scriptures out loud, this depends upon the circumstances. If you can understanding by reading silently, there is no need to read out loud, because this may make others feel disturbed. The mantra you have asked about which is mentioned in Brahma Samhita means the pastimes, Form and Qualities of the Lord with His Associates. Our mantras are never impersonal. When we meditate upon Hare Krishna we remember the Pastimes, Form, Qualities, etc., of Lord Krishna.

Regarding the teaching at Sir George Williams University, if you like you may take charge, I have no objections. But if there is somm one who may speak better at present, you should give him a chance. In either case, you should please try to introduce into every college and university our Bhagavad-gita As It Is. That will surely be a great service. The Bhagavad-gita is well read everywhere, and you need only to convince them that this is the best edition.

[PAGE MISSING]

Letter to: Hayagriva

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Los Angeles 31 January, 1969

69-01-31

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 26, 1969, and I have carefully noted the contents. I am very pleased to learn that the entire first canto should be completely edited by March 8th, and I am also glad to hear that your Lord Caitanya play is at last completed. From what I have gone through of this play I could see that it is very well done, simply it is a little prolonged. Otherwise it is very nice. I hope that when we start our own press we shall get this book printed.

Regarding my coming there, I think you should fix up my date of being there with Alan Ginsberg. Provisionally, you can set up my date of arrival by the middle of April as described by you. I can understand from your letter that your car is now broken and useless. In the future, we should not purchase a second-hand car; it is always troublesome. This is the third time that such car has caused us difficulty. Rupanuga purchased a second-hand car for $600, and it proved to be useless. Another was given to Hamsaduta, and this too proved not very satisfactory. Now the third experience is yours. If it is possible to get it sold and get some money, you can purchase a small truck new, or else whenever we need a truck we can rent it. But don't purchase any more second-hand cars; they are too much troublesome.

Regarding the press, I have already written to Brahmananda about this. We can risk $260 for renting one year the two-story house you mentioned. So immediately you should make arrangements for this.

As for your nice sentiments about our first meeting on Houston Street, it was all arranged by Krishna. That was practically a favor shown to me by Krishna because I came in your country by superior order. I had been feeling lonely although I had the mission of starting this Krishna Consciousness movement. So Krishna sent you to me, and therefore our meeting was also the desire of Krishna. Therefore, both of us, or for that matter, all of the boys and girls who are working with me, have met by the desire of Krishna. As such, everyone should always feel the responsibility that Krishna wants us to do something for Him, and we must invest all of our energies to fulfill this mission of Krishna Consciousness.

The boys and girls in London are doing very nicely. My Guru Maharaja sent one sannyasi, Swami Bon Maharaja, to preach Krishna Consciousness in London, sometimes in 1933. Although he tried for three years and at the expense of my Guru Maharaja, he could do not do any appreciable work. So Guru Maharaja, being disgusted, called him back. In comparison to that situation, our 6 young boys and girls are neither very much advanced in their study of Vedanta nor any other Vedic literature, neither are they sannyasis. But still they are doing more tangible work than what Bon Maharaja could do there 35 years ago. This very fact confirms the statement of Lord Caitanya that a preacher or teacher may be a householder, a sannyasi, a brahmana, a sudra, or anyone, provided he knows the science of Krishna. And to know the science of Krishna means to serve Krishna under the directions of a bona fide Spiritual Master. When we serve Krishna in this way, Krishna is pleased to reveal Himself. So we should follow strictly the Vedic principle that anyone who has unflinching faith in Krishna and the Spiritual Master, to him only the science of Krishna Consciousness becomes revealed. Then when we are fully conversant in revelation of Krishna Consciousness, we can meet any opposing elements and come out victorious.

Now you are grhastha, and there is no need to be despondent, simply we have to become sincere to act fully in Krishna Consciousness. Your wife, Syama Dasi, is a very good girl. She will be always helpful to you in doing as the boys and girls in London are doing in attracting the attention of various types of people from all over the world. They are doing wonderful service, and it makes no difference that they are householders.

Do not be very much anxious whether you are fired from your present service or not. But you should not do something there which will be disturbing to the authorities. However, in all circumstances we must execute the program of Krishna Consciousness, even at the risk of dissatisfying the so-called employer master.

Please convey my blessings to Syama Dasi. I hope this will meet you both in happy mood and good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You know Dr. Haridasa Chondhery of San Francisco. He writes as follows:-"I am delightful to receive your affectionate gift of 'The Bhagavad-gita As It Is.' Whenever I find some time, I read a little from it. The book is without doubt the best presentation so far to the western public of the teachings of Lord Krishna-the standpoint of the Vaisnava tradition of India . . . etc."

Actually it is so. Now we have to make some propaganda work to convince the different colleges and universities to read this real form of B.G. to the Western Public.

Letter to: Rukmini

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Los Angeles 31 January, 1969

69-01-31

My Dear Rukmini,

Please accept my blessings. I am in due receipt of your letter dated January 23, 1969, and also I have seen your wonderful portrait of my Guru Maharaja. This picture is a great joy to me, and it is now hanging in my room in the temple where I may always gaze upon it. I thank you so much for your sincere service, and i am very much encouraged that you are already a nice artist, and what to speak of the improvements you will make with further practice.

Regarding your question about the individual soul becoming all-pervasive, the idea is completely nonsensical rascaldom. Such theory is simply a bluff. Artificially, by means of practical psychology, one can understand very little of another's thinking and feeling. But this is in no way all-pervasive. If any yogi says like that, especially the modern so-called yogis, it is simply falsehood. In however perfect stage of yoga one may be, he may understand something of another's mental condition, but this is never all-pervasive. This all-pervasive consciousness is possible only in the Supersoul.

Bhakti Devi is the expansion of Srimati Radharani. I hope this letter will meet you in very good health. Thanking you once more for your nice letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. While Jadurani is sick you can continue the work slowly. There is no rush you can paint pictures slowly but surely very nice.

Letter to: Satsvarupa

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Los Angeles 31 January, 1969

69-01-31

My Dear Satsvarupa,

Please accept my blessings. I have received your letter dated January 28, 1969 regarding Jadurani's sick health. She requires complete rest. All of her work should be suspended, and she should be given liquid foods, just like barley water mixed with milk. Purchase pearl barley from the market, and the recipe is 1 cup of barley and four cups of water to be boiled for at least 1/2 hour. That liquid preparation may be mixed with milk and sugar, and she may take. Jadurani must not exert herself in any way. She should take complete rest and chant Hare Krishna. When she next wants to begin work, she must take my permission. For the time being, all work must be suspended.

Regarding your letter dated January 25, 1969, I have already sent to you tapes #2 and #3. As an experiment, I sent tape #3 by ordinary mail at the concession rate for tapes. Please let me know when this tape #3 has reached you. If it does not arrive too late then we can continue to exchange in the mail at this postage rate of five cents. You do not require to send finished tapes to Dinesh. Please send them directly to me.

I think that work on the pictures shall remain suspended for the time being. Altogether I have received four pictures for the Krishna book, and two pictures for the temple, one of My Guru Maharaja and one of Gaura Kisora das Babaji.

Regarding the two missing verses of the third canto, I shall get them done conveniently. I hope that by this time Jadurani's health must have improved. Please convey my blessings to the others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Los Angeles 31 January, 1969

69-01-31

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 22, 1969, and I have noted the contents with care. First of all I am pleased to know that you are feeling comfortable in Hawaii and you are keeping yourself busily engaged. I am glad that you and Murari are working on my Vyasasana, and as soon as it is completed, you can call me there, and I shall go. I think that if I am to go to Hawaii, I must go there by March, because in April I have other engagements in Columbia and other places.

I am pleased that you have been speaking to educationists and you are trying to introduce them to Krishna Consciousness. Try to introduce our Bhagavad-gita As It Is into every university and college in Hawaii. Along with Gaurasundara try to convince them that our publication is the best. This will be great service. If need be, the chief man in various departments of the colleges may be given a copy of Bhagavad-gita to go through and decide. In this way, try to introduce it into every college and University religious class and book department.

Please convey my blessings to the others. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosures: 1 carbon copy of letter sent to your draft board.

Letter to: Hrsikesa

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Los Angeles 31 January, 1969

69-01-31

(to Hrsikesa)

[TEXT MISSING]

letter of January 9, 1969, I suspect that you have interest in taking instruction from some siksa guru, but in this connection, because you are my disciple and I think, a sincere soul, it is my duty to refer you to someone who is competent to act as siksa guru. This Bon Maharaja, perhaps you do not know, has been rejected by Guru Maharaja. So I cannot recommend him as siksa guru. I think that he has no actual spiritual asset. For spiritual advancement of life, we must go to one who is actually practicing spiritual life; not to some head of a mundane institution, not to one who has offended his Spiritual Master in so many ways. I do not wish to go into all details here, but I must inform you that this Bon Maharaja may be considered as a black snake, and at the time of His Disappearance, my Guru Maharaja did not even wish to have him in His presence due to the character of this Bon Maharaja. So if you are actually serious to take instructions from a siksa guru, I can refer you to one who is most highly competent of all my god-brothers. This is B.R. Sridhara Maharaja, whom I consider to be even my siksa guru, so what to speak of the benefit that you can have from his association. He is living in Navadvipa, and if you like, I can give you letter of introduction as well as I will send him letter to allow you to stay there with him. So if you and Acyutananda are not lost to the poison of Bon Maharaja, and are still serious about advancement of your spiritual life, I will advise you to go to Sridhara Maharaja. Or else I do not know what will save you. So my advice to you both is that you immediately leave the unhealthy and envious association of Bon Maharaja and either proceed to Germany as I have instructed you, or at least go to someone who will be competent to act as siksha guru. This is Sridhara Maharaja.

When I was in India, Acyutananda, Ramanuga, and myself, with others, lived with Sridhara Maharaja, so Acyutananda knows him very well. He spared a big house for us and if both of you go there now, it will be very good for your spiritual benefit. Then I will feel that you are safe. Besides that, if you wish to live in India, you can make arrangements for this house so that other of your god-brothers may go there in the future. Just on the other side of the Ganges there is Mayapur, and you can occasionally or every week go there and learn Bengali and Sanskrit if it is your desire. All facilities are there. Sridhara Maharaja is a very good English scholar and he can talk with you very nicely in English. The room in Vrindaban where you are residing may also be kept so that it may be utilized when necessary. But so far as I am concerned, I am becoming older and older, and my life may be finished at any moment. As I have got my permanent residence in America, it is indication of Krishna that I shall live here to organize this movement to the best possible extent. If I sometimes go out of this country, I will go to Europe only and again come back. So, practically I have decided not to go to India anymore. In case I suddenly meet my death, then I shall make my will how to deal with my body later on.

So don't be carried away by whims. It is my duty to save you. Leave Vrindaban, live peacefully with Sridhara Maharaja, if you do not wish to go to Germany, and thereby you will be spiritually enlightened. Please inform me immediately regarding what you have decided.

February

Letter to: Manager of Bank of Baroda

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Los Angeles 1 February, 1969

69-02-01

Manager Bank of Baroda Ltd. Indian Exchange Calcutta-1

Dear Sir: Re: My Savings Bank Account # 29/12802

Please transfer Rs 500 to the State Bank of India, Strand Road, Calcutta-1, INDIA, account #SB-C/4208, to Ram Krishna Dey, and debit from my above account. In case of need, the following address may be referred to: Mr. Ram Krishna Dey, 14/4B Sri Gopala Mallick Lane, Calcutta-12, INDIA.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Larry Snyder, Mark Perlman, John Curran

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Los Angeles 1 February, 1969

69-02-01

My Dear Larry Snyder, Mark Perlman and John Curran,

Please accept my blessings. I thank you very much for your very nice letter dated January 23, 1969, and I have read the contents with great satisfaction. Your eagerness to spread the Krishna Consciousness movement in that party of the country is certainly dictated by Krishna, Who is situated within your heart. There are innumerable living entities wandering within the universe in different forms of life and conditions in different planetary systems. Out of many, many of such conditioned souls, only one will come into contact with a bona fide Spiritual Master by the Grace of Krishna. Krishna can understand from within the sincerity of purpose of a particular living entity, and He gives direction to such sincere devotee to the path of realizing Krishna Consciousness. So you have already achieved to this stage of life. Please do not miss the opportunity. Although you are not formally initiated, you have associated with our devotees in the New York temple, and it has acted. The seed is already there in you and it has to be helped to grow and fructify. The best means of watering this seed of Krishna Consciousness is to chant and hear Hare Krishna. Now you have got our book, Bhagavad-gita As It Is, and also you have available our regular publication, Back To Godhead. In the latest issue there is an article you should read called the Isopanisad. So with these literatures you can immediately start a center wherever it is possible for you. I think that Florida will be a very nice place for this, and I have always had a great desire to open a center there.

So my advise to you is that you make a small center immediately, and, if possible, get some musical instruments from New York. Brahmananda will supply you with a mrdanga and a few pairs of cymbals. Simply you have to sit down together as you have seen done in New York. Just begin chanting Hare Krishna in the accompaniment of a beating drum and the playing of cymbals. There is no necessity of any other instrument at present. The chanting is very simple; Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. So in this way for 15-20 minutes you chant, and then read from our Bhagavad-gita. There is explanation there as far as possible to convince everyone what is the importance of Krishna Consciousness. So 15 minutes of chanting and dancing, and 1/2 hour of reading from text of Bhagavad-gita, then questions and answers, and at last chanting again of Hare Krishna. In this way you can begin, and there will be no difficulty. Gradually, as you get even more interested in this procedure,

[PAGE MISSING]

Letter to: Uddhava

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Los Angeles 1 February, 1969

69-02-01

My Dear Uddhava,

Please accept my blessings. I am in due receipt of your letter of January 30, 1969, and I have noted the contents carefully. You have written to say that 8 people will be working under Rayarama and another 8 people will also be there in the printing department, including the baby, Nandini. So even if we are able to get accommodations for all of these people, what is the program for maintenance? These people will require at least $200.00 per month for food, so tell me immediately if you have got any scheme how to get this money for maintenance.

So far as accommodations are concerned, Hayagriva has given me information that there is a nice two-story house where both the press and the workers can be accommodated. The rent is only $260.00 per year. I think this house should immediately be occupied so we can gradually begin our work and also construct other structures with the help of Nara Narayana and others. So Hayagriva is prepared to invest money for the press, accommodations are there provisionally. Now if you have any definite program for meeting your maintenance expenditures we can begin the press work immediately. If the house is there and our workers are ready, then what is the difficulty of starting the press immediately? If this house turns out to be not suitable we will have to construct another, but in either case the problem is still there of maintenance. Everything must be practically thought out, and please tell me what yourself and Advaita are planning with this.

Thanking you once more for your letter, I hope to hear from you again very soon. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nara-narayana

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Los Angeles 1 February, 1969

69-02-01

My Dear Nara Narayana,

Please accept my blessings. I am very much encouraged by your proposal as stated in your letter of January 25, 1969 of constructing housing in New Vrindaban for an estimate of about $1,000. This money will be secured somehow or other and invested in New Vrindaban for constructing the proposed cottages. These cottages needn't be very high class finished. We simply want protection; that's all. They may be very roughly finished. Please send me your plans which you have mentioned, and we shall begin this housing scheme in April. We agree to invest the money in this project, and the persons you wanted will join you when you actually begin the work.

In the meantime, if you think brass deities can be done in New York, please let me know what will be the cost per pair. If not 24" high, they should be of the same size we have got in New York. When you were here you told me the cost will be about $40. If you can manufacture for even $50 per pair, you should manufacture immediately five or six pairs, and I will provide you with the money. But first be sure what will be the actual price and whether you will be able to do it. After finishing with this murti business, you can immediately begin the construction work in New Vrindaban.

So far as kirtana party is concerned, you have well suggested to conduct the party under the good guidance of Rsi Kumar. He is a very expert devotee, and the kirtana party can be well managed under his guidance, and under the cooperation of Brahmananda.

You should always read also, besides attending class, whenever you have time, the Bhagavad-gita As It Is. Then I can surely recommend to the draft board that you are a very serious student of Bhagavad-gita under my supervision.

I hope this will meet you in good spirits and good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Los Angeles 1 February, 1969

69-02-01

My Dear Gopala Krishna,

Please accept my blessings. I am in due receipt of you letter of January 26, 1969, and I have carefully noted the contents. I am very pleased to understand that you are going to contribute $250.00 for murtis. I think that you can pay at the rate of $100.00 twice and $50.00 once. That will save much time, but if it is inconvenient, you can pay at the rate of $50.00 per month. As soon as I get $100.00 I shall immediately order the deities with this advance.

I am so glad to learn that you are chanting very regularly and trying to follow the four principels of restriction as far as possible. I have got an account with the Canadian Imperial Bank of Commerce in Montreal, and, if you like, you may deposit the money there in my account. I can send you the name of the branch and my account number if you like. I think this will save time in your remitting your contribution.

Thanking you for your letter and for your sincere good will toward our mission of Krishna Consciousness. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ekayani

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Los Angeles 1 February, 1969

69-02-01

My Dear Ekayani,

Please accept my blessings. I am in due receipt of your letter (undated), and I thank you very much for it. I am pleased to note that you and your nice sister, Indira Dasi, are making and tending to Lord Jagannatha deities. You should place these deities on sale in Gargamuni's store for selling. In this way, you will make some money for doing your painting work. You should practice developing your good painting skills very thoroughly, and if you are ready, I can send to you many Bhagavatam pictures to do. Jadurani is now sick for some time, and I have asked her to cease all of her activities. There are some paintings lying in Boston, perhaps unfinished, and, if time permits, you can go there with your sister to see them. If Jadurani likes, you can finish up these pictures for the Krishna book. Picture painting is one of our important departments, so please try to become very expert. You should be at least as expert as Jadurani, and that will be a great pleasure for me. Rukmini is also becoming very much expert in her artistic works.

Regarding your question about the Goswamis, all of them are eternal associates of Lord Caitanya. I do not know where you have read differently. Sri Rupamanjari is one of the eight Gopis, but which one you will learn later on. Study the Bhagavad-gita more carefully. There will be an examination and everyone will have to appear to take this examination next January, 1969.

Please convey my blessings to all of your nice godbrothers and godsisters in New York temple. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 1 February, 1969

69-02-01

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter of January 27, 1969, and I have carefully noted the contents. I am pleased by your wish to remain as brahmacari, and if you stick to your decision you will be able to go back to Godhead, back to Home, in this very life without waiting for another birth. Please try in every way to stick to this principle, and simply engage yourself in Krishna's service. That will protect you from any attack of maya. Maya can take Krishna's place in our heart as soon as there is a slackness on our part. Otherwise, if Krishna's seated always, maya has no opportunity to occupy the seat. Try to follow this method and you will surely be successful.

Regarding your worries about natural disasters in Los Angeles, thank you for your cares for me. But Krishna is always giving protection and there is no cause of concern. There was a slight storm at night for two or three days, but that was not very much of a disturbance for me. I am glad to note that you are making improvements in the temple's paraphernalia. That should be your primary engagement. Please also take good care of this boy Charles. He is new, and you must help him so that he will not be poisoned by the influence of maya.

If you will have some time it will be nice if you can come to Los Angeles for a few days. I shall also be very glad to see you. Also you will get ideas from how the Los Angeles devotees are working for their temple.

As much as possible you should try to introduce to the colleges our Bhagavad-gita. In every college there is a religion department, and most of them have interest in the Bhagavad-gita. So you can show to the chief man of this department that this is a real presentation of Vaisnava philosophy. I have received a statement from Dr. Haridasa Chaudhuri of the California Institute of Asian Studies that ours is the best presentation of the teachings of Lord Krishna to the Western public. So if they are actually serious to receive instructions from Krishna in the Bhagavad-gita, they absolutely must read this publication of Bhagavad-gita As It Is. If they want some nonsense upon the plea of reading Bhagavad-gita then there is nothing we can do to help them. Everyone is free to act according to his inclination.

Regarding your question, maya comes from Krishna. Everything comes from Krishna, but when something is found in Krishna it is just as good as anything can be. Just like Krishna has the stealing propensity. As such He is called the Butter Thief, and he is worshiped as the Butter Thief. He is worshiped by His devotees all over the world with love and affection, while the same propensities in us would result in our being handed over to the police. That is the difference between Krishna and ourselves. He being Absolute, everything in Him is also Absolute. In the relative prospective it is very difficult to understand what is the Absolute. From the material point of view, one cannot understand that one plus one equals one, and one minus one equals one. It requires a little time to understand this axiomatic truth. But in time such truths will become revealed to you without any mental speculation.

Please convey my blessings to the others who are so nicely helping you in Seattle. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Los Angeles 3 February, 1969

69-02-03

Paris

ATTENTION TAMAL KRISHNA

YOUR LETTER 26TH JULY COME LOS ANGELES IMMEDIATELY

A C BHAKTIVEDANTA SWAMI

Letter to: Aniruddha

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Los Angeles 4 February, 1969

69-02-04

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated January 29, 1969, and I am pleased to learn that everything is going nicely with full cooperation of all of your godbrothers. Our center of activities is Krishna, and if we are actually Krishna Conscious there will always be full cooperation between ourselves for the satisfaction of Krishna.

These two boys, Girish and Birbhadra are sent by Krishna to our care, and we must be very much attentive for building their character in Krishna Consciousness. Here, the boy, Birbhadra, is taken care of personally by Vishnujana, and, by Krishna's Grace, you have to take care of Girish. In New Vrindaban, nothing can immediately be done because there is no sufficient accommodations, but I am in correspondence with Hayagriva for renting one two-story big house near New Vrindaban for starting the press. I think we will be able to secure the house by next April when I will also go there, and our project of starting a school, press, etc., will be seriously taken at that time.

You are right when you say that setting a good example for the boys is the best precept. There is a saying that an example is better than a precept. Our exemplary character depends on strictly following the four principles, and this will conquer the whole world. Our boys and girls in London, by there exemplary character have drawn the attention of many respectable persons and even some public papers. Our movement is not only for some theoretical teaching, but it is for developing practical character and definite understanding. I will be glad to know what is your future program. Do you think you will be continuing as brahmacari, or in the future will you wish to become householder? The idea is that when we open our educational institute, we will require some dedicated monks, just like Christian Fathers, who have no connection with women. In that case, we can start a theological school also, along with a boys primary school. Our theological school will regularly teach our published books, such as Bhagavad-gita As It Is, Srimad-Bhagavatam, Teachings of Lord Caitanya, Nectar of Devotion, Brahma Samhita, and Krishna.

We wish to hold examinations and award titles such as Bhakti-sastri, Bhakti-vaibhava, and Bhaktivedanta. The whole program will continue for seven years, and the students who will be fully engaged in this study of a seven year course will be classified in the 4-D section of the draft board. Such students will not be called for military activities. In this connection, an experiment is going on with Karatieya, and if it is successful then we can give protection to many such students provided they take things seriously.

Apart from the draft board chasing, actually we require many enlightened students who can go to any part of the world and establish there a center. Anyone who is a little bit conversant with the above books can go anywhere, chant Hare Krishna, distribute Back To Godhead, and hold classes on the above books. I have received one letter from Gurudasa today that they have got permission to chant Hare Krishna in all the streets and parks of London. The world needs this consciousness of Krishna, and we have to manufacture many preachers for this purpose. I wish that you can also take the responsibility of teaching staff when we actually open our theological school in New Vrindaban.

Thanking you again for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

•

Los Angeles 5 February, 1969

69-02-05

London

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of January 29, 1969, and I am so glad to learn that you have permission to have kirtana all the time on the streets and parks. You have written that you are missing me, and similarly, I am sitting here anxious to meet you as soon as possible. In previous letters of Syamasundara. it was understood that the Beatles were going to help us positively, but the delay method appears to be diplomatic to avoid the pledge. I do not know what is the position, but I think that without depending on anyone, we may take the risk of renting a nice house for our temple immediately. If you think that my presence will accelerate matters, I am prepared to go immediately. In Yamuna's letter I understood that many people are interested in our temple work, and they are prepared to contribute items such as deities. All such things being favorable, why you are not taking a temple at your own risk? Besides that, you wrote to say that I will not go there for one year, but I have no such idea. I do not know who has spread such rumor. I have already postponed my journey to Hawaii in the month of April. In April I will go to Columbus, Ohio, so these two months of February and March I am completely free. If you so desire, I can start immediately and see the situation which is preventing the renting of a nice house. You write to say also that everyone is awaiting my arrival, and they ask "When is Swamiji coming?" So far as I am concerned, I can go immediately because I have no serious engagements here now.

I thank you very much for your assurance that I will find London a most flourishing center for our world Sankirtana movement. That is my ideal of life, to form a nice group of devotees to perform Sankirtana and to distribute our books in wider circles. Here, Tamala Krishna's group has proved a very nice Sankirtana Party, and we can combine with your group which is also a very nice Sankirtana Party. Then we could immediately take the responsibility of a round the world trip, and I am sure it will be successful. You can let me know by return mail if my services in London are immediately required. I am prepared to go.

The picture of Kartamasi which you have sent is very nice. Kartamasi is becoming very popular in every center. That is a good sign. Thanking you once more for your letter, and I am awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Los Angeles 5 February, 1969

69-02-05

London

Dear Yamuna,

Please accept my blessings. I thank you for your letter of January 22, 1969, and I have duly noted the contents. The reply to your points you will find along with your husbands letter. I am very much anxious to go to London, but I do not know why you are delaying to call me. The legal documents being submitted, there is no impediment to rent a nice house. So you should take this risk, and everything will come out all right. How is Mr. Parikh doing? I hope this will meet you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Colin Jury

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Los Angeles 5 February, 1969

69-02-05

London

My Dear Colin Jury,

I thank you for your letter which was sent along with Yamuna's. I am pleased to hear that you are anxious to meet me, and I will be pleased to meet you when I go there. But first there must be a nice house secured. Our society is now legalized in London, so there should be no difficulty in securing a house immediately. Please help the devotees there to do this. I am simply awaiting their letter to start for London. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 5 February, 1969

69-02-05

London

My Dear Mukunda,

Please accept my blessings. At your earliest convenience, please submit to me a list of the names of the devotees who are filling the following offices: President, Secretary, and Treasurer in your center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 5 February, 1969

69-02-05

My Dear Brahmananda,

Please accept my blessings. I thank you very much for your kind letter dated February 1, 1969, and, in the meantime, my letters to you dated January 30, 1969 and February 1, 1969 respectively might have crossed. Most of the answers of your letter under reply will be found in these two letters. Please let me know if you have received them by now. If not, I will send you the carbon copies. So far as your letters are concerned, each and every one of them will be particularly answered, so there is no question of passing over your inquiries. Feelings of love are reciprocal, especially on the spiritual platform. I know what is your feelings about me, and in the same way I am always dependent on your kind affection.

Regarding printing at Dai Nippon, we have got to print so many books for which manuscripts are ready. So, pending the decision of starting our own press or having MacMillan print the Srimad-Bhagavatam, immediately we may begin printing of our books from Dai Nippon. If they agree to print 5,000 copies of 400 pages at their agreed rate of $5,000 that is good. So far the sample of print, the binding, and the size of the book is concerned, that is now all settled. The only thing is they must give us a definite date of delivery of printed books, and they must agree to the formerly stipulated price. If there is no question of delay we can immediately hand over the manuscript either of the second canto of Srimad-Bhagavatam or Nectar of Devotion. If MacMillan Company is interested in Srimad-Bhagavatam, then negotiate the transaction, and by the 15th of March we can deliver them the complete revised version of the 1st canto. So far as I understand, they will print the first canto to see the result. In case they agree to continue printing of Srimad-Bhagavatam, then we shall stop printing at Dai Nippon, and MacMillan will be handed over the charge for all other cantos. If their experiment on the 1st canto does not become successful, then let us go on printing all other cantos as usual. This is my decision, and you can arrange accordingly.

So far as Back To Godhead is concerned, Purusottama has appointed one selling agent in Los Angeles who has agreed to take 400 copies per month. There are at least 300 big cities in your country, and if we can appoint one selling agent only in each city, consuming an average of 100 copies only, the total quantity comes to 30,000 copies. This is not an Utopian idea. It is completely practical. Simply we have to arrange and organize. To distribute 100 copies in a big city like Los Angeles, New York, or San Francisco is not at all difficult. Simply it requires the talent of organization. So expecting on this calculation that in the near future we shall be able to distribute at least 30,000 copies of Back To Godhead, you can immediately take quotation from Dai Nippon for regular 20,000 copies minimum per month. If their quotation is suitable, we will immediately take the risk and print 20,000 copies per month.

Regarding advertisements in Back To Godhead, I am not at all in favor of it. I was obliged to suggest you take advertisements because the magazine was not coming regularly due to lack of funds, but practically I see the magazine is not improving by accepting these advertisements. So in the future, say after the next issue, we shall stop taking advertisements because it is not satisfactory. If we print, however, 20,000 copies, we can accept one page of advertisements, fixing up our rate at not less than $100 per page. And this advertisement also must be to our scrutinization. We cannot accept advertisement from anyone and everyone, rather it will be our motto to avoid advertisements. So far as I know, in India, the Kalyana Kalpataru paper edited by Hanuman Prasad Poddar, does not accept any advertisements. Nor do they review any nonsense book published by others, and they have got respectable position. Similarly we have to create a respectable position for our Back To Godhead. Actually, it is the only single paper of its nature, describing the science of God in full detail, published in the western world. Our Vaisnava religion is so vast that we can supply millions of pictures and hundreds and thousands of literary contributions in this paper. In Christian religion they have got pictures like the Crucifixion and a few similar others. In the Buddhist religion they have got the picture of the Lord Buddha. In Mohammedan religion they have got picture of Mecca Medina, and I do not know what is the picture in the Jewish religion. But so far as our Krishna Consciousness is concerned, we can supply millions of pictures of Krishna, Visnu, and Their multi-incarnations, as well as Their transcendental Pastimes. So we have to create a unique position for this paper, at least in the western world. Anyway, that will depend upon our future capacity, but for the time present we can immediately take quotation from Dai Nippon what they will charge us for 20,000 copies every month. Now I have given my definite opinion about printing my books at Dai Nippon and printing Back To Godhead, so you can do the needful.

Regarding my teaching in different universities, you will be pleased to know that recently I got one letter from Cultural Integration Fellowship President, Dr. Haridasa Chaudhuri. He has appreciated my book, and he remarks as follows: ”The book is without doubt the best presentation so far to the western public of the teachings of Lord Krishna from the standpoint of Vaisnava tradition and devotional Hindu mysticism.” So actually this is the correct position of our Krishna Consciousness movement. There are religious classes held in almost every university of your country, and they are eager also to study different kinds of religions. So far as Bhagavad-gita is concerned, there is no doubt about it that I am the only authority in your country in this matter. Nobody can speak on the Bhagavad-gita so authoritatively as I can do. That is a fact. So if the university wants to take advantage of this opportunity, even in this old age I can go from one university to another, and I am sure they can learn from me only the true teachings of the

Bhagavad-gita; from me and from my students who are already trained up in this connection. So, if something can be done in this connection, it will help our missionary propaganda, and the students shall get new light from our book, Bhagavad-gita As It Is.

So, I am so much obliged to you that you are trying to get my books published somehow or other. I can simply pray to Krishna for your long life and valuable service to Krishna. Thanking you once more for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I understand that you are anxious to get me in New York. So if you like I can go immediately as I have no serious engagement now in the western part of your country.

Letter to: Gargamuni

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Los Angeles 5 February, 1969

69-02-05

My Dear Gargamuni,

Please accept my blessings. After a long time, I beg to thank you for your letter dated 31, January, 1969 from the Spiritual Sky store. You have given a very nice name. At least you are giving ideas to the people in general that there is a Spiritual Sky, and they will get information sufficiently about Spiritual Sky, the planets thereof, the inhabitants of these planets, etc., through the medium of your store, the Spiritual Sky.

I beg to acknowledge receipt of your check for $110 being the sales proceeds for Srimad-Bhagavatam. I am so engladdened to hear from you that the books are selling very nicely. Regarding the eight Gopis and my Spiritual Master, I think you did not follow what I said, but that does not mean that you should be disappointed. We are all students, and we are apt to commit mistakes; but that does not mean that we should be disappointed. Lord Caitanya also presented Himself before Prakasananda Sarasvati as a foolish student of His Spiritual Master, although He was the Supreme Personality of Godhead Himself. Anyway, the actual fact is that the eight Gopis are as good as Krishna and Radharani. Therefore, no Vaisnava will claim to be one of the eight Gopis because that will tinge one with Mayavadi philosophy. If somebody says "I am Krishna." or "I am Radha." or "I am one of the eight Gopis." that is against Krishna philosophy. My Guru Maharaja claimed to be one of the sub-devotee assistants of the eight Gopis. Lord Caitanya also claimed Himself as servant of the servant of the servant of Krishna [Cc. Madhya 13.80]. So even though you might not have understood, you can correct it now and don't be disappointed.

Your humble repentance is just like a Vaisnava student, so I thank you very much for this humbleness. Lord Caitanya taught us to be humbler than the grass on the street and more tolerant than the tree. So these symptoms are Vaisnava symptoms. There is no question of rejection or dejection. I am always at your service, and you can question whenever there is any doubt, and I will try to answer them as far as possible.

Regarding the printing of my different letters, if you have sufficient time you can work on this project, but I think you have got greater project before you; sales organization of our books and publications. Unless we have got very good organization for selling our books, printing our books any place will be impractical. So I think you will try seriously how to appoint selling agents all over the country. Nay; all over the world. I'll be glad also to hear from you about how you are going to organize this selling propaganda. As for printing of the books, I have already answered this in the letter to Brahmananda, and you can see it.

Hope this will find you in good health and cheerfulness. I am awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am always expecting big checks from you for my books. Do you think that you require some money for improving your business? ACB

Letter to: Dr. Chaudhuri

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Los Angeles 6 February, 1969

69-02-06

Dear Dr. Chaudhuri,

Please accept my greetings and blessings of Lord Krishna, and offer the same to Srimati Bina Chaudhuri and your sons and daughters. I am so glad to have received your letter dated January 27, 1969, and I have appreciated your comment about my book that it is "without doubt the best presentation so far to the western public of the teachings of Lord Krishna". Actually that was my purpose to write another commentary on the Bhagavad-gita. I think I have explained this matter in my introduction.

You have written to say "Vaisnava tradition in India", and that is the real cultural standing of Vedic civilization. In the Rigveda you will find the mantra, tad visnu paramam padam sada pasyanti suraya. In the Visnu Purana also it is said, visnu bhakti bhovet deva. So Vedic civilization means the civilization of the devas, or the demigods, and the whole purpose is to understand Krishna. As it is said in the Bhagavad-gita, vedais ca sarvair aham eva vedyam [Bg. 15.15], the whole purpose of the Veda is to understand Krishna, the Supreme Personality of Godhead. Therefore, if we wish to present the real traditional cultural ideas of India to the western public, we have to present to them the teachings of Lord Krishna as they are. That is my mission, and I am pleased to inform you that I am getting good response in America especially and also in London and Germany.

For the last five months, our kirtana movement is going on in London. Our office is situated there at 22 Betterton Street, WC 2 London, England. The people are appreciating our movement very much there. You will be surprised to know that I have sent there for preaching work 6 boys and girls, married couples, and they are neither elderly nor very much conversant with Vedic philosophy. But still, by their character, behavior, and devotion, they are attracting many people in London, including the High Commissioner of India and others. One gentleman, Mr. Parikh, is a Doctor in Education and was formerly the principal of a college in Kenya. He is actively working with our students there, and very soon they should have a Radha-Krishna temple there in gorgeous style.

Some time before in your letters you expressed a desire that we should jointly present Indian cultural ideas in this country. I think you will remember this proposal, and I replied that if we want to present the real Indian cultural traditions, then we must present the Vaisnava philosophy as it is. Poet Tagore became very popular in the western countries by presenting his Gita Anjali which is full of Vaisnava sentiments. We have immense literatures, especially in the Gaudiya Sampradaya of the Vaisnava sect which is enriched by the contribution of the Gosvamis. These should all be presented to the western world. Similarly, Vedanta commentary by the Vaisnava acaryas like Ramanuja, Madhva, Baladeva., Sridhara Swami, etc. can all be presented successfully. You are a learned philosopher, and your Cultural Integration Fellowship Institute advocates universal religion and cultural harmony. I think if you will turn your attention to the Vaisnava literature you will find all of these ideas in complete fulfillment.

Your invitation for me to go to San Francisco is very much welcome. You have been requesting me for practically one year to give some discourses on this Vaisnava philosophy in your institution, but for want of time I could not comply with your request. I will let you know immediately when I know I will be going next to San Francisco. Of course, now I am in Los Angeles, and I have no serious business at present. But your mid-term quarter is already occupied by Dr. Framroze A. Bode, the Zoroastrian High Priest from Bombay.

In the meantime, I wish that you may stock a few copies of our books in your bookstall and just have a test how the members of your institution will like this Vaisnava philosophy. Generally, people are not very much inclined to accept Vaisnava philosophy because for the common man it is not very easy to understand. In the Bhagavad-gita we find the statement that out of many thousands of people, one may be interested in the values of human life, and out of many persons who have understood the values of life, only one may be found who can understand Krishna. It is further stated that Krishna can be understood only through devotional mysticism. Bhaktya mam abhijanati yavan yas casmi tattvatah [Bg. 18.55]. On hearing from you I will ask my San Francisco temple to deliver you some copies of Bhagavad-gita As It Is if you so desire.

Thanking you once more for your kind letter. I hope this will meet you in very good health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Manager of First National City Bank of New York

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Los Angeles 7 February, 1969

69-02-07

Manager First National City Bank of New York Grand Street and Bowery New York, New York

Re: ACCOUNT # SAVINGS 0420-1620-131

Dear Sir:

With reference to the above account, I beg to point out that on January 6, 1969, after depositing $1,306.86, the balance in my favor was $8,363.88. So after depositing another $199 on February 3, 1969, you have shown a balance of $7,156.27. I do not know why there is this difference. Kindly let me know by return of mail. Also, please note down my above change of address. Thanking you anticipation of your early reply.

Yours truly, A.C. Bhaktivedanta Swami

Copy forwarded to Brahmananda for necessary action. ACB

Letter to: Nara-narayana

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Los Angeles 7 February, 1969

69-02-07

My Dear Nara Narayana,

Please accept my blessings. I beg to thank you very much for your letter pointing out some of the discrepancies of many of the devotees in New York. You are correct regarding the items which you have stated, such as sleeping in front of the deities, eating in front of the deities, taking of unoffered foodstuffs, drinking water from the bathroom, and non-chanting of rounds. But the thing is discipline can not be observed unless there is obedience. As you are obedient to me, you should be similarly obedient to my representative. Your statement about Brahmananda that he is a wonderful devotee is 100% agreed by me. He is in charge of the New York center, and, therefore, if proper obedience is not given to him it will be impossible for him to manage the affairs of the temple. Under the circumstances, the discrepancies you have observed in the temple may be referred to him, and he is quite reasonable, and will handle the matter with the respective devotees. Please don’t you take any direct actions because it will cause disruption. You are a very talented boy, and I have every confidence in you, so I hope you will do this and oblige.

I have seen the plans for New Vrindaban, and I can understand that you have a great talent in house planning also. This will be fully utilized in the matter of our developing our New Vrindaban scheme when I go there. In the meantime, please let me know if you can get some pairs of Radha-Krishna deities in some brass foundry there. This is the immediate important work for you. You have asked in your letter to Purusottama if you should observe the lists of 44 offenses and 44 regulations for deity worship, and the answer is no; there is no need of this for the present.

I will be glad to hear from you by early return mail. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Murari

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Los Angeles 7 February, 1969

69-02-07

My Dear Murari,

Please accept my blessings. I am in due receipt of your letter dated January 30, 1969, and I am always very pleased when I hear from you. You have mentioned in your letter that you have been making plans to build a shrine, and when you are able to, please send these plans to me so I may see what you have in mind. I am also pleased to note that Vamanadeva and yourself are seriously taking steps to begin the project of making thrones for the deities in all of our temples. In New York, Nara Narayana is going to try again to have brass deities made from the mold made from the deities in New York. Similarly, there is the possibility of obtaining deities from India in the near future. So in either of these cases, we can expect many new pairs of deities before very long, and such thrones as you are planning to work on will be an essential addition to all of our temples.

So far as you going to New Vrindaban, I think that for the time being you should concentrate your efforts in organizing these projects you have begun in Hawaii. For the time being concentrate in Hawaii, and when you are needed in New Vrindaban, you will be called to go there.

I have just learned today that Bhurijana, a devotee in Buffalo is making arrangements to open a center in North Carolina where one other devotee's mother is letting us use her house for two months at least with no charge so we may see the possibilities of starting a center there. Similarly, there is some possibility of beginning a center in Berkeley, and Dindayal is looking into this possibility. So Krishna is giving us all facility to serve Him, and I am so pleased with the nice cooperation that my students are giving me in spreading this most important philosophy around the entire world.

Please convey my blessings to your excellent wife, Lilavati, and also to your little daughter, Subhadra. I hope this will meet all of you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 7 February, 1969

69-02-07

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your two letters, one of February 2, and one of February 3, 1969. Enclosed is one letter to Nara Narayana which will serve as answer to the letter of February 2nd. I am also enclosing a letter I have sent today to the First National City Bank of New York, and you will please note the contents. Regarding your questions about Dai Nippon, United Shipping, etc. these have already been replied to in my letter to you of February 5, 1969, and I hope you have received this letter by now.

I hope that you have by now found out the address of the boys in Florida whose letter I have sent to you to be forwarded on to them. Also, as you have already been informed by telephone, Dai Nippon should send by the 20th of February, 1969, two demo copies of the Teachings of Lord Caitanya title jacket to the following address: Y. Jagannatham, 81 Navrang, 8th Floor, Peddar Road, Bombay-26, INDIA.*

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: The title cover of Teachings of Lord Caitanya which you have sent to me is very nice. I hope that you have already taken care of the one typographical error on the inside flap, but otherwise, it is completely satisfactory. *On hearing from you about this I shall write him letter.

Letter to: Mahapurusa

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Los Angeles 7 February, 1969

69-02-07

My Dear Mahapurusa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 2, 1969, and I am pleased to note the contents. I thank you very much for your appreciation of Bhagavad-gita As It Is. I think you may have already heard that in January of 1970 we will be holding an examination among all of our students on this book, and those who will pass shall be awarded with the title of Bhakti-sastri. With these examinations I wish to encourage all my disciples to very carefully learn this philosophy of Krishna Consciousness because there is so many preachers who will be required to bring this message to all of the corners of the earth. Caitanya Mahaprabhu has predicted that this movement of Krishna Consciousness will one day be spread into every village and town, and everywhere there will be found chanting of Hare Krishna. So you are an intelligent boy, and please continue to study our books carefully, finish all of your chanting of rounds, and help out in your temple as much as possible. These items will give you all preparation to render very valuable service to Lord Caitanya's mission.

I am pleased to note that you and Gaurasundara have been trying to arrange for regular classes in the University there for a course in Krishna Consciousness. If you can convince the student body there of the importance of our movement it will be great help to our propaganda work, so please try for this.

Please convey my blessings to the others there. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhurijana

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Los Angeles 7 February, 1969

69-02-07

My Dear Bhurijana,

Please accept my blessings. I am in due receipt of your letter dated February 3, 1969, and I am so pleased and encouraged to note the contents. Your idea of going to North Carolina is excellent because there are so many students there, and you are college graduate, so I think that you are just the devotee to do the job nicely. The only thing is that I do not think it is necessary for you to go there alone, so immediately you may contact Tosana Krishna in Santa Fe temple, and he is also willing to go there to be your assistant. If the two of you find the place suitable, then for some time myself and Purusottama will go there to make the center fortified. So you may write immediately to Tosana Krishna in this connection, and the both of you may start on this important new endeavor.

Regarding the seed which you have sent, yes, they are genuine tulsi seeds. I understand from your letter that Kanupriya has not yet received his initiation beads for chanting upon, but they were sent over two weeks ago. I am enclosing a carbon of the letter which I had sent along with his beads, and if he has still not received them, please request him to send another pair of beads, and I will send these back to him duly chanted upon.

Thank you again for your most encouraging letter, and I shall be awaiting further news from you in this matter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tirtha Maharaja

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Los Angeles 7 February, 1969

69-02-07

His Holiness Tridandi Swami Sri Srimad B.V. Tirtha Goswami Maharaja Sri Caitanya Research Institute 70-B, Rash Behari Avenue Calcutta-26 INDIA

The Holy Advent Day of Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura

ALL GLORIES TO SRI GURU AND GAURANGA!!

My Dear Sripada Tirtha Maharaja,

Please accept my humble dandabats. I beg to acknowledge receipt of your rubber-stamped circular letter of January 29, 1969 regarding the Golden Jubilee Festival of Sri Caitanya Math. Previous to this I heard about it from Sripada Sraman Maharaja and Sripada Y. Jagannatham, and expecting your invitation, I expressed my desire that during the ceremony a special home for the EUROPEAN AND AMERICAN BRAHMACARIS MAY BE ESTABLISHED AT MAYAPUR. Srila Bhaktivinode Thakura and Srila Prabhupada desired that such American and European devotees may live at Mayapur for studies of Sri Caitanya philosophy, and now the time is ripe when many American, European, and Japanese students working as my disciples are ready to go there for this purpose. In 1967, when I went to India, five American disciples were with me. One of them, Kirtanananda (Keith Ham, B.A.), was given sannyasa by me at Vrindaban. He was sent back to the USA to organize my New Vrindaban scheme in West Virginia, and he is working there along with another of my disciples, Professor Howard Wheeler M.A., in cooperation with Dr. George Henderson M.A., Ph.D., and others. The remaining four disciples were entrusted to live at the Institute of Swami Bon Maharaja, but on account of his canvassing them for becoming his disciples they left him, although one of them, Hrsikesa, is still living c/o Bon Maharaja as his re-initiated disciple (?) Two other of my disciples are still at Vrindaban in my place at Radha Damodara Temple, and Bon Maharaja is still after them to deviate their faith upon me.

I have therefore requested Sripada Sraman Maharaja (because you have stopped correspondence with me and I don’t know why) to give some place for my disciples at Mayapur. If I get some place at Mayapur, the disciples who are already in India and those who are willing to go there can live peacefully without being disturbed by Bon Maharaja. But on my proposing this scheme, Sraman Maharaja, in his letter of 24 January, 1969 writes as follows: ”On hearing the news of Golden Jubilee of Caitanya Math, many people are coming daily to see the place. We can imagine even now how much big crowd will assemble when the actual fair will take place. Although we are constructing many temporary sheds under the circumstances, I do not think we will be able to give accommodations to your American and European students. Even after the ceremony I do not think it will be advisable to call for the American and European students here in Mayapur. Even though we make special arrangements for them, that will not be for many days. Even though you make payment for your students, the other students will feel inferiority complex. You know very well our standard of living, and therefore it will not be possible for us to accommodate your European and American students here in Mayapur. The best suggestion which I can give you is that you better rent one house in Vrindaban and accommodate them there for their education in Sanskrit and Bengali. Srila Prabhupada is so kind upon you that he is causing you to act in such wonderful way, and by seeing your activities I am feeling very much proud of you.”

This is most discouraging and against the will of Srila Bhaktivinode Thakura and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura. I therefore request you to give me a plot of land within the precincts of Sri Caitanya Math to construct a suitable building for my European and American students who are loitering in Vrindaban chased by Bon Maharaja, and who may go in numbers to visit the site of the Birth place of Lord Sri Caitanya Mahaprabhu. I can take the responsibility of constructing such building at Sri Caitanya Math and bear all expenses for the boarding and lodging of such students who will go there. Sraman Maharaja says that Sri Caitanya Math is not in a position to meet their standard of living. But that does not matter. If you simply give me a plot of land, I shall arrange everything at my responsibility.

Another thing is that I have read the pamphlet on the Golden Jubilee festival in which you have described very nicely about Swami Bon Maharaja in the matter of his preaching work in Europe more than 35 years ago, but you have not mentioned anything about my humble service right now going on in the Western world. There are hundreds of letters of appreciation, including some from you also, but you have not mentioned even a single line about me in the pamphlet. Why?? Personally I don’t want any such advertisement, but why this mentality of suppressing the fact? Will you kindly let me know why you have suppressed so many facts? You have also not mentioned in the matter of Bon Maharaja’s preaching work why he was called back from this work in Europe, and why the Late Goswami Maharaja was sent in his place. If his preaching was successful then why was he called back? Don’t you know the history?

Anyway, if you have not mentioned anything about me for want of your proper knowledge about my preaching work in Europe and America, you may kindly now do it and place it before the Patrons of the celebration. I am working single-handed without being supported by my countrymen or the government of my country. You know very well that Sir Padampat Singhania was ready to spend any amount for constructing a Radha-Krishna temple in New York, and you promised to get it sanctioned by the government through Dr. Radhakrishnan who was at that time President. But you could not do anything. The same Dr. Radhakrishnan is now Patron in this celebration. Sri Visvanatha Das knows me very well. Sri Hanuman Prasad Poddar knows very well about my preaching work in this part of the world. Will you induce them to cooperate in my humble attempt? There are many friends in India who will be prepared to construct each a temple here, if the government sanctions exchange. But I don't think the government will sanction changing its policy, even though the retired Presidents or Governors might request this. If it is possible though, please try to do it now, and you will see that we have a center in each and every town and village of the world, as it was predicted by Lord Caitanya. You may please bring the following facts to the notice of the Patrons of the celebration when the session begins. I have already established the following centers:

1. New York INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

61 Second Avenue New York, NY President: Brahmananda das Brahmacari (Bruce Scharf)

1. London ISKCON

22 Betterton Street London WC 2 ENGLAND President: Mukunda das Adhikari (Michael Grant)

1. Hamburg Internationale Gesellschaft fur Krishna Bewusstein

2 Hamburg 19 Eppendorfer Weg 11 WEST GERMANY

1. President: Sivananda das Brahmacari (Samuel Greer)
2. Hawaii ISKCON

4 Leilani Bldg. 1649 Kapialani Blvd. Honolulu, Hawaii President: Gaurasundara das Adhikari (G. McElroy)

1. Montreal ISKCON

3720 Park Avenue Montreal 18, Quebec President: Hamsaduta das Adhikari (Hans Kary)

1. San Francisco ISKCON

518 Frederick Street San Francisco, Calif. President: Cidananda das Brahmacari (Clay Harold)

1. New Vrindaban

RD 3 Moundsville, West Virginia President: Kirtanananda Swami (Keith Ham)

1. Vancouver ISKCON

271 East Georgia Street Vancouver 4, B.C. Canada President: Ananda das Brahmacari (Eric Cassidy)

1. Seattle ISKCON

5516 Roosevelt Way N.E. Seattle, Washington President: Upendra das Brahmacari (Wayne Gunderson)

1. Santa Fe ISKCON

4113 West Water Street Santa Fe, New Mexico President: Harer Nama das Brahmacari (Harlon Jacobson)

1. North Carolina ISKCON

107 Laurel Avenue Carrboro, N. Carolina President: Bhurijana das Brahmacari (Wayne Connel)

1. Boston ISKCON

95 Glenville Avenue Boston, Mass. (Allston) President: Satsvarupa das Adhikari (Stephan Guarino)

1. Los Angeles ISKCON

1975 S. La Cienega Blvd. Los Angeles, Calif. President: Dayananda das Adhikari (Michael Wright)

1. Ohio ISKCON

1305 No. High Street Columbus, Ohio President: Hayagriva das Adhikari (Howard Wheeler)

Five thousand (5,000) copies of Back To Godhead Magazine are being published monthly now, and since the demand is increasing, we are arranging to print twenty thousand (20,000) copies starting from next April. You are regularly receiving these copies both in Calcutta and Madras, and I have also instructed to send copies to Sri Caitanya Math for Sraman Maharaja. My books are being published by MacMillan Company, and the first publication is Bhagavad-gita As It Is. I am sending a copy of this book for your personal reading by separate mail. Please let me know of your opinion. Dr. Haridasa Chaudhuri, the President of the Asiatic Studies Institute in San Francisco has opined as follows: "The book is without doubt the best presentation so far to the western public of the teachings of Lord Krishna from the standpoint of the Vaisnava tradition in India-the standpoint of devotional Hindu Mysticism."

Besides the above book, my following books are also selling all over America and Europe: Srimad-Bhagavatam (6 volumes), Teachings of Lord Caitanya, Transcendental Meditation Explained, Easy Journey to Other Planets, Isopanisad, Brahma Samhita, and Nectar of Devotion. I shall send you a copy of Teachings of Lord Caitanya as soon as I get copies from Japan in March, 1969. Also, Sripada Sadananda Swami (Earnest Shulze) has sent his congratulations to me through one of his disciples thinking of my successful preaching in America, Canada, and Europe.

Please, therefore, encourage me by your cooperation. Don't try to suppress me without mentioning anything about our efforts in your pamphlet. This will not satisfy Srila Prabhupada. Please, therefore, try to present the abovementioned facts before the Patrons in the session meeting, and induce them to cooperate with this movement in the Western World.

I am now Permanent Resident or Immigrant in the USA, so there is no need of my Visa, Passport, or P Form trouble for me. I can come and go from India without any formalities. If you simply cooperate with me, I can render some service to the fulfillment of the transcendental desire of Srila Prabhupada and Bhaktivinode Thakura.

The summary is that you may kindly give me a plot of land in the Sri Caitanya Math for the proposed building. If you want to lay down the foundation stone for this building during the Jubilee celebration, I am prepared to send you the required money for this special purpose. Or else, on your approval of this scheme, I may at once go to India along with some of my American and European disciples to do the needful. As a bona fide disciple of Srila Bhaktisiddhanta Sarasvati Goswami Maharaja, and because I am trying my best to fulfill His holy desire in the matter of preaching work in this part of the world, I have got the right to ask from you a plot of land for this purpose. Now it is up to you to cooperate with me.

I shall be very glad to receive your reply to this letter. On receipt of your favorable reply, I may start immediately for India to take part in the matter of the foundation stone of the building during the Jubilee celebration.

Thanking you in anticipation.

Affectionately yours, A.C. Bhaktivedanta Swami

cc: Y. Jagannatham, etc.

Letter to: Mr. Jim Doody

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Los Angeles 8 February, 1969

69-02-08

Dear Mr. Jim Doody,

Please accept my blessings. I am very glad to read your letter of February 3, 1969, nd I am also glad to learn of your very sincere desire to serve Krishna. Surely He will save you. Material entanglement is no problem; if Krishna was not so powerful that He can easily undo our material entanglement then there would be no need to follow the path of Krishna Consciousness. Krishna has given His instruction in the Bhagavad-gita that one should simply surrender unto Him, and immediately He takes charge of solving all of the problems of life. So if you decide to surrender unto Krishna, and if you are sincere of purpose, there is no problem of your life. Material entanglement is not a new thing for you. Everyone who is in this material world has got material problems. Who hasn't got the problem of birth? Who hasn't got the problem of death? Who hasn't got the problem of old age? And who hasn't got the problem of disease? Nobody can escape these problems, so everyone in this material world is entangled. The difference is only of varieties of types of entanglement.

I am very glad that you are desiring to be willing servitor of Krishna, and Krishna will surely accept you, provided you always remain serious in this determination. Therefore, I will advise you to keep company with my disciples in London. They are all very sincere boys and girls, and as much as is possible for you, you should help them with their activities. You also should continue to help them with Sankirtana Party in London. I am looking forward to going there as soon as there is a temple obtained. I think that because you are an English boy, you can help them very much in this connection. As soon as we get a nice place there, and they call me, I will be pleased to go and meet you and all of the sincere souls who are anxious to be engaged in this great Krishna Consciousness movement.

Please rest assured that in this movement there is no question of imperfectness. This is a solid, genuine movement for the total spiritual rejuvenation of the human society. I am requesting in this letter through you that every honest and sincere boy or girl must immediately join with us in this movement. If one is actually serious to understand the problems of life, he will surely find the right answers in this movement. Please read carefully our book, Bhagavad-gita As It Is, and you will find yourself getting enlightenment to the fullest extent. There is no doubt of this.

Please inform Gurudasa that in Los Angeles temple, Visnujana, Tamala Krishna, Silavati, and her son, Birbhadra played a puppet show yesterday on the occasion of my Spiritual Master's Advent Day. The subject of demonstration was the story of Prahlada. It was so very nice and perfect that everyone enjoyed to the fullest extent, and everyone joined in chanting Hare Krishna. I hope that some time in the future they will be able to demonstrate many such spiritual themes for puppet shows, and people will be greatly benefited.

Please convey my blessings to the others there. I was so glad to talk with them the other day on the telephone. I enjoyed hearing their voices, and I was happy that they were also very much pleased to hear me. I will be glad to hear if Mr. George Harrison attended the love feast ceremony yesterday as I was informed he would. Please continue to try and understand the essence of this Krishna Consciousness movement, and try to convince others also of its importance.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jagannatham Prabhu

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Los Angeles 8 February, 1969

69-02-08

My Dear Jagannatham Prabhu,

Please accept my humble dandabats. I beg to acknowledge receipt of your kind letter dated 1 February 1969. I have received one pamphlet of the Golden Jubilee, organized by Sripada Tirtha Maharaja, and a covering letter dated 29, January 1969. This letter was not even signed by Tirtha Maharaja, but appears to be a general circular letter with his rubber stamp only, without any signature. Besides that, there is not a single line inviting me to attend the ceremony either officially or personally. Aside from this, I have not received any invitation from him, and I do not know if the other Tridandi Sannyasis and disciples of Prabhupada have been specially invited or not. The copy of his letter along with the copy of my letter is enclosed herewith for your purusal. I have also sent to him one copy of my Bhagavad-gita As It Is.

You have written to say that Tirtha Maharaja will give me all facilities to present before the audience during the Golden Jubilee function a picture of my "marvelous work that is being done in the USA and East European countries," but I do not think he has any intention to give me such facility because he has in his pamphlet presented one picture of Bon Maharaja's preaching work which is defunct for the last 40 years, but he has purposefully not mentioned even a single line about the preaching work now going on in Europe, Canada, and America under my direction. You will read a copy of my reply which will speak for itself.

Regarding your books, the editorial assistants and myself do agree there is no difference of our Sampradaya Siddhanta. Now we have only to see how these books will be sellable in this country. The best thing will be if you can kindly send more copies of each book, and we can try to sell them in our different centers. If there is good response, we can think of republishing them. Certainly to send the books by air mail is prohibitive, but you can send them by surface mail in different batches to our different centers of which a list of addresses is found in the copy of the letter addressed to Tirtha Maharaja. The next alternative is to pack up all of the books and send them to Calcutta to our shipping agents, namely; United Shipping Corporation, 14/2 Old China Bazar Street (Room #18), Calcutta-1, INDIA. Upon hearing from you I will advise them to take care of the packages to New York by sea-way. We shall try to sell the books in our different centers, and the sales proceeds will be kept separately. If the books are to be published, from here the sales proceeds will be utilized for this purpose. Or else, the proceeds shall be sent to you after a deduction of 40% discount as we get from others. We are selling books of many of our godbrothers, just like Bon Maharaja, Nitai dasa Brahmacari, Prof. Sannyal, Bhakti Pradip Tirtha, Raga Caitanya Prabhu, etc. I think this arrangement will be practical. If you will give us your permission then we can immediately arrange to publish some of the best portions as articles in Back To Godhead with your good name therein.

My next book, Teachings of Lord Caitanya, shall be out by the end of March 1969. I have advised the printer to send you two dozen title covers to your Bombay address, and I wish that these covers may be kindly distributed by you to respectable guests who may participate in the Jubilee celebration.

You will read the letter addressed to Tirtha Maharaja, and you will meet him also by the 25th instant. If he agrees to give me a plot of land as requested in my letter than it will be a practical gesture of our full cooperation. If you can kindly help in this matter it will be a great service to Srila Prabhupada.

I thank you very much for your kind blessing, and I beg to remain

Yours ever affectionately, A.C. Bhaktivedanta Swami

Letter to: Hrsikesa

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Los Angeles 8 February, 1969

69-02-08

My Dear Hrsikesa,

Please accept my blessings. I was very much pleased to receive your letter of 3 February, 1969, and I have carefully noted all of the contents. Regarding the insurance money, if you are able to use it immediately, without waiting for two years, it will be a great boon. The best use of this money is for the constructing of so many living quarters in New Vrindaban. There are so many schemes pending in New Vrindaban, such as press, school, etc., and as soon as there is adequate accommodation facilities, we can at once begin work very fruitfully. So if you can immediately engage this $2600 in these plans it will be very much helpful. I have received one letter from Nara Narayana, and he has already drawn up the plans for the various buildings which are required to be constructed in New Vrindaban. Now as soon as the proper manpower and finances can be arranged, we can immediately start on this important task.

So far as your occasional agitation from the maya, the answer is very simple that one must either strictly control his senses, or else he must get himself married. If one is strong enough in Krishna Consciousness, then there is no reason to become grhastha, but if one is still disturbed by sex-desire, then marriage is the only other possibility. But if one is still brahmacari, then he must be sure to follow all of the rules and regulations very strictly. There is no place in spiritual life for cheating in this matter. Caitanya Mahaprabhu has never criticized a householder for having sex life for the purpose of bearing children. But when it came to Junior Hari das, who was posing as sannyasa but was still engaging in lustful thoughts, Lord Caitanya would not tolerate, and Junior Haridasa was banished from the association of the Lord. So this is very important that we remain very firm in our vow of brahmacari, or if this is very difficult, then householder life is the next satisfactory solution.

Regarding your idea of a Krishna Conscious book of many of our prayers, this is a nice idea, and very soon Dinesh will have many prayers which he has been tape recording written out in English transliterations. I am advising him to send these to you when it is available.

I have seen the plan for the cottage which was sent along with your letter. It is very nice, but so far as I can understand, it will only accommodate for one person. If you like, this house may be constructed, but I think the immediate necessity is to construct buildings to accommodate the many people who may soon come to New Vrindaban to work there.

So I thank you again for your nice letter. Please convey my blessings to the others there with you. I hope this will meet you in very good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 9 February, 1969

69-02-09

My Dear Rayarama,

Please accept my blessings. I am very much anxious to know how is your present condition of health. Please let me know if you are improving or if there is some disturbance still. We should always remember that our body is not for sense gratification; it is for Krishna's service only. And to render very good sound service to Krishna we should not neglect the upkeep of the body. We learn from an instance of Sanatana Goswami. He was sometimes very much sick on account of eczema, and he was therefore sometimes bleeding. But whenever Lord Caitanya met Sanatana Goswami, He used to embrace him in spite of Sanatana's request for Him not to touch him. Because of this. Sanatana Goswami later on decided to commit suicide so Lord Caitanya would not embrace him in his bloody condition. This plan was understood by Lord Caitanya, and He called Sanatana Goswami and said to him, "you have decided to end this body, but don't you know that this body belongs to Krishna? You have already dedicated your body to Krishna so how can you decide to end it?" So you must not neglect the upkeep of your body. This is the lesson we get from Lord Caitanya and Sanatana Goswami. Try to take care of your health in the best possible way.

Regarding Back To Godhead, the advertisements which you are now getting, especially the hippie advertisements, are not very good. Therefore, I am thinking of avoiding these advertisements. But so far as I understand, if we stop the advertisements immediately, the publication would be stopped altogether. So I do not wish to take such drastic way. I will be glad to know if you will submit to me an account of what is the actual expenditures and income for our Back To Godhead publication. Then we shall try to find out the money by some other means and then stop the advertisements. Eventually we wish to publish only purely Krishna Consciousness articles up to 48 pages per month. So please inform me of the actual expenditures, income, and also exactly how many hands are engaged in putting together an issue. Please list the names of your helpers and what is their specific duty.

So far as I understand, the number of regular subscribers is not very satisfactory. Back To Godhead is being distributed by individual canvassing only. So if that is the position, then there is no need to publish something which is not pure Krishna Consciousness. Purely Krishna Consciousness means as you have published the article Isopanisad, and similarly we can publish all the Upanisads, the Vedanta Sutra, and many similar articles. The articles like Dr. Spock, the Beach Boys, or nonsense book reviews should be completely avoided. I know in India, the Kalyana Kalpatu paper and similar other papers do not take any advertisement, neither do they review any book unless it is published by them. So I think we should follow this policy. I shall be glad to hear from you in this connection at your earliest convenience. But for the time being, things may go on as it is regarding advertisements, so long as you avoid the hippy advertisements as far as possible.

I hope this will meet you in improving health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda, Colin Jury

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Los Angeles 9 February, 1969

69-02-09

My Dear Mukunda and Colin Jury,

Please accept my blessings. I am in due receipt of your joint letters dated February 3, 1969. Pending your searching out a suitable temple-house, immediately rent a suitable apartment for me from the 1st of March, 1969, and on hearing from you, I shall start for London by the end of this month. When I go there I am sure I shall find out a suitable temple-house. Please let me know your decision on this matter so that I may prepare for my London-Yatra.

Offer my blessings to all of my beloved sons and daughters who are so kind and affectionate to me. Awaiting your early reply with interest.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 9 February, 1969

69-02-09

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter of January 30, 1969, and I have noted the contents carefully. I am pleased to note that you are seeing into obtaining a dictaphone for helping me in preparing so many Krishna Consciousness literatures. The maker of my present dictaphone is Grundig, and it is an Embassy de Jur, Sterorette. This model was purchased by

Hayagriva in New York for $190 by cash payment, but it can be had by installment payment at a higher price. So you may do the needful in this matter.

Regarding the Panca-tattva picture, it is simply a pose of Lord Caitanya and some of His associates receiving service from Their devotees and chanting Hare Krishna. Panca-tattva is described as Krishna in five expansions, namely Krishna Himself in the role of a devotee; His Incarnation in the role of a devotee; His energy in the role of a devotee; His expansion in the role of a devotee; and His two energies (internal and marginal) in the role of devotees. So the external energy is not there. Therefore the whole manifestation is transcendental. There are three energies, namely internal, external, and marginal. Although all of the energies are connected with Krishna, the external energy is differentiated. Just like darkness is another part of light, and therefore darkness can not stand before the light, but it stands somewhere by the side of the light. Without light, there is no existence of darkness, but darkness cannot be found in the light. Similarly, there is no darkness or activities of the external energy in the Pastimes of Lord Caitanya.

So far as Acyutananda and Jaya Govinda are concerned, I am not displeased with any of my disciples. A father can not be displeased with his sons, but sometimes the sons create disturbances, and the father has to tolerate. Constitutionally, the father is always affectionate and pleased with the sons. But it is up to the sons to obey the father and keep the relationship natural. The little disturbances created by Acyutananda and Jaya Govinda were temporary. Now again they have come to their real consciousness.

Regarding your question about Subhadra and Durga, they are not at all the same. Durga's other name is Bhadra, not Subhadra, and Durga's activities are within the material world. Subhadra does not work as Durga. Subhadra is internal energy, and Durga is external energy. As energy, they have a relationship as much as we are energies of Krishna, but the energies are working in different capacities. Although originally the energy is one, by their expansion, the accents of the energies are different, and as we are not impersonalists, this variegatedness of actions are essential for the Supreme Personality of Godhead, as much as the government is one but there are multi-departments for management of the government. The education department and the criminal department are all departments of the government. The government is connected with all parts and departments, but the education activities are different from the criminal activities. This is the philosophy of inconceivably simultaneously one and different manifestations of the Absolute Truth.

I have received one nice letter from Ivan Levine, and I would like to know your opinion whether or not he should take initiation without his wife doing the same. I have no objection to initiate him alone, but will he be able to thereby follow the rules and regulations? If you recommend it, I shall initiate him. Of course, the best thing will be to initiate husband and wife together. If the wife is interested, why does she not agree to be initiated with her husband? What is the difficulty. On hearing from you in this matter, I will do the needful. Also, I understand that Mrs. Levine has not been feeling well due to her pregnancy. Please convey my request to her that she rest as much as possible and not too much exert her energies in any way. Upon hearing from you, I will inform Mr. Levine as to what is to be done.

I shall be very happy to know what is happening to the second issue of our French edition of Back To Godhead. I was very pleased with the first issue, and I hope the new issue will be ready very soon. Please inform me what is the problem in this important matter.

Kindly convey my blessings to the other devotees in your temple. I am awaiting your replies to the above questions. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Los Angeles 9 February, 1969

69-02-09

My Dear Himavati,

Please accept my blessings. I thank you so much for your letter of January 30, 1969. I am glad to know that you are anxious to begin tending the Deities in grand style and fashion. Before I instruct you further in this matter, please send me a detailed list of what worshiping methods you are now performing. Let me know how you are conducting temple worship now from morning till night. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Los Angeles 10 February, 1969

69-02-10

My Dear Govinda Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 30, 1969, and I am so glad to learn that you are working as a full-time secretary in a good business firm. Please try to continue this work as far as possible. I think that by Krishna's mercy you must be feeling happy. Now you are getting some income which is essential for householder life, and you are living with your husband, so I am very much satisfied that you are in happy mood. Now I am sure that you will be able to contribute $5,000 to my book fund. I understand that you have some difficulty with your dictaphone, and as soon as you fix it, I will continue to send you some tapes.

Regarding Karatieya, I am sorry to inform you that all of a sudden he has been captivated by maya, and since yesterday, he has left my company. The day before yesterday afternoon, he was absent for more than three hours and when he came back, he explained that he was out walking in the street. Later on, it was found that he went to see a Christian priest who had impressed upon his mind that one can drink wine after offering it to Lord Christ on the first Friday of every month. I had been informed by Karatieya that before his coming to our Krishna Consciousness camp he was drinking too much. So now he wanted to give me evidence that drinking was good when it is offered to Lord Christ. I tried to convince him that drinking is not at all good. The very fact that one should drink on the first Friday of each month means it is rigidly restricted; one can drink only once every month, but in the case of bread, it is said that one should pray daily for bread from the Lord. In this way there was some remonstration, but he was silently hearing from me while being not at all satisfied. I understood from Purusottama that the whole night he was not satisfied. The next morning, that was yesterday, Tamala was talking with me and I asked him to keep Karatieya for some time in his Kirtana Party. But Karatieya got immediately upset, and just within 15 minutes, he took away his bags and baggage and phoned his sister and went to her place. This morning, Sudama phoned him that if you do not like to live in the temple, you can come back and live with Swamiji. But he has not come back. Therefore, for the time being, it is to be understood that he is victimized by the stroke of maya. I do not know what is awaiting his future lot, but I am sure that his service to Krishna and to his Spiritual Master will not go in vain. But individual independence and maya are so strong that they can stop progress at any moment. So long as he was here, he was taking care of me very nicely, and I am very much obliged to him. I simply said that he may live for some time with the Sankirtana Party, and he became upset. So I do not know what to do.

Regarding your German acquaintance, I understand that he may be a very intelligent man and believes in science. But even the most advanced scientist depends on the statements of authorities. Science begins on some definite data, just like Sir Isaac Newton discovered the law of gravitation, and so much scientific advancement depends on such authoritative statements. So even scientific knowledge has to stand on the evidence of authority. He admits that we are all spirit soul inside the body entrapped, and he believes this body is composed of various chemicals about which we know a great deal. But unfortunately, with all this chemical combinations combined together, we can not produce a body like this; this is also a scientific fact. Just like rasgulla is a milk product everyone knows. But how to make a rasgulla from milk requires expert further knowledge. Therefore, simply to know that this body is made of chemicals is not sufficient knowledge. When one can reproduce a similar body with the known chemicals, then he is to be considered as the expert scientist. The spirit soul is impossible to find out by materialistic scientific means, but if one will hear from the right authority, he may understand. The gentleman is disappointed that probably no one will ever know about spirit, but this is not true. We know what is spirit, how does it work, how does it transmigrate from one body to another or from one planet to another. We know these very scientifically, and we are firmly convinced about it. We can refute any dogmatic arguments against this conviction, and how do we do that? Simply because we start our understanding from the data of authoritative sources like Krishna or His representative. In the Bhagavad-gita, Lord Krishna speaks about spirit soul from the very beginning. Unless one understands what is this spirit soul, his further advancement of the Supreme Spirit God has no value. So this gentleman is puzzled in his understanding about wherefrom we have come, what we are, and where we are going. But we are certain about it. So if he wants to know all these things, there is bona fide source for understanding these problems, providing he agrees to give a submissive aural reception to the respective authorities as much as he believes in the authoritative statements of Sir Isaac Newton. So either to accept the statements of Sir Isaac Newton or the statements of Lord Krishna, the beginning is a kind of faith. Unfortunately, these so-called scientific men can usually pin their faith on Sir Isaac Newton but not to the statements of Krishna or his representatives. So try to explain to him in this way.

Thanking you again for your nice letter. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Angelo Cummings

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Los Angeles 11 February, 1969

69-02-11

My Dear Angelo Cummings,

Please accept my blessings. I am in due receipt of your recent letter (undated), and I was pleased to learn that you are able and willing to help us in our construction plans in New Vrindaban. The construction of the houses is already under way because Nara Narayana has already submitted to me some plans along with an estimate of the needed finances.* Hayagriva is ready to invest the required money, so your cooperation and help will further make easier our attempt. Please therefore cooperate in consultation with Hayagriva who is the chief man in this matter. I shall also be in New York as well as New Vrindaban in the month of April. So if I am present there, I think that your help will be of great value. Actually we want such houses as you have submitted plans for. Nara Narayana is in New York already, so you may consult with him and help him in this attempt by mutual cooperation.

Thanking you once again for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*I am forwarding your letter & plans to Hayagriva for necessary action

Letter to: Cidananda

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Los Angeles 11 February, 1969

69-02-11

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your letter of February 5, 1969, and I have carefully noted the contents. It is understood that you and Mulgi ba have been collecting for the new temple, but I do not know who is keeping account of this money. How much is there at present in this fund? Where is this fund being kept? Please inform me on these matters.

Regarding your efforts for securing advertisements for Back To Godhead, the best thing would be if we could stop these advertisements, but the difficulty is that without advertisements it would be very difficult to continue this magazine. So, under the circumstances, if you and other devotees can secure at least $100 per month for Back To Godhead, then it will not be necessary for you in San Francisco to obtain money by getting advertisements. Please consider on this point and let me know your ideas. So far as the Asian Student Foundation, I do not think you should give them free of charge 150 copies of Bhagavad-gita As It Is.

I hope that by now you are fully recovered in health, and I shall await your letter with interest. Please convey my blessings to the others in your temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 11 February, 1969

My dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated 4 February, 1969, and I have noted all of the contents. I thank you very much for the humble sentiments which you have expressed, and I am sure that Lord Nityananda is seeing your sincerity and will be pleased to bless you. Regarding your coming to see me in Los Angeles, you may do this as soon as possible, because I am expecting to be leaving there by the beginning of March. So I will be expecting to see you very soon.

Regarding your idea of having the Los Angeles Samkirtan party come to Seattle and Vancouver, this idea is all right, and when you come here you may talk with Tamal Krishna about this possibility.

Please convey my blessings to the others at your temple. I hope this will meet all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 12 February, 1969

69-02-12

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated February 7, 1969, and I have noted the contents. Regarding Jadurani’s diet, let her take fruits, vegetables, milk, capatis, and also when she is hungry she may take a little rice and some thin mung dahl. Please keep me informed of her progress.

Regarding your idea of having an installation ceremony for the Deities, it is very good suggestion, and you may also have the sacrificial fire. The Deities should be bathed with milk, and while bathing, They must have covering of thin cotton cloth, and the whole Body and the clothing should be wet by pouring the milk. You can see the picture of this in the new Back To Godhead, and perhaps you saw the ceremony when it was held in New York. The Deities should be decorated with sufficient flowers and nice gorgeous dresses and ornaments. Beforehand, you should polish the Bodies with a mixture of tamorind pulp and fullers earth. Apply the pulp on the Bodies, then rub it and then polish nicely with tissue paper. This will gave a very good shine. Then bath the Deities with milk, and dress very nicely with ornaments, and place Them on the throne with flowers, candles, etc. The throne, if possible, should be coated with silver sheets, and the canopy should be red velvet with gold embroidered work. Before the Deities, on the staircase, there may be some silver polished cups, pitchers, etc. I think the Deities have already helmets and peacock feathers and hair to be dressed with. If not, make arrangements for this also. I do not know how big is the throne, but if it is very big, then within the throne there may be a raised seat to accommodate the Deities. On the whole, everything should be very gorgeous; then it will be successful.

Actually, although Radha-Krishna is worshiped in Vrindaban which is like a simple village, but we worship Laksmi-Narayana, and the worship is accepted by the Radha-Krishna Deity. Actually, in our present status, we can not worship Radha-Krishna. But as all the Visnu Murtis are situated in Krishna, therefore, our Radha-Krishna worship is transferred to Visnu, Lord Narayana. Visnu worship is the regulative devotional principles, and Radha-Krishna worship is spontaneous service of eternal feelings. Therefore, as Laksmi-Narayana is the Deity of great opulences, similarly our Radha-Krishna Murtis also should be worshiped with great pomp and dignity. Krishna will give you the proper intelligence to do this very nicely. So far as prayers, you may sing Hare Krishna, Govinda Jaya Jaya, and Govindam Ādi purusam.

[TEXT MISSING]

Letter to: Charles McCollough

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Los Angeles 12 February, 1969

69-02-12

My Dear Charles McCollough,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 9, 1969, and I have noted the contents carefully. Regarding your question about closing the temple for a few hours during the day, the best thing is if this can be avoided, but since you are all working in the afternoon then what else can be done? Close 12 to 5 p.m.

You have asked me the meaning of the word ”non-manifest” as it appears in the Bhagavad-gita, and the answer is that it means ”impersonal,” or that which is not personal. Just like the sun has its personal and impersonal feature. The sun can be located as the sun disc, yet it also has its impersonal, all-pervading aspect, or the sunshine. So the sun is manifest, and the sunshine is non-manifest. Manifest means where there is variety and non-manifest means where there is only one. When you go to a planet within the sunshine there are many varieties found, but in the sunshine itself there is simply one-the sunlight.

Regarding your question about time, time is eternal, but in the spiritual world, there is no influence of time. In the material world there is the influence of past, present and future, and this past, present and future is a relative truth. This is because the past of one man is not the past of another; past, present and future are relative to the person, and there are different grades of persons. For example, Brahma's day is calculated as thousands of our years. In one day of Brahma there are millions of our pasts, presents, and futures. So this is all relativity, whereas in the spiritual world, there is no such relativity. Therefore, time has no such influence in the spiritual world. I hope this will clear up your questions.

I understand that you will not be able to come to Los Angeles, but when it is possible, I will be very happy to meet with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 12 February, 1969

69-02-12

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated February 7, 1969, and I have noted the contents. I am so glad to learn that Mr. Ginsberg is taking some serious interest in our Hare Krishna Movement. When he actually comes into Krishna Consciousness, which I expect will be in the very near future, at that time our movement will get a great impetus.

I understand that in New Vrindaban you have got electricity, and I shall be glad to know what is the condition of the atmosphere there. The other day, I saw in the paper that there was very strong snow-storms in New York and the airport service had stopped there completely. Is there any snow-storm in New Vrindaban also? If not, I can go whenever you call me there because here I have no serious business just now. In London, they have not yet been able to find out a suitable temple house, but their propaganda work is going on very nicely. They are attending almost every night somewhere in kirtana engagements, and five or six English boys have joined them already. So I was thinking of opening the London temple on the Birthday of Lord Caitanya which falls on March 4, 1969. I have already written to them about this, but if it doesn't take place, then why not make foundation stone ceremony on that date in New Vrindaban? If the climate is not too much obstructive, then we can hold a ceremony on that day on account of Lord Caitanya's Advent and lay down the foundation stone of our New Vrindaban construction work.

In the meantime, I am enclosing herewith some plans and a letter from Angelo Cummings who is in New York temple. He is also ready to help in the construction work. After examining the plans, you can return them to the boy in New York and open correspondence with him. If Nara Narayana and he conjointly work, then very quickly the construction will be finished. Please inform me what was the report of the press boys. Anyway, press or no press, we must have some houses there because many students are very much eager to go to New Vrindaban.

Please convey my blessings to your good wife, Syama Dasi. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Los Angeles 13 February, 1969

69-02-13

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter of February 11, 1969, and I was pleased to note the contents therein. I am glad that everyone at your temple is working hard and in full cooperation for keeping the temple nicely and spreading our movement as far as possible. This should be our motto. We have so many things to do for improving our Krishna Consciousness movement, and I am so glad to learn that there is a newspaper report wherein it is said that ”Krishna Chants Startle London.” Please send me at least one copy of the paper immediately. I want to read it. It sounds very much encouraging.

I have sent back the beads for Girish by separate mail, after duly chanting upon them. I am very glad to learn that he is completing daily his rounds at any cost. It is an example even for the elderly students. Please encourage this nice boy. He is given under your protection so take care of him very nicely. Just produce one nice Krishna Conscious youth. It will be a great service to Krishna and recognition of your nice service.

It is very nice that you are wishing to remain as a brahmacari. In London they are ideal householders. So actually it doesn't matter if one is householder of brahmacari. Sincerity of purpose is the only qualification for Krishna Consciousness. Sri Narottama das Thakura says that he hankers after the company of any person, never mind whether he is in the renounced order of life or in householder life, just as long as he is merged into the ocean of Krishna Consciousness. That is the one qualification.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Los Angeles 13 February, 1969

69-02-13

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter dated 6 February, 1969, and I thank you very much for it. It is not surprising that it is taking a little time to begin your actual printing work. In the beginning of everything there is always some difficulty, but when you are accustomed to the process, there will be no difficulty. If no better grammarian is available, the translations of Uttama Sloka may be published. But I think that as many friends are coming to the temple, especially some Bengali Indians, they can help you in doing this translation work. When a person is willing to help with our mission, he is also a devotee, so there is no question of him being nondevotee. But they must translate as it is, they must not deviate. Anyway, our motto should be to somehow or other express the objectives of Krishna Consciousness to the German-speaking people. There is a verse in Srimad-Bhagavatam that a book or poetry in which the Holy Name of Krishna is depicted, such language is revolutionary in the matter of purifying the material atmosphere. Even though such literature is presented in broken language or grammatical inconsistency or rhetorical irregularity, still, those who are saintly persons adore such literature. They hear such literature, and chant it and adore it, simply because the Supreme Lord is being glorified in this literature. In other words, we are not meant for presenting any literary masterpieces, but we have to inform people that there is a fire of maya which is burning the very vitality of all living entities, and they should guard against the indefatigable onslaught of material existence. That should be our motto. So even if you do not get any assistance from friends, get it translated by Uttama Sloka, and publish. You can at least publish a 5-10 page edition of German Back To Godhead. That is my request.

In the Western World, people are simply interested more in politics because the problems here is materialistic. In the material way of life, people are embarrassed with the thoughts of how I shall sleep, how I shall eat, how I shall mate, and how I shall defend. That is the way of material life. In the spiritualistic life one knows that God has provided food for everyone, so we shall live on whatever things are contributed by the Grace of God. God has provided immense land on this globe, so so we have enough place to lie down. Mating is possible even in the bird's and beast's life, so that is not a problem, and defending is always incomplete. Nobody can defend himself with utmost precautionary methods unless one is protected by the Lord. Therefore, in all circumstances a devotee is cent per cent dependent on the mercy and protection of the Lord, as much as a child is cent per cent dependent on the mercy of the mother. Of course it is very difficult for the western people to understand this philosophy of being cent per cent dependent on the mercy of God. Therefore, the easiest method for us is to popularize the Sankirtana movement everywhere, and that will pave the path of spiritual understanding. You will be glad to know that in London they are doing very nicely, and a report was published in some San Francisco paper with the heading, KRISHNA CHANT STARTLES LONDON. So you shall also try to startle Germany with the Krishna chant. That should be our main program, and publishing of Back To Godhead is a bigger chanting process. With mrdanga you can chant within the boundary of your temple, but by publishing Back To Godhead you can chant throughout the German speaking land. So both mrdanga and Back To Godhead is our life and soul.

Your efforts to repeat the philosophy as it is will be successful by two things; the mercy of Krishna and the mercy of the Spiritual Master. These will keep us always fit in speaking the right thing. If the climate is suitable now in Germany, or as soon as it is so, I can immediately go to Germany. What is the temperature there now? How far are you from Switzerland? I am very much anxious to go to Europe to visit London, Germany and other places as soon as there is an opportunity. The only problem is it should not be too cold for me, an old man. So you let me know the maximum temperature at the present moment, or if in the month of March the climate will be all right. I can tolerate very nicely temperatures of 50-60 degrees.

Regarding Bhagavad-gita if you have not yet received them, just take the rate of air-cargo carrying from Germany to New York. If it is not prohibitive, then you can ask immediately Brahmananda to send by air-cargo. I think the present delay is on account of a dock strike in New York.

Regarding Jaya Govinda, the concessional rate of $200 suggested by you to Jaya Govinda is very nice. What is there if he comes from New Delhi to Moscow, it takes only 6 hours. So if he starts by plane some night, he can reach Moscow in the morning, and if he then leaves for Germany, by train he will arrive Hamburg the next morning. So to save $185 is a good proposal rather than to wait 3 months to send him the full amount. Instead of waiting 3 months, he can travel for three days, so there is no difficulty with this plan. Regarding the Raghu Pati Raghava song, we are not concerned with this song because it had a political motive; it is not pure devotional service. Gandhi was a great statesman in the garb of a saintly person, so that the Indian population would blindly follow him. But his motive was political and we are therefore not very interested with it. However, you can sing the first two lines, (Raghu Pati Raghava Raja Ram, Patita Pavana Sita Ram). I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 13 February, 1969

69-02-13

Hamburg

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated February 4, 1969, and I have noted the contents carefully. I am so glad to learn that you are again accepting work to improve the condition of the temple. This is very nice. Practically, it was you who took the initiative for starting the London and German centers. In London, the boys and girls are doing very nicely, and similarly, you are already three, and Jaya Govinda is coming soon. So you also try your best to startle Germany with the chanting of Hare Krishna.

Regarding the draft, I think if you place yourself as my student for becoming a future Ordained Minister of Religion, there will be no draft problem. We are printing so many books, already we have got four or five, so if the government is convinced that you are studying these theistic literatures under my guidance, because I am admitted as Ordained Minister of Religion, then you can be classified in the 4-D section, qualifying you to be a student of religious ministership, and there will be no problem from the draft board. So in the future, when your services are called for in New Vrndavana I think I will be able to give you all protection. But for the time being you have got great responsibility to organize the Hamburg center as far as possible. I think you should make the board of management for your center as follows: President; Sivananda das Brahmacari, Treasurer and Secretary; Krishna das Brahmacari, Editor of German BTG; Uttama Sloka, Superintendent of press; Jaya Govinda das Brahmacari.

Regarding your questions about various names of God, we have nothing to do with Jehova, Allah, Jesus, etc. If somebody else wants to chant in this way it is all right, but nobody is chanting Jesus etc. If they like, let them do that but as far as we are concerned, we should be satisfied with the Hare Krishna Mantra and nothing more. We have registered our association particularly under the name of Krishna. God has millions of names undoubtedly, but we are especially concerned with the name of Krishna because we are in the disciplic succession of Lord Caitanya Mahaprabhu Who chanted this Holy Name, Krishna. Everyone should be particular to his particular disciplic succession or sampradaya's regulative principles. This is required, as much as there are many different political parties, although every one is meant to serve the country.

So far as you not completing your chanting, I think this should not be a regular practice. If by chance you miss to finish in one day, that is a different thing. But as far as possible we must try to complete the prescribed number of beads. You should try to chant at least 2 or 3 hours every day. We have got 24 hours at our disposal, so for chanting we can find 2 or 3 hours without any difficulty. Simply we have to adjust things in the right way.

Regarding utilizing intelligence in devotional service, intelligence should be confirmed by the Spiritual Master. Therefore we accept the Spiritual Master for guidance. You should not depend on your own intelligence. Just like a child requires a parent to tell him the correct thing to do, similarly, a strict disciple should always use his intelligence in conformity with the instructions of the Spiritual Master.

Regarding your dealings with impersonalists, any one who teaches of the impersonal nature should be avoided. If we hear them, it will hamper our progress. That will be the result-no progress. Therefore, rigidly we will try to avoid the impersonal teachings. Generally, it only produces bad effects.

As for your question about the ecstasy of chanting and working for Krishna, the ecstasy which is automatically manifest is very welcome, but we should not try to come to the ecstatic status by any artificial practice. You should give more stress on the importance of chanting. Working for Krishna is not different from chanting, but such work would be done under the direction of the Spiritual Master.

Please convey my blessings to Uttama Sloka. I hope this will meet you all in very good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Los Angeles 14 February, 1969

69-02-14

My Dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter of February 7, 1969, and I have carefully noted the contents. I have also seen the leaflets done by this boy, Mark, and they are very nicely done. Regarding your question about the 10 senses, such questions should be taken up at your Istagosthi meetings. I have already answered most of the questions you have asked in this connection in a previous letter, so you may refer to it.

About the shell which you are presently keeping in the temple, because it is not a conchshell, it should be considered as impure, and therefore it may not be placed upon the altar. Regarding the meter sung by Narada Muni, it is not necessary for us to practice this. For your final question, you are correct in your idea that leaflets which are destined to be thrown upon the ground should not contain pictures of Krishna, Jagannatha, etc. Such leaflets may only be hung up for people to see.

I thank you very much for your offer to print any pages I may need upon your press there, but I think that the first business should be to immediately print another issue of Back To Godhead, French edition. The first issue was very nice, but I hope this will be printed regularly so that it may be a great help to us in spreading this Krishna Consciousness movement to the French speaking peoples of the world. Please inform me immediately as to what is the problem of printing this second issue of Back To Godhead, French edition.

Thanking you again for your letter. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prahladananda

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Los Angeles 14 February, 1969

69-02-14

My Dear Prahladananda Das,

Please accept my blessings and the blessings of my Guru Maharaja also. I am very pleased to accept you as my disciple, and your spiritual name is Prahladananda. This means one who is as cheerful as Maharaja Prahlada in all kinds of critical tests. With these chanting beads, this Hare Krishna Mantra is coming down by disciplic succession, so you receive it, and chant at least 16 rounds daily, and follow the prohibitive regulations. Take assistance from your godbrothers there, and engage yourself purely in the business of Krishna Consciousness.

You are right when you say that we are trapped souls in a state of forgetfulness of Krishna, and Krishna is giving you the chance now to re-establish your relationship with Him by this chanting process. So take full advantage of it and be happy. I am so glad to learn that you are already lecturing in the University of Buffalo, and I have received good reports about this.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 14 February, 1969

69-02-14

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 12, 1969, and I am so glad to note the report of your very nice activities. The fact that 72 regular students are attending your class plus visitors means it is a great success. May Krishna bless you more and more for your sincere service. I am sure that your little son, Eric, will come out a great preacher of this Krishna Consciousness movement because he is trained by an expert father and mother, and this will not go in vain. If you can contribute this one son to Krishna for preaching His Glories, you will be doing the greatest service to your family, to your country, and to the people in general.

Regarding your desire to take me there for some time, it is long overdue, and if the climate is suitable, I can go now even, if you think it is necessary. For installation of the Deities, it is better to do this when I go there. Besides that, the Deity is too small for temple installation. But anyway, Krishna and Radha have come to you, and we should welcome Them and let working on the altar go on. I am glad to learn that Bhurijana is preparing to leave for North Carolina tomorrow. It is a very good attempt. I want to open hundreds of centers for preaching this Krishna Consciousness, and one who helps me in this endeavor is certainly very dear to Krishna and all of the acaryas. You have nicely written "All Glories to Lord Caitanyas Merciful Sankirtana Invasion of Europe", and you will be pleased to know that there is a newspaper article in a San Francisco paper which has the heading "Krishna Chant Startles London". So I hope that this Krishna chanting will startle the whole Western Hemisphere.

Please offer my blessings to everyone at your temple. Hoping this will meet you in the very best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 14 February, 1969

69-02-14

My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9 February, 1969, and I have carefully noted the contents. Regarding prasadam offering to the Deities, you will take from the cooked foodstuffs in a plate just sufficient for one man's eating, and this prasadam should be offered to the Deity, not the whole quantity. The rest of the foodstuffs may remain in the oven to keep it hot until the devotees accept and honor it. The plate offered to the Deities must be kept 15-20 minutes so that the major portion of the foodstuffs will be remaining warm in the oven, and the devotees will therefore not be dissatisfied. I think this practice will solve the question.

Regarding your insurance policy, I do not wish to engage you in litigation; that is not a sannyasi's business. In India, since I left, people have grabbed my money up to many thousands of rupees. That Hitsaran took away 2000 Rs, the landlord has taken away more than 2000 Rs, but what can I do? If I go to litigation I will have to put myself in so many anxieties. It is better to forget. If peacefully you can draw the money from your father that is all right. I do not know what kinds of devious means you want to use in this connection, but any means, if it does not put you into difficulties, will be acceptable.

Regarding Syama Dasi's health, it is to be understood that so long we have got this material body there must be some trouble. Actually, medicine is not the remedial measures for our bodily troubles unless we are helped by Krishna. Therefore, whenever there is bodily trouble we may adopt the prescribed methods of medical science and depend upon Krishna for His Mercy. The best remedy, not only for Syama Dasi but for everyone, is to consult some approved physician. But ultimately we have to depend on the Mercy of Krishna, so we should chant regularly, pray to Krishna to give us a chance to serve Him, and, if required, we may adopt the approved method of treatment.

I am glad to learn that things are very nicely going on in New Vrindaban, and I learned from Hayagriva that electricity is already there. I have received one letter from Mukunda that some publisher is interested in Easy Journey to Other Planets. So immediately send one edited copy which you should have there to me and also send another copy to Mukunda at the following address as soon as possible: 22 Betterton Street, London WC 2, ENGLAND.

Uddhava das has not yet written me about possibilities of the building suggested by you, but if it is available at $1000, it must be purchased. Has Uddhava and the others seen this building also? Regarding your Istagosthi question, chanting the Hare Krishna Mantra can be done loudly or slowly, and in all conditions. There is no restriction. Lord Caitanya has said that there is no hard and fast rules for chanting this Maha Mantra.

For your toothache trouble, you can brush your teeth with the following mixture; common salt, 1 part, and pure mustard oil, quite sufficient to make it a suitable paste. With this paste brush your teeth, especially the painful part, very nicely. Gargle in hot water, and keep always some cloves in your mouth. I think that will cure your troubles. It doesn't require to extract any teeth.

About my going to New Vrindaban, I have already written to Hayagriva about this, and you can let me know your decision as soon as possible. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jahnava

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Los Angeles 14 February, 1969

69-02-14

My Dear Jahnava Dasi

Please accept my blessings, and the blessings of my Guru Maharaja. I am very pleased to now accept you as my disciple, and your spiritual name is Jahnava Dasi. Janava Devi was the consort energy of Lord Nityananda. This process of Krishna Consciousness is offered to every one, but only one out of many thousands of people will accept it. Therefore you should be very serious about perfecting your life in Krishna Consciousness, and thereby becoming qualified to enter into the Kingdom of God, Goloka Vrindaban.

So please receive these beads, duly chanted upon by me, and chant at least 16 rounds daily and follow all of the regulative principles. Take assistance from your godbrothers and godsisters there, and engage yourself purely in the business of Krishna Consciousness. This will bring all success to you. You can be certain of this.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 15 February, 1969

69-02-15

My Dear Rayarama,

Please accept my blessings. I have received your very long letter dated February 9, 1969. I have to read it very carefully and reply you in due course, but I wish to inform you that the advertisements are not very congenial to our prestige, especially the hippy kind of advertisements. So we have to think over how we can avoid the advertisements and publish at the same time. The hippy advertisements referred to by Purusottama was written to you on my consent. When I look through the back issues, the comic pictures of Vamanadeva, of the hunter, of the bride-groom party, such things are very instructive. I think instead of engaging our pages in the matter of book reviews with which we do not agree, we should utilize these pages for such comic pictures. On the whole, I wish to present Back To Godhead purely in the line of Krishna Consciousness throughout and criticism of too much materialism, as you have written many articles already. That is very nice.

Anyway, the whole thing is depending upon you because I can not possibly divert my attention. But if I receive some contribution from each center for publishing Back To Godhead regularly, that will be a nice program so that we may not have to depend on advertisements or sales. Each center should take responsibility of contributing some money towards the publication of Back To Godhead, instead of depending upon each center for selling Back To Godhead. For example, if a center contributes $100, we send them copies at cost price to the amount and it doesn't matter whether they sell it or not. It doesn't matter if they sell it or not. But we must have the monthly contribution. The copies which are not sold may be distributed free to schools, libraries, influential gentlemen, etc. This will greatly further our propaganda, and I am thinking in these terms.

I have received one letter from Subala regarding his circular letter to different centers, and the reply is enclosed herewith. I can induce Los Angeles to pay $750, and we can deliver them 5,000 copies of Back To Godhead. Similarly, if San Francisco contributes $750 we can deliver them 5,000 copies. So far as Los Angeles and San Francisco are concerned, I can ask the boys to work and pay $750 positively every month. Similarly, if New York is agreed to work and pay $750, then the whole question is solved, and we can print 20,000 copies immediately from Dai Nippon. I do not know if it is practical, but to my mind, if New York, San Francisco and Los Angeles agree to pay $750 each month, there is no problem.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Los Angeles 16 February, 1969

69-02-16

My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your special delivery letter dated February 14, 1969, and I have carefully noted the contents. The best thing I can advise you is that you should insistently try to classify yourself under 4-D section which is your actual position. In case they do not accept it, then you will have to go to court. Similar cases are pending in the matter of Dindayal as well as Karatieya. Actually, our students are divinity students; there is no doubt about it, and there is a law that divinity students can not be called by the draft, so why should you not take advantage of it?

According to the Bhagavad-gita of which you are a serious student, a person who belongs to the military class must fight. Arjuna belonged to the military class, and he was persistently engaged by Lord Krishna to fight. So we don't refuse the principles of fighting for the sake of country or for the good causes, but we recognize that fighting is not the business of students engaged in training of God consciousness. The modern civilization is one-sided, and we do not approve of this program. Civilization without God consciousness scientifically is animal society. Our students are preaching this philosophy under authorized version of Bhagavad-gita, so they must be classified under the 4-D section. We must fight for this cause.

In the meantime you should study Bhagavad-gita very seriously, and try to assimilate the following points of our philosophy. God is one. He is the Father of all living entities. There are innumerable living entities residing in different planets, the majority of which are spiritual planets, and some of them are material planets. Those who are in material planets, they are conditioned by the laws of material nature, and, due to their forgetfulness of relationship with God, there is always struggle for existence. Therefore there is war and other miserable conditions of material life. We are trying to educate people how they can be transferred to the spiritual world, so this is an essential movement, and we require many preachers to present this case all over the world. So our students may not be unnecessarily called for fighting, which is not at all suitable occupation for them. So ultimately, if you are required to fight this case let us see how Krishna will help us.

Please convey my thanks to Gaurasundara for the nice lecture he gave at the University of Hawaii. He is doing very nicely.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 17 February, 1969

69-02-17

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated February 9, and February 10, 1969, as well as today I have received the article which was written by Howard Smith. Regarding the books, True Conception of Religion and Bhakti Rasamrita Sindhu, for True Conception you may send 40 cents per copy to S. Brahmacari, and you may send $2.55 per copy to Swami Bon. As we are printing Nectar of Devotion, this is the summary study of Bhakti Rasamrita Sindhu, there is no need of further ordering this book from India.

Regarding Back To Godhead, if Dai Nippon will come down to $1,500 for 20,000 copies, or even if they charge a little more, we should immediately accept, setting the magazine at first at 32 pages, one only color cover picture as in issue number 22, and three black and white pictures within, and no advertisements. It should all be reading matter of Krishna Consciousness articles. I am negotiating with the principle centers for consuming 5,000 copies at least and paying $750 contribution no matter if the copies are sold or not. The price should be 50 cents, and the paper's quality may be as it is now. In that way set up negotiations so that from number 25, we may be able to print from Dai Nippon, and they have to deliver 10,000 copies to Los Angeles or San Francisco, 5,000 to New York and 5,000 to London. These four centers may distribute the issues to the smaller centers as they are able.

I have seen the article in the Village Voice, and it is nice. If you are expecting good rush in New Vrindaban, then arrange for proper development of it. But pending all development there, we must get our books and magazines printed from Dai Nippon. Have you negotiated with Dai Nippon about further books? If they agree, we can immediately arrange to print 2 or 3 books by some arrangement. Please immediately send me dried mango. It is my daily food, and it keeps me fit. So you should regularly send the same quantity every month as you sent last time. That is your personal contribution to me.

So you and Gargamuni take charge of distributing the books, and you study other methods of how to do this. If distribution of my books is fixed up then my life is fixed up in your country for the remaining days of my present body. Please therefore do it seriously. I am pleased that you are willing to take charge of the printing of my books. Krishna has desired like that, so you try to execute this implicit order of Krishna. Actually, by your grace, these two publications are already in the light, so your service in this connection is approved by Krishna and naturally by me also. So you try in this line. I am sure you will be successful, assisted by your good brother, Gargamuni. It is good that you are contacting distributers. You should offer them the best terms.

Please send to me the address of Satyavrata (Stanley Moskowitz). I would like to send to him one copy of Bhagavad-gita As It Is. Regarding your need for a typist. Try to find out somebody to help you for now. If need be, when I go to New York in April I shall arrange for someone to type for you. Regarding the departments not contributing to the temple, this is not very satisfactory situation. The method of contributing should be those who are not married should contribute all their income to the temple. Those who are married should contribute 50%. That should be the principle of contribution of the members and followers of the Krishna Consciousness movement. So if there are problems in this matter, discuss it in the board meetings. If such things are not settled there, then what is the meaning of this board of trustees? The local management of affairs must be decided by the board, and that decision should be final.

Regarding MacMillan's bill, whatever you have collected immediately send to them. For the bill which I have, I will send it sometimes this week. I have received checks from Boston for $25 and from Buffalo for $69. So I will send these too, but why are the centers sending this money to me? Please advise them all to send them directly to you so there needn't be this botheration from this end.

Please convey my blessings to the other devotees at the New York temple. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 17 February, 1969

69-02-17

My Dear Mukunda,

Please accept my blessings. I thank you for your letter dated February 10, 1969, and I am very glad to learn that your Sankirtana Party is taking shape, and you hope to inaugurate the on the streets program in a few weeks. Now you should also start program for selling our Back To Godheads along with the Sankirtana as Tamala Krishna is doing here. Along with Sankirtana Party, they are selling daily not less than 100 copies. Sometimes the sale is 120-30 copies. Besides that, Purusottama is distributing Back To Godhead to some distributer in Los Angeles. My next program is to distribute at least 20,000 copies of Back To Godhead from four centers, namely New York, London, Los Angeles, and San Francisco. So each of these centers will contribute $750 and they will get 5,000 copies free delivery to destination. That means they will get the copies at 15 cents each, and the price fixed up will be 50 cents. So even by wholesale distribution the centers will get at least 30 cents per copy, and that means a 15 cents profit. If all the 5,000 copies are not sold, then we shall distribute the remaining copies to schools, colleges, libraries, institutions, etc. free of charges. This propaganda has to begin immediately. Please let me know your opinion. Los Angeles has already agreed, and I am very much encouraged. I hope you will also agree and encourage me. So on receipt of your confirmation, I shall immediately arrange for printing 20,000 copies beginning from the latest April, 1969.

Regarding publication of Easy Journey To Other Planets, I can immediately give you a lengthy introduction essay addressed to the sympathetic nondevotee, or for that matter, even for the unsympathetic nondevotee. I shall add two or three essays like "Krishna Consciousness, the Genuine Yoga System," and "An Introduction to Krishna." In so many ways I can fill up the required necessary pages. Just today I have received from Hayagriva one nicely edited copy of Easy Journey. It is about 50 type-written pages, double-spaced. If Mr. Maschler is serious, then let me know, and I will send this manuscript along with essays to fill up the required number of extra pages. Similarly, Purusottama has learned of some big publishers in New York who may be interested in publishing some yoga cook books, so if you will immediately send him a description of the cook book you have there, he will contact these publishers to see if they are interested.

It is very nice that you have already filled application to be company, and the office bearers mentioned there is all right. So I shall be glad to know when you open a bank account. You can register three signatures, and out of the three, two have to sign. You wrote to say that you can show Mr. Maschler our essays in Back To Godhead, so you can immediately show him Isopanisad which is published in issue #22. I am encouraged that Mr. Maschler has become friend of our movement, and if we get a sympathetic English publisher, we can publish so many small booklets through him. I am also pleased that Mr. Parikh is taking active interest, and I am simply anxious when you will have nice premises for our temple. Please let me know what is the result of the Camden Borough Council negotiations. Regarding the picture you have sent, I am so pleased to see it, because our little Sarasvati is also taking part in our transcendental movement. That is the practical proof how great is this movement. In any other movement, one has to learn something, one has to be trained to do something, but here is a movement where there is no necessity of any previous qualifications. That is the proof this movement is based on the spiritual platform. The Bhagavata says that system of religion is the first class wherein love of Godhead is aroused spontaneously without any material impediment. So our movement gives practical proof that there is no impediment of body or mind. That is the proof it is enacted from the spiritual platform wherein there is no distinction of material higher or lower gradation. So we have to push our philosophy very nicely. This means we shall simply become sincere to Krishna and the teachings of the disciplic succession. Then everything will be all right. There is no doubt about it. So please keep yourself in your present standard, and I am sure you will come out successfully. I have learnt that in San Francisco there was an article published with the title, "Krishna Chant Startles London." You may ask Aniruddha to send you a copy of this.

Please offer my blessings to the other boys and girls there. I am awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have just received one letter from Gurudasa but have received no copy of the Police order.

Letter to: Tosana Krsna

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Los Angeles 17 February, 1969

69-02-17

My Dear Tosana Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 10, 1969, and I have noted the contents with appreciation. If you have received any letter from Bhurijana in North Carolina, then you can immediately go there. It is on experimental basis for now. If you are successful, it is Krishna's Grace, and I hope that certainly you shall be successful. There are so many students there, and perhaps there is no other organization of this nature. So you shall go there simply to perform kirtana, read from Bhagavad-gita As It Is, and try to sell at least one copy to each student of our Back To Godhead. That will make our propaganda successful.

Regarding your headaches, your bowels are not clear. This is the cause of the problem. So you should take more milk and fruits, and eat less wheats and rice. If sandalwood oil is available, you try to massage on your shaved head. Let me know how this trouble is improving. A brahmacari should not have any complaint of bodily disease.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Los Angeles 17 February, 1969

69-02-17

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 9, 1969, and I thank you very much for it. Regarding your reprinting of my letters, if you will not detract from your other important engagements you may do it. I have written to Brahmananda about distributing our books, and should assist him in this important matter. I have considered your thoughts on the matter of our printing press, and for the time, the matter is still pending. Also, I think I have already answered your points in Brahmananda's letter regarding the contributions of the other departments of the New York temple.

I am pleased to note that your store, the Spiritual Sky, is doing successfully. Krishna has given you nice talent for doing business, and I am glad to see that you are using it well. There is no need for you to contribute to my book fund immediately if you are unable. Do it as it becomes convenient for you. Your suggestion that we print transliterations in our future books is very nice, and I think we shall follow this principle in the future.

I hope this will meet you in very good health. Please convey my blessings to your godbrothers and godsisters at your temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is the letterhead sample which was sent to me by Rayarama. I think it is nice, and it should be printed in the same colors as the last letterhead. Please hand it over to Rayarama so he may do the needful.

Letter to: Prabhas Candra Mittra

-

Los Angeles 17 February, 1969

69-02-17

Sri Prabhas Candra Mittra United Shipping Corporation 14/2, Old China Bazar Street (Block No. 18) Calcutta-1, INDIA

Dear Prabhas Babu,

I thank you very much for your letter (F-54/103) dated February 6, 1969. Regarding the letter of credit, I beg to inform you that I have got good accounts in some of the very respectable banks in America in which there are branches in Calcutta. I am sending herewith one letter of declaration from the Bank of America as well as from the First National City Bank of America for your kind perusal. So, for experimental sake, if you immediately dispatch the following goods and ship them to Los Angeles, your bills with bill of lading will be presented to the Bank of America and will at once be honored. For the time being you can ship the goods by any suitable steamer company to Los Angeles.

In the meantime, I am trying to negotiate with Srimati Morarji. So if you agree, immediately send book the following goods, send me the invoice and upon presentation to the Bank of America (Pico and La Cienega Branch, 85-01 W. Pico Boulevard, Los Angeles, Calif.), they will pay the amount of your bill. If you agree to this them immediately send the following goods:

1. 1 first class harmonium with good bellow which sustains without much labor
2. 2 first class mrdangas
3. 5 pairs of big Navadvipa karatalas
4. 1 first class panca pradipa
5. 1 jahanjh (gong)
6. 1 round ghari (good sound)
7. 3 water conch shells
8. 2 blowing conch shells
9. 1 Bengali New Year (1375) panjika

In addition to these items, you may be receiving a letter from Vrindaban about a pair of murtis which are to be sent as a free gift to us.

Thanking you in anticipation of your reply.

Yours truly, A.C. Bhaktivedanta Swami

Letter to: Harer Nama

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Los Angeles 17 February, 1969

69-02-17

My Dear Harer Nama,

Please accept my blessings. I am in due receipt of your letter dated February 13, 1969, and I have carefully noted the contents. I am so glad to hear that you are having nice response now and soon you hope to hold some feasts. If by the summer you feel that the center has urgent necessity of some other brahmacaris, then we shall arrange for this. At present I think that Tosana may go to North Carolina immediately and help Bhurijana with the center there. In the meantime, you try to keep the temple maintained somehow or other, so when the summer arrives some helper may go to give you assistance.

Please let me know if Kamalasana arrives there in Sante Fe. He has left the temple here all of a sudden, and no one knows where he is. I am very much anxious for him, so please let me know if you have any word from him.

Thanking you again for your letter. I hope that this will be meeting you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. In case of urgent work somebody may go to help you from here. ACB.

Letter to: Uddhava

-

Los Angeles 18 February, 1969

69-02-18

[To Uddhava dasa]

[TEXT MISSING]

Regarding your wish to be married with a Krsna conscious family, that is nice. You will have your nice, fixed-up wife, and you will be happy working hard for Krsna together. I never discourage marriage, providing it is for Krsna’s service and not for simply sex life. It is always meant for a higher purpose. In God’s creation there is male and female even in the spiritual world and there is purpose for such creation. This purpose is so that male and female may join together, not for sex-life, but to glorify the Lord. From Srimad-Bhagavatam we learn that in Vaikuntha the women are much more beautiful in their figure, smiling, dressing, etc., but the men and women there are so much attracted by the chanting of Hare Krsna that they do not get any sex impulse even by intimate mingling. Here also we sometimes get very good example, because when our nice boys and girls are dancing together in chanting

Hare Krsna at least for that time they forget all about the sex impulse. This is perfection of life, to be so much attracted to Krsna that all insignificant pleasures are utterly forgotten.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhas Babu

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Los Angeles 19 February, 1969

69-02-19

United Shipping Corporation 14/2 Old China Bazar Street Calcutta-1 INDIA

Dear Prabhas Babu,

Please accept my greetings. I beg to acknowledge receipt of your kind letter (#F-54/117) dated February 15, 1969. I have duly replied your previous letter dated February 6, 1969, and I placed with you an experimental order. Many such orders will follow this from London and Germany when I get there in the month of April next. So you will have no difficulty for your payment. We are dealing with you since I have come to this country in 1965 and many times I have sent you money in advance, so you can rest assured about your monetary position, and you can go on executing our order as advised in my letter dated February 17, 1969.

Regarding the packages you have received from Vrindaban, #1 item pack may be sent to Los Angeles, and #3 item package may be sent here also if there is inconvenience to dispatch it to Hawaii. You can book them by any steamline which is quicker. Similarly, you can dispatch the package for Hamburg by any quicker steamline until further advised.

The forwarding charges of the four items, no. 1 and 3 may be realized from me and the forwarding charges for no. 2 may be realized from our German center. I am advising them to this effect. In the future also many Sri Murtis may be dispatched from Vrindaban and you will have to take care of them. They are all free gifts.

I think this covers all of your inquiries, and I hope you will do the needful at your earliest convenience.

Yours truly A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

-

Los Angeles 20 February, 1969

69-02-20

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter-undated-I'm very glad to learn about the installation ceremony. I'm also glad to learn that Boston center is improving and people are taking interest more and more. More important feature is that by Krishna's grace you are given the facility of lecturing in various Universities.

Next Spring by the first week for certain I shall be in New York and from New York I shall be glad to visit Boston, say for 15 days and you can give me a tentative program of lecturing in different Universities at that time. It is very engladdening to hear that you have now secured an eight week seminar in Yoga at Emerson College. I'm also glad to learn about Jadurani's health and by Krishna's grace she's improving. I do not give my permission just immediately for regular work but she can come to the temple in the morning and chant her beads silently. So far envy is concerned it can be used only upon the non-devotees. In the transcendental world a devotee is never envious of another devotee on account of his excellence but on the contrary if a devotee finds some excellence in other devotees he eulogizes the devotee admitting his own subordinate position. Although in the spiritual world there is no such concept of subordination still devotees on account of being very humble and meek think that way.

In the material world the same thing is expressed in a perverted form. But in the Spiritual world to accept one's inferior position does not mean envious mentality upon the other. Unhappiness experienced by devotee on account of feeling himself inferior is not unusual rather such mentality is impetuous to further development of devotional service.

I'm in due receipt also of the Krishna manuscript for the tape no. 3 & 4 and I've also received back the tapes concerned.

You can keep the curtains of the deity room open during Kirtana.

Lord Caitanya's advent day is on the 4th of March 1969. On that day you should keep fasting up to the moonrise in the evening, and the whole day may be utilized in performances in kirtana and reading of Lord Caitanya's teachings. In the evening after ceremony of kirtana is observed, light refreshments like fruit and milk, boiled potatoes may be taken and the next day general feasting and distribution of Prasadam to public may be observed.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 20 February, 1969

69-02-20

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 16th 1969. And I've also received the letter from Uddhava. I heard about the house indicated by you from Kirtanananda Maharaja, so if it is approved by you all as a suitable place then purchase.

In answer to your questions concerning sex life: sex life restriction does not mean that husband and wife live separately. The idea of marriage is to increase spiritual consciousness as far as possible. And by advancement of Krishna Consciousness that restriction becomes automatically practical. Sex life for begetting Krishna Conscious children is as good as Krishna Consciousness. This is confirmed in Bhagavad-gita so one has to use his own discretion in this matter and Krishna will help such discriminatory method. It is not that in every state you have to concern me but you have to concern Krishna Who is situated within. On the whole, sex life, like that of ordinary materialistic men, is not recommended for a Krishna Conscious person. My Guru Maharaja although he was Brahmacari, sometimes he used to say that if I could beget Krishna Conscious children I am prepared to indulge in sex life a hundred times. The summary is sex life should be utilized only for begetting Krishna Conscious children-that's all.

Regarding your new engagement in Wheeling, it is a very nice offer and you must accept it. The yoga center class may be conducted by Pradyumna and assisted by someone else. What is the position of the Yoga society class now? Are the students purchasing our Back to Godhead magazines and the Bhagavad-gita?

Another problem is that Rayarama has become sick so will it be possible for you to take care of Back to Godhead as one of the editors? As joint editor as you were formerly.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami,

P.S. Regarding BTG you will _about_ every month.

Letter to: Mukunda

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Los Angeles 20 February, 1969

69-02-20

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated February 13, 1969, and I have decided not to go to London immediately. Rather I amy be going to Hawaii soon as you can peacefully arrange for the temple, and there is no hurry. But immediately my request to you is that in London you try to sell at least 2 to 3 thousand Back To Godhead. From practical experience I see that in Los Angeles on the average they are selling minimum of 50 copies daily, or in other words sometimes they are selling 100, sometimes 150, sometimes 85, sometimes 40, etc. So in this way, on the average they are selling not less than 1500 copies per month. Now the price is going to be fixed at 50 cents, so I have asked Tamala to contribute to me $750 against delivery of 5000 copies of Back To Godhead. By selling only 1500 copies at 50 cents, they cover the whole $750. The balance 3500 copies left for distribution either may be used for profit or they may be distributed freely. In neither case are we losers. But this program must be executed. I think you have got now license for kirtana on the street so you can now follow the same principle. In other words, I am just claiming this contribution as your pet child. My father was very much affectionate, and in my childhood, whatever I wanted from my father he would at once give me. One time he purchased for me one rifle, and so after taking it I demanded that he must give me another. My father denied "You already have one. Why do you ask me for another?" So my argument was that I must have two rifles, one for each hand. Due to my obstinacy my father finally agreed. Later on when I was young and lost my father, I was very sorry to have lost such affectionate father, but by Krishna's Grace, I have now many American fathers and mothers. So I am appealing to all of my American fathers and mothers to help me by this contribution. Please let me know if you will do this. I am waiting your early reply.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna, Malati, Janaki

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Los Angeles 20 February, 1969

69-02-20

My Dear little mothers, Yamuna, Malati, Janaki,

Please accept my blessings. I lost my mother when I was only 14 years old. So I didn't get much of my mother's affection in my childhood. But in my old age, Krishna has given me so many young mothers to take care of me. Another mother Govinda Dasi is there in Hawaii. She is always asking me to go there. So I will go there within this month. But my one appeal is to my fathers and mothers

[TEXT MISSING]

Letter to: Kirtanananda

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Los Angeles 20 February, 1969

69-02-20

My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 18, 1969. I thank you very much for your inviting me to New Vrindaban, but, considering the local climate as presented by you I think I shall postpone it until the end of April. I am enclosing here reply to the letter of Hayagriva and Syama devi.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Is it possible to get your insurance money for clearing debts? Then why not show some debt & get the money.

I am thinking of going to Hawaii by the end of this month!

Letter to: Rayarama

-

Los Angeles 20 February, 1969

69-02-20

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 16, 1969. The letterhead is very impressive with the picture of Lord Caitanya dancing, and just below His Lotus Feet is the word, Back To Godhead. According to Narottama das Thakura, one has to worship the Lotus Feet of Nityananda, and by His Grace one is able to worship Lord Caitanya Who transfers us back to Godhead. So the picture and the arrangement is very nice. The most concerning part of your letter is about your health. You write to say that by 3 o'clock in the evening you get a slight fever, and your head begins to ache, and you feel tired and wish to take rest. This is not a very good sign. The immediate program is that you will have to be relieved from these symptoms. So the first thing is that you should take complete rest. So far as New York is concerned, I don't think different engagement there will allow you to take rest. I would have advised you to go to New Vrindaban immediately but it is cold there like in New York. Under the circumstances, if you like to come here and take rest you are welcome. But wherever you like you may take rest and not be strained at all. That is my opinion, and I shall be glad to know what you are going to do in this connection.

Regarding your fraternal quarrel, these departmental management sometimes creates such trouble. When I was in New York in the beginning of our activities there was no departmental management. The account was very clearly kept by Gargamuni, corroborated by regular vouchers. That is the true system of keeping accounts. Now whatever is done is done. I am glad to know that Subala is making good show of business and responsibility, and he is supposed to keep quite accurate accounts of bookkeeping. So you can advise him to follow the system of vouchers. That is the perfect system of account.

Regarding printing 20,000 copies of Back To Godhead, I have appealed to 4 centers, namely New York, San Francisco, Los Angeles, and London to contribute $750 monthly. I have got confirmation from Los Angeles, so I shall be glad to hear from New York also whether this center is going to hand over to me $750 per month. I have no objection if this $750 is collected in the way of advertisements from New York, but charges will be increased because we are going to print 20,000 copies henceforward. So we shall charge $100 per page and we shall not accept any advertisements from the hippies. So who is going to pay me this $750? If I get $750 from the 4 centers, then I shall take charge of distribution; because Brahmananda has already taken responsibility for distributing the books. I simply want this contribution continually at least for 6 months against delivery of 5,000 copies of Back To Godhead. If I am able to print 20,000 copies continually for 6 months, perhaps I will no longer require the contribution from the different centers. Therefore, please ask Subala or any one else in New York center who is going to collect this $750 and pay me.

So far as your fraternal quarrel is concerned, I may recite in this connection one story: An old father required massaging so all the children wanted to serve the father. The father divided the right and left portion of his body to be served by the children. Later along with the service, there was some quarrel between the children, and they were competing by hitting the parts of the father which was assigned to the opposing party. So the father said that you are hitting my different parts due to your opposition to one another, but I am therefore dying. Similarly, either this department or that department, if you quarrel amongst yourselves it will be detrimental to my missionary ambition. Please therefore stop this unnecessary strain. If there is any misunderstanding, it will be solved when I am present there in April. In the meantime, please live peacefully, and things may go on as it is going on.

My letterhead is already sent back to you. I hope that by now you have sent to Janardana the Bhagavad-gita manuscript. At last I may inform you that if you are thinking of transferring your department to San Francisco, I have no objection, but before you do so please come here to Los Angeles first. Then you may either remain here or proceed to New Vrindaban, San Francisco, Seattle, or Sante Fe as you think is best for you to take rest there. Also, regarding another editor to work as co-editor, I wish to invite Hayagriva to again become joint editor.

I shall be glad to hear from you at your earliest convenience on the above matters.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Arundhati

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Los Angeles 21 February, 1969

69-02-21

My Dear Arundhati,

Please accept my blessings. I thank you so much for your letter dated February 13, 1969, and I have noted the contents with much pleasure. Your tears at kirtana are a good sign, and it shows that Krishna is pleased upon you. So remain in this status and chant nicely. You will see you will be more and more graced by His Lordship.

Your desire to serve me is very praiseworthy. But because I am the humble servant of Krishna I cannot accept any service on my account. So what I say you follow so you may advance in Krishna Consciousness. That is your service and I accept it on behalf of Krishna. This is a very good attitude, and your wish to serve me actually means to serve Krishna.

Now there is ample activities for you as the Radha-Krishna Murtis are installed in Boston temple. So under the direction of Satsvarupa try to help out in these activities as far as possible.

Please convey my blessings to your godbrothers and godsisters with you. I hope that this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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Los Angeles 21 February, 1969

69-02-21

My Dear Syama Dasi,

Please accept my blessings. I am in due receipt of your letter dated February 10, and February 16, 1969, and I thank you so much for them. Regarding the ailments with your finger, I am describing here a treatment for it. Take turmeric powder and add the same quantity of limestone. Then mix with water and boil it to a paste. Then apply that paste while it is hot. I understand that Hayagriva had some backache so for him you take one part of a crushed to a powder red-pepper and add to it five parts of rubbing alcohol. Keep this for twenty four hours, then strain and add one part camphor. When it is mixed, just apply it on the painful part of the back three times daily.

Regarding your next two questions, you may not put the initiation beads on the cow. Nor is it necessary for grhasthas to recite the Gayatri Mantra aloud. It should be silent or whispered. I think that the symbol which you have seen by the left arm of Lord Jagannatha must be either a flower or a disc.

The translation of the Om Ajnana prayer is "I offer my respectful obeisances unto my Spiritual Master who has opened my eyes from the darkness of ignorance with the torchlight of knowledge."

Please convey my blessings to Hrsikesa and Ranadhira. I hope this will meet you all in very good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 21 February, 1969

69-02-21

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 14, 1969, and I have carefully noted the contents. Regarding your joining the Sankirtana Party, please wait for the time being and I shall call you at the right time. I have this in my mind. When I go to London and by Krishna's Grace we fix up for going around the world, or even if not that, if the London devotees need to strengthen their Sankirtana Party with more attractions, then your services will be required there. But in the meantime you must keep in mind to train somebody there so that in your absence he can take charge.

So far as the bowing down in Deity worship, before opening the door you should bow down. Then turn on the light and bow down again. There is no restriction on bowing down. As many times as you can is all right. Of course, your clothes and under garments should always be as clean as possible. Guests and devotees need not be wearing woolen robes to be dancing around the deities. Regarding your question about guests being present at arati, you should have as many guests there as is possible for you to get to come.

Please convey my blessings to all of the devotees at your temple. I hope this will meet you and your good wife, Himavati, in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What about French BTG? I have asked Janardana to translate into French my B.G. Has he received the copy from Rayarama? Please ask him to write to me. ACB

Letter to: Mrs. Cline

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Los Angeles 22 February, 1969

69-02-22

My Dear Mrs. Cline,

Please accept my blessings. I thank you very much for your kind letter dated February 18, 1969, and I am so glad to go through it. Certainly you are blessed by Krishna, otherwise you could not write such nice things although your connection with our movement is very recent. When you write to say "what was once 'our' home, we recognize now as Krishna's," it appears that from the past you were already advanced in Krishna Consciousness. Somehow or other the path became obstructed, and now again you have come to your consciousness. Please therefore do not miss this opportunity and continue your present state of consciousness in association with Pradyumna. For the time being, Pradyumna is alone there, and your cooperation with him will give him strength, and I shall be very much obliged to you.

Next time when I go to Columbus, surely I shall initiate you and your good husband. I understand that your husband is a student of psychology, and Krishna Consciousness is the summit of psychological studies. From the Srimad-Bhagavatam we understand that Krishna is the Original Consciousness and the center of all psychological movement, namely thinking, feeling and willing. We are all parts and parcels of the Supreme Thinking, Feeling and Willing, but our present thinking, feeling and willing being contaminated by the cloud of ignorance, we are thinking, feeling and willing in a perverted way. The whole Krishna Consciousness movement is an attempt to divert the same thinking, feeling and willing to their original unalloyed position. You are an educated couple, and your cooperation with this movement can help tremendously to propagate this most necessary and urgent message for the human society.

Thanking you once more for your kind letter. More when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 22 February, 1969

69-02-22

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated February 19, 1969 and I am so glad to learn that the New York temple will be able to meet the $750 monthly payments I requested. So far as Dai Nippon's quotation at $2,100 for 20,000 copies with a sixty day period before delivery, please send me the original letter if you have received anything. But I had understood that Brahmananda was negotiating to lessen the amount to $1,500. From your letter I see you did not understand that I meant the typesetting and layout work to be done by Dai Nippon within the quotation. But now I understand that they are going to charge more for this work. If we have to pay them more for the typesetting and layout, then there is no question of stopping our own men from doing this work. So it was clearly misunderstanding.

Now our policy should be as follows: 1. the layout should be done by us, 2. there should be no advertisements, 3. under different headings we shall publish articles from Bhagavad-gita As It Is, Srimad-Bhagavatam, Brahma Samhita, Nectar of Devotion, Vedanta Philosophy, Upanisads, etc. as well as comic pictures when possible. Besides that, if some of our students write as they have assimilated the philosophy, that also should be welcome. You say that Rohini Kumar is an artist, so he can do comic work. There are other girls there such as Indira who can also do this. So we shall fill up the pages simply with Vedic ideas. Now the policy should be straight that this Back to Godhead is completely different from all other magazines. As there are different magazines for different subject matters, this magazine will be simply devoted for Vaisnava philosophy, or Krishna Consciousness movement. That should be our policy. So immediately you can arrange for two months layout. How are you going to select the articles? I would like to know. We should lay out the subject matter as nicely as possible to our intelligence and capacity, and without any ambition that it must attract customers. They may attract or not attract, it doesn't matter. We are selling Back To Godhead through the personal approach, through the Sankirtana Party, so I expect each center to sell 50 copies daily on the average as we have practical experience here. In this way, if four centers sell on an average 200 copies daily, then we come to the point of selling 6,000 copies directly which will cover the expense of printing and other charges. The balance 14,000 copies can be sold by the temples simply on profit. If they are not sold, then we distribute free to different societies, libraries, public institutions, respectable gentlemen, schools, etc. In this way we shall make propaganda. The idea is like that of a Bible society in India which distributes millions of dollars in the shape of biblical literature without any consideration of return. Similarly, we have to sacrifice each $750 on this principle. If there is return, that is alright, but still we have to do it on a missionary spirit. That is my idea. So try to think on this program and do the needful.

I have received the booklet known as Paramahamsa Sarasvati Goswami issued by the Gaudiya Mission of London. I can understand that this brochure was written by my godbrother, Professor Sannyal, but the essay is not very practical. It contains some ideal discussions only, and I know that this Professor Sannyal is personally deviated from all of these ideas. So I don't think it is very much valuable for publishing in Back To Godhead.

So I hope the above has answered all of your questions. Please keep me informed how things are progressing, and also about your health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda, Dindayal, Aniruddha, Makhanlal

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Los Angeles 23 February, 1969

69-02-23

My Dear Sons, Cidananda, Dindayal, Aniruddha and Makhanlal,

Please accept my blessings. I have duly received all of your elaborate letters, and there are so many points to reply, it will take time to reply you properly. In the meantime, my request to you is that you take very seriously our program of Back to Godhead, and, as you have promised to contribute your quota of $750 per month against delivery of 5,000 copies of Back To Godhead, I am so much obliged to you all.

Now, who will work and who will not work that is consideration between yourselves. It is local affairs, and how can I advise you that one is to do something and another is to do something. Neither you should depend upon me for such local administrative business. All of you are sincere devotees pledged to the missionary activities, so you should sit together and decide what to do and what not to do.

But I am begging from you $750 per month against 5,000 copies of Back To Godhead. Out of this 5,000 copies, if you simply sell 1,500 copies you immediately realize your $750. The balance of 3,500 copies will be in your hands. If you can sell them at any price, not less than 30 cents per copy to stores, then whatever amount you realize will be clear profit for the Temple. If still there is some balance copies, then these copies we can distribute free by post to heads of the society, schools, colleges, libraries, and so many other institutions. So we have to make a list of them, and take concession rates from the post office. In this way we can make vigorous propaganda with Back to Godhead. Besides that, if you can introduce Sankirtana and classes and Back to Godhead in Berkeley, that will be another great advantage.

So I am reading your letters carefully and I shall answer them duly. In the meantime, you consider my appeal and do the needful jointly. For Aniruddha my instruction is that immediately there is no program in New Vrindaban because unless there is suitable houses for residence, we can not begin any work there. So I have instructed Hayagriva to make houses first. Then we can consider programs for going there. Now there is other important matters such as Back To Godhead which we should try for.

I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhurijana

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Los Angeles 25 February, 1969

69-02-25

My Dear Bhurijana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 22, 1969, and I was so much engladdened to note the contents. I am so pleased with your sincere efforts to succeed in this Chapel Hill center program. I think that by now Tosana Krishna has already joined you there and I am sending him a set of beads by separate post.

You will be pleased to know that one devotee, Karatieya, has already received his 4-D ministerial status from the draft, and I am enclosing herewith carbon copy of the letter I have sent to your draft board. So we shall save you from the draft. If you stick to the study of our books and continue as a preacher, there will be no difficulty for you to get 4-D classification.

Regarding Lord Caitanya's birth date, it is March 4, and you may celebrate it as elaborately as is possible for you. Immediately you should contact Brahmananda in New York, and ask him to send you a few chapters of Teachings of Lord Caitanya which you will return afterwards. So on this day you may read from these chapters. To celebrate you should have a picture of Lord Caitanya on the altar and decorate Him with flowers very nicely. Chanting and lecturing may go on. In these lectures you should explain very carefully Lord Caitanya's teachings that we are eternal servitors of Krishna, and it is not that we are ourselves the Supreme Lord.

So I am very pleased with your sincere efforts to make a success of the Chapel Hill center, and please keep me informed of your progress. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Indira

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Los Angeles 25 February, 1969

69-02-25

My Dear Indira,

Please accept my blessings. I am in due receipt of your letter dated February 14, 1969, along with the very nice pictures you have sent to me. I thank you very much for this and I am always very pleased with your sincere efforts to serve Krishna.

For the Krishna book we will require paintings, so we will not need any etching and woodcut. So you can send me some samples of your paintings and then I'll give you some suggestions. But anyway, you continue to improve your very good artistic talents and it will soon come to the perfectional stage. Regarding your question about artist materials, you may use any materials which will be useful in producing nice paintings.

I hope this will meet you in very good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kancanbala

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Los Angeles 25 February, 1969

69-02-25

My Dear Kancanbala,

Please accept my blessings. I thank you so much for your letter dated February 10, 1969, and I have noted the contents with pleasure. I am pleased to note that you are painting nicely, so go on improving your abilities because we will require so many paintings for our temples. You may paint pictures of Guru Maharaja, me, Bhaktivinode Thakura, Gaura Kisora, Panca-tattva, Sankirtana, etc. We have immense work to be done so you become expert painter. That will engladden me, and it will be a great benefit to all society.

Thanking you once more for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nara-narayana

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Los Angeles 25 February, 1969

69-02-25

My Dear Nara Narayana,

Please accept my blessings. I am in due receipt of your letter dated February 14, 1969, and I am just now having the opportunity of replying to your inquiries. So far as the Deities are concerned, this has been discussed many times, so just do it nicely using your best judgment to make Them like the Deities which are there in N.Y. with you as far as possible. Your idea of placing conchshell in the eyes is nice and you may do it. You have the perfect example of the Deities in New York, so if you can similarly make some Deities for our other centers it will be very nice accomplishment.

Also, you have asked about construction plans in New Vrindaban, and these questions may be referred to and discussed with Hayagriva and Kirtanananda.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 26 February, 1969

69-02-26

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 19, 1969, and I am pleased that you are doing very nicely in your center. The pictures which you have sent are also very nice. I am going to New York by the first of April or by the end of March. From there I shall go to your side, Columbus and New Vrindaban.

By no means should you stop kirtana and chanting. Of course I know that you cannot stop kirtana or chanting but it must be done regularly because that is our strength. We are always in the whirlpool of maya, and only this chanting of Mantra can save us from all pitfalls.

Regarding your need for records, Mr. Kallman has cheated us in so many ways, so I am therefore thinking of making a new record of Hare Krishna vibration. But if you now have a tape recording machine then you can have the kirtana record in tapes. The cost of such tapes can be found out from Dinesh in Los Angeles.

Now we have to sell Back To Godheads in large quantities. We are arranging to print 20,000 copies so you should seriously consider how to step up this program in Columbus. I am very pleased that Mr. Cline is helping you in looking for a suitable temple there. Please keep me informed of your progress in this matter.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 27 February, 1969

69-02-27

Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 25, 1969, and I thank you very much for it. You have written to say that you are my disobedient son, but I think I am your disturbing father. I am putting more and more burden upon you but you are so tolerant that you have no hesitation to accept my demands even although sometimes they are unreasonable. So practically you are acting as my father. In my childhood I was very naughty boy, and I used to catch my father in so many ways demanding unreasonable things, and my father used to satisfy me. So although I lost my father in 1930, about 40 years ago, by Krishna's Grace I have got so many American young fathers. But the same nature continues, and I am demanding from my fathers the same thing which may be a little burdensome. But I am sure Krishna will be very much pleased if you will kindly tolerate some unreasonable demands from me.

I thank you very much for your giving me your pledge that you will give me $750 per month for 5,000 copies of Back To Godhead. Similar assurance I have got from the other centers. So by calculation I shall be able to collect $3,000 per month of which $2,000 or less, as you may arrange, will be paid for the price of printing, and the balance will be spent for free distribution of copies to institutions, schools, colleges, universities, libraries, and respectable individual persons. I understand that for posting magazines in large scale the rate is 3 cents or 4 cents, so I have advised Subala to take definite information in this connection for posting Back To Godhead in large scale. I quite agree with your proposal that for small centers like Montreal, Buffalo, etc. as stated by you the New York center will be the distributer; this is nice.

Regarding your kirtana success in Pennsylvania at Dickenson College and Franklin and Marshall, it is so much pleasing to me. This is the way of our preaching work. Please try to infuse this Krishna Consciousness idea amongst the student community and it will be a great success. On the whole, we shall now make it a point to spread this Sankirtana movement and distribute our publications.

I am anxious to know if you have received the newly dispatched kholes from India because it was due to arrive before February 4th. Is this dock strike still going on? In London there is a good demand for Back To Godhead, and if the dock strike is still going on, you can send them by air cargo shipment. Similarly, Gaurasundara and Krishna das are also in need of books. Kindly see that the supplies are made regularly. When you send news of successful kirtana performances as I received it from London also, and so also I experience personally in Los Angeles, I am overwhelmed with spiritual joy. We don't mind for selling our literature in small quantity, but there must be some sale.

Regarding our record, it was manufactured by Mr. Kallman, and he has not paid me a single farthing as royalties. He has cheated me in so many ways, so if there is no legal impediment we must immediately reprint the record through Dinesh. I have already advised him in this connection.

Regarding your endeavor to arrange my teaching in colleges, it is very, very welcome. I was just seeking this opportunity to teaching boys and girls in the schools, colleges and universities. So if such opportunities are available you must capture them without any fail. I have already sent you one check being the value of the books as well as the money I have received from Boston and Buffalo, namely $69 and $25. So if it is not the price of the books then you can take it out and deposit it in my account in the First National City Bank.

Regarding my apartment, if you are feeling botheration then you can vacate. Do not take unnecessary botherations. Try to become free from all this material anxiety. Of course, sometimes we have to accept anxiety for Krishna, but we should do everything comfortably. So you will kindly send me at least two letters in a week because I am always anxious to hear from you. May Krishna's blessings be bestowed upon you for your long life and service.

Thanking you once more. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava

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Los Angeles 27 February, 1969

69-02-27

My Dear Uddhava,

Please accept my blessings. I am in due receipt of your letter dated February 25, 1969, and I thank you so much for it. Regarding the pictures in Back To Godhead which you are learning to photograph, they will be of all kinds. When possible we will have nice paintings published, and other times there will be photographs of our devotees and their activities.

Krishna will surely give you all facilities and encouragement if you work for Him very sincerely because everything belongs to Krishna. It does not take Him even a second to offer anything we desire provided such thing is engaged in the service of the Lord. So you simply desire to serve Krishna best and there will be no scarcity of anything. Know it certain from me. I think that you may inform Nara Narayana that he can go immediately to New Vrindaban for construction work if he has no business in New York.

I can see from your photographs that you are preparing such big Iskcon Bullets. It is very attractive, and unfortunately I cannot share them with you. But I am very satisfied that you are enjoying such thing as the prasadam of Jagannatha Swami.

I thank you very much for your simple philosophy of following the instructions of your Spiritual Master. That is the sublime philosophy of Krishna Consciousness understanding; implicit faith in Krishna and Spiritual Master. This will make your steady progress towards the Ultimate Goal of back to Home, back to Godhead.

Thanking you again for your nice letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janaki

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Los Angeles 28 February, 1969

69-02-28

My Dear Janaki,

Please accept my blessings. I thank you very much for your long letter dated February 20, 1969 after a long interval, and I have noted the contents very carefully. You are so anxious to see me in London and I am also very anxious to see you all. I have not received any letter from Yamuna since a long time. I tried to go to London as I was very much anxious to see you all, but your good husband will not allow me to go there unless you are all fully equipped to see me. That is all right, and I am pleased to note that you six boys and girls are doing more than my expectation. Krishna will certainly be pleased to give you more strength to preach this glorious movement of Krishna Consciousness. So please keep yourselves steadily in the manner you are now keeping yourselves. The more you are working sincerely and steadily the more you will get strength from Krishna.

Regarding your questions, as Brahma realized that he was the maidservant of Krishna, similarly, everyone of us has to realize that Krishna is the only single purusa. purusa synonymously means male, but actually, in the spiritual dictionary, male means ”enjoyer” and female means ”enjoyed.” So in this sense, Krishna is the only male and all others being energies of Krishna, they are prakrti, or female. Please do not try to understand this male and female in the material sense. In other words, our perfection of life will be actually realizing that we are all females. In the material world we have got simply different dresses. Here in the material world, everyone is in the temperament of male, even the so-called females are also in the temperament. This is very prominent in the Western part of the world, and you know it very well how the females here think on the level of equality with males. This aptitude is material.

Regarding your other questions, yes, the desire tree can also supply dresses for Lord Jagannatha. Certainly my Spiritual Master watches me. So far as your question about the disciplic succession, in all Vedic literatures it is mentioned about the disciplic succession. You have read in Srimad-Bhagavatam, first canto, first chapter where it is said that Brahma was inspired from within the heart by the Supreme Personality of Godhead. Similarly, in the Katha Upanisad it is said that ”in order to learn the transcendental science, one has to approach the Spiritual Master.” This spiritual master means one who has heard correctly from his Spiritual Master. In this way, ultimately it goes to Krishna, the Supreme Spiritual Master. There is no possibility of understanding the Vedic knowledge without this descending process. The modern world is puffed up with personal research knowledge, but the person who is engaging in this research work does not know that he is imperfect on account of his aptitude for becoming illusioned, for committing mistakes, for his cheating propensity and for his possessing imperfect senses. Therefore there is no possibility of receiving perfect knowledge without approaching a self-realized Spiritual Master coming down in disciplic succession. The mental speculator, no matter how advanced he may be, cannot deliver us the right knowledge.

I thank you very much for your good wishes for our opening 108 centers. Krishna will bless you and please try to help me. In England we will have to start at least 10 centers, and I understand from the activities of Mr. Parikh that it will not be a very difficult task.

Please convey my blessings to the others. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 28 February, 1969

69-02-28

My Dear Mukunda,

Please accept my blessings. I thank you very much for your letter dated February 23, 1969, and I have noted the contents with much pleasure. I am enclosing herewith the copy of Easy Journey To Other Planets*. Also enclosed is some pages of Isopanisad, so you can show them to Mr. Maschler and complete the business for their publication. I was so glad to learn from your letter that you will be able to sell Back To Godhead to the extent of 5,000 copies at least, and please arrange for this.

About Sankirtana movement, in New York, Brahmananda has also begun Sankirtana in different colleges, and I quote herewith a few lines from his letter; ”You will be pleased to know that we had a very successful kirtana engagement at two colleges in Pennsylvania, Dickenson College and Franklin and Marshall. At Dickinson the students were so enthusiastic that practically all of them (50 at least) were all dancing, what to speak of everyone singing and clapping. Even the professor, a dried stick scholar, danced in ecstasy.” So in the future we will stick to the principle of Sankirtana movement and distributing our Back To Godhead specifically and the other literature generally. I am pleased to note that you are printing up 10,000 copies of the Prospectus of our society. Also your proposal of getting 1,000 subscribers to Back To Godhead from London alone is very encouraging and please do it. You should send your activities report every month in short for publication in Back To Godhead.

Please convey my thanks to Mr. Parikh because he has taken our movement very sincerely, and Krishna will be very much pleased upon him. Actually it is the duty of all retired men and women to devote themselves in the service of Krishna. That is the basic principle of Vedic civilization.

Thanking you once more. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB; As I am going to Hawaii for the month of March, you may address my mail to Iskcon, 4 Leilani Building, 1649 Kapialani Blvd., Honolulu, Hawaii. *sent by separate post

Letter to: Brahmananda

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Los Angeles 29 February, 1969

69-02-28

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 26, 1969, and I have carefully noted the contents. Regarding the distribution of Teachings of Lord Caitanya, the principle will be that 60% will go to the book fund, and the rest will go to you as the distributer. So you may offer to the temples whatever is suitable. But you will be the sole distributer and the book fund will get 60%.

Regarding the Back To Godhead scheme, the idea is that you pay $750 and receive 5,000 copies. Now you distribute this as you like. If you sell for 50 cents per copy, then it comes to $2,500, but I do not think it will be possible to sell them all at 50 cents retail price. So you appoint stores to sell copies, and you will get 30 cents per copy for these without fail. You are purchasing for 15 cents so even selling wholesale you make profit of 15 cents. If you sell 3,500 copies at wholesale price, then the intake is $1,050. If you are not able to sell all of the copies, then still you should have an income profit of at least $500, selling at wholesale price. If you make more profit you should do so, and I have no objection. But whatever you sell after the 1,500 copies sold retail is profit for your temple. What ever balance has not been sold will be distributed free, and you should apply for concession rates at the Post Office. In Los Angeles, we have already applied, and the postal charge will be about 3 cents or 4 cents per issue. So as far as I am concerned, I shall collect about $3,000 monthly. Out of this, $2,000 is to be paid to Dai Nippon, and I will keep $1000. Out of this amount, the postal charges will take about $300-400, and the balance $600 I shall spend for developing of the press department. So from Back To Godhead I don't want anything for my book fund. I simply want my books to be nicely distributed.

As for someone to help you distribute books on the West Coast, I understand that Jayananda has volunteered for this assignment, and you can decide who you will like. So far as the list of distributers you have sent to Purusottama, they have been contacted, and they are waiting to see the first printed copies before any decision is discussed. But Purusottama will travel with me. That is certain. For the time being, I am going to Hawaii, and there is no sufficient place for him there. Therefore I am going alone. If there is a separate apartment available, then I shall call him there also. Otherwise, I shall come back within one month to Los Angeles, and then I shall go to New York, so you can make arrangements accordingly. This is my present program.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: You may send future mail to Hawaii center. P.S. I shall be glad to hear from you if my idea of distribution is appropriate. I am going to Hawaii on Monday at 10:45 A.M. Kindly send the dry mango as usual to Hawaii temple address.

March

Letter to: Janardana

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Los Angeles 2 March, 1969

69-03-02

My Dear Janardana,

Please accept my blessings. I beg to acknowledge receipt of your letter, undated. It is a very long letter and, as you have written it in two months, perhaps I'll also require similar time to reply to this letter. On Monday I am going to Hawaii at least for a month, and there I shall try to read your letter very peacefully, and maybe I'll be able to reply in great detail.

In the meantime, I may inform you that your newspaper cutting, "Non-Christian Unity Ruled Out," is not very surprising. Religious bigotry is one of the strong material symptoms, therefore, in the beginning of Srimad-Bhagavatam it is said dharma projhita. This means that the idea of religiosity, economic development, sense-gratification, and endeavors for merging into the impersonal absolute are the different activities for the materialist person. Leaving aside the too grossly materialistic persons, who are without any moral principles or social conventions, if we take the right type of civilized man, then we find that he is engaged in some type of religious principle. It doesn't matter if he is Christian, Moslem or Jew, the symptom of a civilized man is that he must have the recognition of religious principles; that is required for civilized man. But generally men take to religious principles for economic development. Just like in the Christian religiosity the prayers for solving the economic problem or bread problem. Similarly, in the Vedic rituals also different methods of sacrifices are recommended for pleasing the demigods so that they will supply quantity of rain and there will be enough grain for eating. In this way, religious principles are generally practiced by men for some economic development.

In this modern age, people being scientifically advanced, they seek economic development without any reference to worship of God or following any religious principle. So such people are gradually forgetting their eternal relationship with God because they think that without God they can inquire sufficient progress in economic development which is required for sense gratification. Some of them, when they are frustrated, try thinking of voidness or merging into the impersonal absolute truth. So voidness or impersonal idea of the absolute truth is just an opposite of material variegatedness. So this idea can also be accepted as the material concept of transcendence. So things are going on like this, not only now, but it is the nature of the material world.

Therefore, the Srimad-Bhagavatam has used the suitable word, dharma projhita. That means to kick out the so-called religious principles, economic development, sense gratification, and liberation. According to Bhagavata, these are all cheating processes, because by following such processes, the living entity can never be happy. Such principles in different forms according to different circumstances of candidate, place, and time, they are simply cheating formulas. So our Krishna Consciousness movement does not belong to any such cheating process. They are cheating processes in the sense that the basic principle is for economic development, and if it is simply for solving the problem of bread, it is not true religion as described by Srimad-Bhagavatam. Even if the living entity is born with a silver spoon in his mouth he will not be happy so such plans for economic development are simply cheating processes. Therefore, the great rishis in the forest Naimisaranya inquired of the great sage, Suta Goswami, "How can the living entities actually be happy?" Srimad-Bhagavatam answers this question that the top-most super-excellent religious principle is that which following, the protagonist becomes a devotee of the Supreme Personality of Godhead, without any motive and without being checked by any material impediments. That will make a person completely satisfied, and that is our process. We are educated people how they can develop their dormant love of the Supreme Lord without being impaired by any material condition.

We should train our disciples as well as ourselves in such a spirit that even if the whole world is against us, which is impossible to happen, the Sankirtana Movement must be pushed on without any reference to archeological evidence or any such scientific advancement of knowledge. Besides that, the argument that archeological evidence will lead many people to accept the philosophy of Lord Caitanya has no evidence. For example, the Christian religion principle is now established in archeological evidence, but still it is not that the whole people of the world are attracted by Christian religion. Even a great scientist, Professor Albert Einstein, was Jewish by religion, but because the Christian religion gives evidential proof of archeological discovery, still he did not become a Christian. No religion or no principle is accepted by the whole world; that is a fact. I can give you a statement of Albert Einstein in which he says "The most beautiful and most profound emotion we can experience is in the sensation of the mystical. It is a shower of all true science. He to whom this emotion is a stranger, he who can no longer stand rapt in awe, is as good as dead. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in the comprehensible universe forms my idea of God."

I think that our Hare Krishna Movement is just following the same concept of God by awakening the dormant transcendental emotion of the human being without any consideration of religious faith. In our camp all of my disciples are coming from different faiths, mostly Christians or Jews, and why are they accepting this Sankirtana Movement, unless there is the awakening of mystical emotion described by a great scientist like Albert Einstein.

If somebody does not accept Caitanya Mahaprabhu for want of archeological evidence, it will not hamper our movement. There is sufficient archeological evidence in this connection, and it can be supplied from various sources which are in India. There is even archeological evidence of Vyasadeva which was recently propounded by one Dr. Cakravarti. I personally saw this in a monthly magazine of Calcutta of the name Mother in which I was giving my articles. If you like, you can inquire from them or such institutes as Caitanya Research Institute, started by my godbrother, Tirtha Maharaja. That is not a very difficult task.

Actually we have nothing to do with compromising with Christians or Buddhists. Our principles should be to preach Krishna Consciousness as it is spoken in the Bhagavad-gita and Srimad-Bhagavatam. As we are now collecting some fortunate students in our movement, similarly, it will be possible to collect more students in the future. But it is a fact that the unfortunate persons who stick to the four material misbehaviors, just like illicit sex life, etc. cannot accept these principles of Krishna Consciousness. But still there is chance for them simply by giving aural reception to this transcendental sound of Hare Krishna Mantra. If we turn our attention to fit with the Christian people, or any other religious sect, I think it will not be very much fruitful because nobody will change his faith even though he is given scientific or archeological evidences. And that will also not help anybody. We have already discussed this point in many articles and change in religious faith does not make one advanced in spiritual understanding. The spiritual understanding as taught by Lord Caitanya is that all living entities are eternally servants of God. We have to propagate this philosophy, and for this we have to make propaganda. Every religion believes in God, and we want that everyone should actively come to this understanding of accepting one's eternal servitorship to God.

There are many things to criticize in the matter of any faith, and if we divert our attention to such activities we shall simply create more opposite elements and waste our time. Better if we try to push on this Krishna Consciousness Movement and use our energy, education, scientific knowledge, etc. to simply convince the present generation that everyone is servant of God. Then our mission will be successful. Actually at the present moment, never mind if one is Christian, Jew, or Moslem, most people are Godless and don't care for God. They simply take an official stand, but actually, from the depth of their heart they have no idea what is God. So we have to invoke the dormant understanding of God-consciousness; that is the principle of Krishna Consciousness Movement.

If a Christian believes in God let him love God prominently rather than loving matter. If we wish to criticize Christian faith we can do so, and we can prove that hardly there are any sincere Christians. In the ten commandments we see Lord Jesus Christ advised "Thou shalt not kill," but this killing process is still prominent among Christians as well as any other religious group. So much so that it is simply horrible. Recently, the head of the Christian people, the Pope, declined to sanction the killing process in the embryo, namely contraceptive methods. We can see that so many Christians revolted. Apart from this killing process within the embryo, there is also killing process in the slaughterhouse and in so many ways. I do not know how a Christian can violate this important commandment of the Bible, "Thou shalt not kill." So in this way, if we want to criticize we can, but it will simply increase our enemies. Better let us try to invoke the dormant transcendental emotion by chanting and dancing.

You try to understand this philosophy more seriously, and as you are able try to write articles on this subject matter without being inclined to compromise with any other religious faith. I shall write you again from Hawaii. In the meantime you can let me know if you have got the manuscript from Rayarama, and reply to this letter to the Hawaii address: ISKCON, 4 Leilani Building, 1649 Kapialani Boulevard, Honolulu, Hawaii. Enclosed is a page of poems by Bhaktivinode Thakura to be translated into French and printed in your magazine. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Hawaii 6 March, 1969

69-03-06

My Dear Purusottama,

Please accept my blessings. I am glad to inform you that we have reached Hawaii in due time on Monday afternoon and immediately we met the devotees who came to receive us and I have come directly to Govinda dasi's residence. This place is very nice. It is just on the seashore and from the room on the second floor we can always see the seaview, so it is both scenic and healthy atmosphere. But it is a very distant place from our temple. It takes almost two hours to come and go by car. Therefore I am giving you the following address for mailing of my letters and redirecting our mails.

A.C. Bhaktivedanta Swami
P.O. Box 506
Kaawa, Oahu
HAWAII 96730

We performed Lord Caitanya's Birthday ceremony, not very gorgeously, but amongst ourselves, and Govinda dasi cooked very nice Ekadasi foodstuffs. The next day I expected some big ceremony but it couldn't be performed. We are looking out for a better place where the Brahmacaris and the temple can be united. At the present moment, it is very scattered and actually the temple management is impossible to be in order. So, for the time being you can redirect all my mails to my above post box address in this village.

Please offer my blessings to all and I shall be glad to hear from you how the things are going there. Awaiting your early reply,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Hawaii 6 March, 1969

69-03-06

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter of Feb. 27, 1969, and I am so glad to read it. Keep your health in good condition and work very hard for Krishna. That is our motto of life. I am so glad to learn that you felt too much inconvenience in the company of the karmis in your last tour to Los Angeles. There is a verse in Bhakti-rasamrta-sindhu in which it is stated, the more you advance in Krishna Consciousness, the more you become disgusted with the material modes of life. When the American boys are disgusted with cigarette smokers, or listening to rock music and meaningless chattering, it means there is Krishna's Grace. May Krishna bless you more and more, as you advance in Krishna Consciousness.

You wanted one assistant editor, and I can understand that you may feel inconvenience with Hayagriva, but would you like to have as your assistant editor, Gaurasundara? So he can help you in editing work even from such distant place. But the difficulty is that he is working here to maintain the establishment. I have advised Govinda dasi to think of this and he may write you.

Regarding Bhagavad-gita manuscript: If you have got two copies then you can send one to Janardana. Otherwise you have to send him a copy only, and keeping one copy with you. Because in future I am thinking of publishing a revised and enlarged edition of Bhagavad-gita As It Is. You know that we have to cut short the book because the MacMillan Company wanted within 400 pages. So you know that the majority of the verses in the back portion of the book were not given purports. Therefore in our next publication we shall give purport for all the verses.* So you should keep one copy with you before you send the manuscript to Janardana.

That Rohini Kumara is assisting you in artistic abilities is very gratifying. So you are preparing for the Japanese issues. In fact, from the number when we begin our Japanese issue we shall stop advertisement altogether . . . either hippies or dhippies.

You select your articles according to your best choice but I shall recommend to publish the article of Hayagriva, "Hare Krishna Movement Exploded." I have received suggestion from Dindayal-he is getting good response from Berkeley and he is expecting that the whole quota of 5000 may be completely sold. In Hawaii, however, they have no Back To Godheads, and receipt of them is very much delayed and sporadic. So if the shipping is closed they can be sent by air cargo. So we have to organize the transport means also. I think there is some special postal rate for 50 lb. lot. So with the assistance of Subala please do the needful and make Back To Godhead a successful Krishna Consciousness magazine.

My program is to stay here up to the end of March, but in San Francisco they also want me for a few days there. So before going to New York I may go to San Francisco from here. Of course, you think you cannot leave your office just now, but this place is very nice. I think if you could manage to come here a few days then you can directly exchange letters with Govinda dasi.

Please care for your health nicely, and convey my blessings to all the devotees there in New York.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*As well as word to word meanings

Letter to: Isana, Vibhavati

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Hawaii 8 March, 1969

69-03-08

My Dear Isana das and Vibhavati dasi,

Please accept my blessings. I thank you very much for your kind letter of February 22, 1969, along with your beads, which I have duly chanted. Your name is now Isana das Adhikari and your wife's name is Vibhavati dasi. Please follow the four principles of initiated disciples which are as follows: No eating of animal foods such as meat, fish and eggs; no gambling; no illicit sex life; and no intoxication of any kind. Chant 16 rounds minimum daily, attend classes in the temple, and read Bhagavad-gita, and Srimad-Bhagavatam regularly. Whenever there is any question, ask me, and try to preach Krishna Consciousness movement to your best capacity. I am very glad to learn that Mukunda has invited you to go to London and if there is possibility you should go immediately, both of you, and join with them. The six boys and girls, husband and wife, are preaching Krishna Consciousness movement in London so nicely, that in the London Times there was a news heading like: Krishna Chant Startles London. These boys and girls are also initiated for the last two years only-they are not very great scholars in theological studies, but still by the Grace of Krishna they have created some impression in a city like London simply by their sincere effort. My Spiritual Master used to send preachers who were all in the renounced order of life (sannyasis), but I am doing a completely different process-namely, preparing some young couples of husband and wife to take up this job. this is approved by Lord Caitanya. He said that it does not matter whether the preacher is in the renounced order of life, or a family man, or a brahmana or a sudra-nothing is hampering in the process of preaching Krishna Consciousness. The only qualification required is that one should know the genesis of Krishna Consciousness and then he is just the fit person to preach this great philosophy.

I understand both you and your wife are very intelligent boy and girl and I hope if you sincerely wish to serve Krishna He will give you all intelligence how you can nicely serve Him.

I am here at Hawaii at the care of Gaurasundara and his wife Govinda dasi; they are also doing very nicely. Similarly, another couple of disciples, Satsvarupa and Jadurani in Boston are also doing very nicely. Similarly, in Buffalo Rupanuga and his wife and their small child are doing very nicely. Similarly, in New Vrindaban Hayagriva and his wife Syama dasi are doing very nicely. So it is a part of my missionary work; I want to see that the Western boys and girls who are very much loose with their sex life should get themselves married and take to Krishna Consciousness seriously and they will be happy both materially and spiritually. So if you go to London to join Mukunda and his company you will be very much pleased to see how husband and wife combined together can so nicely preach this Krishna Consciousness movement. Please take up this philosophy very seriously and you will be happy in this life and next life. If you are going to London please let me know when you are going.

Your poetry is very nice, and I am sending the copy to our editor of Back To Godhead for publishing it conveniently.

Herewith please find your chanted beads and be happy by the Grace of Krishna. Please convey my blessings to all there, and I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/gd

Letter to: Raj Dewan

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Hawaii 8 March, 1969

69-03-08

Dear Sriman Raj Dewan,

I am so pleased to receive your letter dated Feb. 20th, 1969, Swami B. D. Madhava of Sri Caitanya Gaudiya Math has kindly requested you to contact me so I am so much thankful to both of you. He is my God-brother. The books mentioned by you can exactly be had from Gaudiya Math, Kali Prasad Cakravarti Lane, Bagh Bazar, Calcutta-3, India. Some of the books mentioned by you are sometimes imported by my New York center, and the manager in charge is Sriman Brahmananda Brahmacari, ISKCON Temple, 61 Second Avenue, New York, N.Y. 10003.

There are other books also, namely, Srimad-Bhagavatam in 3 volumes, Bhagavad-gita As It Is-published by MacMillan company, and Teachings of Lord Caitanya, etc. written by me.

I am forwarding your letter to Sriman Brahmananda and you can also contact him in this connection.

Thanking you once more,

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Hawaii 8 March, 1969

69-03-08

My Dear Satsvarupa,

Please accept my blessings, and offer the same to my beloved daughter, Srimati Jadurani. I am in due receipt of your letter dated Feb. 2, 1969, as well as of Feb. 5, 1969. I plan to go to New York by the first week of April, so you can arrange your scheduled meetings on the 24th by which time I shall be ready to go to Boston.

This climate of Hawaii is most healthy, with sunshine and fresh sea breeze, so I think if it is possible for Jadurani to come to this climate she may improve her health nicely. Consult together on this proposal, and you can correspond with Gaurasundara and Govinda dasi here in this regard.

Regarding your question: I do not remember if Rayarama ever chanted very loudly in my room, neither he ever lived in my room, nor I had ever asked him not to chant loudly. I do not know how these news are spread. There is no such requirement that Japa should be silently and chanting should be be done differently. Loudly or silently, everything is all right. There is no such restriction. Only thing is that we should chant very attentively, hearing the vibration very distinctly.

I have received the typed copy of tape number 6, and I am sending tomorrow tape number 7.*

I hope you are well and that Jadurani’s health is somewhat better; she must rest nicely. Please convey my blessings and best wishes to all the devotees there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*enclosed herewith

Letter to: Tamala Krsna

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Hawaii 8 March, 1969

69-03-08

My Dear Tamala Krishna,

Please accept my blessings. I have received one letter from United Shipping Corporation, and the copy of the proforma invoice is as follow:

1 pce. First Class Harmonium @$22.00 = $22.00
2 pcs. First Class Mrdangas @$6.75 = $13.50
5 prs. Big Navadvipa Karatalas @$2.12 = $10.60
1 pce. ”Panchapradip” for Arati @$2.00 = 2.00
1 pce. Jahanjh @$3.35 = $3.35
1 pce. Round ”Ghari” @$9.95 = $9.95
3 pces. Water conch shells @$1.50 = $4.50
2 pcs. Blowing conch shells @$2.00 = $4.00
1 pce. Bengali New Year (1376) Panjika @$ .50 = $ .50
Subtotal = $70.40
Packing, Forwarding & Insurance charges = $27.55
Total = $97.95
C & I Calcutta
(U.S. Dollars Ninety seven and cents ninety five only.)

I have advised the bank to retire the bill immediately on presentation. The copy of the letter of instructions to the bank is also enclosed herewith. Please therefore immediately deposit $100 in my account number 03081-61625, with the Bank of America; Pico-La Cienega Branch; 8501 West Pico Boulevard; Los Angeles, Cal.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Hawaii 9 March, 1969

69-03-09

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your three letters post dated March 5, 1969, and I thank you very much for them. I have noted your points, and one thing is that the instruction given by one gentleman Mr. Somanatha to go to India as agriculturalists is absurd. Don’t be carried away by all this nonsense advice. So far Indian authority is concerned for preaching work, I am prepared to go to your center for preaching at any time you call me. Your statement that you will try to organize the Hamburg center very nicely and have a smooth running energetic temple when I go there is also very encouraging. Please stick to this principle without any diversion. Take it from me that I am always praying to Lord Krishna for your success in Krishna Consciousness movement. You’re very sincere devotee and if you simply stick to the principles, success is sure for your life. Krishna’s Mercy is always bestowed upon one who is sincerely serving Him. You should not give attention to any outsider’s advice because they are completely unfit to give you advice. Your situation is different. We do not care for any agriculturist or economist. Our only shelter is Krishna. Stick to this principle and success is sure for you.

I shall be glad to hear what about the press matter and printing Back To Godhead in German Language.

Chanting 16 rounds without fail, performing Kirtana at least twice daily, morning and evening, discussion on Bhagavad-gita, and Srimad-Bhagavatam in the class, and work diligently and cooperatively amongst yourselves is my fervent request. Kindly follow this and be happy.

Please convey my blessings to Krishna das and Uttama Sloka. I have received letter from Jaya Govinda that he is anxious to come back to Germany. I have also advised Krishna das to arrange for his passage, but I have not heard anything from them. Please let me know at your earliest convenience. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Hawaii 10 March, 1969

69-03-10

My Dear Madhusudana,

Please accept my blessings. I thank you very much for your letter of March 5th, and you can take it from me that I give you clear sanction to get yourself married to Kancanbala dasi, at the earliest possible date. From her side, her mother has agreed, and from your side, I have agreed. So Kancanbala is an ideal girl, Krishna Conscious, and I want that some ideal families of Krishna Consciousness should be established in your country, so that people can see that our movement is not one sided or dry. So we do not want dry renouncers. Krishna Himself married so many wives as a Ksatriya. Caitanya Mahaprabhu although He was to take Sannyas at the age of 24 years, still He married twice within 20 years. Lord Nityananda Prabhu also married. Advaita Prabhu and Srivas Prabhu, they were also householders. So to become married is no impediment for advancement in Krishna Consciousness. One should be vigilant only that he is not diverting from Krishna Consciousness. One has to follow the footprints of the great Acaryas then everything is all right. I was also a married man-my family is still existing. So you should always remember that marriage is not impediment. The greatest enemy is forgetfulness of Krishna. There are many Impersonalists and voidists-they renounced this material world very early in their life; just like Sankara Acarya. He took sannyasa at the age of 8 years. Lord Buddha left home just in the beginning of his youth. But we are not concerned with them. So I hope by this time, by serving this Krishna Consciousness movement for the last two years you must have gotten some taste of the nectarine. Now you must be fixed up and execute your specified duty as ordered by me, and then I am sure there will be no difficulty. But you should always remember that wife is not a machine for sense gratification. Wife is your half body for nourishing your Krishna Consciousness status. So your are getting a wife who is already trained up in Krishna Consciousness and if you live carefully and faithfully there will be no difficulty. That is the verdict of all Acaryas. I think this will simplify your agitated mind.

Hope you are well, and also Kancanbala, and happily executing Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Hawaii 10 March, 1969

69-03-10

My Dear Purusottam,

Please accept my blessings. I hope you have already received the the tape No. 36, Today I am sending the tape No. 37. You need not send me the typed copies. You can keep them with you.

Dindayal wants me in San Francisco for a few days. So I have agreed. You can talk with him by phone & ask him to send me the passage money. As soon as I get it I shall start for San Francisco because here there is no serious engagements. Of course the climate is nice & I am keeping nice here. Karatieya is ill for indigestion. Hope you are well. Please offer my blessings to all there. The condition of the centre is not very satisfactory. So I am trying to rectify it.

Your ever well-wisher, A.C. Bhaktivedanta

P.S. Please send me a few copies of the photostat "Krishna Chant Startles London".

Letter to: Brahmananda

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Hawaii 10 March, 1969

69-03-10

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of March 5, 1969, and I have noted the contents carefully. The letter heading is very nicely set up but the color black is not so attractive. It should have been two colors as you suggested, namely violet and black. I am pleased that you are going to have two color set up next printing. I thank you very much for your nice sentiments so expressed in this letter; that I am not unreasonable-rather you have taken the responsibility on your part. Actually we are all conditioned souls so our demand from Krishna to accept us is unreasonable. From my personal point of view, I think that I am so sinful that I cannot even approach Krishna to show me any favor. But I have only one hope-my Spiritual Master-He is very kind. So someway or other He is dragging me towards Krishna. That is the only hope. Sri Caitanya Caritamrta says therefore: Guru Krishna. By the mercy of the Spiritual Master, and by the mercy of Krishna, one gets into Krishna Consciousness. Narada Muni is our original Spiritual Master and he has dragged so many fallen souls towards Krishna, and we are also hoping to be dragged by Him through the disciplic succession. Otherwise, if we study our own qualifications, there is none-rather I have got so many disqualifications.

Regarding United Shipping Corporation, I think our former accounts for $250 due from them is by this time squared up by supply of goods, etc. I have separately ordered one small consignment for Los Angeles, and let me see how they supply. Next order will follow from Hawaii. The shipping arrangement to the Western coast should be more carefully done.

Regarding Teachings of Lord Caitanya distribution, it is a fact that you are the sole distributer. But now that you have already instructed Dai Nippon to dispatch two separate consignments, I think that if you now change the decision, it will again be perturbing for them and things may be delayed. Better not to give them any adverse instruction at this late hour. But you can send your bill to Purusottama in Los Angeles for the L.A. consignment. The bill should be paid to you . That will save you botheration from distributing again from New York. In other words, as soon as the bill is submitted by you, it means that it has been dispatched from your stock.

Regarding distribution of Back To Godhead in India by the Universal Book Distributers: I have read the letter sent by them and I do not think it is very practical. I am returning herewith the letter as desired by you for keeping in your file, and you can reply them on the following points:

1. That you submit us every month a list of 1000 libraries. We shall dispatch free copies from here directly, and we shall print your name as the sole distributer in India, provided:

2. When you receive orders or inquiries from such parties, you immediately order from us at least 500 copies lot and we shall deliver you C.I.F. less 40% on the face value. The present face value is $.50 per copy. Payment: cash on delivery. On receipt of your confirmation, we shall send you the appointment letter and the business will begin.

3. You shall send us regularly 1000 new addresses every month, and we shall post copies to them from this end.

In this way, you can write to them.

Another thing, the Library of Congress has got one agency in India, and they have recognized my Srimad-Bhagavatam, you know it. And they have open order for 18 copies of each volume as soon as published. Why not bring this fact to the Librarian of Congress, and introduce my other books, including Bhagavad-gita, TLC, etc.? And there are so many public libraries, and university libraries also, who may receive them. So, business has to be organized and I hope you will do the needful.

Regarding Back To Godhead circulation: I shall be glad to know what is the decision of the National Distributer. Whether you have received any reply from the Japanese printer about BTG.

I wish to go to New York by the first week of April, because after finishing in N.Y., I shall have to go to Boston. And when I come back from Boston by the middle of May, then we go to New Vrindaban, and if possible we make arrangements for starting the press. In the meantime, the press men, and managers and every one should be ready. If the press can manage to print 20 to 25,000 of BTG, and 5000 copies each of my books, I think that will be sufficient engagement for the newly started press.

Please convey my blessings to everyone there, and I hope you are all well and happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I may go to San Francisco from Hawaii and from there I shall go to New York, otherwise, you will have to arrange for my ticket from Hawaii to N.Y., a very long distance.

I have received one enquiry from ___ letter and copy of my reply and endorsed herewith. Please do the needful. ACB

I have received the Mango pulp dry for which thank you. Please send it at regular interval because I eat it daily with my lunch.

Letter to: Upendra

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Hawaii 11 March, 1969

69-03-11

My Dear Upendra,

Please accept my blessings. I thank you very much for your letter of March 5, 1969, and I have noted the contents carefully. Yes, a new man may commit blunders in the beginning, but that does not mean we may be too impatient with him. After all, training means the man does not know, so you should train him nicely. A Vaisnava is expected to be humbler than the blade of grass, so when you train some new man you should not get agitated with him. After all, we are preachers, and we do not expect our audience or candidates completely respondent to our call. If everyone is trained then what is the use of our preaching. I receive daily so many odd letters, still we have to reply them properly. So you are in charge of the Seattle branch. You should try to develop and manage this temple as your life interest. Don't be flickering, thinking of going here and there. Whatever charge given from Krishna through the medium of Spiritual Master you should be carrying out very faithfully. I have come to your country in this old age with this interest. We should not mind where we are kept or where we have to discharge our duties. But we should accept and do them nicely.

I wish that the Seattle temple be maintained as the most important thing, and there is no second man besides you to take charge of it. Actually the center was opened by you and Gargamuni. Gargamuni is now engaged in different work, so you do not divert your attention. Please try to occupy the church contemplated and try to improve it like L.A. temple. If you try your best Krishna will give you all facilities.

I am glad to hear you are going to teach the university course. This is very good, do not worry about the watchdog Mr. Miller, this trouble will continue always but still we have to do our duties. One thing, Mr. Miller takes objection to Hinduism. He is Christian and he thinks that we are preaching Hinduism. You should clear up this thing that we do not preach any particular "ism." We are simply teaching how to develop our dormant love of Godhead. So what religion is there that does not approve love of Godhead? One may say that all improve our love of Godhead according to our own way, but from practical point of view, in no religious principle the love of Godhead is seen to be enhanced. They make God as order-supplier for their material needs. Or some of them are taught to love God because He is considered to be order-supplier. But our principle is not to make God our order-supplier-we want to execute the order of God.

These things are explained in the Bhagavad Gita and other literatures. You try to convince people that this simple method of chanting Hare Krishna and following the easy process; actually one enhances love of Godhead without fail. So why one should be against this principle? In this way, we have to preach, depending on Krishna and showing good examples of ourselves.

Instead of join Samkirtan, you just develop a Samkirtan party there, I expect that each center must have a nice Samkirtan party. If you join Samkirtan party, who will maintain and manage the center? You should manage the Seattle temple; that is your principle duty. They also developed the Samkirtan party in L.A. very gradually, not in one day. So you work in this way.

Please convey my blessings to all there, and I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Hawaii 11 March, 1969

69-03-11

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter of Feb. 28, 1969, and I am very much surprised that other nonsense magazines are being published by Dayala Nitai, and Janardana says it is in my knowledge! I am very much surprised to hear this. Enclosed I am forwarding one letter to Dayala Nitai, and how it is that without your knowledge these things are being done? Certainly it must be disturbing to you-it is disturbing to me also!

Please do work on the French BTG, and you must immediately ask Dayala Nitai to stop that printing business. I was doubtful about him because he was still inclined to that yoga process, and my doubts are now coming to be true. He does not understand our philosophy very nicely.

I have come here last Monday, the 3rd March. The place is very nice, with both sunshine and seaview and fresh air. But the boy Karatieya has fallen sick and it is apprehended that he is developing appendicitis trouble.

I shall soon return to the mainland and I plan to go to New York the first week of April. Please inform me further of this printing situation on receipt of this letter, and what is being done to remedy the situation. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Hawaii 11 March, 1969

69-03-11

My Dear Jayapataka,

Please accept my blessings. I am very glad to receive your letter dated February 28, and noted the contents with great pleasure. The transcendental experience which you had during kirtana performance at the Loyala University is very nice. Relishing the transcendental sweetness of Krishna Kirtana is only possible when one is actually advanced, towards perfection. Srila Rupa Goswami used to say, wishing if he had possessed millions of ears, and billions of tongues then he could chant the Hare Krishna mantra a little bit relishably. In the conditioned stage, we chant Hare Krishna mantra officially without any attachment and try to finish the rounds as soon as possible. Sometimes we also forget to chant the prescribed number of rounds. But Haridasa Thakura even at the last stage of his life, he was chanting 300,000 beads although Lord Caitanya personally asked him to not labor so hard. But Haridasa Thakura said that he would continue the practice till the end of his life. So that is the position of transcendental taste. Please therefore chant very sincerely with your present aptitude of mind and Krishna will bless you more and more in understanding this secret of transcendental vibration. Of course, sometimes the public may misunderstand such tears of bliss, so we may better have to check it from the vision of ordinary persons.

So far the strange colors, etc., better when you see all these things that you chant and hear; that will help you to understand what they are. (Also, it may be some effects of your past drugs habit.)

So far as painting on the body the Names of the Lord, this is all right. But there is no need of doing that in this country. Simply hearing is sufficient.

Please ask Janardana what is the difficulty in editing BTG in French language. Of course, I received his letters that he was so much busy in so many ways, but still, this is also one of his responsibilities. In the absence of BTG printing, the machine is being used for some other purposes. Of course, when I was in Montreal, I think I gave permission to print some outside work, to get some money, but that does not mean that we should stop our own work, and print something in our press which is against our principles. Please try to convey this news to both Janardana and Dayala Nitai and they may please give attention.

[PAGE MISSING]

Letter to: Yamuna

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Hawaii 13 March, 1969

69-03-13

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your very nice letter, and I am both happy and unhappy on reading it. I am happy to hear from you, but I am unhappy because I hear that for the last three months you are not keeping your good health. I do not know why you should reduce in your health, but after all, this body is external-we should not be very much disturbed with it. It is advised in the Bhagavad-gita that this bodily happiness and unhappiness are temporary, like seasonal changes, so as we are not very much disturbed even in severe cold or scorching heat, we have to execute our daily duties, we may not be very much disturbed with our bodily pains. But because we are long associated with this material body, sometimes we are afflicted, but by higher knowledge we have to tolerate the pains, wisely thinking that these bodily pains are not mine. But I am very much happy for your nice spiritual sentiments. In London there may be a temple or not, it does not matter; you are doing very nicely, more than having a temple. If Krishna gives us a better temple that is all right, otherwise, your engagement in Kirtana is very very nice. So continue this program in cooperation with your other God-brothers and sisters, and Krishna will make you very happy. You six together are doing so nicely that I am very much proud of you. Be blessed by Lord Sri Caitanya and go on like this.

I am giving you herewith the transliteration of the song, Sri Krishna Caitanya Prabhu, along with the meaning. If you have got the record, please practice it with the tune and it will be very nice. I think you have sent the Prasadam formula for Purusottama but he is not with me just now, he is in L.A. I am in Hawaii, so I am sending the formula to him with my next letter.

Another news is that Mother Syama dasi came to L.A. with some of her Gujarati devotees. She appeared to be nice Vaisnavi. And she wants to work in cooperation with me. I have told her that I have no objection but how we shall cooperate, that is to be formulated when we meet next. In the meantime, she has said that she has collected some money from the Indian community in London, perhaps 10,000 pounds, and she is anxious to start a temple there. So you can think over this matter, how we can cooperate with her. You just sit down together all of you. Of course, it is a remote program, but if she purchases a temple, and if we jointly conduct the affairs of the temple, that is not objectionable, but we must strictly follow our principles. Anyway, when she actually purchases a house for the temple and if she invites me I shall go to London and do the needful all together.

In the meantime I am just sending you information. She offered her respect unto me just like her Spiritual Master, several times she touched my feet, and her devotees contributed $20. And she contributed $5. She has got Sri Sri Radha Krishna Murti with her always, and she chants Hare Krishna, so if there is any possibility of cooperating then we shall welcome it. She and her Gujarati devotees have invited me to go to Africa so I told her that if I go to London then I may go to Africa from there. I have in my mind to form a very strong Sankirtana Party in London. Namely, the members who are already there, joined by the L.A. party and some others-some from Montreal, some from New York, to make a strong party of not less than 25 boys and girls. We wish to make a world tour with this Sankirtana Party-that is my ambition. I do not know what is Krishna's desire, but if it is successful, I am sure to push our movement very nicely this will be the way.

Please offer my blessings to all, and be happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Inform Mukunda that I have received his letter with enclosure of Mr. Parikh's letter.

Letter to: Swami Bhaktivedanta:

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Hawaii 14 March, 1969

69-03-14

[LETTER TO ALL TEMPLES]

CALIFORNIA HEADQUARTERS SELECTIVE SERVICE SYSTEM FEDERAL BUILDING 801 1 Street Sacramento, California 95814

International Society for Krishna Consciousness c/o A.C. Bhaktivedanta Swami 450 1/2 N. Hayworth Avenue Los Angeles, Calif. 90048 Attention: Swami A.C. Bhaktivedanta Swami

Dear Swami Bhaktivedanta:

This office is charged with the responsibility of making an administrative determination concerning the status of the International Society of Krishna Consciousness as a religion within the meaning of the Military Selective Service Act of 1967. This question is and will be of importance to your organization and to many of its members. We therefore request that you advise us specifically concerning tenants and principles of your religion and specifying the body of scripture or teachings upon which your organization relies as authority.

If your sect is successful in establishing a ”religion” qualification, then it will be necessary for us to determine what constitutes a ”minister” and a ”ministerial student” within your religion. Since we already have one application for that classification, we would appreciate receiving from you information concerning the following:

1. The names and locations of all seminaries of the church.
2. The names and addresses of all heads of your religious schools.
3. Copies of your offered curriculums.
4. A statement as to the requirements for particular diplomas certifications, or titles, indicating courses to be mastered and the time involved for each diploma, certification and title.
5. A statement as to the rules of conduct and personal standards required by your religion of its ministerial students.
6. If your church has affiliation with any other organized religious body this information should be given.
7. If your church or school has been recognized by any public or institutional accreditation, by whom, and where.
8. Please let us know what your requirements are for a ministerial student in your school in the two following categories: (a) full time and (b) part time.
9. Please state the date your ministerial school began operating, as such, the number of students presently enrolled in each of the categories specified in question 8 above, and the number of students in each particular year or level of advancement.
10. If your ministerial school is co-educational, we would like to know the present number of students of each sex.
11. Please send a roster of your school faculty and indicate the degrees and academic or religious accomplishments possessed by each instructor.

We trust you will understand the nature of this inquiry and will appreciate that such information is essential if we are to accord to your members, that have dealings with this agency, their just rights under the law.

FOR THE STATE DIRECTOR

MALCOLM F. MILLER Lt. Colonel, USAF (ret.)

Manpower Officer

This is my idea of the general plan for the questionnaire: You can work it out more elaborately as may be required.

Q. 1. The names of all seminaries and their locations, as follows:

Q. 2. Heads of religious schools (presidents of temples) and addresses.

Q. 3. Curriculums: Study of Bhagavad-gita As It Is; Srimad-Bhagavatam; (3 vol.); Nectar of Devotion; Teachings of Lord Caitanya; Vedanta Sutra. (In this way, arrange the curriculum program around these our books, and the professors, those who have been with us ample time, such as Brahmananda, Hayagriva, Kirtanananda, and have also academic qualifications). This is the complete course requiring to study 7 years. When the first exam is given the student making passing grade is given the title of Bhakti-sastri, second exam, Bhaktivaibhava, 3rd exam, Bhaktivedanta.

Q. 4. (answered above)

Q. 5. Personal conduct: Our four principles of restriction, no illicit sex, no gambling, no intoxication, no meat eating.

Q. 6. Yes, Gaudiya Vaisnava Society in India. 60 missions. Hqtrs. P.O. Mayapur, Dist. Nadia; West Bengal, India.

Q. 7. ?

Q. 8. Requirements are as follows: They should attend class in the mornings from 7 to 8 a.m., then during lunch hold kirtana, then from 12 to 4 sankirtana party, evening arati, and MWF evening classes.

Q. 9. July 1966;/?. Registration of the society in New York under the religious act of the state and the copy was submitted to your officer who came to inquire in Los Angeles, and here is the copy of the letter wherein it is admitted that the certificate of incorporation is seen by Mr. R. E. Davis, LTC, AGC, Assistant Area Coordinator.

Q. 10. Yes coed. List to be submitted. (list all members of all temples to be sent by all temples, as you request.)

Q. 11. Faculty and degrees and academic or religious accomplishments: (list all names of members who have such, as Brahmananda, Hayagriva, Satyabhama, Kirtanananda, Lilavati, etc. who have academic background qualifications).

Our religious principle is as old as 5000 years and the whole thing is explained in our recent publication of Bhagavad-gita As It Is, published by MacMillan, of New York and London. If required, a copy of this book may be secured and the whole idea may be grasped. And this is a missionary society for enlightening the people about God-consciousness, which we are preaching as Krishna Consciousness. Our main principles are as follows:

God is the Supreme Lord. The living entities are qualitatively one with God, or in other words,, living entities and God are one in quality, but by quantity, God is great. As such the living entities are eternal servitors and subordinate of God maintained by the Supreme Lord. This relationship is eternal, therefore time is also eternal. There are two kinds of natures, the spiritual nature and the material nature. Material nature is temporary and spiritual nature is permanent; Material nature is simply temporary manifestation within the jurisdiction of spiritual nature. The living entities somehow or other being entrapped by material nature are meeting all kinds of material conditions. His birth, death, old age, and diseases are due to his contact with this material nature. The living entity is evolving different kinds of material body numbering 8,400,000 different forms. The human form is a great opportunity for the living entity to understand God, the living entity, time, nature, and different activities. The material activities are temporary, therefore if the living entities are trained to transform his activities from material to spiritual he regains his original spiritual nature. And after such achievements he is promoted to the spiritual world, which is far beyond this visible material sky. All these understandings are based on authentic Vedic knowledge. The Krishna Consciousness movement is for enlightenment of all human beings without any sectarian understanding of faith. Our principle is that the human being has to awaken his dormant love of God. Any religion or faith which teaches this development of dormant love of God is considered as first class religion. There are various types of religious faiths in the world but they are imparted according to the students, or followers, time, place, circumstances, etc. The principle religions of the world are Hinduism, Christianity, Mohammedanism, and Buddhism. Every religion as a matter of principle accepts authority, God being the supreme authority, and His representative also as authority. So we have no quarrel with any type of religion but we simply teach that awaken your dormant love of God which is technically called God consciousness or Krishna Consciousness. We think the whole world or the entire human society is dwindling their faith in God so much so that some of them are declaring God is dead, and some of them are in frustration, manufacturing different kinds of isms, under different names. This state of affairs in the world is not very satisfactory at least for the advanced and civilized human society. It is essential therefore that scientific God consciousness which we are preaching under the name of Krishna Consciousness, should be broadcast very widely. I came to this country with this mission, because I know that America, although richest nation in the world, still there are so many frustrated youngsters both boys and girls. I started this movement in 1966, single-handedly, but by the Grace of God, I have now hundreds of intelligent young student disciples, who have taken up this movement seriously. They are executing the rules and regulations as described in statement 5. And they are feeling happy. Many of them have taken to household life and they are living very peacefully with wife and children, and some of the married couples have gone to England and they have been preaching Krishna Consciousness movement very creditably. So this movement is very precious missionary activities for the present society. I request the government should very scrutinizingly and wisely study this movement without being biased to some stereotyped ideas. It will be good for this country, and for the whole world at large if this movement is seriously taken up and broadcast all over the world by the American people, joined by the English as well. I think my idea and plan is coming to be true very soon because I have many intelligent and sympathetic disciples, both from America and England.

Letter to: Prahladananda

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Hawaii 14 March, 1969

69-03-14

My Dear Prahladananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of March the 5th, along with your check for $30.00 for my book fund. I thank you very much for your this contribution of love. I am just trying to disseminate this message of my Spiritual Master and if there's any credit for this service, everything goes to Him. This message of Krishna Consciousness is coming down from Krishna Himself, and we are all servants of the Supreme Lord working under the consecutive disciplic succession. Please try to understand our philosophy through various books that I have already published and sometimes after you will have to carry out this order of disciplic succession. I am very glad to inform you that I am keeping well here in the atmosphere at Hawaii. The atmosphere here at Hawaii is quite suitable for my health. I am staying on the sea beach side, and the place is also very congenial.

I hope this meets you in good health, and happily executing Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Hawaii 14 March, 1969

69-03-14

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated the third of March, 1969, and I think I shall be able to go to your center from Boston. There is an important engagement in Boston on the 24th April, and perhaps next on the 29th and I think after finishing these I can go to your place. So you can fix up your program in consultation with Satsvarupa. The idea of inviting everyone to Sankirtana in a larger meeting hall is very good. Instead of attending small groups of meeting, we can arrange to assemble them at one place-that will be less laborious and more convenient for us.

Prahladananda has sent me a check for $30 towards my book fund and I am very much thankful to him. I am enclosing the reply of his letter herewith.

Regarding your questions: The spark soul has certainly form which means hands, feet, etc. This we learn from Bhagavad-gita. The body is described there as Vasamsi, which means dress. So unless one has got originally hands and legs, how the dress, coat and pants and shirt, takes such form? Therefore the spirit soul has original form. When he is in the material energy the dress is evolved materially and when he is in the spiritual energy, the dress is evolved spiritually. This is also not very difficult to understand, as our students before coming to my contact, he was supposed to be materially dressed, attached to sense gratification, and after devoting himself in Krishna Consciousness, he is gradually developing a spiritual dress. That means attached to satisfying the senses of the Supreme.

Your second question, how the impersonalists mistake the difference between the soul and the Supersoul-The mistake is due to their obstinacy. The impersonalists masquerade as Vedantists, but actually they are defying Vedanta. In the Vedanta it is clearly said, the Original Source of all being; in the Upanisads it is clearly said that the Supreme is the Supreme being of all living beings. So all the Vedas affirm it vehemently that the Supersoul and the soul are two different identities, although qualitatively one. But the impersonalists they accept Vedas as authority, but they go against the verdict of the Vedas. Lord Caitanya has depicted this impersonalist class of men as more dangerous than the Buddhists. The Buddhists plainly declare that they do not accept the authority of the Vedas, but the impersonalists masquerade themselves as followers of Vedas, but actually they are hidden Buddhists. The idea is, if a person is actually fast asleep, it is easier to awake him but if a person pretends to be sleeping but actually is awake, then it is very difficult to wake him up. So from all Sastric point of view, the living entity and the Supreme Lord, or the Supreme Living Entity are always simultaneously different and one. One in quality, and different in quantity. this simple thing is understandable by any common man, but these impersonalists, they will simply invent jugglery of words to mislead innocent people. Therefore Lord Caitanya has warned not to associate with these impersonalist mayavadis because they will spoil one's life by diverting one from devotional service.

It is very difficult to bring to reason the obstinate impersonalists. For example, Prahlada Maharaja, such a great authority, could not convert his father to devotional service, who preferred death, and still did not agree to accept that God is different from him. So better to avoid the impersonalists as far as possible.

Regarding your third question-"Why are there apparent time-gaps in the line of disciplic succession as listed in the Bhagavad-gita? Is Arjuna an instructor Spiritual Master and not an initiator Spiritual Master and therefore not listed?" The time gap mentioned by you is inevitable, because the disciplic succession sometimes becomes disconnected, as we find from the Bhagavad-gita. This is the influence of material energy, and to link it up again, it takes some time. That some time may appear to our calculation a big gap, but in relation with the eternal time, it is not even as instant. So this big gap or small gap of time is relative. Just like our 24 hours and Brahma's 24 hours, there is much difference. Our 24 hours is not even a fraction of his second.

Your fourth question, about the "life force" mentioned in Chap. 4 of the Bhagavad-gita; I do not find that page. Please send me the page number in your next letter and I will explain.

Your fifth question, "Is this understanding of verse 18, chap. 4, correct; that the sage sees material activities as zero (inaction in action) and sees the devotee seated chanting as eternally active (action in inaction)?" Yes, action in inaction-action means to do something of which the result is enjoyed by the doer; that is action. But when things are done for Krishna, the result is enjoyed by Krishna. When we put ourselves in the position of enjoying good or bad reaction, then we suffer or enjoy. But action in Krishna Consciousness has nothing to do with such material suffering or enjoying. Therefore action in Krishna Consciousness is inaction, whereas a person doing nothing materially may appear to be inaction to others, but actually he is doing something for Krishna. In other words, the materialist thinks of the devotees as inactive. Similarly, the devotees think of the karmis as inactive-simply spoiling time, building sandcastles.

Your sixth, "Is it that the Supersoul controls every movement in this world through the agency of Maya and the inferior energy according to the desires of the dreamer-jiva?" Yes.

Your seventh question, "How is it that there is so much material "advancement" in the USA even though there is no formal demigod worship? Is a man after economic development automatically worshiping Lord Siva whether he is making Yajna or not?" Actually there is no material advancement in the USA. Material advancement means there is amply opportunity for eating, sleeping, mating, and defending. Superficially, it appears that in the USA there is sufficient provision of eating, sleeping, mating and defending, but actually nobody is safe even in his good apartment. I have got practical experience in New York. Several times my typewriter and tape recorders were stolen and the police could not take any action. There are many persons in the Bowery street, they have no shelter to live. So if a certain fraction of the people are supposed to be very materially happy at the cost of others, that is not material advancement. Had it been so, then why there are so many persons confused and frustrated? So actually there is no material advancement here. Here, I am seeing practically that Gaurasundara, such a nice intelligent and qualified boy, he has to work hard 12 hours simply for his subsistence. I think there are many instances like that, so this is not material advancement. You can call it capitalist advancement, and the reaction for such advancement is communism. Such movement is simply suppressed in your country, but actually the reaction is this. So the Western type of civilization, industrialism and capitalism, is no material advancement. It is material exploitation. When one gets the bare necessities of life, namely peaceful home, sumptuous eating, necessary sex life, and feeling of security, then it is called material advancement. In the absence of such four preliminary necessities of life, it is not at all material advancement-just try to understand. According to Vedic civilization, a man is supposed to be rich when he has got sufficient grains and cows. Here we have neither sufficient grains or cows, but you have got sufficient quantity of papers only-falsely thinking that it is money. When there is some catastrophe, this bunch of papers will neither supply milk or grain. They will be seen only and the man will starve.

Your eighth, "How can I explain how the light and heat from the single sun in this universe is able to reach so far? Is it a question of the receptivity of different planets?" We can see one sun only. So it is simply speculation whether there is one or more suns. But we get from authority of Sastra that there is one sun, in each universe, and the stars and moon reflects the light of this sun. There is one sun in the daytime, and it illuminates so nicely that all darkness is gone. But at night, you may argue, if these stars are so many suns, then why the darkness is still there??

Your ninth, "You once said that in case of a strong rush of sex desire to think of the Gopis, the Dearmost to Lord Krishna. Is there another help in case of anger or harshness?" Yes, think of Krishna, how He was angry on Hiranyakasipu and nobody could pacify Him, even Brahma with beautiful hymns. In anger also we can think of Krishna.

I hope this meets you all in good health, and I shall be looking forward to seeing Mr. Eric very soon, how nicely he is chanting and dancing. Your appreciation of the Bhagavad-gita As It Is is very much encouraging to me, and I thank you. Hope you are all happy,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Official (for Madhudvisa)

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Los Angeles 15 March, 1969

69-03-15

Local Board No. 31 25 Huntington Ave. Boston, Mass 02116

I, THE UNDERSIGNED ACHARYA (Ordained Minister of Religion) of the International Society for Krishna Consciousness, Inc, certify herewith that Michael E. Morrissey (Madhudvisa Das), S.S. No. 19/31/47/208, has been my initiated student of Theology for six months (initiated September 11, 1968). He is presently studying the Bhagavad-gita and the Srimad-Bhagavatam and other Vedic scriptures under strict discipline and regulation. As such, he is forbidden to indulge in the following activities:

1. Illicit sexual connection (unmarried sex indulgence).
2. Non vegetarian diet (the eating of meat, fish eggs, and all animal foods strictly forbidden).
3. Intoxication of all sorts (including smoking, drinking of alcoholic beverages, drinking tea, coffee, drugs, etc.) are strictly forbidden.

Michael E. Morrissey (Madhudvisa Das Brahmacari) attends daily religious classes both in the morning and in the evening, and worships the Deity under my personal instruction. This course of training continues for seven years from the date of initiation in order to befit him as an Ordained Minister of Religion.

As such, my students are classified under 4-D, Ministerial Status.

A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna, Visnujana

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Hawaii 15 March, 1969

69-03-15

My Dear Tamala Krishna and Visnujana,

Please accept my blessings. I am in due receipt of your long letter dated February 10, 1969, along with Purusottama's letter of the same date, and I shall reply conveniently. In the meantime, I am enclosing herewith the certificates and letters duly signed by me, and as you need them urgently I am dispatching them first.

Regarding the mangos: Govinda dasi misled me-the mangos are not yet ripened. There are many mango trees, but the fruit will not be ripened until late May or June. So for now there is no abundant supply of nice mangos. So I shall soon be returning to the mainland for my engagements in New York, in Boston, and elsewhere.

Hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Hawaii 15 March, 1969

69-03-15

Hamburg

My Dear Krishna das,

Please accept my blessings. I am in due receipt of your letter of March 2, 1969, along with the German handbill, which appears to be very nicely presented. I could not read anything save and except the known lines of Hare Krishna, and A.C. Bhaktivedanta Swami. So the press work is started and I am sure as soon as Jaya Govinda arrives in Germany the press work will go on in full swing. Jaya Govinda is very much anxious for the press work at your end because he writes like this: "I think of the printing press lying idle (as far as I know) in Germany, and as printing and the graphic arts field is what I have the greatest amount of experience and training in, that seems to be the place for me to go." This means he is very anxious to come to Germany and I am glad to learn from your letter also that you are trying to get him in Germany by the end of this week. This means perhaps you have already arranged for his come back to Germany. If not, please do it immediately because it will be a great help to our German center, and I am sure you will be able to start BTG in our press there in the German language immediately on his arrival.

Regarding other points, that there are many people living in German villages and when you distribute BTG in German, if you go from village to village then at that time you will make my mission successful. You are very sincere worker and I am sure Krishna will give you the required strength for this preaching work.

I am sorry to learn that you are also attacked with the flu fever as most of the boys in this country are also attacked this past winter. So this attack of Maya's agent is not very uncommon. When Krishna Himself was present He was being attacked by Maya's agent almost everyday during His childhood. When He was just born, within three months, he was attacked by Putana. When He was a little grown then He was attacked by Sakatasura, then by Trnavarta, then Agha, Makasu, then Kaliya, then Godavarsu, and so on. So the Maya's agents does not let go even Krishna, then what to speak of Krishna's devotees. They will act in their own way, but as Krishna miraculously saved Himself from the hands of all these demons, similarly, He will always save His devotees. He has declared in the Gita, "My Dear Son of Kunti, just declare it to the whole world that my devotees will never be vanquished." Therefore your only business is how to become pure devotee of Lord Krishna. Then everything is all right. Please remember this truth always, and do your duty for strongly pushing on this Krishna Consciousness movement in Germany, in cooperation with Sivananda, Uttama Sloka, and Jaya Govinda, who I think might have already joined you. So far my going there, it is not very important thing-I may go or not go, my beloved spiritual sons are there, and they are acting very nicely. That is my great satisfaction. I am glad to learn that the local Indian community is also cooperating with you. Actually my ambition is to form a strong Sankirtana party and travel all over Europe, and then in Africa, Asia, India, and Japan, etc. This is my thought. Please try to give it effect. I am glad to learn that the temple is looking very nice. And as soon as you get at least $100 extra, I shall ask you immediately to get some temple goods from India; when you are ready with the money, I shall let you know farther on this matter.

I have received from London pictures, and it appears things are going there also very nice. No letter from you is useless for me-they are all important. And you can write as long a letter as you can. I shall read them carefully with attention in spite of my various duties always. Regarding the tape lecture which you requested, I have got the copy in L.A. most probably, so I shall have to send it to you when I get back to the mainland.

All the devotees are very much thankful here for your good wishes, and they also are hoping all is going well there for you, and are feeling your separation as well.

I hope you are all feeling happy and well in Krishna Consciousness.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Hawaii 16 March, 1969

69-03-16

My Dear Advaita,

Please accept my blessings. I thank you very much for your letter of March 6, 1969, and I am so glad to know that you are feeling the Lord's mercy being given your engagement of printing Krishna Consciousness propaganda literature. I think we shall have to open the press immediately because the business transaction with Dai Nippon is not very prospective. If we have our own press we become completely independent in the matter of printing. The difficulty of printing in your country has increased on account of higher wages of the workers. But as we are now training our own men, I think we shall be able to print our books and magazines in lesser cost than in Japan. Now the practical experience is that for printing one book, TLC, this Dai Nippon has delayed so much. So I do not find any good prospect of printing our books in the Dai Nippon. So if you are confident our press can now be successfully run; if you are confident that now you can conduct our press, just to print our books and magazines with the help of your other God-brothers, just try to think over the matter very seriously. And when we meet together next in April, we shall finally decide about this. If we have got our own press then we shall print at least four books yearly, and 50,000 magazines every month. Then you will have ample opportunity for printing Krishna Consciousness literature. So we have now fully equipped staff, editorial, printers, binders, and managers, and Krishna will be financier. So I think there is no more scarcity of anything and let us begin the job as soon as possible. You just consult amongst your God-brothers and I shall be glad to know how much money you can spare for the purchase of a nice press and other equipments. So I think there is possibility of asking Hayagriva for acquiring the balance money. I am also very glad that you have approved New Vrindaban as the right site for our activities, and printing work, and that will be very nice thing. We have got our project of constructing seven temples in New Vrindaban. And unless we get money from any other source, we have to earn this money by our press activities. So your responsibility is going to be very heavy. You have to give us nice printed books, and magazines, literature, and the sales organization will be done by Brahmananda, as he is contemplating to separate the department into ISKCON books for promoting the sale of our publications. This is very nice idea. So let us conjointly serve Krishna with our life, money, intelligence, and words, and this is the recommendation of Srimad-Bhagavatam for fulfilling the mission of human life. I hope you are both in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Hawaii 16 March, 1969

69-03-16

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 7, 1969, and thank you very much for it. I am sorry I could not acknowledge receipt of your money, but it was deposited in the bank less $3.00, and some cents-about $4.00. So, next time when you send me your contribution you can send it in American dollars. Otherwise, they deduct some exchange difference. You can send me always your long letters-it is very pleasing to me. And I am so glad that you want to chant 16 rounds of Hare Krishna Mantra every day. And you can chant immediately, but you should also, at the same time, follow strictly the four principles of restraint and avoid the 10 kinds of offenses in the matter of chanting, it will be quickly effective. I'm very glad to learn that you have vowed to follow these four principles, as far as you can in your lifetime. And because you are so sincerely trying to push yourself in the matter of Krishna Consciousness, Krishna is giving you some intelligence also and you are thinking in so many nice ways in the matter of serving the Lord. I am so glad to learn it. You are returning to India by August of 1970-do you think that you will not come back again in Canada? If so then I shall give you some work which you can nicely perform in India, informing them about the Krishna Consciousness movement in the Western countries. To tell you frankly, one of the objects of my missionary activities is to bring to notice of the educated Indian public that devotional service originated from the Indian side in its pure form, propounded by educated public and the leaders of Indian people specifically are deliberately violating all the principles of India's original spiritual culture, in the name of secular state. When India was divided into Hindustan and Pakistan, there was good opportunity for the Hindu Indians to follow strictly the principles of Bhagavad-gita, and the state religion should have been declared Krishna Consciousness. Mahatma Gandhi was a great advocate of Bhagavad-gita, and when he was alive I requested him to preach but I did not receive any favorable reply from him, because he was too much politically contaminated. So anyway, taking consideration of India's present governmental policy, in the matter of educated public opinion, I do not think that in India there is any immediate possibility of spreading Krishna Consciousness very seriously. Under the circumstances, if you go to India, you have to make some propaganda against this attitude of the government and the public. Your desire for opening many temples is very laudable, but unless you prepare some temple worshippers then the temples will remain vacant. So in this age, it is more important to create devotees than to construct temples. My Guru Maharaja advised me to give more stress on literary work such as publishing books and magazines in Krishna Consciousness, and temple opening is a secondary consideration. I am just trying to open some temples in the Western countries because there is none. So far India is concerned, still there are millions of temples, but gradually the number of temple worshippers is diminishing. Perhaps you know that recently within 50 years, our capital New Delhi has developed tremendously, but the constructor of the New Delhi city has not erected even a single temple. So this is the tendency. Neither it is recommended in the scriptures to give more stress on temple building. The best thing is in this age to propagate this Sankirtana movement. So I shall be very glad to utilize your energy in this Krishna Consciousness movement as you are willing volunteer.

May Krishna bless you with more Krishna Consciousness activities, and you will feel a glorious life by Krishna's Grace. I wish that all your good desires may be fulfilled without delay.

Thanking you once more,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Hawaii 16 March, 1969

69-03-16

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter of March 10, 1969. And I am glad to learn that you are feeling somewhat healthier. Now you have requested to begin working, but I think you shall just suspend your activities at least for one month more. By that time I shall be in Boston, and I shall examine you personally then I shall do the needful. In the meantime, you can sit down silently, and increase your number of chanting. That is your work for the time being. And now as you have Deity in the temple you can rise very early in the morning for Mangala arati. I hope you are following all the Deity worship rulings. That is necessary.

I am happy to hear that you are all appreciating the new record album ”Govinda”, and I have good hopes of it selling nicely to so many American and European people.

I hope you are feeling stronger day by day, and please convey my blessings to all your God-brothers and God-sisters there with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandakisora

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Hawaii 18 March, 1969

69-03-18

My Dear Nanda Kisora,

Please accept my blessings. I thank you very much for your very nice poetry; I am reading it again and again and I shall most probably arrange to publish it in BTG. The devotees here also have very much appreciated it, and I may encourage to do more writing of poetry and even articles for our BTG magazine. I hope you are all well and happy there, and please convey my blessings to all your God-brothers and sisters there.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Hawaii 18 March, 1969

69-03-18

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your nice long letter of March 12, 1969, and have noted the contents carefully. I hope by Krishna's Grace all will work out nicely with your job arrangements. I am glad to learn that your yoga society is going on nicely. Regarding Pradyumna: I shall write to him in this connection, and when I come there in May, I shall see the situation and make the suitable arrangements as necessary.

Regarding Srimad-Bhagavatam: No it is not possible to delete so much of the books. We will print it ourselves. We do not find any special facility being published by MacMillan, so we shall publish on our own press. That is the best idea. And Brahmananda is organizing a special department for book selling.

So far I understand, Nara Narayana will arrive and I shall send also Vamanadeva. Most probably Vamanadeva and Murari will go there so you will have ample hands to construct buildings. In the meantime, when I go there we shall do things according to plan and with the help of these boys who are our carpenters. My ambition is that we shall have all editorial staff, all artisans, and conduct our press there to print at least four books yearly and 50,000 copies of BTG.

So far Syama dasi is concerned, she is very good girl, and I am very much pleased to hear that she is typing so nicely the Srimad-Bhagavatam. You are good couple, work combinedly in this way. I am disturbed to hear she is feeling some chest pain and fainting, but I do not know what is the matter . . . it is all right if she wants to rest, and can go to her grandfather's house not far away.

So far the living arrangement is concerned, the grhasthas should be given chance to live together as husband and wife. If not, then all the girls can stay in a place and all the boys can stay in a place, if there is not sufficient space.

So far the Brahmacaris, you cannot check the association with householders. But their living should be separate. Kirtanananda Maharaja may be the supreme authority for the New Vrindaban center, but the management should be entrusted to the Brahmacaris and next the Grhasthas. He should not directly interfere with the management-he can simply give direction and the Brahmacaris and Grhasthas can carry out the management.

During Kirtana time, all members should assemble together. Only at night they should live separately. And Kirtanananda Maharaja should live and associate with Brahmacaris. Best thing is that he should be completely aloof from everyone, and assisted by one Brahmacari. But he should be the man in charge to give direction. So far as the two of you working in conjunction, you and Kirtanananda Maharaja, whatever is practical can be adopted in this connection.

I shall most probably reach there by the 10th of May, and if not called by London, then I may live there all summer to construct New Vrindaban, and the press affairs.

I hope you are all well, and please convey my blessings to Syama dasi, and all the students there, and I shall be happy to see you in May.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hrsikesa

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Hawaii 18 March, 1969

69-03-18

My Dear Hrsikesa,

Please accept my blessings. I thank you very much for you very nice note enclosed with Hayagriva's letter. I am so glad to learn that you are reading my Bhagavad-gita As It Is with great interest, and I hope if you kindly read my books carefully that all your spiritual desires will be fulfilled. And you are in the right place for doing this, in New Vrindaban, and I shall be happy to meet with you again when I arrive there in May.

Thanking you once more for your nice letter, and hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Hawaii 18 March, 1969

69-03-18

My Dear Himavati,

Please accept my blessings. I thank you very much for your letter dated February 21, 1969, along with the Deity dress. It has come to me late on account of changing places so quickly and the statement given by you in the matter of worshiping the Deity is super excellent. Please continue this system and Krishna will bestow upon you all blessings. If one attains perfection in Deity worship, that is called Arcana Siddhi. Arcana Siddhi means simply by Deity worship one goes back to Godhead, immediately after this life. So this Arcana Siddhi program is given in the Narada Pancaratra especially for the householders. Householders cannot undergo strict disciplinary activities of austerity, therefore for every householder the path of Arcana Siddhi is very much recommended. According to Vedic system, all householders are ordered to keep Deity at home and follow strictly the worshipment process. That makes the home pure, body pure, mind pure, and quickly promotes one to the pure platform of spiritual life. The temple is also specially meant for the householders. In India, in every town, in every village, in every neighborhood, still there are Visnu temples for the convenience of the surrounding householders. So I am pleased that you are ideal householder. And you are doing very nicely combined together husband and wife. Please do it as you are doing and gradually Krishna will give you all facility.

Regarding Vedanta Sutra tapes, please ask Hamsaduta to send me the copies of transcription so that I can make another tape. If I read the copy then it gives me impetus to write further.

I am enclosing herewith one copy of letter from one German gentleman. I could not read it. So will you send me the English translation of this letter. And if possible you can write to him that this letter has been received very late by Swamiji Maharaja, so you acknowledge receipt of the letter immediately. In the meantime, on receipt of the translation, I shall reply.

Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Hawaii 18 March, 1969

69-03-18

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 14, 1969 and I am so glad to learn that everyone in L.A. is working very hard. And Krishna Consciousness is so nice that you are aspiring for still more work. That is the sign of spiritual life. In the material world we want to minimize our activities and take rest more but in the spiritual world, there is no rest and there is no limit of activities. Krishna is unlimited, His service is unlimited, and the energy of His servants is unlimited. Although we are in the midst of ignorance, still if we keep ourselves alert there is no place of ignorance. I am glad that you have deposited $100 in the Bank of America for your consignment of goods. A similar consignment is being followed by Honolulu, and it is good that you are saving money for paying me $750.00 for 5000 BTGs coming out sometime in the month of June. Yes, the money if it is paid by the first of June it is all right. As you always desire to help me in my missionary ambition, so also I am praying always to Krishna that the boys and girls who have stretched their helping hand in this country in this connection may always be in good health and continue to assist me in my missionary activities. I am so glad to learn that you are prepared to work even harder, as a forward soldier, to fight the Maya. May Krishna give you more and more strength.

Hope your are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhavi Lata

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Hawaii 19 March, 1969

69-03-19

My Dear Madhavi Lata dasi,

Please accept my blessings. I am in due receipt of your telegram dated March 13, 1969, and am glad to hear from you. You have sent a very nice proposal, and if you can organize a Brahmacarini department, and manage it, the idea is very nice. But I am afraid you are not fixed up enough to carry on so much responsibility.

Best thing will be if you can engage your time and energy fully in chanting and in painting nice pictures. You are very talented girl, and you can paint very super excellent pictures, I have seen it. Now the thing is that we are opening new branches all over the world, and we require so many pictures in our temples so that people may come and see and be attracted by the beauty of Krishna. That is needed. The people today are fascinated by so much of the glimmering so-called beauty of the external energy, and there is necessity of seeing beautiful pictures of Krishna and His devotees and His Pastimes, in order to attract them to the spiritual process. So this is a great service, and there is urgent need for such paintings. Our Jadurani has done so many nice pictures, and they are distributed amongst our temples, but still there is shortage of supply. and she is now sick, and unable to work very swiftly due to her health condition. So I request you to simply sit down wherever you are, and paint nice pictures for being distributed to all centers. This will help you, and it will help others as well.

I shall be happy to hear from you at your convenience, and I hope you are feeling well,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

•

Hawaii 19 March, 1969

69-03-19

My Dear Satsvarupa,

Please accept my blessings. I am replying your letter of March 14, 1969. My present program stands as follows: I am starting on the 31st March to S.F. and then on the 7th of (approx.) April I am starting for New York. And from N.Y around about the 23rd of April I am going to Boston. So your fixed program on the 24th, and the 29th of April, and 3rd and 4th of May may be fixed up immediately.

So you can arrange for the meeting at the Entertainment club The Ark, and make it as big as possible, as you say that the place can hold up to 1800 people and they saw me in San Francisco, and are eager to see me and have a talk there. On the 6th of May, I think I shall have to be present in Buffalo. And around about the 10th of May, I shall have to be present in New Vrindaban or Columbus, Ohio.

Regarding Jadurani: I think she can come here alone and stay with Govinda dasi for around two months. The present place will be changed probably by the middle of May, and things will have to all get set up accordingly. So you can arrange things directly in correspondence with Govinda dasi, and she will be happy to receive her when all is ready. So far as yourself, you have to remain separate from your wife for maybe two months, because you cannot leave Boston.

Regarding the tape, you have sent me tape no. 6, so the no. 7 is there, and no. 8 is also there. I am glad to note your arguments with the Yoga meeting people. Actually this so-called yoga system and meditation that is so much popular in your country is bogus. But if we speak the naked truth to the people, sometimes they may get angry. Because unpalatable truth is not tolerated. If we call a black man black, he will be angry because it is unpalatable. So we have to present our case very carefully. The best way of presentation will be like this: (1) Yoga system is recommended in the Bhagavad-gita, (2) It is approved system, (3) But it is not suitable for ordinary man, especially in this age of Kali, (4) The so-called yoga system practiced by the people of this age is not bona fide. They cannot follow all the rules and regulations of yoga practice, (5) Therefore it is conclusive that so called yoga followers are simply cheated and they are wasting their time. I have already explained these points in the Sankhya yoga chapter of the Bhagavad-gita As It Is, so you read them carefully and present it, point by point, in suitable occasions.

I have already replied Jadurani's letter. Regarding her offenses, I do not remember when she committed offenses, and even though she might have done so, I excuse her 100 times, without any hesitation. So she has nothing to bother about it. I have given her instruction not to work in her last letter, and we shall discuss it further when I shall arrive there. When she shall come to this place Hawaii she will have ample opportunity for Krishna Kirtana on the beach, and the fresh ocean air and warm nourishing sunshine will be good for her.

I hope this meets you in good health, and please continue caring for Jadurani nicely and we shall see the position when I shall arrive there very soon.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. For Dr. _ letter you may ask immediately Purushotam at L.A. The letter is _ _ _. ACB

Letter to: Tosana Krsna, Bhurijana

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Hawaii 19 March, 1969

69-03-19

My Dear Tosana Krishna and Bhurijana,

Please accept my blessings. I am very happy to be in receipt of your nice letter of March 6, 1969, and thank you very much for it. Yes, you are two ideal ones for preaching there, and I can understand that things are going very nicely. This is very much encouraging to me. Hold kirtana and serve Prasadam, and gradually people will come, more and more. That is the program. And you are both sincere students, and very intelligent boys, and Krishna will supply you all facility for your preaching work if you try sincerely.

Please keep me informed how things are progressing as I shall be very much anxious to hear from you. And I hope you are both feeling well and happy,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I am sending today the letter to your draft board, and I am enclosing the copy of it herewith, for your reference, and I hope this will serve the purpose nicely.

Letter to: Brahmananda

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The Macmillan Company A SUBSIDIARY OF CROWELL COLLIER AND MACMILLAN, INC. 866 Third Avenue, New York, N.Y. 10022 March 19, 1969

Mr. Bruce Scharf International Society For Krishna Consciousness Inc. 61 Second Avenue New York, N.Y.

LT$_{690319E1}$

Dear Bruce:

Shortly before his tragic and recent death Father Merton asked us to assign copyright for his "appreciation" to him in order to clear the way for a possible and future edition of his uniform collected works and essays. We promised to do so.

I would appreciate it very much if you would have Swami sign both assignment copies, with you as witness, and return them to us. This does not detract in any substantial way from the Swami's copyright and is, I think, a generous gesture made to the memory of Thomas Merton.

Cordially,

James O. Wade Editor JOW/pw

Enc.

Cc: Mrs. Carlton, Contracts.

(Forwarded to Brahmananda for necessary action. ACB)

Letter to: Brahmananda

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Hawaii 19 March, 1969

69-03-19

My Dear Brahmananda,

Please accept my blessings. I thank you very much for your letter dated March 15, 1969, with enclosures. Regarding L.A. consignment:* It has nothing to do with your business. I have already advised them to send their bill separately and the payment also will be made separately. It has nothing to do with your transaction. You just complete your transaction with them about balance money due from them. This is the idea.

The application which you have sent for filling up appears to be little puzzling for me. So far I understand from the statement, I shall have to stay there in N.Y. but I do not know whether I shall be able to stay for such long time as 7 or 15 weeks.

Therefore, I think the best thing will be if you take up this class-that will be nice-because you are residing there.

Regarding MacMillan Company, if they have not replied your letter, then forget. We shall publish our own books. You organize the sales promotion. Neither I want to shorten the Srimad-Bhagavatam. We should not count on them-let us try for our own publications.

I have received the dust cover of Teachings of Lord Caitanya, but I think the paper is not as polished, as shiny, as the first one was.

Hoping you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*through the United Shipping Corporation.

If Dai Nippon is not very definite about printing my books neither it is possible for being published by MacMillan Co., then the next alternative is to start our own Press. And you organize the sales.

Enclosed one letter for __ Please hand it over to her. By the end of the month I shall go to S.F. & by the 7th of next month I shall go to N.Y.

Letter to: Selective Service System (for Tosana Krsna)

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Hawaii 20 March, 1969

69-03-20

Local Board No. 40 Selective Service System 100 McAllister Street San Francisco, Calif. 94102 RE: THOMAS GRITTON ALLIN III 4-40-50-437 (TOSAN KRISHNA DAS BRAHMACHARY)

THIS IS TO CERTIFY THAT THOMAS GRITTON ALLIN III (TOSAN KRISHNA DAS BRAHMACHARY) is my bona fide initiated student. He is being trained under me to become an ordained Minister of Religion in the KRISHNA CONSCIOUSNESS (God Consciousness) SOCIETY, and he is studying regularly the following books: (1) Bhagavad-gita As It Is, (2) Srimad-Bhagavatam, (3) The Teachings of Lord Caitanya, and other allied literatures. He is also preaching this perfect religious process amongst university students.

MY INITIATED STUDENTS ARE STRICTLY FORBIDDEN TO INDULGE in the following principles of degradation: (1) All forms of intoxication, including coffee, tea, cigarettes, drugs, alcohol, etc. (2) The eating of animal foods, such as meat, fish, and eggs. Rather, their diet consists of Prasadam, especially offered foodstuffs (vegetarian), (3) Unmarried sex indulgence, (4) Gambling, or idle sports of any sort. Their lives are dedicated to serving God, and as such, they have no time to squander on unbeneficial activities or non-Godly activities.

SOME OF MY STUDENTS HAVE BEEN CLASSIFIED IN THE 4D CLASS or Ministerial Order prior to this by the Selective Service System.

ACB

A.C. Bhaktivedanta Swami

CHIEF MINISTER OF THE

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

Letter to: Rayarama

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Hawaii 20 March, 1969

69-03-20

My Dear Rayarama,

Please accept my blessings. Your letter dated March 11, 1969 is in hand, and I have noted the contents. regarding Hawaii: Certainly it is very nice place, the climate is milder and there is much fresh air from the ocean and sunshine, and the sceneric position is also beautiful. I would have immediately developed a colony for press operation, but unfortunately there is no facility for conducting a press here at present. But so far I can think, your editorial staff must be situated where we have got our own press. I do not know whether it is Krishna's desire that we should start our press immediately-but the circumstances give me to understand that we must start our press immediately. Because the negotiations with Dai Nippon are very much prolonging. I am thinking very seriously if we can print the 20,000 or more copies of BTG in our own press, as well as at least 4 books (the size of my Srimad-Bhagavatam) in a year. That should be our future program, backed by our Sankirtana parties moving all over the world. So for this proposal we have got our land already in New Vrindaban; so I do not know whether it is feasible but I wish to concentrate there in New Vrindaban the major portion of our activities. These Hawaiian islands are very beautiful but at present there is no facilities for working out our scheme-whereas we have land in New Vrindaban. I am encouraging Gaurasundara and Govinda dasi to try to develop in this side another place, as New Navadvipa. So just immediately there is no possibility of operating our press in the islands, but in future we shall see. But if there is too much difficulty to work out the Navadvipa plan then I may call back Gaurasundara and Govinda dasi to New Vrindaban, for working as part of the BTG staff. In California there is also good place for working for operating press, but we have not got our own place there either. I have heard it from Dindayal that it may be possible to get a house in San Francisco Bay Area, expected to be donated by a devotee lady. So I am going there and see how that is possible. So far your staff arrangement is concerned I think you have got nice staff to assist you, and Hayagriva has also written you to consult how you can work jointly. I think for Krishna's sake we shall try to work together even at the risk of little personal inconvenience. Our foremost concern is Krishna. If Krishna's service is well done, then we should try to forget our personal inconveniences. I know you are already advanced in this type of Krishna Consciousness, and Krishna will give you intelligence more and more, but you stick to this principle as you have taken your life's vow to improve BTG. That is my request. That will make you victorious in achieving Krishna's blessings. So I am coming very soon to New York by the end of the first week of April, and we shall chalk out our program. In the meantime try to recoup your health, depending on Krishna, because after all, He is the ultimate Master of all situations. It is not the doctor, or the medicine, or the place, but it is ultimately Krishna Who is the Master to do every thing. With this viewpoint we shall go forward. It will also be better if Gaurasundara and Govinda dasi are within the staff of BTG activities, but to adjust these things, we require Krishna's help.

Your index idea for Bhagavad-gita is very nice. If we continue to get our printed matters from Dai Nippon then certainly it will be very much convenient if the whole staff comes here to Hawaii, as it is nearer, but if we have to change the printing work to our own press, then we have to reconsider the whole idea. So let us depend on Krishna and hope for the best arrangement by Him.

I hope this meets you in better health, and please convey my blessings to all the boys and girls there in N.Y.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Enlist the following name in the list of complimentary BTG in India

Tridandi Swami B.R. Padmanabha Maharaja

P.O. Bouria DR: Howrah. West Bengal, India.

Also jointly carry on the Sankirtana Party and forget all other part spirit.

On the other side you will find a poetry composed by me in 1935 on the occasion of my Spiritual Masters birthday. This poetry was found in the India House Library at London by Gurudasa. I was searching after it and my master has rewarded me of this after so long a time (34 years). Please publish it in BTG.

ACBS

Letter to: Brahmananda, Hayagriva, Tamala Krsna, Umapati, Dayananda

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Hawaii 21 March, 1969

69-03-21

My Dear Brahmananda, Hayagriva, Tamala Krishna, Umapati, Dayananda,

Please accept my blessings. Enclosed you will find the copy of a letter received by me from the draft board. Please read over it and decide what is to be done. You can consult together on this matter and get whatever information is required by them. And let me know in your next letter about the matter.

Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

CC: New York, Los Angeles, New Vrindaban P.S. I think I will have to reply to the Draft board by next week.

Letter to: Tamala Krsna

•

Hawaii 21 March, 1969

69-03-21

My Dear Tamala Krishna,

Please accept my blessings. Your letter dated March 18th by special delivery is in hand and it is so gratifying that you have already saved $600 for the improvement of the temple. So I am very much pleased. Go on working like this and Krishna will give you ample money-there is no scarcity. Regarding the change of altar, you can do it later on, but your making up the feast room you can take care of immediately, because I understand that 70 or 80 people are coming to eat Love Feast. So if you decorate that room nicely, necessary equipment being there, it will attract more people. Regarding changing altar, I think you should postpone it for the time being unless you get Radha Krishna Deity from India. Immediately there is no need of change of altar-when the Deity is arrived I shall give you suggestion how to do it. In the meantime, a throne may be prepared just on the sample drawing by Muralidhara. My thanks are due to Muralidhara for designing the throne which I have received. Here both Gaurasundara and Govinda dasi have very much appreciated the design, and they also convey their thanks to him. Your decision to fix up the feast room first is approved by me.

I think on the receipt of this letter you will be able to finish it by the 30th of March. Yes, perform Lord Ramacandra's Birthday as gorgeously as possible. Some of the particular functions just like Lord Krishna's Birthday, Lord Caitanya's Birthday, Lord Ramacandra's Birthday, and Lord Nrsimhadeva's Appearance Day, all should be observed very nicely.

I am also very glad to learn that one Brahmacari has joined you. Please keep him nicely, because Maya's strength is very strong. I have received letter from Birbhadra and I am so glad that he writes so nicely. The certificate of his initiation is enclosed herewith.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Windisch

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Hawaii 21 March, 1969

69-03-21

My Dear Mr. Windisch,

Please accept my blessings. I am very much pleased to receive your letter dated March 18. Your writing in the second paragraph is so much encouraging for me and your appreciation of devotees like Upendra and Ananda is super excellent. Sri Caitanya Mahaprabhu taught us this lesson-one who appreciates a sincere devotee is eligible to approach the Supreme Personality of Godhead. I am so glad to learn that you are prepared to come to L.A. but in the meantime I have come here to Hawaii. I am returning to San Francisco by the 31st of March, and if you kindly see me on or before the 6th of April, 1969, there in S.F., with Barbara if possible, it will be very good opportunity to talk in detail about your future service. Your suggestion to return to Germany and engage yourself in the translating and publishing work of the books and magazines in German language is very much welcome; because you are a sincere soul and trying to serve Krishna sincerely, He is giving you good intelligence from within.

Hope to see you again and we shall talk more when we meet. Hope you are well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Hawaii 22 March, 1969

69-03-22

My Dear Dinesh,

Please accept my blessings. I am sorry that I could not acknowledge receipt of your albums which I duly received, although I could not play them for want of machine. But I have received Mukunda's opinion about it. He says that it is super excellent to say the least. They are going to have it played by the BBC in London. Similarly, Govinda dasi is going to play it here in such important station. We are going there this morning for about an hour of music and discussion on the station here. So I hope you will be successful in your adventure.

Regarding Syama's kirtana; it is also nice. But it does not behoove that I shall sing with her. Let us see how much she is advanced in Krishna Consciousness. And then we shall think of full cooperation.

Hope you are well, and convey my blessings to Krishna devi and your daughter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have also received on letter from Krishna devi and your picture of Birbhadra. It is very nicely posed. _ great-grandchild of Srimad __ Das Balaji. Thanks.

When Purusottama will go to S.F., you will send me the tape-recorder with him.

Letter to: Satsvarupa

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Hawaii 23 March, 1969

69-03-23

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for your letter. I am very much pleased to note the list of engagements you have submitted, and I can see you have been working very hard to secure so many opportunities for spreading K.C. Yes, within those days stated in your letter of March 20th you can add more engagements as you like. I have no objection. I have not yet received word from Rupanuga, in this connection, but you can plan on your program as it is set up. In N.Y. we have got engagement and they are paying $100 for a meeting, so you try to settle fees not less than $50 per lecture. So you can engage the whole duration of my stay there, and I shall deliver every day one lecture.

Regarding Jadurani's coming here, Govinda and Gaurasundara will consult with you, and when things are duly set up, she may come here for some time. They will write you in this connection.

I hope you are well, and that Jadurani is resting nicely; I am hoping she will soon be recovered and be able to again feel in good health, so let us see.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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Hawaii 23 March, 1969

69-03-23

My Dear Dayananda,

Please accept my blessings. Regarding your letter asking me permission for taking prasadam comprising fruits, nuts, milk product and green leaf vegetables,-if the __ to your health for rendering service to Krishna with more energy, then you must take such Prasdam instead of cooked food. If required you can take raw cereals soaked in water overnight that is also good. The thing is you must accept such food as will keep you fit. Not more nor less that is the injunction of Lord Krishna in the B.G. Hope you are well.

Yours etc. A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Hawaii 23 March, 1969

69-03-23

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter of March 19, 1969, and I have noted the contents carefully. Yes, you can accept the class on the 8th instant in the City College. I am going to S.F. on the 31st, so on receipt of your passage money, I shall start on the 7th April, reaching N.Y. sometimes in the evening. And I shall be glad to meet the people from the New College while I am there, as well as Seton Hall College. I would like $100 per lecture.

So far BTG advertisement is concerned, we can accept advertisement in this way-that only two lines shall be mentioned of the name and address of the advertiser, as follows: This space donated by such and such. That means we can add their name and address only, and the nature of their business. The charges for this sort of advertisement should be inside $100 and when on the cover page, $200. In other words, if they are prepared to pay $200 per month, then we can publish one Krishna picture with these lines only (two lines), that this space is donated by such and such. Henceforward, we shall very much be cautious to accept bona fide advertisement, if we do accept it at all.

Regarding Brijbasi printing our books: I do not think they can compete with the Japanese people, at least in the matter of make-up. Because I know there is only one or two presses in India who can actually do very nice work, and I do not expect any first class work at least for books, in the Brijbasi press. Besides that, from our past dealings with them it is our experience that they took too long to supply our pictures, more than a year. This means the management is not very efficient. I think therefore the proposal is not practical. If the Japanese people do not agree to print on our terms then the next step is to start our own press without any controversy.

Yes, we must set up our society as a school as best we can-I have already sent you letter. Please formulate the whole curriculum because we have to immediately submit to the Draft department and if this is accepted that will be great gain for our society. "Bhakti-sastri" is awarded after extensive study of Bhagavad-gita, Easy Journey, and Nectar of Devotion. "Bhakti-vaibhava" is awarded after study of Vedanta-sutra and Srimad-Bhagavatam on a preliminary basis; and "Bhaktivedanta" the highest title, is awarded after extensive study of Caitanya-caritamrta. (TLC)

[PAGE MISSING]

Letter to: Dayala Nitai

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Hawaii 23 March, 1969

69-03-23

My Dear Dayala Nitai,

Please accept my blessings. I thank you very much for your very nice letter of March 19th, and I can understand how you are feeling. Yes, you must fix up in your mind to spread this message to the French population with our BTG and other books, that is my request. I thank you for sending me the second copy of BTG French edition. So now my only request to you, and especially both to you and Janardana, that you kindly regularly publish one issue every month of this French BTG. That will make you very much happy and will make me always very much happy. And Krishna will bestow all blessings to you in this endeavor. In this connection, if you think that by printing the yogi literature you will get some monetary help, then I give you permission that you can print it. But my standing request is this: Amongst yourselves there should not be any disagreement. Whatever you do, you do it by joint consultation. Because our center of activities is Krishna, for Krishna's sake we can sacrifice our life, wealth, words, intelligence, everything. Of course, as individuals, we have sometimes disagreements, but that should be adjusted keeping our central attention to Krishna. So what is done is done; hence forward, you do everything jointly and we shall put out at least one issue of BTG French edition every month-even it may consist of one printed page only, still it must be published once monthly. That is my desire. It is better undoubtedly to have a full magazine as our English edition BTG, but if you have no time, or you are doing this or that, then do not neglect it completely-it is better to publish and distribute a one page BTG issue than no issue at all each month. Now this work is specially entrusted to you and Janardana; so please execute it.

I hope this meets you in good health, and convey all blessings to your God-brothers and God-sisters there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Hawaii 23 March, 1969

69-03-23

My Dear Hamsaduta,

Please accept my blessings. I am duly in receipt of your letter of March 18, 1969, and I thank you very much for it. Yes, I have written Dayala Nitai in connection with the yoga magazine, and you can keep me informed on this matter. Please try to run on smoothly as is possible.

Yes, it is very good if you can chant 64 rounds; this is very nice if you can do it. But first of all we should not be disturbed by any circumstances. If you do become disturbed then this means you are still deficient in reaching the point. In Bhagavad-gita it is said that when Krishna is within our view, at that time one is not disturbed even in the midst of gravest calamity. Anyway, even if we are disturbed, then the only resort is to chant and concentrate one's mind in Krishna. There is no other alternative. Chanting and dancing make one relieved of all material burdens.

I am going to N.Y. on the 7th of April, so as you propose it will be a pleasure to see you there with your good wife. I hope this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. If possible Janardana may also see me at N.Y.

Letter to: Himavati

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Hawaii 23 March, 1969

69-03-23

My Dear Himavati,

Please accept my blessings. I am in due receipt of your nice letter of March 17, 1969, and I thank you very much for it. Your feelings of appreciation are too much kind, and I can see you are making good advancement with your humble attitude of service to the Lord and His devotees. This is very nice. Yes that is the way-Krishna wants to be approached through His devotee. Just like the prayers we sing-yasya prasadat bhagavata prasada.

Keep Narottama das very nicely. He is a very good boy, sometimes he is attracted by maya but this is not very usual thing. So kindly try to protect this boy as much as possible, and when you come to N.Y. he may also come so that I may see him again.

Yes I received the package of clothing, and they are too much beautiful, but still must be a little longer. The first set which you made for Them was the perfect fit. So I am sending them to you, so that you can measure from this first set of clothes and make more in the same size. I think this will solve the fitting problem.

Regarding your question about Lord Siva and Thakura Haridasa, and their different response to sex agitation: This does not mean that Lord Siva has become degraded from the devotional platform. A devotee even if he is sometimes found that he is attracted by sex life, that does not mean he is degraded. That is by chance. Because Lord Siva is Grhastha, so by his past habits if he appeared to have been attracted by sex life, that does not mean he has been degraded from his position. You should never think of any devotee like that. There are many other stories also, but such apparent falling is without any influence to very very advanced devotees. A neophyte should always be careful. One should not discuss about such great devotees' apparent fall-down. Just like one should not discuss about the sun who evaporates urine from the earth; it is possible for the sun to do it, and still remain the sun, but for ordinary man if he lives in a filthy place he will be infected. So Lord Siva or Lord Brahma, they are highly elevated devotees, and we should not try to criticize about their behavior even though it appears against the rules. These things are very nicely explained in Srimad-Bhagavatam in course of discussion between Maharaja Pariksit and Sukadeva Goswami, in the 10th canto. Your next question: In regard to Kardama Muni, how can a pure devotee become passionate for any amount of agitation? That is not passion. One should not be impotent also. One should have full potency, to beget children, but such sex life should be under his full control. Passion is a different thing. Passion makes one blind. And a devotee is full controller; that is the difference. The example is given of the tortoise; as soon as he likes he discloses his senses, and when he likes he pulls them within. That is the position of a pure devotee. He can wind up the senses, whenever he likes and he can exhibit the senses whenever he likes. On the whole, the senses are under his control. He is not under the control of the senses as are the ordinary persons. That is the meaning of Goswami. A Goswami does not mean he is to become impotent; and can have no children; but he can use it when he likes. They are never the victim of passion.

Sense gratification means unlawful sex life. Sex life is not sense gratification . . . unlawful sex life is sense gratification. If there is no need of sex life and one uses sex life anyway, that is sense gratification. But when there is need of sex life, that is not sense gratification. Never think that the devotee is impotent and is obliged to become free from sex life. If required they can take to sex life 1000 times. Otherwise, if there is no need for it, they have no use for it. Kardama Muni married a wife. Why he shall not give her children? The wife begged that she must have some children. So he must satisfy the wife and give her some children, that is the duty of husband. But he left his wife as soon as the son was grown up. Not that he used to live with the wife for all the days.

So far Lord Brahma and his attraction for his daughter; this illustration should be taken by conditioned souls, that even a person like Brahma is sometimes victimized, how much careful we should be. Not that even Brahma was enticed, so we shall become enticed more and more. This is an example set for us by great devotees.

To become agitated is not very unusual thing, but to control it, that is the real thing.

I hope this meets you in very good health, and I shall be anxiously awaiting our meeting together with your husband and yourself in New York.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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Hawaii 24 March, 1969

69-03-24

My Dear Syama dasi,

Please accept my blessings. I an in due receipt of your nice letter, and I thank you very much for your kind sentiments. You are very nice girl, and just suitable for working together with Hayagriva on the Srimad-Bhagavatam. This very much encourages me. I want such Grhastha couples in this movement to set examples for others to follow.

I am happy to hear you are very much liking living at New Vrindaban, and that you are anxiously awaiting receipt of your first cow. I am also very much concerned about you health; I have written Hayagriva in this connection. But I do not know what could be the cause of this illness. Please let me know what are the reports given by the doctor. But it is good that you are keeping even greater amount of faith in Krishna, and are chanting 35 rounds daily. Keep up this good attitude and surely you will be saved from all dangers.

I hope you are by this time feeling stronger and I shall be awaiting your letter how you are doing,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I shall see you at New Vrindaban by 10th May, 1969

Letter to: Kirtanananda

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Hawaii 24 March, 1969

69-03-24

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for you letter of March 17, 1969, and I have noted the contents carefully. (along with the letter of March 4th). Yes, I have duly received Hayagriva's letter and I have replied him also, that I shall be coming to New Vrindaban, or Columbus, on or by the 10th of May. I am happy to hear you have a new boy, John Saltzgiver, and you keep him nicely and gradually introduce to him our K.C. philosophy.

So far the cucumber pickles: As far as possible we should not offer to the Deity things which are prepared by nondevotees. We can accept from them raw fruits, grains or similar raw things. So far cooking and preparing, that should be strictly limited to the initiated devotees. And aside from this, vinegar is not good; it is tamasic, in the darkness, nasty food. So I think we shall not accept this pickles.

I understand that you are proposing for delivering children. That is not a Sannyasi's business. You should not bother about it. A Sannyasi should not much bother about family affairs. Best thing is that they shall go to a bona fide physician for delivering the children, otherwise there may be complications which only a physician may have experience in handling.

No, I think it is not proper for Srimati Radharani to have a white night dress. Best to have a nice color for Her.

I hope all is well there, and I am very much encouraged by all the nice letters I an receiving from New Vrindaban, that the inhabitants there are very happy and living in Krishna Conscious surroundings. This is very ideal example for all.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhavati

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Hawaii 24 March, 1969

69-03-24

My Dear Prabhavati dasi,

Please accept my blessings. I am in due receipt of your nice letter of March 22nd, and also your beads, which I have duly chanted. Your letter is very nice and I am very much encouraged to hear of more young American boys and girls who are searching after God. This is natural of course, and one who sticks to Krishna Consciousness purification process, will gradually understand what is God, and our relationship with the Supreme Personality. This is the perfection of human life. Unfortunately, the people of the so-called modern advanced civilization do not know this; they are groping in the darkness of material life, and simply leading others into this darkness. Therefore there are so many frustrated young boys and girls who are searching out God in some way or other, and if they are very fortunate, then they will come to this platform of Krishna Consciousness.

So I am very much pleased to learn that you are chanting and reading Bhagavad-gita, and also helping with the temple activities of cooking and cleaning. This is very good. Please continue in this way, and gradually you will become more and more advanced in this spiritual consciousness, and become happy. If you can paint nice pictures of Krishna and His devotees, then that is also a nice engagement for you. Help Harer Nama in running the temple smoothly, and always remain engaged in Krishna Consciousness.

I hope this meets you in good health, and happily chanting and dancing in kirtana.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. You may try using oil on the dry skin before taking your taking your bath each day, and this may help the situation. Mustard oil, olive oil, or some sort of oil will suffice.

Letter to: Upendra

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Hawaii 24 March, 1969

69-03-24

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letters of March 20 and 21, 1969. I have noted the contents carefully. You should change your habits. You have lost now a good soul, and either he comes back or if you know his address then if he does not like to live with you, he may come at once and live with me personally. And you should try to check such passion. I think Jivananda and Harsarani also left for this reason. So the Seattle branch is in your charge, so as head of the temple you should be so nicely dealing with your assistants. Never mind now whatever is done is done, but in the future you should be very careful and do your duty with full faith in Krishna. Surely Vilasavigraha will come back, so when he comes back you can send him to me wherever I may be.

Regarding your Draft Board questions: We are trying at the moment to get our society recognized by them as a bona fide religious institution, and if this is successful, rest assured that there will be no trouble for you. Karatieya has been classified in 4D ministerial status, because the officer who came to inquire about him was satisfied, but his instance is not generally recognized. We have to submit our bona fides and as soon as we get recognized then everyone of our boys will be saved.

In the meantime, you do your duty of management of Seattle branch faithfully, and I hope this will meet you in good health. And please let me know when Vilasavigraha returns; I shall be glad to hear.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Hawaii 24 March, 1969

69-03-24

My Dear Brahmananda,

Please accept my blessings. I have already written to Purusottama about TLC consignment and probably you might have received letter from him by now. Regarding Dai Nippon negotiation, I never told you to stop such negotiation and I do not know why you should be disturbed by seeing my letter to Advaita. If Dai Nippon negotiation is successful you can make contract as you think best. My suggestion to Advaita was that in case of Dai Nippon negotiation not being successful, then we shall give attention for starting our own press. On the whole, if Dai Nippon agrees to our printing work, I have already written to you that is very nice, but in case they do not agree then we must consider our own press, as that is the only alternative.

Regarding TLC consignment: It is understood that the stock sent to L.A. is a portion of your N.Y. stock-suppose the stock is all with you-simply forget that the stock has traveled to L.A.-now how would you want to handle it and distribute it? So think in this way. However you would handle it in N.Y., just simply do it in the same way-only for convenience sake, the stock is lying in L.A. You simply instruct L.A. how to handle and distribute it, and they will do. Have them take the books to a customer, and send you the bill, and the customer will pay you directly in N.Y. So you arrange the charges, and keep the accounts with you. So far the responsibility of the shipment is concerned, Jayananda and Tamala Krishna will take full responsibility jointly. I shall write to them in this connection, or send them a copy of this letter.

I hope you are well; I am receiving many letters daily, therefore there was some delay in your letter reply last week. I shall meet with you on the 7th* of next month and we shall be able to discuss things at length, so do not be disturbed in the meantime. I hope all is going nicely there, and convey my blessings to all your God-brothers and God-sisters.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Please consult with Dindayal and fix my program by mutual agreement.

Letter to: Aniruddha

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Hawaii 24 March, 1969

69-03-24

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter of March 19, 1969, and I have noted the contents carefully. Yes, I shall be arriving there in S.F. on the 31st of this month and I shall be happy to see you all there at that time. I have noted carefully the situation with Girish, and we shall best discuss the whole matter when I shall arrive there next week and make program. I am happy to learn that Dindayal and Makhanlal are doing well at Berkeley also.

Mahapurusa Brahmacari is prepared to go with me on the 31st instant, if you can send his passage fare of $75, and he will do the cooking and upkeep of my apartment while I am in San Francisco. So you can find his enclosed note to you in this connection.

I shall be happy to greet you on Monday next, and we shall discuss all things further; in the meantime, I hope you are feeling well and happy there,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satyabhama

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Hawaii 24 March, 1969

69-03-24

My Dear Satyabhama,

Please accept my blessings. I am in due receipt of your very nice letter of March 16, and I thank you very much for it. I am happy to hear that you and your good husband are living peacefully at New Vrindaban and executing Krishna Consciousness. This is very nice, and is a good example for others. In the Western countries there is practically no real family life, and we have to show good example of Krishna Consciousness family life, and others will be attracted to follow your examples. This is my idea.

I understand you are now expecting a nice child for raising in Krishna Consciousness. In this connection, you should avoid any spicy foods so long the child is within the womb. So far this soy sauce, I have no personal experience with it. I understand soy beans are nice, but I do not know about this soy sauce. So far natural childbirth is concerned natural delivery is possible if we keep ourselves naturally. And so far I know that a pregnant woman should not eat any pungent food stuffs, she should not move in cars, and she should not sit idly. She should move and do some physical work. These are the general rules and regulations I have seen in India, and they have natural delivery. But so far your country is concerned, and especially the situation of the women here, that is a different thing. I cannot say definitely what is to be done. And under the circumstances, the best thing is to consult a doctor as they usually do. And after all, Krishna is the ultimate master, so if we keep the natural habits and depend on Krishna, then everything will be done nicely without any difficulty.

So best thing is for you to consult a doctor and do the necessary.

Yes, the idea of beginning children's books for our school at new Vrindaban is very nice. When I shall come there in mid-May then I shall give you instructions how to do it nicely.

Yes I received your very nice set of clothes for my Deity, and I thank you very much for them.

I hope you are feeling happy and in good health executing Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Equitable Savings and Loan Association

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Hawaii 26 March, 1969

69-03-26

Manager Equitable Savings and Loan Association Fairfax-Beverly Branch Los Angeles, California

RE: MY SAVINGS ACCOUNT NO. L2410

Kindly note my change of address as c/o ISKCON, 518 Frederick Street, San Francisco, California 94117.

I beg to inform you also that my disciple and representative, Sriman Dayananda das Adhikari (Mr. Michael Wright), is a permanent resident of Los Angeles, so in case of need he will open my safety deposit box No. 361. So in case he opens the safety box when needed, please let me know what is the necessary formalities to be done, so that I can authorize it.

Thanking you in anticipation for an early reply,

Yours truly, A.C. Bhaktivedanta Swami

ACB;bm cc: Mr. Michael Wright

Letter to: Dayananda

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Hawaii 26 March, 1969

69-03-26

My Dear Dayananda,

Please accept my blessings. I am very much thankful for your nice appreciative letter of my activities in this country and my Krishna bless you for all the fine sentiments that you have by the grace of the Lord. Practically there is no credit for me, if there is any credit it goes to my Spiritual Master, Bhaktisiddhanta Sarasvati Goswami Prabhupada, Who is helping me by sending so many good souls like you in this movement. Whatever is being done, it is due to His Divine Grace only. So my business is just to carry out His order. That is the way of disciplic succession; and as you have all come to help me, if you also follow the same principles then our combined effort to serve Lord Krishna will be surely successful. So far L.A. temple is concerned, both you and your good wife Nandarani, desired to see the temple affairs improve, which I understood from your past letters. And you took the risk of 400 or 500 dollars by renting the storefront in Hollywood Blvd. It was certainly very nice, and you were paying $350, but because you very sincerely desired to have a very very nice place, Krishna arranged in a different way. In the beginning we thought that we are losing a nice place, when the landlord wanted to kick out us, but now I can understand Krishna's desire was to give us a still better place, and so we have now got it. So it is not the place alone which is responsible for beautifying the temple; it is the devotees who are actually beautifying the temple. And as president you are in charge of the whole branch, so kindly try to maintain the present atmosphere, and try to improve it more and more, that is my request.

I am going to S.F. on the 31st of March, and Dindayal has already sent the necessary passage money to go there. Another thing, that consignment of 2500 TLC is coming very shortly to L.A., so when the consignment comes, you have to keep them in the temple in a secure place so that copies may not be stolen. When I was in L.A. it was reported that 10 books of Bhagavad-gita were stolen. So this is not very good. So I hope you will take proper care. In this connection, the copies of the letter which I have sent Brahmananda is enclosed within. Also I am enclosing herewith one copy of the letter addressed to the manager of Equitable Savings, Fairfax branch, so please see them conveniently and inquire what is to be done in this connection. Then on hearing from them what are the formalities, I shall send you the key of my safety deposit box which you will keep very carefully, and when need be you may open and take some papers as I may advise you. Please convey my blessings to all the devotees and I hope this will meet you in good health with your wife and child.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Hawaii 27 March, 1969

69-03-27

My Dear Brahmananda,

Please accept my blessings. As there are so many engagements in L.A. and in S.F. now I fix up my program as follows: The meeting in City College instead of on the 8th, Tuesday, push it to the 10th, Thursday, and up to the 15th or 16th of April you can make other engagements if possible. On the 18th Rupanuga wants me there in Buffalo. He wants to stay me there until the 23rd, then I shall go to Boston. Then if necessary I may come back to New York from New Vrindaban, or we shall talk when we meet. In the meantime I have received one letter from Subala, in which it is stated that on receipt of the final press proof of BTG from Dai Nippon we shall have to arrange for a letter of credit. But this arrangement is not very palatable to me, because in the last transaction, TLC, we arranged for the credit note at the cost of about $200. In this way they charged $25, for transferring the money to Japan, and they might have charged again such $25, I do not know. And on $6000, with 5% interest for 4 months, it comes to $100. So in total we have lost nearly $200. So this letter of credit is not possible. But one thing can be done, that on receipt of the press proof, you can pay your share, nearly $750, and the balance that is $1350 will be paid on delivery of shipping documents. That I shall arrange.

I shall be looking forward to seeing you all on the 9th of April, and hope you are all well and happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Hawaii 27 March, 1969

69-03-27

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter of March 21, 1969, and have noted the contents carefully. Yes, you can begin negotiations and as soon as I shall go there, we shall see and if possible we shall purchase the property.

Regarding my going to London: If you accompany me, that will be a very nice thing. I want your company always for editing my writings very nicely, but because you have to work for maintaining New Vrindaban, so let us see what Krishna desires in the future. If the press is started in Vrindaban then certainly I shall have to stay there the major part of the time, at least for the summer season. In the near future I shall have to stick to the press work and publication work.

Regarding the publication work, and editorial matters: I shall definitely settle it up as soon as I go to New York.

Hope you are feeling well, and I hope Syama dasi's health is improving by this time.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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Hawaii 27 March, 1969

69-03-27

My Dear Jaya Govinda,

Please accept my blessings. I thank you for your letter of March 17, 1969, and I have received the bank receipt for the money deposited there. I have received one letter from Atma Ram and Sons that they have already dispatched the books to Calcutta and handed over the R.R. receipt to you. but you have not mentioned anything about this. I hope you have the matter handled nicely.

I am in Hawaii for the last one month, then on the 31st of March I shall go to San Francisco, then to L.A., and then to N.Y. and then to Buffalo, then Boston, and then New Vrindaban. This is my present program up to the end of May. And in June I may be called by London. And if you are by that time in Germany it is possible that I shall go to see you there. Another prospect is that one Mr. Windisch and another woman Mrs. Barbara, they have become very much interested in Krishna Consciousness movement, and they have seen me while I was in Montreal. Now they are in Vancouver, and most probably they will be interested to translate my books and magazines in German language. So already there are three boys in Hamburg and when you join, four, and if the German gentleman and woman go, then you will be six altogether. So a good party for preaching Sankirtana movement. Here in almost all our centers the Sankirtana movement has proved very successful. Everywhere, especially in London, L.A., and N.Y., especially in these places the Sankirtana movement has very much become successful. Every day when they take the party in the street, market, or parks, they collect sufficiently and sell BTG quite a number. In Germany I think also the Sankirtana prospect is there.

I do not know before starting whether you intend to see Acyutananda in Vrindaban. He says that very nice pair of Deities will cost 1000 Rs. per pair, 24" high. Formerly, it was settled at 700 Rs. so if you go to Vrindaban, you can settle up the price of the Deity, 24" high, and very nicely cut, as Acyutananda has described, at maybe up to 800 Rs. Then we shall order many Deities. And at last I wish to request you once again, if you can do something to realize the 2000 Rs. from Hitsaran by seeing Dalmia and if it is not possible, then I shall have to satisfy myself without any action, because I do not think I shall go to India to realize this money. If Parvat Maharaja can help you in this, it will be very kind of him.

Letter to: Jadurani

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Hawaii 28 March, 1969

69-03-28

My Dear Jadurani,

Please accept my blessings. Govinda dasi has already written you letter to come here as soon as possible. I hope you come before I leave this place on the 31st March 1969. This tape may be returned to L.A. address.

ACB

Letter to: Hrsikesa

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Hawaii 29 March, 1969

69-03-29

My Dear Hrsikesa,

Please accept my blessings. I am in due receipt of your letter of March 21, and have noted the contents carefully. No, I think the letter you sent formerly must have been lost, or missing in the mail. So I have sent your draft letter duly, and the copy of which is enclosed here with.

I thank you very much for your kind appreciation of "Govinda" my new record album. I am very much happy to hear your kind appreciation, and it is very much encouraging to me.

So I hope you are all well there, and very happily executing Krishna Consciousness. I will be very anxiously awaiting to see you all in mid-May, and then we shall talk at length on so many Krishna Katha topics,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Hawaii 30 March, 1969

69-03-30

My Dear Advaita,

Please accept my blessings. I am in due receipt of your kind letter of March 25, 1969. And I have noted the contents all carefully. So far BTG, for the time being, it will be printed in Japan, so we do not require an extra hand for that purpose. At first we shall print just our books, and then if successful, we shall take to printing to the extent of 5000 copies of BTG per month. So take estimate for printing and binding machines for books only, maybe one or two a year, and save money as much as possible as it will be required to purchase the machines.

We shall talk further on all these matters when I arrive there in N.Y., and until then, I hope you are both well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Hawaii 30 March, 1969

69-03-30

My Dear Gopala Krishna,

Please accept my blessings. I beg to thank you for your letter of March 21, along with a check for $75, Canadian, and I thank you very much for this contribution for the Deity. And also I am very much obliged to you that you are going to send me another lot of $250 for my book fund. Yes, my Guru Maharaja advised me to give more stress on publication work so most probably I shall try to concentrate my energy in this department very shortly. Perhaps you know that we are going to print BTG every month 20,000 copies, and maybe very soon we shall increase to 50,000 copies. If you kindly help me in distributing these books and literature, it will be a very great help for my missionary activities. You are working as sales organizer so you can think up this sales organization side by side, and if possible try to help. My next scheme is to develop the New Vrindaban scheme, and I require there millions of dollars. Immediately I have got about $25,000 worth of books or more. If you think of how to organize sales, then we can promote more and more books, and with the profit thereof, we can spend in so many departments. The people of the Western country, they are fond of reading books and by propaganda work we have to change their taste and divert them from reading all worldly literatures, to transcendental literature. Please think of this carefully and let me know if you can help. You write to say that these days the educated class of people have rejected devotional service-and it is their misfortune. This means they are not being educated; rather they are being degraded. According to the verdict of Srimad-Bhagavatam, if one is not devotee, then he has no good qualifications, and if one is simply devotee, it is to be supposed that he has got all the good qualities. For the present you do not try to have a small temple in your house, because I know that you are not strictly vegetarian. I do not know whether now you are also strictly vegetarian, but unless you become so, don't try to have a small temple in your house as proposed by you. The four principles which we ask our students to follow, namely, restraining illicit sex life, etc., must be the basic principles of spiritual life. I am glad that you are preparing for your exam, and after that, please try to move the Indian papers, how Krishna consciousness movement is improving and flourishing here in USA, while the Indian boys and girls have rejected it. Illustrated Weekly of India had sometimes back published our article (maybe Dec. 21, 1967), so if you remind them, and send them more articles and photos, they will surely be glad to print them on receipt of them.

From here I am going to San Francisco, then L.A., and then to New York by the 10th of April, and I shall be glad to hear from you at your convenience, and I thank you once more for your contribution and kind letter. Hope this finds you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S Please contact Bal Samant by correspondence. His address is with Jayapataka Brahmacari. Also let me his address in India.

ACB

Letter to: Satyabhama

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Hawaii 30 March, 1969

69-03-30

My Dear Satyabhama,

Please accept my blessings. I am in due receipt of your letter dated Feb. 22, along with the Deities dress, and it was received by me just yesterday. I think due to my change of address it was delayed. Anyway, everyone here has very much appreciated the beautiful dresses you have sent for the Deity and today we are changing the dress by putting on your dress on the transcendental Body of the Deity.

I think I have replied your former letter also, which I hope you have received by this time, and I am so glad to learn that you are feeling very happy in New Vrindaban. The basic principle of our life in Vrindaban will be cow keeping. If we can keep cows sufficiently and grow our necessary foodstuffs, then we shall show a new way of life to your countrymen . . . completely spiritual life in healthy atmosphere in divine consciousness. And you will have ample opportunity to educate children and write books for them because there is sufficient matter for publishing such books from the Puranas, Mahabharata, Srimad-Bhagavatam, and many other allied literatures. There are thousands of ideal historical events, which if we can put with suitable pictures, it will be a great idea and people will like to have such literature. I have got many ideas for developing the new Vrindaban scheme and if Krishna gives me opportunity I may be able to show something very wonderful in your country. Unfortunately I have no money neither the richer section of your countrymen have taken any serious view of our movement. Otherwise there is more than sufficient money and if one or two men of your country gives a little attention, with this we can develop many New Vrindabans. We are not very much expensive; simply if we get the necessary money, we can play wonderful. Our only hope is books and literature. So we have to start press, and for that purpose, and publish varieties of books and literature for getting some financial help as well as propagating our mission. So as soon as I come to your place I shall give you all nice ideas you have asked for in your letter under reply. And I thank you very much for giving me all these ideas for our future activities. Please convey my blessings to all your God-brothers and God-sisters there, and especially our Syama dasi, I hope she is doing well.

So far keeping Deity in your separate house, I think there is no need for this. Because if you keep Him there, you have to take proper care, with aratis and attention, and thus divert attention from the Deity in the temple, and from chanting and so many other forms of service, like your writing and sewing, etc. So I think it best if everyone centers his attention on the Deity in the temple, and in that way the temple worship will pull on nicely. Of course, if the temple is unapproachable, or too far, or something like that, that is different thing, but if the temple is easily accessible then this is the best program-for all to go there and attend arati and kirtana etc.

No, I do not think you should give Jagannatha to small children because they will not take proper care and make offenses. In this country their parents do not give them proper example of worshiping the Deity with all respects. Just like in my childhood, I was seeing my father bowing down and offering respects to the Deity and I did the same on seeing him. But this is not done here, so it is better to take some care in giving Jagannatha out.

I hope you are all well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syama

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Hawaii 30 March, 1969

69-03-30

My Dear Syama dasi,

Please accept my blessings. I have received your note along with Satyabhama's letter. I thank you for your very nice sentiments. I hope by this time you must have improved your health and very soon you will be able to work fully along with your good husband. I think by the will of Krishna you two good souls, Hayagriva and yourself, are combined now to fulfill my mission of publishing the whole of Srimad-Bhagavatam. Krishna is sufficiently powerful and able to give facilities to His devotees provided a devotee works very sincerely to please Him. We shall always keep this motto in our view, and it is very nice to hear that you are feeling separation from most beautiful Syamasundara., but you are satisfied by chanting His Holy Name. Syamasundara. is not different from His Name. Krishna's Name, qualities, form, fame, abode and paraphernalia, all are identical with Krishna. So if we take advantage of associating with any one of them that makes us fixed up in our eternal relationship with Syamasundara..

I hope you are feeling well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

-

Hawaii 30 March, 1969

69-03-30

My Dear Jaya Govinda,

Please accept my blessings. I thank you very much for your letter of March 7, 1969. At the present time, I am living at Hawaii, therefore your letter was redirected from L.A. temple to here, so I received it late. I am very sorry that I did not reply your last letter but I thank you very much that you are sending me letters every week. Your very strong desire to return to Germany is already approved by me, and Krishna das is very much eager to receive you there. In his letter of March 2nd, he writes to say "we may send Jaya Govinda his ticket via AE immediately; hopefully he will arrive here by the week's end." Therefore I hope you might have already received the ticket for returning to Germany. But before your leaving Delhi, either for Bombay or for Europe, please book the unsold goods taken delivery from Atma Rama and Sons and send to our shipping agent in Calcutta, so they may ship them to N.Y. Your sympathetic expression about my magnitude of work with which I am pressed here is undoubtedly very much encouraging to me, and certainly I am pressed with heavy work. I am receiving letters about 12 daily, from different centers with different problems and then at the same time I am just trying to write my books, Srimad-Bhagavatam, Nectar of Devotion, and Krishna, and lately Vedanta Sutra. So certainly this is heavy task but by the Grace of Krishna, it does not depress me. I feel encouraged to act so busily day and night. But the body sometimes does not allow me to do so. So I have to sleep about 4 to 5 hours. But in comparison to our predecessors, the Goswamis, this engagement in insignificant. These Goswamis used to work almost 24 hours. They used to sleep not more than 2 hours, and they produced immense literature. Of course, it is not possible to be in their level of activities, but as far as possible, we should everyone of us try to work as hard as possible for Krishna's satisfaction. This material body can be adjusted with practice. If we adjust these bodily activities towards Krishna's side, then the labor is fruitful, but if we adjust towards maya's side, then the labor is useless. A little labor done for Krishna is never lost. But the greatest labor done for Maya is simply waste of time. So I think by the Grace of Krishna you are feeling nice now. Please try to work hard for Krishna, and your life will be glorious. By Krishna's Grace and by His desire, you are destined to go to Germany to take up the work of BTG in German. The three boys now working there are very sincere workers. You are also very sincere boy and I am sure when you go there you will find a very nice atmosphere of ISKCON workers. I am so glad to learn that you are feeling considerably the missing separation of ISKCON devotees. I am very much hopeful that Krishna Kirtana will be nicely introduced in the Western world by the Grace of Krishna, and by the efforts of our ISKCON DEVOTEES. I am very sorry too that in India you could not fill up the gap of such separation, and I know why you couldn't. So let India may do whatever they like. By the Grace of Krishna you are now initiated to take up this movement;

[PAGE MISSING]

April

Letter to: Brahmananda

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San Francisco 1 April, 1969

69-04-01

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated March 26, 1969, and I have noted the contents carefully. Regarding the letter to the draft board, I would like that you boys may decide among yourselves what is to be done. When you have decided amongst yourselves, send it to me and I shall sign. I understand that Tamala Krishna has contacted a lawyer in Los Angeles, so you may contact Tamala Krishna to see what he has learned.

Regarding my coming to New York next week, you may immediately send tickets from Los Angeles to New York for April 9, 1969. Murari will be coming to work as my attendant but as he already has a ticket, you need send tickets only for myself and for Purusottama.

I hope this will meet you all in good health, and I shall be happy to see you once again when I arrive on the 9th.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: If Purusottama's ticket is to be student fare, then please send him one student card and identification.

Letter to: Gaurasundara, Govinda, Vamanadeva, Balabhadra, Sudama, Kartikeya

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San Francisco 2 April, 1969

69-04-02

My Dear Gaurasundara, Govinda Dasi, Vamanadeva, Balabhadra, Sudama, and Karatieya,

Please accept my blessings to all of you. I beg to inform you that I have safely arrived as scheduled in San Francisco, and I am thinking fondly of you all. Cidananda has received one telephone call from Satsvarupa requesting advice as to what should be Jadurani's program, and I have advised that if the doctor wishes Jadurani to go to Hawaii immediately then she should do this. Otherwise she will wait in Boston till after I go there on April 22nd about. So when this matter is decided you will be notified about her arrival there.

I hope this will meet you in good health and cheerful mood. Please keep me informed to your well-being and the progress of your center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am reaching L.A. on 6th and N.Y. on 9th.

Letter to: Rayarama

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San Francisco 2 April, 1969

69-04-02

My Dear Rayarama,

Please accept my blessings. I thank you very much for your letter dated March 25, 1969, along with the two magazines. These are very excellent both in appearance and in reading matter. This should be the standard of our Back To Godhead. As in the next issue there will be no advertisements, we shall be able to give substantial reading matter like that of Bhaktivinode Thakura, "Teachings of the Golden Avatara." We have got many such informations from the Vedic literature. The mayavadis reject the Puranas, but actually the Puranas are supplementary to the four Vedas, the Upanisads and Vedanta. This is confirmed by Srila Bhaktivinode Thakura. Srimad-Bhagavatam also is considered amongst the Puranas, but because the subject matter within is purely transcendental, it is called the Maha Purana. So from the Puranas we can give many, many instructive articles with nice pictures. Similarly, we can give many valuable articles, even from political or social points of view (although they are not our business), so much so, that the people of the world will have completely novel spiritual ideas. As people in your country are very much receptive to new ideas, I think we can place Back To Godhead very nicely with sensible layout.

The present issue is excellently done. It is rich in all respects. Your article, "Nine Points," is very instructive. I do not know whether people will take our advice, but we must go on presenting these ideas to the human society. If you are not going to print any more issues in the interval period between this issue and the Japan issue, then I think you can reprint another minimum 10,000 copies for continuing the sales propaganda.

I am glad to learn that you are trying to work out things with Hayagriva. I have advised him that he may come also as co-editor. In your previous letter you wanted that the final words in the management of Back To Godhead will rest on one person, either on you or on Hayagriva. I think that for management it is better to have two heads than one. But even there will be two heads, I still wish that you shall continue as the managing editor as you are doing now. Naturally, the final decisions will rest upon you. And if there is actually any controversy, I think there will not be, then I am always at your service. In a recent letter from Hayagriva, I understand that he is feeling little disappointment because there was no invitation from your side. I think now you shall invite him and work jointly as you were doing before. I am still sanguine that my decision in the beginning about you and Hayagriva working as editors for Back To Godhead was very appropriate. I wish to see that both of you, being so intelligent and sincere devotees, shall work together, and then Krishna will help us to propagate this Sankirtana Movement magazine so nicely.

I am going to Los Angeles on the sixth morning, and I am thinking of starting for New York on the ninth morning. The tickets may be sent directly to the Los Angeles temple address.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosed find one nice article published in Hawaii while I was coming here. I think you can utilize it for your BTG.

ACB
Letter to: Krsna dasa

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San Francisco 3 April, 1969
69-04-03
Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 27, 1969, and I have carefully noted the contents. In the first portion of the letter you have expressed your desire how to learn surrender. This surrendering process is unconditional. Surrendering does not mean that one should surrenderly only in favorable circumstances. That is not surrender. Surrender means in any condition the surrendering process must continue. In the latter portion of your letter it appears that you have been disturbed on some trivial matters, and you wish to leave the place and go to London. That is not at all good. You must work conjointly. That is my desire, and if you fight amongst yourselves for some individual interests, that is not surrender. Whatever the other two boys may do, that I shall see, but unto you my request is that you must remain in Hamburg until I order you to leave the place.

I understand that you have sent passage money to Jaya Govinda. Let him come first. He is a very sensible boy, and I hope on his arrival there will be no dissension. Last night, one German boy was initiated by me, and he will be entrusted for rendering all my books in German language. There will be now no difficulty to publish the German edition of Back To Godhead therefore, in your newly purchased press. You should take the indication given by Lord Krishna: The press is already there, the press worker, Jaya Govinda, is coming, and the German scholar has joined our institution. Don't you see the indication by Krishna that we must make propaganda in the German language in that part of the world? So you have to adjust things by the indication of Lord Krishna. Don't do anything whimsically. The direction comes through the Spiritual Master, and any one who abides by the order of the Spiritual Master to give shape to the wish of the Lord, he is perfectly surrendered soul. So don't be childish, stay there. Let Jaya Govinda come and begin printing the BTG. Go altogether in Sankirtana Party and try to sell BTGs. In other centers they are doing very nicely with this. Sometimes they are selling more than 100 copies of BTG and collecting $130.00 or $150.00. The Los Angeles temple has become unique in this connection. They have decorated the temple room so nicely that in the Love Feast and any other ceremony, hundreds of people are coming. Why don't you follow this example and try to exert your energies to make your temple more important than Los Angeles? In the spiritual world there is also competition, but the center is always Krishna. In the material world there is competition, but the center is sense gratification. That is the difference. So competition, disagreement, or even dissension, if they are there, and the center is Krishna, such disagreement is not material. Even in Krishna Loka, there are rival parties of Srimati Radharani whose name is Candrabali, and there is competition between the two parties how to serve Krishna the best.

So you are all good souls, please do not be agitated in trivial things. Do your duty nicely, develop the center as nicely as possible. If you think that your personality has been minimized, you can tolerate it. That is very nice. Lord Caitanya has taught us to be more tolerant than the tree in the matter of chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. You can show this letter to Sriman Sivananda and Sriman Uttama Sloka, and my request to you all is not to be childish, but to be serious for propagating Krishna Consciousness.

Regarding your other points, I am pleased that you are trying for legalization of our society. This has been already done both in London and the United States. As for your eye trouble, you need not take to an operation for your sickness. Doctors are not the Ultimate Healer. This is Krishna's position. In your Western countries, the doctors are very much fond of surgical operations. When there is no other alternative, of course we have to take shelter of such demonic treatment, but as far as possible try to avoid that, and depend on Krishna.

I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhurijana

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San Francisco 3 April, 1969
69-04-03
My Dear Bhurijana,

Please accept my blessings. I beg to thank you for your very nice and encouraging letter dated March 30, 1969. I am pleased to learn of the success which you and Tosana Krishna are having in your new center. It is all very encouraging to me. I think that your proposal to have me come to North Carolina is very nice, and if it can be arranged, I will surely do this. I shall be in Columbus by the 10th of May, and if you think that my going to your place will be nice, then you can arrange to receive me from Columbus to your place. So if it is possible, please let me know your tentative program. The program may be fixed some time after the 15th of May, and your tentative program may be informed to me at the New York address.

I hope this will meet the both of you in good health and cheerful mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Brahmananda

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San Francisco 3 April, 1969
69-04-03
My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 29, 1969, with enclosures. I am glad that you have received the consignment from Calcutta, and when I go to New York, I shall see what is the quality of the khole. Then if it is nice, we shall have to order many kholes like that.

Your statement that my visit in New York for only eight days causes you sadness causes me sadness also. When Rupanuga wanted me in Buffalo, I did not directly confirm it, but I asked him to consult with you. So after his consultation, you have agreed to his proposal and should not be sad at all. But I know the cause of your sadness, that you want me for a longer time there in New York, and similarly, I also want to stay there for a long time because I like New York more than all other cities. This is because my first attempt was begun there, so I have got some affection for your great city. I think if possible you should also accompany me to Buffalo, and if possible, Rayarama may also come with me so that we can stay together at least up to April 22. If you like you can also come with me to Boston. This would be a very nice idea but I do not think your occupations will allow you to come with me and stay for a long time. But the proposal for me to come back to New York from Columbus is nice. I think I shall arrange like that. So there is no cause of becoming sad. Our meeting and separation in the material world is like the flowing tide of the river. During the flowing tide of the river, so many different floating articles meet together, and with the flowing, they again become separated by the movement of the waves. That is the way of the material life. But our separation, although it resembles exactly in the material way, it is completely different. In the spiritual world, separation is more relishable than meeting. In other words, in spiritual life, there is no separation. Separation is eternal, and meeting is also eternal. The separation is simply another feature of meeting.

I think from Columbus I will have to go to New Vrindaban, and after staying a few days there, I shall come back to New York. If there is call from London, I shall go there from New York. About Trinity College lectures, I think I can stay in Hartford for the days I have to lecture there, and the fees may be charged $100 per lecture as the New York City College has offered. I do not know if they will agree to this, but I think we should not make the fees very cheap. You arranged my lecture in the City College on the 8th or 10th of April, and I also requested you in my previous letter that the lecture may be arranged on the 10th, but you have not mentioned anything about this in your letter under reply. In my last letter from Hawaii I also informed you that I shall be able to stay in New York from September till the end of December if there is nice engagement. So you can arrange for the meetings as many as possible from September to December. In the meantime, you may make arrangements for from the 10th until the 15th of April, as you like.

I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ananda

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San Francisco 3 April, 1969

69-04-03

My Dear Ananda,

Please accept my blessings. I thank you very much for your letter dated March 30, 1969, and I have noted the contents very carefully. Krishna is very much pleased on you because you are alone conducting the Vancouver temple. Don't worry, you will get some men to assist you very soon, and I am searching after someone. In the meantime Mr. Windisch and his wife, Barbara, will return to Vancouver after the initiation ceremony. As you have said, they are very much helpful, and they will continue to help you with your venture.

Have you any correspondence with Annapurna since last August or September? I have not heard from her since then. After returning to her father's house she wrote me one letter, but since then I do not know about her whereabouts. If you can, please let me know her address. My program for next summer is not yet fixed up, but I am booked for various lectures till the middle of May. After that I shall fix up my program for June. If I go to Montreal, then this time I will go to Vancouver also. Mr. Windisch has spoken very highly of you and your decision to not keep unwanted boarders at the temple is nice. Don't feel yourself to be alone because Krishna is always with you. Krishna is always with every living entity as Supersoul, and to His devotee especially He talks and gives instructions how to attain the perfectional stage of meeting Him. So don't feel alone. Always chant whenever possible, read our books, and there will be no great difficulty.

I shall be returning to New York by the 9th of April, and I shall then send you a new set of beads chanted upon by me. I know you are a sincere, silent worker, and if it is not too much inconvenient for you, you can send me at least one letter in a fortnight. That will encourage me and I can then give you necessary instructions how to develop.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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San Francisco 5 April, 1969

69-04-05

My Dear Syamasundara.,

Please accept my blessings. I have received one letter from your devoted wife, Malati, dated April 2, 1969, and there is a new return address written on the envelope. I wish that you inform me as to the position of this new address. I also understand from Malati's letter that you have been feeling some disturbance. Perhaps this is because there is difficulty there in finding a temple that you feel that you are not doing nicely, but this is not a fact. Your efforts there are especially nice and pleasing to me. Actually, Sankirtana Party is our main business, and even you do not find a temple there for some time it is not cause for any disturbance. Continue to propagate Krishna Consciousness through Sankirtana Party, and surely you will come out fully successful. I understand that Mataji Syama Devi is back there in London, so she will also help in your efforts. I hope you will contact me soon by post to inform me of the position of the new address and how you are. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is one letter for Mataji Syama Devi.

Letter to: Satsvarupa

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New York 10 April, 1969

69-04-10

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 5, 1969, and I have noted the contents carefully. I shall reach Boston Iskcon on the 23rd of April, and you can make arrangements accordingly. I have read your transcriptions of the Krishna tapes, and you are doing it very nicely. I am very much pleased with your efforts.

Regarding Jadurani's question, hearing the vibration of Hare Krishna automatically reminds one of Krishna's Pastimes. So both of them arise simultaneously in the mind when one is sincerely chanting. So you cannot make any distinction between listening to the sound and thinking of the Pastimes. But the process is to hear, and then Krishna's Pastimes, Form, Qualities, etc. will automatically come to mind: That is very nice.

I hope this will meet you in good health and cheerful mood. I will be looking forward to seeing you once again.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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New York 10 April, 1969

69-04-10

My Dear Pradyumna,

Please accept my blessings. I am very glad to receive your letter dated April 4, 1969, and I eulogize your attempt for improving the Columbus center. Do it very nicely, and when I go there I shall see that you have done so much for Krishna Consciousness. I shall also give you one very nice brahmacari from Los Angeles, Jaya Gopala. He is trained in Sankirtana Party and in cooking, so you can leave him for taking care of the temple affairs when you go to work. Besides that, if you have learned Sanskrit, I can give you one brahmacari, 12 years old, named Birbhadra, whom I want you should teach Sanskrit from the very beginning. We want a few students who know Sanskrit and Bengali, or at least Sanskrit. Most probably the boy will go with me there, and if you think you can take charge, he can also remain there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Syama Sundar

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New York 12 April, 1969

69-04-12

My Dear Brother Dr. Syama Sundar Prabhu,

Please accept my humble dandabats. I beg to acknowledge receipt of your very affectionate letter dated 18th March, 1969. From Los Angeles I went to my Hawaii center, then to San Francisco, and now I am in the New York center. I understand that Jagantar has published about our London activities. In London there are six boys and girls, all my initiated married couples, and though they are young, they are doing very nice work in London. One of them wrote a letter to Srimate Vinode Vani for cooperation, but she replied that she cannot do anything without permission from Bagh Bazar H.O. But I do not know if they wrote any letter to Bagh Bazar.

So far I am concerned, I am always for cooperation, and I don't criticize anybody. I am very busy with my own work. Rather I welcome everyone's cooperation. If you think there is possibility of cooperation you can open negotiation directly with Sripada Audolomi Maharaja. If we cooperate, we can do tremendous service for Lord Caitanya in the matter of propagating the mission of Lord Caitanya very nicely. I am prepared to cooperate in every way, but I wonder if the other side is prepared for this also. I shall be happy to hear from you soon.

Hope this meets you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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New York 13 April, 1969

69-04-13

My Dear Sivananda Prabhu,

Please accept my greetings. I am very glad to receive your Bengali letter, and I hope; you will excuse me that I am replying you in English, because it saves much of my time. I have already advised the editor of Back To Godhead to send you copies of the paper regularly. The subscription fee is $5.00 per 12 issues, and you can send the exchange to the following address: ISKCON PRESS, 504 East 6th Avenue, New York, NY 10003. Please include your distinct name and address, so you will get the paper regularly.

You have inquired about my books, and the facts are that before I came here from India, I published three volumes of Srimad-Bhagavatam, each of about 400 pages. Since I have come here, many manuscripts are prepared for printing, and I have published

Bhagavad-gita As It Is, published by MacMillan and Teachings of Lord Caitanya, published by International Society for Krishna Consciousness. We are selling our books nicely here, and if you can organize a means of selling our magazine and books in India, it will be a great help to our activities. One of my disciples, Acyutananda Brahmacari is already there in India, and if you think seriously to help me in this movement, he will also join you. The difficulty is that the books and magazines are costly in the estimation of the Indian exchange. The standard exchange is 7.5 Rs per dollar, so you consider and let me know if you can help us.

You have mentioned about the disagreement amongst our god-brothers, and it is a fact. But so far as I am concerned, I am trying to execute my humble bit, and if somebody disagrees in these activities, what can I do? But so far I get their letters, they fully appreciate the work going on here, and I do not know who is the gentleman against these activities.

I will be happy to hear from you again soon. Hope this will find you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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New York 13 April, 1969

69-04-13

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 9, 1969, and I have noted the contents with pleasure. I am instructing Tamala Krishna in Los Angeles to allow Jaya Gopala come to join you immediately, so I think this will be of great help to your work there. I was in San Francisco and there were three meetings there in the University campuses, and each and every one of these meetings were very successful. About 200 students in each meeting were dancing and enjoying with us. So gradually we have to organize the students to our movement, and your work so far has my approval in this connection.

Regarding your questions, generally tulsi beads are required for initiation, but if it is not available, ordinary beads can be used. Sometimes the shopkeepers give ordinary beads and say it is tulsi, so it is very difficult to get tulsi beads without personal attendance. So far as your getting a Kartamasi Murti, you may take information from Govinda Dasi in Hawaii. Radha-Krishna Murtis may be purchased from Vrindaban. The cost is about $200.00, but they are very nice, 24 inches high. I shall speak with Nara Narayana to inform him that he should also go there to help you with constructing the items you have mentioned.

Hope this finds you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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New York 16 April, 1969

69-04-16

My Dear Yamuna,

Please accept my blessings. I am replying to your nice letter dated April 10th, 1969. The description of your dream is very fascinating. It appears that you are constantly thinking of me and Lord Nrsimha has given you the chance to see Him because of your constant devotion. It is very encouraging. I understand that all of you are not living together. Just today I received one letter from Syamasundara. and his return address is again a new address on Balham Park Road. In his letter he says that he is leaving for Leicester (80 miles from London) for preparing an altar for Mataji's new temple. So if you are living at Mataji's, then does it mean that you are 80 miles off from London? I do not think so, but please clarify the situation. I am receiving letters from different sources, and I do not know where to reply home.

Regarding your questions about Deity worship, please refer these to Himavati in Montreal or else Harsarani in Los Angeles. Yes, on the certificates you may correct it as Srimatee. I hope this will meet you in very nice health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhavati

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New York 16 April, 1969

69-04-16

My Dear Prabhavati,

Please accept my blessings. I beg to acknowledge receipt of your letter sent along with your prayer beads. I am enclosing a copy of the list of offenses that should be avoided by a Vaisnava. Please try to observe avoiding these offenses as far as possible. Even if you may have committee. some offense in the past, that is all right. Just try to follow the rules and regulations, and whatever offense you may have committee. will be excused by Lord Krishna. But in the future you should be very careful to keep yourself free from such offenses.

I hope this will find you well and in cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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New York 16 April, 1969

69-04-16

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated April 14, 1969, and I am very glad to learn that Mr. George Harrison has given a letter of guarantorship to the Camden Council. One other thing is that Mr. Harrison is purchasing 172 acres of land near London, and it is expected that he will construct a temple of Radha-Krishna there. This is also very encouraging news. If you think that he is serious about it, then I shall send you a nice plan for a Radha-Krishna temple, a facsimile of Govindaji's temple in Vrindaban. It is very expensive, with stone work, and if Mr. George Harrison at all constructs a Radha-Krishna temple, it should be unique in this part of the world. He has got the money, and he can do it. So when he is serious about it, I shall give a nice plan for the temple.

Enclosed is one draft scheme circular letter so please read it and do the needful. I hope this will find you well and in cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama, Kartikeya

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Buffalo 19 April, 1969

69-04-19

My Dear Sudama and Karatieya,

Please accept my blessings to the both of you. I was very much anxious to receive your letters, so now I am pleased to acknowledge receipt of them. I can understand that things are improving all around, and that is very satisfactory. So depend upon Krishna, work very sincerely, and everything will be complete without any doubt. On the kirtana nights you should all assemble together in the temple and if this is not possible then you can chant in your apartment. I am pleased that you are working for our activities in Japan, and in three months you should be able to gather at least $1,500.00 together. Don't spend money needlessly. Try to save as much as possible, because you have very important work to do for the service of Lord Caitanya.

Regarding Karatieya's question about worshiping Lord Jagannatha, He should always be worshiped with awe and reverence. Krishna's picture as a Naughty Child should not be treated by us as a naughty child. We should always worship Krishna as the Supreme Lord.

I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Buffalo 19 April, 1969

69-04-19

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 12, 1969, and I have noted the contents with pleasure. I am glad to learn that two new boys, Robb and Kelly, have moved into your temple. Also, it is good news that you now have a weekly course in the University there. Regarding the draft lawyer, I have enclosed the circular which I am sending out to the temples.

I thank you for the nice sentiments you have expressed in your letter, and I hope this will meet you in good health. Please convey my blessings also to the other devotees there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I have received the twigs which you have sent to the Buffalo temple, and please continue to send them regularly while I am on the East Coast.

I have also received the checks both for me and Brahmananda. Please consult Mr. Greene and let me know how shall I reply the letter.

Letter to: Upendra

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Buffalo 19 April, 1969

69-04-19

My Dear Upendra,

Please accept my blessings. While I was in New York, I got your colored pictures, and each and every one of them is so nice and captivating that I have kept them for future paintings by our artists. I thank you very much for these pictures, and I hope your center is making nice progress by Sankirtana Movement. I shall be staying here in Buffalo for one week, and then I shall go on to Boston.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhurijana

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Buffalo 19 April, 1969

69-04-19

My Dear Bhurijana,

Please accept my blessings. Replying to your letter dated April 14, 1969, I have already confirmed your meeting on the 15th and 16th of May, 1969, and I hope you have duly received the telegram which I have sent. Yesterday I have come to Buffalo, and Rupanuga has organized a very nice meeting of students. There were more than 200 students who were all participating in the chanting and dancing. So this Sankirtana Movement should be planned very diligently, and it should be pushed on. Then our propaganda will surely come out successful. Everywhere we are seeing good results from Sankirtana, so let us do our best for the service of the Lord.

I hope this will meet you in good health, and please offer my blessings to Tosana Krishna also.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Pradyumna in Columbus about the meeting in your place.

Letter to: Govinda

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Buffalo 21 April, 1969

69-04-21

My Dear Govinda Dasi,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated April 1, 1969, and I have noted the contents with pleasure. Your humble sentiments are very nicely expressed and I thank you for them. I have already written to Jivananda and Harsarani, and they are inclined to go to New Vrindaban but I have advised them to go to Hawaii after spending a short period in San Francisco training up the devotees there in Deity worship and Sankirtana Party. So you may correspond with them to make more definite arrangements. From Sudama's letter I can understand that some people are coming to your kirtanas, so try your best to develop your center and Krishna will surely help you. We have not brought your Srimad-Bhagavatam here, but when I get opportunity, I will send you one volume one.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Buffalo 22 April, 1969

69-04-22

My Dear Dinesh,

Please accept my blessings. I thank you very much for your letter dated April 20, 1969, and the tape of our Sankirtana recording and prayer. Everyone who has heard it here is very satisfied with the result, and I thank you very much for your efforts in this connection. I am enclosing herewith one letter from Brahmananda, and you can understand from this how much this recording is being appreciated.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Buffalo 22 April, 1969

69-04-22

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated April 18, 1969, and I have noted the contents carefully. Your idea to go to San Francisco for a short time is nice. Yes, the San Francisco temple has deteriorated from its original position, so please try to reinstate it. Jivananda and Harsarani may also go there to help. You may also help to plan for the Rathayatra Festival, because this tradition must be continued. Regarding Girish, until I go to New Vrindaban, Girish may stay there. Otherwise he may be admitted in some school. We should not take any risk of legal implication in this matter.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I am enclosing one letter for Jaya Gopala which you may hand over to him.

Letter to: Balabhadra

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Boston (Allston) 25 April, 1969

69-04-25

My Dear Balabhadra,

Please accept my blessings. Both Gaursundara and Govinda dasi have highly spoken about your service attitude, and I am so glad to hear about your activities. Krsna has sent you to our association, and I am sure you are intelligent enough to understand our philosophy. Please try to understand us without any doubt. If there is any question, you can send it to me, and I shall be very glad to reply. But try to understand us nicely, and surely you will be very happy. Both Gaurasundara and Govinda dasi are good devotees, and your association with them will be very much beneficial.

I am so glad to learn that your capatis and other preparations are attracting many guests at our love feast. Here also, as well as in Buffalo, things are improving very rapidly. I think that Hawaii is certainly a very good place for a center. While I was there, I enjoyed the climate very much. In comparison to the climate of the Eastern portion of America, Hawaii is certainly a very good place. Next time, when you get many mangoes, if you invite me I shall go there again.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Allston, Mass 25 April, 1969

69-04-25

My Dear Advaita,

Please accept my blessings. I beg to thank you for your letter dated April 23, 1969, and I think your deliberation is right. I am advising Brahmananda to submit the manuscripts to Messrs. Dai Nippon under suitable arrangement, and whatever you can all get together for contributing to this purpose may immediately be handed over to Brahmananda for deposit in my book fund account. Your letter is very much encouraging, and it is worth exhibiting to all grhastha disciples, and not only to disciples, but to people in general who are simply interested in the matter of sense gratification. Our members of Krishna Consciousness society should be ideal human beings, and if they try to follow the principles, surely they will be the ideal men in the world.

In Buffalo, we had three meetings, and it was found that the students, both boys and girls, especially the girls, they were very much receptive and encouraging. Please organize the Sankirtana Party very nicely, and try to preach amongst the student community, and I am hopeful that the result will be very great. Brahmananda has taken charge of the sales department, and I hope when he is successful, you will try to open your own press for better production of our publications.

Thanking you once more for your letter. I hope this meets you in good health.

Letter to: Vibhavati

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Allston, Mass 25 April, 1969

69-04-25

My Dear Vibhavati,

Please accept my blessings. I beg to thank you for your letter dated April 23, 1969 sent along with the Panca-tattva painting, and I am so glad to learn that you are also a good painter. Your first attempt has been almost successful, so I request you to continue to practice so that excellent paintings may be drawn by you. We require so many pictures for our temples which are already present and which will be opened in the future. Immediately upon receipt of your picture, I had it hung right above my Deity room. Wherever I go I convert one closet into my Deity room, so I shall always be seeing your picture there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Allston, Mass 25 April, 1969

69-04-25

My Dear Brahmananda,

Please accept my blessings. Advaita and his press contemporaries have agreed to pay me 10,000 per year for the printing of my books. So you can print at least two books, 5,000 copies each by that money. I hope you have by now settled something with Dai Nippon, and if they have agreed, you can hand over the Second Canto, Srimad-Bhagavatam immediately. There is one copy of Caitanya Caritamrta (No. 18) which is received from Calcutta with Bengali titles. This may immediately be sent to Gaurasundara by mail. You will find it on the shelf in my room. It is understood that MacMillan Company was to pay some hundreds of dollars to Gaurasundara for his design, so I do not know whether they have already paid or not. Anyway, you can immediately send him the above-mentioned book, and the price may be paid from his pay from MacMillan. I am awaiting your letter describing your progress with Dai Nippon.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Allston, Mass 25 April, 1969

69-04-25

My Dear Dinesh,

Please accept my blessings. I am in due receipt of your letter dated April 22, 1969, and I have carefully noted the contents. I have already acknowledged receipt of your nicely taped kirtana recording. I think that the mrdanga sound should be a little more increase, and the tampura sound should be decreased. When the chorus is chanting in response to the leader, the mrdanga is not very distinctly heard. Therefore, it should be increased. As for when this record will be pressed, I think this should be done as soon as possible, because everyone is already wanting this record. If you cannot get it pressed immediately, then I have asked Brahmananda to arrange for the pressing. I have heard that Dai Nippon Company can give such pressing at a competitive price. The jacket design you have described sounds nice, so you may develop it in this way.

I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Lilavati

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Allston, Mass 25 April, 1969

69-04-25

My Dear Lilavati,

Please accept my blessings to yourself as well as to your good husband and nice daughter, Subhadra. I beg to thank you for your letter dated April 18, 1969, and I have noted the contents carefully. Regarding your question about the relationship between the living entities and Krishna, the answer is that qualitatively we are one with Krishna: There is no qualitative difference, although the living entity has a different function than Krishna. Prakrti means nature. Just like fire; its nature is heat, and the heat is not a different quality although the function is different. In one sense, fire and heat are nondifferent. Therefore, Lord Caitanya's philosophy of inconceivably simultaneously one and different is the perfect philosophy of our relationship with the Absolute Truth. Everything is manifestation of the prakrti of the Lord, exactly like the heat and light of the fire. Heat and light are not different from the fire, but at the same time, heat and light are not the fire. In this way we have to understand the purusa and prakrti. The Lord is the purusa, or Enjoyer, and prakrti is the enjoyed.

Regarding your question about our relationship with Srimati Radharani, She is the internal energy, we are marginal energy. Marginal means sometimes internal, sometimes external. When we are under the internal energy, that is our normal life, and when we are under the external energy, that is our abnormal life. Therefore, we are called marginal energy; we can be either this way or that way. But being qualitatively one with the purusa, our tendency is to remain in the internal energy. Being in the external energy is our artificial attempt.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda, Gaurasundara

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Allston, Mass 25 April, 1969

69-04-25

My Dear Govinda Dasi and Gaurasundara,

Please accept my blessings. I am in due receipt of your letters dated April 17, 1969, and I have noted the contents carefully. I am very much anxious that Govinda Dasi has fallen sick. Similarly, I am also from yesterday feeling little uncomfortable on account of backache. I think the constant change of climate in Buffalo has affected my rheumatic tendencies, so today I am not feeling very well. In Buffalo we had very nice meetings, and the students, both boys and girls, were very receptive. I am so glad to learn that your center also is improving. Day by day continue to work seriously and faithfully, and it will surely grow to be a very nice center. I have talked with Jadurani yesterday, and she asked my opinion of her going to Hawaii. I advised her to go as soon as possible, and she has proposed to go there when I leave Boston. She is not very seriously ill, but she feels little ill, and with change of climate I think she will improve without any doubt.

I am very glad to learn that Kartamasi is now very nicely dressed. Govinda Dasi is surely a good artist, so I am sure Kartamasi is very attractive. Please offer my obeisances to Him. I am very glad to learn from both of your letters that Jill is now staying there. She is very nice girl and intelligent. So the addition of Balabhadra and Jill to our movement is very much appreciated. Please help them to be Krishna Conscious, and it will be great service to Krishna, and you will enhance your Krishna Conscious beauties by such activities. So far as Gaurasundara's request for Caitanya Caritamrta, I have already advised Brahmananda to send it to you immediately.

I hope this will meet the both of you in very nice health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrndavanesvari

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Allston, Mass 26 April, 1969

69-04-26

My Dear Vrndavanesvari,

Please accept my blessings. I am so pleased to receive your letter dated April 18, 1969 here in Boston. I am glad to learn that little Muradvaja is now become recovered from the fever he experienced in Los Angeles, and I am also glad to learn that Mandali Bhadra has already begun the translation work. It is Krishna's desire that we should meet together and cooperate for the cause of Krishna Consciousness movement which is so badly needed throughout the world. You and your husband are quite competent to take up this responsibility and your little child, Muradvaja, is a great hope for our future activities. He is fortunate boy to have such nice father and mother, and if you can raise him properly for this purpose, you shall all be benefited from the spiritual standpoint. I am glad that Ananda is executing the Krishna Consciousness movement there in Vancouver very intelligently with determination and sincerity. Please offer him my blessings, as well as to your husband and child.

I think if you can start for Germany in the beginning of July, that will be very nice help. The boys who are working there are sometimes in disagreement, so if you go and take charge of the center, it will be a great service. One boy, Jaya Govinda Brahmacari, is returning back from India, and combined together, the affairs of the Hamburg center will be arranged very nicely. By the Grace of Radharani you are already inclined to Krishna Consciousness; now you have got regular engagement to continue this consciousness to perfection. I understand that Krishna has helped you with some source of income. All the money we require is simply to meet our necessities, and we do not require any more for the purpose of sense gratification. But for our necessities we can always know that Krishna will help us with all facilities. Some way or other if Mandali Bhadra gets the facility of fully working on his translation work, it will be a very nice thing.

You have inquired about how we leave our body and enter into the Spiritual Sky. This information is very nicely explained in the Second Canto of Srimad-Bhagavatam, First Chapter. The idea is that this universe is just like a coconut fruit, and exactly like the coconut fruit there is covering of several layers. Each layer is said to be ten times more than the other. So when a living entity is eligible and fully prepared to enter into the Spiritual Sky, he merges his different bodily elements which are called earth, fire, water, air, and ether. In those covering layers these bodily elements return, and the living entity goes back to the Spiritual Sky. Pure devotees do not desire to enter into any one of the higher planetary systems of this universe. Sometimes mystic yogis are interested to see the higher planetary systems, and before entering into the Spiritual Sky, they take advantage of seeing the higher planetary systems. But a pure devotee is so much eager to enter back into the Spiritual Sky, especially devotees of Krishna, so they do not try even to enter into the Vaikuntha Lokas. Everything depends on the intense desire of the living entity, and Krishna gives all facilities for fulfilling such desires. So far as we are concerned, we should always be very much eager to directly contact Krishna, following the Footprints of Lord Caitanya. And as you are Vrndavanesvari, you should always pray to Srimati Radharani to engage yourself in Her Service. That will be the fulfillment of your life.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Allston, Mass 26 April, 1969

69-04-26

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 19, 1969, along with a pamphlet regarding your UCLA meeting. The pamphlet is very nicely done, and you have diagnosed the disease very well, increasing the material temperature to 107 degrees and calling death immediately. I think by the Grace of Krishna you are getting good inspiration from within as Krishna is giving you good wisdom. Your explanation for getting a new place bigger than the present one is approved by me in all respects. I think Krishna's plan is working and as you have already informed Mr. Leo Brown to find out a big place for us, Krishna will help us very soon. The Los Angeles plan as described by you is so nice. The climate of Los Angeles is very much suitable for me, and if by Krishna's Grace we can have a nice headquarters for the Western side as planned by you, I shall be glad to place myself at your disposal. I am now seeking to sit down simply for training preachers and diverting my attention for completing the translation work of Srimad-Bhagavatam, but I do not know where Krishna will like me to do this work. But your nice plan makes me hopeful that Los Angeles may be the suitable place. We have certainly to develop the New Vrindaban plan, but side by side the Los Angeles plan should also be executed. I do not know how Krishna will help us, but your idea is very excellent.

From yesterday, since I have come to Boston, I am feeling little backache. There is no unbearable pain, but when I stand up or walk, it is a little difficult. I think it will be cured within two or three days. So without investing further money in our present temple, because it has now become uncertain, we shall carefully save some money for investing in some new place. As our devotees are now coming by cars, we can go to a distant place undoubtedly. I have seen that there is one church just near the Bank of America on La Cienega Boulevard. I do not know to which sect this church belongs, but that church is very suitable for your described purpose. There are many churches everywhere like that, and if some of the proprietors are convinced, we can utilize such churches for this Krishna Consciousness movement for the general welfare of the mass of people. Why not approach the proprietors of such churches? I know it is very difficult, but there is no harm if we approach. Certainly when we have our new place, we must elaborately arrange for the artist department in charge of Srimati Devahuti, the mother of Indumati. She is a very nice lady, and please offer her my thanks for joining this movement. I hope she will take care of the boys and girls as their mother. So all of our ideas can be fulfilled very nicely if we actually get a nice place. Search it out and surely Krishna will help you.

I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The draft board letter must be replied now. It cannot be delayed anymore. ACB

Letter to: Gurudasa

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Allston, Mass 27 April, 1969

69-04-27

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 20, 1969, sent along with some pictures. All the pictures you sent are very important. You are doing very laudable service by collecting some old reminiscences, and I shall do the needful in due course; there is no immediate emergency. Your idea of writing a book named Swamiji was formerly informed to me. Unfortunately, because I am travelling in so many places-from Los Angeles to Hawaii, then to San Francisco, then again Los Angeles, then New York, then Buffalo, and now I am in Boston. From here I shall go to Columbus, then to North Carolina, then to New Vrindaban, and then I may go to London if required. At that time I shall give you solid information for both the Krishna book and the Swamiji book. But for the time being all of you should concentrate your energies to occupy the house mortuary by all means. It is understood that Mr. George Harrison has given a letter of guarantee for payment of rent, but if they want further guarantee, I can ask Bank of America or any other bank to give the necessary guarantee of payment. Somehow or other you must satisfy them and occupy the house. That is the immediate program, and as soon as this is done, I shall go there to adjust things in right order. If some way or other you miss to occupy the house, then you can arrange for me some place with someone who can receive me as guest at least for one month. That also will help me in organizing things there. And what about Mataji? When she was here she assured me so many things hopeful that she wants to work conjointly. I understand that Syamasundara. has gone to Mataji to build an altar. This means that she has already started the temple. She wanted me also to go to London, and I told her that as soon as opening of temple is assured, I shall go to London, leaving aside all other engagements here. But since she has departed she has not written me anything, although I have written her one letter forwarded through Malati, acknowledging receipt of her book, Mataji Charitavali.

I am little disturbed hearing from Yamuna that you are in financial difficulty there. If you can sell our Back To Godheads and our books, how there can be financial difficulty? From the month of June you will have 5,000 BTG's, and you can make 35 cents profit on BTG. So roughly calculated, even if you distribute BTG wholesale, you make minimum profit of 20 cents per copy. Thus, you can easily make $1,000 profit simply by selling BTG, and what to speak of the books? Besides that, if you have got kirtana engagements, why should there be any difficulty of finance. The only problem is you have no place to live together. That you must make immediate solution. If you have no place to live together immediately, ask Mataji to give you a place. If she does not, then secure the mortuary at any cost. If they require a bank guarantee we shall arrange for this.

Another thing, the proprosal of Mr. Gupta to give you 150 Rs is simply ludicrous, and for us it is insulting. Do you think that an American boy like you can live in India on $20? This talk means they are not very serious or important men, so you should be careful to mix with them. There is no use asking any help from these embassy men. I know they will never help our Hare Krishna movement. The government is pledged to the policy of secularism, so as soon as there is any scent of religious fervor, they at once become opposing element.

Please inform Yamuna that I have received her nice certificates, and her letter is also replied in this letter to her husband. I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Allston, Mass 28 April, 1969

69-04-28

My Dear Mukunda,

Please accept my blessings. I am very much perturbed in mind that you are living scattered with the others. The letter which I have written to Gurudasa is sent herewith in a carbon copy. As you will find in that letter, I am prepared to give a letter of guarantee of the Bank of America to the authorities of the mortuary building up to the extent of $15,000. So you must occupy that house at any rate. If George Harrison's letter of guarantee is not sufficient, then I am also prepared to guarantee for $15,000. Let them know that we are not paupers. If need be, you can show the authorities my latest bank balance in Bank of America. Enclosed is the latest note, dated 21, April 1969. This can be increased to $15,000 without any difficulty. So complete the transaction, and the house may be occupied immediately.

Please convey my blessings to the others also. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You can also let them know that I am permanent resident of the U.S.A. immigrant as Ordained Minister of Religion with fifteen branches all over the states.

Also you can ask Brahmananda to send "TLC" which is now received and it is far superior quality book than anyone is get-up all binding. ACB

Letter to: Pradyumna

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Allston, Mass 28 April, 1969

69-04-28

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 23, 1969, and I have noted the contents carefully. I am arranging for the certificates to be sent to both Hayagriva and yourself, and you should receive them before long. My travelling schedule for the next few weeks will be as follows: I shall arrive in Columbus on flight 485, United Airlines, at 10:47 on May 9, 1969. Then on the 15th of May I shall be going to North Carolina, and then on the 18th of May I shall proceed to New Vrindaban.

I am pleased to learn of your nice Krishna Conscious activities in Columbus, and I shall be happy to see you there soon. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: First National City Bank

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Allston, Mass 29 April, 1969

69-04-29

First National City Bank Grand Street Branch Grand Street and Bowery New York, 13, NY Att: Manager

Dear Sir: Re: MY ACCOUNT #0420160131

Kindly transfer from my above mentioned account $3,500 to the Bank of America (Pico-La Cienega Branch, Los Angeles-Branch #308) for credit of my savings account there #3082-80075, and send me the advice of charge at the above address. Enclosed please find my change of address notice. Thanking you in anticipation.

Yours Truly, A.C. Bhaktivedanta Swami.

Letter to: Upendra

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Allston, Mass 29 April, 1969

69-04-29

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 April, 1969, and I have noted the contents carefully. Do not be worried that there is only yourself and Gajendra as full time members. You will get more doubtlessly. Don't be agitated. Go on working sincerely and Krishna will surely help you. Both Gajendra and yourself are very sincere souls, and I give you both all blessings. So please continue to try to develop nicely. If you have got a nice place and a Sankirtana Party, then success is assured. That is already experimented in Los Angeles, You have already seen it, and try to organize a Sankirtana Party in that way in Seattle also. Seattle is a very nice place, and everywhere the students are taking part in our movement more enthusiastically. While I was in Buffalo I was very much pleased with the student community there, and similarly I saw good response in San Francisco. I have already invitation from Columbus and North Carolina, so our future hope is this student community. The child is the father of the man, and if the fathers of the children in this country are not taking part with us, the future fathers are surely sympathetic. That is a great hope for us.

Regarding Back To Godhead, when we get copies from Japan, I have program to distribute several thousand copies freely. In the meantime, get the concessional rate from the Post Office. They have got such rates in Los Angeles and New York, it is about 2 and a half or 3 cents per copy. so you may select some nice, important names; government men, leading industrialists, businessmen, and when you get the concessional rates you should distribute at least 100 copies from your center freely. The postage and copies will be supplied to you.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Allston, Mass 29 April, 1969

69-04-29

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 25, 1969, and I have noted the contents carefully. I have already sent Pradyumna the schedule of my touring in this part of the country. I did not know that there was so many important engagements in Columbus because formerly I was informed only that on the 12th there was an important meeting. So as I am going on the 9th, I shall be staying there for six days, till the 14th. On the 15th I will be going to North Carolina. So if you think that in Columbus there are many other engagements, then I may come back again to Columbus and stay there for as long as you like, and then I shall go on to New Vrindaban. Best thing will be if you talk with Bhurijana in North Carolina and arrange things mutually. I don't think he will be able to change the present arrangements because he has sent me one press cutting in which it is advised that I shall speak there on the 16th. Therefore, the best thing may be to come back. So you may not make any program for me on the 15th, 16th and 17th. Then on the 18th we can make more programs at Columbus.

I am enclosing one letter to be handed over to the girl, Cynthia Daily, who is there in Columbus with you. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Allston, Mass 30 April, 1969

69-04-30

My Dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your letter dated April 23, 1969 and was very pleased to note the contents. You are very anxious to have engagement in Krishna's service, so my immediate best service for you is to help organize the sales promotion of my books. I have already got five books; three volumes of Srimad-Bhagavatam, one volume Bhagavad-gita As It Is, and one volume Teachings of Lord Caitanya. This year most probably we will have another three books; namely Nectar of Devotion, and two further volumes of Srimad-Bhagavatam. So the future hope for expansion is selling of books and magazines. So if you can make some organizational idea, you will please send it to me and I shall consider it.

I am very glad that you are thinking of marrying. Why don't you marry one Krishna Conscious girl? I think instead of going to India, you should find out some Krishna Conscious girl, either from America or Canada. We have got so many nice girls in Krishna Consciousness, and she will help you in your further advancement. You are already accustomed to the climate in this part of the world, and you have got a nice job. Therefore, I would recommend you to get married here. Lord Ramacandra once said that wife can be found in every country. DESHE DESHE KALATRATRANI. DESHE DESHE means in every country, and KALATRATRANI means wives. So all the ksatriyas married in different countries. Of course you are not expected to have many wives in different countries, but if you have one wife in one country that does not hamper. But I recommend you to marry one Krishna Conscious girl from our group. Then you will be happy.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harer Nama

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Allston, Mass 30 April, 1969

69-04-30

My Dear Harer Nama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 21, 1969, and I have gone over the contents very carefully. I am pleased to learn that your mother is willing to pay for your schooling expenses, and I think that you may take this opportunity of completing your education. I have enclosed one letter to Prabhavati, and you should see this letter also. Regarding your request to sing prayers in English, this is nice suggestion, and you may do it. So far as the songs that you have written, you may send me a copy of them and I shall see them. In Montreal also they are writing songs in the popular Western style of music and it is coming very nicely.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Isanadas

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Allston, Mass 30 April, 1969

69-04-30

My Dear Isanadas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 25, 1969, and I have noted the contents with pleasure. I am pleased that you are taking serious interest in helping us spread this sublime movement of Lord Caitanya to the Western World, which has such urgent need of this knowledge. Regarding your idea of going to London before they obtain a temple, I do not think this will be the best thing because already they are scattered there, living separately, and they are inconvenienced. I have asked them to occupy a building and assured them of guarantee of payment. If the building is occupied, then by June I shall also go there, and then you will be welcome there. But without having a temple there I do not think it will be very much beneficial. Now you are helping the Montreal temple, and that is nice.

I am glad to learn of your policy of occupants in your building. If that house can develop into a students home, preaching our philosophy to the residents, it will be a great service. Make it a point that at a certain period of time there should be lecture about Krishna consciousness and some kirtana. This time should be fixed up for all residents. So if they take part in kirtana and have opportunity to hear our philosophy, certainly they will take it up. Side by side, if our prasadam program is also introduced, that will also be great impetus.

Regarding Vibhavati's plan of natural childbirth, this is very good. Since your wife is pregnant, let her be engaged with some little work, That will help her natural childbirth. I have read your suggestions for improving Back To Godhead and they are very good. You are acquainted with Rayarama, so please write your suggestions to him. But I like these ideas you have suggested.

Please convey my blessings to your good wife, Vibhavati, and I hope this will meet the both of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Your suggestion of sending me a report of your daily activities is very nice, and you may do it.

May

Letter to: Dayananda

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Allston, Mass 1 May, 1969

69-05-01

My Dear Dayananda,

Please accept my blessings. Just yesterday morning I was thinking of you that I did not hear from Dayananda for so many days, and immediately I got your nice letter dated April 25, 1969. You are such a nice soul that you are always thinking of Krishna and becoming more and more purified in Krishna Consciousness. As stated in the Srimad-Bhagavatam, First Canto, Second Chapter, Twenty-Seventh Verse, Krishna is sitting in everyone's heart and He is purifying one who is Krishna Conscious. The symptoms of advancement in Krishna Consciousness is gradually feeling detached to materialistic way of life. Although you are young man, you have got your nice young wife and child, and by Krishna's Grace, everything is all right so far as your family is concerned, still you are feeling detached. That is very nice. But when your wife and child all are cooperating in your Krishna Consciousness, there is no hampering in your progress. So keep yourself always in Krishna Consciousness with your family members, raise your children to that standard, and employ your energy for serving Krishna. Then, even though you are in family life, you are as good as sannyasi.

You have not mentioned when you are returning to Los Angeles. The idea of New Dvaraka in Los Angeles is developing there, and Tamala Krishna has already informed Mr. Leo Brown, the real estate man, to find out a bigger place than the present one. So when you return you try to complete it. I thank you very much for your nice surrendering attitude by placing yourself at my disposal. Of course, I am using you already in the service of the Lord, and personally I cannot utilize your service. So whatever I demand from you, it is for Krishna's sake. Personally I am humble servant of Krishna as you are also, but I am deputed to accept your service just to transfer it to Krishna as via media. I shall try to do this service to you and Krishna throughout my life, and I am so proud to have such assistants as you are to help me in my mission to push on the Krishna Consciousness Movement. I do not know why I am attached to your country, but I strongly believe that if the American boys and girls would accept this philosophy, it would render the greatest service to the rest of the world. In Los Angeles, the situation is improving, and when you reach there it will be further accelerated.

One boy whom I have initiated last night, named Candanacharya, is enthusiastic to go to Florida for opening a center there. For the time being he has come from Montreal along with Hamsaduta. He proposes to begin a temple in Palm Beach. He is a very enthusiastic musician and appears to be very nice boy.

Regarding your questions, the swami order is certainly introduced by Sankaracarya, because almost all sannyasis of impersonal philosophy take this name, Swami. But the Swami title offered to me is equivalent to Goswami. Swami and Goswami are actually the same, synonomous. Swami means the master, and master means the master of the senses. Goswami directly explains master of senses. Go means senses. So this name, Goswami, is not the Sankaracarya's order. So far as your second question, Thakura Bhaktivinode was not official Spiritual Master of Gaura Kisora dasa Babaji Maharaja. Gaura Kisora dasa Babaji Maharaja was already renounced order, Paramahamsa, but Thakura Bhaktivinode, while He was even playing the part of a householder, was treated by Gaura Kisora dasa Babaji Maharaja as Preceptor, on account of His highly elevated spiritual understanding, and thus He was always treating Him as His Spiritual Master. The Spiritual Master is divided into two parts; namely, siksa guru and diksa guru. So officially Bhaktivinode Thakura was like siksa guru of Gaura Kisora das Babaji Maharaja.

I shall be glad to receive your letters at least once in a week. I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Allston, Mass 2 May, 1969

69-05-02

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated April 28, 1969, and I was very glad to note the contents. Regarding the IBM Composer, I think Krishna desires to have this machine because printing of our books in Japan is gradually fading due to the Japanese people's changing their words. I understand from Brahmananda that negotiations were going on between $5,000 and $6,000, and now they want to increase the price to $8,000. I do not therefore wish to deal with them. We must find out some other source for printing our books. But one thing, if we can present our composed pages, why not print them in New York? Behind my apartment, 26 Second Avenue, there is one press, Glen Press. Sometimes they printed our Prospectus. So why don't you take quotation from them about printing our books in 8 page sheets or as they can suitably print on their machine. You can immediately go and see the press, and take price, saying that we shall give the composed pages and select the paper also and provide it. What will be their charges for printing four pages or eight pages on one side? That means eight pages a form or sixteen pages a form. Then we can get it printed there and do our own folding and binding. So immediately take quotation for this, either from Glen Press or any other press. Then the problem of printing will be solved. If we can get the printing done in New York it is the best. In the meantime, you negotiate for the IBM Composer suitable for all of our purposes, books and magazines, and I shall ask Brahmananda to pay $600.00 when the negotiation is complete.

Regarding the boy, Birbhadra, I am glad to learn that you are taking proper care. The boy is very intelligent, but you should not only be kind upon him, that is understood because we should always be kind, but at the same time you should be very strict on disciplinary method. I have seen your notes of the meeting held in Buffalo, and surely they will be useful. I am pleased that you are working on Nectar of Devotion, and please try to have it ready as planned.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva, Pradyumna

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Allston, Mass 3 May, 1969

69-05-03

My Dear Hayagriva and Pradyumna,

Please accept my blessings. I thank you very much for sending me the poster with pictures of Mr. Ginsberg and myself. It is very nicely done. Now on that I shall lead the kirtana. I shall first of all chant, and our devotees should respond as usual. And with the devotees Mr. Ginsberg will also be amongst our devotees, and the public will be requested to follow this response. In this way there shall be kirtana performance for at least half an hour. For our men I want four mrdangas and twelve karatalas or cymbals. If Kirtanananda can play the harmonium melodiously along with the chanting, it will be nice. If somebody can play the tamboura, that will be still more nice. But they should be rhythmically played. So I do not know how many devotees are there or how many mrdangas are there, but we will require four mrdangas. If this is deficient now in men or mrdangas, then you should arrange for that by calling New York men and Buffalo men. Recently I have made one record in Los Angeles, so in trying to train our men in that rhythm is not difficult. Just arrange for sixteen men; four mrdangas, harmonium, tamboura, and the rest playing karatalas. If we can perform kirtana following the recently made recording, it will be marvelous. The summary is that you should make the above preparations for when the advertised meeting is held.

I will be reaching there in Columbus on United Airlines at 10:47, so in the evening if there is an engagement, we can accept. I will not be tired. On the 9th, 10th, 11th, if you want you can make some programs. On the 12th it is already scheduled, and similarly, on the 13rd and 14th you may make arrangements. On the morning of the 15th I shall be going to North Carolina.

On the engagement with Mr. Ginsberg, after the first kirtana with me leading, then Mr. Ginsberg may speak something about the Sankirtana Movement. You can also speak about it, and then I shall give the concluding speech, or if someone else wishes to speak you can arrange for this. After the speaking there will be kirtana in the same way. But if you so desire, Mr. Ginsberg can lead this last program and all the others shall respond. I think this will be nice program.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sivananda

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Allston, Mass 4 May, 1969
69-05-04
My Dear Sivananda,

Please accept my blessings. I thank you for your letter dated "Friday," and I have noted the contents carefully. Regarding your idea of supporting the temple by Sankirtana collections, it is nice. In Los Angeles, New York, and other centers they are chanting on the streets every day and they are getting good remunerations, better than any job. New York once collected $500.00 in one weekend, and Los Angeles sometimes collects $250.00 in one day. Uddhava and Vaikunthanatha are collecting at least $20-$40.00 daily, so if it is possible to collect it is very good. Simply we have to work and people will give contribution for this good cause. It is better to get money by collections than to work.

Regarding your desire to improve your singing voice, by singing you will become an expert singer. Anything you practice regularly you become expert in. There is every chance of my going to London in June, and certainly if I go there I must also go to your place also. Very soon two German souls who were recently initiated, Mandali Bhadra and Vrindabaneshvari, will be starting for Hamburg to give you all sorts of translations of Back To Godhead and other literatures.

I am very much anxious to know about Jaya Govinda. I have not heard anything from him since about a month. Please let me know immediately whether he has reached Hamburg by this time. Regarding your need for a warm beverage to drink while you are working, milk is the best. Take hot milk with little sugar, stir it very nicely, and drink it when it is warm sufficiently, tolerable by you, and with bubbles on the surface. That is the best hot beverage available in the world. You can also prepare some halevah. That is also very nice for a cold country. Add to it some raisins, almonds, etc.

I hope this will meet you in good health. Please convey my blessings to the others there with you.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sivananda

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Allston, Mass 5 May, 1969
69-05-05
My Dear Sivananda Prabhu,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 23 April, 1969, addressed to the New York temple and redirected here. I am so much obliged to you for picking up the "Jugantar" publication of your activities in London. I understand that you are sending an annual subscription fee for Back To Godhead, but it is $5.00 per year. It is Rs 7.5 exchange for one dollar, so I do not know how you have calculated. Acyutananda's address is c/o Caitanya Saraswat Math, Kolerganj, P.O. Navadvipa, Dist., Nadia, West Bengal. Regarding your questions about my books, we are presently selling six volumes; namely Srimad-Bhagavatam (three volumes), Bhagavad-gita As It Is, Teachings of Lord Caitanya, and Easy Journey To Other Planets.

I am very much thankful for your promise to help me in my missionary activities, and I shall be glad to know about your press, whether you can print first class books in art paper and linotype composition. If so, we can give you so much work. We have got many books to be printed yet. If it is cheaper than in Japan, we can immediately give you some business. From Calcutta we may purchase many articles for being dispatched to our various centers. I do not know whether you can help us in that respect. We are importing many mrdangas and other musical instruments, Navadvipa karatalas also, so please tell me if you can help us in this respect. You can make some profit in this also.

I will be happy to be hearing again from you soon. I hope this meets you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami
Letter to: Brahmananda

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Allston, Mass 5 May, 1969
69-05-05
My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated April 28th, 29th and 30th, 1969, along with the credit note of the Bank, #2880. Regarding the United States Customs, we had been importing books from India, and I do not know what is wrong there if we import books from Japan. So far as publication is concerned, our Society has got branches all over the world. It is written in the book "published by the International Society for Krishna Consciousness, branches throughout the world, Headquarters USA". So if we have got branches in Japan and get our books printed there, what is wrong there? I think this complaint has no meaning.

Regarding Dai Nippon's change of policy, I know the Japanese people are very cunning in the matter of business. They can produce things very cheaply and attract customers, but when the customer is in his grip, he does not behave very well. Under the circumstances, I do not know whether it will be nice to select another Japanese printer. The best thing will be if we get them printed in New York as I suggested to Rayarama and also Uddhava. Uddhava and Vaikuntha are very much hopeful for collecting for the book fund, and they have promised that at least $20.00 can be collected daily. Regarding the musical instruments, I do not think there need be any discount on them. So far as sending the book to Gaurasundara, you can send him one copy of Caitanya Caritamrta, and explain to him that out of his $100.00 there is no balance, so he can send the price of that book.

Now immediately you have to send some papers to Syamasundara. in London as follows: the picture of Vaikuntha Loka on one side, and an advertisement of Srimad-Bhagavatam on the other side. Send a few copies of this cover as well as the picture of the Prime Minister meeting me with the Bhagavatam, the recent dust cover of Teachings of Lord Caitanya and Bhagavad-gita As It Is. Syamasundara. requires to prove our bonafideness, and from here I am sending the copies of our certificate. He is expecting something big, so let us hope for his success, although up till now we have been satisfied simply by promises. His address is as follows: 11 Walham Park Road, London S.W. 12, England. As I have mentioned to Uddhava, Murari may stay in New York to help Gargamuni at least till I go to New Vrindaban.

Please convey my blessings to all others there. I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Allston, Mass 6 May, 1969

69-05-06

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated May 2, 1969 on your new letter-heading, "Iskcon Books." Regarding the MacMillan Company's printing Srimad-Bhagavatam, we may note herewith that the MacMillan's publication of the Bhagavad-gita As It Is and our publication of Teachings of Lord Caitanya is the difference between heaven and hell. If MacMillan Company can invest their good money for publishing our Bhagavatam, they must take the standard as we have presented. The first canto cannot be reduced less than 200 pages. In the Bhagavad-gita As It Is, we have cut short the pages under the instruction of the MacMillan Company, without explaining many important verses. We are presenting a new philosophy to the world against all foolish impersonalist, atheistic, agnostic and all other imperfect philosophies. Therefore we must have sufficient chance for explaining the purports of Srimad-Bhagavatam. So if MacMillan agrees to these conditions, then we can entrust the publication of the Bhagavatam in their hands. Such a big company, world famous publishers, and we are giving them the topmost transcendental knowledge in the world. Why they should become miserly in the set-up and quality of the book?

Regarding Teachings of Lord Caitanya, I am very glad to know that you are hopeful for great success. The stores demand of 40% for at least 4 copies is all right. There are about 1,000 stores in new York at least. So if they take 3 copies each, we immediately distribute 3,000 copies. Similarly in other big cities we can distribute at least 1,000 in each city. There are at least 25 important cities in your country, so in each city, if we distribute at least 1,000 copies, there is potency of distributing 25,000 copies in your country only, and what to speak of other countries, like England or any other part of the world where English is spoken. So it requires only organization; and now that we have a special "Iskcon Books" department simply for the promotion and publication of our literatures, and you also have the help of Nayana Bhirama and Bali Mardan, so the future looks very hopeful. Now you should definitely organize to distribute amongst the stores in the same conditions you have mentioned. Then our publication department will be a grand success. I would always prefer to distribute our books ourselves and publish them ourselves in our own press. That is my ambition, so you try to fulfill this desire of mine. Acyutananda's address is as follows: c/o Caitanya Saraswata Math, Kolerganj, P.O. Dist. Nadia, W. Bengal. Please negotiate with him that he may take charge of supplying and purchasing our goods from India. If he takes charge of purchasing our goods from India and sends directly, then we shall be able to save at least 50% of the cost they are charging at United Shipping Corporation. I have already written to him for mrdangas which are manufactured in Navadvipa, first quality, at the rate of $4.00 each. Similarly, first quality kholes can be purchased from there, utmost at the rate of __ each. Similarly, many other goods, including murtis, etc. he can purchase and book them regularly to our different centers. I have got news from Jaya Govinda that he has already arrived in Hamburg, and it is a great relief for me. Now Acyutananda is adamant to remain in India, so let him do something for our society. So far as starting a center in India, I am now thinking that that is not needed. I am getting inspiration that I need not bother myself in opening a center in India, since I tried for it and have lost so much money in the attempt. You know first of all I sent $100 to Acyutananda for Kanpur center; that is lost. I sent another $100 to the Sevaiti of Radha-Damodara; that is also lost. I sent for publication to Hitsaran $300, but out of that $100 is lost. Then Nippan Banerjea plundered Acyutananda by two typewriters. So in every way I see that I am losing there in spite of having our own men, like Acyutananda, Jaya Govinda, and others there. So I take it as warning from my Spiritual Master not to attempt in India, but rather to concentrate my energy in this part of the world. So let Acyutananda help us in the matter of purchasing and supplying goods from India. From Hamburg, Jaya Govinda has written to give hope that very soon he will publish Back To Godhead in German language, so I am very much encouraged for his assurance.

My backache is almost cured by this time. I don't feel any inconvenience. I am walking as usual, and sometimes I am galloping the hills, defeating the young boys and girls. So don't be worried. I thank you very much for your kindly taking care of me always, especially when I was in Buffalo. The other day there was a question in class, one Indian boy asked me whether I am happy. So I answered him that in India I left my five children, but here, although I came alone, Krishna has given me hundreds of nice children. So I told him to just compare the practical happiness. So I am not at all inconvenienced under the care of my children here.

The Sankirtana Party must always work regularly; that is our life and soul. You have given nice opportunity to Subala das. He is very sober and honest devotee. You are going every afternoon for one hour and that is very nice. Four or five men in the temple for kirtanas is sufficient. The temple is an ideal institution, and people should come to learn, because if they can make every house like our temples, then their lives will surely be successful. Regarding your proposal for contacting a subsidiary publisher, we are prepared to pay the fee or the cost of the production if they can produce our books of the same quality as Teachings of Lord Caitanya, and at the same price. We

[TEXT MISSING]

Letter to: Revatinandana

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Allston, Mass 6 May, 1969

69-05-06

My Dear Revatinandana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 1, 1969, and I have signed the letter to the draft board as you have requested. If it will be of help to you, I shall also send you one certificate stating that you are my disciple. I thank you very much for the nice sentiments you have expressed, and surely this nice attitude will be a great asset for your further advancement in perfecting your life in Krishna Consciousness.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Allston, Mass 6 May, 1969

69-05-06

My Dear Syamasundara.,

Please accept my blessings. Your letter dated May 1, 1969, delivered by special express mail is very much thought-provoking. Actually, if we get that church in negotiation, it will be a great achievement. Mr. George Harrison is sometimes coming forward to help us and sometimes he is not straightforward. But because he is chanting Hare Krishna and he has some faith in Krishna, a little respect for me, I am sure he will come forward to help our movement.

The Rathayatra may be fixed up from the 20th July to the 27th July, seven days continually. In the meantime, if you get the church in contemplation, it will be very, very nice. I am sending the papers which may help in this connection. Enclosed is a short history of my previous life in continuation with the present life, and copies of certificates from different institutions which have developed since the departure of my Spiritual Master. We are all students of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada. I am recognized as Ordained Minister of Religion in the United States of America, and in that status I am given permission of permanent resident, immigrant. So if these copies of certificates will help you to secure a church, then our London Yatra will be a grand success.

I am sending herewith also a rough plan of the proposed temple to be constructed by George Harrison. The plan is for inside temple structure and courtyard. This is only one side of the temple. Three other sides may be surrounded by living quarters.

Please convey my blessings to your good wife, Malati, and your nice child. I hope this will meet you all in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Allston, Mass 6 May, 1969

69-05-06

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your very nice letter dated May 2, 1969, and the attitude which you are now maintaining for rendering service to Krishna will certainly induce Him to bestow you with all His blessings more and more. I am sending herewith one program for the 18th of May which may be called Noukabihar. The song in this connection is also given and you may properly utilize it along with the translation. The next program on the 25th I shall send you in my next letter, and that is known as Rairaya. I understand you want every Sunday some program, and I shall try to help you as far as possible. Your statement that the program there could be to establish a large center for training preachers is very, very encouraging. I want my disciples to preach now. Here in Boston, sometimes I allow the students to speak, and it appears very hopeful.

As you are increasing your Sankirtana Movement to cover a great distance of 150 mile-radius it is still more encouraging. I am sure that because you are in serious and sincere attitude of service to Krishna, He is giving you all good counsel to propagate these transcendental activities. I am also so glad to know that the recent plan of observing various kinds of festivals is drawing wonderful results. I wish I would have been present there to see things so nicely going on. Your idea that when I am in Los Angeles I shall simply lecture on Sundays, and on the weekdays the boys will lecture so I shall be free to go on with my translating work is very stimulating. I am also glad to learn that you are going to San Francisco to adjust things there. By the 12th instant, when you are there you should help arrange for the Rathayatra Festival. This is to take place some time after the 15th of July, and you can fix up the days from the 20th of July to the 27th of July.

There is every possibility of me observing the Rathayatra Festival in London, because I received one letter from Syamasundara., and they are seriously attempting for this occasion, and they are thinking of inviting me during that period. Syamasundara. wants to give me a grand reception, and he is trying his best for this level. But if I am not invited there, then surely I shall return to Los Angeles by the middle of June or earlier. The college courses and university courses should be very carefully taken because there is very, very great hope from those quarters. In Buffalo I have seen Rupanuga has done wonderfully, and some of the sudents are already attracted to this Krishna Consciousness Movement. Similarly, Pradyumna is also doing in Columbus, and I shall see personally when I go there on the 9th of May.

So we have to train preachers, and they will go to the students in public institutions to educate them in Krishna Consciousness. So if our men simply study our books and magazines, and assimilate them nicely and clarify as soon as there is some doubt, then surely we shall drive out all these so-called yogis and propagandists who are simply cheating the innocent people to solve their pecuniary problems. Regarding the Radha-Krishna Murtis, they may be kept for the time being, and when I go there I shall take care of them.

Regarding my backache, the 10% balance appears to be out of my body, but after all, the material body can be infected at any time, so we should not bother very much about it. We must simply go on with our activities in Krishna Consciousness.

Please convey my blessings to the others there with you. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: When you go to San Francisco on the 12th you may bring the 10" Deities with you. When Jivananda goes to Hawaii he should bring these 10" Deities with him. The 12" Deities will be for Los Angeles. NB: I have just received one letter from Upendra, and he is thinking of obtaining a nice church in Seattle. As he may be needing $500 very soon for down payment, your Los Angeles temple may help by loan of whatever money he will require in this connection. ACB P.S. The new big place which you are searching may be sufficiently big so that we can start our Press also. ACB

Letter to: Jayagovinda

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Jaya Govinda,

Please accept my blessings. I am so much glad to learn that you have arrived in Hamburg. Your letter of 26 April, 1969 gives me a great relief. I was very, very much anxious while you were in India. For the time being, I have given up the idea of opening a center in India because by so attempting, I have simply lost money in so many ways. Now you have come to our own place and you will enjoy the company of the guru and sincere devotees who have dedicated their life for pushing on the Krishna Consciousness Movement, and I am sure you will feel happy in their company. Please try to publish Back To Godhead as soon as possible, and very soon Mandali Bhadra and his wife, Vrindabaneshvari will join you. All of you combined together will be happy propagating our literatures, magazines, books in German language with concentrated attention. Krishna das, Sivananda, yourself and the new devotees will be a happy combination, so please do your best.

Regarding your future status in Germany, Krishna will save you; don't bother yourself about it. For the time being, engage yourself in His service, and I think it is the desire of Krishna that you live in Germany and be engaged in His service. I understand from Krishna Das's letter that there is great possibility of pushing our movement in Germany, so it is a great advantage for you to be there. I understand that you had some difficulty in reaching Hamburg, travelling for two weeks, but do not mind this trouble, because you underwent it for Krishna's sake. I was on the sea for one month and ten days continually, and that was a horrible account. Perhaps you have read it in my diary which you collected in Vrindaban. So let us forget our past difficulties and in Krishna Consciousness, if anyone faces difficulties, it is considered as blessings, because without tapasya, or voluntarily accepting some inconveniences, nobody can realize the Transcendence. So when we are put into difficulties while discharging Krishna Conscious duties, it is to be understood that Krishna puts us in a field of austerities and penances which help us making progress towards realization of our goal of life.

Here in the USA, especially in Los Angeles, San Francisco, and New York, they are taking out Sankirtana Party in the streets and getting very good results. The student community in the above cities are gradually realizing our activities as very good. Yesterday evening we had very good meeting in Harvard University, and many students and professors attended. There were nice discussions and they are convinced that our activities are genuine and for the real welfare of the human society. And actually it is so. We are not adulterating the transcendental message with any mundane rubbish. If we stick to the principles of Lord Krishna, Lord Caitanya and the Goswamis, then surely they will appreciate. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated 4 May, 1969, and I have noted the contents with much encouragement. Regarding the church, I think you should try for it by all means, and if need be I shall see that the funds which you need will be loaned to you. I have already informed Tamala Krishna that the Los Angeles temple may be called upon to give this loan. So try for it, because such a nice church will be a tremendous boon to our Seattle propaganda activities.

Regarding your question about the difference between mind and soul, the mind is one of the senses, and the soul is the owner of the senses, including the mind. The mind is material, just like the material body, but when the material coverings are taken away, as we revive our spiritual body, similarly we revive our spiritual mind also. At the present moment, my material mind, intelligence and ego is carrying me in different types of bodies, because mind has different desires, and it carries the soul just like finer air carries the flavor of the flower or some other smell. So the mind is an instrument, and the soul is the worker of the instrument.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 April, 1969, and I have noted the contents carefully. You say that there is great prospect for moving our Krishna Conscious propaganda and activities in Germany. We are already experiencing in several cities in the USA that by performing Sankirtana on the streets, they are collecting $40-$50 minimum daily. Sometimes they are going to $150, so now you are three, so one mrdanga and two karatalas will be nice beginning for your German Sankirtana Party. I think if you go and chant in the park, you can sufficiently collect for meeting your expenditures, and the balance money you can engage for producing Back To Godhead and other German literature. Actually, if you can pull on with the center without having to work outside, it is the best. If it is not possible, then the question of working outside arises. But if you can profitably start a jewelry shop and earn something, that is also very nice and will help give us income.

You will be glad to learn that your sister, Saradia, was married last night with Vaikunthanatha, and they appear to be very nice, happy couple. When I was in Montreal, your sister proposed personally that she wanted to marry Vaikunthanatha one year ago. So according to her desire she is now married.

Regarding your question about keeping daily income and expenditure records, I am enclosing a brief lesson in how to do this. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

There are two things in accounting; one thing is I am receiving some amount, and the other thing is I am paying some amount. The paying or receiving will come under certain account. Whatever I receive is put under debtor column. Debtor means receiver, and the particular begins with the word ”to.” Whatever I am paying is entered into the creditor column. Creditor means payer. In this way, after the whole day’s transactions, you make a total of the debtor column and creditor column, and if there is any balance, it is adjusted by the words ”balance carried forward.” This balance is entered in the creditor column. So we have to see that the amount in the debtor column and the amount in the creditor column is equal. This is called a correct account. Next day you begin with ”To Balance B.F.” That means whatever balance you had the day before you put in the debtor column with particulars To Balance B.F.. Then begin your transactions as in the previous day. This is the system of keeping an account in general. For the time being, keep your account in that way, and later on, as you inquire, I will let you know more about how to keep books.

Letter to: Gargamuni

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 6, 1969, and I have carefully noted the contents. I have advised Uddhava to inform you of what is decided regarding your business, and you may invite Karatieya to come there to help you, as I have advised Uddhava to inform you. But your business must cooperate with the other departments, so that all departments can go on smoothly. Otherwise it is not a very good situation.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going tomorrow to Columbus.

Letter to: Mukunda

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Mukunda,

Please accept my blessings. I thank you very much for your letter dated April 29, 1969, and I have carefully noted the contents. I think that you may delete the two clauses if you think it will be helpful in having our society recognized in London. I understand that there is new hope now for getting a nice temple there, so I will await the results with interest. I think that there is no necessity for Isana das and his wife to go there now, because it will not be very good if they have to live apart from the others.

Please convey my blessings to your very good wife, Janaki, and, I hope this will meet the both of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tomorrow morning I am going to Columbus (Ohio)

Letter to: Sivananda

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 26, 1969, and I have carefully noted the contents. You have mentioned that you may be interested in marriage, and if you think that you should marry, there is no question of living as an artificial brahmacari. Regarding your wish to open a center in the United States, first of all you have to establish the center firmly in Germany by leading the Sankirtana Party. Now Jaya Govinda is there, he is a very nice and competent boy, and soon the German couple are coming, so when you are all assembled and the Back To Godhead is coming regularly, then you can attempt another center. Practically it is your credit that you went to Germany and first began our movement there. So now it is your duty to help establish it more strongly. Most probably, if I go to London, I shall go to your place also. So then I shall decide if you can go to Chicago or any other place in the USA. In the USA we have so many centers, and now we want to open at least three or four centers in Germany and at least half a dozen centers in England.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Columbus, Ohio 8 May, 1969

69-05-08

My Dear Sudama,

Please accept my blessings. I am in due receipt of your two letters, sent Special Delivery, dated May 5th and May 6th, 1969. I was very much anxious for Karatieya after receiving the first letter, so now that he is somewhat improved, try to protect him. He is a very nice boy, but sometimes he gets crazy. You should treat him as your younger brother and with kindness. In the meantime, if he wants to go to the New York center, then he can go there, and Brahmananda can take care of him. Or if he wants to go to New Vrindaban, I will be going there soon, and he will be glad to remain with me as usual. But try to keep him from getting upset. I do not know why he becomes at intervals like that. I can only pray that Krishna will save him from this upsetting business.

The proposal that you shall have a cart moving in the Japanese Fair with Deities, kirtana and selling books is very, very nice proposal. If you can get sanction for it, it will be a very nice thing. I thank you very much for your constant and sincere efforts, and surely Krishna will bless you more and more for this. I have received one letter, sent along with beads of the girl, Jill, and I will send them back to her, initiated upon by me, very soon.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Columbus, Ohio 12 May, 1969

69-05-12

My Dear Gaurasundara,

Please accept my blessings. I am in due receipt of your letter dated May 6, 1969, and I have noted the contents. I think you should send United Shipping Corporation the price in advance of the sitar, and for the balance they can make their invoice. The balance may be deposited in the Hawaii bank, and ask the United Shipping Corporation to send the documents to the Hawaii bank; and the invoice may be made in your name because you have got account there. So you may accept the proforma invoice and send them back the copy. You advise them to collect through the Hawaii bank, (branch #-wherever you have got your account), and advise the United Shipping Corporation where your documents should be sent for collection. So please sign one proforma invoice and send it with the branch number where they are to collect the money from.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I have chanted upon the beads sent by Jill (Jayasri), and I will be sending them back to her very soon. P.S. Please let me know if Jadurani has gone there and let me know how Govinda Dasi is. ACB

Letter to: Balabhadra

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Columbus, Ohio 12 May, 1969

69-05-12

My Dear Balabhadra,

Please accept my blessings. I thank you very much for your letter dated May 6th, 1969, and I have noted the contents carefully. I can understand that you are working very nicely and sincerely for helping our movement in Hawaii, and this is very encouraging to me. Please continue with this attitude and surely Krishna will provide you from within the intelligence of how you can serve him in the best way. Regarding your question about maintaining your body nicely, I think that if you follow our regulations of diet, sufficient sleeping, and keep to the prescribed rules of cleanliness, two baths per day,* then you will be able to keep yourself in proper health. Of course disease will always be there at some time while there is this material body, but this we must tolerate and not be very much agitated by. Actually, the Vaisnava who knows that he is not this body, he does not therefore neglect his body, but he takes very nice care so that he may utilize his body in the service of Krishna. Just like a man may know that he is not his car, so he does not therefore neglect his car, but he will take care of it so it will be able to render service to him. So we must take sufficient care to provide our bodies with its demands, but when disease or other necessary inconveniences arrive, we do not become disturbed because such troubles are simply temporary manifestations.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*at least one

Letter to: Dayananda

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Columbus, Ohio 13 May, 1969

69-05-13

My Dear Dayananda,

Please accept my blessings. I am very glad to have received your letter post-dated May 8th, 1969, and I have noted the contents carefully. There is a Bengali proverb that it is not wise to pick up quarrel with a crocodile while living in the jurisdiction of the water. Therefore we may agree to the desire of Mr. Spellman to keep peace with him so that in the future if required we may increase the term of lease. But as we are increasing in volume ourselves, it is better to find out a suitable place. We require nice compound around our temple. This will facilitate our work. So as soon as you find a suitable place through Mr. Leo Brown or any other Realtor, I shall return to Los Angeles. For the time being, I shall stay in New Vrindaban, and if I am not called for a London visit, surely I will return to Los Angeles as soon as possible, the latest by the end of June. One thing is though, I am wondering if in July it is very hot in Los Angeles. Please inform me on this point. I am enclosing the papers you sent to me, and you can hand them over to Mr. Spellman without any further delay.

Please convey my blessings to your good wife, Nandarani, and your nice little daughter. I hope this will find you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Columbus, Ohio 13 May, 1969

69-05-13

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 6th, 1969 and May 9th, 1969, and I have noted the contents carefully. I think that since you are willing to observe the four principal rules of spiritual life, you may be initiated by me as soon as you like. The other rules you should try to follow as far as possible, but according to circumstances they may be adjusted if necessary. But the four rules must be maintained. Regarding your idea of marrying one Krishna Conscious girl and then going to India, that will depend upon the desire of your wife. I cannot interfere with that. But generally the wife is meant to follow wherever the husband goes. Most likely your wife would agree with you-she will not disagree to go. Rather, some girls will be very much encouraged to go to India with her husband. So you may consider on these points and inform me what you have decided.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Columbus, Ohio 13 May, 1969

69-05-13

My Dear Tamala Krishna,

Please accept my blessings. I thank you very much for your letter dated May 9th, 1969, and I have carefully noted the contents. I am pleased to note that you are doing nicely for giving the student community to hear about our Krishna Consciousness Movement. Yesterday, at the Ohio State University we had a tremendous meeting, and nearly two thousand students were dancing, clapping and chanting along with us. So it is clear that the student community has a nice potential for accepting this philosophy. I will not be going to North Carolina as I had planned, but I am sending Kirtanananda Swami in my place because they have extended my program here in Columbus. So now I have to create more sannyasis to lecture on our philosophy, and I shall pick these sannyasis from the brahmacaris who are firm in their decision not to marry.

Your next festival will be as follows: RAIRAYA-On this day the Gopis played by making Radharani a Queen, and She is seated on a gorgeous throne, and Krishna is made as Her doorman of the palace, so He is standing by the throne-room with a sword. So this is one Pastime arranged by the Gopis, and there is nice feasting, dancing and singing on account of the coronation of Srimati Radharani.

You have asked about my travelling schedule, and I shall see if London will invite me, and if not, then I will return to Los Angeles at the utmost by the end of June.

Please convey my blessings to all of the other devotees there with you in Los Angeles temple. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is one letter received from Cidananda, which you may read and do the needful. P.S. The Los Angeles consignment from Calcutta is dispatched on 10th May 1969. Take delivery of the documents from Bank of America by the 10th of June 1969 or inquire. ACB

Letter to: Jayasri

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Columbus, Ohio 13 May, 1969

69-05-13

My Dear Jayasri Dasi,

Please accept my blessings. I thank you very much for your letter of May 5th, 1969, sent along with your beads, and I have duly chanted upon them and initiated you as my student. Your name, Jayasri Dasi, means victory, and if you will simply continue to develop your Krishna Consciousness by following the rules and regulations, then surely your life will be very victorious in defeating all contaminations of the material world and in returning back to Home, back to Godhead in the Spiritual Kingdom. Our process is to faithfully follow the rules of no illicit sex-life, no meat-eating, no intoxication, and no gambling. Also we should chant at least 16 rounds each day, trying to avoid the ten offenses. You have very nice association with your godbrothers and godsisters there with you in Hawaii, and you should help them to propagate our movement in that area. So consult with Gaurasundara and Govinda, and there will be ample engagement for you in this connection. When any questions or difficulties arise, you may consult with them there, or if you like, I am always at your service to help in any way that I can. So now you have great opportunity to make perfection of your life, and my request to you is to be very serious always about this and Krishna will give you all facilities for advancement.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Columbus, Ohio 14 May, 1969

69-05-14

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 12, 1969, delivered by Arundhati here in Columbus. This evening Arundhati will be married to Pradyumna, and they appear to be a very nice couple. Regarding your questions about Sankirtana Party, I think you should try to always have Sankirtana going on. All other things are subsidiary. This chanting is our life and soul, so we must arrange our program now so that there will be as much chanting on the streets and at college engagements as possible. On May 12th, we had a very successful engagement at Ohio State University, and over one thousand boys and girls were chanting and dancing along with us. So this policy should be continued as far as possible.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What about the Omega watch? I have sent you one tape. Have you received any check for the meetings? You paid me two checks (75 & 25) but if there is any more please send. I want to purchase one compositor ($3000.00 Down payment $600.00) ACB

Letter to: Ananda

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Columbus, Ohio 14 May, 1969

69-05-14

My Dear Ananda,

Please accept my blessings. I thank you very much for your letter dated April 29, 1969, and I have noted the contents carefully. As you have suggested, I have sent one letter to Annapurna, in care of her father, and without writing my return address. As of yet I have not received her reply. I am very pleased to note that there are some nice boys and girls who are joining you at kirtana. Try to show them the importance of our movement, and the best way of doing this is by Sankirtana. Here in Columbus we had a very big meeting at the Ohio State University and more than one thousand students were chanting and dancing along with us. So there is very good potential for spreading our movement amongst the college students, and if we simply present them with the opportunity of chanting with us, and then we lecture on Bhagavad-gita As It Is, then surely many intelligent people will become attracted. So Sankirtana Party in the streets and Sankirtana Party in school engagements should be our chief business. This will assure success in our propaganda activities.

Please convey my blessings to Mandali Bhadra and to his good wife, Vrndavanesvari, as well as to his nice little boy. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is a few nice poems by Srila Bhaktivinode Thakura which you may hand over to Mandali Bhadra for translation into German and to be submitted for publication in German Back To Godhead.

Letter to: Indira

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Columbus, Ohio 14 May, 1969

69-05-14

My Dear Indira,

Please accept my blessings. I thank you very much for your nice letter dated April 5, 1969, and I have carefully noted the contents. The sincere sentiments you have expressed are very nice, and surely Krishna will be pleased to bless you because of your nice attitude for serving Him. I think that because you are unable to tend the Deities in the temple, that you and your sister, Ekayani, may serve the small Radha-Krishna Deities which you will be receiving soon. Try to follow all the rules and regulations of Deity worship as are followed in the temple.

Please convey my blessings to Ekayani and all the others at the New York temple. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Columbus, Ohio 15 May, 1969

69-05-15

My Dear Dinesh,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 11, 1969, and I have carefully noted the contents. Regarding your idea of pressing a 10” record, if you can sell these in ordinary stores, that’s all right, but don’t depend simply on temple sales. Depending on temple sales is not businesslike. You must plan your work in a businessman's way, so you cannot depend upon our centers for all sales. In the temple there are devotees, there are not businessmen, so you cannot depend on them for doing business; neither can you expect advice about business dealings from me. I have given you a department to manage nicely, and if there is some profit, you may give some for my book fund, but I cannot be consulted for advice in how you should manage the particulars of your business.

Please convey my blessings to your good wife, Krishna Devi, and to your daughter, Visnuarati. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Columbus, Ohio 15 May, 1969

69-05-15

My Dear Gargamuni,

Please accept my blessings.

I thank you very much for your letter of May 11, 1969, sent along with the check for $250.00. You have written to say that you are still having problems in obtaining manpower for your business, and the only solution I can think of is that you engage outsiders to do this work. If you think you have a scarcity of money, then I can return the check to you, and you can utilize it. As I have mentioned in my letter to Brahmananda, I do not know how I can solve all of these departmental problems if they are all referred to me. It would be better if the department heads could work out such things amongst themselves. Today Kirtanananda Swami has left for North Carolina to take my place in lecturing there at two college engagements. This is very satisfying to me, and I wish that many of my disciples may become expert preachers so they may assist more and more in the great preaching work that we have to do for the benefit of mankind.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Successful business means it will improve in volume. Suppose you require 50 assistants then where we have got so much men. At that time we have to employ outsiders. Suppose we increase our sales of books very nice then we have take help of outsiders for binding. We cannot expect that all our men may become bookbinders. Our Krishna Consciousness program must be executed. ACB

Letter to: Brahmananda

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Columbus, Ohio 15 May, 1969

69-05-15

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 9, 1969, and I have noted the contents carefully. The first thing is that you must feel well. In whatever condition you should feel well, because if you fall sick, everything will be topsy-turvy. And what you require to be in good health, you know better than anyone else. That is your first business, and your second business is to organize sales in the stores, because the organization of sales in stores will determine our future publications. If we cannot organize these sales, there is no use of printing books and stocking them in our store room. It would be better to hand it over to the MacMillan Company. If they will print our books to the standard of Teachings of Lord Caitanya, we do not mind if they raise the price. That is their business.

If all problems come to me, even personal problems, then it becomes a heavy task for me. I received your letter, full of problems; Gargamuni's, full of problems; Rayarama's, full of problems, and similarly Iskcon Media's, full of problems. If everyone's problems are sent by me, then who will solve my problems? I have divided these departments to solve problems, but if in the end they are all sent to me and I have to tackle, then just imagine what is my position. The best thing would be to stop all activities and simply chant Hare Krishna. Regarding the Doubleday book stores, we do not like to give on consignment, but if some very big stores will take our literature only in that way, then we must make concession.

I hope that by this time your health has improved.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. When you come to New Vrindaban, we shall talk in detail about our future preaching programme. That is our first business. Specially you and Rayarama who are advanced disciples must now do the preaching work. We are now increasing centers & they must be maintained now properly. But our publication department must be considered as the most important department for preaching work. ACB

Letter to: Gurudasa

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Columbus, Ohio 15 May, 1969

69-05-15

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 6, 1969, but in the letter-heading there is no mention of London, so outsiders may misunderstand where is Clapham. Regarding my going to London, I have now finished my engagements on this side, and I can go to London at any time you may call. But still I understand there is no temple building settled up. Anyway, I am encouraged that somebody is trying for a church in cooperation with Mr. George Harrison. Formerly, Syamasundara. also informed me of this fact as well as of the arrangements for the Rathayatra Festival. I shall be glad to know in your next letter how far you have made progress in this connection.

Now as promised by your group, you have to pay $750.00 for 5,000 copies of Back To Godhead which will reach you sometime in the month of June. Please arrange for it and send the money to New York, to Brahmananda, for clearing the bill. Regarding Mataji, she must have some trouble because she has done something which is nescience. How could she marry a young girl to Krishna? Is Krishna so play thing that He can be handled in such a way? This means she has no knowledge of Krishna. She is simply a sentimental devotee. When a sentimental devotee takes the part of becoming representative of Krishna, there is simply havoc. Srila Rupa Goswami therefore said in his Bhakti-Rasamrita-Sindhu that devotion to Krishna without reference to authoritative scriptures is simply a disturbance. How Krishna could be married with a young girl?

I very much appreciate your securing the letters from the Hindu centers in London in support of our activities. I am also pleased to note that the BTG's are selling nicely. Try to sell them more and more, along with sales of our other books, TLC and BG.

Kindly offer my blessings to the other devotees with you in London. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Next week I am going to New Vrindaban.

Letter to: Rayarama

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Columbus, Ohio 15 May, 1969

69-05-15

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated May 10th, 1969, and I have gone over the contents carefully. Regarding the IBM Composer, please have the IBM Company send me one letter stating that $660.00 should be transferred to their account, such and such account number, on the completion of the negotiations. Then I shall advise my bank to transfer the money to the IBM's account upon completion of your talks with them. Regarding your proposed program of editing, the Bhagavatam First Canto is already edited, so when making final typing, you shall simply see it for proofreading. I do not think that you need take too much burden because you may fall ill with too much work. Now you are editing Back To Godhead, and when we get the Composer there will be so much proofreading for you. So I think this will be sufficient work for you.

Regarding Birbhadra, when I go to New Vrindaban soon I shall see if the situation is all right for him to go there. For the present, he need not go out, and you should simply teach him history, geography and mathematics. His history lessons will take care of his reading and spelling instruction. So far as your question about how to think of Radha-Krishna, your present process of visualizing the Deities is nice. You have written for me to press the temples, namely London and San Francisco, to send their $750 for the printing of Back To Godhead, but this project should be referred to Brahmananda because he is in charge of dealing with Dai Nippon Company in this connection.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Columbus, Ohio 17 May, 1969

69-05-17

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated May 14, 1969, and I have received a similar letter from Brahmananda also that you are finding some difficulty in keeping pace regularly with the routine work. My advice to you under the circumstances is that at least for one hour you must all go to have Sankirtana outside on the streets or in the park. That is your life and soul, first business. The next business is completing the chanting of 16 rounds every day. The next business is your editing, and if you find extra time, then you can attend the temple ceremonies. Otherwise you can stop these activities, but outdoor kirtana, your editing work and chanting of 16 rounds must be done. Outdoor kirtana must be done, even at the cost of suspending all editorial work. That is your first and foremost business. Temple worship is not so important. If need be, the whole temple can be locked, but the outdoor kirtana cannot be stopped.

Regarding Birbhadra, Kirtanananda is not here now, he is in North Carolina, but when he returns I shall talk with him about taking our boys to New Vrindaban. Otherwise, they will be returned to their mother in Los Angeles. Regarding the two books you mentioned, they are all right.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. When you come to New Vrindaban, please bring my tape-recorder (in white box) lying in my closet.

Letter to: Krsna dasa

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Columbus, Ohio 17 May, 1969

69-05-17

My Dear Krishna das,

Please accept my blessings. I am very much encouraged to receive your letter of May 12, 1969, along with the German articles published in two different papers with pictures. It is very, very encouraging that you are holding kirtanas in public places and some way or other people are becoming interested. These outdoor kirtanas should be rigidly followed at least one hour daily. That will make our movement popular there. We have good experience here in every city, especially Los Angeles, New York, Boston, and here in Columbus. This is making our movement very popular more and more, so in any circumstances, you all go together outdoors for kirtana at least for one hour daily.

I am very pleased also to note that the Peace Formula will be printed very soon, and I am expecting it to come at any moment. I will be going to New Vrindaban in about a week, so you may send it there. The address is as follows: New Vrindaban, RD 3, Moundsville, West Virginia. You have written to say that the climate in Germany is very nice in July and August, so when Mandali Bhadra and Vrndavanesvari arrive there, you call me and I shall go there whether I am in London or the USA. So far as getting engagements, don't expect any help from Sadananda because I understand he is practically ruined by his health. So don't trouble him, and let him take full rest.

Please convey my blessings to Sivananda and Jaya Govinda. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. My dear Jaya Govinda will you let me know the list of goods that you have sent to Calcutta for dispatch by the United Shipping Corporation. ACB

Letter to: Rsi Kumara

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Columbus, Ohio 17 May, 1969

69-05-17

My Dear Rsikumar,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 14, 1969, and I have carefully noted the contents. I can understand that you are very interested in Sankirtana Party, so you may be in charge of this activity in the New York temple. Because Murari has gone to Boston, I think Brahmananda will feel very much if you also leave, so stay in New York to help in the organizing of New York Sankirtana Party. If you have some time, then help Gargamuni. Otherwise, if you do not like to do it, I do not press you in this matter.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Columbus, Ohio 17 May, 1969

69-05-17

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 13, 1969, and I have carefully noted the contents. I think that if there is a chance for opening a center in Toronto, then Jagadisa and Kanupriya may go there as soon as possible. You have written that you would like Murari to go there, but he has already left for Boston, so if by mutual agreement you decide with Satsvarupa for him to go there, that is all right. Anyway, I have spoken to Satisuta today, and he has agreed to go there to help you in Buffalo within a fortnight.

Please convey my blessings to your good wife, Ernestine, and your very nice boy, Mr. Eric. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Columbus, Ohio 20 May, 1969

69-05-20

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 19, 1969, and I have noted the contents carefully. I understand that Karatieya has left for San Francisco, and there is no grudge. I hope in the association of the devotees there, he will feel jolly, and his moroseness will be cleared off. So far as you are concerned, I do not think living alone in Honolulu will be very good. If there is possibility of your living in the temple along with the other devotees, then live there. Otherwise you may also return, either in Los Angeles or San Francisco. You can work anywhere because you have got abilities, and from anywhere you can start for Tokyo. So for going to Tokyo it is not very much necessary that you have to remain in Honolulu alone. I do not advise any of my disciples to live alone; that is not good. If Vamanadeva would have lived with you, that would also have been better. So live in the temple, or with Vamanadeva, or else go to Los Angeles or San Francisco. When the time is mature, Krishna will help you to go to Tokyo with some other devotees. We shall see later on.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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New Vrindaban 21 May, 1969

69-05-21

My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated May 13 and noted the contents very carefully and your ideas are just in accordance with the idea of a preacher. Your proposition to establish a center and then hand it over to the people who come later on and then start another center is the desire of Lord Caitanya. So kindly do this. You have now someway or other brought into some status the Hamburg center and as soon as it is going on nicely, you can start another center in any country of the Central Europe. As far as your decision to remain a brahmacari, it is very good, and if you follow the rules and regulations and chant regularly and pray to Lord Balarama and Caitanya, surely He will give you the necessary strength. And if you can continue as brahmacari then to avoid so much botherations of worldly life. The great sage Narada is a brahmacari and with His Tamboura He is travelling all over the universes without any restriction and chanting Hare Krishna mantra and creating new devotees of the Lord. In the Bhagavad-gita it is said that one who does this service namely go on preaching the glories of the Lord and creating all devotees of the Lord that person is the most confidential and favorite of the Lord. I am so pleased to learn that Uttama is helping to bring in persons in our temple. Now Jaya Govinda is there and Mandali Bhadra and his wife are coming very soon in Germany and so you are already four and when Mandali Bhadra comes you become six. Why six? Seven. Because he has got a little boy. So your center Hamburg will very soon become as large a center as Los Angeles. So far incorporating our center is concerned, I think you should do it immediately. And if you want, you can take a copy of incorporation either from New York or from London and simply present a copy of our incorporation and get it registered. Police permission you must have because this outdoor Sankirtana is our life and soul and we are getting good response from other centers. And surely in your center also the same response will be available.

Regarding your question of Paramatma: you are fortunate enough for your sincere service, Krishna as Paramatma Who is sitting within your heart is now dictating. Krishna is so kind that He wants to help us as Spiritual Master in two ways. He helps us from within as Caitya Guru and He expands Himself externally as Siksa Guru (as instructor) and diksa Guru (initiator). So the principle is that whatever you are instructed by the Caitya Guru internally may be confirmed by the instructor or initiator externally. Then your progress will be complete. Hope this will find you in good health. Thanking you once more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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New Vrindaban 22 May, 1969

69-05-22

My Dear Jaya Govinda,

Please accept my blessings. I am in due receipt of your letter dated 14 May, 1969 and I am very much pleased to note the contents. You are a sincere soul, and that is the only means to get out of our ignorance and poor planning. If we simply become sincere to our Spiritual Master and Krishna, then everything will automatically come to help us to proceed further and further in our Krishna Consciousness. I think that when Mandali Bhadra comes there, there will be no more difficulty in the translation work. As far as possible though, you all should try to learn a little German. One should learn the local native language if one desires to live there. For the present, even though some people may think that our translation work is terrible, there is nothing to lament. After all, German language is a foreign language for us, and our main business is to present our thoughts to the German people. If in a foreign country a man is met with some catastrophe such as fire, he has to take help from the neighbors even though he has no language to express himself. Some way or other he has to inform his neighbors there is a fire in his house so that they can help him. So if the foreigner cannot express himself in very good language, he is not at fault. So there is a blazing fire of maya, and we have to inform the people, even if we must use broken language. That is no fault. But by Krishna's Grace this problem will soon be solved. Don't worry.

Regarding my diary, you are right when you say that you would not see my personal belongings, that is a nice attitude, but still I have nothing to close from the eyes of my disciples. I think that my diary is now lying somewhere in New York, but that is not a very important thing. Regarding Acyutananda, he is now in Navadvipa in care of Sridhara Maharaja. I have written one letter to him, requesting him to supply at least ten first class mrdangas purchased from Navadvipa and sent to our different centers. I am seeing our Sankirtana is being accepted more and more in the Western World, and there is very good future for its spreading by the help of my very sincere disciples. So we shall require a large number of mrdangas and karatalas primarily. Please ask Acyutananda to serve our society at least in this capacity because he is in India. Regarding United Shipping Corporation, I understand that there was some death of a senior partner, so they were busy in ceremonies, but apparently they are also not very prompt. If Acyutananda is serious about purchasing goods and dispatching from Calcutta or Bombay, he may also find out some good shipping agents in these places. If he would do some work for our society, surely he would be happy. Regarding the electric typewriter, if you are going to purchase, you should purchase an IBM Composer. That would be very nice for us, without paying it all at once. So you may look into this. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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New Vrindaban 22 May, 1969

69-05-22

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your recommendation for initiation of Michael Kaplan, and I have duly chanted upon his beads. Please encourage him in the matter of understanding Krishna Consciousness and avoiding the ten kinds of offenses and following the regulative principles. I have written one letter Mssrs. Atma Ram and Sons in Delhi regarding selling our books, along with other proposals. He has written about the books as follows: ”I contacted the local representative of MacMillan & Co. regarding Bhagavad-gita As It Is. They have not heard anything about it and have showed complete ignorance. Moreover, in the catalog which they possess, your book has not been mentioned. I am certainly interested in the sale of this book and would like to know your terms and conditions for the same.” I do not know why MacMillan Company has not mentioned about our book in their Indian catalog. Anyway, he is interested to sell our books because it is written by me, so you do the needful. Ask Mr. Wade why their representative is ignorant of this publication. This Atma Ram and Sons was selling my Srimad-Bhagavatam at 40% discount. So you should open correspondence with them, giving reference to their letter #IKP, dated May 2, 1969, and signed by Ish Kumar Puri, Manager. Also send them one dust cover of TLC, and offer them the same commission so that they may, forward order to you, and you can supply them. Also inquire from them if they are interested in being the sole selling agency in India. In this case, they must purchase at least 500 books. If not, they can help us by sending a list of leading book sellers in India who can help in selling our books. Upon receipt of such list, you can open correspondence with these booksellers. Previous to this I wrote you that when you come to bring my tape recorder, but I don’t think there is necessity now because here Hayagriva has got a tape recorder which can be used when I wish to make copies.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New Vrindaban 22 May, 1969

69-05-22

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated May 9, 1969, and in the meantime, I have also received letters from Yamuna, Gurudasa, as well as one letter from Mataji Syamadevi in Hindi. She has written that she wishes for me to go there immediately. In your letter you write to say that you can wait until you find a suitable place where all can be accommodated. This means that you are not living in one place, and from your letter it appears that you are scattered in different places.

When Mataji Syamadevi came to see me in Los Angeles she was very respectful to me, every time she was touching my feet and offering obeisances. She was also very serious of having my cooperation in spreading the Krishna Consciousness Movement. I understand also that she has got some influence amongst the African Hindus, generally Gujaratis. I understand that she has already purchased a place in Leicester, although it is 125 miles away from London. If I go there in London it may be possible for me to take the management of the temple because she is very much eager to have my cooperation. So I am asking your opinion after consulting amongst yourselves whether I shall go as invited by her. Suppose if I can induce her to give you all a place to remain together, and if you go from there to London, and then back again, will this be too inconvenient for you? Is there any suitable travelling facilities from Leicester to London? On the whole, Mataji Syamadevi is ready to cooperate with me, and she has asked me to go to London. So if you think it wise, I can go on receipt of your reply of this letter. Wherever I go Devananda and Purusottama go also as my personal assistants. I do not know if you are prepared to send fare for three, but if my presence will be nice there, send the money for at least two, either send it yourself or through Mataji, and I shall immediately start.

Here in your country all the branches are doing very nicely, and this New Vrindaban is an ideal place for improving Krishna Consciousness. We have got enough land here to construct temples and accommodate for the devotees, so in the future we may develop this New Vrindaban very nicely. There is surely an atmosphere of Vrindaban life actually, although many of the devotees here are quite new and differently cultured. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mohini Mohana

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New Vrindaban 22 May, 1969

69-05-22

My Dear Mohini Mohan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 16, 1969, and I am glad that you are so willing to be engaged in Krishna Consciousness. I am very much obliged to you for your appreciation of my humble services by bringing to your country this movement. But actually it all depends upon your cooperation. Because some of the intelligent boys and girls have taken this philosophy seriously, therefore I am able to push it on and on. But it is a genuine principle of life on which everyone is struggling, generally without proper direction. In the Bhagavad-gita you will find Lord Krishna says that every man is trying to follow His path, but they are proportionately understanding the goal of life to the extent that they are making progress towards perfection. It is also stated in Bhagavad-gita that when a man comes to the understanding of surrendering unto Krishna, he has come to his perfect destination.

Brahmananda, Rayarama, as well as Purusottama have all spoken very highly of you, and I am glad to send you the enclosed beads, duly chanted upon by me. Your name is Mohini Mohan, which means the Enchanter of the most beautiful. Srimati Radharani is the most beautiful, and She always enchants Krishna, but at the same time, Krishna is always the Enchanter of Radharani. This reciprocal attraction of Radharani and Krishna is the basic principal of Lord Caitanya’s philosophy. Please try to understand nicely through our books and magazines. Follow the four principles of regulation and avoid the ten offenses. Have Brahmananda explain these to you. By following these principles in Krishna Consciousness surely you will be very happy.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Isana

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New Vrindaban 23 May, 1969

69-05-23

My Dear Isana das,

Please accept my blessings and offer the same to your good wife, Vibhavati. I am very much pleased to receive your daily reports, and you are one of the best students who follows the regulative principles rigidly for enhancing the devotional service. Rupa Goswami has recommended that for enhancing this spirit of devotional service one should be very enthusiastic, one should be patient, one should be firmly convinced, one should follow the regulative principles rigidly, one's occupation should be very honest and straightforward, and one should keep company with devotees. Anyone who follows these six principles of devotional life is sure to achieve success. Similarly there are six principles which we should avoid. They are as follows: eating or accumulating money more than necessary, wasting energy for material gain, talking unnecessarily, following the regulative principles fanatically without any sense, not following the regulative principles, and to become too much greedy and associate with persona non-grata. So as you are serious in the matter of advancement in Krishna Consciousness, you will remember the above instructions given by Rupa Goswami, and you will feel more and more secure in your endeavor. I am keeping your daily reports, and they shall be a good example for the other students.

I hope this will meet the both of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Please ask Janardana to immediately send me the constitution notes which I had given him to read in Boston. NB: Please also ask Bharadraja to send me one completed Sankirtana picture and also let me know how many he has completed so far.

Letter to: Gaudiya Mission

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New Vrindaban 23 May, 1969

69-05-23

GAUDIYA MISSION Reg. Office: Sri Gaudiya Math P.O. Baghbazar, Calcutta-3 Att: Secretary

Dear Sir:

Kindly accept my humble obeisances. I beg to enclose herewith a copy of a letter received from my Godbrother, Dr. Syama Sundardas Brahmacari, of your Mission. Taking the concluding portion of his letter inviting me to cooperate with the Gaudiya Mission in the matter of my activities of spreading the objective of Srila Prabhupada Bhaktisiddhanta Sarasvati Goswami Maharaja, I am prepared to cooperate with the Gaudiya Mission in all respects, but I do not know under what condition you wish to cooperate with me. But I am prepared to accept any condition for getting your cooperation in full. So I shall be glad to know from you under what condition our cooperation is possible. But I am prepared in every respect and I shall await your reply with interest.

So far as my starting a separate organization known as International Society for Krishna Consciousness, it was inevitable because none of our godbrothers are cooperating with one another. Every one of us is conducting his own institution, and there is difference of opinion even between Gaudiya Mission and Gaudiya Math.

So if it is now possible to combine ourselves together, I shall be the first man to welcome this good opportunity. But apart from others, if Gaudiya Mission is prepared to cooperate with me, I am prepared to accept this cooperation in any condition. Please therefore let me know your terms of cooperation, and I shall be very glad to consider it. It has been suggested by Dr. Syama Sundardas Brahmacari that we cooperate at least in London, and I shall be glad to know your terms of cooperation.

Thanking you in anticipation for your early reply.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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New Vrindaban 23 May, 1969

69-05-23

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 17, 1969, and I am so glad to learn that your presence in San Francisco has not only settled up the tension, but also has improved the conditions. Krishna is gradually giving you power to serve Him and more nicely, and thus you are one of the future strong pillars of the society. Your idea of training preachers in Los Angeles and my staying there is already approved. Most probably, if I do not go to Europe, I shall return there by the end of June. In the meantime I shall be glad to know what is the position of your finding out a better place. I do not know whether or not Karatieya has arrived there yet in San Francisco, but it is understood that he has left Hawaii.

The Rathayatra Festival program as suggested by you to invite many new people is very encouraging. Please do it very seriously, and make San Francisco a perfect New Jagannatha Puri. I think it will not be difficult because in San Francisco there are many nice devotees such as Dindayal, Cidananda, Makhanlal, as well as new devotees, such as Ojasvi and Devaprastha. The devotee more or less depends on his transcendental enthusiasm, patience and firm conviction. These things will surely help him to reach perfection. Since I have come to New Vrindaban I have not received any new letter from you, but your letter encourages me, so please send one weekly to me. Your proposal to open a center in Laguna Beach is also very nice. You have to open so many centers in the future, so I wish that Krishna may give you a long life to discharge this duty.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. How TLC selling?

I have just now received your most recent letter, and I thank you very much for it. The most important point is about the lawyer, and I think you may take advantage of his service if you think he will actually grant us the desired status in Los Angeles. I am very pleased with your schemes for spreading Krishna Consciousness on the West Coast, and I think you should manage organization of our propaganda work on the West Coast. I am sending by separate post a very excellent picture which Muralidhara may paint and which may be used for the next Festival, Dadibhanda. Hope you are well. ACB

Letter to: Vrndavanesvari

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New Vrindaban 25 May, 1969

69-05-25

My Dear Vrndavanesvari,

Please accept my blessings, and offer the same to your nice boy. I am in due receipt of your letter dated May 14, 1969, and I have noted the contents with care. I understand from your letter that our revered Godbrother, Srimad Sadanandaji, is again sick and going to be shifted to some other place for medical treatment. He is very sickly from the very beginning since I saw him sometime in the year of 1934. The best thing is that he may not be disturbed by correspondence. Let him peacefully pass his days in Krishna Consciousness. Regarding his suggestion that he is not sure if my activities in Europe will be successful as in the USA, you have written to say that Europe is "quite a different place from USA-mostly in that the people are more approached through the intellect than thru the will. They are more careful, more critical, more 'sophisticated.' " I quite agree with you that Europe is different from America, but when I came from India and first landed in Boston, I was thinking like that, that I have come to a different country from India, and how will they accept this philosophy of Krishna Consciousness in the same way as Indians accept it? Actually there is great difference between India and America, especially in the matter of living standards, social customs and cultural atmosphere. When I landed in Boston, I wrote one Bengali poetry to Krishna that I do not know why You have brought me to such a distant place where everything is opposite number, and how will I be able to convince them about this Krishna Consciousness Movement? But by the Grace of Krishna there was no difficulty. As soon as I started my first center in New York, two or three young men were attending, and gradually they took interest, and now we have got sixteen branches, practically managed by my disciples. So if the USA, which is completely different from India, can accept this philosophy, I do not find any reason why Europe, which may be completely different from the USA, will not accept.

Actually, in our London branch, already about six young English men have joined seriously, and although they are not officially initiated, they are exactly following my other initiated, American disciples who are now working there. So I don't think there is any cause of apprehension as suggested by Sadanandaji. Besides that, in Hamburg the boys who are working have reported that German boys and girls are coming to join Sankirtana, and they are getting at least fifteen or twenty guests every Sunday for their feasts. So I don't think there is any cause of discouragement because we are working on a different platform.

Recently when I was in Columbus there was a big meeting, and more than one thousand students attended. Poet Allan Ginsberg was there with me for chanting, and all the students were responsive immediately. Therefore I advise you that we are working on a different platform. We are working neither on the sensual platform, nor on the mental platform, nor on the intellectual platform. We are working completely on the spiritual platform. The concept of European, American, or Indian is based on the bodily platform. So long one is under the impression that he is this body, he cannot make much progress in this movement. Lord Caitanya says that factually all living entities are the servants of Krishna. This servitorship cannot be rendered from the material platform, because Krishna is not matter. He is Sat-Cit-Ananda Vigraha. Anyone trying to serve Krishna from the material platform of body, mind and intelligence cannot appreciate this fact. One has to become free from the contamination of matter, represented in gross and subtle forms as body, mind, intelligence and ego. Until then, one is not a pure devotee. In the Narada Pancaratra it is clearly stated that one has to become free from all material designations. So long as one is under the cover of material designations, he cannot serve Krishna. Therefore, we have to transcend this position by cleansing our hearts from such rubbish concept of life that I am American, I am European, I am Indian, I am this or that. Anyone keeping himself under such impression, but at the same time trying to get into Krishna Consciousness is called neophyte devotee, or prakrta. Lord Caitanya has given us a very nice method of chanting Hare Krishna, and if we execute this without any offense, we can transcend this prakrta platform and come to the spiritual platform of serving Krishna. And unless we serve Krishna there is no possibility of getting His Grace, and without His Grace it is not possible to preach Krishna Consciousness. Therefore, we should more depend to receive His Grace then to depend on mental or intellectual activities.

So don't be discouraged. If you follow the principles of Krishna Consciousness, your activities may be accepted anywhere. It doesn't matter whether it is in Europe or America because it is all transcendental. You may just continue your attitude to serve Radharani and you can be on the spiritual platform, without any being deterred by material impediments. In the Srimad-Bhagavatam, First Canto, you'll find that the first class occupational duty is to develop love of God without any motive or impediment. When we shall be able to execute our business of Love of Godhead, unimpaired, at that time we shall be freed from all sophistication.

Regarding your question about the other mantras you have been given, I think you should simply chant Hare Krishna regularly and follow the regulative principles. You must complete sixteen rounds at least. Follow the restrictive principles and avoid the ten kinds of offenses. Then everything will be clear gradually. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ananda

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New Vrindaban 25 May, 1969

69-05-25

My Dear Ananda,

Please accept my blessings. I have learned from Mandali Bhadra and Vrndavanesvari that you have been disturbed in your center by some rascal boys, and now you are living with Mandali Bhadra. So what is your program? Would you like to close the Vancouver center, or are you finding out some better place? I have received one letter from Rupanuga in Buffalo that two boys are going to Toronto to open a center there. Would you like to go there for the time being, or will you try for another place to keep yourself in Vancouver?

At present I am living in New Vrindaban. It is a very nice place, but there is no facility of modern amenities. It is completely aloof from city life, and we have to adopt so many things. In comparison to city life it is very inconvenient. But still the atmosphere here is very pleasant. As of yet I have still received no answer from Annapurna.

I am awaiting your reply to the above points. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mandali Bhadra

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New Vrindaban 25 May, 1969

69-05-25

My Dear Mandali Bhadra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 14, 1969, and I have noted the contents carefully. Now I am staying in New Vrindaban and it is a very nice spot for developing our community project. There is sufficient land for building great temples and houses for devotees. There is pasturing land, and sufficient grass and vegetables for the grazing of cows. I am glad to learn that you have already translated the foreword of Bhagavad-gita, and you have already sent it to Hamburg. The boys there are working very hard, and recently they have sent me some newspaper cuttings describing about their Sankirtana activities. They are expecting your arrival there at any moment. Jaya Govinda has got some experience of layout work, and when you go there you should do it jointly. Until then there is no need of corresponding with him about layout, and thus delay matters. I have already informed them that when you are there you will be the chief editor, and your name should be mentioned as editor of the paper. The boys there are very submissive, and I am sure when you go there everything will be done in nice cooperation.

I am writing to Ananda also, and you may kindly hand over to him the letter enclosed herewith. Ananda has good experience, and you also have seen how we worship the Deities in the temple and offer prasadam, so you may kindly follow in the same way. But in everything we do devotion and sincerity are the real things. There is a word in Sanskrit; bhava grahi janardana: This means the Lord accepts service in devotional emotion. If we are sincere in offering something to the Lord in devotional love, He will accept it. The procedure may not be very right, but the desire being sincere, He accepts our offering. This is also confirmed in the Bhagavad-gita that He accepts foodstuffs from devotees because they are offered to Him in complete love and affection. That is required.

I thank you once more for your letter, and I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harer Nama

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New Vrindaban 23 May, 1969

69-05-23

My Dear Harer Nama,

Please accept my blessings. I thank you very much for your letter dated May 14, 1969, and I congratulate you and your good wife, Prabhavati, for your marriage. Live peacefully, husband and wife, and now you will be happy in the management of the temple. Both of you are initiated, and as it is necessary for you to work, your wife may take care of the temple in your absence. I am glad that you have received some money from your grandmother, and you wish to send it to me for my book fund. In the meantime, there is Rathayatra Festival propogation, and Tamala Krishna wishes that all branches on the Western Coast may conjointly perform this ceremony very pompously. I do not know if you have got any news already, but if you have, please cooperate fully to make the Rathayatra Festival a grand success.

I hope this will meet you and Prabhavati in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandarani

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New Vrindaban 23 May, 1969

69-05-23

My Dear Nandarani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 8, 1969, and I have noted the contents. When I receive a letter either from you or from your husband, I become so much encouraged. The most important point in your letter is the activities of your nice daughter. I hope all the small babies who are now being raised by our married couples will one day do tremendously in the matter of Krishna Consciousness. In the Srimad-Bhagavatam it is advised that nobody should become a father or mother if he or she is not capable to raise children to the perfectional stage of stopping repeated births and death. This process of birth and death can only be stopped by awakening Krishna Consciousness. As you have read in the Bhagavad-gita, simply by understanding how Krishna appears and performs His transcendental activities, one can immediately become eligible to enter into Krishna's Abode. And one who enters this Abode of Krishna never comes back again to suffer all sorts of material miseries. That is the sanguine process to stop repeated birth and death of the living entity. Simply by awakening the dormant love for Krishna, Who is known as Vasudeva, one can stop the material contamination of accepting a material body.

New Vrindaban is a very nice spot. We have to develop it in so many ways, and it will take time. For the time being there is no regular school because there is no sufficient accommodations for living, but soon it will be done when our children can be taken care of properly. I hope that by the time your Candramukhi grows such arrangements will be completed. Regarding my residence, I have already decided that Los Angeles will be suitable, at least for eight months of the year, I do not know how the heat is during June and July though. I have inquired about this from Dayananda also. Regarding my health, I am keeping well, but after all, this body is old enough, although personally I do not feel old. I feel exactly like your little child, and I am taken care of by my so many fathers and mothers like you. So I have no anxiety. Somebody asked me whether I am happy, so I replied that I left my home consisting of five children, where I felt not very much comfortable, but Krishna has given me many obedient and loving children, even though I am in a foreign country. That is my happiness. Actually, real love can be perceived only on the platform of Krishna Consciousness where there is no possibility of thinking oneself in the bodily concept of life. So let us try to introduce this nice consciousness in the human society.

Letter to: Syamasundara

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New Vrindaban 26 May, 1969

69-05-26

My Dear Syamasundara.,

Please accept my blessings. I am very pleased to read your letter dated May 21, 1969. Your anxiety for my health may not be increased, because I am keeping quite fit nowadays. There was a little backache in Boston for two or three days, but now I am walking in this hilly tract up and down. So don't be anxious. There about 16 centers now, so we have to take care of at least 16 centers daily. Otherwise, how these branches can be conducted? But gradually I am trying to divide the responsibility to departmental heads. I am so glad that you are trying so strenuously for success of our London Yatra program. I am sure our London program will be very successful because you are all sincere workers. In our Krishna Consciousness Movement, anyone who has got full blessings and confidence of the Spiritual Master, and therefore Krishna, his success is sure. In the Caitanya Caritamrta it is said "guru krsna krpaya paya bhakti lata bija [Cc. Madhya 19.151]."

I am so glad to note that you are tackling very consistently a great personality like George Harrison, and he is becoming gradually inclined to our movement. I am very satisfied to learn that he has recently made one record along with you of Hare Krishna. If possible, send me one tape recording of it so I shall play it here.

Regarding Rathayatra, this must be done at any cost. I may go or not go; that is not important. But Rathayatra Festival, as you have already made program, somehow or other it must be done. A grand program is being made in San Francisco, organized by Tamala Krishna, and with the full cooperation of all Western Coast centers. They are inviting public from all the neighboring places, and they expect a big assembly of people. If I do not go to London to take part in the Rathayatra Festival there, then I shall go to San Francisco to take part in that Festival. But if you want me to go there and invite me, then I am prepared for that also. Mataji Syamadevi has invited me to go to London and she says that she has fulfilled my desire by starting an asrama in Leicester and the Deity has arrived. She stresses that I must go there and wants me to inform her when I shall be able to go. So you can let her know that I am expecting to go to London by the middle of July.

Please convey my blessings to Malati and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am starting a formal school here in N.V. and your daughter grows, she can be sent here. ACB

Letter to: Uddhava

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New Vrindaban 26 May, 1969

69-05-26

My Dear Uddhava,

Please accept my blessings. I thank you very much for your letter dated May 14, 1969, and I have noted the contents carefully. You have asked about where you will get the money for bookbinding equipment, and I think you may take it from the money you are saving. In Boston you told me the cost will be around $3,300, but why is it now $4,000? Anyway, the printing must be done first class, and with first class paper. Never mind it is $4,000. The important thing is it is done very nicely. The example will be our TLC. For composing I think Rayarama has not given you the right time. It must be ready within one and a half months after the machine is there. By rough calculation, one can compose at least 10 pages per day, so for 400 pages it takes utmost 40-45 days. Anyway, I shall very soon give you the composed pages, so you may become serious for printing work. And you shall be in charge of these printing matters.

So far as binding is concerned, if we have to make the binding work outside, then we will have to pay more charges, so you can take quotation what will be the cost of binding 10,000 books exactly on the same pattern as TLC. If you think instead of binding yourself you may earn the money for it being done outside, that is also nice proposal.

Regarding your marriage, if Lilasukha is ready, then any day you can come here with her, and I shall perform the function immediately. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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New Vrindaban 26 May, 1969

69-05-26

My Dear Upendra,

Please accept my blessings. I thank you very much for your letter dated 14 May, 1969, and I have carefully noted the contents. Also I have received your check, and I am so pleased that you are so regular in sending it. Regarding your decision to wait until you are more able to handle it before purchasing the church, that is good idea. Try to cooperate with Tamala Krishna as far as possible in preparing for the Rathayatra Festival. Tamala is now managing all the Western Coast centers, so please help him to make the Festival a grand success. But I think that for at least two or three days you must come to San Francisco for Rathayatra. You are one of our old members, so when you come for a few days someone else may stay there to run the temple in your absence. I am very pleased to note that you are holding kirtana programs regularly, and your propaganda efforts are going nicely. Try to propagate Sankirtana as much as possible. This should be our life and soul. In Ohio we held two big meetings, and each one was very satisfactory.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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New Vrindaban 26 May, 1969

69-05-26

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 22, and I have carefully noted the contents. Regarding the church building, from Mr. Worley's letter I can understand that the tone is acceptance, not rejection. Now as I have told you before, if out of the $30,000 you can collect at least $10,000 from the local devotees, then the balance $20,000 can be arranged from the bank. That is my responsibility, and I shall do it. Now it is up to you to collect $10,000. So upon hearing from you whether or not you are able to collect $10,000. So upon hearing from you whether or not you are able to collect the money in connection with Mr. Brahma, Mr. Ghosh and other Indian gentlemen, then we can negotiate further in this matter. Mr. Worley has said that the assessed value is 45% of the value and he has advanced the argument that for Franklyn County tax purposes, the value was assessed as around $59,000. But in our case there is no question of tax. So without tax the assessment of the city authorities is correct. Anyway, I shall talk with them seriously if you give me assurance you can arrange for the $10,000. For the balance I shall arrange; rest assured.

In the meantime, you must have the machine and begin immediately composing. If credit reference is required, Hayagriva will give. I have already talked with him about this. So do it immediately. I want the Bhagavatams should be entrusted to you four; Hayagriva and his wife, and you and your wife. If need be we shall purchase two machines, but the work must go on without delay. So please do the needful immediately and let me know of your progress.

Please convey my blessings to the other devotees there. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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New Vrindaban 26 May, 1969

69-05-26

My Dear Jadurani,

Please accept my blessings. I thank you very much for your letter dated May 9, 1969, and I have noted the contents carefully. Regarding your question about kirtana, practically we are not concerned with the instruments. They are used sometimes to make it sweeter, but if we divert our attention for using the instruments more, that is not good. Generally kirtana is performed with mrdanga and karatalas, but if somebody is expert instrument player, he can be admitted to join Sankirtana. We can accept everything for Krishna's service, but not taking the risk of diverting attention to any other thing which will hinder our Krishna Consciousness. That should be our motto, or principle.

Regarding your question about your sleep, you should sleep after noon prasadam, and when you are tired. You may take whatever foodstuffs you can digest easily. I do not think coconut will be easy for you to digest, but green vegetables you can take. So far as your missing Satsvarupa, it is natural to be attached to husband. But Satsvarupa is engaged in Krishna's service, and you are also engaged in Krishna's service. So both of you should feel happiness in Krishna's service always. When you get well, you can immediately join your husband.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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New Vrindaban 26 May, 1969

69-05-26

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 16, 1969, and I have noted the contents carefully. Regarding the Gaudiya Mission letter of Dr. Syama Sundar Brahmacari, I have replied asking them the terms of cooperation which he has mentioned. Let us see their terms, although it is a hopeless business. Still, as you know, I never become hopeless in any case. So I am negotiating with them to see how we can cooperate.

Regarding your request for a kirtana musician, we don't require anyone who is very musically talented. Here in New Vrindaban Hayagriva has organized very nice kirtana party, and they are singing and chanting thrice daily very, very nicely. So I think you are the best mrdanga player, and similarly you have Rsi Kumar, Madhusudana, Uddhava, as well as others, so if you think all of you are deficient, I can send you a tape recording teaching playing techniques, and you will learn from this. You have got another devotee, Mohini Mohan, Purusottama's friend, and Purusottama says he is a musical master, so utilize the talent you have got and surely your propaganda will be successful and more men will come. It is in the same way that I came here with only one pair of cymbals, and now there are hundreds of cymbals going on. So Krishna will send us men; gradually as we qualify ourselves everything will come.

Regarding San Francisco payment of BTG dues, whatever they can send now is all right. The balance will be sent by Dindayal, so they must fulfill their quota. Then when they get the magazines everything will be adjusted. Mukunda also will pay. Don't be discouraged, go on with your work. After all, Krishna will pay. I have seen the letter from Professor Hopkins, and you can tell him that I have accepted his offer, provided nobody shall smoke before me, specially when I take the class.

Please convey my blessings to the other devotees. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. When you come please bring my Indian Lota made of brass.

Letter to: Satsvarupa

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New Vrindaban 26 May, 1969

69-05-26

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 17, 1969, and I have noted the contents carefully. I also have received the watch, and it appears to be working properly. Regarding your idea of purchasing a house, if it is possible, do it immediately. When you pay big rent anyway, purchasing a house is nice. Now Murari and his good wife, Lilavati, are there, so this will be a great boon to your Sankirtana activities.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received your check for $100.00. Please let me know if you have received your money from Columbus?

Letter to: Gaurasundara

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New Vrindaban 26 May, 1969

69-05-26

My Dear Gaurasundara,

Please accept my blessings. I am so glad to receive your letter dated 21 May, 1969 which is full of encouraging news. I am now hopeful of the Hawaii center being improved like other centers by your good efforts. Last year when we were in San Francisco I practically pushed you towards Hawaii, and by the Grace of Krishna you are now finding some hopes. So continue your efforts, and Krishna will surely make your efforts successful. I am very much concerned to learn that Govinda Dasi is sick. Of course, she is always sick; that is general experience, but I do not know why she should be sick in Hawaii. The weather is not cold there, and when I was in Hawaii she had improved her health. Anyway, take care of her as far as possible and depend on Krishna. Everything will be all right.

I think by this time Sudama has joined you, because I had advised him so and he has also sent his letter that he is joining you at the temple. Similarly, Balabhadra and Jayasri are there, as well as Vamanadeva, so you can do everything very nicely. Krishna will help you all. I think Hawaii is a good place; the people are interested and they are beginning to come. So you may make Hawaii New Navadvipa. Hawaii is already dvipa (island), so you make it into Navadvipa.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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New Vrindaban 26 May, 1969

69-05-26

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 21, 1969. I am very glad to send you the beads for your initiation, but I think you wanted permission from your father, and I have received the following telegram from him: "Gopala Khanna at Montreal our only son pray his initiation to brahmanahood will doom and driven future of this small humble family. Pray abandon programme and earn our gratitude, cable. Accepting our prayers Lord bless every one and give us our joy back.-Mr. and Mrs. A. S. Khanna Aban Villa Santacruz East."

I do not know why you had wanted permission from your father. In the material world everyone is interested in pound-shilling-pence. Your parents must be thinking that upon your being initiated you shall become a mendicant and the pound-shilling-pence you are sending will be stopped, and they will suffer materially. But you can assure them they will be better off materially after you are initiated. Anyway, now I do not know what to do with you. Shall I wait till you get sanction from your parents, or shall I initiate immediately? In my opinion, because you wanted permission of your parents, you should wait at least for such time when your parents will permit you. But if you are strongly desirous, then you can disregard your father's desire and make advancement in Krishna Consciousness. On hearing from you I will do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sir

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New Vrindaban 27 May, 1969
69-05-27
(?) Khanna Aban Villa, Santacruz East Bombay-55 INDIA
Dear Sir:

I am in due receipt of your telegram as well as your letter dated May 20, 1969, and I have noted the contents carefully. I do not know why you are so much worried about your son's accepting brahmanahood. Anyway, rest assured that your son will not be initiated in brahmanahood at least for one year henceforward, unless he is so prepared with your sanction. Brahmanahood is not so easy job that one can be turned into a brahmana all of a sudden. We initiate our students into brahmanahood only after seeing their behavior for at least one year, especially with reference to the following principles: 1) one must not indulge in illicit sex, 2) one must not eat anything nonvegetarian, 3) one must not take any intoxicants, including coffee, tea or cigarettes, and 4) one must not take part in gambling.

Besides this, even if one is initiated into brahmanahood it does not mean that he shall stop his general work and helping his family. I do not know why you are so upset that he will not help you anymore. Anyway, I am forwarding your letter to your son to negotiate with you further in this matter. But rest assured that he will not be accepted into brahmanahood at least for one year henceforward.

Sincerely yours, A.C. Bhaktivedanta Swami
Letter to: Yamuna

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New Vrindaban 27 May, 1969
69-05-27
My Dear Yamuna,

Please accept my blessings. I have received your last three letters, and in the last one, dated 24th May, 1969, you have inquired about the Jagannatha Car. The crimson color with silver decorations is quite all right. There is no strict regulation about decorating the cars. We can decorate the cars very fascinatingly with gold, silver, and other shiny metallic embroidery work as far as possible. The idea is the more we decorate Krishna, Who is nondifferent from His car also, the more we become decorated indirectly. We are compared as the shadow of the Supreme Personality of Godhead, and as it is stated in the Bible also, man is made after God. We understand from the scriptures that Krishna has His Vigraha, or Spiritual Body, exactly like a man who has two hands, two legs and all similar features. If you decorate your face, you do not see directly how your face has become beautiful, but when you see the reflection of your face in the mirror, then indirectly you can see the beauty. Therefore, by serving Krishna directly the result of the service indirectly comes to us. Just like we offer very nice prasadam directly to Krishna, but indirectly we enjoy the nice taste of the prasadam. So we should always remember this, that Krishna is always full in Himself; He does not want a pinch of our help for his satisfaction, but if we try to satisfy Him in so many ways as directed by acaryas and scriptures, indirectly we become benefited by such activities. So try to nicely observe this Rathayatra Festival in London, and Syamasundara. has already informed me about the scheme that three cars will be drawn to some park on the Thames, etc. So some way or other, if you can introduce this Car Festival in London, by all means London center will be successful. I doesn't matter if you can or cannot establish a temple there, but if you can introduce the Rathayatra Festival, surely it will be a great success. So try to execute this will as far as possible.

I am writing Mataji Syamadasi in Hindi, which letter may be delivered to her. She has invited me to go to London to take part in her temple, but if I go there, the passage money should come from there. Wherever I go the center who invites me sends the passage money at least for two. Besides that, Leicester is far away from London, 125 miles. Of course there are many Indians who may be delighted to have a Hindu temple there, but we are especially interested in something else. Our plan is not to sponsor the Hindus or any other individual group. Our real purpose is to spread Krishna Consciousness. This means that there is one God; Krishna, there is one scripture; Bhagavad-gita As It Is, there is one mantra; Hare Krishna, and there is one work; service of Lord Krishna. We want to preach this cult all over the world, and I am sure people from all groups of religion will join us. If we establish a temple on the principles of Mataji, it is also very nice, we may draw the attention of a section of Hindus, but we cannot really execute our ideals. So we cannot be very much enthusiastic in this connection. She is undoubtedly a good devotee of Krishna, but she has to learn the science of Krishna Consciousness, I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Mukunda

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New Vrindaban 27 May, 1969
69-05-27
My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1969, and I have noted the contents carefully. You don't worry about my health. I am quite fit now, and in New Vrindaban I am walking on the hills daily. In Boston for three or four days I had some acute backache pain, but by the Grace of Krishna it was made all right very soon. This body is called the temple of diseases. So long as there is no disease it is wonderful, but when there is disease it is not wonderful. So this is the temple of disease. Of course, you are all very kind upon me, whenever I am slightly indisposed you become concerned, and I thank you very much for such anxiety. But so far as I am concerned, I always wish only to expedite my mission of life to spread Krishna Consciousness in the Western part of the world. I am still firmly convinced that if I can establish this movement through the help of all the boys and girls who have now joined with me, then it will be a great achievement. I am old man, and there has already been warning, but before I leave this body, I wish to see some of you very strong in Krishna Consciousness understanding. I am very glad and proud also that you six boys and girls, although you have not been able to establish a nice center in London, still you have done your best. And the news has reached far away in India that my disciples are doing very nice work in Krishna Consciousness. So that is my pride. I have received a letter from my Godbrother informing me that it has been advertised in India that in Vietnam also somebody is spreading Hare Krishna Movement. So there is no need to be disappointed. You go on with your work as best as Krishna gives you the opportunity, and there is no cause of your anxiety. Everything is going smoothly. But since you are now separated, the strength of your activities appears to be little disturbed. Now you try to assemble together in the same spirit as you were doing, and in that case, temple or no temple, your movement will go on progressively. We are not much concerned about the temple because temple worship is not primary factor in this age. Primary factor is Sankirtana. But sometimes we want a center where people may gather and see, so a temple is required secondarily. So try your best immediately to live together. I am very much eager to see that you are again living together.

Regarding your selling of BTG, we have taken a great risk of printing 20,000 copies per month, and before taking this risk, we consulted four different centers, and you all agreed. Now you try your best and the result will depend on Krishna's desire. So try to fill up your quota as far as possible. I will be in New Vrindaban till the end of June, and if I don't go to London then, I shall go to San Francisco to attend the Rathayatra Festival in July. Tamala Krishna is arranging for a grand scale performance of this years Festival. Regarding Sudama, he is now in Hawaii temple, and I don't think anyone should go to London unless you have got proper place to stay. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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New Vrindaban 27 May, 1969

69-05-27

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated May 21, 1969, and I have noted the contents carefully. Regarding the Composer machine, there will be no difficulty in transferring the money to the Iskcon Press account. But in Columbus they are already so negotiating for a similar IBM Composer, so let me see what is their terms here. After comparing I shall definitely instruct you on this matter. Regarding Sankirtana, you can go out four days in a week, but try to go out as much as possible. So far as Birbhadra is concerned, he may immediately come here to New Vrindaban, and I shall also call his mother here.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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New Vrindaban 27 May, 1969

69-05-27

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 22, 1969, and I have carefully noted the contents. I have initiated the boy whom you have recommended named Steve* and his beads are sent herewith. Please help him to understand the principles of Krishna Consciousness as far as possible. Regarding Candanacarya's marriage with Sadanandini, if they settle up amongst themselves, I shall be glad. They are a very nice combination. You have written that you are wishing to leave for Toronto with Kanupriya, but this can be done only if there is no sacrifice of the Montreal temple. You are doing so nicely there as you have written, so why should you leave? Very soon we shall be getting huge quantities of Back To Godhead, and I want that Montreal temple shall purchase at least $100's worth of copies for selling each month. Do you think that in Toronto you will be able to raise as much money as you are doing now in Montreal? Please think over these matters and let me know what you have decided. Anyway, I am pleased that you are very enthusiastic for spreading this sublime movement, and your idea of having devotees going to the Newport Festival is very nice. You may correspond with the other centers on this point. Another thing is I have heard nothing from Bharadraja and Rukmini. I am anxious to hear from them and to see how they are doing the pictures. I have so many pictures for them to do, but why they are not corresponding?

Please convey my blessings to Himavati and all others. I hope this will meet you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Sripati Das

Letter to: Gopala Krsna

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Moundsville 27 May, 1969

69-05-27

My Dear Gopala Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your letter, sent along with your japa beads, and I have duly chanted upon them and initiated you as my disciple. So you should go on with your chanting as you have been doing, and as your name is already Gopala Krishna, there is no need of changing your name. So now you will be known as Gopala Krishna Das. Try to follow the regulative principles and avoid the ten kinds of offenses. Next you shall be initiated by the offering of the sacred thread, so in the meantime you can convince your parents to give up their objections. But if you are personally determined, there is no question of any objections. No one can check another's spiritual advancement on the plea of any material relationship. There are many instances of someone accepting the spiritual line, despising all family relationships, and the best example is Lord Caitanya Himself. I do not know why your parents are so upset, so you should convince them there is no need for this. And why you should inform them of all the details of your activities? Of course as honest son you have done the right thing. But if they object and if you have to obey by their orders, I don't know how things can be adjusted. I am enclosing the letter I received from your parents, along with my reply to them, so you may do the needful.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sripati

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Moundsville 28 May, 1969

69-05-28

My Dear Sripati Das,

Please accept my blessings. I thank you very much for your letter dated May 18, 1969, sent along with your prayer beads, and I have duly chanted upon them and initiated you as my disciple. Your spiritual name, Sripati Das*, means the servant of Lord Narayana, or Krishna. If you will simply continue to develop your Krishna Consciousness as you have been doing, then surely you will be an expert servant of Lord Krishna. Our process is to faithfully follow the rules of no illicit sex life, no nonvegetarian diet, no intoxication, and no gambling activities. Also, we must chant at least 16 rounds each day, trying to avoid the ten kinds of offenses. You have very nice association with your nice godbrothers in Montreal temple, and you should help them to propagate Krishna Consciousness in that area. So please consult with Hamsaduta, and there will be ample engagement for you in this connection. If any questions or difficulties arise, you may consult with the older devotees there, or if you like, I am always at your service to help you in any way that I can. So now you have great opportunity to make perfection of your life, and please always be serious about this. Then Krishna will surely give you all facilities for nice advancement.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Sripati = the husband of the Goddess of Fortune

Letter to: Upendra

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Moundsville 29 May, 1969

69-05-29

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated May 27, 1969, and I have noted the contents. I do not know what I can do in these legal matters. You try your best in consultation with Tamala Krishna. I think that perennial watch-dog is playing some mischief. But the best thing would have been to change your location to the church. In the church there is everything as required by the law. So best thing is to consult Tamala Krishna and occupy the church. That is my opinion. You can give your statement to the authorities that it is a private temple, not many people come in cars, so there is no necessity of parking places; and some two or three people only come to the feasts and temple meetings. It is a private temple. Another possibility is that Ananda may be called from Vancouver to help you in maintaining the church in Seattle. You may correspond with him in this connection. Or else if you feel that Vancouver may be a nicer place, then you may join Ananda there. Please keep me informed as to your progress in this connection.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Moundsville 31 May, 1969

69-05-31

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 23, and May 26, 1969, and I have noted the contents carefully. Regarding the manuscripts of the First Canto, Hayagriva will send you a few chapters immediately, so you may do the needful with the MacMillan company. So far as the Exposition Press is concerned, this man is another Mr. Kallman. He wants to print himself and distribute himself, and when he'll print he'll charge $15,000 instead of $5,000 or $6,000, and he'll charge 40%-50% for distributing, and with condition that if they are not sold the books will be returned to you. The net result is if we give him the printing charges, he will spend $5,000 and charge us $15,000, immediately making $10,000. So far as selling is concerned, he promises to sell, but he is unable to so he returns the books. That is his policy and the reason he does not give straight answers. Once I talked with him, so I can understand his dealings. His disagreement with the design of TLC means that he wants to do this himself and charge. So I don't think we can trust this man.

Regarding sales of TLC, you should try to get it reviewed, do not spend money needlessly on advertising. You have got experience already advertising Bhagavad-gita, so unless the book is reviewed, there is no question of advertising. You should send reviewing copies to first class papers for review. Also, you may arrange for some respectable persons to review the book and then submit this review to the various papers for printing. You should try for this. Generally, it is the policy of every paper that they review books as soon as it is given to them. That is one of the items of journalistic policy. So far as distributing the books, no consignment should be given. That is very risky. Let them purchase one copy, two copies, three copies, as they like, but no consignment. Let them take one copy and take the scheduled commission. So similarly they can distribute and take the money. It is all right if the store would like to exchange our forthcoming books for the copies of TLC they have not sold, and it is all right for their money to be returnable, but don't take consignment. That is only false sale, or no sale. Try to get the book reviewed. Otherwise newspaper advertisements will have no effect.

I have already informed you in my letter of May 26, 1969 that I shall accept the invitation of Franklin and Marshall College. The Bhagavad-gita test you have written is very nice. The questions are all very good. Rayarama's negotiations with IBM is not yet final because similar negotiations are going on here with Pradyumna. So whichever one is easier we shall accept. I am pleased to note that you will be coming here to New Vrindaban, and when you come you may bring with you the Radha-Damodara Temple File which is in the closet near my room in a box. All of my books and files should be kept very securely.

I am very anxious to know about Sadanandini, but this misunderstanding by rascals about a Krishna conscious person is always there. Hiranyakasipu understood Prahlada as crazy, and he tried to put him in so many forms of Bellevue organizations amongst the animals, amongst snakes, amongst fire and poison. Even Lord Caitanya, His relatives thought of Him as crazy. Therefore I wrote the essay, "Who Is Crazy?" Anyway, try to save the girl, and if she likes, she can be married with Candanacarya. She will then be in charge of a good husband, so if the marriage is settled, they should take a regular marriage certificate, and then they should come here, and we shall perform our mode of marriage ceremony.

Regarding BTG, if you think it is better to not have the books sent to London directly, that is all right, but then you will have to pay the shipping charges to London. But unless you need more than your own 5,000 copies, why not let them try to sell what they can, and then if necessary, they can send to you their remaining copies. Or else if they are sure they cannot sell a sufficient part of their order of 5,000 then what they can sell may be shipped to them from Japan, and the difference will be added to our shipment of goods from Japan. Regarding Atma Ram & Sons, you may offer terms as you have on your rate sheet, and when you correspond with any seller, the terms is cash and delivery. That is generally understood unless otherwise arranged.

I shall be very happy to see you again when you come here. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Patita Uddharana

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Moundsville 31 May, 1969

69-05-31

My Dear Patita Uddharana,

Please accept my blessings. I thank you very much for your letter post-dated May 27, 1969, and I have noted the contents with pleasure. I am pleased to note that through your influence your family is gradually taking to this sublime process of Krishna Consciousness. This is the proof of how the presence of one devotee will have an uplifting effect upon all of the people he comes in contact with, whether family members or acquaintances. I am very pleased also to note your appreciation for our Bhagavad-gita As It Is, and I want that all of my students will understand this book very nicely. This will be a great asset to our preaching activities.

I am sending along with Candanacarya some old editions of our Back To Godhead Magazine for you to bind. I wish to have bound each year's editions of BTG. Thus, there should be one book with all the 1966 issues, one book with the 1967 issues, and one book with the 1968 issues. If possible, please have these books sent along with Brahmananda when he comes here to see me in New Vrindaban. I understand that you have bound two of my Srimad-Bhagavatam's, but there is no necessity of sending them here immediately. When I need them I will call for them.

Please convey my blessings to the other devotees there with you. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Raktaka

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Moundsville 31 May, 1969

69-05-31

My Dear Raktaka,

Please accept my blessings. I thank you very much for your letter of May 26, 1969, sent along with your beads. I have duly chanted upon these beads and have initiated you as my disciple. Your spiritual name is Raktaka das Brahmacari. Raktaka is a cowherd boyfriend of Krishna. I am very pleased that you have become very attracted to and serious about this Krishna Consciousness Movement. As you continue to follow the regulative principles and thereby as you continue to advance in your understanding of Krishna Consciousness, you will find that your attraction for Krishna and spiritual life will increase more and more. The main regulative principles for brahmacari life are four in number, and they are 1) no illicit sexual connections, 2) no intoxication, including coffee, tea and cigarettes, 3) no nonvegetarian diet, and 4) no gambling. So if you will follow these principles, chant 16 rounds each day upon your beads, avoid the ten offenses which Hamsaduta will give to you, and help propagate this chanting of Hare Krishna as far as possible, then you will see your life becoming more and more sublime. From your letter I can understand that you are an intelligent boy, so now you may make the best use of your intelligence in perfecting your life in Krishna Consciousness. Please continue to be very serious about this endeavor, and surely Krishna will give you all facilities for serving Him nicely. If you have any further questions you should ask Hamsaduta, or if you like, I am always ready to help you in whichever way I can.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Moundsville 31 May, 1969

69-05-31

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 22, and May 26, 1969, and I have noted the contents carefully. I am very encouraged to learn of your very nice Sankirtana success in Boston. One thing though you are thinking of quitting your job, that means you are already in the job, so if in spite of your working, your Sankirtana Movement is going on nicely, why you should give up your job? But if you think by giving up your job the Sankirtana Party will be organized more nicely, then you can do that.

Regarding Jadurani, if she does not improve in a month or two, then she will come back and live with you, chanting Hare Krishna and depending on Krishna. Don't bother; Krishna will take care of her. I don't think that she is very dangerously ill because her face indication was not bad. But after all, we have got these material bodies, and some temporary ailments may come and go, but we have to tolerate. But in all cases, you must find out a nice place as temple, either by purchasing or by renting. If you think that advancing $10,000 will get a nice house, then you can find out and we may find out the money. But first you must let me know how you shall repay. If you purchase one house, even you make down payment of $10,000, you have to make monthly payments of $300 or $400. So these things are to be considered. But if you can find a nice house which will accommodate all the householders and brahmacaris, then that will be very good. But do not take on any big responsibilities now. Concentrate on organizing Sankirtana very nicely and try to sell Back To Godhead. That is our main propaganda. It is very encouraging that you are daily collecting about $50. Now you have got a nice carriage, and thus you can go anywhere you like. Try to keep nice peace with the police as far as possible, because our method is to be tolerant more than the tree and humbler than the grass on the street. We don't mind for so-called prestige. If keeping peaceful we can execute our Krishna Consciousness duties, that is all we want.

Regarding the manuscripts which Pradyumna requested you to send him, first of all let Pradyumna get the machine. Then I shall advise. For the time being you keep it as you have been doing. I shall let you know in due course. Two Krishna tapes have been recently sent to you, so you shall receive them soon, if you have not done so already. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Colin Jury

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Columbus, Ohio 12 May, 1969

69-05-12

My Dear Colin Jury,

Please accept my blessings. I thank you very much for your nice letter (undated). Practically, our Krishna Consciousness movement is based on transcendental pleasure. Music, dancing and feasts are the chief items for pleasure, and this pleasure is originally on the transcendental realm. They are simply reflected pervertedly in the material world, and every living entity has natural inclination for these three items. So Krishna Consciousness is to go back to the original position. Therefore, music and dancing can be purified for transcendental realization. Factually we do not reject anything, but we will accept anything as favorable for Krishna's service. In other words, we can dovetail anything in Krishna's service, and thus purify the contaminated covering of everything. So your talents for music may be employed fully for the cause of serving Krishna.

Several days ago I got three pairs of boys and girls married, and this married life is different from the material married life. The example is already there in London how six disciples there are all working so nicely in pushing the Krishna Consciousness movement. Actually, we are trying to give real life to the human society by purifying the activities in Krishna Consciousness. The method is very simple: By chanting Hare Krishna one becomes purified immediately and by constant practice, there is no chance of being contaminated again. Please continue to follow there principles, and your life will surely be sublime.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

June

Letter to: Dayananda

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New Vrindaban 1 June, 1969

69-06-01

Dear Dayananda,

Please accept my blessings. I thank you very much for your letter dated May 25, 1969, and I have noted the contents carefully. If a new temple site in Los Angeles is absolutely required to be moved in a bigger place, that should be your first business. For my place you may find a place near the temple, and it should be independent of any other tenants. It may be a small cottage, but it should be independent with a little compound surrounding. That will be very nice. I think there are many small cottages near the place, Hayworth Avenue. When I was walking on Oakwood Avenue there were many places there. I remember one at the junction of Oakwood and Harper. So this place, or a similar independent place, never mind how small, will be very convenient for me. I have already written to Tamala Krishna that if I am not invited to London during the month of June, then sometimes in July early I shall go to San Francisco to see the Rathayatra Festival there, and then I will come down to Los Angeles. But I have decided that I shall spend four months in New Vrindaban and eight months in Los Angeles. That will be my regular program.

Please convey my blessings to your good wife, Nandarani, and your nice little daughter, Candramukhi. I hope this will meet you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Tamala Krsna

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New Vrindaban 1 June, 1969
69-06-01
My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1969, and I am glad to note that our temple activities are effecting good results. The boys and girls from the neighborhood coming to help the temple activities is the good result of our attempts. The temple center is started just to present example to the neighboring residents how they can make a small temple in each and every home. It is not necessary that hundreds and thousands of people will live in our temple, but if we can make effective propaganda, then the neighboring residents, householders, will be inclined to be initiated and follow the modes of temple life. So you encourage the visitors, boys and girls as well as married couples, to understand the value of life and how they can peacefully and happily live if they follow the routine worship method in the temple and establish this in their home to be happy in all respects. Krishna Consciousness Movement is actually an attempt to make all people happy generally and, becoming liberated in this life from material contamination, they'll be thus eligible to enter into the Kingdom of God after quitting this body.

I am very glad to know that one rich Indian, Mr. Raj Anand, is prepared to contribute some money for our temple activities. Of course your idea that when I go I shall talk with him and get some big contribution from the Indian community is all right. But my mission will be more successful if the Americans construct a temple, although we have no distinction as to American or Indian; anyone can do it. The best thing will be that since you are trying for a better place, why not try to purchase a nice church if it is available, or a big land within reach of the city with some old hutments. If you find such a place, then you can ask the Indian gentleman to pay for the down payment amount, which may be 10 or 20 thousand dollars. Then we will arrange for the monthly payments. Or if you think it best to wait until my arrival and then hold a meeting of the Indians, making him the chief guest, that is also nice idea.

Your idea of using the Moose Hall is also very nice. During the Rathayatra Ceremony, you invite Mrs. Sumitra Sarkar, who last year reported our Rathayatra Ceremony to India. She is the daughter of the editor of Jugantar, an important paper in Calcutta. I think you should invite her in some Los Angeles Festival also. Her present address is: Barnes 3/G, Escondido Village, Standford, California 94305. If you keep good relationship with this lady, she can help us reporting nicely about our activities. If our Los Angeles people see her for reviewing our books in their Indian papers, that will be also nice. Her great-grandfather, Mahatma Sisir Kumar Ghosh was a great devotee of Lord Caitanya, and their whole family is in favor of Sankirtana Movement. So if you can establish a little intimacy with this lady, she can help us in many ways.

The program with Allan Ginsberg sounds very nice, because when Mr. Ginsberg and myself were present in the Ohio State University, it was a grand success. The assembly was more than one thousand people, but you say that you will take a place which can accommodate five thousand people, so it will be a great grand success. I have seen the pictures of your recent Festival, and it is very, very nice. I have enjoyed the pictures so nicely that I am looking always to them; although I have seen three, four times, still I am not satisfied. It is very nice. In all Festivals, if you make such puppet show, then you will be able to attract so many people. Anyway, I can understand things are going very nicely in your temple, and Krishna is giving you good intelligence. So I wish that you will live for hundred years and execute this Krishna Movement so that in this very life you shall enter into the abode of Krishna. As soon as one's service is recognized by Krishna, he is immediately called, "Please come here." That is the verdict of the Vedic literature. So we should work in such a nice way that we can draw the attention of Krishna to call us. You will find in Bhagavad-gita that anyone who takes the task of preaching Krishna Consciousness is the dearmost devotee of the Lord.

Please convey my blessings to the others. I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
P.S. Keep extra money in saving a/c.
Letter to: Murlidhar

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New Vrindaban Rd 3 Moundsville, West Virginia 26041 June 1, 1969
LT690601C1
My dear Murlidhar,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 28, 1969, and I have very much appreciated your painting of Lord Nrisingadeva. If possible, paint similar pictures for other temples. I am also glad to learn that you are painting Radha-Krishna painting. You have mentioned a picture of Krishna and the Gopies, without Radha-rani cannot be. If you mean to say the picture of Radha-Krishna and the eight Gopies, then that is all right. I do not know what is this Krishna with the Gopies. There are many unauthorized pictures painted by so-called called imaginative artists, but we don't want such pictures in our temples. So you kindly send me a sketch of the picture, and I shall see whether it is authorized. I am very glad that Devahuti has finished a picture of Radha-Krishna, and that she is working also on Lord Caitanya and Sankirtan. I am also glad that you combinedly want to paint a picture of my photograph. I prefer the picture which was published in our Back To Godhead #18, page 32. It is written there "Your ever well-wisher,". Another thing is please send me the reproduction of the picture which you made for Bhagavat cover. The Macmillan Company is going to publish our Bhagavatam, and I shall give them the picture for the dust cover.

I hope this will meet you in very good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bharadraja

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New Vrindaban 2 June, 1969

69-06-02

My Dear Bharadraja,

Please accept my blessings. I am in due receipt of your letter dated May 28, 1969, and I have noted the contents carefully. I can understand that you are having some difficulty in finding time to paint because of your other duties, but I think that all of these duties may be stopped so you can devote your full energy and time to painting. This painting you are doing is very important, so it will count as your temple work. There is no necessity either for you to go out on Sankirtana if this will take away your time from your real work. I understand that you are also very musically talented, but this talent is not so much required on Sankirtana Party because for chanting Hare Krishna it is not necessary that all instrumentation be so much polished or complicated. If it is necessary for you to work part time to earn money for artist supplies then you should do it, or else if Isana das can continue to help you in this connection, that will be better. Both you and your wife, Rukmini, are very nice artists, so please tell me what ideas you have so that you may get as much artistic work done as possible.

For the time being, you should complete your Sankirtana painting, and then as you have asked about the Krishna Book, I an enclosing an idea for a painting of Krishna showing the universe within His mouth to Mother Yasoda. So you may complete this painting also as soon as possible. I have so many ideas for paintings, and we will be requiring so many expert paintings as you are able to do, so please be very serious to do this work nicely and quickly. It will be great service. In our Krishna Book we are showing the Western World for the first time what is God. So it is no unimportant task, and try to help us out in this as far as possible.

I hope this will meet you in good health

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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New Vrindaban 2 June, 1969

69-06-02

My Dear Gaurasundara,

Please accept my blessings. I thank you very much for your letter dated May 29, 1969, and I have carefully noted the contents. I am very glad to learn that you are seriously looking for some asrama site on the Hawaii island. If you are able to get some nice place there, it will be very successful because I know there are many young boys and girls there for you to chant with and speak with. This kirtana, chanting and speaking of Krishna, is the sure and certain method of propagating Krishna Consciousness, and we already have so much experience in all of our centers that if we simply chant Hare Krishna with karatalas and mrdanga and if we speak from Bhagavad-gita just as we have heard it coming down from the disciplic succession, then automatically the people become attracted. So you simply find a nice site on the Hawaii island or any other place near there where there are many boys and girls, and if you simply follow the above procedures, then your success is automatically there. I am pleased to note that there is one boy named Tony who has become attracted to our movement and wishes to be initiated. He may send me his beads immediately. Please take nice care of him because there are so many good souls who we must inform of this most important philosophy, and when another man is sent by Krishna to help us it is our duty to help him understand Krishna Consciousness as far as possible.

I am very concerned to hear that Jayasri has now joined Govinda Dasi in becoming ill. I hope that by now they are both improved in health. Please convey my blessings to all of the devotees there, and I hope this will find all of you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please let me know when you are in Hawaii.

Letter to: Madhudvisa

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West Virginia 3 June, 1969

69-06-03

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your letter dated May 30, 1969, and I have noted the contents. I can understand the disturbance of your mind, but why you keep yourself in such artificial disturbance? You can become a householder. That is not prohibited. There are so many good examples of householders, and similarly you can become a householder. Our principle is to enter into the family of Krishna. In the Vaikuntha world there are many devotees who have their wifes, but they are so much absorbed in Krishna Consciousness that they forget the idea of sex-life. Anyway, instead of being agitated in mind, it is better to become a married man and in peaceful mind execute Krishna Consciousness. That is my verdict, and ever since I started this movement I have encouraged marriage to so many disciples. So there is no hindrance in this respect, and you can do the needful.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. London wants two trained brahmacaris. Can you spare two trained men for them. Then open correspondence with Syamasundara. in this connection.

Letter to: Syamasundara

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New Vrindaban 3 June, 1969

69-06-03

London

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1969, and I have noted the contents. I am very glad that the Queen has consented the Redundant Churches Bill, and there is good chance of getting one church for our temple. There are many redundant churches because the Christian people are gradually deviating from their religious beliefs on account of stereotype presentation of the Bible by sophisticated priests. Modern youths are educated in advance, so they are no more interested in repetition of the same static mottos. They want something dynamic, progress in spiritual understanding, but the Christian priests could not satisfy them. In comparison to all these dogmatic principles, our KC movement presents everything in the right perspective, even from scientific and philosophical point of view. So if you can secure one church in England for utilizing in our movement, I think we shall be able to secure many such churches all over the world. We have great respect for Lord Jesus Christ. We accept him as powerful incarnation of Krishna, as much as we accept Lord Buddha. We can adjust the Buddhists, Christians, and even the Mohammedans to our KC movement, so if the religious heads of these faiths try to understand our philosophy, certainly there will be great impetus in the matter of spiritual rejuvenation of the world. So try to convince the Archbishop of Canterbury and implore him to give us this chance of spreading God-Consciousness in the world's greatest city, London. If my presence is required, I am prepared to go at any moment within the month of June, because I am thinking of going to San Francisco in July for Rathayatra which Tamala Krishna is arranging. This Festival was successful in San Francisco in the years 1967 and 68 because of your presence there, so now they are feeling your absence, but they are courageous to do it successfully somehow or other. Tamala has called Nara Narayana to do carpentry work, so he will be going there. So I shall see Rathayatra either in SF or in London. If arrangement is made to call me to London I will go there as first preference. So as you let me know the day to day progress, and if this progress is suitable, then I shall go to London.

Regarding brahmacaris, two may go there immediately, but how will transportation be arranged? They may also be required to arrange for money deposited in the bank to show the immigration department. That is one impediment, and also you yourselves are all scattered, so how shall you accommodate them? Your work is already hampered by no suitable living places, so if two more join you, what is the benefit? Another point is that what is the difficulty of the newcomers getting trained by you who are all elderly members. From other centers, practically every day someone sends his beads, along with letter of appreciation and some money for initial expenses. I chant on his beads and return them to him as initiated student. Why don't you follow this same principle? If these boys are serious, let them be initiated, and follow the rules, and whatever guidance you can give them they should accept. It is not good idea to invite brahmacaris for training some other brahmacaris in London when there are six already present there. If you cannot train them, how can you take it for granted that someone from here can? Training is not imposition. It is voluntary accept by the trainee. Anyway, when you secure a larger place to accommodate everyone, you will have as many brahmacaris as you want, and I shall arrange for that. I can send even Purusottama, who is personally assisting me, provided it helps your propaganda there. Similarly I can ask Subala or someone else, so that is not a problem.

Regarding Mataji, I have noted your remarks, and actually we do not want to create a group of prakrta sahajiya, or devotees who do not know the science of Krishna and do not know the science of devotion, but simply worship the Deity with no depth of knowledge. That is called materialistic devotee, but it is also not rejected. It is a beginning, but a preacher must be above this. Anyway, keep friendship with her. She is trying to love Krishna and that is good. Why not ask her to help you perform the Rathayatra? If she can give financial help, all other help will come. Please thank Malati for her nice letter of May 30th. If you can please take quotation from some Holland printer how much they will charge to print a book exactly like TLC we can utilize this information. I hope you are well and await your reply.

A.C. Bhaktivedanta Swami

Letter to: Prabhas Babu:

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New Vrindaban 4 June, 1969

69-06-04

UNITED SHIPPING CORPORATION 14/2 Old China Bazar Street, Room #13 Calcutta-1, INDIA Att: Sri Prabhas Babu

Dear Prabhas Babu:

In further reference to my last letter sent in reply to your letter dated April 2, 1969, I am surprised that the packages sent by Jaya Govinda das Brahmacari as well as those sent by Atma Ram & Sons have not yet been sent. You acknowledged that these goods are ready to be shipped in your letter of April 2, 1969, but you have still not shipped them. I could understand that there was a delay on account of Pibhuti Babu's disappearance, but why are they still delayed? Please let me know why the shipping of our goods is so tremendously delayed. Kindly treat this letter as very urgent, and let me know why my goods have not been shipped yet.

As I have been informed by Jaya Govinda das Brahmacari, you are holding the following items:

Package 1. one pair of 10 1/2" brass R-K Murtis with jewelry and clothing

Package 2. one pair of 13" brass R-K Murtis with jewelry and clothing

Package 3. one mrdangam

Package 4. one harmonium-with double reeds, with 7 stops, full cover

Package 5. 30 cartons incense, each carton containing 12 boxes

Package 6. 1,400 Assorted Brijbasi pictures

8 dozen Assorted brass incense holders

2 dozen red candana malas

50 odd Srimad-Bhagavatam prospectus

16 Easy Journey To Other Planets and personal effects amounting to 3 pairs brass cymbals, 4 old copies of Back To Godhead 8 wooden incense holders, 5 tubes incense, 7 tulsi malas from Vrindaban with kuntis and counter beads, regular items for performance of puja namely, conch, 5-light lamp, incense holder, cup and spoon, one set of Srimad-Bhagavatams, notes, etc. In addition, 8 bundles of books were sent to you by Atma Ram & Sons, containing Srimad-Bhagavatam, Vol. One-104 copies, Vol. Two-110 copies, Vol. Three-46 copies.

I am awaiting your early reply.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Sir

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New Vrindaban 5 June, 1969

69-06-05

Dear Sir:

I beg to acknowledge receipt of your Hindi letter dated May 27, 1969, and I do not know why Gopala Krsna's father is so much upset. I have received one letter from Gopala Krsna dated May 29, 1969 in which he writes "I don't think my parents will have any objections now because I have assured them in telegrams and letter that I am not going to abandon them." I hope this will clear the whole thing. So far as I remember, I met you in San Francisco, if I am right. I hope you are doing well. Thanking you for your letter.

Sincerely, A.C. Bhaktivedanta Swami

Letter to: Turya

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New Vrindaban 5 June, 1969

69-06-05

My Dear Turya das,

Please accept my blessings. I am in due receipt of your letter of May 29, 1969, sent along with your beads, and I have duly chanted upon them and have initiated you as my disciple. Your spiritual name is Turya das and this means transcendental. So you are the servant of the Transcendental Lord, Krishna, and when one serves the Transcendental Lord, he also becomes completely transcendental to the laws and contaminations of material nature. In material life, everyone is bound up tightly by the laws of karma, and there is no question of transcending these laws by any material means. The modern civilization is trying to transcend the pangs of material life, namely birth, death, old age and diseases, by advancement of material knowledge, but actually this advancement is only binding them more tightly into the material concept of life. So thus there is no freedom from or transcending of these material miseries. But one who comes to the intelligence to understand that rather than serving the cause of material advancement, he should serve the cause of Krishna, then such person becomes transcendental to the stringent laws of karma. Krishna instructs us in Bhagavad-gita that one who serves Him in loving devotional service is delivered fully from all material contamination.

Now you have your beads, so please chant at least 16 rounds daily, and read from Bhagavad-gita As It Is at least one chapter daily. Gaurasundara will instruct you as to the 10 offenses that must be avoided. The four principal regulative restrictions that you must follow are 1) no intoxication, including coffee or tea, 2) no illicit sex-life, 3) no nonvegetarian diet, 4) no gambling. I understand from Gaurasundara that already you are helping the Hawaii temple and that you are a very nice, sincere boy. So with these nice qualifications of sincerity and service surely you will make nice progress in perfecting your life in Krishna consciousness. As you are having questions about this great spiritual science of Bhagavad-gita, please consult with Gaurasundara, he is a very intelligent boy, and I am also always at your service to help as far as possible.

I hope this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Candanacarya

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New Vrindaban 5 June, 1969

69-06-05

My Dear Candanacarya,

Please accept my blessings. I thank you very much for your letter of June 2, 1969, and I have noted the contents carefully. Regarding your proposal of working in Columbus with the chance of earning $100 per day, why don't you take it? This will be a great help to this center because there is such great potential for spreading our movement amongst the students there, and if we can either purchase the large church on 16th Avenue, or if they can purchase their present house, along with the nearby lot and gas station, that will be a tremendous asset to the activities there. I have seen in the gas station that there are two rooms, so if one room could be used for kitchen, then the other could be utilized as temple room, and the house would serve as an asrama for devotees. The first choice would be the big church, but if you can finance for purchasing either the church or the present site, that will be very nice service. So if you can actually earn $100 daily, I think you should take this opportunity. Please inform me what you have decided by return of post.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: I am enclosing a letter which I have received today from Sudama in Hawaii, so you can see the great possibility of propagating this chanting amongst the boys and girls of the Western World. I thank you for sending me wrist calendar. Pradyumna, I am anxious to know about the machines.

Letter to: Gopala Krsna

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New Vrindaban 5 June, 1969

69-06-05

Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 29, 1969. I have already sent your beads duly chanted upon, and I hope you will be happy in Krishna Consciousness always. As you are a very nice, good soul, Krishna will certainly bless you with all benedictions. It doesn't matter whether or not you remain in this part of the world or in India. Wherever you remain you chant Hare Krishna regularly, and your example may be followed by others. The world needs this benefit, and when you return to India there are so many ways you can convince your parents that to take to Krishna Consciousness does not mean one has to give up his worldly affairs. I know in India there are many foolish persons who think that by reading Bhagavad-gita one is apt to renounce this world. This is completely foolishness. Arjuna was a family man, a soldier, and he was directly taught the principles of Bhagavad-gita, but he never renounced the world nor the battlefield. I do not know why there are certain crazy men who think like that, that if a man becomes devotee, he will have no more interest in worldly affairs. We are not Mayavadi; we do not state that the world is false. We say that if Krishna is truth, the world is also truth because the world is a manifestation of Krishna's energy. So if Krishna is true, how His energy can be false? The Mayavadis preach so-called monism, but they always distinguish brahma and maya. They say brahma is true, maya is false. We say maya is true, and because it is Krishna's energy, she must be employed in Krishna's service. That is our philosophy.

So far your parents are concerned, I have received another letter from a friend of your parents whose name is Bhartendu Vimal. I am enclosing this letter for you to read. Your father has induced him to ask me not to initiate you. This gentleman came to see me in San Francisco. He might be some congressman, and at the expense of the government he was making some so-called cultural tour. The government is interested to send anyone for dancing or recitation of poetry, but when the government is requested for giving some facilities for preaching Krishna consciousness, they will not encourage. On the other hand they encourage publications in which Krishna is depicted as black and low-born. This is the position of our government.

I am glad that your parents are interested in Bhagavad-gita and Lord Krishna, and when you return to India you make them understand Krishna philosophy very nicely. I am also pleased to learn that when you marry, you will marry a girl who is a worshipper of Lord Krishna and who agrees to follow the four basic principles strictly. I am so please to learn that you have appreciated our aratrik song, "kiba jaya jaya gorachander". You have voluntarily offered to do something when you return to India, and the best project will be to work there as representative of this Krishna Consciousness Movement. In my opinion, India is going down by giving up this original cultural life which is its own. The government is enamored by the glittering civilization of the West, and it was a definite policy of our late prime minister, Mr. Nehru, who wanted to see India overnight as rich and materially advanced as America. It was, of course, Gandhi's policy to concentrate his organization in village life, taking to simple life and cow protection. But just after Mahatma Gandhi's disappearance, his chief disciple, Pandit Nehru, planned for up-to-date organized cow-slaughter house. So this is our position. If you have understood Krishna Consciousness science, then you will try to revive this cultural life in India. Of course so long I shall live I shall give you all assistance. But if you concentrate your energy in a city like Bombay for propagating Krishna Consciousness amongst the younger generation, as I am doing here in the Western World, it will be great service to Krishna and to your country. I have already asked you to think on the project how you can push on our books and literature. I cannot suggest any other alternatives, but if you can execute this will of mine, I shall remain ever-obliged to you.

You are welcome to write to me as often as possible, and it is my duty to give you right instructions. Try to follow them and you will be happy. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrndavanesvari

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New Vrindaban 6 June, 1969

69-06-06

My Dear Vrndavanesvari,

Please accept my blessings. I thank you very much for your letter dated "Victoria Day", and I have noted the contents with pleasure. I have received letters from the Hamburg devotees, and they appear to be very much jubilant to know that you will be arriving on June 27 at 9:30 am. I am also very also very glad that you will be prepared to go there. In my previous letter to Mandali Bhadra, I already informed him that he will act as the editor of the German Back To Godhead. So when you go please set up everything in a cooperative mood. The workers there are very sincere, and upon your joining them, they will be very much encouraged. I am also glad to learn that you are enjoying reading the book, Teachings of Lord Caitanya, and now both you and your husband have to preach these teachings of Lord Caitanya in the European countries. So please read our books very carefully, and as soon as there is some question you can ask me. In the future I hope that Mandali Bhadra will translate this book into the German language.

Regarding the first question in your letter about how do we know of the spiritual abodes since once going there no one returns, you should know that the great liberated souls and incarnations who appear from time to time in this material world are not actually coming back, because they are never subject to material contamination or the laws of material nature. For the purpose of delivering the fallen living entities they come here temporarily and then go back when their business is finished, and this is all under the direct order of the Lord. So the appearance of the Lord or the great liberated souls in the material is different from the appearance of the contaminated living entity who is forced to take birth in the material world due to his desire to lord it over the world. In your second question you asked if we will remember the earth, when in Vrindaban, and the answer is certainly. When Narada Muni was talking to Vyasadeva, as you may have read in first volume of our Srimad-Bhagavatam, he was in a spiritual body, but he remembered his previous life and explained it to Vyasadeva. In material life there is forgetfulness, but in spiritual life there is no forgetfulness. I hope this will sufficiently answer these questions for you.

Please convey my blessings to your family. I hope this will meet you in very good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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New Vrindaban 7 June, 1969

69-06-07

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 27, 1969 and your letter dated May 20, 1969. I have immediately sent to Acyutananda a copy of the goods delivered to United Shipping Corporation. It appears that this company is very slow and not businesslike. So probably I will have to change to some other shipping agents, and I have already advised Acyutananda to do the needful. The second batch of Deities which you sent to Los Angeles has been received by them. I am very glad to learn that you are feeling enthusiastically in the German center, and it is clear that Krishna wanted you there. Please work there with your full energy in cooperation with your other godbrothers. Krishna Das, yourself, Sivananda and Uttama Sloka all are good souls and sincere devotees of Lord Krishna. So as you faithfully continue to work under my direction, your further advancement is sure. I have received a letter from Mandali Bhadra that they are reaching there on the 27th June, and when they arrive, do everything very nicely in a cooperative spirit.

I hope that by this time you have secured the typewriter and things are going on with the German translations. You have inquired if you should learn the German language, and my answer is yes, you should learn it by all means. Here in New Vrindaban the atmosphere is exactly like Vrindaban. They are performing the routine activities from 4 am. in the morning till 10 pm. at night. The aratriks are going on several times daily as you have seen in Vrindaban. The pictures which you have taken of Vrindaban have been published in BTG, and I have seen a special advance copy sent from Japan. It is very nice article, and you have done nicely.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

The reproduction of the newspaper cuttings which you have printed was done very well, and I would like about ten more copies of this page to show to other centers.

Letter to: Sudama

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New Vrindaban 7 June, 1969

69-06-07

My Dear Sudama,

All Glories to Sudama das Brahmacari and the Hawaii devotees for their excellent work. I have appreciated so much your letter of June 2, 1969 that I am making copies of this letter to send to different centers to show them how much potency is this Sankirtana Movement. So for the time being as you are working enthusiastically in Hawaii, try to establish a very good center there. There is nice potential there I know, and I think Krishna is already giving impetus for this purpose, because Gaurasundara and Balabhadra have gone to find a nice place on the Hawaii Island. So all of you work conscientiously and jointly, you are all good souls, and you will be successful if you can transform Hawaii into New Navadvipa. Lord Caitanya will shower His blessings and you will be happy, not only in this life, but you will be promoted to Krishna Loka. Concentrate your energies now in Hawaii center, and in the future we shall establish a center in Japan. I think the roar of your Sankirtana in Hawaii will soon be heard in the neighboring places, including Japan and Hong Kong. The ocean is the father-in-law of Visnu, because the Goddess of Fortune, Laksmi, was born by the churning of the ocean. So the Goddess of Fortune, Laksmi, being the daughter of the ocean, the ocean also will help in spreading the glories of the ocean’s daughter and son-in-law. So please keep me informed of your activities, and this will engladden me.

I am glad to learn that Govinda Dasi, in spite of her sick health, is going out on Sankirtana Party, and this will cure her of all disease. Don’t be worried. I always think of Govinda Dasi and Jadurani, such sincere workers in Krishna Consciousness. So please convey my blessings to all the devotees there, and you all should do things very enthusiastically.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mrs. Davis

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New Vrindaban 7 June, 1969

69-06-07

Dear Mrs. Davis,

Please accept my blessings. I am in due receipt of your letter dated May 31, 1969, and I have noted the contents carefully. Patita Uddharana was here two days ago, and I had a talk with him about the situation you have brought up in your letter. There will be no objection if you can come here to New Vrindaban. The whole thing has been explained to your son, Patita Uddharana, so you may consult with him and do the needful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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New Vrindaban 7 June, 1969

69-06-07

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1969, and I beg to inform you that both Saradia and Vaikunthanatha are doing well in Boston. I hope you have sent her a letter of congratulations by now. When I was in Montreal Saradia expressed her desire to marry Vaikunthanatha, and immediately I asked that he would remain reserved for her. He is a very nice boy, and I hope they will be happy in their future homely life in Krishna Consciousness. I have received also news from Mandali Bhadra and Vrndavanesvari that they have already purchased their tickets and are going on the 27th of June, so when they arrive, please cooperate with them nicely. You are all sincere workers, and they also are very sincere souls. So cooperate together nicely, and I hope our Hamburg center will very soon become the important center in Europe. In London they have not yet been able to find out a suitable place, but still they are prepared to celebrate the Rathayatra Festival there. But so far I have received no definite information on this festival. Under the circumstances I am not yet certain whether or not I shall go to London, but in your letter under reply you have expressed the desire of my going to Germany, so do you think you are able to receive me there at the present stage? My going to Germany means lots of expenditures, including travel fare, etc. If you think that you will be able to meet these expenditures, then I have no objection for going there directly.

From your report of sales of the Peace Formula it appears that when you get Back To Godhead printed in German language it will be very nicely distributed. I can see that Jaya Govinda is a great asset to your center and there will be no difficulties for printing matter. He is expert in that line, and he and Rayarama worked for many months in connection with Back To Godhead here in New York.

In hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uttamasloka

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New Vrindaban 7 June, 1969

69-06-07

My Dear Uttama Sloka,

Please accept my blessings. I am very glad to receive your letter (undated), and I have noted the contents that you had left the temple but now you have returned again. This is most encouraging, because it means that Krishna is very kind upon you. Although you left Him, He did not allow you to go away. It is His special favor upon you. As individuals there may be disagreement sometimes, but that is quite natural. Even in ordinary family affairs there is sometimes disagreement, but that does not mean immediately the disagreeing members shall leave the family. Similarly our Krishna Consciousness Movement means we are all gathering together in families of Krishna. Actually we are eternal family members of the Lord, but due to our misuse of independence we have now forgotten our eternal relationship with Krishna, exactly like a man who is mad forgets his family relationship and loiters in the street. But when he is again in his normal mental condition, he remembers his family members and goes back to them. Similarly this Krishna Consciousness Movement is a treatment for reviving the memory that we all belong to Krishna's family. So we are trying to establish a replica of Krishna's family in this material world wherein there is no material activities. To avoid the material activities means to follow the four regulative principles and to engage ourselves constantly in Krishna Consciousness activities and to have the association of pure devotees. We should not give indulgence to our senses more than what is required just to keep body and soul together. We should not engage ourselves in very difficult tasks, and we should not talk anything more than what is necessary for spreading Krishna Consciousness. We should follow the regulative principles, regard being had to situation, circumstances and objectives. We should not be greedy and we should not mix with persons not interested in Krishna. In this way, we can make steady progress and maintain our membership in Krishna's family. Thus, at the end of this life we will enter actually into the spiritual world. So your main business should be to spread Sankirtana, becoming tolerant as the tree and becoming humbler than the grass. If you have anytime any difficulty, please try to settle up in the above way, but do not leave the company of devotees. That will not help you, even though there may seem to be some difficulties.

I am so pleased to read in your letter that you have unflinching faith in Krishna and in my directions, and this attitude will help you more and more in Krishna Consciousness. Thank you once more for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ananda

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New Vrindaban 8 June, 1969

69-06-08

My Dear Ananda,

Please accept my blessings. I am very glad to receive you letter (undated), and I have noted your new address. I am pleased to note that you have already paid for the place for one month's rent. I thank you very much that you are struggling there alone and silently, and Krishna will surely bless you for this. I suggested in my previous letter that you join the Toronto party if you are feeling alone. But if not, you go on with your present program, and I have got all support for that. In all the centers everyone is trying his best to improve his own center, and gradually there is becoming factual evidence of very nice progress.

Mandali Bhadra and his wife have to go to Germany to take charge of our publications in German language. It is already settled, and it is understood that they are leaving on the 27th of June. So they will not be able to help you personally by their presence. You can write, however, to Hamsaduta, and he may go there for some days with his Sankirtana Party and help you in establishing your center firmly. I am also writing to Hamsaduta in this connection.

I thank you again for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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New Vrindaban 8 June, 1969

69-06-08

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated June 2, 1969, and I have noted the contents. I understand that you are feeling some inconvenience due to police interruption, but we have to make the best of a bad bargain. There is a Sanskrit proverb, sati shatyam samacharit, and this means if somebody is cunning, we must also become cunning. To a cunning person we must not be a simpleton. Krishna Conscious devotees are expected to be very intelligent, so we have to work very intelligently to prove our advancement in Krishna Consciousness. I think you should keep a table by the Sankirtana Party, a table with a charity box and our books and literatures for sale. You go on with your work as usual and when the police come you say you are not canvassing. You have simply kept a table and whoever wishes to purchase may do so. This is called sati shatyam samacharit.

Regarding the Beatle hero, certainly you will find him nonsense. Actually they are nonsense, but in the Western part of the world it is a folly to be wise, and ignorance is bliss. This whole material civilization is gross ignorance, and therefore you cannot expect very intelligent persons in this part of the world. Even though one is a great philosopher, writer, or something like that, it does not qualify him to be one of the selected intelligent persons who take to Krishna Consciousness. There is another proverb in Bengali that in the forest a jackal is considered to be a great nobility because he is very cunning. Similarly, in the materialistic way of life everyone is blind, and in spite of thousands of big blind leaders, the followers who are also blind cannot get any tangible benefit. So you have done your duty to give him some impression about Krishna Consciousness. That is all right. We should not waste much of our time with these so-called leaders because they are jackals in the forest. They are not actually leaders. The only leader is Krishna and one who is Krishna Conscious. Others are simply misleaders.

Your unhappiness in the absence of sufficient engagement is a good sign. This is called abertya kalatyum. When a person is advanced in Krishna Consciousness he should always think that my time may not go in vain without being engaged in Krishna's service. Your main business is Sankirtana. From everywhere I am getting good reports, especially from Boston, New York, Los Angeles, and Hawaii that they are having good success by outdoor kirtanas. So you follow this principle without fail, and treat the cunning with cunningness. Sometimes in your letter it appears that you are confused. I do not know why you should be like that. Your clear program is spreading Krishna Consciousness, and you are competent and experienced for this. Why you should feel confused? As you are feeling for a little change, I thing you can go with your Sankirtana Party to Vancouver for some time, and help establish a center firmly because Ananda is struggling there alone. He had been helped by Mandali Bhadra and Vrndavanesvari, but soon they are leaving for Hamburg. So why don't you go for a few days to Vancouver?

Please convey my blessings to your good wife, Himavati,* as well as all other devotees there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*I shall be glad to hear from her and a dress for my deity.

Letter to: Mukunda

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New Vrindaban 10 June, 1969

69-06-10

London

My Dear Mukunda,

Please accept my blessings. I thank you very much for your letter of June 3, 1969, and I have noted the contents carefully. Regarding Mataji Syamadevi's temple in Leicester, your version is all right, and I am not very interested to establish a Hindu temple. Perhaps you know from the very beginning I never described my movement as Hindu religion. Religion means the bona fide process by which we understand God and the first class religion is that which teaches people to develop love for God. To know or accept the authority of God is one thing, but to love God is another. Generally, people are interested in material comforts and they make God as the supplying agent. This kind of devotion is not purified. It is contaminated by material desires, but when one is elevated to the position of giving everything to God out of love and affection, that is the first class position. We are teaching this philosophy in the name of Krishna Consciousness, and it is applicable to all sober persons. The Bhagavat principle is that because we can be happy simply by developing our dormant love of God, this is our first business.

I understand that you have now three houses under consideration: two of them are immediately available, but one requires some money. Why don't you pay the money? What is the amount? If you are short of money and the house is very nice, then we can arrange for the money. You have stated that Mr. George Harrison will be seeing the Archbishop for granting us a church, and that is a very nice idea, but so far I see Mr. Harrison promised so many things which were not fulfilled practically. So instead of waiting for the church, if you can get one of the three houses now under consideration, that will be better. Your Sankirtana Movement is going on even with no house, so there is no cause of lamentation. You must go on with Sankirtana and selling our literature, never mind there is temple or not. I am very pleased that you have already sold 1,000 BTGs, and I assume that it will not be too difficult for you to sell 5,000 magazines. That will solve part of your financial problems.

The answer to your Istagosthi questions are as follows: Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance. And who is a liberated person? One who knows Krishna. It is stated in BG, fourth chapter, anyone who knows Krishna in truth is immediately liberated, and after quitting the present body, he immediately goes to Krishna. That means he becomes a resident of Krishna Loka. As soon as one is liberated he is immediately a resident of Krishna Loka, and anyone who knows the truth of Krishna can become Spiritual Master. That is the version of Lord Caitanya. So to summarize the whole thing, it is to be understood that a bona fide Spiritual Master is a resident of Krishna Loka.

Your next question, whether the Spiritual Master was formerly a conditioned soul, actually a bona fide Spiritual Master is never a conditioned soul. There are three kinds of liberated persons. They are called 1) sadhan siddha, 2) kripa siddha, and 3) nitya siddha. Sadhan siddha means one who has attained perfection by executing the regulative principles of devotional service. Kripa siddha means one who has attained perfection by the special mercy of Krishna and the Spiritual Master, and nitya siddha means one who was never contaminated. The symptoms of nitya siddha is that from the beginning of his life he is attached to Krishna, and he is never tired of rendering service to Krishna. So we have to know what is what by these symptoms. But when one is actually on the siddha platform there is no such distinction as to who is sadhan, kripa, or nitya siddha. When one is siddha, there is no distinction what is what. Just like when the river water glides down to the Atlantic Ocean nobody can distinguish which portion was the Hudson River or some other river. Neither is there any necessity to make any such distinction. Actually, every living entity is eternally uncontaminated, although he may be in the material touch. This is the version of the Vedas. Asanga ayam purusha-the living entity is uncontaminated. Just like when there is a drop of oil in water you can immediately distinguish the oil from the water, and the water never mixes with the oil. Similarly, a living entity, although in material contact, is always distinct from the matter.

You are correct when you say that when the Spiritual Master speaks it should be taken that Krishna is speaking. That is a fact. A Spiritual Master must be liberated. It does not matter if he has come from Krishna Loka or he is liberated from here. But he must be liberated. The science of how one is liberated is explained above, but when one is liberated, there is no need of distinction whether he has come directly from Krishna Loka or from the material world. But in the broader sense everyone comes from Krishna Loka. When one forgets Krishna he is conditioned, when one remembers Krishna he is liberated. I hope this will clear up these points. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am very much anxious to hear from Janaki why she does not write?

Letter to: Madhudvisa

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New Vrindaban 10 June, 1969

69-06-10

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated June 6, 1969, and I have noted the contents carefully. Your determination to remain as brahmacari is very encouraging. Actually, a living entity does not require to be entangled more and more. Rather he should save his time to finish the Krishna Consciousness business, and thus be liberated in this life. Sex urge is a symptom of every living entity, but in the Srimad-Bhagavatam it is advised that it is something like the itching propensity. If one can tolerate this itching, he can save himself from enormous troublesome business resulting from this itching sensation. So an intelligent person rather suffers the pain of itching sensation than accepting the after effects of satisfying the itch. In India, therefore, there are many akanda brahmacaris, and my Guru Maharaja was the best brahmacari. So your decision to remain a brahmacari is very glorious, and if you you stick to the principles of Krishna Consciousness rigidly, you will never be disturbed by any sex urge, and life will be very much simplified, completely being engaged in Krishna Consciousness.

Regarding the consignment coming from India through the Bank of America, I am enclosing herewith one letter and a check for $100. I hope this will solve your question. With this enclosed letter you may do the needful.

I thank you once more for your encouraging letter. Please convey my blessings to the other devotees there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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New Vrindaban 10 June, 1969

69-06-10

My Dear Dinesh,

Please accept my blessings. I am in due receipt of your letter dated June, 6, 1969 and the copy of the agreement which you sent. The first thing is that I have already given you my word, so there is no need of an agreement with me. My word is final agreement, but if you want it for business reasons, I have no objections to sign it. But the wordings are not always clear. Another thing is although I have brought this Sankirtana Movement to the Western World we cannot make it copyrighted. The Sankirtana Movement is not my invention. So how can it be copyrighted? Besides that, as you will find in the album of my previous recording, the chanting of Hare Krishna is going on since time immemorial. So Hare Krishna cannot be copyrighted, although the tune in which I sing with my disciples, that may be made copyrighted. I have no objection to sign this agreement, but don't be misled that the chanting of Hare Krishna or Lord Caitanya's Movement can be made copyrighted.

There are some points in the contract which are not very clear, so you may explain them to me further by post. The points are as follows: "ISKCON shall have the sole and exclusive right and authority to collect preserve and distribute all tangible expressions of said sound vibrations." "Said sound vibrations shall be fixed in a tangible form solely by ISKCON" "ISKCON shall have the exclusive right to any existing sound recordings contained in any medium of fixation that have been previously recorded by the SWAMI" "ISKCON shall have the sole and exclusive right to use the name and likeness of the SWAMI for all purposes and activities encompassed by this agreement."

So upon hearing from you on these points I shall send you back the agreement duly signed by me. I am very much encouraged by the statement of your letter, but I must let you know the pros and cons of this agreement.

Please convey my blessings to Krishna Devi. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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New Vrindaban 10 June, 1969

69-06-10

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated June 5, 1969, sent along with the article printed in the Cosmos, and I have noted the contents in both of these items. The article was very nice, and I can appreciate how you are assimilating this Krishna philosophy and conveying it nicely to others. Your descriptions of the Dadhibhanda Celebration sounds very thrilling, and here in New Vrindaban there is also nice supply of butter, ghee, milk and cheese due to the cow that they are keeping here. Regarding the draft lawyer, please try to expedite the matter, because there are many of our boys who may take advantage of this facility of being excused from the draft service. So when you are able to arrange for this it will be a very important achievement for our society. Regarding your suggestions for my travel plans, your ideas are very nice, and if I do not go to London, you can expect me to come to Los Angeles directly from New Vrindaban by the 10th of July.

So I hope this will meet you in very good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vibhavati

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New Vrindaban 12 June, 1969

69-06-12

My Dear Vibhavati,

Please accept my blessings. I am in due receipt of your nice letter dated June 7, along with your article published in the Montreal Star on the same day. Everything appears to be very nice, and your service in this connection is recognized. You have done a great service by meeting with Mr. John Lennon. He is an influential man, and at least you have been able to publicize our Krishna Consciousness Movement in a way that the people will understand that the Beatles are interested. In London, Mr. George Harrison is also inclined to this movement and to our disciples, and recently a letter from Syamasundara. conveyed Mr. Harrison's respectful obeisances unto me. Mr. John Lennon is anxious for peace in the world, so also is everyone anxious for peace in the world, but it should be known how that peace can be attained. If we keep the human society as it is, there is no possibility of peace. It is not a question of simply accepting God as the center of everything and peace will be achieved, but the question is how to live in God. Mr. Lennon wants to stop war, but the war is the creation of different politicians. So unless on the summit of administration there are actually Krishna Conscious men, we cannot stop war. Therefore people in general must understand the importance of Krishna Consciousness, and they must in this democratic day send their real representatives who can make right decisions whether there should be war or no war. We find from the history of Mahabharata that the battle of Kuruksetra was because of the belligerent attitude of Duryodhana. So such war as is was conducted under the advice of Lord Krishna is not bad, but war declared and executed by demonic politicians is certainly very bad. A Krishna conscious person like Arjuna is not inclined to the activities of warfare, but when there is a necessity for peace in the world to educate men to become Krishna Conscious, a Krishna Conscious person does not lag behind. Therefore the first necessity for peace in the world is to instruct men how to become Krishna Conscious, because as soon as one becomes Krishna Conscious all the good qualities in human society are manifested. So if it is possible that the party of Mr. Lennon and Mr. Harrison cooperate with this Krishna Consciousness Movement, I am sure we shall be able to stop all this nonsensical war.

I think by this time, by your sincere practice, you have come to this conclusion that a Krishna Conscious situation is the only means for peace and happiness. I am very glad to see your sarcastic remark in the article where you write, "cigarette smoke hangs heavy in the air." The leaders of the peace movement must be all men of character, and to raise such men of character there must be the four regulative principles; namely, no illicit sex-life, no meat-eating, no gambling, and no intoxication. According to Vedic civilization, these four principles must be followed by persons desiring spiritual advancement of life, persons who want to be public leaders and persons who want to be highly intellectual for understanding God and His creation. So I am very much hopeful of Mr. John Lennon because he has several times chanted the word, Krishna.

Now both you and your husband were eager to start for England, so you can now arrange for going there. I have received one letter from Syamasundara. that they are soon to occupy a nice house, so you can immediately open correspondence with him. His present address is Syamasundara. Das Adhikari, 11 Balham Park Road, London SW 12, ENGLAND. If you have the money, you can immediately start. Their place can accommodate twenty or thirty men, and as they are making very elaborate effort for spreading Krishna Consciousness in London, they require help from brahmacaris, grhasthas, etc. So I think if you go there, not only you shall be assisting them, but you can further talk with Mr. John Lennon how actually peace in the world can be established on the above principles.

I understand that both you and Isana das are very sincere souls, so in the future I hope you both will be a great asset in preaching this Krishna Consciousness Movement. I thank you once again for your letter. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: R. Chalson

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New Vrindaban 12 June, 1969

69-06-12

My Dear R. Chalson,

I beg to thank you very much for your kind letter dated June 8, 1969, addressed to our New York temple and forwarded to me. I am very pleased to read the contents. My Spiritual Master, Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada, sometimes used to say that if after selling all of my property I can convert one person to Krishna Consciousness factually, then I shall think my mission is successful. Similarly, I am also thinking like that after reading your letter that if I could induce even one person to Krishna Consciousness through my publication, Bhagavad-gita As It Is, then I shall think my labor is successful. So I am very much encouraged to read your letter, and I have received many such letters from others also, so I am very hopeful.

I am sorry that many of the important verses in Bhagavad-gita As It Is were left without purport explanations, but the MacMillan Company wanted to minimize the volume of the book. I am not satisfied with this, so my next attempt will be to publish the same with explanations for all the verses without any exception. Actually, our Krishna Consciousness Movement means to propagate in the human society the transcendental understanding of Krishna. In the Bhagavad-gita it is said that out of many men, only one is interested in self-realization, and out of many thousands of self-realized persons, only one may understand Krishna. But if one understands Krishna as to what He is, what are His transcendental activities, then such person immediately is eligible to enter into the Kingdom of God, and not to come again in this miserable world. People in general do not even understand that this world is miserable for the conditioned soul. Neither are they very interested in the Kingdom of God. They want to make this miserable world as the Kingdom of God without God. So there is a great necessity of propagating the Krishna Consciousness Movement. As you appear to be very intelligent and interested in this connection, I shall request you to help this movement as far as possible.

Thank you again for your kind letter.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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New Vrindaban 12 June, 1969

69-06-12

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter of June 5, 1969, and with great joy I understand that at last you have secured one nice house which can accommodate twenty or thirty people. I have immediately asked Trivikrama das Brahmacari of Buffalo to go there, and he is sending Mukunda one telegram confirming this. I am also advising Vibhavati and Isana das to go there. Next I shall try to find out some other brahmacaris to go there as you require immediately some men for your great endeavor. You write to say you are too much strained in various ways, but by your such activities, Krishna will be very much pleased. I think because Krishna is pleased, therefore you have got at last a very nice place. I was planning to go to Los Angeles because Tamala Krishna and others are insisting that I attend the Rathayatra Festival that they are performing very pompously in San Francisco. They have secured a wonderful hall at the beach where the festival will be held and the proprietor of the hall has donated the hall for one week's use. They have received promises from many persons contributing grains, fruits and flowers for holding huge prasadam distribution. It is understood that the hall has a kitchen with twenty burners, and it will easily accommodate 5,000 people. So I have not said anything to them yet unless I hear from you finally, but you may know that I am quite fit to go to London as soon as you can arrange for my arrival there.

Regarding Rathayatra Festival in London, it is my great desire that you must perform it. I hope you have already secured permission from Scotland Yard in this connection. You will be glad to know that Mr. John Lennon had an interview with Vibhavati, and a nice article was published in the Montreal Star in which it is understood that he also is interested in our Krishna Consciousness Movement. You have already spoken about George Harrison, about his leaning towards Krishna Consciousness, and I understand they are anxious for some peace movement in the world. So when I go there, and if these interested young men talk with me, I think something very important may come by our mutual cooperation. So in your next letter as indicated in your letter under reply, I shall expect your final word as to when you like me to start for London. Accordingly I shall make my plan, but your decision must be informed to me not later than the 25th of June.

Regarding the altar, the design which you have submitted is nice, but I wish to add that underneath the Jagannathas a throne of Radha-Krishna should be there. I am enclosing herewith a picture of the throne, and on the back side is my idea of an altar design.

I thank you again for your very encouraging letter. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Mukunda that I have received his letter of the 7th June. ACB

Letter to: Tamala Krsna

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New Vrindaban 12 June, 1969

69-06-12

My Dear Tamala Krishna,

Please accept my blessings. I am so pleased to receive your letter of June 9, 1969, and I can understand that Krishna is giving you intelligence how to manage the Western Coast branches of our society. I think you should now make an ad hoc committee. of management, comprising yourself, Jayananda, Cidananda, Dindayal, Upendra, etc. If in this way you can take charge of management affairs, it will be a very nice thing. So far as a seal is concerned, you can make your own seal exactly like the one we have got in New York. Simply you make the seal replacing the word New York for Los Angeles. That will be nice. I have got full faith in you, so by Krishna's blessing try to improve all the four or five branches there. Trivikrama das Brahmacari from Buffalo wanted to open a branch in Sacramento or Santa Monica, but I have advised him to go to London because recently I received a letter from Syamasundara. that they have secured a nice house. It is not yet all settled up, but he wants the help of some brahmacaris. So I shall be glad to know if you can spare some brahmacaris for London. They are of course planning something very gorgeous, but till now it has not been tangible. But because they are working very seriously and sincerely it will be successful. At present my plan is that by the 10th of July either I go to London or to Los Angeles. That is certain. So even if I do not go to Los Angeles, the Festival will be nicely performed there. If I go to London I shall see that the Rathayatra Festival is also performed there, and I have written to Syamasundara. expressing my great desire like this. But everything depends on Krishna's disposal.

Regarding your questions, it is all right to make up the plates for the feast as you have suggested so the guests will not have so long a wait after the offering. The the first plate made up, Krishna's plate, should be kept in a high place, a separate place, and covered. Then it is all right. Regarding Visala's idea of selling his car, that is all right, and the money may be utilized for Rathayatra Festival. But when I go I must have my car, so you will have to purchase. Regarding Jivananda and Harsarani, whatever you think is best for them is all right. And I approve of the suggestion you have made for them. Similarly, Mahapurusa may go to Vancouver. That is nice. As you see fit, you can manage such things without consulting me first. Now the West Coast management is practically on you. I am sure that Krishna will help you in this regards.

I am enclosing a letter for Devahuti, so you may please hand it over to her. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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New Vrindaban 13 June, 1969

69-06-13

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 7, 1969, as well as another letter signed by you, Syamasundara., Gurudasa and others jointly. It is very gratifying that at last you have got a five-story building, and in the meantime negotiations are continuing for a church. It is very good news and I thank you for your joint invitation.

In your letter dated June 10th it is said that I shall not go to London earlier than July 20th. I do not know what is your financial position because you have not mentioned anything about our passage money. So kindly let me know if you are going to send me the money for passage, or if I will have to arrange for it. On receipt of this necessary information I shall do the needful. In the meantime I have replied Syamasundara.'s letter wherein I have stated that some of the devotees here are prepared to go to London. One brahmacari, Trivikrama das, from Buffalo will send you a telegram concerning this matter.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. In your previous letters, I was informed that in London I will have many engagements including interview with Archbishop of Canterbury. But in your letter under reply I understand that I will have to meet people in my apartment. This means that my presence is not very much needed. If you think so then why this invitation? Please clear the matter.

Letter to: Dinesh

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New Vrindaban 13 June, 1969

69-06-13

My Dear Dinesh,

Please accept my blessings. I thank you very much for sending me the broadcasting tape containing varieties of our Sankirtana Movement and it has come very, very nice. I have received one letter from Mukunda that you are already in negotiation with him for complete cooperation with the Beatles in future, and this is very nice program. Most probably I shall be going to London by the end of July, and from different sources I can understand that the Beatles are becoming interested in the Sankirtana Movement. In the meantime you may have received my letter to you dated June 10th in which I have asked you to explain some lines mentioned in the agreement between you and me. So I am expecting your reply, and upon receipt of it, I shall immediately send you the signed agreement as you have sent it to me.

Please offer my blessings to Krishna Devi and Visnuaratrik. I hope this will meet all of you in good health. Thanking you once more for the tape.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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New Vrindaban 13 June, 1969

69-06-13

My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 6, 1969, and I thank you very much for your submissive feelings. They are just appropriate for an advancing Vaisnava. Please keep yourself in this nice attitude and Krishna will bless you.

Regarding registration of the society, you can simply translate our New York registration form into German and submit it to the court clerk, depositing the requisite fees, and I think that will finish the registration problem. If the police do not allow you to perform kirtana in public places, do not disobey their orders. Try to abide by the law of the state for taking advantage of performing kirtana as far as possible.

Regarding your father's suspicion, you should not keep him in suspicion. As you are working in apprenticeship for jewelry work, you should continue that occupation, and even if your father comes and sees that you are engaged in your occupation as well as looking after management of the temple, he will not be displeased. I can understand from your attitude that your father must be good gentleman, otherwise how could he have such a nice son? So there is no need of playing hide-and-seek. If you continue learning the jeweler's trade, he will not be displeased. Besides that, some of our men must work, otherwise it is difficult to maintain all the expenses in the European countries.

Regarding Sivananda's plan to go to Paris, it may be suspended till I request him to do so. In the meantime I have received information from London that they have secured a nice house at the cost of $400 per month, so they want me to go there by the end of July. In the meantime, if you think my presence in Hamburg will help your organization, I can go there for a few days. But I do not know what is your financial condition. So if you are serious to call me, you can let me know by return of post. I have received a letter from Mandali Bhadra that they are positively going there on the 27th of June. Regarding the conch shell that was donated, it is welcome. You can use it in the temple.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Silavati

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New Vrindaban 14 June, 1969

69-06-14

My Dear Silavati,

Please accept my blessings. I thank you very much for your letter dated June, 1969, and I have carefully noted the contents therein. Regarding the suggestion that you remarry, I have never suggested such thing, so you need not trouble yourself with this. As I have told you in Los Angeles, I wish that the mother's who have no husband at present should not remarry, but should dedicate their time to seeing that their children are brought up very nicely in Krishna Consciousness. Your boy, Birbhadra, has just arrived here, and he will be taken care of by Kirtanananda Maharaja. Satyabhama Dasi is in charge of educating the children in New Vrindaban, and she is very qualified to do this because she is educated and works very nicely with the children. So there is no difficulty at present in this regards, and as you are so nicely engaged in your activities in Los Angeles, you should continue as you are now doing. Your description of the course you are giving to the interested girls about the role they play in Krishna Consciousness is very nice, and I am pleased that you have begun this project. Actually the role of all conditioned souls is the same; to chant Hare Krishna, tell others to chant, perfect our lives in Krishna Consciousness, and to go back to Godhead when this body is finished. Now if you can induce all the women of Los Angeles to place an altar in their homes and help their husbands have peaceful, happy home life in Krishna Consciousness, that will be very great service for you. The actual system is that the husband is Spiritual Master to his wife, but if the wife can bring her husband into practicing this process, then it is all right that the husband accepts wife as Spiritual Master. Caitanya Mahaprabhu has said that anyone who knows the science of Krishna, that person should be accepted as Spiritual Master, regardless of any material so-called qualifications; such as rich or poor, man or woman, or brahmana or sudra. So if you can show the women of the community how to help their husbands and children to perfect their home life, and all aspects of life, in Krishna Consciousness by chanting, aratrik ceremonies, and eating Krishna prasadam, then you will improve the conditions of the neighboring communities to an incalculable extent. So try for this as far as possible. I already have practical experience that many of the American girls and boys are very intelligent and qualified to take up this sublime movement. We simply have to instruct them nicely, and surely many will understand that here is such a nice thing and they must take to it. So I am very pleased with the nice efforts you are making. I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna Devi

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New Vrindaban 15 June, 1969

69-06-15

My Dear Krishna Devi,

Please accept my blessings. I am in due receipt of your letter dated Ekadasi, June 19, 1969, and I have noted the contents with pleasure. I am so pleased to note that you are chanting nicely and that Krishna is encouraging you in so many ways. This is the actual position that if we are sincerely chanting our rounds, following the prescribed regulative principles, and avoiding the ten offenses, then very quickly Krishna sees our efforts and He gives all encouragement to such sincere soul. Then with this taste of Krishna Consciousness, we become more and more attracted, so more and more Krishna gives encouragement, and then more and more we increase in our desire to serve Krishna in pure Krishna Consciousness. So in this way there is an unlimited ocean of nectar of devotional service which eternally increases on and on. When we begin this sublime chanting process, or even if we simply hear the sound Hare Krishna, then we have begun our journey back to the Spiritual Kingdom, back to Godhead. So please continue to be serious in your chanting, and then surely Krishna will save you and all the other sincere souls who are so fortunate to have taken to this movement.

I am pleased to learn that you are thinking of putting together a cookbook of our Krishna prasadam recipes. I understand that in London, Yamuna Dasi has already done some work on this same project, so you may correspond with her in this connection. I know that at our feasts especially many persons become interested in preparing foodstuffs in this way, so this cookbook is a nice thing to instruct such persons in preparing and offering nice prasadam for the Lord. So when there is some tangible book ready for publication, please inform me, and we shall try to arrange for its publication. I am pleased to note your description of the increasing interest in vegetarian diet in this country. Actually, the practice of meat-eating is very detrimental to spiritual life, because in spiritual life the goal is to become free from all sinful reactions, and meat-eating means simply to force oneself to suffer the sinful reactions of killing our fellow living entities. So as many people will be taking to practicing spiritual life through the influence of our Sankirtana Movement, such cookbook will be very important, and you should work for this as you are able. Please convey my blessings to your husband, Dinesh, and to your child, Visnu Arati. I hope this will find you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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New Vrindaban 15 June, 1969

69-06-15

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your most recent letter (undated), and I have noted the contents carefully. I am so much encouraged to learn that one very nice German boy has come to live in your temple. This is clear evidence that you are all working sincerely to serve Krishna, and now one sincere soul has been so attracted by this, that he is also coming to join you. Actually, if one true Vaisnava goes any place in the world, then the spiritual instincts of the more advanced souls he comes into contact with will be awakened, and they will automatically be attracted. In the Bhagavad-gita, Krishna informs Arjuna that if in previous lifetimes one has begun the path of spiritual perfection but was unable to complete it for one reason or another, then in future lifetimes he will automatically become attracted again to spiritual life, and he will begin his progress from the point where he had previously left off. So throughout the material universes there are many such spiritually inclined souls, and our mission is to present to everyone right knowledge of spiritual life. In this way, those who are already interested may finish up there Krishna Consciousness business in this life, and similarly, those who are not so interested may advance themselves and make perfection of their life, simply by hearing our Sankirtana Party, attending our temple activities with association with devotees, and eating Krishna prasadam. Please take nice care of Oliver, and help him in whatever way you can. In Krishna Consciousness every man is so important because all of the activities of a devotee of Lord Krishna is beneficial to all living entities. So if there are any questions that he would like me to help him with, I am always at your service to help in any way I can.

Regarding your proposal to go to Paris, you will be pleased to learn that Janardana has already gone there two weeks ago, and he is thinking seriously how to spread Krishna Consciousness there. For the time being your services are required in Germany, so you must stay there for the present. Let us see how Janardana is arranging things in Paris, and when the time is right, if you are required to go there, then I shall instruct you in this regards. In the meantime, you are in Hamburg, so try to advance the success of your temple there as far as possible.

I have received Jaya Govinda's note along with the list of credits for German BTG. Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Visala

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West Virginia 16 June, 1969

69-06-16

My Dear Visala Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 10, 1969, and I have noted the contents. I have not heard anything from you for some time so I am very pleased to receive your letter. you have asked three nice questions and I shall give you the answers herewith. Regarding your first question, what is the difference in full between the Spiritual Master, Krishna, and the devotee? The answer is that Krishna is the source of all energies of the spiritual and material creations, the devotee is the part and parcel servant of Krishna, and the Spiritual Master is the transparent via media for leading the conditioned souls back to home, back to Godhead. All living entities are the servants of Krishna, but the living entities who have fallen into this conditioned life are forgetful of their eternal relationship with the Lord. The role of the bona fide Spiritual Master is to lead the conditioned souls out of forgetfulness and back into pure consciousness of serving the Lord in transcendental loving service. In material consciousness one is identifying himself with his particular body, and he is forgetting that he is spirit soul, servant of Krishna. Then by the association and instructions of the purified servants of Krishna, the living entity gradually comes to remember that I am not part of this miserable material world, but I too am the eternal servant of Krishna, and my only business is to give pleasure to the Lord in pure Krishna Consciousness. In this way, such devotee becomes himself eligible to lead other back to the path of devotional service and thus he too may become a Spiritual Master. This process is called parampara, or the line of disciplic succession.

Your next question is if Visala Das will be your name eternally. As I have told you in San Francisco, Visala means Krishna, the Greatest, and Das means the servant of. So eternally you are the servant of visal, or Krishna, and thus you are always Visala Das.

Krishna has so many different names because He is unlimited in all respects, and you are Krishna's eternal servant. What your name will be eternally is not a very important subject at the present moment, but it is sufficient for you to know that you are always the servant of Visala, Krishna.

Your final question is how can you become a pure devotee, and the answer to this is given in Bhagavad-gita. Krishna instructs Arjuna that the mahatma, the pure devotee, is he who has fully surrendered himself unto the spiritual nature. And how can we tell if one is completely surrendered unto the spiritual nature? He is always fully engaged in devotional service to Krishna. So this is the process of becoming a pure devotee. We have to engage all of our words, thoughts, and activities in Krishna Consciousness under the direction of the Spiritual Master. Therefore, at every moment you should be busy in some way in serving Krishna and His pure devotees, and automatically you will become purified in Krishna Consciousness. Krishna is always willing to shower His mercy upon His devotees, so we have simply to become receptive to this mercy by devotional service, and then the path is very easy. I hope this will sufficiently answer your questions.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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New Vrindaban 16 June, 1969

69-06-16

My Dear Pradyumna,

I am in due receipt of your letter dated June 11, 1969, and I have noted the contents carefully. You may immediately arrange for purchasing the machine. Make a contract, and I have advised Brahmananda to pay you the $503 when you need it. So when the transaction is completed, immediately call Brahmananda and he will pay you. Now Arundhati and Syama Dasi shall be in charge of composing at least four hours alternately. In this way, the machine should be used from 7:00 in the morning till 10:00 at night. Syama Dasi may type from 7:00 in the morning till 11:00 o'clock. Then Arundhati will type from 11 till three. Then Syama Dasi from three until seven o'clock, and Arundhati from seven o'clock until ten o'clock. In this way, you and Hayagriva shall guide them so that the machine will be fully utilized.

I am sure that the monthly payments shall be arranged by you, and this is very good. Special care should be given to keep the machine in a safe room which is always closed and always locked. The property is worth about $6,000, and you will be responsible for the payments, so very much care should be taken to protect it from any damage or theft. Of course your quarters there are nice, but all necessary precautions must still be taken. Please write to inform me what you are going to do.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Steve

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New Vrindaban 16 June, 1969

69-06-16

My Dear Steve,

Please accept my blessings. I thank you very much for your letter, and I understand from your one simple question that you are now serious about perfecting your life in Krishna Consciousness. You have asked me to tell you everything that you should know, and this, of course, is a great subject matter. We now have published several books which delve deeply into the topic of the Absolute Truth, so you should read them very carefully, and gradually the knowledge will become revealed to you. The first book you should study carefully is the Bhagavad-gita As It Is. The sum and substance of Bhagavad-gita is that we should surrender ourselves wholly and completely upon the Lotus Feet of Krishna. When one is not Krishna Consciousness, then he is Maya conscious, or in illusion. Just like when one is not in light, he is sure to be in darkness. Because absence of light means darkness. Similarly, to be forgetful of Krishna means one is in Maya, the darkness of ignorance. Just like when you turn away from the sun, you see the darkness of your shadow; but when you turn your face to the sun, then there is no question of a shadow. The whole principle of spiritual life is to turn our attention back to Krishna, and thus immediately be freed from all entanglements of Maya. There is no necessity to practice the various yogic postures, pressing the nose, and there is no need of becoming a great learned scholar to advance in spiritual life. Simply we have to turn our attention back to the Lotus Feet of Krishna, and then all spiritual perfection is automatically there.

The process of turning to Krishna you are seeing practically everyday because you are now staying in the temple. You chant Hare Krishna; 16 rounds daily, follow the regulative principles, read Bhagavad-gita, and help your Godbrothers push on this movement as far as possible. I understand from Brahmananda that you are a very sincere boy, and now you are helping by working in the kitchen, preparing Krishna prasadam. So continue in this way and attend Sankirtana Party as much as possible; this will help you to advance without any doubt. When questions arise, you consult Brahmananda or the other older Godbrothers and they will help you. Of course, if you would like to question me upon some point, I am always at your service in this connection. So practice Krishna Consciousness very sincerely and surely Krishna will bless you. I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Arundhati

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New Vrindaban 16 June, 1969

69-06-16

My Dear Arundhati,

Please accept my blessings. I am in due receipt of your letter dated June 11, 1969, and I have noted the contents carefully. Regarding your question about offering Prasadam, whatever is offered to the Deity actually it goes through the Spiritual Master. The Spiritual Master offers to Lord Caitanya, and Lord Caitanya offers it to Krishna. Then Radha Krishna eats, or Jagannatha eats, then Caitanya Mahaprabhu eats, then the Spiritual Master eats, and it becomes Mahaprasadam. So when you offer something, you think like that and chant the Gayatri mantra, and then everything is complete. At last, ring the bell, take out the plate and wipe the place where the plate was kept.

Regarding your second question about greeting karmis, if a karmi is a friend, you just greet him Hare Krishna, and with folded hands touch your forehead. If the karmi is a superior relative, then chant Hare Krishna and bow down down to him on the ground. That should be the etiquette in our society transactions. Whenever you have questions, you ask your husband or ask me. You should always be very sound in knowledge about Krishna Consciousness. But as you are very much attached to chanting, there will be no difficulty for you.

Regarding your last question about the ecstatic symptoms of chanting Hare Krishna, you should know that the Hare Krishna Mantra has an equal effect upon all devotees. Just like the sunshine has an equal effect on everyone, but when it is covered, the sunshine has a different effect. Similarly, the influence of the Hare Krishna Mantra becomes manifest when one is no longer covered by the ten offenses to chanting. The more we become free from the ten offenses, the more the effect of chanting becomes manifested through us. Everyone can become a great devotee, being freed from the offenses 100%, simply by one's determination and effort.

When the Composer machine is purchased, you will be engaged from eleven till three PM, and from seven till ten PM. That means seven hours in a day. When you are typing, you should know that it is as good as chanting, because the work is also on the matter of Krishna. Chanting on the beads and chanting on the typewriter Composer machine are both transcendental sounds of Krishna. Krishna's Name, His Fame, His Qualities-all of them are on the absolute platform, and therefore there is no difference between one and another. So do not be misled that you are typing and not chanting. Our books should be on the standard sample of Teachings of Lord Caitanya. Your husband will guide you, and Hayagriva will guide you, so do it nicely.

Please convey my blessings to Jaya Gopala and the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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New Vrindaban 16 June, 1969

69-06-16

My Dear Rayarama,

Please accept my blessings. Sometimes ago you proposed that you would remain with me constantly and help me in editing my books specially Srimad-Bhagavatam. But now the situation is different. You are busy in some other way. This has given me much pain. However, if you still desire to remain with me and help me in editing my books, it will be a great pleasure for me, and if you so decide, you can go with me to London also. Back To Godhead is now simplified and if you only send the edited matter, the rest can be managed by others. Now you decide if you can remain with me constantly like Purusottama. I hope you will discuss with me on this when you come here in the next week. As your beloved spiritual master and father, it is my duty to give you all protection; but if you allow Maya to act upon you without any resistance, then it is your own choice. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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New Vrindaban 16 June, 1969

69-06-16

My Dear Rupanuga,

Please accept my blessings. I am very glad to hear that you are successfully carrying on the Sankirtana Movement, and Krishna is giving you encouragement by mercifully giving some money also. So rest assured that Sankirtana Movement is specifically benedicted by Lord Caitanya for achieving all kinds of success. Stick to the principles seriously and faithfully, and there will be no difficulty. Now you may please send as many nice photographs of your Sankirtana activities as possible to Brahmananda for publication in Back To Godhead. In each issue of Back To Godhead there shall be sufficient pictures of our Sankirtana Movement with descriptions. I have advised to follow this policy rigidly.

I am very glad to hear about Sacisuta's activities. He is very intelligent and serious devotee, but due to his past habits, he is a little flickering. I think if there is any suitable girl, you can negotiate for his marriage, and then he will be fixed-up. He has got various capacities, and he can help our movement very much, but as he is a little restless, try to help him be very serious and get a wife amongst our Krishna Conscious girls. Please convey my thanks to him as he is doing very well in Buffalo. Regarding the draft board, Tamala Krishna is also working on this in Los Angeles, so you can open direct correspondence if there is chance for mutual cooperation.

I am enclosing list of Holy Days for the coming months, and also enclosed is a very nice letter I received recently from Sudama in Hawaii. Please convey my blessings to your wife and child. I shall be very pleased to see you again when you come to visit in New Vrindaban. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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New Vrindaban 17 June, 1969

69-06-17

My Dear Dinesh,

Please accept my blessings. I have just received your letter dated June 13, 1969, and I have carefully noted the contents. I quite follow you that you are planning to work conjointly with our London party. So I am sending you back the agreement duly signed by me, and I hope you will do the business side of these records with the Grace of Lord Caitanya. If you wish to go to London, I have no objection. The Sankirtana picture which you sent, I do not follow if you want to print this picture in the next album cover, or what is your idea of sending it. Anyway, it is very nice, and I thank you for enclosing it. Please immediately send to me one copy of the contract so I may keep it here in my files.

Convey my blessings to your wife and child. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harer Nama, Prabhavati

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New Vrindaban 17 June, 1969

69-06-17

My Dear Harer Nama and Prabhavati,

Please accept my blessings. I am in due receipt of your letters of June 10, 1969, and I have noted the contents of both with much encouragement. I have also received short letters from the new people who have come to help you in the Santa Fe temple, and their nice appreciation of our movement is a great pleasure for me to note. Keep them very nicely, and as you consider that one or all of them are ready for initiation and are desiring like that, then they can send their beads to me to be chanted upon. You have invited me to come again to visit the Sante Fe temple and this idea is nice, but at present I am planning to be going to London by the latter part of July, so I do not see any immediate opportunity. From London most probably I will be returning to Los Angeles, so let us see if there will be any opportunity at that time. The pictures you have sent are very, very nice, and I am hopeful that under your guidance the Sante Fe temple will spread the chanting of Hare Krishna throughout that area.

Please convey my blessings to your nice wife, Prabhavati, and to the very nice new people who are fortunately taking to Krishna Consciousness, I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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New Vrindaban 17 June, 1969

69-06-17

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letters dated June 7, 1969 and June 11, 1969, and I have noted the contents carefully. Regarding the tour of North Dakota, this is a nice proposal. So if it is practical, it will be very nice for you and your wife. Only thing you have to do is rent a station wagon, so you can travel, sleep and cook there. Keep with you four or five pairs of cymbals, one harmonium, one mrdanga. One of you play the harmonium, one of you plays the mrdanga, and some persons in the audience can play the karatalas. In this way you can perform nice kirtana. Subala met me here in New Vrindaban and described this plan, but I do not think it is mature yet. But when some arrangement is done, you can accept it. You have suggested that Nandakisora and his wife join you, but how will you manage with two pairs of husbands wives with the $350 per week? The program is very nice, and if you can make it practical, I have full support for it. This is a good opportunity for spreading our philosophy and Sankirtana. I understand that you and Himavati have gone already to Vancouver, and I am expecting a letter from you as to your report in this connection.

Please offer my blessings to Himavati. I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: Regarding the time when the devotees arise in the morning, here in New Vindavan they are getting up by four o'clock. But in your country the people are not accostumed to this, and it will take a little time to get them used to it. But try to get them up at four o'clock as far as possible.

Letter to: Jadurani

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New Vrindaban 17 June, 1969

69-06-17

My Dear Jadurani,

Please accept my blessings. I thank you so much for your encouraging letter, and I am so pleased to learn that the center is doing very nice propaganda work in Hawaii. Now you send to Brahmananda as many photographs as possible of the parading and the other chanting engagements. It will be the policy of our paper now to print as many as possible photos and articles of our own activities. I understand from Gaurasundara's letter that there is now inconvenience in having so many people living in the house there, so I think you may immediately return to Satsvarupa in Boston. I think that you may now take part in Sankirtana activities, so when you return to Boston you may go out with them sometimes on Sankirtana Party. I am very glad to know that Govinda Dasi felt herself cured of all her diseases by hearing my words, and I am very much encouraged. Both of you chant Hare Krishna and join Sankirtana Party, and there will be no disease. Maharaja Pariksit said that chanting the glories of the Lord can be executed by liberated persons.

This means by chanting one becomes liberated from all material impediments. Not only chanting gives us liberation, but even in our conditioned state we like to hear the sweet melodious sound of the chanting. Only a person who is committing suicide or who is addicted in animal killing, such persons cannot relish the sweetness of this chanting. But even if they take to this chanting, they will become liberated.

Thank you again for your letter. I am enclosing a list of the special Krishna Consciousness holidays in the coming months. I hope this will meet you in improved health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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New Vrindaban 17 June, 1969

69-06-17

My Dear Gaurasundara,

Please accept my blessings. I am in due receipt of your letter dated June 13, 1969, and I have carefully noted the contents. I am very glad to hear about your recent Sankirtana success, and as long as this is going on, everything will come out nicely. I can understand that you are now forced to reduce your number living at the house, so for the time being you keep five or six men there. This landlady is increasing rent simply to take advantage, but as you have no other place to live you have to make some compromise. Jadurani may immediately return to Boston, and Sudama may immediately go to London. Sudama is much required in London, but because I thought he was needed in your center I did not ask him to go before. Under the circumstances, I think he may go to London immediately. In this way adjust things. Be confident that Krishna will save you from the present inconvenience, and take these steps immediately. You have spoken about Govinda Dasi's expertness on Sankirtana, and I know very well about her qualifications. I am 100% confident about her competence, and she can be very useful to your activities there. Unfortunately she becomes sickly, so as husband, you must see that she is taken proper care of. She is a good asset for you as your wife, and I want that you two work combinedly. That is my desire. You have such nice opportunity for doing very nice service to Lord Krishna in Hawaii, and I want that you two, husband and wife, work together. I have confidence in you, and I have got all blessings for you both that in the future you will be nice preachers. What you have done so far is very nice, and I am praying to Krishna for your success there.

Please send all nice pictures of your activities to Hayagriva for publication in BTG. We have decided to give many pictures of our Sankirtana activities along with short descriptions. Hayagriva is now renovated to be the senior editor. You also should write articles as you have done before. Your articles are very much appreciated by me, so you write them, not only about Sankirtana, but also on our philosophy. But send immediately pictures to Hayagriva of your Sankirtana activities. Thanking you again for your letter. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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New Vrindaban 17 June, 1969

69-06-17

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for you letter dated June 14, 1969, sent along with Krishna tapes #11 and #12. The tapes are done very nicely as always. The first thing is that I have written to Jadurani today that she may immediately return to you in Boston. There is some inconvenience in Hawaii for accommodating so many people because the landlady has said there are too many living there. So Jadurani will be returning very soon. I have advised her that she may go on Sankirtana Party in Boston. Regarding your present difficulty with the police, things are going by Krishna's desire, and it will be all right. Try to get recognition from the police that we are a non-profit religious organization. In Los Angeles they have got a permit for begging, so you inquire from Tamala Krishna, and get a copy from him of this permit. We are non-profit religious organization and we have so much expenditure, so try to get this permit. Please keep me posted as to how this is progressing.

Offer my blessings to the others. I am pleased to note that Murari is such a tremendous boon to your activities there, and you "do not know how you managed without him before." I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Muralidhara

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New Vrindaban 17 June, 1969

69-06-17

My Dear Muralidhara,

Please accept my blessings. I am in due receipt of your letter dated June 12, 1969, and I have noted the contents. I have also seen your Krishna-Balarama picture and it is very nice. These pictures you are drawing for our Festivals in Los Angeles may be nicely colored and photographed and sent to Brahmananda for publication in BTG. The Bhagavatam picture you have already done is already arranged for publication on the front page, and in the absence of Jadurani's paintings, I shall require your work for so many pictures in BTG.

I am enclosing a list of the special Krishna Consciousness holidays to be celebrated in your temple for the next several months. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sir

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New Vrindaban 17 June, 1969

69-06-17

Dear Sir:

RE: S.B. a/c 2913 with you

I beg to hand you herewith one Bank Draft in your favor for Rs 825.00 for credit of my above a/c. The purpose of sending this money is to purchase Brass Deities from Vrindaban. Arrangement has been mad that Sri Ramnath Mukutwala of Lohi Bazar, Vrindaban, will supply Radha-Krishna Brass Murtis, 24" high, at Rs 825.00 per pair. So please call him and pay him in advance Rs 100.00. After manufacturing the Murtis, he will securely pack and book the parcel to Calcutta by Ry Parcel. On delivery of the Ry receipt to you, along with the invoice you will pay him the balance Rs 725.00, including packing and forwarding charge. This Ry receipt, his invoice along with your certificate to the Reserve Bank of Calcutta that money paid to Ramanath Mukutwala is American Exchange received by you on such and such date, all the documents may be forwarded by Regd. Post with asked due to M/s United Shipping Corporation, 14/2 Old China Bazar Street, Calcutta-1, and they will take care of shipping the package to the U.S.A. The money paid to Ramanath Mukutwala and your commission for this transaction may be charged against my above a/c.

Please acknowledge receipt to my following address: ISKCON, 1975 South La Cienega Boulevard, Los Angeles, California 90034, U.S.A. Thanking you in anticipation.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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New Vrindaban 17 June, 1969

69-06-17

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated June 13, 1969, and I have noted the contents. You write to say in your your letter, "Please come to Los Angeles immediately, Prabhupada. There are so many devotees who are so much anticipating Your Divine Appearance." So considering this urgent call, I may go immediately to Los Angeles as I have not got any important business here. So you can send me passage money, and I shall go to Los Angeles along with Purusottama. The London devotees want me by the end of July, so even from Los Angeles I can go to London, and in this way spend at least one month in Los Angeles. Then after that period, if London wants me urgently, I can go there from Los Angeles. There is no difficulty. Under the circumstances, I am prepared to go to Los Angeles immediately as requested by you.

Regarding opening branches in Laguna Beach, you know I am always very much enthusiastic to open branches, so if another branch can be opened for propagating Krishna Consciousness, it is always welcome. If we have got opportunity to open such branch, we must take advantage. So far as the money is concerned, it is not meant for banking, but it is meant for spending. Our policy should be to collect millions of dollars or more than that daily, and spend it daily. That should be our policy. Every morning we shall be empty-handed, get collection of a million dollars during the daytime, and by evening it should be all spent. That should be our motto. But because we are pushing on our activities regularly, therefore some money should be saved to meet emergencies. So if you have got chance of opening a branch in Laguna Beach, do it. When we get a big temple in Los Angeles, Krishna will supply the necessary funds.

Regarding the throne, it should be made exactly to the design made by Muralidhara. It is 40 x 40 x 45 (length, breadth and height). I am enclosing this design, so you make the throne in that pattern for Radha-Krishna.

I will expect to hear from you soon by return of post. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balabhadra

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New Vrindaban 17 June, 1969

69-06-17

My Dear Balabhadra,

Please accept my blessings. I thank you very much for your letter (undated), and I have noted the contents with pleasure. Your description of the parade with 55,000 people viewing is very much encouraging, and it is clear that Krishna is giving you nice opportunities for spreading the Sankirtana Movement throughout Hawaii. Send pictures of your activities in this parade and your other activities to Hayagriva for being printed in Back To Godhead. I appreciate very much that you are a thoughtful, intelligent boy, and you have got Krishna's Grace undoubtedly. Your good Godbrothers and Godsisters also speak highly of you, so continue to develop as you are doing and Krishna will surely be very pleased upon you. I am praying to Krishna for your long life and service.

Thanking you once more for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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New Vrindaban 17 June, 1969

69-06-17

My Dear Umapati,

Please accept by blessings. I beg to acknowledge receipt of your letter dated June 12, 1969, and I have noted the contents. You could not secure till now a good job, but that does not mean you shall return to New York. Keep yourself in San Francisco for some time more, and if there is no favorable response, then you may go to Paris where there is contemplation of opening a center. This will be settled up, say after a month. Till then you remain either in San Francisco or Los Angeles, and then decide. I think there is a great plan of Krishna that you should not get suitable service till now. It may be that you are required for preaching work 100%. So depend on Krishna, chant Hare Krishna, and everything will work out. I am leaving for Los Angeles on June 23rd, so I am sure I will see you before long.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Isana

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New Vrindaban 20 June, 1969

69-06-20

My Dear Isana das,

Please accept my blessings. I am in due receipt of your letter dated June 14, 1969, and I have noted the contents carefully. Regarding the land which you now own, if you are conveniently able to keep it, that is all right. It can be used for developing in the future. But if you need the money for going to London, you can sell it and utilize the money for this purpose. You have described how you meditate on Krishna and your Spiritual Master, but I do not follow what you mean by ”identify”. To think of Krishna and your Spiritual master is very nice, but if you think you are Krishna or Spiritual Master, that is Mayavadi philosophy. One should not indulge in this sort of thing. I have already received the constitution notes from Janardana, and I am very encouraged by his descriptions of the opportunities of spreading Sankirtana in Paris.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform Gopala Krishna that I have received his presents with thanks. ACB

Letter to: Pradyumna

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New Vrindaban 20 June, 1969

69-06-20

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter of June 17, 1969, and I have noted the contents. It is all right to have the changes made on the two type fonts because it will be suitable for our purposes. I have already written you a letter that you have to maintain the machine. That means the monthly installments shall be arranged by you, and the cash down shall be paid by me. I have already advised Brahmananda in this connection so you can do the needful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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New Vrindaban 20 June, 1969

69-06-20

My Dear Satsvarupa,

Please accept by blessings. I am in due receipt of your letter dated June 18, 1969, and I have noted the contents. The pictures you have sent are very nice, and they shall be published in BTG. Regarding Madan Mohan, I understand that he would like to remain in Boston, but previously he was indexing Bhagavad-gita As It Is. If he is able to work there on this project, I have no objection. Otherwise he may come back to New York. Sometimes, out of their own accord, devotees decide to leave a center, but this is not a good practice. If he can continue his indexing work there, then he may remain in Boston.

I am very pleased to learn that you are planning for a nice Rathayatra Festival in Boston. Please do it nicely, and take many nice photographs for publication in BTG. Yesterday I received one telegram from London to send them by cable $1,025.00. They require this for their house there. This money was to be for a down payment on purchasing an IBM machine for our books, and therefore I now need some money. If you have got some extra money, you can help me. You have encouraged my writing books, and for printing each book will require not less than 6 or 8 thousand dollars. Under the circumstances, I request all centers that as soon as they have extra money, it should be sent to me. Immediately I wish to publish Nectar of Devotion second edition of First Canto, and first edition of Second Canto of Srimad-Bhagavatam. So if you will help me in this matter, it will be very nice. After this, I wish to publish Krishna. In this way I want to prolong the publication work. I am going to Los Angeles to collect some money, and similarly I am requesting you also to help in this matter.

Please convey my blessing to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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New Vrindaban 21 June, 1969

69-06-21

My Dear Jayapataka,

Please accept my blessings. I am so glad to receive your letter dated 18 June, 1969, and I have carefully noted the contents. The Rathayatra Festival you will perform from the 20th of July to the 27th of July. The main item is the car, so how will you observe the Festival with out the required car, or ratha. If you want to take the Deities on the shoulders of the devotees, that is also nice. But if you would convey the Deities on a car, that will be very nice. The Festival is the Deities are taken to some river side, if not the seaside, and Montreal has got a very nice river, the St. Lawrence River. The system is that for 8 days the Deities remain on the seaside, and kirtana goes on, prasada is distributed, and people offer flowers, fruits, etc. to the Deities. Then on the 8th day, the Lord returns to His own place. This is the system, and the care is taken in great procession, complete with chanting, flowers, etc. This year Boston is also trying to celebrate the Rathayatra Festival, and if you like, you may open correspondence with Satsvarupa in this connection, and he will help you with further ideas.

I am so glad to learn that Kirtana is going on, and by Krishna's Grace you are getting some collections. This is very good news. If during Rathayatra, you cannot keep on the seaside, then you take the car in procession to the riverside, and come back the same day. For the eight days, as far as possible distribute prasadam, especially kitcherie. Then on the 8th day you also hold the ceremony in the same way. Please arrange to take nice photographs of your Festival activities as well as of your other kirtana activities. We wish to print many such photographs in our Back To Godhead, so take many pictures, and send them to Brahmananda in New York.

This Monday, June 23rd, I am going to Los Angeles, so you may address future correspondence to that address. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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New Vrindaban 21 June, 1969

69-06-21

My Dear Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 June, 1969, and I have noted the contents. I have already been informed about your London house from the others. The day before yesterday I received one cable from Mukunda asking for a loan of $1,025.00 for depositing three months' rent on the house. I have advised New York to cable the money immediately, and I hope Mukunda has already received the money and the transaction is nicely terminated. Previously, I received one letter from your center, signed by Mukunda, Syamasundara., Gurudasa, and others, inviting me to London by the 20th of July. In the meantime, I have received one urgent letter from Los Angeles to go there, and therefore I am going to Los Angeles on the 23rd instant. But there will be no difficulty for me to go to London from Los Angeles, provided that by that time you are well equipped. Otherwise, there is no need of hurrying. Do everything peacefully and conveniently. I have asked one married couple from Montreal, Isanadas and Vibhavati, to go to London, as well as I have asked one brahmacari named Trivikrama, and probably Sudama will also go there. So nicely organize your Sankirtana Party, and go on with your regular program of preaching Krishna Consciousness.

I understand that Mataji is going to donate one pair of Sri Murtis. I do not know what size they will be, but I have also ordered one pair of Sri Murtis, 24" high. I hope your arrangements for Rathayatra Ceremony are going ahead, and I shall be glad to hear from you at my Los Angeles address. I am very much encouraged to learn that your kirtana is going to be held at Oxford University, which is the most important university in the world. At least in India, if somebody is a graduate of Oxford University, he is very highly respected, and immediately he gets some good job in the government's service. So if your Sankirtana program becomes recognized by the Oxonians, it will be a great credit for you.

I am enclosing a list of fasting days and festivals days which you should observe nicely. Also enclosed is a letter for Gurudasa, which you may please hand over to him. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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New Vrindaban 21 June, 1969

69-06-21

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated June 7, and June 16, 1969, and I have noted the contents. I have also received your presents, shoes and soap, and I thank you very much. I am also glad to learn that the anxiety of your parents is now removed. So go on with your prescribed duty of Krishna Consciousness and be happy. You are a very intelligent boy and faithful to your parents and to your duty. Certainly Krishna will be very much pleased upon you. The father and mother are also as good as the Spiritual Master, and we are indebted to father and mother in so many ways. So as they are dependent on your income, try to help them as far as possible, as well as spend something for Krishna also. Rupa Goswami spent 50% for Krishna, 25% for emergency, and 25% for relatives. You can also try to follow this principle as far as possible. Your main business is to keep in Krishna Consciousness, and if you keep that point in view, you can deal with others according to social conventions without being attached.

Another thing, if you can request your father to supply us with Maharastrian mrdangas and kanjanis, that will be very nice. I wish to import them from Bombay, so if your father or anybody else who may be known to your father can arrange to supply us these things from Bombay, it will be a great service to the society. On receipt of your favorable reply from your father, I can arrange to pay him from a Bombay Bank where I have got money. In the Bank of Baroda, Bombay, I have got some money, and if your father agrees to take this trouble, then I may send him the required money by check, payable in the Bank of Baroda. So you can ask him quotation for the following things: 1) Harmonium-double reed, 2) Harmonium-triple reed, 3) mrdanga, 4) Kanjani. As our new centers are being opened in all parts of Europe, Canada, and America, we require many such instruments. So if your father does some business, he can make some profit also. In Bombay, the Scindia Steam Navigation Co. carries our goods free of charge, so if your father agrees, have him see the director, Sumati Morarji. She will be glad to dispatch our goods free of charge. Or else we can get the goods by paying the regular freight and price. So you can open correspondence either with your father or with some reliable person who can supply the above goods.

Regarding Back To Godhead, I wish that you take charge of organizing the sales in the libraries. If you write letters on behalf of the society, will not that be good? I suggest that you may take a little responsibility for organizing the sales, and wherever you will direct, they will dispatch the sample copies if so required. Or else we can send the copies to you in Montreal for you to do such propaganda work as you like. I am starting for Los Angeles on Monday, the 23rd of June, and I shall be glad to hear from you at our Los Angeles address as follows: ISKCON, 1975 South La Cienega Boulevard, Los Angeles, California 90034.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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New Vrindaban 21 June, 1969

69-06-21

My Dear Gurudasa,

Please accept my blessings. I have received your note about the new house, and I have arranged to send the money as requested by Mukunda. I hope the money is already received by you and the transaction is nicely executed. After hard labor, you are getting a nice house just suitable for your purposes. Now decorate it nicely, and go ahead with new vigor and energy to push on the Krishna Consciousness Movement in London. You have already created an impression in the greatest city in the world, and I hope in the future there will be even greater hope for this movement. I am glad to learn that the Beatles have showed guarantee for payment of the rent. It is a nice, friendly gesture. Recently Mr. John Lennon had an interview with one of our disciples, Vibhavati, and it appears that he is also sympathetic with our movement. Another point is that in BTG we shall now publish as many pictures of our Sankirtana Movement in different cities as possible. So get good snaps of your kirtanas and engagement in London, and send the photos on to New York.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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New Vrindaban 21 June, 1969

69-06-21

My Dear Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 18, 1969, and I am very glad to understand that things are being arranged in Hamburg so nicely. Your attitude for Krishna's service is very much laudable, and I am very much proud of having a disciple like you. May Krishna bless you more and more in the advancement of Krishna Consciousness. If you want me to go to Hamburg, then you can arrange for it after the second week of July, because I am going to Los Angeles on the 23rd of June. Tamala Krishna wants me there immediately because some of the devotees are very much eager for my presence there, and probably I will also frame our future program for opening sub-branches in the Los Angeles area. In neighboring places, such as Laguna Beach, there is good prospects for a center. I understand that you are in correspondence with London for some financial arrangement, but recently, just the day before yesterday, I received one cable from Mukunda asking me to give them a loan for $1,025.00, so I have asked Gargamuni to send them this money. Under the circumstances, I do not think they will be able to arrange financially to receive me there immediately. But there is no need of hurrying the matter. You can arrange for my reception conveniently, although I am always ready to go to Europe at any moment. I think that when London will be ready to receive me, at that time my going to Germany will be the most profitable. But if you think that you can manage to receive me directly in Hamburg, I have no objection. But anything you arrange must be after the second week in July, in which time London may also expect to receive me. In their last letter I was informed that I shall not be required there before the 20th of July. So on the whole, there is no question of hurrying. Do everything carefully and by mutual consent.

You will be glad to know that Janardana is going to Paris at almost the same time, and Sivananda is also eager to open a branch in Paris. I understand from Janardana's letter that there is very good possibilities of spreading our Krishna Consciousness Movement there. So if Krishna desires, it will be possible to have three important centers in Europe very soon. I have been informed from a London letter that they have secured a very nice house, and the money for the deposit is already sent, so there will be no difficulty in establishing our London center immediately.

I am enclosing a list of the fasting days and festival days which you may follow. Please keep it carefully. Kindly convey my blessings to the other devotees there. I hope this will meet all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 24 June, 1969

69-06-24

My Dear Upendra,

Please accept my blessings. I thank you very much for your letter dated June 23, 1969. I have reached Los Angeles yesterday afternoon, and I am very comfortable here. The house is very nice, calm and quiet. Yes, for the present my program is to stay here for one month, but if I do not go to London, then I shall stay longer. Surely I shall go to San Francisco to take part in the Rathayatra Festival if I do not go to London. But I also want to see you, if possible, before the Rathayatra Festival. So far as your duty is concerned, you are doing your best. That is your spiritual qualification. The best qualification for a Vaisnava is to act sincerely, and to his best capacity, for the service of Krishna. Otherwise, Krishna is so great, and we are so small, there is no question of our giving any service to Krishna. But Krishna is so great, and He is so greatly merciful, that any small service we offer to Him in devotion and sincerity He will accept. Krishna does not require anyone's help or service, but if we serve Him, even in a very small capacity, He will accept it. So that is our only hope. One who can show the whole cosmic manifestation within the hole of His mouth, what service can we render unto Him? So the best thing is to employ all of our talents and energies in His service. That will help us to progress. So now Seattle is in your charge for introducing Krishna Consciousness, and you are doing your best. Krishna will surely bless you.

I beg to thank you very much for your check, and I appreciate that you are the only center who is regularly sending for my maintenance fund. Another request is that now I shall try to publish all of my books. We have arranged for purchasing a nice Composer machine, and also we are going to immediately print 10,000 copies of TLC in paperback. Our sales are not going very quickly, so under the circumstances, if we want to continue publishing our books, we shall require money as much as possible. Therefore, whenever you have got some extra money, you may kindly spare it for the book fund.

I hope to see you again when you come here, or else in San Francisco. The pictures you formerly sent are going to be printed in BTG. I have advised Brahmananda of this and have delivered him the pictures. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Labangalatika

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Los Angeles 24 June, 1969

69-06-24

My Dear Labangalatika,

Please accept my blessings. I am just looking over the letter that you had given to me in New Vrindaban, so I shall reply to it herewith. You are a very good girl, and I have seen with pleasure your advancement in Krishna Consciousness. It appears that in your previous life you had cultured this knowledge, and on account of your pious life, you have got a very good son who is developing in Krishna Consciousness. So New Vrindaban is the right place for you now, simultaneously to advance in Krishna Consciousness and to take care of your boy directly in your presence. I have advised Kirtanananda Maharaja that girls who are living in New Vrindaban should be engaged in the following activities; 1) taking care of the children, 2) cleaning the temple, kitchen, etc. 3) cooking, and 4) churning butter. So for the time being, you remain in New Vrindaban, follow the principles carefully, and I am sure that your life will be successful.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 24 June, 1969

69-06-24

My Dear Kirtanananda,

Please accept my blessings. I beg to thank you very much for your kind attention for me continually for one month, and I was so happy to remain in New Vrindaban. Yesterday afternoon, we safely reached Los Angeles, and Tamala Krishna has rented a very, very nice entire house for me, with compound and garage, at $350 per month. So I am very comfortably situated here. Two brahmacaris, Purusottama and Sridama, are always taking care of me, but at the same time, I am always thinking of your New Vrindaban. The first thing I find in the taste of the milk. The milk which we are taking here is not at all comparable with New Vrindaban milk. Anyway, there must be a gulf of difference between city life and country life. As poet Cowper said, "Country is made by God, and city is made by man." Therefore, my special request is that you should try to maintain as many cows as possible in your New Vrindaban. The first thing is that whether the girls and women who live there are agreeable to work as I have suggested; namely 1) to take care of the children, both from health and educational point of view, 2) to keep the whole temple, kitchen, etc. very clean, (At the present moment, things are not kept very clean. You are right that if some outsiders come, they will view our situation as not very hygienic.), 3) cooking, 4) churning butter. If they agree to all these four principles, that is to say, if they cooperate with the boys, then surely very quickly New Vrindaban will develop as nicely as possible.

So far as milk is concerned, I can arrange for financing in the matter of purchasing cows. The arrangement will be like this, that I shall ask all the centers to finance at least for one cow, and you will have to pay them back the price by supplying ghee. Suppose somebody advances $200 for purchasing a cow; you will have to repay the debt by supplying $200 worth of ghee. After that, the cow becomes your property. But to produce this ghee means there must be regular churning. The men should be engaged in producing vegetables, tilling the field, taking care of the animals, house construction, etc. and the women shall do the indoor activities. Of course, those who are engaged in typing, like Syama Dasi, they cannot do any other work. So you may arrange things in this way.

Please request Satyabhama to send me back the Krishna Book immediately. Mail may be sent and forwarded to the LA temple, at the above address. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mrs. Davis

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Los Angeles 24 June, 1969

69-06-24

Dear Mrs. Davis,

Please accept my greetings. I thank you very much for your letter of June 11, 1969, and I have carefully gone over the contents. Just yesterday I left New Vrindaban, and your son, Madhu Mangala, is still there, He appears now to be quite peaceful and happy, so I think we should let him continue like that, and if he keeps up in this way, there is no need of any demonic treatment as you have described in your letter. He is doing very nicely now, and as he continues to follow our regulative principles, he will surely improve more and more. Similarly your son, Patita Uddharana is also doing well. Perhaps you have seen that he has very beautifully bound for me copies of my book, Srimad-Bhagavatam. I can understand that both of your sons are very good boys, and you will see them developing more and more as they progress in Krishna Consciousness.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 26 June, 1969

69-06-26

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 22, 1969, and I have noted the contents. As you know that in the beginning of the Sankirtana Party, first I suggested to you, and you formed a small party in New York and began to perform Sankirtana in the parks. To some extent this was successful. Then gradually this idea was taken by others, and I am getting good reports from everywhere. So Sankirtana is our life and soul, and you have got a natural tendency for these Sankirtana performances. I have seen this personally, and you can do it very nicely. So for you the best thing will be to form a Sankirtana Party for yourself and travel all over the country. The talks which you had with Subala for a touring program, I do not know what happened to it. Subala also is not here; he has gone to Philadelphia with a view to open a center there, but I have not heard from him yet. The most successful Sankirtana affairs are going on here in Los Angeles. It is actually wonderful in comparison to others. They are also thinking of opening a branch in Laguna Beach, and I have encouraged this idea. Personally, I also still maintain the idea of a world Sankirtana Party, but such things at the present moment are a dream only. But one day maybe it may come out successful. So as you ask my permission to come here, I have no objection. I think if you come here and stay for a few days to study how they are doing things nicely, it will be a great benefit. Besides that, in San Francisco they are arranging for a nice Rathayatra Festival. So after getting all these ideas, if you make a program for touring all over the country with Sankirtana Party, that is cent per cent supported by me.

Please convey my blessings to all others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Mail may be sent to me at 737 Formosa Avenue, Los Angeles, Calif.

Letter to: Madana Mohana

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Los Angeles 27 June, 1969

69-06-27

My Dear Madan Mohan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 26, 1969, and I am so much pleased to learn that you are gradually improving your Krishna Consciousness. The secret of success in Krishna Consciousness is to render service to Krishna to the best of our capacity. There is no other alternative to this. The more we render service therefore, the more we are able to advance. You have taken the work of indexing, so you may continue to do this. And if you want to remain, it doesn't matter, but your full energy should be engaged in the Lord's service. That is the secret of success. I do not know if Hayagriva is doing the indexing work, but I have heard from Rayarama that you have advanced considerably in this connection, so do it nicely.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 27 June, 1969

69-06-27

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter of June 25, 1969, and I beg to confirm herewith my approval of your going ahead for arranging for the Bodoni Book type face as I have already instructed you. Please inform me when the negotiations are completed.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 27 June, 1969

69-06-27

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 23, 1969, on which date I have reached here at Los Angeles. Regarding Glen's contribution of $2,000, I may request you to send it to me by return of post. The house contemplated, I don't think is suitable for our purpose. In your country, a house at $19,000, especially in a city like Boston, must not be very large and accommodating. The best thing is to rent a big house if you cannot purchase a big one. But in all cases, I shall prefer a big house which can accommodate our temple and residence quarters. If possible, the book-binding department will be included also. If you purchase a small house, then again you will have to rent some other house for other purposes.

Regarding Madan Mohan, I have already written to him, and I am also writing again separately along with this letter that if he finds Boston a suitable place for himself, then I have no objection that he remains there. But he must continue the work of indexing very nicely the original Bhagavad-gita As It Is. As soon as this indexing is finished, I shall publish another revised and enlarged edition of Bhagavad-gita As It Is at my own cost. I was not happy to publish it through MacMillan as they have crippled the explanations for so many important verses.

Regarding Jadurani, I am happy that she has returned to Boston again. Now let her join with the Sankirtana Party and I am sure she will improve her health more and more. For the time being, she may not revive her painting work until she gets back more strength. Regarding your Sankirtana Party activities, please continue this most important function. The nice pictures you have sent have been dispatched to Brahmananda for publishing in Back To Godhead. I have given instructions that in Back To Godhead the pictures of our activities and short descriptions should be more and more published. So continue to send such pictures as you have already sent.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Los Angeles 27 June, 1969

69-06-27

My Dear Vamanadeva,

Please accept my blessings. I thank you very much for your letter dated June 23, 1969, and I have noted the contents carefully. You idea of going to Columbus for the weekdays and to New Vrindaban for the weekends is very nice, so you may do this. I have just left New Vrindaban on June 23rd, and I think you will be a great asset to the construction projects that will be going on there. Similarly, in Columbus there is much interest in our movement, and as they also are in need of more brahmacaris, your presence there will be very encouraging. So you may execute this plan as soon as possible. I thank you very much for the nice sentiments you have expressed in your letter, and if continue to develop such feelings and engage all of your energy in the service of the Lord, then surely you will come out successful in perfecting your life in Krishna Consciousness.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 28 June, 1969

69-06-28

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your several letters; two dated June 19th, one dated June 25th, and one dated June 26th. I am also in due receipt of Syamasundara.'s letter dated June 26, 1969, and I am very much glad to note the contents of all these letters. Your explanation regarding my P.S. is very much engladdening to me, and I am so proud of having beautiful disciples like you who understand the inner meaning of my mission. Actually, I want the people of the whole world to come to God consciousness and be happy. Without God, there is no question of happiness, and without God, there are no good qualities in a person. So the leaders of the human society are missing this point, and here is a program of Krishna Consciousness that if sober and truthful men join, certainly we shall be able to give something very sublime to the suffering peoples of the world. As requested by you, I am sending herewith a note addressed to the Archbishop, and you may do the needful.

I am so glad to learn that the lease agreement is already signed, and I shall be glad to hear from you further in this connection. I thank you so much for your hard labor in pushing on this Krishna Consciousness Movement, and surely Krishna will give you more and more strength in this endeavor. Sudama has left Hawaii already, and he is here in Los Angeles. He will not go to London until you are completely equipped to receive other brahmacaris from here.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have already sent the design of the altar and throne to Syamasundara.. Please do it accordingly.

ABOUT ISKCON MEDIA.

I don't wish that Dinesh will interfere with the recording of "Hare Krishna" by the Beatles. I don't know what correspondence is going on with you between Dinesh & you. Everything should be carefully done so that our friendship with the Beatles may not be disturbed. They are gradually coming to cooperate and we shall not do anything which may disturb this cooperation.

Letter to: Rayarama

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Los Angeles 29 June, 1969

69-06-29

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 26, 1969, and I have noted the contents carefully. Regarding Nectar of Devotion, the balance tapes will be completed today, and he is going to send you the copies by Tuesday. Regarding BTG, I shall be glad to know the subject matters you have inserted in the issue #27. There are two important articles lying with Hayagriva: one interview talks with Ginsberg, and my old homage address to my Guru Maharaja. I think you already have this last one. These are to be published, along with pictures, as many as possible, of our Sankirtana activities and descriptions. From your statement, it appears that you do not expect to do anything with BTG after #29, because it is in the hands of he (Brahmananda). I cannot follow what you mean by this. Everything is Krishna's business. It is not my business, nor Brahmananda's, nor Hayagriva's. It is the business of Krishna, and we want to serve Him in the best way. I wanted to save the monthly expenditure of $600 for some other business, but that does not mean that you shall cease to work as one of the editors of BTG. You say that much of your time will be engaged in earning money, but that does not mean you have to cease your service to Krishna. You are praying for Krishna's blessings in order to serve me better, but when Krishna speaks through me, you hesitate to accept the words. I do not know why you should work at all if you want to remain brahmacari. Here is an ideal brahmacari with me. He works day and night with me. Why don't you become a brahmacari like him and come here? One who is a householder, he has to work because he has to maintain a wife and children at home. But for a brahmacari, why should he take the botheration of working simply for the matter of satisfying the belly? So far as belly satisfaction is concerned, that is already arranged by Krishna. Krishna is supplying food to the birds and beasts, so why should He not supply a brahmacari? Food is not a problem.

So my advice to you is that either you become a regular householder, giving 50% of your earnings to Krishna, 25% for family, and 25% for savings, or else you strictly follow the principles of brahmacari life. A brahmacari has nothing to do except serve his Spiritual Master. That is the injunction of the Bhagavata. A brahmacari is supposed to work as a menial servant of the Spiritual Master, and whatever collection he gets, it becomes the Spiritual Master's property, not the brahmacari's. That is real brahmacari life. If a brahmacari earns money for his sense gratification, that is not brahmacari life. Better one should become householder and live peacefully. So far as work is concerned, you have got more than sufficient work with me. You have got a good qualification for editing literary works, and we have sufficient engagement for that purpose. Formerly, you were very much eager to transfer yourself from New York to Los Angeles because of considerations for your health. Now when I say that you may come here, there is a nice room for you, and work here day and night, I do not know what is the cause that you do not come. But still I request you that give up all other engagements, come here, and fully engage yourself in editorial work.

So far as eating is concerned, I don't think there will be any scarcity. I think this suggestion will be best for you, and you should come here at once. You say that your mind unfortunately runs away now and then. That is the business of the mind, but if you simply fix up your mind on the Lotus Feet of Krishna, the rascal mind cannot disturb you anymore. My Guru Maharaja used to say that just rise early in the morning and then kick the mind with a shoe one hundred times. Then while going to sleep, one should take a broomstick and strike the mind another hundred times. The mind is so restless, that it can be brought to tameness only by the process suggested by Bhaktisiddhanta Sarasvati Thakura. So you should try this process and stop the mind from running away now and then. If you follow the process of Bhaktisiddhanta Sarasvati, naturally He will help you in controlling the mind and bestow all His blessings upon you.

I thank you for your appreciation that you accept me on the superhuman platform and this will compel you to believe in God, etc. So if you are convinced about this fact, then I request you to come here immediately. And if you agree to come here, then you may bring some goods with you, which I shall list for you upon hearing your favorable reply. May Krishna bless you with good sense, and I hope surely He will do so. I beg to remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 29 June, 1969

69-06-29

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter of June 19, 1969, and I have noted the contents carefully. Here in Los Angeles I have arrived on the 23rd of June from New Vrindaban. I received your telegram for a loan of $1025, and immediately I arranged to have it sent from New York. I understand from Mukunda's letter dated June 25th that the lease agreement has duly been completed. Now I think you are all happy to have a nice place for our London temple, so just organize it to your best capacity. It doesn't matter when I go there. In the meantime, you give your full attention to decorating the temple, and I am very glad to learn you are making the throne and altar according the the design I sent to you. I learned that Mataji has arranged for the Radha-Krishna Deities for our temple. Is this a fact? If not, let me know, I have already one pair of 24" Deities from Vrindaban that will be dispatched, and as suggested by you, by Janmastami the Deities may be installed.

I am very glad to know that George is interested in recording some Krishna Consciousness album, and it is very happy news. I request you and, through you, your friends, George and John, to make a nice Hare Krishna record sung by the most popular Beatles and assisted by our devotees. That will be very nice. I have all encouragement for you for this purpose. Try to make this Hare Krishna Movement popular through any source that is possible. That is our business.

I thank you very much for your gorgeous, hopeful words that when I go to London, the London center will be pivot for our Krishna Consciousness Movement. I still maintain the idea of a world Sankirtana Party, so we have got men now in Los Angeles, in Montreal, in Boston, in New York, in New Vrindaban, and in London, who can form a nice group of Sankirtana, at least with 25 heads. If we travel, beginning from London, around the world and again come back to London, surely your foretelling will be a factual event. So try your best, and Krishna will help us as He is helping us. Krishna can help us immediately with all of His resources, but first of all He wants to see how much we can work seriously. So the more we become steady and serious, the more help we will have from Him, rest assured.

I shall be glad to know of your further progress in the temple attempts and the recording affairs. Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

July

Letter to: Manager of The Punjab National Bank

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Los Angeles 1 July, 1969

69-07-01

Manager The Punjab National Bank P.O. Vrindaban U.P. INDIA

Dear Sir:

I beg to inform you that on August 5th, 1967 you received American Exchange for Rupees 33,705.86 for credit of my account. Out of this amount, books amounting to Rupees 13,000.00 were dispatched from Calcutta on November 20th, 1967, and again another consignment of books as per invoice enclosed is being dispatched from Calcutta through m/s United Shipping Corporation (14/2 Old China Bazar Street, Room No. 18; Calcutta-1, INDIA). Please address one letter to the United Shipping Corporation about this extra change, receipt on such and such date.

On June 18th, 1969, we sent you one check for $112.65, but I have not yet heard your acknowledgement of receipt of this and what action you have taken. I am awaiting your early reply.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 1 July, 1969

69-07-01

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 28, 1969, and I have noted the contents carefully. The circular you have sent to the presidents and members of ISKCON is very nicely drawn, and please follow the principles. All students should be encouraged to write some article after reading Srimad-Bhagavatam, Bhagavad-gita and Teachings of Lord Caitanya. They should realize the information, and they must present their assimilation in their own words. Otherwise, how they can become preachers? So far as Sankirtana Party is concerned, as many pictures as possible should be published each month. The pictures are very attractive to the customers also. Acyutananda should also be asked to send pictures, as many as possible, of the many Visnu temples in India for publication in BTG. BTG should be full with our own articles, and there is no need for articles by outsiders. So far as ads are concerned, only our own books should be advertised; nothing else.

Your proposal to keep my apartment by arrangement with Mr. Chudy by the residence of Vaikunthanatha there is very nice. If this is done, I shall be pleased. So far as my goods are concerned, they must be packed in trunks with inventory taken of where each item is being kept. For the time being, you may send me immediately from my book-shelf #6 (SB, Cantos 4, 5, and 6-a red book), #48 (Websters Seventh New Collegiate Dictionary), and the black bound typewritten manuscripts of Srimad-Bhagavatam and Caitanya-caritamrta. I hope by now you have received the key from Purusottama, which I think is for the closet door. There are some important files in the closet. One of them is for the Radha-Damodara temple. That file contains many important documents. That should be kept very carefully. Immediately I don't require it, but I shall send for it when it is needed. When Gargamuni comes, or if Rayarama is coming, then the tape recorder, as well as the suitcase with my clothings may be sent.

Now the $600 which we have saved from the ISKCON PRESS establishment may be invested in improving our New Vrindaban scheme. I am writing to Hayagriva to transfer the property in the society's name, and I have already talked with him. So far as my books are concerned, work with great enthusiasm to print, sell, and bind them in cooperation with the other boys. I am glad that Gargamuni is coming here to improve his business in cooperation with Tamala Krishna. This is nice, and I have full approval. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 1 July, 1969

69-07-01

My Dear Mukunda,

Please accept my blessings. I have seen your letter to Dinesh, dated 26th June, 1969, and I am little bit disturbed in my mind. This recording business is not our line, so you should not divert your attention for the time being for such things. After a great struggle, you have got now a nice place for the London temple, and if you leave now, your other co-workers, Godbrothers and Godsisters, will be discouraged. So I request you not to leave London at the present moment at any cost. I have already sent you a note for the Archibishop of Canterbury as per your letter of June 19th, and you have so many things to do now. So I request you not to divert your attention to this musical side. I know you are a musician, and naturally you have got a tendency for musical entertainment, but at the present moment our main business is to push the Sankirtana Movement. So, as you are doing, take the Sankirtana Party to various places, and this will be the most appreciated. If you adulterate our Sankirtana Movement with some business motive, then it will be spoiled immediately. Be careful in that way.

Dinesh wanted to print some records, so we have given him two, three recordings. Let him do business in his own way. Why he should drag our men for doing his own business? So I repeatedly request you not to divert your attention to this matter at the present moment.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I don't think Dinesh is doing nice so far Govinda record; practically he has not paid me any money out of this enterprise although he has made a legal document signed by me with very great hope. I don't mind for this let him have something out of it.

Letter to: Prabhas Babu

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Los Angeles 2 July, 1969

69-07-02

Dear Prabhas Babu,

I beg to thank you for your letter (F-235) dated June 26, 1969, and I have noted the contents. That some people in India wish to donate Murtis and musical instruments but the Indian government has no provisions for such donation is most surprising. Hindustan has become independent, but while she was under foreign government she had the liberty to preach her culture and religion in foreign countries. During my Guru Maharaja's days, thousands of Rupees were being dispatched from Calcutta to London, but the new Indian government being independent, they are prohibiting to send some Murtis and mrdangas. So it is all our bad luck that these things are happening. Anyway, for the future I have arranged like this: Sriman Acyutananda Brahmacari is collecting some mrdangas and karatalas in exchange for our magazine, Back To Godhead. The price of one year subscription to Back To Godhead is $5.00, and in exchange of such one year subscription he is accepting a mrdanga and a few pair of karatalas. He has already collected a few mrdangas, and very soon he will have to dispatch them to our various centers. So please let me know whether or not you shall be able to get sanction from the Reserve Bank of India for this exchange policy of accepting goods of the value of one year's subscription. I hope the above is clear and you will do the needful.

So far as Atma Ram & Sons is concerned, I am enclosing one invoice in triplicate, and I am advising the Punjab National Bank to issue one letter addressed to you that the exchange value was received as far back as the 5th April, 1967. The copy of the letter addressed to the bank will speak for itself. I hope this copy of the letter and the triplicate invoices will solve the question, and so you can immediately dispatch the books to the New York port. I can understand that for the goods which were as gifts you had some difficulty in getting "No Objection" certificate from the Reserve Bank of India, but why you should delay in dispatching goods which we are purchasing? Before placing the order with you, I took assurance from you that ordered goods would be dispatched within one month of the date of receipt of the order. But practically, it has not happened. Why have you delayed so much in dispatching the goods? I also understand that from Hawaii they have also sent you one order, but there is no news. Anyway, for our future business relationship you should be very much prompt.

There should be no question now of delaying, and I hope on receipt of this letter you will do the needful as promptly as possible and let me know the result. Please acknowledge receipt of this letter.

Sincerely,

A.C. Bhaktivedanta Swami

ACB/pdb

Letter to: Krsna dasa

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Los Angeles 2 July, 1969

69-07-02

My Dear Krishna Das,

Please accept my blessings. After receiving your letter of July 2nd, as mentioned above, I have been anxiously awaiting to receive the ticket that you say you have sent. Please write immediately as to the position of this ticket as I am much concerned about the situation, (Whether it is lost?). Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Los Angeles 2 July, 1969

69-07-02

My Dear Krishna Das,

Please accept my blessings. Please let me know why Sivananda is leaving Hamburg all of a sudden. I am surprised please enlighten me,

Yours

ACB

Letter to: Mukunda

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Los Angeles 2 July, 1969

69-07-02

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 28, 1969, and I have carefully noted the contents. You say that at present you cannot use instruments in the temple without soundproofing, but I do not know if this means you cannot use even mrdangas and karatala. I understand that soundproofing is very expensive enterprise, and do you have the money for this now? I think it is better if you wait until you are more established before you try for this expensive operation. If it is necessary, we shall go on without instruments. For the time being, you simply make the temple very nice with a nice altar and nice accommodations for living. Don't waste time and money on other projects.

Regarding Mataji Syamadevi, she cannot live there at any circumstance. The first thing is that she does not know English, so what help will she be? She cannot speak to an audience, neither she has any knowledge of Krishna Consciousness philosophy. So why she should live with us? We should utilize all of our facilities for our own men. Besides that, she has got her ideas of Hindu sentiment, and she cannot be used for international Krishna Consciousness. She is interested in Hindus only, and otherwise she is useless. If she will donate money or Murtis, that is welcome, but she cannot live in the temple. We require space for so many other purposes. So don't commit any word that she may live there. If in the future, some tangible arrangements of cooperation can be adjusted, then she may live there; but I do not think this is going to be.

Regarding Dinesh, I have already written to you yesterday about this. It is simply high-sounding words. There is no substance or practical program. So forget about Dinesh's hallucinations. He has no money, and he wants to take from others, and others wish to only sign papers. So it is a will-o'-the-wisp. Regarding the Beatles, if they chant the Hare Krishna Mantra, give them all facilities. Because if they make some Hare Krishna record, that will be widespread, and we want simply that the Hare Krishna Mantra may be very popular all over the world. We do not care for any profit out of it. We should not try to make a profit out of the Hare Krishna Mantra; then our spiritual enlightenment will be hampered. Our principle should be to beg contributions from others, and as far as possible not to try for any big bargains.

As I have already written to you, we should not try to become a very popular musical party. Music is one of our items for chanting, but we are not musicians. We should always remember this fact. The best example is that we take advantage of the typewriting machine, but that does not mean we are professional typists.

Please convey my blessings to the others also. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Los Angeles 3 July, 1969

69-07-03

My Dear Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 28, 1969, and I am very glad that Krishna has after all given you a nice place to remain in London and spread Krishna Consciousness with more enthusiasm. Your successful meeting in Oxford is also very encouraging. There is a verse in Caitanya Caritamrta in which Krsna dasa Kaviraja says that the whole world is busy to enjoy or to suffer by their respective results of karma, pious or impious, from past life. So in this material world, somebody is enjoying material life in some higher planet and somebody is suffering some material inconveniences in some lower planets. But they do not know that suffering or no suffering, this material existence itself is not at all congenial to the living entity. In the Western countries, Europe and America, they appear to be enjoying life in the view of the Eastern people, and therefore they hear so much about the opulences in the different universities and towns of the Western countries. But actually, they have no knowledge how to get out of the material entanglement. The only bona fide engagement is Krishna Consciousness for the all around benefit of the human society. That is a fact.

So now we have got very great responsibility to spread this message all over the world, and in London you have got now a good chance to preach in the most important city of the world. Decorate the place very nicely, as far as possible. Your idea for holding the Vyasa Puja Ceremony in London on the 5th of September is very much encouraging. On the 4th September is Janmastami Day, and I have received one letter from Syamasundara. in which he suggested that we should have our installation on that day. This is a good idea. On the 4th we open formally the temple, and on the 5th is my birthday, or your Vyasa Puja ceremony. So this idea is welcome. A special Vyasa Puja issue of BTG may be done, and you may open correspondence with Brahmananda, because publication of BTG will now be conducted by Iskcon Book Dept., and BTG will be under the supervision of Brahmananda and Hayagriva. Rayarama das Brahmacari is called by me to live with me here to engage in editorial work, so you may correspond with Brahmananda in this connection.

Regarding Mataji Syamadevi, she wanted to give us some pairs of Deities, but since she has left the USA she has not mentioned what she is going to do. So you can ask her straightly whether she is going to contribute the 24" Deities. If not, then we shall have to arrange for that. In any case, if Mataji does not contribute the Deities, I shall take with me some Deities when I go to London. In the meantime, Syamasundara. may prepare the nice throne of which I have given him the design.

I have received one letter from Mukunda, giving description of various engagements in London when I go there, and the most important is seeing the Archbishop of Canterbury. I have already sent one note for the

[TEXT MISSING]

Letter to: Subala

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Los Angeles 3 July, 1969

69-07-03

My Dear Subala das,

Please accept my blessings. I thank you very much for your letter dated June 25, 1969, and I am pleased to note the contents. By Krishna's blessings surely you will find a nice place soon, and your enthusiasm for Krishna's service will be fulfilled. Srila Rupa Goswami has recommended six principles for advancement in Krishna Consciousness: enthusiasm, patience, conviction of success, executing the regulative principles, honest endeavor, and association with devotees. So these six principles you try to follow very rigidly, and wherever you go you will be successful. I am confident that Krishna will help you, because two centers, Los Angeles and Santa Fe, were given start by you, and they are still existing. But this time, Philadelphia, you should not leave half finished. Philadelphia is a very nice place, one of the most important places in your country, so try to stick there, and all facilities will be given to you by Krishna.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Los Angeles 3 July, 1969

69-07-03

My Dear Chidananada,

Please accept my blessings. I thank you very much for your letter dated June 24, 1969, and I have carefully noted the contents. Madhudvisa has already gone there as desired by you, and I am sure he will be very helpful. He is now a veteran trained man, and the Los Angeles temple is now an ideal place for all centers to take example. Now I hope you will be able to make San Francisco as important as Los Angeles temple in cooperation with Madhudvisa and the other devotees there. Please convey my blessings to Jayananda, who is helping so much now in organizing for the Rathayatra Festival. Regarding Karatieya, if he wants to go to Germany, he can go, but if you require him in San Francisco at present, don't encourage him to go at present. But in Germany there is a need for brahmacaris, and Karatieya knows a little German language. In Germany they are now printing a very fine German edition of Back To Godhead, and I am enclosing some clippings and a leaflet they have printed there. If Karatieya can explain the words on these pages, then he can be encouraged to go to Germany. Just today I have received invitation from Krishna das that they want me to go immediately there, and even they have purchased one ticket for me. I will not be able to go to Germany immediately, but perhaps after the Rathayatra Festival this may be arranged.

Please convey my blessings to the others. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed is one letter to be given to Umapati, along with German papers for Karatieya and one note for Madhudvisa.

If you meet Reka the Bengali Lady, tell her that I have received her letter without her present address. If she wants to come here she is welcome otherwise I am going there until Ratha Yatra festival.

Letter to: Unknown

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3 July, 1969

69-07-03

[missing text]

Archbishop to be presented through some friend, perhaps Mr. George Harrison, as it was suggested by Mukunda.

You are trying to love Krishna, following the footsteps of Mother Yasoda, and this is very nice. We should not think in the way of Mayavadi philosophers. The Mayavadis think that they have themselves become Krishna. Similarly, if we think that we are Mother Yasoda, that will be the same philosophy. You should aspire to follow the footsteps of Mother Yasoda and Love Krishna in maternal affection.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
FROM: A.C. BHAKTIVEDANTA SWAMI
737 North Formosa Avenue
Los Angeles, California 90048

Letter to: Jayagovinda

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Los Angeles 4 July, 1969

69-07-04

My Dear Jaya Govinda,

Please accept my blessings. I am in due receipt of your letter dated June 23, 1969, sent along with your German language Back To Godhead. It is very, very nice. You have achieved a great blessing from my Guru Maharaja. My Guru Maharaja had an ambition to publish the message of Lord Caitanya in all the languages of the world, and when He was present in India, He published six magazines in five languages; one in Hindi, one in Assami, one in Bengali, one in English, and one in Oriya. Your Zuruck Zur Gottheit is certainly a unique gift to me, and I shall ever remember it. It is all your credit that as soon as you arrived in Germany you have done some tangible service to the mission. May Krishna bless you more and more. And as you wish that this service may continue throughout all your life and the next, so it gives me more pleasure about your sincerity of service. I am also glad to know that sometimes the happiness you feel is very strong. There is some words spoken by Lord Caitanya that this service is a transcendental ocean of bliss. Ananda ambudhi bardanam. Here we have got experience of the material ocean; it does not increase. On the other hand, gradually it is decreasing. Formerly the whole planet was merged into water, and there was no earth; it ws simply inundated water. Now gradually the ocean is drying up, and the land is coming out. Therefore, this material ocean is decreasing, but the transcendental ocean of bliss is only increasing. So I can only say that you stick to your present nice service, entrusted upon you by my Guru Maharaja and Krishna. Try to improve it to your best capacity. You are three, just like Brahma, Visnu, and Maheswar. And Mandali Bhadra is going to join you as Indra. These four principal demigods are controlling the whole universe, so I hope in the near future Sivananda, yourself, Krishna Das, and Mandali Bhadra will have full control over the German young boys by pushing on this magazine Zuruck Zur Gottheit. I shall be glad to hear whether by this time Mandali Bhadra has arrived there.

Regarding my going to Hamburg, I am writing to Krishna Das separately, and you will understand the situation. Regarding New Vrindaban, I think we shall have many advantages here that are not in Vrindaban in Mathura. The Vrindaban in Mathura is now congested with so many worldly men. Formerly, Vrindaban was excavated by the Goswamis, and only pure devotees were going there. But at the present moment, this has become a place for the bischovs, materialists, and in the interior part of Vrindaban there are so many rogues and robbers. Formerly, a devotee could live peacefully in any corner of Vrindaban; it is about 180 square miles, but now if somebody lives in some secluded corner, he will be attacked by so many rogues and robbers. Perhaps you know there is a place known as Nandagram, wherein Bon Maharaja has got a place. I have heard that it is very nice, but nobody can live there securely. So at least in New Vrindaban I hope there will be no such disturbances. If we nicely organize as it is going on now, only selected persons will live there and peacefully cultivate Krishna Consciousness.

You have inquired why Caitanya Mahaprabhu has not mentioned anything about accepting a Spiritual Master in His Siksastaka. But perhaps you have missed the point that He says amanina manadena kirtaniya sada hari. This means one has to chant the Holy Names of Krishna, becoming humbler than the straw, and more tolerant than the tree. So who can become humbler than the straw unless he accepts a Spiritual Master? The whole world is puffed up. Everyone wants to become the Lord of everything. Ultimately, the Mayavadi philosopher wants to become one with the Supreme Lord. This means that when one fails to become Lord of everything, he wants to mix up with the Supreme Lord and tries in that way to automatically become Lord of everything. What he can't perform by his own capacity he wants to have done by being merged into the Supreme Lord. That is the mentality of the general people. But if anyone becomes humbler than the grass and more tolerant than the tree, it is understood that he has accepted a Spiritual Master. Besides that, if we accept Sikshastak as authority given by Lord Caitanya, this means we accept Lord Caitanya as Spiritual Master. In the Bhagavad-gita it is openly mentioned that Arjuna accepted Krishna as the Spiritual Master. There is another mention in the Sikshastak, Lord Caitanya says "I do not want any wealth of this world, I do not want any following, neither do I want a beautiful wife. Simply I want to become a servant of the Lord." To become the servant of the Lord means to accept a Spiritual Master. Without accepting somebody as master, how can one become an expert servant? It is not that in every literature you will find the words that everyone has to accept a Spiritual Master, but we have to study things scrutinizingly. In the Caitanya Caritamrta there is mention guru krsna krpaya paya bhakti lata bija [Cc. Madhya 19.151]. By the mercy of the Spiritual Master and Krishna one can get the seeds of bhakti lata, the plant of devotional service.

I am glad that you have named your printing press the Radha Press. It is very gratifying. May your Radha Press be enriched in publishing all our books and literatures in the German language. It is a very nice name. Radharani is the best, topmost servitor of Krishna, and the printing machine is the biggest medium at the present moment for serving Krishna. Therefore, it is really a representative of Srimati Radharani. I like the idea very much. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 4 July, 1969

69-07-04

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter of June 28, 1969, sent by Special Delivery, and I am replying as follows. If Mr. Vora is going to Bombay, he can find out some reliable supplier of musical instruments. One friend gave me the following address: M/s D.S. Ramsingh & Bros., Harmonium Manufacturers and dealers in musical instruments; 344-48, Manchram Bldg., Sarder Vallabhai Patel Road, Bombay-4. He quoted for musical instruments as follows: Harmonium of double reed @Rs 260, Harmonium of triple reed @Rs 350, Tanpura @Rs 100 to Rs 200, mrdangas (wooden made) @Rs 150, khanjani @Rs 10 to Rs 15. What I want Mr. Vora to do is see this firm, or any other reliable firm which can regularly supply us with first quality instruments. The price quoted by the party appears to be high, so Mr. Vora has to inquire from other sources also, and he may purchase a sample transaction of one harmonium, one Maha-rashtrian mrdanga (wooden made), and a few first class kanjanis. He may bring with him as his personal property or he may see the director of the Scindia Steam Navigation Co., Sumati Morarji. If she takes charge for dispatching the goods on her ships, that is very good, but because it is a very small quantity, it may be better to bring them personally. If Mr. Vora sees Srimati Sumati Morarji, she will at once know me by my name, and she'll arrange everything. The sum and substance is that we want some reliable commission agent or supplier who can supply us regularly these things. If Sumati Morarji gives us the facilities of free shipping, that is all right. Otherwise we shall get them sent, freight paid by us.

Regarding Baroda Bank, although I have got money, if the goods are dispatched through customs, then we will have to send the money from here. But if Mr. Vora either brings them personally or delivers it to Sumati Morarji as a free gift, then there will be no customs botheration. In that case I can give Mr. Vora a check on the _ Otherwise, we will have to send American dollars. I am stressing again that we have to find out a reliable person who can regularly supply us with goods from India. This is the sum and substance, and now you can do the needful. If Mr. Vora wants to be our supplying agent, we have no objection. Let him make arrangement for supplying these goods as I have described, first quality and good price, and book it through a reliable shipping agent or through Scindia Steam Navigation Co. There will be regular business, and he will make good profit. But ask him not to make more than 10% profit over purchasing price. You may also ask him to bring with him a pair of cookers which are available in Pydhani brass utensil shops. The cost will be about $3.00, so if he can bring with him at least two cookers, that will be very nice. So things are explained above as far as possible, and now you can arrange with him.

Regarding Gayatri Mantra, Arundhati's insistence is not very good. If she wants to offer prasadam to the Deities, she can simply chant Hare Krishna Mantra. There is no need of chanting Gayatri Mantra. One has to be formally accepted by the Spiritual Master for this, so you can tell her this fact. That is not the system. For the time being, if Arundhati wants to offer prasadam, the Hare Krishna Mantra will do.

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You have written nothing about Arundhati's training for the Compositor machine.

Letter to: Krsna dasa

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Los Angeles 4 July, 1969

69-07-04

My Dear Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 25, 1969, and I understand that you have already purchased the ticket for my journey from New York to Luxembourg on the 8th of July. But now I am staying at Los Angeles, so naturally you have to purchase my ticket from Los Angeles or San Francisco to Luxembourg. So for the time being you can return this ticket, and as I am going to San Francisco to take part in the Rathayatra Festival which is going to be performed in a considerable grand scale, arranged by all the devotees on the West Coast; namely Los Angeles, San Francisco, Sante Fe, Seattle, Vancouver, etc. So your program may be suspended for a fortnight at least. Besides that, you have written that the schools will be closed by the 11th of July,* and they open sometime in September. Under the circumstances, why not postpone everything to that time? But still I am prepared to go if you think my presence there earlier will be nice. Then you can arrange for my ticket from San Francisco to Luxembourg. In some previous letter, Mukunda wrote that he would send tickets for both me and Purusottama. So if in the meantime he sends ticket for Purusottama, then he can also go with me. I think the best arrangement would have been if by mutual consultation you make the transportation arrangements for my European journey. I do not know when Mukunda is going to send me those tickets, so you can consult with him. In the meantime, if you are able only to send one ticket for me, Purusottama may go later on. But anyway, I heard that after the 4th of August there will be a concession in the fare from America to Europe, so you can inquire about it. I shall be in San Francisco by the 25th of July, so you can let me know your decision at the San Francisco address or the Los Angeles address, which ever is more convenient for you.

Regarding Sankirtana Party, whatever heads you have got at the present moment, you continue. That is our main function. The pictures and pamphlets Jaya Govinda has sent me are very much encouraging. You can make my program for lecturing in the Indo-German society, taking it that I shall be going there in the month of August. I know there are many Sanskrit scholars in Germany, but unfortunately I have no practice to speak in Sanskrit. I can read and write, but I cannot speak in Sanskrit. But I don't think my speaking in Sanskrit will be required, and if I read from Sanskrit literature like Bhagavad-gita, Srimad-Bhagavatam, that will be sufficient. After all, I am not going to Germany as a Sanskrit scholar, but my attempt will be to deliver the message of Lord Caitanya in the shape of Krishna Consciousness. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*After 27th July, I can start on any day from San Francisco. You can shave once in a month on the full moon day with head & beard.

Letter to: Sacisuta

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Los Angeles 5 July, 1969

69-07-05

My Dear Sacisuta,

Please accept my blessings. I thank you very much for your letter dated June 23, 1969, and I have carefully gone over the contents. I am so pleased to learn that you are feeling very nicely in Buffalo temple and you are working hard and sincerely to push on this sublime movement of Krishna Consciousness. Regarding your question about marriage, the thing is that as I am a sannyasi, I am not concerned with family life, but because I want to see my disciples very happy in Krishna Consciousness, therefore, those who are feeling some sexual disturbance are requested by me to get themselves married. Another principle is that those who are brahmacaris, they should sacrifice all of their income and collection for the Krishna Consciousness Movement, whereas those who are married should work, earning money as much as possible, and at least 50% should be spent for the Krishna Consciousness Movement. So we have no objection for allowing you to get married, but it is up to you to consider if you will work hard and earn money both for Krishna and for your family. You cannot get married, and at the same time do not earn money. Of course, by preaching Sankirtana Movement, if you are satisfied with a small income, that is also nice. I think that your God-brother, Rupanuga is an ideal householder, and you should try to follow him.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 5 July, 1969

69-07-05

My Dear Kirtanananda,

Please accept my blessings. I thank you very much for your letter of July 3, 1969, sent along with the cheese. But the cheese has gone bad. Perhaps you did not note it what I said that this cheese should be made into sandesh; that is 1/4 part of cheese should be mixed with sugar and fried in a pan, constantly stirring till it is almost hard. Then after taking it down, knead it nicely and then prepare small balls. This sandesh can be kept at least for a fortnight without damage, but cheese cannot be kept more than three days. It reached me, but it had gone sour. If you can prepare sandesh and send it to me, it will be very nice. So try it, and if it comes out successful, you can send it to me.

I am glad that Devananda is tending the Deities very nicely. He has learned this art directly under my supervision, so I hope he is doing it nicely. Your kirtana program as it is going on is very nice. You have kept the Vrindaban spirit so sublimely that I always remember it and always hanker when I shall go back again. In the meantime I am enjoying the tape which I recorded of your morning prayers and chanting. Here in Los Angeles also the temple is very gorgeous, and I am receiving reports from other centers that they are also doing nicely. I shall be going to San Francisco by the 25th or 26th of July, and from there I may be going to Germany, because they also want me there. Krishna das has already purchased one ticket for me, but I asked him to postpone it till the end of the month. In London they have secured a house, and I understand it is very nice. But it is in office quarters, so there will be difficulties to use it as a living house. Anyway, whatever Krishna desires He will do.

In the meantime I have written one letter to Hayagriva regarding transfer of New Vrindaban in the society's name. I am glad that the girls there are taking my suggestions, and if things are done according to program, New Vrindaban will surely develop to the highest extent. You may inform Satyabhama that I have already received the Krishna book which she has sent.

Please convey my blessings to all the other inhabitants of New Vrindaban. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

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Los Angeles 5 July, 1969

69-07-05

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 2, 1969, sent along with your beads. I have chanted on them and your initiated name is Giriraja. Giriraja is the name of the Govardhana Hill on which Krishna used to tend His cows. In Vrindaban the Govardhana Hill is worshiped as a representation of Krishna. Sometimes devotees take stone from Govardhana Hill and keep it at home as a representation of Krishna, and they worship in this way. I am very glad to understand that you have at least relished some of the transcendental bliss of Krishna Consciousness. It is a great fortune for you. Living entities are roaming within the universes in different species of life and in different planetary systems enjoying or suffering the reaction of pious or impious activities. But they have no information how to get out of this entanglement of repetition of birth and death. Due to the darkness of ignorance, most living entities have no idea about the values of life. Therefore, one who understands the importance of Krishna Consciousness must be a very fortunate soul. So I marked it in your person when I was in Boston, and I prayed to Krishna that this good soul may be aware of the importance of Krishna Consciousness. With my blessings I am sending herewith your beads, duly chanted upon by me. You should avoid the ten offenses as far as possible, and follow the four regulative principles as Satsvarupa will instruct you. I know your good Godbrother, Satsvarupa, will always help you in this connection.

Regarding your $2,000 which you promised to send me within three weeks, I beg to thank you for this.* Actually, a brahmacari should contribute whatever he has got to Krishna, through the Spiritual Master. The Spiritual Master does not accept anything for his personal use, but he employs everything for Krishna's service. Therefore the Spiritual Master is accepted in the renounced order of life. So far as householders are concerned, they may contribute at least half of their income to Krishna. Then life is sublime. After all, everything belongs to Krishna, and the sooner we return whatever we have got to Krishna, the better it is. That is our normal life. Regarding your stocks, you can keep it for yourself for the time being, and if need be I may ask you to deliver this in the future. Your engagements there are nice, so continue to follow rigidly. You may inform Satsvarupa that I have sent the Krishna tape, #13, so he may transcribe it and send me a copy. I will be sending further tapes henceforward, because my Nectar of Devotion is now finished, and I shall concentrate on the Krishna tapes.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

you can directly transfer this amount to my a/c No 12410 with the Equitable Savings & Loan Association Fairfax, Los Angeles, California.

Letter to: Jadurani

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Los Angeles 5 July, 1969

69-07-05

My Dear Jadurani,

I have already asked you to join the Sankirtana Party. Today I have received one letter from Govinda Dasi in which I understand that she is a spirited preacher. I am so proud of her, that even my girl disciples are so nice for preaching work.

ACB.

Letter to: Upendra

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Los Angeles 5 July, 1969

69-07-05

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 1, 1969, and I have noted the contents carefully. I am glad to inform you that I will be arriving in San Francisco around the 25th or 26th of July, and I will see you there during the Rathayatra Festival. Regarding your questions, ”Is Subhadra, Lord Krishna’s Sister, the same Durga or Maya?”, the answer is that originally Krishna’s energy is one: that is spiritual energy. But according to different functions, the Maya is represented differently. In the material world the energy is called Bhadra, and in the spiritual world the same Maya is called Subhadra. The only distinction is su and without su. Su means auspicious. So in the spiritual world, the same Maya works auspiciously, and in the material world the same Maya works inauspiciously. This auspiciousness and inauspiciousness is our own choice. The same example that jail life is inauspicious, and free life is auspicious, but it depends on the choice whether we prefer free life or jail life. The energy of the government works in the same way both in the jail department and the freedom department. It is the choice of the person who is relatively concerned with either jail or freedom.

Regarding frozen vegetables, they are not bad, but if they are twice boiled, then they should not be used. I do not know exactly, but I do not think it is twice boiled. Anyway, if it is, it should not be used.

Now Tamala Krishna will be the supplying agent of devotees to many temples, because he is attracting many new devotees in the Los Angeles temple. So the program is after being trained up here, some of them may go either to open new branches or where they are required. But I wish that you should also attract new devotees from your quarters. Instead of importing devotees, it is better to attract devotees from your own area. And the basic principle for doing this is Sankirtana Party. I hope you have by now received one circular from Brahmananda in which it is stated that you are all requested to write articles of Krishna Consciousness as you have personally realized it, and also send as many pictures as possible of Sankirtana Movement for BTG along with short descriptions. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Los Angeles 7 July, 1969

69-07-07

My Dear Govinda Dasi,

Please accept my blessings, and offer the same to Gaurasundara. I am so much pleased by reading your letter of June 26, 1969, describing your preaching activities in Hawaii, both husband and wife together. It is very much pleasing to me. I was shocked when I heard that Gaurasundara was hurt on the chin, but at the same time, I was so much enlivened by hearing of your spirited preaching activities. I am proud that a little young girl like you is so much spirited in preaching Krishna consciousness. Undoubtedly I was very much sorry to learn about Gaurasundara being attacked by a fanatic, but don’t be disheartened. Even Nityananda also faced such difficult problems, but try to avoid them as far as possible. The whole world is full of fanatics and atheist classes of men, so sometimes we have to face such difficulties. But this is all tapasya. Without tapasya, nobody can approach Krishna. So preachers who boldly face all kinds of difficulties are considered to be under tapasya, and Krishna takes note of such tapasya of the devotee, and the devotee is recognized by Him. I have asked the BTG men to publish your heroic preaching activities under the heading of ”Heroine Govinda Dasi.” So I am sure Krishna is very much pleased of this incident, and He will surely bestow His blessings both on you and Gaurasundara. So try to continue preaching Krishna Consciousness to the suffering humanity as far as possible.

I hope by this time your house problem is solved, and I shall be glad to hear from you on this point. I have received one letter from Subala das from Philadelphia informing me that he has opened a center there. So by Krishna’s Grace our program is improving day after day. Most probably another center in Laguna Beach will be opened soon, and they are arranging for a gorgeous Rathayatra Ceremony in San Francisco. So you have all my blessings and encouragement for your nice preaching work, and I can simply pray to Krishna to save you from all sorts of difficulties.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Enclosed some literature from Germany. They are doing nice in Hamburg & they have published German edition of BTG.

Letter to: Bhurijana

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Los Angeles 8 July, 1969

69-07-08

My Dear Bhurijana,

Please accept my blessings. I am in due receipt of your letter dated June 27, 1969, and I have carefully noted the contents. I can understand that you are in need of some more brahmacaris there, and I have already told Tamala Krishna to send some devotees there. You may correspond with him immediately to make definite arrangements for this. You will be glad to learn that another center has recently been opened in Philadelphia, and another is to be opened very soon in Laguna Beach, 50 miles from Los Angeles. Our policy should be to open branches as many as possible, but not to close a single one. That would be a degradation. I think you have got enough potential opportunity in your center, so go on chanting and things will come out successful.

I am pleased to note that you have decided to remain as brahmacari because it will be the most "undiverting" for your Krishna Consciousness. Actually this is correct. If one is able to remain as brahmacari, that is first class because so much botheration of household life is immediately avoided. But Krishna Consciousness is not limited that one must be brahmacari to execute, or one must be sannyasi to execute. Spiritual means that there is no conditions whatever, so in any position one may be in, he can chant Hare Krishna, preach Krishna Consciousness, and pray to Krishna to engage him more and more in His transcendental loving service.

I remember that when you were in New Vrindaban with me you took some photographs with your camera. Please send these pictures to Brahmananda in New York for our Back To Godhead. In future issues we will be featuring many such photographs of our activities. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Kair

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Los Angeles 8 July, 1969

69-07-08

Dear Mr. Kair,

Please accept my greetings. I beg to acknowledge receipt of your letter dated June 18, 1969, forwarded to me here from San Francisco. I quite appreciate the difficult problems in India, and I quite agree with you cent per cent that India is now in a miserable condition by its poverty, and natural atrocities like floods, earthquakes, etc. Your suggestion that this can only be solved by Lord Krishna, the Omnipotent, is also right. Therefore, if you want to do something for India, the only remedial measure that you can take is to spread Krishna Consciousness amongst the peoples. Otherwise, the next step is surely communism as you have already suggested. You say that there is a communist menace, and materialism is trying to dominate, but at the same time, religious faith is also progressing. Two things cannot go on simultaneously. Actually, India is the country of religion. The present government policy to kill religious faith of the people is resulting in frustration of religious life because it is not organizedly taught. But by nature the people of India have a hankering for spiritual advancement, and therefore the present situation is a natural result of the clash between two opposite ideals. In this case also the best treatment is to give the people scientific religious ideas which are very clearly stated in the Bhagavad-gita. But unfortunately, unscrupulous and rascal so-called scholars, religionists and philosophers have misinterpreted the teachings of Lord Krishna in the Bhagavad-gita, and they have misled the whole population. Bhagavad-gita is popular not only in India, but also all over the world. Unfortunately, the real idea has been distorted. We have therefore presented our Bhagavad-gita As It Is, and perhaps you know it; it is published by MacMillan. I have tried to explain in this book the real purpose of the Bhagavad-gita. Bhagavad-gita is the authorized book to teach people how to love Krishna, the Supreme Personality of Godhead. There is nothing else except devotional service to the Lord described there, but great politicians have misinterpreted the sunshine-like clear statements of Bhagavad-gita with a cloud of mental concoctions. So if you think seriously to improve the condition of India, you can begin even in a small-scale the propagation of Krishna Consciousness, and if you do it seriously and sincerely, surely you will be successful.

I came here alone in 1965. Gradually the young men here took the philosophy very nicely, and now they themselves are spreading and opening many branches, even without my presence. Similarly, you can do this also, under my instructions. Just begin with a small endeavor, and gradually it will spread. You have asked me what are the formalities that you have to observe for recruiting Krishna devotees in India, and the first principle is that you have to become a pure devotee of the Lord. Then you can attempt to convert others to become devotees. To become a pure devotee means one should be firmly convinced of his being the eternal servant of Krishna.

You have hinted about the value of concentration and in the stories from the Bhagavatam and Mahabharata, but I do not exactly follow what you mean by this. The statements in the Bhagavatam and Mahabharata and the Puranas are all different historical incidents. Mahabharata is called, according to Vedic authorities, as the history of India. I do not know who first designated it as an "epic." That is the cause of the falldown of Hindu culture. They did not believe in their Vedic literatures presented by Vyasadeva. They are not stories after all. Stories are imaginary, but they are not imaginary. They are actual facts. But such historical facts are not chronological; but for the teaching of the commonplace people some of the important incidents of history are there. It is said saram saram samud dhritva. This means only the essential facts have been collected, and they are put together in the shape of Puranas, Mahabharata, etc.

The formalities are as follows: You should take a vow not to have any illicit sex life. That means sex life should be accepted only by married couples. You should not take anything beyond the group of grains, fruits, vegetables, flowers, milk and milk products, and that also only after offering to Lord Krishna. You should not accept any kind of intoxication, including drinking coffee, tea, or smoking cigarettes, chewing pan, etc. Finally, you should not take part in any gambling, including so-called sports, cinema, theater, or any such entertainment. Then you will have to be first initiated for chanting the Hare Krishna Mantra under regulative principles, avoiding 10 kinds of offenses and following the above regulative principles. Then, on or before the completion of one year, you will be finally initiated. In the meantime you will read our books like Bhagavad-gita As It Is, Teachings of Lord Caitanya, Srimad-Bhagavatam, Nectar of Devotion, etc. These books are all in English, and in addition you should read our monthly journal, Back To Godhead. You should go on inquiring about your pros and cons ideas in the matter of the Krishna Consciousness. Along with this you chant Hare Krishna in the assembly of friends and family members regularly, morning and evening, and then Krishna Consciousness will become revealed unto you. Krishna Consciousness is already in you-not only in you, but in every living being. Such consciousness is aroused just like a sleeping man is aroused from slumber by vibration of sound. Similarly, a conditioned soul is aroused by the vibration of the Hare Krishna Mantra into Krishna Consciousness. This is the process. We will be glad to give you all instruction on this point, providing you are serious to accept it, and to propagate it.

Thank you very much for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Los Angeles 8 July, 1969

69-07-08

My Dear Subala das,

Please accept my blessings hundreds upon hundreds of times for your successful attempt. I appreciate your service very much. Now organize the center in Philadelphia very nicely as you have got a good place, and it will be my pleasure to visit whenever there is an opportunity. Now you will have good assistance in the persons of Lalita Kumar and Gopinatha, and if you require more men, you can ask Tamala Krishna and he will help you. The LA center is now specially meant for training devotees and dispatching them in different centers wherever they are required. So open correspondence with Tamala Krishna, and I also will tell him to assist you as far as possible.

Regarding your arrest by the police, it was Krishna's desire, so that it is now authoritatively admitted that we are not guilty. You can take a certified copy of the judgement. This will help not only your center, but other centers also. It will be of considerable aid in getting permission from the police. You take this copy immediately and make several photostat copies, and send to every center and one copy to me. Get mrdangas and karatalas from New York. Keep our books and magazines sufficiently, and make propaganda. You are now a veteran devotee, so you can help others and yourself nicely. Simply you have to execute the principles very rigidly and faithfully. Then everything is there, and all success is at your command. Regarding you taking a job, I hope if you properly execute your activities, you will have no lack of money. In the beginning there may be a little hardship, but everywhere it has proved successful. I have information from Brahmananda that last month they collected about $2,400. So after all, it is all Krishna's money. When He sees us very faithful and trustworthy, He gives up His money for expenditures. Simply pray to Krishna that you may be able by His Grace to serve Him nicely. Our prayer of the Hare Krishna Mantra means addressing Radha and Krishna for being engaged in Their service. Hare Krishna means "Oh Hare, Oh Radharani! Oh Krishna! Please engage me in Your service so that I can get relief from the service of Maya." Just like a person resigns from an inferior quality of service and accepts a superior quality of service, similarly, our prayer to Krishna is to give us relief from the inferior quality of service to Maya, and to be engaged in the superior quality of service to Krishna. Service we have to render, and the whole process is to accept the superior quality of service in Krishna Consciousness. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rayarama

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Los Angeles 9 July, 1969

69-07-09

My Dear Rayarama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 3, 1969, and I have noted the contents. So I am glad to learn that your program is to do some work independently, and at the same time to do work for our Krishna Consciousness Movement. This formula I have already accepted, and I have given you permission according to your leaning. If possible, then try to give the results of your work to Krishna. We do not disapprove of any activities of the world provided the result is given to Krishna. That is the whole instruction of the Bhagavad-gita. You have learned this philosophy for so many years, so try to execute it to your best capacity. So far as I am concerned, I have accepted you as my disciple and you have accepted me as your spiritual father. This relationship cannot be ended anymore. It is eternal. So it will be my duty always to pray to Krishna for your further and further improvement in Krishna Consciousness, so you should go on serving this movement to your best capacity. So far as your coming here, if you get money you can come by the 16th or 17th of July as you have stated, and then return to New York, that is all right. But I am scheduled to go to San Francisco by the 25th, and after finishing the Rathayatra Ceremony, in all probability I will be going to Germany. I understand that Krishna Das has already sent my ticket from New York to Luxembourg, but I have not received it as yet. Probably it is on the way. So my going to Germany is fixed. If you think that when you come for one week we shall be able to finish up the whole book, then take the trouble to come here. Purusottama has sent the most part of the remaining manuscript to Jayadvaita for typing fair copies, and try to finish it as soon as possible.

In the BTG henceforward, the pictures of our Sankirtana Movement should be inserted as many as possible. The whole idea is now in BTG complete ventilation of our ideas should be exchanged from devotees to devotees by writing bona fide articles along with the other articles. This paper should now be completely a foreword of our movement. So combinedly make it successful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: one note from Tamala Krishna

Letter to: Brahmananda

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Los Angeles 8 July, 1969
69-07-08
My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated July 2, 1969, and I thank you very much for it. Regarding your proposal for soliciting members, this is not a good proposal. We tried for membership in the beginning, and it was not successful. Collection by Sankirtana Party is the best process, along with selling our books and magazines by organized sale. But you can advertise for membership, and when somebody inquires, you can give him your chart for membership. But do not advertise it. You can simply invite people that we invite all sincere souls to become our serious members. I am enclosing a copy of a letter addressed to Mr. Kair, which may be published so people may know what is the practical advantage of becoming a member of this society.

You are correct that Tamala Krishna's endeavor is very successful, and we should cooperate with him fully, and other centers should follow the same principles to make it successful. Recently, Tamala Krishna has sent Madhudvisa to San Francisco to organize the temple there, and as soon as he had gone there, the Sankirtana collection has become raised from $17 to $70. So in this way we should help all the centers, and in the future both you and Tamala Krishna, assisted by the others, should be the main guiding stars of the society. You have written that you have given $350 to India, but I do not know why. Do not send any money to the United Shipping Corporation, because last time we advanced $500, and it has become a pinprick to realize it. I think you have sent a letter of credit, but no direct payment should be sent to them.

I understand that Krishna Das has sent a ticket for my going to Germany on the 25th of June. I do not know where is this ticket; I have not received it. Anyway, I think I shall be going to Germany after the San Francisco Ceremony, via New York. I understand the ticket is from New York to Luxembourg, so I think from San Francisco I shall go to New York, and from there I shall go on to Luxembourg. If you have received the ticket, please let me know. Regarding MacMillan, if they will not print our Bhagavad-gita As It Is in hard bound then why not publish our own edition of the book, enlarge and revised hard bound? We cannot be checked by their decision to print or not to print our books. The paper bound copies may be taken from them, and then our own bookbinders can turn them into hard bound editions by pasting the cover on cardboard only. In this case, MacMillan should give us special concession. Anyway, the best thing will be to arrange [PAGE MISSING]

Letter to: Laksmimoni

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Los Angeles 10 July, 1969
69-07-10
My Dear Laksmimoni,

Please accept my blessings. I thank you very much for your letter dated July 5, 1969, sent along with your chanting beads and one letter from Sriman Jagadisa das Brahmacari. I have duly chanted upon your beads, and your initiated name is Laksmimoni Dasi. Laksmimoni is the Goddess of Fortune, and she is always to be found serving at Krishna's Lotus Feet. Although the Goddess of Fortune is very restless and does not like to stay in one place for very long time, she is always finding new wonderful things in serving Krishna's Lotus Feet so that she never thinks of leaving Him. This is actually the position of Krishna Consciousness that when we get some taste of rendering sublime loving service to the Lord, no more do we have any taste for any other engagements. So as initiated student you should chant 16 rounds on your beads daily, avoiding the ten kinds of offenses which Rupanuga will explain to you. You must follow the four regulative principles; namely no illicit sex life, no intoxication, no meat-eating, and no gambling.

I am very pleased to note that you will be getting married to Jagadisa, and try to serve him by helping him develop in Krishna Consciousness throughout both of your lives. Married life in Krishna Consciousness is the perfection of married life because the basic principle is that the wife will help the husband so that he may pursue Krishna Consciousness, and similarly the husband will help the wife to advance in Krishna Consciousness. So in this way both husband and wife become happy and their lives are sublime. In Krishna Consciousness marriages there is no question of any separation or divorce. Any disagreement between husband and wife is not taken very seriously, as much as a disagreement between children is not taken very seriously. This is because the basic principle of married life in Krishna Consciousness is not whimsical lusts, but it is the eternal principle of rendering devotional service to Krishna. So I am enclosing* instructions for Rupanuga to perform this marriage ceremony, and both yourself and Jagadisa have my full blessings for long and happy life in Krishna Consciousness. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*sent soon by separate post

Letter to: Arundhati

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Los Angeles 10 July, 1969
69-07-10
My Dear Arundhati,

Please accept my blessings. I beg to thank you for your letter dated July 7, 1969, and I have noted the contents. I know you are a very sincere devotee girl, and Krishna will bless you more and more because your qualifications are quite on the standard line. It is ordained in the Vedas that a person who has got implicit faith in Krishna and the Spiritual Master, to such person the real import of the Vedas is revealed. I see that you are chanting very nicely, you have good service attitude; so continue this attitude. You have a very nice husband also, so I shall be very glad if I see both of you advancing in Krishna Consciousness as you are doing it nicely at present. Maya is sometimes strong enough to put impediments on our progressive march. But if you stick to the principles of rules and regulations and chanting, keeping faith in Krishna and Spiritual Master, then Maya cannot touch you.

At present your most important duty is to compose books with the help of your husband. I am very much anxious to see that you begin this work as soon as possible. You have written nothing about your training in working the composer machine. I hope this will meet you in good health. Please offer my blessings to your husband and the others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: James Doody

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Los Angeles 10 July, 1969

69-07-10

Dear James Doody,

Please accept my greetings. I thank you very much for your letter dated June 23, 1969, and I am pleased to note that you are anxious to see me as soon as possible. So far as human frailties are concerned, they can all be adjusted by dovetailing everything in Krishna Consciousness. Our Krishna is a great family Personality. Krishna is never a mendicant, and our ambition is to enter into Krishna's family and to associate with Him personally. In spiritual life also there are men and women. They are very beautiful and attractive, but they are all so much absorbed in thought of Krishna that in the spiritual world there is no sex life. That means that Krishna Consciousness is so sublime and happy that it surpasses the pleasure of sex life. In the material world, because there is no information of Krishna Consciousness, sex life is taken as the highest pleasurable situation. Anyway, in our philosophy we prohibit illicit sex life and not sex life itself. In Krishna Consciousness there are many illustrious householders. So to marry and to become an exemplary householder is the ideal life of Krishna Consciousness. If the girl who is willing to marry you becomes Krishna Conscious, and as I think you are already Krishna Conscious, it will be a nice combination, provided you live under bona fide guidance. I am very much pleased that you wish to live under my guidance, and if you actually follow, then I can nicely direct you, even in your married life.

So far as my going to London is concerned, I can go immediately, provided I get my passage money. I have been invited to Germany also, and they are prepared to pay for this fare. I have postponed this journey till the end of the month. Most probably I shall be able to meet you in London some time in the month of August, and then you can decide whether to come here or not.

Regarding your job at Krishna Lights, if you are getting a good income from this business, why should you stop it? Our philosophy is that we should earn honestly as much as possible and spend it for Krishna. I understand from Syamasundara. that you have agreed to help pay the rent on the newly occupied house there. So if you can actually do so, it will be a great service to the society and to Krishna. I therefore would advise you to continue with this business.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

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Los Angeles 10 July, 1969

69-07-10

My Dear Giriraja,

Please accept my blessings. I beg to enclose herewith one letter I have received from your father which will speak for itself. From this letter it appears that you are a good scholar and there is very good background in your educational career. So if you wish to make progress further in your educational career, that will be a nice asset for our Krishna Consciousness Movement. You have a taste for psychology and divinity studies, and this is very nice. Of course, our Krishna Consciousness Movement is on the line of divinity, and we have got so many books about the science of divinity. Unfortunately these books are not yet on the university curriculum, but if you take your post-graduate studies in divinity by comparative study, then in the future we shall be able to present the philosophy of Krishna Consciousness in comparison to other theological presentations. Actually, we are teaching the science of God; we are teaching how to develop our dormant propensity to love God. Being parts and parcels of the Supreme, we have got an eternal affinity to love God. Unfortunately, by our contact with matter we have practically forgotten that we are eternally related with God. In our Krishna Consciousness philosophy there is no question of sectarian views. Krishna Consciousness is the post-graduate study of all religious conceptions of the world. I like the idea that you should make a thorough study of all theological schools, and in the future if you can explain our Krishna Consciousness Movement as the post-graduate presentation of all theological theses, then it will be a great accomplishment. You are a grown-up boy and intelligent also, so you make your position clear and do the needful.

I hope this will find you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Los Angeles 11 July, 1969

69-07-11

My Dear Jayapataka,

Please accept my blessings. I thank you very much for your letter dated July 1, 1969, and I have noted the contents carefully. I am pleased to note that you are diligently going out on Sankirtana everyday, and you are managing the temple affairs nicely. You have requested that some brahmacaris may come out to help you in Montreal, but one problem is that the American boys cannot work in Montreal. This is one hindrance. I shall consult with Tamala Krishna to see if there are any boys available from the Los Angeles temple who may go there, but I do not think that these American boys will be able to hold jobs in Montreal. I am anxious to know what is the position of the French Back To Godhead. I received issue #3 several months ago, but since then there has been no further word about this very important publication. So please inform me what is the situation regarding French BTG. In Germany they are now printing a very beautiful German edition of BTG, and this is very, very pleasing to my Guru Maharaja because He wanted that peoples of all languages may understand this philosophy of Krishna Consciousness. Regarding further tapes of Vedanta Sutra, this has been suspended for the time being, but when I begin again I shall send the tapes to you. Recently we have finished our book, Nectar of Devotion, and now the book, Krishna, is in the process of being written. So when the project of Vedanta Sutra is again taken up I shall inform you.

You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him. This sort of mentality will be a kind of offense to the Spiritual Master. Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master. The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. This defying means to disconnect the relationship with the Spiritual Master. And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life. I hope this will clear up this question sufficiently for you.

Please convey my blessings to the others. I am very pleased that you are working so sincerely to maintain the Montreal temple. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Los Angeles 11 July, 1969

69-07-11

My Dear Bali Mardan,

Please accept my blessings. I thank you so much for your letter, sent along with a check for $160. I am pleased to learn that you have now finished your college studies, and now you are going to engage yourself fully in promoting our Krishna Consciousness books. Your idea of not working for your father is nice, and several times I have stressed that our devotees are becoming twice-born. They are dvija, or twice-born. The first birth is by the natural father and mother, and the second birth is by the Spiritual Father and the Vedic knowledge. The second birth is the real birth; the first is as good as an animal's birth. It is said by a devotee of Lord Caitanya that in every birth we have got a certain type of father and mother, that is not very wonderful, but it is not possible in every birth to get Krishna and a Spiritual Master. Therefore, the form of life in which Krishna and the Spiritual Master is obtained is the most sublime. So I am very glad to know that you have become more affectionate for your Spiritual Father than for your natural father, and this is quite to the standard of spiritual advancement. Now Brahmananda and yourself are a good combination. Try to organize our book selling department very nicely. That will be great service to the society and to the people in general. The books we are publishing are completely novel to the Western world. We are explaining the science of devotional service in so many ways, and Srimad-Bhagavatam especially is unique literature that the people in general should try to understand. I have got an ambition to finish the Srimad-Bhagavatam in the same way I have already done, so try to help me as far as possible to finish this high project. If we get return from the Iskcon Book Department, then we shall be able to publish all of our books very quickly. So Brahmananda and yourself will be a good combination, and Krishna desires that you should do it exclusively.

I hope this will meet you in good health, and I thank you once more for your letter and check.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 11 July, 1969

69-07-11

My Dear Brahmananda,

Please accept my blessings. I thank you very much for your letters dated July 7th and 8th, 1969, and I beg to acknowledge receipt of your check for $2,000. Regarding your price quotation of $5,850 for printing soft-covered editions of TLC, Uddhava once quoted me a price of $3,500 for 10,000 copies without binding. Does it mean that for binding we have to pay more than $2,000 extra? In that case our men can bind it. Why should we pay extra if our men can do it very cheaply? Here in Los Angeles also I have been looking for printers who can do our books and magazines. I will let you know if there is any good result. Regarding New Vrindaban, immediately there is no program for investing in New Vrindaban until Hayagriva transfers the property in the society's name. But there is another program: Bhaktivinode Thakura desired that American disciple would come to Mayapur to take advantage of the birthplace of Lord Caitanya Mahaprabhu. I wanted to make one American home there, and I asked for a piece of land there from my Godbrother, Tirtha Maharaja. He has simply acknowledged receipt of my letter, and there has been no other reply as of yet. In the meantime, Acyutananda has given hope of purchasing land there. If we purchase some land, it may be that some American people will construct a nice temple there and a home for American visitors. So what is your idea if we purchase some land there? But if we do something there, it must be done very nicely. Otherwise it will be an insult to your people who are so rich. People must go there to see the American home and the American devotees. That is my idea. I shall be glad to know your opinion about this. Regarding the straps on the mrdangas being tightened, I am training Purusottama das Brahmacari in this connection. Let us see if we can manage this problem by ourselves.

I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jadurani

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Los Angeles 11 July, 1969
69-07-11
My Dear Jadurani,

Please accept my blessings. I hope now you are well. You can therefore begin painting nicely Krishna picture from Tape No. 13. Read the subject matter when it is typed & draw pictures accordingly as many as possible. ACB

Letter to: Murari

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Los Angeles 11 July, 1969
69-07-11
My Dear Murari,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 6, 1969, and I have noted the contents carefully. I am so pleased to learn that you have obtained a permit for soliciting on Sankirtana Party, and now you are collecting $60 daily. It is very encouraging news. Regarding BTG, you should purchase at least $350 worth of copies per month. This means you get 2,500 copies, and the price is 15 cents per copy. The price for selling is declared at 50 cents, so there is a 35 cents difference. So even if you make at least 20 cents profit per copy, that is $500 per month for your temple. Now you have got good opportunity for selling, so you help BTG by contributing this amount monthly. I have heard that you have mentioned to Brahmananda that your temple will contribute $3,000 dollars for my book fund. This is very good news for me, and try to send it as soon as possible. I am so pleased that you are arranging for the Rathayatra Festival very nicely, and similarly in London, Buffalo, and what to speak of San Francisco, they are arranging. In San Francisco it is going to be unique thing in this world. Regarding a house, you look for a place. Krishna will provide for the funds. Now, because Los Angeles has got a nice church, the situation has improved very hopefully. They are getting all help. In Sankirtana they are collected sometimes $250 daily, and selling BTG not less than 150 copies daily. Boston is not a small city, and it is better than Los Angeles because you have so many students there. So try to organize very nicely.

I have not heard anything from Lilavati for some time. How is your daughter, Subhadra? I received one check from Jadurani for $30 for my maintenance fund, and thank her very much for this. I have sent two tapes to Satsvarupa with a note to Jadurani. Please ask them to take care of them and do the needful.

I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gopala Krsna

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Los Angeles 11 July, 1969
69-07-11
My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 4, 1969 with the check for $50, and I thank you very much for this. I am very glad to learn that your father will be glad to do something for our Krishna Consciousness Movement, and I am expecting his reply with great interest. When you go to India, as you asked me for something to do, and also as you have an inclination to construct a temple somewhere in India, I would request you to consider if you can construct a temple at the birthplace of Lord Caitanya Mahaprabhu. My disciple, Acyutananda, is already there in search after a suitable land for developing an American home for the Krishna Conscious devotees, and when you go to India, if you cooperate with him, it will be a grand success. He is alone there, and when you go you will be two, and maybe another two American disciples may go there so jointly you can develop a nice center for the foreign students who may go to visit the holy birthplace of Caitanya Mahaprabhu. I think if you can organize it nicely there, maybe some other Americans may come and contribute for a nice temple. So keep these things in your mind. It is a hint for your work in India, and you can think this scheme over conveniently.

In the Montreal temple Jayapataka is in charge, and I hope you are also cooperating with him. It appears that things are going on nicely there. I am enclosing a letter for him, so you may kindly hand it over to him. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sivananda

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Los Angeles 11 July, 1969
69-07-11
My Dear Sivananda,

Please accept my blessings. I am in due receipt of your letter dated by the post office on July 2, 1969, and I have noted the contents carefully. I have received one letter from Krishna Das dated July 2nd, wherein he states ”I have sent to you the ticket to Europe on the 23rd of June. Have you received it yet?” As of today I have still not received this ticket, so I hope you have cancelled it already from the German airline office. I do not know what is the position with this ticket, it may be lost in the mail, but if you have cancelled it already, there is no difficulty. Please inform me immediately what is the situation with this lost ticket.

Regarding your idea of going to Copenhagen, it is very nice, and I am always anxious to open strong temples where the chanting of Hare Krishna and Krishna Consciousness philosophy will be propagated nicely. So as Janardana is planning to begin the Paris center, you may make investigation for a center in Copenhagen. So if you think you can open such a center in Copenhagen, then please inform of what your exact idea is to begin this project, and I shall advise you accordingly. I think when I come to Hamburg we shall talk about it.

I am very pleased to note that Oliver is doing nicely, and he is now completing a Vyasa Asana and a picture of Lord Caitanya's Sankirtana. Please offer my blessings to this boy and encourage him as far as possible to continue enthusiastically as he is now doing. I am still considering that I shall be going to Germany by the beginning of August, and I hope your temple is corresponding with the London devotees regarding the plane fare for myself, and if possible, for Purusottama also.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of The Punjab National Bank

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Los Angeles 12 July, 1969

69-07-12

Manager The Punjab National Bank P.O. Vrindaban U.P. INDIA

Dear Sir:

On June 18, 1969 I have sent you a draft for $112.65, and on June 17, 1969 I have sent you a letter. I have received no acknowledgement for either of these. Please let me know what is the actual situation in this matter. For air mail charges you may debit my account, but please do not hesitate to answer my letters promptly. Also, please let me know what is the balance in my account at the present time.

Thanking you for your immediate reply.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 12 July, 1969

69-07-12

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 8, 1969, and I have noted the contents. Regarding articles for BTG, I have already issued instructions to all centers requesting my disciples to send articles every month, and I am going to repeat it again for the second time. You may continue to send me the Sanskrit transliterations for being corrected as I did last time. It will not be difficult for me to do the work in the same way. Your first business is to see my books and the magazine, BTG, published very nicely, and for this work certainly you require a very calm and quiet place. So in the absence of sufficient accommodations we may now restrict the influx of devotees to New Vrindaban. Unless we have got sufficient place it will not be possible to make separate arrangements for brahmacaris and women and children. There is sufficient place there but there is no buildings. If we depend on our own men, I don't think we will have sufficient accommodations within the thinkable future period. We have to build by professional men, and that means we require money. That is a problem. Now I can't tax my brain how to get this money for developing the buildings there. If automatically it grows, that is very nice, otherwise let all remain as it is, and in the course of time when Krishna desires it shall be developed. But try to keep the place peaceful without any disturbances. The girls and children who have been a source of disturbance may be for the time being asked either to build their own cottages or leave the place. I can just imagine how much disturbance it is when all around there are children howling and noisy talking.

Regarding transferring the property to the society's name, I do not know the legal implications, but so far as I do know for the time being you are not the proprietor of the land; you are the lease-holder. The lease-holder cannot transfer his possession without arrangement with the real owner. So I think legally you cannot now transfer the property to Iskcon because I know it definitely that a lease-holder or a tenant cannot make any such arrangement with a subtenant or sublease-holder. If someone does so, it is not valid. So for the time being the idea of transferring may be deferred. Let it go on as it is. In the meantime you devote your attention for first-class editorial work, and try to manage things there how to keep the inmates peaceful. There is no use to create a pandemonium. Better to keep it under your personal management to keep it nicely for your editorial work. I do not wish that you should be disturbed. In the meantime you can negotiate with the owner of the other property, and if there are suitable terms, the society can purchase that property outright. Then there will be no question of transferring your present property to the society's name. You can go on saving taxes as you are now doing, and similarly there is no question of our society paying any taxes because we are tax-free.

So far as Nara Narayana is concerned, I do not know how did you think that he alone would be able to tear down the whole house single-handed. He sometimes promises such utopian things, but never fulfills. That is my experience. I am returning the letter you have sent in this connection. I am missing one letter said to contain my ticket from New York to Luxembourg. From Hamburg they have informed me that this ticket was sent, but I have not received it.

Regarding the usefulness or uselessness of the inmates, it all depends on proper management. You can't expect that all men and women who will be going there will be very useful. You have to make them useful by your arrangement. I am very glad to inform you that Tamala Krishna and Madhudvisa are managing so nicely in Los Angeles that they are making all men useful for Sankirtana Party purposes. Of course there is no question here of construction work. I do not find amongst our men anyone suitable for regular construction work, so we will have to engage professional men for this purpose. That is my opinion.

Please convey my blessings to Syama Dasi and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Carl Lange

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Los Angeles 12 July, 1969
69-07-12
Dear Carl Lange,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 9, 1969 along with your money order for $50. I thank you very much for your contribution towards my book fund. My next publication is going to be Nectar of Devotion and a paperback edition of Teachings of Lord Caitanya. I thank you very much for your appreciation of our Krishna Consciousness Movement. Except for the Krishna Consciousness Movement, any other attempt for spiritual realization, such as drugs, voidness, impersonalism, bodily exercises of Hatha Yoga, etc.-they are all something like unconsciousness under some super-intoxicant. Srila Rupa Goswami has given a very nice example in this connection. He says that a conditioned soul remains in the slumber of unconsciousness just like a patient bitten by a poisonous snake. In India there is a class of snake-charmers and physicians who treat snake-bitten persons with a particular type of jungle herbs. This treatment is to bring the herb near the nostrils of the patient for being smelled, and then the patient comes back to consciousness and finds relief from the snake bite effect. In our conditioned life we are bitten by so many types of Maya snakes, and more and more we are put into unconsciousness of mind without any hope of eternal life. Krishna Consciousness is the only herb for such Maya snake-bite condition. So our duty is very responsible. We have to awaken so many snake-bitten patients under the spell of Maya. A sincere soul like you will be a great help in this movement of Krishna Consciousness. I am glad that you are reading our Bhagavad-gita As It Is and Teachings of Lord Caitanya. You will get much enlightenment from them. Also you should read Back To Godhead and Srimad-Bhagavatam, and surely your life will be sublime. In the future we expect you to be a great preacher of this movement to the world.

I am glad to learn that you are coming to San Francisco for the Rathayatra Ceremony, and I am so much obliged to you for contributing each month for the book fund. Thanking you once more. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Vamanadeva

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Los Angeles 12 July, 1969
69-07-12
My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your letter dated July 2, 1969, and I am very glad that you are now in the Columbus center and you are working nicely to help the devotees there. You also write to say that you have a good job that will further train you in carpentry skills, so do this nicely. It is a good opportunity. If you want to marry, you may inform all the centers that you are looking for a wife, and if a girl is willing to marry, there is no objection. It is a nice idea. But if you marry, you will have to work to provide for your family, and try to spend at least 50% for Krishna. Regarding your Gayatri Mantra, most probably I will go to New York for a short time at the end of this month before going to Germany, and I shall let you know the exact day so you may arrange to meet me while I am there. Be very strong in Krishna Consciousness always, and I am sure that Krishna will bestow all of His Blessings upon you.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jaya Gopala

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Los Angeles 12 July, 1969
69-07-12
My Dear Jaya Gopala,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 4, 1969, and I have carefully noted the contents. For the time being you should go on with your work there. I shall consult with Tamala Krishna, and if possible I shall try to send devotees there to help you. In the meantime you should continue going out on Sankirtana as much as possible and preach to the many boys and girls with whom you come into contact there. Krishna Consciousness is the absolute need of the present day society, and there are many people who will come to join us if we simply make these teachings of Bhagavad-gita and rest of the Vedic literature available to them. So try to sell Back to Godheads as far as you are able to do with only Arundhati and yourself on Sankirtana Party, and soon others will come to join you. I have no objection to sending you some men from Los Angeles, but you also should try to recruit some men from amongst the residents of Columbus. That is the best plan. Simply let them hear our chanting, invite them to our temple Love Feasts, and automatically some intelligent boys and girls will become interested to associate with our movement. You are a very sincere worker, so go on increasing your enthusiasm, and you will see how Krishna provides everything nicely for your center.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gaurasundara

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Los Angeles 13 July, 1969

69-07-13

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 9, 1969 along with the copy of the article, and I have noted that your new address is Box 1684, Sunset Beach, Hawaii. I think it is Krishna's desire that you would vacate the former building and go to the hippy quarters. Actually, the hippies are our best customers. Almost all of our important disciples are recruited from that group, and you are also from that group. So actually we should try to serve the hippy group more than others because there is great potency of recruiting Krishna Consciousness devotees from them. You will be pleased to know that one hippy girl named Chris who came to see me in your apartment is now living in our Los Angeles temple and doing very nicely. So if you make propaganda amongst the hippy group simply by our standard method; Sankirtana, reading some portion of Bhagavad-gita, and distributing prasadam, then I am sure the quarters in which you have now shifted will be very much prospective. Besides that, it is a beach and the atmosphere is very nice. So by the Grace of Krishna do it nicely, husband and wife combined. That will be a good example. I was so much pleased with Govinda Dasi and with you also when I heard about her spirited preaching and your tolerance like Nityananda Prabhu. May Lord Caitanya and Nityananda Prabhu bestow Their blessing upon you, and don't be deterred in any circumstances. Serve Krishna with serious attempt. Your article is very nice and gradually you shall improve. Go on writing. It is my policy to publish as many as possible of articles by my disciples. BTG should contain news of our temples, articles, pictures of our activities, etc. The bunch of pictures you have sent have been forwarded to Brahmananda for publication.

Regarding BTG, I am so glad to learn that your center will be a good distributing place. Do you think that you shall be able to distribute 3,000 copies? Then I shall ask Japan to deliver the copies directly to you. We are charging from different centers $750 for 5,000 copies of BTG. Similarly, for 3,000 copies you have to pay proportionately, and the marginal profit will be 25 cents to 35 cents per copy. So even if you make 25 cents profit, and you can sell 3,000, that means about $750 to $1,000 profit. If you pay $750 per month, you get 5,000 copies, and by selling only 1,500 copies you realize your investment money, and you have 3,500 more copies to distribute. So we have to calculate business like that. If you think you can sell 3,000 copies, I shall notify Japan to send them directly to you.

I am always thinking of Govinda Dasi. Although she is young and delicate almost always suffering from some ailment, still she is so sincere devotee and spirited preacher that I have named her Heroine Govinda Dasi. May Krishna bless you both and be happy in the preaching work of Krishna Consciousness. Gradually convert the Hawaii Islands into New Navadvipa Dham. I am sure you can do it if you go on preaching with the same present spirit and enthusiasm.

I hope this will meet you in good health. Please convey my blessings to the others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan, Krsna Bhamini

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Los Angeles 13 July, 1969

69-07-13

My Dear Bhagavan das and Krishna Bhamini,

Please accept my blessings. I thank you both so much for your encouraging letter of July 9, 1969. I am so pleased to learn that you are now in Detroit and already you have begun some program to introduce the residents there to this sublime practice of Krishna Consciousness. You are both very sincere souls I know, and Krishna will help you in every way as you continue to work nicely. As you have requested to be sent a nice householder couple to come and help you, I am going to arrange with Hamsaduta and Himavati that they may go there soon to join you in Detroit. They are both very exemplary devotees, and they are already trained in managing all areas of Sankirtana Party and temple affairs. So their presence will be a great help to you. I understand that Hamsaduta works best when he can be in charge of the situation, so when he arrives he may act as the temple president and you shall be his assistants. When I speak with Hamsaduta and Himavati in San Francisco during Rathayatra Festival we shall make definite arrangements as to when they shall arrive. In the meantime, I am very pleased with both of your nice attitudes and endeavors, and may Krishna bless you for this.

I hope this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Los Angeles 13 July, 1969

69-07-13

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 7, 1969, and I have carefully noted the contents. Rather then answering your points now, I think when we meet again in San Francisco Rathayatra Ceremony we shall discuss things. But one thing is that I have a very nice place in mind where yourself and Himavati may go to help start one temple. In Detroit there is one very nice household couple, Bhagavan das and Krishna Bhamini, and I am thinking that you would be ideal to go there and organize the temple as the president and propagate Sankirtana Party. So we shall discuss this at length in San Francisco.

Please convey my blessings to Himavati and Ananda and the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna, Gurudasa

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Los Angeles 15 July, 1969

69-07-15

My Dear Yamuna and Gurudasa,

Please accept my blessings. I am in due receipt of Yamuna Dasi's letters of July 3rd and 7th, 1969, as well as Gurudasa' letters of July 1st, 4th and 8th, 1969. I have noted all the contents carefully, and I am so glad to know that you are arranging so nicely the temple paraphernalia as well as the Rathayatra Festival. You have got two great responsibilities to function. Do it to your best capacity, and Krishna will give you all facilities without fail. Our principle should be to serve Krishna very diligently with love and faith, and all necessary supplies will come without any difficulties. As you are all sincere devotees, I am sure you are feeling the great assistance of Krishna through your activities, and the more you serve the more you will know how you are making progress in Krishna Consciousness. The same example has to be repeated how when a hungry man is given foodstuffs to eat, automatically he feels three kinds of symptoms: satisfaction of hunger, strength and pleasure. So this Krishna Consciousness Movement is based on sincere service to the Lord. We shall always remember this, and then success is assured. I am glad that you are expecting me there during Janmastami Day, and this is a very nice proposal. Even if I go to Germany in the meantime, it will not be difficult for me to come to London during Janmastami Festival, which takes place on the 4th of September.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vibhavati

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Los Angeles 15 July, 1969

69-07-15

My Dear Vibhavati,

Please accept my blessings. I thank you for your letter of July 11, 1969, and I have noted the contents carefully. Regarding your proposal of writing a book about child-raising, I do not think this is required with all the other writings that we have to do. And besides that, you are not the master of this subject, so who will read such a book? I have seen in your article on Mr. Lennon that you have a very nice gift for writing, so better you should utilize this God-given talent for writing articles for our Back To Godhead. There is immediate necessity for this, and for this writing you are qualified because you are a sincere devotee of this Krishna Consciousness Movement. So why not write nice articles of this philosophy as you have assimilated it? This will be a very great service because we are now converting BTG to exclusively contain articles by my disciples and myself, along with many pictures of our Sankirtana activities. So if you can write some words about Krishna consciousness and send them to Brahmananda in New York, that will be very nice engagement for you.

Regarding your questions about sex life, the basic principle is that in executing Krishna Consciousness sex life should be avoided as far as possible, and it may be utilized only for begetting Krishna Consciousness children. This is the basic principle that should be followed as far as possible by all married individuals. During the period of pregnancy sex life should be strictly avoided. The basic idea of raising children as they are described in the Vedic literature is that from birth till the age of five years the parents may be very lenient with the child. From the ages six to ten they should tighten the discipline of their child, and from the ages of ten till the sixteenth year the parents should be as strict as a tiger with their child so that he will be afraid to be disobedient at all. Then after the sixteenth year the parents shall treat their child as a friend, and the child is allowed to gradually develop his adult responsibility and independence. Regarding your other questions, yes, you may wear any clothing that you find comfortable; no, it is not very good to use yeast in preparing prasadam. It is better to prepare bread in the process as you have seen done in the temple. I hope this will answer all of your important questions. I have also received one letter from Isanadas dated July 4, 1969, and his camp program sounds interesting. I am anxious to know what are your plans for going to London because now I understand they have facilities to accommodate you and your husband. So either yourself or Isanadas may write to me to inform me.

Letter to: Jadurani

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Los Angeles 15 July, 1969

69-07-15

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your recent letter, and I have noted the contents. Regarding Festivals in Boston, you may hold as many as possible. If you can hold such festivals daily, that is also nice. Our movement is for ananda, simply bliss, and the method of pushing this movement is chanting, dancing, feasting and philosophizing. So in our almanac there are many festivals in every month. I am enclosing some festivals which were already held in Los Angeles, and if you perform them, I will give you a long list of others. But don't embarrass yourself at present with greater plans than you can handle. The more you get devotees the more you will be able to perform nice festivals.

I am glad that Boston is improving in so many ways. So far as painting is concerned, you can begin now. I have already advised you this in a note enclosed with Tape #14 of Krishna. So read the Krishna tape transcriptions and draw pictures as many as possible. Each picture should be very much attractive, colorful and nice so that people will appreciate these paintings also. Our standard size will be like TLC, and you can make the pictures accordingly. According to my idea the pictures should be proportionate to 8 1/2 x 11. The style of the book will be like TLC so far as paper, print and binding are concerned.

Please convey my blessings to Satsvarupa and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhus Babu

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Los Angeles 15 July, 1969

69-07-15

UNITED SHIPPING CORPORATION 14/2 Old China Bazar Street (Block 18) Calcutta-1, INDIA ATT: Sri Prabhas Babu

Dear Prabhus Babu,

I am in due receipt of your letter of July 10, 1969, along with enclosures, and I have noted the contents carefully. As you have requested, I have amended the invoices for the 260 pcs. of books, and I am enclosing the same in triplicate for you to do the needful with. One thing I must mention is that I have been informed that the mrdangas which you have previously sent to us were received in defective order because the crates in which they had been packed somehow or other had become wet and therefore spoiled the quality of the instruments. I therefore request you to take precaution against this danger of water seeping through the crates by packing mrdangas and all such damageable items in tarpauline or some such protective covering before they are placed in the crates for being dispatched to the USA. We have unlimited number of instruments and other goods which we shall be needing from India, so if arrangement can be made for these goods to be sent safely and promptly, there is so much business which we shall give you.

Please inform me of what measures you shall be taking to protect our goods from the danger of water seeping in through the crates. I am awaiting your early reply.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb encl: Invoice in triplicate

Letter to: Pradyumna

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Los Angeles 15 July, 1969

69-07-15

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 14, 1969, and I have noted the contents carefully. I am pleased to note that everything is going on very harmoniously in your temple, and this is a symptom that you are all executing your Krishna Conscious duties nicely. You mention that you are fixing up your temple for nice Love feast program and this is cent per cent approved by me. Try to have very nice Love feasts, because here in Los Angeles they are constantly attracting more and more members to join them, and the Love feast program is one of the very strong attracting influences. This program of offering grand scale quantities of prasadam amongst the general people was encouraged by Lord Caitanya, because if someone partakes of the remnants of offerings to Lord Krishna, then he is sure to come back to Krishna Consciousness again at one time or another. So propagate our processes of Sankirtana, sumptuous Love feasts, and reading literatures of Krishna Consciousness, and surely many persons will be attracted to join this sublime movement.

Regarding the Composer Machine, let things go on as quickly as possible, and when the earliest time can be set up, then Arundhati and Syama Dasi will learn how to operate the machine. This Composer is a vital part of our book program, so if you can do it combinedly very nicely, it will be the greatest service to my Guru Maharaja.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B.: I have spoken with Tamala Krishna, and he will soon arrange to send you one brahmacari to help you in your Sankirtana activities.

Letter to: Syamasundara

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Los Angeles 15 July, 1969

69-07-15

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 6, 1969, and it is very encouraging. The best thing is that you have now a first-class building for a temple at 7 Bury Place. It doesn’t matter if things are going a little slow; but make everything slow but sure. That is a good principle. To do things hastily and incorrectly is not good. There is a proverb in Bengali sabure mawaphale. This means that all valuable nuts like almonds, macadamias, walnuts, coconuts, etc. all take a long time to fructify. Anything valuable takes a little time to come into existence. Therefore there is no harm in waiting for the best thing. But everything is well that ends well: That should be the principle.

I am glad that your friendship with Mr. George Harrison is gradually working, so much so that he is now prepared to spend $3,000 for an altar slab and a block of bluish marble for carving Krishna or Lord Caitanya. For Lord Caitanya yellowish marble or white marble should be used. If yellowish golden colored marble is available, that is very nice. Another thing is that these Forms should be worshiped. Our Deity worship is not heathenism. If we keep Forms of the Lord without worshiping the Deity under regulative principles, it will gradually turn into idol worship, which is an offense. The Deity of the Lord and the Lord Himself are identical. Krishna can act through the Deity perfectly. As I have given several times the example, the mailbox can act perfectly as the post office because it is authorized. Similarly, when the Deity is installed under authorized regulative principles, the Deity is as good as Krishna Himself. So you may advise your friend on this principle. But I am so much pleased that he is coming forward to offer his hard-earned money for Krishna’s purpose. I am also glad to learn that George has purchased one nice house for his family, and there he will be building a very rich altar which will be bedecked with jewels and gold work. I have already given you one design for the throne. If such throne is made with golden or silver pillars, platform, ceiling, and canopy bedecked with jewels, and if the

Deity is kept within such throne, it will be a super-excellent manifestation. So when you do such work you can consult me, and I shall give you some right directions. I am also glad to learn that you are going to press some records of the Hare Krishna Mantra with the help of the Beatles and Co., cooperated with some of the celebrated artists like Donovan and the Rolling Stones. It is a very good opportunity that you are making friendship with these famous men, and if you can turn them as they are already a little inclined towards Krishna Consciousness, then our Sankirtana Movement through all these famous artists and gentlemen will take a shape which will be appreciated all over the world.

I am also glad to know that Rathayatra arrangements are going nicely, and so also in your country, especially in San Francisco, Boston, Buffalo, as well as New York. There also they are arranging nicely. Most probably in Boston it will be as good as in San Francisco. In San Francisco they are making good advertisement, and they are expecting a very good crowd. I am going there on the 26th of July. I hope you will send me the pictures of your world famous parade in London. Send all detailed pictures to Brahmananda for publication in BTG. If possible, invite some Indian press representatives to report to the Indian papers how the Vedic culture is being accepted by Americans and Europeans.

I have prepared a nice book, Krishna, and I want to print it in a deluxe edition. If some of your friends finance this publication, it will be a unique presentation to the world. This will contain Krishna's life from the beginning of His Appearance to His Disappearance from this mortal world. It will contain all of His activities throughout. It is full of philosophy, instructions, transcendental pastimes and artistic pictures.

Please convey my blessings to your good wife, Malati, and your daughter, Sarasvati. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Mottissey

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Montreal 16 July, 1969

69-07-16

Dear Mr. Mottissey,

Please accept my blessings. I am so glad to receive your letter dated July 10, 1968, and I embrace you thankfully that you have become so much interested in Bhakti yoga. This Bhakti yoga is very pleasing, practical, and readily understandable how far we are making progress. But in practicing Bhakti yoga, we can make immediately an estimation of our progress. For example, all our students, they are completely refrained from 4 principles of prohibition in which they were addicted in their previous life. But since they are initiated, they are not taking any meat, they are not taking any intoxicants, including tea, coffee, and cigarettes, and so many other things but very nicely they are keeping the balance. So this is practical example that at least he is saved so much botheration, and unnecessary expenditures in the matter of eating and drinking. Sometimes I think when I see on the street strewn cigarette butts, that if people in general give up cigarette smoking, how much money they can save daily without any effort. And if they contribute the money for spreading Krishna consciousness, we can prosecute so many activities to change the face of the world. So Krishna Consciousness movement is all good from all sides. From social , political, economical, hygienic and many other points of view. And at last it is the greatest gift because at the end, we become associated with Krishna. I am very glad that you are attending Kirtana and eating prasadam and transcendentally enjoying the association of the devotees in the temple. Kindly continue this method and you will be more and more enlightened.

So far you want to see me personally, I am always open to see you, and you are welcome to come at your convenience. But if you want to be initiated, first of all be fixed up in your mind that you will follow the restrictive rules and regulations in this connection. For further inquiries you can talk with Mukunda, Syamasundara., Yamuna, etc. and they will give you necessary information. Hope this finds you in good health, and thanking you once more for remembering me.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 16 July, 1969

69-07-16

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter, one undated, and the others dated July 12th and 14th, 1969. Regarding the house on 43rd Street, I think you have made the correct decision in not taking this place during the summer because now you have so much Sankirtana activities to devote your energy to, and things are improving gradually as you are now performing your activities. So now you devote your time to Sankirtana Party and the Book Department. I have been taking price quotations from various printers in Los Angeles, and it does not look very hopeful at all that they will be able to compete with our other prices from New York, so as you have requested to be in charge of all aspects of our book publication, I think you are very qualified for this, so please do it very nicely with the help of the others. Regarding your plan for advertising membership in BTG, that is nice. I do not see how we can insist that all members must follow the four regulative principles, but this is certainly our recommendation to anyone who is serious about pursuing Krishna Consciousness.

So far as United Shipping is concerned, there is no use of us now utilizing letters of credit, because they are now accustomed to dealing with us more suitably. So they should now send documents through the bank, and we shall pay for them upon receipt of these documents. That will be the best means of dealing with them now. Regarding BTG, if London is unable to sell as much as we had expected, then don't have them sent directly there from Japan anymore. As they require you may dispatch their order to them. I understand that Hawaii is a very nice place for selling BTG, so you may open correspondence with Gaurasundara to see if he can purchase 5,000 copies monthly for $750. If you can increase the number of copies to 25,000 monthly, that is the nicest idea, and then you will get 25% less for discount on these extra 5,000 copies. We want to distribute as many issues of BTG as possible, so the more you can print and distribute, the more my Guru Maharaja will be pleased to see His Great Dream being fulfilled. Regarding our boys doing the binding work on the books, if there is only saving of less than $800, then I think that they shall be able to collect more funds by begging. So which ever way will be more practical you should do it. But I think if the boys can make the same or greater amount by collecting on the street and by working, then they should continue in this way. I am surprised to learn that some of Krishna's money, $250, was misplaced and was found by you simply lying around. So from now on no money should be kept where it will be misplaced. Better is that all cash money should be deposited immediately in the bank so there will be no chance of losing it. This Sankirtana Party and our Book Department are very, very important; they are our right and left hands, so everything should be done very carefully and in remembrance that this is Krishna's business that we are executing. Because we are doing Krishna's business does not mean that we should be less careful, but it means we should be much more careful than someone who is performing activities simply for sense gratification. So instruct the boys in that way.

Regarding land in India, I am corresponding with Acyutananda in this connection, and let us see how things develop. There is no need of you corresponding with him directly in this connection. Gargamuni has arrived here safely yesterday, and already he and Tamala Krishna are making plans to open 108 centers within a three year period. So I very much appreciate how my disciples are taking this movement to their heart of hearts, and are working very sincerely to propagate it. Another thing is, you may negotiate with the First National City Bank where I have got my account as to how we may start an account in their Calcutta Branch in the name of our International Society for Krishna Consciousness. We are doing so much business with India now, so if we can manage payment in American dollars, it will prevent all difficulties with the Reserve Bank. So please do this and inform me of your activities in this connection.

Please convey my blessings to the others, I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 17 July, 1969

69-07-17

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for the Krishna Tape #13 along with your letter of July 12, 1969, and I am enclosing herewith Tape #16. Now I shall expedite work on the Krishna book, as I have completed The Nectar of Devotion. Please let me know exactly how far you have finished the Bhagavatam thus far. I am glad that Giriraja is doing very nicely. Krishna has sent a good soul for pushing on this Krishna Consciousness Movement. Please keep him nicely. As of yet I have not received the money which you have mentioned in your letter. Regarding your nice Sankirtana collections, this should be kept in a separate account so that it may help in some great emergency. You should become a little spendthrift. I know that you do this, but still I am reminding you. I am so pleased that you will be holding a grand scale Rathayatra Ceremony, and in London also they are planning a very glorious function with at least 5,000 guests participating.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Goswami

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Los Angeles 17 July, 1969

69-07-17

Dear Sri Goswami,

I beg to acknowledge receipt of your letter of July 5, 1969, and I have noted the contents carefully. Regarding the plot of land you have mentioned, I do not think it will be big enough for our purposes because we want at least 10 bighas and not 10 kottas. If you have got any land around this larger size, then please write to us. Another possibility is, as you say there are many Vaisnava temples in Serampore, if any big temple is in difficulty financially, we can take charge of this temple and improve it and maintain it nicely. So if you know of any prospective temples where this could be arranged, please inform us.

You will be pleased to know that in the Western World also there will be held several grand scale Rathayatra Festivals. Our temples in San Francisco, London, Boston, Buffalo and New York are all planning very gorgeous parades and ceremonies very similar to the ones held in Puri.

I thank you again for your letter, and I await your reply if you will be able to help us in obtaining a plot of land of 10 bighas or a temple for us to take charge of.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Gajendra

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Los Angeles 20 July, 1969

69-07-20

My Dear Gajendra,

Please accept my blessings. I thank you very much for your letter of July 17, 1969, and I have noted the contents carefully. The sentiments you have expressed are very nice, and they are just suiting for spiritual advancement. The actual Vaisnava always feels himself lowly and unqualified, but this submissiveness and humbleness is his actual qualification for becoming perfect in Krishna Consciousness. In material life everyone is thinking that I am so wonderful, I am so expert, but actually the living entity is an insignificant spark of the Supreme Personality of Godhead, Sri Krishna. So when we see we are becoming aware of our infinitesimal nature, then we begin to also understand something of how infinitely great Krishna is. One cannot be falsely puffed up and still expect to make progress in spiritual life. Rather one must learn to accept his constitutional position of Krishna's tiny servant. Then Krishna is pleased to reveal Himself to such devotee, and the devotee becomes more and more perfect in rendering transcendental service to the Lord.

Regarding your proposal for distributing BTG through the agency you have contacted, I do not think this is very good idea at this time. Tamala Krishna has arranged so that there will be six devotees there in Seattle very soon, so there will be no need for such distribution arrangement. This agency is offering you only 25 cents per issue sold, and by Kirtana Party you will receive 50 cents per copy. Another thing is that we have found that our sales are much better through our personal endeavors on Kirtana Party, so this agency will simply be holding so many copies for one month, and what they do not sell will again be given back to you to sell on Sankirtana Party. They have asked you to advance $50 for their "Paperwork", but in Los Angeles there was one distributer who was taking 400 copies monthly and he did not request such fee. So as you will be having several new men there to help you after the Rathayatra Festival, Sankirtana Party will be the better way of distributing BTG. Regarding your question about offering camphor in aratrik, I do not know why you should be having trouble with smoke and soot by this offering. If you use smaller pieces of camphor this may alleviate the problem, or perhaps you are not using the right kind of camphor. Here we are using camphor for aratrik twice daily and there is no such problem. Of course, if it is too inconvenient, there does not have to be a camphor offering, but I do not know why this should be so. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

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Los Angeles 21 July, 1969

69-07-21

My Dear Balai,

Please accept my blessings. I thank you so much for your letter of July 15, 1969, and I think of you very often that you are a most ideal devotee wife. Your husband, Advaita, is working very hard and nicely in Krishna Consciousness, and when the husband is executing his activities very nicely it is credit not only to the husband himself, but it is a credit to his wife also. In materialistic marriages generally there are too many troubles and frustrations because the basic principle for both the husband and wife is their own personal sense gratification. Therefore there is inevitable conflict and divorce petition. But in a Krishna Conscious marriage the basic principle is for both husband and wife to serve Krishna nicely and to help the partner advance in spiritual life. In this way both the husband and wife are true benefactors for one another and there is no question of any serious conflicts or separation. So I am sure that to have such nice parents who are devotees of Lord Krishna, your child Nandini is very, very fortunate. In Bhagavad-gita Krishna instructs us that for one to be born in the family of devotees means that such person was the most pious of all living entities. So raise Nandini very carefully in Krishna Consciousness, and surely Krishna will bestow all blessings upon you and your family. Regarding your question about the ceremony of offering Srimad-Bhagavatam and some coins to your child, yes, this may be done. Several months ago this same ceremony was performed with Visnu Arti, the daughter of Krishna Devi and Dinesh Candra, and Visnu Arti chose the Bhagavatam.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 21 July, 1969

69-07-21

My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 16, 1969, and I have noted the contents carefully. I am so pleased to learn that everything is going very nicely in new Vrindaban now, and the men, women and children devotees are all happily executing their daily functions. I have received the cheese you have sent, and although it was nice, there are yet some improvements to be made. The improvements are that first you should put the cheese in a frying pan and stir vigorously, adding 1/4 of sugar. While on the fire it should be stirred and mixed as nicely as possible. Then while it is cooling it should still be stirred as nicely as possible. Then when it is cooled you should knead it to make dough. When it is soft enough you can shape it into squares or round shapes as you like. The cheese you have already sent was not bad, but this procedure will improve upon it further.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

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Los Angeles 21 July, 1969

69-07-21

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 14, 1969, and I have noted the contents carefully. When Lord Caitanya was discussing with Ramananda Roy "who is the best educated man," the answer was that a person who is in Krishna Consciousness is the topmost educated man. Similarly, Prahlada Maharaja stated before his father that one who has taken to Krishna Consciousness, he is supposed to be the best educated man. In Srimad-Bhagavatam also it is said that unless a man is Krishna Conscious, his external advancement of knowledge has no value. On the other hand, any person who is on the platform of Krishna Consciousness is supposed to have acquired all the good qualities of the demigods. So your present engagement is very nice; neither I think that you can be better educated in the universities. Practically we find that in your country there are so many big universities, and the government arranges for educating the entire population, but still the hippies are coming out from the educational institutions. It is understood that in some of the big universities the entire student body has turned to be hippies. Of course the hippy philosophy is nice in the sense that they have been disgusted with the materialistic way of life. Therefore they want to renounce this stereotyped way of life. Unfortunately, they have no good leader, neither they have information that there is another beautiful life in Krishna Consciousness.

I am so pleased to learn that you have taken Krishna Consciousness as the most valuable gift. One who can understand this, is not an ordinary living entity, but is the most fortunate. I think therefore that in all circumstances you should steadfastly continue your Krishna Consciousness engagement, rather than joining any more universities. So far as the draft board is concerned, I may inform you that we are arranging our institutions to be recognized by the draft board. In that case all our students will be taken as divinity students. Already some of our students have avoided being drafted by this way. So that is not a problem. If you are engaged in Krishna's service, He will give you all protection from all kinds of obstacles.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 22 July, 1969

69-07-22

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated July 18, 1969, and I have noted the contents carefully. I am pleased to note that under your direction Bali Mardan, Jayadvaita, Rsi Kumar, Candanacarya, Nayana Bhirama and Joel Chalson are all working very nicely. It is a good combination, so make this combination stronger and improve it. You write to say that the Printing Department has $3,000. Does this mean $3,000 including the collection from selling TLC? In my idea the softcover edition should be printed by realizing money from the hardcover edition in which you have already invested $6,000. That should be our business policy. I wish to know how much you have collected thus far by selling TLC hardcover. That amount may be invested in printing softcover edition. Or if you think that the softcover edition will have immediate good sales, then we can invest the extra amount. I do not think that putting the advertisement on the cover as you have mentioned it will be very good. Everything should be exactly like it is, with the addition of the index. But the cover, the printing and the paper should be exactly as they are in the present edition. The price for the softcover copy should not be less than $2.95. Another thing is that if MacMillan Co. has decided to not print our Bhagavatam, then this also will have to be printed by ourselves immediately.

I have received the copies you have sent of BTG no. 25 and no. 26. They are nice, but I notice that in no. 26 the first article does not have any adjustment for the margins. I do not know why this is. Your idea of changing the cover border to blue is nice. Black color should not be so prominent on the cover. Blue, red and yellow should be given. You have suggested that on every back cover there will be a picture of me in BTG, but I think a better proposal is that on page one or page three you may have a picture of me one month, then Guru Maharaja, then Gaura Kisora das Babaji, then Bhaktivinode Thakura, then Jagannatha das Babaji, then Lord Caitanya. This will be very nice, showing the Guru Parampara. Regarding the trip to Argentina, if it is not possible, then forget it. But do not be misled by the man who is described in your letter as ”like Mr. Payne”. If someone's character is doubtful, we should not associate with him and get into trouble.

Regarding opening a temple in Washington, you may consult with Tamala Krishna about this. He is planning to have a center opened in Chicago. I would prefer to have a branch opened in Washington as you have suggested, but consult with Tamala Krishna to discuss. The best idea is if both centers are opened at the same time. Regarding London's order of BTGs, unless they pay then the shipment should not be sent there. Let them order and sell as they are able to do.

Regarding the Printing Department. I have already informed Advaita that Los Angeles will not be good for this purpose. Immediately we should print the softcover edition of TLC, and then we shall see about opening our own press. So far as the technical machinery is concerned I think Advaita should be in charge. For selling and layout work your department will do it under your able direction. This arrangement will be nice.

I am enclosing a picture of Gaura Kisora das Babaji for printing in BTG. You may also print pictures of great acaryas in our line, such as Ramanuga Acarya and Madhvacarya. I have not yet heard any word from Germany about my going there, so this program is not fixed up at present.

Please convey my blessings to the others. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Joel Chalson

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Los Angeles 22 July, 1969

69-07-22

My Dear Joel Chalson,

Please accept my blessings. I thank you very much for your contribution of $200. From your previous letter as well as this letter it appears that you are the right person to grasp the philosophy of Krishna Consciousness, and you have got good association of the devotees in New York. Also you are giving nice service so you have got very good opportunity. Please read our literatures carefully, and try to give service to Krishna as far as possible. Whenever you are in doubt you can ask me, and I am at your service. But one point you should not miss is that this life is very important to awaken our dormant Krishna Consciousness, and we should not miss this opportunity in any circumstance. That would be a great blunder. We must be very cautious to not fall prey to the clutches of Maya because in this material world Maya is very prominent although Krishna is everything. Maya and Krishna are just like the sunshine and darkness: the darkness has no independent existence without the sun. But still the darkness is existing in some corner of the sunlight. If we therefore always keep ourselves exposed to the open sunlight, there is no cause of being attacked by the darkness. If you keep yourself faced to the sunlight, you will never see the darkness, and as soon as you turn your back to the sun, then immediately you find in your front a huge shadow of your own body. This shadow is Maya, and if you turn to the sun, to Krishna, then there is no shadow. Therefore, Krishna should always be in the front of us, and Maya will disappear automatically without any separate attention. Yogis and jnanis artificially try to get rid of Maya, but in spite of their much endeavor for spiritual realization they are still in the Kingdom of Maya. The conclusion that God is impersonal or that everyone is God is the statement of a person who is in Maya. In other words, anything which is a setback to the realization of Krishna Consciousness is Maya. Anyone who is not in Krishna Consciousness is supposed to be in Maya, and anyone who is in full Krishna Consciousness is out of the clutches of Maya. This is the statements of the Vedic literatures, and we should try to understand and follow the principles.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Martin Malles

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Los Angeles 22 July, 1969

69-07-22

Dear Martin Malles,

Please accept my blessings. I beg to acknowledge receipt of your letter postdated July 17, 1969, and I have carefully noted the contents. I am very pleased to note that you have been coming to our Krishna Consciousness temple in New York and what you are learning there from the disciples and from our literature is provoking you to think very deeply on the matters of self-realization. Actually, what the devotees there are telling you about the Hatha Yoga system is correct. In Bhagavad-gita you will find confirmation of the fact that this Hatha Yoga system is not so easy process as you have been led to believe by various ”masters”. To do actual Hatha Yoga one must not live in the city, but he must go to a sacred spot, and completely freed from all attachments and all material desires and disturbances, he must concentrate his mind upon the Lord within his heart. This process is not completed in just six months time, but it extends over many, many lifetimes. So in this age of Kali Yuga it is not possible to faithfully follow the procedures of Hatha Yoga because our minds are too restless and our lives are very brief. Therefore, the Lord has descended upon this earth five hundred years ago as Lord Caitanya to encourage the process among all men of chanting the Holy Names of God, the Hare Krishna Mantra. This chanting will immediately captivate the hearts and minds of all sincere souls, and therefore it is the prime benediction for the most fallen souls of the age of Kali Yuga. If you will continue to come to our temple and associate with the devotees as much as possible, you will see practically how you are making very, very nice progress in spiritual advancement. Krishna Consciousness is not some invented process nor is it some brought to America in an altered form. Krishna Consciousness is the bona fide process of God-realization that has brought so many great saints and sages to the perfectional level of knowledge of God. Therefore I request you to scientifically and seriously follow the principles of Krishna Consciousness as they are recommended by Lord Krishna Himself in the Bhagavad-gita and many other Vedic literatures, and I am sure you will come out successful. When you have questions you should consult with Brahmananda or the other devotees, and if you like you may ask your questions to me.

I hope this will find you will.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

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Los Angeles 22 July, 1969

69-07-22

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1969, and I have noted the contents carefully. The first thing I must mention is that I have still not received the ticket to Germany which Krishna das informed me in a previous letter was already sent to me. So I am anxious to know what is the position with this ticket. Also, I have written that I am prepared to go to Germany by the beginning of August if you will make arrangements in this way, but I have as yet to hear any further word on this matter. I would like to know what you and Krishna das are planning in this connection so I can make my schedule accordingly.

Jaya Govinda was correct in his observation that Radha-Krishna Pastimes should not be discussed at the present time. Unless one is highly elevated in spiritual understanding it is risky to discuss these Pastimes. Caitanya Mahaprabhu never discussed Radha-Krishna Lila with ordinary persons. We have so many other things to discuss; what is the soul, what is bhakti. To understand Radha and Krishna's Pastimes, that is our aim, but we should not indulge in this at present. Then there is sure to be misunderstanding.

Regarding Copenhagen, if there is possibility, we wish to open many such branches. But your main business at present is Sankirtana and selling literature, and this is similarly very important work. You write that you are interested in learning how to print, and if you have time for this, then Jaya Govinda can instruct you. I wish that all of our Krishna Consciousness literatures may be available to men of all languages throughout the world, so whatever assistance you can give in this connection is always appreciated. But your main business at the present moment is to propagate Sankirtana to all the people of Germany. This is also very great service.

So please inform Krishna das to tell me immediately what is the position of my going to Germany in the month of August. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of The Punjab National Bank

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Los Angeles 23 July, 1969

69-07-23

Manager The Punjab National Bank Ltd. Brabourne Road Branch Calcutta, INDIA RE: SAVINGS FUND ACCOUNT #2595 Dear Sir:

I beg to inform you that I wish to send you at least 1,000 American dollars for the purpose of purchasing Indian goods; such as Musical instruments, books, utensils, incense, etc. The idea is that my supplier will present the shipping documents, and you shall pay him the required money under my instruction, with the certificate that this money is received from America. In this way there will be no difficulty for Indian exchange regulations, and you shall send me directly the shipping documents here for clearance.

Kindly send me your necessary information in this connection by return of post so I can immediately transfer 1,000 American dollars to my above account. Also please let me know what is the balance in my credit at the present moment.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Los Angeles 23 July, 1969

69-07-23

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 21, 1969 sent Special Delivery, and I have noted the contents carefully. I am pleased to learn that you are situated nicely in Columbus and now Indira Dasi has agreed to become your wife. This is very nice, and I don't think there is any need of worrying about her mother's request that she continues to go to school. She is old enough now, and if she wishes to come to Columbus as your wife, then this is her decision, and I do not see that the mother should object to this. So you may inform her in this way. When this is settled up I shall inform you as to where and when the marriage ceremony is to be performed.

Please convey my blessings to the other devotees there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madana Mohana

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Los Angeles 23 July, 1969

69-07-23

My Dear Madan Mohan,

Please accept my blessings. I beg to acknowledge receipt of your letter (undated), and I have noted the contents carefully. I am sorry to learn that your health is not very good at the present time. The best thing is that you rest for some time until you are feeling stronger. When Jadurani was feeling very weak I advised her to take complete rest until she was stronger, and then I advised her to go out on Sankirtana Party. So you may follow the same procedure of taking as much rest as you feel you require, and then when you feel it is all right you resume your activities. There is no question of indexing the Bhagavad-gita As It Is in your present condition. When your health has improved we shall talk of work for you.

Please convey my blessings to the others. I hope this will find you with improved condition of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 24 July, 1969

69-07-24

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter dated July 22, 1969 with enclosures, and I have noted the contents. So far as devanagari character is concerned, you can correspond with Remington Typewriter Company. In India, in most of the government offices devanagari type is used for correspondence, and Remington Typewriter Company has got contract with the government to supply the typewriters. So I am sure they can supply you with a devanagari typewriter. I am expecting this printing of our literature, especially Srimad-Bhagavatam, with devanagari type and diacritic transliteration will be completely entrusted to you. So you cannot type everything from the IBM. That is not possible. In the IBM machine you shall do the English work and the diacritic transliteration work. So far as the devanagari type is concerned, you have to do it with the help of another machine, and either you will have to paste on the lines or adopt some other device so that they can be joined. That shall be the process. But if we publish our Srimad-Bhagavatam exactly in the way I have already begun it, it will be a unique contribution. The scholars only require diacritic marks. Then it is all right. That should be very correct and standard. If there is devanagari character it is still better. Otherwise, correct transliterations will do. So you think over this matter seriously and train your wife for composing, and help her to the best possible way.

I am glad that you are also holding a Rathayatra Festival. I am going tomorrow to San Francisco to participate in the same Rathayatra Festival there. We received report from New York that they have collected last week $1,000, and they are selling at a rate of 200 copies of BTG daily, on weekends especially. I have received report also that they are selling 60-70 copies daily in Boston and collecting $50 or $60 on the average. Your Columbus center is very nice, and the place you have got is a very suitable place. So you try to organize your center very nicely. What did you do about the mrdanga supplier from Bombay as you were discussing it with Mr. Vora?

The beads referred to in your letter have not yet arrived. As you recommend this boy, Jim, so highly, surely I shall chant on them and send back to him. Last night we initiated here one dozen new devotees, both boys and girls, and they appear to be very, very nice. Last week also I initiated about seven devotees and installed the Radha-Krishna Murtis on the 16th of July. So make propaganda nicely amongst the student community, and there is very good chance of your center being developed as one of the important centers of our society.

Please offer my blessings to Arundhati. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 24 July, 1969

69-07-24

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 21, 1969, and I have noted the contents with so much satisfaction. Enclosed please find the three cards duly signed by me. Last evening when I was in the temple to perform initiation ceremony for about one dozen devotees I was talking to Tamala Krishna and Gargamuni that Brahmananda is now competing with you. So it was very pleasing talk that there is transcendental competition between the centers, and it is Krishna's Grace that you stand first in this week's business. Krishna is very kind, and He is giving the full remunerations to His sincere servants. We should always remember that Krishna is always grateful to His devotees. If some ordinary man gives sufficient remuneration to a worker, why Krishna will not give sufficient remuneration to His servants? But we should always remember that whatever Krishna gives us, that never becomes ours. It is Krishna's. The more we receive from Krishna, the more we engage the remunerations in the service of Krishna. That is the duty of a bona fide brahmana. A Vaisnava is automatically a bona fide brahmana. There is a proverb that a brahmana remains a beggar even if he receives $100,000. That means that a brahmana is supposed to spend all of his money for Krishna as he receives it from Krishna.

I am so glad to learn that you have increased the number of BTG's to be printed. It is very nice. I was just this morning asking Purusottama to inform you of increasing the publication of Issue #26 because the article, "Beyond the Universe," is very interesting. In the present atmosphere of space exploration this kind of article will be much appreciated, and people will know that we are not sentimentalists. Our background is solid, scientific and authorized. Actually, the modern astronauts are trying to reach the moon planet, and even if they reach there they cannot live there; and even if they live there, that is also not permanent. But our ambition is far, far greater, nobler and more sublime than these astronauts because we are trying to reach the Supreme Planet, Krishna Loka, and live there eternally in association with Krishna. Krishna has also advised in Bhagavad-gita that even if we go to the topmost planet, Brahma Loka, still we have to come back again. But if we go to Krishna Loka, there is no coming back to this material world.

The questions as put on Bhagavad-gita, Third Chapter, are very intelligent and I like it very much. I am very much anxious to hear about Rayarama. It is my confidential advice to you that if he feels any difficulties for money, you may discriminatingly help him, and he should continue as the managing editor. Full cooperation should be there between you and him. We simply wanted to save the money for some better utilization. Otherwise we have nothing to grudge against anyone.

New York is the biggest city in the world, and therefore the standard of New York should be maintained in consuming BTG and giving us contributions. Our first starting point was New York. Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 24 July, 1969

69-07-24

My Dear Rupanuga,

Please accept my blessings. I am in due receipt of your two letters; one dated July 8, 1969 and one dated July 18, 1969. Both of your letters were delivered to me by special air mail. Unfortunately I could not reply you earlier because I was waiting for the help of others. Anyway, I have signed the certificate and sent it to New York for counter signature of the president, entitling you as Bhakti-sastri. The certificate was finally made a little hastily, so the printing is not to my full satisfaction. I have asked Aravinda to make a nicer copy, and if you like, we can give you this nicer copy later on. You remark that in New Vrindaban the capacity is lacking for taking care of the children. If you can organize a higher level school of theology under your care, I shall very much appreciate it. In Los Angeles, although the place is nice, it is already almost congested.

We are planning ministerial status documents through the lawyer here, and it is almost prepared. This document will be submitted to the draft board, and copies will be sent to other centers for doing the necessary arrangements. Bhakti-sastri is actually recognition, accepting a person that he knows the principles of devotional service. In issue #25 of BTG, page 14, under "Organization of Society", we discuss why our students must be relieved of this draft obligation. So you read this portion when you receive this issue.

If you are planning to perform the marriage ceremony for Jagadisa and Laksmimoni, then you must know the prayers to be said. I think you have a copy of a tape recorded at our initiation ceremony in Buffalo, so the prayers are there. Purusottama tried to transcribe these prayers from a tape we have here, but it was not done at all. So if you are planning to perform this ceremony, then I shall send you further instructions along with a tape and written prayers, as you require.

Regarding your question, "what is the difference between the spirit souls comprising the Brahmajyoti and the spirit souls here in Maya?", in the Brahmajyoti the spirit souls on account of their impersonal views are devoid of a body, exactly like here in Maya there are ghosts who are devoid of any gross bodies. The ghost being devoid of a body, he suffers terribly because he is unable to satisfy his senses. The spirit souls in the Brahmajyoti, although they have no desire for sense gratification, still they feel inconvenience like the ghost, and they fall down again in the Maya's atmosphere and develop a material body. In the Bhagavat therefore it is said that persons who are impersonalists and do not develop the dormant devotional attitude, their intelligence is not pure, because for want of a spiritual body, they come down again to the material world. In the Bhagavad-gita it is clearly said by the Lord that the only way of not coming back to the material world is to be promoted to the spiritual planets. For the impersonalists there is no such assurance of not falling down in the whole Vedic literature. The conclusion is that without developing the spiritual body and without being situated on one of the spiritual planets, the so-called liberation is also illusion, or it is not complete. A spirit soul who falls down from the Brahmajyoti to the Kingdom of Maya may have a chance of associating with a pure devotee, and then he may be elevated to the spiritual planets of Vaikuntha or to Goloka Vrindaban. From the Brahmajyoti there is no direct promotion to the spiritual planets, and it is clearly stated in the Bhagavatam that such souls fall down: patanty adha.

Regarding Katyayani, it is decided that she will go to Buffalo on receipt of the passage money. Last night I was discussing this in the presence of Tamala Krishna, Katyayani and others. Probably they will talk with you and the necessary arrangements will be made. I think she should go before I go to New York. For the present my program to go to Germany is almost cancelled, but by the end of August I am sure I shall go to London, and at that time I shall go via New York. So all the marriages can be performed at that time, or if you can manage yourself, you can also do that. Please inform me where is your son. Is he in New York? One boy referred about him in a letter from New York.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrndavanesvari

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Los Angeles 28 July, 1969

69-07-28

My Dear Vrndavanesvari,

Please accept my blessings. I thank you very much for your letter dated July 18, 1969, and I have carefully noted the contents. I was very much anxious to hear from you and Mandali Bhadra since you left Vancouver, and I am very glad to learn that things are going nicely. By Krishna's Will you are all a good combination. So continue to execute Krishna Consciousness very seriously and sincerely and take care of your child, Moyuradwaja. I have a great hope for Moyuradwaja. He is very intelligent with signs of a great devotee. My special request to you is that you take care of this child very nicely, and he will be a great son to glorify his parents. I have noticed that he has all the instincts of devotional life, and it is up to the guardians to take care of him. I am pleased to note that you and Jaya Govinda are learning to speak German language. Please help all of the boys to become a little conversant with with this language. That will facilitate your business there. I think that for American boys it will not be difficult to learn to speak German quickly.

You have mentioned about some criticism made by Jaya Govinda which upset you. I do not know exactly what is the point, but if there is some honest criticism, there should be no cause of becoming upset. Krishna has so kindly led you to this path of Krishna Consciousness, and now you have only to follow the prescribed rules and regulations very seriously and sincerely, and surely you will understand how you are making practical advancement in Krishna Consciousness. Actually, Krishna is kind to everyone, but when He sees that a living entity is becoming a little serious to make perfection in life, then Krishna takes special care to give such living entity all necessary facilities. Now you have the greatest opportunity to do very nice service to the Lord, because you are now in a foreign country and are helping to pave the way for a very successful Krishna Consciousness temple in Germany. So continue to take advantage of this opportunity as the Lord has kindly given you, and surely He will bestow all of His blessings upon.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mandali Bhadra

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Los Angeles 28 July, 1969

69-07-28

My Dear Mandali Bhadra,

Please accept my blessings. I am in due receipt of your letter of July 18, 1969, and I have noted the contents carefully. I am pleased to know that you are making progress in having our society incorporated in Germany. This is an essential project, so please do it. By Krishna's Grace you are all five good souls there, and Krishna will give you immense strength to propagate this Krishna Consciousness Movement in your country, Germany. Please do it in the spirit as you are doing now, and success is surely for you all.

Regarding your question about Krishna's Name, the first principle is that Krishna is Absolute. He is not only identical with His Name, but with His Qualities, Form, Pastimes, Paraphernalia, etc. Krishna is identical with the whole creation because the creation means the expansion of Krishna's energy. The energy is never different from the source of the energy as much as heat and light are never different from the fire. The quality of fire is there existing both in heat and light. Naturally Krishna is not different from anything, and what to speak of His Transcendental Name? This is explained in the Bhagavad-gita where Krishna says that "everything is resting on Me, but I am not everything." This simultaneously one and different philosophy should be carefully understood. Then our Krishna Consciousness will be more clear.

Regarding Lord Jagannatha, He is the unfinished carved form of Krishna. One king named Indradyumna wanted to establish a Jagannatha temple some thousands of years ago, but while the Deities were being carved by the heavenly carpenter, Visva Karma, the king was in too much haste, and he established the half-finished Deities in the temple. Jagannatha means the Lord of the universe. That is Krishna. Krishna as the only one Lord of everything is confirmed in the Brahma Samhita, Srimad-Bhagavatam, Bhagavad-gita, Caitanya Caritamrta, and all Vedic literature. Rathayatra is celebrating the occasion when Lord Krishna, or Lord Jagannatha attended one religious functional occasion in Kuruksetra along with His elder brother and younger sister in a big chariot. So far as your question about controversy amongst the disciples of Bhaktisiddhanta Sarasvati Goswami Maharaja, that is a fact. But this controversy is not material. Just like in a national program, different political parties are sometimes in conflict and make propaganda against each other, but their central point is always service to the country. Similarly, amongst the disciples of Bhaktisiddhanta Sarasvati there may be some controversy, but the central point is how to preach the mission of His Divine Grace. If the central point is fixed up then there is no harm in such controversy. Every individual being must have his opinion; that is the significance of individuality, but all such differences of opinions must coincide in Krishna. In the battlefield of Kuruksetra were Arjuna and Bhisma who were fighting with one another, and because Krishna was on the side of Arjuna, sometimes Bhisma pierced the body of Krishna also with arrows. But still they remained the greatest devotees of the Lord, and Krishna accepted the friendship of Arjuna just as He accepted the inimical arrows of Bhisma in the same loving spirit. So you do not be disturbed by such controversial points. Better you engage your mind very seriously in the matter of the service entrusted upon you. That will make you progressive in Krishna Consciousness.

Regarding the manuscripts of Bhagavad-gita As It Is, when you are ready for translating I will arrange to send you the copy immediately. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Yesterday Rathayatra festival was performed very pompously in S.F. in my presence. I have come back just in the afternoon. I shall send you the necessary papers of Rathayatra later on.

Letter to: Krsna dasa

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Los Angeles 28 July, 1969

69-07-28

My Dear Krishna Das,

Please accept my blessings. I beg to thank you very much for your letter dated July 18, 1969, and I have noted the contents very carefully. My first thanks are due to Sriman Oliver who has drawn this Visnu picture, and I like it very much. Our service to God is always transcendental. It does not depend on anything material. So there was no reason to accept this picture as a very good drawing by Sriman Oliver. Krishna accepts the spirit of the offering, and anyone who offers Him some service in good devotional service, that is immediately accepted by Krishna. There are many instances in Mahabharata wherein we find that Krishna declined to accept the invitation of Dhuryodhana, who was then the emperor of the world, but He accepted the invitation of Vidura, who was famous as a poor man. It is said "Vidura's particles of grain." So our business is to offer our sincere service, and it is accepted by Krishna. From the artistic point of view I do not find anything wrong in this picture, so he should be encouraged to draw many pictures for decorating the temple. Jadurani was not in the beginning a very good painter, but trying to serve Krishna she has become a very good painter. We have got two nice painters in Los Angeles also; Muralidhara and Devahuti. They have drawn two very big pictures for the Los Angeles temple, and they are very beautiful and perfect. So encourage Oliver to go on painting more and more pictures, and it will be very nice for the Hamburg temple.

I am very much obliged to you for your nice appreciation of our humble activities. When I think of you, a little boy, but you write so nicely, as if you are my little father. So I wish Krishna will give you more and more understanding about this Krishna Consciousness Movement, and you will be able to serve more and more beautifully. I quite appreciate that you four there; namely yourself, Jaya Govinda, Sivananda, Mandali Bhadra, assisted by his wife, Vrndavanesvari, will be a very very good combination to spread our movement in Germany. Our first important business is to hold Sankirtana as many times as possible. The next important business is publication work. Recently I received one letter from Sivananda that he is also thinking nicely to improve our press work. I hope in the future you shall be able to start a regular press in Germany for printing our books and literatures. I have heard that in Germany the press machine are very good and cheap. So if you jointly can think of starting a press there, that will be a great success. So far as doing business by importing Indian goods, that is a nice idea, but it is secondary. We should not deviate much of our time for any business manipulations. Our main business is Sankirtana. You will be very glad to hear that in New York last week they collected $1,000 and sold BTG at a rate of 200 per day on the weekend days. Similarly we have got good report from Boston that they are collecting $50-$60 daily and selling about 60-70 copies of BTG. And what to speak of Los Angeles? So if we can organize our Sankirtana Movement, there will be no scarcity of money; rest assured. But we may do some business which we require for ourselves. Otherwise, if you divert your attention for a separate business in Indian goods, that will not be a very good idea. It may be done conveniently as a secondary engagement, but the primary engagement should be as above mentioned.

Regarding my going to Germany, I am actually very much eager to go there and speak in the Indo-German branches about the importance of our Krishna Consciousness Movement. So as you have mentioned in your letter under reply, you can arrange for such meetings at least form one month continually, and I shall be glad to go there. If you feel inconvenience to pay for my travelling from Los Angeles to New York, it doesn't matter. I shall ask Tamala Krishna or Brahmananda and they will be glad to pay for it. So this is not very important consideration. You wanted to fix up a date, so I am telling you that I am prepared now on any day you call me.

Just this afternoon I returned from San Francisco where they have held a gigantic Rathayatra Ceremony just on the order of the ones held at Jagannatha Puri. There were at least 10,000 young and old people, all chanting and dancing in bliss and ecstasy for the entire day, starting from 12 noon and going on till after evening. So it was a most magnificent occasion, and I am very much encouraged that the people of the Western world will come to understand the glories of this movement, and as Lord Caitanya has predicted, His Name will be chanted and praised in every village and town throughout the world.

So please inform me immediately when you will be able to have me come there to Germany, and Purusottama's accompanying me is also necessary. For me to travel alone is not very advisable. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 28 July, 1969

69-07-28

My Dear Mukunda,

Please accept my blessings. I beg to thank you for your letter dated July 21, 1969, and I am glad that you have already sent to New York part of the payment of $1,025. It doesn't matter that you could not pay all at a time. You can pay the balance after the 27th. This is all right. So far as the three sets of beads, I did not receive them yet. I do not know to which address the beads were sent. This afternoon I returned from San Francisco where there was a very, very successful Rathayatra Ceremony. There were at least 10,000 people who walked with us to the ocean for a ten mile parade, and everyone was chanting and dancing in ecstasy. Then at the ocean there was grand-scale Prasadam distribution and chanting again on into the evening. Everyone appreciated Krishna Consciousness so much, and it is so encouraging to see how the young boys and girls of the western countries are gradually coming to understand something of this movement.

I am so glad to learn that Mr. Ted Berk, the American poet, is now living with you as brahmacari. Let him become now a Vaisnava poet. There are so many Vaisnava poets in India. Now as Krishna Consciousness is spreading, I think there must be some western Vaisnava poets, and Mr. Ted Berk may be the first one. So far as Trivikrama is concerned, he is a super first-class brahmacari. His service attitude, his submission is very nice although he is still a new member. The thing is that he had the association of Rupanuga who is an ideal householder devotee. I am feeling very much proud personally because my so many householder devotees are preaching Krishna Consciousness so nicely. Caitanya Mahaprabhu did not make any distinction between the so-called brahmacari, householder, or sannyasi. He specifically stressed that these designations are superficial, pertaining to bodies. Krishna Consciousness is the function of the soul, jivatma. In the Vedas it is said that the spirit soul is without any touch of material contamination, but when he forgets Krishna he thinks himself as a material product. That is called Maya. But in any position, if one can understand the science of Krishna Consciousness, he can deliver many, many fallen souls. So it is my request to you all that you establish an exemplary character and show how householders can be the first class transcendentalists. When I feel that my householder disciples are preaching so nicely I actually feel very much proud.

I understand from a letter from Gurudasa that you have elections for officers for your temple, and the men filling the posts are all very well suited for their position. Now all of you please make quickly the march towards the goal of Krishna Consciousness Movement being very successful. Here Tamala Krishna and Gargamuni have promised me to start a center every quarterly, and it is my ambition that I want to establish at least 108 centers; beginning from Hamburg, crossing over the Atlantic to your country, USA, then the Pacific, covering Hawaii and reaching to Tokyo, Japan. It is about 13,000 miles long, and do you think that 108 centers within 13,000 miles is a very difficult proposition? I don't think so. So you also try to to establish at least one dozen centers in England. Krishna das, combined with Mandali Bhadra, Jaya Govinda and Sivananda are already alert to establish some more branches in Europe. Sivananda is contemplating to open a branch in Copenhagen, and Krishna das is trying for another in Munich. So this news is very encouraging to me. I shall request you that your next attempt shall be to establish a center in Oxford, where I have heard you have successfully performed kirtana so the students postponed their attendance in economic class and wanted to enjoy the transcendental vibrations. So I shall request you again to establish another branch in Oxford as soon as possible.

I have recently received news from New York that their last week Sankirtana collection was $1,000, and they have already sold out 3,000 copies of BTG in the past few weeks, so now they are ordering more copies from the West Coast. This is very, very encouraging, and I have asked my Guru Maharaja to just see how nicely these nice young boys and girls are taking to His Divine Mission. I have also received report that your BTG sales are not very encouraging. I am not very sorry for this at all because I know that you are now engaged for Rathayatra Festival and for fixing up the temple. But I hope that soon you will fulfill your quota of selling 5,000 copies in London. In the issues #25 and #26 you will find very, very nice articles. So execute your duties faithfully and sincerely. I am sure that you are doing this, but still it is my duty to remind you the same thing repeatedly as I am your Spiritual Master.

Krishna das is asking me to go to Hamburg repeatedly, and he sent a ticket also from New York to Luxembourg, but I cancelled it because I was expected at the Rathayatra Ceremony. Now again he says to go there sometimes in the month of August, so I am asking your opinion about this. I think if you both cooperate to receive me in Europe, that will be financially easier. And Purusottama's accompanying me is also necessary because my travelling alone is not very advisable. Besides that, he is now trained to look after me in every way, so I think when I go to Europe he must accompany me. So if you jointly make a program, that will be good for both of you, and I am also very much eager to make some propaganda work of Krishna Consciousness in Europe now.

Regarding the record you recorded with Mr. Harrison, it is very much encouraging because a record issued by the Beatles will have immediate great market, and we want only that this Hare Krishna chanting is participated in by many millions of people. Another thing is that some time back you asked me to write a personal note to the Archbishop of Canterbury, but you did not inform me what happened to this and what happened to the church negotiations for which Mr. Harrison wanted to take some personal care.

I shall be very glad to hear from you about these points. Please offer my blessings to the others, especially to Janaki, who has not written to me in so long a time. I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 29 July, 1969

69-07-29

My Dear Satsvarupa,

Please accept my blessings. While I was in San Francisco I received your letter dated July 25, 1969. The most important point is whether you shall give up your present job, which is bringing at least $125 per week. You cannot give up your job on Murari's request. You have to think yourself. You are more sober than Murari. Simply for whipping into shape some new young boys I do not find any substantial reason to give up your job. You can give instruction to Murari so that he being experienced amongst the group can conduct the job in your absence. You say that in the severe cold there will be no possibility of going out. If others can work at that time, why should you give up your work at this time? My only point is that if you can manage all the affairs through the assistance of Murari and others, you may not give up your job. But if your presence improves the situation, I have no objection for your quitting your present job. Nothing should be done impelled by any sentiment. Everything should be judged frm the practical point of view. My decisive advice is that if you can manage without giving up your present job, that is very nice.

I am so glad to learn that you have opened a separate savings account for your daily collections. I have received the transcription of tape #16. You are doing very nicely and improving your editorial capability. Krishna Consciousness is so nice, the more we execute it, the more we become advanced. Yes, I have not as yet received Giriraja's contribution to my book fund, and as you have said, the money can be deposited to my account.

The Krsna paintings Jadurani is doing now may be very nicely done very colorfully, and kept in your custody. She may pick up the ideas for pictures from the transcriptions of the tapes. In this way, when the book and pictures are ready we shall arrange for publication. As soon as 500 pages are ready by your typewriting we shall print the first part immediately. So both you and your wife have got very good opportunity for serving Krishna. Make both of your lives sublime, and teach others also how to live by your exemplary life. I have received one long letter from Lilavati, and I shall reply as soon as possible.

The last point is that I am not very much in favor of your giving up this service, but if you think it proper, that it will be beneficial for propagating our Sankirtana Movement, then you can do it. The idea in the Nectar of Devotion is explained that we should accept everything which is favorable in propagating our Krsna Consciousness. If something is unfavorable, then we shall give it up immediately. That should be our motto of life.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The Rathayatra festival was very successful in S.F. I am awaiting report of your festival in Boston. ACB The London advertisement is enclosed herewith.

Letter to: Paramananda

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Los Angeles 29 July, 1969

69-07-29

My Dear Paramananda,

Please accept my blessings. I am in due receipt of your letter dated Friday July 25, 1969, and I have noted the contents carefully. Now that Satyabhama Dasi is becoming advanced in her pregnancy, all care must be taken for her. I think it is a good idea that she may go to New York, especially because she can receive free aid from your doctor friend. And if you feel that your presence there will be helpful, then I advise you to go with your wife to New York. Regarding someone to go there to take charge of the children in Satyabhama's absence, I will write to Lilavati in Boston to see if she is able to fill this position for that time. If not, we will have to make other arrangements. But wherever you go, either in New Vrindaban or New York, you should make effort to finish your 16 rounds whenever possible. Of course, if you are always engaged in Krishna's service, and always chanting Hare Krishna, even if not on your beads, that is also a nice status. As you are an important worker there and you have so many important duties, especially to take care of the cows, it may not be possible for you to stop your work for chanting 16 rounds. This is no great loss, and you should not feel badly about it. Krishna sees your sincerity in Krishna Consciousness, and He will be very kind upon you for this. But as much as possible you should try to fulfill the goal of 16 rounds daily. If you must fall short of this because you have so much service to render to Krishna, do not be disturbed by this. But you should not fall too much short of this goal. That will not be good. Similarly, you must read Bhagavad-gita at least a few verses every day and think about them throughout the day. The best thing is to read one chapter daily, but if you can meditate upon a few verses of Bhagavad-gita every day, that is better than reading for simply one hour and then forgetting the topics until the next reading.

Please offer my blessings to Satyabhama Dasi and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prahladananda

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Los Angeles 29 July, 1969

69-07-29

My Dear Prahladananda,

Please accept my blessings. I am in due receipt of your letter dated July 21, 1969, and I have noted the contents carefully. I am very pleased to learn that you have been nicely assisting Rupanuga, and now the Buffalo center is gradually becoming very successful. It is very encouraging. It is a fact that wherever we go, if we simply let the people hear our chanting and if we repeat what we have heard from the bona fide Spiritual Master, then surely many, many sincere souls will become attracted to our movement. This is because Krishna Consciousness is lying dormant in every living entity, just like fire is dormant within a match. If we simply strike the match, then the fire within will come in blazing light. Our method of striking the match is Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. This vibration is sufficient to awaken the sleeping spirit soul to the fact that Krishna is there, and if we try to remember Him always and spread His message of Bhagavad-gita, then our life becomes perfect and we are perfectly executing our position as part and parcel of the Lord. So if you let all the residents of Buffalo hear the sound of Hare Krishna and read our literatures, then there will be the greatest all-around benefit. This past weekend in San Francisco there was a gigantic Rathayatra Ceremony just on the order of the one held at Jagannatha Puri, and at least 10,000 people were chanting and dancing along with us in full transcendental ecstasy. The boys and girls of America are generally good souls, that is why they have taken birth in such a nice country, and now they should make perfect all of their opulences by engaging everything in Krishna Consciousness. This will be the finishing touch for all the nice qualities found in the American people. In New York I understand that they have sold 3,000 copies of BTG in just two weeks, and I understand that in Buffalo you are also selling BTG very nicely. So please continue in this way and your success in life is assured. As Krishna sees that you are working very seriously to bring His other children back to the Spiritual Kingdom, then He will become very pleased and will bestow all blessings upon you. Krishna is never ungrateful for our efforts to serve Him, rest assured. Regarding your question about Bhava Shakti developing into Prema, this is covered in our book, Nectar of Devotion, and there is no necessity for you to trouble yourself over such advanced topics at the present time.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yoland

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Los Angeles 30 July, 1969

69-07-30

My Dear Yoland,

Please accept my blessings. I am in due receipt of your letter dated 26 July, 1969 and your nice poems, and I have read everything carefully. The poems will be submitted to Hayagriva, the editor of Back To Godhead, for his consideration for publication. I am very pleased to learn that you are now living at the Montreal temple, and this association with devotees of Lord Krishna will help you to advance further in Krishna Consciousness. You have asked me, "Could you accept me as your student until eternity?" My reply is that you may discuss this matter with Jayapataka, who is in charge there, and if he agrees, then you may submit your beads to me through the mail. Also, there is some possibility that I will be going to Germany sometime in August, and in that case I will be stopping in New York. So if you are able to meet me in New York, then the ceremony could be performed there.

You have asked the question, "What is the difference between a Mayavadi philosopher and a Krishna Conscious person?" The answer is that the Mayavadi philosopher has only imperfect knowledge of God, whereas the Krishna Conscious person can understand Krishna fully. The example is given that a person may know about the sunlight, but that does not mean that he knows about the Sun God within the Sun planet. Within the Sun there is a Sun God, named Vivaswan, and his body and the bodies of the other inhabitants are made of fire. It is the heat from these fiery bodies that gives warmth and light to this universe. So if someone knows something about the sunlight, it does not mean that he has knowledge about Vivaswan. Similarly, from Krishna's Spiritual Body there is the emanation of the Brahma effulgence, but even if they are able to merge into this effulgence emanating from Krishna's Body, are able to merge into this effulgence emanating from Krishna's Body, that does not give them perfect knowledge of the Source of everything. This Source is Sri Krishna, the Supreme Personality of Godhead. So both the Mayavadi philosopher and the Krishna Conscious person is seeking spiritual advancement, but the Krishna Conscious man is higher because he is going to the Source of everything, including the Brahma effulgence. I hope you will understand this nicely.

I am very pleased to note that you are chanting 25 rounds daily. Please continue in this way, and more and more Krishna will be pleased to bless you with intelligence to understand Krishna Consciousness. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Los Angeles 31 July, 1969

69-07-31

My Dear Hayagriva,

Please accept my blessings. I am in due receipt of your letter dated July 22, 1969, and I have noted the contents carefully. The money matters dealings are somewhat an embarrassment to me. I do not know what they have paid and what you have received. The best thing is as you suggested that the girls who are there may come back to Los Angeles. I have asked Tamala also to write them. If Tamala is not sending their money, he should look after their comfort, and the best thing would be that you ask them to come back to Los Angeles, without any hardships and burdens on you. You take care of Girish and Birbhadra nicely, and I shall ask Silavati to send the money directly. Yes, Kirtanananda Maharaja is not very much in favor of Nara Narayana, so for the time being I am not asking him to return to New Vrindaban. He has done very nicely here in the Rathayatra Festival, and it was very successful in San Francisco. I shall send you later on the reprint pictures published in the local newspapers, and you will be glad to learn that about 10,000 people participated in this function. The procession was taken along about an 8 mile distance, and the people followed all through, simply chanting the Hare Krishna Mantra. This was a unique scene in this part of the world. Some of the Christian-minded people became almost envious, and I have received some anonymous letters. Maybe as our movement increases in volume the orthodox section of Christianity may be envious of our successful march. I think you should collect some information from the Bible that Sankirtana, chanting of the Holy Names of God, is recommended there also. There is a book called Aquarian Gospel in which it is stated that Lord Jesus Christ lived in the temple of Jagannatha. Without being His devotee, how could he live there and how the authorities could allow a nondevotee to live there? From that book it appears that Lord Jesus Christ lived in intimate relations with the priest order. So as far as possible, you should prepare yourself for future writings that our movement is not against the philosophy of Jesus Christ, but it is in complete collaboration with his line of religiosity. Actually, we don't decry any religious way of the world, but we are simply advocating that people should learn to love God by following their religious principles. If one is not fortunate to be learning how to love God, then his religious principles are simply fanaticism, without any value. We are presenting the same thing practically by which one can learn very quickly how to love God, and then his life becomes sublime. So our process is a system, following which any man from any religious sect may come and join and learn how to love God. Now you should think

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Letter to: Subala

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Los Angeles 31 July, 1969

69-07-31

My Dear Subala,

Please accept my blessings. I am in due receipt of your letter dated July 26, 1969, and I have noted the contents with pleasure. I am glad to learn that the Philadelphians are quickly taking some interest in our Krishna Consciousness Movement, and you are simply standing on the corner wearing robes and the people come to purchase copies of Back To Godhead. So if you can continue in this way, letting them hear your chanting and selling Back To Godheads, then all success is automatically there. I remember that my Guru Maharaja would often send young boys out to sell literature of Krishna Consciousness, and if they would come back having sold only a few issues, Guru Maharaja was very, very pleased. Now you report that you have sold 300 issues of Back To Godhead in just a few days, so I know that Guru Maharaja is very, very pleased with your work. Actually, in all of our centers our Sankirtana Party and Krishna Consciousness literature is becoming more and more popular. Perhaps you have heard that Brahmananda has already made arrangements to increase the number of copies printed from 20,000 to 25,000. This is all very encouraging, so continue to increase your sales of Back To Godhead as far as possible. You are a serious worker, and Krishna will reward your efforts with success.

This Monday I returned from San Francisco where they performed the Rathayatra Ceremony, and it was tremendously successful. There were about 10,000 people who joined us for the day, beginning from 12:00 in the afternoon, and lasting till around 10:00 at night. All through the day these people were feeling the bliss of Krishna Consciousness through chanting, dancing taking Prasadam, watching puppet stories about Krishna, and hearing us speak on Bhagavad-gita. The local papers printed nice pictures and stories about our Festival, and when we have them reprinted I will send a copy to you. Please offer my blessings to the others, and continue in the nice way you are doing now.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhas Babu

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Los Angeles 31 July, 1969

69-07-31

My Dear Prabhas Babu;

I beg to acknowledge receipt of your letter, F-54/286, dated July 22, 1969. I have noted that you are going to send the mrdangas more carefully. Yes, I am advising to retire your bill of shipping charges for Rs. 101.50 as soon as we receive instruction from the bank. Yes the books may be gunny packed in cases, and try to charge as low as possible. I understand The Punjab National Bank from Vrindaban has already issued a letter to you so there is no need of sending the document to them. You send the documents directly to New York.

Most probably I shall be going to German and England very soon, and I shall send you some big orders from there. Also I have advised my Seattle branch to send you an order soon, so you will please do the needful in this connection. In the meantime, whatever pending goods are there may be dispatched without delay. I think there are some pending orders sent from New York.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Lilavati

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Los Angeles 31 July, 1969

69-07-31

My Dear Lilavati,

Please accept my blessings: I thank you very much for your letter dated July 23, 1969 and the photographs of your little daughter. These photographs were so nice, and I was very much engladdened to see how jolly Subhadra is. You write that she is already very enthusiastic about Sankirtana Party, so train her up very nicely. If such a pious child is trained properly as you and Murari are doing, then surely she will play a very worthy role in our society and in helping to improve the world condition by the propagation of Krishna Consciousness. It is not unusual that a little child is often very jolly, but in the material situation this jolliness passes very quickly. But in Krishna Consciousness, because the spirit soul is by nature very jolly and blissful, this jolliness only increases more and more as the bliss of serving Krishna increases more and more. So now your daughter has a very good opportunity to make final solution to her births in the material world, so keep her very nicely. Krishna will be kind upon you for this.

I can understand that you are feeling for a playmate for your child. In New Vrindaban we were thinking of having such place for many children, but at the present it appears to be difficult because there is no sufficient accommodations there. I did not exactly follow what you meant about inadequacies in the editing of Bhagavad-gita As It Is. We are planning to print an enlarged edition of this book, with purports to each and every verse. The book was abridged due to the request of the MacMillan Company, but I am not satisfied with this, so we will print the complete work in an unabridged edition. I am pleased to note that you are thinking of opening new centers and you consider South Indiana to be a good place. For starting new centers and for suggestions in this connection you should write to Tamala Krishna because this department will be entrusted to him in the matter of supplying men, etc. I have also very much appreciated your poem at the end of your letter. It is very nice, and I will have it submitted to Hayagriva for consideration of publication in BTG.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The S.F. Rathayatra was a grand success & I am awaiting the report of Boston Rathayatra.

Letter to: Kirtanananda

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Los Angeles 31 July, 1969

69-07-31

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter dated July 22, 1969, and because I went to San Francisco I could not reply earlier. You have suggested that people coming from various centers to New Vrindaban should have their expenses underwritten by the temples at the rate of $25 per person paid for one year. I think that will be a new introduction in our institution. In our so many centers the members go and come, but there was no such demand from any center, and if new Vrindaban demands like that, it will not sound very nice. But I can understand the financial position of New Vrindaban so the best thing will be to stop any more influx in New Vrindaban until the place is self-dependent. The whole idea of New Vrindaban is that men who are living there should produce their own food, of which milk is the principal thing. Unless that position is achieved it will not be advisable to ask anybody to go there. Better to ask them to go there if they are willing to work and produce their own food. Otherwise, nobody should be advised to go there. Besides that, I have received letters from the girls there that they are feeling inconvenience. Therefore, without having adequate place to live there, nobody should be advised at the present moment to go there. I am glad that the boys have been working for the house and the project will be completed satisfactorily. My advice is that you make the place very peaceful. You should admit only such persons who can work without any disturbance. For the time being you may not admit any more men and ask them to pay you $25 per month. That will not sound very nice.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Your last consignment of sandesh was very very nice. Keep this standard and try to make it whiter than this. I had a good taste of them at today's lunch. Thank you. ACB

Letter to: Gurudasa

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Los Angeles 31 July, 1969

69-07-31

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of July 28, 1969, and I could not understand from your half-finished letter whether Rathayatra Ceremony was performed according to a subdued program. But I could understand that you are immersed in great confusion on account of the wheels giving way just after starting. I have received one letter from Syamasundara. dated July 25th in which it is stated that the magnitude of the Ratha was double than the one you had in San Francisco. So such a heavy structure was not properly attended as to its weight and the wheels which could carry such huge weight. I think it was a mistake of engineering calculation. The load was heavier than the wheels could carry. So there is no question of being disappointed. I have not received any detailed information either from you or from the others, but even if the Festival was not properly performed, you should not be discouraged. As in the material world sometimes failure is considered as a pillar of success, similarly in the spiritual order also the same principle can be applied. So don't be disappointed. Maybe Krishna's desire is something higher in this connection. If the Rathayatra has not been performed, you can postpone it to be performed on the Janmastami Festival. There is no harm if you postpone the function to a later date, and the public will appreciate it. You consult amongst yourselves without being discouraged and patiently work for its being performed one month later. There is no harm.

Jagannatha and Krishna are the same Supreme Personality. If it is Krishna's desire that He should enjoy the function on Janmastami Day, it might be He put some hindrance on the Rathayatra Day plans. So if you decide to hold the function on Janmastami Day, September 4, 1969, then on hearing from you I shall give you further instructions in this connection. But in any case don't be disappointed. Keep your enthusiasm. Be patient, and Krishna will reward your attempts with success.

So far as San Francisco Rathayatra Festival, it was very pompously and successfully executed in my presence. There were about 10,000 people attending the function. The procession was led from our temple through Golden Gate Park and some other streets. We started at about 12:30 and reached on the beach about 5:00 or 5:30. Then we held a meeting in a big hall up till 6:00 o'clock, and they performed a puppet show and distributed Prasadam. Then Kirtana continued up till about 10:00 o'clock at night. The function was reported in the local papers, and I will send you a copy when it is printed up. So if possible, you just postpone the function till Janmastami Day, and do the needful. But don't be confused and disappointed. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Los Angeles 31 July, 1969

69-07-31

My Dear Gopala Krishna,

Please accept my blessings. I beg to thank you very much for your letter dated July 26, 1969, and I have noted the contents carefully. Regarding your future settlement in India, You can work in any big city like Bombay or Delhi, because without living in a big city you cannot have a good job. You can also try Calcutta. Calcutta is also a very big industrial city, and if you are posted there, it will be easier for you to look after the Mayapur-contemplated temple. But it does not matter whether you are situated in Bombay, Calcutta or Delhi; wherever is suitable you can accept.

Regarding your dress, you should dress yourself as smartly as possible. Krishna Consciousness does not depend on the dress. It is consciousness. If by dressing yourself very nicely you get honor from your customers, then it is a great asset for business management. So far as your diploma in business management from McGill University is concerned, you must have it by all means. In the Bhakti-Rasamrita-Sindhu it is enjoined by Srila Rupa Goswami that any work, either prescribed in the Vedas or ordinary mundane activities, if the target is to satisfy Krishna, then everything is devotional service. In the Srimad-Bhagavatam also it is recommended by Suta Goswami that ultimate perfection of an engagement is tested by the satisfaction of the Lord. Our aim should be how to please Krishna. As it is said in English also, the ends justify the means. So it is my request to you that keep Krishna always in view and accept anything necessary for your worldly affairs. I am very pleased to note that in such things you consult me. This is a very nice habit. You will please always consult me before doing anything, and I shall try to guide you to my best abilities.

Regarding distribution of BTG or my publications, I welcome your floating a company yourself for this purpose. In that case your company will be another department of the society, although the society has no intention to interfere with your business. But your business will be considered as my business. So think of it very carefully, and it will be very nice. Regarding kholes from Bombay, I was expecting your father's reply by this time. Anyway, I hope to receive the same as soon as possible. Last week I was in San Francisco, and the Rathayatra Ceremony was a grand success. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 31 July, 1969

69-07-31

My Dear Syamasundara.,

Please accept my blessings. I thank you very much for your letter dated July 25, 1969 and noted the contents with great encouragement, but at the same time I received one letter from Gurudasa which was not very encouraging. He told me about the difficulty that was had in performing the Rathayatra Festival, and I am enclosing a copy of the letter to you which I replied to Gurudasa. The purport of my letter is that there is no cause for any disappointment, and you can perform this ceremony on Janmastami Day if you are able. From the description of your letter it appears that the structure of the Ratha was too heavy for the wheels to carry the load. From Gurudasa' letter it was not clear to me if you at all held a ceremony on a smaller scale. But in any event, I think we may take it as Krishna's Grace that the difficulty took place at the very beginning of the procession and not later on when the Ratha was in a more populated area. So do not feel discouraged at all. By Krishna's Plan everything will come out for the best. We have only to work very sincerely, depending fully on the Mercy of the Lord, and in this consciousness we can make very quick advancement in Krishna Consciousness. If you think you will be able to perform the ceremony on Janmastami Day, then I shall give you further instructions on how this is to be done.

I am very pleased to note that you have made such a nice recording of Hare Krishna, which may be released by the Beatle's Company. If you are able to send me a copy of this tape, that would be very nice. Also, it is very encouraging to learn that you think Mr. George Harrison will be happy to print our Krishna book. This will be a very great service to the mankind at large, if he can be of assistance in this connection. We are giving a unique contribution with this book; a book which tells of the activities of God. There is no other book that has been authoritatively presented to the Western World up till this time which has given so high a contribution. If persons will simply read this book or even look at the many pictures within, then this alone will bring immense spiritual benefit to their lives.

I have written to Krishna das in Germany, and I am expecting their reply as to when they will be able to receive me there. So after I complete my business in Germany, surely I shall come to your temple in London, perhaps by Janmastami Day, and then it will be so nice to see all of you again. Please convey my blessings to your good wife, Malati, and your little daughter, Sarasvati. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kulasekhara (Colin Jury), Digvijaya (Dick Withey), Tirthapada (Tim Austin)

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Los Angeles 31 July, 1969

69-07-31

My Dear Kulasekhara das (Colin Jury), Digvijaya das (Dick Withey), and Tirthapada das (Tim Austin), Please accept my blessings. I beg to acknowledge receipt of your letters, sent along with your beads, and I have noted the contents carefully. This initiation ceremony is a Vedic principle to lead a conditioned soul to the higher level of transcendental life. In the Caitanya Caritamrta you will find the instruction as we have given it in our book, Teachings of Lord Caitanya, that after many, many births through approximately 8,400,000 species of life, a living entity gets this human form of life, which is a chance to get freedom from the material condition. When a child is born it is the responsibility of the state, of the father, of the mother, of the relatives, and of the teachers just to raise the child to the standard of Krishna Consciousness so that the child may not have any more to repeat the process of birth and death, but being fully situated in Krishna Consciousness he may be transferred to the spiritual world and situated in one of the Vaikuntha planets. The most important of the Vaikuntha planets is called Krishna Loka, or Goloka Vrindaban. In these days the propagation for landing on the moon planet is very encouraging to the common man, but so far as a Krishna Conscious person is concerned, he is not at all interested in any of the material planets. His target is to be transferred to the topmost spiritual planet, namely Krishna Loka.

So this initiation means the preliminary chance for preparing oneself to achieve this highest perfection. I am very glad that you are already interested in the Krishna Consciousness Movement, and you will please chant at least 16 rounds daily, observing the rules and regulations. The four principle rules is that you will refrain from 1) meat-eating or partaking of fish or eggs, 2) illicit sexual connections, 3) intoxication (including cigarettes, coffee and tea) and 4) gambling. In addition to these rules there are ten offenses to chanting the Maha Mantra which should be avoided. These rules are as follows: 1) blaspheming the Lord's devotee. 2) Considering the Lord and the demi-gods on the same level. 3) Neglecting the orders of the spiritual master. 4) Minimizing the authority of the Scriptures. 5) Interpreting the Holy Name of God. 6) Committing sin on the strength of chanting. 7) Instructing the glories of the Lord's Name to the unfaithful. 8) Comparing the Holy Name with material piety. 9) Inattention while chanting the Holy Name. 10) Attachment to material things while engaged in the practice of chanting.

So follow faithfully the above rules and regulations, help your godbrothers and sister in London to propagate Krishna Consciousness, and there is no question that you will all come out successful. I hope this will find you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

August

Letter to: Jayapataka

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Los Angeles 1 August, 1969

69-08-01

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 29, 1969, and I have noted the contents carefully. I am pleased to note that the French edition of BTG will be ready by the end of the week. Please send a copy to me immediately when it is ready. You ask if you should improve the magazine to look like the English BTG, and of course this is very welcome, but first you must organize things so that the French edition can come out regularly every month. There are plans that soon there will be a center in Paris, France, so this French edition of BTG will help a great deal in the success of this center. Also, there are so many French speaking people in Canada, so please try to have this magazine come out on a regular monthly schedule. That would be very nice. Regarding the arrangements you described for having devotees come from here to work in Montreal, please send this information to Tamala Krishna, along with further details, and he will do the needful. I am pleased to note that you are selling about 25 copies of BTG daily and you are going out on Sankirtana twice daily. I have learned from Brahmananda that he is increasing the number of BTGs to be printed from 20,000 to 25,000 copies per month. So there is much potential for selling these issues to the many people who are gradually taking more and more interest in our movement, and please organize your sales there to increase at a steady rate. Sankirtana is the tried and proven method of propagating all aspects of our Krishna Consciousness Movement, so continue to go out chanting in the streets as much as possible.

Regarding Jhulanayatra Ceremony, during these five days the Deities' clothings should be changed everyday, and there should be nice Prasadam distribution and Sankirtana as far as possible. If you are able to do it, a nice throne may be constructed on which the Deities can be placed. This throne may be swung gently during Kirtana. That will be very good, and surely the Deities will enjoy the function. You have mentioned that you have been invited to attend some "World Brotherhood Conference," and if it is convenient, you may go there with your Sankirtana Party, chant Hare Krishna, give some talk on Bhagavad-gita As It Is, and distribute Prasadam. That is our only business, and we can do these activities anywhere; it doesn't matter on the street or in some "World Brotherhood Conference." Everyone in this material world is conditioned by the laws of Maya, so wherever we go, surely there is much work we have to do in help

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Letter to: Ann Clifford

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Los Angeles 2 August, 1969

69-08-02

My Dear Ann Clifford,

Please accept my blessings. I am in due receipt of your letter dated July 25, 1969, and I have noted the contents carefully. I am pleased to learn that you have become interested in Krishna Consciousness through living at the Krishna House in Montreal and associating with the devotees there. Your return address is not at this Krishna House, and I hope that you are attending the Kirtanas which are held at the temple on Monday, Wednesday and Friday evenings. The chanting of Hare Krishna Mantra will clear away all of the difficulties that you have mentioned. Actually, as pure spirit soul, there is no difficulty; the cause of all problems is that we are forgetful of the fact that we are part and parcel of Krishna, and we are trying to enjoy the material nature through these material bodies. But the laws of material nature are so stringent that in spite of all attempts for enjoyment, the living entity in the material world must always come to the platform of suffering. This chanting of the Hare Krishna Mantra is especially recommended for chanting in this age of Kali yuga so that any sincere soul who takes to it will very soon regain his memory of being the transcendental loving servitor of the Lord, or Krishna. So if you will come to our temple on Park Avenue and chant and speak with the devotees as far as possible, you will find that all lesser attachments and lesser enjoyments will fall very short of your attachment for and attraction for service of the Lord in Krishna Consciousness. That is a fact, and my special request to you is that you seriously read our literature, especially Bhagavad-gita As It Is, chant Hare Krishna always; then you will find your life becoming sublime.

Regarding your question about why we do not eat meat and yet we eat plant life, the answer is that we do everything as Krishna recommends. Everything we eat is first offered to Lord Krishna, and because Krishna does not eat meat, therefore we also do not eat meat. The fruits, grains, and vegetables which we offer to the Lord are not caused any suffering by our offering them to Krishna. Rather they are greatly benefited because to be offered for the pleasure of the Lord will grant for the living entity within the plant body certain liberation in the near future. Everything that we do in Krishna Consciousness is ultimately beneficial to all living creatures because we are working under the recommendations of the Lord Himself who is the well-wisher of all His part and parcel children. I hope this will sufficiently clear up this matter for you.

I hope this will meet you in good health.

Letter to: Gaurasundara

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Los Angeles 2 August, 1969

69-08-02

My Dear Gaurasundara,

Please accept my blessings. I am in due receipt of your letter dated 30 July, 1969, and I have noted the contents carefully. I am always encouraged to learn of the nice activities of our Hawaii Iskcon as they go on under your direction. These concerts which you are attending will not go in vain, because all of these people who are now hearing these vibrations of Hare Krishna Mantra will be gradually coming to our camp of Krishna Consciousness. This is the Vedic process that simply by sound vibrations there will be the reaction of spiritual benefit. And for all of these people who are joining you in chanting and helping you in your various activities, for them Krishna has shown His Special Mercy, and it is to be understood that Krishna will guide them more and more to return to Him again in His Spiritual Abode, Goloka Vrindaban.

Regarding the difficulties you are having because of the police stopping your chanting in the streets, when Subala was arrested in Philadelphia for this same reason the judge declared him as ”not guilty” when he learned of the nature of our movement and the purpose of our collecting. Subala has testimonial of this ”not guilty” verdict as declared by the judge, so if you think it will be of help to you in getting permission from the police for chanting on the streets, then you may write to Subala for a xerox copy of this testimonial. Regarding your order of BTG, on such matters you should negotiate with Tamala Krishna. But one thing is that we are now stepping up publication from 20,000 to 25,000 per month, so we must likewise step up our sales on Sankirtana Party. In Philadelphia, Subala has reported that simply by standing on the street corners wearing our robes, automatically many, many people come up to inquire and purchase BTG from them, and they are selling about 80 copies per day. My Guru Maharaja always stressed the importance of distributing this Krishna Consciousness literature, so try to do it as far as possible. Regarding your obtaining a new temple, and your idea for yourself, Govinda Dasi, Balabhadra and Turya dasa to go to Tokyo in December, on such matters you may consult with Tamala Krishna in Los Angeles, because he has agreed to take charge of organizing this aspect of our movement. But I do not know how you are planning that the Hawaii branch will be maintained if so many important members leave for Tokyo. Just today I learned that in about one month Sudama and Bali Mardan will be leaving to begin this Japanese center, and Sudama has already arranged for free tickets for them both. So you may open correspondence to discuss this with Tamala Krishna. My idea is that you may not divert your attention to Tokyo at this time. Your responsibility in Hawaii is very great, so make it well-established first of all. Then you may try for another center. For your selling BTGs there is no reason for you to be strained. Whatever you can do conveniently is all right. I have received information from the United Shipping Corporation that the Murtis are coming from Calcutta to Honolulu.

I am glad to learn that you have performed the Guru Purnima Ceremony by Kirtana that is all right. But this Guru Purnima is generally performed by the Mayavadi sects. The idea of Guru Purnima is to offer gratitude to the Spiritual Master by the disciple once in a year. That is called Guru Purnima. So far as we are concerned, Gaudiya Vaisnavas, we offer all our gratefulness to the Spiritual Master on His Appearance Day Ceremony, called Vyasa Puja. So kirtana is our daily function; whatever you have done is all right, but actual worship of the Spiritual Master will be done by all of my disciples on the fifth day of September, just one day after Janmastami.

I am pleased to note that you have performed at certain ”yoga” groups in the area, and already you are making a nice dent in their Maya, as they are now preferring the Maha Mantra to the chanting of Om. Actually, this chanting of Om is also a bona fide form of meditation, but as we learn from Vedic literature and from Caitanya Mahaprabhu, the chanting of Hare Krishna is the prime benediction for this age, and it is the authoritatively recommended means of God-realization. Also, I am very encouraged to learn that you have your own radio show for one hour every Sunday morning. Here in Los Angeles I have so many tapes of my singing prayers, chanting new tunes of Hare Krishna, playing mrdanga, and purports to prayers. So if you think that some of these tapes will be nice for your program, I will have copies made of some of them and have them sent to you.

Please convey my blessings to Heroine Govinda Dasi. Yes, it is nice if she can draw pictures for BTG covers. She may ask Brahmananda what pictures will be required for upcoming covers. But as she is still sometimes feeling weak, she should not tire herself out in this connection. Please convey my blessings to all of the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Robert Hendry

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Los Angeles 3 August, 1969

69-08-03

My Dear Robert Hendry,

Please accept my blessings. I beg to thank you for your nice letter dated July 13, 1969, but mailed on July 29th, and now it is in hand. I can understand from your letter that you are a quite fit soldier for fighting with Maya. Our Krishna Consciousness Movement is a declaration of war against the activities of Maya. The real description of Maya is given in a Vedic literature called Markandeya Purana in the chapter Candika. Candika is another name of the external energy called Maya. This Candika is described there as the Goddess who is putting all conditioned souls in darkness. In this material world, every living entity is under the spell of this Candika, almost asleep in darkness of knowledge. Every living entity is part and parcel spirit soul, but in contact with Maya it has developed different types of consciousness, represented by varieties of bodies, beginning from the aquatics and going to the bodies of demigods in higher planets. These different grades of bodies are developing in terms of life. When the consciousness comes to the point of Krishna, the Supreme Personality of Godhead, then life becomes perfect in its original condition. Therefore, in a sense this Krishna Consciousness Movement is declaring war against Candika, who has kept the living entities under her spell. Candika's first spell is to make us identify ourselves with these material conditions. Just like a living entity, because he is born and brought up in American condition, he thinks himself as American, similarly, others are thinking they are Indians, or Canadians, or French and so on. Actually, one is none of these material designations, but he is pure Krishna Consciousness, now covered by the spell of Candika's energy, or the material energy.

So your program, seemingly like military men, marching with the Hare Krishna Mantra slogan is very very encouraging to me. I am always dreaming of a world Sankirtana Party, but your idea of marching 300 soldiers all over the world with the Hare Krishna Mantra is almost in fulfillment of my dream. So if you can believe in this adventure, certainly you will be doing a great deal of service to the humanity and therefore satisfying Krishna also.

I am also glad to learn that you are interested in Indian philosophy. So far as Indian philosophy is concerned, Vedanta Sutra is the topmost or __, and Srimad-Bhagavatam is the natural commentary on Vedanta Sutra. Bhagavad-gita is the preliminary study of Srimad-Bhagavatam. In the Bhagavad-gita we understand the Supreme Personality of Godhead, Krishna as He is explaining Himself. We cannot understand the position of Godhead by our mental speculation because God is beyond our mental, bodily and speaking capacity. But when we are sincere in service mood, just like Arjuna, who surrendered himself to Krishna, then we are able to understand who Krishna is. Arjuna understood Krishna after hearing the Bhagavad-gita submissively that Krishna is the Supreme Absolute Truth, the Source of everything, the Supreme Purity and the Supreme Person. He also confirmed that Krishna is accepted as such not only by him, but also by other great authorities; such as Vyasadeva and Narada, who propagated the philosophy of Vedanta and Srimad-Bhagavatam all over the universe.

Therefore, Krishna Consciousness is also a sort of fight; but not with rifles. Our weapon is karatalas. In this age there is no need of fighting with rifles because the population is so poor that they are already killed by so many disturbances. They are short lived, poor in knowledge, slack in advancement of spiritual life, unfortunate, and embarrassed by so many miserable conditions of life; like war, famine pestilence, poverty and so on. So to kill these persons by rifle is like bringing a cannon for killing a mosquito. So Lord Caitanya introduced this fighting principle of Sankirtana Movement to reclaim all the fallen souls, who consist of so-called philosophers, half-educated scientists, misguided educationists and a miscreant society. If you can consolidate a party of soldiers as described by you, chanting Hare Krishna Mantra and claiming everyone of them to Krishna Consciousness, that will be a glorious task, and you have all of my good wishes for you for this purpose.

Your question about not chanting while attending class is also welcome. I don't mind if you do not chant Hare Krishna Mantra, but if you kindly sit down while chanting is going on, and if you simply hear with attention, that will also act. Wanting to become Krishna Conscious is also as good as being in a state of Krishna Consciousness. There is no actual difference, but the difference is only just like the difference between green mangos and fully ripened mangos. The ripened mango is not a separate mango, but it is another condition of the green mango. So if the green mango is properly taken care of, it will surely come to the stage of the ripened mango. Therefore, as a mango, there is no difference between the two stages. So far as your dress is concerned, that is immaterial. But as a soldier you know that every soldier has got a uniform dress according to the army etiquette of regulation. Therefore, the army of Krishna Consciousness must have at least the tilak on the forehead in all conditions. For your business you can wear your naval service uniform; similarly, if you have tilak on your forehead as a soldier of Krishna Consciousness, you may not have so much objection, because it is essential. Your ideas are great, and your efficiency is laudable. The best thing would have been if you could come here and live with me at least for a week. We could have discussed it very nicely, so in the future you can become a great commander of the Krishna Consciousness soldiers.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 5 August, 1969

69-08-05

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of both of your letters, one dated July 31, 1969 and the other August 2, 1969. The letter of August 2nd appears to be a practical proposal. The calculations for the house are nice. But everything should be done very carefully. If the landlord allows you to take possession of the house on payment of $12,000 on the terms and conditions as stated by you, then you must enter the house immediately, and we take it for granted it is Krishna's offer. As far as you having to pay $6,000 down payment by October, from your calculation it appears that you shall be able to pay it. So in that case, the money paid by Giriraja may be deposited in a separate bank account for this purpose. If things go on according to your calculation, this opportunity must be taken; but I am always afraid of persons like Mr. Payne. You know the incident in New York how the real estate man, Payne, entrapped us by $6,000. I think Giriraja's father is a lawyer, so he can help you in this connection, or any other lawyer friend. So if things are done very carefully, this scheme is approved by me. If they will give you immediate occupation of the house, and if there are no other tenants there, then it is all right. But if there are tenants, it will be botheration. We cannot deal with tenants, so if they are there, you may not accept it. But if the house is occupied by ourselves only, then it is all right. I think Giriraja is a very intelligent boy, so do everything carefully, and let me know the result. If this house can be occupied as our own, then the press department may be established in Boston immediately. If I go to New York on my way to Europe, then most probably I will stop at Boston also to see the new house. So do everything very carefully, and I shall await your further report in this connection.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have also received another letter by Special delivery. So everything is Krishna's Grace. Take the risk for Krishna but do everything very diligently. I sanction it.

Letter to: Sri K. L. Goswami

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Los Angeles 5 August, 1969

69-08-05

Dear Sri K.L. Goswami,

Replying your letter of July 23rd, 1969, I beg to enclose herewith some newspaper cuttings for your information how we have performed Rathayatra Ceremony in San Francisco, London, Buffalo, Boston and Ohio.

Regarding the land, we are already negotiating for some land on the bank of the Ganges in Navadvipa. The price is cheaper there. I think Serampore being an industrial center, the price is very high. So anyway, I beg to thank you for your kind information. If our negotiations in Navadvipa are not fruitful, then I shall again write to you about this.

Thank you very much for your kind letter.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Los Angeles 5 August, 1969

69-08-05

My Dear Yamuna,

Please accept my blessings. I beg to thank you for your letters dated July 16th, 22nd and 27th, and I have noted all of the contents carefully. I have also received some photographs of your Rathayatra Day ceremony, sent to me by Sri Govinda. It appears to be very, very nice, and I am having these photographs reprinted together on one page so I may show the others how nicely you have done it. I have already told Gurudasa something of the glorious affair that was arranged here, and enclosed please find reprinted news articles from the San Francisco papers.

I am pleased to learn that you now have Radha-Krishna Murtis given to you by Mataji Syamadevi. For the time being you should keep Them covered, and when I go there I shall install Them and teach you how to do everything nicely. In the meantime you should not tend these Deities, but a nice throne should be constructed in the same fashion as the picture which was sent to you recently. In Los Angeles temple they have constructed a beautiful throne, just on the measurements and colors as depicted on the picture sent to you, and it has come very successful.

In the photographs sent by Sri Govinda I have seen the nice brahmacaris of our London Yatra. I hope that by now they have received their beads, duly chanted upon by me. Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

-

Los Angeles 5 August, 1969

69-08-05

My Dear Krishna Das,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated August 2nd, 1969, and I have noted the contents carefully. From these letters it appears that things are not yet settled up, and under the circumstances, there is no use of rushing the matter. Settle things up nicely, and when you get the money from Mukunda and the apartment, then arrange for the tickets, and we shall start. So far as I am concerned, I am free to start at any moment on your arrangement. But if you are financially pressed, there is no need to arrange things haphazardly. From your two letters it appears you may be a little bit confused. Do everything coolheadedly. When you send the tickets I shall go.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. It is very much interesting about Professor Bernhard. We want the help of such interested persons for our Krishna Consciousness Movement in Germany. If you meet again Professor Bernhard, you can talk with him that this Krishna Consciousness

Movement is for understanding one God, one scripture, one mantra, and one engagement for all living entities, not only within this world, but throughout the whole universe. So far as sacred thread ceremony is concerned, Bhagavad-gita accepts that anyone, from any place, if he is a pure devotee of Lord Krishna, he is above the position of brahmana. When we meet together we shall discuss all these points very nicely. I am also very much anxious to see Professor Bernhard.

You have asked me about my plans: My plan is for preaching with your help. You arrange for everything, and I shall talk about Krishna Consciousness for any length of time, anywhere. That is my mission. You propose to send a wire when everything is arranged. Better send the wire here in Los Angeles; that will be nice. ACB

Letter to: Kirtanananda

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Los Angeles 6 August, 1969

69-08-06

My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 2, 1969, and I have noted the contents carefully. Regarding your recipe for pickling foodstuffs, it is all right, but it will be nicer still if you follow the following procedure: Cut berries, green apples or green tomatoes into pieces. Without adding water, add a mixture of equal quantities of salt, turmeric and red peppers. Then let it be dried in the sunlight as far as possible. When this is done, put it either in mustard oil or in olive oil, and it will then keep for years.

Regarding the girls, Hayagriva informed me that there was disturbance, and you informed me that it is all right. So how can I advise in this matter? Try to settle things amongst yourselves. But my idea is that New Vrindaban should be peaceful. There should be no unnecessary disturbances. Regarding Dvarakadhisa, if his mother leaves New Vrindaban, it is all right if he remains there under your care. When my itinerary is settled up you shall be duly informed.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Los Angeles 6 August, 1969

69-08-06

My Dear Subala,

I beg to thank you very much for your letter of August 2, 1969, and I have noted the contents. I am glad to learn that you are selling BTG increasingly, and it is giving me pleasure increasingly. Now in Boston they have decided to make profit of $1,000 per month by selling BTGs, and similarly you try to do that. Satsvarupa has now purchased a large house on the strength of this profit. So in selling BTG not only are we doing first-class propagation work, but also we are making profit to support the temples and facilitate other activities. You have mentioned that Chris has contributed $500, and you are considering sending this to me. This idea is nice, and you may do it. I am thinking that the press department may immediately be begun now in Boston in the new house, so there is necessity for funds for purchasing printing equipment and the necessary paraphernalia for printing our many books. Any extra money you have you can send to me, and when you require some money, I shall supply it. But try to become rich by selling BTG. There is possibility of making profit of at least $1,000 per month.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 6 August, 1969

69-08-06

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter of July 31, 1969, along with Arundhati's letter, and I have noted the contents carefully. Regarding the Remington typewriter typeface, it is better to purchase an original Bhagavatam from India and cut the slokas out and paste them appropriately. You can get for one dollar two small books of Bhagavatam published by Gita Press, and if you cut out the slokas in this way, the question will be finished. So if by spending $5.00 we solve the question, why should we spend $500.00 or $600.00? If you like the idea, I shall order these Bhagavatams, or you can ask Mr. Vora to bring with him the Gita Press edition in two small copies and in ”black type.” This will save much time and money.

So far I have not heard anything from Mr. Vora. We want from Bombay one good order supplier of all kinds of goods from Bombay, and a good shipping agent. So far as payment is concerned, I shall arrange it that as soon as the shipping documents are delivered to the bank, the bank will pay immediately. So ask Mr. Vora to assist us in this respect. Regarding your idea for opening a store, don't bother with it. Let Gargamuni do it; not others. You have got more important business than selling. Both your wife and yourself are meant for publication department.

Arundhati asked me whether the two pictures she has described in her letter are bona fide. The answer is no. For a picture of Nrsimha Murti, she may refer to the one painted by Jadurani. That is very nice. You may inform Vamanadeva that I have duly received his letter of July 24th, and as soon as my time for being in New York is fixed up I shall inform him.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 6 August, 1969

69-08-06

My Dear Satsvarupa,

Please accept my blessings. In further reference to your letter of August 2, 1969, now that you have procured this big house, I think it will be ideal for beginning our printing department in Boston immediately. You have written that there are two big halls, so do you think one of these halls will be nice for printing machines and workshop? You may immediately write to Advaita and Vaikunthanatha in New York and invite them to go there to Boston to begin printing operations.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: If it is possible, I would like to stop off in Boston on my way to Europe to see this house.

Letter to: Brahmananda, Advaita

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Los Angeles 7 August, 1969

69-08-07

My Dear Brahmananda and Advaita,

Please accept my blessings. As you have probably heard by now, in Boston they have a big house which they are purchasing, and they are anxious to have more devotees move there. My idea is that you may immediately make plans to start our printing department in Boston now. There are two large halls in their house, and one of them may be utilized as the printing department's. I have already written to Satsvarupa to invite Advaita, Vaikunthanatha, and their wives to go to Boston for beginning this operation, and similarly, the others may go now or when they are required. The first project will be to print Teachings of Lord Caitanya in soft cover edition. So instead of spending money to have this printed outside, we can utilize the money for starting our own press in Boston. You may contact Satsvarupa immediately to make definite arrangements in this connection.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 8 August, 1969

69-08-08

My Dear Rupanuga,

Please accept my blessings. I beg to thank you very much for your letter of August 3rd, 1969, and I have noted the contents carefully. In further reference to your question about the form of the spirit soul of the conditioned living entity, there is a spiritual form always, but it develops fully only when the living entity goes back to Vaikuntha. This form develops according to the desire of the living entity. Until this perfectional stage is reached, the form is lying dormant like the form of the tree is lying dormant in the seed. Regarding the higher school of theology, according to the Vedic system it is not at all difficult. The students are taught by the Spiritual Master, or the teacher, and the students themselves go from door to door for begging alms, and because everyone's son is in the asrama, nobody declines to give alms. So there is no financial difficulty at all; but I do not know what to do in your country. There are so many laws. We have to adjust things to the circumstances. I think as soon as our institution becomes formal, as Tamala Krishna is doing through the lawyer, it will be easier to start a theological school.

Regarding Krishna Devi's proposal, that is too immature now. We have to see the boy's tendencies first. This will be judged when he is at least 16 years old. Before that, up to the 15th year, he should be given all sorts of education and training as brahmacari. We can't impose anything from so early age, because when he is grown up he may not like the idea. So all this contemplation is premature. For the present your duty is to make him healthy and strong, physically and spiritually. Of course, if our Krishna Conscious children are to marry, the marriage must be performed within our group.

I am very pleased to learn of your nice progress in Sankirtana and BTG sales. In every temple we are seeing great success in these areas. It is also encouraging that your course is again approved in the university, and I have full confidence in you to do your duties very expertly. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am enclosing herewith a review of our books. Please try for such review in Buffalo papers. This will be nice. ACB

Letter to: Bank Manager

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From: FOUNDER-SECRETARY: LEAGUE OF DEVOTEES 1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 USA August 8, 69

LT$_{690808E1}$

Manager THE BANK OF BARODA 856, Chandni Chowk Delhi-6, INDIA

Dear Sir:

RE: ACCOUNT #2408

Kindly close this account, and whatever amount is there in credit balance please transfer to my personal account # 1452. Thank you.

Sincerely, A.C. Bhaktivedanta Swami

Letter to: Manager of The Bank of Baroda

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Los Angeles 8 August, 1969

69-08-08

Manager The Bank of Baroda Ltd. Post Box No. 1801 Mafatlal House Backbay Reclamation Bombay-1

Dear Sir: RE: ACCOUNT #4996 LEAGUE OF DEVOTEES

Kindly close this account, and whatever amount is there in credit balance please transfer to my personal account #4966. Thank you.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Manager of The Bank of Baroda

-

Los Angeles 8 August, 1969

69-08-08

Manager THE BANK OF BARODA LTD 856, Chandni Chowk Delhi-6, INDIA

Dear Sir,

I thank you very much for your letter #FEX.21/-2295, dated July 28th, 1969, and I have noted the contents. I am enclosing herewith another formal advice on behalf of The League of Devotees for transferring the balance to my account #1452. Please do the needful.

Regarding Indian exporters, I beg to request you to send me some addresses of musical instrument dealers in Delhi. Most probably some of them might be your clients, and if you kindly advise them to send their catalogs or price lists, it will be very appreciated.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Manager of The Bank of Baroda

-

Los Angeles 8 August, 1969

69-08-08

Manager The Bank of Baroda Ltd. Post Box No. 1801 Mafatlal House Backbay Reclamation Bombay-1

Dear Sir,

I thank you very much for your letter No. FGN: 14/1026, dated July 30th, 1969. First of all I beg to draw your attention to the credit balance in my SB account #4966. I think the credit balance quotation by you, Rs. 280.55, is not correct. The last balance in my credit on the 24th of July, 1965 was Rs. 502.55. Since then I have added further amounts, and I do not find any amounts drawn since then. Therefore, the balance should be not less than somewhere around Rs. 800. I request you to send me immediately a statement of account and oblige. In the meantime I am enclosing a separate advice for transferring the balance of the League of Devotees to my personal account.

Regarding your inquiry of when I left India, I beg to inform you that I left India on the 4th of December, 1967, and I have no program to return back to India. Therefore, I beg to request you to send me some addresses of musical instrument dealers in Delhi. Most probably some of them might be your clients, and if you kindly advise them to send their catalog or price lists. That will be very kind of you. I have also noted your other instruction regarding Manufacturers Bank, Los Angeles, and I shall do the needful.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Los Angeles 9 August, 1969

69-08-09

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 August, 1969, and I have carefully noted the contents. Enclosed please find one stereo tape of "Sri Krishna Caitanya Prabhu," song and purport. We have played a non-stereo tape on one recorder, and dubbed over it the sound of karatalas on a stereo tape recorder; so now the result is stereo. I do not know if this tape is suitable for your broadcast purposes, but if it is all right, please inform me. I am so pleased to read about your most recent chanting where thousands of people have heard you. It is very encouraging. Regarding your taking on an outside job, I do not think that will be nice. In Boston they have decided to purchase a large house with 16 rooms plus two halls, for the price of $70,000. The major source of payment for this house will be sales of BTG. So if you can organize sales of BTG and our literature very nicely in Hawaii, there will be no financial strain. Now we have a very nice book review from the "Honolulu Advertiser," so try to cooperate with the local booksellers. Regarding the boy who is now staying with you, if somebody takes shelter of our organization, we have no objection. If he desires to go to San Francisco, let him go. There is very good possibility that next week I shall be going to Boston to help them begin our Iskcon Press Department there in their new house, and from Boston I shall be going on to Europe. In the meantime, I will be remaining in Los Angeles at least till the middle of next week.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Are you getting some inquiries on a/c of the review. I think you should have some inquiries. Elsewise see the total booksellers if they purchase some copies. The Review is nice.

Letter to: Bhagavan, Krsna Bhamini

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Los Angeles 9 August, 1969

69-08-09

My Dear Bhagavan das and Krishna Bhamini Dasi,

Please accept my blessings. I thank both of you very much for your letter of August 5th, 1969, and I have noted the contents with pleasure. Krishna has been very kind upon you, and if you continue to engage seriously in His service, certainly He will give all facilities. After all, it is His business that we are doing. It is very encouraging that you have had thirty people at your feast and twenty people at your first kirtana. It appears that Detroit has very good prospects for spreading Krishna Consciousness. Try to sell Back To Godhead as much as possible. This is very nice propaganda work, plus it will provide you with some income for increasing activities further. I am enclosing herewith one book review of our Bhagavad-gita As It Is and Teachings of Lord Caitanya, and this may help you to distribute these books nicely in the Detroit area. If you require more copies of this review, please inform me and I shall have them sent to you directly. Regarding the reporters who are interested in doing an article on your activities for the local paper, give them good points. I am also enclosing an article by Hayagriva das, called "The Hare Krishna Explosion," and this will give them more idea of our movement.

So far as Hamsaduta and Himavati are concerned, at present they are organizing in Berkeley, but when they are finished there they may be willing to join you in Detroit. In the meantime, if there is any difficulty, or if you need men, you can consult with Tamala Krishna in Los Angeles, and he will help you. Regarding Gargamuni, yes, you may contact him. I have no objection.

I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Los Angeles 12 August, 1969

69-08-12

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 7, 1969, and I have noted the contents. Regarding Narottama das, our policy should be to keep members as much as possible. We should not flatly say "You must leave." That is not our policy. If he comes to Los Angeles to see me, I shall speak with him to find out what is his difficulty. So far as that meeting you are invited to, it is not very important. Our stress should always be on Sankirtana Party. These "yoga" societies are useless. If you do go, you should not eat their food. We cannot eat anything not offered to Krishna, and we cannot offer anything to Krishna which is not cooked by a devotee. I hope this will clear up the matter for you. Regarding Dayala Nitai, I am instructing Umapati to send him from Los Angeles translated essays and articles for printing in French BTG, so Dayala Nitai will now have more time for going on Sankirtana Party. You have asked about a quote from Bhagavad-gita As It Is, and the statement is that the material energy is Brahman, not Brahma. Brahman means spirit. Brahma is the first living entity in the universe, and their is no "n" at the end of his name.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am enclosing some copies of a recent book review which was printed in a Hawaii newspaper. You should approach the local papers there and try to induce them to similarly review our books. Also you approach the local bookstores with this review and try to arrange for them to carry our Krishna Consciousness literature.

Letter to: Yamuna

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Los Angeles 12 August, 1969

69-08-12

My Dear Yamuna Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 4th, 1969, and I have noted the contents carefully. Regarding your questions about details for Deity worship, I have already mentioned in a previous letter that I shall teach you these things when I arrive in London. In the meantime there is no necessity for you to increase Deity worshiping. For the time being these new Deities may be put away nicely until I personally install Them and instruct you very nicely how to tend for Them correctly. For the present you may join Sankirtana Party because I know that your presence will enliven everyone. Actually, temple worship is for the neophyte devotee, and the preacher is in a higher position than the neophyte. That is the definition given in Srimad-Bhagavatam. The advanced devotee should be very much enthusiastic in preaching the transcendental message of Lord Caitanya, and temple worship should be entrusted to the newcomers, or neophytes.

Regarding the collapsing of the wheels during Ratha Yatra Ceremony, that doesn't matter. If possible, you may organize another procession on Janmastami Day. Regarding the footprint on Krishna's chest which you say is Radharani's, that is not correct. That footprint is of Bhrgu Muni.

As of this moment, my plans for going to Germany are not yet fixed up, but as soon as things are settled, I shall duly inform you. Please convey my blessings to the others. I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Trivikrama

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Los Angeles 12 August, 1969

69-08-12

My Dear Trivikrama,

Please accept my blessings. I thank you very much for your letter of August 3rd, 1969, and I have noted the contents carefully. I am pleased to learn of the nice service you are rendering in London, and all of your godbrothers and sisters who have written to me from there have praised your nice endeavors. I have already told Yamuna to put the Deities away for the time being, so this will solve your question. When I arrive in London we shall consult together how to best spread Sankirtana Movement throughout England. I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Rukmini

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Los Angeles 12 August, 1969

69-08-12

My Dear Rukmini Dasi,

Please accept my blessings. I thank you very much for your letter dated July 27th, 1969, sent along with your new beads, and I am enclosing the beads herewith duly chanted upon by me. I am pleased to learn that Bharadraja has completed the Sankirtana picture and you are now doing a painting of Krishna and Arjuna. All such paintings may be forwarded to me as soon as possible. We require so many paintings now as we are planning to print so many illustrated books and there are so many new temples that are opening of our Krishna Consciousness Movement. So as many nice paintings as you are able to do can be well-utilized. If you would like to go to Boston, husband and wife, you could work conjointly with Jadurani. In Boston they now have a large house with nice accommodations for many devotees, so if you are able to go, that will be nice. Regarding the questions you have asked, it is better to refer such questions to our householder women. If your ailment is persisting, you may consult a physician what you should to.

I thank you for the nice sentiments you have expressed, and I am awaiting to see the pictures that you and Bharadraja have completed. Please offer my blessings to Bharadraja and to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 12 August, 1969

69-08-12

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of the 13rd Sept., and I am so glad to learn that you are active in preaching Krishna Consciousness in London. You all 3 couples are expert in the matter of preaching Krishna Consciousness, and your last effort in the matter of performing Ratha Yatra festival was so successful. So I am sure by your combined effort in London, there will be a great successful center. I am so pleased to learn about your staunch faith in Krishna and your Spiritual Master. May Krishna bless you more and more in the matter of advancement of Krishna Consciousness. Hope you are well, and please convey my blessings to your good wife, Yamuna devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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Los Angeles 13 August, 1969

69-08-13

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 4th, 1969, and I have noted the contents carefully. Regarding your accepting a job in the Graphics profession, I think you can accept this job because it is paying, as well as you can get experience in the profession. So as Krishna Das has advised you, I confirm it. Regarding your meeting with the Ram Krishna Mission man, you write to say that he has advised you how you should work combinedly with the Maharishi group in Hamburg, and he has said that our goals are actually the same. I do not know how our goals are actually the same. Our goal is Krishna, and we are preaching the gospel of Krishna, Bhagavad-gita as it is. In the Bhagavad-gita the point is stressed to concentrate on Krishna only, and the highest perfection of yoga process is to realize Krishna both externally and internally. We are teaching to vibrate the transcendental chanting of ”Krishna” because in that way, by hearing the sound vibration of Krishna, we can see everything as diverse extension of Krishna’s external energy. And because we think of Krishna always in all our activities, therefore, internally we are 24 hours in meditation with Krishna. I don’t think the Maharishi group or the Ram Krishna Mission is teaching like that. So how can it be accepted that our goal is actually the same?

Accepting that Krishna is everything, what is aimed by the Ram Krishna Mission or by the Maharishi group is also Krishna; but Krishna says that although everything is expansion of Himself, He is not in everything. Exactly like in our material experience we can understand that everything is ultimately produced of sunshine, but that does not mean everything is sunshine. Rather, other things cover the sunshine and creates a shadow. The Ram Krishna Mission or the Maharishi’s activities are nothing but expanded energy of Krishna, but by such work Krishna is covered. Therefore it is called Maya. Maya has no separate existence beyond Krishna, but when there is Maya, Krishna is covered. Exactly like cloud is nothing but creation of the sunshine-the cloud has no independent existence-but whenever there is a cloud in the sky the sunshine becomes covered. Therefore it is Maya. Maya means things which have no existence independent of Godhead, but its business is to cover Godhead. Similarly, either the Ram Krishna Mission or Maharishi's group, they have no existence independent of Krishna, but their activities are just like the cloud covering Krishna. Actually, they never directly preach Krishna Consciousness. On the other hand, they do something to cover Krishna Consciousness. So although water is generated from fire, we cannot pour on water when the fire is blazing. We cannot adulterate Krishna Consciousness with the Ram Krishna Mission or with anything else. We must present Krishna Consciousness in its pure form, as it is adv

[TEXT MISSING]

Letter to: Syamasundara

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Los Angeles 13 August, 1969

69-08-13

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 5th, 1969 and have noted the contents. When I first heard that the wheels of the car collapsed it was so great a shock to me that the whole day I was sick and morose, and now after receiving this letter and your pictures I am very much enlivened. The car was on the road and the photo is taken with a multitude of people. That is your success and as a result of this collapse you have got now the sympathy of the Indian community as well as all the people of London-so much so that next year you can timely and conveniently erect three cars like that.

Regarding your recording of Nama Om and Hare Krishna, it is very, very good and everyone says that it is technically all-perfect. So your endeavor to induce the Beatles to cooperate with us is successful to a greater extent. Now when I shall go to London I shall carry with me various other recordings sung by me, and if these recordings can be attuned in the same technical perfection, then under my direction we can produce at least one dozen Hare Krishna recordings in varieties of tunes. I am sure people will like them very much when they are presented through Mr. George Harrison and his company. I am very glad to learn that Mr. George Harrison was playing on harmonium and guitar; Digvijaya and Gurudasa were playing karatalas; Yamuna and Malati were singing; and you were playing dilruba. Kulasekhara is so nice khole player I thought it was being played by Mukunda. Why do I not find the name of Mukunda?

I am also very glad to learn that this record is being played on some first class radio station all day, and wherever you go people congratulate you by chanting Hare Krishna. This is very encouraging. Similarly, I am encouraged that Kirtana Party led by Trivikrama is collecting $25-50 daily.

My going to Germany is not yet fixed up, but it is understood that both Mukunda and Krishna Das have sent two tickets addressed to New York. It is also understood that they have redirected the mail here, but we have not received anything till now. So as soon as I receive the tickets, arrangements for going to Germany will be fixed up. In the month of September I shall be in Germany, and the next month, if you like, you can call me to London.

So far as Maya's activities are concerned, it will go on because we are in the kingdom of Maya. Just like in the snowfall season, especially in the Western part of the world, you cannot stop falling of the snow, but for your protection you have to take all possible precautions; similarly, in the kingdom of Maya you cannot stop the onslaught of her activities. The only protective measure is Krishna Consciousness. Otherwise there is no alternative. So we have to engage ourselves always in some sort of Krishna activity, and whenever there is some attack by Maya we shall not be surprised. Rather we should immediately remember that we are in Maya's kingdom.

I think you have already got the design of the throne and the measurements also. It should be 40" x 40", and the height is 57", including the canopy. The front pillars are three on each side, and the whole throne is supported by four lion claws. I shall send you very soon a real photo of the Los Angeles throne, Jagannatha altar and Vyasasana. They have done it very nicely and perfectly. So I wish that in every center similar arrangements may be done.

Please offer my blessings to your wife and child. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 15 August, 1969

69-08-15

My Dear Madhudvisa,

Please accept my blessings. I thank you very much for your letter of August 11th, 1969, and I am so pleased to learn that your activities in San Francisco are going on nicely in cooperation with Jayananda and Cidananda. Jayananda and Chidananda are tested devotees as much as yourself and Tamala Krishna. You are all unique pairs. So I am gradually realizing that my attempt in this country to spread Krishna Consciousness has now taken some root, and I am sure this will grow more and more 'til it reaches the Lotus Feet of Krishna in Goloka Vrindaban. Actually, our most Beloved Object is Krishna. Our love reposed on anything within our experience is due to our ultimate love for Krishna. People are trying to love the branches and leaves without taking care of the root. But when water is poured down on the root, the branches and leaves automatically become luxurious. This philosophy of taking care of the Supreme is missing in the modern civilization. They do philanthropic work, humanitarian work, national work, social work and many similar other works; now ultimately they have invented the United Nations and world health organizations. But all these attempts are exactly the same process as to water the leaves and the twigs. They don't know the missing point: Krishna. So we have got very great responsibility to spread Krishna Consciousness throughout the world.

A little sample of Krishna Consciousness exhibited in San Francisco during the Ratha yatra Festival was very much appreciated by the public. I think in the San Francisco Examiner it was said that people followed the Ratha and experienced so much joy as they had never enjoyed at any time within recent memory. The reason is that we are giving people direct contact with Krishna, the Reservoir of all pleasure. Our administration may be not very perfect, but that fact is that as soon as one is in contact with Krishna he will be happy. So you have got a very nice thing, Krishna Consciousness, for distributing to the suffering humanity, and do it nicely, combinedly. It is so nice thing that anyone who distributes it and anyone who takes it, both are benefited; and Krishna also becomes very happy when all His children are benefited in this way. There is no doubt about it that our philosophy is the supermost perfect presentation. We can challenge any other philosophy and establish that this Krishna Consciousness is the panacea for all material problems.

I am very much pleased to learn that you are now distributing 75-100 copies of BTG daily. As you have suggested, you have now outgrown the old temple on Frederick Street, and you may try to find a nice church in the same area. I know that there are some churches there-Cidananda knows where they are located exactly-so you continue to look diligently for such large church.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I thank you for the nice pictures.

Letter to: Krsna dasa

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Los Angeles 15 August, 1969

69-08-15

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter of August 8th, 1969, and I have noted the contents. It is understood that the ticket you have sent to New York was redirected to me here in Los Angeles, but somehow or other it has never arrived here. So you must have this ticket cancelled immediately. Another thing is that the flight on Icelandic Airlines is for 12 hours, and such a long flight is not possible. There is another airlines, Lufthansa Airlines, and their flight from New York to Hamburg is 7 1/2 hours. The fare on this airlines is $252, but I think this will be much better. Anyway, I am awaiting your telegram or your Special Delivery letter saying that you have found an apartment, and myself and Purusottama may go there to Hamburg. Regarding the ticket, I think it will be a better plan to have the New York or the Los Angeles temple put forward the money, and as soon as it is purchased here, you and Mukunda may reimburse them immediately. I understand that you have asked from San Francisco, Los Angeles and New York temples for a loan of $100. That is all right.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 16 August, 1969

69-08-16

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated August 15th, 1969, and I have noted the contents. Regarding the persons who have been ”throwing the I-Ching,” this cannot go on in our temples of Krishna Consciousness. This is to be considered as gambling, and it must be strictly prohibited. So if these boys will come to Los Angeles to follow the discipline as it is practiced here, that will be the best thing. Otherwise, they may not cause this disturbance in our temples. So both of these boys, whoever they are, should come immediately to Los Angeles to be trained up nicely in Krishna Consciousness. Unless one agrees to follow all of our principles, he may not be allowed to live at the temple. This must be our policy.

I am pleased to learn that your center and the Vancouver center are cooperating together to propagate this movement. Your idea of joining together on Sankirtana once in a month for large scale Sankirtana Party is nice, and you may do it conveniently. Regarding Mayapur, Acyutananda is now in the process of finding out some suitable land for our society, and whatever Krishna desires in this connection will be done. I am thinking that you will be very nice for this Mayapur center, but first of all you organize the Seattle very nicely. That is your first business. Yes, you are welcome to write to me when you wish to do so. I am always pleased to learn of the nice activities you are performing. But so far as general management questions and difficulties are concerned, these should be first submitted to Tamala Krishna in Los Angeles. I am always at your service to assist in any way that I can, but Tamala Krishna is gradually becoming more and more expert in managing temple business, and if he is able to solve things conjointly with you, that is the best system.

So far as my travel plans are concerned, it is not yet settled. When Krishna Das informs me that they have have found an apartment there, then I shall leave for Europe immediately, via the New York or Boston temple.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Los Angeles 16 August, 1969

69-08-16

My Dear Damodara,

Please accept my blessings. I am very much thankful to you for your letter dated August 14th, 1969, and it is very encouraging. The Sankirtana Movement is the panacea for all problems of the world. The people are suffering on account of illusory happiness of this material world, and we have got great responsibility to enlighten them with Krishna Consciousness. I understand that you are considering to invite President Nixon in our temple, and if you are serious about it and if there is hint that President Nixon may visit our temple, then I can postpone my journey to Europe for the time being. I shall be so glad to receive President Nixon in our temple, and this will be a great incident. In the Bhagavad-gita it is stated yad yad acarati sresthas tat tat evetaro janah [Bg. 3.21]. The thing is that people generally follow their leaders. So if one leader is convinced about the importance of this movement, many others will follow. So if actually you invite President Nixon, it will be a great forward step in our movement. If the President comes, then we can invite many other important men, and they will also come, as well as the press representatives will come. So there will be a great assembly, and if we can convince them even a very little of our transcendental movement, it will be a great stride. So if possible, try for this arrangement seriously, and pray to Krishna. He will help you. Please keep me informed of your activities in this connection. On the whole I am so much pleased that you have opened a branch in Washington, which is the center of all elites.

I very much appreciate the nice sentiments you have expressed, and Krishna is available only through service. We cannot demand from Krishna to know about Him. When you actually learn to serve Him, He reveals Himself. That is the process. And the success of life is simply by pleasing Him. That is the version of all Vedic literature. Knowledge means to know Him, and success means to please Him. And how He is pleased, that can be known through the transparent medium of His confidential servant. This is the process of understanding Krishna Consciousness. I was very much anxious to hear from you, and this letter is encouraging. Similarly, Hamsaduta and Himavati are trying in Berkeley, and although they have not found as yet any temple, their work is going on nicely. Please offer my blessings to Madhusudana, Dinesh and Krishna Devi. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 16 August, 1969

69-08-16

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your two letters, one dated August 5th and the other dated August 14th, and I have noted the contents. I understand that the machine is already in the IBM office in Columbus and it will be delivered by the 22nd instant. I do not know why you arranged for rental payment. You say "if the machine works satisfactorily." Does it mean that there is chance of the machine not working satisfactorily? Now if you make experiment for the first month, does it mean that if the experiment fails we lose the first month's rental? I could not follow what does it mean. In the beginning we thought and consulted in so many ways and then settled up to purchase the machine. Why have you now decided to rent it and make an experiment? This is puzzling. I think the machine must work satisfactorily, and therefore, from the beginning you can purchase it as already settled up. Thus you can purchase without delay, and upon receipt of the machine you immediately begin composing the book, Nectar of Devotion. If there are no diacritic marks, we can put the diacritic marks by pencil carefully. That will not be difficult. So immediately on receipt of the machine the book composition must begin. I am asking Hayagriva to come to Columbus along with his wife immediately to begin the work. I am very much anxious to get my books somehow or other, so don't delay the matter. Immediately you should not bother about the Sanskrit typewriter.

Regarding the church on 16th Avenue, if it is possible to take this on rental, it is very nice place, and you can organize a similar temple as the one in Los Angeles. Yes, as suggested by you the householders should take charge of the maintenance of the temple. Jaya Gopala is very enthusiastic boy. He should be given all sorts of encouragement. Then he alone can manage the whole thing. I have got Bengali Caitanya-caritamrta in New York, so don't order anything present. I do not know why you want to subscribe to the Gaudiya paper. Rather you ask Brahmananda to send them a copy in exchange of our copy. But their behavior is not at all satisfactory. We are sending our BTG in three places and they haven't got even the etiquette to send even one almanac. If you want to learn Bengali, there are many sources. Simply Caitanya-caritamrta will be sufficient. I shall deliver to you my old copy when I go to New York on the way to Europe. Don't worry. Your immediate attention is to make the book composition perfect, in cooperation with Arundhati, Hayagriva and Syama Dasi. When it is nicely done and it is in due course, then you can divert your attention to other subject matters.

Please convey my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. If possible get our books reviewed like the one enclosed herewith.

Letter to: Govinda

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Los Angeles 17 August, 1969

69-08-17

My Dear Govinda Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 9th, 1969. In the meantime I have sent one tape to Gaurasundara. Perhaps you might have received it, and if it is all right, then I can send you many other tapes, similarly stereoed. From the description of your letter I understand that Hawaii is good field for our preaching work. The hippies are actually immediate candidates for our Krishna Consciousness. We pray to Caitanya Mahaprabhu, "My dear Lord, Your Incarnation is to claim the most fallen souls." So in this age of Kali almost everyone is dangerously fallen, and the hippies appear to be still more greater fallen. Besides that, from their behavior it appears they like this movement. This is a very good sign. Your description of that Yogi Sai, that is also little hopeful. He is reading Bhagavad-gita and quoting some lines. So you are very intelligent; you can tackle these people very nicely, assisted by your good husband and the other boys and girls. You write that you have desire to avail of my association again, but why do you forget that you are always in association with me? When you are helping my missionary activities I am always thinking of you and you are always thinking of me. That is real association. Just like I always think of my Guru Maharaja every moment, although He is not physically present, and because I am trying to serve Him to my best capacity, I am sure He is helping me by His spiritual blessings. So there are two kinds of association: physical and preceptorial. Physical association is not so important as preceptorial association. So try to preach this Krishna Consciousness Movement amongst the hippies there, and simply induce them to chant Hare Krishna. If they kindly join in chanting Hare Krishna, that will make our movement successful. Then gradually make them more and more advanced by participating in Love Feasts and ceremonies, like Janmastami and Rathayatra. Then everything will go smoothly. The only thing wanted is that we should work very sincerely, with full faith in Krishna and the Spiritual Master. Then all help will come automatically.

Regarding mango recipe directions, it may be done as follows: first of all collect the juice, then boil it on fire until it is a thick pulp. And while boiling, add a little salt also. That will act as a preservative; but don't make it salty. Then spread the boiled pulp in thin layers on dishes or suitable pots and dry it in the sunshine. I think it will come out successful. Regarding Sadhana Ausadhalaya, you can write to him c/o Kaviraja Rajani Candra Shastri, 227 Mahatma Gandhi Road, Calcutta-7. Let him know the symptoms of your ailment, and ask him to send some good medicines. But the difficulty will be for the vehicles. In the Ayurvedic medicine there are vehicles which are very difficult to obtain in this country. So you should advise them to send medicine and suitable vehicles which can't be obtained in this country. But if the medicine is only mixed with honey, as they usually do, then there is no difficulty. You can refer my name also to this physician. Then he will be more careful.

Regarding Holy Days, I am very glad that you performed Guru Purnima, and you offered puffed up kacoris. You must have enjoyed Prasadam very nicely, but you forgot the statement bracketed on that list, "special honoring of the Spiritual Master," and that you had to send some contribution to the book fund. Never mind, you can do it again on the 5th September and rectify the mistake. I hope it will not be a very difficult job. Regarding celebrations of other holidays, they will be described as to how they should be celebrated in future memos to all of the temples. I think by now you must have received instructions how to celebrate Jhulana yatra festival. As you have suggested, I shall inform Tamala Krishna and Brahmananda that you are in need of some issues of BTG #22, containing the first part of Isopanisad.

Please offer my blessings to Gaurasundara, Balabhadra, Turya dasa, Jayasri, and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Are you getting some inquiries for the books after the review published? P.S. If you take green bananas, peel them and put them out in the sun to dry for one, two, three days-till it is dry-then these may be sent to me, especially when I go to Europe. This is a very good tonic for liver, and I am now having these unripened bananas daily in Los Angeles.

Letter to: Mahapurusa

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Los Angeles 17 August, 1969

69-08-17

My Dear Mahapurusa,

Please accept my blessings. I beg to thank you for your letter of August 14th, 1969, and I have noted the contents carefully. I am pleased to learn that you are now chanting 16 rounds daily, eating Bhagavat Prasadam, reading Bhagavad-gita, and going on Sankirtana Party. All of these things will save you, as they will save anyone who persists in Krishna Consciousness faithfully and sincerely. Actually, the presence of Maya should not surprise us because this is the Kingdom of Maya. All of the uncountable living entities in the uncountable universes are generally to be found under the stringent grip of Maya's power. So the presence of Maya is not a very wonderful thing. But what is wonderful is when a sincere soul decides to turn away from the attraction of Maya and decides to serve Krishna in pure unalloyed devotional service. So this is what we should fix our attention to: serving Krishna sincerely. Then automatically the influence of Maya will become nil and we can remember our eternal loving relationship with the Supreme Lord. But as long as we are attracted by the nonsense glittering of Maya's call, this pure state of consciousness cannot be realized within the heart. So continue assisting Upendra as you are doing it now, and I am sure Krishna will help you in all respects.

Regarding the $1,000, you don't require it now. You just try to improve the Seattle temple conjointly with Upendra. I was very glad to learn from Upendra's letter that you have lectured nicely, and improve this preaching habit. Kirtana means whatever we hear from the Spiritual Master we repeat it again nicely. One who can reproduce the sound vibration heard from the Spiritual Master, he will be a good preacher. I hope you will keep me informed of your further progress, and I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jananivasa

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Los Angeles 19 August, 1969

69-08-19

My Dear Jananivasa das Brahmacari,

Please accept my blessings. I beg to thank you for your letter dated August 7th, 1969 and your prayer beads. There was some mix-up with these beads, and they have been sent to Krishna Kamini Dasi (Mrs. Jane Cline). Let her keep these beads. I am enclosing herewith another set of beads for you, duly chanted upon by me. Your initiated name is Jananivasa das Brahmacari. You should chant on these beads 16 rounds every day and avoid the following offenses: 1. Blaspheming the Lord's devotee, 2. Considering the Lord and the demigods on the same level, 3. Neglecting the orders of the spiritual master, 4. Minimizing the authority of the Scriptures, 5. Interpreting the Holy Name of God, 6. Committing sin on the strength of chanting, 7. Instructing the glories of the

Lord's name to the unfaithful, 8. Comparing the Holy Name with material piety, 9. Inattention while chanting the Holy Name, 10. Attachment to material things while engaged in the practice of chanting. The four basic regulative principles to be followed by all initiated devotees is as follows: no illicit sex life, no intoxication, no meat-eating or fish or eggs, and no gambling. If you will follow all of the above rules very carefully, then surely you will make very nice advancement in Krishna Consciousness and your life will be sublime.

Actually, one who is Krishna Consciousness is to be understood as the topmost intelligent man and the best yogi. The whole purpose of the yoga system is to gain control of the mind and concentrate the full attention on Lord Visnu within the heart. In Krishna Consciousness, by chanting the Hare Krishna Mantra, we immediately fix our mind upon Krishna's Name, which is exactly identical to Krishna Himself, and Krishna is the source of Lord Visnu. So one who has taken fully to Krishna Consciousness must be accepted as having surpassed all of the perfections obtained in other yoga processes. This idea is confirmed by Krishna Himself in Bhagavad-gita when He instructs Arjuna that one who worships Him in transcendental loving service is the highest of all yogis. Now you have very good opportunity to make perfection of your life, and do it very, very seriously in the association of your Godbrothers. Help Pradyumna, Jaya Gopala and the others as much as possible to propagate the Sankirtana Movement, and surely Krishna will bestow all blessings upon you. I hope this will find you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Los Angeles 19 August, 1969

69-08-19

My Dear Subala,

Please accept my blessings. I thank you very much for your letter of August 14th, 1969. You have got some good souls assisting you, and that is a good sign. Please take care of these boys and keep them fixed up in Krishna Consciousness. In our lifetime, if we can fix up at least one soul in Krishna Consciousness, Krishna immediately recognizes the service. The spell of Maya is very strong, and to save a living entity from such clutches is the greatest service to the humanity. Please go on with your work with enthusiasm and faith in Krishna. He will give you all assistance. When I go to New York I shall like that both you and Chris may come to see me there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 19 August, 1969

69-08-19

My Dear Satsvarupa,

Please accept my blessings. I beg to thank you for your letter dated August 18th, 1969. I was very much anxious to receive your letter, but I did not know that you stopped writing me on account of the memo issued a few days ago. The memo was circulated just to minimize correspondence in minor affairs. I think in ordinary administration the presidents of different centers may consult amongst themselves and make certain general procedures by mutual agreement. But when there is some more important factor, that must be referred to me. I did not mean by the memo that you shall stop correspondence. If you understood like that, then I say that you can send me every day one letter, and it will be welcome. We are now growing in size, therefore, for general administration if you will act conjointly amongst the presidents, that will be a great relief for me. Besides that, you are doing editorial work of my books so you have to correspond directly with me. I never meant that about editorial work also being referred to Brahmananda. I understand that you had some meeting amongst the East Coast presidents of the centers, and I shall be glad to know how you decided to work. I have not heard anything about your joint decision.

Regarding the press, I wish this to be in Boston because you are now getting your own house there. In your last letter you also invited many householders to live there. Because all the press managers are householders, and you are also householder, so combinedly if you manage the printing and publication of our books, that will be a great success. If we have got our own press, we can earn some money by outside work when there is on pressure of our own work. So this is very important subject matter and keep me informed about the advancement of the idea.

Regarding my going to Boston, yes, I wanted to go there to see the press started before my going to Europe. We must have many books printed, either by ourselves, or through publishers or through any other means. This is more important than my touring in Europe. Regarding Krishna, formerly you were sending me the transcribed copies as early as possible, and if you continue the same process, then I shall also send you the tapes consecutively. I think this book with pictures by Jadurani will come out a unique publication. I shall be glad to know if the pictures can also be printed in our own press. That is also a very important thing. I am very glad to learn that Brahmananda, Advaita and others have gone there and you are doing the needful. If you think my presence will further help in this connection, on hearing from you I shall immediately go.

Since Jadurani has resumed her painting work, I think Jahnava may be engaged in joining the Sankirtana Party, because she is a good salesgirl of BTG. Anyway, do things in good sense, without any disturbance. We have to make progress very soberly, and I am always at your service whenever required. I have not heard also what further arrangement is done regarding the house. Has everything been settled up nicely regarding the documents, etc.? You have mentioned nothing of these things in your letter under reply. Also, your telephone has been out of order for at least the past week, and I do not know why this is so.

Please offer my blessings to your good wife, Jadurani, and to all of the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tell Brahmananda that press __ at New Vrindaban is most impractical at the present moment, because there is transport difficulty. For the time being first of all organize the Boston center very nicely & then we shall divert our attention elsewhere. We cannot diffuse our attention in many things all at a time.

Letter to: Oliver

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Los Angeles 19 August, 1969

69-08-19

My Dear Oliver,

Please accept my blessings. I thank you very much for your letter dated August 5th, 1969, and I am very much pleased with your nice handwriting and the purport of it. You have so quickly picked up the importance of the Hare Krishna Movement and are so much eager for propagating Krishna Consciousness. That means you are already recognized by Krishna. In your previous life you must have cultivated Krishna Consciousness. As we learn from Bhagavad-gita, it is said there that a person who does not reach to the final goal of Krishna Consciousness is again given the opportunity to fulfill the mission of achieving perfection. So my request to you is that you should try to complete the process of Krishna Consciousness in this very life, without waiting for another term of cultivation. Of course a devotee either in this world or in the spiritual world, his connection with Krishna being fixed up, is equally happy anywhere. But so long we are in this material world there is constant allurement of Maya, and sometimes we fall victim.

So try to understand this philosophy of Krishna Consciousness by reading our books and literatures, discussing amongst the devotees and chanting Hare Krishna Mantra as much as possible. Whenever there is any inquiries, you can write to me directly, and I shall try to reply them.

I am just awaiting the letter of Krishna das for starting to Hamburg. But if I do not receive such letter from him within this week, then the program may be changed.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Los Angeles 21 August, 1969

69-08-21

My Dear Krishna das,

Please accept my blessings. I thank you very much for your letter of 18th August, 1969, and today I have arranged to go to your place as follows: We shall arrive in Hamburg this Monday, August 25th, at 6:10. We are taking Lufthansa Airlines, flight 409. We are starting from Los Angeles at 8:00 AM on 23rd August, and reaching New York sometimes in the afternoon about 4:00 o'clock New York Time. I shall take rest there for 24 hours, and then start for Hamburg on Sunday, the 24th, and then reach Hamburg on Monday, the 25th at 6:10 AM. So kindly arrange to receive me. We are both starting together, Purusottama and myself. To inform you earlier I sent you one telegram this morning reading as follows: ARRIVING HAMBURG FLIGHT 409 LUFTHANSA AUGUST 25TH AT 6:10 AM.

I hope you will do the needful, and as you are anxious to see me, similarly, I am also very much anxious to see you all. By the Grace of Krishna now the arrangement is complete to meet each other on the 25th of August. I am glad that you have arranged for a nice apartment on daily payment arrangement, and if by Krishna's Grace you find out a cheaper place in the meantime, we can transfer there. There will be no difficulty. You can also inform this message to Dr. Bernhard, and he can meet me sometime next week. I shall be glad to see him and talk with him.

I hope you will receive this letter, sent by Special Delivery, at least by Sunday, and I hope in the meantime you have received my telegram as above mentioned. More when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Swami B. S. Bhagavata Maharaja

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Los Angeles 21 August, 1969

69-08-21

His Holiness Swami B.S. Bhagavata Maharaja

Revered Sripada Bhagavata Maharaja,

Kindly accept my humble obeisances. I beg to thank you very much for your letter dated 8th July, 1969, postmarked the 8th of August, 1969. I see this letter was addressed to me in New Vrindaban, and from there it was redirected to Los Angeles. I understand that you addressed another letter to me dated 6th June, 1969 addressed to my New Vrindaban address, but I did not receive that letter. Probably it is missing. I was expecting your reply of my letter dated May 23rd, 1969, and I am so glad to receive your letter in hand. I have also gone through the Memorandum of Articles of Association of your Mission and particularly seen the specific portion referred to in your letter in reply. I see it is in order, but similarly, we have also incorporated our International Society for Krishna Consciousness pursuant to the religious corporation laws of the state of New York.

The main purposes of this institution are as follows amongst others: 1) To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world. 2) To propagate a consciousness of Krishna as it is revealed in the Bhagavad-gita and Srimad-Bhagavatam. 3) To bring the members of the Society together with each other and nearer to Krishna, the prime entity, and thus develop the idea, within the members and humanity at large that each soul is part and parcel of the quality of Godhead (Krishna). 4)

To teach and encourage the Sankirtana movement, congregational chanting of the holy name of God as revealed in the teachings of Lord Sri Caitanya Mahaprabhu.

So practically there is no difference of opinion in our missionary activities, especially because we all are deriving inspiration from His Divine Grace Prabhupada Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. I think all of our Godbrothers are doing the same missionary activities without a doubt, but still the regrettable fact is we are doing all separately, not in conjunction. I have also read specifically your articles on the matter of acaryas, wherein on the 14th Paragraph I see the acharya shall be entitled to nominate in writing his successive acharya. But we do not find any record where our Srila Prabhupada nominated any acharya after Him. Different persons have interpreted on this point, and every one of our Godbrothers are acting as acharya, so this is a controversial point which I do not wish to enter into while we are proposing for cooperation. I think now we should cooperate fully for preaching the Mission of Srila Prabhupada. He very eagerly desired that the message of Lord Caitanya should be preached all over the world. About 40 years before, Sripada Bon Maharaja, guided by our senior old Tirtha Maharaja were sent to London, and perhaps Gaudiya Mission was established at that time. Since then, activities in foreign countries was practically stopped altogether. Although I was intimately connected with the Gaudiya Math institution, I was a householder. But when I first met His Divine Grace Srila Prabhupada, He instructed me to preach in the foreign countries, but I could not do anything tangible on account of my family attachment. So after taking sannyasa in 1959 I prepared myself for coming to the foreign countries. As soon as three books were ready, Srimad-Bhagavatam, I started for New York in 1965. This was out of my inspiration in receipt from Srila Prabhupada, and it appears that my attempt in the foreign countries has become successful to a great extent. By my personal attempt I have established preaching centers numbering about two dozen, beginning from Hamburg to Tokyo. I think if my Godbrothers would have attempted similarly, preaching centers would have been established all over the world by this time. Therefore, I wish that Gaudiya Mission should send their preachers and establish different centers in different parts of the world. That will fulfill the Mission of Srila Bhaktisiddhanta Sarasvati Goswami Maharaja.

I know there is some difficulty in the matter of getting the passport and visa for preaching in foreign countries at the present moment, but if the Gaudiya Mission decides to send their representatives in all other parts of the world, I can help them in this matter. Similarly, I would also expect cooperation from all our Godbrothers in the matters where I require their help. This mutual cooperation can be established immediately. Apart from the point of the acharya question, I think everyone is working in his individual capacity. That may not be disturbed at the present moment, but if we concentrate our energies for spreading the message of Lord Caitanya all over the world, that will be right missionary activities on behalf of His Divine Grace Srila Prabhupada.

I thank you very much for inviting me to your head office in Calcutta for heart-to-heart talk and discussion. I shall be always glad to abide by this suggestion, but the thing is if I go to India, it will cost me at least Rs. 25,000 to go and come back. In this old age, wherever I go I take with me one personal assistant. This means if I go to India, I will have to take my secretary, and that means two return tickets also, as well as other expenses. But if something is tangibly understood on the line of cooperation, it will be not difficult for me to go and see the acharya of the Mission for the final decision.

I am going to Germany the day after tomorrow via New York, and therefore my next address will be c/o Internationale Gesellschaft fur Krishna Bewusstein, 2 Hamburg 19, Eppendorfer Weg 11, West Germany. In the meantime I shall request you to cooperate with my missionary activities to supply me 10 mrdangas (kholes), first class and 50 pairs of karatalas, Navadvipa made, first class, every month to our different centers like New York, Los Angeles, London, Hamburg and Tokyo. Also I would request you to arrange for supplying Radha-Krishna Deities made in Vrindaban or Calcutta, 24” high, for our different centers. We can also cooperate in selling your books in our different centers, and similarly you can cooperate by selling our books in your different centers. So there is ample opportunity of cooperation in good will, and if we continue like that, in the near future it may be possible that we completely amalgamate both our institutions. I hope you will give your due consideration to my proposals and shall be glad to hear from you at your earliest convenience. Also please let me know if personally I can become a member of your society under Clause 3 on page 19 of the Memorandum.

Please offer my humble obeisances to His Divine Grace Sripada B.K. Audulomi Maharaja and other Vaisnavas of the Math.

Sincerely,

A.C. Bhaktivedanta Swami

enclosures: copies of news cuttings of our Rathayatra Festival, which we held in San Francisco, London, Boston, Ohio, and Hamburg.

Letter to: Brahmananda

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Hamburg 27 August, 1969

69-08-27

My Dear Brahmananda,

Please accept my blessings. I am pleased to inform you that our journey from New York to Hamburg was very comfortable, and we safely arrived at the scheduled time. The boys were present to receive us, and the apartment they have selected is very nice. I am sending herewith a letter addressed to Hayagriva. The second part of the Ginsberg conversation article should not be published, and our policy should be to only publish our Krishna Consciousness articles in various forms. We are not concerned with any other movement save and except Krishna Consciousness in its pure form. In India it is said that a little bit of a pure thing is much better than huge volumes of impure, adulterated things. So please try to follow this policy and publish in BTG only pure Krishna Conscious articles.

Regarding press starting, I have already given you necessary instructions, and again I say that you complete it as soon as possible. I wish to see the press is started when I go back to USA after my European tour, probably in the beginning of November. I received a note from one girl, Gita Rajput, and I am enclosing it herewith for your reference. If she comes to decorate in the temple, encourage her because a little service to Lord Krishna will protect one from the greatest calamity. That is the version of Bhagavad-gita.

I think establishment of the Deities here will not be possible because the place is not very settled up. There is objection by the health department for performing kirtana. Anyway, they are doing very nicely, and in Monday's meeting one Dr. Franz Bernhard, a learned scholar in Indology, was there, and he is very interested in our movement. Yesterday I had discussion with him for about two hours and he is impressed, as you will find I have explained to Hayagriva in his letter. Please note also the items I have requested Hayagriva to bring here when he comes.

I hope you are doing well, and I shall be glad to hear good news from you by return of post.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have got now connection with a firm dealing in musical instruments in Delhi. I think they are better than Dwarkin and Sons
P.S. Hand over to Hayagriva the enclosed letter. I didn't know where else to send it to him.

Letter to: Satsvarupa

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Hamburg 27 August, 1969

69-08-27

My Dear Satsvarupa,

Please accept my blessings. I am sure that you know I have come to Germany via New York on Monday morning. It is understood from different sources that Rayarama has written you a letter complaining that the charge of BTG has been taken from him without any justification. But the actual fact is that he was spending 600 dollars per month for maintenance of Iskcon Press with the result that the number of subscribers was only somewhere about 300. Most of the BTGs were being sold by our Sankirtana Party in Los Angeles. Anyway, the 600 dollars were to be saved for other useful purposes. Therefore, the staff engaged in Iskcon Press was dispersed, but Rayarama was there in his original position as managing editor. But since this expenditures was stopped, he is little bit sorry; so much so that he does not come regularly and practically he is inclined to give up our relationship. So I called him when I was in New York, but his attitude is different. I did not see him in the airport on my arrival or departure, neither did I see him at the function held on Sunday. So I think in the future you will have to take charge of managing BTG in consultation with Brahmananda when the press will be started in Boston. I have already decided to start the press, and I am glad to have your assurance that you will help in this respect, even with financial help.

I thank you very much for this straightforward offer.

Please let me know what is the position of the house at the present moment. You have promised to pay them 6,000 dollars down, and if it is possible, why not pay him the 6,000 down immediately. This will finish the transaction immediately instead of waiting for three months. I shall be glad to hear from you in details about this matter.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Hamburg 27 August, 1969

69-08-27

My Dear Hayagriva,

Please accept my blessings. We have safely reached exactly at the scheduled time in Hamburg, and the journey was quite comfortable. Lufthansa is a very respectable airline, and the ladies and gentlemen and stewardesses and hosts were very kind in their treatment. One girl was insisting that we take some food, and when we refused she was very sorry, but she brought us a sufficient supply of fruit. So everything was nice, and I have lectured in the temple on Monday night. Professor Dr. Franz Bernhard, a learned scholar in Indology, was present. We had a long discussion yesterday evening when he came to see me, and he admitted that all his philosophical talks were simply wasting time. He remarked another thing that he had thought of us as hippies because he saw that Ginsberg on the notice board, seemingly like one of our members. From his conversation I understood that people are very badly impressed about Ginsberg, especially respectable persons, on account of his hippy tendencies. I of course supported our case that Ginsberg is a great friend of our society and we advise everyone to chant Hare Krishna, and I believe he also does so. Anyway, we should be very much careful to publish anything in our paper which will give impression to the public that we are inclined to the hippy movement. In our papers nothing should be published which has even a small tinge of hippy ideas. I must tell you in this connection that if you have any sympathies with the hippy movement you should kindly give it up.

Regarding your coming here, it will be very nice. You will have no difficulty to stay with me. We have got two rooms: one occupied by me and one by Purusottama. So you can stay here or in the temple, as you like. In the case which we left behind with Brahmananda you will kindly find the following items and bring them here with you: one Bengali character Bhagavad-gita and Purusottama's copy of Bhagavad-gita As It Is.

I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: When you come here, please also bring with you the original manuscripts for Bhagavad-gita As It Is. Mandali Bhadra will translate into German.

Letter to: Dr. Nagendra Babu

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Hamburg 28 August, 1969

69-08-28

Dear Dr. Nagendra Babu,

Please accept my humble obeisances. I understand from your daughter that you instructed her to see me in New York as she is there with her husband. She attempted to see me several times in our New York temple, but she was unable to see me on account of my constant touring in different centers. We have got now about two dozen centers in the USA, two in Canada and two in Europe. On Sunday last I was in New York while coming to Germany, and I have reached our German center on Monday morning. The address is above.

I saw your daughter, Bhakti Devi, very much devoted to Krishna Consciousness, just befitting the position of a Vaisnava's daughter. She offered me respects with some money also (two dollars), and I was very much pleased with her behavior. I asked about you and her mother from her, and I am so pleased to learn that you are now retired from worldly activities and are engaged in constant chanting of Harer Nama. I think by age you may be younger than me, if not by many years. So why not come to America and join me in this preaching work? I think if your daughter and son-in-law sponsor to receive you, there will be no difficulty for your passport, etc.

There is immense potency of preaching the philosophy of Krishna Consciousness under the guidance of Lord Caitanya, and I wish that all my Godbrothers should go to different parts of the world and preach this sublime message everywhere, because that is the desire of Lord Caitanya. Of course, as far as possible I am trying to spread this movement all over the world, and at the present moment my activities are prominent from Hamburg to Tokyo, a distance of 14,000 miles. I think the circumference of the whole earth is 25,000 miles. So this should be covered by some of our Godbrothers so that Lord Caitanya's message may be properly executed. I do not know why none of our Godbrothers attempt to this important side of our propaganda. Just now I am in correspondence with the Gaudiya Mission secretary, and I have promised also to help them if they will take up this work. I have not as yet received any reply from them. I have also asked them to help us in so many ways. Immediately I am in need of some supplies from India. They are as follows: 1) regular supply of 10 first class mrdangas every month. 2) regular supply of 50 pairs of Navadvipa-made karatalas every month. 3) at least two dozen pairs of Radha-Krishna Murtis, made of brass and 24" high. Besides these things, I require many other articles like temple paraphernalia.

Your daughter gave me your address in Calcutta, and therefore I am taking this opportunity for your help in this connection. Of course, I shall send money for purchasing all these goods. I simply want your help that you supervise the supply and send us first class articles. We do not mind for the price. In Calcutta there are many manufacturers for mrdangas, and if you arrange with somebody, you can easily help us.

Your daughter has given me her address, and she is staying very near to our New York temple. On Sunday last she has personally seen how our preaching work is going on. On that day about 15 persons were initiated and one couple was married. So I hope you will kindly help me in this connection, either directly or through the Gaudiya Mission people. That will be a great help for my preaching work. You can reply this letter to my German center as above mentioned. I thank you in anticipation of your early reply.

Sincerely,
A.C. Bhaktivedanta Swami
Letter to: Gargamuni

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Hamburg 29 August, 1969
69-08-29
My Dear Gargamuni,

Please accept my blessings. I thank you very much for your letter dated August 23rd, 1969 with enclosures. I am sending herewith the copy of the letter addressed to Indo Crafter, giving them a trial order. You can immediately transfer 400 dollars to my savings bank account, The Bank of Baroda, Chandni Chowk, Delhi-6, and upon hearing from you I shall send necessary instructions to the bank.

You have ordered through Acyutananda for supply of wooden mrdangas. This is all right, and we shall see which quality is better. I have also asked Mr. Dhadial to send me samples of Hare Krishna chaddars and kurtas. On receipt of these samples I shall advise you further. I am enclosing herewith back the letters of Bina Musician Stores and Indo Crafter. Keep them carefully in your files.

I have heard nothing about the activities of Los Angeles temple. Also, I am anxious to know if you have contacted the Silverman Real Estate Company for the house we saw in Beverly Hills. Both our typewriter and dictaphone are useless here because the electric current is different. We have therefore hired another set for working. I shall be glad to hear from you again along with Tamala Krishna's letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhurijana, Tosana Krsna, Vrindaban Candra

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Hamburg 30 August, 1969
69-08-30
My Dear Bhurijana, Tosana Krishna and Vrindaban Candra,

Please accept my blessings. I beg to thank you for your sending me the check for 200 dollars for my book fund, and I think of it as a big contribution of 2,000,000 dollars. I have come to your country to carry out the wishes of my Spiritual Master, and you are kindly cooperating with me. Certainly Krishna will be pleased to bless you with all spiritual benediction. I shall be glad to hear from you about your other progress in the matter of Sankirtana Party and selling BTGs. That is our main strength for preaching work. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Brahmananda

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Hamburg 30 August, 1969

69-08-30

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th August 1969, and I have noted the contents. Regarding Hayagriva and Satsvarupa, I think they can become joint editors, and articles to be published in BTG may be jointly decided upon. In case of disagreement the matter should be referred to me, and I shall give the final decision. When Hayagriva comes here I shall talk with him in detail. So your idea of them working jointly is nice.

I do not know what you mean by cooperation with Kirtanananda Maharaja. In our society everyone, either a brahmacari or sannyasi or grhastha, who has dedicated his life and soul for this movement, they are all on the same level of sannyasi. For the present moment, nobody can claim an extra honor from his Godbrothers. Everyone should treat his Godbrothers as Prabhu. But nobody should try to claim any extra honor on account of an official position. I do not know why Kirtanananda Maharaja says that his authority overrides yours. At the present moment everyone is working under my authority. Similarly, Kirtanananda also should work under my authority. So the condition imposed by Kirtanananda as stated by you does not look well. A sannyasi has got four stages of elevation: kuticak, bahudaka, parivrajaka and paramahamsa. The sannyasa in the paramahamsa stage is the Spiritual Master of everyone. I have asked Kirtanananda Maharaja to work on the bahudaka stage for the present. I discussed this point with him when I was in New Vrindaban. This stage means he should move amongst people to draw their attention to the New Vrindaban scheme and try to attract their attention for its development. So he should immediately begin this bahudaka program and collect money from outsiders, not from insiders. And as he is in charge of New Vrindaban, he may invest all such collection for the development of New Vrindaban, and before this Hayagriva must transfer the property to the society's name. So far as investment of the society's money for New Vrindaban is concerned, certainly it will be done in New Vrindaban, and not only the money which Kirtanananda Maharaja collects, but also, if need be, any center will invest money. But that investment should be in proportion to food and salt. To make it more tasteful, one adds salt to his food, and similarly, every center should be independently developed by supplying the food, and the society, if required, will supply the salt. For the present, all energy should be diverted to start a nice press for our publication work. So there is no extra money for the society to invest in New Vrindaban. Neither you can spare any money to anyone without my permission. Whatever you possess now in funds, that is not your personal money, so how can you execute the request of Kirtanananda at the present moment? I think you will understand the matter rightly and do the needful.

Regarding publication of BTG No. 29, it is good that you are publishing "Morphology and Ontology of Vedanta" by Guru Maharaja, 4 pages. So far as "Heroine Govinda Dasi" is concerned, if she has stated directly Ram Krishna as nonsense and rascal, that should not be indulged in. We cannot attack anyone directly in writing. There is a proverb in Sanskrit that you can speak something one thousand times, but don't give it in writing. Similarly, we may use some strong words against all this nonsense, but if we write it in black and white, that will not be good. So instead of naming these rascals directly, you change the word to "mental speculators." I am very glad that you are arranging to print 20,000 copies of Isopanisad immediately. Please do it. Krishna will give you all strength to fulfill His Mission by Your sincere efforts. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send my snuff pot when Hayagriva comes here. I could not get the __ snuff here.

Letter to: Satya Pal

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Hamburg 31 August, 1969

69-08-31

Dear Satya Pal,

Please accept my blessings. I beg to acknowledge receipt of your letter addressed to my New Vrindaban temple, and I am so glad to read it. I think this is the first letter I received from you since I met you sometimes in 1959. I am glad to learn that now you are a family man, and you have qualified yourself as post graduate student of economics and are in possession of a government service. But I am sorry to learn that you are pulling on with Rs. 250 per month. It is surely insufficient for a family man. This Rs. 250 means in American exchange as somewhere between 30 and 35 dollars, which is earned here even by ordinary workers in three days. That is the lowest income in this country. Those who are qualified graduates, they are earning at least 500 dollars per month, which means in Indian exchange Rs. 6,000 or more. That is the difference between India and America. Here, people are earning up to 20,000 per month. Those who are independent businessman earn 50,000 per month or more and they are spending also. Therefore, the distribution of wealth here is broader, and as such, every man is well-situated, even an ordinary worker. There is no scarcity of money or material comforts, but still the modern younger generation, they do not feel very happy. They are hankering after some spiritual food, and as such they are relishing this Krishna Consciousness Movement with some taste.

There is immense possibility of spreading this Krishna Consciousness Movement all over the Western world, if it is administered properly. You have rightly said "You alone are completing this aim of Caitanya Mahaprabhu by giving your full dedication to Lord Krishna and Radha." I think, however, that all of my Godbrothers should come out of India and preach this cult all over the world to fulfill the mission of Caitanya Mahaprabhu. But they are busily engaged in constructing temples all separately, and they are satisfied if there is a temple and a little income to provide them with food and clothing, without any spirit of preaching propaganda. Srila Prabhupada said that it was better to accept some menial service for maintaining oneself then to get some money by showing the Deities to the innocent public and being satisfied thereby. Now there is great necessity to train preachers in all the camps of our Godbrothers and send them all over the world. Of course, they must be impregnated with real preaching spirit, without any material profit. Whenever I ask somebody to take this job, they are silent. They are simply satisfied with some Mathas, and they have forgotten the preaching spirit of Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. When none of them came to preach outside of

India, I thought I was to do this humble service to His Divine Grace, and by His blessings, I am getting good cooperation from the local boys and girls. That is my satisfaction. Otherwise, none of my Godbrothers is helping me substantially. So I am not very much hampered by this action. I shall try my best to do this job, and you will be glad to learn that I have got already two dozen centers all over the USA, Canada and Europe. Those boys who are helping me are opening branches very quickly and preaching this cult of Krishna Consciousness very sincerely.

You are living in Gwalior, and I have heard that Gwalior is a good place where marble statues are manufactured. Can you give me any information if Radha-Krishna Murtis can be had from Gwalior. If so, can you supply us such Murtis from Gwalior or else brass Murtis from Mathura. That will be a great help for me. I think Mathura is your birth place and your parents are there. So if you can manage to supply me brass Murtis of different sizes, then it will be a great help to me for propaganda work. We may require many other things, either from Gwalior or Mathura, and I shall be glad to hear from you about this. I think Gwalior is manufacturing musical instruments also.

For the present I am in Germany at the above address, and my next program is to go to London at the end of September. So if you reply immediately, you can address the letter at the above address. Thank you very much for remembering me after so long a time.

Sincerely,
A.C. Bhaktivedanta Swami
Letter to: Syamasundara

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Hamburg 31 August, 1969
69-08-31
My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 27th, 1969, and I have noted the contents with great joy. You are improving in every respect of our London Yatra program, and I think your labor to make friends with the Beatles has been successful in the matter of pressing the Hare Krishna record. I hope by this means many thousands of pounds will flow into Krishna's treasury. We are very poor financially, but by Krishna's Grace we are getting help undoubtedly. That is nice. I came here without any money, singlehanded, and Krishna is sending me so many nice assistants and the required money whenever it is necessary. We should be satisfied with such Grace of Krishna. We do not want any extra money for sense gratification, but Krishna is so kind He is supplying the necessary amount. You will be glad to know that Satsvarupa in Boston has purchased property worth 70,000 dollars. The immediate down payment is 6,000 dollars and monthly payment is 1,000 dollars. So he has taken the courage with my permission, and by Krishna's Grace everything is being arranged. Similarly, in other centers also, including your center, Krishna is sending us all necessary help. I am very glad to know that Sriman George Harrison is nicely cooperating with your endeavors, and this action of him will not go in vain. Any little bit of service rendered to Krishna does not go in vain, so I am sure George will be benefited in the matter of Krishna Consciousness without doubt. Please convey my thanks to him for his willing cooperation with our men.

I could not clearly understand what is the reason that you have left the temple to live in a country house 40 miles away from London. I understand that by October 1st everything should be settled, and you may invite me to visit at that time. This morning I had been in the Hamburg Port and Krishna das informed me there is a passenger ship which carries people overnight to London. So I have asked him to inquire what is the real situation. I think we can go to London by that shipping carrier. In October I have no program here, so there will be no difficulty to visit your place at that time.

In your last letter you informed me that George Harrison may be interested to publish my book, Krishna, so I am carrying with me the manuscript. I want to print this book with many pictures, and the pictures are also ready in Los Angeles and Boston. So if possible, you can talk further with him about this publication, and if he does so, it will be very nice for him as well as for us. I am also very glad to learn that you are meeting Mr. Harrison for negotiating with the Archbishop for the church. That will be very, very nice. Please try for it very seriously.

On the whole, your sincere endeavor for serving Krishna is gradually being accepted by the Lord, and the more you endeavor for such service, the more you'll feel sublime in existence in direct contact with Krishna day after day. I am also very glad to learn that you have already prepared a groundwork in England of the Krishna Consciousness Movement, and if I go there I shall take the opportunity to convince the people in general, philosophers and religionists of London about the importance of the Krishna Consciousness Movement. Sometime back I sent one letter addressed to the Archbishop of Canterbury, supposed to be presented through Mr. George Harrison, and I shall be glad to know what happened to that letter. If it was not presented before, it may be done so when George Harrison meets the Archbishop for the church. Actually our Krishna Conscious movement is genuine Christian movement. Christ means Krishna, love of Godhead, Who has His face annointed with tilak. There is a word Kristos in the Greek dictionary, and this word is supposed to be borrowed from the Sanskrit word "Krishna," and Christ is derived from Kristos. I find these things in a book known as Aquarian Gospel of Lord Jesus the Christ. Anyway, any genuine Christian will find our movement nice and perfect. We simply want their cooperation in this matter that they allow us to use their many vacant churches in the Western countries for rejuvenation of spiritual life in this part of the world. So if the Archbishop kindly gives us a church through the intervention of Mr. Harrison, it will be a great success for our movement. So try your best for this achievement.

Please offer my blessings to all others and especially to your daughter, who I think is growing nicely in Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami
September
Letter to: Manager of The Punjab National Bank

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Hamburg 1 September, 1969

69-09-01

Manager The Punjab National Bank P.O. Vrindaban, Dst. Mathura INDIA

Dear Sir:

In further reference to our past correspondence, I am wondering if you have as yet advanced 100 Rs. to Sri Ram Natha Murtiwala. I have not heard from Sri Ram Natha for some time so I would like to be informed as to what has transpired in this connection. Thanking you in anticipation of your early reply.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Prosanta Mukherjee

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Hamburg 1 September, 1969

69-09-01

Sri Prosanta Mukherjee Imlitala, Mahaprabhu's Gadi Seva Kunj, Vrindaban INDIA

Dear Prosantaji,

Please accept my greetings and blessings of Lord Krishna. This is to inform you that in spite of my writing to so many Mukutwalas and Murtiwalay I am receiving no reply to my letters. Last Month I wrote some reminding letters to Ram Natha Murtiwala, but this also has gained no reponse. I am wondering if you have any information as to what is the difficulty in this connection. I shall be glad to receive your letter by return of post.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Hamburg 3 September, 1969

69-09-03

My Dear Gopala Krishna das,

Please accept my blessings. I thank you very much for your letter dated August 30th, 1969 with enclosure of your money order check for one hundred dollars Canadian. Another check for fifty-five dollars for my book fund was not enclosed. I think you are sending it by separate mail. If you have not sent it as yet, you can deposit it in The Canadian Imperial Bank of Commerce at Sherbrooke and Aylmer Branch. I have got a savings account there under A.C. Bhaktivedanta Swami. You can find out the number from the teller, deposit there, and send me the receipt. I am so glad to read the portion of your letter where you say "I would have continued to live in ignorance and darkness, thinking I would have known how to approach God." At the present moment, the modern education has taught everyone either not to think of God or everyone can think of God in his own way. The result is people have become Godless atheists. So to approach a bona fide Spiritual Master and to understand the science of God from him is the Vedic way of understanding. Even Lord Krishna, Lord Caitanya, and what to speak of other acaryas, all of them accepted a Spiritual Master, even if some of them were incarnations of God. The Vedic way of receiving knowledge is called avaroha, against aroha. Aroha means to try to understand God by one's own effort, and avaroha means to understand God by disciplic succession. Therefore we find in Vedic instruction that one must approach a bona fide Spiritual Master to learn that transcendental subject.

I thank you very much for your solemn assurance that you shall try to follow my teachings throughout your life. It is very encouraging. Regarding dress, I have already written to you that you can dress as smartly as possible to deal with the public, and dress is immaterial in Krishna Consciousness. Consciousness is within. I am a sannyasi, but if some important work requires I dress myself just like a smart gentleman, I would immediately accept it. So it is not a problem. Acyutananda Prabhu is in correspondence with Gargamuni, and I have already sent one trial order to the Bina Musical Instrument Company in India, of which you have sent me a catalog. I don't think your Montreal center will require many musical instruments, so you may not send order separately.

Regarding Murtis, you will have to prepare a nice altar and throne. The LA temple has done it very nicely, and I am sending herewith the specific design in picture. So your next business will be to construct a throne and altar, and as soon as they are ready, the Deities will also be received, and maybe I shall go and install Them. But when the Deities are installed in the temple, you have to take personal care. Deity worship is very regulative. You have to follow the regulative principles very rigidly. I shall be glad to know how many initiated members are there in Montreal, so I can chalk out the program for Radha-Krishna Deity worship there.

Regarding Scindia Navigation, correspondence will not be fruitful, but if somebody sees Srimati Sumatee Morarji personally, then it will be at once done. By correspondence the underhand clerks and secretaries do not sometimes like the proposal. That is the envious nature of the human being in conditioned state. Regarding your correspondence with the leading men in India, I don't think it will be very much fruitful. Personally I have no faith in them, but if you decide to open correspondence with them, I have no objection. But my personal opinion is not very hopeful. I thank you very much for your submissive mentality, and as it is stated in the Bible that God is for the humble and meek, similarly, Vaisnavas are taught by Lord Caitanya to become humbler than the grass and more tolerant than the tree. Thus one can seriously execute progress in Krishna Consciousness.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhakti Sastri Examination

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Los Angeles 4 September, 1969

69-09-04

FIRST YEAR BHAKTISASTRI EXAMINATION September 4th, 1969 time: 9:00 AM to 12:00 Noon Janmastami Ceremony

Answer any ten of the following questions with reference to the context of scriptures like Bhagavad-gita As It Is, Brahma Samhita and Isopanisad. The full mark for each question is 100.

1.Who is Krsna?

2.What is your relationship with Krsna?

3.What are you expected to do with your relationship to Krsna?

4.What is the aim of Krsna Consciousness?

5.What do you mean by religion?

6.Is Krsna Consciousness a type of religion or religious faith?

7.How do you distinguish between religion and faith?

8.Can religion or faith be changed from one type to another?

9.How do you distinguish between changeable and eternal religion?

10.What are the different types of religious faiths?

11.Can religion be manufactured by philosophical speculation? Who created religion first?

12.What is the greatest common engagement of religious men?

13.Do you believe that Krsna is the Supreme Personality of Godhead?

14.If you believe, how do you substantiate? If not, what is your reason?

15.What is Brahman, Paramatma and Bhagavan?

NB:Answer papers with some contribution to my book fund may be submitted to me. I shall personally examine the papers, and those who will pass will be sent a certificate of Bhaktisastri in due course. The minimum passing mark is 300 out of 1,000.

A.C. Bhaktivedanta Swami

Letter to: Satsvarupa, Brahmananda

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Hamburg 4 September, 1969

69-09-04

My Dear Satsvarupa and Brahmananda,

Please accept my blessings. I am in due receipt of your letters dated August 31st, 1969, as well as the telegram dated September 4th. By the telegram, I understand that by Krishna's Grace it appears to be settled up, and you can continue your proceeding, chanting always Hare Krishna. He will always give us protection. I am very anxious to know about Uddhava's condition of health. May Krishna protect you all.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Police must give us special protection on account of threatening.

Letter to: Hamsaduta

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Hamburg 5 September, 1969

69-09-05

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 2nd, 1969, and I have noted the contents. Yesterday, the writings by you and Himavati were very much appreciated. I understand Krishna has given you very good opportunity for service in Berkeley. You both together apply your full energy in organizing this center. It has very good potency, and I am very glad to learn that you have got a nice house also and the rent is also not very high. But unfortunately you have only one year's lease, so how you can install a lifesize Deity there? Therefore, for the time being to install a lifesize Deity may not be feasible; but if you can pay 250 dollars, I will get for you from India 24" high brass Radha-Krishna Deities, one pair, for installing in Berkeley. In the mean time, I may remind you to fix up the altar exactly like Los Angeles. You have seen it personally, and I am also enclosing herewith a picture of the Los Angeles altar. I wish that this design of the altar should be followed by everyone. This Los Angeles altar has been erected under my supervision, especially the Radha-Krishna throne, and I would very much like to follow this idea everywhere. Get for your temple nice devotees and monetary help. I hope you will stick to this center organizing, husband and wife, and in the very near future it will be as good as our Los Angeles temple.

Regarding your question about rasa with the Spiritual Master, I do not know who is the someone who has said this, but it is a most unauthorized statement. Better you should stick to hearing from authorized persons, like your Spiritual Master or experienced Godbrothers. But never try to hear someone who is not in our line. It is simply a waste of time to hear and then again have to rectify the mistake. Regarding your question about my never returning to Spiritual Sky, that is possible simultaneously. So far as the quotation from Srila Bhaktivinode Thakura you have cited, that is quite all right. In this age, chanting of Hare Krishna Mantra is the prime business of the devotee, and preaching of this Hare Krishna Mantra by outdoor Sankirtana and propagation of literature is our more important business. Side by side, Deity worship is recommended, but when there is a question of accepting one of them, we shall prefer to accept chanting of Hare Krishna Mantra first.

Please convey my blessings to Himavati and the others who are helping you. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Syama Sundardas Brahmacari

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Hamburg 5 September, 1969

69-09-05

Dear Dr. Syama Sundardas Brahmacari,

Please accept my humble obeisances. I beg to acknowledge receipt of your letter dated 22nd August 1969, addressed to New Vrindaban center and redirected here in West Germany. At the present moment I am preaching here in our German center, and next week I am going to our London center. If you reply me, you can do so at the following address: ISKCON, 7 Bury Place, WC1, London England. Regarding your remittance in connection with True Conception of Religion, I have already advised the New York center to send you some money. I understand that you will remain at Jagannatha Puri for some time, so if you like to supply us some goods from there, you can make some profit out of it. If you kindly send me quotations for the following goods, I would appreciate it very much: 1) Jagannatha Deity set-Lord Jagannatha, Balabhadra and Subhadra of all different sizes. 2) Silverwares made in Cuttack 3) brass utensils like jhanj, karatalas, and worshiping materials, 4) conchshells, and 5) saris made in Orissa and adjoining places. If you like to purchase these goods on our behalf, then I shall send you money, and if you desire, you can add some percentage for your profit on the purchase price. In this way, if you pack up these goods nicely and send to the nearest port for dispatching, then you can do very good business and make some profit. So I hope you will give me some price quotations immediately for the above things and let me know if you are interested in doing this business.

Regarding Gaudiya Mission, I am enclosing herewith a copy of the letter addressed to the Secretary Official. You will understand the whole situation. I am prepared to cooperate with the Gaudiya Mission wholeheartedly. I am prepared also to be amalgamated, and they have invited me to go to India to talk frankly, face to face. But unless we have come to some definite understanding, how I can risk the journey which will involve more or less Rs. 25,000? But I am sure if Gaudiya Mission and I combine together, it will be very nice thing to preach the cult of Lord Caitanya all over the world. I can reorganize all the branches of the Gaudiya Math in India, and if there is any financial question, it will be not difficult for our society to help in that way also. So if you can negotiate about our amalgamation on a cooperative basis, it will be great service to Srila Prabhupada. I have not as yet received any reply to the enclosed letter.

Letter to: Mukunda

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Hamburg 5 September, 1969

69-09-05

My Dear Mukunda,

Please accept my blessings. Now it is decided that I shall be starting on the 11th of September, Thursday, by flight 234, Lufthansa Airlines, starting at 12:15 Hamburg time, and reaching London at 13:40. So you can make the necessary arrangements. If you have any further information for me, you can send me a letter immediately or talk with me. Yesterday Vyasa Puja was held in the temple, and your tape of Cintamani was played. It was very nice.

Please offer my blessings to the others, I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Hamburg 5 September, 1969

69-09-05

My Dear Brahmananda,

Please accept my blessings. I understand that you want to open another branch of Spiritual Sky in Boston, but Gargamuni has written to me that he does not like the idea. I think we should not do anything which may be business competition between centers. Business is in one sense very dangerous allurement of Maya. If they are doing it nicely on the West Coast and supply the necessities of the East Coast, there may not be another competitive organization. Then this example will be followed, and some other center may like to open another branch. I am just trying to hand over the whole management in the hands of my devotees, but if there is some disagreement in the management, then the whole thing may not go well. I think therefore, unless you all agree to open another branch in the East Coast, it should not be done. You have got enough business in the East Coast, especially in the books and the press matter. I do not think you should divert your attention in any other matter. Yesterday we held Vyasa Puja Ceremony, and it was very nice. I shall take the opportunity now to thank you for the nice booklet you have had printed and for the part in this booklet written by you. After all of the reading was finished, I explained how service and prayers are accepted by Krishna through the medium of the disciplic succession. It is something like electricity: if one is in touch with his Spiritual Master, and his Spiritual Master is in touch with his bona fide Spiritual Master, then in this way an offering is automatically transferred to Krishna. Just as the Mercy of Krishna is coming down through the disciplic succession, so the service of the devotee is offered up to Krishna through the disciplic succession.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosed herewith please find the picture of the altar which should be followed everywhere.

Letter to: Raktaka

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Hamburg 6 September, 1969

69-09-06

My Dear Raktaka,

Please accept my blessings. I am in due receipt of your letter of September 1st, 1969, and I have noted the contents. For the time being there is no need of going to India. The first thing is that you do not know the Indian language. If you want to be really helpful to the society, at least for the time being you should remain in a place to take training to assist our society's work. I do not know what is the disadvantage for you in Montreal. If you feel some disadvantage, then come to Boston or Los Angeles for some time. In the meantime I am corresponding with Acyutananda in India. If he actually requires some assistance, I shall advise you later on. If you have got money, keep it carefully as it may be required later.

Regarding the two books you have mentioned, Sri Ramacharitamanasa by Goswami Tulasi das is not very authorized, and Ramayana is authorized. One thing is though, you have got enough other books to study. Did you appear in the examination held on Janmastami Day? Why should you go to Ramayana when you have got Bhagavad-gita, Srimad-Bhagavatam and Teachings of Lord Caitanya? Don't divert your attention in that way. The author of Ramacharitamanasa, Goswami Tulasi das, has a tint of Mayavadi philosophy. He belongs to the Ramananda Sampradaya. They are mixed up combination of personalist and impersonalist. Therefore, the author is not considered as pure Vaisnava. Pure Vaisnava is free from all material contamination of fruitive activities and mental speculation. The pure Vaisnava is simply, purely disposed to transcendental loving service to Krishna. The pure Vaisnava rejects anything which has no pure idea of serving the Personality of Godhead.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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Hamburg 7 September, 1969

69-09-07

My Dear Advaita,

Please accept my blessings. I beg to thank you very much for your letter dated September 3rd 1969 and your Vyasa Puja gift of 50 dollars. On Vyasa Puja day we had a very nice ceremony in the temple where the Vyasa Puja booklet was read aloud by Hayagriva, who is travelling with me during this European tour. On the morning of the same day there was an initiation ceremony held and two German brahmacaris, one English brahmacari and one German householder couple was initiated into this Krishna Consciousness Movement. This Thursday morning we shall be going to London, and they have arranged nice living quarters on the estate of John Lennon. After our business in London is finished, most probably I shall be returning to the USA via either New York or Boston. I hope that everything is coming along nicely in setting up the press in Boston, and please keep me informed as to your progress in this connection.

Please convey my blessings to your good wife, Balai, and your daughter, Nandini. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I have also received one check from Vaikunthanatha, so please offer to him my thanks in this connection.

Letter to: Manager of The Punjab National Bank

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Hamburg 7 September, 1969

69-09-07

Manager The Punjab National Bank Vrindaban, Mathura U.P. INDIA

Dear Sir,

REF: Your letter dated 25th August 1969, addressed to Messrs. United Shipping Corporation (14/2 Old China Bazar Street-Room No. 18, Calcutta) in the matter of shipment of 8 cases Srimad-Bhagavatam, account Sri A.C. Bhaktivedanta Swami, to New York per S.S. Jalakala

With reference to the above, I beg to inform you that the value of the invoice has been increased from Rs. 3,252.60 to Rs. 4,096.00 on account of some mistake in calculation. I am now on touring, therefore I cannot send you immediately the amended invoice. But you can accept it from me and do the needful. So for sending the documents direct to New York, you can take it from me that it is in order. The charges for sending the documents may be debited from my account.

Further in connection with the Deity supply by Ram Natha Murtivala, I did not hear anything from him. Kindly reply to this letter. You can sent me a note informing me what is the situation about this advance. On Thursday morning I am going to London, and my address will be as follows: INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, 7 Bury Place, WC 1, London England. Kindly reply to this letter and oblige.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Uddhava

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Hamburg 7 September, 1969

69-09-07

My Dear Uddhava,

Please accept my blessings. I thank you very much for your letter dated September 2nd, 1969 along with your check for 50 dollars and the velvet covering for my Bhagavad-gita As It Is, so nicely made. Now you are happy with your wife, Lilasukha, and that is also very pleasing to me. Most of my disciples who are preaching are married couples. As such, I hope both you and your wife will continue to help me substantially in the Krishna Consciousness Movement, and Krishna will bless you more and more.

Thanking you once more for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Hamburg 7 September, 1969

69-09-07

My Dear Madhudvisa,

Please accept my blessings. I beg to thank you very much for your letter (undated) and the enclosed check for 100 dollars for my book fund. Also I very much appreciated the poem that you have written for Vyasa Puja Ceremony, and because it was too late for being published in the Vyasa Puja booklet, I have handed it over to Hayagriva for publication in BTG. This poem was especially nice and I thank you for it. I am always encouraged to learn of your activities in the San Francisco temple, and I think that by the Grace of Caitanya Mahaprabhu you shall do very great service to His Sankirtana Movement. For so many countless lifetimes the conditioned souls have been giving all of their service and energy to the service of Maya, and I am requesting all of my disciples that for this one lifetime you give all of your energy and service to Krishna. The spiritual force is eternal, so to give simply one lifetime to Krishna is not a very difficult thing. And yet if we are serious in executing the devotional principles, this one lifetime of service to Krishna will absolute and final solution to all the problems of life. Sincere devotional service in even one lifetime is sufficient to make one eligible to return to the Vaikuntha world permanently. Krishna Consciousness has got this power. So stick to this path as you are now doing, and as your sincerity and determination increase more and more, Krishna will surely be pleased to bestow all of His blessings upon you.

This Thursday morning I will be going to London, and most probably by the beginning of November I will have returned to the USA. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Hamburg 7 September, 1969

69-09-07

My Dear Jagadisa,

Please accept my blessings. I beg to thank you so much for your letter (undated) and your contribution of 150 dollars to my book fund. I also take the opportunity now to thank you for the nice poem you submitted and which was printed in the Vyasa Puja booklet. I am pleased to learn that you have gone with your wife, Laksmimoni, to Detroit, and you are now working conjointly with Bhagavan das and Krishna Bhamini. You are both very nice householder couples, so work together in cooperative spirit, following the example you have seen in our other Krishna Consciousness centers. I can understand that Krishna is giving you encouragement to increase the strength of Detroit center because you write to say that there is a big article to be printed in the largest Detroit paper and you have already arranged for two university courses. This is very encouraging news, and please forward a copy of the article to me when it is printed. You should try now to obtain permission for chanting on the streets. This will greatly enhance your activities there in every respect. Sankirtana is our very life and soul, so try to take permission from the authorities as soon as possible. I understand that you are a very sincere soul, and surely Krishna will show His favor upon you.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I have received the Janmastami Day examinations from your center but there were no fees enclosed. I assume they are coming by separate post.

Letter to: Gargamuni

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Hamburg 8 September, 1969

69-09-08

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letters dated August 27th and 29th, 1969 and September 3rd 1969. Regarding Brahmananda's letter, I have asked him not to open Spiritual Sky business on the Eastern Coast, and a copy of the letter is enclosed herewith for your reference. I thank you very much for the contribution you have made of 300 dollars to my book fund, and the Sankirtana table is also very encouraging. Regarding the order of 12 mrdangas that you have suggested I discontinue, I have already done this, and the letter to Indo Crafter is enclosed herewith in carbon copy along with a copy of the invoice. Regarding United Shipping Corporation's shipment of Srimad-Bhagavatam, I have advised the bank in Vrindaban, and it will be all right. So far as one half of this shipment going to Los Angeles, I will speak to Brahmananda about this. But one thing is you must stop this fighting between brothers. Otherwise the whole program will be spoiled. Yourself, Tamala Krishna, Brahmananda, Satsvarupa-you should do everything combinedly. That is my request. Gradually, by Krishna's Grace, we are expanding. So if amongst ourselves there is friction, it will be very dangerous. So after my return to the States I shall make it more firm so there may not be any dissension. But you should be careful also. Regarding the Rs. 1,862.40 being equal to 250 dollars instead of 400 dollars, your money is safe. Don't worry. The balance will be used for importing goods here. It will not remain in India.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going to London on the 11th September

Letter to: Tamala Krsna

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Hamburg 8 September, 1969

69-09-08

My Dear Tamala Krishna,

Please accept my blessings. I beg to thank you for your letters dated August 27th and 29th, 1969 and September 3rd, 1969. I am very much concerned why __ is not complying to the principles of the temple. The first thing is that nobody should enter my room for any other purpose except cleansing. Nobody can stay there or sleep there or anything. If she wants to worship Krishna in her own way, she must find an apartment outside the temple. She does not belong to the Vaisnava principles, therefore we cannot approve her Deity worship within the temple. Her example may be followed by others, therefore it must be stopped immediately. Regarding the house, it is not possible for us to pay such sums: it is untouchable. But if they are prepared to sell the house at 250,000 dollars when complete and finished, and accept 10% down payment, then we can consider to touch it. Regarding the Sanskrit dictionary, keep it there carefully. It is important. Regarding the information you sent from the Bank of America Calcutta, I am little busy now because I am starting for London this Thursday. I shall have to scrutinizingly see what they propose. I shall reply this from London. In the meantime, as you are getting goods from Delhi, there is no worry. This Bank of America in Calcutta will be needed when we begin business with Calcutta. There is no immediate hurry. I shall think it over and let you know from London.

I am very pleased that Berkeley has just secured a nice temple, and the rent is also not very much. It is good news. You write that you are introducing our books in a new bookstore, and similarly try to introduce this valuable literature in many such bookstores in the Los Angeles area. I think you may introduce the ceremony of strolling the Deities round about the temple. If not every evening, then it can be done at least one day per week at a fixed up time.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I am very much anxious to know what is happening to the Tokyo center plans.

Letter to: Jagadisa

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Hamburg 9 September, 1969

69-09-09

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter of September 4th, 1969 and the enclosed check for the Bhakti-sastri examination. As I have already mentioned in my letter of September 7th, I have also duly received the contribution of 150 dollars from Laksmimoni and yourself. I am so pleased to note that Sadanandini is now staying in Detroit, living at the temple, and arrangements are being made for her wedding to Candanacarya. It is very good news. She is a very nice girl, so take care of her until she is handed over to the charge of Candanacarya.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going to London on the 11th Sept.

Letter to: Bhurijana

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Hamburg 9 September, 1969

69-09-09

My Dear Bhurijana,

Please accept my blessings. I beg to thank you very much for your letter of September 4th, 1969, sent along with the Bhakti-sastri examinations and a maintenance check of 15 dollars. I have noted down your new temple address, and please try as far as possible to make this a very successful center. If you can get permission from the authorities for chanting and collecting on the streets, that will be a great boon to your activities. Please try for this wholeheartedly. Yes, when the schools are opened you must utilize this facility for presenting to the students of North Carolina how important and what a nice thing this Krishna Consciousness Movement is. All three of you there; yourself, Tosana Krishna and Vrindaban Candra are all very sincere souls, so surely Krishna will help you in your efforts to serve Him. Actually the work we are doing is not our work; it is Krishna's. So when He sees that we are working in sincere service mood, He is pleased to crown our efforts to please Him with success.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Arundhati

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Hamburg 9 September, 1969

69-09-09

My Dear Arundhati,

Please accept my blessings. I beg to thank you for your most recent letter (undated), and I have noted the contents. I hope by this time your health has improved, and as you are doing such important work for Krishna, you must be careful to take proper care of your health. You are an intelligent girl, so conjointly with your husband, Pradyumna, you can determine what are the best measures to be taken in this connection. I understand that you have quickly learned how to operate the Composer machine, and I am anxious to learn how things are progressing in this connection. Have you begun yet to compose Nectar of Devotion? Several days ago more pages of this book were sent to you, up to page 233, and as you finish work on these pages, I shall be sending you more.

Regarding your question, "What does Rama mean in Hare Rama? Is this Balarama or Lord Ramacandra?", you can take it both ways, because there is no difference between Ramacandra and Balarama. Generally it means Krishna, because Rama means enjoyer. So either Ramacandra, Balarama or Krishna are all Visnu Tattvas and are always enjoying. The sakti tattva, or jiva tattva is always enjoyed. Our position is always predominated. If we remain in that position and properly use our small independence, then we remain happily eternally. But artificially, if we want to be independent and imitate the Supreme Enjoyer, then it is delusion. Material life means trying to imitate the Enjoyer, and spiritual life means to remain in one's eternal position as enjoyed. This Hare Krishna Mantra is addressed to the energy of the Lord and the Lord Himself to keep the chanter in his eternal position of being enjoyed. The prayer is "My Lord, Oh the Spiritual Energy of the Lord, kindly keep me engaged in Your service." Regarding your other question, Krishna in His four-handed Visnu Form is within our hearts, but He is not different from two-handed Krishna.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Hamburg 9 September, 1969

69-09-09

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 6, 1969 and the new issue of BTG. I am pleased to learn that the house transaction is finished, and I shall be glad if you send a copy of the conveyance deed to the London address, where I am going the day after tomorrow. The purchasing transaction has been done on Janmastami Day, and this is also a great occasion. Regarding your anxieties how to pay the rent, etc., in the winter season, I think Krishna will provide with sufficient press work and some of the boys may work also. In this way we have to manage. Your remark that Advaita may have to do a lot of commercial work to help the temple during the winter is right. Whenever there is spare time we can earn money by outside work. We shall fully utilize the press facilities in various ways. My suggestion to meet the business men is to convince responsible men of your country to understand the importance of this Krishna Consciousness Movement and how we are molding the character of younger generation by giving them peaceful home, philosophy of life, artistic sense, musical entertainment, nutritious foods: and above all these, we are giving them spiritual enlightenment, which is never to be found elsewhere throughout the whole world. Every gentleman in your country is anxious about their children, and gradually if the richer section of the people or the government cooperates with us, we can expand this movement for total welfare of the younger generation. This calculation is only one side of the picture: The other side of the picture means the solution of the eternal problem. Even though people in general may not be able to understand it, the fact is there. So in winter season this propaganda may be done. Some very responsible man may be selected to preside over a meeting, either in the temple or in some rented private hall, if the meeting is to be very big. In this way we can try to invite the so-called important people of the society and try to convince them about the importance of this movement.

Regarding the outlaws, why police protection is not there? Does it mean that in the United States if somebody is threatened, he will have no state protection and must submit to the atrocities of the outlaws? Our point should be that we shall take all necessary steps for self-protection, depending the result on Krishna. We should not idly sit down simply depending on Krishna. Arjuna had to fight in the battlefield, but at the same time he heard Bhagavad-gita. Our motto shall be like that. Neither we shall fight alone, without Krishna Consciousness, nor we shall give up all possible facilities in Krishna Consciousness.

Regarding BTG no. 27, it is nicely done, but there is no mention of the words "Back To Godhead" on each page. Why this mistake has been done? Besides that, some of the headings, like "Parts and Parcels," are not very prominent, while at the same time there are many places where empty space is found. If some space is available, the heading should be broader. Henceforward, we shall try to avoid the Beatles or hippy's articles, because they have no spiritual importance.

Yes, I have received the Vyasa Puja book in due time, and it is very nicely set up. Yes, the date was wrong, but it doesn't matter. It has come out timely: that is excellent. Regarding introduction to Isopanisad, please let me know the deadline for me to send it. Don't bother about the items I asked you to send with Hayagriva. I have instructed Hayagriva to work as co-editor with Satsvarupa, and he is now completely a surrendered soul. So conjointly make the appearance of BTG very nicely. The front cover page should be a nicely painted picture. You write that Jadurani is now painting wonderful pictures, so pictures by either Jadurani, Muralidhara or Devahuti should be given on the front page. The present front page picture is not very attractive as they were in last issues. A first class picture should always be given on the front page.

I thank you very much for your appreciation of my book, Krishna, and you all enjoyed it on Janmastami Day. You write to say that each book I write is greater than anything written previously, but I must also inform you that each book you print is nicer than the previous printing. Two books, Bhagavad-gita As It Is and TLC, both are practically done by you, and the TLC has come out in printing art better than Bhagavad-gita As It Is. Similarly, I hope when you will print Nectar of Devotion and Krishna in our own press, it will come out better than TLC. So I will give you better writing and you will produce better books. In this way there will be competition in the service of Krishna. That is very nice. On the whole, I am very much pleased with the getup of TLC, and I hope in the future all our books may be printed at least to that standard. I am very much encouraged to learn that Jadurani is painting very nice pictures, and all of them can be utilized one after another to come out on the front page of BTG. Later on, when we print Krishna, they will come together. In issue No. 27, the marriage pictures have come out super-excellent. They will give nice teachings to the people of your country how we are harnessing the confused younger generations under the protection of Lord Visnu. Uddhava has also written a very good article, and I appreciate this very much.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Hamburg 9 September, 1969

69-09-09

My Dear Gopala Krishna,

Please accept my blessings. I beg to thank you very much for your letter of 3rd September, 1969 with check for 55 dollars enclosed, and just today I have received your nice gift package of sweater, scarf, socks and incense. They are all very nice and I much appreciate your kind thoughts of me in this connection. On Vyasa Puja Day your article in the Vyasa Puja booklet was read aloud and everyone present thought it is very nice. This Thursday I am proceeding to London temple, and most probably I shall return to the USA by November. Perhaps we shall meet again at that time.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Hamburg 9 September, 1969

69-09-09

My Dear Subala,

Please accept my blessings. I beg to thank you very much for your letter of September 2nd, 1969, sent along with a contribution of 100 dollars for my book fund. I am pleased to learn that Sridama and Rohini Devi are there with you in Philadelphia. Sridama is nicely trained for Sankirtana activities so he will be a great boon to your center. He is a very good boy, and I am always grateful to him for the nice personal service he rendered to me while I was in Los Angeles. On Vyasa Puja Day, the Vyasa Puja booklet was read aloud in the ceremony at the temple, and your article was very much appreciated by all. This Thursday I am going to London, so future correspondence may be addressed to me there.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I shall be glad to hear from Sridama also.

Letter to: Patti Birnack

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Tittenhurst House, England September 13th , 1969

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My dear Patti Birnack,

Please accept my blessings. I beg to thank you very much for your letter, and I have noted your situation as you have described it therein. I am very pleased to learn that you are coming to our Krishna Consciousness temple in Ohio and you are nicely appreciating this movement. I can understand that you are a sincere soul, and I am sure that Krishna will help you to solve all of your present difficulties. So far as the questions and doubts raised by your father, you may rest assured that to every question your father may raise regarding the existence of God and even to much higher questions regarding the nature and activities of God, the Vedic literature which we are following has the perfect and authoritative answer. But to understand about God one must be purified. In contaminated state one cannot expect to understand about the Absolute Truth. Our Krishna Consciousness movement is for bringing the devotee to the purified consciousness where he understands Krishna and serves Him in unalloyed devotional service.

Regarding the inquiry, "If there is God, how can there be suffering and disease," the similar question may be asked, "In the presence of an affectionate father, why should a child suffer from diseases?" God is the Supreme Father and He gives us the process for being relieved of our sufferings. But if one refuses to accept this gift of God, then he must suffer from the results of his activities. Anyone who is suffering or enjoying in this material world is doing so as a result of his own activities. Krishna says that if we surrender unto Him, He will relieve us of all sufferings, so if someone rejects this offer of Krishna and then says that there is no God because he is experiencing some suffering, that is not a very intelligent position. Krishna wants everyone to go back to Home, back to Godhead, and enjoy eternal life and blissful knowledge there. If your father agrees to this process, he also can be taken back to Home, back to Godhead, with my other disciples. There will be no difficulty for me. You can tell your father that. But if he does not agree, what responsibility is God's? Everyone has got his independence.

Letter to: Satsvarupa

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Tittenhurst 14 September, 1969

69-09-14

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated September 9th, 1969 addressed to the Hamburg center. Now I have come to England. Our temple here is not yet finished, so I am staying in the house of Mr. John Lennon. He is very much kind upon us. Here also there is a nice big hall, exactly suitable for a temple, and the devotees are enjoying the opportunity by chanting there twice, thrice daily. I have also begun to give lectures here on specific days, but there are no outsiders coming. I have arrived here on the 11th September at about 2:30, and the devotees arranged for a very nice reception in the airport. There was chanting, press interviews, and nice press reports have come out with excellent pictures. Some of them are enclosed herewith for your reference. The first meeting organized by the devotees here will be held in the Town Hall tomorrow in the evening. So let us see how we can establish Krishna Consciousness in this part of the world.

Regarding your judgment in court, it appears that the judge is a learned man, and he has given the right judgment, being graced by Krishna. We have to work sincerely, and because Krishna is in everyone's heart, there will be no difficulty to have the necessary facilities. I hope by this time you have received the three Krishna tapes that were sent to you from Germany, and there will be more coming soon. I am enclosing a picture of the Los Angeles throne which Murari may hold as the standard for constructing the throne there. The throne should be 40 x 40 inches square, and 45 inches up to the canopy. Above that, up to the dome, it is another 12 inches. There should be three pillars as shown on the photograph, and they should be silver colored or silver-plated.

I am pleased that the press arrangement is proceeding nicely, and you will be pleased to know that my Guru Maharaja drew a picture in which He gave great importance to the symbolic representation of the press next to the mrdanga. Press means publication of various types of books and literatures and the mrdanga means Sankirtana Party. So now your center will have both facilities, and organize in such a way that you will become the living example to the other centers. When the press is fixed up, I shall go to Boston and see how things are being done personally. I hope you will accept this program. Regarding the house, as you are consulting with some lawyers, perhaps you can also take advice from Giriraja's father, who is also a lawyer.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I am in due receipt of Giriraja's letter, sent along with $30 for the maintenance fund. Please thank him for this.

Letter to: Tamala Krsna

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Tittenhurst 14 September, 1969

69-09-14

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated September 7th and 10th, 1969, and I have noted the contents. You write in your letter of September 10th that you have not received my replies, but I reply each and every letter. Especially your letters, Brahmananda's letters, Satsvarupa's letters and Gargamuni's letters I take special care and reply each of them. I hope by this time you have received my reply. Regarding the house, I have answered this point in one of my letters. But one thing I must let you know is that I may be a poor man's son, or a poor man myself, but fortunately I have been transferred to America to become rich man's father. So I wish to live like rich man's father, as there are many American rich man's fathers. Now you can do whatever you like. But one thing I can suggest is that we are now getting our own press, and as we have got so many books, if you can arrange for the selling of these books, there will be no scarcity of money either for the father or for the son.

I am pleased to note that you will be giving four classes in Los Angeles universities this year, and everyone is welcome to appear in the Bhakti-sastri examination and take the title. But one must be acquainted with Krishna philosophy at least for one year. So the students may attend class for one year as you have already arranged, and if they learn this philosophy, even if they don't become initiated students, it will be a pleasure for us. Regarding the tests you are holding there in Los Angeles, keep them there, and when I return I shall see them personally. I am encouraged to learn that you now have a very nice place for photography work, and you can send me photographs of the size of TLC of pictures for the Krishna book and Nectar of Devotion. For Krishna you have the pictures by Jadurani, Jahnava and Murlidhara. Then there is the Radha-Krishna picture by Devahuti, the Radha-Krishna picture which was kept in my room on the wall just to my righthand side, and the Radha-Krishna picture which was kept on my altar while I was there on Formosa Avenue.

Regarding Aquarian Gospel of Lord Jesus The Christ, I have taken some stray extracts just to support our views, but we don't give any importance to that book. The best thing is that we accept Lord Jesus Christ as a great devotee of the Lord and the son of God. It is better not to discuss in any detail about the Christian religion or any other religion. Your idea for Rukmini and her husband, Bharadraja, to go to Chicago is nice. I understand that Sudama and Bali Mardan have already gone to Japan and I am anxious to get their address.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Tittenhurst 15 September, 1969

69-09-15

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated September 10th, 1969 and I have also duly received the Bhakti-sastri examinations from Seattle temple on the same day. I was very pleased to learn of the elaborate way in which you celebrated the Janmastami Day and Vyasa Puja Day ceremonies. The articles in the local papers which you have forwarded to me describing the event are also nice. Last Thursday, when I arrived in London there were more than one dozen reporters to take pictures immediately as we got off of the plane, and then we were led by a special airport attendant to a room where there was nice kirtana and some questions from the pressmen. The next day several articles appeared in the London papers, and I am enclosing one such article for your reference. Regarding the Mayapur center, I am not giving attention just now to Mayapur. I have not heard anything about it from Acyutananda, but I have already given him the necessary instructions. When we actually get land, then we will divert attention to Mayapur, and at that time your services will be required. At present, I am giving all stress to beginning our own press in Boston. The Mayapur center is there, but immediately there is no concern with it. I am very pleased to learn that your temple is making very nice progress, and the devotees there are doing nicely in Krishna Consciousness. Please offer my blessings to all of them.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yasodanandana

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Tittenhurst 15 September, 1969

69-09-15

My Dear Yasodanandana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 5th, 1969, and I have carefully noted the contents. I have also read the poems that you have sent to me, and they are nice. I am pleased to learn that your parents are willing to make a weekly contribution to Krishna Consciousness, and your mother can make bead bags and shirts for the devotees. This is very nice engagement for your parents, and you should encourage them to come to kirtana when they are able to and to read our literature. So far as your propagating Krishna Consciousness while you are in school, you simply speak to the students and teachers there, distribute Back To Godhead and our books as far as possible, and try to arrange for kirtana performances there where many students can hear the sound of Hare Krishna. This is the prescribed formula for propagating Krishna Consciousness. Regarding your question about Yasoda and Devaki, this is all explained in detail in our Krishna book. Devaki is the actual mother of Lord Krishna, but because Devaki's brother, King Kamsa, wanted to kill Krishna because of the omen that he had heard that Krishna would one day kill him, Vasudeva, Krishna's actual father, brought Baby Krishna to Vrindaban to the care of Yasoda and Nanda Maharaja, who acted as Krishna's foster parents.

I am pleased that the Montreal center is doing nicely, and please offer my blessings to all of the devotees there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 16 September, 1969

69-09-16

My Dear Brahmananda,

Please accept my blessings. I thank you very much for your letter dated September 13rd, 1969. Regarding the press purchasing, it must proceed on, and Krishna will help you. Don't worry. I understand that you require approximately $14,000 out of which Advaita has $4,500 and you have about $5,000. The balance may be asked from Tamala as the house we are contemplating to purchase is untouchable by us on account of too high price. So Tamala can spare the balance money for the press at the present moment, and when the house will be actually purchased, Krishna will provide us with the money. Anyway, don't be discouraged. Whatever deficiencies will be there, Krishna will supply you, and if there is actually any deficiency, please let me know and I shall send you a check for that amount. I think this will be all right.

In the meantime, I am sending herewith my pass book for the First National City Bank. You go to the bank and make it up and let me know what is the balance there. You can simply let me know what is the balance and the passbook may be kept with you carefully for depositing in my book fund regularly.

Your report that book sales are not very satisfactory is not very encouraging. if it is not selling well in New York, why not dispatch to other centers for distributing? The United Shipping agency has dispatched the books as I understand, and on receipt of this you will kindly let me know how many full sets of Bhagavatam are there. Then I shall instruct you to distribute them in different centers on hearing from you.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Tittenhurst 17 September, 1969

69-09-17

My Dear Krishna das,

Please accept my blessings. Yesterday I received a packet from you containing several letters from different parts, and I thank you very much for it. I am expecting one air mail small parcel from India, from Indo Crafter. If it does come, you can immediately redirect it to me by simply writing the new address on the package and putting it in the mailbox. That will not cost you anything. But I have not received any letter from you since I left Hamburg. You will be glad that here the reception was very nice, and I am enclosing herewith one press cutting, although there were several other nice cuttings also of our activities and picture. We have already passed through two important programs here: one big meeting at the Town Hall, attended by Indians and Englishmen, which was very successful, and one nice meeting when the BBC men invited us for television on Tuesday night. They came also to the temple last night, and it was very nice. We are expecting many engagements from different persons, and it appears that people are interested in the Krishna Consciousness Movement. So I shall be glad to know how your center is making progress.

The immediate problem is to secure a nice place, and if it is possible to do so during my stay in Europe, then I shall go there again to Hamburg to install the Deity. From India I have settled up with a firm to supply Deities along with other things. So I have ordered four pairs of Radha-Krishna Deities, 24" high, weighing about 30 lbs. each. The cost will be about $100 per pair, or 400 marks. The firm in Germany wanted $650 for the Deities, 12" high, so there is much difference of price. Therefore I have decided to get them from India. I have already ordered four pairs: two pairs for England, one pair for France, and one pair for Germany. So I hope very soon you shall find out a nice place, and we shall install the Deities as early as possible. I am enclosing herewith one newspaper cutting published in New York, and you will find how Patita Uddharana, Rsikumara and other boys are chanting and getting alms. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 19 September, 1969

69-09-19

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 10th and 11th September, 1969. Regarding the letter to the Punjab National Bank, that is already written, and the copy is enclosed herewith for your reference. Regarding the court case in Boston, a certified copy of the judgment should be taken. This will help us in many ways. If there is any copy of the statement of Nanda Kisora available, that should also be taken. There is a Mantra that says mukam karoti vacalam pangum langhayate girim. This means that by Krishna's Grace a dumb can speak like Demosthenes, and a lame can cross over the mountain. Krishna's Grace is so glorious. So if we remain faithful in Krishna's service, there will be no difficulty in speaking when ever it is necessary. There are many instances in the history of devotees of this, and even five year old boys like Dhruva and Prahlada were able to speak so nicely. I have seen the pictures of your kirtana sent by Sacisuta, and they are all marvelous. Please print them in BTG. All Sankirtana photographs should be collected, and one after another they should be printed in BTG. So far as printing part of the Krishna book in BTG, that is also very nice. Regarding my account with First National City Bank, I have already sent you the Pass Book, so if it is convenient to move to the branch where the society has got account, that is all right. There is no difficulty in changing the branch, but I wish to keep the account with the First National City Bank. When I receive the forms from you, I shall sign it.

I am anxious to know what has transpired with the MacMillan Company so far as printing the First Canto of Srimad-Bhagavatam is concerned. Here in London things are going nicely, and I am enclosing a newspaper clipping of the reception at the airport. Last Tuesday night, we had a very successful interview on a popular BBC television program. There is immense potency for our movement in London, and I wish that at least four or five centers may be started in England of this Krishna Consciousness Movement. Perhaps you have heard that in Tokyo already there is encouraging news from Sudama about the people there responding nicely, and similarly, two new centers have been started in Laguna Beach and Colorado. So it is all Krishna's Grace that the young people of the Western world are gradually responding to our preaching work. I hope this meets you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. There is no books here for sale. You can send some books immediately at my wish.

Letter to: Giriraja

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Tittenhurst 19 September, 1969

69-09-19

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 13rd, 1969 along with your check for $20, and thank you very much. I am receiving very encouraging reports from all our centers, including yours, so we should know definitely that Krishna is giving us all opportunities to serve Him more enthusiastically. Actually, the whole universe is Krishna's property. Krishna's devotees are His bona fide officers or sons, so if He likes, He can entrust the whole charge to His devotees immediately. It is not difficult for Him, but He wants to see how His devotees are developing unalloyed Krishna Consciousness.

You are a very nice boy, and by Krishna's Grace you have captured the opportunity, and Satsvarupa is a very good associate for this purpose. So combinedly you try to spread this movement, follow the rules and regulations, chant Hare Krishna, and gradually you will see your life is perfect. So with all my good wishes, offer my blessings to the others. Here in London they had a very nice reception, and the press cutting in one of the papers is sent herewith. The BBC television station very much appreciated our movement, and we were interviewed on one very popular show last Tuesday evening. So things are progressing nicely, and our movement is gradually becoming popular. You will be also glad to know that we have recently opened centers in Tokyo, Denver, and Laguna Beach. Most probably very soon there will be another branch in Chicago. So let us work sincerely, and the requisite money and men will be supplied by Krishna for His service. I think Jadurani is very much busy in painting pictures, otherwise she should have written me some letter by this time.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Tittenhurst 19 September, 1969

69-09-19

My Dear Madhusudana,

Please accept my blessings. I thank you very much for your nice letter of September 16th, 1969 and the enclosed contribution for the book fund. I am pleased to note that you are going on with your Krishna Consciousness duties with enthusiasm. Now you have a very nice wife, Kancanbala, so my request to both of you is that you work combinedly to push on this Sankirtana Movement of Caitanya Mahaprabhu. This will bring perfection to your lives, as more and more you become attached to the Lotus Feet of Krishna. Persons under the grip of Maya are simply mad after sense enjoyment, but our goal is to lose all desire for sense gratification and become simply mad after Krishna. This is the perfection of human life, to have no other desire but to render unalloyed devotional service to the Lord. Now you have very good opportunity for elevating yourselves to this status, and if you go on as you are now doing, rigidly following the rules and regulations which you have heard me speak about, then gradually your life will become more and more sublime.

Here in England there is very good potency for spreading Krishna Consciousness. When I arrived on September 11th, there was a nice reception at the airport, and one article reporting on the event is enclosed herewith. Last Tuesday evening we appeared for 40 minutes on a popular interview show on the BBC television station. This Monday there is to be shown another one hour long documentary program on our activities in England. Perhaps you have heard by now that there are three new centers opened recently; Tokyo, Laguna Beach and Colorado. So Lord Caitanya is being very merciful to many of the boys and girls of the present day Western world by giving them the intelligence to understand the importance of developing Krishna Consciousness.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sacisuta

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Tittenhurst 19 September, 1969

69-09-19

My Dear Sacisuta,

Please accept my blessings. I am in due receipt of your letter dated September 8th, 1969, and I have noted the contents with enclosures. I have very much appreciated the interview article with you in the paper Ethos, and I am so pleased to know that you have given right interpretation of our Krishna Consciousness Movement. Now you have got a nice wife, Indumati, and combinedly together you preach the mission of Lord Caitanya as far as possible. I have seen what you have written about your protection by my humble self, but that is inevitable when a Spiritual Master accepts somebody as disciple. Krishna says in Bhagavad-gita that He takes charge of a surrendered soul; so much so that Lord Krishna protects His devotee from all his sinful activities in the past. Similarly, the Spiritual Master, when He accepts a disciple and the disciple surrenders unto Him, He has got the responsibility of absorbing the sinful reaction of His disciples life. This is a great responsibility of the Spiritual Master. We should therefore be very careful not to overburden our Spiritual Master by further repetition of sinful activities. Of course, one who has entered into Krishna Consciousness cannot act deliberately anything sinful. Still, we should always be on guard against such activities. Sometimes we hear that people are going to church to confess their sinful actions for being excused, but as soon as he comes out of the church, he begins the same drama again. This is like the bathing of the elephant, who immediately throws dirt again on his body. We should not follow such examples. Lord Caitanya accepted Jagai and Madhai on condition they would not commit further sinful activities. So all our students should be careful in the matter of violating the four principles and at the same time must carry on the chanting process rigidly.

Regarding your question, this is also described in Chapter 9, when Krishna says that whatever you sacrifice, whatever you eat, whatever you give in charity-give it all to Me. Such action is also called Sannyasa yoga. Sannyasa means to sacrifice everything for the Supreme, and if we link up our activities in such way as is enunciated by the Lord, then all the diversities become unified in Krishna Consciousness. Krishna Consciousness is itself Brahma platform, so all our students who are engaged in the service of God, they are not on the material platform. They are already liberated

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Letter to: Sudama

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Tittenhurst 19 September, 1969

69-09-19

My Dear Sudama,

Please accept my blessings, and all Glories to the devotees dispatched to Tokyo, Japan. Tamala Krishna has forwarded your letter to me, and I am so much pleased to read it. I quite appreciate your method of working. Now you are contacting some influential men there, and it is very enlivening that Mr. Sharma of the Embassy is trying to help you. Now one thing is that there you have got our magazines, and simply by selling our magazines you can maintain yourself. There will be no difficulty. In all our centers this magazine has given a new impetus for solving the economic question. You will be surprised to know that in Boston they are collecting on the average $120 each day. So depend on Krishna and try your best. Use your intelligence properly and chant Hare Krishna. Then everything will come smoothly and easily. I understand that in some quarters houses are available for only $50 or $60 per month, so immediately you can occupy some such place and hang up the signboard for "International Society for Krishna Consciousness".

Messrs. Dai Nippon and Company have given you a good reception, and that is very encouraging. I shall be glad to also know if there are other presses also in Japan like Dai Nippon. I understand that Japan is growing in press industry and paper industry.

Tamala has suggested me to go to Japan next year, and I am very much anxious for this. If we establish a strong center in Japan and subsequently in Hong Kong-and from this side we have already in Germany and two, three in the middle east, like in Tehran and Cairo, then there will be regular belt all over the world for Krishna Consciousness Movement.

I am enclosing herewith some paper cuttings showing the reception we had in London. Already we have held one very successful meeting in the Town Hall, and the BBC television station had an interview with us on a very popular program for forty minutes. So things are progressing very nicely in England as in our other branches.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 19 September, 1969

69-09-19

My Dear Tamala Krishna,

Please accept my blessings. I beg to thank you for your letter dated September 13rd, 1969, and I am so glad to learn that two new branches are now opened; one in Laguna Beach, another in Tokyo. With great interest I read the letter of Sudama, and I have also sent him a letter of congratulations. You have proposed to go to Japan next year, and I am very much pleased on this point. I wish to go with a big Sankirtana Party from Los Angeles. So if we can overflood Japan with this Sankirtana Movement, it will be a great great achievement in the Eastern countries, and if we move little further more into China and Russia, then we shall build up a strong belt all around the world of the International Society for Krishna Consciousness.

Here in London the activities are going on. The place where I am now staying is a very big garden house, and the place allotted to us is a super-excellent temple site. The only difficulty is it is far away from the city, so the city people cannot conveniently come here. The temple in the city is not finished being constructed yet, neither is there sufficient space. It can be used as office and residence, but as a temple, it has no sufficient space. So things here are not yet very smooth, although the movement is accepted by the people in general as nice. The Hare Krishna record is selling very nicely. Yesterday, it sold 5,000 copies, and this week it is on the chronological list as #20. They say next week it will come to be #3, and after that it may come to #1. So they are very much hopeful of this record. Mr. George Harrison appears to be very intelligent boy, and he is by the Grace of Krishna fortunate also. On the first day, he came to see me along with John Lennon, and we had talks about 2 hours. He wanted to talk with me more, but he is now gone to his sick mother in Liverpool. So if this boy cooperates with our movement, it will be very nice impetus, for after all, he is monied man. These monied men and women have to be very cautiously dealt with in spiritual life. We have to sometimes deal with them on account of preaching work; otherwise Lord Caitanya Mahaprabhu has strictly restricted to mix with them for the Krishna Conscious people. But we get instruction from Rupa Goswami that whatever opportunity is favorable for pushing on Krishna Consciousness we should accept.

You write to say that you do not know what is my desire, but my desire is an open secret. I simply want all over the Western countries people may take this simple formula of chanting, dancing and eating Krishna Prasadam, and being happy. I am simply surprised that they should not accept this simple formula and be happy themselves. My only desire is that all people become happy and prosperous in Krishna Consciousness. My predecessors, Vaisnavas, they were so generous that they felt very much afflicted for the suffering of the human society. Sri Rupa Goswami tried to elevate them to real path of happiness by introducing this Govinda Ganamrta, the Nectarine of the Songs of Govinda. That will make them happy.

In England there is very good prospect for pushing on Krishna Consciousness. I am trying to make some arrangement with Mr. Lennon to have the facility for having this garden house. Here we can accommodate many devotees, and if the opportunity is offered to us, we can organize a very strong Sankirtana Party here and establish at least four or five branches in England. But the climate is not at all suitable for me. The idea you described in your letter about unifying the temples is very nice. I am enclosing herewith one newspaper cutting of our airport reception for your reference. Last Tuesday night we appeared on one very popular BBC television show for a forty-five minute interview, and it was very successful.

Please convey my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Tittenhurst 20 September, 1969

69-09-20

My Dear Gaurasundara,

Please accept my blessings. It has been some time now since I have heard from you, so I am anxious to receive your letter. Please inform me how you, Govinda Dasi, Balabhadra, Turya dasa and Jayasri are doing. I shall be glad to hear from you about this. You will be pleased to learn that Sudama, his wife Cintamani, and Bali Mardan have gone to Tokyo, and already they are making friends with very influential people there, and they are very encouraged that in Japan there will soon be a nice reception of the Krishna Consciousness Movement. I am very pleased to learn of the progress in Japan, and similarly, I am pleased with the nice progress being made in all of our centers. I arrived in London on September 11th, and there was a grand reception arranged. I am enclosing herewith some newspaper articles which reported on this event. Last Tuesday evening we were interviewed on a very popular program on BBC television. It was quite successful, and I can understand that there is immense potency in England for spreading Krishna Consciousness. I want that there may be at least four or five centers here.

So I shall be awaiting your letter as soon as possible. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhagavan

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London 22 September, 1969
69-09-22
My Dear Bhagavan das,

Please accept my blessings. I beg to thank you very much for your letter dated September 15th, 1969, and I am encouraged to learn how your temple is progressing nicely. You write to say that already two new boys, Frank and Ed, have joined our Krishna Consciousness Movement, and that is very good news. Please take very nice care of them and help them to understand our principles as far as possible. Actually, in every town and city there are many, many devotees of Krishna; now it is our business to go around the world wherever people are congregating and pick up these sincere souls. The world is suffering for want of this knowledge of Krishna Consciousness, and we experience practically that many people will take to this spiritual line simply if we make this information available to them. So continue to develop your Sankirtana Party activities, and if you are given permission to accept donations, that will increase the strength of your activities there. You may consult with Tamala Krishna in Los Angeles for advice as to how to approach the authorities for obtaining such permission. That 50 people are coming to your Love Feasts and 15-20 people are coming to the kirtanas in the temple is good news also. As you are a sincere servant of Krishna, Krishna is recognizing your efforts to serve Him nicely and thus He is crowning your labors for Him with success. As more and more you increase in sincerity, similarly Krishna will more and more reciprocate by giving you the intelligence to serve Him nicely.

Regarding your question, we must utilize our intelligence fully for serving Krishna. Serving Krishna does not mean that we sit idly and say that Krishna will take care of all our business. That is not depending on the Lord; rather it is laziness. Depending on Krishna means to act always in Krishna Consciousness, realizing that Krishna is the Ultimate Controller of all results. I hope you understand this properly.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gargamuni

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London 22 September, 1969
69-09-22
My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter dated September 13rd, 1969, and I am so glad to learn that you will not fight with Brahmananda. Brahma means ”the Great”, so even if you fight, then it will be physically impossible to come out victorious. But one thing I see is that you are coming out victorious in the matter of sales organization of the books. In one of the letters of Brahmananda I understand that the book selling organization there is not very satisfactory. Therefore, I am very much glad to read the circular letter issued to the temple presidents, and I shall be glad to know how you are getting response. The methods you have adopted to approach reviewers and convince them to review our books, how much this attempt has been successful? Reviewing is the only way for pushing on any publication. Somehow or other we have to organize the sales of our books and literature. Otherwise, what is the use of starting the press? The press must work on continuously, and we shall produce immense literature. If the press goes on nicely, I shall be able to give you material for publishing a book every two months. We have got so much material for Krishna Consciousness Movement. In your last letter I understood that you are collecting at least $70 to $80 weekly by selling books. That is a great service to the society.

I am not very much enthusiastic to publish our books by some publication house, including MacMillan and Company. So far as I know, Ramakrishna Mission has their own publication organization; Aravinda Ashram has their own publication organization; Theosophical Society has their own arrangement; Bible Society has their own arrangement; Ravindra Natha Thakura has their own arrangement. So why Iskcon should fail to have its own organization? The thing is that the publishers are interested in money. They will make a condition that you purchase 5,000 copies, investing your money, and give some restriction that you don’t go to booksellers. That means they publish with our money, our literature, and sometimes, if somebody goes to sell to some bookseller, they take strong objection. At the same time, they want to publish from the business point of view, without taking into consideration the aesthetic and philosophical side of the literature. I am enclosing herewith one copy of the letter of the MacMillan Company sent by Brahmananda to me, and you seriously consider the whole situation along with Tamala and let me know your definite opinion what to do.

I am pleased to note your attitude regarding business. Our policy is nirbandhe krishna sambandha: We shall accept all kinds of civil activities, including business, trade, industry, only in connection with Krishna. I am glad that you are following this principle, and Krishna will be very, very pleased upon you to make you advance in Krishna Consciousness. Regarding Dwarkin & Sons, don’t bother about it now. I shall see later on. I am keeping the invoice, and when it is required, we shall utilize. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Brahmananda

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London 22 September, 1969
69-09-22
My Dear Brahmananda,

Please accept my blessings. I beg to thank you for your letters dated September 17th, 18th, 1969. Regarding the Rathayatra articles, Purusottama has sent you the article for San Francisco Festival, and by tomorrow most probably Gurudasa will send you an article about London Festival. So far as MacMillan is concerned, I have written to Gargamuni. Gargamuni is organizing book-selling, and perhaps you have received his memo to all temple presidents regarding selling our literature. So I am consulting with him before I finally decide about the MacMillan Company. But MacMillan's letter to you is not very encouraging. I have received the bank slips you have sent to me, and I hope by this time you have received the passbook. On hearing from you I shall advise you for changing the account to another branch. Regarding the length of the First Canto manuscript, you may write to Hayagriva, who is now in New Vrindaban. On the reverse side is a nice article of our arrival in London which was printed The Sun, a very popular English paper.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sethji

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London 22 September, 1969

69-09-22

My Dear Sethji,

Please accept my greetings. I am in due receipt of your letter dated 18th August, 1969, and I have noted the contents carefully. The boy, Sri Arun Kumar, wherever he goes in our centers, he will be welcome. All our centers are accustomed to taking Prasadam, so it will be very nice if he lives with us. Just now we have no center in Pittsburgh, although we have opened a branch in Philadelphia at 4524 Regent Street, Phila., Pa. 19143. Our Tokyo branch is not yet opened, but our men are working there, and as soon as they find a suitable house, we shall regularly establish the center. In the meantime, we have established some new centers in Washington, Detroit, Colorado, and Laguna Beach. Perhaps you have seen in The Times of India and other papers about my London arrival. On the reverse side you will find one of the articles from The Sun, published in London. We have released one Hare Krishna record through the famous record manufacturers, the Apple Company, and by the Grace of Krishna it is being sold on the average 20,000 copies per week in London alone. So the Hare Krishna Movement is gradually becoming very popular in the Western countries. It is great necessity to construct a very big Radha-Krishna temple here, so I am trying to find out some redundant churches to turn into temples. Please pray to Lord Caitanya to help me in this great attempt. You are a great devotee of Lord Caitanya and your prayers will be heard by Him.

I hope this will meet you in good health.

Sincerely,

A.C. Bhaktivedanta Swami

PS: I am forwarding a copy of this letter to Sri Bhaiji (Sri Hanuman Prasadji Poddar). Sri J. Dalmia New Delhi.

Letter to: Sridama

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London 22 September, 1969

69-09-22

My Dear Sridama,

Please accept my blessings. I beg to thank you for your letter (undated), and I have noted the contents carefully. I am pleased that you are doing nicely in Philadelphia temple, and Subala has written to me that you are a great help to him there. Regarding Rohini Devi, don't worry about her. Perhaps Krishna wishes you to remain brahmacari. You were not willing to marry, but she insisted. Now she has been taken away by her father; so you may take it as Krishna's Desire. If you decide to remain as brahmacari, then I may call you back for my personal assistance when I return to the States. I was very much pleased with your service. May Krishna bless you more and more.

On the reverse side you will find an article which was published in The Sun, a popular English newspaper. Please convey my thanks to Subala for his letter to me dated September 15th, 1969. I am very much encouraged to see how he is gaining skill in managing a temple nicely. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: The Punjab National Bank

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London 22 September, 1969

69-09-22

The Punjab National Bank Ltd. Vrindaban, Mathura U.P. INDIA ATT: Manager

Dear Sir,

Replying your letter dated the 6th September, 1969, I beg to advise you not to advance Ram Natha Murtiwala anything. I have not yet settled up with any other supplier. Therefore, the money which I have sent may be credited in my account. We are negotiating with some Bombay firm for supplies of musical instruments. Is it possible to open an account in your Bombay branch by transferring part of my credit balance there? I do not know what is the procedure, but I find it necessary to keep some money in your Bombay branch. I shall be glad if you will enlighten me in this connection.

Sincerely,

A.C. Bhaktivedanta Swami ACBS/pdb

Letter to: Raktak

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London, 25 September, 1969

69-09-25

My Dear Raktak,

Please accept my blessings. I beg to (indistinct) receipt of your letter dated September (indistinct). I have noted the contents. Regarding (indistinct) have mentioned in your letter, if (indistinct) and good for protection, there is no (indistinct) my part. The idea is that dress has to be accepted according to the taste of others and foodstuffs are to be accepted according to the eater's taste. So if you think this kind of dress will attract more people, you can dress yourself in that manner. But our real dress is the tilaka and sikha. (indistinct) always present there. So consult with (indistinct) and decide what is to be done in this (indistinct).

Please offer my blessings to the others (indistinct) this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Jadurani

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London 25 September, 1969

69-09-25

My Dear Jadurani,

Please accept my blessings. I beg to thank you for your letter dated September 16, 1969, and I have noted the contents carefully. I am pleased to note that the Boston temple is going on nicely and you are working very steadily at your painting work. Regarding Barunadev, he is a very beautiful demigod in the form of a man. He has a beautiful body nice clothe, helmet, ornaments. So you may paint him in that way. Regarding pictures from Srimad-Bhagavatam, if you have enough time, I can suggest so many pictures; but for the time being you are engaged in pictures for Krishna. That is also Srimad-Bhagavatam. First let these pictures be finished nicely. Make them as nice as possible, and then later on you can do pictures for our other books. Regarding the relative importance of painting and temple kirtanas for you, the painting is more important. Paint and chant Hare Krishna, that is the most important engagement for you. I have received a letter from Satsvarupa in which he inquired if he may print some of the Krishna book in BTG. Please inform him that this is a nice idea and he may do it.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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London 26 September, 1969

69-09-26

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 11th, and I have noted the contents. Enclosed please find one photograph of the Radha-Krishna throne, so you may begin constructing it as soon as possible. When the Radha-Krishna Deities are installed, you may turn your main attention to Them, rather than to the Lord Jagannatha Deities. You continue to keep Jagannatha nicely though, and sometimes change His dress. So far as your having already ordered instruments from India, that is all right. Regarding your question about the verse in the prayers to the Spiritual Master, the Spiritual Master is one of the associates of Krishna. The prayers offered by Visvanatha Cakravarti to his Spiritual Master have a special significance. His Spiritual Master was one of the assistant gopis, so the prayer was offered like that. On the whole, the Spiritual Master is an agent of Krishna. But either He is assistant to the gopis or assistant to the cowherds boys, He is on the level of Krishna. That is the verdict of all scriptures. Krishna is worshipable God and the Spiritual Master is worshipper God. The exact words are sebya (worshipable) and sebak (worshipper).

Your explanation of Annamoya is all right. Pranamoya means there are different types of airs, and the spirit soul is floating on the air, just like all the planets are floating in the air. This Pranamoya air is transferred by breathing exercises, but we have nothing to do with such exercises. Our prana, or life, is surrendered to Krishna. That is the first class yoga system approved by Lord Krishna in the Bhagavad-gita. This Pranamoya, Annamoya, etc. are different stages for persons who are too much engrossed in the bodily concept of life. Our philosophy begins from the point where we immediately accept that I am not this body; I am pure spirit soul, servant of God, Krishna. Therefore, these studies are meant for neophyte transcendentalists. But this devotional service is far above such platform. Regarding your last question, generally those who are attracted very much to Lord Caitanya and Goswamis are understood to develop to the conjugal love stage with Lord Krishna. So I am very much pleased, and I congratulate you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have just now received your letter of September 23rd along with the check. Thank you.

Letter to: Sivananda

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London 26 September, 1969

69-09-26

My Dear Sivananda,

Please accept my blessings. I am so pleased to receive your letter (undated). I have already written one letter to Krishna das, and I am anxious to receive a reply from him. Anyway, I am so pleased to learn you have found out a very nice place. My suggestion is that you take a first class temple site; never mind if the rent is little higher. Krishna will give you strength. But try to find out first class place for Krishna, and make the throne very nicely as per the sample I have given. Then I shall go again and install the Deity. The sooner you do it is better, because when it will be cold, I must leave Europe.

I always remember you for your kind personal service and walking with me on the street. So you are so kind upon me, Krishna will bless you with advanced consciousness, and you will be spiritually very happy. Thank you very much.

Please offer my blessings to all and let me know about the progress with Zuruck Zur Gottheit. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Swami R. S. Bhagavata Maharaja

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Tittenhurst 27 September, 1969

69-09-27

To His Holiness Swami R.S. Bhagavata Maharaja

Revered Sripada Bhagavata Maharaja,

Please accept my humble obeisances. I beg to inform you that in reply to your letter dated 8th August 1969, I sent my letter dated 21st August 1969 when I was in Los Angeles. Since then I have received no letter from you. I gave you my address in Germany, but I did not receive any letter there. So I am confused whether you have received my above letter or not. Anyway, now I am staying in England, a few miles from London, at the above address. I came to England on September 11th, 1969, and the reception was very pleasing. Perhaps you might have seen some of the pictures in Calcutta papers. I am sending herewith two pictures and newspaper reports for your reference.

In your letter dated 8th August 1969 you proposed to send a copy to Srimati Vinode Vani Dasi (Miss O.C. Powtell), Superintendent of your Vasudeva Gaudiya Math, London. Besides that, you invited me to talk with your Acarya of the Mission. Now I am staying here, and if you authorize your representative in London, Srimati Vinode Vani Dasi, to talk preliminarily, then I will welcome the idea. Anyway, I shall be very much pleased to receive your reply by return mail to my above London address.

Thanking you in anticipation.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 28 September, 1969

69-09-28

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated September 23rd, 1969 along with the press proof copy of BTG #28. It is nice. Everyone here liked it. Simply the mistakes which you have already admitted may be corrected in the future. That is to say the headline should be broader and each page should mention the words "Back To Godhead". I think from next issue the editor's and co-editor's name should be mentioned: that is Hayagriva and Satsvarupa. At least officially there must be the editor's name there. I think that is required by the press act. You have received my letter dated 16th September, and I hope by this time you have made up my passbook in the bank. I am very much anxious to know the credit balance in my favor up to date. Regarding transferring my account to another branch, I think a simple letter to the present branch will be sufficient. When I transferred my account in the Bank of America from San Francisco to Los Angeles, I simply sent them one letter and everything was done. If you think that changing the branch is necessary, then I shall send them one letter on hearing from you. In the meantime, please let me know what is the correct credit balance in my favor.

Regarding MacMillan's letter, I have forwarded the same to Gargamuni and Tamala for consultation before final decision. I have not heard anything from them till now. If the matter is urgent, you can consult with them and whatever you all decide, that is my decision. Now, gradually I am trying to hand over the management to the reliable hands of my disciples, and you should all work by joint consultation, without any friction. Now, by the Grace of Krishna, we are expanding and we must work in such a way that our society may stand a solid institution. In this connection I shall request you not to circulate all my letters that I address to you. Letters are sometimes personal and confidential, and if all letters are circulated, it may react reversely. I have already got some hints like that with letters I sent to you regarding Kirtanananda and Hayagriva. So in the future please do not circulate my letters to you. All my letters to you should be considered as confidential, and if you want at all to circulate, you just ask me before doing so. I am glad that Dayananda has gone to electrify the press nicely, and things are going on smoothly there. I hope this will meet you in good health.

A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Tittenhurst 28 September, 1969

69-09-28

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 23rd, 1969 along with your check for $250. I have ordered for 4 pairs of Deities, and as soon as they arrive I shall give you one pair. Regarding your question about faith in devotees, faith must be there. But we should always take instruction from devotees who are considered to be elevated. A preacher's position is like this: He should have firm faith and love for Krishna. He should make friendship with devotees. He should be very much charitable and kind to the neophytes and he should avoid the company of nondevotees. This program suggests, of course, that a devotee who is not in the neophyte stage can discriminate what is Krishna, what is devotee, what is neophyte and what is nondevotee. Unless one is able to discriminate, he is to be considered to be in the neophyte stage. In the neophyte stage the position is that the neophyte devotee worships the Deity in the temple with great awe and reverence, but he cannot discriminate who is devotee, who is nondevotee and who is neophyte. I think you must be in the second stage and should try to discriminate as above. Any devotee wanting to see you should be welcomed, but your treatment should be according to his position.

I am so glad to learn that you have so quickly improved the center by the Grace of Krishna. So conduct business very carefully and cautiously. When Krishna gives us opportunity, we should never misuse it. I am confident that you and Himavati are very considerate. So you arrange things in such a nice way that the center improves more and more daily, as Tamala is handling in Los Angeles. If you deal with the students cautiously and carefully, many of them may embrace this Krishna Consciousness Movement, and even a few of them turn to Krishna Consciousness on account of your endeavor, Krishna will be so much pleased upon you and bestow His benediction. So you can keep the extra money in the bank carefully, and whenever there is excess money, you can spare it for the book fund and press organization, which I have taken now very seriously. So far as I understand, to install the press there is about a $5,000 deficiency.* Brahmananda informed me of this, and I have assured him that he should not worry, I shall try to manage for it.

So far as you are thinking about me, I always think about you and your wife, how beautiful devotees you are. May Krishna bless you more and more. Things here in England are satisfactory, and I am meeting some interested important Indian gentlemen, who may take also seriously this Krishna Consciousness Movement. Regarding your two questions from Bhagavad-gita, in both instances the reference is made to the Supersoul, or Krishna.

Regarding Vedanta Sutra tapes, I can send them to you when I return to Los Angeles, because the books and reference books are there. You mention in your letter that you have a very good typist there. If he can handle a Composer machine as we have purchased in Columbus, that will be a great help because as soon as we start our press we shall require so many composed matters for printing into books. The IBM machine is very nice in this connection. If he can handle such machine, then you can try to secure such machine and we can send manuscripts for composing. First of all see whether he sticks with us and becomes seriously engaged in our activities. Then consult with the people for Composer machine. That will be a great help.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*They will require $20,000.00 for establishing the press.

Letter to: Pradyumna

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Tittenhurst 28 September, 1969

69-09-28

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 23rd, 1969 with enclosures. I shall keep the letter of Mr. Manu Vora in my file. The composition which you have sent me, although it is incomplete, it appears to be nice. I do not find any mistake in the composition, but sometimes you have spelled Caitanya as Caitanya, and sometimes you have spelled it Caitanya. so why there should be two different spellings? On page #3 you will find this difference. Otherwise, I do not find any difficulty. Regarding Isopanisad, I have no books here with me, so I cannot actually refer to the book what is Mantra #9. This is the difficulty of editorial work. I do not know in the absence of the book how I can help you. But the way of English synonyms given by you on page #3, under heading "Sri Isopanisad English Synonyms, Invocation and Mantras I-V" is set up very nicely. If you follow this principle throughout in all our books, it will be very, very nice, super-excellent work. But if you sometimes refer me on my touring program, it will be difficult for me. Of course, after my return from Europe I am sitting down tight for book work, and then it will not be very difficult job for me if you refer any sentence for correction. In the meantime, I think you are doing nicely. Just pray Krishna and do your best.

So far as your family life is concerned, the description given by you is nice. You should always remember that sex life should be avoided as far as possible, and simply it can be utilized for begetting Krishna conscious children. So you are all grown up boys and girls, advanced also in Krishna Consciousness; so you will do the necessary thing even without consulting me. Regarding the pages of Nectar of Devotion which were sent to you from Germany, it may be delayed so you will have to wait for some days. It was sent by registered mail, so I am hoping it is not lost. When you receive it, please let me know. Please offer my blessings to the others. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. In every page the name of the book over the left page and the subject matter on the head of the right page must be mentioned.

Letter to: Madhudvisa

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England 30 September, 1969

69-09-30

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 18th, 1969 along with a check for $100, and I thank you very much for this contribution. I am so glad to learn that since you have gone to San Francisco, the center is improving daily, beginning from Rathayatra Festival, and you are also selling BTGs nicely. This means Krishna is giving you the opportunity to serve Him. Actually, Krishna is the Supreme Proprietor of everything. If He likes, He can hand over to His devotee million of dollars in a second, but He is very cautious. So now He has been supplying the necessary money and something extra also. So please keep it carefully. No extravagance should be allowed. I know you are very much thrifty, you do the management nicely. So the necessary expenditures may be made and nothing more than that. Perhaps you know that in Berkeley Hamsaduta is also doing very well. If you find a nice house in San Francisco, that will be also very nice. The present temple is nice, but I think the accommodation is not sufficient. Under the circumstances, we must find out some bigger place to accommodate all our devotees. I am glad that you appreciate the behavior of Sriman Gaura Hari Brahmacari, and please see that everyone of you becomes ideal devotee so people may see your exemplary character. It is stated in Bhagavad-gita that one who is in Krishna Consciousness, all good qualities of the demigods develop in him automatically. So see that everyone of you chants the prescribed rounds and follows the rules strictly along with chanting and dancing. Then you will see Krishna fulfill all of your desires. As you know that we are now opening a press in Boston, we shall be requiring a $20,000 investment in this connection. So if I need some money, I may ask you. Otherwise you may keep your money for investing in the house affairs.

Regarding you first question, we observe Ekadasi from sunrise to sunrise. The 12 midnight is western astronomical calculation, but the Vedic astronomical calculation begins either from the sunrise or the moonrise. Generally it is sunrise. Our calculation is like this: when the sunrise is there, Ekadasi tithi (date) must be there. If Ekadasi tithi is not in the sunrise and the tithi begins, say after a few minutes after the sunrise, then we accept that day as previous to Ekadasi. All our ceremonies are calculated in that way. This means we must see the tithi during sunrise. Therefore, sometimes our dates of ceremonies do not exactly coincide like the western calculations. Just like Christmas Day they have fixed up on the 25th December, but our Janmastami tithi is not fixed up like that. My birthday is on the 1st September, 1896, but this year the tithi of my birthday was fixed for the 4th September. So it is very difficult to calculate, therefore we have to take help from the Indian expert almanac astronomers.

Regarding Srimad-Bhagavatam, yes you may begin reading it at kirtana lectures. On someday you should read Bhagavad gita As It Is also, however. There will be an examination on Srimad-Bhagavatam, the entire First Canto, on Lord Caitanya's Appearance Day in February, 1970. Regarding responsive chanting, that is the preferred method, but if you think it will be better to chant nonresponsively at certain times, there is no harm. If you think that people will chant more if you do it non-responsively, then do it that way. It is the chanting that is required. But if it is done responsively, it will sound symmetrical and will appeal to the people. Regarding your final question, once something is offered to the Deity, it may not be offered again.

Please offer my blessings to the other devotees of San Francisco temple. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of The Bank of Baroda

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Tittenhurst 30 September, 1969

69-09-30

Manager The Bank of Baroda Chandni Chowk Delhi-6, INDIA

Dear Sir,

In continuation of my letter dated 7th September 1969 dispatched from my German center, I beg to inform you further that Messrs. INDO CRAFTER is going to supply goods as per copy of the proforma invoice enclosed. They will submit the shipping documents by the end of October, 1969, and you shall pay them the amount from the $700 and odds fund ($300 and odds previously, and $400 sent on 3rd September). The total value of the two invoices comes to Rs. 4,800 (Rs. 2,200 and Rs. 2,600), which approximately in dollar value comes to $640. So kindly arrange to pay this amount and the documents may be sent to the following address: TITTENHURST PARK, TITTENHURST HOUSE, Ascot, Berkshire, ENGLAND. You may debit the charges to my account.

IMPORTANT: The shipping documents for Los Angeles shall be sent to the following address by registered mail: INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, 1975 So. La Cienega Boulevard, Los Angeles, California 90034, USA. The shipping documents for London shall be mailed by registered cover to INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, 7 Bury Place, WC 1, London, England.

We have received complaint from the Bina Musical Stores that on their inquiry about $400 dispatched from America you have replied in the negative. The $400 was sent by cable on the 3rd September 1969, and before that you received $300 and odds. Then why you should reply them in the negative? For this reply the dispatch is held up and delayed. Kindly inform the immediately in the affirmative so that the consignment may not be delayed. Please reply this letter to my above address. Thanking you in anticipation.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Narayana Maharaja

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Tittenhurst 30 September, 1969

69-09-30

My Dear Sripada Narayana Maharaja,

Please accept my humble obeisances. I beg to acknowledge receipt of your letter dated September 14th, 1969 and I have noted the contents. I am very much perturbed to learn about your sick health. I hope by the Grace of Lord Krishna you will soon recover. Please offer my obeisances to Muni Maharaja. Regarding sponsoring Mrs. N.K. Achamma, I beg to inform you that to sponsor a person from India means to send him immediately a return ticket by air, which means Rs 12,000. I do not know who will be agreeing to invest this money for an unknown person. Although she has got money, she cannot spend it for coming to foreign countries. Therefore, sponsoring means the money should go from the foreign country and then she can come. Anyway, at the present moment

I am living in London, a few miles off, at the above garden house. When I return to the States, I shall try to find out if somebody can help her. I am enclosing herewith two newspaper cuttings which were published on my arrival in London. You can publish this news in your Bhagavat paper.

Regarding the 92 section case against the Gaudiya Math, I don't think there is any possibility of compromise. But the Baghbazar party and Mayapur party have unlawfully usurped the missionary institution of Srila Prabhupada, and whenever they will talk of a compromise, it means another complication.

Thanking you once more for your letter.

Sincerely yours,

A.C. Bhaktivedanta Swami

Letter to: Nandarani

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Tittenhurst 30 September, 1969

69-09-30

My Dear Nandarani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 19th, 1969, and I am so glad to learn that the activities in Los Angeles temple are going very nicely. The first day I arrived we had talks about two hours with the Beatles, but because they are materially very rich, it is little difficult for them to understand Krishna Consciousness philosophy. In the Bhagavad-gita, perhaps you have read, it is said there that those who are too much addicted to materialistic way of sense gratification, they cannot put their faith in Krishna Consciousness. Anyway, whatever they are helping, that is welcome. Their record is selling nicely, and George Harrison is more inclined to our movement. Now he is not in London, because his mother is very ill and he has gone to Liverpool. I am living in the guest house of Mr. Lennon. He has spared a very nice temple house here where we hold our kirtanas, since our own temple house in London proper is under renovation.

I am so glad to learn that Candramukhi is getting Krishna Consciousness from the very beginning of her life. This is the advantage of her previous life's advancement in Krishna Consciousness. Please take care of your children and make them perfectly Krishna Conscious. That is very great service. If by your endeavor one or two souls who come under your protection become liberated in this life, that is a great transcendental service to the Lord. So I am sure your children under the care of both you and Dayananda surely have salvation in this life, along with their parents, and they will not have to come back in this miserable condition of material life. That is the injunction of Srimad-Bhagavatam to the Krishna Consciousness parents. Please offer my blessings to Karatieya and Silavati for their good service and also please hand over the enclosed note to Srimati Rekha. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Tittenhurst 15 September, 1969

69-09-15

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter of the 13rd Sept., and I am so glad to learn that you are active in preaching Krishna Consciousness in London. You all 3 couples are expert in the matter of preaching Krishna Consciousness, and your last effort in the matter of performing Ratha Yatra festival was so successful. So I am sure by your combined effort in London, there will be a great successful center. I am so pleased to learn about your staunch faith in Krishna and your Spiritual Master. May Krishna bless you more and more in the matter of advancement of Krishna Consciousness. Hope you are well, and please convey my blessings to your good wife, Yamuna devi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

October

Letter to: Mukunda

-

Hamburg 1 October, 1969

69-10-01

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated September 1st, 1969. If Mr. Lennon contributes his place as described by you, then we shall turn it into a place of Divine Culture which the younger generation needs so badly. And if the Archbishop of Canterbury gives us one, two, three, four, up to the point of all the redundant churches, I shall turn them all into great places of worship of all kinds of men. If so desired, we can worship the picture of Lord Jesus Christ who we admit as the son of Godhead. We worship all worthy sons and servants of God, but we kick on the face of all rascals who claim to have become God so cheaply to mislead many innocent persons.

Sometimes back I sent you one letter addressed to the Archbishop of Canterbury, but I have not heard anything from you. Was that letter presented to his holiness or not? Please enlighten me in this connection. Please persuade George to see the archbishop as early as possible.

Regarding my visiting London, I am prepared to go there as soon as you call me. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Tittenhurst 1 October, 1969

69-10-01

KRISHNA CONSCIOUSNESS: THE SANKIRTANA MOVEMENT

The International Society for Krishna Consciousness is a bona fide religious society strictly following the principles described in the Vedic scriptures and practiced in India for thousands of years. Our basic beliefs are as follows:

1. The Absolute Truth is contained in all the great Scriptures of the world; the Bible, Koran, Torah, etc. However, the oldest known Revealed Scriptures in existence are the Vedic literatures, most notably the BHAGAVAD GITA which is the literal record of God's actual Words.

2. God, or KRISHNA is eternal, all-knowing, omnipresent, all-powerful and all attractive, the seed-giving Father of man and all living entities. He is the sustaining energy of all life, nature and the cosmic situation.

3. Man is actually NOT his body, but is eternal spirit soul, part and parcel of God, and therefore eternal.

4. That all men are brothers can be practiced only when we realize God as our common ultimate Father.

5. All our actions should be performed as a sacrifice to the Supreme Lord . . . "all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (Bhagavad-gita, IX, 27)

6. The food that sustains us should always be offered to the Lord before eating. In this way He becomes the Offering, and such eating purifies us.

7. We can, by sincere cultivation of bona fide spiritual science attain to the state of pure, unending blissful consciousness, free from anxiety in this very lifetime.

8. The recommended means of attaining the mature stage of Love of God in the present age of "Kali," or quarrel, is to chant the Holy Name of the Lord. The easiest method for most people is to chant the Hare Krishna mantra: Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare.

Our basic Mission is to propagate the Sankirtana Movement (chanting of the Holy Names of God) all around the world as was recommended by the Incarnation of the Lord, Sri Caitanya Mahaprabhu. People in this age are reluctant very much to understand about God consciousness on account of their unfortunate condition of life. They are working hard day and night simply for sense gratification. But this transcendental vibration of Sankirtana will knock at the door of their hearts for spiritual awakening. Therefore, they should be given the chance for this opportunity.

It is not recommended that a Krishna Conscious devotee go into seclusion for chanting by himself and thereby gaining salvation for himself alone. Our duty and religious obligation is to go out into the streets where the people in general can hear the chanting and see the dancing. We have already seen practically how by this process many, many boys and girls of America and Europe have been saved from the immoral practices of this age and have now dedicated their lives to the service of Krishna.

The state laws are specifically meant for making citizens men of good character, and good character means avoiding the following sinful activities: intoxication, illicit sex life, gambling and meat-eating. We are checking people from practicing these sinful activities. All of our students are applying these principles practically in their lives, and they are teaching others to follow the same principles. Therefore, it is the duty of the government to help us in our missionary work rather than to hinder us.

It is hoped that the government authorities will cooperate with our Sankirtana parties in enabling us to perform Sankirtana on the streets. To do this it is necessary that we be able to chant the Names of Krishna, dance, play the mrdanga drum, request donations, sell our society's journal, and on occasion, sit down with the mrdanga drum. As devotees of Lord Krishna it is our duty to teach the people how to love God and worship Him in their daily life. This is the aim and destination of human life.

A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Tittenhurst 1 October, 1969

69-10-01

My Dear Gopala Krishna,

Please accept my blessings. I beg to thank you for your letter dated September 25th, 1969 and I have noted the contents. I am sorry to learn that Dayala Nitai has temporarily left our association, and if in his absence you can take charge of printing French edition of Back To Godhead, that is nice. But the thing is it must be regularly published every month. Now some devotees have gone to Paris. They are not as yet established, but the idea is that we should eventually publish our French edition from Paris, as the German edition is being published from Hamburg. But so long it is not begun there, you can take charge of publishing from Montreal, as it was being done. Janardana has not come here to see me at London. I do not know if he has already gone to Paris, because I have not received any letter from him either.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 1 October, 1969

69-10-01

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated September 21st and 24th, 1969. Regarding your plan for the house in Beverly Hills, it is all right, but how can you expect $25 per week from all the centers? I already asked them for $15 per month for maintenance fund, but they are not sending regularly. Mostly they are not sending at all. So money depending on others is no money and education depending on books is no education. The cash down price can be arranged somehow or other, but how to meet the monthly expenditures? If it is too straining, I don't think it is advisable to take up the risk. Of course, we must take risk for Krishna, but not to the extent it may hamper our Krishna Consciousness temperament. We can take a risk as long as it can be managed easily.

I am very encouraged to learn that Laguna Beach is doing nicely. Similarly, I am getting good reports from Berkeley. But I have not as yet received any letter from Tokyo. Have they secured any place for starting temple? Regarding your proposed center in Santa Barbara, it is nice. If a California center is favorable, we should first open there. Regarding the photographs of the pictures I have asked you to take, yes, these should be of very fine quality for being published in our Nectar of Devotion and Krishna book. So far as the size is concerned, this you must consult with Brahmananda, because he is in charge of setting up the books. The picture by Devahuti which was in my room will be printed on the cover of Nectar of Devotion, so Brahmananda must decide if this picture will cover the entire front cover, with the title printed on top of it, or if there will be some space allowed for the title on an upper margin, as was done in TLC. You may keep the photographs there in LA, and some of them may be published in BTG on the cover. Relationship between Godbrothers must be very genuine and pleasing. Otherwise, the future of our institution will not be very hopeful. After all, very soon you have to manage. As I am getting old, I wish to retire from an active part. Of course, I shall be behind the scene, but I am thinking of writing a constitutional will on my return from Europe. Enclosed please find the proclamation you have requested. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana, Sudama

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Tittenhurst 3 October, 1969

69-10-03

My Dear Bali Mardan and Sudama,

Please accept my blessings. I am so glad to receive your letter dated Monday, 29th September, and it is so much encouraging. Last time, in 1967, when I was coming back from India to the States, I stopped for one day in Tokyo to find out the possibilities of opening a branch. I studied the Japanese country within very short time and saw that they are very nice people. They are Oriental men, and there is similarity with Indian peoples. So what I desired in 1967 you have fulfilled in 1969, and I thank you very much from the very core of my heart. Krishna will give you long life and prosperity to live and preach the Krishna Consciousness Movement to the suffering humanity and thereby get benediction of Krishna and thanks from the peoples in general. Both of you are very good combination, intelligent boys, and Krishna is so kind that immediately you have got no anxiety for maintaining yourselves. Now, Bali Mardan, you are trying to get Cintamani from the States; this is good idea. This girl, Cintamani, will be another asset for your propaganda because she is actually a very nice devotee, and when she will be with you she can receive many girl students and show them how to prepare Prasadam. So surely you will grow very soon a nice Krishna Consciousness society in Japan. Krishna has given you immediately one Japanese boy to assist, Sriman Co-Co, and it is understood that he is inquisitive to learn more about Krishna. As you know from Bhagavad-gita, four types of men; namely the distressed, the man in need of money, the philosopher and the inquisitive, they take to Krishna Consciousness, and such persons are described as very pious. They are not ordinary persons. From this formula, Sriman Co-Co appears to be a pious boy, so try to convince him about our philosophy. The sum and substance of our philosophy is to love Krishna. Actually, we have got our inherent love propensity for Krishna, but due to our contact with material energy, that loving spirit is being overtaken by Maya. Just like a boy with hookworm, when he eats very much his body does not get nourished on account of the middle creature in his intestine. The food goes to the account of the hookworm. Similarly, we have got our dormant loving spirit for Krishna, but it is being misused by Maya. As such, we have gradually to disassociate with Maya or take such medicine which will counteract the contact of Maya. Then our pure Krishna Consciousness will come out automatically. So this chanting of Hare Krishna Mantra is the only medicine to drive out the smokey curtain created by Maya, covering our pure heart. In other words, our love for Krishna is being blocked by the intervention of Maya, and as soon as we stop this intervention, our life becomes sublime. So this is not a sectarian religious convention, but it is a fact, and the proof is that the Hare Krishna Mantra is liked in USA, in Canada, in Europe, and now in Japan.

You write to say that the Japanese students inquire very intelligently, more so than the American boys. Yes, it is a fact that the Japanese people are actually very intelligent, perhaps more than the Europeans and Americans. That is admitted by one German scholar, my Godbrother. So if you can satisfy them intellectually and answer all their questions, that will be your success. All the answers are there in Srimad-Bhagavatam, Bhagavad-gita As It Is, and Teachings of Lord Caitanya. You will simply have to study these books to find out the answers. Anyway, I think Japan will be good field in future for spreading our Krishna Consciousness Movement. You are tested devotees; please handle the matter carefully, and Krishna will give you all help.

I could not understand what you mean by a cart from India. The Japanese are good carpenters, so is it not possible to get such cart made locally? I do not know if Acyutananda will be able to help you in this connection. Here in England the Sankirtana Movement is getting very popular, and the Party here is getting numerous calls, even from European cities. So we are very much hopeful here also. I am anxious to know how you are eating, whether you have got the facilities for cooking nice Prasadam. Japanese rice is very cheap, so if you take nice rice, dal, capatis, vegetable, and little milk, that will keep your health nice. Bali Mardan, you have asked how the Sankirtana activities become more relishable every day. It is due to Lord Caitanya's benediction. All Glories to Sri Krishna Sankirtana!!

I hope this will meet you both in good health, and please keep me informed of your progress.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 3 October, 1969

69-10-03

My Dear Brahmananda,

Please accept my blessings. Replying your letter dated September 28th, 1969 and October 1st, 1969, I beg to inclose herewith a check for $4,000 in favor of Iskcon NY, and the copy of the letter addressed to First National City Bank is also sent herewith. So you can utilize this check in the matter of press. I shall talk with Tamala what money he has or hasn't got. In the meantime, the transaction may not be delayed, and therefore I am sending this check for $4,000. I hope this settles up the press question. Regarding New Vrindaban, last time I advised Hayagriva to wait transferring the property till the lease amount is paid in full. It is understood that he saves $700 per year on account of his being in the lease holder's name. So he has to pay $500 per year, but he is saving $700 from his income tax. Under the circumstances, I think that why should we pay this $500 per year from our pocket? Better it is paid from this $700 saving from income tax. So we may wait the transfer of the property till the stipulated lease amount is paid in full in the above way. Then the property may be transferred to the society's name. This is one thing. Another thing is that just at the present moment I do not think the society can invest any money in New Vrindaban, for the reason that we are starting this press, and until this press is all established I do not wish to divert my attention to New Vrindaban. Another difficulty is that nobody is staying in New Vrindaban. Even the boy Hrsikesa has left, and recently I received on letter from Ranadhira that Hayagriva and Kirtanananda are also not there. New Vrindaban is now in charge of Ranadhira, so on the whole people are not being attracted. In your next president's meeting you can consider these points. Tamala is trying to purchase some very nice property in Beverly Hills. The project is to establish there a nice Iskcon library to attract the richer class of men in that area. I do not know how far we shall be successful in this attempt, but if we are successful in purchasing a property there, it will be a great stride for our propaganda work. It is understood that the most selected persons of the Western world, both Europeans and Americans, they live in that quarter of Los Angeles. So why not a center there? That is the contemplation.

Regarding MacMillan, I think the matter is already settled up and we have all decided to get Srimad-Bhagavatam, First Canto, published by them. So do the needful. Whatever you will decide together, that is my decision, and I have already informed you in this connection.

You will be glad to know that our center in Tokyo, a few miles away from the capital, in the city of Kyoto, is already established. I think you are in correspondence with Bali Mardan Prabhu. I am so glad to learn that immediately they have become self-sufficient by collecting in the kirtana program. This is very encouraging.

I am sending herewith the signed bank papers as requested by you. When you get the new passbook from the new branch you can send it to me by registered post, or if it is necessary you can keep it with you in safe custody. I am forwarding a letter I received from Gopinatha in Philadelphia, and you can do the needful. I have already informed you that there is no necessity for you to send the mango slab at present.* If it is required, I shall inform you in my next letter. In further reference to the press, do you have any plan for printing our BTG there also?

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*please send mango slab. Just learned it is not available here.

Letter to: Bali Mardan

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Tittenhurst Park, Tittenhurst House Ascot, Berkshire, England October 4th, 1969

LT691004B1

My Dear Bali Mardan,

Please accept my blessings. I am in due receipt of your nice poetry. These words are very appropriate for my Guru Maharaj. Your sentiments and nice words are worthy to be offered to my Guru Maharaj. I am quite unfit for such words. Whatever I am doing, it is due to the work of my Guru Maharaj. Actually, He is the power behind me, and I am only instrument. But anyway, I very much appreciate your understanding of the Krishna Conscious Movement, and I wish to publish this poetry in Back To Godhead. I am also very glad to learn that now you have got a house also. It is all Krishna's Grace that so quickly you have established a center in Japan, which I cherished for a long time.

Please convey my blessings to Sudama and keep me informed of your activities regularly. I am sending herewith a copy of a photograph recently taken by Gurudas, and I hope you will like it.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosures: 1

Letter to: Manager of Equitable Savings Bank

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Tittenhurst 4 October, 1969

69-10-04

Manager EQUITABLE SAVINGS BANK Fairfax and Beverly Boulevard Los Angeles, California USA

Dear Sir,

I beg to inform you that yesterday Mr. M.A. Grant of 7 Bury Place, London, WC 1, ENGLAND has transferred dollars in exchange of 150.5 pounds to be deposited in my account #12410. But I see the account number has been wrongly mentioned as 90034. So please rectify this mistake and credit the amount in my savings account duly. In reply to this letter please let me know what is the correct balance at present in my credit. Also please send me some envelopes for sending checks. Please treat this matter as urgent and write to me at the above address. Thanking you in anticipation.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Prahladananda

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Tittenhurst 5 October, 1969

69-10-05

My Dear Prahladananda,

Please accept my blessings. I beg to thank you for your letter dated September 11th and the contribution check for the Bhakti-sastri examination. You have asked me for suggestions of what to say to different persons on Sankirtana Party, but there is no specific saying to any person. Whatever we say we say to everyone. It doesn't matter what is his age. Krishna Consciousness teaching does not depend on the age. It is the eternal platform of the soul. This is the meaning of transcendental; that is is beyond any consideration of material qualifications such as age or intelligence. Just like thunder in the sky does not need any explanation to any old person or to a young child, similarly, the transcendental sound vibration of Hare Krishna and preaching of Bhagavad-gita philosophy will act on everyone, regardless of whether or not they are understanding at first. When preaching you only repeat what you have heard from the disciplic succession and this will act.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Tittenhurst 6 October, 1969

69-10-06

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1 October, 1969, and I am so glad to hear from you. You write that you have sent me some letters recently and also the examination papers, but I have received no such letters or papers. I have asked Tamala Krishna to keep the test papers that were sent to him in Los Angeles there with him to save postage, so if you have sent the papers there, I shall see them when I return to the USA. Otherwise, I do not know where these papers are; perhaps it is lost in the mail. In that case you should notify the bank to stop the check for $75.08. I am very pleased to learn that you have now moved to Honolulu into a very good section. Now if you can purchase a house as you have described your plan to do so, that will be very, very good. In Boston they have purchased one house, and the monthly payments of $1,000 are depending upon their sales of BTG. So if you can arrange for sales of BTG and our other literatures, that will be of great assistance for you in purchasing the house. The best news you have written is that Govinda Dasi is improving in health now. She is a very nice girl, and I want that in the Name of Lord Krishna both of you work together for propagating Krishna Consciousness. Krishna will always help you in this and bestow His all blessings upon you. Please ask Govinda Dasi to write to me sometime, because I have not heard from her for many days now.

Here in England everything is going on nicely, and this evening we shall appear in big hall in London for kirtana and lecture. There is great interest in Krishna Consciousness amongst the English people and wherever we have spoken here there has been very nice reception. So by Krishna's Grace many of the boys and girls of the Western countries are advanced enough spiritually to take advantage of this Benediction of Caitanya Mahaprabhu of making perfection of life by the Hare Krishna Mantra.

Please offer my blessings to the others and keep me informed of your activities in Honolulu. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Our Japan center is opened. So on my way to Japan I must drop at Honolulu.

Letter to: Gargamuni

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Tittenhurst 8 October, 1969

69-10-08

My Dear Gargamuni,

Please accept my blessings. I beg to thank you very much for your letter dated September 24th, 1969 and have noted the contents carefully. I am so glad to learn that you liked that picture which was printed in the London newspaper, and I have got the original of this picture, given to me by the reporter. If there is somebody there who could paint it, then it may be sent to Los Angeles.

Regarding MacMillan, I have already asked Brahmananda to make the arrangements complete for publishing the First Canto of Srimad-Bhagavatam. So far as supplies from India are concerned, Ranjit Mullick will be able to supply you with these. You may open correspondence with him, and the copy of his letter along with my reply is enclosed herewith for your reference. It is settled up that he will purchase from the best sources and charge 10% on the purchase price. So you can ask him for the purchase invoice, and that will be nice. First of all ask him to send samples. Then begin business. Unless you are satisfied with the price and sample, don't put any order. Acyutananda is very simpleton, and it is very easy to cheat him. That is the past experience. I have seen the label for The Spiritual Sky and it is very nice.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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Tittenhurst 8 October, 1969

69-10-08

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge reciept of your letter dated October 3rd, 1969, and I have noted the contents carefully. I am pleased to note that you are so seriously considering how to organize the printing of our German Krishna Consciousness literature. You have suggested that you print in ZZG simply the verses of Bhagavad-gita, but without the purport what is the meaning of the verses? The purport is actually the main thing. So you can pick up the principal point of a purport and make then a heading for the article. Just like in the next issue Satsvarupa has published an article, "Lord Siva, the Greatest Devotee". This was picked up from my translation and purport of 3rd Canto Srimad-Bhagavatam. So far as sales are concerned, if you don't sell, then how you will be able to maintain your establishment? If you want to maintain a nice place simply by all working hard-in the beginning that is all right-but if you cannot maintain it by selling literature and making collections, then that is not a good idea. How to sell our magazines and literatures you have to find out means and ways. On the whole, everywhere we are arranging to sell our BTG and maintaining our centers on this sale. So what is the defect that you cannot sell? It is printed in the German language, and it is presenting new and sublime ideas. I you wish, you can cut down on the production costs as you have described, but the sales must be there. Another thing is that you should obtain this IBM machine as you have mentioned. Then you can make the size of ZZG suitable for being printed later on in our Boston presses in book size. If the composition is prepared by this time, we can immediately print in Boston on our own press which will be ready in December. In that case Bhagavad-gita As It Is may be translated and printed in ZZG in a book shape, so later on it can be reprinted in book form. That is a good idea, but it means you will have to reduce the size of the pages of the magazine. Regarding Kulasekhara, I have asked him to go and join you. Most probably he will join you very soon.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Tittenhurst 8 October, 1969

69-10-08

My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 2, 1969, and I have noted the contents with pleasure. I have seen the plan of the new temple that you have enclosed. It appears to be a nice, suitable place. It is Krishna's Grace that the walls for the advertisements may be properly utilized so the passengers in the trains can see it. You write if possible the following words: "We request you to chant HARE KRISHNA HARE KRISHNA, KRISHNA KRISHNA HARE HARE, HARE RAMA HARE RAMA, RAMA RAMA HARE HARE, and your life will be sublime." The mantra may be written in big letters, and the other words in smaller letters. Another slogan may be "Join the Krishna Consciousness Movement. It is peaceful, and it will bring peace and prosperity to everyone." Regarding your idea for a jewelry shop, it is nice. You become an expert jeweler and you must open a jewelry shop to earn millions of dollars for spending in Krishna Consciousness. Your father is a kind gentleman. I have all good wishes for him, and Krishna will also be very much pleased upon him because he has such a nice devotee son. So your father will also be pleased if you open a jewelry shop. It is a good opportunity both ways: to keep good relations with your father and to make money and serve Krishna with the money profusely. Your plan for supplying the temples with nice ornaments for their Deities is also very good. We should decorate our temple Deities with first class ornaments and nice flowers. In this temple you make a throne situated in a big closet. Just like I kept my Deities in a place where they were locked up at certain times, similarly you do the same. In this way the valuables of the Deities will be protected.

You have given hint that I may go there again. That is not a very impossible thing. It takes only one hour to go and one hour to come. I have some engagements here, but if I come, I can spare at least one week in Hamburg. So if you arrange for my going, then it will not be impossible. But if I go next time to install the Deities, you may also arrange lectures in schools and with the Indo-German society. that will be nice. You have written that you have sent the kurtas to me, but I have not received them yet. To which address have you sent them?* Similarly, I have not received the ticket for the Icelandic flight. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Please inquire in the post office why such things are happening about mail deliveries.

Letter to: Ranadhira

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Tittenhurst 8 October, 1969

69-10-08

My Dear Ranadhira,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 28th, 1969, and your attitude of a humble devotee is very much appreciated. Caitanya Mahaprabhu taught us to be humbler than the grass on the street and more tolerant than the tree, and thus chant Hare Krishna Maha Mantra without any impediments.

I have seen you when I was in New Vrindaban, and you are quite fit to take charge of New Vrindaban asrama. Take especially nice care of the boys there. They are our future hopes. I have not heard anything from Satyabhama or Paramananda for some time, so please inform me of their whereabouts at present. In Hayagriva's letter I understand he doesn't want much to be interfered with by others, so you do the management very nicely so that everything may go on smoothly.

Thanking you once more for your letter, I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Sham Sundarji

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Tittenhurst 8 October, 1969

69-10-08

Dear Dr. Sham Sundarji,

Please accept my humble obeisances. I beg to acknowledge receipt of your letter dated September 30th, 1969. Our temple is situated at 7, Bury Place, London, but I am staying at the garden house belonging to Mr. John Lennon, a world-wide famous man in music and one of the richest men in England. The news which you have read in the Gujarati newspaper that some young English boys are chanting Hare Krishna Mantra in a garden house near London is this place. Here also we have got a nice temple given to us by Mr. Lennon, and sufficient land is here also so we are collecting young, enthusiastic devotees to come and live here and make another colony of Vaisnavas like our New Vrindaban in West Virginia. So there was a nice reception here when I arrived, and I am enclosing herewith one of the newspaper clippings and my London lecture list also. Last Monday I lectured on ”Teachings of the Vedas”, and it was very much appreciated by the audience. I spoke for about one hour and after that they continued clapping, which confirms their appreciation. Our temple at 7, Bury Place is being nicely decorated, and as soon as my apartment is fixed up nicely I shall move there.

I shall remind Brahmananda about your ”True Conception of Religion”, and you will be pleased to know that we are starting our own press in Boston in our own house. The house has cost $70,000, and the press will cost $20,00, which in Indian exchange comes to 9 lacs of rupees. So things are gradually improving. We have already opened our German center and are publishing our German Back To Godhead. From Montreal we are printing a French edition of Back To Godhead, and recently our men have gone to Japan. We have taken a house near Tokyo and our men are working there. There will be a great World Fair in Japan in 1970, and at that time we shall formally open our temple and probably issue our Back To Godhead in Japanese language. So at present moment we have got temples in six important countries: USA, England, France, Germany, Japan and Canada. All together there are 22 branches. Recently in our Detroit branch the son and daughter-in-law of Sriman J. Dalmia, one of the big industrialists of India, visited, and the daughter-in-law presented many saris to the devotees there. So the American and European boys and girls are taking to this cultural life more and more, and perhaps this will make history in the future how

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Letter to: Jagadisa

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Tittenhurst 11 October, 1969

69-10-11

My Dear Jagadisa,

Please accept my blessings. I beg to thank you very much for your letter dated October 3, 1969, sent along with a maintenance check of $15. Regarding the information you heard that it is all right to neglect one's 16 rounds as a daily minimum, this is wrong. Everyone should strictly follow the regulations of 16 rounds daily. If one is busy for other Krishna Consciousness activities and cannot fulfill the regular routine of chanting, he must compensate it the next day, curtailing his activities in the matter of sleeping or eating or any other sense gratificatory process. So far as how long each day to go out on Sankirtana Party, Caitanya Mahaprabhu prescribes to chant Hare Krishna Mantra 24 hours. So if you can do so, it is very nice. Otherwise, as much as possible. Sankirtana is our life and soul.

I am very glad that Jaya Hari Dalmia was in the temple, and I hope you received him well. His father is a great friend of my activities. When I was in India he helped me so many times with financial assistance, so he is sympathetic. I am very glad that his daughter-in-law has presented some saris and the boy has presented some books. Please keep the books nicely. None of you will be able to understand Hindi or Sanskrit, so when I return to USA I shall ask you for these books. Regarding the picture of Lord Caitanya which is outside of your temple, this is not good. We should not place our worshipable Deities as statues in the open atmosphere.

I have also received one very nice letter from your good wife, Laksmimoni. She is a very nice girl, so the two of you work combinedly to spread this Sankirtana Movement of Caitanya Mahaprabhu. That will bring all happiness and success to both of your lives.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Tittenhurst 13 October, 1969

69-10-13

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 8th and 10th, 1969 and I have noted the contents carefully. I understand from your letter of October 8th that there is a struggle with the Kazi. This obstacle by the Kazi is not new to our Krishna Consciousness Movement. It was there even during the time of Lord Caitanya, but we must steadily go on with our activities without caring for these so-called custodians of law. We are the most lawful citizens in the world, but if some demon Kazi gives stumbling to our execution of duties, we cannot abide by such order. I am very glad to learn that some of the Catholic priests are sympathetic with our movement. The government says "In God we trust", and we are preaching the message of love of God, pleading with the people to become servants of God. So where is the cause of breaking the public peace? I am enclosing herewith a declaration of our Krishna Consciousness Movement which you may present in court if necessary. You depend on Krishna, try to face the charges by your best abilities and surely Krishna will help you. A similar charge was brought against our men in Philadelphia and the learned judge found that we are not culprit.

Regarding our books, the scholarly way should be followed. That means as Dr. Radhakrishnan and Bon Maharaja do it, and as Dr. Singh recommends. In all our books and magazines henceforward the whole process should be changed. Whatever is done in the past forget. Now everything should be revised and presented in the scholarly way. That means throughout Krishna should be spelled Krsna, Visnu should be spelled Visnu and Caitanya should be spelled Caitanya, etc. I think this will clear the whole thing and there will be no more Maya impediment. I am sorry the NOD manuscript has not yet reached. This is another ill luck that the Post Office has not delivered. So whatever you have got finish it. If the manuscript does not reach, then we will will have to rewrite it again. If there is such need, I shall send you the duplicate. If it does reach, however, please inform me immediately. Your idea that our books should be read by scholars is quite appropriate. Without following the diacritic marks according to scholars they will think it inefficient. Yes, we want that businessmen, economists, religionists, students, etc. will all be carrying Bhagavatam and Gita. Yes, do every word of our books meticulously and perfectly accurately transcribed so the most erudite and deep thinking men of the world can enter into the intricacies of meaning in each verse. Your idea is nice. Please help all our literatures in that way and Krishna will bless you. Never mind what has been done in the past. You follow these principles steadily, chant Hare Krishna, and everything will be all right. There is no question of being frustrated. Regarding Nectar of Devotion, although it has been little procrastinated, things should be done slow but sure. Your questions certainly are not stupid. They are very intelligent questions and I am just pleased to discuss all these matters threadbare. I quite approve of your way of thinking. So do the work and Krishna will help you.

Enclosed herewith is a schedule for my lectures and one good news is that our temple which was being checked by the planning commission for possession has now been released and we are now able to possess it. So our temple at 7, Bury Place is now fixed up. Where is Hayagriva and Syama Dasi? Please combinedly expedite the printing matter composed by the IBM machine and let me know of your progress.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Tittenhurst Park, Tittenhurst House Ascot, Berkshire, England October 13, 1969

LT$_{691013C1}$

My dear Jayapataka,

Please accept my blessings. I beg to thank you for your letter dated October 3, 1969. and I have noted the contents carefully. Regarding the questions you have asked about the Radha-Krishna throne, I am enclosing herewith a diagram by Shyamsunder which should help you. If you have further questions about constructing the throne, you may consult with the Los Angeles temple. They will be able to give you the information. Try to make the set-up in your temple like the photograph I have sent you of the Los Angeles temple. If there is difficulty keeping the Vyas Asana as it is in the picture, then keep it where it is, and use the entire back wall for Lord Jagannath and Radha-Krishna , as per design in the picture. Regarding my meeting with Allen Ginsberg, don't bother with this now. I wont be there while he is there, so there is no need of arranging for such engagement. Regarding Dyal Nitai, he was not fixed up from the very beginning, so let him try his luck elsewhere if he wishes. But if he has little bit of Krishna Consciousness he cannot cope with any one else. That is a fact. But if he is not pure from the very beginning, then he may slip away. But from the very beginning he had tendencies like that, so even if he came back don't rely on him, neither give him any responsible work. The tests you have sent to me are nice, and the Hare Krishna Mantra leaflet is also nice. The only thing is that on the leaflet the type is very small, so people may have trouble to read it. I thing you may send one copy to Woomapati, because he may like to have some for his Paris center. I have received one letter from Janardan a few days ago, and he is coming to see me here.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 13 October, 1969

69-10-13

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 5, 1969 and have noted the contents carefully. Regarding your question about Govinda Ganamrta, Govinda is Krishna, and ganamrta means the nectar of songs. That means anything sung about the activities of Govinda is nectar. You have mentioned that Srila Rupa Goswami has introduced this. Srila Rupa Goswami, assisted by all other Goswamis have left immense literature for singing about the glories of Govinda. Whatever literature we are presenting, following the footsteps of Rupa Goswami and the others, they are also Govinda Ganamrta. So the more Govinda Ganamrta or the glories of Govinda will be spread the more the nonsense of impersonalism and monism will be defeated. It is said kaivalya nistaraka. This means the Goswamis deliver us from the danger of being lost in the philosophy of monism. As I wrote in my prayers to my Spiritual Master, "impersonal calamity Thou hast moved". So this impersonalism is a calamity for the spiritualist.

I understand that you have sent $1,000 to Brahmananda for the press instead of $5,000. So I have completed that $5,000 by sending him another check for $4,000. Whatever you have done is all right, but if you have taken anything from the book fund, you may replace it as soon as possible. I am so glad to learn that the book fund is doing very well. I think the book fund should be immediately deposited to my savings account, and if need be, I shall pay you again. I am very glad to learn about the contribution of Mr. Raj Anand. He appears to be devotee, so deal with him very carefully. Invite him to take Prasadam as often as possible. He must be a very nice gentleman to have purchased 100 BTGs for giving freely to his customers.

I have seen the agenda of your president's meeting. This is nice. One thing should be followed, however, as your countrymen are more or less independent spirited and lovers of democracy. So everything should be done very carefully so that their sentiments may not be hurt. According to Sanskrit moral principles, everything has to be acted, taking consideration of the place, audience and time. As far as possible the centers should act freely, but conjointly. They must look forward to the common development. That should be the principle. You are all intelligent boys, and you should be engaged in Krishna's service. Then He will give you all intelligence. So in every action we should always pray to Krishna for His help so that we may act it nicely. Lord Krishna advised Arjuna yudhyasva mam anusmara [Bg. 8.7]. That should be our principle. We should use all our intellect as well as possible, and at the same time we should remember Krishna always.

I was very much pleased to hear that Tokyo has so swiftly got a house. Surely upon Cintamani's joining them they will get further strength in pushing on the Movement. I have not heard from you whether or not you have received the consignment from Calcutta and the items all in order according to the invoice. I hope to hear in your next letter on this matter. Regarding Muralidhara's painting of Srila Jagannatha das Babaji, there should be no aura around Him.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 15 October, 1969

69-10-15

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 12, 1969 and have noted the contents. Regarding your question about Mantra 12 of Isopanisad, the verse as it is, is correct. The Absolute means Brahman, Paramatma and Bhagavan. When the Absolute is realized hazily it is Brahman. When the Absolute is realized more clearly it is Paramatma. And when the Absolute is realized distinctly it is Bhagavan. So Brahman, Paramatma and Bhagavan are different phases of the Absolute Truth. But the Bhagavan aspect of the Absolute Truth is distinct from everything. Those who worship the Brahman and Paramatma aspect of the Absolute Truth are in a dangerous position because they have every chance of again falling down into the lowest regions. This is because they are not fully purified, and the least trace of contaminated desire can cause havoc to one's progress. Just like one lit cigarette can cause a whole house to burn down, so incomplete knowledge of the whole Absolute Truth may not be able to save one from going to the darkest regions of ignorance. Isopanisad says that such persons who accept Brahman or Paramatma as the final word of God-realization will be "still more" condemned. This is because they are offenders of God and are very stubborn to accept the Supreme Personality. If one refuses to progress to understand the Supreme Personality of Godhead, then he is sure to fall down again into darkness. The worshippers of the demigods at least have fear of some higher personality, and that may eventually develop into fear of the Supreme Personality. But the impersonalists think that everything is Brahma, everyone is God, therefore they can do whatever they want; and that is a still more dangerous position. I think this will clear up the matter for you.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: Isopanisad means "the knowledge that leads nearer to Krsna." I am returning herewith the Gita Press book you sent me for the Sanskrit Text. It is nice.

Letter to: Jayagovinda

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Tittenhurst 15 October, 1969

69-10-15

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 15th, 1969 and the copy of Zuruck Zur Gottheit. I had received another copy of this issue and I think I had acknowledged receipt. Anyway, now there is a second copy; that is all right. In the meantime Kulasekhara has gone to Germany along with his wife to assist you. Of course, weakness in Krishna Consciousness we should always feel. That is a good symptom. We should never think that we are strong enough. But the source of strength is Krishna and His manifest representative, the Spiritual Master. We get this instruction from Caitanya-caritamrta that we receive the seed of Krishna Consciousness through the Spiritual Master and Krishna. Therefore, we should serve both simultaneously for continuous supply of spiritual vitality. So you are now serving Krishna under the instruction of your Spiritual Master, so there will be no scarcity of supply of strength unless there is some weakness on your part in the matter of absolute faith in these two shelters. So if you have still some doubts in pinching your faith in the service of your Spiritual Master and Krishna, then you can clear it up. I am always prepared to assist you.

When you came from India to Germany you told me that you felt complete satisfaction being in Germany, having a good engagement for serving Krishna. But at present you express that you may not be feeling that satisfaction intact. If you would explain to me why you are feeling like that, then I can help you. We are trying to manage a great institution of Krishna Consciousness Movement, so there is possibility of adjusting so many circumstances. But in all circumstances we should have our staunch faith in Krishna and the Spiritual Master. Then we will never be shaken off. I hope this boy, Kulasekhara, will be much helpful in your department and you will feel more strength in pushing on this German edition of BTG. There is a proveb in Sanskrit literature that enthusiastic persons achieve the favor of the Goddess of Fortune. In the Western part of the world there is tangible example of this slogan. People in this part of the world are very much enthusiastic in material advancement and they have got it. Similarly, according to the instructions of Srila Rupa Goswami, if we become enthusiastic in spiritual matters, then we also get success in that way. Take for example, I came to your country in ripe old age, but I had one asset: enthusiasm and faith in my Spiritual Master. I think these assets only are giving me some lights of hope, whatever I have achieved so far with your cooperation. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Tittenhurst 15 October, 1969

69-10-15

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 10, 1969 with the deeds enclosed. I do not understand the technical language, but I can follow that there is a property in the name of the society. Yes, Krishna is the Proprietor of not only this property, but all the properties of all the universes. He is the Supreme Enjoyer of everything, and He is the most Beloved, Sincere Friend of everybody. That is a fact. People do not know it or they have forgotten it, and our Krishna Consciousness Movement is trying to understand this philosophy and make others understand it. So you are a sincere devotee of Krishna and He has given you a great opportunity of service, perhaps #1 in all the centers. You are the only pioneer center who possess your own property and press. I am so glad to learn that things are going on nicely and Krishna is giving you good income also. Please therefore manage things very nicely, both husband and wife and other assistants. You are also very fortunate to have an assistant like Giriraja. This boy has so quickly taken up the Krishna Consciousness cause and I am very much pleased with his behavior. Now Advaita should be assisted by some other intelligent man. Jadurani should be given sufficient space for her painting work, assisted by other artists. And Giriraja is the right leader of Sankirtana Party. I am sorry that Murari has left. Pray to Krishna that he may come back again soon. Yes, this Uher tape recorder is very nice. It can act both as tape recorder and dictaphone also. It has got exactly the same speed for direct typewriting, but because you have not got a tape recorder that plays at this dictaphone speed, we send you higher speed tapes.

In BTG the rasa lila episode cannot be published. We are writing on the activities of Krishna and rasa lila is one of the most important Pastimes of His transcendental activities. Therefore it must be published in the book, but it cannot be published in any public paper. That is the instruction of my Guru Maharaja. Actually, rasa lila means to curb down the lusty propensities of the conditioned soul. Unfortunately, it acts differently on the conditioned soul if he is not prepared to understand what is Krishna. So do not try to print this.

Yes, I am very much anxious to go to Boston as soon as possible, but at the same time I want to see London center well established. Since I have come here Krishna has given us our permanent place which was in dispute at 7, Bury Place. It is very well situated, and perhaps London center will also come out very successful in the near future. The Hare Krishna record is going on in England nicely, and I heard that in Australia it stands 4th on the list of 50 important records.

I have heard also from Brahmananda that he plans to spend 3 days per week at Boston, but I have also heard that during his absence 3 devotees have left the temple. So things should be managed so nicely that our devotees may not leave us. We get a devotee after great endeavour, and we must train such devotee in a nice way so that he may not go back and be at large in the clutches of Maya. I think I shall visit Boston in December surely, if not in November, and I shall let you know the exact time and date. As you are talking of myself that I am your only shelter, similarly I am always thinking that you all boys and girls are only my hopes. When I was first in Boston in the same Commonwealth Port I was thinking how I shall be able to establish my mission in this country. Now, by Krishna's Grace, the time has come when I see Boston is the first center and in Boston we have got so many nice devotees.

Please offer my blessings to all the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Ask Dayananda to write me. He is so nice boy and I want to hear from him. Recently I got one letter from Nandarani. She is so nice as her husband.

Letter to: Cidananda

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Tittenhurst 16 October, 1969

69-10-16

My Dear Cidananda,

Please accept my blessings. It is a great pleasure to receive your letter dated October 7, 1969, and I am so glad to read it that you have got a nice place for starting our temple. I do not know what is the length and breadth of the space, but a throne of Radha Krishna may be made exactly on the pattern of Los Angeles, and the sample picture is sent herewith for your guidance. When everything is completed we shall install a 24” high Radha-Krishna Pair and make it exactly decorated like the Los Angeles temple. Ananda is a very silent worker and sincere devotee, and I am glad that two other brahmacaris, Ravindra and Rudra das, are also there to accompany you on the Sankirtana Party everyday. You are an experienced devotee, and I hope in your presence now Vancouver temple will come out very successful. I passed through Vancouver while coming from Seattle to Montreal, but I never saw the city. Now I hope while we install Radha-Krishna Murtis there I may see the nice city of Vancouver. Our method of establishing a flourishing center will continue to be the same. This is standard and successful. Please keep me informed about your center.

Here in London progress is going on nicely, and they have recently received authorization from the city authorities to establish our temple at 7 Bury Place in the heart of London. Last evening we held a very successful meeting at Conway Hall, and several hundred young boys and girls, as well as many Indian people, were chanting and dancing in transcendental ecstasy with us. Next week, and once every week for the next ten weeks, we have scheduled more such engagements. I am very much encouraged to see the nice reaction that the English people are having to our Krishna Consciousness Movement. It is all the Grace of Caitanya Mahaprabhu.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Tittenhurst 16 October, 1969

69-10-16

My Dear Jayapataka,

Please accept my blessings. I beg to inform you that I have received a letter from the Gaudiya Mission, Calcutta, in which they write to say as follows:

”We have been greatly obliged on receipt of a letter dated August 18, 1969 from Sri Krishna Das of Radha Krishna Temple, Montreal (Canada) offering us a shipment of medical stores and again a letter dated September 1, 1969 from one Administrative Asst. of world Naval Service, Montreal, offering us 20,000 bags of flour for the needy in India. We value such offers as coming at your instance. We contacted W. Bengal Govt. They are not much interested in taking charge and distributing the same. We are, however, consulting other suitable parties who can handle and deal with the matter as per object of the donor. We are personally unfit for such importing and shipping matters, as you may well understand. We shall write to the parties after we get response from a dependable local party here.”

I am surprised that such bogus letters have come from parties claiming to belong to our centers. Our disciple Krishna das is in Germany, not in Montreal. Anyway, such irresponsible letters dispatched from our temples must be stopped immediately. I shall be glad to hear from you about this by return of post. If somebody is unauthorizedly using our stationeries and writing letters to responsible quarters, with no sanction from us, then such persons must be avoided.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

enc: 2 pictures

Letter to: Subala

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Tittenhurst 16 October, 1969

69-10-16

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your letters dated September 26, 1969, October 3, and October 12, 1969, and have noted the contents carefully. I thank you very much for your contribution of $500 to the starting of our press in Boston as well as your $15 contribution to the maintenance fund. I am always encouraged to hear of your nice activities in Philadelphia, and gradually I expect that our Philadelphia temple will play more and more an important role in the propagation of the Krishna Consciousness Movement. The people of the world are looking for some way of being happy and making solution to their problems, and we are presenting the best and easiest method of making final solution of all the discrepancies of life and achieving the highest bliss, which is eternal. So if we are persistent in our propaganda methods, then surely many, many persons will have the good sense to take advantage of our movement, and thereby attain the highest goal of life, unalloyed devotional service to the Supreme Lord Krishna.

In London things are going on nicely, and last evening we had a meeting in Conway Hall and several hundred persons were joining us in chanting and dancing. After the meeting one reporter from the biggest London newspaper came behind the stage to get further information about our movement for publication in his paper. So I am very encouraged to see the nice reception that the people and the news medias are giving to our activities in London. Last week we were given official permission by the city authorities to have our temple at 7 Bury Place. Already there has been great public interest in this temple, so by Krishna’s Grace there shall be a very successful temple established in London very soon.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Tittenhurst 18 October, 1969

69-10-18

My Dear Gargamuni,

Please accept my blessings. I thank you very much for your letter dated October 10, 1969. I have already informed Tamala Krishna in my letter dated 13rd October that I have sent Brahmananda a check for $4,000, as he wanted $5,000 and you have sent $1,000 and Subala has sent him also $500. So the extra money that you have got now you can deposit to my savings account. The book fund collection may be deposited in my savings account, and a monthly statement may be submitted how much is deposited in that account. When need be, I shall personally issue a check. That will keep the account clear. I am so much pleased to learn that you are collecting $200 per week from the book selling table. Thank you very much. I am also pleased to learn that the Spiritual Sky is making appreciable profit for expanding Krishna Consciousness and opening branches. I have given instruction to Tamala how to keep the branches going on simply on the strength of chanting the Mantra and following the rules and regulations. We shall always pray to Krishna that we are weak and Maya is very strong. So seek for His protection in every step so Maya may not inflict upon us her trident injuries. Perhaps you have seen the picture of Durga carrying the trident in her hand, which is a symbol of the 3-fold miseries of material existence. Maya's most attractive feature is women and money. We Krishna Conscious men have to deal with women and money in course of preaching work, and the only prophylactic measure to save us is not to accept them for our sense gratification. Then we shall remain strong enough. Materialistic people take everything for sense gratification and Krishna Conscious people take everything for Krishna's satisfaction. There is no fault in the thing as it is; namely women and money, but it becomes faulty by improper use. The improper use is to accept them for sense gratification. As it is stated in Bhagavad-gita, we can remain very strong from this by taking a firm shelter under the Lotus Feet of Krishna, by chanting His Holy Name incessantly, and praying always for being engaged in His service. In this way He will protect us from our weakness.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 18 October, 1969

69-10-18

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 12, 1969 along with the copy of the West Coast president's report of the meeting held at Berkeley. Gradually this meeting should develop into a committee. of the West Coast presidents, and similarly there should be one for the East Coast, so in the future we can form a central governing body for the whole institution. Therefore the management should be done very cautiously so that everyone is satisfied in their autonomous managing capacity. Of course, the central point is the order of the Spiritual Master, and I am very glad that you are trying to give importance to this aspect of management. The difficulty is sometimes things are interpreted in a manner dovetailing one's own sense gratification. I have got this personal experience in my Guru Maharaja's institution. Different Godbrothers took the words of Guru Maharaja in different interpretations for sense gratification and the whole mission disrupted. This is still going on for the last 40 years without any proper settlement. I am always afraid of this crack, but I am sure if our aim is to serve Krishna sincerely and the Spiritual Master simultaneously, that will be our success. That means serve Krishna and the Spiritual Master simultaneously with equal faith and serious vow, and then success is sure. Yourself, Gargamuni, Brahmananda and the others are intelligent. You should always deal things so tactfully that people may not fall away. Every living being is important in Krishna Conscious service, and we must take all precautions that one may not fall away.

Regarding the booklet you and Gargamuni are sending, in the introductory portion signed by you and Gargamuni you have said that I am "personally instructing John Lennon and George Harrison in the yoga of ecstasy". This is not very satisfactory. Of course, George Harrison sometimes comes to see me and naturally I instruct him on the bhakti yoga. But the statement in the letter gives hint as if I have been invited by them for this. If this comes to their notice, they may take some objection which will not go to our credit. These things should not be publically advertised, and I do not know why this has been done. Anyway, if you have not distributed many of them, you just try to take out that portion which is not a fact.

Regarding purchasing of temples, if within our means and estimation it is possible, that is a good idea. The best example is Boston temple. They have taken responsibility for $1100/ per month, and by the Grace of Krishna they are now collecting at the rate of $120 per day. So if Berkeley is also in that position, they can take that risk. Similarly, San Francisco also, and I understand that both Hamsaduta and Madhudvisa are doing nicely. So if the principle of Boston temple can be followed without over-burden and anxiety, that is very good. If they are also collecting daily average $100, they can take the risk of purchasing the house.

Regarding the World Sankirtana Party, that is my long-cherished idea, and I wish to see it fulfilled as soon as possible. But do not count on others. If somebody comes forward to help us, that is welcome. But if we at all take the job, we must take it on our own strength. For experimental sake, you can seek out for an agent who can arrange for our Sankirtana Party moving in all the states of America, and then we can think of touring all over the world.

Where is my Book Fund being kept? I think whatever money is received from the Book Fund or for my personal account may be immediately deposited in my savings account #12410 with the Equitable Savings Bank at Fairfax and Beverly, and monthly statements may be submitted to me how much you have deposited with the bank. Regarding movement of the members from one temple to another, I think the local president's permission is sufficient. Don't take too much load of individual administration. That will be unmanageable in the near future. I have also instructed Brahmananda in this way. I have also advised Brahmananda to ask for monthly reports, and similarly you may ask for monthly reports. That will be easier. I thank you so much for the new temples that are opening. Please conduct them nicely and enthuse the people to stick to the chanting of Hare Krishna Mantra and following the rules and regulations. Then they will be strong enough to manage things very nicely. Other things will be supplied by Krishna.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Parikh

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Tittenhurst 20 October, 1969

69-10-20

My Dear Sri Parikh,

Please accept my greetings and blessings of Lord Krishna.

As you know that my mission is to spread Krishna Consciousness in the Western part of the World, I wish to establish one permanent Sri Sri Radha Krishna Temple in London. In this connection I beg to invite you in a meeting as follows for the purpose. Please join and encourage me.

Meeting on Monday the 27th day of October 1969 at 7:30 P.M.

Place: English speaking union Main Luncheon Room. 37 Charles Street West 1 near Berkeley Sq.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Tittenhurst 21 October, 1969

69-10-21

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letters dated October 5, 1969 and October 7, 1969 and have noted the contents carefully. As you were not fixed up in any place I could not reply. Now I understand from Brahmananda's letter that you have returned back to New York temple, so I am glad to hear this. Please note it carefully that you cannot leave Krishna Consciousness. That is a fact. And even if you want to leave, Krishna will not leave you. That is also a fact. Under the circumstances you should adjust your situation and continue Krishna Consciousness very enthusiastically. I know you are a very intelligent boy, industrious, so you can do tremendous service to Krishna by utilizing your inherent qualities. I am very glad you decided to marry and I quite approve of it. My married couple disciples are doing very nice service to Krishna Consciousness in Hawaii, Japan, London, Los Angeles, Boston, New York, etc. So you also get yourself married, and if you like you open a new branch, and husband and wife together advance the cause of Krishna Consciousness. Anyway, I recommend your married life very strongly. That will give you extra strength to serve Krishna. So do it as soon as possible. I think Brahmananda will help you in this matter and that will solve all your problems.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bharadraja

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Tittenhurst 21 October, 1969

69-10-21

My Dear Bharadraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 4, 1969 and have noted the contents carefully. I hope by now your bodily ailment is subsiding. Regarding the diet which the doctors are giving you, it is all right if you do not take milk for some time. Vegetables will do. Regarding your going to Santa Barbara to help open a center there, this idea is all right. Consult with Tamala Krishna in this matter. You have got good ideas, you are intelligent and have got qualifications, but you must learn to be more responsible. I was not very happy when I saw your wife last. She is so nice girl. You are married; you must be responsible for the maintenance of your wife. As you are qualified, you can work as a musician; but you must maintain her nicely and help her to progress in Krishna Consciousness. So far as the musical group you have described in your letter, you may consult with Tamala Krishna and see what his idea is in this connection. I cannot advise in this matter.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Tittenhurst 21 October, 1969

69-10-21

My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your letter dated October 14, 1969 and have noted the contents carefully. If you can open a center with Indira Dasi, that will be a great pleasure for me. I want that all married couples should open new centers and carry on by dint of hard labor. Every householder, husband and wife together, they require to live in an apartment, so if they have got an extra room, they can immediately start a center. You have seen in Hawaii how Gaurasundara and Govinda are gradually developing from this beginning to a nice center in Hawaii. Wherever we sit down and chant Hare Krishna people will gather and gradually become our devotees and thus the center is developed. So if you want to open a center, that is very good. But at the same time you must be able to measure your strength whether you will be able to do it. In the meantime Columbus center may require your services, so you may remain there, and when you feel strong you can do it with Krishna's blessings. But if you do it sincerely and seriously, you will be successful. In Japan Sudama and his wife are doing very nicely, and I have got encouraging letter that Bali Mardan is desiring to go to Australia to open a temple. Also, Suridas and his wife, Jotilla, with others have gone to Paris. As formerly the Europeans made colonization in different parts of the world, it is the same thing; colonization of Sankirtana in Krishna Consciousness.

Please offer my blessings to your good wife, Indira Dasi. I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamunacarya

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Tittenhurst 21 October, 1969

69-10-21

My Dear Yamunacarya,

Please accept my blessings. I am in due receipt of your letter of October 4, 1969 and I have also duly received your beads sent by Brahmananda. Your initiated name is Yamunacarya. Yamunacarya was a great devotee. Formerly he was a great king, and later on he became a great devotee and acharya of the Ramanuja Sampradaya. There are many such Mahatmas, or great souls, in the past, and if we follow in their footsteps carefully, that is the perfection of fulfillment of our human form of life. To follow in the footsteps of the Mahatmas means to give submissive aural reception to the words and instructions of the bona fide Spiritual Master in the line of disciplic succession from the Lord Himself. When the Lord appeared on this earth 5,000 years ago, He instructed Bhagavad-gita to Arjuna, and this purely transcendental message of Krishna has been passed down for the past 5,000 years by the media of sincere disciples giving submissive aural reception to the words of Krishna via the medium of the bona fide Spiritual Master. This acts like electricity, and if you touch a wire anywhere which is connected to the powerhouse, then you will be in contact with the electric current. But if the wire is broken or separated from the powerhouse, then there will be no electric current. Similarly, if we hear the unadulterated message of Lord Krishna from the authorized source, we will immediately be in contact with the transcendental atmosphere; but if we listen to someone who is presenting a broken, concocted version of Bhagavad-gita, that will be useless. So try to understand our philosophy very sincerely and carefully. I am so pleased to learn that you are giving such nice assistance to Kirtanananda, and you continue in this capacity at least for the time being. Please chant 16 rounds minimum every day, and follow the four regulative restrictions which are as follows: no illicit sex-life, no intoxication, no eating of meat, fish or eggs, and no gambling. I am enclosing a page with instructions for executing Krishna Consciousness. When you have questions you consult with Kirtanananda, or else I also will be pleased to help you. Now Krishna has bestowed His Mercy upon you in giving you the opportunity to make final solution to the problems of birth, death, old age and disease, and if you follow the principles strictly, you will come out successful.

I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Ascott, England 23 October, 1969

69-10-23

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 14, 1969 and your check for $105. Also I have duly received your $15 maintenance check. I am pleased that you are trying to obtain a very nice house in the city. Washington is a very important city, so if you can develop a nice center, it will be a great achievement for our society. If Mr. Dhyani can arrange to collect $20 from each of his friends it will be very much appreciated by us. Now Satsvarupa has given us a very good example in purchasing a house on the strength of BTG sales. So either by selling BTG, our books, or by public contributions if we can have our own house, that will be very nice.

Madhusudana and yourself both are a good combination, and I am sure our Washington center will become very soon one of the first grade branches. From the plane we saw Washington city, and if possible, when I go to Boston I may visit your place also. I have received from Dinesh two records of Bunde Hum, but I could not play them as yet for want of a record player. Anyway, please convey my thanks to him. If he is earning something, let him send some money for my book fund.

Here in England things are coming along very nicely. We are having a few public meetings every week at various halls and societies, and there is much interest and appreciation in our movement being shown by the English people. We are seeing more and more how the peoples in all different countries are gradually becoming dissatisfied with the present Godless civilization and are taking to our movement with great appreciation. So continue to work seriously and sincerely and Krishna will help you to advance in your activities very nicely.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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London 24 October, 1969

69-10-24

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 20, 1969 and have read it carefully. The arrangements as stated by you appear very nice. Mulgibar Patel is a nice gentleman, and when he offers $5,000 he can be elected a life trustee of our temple. That is a nice proposal. If the arrangement is successful, then immediately complete the negotiations and purchase the house. I am also glad that Tamala Krishna, Gargamuni and Jayananda also agreed. So it is a good chance, and the best opportunity is that we can keep the three Rathas in the garage. As expressed by you, our Rathayatra Festival in San Francisco must be continued every year with increased gorgeousness. I hope Krishna will bless you. So try to complete this purchase. I have got complete approval. Here everything is going nicely, and we have got our permission to remain in 7 Bury Place, London. In Oxford we are also negotiating for a church, and Sankirtana Party is going very nicely.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kapiladev

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Tittenhurst 24 October, 1969

69-10-24

My Dear Kapiladev,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 18, 1969 and have carefully noted the contents. It doesn't matter that you were unable to remain in Vancouver because now you are serving Krishna in the Seattle temple. This is the meaning of transcendental. The devotee of Krishna is beyond the touch of time and space because these are simply external features. The only concern of Krishna's devotee is to serve Krishna to the highest level of perfection in whichever situation Krishna wishes him to remain.

Regarding Nityananda Prabhu breaking the sannyasi rod of Lord Caitanya, the explanation is that this was to show that Lord Caitanya was Krishna, so He had no necessity of taking sannyasa. In the higher sense the Vaisnavas are meant for being members of the family of Krishna to serve as friend, to serve as parent or to serve as lover. So for such elevated devotees sannyasa is superfluous. But still, Lord Caitanya took sannyasa just to prove it factually that so far as the material conditions are concerned, they must be given up. Without knowing this fact some so-called Vaisnavas have turned to be sahajiya. This means one who takes everything as very easy. All the acaryas, beginning from Lord Buddha, Sankaracarya, Ramanuja, etc., all of them renounced this world. So renunciation is required, but when one makes further progress after renunciation towards spiritual life and enters into the Pastimes of Krishna, then things become perfect. The summary is that sannyasa is renunciation, which is imperative for all. Nityananda's breaking the sannyasi rod of Caitanya Mahaprabhu was with the purpose to show that Lord Caitanya is transcendental to all material conditions [Cc. Madhya 1.97].

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 25 October, 1969

69-10-25

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 17, 1969 and October 22, 1969. The letters were very long; I have read them once and shall read them again carefully. Here things are improving. We have got now practically two centers in London: one in Mr. Lennon's place and one in 7 Bury Place. We are negotiating for a big church in Oxford and there is possibility of this coming out successful too. Besides that, I am negotiating with some local, influential Indian gentleman for the world Sankirtana Party. They have also given some hopes, and the preaching work here is also going on nicely. Yesterday we had a meeting in a law college and all the boys and girls joined us in chanting and dancing. But I think Mukunda is little bit strained managing all the affairs. The most important thing before us immediately is to organize a nice Sankirtana Party here in London for daily work, because there is as good potency of preaching work in London as there is in Los Angeles. But I do not know if it will be possible for you to come here for some days. Mukunda likes your assistance for coordinating all these opportunities. So please consider these points, and if you think that your absence in the West Coast will not cause any mismanagement, then I would advise you for some days to come here. So I shall be glad to hear from you in this connection by return mail.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Tittenhurst 26 October, 1969

69-10-26

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 22, 1969. I have duly made corrections on the Isopanisad glossary you had enclosed, and I shall send it to Brahmananda as requested by you. I want that in all of our books, magazines and other writings the scholarly presentation be given in all instances, so for every Sanskrit word there must be the appropriate spelling and diacritic marks. Regarding your question about BTG containing more than one essay by me in certain issues, you may use your own judgement in this connection. Enclosed is a tape for Krsna, and at the part on this tape where Kamsa is killed, that is the end of the first volume of Krsna. The remaining portion shall be published as the second volume. Now we must make arrangements for its publication. Please consult with Advaita as to the price for 10,000 copies on the style of TLC. There will be approximately 350 printed pages and 50 pages of paintings. So combinedly you determine what the production costs will be and let me know your figures. Regarding your final question, you are correct that Garbhodakasayi Visnu and Karanodakasayi Visnu are not divisions of Paramatma. So you may change the words ”divided into” into ”is one of”. I am so pleased to learn that already the press is ready to begin printing some Krsna Consciousness booklet, and please keep me informed on your progress.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Tittenhurst 27 October, 1969

69-10-27

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 18, and October 20, 1969. Regarding Isopanisad, enclosed please find the glossary that Satsvarupa has sent to me for making corrections. From now on all of our writings should be presented in the scholarly manner, so all spelling and diacritic marks must be done correctly. I have already sent you the corrected page which you sent me and now the glossary is also corrected. I do not think there is any necessity for any dedication on Isopanisad because it is a small book. Regarding the number of BTG which you print during the winter months, that must be decided amongst yourselves. Similarly you should decide about what is to be done with the North Carolina center. I have no objection if they move to some other place. Perhaps they will require some other nicely trained brahmacari to give them assistance either in North Carolina or some other place. So decide amongst yourselves what is to be done and do the needful. This is management. You have asked about the management of our society, and the position is that management should be done in such a way that people may not break away. That is the first business of management. I have already explained the matter to you and Tamala, so you do it consulting amongst yourselves, gradually coming to the general governing body for managing the whole affairs. At the present moment whatever you are doing is all right. Regarding New Vrindaban, the society does not require to invest now. Kirtanananda is managing. That is all right. So far as Rayarama is concerned, let us wait till he satisfies his Mayic business.

The poem sent by Acyutananda is nice. It is enclosed herewith and you may publish it in BTG. Acyutananda should be encouraged to do this translating work. He is translating poems of Bhaktivinode Thakura, and that is very nice. Advaita may be requested for the estimate for 10,000 copies of Krsna on the standard of TLC. There will be about 350 pages of subject matter and 50 pages of pictures. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Tittenhurst 27 October, 1969

69-10-27

My Dear Govinda Dasi,

Please accept my blessings. I thank you so much for your letter dated October 13, 1969 and I am anxious to know about the result of the church negotiations. If by the Grace of Krishna it comes out successful, it will be a great achievement for your activities in Honolulu. When you get the church I must go there. Regarding the French girl, she is so kind to join with us. I have advised Janardana, who is here in London for a few days, to write you how this girl can help us. Janardana liked her translation and good spelling, so she will be very much useful for transcribing or typing our French literatures. I do not know whether she will be prepared to go to her own country and assist the other devotees in Paris. That would be a very nice proposal. I am very encouraged to hear about your nice engagements there. I am enclosing herewith one note for Sai. You can hand it over to him. I have duly received the bananas you sent, and you can send me these dried bananas tons and tons. It is very useful and can be nicely used for our Ekadasi foodstuffs. After drying the bananas you can make powder, just like flour, and out of this you can prepare puris, halava, pakoras and other fruit products.

Please offer my blessings. to Gaurasundara, Balabhadra, Turya dasa and Jayasri. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

enclosure: one letter for Sai

Letter to: Sai

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Tittenhurst 27 October, 1969

69-10-27

My Dear Sai,

Please accept my greetings. I am very glad to learn from my disciple, Srimati Govinda Dasi, that you are reading our books and literature with some interest. It has given me much satisfaction, and if you read our Srimad-Bhagavatam you will find there what is the distinction between realization of Brahman, Paramatma (impersonal Supersoul), and the Personality of Godhead. According to Srimad-Bhagavatam, all of these realizations are on the transcendental plane as much as sunshine, the sunglobe, and the predominating deity on the sunglobe are all full of light and high temperatures. Similarly, either in Brahman, Paramatma or Bhagavan (Personality of Godhead) realization you will always find spiritual light and heat. But as there are different degrees of sunshine, the sunglobe and the sun’s deity, similarly there are also degrees of transcendental bliss in the different features of the Absolute. The summary is that the Absolute Truth is the sum total of eternity, bliss and knowledge. Impersonal feature of the Absolute Truth is realization of eternity. Localized Paramatma realization is realization of transcendental knowledge. But above all these as they are described in Bhagavad-gita there is Purusottam, the Supreme Person. That is Krsna. In the Vedas it is stated that one who has understood the Supreme Person has understood everything. This is because everything is subordinate to the Supreme Person. So if you kindly try to understand this philosophy of the Supreme Person as described in Bhagavad-gita, 8th chapter, you will understand our activities more clearly. Or if you so desire, you can write to me for further understanding of this Krsna Consciousness philosophy. Hare Krsna. I thank you again for your interest.

Sincerely,
A.C. Bhaktivedanta Swami
Letter to: Paramananda

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Tittenhurst 27 October, 1969
69-10-27
My Dear Paramananda,

Please accept my blessings. I thank you very much for your letter dated October 21, 1969, and I am so glad to learn that a Krishna Conscious male child has been born now. His name should be Premananda Brahmacari. Premananda means one who is always absorbed in love of Krishna. So take care of this nice child and raise him along with the other boys in New Vrindaban so that a new generation of Krishna Conscious children will come out of this movement. Please offer my blessings to your good wife, Satyabhama Dasi. I hope this will meet you and your family in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Upendra

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Tittenhurst 27 October, 1969
69-10-27
My Dear Upendra,

Please accept my blessings. I beg to thank you for your letter dated October 16, 1969 and I have noted the contents carefully. Regarding the "Prabhupada's Table", from the next year you will be getting so many books for selling. I have now made a policy that as soon as my books are printed in the press I shall distribute them in all the centers along with the respective bills. You will kindly send me the money for the Book Fund as soon as you sell them. The money may be sent to me or to the coastal president. But I shall overload you with books. I am so encouraged to learn of your nice propaganda work in the local schools. Last Monday we were at a law college and at least one hundred law students were up and chanting and dancing along with us. So there is much potential for organizing the student communities to take part in our movement. I am pleased also that you are decorating your temple nicely, and the more you decorate the temple beautifully the more your heart will be beautiful. The example is that the more you decorate the original the more the reflection automatically is decorated. So our heart is the reflection of the Original Consciousness, Krsna, and the more Krsna and His paraphernalia are decorated the more this will be reflected in our heart and we will feel transcendental bliss.

I do not know why you write that you are unhappy. You can join me at any time providing your business does not suffer. You are developing the Seattle temple nicely. If you think in your absence there will be no mismanagement, then you are welcome to stay with me as long as you like. I like your cooking very much, so I shall enjoy nice good foodstuffs. But at the same time I desire that your field of activities may not suffer.

Regarding your question, in one sense both you and Mahapurusa are right. The fact is that after the dissolution of the Universe the living entities remain in slumber within Maha Visnu, and again when the creation takes place they are impregnated in their original position and they come out in different species of life. By gradual evolutionary process, when they come to the human form there is good chance of getting out of the repeated birth and death, and one can enter into the Spiritual Realm. But if one loses this chance he is again put into the cycle of birth and death. The conditioned souls are always within the Maha Visnu Form, whereas the liberated souls in Vaikuntha, they are engaged in the service of the Lord. Constitutionally every living entity, even if he is in the Vaikuntha Loka, has chance of falling down. Therefore the living entity is called marginal energy. But when the falldown has taken place for the conditioned soul is very difficult to ascertain. Therefore two classes are designated: eternally liberated and eternally conditioned. But for arguments sake, a living entity being marginal energy, he can't be eternally conditioned. The Time is so unlimited that the conditioned souls appear to be eternally so, but from the philosophical view he cannot be eternally conditioned. Since we cannot trace out when we have become conditioned, there is no use of arguing on this point. Better to take care first how we can get rid of this conditional existence; as much as a patient should take care for treating his disease more, and less waste his time in finding out the cause of his disease.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I do not think it is a good suggestion that we decrease the number of BTGs printed. If we print the same number of copies throughout the winter months and if they are not all sold, then the remaining issues may be distributed freely to many respectable men and organizations. This will be good propaganda work. We are not interested in making profit; our interest is simply to promote Krishna Consciousness. So all the centers should not reduce their orders for BTG, but should help distribute them as far as possible.

Letter to: Bali Mardan

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October 28, 1969
LT$_{691028B1}$

My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 15,1969, and it is very, very encouraging that you propose to go to Australia. Formerly I wanted to send Chidananda Brahmachari to Australia, and he attempted to take permission to go there. Somehow or other it was not fruitful. If you can now go there and start a center, it will be certainly all Glories to Sri Guru and Gouranga! So take information further in this connection, and as you say that you are in correspondence with some friends there, this is all right. In the meantime make the Kyoto center strong enough to stand up, and then you can immediately attempt this great adventure. Krishna will help you. I think when winter season will prevail very much on the Northern side of the world , the Southern side of the world will compensate the declining tendency of the BTG sales. There is New Zealand, Fiji Islands, etc. So by the order of Lord Sri Chaitanya Mahaprabhu we shall not leave any place within this world at least without Krishna Consciousness. Gradually we are increasing the number of our books. In the meantime both yourself and Sudama may take quotation either from Dai Nippon or any other reliable printing company for a book of the style of TLC. There will be 10,000 copies, and 400 pages, including 50 pages of color pictures.

I hope this will meet you in good health.

Your well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhurijana

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Tittenhurst 28 October, 1969

69-10-28

My Dear Bhurijana,

Please accept my blessings. I beg to acknowledge receipt of your letter of October 19, 1969 and have gone over the contents carefully. I know you are a sincere worker, so if you think that by changing the place it will be nice, then do it. Regarding the Jagannatha mask, it is not bona fide. The Footprint of Krishna is all right. You can keep It by the throne and while taking care of the Deities you also wash the Foot, wipe It and put It back. Generally this is done with a little sandlewood pulp. There are markings on the Chest and Feet of the Personality of Godhead. That is the distinction between Him and ordinary living entities. Just like in our palms there are certain marks for a particular person indicating his fame and fortune. Similarly the Supreme Personality of Godhead has got certain signs on His Lotus Feet which are unique for Him only, and they are not to be found in ordinary living entities. In Vaikuntha all the inhabitants have exactly the same bodily features as Narayana, but Narayana is made distinct by the mark on His Chest and Lotus Feet. The Goddess of Fortune recognizes her Husband by these symptoms. That is the version of devotees.

Please offer my blessings to Tosana Krishna and Vrindaban Candra. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Tittenhurst 29 October, 1969

69-10-29

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 17, and October 24, 1969 and have noted the contents carefully. I am glad that you have deposited $2,000 in my savings accounts. Regarding your business and spiritual practices, I give you special permission as follows: You find out of 24 hours at least one hour conveniently for chanting Hare Krishna with great attention, either by the Deities or any place, without being disturbed by anyone else. So you have 23 hours for other things. Now these 23 hours, whatever you do in them, either eating or working or sleeping, you always try to think of Krishna. That will keep you intact of Krishna Consciousness. If one is always careful about falling down and prays to Krishna that he may not fall down on account of greater strength of Maya, then Krishna will give him special protection. This was advised to Arjuna by Krishna Himself. Arjuna was a great fighter, statesman, and at the same time a great devotee. A statesman and military commander has very little time to perform the routine work of devotional service, but Krishna advised him especially to be engaged in his occupational duty, and at the same time always be thinking of Krishna. This is the secret of not being a victim of Maya. Rayarama's case is different. He definitely denied my instructions. I asked him to come to me and live with me, and he definitely denied. So this denial is cause of his temporary suspension of devotional life, but if he has executed devotional service in the past sincerely, I think he cannot go back.

Regarding Spiritual Sky business, I am very happy to learn that it is making very nice progress and you are getting demand. Do it nicely, and as already agreed, you can use the profit exclusively for opening branches. The sales which an individual center makes by selling incense may be employed for temple expenditures. Similarly, Los Angeles also can employ it for this purpose. But so far as Spiritual Sky business is concerned, done by you, this profit should be set aside in a different account reserved for expanding branches. When you do business you should do it business-like. We should not neglect any minute part of it, but at the same time we shall think of Krishna, seeking His protection. The living example is the Gopis. They were householder wives, young girls having children to feed, carrying out the order of superiors; father-in-law, mother-in-law, sister-in-law, satisfying the whims of the husband, executing so many household duties from morning to night. Still they practiced in such a way Krishna Consciousness that they did not forget even for a second Krishna. While mopping the floor, while washing the dishes, while milking the cow, while feeding the baby, while taking with friends, while cooking in the kitchen they were always thinking of Krishna. You will find all these descriptions in our book Krsna how they remained compact in thought of Krishna. So this is the highest ideal of Krishna Consciousness, and we should try to follow their footsteps. Everyone has to adjust things in his particular way, but I again repeat that at least one hour should be set aside for chanting the beads. I hope this will help you both ways and I pray to Krishna that He will give you all protection.

Regarding your keeping some Book Fund money aside for investments, that is all right. Regarding the documents from Bina Musical Instruments, I have received note that they are expecting to ship the goods by the 20th, and as soon as they get the shipping documents they will deposit in the bank and take payment. Unless the documents are presented the bank will not pay.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 30 October, 1969

69-10-30

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letters dated October 17, and October 23, 1969 and have noted the contents carefully. Enclosed is the letter for you to hand over to the draft lawyer. I am pleased to note that there is interest in having our Sankirtana Party perform in various public engagements. The same thing is going on here, and they have been invited to such places as Amsterdam and Germany. So if you can also do this, it is nice. But do not change our principles. Practicing is already done by kirtana. It is not required for us to become artists. Our main point is service to Krishna, not to please an audience. We shall not divert our attention too much to adjustment of musical sounds. People should not misunderstood that we are a band of musical artists. They must know that we are devotees of Krishna. Our devotional practice and purity shall be so strong that wherever we chant there will be immediately an impression in the audience for devotion to Krishna.

Regarding management of the society, I have already described this to you in letters to Brahmananda and yourself. So far as the maintenance fund is concerned, that may be sent to me directly. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Tittenhurst 31 October, 1969

69-10-31

My Dear Dinesh,

Please accept my blessings. I beg to thank you for your letter dated October 21, 1969 along with a contribution of $25. I have already acknowledged receipt of your new record. Regarding the disciplic succession coming from Arjuna, disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion. Arjuna was a disciple of Krishna and Brahma was also a disciple of Krishna. Thus there is no disagreement between the conclusions of Brahma and Arjuna. Vyasadeva is in the disciplic succession of Brahma. The teachings to Arjuna was recorded by Vyasadeva verbatim. So according to the axiomatic truth, things equal to one another are equal to each other. We are not exactly directly from Vyasadeva, but our Gurudeva is a representative of Vyasadeva. Because Vyasadeva and Arjuna are of equal status, being students of Krishna, therefore we are in the disciplic succession of Arjuna. Things equal to the same thing are equal to one another.

Regarding your second question about Sanjaya, he was a student of Vyasadeva, and by the mercy of Vyasadeva he was able to receive the message of the conversation of Krishna-Arjuna. Thus Sanjaya was able to speak to Dhrtarastra about the conversation on the Battlefield of Kuruksetra. Regarding your final question, the marginal potency means internal potency. But because the marginal potency sometimes comes within the external position, therefore, in spite of its being internal potency it is turned to marginal potency. This is stated in Visnu Purana: Any potency of Krishna is spiritual energy, but due to varieties of actions a section is called marginal potency or external potency.

Please offer my blessings to your good wife, Krishna Devi, and daughter, Visnu Arati. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of First National City Bank of New York

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Tittenhurst 31 October, 1969

69-10-31

Manager FIRST NATIONAL CITY BANK OF NEW YORK (Bowery and Grand Street Branch) New York, NY 10003 USA

Dear Sir; REGARDING MY ACCOUNT, #0420160131

I beg to request you to transfer my above account to your branch at 686 Broadway, near Great Jones Street, New York, NY 10012. This will facilitate my dealings with the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, who has their account in this branch. After doing this kindly inform me and also send me a new passbook to the above address.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Manager of First National City Bank of New York

-

Tittenhurst 31 October, 1969

69-10-31

Manager FIRST NATIONAL CITY BANK OF NEW YORK (Great Jones Street Branch) 686 Broadway New York, NY 10012 USA

Dear Sir;

I beg to enclose herewith a copy of a letter sent to your Bowery and Grand Street Branch in New York. Please do the needful and send me my passbook as early as possible. Thanking you in anticipation of your early reply.

Sincerely,

A.C. Bhaktivedanta Swami

Letter to: Sudama

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Tittenhurst 31 October, 1969

69-10-31

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter of October 15, 1969 and have noted the contents with much encouragement. I understand that Tamala Krishna has sent you a pair of Deities, and when you get Them please decorate the dias just to the standard of Los Angeles-at least the throne of Radha-Krishna, with good dresses, ornaments, helmets, etc. I understand that Japan is full of flowers, so everyday decorate the Deities with as many flowers as possible. Please take quotation for printing a book to the specifications as described above in my letter to Bali Mardan.

Kindly offer my blessings to your good wife, Cintamani, and I hope this will meet the both of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Tittenhurst House, England 31 October, 1969

69-10-31

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 28, 1969 with enclosures. The pamphlet sermon is not unfavorable. It is indirectly favorable because in that pamphlet the writer has admitted that the Christian church is waning and people are seeking after some new type of religion. That he has admitted. He says "Suppose the Christian church is waning, suppose even that in 10 years it will have gone out of existence. What then?" So these Christian priest are already feeling the pulse of their religious principles, and they are not very much hopeful. He writes another place that a woman being asked by her friend why she was not coming to church, the woman replied, "Oh, we don't go to church anymore." So far as we are concerned, he has admitted that the boy whom he spoke with was soft-spoken and polite. He seemed intelligent and had obviously been well brought up. In another place he says "What interested me most however was that here was a boy who was obviously religiously inclined. He was trying to find God and was trying to help other people find God, and he had taken up his post in front of a Christian church to preach Krsna." Don't you think that indirectly he is feeling the effect of our preaching work and his whole pamphlet is written as if he is afraid of the Krsna cult, which is spreading like wildfire? So we shall not be at all discouraged by such writings. Rather we should take the real fact that people are actually hankering after the real type of religion.

Yesterday we had a very successful meeting at Oxford at the Town Hall. About 350 boys, girls, old men, ladies and gentlemen participated, and we made them all dance and chant with us, every one. After the meeting, many boys and gentlemen came to congratulate me. Out of them, one was an Egyptian gentleman. Similarly, in another meeting in Conway Hall one Chinese boy came and offered his obeisances exactly like my disciples, bowing down to my feet. Negro boys are also taking part. So it is a fact that our movement will appeal to the heart of everyone, and they will join us. If one is not very much sophisticated and overburdened by material contamination, then he must respond to our call. The only thing is that we as preachers must be very, very pure, sincere and serious. The crude example is that when a man is physically very strong, and if he has sex intercourse with a woman, she is sure to become pregnant. When pregnancy fails, it is due to the weakness of the male partner generally. Similarly, if we are full with Krishna vitality, then wherever we go the audience will be impregnated with Krishna Consciousness. Now some of our leading boys, like you, Brahmananda, Tamala, etc. you should be very careful to train your other junior Godbrothers to the right type of preacher, keeping full faith in Krishna and the Spiritual Master, and executing the routine works of chanting and following the regulations. That will make you all great preachers, and wherever you go you will come out victorious.

Now coming to some other points discussed in the Cathedral Sermons pamphlet, we may take notice of the writer's statement which may help us in understanding the real position of Christian religion. In one of the statements he says the Bishop Dean, the former Executive Officer of the Anglican Communion, said to the general Synod of the Anglican Church of Canada last month that he gives the church as it exists today ten more years of life. The reason the church was dying he said was because it had become irrelevant. This means that the church people no more can convince the advanced, educated men of the present day. In another place he says in discussing the Ten Commandents of the Bible about the sanctity of (human life). Instead of exactly quoting the commandment "Thou shalt not kill," he replaces by his own words "Thou shalt do no murder". But he does not know how his own words reflect to the then society wherein Lord Jesus Christ was preaching. To say to his audience, "Thou shalt do no murder" means they were very much accustomed to commit murder. So what is the position of that society where the members are accustomed to commit murder, and what class of preaching can be made to such persons? As we see in another religious principle there is instruction that henceforward you shall not co-habit with your mother. So we have to judge such societies where there are murderers and those having sex life with their mothers, what kind of men they are. In the Bhagavad-gita the religious principles are divided into three categories: in the modes of goodness, passion and ignorance. Generally, all so-called principles are in the modes of passion and ignorance. Maybe there are some moral instructions, but moral instructions without God-consciousness is impossible to follow. In another place the gentleman quotes one book written by Prof. Charles Smith. The book's name is "The Paradox of Jesus in the Gospels". In this book it is admitted that all the statements in the Bible are not directly spoken by Jesus. Some of them are staged through the mouth of Jesus Christ; and specifically this passage: "I am the way, the Truth and the light. No man comes unto the Father but by me." This gentleman admits that it is put into the mouth of Jesus because that is the literary convention of the author of the 4th Gospel. Such kinds of observations definitely suggests that there are many passages in the Gospel which are later on set up to be spoken by Lord Jesus Christ, but actually they were manufactured by different devotees. So far as our Bhagavad-gita is concerned, we do not find any such thing. Everywhere it is stated sri bhagavan uvāca: the Supreme Personality of Godhead said. And all the acaryas have accepted these words as they are spoken by the Lord. No authorized acharya has ever commented that it was put into the mouth of Krishna by Vyasadeva or Sanjaya or any other person.

I give you all these hints not for general discussion, but for your personal understanding to know the respective positions of different types of religious principles. Ours is transcendental because we are not very much concerned with the minor moral or immoral principles, although each and every devotee is a first class moralist. But our religious principles or natural occupational duty is to learn how to love Krishna. We are practicing this and we are teaching this. So let us very steadily stick to our principles and our movement will surely come out successful.

I hope this meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

November

Letter to: Arundhati

-

Tittenhurst 2 November, 1969

69-11-02

My Dear Arundhati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 24, 1969. Regarding your working hours, if you can work more, of course that is very good. Caitanya Mahaprabhu says that we should be engaged in Krishna's service always, without any gap. So we should mold our life in such a way that not a minute will be blank without Krishna's service. Regarding your first question, the proof of Krishna Consciousness is that the Bhagavad-gita it is oldest transcendental literature about God-consciousness in the history of the world. It is estimated from authoritative sources of Vedic literature that Bhagavad-gita is eternal truth and was first revealed within our knowledge at least 120 millions of years ago. So what other literature can be compared with Bhagavad-gita throughout the whole world or universe? The second proof is that Krishna is accepted as the Supreme Personality, not only in the modern age, namely within two thousand years, by great acaryas like Sankaracarya, Ramanujacarya, Madhvacarya, Lord Caitanya, etc., but before this in all Vedic literatures given by Vyasadeva, Krishna is accepted as the Supreme Personality of Godhead. So whatever is spoken by the Supreme Lord Himself is certainly the most authoritative. So far as we are concerned, we do not make any alterations in the statements of Krishna. Therefore we are also authority. Just like 2 plus 2 equals four is mathematical truth. Anyone who accepts this axiomatic truth and works on this principle is also authority. To become authority is simply to follow the authority. If someone makes 2 plus 2 equal to 3 or 5, he is a rascal. That means he does not follow the authority and thus he fails to become himself an authority.

Regarding crying, when someone cries during kirtana, this crying is crying of the soul. But if anyone tries to imitate such crying to get some adoration, that is a bodily function. Regarding you final question, Krishna is the Cause of all causes. That is a fact. But we being subordinate to Krishna, sometimes we create our cause under Krishna's sanction only. Just like a child may persist in trying to do something, but unless the mother allows he cannot do it. Another example is that a criminal is put into jail by the trying judge; this is caused by the judgement of the court, but it is actually caused also by the criminal person. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Tittenhurst 2 November, 1969

69-11-02

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 4, 1969, and there are three important subject matters of which you have tried to get my opinion. I may inform you that they are all very nice proposals. So far as the building is concerned, if you can manage for the money, immediately try to purchase it as Satsvarupa has done in Boston. Similarly, regarding the land, it is also a very attractive proposal. If the land is not rocky and there is sufficient open space for pasturing ground so that we may keep cows all the year round, then it is a very nice proposal. Tamala Krishna told me about such land, and he is very hopeful about getting our men in that quarter (California). So you can try for it, and if possible please let me know what is the actual situation of the land. Regarding my accepting a teaching position in Berkeley University, which is said to be the finest University in the United States, this is also a nice proposal. Actually, I want to have such position for some time in order to attract the University students. But one thing must be noted that I will not be free to take the class between 11 am and 5 pm. If that is possible, you can negotiate for such post. If actually I get such post, naturally I will have to live in Berkeley. And as you say the climate is nice there, there will be no difficulty.

Regarding your question about Lord Jesus Christ, we accept him as saktyavesa avatara. Lord Buddha is in the same category also. Lord Buddha is mentioned specifically in Srimad-Bhagavatam as incarnation of Godhead, and yet Vaisnavas do not accept his philosophy, which is classified as atheism. Similarly, even if we accept Lord Jesus Christ as saktyavesa avatara., it doesn't mean that we have to accept his philosophy. But we have all respects for him without fail. Regarding books like Aquarian Gospel or even the Testiments, we cannot accept them as authorities because sometimes it is learnt that the words are not actually spoken by Christ, but they are so set up by the devotees. For example, in the Ten Commandments it is clearly stated "Thou shalt not kill", but some Bishop in Boston has changed it to "Thou shalt do no murder". This means the Bishop wants to keep hold for animal slaughter. So don't bother about all these literatures. We have all respect for these great preachers, but we do not require to study books save and accept for some reference. We must push on our philosophy how to love God. Our process is simple. We have got volumes of books also, so it is better for us to mind our own business than to divert our attention in the studies of other books. This was definitely forbidden by Lord Caitanya.

After all, Krishna Consciousness philosophy is as old as 120 million years at the least. So nothing can be compared with our philosophy either in the matter of antiquity, philosophy, ethics, science, morality, etc., all in correct vision and approved by great stalwart acaryas. So far others are concerned, they cannot be compared even. For example, if Lord Jesus Christ said "Thou shalt not kill", or "Thou shalt do no murder" to the people, it does not reflect very good social structure of the audience. Our philosophy is above all these things. Just like we prescribe to our students no illicit sex-life, no meat-eating, no intoxication, no gambling, but they are not ends in themselves. The real end is how to serve Krishna and sacrifice everything for Him. And to learn this transcendental art we have got so many volumes of books. So the summary is that instead of diverting our attention to read such unauthorized books, better pay our attention to more authorized Vaisnava literature. These scriptures of the Buddhists and the Christians may be the words of God, but still the are not always applicable to us. It is just like a king may give some rules and regulations for some criminals in prison; but for the good citizens out of the prison these rules are not necessarily applicable. So these Christian and Buddhist scriptures were delivered for a different class of men, and we needn't spend our time in studying their doctrines. You should read our own books over and over again and as far as possible do not try to enter into controversy. We do not concern ourselves with any other religion. Our religion is to become the servant of the servant of the servant of Krishna [Cc. Madhya 13.80].

You have sent me one plan for constructing a dais for the Deities in which you have placed Radha-Krishna under Lord Jagannatha. Instead of putting it like this, you put Lord Caitanya's Sankirtana picture underneath Lord Jagannatha, and make a separate throne for Radha-Krishna exactly on the pattern of Los Angeles temple. Regarding Melvani, I am glad that he has come to you from Montreal, but his photo shows he is not in the standard dress; and the tilak is not correctly made. Anyway, you welcome him. He is a very nice gentleman. But try to convince him to follow all of our principles. That will be very nice. Please offer my obeisances to your good wife, Himavati. I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You will soon have Radha-Krishna Murtis. More pairs of them will reach L.A. very soon & one of them for you.

Letter to: Krsna Devi

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Tittenhurst 2 November, 1969

69-11-02

My Dear Krishna Devi,

Please accept my blessings. I beg to thank you very much for your letter dated October 21, 1969 and have noted the contents. It is very good news that Visnu Arati is advancing nicely in Krishna Consciousness and I know that you and your husband will always do your best to bring her up on the right path of Krishna Consciousness. To raise one soul to Krishna Consciousness is counted by Krishna as a very great service, so you do this duty carefully and Krishna will surely bestow His blessings upon you. I am also glad to learn that you are developing more and more a taste for thinking of Lord Krishna and His devotees. Such thinking is required, and you will see that as you think in this way, your taste for relishing the nectar of such meditation will increase more and more. This is called the limitless ocean of the nectar of devotion. This ocean is unending, and therefore the pleasure of relishing the nectar of this ocean is also increasing unendingly. Regarding your questions, yes, a woman can certainly reach the perfectional stage of devotion to Krishna. And the gopis of Vrndavana are the best example of this. They are simple cowherds girls, and Lord Caitanya has praised their worship of Lord Krishna as the highest form of worship. Krishna Consciousness is transcendental to all such mundane considerations as if one's body is male or female. This is the meaning of spiritual: Krishna Consciousness is beyond the limited bodily idea.

Regarding your other questions, the Yadu dynasty completely destroyed itself because Krishna wanted this. So far as initiating disciples is concerned, anyone who is qualified can do this. For example, Srila Bhaktivinode Thakura was householder and Srila Bhaktisiddhanta Sarasvati was staunch brahmacari, yet they both were qualified for initiating disciples. Regarding your question about feeling emotions during kirtana, these are real spiritual emotions. Spiritual emotions can not be experienced by the fallen soul; but one who is feeling spiritual emotions is not actually fallen. That is the benediction of this Sankirtana Movement that it elevates one to the highest position of spiritual experiences. Regarding your final question about Laksmiji, she never has conjugal relations with Lord Narayana. Neither does she desire to have conjugal relations with Krishna. Her desire is to follow the Gopis of Vrndavana. Please offer my blessings to Damodara, Madhusudana, Kancanbala, and of course your family. I hope this will find you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mandali Bhadra

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Tittenhurst 2 November, 1969

69-11-02

My Dear Mandali Bhadra,

Please accept my blessings. I beg to thank you for your letter dated October 24, 1969 and have noted the contents carefully. Krishna Consciousness is not limited within any circle. Brahmacari, grhastha or sannyasi: everyone is eligible for cultivating Krishna Consciousness. There are these stages for gradual development of control of the strong senses in the material environment. But any order of life suitable for a particular person in which he can most favorably execute his Krishna Consciousness is the best position to take up. Generally, if one can remain a brahmacari, it is very convenient, and from brahmacari one can take sannyasa. But in this age of kali Bhaktivinode Thakura recommends that is is better to cultivate Krishna Consciousness as a householder.

The London devotees are planning to go to Hamburg for four days this month, so if they take me during that occasion, surely I shall come to see you again. It is around the middle of the month of November, and I shall let you know in my next letter what is the exact date. I am sorry to learn that Visvanatha and Kunti Devi did not take this very seriously. What can be done? They will have to wait to the next life, or if Krishna's Mercy is there, they will come back surely. I am pleased to learn however that the nice girl who was at the Vyasa Puja ceremony is now coming more often. Any person who becomes interested, try to educate him or her rightly. Everything depends on preaching. Regarding the Gayatri Mantra, to say it silently is also chanting. Every mantra is recommended to be uttered silently, but specifically this Maha (Hare Krishna) Mantra can be chanted both ways: loudly and silently. The meaning of the first Mantra is "I meditate on the sungod who is maintaining the three worlds." Savitur is the name of the sungod, but the greatest savitur is Krishna. Therefore it is meditation on Krishna who is the master of all the cosmic manifestation. The other mantras are prayers to the Spiritual Master, Caitanya Mahaprabhu and Lord Krishna Himself. I understand that one Indian firm, INDO CRAFTERS has sent me one package of Krishna Nama kurtas. This was sent to Hamburg over a month ago, and I would like to know if you have received this package and forwarded it to me. In any case, I have not as yet received it here in London. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva, Vamanadeva, Pradyumna

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Tittenhurst 2 November, 1969

69-11-02

My Dear Hayagriva, Vamanadeva, and Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 28, 1969. I have received also a spearate letter from Vamanadeva who is going to open a center in St. Louis. The list of proposed centers in different places is very encouraging to me. My aim is that I want to start at least 108 centers during my lifetime. So there are about 23 centers already existing, and your list completes another 16. That is very encouraging, and if factually it is done under a suitable scheme by your mutual cooperation, I have all approval for this, and you can do the needful.

I hope this will meet you all in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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Tittenhurst 2 November, 1969

69-11-02

My Dear Vamanadeva,

Please accept my blessings. I am so glad to receive your letter dated October 28 in which you propose to go with your good wife, Indira Dasi, to St. Louis for opening a Krishna Consciousness center. The proposal is very nice so you try for it. I have all approval. Please keep me well informed of your progress in this scheme. I hope that Lord Krishna will give both of you all necessary strength to execute this service nicely.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kulasekhara

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Tittenhurst 2 November, 1969

69-11-02

My Dear Kulasekhara,

Please accept my blessings and offer the same to your good wife, Visakha Dasi. I am in due receipt of your letter dated October 21, 1969 and have noted the contents carefully. In a new place sometimes one feels loneliness, but gradually this subsides. But this feeling is not very good for a Krishna Conscious devotee. When she has got her husband for companionship, what is the use of your wife desiring some female companionship? If this is available, that is good. If not, she should be satisfied with her natural companion and together execute Krishna Consciousness. If Vrndavanesvari is unable to come there, then Visakha may go to see her. Besides that there is also Mandali Bhadra's mother. Also, I understand that there is one very nice girl who is coming to the temple often, so she may try to help this girl become elevated to Krishna Consciousness. These feelings of loneliness are simply temporary manifestations due to past conditioning, and we should try to concentrate our attention to our eternal friendship with Krishna. That will relieve us of all such botherations. So both of you depend on Krishna and try more and more to serve Him nicely by spreading Krishna Consciousness. As you are both very sincere devotees, surely He will bestow His Grace upon you for this.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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London 3 November, 1969

69-11-03

My Dear Satsvarupa,

Please accept my blessings. I thank you for your letter dated November 18, 1969 and have noted all the points carefully. I can understand that the composing program is not going as planned. Therefore, I think Palika Dasi may immediately be trained to help with this task. For layout work I have already asked Aravinda to come to Boston to do that work. So these two devotees will be posted in Boston for the time being to centralize the activities. Then we shall see how to pick up further men. For editing the Sanskrit words you can send me a list of the words, and I shall send you the correct diacritic marks. You write that you shall send me your changes for the Krsna manuscript pages here with me, and upon receipt of them I shall do the needful. Please also send carbon copies of the tapes you have edited in the past few months. By separate post a new tape is being sent to you.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nico Kuyt

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London 4 November, 1969

69-11-04

My Dear Nico Kuyt,

Please accept my blessings. I thank you very much for your letter dated October 17, 1969, sent from the Detroit temple. I am very much pleased to note your sincere attitude towards our Krishna Consciousness Movement, and this sincerity will lead you to the highest spiritual consciousness if you continue in this way. That is the special Grace of Sri Caitanya Mahaprabhu. In former ages the processes of spiritual elevation were very difficult and long enduring. But in this age of Kali Yuga our lives are so short and our minds are so restless that the process of spiritual realization must be very simple in order for success to be achieved. Therefore, Lord Krishna appeared on this world as Lord Caitanya to show the fallen living entities the easiest and most sublime method of achieving Krishna Consciousness. His formula is that everyone, in any position of life, should chant the Hare Krishna Mantra. So this is what we are teaching, and any benefit you are feeling from this procedure is simply the Mercy of Caitanya Mahaprabhu acting. I am glad that you are very much appreciating the association of Bhagavan das and Jagadisa. They are both very nice devotees, so when you have any questions about our philosophy, you consult with them, or else I am also at your service in this connection. Please continue to live at our temple, follow the regulative principles and chant at least 16 rounds daily. Most likely this December I shall be staying at our Boston temple for some days, and if it is possible, you may then come there to meet me.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Tittenhurst 4 November, 1969

69-11-04

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated October 30, 1969. A two-way ticket is being sent to New York for you to come to London, so you may go to New York as soon as possible and do the needful. At least if you remain so long as I am here, then we can return back together. Regarding Los Angeles business, for the time being you can entrust this to Gargamuni and Stoka Krishna. So far as corresponding with the other West Coast presidents, that can be done from here also. Here you can talk with Mukunda and others about the World Sankirtana Party. There is good possibility. Simply it requires some good organization. Therefore you are called.

So far as I am concerned, as I already told you, after this European tour I am going to retire from active work and retire for writing books. So any place suitable I shall stay and give you directions. I am now confident that at least one dozen of you have understood the philosophy and the matters by which it can be handled. So from the background if I give you some inspiration, the whole society shall run on nicely. We shall talk of these things when you come. So try to go to New York as soon as you are able, and the ticket will be duly sent there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: Address future correspondence to 7 Bury Place, London.

Letter to: Sridama

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London 5 November, 1969

69-11-05

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 29, 1969 from Philadelphia along with your check for $642, and I thank you very much for your kind contribution. I am surprised to know that the actual collection was $1,750 and the doctors and lawyers, etc. have taken more than $1,000. Anyway, something is better than nothing. Whatever we have got will be used for Krishna's service. Yes, I always remember you for your kind personal attention upon me, and most probably, if you are not engaged otherwise, I shall call you when I return back to the States.

I hope this will find you in good health. Please keep yourself always chanting regularly. That is our only strength within this whirlpool of the ocean of nescience.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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London 5 November, 1969

69-11-05

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 30, 1969 with enclosures. I will keep the court documents in your file. Regarding BTG printing, I have already written to Brahmananda that this must be printed in our own press. So far as my books are concerned, I think there are materials for at least ten books which are ready for printing. Now all the manuscripts are with you. So now the editorial department is under you and Hayagriva, and you combinedly please get my books printed, one after another. I think the following management will be nice: I shall pay the book printing price; actual cost plus 10% maintenance charges. Then after the books are printed you will distribute them proportionately to different centers, and they will remit the price directly to me. Purusottama will keep accounts for that so that the responsibility will be lighter on your side. Besides that, if the books are distributed immediately after printing, without payment at first, the centers will be encouraged to stock them and sell them. I have consulted on this matter with Purusottama, and he says that the idea is right. Now you can give me your own opinion also. But continually all the Bhagavatams, Krishna, Nectar of Devotion, etc. must be published. After printing, some of them may be made softbound and some may be made hardbound, according to demand.

I have already written to Brahmananda that we shall not accept outside work. That will complicate our situation as a tax-free organization. Brahmananda wrote me that Advaita wants to purchase a wagon, but I don't think the press department will require a wagon just now. You have already one bus, so money should not unnecessarily be spent up. For the present the idea may be suspended, and when I come to Boston I shall see if it is actually needed.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of The Bank of Baroda

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London 5 November, 1969

69-11-05

Manager The Bank of Baroda Chandni Chowk Delhi-6, INDIA

Dear Sir;

Kindly refer to my letters dated September 7, 1969 and September 30, 1969. I am surprised that I have not as yet received the shipping documents of two consignments to be dispatched by BINA MUSICAL STORES and INDO CRAFTER. Please let me know immediately at my above address what is the actual position now. Kindly treat this as very urgent and oblige.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Harer Nama

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London 6 November, 1969

69-11-06

My Dear Harer Nama,

Please accept my blessings. I beg to thank you very much for your letter dated November 3, 1969 and have noted the contents with pleasure. For some time I have been anxious to hear from you, and now that you have written I am encouraged to learn of your nice activities in Colorado. I am pleased also that Bhavananda, Palika Dasi and Prabhavati Dasi are all working so sincerely and steadfastly to promote this Sankirtana Movement, and surely Caitanya Mahaprabhu will bestow His full blessings upon all of you. This is a qualification of activities in Krishna Consciousness that if one renders even a small amount of sincere devotional service, Krishna becomes obliged to elevate such person; and what to speak of one whose entire life and soul has been dedicated to Krishna's service. So continue to push on as you are now doing and as far as possible distribute our books and magazines. Now that our press is ready in Boston, we have more than one dozen books which are ready to be printed, so with your help I wish to overflood the marketplaces with our literatures. Now people are reading all kinds of nonsense books, and thus their reading capacity is helping to pave their way through the circles of birth and death. If they will simply take to reading this transcendental literature we are presenting, the same reading capacity will elevate them to the highest perfection of spiritual life. So this is very important task we are doing, and all of you push forward in Colorado with increased enthusiasm.

Here in London things are going on nicely, and at all of our meetings, hundreds of people join in with us in the chanting and dancing. Similarly, from all of our centers we are getting very good reports, and I think that before long your center will develop into a very important center for our movement. Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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London 7 November, 1969

69-11-07

My Dear Krishna das,

Please accept my blessings. I beg to thank you for your letter dated November 4, 1969 and have noted the contents carefully. Regarding my going there, the first thing is that if I speak, one has to translate into German. That does not make any good speech; it hampers the natural flow of the speech and makes it not very much impressive. If you think the major portion of the audience can understand directly English, then it is much better. I am not very much enthusiastic to speak in a place where English is not directly understood. Besides that, I am expecting to be engaged in important business here, which will be ascertained on Monday next, November 10th. At that time I shall decide whether I shall go. If there is no very important engagement, then I shall go to Hamburg, and the decision will be informed to you by telegram on the 10th instant. You will have enough time for advertising because the meeting will be held sometime on the 23rd. So you will get confirmation at least 10 days in advance.

In the package you received from India, did you get Deities also. If not, then the same Deities I had there will go back to Germany for being installed. If in your store you can sell musical instruments and other goods imported from India, then I shall give you good addresses for such imports. I do not know what further instructions you need for constructing the altar. You have got the picture. If you need another picture, then I shall send it.

To celebrate the Rasa Lila Ceremony decorate the Deities very nicely with flowers; as many as possible, ornaments, garlands, nice light demonstration, and much distribution of Prasadam. That will be a very nice day for opening the Radha-Krishna Temple. So if by chance I do not go, then Tamala Krishna, who is arriving in London this Monday, will go. He and Yamuna are both expert in the matter of Deity decoration, so there will be no difficulty for the opening ceremony. So arrange for this ceremony without fail, and let me know immediately if you have got a pair of Radha-Krishna Deities in the new consignment. If not, the Deities with me will go back there.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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London 7 November, 1969

69-11-07

My Dear Brahmananda,

Please accept my blessings. I beg to thank you for your letter dated November 4, 1969 along with BTG #29 and the new edition of The Peace Formula essay. They are both very nice. The BTG will be complete when the headings of the essays are bolder and on each page the name of Back To Godhead is printed. The titlehead on the front cover is quite suitable, and the picture in the front page is exceedingly beautiful. I showed it to Gurudasa and he remarked that it is super-excellent and he expects it to sell very well because of this picture. I think similar pictures from Western centers should be printed. The New York Sankirtana Party is also super-excellent. I am very much pleased to see all these pictures and our magazines gives information to the people that we do not stick only to the cities, but we train people in the remote villages also. So everything should be done very attentively and amicably. I am writing a letter to Hayagriva that he should take care of composition of our books. Please find a copy of this letter enclosed. If you decide to go to Columbus, that is all right. Everything should be done very amicably. I see that in The Peace Formula pamphlet that there is advertisement for TLC and Bhagavad-gita, but there is no mention of Srimad-Bhagavatam. I think that in the future this also may be advertised. What about MacMillan Co.?

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I have shown the new BTG to Mukunda, and he has very much appreciated the nice lay-out work of Candanacarya. enclosures: one carbon of letter to Hayagriva

Please let me know if all the books "True Conception of Religion" sent by Syamasundara. Brahmacari are all sold and if we owe some money still due to him?

Letter to: Hayagriva

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London 7 November, 1969

69-11-07

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 29, 1969 and noted the contents. Things are going on nicely in every department, and it is very encouraging. But as I have already told you, your first business is to see about the publication of my books. I have already advised Satsvarupa and Brahmananda in this connection, and they will take the necessary care for it. I want to know if Nectar of Devotion is coming along at proper pace. So you will kindly manage in Columbus that the printing matters are substantially ready for the press. The press may not sit idly for want of printing matter. Then it will be very nice from all sides. Pradyumna is in charge of making the diacritic marks nicely, so I shall be glad to know if he is doing that work according to plan. Recently I received one letter from Arundhati that she wants to work very hard. So Syama Dasi should also do this as it was previously programmed. The main point is that the press should not sit down for want of printing matter. That you will kindly manage.

As you write that you cannot find suitable work in Boston, you stick to Columbus and give sufficient time to your editing work. Please also take care of the children. They are our future hopes, and the adolescent age is the most dangerous age. It is the turning point of one's life. In this age, if you take care of the children, surely they will come out first class Krishna Conscious devotees.

Regarding publishing articles from the Harmonist, after the departure of my Guru Maharaja so many nonsense things have been written. So we should know who has written these articles. Articles written by my Guru Maharaja can be published without any hesitation, but articles written by Prof. Sannyal after 1936, they are not at all good.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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London 8 November, 1969

69-11-08

My Dear Gopala Krishna,

Please accept my blessings. I thank your very much for your letter of October 18, 1969, and yesterday I received your gift of one shawl. This shawl is very nice, and it will be used when I go to some meeting in my dress garments. Please send some me the new editions of the French BTG. If you are able to print them nicely in outside press for a good price, then it is very good. But in any case this magazine should be published regularly. The addresses of the Paris devotees are as follows: Suridas Adhikari, 2 Place de la Chapelle, Paris, 18, France. Janardana's address is 6, rue Michelet, 94 Fontenay-Sous-Bois, France.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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London 9 November, 1969

69-11-09

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 26, 1969. It is very encouraging that from the very beginning of your center you are successfully executing your entrusted duties. Krishna will be very much pleased upon you and your wife, Krishna Bhamini. In our society we want to see some ideal householders as you are, so that preaching may go on with great speed. From the very beginning of this movement the associates of Lord Caitanya were all householders. All four of the principal associates; namely Advaita Prabhu, Nityananda Prabhu, Srivasa Prabhu, Gadadhara Prabhu, and even Lord Caitanya Himself-They were all householders. So we are not impersonalists or voidists. Our program is to enter into the association of Krishna. But we cannot enter within this association without being completely disinfected from the contamination of material sinful life. It is confirmed in the Bhagavad-gita by Lord Krishna Himself that only those who are absolutely cleansed of all dirty sins can be engaged in Krishna Consciousness in full swing. In other words, those who are fully in Krishna Consciousness can be free from material contamination and thus enter into association of Krishna. There will be no botheration for you of family life, provided it is carried on in full Krishna Consciousness. Follow this idea and you will be happy. The Western world needs this help, so try to do this welfare work for the human society.

It is very happy news that your are getting a bus, but purchase it new. Second-hand machine is not always reliable. It may give so much trouble. A similar attempt was made previously by Rupanuga. He spent $600 and was practically cheated. So be careful about all these unfair business dealers.

Regarding your first question about annamoya, this annamoya theory is for persons who are in the lowest grade of transcendental realization. When you take to Prasadam, it is directly on the spiritual platform. Annamoya concept of life is not on the spiritual platform. Our process is therefore very easy and effective in this age. So the prescribed methods which we have adopted under authoritative scriptural injunctions are sufficient for our progress. Regarding your second question, the 24 elements are the five gross elements, the three subtle elements, 10 senses, five sense objects, and the total material cause, (Mahat Tattva). Above these there is the situation of the spirit soul, which is the 25th category, and above this is the Supersoul, or Supreme Personality of Godhead. The mind is a subtle element, therefore it is in the body. Generally, the brain is accepted as the location of the mind.

Regarding your final question, it is a fact that when one is contact with Krishna, His Name, His Qualities, His Form, His Pastimes, immediately he becomes purified. But because we are conscious living entities, the proportion depends on our conscious acceptance. It is stated in the Bhagavad-gita that Lord Krishna responds proportionately to the service of the devotee. Another example is that the sunlight is open for everyone and for every place, but to enjoy the sunlight or to take advantage of the sunlight depends on the proportionate arrangement by the receiver. Prosecution of devotional service means gradual purification and proportionate revelation of Krishna Consciousness

Please offer my blessings to the others. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Enclosed please find photographs of the Los Angeles altar. You may construct your altar in the exact same way. For any further construction information you may consult the devotees there, and when the throne is prepared you shall get the Deities also. Perhaps Naranarayana is there & he can help you.

Letter to: Gargamuni

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London 11 November, 1969

69-11-11

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 6, 1969, and I thank you very much for your bank deposit receipt. Practically you are the only hope who is filling up the gap in my Book Fund deposit account. Recently I have issued one check for $4,000 from my Book Fund to the Iskcon Press account. Out of that, you have already fulfilled the amount of $2,500. So I thank you very much. Regarding your business, Krishna will surely help you, and He is already helping you. We want to show the world that Krishna's service is not stereotyped, one-sided. Krishna can be served from any position, provided one is willing to serve Him. Krishna can be served and approached by businessmen, by lawyers, by scientists, by artists, by musicians, by philosophers, even by thieves and rogues; everyone. He is so kind. One has simply to accept the prescribed method how to approach Him. When I speak of thieves and rogues I do not mean that a Krishna devotee is also a thief or rogue. The idea is that even the thieves and rogues are eligible to accept this path of Krishna Consciousness and make their lives sublime. Actually, when a thief or rogue takes to Krishna Consciousness he soon becomes a saintly person. Just like Jagai and Madhai: They were thieves and rogues, but after being favored by Lord Nityananda they became first-class devotees. So Krishna Consciousness is so nice that everyone can approach the goal, and if one simply agrees to follow the prescribed method, very soon he becomes a saintly person.

Regarding your sales report, I think it is encouraging, and the profit should be expended in the manner as I have already suggested in my last letter. Regarding Bina Musical Stores, I am sending herewith their invoice dated 30th August, 1969 and the shipping documents of Nedlloyd & Hoegh Lines (B/L 30). So you will have to pay only the freight, $129.00, and clear the goods. I do not know whether you have already received these documents through the Bank of Baroda because that was arranged with them. If not, you can do the business with these documents. The invoice #14528, dated 30th August, 1969, is for 5 cases of musical instruments. In the invoice you will find one piece "Bina Sangeet Model Harmonium". This should be kept aside for my personal use. It is not for sale. Other items are for sale. There is another item, one Big Size Khol, or mrdanga. You will see how the quality is and kindly report so that we can order for more.

Tamala Krishna is scheduled to arrive here this evening. He has not come yet. Iskcon Press has very nicely printed our Peace Formula and Two Essays. They are also cheap, so I hope you will order them 2,000 copies. Our BTG appearance is coming out nicer. Everyone approves. So by Krishna's Grace I find all sides bright. My only request to all of you is to keep it bright. Don't let it go dim. That is Krishna's Glories. When Tamala comes we shall talk with him about the World Sankirtana Party program.

In further regards to your recent contribution, this time you have deposited the money in the wrong number. My account number is 12410, but I see on the receipt the number is noted as 12416. In the future you should be careful about the number. In the meantime you rectify this mistake with the bank when you get time. I am returning the receipts herewith for your reference.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rudra

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London 11 November, 1969

69-11-11

My Dear Rudra das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 3, 1969 along with your beads and contribution of $5.00. The letter head stationery is very nicely printed. Your beads have been chanted upon duly and sanctified and are returned herewith. It is very much pleasing to know that Vancouver center is improving daily. Cidananda is a very good organizing leader, Ananda is a good soul, and you are also a sincere devotee, so combinedly together push on this Krishna Consciousness Movement. Surely you will be successful. Regarding the vows and chanting method you have adopted, it is very nice. But do not impose something which will be difficult to execute. There is no need of fasting once every week. Two days fasting per month on Ekadasi is sufficient. Besides that there are other special fasting days. Spiritual realization depends on austerities and vows, but in this age, by the Mercy of Krishna and Lord Caitanya, we need not undergo very severe penances, as we are unable to do it. The rules and regulations which we have already prescribed, that is sufficient for ordinary men. But as you have increased the chanting of beads to 25 rounds daily, that is very nice.

I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Srimati

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London 11 November, 1969

69-11-11

My Dear Srimati,

Please accept my blessings. I beg to thank you very much for your letter dated October 28, 1969 and have noted the contents with pleasure. I am so glad to learn that with the help of Durlabh and the others you are making progress in our Laguna Beach center. Any new brahmacaris who come with good faith should be helped. We are living in the Kingdom of Maya, so Maya's influence is very great in the material world. It is just like an epidemic. So one has to become immune very carefully by Krishna Consciousness. So you are experienced now in association with devotees, and you are very sincere also. Try to help any newcomers as far as possible.

Regarding worshiping uninstalled Deities, generally this is not done. But you can aratis with Lord Jagannatha. He is very kind. I hope you are all chanting regularly and keeping in good spirits. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda

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London 13 November, 1969

69-11-13

My Dear Dayananda,

Please accept my blessings. I thank you very much for your kind letter dated October 27, 1969. Tamala Krishna has arrived here, and he was describing about your nice daughter, Candramukhi, how she is chanting Cintamani nicely. So both you and your wife are doing nice service to Krishna, and He has sent you a nice daughter. Be happy with your good family. Narottama das Thakura has sung in his song that anyone who is merged into the ocean of Lord Caitanya's Krishna Consciousness Movement, never mind what he is-either householder or in the renounced order of life, Srila Narottama das Thakura hankers after his association. I have heard from Tamala Krishna that you have done wonderful work very quickly in electrical installations in Boston. So wherever you go and wherever you remain you have dedicated your life to Krishna's service. That is the success of life. Now in the absence of Tamala Krishna you will have to see the management of the Los Angeles temple goes nicely. By the Grace of Krishna, now you have no financial problem, but only you have to see that things are properly managed and nothing is misused. Gargamuni is there and Stoka Krishna is there. So I hope things will go on very smoothly. We should always be careful that we are serving Krishna, and we shall do nothing which may displease Him. Than our life is successful. According to Srimad-Bhagavatam, our life, our wealth, our intelligence, and our speech should all be engaged in Krishna's service, and that is the criterion of perfection in human life.

Yesterday I have sent one bill of lading and an invoice from Bina Musical Stores in Delhi. When they are cleared from the dock, please let me know how you have received things in order.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali Mardan

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November 13, 1969

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My dear Bali Mardan,

Please accept my blessings. I am so pleased to receive your letter dated November 7, 1969 and have noted the contents carefully. You are a sincere devotee from the very beginning, coming from a very respectable family, intelligent, and your humbleness is a proof of your high parentage. Thank you very much for this Vaishnava quality. Chaitanya Mahaprabhu has advised a Vaishnava to be humbler than the straw and more tolerant than the tree. Then he can become a perfect teacher. So Krishna is giving you intelligence from within how to become preacher in distant countries to fulfill the mission of Lord Caitanya Mahaprabhu. By this attempt only we can become within the perspective of the Lord's attention. Our endeavor should be not to see the Lord, but that the Lord may see us. He will see us when we become in His confidence by rendering service unto Him. The best service we can render is the preaching of His glories, by which the hearer is glorified and the Lord is certainly glorified.

I hope your application for immigrant visa will be duly accepted because I know the Australian government is very much anxious to invite white people to domicile in Australia. So your application must be favorably treated. Regarding books, I have no objection to change the size 7 x 10 as you have suggested, and you can take quotation in that way. The pamphlets which you have sent about the big printing house, Toppan, seems to be nice. Tamal Krishna has arrived her in London last night via New York. I requested him to come here for some time to help organize the center.

Please offer my blessings to Sudama and Chintamoni. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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London 13 November, 1969

69-11-13

My Dear Gaurasundara,

Please accept my blessings. I thank you very much for your letter dated October 23, 1969. Both you and Heroine Govinda Dasi, assisted by Jayasri, Turya dasa and Balabhadra are all doing very nicely and entirely to my satisfaction. Krishna will bless you. Srimati Govinda Dasi's writings have come out in the BTG issue 28; I have received the press copy and it is so nice. Everyone is appreciating, and especially for the Sankirtana articles this issue has become super-excellent. So gradually I am getting to be an old man. I have given you the formula how to preach; you are young boys and girls, our future hope. Now you follow the principles, apply your intelligence, and everything will come out successful by the Grace of our Lord Krishna.

Regarding the songs you have written, yes, you may send them here for Mukunda to consider for future recordings. I expect to visit your Hawaii center again when I go to Japan. Surely at that time it will not be difficult. But always remember that I am always with you. As you are always thinking of me I am always thinking of you also. Although physically we are not together, we are not separated spiritually. So we should be concerned only with this spiritual connection.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayasri

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London 13 November, 1969

69-11-13

My Dear Jayasri,

Please accept my blessings. I am so glad to receive your letters dated October 14, 1969 and November 5, 1969. You are such a sincere devotee that Krishna has helped you to understand the philosophy so quickly. And this sincerity of purpose is the only means to attain perfection in Krishna Consciousness. I am so glad to learn that you are thinking of sleep as a waste of time. This is not an ordinary thing. So I have become very much pleased to hear this statement from you. Be blessed by Krishna. Just as you have already understood the benefits of this Krishna Consciousness Movement, try to realize and assimilate it more and more and distribute it to the suffering humanity. Our movement is the greatest gift to the human race. They may not immediately appreciate it, but time will come and history will give evidence that this movement saved the human society from being fallen into barbarianism.

Regarding the things that Krishna is giving you, everything belongs to Krishna and He is giving everything, even to the nondevotees, even to the animals who have no consciousness of Krishna; and what to speak of His devotees. Just like the father maintains all his children without any grudge, but the child who is very faithful to the orders of the father is given specific care by the father. Similarly, Krishna being the Father of all living entities, he is supplying the bare necessities of their life; but for His devotees He has got special attention. So depend on Krishna, chant regularly Hare Krishna and you will find that He is talking with you face to face, what to speak of supplying your necessities. This is a great science, and please try to understand it nicely.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Linda Ryon

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London 13 November, 1969

69-11-13

My Dear Linda Ryon,

Please accept my blessings. I beg to thank you for your letter dated October 26, 1969 and I have noted the contents with pleasure. I am so glad to learn that you and your husband, Michael, are finding your lives very happy and satisfying due to the influence of Lord Krishna. This is the position of Krishna Consciousness that if anyone will take to it seriously, he will find instant improvement in his life's condition. By nature every living entity is joyful and in Krishna Consciousness, but due to association with material contamination certain souls have gotten their joyful spiritual nature covered up by the cloud of Maya. The purpose of our centers for Krishna Consciousness is to give everyone the opportunity to remove this cloud of Maya from their consciousness and resume their natural, blissful life of rendering devotional service to Lord Krishna. The process is very simple: chanting, dancing, eating Krishna Prasadam and associating with Krishna's nice devotees. And these four items will make one advance very quickly. We are offering to everyone everything that is nice: nice food, nice family life, nice music, nice philosophy, nice association. Only a rascal will not accept this gift of Krishna Consciousness. So please continue to follow the procedures as you have been doing under the guidance of Bhagavan das, Jagadisa, and their wives. When I return to Boston sometimes in December, perhaps you and your husband will be able to meet me there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Turya

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London 13 November, 1969

69-11-13

My Dear Turya dasa,

Please accept my blessings. It is very kind of you to send your letter dated November 5, 1969, and I am so glad to learn that you are progressing in Krishna Consciousness. The secret of success in this line is to render service. With our present senses, materially covered, it is very difficult to understand Krishna, His transcendental Name, Fame, Form, Pastimes, etc. But if we begin rendering service unto Krishna, then being pleased with our service He will reveal Himself from within. So the more we shall try to serve Krishna the more we will be nearer to Him. All of you there are a good combination, so work conjointly in pushing on this movement. You will be happy, the people in general will be happy, and Krishna will also be very happy and thereby bestow His best blessings upon you.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Carl Lange

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London 14 November, 1969

69-11-14

My Dear Carl Lange,

Please accept my blessings. I beg to thank you very much for your letter dated October 26, 1969 and I am encouraged to read the contents. Although you have been associating with us for a short time, I can understand that Krishna is giving you good opportunity to serve Him nicely. It is very kind of you to be donating all of your earnings to our Seattle temple, and surely Krishna will bless you for your sincerity. It is this willingness to serve which Krishna wants to see in us. We have nothing to offer Krishna because He is the

Proprietor of everything that be. But when He sees that a living entity is trying to serve Him, that is appreciated. In Bhagavad-gita you have seen that Krishna says to offer Him a leaf, a fruit, a flower or even some water. Actually, the Supreme Lord has no necessity to request us to offer Him these items or any other items; but He gives us the opportunity of serving Him so that we may become qualified to enter back to Home, back to Godhead.

I am so pleased to learn that you are chanting 16 rounds daily and studying our books carefully. You continue to do this in the association of devotees, and surely you shall come out successful in perfecting your existence in Krishna Consciousness. Within one or two months I shall be returning to Los Angeles, and at that time you may come to speak with me further. In the meantime you continue to help Upendra and the others in the activities there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna, Arundhati

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London 14 November, 1969

69-11-14

My Dear Pradyumna and Arundhati,

Please accept my blessings. I am very much anxious to hear from you. In my last letter I was informed by you that you were going to send me some specimens of the composed version of Nectar of Devotion, but I have not received anything till now. Besides that, you have not called for the remaining portion of the manuscript. This means the major portion is not yet composed. In the meantime, the press is ready. The press has already begun to print, and without having any book ready, they are printing other materials. But the press is specifically meant for printing my books. So far as I can understand, 12 or 13 books are ready for going to the press. Simply they require to be composed. So please let me know what is the exact position why the work is going slowly. Here some respectable friend has promised to publish my book, Krsna, in two parts. The manuscript is also ready. So after Nectar of Devotion, I want to take up this work immediately. Formerly the plan was that Arundhati and Syama Dasi combinedly will compose at least 20 pages daily under the guidance of Hayagriva and Pradyumna; Pradyumna will be responsible for the diacritic marks and Hayagriva for correct English and grammatical composition. This was the arrangement. The press is ready, the manuscripts are ready, but I find from your department things are not up to the standard. So please let me know what is the position whether it is possible for you to take this responsibility. If you take the responsibility, what is the difficulty that things are going so slowly? I shall await your reply to this letter and shall thank you very much in anticipation.

I hope this will meet you in good health.

A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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London 14 November, 1969

69-11-14

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 12, 1969 and thank you very much. Regarding the delay in composing books, I have just now written to Pradyumna and Arundhati asking them the reason why they are delaying the matter. So on receipt of their clear reply I shall take necessary action. I can appreciate also that the matter is being delayed. If they are having difficulty in composing, can you suggest any other boy or girl to take up this work in Boston? Centralized activity is desirable, but because we have not got all workers in a place, there is difficulty. Now gradually it will be centralized.

So far as Krsna is concerned, I understand that you did not keep any copy of the manuscript. Generally it is the custom to make at least four copies, so how is it that you have neglected this? In the absence of a second copy it is risky to send you our copy in the mail. Therefore, I am personally glancing over and putting the diacritic marks in the Sanskrit words. Besides that, one respectable friend has promised to get this printed immediately. In my previous letter I asked you to give quotation for this Krsna book. The size should be 7” x 10”. I understand that is the standard size of this kind of book. Please also inform me if we have got arrangement for printing color pictures also. So in consultation with Advaita please give me immediately the actual expenditure for printing 10,000 Krsna books on the style of TLC; four hundred pages, including fifty color pictures. It is essential for me to know this because the friend who wants to publish this book should be informed about the cost of production within a week. Also, I have not received any edited versions of the tapes which I have sent you from Europe. So please send them to me as soon as possible, keeping carbon copies with you in Boston. If there are discrepancies in your editing techniques between the beginning and later chapters, please inform me what they are so we can make the corrections here.

Regarding Brahmananda, I do not think he may divert his attention to Boston activities. So far I get report from Tamala Krishna, New York is not in proper condition. New York is the most important center, so things should be arranged there very first class. Brahmananda is leading very nice Sankirtana Party in New York, so that should be organized more and more. I shall write to Brahmananda soon. In the meantime, if you meet, you can also say to him. So far as press management is concerned, do you think Brahmananda’s presence is required? Or will Advaita and Uddhava be able to do things? So far as I get report from Tamala, the press arrangement is now in due order trough the endeavor of Advaita and Uddhava. So Tamala Krishna will correspond with you in this connection. In the meantime you can send me the production cost of Krsna as described above. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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London 15 November, 1969

69-11-15

My Dear Advaita,

Please accept my blessings. I thank you very much for your letter dated November 2, 1969 and the booklet of essays. There are improvements to be made because the essays are not adjusted on the right side. Besides that, it is being printed not on glazed paper. The photograph has not come out very distinctly. Also the cost is not very satisfactory. The Dai Nippon company is printing our BTG at 10 cents, but the size is bigger, the papers are more, there are color pictures and glazed paper. In that comparison, 6 cents cost is not very favorable. You have also printed 20,000. Anyway, it is printed in our press. If the cost is equal or little more, we do not mind. But from business point of view you should note down the points.

I have heard from Tamala Krishna that this press arrangement is made very nicely and you are doing excellently. Now my manuscripts for books are ready for at least 12 books. So according to your estimate, if you think you shall be able to publish 6 books in a year besides our BTG, then you have got two years engagement already. Regarding composition, the matter is going very slowly, so if you have any ideas how this can be centralized in Boston, please give me your suggestions.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balai

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London 15 November, 1969

69-11-15

My Dear Balai,

Please accept my blessings. After a long time I have received your letter and I thank you very much. I always think of you how nice, Krishna Conscious, beautiful girl you are. So Krishna has given you a nice daughter to take care of. Here, the daughter of Malati, Sarasvati, is giving us much pleasure in her Krishna Consciousness activities. She is so nice that as soon as there is chanting sound of kirtana immediately she begins to dance and clap. Even the audience becomes astonished and they follow her activities. It is very nice. I think your daughter may now be walking, so she may also be trained for dancing and clapping.

So attend Sankirtana Party very regularly. Kirtana is our life and soul, and the press is part of kirtana. So both of you, husband and wife, always remember this and try to execute both these ways of activities. I understand that Saradia has come back to Boston, living with Vaikunthanatha. This is nice. One thing you should know-of course, I know that you are so nice that there is no possibility amongst you for disagreement between husband and wife; but sometimes it happens-so you can let Saradia know that in our Krishna Consciousness household life there is no question of separation. Our marriage is Absolute. But if sometimes some disagreement is there, they may live separately for a few days, but that does not mean they can think of separation. Please try to educate all the girls in that way. In December I shall be there in Boston, and it shall be my great pleasure to see you all together.

Please offer my blessings to your daughter, Nandini. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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London 15 November, 1969

69-11-15

My Dear Brahmananda,

Please accept my blessings. I thank you for your letter dated November 11, 1969, but the check which you say is enclosed is not found. The best thing will be that when you want to pay me you can ask your bank to transfer the amount to my account at the First National City Bank, #0420160131. When you want some money from me, I will do the same. So there will be no difficulty. Please find out why the check is missing. Regarding your request for your deliverance from the clutches of Maya, please rest assured of being delivered, because we have captured the strong chain of disciplic succession. This chain is coming down from the highest platform, Krishna. Just like a rope comes down the well so that anyone who may catch the rope from any position is sure to be delivered; so our aim should be to not give up the rope. We must capture the rope very tightly. Then our deliverance is assured. so far as I am concerned, in relationship with my disciples who are so kindly cooperating with me in the matter of my rendering service to my Spiritual Master, for them I am always ready to come back from Goloka Vrindaban, if they are not delivered along with me. So don't be worried about the clutches of Maya. Be fixed up in your determination and go on serving the Supreme Lord, Krishna, with determination as you are already doing.

It is very nice to learn that both you and Satsvarupa have highly praised Tamala Krishna. Similarly, Tamala Krishna has also highly praised you and Satsvarupa. This attitude should be maintained amongst your Godbrothers. That will elevate us more and more to the top of devotional service. This is called Vaikuntha attitude. In the Vaikuntha factually there is no fault in anyone, but there is another type of competition. The competition is that one devotee thinks of other devotees how nicely they are serving the Lord. In the material world the attitude is that everyone likes to think that I am doing better than others. This is material conception. In the Spiritual Sky it is just the opposite: Everyone thinks that my contemporary devotees are doing better than me. We are trained to address Godbrothers as Prabhu, which means Master. This means we shall try to find out always the serving side of our Godbrothers. Sometimes there are misgivings, but that we should try to overlook. One of my big God-

[PAGE MISSING]

Letter to: Harold Torf

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London 15 November, 1969
69-11-15
My Dear Harold Torf,

Please accept my blessings. I am very glad to receive your letter dated November 11, 1969, and I am so much obliged to you for your kindly offering me your service. You are rightly placed by Krishna's Grace under Brahmananda, and you try to follow his instructions. As soon as he will recommend, I shall initiate you; most probably when I return to Boston. Your picture shows you are a very nice boy, promising to become a good Vaisnava in the future. Krishna has sent you for being taken care of by us, so we shall do our best. You also kindly try to follow our instructions. Regarding Omkar, you may know that Om is the impersonal sound form of Krishna. Those who are unable to utter immediately the Sweet Name of Krishna, they are recommended to chant Om. Just like a child is taught to make a particular type of sound, and thus he learns the name of father, mother and other relatives. That is the beginning. So in the beginning, Om is the right vibration of transcendental sound, and the meaning is to address the Supreme Lord. Our business is directly with the Supreme Lord. Impersonal feature of the Lord is just like the illumination of the lamp. The lamp is the more important thing. You will gradually understand all these features of the Absolute Truth if you read Bhagavad-gita and adhere to the regulative principles. If there is difficulty in understanding, you consult with Brahmananda, or still further you send your inquiry tome. Thank you very much for your letter. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bali Mardan

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7, Bury Place London, England November 16, 1969
LT$_{691116C}$
My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 11,1969, and I take it as practical proposal to open our Samkirtan Movement activities in Tokyo. Actually, the mission of our representative who were sent to Japan was for opening a branch in Tokyo, but at that time you could not find out suitable place to stay in Tokyo. Now at the present moment, if it is possible to open our branch in Tokyo, it is very welcome. My Guru Maharaja, Bhakti Siddhanta Saraswati Goswami Maharaj, was always enthusiastic in opening the centers in busy cities. Our centers are not practically secluded ashrams for so-called peaceful meditation. We are for activities and fighting like the battle of Kurukshetra. Chatianya Mahaprabhu's mission is to awaken the sleeping humanity under the spell of Maya. He says, "My dear human beings, please get up from this slumber and make the best use of the opportunity of your human life." We have come in this material world in this human form of life not to enjoy deep sleep in the form of false activities of political, social, industrial and similar business which will be finished like a dream at night. All these things are actually the mire of daydream. So Chaitanya Mahaprabhu says that He has brought this Hare Krishna Maha Mantra for dispelling the spell of Maya. Everyone should take up this opportunity and be benedicted. So not only in Tokyo, in all parts of the world we must have our centers in the most busy quarters. So I take your proposal as God-sent, and if it is possible to open a center in the busy section of Tokyo, that is very nice.

Our London center at 7, Bury Place is very nice because although we do not hold very many meetings in the temple, they are going out with Samkirtan Party twice, thrice a day and coming back quickly with some sort of reward from Krishna. Tamal Krishna is now staying here and everything is going nicely. Yesterday they have purchased a 15-seat van, so they have the opportunity to go anywhere. The Hare Krishna Maha Mantra record has created some field of our activities both in Europe and America, and they are getting invitations from various quarters. I have received report today from Montreal that in Central American states they have become interested to know what is the religious organization behind this Mantra. I have already replied your last letter, stating therein that we have no objection to increase the size of the books to 7" x 10", so you take quotation of the book, TLC style, both with layout and without layout. 400 pages including 50 color pictures.

Please offer my blessings to Sudama and Chintamoni. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gopala Krsna

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London 16 November, 1969
69-11-16
My Dear Gopala Krishna,

Please accept my blessings. Thank you very much for your letter dated November 11, 1969 with enclosed BTG, French edition. Krishna is giving you gradually more and more strength to serve Him. Just like a wrestler, simply by practicing wrestling amongst friends, gradually becomes stronger and the body is built up very nicely, Krishna Consciousness is exactly like that: The more you serve Krishna, the more you get better strength to serve Him. Please remember this valuable advice and you will find it very convenient for your progressive march. The BTG French edition is very nicely done. Even if our endeavor is not always successful, because it is done for Krishna, by nature it becomes nice. We have nothing to do with material considerations. Janardana came to see me about one fortnight ago, and he is also eager to do something in Paris, so be in correspondence with him. I am very glad to learn that Yasodanandana's name is given as the editor, and encourage this nice boy more and more. I have received your shawl duly and I have already acknowledged it. It is very nice. I am using it for my dress garments.

Regarding the Mayapur center, this is almost settled up that we shall have a temple there. Very soon we shall purchase a piece of land there, so when you return to India it will be in your charge for constructing a temple in grand scale there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

PS: I have received the bank receipt of your contribution to the Book Fund, and thank you very much for this.

Letter to: Hitsaranji

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London 16 November, 1969

69-11-16

Dear Hitsaranji,

Please accept my blessings. With further reference to my letter dated November 1, 1969, I beg to inform you that immediately I want one pair of Radha-Krishna Deities in London. If you will kindly send me out of the five pairs contributed by the Dalmia Trust and Birla Trust at least one pair to London by the quickest transport, maybe by air cargo, then it will be very kind of you. Kindly treat this as urgent. I hope this will find you in good health. I am awaiting your early reply.

Affectionately yours,

A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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London 18 November, 1969

69-11-18

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 7, 1969. Whenever there is difficulty in understanding you are at liberty to question me, and it is my duty to give you the right reply as far as possible. There is no cause of anxiety for this method. Questions and answers is the relationship for the Spiritual Master and disciple. The only thing is that questions should be put, as it is advised in the Bhagavad-gita, preceded and followed by submission and service. With this, all questions are bona fide. Regarding the application for the school, I don't think it is very lucrative job. If you want your Spiritual Master to be engaged in some outside job, you must see that He is getting suitable remuneration. I am therefore returning this form as there is no use of it.

Regarding the building, if it is already acquired by the university, then if you purchase, the university authorities must give you guarantee that they will return the money, whatever we have paid, after deducting the usual rent only. On this we can negotiate. For the land, first of all ascertain the real situation as I inquired in my last letter. Then try to secure it. But the university course should be given more stress than purchasing the house or securing the land. This is a very important thing. If such courses are taken by you, then practically there is no need of my employment there. Regarding Citsukhananda, I do not know whether his Spanish education is sufficient for the purpose of right translation, but he can make some portion and send it to me. I shall examine it and then give my direction. In the meantime he can try to translate our BTG and you may try to print a Spanish edition of BTG as you were doing in Montreal of French edition. That will be a nice job for him and an opportunity to nicely expand our literary activities.

Please offer my blessings to Himavati and the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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London 18 November, 1969

69-11-18

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13 November, 1969 and have noted the contents. Sriman Tamala Krishna das Brahmacari is staying now in London, and I have already handed him your letter for necessary action in the matter of sending more men there. He will also directly correspond with you. In the meantime, I may inform you that Bali Mardan also wrote me to the effect for changing your headquarters to Tokyo, and I have already confirmed this idea. From the very beginning I wanted to open a branch in Tokyo because when I was in Tokyo on my way to the States from India, I saw it exactly a duplicate city like New York. So another feature I note from your letter is that the Hare Krishna Mantra is being chanted by some Japanese boys. Sometimes back Syamasundara. showed me one picture from a Japanese music paper about our Hare Krishna Mantra. So I think Hare Krishna Mantra is already known to the Japanese youngsters. If you take this opportunity in cooperation with them, I am sure it will be successful. I am glad they are offering you free residential quarters at least for one month. That is a good opportunity. In the meantime, find out a nice suitable temple. We shall send you men from here, you are already 3 there, and if you can induce some of the Japanese boys to join you, surely it will be a grand success. Do it carefully and nicely.

Please offer my blessings to Cintamani and Bali-Mardan. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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London 18 November, 1969

69-11-18

My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 8, 1969 with pictures enclosed. They are very nice. I understand the whole situation that you have not yet been able to find out a suitable place for living together, although

Janardana is there. I think the same problem was experienced by the London devotees previously. Anyway, you will be pleased to learn that Tamala from Los Angeles has come here, and our Sankirtana Party has got some engagement in Hamburg from the 20th through the 24th of this month, so they will stay in the Hamburg temple for 4 or 5 days. Janardana wrote me in some letter a few days back asking if I can go there, but due to the climatic condition I do not wish to move further from here. So you consult amongst yourselves whether you require Tamala's and the Sankirtana Party's help. You can let them know immediately in Hamburg. The address is Internationalle Gesellschaft fur Krishna Bewusstein, 2 Hamburg 6, Bartelsstrasse 65, West Germany.

The sooner you find out a center of our own, the better it will be. Anyway, pull on as you are doing your best, and Krishna will help you in due course. Here the preaching work is going nicely. The London party has now a van for 13 people, and they are going to Germany in that car. If you are eager to receive them, you write to them in Germany immediately. Maybe it will be possible for them to go to Paris and do some propaganda work.

I am very pleased that you are finding your life becoming more and more beautiful. Krishna Conscious life is our natural life. Just like a diseased person, the more he comes back to his health it becomes pleasing more and more; similarly, the more we come to Krishna Consciousness, certainly it will be pleasing, because Krishna is the Reservoir of all pleasure.

Please offer my blessings to the others. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

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London 19 November, 1969

69-11-19

My Dear Advaita,

Please accept my blessings. I thank you very much for your ketter dated November 17, 1969 with two enclosures of paper samples. So far as the paper for colored pictures, 80 lbs., and dust jacket, 100 lbs., I think it is quite suitable. But so far as the papers for the inside of the book, the paper which you have indicated, 50 lbs., is not suitable. It must be either 60 or 70 lbs. If 70 lbs. is too costly, then 60 lbs. is tolerable. But the paper must be white just like TLC. The samples you have sent are not so nice a white color. So far as the other estimates, I think they are all right. The total expenditure submitted by you, $7,939-or say $8,000, is acceptable. The size as you have mentioned, 6 3/4 x 9 1/2, is also all right, and the pictures 48 in number and pages 352 is also all right. The quality of binding, get-up, texture, etc. is like TLC, so you can arrange for its printing immediately.

I am very sorry to learn that our press is lying idle, and your remark in this connection that we have purchased the cart before the horse is appropriate. I have immediately asked Aravinda from Los Angeles, to go there for doing layout work. I have asked also Pradyumna why the composition work is going so slowly. I have received one letter from Satsvarupa also in this connection, so all the composition and layout work must now be centralized in the press. For editing, already Satsvarupa is there, and Hayagriva will send his editorial matters without any delay. The actual difficulty is composing and layout. Satsvarupa informs me that there is a girl, Palika Dasi, who is a good typist, and Satsvarupa also agrees to purchase another machine. So if possible, immediately purchase this composing machine and begin the composing work for Krsna. Jayadvaita is also there and Aravinda will help in layout work. So far as the press lying idle, I would advise you to immediately print the paperback edition immediately. Originally you were going to print this, and I do not know why this program was cancelled. After this is done you can reprint the first volume of Srimad-Bhagavatam, because there is a need for more copies of this volume. So I do not know why the press is sitting idly and why the proposal for printing TLC in softcover edition is put aside. Also, you mention that there is some lack of management, but I do not know why this should be since Brahmananda, yourself, and the others are there. Please inform me of the cost for reprinting TLC. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jaya Gopala

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London 19 November, 1969

69-11-19

My Dear Jaya Gopala,

Please accept my blessings. I beg to thank you for your letter dated November 13, 1969 with enclosure of my maintenance check. I hope everything is going on nicely in Columbus, and I am sure under your able management it must be going on smoothly. I have written one letter to Pradyumna and Arundhati regarding composing my books, so I am very anxiously awaiting the reply. Please inform them about this and let me know what is the situation there. Offer my blessings to all of them, and I hope this will meet you in good health. Thank you very much once more for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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London 20 November, 1969

69-11-20

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1969 with enclosed check for $30 for my maintenance, and I thank you very much. Regarding the house, I think there is indication of Krishna that we shall have our own house in Hawaii. Usually we do not wish to have our own house, but when Krishna offers it we must take the facility without any hesitation. In Boston also, Satsvarupa was put into similar trouble, and by the Grace of Krishna he has got now our own house and we have established our own press there also. The description of the house as you have given appears to be very nice, because it is near to the University of Hawaii. If by the Grace of Krishna you get the bank loan, I think that you can take the risk. For Krishna, to take some risk is also devotional service. That is ordered by the Gosvamis: krishnarthe akhila chesta. This means for Krishna's sake to do everything possible. From San Francisco when I pushed you alone for Hawaii, you did not know where you were going, where to stay, and what to do. But since more than one year you have struggled very hard, and gradually you are getting some foot in that distant place, and your good wife, Govinda Dasi is helping you. Also, some very nice assistants have joined you, so try for Krishna to do your best. That is our duty. Success or no success: it doesn't matter. The only thing is that we should try our best. So that I know you are doing your best, and Krishna will be very much pleased upon you all.

Srimati Jayasri Dasi sent me some dried banana chips and they are very nice for my Ekadasi food. Is it possible to send us in large quantity this foodstuff? If not, please try to send me at least one small packet like that every fortnight. It is very nice. The mango pulp, a sample of which was also sent to me, I don't think it has come out very nice, so there is no need of sending it. Here the preaching work is going on nicely. Sankirtana Party is going on, and they have got many engagements. Just now they have got four days engagement in Germany. More than one half dozen devotees have gone there now, and they will also install the Radha-Krishna Murtis. They have taken the Murtis there with them. What did you do with the Murtis you received from Calcutta? Are they being worshiped regularly as I showed you during my stay at your place? Radha-Krishna seva should be done very nicely, and all the members should always be cleansed. I have personally

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Letter to: Gargamuni

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London 20 November, 1969

69-11-20

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1969 with check for $63 and the bank receipt also. Tamala Krishna has gone now to Germany with the Sankirtana Party to install Radha-Krishna Deities there. I hope by this time you have received the shipping documents and invoice sent by the Bank of Baroda as well as by me. So after clearing the goods, please let me know how you have received them. Regarding your expenditures, we do not mind if there is no saving. Our policy should be to collect millions of dollars and spend also millions of dollars or sometimes more. But we should be very careful that we may not be extravagant. For necessary expenditures we have no grudge. I do not know what you are eating, but the eating program should be nutritious and simple, not luxurious. That means capatis, dahl, vegetables, some butter, some fruits and milk. This is necessary for keeping good health. But we should not indulge in sweetballs or halevah or like that daily. Too much first-class eating may stimulate our sex desires, especially sweet preparations. Anyway, eat Krishna Prasadam, but be careful that we may not indulge in luxury. For Krishna we can offer the most beautiful preparations, but for us Prasadam should be very simple. Regarding decoration of the Deities, that is very nice. They should always be very attractive so people who come will be attracted. So, as far as possible economize, and there is no need of savings. But because we are trying to purchase our own building we will have to save something because in the future we will have to pay large monthly installments. I have heard from Tamala that there is a nice church, and they are asking $100,000. Is that negotiation still going on? If so, you can let me know what is the position. Now I shall be very soon going to Boston, and then I shall go to Los Angeles. So what will be the arrangement for my stay there? I shall be glad to hear from you conveniently.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vasudeva

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London 20 November, 1969

69-11-20

My Dear Vasudeva,

Please accept my blessings. I thank you very much for your nice letter and the beautiful picture of Radha-Krishna which you have sent to me. Immediately upon receipt of this picture, I have hung it on the wall directly above my Deities, and it is appearing very nice there. Thank you very much. I always remember you that you are such a sincere and good boy, and I am sure that Lord Krishna will help you more and more to advance in Krishna Consciousness. Krishna is very merciful to His sincere devotees, but also we have to remember that Maya is very strong. Therefore, we have to always be engaged in serving Krishna. At every moment we should be doing this or that service for Krishna's transcendental pleasure. If we do not remember this, then Maya is right there to grab us. It all depends upon our leaning towards Krishna or towards Maya. If you lean towards Krishna, you will be in Krishna Consciousness; and if you lean towards Maya, then you will be captivated by material nature. Krishna and Maya are just like light and shadow which are directly next to one another. If you move a little this way, you are in light and there is no question of shadow. But if you move a little the other way, you are in darkness. So if we remember to always be engaged in Krishna's service, then there will be no Maya and everything will be all right. Please always remember this great secret of advancement in Krishna Consciousness. So as you are showing promise to be a nice artist, I think you may next paint some pictures of the Spiritual Masters in the line of disciplic succession. Also, continue to fix up the new temple nicely and promote the Sankirtana Movement as far as possible. These, along with promoting our literatures will give you sufficient engagement to fill your time. Also, continue to chant all of your rounds daily, and read our magazines and books as much as possible. In this way your future will be very bright, and surely you will be able to do great service to this movement within your lifetime.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Advaita

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London 23 November, 1969
69-11-23
My Dear Advaita,

Please accept my blessings. Your letter dated November 19, 1969 is in hand. The thing is that you have asked me so many questions, but it is not possible for me to manage all departments of our society. Practically you are in charge of the press department, but is is better to form immediately one press committee. consisting of you, Satsvarupa, Brahmananda, or whomever else you like, and do it nicely. How things should be done I have given you suggestion, but it is not possible for me to divert my attention. Then my real work will suffer. I have written a letter to Pradyumna, but there is no reply as yet. Anyway, from the practical point of view, it appears that we cannot depend on him for composing work. So in consultation with the others, you arrange for other means. I have already advised Satsvarupa in this connection. If Sriman Candanacarya is busy in some other work, then Aravinda can wholly be engaged in Boston layout work. I have already asked him to go there.

I have also noted down the lawyers instruction that outside work can be taken if the profit does not go to some individual person. I think if it is legally possible, this is all right. I have no objection if you make some profit on outside work. That is very nice. My only point is that we have got our press for printing our own literatures more and more. We should not miss this point. Otherwise combinedly together do it nicely. I shall be very much pleased to see things are going correct.

Please offer my blessings to Balai Dasi, Nandini Dasi, and the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Madhusudana

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London 23 November, 1969
69-11-23
My Dear Madhusudana,

Please accept my blessings. I thank you very much for your letter dated November 18, 1969 and your maintenance check. I am so glad to learn about your Maha Sankirtana Party consisting of 60 devotees and your realization of the fact that the situation appeared to be Vaikuntha atmosphere. Actually it is so. Srila Narottama das Thakura in his prayer says he wants to be associated always with devotees. So our Krishna Consciousness Movement is to educate people to create such association. Even in the midst of a small family group, the whole world is missing this point. This is because they are creating societies of sense gratification. Therefore, in any group, either in societies, or communities, or nations, or at last in the United Nations, they are all unhappy. Because the real point is missing. So our movement is very genuine, scientific and benedictory. Only the first class intelligent class of men can understand the value of this movement. But Lord Caitanya has given us the Hare Krishna Mantra which makes things very easy. So go on chanting this mantra, following the regulative principles and rules and regulations. Then it will be effective without any fail. I am so glad that you are gradually appreciating the luster and beauty of Krishna and the taste of Sankirtana Movement.

Regarding your question, it is welcome. It is not outrageous. Any honest question is welcome. The Spiritual Master is meant for answering any honest question. Krishna has genitals certainly. It is said that He has eternal, blissful Body, full of knowledge. So when He has got a body, He must have all the parts of a body. But we should not consider that His parts of the body are the same as ours. In the Brahma Samhita it is said that His parts of the body, or limbs, each of them has got potency of the others. For example, with our eyes we can see only, but we cannot eat. But Krishna's eyes can not only see, but also eat and beget children also. In the Vedas it is said that He put His glance over Maya and impregnated her with all the living entities. Therefore, although He has got genitals, necessarily He does not require to use it for the same purpose as we do. There is another instance that Garbhodakasayi Visnu begot Lord Brahma from His abdomen, navel, and the Goddess of Fortune, Laksmi, was nearby. She was just massaging the Lord's Lotus Feet, but He did not require the help of the Goddess of Fortune to beget Lord Brahma. That is His omnipotence. He is self sufficient. He has got all the limbs for all the purposes, but He can use all of them for any purpose. This is inconceivable by us. We should not therefore compare our bodily function with Krishna's. His conjugal relationship with the Gopis is not exactly in the same way as we have girlfriends, neither the Gopis made friendship with Krishna exactly in the same fashion as here in this material world a girl makes friendship with a boy. They are different spheres of activities. Therefore, I sometimes warn my students not to discuss much about the affairs of Krishna's dealing with the Gopis. In the Srimad-Bhagavatam such dealings are described in the 10th Canto, and as it is already explained, 9 Cantos have been devoted just to understand the philosophy of Krishna. In the 2nd Canto it is recommended that one should begin to see Krishna from the Lotus Feet, not from the genital. Gradually, as he advances in understanding Krishna, he should go up and up. In this way, one should try to see the face of Krishna; and His dealing with the Gopis is compared with His sweet smile. So for the present we should better stick our faith and observation to the Lotus Feet of Krishna and pray fervently that He may give us the strength and capacity to understand Him as He is. Because as soon as we are able to understand Him as He is, immediately we become liberated persons, eligible for entering into the Kingdom of God. This is confirmed in the Bhagavad-gita, 4th Chapter where the Lord says "Simply by understanding My transcendental position, appearance, disappearance and activities, one becomes eligible to enter into My Abode, just after giving up the present material body."

Regarding your second question about the rasas in Narayana's Abode, it does not go higher than servitude and reverential friendship.

I am very glad that Kancanbala is performing the regulative principles and worshiping and helping you to become an ideal Vaisnava householder. Regarding sannyasa, yes, according to Vedic principles, as a married man, you must give your wife at least one boy child. And when he is grown up, after you are 50 years of age, you can take sannyasa. The grown up boy may take care of your old wife. That is the Vedic system.

Please offer my blessings to all of the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vamanadeva

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London 23 November, 1969

69-11-23

My Dear Vamanadeva,

Please accept my blessings. I am so glad to receive your letter dated November 16, 1969, and thank you very much for your opening a branch at St. Louis so promptly. Now both you and your wife are trained how to arrange for maintaining a temple and center. Please do it nicely. The beginning is sounding so hopeful that I am sure very soon your center will be one of the first class preaching places of our society. Of course not immediately, but you will have another responsibility to send me something for my maintenance as the others are sending. There is no pressure, but when you find convenient, you can also help in that way. Please keep me informed about your progressive march in St. Louis.

Kindly offer my blessings in Indira Dasi. I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nara-narayana

-

London 24 November, 1969

69-11-24

My Dear Nara Narayana,

Please accept my blessings. I beg to thank you very much for your letter dated November 5, 1969 and I am so pleased to learn of the nice service you have been rendering to Radha-Krishna in Los Angeles. The cart you have constructed sounds very nice from your description, and when you are able please send me photographs of this cart. I have all approval of your plan to travel from temple to temple in order to give them the benefits of your carpentry skill. Do it nicely. It is very important service and Krishna will be pleased to bestow upon you His blessings for it. Here in London things are going on very nicely, and one India gentleman has promised to help us in our plan to make Deities. Therefore, I request you to send immediately to the London temple the carving of Lord Krishna which you made in Los Angeles while I was there. As you are writing from Detroit center, please inform some responsible person in the temple where the Deity is presently staying to immediately send it by air post to London address. I shall be returning to the East Coast USA sometimes in December, and if it is possible, I shall be pleased if you can come and meet me at that time.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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London 25 November, 1969

69-11-25

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 21, 1969 and noted the contents. The dummy BTG #30 Special Rathayatra Issue is very, very nice. Regarding the printing order, I think henceforward you should publish 50,000 at least and they may be distributed as follows: 20,000 to the East Coast, 10,000 to the West Coast, and 20,000 to the others (Middle States and other countries). The idea is that BTG is our backbone of Krishna Consciousness propaganda, and since you have taken charge from Rayarama's hand, certainly it has improved in so many ways. Recently I have received one letter from Rayarama which he has signed his name to as "Raymond". That means he has drifted from our society completely and his letter is very discouraging. He has accused everyone save himself. So I do not know what can be done with him. In the Bhagavad-gita we understand from the 16th Chapter that when a living entity becomes envious of Krishna, he is put into the darkest region of material existence, exactly in the same way as when a citizen is disobedient, lawbreaker, he is put into the prison cells. So this is nature's way beginning from Krishna, and one has to undergo such stringent regulative principles of material nature in such disobedient position. So I have not replied that letter; I have got it in the file. When I return to Boston, if you like, you can see it.

Regarding press management, I have already informed Advaita that you should immediately form a press committee. composed of yourself, Satsvarupa, Advaita, etc. and manage things carefully and nicely. When we have got our press, we must properly use it, always praying for Krishna's Grace. I do not think Satsvarupa can be overburdened with any further work. He is working outside, editing also, and looking after other business. But combinedly you can do very nicely. Also, the New York center must be entirely under your vigilance.

I thank you very much for your check. I have sent today by registered post the passbook and signed papers to Great Jones Street Branch for transferring my a/c from Grand Street. Next time you can simply advise ISKCON a/c to transfer to my a/c. Prior to receiving this letter, I received one letter

[PAGE MISSING]

Letter to: Manager The Bank of Baroda

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London 25 November, 1969

69-11-25

Manager The Bank of Baroda Chandni Chowk Delhi-6 INDIA

Dear Sir,

Regarding your letter No. FEX.21/-3203, dated November 11, 1969, I beg to inform you that there were two instructions of payments. One instruction was on the 7th September, 1969 for payment to BINA MUSICAL STORES, and another instruction was on the 30th September, 1969 for payment to INDO CRAFTER. I have noted your instruction about the payment to BINA MUSICAL STORES out of the $400 sent to you; but so far as the Murtis to be supplied by INDO CRAFTER are concerned, this has been changed. They are going to send it by post parcel. Therefore, you can cancel the previous instruction in connection with the INDO CRAFTER payment for Rupees 2,600. In this connection I beg to remind you that when I was in the States last year I sent you $400 and odds through the Trade Bank and Trust Company, and the purpose also was declared there for printing of books. Since then, the arrangement for printing books has not materialized, so I want to utilize this money for commercial purchases from India. Please let me know if there is any difficulty in this connection due to exchange control. If so, please let me know what to do in this matter. Thanking you in anticipation of your early reply.

Yours truly, A.C. Bhaktivedanta Swami

ACBS:pdb

Letter to: Manager of First National City Bank

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London 25 November, 1969

69-11-25

Manager First National City Bank 686 Broadway (near Great Jones Street) New York, NY 10012

Dear Sir,

Replying your letter of November 6, 1969 I beg to send you herewith as follows:

1. My Passbook a/c No. 042016131 with your Grand Street branch.
2. Six pieces of paper duly signed by me on the cross spots as marked by you.
3. Two checks:

No. 59-102/1213 for $30.00

No. 137 for 15.00 for credit of my a/c.

Please return the Passbook duly made up registered mail, and send me a few pieces of deposit slips for savings bank a/c.

Yours truly, A.C. Bhaktivedanta Swami

ACBS:pdb

Letter to: Aniruddha

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London 26 November, 1969

69-11-26

My Dear Aniruddha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 21, 1969. I am glad that you have received my letter to to you, addressed to New York. Therein I have expressed my opinion about your marriage. So it is very nice program. Just get yourself married, and as you propose to go to Argentina with Citsukhananda to open a branch there, I have all approval. So you accept some girl who will marry you, either Sacidevi or anyone else. In our Indian way there is no question of acceptance or rejection. The parents arrange for marriage and whatever boy or girl they select for their son or daughter, that is accepted. Even there is some disagreement at times, that is not taken very seriously. In this way, in mature life they become happy. I want to introduce this system in the Western countries, amongst my disciples at least. Their primary business should be Krishna Consciousness. Other relationships are mundane and therefore not very important. So please try to open a branch in Argentina, and it is not very difficult. Recently Vamanadeva who was in Columbus, now has married and has ventured on my advice to open a center in St. Louis. I have received his report several days ago, and it is very encouraging.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The Radha Krishna deity carved from wood by Gaurasundara at San Francisco was delivered to you. Perhaps you remember. I want those deities now. Please let me know where they are.

ACB

Letter to: Jayapataka

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London 26 November, 1969

69-11-26

My Dear Jayapataka,

I beg to acknowledge receipt of your letter of November 6, 1969. Regarding the Prasadam restaurant, if you start this, you should do it only in the temple. Not in another place. People there know about out temple; it is old enough. So if they come at noontime to take Prasadam, that is very nice. I have received the picture drawn by Peetabarana Gaura das Adhikari, and it is very well done. If you see him again, please convey my thanks to him. I shall be returning to USA sometimes in December, and I hope when I arrive in Boston at least some of you in the Montreal temple will be able to come see me at that time.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Durga Prasadji Gupta

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London 26 November, 1969

69-11-26

Sri Durga Prasadji Gupta, Asst. Manager GITA PRESS P.O. Gita Press, Gorakhpur INDIA

Dear Sri Gupta,

Sri Jayadayal Dalmia has requested me to send you our edition of Bhagavad-gita As It Is because you are collecting all different editions of the Gita. In this connection I beg to inform you that I have already sent one copy directly to Hanuman Prasadji Poddar, but have received no acknowledgement as yet, although the book was sent sometime at the beginning of this year. Please, therefore, inquire from Hanuman Prasadji if he has received the copy. If not, I shall send another copy to you.

Yours truly, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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London 26 November, 1969

69-11-26

My Dear Gopala Krishna,

Please accept my blessings. I thank you very much for your letter dated November 22, 1969 and noted the contents. I have received one check signed by Raktaka Brahmacari for $15, and please convey my thanks for this. Regarding your citizenship in Canada, I agree with this proposal because the service which you are now occupied in is very good service and your bosses have recognized your activities. So gradually it may be that you will improve more and more. But I know that this Pepsi Cola Company attempted their business in India and it was not very successful. Otherwise I would have asked you to transfer yourself in the same service in India. Regarding your marriage, that is my open opinion that if anyone can remain a brahmacari all the time, without being disturbed by sex urge or who can tolerate such urges, there is not any need for him to marry and take some extra responsibilities. But one who is disturbed in mind, he must get himself married. Therefore, it has to be decided by oneself if he should marry or not marry. It is a fact however that if one is thoroughly engaged in Krishna's service, this sex urge does not have much disturbance. But you have got to work outside with karmis and different types of people. Under the circumstances, if you have a good wife to help you, that will be very nice. Another difficulty is that in modern civilization everyone is independent spirited. The girls are no longer very much humble and submissive to their husbands. So you must be prepared to tolerate such whims of your future wife. According to our Vedic civilization, disagreements between husband and wife is not taken very seriously. But the modern age allows divorce even, either by the husband or by the wife. These things are not good. But after marrying, certainly there will be some disagreement or misunderstanding between husband and wife. So consider all these points, and you can decide yourself. But if you marry, I have no objection, as I have gotten married so many boys and girls and they are living peacefully. If you marry one Canadian girl, your citizenship will be immediately made, without waiting for time. That is the law in the USA. I do not know what it is in Canada.

Regarding land in Mayapur, the price is not $2000, but it is about $1200, so far as it has been offered to me. So you do not talk about the price with Acyutananda. When it is settled up, then I shall let you know. The article which you have sent to me appears to have been written from London, Thank you very much for collecting this. I am sending herewith an article translated by a girl in our Hawaii temple named Monique Wynkoop. I do not know the French language so I cannot check whether or not it is correct. If it is all right, you may publish it. It is very good news that the French BTG is also selling nicely, and if you think the sales will be 2,000 copies, then you can print at least 5,000 copies in our own press in Boston. That will be cheaper. If you simply send the layout work, they will immediately print and send it back to you. You can open correspondence in this connection with Advaita das Adhikari at the Boston address.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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London 26 November, 1969

69-11-26

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter of November 8, 1969. It is very nice to hear that Gajendra is now taking care in pushing on the Krishna Consciousness Movement. Regarding your coming to me, you are always welcome, and your association is always desired. When I was in San Francisco in 1967, December, after coming back from India, you were so kind upon me. But the thing is that if you come to me, there must be somebody equally expert to manage there. I have heard from Tamala Krishna that there are several very nice devotees there now, and things are being managed automatically. So when I return back to Los Angeles you are welcome to come join me.

Regarding the boy who is interested in making clay Lord Jagannathas, this is all right, but if he can make Radha-Krishna Deities, that will be even better. We are in need of such Deities. So why not ask him to try for this? I have also received the fresh Macadamian nuts which you have sent to me, and they were very delicious. Please offer my blessings to all of the others at the Seattle temple. I hope this will meet all of you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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London 27 November, 1969

69-11-27

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 20, 1969 and I have noted the contents. Prior to this I received one letter from Arundhati explaining why things were delayed, and you have also kindly explained it. So everything by Krishna's Grace is all right. Regarding your dismissal from the job, I think it is Krishna's indication that you are not meant for such kind of service. Now you can freely and completely engage yourself in Krishna's service as He has very kindly allotted to you in the matter of editing, transliterating and helping your wife in composing. This is sufficient engagement for you. Besides that, as you have now improved in speaking you can do nice preaching work. I think you must have improved in that way because you are going through so many transcendental literatures, so you must have your ideas and philosophical notions in the matter of Krishna Consciousness. So it will be a great advantage if you get occasion speaking engagements in various schools, colleges and universities, provided they pay for it. In your country, if somebody accepts a service free of charges or at lower rates, he is considered to be third class. So although we are prepared to render our services free of charges, still, for the prestige of the society we must charge. And if you get some scholarship stipend from the foundations, that will be a great achievement. Not for the money, but the foundations will gradually recognize what valuable service we are rendering to the human society.

The next point is centralization of our publication department in one place. Krishna has given us now a nice press in Boston, and you are now free from your job, so it will be very nice if you and your wife move to Boston conveniently. As you have written that Brahmananda has almost agreed to pay for the machine, so you have no anxiety. We have already discussed about purchasing another machine. So far as Syama Dasi is concerned, I do not know how it will be possible for her to live alone without her husband. I think her husband also requires her help in so many ways. So I am not very much sure about Syama Dasi's moving to Boston. But you and Arundhati can do it immediately. I am also going there, so we shall sit down together and call also Hayagriva and Syama Dasi to hold a nice meeting of all the editors, printers, etc. We will chalk out a nice program so that our work may go on very smoothly without any impediments, and surely Krishna will help us. So far as I am concerned, I would have been very glad to stay with all the editors and press workers in my presence, but the only consideration is the climatic influence.

Now so far as your composition work is concerned, it is very, very nicely done, save and except there are some typographical misplacements of letters. I see there are some marginal marks, and I think these are marking the mistakes. Anyway, the composing is first class, and the transliteration is also very nice. If you can maintain this standard of composing and transliteration, that will be quite sufficient for my satisfaction. I see that your letter was posted sometimes on the 20th November, and you sent it by Special Delivery air mail. But unfortunately I received it only today and the envelope was torn out. Anyway, although it was delayed I have got it now, and I shall go through it critically and let you know in my next letter about my criticism on it.

Thank you very much for your letter and be blessed by Krishna. Offer my blessings to Srimati Arundhati. She is a very nice girl, sincere servant of Krishna, and I shall always pray for her advancement in Krishna Consciousness. I hope this will meet both of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Lloyds Bank

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London 27 November, 1969

69-11-27

Manager Lloyds Bank Limited Long Acre Brand 83-84 Long Acre London, WC 2

Dear Sir,

Replying your letter of 24th November, 1964, I am returning herewith the bill of Exchange from Khem Singh & Sons duly accepted by me. Payment should be given on arrival of the parcels. Please therefore let me know at the above address immediately on arrival of the parcels, and I shall arrange for the payment forthwith.

Yours sincerely, A.C. Bhaktivedanta Swami ACBS:pdb

December

Letter to: Madhudvisa

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London 2 December, 1969

69-12-02

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your recent letter along with the posters and Sankirtana Party card. They are very nice. But this poster should never be distributed in hand. They may simple be distributed on walls. I am very pleased to learn that you are confident of obtaining the new house. It is good credit for you that since you have gone there the San Francisco branch is going to purchase one house. You nicely arrange for that. Krishna will be very much pleased upon you. Please endeavor in that way for Krishna's service. I am glad to learn that you have collected $1,400 on the Peace March there. The New York temple and all the other East Coast temples had a similar Peace March in Washington D.C. where they collected very nicely and gave to my Book Fund a contribution of $3,000. Regarding your scheme for holding a dance for collecting money, that is nice. But the devotees should not remain there after the chanting, if this is possible. Some may remain if required, but the majority may go away. I have received Jayananda's letter explaining the mistake by the bank. Please thank him for this letter. There are so many nice Vaisnavas in our San Francisco temple, so surely Krishna will bestow His blessings upon you all.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Here the Deity installation Radha-Krishna 24" high will take place from 14th to 21st Dec. 1969.

Letter to: Brahmananda

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London 2 December, 1969

69-12-02

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated November 26, 1969 and have noted the contents carefully. Regarding Japan, for the time being let only one man go. If they require more men later on, we shall consider. To send a man is a very expensive job. The principle is that they should recruit men locally. Forty years ago when Bon Maharaja, my Godbrother, came here, he complained of getting some manpower from India. That is not a good policy that for preaching work one has to get men from another country. One has to create manpower from the local environment. That is success of preaching. I am very pleased that Jayadvaita Brahmacari will be going to Boston soon for typing BTG and our books. He is the first class typist in our society so far I have heard, so he can create so many assistants. In the meantime I have also asked Pradyumna and his wife to go there. I understand that you have spoken to him on the telephone. Regarding the Bhakti-sastri certificates, the papers have been marked, but the certificates were not taken due to our minimizing the luggage to Europe. Therefore, if there is urgent need of the certificates immediately, you can look in the trunk left in New York and send here the certificate which we will have printed here. Otherwise, we shall take care of this business when I return to the States, most likely around December 20th.

Please offer my blessings to the others. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. From 14th to 21st December the installation of Deity 42" high will take place. Invitation will be issued duly.

Letter to: Krsna dasa

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London 2 December, 1969

69-12-02

My Dear Krishna Das,

Please accept my blessings. I am in due receipt of your letter dated November 26, 1969 and have noted the contents carefully. I have heard from Tamala and Mukunda that there is good chance of preaching our movement in Germany, provided our Sankirtana Party is well organized. For this purpose I have asked Tamala Krishna to stay in Europe for some time, and whenever you will require his assistance in Germany he will go there and stay for some time. After I install the Deities here on December 14th, he will be free to go there. The Deity worship should be done very nicely and cleanly, as advised by Yamuna and Tamala Krishna. I thank you very much for your nice presentation of the photographs of my Guru Maharaja and Bhaktivinode Thakura fit in a nice powder case. So I see my Guru Maharaja everyday, whenever necessary. It is kept on my table. I thank you very much for this. Please dress the Deities in your temple as nicely as possible. Also decorate Them with some jewelry. I have received one letter form Mandali Bhadra, and he has told me that he is feeling some disturbances. Under the circumstances it is better that he may live in the temple.

Please offer my blessings to Jaya Govinda, Vasudeva, Sucandra, Sivananda, Mandali Bhadra and Vrndavanesvari. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yadavananda

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London 2 December, 1969

69-12-02

My Dear Yadavananda,

Please accept my blessings. I am in due receipt of your letter dated November 25, 1969 along with your beads. I have chanted one round upon these beads, and I am pleased to accept you as my disciple. Your initiated name is Yadavananda, which means He who gives pleasure to the Yadu dynasty. This is Krishna, and you are Yadavananda das, the servant of Yadavananda. Except for persons who are in Krishna Consciousness, everyone is to one degree or another the servant of Maya, or illusion. The purpose of our society for Krishna Consciousness is to train people in the science of breaking their servitorship to maya and re-establishing their relationship with Krishna as His loving servitor. When we act in this position of Krishna's servitor very soon we understand that this is our natural, constitutional position, and thus we regain our constitutional qualities of eternity, bliss and knowledge. Actually these qualities are always there, but now they have been covered up by material contamination. But as Lord Caitanya has recommended, by this process of Sankirtana which we are propagating throughout the world the heart will very soon become cleansed of all such material misgivings. Therefore, you should arrange your schedule in such a way that at every minute of every day you will be chanting Hare Krishna or serving Lord Krishna in some other way. This will make you advance very swiftly, and Gaurasundara will be very helpful in giving you instruction in this connection. You should chant at least 16 rounds on your beads every day, and avoid the ten offenses to chanting. The four basic regulative restrictions for initiated disciples are that we do not indulge in 1) illicit sex-life, 2) intoxication, 3) meat-eating, and 4) gambling. When you have any questions you should immediately consult Gaurasundara or some other elder Godbrother or sister, or else you are always welcome to question me directly. It is my duty to guide you as far as possible. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhadra Bardhan

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London 4 December, 1969

69-12-04

My Dear Bhadra Bardhan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 23, 1969 and have noted the contents. I am pleased to learn that the Columbus center is improving gradually and now you have begun to perform plays for the guests at the Sunday feasts. In one way or another you should always be engaged in Krishna Consciousness. This will protect you from the onslaughts of the material nature. Regarding your question about items being used in Krishna's service becoming spiritual, you should understand it that anything which will remind one of Krishna is spiritual, and anything which will make one forget Krishna is material. Actually, everything is of spiritual nature because everything is coming from the Ultimate Source, Krishna. But when something is offered to the Lord or when it is used in His service, then it resumes its spiritual quality because it will remind one of Krishna. Therefore, even though such object may not have consciousness, it will act as spiritual. It is just like when an iron rod is put into the fire: the rod has not actually become fire, but it will act in just the same way as fire.

Regarding your question about the Brahmajyoti, it is explained in Bhagavad-gita that the impersonal Brahman effulgence is emanating from Bhagavan, the Supreme Personality of Godhead. The brahmajyoti is just like the sunlight, which emanates from the Sun God: Because the sunlight has no personal form, this does not mean that the Sun God has become impersonal. You have seen in pictures of Lord Krishna that there is a nice effulgence coming forth from His body. This effulgence is the Brahmajyoti, and it is pervading throughout the entire spiritual and material manifestation. But above this Brahmajyoti is the Supreme Source of everything, Lord Krishna, the Supreme Personality of Godhead. I hope this important point is clear to you now.

Please offer my blessings to Jaya Gopala and the others. I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Sridama

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London 4 December, 1969

69-12-04

My Dear Sridama,

Please accept my blessings. I was very much shocked to learn that you have again met with some motor accident on the way, and perhaps this is the second time you have broken your leg. So I do not know why such things are happening. Anyway, whatever calamities happen we should take it as Krishna's blessings, as a token punishment for our past misdeeds. That is the observation of a devotee. Whenever he is put into a dangerous position, he takes it as a blessings of Krishna, and the opportunity is used for remembering Him very strongly. So you are now in the hospital, and you have good opportunity for chanting. Do it nicely. I understand you are eating Prasadam from the temple. That is all right. By Krishna's Grace everything will be all right. Don't be worried. Chant Hare Krishna, and when you come out from the hospital let me know. I hope this will meet you, by Krishna's Grace, in improved condition.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hit Sharanji

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London 5 December, 1969

69-12-05

My Dear Hit Sharanji,

Please accept my blessings. I thank you very much for your letter dated November 24, 1969. You need not send the Murtis by air cargo to London because some devotee here has contributed a Radha-Krishna Murti pair imported from Jaipur. It is 42" high and very nice. So Krishna has saved us in this point because we are going to have our opening ceremony on the 14th December through the 21st of December. But if one pair is ready, you can immediately dispatch by ship to Boston as previously advised. From here I shall go to Boston, and if the Deities reach there timely, then I shall install them there also. I think in my previous letter the instruction was to dispatch one pair to Boston, so you can send the Deities to some shipping agent in Bombay and they will forward to Boston.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of First National City Bank

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London 6 December, 1969

69-12-06

Manager FIRST NATIONAL CITY BANK 686 Broadway (near Great Jones Street) New York, NY 10012 USA

Dear Sir: RE: ACCOUNT #0400688633

I beg to thank you for returning the new passbook, but you have not sent me any deposit slips. I am sending herewith as follows: one cashiers check (#6-6652) from FIRST NATIONAL BANK OF WASHINGTON for forty dollars ($40.00), and one check (#18) from BANK OF MC MECHAN for fifteen dollars ($15.00) for depositing in my account. Please acknowledge receipt and send some deposit slips by return mail.

Yours truly, A.C. Bhaktivedanta Swami

ACBS:pdb

Letter to: Steven Hebel

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London 6 December, 1969

69-12-06

My Dear Steven Hebel,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated November 27, 1969 and have noted the contents. I am pleased to learn that you are regularly attending all of our classes and you are serving nicely in the New York temple. Continue on in this way and try to understand our philosophy as far as possible. Krishna gives assurance in the Bhagavad-gita that if one is very serious to perfect his Krishna Consciousness, then automatically, out of His Causeless Mercy, Lord Krishna gives such sincere soul the intelligence by which he can enter again into the Spiritual Sky. Actually, Krishna offers this intelligence freely to everyone, but only the fortunate persons will take to it. Unfortunate persons will speculate upon the words of Krishna and concoct some meaning according to their own sense gratification. But Krishna and His bona fide representatives are giving this knowledge freely to everyone. Now it is our duty to assimilate this knowledge and practice it. Just like the electric current is equal on all points of the electric system, but different light bulbs will take different amounts of energy. This depends upon the capacity of the bulb to accept the electric current. Similarly, the Lord is not partial to anyone, but according to one's sincere desire to render unalloyed devotional service, so will He respond to enlighten such devotee. So the way for you to increase the capacity of receiving Krishna's Mercy is to chant Hare Krishna regularly, at least 16 rounds per day, to associate with devotees of Krishna, and to follow the rules and regulations. In this connection Brahmananda and the others will be able to give you good guidance. My request to you is that you stick with this process sincerely, and I am sure Lord Krishna provide all facilities for your advancement. I shall be returning to Boston around the 21st of this month, and I hope you shall come to visit me at that time.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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London 7 December, 1969

69-12-07

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated December 2, 1969, and it is very encouraging that Saci Devi is coming. I know she is a very nice girl, so if you agree to marry her, then you must treat her very nicely so that you can live very peacefully. Our marriages are never meant for separation. You must live together very peacefully in all circumstances. Our Vamanadeva, after marriage, has opened a new center in St. Louis, and they are doing very well. So far as Hamsaduta is concerned, immediately there is no possibility of his leaving Berkeley center. It is a very important center, and as you say he is doing very well you require to stay there, husband and wife, and improve the center very magnificently. If you want to open a center, you are already experienced, and you should do it independently.

Please continue to read the literature very attentively. Try to understand very soberly and you will feel ecstasy undoubtedly. The more we understand the spiritual literatures the more we become engladdened. Lord Caitanya has written ananda ambhudhi bardhanam. This means the ocean of bliss is always increasing. So continue to execute your duties with enthusiasm and patience, and I am certain Krishna will be pleased make you successful on all accounts. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

-

London 7 December, 1969

69-12-07

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated November 28, 1969. I could not check my laughing when you have said so many things in bereavement for asking me to serve in the university. There is no question of bereavement. A child sometimes commits mistakes, and the father says "Don't do like this." So there is no question of being very seriously bereaved. There is a story that one man was very hungry, and he went to an unknown friend and asked him to give him some food. The man supplied him a little foodstuff, but he was not satisfied. His hunger was still there. So he asked the man for more food, and the man said there wasn't any. Then the hungry man inquired from the other man, "Which caste do you belong to?" The other man said, "I am Mohammedan." Then the hungry man said, "Oh, I have lost my caste, and still my belly is not satisfied." The idea is that if we have to accept some service, there must be proper remuneration. Otherwise, our free service is open in the temple. Anyone can come and take advantage. Generally in the universities they pay the teachers from $800 to $2,000 per month, so at least they must pay via media not less than $1,000 per month. Anyway, don't bother about it. Go on with your business. But I thought that I required some money for my Book Fund, so I could gather some money in this way. But this will not satisfy my hunger, so forget this incident.

Now I am so pleased to learn that your Berkeley center is improving day by day under the good care of yourself and your good wife, Himavati. Please go on improving the condition of this important center until you have made it as good as Los Angeles center. Regarding the building, how much money do you have for a down payment? If you have at least $3,000, then I can ask some other centers to give you a loan for the balance so you can attempt to purchase the house. You say that it is a nice house, so if it is ours, we can decorate it very nicely for a good temple. Otherwise, we do not mind to stay in a rented house. When Krishna will give us opportunity, we shall purchase. Here in London temple we are going to install very big Deities on December 14th. The Deities are 42" high, made of first class marble imported from Jaipur, India by some devotee at the cost of about $400. He has donated it to our temple.

Please go on with the school course. That is a very nice program. In Hawaii also they are doing that, and also in Seattle, Los Angeles, etc. this program is going on. So it is a good opportunity. Sankirtana Party on the streets, selling our literature, taking some opportunity for teaching students, and giving them nice Prasadam: This program should be followed very rigidly and things will come out very successful without fail.

Regarding Citsukhananda, he needn't bother at present to translate into Spanish. Unless we have got branches in some country where the Spanish language is important, he should not divert his attention. Regarding the little boy named Jimmy and his mother, the mother may do work; just like sweeping, cleansing the temple, collecting flowers, making garlands, washing dishes, etc. The boy should be trained to be a nice brahmacari, but it is risky to keep a boy of this age away from the public schools. In your country the law is very strict to send such minor children to school. The best thing will be to send him to New Vrindaban to be taken taken care of by Kirtanananda, Ranadhira, Satyabhama, Syama Dasi and Paramananda. They are already taking care of some young boys who are there. They are trying to develop a school of our ideal in that place. So after some time, if the mother sticks to our principles, the child may be sent to New Vrindaban and she can remain in the temple and gradually be initiated. In the meantime, encourage her to read our literature and books, and be engaged in some service as above mentioned.

Please offer my blessings to all of the other devotees in your Berkeley center. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sridhara Maharaja

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London 7 December, 1969

69-12-07

My Dear Sridhara Maharaja,

Please accept my humble obeisances. I hope you are keeping good health and everything is going well there. Srila Prabhupada desired that a temple should be established in the center of London, so you will be pleased to know this is going to take place on the Odansasthi Day, December 14th, in a 5-story house situated in the most important quarters of central London, in the vicinity of the British Museum and London University. It is very, very respectable quarters, and we have invited many hundreds of people, both Indians and Europeans, in this ceremony which will continue from the 14th till the 21st of December, 1969. I am submitting herewith our humble invitation for your blessings.

Another point I beg to inform you is that His Holiness Yayabar Maharaja has got land in Ishodyan and he wants Rs. 10,000 for it. He says that he wanted to construct some Math, but for want of sufficient resources he could not do that, so now he wants to dispose of it. I have requested him to donate this land to our institution because the land was meant for some service to Sri Caitanya Mahaprabhu. Since he could not utilize it by constructing a temple or building there, I am prepared to do it for the service of the Lord and in pursuance of the desire of Bhaktivinode Thakura. If he donates that land to our institution, we can immediately invest Rs. 200,000 minimum for constructing a temple and home for the European and American students. I know Sripada Yayabar Maharaja always abides by your good advices. So if you think it is proper, you can advise him in the above manner so that we can fulfill the desire of Srila Prabhupada by mutual cooperation in the matter of discharging His Mission. I hope you will kindly understand me right and do the needful. Thanking you in anticipation.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

Letter to: Tirtha Maharaja

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London 7 December, 1969

69-12-07

My Dear Tirtha Maharaja,

Kindly accept my humble obeisances. I hope you are in good health and everything is going all right. You will be pleased to know that we are going to install Radha-Krishna Deities in our London temple on the Odansasthi auspicious day, December 14th. This 5-story building temple is situated in the central part of London, very respectable quarters, just a few steps from the British Museum and London University. One local devotee has donated Radha-Krishna Murtis, 42" high, and the installation ceremony will go on for one week. Herewith please find our earnest invitation card for your blessings.

In this connection I beg to draw your attention to your letter to me dated February 14th, 1969, in which you assured me that I could expect some reply sometime afterwards. I am enclosing a copy of this letter for your reference. I am especially interested in the land which I asked from you within the vicinity of Caitanya Math. This is in pursuance of the desire of Srila Bhaktivinode Thakura and Srila Prabhupada. It is not for my personal use or satisfaction of personal whims. So if you would have given me a small piece of land within the vicinity of Caitanya Math, then I would not have tried to make these students home anywhere else. I hope this will find you in good health, and I am awaiting your reply with great interest.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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London 8 December, 1969

69-12-08

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 3rd, 1969. The descriptions given by you are very pleasing and nice. Kindly keep up the standard of your temple activities by mutual cooperation, and everything will come out successful and smooth. Krishna is giving you all help, and the more you serve Him, the more help will come automatically. You were in India, so you have seen our Godbrothers have hundreds of temples and Maths, and others also in India; everyone is nicely maintaining, depending on Krishna. Actually they have no fixed income, but as they serve the Lord, the Lord arranges everything. Therefore, our principle should be to serve nicely, and everything will be arranged by the Lord.

Try to make your press department very nice. The magazine is already selling, and if you make further improvements, the sales will also improve. Just like our English BTG: from 5,000 copies they have increased to 25,000 copies per month, and they are going to increase the number of pages from 32 to 40 pages. Regarding the IBM typewriter, is this a composing machine or an ordinary typewriter? If you are able to take a composing machine, that will be very nice. So far as your plan for making Hare Krishna day-glow signs, that is very nice.

Regarding your question about Krishna's associates, the principle is that all living entities are expansions of the Original Living Entity, Krishna. But there are different grades of living entities: Visnu Tattva and Jiva Tattva. Visnu Tattva is almost equal to the level of the Personality of Godhead, and Jiva Tattva is minute particles. So when Lord Caitanya appeared, Nityananda Prabhu and Advaita Prabhu were Visnu Tattva; whereas Gadadhara Prabhu and Srivas Prabhu were Shakti Tattva. Jiva Tattva is also within the Shakti Tattva. These things are explained in TLC and other of our books. Lord Nityananda is Balarama Himself, not an expansion of Him. Srila Narottama das Thakura has sung that the Lord who appeared as the Son of Nanda Maharaja has now appeared as the son of Sacidevi; and the same Balarama has appeared as Nityananda. This is the statement of Srila Narottama das Thakura. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kulasekhara

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London 8 December, 1969

69-12-08

My Dear Kulasekhara,

Please accept my blessings. I beg to thank you for your letter dated December 2nd, 1969. I am pleased to learn that things are going nicely there. Please follow the routine work as you are doing now and everything will be pleasing and smooth. That is sure and certain. Whenever there is doubt or question, just discuss this amongst yourselves, and if there is no satisfactory solution, you refer to me. But live in Krishna Consciousness. That will make you happy.

I am very glad to learn that Visakha is fully engaged in taking care of the Deities. Please offer my blessings to her and try to behave with her as a very kind husband. She will be a very nice girl, helping you both materially and spiritually. She is a very nice girl. Regarding your questions about pujari, pujari means who will always be with the Deities. That is pujari. So far as the difficulty with bathing, you can heat up some water in the morning and wash yourself over with a sponge or a cloth.* That will be all right if there is no hot water for regular showers.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*In special cases you can simply wash your hands and feet and change your dress washed. That will purify you.

Letter to: Sucandra

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London 8 December, 1969

69-12-08

My Dear Sucandra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 3rd, 1969, and I am very glad to learn that you are feeling very strongly for Jesus Christ. You have already mentioned the exemplary character of Lord Jesus Christ that he sacrificed everything for God. This example should be taken. The process should be to follow the example, not to imitate the exact activities. For example, Lord Jesus Christ wanted to preach amongst some persons who were practically against the principle of accepting God as the Supreme, and the result was that these people crucified him. At the present moment, the world situation is more dangerous than before. People have become actually Godless. So if you follow the footsteps of Lord Jesus Christ to preach God-consciousness against Godlessness and dedicate your life in that way, that will be the real purpose of following Jesus Christ. Lord Jesus Christ revealed that he was the son of God, and Krishna revealed that He is God Himself, the Supreme Father of all living entities. So if you dedicate your life to the service of Krishna, the Supreme Father, don't you think that Lord Jesus Christ will be pleased with this? At the present moment we have to preach in an enlightened society. So Krishna Consciousness has got inexhaustible treasurehouse of philosophy, logic and science to convince people about God-consciousness. So if you are actually serious about following the footsteps of Lord Jesus Christ, you should take advantage of the great philosophical background of this Krishna Consciousness Movement and make people God-conscious, dedicating your life. One should try to make progress. One should not try to remain satisfied at a point which awaits further advancement. For example, the Commandment says "Thou shalt not kill". This means one should be non-violent. This is a good principle, but in the actual field, for want of sufficient knowledge, even this Commandment is being misinterpreted and misused. In the Bhagavad-gita you will find there are 20 items for advancing in knowledge. Perhaps you have read in the 13rd Chapter. Out of the 20 items, this non-violence items is one. But devotional service is so potent, that if one is engaged in devotional service to Krishna, automatically all good qualifications are there. Thus, from the practical point of view you can see the distinction between our disciples and any other group of religious faith. We do not indulge in illicit sex-life, which includes not to covet with another's wife or daughter; We do not eat meat, and that means automatically we are non-violent. We do not indulge in intoxication, and that means we are sane in considering things in their true perspective.

You have asked to know what is the difference between Jesus Christ and Krishna. That we have several times explained in many meetings, that Krishna is God and Jesus Christ is the son of God. And as there is no difference between father and son, so there is no difference between Krishna and Lord Jesus Christ; but still the son is never equal to the father. So you have got advantage of reading our many books for advancement of knowledge. The best thing will be for you to engage your time more in Sankirtana Party and reading our Krishna Consciousness literature.

You write that you loved the Deities some time ago, so why don't you love Them now? What is the reason? Let me know the reason how you liked to worship the Deities, and why you are not liking this now. Then I can explain the situation to you. The best thing is that whenever there are some doubts you should ask me or some senior student. We shall try to explain. But don't try to make any compromise and be agitated. I know you are a sincere boy, so try to understand everything very clearly.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hit Sharanji

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London 9 December, 1969

69-12-09

My Dear Hit Sharanji,

Please accept my blessings. I am in due receipt of your letter dated 5th December, 1969, and my instructions for the points of your letter have already been explained in my letter to you dated 5th December, 1969. In case this letter has not safely arrived there, I am sending herewith a copy. Also, please find enclosed two invitation cards for the opening of our London temple: one is for you and one is for Sri. J. Dalmia. Please hand it over to him conveniently. I shall be hoping to hear from you soon.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The brass deities must be packed securely in wooden box while shipping.

Letter to: Manager of First National City Bank

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London 9 December, 1969

69-12-09

Manager FIRST NATIONAL CITY BANK 686 Broadway Branch New York, NY 10012 USA

Dear Sir, RE: MY ACCOUNT #460688633

Kindly transfer $1,400 to the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, account #04489579 and debit my above account. Kindly send me the debit note and oblige.

Truly yours,

A.C. Bhaktivedanta Swami

Letter to: Govinda

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London 9 December, 1969

69-12-09

My Dear Govinda Dasi,

Please accept my blessings. I beg to thank you very much for your letter dated November 30, 1969. I have already acknowledged receipt of your very nice cloak, and yes, everything fits nicely. Regarding the Radha-Krishna Murtis, first of all, as you are searching out a permanent place, the best thing will be to install Them in that permanent place. It doesn't matter if it is on rent or purchased; but we must be confident that there will not be disturbance by some landlord on some flimsy grounds. In the meantime, you can construct a nice throne as you will see it on the pictures enclosed. I have got plans for going to Japan from Los Angeles, but in case I do not go, you shall be able to install the Deities. I shall send you the instructions how to do it, if this becomes necessary. In the meantime, just prepare the preliminary things.

Regarding translation work, I am very glad that Monique is very enthusiastic, but I do not know French. I have consulted persons who know the French language, and they do not very much appreciate her translations. So what can I do? The best thing is that she may go on translating and send her articles to Montreal in care of Gopala Krishna Brahmacari. She may similarly contact Janardana at Damberg, 6 Rue Michelet, 94 Fontenay-s-Bois, FRANCE.

For Brijbasi prints you may contact Acyutananda. Similarly you may contact him for other goods from India. All others have proved insincere. The case of the USC surely is deplorable. I have written them a very strong letter asking why this has happened. The best things will be to contact Acyutananda at the following address: Acyutananda das Brahmacari, 35 Satish Mukherjee Road, Calcutta-26, INDIA. When I hear from the USC, then we shall see what steps we should take to realize the cheating money. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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London 10 December, 1969

69-12-10

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated December 4, 1969 and December 6, 1969. So far as transferring $1,400 to the account of ISKCON, I have done it immediately. The copy of the advice to the bank is enclosed. Please note down my account number there which is now transferred to the same branch on Broadway. So when convenient you also transfer in the same way so there will be no difficulty of exchanging money. Regarding the Franklin and Marshall College, as you have desired that it is a wonderful opportunity for me, so that I may be able to write in seclusion while my elderly students may manage the society affairs, that is a very welcome suggestion. So you can accept the proposal immediately. Besides that, I see that Professor Thomas J. Hopkins and the students of the college are very much eager to hear from me, so I must fulfill their eager desire, even there is some inconvenience. But I hope if I get a nice apartment with heating arrangement, there will be no inconvenience. I am also pleased to note that they are going to purchase my books, 30-35 sets. That is a great boon for us. If we can introduce our books in these colleges and universities, it will be great prestige for the society and myself also personally. So let us do this business as an experiment.

Another thing, I have received a great complaint against the United Shipping Corporation regarding supplying goods to our Hawaii branch. So pending inquiry, you should not forward any order to them, and if you have got any money due from them, you should try to adjust by taking goods from them immediately. Regarding BTG, I am so glad that you are printing 50,000 copies henceforward. I have received also your press management report, so the only thing to be amended there is that all books especially must be twiced edited, once by Satsvarupa and once by Hayagriva. In every publication house all printing matters are edited at least three times. So we should be very much careful about grammatical and printing mistakes. That will mar the prestige of the press and the institution.

In your previous letter you told me that Mr. C.L. Jaipuria visited our temple and he paid $10 as contribution and you also presented him with one TLC. Since then, did you write any letter to this gentleman? I know this gentleman has a charitable disposition of mind, and he can help us in so many ways. Try to keep in touch with him by sending magazines and writing letters. He may be able to supply us many things from India, especially Deities.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandakisora

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London 13 December, 1969

69-12-13

My Dear Nandakisora,

Please accept my blessings. I am in due receipt of your nice letter and have noted the contents with pleasure. You are gradually developing to be a nice Vaisnava, and please continue in this way. Krishna will be very pleased upon you. Regarding the song by Srila Bhaktivinode Thakura, the transliteration is as follows:

manasa deha geha yo kichu mora arpilun tua pade nandakisora
maravi rakhavi yo iccha tohara nitya dasa prati tua adhikara

The translation is "My mind, my body, my home, or whatever I have got in my possession I surrender unto Your Lotus Feet, O my dear Lord, Son of Nanda Maharaja (Krishna). Now if you like, you can kill me, or if you like, you can give me protection. Whatever you like you can do. I am your eternal servitor. You have got every right to deal with me in any way as you please."

As I have informed Satsvarupa, I shall be arriving in Boston on December 21st at 3:40 pm. So I shall be very pleased to see you again at that time. Please offer my blessings to your good wife, Jahnava, and the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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London 13 December, 1969

69-12-13

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 7, 1969 along with the article of Acyutananda. Your decision not to publish this article is correct. To the neophyte devotees we should issue instruction that there are four stages of understanding the Absolute Truth. The first stage is re-establishing our relationship with Krishna. This is the first stage. The second stage is after understanding our relationship, to perform devotional service under proper guidance. The third stage is acquisition of the desired Object. The fourth stage is relishing the nectar of perfectional love. So Radha-Krishna Lila belongs to the fourth stage of understanding, and we are publishing BTG for people in general to re-establish their forgotten relationship with Krishna. So we should always remember this and from Srimad-Bhagavatam, Bhagavad-gita, and Isopanisad they should try to write how our relationship is revoked from this stage of forgetfulness. They should write articles like this: 1) Krishna, the Omnipotent, 2) How God can be realized as All-Pervasive, 3) The Original Source of Everything, 4) Transcendental Process of Hearing, 5) How one gets out of the Clutches of Maya, 6) Prayers by Arjuna, 7) Prayers by Kunti Devi, 8) Prayers by Bhismadeva.. They should try to understand Krishna first in so many ways which are described in our Bhagavatam. They should read them carefully and pick up subject matters as above mentioned. What general people will understand about Radha-Krishna Lila? Immediately they will take it as ordinary boys and girls in spite of a thousand warnings, ”This is not this, this is not this.” So you shall issue instruction that they should write articles on the subject matters as above mentioned. They should read our Bhagavatam. The purports are there: They should assimilate them in their own words in a literary career.

I was very much pleased to see one of your articles which you picked up from Daksa yajna. The articles should be very scrutinizingly published. We want to make our BTG an authorized, first class magazine, and the writers and students should be equally responsible. So when we meet we shall talk more about this.

Yes, you can expect us on the 21st December, Pan American Flight #55, arriving in Boston at 3:40 pm. Purusottama has already written to Brahmananda about procedures for our tickets, so you may immediately consult with him in this connection. I am glad that you are corresponding with Hayagriva, and when I come there he may also come.

Please offer my blessings to the others. I hope this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Bank of Baroda

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London 14 December, 1969

69-12-14

Manager Bank of Baroda Chandni Chowk Delhi-6, INDIA

Dear Sir:

Kindly refer to my letter dated September 7, 1969 in which I had to instruct you to pay BINA MUSICAL STORES Rs. 2,200 on presentation of the shipping documents by the middle of October. They informed later on by their letter dated November 12, 1969 that they had already shipped the goods sometime on October 23rd, and the original documents were submitted for being dispatched to my Los Angeles center at 1975 So. La Cienega Boulevard, Los Angeles, California 90034, USA. But we hear from Los Angeles that they have not received the documents or any information of the consignment being dispatched by any ship. This means they have not yet submitted the shipping documents; in other words, the goods have not been shipped. Under the circumstances, please cancel our order of payment, as they have not booked the goods according to the contract.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS:pdb

Letter to: Cidananda

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London 15 December, 1969

69-12-15

My Dear Cidananda,

Please accept my blessings. I was very much anxious to hear from you since I did not receive any letter for a long time. So your letter dated December 7, 1969 is very encouraging and welcome. Since you have gone to Vancouver things have improved very nicely. Now we are going to print 50,000 BTGs per month, so try to increase the sales as far as possible. Sankirtana and distributing BTG and our other literatures is the fieldwork of this movement. Temple worship is secondary. People are invited to come to the temple to see the behavior of the devotees specifically in the matter of purification. There are two kinds of purification methods, external and internal. In our Krishna Consciousness Movement, Deity worship helps to keep us externally purified and Sankirtana helps to keep us internally purified. So as far as possible we shall execute both of these processes simultaneously. And by your exemplary character, the general mass of people will be benefited. Our hearts in material condition are filled with all dirty things, and this Krishna Consciousness Movement is the cleansing process.

I am very glad that your feasts are becoming very successful. Yesterday I received a letter from Hawaii that they are now receiving about 100 guests and they are charging $1.00 each. So now they have a good income. You may know that Gaurasundara was forcibly sent to Hawaii, by now he and his wife are both doing very nice propaganda. Please offer my blessings to Ravindra, who is working so nicely for Krishna Consciousness. Krishna will certainly be pleased upon him and his life will be sublime. Just make your center still more established, and when you are prepared to install Deities in a nice place, certainly I shall go. I have never seen Vancouver, and from Los Angeles it is not far away. So let us hope for that future date. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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London 15 December, 1969

69-12-15

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter with enclosures of one check for $60 and one bank receipt for $500. From the Book Fund this month I have spent a very large amount: $5,400. I have given two checks to Brahmananda, and Brahmananda has also sent me one check for $6,000. So this kind of transaction, printing of books and BTG and collection by selling, is very encouraging to me. Although there may not be any balance left, when we see we have so many books published and so many copies of BTG, that is our pleasure. So I am so glad that you are endeavoring to collect from different centers. If we print all our manuscripts, even at the cost price of materials as estimated by Advaita, I shall require at least $100,000.00. So let us go on. Krishna will help us. Let us try our best combinedly. That is our business.

I am so sorry to learn about your wisdom teeth affair. These wisdom teeth are a good example of Maya's tribulations to us. In my younger days, by Krishna's Grace I had no such trouble, but I saw in my eldest sister this suffering from the wisdom teeth problem, and her gum was also operated upon. That I saw, and I saw how much she was suffering also. This is the way of material existence. So Lord Krishna has advised in this connection that we have to learn tolerance. Your example of dedicated life is very noble. You are handling thousands of dollars for Krishna, but you ask your mother for helping your personal needs. I very much appreciate this example, but it is my order that whenever you are in such trouble, you should not minimize any expenditure. You must have the best kind of treatment available, and you can spend from the money you are collecting on behalf of Krishna. Your mother's assistance is welcome, and as a child you can very affectionately ask her for such assistance. But in case of denial or inability, you should not hesitate to spend from Krishna's money. You can take it from me. By this contribution of your mother out of her affection, your mother has benefited undoubtedly. She is already benefited to have two such nice sons, and she will be more and more benefited. Not only your mother, but also your father and all family members will be benefited by your dedication of life for Krishna's sake. Be rest assured. Krishna Consciousness is so nice.

From past correspondence with Bina Musical Stores and from your description, I have already written to the bank and to Bina also that if they have not actually shipped the instruments prior to this time, according to our understanding, by the middle of October, then the order should be treated as cancelled.* In the meantime, if you actually receive any documents, please inform me before clearing the goods. I have got some instruction to give you. You have to see first whether the consignment is insured. If it is not insured, then you have to take delivery, opening in the presence of a customs officer. I am expecting some unscrupulous behavior from these parties. But if in the meantime they have cancelled the order, that is good. What about Acyutananda? I understand that you sent him an order for mrdangas. Have you received any documents for that? How have you arranged the payment for him? I shall be glad to be enlightened on these points.

Regarding the house, if you can do well with Mr. Spellman and if he takes 10-12% profit, that is all right. But do something of a permanent nature. The best thing would have been to have our own house, but Krishna is not giving us the facility. So if Spellman arranges something, that is all right.

I am so glad that Dayananda is doing everything so nicely. He is intelligent, responsible boy, and whatever you do conjointly, it has my approval. You may note it. But always remember that Nandarani is also a very nice devotee girl, and their whole family is coming out nice; so you should see always that they are not in inconvenience in any way. Because he is family man, he should have some special consideration. A brahmacari can tolerate any inconvenience, but women and children cannot. They will have difficulty.

Regarding my writing to you directly rather than through Tamala, I have noted the point. So far as Muralidhara is concerned, I have spoken to Tamala and he has advised that you consult with the lawyer, Michael Green. Also, please inform me in your next letter what is happening with this draft case as it is being handled by Mr. Green. Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have sent you a duplicate B/L. Please inquire in this dock yard if the ship is expected and if so when!

Letter to: Manager of Punjab National Bank

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London 15 December, 1969

69-12-15

Manager Punjab National Bank P.O. Vrindaban, Dist; Mathura INDIA

Dear Sir:

RE: SHIPMENT OF 8 CASES OF SRIMAD BHAGAVATAM TO NEW YORK PER S.S. JALAKALA, AND YOUR LETTER DATED DECEMBER 5TH (3732)

With reference to the above I beg to inform you that I do not exactly know what you mean by some documentary evidence to connect the payment. The whole idea is that the amount of Rs. 33,705.86 was transferred from the USA and credited to my account for dispatching books. The first consignment was dispatched, Rs. 13,000 and odds, and this consignment was also dispatched in the same way. The books are mine, they were dispatched on my account to the USA. The USA has paid for it, and I am signing everything. Is that not sufficient documentary evidence? Otherwise, what do you want me to do?

I am experiencing so much inconvenience in this matter of exporting from India, although the price is already transferred from the States. So if you kindly give me your direction what to do in this connection, then I shall do it. I am always in tour, and I took it simply that the goods were dispatched against the money transferred already. That is sufficient documentary evidence in my opinion. I hope to hear from you soon.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS:pdb

Letter to: Himavati

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London 20 December, 1969

69-12-20

My Dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 9, 1969, along with Deity clothes and my cap. I thank you very much for this. I have learned the story of the delivering of the Berkeley Jagai-Madhais. Although it is surprising, yet it is possible to happen in this Krishna Consciousness Movement. Sri Narottama das Thakura says all sinful persons and suffering persons were delivered by the Sankirtana Movement inaugurated by Lord Caitanya, Who was formerly the Son of Nanda Maharaja, accompanied by Nityananda Prabhu, Who was formerly Sri Balarama. If we keep ourselves purely on the standard of Lord Caitanya's order, then chanting by us of the Holy Names of Krishna will descend as powerfully as He acted previously, during the time of Jagai and Madhai. So I am very glad that you both, husband and wife, are executing the mission of Lord Caitanya so nicely and faithfully. Please continue to act like that and certainly Lord Caitanya will bestow all His blessings and power upon you. Personally I am so much engladdened that the pairs of young boys and girls whom I have placed in householder life are doing so nicely in the Western world. When Lord Caitanya delivered Jagai and Madhai He was also a householder, but when Jagai and Madhai were actually reclaimed, His wife, Visnupriya, was not there. But in this case and in many other cases also, I find that my disciples combined together, husband and wife, are doing this preaching work so nicely. So I am especially proud how my householder disciples are preaching Lord Caitanya's Mission. This is a new thing in the history of the Sankirtana Movement. In India all the acaryas and their descendants later on acted only from the man's side. Their wives were at home because that is the system from old times that women are not required to go out. But in Bhagavad-gita we find that women are also equally competent like the men in the matter of Krishna Consciousness Movement. Please therefore carry on these missionary activities, and prove it by practical example that there is no bar for anyone in the matter of preaching work for Krishna Consciousness.

I am very glad to learn that Haribasara has got a child. Here also the boys and girls with children are dancing. So there is not distinction between the child and the child's parents in the matter of Krishna Consciousness. All of them are equally participating and deriving transcendental benefit. I am leaving for Boston USA tomorrow at 2:30 pm, so you may address future correspondence there. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Lloyds Bank

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London 20 December, 1969

69-12-20

Manager LLOYDS BANK LTD (Long Acre Branch) 83084 Long Acre London, WC 2

Dear Sir,

With further reference to your letter JC/RB, dated November 24, 1969, and my reply dated November 27, 1969, I beg to inform you that I am leaving London tomorrow. Therefore I authorize Mr. Michael Grant to take delivery of the parcels due to arrive here, and the passbook is left here with him. You can debit the charges to my account.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/pdb

Letter to: Jananivasa

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Boston December 25, 1969

69-12-25

My Dear Jananivasa,

Please accept my blessings. I beg to thank you very much for your letter dated December 9, 1969 and your kind contribution of $25 to our Book Fund. I was very happy to learn that you are very serious about writing an essay entitled "Krsna Consciousness is the Absolute Necessity for Mankind in this Age". If you can write this essay successfully, then it will be very great service to our Movement. One of the qualifications of a Vaisnava is that he is poetic. This means that the Vaisnavas are very much enthusiastic to describe on paper the glories of Lord Krsna and Krsna Consciousness. In our Back To Godhead I am very pleased to see that many of our disciples are becoming eager to record their thoughtful ideas about Krsna Consciousness. This eagerness is one of the symptoms that a devotee is making progress in the matter of spiritual purification. So when your article is completed, please send a copy to me, and I shall read it carefully and then submit it to Back To Godhead for consideration of publishing.

I have arrived here in Boston this past Sunday, and there are nearly one hundred devotees who have come to visit me. The reception at the airport was very nicely arranged, and the local newspapers have commented that this airport has never before witnessed such a nice event. When I arrived at the Boston temple I was asking if you were there too, but Jaya Gopala informed me that you were remaining in Columbus. So as you are serving Krsna nicely in Columbus, that is also very good.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govardhana

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Boston 25 December, 1969

69-12-25

My Dear Govardhana das

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 9, 1969 along with your prayer beads. I have duly chanted upon these beads and thereby have accepted you as an initiated disciple. Your spiritual name is Govardhana das Brahmacari. Govardhana is the name of the hill which Krishna lifted up to protect the inhabitants of Vrindaban from the heavy rainfalls which were being sent down by Indra. This Govardhana Hill is still there in Vrindaban, and it is worshiped by the devotees of Krishna just as Krishna Himself is worshiped. You have a very nice opportunity to quickly advance in spiritual perfection because you have the good association of the devotees in Hawaii. This association with devotees of Krishna is recommended by Lord Caitanya Himself as the most important factor for developing Krishna Consciousness. This is because our dormant love for Krishna is covered up by the material contamination, but it is quickly aroused when the association of a pure devotee is there. The example is given that when an iron rod is put into a blazing fire, the rod soon takes on the qualities of the fire; namely light and heat. But if the same rod is put amidst some ice, then it will remain simply dark and cold. In the same way, a devotee should associate with fellow devotees, and in relationship to others the devotee should try to elevate them also onto the spiritual platform. So please follow this principle and surely you will mark great strides in the matter of your spiritual advancement. The four basic regulative restrictions we observe are 1) no illicit sex connections, 2) no intoxication, 3) no meat-eating, and 4) no gambling. You must try to chant at least 16 rounds on you beads daily, and avoid the ten offenses to chanting which Gaurasundara Prabhu will instruct you about. When you are having questions to ask, you inquire from Gaurasundara and I also will be happy to help you in any way possible. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayagovinda

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Boston 25 December, 1969

69-12-25

My Dear Jaya Govinda,

Please accept my blessings. I am so glad to receive your letter dated December 17, 1969, and I can understand from the spirit of your letter that Krishna is fixing you in a particular type of duty which you may welcome for your benefit, for the movement's benefit, and for the benefit of the people in general. Yes, you secure an IBM composer and utilize it fully. Let Mandali Bhadra translate our magazines and books, and in the IBM machine you compose it, ready for being photographed and printed. You send the ready matters to Boston, and they will print the magazine without any price from you. The cost of the printing will be balanced by keeping some magazines here for sale; so in that way your center will not have any botheration for paying the price. The balance magazines will be sent to you by ship, and you clear it, sell it, and pay for the monthly installments of the machine. This is the general arrangement I have thought about, without any monetary botheration for any of us. Simply we have to render service. Similarly, you invite such reading matters form Suridas in the French language. You compose it and send the matters for printing here, and in the same way things will be balanced, and the magazines in French language will be sent to Paris and they should partly pay for the IBM machine. I am sending a copy of this letter to Suridas, as well as to Brahmananda for future guidance, and you immediately begin the work. In the same way, if Mandali Bhadra can translate my books also, you can help the German composition and get the books in the same way. This is my theoretical proposition, and I am sure that if you follow, it will come to be fruitful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Boston 25 December, 1969

69-12-25

My Dear Krishna das,

Please accept my blessings. I am so glad to receive your letter dated December 17, 1969 with enclosure of $15, for which I thank you very much. You have signed your name as Krishna das naradhama, but actually, one who is Krishna das is Narottama. But a Krishna das can deliver all naradhamas. I am always very much pleased with your humble attitude, and a Vaisnava devotee of Lord Caitanya always thinks himself as naradhama, the lowest of mankind; although he is narottama, the best of the mankind.

Tamala is there in London, and I have advised him to go occasionally to the German center and see things are very nicely managed. Now the Krishna Consciousness Movement is given to you, some selected European and American boys and girls. Please try to maintain it heart and soul with faith in Krishna, and your life will be successful. I am an old man and I may shift away from the scene at any moment; but I am very much hopeful of my disciples who are so sincerely helping me. This movement is greatly needed for the human society, so we are not working like any political party, but we are trying to execute the Will of the Supreme Lord.

Still I shall insist upon you that Sankirtana is our life and soul, and Lord Caitanya has given us order to glorify this Sankirtana Movement. So do it happily, and other things automatically will come to our help. I am confident that yourself, Jaya Govinda, Mandali Bhadra and Sivananda, assisted by Tamala Krishna, can do tremendous work in this movement, specifically in Germany. I learned that the draft board wants you in the USA, so you can now forget about this country and concentrate your whole energy in Germany. I think Krishna wants this. Simply propagate this chanting, dancing, feasting and following the regulative principles. These are the four pillars of our success. Regarding the jewels for my Deities, I shall in due course send you the size and whatever other information you require.

Regarding purchasing things in the market, these items are considered as purified when we pay the price for them. That is the general instruction, but when we know something is adulterated, we should avoid it. But unknowingly if something is purchased, that is not our fault. Things which are suspicious, however, should be avoided. It is for this reason that in our Vedic culture the people used to keep a number of cows without any expenditure, and the milk drawn out of them was utilized for so many purposes, very, very useful in life. Lord Krishna in His early Childhood life is the vivid example of this way of social life.

Please offer my blessings to the others. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Suridas

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Boston 26 December, 1969

69-12-26

My Dear Suridas,

Please accept my blessings and offer the same to your good wife, Jotilla, and the others. I request you to simply translate into the French language our Back To Godhead and send the matters to Jaya Govinda for composing. In due course of time you will get the magazines, by selling which you try to pay part of the composing machine that Jaya Govinda is going to purchase. So you begin this business immediately and open correspondence with Jaya Govinda

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Boston 29 December, 1969

69-12-29

My Dear Syamasundara.,

Please accept my blessings. I reached Boston as scheduled on December 21st, and there was a good reception by the devotees for Krishna's servant. The newspaper article published remarked on this occasion that "in the Logan Airport there has never been anything like this." It was exactly like the reception you arranged in London on September 11, 1969. I hope everything is going nicely in London temple.

As advised by George I expected his remittance last Monday or Tuesday, but failing to receive it, I advised Brahmananda to contact you on the phone. He tried four times, but could not do so. I wanted to send the order of Krsna to Dai Nippon, but as I have not received any information of the money, I have not sent the order as yet. Please therefore advise me immediately at the Los Angeles address: 1975 So. La Cienega Blvd. Los Angeles, California 90034. Upon hearing from you I shall do the needful. In case the remittance has not as yet been dispatched, please do it immediately directly for credit in my checking account #3081-61625, Bank of America (Branch No. 308) 8501 West Pico Boulevard, Los Angeles, California 90035, and advise me also.

I hope this meets you in good health. My blessings for Malati and Sarasvati. The new child born of Harsarani may be named Govinda Das.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am going to L.A. this morning

1970 Correspondence

January

Letter to: Bhagavan

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Los Angeles 2 January, 1970

70-01-02

My Dear Bhagavan das,

Please accept my blessings and offer the same to all the devotees of Detroit. While I was in Boston, you presented me a set of original Sanskrit Srimad-Bhagavatam with your affectionate letter signed by all the devotees. It was a great opportunity in the Boston Temple and I enjoyed the days very much with your company. Please try to develop your center likewise. In Boston always 50 to 100s of devotees chanting, dancing and engaged in Krishna conscious business. That is the aim of our Krishna Consciousness Movement. We do not want stopping the natural instincts of the living entities. We simply want them to be dovetailed in Krishna's service. Your country is fortunate enough by the grace of Goddess of Fortune. Goddess of Fortune or Laksmi Devi is eternally engaged in service of the Lord. Therefore, the favor of Goddess of Fortune which is bestowed upon the American people may be fully engaged in Krishna's service. That will be a finishing touch to this material advancement. If people do not take to Krishna and simply want to utilize the Goddess of Fortune for sense gratification as it was the policy of the demons like Ravana and Hiranyakasipu, then the finishing touch will certainly culminate in releasing the nuclear weapon exactly like Ravana was vanquished by such policy. I have every hope on you as well as your wife and associates. Please organize your center in such way that the local people may take advantage of the great boon that we want to give them.

In your previous letter, you proposed to get some tapes from me for transcription. It is a good proposal. In this connection I may inquire if you have got a nice dictaphone and if among yourselves you can edit nicely. So, on hearing from you on this point, I shall do the needful. Hope you are all doing well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 2 January, 1970

70-01-02

My Dear Rupanuga,

Please accept my blessings. Your letter dated December 21 along with the picture of the new house was duly received by me while I was in Boston and we enjoyed the few days of meeting together in that Temple. It was a great transcendental pleasure to meet you all. Your statement in the letter, "All glories to Sankirtana, Prasadam and Srimad-Bhagavatam" is very welcome. Before coming to your country, when I was in India and I was planning to come here, I was thinking in the same way. I was thinking that my preaching work in this country would be a difficult job for me on account of the country's position being completely different from the principles of Bhakti cult. At that time I was also thinking of chanting and dancing in Sankirtana as well as distributing prasadam in the matter of my preaching Bhagavatam. So this planning has by the grace of my Guru Maharaja and Krishna become successful in the practical field. Forty years before when two of my eldest God-brothers came to London with this mission they simply devoted their time in lecturing in some renowned public place and inviting some leading politician to preside over the meeting. You know very well that when I began my preaching work in New York I never followed this policy of lecturing amongst the stereotyped politicians or elites of the society. And if I would have followed such a policy, I think I would also have gone back to India without any success. I think this policy of Sankirtana, Prasadam and Srimad-Bhagavatam has been successful in all the centers. Please therefore follow this transcendental policy with heart and soul and make your center as spiritually opulent as far as possible.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 6 January, 1970

70-01-06

My Dear Brahmananda,

Please accept my blessings. Since I have come here, I have not heard anything from you. Hope you are doing well along with all other devotees. I heard from Gargamuni that you have received some letter from the draft board accepting our society as religious. I am anxious to see the letter.

In the meantime, I have received one letter from Syamasundara. that the amount that George Harrison wants to donate for printing of my Krishna (19,000 dollars) had some difficulty for paying directly cash. Therefore, his lawyer, Mr. Allen Klein, has advised him some device. I have already written him a letter in this connection, the copy of which is enclosed, please find. With this copy of this letter, in which you are authorized to represent me, you can see Mr. Allen Klein and do the needful.

I have also not heard anything about my bank balance in the F.N. City Bank. Please make my pass book up to date and let me know what is the balance. Also write to me all other interesting news which you may have by this time. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ddb

Letter to: Mr. Allen Klein

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Los Angeles 6 January, 1970

70-01-06

Mr. Allen Klein Legal Advisor of Mr. George Harrison 1700 Broadway N.Y., N.Y. 10019

Dear Mr. Klein:

I am informed by Sriman Syamasundara. das Adhikari that in connection with the contribution of Sriman George Harrison for publishing my book, Krishna, you were advised to contact me in my Boston Temple. But I have left Boston Temple on the 29th of December and now my present address is ISKCON Temple, 1975 La Cienega Blvd., Los Angeles, California 90034. So you can contact me here in this connection. In the meantime, I am advising my representative Sriman Brahmananda Brahmacari, president of my New York Temple, and he is authorized to deal on my behalf in this connection. I am advising him (Brahmananda) also to see you in this connection.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/ddb

Letter to: Syamasundara

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Los Angeles 6 January, 1970

70-01-06

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 2nd, 1970 and accordingly I have issued one letter to Mr. Allen Klein, the copy of which is enclosed herewith, please find. I have advised Brahmananda to see him. I am so glad to learn that Sriman George is making good advancement in Krishna consciousness. He is a good soul and I am praying for him to Krishna, so surely he will make advancement. His book, Krishna, is already ready for being sent to the press. Please let me know if I shall send the manuscript to the press or I shall await further instruction from you. Now I am in Los Angeles and you can contact me here after consulting George. I am very glad to learn that London Temple as well as the householder devotees are all doing well. I have received letter from you and Mukunda also, but I have received no letter from Tamala. Please offer my blessings to all the boys and girls and devotees in London Temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ddb

Letter to: Govinda

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Los Angeles 8 January, 1970

70-01-08

My Dear Govinda dasi,

Please accept my blessings. I thank you very much for your letter dated January 3, 1970. I am so much engladdened that you are so anxious to get me in house and make my headquarters there. The proposal is very nice because I have got experience from the help of your husband and yourself how both of you are serviceable in my activities. You are very good secretary and your husband is good editor, so to keep myself under your care will certainly be a great boon. The only thing I am considering about staying in the mainland because the devotees in different centers here can see me if required more quickly then they can do so in Hawaii. So the things are not yet settled up. I am staying here in a house for which they are paying $600 rent. I think so much expenditure will be a kind of luxury for me because I am a Sannyasi, but at the same time a house like this is necessary for me because it is suitable for my working. Anyway, in the next summer, I have been invited to go to Japan and when it is fixed up, I shall start a little earlier and break my journey in Honolulu to stay with you for some days and see things practically.

Your description of different fruits and flowers, especially mangos, are very attractive for me. Last year, when I went to your place, I was attracted more from the same description, but it was rainy season and there was not much of the local fruits and flowers available. Still, it was very nice to stay there and especially I was eating very nicely the squash vegetables daily collected from your compound. So, ultimately, Krishna's desire has to be fulfilled. Don't be in a hurry. You are engaged in more important business to organize the Hawaii center and I wish it may be converted into New Navadvipa Dhama. In Navadvipa Dhama there is a railroad station called Samudragarh, and it is said that sometimes the ocean was there. So, on the Pacific Ocean, if you can establish New Navadvipa, that will be a great achievement. I am sure your husband, with your cooperation, will be able to do it very quickly. When I was in London, I was wearing on your cloak daily because there it was severe cold. But this side is very nice. It is not cold at all. So when I get back the coat which you have sent to Boston, surely I shall utilize it properly.

I am in correspondence with United Shipping and will let you know in due course about the loss you have suffered.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali Mardan

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1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 January 8, 1970

LT700108C1

My Dear Bali Mardan,

Please accept my blessings. I was in due receipt of your letter and two price quotations while I was in London, but, because I was busy in so many engagements, I could not reply you earlier. The price quotation from Dia Nippon is accepted, but as soon as I make arrangement for the money I shall confirm it and send the manuscript. In the meantime, I learn that you are going to Australia and you have already got the visa to Sydney. You want to take with you Upendra, and I have advised him to follow you. Both you and Sudama went to Japan, now Sudama has taken charge of Tokyo center, and if you take charge of Sydney center, it will give me the greatest pleasure. My ambition is to open centers as many as possible. At least, I want to see that centers are opened in very important places. Now you have seen how practically our students are opening centers here and there. All the new centers recently opened in California and central states are improving very much. I have received one letter from Bamanadev from St. Louis. It is very much encouraging. I now you are very sincere Krishna conscious preacher and Krishna will surely help you in your great adventure. So by this work not only you will be blessed by Krishna, which is a spiritual gift, but also your name will be recorded in the history of the Krishna Consciousness Movement, which I am sure is to grow to the largest volume of expansion. I shall always pray for your long life for preaching work in the service of the Lord. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Sriman Bali Mardan 6-16, 2-chome, ohhashi Meguro-Ku, Tokyo Japan

Letter to: Sudama

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Los Angeles 8 January, 1970

70-01-08

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 4th, 1970. I noted the contents with great interest. Actually, I was thinking of you from London and by the grace of Krishna my anxiety was televisioned to you in your dream. So Krishna is very kind upon us, and His kindness will be more exhibited the more we expand this Krishna Consciousness Movement. Take it as a fact, there is no question of doubting this statement, the whole world is in need of Krishna Consciousness. Krishna inspired My Guru Maharaja, and He inspired Me, and I am trying to inspire you all because Krishna wants it. You have gone to Tokyo with a great mission, with blessings of Krishna, and I am very much encouraged to read your letter that there is great possibility of Krishna Consciousness Movement in Japan. I am so encouraged to learn that you are going to order 5,000 copies of BTG for selling in Tokyo. Thank you very much.

I am so glad to learn that Mr. Row, a South Indian gentleman, is helping you, and why not take some help from Dai Nippon Co.? They can issue a certificate in our favor that we are completely non-political, religious institution meant for every human being. Bhurijana is very intelligent boy and good match for cooperating with you in the absence of Bali Mardan. I have talked with Gargamuni yesterday, and he is going to send you the letters of guarantee very soon. I shall remind him again. Even if you don't rent a temple for the time being, you can go on street Sankirtana and hold meetings from a rented hall. That will also do.

Yes, Krishna is never approached directly. Krishna is approached through His bona fide servitors. He says that, "Carrying out the order of My pure devotee is greater than carrying out that directly given by Me." In this connection, I may inform you that you try your best to serve Krishna under the direction of your Spiritual Master and Krishna will surely help you in all respects. I shall be very glad to go as soon as you call me. I have got great interest in preaching for the Japanese, and, if Krishna gives me opportunity, I shall stay in Japan for one or two months for this transcendental business.

That is a fact, this plan of Sankirtana is the only way, the only way for our success. Sankirtana, Love Feast and selling BTG, they are our primary engagements and next Temple worship. Temple worship is needed for the inner section. In the beginning, Sankirtana is more important for drawing the attention of the people in general. Last night, I went to see our men chanting in Hollywood Boulevard, and I saw it was so fine and satisfactory.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/db

Letter to: Candravali

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Los Angeles 9 January, 1970

70-01-09

Berkeley

My Dear Candrabali,

Please accept my blessings. I am in due receipt of your letter dated January 5, 1970. I am so glad to learn that you are going to be married with Citsukhananda on Sunday, 11th January, at the Radha-Krishna Temple. I like this marriage ceremony because it has given practical proof of my ideas that boys and girls of this country better be married and engaged in preaching work. By the grace of Krishna, our centers managed by the married couples, like Boston, Hawaii, Detroit, New Vrindaban, St. Louis and Buffalo, etc., are doing very well. Similarly, when you are married, as it was discussed in Los Angeles, you also go somewhere, probably in Mexico as you desire, and organize a center there and start an edition of BTG in Spanish language. Our BTG in French language and German language are improving sales and people are appreciating. So why not in Spanish language, which you know well and I think Citsukhananda also knows well. So this is very good news. I was, since a long time, thinking of your marriage. Now Krishna has given you this opportunity. Utilize it properly and be happy. I am glad to learn that Hamsaduta is going to officiate the ministerial function in the marriage, and I think he has got the tape of all the mantras in this connection. So be married, chant Hare Krishna and be happy. This is what I want.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/db

Letter to: Raktaka

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Los Angeles 9 January, 1970

70-01-09

Montreal

My Dear Raktaka,

Please accept my blessings. I beg to acknowledge I am in due receipt of your letters dated 24th and 31st of December 1969. So, I am very glad that you are determined to go ahead in Krishna Consciousness and, if you remain serious and steady, certainly you will make infallible progress. Of course, Maya is very strong, there is a chance of our falling down at any moment, but if we are able to catch hold of Krishna's lotus feet by chanting the Hare Krishna mantra, then Krishna gives us all protection from the onslaught attack by Maya. Remember this principle always and follow the footsteps of Jayapataka, he is very good example, and, even there is some misunderstanding, try to tolerate and don't be agitated. I am very glad to learn that you appreciate the activities of our Boston Temple, and I was also very pleased to see their routine work.

Regarding your marriage, I have all sanction for it, but I do not know what is the legal implication. Besides, that, the girl is not initiated. But if she is working very obediently in the Temple, there is no impediment in your being married with her and she may be initiated later on. I am sending herewith back the beads of Labangalatika duly chanted by me. Please offer my blessings to the twelve inmates who are living in the Temple at present and especially to the newcomers. Please try to convince them to take part in the Sankirtana Party either within or outside the Temple. So, on the whole, you have got my approval for the marriage and you can do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/db

Letter to: Satsvarupa

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Los Angeles 9 January, 1970

70-01-09

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4 January, 1970 along with the newspaper cuttings and I have enjoyed the article with nice pictures. If you go on with your work sincerely, by following the footsteps of our predecessors, certainly our movement will be recognized by the people in general.

Recently, I have received a copy of one letter issued by the draft board recognizing our society as religious. So this means that both the public and government are gradually appreciating our position, and there is no doubt about it, if our motives are sincere, they will do it more and more. Now our immediate duty is that all our society members are strictly following the rules and regulations and chanting routine. That will make them steady and strong in their positions respectively.

Regarding Art Department, Muralidhara has already gone to Boston, and now you have a good board of artists. And I am glad that Devahuti is also returning, so all combined together produce at least one nice picture daily.

So, other news is very encouraging. So execute aratis regularly and properly. So far my book is concerned, special attention is required in the composing department, otherwise, the whole scheme will be disturbed. Regarding Krishna, please make the MS ready because if George Harrison pays for the printing in Japan, we shall have to send it immediately for the purpose. Regarding transcribing, I have written to Detroit if they can do it. In the meantime, I have engaged Devananda transcribing the tape and a primary editing also, and the copy can be sent to you for final editing and then printing. We have to do things now very dexterously, simply we have to see that in our book there is no spelling or grammatical mistake. We do not mind for any good style, our style is Hare Krishna, but, still, we should not present a shabby thing. Although Krishna literatures are so nice that, even if they are presented in broken and irregular ways, such literatures are welcomed, read and respected by bona fide devotees.

That does not matter because you are not personally tending me in Boston, that is formality. I want to see that all my disciples are engaged 24 hours in the service of the Lord. If one is engaged full time in the service of the Lord, under my direction, that is my personal service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrndavana Candra

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Los Angeles 9 January, 1970

70-01-09

Philadelphia

My Dear Vrndavana Candra,

Please accept my blessings. I am in due receipt of your letter dated January 4, 1970 and noted the contents. The girl referred to is certainly very nice as I can understand from her letter, and she has sent me her beads for chanting and Subala has recommended to initiate her. So they are all good news. I am sending her the beads duly chanted, and her initiated name is Vidarbha Kanya. Vidarbha Kanya means the daughter of king of Vidarbha country, and she was married with Krishna. So her name is Vidarbha Kanya dasi, the servant of Vidarbha Kanya. So, I have got all approval of your marriage. Both Subala and yourself are fairly advanced in Krishna Consciousness and both of you can guide this nice girl to perfect Krishna Consciousness. And when both of you are ready, you can go somewhere suitable place and open a branch there. That is my mission. Recently, Vamanadeva, along with his wife, has gone to St. Louis and I am getting very encouraging letters. So I do not say go immediately somewhere, but keep this idea within your mind and as soon as you find opportunity, do it. Subala is very sincere servant of Lord Krishna and if you follow his example along with your wife, I am sure you will be benfitted. I beg to acknowledge receipt herewith a check for fifty dollars sent by Subala on behalf of the girl.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bhagavan

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Los Angeles 10 January, 1970

70-01-10

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 6, 1970 and I have noted the contents. I also thank you very much for your appreciation of my books and letters and for my speaking in the meetings. They are not my words, as I have repeatedly informed you that I am simply the bearer of the message from Lord Caitanya through the disciplic succession and I do not make any addition or subtraction. Similarly, if you all carry these words successively, then the transcendental parampara system will be exactly maintained and people in general will be benefited. I am very much obliged to my disciples because they are realizing the importance of Krishna Consciousness Movement and it is very much encouraging to me. Please, therefore, continue the standard of understanding. Read regularly our books and try to expand and preach the philosophy as far as possible.

I am glad that you have a nice dictaphone. I am sending, herewith, one tape, number 6. Please try to work on it, edit it nicely and make two carbon copies and one original. The original may be sent to me and the carbon copies may be kept with you for the present and we shall call for them when needed.

Regarding your question-What is meant by an object regaining spiritual quality?-the answer is that Krishna is pure knowledge and, therefore, He is the Supreme Person. In other words, He is the Supreme Power, and His Power is manifested throughout by different energies as much as the power of fireplace is expanded by light and heat. When we perceive heat and light, it means that we perceive the original fireplace. The perception of Krishna in everything is actually Krishna consciousness. In our conditioned state, we take it for granted something as separated from Krishna. But actually it is not so. Nothing can be separate from Krishna, everything is resting on Krishna, therefore, things which we consider now matter, when dovetailed for the cause of the Absolute Truth or Krishna, regains its spiritual quality. Another example may be cited in this connection. When we cook foodstuffs in the kitchen for eating ourselves, it is a different thing from the foodstuff which is prepared and offered to Krishna. The same dahl, rice is material for one purpose but the same thing becomes spiritual when it is dovetailed with Krishna. So on the higher platform, there is nothing material when everything is accepted in relationship with Krishna or the Supreme Spirit. I think this will clarify your question.

Yes, you have talked with Gargamuni and actually I am staying in a very nice house, although the rent is very high, 600 dollars per month. So let us see as Krishna desires, but I have told him to find out a house which is not so highly charged.

Please offer my blessings to your good wife, Laksmimoni, and Jagadisa Candra who has written nice poetry which I am sending to the editors of Back to Godhead.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ksirodakasayi

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Los Angeles 10 January, 1970

70-01-10

c/o Friendly Store 85 Dudden Hill Lane London N.W. 10 England

My Dear Ksirodakasayiji,

Please accept my blessings. I am so glad to receive your letter, dated 25 December, 1969, addressed to Boston and now redirected here. I have come to Los Angeles on the 29th ultimo. I am living in a very nice house for which they are paying $600 per month. The house is very calm and quiet and quite suitable for my work, and two devotees are always engaged to assist me. I go, every morning, for a walk in the nice neighborhood called Beverly Hills. So everything is alright here, temperature, atmosphere, facilities, by Krishna's Grace. The Temple here is also well managed. Every day they are going to perform Sankirtana on the streets, twice, and, on the average, they are collecting not less than $200 daily. So, our only means of subsistence is Krishna's grace and all our needs are fulfilled by the Lord. I am getting reports from all other centers that all of them are selling Back to Godhead everyday from 50 to 400 copies per day, according to the importance of the local situation.

Now, so far London is concerned, I have received news from Mukunda that they are also collecting, on the average, 50 pounds daily. So, by the Grace of Krishna, London center has now got a nice building in a nice quarter, a nice Temple and a nice Indian friend like you. I am so glad for your assurance that you shall all combinedly do your utmost to spread Krishna Consciousness Movement from one corner to the other in England. Please do it. Perhaps you know that we endeavored in the locality, and they want 80,000 pounds. That house I have seen and most probably you might have seen also. It is quite suitable for our purpose, but at the present moment we have no money. That Mr. Banarsi, who is an Indian industrialist in London and lives near that Ajibai's house, promised some help. Now, he is out of his station in India and he is expected to come back by the month of March. He assured me that, when he came back, he would collect at least 200,000 pounds to help me in this connection. I do not know his India address, but somehow or other, if you can send me, I can keep myself in contact with him so that, when he comes back, all of you together take his help in raising this fund and purchase that house. I am also writing Mukunda separately in this connection. So far approaching the Indian community, you may do so with an appeal that Krishna Consciousness Movement is so nice that, by its propagation, there would be no more any other sect and that will be perfect position of the human society. Being influenced by this movement, nobody shall now remain a Hindu, a Christian, a Mohammedan, a Buddhist, like that, but everyone should become servant of Krishna by the simple method of chanting His Holy Name. Krishna is the Supreme Father, and He claims all living entities, in all forms and species of life, as His sons. So why not take this philosophy and practically see how the followers are feeling happy on the basis of Krishna Consciousness. You have got to convince all sections of human society and induce them to come to Krishna Consciousness. London is a great city, perhaps the most important metropolis in the world, many people visit every year. So, combined together, Englishman and Indian should erect such a nice institution there that people from all parts of the world may take advantage of this. Now this is the program before you, and you can further develop it with sincere service and great devotion.

Regarding your Tuesday class at your place, you can continue it as a sub-branch of ISKCON Radha Krishna Temple. The procedure should be exclusively for chanting Hare Krishna mantra or singing other songs just like Govinda jaya jaya, Gopala jaya jaya . . ., and nothing more. Demigod worship in your house or thinking a demigod as equal with Narayana or Krishna should be stopped altogether, actually that is not the fact. Special stress should be given on chanting Hare Krishna mantra, reading from Bhagavad-gita As It Is or Srimad-Bhagavatam. In the Bhagavad-gita editions, you will find a peculiarity that, in place of Krishna, they have mentioned Paramatma or Paramisvara, or like that. These expressions are more or less indications of impersonalism. Therefore, when Bhagavad-gita should be recited, always read "Krishna." This transcendental word should be mentioned. So, in that way, you may continue your Tuesday class. Both you and your wife should decorate your foreheads with urdhapundra tilaka.

I have seen the letter of Srinath das Khanna. In future, do not enter into much correspondence with him. Now you have got a very great responsibility to push on this Krishna Consciousness Movement above everything. You are a sincere soul, you were in search after proper guidance. I can assure you to do this service for your advanced realization of Krishna Consciousness, which is the highest achievement and perfectional stage in human life.

I hope your wife and children are enjoying good health and offer them my blessings.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jaya Gopala

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Los Angeles 11 January, 1970

70-01-11

Columbus, Ohio

My Dear Jaya Gopala,

Please accept my blessings. I thank you very much for your letter dated January 9, 1970 along with your check, dollars 15, for my maintenance. For a servant of Krishna, there is no distinction of hell and heaven. Our only ambition should be to serve the Lord. It does not matter where the service is demanded. It is exactly like the soldiers are asked to come forward to fight and there is no question of selecting the place. There are many sincere souls like you in the western world and my Guru Maharaja wanted me to come here and to pick up as many of you as is possible. And I am trying my best. By Grace of Krishna, you have joined me to help in this Krishna Consciousness propaganda and Krishna will surely be pleased upon you very much. Please try to continue this activity of cooperation and we are sure to come out successful.

Regarding Volcer marrying, for the time being they can be married by the civil court without delay. Both the husband and wife may be allowed to associate with you and after a few days, if you recommend for initiation, then you can send their beads and they will be initiated by post. At that time you can perform our regular wedding ceremony as usual. That will be nice. Uninitiated couples cannot be married by us. We shall not take the responsibility of an ordinary marriage maker. Our practice is to help devotees for advancing in Krishna Consciousness. In such activities, when there is necessity, we get them married also.

Regarding your question of an initiated person falling prey to the maya, the answer is that so long we are in this material world, there is always chance of being spoiled by Maya, so we must stick with vow to the Lotus Feet of Krishna. An initiated devotee is given the chance for becoming free from the entanglement of karma wheel. Initiated means beginning, not perfection. The Spiritual Master's business is to guide him to the perfectional point. But if one does not strictly follow the guidance of a bona fide Spiritual Master his initiation does not bear any meaning. The initiation performance is an agreement by the disciples to abide by the order of the Spiritual Master. Therefore, if the Spiritual Master is bona fide and the disciple is serious to abide by His order, then the success is sure. But if a disciple follows strictly the devotional way of life, he is no longer a karmi and all his activities which may appear to be like ordinary work, or it may be activity according to Scriptural injunction, are counted as devotional service. And devotional service in all circumstances is free from the actions and reactions of karma. I hope this will clear the matter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Kulasekhara

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Los Angeles 11 January, 1970

70-01-11

My Dear Kulasekhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 3, 1969, and I am pleased to learn that your wife, Visakha, has gone to London to learn more about Deity worship from Yamuna devi. And also I am pleased to know that you have taken charge of the Deities at present. This is very nice.

In our devotional service, there are nine different processes for executing devotional service, they are as follows: 1. Hearing, 2. Chanting, 3. Meditating, 4. Offering prayers, 5. Rendering service, 6. Making friendship, 7. Temple worship, 8. Serving the Lotus Feet, 9. Surrendering everything to the Lord. So, out of these nine, sravanam or hearing is very important. This hearing is important in ordinary life also. In the civil action of human society this hearing is a very important factor. Early in the morning, just rising from bed, they want to hear the newspaper, especially in the western countries. But the most unfortunate situation is that the karmis will agree to hear a bunch of newspaper which is ten times more in volume than Bhagavad-gita, but if they are requested to read Bhagavad-gita, they will not agree. So our propaganda is to transfer the taste of the general people from reading rubbish nonsense to reading of Bhagavad-gita, which solves the problems of life. As you are sincere devotee, you should always keep in mind these differences of hearing and try to understand how much important it is to hear about Krishna Consciousness. You are thinking that there are many problems in your life; I assure you that if you follow the regulative principles of chanting 16 rounds, observing strictly the prohibitive injunctions, keep association with pure devotees, plus taking care of the Deities in the Temple, surely all your problems will be solved without any difficulty. Please try it for at least one month and see the result.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:db

Letter to: Tamala Krsna

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Los Angeles 12 January, 1970

70-01-12

London

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 7, 1970 and noted the contents. The sentiments that you have expressed in your letter are all due to my Guru Maharaja who has deputed me to pick up all good souls like you in this part of the world. Fortunately, we are now together and with great enthusiasm and patience let us erect this mission of Krishna Consciousness. I am so glad to read the portion of your letter in which you show your determination to preach this cult in all countries of the world. Please continue this determination and keep all your contemporary Godbrothers alive on this point. Surely we will bring in a new chapter in the history of the world.

Now first of all, let me inform you that in the Temple you finish Deity worship by 12 o'clock noon and then the Temple should be closed for 1 hour. Then after 1 o'clock you can continue earlier program for eight hours, as suggested by you, with out any impediment. Offer foodstuffs or Bhoga continually by batches as many times as you can manage and other things also-aratrik, kirtana and discussion may continue for eight hours from 1 to 9 p.m. I think this arrangement will be perfect.

I can understand from your letter that there is very good prospect of spreading our movement in London. I approve your scheme not to charge money for love-feast. Whatever voluntary contribution you receive, that is alright. So far items of foodstuff (Bhoga) and distribution of Prasadam are concerned, there is no need of increasing the number, better reduce it to five just like rice, dahl, capati or puri, little sweet rice and a nice vegetable, that is all. And on Sunday you can increase the items up to ten, but make everything very nicely.

I am so glad to learn that you have contacted a very good devotee, Mr. Jashapara. By Krishna's Grace you have met such a nice friend, and if he is prepared to spare his apartment in Bombay immediately we can start a Bombay center and send Jayananda along with his wife and begin work in Bombay. Acyutananda may be called to cooperate with him. In Bombay there are many Vaisnava devotees and they are great industrialists and business magnates, so if we can draw their sympathy there will be no difficulty in expanding our activities. So you can talk with him seriously and if you get this opportunity, then if need be, I can also go there for some time to collect the money.

I understand from your letter that in London we require that big house for facilities, therefore we must try for it heart and soul. I have also written in this connection to Ksirodakasayi das.

Regarding press propaganda under Syamasundara. and Gurudasa, do it very nicely. You want to see the Beatles with Syamasundara. but I have not as yet received the money offered by George. His lawyer has given him suggestion which is not very palatable. Will you try to ascertain from them what is the actual position. The best thing would be that George Harrison may simply ask his banker to assure Dai Nippon Co. about payments that the printing may be immediately taken up. The printing process will take at least 2 months. In the meantime, he can manipulate the scheme suggested by his lawyer.

It is pleasing to hear that young boys and girls are coming from different parts of European countries. I am so much enthused to know that we can open our centers in Amsterdam. Stockholm, Munich, Rome and other adjoining cities. Mr. Appa Pant, the high-commissioner of India, is already impressed with my activities. He assured me that he will render all kinds of help from the background but not as a politician. So without taking his official position, he can render service to us in various ways. So try to contact him intelligently.

The proposal of German and French BTGs to be printed in Japan is welcome, but I do not know if they will take up the work if each item is less than 20,000 copies. But it is a good suggestion. Do the needful in consultation with Brahmananda.

You wanted an urgent reply so I am sending this letter by express delivery. Here in L.A. things are going very nicely. Last night I was present in the Temple. Visnujana played a nice short drama about Kali Yuga and its entrance. It was very nice. There were about 100 guests besides our own men. Gargamuni is taking care of me very nicely. Hope this will meet you alright. Offer my blessings to Syamasundara., Mukunda and Gurudasa and the boys and girls. I am so glad to learn that Yamuna is doing very nicely. Now she may train Visakha who must have come by this time to London.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bank of Baroda

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Los Angeles 13 January, 1970

70-01-13

Bank of Baroda Mohan Mansion Chandi Chowk P.O. Box 1409 Delhi 6, India Agent

Dear Sir:

Re: My savings bank account No. 1452 with you.

Kindly refer to your letter No. FEX 21/2295 dated 20 July, 1969.

Please transfer Rs. 6,000 by mail order to your Calcutta branch, P.O. Box No. 313, Indian Exchange, for credit of my account No. 29/12802, and send me the debit note.

Also please let me know what is the balance at present.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bank of Baroda

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Los Angeles 13 January, 1970

70-01-13

Bank of Baroda P.O. Box No. 313 India Exchange Calcutta 1, India Manager

Dear Sir:

Re: My savings bank account No. 29/12802 with you.

Kindly refer to your letter No. FEX 33/6400 dated 29 July, 1969.

I am negotiating with one Mr. Javarali for purchasing a piece of land priced near about 13,000 Rs. Now, if I send you the equivalent in American dollars, whether it will be possible for you to pay him the above approximate price on delivery of the registered conveyance deed?

Further, I beg to inform you that under your receipt No. 31/132 dated Calcutta 25-11-67 there are, in your safe custody, National savings certificates worth 24,000 Rs. These savings certificates can be cashed now having two years passed. Please let me know if you will collect this money and if you do so let me know what I shall have to do in this connection.

In the meantime, I have advised to your Delhi, Chandi Chowk branch to transfer 6,000 Rs. for credit of my above savings bank account with you. The copy of the letter addressed to your Delhi, Chandi Chowk branch is herein enclosed, please find.

So by return mail if you kindly reply in detail all the above points it will be very much appreciated.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Punjab National Bank

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Los Angeles 13 January, 1970

70-01-13

Punjab National Bank P.O. Vrindaban (Mathura) U.P., India Manager

Dear Sir:

Re: My savings fund account No. 2913 with you.

Please transfer Rs. 5,500 by mail order to your Calcutta branch at Brabourne Rd. for credit of my savings fund account No. 2595.

Please send me your debit note as well as let me know what is the credit balance at present.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sethji

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Los Angeles 13 January, 1970

70-01-13

My Dear Sethji,

Please accept my greetings. I beg to thank you for your New Year's greeting card which I have received here in L.A. after returning from London via Boston. I am so glad to see your quotation from Srimad-Bhagavatam about the socialistic view of Sri Narada Muni. It is very nice and I have also mentioned it in the preface of my first volume of Srimad-Bhagavatam. Krishna Consciousness Movement is so nice that it can adjust the disagreement between socialism and capitalism. At the present moment, neither of these isms is perfect from the philosophical point of view, but if both parties take this common formula of Krishna Consciousness each one will supplement the other. I think, therefore, that this Krishna Consciousness Movement should be pushed thoroughly all over the world and I am seeing practically that it has got powerful effect.

There are many millionaire Vaisnava business magnates in India, like your good self, and if they like, they can cooperate with this movement tremendously. When I was in London your second son with his wife and friends came to see me when I was staying as guest in the house of Mr. John Lennon. This was before the completion of our Temple house at 7 Bury Place.

When I was staying in London I received one letter from Hitsaranji that the Dalmia-Jayan Trust as well as the Birla Trust have agreed to give us five pairs of Radha-Krishna Murtis for being installed in different Temples and I gave immediately instructions where to send them. But until now I have no information about the dispatch of the Deities. All the centers are reminding me. So if you will kindly ask Hitsaranji to do it without delay that will be very kind of you. Things are going on here nicely. In every center Sankirtana parties are going around the town. Sometimes the authorities are checking us from doing so but we have not yet stopped, neither we have in our mind anything to stop this Sankirtana Movement. On the whole things are improving daily and I hope it will continue to be so on and on.

Please let me know by return mail what is the position of dispatching the Deities and I will be very much obliged.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. The following books are being sent to you by separate post: Sri Isopanisad, Two Essays and Back to Godhead published by our own ISKCON Press in Boston. ACBS:db

Letter to: Hayagriva

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Los Angeles 14 January, 1970

70-01-14

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated January 5 and 8 1970 respectively, and I am so much moved from your kind sentiments that you have expressed for my humble activities. Actually I am not worthy of any one of the words spoken by you but all of them are due to my Spiritual Master Who was so kind to me. In fact I am a worthless person because my Spiritual Master ordered me to take up this work in 1922 but I did not carry his order until 1958, when I was obliged to carry out His order by His arrangement only. This means although I was not very enthusiastic to carry out His order He forced me circumstantially to accept it. So this is His special mercy upon me and I always think about this with gratitude to this exalted personality coming directly from Vaikuntha World and we had the great fortune to meet Him. I think that is the only credit on our part that we happened to meet Him by some ”ajnata sukriti” or unknown auspicious activities. He is so kind upon me that when I came to your country, where I was completely unknown, He sent to me some good souls like you unsolicited. So I accept you all as assistants or representatives of my Guru Maharaja Who is still helping me because I am so feeble and unworthy. Anyway, the business which we have taken to work together is neither your business nor my business as far we are personally concerned, but it is the business of Lord Caitanya and His bona fide servants like my Guru Maharaja. Therefore it is the duty of all of us to execute it as nicely as far as possible within our capacity. In other words, we shall just try to discharge our responsible duties faithfully and seriously, then all facilities will come for our help.

The Vrndavana scheme as suggested by you appears to be very nice. You purchase the adjoining two farms in the name of ISKCON and leave it to His Holiness Kirtanananda Maharaja and the devotees for further development.

Regarding Krishna book, as soon as it is ready we will begin to print it either on our own press or in Japan as it is suitable and we shall not wait for George’s $19,000. His lawyer has put some difficulty in the matter and it is not yet settled up. Regarding our enlarged, revised Bhagavad-gita As It Is, if possible you can conveniently give an enlarged introduction also.

Here in Los Angeles they are selling our literature very nicely and yesterday I received the blue print of ”Isopanisad” and this also appears very nice. If Kirtanananda Maharaja moves amongst the school, college and university authorities and induces them to recommend this ”Isopanisad” for additional reading by the students either privately or in the library it will be a great achievement. As you have read it, we have tried to discuss the nature of God’s greatness and our relationship to Him as preliminary chapter of Krishna Consciousness. So this book is the cheapest of all our other books and they can easily be introduced for mass reading and they will be benefited undoubtedly.

Regarding publication by Mr. Ferlingetti, I have got all approval and we must take this opportunity for making our publication still more popular. Please try for it.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jadurani

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Los Angeles 14 January, 1970

70-01-14

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 10, 1970. I asked you to work four hours just to give you not very much strain because I found you weaker than I saw you before. On the whole you can work conscientiously so that you may not feel tired due to your weakness. So sometimes if you go with Sankirtana Party that will be a nice relaxation. So for each and every time you do not write to me but use your best discretion and do everything easily and without strain. That is my advice.

Being in the disciplic succession of Prahlada Maharaja certainly we are not interested for our personal liberation as much as we want to work for the liberation of the conditioned souls because Krishna desires it. So you are an intelligent girl, I need not talk much, and be happy in Krishna Consciousness business.

I am very glad to learn that Muralidhara, Devahuti and Bharadraja are working together. You simply supervise them. I know Bharadraja is a very fast working painter and if he sticks to his work, certainly he will do wonderfully.

So far Devahuti is concerned, she is elder woman but very nice and sober as well as qualified. Because she is of the age of all of your mothers, she should be treated very respectfully. Nothing should be ordered to her but simply suggested so that she may work in her own way. You should personally see to the comforts and conveniences so that she may feel very happy to stay with you all young boys and girls. So far I have studied and it is quite natural that she requires a little respectful dealing from the young boys and girls.

I do not follow what you mean by that they are starting to sell samosas. We should not sell any Prasadam, we shall distribute Prasadam and we can ask for contributions. That should be the method. But our magazines should be sold as many as possible and I am glad to learn that sometimes you are selling more than 200 copies.

Now Brahmananda will be going to Boston for the further development of the center and one of the items I suggested before should be to distribute free copies of BTG to a group of respectable persons every month with special reference to presidents of the foundations who are inclined to give contributions to religious institutions. You may convey this message to Satsvarupa and Brahmananda. Hope this will find you alright.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Executive Senior Editor of Los Angeles Times

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Los Angeles 14 January, 1970

70-01-14

Executive Senior Editor Los Angeles Times Times Mirror Sq. Los Angeles, Cal.

Dear Sir,

With reference to your article in the Los Angeles Times dated Sunday 11th January, 1970 under the heading ”Krishna Chant,” I beg to point out that Hindu religion is perfectly based on Personal conception of God or Visnu. Impersonal conception of God is a side issue or one of the three features of God. The Absolute Truth is ultimately the Supreme Personality of Godhead, the Paramatma conception is localized aspect of His omnipresence and the impersonal conception is the aspect of His greatness and eternity. But all combined together makes the Complete Whole. Dr. J.F. Staal’s statement that Krishna cult is a combination of Christian and Hindu religion-as if something manufactured by concoction-is not correct. If Christian, Mohammedan or Buddhist religions are personal that is quite welcome. But Krishna religion is personal from a time long, long ago when Christian, Mohammedan and Buddhist religions had not yet come into existence. According to the Vedic conception, religion is basically made by the Personal God as His laws. Religion cannot be manufactured by man or anyone superior to man. Religion is the law of God only.

Unfortunately all the Swamis who came before me in this country stressed the impersonal aspect of God without sufficient knowledge of Personal aspect of God. In the Bhagavad-gita, therefore it is said that only less intelligent persons consider that God is originally impersonal but when He incarnates He assumes a Form. But Krishna philosophy based on the authority of the Vedas is that originally the Absolute Truth is the Supreme Personality of Godhead. His plenary expansion is present in everyone's heart in His localized aspect and the impersonal Brahman effulgence is the transcendental light and heat distributed everywhere. In the Bhagavad-gita it is clearly said that the aim of Vedic way of searching out the Absolute Truth is to find out the Personal God. If one is satisfied only with the other aspects of the Absolute Truth namely the Paramatma feature or the Brahma feature-such person is to be considered as one possessed of poor fund of knowledge. Recently we have published our "Isopanisad" a Vedic literature and in this small booklet we have thoroughly discussed this point.

So far Hindu religion is concerned, there are millions of Krishna Temples in India and there is not a single Hindu who does not worship Krishna. Therefore, this Krishna Consciousness movement is not a concocted idea. We invite all scholars, philosophers, religionists or members of the general public to understand this movement by critical study. And if one does so seriously, one will understand the sublime position of this great movement. The chanting process is also authorized. Professor Stahl's feeling of disgust in the matter of constant chanting of the holy Name of Krishna is a definite proof of his lack of knowledge in this authorized movement of Krishna Consciousness. Instead of turning down the request to give Kary's course credit, he along with all other learned professors of the U.C. Berkeley should patiently hear about the truth of this authorized movement so much needed at present in Godless society. This is the only movement which can save the confused frustrated younger generation. I invite all responsible guardians of this country to understand this transcendental movement and then give us all honest facilities to spread it for everyone's benefit.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS:db cc: to J.F. Staal Professor of philosophy and Near Eastern Languages University of California Berkeley

Can't find original

Letter to: Madhudvisa

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Los Angeles 15 January, 1970

70-01-15

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 January, 1970 and I am glad to learn that your process of approaching the Supreme is in order. Caitanya Mahaprabhu's philosophy is that we will neither try to become equal with the Lord nor we should attempt to approach Him directly. That will make us successful.

Perhaps you have received a copy of the letter from N.Y. wherein it is admitted by the draft board that the ISKCON is a religious society. So our members who are strictly following the regulative chanting process, observing the restrictive regulations and serving the Lord faithfully will have natural ministerial status and as such they will not be called by the draft board. So please see that all the members of our Temple are following the rules and regulations which are very simple namely to chant Hare Krishna 16 (sixteen) rounds, attending the classes, reading the books, going out for Sankirtana and taking prasadaum.

It is very good that you are trying to find out a mansion like Boston, but that house was specially required because we wanted to install the press. So far other centers are concerned even though we do not have our own house, there is no cause for perturbation because our most important thing is on the street. So there is no hurry. We have lived in our present location for the last three years and we may live there for another three years, it does not matter, but Sankirtana program must be executed very nicely.

Another thing, perhaps you have talked already with Gargamuni that Jayananda may be required to go to India. Do you think that his going away from San Francisco will be detrimental to your working there? If it is so then the proposal may be suspended for a time because I do not wish to disturb your nice work. So I will be glad to hear from you about this.

Another thing, If Jayananda has got even a little desire for marrying there is no harm in that way but if he wants to marry, he may do so immediately and that girl Sacidevi is quite suitable. I know if Jayananda becomes married, he will not be a lost child; rather, a good wife in Krishna consciousness will be an extra impetus for his improvement. I think Seattle Center is going nicely as I understand from Upendra. He is regularly in contact with the center and they are doing nicely.

If we can open a center in Portland, that is welcome.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda, Aravinda, Pradyumna, Patita Uddharana

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Los Angeles 15 January, 1970

70-01-15

Boston

My Dear Bhavananda, Aravinda, Pradyumna and Patita Uddharana,

Please accept my blessings. I am so much thankful to you all for sending me the first blue print copy of "Isopanisad". It is so nicely done that I am fully satisfied although there are certain discrepancies which I hope will be revised in our next issue. On the whole it is very nice considering the attempt being all first adventure of our boys.

I am specifically drawing the attention of Patita Uddharana that you may write articles whenever you find time and hand them over to Satsvarupa for publishing in our BTG.

Hope this meets all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Harer Nama

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Los Angeles 15 January, 1970

70-01-15

Boulder

My Dear Harer Nama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 31 December, 1969 and have duly noted the contents. I have just arrived here in Los Angeles from London via Boston and your letter was forwarded to me here.

I am glad to learn that there is one boy, Neal Delmonico, now staying with the devotees at the Temple. Now I am in Los Angeles, and many students will be initiated next Sunday, January 25th. So if you recommend, he may be initiated at that time. If he sticks to the principles of our devotional service, it will not be difficult to save him from the draft.

We have been recognized by the draft board as a religious society and if our student seriously understands the philosophy of Bhagavad-gita or Science of God, follows the regulative principles strictly with clear heart without any doubt, then naturally he is promoted to the ministerial status. So our Society is authorized to award the ministerial status but the students must be equally serious in understanding the philosophy.

We require hundreds of bona fide students in Krishna Consciousness. The world is in need of this function. People are going to hell for want of proper guidance. No other religious institution are so much serious about God consciousness as we are. So you must train your contemporaries in such spirit of alertness, then we shall be able to open hundreds of centers, and the people in general shall be saved from being misguided.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B.-Regarding Professor Srivastava, please encourage him to participate in understanding our movement, and show him our literatures.-ACBS ACBS:db

Letter to: Mukunda

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Los Angeles 15 January, 1970

70-01-15

London

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10 Jan., 1970, and it understood that the St. Giles in the Field School is available on rent. Now you have asked my instructions in this connection.

The first thing is that suppose we occupy that big house, what will happen to the present house which you have taken on lease agreement for three years? The present house being situated in a very important place, we have to think that by vacating this house we shall be losing a grand situation. Under the circumstances even though we occupy the big school house, whether we can utilize the present house or we shall keep this house as it is going on and we shall make another big attempt in that big house. So you have to consult amongst yourselves what to do in this connection.

Now before occupying the house it must be thoroughly repaired by the owner, and I see that you have made a condition to grant L8,000/ (eight thousand) for repairs. If it is thoroughly repaired then it will be a grand house for our purposes.

The next thing is if you are in a position to pay L1,000/- (one thousand) per month. So far I know your collection at present moment is at the rate of L40-50/- (forty to fifty) per day. Now if you occupy this house, whether it will be possible for you to collect more money by some device of Prasadam distribution or otherwise. The idea is to make the big establishment in the big house, you will have to collect at least L100/- (one hundred) per day by some means or other.

The next point is whether it is possible to take the house on lease with option to purchase. The price is presently fixed up at L80,000/- (eighty thousand). Now if there is some arrangement with option to purchase and we can secure the money to pay them L80,000 the money already paid to them in lieu of rent should be deducted. In this connection, a time limit may be set up within which we may be able to secure this L80,000 and pay them less the amount already paid in lieu of rent.

I think on basis of this negotiation will be alright. So far reference for bank, I have got some money for printing my books and if required I can arrange such reference from my banker. That can be arranged.

What happened to the parcels from Bombay for the manjiras in the Lloyd's Bank? If you have received the consignment you can send me one pair here. I want to see how they are.

Please inform Yamuna devi that I have her nice letter, and I shall reply it in due course. Also offer my blessings to all devotees, Janaki, Malati and all others. Ask Gurudasa to send me some pictures of the Installation Ceremony and some of them may be directly sent to Boston for publication in BTG.

Our book, "Isopanisad," is already out and you can send orders to ISKCON Books for this item. It is very nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have not as yet received payment from George for my Krishna book. Please let me know what happens ACBS:db

Letter to: Janardana

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Los Angeles 16 January, 1970

70-01-16

Paris

My Dear Janardana,

Please accept my blessings. I beg to acknowledge receipt of your two letters post dated 2 and 4 January, 1970 respectively, the former redirected here from Boston.

I am pleased to note that although you have not yet secured a Temple building you are moving our program forward on other fronts. The arrangement for the composing and printing of BTG in French and German languages is already settled, and if you all continue to translate my books and articles and write articles yourselves; that will make the work successful. The people in general can be reached very well by the distribution of our literatures and by the propagation of Sankirtana in the streets. These are our two mrdangas for reawakening the sleeping conditioned souls.

I am especially enthusiastic for our Krishna Consciousness philosophy or the teachings of Lord Caitanya to be advanced for the benefit of the learned circle and in this connection your well received expose at the university is encouraging. Please continue your efforts to convince them of the great universal necessity of this scientific philosophy to solve all the knotty difficulties of life by practical application of the Vedic knowledge according to the Parampara prescription of the bona fide Acaryas.

The verse which you have requested is as follows:

kirata hunandhra pulinda pulkasa abhira sumbha yavanah khasadayah ye'nye c papa yadupasrayasrayah sudhyanti tasmai prabhavisnave namah. [SB 2.4.18]

These are different names of non-Aryans or candalas, less than the sudras. They are called pancamas or fifth grade men. Brahmanas are first grade men; Ksatriyas, second grade, Vaisyas, third grade; Sudras, fourth grade. There are many of these different fifth grade men and it is difficult to find who are these fifth grade persons in present society. But the point is that they are all less than Sudra.

So these persons are all less than Sudras but Srimad-Bhagavatam says even they, under the guidance of a pure devotee, can also be raised up the the highest standard more than the Brahmanas. If somebody questions how it is possible, how the most degraded of the human society be more than a Brahmana that is also confirmed in Vedic language that it does not matter if one is born of low grade family or candalas, if he is a devotee of the Lord, he is first class man. There are other statements that a man after becoming a devotee becomes immediately qualified to execute sacrificial ceremonies. In this connection, Jiva Goswami has given his commentation that a person born even in a Brahmana family is dependent on the purificatory processes as accepting initiation and sacred thread, but a devotee without waiting for such recognition becomes fit to act as a Brahmana, and this is the statement of Narada Muni in this verse. This means as stated in the Bhagavad-gita there are different symptoms of different classes of men-just like a Brahmana is truthful, clean, self-controlled, equipoised, tolerant, simple, full of knowledge, theist, and so on. Similarly a Ksatriya has symptoms-a tendency for ruling over others, martial spirited, charitable, does not flee away from the battlefield and so on. Similarly, the symptoms of a Vaisya is his tendency to agriculture, trade, cow protection and banking. And the Sudra's tendency is to some way or other work anywhere and get some wages.

So Narada Muni says that these symptoms are not stereotyped or stagnant; they are flexible. A man may be born in the family of a Brahmana but he might have the tendency of a Ksatriya or Vaisya or Sudra. Similarly a man may be born in the family of a Sudra or Candala but he may have the tendencies for a Brahmana. Just like Ekalavya was born in a Candala family but he had the tendency of a Ksatriya. Similarly Visvamitra Muni was born in a family of Ksatriyas but his tendency was of becoming a Brahmana.

So Narada Muni says that men should be judged by his tendencies, not by his birth, and this is also confirmed in Bhagavad-gita by Lord Krishna that the four divisions of human society should be judged by the qualities in actual work. Therefore with reference to all Vedic Scriptures our members are all Brahmanas and therefore we offer them the sacred thread although they are born, according to Vedic culture, in the families of other than Brahmanas or even than the Sudras. But that does not mean they cannot be purified. Actually they are being trained in such a way, their hearts are being purified by chanting the Mahamantra. And after some days when the Spiritual Master sees that one has followed the regulative principles faithfully and has abstained himself from the restricted items like illicit sex life, etc. and has chanted regularly 16 rounds then say after a year or six months when he appears to be purified in the judgment of the Spiritual Master he is offered the sacred thread, and he is given the chance of Deity worship in the Temple. These Smarta Brahmanas contest that unless one is born in a Brahmana family one cannot be given these facilities. But Narada Muni says no; a man should be judged by the symptoms of his character. And Srimad-Bhagavatam says that the Kiratas, etc. can be purified by a pure devotee because the influence of Lord Visnu is so strong. Prabha Vishnave means the powerful Lord Visnu; prabha means that the light or heat of Visnu is so strong that it is possible to melt them. Only the devotees of Lord Visnu or Krishna can be purified, not the devotees of any demigod. They will have to wait for their next birth according to their own karma.

So under this formula the whole European and American people who are so intelligent and materially advanced can be converted into pure Vedic Brahmanas, and thus their mission of human life becomes successful, and the whole world becomes a garden of blooming flowers.

Take all these words very seriously and try to propagate Krishna Consciousness with all serenity. It will be a great gift to the human society. You are a learned and intelligent and young man; think over the formula and try to execute to the best of your capacity. That is my request.

Hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Madhusudana

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Los Angeles 16 January, 1970

70-01-16

Washington, D.C.

My Dear Madhusudana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 13, 1970 and your question is very peculiar.

You have admitted that it is something like the tricks of the mind. May I ask you if you are regularly chanting 16 rounds of beads? The tricks of the mind or influence of Maya will infiltrate if we do not follow the regulative principles and regularly chant the prescribed Names without any offense. Perhaps you know that there are 10 (ten) kinds of offenses in chanting the Holy Name. The first offense is not to obey the order of the Spiritual Master, and the second is to minimize the authoritative value of the Scriptures. These things are infiltrating within you as I see from your writings that Vedas or Bhagavatam or Gita seem not so universal.

What is the reason of your thinking like that? What do you mean by universal? Do you think that there is any other Scripture in the world which is more universal than the Vedas and Bhagavata etc.? Is there any literature in the world which is more sublime in knowledge than the Bhagavad-gita? The word ”Krishna” means ”All Attractive,” so where you get the foreign element in Krishna? Does it mean that He is attractive for all except yourself? And if He is not attractive to you, why it is so? So you kindly answer all these questions from me.

You say that you will do as I say and you also prayed to Madhusudana to slay the demon of your doubt but unless you act according to the direction of Madhusudana how can Madhusudana or Madhusudana’s father help you. You are with us practically for the last four years and still if you think you cannot surrender to Krishna without any doubt, then what kind of progress you have made by this time?

So this Krishna science can be understood through the process of sincere service, and so far any doubt which may sometimes arise in our mind there are the devotees, the Scriptures and the Spiritual Master. Did you discuss all your doubts with your contemporary Godbrothers and devotees? So there are many questions like this about you.

You say that within your heart you know that Krishna is the Original Personality of Godhead but when you think of Krishna or try to feel Him you think Krishna as foreign on account of Sanskrit language. Please, therefore, be careful that Maya is peeping at you and if you do not take care timely it may prove fatal. Please, therefore, chant regularly without the offenses and be steady in your situation without any tottering of the mind. Krishna is the Supreme Personality of Godhead without any question. He is accepted as such beginning from Arjuna through all the great Acaryas-Ramanujacarya, Madhvacarya, Sankaracarya, Lord Caitanya, Lord Brahma, the Vedic authorities Vyasadeva and Narada-like that, down to ourselves.

So this knowledge descends through bona fide disciplic succession. You have accepted this chain of authorities, now you are feeling doubts means certainly you are being attacked by Maya.

So please take care and chant Hare Krishna regularly without any offense.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna

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Los Angeles 16 January, 1970

70-01-16

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your nice letter dated 12 January, 1970 and I have noted the contents.

I am so happy to know that the activities in London center are progressing with such great success. It is our desire that we shall always be engaged fully 24 hours in the service of Lord Krishna; in this way our lives will become perfectly joyful simply by singing and dancing and taking Prasadam. So if you carry on your service to Radha and Krishna according to the prescribed rules, your love of Krishna will increase more and more; this you are seeing practically by the Grace of Krishna.

So far colors that may be offered to the Deities, all colors may be utilized just suitable to your scheme. But black should not be used for the Deities dresses or for Temple decorations.

Krishna as He is appearing in our Temples is in the Kisora age, and the dress which I have introduced is His dress of Kisora age. In our Temples the Deities, Radha and Krishna are worshiped as Laksmi-Narayana with all the opulences of Their Majestic Lordship in Dvaraka. The worship of Radha-Krishna as They appear in Vrndavana is a very advanced stage, so we worship Them in the Temples as Laksmi-Narayana. Actually there is no difference because Laksmi-Narayana is directly the expansion of Radha-Krishna. We are following the prescribed method of Temple worship as it is the effective program for developing the highest perfection of pure love of Krishna.

If Prasadam is to be honored in the Temple room, the curtains may be drawn before the Deities while the devotees are taking Prasadam. The best arrangement is to honor Prasadam in a separate room for the purpose, if possible.

The arati articles may be returned to the same places, especially the conch shell, but the deeps, lamps, should be set down from their places because they must be washed.

I am very glad to learn that the three girls from France are advancing nicely under your tutelage. Please continue to train them up to chant regularly and to always keep engaged in Krishna activities. As ideal householder girl, you are giving them the best example of Krishna conscious life. Please offer my blessings to them and to all the devotees.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mr. Kugimoto

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1975 La Cienega Blvd. Los Angeles, Cal. 90034 January 17, 1970

Mr. Maru Kugimoto Overseas Division Messrs. Dai Nippon Printing Co., Ltd. c/o Ushigome Post Office Tokyo, Japan

$LT_{700117A1}$

Dear Mr. Kugimoto:

Please refer to your letter No. ODB-K5-Q/69-1037, dated 19 November, 1969 Re: Estimate / Krishna Picture Book. I duly received it through my disciple Mr. William Berke.

You have said that the price is just at your rockbottom. I have accepted the estimate, and very soon I shall send you the manuscript. The manuscript is also ready but I am simply waiting for finishing the 52 pictures.

So within a month, utmost, everything will be ready. Suppose we submit everything by 15 February, will that be alright as you have said that winter season is quite convenient for you. And if it is so, then how much time will you take for finishing the whole printing work?

In the meantime, I have received two complimentary dummies. So I understand that the book will be printed in two parts, namely 226 pages in each part including the pictures. It is alright, but the covering appears to be thinner than #32 Strawboard.

Awaiting your early reply.

Yours Sincerely, A. C. Bhaktivedanta Swami

ACBS:db

cc-Mr. William Berke

Letter to: Bali-mardana

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Los Angeles 21 January, 1970

70-01-21

Tokyo

My Dear Bali Mardan,

Please accept my blessings. When I was in London I received your kind letter dated 28 November, 1969, but as there were many engagements regularly as well as there was installation ceremony on the 14th of December, I could not reply your letter sooner.

Now the MS of Krishna book as well as the pictures, it is not yet settled up where it is to be printed either in Japan or in our own press, but I have acknowledged the letter of Dai Nippon and the copy is enclosed.

I understand that you are now preparing for going to Australia, and I am so much glad that you are so enthusiastic in preaching the transcendental cult of Krishna Consciousness. Lord Caitanya Mahaprabhu will be very much pleased upon you. Lord Caitanya desired that this cult of love for Krishna, which is the highest benefit for the living entity, shall be preached all over the world. As an intelligent boy you can understand how much this Krishna Consciousness Movement is necessary for the upliftment of the human society.

Due to their extraordinary materialistic way of life, the so called ”civilized” human society has degraded to the position of the animals. They are now dancing naked on the public stage and so called ”respectable” persons are going to enjoy such performances. The animals wander here and there naked, the monkeys walk naked; even the aborigines in the jungles they also cover their private parts by some skin or tree or leaf. I do not know how the so called ”civilized” men are gliding to the stage of animal life and still they are proud of their advancement of education and civilization.

So the disease of the human society is becoming more and more acute and Lord Caitanya desired that the Indians should preach this cult for the benefit of the human society. Unfortunately, the present generation of Indians is more attracted to technological knowledge than this cult of Krishna Consciousness. Their position is very precarious.

Somehow or other, under the order of my Spiritual Master I have brought this cult of Krishna Consciousness and handed it over to the American boys and girls. So I am appearing to everyone, especially intelligent boys like you, to take up the propaganda work of Krishna Consciousness Movement very seriously, and it will be a great service to the human beings. We have got now sufficient books and literatures and our philosophy is super-excellent. We are authorized, and we shall go ahead more and more.

I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bank Manager

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1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 Janury 19, 1970

Manager Canadian Imperial Bank of Commerce Sherbrooke and Aylmer Montreal, Quebec Canada

$LT_{700119A1}$

Dear Sir:

Re: My Account No. 51-05463 with you

I thank you very much for sending me the pass book.

But I am surprised to see one item: withdrawal of $10.08 (ten dollars and eight cents) on the 16th December, 1969. I have not withdrawn anything, so how it so happens?

Please therefore correct the pass book sent herewith, and send it back.

Yours Sincerely, A. C. Bhaktivedanta Swami

ACBS:db

Incl. – Pass Book

Letter to: Jayapataka

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Los Angeles 21 January, 1970

70-01-21

Montreal

My Dear Jaya Pataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 January, 1970 along with your maintenance fund check and the copy of the incorporation documents. You have done a great service by incorporating our Society in Canada. Please immediately send a copy to Cidananda in Vancouver branch so that he can do the needful also.

I am glad to learn that you are realizing about Krishna's providing us with more and more facilities and that you are appreciating for my following purely the instructions of my Spiritual Master. Yes, that is the secret of success. In the Caitanya Caritamrta it is said that one is successful in Krishna consciousness by the combined Mercy of the Spiritual Master and Krishna. By the Mercy of Krishna we come in contact with a bona fide Spiritual Master and by the Mercy of a bona fide Spiritual Master we can approach Krishna.

So, both of Them are cause and effect of either of Them. Krishna is the original Spiritual Master known as Caitya Guru and He manifests Himself as the Instructor Spiritual Master. So this principle of following Krishna and Guru simultaneously is the secret of success, and if you follow this policy in the chain of disciplic succession than there is no doubt about your final achievement.

The Sankara's Bhaja Govinda verse is as follows:

bhaja govindam bhaja govindam bhaja govindam mudha mate prapte sannihite khalu marane nahi nahi raksati dukrin karane.

This is Sankara's last instruction to his followers, and the purport is that the mayavadi philosophers are very much accustomed to draw favorable meanings from unwanted interpretations by grammatical jugglery. In Sanskrit the grammatical jugglery is a great puzzle, there are many words which can be changed into different meanings by grammatical root derivations and affixing and prefixing pratyayas. So Sankara advised that do not try to exact favorable conclusions by beating the Sastras, but be submissive to Lord Govinda and worship Him. Otherwise, this grammatical jugglery of words will not help you at the time of death. At that time only if you can someway or other remember the Lotus Feet of Govinda, Krishna, that will save you, O' the fool number-one. Don't waste your time in misinterpreting the sastras.

I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Madhava Maharaja

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Los Angeles 21 January, 1970

70-01-21

Sri Caitanya Gaudiya Math 35 Satish Mukherjee Road Calcutta-26 India

My Dear Sripada Madhava Maharaja,

Please accept my humble dandabat. I thank you very much for your encouraging letter dated 11 January, 1970 from Gauhati. It is so very much pleasing that you are preaching the message of Lord Caitanya throughout Northern India beginning from Lahore to Gauhati. Similarly, I am also trying my best to execute this service in my humble capacity as far as possible.

You will be pleased to know that very recently we are going to send some preachers to Australia. We have got already our center in Tokyo; and I am sending two devotees, one from Tokyo; and another from here, Los Angeles, to Sydney (Australia). I hope you will kindly bestow your blessings for successful execution of this new adventure.

Srila Prabhupada sent His disciples for preaching work mostly as Brahmacaris and Sannyasis; but I have adopted the method of sending young married couples for such preaching work, and you will be pleased to know that this system in these countries has proved more effective.

I am very much pleased to know that sometimes you enjoy the writing in my magazine, "Back to Godhead," and I am sure you are getting these regularly every month. Both your Calcutta and Vrndavana addresses are on the complimentary list. I understand also that Mr. and Mrs. B. K. Dirle, who came to your Calcutta Math to meet you, took interest in our magazines, and if you send me their address we shall be pleased to send them complimentary copies.

I am so much obliged to you that all of our Godbrothers are happy to learn about my activities in the West. Actually, whatever is happening it is due to His Divine Grace Srila Prabhupada because personally I am completely incapable.

You have inquired about my books and I am pleased to report that three volumes of Srimad-Bhagavatam and one small booklet entitled "Easy Journey to Other Planets" were published from India. And since I have come to the Western countries, Messrs. MacMillan and Company have published my book Bhagavad-gita As It Is, and my Society has published Teachings of Lord Caitanya and Sri Isopanisad. Now by the Grace of Srila Prabhupada we have got our own press in Boston. On this press our Srimad-Bhagavatam shall be printed up to the Sixth Canto starting from the month of February.

But everything is possible by the Grace of Lord Caitanya Mahaprabhu because he specifically appeared to reclaim the most fallen souls, and I find it practically, daily that although these boys and girls are fallen in the material estimate they have taken to this Krishna Consciousness Movement very seriously and the result is very quick. The newspaper reporters advertise about these boys and girls as the "bright faced," and actually it is so. By nature these American boys and girls are fair complexioned or white. They are beautiful also, and when they take to Krishna Consciousness with symbols of mala and tilaka they appear to be coming directly from Vaikuntha Planets.

Regarding Mayapur land, practically my jurisdiction of preaching work is covered mostly in these Western countries; and because Srila Bhaktivinode Thakura wanted it that the American and European devotees should come to Mayapur, therefore I am trying for it. If you kindly help in this connection it will be a great assistance. I have already written to Acyutananda in this connection and whichever plot of land you altogether select, I will accept it. I have already written one letter to Sripada Yayabar Maharaja, but until now I have received no reply from him. Sripada Paramahamsa Maharaja has promised to help me in this connection. So I am awaiting their decision.

I thank you very much for your kind letter once more, and hope this will meet you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yeager

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Los Angeles 21 January, 1970

70-01-21

Dear Sriman Yeager,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 20, 1969.

Upendra is now living with me and he has spoken very nicely about you so some way or other I understand you are interested in Krishna Consciousness and this is a good sign and opportunity. Please try to understand the philosophy with all your reason and faith; and as you have inquired from me I shall try my best to convince you in the subject.

Regarding your question that ”the devotees are more kind than the Lord because they understand the purpose of the Lord,” I may inform you that the Lord’s advice to His devotee (pointing out to Arjuna) is that one should not speak about God-consciousness to a person who is neither a devotee nor has undergone any disciplinary methods. But a devotee sometimes takes the risk of approaching nondevotee rascals even at the cost of life. The best example is your Christian religion’s Lord Jesus Christ. Lord Jesus Christ risked his life for speaking God-consciousness amongst a people who were fanatics. A similar incident is there in the action of Lord Nityananda.

Lord Nityananda, when passing on the street, saw a crowd of people howling at some incident, and on inquiry it was found that there were two rascals of the then name Jagai and Madhai. They were always disturbing people in drunken condition. Nityananda Prabhu thought it wise that these two brothers may be delivered so that Lord Caitanya’s mercy could be well known all over the world. When Lord Nityananda approached them He was immediately hurt by violent attack. On this incident Lord Caitanya became very angry and He called for His Sudarsana cakra to kill these debauchees. Lord Nityananda then implored Lord Caitanya not to kill Jagai and Madhai but to save them. By this time Jagai and Madhai came to their senses and immediately they surrendered unto both the Lords and were delivered by the mercy of Lord Nityananda. So Lord Nityananda or Baladeva. is the original Spiritual Master, and such pure devotee sometimes takes the risk of life in order to reclaim a person who might have otherwise been rejected by the Lord. The devotee knows that the Lord wants all the fallen souls to come back to Home, and therefore the devotees always try to induce the conditioned souls to take to Krishna Consciousness by various ways and means. Therefore the conclusion is that a devotee is more kind than the Lord Himself.

By such advanced devotional service a devotee becomes quickly recognized by the Lord. That is also stated in the Bhagavad-gita. Actually, without the mercy of a devotee nobody can approach the Lord directly-and it is easier to get mercy of a devotee than to get mercy of the Lord. So therefore the most intelligent way of approaching God is to take shelter of a pure devotee.

Somehow or other if one can please a pure devotee of the Lord, such action means immediate satisfaction of the Lord, even though such a person is not officially qualified to receive the mercy of the Lord.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:m

Letter to: Unknown

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Los Angeles 21 January, 1970

70-01-21

[PAGE MISSING]

Recently, in the month of October, we have purchased one house in Boston at a cost of $70,000 and have started our own press at a cost of $20,000. You will be pleased to know that the American boys took to work in some professional press to learn the arts of operating press work, bookbinding etc. They earned some money by so working and now they have started the press working themselves; otherwise, it would not have been possible. So Your Holiness’ blessings for these sincere devotees are very much welcome.

I am so much obliged to you for your ventilating our activities in your esteemed paper, ”Sri Caitanya Vani” in India. When I was in London, your disciple Sriman Sacisuta das Adhikari saw me several times, and he was regularly attending my weekly discourses in the London Conway Hall. I understand that he is also working on some press there, and I was so much pleased to see him.

I am so obliged to you for giving shelter to Sriman Acyutananda Brahmacari when he was in Calcutta. Sriman Jaya Govinda das Brahmacari who saw you in Vrndavana is now staying in our center in Hamburg, Germany where he is in charge of ”Back to Godhead” in German language. We are now publishing English ”BTG” 50,000 copies per month, German ”BTG” 5,000 copes per month and French ”BTG” 5,000 copies per month. And very soon we may be able to publish a Spanish ”BTG” from Mexico where two devotees, husband and wife are going to open a center.

Regarding our London Math at 7 Bury Place, it was very successfully opened and the seva puja operations are going on very, very nicely under the care of Srimati Yamuna Devi. It is always full with devotees since its opening and all kinds of people Indian and European are participating in the daily functions. You will be glad to learn that one Mohammedan boy in London became my disciple under proper initiation besides a few Indian Hindus also.

We are now feeling the present place of London center, although is is a five storied building, is not large enough to accommodate all the devotees. We have taken another house for the householder devotees and the present house is inhabited by thirty-one male devotees only. There is a very nice house in the neighborhood of central London demanding 100,000 English pounds corresponding to Rs. 18 lacs; but as you know, I am always penniless, it is only a dream for me.

There are many Indians like Mr. B. K. Birla who can help in this connection, but neither I have got any acquaintance with them, nor I am getting any help from India's side in this great propaganda work of Krishna Consciousness Movement which is actually felt by the local people as a major spiritual revolutionary movement. Nobody, either European or India, expected ever that the European and American boys and girls would strictly follow the regulative principles; namely, not to indulge in illicit sex-life, no taking of intoxicants up to the point of not taking tea or cigarettes, no meat eating and no gambling. Not only that, the boys in clean-shaven head and saffron dress will go on the streets and chant Hare Krishna Mantra so jubilantly.

Letter to: Barindra Babu

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Los Angeles 22 January, 1970

70-01-22

Advocate, Supreme Court of India 57/2 Ekdalia Road Calcutta-19 India

My Dear Barindra Babu,

Please accept my blessings. I beg to thank you very much for your kind letter dated January 9, 1970. It is very encouraging to me that you are taking so much active interest in the matter of spreading Krishna Consciousness and willing our Society to gather strength throughout the world. I thank you for your good will.

Actually this Krishna Consciousness Movement inaugurated by Lord Caitanya is the only panacea for all the diseases of the material world; the missing point is forgetfulness of God. This is not a new thing because the reason for our material existence is forgetfulness of our relationship with God. Lord Caitanya Mahaprabhu very mercifully reclaimed the fallen souls especially in this age by this short-cut method of chanting Hare Krishna Mantra.

By repeated chanting of this transcendental sound vibration, dirty things in the materialistic mind become cleansed. The dirty things in the materialistic mind are the modes of passion and ignorance. When the modes of passion and ignorance come in, although the process of cleansing is not yet completed the modes of goodness become prominent. This means that the propensity of being lusty and greedy diminishes and one can be fixed up in the devotional service of the Lord. When one is fixed up in the modes of goodness and devotional service of the Lord, he can factually understand his constitutional position, and that is his liberation.

According to authorized Vedic Scriptures liberation means to be fixed up in one's original position. The original position is that each and every living entity is part and parcel of the Supreme Lord and as such it is the duty of every living entity to cooperate with the Supreme. This cooperation is devotional service. So you have taken some interest in this matter. Please try to propagate this philosophy amongst the educated circle in Calcutta, and that is the best humanitarian service.

Mr. N. C. Chatterjee knows me very well because when I was in Delhi in connection with my publishing work Mr. Chatterjee used to invite me to speak at his house, and he has very highly spoken of my Srimad-Bhagavatam English commentaries.

Acyutananda is a very sincere young American boy, and your cooperation with him is very much appreciated. Now, the difficulty is that he is a foreigner. I understand that the land in Mayapur cannot be purchased in his name alone. Under the circumstances if our Society is immediately registered under Societies' Registration Act the problem will be solved. We have registered our Society in America, Canada and england also; why not India? You are yourself a learned lawyer, you know better than me, and if possible kindly help in this connection.

Your appreciation of my adventure at this part of my life has encouraged me, and I think that by the prayers of good souls like you I may be able to work for sometime more in the interest of this great movement. You have said, "Kindly treat me as one of your humble disciples." It will be my prime duty to help you to my best capacity for your spiritual advancement of life.

I am sending herewith a copy of the letter which I have addressed to the Home Department, Government of West Bengal regarding the purchase of land. So if necessary you can do the needful with this letter. I am also enclosing some newspaper pictures of our Western devotees' recent activities. After seeing them, you can give them over to Acyutananda; they will help him his preaching work.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 22 January, 1970

70-01-22

Boston

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your three letters dated January 12, 13 and 17, 1970 respectively as well as the check for $149.36. Thank you very much.

Regarding the confidential letter, I may inform you that a Sannyasi has no connection with his family. That is legal. So at the present status, I have no legal obligation to my family. Before taking to Sannyas, what ever little money I had I have given to them. So I shall think over this matter once again and let you know.

Regarding Seattle letter, I have replied the same and the copy, as desired by you, is enclosed herewith. I have seen the Selective Service letter which is very encouraging. Now if our students strictly follow the chalked out plan; namely chanting 16 rounds daily, following the restrictive regulations and reading at least one chapter from our books, then automatically they become ordained ministers. One might be examined by anyone, outsider, and he will never fail the test. So you try to see that things are exacted according to the above plan. Then they are saved materially and spiritually both.

There was another letter from India, the World Fellowship of Religions; that I have replied duly. I am so glad that henceforward BTG will be published 50,000 per month and very soon, 100,000 per month. It is engladdening. I am so glad to know that ISKCON Press is going to make some profit, about $4,000, by doing some outside work. But one thing is still the boys require to improve. The printing must be professional, and BTG copy #31 is not to the Japanese standard. Of course, this is the first attempt by the boys. As far as technical work is concerned, that can be excused; but the quality of the paper is also not to the Japanese standard. So side by side we must keep ourself alive not to come down below the standard printers.

Regarding opening account in Boston: is there any branch of First National City Bank of New York? If not, then the present account in N.Y. should be continued. Another, separate account in same Boston bank where ISKCON has got its account may be opened. In that case you may send me the requisite papers. I want to continue the account in N.Y. because this account is coming down since I have stepped in your country, and sometimes the bank reference gives good facilities. Last time this bank's good reference resulted in my immigration visa without difficulty; otherwise we were struggling for it for three years.

Regarding George's giving us money: I have also received one telegram from Syamasundara., but actually there is no money until now. I shall be glad to know if there is any news from Mr. Klein actually.

Regarding the Indian complimentary copies; the following may be cancelled: Nos. 2, 4, 7, 17, 29, 33 and 37, and the following may be added:

His Holiness Srimat B.A. Paramahamsa Maharaja
P.O. Udala
Dist. Mayurbhanj
Orissa
Advocate, Supreme Court of India
Sri Barindra Kumar Ghosh M.A. LL. B.
57/2 Ekdalia Road
Calcutta-19

I am inquiring whether Nos. 22, 24, and 29 are regular subscribers, if not there is no need of sending them complimentary copies.

Enclosed please find one picture of Acyutananda which I would like for immediate publication in BTG with the following caption:

"Sriman Acyutananda das Brahmacari, who is now visiting Calcutta. We have got a very good friend enthusiastic in preaching Krishna Consciousness, Mr. B. K. Ghosh M.A. LL. B. He is himself a great admirer of Caitanya philosophy and he is holding Sankirtana meetings every Sunday in different places of Calcutta and suburbs. The above picture was taken in a meeting where Acyutananda Brahmacari spoke nicely on Krishna Consciousness philosophy under the presidency of Honorable Mr. Justice P. B. Mukherjee of the Calcutta high-court, he is sitting just on the left of Acyutananda das Brahmachari. So gradually a nice center of the International Society for Krishna Consciousness is growing with the prospect of headquarters at Mayapur, the birthsite of Lord Caitanya."

Also I may inform you that we have found out a very nice church in residential quarter; and we are negotiation with them, but they are asking price which is very exorbitant. We are trying to bargain, but I do not think it will come down near about $200,000, and the down payment is estimated near about $65,000. Gargamuni has said that he can secure utmost $25,000 and I shall be glad how much you can help them. Gargamuni of course does not like to take from my book fund, but if need be I will have to pay the balance.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Dinesh

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Los Angeles 22 January, 1970
70-01-22
My Dear Dinesh,

Please accept my blessings. I am in due receipt of your letter dated "nil" and I have also received the package of tapes by separate post. Thank you very much for them.

I am very pleased to learn that both you and your wife have been lecturing on Krishna Consciousness at the George Washington University and there was good response to your program. You simply read our books and if you simply reproduce the purport of Srimad-Bhagavatam or Bhagavad-gita, people will take it very seriously. So, of course, you must understand the purport and reproduce it in your own language. That will be very good, but someway or other if in some way you present the purport of Srimad-Bhagavatam or Bhagavad-gita that will be also very good. The idea is that we should not make any addition or subtraction of mental speculation, but we should endeavor, even if we do not fully understand from our present platform, to present simply the philosophy as we have received it directly and realized it by practical experience.

Regarding the Uher tape recorder, it will be very welcome. Our "Dicto-trans" dictaphone is not working and is always giving some difficulty; if the Uher is in good condition, it will be most useful. Also I would like to record permanent tapes at the same time that I am making dictaphone tapes. Can you arrange some device so that one control microphone will stop and start recording on both machines simultaneously?

Salt should be added to the vegetables after they are in masala, it should not be cooked directly in the ghee. Regarding recipes for a cookbook, I think Yamuna devi has made one collection of Prasadam recipies so you may contact her in this connection.

Please offer my blessings to your good wife Krishna devi and child. It is very encouraging to me that Visnu Arati is being raised from her very birth in Krishna Consciousness and is spontaneously chanting Hare Krishna. No other yoga system can be so practiced even by a little child.

If Krishna devi is continuing to feel weakness she may reduce any strenuous activity and increase the number of rounds chanting. I hope her health has improved by now.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rukmini

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Los Angeles 22 January, 1970

70-01-22

Boston

My Dear Rukmini,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 January, 1970, and have noted the contents. I have also received your gift of two boxes of laddu expertly prepared by you.* They have so far lasted and I am enjoying some each day. They are first-class.

Regarding Srimurti Subhadra, the old Deity should not be repaired, but a new Deity should be carved and installed. The old Deity may be wrapped up in some cloth, tied up and weighted with stones, then put in the river. This is the procedure to be followed.

You may paint Garuda with the figure of half man/half bird. That will be nice.

I am happy to note that you are all trying to serve the Deities more and more nicely. Please go on in this attitude and such efforts in devotional service will become the greatest pleasure or Krishna Consciousness.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*you can send me such laddus at least every fortnight a packet. ACBS:db

Letter to: Hamsaduta

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Los Angeles 23 January, 1970

70-01-23

Berkeley

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22 January, 1970 along with the Daily Californian newspaper in which my letter regarding Krishna chanting has appeared. I am very glad to learn that the editor of the Daily Californian was very impressed with it and kindly printed it in its entirety. You kindly try to understand the purport of my letter and preach it vigorously.

In the meantime, I have received one letter from Krishna das in Germany, and he reports that in Germany there is very good scope for preaching our Krishna Consciousness Movement. In this connection he writes as follows:

”If it is Your desire Prabhupada, with the organization of Germany’s Sankirtana Party we would like to make a tour of Germany during the summer and if it is with Your blessings, to open a second temple at least by the end of 1970, either in Berlin or Munich.

Germany (West) has a population of over 50 million, and that is not including East Germany. In England there are over 60 million, but the difference lies in the concentration. In England there are a few large cities (London, Birmingham, Liverpool, etc.) whereas in Germany the folk are spread in hundreds of towns all over Germany, and these towns are situated only short distances apart. Another hint of Germany’s importance is that the German Mark (currency) is one of the stablest monetary systems in the whole world. As you have said many times previously, the Germans are a very intelligent people. Now the only problem is to reach the people in large numbers, and this will be through SKP and new temples. Especially in main cities (Berlin, Frankfurt, Cologne, Munich, Stutgart, etc.) all of which have a population of half a million to a million (except Berlin which had three million), but they are centers of industry, trade, art, travel and all have Universities.”

So he suggests that your assistance in Germany would be very much favorable. Do you think that for some time you can go to our German center and organize it very nicely in cooperation with other members. If so, then you decide for yourself and when you come here we shall talk further on this matter.

Regarding the small press which you have purchased, I do not think you can divert your attention for printing separately our message because that will require a separate energy and will not help in the matter of selling our BTG. If they receive such pamphlets, they will not be inclined to purchase BTG. Whatever you want to publish, you can send it in an article form to Boston for being printed in BTG, and with your Sankirtana Party you may concentrate the selling of BTG as far as possible.

The xerox machine which you have purchased may be used for some other purposes because when you have invested some money, it must be utilized. In the BTG we are sufficiently printing pictures of our Sankirtana Movement. Do you think any special advantage will be there by printing separately something which may minimize the sale of BTG?

Regarding your question: you are right when you write to say that everything about us, tables, chairs, bricks etc. is originally emanating from sound vibration. This is also admitted in the Christian Bible wherein it is said that God said, Let there be creation. And there was creation. So, ”said” means it was sound vibration; but this sound vibration is not material sound vibration because before creation of material sky and sound, transcendental sound was there. So actually the transcendental sound is the cause of creation, but material sound is not transcendental sound. We have to receive transcendental sound through the transcendental channel, therefore, Vedas are called Sruti. That means transcendental sound can be received through the ear. And by hearing this transcendental sound through the ear our heart becomes spiritually purified, and we can realize at that stage the transcendental Name, transcendental Qualities, transcendental Form, transcendental Pastimes etc. That is the way of descending process.

Because everything manifested is creation of the original transcendental Sound, therefore, factually everything is spiritual. But being covered by material cloud, we do not appreciate properly the spiritual nature of everything. The Krishna Consciousness Movement means gradually advancing towards that stage of spiritual realization. As such, the philosophy of acintya bhedabheda tattva is perfect. Everything is simultaneously one and different from the Supreme. One in quality because the original source is the Spiritual Whole, and different in quantity. This quantitative difference becomes more and more separate by increase of material consciousness.

The next question: the body of a pure devotee is all spiritual and He is not different from His body. That is also a fact. The bodies of all living entities, even though they are not pure devotees, are not actually the bodies of the spirit soul. It is always separate from the spiritual body. The Vedic mantra confirm it by the sound vibration that this spirit soul is always nonattached with the material body. Therefore, we do not see the actual spiritual body of a pure devotee; but what we see, that is matter.

Just like the example is given of the shining moon covered by the cloud. When the cloud moves along with the peeping moonshine, it appears that the moon is moving. Anyone who has seen such movement of cloud in the sky must have this experience.

So, the moving of the cloud may appear to the layman's eyes as moving of the moon, but that is not a fact. Similarly, the moving of the body of a pure devotee is not the moving of the pure devotee. After all these are facts for the process of realization, but we can try to understand them as far as possible from the statement of authorized Scriptures through the version of the Spiritual Master or saintly persons.

Regarding dictaphone: I can send you presently the tapes for Krishna and if Howard Resnick can work it nicely it will be a great help. But before purchasing the dictaphone you can hire it for a month to see how Mr. Resnick will work on it. Besides that, if you purchase a dictaphone, you should do it through authorized dealers of Grundig. So if you are eager, on hearing from you, I shall send one tape and let me see how does it work.

I am eagerly waiting to see Srimati Himavati and yourself as early as possible. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. your letter addressed to Boston address is certainly missing. ACBS:db

Letter to: Syamasundara

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Los Angeles 23 January, 1970

70-01-23

London

My Dear Syamasundara.,

Please accept my blessings.

Regarding George's money: Brahmananda talked with Gargamuni and informed him that one week ago the secretary of Mr. Klein's APTKO (?) record company called our temple and said that the check is ready for you, please come and pick it up. In response to this, Rsi Kumar went to that APTKO Co. and they wanted to give him a check for $1,900. (19 hundred). Rsi Kumar said that we were expecting a check for $19,000 (19 thousand). So the check was mistaken and he did not receive the check.

Then it is learned that two days ago the secretary of Mr. Klein phoned Brahmananda and submitted his regrets that the check was drawn wrongly as $1,900, and he would call him again for delivering the right check. But up to now there is no news from them.

I do not know what is happening, but you may keep George informed about this fact, and if possible reply this letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 24 January, 1970

70-01-24

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to thank you for a letter Dated 21 January, 1970 with enclosure of BTG and "Isopanisad."

Regarding BTG, I have already sent you my remarks in my last letter to you and it appears that it is not to the standard of Japanese printing. The cutting of the magazine is not uniform and the paper is lighter. Anyway, this is the first attempt, so there is nothing to be disturbed. Let us improve more and more, but we must always remember the standard of printing and also we should keep this motto in view that to have our own press means to do nicer work than the outside printers.

So far the first plates of "Isopanisad" are concerned, I am glad to say that the printing is very brilliant and the paper is very nice. Now if the cutting and binding becomes as good, then it will come out a first class specimen of our work.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ekendra

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Los Angeles 24 January, 1970

70-01-24

My Dear Ekendra das Brahmacari,

Please accept my blessings. I am in due receipt of your good handwriting letter, and I am so pleased to learn that you are joining the Sankirtana Party along with Birbhadra and Girish.

I shall always pray to Krishna for your spiritual progress and good health hundreds of times, and you be happy under the protection of New Vrndavana.

I am so pleased to learn that you are studying arithmetic so quickly. Five plus five is equal to ten. Two plus two is equal to four. So Krishna plus everything is Vrndavana. Do not forget Krishna, and you shall always be in Vrndavana.

Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaurasundara

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Los Angeles 24 January, 1970

70-01-24

My Dear Gaurasundara,

Please accept my blessings. I beg to thank you for your letter dated 22 January, 1970 along with check for $30 on my maintenance account.

I am so glad to learn that you have purchased the house with the help of Sriman Balabhadra Brahmacari. I remember the day when I forcibly pushed you towards Hawaii with a charge for organizing our Krishna Consciousness Movement of that island and in the neighborhood. Now by the Grace of Krishna you have purchased one house and preaching our cult and collecting $50 daily. All these are very much engladdening to me. May Krishna bless you more and more, and turn Hawaii Island (dvipa) into Navadvipa. So your center shall be called New Navadvipa, and you shall celebrate Lord Caitanya's appearance day most pompously.

I think in the month of March you can hold this ceremony gorgeously and install the Deity at that time.

Now I am in Los Angeles, and it will be not difficult for me to go to Hawaii any time you call me. For the time being there is no question of retirement because things are just growing. It requires more pouring of water, so I do not think there is immediate prospect for my retiring. Therefore, as long as Krishna desires, I must go on working, but I am trying to give more time to my writing works.

I have received the overcoat-cloak sent by Govinda dasi who is so much kind and affectionate to me. I am using it daily while going on my morning walk, but the temperature here is not so acute, suitable for putting on the coat. Still, it appears very comfortable in the morning and I am enjoying it. I have also received the dried banana, 8 packages altogether and they are being fully utilized. For the time being she may not send any more of them, but I think if she prepares more of them in the sunshine of Hawaii and keeps them in stock, they will not go bad.

As you are always thinking of me, I am also thinking of you; and the best thing will be I shall go there by the next mango season because last time when I was there I could not get any mango. I think in the compound on the new house you have purchased, you can grow some fast growing vegetables. One of them should be the squash creeper which I found in the compound of our last Temple. Sudama and Govinda dasi were collecting those creepers daily and both the leaves and flowers are so nice. [PAGE MISSING]

Letter to: Krsna dasa

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Los Angeles 24 January, 1970

70-01-24

Hamburg

My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18 January, 1970, and thank you very much for your contribution of $15 on my maintenance account.

When you presented your scheme for preaching work in the whole of Germany giving an estimate of population of important cities, it gave me so much pleasure. Just on receiving your letter I am already thinking of how to organize it, and have written letters to Hamsaduta and Uttama Sloka etc., but Upendra is destined to go to Australia. I am glad to learn that Trivikrama has joined you. So for the time being go on with your work as usual and consult with Tamala Krishna whom I am also writing in this connection. And try your best to spread the Sankirtana Movement through Germany.

Regarding Deity worship: I am very much anxious to know how thing are going on, who is taking care of the Deities, whether regular performances are being executed etc. I hesitated to install the Deities when I was in Germany on this account. Anyway, when the Deities are now installed there cannot be any scope of neglecting Them; that will be a great offense. Please, therefore, consult with Tamala how to manage things and if possible get some more assistance from London.

I have not heard from Vasudeva, Sucandra or Visvanatha and his wife Kunti Devi. Please let me know how they are getting along in Krishna Consciousness, and offer them my blessings and to all other devotees there.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ranadhira

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Los Angeles 24 January, 1970

70-01-24

Wheeling, West Virginia

My Dear Ranadhira,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 January, 1970. I am so glad to learn that your New Vrndavana is now expanding with all good prospects. I also thank you very much for sending me a check on my maintenance account for $50.

The most encouraging news is that the school is being very nicely organized. Another encouraging thing is that Kirtanananda Maharaja has now taken up actually the work of a Sannyasi and is preaching outside our Krishna Consciousness cult with great enthusiasm.

Now you can remember your last year's crying for $300. I did not very much encourage that attitude because I thought it was that necessity is the mother of invention. Now you must be realizing how it was good for you that within one year you are purchasing two adjoining lands and everything is in advancing position. Now you have got a nice truck and the road is open directly from the main road on account of the side properties being purchased.

I thank you for sending me back the small book in Bengali which I was missing. Now you have this truck, and your activities will surely improve the expansion of our Vrndavana scheme. We shall hold our Janmastami ceremony in great pomp, and if by Krishna's Grace it is possible, I shall also go there. The cancelled check has no use for me, it was returned by the bank. Please do the preaching work more vigorously as Krishna has given you all facility.

The sixteen word Maha Mantra is nobody's invention. There are authorized mantras in the different Puranas which are Vedic authorities. Especially in the Kali Santara Upanisad it is stated that this sixteen word Maha Mantra is the Holy Name of the Supreme Brahma for the deliverance of the fallen souls. Caitanya Mahaprabhu chanted, Haridasa Thakura chanted 24 hours, all the Goswamis and Acaryas chanted, my Guru Maharaja chanted, and following all these footsteps we are also chanting. So they are authorized by disciplic succession, and all of us must chant at least 16 rounds daily to keep us fit on the Krishna Consciousness transcendental platform.

Amongst all our duties surely we must not forget to complete our sixteen rounds. We should not be carried away simply by the Krishna duties which is also regarded as good as chanting, but in all circumstances we shall not forget this duty.

I am very glad to learn that the small children are also increasing their dispositions and service attitude. Please get it recognized and increase the activities of the school more and more. All the devotees who desire to know may ask their questions to the elderly members but still they are open to write me for all their questions and there should not be any hesitation. I reply each and every letter that I receive, but sometimes it may be a little late due to pressure of work. But they should write; there is no checking. But it is better if simple questions are solved amongst yourselves in the Istagosthi class. Every one of you must regularly read our books at least twice-in the morning and evening, and automatically all questions will be answered.

I hope this will meet you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Umapati

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Los Angeles 24 January, 1970

70-01-24

Paris

My Dear Woompati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 January, 1970, and I have conveyed your good suggestion to Suridas and Jotilla to go to Hamburg. As Tamala is already informed of this fact, I am sure he will take this practical suggestion and do the needful.

Regarding antiques: we do not require of them in our Temple. For the time being don't spend money on antiques, better to try to expand our cult as far as possible with strenuous effort.

So I am getting good reports from all our centers. Now I will be very much pleased to have our own center in Paris as soon as possible. I am so much thankful to you for your sincere endeavor to spread Krishna Consciousness in the European countries.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 25 January, 1970

70-01-25

Boston

My Dear Satsvarupa,

Please accept my blessings. I have not heard from you since a few weeks. I hope you are well and everything is going nicely there.

Regarding tape transcription: many devotees are ready to help in this matter. I want to send daily one tape, and to finish one tape transcription and editing it takes about one week. Under the circumstances, if there are four or five men transcribing, then at least four finished manuscripts come out per week. Many devotees are ready to transcribe; like in Detroit there is Bhagavan das; in Buffalo, Rupanuga; in Berkeley, Hamsaduta; as well as here, Devananda. But how to adjust things?

Do you think that their transcribing will help you, or do you want to transcribe yourself? I wish that all copies, before finally going to the press, must be thoroughly revised and edited so that there may not be any mistakes especially of spelling and grammar or of the Sanskrit names. So how to finish it, I do not know. So give me your directions about this immediately. Whether I shall send the tapes directly to you or to other centers who are ready to help?

How many pages and up to which chapter is the Krishna book finished up to now? How many pictures are ready? If you can let me know all these points, it will be very nice.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jananivasa

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Los Angeles January 26, 1970

70-01-26

Columbus

My dear Jananivasa,

Please accept my blessings. I beg to thank you for your letter dated January 21, 1970, and I am so glad to read your thesis on ”Krsna Consciousness is the Absolute Necessity for Mankind in this Age.” I am very much obliged to you for so nicely presenting our philosophy, and I am also glad to learn that your professor is so pleased upon it that he has kindly given it the grade ”A” and also allowed you to work for another paper.

So Krsna is giving you good chance for presenting Krsna Consciousness Movement in the circle of educated people. Do it to your best and Krsna will give you more and more strength. Scarcity of language which you are now feeling in this connection will be fulfilled by Krsna by the process of your eagerness to serve Him.

Perhaps you remember the verse in the tenth chapter of Bhagavad-gita that the Lord Himself supplies the light and intelligence from within the heart of a devotee who is constantly engaged in His transcendental loving service. So, the secret of success is that one should be eager to serve the Spiritual Master and Krsna simultaneously with the same regard and things will become automatically revealed in the heart of the devotee. I see that these symptoms are there very nicely in you and if you continue this attitude, I hope you will be a great preacher and teacher of Krsna Consciousness Movement in the world.

So for the time being you will hand over a copy of this thesis to Hayagriva Prabhu for publication in the BTG in two or three installments.

The last point you have inquired the meaning of the name Jananivasa. Jananivasa is the name of Lord Visnu. Jana means the living entities. Lord Visnu in His incarnation of Mahavisnu lying in the Causal Ocean gives shelter to all living entities who are not liberated at the time of dissolution. Again, when there is creation, these living entities are given chance to liberate themselves in the manifest creation by devotional activities. This process is going on eternally, and fortunate living entities take advantage of this manifest creation and return back to the spiritual world by devotional activities. So the rest of the living entities during dissolution is Mahavisnu. Thus His name is Jananivasa.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 26 January, 1970

70-01-26

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25 January, 1970, along with two enclosures; namely the agenda for West coast presidential meeting and list of preparations offered to the Deities on the Disappearance Day of my Guru Maharaja.

I have read over the presidential agenda and have noted the pertinence of all the items. Now let us see the results of the conference and the practical outcomes of the subjects under discussion. The list of 108 feast preparations is also approved by me. Thank you very much.

Regarding our new temple, continue your efforts to secure a suitable place and when Krishna desires we shall find out a nice place. Already you have got one prospect in this large mansion.

Yes, it is our only prayer that we are always asking the Lord for further opportunities of service. We do not care to ask for anything else, so this is our only prayer. Our life is service to Krishna and how we may serve Him more and more that is our only desire.

So far the Christian preachers are concerned you may ask them to leave the Temple and address them like this - If you have to preach your Christian philosophy, why don’t you ask people to come to your place? Why do you come here and disturb? Our Temple is especially meant for preaching Krishna Consciousness. In the world there are different philosophies and they have got their own temples also, long before our Temple was opened. There are places of worship of the Jews, of the Christians and of many other sects. They have got their different camps. Why do you come here and create disturbance?

New devotees should be told that the Christian preaching is already there; so if they are attracted by Christianity, the Christian Temples are there. When one comes to the Krishna Temple, he should try to understand krishna Consciousness. Actually, one who is advanced will not find any contradiction. The Christians teach love of Godhead, and we practically do it.

So one has to understand from the practical point of view. A man is judged by his activities. We see that they are engaged in smoking habits, eating meat and indulging in free mixing of boys and girls; these are not the activities of religious persons. Lord Jesus said and the Bible also says, "Thou shalt not Kill." But they are eating meat. So we must see practically if someone is leading a pure life and not be blinded by some sentiment. Our students are strictly observing the four rules or restraints from impure habits and they are factually living according to the highest standard of religious life. So we are actually following the principles of pure living in Krishna Consciousness, but it appears that these followers of the Christian philosophy have fallen down from the transcendental platform.

So one must be pure hearted. And if they are still inclined to remain Christian, they can go. There is no need of raising controversial points and thus wasting each other's time. There are even different political groups and one group does not go to the other group to preach their tenants, but they have got their own camp. Besides that, when we perform our Kirtana in our home or Temple, nobody can legally disturb it. I hope this will clarify the situation.

Please offer my blessings to all the boys and girls and devotees there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

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Los Angeles 27 January, 1970

70-01-27

Calcutta

My Dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 January, 1970, and it is very encouraging that you have very good ambition for developing our Mayapur center. Your present program that you are constantly engaged in Kirtana at about 40 places, that is very very good appointments. Our first and foremost business is to preach and by Krishna's Grace you have taken this task very seriously. It will have good effects, so continue this program.

So far the Calcutta land is concerned, your ambition to have a place like Mullicks Thakurabati, the pilgrimage of my childhood, is also my ambition. When I think of Radha-Krishna, I think of first the Radha-Govinda Vigraha of Mullicks Thakurabati because from my very childhood I am devoted to the same Deity; but at the same time it is not an easy task to have such a big plot of land in Calcutta city at the present moment. Under the circumstances, if the small plot of land which is being offered can be had without any condition, then you can accept it. But if they make a condition that the land is offered for Deity worship, I do not think it will be feasible for you at the present moment because you are alone.

For proper Deity worship at least two men will be required for full time engagement. So I do not know how to solve this problem because you are alone. At the present moment you are living in the Temple of Madhava Maharaja and preaching outside, so you have no inconvenience. But if you are engaged in Deity worship alone, I do not know how you will preach; and if you want men, what is your suggestion for getting such men? We can accept the small plot of land for future development only, but if they make this condition that we will have to immediately take up the work as well as the Deity worship, I do not think it will be practical.

Regarding the Mayapur land: Paramahamsa Maharaja has written that the side land, about five bighas, is available at the rate of Rs. 600 per bigha. So we do not mind to take each side lands if they are available at that rate, but one thing we must be assured that there is no inundation.

So whatever you do, you consult with Paramahamsa Maharaja and request him to stay in Bengal until the land is purchased. You alone cannot manage things. When the land is purchased, send me a layout and I shall give you the plan for construction. I shall expect a report in your next letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gajendra

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Los Angeles 27 January, 1970

70-01-27

Seattle

My Dear Gajendra das,

Please accept my blessings, I beg to acknowledge receipt of your letter dated January 24, 1970 and I am so glad to learn that at the present moment you are president of the center; it is a great satisfaction to me. When a Krishna Conscious person is elevated to a responsible position, he never becomes puffed up. Just like a tree when overladen with fruits becomes humble and lower down; similarly, a great soul in Krishna Consciousness becomes humbler than the grass and bowed down like the fruitful trees because a Krishna Conscious person acts as the agent of Krishna, therefore he discharges his duty with great responsibility.

You are very much welcome to write once in a month, and I shall be very glad to reply them point by point. I am glad to learn that everyone is busily engaged in Krishna's business and chanting 16 rounds and reading Srimad-Bhagavatam regularly. This is our life. Here also I have introduced in the L.A. Temple 24 hour engagement. When Krsnakanti (Carl) returns, you will learn from him everything how this Temple is doing nicely.

Extend your activities to the University campus because the younger generation is our future hope. Bamboo while it is green can be bent and carved, but while it is yellow and ripe if there is any attempt to bend it, it cracks. Krishna is evergreen youthful

Original Person and He gathers around Him all young boys and girls as cowherd boys and gopis in His eternal Vrndavana Lila. So try seriously to impress upon the young hearts and you will be successful. Try to get that fraternity house as soon as possible.

Your first question: are disciplic successions from Brahma and from Arjuna different? No. Brahma's disciplic succession accepts Krishna as the Supreme Personality of Godhead and Arjuna also accepted Krishna as the Supreme Personality of Godhead. So that is not a new disciplic succession. Krishna says in the fourth chapter that I am again reintroducing unto you-so anyone who accepts Lord Krishna as the Supreme Personality of Godhead is to be understood as belonging to the same disciplic succession.

Balarama is holding a plow, that is His weapon. Jagannatha is holding the Cakra, that is His weapon. Krishna's name is Cakradhara (dhara = carries) or One Who Carries the Disc. Balarama's name is Haladhara, the Carrier of the Plow (hala).

Your third question: why does Srila Narada Muni condemn Srila Vyasadeva for compiling the Vedic Scriptures? Sri Narada Muni was the Spiritual Master of Srila Vyasadeva. A Spiritual Master has the right to chastise his disciple any way He likes. A sisya or a disciple means one who accepts the disciplinary action given by the Spiritual Master. Even although sometimes a Spiritual Master chastises his disciple as a fool or rascal in fatherly affection, it does not mean necessarily that the disciple is a fool or a rascal. You will find even in the statement of Lord Caitanya-He presents Himself as a fool designated by His Spiritual Master, but that does not mean that He was a fool. A sincere disciple feels it pleasurable when his Spiritual Master chastises him with calling him such names as fool and rascal. My Spiritual Master sometimes called me in that way and I remember that day always and feel transcendental pleasure.

By following His footsteps, you can approach Nityananda Prabhu. Nityananda Prabhu approached Jagai and Madhai at the risk of being personally injured and still He definitely delivered them. The world is full of Jagais and Madhais; namely drunkards, women-hunters, meat eaters and gamblers, and we will have to approach them at the risk of insult, injury and similar other rewards. To face such reverse conditions of life and to suffer thereby the results of actions is considered as the greatest penance and austerity in the matter of spiritual advancement of life.

To sit down in a corner without preaching risk and to make a show of chanting Hare Krishna Mantra is condemned by my Spiritual Master and He has written a very nice song in this connection, which I am recording. The substance is that to become very dear to Krishna or Balarama or in other words to Lord Caitanya and Nityananda is to take the task of preaching work very seriously at all risk. Please always remember this and you will be successful.

So I see in your letter that you are also being bold in Krishna's service in the matter of the preaching work.

You asked me to pray for the devotees, and that is the only business of my life.

Upendra is preparing for going to Australia.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 27 January, 1970

70-01-27

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19 January, 1970.

Yes. By the grace of Krishna, Gargamuni and others here are taking particular care of me and I am very much indebted to you all; not only here, where ever I go the same care is taken of me. Gargamuni is paying very exorbitant rent for the house where I am living now. It is $600 although the house is very comfortable and silent. But still so much rent I consider a luxury for me.

I am so much pleased to learn that your London Yatra activities are expanding and that Ksirodakasayi is very sincerely cooperating. Please offer my thanks and blessings for such cooperation.

Next year he has a proposal that he will take 40 of our select devotees from London to India in February, 1971. I am very much anxious for that trip. In that trip we shall travel all over India with Sankirtana Party and thereby we will recruit many Indian sympathizers for this movement.

I think at that time we will make our program in such a way that in the month of March we shall lay down the foundation stone of our center at the birthsite of Lord Caitanya. So along with your other activities, you should prepare yourself for that purpose.

In the meantime, I am trying to purchase a plot of land there at the cost of somewhere near $3000. We have got about 22 branches and on the average everyone should contribute $150 for this purpose immediately. Big branches should contribute at least $200.

It is so satisfactory to understand that you are preaching from house to house recruiting members for our London center. This was the procedure of Lord Caitanya and Nityananda when they began preaching. I think the charity box system will be very nice success especially from the Indian store owners.

The manager of the airplane company offered us some place in Bombay, but you have not written anything about it. Is he serious about this?

You prepare now all kinds of nice films as far as possible and ask L.A. also to do this and other centers if possible, so when we go to India they will be very much appreciated.

I am so glad to learn that Cintamani song is going to be recorded in cooperation with George. Regarding George's money for my Krishna Book, I have not received any news from Brahmananda.*

Please send me Mr. Benarse's address in India.

The Krishna Consciousness Society will never experience any poverty stricken life because the members are so rich being constantly in association with Krishna; that while others may feel the pinching scarcity enforced by Maya, Krishna Conscious persons will feel the whole world full of enjoyment.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Yes thanks we have received the check Brahmananda phoned.

Letter to: Bhagavan

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Los Angeles 28 January, 1970

70-01-28

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24 January, 1970 with enclosure of the edited copy of transcription from tape #6.

Your editing is very good, I liked it very much. So shall I send you tapes or you may like to have copies transcribed first?

Whatever is suitable for you I shall do, but today I am sending another tape herewith. The edited copies should be four, out of which one may be sent to Boston, one to me and two may be kept by you for future reference. The original transcription copy also may be sent to Satsvarupa.

I am so glad that you are giving attention to selling our books, and you have got a good assistant also. You will be pleased to know that George Harrison has paid the entire expenditure ($19,000) for printing our Krishna picture book, and very soon I am going to send the MS to Japan. Our own press is now busy with other books.

Regarding your question: Santa Rasa devotee has got unflinching faith in Krishna as the Supreme Personality of Godhead, but he has not developed the tendency to serve Him. The service stage is in relation with Bhagavan, the Person. When service attitude is lacking, it is to be understood as worship of Paramatma or Brahman.

In Paramatma or Brahman relationship the emotion is of oneness, which is considered to be on the lower stage. In the Santa Rasa stage there is a chance of meeting a devotee by the Grace of Lord Krishna, and therefore, generally, the next birth is human being. Unless there is a great fall-down on account of various reasons, any transcendentalist, either personalist or impersonalist, if he makes regular progress in the regulative principles, even though he does not finish, the whole program, is sure to get his next birth in a good family-generally a rich man's or a pure Brahmin's-that is confirmed in the Bhagavad-gita.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ksirodakasayi

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Los Angeles 29 January, 1970

70-01-29

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23 January, 1970, and I have noted the contents carefully.

I am so glad to understand that you have decided to dedicate your life for Krishna Consciousness Movement, this is the right way of perfecting our mission of human life. Many men have dedicated their lives for many engagements in the name of philanthrophy, altruism, nationalism, humanitarianism and so on, but all of them will be finished along with the end of life of this body. Our dedication of life or Krishna-ism, on the other hand, will continue eternally and give us eternal life, bliss and knowledge. Try to follow these principles and preach the message to the suffering humanity. This is my request.

I am so glad to learn that you are in charge of kitchen and food supply which saves 25 to 30% on food. That is a great service. To be extravagant is not recommended by Krishna in the Bhagavad-gita. He says, "Yukta ahara bihara." We should indulge in regulated habits; that is nice.

I am so glad that you are also looking after the accounts department. The five point plan: do it by consulting amongst yourselves, and I have already written to Gurudasa about this. Someway or other, if you can secure that building worth L80,000, that will be a crowned success. In my next letter to Tamala I will write to him about the building fund.

Preaching in Hindi may be accepted by mutual consultation, but the point is that our Radha Krishna Temple in London is specifically meant for English knowing persons and I think the Indians know sufficient English. If you speak in Hindi and sing in Hindi, the English speaking Europeans and Americans may not derive the benefit out of it because none of them understand Hindi; but if you speak in English, every one will derive benefit from it. Therefore, I think English speaking should be encouraged.

Everyone comes to the Temple for some spiritual enlightenment, so why should a section of the audience be denied the benediction? The same thing applies for Hindi songs also. Hare Krishna Mantra is understood both by Hindi knowing and English knowing persons; other Hindi songs may not be understood by the Europeans. I have no objection for Mirabai's songs, but I think Hare Krishna is the greatest common factor understandable by all people all over the world. The chanting is transcendental and quickly effective.

I am so glad to learn that you are feeling in the Temple that Radha Krishna is dancing and you are being inspired by His Lordship to preach this Krishna Consciousness Movement to everyone. Now you have got a very good chance, Sri Sri Radha Krishna is very pleased upon you.

You have been for the last fifteen years in London, and you were sincerely working for advancement of your spiritual life. Now Krishna has given you a good chance, a good opportunity for preaching Krishna Consciousness to all classes of men without any discrimination.

In our Temple all Europeans, Indians, Mohammedans, Christians, everyone is welcome. And our presentation is so nice that everyone will be attracted to accept it because we are preaching love of God. Love of God is the prime function of all living entities, without any sectarian understanding.

Regarding the Hindi letter, I could not follow the Hindi script handwriting. If you send me either a typewritten copy or the English translation of it, that will be nice. As far as I could read the letter here and there, I understand that it is written by some Radheshyam Banka. Sometime in the year 1961 I was guest in the Gita Bagicha. At that time one boy was taking care of me. I think he is Radheshyam Banka. Anyway, my relation with the Gita Press and Hanuman Prasad Poddar is very much friendly. So letters to them should not be written about myself which may influence our friendship.

I could not gather why the letter was sent to me, therefore, I request you to send me if possible a typed copy of English translation of it so that I can give you my proper reply to this. Keep good relations with Gita Press because they are good friends of ours. The preaching method of ourself is a little different only because we want to gather one's attention only to Krishna-that is recommended in the Srimad-Bhagavatam and Bhagavad-gita.

In the Bhagavad-gita it is always stressed to Krishna by the words aham and mam. Similarly in the Srimad-Bhagavatam the same stress is give from the very beginning-Param satyam, the Supreme Truth. If we divert our attention to worship other demigods, then our faith in Krishna will be flickering. We Gaudiya Vaisnavas, under the guidance of Lord Caitanya, want steady attention for Krishna, not flickering. Therefore, in our line of thoughts and action there is no scope for worshiping any other demigods.

At last, but not least, I would remind you as to how you are organizing the prospective tour in India with forty of our devotees next year in February, 1971. Please organize this party from now so that it can be completed in due time by the end of this year.

Thank you very much for your service. I am praying for your long life and prosperity in Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 29 January, 1970

70-01-29

London

My Dear Tamala Krishna,

Please accept my blessings. I have not received any letter from you in several weeks. Gargamuni also has not received any letter from you. Of course, I am hearing indirectly that everything is going well in our London and European centers. Still I would like to know from you what is the situation. I am expecting a report from you on all new developments in the activities of the centers there.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Damodara

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Los Angeles 30 January, 1970

70-01-30

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26 January, 1970 along with your check for $15.

I am so glad to learn that Mr. David Loomis has sponsored a center in the University of Maryland, and fifteen students are attending our Bhagavad-gita lectures. Please organize this center nicely and try to attract the student community.

You will be glad to know that Mr. George Harrison has contributed the entire cost of publishing Krishna, and we are going to publish it very soon in Japan with various pictures. It is now in progress and in due course we will receive the books.

In the meantime, try to sell the books already printed as well as newly published "Isopanisad", and save some money for my book fund.

In every center they have got a car or truck, and they are going out in the street away from the temple to chant Hare Krishna-so you have got this opportunity now. Try to utilize it fully.

I hope this will meet you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

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Los Angeles 30 January, 1970

70-01-30

My Dear Cidananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 January, 1970.

Herewith, I am returning back the new beads duly chanted. The former beads may be kept with you and if some new boy comes and wants to chant, you may lend him the beads-not to be taken away by him, but to be used for chanting while he is in the Temple. Otherwise, you can keep them carefully and they may be used in some emergency.

I am so glad to learn that everything is progressing nicely in Vancouver, and you are proposing to sell 2500 BTGs per month. That is very much encouraging. You will be glad to know that we have now published our book, "Isopanisad," and I have mentioned your good name therein, acknowledging your contribution towards my book fund.

In my book fund, not only my disciples are contributing, but also others who are outsiders like Mr. George Harrison who has contributed the entire cost of publishing my book Krishna-the cost will be $19,000. Now we have got our press and we propose to publish many books. Also, attempt is being made in Hamburg for translating all our literatures into French and German languages and to publish them regularly.

So with increase of our activities by Sankirtana Movement if possible, try to save some money for my book fund.

Please offer my blessings to Ananda, Rudra das, Ravindra das and our new friend, Mr. John.

All glories to the Assembled devotees

Be happy and chant Hare Krishna Mantra.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadvaita

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Los Angeles 30 January, 1970

70-01-30

Boston

My Dear Jayadvaita,

Please accept my blessings. I beg to acknowledge reciept of your letter dated 28 January, 1970.

I am very glad to learn that Nectar of Devotion is now completed. You have inquired about the quality number 63 of Krishna that He is surrounded by loving devotees can be explained as follows: When we speak of Krishna, Krishna is not alone. Krishna means His name, His qualities, His fame, His friends, His paraphernalia, His entourage-everything included. Just like when we speak of a king, it is to be understood that he is surrounded by ministers, secretaries, military commanders and many other people. Krishna is not impersonal, so in His Vrindaban Lila especially, He is always surrounded by the Gopis, cowherd boys, His father, His mother and all the inhabitants of Vrindaban.

Regarding your second question, Byabhaichary, you have got 31 only out of 33. I think some of the brackets are not counted. So if the parentheses are removed from ”intoxication” and ”impotency” and they are also counted, the total of symptoms will come to 33. Simply add commas after the preceeding symptoms namely ”prestige” and ”impudence” respectively.

Regarding the third point: all kinds of mellow includes servitude. Therefore a mixture of servitude and parenthood is not incompatible. So Ugrasena’s mellow is correctly written as mixed with servitude and parental affection and the statement in part IV should be corrected to state that a mixture of parenthood and servitude is a compatible one.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Madhusudana

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Los Angeles 30 January, 1970

70-01-30

My Dear Madhusudana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 21, 1970, and I am so glad to learn that you have regained control of your mind and the tricks of Maya have finished. So by Krishna’s Grace you have been saved from Maya’s attack.

This appears to have been a very close call for you and the lesson should be taken well that if we deviate from the strict following of the regulative principles Maya is always ready to inject doubts to shake our faith in Krishna. So I am glad that you have recovered and I was praying for Krishna to save you.

So you can see the great necessity of following the prescribed duties of chanting regularly and following strictly the instructions of the Spiritual Master and the regulative principles. In addition to this everyone should go on the streets with Sankirtana Party as much as possible and preach this Krishna Consciousness Movement to his best ability for the benefit of all people.

Please continue your efforts in Krishna Consciousness with great determination. Yes, Patience is is a qualification in the successful execution of devotional service. So study our literatures, discuss philosophical points and problems with your God-brothers, and especially chant regularly sixteen rounds daily without offense and go on Sankirtana. We must always remember that chanting of Hare Krishna Mahamantra is our life and soul.

So you have got good facility, you are a sincere boy, you have got a good Krishna Consciousness wife, good association of devotees and good scope for spreading this movement in Washington. Always be engaged in Krishna activities and be happy. That is my desire.

Please try to understand the questions I have asked in my last letter to you, scrutinizingly, so that you may know to avoid being agitated by any trickings of Maya in the future.

Please offer my blessings also to your good wife, Kancanbala. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I beg to acknowledge receipt of your check for $15.00 sent by _

Letter to: Satsvarupa

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Los Angeles 30 January, 1970

70-01-30

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 January, 1970.

In Krishna book we want solid 400 pages text matter and 52 pictures. If you have got 40 paintings complete, then still you require 12 pictures more. There are 14 pictures hanging in my apartment here. Whether the 40 pictures includes these 14? On the whole, for the first part of Krishna we want 52 pictures and 400 text pages-so whether they are complete? If not, you have to finish them as quickly as possible for sending them to Japan.

Regarding the tapes; I think the distribution to many centers is becoming puzzling. Therefore, I will send the tapes one to Boston and the other to Detroit alternately. I think that will solve the problem. So I will go on doing that, and you be in correspondence with Bhagavan das and do the needful. Regarding the demons' tilak: There is no necessity of putting Saivite tilaka on their foreheads, although most of the demons are like that. When there is particular mention that a demon is the devotee of Lord Siva, in that case the Saivite tilaka may be marked.

Regarding titles of the pictures, I think Jadurani will be a nice judge. Otherwise, unless I see the pictures, how can I give titles for them? The pictures which I have got here I can give titles, or if I get photographs of the pictures which are being painted there, then I can give titles for all the pictures.

Regarding Sridhara Swami's article: I do not know what sort of article it is, but whatever it may be, the writer's name should be Swami B. R. Sridhara and not Sridhara Swami. Sridhara Swami is a different man. Besides that, there is no need of giving any short introductory note at the present moment. Whoever sends an article for publication in our paper, and if we publish such article, it is to be understood that the version of such article is not different from ours. There is no need of discussing Siksha Guru and diksa Guru in this connection.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Professor J. F. Staal

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Los Angeles 30 January, 1970

70-01-30

J.F. Staal Professor of Philosophy and of South Asian Languages University of California, Berkeley Berkeley, California

My Dear Professor Staal;

I thank you very much for your kind letter dated 23 January, 1970. In the last paragraph of your letter you have mentioned that you are not irritated at the chanting of Hare Krishna Mantra (like some people) but rather you like it. It has given me much satisfaction, and I am sending herewith a copy of our magazine, "Back to Godhead" issue number 28, in which you will find how the students liked this chanting of Hare Krishna Mantra although all of them were neophytes to this cult of chanting. Actually it is very pleasing to the heart and the best means of infusing spiritual consciousness or Krishna Consciousness into the hearts of people in general.

This is the easiest and recommended process in the Vedas. In the Brihad Naradiya Puranam it is clearly stated that it is only chanting of the Holy Name of Hari that can save the people from the problems of materialistic existence, and there is no other alternative, no other alternative, no other alternative in this age of Kali.

Western culture is monotheistic, but they are being misled by the impersonal Indian speculation. The young people of the West are frustrated because they are not dilligently taught about monotheism. They are not satisfied with this process of teaching and understanding. This Krishna Consciousness Movement is a boon to them because they are being really trained to understand Western Monotheism under authoritative Vedic system. We do not simply theoretically discuss, but we learn by the prescribed method of Vedic regulations.

But I am surprised to see that in the last paragraph of your letter you say, "it is an indisputable fact that the Bhagavad-gita (not to mention the Vedas) does not require such constant chanting." I think, however, that you have missed the following verse in Bhagavad-gita, apart from many other similar verses.

satatam kirtayanto mam yatantas ca drdha vratah namasyantas ca mam bhaktya nitya-yukta upasate [Bg. 9.14]

The engagements of the Great Souls, freed from delusion and perfect in their realization of God, are described here: "Satatam kirtayanto mam"-they are always (satatam) chanting (kirtayanto) My glories, and "nitya-yukta upasate"-always worshiping Me.

So I do not know how you can say "indisputable." And, if you want reference from the Vedas, I can give you many. In the Vedas the chief transcendental vibration Omkara is also Krishna. Pranaba Omkara is the divine substance of the Vedas. Following the Vedas means chanting the Vedic Mantras, and no Vedic Mantra is complete without Omkara. In the Mandukya Upanisad, Omkara is stated to be the most auspicious sound representation of the Supreme Lord. This is also confirmed again in the Atharva Veda. Omkara is the sound representation of the Supreme Lord and is therefore the principal word in the Vedas. In this connection, the Supreme Lord Krishna says, "Pranaba Sarva Vedesu" (B.G. 7:8)-"I am the syllable Om in all the Vedic Mantras."

Furthermore, in the 15th verse of chapter 15, Bhagavad-gita, Krishna says, "I am seated in everyone's heart. By all the Vedas I am to be known; I am the Compiler of Vedanta and I know Veda as it is." The Supreme Lord, seated in everyone's heart, is described in both the Mundaka and Svetasvetara Upanisads; "Dwa suparna sayuja sakhaya . ." The Supreme Lord and the individual spirit soul are sitting in the body as two friendly birds in a tree. The one bird is eating the fruits of the tree or reactions of material activities and the other bird, the Supersoul, is witnessing.

The goal of Vedantic study, therefore, is to know the Supreme Lord Krishna. This point is stressed in Bhagavad-gita chapter 8, verse 13, where it is stated that by the mystic yoga process, ultimately vibrating the sacred syllable Om, one attains to His Supreme Spiritual Planet. In the Vedanta Sutras, which you have certainly read, the fourth chapter, fourth Adhikaran twenty-second Sutra states it positively; "Anavritti sabat . . ."-By sound vibration one becomes liberated. By devotional service, by understanding well what is the Supreme Personality of Godhead, anyone who goes to His Abode never comes back again to this material condition. How is it possible? The answer is, simply by chanting His name constantly.

This is accepted by the exemplary disciple, Arjuna, who has perfectly learned the conclusion of spiritual science from the Yogisvara, master of mystic knowledge, Krishna, recognizing Krishna to be the Supreme Brahman, Arjuna addresses Him: "Sthane Hrsikesa . . ." (B.G. 11:36)-"the world becomes joyful hearing Your Names; and thus do all become attached to You." The process of chanting is herein authorized as the direct means of contacting the Supreme Absolute Truth the Personality of Godhead. Simply by chanting the Holy Name, Krishna, the soul is attracted by the Supreme Person, Krishna, for going home, back to Godhead.

In the Narada Pancaratra it is stated that all the Vedic rituals, Mantras and understanding are compressed into the eight words; Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Similarly, in the Kalisantra Upanisad it is stated that these sixteen words Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare are especially meant for counteracting the degrading and contaminating influence of this materialistic age of Kali.

All these points are elaborately presented in my book, The Teachings of Lord Caitanya.

The process of chanting is, therefore, not only the sublime method for practical perfection of life, but it is the authorized Vedic principle and inaugurated by the greatest Vedic scholar and devotee (Whom we consider as an incarnation of Krishna), Lord Caitanya, and we are simply following His authorized footsteps.

The scope of the Krishna Consciousness Movement is Universal. The process for regaining one's original spiritual status or eternal life full with bliss and knowledge, is not abstracted dry theorizing. Spiritual life is not described in the Vedas as theoretical, dry or impersonal. The Vedas aim at the inculcation of pure love of God only, and this harmonized conclusion is practically realized by the Krishna Consciousness Movement or chanting Hare Krishna Mantra.

As the goal of Spiritual realization is only one, love of God, so the Vedas stand as a single comprehensive whole in the matter of transcendental understanding. Only the incomplete views of various parties apart from the bona fide Vedic lines of teaching, give a rupturous appearance to the Bhagavad-gita. The reconciliative factor adjusting all apparently diverse propositions of the Vedas is the essence of the Veda or Krishna Consciousness (Love of God).

Thanking you once again,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:nd

February

Letter to: Dindayal

-

Los Angeles 2 February, 1970

70-02-02

Montreal

My Dear Dindayal,

Please accept my blessings. I am very glad to accept you as my disciple, and I am returning herewith your beads duly chanted upon by me.

Your initiated name is Dindayal das Brahmacari. Din means poor and dayal means merciful. Krishna is so very merciful to those who are very humble in their attitude engaged in the service of the Lord. Lord Caitanya advised, therefore, one should be humbler than the straw and more tolerant than the tree and thus be seriously engaged in glorifying the Lord. This world is very awful. Anyone is ready to create some disturbance, especially they are very much apt to disturb Krishna Consciousness persons because that is the way of demoniac life. So, in order to protect us from all dangerous elements, we have to chant the Hare Krishna Mantra regularly being humbler than the straw and more tolerant than the tree. Then Krishna, Who is Dindayal, will bestow His Mercy upon us.

Please, therefore, chant regularly sixteen rounds of beads daily, always be engaged in Krishna work in a humble state of mind, follow the regulative principles of no eating of meat, fish or eggs, no intoxicants, no illicit sex life and no gambling or mental speculation and study our literatures and be strictly trained up in Krishna Consciousness with the help and guidance of Jaya Pataka Prabhu.

I am very glad that you are finding in chanting of Hare Krishna the highest pleasure. If we follow the regulative principles and program as above that pleasure will go on increasing more and more. So chant Hare Krishna Mantra, and be happy. That is my request.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gopala Krsna

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Los Angeles 2 February, 1970

70-02-02

Montreal

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 January, 1970 along with a bank deposit slip. Please convey my thanks to Labangalatika dasi for her contribution.

Henceforward you send the checks direct to me, because most probably I am going to close the account in Montreal. The reason is that they have deducted $10.08 as income tax because I am not residing there (non-resident). So I would like to keep that account for a little convenience, but if they charge such tax then what is the use of it?

I am very much thankful to you for your sending me the sweater, two pairs of shoes and a cap also. Thank you very much.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hitsaranji

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Los Angeles 2 February, 1970

70-02-02

New Delhi

My Dear Hitsaranji,

Please accept my blessings. I thank you very much for your letter dated 24 January, 1970. I have written one letter to Srimati Sumati Morarji of the Scindia Steam Navigation Company, and the copy of the letter addressed to her is enclosed herewith for reference.

If some of your men or the shipping agents' men will see her in Bombay (because I think the packages will be shipped via Bombay) then I am sure she will sanction free carriage of the packages. But I may instruct you, if somehow or other this Scindia Steam Navigation Company delays the matter, you may advise your shipping agents to dispatch without delay. We will pay the shipping charges here if your Trust is legally unable to bear the cost of sending the Murtis to America.

Formerly, you informed me in your letter that the Birla Trust will bear the cost of carriage also for the four pairs of Murtis which they have donated. So if they can bear the cost of shipping, why your Trust will be legally unable to do so? Anyway, my open advice is to you that if Scindia Steam Navigation Company does not agree, then you can ship the Murtis for being carried to the following destinations at my cost. You will simply send me the shipping documents to the following addresses and we will arrange to clear them.

Shipping instructions:

1. 1 pair of Murtis

ISKCON Temple
38 Beacon Street
Boston, Massachusetts 02134 U.S.A.

1. 1 pair of Murtis to

ISKCON Temple
3720 Park Avenue
Montreal 18, Quebec
Canada

1. 3 pairs of Murtis to

ISKCON Temple
1975 South La Cienega Blvd.
Los Angeles, 90034 California U.S.A.

I hope this dispatch process will clear the whole thing and you will kindly do the needful as early as possible.

At least may I request you to add with each pair of Murtis, japa malas (big beads for chanting) 100 pairs with each pair of Murtis.

Please offer my regards to Seth Jaya Dayalaji Dalmia. I know that you are always very busy, but still I shall request you as my beloved child to reply my letter at your earliest convenience. Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. You will be pleased to know that our next attempt will be to open our center in Sydney, Australia. We have already opened in Tokyo, Japan. The address is as follows:

ISKCON Temple
6-16, 1-chome, ohhashi
Meguru-ku
Tokyo, Japan So we require many pairs of Deities. Already 24 centers are there, and the next attempt will be in Berlin, Copenhagen, Amsterdam, etc. ACBS:db

Letter to: Jayapataka

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Los Angeles 2 February, 1970

70-02-02

Montreal

My Dear Jaya Pataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23 January, 1970, along with the beads of Daniel Leboef. I have duly chanted the beads sent by him and his initiated name is Dindayal.

I am glad to learn that another branch in Toronto you are contemplating to open. This news I have received from Cidananda also. Certainly it is a good news, but we must always remember that once a center is opened, it cannot be closed at any time.

I am returning back one letter from Hem Chandar Bhargava and Co. I think you sent it by mistake to me. It appears the invoice of pictures which you have imported from India. You should not be unnecessarily embarrassed on the point of Raktaka's marriage with somebody who is not initiated. Yes, I have received the deposit slip of $50, and I am enclosing herewith a separate letter to Gopala Krishna.

Regarding competition with Ramakrishna Mission and Yoga camps in Toronto, why should you be afraid of them? They are very insignificant organizations in the face of Krishna Consciousness Movement. Everyone says that what Ramakrishna Mission could not do in 80 years time, we have done many more times in three years time. So nobody can check this genuine movement of Krishna Consciousness by artificial means of bluff. Any sincere soul, serious in the matter of self-realization, will certainly be attracted by our Movement.

I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Lalita Kumar

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Los Angeles 2 February, 1970

70-02-02

Philadelphia

My Dear Lalita Kumar,

Please accept my blessings. I am in due receipt of your letter along with Subala's. I am very glad to know that you are going to be married with Srimati Jambavatidevi dasi, and I bless you-be happy with your good wife and jointly be advanced in Krishna Consciousness.

Yes, opening a center in Florida is our long contemplation, and I remember the letter when you and Sridhama wrote me about this. Where is Sridhama now? I am very much anxious to know about his health. If he is there, please ask him to write me. Now, if it is possible to open a center in Florida, then you can think of it because now you will have the support of your good wife. But I think for a few days more you should take training in Philadelphia before you think of opening another center. That will be nice.

My open advice is that if any one can remain a Brahmacari, it is very nice, but there is no need of artificial Brahmacaris. In Bhagavad-gita it is stated that one who exhibits outwardly as self restrained, but inwardly he thinks of sense gratification he is condemned as mithyacara which means false pretender. We do not want any false pretenders in numbers, but we want a single sincere soul. There is no harm in accepting a wife and living without any disturbance of the mind and thus sincerely advancing in Krishna Consciousness.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sumati Morarjee

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Los Angeles 2 February, 1970

70-02-02

Madam Sumati Morarjee Baisaheba,

Please accept my greetings. I hope you are doing well. Since a long time I have not heard from you. I hope this letter will find you in good health and devotional service of Lord Krishna. I hope you are getting my "Back to Godhead" paper regularly, and you will be glad to know that the paper has increased in circulation by this time and we are printing 50,000 copies per month.

Also you will be pleased to know that now I have got 24 branches-perhaps you have seen the list in our "Back to Godhead." Our Indian Vaisnavas are helping me by contributing each one pair or more Radha Krishna Murtis for our different Temples. I would request you also to contribute one pair of Radha Krishna Murti and recommend some of your friends to do the same.

You will find in the enclosed copy of the letter that Dalmia-Jayan Trust has contributed one pair of Murti, and similarly the Birla Trust has contributed four pairs of Murtis. Now I request you to carry these Murtis to America by your shipping line. The Murtis are being prepared in Vrindaban, under the direction of Sri H.S. Sharma, Secretary to Dalmia Jayan Trust. The Murtis are already packed and ready for dispatch, so on hearing from you, immediately they will be sent to your care for being carried by your shipping lines to the respective destinations; namely Boston, Montreal, New York and Los Angeles. So kindly send your instructions to the following address: H. S. Sharma, Dalmia Charitable Trust, 4 Scindia House, New Delhi.

Awaiting your early reply and thanking you in anticipation.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayagovinda

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Los Angeles 3 February, 1970
70-02-03
Hamburg
My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27 January, 1970. I have received a separate letter from Mandali Bhadra and the reply is also enclosed within this envelope.

Krishna has sent one nice German scholar, __. Please give her satisfactory care, especially in the beginning because she is new and not accustomed to our Temple habits. I am also glad to learn that Suridas is also going to join you. Most probably Hamsaduta with his wife also will go there. Krishna das in his previous letter wrote me that there are good possibilities for opening various centers in Germany, and Hamsaduta is experienced in organizing Sankirtana Party.

Please be in correspondence about German BTG publishing with Brahmananda. He is now staying in Boston and coming to New York every weekend.

Yes. We must have close cooperation between America and Germany for the successful publication of our BTG regularly in French, German and English languages. So now you are collecting a staff of translators in Hamburg and they are all very qualified to do the work. Please organize everything nicely so that the French and German editions may be prepared for printing at the same time as the English edition. But you must see that all work is thoroughly correct by mutual checking so that errors of spelling and grammar will not appear in the printing. I do not know the technical details, but I think your idea on standardized columns is very nice.

You said that your job is maya, but you must know that maya is illusion. As soon as there is absence of Krishna Consciousness- that is maya. But you are working just to help and push Krishna's interest; therefore, it is not maya. In the Bhakti Rasamrita Sindhu, Rupa Goswami Prabhupada has recommended anything dovetailed in Krishna Consciousness is real renouncement. The Mayavadis' renouncement with an ambition of becoming one with the Supreme is called false renunciation. They renounce the world for a greater sense gratification. To maintain an ambition of becoming one with the Supreme is the top rank sense gratification; whereas a person in all kinds of apparently material works, but ultimately the beneficiary is Krishna, is in a greater position of renunciation than the Mayavadis. So do not forget Krishna in any circumstance of life and Krishna will save you from all pitfalls of material existence.

At least one hour daily you must fix separately for exclusive chanting. In our previous correspondence we discussed about your marriage, so I told you that there is no objection. If you are feeling too much disturbance, why not marry some German girl who may be greatly helpful to your Krishna Conscious activities. I recommend this for you. Last Saturday we had three marriages performed here in L.A.

The Nitai-Gaura emblem is nice. Our first obeisances are to Guru and Gauranga; then we approach Radha Krishna. Perhaps while you were in India you have heard that we glorify in the following way: Guru Gauranga Chandarbika Giridhari. Four "G"s. So Guru-Gauranga you understand, and Chandarbika-Giridhari means Radha and Krishna. So you can make your emblem suitably according to space and convenience.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Mandali Bhadra

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Los Angeles 3 February, 1970
70-02-03
Hamburg
My Dear Mandali Bhadra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27 January, 1970. When you write to say that things are going well, it gives me immense pleasure. I am opening so many branches depending on you all my sincere students. I am also glad to learn that you are moving to the Temple, dedicating all your time to Temple activities and translation work.

I understand that your wife is not very much interested in our movement and I understand the cause you have written to say. Anyway, we will pray to Krishna to save her; that is our duty.

Yes. The boy, Mayurdhvaj, is a very nice Krishna Conscious child. Why his mother is checking him? Although in the beginning she was so enthusiastic? This is called in Vedic language sva karma bhuk, one is destined to undergo reaction of one's past life. This reaction can only be checked by Krishna Consciousness. So our duty is heavy, to induce persons to come to this platform of consciousness; and if we can save even a single soul from the clutches of Maya, the value of such act is millions of times better than fruitive actions or any kind of altruistic and philanthropic activities.

Trivikrama is a very nice boy, sincere to Krishna Consciousness activities. In a previous letter, Krishna das asked me if Hamsaduta and Himavati can go there. So I think this pair will be very much helpful in our German centers. Hamsaduta is born in Germany but he came here in childhood, and Himavati is born in Germany although she is Russian originally. She knows how to speak in Russian language. So I have asked them to go there to help you in Sankirtana Movement and other Temple activities. Both of them are experienced in the Sankirtana Movement especially.

Our responsibility is to Krishna. If we think ourselves always in that position, then in any status of life we will be guided by the Supreme Lord.

I am very satisfied that another German scholar has joined our activities. She will be a great help to you. Yes. I sometimes think of your mother. She is a nice lady and has good potency for improving in Krishna Consciousness. From the child's mentality the mother's mentality is judged and vice-versa. Please keep in touch with your mother and it is your duty also to try to bring her into Krishna Consciousness when she is already inclined. I am glad that she is chanting sixteen rounds and observing the rules and regulations. That will surely help her. If possible, we can open a center in Berlin at the care of your mother.

I do not understand what was Mr. Lennon's article that was refused. Lennon and Ginsberg are helpful friends, but actually they do not understand our philosophy. So far Ginsberg is concerned, he promised before me that everywhere he would chant Hare Krishna Mantra, and actually he is doing it everywhere. So Ginsberg may sometimes be able to understand our philosophy in the future. We are trying to give them all facilities to understand this philosophy and it will take some time on account of their not following rigidly the rules.

BTG articles are generally seen by the editors, and it is better that we stress on our own philosophy than to indulge in some hodge-podge philosophy which is basically unauthorized. In our present BTG publication we are trying to follow this policy.

Upendra is already advanced for going to Australia, and in his place Hamsaduta and Himavati, in my opinion, will be a nice replacement.

I have asked Devananda to give you a Deity worship chart because he is actually doing the job. I am so pleased to learn that you are trying to make Hamburg center as important as L.A. This center three years before, when I first visited, was in very poor condition but for the last year, since we are regularly sending Sankirtana Parties, the situation has improved with great speed. Now we are negotiating for a property which has got a big church as well as a residential house attached, and let us see if Krishna will help us.

Our simple process of chanting and distributing Prasadam and selling BTG will surely make our Movement successfully advance.

In India, especially in Bengal and Orissa, there are millions of followers of Lord Caitanya. In Maharastra a saint of the name Saint Tukaram was also follower of Lord Caitanya and he has overflooded the whole Western India with Sankirtana Movement. So Sankirtana Movement in India in all the provinces is very much popular and anyone who is taking part in Sankirtana Movement is specifically devotee of Lord Krishna or Lord Rama. There is not a single Hindu in India who is not more or less Krishna Conscious. So far descendants are concerned, material nature is so strong that she does not allow anything to go on steadily. But sometimes we find that the descendant of Hiranyakasipu is Prahlada Maharaja and the second generation descendant of Prahlada Maharaja is Banasura.

So actually Krishna Consciousness is personal. Anyone who understands the philosophy is benefited. It does not mean that a Krishna Conscious person has to leave a legacy as far as possible, but at the end it depends on a particular person's fortune to accept it or reject it. The point is very delicate. The example is given in the Upanisad just like manipulating a sharpened razor; if one is careful in plying the razor on the cheek there is clean shaving, but a little inattention makes the same cheek a bloody affair. So we have to remain very much careful in Krishna Consciousness and the method is also very simple-to chant regularly the beads and follow the rules and regulations.

I am asking Hayagriva to send you the MS for Bhagavad-gita, and you can also write him directly to send a copy. Krishna's causeless Mercy is always there. If we take up that causeless Mercy a little seriously than further causeless Mercies are bestowed one after another unceasingly. Krishna is more anxious to bestow His benediction upon us than we are ready to take it. If we therefore sincerely engage our selves in Krishna Consciousness activities, certainly we will advance more and more by the causeless Mercy of the Lord. So by the Grace of the Lord you have got a very nice engagement. Try to execute this with all attention and then certainly you will feel transcendental bliss and your life will be successful without waiting for the next.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 4 February, 1970

70-02-04

Berkeley

My Dear Hamsaduta,

Please accept my blessings. I hope you have safely reached your place.

I have received letters from London that they are organizing World Sankirtana Party very seriously; therefore, it would be better if you go first to London and see how things are going on, then you may go to Germany if it is needed. They have asked me to send Visnujan, but I think if Visnujan goes from L.A. there is no second man to organize the street Sankirtana here. Practically, in his absence, his place cannot be immediately replaced. But if you go to London and join the Sankirtana Party, I think the vacancy there will be filled up. So I shall be glad to hear from you what you decide to do.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hanuman Prasad Poddar

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Los Angeles 4 February, 1970

70-02-04

Gita Press P.O. Gita Vatika Dist. Gorakhpur U.P., India

My Dear Bhaiji Hanuman Prasad Poddar,

Please accept my humble obeisances. I beg to acknowledge receipt herewith of your letter dated January 26, 1970, addressed to London Temple, now redirected to me with enclosure of the copy of your former letter. I see that your former letter was addressed to me at the old address of Los Angeles Temple which we left two years ago; therefore, your former letter is missing. Anyway, I am very much pleased to get your inquiries about my activities, and within a week I shall prepare everything nicely and send to you.

I was in London from August through December, 1969, and there was our opening ceremony of Deity installation on the 14th December. Then I have come back to the States by the end of December. In the meantime, I beg to thank you very much for your kind interest in my humble service.

Hope this will meet you in good health.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Anil Grover

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Los Angeles 5 February, 1970

70-02-05

St. Louis

My Dear Sriman Anil Grover,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 February, 1970, sent through Sriman Vamanadeva. I am so glad to learn that you are an educated boy and coming to our Temple and trying to understand our Krishna Consciousness philosophy very seriously. It is very good sign. Try to continue this attitude; and whenever there is some question, you are welcome to put it before me, and I shall try my best to help you.

My life is dedicated for this purpose, and you have no cause for hesitation; but the process of putting questions is service and submission-that is the injunction in Bhagavad-gita. Questions should be put before a person to whom you can submit yourself and to whom you can render some service also-that is the way of self-realization.

The Krishna Consciousness Movement has a basic philosophy in view, which is propagation of the ideal of One God, one religion, one scripture, one hymn, and one human society. So far we Indians are concerned; we are ordered to preach the philosophy of Krishna Consciousness throughout the whole world, after personally realizing what it is. This means that as we have different types of limbs for different functions, but at the ultimate end all the different limbs of the body cooperate for the maintenance of the whole body. Similarly, if we accept the human society as one, then different sections of the human society may act differently for the one purpose of growth of human civilization.

You have said that you have come to this country for getting higher scientific education. That is very nice; but I think that if Indians would have come to this country to give the people of this country higher education in spiritual knowledge, that would be the proper function of their section of the human society. If the people of this country have got higher technological and scientific education, they might go to India to teach them that part of knowledge; and Indians may come to teach them spiritual knowledge. To maintain proper balance of the society, both sides of education are needed.

If Western people are expert in technological knowledge, and if their natural tendency is to develop it, let them do it. But as far as we Indians are concerned, our people are naturally inclined for spiritual elevation. Therefore, even in these days also when there is Kumbha Mela at Prayag or any other place, or there is a particular function in some pilgrimage like Jagannatha Puri, Vrindaban, Haridwar, etc., millions of people gather without any advertising. So these natural tendencies should not be disturbed, but the people of a particular section of the world should develop their indigenous talent and then exchange with others. So the Western people may give us their product, and we may give them our product; and by such exchanging policy, both of us may flourish in our civilized way of life.

Unfortunately, in India, at the present moment, our blind leaders are completely neglecting development of our indigenous talent. Therefore, India is in a position of misadjustment. I have got practical experience that some of the Indian students in this country directly criticize this Krishna Consciousness Movement; so I am very glad that you are giving some serious attention to this Movement, and I wish may Krishna bless you for your further advancement.

Now coming to the point of questions-your first question is: "What am I? Is the body itself matter, or spiritual soul, or a combination of both?" Answer: You are eternal servant of Krishna. The body is matter. The spirit soul is different from the body-it is not exactly combination, but it is encagement. Just like if you put oil in the water, the oil does not mix up with the water. Similarly, soul does not mix with the material body; but due to our material consciousness, we are thinking that the movement of this body is movement of the soul. Therefore, when the body is destroyed, we think the soul is destroyed. That is stated in the Bhagavad-gita, that the soul does not die with the destruction of the body. With the destruction of one body, the soul transmigrates to another body, thus the bondage of material existence. Therefore, to train the soul properly to revive his original consciousness, or Krishna Consciousness, is the real purpose of human life.

Then, your second question, "If this body is pure soul, then why it gets engaged with worldly matter?" As explained above, the body is not the soul, it gets engaged with worldly matter due to its vitiated consciousness. Just like some of us are thinking that "I am American," or "I am Indian"-it is due to vitiated consciousness. The real consciousness is that I am eternal servant of Krishna. Or, it is just like a madman who thinks to himself that he is king, he is free to do whatever he likes, and talks nonsense; but a sane man laughs at him.

Our encagement in the matter is just like a madman's activities. When one is treated by the treatment of Krishna Consciousness, he becomes relieved from all these designative engagements. When I feel as American or when I feel as Indian, and act accordingly, that is the cause of all sorts of anxieties and frustrations. Krishna Consciousness means to come to the pure understanding that one is neither American nor Indian, but he is eternal servant of Krishna, and thus engages himself in rendering loving service to the Lord. This is his pure spiritual life.

As long as he does not come to that standard, he is supposed to be materially contaminated. Krishna Consciousness Movement means to engage our sense in the service of the Lord, just opposed to the materialistic way of life wherein the senses are engaged for sense gratification.

Your third question is, ”As You have explained in ”Two Essays”, that as body is covered by shirt and coat, similarly, soul is covered by mind, intelligence, and false ego-if it is so, then who are mind, intelligence and false ego? Who controls them?” The soul controls the mind and intelligence. When he is designated, he controls the mind and intelligence in one way; but when he is free from designation, he controls the mind and intelligence in another way.

In other words, when the soul is designated, for example, as American or Indian, he controls the mind and intelligence in that direction and acts for that particular nation. Similarly, when he is free from the designations and feels himself as the servant of Krishna, he controls his mind and intelligence for that purpose. That is to say, a soul is destined to use his mind and intelligence for rendering service to others because his original position is servant. A servant has to render service to some master, so when he is in designated condition of life, he accepts somebody as master which is Maya.

Maya is illusion. When a soul renders, therefore, service as American or Indian or any other designation, he accepts Maya as his master, because thinking oneself as Indian or American is illusion. Therefore, one’s perfect position of life is to render service to Krishna, and for that purpose control the mind and intelligence. So, the conclusion is, in either of his statuses of life, the soul itself is the controller of the mind and intelligence.

Fourth question: ”Where does the spiritual life lead us? How should people recognize whether we do take birth in our next life or not?” Answer: Spiritual life leads us to our original constitutional position free from all designations. This is explained in the Bhagavad-gita as brahma-bhutah status. This brahma-bhutah status means free from all anxieties, without any hankering or lamentation. At that stage only, one can think of universal brotherhood. And the next stage is to be engaged in pure Krishna Consciousness, and thus gradually be transferred to the spiritual world where there is eternal life full of bliss and knowledge.

In other words, the spirit soul, when he is fully liberated from material contamination or designation, he no longer transmigrates to another material body after death. He is transferred to the spiritual world for eternal residence in one of the spiritual planets known as Vaikunthas. The abode of Lord Krishna is the highest Vaikuntha planet, known as Goloka Vrindaban.

People must understand intelligently that they are transmigrating from one body to another at every moment. The body is dying at every moment, and the soul is transmigrating to another body at every moment-this is medical fact. The blood corpuscles are changing at every moment and new corpuscles are taking their place. The old order changes, yielding place to the new. This is going on continually. In this way, the soul is transmigrating from baby body to child body, from child body to boy body, from boy body to youth body. So, at the end, when the material of the body does not act very nicely, the soul has to take another material condition of body, giving up the present one.

The body is changing, but the soul is there. Everyone of us can remember our childhood body or past body. That past body is no longer existing; but I am existing now and I existed in the past, and therefore, I must exist in the future in spite of change of body. These things are nicely explained in the Bhagavad-gita, and we should take advantage of this knowledge.

Fifth question: ”To achieve the goal of Krishna, should we pass our life through matter to spiritual life or direct to spiritual life?” The goal of Krishna can be achieved in a second if we simply accept the truth that we are eternal servant of Krishna. Although I am within this material body, I can immediately stop its material function simply by developing my Krishna Consciousness, which means to accept that I am eternal servant of Krishna.

Unfortunately, all the Karmis, Jnanis, and Yogis are thinking of themselves in different degrees that they are not servants of Krishna. Therefore, it is stated in the Bhagavad-gita that after many, many births of different activities under different concepts of life, when actually one becomes wise, he surrenders unto Krishna, understanding Vasudeva Lord Krishna is the Cause of all causes. But such great soul, accepting Krishna as the Supreme Master is very, very rarely to be found.

Fortunately, by the grace of Lord Caitanya, this Krishna Consciousness revival is made very easy, simply by chanting the Hare Krishna Mantra. Therefore, I advise you to chant this sublime Mantra-Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, and be happy in this life without any frustrations, anxieties, worries, etc. as you have mentioned in the first part of your letter. This is practical and very easy to perform. Try it sincerely, and your life will be sublime.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hanuman Prasad Poddar

-

Los Angeles 5 February, 1970

70-02-05

Gita Press Gorakhpur

My Dear Bhaiji Hanuman Prasad Poddar,

Please accept my obeisances. I hope by this time you have received my acknowledgement dated yesterday for your letter dated 26 January, 1970. As you want to publish a comprehensive article about my activities in the ”Kalyana,” I think it is proper to give you a short history of my coming to the western world.

Sometime in the year 1922, when I was acting as manager of Dr. Bose’s Laboratory Ltd., I was fortunate enough to meet my Spiritual Master, His Divine Grace Om Visnupada Paramahamsa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Prabhupada. On the very first meeting with His Divine Grace, He asked me to preach the message of Lord Caitanya in the Western world.

At that time, I was a young man and a nationalist, admirer of Mahatma Gandhi and C.R. Dass. So I replied Him at that time, who would care for the message of Lord Caitanya while we are a subject nation? In this way, I had some argument with my Spiritual Master, and at the end I was defeated. But at that time, because I was already married, I could not take His words very seriously.

In this way, I passed on as a householder, but, by the causeless mercy of my Divine Master, that order of preaching was impressed on my heart. I was initiated regularly in 1933 at Allahabad, when Sir Malcolm Haley, the then Governor of U.P., opened our Gaudiya Math branch there. Then, in 1936, my Spiritual Master left this world leaving a message for me that it would be better for me to preach in English language.

So I was thinking very seriously, and then, as late as 1944 I started my paper, "Back to Godhead." Gradually, in 1954, I retired from my family life and began to live alone in Mathura Vrindaban. In 1959, I was awarded Sannyas by one of my Godbrothers, His Holiness B.P. Kesava Maharaja.

Then I began translating Srimad-Bhagavatam in 1960; and, perhaps in 1961, I was your guest in the Gita Bagicha. You were very kind to help me partially for publishing my first volume of Srimad-Bhagavatam through the Dalmia Charitable Trust. With great difficulty, I then published the second and third volumes of Srimad-Bhagavatam until 1965, when I prepared myself to come to this country with some books.

With great difficulty, I was able to get the "P" Form passed by the Controller of Foreign Exchange, and, someway or other, I reached Boston on 17th September, 1965. I was thinking, while on board the ship "Jaladuta," why Krishna had brought me to this country. I knew that Western people are too much addicted to so many forbidden things according to our Vedic conception of life. So out of sentiment I wrote a long poetry addressing Lord Krishna as to what was His purpose in bringing me to this country.

At that time, I was sponsored by a friend's son, Gopala Agarwal, who is settled up in this country by marrying an American girl, Sally. I was their guest, and I feel very much obliged to Gopala and his wife Sally for their nice treatment and reception. I was with them for three weeks in Butler, near Pittsburgh, Pennsylvania, and then I came to New York. I was getting some money by selling my Srimad-Bhagavatam, thus I was maintaining myself in New York. After some time, I rented one apartment at number 100 71st Street West, but after a few months, all my things-typewriter, tape recorder, books-were stolen. Then for some time one of my students gave me shelter at Bowery Street.

I then rented one store-front and an apartment at 26 Second Avenue for $200 per month, but without any source of income. I started my classes and sometimes, on Sundays, I used to chant Hare Krishna Mantra in Tomkins Square Park from three to 5 P.M. During this time, all the young boys and girls used to gather around me, sometimes poet Ginsberg would come to see me, and sometimes a reporter from the New York Times came to see me. In this way, the Hare Krishna Mantra chanting became very popular on the Lower East Side.

In this way, the younger generation became attracted, and gradually many branches were opened one after another. After New York, the next branch was opened in San Francisco, then in Montreal, then in Boston, and in Los Angeles. We have now the following centers in the States, Canada, Europe, Japan, and Australia: (see insert sheet A following page 2).

My activities in London were begun as early as September, 1968. I sent six of my disciples there, all of them young couples, husband and wife, and none of them more than 26 years old. These boys and girls first started Sankirtana Movement in London and there were very nice reports about them. Even the "Times of London" printed one article with the caption "Hare Krishna Chant Startles London."

In London there are many Indians, especially Gujaratis and Punjabis. All of them were astonished to see how American boys and girls were preaching Hare Krishna Mantra. They were invited to many centers both by the Indians and Europeans, but it was very difficult to find out a suitable house there in the midst of the city. My Guru Maharaja liked to start centers in the busiest part of a city. So, forty years ago, my Guru Maharaja attempted to start a Temple there, but someway or other it was not possible. Still, I cherished a strong desire to start a Temple in the heart of the city, and by Lord Krishna's grace these boys and girls rented a five storied house in the busiest quarter of central London, at 7 Bury Place, which is near to the British Museum, London University, Great Russell Street, and Bloomsbury Square. The British Museum is just a few stones on the left side of our Temple. Our activities are going on regularly in London. There are about 35 English and American boys and girls.

Regarding the number of asramas, our Temples are already listed above. The Deity worshiped in the Temples are Jagannatha Swami with Balarama and Subhadra, and Radha Krishna. When we first start a Temple, we start with Jagannatha Swami. My Guru Maharaja recommended Temples of Jagannatha in these countries, so I was inspired to establish first of all Jagannatha Swami because He is kind even to the mlecchas. Then, when there is opportunity, I establish Radha Krishna Murti. So generally in all our Temples, Jagannatha Swami and Lord Caitanya Sankirtana pictures are invariably there, and gradually we are installing Radha Krishna Murtis in each and every center. The program of the Temple worship is as follows: Early in the morning, before sunrise, there is Mangala Aratrik. At 8:00 a.m. there is dressing and decorating of the altar daily. Then, between 11:30 and 12:00 N., Bhoga Aratrik. At 5:00 p.m., opening of the door and Dhoop Aratrik as well as Boikalik Bhoga offering. In the morning we offer fruits and milk to the Deities, and at noon we offer rice, dal, capatis, vegetable, milk, sweet rice, and many other varieties. In the Boikalik Bhoga Aratrik we offer fruits again. Then there is Sandhya Aratrik after dusk; and at 9:00 p.m. we offer Bhoga of Puri, vegetable, milk, sweetmeats, etc. Then there is Sandhya Aratrik after which the Deity rests. This is the general program of worship. We decorate the thrones with profuse flowers, changing the dress and ornaments daily, and as far as possible the Deity platform and the Temple room are kept neat and clean always.

The devotees take bath twice daily.

The Government of U.K. has passed a bill to hand over the redundant churches to other religious sects, but the Christian authorities want good amount of money for selling these properties. So none of the churches have we been able to acquire, on account of the exorbitant price, for which I have not got money to pay. But they are available. In London we saw a redundant church and also in Oxford. They are very nice for our purpose, but the negotiation is very slow. Some other churches are also available in other districts, but they can be purchased. The government has no such scheme to place these unused churches at our disposal.

How can we expect the government to give us any financial help, while our Indian government does not allow any money to be brought from India for this purpose? How can we expect financial help from another government? Our financial budget is managed by Krishna's Grace only. Undoubtedly we have huge expenditures-for example in our Los Angeles Temple we spend near about Rs 20,000 in our Indian exchange per month. But the devotees, boys and girls, somehow or other collect this huge amount, and by the

Grace of Krishna, we have no difficulty.

In most of the centers our activities are in rented houses, only in Boston and Buffalo we have our own houses. In Boston we have got our own press, ISKCON Press, where our books and magazines are published partially. The major portion is printed outside our press especially in Japan.

The government is neither encouraging or discouraging. sometimes the police department prohibits our Sankirtana Party when they go out in the street. In the United States this hindrance by the police is not very much, but in London they have practically stopped us. In Hamburg and Tokyo they are also not very strict. In the beginning we have difficulty everywhere. By now, as people in general are appreciating our movement-that we are devotees of the Lord, boys and girls of nice behavior and character-they give us as far as possible all concessions. The government draft board has accepted our Society as religious, so they are kind upon us. But, we do not get any direct financial help either from the government or big foundations. Neither have we been able to contact the richer section of the people.

Our initiation system is as follows: In our general thrice weekly classes we chant Hare Krishna Mantra in the beginning and at the end, and in the middle we speak on Bhagavad-gita and Srimad-Bhagavatam regularly. In this class we do not prohibit anyone to come within the Temple, everyone is welcome. The only thing we ask visitors to leave their shoes at a specified place and sit down in the Temple crosslegged. If somebody finds difficulty to sit down crosslegged, we offer him a chair. So out of the members of the audience who come regularly, when one becomes more interested he is invited to participate in the program of Krishna Consciousness daily life and study. After some time of appreciating our program and trying to understand our philosophy, when someone is very interested and recommended by the Temple Commander, for becoming initiated, I accept him and give him first initiation in the form of Harinama in a regular ceremony with fire sacrifice. I chant Hare Krishna Mantra on the 108 beads and then the beads are offered to the disciple with a change of name as Krishna das. He is advised to strictly follow the regulative principles of 1. no eating of meat, fish, or eggs; 2. no taking of intoxicants including coffee, tea, and tobacco; 3. no illicit sex-life; and 4. no gambling or mental speculation.

In this way, after six months at least, when he is found habituated to the Vaisnava principles, then he is initiated for the second time with the sacred thread. This sacred thread ceremony is recommended in the Hari Bhakti Vilas, or the Vaisnava Smriti, by Sanatana Goswami. Sanatana Goswami recommends that by the initiation process one is elevated to the position of a twice-born (Dvija). This is recommended under Pancaratrika Viddhi. Under Vedic Viddhi, a student is required to be a bona fide son of a Brahmin or twice-born, but according to Srimad-Bhagavatam, if there are no regular samskaras beginning from Garbhadhana one is considered as Sudra, but a Sudra can be elevated to a Brahmin's position by Pancaratrika Viddhi. This is instructed by Sage Narada to Yudhisthira in Seventh Canto of Srimad-Bhagavatam as follows;

On this verse, Sridhara Swami has given His commentation that birth is not always the criterion of becoming a Brahmin, but the quality is most essential. In the Bhagavad-gita also the caste system is made by the Lord Himself according to qualities and engagements. In the Srimad-Bhagavatam also it is stated as follows:

kirata hunandhra pulinda pulkasa abhira sumbha yavanah khasadayah ye'nye c papa yadupasrayasrayah sudhyanti tasmai prabhavisnave namah [SB 2.4.18]

So our initiation process is executed according to authorized regulative principles. This is the sum and substance of our initiation process. In the beginning, they are given Hare Nama and during sacred thread ceremony they are given Gayatris and eighteen letter Krishna Mantra. The disciple chants daily the Gayatri Mantras thrice-morning, noon, and evening. The beads are chanted a minimum of sixteen rounds daily, or in other words, 27,648 Names daily.

I am enclosing herewith some printed copies of the rules and regulations, ten kinds of offenses, etc. which are regularly observed by the students.

Hope this will meet you in good health.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

P.S. So far the means of the books published are as follows:

3 volumes Srimad-Bhagavatam League of Devotees $16.00 (set)
1 paperback Bhagavad-gita As It Is Collier (MacMillan) $2.95
1 hardback Bhagavad-gita As It Is MacMillan $6.95
1 Teachings of Lord Caitanya ISKCON Press $5.95
1 Sri Isopanisad ISKCON Press $1.00
1 Nectar of Devotion ISKCON Press $5.95
1 Krishna ISKCON Press $10.00
1 Easy Journey to Other Planets League of Devotees $0.50
1 Two Essays ISKCON PRESS $ .50
Monthly magazine "Back to Godhead" ISKCON Press $0.50
French ed. "Back to Godhead" ISKCON Press

German ed. "Zuruck zur Gottheit" ISKCON Press Some of these are being enclosed herewith, and the balance will be dispatched from New York along with books.

The management of our different centers is made by three officers; namely a President, Treasurer, and a Secretary. They have got separate banking accounts in each center. The checks are signed by two officers out of three. Although in each banking account my name is there as Acarya, and when I am in a center sometimes I sign the checks, still, usually I do not. I try to keep myself aloof from business transactions; but as far publications is concerned, I manage the book fund personally.

So our centers are managed financially by selling the books and magazines and by accepting some voluntary contributions from the public. Sometimes we manufacture incense and the visitors gladly purchase it. In this way we manage the financial affairs of our society. In London, however, we get some income by sales of "Hare Krishna Mantra" record and similarly in the U.S.A. we get some income by selling "Govinda" records and other similar records. From London the "Hare Krishna Mantra" record has worldwide sales. This is managed by Mr. George Harrison, the famous English musician, who is my uninitiated devotee. This boy has paid me recently $19,000 for publishing my Krishna book. The whole amount will be required for publishing the book in Japan.

The names of places where our centers are already established is given above. The photographs of our various daily activities-Kirtans, etc.-are also enclosed herewith.

I am very glad to learn that you want to publicize our activities for the young men in India, but I find that here the young men are very much inquisitive. I do not know why in India the young men are not so much inquisitive-maybe they are very much embarrassed to solve economic problems. Recently one Indian boy, he is a PhD at St. Louis University, has joined our St. Louis center, and the copies of his inquiries and answers by me are sent herewith for your perusal. So far European and American young boys and girls are concerned, they also send me many inquiries by letter and I answer them in the same way, generally giving reference from the Bhagavad-gita As It Is. These students are very nicely combating elements opposing Bhakti school. There are hundreds of letters from them; and if you are serious to make some agitation among Indian young men, then on hearing from you, I can some of the letters for publication.

On the whole, the Godless world situation is not very satisfactory. People in this part of the world are feeling for this vacancy, but they do not know how to solve this problem. They think that by making people Godless they will solve the question-this is a utopian hope which will never be fulfilled. The Godless leaders of the society are blind themselves and their followers are also blind. So blind men leading blind men has no meaning. But practically I have experienced that this Krishna Consciousness Movement or to present the philosophy of the Bhagavad-gita as it is can solve all problems of the world. It is specifically the responsibility of the Indians after realizing the philosophy themselves, and I think if such realized souls go to various parts of the world and preach this Krishna Consciousness Movement in every nook and corner of the world, there will be a great renaissance. I would therefore request you to give your serious attention to this Krishna Consciousness Movement and help me as far as possible.

I want to start a center in India at the birth-site of Lord Caitanya Mahaprabhu specially for accommodating non-Indian students for taking lessons in this great transcendental art. When Indian young men will see that foreign students from England, America, Canada, Australia, etc. are taking interest in the spiritual science left by the Acaryas headed by Lord Krishna, then naturally they will also take part. It will be a great expensive job, but still if one half the expense is borne by the Indians I shall manage to send the other half from America and Europe. As your good self has voluntarily offered some service on account of this Krishna Consciousness Movement, I shall be very much pleased if you kindly consider this proposal.

Thanking you in anticipation.

Yours in the service of the Lord, A.C. B. S. ACBS:db

Letter to: Jyotirmayi

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Los Angeles 8 February, 1970

70-02-08

My Dear Daughter Jyotirmayi,

Please accept my blessings. I am in due receipt of your kind letter dated 28 January, 1970 along with your beads. I am very happy to accept you as my disciple as you are eager to love Krishna. I am returning your beads herewith duly chanted on by me and your initiated name is Jyotirmayi. Jyotirmayi is the effulgent energy of Krishna.

As my initiated disciple you must strictly observe the four restrictions; namely no taking of intoxicants; no eating of meat, fish, or eggs; no illicit sex life; and no gambling. Follow the prescribed regulations for devotional service and chant daily sixteen rounds without fail. avoiding the ten offenses against the Holy Name. Please take instruction in Krishna Consciousness from Janai, Malati, and Yamuna and the other advanced devotees there.

I am glad to learn that you are eager to become a sincere devotee of Lord Krishna. The process is very simple-chant Hare Krishna mantra always. become fully engaged in Krishna activities and be happy.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Los Angeles 8 February, 1970

70-02-08

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 February, 1970, and as advised by you I am sending herewith the tape #14. Please transcribe it nicely, edit it, and send one copy to me and the others to Satsvarupa. The tapes after being transcribed must be sent to me directly otherwise I will be short of the stock of tapes.

Sriman George Harrison has certainly done an unique service by contributing $19,000 for publishing my Krsna book. When I was in London, he saw me four times and he was very submissive and devout and he was not at all proud of his very well-to-do material position. He has a reputation as a first class musician and he is considered to be rich or as they say one of the richest men in the world. Still he was not at all puffed up, but was humble, meek, polite, and devout. So all these qualities and his service to Krishna will certainly help him in his advancement of Krishna Consciousness. Thus I see that although he is not an initiated disciple, still he has been trying to help us in so many ways.

This change of his heart has been possible by the endeavor of Syamasundara.. Syamasundara. tried to win his friendship by all means and the result obtained thereof was offered to Krishna. In the London Temple the first class Italian marble throne worth about $3,000 was also contributed by George through the service of Syamasundara.. So actually George's leaning towards Krishna

Consciousness has been greatly influenced by Syamasundara.'s endeavor. Srimad-Bhagavatam recommends that we shall employ our life, money, intelligence, and words for the service of the Lord. So Syamasundara. employed his intelligence to bring George Harrison into the service of Krishna Consciousness and thus George's money has been employed in Krishna's service. This is the whole process of Krishna Consciousness-First of all one should dedicate his life for Krishna's service; that is very nice. If he cannot dedicate his whole life, then let him devote his money; if he cannot devote his money, then let him devote his intelligence; and if he cannot devote his intelligence also, then let him devote his voice in Krishna Consciousness by uttering Hare Krishna Mantra. Therefore Hare Krishna Mantra is the greatest common factor for self-realization. Please preach this philosophy whole-heartedly and Krishna will be very much pleased upon you.

The court case is very humorous, happy, and authoritative. The charge was "Chanting God's Name" for the welfare "of mankind." So what can be the charges? If a man is chanting God's Name for the welfare of mankind, how the learned judge can convict him with any charges? So he has done real justice by dismissing the case. This will be great evidence of our sincere activities and you can send copies to all the centers as well as to the editors of BTG for immediate printing. The copy which you have sent me I have redirected to India to the editor of "Kalyana" a very influential religious paper. Perhaps you know the Gita Press. So you can send me also a few copies more.

This charge against Hare Krishna chanting is not very new. Even during Lord Caitanya's days a similar charge was brought against Him by Chand Kazi who later on converted to become His devotee. So chant Hare Krishna Mantra sincerely and seriously and Krishna will give you all protection. The house in contemplation appears to be very nice and within our means, so please try to get it as early as possible.

I am very glad that you have sent Jagadisa and his good wife to Toronto to help start a Temple there. By the prayers of all my beloved devotees like you I am keeping good health and I hope this will also meet you in cheerful health in Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna, Mandakini, Ilavati, Jyotirmayi, Dhananjaya, Digvijaya, Jotilla, Prithadevi, Tamala Krsna

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Los Angeles 8 February, 1970

70-02-08

My Dear Yamuna, Mandakini, Ilavati, Jyotirmayi, Dhananjaya, Digvijaya, Jotilla, Prithadevi, and Tamala,

Please accept my blessings: I am so much obliged for your loving presentation of sweets, balusai, handkerchief, painting, flower, simply wonderful, sacred thread, dhupa, and gopicandana, and I have immediately tasted all the preparations so nice and distributed them to the devotees of the Temple. I have offered the handkerchief and dhupa to Radha Krishna, and placed the picture on the wall. Please organize this Sankirtana Movement under the leadership of Tamala, Mukunda, Syamasundara., and Gurudasa and be happy.

Hope this will meet you all in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ilavati

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Los Angeles 8 February, 1970

70-02-08

London

My Dear Daughter Ilavati,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated 28 January, 1970, along with your beads. I am very happy to accept you as one of my disciples, and I am returning your beads herewith duly chanted on by me.

As you are liking the London Temple atmosphere, please remain there to learn more about Krishna Consciousness from your Godbrothers and Godsisters there. Follow the rules and regulations and avoid the ten offenses in chanting the Holy Name, study the Scriptures like Bhagavad-gita As It Is and always stay engaged in Krishna's service. I am enclosing a list of rules for devotees and the ten offenses. Chant regularly sixteen rounds daily on your beads and be happy.

Ilavati is the name of the Goddess of the Earth. Do not forget Krishna, He will give you all protection, and your life will be sublime.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mandakini

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Los Angeles 8 February, 1970

70-02-08

London

My Dear Daughter Mandakini,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 January, 1970, along with your beads. Thank you very much. I am very glad to accept you as my disciple because you want to learn how to serve Krishna, and I am returning your beads duly chanted upon by me.

Please chant sixteen rounds of beads daily following the rules and four restrictions and avoiding the ten offenses in chanting the Holy Name of Krishna. Please learn our Krishna Consciousness way of life from the good guidance of the older devotees there.

I am so glad to learn that you are nicely appreciating the bliss of Krishna Consciousness and are endeavoring to become pure in this association. If you continue in this attitude you will progress more and more in your service. So chant Hare Krishna Mantra and be happy. That is my desire.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Mandakini is the name of the river flowing through the heavenly planets. On this planet this river is known as Ganges. This water was kindly let down into this universe by the lotus foot of Krishna in His incarnation as Vamana.

Letter to: Mukunda

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Los Angeles 8 February, 1970

70-02-08

London

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 February, 1970, and I have noted the contents. Regarding the big house, try to acquire this house according to my former instructions on hire/purchase system.

Regarding Temple management, I may inform you that Tamala Krishna may help you how to organize, but if you make him stay in one place and he cannot move to other places then the idea on which he was left in London-that he should see the development of the centers in France and Germany-will be jeopardized. As our branches are increasing it is necessary that somebody shall move from one place to another for improving the particular center's activities. Besides that, you have also requested to send Visnujana to London, but you know that whatever improvement has been made in Los Angeles is due to the Sankirtana Party going outside the Temple. Madhudvisa and Jayananda have gone to San Francisco, and Tamala has gone to London. So out of the four leading boys of the Sankirtana Party, three are already out. So the remaining one's, Visnujana's, presence is needed here. Gargamuni and Stoka Krishna are engaged otherwise, so Visnujana is taking care of the new devotees as well as Kirtana Party. If, therefore, he also goes away, I think that the management here will suffer.

Tamala has certainly got valuable talent in dealing with outsiders, particularly with regards to arranging engagements, but I think that some of you also pick up his talents and then he will be free to move to other places so that they also may utilize his service. There are pending many important businesses in France and Germany, but if Tamala cannot go there on account of London's business, then their business will suffer. I think, therefore, that Tamala's services and talents should be learned by you and he may be allowed to go at least for a month to Germany and Paris and then come back to London.

The whole idea is that he may stay one month in London and then go out for one month to Paris and Germany and then come back again to London. In this way, when things are going on smoothly everywhere, then he can devote more time in London for other important things.

I have advised Hamsaduta to go to London and then to go to Germany for organizing Sankirtana. I could not follow the meaning of the last line of your letter, "We look forward to the day when You grace us with Your Holy Instructions for Lord Caitanya's Sankirtana." If you mean by this line about the World Sankirtana Party, then I may inform you that for this purpose you will have to wait for some time more. The purpose of World Sankirtana Party will be to establish a center in each and every city and village of the world. This idea is taking practical shape in various centers. Just like you started for London Yatra and now after one year it has taken a shape, similarly in Germany also it has taken a shape, but in Paris it has not taken as yet. Therefore World Sankirtana Party means to establish a center everywhere we go.

I do not mean a concert party or musical party that may go to a city, have some performances and collect some money without any permanent effect. For this purpose the World Sankirtana Party should consist of members who can impress spiritual ecstasy in the hearts of the people so that some of them may come forward and agree to establish a center where the Sankirtana party may go on continually.

From Krishna das' letter it appears that in Germany there is good prospect for opening many centers. When you last went to Germany it was very effective. Why not first of all start a center in Paris and a few other centers in Germany and then think of the World Sankirtana Party on the basis of starting a center wherever you go. Both Tamala and yourself, Gurudasa and Syamasundara. think over this idea, and in the meantime, as you are yourself a musical instructor, you can teach the newcomers in the Kirtana performances for future program.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. How is Janaki? Ask her to write me letter. I hope she is doing well. Offer my blessings to her and Malati. ACB ACBS:db

Letter to: Tamala Krsna

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Los Angeles 8 February, 1970

70-02-08

London

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 February, 1970, along with Mukunda's, Gurudasa', and Syamasundara.'s letters. I am replying all of them separately within this envelope.

Regarding Visnujana, that is a common factor of all your letters, but you must know that the development of L.A. Temple was practically done by you four; namely yourself, Madhudvisa, Visnujana, and Jayananda. Last year when I was in Hayworth Street, there was no Temple and sometimes we were chanting in the garage. Then gradually this Temple was secured and at that time I asked how much you could help out of the $400 rent and with great difficulty you promised to help only $100 from the Sankirtana Party. Now by the Grace of Krishna they are collecting more than $100 daily. You know that the expenses of the Temple have gone up to $2,000 per month. There are at least 30 devotees, and practically all old boys like you, Jayananda, Madhudvisa, etc. are not here. Besides that, Visnujana is training all the new devotees who are coming. So Visnujana himself also thinks his absence will be hampering in the Temple procedure. I am enclosing herewith Visnujana's letter in this connection which will speak for itself.

You have written to say that you cannot go to Hamburg or Paris to organize their activities, but actually you were left in London for the purpose of organizing these three centers. If you stick only to London Temple then our former scheme will not be executed. I think, it is proper that you should devote your time for all these three centers and train the local management for being self-supporting. As you are helping London Temple, similarly you should help the Hamburg and Paris Temples also. I think that was our original plan, and you should not change the same.

I have received one letter from Krishna das that there is good potency for opening many branches in Germany. I think, therefore, you should go to Germany at least for one or two months and see how things can be managed for opening more branches. I have therefore asked Hamsaduta to go to Germany for this purpose. He has also got organizing power as he has well done in Berkeley. So with your cooperation I think in your absence he may be a great help in the German center. I have asked him to go via London. So these are the things for practical solution.

You have written to say that no one can deal with the devotees except Visnujana; that is not a good proposal. There are so many old and experienced devotees in London; but for management of other devotees, if there is no one to look after them, that does not sound very good. For musical training I think Mukunda has sufficient knowledge. Anyway, for the time being, Hamsaduta is going and Mukunda is there and you are also there. See if the Worldwide Sankirtana Party can be organized without Visnujana. For the present Visnujana cannot be freed from the Los Angeles engagements, but in future if somebody is trained up to take his place then I shall recommend him to go to London.

Regarding the court case of our Sankirtana Movement, there was a similar case in Detroit and the charges were creating disturbances, but the case was dismissed. I have asked Bhagavan das to send you the copy of the newspaper report, and I hope this will help you. The newspaper report heading was "Religious Group Wins Day in Court."

Regarding the six months contract for L250 per week from engagements in halls, colleges, clubs, etc., it is very good news. But one thing we must remember that we are not professional musicians or concert party. Our main business is to vibrate the Holy Name of Krishna everywhere so that the people will be benefited by hearing the transcendental sound. The musical training is not so important as it is to keep ourselves spiritually fit in spiritual strength, that we should not forget. If we are in spiritual strength, there will be no scarcity of money; and the spiritual strength is that each and every one of us must chant the sixteen rounds of beads and follow the rules and regulations with great adherence.

In the meantime, I have received one box containing sweets, balusai, a handkerchief, a flower, simply wonderful, a sacred thread, gopicandana, dhupa, and a painting, and three sets of beads from Monique, Evelyne, and Joelle. Later on I received their respective letters and recommendations of initiation from Yamuna devi, and I am sending the beads by separate mail duly chanted.

The information and date for Bhakti-vaibhava examination will be forwarded in due course.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ekayani

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Los Angeles 10 February, 1970

70-02-10

c/o Mendoza Bronx, N.Y.

My Dear Ekayani,

Please accept my blessings. I thank you very much for your very intelligent letter dated 28 January, 1970. I am so glad to learn that you are taking very much interest in the Deity worship, and such activities must be accompanied with chanting of the Holy Name regularly. Actually chanting of the Holy Name regularly is our life and soul, and on the basis of such activities all other devotional services will sustain.

I am still more glad to learn that your mother is also taking interest.

Lord Jagannatha can be dressed in yellow, Balarama in bluish color, and Subhadra in red color. That is usual, but any other color is not prohibited.

If your mother knows Spanish language she can be engaged in translating our literatures, and very soon we are going to publish our BTG in that language. So she can be a great help in that activity.

I have heard about Vamanadeva in his last news bulletin, and both of them are doing nicely there on account of being sincere to the Spiritual Master and Krishna. From the beginning I encouraged young boys and girls to be married and united together to preach Krishna Consciousness, and this process has proved practical. So when you are also married with a good devotee, you can do the same work and open a center in some place convenient to you. That will spread our Krishna Consciousness movement.

I always advise married couples that the male should be engaged in some work; but if somebody is busily engaged in our activities and therefore he cannot work outside, that is also nice. We do not press people to contribute, and even though we do so, it is for the good of the contributor because everything is employed for advancing this Krishna Consciousness movement. The initiated householders are supposed to be Brahmins, and according to scriptural injunction a Brahmin can accept charity for employing the income in the service of the Lord. The boys and girls who chant in the street are also giving in charity the highest benefit to the people in general. So far such Brahmins or Brahmacaris or Sannyasis asking contributions is not against the law, actually that is the way of livelihood for persons who are not karmis.

Sometimes such persons in India go door to door for collecting alms. The whole idea is that one should not be a professional beggar for livelihood, but for Krishna's service this asking

[PAGE MISSING]

Avataras. Lord Caitanya's Abode is described in the Brahma-samhita and it is called Svetadvipa. It is an extension of Goloka Vrindaban. Gokula means "flocks of cows." Go means cow and kula means flocks. Vraja is not different from Vrndavana. Vraja means the pasturing grounds and Vrndavana is the woods where there are many Tulsi leaves.

We do not find who is the mother of Subhadra, but she was one of Vasudeva's wives. So far putting kohl on the eyes of the Deities, that is not required. The Madhu demon was killed a very long time ago, in the beginning of the creation. The story may be found in one of the Puranas.

I am glad to learn that you are painting and have just finished one picture of Yasoda Krishna. This is a great talent of yours. Regarding taking a job after leaving school this summer, there is no need-rather you should stay at the Temple. You can take Prasadam etc. at the Temple and in that way Krishna will support you; you should not work outside, but you may live at home just as after working one returns home at night. There are many qualified devotees, so you may choose a husband from among them. I am very happy to learn how you are eager to start a new center and have nice Deity worship, so you may follow the fine example of your sister in this way. That is very nice. Just develop your sincere attitude of serving Krishna and He will kindly provide all the necessities for further advancement in Krishna Consciousness.

Thanking you once more for your nice letter. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayadvaita

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Los Angeles 10 February, 1970

70-02-10

My Dear Jayadvaita,

Please accept my blessings. I beg to thank you very much for your letter dated 5 February, 1970. It is very much encouraging to see you are a good and scrutinizing editor. May Krishna bless you.

So far the vyabhicary symptoms are concerned, just now it is not possible to give you the two points missing because the reference books are left in London. So without waiting further for these minor discrepancies, you can finish the subject adding "etc." or do it at your best discretion as Krsna will dictate from within you. I can rely on you.

Another point is I want to prepare a small pamphlet for Krsna book, giving the description in nutshell with some important pictures. Can you prepare it in consultation with Satsvarupa, immediately? This is required very urgently. Add on the cover page the following words:

Krsna The Supreme rich, powerful, famous, and beautiful Personality of Godhead without any material attachment is now available in book form (400 pages reading matter and 52 colorful illustrations) in first-class hardbound and woodfree paper printed. Those who have heard the "Hare Krishna Mantra" record as well as "Govindam" will do well by procuring this deluxe book and keep at home as a great treasure.

Try to understand the basic principles of the great movement "Krishna Consciousness"

I have already advised Gargamuni to talk with Brahmananda and again I am giving you in writing that the Krsna book, manuscript and pictures, may be submitted to Dai Nippon positively on 15 February.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 10 February, 1970

70-02-10

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated January 31 and February 3, 1970 respectively. Your attitude of humbleness and meekness in the service of Krishna Consciousness is the only qualification which can lead us to upper grade of Krishna Consciousness, and this is the version of Lord Caitanya. Your service is appreciated not only by me, but all other members of the Society.

Recently I received one letter from Bhagavan das and the copy of my reply to that letter is enclosed herewith, please find. Now everyone has heard how strenuously you induced George Harrison to contribute for our Krsna book. The delay of payment was not due to your so-called "negligence," but it was due to the tricks of the lawyer, Mr. Klein. Anyway, now we have got the money, let us forget the delay. I have received one letter from Dai Nippon and they have informed me that it will take at least 85 days for finishing the printing work completely. I am going to submit the manuscript and pictures.

Now, according to their calculation, we shall have the book ready by the 15th of May, 1970. Your suggestion to introduce Krsna book along with the new record is very welcome. When do you expect the release of the records? I think it must be before the 15th May, 1970. Under the circumstances, I wish to print a few thousands of a small booklet regarding Krsna book, with a few pictures, giving a short description of Krsna on the cover page-

Krsna The Supreme rich, powerful, famous and beautiful Personality of Godhead without any material attachment is now available in book form (400 pages reading matter and 52 colorful illustrations) in first-class hardbound and woodfree paper printed. Those who have heard the ”Hare Krishna Mantra” record as well as ”Govindam” will do well by procuring this deluxe book and keep at home as a great treasure.

Try to understand the basic principles of the great movement ”Krsna Consciousness”

The above will be a sub-clause on the pamphlet.

I think if George writes a small foreword, then we can include it along with other description in the pamphlet. I think if we issue such prologue pamphlet and put it within the paper cover of the album, we can expect some order from many customers before the book is out of the press, and in that case perhaps we have to mention the price and delivery terms to save time. If the shopkeepers who will sell the records will send us order, we shall give them sufficient trade discount. So I shall be glad to hear from you how you like this idea. If you like it, then please let me know by return mail the latest date on which you will require them, so that I can arrange for that.

I am so glad to learn that you are always gazing on the Sri Murti in our Temple, and this is also very much helpful in advancing Krishna Consciousness.

I understand that you have now some changes in the posts of the officers, but one thing you must remember that Tamala has to move at least in the three main centers of Europe and therefore you three directors or founders must have to learn the ways and means of administration from Tamala so that in his absence you may not feel any difficulty. As we are increasing the number of our centers and as it is not possible for me to move, I am just trying to train three or four of the advanced boys to work as the superintendents of the centers. Now you will be glad to know that we have our branch in Australia also.

I am glad that your press release propaganda is going very nicely and I shall request you to include the names of our books and publications as far as possible. When such press releases are printed, send me the copies regularly. It will be a great advantage for us as well as for the people in general if the press reporters can ventilate the idea of one God, one religion, one Scripture, one Mantra, and one people throughout the whole world.

I have seen the list of ”Hare Krishna Mantra” record distribution and I am surprised to see that Germany alone has taken 57,000 records. Therefore we should open more branches in Germany immediately. So Krishna das has also written me about this prospect and I have asked Hamsaduta to go to Germany via London immediately for this purpose and I have written to Tamala about this. For you this engagement of press propaganda, I think, is the best occupation, assisted by Gurudasa.

I am very glad to note that you have marked the secret weapon of Krsna’s beauty, and this weapon was introduced by Lord Caitanya. In the Srimad-Bhagavatam it is clearly said that Lord Caitanya’s Associates are the weapons for conquering over the influence of this age, Kali Yuga. Try to realize this fact more and more and you will be victorious in every field for pushing on our Krishna Consciousness movement.

I am so glad to learn that you wish to distribute the Krsna book in Europe to the extent of minimum 2,500. It does not matter what it is, but you try your best-that is required. Regarding Rathayatra festival, I have already written to Acyutananda for the exact date which I shall send you as soon as possible. But you can make arrangement of this Rathayatra festival for taking place sometimes in the month of July. Last year it was a great pleasure for me to participate in the S.F. Rathayatra; so this year, if you invite me, certainly I shall go to London; but for transcendental competition with S.F. you have to introduce three Rathas as they are done in Jagannatha Puri. But if it is difficult for many reasons, then you can accommodate all the three Deities on one Ratha.

Regarding the building, certainly it will be very nice to secure it for our central movement in London. I think the royalties which you may have for 200,000 ”Hare Krishna Mantra” records may immediately be employed for this purpose.

Regarding your staying in London, you must do it by all means and utilize the facilities offered by George’s cooperation.

Regarding World Sankirtana Party, we can attempt for this great task if somebody comes forward to sponsor the trip. We cannot do it ourself. We must remain free from the side of financial responsibility. Whenever you feel some difficulty you may consult me. If there is possibility of such sponsoring agency, do try for it seriously.

Regarding George’s request to supervise the work in his monastery, I think you should help him because he is our good friend and by that way you shall be able to utilize his telegraph machine, etc. This is a good plan; I completely approve of this.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. London center must also pay my monthly maintenance as others are paying. ACBS:db

Letter to: Yamuna

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Los Angeles 10 February, 1970

70-02-10

London

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your letter undated and I was so glad to learn that you have defeated four of the whips of the Ramakrishna Mission by giving quotation from the Bhagavad-gita. It is a fact that all other institutions, never mind whether it is Ramakrishna Mission or philosophical speculators, nobody can stand our arguments and reason if we can support them by quoting Scriptures. So if we thoroughly study the books which we have so far published, as well as serve Krsna in great devotion by following the regulative principles, we shall be able to defeat anyone who is not in Krsna Consciousness. So do it nicely, and everyone of you become great preachers.

Please write me occasionally about your activities and train the initiated girls to assist you in all respects.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 11 February, 1970

70-02-11

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4 February, 1970. Regarding Visnujana's call to London, he has already replied in Tamala & Mukunda's letter with statement of Visnujana himself. For the time being Visnujana cannot be spared from Los Angeles. There are four experienced workers here, out of whom Visnujana is one, and three have already gone outside. Under the circumstances, he can't go to London immediately, but I have advised Hamsaduta to go there and if his service can be utilized in London, because in sankirtana he is as good as Visnujana, then it is alright. Otherwise he will go to Germany. I can follow that Visnujana's service is very much needed in London but he is as much needed in Los Angeles also. So how he can be spared for London at the cost of Los Angeles business? So far brahmacaris are concerned, majorities of advanced students are in London, so why they should be lacking in training to enthuse these new brahmacaris?

In the meantime I received one letter from Balmukund Parikh. The copy of the letter and the copy of the reply also is enclosed herewith for your careful consideration. From the spirit of the letter it appears that the Indian community in London will hesitate to cooperate with our movement because they are under the impression that our members are not working outside for earning their bread, but they have taken to this sankirtana movement as means of livelihood. That will be a bad impression and will go against our movement. The court case is pending, and if somebody says against us, that here is a party begging in the street for livelihood, that will be great blot. So as suggested by Mr. Parikh, why some of the new members may not take this work? Anyway, I do not know what is the actual situation. You consider this letter of Mr. Parikh very seriously and try to convince Mr. Parikh and other Indian members that we are not begging for livelihood, but it is for expansion of the Krishna Consciousness Movement, and members who are free are working outside and giving the result of their work for Krishna Consciousness Movement. So you kindly reply this letter what you are doing in this connection. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please secure the address in Jaipur (India) of the Sri murti manufacturers. You will get it from Mr. Goyil who donated the Radha Krishna deity in London Temple. Tamala and Mukunda knows the address of Mr. Goyil or you may have it in your office file. I want such murtis for other centers. Please therefore send the address immediately. ACBS/nb

Letter to: Harer Nama

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Los Angeles 11 February, 1970

70-02-11

Boulder, Colorado

My Dear Harer Nama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 February, 1970, and thank you very much.

Actually, Sankirtana is our life and soul, and if we execute this transcendental business in all earnestness, then there will be no difficulty in any way. We should not pray to Krishna anything except to ask to engage in His service. If we are engaged in His service then automatically everything will be revealed.

Any foodstuff suspected to contain untouchable ingredients should never be used in the temple. Yogurt can be prepared in the temple, it is not very difficult. Boil the milk at night, put a little yogurt in it, and next morning you will find it full of yogurt. You can ask New Vrindaban, they are practically preparing all these things.

Please let me know how many members are there, what is your source of income, and what is your program of expenditure. I shall be glad to know these things. I would also like to know if the initiated devotees are chanting regularly sixteen rounds and following the regulative principles rigidly. This is very essential.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Balmukundji Parikh

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Los Angeles 11 February, 1970

70-02-11

London

My Dear Balmukundji Parikh,

Please accept my greetings and I thank you very much for your kind letter dated 5 February, 1970. I have understood the spirit of your letter and your suggestions are quite welcome.

According to our Sastras, the brahmacaris, the vanaprasthas, and the sannyasis are allowed to collect alms and are considered as the children of the society, which is composed of householders. In other words, our Vedic civilization is the most perfect community project. Only the grhasthas are supposed to earn money, especially the ksatriyas and the vaisyas, and the money is distributed community-wide. The community is divided into four parts, the brahmacari, the grhastha, the vanaprastha, and the sannyasi. Out of these four divisions, only the grhasthas are supposed to maintain the brahmacaris, the vanaprasthas, and the sannyasis. That is the whole program, which means if there are 100 members in the community, three-fourths of the whole number, namely 75%, are maintained by the one-fourth members, namely 25%. Our movement is for preaching the sankirtana vibration, so while the brahmacaris and vanaprasthas or the sannyasis take to this preaching work, the grhasthas or householders can maintain the temple and institution.

In India, you have said, the temples are richest because the grhasthas support them. In this country also the householders support the churches. So for the inmates of the temple, namely brahmacaris or the priests (even though they are grhasthas, householders), they do not work outside. They are maintained by the outside grhasthas. But so far as our London Temple is concerned, it is not yet self-supported, although the expenditure is very high. I think you are also one of the important members of our London Temple, so you can suggest to the directors how the expenditures can be minimized. In the meantime, the householders, either Indian or European community, support the temple expenditures. The inmates of the temple may not take any collections from the street, so that will be great relief for them. We have no idea to go against the law of England, where begging is prohibited, neither are we beggars. You know very well that the six married couples whom I sent from America are all respectable, educated, cultured American boys and girls, and how with great difficulty they maintained themselves in London and at the same time preached the sankirtana movement which was certainly very effective. At the present moment the London Temple has got some status and if you kindly induce especially the Indian community to give them some monthly subscriptions for the bare necessities of the temple management, the inmates of the temple will completely stop taking collections from the street sankirtana. So far in India the sankirtana party has still got the right to collect. In America also we are collecting but I do not know why English law should prohibit them. Anyway I shall request you to help Gurudasa, Mukunda, Syamasundara., etc. to adjust the problem so that they may not be hampered in their advancement of Krishna Consciousness.

Regarding the last paragraph of your letter, I am very glad to learn that you are willing to join this movement full time. When I was in London there was talk of your accepting the sannyasa order, and so far I remember Caitanyas Dadi, your wife, gave you permission for this purpose. Now so far you are trying to qualify yourself, I think you are already qualified, by age, by experience, and by temperament. I think therefore you should join us wholeheartedly without delay. I am looking forward for that day, and I am pleased to learn that you are coming here in the month of April. By that time we may have a very new residence and church in Los Angeles which we are negotiating to purchase. The residential quarters consists of thirty rooms, so you will be very comfortable to live here with us, and I hope at that time you shall decide finally about joining us wholeheartedly.

What happened to the Birla negotiation for helping us in purchasing the big house of Bachubhai Patel? I shall be glad to hear from you at your convenience. Thanking you again for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nb

Letter to: Vamanadeva

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Los Angeles 12 February, 1970

70-02-12

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 2, 1970, along with the letter from Sriman April Grover, your St. Louis newsletter, and one handbill.

I may inform you that by the grace of Krsna this mission of spreading Krishna Consciousness is being enthusiastically pushed on for the benefit of the whole world by the assistance of all my disciples, good souls like your self and your good wife. I am so happy to see that you have introduced our Bhakti Yoga or Krishna Consciousness classes in two universities, St. Louis University and Washington University. This is the real course of study for human beings and we should use such good opportunities to give the young collegiate boys and girls this education of spiritual science. So please conduct these courses diligently to influence the hearts of the students and encourage them to participate in your temple's activities as well as weekly classes at the universities.

I am glad to learn that your Sunday Prasadam love feast has grown to fifty persons attending and participating in our Krishna Consciousness Program, and also you are holding successful Kirtana in the high schools. These young people are our future in Krishna Consciousness so try your best to convince them of the importance of this movement.

I have replied the letter from Anil Grover duly, and I hope these answers will satisfy his questions. You may further encourage him to chant regularly on beads, follow the four restrictive principles, and study our Scriptures with your help. If this chanting is sincerely performed and the regulative principles strictly followed, Krishna will give intelligence in such way to remove all doubts and answer all questions of philosophy from within the heart of the devotee. This regular program is essential.

Please offer my blessings also to your wife, Indira dasi, and to the other boys and girls and devotees there. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 February 13, 1970

LT$_{700213A}$

My dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 7, 1970.

I am glad to learn that Toronto center has got such good prospect for success. If we are simply a little sincere in the matter of spreading this movement, Lord Krishna has already guaranteed our success. It is good that there is a large population of young people in Toronto as it is the younger generation which is most appreciative of our Krsna Consciousness movement. So do your best to preach our philosophy to them that they can be inclined to join with us in spreading Lord Chaitanaya's Samkirtan.

I am also glad to learn that everything in Montreal is now running smoothly under the direction of Sripati, and similarly that Raktak is very capable to manage the new center in Toronto as you are now feeling uncertainty what to do now yourself. From your letter it appears that Toronto has more potential for Krsna Conscious engagements, so why not remain there and assist Raktak. Our main business is service. Management of the temple must be there, but being president is not our business. Our business is to preach Krsna Consciousness. So if your presence there is helpful you may remain for some time.

Now we want some men who understand all the purports of the Shastras so that they will be able to face any questionnaires put to them especially □□□. This is a very important business, and I want all of my disciples to be thoroughly versed in this way. Our first business to every initiated devotee is to chant daily sixteen round of beads without fail, and to follow the regulative principles rigidly, and our literatures must be studied with great attention. We have presented the complete philosophy of Krsna Consciousness in our books Bhagavad Gita as it is, Srimad Bhagawatam, Teachings of Lord, Chaitanya, Krsna, and others being printed, so the classes and personal study should be undertaken penetratingly. Please see that all the devotees are following these principles; this program is the essential basis of our spiritual advancement. If chanting and following of the regulation is done sincerely, without offense, all questions and doubtful points of philosophy will be cleared up by realization of Krsna from within the heart of the devotee.

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Letter to: Madhudvisa

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Los Angeles 14 February, 1970

70-02-14

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 10 and 12 February, 1970 respectively. I am glad to learn that you are early planning for the upcoming Ratha-yatra festival. In this connection, I have requested the exact date of the festival from India but it has not yet been replied, so you may plan for any suitable date between 20 and 31 July-even if it does not correspond, we have to arrange conveniently, that is allowed.

So far additions for this years Rathayatra, you may make three Rathas, one for each of the Deities. The rest of the details are already there, simply you may may supply more money for festoons, decorations, flowers, bells, flags, etc. The Spiritual Sky is far away, but you just try to do it following Jagannatha Puri Rathayatra. Jagannatha Puri or wherever Rathayatra is performed is not different from the spiritual sky.

In the spring you may lead a very big procession on Lord Caitanya's birthday. This is a good plan to celebrate this great spring festival out of doors. So make this a very opulent procession with large Sankirtana Party and you may also celebrate in this way again with a procession on Janmastami day. These two important subjects may be observed in this way by all the three areas and similarly in other centers also.

Regarding your first question, a pure devotee is never under the modes of nature. In other words, no material laws apply on a devotee because he is fully under the direction of Krsna. So a devotee can continue his present occupation or he may change it if he likes. Krsna does not force a devotee because the devotee acts spontaneously according to the desire of the Lord; in this kind of loving service there is no question of force. Force is applied only when there is denial of Krsna. Just as the citizens of a state have freedom to follow the laws of the state, that is subordinate freedom, and the freedom of the living entities is also subordinate to Krsna. The clue is given there in the Bhagavad-gita that the living entities are fragmental parts and parcels of the Supreme Lord, this means that all the qualities of Krsna are therefore present in minute quantity in each of His parts and parcels. That is simultaneously one and different philosophy-the living entities thus have free will because they are parts of Krsna and Krsna has free will, but the free will of Krsna is Supreme while the freedom of the parts and parcels is minute. So if the living entity out of love subordinates his free will to Krsna that is his liberation. He is no longer forced to act helplessly, but he acts freely rendering loving devotional service to Krsna in every way. Then we have the practical conclusion from Krsna confirmed by Him in Bhagavad-gita (18:66), "Just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore you have nothing to fear." In this way astral influences are also material and therefore they do not affect the devotee who has taken protection of Krsna's internal energy, by surrendering his life and soul in the service of the Lord.

Your second question about spacemen from other planets; it is stated in the Vedic literature that there are many planets where the inhabitants are more advanced than the inhabitants of this earth planet. So it is not unlikely that such people may have developed space travelling methods. They occupy higher posts in the creation of the Lord and so they may be considered as demigods in the same way as the president is specially empowered by the nation, but this does not mean that such spacemen are necessarily carrying the messages of the Lord, just as the business of the state employee is not to act as the state representative but he acts in his particular job.

Because Krsna know everyone's future does not remove our free will. Someone may commit a theft, and if I know that then I know that he will be captured and punished. That is knowing his future, but know that future does not mean that he had no choice not to commit the criminal act. There are two destinies for every one. One destiny is in Krsna Consciousness and the other destiny is in material consciousness, so if someone is in Krsna Consciousness then Krsna knows his future and if he is in material consciousness and acting in that way then Krsna also knows his future. In this way the free will is not affected by knowing the future of the living being, that is an erroneous conclusion.

In regard to praying to Lord Nityananda Prabhu I have written to you in my last letter that such prayer is quite appropriate. Our only prayer should be in the matter of desiring further development of devotional service and such sincere prayer should be submitted not directly to the lord but through the via-media of His bona fide servitor or representative.

I am very glad to learn that S.F. Temple is doing very nicely in the street Sankirtana with transcendental plays. And your BTG sales are very encouraging to me. I have heard from Gargamuni that you are ordering 20,000 issues of BTG and this is very good news. Selling BTG means that out movement is increasing and our philosophy is being appreciated. Uttama Sloka is a very good devotee and I am also glad to learn that he is of great assistance to you in guiding the new devotees. He may remain there with my permission for as long as he may like, I know that he is very valuable as an expert Temple manager.

I have already sent Hamsaduta to oversee the Germany center and help them be organized.

I am very happy to learn that you are arranging for opening another center in San Jose. From your letter I can understand that it will be a good start in spreading our Krsna Consciousness movement to the Spanish speaking people. I do not care whether the center is opened this place or that place, simply I want to see that eventually a center is opened in every place. So far now you may start the center in San Jose, and as you say that there are many advantages to this procedure, you must develop it nicely. This will be a good opportunity for Citsukhananda and his wife to engage some Spanish speaking devotees to help them when the South American center is first opened. So by the near location you should keep in close touch and give them all assistance as much as possible. Your plan is fully approved by me, and you may immediately begin your preparations without delay.

I am so very happy to learn of your increasing desire to spread this Sankirtana movement. My Guru Maharaja used to say that one who has actually got life cannot do but preach this Krsna Consciousness-real spiritual life means he must preach, and he is really a preacher. Now we must prepare all our disciples for serious preaching work, so I am requesting everyone of my initiated students to very seriously chant daily sixteen rounds without fail and to strictly follow the regulative practices. If these two things are done regularly there will be no chance of falling down because these principles are the essential basis of spiritual strength. In addition to this the classes and individual study of our scriptures must be done very scrutinizingly by you all so that you can be preachers fully convinced yourselves of this transcendental science and its necessity for the mankind in general.

If one simply regularly chants and follows the rules and regulative principles all questions of philosophy will be answered by Krsna from within and all doubt will be cleared also in this way. And the same answers are there again in our books like Bhagavad-gita As It Is, Srimad-Bhagavatam, etc. So please see that all the initiated devotees stick rigidly to their daily chanting and regulative living in devotional service. This is most important.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sacisuta

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Los Angeles 14 February, 1970

70-02-14

Boston

My Dear Sacisuta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 4, 1970, and I am glad to learn that you have now become steady in comparison with your flickering past life. The association of devotees is the most important element in learning Krishna Consciousness way of life. By association with undesirable companions we have learned so many bad habits and similarly by association with pure persons or devotees we can become purified of our acquired bad habits. So constant association and working cooperatively with devotees is the prime and easy method to relearn our original good habit of Krsna Consciousness.

I am also very pleased to know that you are living happily with your good wife, and you are expecting a child in July. So now you must take especial care to raise the new child in such a nice way that he will become a pure devotee in Krsna Consciousness; that is the responsibility of the parents, to see that their child is freed from the clutches of Maya.

It is good news that by joint agreement you are now established as a nice Krsna Consciousness family in Boston center where you are working on the press. Please do persevere and make advancement in this Krsna Consciousness movement. In this connection, I may inform you that now we are in need of devotees who are very well versed in the scriptures. The means of understanding the spirit of the scriptures is to chant regularly sixteen rounds daily without fail and follow the regulative principles rigidly. All our students must carry out these daily duties of regular chanting without offense of ten kinds, following the regulations, and studying our literatures, both in the weekly classes and individually, with close attention for thorough understanding of the transcendental subject.

Regarding your first question to explain the statement of Sri Isopanisad that ”even though so many complete units emanate from Him, He remains the complete balance.” In material things there is exhaustion and in spiritual things there is no exhaustion; that is the difference between matter and spirit. From one Krsna there were 16,100 Krsnas in Dvaraka, and each Krsna is as good as the original Krsna. Just like there may be 1000 candles, and all of them light up from one original candle, but still they are of the same candle power as the original candle. Similarly, there may be hundreds and thousands of emanations from Krsna the Supreme, but that does not mean that the Supreme One has diminished in potency, although all other emanations are equally potential.

Regarding your second question, what I said at the airport was that everything is not your's. Everything is Krsna's; you are Krsna's. I hope this will clear the misunderstanding.

If you simply chant your rounds daily as prescribed and stick strictly to the rules and regulations, all these questions will automatically be answered by Krsna as Supersoul. You may refer in this connection to Bhagavad gita, (10:10), ”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” and (10:11), ”Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” This process of understanding by devotional service is essential for developing Krsna Consciousness and you all must follow this program assiduously.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 15 February, 1970

70-02-15

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9 February, 1970, and I have also received the two tapes sent by separate mail.

I have sent a few tapes to Bhagavan das. He sends to you his edited copies and they may be made final. I want two editings only, just to see if there is any grammatical or spelling mistake. Your present program of two editions first by yourself and then by Jayadvaita is a nice arrangement. Jayadvaita has good knowledge.

In this connection, I may inform you that I have heard there is some difficulty for working on our press. I was talking yesterday with Gargamuni that the press will require an investment of great amount of money to keep it going on nicely, so please let me know what is the actual position. I understand there is some confusion about the press working and it is also understood that this confusion is due to my direction. I do not know what they mean by this. Yourself, Brahmananda, and Advaita are appointed as three directors of the press, and why there should be confusion on account of me? So many things daily I here from Gargamuni and he again speaks to Brahmananda, so let me know clearly what direction you want from me in writing.

I have written to Hayagriva to send the manuscript, typed or untyped for being submitted to Dai Nippon immediately. If Hayagriva does not send it immediately, I think the duplicate copy which is with you may be submitted. The number of pictures to accompany the 400 pages text is 52 (fifty two) not 50 as you have written. I want that the manuscript and the pictures be submitted to Dai Nippon without delay.

You write very nicely, I have seen you articles. In that way you may take out so many purports from Srimad-Bhagavatam and write nice articles upon them.

Yes, it certainly requires many leaders to manage the many affairs of a large scale institution, so you must train up whatever men you have got and try to manage this way. Now we are increasing, and with the increment we must make arrangement for carrying on very nicely. At the same time we should see that all the members are chanting regularly, that is our strength, and following the regulative principles strictly. Maya is very strong. If we do not keep ourselves fit by chanting Hare Krsna, we may fall a victim at any moment.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bapi

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Los Angeles 15 February, 1970

70-02-15

West Bengal

My Dear Bapi,

Please accept my blessings. I am very glad to receive your letter dated 1 February, 1970.

Some years ago, when I was visiting your house, your father requested me to teach you Bhagavad-gita. I immediately agreed to this proposal, but later on your father changed his mind and he wanted to wait until your education would be finished. I am very glad to learn that in the month of May you will be finishing your Indian educational career and you propose to come in the States for your postgraduate education in engineering.

So I welcome you and when you come here you will be at liberty to stay in any one of my preaching centers. I have got now twenty-six different centers in Europe, U.S.A., Canada, Japan, and Australia beginning from Hamburg, Germany down to Tokyo, covering about 14,000 miles. Generally I stay in Los Angeles because the climate of this city is almost like our Bengal.

Regarding my help for your coming here, there are three ways. You may apply for acceptance at a university here. If you are accepted by a university, they can arrange a job for you. Then you may come here by the university's arrangement as a foreign exchange student. Second: Another way is that if I can show a bank balance in your favor to the extent of $12,000 to $15,000 and because I am an immigrant and thus I sponsor you, you can come here as immigrant immediately as my relative. Now, for this bank balance, how you will arrange?

Another way is if you can spend about Rs. 25,000, you can come here at any time as a visitor at least for six months. When you come here, you can try for a suitable job in any respectable firm or whatever you like you may be free to move and search out within that period. but if you come as a visitor you will not be allowed to work here by law, but by arrangement everything may be done. So these are the three ways of getting you here, and whichever way you find suitable can be arranged.

You will be glad to learn that our Sankirtana Movement in the Western world is going on very successfully. Your fathers Spiritual Teacher, Mother Anandamayee, is very much fond of Sankirtana. So I wish that your father may send us mrdanga (Khol) and karatalas for this great Sankirtana Yajna. Mother Anandamayee has got many rich followers, if some of them send us this khol and karatalas for our different centers all over the world-Europe, American, Canada, Japan, Australia then it will be a great cooperation. I hope you will ask you father to do this service for Lord Krsna or Lord Sri Caitanya Mahaprabhu Who foretold that in every city, town, and village of the world His Holy Name would be celebrated, and we are trying in our humble way to spread this message.

I hope this will find you in good health, and thanking you once more for your attention.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS: db

Letter to: George Harrison

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Los Angeles 16 February, 1970

70-02-16

Sriman George Harrison c/o Apple Record Co. London England

My Dear George,

Please accept my blessings. I am so much obliged to you for your valued cooperation in spreading my movement of Krsna Consciousness throughout the whole world. I beg to acknowledge receipt herewith of your contribution of $19,000 (nineteen thousand dollars) for publication of my book, Krsna, now going to the press within the week.

Please note that every farthing of this money will be employed in the service of the Lord, and the Lord is so kind and grateful that He will bestow upon you benediction at least ten times more than that you have done for Him. It does not, however, mean that Lord Krsna is like a business man, and He bestows benediction when He is profited by our service. The Lord is full in Himself; He does not require our service, but if we render service unto Him in love and devotion, such action enriches our very existence.

The example in this connection is given that when a man decorates his face, he does not feel much enjoyment because he cannot see his own face. But he enjoys his beautiful face when it is reflected on the mirror. In other words, when a living entity, by rendering service to the Lord, feels happy, the Lord enjoys the situation.

Under the pressure of illusory energy, especially in the age of "Kali," all the people of the world are unhappy; but I am sure if they take to this simple chanting of the Holy Name of the Lord

Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare under the guidance of Lord Caitanya, certainly they will be happy.

I know that both you and John are very good souls. Both of you are pledged to do something for the peace of the world. By the grace of Krsna, you have already realized to some extent about the necessity and importance of Hare Krsna movement in the world. Similarly, if John also does so, it will be a great event.

John and his wife were very kind upon me when I was staying at Tittenhurst Park as their guests. I always prayed for them to Krsna for understanding this great movement. Please inform him this message on my behalf. I have dreamt something very nice about John which I shall disclose in proper time. In the meantime, please ask him to cooperate with this movement as you are doing, and he will be very happy.

Please try to understand the philosophy of Krsna Consciousness in a nutshell: Every living entity has a dormant propensity to love somebody other who is very excellent in his opinion. Everyone of us therefore wants to love somebody else, attracted by his different varieties of opulences. Somebody loves some other either on account of riches, power, popularity, beauty, knowledge, or renunciation. But this loving propensity for somebody else is fundamentally meant for the supremely rich, powerful, popular, beautiful, wise, and unattached Lord Krsna.

Everyone is hankering after loving the Supreme Personality of Godhead, but none of them has the right information. By Krsna Consciousness movement we want to broadcast this information that if anyone reposes his loving propensity upon Krsna, he will immediately feel full satisfaction, as much as he feels full satisfaction by supplying food in the stomach. Otherwise, everyone will be frustrated.

Please try to understand this simple philosophy by critical analysis, and I hope by the grace of Krsna you will be a great servant of His in fulfilling His desire that He may be known by His Holy Name in every village and every city all over the world, and thus the people will become happy.

Hope this will meet you in good health and shall be very much pleased to hear from you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gaurasundara

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Los Angeles 16 February, 1970

70-02-16

Honolulu

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10 February, 1970, and I am very glad to learn that you are planning to celebrate the appearance day of Lord Caitanya with a nice ceremony and installation of the Deities at the grand opening of the New Navadvipa Temple.

I will be very happy to come to Hawaii New Navadvipa for this occasion if you will make all the necessary arrangements for my passage, etc.

Regarding the tax exemption from the Internal Revenue Service, I understand from Gargamuni that it is already filed and you may apply as a foreign incorporation in the state of Hawaii. I have asked him to send you all the necessary papers in this connection as well as an explanation of procedure for filing for state tax exemption. I hope this information has by now reached you and you will immediately do the needful.

Hope this will meet you in good health, and please convey my blessings to Govinda dasi and all the boys and girls there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 16 February, 1970

70-02-16

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge the receipt of your very interesting letter dated 11 February, 1970. In the meantime, I have sent you one letter which I hope you have received by this time.

Herewith please find one cover addressed to George Harrison, and I hope you will deliver it with my blessings. I am very glad that his service is effectively working on him, and that is the way of realization, Krsna Consciousness.

The description of Krsna Consciousness movement in London gives me a great pleasure with hope and interest. Lord Caitanya was also checked in His Sankirtana movement by the then police officer, and He led a procession of one hundred thousands of men to the house of the Kazi. So I think Lord Caitanya is planning a situation which will help us in pushing the Krsna Consciousness movement throughout the whole world. I therefore request you all to chant Hare Krsna mantra very rigidly sixteen rounds a day and thus be fixed up in your spiritual strength and everything will come out successful.

The cover of George Harrison is open, and after reading it you can close it and deliver it to him. So far his contribution is concerned, I shall duly acknowledge it as I do usually in the Krsna book also. Besides that, I wish to put his good name on the dedication page of devotional service.* I would have done this in the Isopanisad, but this book was already printed. I hope you like the letter which I have addressed to George.

Hope this will meet you in good health. Offer my blessings to Malati, your daughter, Sarasvati, and all other boys and girls at the Temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*"Nectar of Devotion"

Letter to: Krsna Devi

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Los Angeles 17 February, 1970

70-02-17

Washington, D.C.

My Dear Krsnadevi,

Please accept my blessings. I am very much pleased to read your letter dated 13 February, 1970, and thank you very much for your appreciation. Now I see that in our society the girls are more intelligent than the boys.

The way of discussion with Dr. Staal requires a little bit of knowledge in the sastras which is called siddhanta. In the Caitanya Caritamrta it is said that nobody should be neglectful of the siddhanta because by siddhantic conclusion one becomes firm in Krsna Consciousness. So these siddhantic conclusions are being mentioned in all my books, and the boys and girls in our Krsna Society should now give more attention for studying the books very attentively. And to get the strength, one should chant the beads sixteen rounds without fail. In this way, when the devotee is constantly engaged in Krsna Consciousness, at that time, Krsna will give all intelligence from within how to make steady progress in Krsna Consciousness.

I hope in Washington center you will ask all the boys and girls to follow this method, because henceforward we will have to face many scholars and philosophers to stabilize our Krsna Consciousness movement.

I have received the Uher tape recorder, and Devananda will try to use the machine according to Dinesh's instructions.

Please convey my blessings to all the boys and girls in Washington Temple. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sridama

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Los Angeles 17 February, 1970

70-02-17

Boston

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12 February, 1970, and I am very glad to know that you are doing well in Boston Temple.

I did not know where you were staying and I was very much anxious about your health, so I wrote to Subala and he has conveyed my message to you. Now I am relieved to learn that your are engaged in cooking and your injury is healing nicely. I am also feeling very well here in Los Angeles. Gargamuni has rented a nice house with a sunny compound for me, and I am being attended by two good boys, Nanda Kumar and Devananda.

Hope this letter will meet you again in good health, and thank you for your sincere service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sudama

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Los Angeles 17 February, 1970

70-02-17

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 February, 1970, and I have also received the copy of the article printed in the Japan Times Weekly. I am so glad to learn of your successful activities in spreading our Krsna Consciousness movement in Tokyo.

The potency of spreading Krsna Consciousness is everywhere the same. That was experimented by me in your country, where I came alone without any support; and Krsna is so kind that He has sent me so many boys and girls like you. Lord Caitanya said that every village and town on the surface of the world will know the message of the Sankirtana movement. This very statement affirms that in every village and town all over the world there are many candidates who are awaiting this message.

Please therefore work very seriously. Chant your daily beads regularly. You have got a very nice devotee wife, she will help you in all respects. So try to follow the footsteps of the disciplic succession, and everything will come out successful.

In London there is some clashing between the police and our men, but the reaction is in our factor. Probably there will be a great agitation in this connection, and the whole world will know automatically the importance of this movement.

Gaurasundara has intended to call me at Hawaii during Lord Caitanya's birthday, somewhere by the end of March 1970. Similarly, whenever you are also nicely established, you may also call me and I shall be very glad to visit your center.

By the by, I may request you that you may take quotation of our BTG for printing 100,000 (one hundred thousand) copies per month from some of the leading printers in Tokyo.

I am happy to learn your plans for celebrating Lord Caitanya's appearance day, and please make the meeting very successful.

Hope this will meet you in very good health. Please offer my blessings to your good wife, Cintamani, and to all the other boys and girls there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Kirtanananda

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Los Angeles 18 February, 1970

70-02-18

New Vrindaban

My Dear Kirtanananda Maharaja,

Please accept my blessings. I am so glad to receive your letter dated 12 February, 1970, along with your check for $50, and thank you very much for this.

Your touring in different places and preaching Krsna Consciousness is fulfilling my dream. May Krsna bless you on and on for being engaged in such exalted work. In the Bhagavad-gita, last portion of eighteenth chapter, it is said that nobody is dearer to Krsna than anybody on the earth except the person who is engaged in preaching the most confidential philosophy of life, namely surrendering unto Krsna, leaving aside everything material or spiritual.

In the Vedic literature there are many recommended processes for spiritual realization, and Lord Krsna says that all of them can be avoided and if one is simply engaged in the transcendental loving service of the Lord that is the highest perfectional platform.

There is a great future for this Krsna Consciousness movement in every part of the world, and I am getting such indications from every where. So please continue these activities by travelling on your good truck, assisted by some sincere devotees like Yadunandana and others, and I am sure you will be successful in your mission.

Now I am hopeful that our New Vrindaban will be an exact replica of Vrindaban in India. I think it was ordained by Krsna that you went there, took your Sannyas order of life in the presence of Rupa Goswami and Jiva Goswami, and now you have got the opportunity to execute their will. Perhaps you may remember that after you accepted the Sannyas order many hundreds of people congratulated you, and you were looking so beautiful at that time that some of them were murmuring that this Sannyasi is looking exactly like Sri Caitanya. So all those utterances are the blessings of Sri Sri Radha Damodara.

So carry on this work more enthusiastically and you will feel more and more jubilant in transcendental bliss. So far I am concerned, because our relationship is father and son, so nobody will be more satisfied than me by seeing your successful preaching work. Nobody in this world likes to be defeated by somebody else, but the father when he is defeated by the son feels more pleasure. Therefore, I may once more request you to try your best to construct New Vrindaban an exact duplicate of Vrindaban, and that will give me the highest pleasure.

Side by side, please try to introduce our books in the different university curricula, and that will be another success. I have information from Gargamuni that major portions of my TLC are not yet sold. Of course such literatures are not meant for ordinary public, but I am sure if you try to introduce in the university circle; and I have got many testimonials of my books and thus they can be introduced without any difficulty.

By the by, I may inform you that you desire me to go to New Vrindaban during Janmastami days, and I suggested to organize a fair within our campus. Do you think it is possible to do so within such short period? But if you can do so, either this year or next, I am sure many people will come to see such fair, and that will be a great impetus for developing the land. The most important thing is easy transport.

Hope this will meet you in good health.

Your ever will-wisher, A.C. Bhaktivedanta Swami

P.S. Our Isopanisad is now published. This excellent book of God-Consciousness should be introduced as study book for school and college students because it is so nicely explained about God-Consciousness. Any sincere gentleman serious about knowing God-Consciousness must read this book. A little education will make every one aware what is meant by God. It is a challenge to the atheists, agnostic, skeptics and gross materialists. Please get this book in quantities from Boston and try to introduce it. ACB ACBS:db

Letter to: Krsna dasa

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Los Angeles 18 February, 1970

70-02-18

Hamburg

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 February, 1970, along with $15 maintenance costs, and I thank you very much for this.

I think Hamsaduta and Himavati are already on their way to Germany. Most probably they will reach Germany directly; if not, they may go via London. Anyway, Hamsaduta's presence in your center along with Himavati will certainly enhance your spiritual activities. Both of them are sincere devotees and senior members. If he agrees, I think he can be made the president because he is the seniormost amongst you. In outside Sankirtana Party he will be a first class asset, and for Deity worship Himavati will be second to none. So try to utilize their service properly and increase the movement more and more in Germany.

Germany is a good field for expanding this movement because practically I know the largest number of ”Hare Krishna Mantra” records have been sold in Germany; and from your report it also appears that their response is very encouraging as you have sold so many BTGs in one day.

Regarding your jewelry engagement, you must finish the examination very satisfactorily first. Things which have taken for so long time must be terminated in good result and the same may be offered to Krsna. Krsna is ready to accept service from all directions, and our Krsna Consciousness movement is particularly meant for this purpose. So when you pass your examination, then we shall consider what to do next.

I have received the photograph of the Deities and it is very nice. Decorate the throne with as many flowers as possible, and the columns of the throne may be wrapped with flowers and leaves if possible.

Lord Caitanya's Appearance day falls on March 22, that is on a Sunday. The devotees should fast until evening, when there is a ceremony and offering of a small amount of Ekadasi preparations. The next day, the devotees should celebrate amongst themselves with a small scale feast. You may hold the celebration open to the public on the following Sunday. The preparation to be offered specially on this occasion is bhuni kichri: Fry equal parts dal and rice in ghee and massala. Add two times water as dal and rice, and add vegetables (if you use more ghee, use less water). Cook it until it is dried and the rice is soft.

I am very glad to learn that Michael and Henning are both very sincere boys, and Henning is an expert carpenter. If they go to London to help Syamasundara. with building the Rathayatra car, that will be a great service. Please offer them my blessings; and the more they become enthusiastic in Krsna's service, the more they will feel transcendental bliss and become advanced in Krsna Consciousness.

It will be very nice if you can make some jewelries for my Deities-two sets of crowns, necklaces, bangles, and earrings, and a flute for Krsna. The flute should be this size and on the end it should have a head like this, I think you may have seen some picture. Devananda will make some drawings of the other jewelry and send to you.

Hope this will meet you in good health. Please offer my blessings to all the boys and girls in our Hamburg center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sivananda

-

Los Angeles 18 FEbruary, 1970

70-02-18

Hamburg

My Dear Sivananda,

Please accept my blessings. Since a long time I have not heard from you, but I am glad to learn that you are doing your duties nicely. I always remember your smiling face and submissive attitude. Be blessed by Krsna and be happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. I think that many of you may go to London to participate in the Rathayatra festival there. That will be very nice.

Letter to: Umapati

-

Los Angeles 18 February, 1970

70-02-18

France

My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 February, 1970, and I am so much glad to note how nicely you are realizing the importance of Krsna Consciousness movement. This is Krsna's grace; so work sincerely and seriously, and thus Krsna from within will reveal everything confidential.

Actually the whole world problems can be solved by this movement, that is a fact, but people are so much involved in Maya's activities that it takes some time to come to the right conclusion. But, if our preaching method is carried on in order, certainly it will be very much effective. So you are intelligent and one of the oldest members in the Society, and gradually Krsna is giving you better intelligence also; and thus push on the missionary activities as fast as possible.

I came to your country completely in helpless condition and Krsna is so kind that He has picked up some serious students like you; and my only hope is that even if I die these missionary activities will go on. And to keep yourself on the standard spiritual strength, please do not neglect the sixteen rounds chanting and following the regulative principles. Try your best, and Krsna will help you in all respects.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Linda

-

Los Angeles 19 February, 1970

70-02-19

Detroit

My Dear Linda,

Please accept my blessings. I am in due receipt of your nice letter dated 10 February, 1970, and I am very glad to note how you are eager to understand this science of devotional service to Krsna or Krsna Consciousness.

Regarding your questions about the difference between the picture of Krsna and the Deity, Krsna is equally there in both these forms. Krsna is so kind that he agrees to appear, for the benefit of the conditioned soul, in eight different kinds of forms. Such form is called arca or the form of the Lord manifested through material agency as metal, earth, wood, painting, stone, jewel, drawing, and mind. The arca is accepted as incarnation of God, and is worshiped by regulations. Generally the installed Deities are so worshiped and the regulative principles should be strictly followed in regard to Them.

I am very happy to learn that you are finding the Detroit atmosphere so blissful, and actually the more you engage yourself in the sincere service of Krsna, the more you will find yourself always blissful.

So far your dreams are concerned, it is very nice that you are thinking about Krsna Consciousness even while sleeping. Krsna is so nice that we want to remember Him even more than twenty-four hours daily. Regarding instructions from the Spiritual Master, there is no need of taking instructions spoken in dream while the Spiritual Master is still present. Lord Jagannatha is very kind, and He can also appear in mind in His own form, so why not in your dream.

I hope that you are trying to follow the regulative principles and that both you and your husband are chanting your beads regularly daily. These two duties are essential for advancement in Krsna Consciousness, and if they are made the center of our activities, then Krsna will begin to answer all questions from within how to become further advanced in His loving devotional service.

Please offer my blessings to your husband, Michael. Hope this will meet you both in good health and Krsna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 19 February, 1970

70-02-19

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13 February, 1970.

Please do not be disturbed by second-hand information. Just continue your editing as you have been doing nicely.

I hope you have been receiving the transcriptions and edited versions of Krsna tapes which I have sent to Bhagavan das. I have not received any copies from him, still I have continued to send him tapes, and I have sent some to you also.

I am now delivering some lectures every Sunday at the L.A. Temple and the series may be called "Sinful Activities and Their Resultant Reactions." They will be transcribed here weekly, and sent to you for editing.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sucandra

-

Los Angeles 19 February, 1970

70-02-19

My Dear Sucandra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8 February, 1970, and I am glad to learn that you are trying to make your service more perfect, that is most encouraging to me.

It is most important that our activities be regular or, in other words, on a schedule. Everyone should chant his beads sixteen rounds daily without fail and follow the regulative principles strictly. These basic Krsna Conscious duties are essential to be performed regularly, and they will give you the necessary strength of spirit to keep always fixed up in devotional service. As soon as a devotee is regularly engaged in this way, always engaged in Krsna Consciousness, Krsna will reveal the whole spiritual science from within the heart of such sincere devotee.

This program of chanting and following the rules and regulations will give you spiritual intelligence for understanding the Bhagavad gita and our other scriptures also. In this connection, I think that since you have some difficulty in reading our English edition of Bhagavad-gita As It Is, you can study more easily from the copies of Mandali Bhadra's German translations of the same. Perhaps you can assist him in some respect also by proofreading his work. So you may inquire from him in this way.

It is said in the Srimad-Bhagavatam that this devotional service is so powerful that even if a devotee occasionally falls down from the standard there is no loss for him. If he is sincere, he will automatically rectify his error and Lord Krsna immediately purifies him from within. This is stated in the Bhagavad-gita also, that for the devotee Krsna gives all protection, and there is never any loss for him. But if one is not engaged in Krsna Consciousness, there is no gain for him in any position of material life.

So we must stick firmly to the chanting of the Holy Name and following the rules. This will keep us from being tricked by Maya. But there is no question of disappointment for some temporary bewilderment. We are all new and weak in this Krsna Consciousness. Just as everyone in the hospital is diseased, and although they are trying to become well there is a chance that anyone of them may relapse, but that does not mean that the hospital should be closed. It is now our business to struggle with Maya, and when we win out by Krsna's grace that is to regain our natural healthy life of Krsna Consciousness. So there is no case of disappointment.

I am very happy to know that so many young boys and girls are now becoming attracted to the Hamburg Temple. I can understand that there is great interest in Germany for Krsna Consciousness. So continue to push our Sankirtana movement more vigorously so that the people may become more and more attracted by this transcendental sound-Hare Krsna-and that will be the greatest service to bring them the true welfare and happiness of life.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagannatham Prabhu

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Los Angeles 20 February, 1970

70-02-20

Poona, India

My Dear Jagannatham Prabhu,

Please accept my humble obeisances. I am so glad to receive your letter dated 10 February, 1970, redirected from my New York center. Perhaps you are the eldest amongst us now living as disciples of Srila Prabhupada. You are now eighty-one years old, and I am only seventy-four. Therefore I am your younger brother and I shall always expect blessings from you.

So far your son is concerned, last year when I was in Los Angeles I invited your son to come and see me; and if he comes to me, surely I shall try my best to bring him into our line of devotional service. I am sure if he sees me it will not be difficult to convince him about this Krsna Consciousness philosophy because after all he is your son. I do not know his present address, otherwise I would have called him here directly. But if you ask him immediately to see me, it will be very nice. He can live with me in my personal apartment or in the Temple for as many days as he likes. There will be no difficulty. Surely he will be very much influenced by seeing our Temple activities and street Sankirtana movement in the city. So please ask him to see me immediately.

So far our publication is concerned, I give you below the names of the books and magazines with their prices and weights for calculating postal charges.

Srimad-Bhagavatam (First Canto-3 volumes) $16.00 (set of 3)-(Vol. 2 weights 22lb. 6 oz.)

Bhagavad-gita As It Is (Paperback) $2.95-

Bhagavad-gita As It Is (Hardback) $6.95-11lb. 3oz.

Sri Isopanisad $1.00-7 1/2 oz.

Easy Journey to Other Planets $.50-3 1/2 oz.

Teachings of Lord Caitanya $5.99-2 lb. 1/2 oz.

Krsna $10.00-2 lb. 15oz.

Nectar of Devotion $5.95-2 lb. 1/2oz.

"Back to Godhead" (magazine) $ .50 ($5.00/year)-5 1/2oz. Postal rates as follows:

Air Other Articles (AO)-First 2 oz. $ .60, Each additional 2 oz. or fraction $ .30

Air Parcel Post-First 4 oz. $1.70, Each additional 4 oz or fraction $ .80

Surface-First 2 lbs. $1.10, Each additional pound or fraction $.35

Within the U.S.A., our price includes postal charges, but outside U.S.A. the charges are extra. We are issuing "Back to Godhead" by numbers and not by month.

You are so kind upon me, and as your younger brother I shall always be ready for your service. So please treat me as your humble servant. Thanking you in anticipation.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 20 February, 1970

70-02-20

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 February, 1970, and noted the contents carefully. My first request to you is to take from Mr. Goyl, the gentleman who donated the Sri Murtis, the address of the manufacturer or supplier of the Murtis. I know that the Murtis were supplied from Jaipur, India, but I do not know the address of the supplier. So please take it from him and please send it to me immediately.

All other points in your letter are completely agreed upon by me, and please execute the program accordingly. We must follow our own principles. We can go anywhere to perform the Sankirtana, but the process in which we execute the performances should be strictly followed; namely first of all we chant and dance, then we deliver a short lecture on our philosophy, try to advertise our books and magazines and sell them, then at last we again chant and dance and conclude the meeting by distributing Prasadum. Generally we must have at least one hour time if not more for functioning this program.

So far we are concerned, every one of us must chant the beads according to the vow and follow the regulative principles in all departments of our activities, and this will give us spiritual strength to convince the audience about our aims and object. Some one of us in each and every center must be well versed in the Sastras so that he can meet scholars and philosophers, and if need be convince them about our movement and philosophy with great strength.

I am so glad to learn that our London Temple decoration is being improved day by day, and Deities have got nice dresses and ornaments.

So far Ksirodakasayi is concerned, or anyone else who is newcomer, should be allowed some concession. And after some time when he is accustomed to our principle, then we can make the screw tight. I think this point will be sufficient hint to deal with him.

Brahmananda and Advaita have come here yesterday, and I am giving them advice about our future press activities. They have already printed Isopanisad paperbook very nicely and the price is also very cheap. You may ask Boston to send you copies for sale there in London.

Please see that the French and German issues of BTG are published as soon as possible. I hope Hamsaduta has met you by this time, and when you go to Germany along with him I think he may be situated as the president of the center being the seniormost member. I am so glad to learn that you expect to open another center in London in the hippy quarter as soon as possible. When I was in London I went to Oxford and there was a very successful meeting. Therefore I think Oxford will be a good center for our activities.

Please offer my blessings to all the boys and girls there, and keep me informed of your further progress. The Krsna manuscript is already handed over to Messrs. Dai Nippon Co. for printing.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manmohini

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Los Angeles 21 February, 1970

70-02-21

My Dear Daughter Manmohini,

Please accept my blessings. I am in due receipt of your nice letter dated 18 February, 1970, along with your beads for chanting and a pair of lovely flower garlands. Thank you very much.

I have immediately offered the flower garlands to Radha and Krsna and they are so nice looking. I am very happy to accept you as my disciple and I am glad to know that you are praying to Lord Krsna only that you may always remember that your position eternally is to serve and take shelter of His transcendental lotus feet. So I am returning your beads duly chanted by me, and your spiritual name is Manmohini Dasi. Manmohini is another name of Radharani and Manmohini dasi is the maidservant of Radharani. Now please chant Hare Krsna mantra and be sublimely happy.

You know that as my initiated disciple you must chant regularly sixteen rounds of beads daily and follow the four restrictions; namely no eating of meats, fish or eggs; no illicit sex life; no taking of any kinds of intoxicants; and no gambling or mental speculation. If you stick to these principles and chant the Holy Name avoiding the ten offenses in the matter of chanting you will become steady and rapidly advanced in Krsna Consciousness.

I am very pleased to note that you are nicely engaged in preparing Bhoga at the Boston temple and you are also going on Sankirtana. Please study very carefully all our books and learn our philosophy with the help of our many experienced students there in Boston, and remain happy in Krsna Consciousness under the care and guidance of Sriman Satsvarupa and Sriman Brahmananda as you are their younger sister.

I am enclosing herewith one sheet listing the 26 qualifications of a devotee, the ten offenses to be avoided in chanting the MahaMantra, and standard practices for initiated devotees.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 21 February, 1970

70-02-21

London

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16 February, 1970, along with ”Govindam” record. I have heard it played on a record player and, although the machine was not very good, still I enjoyed the transcendental vibration very much.

Regarding Yugoslavia, the communist country, if they are anxious for our association why not take this opportunity immediately. The communists are first class disciples of Kali; therefore our attention should be more upon them because of their serious materialistic fever. So you can make immediately correspondence with the Yugoslavian friends, and as Tamala is going there very soon, he can immediately open a center with the cooperation of local people. So, with George’s recommendation letter, if somebody goes there, I am sure it will be a successful attempt. Actually I am very much eager to start a temple in the communist country.

Regarding civil-disobedience movement, I do not think there is need of it. Our people have been arrested on the charge of blocking the pedestrian path; so if some friends give evidence that we did not actually block the way, then the case will certainly be dismissed as you said that the members of the public were in sympathy with us. Our people are still going with Sankirtana Party, so government does not prohibit us so far Sankirtana is concerned. Therefore, civil-disobedience on this ground would be unnecessary.

But I will suggest one thing-that you can organize a mass Sankirtana procession on the Advent Day of Lord Caitanya, 22 March, 1970; that day is also Sunday. Therefore if George and John Lennon both lead the procession, that will be a great service. Because of their presence many young men especially will join the procession. And if you carry flags, festoons, and pictures in that procession, starting from a big park like Hyde Park or St. James' Square and then pass over some important streets, especially the residential quarters, that will be a great success. In that procession, you can distribute our literatures of various kinds-books and magazines also. I think that will be a great successful program.

I have already written a letter to George and it is sent through you. In that letter I have suggested the importance of Krsna Consciousness movement, so if George elaborates this idea in his foreword that will be very nice. The suggestions I may repeat again, that every living entity has a dormant propensity of love for somebody else. That is exhibited not only in human society, but also in the animal society. That love is exhibited primarily in five kinds of relationship-especially as master and servant, as friend and friend, as parents and children, and as lover and beloved. This stock of love in every living entity is dormant eternal love for Krsna, but because the living entity has forgotten Krsna since a very, very long time, even before this creation was manifested, therefore all of us are misplacing that dormant love in a perverted way. Therefore there is always frustration. Even so-called "sincere" love between lover and the beloved or husband and wife or even parents and children are so many instances of frustration. Therefore the only remedy for this repeated frustration of our life after life is revival of original Krsna Consciousness.

As soon as we revive that love of Krsna in any one of the five primary relationships, as we have constitutional aptitude, immediately we become happy. This is the fact, but it requires little time to come to this point by the prescribed method as we have to undergo patiently a treatment for the cure of our disease. Therefore this Krsna Consciousness movement is the only solution for all kinds of frustrations and problems.

You can give this idea to George as well as explain your practical experience plus his practical experience also, then a nice foreword may come out. While he has given me contribution of $19,000 for publication of my book, Krsna, I think he has not done it foolishly. He is very intelligent boy, therefore I am sure he has also some practical appreciation of this Krsna Consciousness movement. But my above suggestion that if George and John lead the procession, on Lord Caitanya's Birthday, that will be very, very nice.

Regarding the small booklet, Jayadvaita from Boston has sent me two pages writing which I am enclosing herewith. So with additional alteration of this idea, plus your idea, if you write a suitable introduction, then we shall print them with some pictures on nice paper as many copies as you require for putting them within the paper covering of the records, and that will be a good introduction. But one thing, I must warn you in this connection that these records are distributed amongst teenagers, therefore the language and presentation should be suitable for their understanding. I think you will understand me right in this connection. So, after writing the pamphlet and if possible getting it edited amongst yourselves, you can send the copies one to me and one to Boston for printing. So this is my idea, now you can work upon it as you think it fit.

Yes, before your travelling around Britain, if these pamphlets are distributed, I am sure very easily you will be able to sell our Krsna book. The U.S. centers will act according to your direction without fail in this connection. I am expecting your next longer letter as mentioned in your letter under reply.

Thanking you, and please convey my thanks to Malati for her nice letter. I shall reply it in due course.

Regarding the court case, I am sending herewith one news cutting how they were released in Detroit. Regarding the exact date for celebration of Rathayatra Festival, it is on the 5th July until the return journey of Lord Jagannatha on the 14th July. Before Rathayatra, on June 19, there is a ceremony of bathing Lord Jagannatha after which Lord Jagannatha falls sick with fever from too much bathing. Then He takes rest and no one is allowed to visit, but He reappears on Rathayatra day.*

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*This ceremony you can observe by bathing a small deity on the day participated by all devotees. But there is no need of closing the temple for fifteen days. ACB ACBS:db

Letter to: Bali-mardana

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Los Angeles 22 February, 1970

70-02-22

My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter dated 18 February, 1970, and I have noted the contents carefully. It is also very much pleasing that you have liked the company of Upendra, and both of you combined together will surely carry successfully our Australian Yatra.

I am very much pleased with your behavior in the matter of progressing our Krsna Consciousness movement. You took up very seriously my desire for opening a center in Australia, and you volunteered to take up the responsibility. So all these things are very much encouraging. In our Krsna Consciousness movement the first qualification required by the devotees is enthusiasm. Then work it out patiently and with conviction that it will surely be done. But at the same time we must be very, very strict in following the regulative principles and completing the sixteen rounds chanting. Our dealings should be very clear with others and we must always keep company with devotees.

Please do not hesitate to write me at least once fortnightly so that I may be kept informed of the activities.

Upendra said that the Australian public does a great deal of reading and there is good chance for selling our magazines and books. Immediately after publication, in L.A. they are selling Isopanisad up to 40 copies per day. Perhaps because it is only paperback. Henceforth we shall issue many such books with pictures on the covers. Upendra has seen it, and if you like, send orders to Brahmananda immediately for dispatch from Boston.

You are doing so much for fulfilling the desire of my Spiritual Master so you are indirectly the representative of my Guru Maharaja. He has been helping me in this matter by sending so many young boys and girls, otherwise who would help me in this mission while I came here empty handed and without any friend. I can only pray to Krsna to take care of you, otherwise I cannot repay your sincere service in my mission.

Please offer my blessings to Upendra, and I am awaiting to hear from you again.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Los Angeles 22 February, 1970

70-02-22

Washington, D.C.

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 February, 1970, along with a check $15.00 for my maintenance account. Thank you very much for it.

I am very pleased to learn how things are going on very well in Washington center and that you are nicely celebrating the various Advent days of our great Acaryas. But I am especially glad to know of your very successful work amongst the students. This is very encouraging to me. I know that the young people of your country are all eager to take up this Krsna Consciousness movement, simply we must sincerely present our program to them in such a nice way by chanting Hare Krsna, dancing, speaking something about our philosophy, advertising and selling our literatures, and distributing Prasadam.

In this connection, I may inform you that in order to maintain our status of spiritual strength, everyone of us must very rigidly chant daily sixteen rounds without fail and follow the regulative principles strictly. This is essential for understanding our philosophy clearly and for being able to impress Krsna Consciousness in the hearts of others; so our sincerity in this respect is most important, and all such duties should be observed regularly by everyone. I hope that you will see that all the boys and girls there are following this process, and studying our literatures carefully.

Hope this will meet you in good health, and please convey my blessings to all the devotees of Washington center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Pradyumna

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Los Angeles 22 February, 1970

70-02-22

Boston

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18 February, 1970, along with one sheet enclosure, and I am very much pleased with your work. The minor mistake which you committee. on the first verse of Isopanisad I marked, but I ignore it as very insignificant. I am very glad to know that you are so much repentant even for this insignificant mistake, and that will push you forward further in Krsna Consciousness. Please be happy and work on with steady and firm determination.

I have read the transliteration of Bhagavad-gita verses, but I think you have to do it very carefully because there are some mistakes in some of the verses. But I am sure in your next reading they will be all corrected.

So your next compositions shall be Bhagavad-gita As It Is, revised and enlarged edition. Please do it nicely.

Your attempt to work on Brahma Samhita is very nice, do it carefully. Regarding the first chapter, eighth verse: the manuscript is correct "Saumadattis tathaiva ca." I have compared the text with Gita Press edition as well as Baladeva. Vidyavhusan's edition.

Please offer my blessings to your good wife, Arundhati, and be happy in Krsna Consciousness. I hope this will meet you in good health.

Please inform Satsvarupa that I have received his letter. I have consulted with Brahmananda, and I think things are going on nicely.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rukmini

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Los Angeles 22 February, 1970

70-02-22

Boston

My Dear Rukmini,

Please accept my blessings. I am in due receipt of your gift of Lugloo Mahaprasadam and the enclosed kind note from you, and I thank you very much for these. I have immediately tasted these lugloos,* and I can understand also how you are happily advancing in the service of Lord Krsna, they are prepared so nicely.

I am so happy to know that you are finding Krsna Consciousness to be the sweetest thing in life, and actually it is so. Please continue your good service attitude more and more and be certain to chant daily the sixteen rounds of beads duly, and Krsna will surely bless you with better and better intelligence for advancing your Krsna Consciousness. Always be sincere and eager to perform your duties allotted by the Lord to you and be successful and joyful in your life.

Thanking you once more, and hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. So far sending these offerings after first offering them to Lord Jagannatha and Sri Sri Radha Krsna, that is alright. ACBS:db

*This is Laddu.

Letter to: Harer Nama

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Los Angeles 23 February, 1970

70-02-23

Boulder, Colorado

My Dear Harer Nama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 February, 1970, and I have noted the contents. I inquired about your temple's financial condition just to know if you are doing well without any difficulty, there was no other cause for this inquiry.

I am very glad to learn that three new boys have joined with you and are living at the temple. These new boys should be taken care of very nicely. We should always remember that we are in the kingdom of Maya and her influence is very strong. So, unless we are very, very careful in our dealings, there is always chance of falling down. Please therefore chant regularly the sixteen rounds beads and follow the regulative principles; and teach the new boys by practical example, and try to preach Sankirtana as far as possible.

We have our new book, ”Isopanisad,” published. It is very attractive and instructive also. Try to get them from Boston center.

I am very glad that your good wife is now for some time taking example of devotional service from Silavati and others in our Los Angeles temple. The program here in the L.A. temple is very nice and I am sure she will benefit from such good association in Krsna Consciousness.

Please offer my blessings to Dinabandhu, Neal, and all the others there in Boulder center. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hayagriva

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Los Angeles 23 February, 1970

70-02-23

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 February, 1970, and have noted the contents carefully. I am very glad to know that you have sent the final manuscript of KRSNA book to Brahmananda and that it now reads very well. Thank you very much.

Regarding the chapter end tags, that information has already been sent to you with my last letter.

It is correct that Nanda, Krsna, the gopas, gopis, etc. left Gokula to move to Vrindaban. There is no discrepancy because the whole area of Mathura is known as Vrindaban. Every place there is known as Vrindaban, but there are different quarters.

Some of the Gopis were detained, not allowed to go to Krsna, we accept that the Gopis danced with Krsna anyway, and they went in their spiritual body. Whatever was detained was material body.

Regarding the speeches of Brahma and Nagapatni to Krsna, that is not their quoting, that is my quoting-therefore it is called the Bhaktivedanta purport. But it is not incompatible, as you have suggested, because the Bhagavad-gita existed long before.

Regarding your change of the title to ”Kamsa Begins His Persecutions,” it is alright. I am enclosing herewith a preface which I have written for the Krsna book. Please edit it nicely and send one copy of the edited version back to me, and another to Brahmananda for printing.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syama

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Los Angeles 23 February, 1970

70-02-23

My Dear Syama Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19 February, 1970, with your embroidery work on my Guru Maharaja's picture.

Women are by nature endowed with many artistic tendencies, and from the Vedic age we find that high grade women and girls were highly qualified in sixty-four arts. Srimati Radharani was fully qualified in those arts, and therefore, by Her super-excellent transcendental qualities, she could charm Krsna who is the charmer of the three worlds. One of the Principle Gopis was Syama dasi, and you are supposed to follow the footsteps of Syama dasi.

I am very much pleased to note that you are feeling happiness in Krsna Consciousness activities along with your good husband. Please remain in that spirit and chant Hare Krsna sixteen rounds regularly, both husband and wife, and develop New Vrindaban. Next summer if you hold Janmastami gorgeously, as I have already suggested to Kirtanananda Maharaja, surely I shall go there.

Please ask Hayagriva Prabhu to finish the Bhagavad-gita As It Is with full explanation and text, and as soon as it is finished I shall send you some new tapes which you shall work husband and wife conjointly and you will be very pleased.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bhagavan

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Los Angeles 24 February, 1970

70-02-24

Detroit

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 22 February, 1970, with recommendation for initiating Jeanne Clausen. I have immediately chanted the beads and sent them enclosed herewith by Air Mail. Devananda will inform you of this matter by phone tonight after 9:00 p.m. So there will be no difficulty.

I have all my blessings for the girl for being married to Naranarayana, for whom I was very much anxious to get him a good wife. So I have full sanction for his marriage, and you can perform the ceremony on my behalf. I am sure under your care they will be trained as good husband and wife, following your example, and be happy in life in Krsna Consciousness.

I am enclosing the beads with flowers of my blessings for Naranarayana and Dinadayadri Dasi on the occasion of their marriage. The spiritual name of the girl is Dinadayadri Dasi. Dinadayadra is Krsna, and Dinadayadri is Radharani. So Dinadayadri Dasi means the servant of Srimati Radharani and Lord Krsna.

Hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hit Sharanji

-

Los Angeles 24 February, 1970

70-02-24

Scindia House New Delhi

My Dear Hit Sharanji,

Please accept my blessings. I beg to remind herewith of my letter dated February 2, 1970, in which everything was clearly described. In your letter dated January 24, you informed me that two pairs of Murtis were to be received by the 5th of February, but I have not heard anything whether any one of the pairs has already been dispatched.

Along with my reply I forwarded a copy of the letter to Srimati Sumati Morarji, and I do not know what is the result. Anyway, if you have not received any reply from Scindia Navigation, there is no need of waiting.

So kindly enlighten me what is the situation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

-

Los Angeles 25 February, 1970

70-02-25

London

My Dear Syamasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22 February, 1970, and noted the contents carefully.

In the meantime I have posted another letter in which I have given hints how George can write the foreword. I want that he may write the foreword by his personal experience, otherwise, I could write one for him if he so desires.

Regarding authorized songs, you may inform George that authorized songs means the songs which were sung or composed by self-realized Acaryas. It is an injunction in the Vaisnava regulations that unauthorized songs or statements should never be heard. The comparison is given that milk, although very nutritious food, if it is touched by the tongue of a serpent, it acts like poison. So I am giving herewith a few lines of authorized songs which you may deliver to George. They are as follows:

1. Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

1. Hari Haraye Namah Krsna Yadavaya Namah

Yadavaya Madhavaya Kesavaya Namah

1. Krsna Krsna Krsna Krsna Krsna Krsna Krsna Hay

Krsna Krsna Krsna Krsna Krsna Krsna Krsna Hay Krsna Krsna Krsna Krsna Krsna Krsna Raksa mam Krsna Krsna Krsna Krsna Krsna Krsna Pahi mam Krsna Kesava Krsna Kesava Krsna Kesava Raksa mam Rama Raghava Rama Raghava Rama Raghava Pahi mam

So these songs were sung by Lord Caitanya Himself, therefore they are the most authorized songs.

I am very glad to learn that he has given up composing nonsense songs, it is a great advancement of his spiritual life. But as he has got the aptitude for writing songs, I shall be very glad to give him many such themes of songs on which he can write in his own language and expression. I am giving below one theme:

”My Dear Lord, I have simply wasted my privileges of human form of life. This life was meant for understanding Krsna Consciousness and the pastimes of Lord Krsna with Radharani, but I did not take care of this important business of life. Therefore I have not only wasted my valuable time, but also I have willingly drunk poison for committing suicide. My heart is always in blazing fire because of my association with material sense enjoyment, and I did not fix up my mind in the Krsna Consciousness movement which is imported directly from the Kingdom of God. This Krsna Consciousness movement is inaugurated by Lord Caitanya and Lord Nityananda Who are Krsna and Balarama respectively. They have descended very kindly to reclaim all fallen souls of this age of whom the typical examples are the two brothers Jagai and Madhai. Now, forgetting all mistakes that I have committee. in my past life, I humbly surrender unto You, my Lord Krsna the Son of Nanda Maharaja, and also to Srimati Radharani the daughter of King Vrsabhanu. So both of You are present together, and I fully surrender unto You. Please do not reject me as I have no other shelter except Yourselves.”

Perhaps you have heard, and George has also heard, my song on this theme, ”Hari Hari bifale janama gonainu . . .” So if George can compose a nice song in his own words, and sings, I am sure it will be an epoch making incident. There are many hundreds of thousands of such themes, and if he wants to introduce such songs propitious for pushing Krsna Consciousness movement, that will be very nice.

The transcendental vibration OM is also authorized, but is specifically sung by the impersonalists. Although there is no incongruity, still because we are preaching the personal feature of God, we shall not chant Hari Om.

Regarding the castle which George has acquired, certainly it can be turned to a nice Krsna Consciousness asrama, and you can help him your best in the same pattern as you have developed our 7 Bury Place. But I do not know whether George will like to install Radha Krsna Murtis in that asrama. In case he likes to do so, then you and your wife, Malati, will have to take care of the Deities as nicely as possible. I do not know in which way George wants to conduct this asrama, and on hearing from you further on this subject, I can give you nice plans. Our general plan is always the same-chanting, dancing and distributing Prasadam. This program can be reduced or enhanced according to one’s financial equipment. If George is actually prepared to spend 50% of his income, and thus become a typical example to other European householders, then I shall be able to give him a plan for organizing this asrama so much so that it will be very, very attractive to everyone.

As you say that George wants to invite famous people from all over the world to come there and get Krsna Consciousness, in that case, we shall cooperate with him with full vigor. And if George believes in my potency to spread God-consciousness, then it will be a full program of cooperation.

So I am glad that you are going to Paris, and just try to find out a suitable place for our temple there. Regarding Krsna book, our printing cost will be $2.00 per book, so we have no objection if you can sell at $6.00 per copy. But here the opinion is that such a nice book with so many pictures, priced at $10.00 is very cheap. So I think if we keep the price $8.00 that will be nice. And so far selling in Europe by yourself, we can discount the price up to 40% and you can sell in your own way. But how it will be possible that the price is printed $8.00 here and $6.00 in Europe? That will be very much contradictory. Another process is to paste a small label for the European equivalent of $6.00 over the printed price of $8.00.

Regarding Mayapur center, when the building will be constructed there, probably your valuable service will be required. Let us hope for that auspicious moment.

Yes, I am sure that when George takes seriously into Krsna Consciousness, he will do many things desirable out of his own accord, because Krsna is sitting in everyone’s heart and thus when a devotee is willing to serve, He gives dictation from within. So when George will help establish temples, it will be a great achievement.

I have already acknowledged that the ”Govindam” record is very nice, and I am sure it will be appreciated. Devananda also has liked it and says that the sound will be very attractive to the young people especially.

Regarding the presentation of ”Govindam” as well as other mantras, the vibration is always pure. I will give the theme and if the sound is Westernized that does not matter. But another point is that this specific sound of Kirtana as I sing is also another introduction of art that can be intermingled with Western art, and such combination will certainly be appreciated. But so far I know that the Kirtana tune is a specific representation of Gaudiya Vaisnavas and this tune is appreciated all over India as unique. They say that the Kirtana tune is the specific gift of Bengal, and that is a fact. So why not utilize this tune in the Western countries under the able guidance of such expert musician as George?

If you arrange, I will certainly come during Rathayatra. You will have to arrange for passages for at least two men, coming and going.

I am very glad to learn about the activities of your nice daughter. I am sure she will be a great devotee and great preacher also in future. I want that on this Krsna culture the whole world can be united.

Our Caitanya Almanac is being published. In the meantime, I am sending you one sheet. Keep it carefully for guidance. I think it is better to keep it with Yamuna because she is in charge of Deity worship.*

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
*I have received one letter from Yamuna and she requires the list. ACBS:db
Letter to: Dinadayadri

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Los Angeles 26 February, 1970
70-02-26
Detroit
My Dear Dinadayadri,

Please accept my blessings. I am in due receipt of your letter dated 22 February, 1970, together with your beads and recommendation from Sriman Bhagavan dasa for your initiation.

I am very glad to accept you as my initiated disciple, and I have already returned your beads duly chanted upon by me. Your spiritual name is Dinadayadri Dasi. Please be very careful to follow the four basic restrictive principles of no eating of meat, fish or eggs, no taking of any kind of intoxicants, no illicit sex-life, and no gambling or mental speculations. Always chant at least sixteen rounds of beads daily without fail, and be happy in Krsna Consciousness life.

I am very happy to know that you are to be married with Sriman Nara Narayana and this is very nice. Both of you please accept my full blessings and sanction for your marriage. Work together for your mutual advancement in Krsna's service and be increasingly joyful in your Krsna Consciousness life. This is my desire.

Please take continued guidance from Bhagavan das and from your good husband and from other senior devotees and learn our philosophy very nicely.

I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Gaurasundara

•

Los Angeles 26 February, 1970
70-02-26
Honolulu
My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24 February, 1970, together with your air flight ticket. So far Devananda is concerned, he must accompany me. Two Brahmacaris, Devananda and Nanda Kumar, are attending me 24 hours in so many ways, so if I go to Hawaii at least one of them must go with me.

Another thing has developed in the meantime, that we have made contract to purchase a nice church here, costing $225,000; and the down payment has to be made $50,000 within the month of March. So there is a great strain to collect this $50,000 from many sources including from my book fund. Therefore, even if I go to Hawaii, I will have to come back within a week because in my absence the transaction for purchasing the house may suffer.

Under the circumstances, why don't you postpone for a future date when the mango season will be current. I do not think it is advisable in this stage to spend about $300 for a short period for our going and coming back. So I hope you will consider the present situation and let me know what is your decision.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Aranya Maharaja

•

Los Angeles 27 February, 1970
70-02-27
Sri Gaudiya Math New Delhi, India
Revered Sripada Aranya Maharaja,

Please accept my humble obeisances. I beg to acknowledge receipt of your kind letter dated 17 February, 1970, and I am so much encouraged by your kind appreciation of my humble activities in the Western countries.

Sri Caitanya Mahaprabhu's foretelling that in every city and village on the surface of the globe His Holy Name will be known, is now coming to be true by His Will; and there is nothing wonderful because it was the desire of the Supreme Personality of Godhead. I am just trying to follow the instructions to my best capacity under the guidance of His Divine Grace Srila Bhaktisiddhanta Sarasvati Goswami Prabhupada, and things are coming nicely.

At the present moment the preaching work is going on from Hamburg to Tokyo, crossing over the two big oceans, Atlantic and Pacific, covering 14,000 miles on the Northern side and again from Tokyo to Sydney, Australia, covering another 5,000 miles. I am enclosing herewith a newspaper clipping published in Sydney, and you will appreciate very much how Sriman Bali Mardan Brahmacari, who is a graduate of the New York University, is nicely working there since the last fortnight. In the meantime, I have sent another assistant, Sriman Upendra das Adhikari, to assist him.

In the beginning of my preaching work in the Western countries, I thought that some of our men from India should come here because I came here alone, single handed, without any men or money. By the Grace of Lord Caitanya the young boys and girls enthusiastically joined me while I was chanting Hare Krsna Mantra in the public parks. In this way, the whole Society has been organized and incorporated under Religious and Societies Act in different countries like U.S.A., England, Canada, etc., and things are improving slowly but surely.

Outside our Society, people are appreciating our movement gradually, and you will be pleased to know that they are also contributing for various activities of the Society. Perhaps you have heard the name of George Harrison, the celebrated musician of England. He has contributed nearly about two lakhs of rupees, the entire cost of publishing the first part of my book, KRSNA. Similarly, just the day before yesterday, one boy has contributed 15,000 rupees for my book fund. We have got in many places our own buildings, just like in Boston where we have got our own press, ISKCON Press, in Buffalo, in Detroit, and just yesterday, on the Advent Day of Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura, we have completed the negotiation for purchasing a big church property worth 20 lakhs of rupees.

I am very glad to learn that although you are 60 years old, you are enthusiastic to help me in this great preaching work. Of course, in spiritual activities there is no barring even in old age because I am also 74 years old but still working by the Grace of Lord Krsna. If you want to help me, there is great need of your valued service.

To get you here in the States would immediately require about 12,000 rupees minimum because if we sponsor you to come here, we have to send you a return ticket by Air, and there are other expenditures also. You have stated in your letter that I will have to arrange for your coming here, so immediately the Society will not be willing to spend so much money outright without knowing how you shall be utilized for our Society's work.

But even in India, as proposed by you, you can enroll some subscribers for our publications as you say in your letter that there is great possibility for this work. Another work is that we require many first class mrdangas and karatalas and Radha Krsna Murtis either from Vrindaban (brass) or Jaipur (marble), and I shall be glad to know if you can help us in this respect. In the meantime, I am advised to dispatch two copies of "Back to Godhead" by Air Mail Post to your present address in New Delhi. Please try for it New Delhi because it is the place where only educated and enlightened Indians are staying in hundreds and thousands, and I think if you work steadily, it will be possible to enroll many thousands of subscribers. So in your next letter if you kindly let me know how you can help me in the above mentioned suggested program, we shall think of our future activities.

Sriman Jaya Govinda Das is now in Hamburg, Germany, in charge of our German publication department (Magazines and Books), and Sriman Acyutananda Brahmacari is still in India and is trying to develop a center at Sridhama Mayapur. At the end, I may inform you that the American boys and girls are wonderful, and they are cooperating with me with great sincerity and thus Krsna is blessing them with advanced Krsna Consciousness.

Hope this will meet you in good health, and awaiting your early reply.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jagadisa

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Los Angeles 27 February, 1970

70-02-27

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 February, 1970, and have noted the contents carefully.

I am glad to learn that after deliberation between Jayapataka and Raktaka, you have been asked to become the president of Toronto temple. The idea is that whoever is competent to manage affairs will accept the post of president by mutual consent. Our main business is to be fixed up in Krsna Consciousness by keeping steady in the prescribed duties of devotional service. So I have got all approval for your being elected president; that is nice.

I am also glad to learn that already you have got a temple and enthusiastic and eager devotees there. This is very encouraging. Please push our Sankirtana movement and improve the program of Deity worship as the centers of your activities, and see that all the devotees remain steady in their execution of daily chanting of sixteen rounds of beads and strict adherence to the four principles of spiritual life and all other regulative principles, this will keep them strong in Spiritual power. And you may note that when these regulative duties are performed, and the devotee becomes fully absorbed in Krsna activities, Krsna as Supersoul will dictate from within the answers to all questions and will give the needed intelligence to progress more and more in Krsna Consciousness.

Please see that the program for studying our literatures is also undertaken very seriously by all the devotees there. Everyone of us must become thoroughly acquainted with our philosophy, so that our preaching work may be carried out nicely.

There is no harm if the devotees chant in the temple during the time when the Deities are resting. You may have heard that here at L.A. Temple, they are holding Kirtana and chanting 24 hours in the temple, and the program is very encouraging to all the devotees. Of course, that is only possible in a very large center such as L.A.

Regarding what to do with the eyes while on Sankirtana, your suggestion to look into the faces of people and try to convince them of the sincerity of our movement is best. There is no need of artificial things like seeing the spirit soul. We talk, and we talk on Krsna topics-that is all. When we chant, we must concentrate our mind on the sound vibration and in that way everything will be revealed one after another; the form, qualities, pastimes, etc. of the Lord. And this is the way of cultivating spiritual realization.

Regarding your questions concerning the spirit souls falling into Maya's influence, it is not that those who have developed a passive relationship with Krsna are more likely to fall into nescient activities. Usually anyone who has developed his relationship with Krsna does not fall down in any circumstance, but because the independence is always there, the soul may fall down from any position or any relationship by misusing his independence. But his relationship with Krsna is never lost, simply it is forgotten by the influence of Maya, so it may be regained or revived by the process of hearing the Holy Name of Krsna and then the devotee engages himself in the service of the Lord which is his original or constitutional position. The relationship of the living entity with Krsna is eternal as both Krsna and the living entity are eternal; the process is one of revival only, nothing new.

Astanga Yoga is better than Karma Yoga and Jnana Yoga is on the level of Astanga Yoga. But the Bhakti Yoga is the ultimate goal of all Yogas. In other words, Karma Yoga, Jnana Yoga, and Astanga Yoga by proper execution culminate in Bhakti Yoga. So far yogis who meditate on the Paramatma form of the Lord within their hearts, if they see Him in that way actually they become pure devotees, but if they do not perfect the process they may remain on the lower level of incomplete realization or Paramatma realization.

I am happy to learn that your Sankirtana party is very successful. If you have some extra money, you can contribute to the book fund because I am contributing to purchase a large church here to the extent of 20,000 dollars; and try to send the maintenance charges to me regularly.

Please offer my blessings to your good wife, Laksmimoni, and to all the other boys and girls there in Toronto center. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Unknown

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Unknown Place 28 February, 1970

70-02-28

show you all these things and try to follow as far as possible.

Acyutananda. His address is as follows: 35 Satish Mukherjee Road, Calcutta-26, WB, India.

We are not arranging to print the Krsna Book in our own press. It will contain about 48 color pictures. Sudama has written me from Japan that they have got very good opportunity in Tokyo for spreading the Sankirtana Movement, so they are moving from Kyoto to Tokyo city proper, and it is understood that some of the Japanese boys are already singing the Hare Krishna Mantra. I think I have written one letter to Sri Sai. Was it delivered to him? Now you are in good terms with the boy? Thank you once more for your letter. I hope this will meet you in good health by Krishna's Grace. I hope Govinda Dasi is also keeping good health now.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Unknown

•

Unknown Place 28 February, 1970

70-02-28

ISKCON RADHA KRISHNA TEMPLES AT: 411-B W. Water Street, Santa Fe, New Mexico; 26 Second Avenue, New York, N.Y.; 95 Glenville Avenue, Allston, Mass.; 3720 Park Avenue, Montreal, Quebec, Canada; 5364 W. Pico Blvd., Los Angeles, Cal.: c/o Mr. Lal Goel; 53 Englewood Avenue, Buffalo, New York, 14214; Acyutananda Brahmacari; c/o radha Press; 993/3 Main Road/ Gandhi Nagar; Delhi 31, India; Atlantic City (send copy to Brahmananda and he will forward it to Atlantic City, as we have not got their address.)

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Unknown Place 28 February, 1970

70-02-28

So please try very seriously for this and I think Krishna will give you all intelligence and facility.

Please convey my blessings to your good wife and child.

Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Unknown Place 28 February, 1970

70-02-28

to the international unabridged, the same principle is there. Similarly in mathematics beginning from 1,2,3, adding and subtracting, etc. up to higher mathematics, just like calculus, the 1,2,3, adding and subtracting is still there. But basic math taught to children and higher math to the college man. In this way by Krishna Consciousness we can solve all the dogmatic confusions and speculations. This is the greatest need of the human beings and please try to do it as far as possible and Krishna will help you. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bank of Baroda

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Los Angeles 28 February, 1970

70-02-28

Agent Bank of Baroda 86 Chandni Chowk Branch Mohan Mansion Delhi-6, India

Dear Sir: Re: My savings bank account No. 1452

With reference to your letter No. FEX.22/-277, I beg to inform you that your Calcutta office denies to have received any amount from your transfer of Rs. 6,000 as per your debit note dated 22.1.70. Their letter Number is SB/34/1109, dated 18 February, 1970.

Kindly enlighten me immediately why they have denied to have received the money from you. Please treat this as urgent, and oblige.

Thanking you in anticipation of an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bank of Baroda

-

Los Angeles 28 February, 1970

70-02-28

Manager Bank of Baroda India Exchange Branch Box 313 Calcutta-1, India

Dear Sir: Re: My savings bank account No. 29/12802

I beg to thank you for your letter number SB/34/1109, dated 18 February, 1970. Please let me know how the certificates should be duly discharged by me.

If there is any discharge form, please send it to me, which I shall fill up and return.

Regarding transfer of Rs. 6,000 from your Delhi Branch, I have got already a debit note from your Chandni Chowk Branch, Delhi, dated 22 January, 1970, and I am surprised that you write to say, even after a month, that the amount has not been received by you.

I do not know how things are being managed in this way. Kindly let me know, therefore, immediately what is the fate of this Rs. 6,000 transferred from your Delhi Chandni Chowk Branch.

Awaiting your early reply, and thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hit Sharanji

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Los Angeles 28 February, 1970

70-02-28

My Dear Hit Sharanji,

Please accept my blessings. I beg to acknowledge receipt of your letter No. DJT/, dated 21 February, 1970. In the meantime, I have sent you one reminder dated 24 February, 1970, in this connection. So as advised previously, I may again repeat the same that if Scindia Steam Navigation Co. has not as yet replied my letter or your letter, then the Murtis should be dispatched without delay by other freighters through the shipping agents Messrs. Cox and Kings. I shall arrange for clearing the goods at the destination.

I may once more give the following list for dispatch of the Murtis, and please note the corrected Boston address.

1 pair of Murtis to ISKCON Temple 38 North Beacon Street Boston, Massachusetts 02134 U.S.A. 1 Pair of Murtis ISKCON Temple 3720 Park Avenue Montreal 18, Quebec Canada 3 Pairs of Murtis to ISKCON Temple 1975 South La Cienega Blvd. Los Angeles, California 90034 U.S.A.

I hope by this time Syt. J. Dalmia has come back from South India. I am sending by separate air mail one copy of my new publication, Sri Isopanisad, as my complimentary present to Sethji. Please acknowledge receipt.

By the by, I may inform you that we require many pairs of Deities, but the Vrindaban manufacturer, Ramnath murtikar, is very slow. Under the circumstances, I would prefer ready made marble Murtis from Jaipur. One gentleman, Mr. Goyl, donated our London Deities-42 inches high Krsna and Radharani proportionately shorter. The photograph of London Murti is sent herewith. Will you kindly take the trouble to find out someone in Jaipur who can supply us such Murtis regularly.

So I shall be glad to hear from you in this connection. Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. We have sent our representative to Australia, one Brahmacari and one householder, for preaching work, and the first installment of newspaper cutting is sent herewith. Please present it to Sethji. A.C. B.

Letter to: Manager of Punjab National Bank

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Los Angeles 28 February, 1970

70-02-28

Manager Punjab National Bank, Ltd. P.O. Vrindaban District Mathura, U.P. India

Dear Sir: Re: My savings fund account No. 2913 with you

Replying your letter No. 464 dated 2 February, 1970, addressed to my London Temple and now redirected to me here, I beg to inform you that when you received Rs. 33, 705.86 I submitted a note of purpose in which it was stated that the money was meant for purchasing books and securing a small piece of land. You may find out this note in our file.

So out of this money immediately a consignment of books worth Rs. 13,000 and odds was sent to U.S.A., and then again these eight cases under reference were sent. So there is no more balance of books to be received against this amount of Rs. 33,705.86. There is no more pending order.

Now I beg to draw your attention to my letter dated 13 January, 1970, in which I requested you to transfer Rs. 5,500 to your Calcutta Branch at Brabourne Road for credit of my savings fund account No. 2595. I have not heard anything either from you or your Calcutta office. Please let me know what is the fate of my instruction in this connection. Also kindly let me know what is the balance in my account at present.

Thanking you in anticipation of an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Manager of Punjab National Bank

•

Los Angeles 28 February, 1970

70-02-28

Manager Punjab National Bank Brabourne Road Branch Calcutta-1, India

Dear Sir: Re: My savings fund account No. 2595

I beg to inform you that on 13 January, 1970, I advised your Vrindaban Branch to transfer Rs. 5,500 from my account there to my account with you as above mentioned.

Kindly let me know if you have received the money and credited it to my above account. Also please let me know what is the present balance.

Thanking you in anticipation of an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

•

Los Angeles 28 February, 1970

70-02-28

Boston

My Dear Satsvarupa,

Please accept my blessings. I am just now in receipt of five tapes collected from Detroit. So I think all the tapes that were sent to Detroit and Boston are now within your jurisdiction. In the meantime, I also sent you L.A. Tapes #12, 13, and 16, and today I am sending #17. This means all the tapes recorded in L.A. are now in your custody. So instead of sending tapes anywhere else, the tapes will go regularly to Boston.

Now what I want is that one tape in two days must be finished for being composed. This does not mean that one tape has to be finished so quickly, but the arrangement should be made in such a way that after some time the process will produce at least fifteen tapes completely in one month or 30 days. The process should be in the same way as I have suggested for painting of the pictures. The process is like this:

Suppose on Monday you receive the tape number 17, let it be transcribed in two days by someone "A." Then in the next two days (days 3 and 4) someone "B" edits it. Then in the next two days (days 5 and 6) another "C" edits it for the second time. Then Mr. "D" gives it the diacritical marks, and then it is ready for composing.

With diacritical marks, one copy should come to me for my record. The idea is that this #17 tape takes 7 days to the point of composition. In the meantime, tape #18 is coming into the process just in the same order. So I receive the final copy of tape #18 just 2 days after receiving tape #17 copy. If you follow this process, then ultimately we shall be finishing one tape in two days.

Now, if we finish 15 tapes in a month, it comes to near about 300 pages per month. Therefore, very safely we can calculate that every 2 months we produce a book. Or, in other words, in every year we produce 6 books. We wish to print at least sixty books, so it will take ten years. So if you go on under this process, then at least we can hope to finish 60 books by that time. And the time allowed is quite reasonable.

I have talked already about this with Brahmananda, and he says that it will be done. Anyway try to process the work in the above way and let me know how far it is feasible.

So far I have not received the final copies of the tapes returned by you. So think over this matter and make the process complete, and let me know what you have done in this connection.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. My address __ for my Spiritual Master, may be all printed in the BTG. ACBS:db

March

Letter to: Bhagavan

•

Los Angeles 2 March, 1970

70-03-02

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 February, 1970, together with the edited copies of KRSNA. I like your editing very much, you have done it very nicely. I have also received the tapes which you sent to Satsvarupa for re-recording, that is a good program. But we have experienced some difficulties in sending tapes to several centers, and therefore we have now agreed to make the process central by forwarding all tapes to Boston for complete processing there according to a regular schedule.

The personal form of Maya is Durga and her different extensions like Bhadra Kali, Chandica, etc. In the Brahma Samhita it is described that she is all powerful in this material world, but she acts as shadow of Govinda. In Bhagavad-gita also she is described as assistant in the material affairs. The direction is from the Lord, and she executes His will. As such, when a devotee is fully surrendered to Krsna, Maya does not disturb him anymore, under the direction of the Lord. So Krsna is always Supreme.

The pradhana is the ingredient part of material energy. Yes, the Maya is covering all the material energies. Therefore one who is materially advanced, covered with riches, covered with learning, covered with fame or covered with any material opulences, is understood to be covered with Maya. Srila Bhaktivinode says, jada vidya saba mayar baibhava ”the material opulences are expansions of Maya’s influence.” As such, according to Vedic process, one voluntarily renounces the material opulences.

The Goswamis left their government service, and there are many other instances. Bharata Maharaja left his kingdom and Lord Buddha left his kingdom-these are all different attempts to get out of Maya’s influence. But our philosophy is that things employed in Krsna’s service have no more influence of Maya. Therefore it is called cinmaya or spiritual; spiritual means complete knowledge. One who can follow the instructions of Isopanisad can understand that nothing belongs to Maya, but everything belongs to Krsna. This knowledge is Krsna Consciousness. Regarding the end of devotees of Lord Jesus Christ, they can go to heaven, that is all. That is a planet in the material world. A devotee of Lord Jesus Christ is one who is strictly following the ten commandments. Now just like in the commandment ”Thou shalt not kill” this is a moral instruction for the sinful man. Similarly Lord Buddha also emphasized ahimsa paramadharma ”the highest religion is nonviolence.” So these instructions are for the sinful men. When one is pious, instead of being sinful, he is promoted to the higher planetary systems like Janaloka, Mahaloka, or Tapaloka and they are above the planet Svargaloka. So persons who are cleansed of sinful life become eligible for spiritual life. From the instructions of Lord Jesus Christ we find that the stress is given to make men free from sinful life-such as ”Thou shalt not kill” ”Thou shalt not covet”-like that. Therefore the conclusion is that the devotees of Lord Jesus Christ are promoted to the heavenly planets which are within this material world.

Thank you for the copies of the newspaper clipping of the court trial, and I think these several copies are sufficient. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 2 March, 1970

70-03-02

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge reciept of your two letters dated 20 and 26 February, 1970, respectively, and I am so glad to learn that you have been elected president for this year. In India, when there was congress election among the executive members, each year a person was elected president. I think this system may be followed in our institutions also. Of course it will depend on the local situation, but in a round if each person is given the chance of managing the whole affairs, that means everyone becomes responsible officer.

Another thing is that so long I have been receiving different questions from the students, now I think all these questions should be answered by the presidents locally. So you study all our books very nicely, and all the doubts and questions may be answered by you locally. In case of difficult questions, it may be referred to me. That will give all the presidents the chance of being skillful in solving the doubts and problems of the local students. I hope you will like this idea.

Regarding the three boys whose letters accompany yours, and whom you have recommended for initiation, I am sending their beads duly chanted by separate post. The initiation requires some Guru daksina, so during the time of initiation, the disciple must collect some alms and present it to the Spiritual Master. That is the system.

I have received the slides formerly when you wrote that there were four slides, but I received only two. This time there are seven slides. They are very beautiful, and I thank you very much.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna

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Los Angeles 2 March, 1970

70-03-02

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your letter dated 17 February, 1970, and have read the contents with great interest. We are not impersonalists, under the circumstances we have got varieties of perception in the matter of discharging devotional service. In Rupa Goswami’s ”Siksamrta” it is stated that advanced life in Krsna Consciousness means one should be always very much anxious to calculate whether every moment of his life has not been utilized in devotional service. This is called feeling of being afraid for misusing time.

One should be very careful to estimate how every moment of his life is being utilized in the service of the Lord. The Goswamis were very much advanced in this line of action, and therefore about them it is said ”nidra hara bihara vijito” that means one who has conquered over eating, sleeping, and mating. The idea is to save more time from this materialistic business and utilize it for Krsna’s service. When our anxieties are how to utilize life in that way, that stage is abyarthya kalatvam ”utilizing life without spoiling it.” The next stage is namagane sada ruci ”attraction for chanting the Holy Name always” and priti tad basati sthale ”feeling of pleasure in living in the Temple or in the place of pilgrimage.” So I am very glad that you are gradually coming to that stage; continue it carefully. Try to realize it yourself and teach the method to all your younger brothers and sisters.

Krsna Consciousness means full cooperation with Krsna, and Krsna means with all His entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers-everything. Therefore to love Krsna means to love Him along with all His Name, His fame, His qualities, His entourage, His abode, His devotees, etc.

Now I have sent you one copy of all celebrations in the current year of Caitanya Era 484. I hope you have received it through Syamasundara. by this time. It will be published in calendar form, but I have sent you one copy in advance.

You must all find time to write some articles for publishing in ”Back to Godhead.” That is culture. Regarding the devotees, I am very very pleased to learn of their sincere and enthusiastic endeavors in Krsna Consciousness, this is most encouraging to me. Now guide them carefully so that they may be engaged further in our program of Krsna Consciousness movement activities. So far management is concerned, you have to do it amongst yourselves because it is not always possible for me to give direction from such distant place.

Regarding an assistant Pujari, Ilavati may be trained to assist you, but she may not conduct Arcana without being dvija. The system is that only one who is qualified with Gayatri initiation may directly worship the Deities (i.e. bathing, offering bhoga and aratrik, cooking for the Deities, etc.). But she may assist you by helping in all other respects. If for some reason you are unable to perform aratrik, there are other devotees, initiated brahmanas, who can make the offerings there.

Please offer my blessings to all the new devotees and all the other boys and girls at London Temple. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Bank of Baroda

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Los Angeles 3 March, 1970

70-03-03

Manager Bank of Baroda (Calcutta Branch) P.O. Box No. 313 India Exchange Calcutta-1, India

Dear Sir:

Re: My S/B account No. 29/12802 with you

In continuation of my letter dated 28 February, 1970. I beg to enclose herewith the true copy of letter No. FEX.22/-277 of your Chandni Chowk, Delhi Branch. I am sure you have received Rs. 6000 (Rs. Six thousand only) transfer as stated by your Delhi Branch.

Please transfer immediately Rs. 5000 (Rs. Five thousand only) to savings account No. 8/16578 United Bank of India Ltd., 157/B Dharmatalla Street, Calcutta-13 in favor of M. M. De (Mathura Mohan De) and send me the debit note here.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Mr. DDD

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Los Angeles 3 March, 1970

70-03-03

My Dear Mr. DDD,

Please accept my blessings. I have just received your nice letter together with pictures drawn by you. Thank you very much. I am so happy to see how you are drawing the activities of Krsna and His devotees the Pandavas and Jagannatha das Babaji. And I am glad to see that your letters are drawn nicely also.

It is very encouraging to me that you are regularly chanting your twenty rounds of beads daily. Be careful never to decrease but increase the number and you will become more strong in Krsna Consciousness. So continue to tend your Deities first-class and be happy in Krsna’s service.

I am very glad to know that you are learning your arithmetic in school, but I do not know if you are staying at New Vrindaban for study because your letter is sent from Montreal, Canada.

You have written that you are sending seventy dollars for my book fund, but I have not received the seventy dollars enclosed with your letter. Has it been sent by separate mail? Please let me know what has happened to it as soon as possible.

Always remember Krsna Who is your dearmost friend and always serve Him just to please Him, and He will give you all intelligence how to be a first-class devotee. Just try to learn all about Krsna, chant Hare Krsna, and you will be a great preacher of our Krsna Consciousness movement.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hit Sharanji

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Los Angeles 4 March, 1970

70-03-04

Scindia House New Delhi, India

My Dear Hit Sharanji,

Please accept my blessings. I hope you have received my letter dated 28 February, 1970.

In the meantime, I have received a reply from Srimati Sumati Morarji in which I understand that she has already replied to your letter regarding the dispatch of the Murtis.

Now, through the forwarding agents, Messrs. Cox and Kings, you can arrange to ship all the Murtis through Scindia Steam Navigation Co. to different places as already directed.

I shall be glad to hear from you at your earliest convenience. Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sumati Morarjee

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Los Angeles 4 March, 1970

70-03-04

Scindia House Bombay, India

Madam Sumati Morarji Baisaheba,

Please accept my greetings. I thank you very much for your letter dated 26 February, 1970, and noted the contents. You will be pleased to know that recently we have opened a center in Sydney. The newspaper-cutting is sent herewith.

I am also enclosing herewith a picture of the Deities in our London Temple. These Deities were donated by one London Devotee, Mr. Goyal, and they were purchased from Jaipur. The Deities contributed by Dalmia Jayan Trust and Birla Trust (5 Pairs) are made in Vrindaban, 24 inches high brass Deities, but these London Deities are made of first-class marble from Jaipur, and they are 42 inches high.

So any one of these patterns may be supplied by you, and I shall be glad if you kindly send me a list of prospective donors of such Deities from Bombay. There are many Vaisnava respectable gentlemen in Bombay, and they can cooperate with my mission.

For the present, I have a plan for opening 108 centers all over America, Europe, Canada, Japan, and Australia. I have got at present 26 centers. I have sent some of my devotees in Germany where people are more interested in this Hare Krsna movement. You will be pleased to know that simply in Germany alone our ”Hare Krishna Mantra” record has been sold to the extent of 57,000 copies.

You write to say that the copy of the letter addressed to Mr. Sharma was enclosed with my letter, but I do not find it. Anyway, I hope you have already instructed your Calcutta office to carry these Deities to different places of the U.S.A.

You will be pleased to know that my latest publication is ”Sri Isopanisad” and I am sending one copy for your perusal. I hope you will feel interest in reading this book.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 4 March, 1970

70-03-04

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1 March, 1970.

I am glad that you have gone to Germany along with Hamsaduta and his wife, and I am so pleased to learn that things are being arranged nicely-that is my satisfaction.

Marriage or no marriage, that is not our problem. If we find it suitable that by marrying one will be able to serve better, than by not marrying, then one must marry-that is our principle. So as you are thinking that accepting Jyotirmayi as your wife you will be happy and your duties in Krsna consciousness will be enthused, then I have got all sanction, and you do it.

I know that all my spiritual children are doing very nicely as Grhasthas, and similarly I hope you shall be doing better after your marriage.

Organization of the European centers and the World Sankirtana Party later on-for these two reasons I called you in London. Now Mukunda, Hamsaduta, yourself, Krsna das, Umapati, Janardana, Suridas, etc., all of you are tested devotees, now do everything nicely in full cooperation. Always remain engaged in Krsna’s service, then there will be no misunderstanding.

See that the French and German BTGs are nicely done-that is my ambition. Jaya Govinda must marry the girl Sadanandini. It is already advanced, and I do not think it can be changed now. So he can immediately call her from New York by sending her passage money to Hamburg. Then get them married immediately in your presence.

On the first of April we are going to our new church property which is being purchased at the cost of $225,000, payable in twelve years, and $50,000 down payment. Please keep me informed about your progressive march in Krsna Consciousness.

While you are in Germany, please see that Vasudeva is given all facilities for his painting work. He is a very good painter and very enthusiastic, so make arrangement that he can devote full time to his painting and may not feel any inconvenience in his work. He can begin immediately to paint pictures on the many different subjects as you know. I will write to him separately, in the meantime do the needful.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hanuman Prasad Poddar

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Los Angeles 4 March, 1970

70-03-04

Gita Press Gorakhpur, India

My Dear Bhaiji Hanuman Prasad Poddar,

Please accept my obeisances. I beg to acknowledge receipt of your letter dated 26 February, 1970, and I am glad to know that you have liked my detailed letter of 5 February, 1970, with enclosures. The books are already on the way.

Regarding my permission for issuing a detailed account of my work in a book form by some kind friend, it is very much welcome. I have asked my London office to send you more pictures and newspaper-cuttings in this connection. This book will enthuse me as well as the whole Vaisnava society. I can see that this Krsna Consciousness movement has such a vast potency that by its philosophy the whole human race can be united politically, socially, religiously, and culturally. If important personalities like you will kindly join with my activities, I am sure it will come out successful and India will be culturally united with the whole world.

For the present, I have got ambition to start at least 108 centers. My disciples are already scattered from Hamburg to Tokyo, and from Tokyo to Sydney. And more youngsters are joining us daily in this movement. By the grace of Krsna this Society is purchasing a very big church estate on the Venice Boulevard, one of the important highways of Los Angeles, and we shall remove there next April. When we go there, we shall be able to invite many important men of the city and try to convince them about our high philosophy. The atheist class of men foolishly inquire "Where is God?" And we present them Krsna-here is God, and if you have got sense and intelligence just try to understand Krsna, whether He is not God.

So in India also we have to do many things because very recently, by the propaganda of the politicians, the younger generation has become victimized to become Godless. So the hankering after peace and prosperity in the world in a Godless concept of life is simply an utopian dream. People must take to God-consciousness and surely they will be happy in all respects.

By the grace of Lord Caitanya, the method of self-realization is made very easy and universal by chanting Hare Krsna mantra. It is being effective practically. So let us join together to expand this great mission of Lord Caitanya Who predicted that everywhere as many cities and towns and villages are there on the surface of the globe, His Holy Name would be glorified on account of His transcendental gift to the fallen souls of this Kali Yuga.

The Dalmia Jayan Trust and Birla Trust have given us 5 pairs of Radha Krsna Murtis for installing in our different centers. Sriman Hit Sharan Sharma is dispatching these Murtis, and the Director of Scindia Steam Navigation Co., Srimati Sumati Morarji, has kindly consented to carry them on their ships. If you will also recommend some of your Vaisnava friends to contribute such Murtis, it will be very much encouraging. Or if you give me a prospective list of gentlemen, then I can directly request them for this cooperation.

Hope this will meet you in good health, and thanking you once more for your kind interest in my activities.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Malati

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Los Angeles 6 March, 1970

70-03-06

My Dear Malati,

Please accept my blessings. I am in due receipt of your letter dated 17 February, 1970, and have read the contents carefully. I am so glad to hear from you after so long time.

It is not surprising that you feel the competition of maya very keen because we are in the midst of an ocean of Maya. Just as if, when you are in the ocean, you say "Oh, there is water all round"-that is ocean. So you must have a boat very strong, and Krsna is the nicest boat to carry you over the ocean of Maya. The ocean will reduce to become a pit left by the hoof of a cow by the grace of Krsna, and it may be crossed over without any care. And after crossing the ocean, the devotee shall go to the abode of Krsna where there is no more danger. That is the mission of our life, and that is Krsna Consciousness.

I am very happy to know that your daughter Sarasvati is growing up nicely under your care. To see that the child is raised in full Krsna Consciousness is the proper management of householder life. And when your good daughter is no longer to be so cared for by you, then you will get enough time to chant Hare Krsna. Both mother and daughter can sit together and chant hare Krsna.

Regarding your thoughts of grand Rathayatra festival, this year there must be a very grand procession of Rathayatra, and ask Syamasundara. to induce George to lead in the procession. Syamasundara. has asked me to go there, so if I am not very seriously engaged, I must go. But if George and John join in the procession, it will be a great success.

I have heard how the new devotees are all executing their devotional services very enthusiastically and with sincerity and humility. Yes, I have asked them to take instruction from you, one of their elder Godsisters. Whatever you have learned-you are one of the old students-whatever you have gathered by experience, you must hand them over to the new students. This is called parampara.

Please offer my blessings to Sarasvati Dasi. Will you send her to our school in New Vrindaban when she is little older. The school is developing nicely there under the headmastership of Hayagriva Prabhu.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBSP:db

Letter to: Goverdhan

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1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 March 6, 1970

LT$_{700306D1}$

My dear Goverdhan Das (G. Aram Hamamjian),

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4 March, 1970, together with your beads for chanting Hare Krsna and your request to become my initiated disciple.

I am very glad to welcome you as my initiated student. I have duly chanted your beads and they are returned herewith. Please carefully observe the four restrictive principles; namely no taking of intoxicants, no eating of meat, fish, or eggs, no illicit sex-life, and no gambling. Chant regularly sixteen rounds of beads daily without fail avoiding the ten offences to the Holy Name of Krsna. This will make you intelligent to understand our philosophy, and you will automatically acquire all auspicious qualifications by always being engaged in devotional service of the Lord. So now chant Hare Krsna mantra and be happy. That is my desire.

I am enclosing herewith one sheet of standard practices for initiated devotees, for your reference, please find. I hope you will read our books attentively and you should ask guidance in understanding Krsna Consciousness from your elder God-brothers. If you stick to the principle of regularly chanting Hare Krsna and executing devotional service, Krsna will give you all protection in all circumstances of life.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Encl. 1

Sriman Goverdhan Das Brahmacary (G. Aram Hamamjian) ISKCON Temple 61 Second Avenue New York, NY10003

Letter to: Nityananda

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Los Angeles 6 March, 1970

70-03-06

Buffalo

My Dear Nityananda Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1 March, 1970, along with your beads and request to become my initiated disciple. I am glad to learn that you are already progressing nicely in Krsna Consciousness and actively engaged in leading Sankirtana Party at Buffalo Temple.

So I am very happy to accept you as my bona fide initiated disciple, and your spiritual name is Nityananda Das. One who is desiring to have the eternal bliss of association of Lord Krsna by devotional service must be the sincere servant of Nityananda Prabhu, and in that way win His grace. Therefore your name is Nityananda Das, servant of Lord Nityananda. I have chanted your beads duly, and they are returned herewith. I am also enclosing one sheet of standard practices for devotees, for your reference.

Please follow the regulative principles strictly, and chant daily sixteen rounds of beads regularly without fail. This is the essential process for dissolving the clouds of illusion or Maya; and when the cloud of illusion is removed, then we can understand Krsna Consciousness perfectly and that is the highest perfection of human life. So be fixed in devotional service, chant Hare Krsna mantra and be happy. I am waiting to hear of your further progress in spreading this Krsna Consciousness movement for the benefit of all concerned.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vasudeva

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Los Angeles 6 March, 1970

70-03-06

Hamburg

My Dear Vasudeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20 February, 1970, along with an enclosed photograph of one painting of the Spiritual Master rendered by you. In the meantime, I have received also one painting of my Guru Maharaja Srila Bhaktisiddhanta Sarasvati Thakura. Both these paintings are very, very good, and I am therefore requesting that you be able to devote yourself full time in developing this great talent of yours. There are many paintings required not only for our Temples, but for illustrating our books also. So I think this work will be more than ample and you will be happy in this work.

I have noted your enthusiasm for painting, but I learn that there is need of many adjustments so that you may be able to execute the work properly. I have written therefore, in this connection, to Tamala Krsna to arrange for your working conveniences before he leaves Germany.

I am also very pleased to learn that the Deities are now receiving proper service and you are developing a great love for Them. Please continue your sincere service with even greater vigor, and your love will grow increasingly more. Actually when this dormant love for Krsna is aroused in the heart of the devotee, there are for him no more problems of life. So continue to chant regularly Hare Krsna and be happy. Your nice service attitude is most encouraging to me.

Thanking you once again, and hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of First National City Bank

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Los Angeles 7 March, 1970

70-03-07

Manager First National City Bank 686 Broadway near Great Jones Street New York, N.Y. 10012

Dear Sir:

Re: My account No. 0400688633 with you

Kindly transfer my all balance in the above account to the Bank of America, Pico-La Cienega Branch (308) at 8501 West Pico Blvd., Los Angeles, California 90035, for credit of my checking account No. 3081-61625.

The pass-book is sent herewith. Please expedite the matter and oblige.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rupanuga

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Los Angeles 7 March, 1970

70-03-07

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1 March, 1970, in which you have given your recommendation that Mr. Nico Kuyt be initiated by me. So in accordance with your recommendation, I have accepted him as my bona fide disciple, and I am returning his beads herewith duly chanted.

I am glad to learn how the students are friendly toward the devotees although they are generally depressed and rebellious. So Krsna Consciousness is so nice that it can pacify even the most rebellious person because it appeals to the soul.

Regarding your questions; yes, Ramadevi is the sandhini attribute of cit-sakti because her function is for creation, and the jivas are members of the samvit attribute of cit-sakti. The demigods are included within the species of human life. Most of the Spiritual Masters are situated in Madhurya rasa, but not all of them.

I am very glad to learn that Nityananda Das (Nico Kuyt) is currently leading your Sankirtana. Please keep him nicely advancing in Krsna Consciousness under your guidance, and help him to learn our philosophy very well.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Trivikrama

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Los Angeles 7 March, 1970

70-03-07

My Dear Trivikrama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 March, 1970. Now I think because Himavati is there, she will be first-class caretaker of the Deities, and you can be relieved. So I have no objection if you come back to the States if there is no other urgent necessity for you there.

So you can consult in this connection with Krsna das and Hamsaduta, and with their consent, you can come back. But if there is any urgent necessity for your presence there, you may wait a little more and then come back.

I know as you expressed your desire in London, that you are very much anxious to come back to the States; so you can do so at your earliest convenience.

I do not think that Hamsaduta is pressing you for marriage. Marriage is a concession for a person who cannot control his sex desires. Of course it is a difficult job for the boys in this country because they have free access to intermingling with the girls. Under the circumstances, it is my open order for everyone that everyone can marry without any artificial pose. But if somebody is able to remain a Brahmacari, there should not be any causing for his marriage.

But at the mature age say after 50 years old age, everyone should separate from wife. Married life does not mean that one should continue to live with wife throughout the whole life; at a certain stage, say between 20-25 years, one may accept a wife, live with her to the maximum age of 50 years, and then there should be no more sex relationship-stringently. And at the mature old age, say 65-70 years, everyone must accept the renounced order of Sannyas; if not in dress, then in action positively.

Our students, either Brahmacari or Householder, are being trained up for constant engagement in Krsna Consciousness service without any personal interest. This is perfect order of Sannyas. So if everyone is trained up in this line of action, all of us are Sannyasis in all circumstances. This is explained in the Bhagavad-gita that anyone who is not after the result of any action, but simply he acts as a matter of duty for Krsna, he is a factual Sannyasi and Yogi.

So whatever status of life we may accept, this principle of working for Krsna as a matter of our duty, without being attracted by the result-should be followed by us.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 8 March, 1970

70-03-08

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 March, 1970, along with the ”Govindam” record. The record is so nice that I am playing it at least once in a day and it is giving me transcendental pleasure with tears in my eyes. I am sure this record will be the first-class ”hit” as already opined by the experts.

Certainly this has has come out so successful because of George’s sincere effort in Krsna Consciousness. I am so pleased that he is advancing towards perfectional stage of Krsna Consciousness; and your association will greatly help. Try to convince him to avoid the four principles of sinful life and chant Hare Krsna mantra as much as possible, then he will find everything is successful in his life.

I think on account of this record, many people, at least from different parts of Europe, will come to see our Temple. Many tourists also may come there. So you do not take it as gloomy, but you should welcome them in our Temple. Regularly try to sell our books and magazines to them. So far taking away the shoes is concerned, you can make the following arrangement: just after the entrance door, arrange for a movable railing so that anyone willing to enter the Temple room, but who does not like to take of his shoes, may be allowed to enter the door but stand near the railing and see the Deity from that place. Anyone willing to go inside the railing boundary must have to get out of his shoes. And exactly by the side of the Altar another railing may be fixed up. This railing should stand between the Vyasasana and the Altar.

So anyone who may come must be well received, informed about our activities, and when we publish a little pamphlet which is in preparation, it may also be distributed to each and every one of the visitors.

I have not heard anything from you about the small leaflet to be prepared for putting along with the ”Govindam” records. Are you preparing it or not? or do you think it is necessary or not?

The next song you may record is Jaya Jagadisa Hare:

Kesava dhrta dasabidha rupa

Jaya Jagadisa Hare And we shall make a children’s book with ten pictures of Krsna’s different appearances (Dasavatara.) and a short story or explanation for each. Now we have just received part of the manuscript of an abridged version of KRSNA especially meant for children.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What happened to the manjirao imported from India through Lloyd’s Bank. Ask Mukunda to write me about this. ACB ACBS:db

Letter to: R. D. Birla

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Los Angeles 9 March, 1970

70-03-09

Sri R. D. Birla Industry House Churchgate Reclamation Bombay-1, India

Dear Sri Birlaji,

Please accept my greetings. I have received one letter from Sri Balmukund Parikh of 78 Woodstock Avenue, London, N.W. 11, and the copy of the letter is enclosed herewith for your perusal.

Perhaps it may be known to you that in the Western world I am preaching the cult of Krishna Consciousness strictly on the Vaisnava principles, and I have established already 26 centers as listed on enclosed sheet.

I want to establish many Radha Krishna Temples in all important towns and countries of the Western World. I am not only establishing Temples, but I am creating the devotees of the Temples. There are many thousands of disciples in America, Europe, Canada, Japan, and Australia. So I am in need of many pairs of Radha Krishna Murtis, and from the letter of Sri Balmukund Parikh I learn that you are interested to donate such Murtis for being installed in different parts of the Western countries.

I understand that four pairs of Murtis have already been donated by your Trust through correspondence with the Secretary of the Dalmia Jayan Trust. But I want many hundreds of pairs of such Murtis. Generally in our Temples we install 24 inches high brass Murtis or 42 inches high marble Murtis. A picture of our London Deities is sent herewith for your inspection.

Thanking you in anticipation of your early reply.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hayagriva

-

Los Angeles 9 March, 1970

70-03-09

Columbus, Ohio

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4 March, 1970, along with the edited copy of the Foreword to KRSNA. Thank you very much. The few alterations of dates is approved by me, so it is alright.

Regarding your question do the Vedic histories refer to this planet only. No. Vedic history means of this universe. Our history begins from the beginning of the creation because the creation takes place with the birth of Brahma from the abdomen lotus flower of Lord Visnu. Then Brahma gradually creates. He begets so many sons known as Prajapatis who are supposed to be the generators of living entities, and therefore the history begins from Brahma. In the Bhagavad-gita this is confirmed in the 15th chapter. It is said there that the root of this big universal banyan tree is on the top; therefore history begins from the top.

Yes. This planet comes later on. We can take the idea from the tree-the tree grows gradually, and the different fruits, branches, and twigs gradually appear. Therefore it is to be understood that this planet has grown later on. Besides this we understand that although the planet was later on grown up, it was covered with water-pralaya payodhi jale **, merged into the water after devastation. Then gradually it emerges from water. That we can experience, that gradually land is coming out of the oceans. Because of its being merged into water, it is natural to conclude that the beginning of life was aquatic. This is confirmed in Padma Purāṇa that the species of life evolved from aquatics to plants, vegetables, trees; thereafter insects, reptiles, flies, birds, then beasts, and then human kind. This is the gradual process of evolution of species of life.

But we do not accept Darwin's theory. According to Darwin's theory, homo sapiens came later on, but we see that the most intelligent personality, Brahma, is born first. So according to Vedic knowledge, Darwin or similar mental speculators are rejected so far the fact is concerned.

I am so glad to learn that the Gita is going on nicely. Perhaps you know that Mandali Bhadra wants to translate into German, so as you finish one chapter you may send one copy to him immediately for being translated into German.

Mayapur is the birth-site of Lord Caitanya. It is a small village You cannot find it on the map, but near Calcutta you may find the place "Navadvipa," and Mayapur is part of this Navadvipa district. So far your planning to go to India, not only you, but I think several others, including Kirtanananda Maharaja and other advanced students, will go to India for preaching Krsna Consciousness. That will be a lesson to our so-called "secular" government. I came here with this purpose, so you have to fulfill my desire. I think it is coming to be true by the will of Lord Caitanya.

Acyutananda is getting good opportunities to move amongst enlightened circle in Calcutta, so if some of our advanced students go to India for this purpose, that will be a great achievement. I am thinking of that plan always. In the meantime, let us publish as many books as possible within this year. I wish to go to India for this purpose in the beginning of next year.

So far life-size Deities are concerned, even if you do not go, that can be imported. We have got addresses of supplier, and if you give me the size of the Deity you want, that can be imported. In the meantime you try to construct some temples in New Vrindaban. I want to publish one catalog of our ISKCON movement, giving pictures of all important centers and especially of New Vrindaban. This idea I gave you long ago when I was in New Vrindaban. I have advised Brahmananda also in this connection. So get this catalog printed as early as possible.

Another important thing is our theistic school in New Vrindaban. If you can establish a nice educational center, I know many parents of your country will be glad to send their children in New Vrindaban. But we have to create a nice atmosphere and educational system there. Satyabhama is very much enthusiastic in this connection. So you organize this institution systematically.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gopala Krsna

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Los Angeles 9 March, 1970

70-03-09

Montreal

My Dear Gopala Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 March, 1970, and have noted the contents.

Regarding publication of French "Back to Godhead," for the present you are doing very excellently. My point is that BTG in French language must come out even irregularly. So you are fulfilling my desire in that way. So far our Paris center is concerned, it is not yet started. At last Syamasundara. and George Harrison have gone there to find out a place. It may be by the grace of the Lord the center will be started now.

There are many big schemes about our European preaching work, specifically advancing the Sankirtana movement and publishing our literatures, but nothing has yet taken a practical shape. Under the circumstances, whatever you are doing is for the good. So until something practical is taking place in Paris, you continue to do this work-that is a great service to the Lord. I am very much pleased with your endeavor.

Now, regarding sending me money, I thank you very much that you are always eager to spend for Krsna, and Krsna will give you more and more opportunities to utilize your hard earned money for Krsna's service. Now the office which you are holding appears to be very nice, so I do not think you can get a better job in India. But somehow or other, if you get a chance to return to India on official business of your present employer, that will be very nice.

Regarding our Indian centers, we are experiencing some bright glimpse because in Calcutta, as informed to you by Acyutananda, we may get a nice plot of land. So you can save money as much as possible for constructing buildings or Temples in India. The money saved in this connection either may be kept by you under separate fixed deposit in the bank, or may be sent to me for future utilization. I have sent money already to Acyutananda for purchasing a piece of land in Mayapur-that is not yet completed. Under the circumstances, no more money should be sent to India directly by you.

I am very glad to learn that you have prepared one long article for sending to the "Illustrated Weekly of India." That is very nice, and if possible write some further articles, either in Hindi or English, for being published in India.

Perhaps you have already noted that I have closed my account with the Canadian Imperial Bank of Commerce. So whatever money you want to pay me may be sent by direct check in my favor. You do not require to spend any more money for Deity, because Deity is already coming-everything is arranged in India. You simply see that Temple worship and other things are going on regularly and nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rudra

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Los Angeles 9 March, 1970

70-03-09

Toronto

My Dear Rudra das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27 February, 1970, and have noted the contents carefully. I am very glad to learn that you are finding the atmosphere congenial in the new Toronto center. I think your valuable services will be put to good account there in the matter of pushing our Sankirtana movement. I have heard that there is very good potential for spreading Krishna Consciousness movement in Toronto especially among the large younger population. So I think this will be a good field for you to work enthusiastically in cooperation with other good devotees like Jayapataka, Raktaka, and Jagadisa.

When I learn that you are selling many BTGs and are receiving nice support from the community, I am very much encouraged. Now we have published our Isopanisad and you must try to sell it as far as possible. I have tried to explain in this book the preliminary knowledge of God-consciousness so any layman who reads it will be able to understand our Krsna Consciousness movement to their great benefit. If you simply present our program before them with great sincerity of purpose, they will be influenced by the seriousness of our Krishna Consciousness movement, and you can further impress them to join with us.

I am also glad to note that you are making practice of keeping in mind various important verses from our scriptures. This is the approved process: mahajano yena gatah sa panthah [Cc. Madhya 17.186] to "follow in the footsteps of the great authorities in Krishna Consciousness like Narada Muni and our other Acaryas." Now we are requiring our students to be very well familiar with all our literatures so that we may present our philosophy before even the most educated persons. This is very important as our movement is now growing and attracting greater notice.

Regarding sleeping, there is no need of confusion on this subject. At this stage, if we do not take sufficient rest, we shall fall ill. There is no need of forcing the matter. So one should take rest enough to keep in good health. Sleeping two hours out of 24 is a later natural development. For the present, take six hours sleep at night, that is enough; and if necessary, take another hour during the day. If chanting rounds at night is not a disturbance of your daily schedule, then it is alright. But by perseverance at rigid following of devotional service your demands for extra hours sleeping will automatically diminish.

Lord Nityananda is Guru. He can instruct us, but ultimately it depends on the disciple. A doctor may say "Do this, Do not do this," but if the patient does not follow the prescription, what is the result? Similarly, Nityananda Prabhu will hear the prayer of an insincere rascal, if that rascal actually wants to change his condition. One must agree not to be a rascal any more, then his rascaldom can be reformed. Jagai and Madhai begged the Lord for His mercy and they were prototype rascals, drunkards and debauchees. Lord Caitanya told them first you stop your nonsense activities, then I will accept you. So a rascal may be accepted provided he agrees to stop his nonsenses. Otherwise, how can one expect to be reformed if he does not agree or like to be reformed. To be reformed, he must agree to the reforming process.

In this connection, in order to remain fixed in spiritual strength, always be sure to chant the prescribed sixteen rounds of beads daily without fail. This is essential for insuring your spiritual progress.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Japanese brothers and sisters

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Los Angeles 10 March, 1970

70-03-10

My Dear Japanese brothers and sisters,

Please accept my greetings. It is a great opportunity that Sriman Sudama Das Adhikari, one of my American students, has gone to your country to spread the gospel of Krishna Consciousness under superior order. The original order is from Lord Caitanya Who appeared 484 years ago at Navadvipa, a district in Bengal, India, as Lord Buddha appeared at Gaya, a district in Behar, India. We, the followers of Vedic culture, accept both Lord Buddha and Lord Caitanya as incarnations of God, as both of them are stated to be so in the authorized Vedic scriptures.

The original Personality of Godhead is Krishna. Perhaps most of you who are present in this meeting have heard the name of the famous book "Bhagavad-gita." The teachings of the Bhagavad-gita were given to Arjuna by his friend and philosopher Lord Krishna

5000 years ago, and since then the cult of Krishna Consciousness is historically current in India. Most of you know that the people of India worship Lord Krishna as the Supreme Personality of Godhead in many millions of Vedic temples, some of them more than two thousand years old.

But factually this Krishna Consciousness is coming down through a chain of disciplic succession from a time some millions of years ago because the first student of this cult was Vivasvan, the present predominating deity in the Sun-globe planet. Later on Vivasvan taught this philosophy to his son Manu, who again taught this philosophy to his son, King Iksvaku, who ruled over this earthly planet. The original ksatriya kings were all descendants from King Iksvaku, the father of the dynasty in which Lord Ramacandra appeared. That is a long history comprising a period covering not less than 40 million years according to Vedic scriptures. Lord Krishna also appeared in the same family a little more than 5000 years ago; and because the cult of Krishna Consciousness became broken in course of time, Lord Krishna again re-established the same formula by teaching His dear friend Arjuna for benefit of the entire human society.

Four hundred and eighty-four years ago Lord Caitanya preached this cult of Krishna Consciousness in a simple and practical way so that everyone can take it without any trouble and thusly become happy in this life as well as in the next. The purpose of Krishna Consciousness is to love Krishna or God. We have a general propensity to love someone else, which is the basic principle of living condition. Nobody can live without loving somebody else besides himself. This loving propensity for someone else is present in every living being. Even an animal like tiger has this loving propensity in dormant state, and what to mention of the human kind. But the missing point is where to repose our love so that everyone can become happy.

At the present moment, the human society has been educated to love his country or family or one's personal self, but they have no information where to repose the loving propensity so that everyone can become happy. Because the basic principle of love is that both the lover and the beloved or object of love and the lover must be happy by loving activities of the living being. In the primary stage a child loves his parents, then his brothers and sisters, and thus, as he grows up daily, he begins to love his family, society, community, country, nation, or up to the point of loving the whole human society. But the loving propensity is so expansive that even by loving the whole human society the loving propensity is not fulfilled on account of its imperfectness. This loving propensity can be fully satisfied when it is reposed in Krishna, and that is the sum and substance of this Krishna Consciousness movement.

My dear brothers and sisters, do not therefore consider this movement as sectarian or meant for any particular nation or community. In the Bhagavad-gita, which is the basic principle of this Krishna Consciousness movement, Lord Krishna says that He is the seed-giving father of all living creatures. There are many millions of species of life as aquatics, trees, plants, reptiles, insects, birds, beasts, and human races. All of them are living entities as the spirit soul, but they are present before us in many varieties of forms and dresses. A learned man is he who sees all living entities on equal category, never mind whether a living entity is highly cultured intelligent man, or a cow, or a dog, or an elephant, or even a dog-eater, who is considered to be low in the human society. These things we learn from authoritative Vedic scriptures.

The idea is that our loving propensity expands as vibration of air and light expands, but we do not know where it ends. The Krishna Consciousness movement teaches us this science how one can love everyone of the living entities perfectly by an easy method. We have failed to bring in peace and harmony in the human society even by such big attempts like the organization of United Nations because we do not know the method. The method is very simple, but one has to understand it in cool head. The method is simple and natural, and this movement teaches you how to do it. We teach all men to love Krishna, the Supreme Personality of Godhead. If you learn how to love Krishna, which is very easy, then immediately you love every living being simultaneously.

It is like pouring water on the root of the tree, or supplying foodstuff in the stomach. This method of pouring water on the root of the tree, or supplying food stuff in the stomach, scientific, practical and universal, experienced by everyone of us. Everyone of us knows it very well by practical experience that when we eat something, or in other words when we put foodstuffs in the stomach, the energy created by such action is immediately distributed throughout the whole body. Similarly, when you pour water on the root of the tree, the energy created by such watering is immediately distributed in the whole tree, never mind how great it is. But it is not possible to water the tree part by part, neither it is possible to feed the different parts of the body separately. One who does not know this method is missing the point.

At the present moment the human civilization has advanced very much to live comfortably so far our material necessities are concerned, but still we are not happy because we are missing the point. Simple material comforts of life are not sufficient to make us happy. The vivid example is America, and not to mention of other countries. The richest nation of the world having all facilities for material comforts, is producing a class of men completely confused and frustrated in life. I have dealt with them very intimately, and I have found out that the cause of their unhappiness is not material want, but it is insufficiency of spiritual comforts.

What is true for the Americans is also true for all other nations. Other poorer countries are trying to be happy by imitation of American ways of economic development. But such imitators are missing the point that in America, side by side, a dissatisfied class of men are growing with great rapid speed. This is also true in other countries; and the root cause of this dissatisfaction is that our dormant loving propensity has not been fulfilled, although we have much advanced in materialistic way of life.

When I first visited Tokyo in 1967 on my way back from India to the U.S.A., my impression of the city of Tokyo was that it is a replica of New York. My dear Japanese brothers and sisters, I think I am right if I say that you are trying to be happy by imitating the material opulences of America. But I must say that you cannot be happy in that way. This does not, however, mean that I am condemning the way of material advancement of life. We do not condemn any way of materialistic life, but we simply request everyone to learn how to love Krishna. This is the missing point. You live in any way as it may be suitable for your comfortable life, but side by side you learn the art of loving Krishna. At present we are utilizing our propensity of love by inventing so many ways, but factually we are missing the real point-Krishna. Or in other words, we are watering all parts of the tree, but we are missing the root of the tree; or we are trying to keep our body fit by all means, but missing the point of supplying foodstuff in the stomach.

Please therefore try to understand this Krishna Consciousness movement. I have sent there three of my young students to preach this sublime cult in Japan. Please cooperate with them and you will be happy. We do not want any remuneration for this service because we have engaged ourselves in the service of the Lord and we love each and every living being as part and parcel of the

Lord. Neither we are sentimentalists without any background of philosophy and knowledge. We have got immense treasure-house of knowledge and philosophy. We have got our books BG, TLC, Bhagavatam, Isopanisad, etc. being published also with monthly magazines. But at the same time, we educate the mass of people by a simple process namely chanting the holy Name of Krishna. It is not at all difficult; even a child can take part in this holy chanting and derive the sublime benefit. Please therefore chant the mantra

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

and thus be happy. Thank you very much.

A.C. Bhaktivedanta Swami

Letter to: Candanacarya

-

Los Angeles 12 March, 1970

70-03-12

My Dear Candanacarya,

Please accept my blessings. I thank you very much for your nice letter of appreciation. The kindly words that you have used in this connection are very much pleasing, but all the credit goes to my Guru Maharaja. He asked me to take up this job as soon as I met Him in 1922; unfortunately I was so worthless that I delayed the matter until 1965, but He is so kind that by force He engaged me in His service; and because I am very much worthless, therefore He has sent me so many of His nice representatives-the beautiful American boys and girls like you. I am so much obliged to you that you are all helping me in the discharge of my duties towards my Spiritual Master, although I was so much reluctant to execute it. After all, we are the eternal servants of Krsna, and by the Divine Will of Srila Bhaktisiddhanta Sarasvati Thakura we are now combined together, although originally we are born in different parts of the world, unknown to one another.

This is the way of Krsna transaction; so let us, with great enthusiasm, preach this cult all over the world and make the people happy. They are missing the central point, Krsna, and our duty is to remind them-then everything will be alright. So follow the path chalked out by our predecessors, and success is sure.

I am very much pleased to learn that the Columbus center has been nicely organized since you have gone there and things are going on nicely. In the meantime, I have received news from Boston that Aravinda alone cannot make the layout business very quickly. I think, therefore, if you sometimes go there, help him in this connection, and again come back, that will be very nice. If you so desire, you can remain in Boston and take up the charge of layout business. And sometimes you may go with Kirtanananda Maharaja. That will be nice.

Now we are growing, and if we work cooperatively, our strength will also grow, and then the mission will not be checked in its progress.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

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Los Angeles 12 March, 1970

70-03-12

San Jose

My Dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10 March, 1970, along with the check for $50, and thank you very much for the same. I am pleased to see the newspaper clipping from San Jose State College newspaper, and learn that the students are already attending your Bhagavad-gita class at the Experimental College.

I am also very much pleased to have your report of progressing the public interest in Krsna Consciousness. The secret of success will depend on yourself keeping on the spiritual strength by regularly chanting and following the regulative principles, and side by side you have to act on preaching the gospel, and it will go on without any impediment.

I was so pleased to learn that the police officer was afraid of being converted and therefore he asked you to go, but with full support for your Sankirtana activities. It is very nice.

I am sorry to learn that Candrabali is not there, and she is living with her uncle. Do not be worried, she will come back; and if you give me her address, I shall write to her.

Krishna will give you timely a suitable place, don't worry about it. Our leader, Sanatana Goswami, was living underneath a tree, and He was keeping His Deity, Krishna, hanging on the branch of the tree, wrapped up in a cloth-and still He was always engaged in the service of the Lord. So place or no place, we must go on with our preaching work. Please keep me informed about your progress, and offer my blessings to all the boys.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 12 March, 1970

70-03-12

Hamburg

My Dear Hamsaduta,

Please accept my blessings and offer the same to Srimati Himavati. I am so glad to learn that both of you have safely reached your destination.

Now work with great enthusiasm and ask Himavati to take care of the Deities very, very nicely. Both of you have seen in L.A. how much they are careful about Deity worship. We have to make our steady progress, keeping both sides in balance; namely the Pancaratriki Biddhi and Bhagavat Biddhi. The Pancaratriki Biddhi is Arcana or Temple worship, and the Bhagavat Biddhi is to preach by chanting and distributing literature. Although chanting is quite sufficient to cover all the Biddhis, still to keep ourselves pure and sanctified, we must observe the rules and regulations of Pancaratriki Biddhi.

Our London Deities are certainly very, very nice; and everyone is captivated by seeing the smiling face of the Lord. It is very enchanting. Now everything is there and you are also experienced, therefore go on opening branches as many as possible and preach Sankirtana movement to your best capacity. Srila Bhaktivinode Thakura entrusted the responsibility to my Guru Maharaja, and He also in His turn empowered us to do the work. Similarly, I am requesting you, all my European and American students, to spread this movement city to city and village to village and make all people of the world happy. Actually they are missing the central point-Krsna, therefore they are unhappy. Let us inform them about this missing point, and certainly they will be happy.

Regarding the $1800, please immediately transfer the money to my checking account No. 3081-61625, Bank of America, Pico-La Cienega Branch (308), 8501 West Pico Blvd., Los Angeles, Cal. 90035. I will have to issue a check for $20,000 by the end of this month, so I want as much money as you can send. There is no question of straining yourself, but try to help us because purchasing that nice church property is a great responsibility-but the property is worth purchasing, as you have all seen it.

Regarding World Sankirtana Party: now the best of my students interested in Sankirtana; namely Mukunda, Tamala, and yourself, are now in Europe, so I hope in the near future you shall organize a very grand World Sankirtana Party and make a tour all the world over. And if you like, I can also go with you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bali Mardan 1975 So. La Cienega Blvd. Los Angeles, Cal. 90034 March 13, 1970

LT$_{700313D}$

My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7 March, 1970. I am so much obliged to you for the fine sentiment you have expressed in connection with my humble service; but this is not very extraordinary-every human being, for his own interest, should accept a Spiritual Master and abide by His order. This is the Vedic system, and whatever we are trying to do, it is in pursuance of the old order.

Anyway, somehow or other, we are now combined to execute the great will of Lord Caitanya that we should propagate this Krsna consciousness movement through out the whole world. By Krsna's grace you have gone to Australia with this mission, and I am pleased to learn about the arrangement which you have already made. Here also, in the States, Kirtananda Maharaj is getting good response from the student circle. In two important colleges our TLC has been taken as study course, and two other colleges have purchased lots of books for their students.

Actually this is a fact, that the books and literatures which we are presenting, are unparalleled at least in the Western countries. So if you can convince the parties concerned, you can also introduce our books and literatures for study in the university circle. So I am awaiting your report of the University meeting. Your sincerity of purpose will itself help you more and more because the Lord is sitting within your heart and as soon as he sees that you require to do something for His service, He will immediately give you all facilities.

For being legally organized, I think if you open a branch of the ISKCON Ltd., incorporated in England, it will be easier for you. Australia is a Commonwealth property, therefore an organization already registered in England can open its branch in its dominion without any difficulty. You can simply take the registered number and date from Mukunda and get it noted by the Registrar in Sydney, and it will be alright.

I talked with Gargamuni about dispatching Upendra's wife as early as possible. For the present, he is collecting all money for payment of the church property, $50,000 to be paid on or before 1st April 1970. He says that to send Upendra's wife means another $1000 at least. It is understood that Upendra was to send back $1500. He has taken $2000; out of that $500 would go for his travelling expenses. It was so arranged that as soon as he reached Sydney, he would send back $1500 out of $2000. Now I understand that he has sent you a wire for returning back the money because it is required in connection of purchasing the church.

I therefore ask you to send the money without delay, and after the transaction with the church property is closed, Upendra's wife to go there. The thing is that he has already given $2000, and again he has to pay another $1000; then the business here will suffer. But it was so arranged that Upendra was to return back $1500. Why he is delaying the matter?

I am glad to know that the boy, Noel, is helping us in so many ways. This is also Krsna's grace.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS: db

Sriman Bali Mardan Das Brahmachary ISKCON Temple 26 Horderns Place Potts Point NSW 2011

Letter to: Sriman Bankaji

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Los Angeles 13 March, 1970

70-03-13

Gita Press Gorakhpur, India

My Dear Sriman Bankaji,

Please accept my blessings. I beg to thank you very much for your kind letter dated 23 February, 1970, addressed to my London center and now re-directed to me. I left London sometime by the end of December, and since then I am staying here which is my headquarters. Here we have got the biggest center for training preachers, and the climate here is quite suitable for us (Indian).

I exactly remember you that you kindly took care of me when I was guest of Sri Hanuman Prasad Poddarji sometime in the years 1961 or 1962. I shall remember those days. I beg to convey my thanks again that you have remembered me even after so many years.

I thank you very much also for your kind appreciation of my humble service in the cause of Krishna Consciousness movement. I think every Indian is responsible for spreading this movement all over the world. That is the order of Lord Caitanya in pursuance of the dictum of Lord Krishna. Lord Caitanya says that anyone who has taken birth as a human being in the land of Bharatavarsa should sanctify his life, taking advantage of the Vedic culture, and then distribute the knowledge for welfare activities of the rest of the world.

As you are personally assisting Sri Poddarji, it will not be difficult for you to understand how much Vedic culture is important for the human society. Vedic culture is perfect knowledge, and without that knowledge, a human being is a polished animal in different degrees. This Vedic knowledge is summarized in the Bhagavad-gita, which is the cream of all Upanisads. The Lord personally says in the Bhagavad-gita that the purpose of Vedic knowledge is to understand Krishna. And Krishna can be understood by His devotee who has been fortunate to have a little fraction of the Lord's mercy. Bhagavatam says, ”My Dear Lord, one who has a little bit of mercy of the rays of Your lotus feet can understand You a little bit. So far others are concerned, they may continue to speculate on You, still they are unable to know what You are.”

In the Bhagavad-gita also, the Lord says to Arjuna, ”I shall teach you the philosophy of the old system of Bhagavad-gita because you are my dear friend and devotee.” This is the secret of understanding Lord Krishna or to enter into the confidential part of Vedic knowledge.

The preaching of Bhagavad-gita has been going on both in India and abroad, but almost all of them on the speculative background without any knowledge of devotional service to the Lord. Many Swamis before me came in the Western countries, and they say that nobody could act so wonderfully as I am doing. Perhaps it is right. But I do not know how such things are happening. The only reason that can be adduced is that I am presenting Bhagavad-gita as it is.

In the Bhagavad-gita, Krishna is the Supreme Personality of Godhead. The living entities are His eternal parts and parcels. The duty of the part and parcel is to render service to the whole; as much as different limbs of the body are engaged to render service to the whole body. These things are very simple to understand, but when they are presented in a round about way, simply by jugglery of words, it becomes cumbersome, and the desired result is not achieved.

Lord Caitanya advised that everyone of the Indians should go outside and, carrying His order or following His footsteps, one should preach Krsnakatha. The Krsnakatha is Bhagavad-gita as well as Srimad-Bhagavatam. If you split the word Krsnakatha, then it becomes Krishna's words or words spoken about Krishna. So Krishna's words are directly Bhagavad-gita, and words spoken about Krishna is the Srimad-Bhagavatam. I think the Society to which you have referred in your letter under reply, namely Vishva Hindu Parishad, should take up this message of Lord Caitanya if they are actually serious about doing something for the Vedic culture which is known as Hindu culture.

Actually there is no such word as ”Hindu” in the Vedic literatures. The ”Hindu” name was given by the Mohammedans with reference to the river Indus or Hindus, from Sindhu. So the Vedic culture is not for any sect of country, it is meant for the whole human society. In other words, Vedic culture is also known as Sanatana Dharma which means ”eternal function of the eternal living entities.” Krishna is eternal, and we all living entities, being parts and parcels of Krishna, are also eternal. And the reciprocal exchange of love between the two eternals is called ”eternal occupational duty” or Sanatana Dharma.

I am very glad to know that you are very much anxious to cooperate with my movement in the Western world. And if you kindly do so, it is not only welcome, but also Krishna will be very much pleased upon you and bestow His blessings. If your friends who are ”educated and ambitious band of young workers” will agree to follow my direction, I think they can render a great service to the human society. We should not any more think in terms of Hindu society. If we limit ourselves to Hindus, then there will be many competitors like the Christians, Mohammedans, Buddhists, and so on. But if we preach the philosophy of Krishna Consciousness in right earnest, it will be accepted throughout the whole world.

And that is practically experienced during the last three or four years. There are thousands of my disciples, European and American; their background is not Hindu culture, and still they are accepting this Krishna Consciousness philosophy. Some of my students are from the Mohammedan sect also; but all of them conjointly are chanting the Hare Krishna mantra, dancing in ecstasy, honoring Krishna Prasadam, and happily living on Vedic principles; namely as Brahmacari, Grhastha, Vanaprastha, or Sannyasa, not to mention their personal dealings in the matter of four kinds of prohibitive regulations; namely no illicit sex, no intoxication, no meat eating, and no gambling.

So we have to train the whole younger generation at the present moment by the simple method recommended by Lord Caitanya, and then this movement, Krishna Consciousness will spread all over the world.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

-

Los Angeles 13 March, 1970

70-03-13

My Dear Satsvarupa,

Please accept my blessings. I thank you very much for sending me the transcribed copies of two tapes #17 and #18, and I see it is well done. Although there are some minor mistakes in spelling of the proper names, that is not a problem. In my next letter I will point them out and give the correct spelling.

So offer my thanks to all the boys and girls who are working so hard for my Guru Maharaja's sake. Certainly He will be very pleased and bless you all for making your Krsna Consciousness life very successful.

I have already written to Candanacarya to come back and help in the matter of layout. Brahmananda is already there; and please see that everything is managed nicely and at least one book is published every two months. We do not need to publish a large number at a time, but what I want is that all the manuscripts which are ready for printing may be published without further delay. That will give me much satisfaction.

Your article published in the college newspaper is very nice regarding the eclipse. If we stick to our principle, certainly very soon we shall be recognized as a bona fide institution; and who can give better information than us in the matter of Spiritual understanding?

The first volume of KRSNA may be delivered with pictures to Dai Nippon. I do not know whether it shall go directly to Japan or through their N.Y. office, that is up to Brahmananda. So as soon as possible, please deliver to them-it is already delayed.

Regarding missing tapes, Devananda has written to both Detroit and Buffalo and he has sent you a letter also in this connection. So very soon you should be receiving the delinquent tapes from Detroit and Buffalo and then see if any are actually missing. If they are missing, I shall have to record them over again.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Los Angeles 13 March, 1970

70-03-13

Tokyo

My Dear Sudama,

Please accept my blessings. I am so glad to receive your letter dated 7 March, 1970. I have received your tape yesterday, but without waiting for this tape, I have already recorded a speech and several songs also. The tape is already dispatched to you by air mail. Please acknowledge receipt. The typed copy of the lecture also you will find along with the record.

Yes, because the transcendental sound vibration directly appeals to the soul, therefore everyone will take it if the vibration is made by a pure devotee. We should therefore try to fix up our mind to remain in our spiritual position by chanting and following the regulative principles. Both in our American and European centers things are improving, and I hope you shall also do the needful.

I am very glad to learn that you have engaged one older Japanese lady for translating our lectures. This is a great opportunity that you have got a good translator. Give her sufficient work for translating, and certainly she will turn to be Krishna Consciousness. Regarding your projected study of all aspects of Japanese language-writing, reading, and speaking-for spreading Krishna Consciousness to all the Japanese speaking people all over the world, that is just our program, and you should do this without fail. As you have written that Tokyo is the largest city in the world and there is no limit to the scope of our preaching work there, your work there is very important to spread our mission.

I am so pleased to learn that you have held several successful kirtanas and also you were on the T.V. program. So now we are in the news and people will be inquiring more about our movement, so your progress in preaching Lord Caitanya's message in Tokyo is very much encouraging to me, and I am so happy to note your sincere determination in this matter. When you are able to find out a house for inviting interested persons to live in our Krishna Consciousness community, that will be very much helpful.

Please offer my blessings to your good wife, Cintamani Dasi, and to Bhurijana who is your valuable aide, and to all the other boys and girls there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Labangalatika

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Los Angeles 14 March, 1970

70-03-14

Montreal

My Dear Labangalatika,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 March, 1970, and please let me know in which bank you have deposited the money and on what date. I advised in my previous letter that I have closed my account for the time being in Montreal, so all money should be sent to me here.

Anyway, if you let me know the name of the bank and the date, I will recover it. Henceforth, all money sent to me should be sent directly to me.

I have received word from Satyabhama that your son is doing nicely in New Vrindaban and is gaining strength in devotional service. So you are very fortunate. Krishna has blessed you with a very good devotee son. Take care of your son, and take care of Krishna and you will be happy. You are a nice devotee in the service of the Lord and that will make you always happy.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satyabhama

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Los Angeles 14 March, 1970

70-03-14

New Vrindaban

My Dear Satyabhama,

Please accept my blessings and offer the same to your good husband Paramananda. I am very glad to receive your letter dated 28 February, 1970, along with the first part of the condensed version of KRSNA book.

Regarding the organization of our theistic school at New Vrindaban, I am happy to know that you are now proceeding with regular classes. So it is better late than never, and now it will develop nicely. You are an educated and understanding devotee of Lord Krishna. Now Krishna will see your sincere cooperative efforts and He will provide all necessary facilities for continued growth of our educational center. I know the atmosphere in New Vrindaban is very, very nice, and the children will surely benefit greatly in their advancement of spiritual life. So please do it carefully, and I am certain that when we are fixed up there, many parents will like to send their children for education in our New Vrindaban school.

I am so glad to know that the boys are being taught 4 to 5 hours daily by the combined teaching of yourself and Devakinandana. Of course their spiritual progress is natural because of the good association of devotees and their good fortune to be in the service of the Deities. I am so much encouraged to learn how they are becoming purified and elevated in Krishna Consciousness, and are just like spiritual gopas. That is very nice. Mr. DDD and Ekendra also are very good boys, so see that they may be trained up well because they are our future Krishna Consciousness society.

I am very happy to learn that your son is growing strong and blissful. That is good news. And that your desire to raise many such souls in Krishna Consciousness is very nice proposal. We need as many Krishna Conscious men as possible, trained from the very beginning of their lives, to carry on our mission and purify the society.

Regarding the condensation of KRSNA book, I have read it and it is very nice. Try to work on it as time permits; and in the meantime, you can have some xerox copies made, then later on we shall find opportunity to print it.

You write to say that Paramananda is always thinking of me and he is working hard to develop New Vrindaban transcendental community. That is very good. I know Paramananda is a very good soul, and you together are good combination. So do everything enthusiastically to develop our New Vrindaban scheme and advance forward in Krishna Consciousness life.

I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Acyutananda

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Los Angeles 15 March, 1970

70-03-15

My Dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10 March, 1970. In the meantime I have received the package of badailaich very timely. Devananda told me that there was only one pod balance, so it arrived very timely. Thank you very much.

Regarding the Bhowanipur plot, I have already advised you in this connection. It may be transferred as unconditional gift to the Founder Acarya, ISKCON: A.C. Bhaktivedanta Swami.

I am also very glad to understand that Mr. Ashok Mitra, along with his children, are singing along with your Kirtana. And thus I think many others will also join. Sriman Ashoke Mitra has donated one khol and one portable typewriter to you, and this is a sign of his service to Krishna, and thus surely he will make progress. You will be glad to learn that here in the States also many influential people and organizations are becoming very interested in our Krishna Consciousness movement, and one invitation for speaking before such a group is enclosed herewith.

I understand that there was some press interview, and in future also whenever there is press interview, you can remember the following points which will help you to make a clear understanding of our Krishna Consciousness movement.

Try to convince in the meeting that the difference between animal society and human society is that the human society has in some form the ideals of Krishna Consciousness or God Consciousness. That is religion. Religion without God Consciousness has no meaning. And God Consciousness means that we are eternally related with Him. He is the Father, and everyone of us is the part and parcel or son. He is the Supreme Leader, and we are subordinates. He is the Supreme Maintainer, and we are completely dependent on Him.

Whatever we possess, including our body and our self, everything, belongs to Him. When one is completely in sense of this fact-he is God Conscious. And unless a living entity becomes God Conscious, he cannot be happy. So this is our propaganda. There is no question of sectarianism. Every religion should have this aim in view. But that system of religion which teaches development of God Consciousness is first class. We have to estimate by the result, and not by the formalities. So this movement, Krishna Consciousness, very quickly develops this God Consciousness, and it is very easy to adopt it.

But, at the same time, we must remember that a sinful man cannot develop God Consciousness. The four pillars of sinful life are: 1) illicit sex, 2) animal killing or animal eating, 3) indulgence in intoxication in any form, and 4) take to the life of gambling. We therefore request all religious institutions to check their followers from the reactions of these four principles of sinful life. That will pave the way of developing God Consciousness, and thus all the people will be happy.

It is not a question of following this religion or that religion. It is a question of philosophy of life. Our Krishna Consciousness philosophy is practical, easier, and based on sound reasoning and philosophy. We place it before impartial, thoughtful men of the world, and we are certain that they will find it sublime.

As you have desired that some Brahmacaris would go immediately to help you for developing the Calcutta and Mayapur centers, I have decided to send immediately at least two nice Brahmacaris to help you there. I have seen the rough diagram of the proposed Bhowanipur Temple, but I suggest that in some corner of the house there must be a garage, because in future I wish that you American boys should live elegantly to the tradition of your great country. But at the same time you shall preach the Sankirtana movement, becoming humbler than the grass and more tolerant than the tree as instructed by Lord Caitanya.

The plan suggested by you that the ground floor be the hall, etc. is quite nice, and I think you may see the plan of the Caitanya Research Institute which may help you.

Regarding Mayapur land, I understand that __ Ali is in problem for keeping the money. I understand that he wants to invest the sale money to purchase another suitable land, but he has no such land in his view at present. Therefore he does not wish to sell the land. This plea is not very sound argument. But in this connection, he may be informed that why he should keep the sale money at home? He can make a fixed deposit of the money in a bank at Navadvipa, and he will get interest also. Then when he may find some land, he can withdraw the money.

Anyway, if he is not willing to part with his land, you can arrange to purchase the land of Yayabar Maharaja or any other available land. We do not mind if it is not on the roadside. If the land is interior, but cheaper and of bigger area, we shall prefer that.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sri Balmukundji

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Los Angeles 15 March, 1970

70-03-15

London

Dear Sri Balmukundji,

Please accept my blessings, and offer the same to your good wife. As advised by you, I have already written letters to the Murti makers as well as to Birlaji and Jaipuraji. Actually my mission is to establish hundreds and thousands of Temples like the one which I have established in London and other places. And I wish that every Indian who has a little love for Krishna may cooperate with me in this attempt.

Please try to understand this Krishna Consciousness movement as very, very great. The people are missing the point-love of Krishna, and if somehow or other they can revive their lost consciousness and be fixed up in Krishna Consciousness, all questions and problems of the world will be solved very easily.

So I would again request you to take up the preaching work of this great movement. It does not matter whether you accept Sannyas order of life or not. You can preach this Krishna Consciousness movement even along with your good wife, and why not this procedure? My disciples are only children. If they can preach this Krishna Consciousness movement husband and wife together, without having any background of Vedic culture, why not an experienced gentleman like you with full knowledge of Vedic culture preach this movement? If you take up this work in right earnest, I am sure you will feel transcendental bliss.

I thank you for your assurance that you are coming here very soon, and I shall await your arrival with great interest. If possible, come along with your wife also.

Regarding Birlaji and Jaipuraji, I think if you also write to them, because you are personally known to them, it will be very nice, and induce them to supply these Murtis because that will be a great cooperation with our movement. Anyone who will cooperate with this movement will be transcendentally benefited. Please try to convince them of this point, and oblige.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ekayani

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Los Angeles 15 March, 1970

70-03-15

c/o Mendoza Bronx, N.Y.

My Dear Ekayani,

Please accept my blessings. I beg to thank you very much also for your nice letter dated 24 February, 1970, and thank you very much for your kind appreciation of Guru, that is very nice.

I am very much pleased to know that you are chanting at least the prescribed number of rounds daily and studying our literatures so carefully. Especially for girls this is absolutely necessary, and that will uplift you position in Krishna Consciousness. So stick to rigidly following the regulative principles and Krishna will keep you more and more engaged in His service, then your life will be always happy.

All this is good news that you are very studious and always busy. I am so much encouraged to hear how you are preaching in the school. That is very nice, and that is your first-class engagement. Prahlada Maharaja, in his childhood, was doing this. As soon as he got some opportunity, he would preach among his class fellows. His class fellows would be astonished to hear him, and they would ask Prahlada, "My dear Prahlada, where have you learned these things. We have got the same teachers, so where have you been taught this?" They were inquisitive, so Prahlada informed them that his Spiritual Master was Narada Muni and he was taught while he was in the womb of his mother.

So just imagine how much powerful is spiritual instruction that it was effective even while the child was in the womb. Similarly, if you chant and read, you will also be powerful to preach, and whoever will hear will be converted. That is the way of spiritual life.

You are not poor. Of course one should be humble, but a devotee is not poor. Your attitude, however, is that you are poor and humble is nice. But one who is in Krishna Consciousness is the richest person. What value have these material riches got? But when it is engaged in Krishna's service, it is spiritualized.

Regarding your question where is the Gayatri mantra in the first verse of Srimad-Bhagavatam, I have explained in my purport to the first verse that the Gayatri mantra "Dhimahi" is purposely invoked by Srila Vyasadeva. This explanation is given on page 53, and in the verse, the mantra concludes the sloka param satyam dhimahi.

Regarding the statement in Bhagavad-gita (17.6) that those who are demons parch the Supersoul within the body, Krishna cannot be parched, but one who observes fasting irregularly gives unnecessary trouble to the soul; and the soul and the Supersoul sitting together or the soul being part and parcel of the Supersoul, indirectly it is parching the Supersoul. The idea is that one should not unnecessarily give trouble to the soul or Supersoul. That is the business of the demon.

Regarding Ballaba Sampradaya, that is a different Ballaba than the younger brother of Srila Rupa Goswami.

I am very glad to know that you are so eager to start a center when you get married. That is very nice. We want to open hundreds and thousands of centers in every town, village, neighborhood, and everywhere. And we want to show ideal householder life also. If one pair of nice Krishna Conscious householders are there, so many people derive benefit out of their behavior. So when you decide to marry we shall find out a suitable devotee husband for you.

Yes, you can make nice children's books, and in this connection, you can correspond with Satyabhama who is already working on a condensed version of KRSNA book. And you should continue your painting, then with love and devotional practice your pictures will become all attractive because of the bona fide transcendental subject matter. However, in the meantime, you write to say that you have painted Mother Yasoda light blue color. Please let me know where you have received this information. Yasoda and Nanda Maharaja should be colored as Indians are generally of a light brown, tan like wheat.

Regarding Svetadvipa, the information is given in the Brahma Samhita, Svetadvipa, the Abode of Lord Caitanya, is a special portion of the same spiritual planet, Goloka Vrindaban.

I am so pleased to know that you are carefully caring for your Deities and that you chant before Them always when at home. So the Lord is very kind upon His sincere devotees, and He will provide more and more opportunities for such a sincere devotee as you to advance in serving and remembering Him at all times.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 15 March, 1970

70-03-15

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8 March, 1970.

At first, I must thank you very much for your slides and the viewer, which I enjoy whenever I find some time. The pictures of London Temple immediately get me there, and I enjoy your company. So I can understand that everything is going on well in London Temple. The service of the Lord should be so nicely executed that Radharani will bestow upon you blessings, raising Her right hand palm. You have got a very nice wife, a devotee and intelligent. So both husband and wife combined together please see that the Temple service is being executed regularly and nicely, and thus make your lives happy and successful.

Side by side, both of you should train your junior brothers and sisters in the service of the Lord, so that in case both of you go for preaching work, the scheduled program of the Temple may not be hampered. We should follow two important lines, namely the Pancaratriki Bidhi as well as Bhagavata Bidhi. The Bhagavata Bidhi is preaching work, and Sankirtana, and Pancaratriki Bidhi is Temple worship of the Deities. The Temple worship will keep us sanctified, and when we shall preach in sanctified, pure heart, the preaching will be immediately effective. So we have to follow the two parallel lines simultaneously for successful execution of Devotional service.

Regarding George Harrison, I am sure he will improve now in Krishna Consciousness. Krishna Consciousness is developed only by service. So he has very willingly and gladly served Krishna in many ways. The recent "Govinda" record, which your good wife has sung along with you, is certainly super-excellent, and it has become so nice because of George's attention upon it. So whenever this nice boy comes to our Temple, please receive him very nicely. Give him Prasadam and if possible talk with him about Krishna, and thus he will advance more and more in Krishna Consciousness.

When I remember all of you in London, as well as George Harrison, I become very happy because the combination is very much hopeful. I am so glad to learn that George has said, "I don't want to make nonsense records any more." This version of George I consider very valuable. His popularity and his great talent can be very nicely utilized by producing such nice records as "Govinda," instead of producing something nonsense. In our Vaisnava literature there are hundreds and thousands of nice purportful songs, and if those songs, under George's supervision, are recorded, I think it will bring a great revolution in the record making business.

So when he says that he does not wish to produce nonsense this does not mean that he has to close his business. On the other hand, he will get greater opportunity for producing finest transcendental records which are still unknown to the world. When you meet him again, you can talk with him what I am speaking to you in this letter. My special thanks are due to your good wife, Srimati Yamuna devi. Her singing songs of Krishna Consciousness, and Krishna will certainly bless her and you all.

Please offer my blessings to all the boys and girls, and be happy. You will be pleased to know that Acyutananda is also doing very nicely in Calcutta. He is moving in very enlightened circles of Calcutta, and somebody is giving us a plot of land worth Rs. 80,000 for constructing a Temple there. When the Temple is constructed, I shall ask you to go there with your wife and preach Krishna

Consciousness amongst the Indian community. Sometimes you desired to go to India, and Krishna will fulfill your desire to a greater extent. Krishna's service is so nice. Keep this faith always in mind and serve regularly-your life will be sublime.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send more beautiful slides in plain cardboard frames. ACBS:db

Letter to: Harer Nama

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Los Angeles 15 March, 1970

70-03-15

My Dear Harer Nama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 March, 1970, and I am very glad to know that you six boys are pushing our Krishna Consciousness Sankirtana movement in the Boulder-Denver area. Please work cooperatively and do it nicely.

Regarding your several questions; yes, it is best to get all such points cleared up so that our understanding may be firmly fixed up in our philosophy. The best process is to rigidly execute one's prescribed devotional duties regularly, and to study the books and literatures very carefully in the company and guidance of experienced devotees. The essence of our program is to chant daily Hare Krishna mantra at least sixteen rounds without fail, and thus one remains strong in spiritual life.

So far chaunce is concerned, I think you have been wrongly advised to burn the cumin seeds and chilis until they are very black. The chili should be added to the hot ghee just after the cumin seed begins to darken in color, and both of them should become brown, but not black or burnt. I think this adjustment with a little trial will improve the dahl for offering to the Deities.

But I see that you have many such questions about our philosophy. Under the circumstances it would be very good if you come to Los Angeles for some time to learn these questions and answers in the daily classes here. This is a good opportunity to clear up any doubts or misunderstandings, and the best program is if you come here for study. I am personally lecturing here weekly especially for our devotees.

Regarding Neil's study of Sanskrit, I am very glad to learn of his seriousness to study, and we need many such Sanskrit scholar devotees. When it is convenient, he may study with Pradyumna in Boston, and there are Sanskrit courses at the university there also. In the meantime, for his studies, Manva Dharma Sastra is not bona fide. The Hitopadesa is alright for study.

Yes, I will visit Boulder temple, so please inform me what is the best time. And when you come to Los Angles, you can advise me in particular how I should come there.

Hope this will meet you in good health. Please offer my blessings to all the boys there with you in Boulder.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Los Angeles 15 March, 1970

70-03-15

Philadelphia

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12 March, 1970, and I am so much pleased to learn about your gradual progress and success in preaching work. You are a sincere devotee, and Krishna will give you more and more chance for preaching His glory.

I am very glad to know that you have arranged a nice meeting in the National Conference of Christians and Jews. I am sending herewith copies of my address to the Japanese people, as well as the preface to my book, KRSNA. They will help you to have some clear idea of our Krishna Consciousness Movement. You know them all, and still this will be a great help.

Try to convince in the meeting that the difference between animal society and human society is that the human society has in some form the ideals of Krishna Consciousness or God Consciousness. That is religion. Religion without God Consciousness has no meaning, and God Consciousness means we are eternally related with Him. He is the Father, and everyone of us is the part and parcel or son. He is the Supreme Leader, and we are subordinates. He is the Supreme Maintainer, and we are completely dependent on Him.

Whatever we possess, including our body and our self, everything, belongs to Him. When one is completely in sense of this fact-he is God Conscious. And unless a living entity becomes God Conscious, which is his constitutional position, he cannot be happy. So this is our propaganda. There is no question of sectarianism. Every religion should have this aim in view. But that system of religion which teaches development of God Consciousness is first class. We have to estimate by the result, and not by the formalities. So this Movement, Krishna Consciousness, very quickly develops this God Consciousness, and it is very easy to adopt it.

But at the same time, we must remember that a sinful man cannot develop God Consciousness. The four pillars of sinful life are: 1) no illicit sex, 2) animal killing or animal eating, 3) indulgence in intoxication in any form, and 4) take to the life of gambling. We therefore request all religious institutions to check their followers from the reactions of these four principles of sinful life, and that will pave the way of developing God Consciousness, and thus all the people will be happy.

It is not a question of following this religion of that religion. It is a question of philosophy of life. Our Krishna consciousness philosophy is practical, easier, and based on sound reasoning and philosophy. We place them before impartial, thoughtful men of the world, and we are certain that they will find it sublime.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Gopala Krsna

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Los Angeles 16 March, 1970
70-03-16
Montreal
My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your check of $100 for my book fund account and thank you very much for it.

I have received information from the Scindia Steam Navigation Co., Ltd. that the pair of Deities, 24 inches high, weighing about 50 kilograms the pair, will be arriving in Montreal sometimes by the end of May 1970. They will be delivered by the Montreal Agents of the company. The Deities will be carried by the vessel "Jaladhan." So you may note this, and you have to prepare a bigger throne for accommodating the larger Deities.

When the large Deities are installed, the small Deities should be worshiped as Vijaya Vigraha which means this pair of Deities may go outside the Temple in a small car as they have made in L.A. This car was made by Nara Narayana, so he can give you the idea. This Vijaya Vigraha may be taken out with Sankirtana Party, not always, but conveniently. In due course of time, I shall let you know the details.

Your Temple will save about $400, including the price and freight of the Deities from Vrindaban, India. This money may be contributed to my book fund.

I have just heard from Gargamuni that you would like to print future issues of French language BTG in a small size about the size of our "Two Essays." So if you think that this will help increase the sales, then do it with my approval.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Satsvarupa

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Los Angeles 16 March, 1970
70-03-16
Boston
My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of the edited copy of tape #19. I shall reply the points listed by Pradyumna in a separate letter.

I have received information from the Scindia Steam Navigation Co., Ltd. that the pair of Deities, 24 inches high, weighing about 50 kilograms the pair, will be arriving in Boston sometimes by the end of May 1970. They will be delivered by the New York Agents of the company. The Deities will be carried by the vessel "Jalapalaka." So you may note this, and you have to prepare a bigger throne for accommodating the larger Deities.

When the large Deities are installed, the small Deities should be worshiped as Vijaya Vigraha which means this pair of Deities may go outside the Temple in a small car as they have made in L.A. This car was made by Nara Narayana, so he can give the idea. This Vijaya Vigraha may be taken out with Sankirtana Party, not always, but conveniently. In due course of time, I shall let you know the details.

Your Temple will save about $400, including price and freight of the Deities from Vrindaban, India. This money may be contributed to my book fund.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am enclosing a note for Pradyumna herewith, please find, and also a poem to be published in BTG. Your tapes have daily been received. ACBS:db

Letter to: Suridas

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Los Angeles 17 March, 1970
70-03-17
My Dear Suridas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 March 1970, and noted the contents with great satisfaction. In the meantime, I have also received one copy of your first Parisian BTG. So while we are waiting for regular edition of French BTG, you may try to improve this small publication and sell it as far as possible. That is very nice. I have also received one similar letter from London, and I have sent the reply to Gurudasa, and the copy is enclosed herewith so that all of you may follow the same instructions and open hundreds of Temples in Europe combinedly.

Mukunda, Tamala, yourself, Syamasundara., Gurudasa, and if possible, George, as well as Hamsaduta and all your better halves just make a very rigid plan for opening centers in every nook and corner of the European countries. I am arranging with Indian sympathizers to get some nice Deities like those in London. So try to install Deities and centers as many as possible.

Actually the modern human society is in need of Krishna relationship, so as soon as they will come in touch with our movement, surely they will feel very happy. So kindly execute this responsibility to your best capacity, and Krishna will be very happy upon you.

Your combination with your good wife, Jotilla, is very good, and now with greater enthusiasm execute Krishna activities as I have advised Gurudasa also. We must be fully equipped, and the preaching work by pairs of husband and wife will be an unique example to the world. Formerly the Acaryas were generally all Sannyasis, but Lord Caitanya, in His instruction to Roy Ramananda, who was a confidential devotee of Lord Caitanya, but a householder and responsible government official, Governor of Madras, has given open instruction that it does not matter what is the social or ecclesiastical order, if one is fully in Krishna Consciousness, he can act as Acarya. So all you boys and girls who are now married, follow this instruction of Lord Caitanya, and show vivid example to the world how man and woman can be united, not for sense gratification but for the service of the Lord.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

•

Los Angeles 17 March, 1970

70-03-17

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13 March, 1970, and noted the contents with great satisfaction. I received one similar letter from London, and I have sent the reply to Gurudasa, and the copy is enclosed herewith so that all of you may follow the same instructions and open hundreds of Temples in Europe combinedly.

Mukunda, yourself, Syamasundara., Gurudasa, and if possible, along with George, as well as Hamsaduta and all your better halves just make a very rigid plan for opening centers in every nook and corner of the European countries. I am arranging with Indian sympathizers to get nice Deities like those in London. So try to install Deities and centers as many as possible.

Actually, the modern human society is in need of Krishna relationship, so as soon as they will come in touch with our movement, surely they will feel very happy. So kindly execute this responsibility to your best capacity, and Krishna will be very happy upon you.

Your marriage with Madri Dasi is a good news, and now with greater enthusiasm execute Krishna activities as I have advised Gurudasa also. We must be fully equipped, and the preaching work by pairs of husband and wife will be an unique example to the world. Formerly the Acaryas were generally all Sannyasis, but Lord Caitanya, in His instruction to Roy Ramananda, who was a confidential devotee of Lord Caitanya, but a householder and responsible government official, Governor of Madras, has given open instruction that it does not matter what is the social or ecclesiastical order, if one is fully Krishna Conscious, he can act as Acarya. So all of you boys and girls who are now married, follow this instruction of Lord Caitanya and show vivid example to the world how man and woman can be united, not for sense gratification, but for the service of the Lord.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Bank of Baroda, M. M. De

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Los Angeles 18 March, 1970

70-03-18

Manager Bank of Baroda (Calcutta Branch) P.O. Box No. 313 India Exchange Calcutta-1, India

Dear Sir:

Re: My S/B Account No. 29/12802 with you Through M. M. De

Kindly refer to my letter dated 3 March, 1970.

It is understood that the transfer of Rs. 5000 to the savings account No. 8/16578 with the United Bank of India Ltd., 157/B Dharmatalla Street, Calcutta-13, in favor of M. M. De, is under process of being sanctioned by the Reserve Bank.

Please transfer at least Rs. 1000 to the above account without delay, pending the Reserve Bank's sanction. And after being sanctioned, you can transfer the balance of Rs. 4000.

Thanking you in anticipation, and oblige.

Yours sincerely, A.C. Bhaktivedanta Swami

Sriman M.M. De Calcutta, India

My Dear Buro,

Please accept my blessings. I am in due receipt of your letter dated 14 March, 1970, and noted the contents. I have not received any of your letter dated 13 March, 1970. When I receive that letter also, then I shall reply in detail. In the meantime, you can take this letter to the banks, and do the needful.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Dinadayadri, Nara-narayana

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Los Angeles 19 March, 1970

70-03-19

Boston

My Dear Dinadayadri and Nara Narayana,

Please both of you accept my blessings. I beg to acknowledge receipt of your note dated 30 February, 1970, along with one check for $100 to my book fund account, and thank you very much.

I am very happy to learn that you are living and working together happily as Grhasthas. Now use this opportunity of household life, not for sense gratification, but for mutually working to perfect your Krishna Consciousness. I am also glad to note that you are eager to bring up many souls in Krishna Consciousness, and that is a very encouraging and responsible program. Just one good soul fully developed and firmly convinced in preaching Krishna Consciousness can reclaim so many fallen souls for going back to home, back to Godhead. And the best way to prepare such Krishna Conscious souls is to train them to up from their birth to follow the principles of Krishna Consciousness. This is possible by good association of devotee parents, so you must keep always fit in spiritual strength by following the regulative principles faithfully and chanting the sixteen rounds of beads daily without fail, then Krishna will give you more intelligence how to engage yourselves more and more in His service, and your lives will be sublime.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hayagriva

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Los Angeles 19 March, 1970

70-03-19

Columbus, Ohio

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12 March, 1970, along with a poem ”All glories to Sri Gurudeva . . .” etc. This poem and your many other writings give me the impression that you are naturally thoughtful and philosophical, and thus I am very much hopeful that in future you can give to the world many nice things presented to the understanding of the thoughtful men in this age.

In that way, I wanted you to live with me and be engaged in writing such things, getting ideas from me. But we will have to wait for a few days more, and then I shall ask you to leave completely from your present occupation in the university.

At present, you patiently work there and get as much money as possible for developing New Vrindaban. As I recommend to every householder, if you spend 50% of you income for Krishna’s business in developing New Vrindaban, and a similar amount is collected by Kirtanananda Maharaja, I think there will be no need of financial help from other centers. I have inquired yesterday of Gargamuni whether he has any response to his appeal for money to other centers, and he said there was none. So I don’t think other centers will be able to help another center for developing. Each center has to manage its own affair independently.

But I think if Kirtanananda Maharaja as well as you try to introduce our books for study in the university classes, especially in the religions department, that will be very nice and you can get good income out of that. Kirtanananda Maharaja has already introduced to one college, similarly Brahmananda has also introduced in some college, and in each place they have sold more than 40 copies of TLC. So the potency is there because these books are not ordinary literature, being based on Vedic philosophy they are in a way a new line of thoughts to the Western world. And those who are really interested in spiritual understanding surely will appreciate. But for this introduction I don’t find anyone just competent except yourself and Kirtanananda Maharaja. So you can think over this matter and Krishna will show some way out.

Another thing is that there is a 90% chance of my going to India early next year. When I go, if you accompany me I will very much like it, provided you are free.

Now for New Vrindaban, if there is no immediate necessity for purchasing the side properties, you just wait for another year, and keep in a separate bank deposit for this purpose, and similar amount collected by Kirtanananda Maharaja. In this way, in one year I think you can accumulate this 5000 to 7000 dollars or even it is a little less, at that time, I shall try to complete it someway or other.

Our next attempt would be to present the brochure with all different pictures of our centers to the foundations and attract their attention. Our program is sublime. Our philosophy is practical and authorized; our character, the purest; our program, the simplest; but our ultimate goal is the highest. Similarly, we have to convince people of your country. They are intelligent, well to do, and receptive. Why not try this program combinedly, yourself, Kirtanananda Maharaja, and Brahmananda.

I think in New York there are so many foundation offices. If you all three or four together, you can add also Subala, it will be nice combination. If the foundations understand that actually you are doing something nice, then the financial difficulties for developing our various centers will be over.

Please offer my blessings to Syama dasi, and I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jaya Gopala

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Los Angeles 19 March, 1970

70-03-19

My Dear Jaya Gopala,

Please accept my blessings. I have not heard from you since a long time. I hope you are doing well. You are a very sincere worker, and Krishna will bless you. I will be glad to hear from you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Patita Uddharana

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Los Angeles 19 March, 1970

70-03-19

Boston

My Dear Patita Uddharana,

Please accept my blessings. I beg to thank you for the six volumes of our BTG magazines which you have bound up and sent to me. You have done it very nicely, and I am keeping them installed in my bookshelf for convenient reference.

I do not think it is necessary to make any slip-cases as you have kindly offered. But in future, the magazines may be bound up by the full year and you may enclose in the binding also an index for the year's articles. Soon our BTG will also be printed in other languages, and it will be nice if you can also bind these in similar sets as the English BTGs.

I am very glad to know that your pen is inspired to create, because we are in need of many intelligent writers who can express our Krishna consciousness philosophy nicely just following exactly the transcendental words and purports of our vast Vedic scriptures according to the previous Acaryas of our Gaudiya Vaisnava Sampradaya. And if you continue to work in this writing and publishing of our literatures with steady enthusiasm and sincerity, your success in Krishna Consciousness is certain. Therefore to keep your spiritual strength, always observe the regulative principles strictly and chant at least sixteen rounds of beads daily without fail. This is essential for understanding our philosophy practically to advance in Krishna Consciousness. And we should always avoid mental speculations.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 20 March, 1970

70-03-20

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 March, 1970, and noted the contents. In the meantime, I have also received your note dated 18 March, 1970, along with the new set of beads for Nityananda Das. I do not know how they have been lost from the packet in the mail. But I have duly chanted this new set, and they will be sent securely wrapped.

Regarding printing of KRSNA on the cover and Title, it should not be "KRSNA Book," but it should be "KRSNA" in large type on the first line, that is the Title, and on the second line, by way of adjective, "The Supreme Personality of Godhead" should be printed in smaller type.

Regarding the salesman's statement that the printing would take 8 months, so we cannot wait for 8 months. They have given reference in their letter No. ODCUMIS-L/70-115, dated 5 February, 1970, as follows; "we would like to show you our rough schedule of typesetting, Printing and binding.

Typesetting-45 days

Printing-20 days

Binding-20 days" So that is a total of 85 days or in other words about 3 months. Now why are they asking so much time?

Therefore do not accept a new schedule, which may be 8 months, because we have already received the schedule from Mr. Haru Kugimoto, who is head of their Overseas Division, and his word should not be overruled by that of a salesman.

Regarding picture pages, sections of 8 pages together is not nice. The pictures should be just at the appropriate place of description in the text. There are many modern glues which will not loosen for a very long time, so glueing is not a problem. I think that this method of insetting the picture pages is best, and even better if they can be each protected by a leaf of waxed paper also. That will be best. So do what ever you think is best for getting the book ready (printed) as soon as possible.

Regarding the almanac, all your subjects included are approved by me. So there is nothing to add, just see that it is finished printing before Lord Caitanya's Appearance day.

I have received the new issues of Easy Journey, and I have very much appreciated the color picture on the cover. It is very much improved. Please offer my thanks to Advaita and his assistants.

I think all our books can be printed in such small booklets, part by part, and they will be easily saleable. Take for example TLC. If we issue part by part like that, it will be about 5 books. So people will easily buy, and our purpose will be served. Discuss the idea with your colleagues.

Somehow or other, we shall overflood the market with Krishna Conscious literature. That will create our prestige, and being cheap distribution, many people will learn our philosophy. Another point is that while BTG is delayed, you can sell these.

I am very glad to learn about New York's situation. New York must have a nice Temple as Los Angeles as soon as possible. That will be prestige for New York City. Next weekend, you can transfer my bank money, as addressed by you personally.

Regarding color pictures in Nectar of Devotion, this will be nice because Advaita has improved. Even the quality of Easy Journey will do, but I hope he will improve more. Please offer my thanks to Advaita and all the others for taking so much trouble for Krishna Consciousness literature.

The address which you have received from Readers Digest is not the same address as I gave you, but whatever it may be, they are a large agent, and you can open correspondence as our distributer in India and settle terms. Send them some selected copies of BTG.

Thank you for the enclosure of the picture printed in "Horizon" Magazine, it is very nice. Was there any description printed along with the picture?

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Krsna dasa

-

Los Angeles 20 March, 1970

70-03-20

Hamburg

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19 March, 1970, and have noted the contents.

Yes, I am very glad to learn that Hamsaduta and Himavati have arrived with Tamala Krishna, and they have in such short order set up a good program of activities. So now your Deities are being cared for under Himavati's direction, and Sankirtana Party is more successful led by Hamsaduta and Tamala. Now with this good organization please continue to work combinedly for spreading our Krishna Consciousness movement throughout Germany. You have said that there is such great scope for preaching there, so I am very hopeful that you will be very eager to carry out this preaching work, starting many new centers.

Our first business is this preaching work, especially to organize centers, and you write to say that now this spreading potency will be utilized, so you should join wholeheartedly in this program. If you think that the time spent for studying 2 1/2 years more can be better used immediately to push our Krishna Consciousness movement, then you can turn your efforts in this direction. That will be very nice.

Thank you very much for sending the article, which appears to be very nice. Unfortunately, none of us is able to read it. And thank you also for the enclosure of $15 as contribution to my maintenance fund.

Please offer my blessings to Jaya Govinda and Sadanandini for their being united in Krishna Conscious service. When I first saw this girl in Buffalo, I wanted her to get married with a nice boy, and I am happy that Jaya Govinda is chosen for this purpose by Krishna. So I think they are very nice combination, and let them work jointly with great enthusiasm. I think both you and Sivananda should marry some German girls if they are Krishna conscious.

Please offer my blessings to all the other boys and girls there in Hamburg center. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Pradyumna

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Los Angeles 20 March, 1970

70-03-20

Boston

My Dear Pradyumna,

Please accept my blessings. I have received your questionnaire note for tape No. 20, and the answers are as follows:

1. Pg. 9 line 14 you can make it Karatieya.
2. Pg. 9 line 15: In my Srimad-Bhagavatam it is written Sri Sailam. At that time it was known as Sailapura, and now it is known as Solapura. It is still a pilgrimage in Mahar, and because Balaramaji was traveling in South India, this is Solapura is in South India.
3. Pg. 9 line 18; yes, Dravidadesa is correct.
4. Pg. 9 third paragraph: Bvankatachaila is incorrect. It should be Venkatacala.
5. Pg. 10: panda is correct

Please offer my blessings to your good wife, Arundhati. I hope you are both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Regarding point #2: you can put the present name "Solapura" and then in parenthesis (Sailapura). ACBS:db

Letter to: Rukmini

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Los Angeles 20 March, 1970

70-03-20

Boston

My Dear Rukmini,

Please accept my blessings. Very, very much thanks for your laddus. They are very, very tasteful, and we have eaten with great relish. Still they are in stock, and I shall go on eating.

Deity worship means to be very, very clean. You should try to bathe twice daily. The Deities should never be approached without having bathed first and changed to clean cloths after passing stool, etc. Keep teeth brushed after each meal, fingernails clean and trim. Be sure that your hands are clean before touching anything on the altar or the Deities. And cleanse the Deity room, altar and floor daily thoroughly. Shine the various Aratrik paraphernalia after Aratrik. This is described in the booklet for pujaris written by Silavati Dasi. The idea is summit cleanliness-that will satisfy Krsna.

Regarding your dream, it is a great blessing to you that Krsna warned you. So you should never be negligent. Always be careful, then in due course you will feel the Bhava.

Please offer my blessings to your good husband, Bharadraja. I hope both of you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 20 March, 1970

70-03-20

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16 March, 1970.

Regarding your question about the art department, for the present we should finish the pictures for KRSNA first. Then, if there is opportunity, they can print pictures for Nectar of Devotion. Both are required, but most important is KRSNA. It is better to have pictures in all our books, as many as possible.

I have received two copies of Easy Journey, and Advaita has done this picture cover and it is very much advanced. So he can print pictures in NOD. The printing of Easy Journey is very encouraging. I think that the second part of KRSNA should be printed in our own press.

Yes, be engaged always in Krishna's duties, and you all members, husband and wife, family, friends, brothers, and sisters, all combined will feel transcendental bliss.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gaurasundara

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Los Angeles 21 March, 1970

70-03-21

Honolulu

My Dear Gaurasundara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3 March, 1970, and have noted the contents.

Since you have requested me so often to go to Hawaii, I must go, there is no doubt. It only remains for you to let me know when is the best time for my coming there. Of course the mango season is best, so please inform me so I can make out my schedule, and you can make all arrangements.

Do you have the pictures of Prahlada which you painted some years ago? I think they may be published in BTG, but they have been missing.

Please offer my blessings to Govinda Dasi and to all the boys and girls there in New Navadvipa.

Hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Nara-narayana

-

Los Angeles 21 March, 1970

70-03-21

Boston

My Dear Nara Narayana,

Please accept my blessings. I beg to acknowledge receipt of your letter addressed to Gargamuni dated "nil," along with a new set of beads. I have conveyed the letter to Gargamuni after learning from it that you have lost your original set of japa beads and request me to chant on these.

So I have duly chanted them as you have desired, and they are returned herewith enclosed. However, in future, please be very careful to keep these sanctified beads. You should be more heedful. Now be sure to chant at least the prescribed sixteen rounds daily without fail, avoiding the ten offenses to the Holy Name, and thus advance in spiritual strength.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Nityananda

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Los Angeles 21 March, 1970

70-03-21

Buffalo

My Dear Nityananda das,

Please accept my blessings. I have just received one note from Brahmananda which informs me that your original set of beads was lost in the mail and did not arrive in the packet with your letter of initiation. Brahmananda has sent one set of new tulsi beads, and I have duly chanted upon them and I am sending them to you enclosed herewith.

I hope you are doing well in Buffalo under the guidance of Rupanuga Prabhu. Please be sure to chant at least sixteen rounds of the Holy Name daily and be happy.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Damodara

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Los Angeles 24 March, 1970

70-03-24

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th March 1970, and thank you very much for the check of $30 contribution to my maintenance and book funds. I am so glad to learn that your efforts to raise contributions towards a nicer temple are now meeting with some good response. Now the Washington devotees have appeared on the television several times, so the public will be inquiring more and more what is this Krsna Consciousness movement. And you say that several hundred people joined in chanting and dancing during the eclipse. All these things are very much encouraging to me. The key to your success is firm conviction combined with sincerity of purpose, then push our Krsna Consciousness movement with unflinching determination.

Do not feel inferior complexity. When Krsna will give you chance, you will do more than others are doing. But whatever you do, do it nicely in Krsna's service, and Krsna will bless you. Washington is the capitol of the U.S.A., so your center should be just befitting the position of Washington.

If sometimes you come here and see the L.A. Temple and their activities, I think you may improve in your activities.

Please offer my blessings to Madhusudana, Kancanbala, Dinesh, Visnu Arati, Denise, and all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 24 March, 1970

70-03-24

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 March, 1970, with enclosure, and it is very satisfying that you have introduced Sankirtana Party procession in the public streets and parks on the occasion of Lord Caitanya's Birthday.

It is a good addition to my missionary activities, and I thank you very much. In the London streets, introduction of Rathayatra procession, as well as Lord Caitanya's Birthday ceremony procession, and in the most important part of the city, a Radha Krsna Temple-all these things are great achievement of your London Yatra party, and personally I feel a great credit for me because by such activities my Guru Maharaja is certainly very pleased upon us. So whatever progress we are making by the grace of Bhaktisiddhanta Sarasvati Goswami Maharaja, we must stick to them and make further progress. I am enclosing herewith two pictures of our new church buildings, which we are going to purchase at the cost of $225,000; down payment, $50,000. The whole debt has to be cleared off by twelve years. So the management here has taken a great burden upon themselves, and similarly I am awaiting the days when London Yatra party, headed by you, will have a similar achievement in London.

What happened to that application you submitted for the old Oxford church? I think these Christian people do not like our advancement in the preaching work. Never mind, we shall depend upon Krsna and march on progressively.

I have received word that English citizens can fly to Australia as immigrants, and the cost is only $20 per person. So under the circumstances, you can send some Brahmacaris to help out our new center in Sydney. This will be best because the British government will bear the expense of their transportation. Also you can help them out by sending them the papers of ISKCON, Ltd. from London, so they can immediately incorporate as a Commonwealth branch. The Sydney address is as follows: ISKCON Temple, 26 Horderns Place, Potts Point, N.S.W. 2011.

Regarding the manjiras, I am surprised that the custom duty is cent percent. I do not know what does it mean. The whole consignment is worth L50, and they want to impose the similar amount as custom duty. In India, although our country is advertised to be very poor, the custom duty is not more than 30% on such articles. I think there is some misinformation about this consignment. Please inquire scrutinizingly.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Bank of Baroda

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Los Angeles 25 March, 1970

70-03-25

Manager Bank of Baroda India Exchange Branch P.O. Box No. 313 India Exchange Place Calcutta-1, India (URGENT)

Dear Sir:

Re: My Savings Bank A/c No. 29/12802

Replying your letter No. SB/34/, dated 14th March, 1970, I beg to reply as follows with reference to the last paragraph of your letter under reply:

1. Duration of my stay in U.S.A. is as present from 29th December, 1969. Before that, I was touring in Europe. (The duration of my stay outside India in my Passport is up to 9th June, 1971.)
2. My last departure from India was on 13rd December, 1967.
3. The "P" Form No. and Reserve Bank of India Permit No. is as follows: EC. CA Pass 4599/2-67, dated 18th November, 1967, approved.
4. My Passport No. I-276896
5. Purpose of visit is missionary preaching of Bhakti cult.

You have received my letter dated 3rd March, 1970, but you have not mentioned anything about my letter dated 28th February, 1970.

In the meantime, I have also sent another letter dated 18th March, 1970.

Kindly reply these letters at your earliest convenience and oblige.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Revatinandana

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Los Angeles 25 March, 1970

70-03-25

Goleta, California

My Dear Revatinandana,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated 18 March, 1970, along with a check for my book fund paid by blessed Roy Richard. I am enclosing one letter to him herewith, which please hand over to him.

From the description of your letter it is to be understood that things are going very nicely in your center. Our line of action is very simple, and if you stick to the principles, then success is sure.

Regarding your question about the various demoniac species of life: the Lord's condemnation, although appearing to be very harsh, is not so. The Lord being Absolute, His condemnation is as good as His blessings. Whenever the Lord or anyone of His pure devotees condemns somebody, it is to be taken as blessing. You know that the great sage Narada condemned the sons of Kuvera to become trees, but as a result of this, they were able to see Lord Krsna which is very difficult even for the great mystic yogis.

You have been a little bit perturbed that the demons are eternally condemned, and I thank you very much that you have been compassionate with the demons. That is the sign of Vaisnavism. The Lord may condemn the demons, but because the Vaisnavas are there, there is ample chance for the demons to become blessed by the devotees of the Lord. The devotees of the Lord are so powerful that each and every one of them has the power of delivering many demons, even condemned by the Lord. The preaching work of Krishna Consciousness Movement is specifically meant for delivering the demons. Therefore, if you remain faithful to the Lord, you shall be able to deliver many such demons.

So there is no cause of being disappointed because of the demons being condemned by the Lord. It is the duty of the devotee to deliver them. And the Lord is so powerful that through His pure devotee anyone can be delivered, never mind how he is fallen or condemned. I think the answer of your question is now clear and you can do the needful.

I have gone through the newspaper articles sent by you, and they are very important. Continue to work like this in cooperation with Dininath Prabhu who is a very good devotee. Prabhavati's husband, Harer Nama, is here in L.A. now.

Please convey my blessings to all the Prabhus there working under your good direction.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bali-mardana

-

Los Angeles March 26, 1970

70-03-26

Australia

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st March, 1970, and I am so pleased to learn that your University meeting was very successful. It is very engladdening to learn that hundreds were singing and dancing. A similar experience I had when we met in the Ohio State University along with Ginsberg. I think you have already read the news in our BTG. And similar experiences are being gathered by Kirtanananda Maharaja and Rupanuga Dasa Adhikari because they are now moving in different colleges and universities, and getting good response.

I take it for granted that you are one of the selected devotees of Lord Caitanya, and therefore from within your heart He has inspired you to go to such a distant place, leaving your parents and home, just to satisfy Krsna. This is a great transcendental adventure. Try your best, and I am sure you will be successful. Formerly your forefathers, many European and American gentlemen, were courageous to go outside their country for colonization, and Australia is vivid example of such adventures. Now, by the grace of Krsna, yourself and Upendra, the descendants of your adventurous forefathers, have gone there with a great mission, and try to execute it to your best capacity.

Krsna will certainly help you. The only thing we require for this purpose is to remain in our spiritual strength by chanting regularly and following the rules and regulations. I am sure you are already strict on this point, and still it is my duty to remind it for your steady strength.

Just try to convince the younger section about the importance of this movement and how this one single venture can solve all the problems of the world. Krsna Consciousness is not dry. It includes all the varieties of human cultivation of knowledge. We can give direction in politics, in sociology, in religion, in philosophy, in arts, in music, in aesthetics, and in what not? It is complete. Simply we have to administer this novel idea to the people in general very magnificently. The program is already there, and it is very simple. I wish that you establish at least ten centers in Australia or in the adjoining islands. That is my desire.

I shall always pray, as I am duty bound, for your long life and prosperity in Krsna Consciousness.

Gargamuni has informed me yesterday that he has not yet received the $1,100 sent by Upendra. You will be pleased to know that somehow or other today we have paid the $50,000 down payment for purchasing the church properties at $225,000. The pictures of the church are enclosed herewith. So gradually Krsna is giving us all kinds of possible facilities, and if we work sincerely, Krsna will supply all our needs-there is no doubt about it.

This is a good chance for sending some devotees from England. I have already written Mukunda, and I shall remind him at the next opportunity.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 26 March, 1970

70-03-26

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th March, 1970. I have already chanted the beads of Srimati Maithili Dasi, and I hope you have received them back.

I was very busy since a few days on account of purchasing the new church, and other documentary activities. This morning we have paid $50,000 down payment. Gargamuni was to take from me, from my book fund, $20,000. So the boys here have taken a great risk by purchasing this church property. When Krsna has given us this chance, I hope He will give us chance also to liquidate the balance amount as soon as possible.

You are trying for the new Temple, but our main business is Sankirtana and distribution of literature. If Krsna gives us a better place, that is all-right. Otherwise, we can remain at any place never mind hell or heaven; but we shall be only very cautious about propagating our Sankirtana movement.

I am very glad to learn that you have already been promised for $15,000, and I think these are indication of your getting a nice house very soon. Ratha Yatra Festival is your most important function of the year. I introduced this Ratha Yatra in San Francisco, accepting the place as New Jagannatha Puri. So this festival must be observed very gorgeously every year. Similarly, if two other processions like on the Birthday of Lord Caitanya as well as on the Birthday of Lord Krsna, are observed, it will be still nicer.

Last time when you came here, I was very much encouraged to see you. Similarly whenever you find some time, if you come for a day or two, you will be able to suggest improvement here as well as you will take improvements from here and introduce them in your Temple and others.

It will be very pleasing to learn that in the morning you are now studying from one and one half to two hours and in the evening you have class from forty five minutes to an hour, and you are stressing the importance of lecturing and preaching with authoritative and substantial arguments.

Please offer my blessings to all the boys and girls in San Francisco Temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hit Sharanji

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Los Angeles 26 March, 1970

70-03-26

Scindia House New Delhi

My Dear Hit Sharanji,

Please accept my blessings. I beg to acknowledge receipt of your copy of the letter to Sri Trivedi, dated 9th March, 1970.

In the meantime, I have received a letter from Sri Trivedi that he has arranged to dispatch the three pairs of Murtis to different places, but I do not know if Sri M. L. Chand of Dalmia Cement Ltd. has already handed over the Murtis to the care of Sri N. M. Trivedi.

Then, what about the other two pairs of Murtis? Are they already delivered to you? If so, you can dispatch them similarly for Los Angeles, Besides that, Srimati Sumati Morarji of Bombay has agreed to donate some Murtis herself, as well as through some friends. She wants to know the price of the Murtis and the place from where they can be had. It is understood that you have already written to Jaipur about the cost of marble Murtis. I hope by this time you have received the cost. If so, kindly inform me as well as Srimati Sumati Morarji because we require immediately at least one dozen Murtis for different places.

We require at least one pair of Murtis exactly like that of London, for which you have got the picture, for our Paris center. Kindly therefore enlighten me on the above subject by return post, and oblige.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received one letter from Sethji acknowledging my book, Sri Isopanisad. Please convey my regards for him. ACBS:db

Letter to: Satsvarupa

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Los Angeles 28 March, 1970

70-03-28

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 26th March, 1970, along with transcription of tape #23.

Regarding opening of a branch in Providence, Rhode Island, it is very encouraging. Both Nandakisora and Sri Dhama are nice devotees and I am sure they will be successful in conducting the new center. It is a good news for me. To open a center for us is not very difficult job. Simply the devotees who volunteer their service must be very serious and sincere.

Both Sri Dhama and Nandakisora are good administrators of Prasadam which is our peak medicine for driving away Maya; so I have all blessings for them. Let them chant Hare Krsna and distribute Prasadam, and things will come very quickly.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 28 March, 1970

70-03-28

London

My Dear Syamasundara.,

Please accept my blessings. Since a few weeks I have not received any letter from you and I understand also that some of you have moved to George’s place. I shall be glad to know what is the program there.

It was also informed to me by Umapati that all of you along with George were in Paris for some television engagement. Did you find any suitable place for our Temple in Paris?

I am therefore very much anxious to hear from you and I shall be glad therefore if you reply in detail by return post.

I learn also that Murari and his wife have also gone to London, but he is staying with you. How are Malati and your nice daughter, Sarasvati? Please offer my blessings to George.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hladini (Linda)

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Los Angeles 29 March, 1970

70-03-29

Detroit

My Dear Daughter Hladini Dasi (Linda),

Please accept my blessings. I am in due receipt of your nice letter dated 26th March, 1970, asking to become my initiated disciple in Krsna Consciousness and also your beads for chanting. I am very glad to know that your are strictly observing the rules and regulations of Krsna Consciousness faithfully and now I am very glad to accept you as my initiated student. I am returning your beads herewith duly chanted by me.

Your initiated name is Hladini devi Dasi. Lord Krsna’s Pleasure Potency is called Hladini, so this spiritual energy of Krsna’s pleasure potency, Hladini, is Srimati Radharani Who is always increasing the transcendental pleasure of Krsna by Her super-excellent loving devotional service. Radharani is the most confidential servant of the Lord and Hladini Dasi means the servant of Radharani. So please always be engaged in chanting Hare Krsna mantra at least sixteen rounds daily and work sincerely and eagerly in the service of the Lord observing the regulative principles and thus be happy.

I am also pleased to know that you will be married with Sriman Mahananda in Krsna Consciousness and that you offer your children to Krsna is very, very nice. May Krsna bless you both to work combinedly for mutually advancing in Krsna Consciousness more and more.

I have written to Mahananda that my suggestion is that after some time training in Detroit with Bhagavan das you can try to expand our activities by opening a branch in some suitable place. That will be very nice. So please chant Hare Krsna and be happy, that is my desire.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Mahananda (Michael)

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Los Angeles 29 March, 1970

70-03-29

My Dear Mahananda (Michael),

Please accept my blessings. I beg to acknowledge receipt of your letter requesting initiation, dated 26th March, 1970, along with your beads for chanting, and I am very happy to accept you as my initiated disciple. Your initiated name is Mahananda Das. I have chanted your beads duly, and they are herewith returned to you.

I am very pleased to know that you have been strictly living according to our Krsna conscious way of life in the matters of daily chanting sixteen rounds, following the four basic restrictive principles, and working hard in Krsna's service. Please continue to live in this way and the success of your life in Krsna consciousness is assured. Always chanting the Holy Name, Krsna, observing the regulative principles, and working in the service of the Lord are the essential program for advancement in spiritual strength.

You have written one interesting line, that Maya seems to have a special interest in you. So it appears that you are intelligent enough to detect the tricks of Maya; that is very nice. We should always remember that Maya or darkness and Krsna or the Light are existing side by side. So if we keep ourself always in Krsna Consciousness or in the Light of Krsna Sun, hardly there is any chance of being covered by darkness or Maya.

But a little inattention may cause our falling down into the clutches of Maya. The path of Krsna Consciousness is compared in the Vedas with a sharpened razor blade. If you carefully manipulate it, the blade helps by clean shaving; but a little inattention causes a bloody cheek. So this example we should always remember and carefully manipulate the blade of Krsna Consciousness.

I am pleased that you are so enthusiastic in spreading Krsna Consciousness, so as soon as you find opportunity you try to expand our activities by opening a branch.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Los Angeles 29 March, 1970

70-03-29

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th March, 1970, and it is very encouraging.

When Brahmananda came here, I discussed with him that we have now opened so many branches and they should be properly maintained. As I am personally here in Los Angeles, and because Krsna has now given us a very nice church, it will be possible for me to look after the business here to be the ideal for other centers. The church building is very excellent. I am sending herewith two pictures. We have already paid the advance money, $50,000, out of $225,000. Your contribution is very much welcome.

I was to advance $20,000 as loan from my book fund, but Gargamuni has arranged not to take from me more than $11,500. So whatever contribution is received from other centers will go for repaying the loan taken from me and from other centers.

Regarding moving with Sankirtana Party, as Kirtanananda Maharaja is doing now, it will be another impetus for pushing forward our mission. Please do this business very nicely. Caitanya Mahaprabhu also did like that and He presented Himself as a merchant in Krsna Consciousness selling the transcendental commodity in exchange of eagerness of the people. If people simply become faithful to the understanding of Krsna Consciousness, that will be the price for our transcendental commodity, Hare Krsna Mantra.

As you are having many engagements, it is very much encouraging. The clippings which you have sent are very nice. You are going to about a dozen colleges in different places and that is very much encouraging also.

I have all my blessings for Jagajjanani Dasi and Prahladananda Das for being married under your care. Train this couple for opening a new branch in one of the places you are now visiting with Sankirtana Party. Try to open as many branches as possible and manage to see them that they are going on nicely. That is my request.

Please offer my blessings to your good wife and all the Prabhus there in Buffalo Temple. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Los Angeles 30 March, 1970

70-03-30

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th March, 1970. I have initiated Denise Clapper as you have advised, and her spiritual name is Dvijapatni. I am sending her beads enclosed herewith. So now train her up nicely in Krsna Consciousness and when you find a nice brahmacari she may be married. That will be very nice. Then after some time she may go with her husband for starting a new center when they are ready. My idea is to train up many devotees and as soon as they are ready send them for starting new branches.

In the meantime, I am very glad to learn of your ten hours daily Sankirtana schedule, and that you have found a very good house for a new Temple. The building and location are very well suited to our needs, so why not acquire it as soon as possible? If you can purchase this house immediately, because Krsna is offering such a nice opportunity, that will be very encouraging. Please offer my blessings to all the Prabhus there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Umapati

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Los Angeles 30 March, 1970

70-03-30

Paris

My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th March, 1970. I have also received the newspaper cutting in which the picture of George has come out and it appears to be very nice because he has taken to chanting Hare Krsna Mantra along with you. Actually he has done some service to the cause of Krsna Consciousness, therefore he must make progress in his spiritual advancement. The heading "An Anti-Alcoholic Beatle at Maxim's"-does it mean that George has given up alcohol? Anyway, I am pleased with his dealing with us and I pray to Krsna that he shall make more and more advancement in Krsna Consciousness.

You have written to say that French people are eager to understand Vaisnava philosophy, and the summary of Vaisnava philosophy is as follows:

God is a person like us, but He is all-powerful with all opulences in full. The living entities are His eternal servants. There are varieties of living entities that have inherited the opulences of God in different degrees. There are two kinds of nature, the spiritual nature and the material nature. The living entities belong to the spiritual nature and being part and parcel of God they have all the qualities of God in minute proportion.

There are innumerable living entities both in the spiritual world and in the material world. The spiritual world is far, far greater than the material world. As such, the number of living entities living in the spiritual world is many more times greater than the number of living entities living within the material world. The living entities, when they try to lord it over the God's property, forgetting their constitutional position to remain as eternal servant of God, they are given the material world to act according to their desires.

In such endless varieties of desires the living entities are seen in varieties of bodies beginning from Brahma, down to the most insignificant insect. In this way, when someone is fortunate, he, by the grace of Spiritual Master and Krsna, revives his Krsna Consciousness. And if he makes progress under the direction of the Spiritual Master, then he revives his original Krsna Consciousness in full and thus he regains his position in the eternal Kingdom of God.

So you know very well all these facts, and while preaching you have to explain all these things nicely. Then you become a good preacher. Now you try your best in this line of preaching work and be successful as you have taken birth as a human being. Our Vaisnava philosophy is in summary the Teachings of Lord Caitanya. You read them very carefully, word to word, and immediately begin translation into French language so they may be published in French BTG as well as in future they may be published in a book.

I think Janardana is very busy in preparation for his Ph.D. because I have also not heard from him for a long time. So let him continue his studies. There is no need of disturbing him at present. Better both you and Suridas take up this translation work seriously. I think there are some devotees in Montreal who can also translate into French language. Anyway, arrange for this work immediately, without waiting anymore.

You have not written anything whether you have been able to find out a suitable place for our Temple. It was understood that when George goes there, he would help us in this matter. So I shall be glad to know how far you have been successful in this connection. It is all Krsna's grace that you have been favored with some publicity and more people are coming weekly for Kirtana. It is very much satisfactory, and I hope Krsna will help you more and more.

Please keep me informed about your further progress and offer my blessings to all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

April

Letter to: Arundhati

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Los Angeles 1 April, 1970

70-04-01

My Dear Arundhati,

Please accept my blessings. I am in due receipt of your letter dated "nil."

If you have got extra time, I encourage you to learn Sanskrit along with your husband. So far your movement is concerned, in pregnancy, you should strictly not ride on cars or any conveyance until your delivery, neither should you dance also.

So you stick to the composition work, and according to Brahmananda's program I understand you will have enough work to do now. Actually, the composition work was taken from August 1969, but still they are not yet completed. If you have no other composing work to do, then you may begin to compose Srimad-Bhagavatam, Second Canto, immediately.

Regarding the Sushruta Samhita, I have no information about this. Sushruta Samhita is a big book of medical science, it is not able to be understood by ordinary laymen. I do not know why you bother about this, but if somebody helps you from this book, I have no objection.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 1 April, 1970

70-04-01

My Dear Pradyumna,

Please accept my blessings. I have just received one check of contribution from Brahmananda and I understand that you have contributed $500, so I thank you very much for this.

May Krsna bless both you and your good wife.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 1 April, 1970

70-04-01

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th March, 1970. I understand that the Lord Caitanya's Birthday procession was very, very nice and similarly in San Francisco also they took out a procession in the street, and it is understood that 4000 to 5000 people participated. So this is another introduction to our Krsna Consciousness Movement.

Regarding the court case, such kinds of case will come and go. We have to go on with our transcendental business. It is very encouraging that Sankirtana Party is going twice daily, that should be continued. Other things will be adjusted by the grace of Krsna.

I talked with Gargamuni, you can immediately begin the incense business. It is not very difficult and you can do very nice business in London. From Holland you can get very good scents. Holland is a great center of manufacturing essential oils.

One thing, all other centers print the Acarya's name on the letterhead of their stationary-you should also do that. And every center contributes $15 monthly towards my maintenance fund, so you also try to contribute this monthly. Besides that, in your book list I don't find the name of Srimad-Bhagavatam. You should have all the books in stock always. If you have not got any Srimad-Bhagavatams in stock, just order them from Brahmananda. Also, I have not heard anything from Ksirodakasayi in some time. So let me know how he is doing.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Los Angeles 1 April, 1970

70-04-01

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated 21st March, 1970. The karatalas have not yet reached here.

Yes, I am going to the newly purchased church Temple and when I go there by Sunday next, I shall try to teach the local boys in the way of performing Sankirtana in a circle. I shall send to you the sound production with photographs if possible, and instructions also.

I am awaiting the arrival of the karatalas.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 1 April, 1970

70-04-01

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th March, 1970. I have duly received your $300 transferred from Germany and I understand that you are transferring another $1,500 to my account. The mail strike is already over. I am enclosing herewith a letter for Himavati, giving her instruction.

So far Sankirtana is concerned, I am so much pleased to learn that you are taking Sankirtana as your life and soul. There is no doubt about Krsna's being pleased very much upon those who are engaged in such Sankirtana Movement, that is admitted by Lord Krsna in the Bhagavad-gita and Caitanya Caritamrta. Some of the best students like you, Tamala, Mukunda, Syamasundara., and Jaya Govinda, are all now in Europe. Now you form a strong party for opening centers as well as organizing the World Sankirtana Party.

This Sankirtana Party, backed by literatures and books, will certainly bring in a great change in the modern civilization. Godless civilization can never be happy. Therefore as soon as they become Krsna conscious, they will feel practical happiness without any doubt.

I am so glad that Sivananda is going to be married with a German girl; and similarly, Krsna das may be also married. My Guru Maharaja created some Brahmacaris and Sannyasis for preaching work, and I am creating all Grhasthas. This means that we have to adjust things in favor of circumstances in the matter of pushing Krsna Consciousness Movement forward.

By correspondence, I am trying to secure a great quantity of Deities and mrdangas from India, so we must utilize them by opening various center, which means we must have sufficient manpower, and this will depend on your Sankirtana Party. Then everything will go on nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Himavati

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Los Angeles 1 April, 1970

70-04-01

Hamburg

My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter dated 25th March, 1970. Yes, the same things are going on. I am trying to change diets and sometimes fasting. But after all, it is old body, so dizziness is not unnatural. Regarding herb teas for colds and sore throat, up to now I have no such complaint, so they are not necessary.

I am very, very glad that you are taking care of the Deities with great attention and enthusiasm. Regarding your questions: the Deities should be polished before Their morning bath. Make a thin paste of fuller's earth and lime juice and rub this mixture on Their bodies and then bathe them and then dry and buff Them with a small towel for the purpose. You can make one very nice bed and place it to the backside of the throne, and you can make night clothes. So after the last Aratrik at night, you can change to Their night clothes for taking rest. Because They are small Deities, They may be lain on the bed with some pillows (because the base may raise Their feet up); if this can be arranged it will be nice.

Yes, Their crowns and jewelry should be removed both at night and while resting at noon, but wigs may stay on and Krsna should always hold His flute. It is nice if you can provide some heating arrangement for cold weather. Also different weight clothes for warmer or colder weather is good. Your idea for a thin curtain around the throne is very good. Regarding Radharani's smiling, that is not imagination-so she must smile. Let this be an impetus to your increased service.

Radha Krsna topics are for both liberated and conditioned souls, but conditioned souls should not much discuss about the loving affairs between Radha and Krsna because sometimes they misunderstand Radha and Krsna as ordinary boy and girl. So this should be discussed with advanced students, not with ordinary men. Yes, you make the throne very plush and comfortable and gorgeous like a bedroom. You are welcome for these questions, since you are engaged in Their service, you must know everything thoroughly.

I am very glad to learn of you eagerness to help open new centers in Munich, Amsterdam, and Berlin. But unless some responsible devotee takes charge of the Deities, you should remain in Hamburg. Hamsaduta may alone go for preaching work with the others. I think there are enough brahmanas there, so if one cannot be engaged full time, they should divide the duties amongst themselves-one takes the morning, another one at noon, and another in the evening, or like that. So unless they are trained up, you should not go. Deity worship is for old and experienced students; it is not good for new students to be given sacred thread. This Deity worship is exclusively for advanced students.

Regarding taking Lord Jagannatha to your next center, that will not be very good because you already do not have enough devotees to engage in Arcana. Unless there is a Deity worshipper available, we may worship Panca-tattva and Guru. That can be done by all initiated students whether they are once or twice initiated. Before an altar with pictures of Lord Caitanya, Pancatattva and Acaryas, everyone can offer Aratrik and Bhoga.

Yes, it is nice that you are worshiping Lord Caitanya along with Radha Krsna. That is alright. Lord Caitanya should be placed to the right side of Krsna. There is nothing special for His worship, but you may continue as you are doing now. The order of worshiping is first Spiritual Master, and then Lord Caitanya, then Radha Krsna (as in the mantras or Bunde aham prayer).

Your confidence to do whatever you are instructed by the Spiritual Master is very encouraging. Yes, this is the method of the Vedic injunction, staunch faith in Spiritual Master and Krsna makes one perfect in spiritual understanding.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Lilavati

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Los Angeles 1 April, 1970

70-04-01

London

My Dear Lilavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd March, 1970. So I am glad to learn that your daughter and Syamasundara.'s daughter are learning Krsna Consciousness very nicely. The program was that you would go to New Vrindaban for training children-never mind, you can do it there also.

So far George's house is concerned, it was formerly learned through Syamasundara. that he also wants to have a Krsna Consciousness center there. If he gives us a place there, just like Lennon gave a place in his garden, then you can start a similar temple there under your supervision. But unless there is some tangible program there, I think you should not divert attention in starting a new center there.

We have to organize this London center very solidly, so at least on Sundays all of you should come there and manage things. Anyway, conjointly you shall manage the London center and Sankirtana-that should not be neglected.

Regarding George's center, if he opens it very nicely according to his position, then on hearing from Syamasundara. I shall give direction how to do it. I have already written Syamasundara. about this, and I am awaiting his reply. The conclusion is that you are so many advanced disciples now in Europe, including Hamburg, London and Paris. Now you should organize the Sankirtana Movement in Europe by opening as many centers as possible from town to town at least. So do it conjointly and that will give me very much satisfaction.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

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Los Angeles 2 April, 1970

70-04-02

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th March, 1970, and have noted the contents. In the meantime, I have received your letter dated 30th March, 1970, along with the two checks for $1,592.02 and $256.00. Thank you very much for them. So now when you require money for printing our books, inform me and I shall send you the check. And you may send all checks of money not expended on printing and money from book sales to me.

Regarding printing of the books, now you are managing these things in Boston. I want just that the books may be printed somehow, somewhere; that is all. So do it as you see fit, there is no need of checking with me. I give you full responsibility in the matter, but only if there is some critical point it may be referred to me.

So far the preface, dedication, acknowledgement for Nectar of Devotion, I shall supply you with these in due course of time. I do not think they are immediately required since you can print the other parts of the book first as you have decided.

Regarding a cover picture for Krishna Consciousness-the Topmost Yoga, I think you can make a picture of a devotee sitting cross-legged chanting japa before Radha Krsna Deities.

I have read the letter from Raman Publications Magazine. So when you receive the copies of their publications, send them to me, and then I shall decide what to do.

I am very glad to know that both Boston and New York centers are blissfully engaged. Now just see things go on nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vamanadeva

•

Los Angeles 2 April, 1970

70-04-02

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th March, 1970. The newspaper portion is very encouraging. They have devoted so much space for describing ourselves. Although there are a few misquotations, never mind, it is a good publicity.

I am so much pleased with your wife and yourself and I can simply praise you how wonderful you are. Both you and your wife are setting good examples how Krsna Conscious Grhasthas or householders should live for Krsna. You are practically experiencing that there is no difficulty in household life if people are in Krsna Consciousness. So please stick to your principles very nicely and the program which you are following is already very nice-lecturing in the university, having classes in your apartment, distributing Prasadam-all of them are very, very nice. Please offer my blessings to Indira, and go on with your program, and Krsna will give you all opportunities.

We have purchased a new church building here, and you will be glad to see the picture enclosed herewith. So gradually in your center also one day we may have our own buildings because everything is possible if Krsna desires.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

•

Los Angeles 5 April, 1970

70-04-05

Boston

My Dear Brahmananda,

Please accept my blessings. When I was going to Europe via New York, I asked you to pick up some file "Vrindaban" ("Radha Damodara Temple") and you picked it. I told you that this file is very important and keep it carefully.

I am not finding this file with the consignment of books. Please try to find out where is that file, it is very important.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. Please send immediately 1 or 2 sample copies of BTG to the following address. She is a prospective customer.

Srimati Hemanta Kumari Chowdhurani
c/o Sri Priyanath Chowdhuri
Collegepara
P.O. Balurghat, West Dinajpur
West Bengal
India

Letter to: Pradyumna

•

Los Angeles 5 April, 1970

70-04-05

Boston

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 31st March, 1970, and in the meantime I have received one small tape record. Your teaching of Sanskrit pronunciation has been very much successful. I was just thinking of teaching our students the pronunciation of the Sanskrit verses in the Bhagavad-gita, Srimad-Bhagavatam, etc. and by Krsna's will you have already begun this. It will be a great help for me if the students are taught to pronounce in Sanskrit vibration. It will be another effect of transcendental sound vibration.

But we should always remember that our aim is spiritual realization, so in such classes in the beginning there must be Kirtana and at the end also there must be Kirtana. And they should not only pronounce the verses, but they should also understand the meaning and purport of each verse, then it will be grand success.

If possible, you can make another complete tape for use in other centers. You should make several copies and perhaps Dinesh can help you in this connection. Then distribute these specimen tapes to all centers and they may be asked for the charges.

About word endings, when we speak about sabdharupa it is just like the sabdarupa is gunin or svamin, but when we actually articulate, we speak the nominative form. In the place of gunin we speak guni (nominative form). So the nominative part of speech is used when we articulate, not the pratipadika. That is usage. Similarly in the matter of atman, we should speak atma. So I do not know what the scholars in this place want to have. You can make your own discrimination.

Do you think you shall require all these books? Of course I have no objection if you keep these as reference books, but we should always remember that we have to give more stress on our spiritual side than the scholastic side. But at the same time, if our books are presented in a scholarly way, that will be very nice. So you use the best part of discretion and do the needful.

So far grammar is concerned, one has to learn Sanskrit grammar for at least 12 years, then he becomes an expert grammarian. In India, those who are Sanskrit scholars studied in the beginning, from 5 to 15 years-that is for ten years continually-and they study grammar thoroughly. When one is expert in grammatical rulings and formation-that is to say: sabda, dhatu, sandhi, samasa, prakaran, vidhan, pratyaya, adhikarana-after this they study nyaya. In this way, when one is expert in 10 to 12 years, that is by the age of the 17th year, a student becomes very much expert and any departmental knowledge he can master in 1 to 2 years. But you need not become such a scholar. You require simply to understand Sastras Bhagavad-gita, Srimad-Bhagavatam, etc. and chant Hare Krsna Mantra as much as possible. The thing is if you give more stress on scholarly line, other devotees will try to imitate you. Already your wife has express such intention, and as soon as we try to be scholars, our devotional line will be slackened. These points are to be kept in view always.

Yes, I was missing the two volumes of Srimad-Bhagavatam of Cantos 3; 7, 8, 9. So keep them with you as reference, or conveniently send them here.

I think in the very near future you will be required to move from center to center to teach this verse vibration. So in each center, by hearing your tapes and by your personal presence they will become very expert in pronouncing the Sanskrit verses.

Regarding your last point that you shall try to learn the various literatures very carefully and present everywhere in classes and books, that is very good. This is a nice idea and if you can do it, it is great service and Krsna will bless you. I am sure you will be successful in this attempt, but don't forget to chant sixteen rounds regularly. then you will get spiritual strength more and more.

I do not know much about Mukunda dasa, but I think Jiva Gosvami did commentation on Bhakti-rasamrita sindhu and that is accepted by my Guru Maharaja.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sri Dhruva

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Los Angeles 7 April, 1970

70-04-07

Sri R. C. Dhruva Secretary to Sri R. D. Birla Industry House 159 Churchgate Reclamation Bombay 20, India

Dear Sri Dhruva,

I beg to thank you for your letter dated 28th March, 1970. I am so glad to learn that Sri Birlaji feels that there is a need for an imposing Hindu temple in London.

The minimum expenditure for such a temple will not be less than L1,000,000. So far I have met with the Hindus in London, they are not very rich. Most of them are engaged in service and some of them are doing business, but still it will be difficult to raise this L1,000,000 from the local Hindus. If, however, Sri Birlaji assures to contribute 50% of the expenditure, I think I shall be able to raise the balance funds somehow or other.

I know there is difficulty for transferring money from India, but if Sri Birlaji contributes the money in India, I think I shall be able to utilize the money for London temple program. I have already established one Radha Krsna temple in the most busy part of the city at 7 Bury Place, just adjoining the British Museum. This temple is situated in a five story rented (on lease) house, and many devotees are coming to see the Deities from distant places. So by the grace of Lord Krsna it is going on.

So far my preaching work is concerned, I am not giving much stress on the immediate construction of the temple, but wherever it is possible I am renting a suitable house and starting a center immediately. As already informed in my previous letter, I have now got 28 temples or centers in different parts of the world, namely; Europe, America, Canada, Japan, and Australia.

Regarding marble murtis of Radha Krsna contributed by Sri Birlaji, I may inform you that Srimati Sumati Morarji, Director of Scindia Steam Navigation Co., has kindly agreed to carry all the murtis by her different ships to different parts of the world. I think Sri Birlaji has his own shipping line also, therefore this carrying will not be a problem. I am sending herewith again the picture of our London murtis, and I am requesting Sri Birlaji to contribute at least 4 pairs of murtis: one to Paris, France, one to Honolulu, and two to Philadelphia, one of which will be for our New Vrindaban temple.

Recently we have purchased a big church property consisting of four different houses, namely; the lecture house, the temple house, the Acarya residence, and the quarters for the devotees both male and female, along with a small garden and parking land for the visitors' cars. Enclosed please find two pictures of this temple house, as well as I am enclosing some of the pictures of our Philadelphia activities where one American boy and girl, devotees, were married under the ministerial guidance of the local President. You will understand from the informations that this Krishna Consciousness movement is a major revolutionary renaissance specifically delineating social and religious conception of life based on authorized Vedic culture.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Giriraja

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Los Angeles 7 April, 1970

70-04-07

Boston

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th March, 1970, recommending Michael to be initiated. I have duly initiated him and his beads chanted by me are returned herewith. His initiated name is Madhavananda Das.

I am very pleased to note that you are feeling everything is going on nicely in Boston due to the nice devotees. You are also a very nice devotee, so together work to make Boston center even nicer for the satisfaction of the Lord.

I have received your beads also, and I am returning them to you duly chanted. Now please increase your enthusiasm for pushing on this Krsna Consciousness movement and Krsna will inspire you with all intelligence for serving Him as much as you engage yourself with sincerity and devotion. Therefore to keep advancing in your spiritual power always be sure to chant at least the prescribed sixteen rounds of beads daily. This is the fundamental program for advancing more and more in Krsna Consciousness.

I do not know just what has happened to your old beads, but you should keep your beads always very, very carefully, they are your direct link with Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Govinda

-

Los Angeles 7 April, 1970

70-04-07

Honolulu

My Dear Daughter Govinda Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2nd April, 1970, and I am very much pleased for the nice sentiments you have expressed therein. But you should always remember that whatever we are doing, it is in the parampara system beginning from Lord Krsna, down to us. Therefore, our loving spirit should be more upon the message than the physical representation. When we love the message and serve Him, automatically our devotional love for the physique is done.

I am so very glad to learn that Srimati Tulasi Devi has favored you so much. If you can actually grow this Tulasi plant, and I am sure you will do it, then you must know it for certain that your devotion for Krsna is testified. I was very much anxious to introduce this worship of Tulasi plant amongst our Society members, but it has not become successful til now, therefore, when I hear that you have got this opportunity, my pleasure does not have any bounds.

Please take care of the Tulasi plants in the following way. This is the best season for growing Tulasi plants. From 15th April to 15th June is the best season for growing this plant. Now I understand that the seedlings are coming out, so the whole spot if possible may be covered by some net because the seedling stage creepers being very delicate are sometimes eaten up by the sparrows, so we have to give a little protection from attack of the sparrows. All the devotees should pour water at least once in the morning before taking prasadam. The watering should not be very much large in quantity, but it should be poured just to keep the ground soft and moist. Sunlight also should be allowed. When the creepers are grown at least 7 inches high, then you can take them out from the planting soil and transplant them in a row in a different place. Then go on watering and they will grow like anything. I think this plant cannot grow in cold countries, but if the plants are dispatched from your place and if the devotees take care of the plant with a little care in a flower pot, then it may grow.

Tulasi leaf is very, very dear to Visnu. All Visnu-tattva Deities require profusely Tulasi leaves. Lord Visnu likes garland of Tulasi leaves. Tulsi leaves mixed with sandalwood pulp and placed on the lotus feet of the Lord is the topmost worship. But we must be very careful that Tulasi leaves cannot be placed on the feet of anyone else except Lord Visnu and His different forms. Tulasi leaves cannot be placed even on the lotus feet of Radharani or on the lotus feet of the Spiritual Master. It is entirely reserved for being placed on the lotus feet of Krsna. We can place, however, Tulasi leaves in the hands of Radharani for being placed on the lotus feet of Krsna, as you have seen on the Govinda Album.

I am giving you herewith three mantras for Tulasi Devi as follows:

vrindaai tulasi devyai priyaai kesavasya ca

visnubhaktiprade devi satyavatyai namo namah

This is offering obeisances, bowing down (pancanga pranam). And when collecting leaves from the plant, the following mantra should be chanted:

tulasya mrta janmasi sada tvam kesavapriya kesavarthi cinomi tvam barada bhava sobhine

Then the mantra for circumambulating the Tulasi tree.

yani kani ca papani brahmahatya dikani ca tani tani pranasyanti pradaksinah pade pade

So there are three mantras, one for bowing down, one for circumambulating,* and one for collecting the leaves. The collecting of leaves should be done once in the morning for worshiping and for putting on the plates of foodstuff to be offered. On each bowl or plate there should be at lest one leaf. So you follow and practice these Tulasi affairs and you try to distribute your experience to all the other centers, that will be a new chapter in the history of Krsna Consciousness Movement.

Regarding your tape recorder which was lying with me, you will get it very soon back. It is now being carried by Citralekha, wife of Upendra, who is going to Australia via Hawaii, and she will deliver the machine to you. I am very glad you have repaired your dictaphone and you are anxious to work on it. For the time being I can send you tapes of my lectures which you can transcribe either directly or through the dictaphone, as it is convenient. Both yourself and Gaurasundara or any other educated boy or girl can edit the transcriptions for being printed. For the present I hope you will be glad to do this work because you are always anxious to see me speaking something. I am sending the tape by separate mail, so immediately begin work. If you find this work of transcribing from recorded tapes interesting, you will have ample opportunity to work on this. There are many tapes like this in New York, Boston, and maybe in other places also.

Regarding installation of the Deities for which you are preparing, I wish to go there as soon as there are many Tulasi leaves grown. You are trying to grow mango very soon, but it will be better if you can grow soon the Tulasi leaves. This is more important than growing mangos. So you give your best attention for this purpose and as soon as you inform me that there is a regular bush of Tulasi plants, then I shall immediately start for Hawaii and install your Deities. I think this will satisfy you.

In the meantime, I am also inviting you, both husband and wife, to see how this Temple has become very nice-better looking, better facilities-than all other centers. I am sending you herewith one copy of the picture.

Please offer my blessings to Gaurasundara and all boys and girls there, and I hope this will find you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*3 times round the plant both morning and evening.

Letter to: Turya Shramy Maharaja

-

Los Angeles 8 April, 1970

70-04-08

His Holiness Swami B.S. Turya Shramy Maharaja Sri Radha Gobinda Gaudiya Math Village, Jagada nandapur P.O. Dal_ (Burdwan)

West Bengal, India

My Dear Turya Shramy Maharaja,

Please accept my humble obeisances. I am in due receipt of your kind letter dated 23rd March, 1970, addressed to our New York center and now forwarded to me here.

You will be pleased to know that we have got twenty-six centers all over the world, namely; Europe, America, Canada, Japan, and Australia. Of all the centers this Los Angeles center is my headquarters. The temple house is recently purchased by us at a price of $225,000 corresponding to our Indian exchange of 22 lakhs and 50,000 rupees. Out of the 26 centers, in three centers we have got our own premises. In Boston we have got our own press in our own house which was started last October, 1969 at a cost of 9 lakhs of rupees. I am sending herewith one picture of our present headquarters in Los Angeles at the above address.

By the grace of Srila Prabhupada the preaching work is going on nicely and the most important factor is that I have got a number of youthful American and European disciples who are helping me very seriously. As you know the western boys and girls are educated and trained up in practical life.. They are spreading this movement better that any Indian could do. So whatever success is there, it is due to them; I am simply instrumental in giving them direction. They are very kind upon me and offer me the best facilities of comfort. So things are very satisfactory here.

I have published English translations and commentaries on the following books: Srimad-Bhagavatam, Bhagavad-gita, Sri Isopanisad, Nectar of Devotion, KRSNA, Teachings of Lord Caitanya, and Easy Journey to Other Planets. Our magazine "Back to Godhead" is published 100,000 per month. I have advised my assistant who is in charge of the magazine in New York to send sample copies to Srimati Hemanta Kumari Chowdhurani, as advised by you.

In the beginning we had to accept some advertisements in our magazine to meet the expenditure, but at present we do not accept any advertisements. The whole magazine is full with transcendental message, even on both sides of the cover page.

I understand that when the first mrdangas were sent, you very kindly helped my former sister. So if you have got time, you can help us by sending as many mrdangas as you can because we require them for our Sankirtana movement all over the world. If you can help us by supplying mrdangas and Navadvipa made karatalas it will be a great service to the cause.

In our various centers (26) everywhere there are at least 30 to 40 devotees. Some of them are householders and some of them are Brahmacaris. I don't encourage very strictly increasing the number of Brahmacaris and Sannyasis because in this country men and women are very freely intermingling. Therefore I am encouraging householder's life strictly restraining them from sinful activities principally based on the following four points: 1) no eating of meat, fish, or eggs 2) no illicit sex-life 3) no taking of any kind of intoxicants including coffee, tea, and tobacco 4) no gambling. So this scheme appears to be successful, and in most cases the Grhasthas are preaching very satisfactorily.

Last December I have established our London temple at 7 Bury Place in a five story building, and it has become a great attraction because people from distant places come to see this temple. Our Radha Krsna Temple has become very popular because of two record albums published by Mr. George Harrison who is a world known musician. This young boy is very much sympathetic with our movement and he has very kindly contributed 2 lakhs of rupees for publishing my book, KRSNA.

So things are coming out very successful although slowly, and your good cooperation is earnestly solicited.

Thanking you once more for your letter.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Pradyumna

-

Los Angeles 9 April, 1970

70-04-09

Boston

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your special delivery letter dated 6th April, 1970.

Regarding the prayer verses, I have sent you immediately the Bengali prayer book and you will find all the prayers of Acaryas' there. I have also sent you one copy of Panjika which will help you to find out the list of names of Acaryas' Appearance and Disappearance Days. If you can, you can prepare conveniently the Panjika or ISKCON Almanac for next year, but not now, you have got many engagements, this is for leisure hours.

Regarding the new prayer addition "Namaste sarasvate devau. . .", I think you can change the word "devau" into "deve" to make it compatible with sarasvate. Sarasvate is locative, so you can change the word to "deve" to make it fit, or it can be made "devam". "Devam" is the accusative singular and "deve" is the locative singular, so both can be used, but I think "deve" will be most fitting word.

Regarding your tenth point, the word "Radharamanahari" is one word compound, therefore it is correct. Regarding your 9th point, the exact verse is as follows:

samasrita ye padapallavamplavam mahatpadam punyayaso murareh bhavambudhir vatsapadam param padam padam padam yat vipadam ne tesam (Bh. 10/14/58)

meaning for a person who has taken shelter of the lotus feet of Lord Murari (Krsna), which are the shelter of all great souls and are famous for being the reservoir of all piety, this great ocean of material existence shortens like the pit-hole created by the foot of a calf and for him the supreme abode of the Lord is quite fit place for living, but not this miserable material world where there is nothing but danger in every step.

Regarding your 11th point, the line should read

jagannatha-svami nyayana pathagami bhavatu me. Yes, it is just a line for repetition of a great verse prayer for Jagannatha-svami, but I do not remember the whole verses just now, neither do I remember immediately where it can be found. For the present you be satisfied with this one line. Regarding _ tipadika sabda, I consulted grammar and it is correct to mention the first case ending or nominative case. The authorized injunction in this connection is as follows:

abhidheyamartre prathama pratipadikartha langa parinama vacana matre pratama

Translation: The sound which indicates a particular subject or word should be the first case ending or nominative case.

So in your last correction of Krsna tape number 27, on page 11 you have mentioned "Sannyasin", "Gosvamin", "Mayavadin", "tridandins", "svamins," etc. They should be corrected without "n"s like "Sannyasi", "Gosvami", "Mayavadi", "tridandis", etc. So in future, only the first case endings should be used, not the sound, that is the rule.

Regarding your other arrangement, I have already replied you in my last letter, and as you are trying your best to make our preaching propaganda as most authoritative on the Vedic culture, Krsna will certainly help you. I think the book which I have sent you will help and the balance Krsna will teach you. We should always remember at the same time that we want to understand our business only and not try to become very scholarly because time is very short. But some of us, as you are trying may proceed on as far as possible on the scholastic way.

I think the scheme of publishing Srimad-Bhagavatam chapter-wise decently is good, so that it will keep all of you engaged and the press going on. When all the chapters of the canto are printed, they can be assorted in one book form for hard bound publication. The size of the book must be symmetrical of my present Bhagavat editions-that is to say 6 1/2 inches by 9 1/2 inches. I think the present composition of the NOD is not to my standard; so whatever is done is done, but the Srimad-Bhagavatam must be to the standard size. If the books are printed in standard size (6 1/2 x 9 1/2), then the chapter pamphlets may be easily bound into a hard cover when all the chapters of the canto have been printed.

Regarding your 8th point, I am enclosing a corrected xerox copy of the text for aratrika prayer by Srila Bhaktivinode Thakura, please find.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Equitable Savings Bank

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Los Angeles 10 April, 1970

70-04-10

Manager Equitable Savings Bank Fairfax and Beverly Boulevard Los Angeles, California

Dear Sir:

RE: My savings account No. 12410 with you.

Please note that my new address is now at
3764 Watseka Avenue
Los Angeles, California
90034 Thanking you.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sridama

-

Los Angeles 10 April, 1970

70-04-10

Providence

My Dear Sridama,

Please accept my blessings. I am so pleased to receive your letter dated 4th April, 1970, and I am very glad to read the contents.

I am very glad that you are going to marry Manmohini Dasi and I have got my full sanction and blessings for this unity. Nanda Kisora and his wife and yourself and your wife, four together, organize the center in Providence which is already wonderful and by your propaganda of Krsna Consciousness it will be heavenly.

As soon as a center is open and my disciples conduct it nicely, it gives me Vaikuntha bliss. Vamanadeva is doing very nicely in St. Louis, and I am sending herewith some pictures of his activities. So Bali Mardan and Upendra are doing in Sydney also. All these newses are to me life-giving ambrosia, so the more you open branches, the more I increase my duration of life. Therefore, if you all my students want me to live for some days more, go on opening nice branches as many as possible.

Be happy in Krsna Consciousness and keep me informed about your activities. Thanking you once more. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna

-

Los Angeles 10 April, 1970

70-04-10

My Dear Yamuna,

Please accept my blessings. I thank you very much for your burfi. It is so nicely made. Lest it go out of stock, I am eating only a very little quantity daily. But how you have made it, if you send the formula, maybe Nanda Kumar or Devananda may be able to prepare it.

I hope you are taking care of the Deities with greater attention, and teaching your younger God brothers and sisters to follow the Arcana bidhi. As we open many branches, we shall require many devotees like you to take care of the Deities very nicely.

So be happy in Krsna Consciousness and I shall pray to Lord Krsna for your greater achievement in devotional service. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

-

Los Angeles 10 April, 1970

70-04-10

My Dear Mukunda,

Please accept my blessings. I have received the karatalas, but it is completely hopeless. The man has cheated us cent per cent, but there is no way to rectify it and we shall wait for future to get the right thing.

I hope everything is going on nicely in your temple, and please keep me informed regularly of the activities. I have not heard from Syamasundara. for a long time. I sent him one letter of which I have not received any reply as yet. Please remind him.

Please offer my blessings to all the devotees.

You ever well-wisher,

A.C. Bhaktivedanta Swami

Letter to: Acyutananda

-

Los Angeles 11 April, 1970

70-04-11

Calcutta

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter dated 6th April, 1970. Just before receiving this letter, I have sent another letter to you dated 9th April, 1970.

Who told you that I am a citizen of America? I cannot even apply for citizenship unless I have stayed here legally for at least five years. I am admitted here as permanent resident so that I can go to India and come back again without any visa or passport for this country. There are many Indian business people also who come and go from India and U.S.A. and vice versa. So at my present status I can come and go to and from India without any passport or visa-that is my position.

My India citizenship is valid. If I adopt U.S. citizenship, then I renounce my Indian nationality. So at the present moment I am full Indian national. In technical language I am known in the Immigration Department as "alien," not as citizen. So you can inform this to Mr. Ghosh.

You wanted to take citizenship of India. So why don't you take it? What is the difficulty in this matter? Cannot Mr. Ghosh help you in this connection?

You have written nothing about the Bhavanipur land. I shall be glad to hear from you what happened to this transaction.

I think you will have to take a formal sanction from the Reserve Bank of India on my behalf, and Mr. Ghosh knows it well. If it is necessary to take sanction, I have enclosed herewith the application which you may use if necessary.

I have already advised Brahmananda to send you books and magazines by surface freight, and that will be easier to distribute our books and literatures locally.

You have written to say that they must also write to Madhava Maharaja. I cannot understand what do you mean by this. They are not known to Madhava Maharaja, so how they can write directly to Madhava Maharaja? Neither I wish to overburden Madhava Maharaja with further addition of my disciples in his temple. This is a very delicate point. Better you can ask Madhava Maharaja whether he is willing to receive further members of our camp in his temple.

Therefore, I wanted that when we get our own place, the Brahmacaris may go.

Regarding long visa, as you say that you can arrange or advise how they shall apply for it. Sriman Nanda Kumar Brahmacari and Jayapataka Brahmacari are ready to start. So I do not know what to do in this connection. I do not think that writing to Madhava Maharaja for their accommodation from here will be right thing. Better verbally you can ask him whether he will allow two other Brahmacaris to stay there.

The procedure is quite admitted that you do not accept invitation in the fashionable meetings and you lecture exclusively. That is very nice. You do not allow anyone to touch your feet-this is very good attitude-but if they want to insist on touching your feet and there is no other way to avoid it, you can simply remember your predecessor Acaryas and Spiritual Masters and accept them and return namaskara with folded hands. That is the Vaisnava etiquette.

I hope all points inquired by you are cleared, and now you can do the needful.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rsi Kumara

-

Los Angeles 11 April, 1970

70-04-11

New York

My Dear Rsi Kumara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th April, 1970, together with two checks for $1015.79 and $150 respectively and thank you very much.

New York is the best city of your country, therefore the prospect of preaching in New York City is especially very great. I began my preaching life in this city, therefore I have got some special attraction for New York. I wish, therefore, that a fitting and imposing temple may be situated in New York. I understand that you are trying your best to secure a house, so in consultation with Brahmananda you can do it very earnestly.

Regarding Sankirtana Parties in New York, Krsna will provide devotees, don't be worried. Krsna can provide anything and everything within a moment, but He waits to test a devotee. And when the devotee comes out successful from the test, He gives him all opportunity for devotional service. So everyone of you should go on with the Sankirtana Party and gradually Krsna will send more and more devotees to join you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 11 April, 1970

70-04-11

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st April, 1970. I am very glad to know that you are busy now in the press assembling the new book Krishna Consciousness the Topmost Yoga, that is very nice. I am sending $2,400 next week as Advaita has requested.

Regarding the proposed marriage of Manmohini and Sridama, Yes, I have already sent Sridama sanctioning this marriage and offering my blessings. Subala has already got practical experience, he has performed two marriage ceremonies and he has sent me a xeroxed copy of the procedure which I have approved. I am enclosing herewith one copy and you can perform the wedding in your temple. Everyone, at least all the presidents, should be experienced in performing marriage ceremonies.

I am also glad to learn that you are engaging Visvakarma to construct an enlarged altar for the new Deities. That is very nice. Then when the Deities arrive you can send the $400 to me here for my book fund. Regarding the pictures from the first volume of KRSNA, they should be all sent here and I have advised Brahmananda in that connection.

Regarding your first question, there is no difference of the svayamvara ceremonies of Draupadi and Laksmana, they were almost alike. The only difference was that the fish was covered with a cloth in the case of Laksmana, but the fish was naked in the case of Draupadi.

Regarding your second question, when blood stands for some time it coagulates and the coagulum subsides leaving the serum or water. So the lakes then become full with water.

Regarding the third question, generally these airplanes are constructed in the shape of a swan with wings and beak and tail, etc. and on the back they put a dome like on a chariot for sitting and driving. I have drawn you one picture to convey the idea, please find it enclosed herewith. You are at liberty to make many questions like that. So long I can, I must make answers to your questions, but when I fail, I shall ask you to excuse me.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

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Los Angeles 11 April, 1970

70-04-11

Philadelphia

My Dear Subala,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 30th and 31st March, 1970.

Regarding religion, not only at present, but also in the past, all of them are described as pseudo-religions. The Bhagavat has condemned such pseudo-religion in the second verse of the first chapter, first canto. Under the spell of material energy, man is forgetful of his eternal relationship with God. They create some religion to derive some material benefit as they create political organization for mutual undisturbed sense gratification. So religion is also a part of that concept of life. As such, in most of the religions you will find some instruction on morality and goodness, and God consciousness is superfluous.

So except Krsna Consciousness or Bhagavata Dharma or religion of the Bhagavata, any other system of religion is only pretension, that is the fact. It is not therefore surprising that your impression of the meeting of the Jews and Christians, where you had opportunity to speak, was that they were lacking so much in God-consciousness. So far we are concerned, our principle is to live with God as actual fact, and not to make God a supplying agent. Our process is different because we want to supply God everything-whatever we have got and whatever we have not got.

Regarding your need for men, Krsna will give you many assistants, don't worry.

I have ordered for you big Radha Krsna murtis for which you will have to donate $400 to my book fund. All centers are selling our literatures very nicely, you also try for it. Whether you have got sufficient stock of all our books-Bhagavad-gita, TLC, Srimad-Bhagavatam, Easy Journey, etc.? If not, then get them from Brahmananda.

I have not yet received the package of matched cloths which you have sent, but when it is in my hand I shall properly utilize it as directed by you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

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Los Angeles 12 April, 1970

70-04-12

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter dated 9th April, 1970, with enclosure of George's introduction to KRSNA. Please convey my thanks to him.

Regarding your staying in George's place, the first consideration is that in our temple there is no ample accommodation for all the Grhasthas. In that sense your staying in George's place with family is welcome, but your separation from the Society's activities is not very favorable. Either you should create another center in George's place or you should find out some place from where you can regularly join with the activities of our temple.

I think Lilavati and Murari are feeling little perturbed on account of this. They are very much fond of temple activities. I understand that George has got a nice chapel in his house and he is also anxious to develop his Krishna Consciousness, so it is not necessary that he has to become my formal disciple, but in order to develop his Krishna Consciousness, he should give us some opportunities to develop a duplicate temple in Oxon. Our staying in John's Tittenhurst garden was a failure because John wanted to utilize the labor of our men without giving us proper facilities for developing the temple.

Regarding how George may continue his meditation, that meditation may be done by keeping one picture of Krishna, keeping his mind concentrated on the picture of Krishna and softly chanting the Hare Krishna Mahamantra as long as he likes. That will complete both his meditation and Krishna Consciousness perfectly according to the last verse of the sixth chapter of Bhagavad-gita which says, "And of all yogis, he always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in Yoga, and is the highest of all."

But I do not know whether he is following the four regulative principles. That will help him very rapidly. So for the time being you remain as you are and you also do the same thing, and if possible as suggested by you, Murari and Lilavati can open a center in Oxford. Oxford is a good place for our Krishna Consciousness movement. Formerly when I was there, we saw an old church for the purpose of purchasing it. I think Mukunda had some correspondence about it.

Besides that, what are you going to do about Rathayatra? Both you and Murari are good carpenters. So I shall be glad to learn what is your program about Rathayatra.

Regarding your need of engagement, then you have to join Sankirtana Party. Your aptitude is to be engaged in constructing something for Krsna. The best thing will be to engage yourself in carving Lord Caitanya's statues. That will be good engagement for you even in George's house.

Is it not possible to have a small temple in George's house so you can engage in temple worship? That is necessary. If there is a small temple there, then you and your wife and others can be nicely engaged. I think George does not require to become my formal disciple because he is already more than my disciple. He has sympathy for my movement and I have all blessings for him. He can easily spare that chapel for developing it into a nice Krishna Consciousness temple. We do not want any proprietorship right, but we want simply to utilize the nice place into a nice temple.

Our men will take charge of maintaining the temple, so what is the objection about his sparing this nice place for turning into Krishna temple. My idea is that you six boys and girls who have gone there remain there and help George as far as possible, but you maintain a regular temple there so that people may come see an ideal place of worship and surely that will be a great advantage for George and the visitors who come there.

I have received one letter from Munich, the copy of which is enclosed herewith. If George simply spares that chapel to us it will be a great service to the neighboring people and visitors. We shall turn the chapel so nicely that everyone who comes to see will be Krishna conscious person.

Yes, I always think of your little girl, she is so nice. Sometimes I think that I left my home leaving aside all children and grandchildren, and Krsna is giving another batch to whom I am becoming attached. But this attachment is nice because the center is Krsna. I always narrate the story of your daughter when she was dancing on the platform of the law college and she obliged all other law students to imitate her dancing. Anyway, just raise this girl in full Krishna Consciousness and she will be a great preacher when she is young.

During Rathayatra ceremony I will suggest that Lord Jagannatha be carried from London to Oxon in Their chariots and in procession and Lord Jagannatha live for 8 days from the 5th to 14th July at the chapel house of George. And for eight days there should be continued festivals which means Kirtana and distribution of Prasadam. During this 8 days time, George should invite all his friends and guests and they should be informed about the necessity of Krishna Consciousness movement. The chapel house should always be nicely decorated with leaves, flowers, and lights; and then after completion of 8 days stay, Lord Jagannatha shall return back in procession to London temple. I think George can afford to expand for this whole week celebration at his house. That will be practical understanding of Krishna Consciousness. You can suggest this idea to George on my behalf.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Los Angeles 12 April, 1970

70-04-12

Dear __,

I thank you very much for your letter . . .

As you have liked to know more about the temple, the worshippers, and the scriptures, I beg to inform you that this Krishna Consciousness movement is based on the Vedic scriptures. Veda means knowledge and there are two kinds of knowledge-one mundane and another transcendental. Vedas are considered to be originally transcendental because they are coming from the platform which existed before the creation. This transcendental knowledge was impregnated in the heart of the first created living being, and then he distributed the knowledge both for material and spiritual purposes.

This Vedic knowledge was stated in the Atharva Veda. Later on, just on the beginning of this millenium, the Kali yuga, Vyasadeva, who is the supreme authority of Vedic knowledge, considering the degraded condition of men in this age, divided the whole Veda into departmental knowledge and some of his disciples were entrusted with a particular type of departmental knowledge. In this way the whole Vedic knowledge developed into four Vedas, 108 Upanisads, 18 Puranas, then summarized in Vedanta Sutra, and then again to benefit the less intelligent class of men like women, workers, and the degraded descendants of the higher class he made another fifth Veda known as Mahabharata or the great history of India.

The original Bharata and modern India are not the same. The original Bharata means the whole earthly planet. Gradually being sectioned, the modern India is only a fractional part of the original Bharata. So the knowledge is distributed in so many departmental Vedic knowledge, but the whole process is aiming at God-realization.

The living entities within this material world are supposed to be rebellious conditioned souls who disregarded the order of the Supreme Lord, and they lost their spiritual kingdom. It is something like Milton's idea of ”Paradise Lost.” This material world is created, developed, maintained, produces many by-products, then gradually dwindles, and at last it is dissolved or annihilated. The spirit souls or living beings, are by nature eternal. This condition of life for the living beings are by nature eternal. This condition of life for the living beings, namely to go through repeated births and deaths, is unnatural for him. Therefore the whole Vedic knowledge is devised to regulate the life of the living entities not in the animal form of life, but in the human form of life, so that he can fulfill his material desires, but at the same time he becomes elevated to his original spiritual position. This process of evolution from the lowest aquatic life up to the stage of brahminical culture is delineated in the whole Vedas. This is called knowledge, and when one is liberated from the material contamination, the same knowledge further advanced becomes transcendental knowledge.

This process of elevating oneself from different platforms of understanding to the highest status of life is called religion. According to Sanskrit language, religion is not a kind of faith, but it is a prescribed form of duties to be discharged by respective human society, ultimately rising to the platform of Krishna Consciousness or God-consciousness. The first class religion is therefore that which teaches human being love of God because religion means to understand one's position in relationship with God. This God-realization also depends on three phases of life. When God-realization is there distinguished from material realization, this is called liberated stage of transcendental enlightenment.

The next stage is to realize God everywhere in His localized aspect, and the highest stage of God-realization is to know Him as the Supreme Person-all powerful, full of all riches, all reputation, all beauty, all wisdom, and all renunciation.

For the further understanding of this religious process I would recommend you to read our three books namely Sri Isopanisad, Bhagavad-gita As It Is, and Easy Journey to Other Planets. When you have finished them, you can read Srimad-Bhagavatam and Teachings of Lord Caitanya. Besides these we have many other books and our ”Back to Godhead” magazines, in which we are fully describing about this religion only. So you read them one after another, and whenever there is a question you may write to me and I shall be very glad to answer it as far as possible.

I am so pleased to learn that you are so impressed with our activities and you are so eager to learn about religion. Thank you very much.

Letter to: Brahmananda

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Los Angeles 14 April, 1970

70-04-14

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 4th and 7th April, 1970, respectively. So as desired by you, I am enclosing herewith check No. 108/11 for $2409.00 in favor of ISKCON Press, so please do the needful.

Yesterday I received one newspaper, the Daily Californian, in which the whole correspondence between Dr. Staal and me is published, and they are very interesting. So if we get one small booklet printed under the caption ”Krishna Consciousness Movement is Genuine Vedic Way: a cogent discussion between A.C. Bhaktivedanta Swami, Acarya: International Society for Krishna Consciousness, and Dr. J. F. Staal, Professor of Philosophy and South Asian Languages, University of California, Berkeley.” This pamphlet will help us in our propaganda to convince people that we have not manufactured something new in the name of Krishna Consciousness. Anyone who will read this exchange of correspondences will be convinced that we hold authority.

Still in your country people are under the impression that this movement is another edition of the Hippie movement. I think publication of this pamphlet and distributing them very liberally especially amongst educated circles, business men, and foundation authorities will do a great deal of help. You can consider and let me know your decision. I am enclosing one copy of the newspaper printing for your reference herewith.

Regarding the preface to NOD, it will be about 10 to 12 pages double spaced typewriting. On Sunday I have dispatched one reel, tape #31 KRSNA, in which up to point 20 there is KRSNA matter and after that, I think up to point 35, there is the first portion of NOD preface. so you can get it immediately transcribed. The second part of the preface I am sending herewith already transcribed. So you join together these two portions and compose as Preface. You can leave one page for dedication. In my next mail I shall send the matter of dedication.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Madhudvisa

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Los Angeles 14 April, 1970

70-04-14

San Francisco

My Dear Madhudvisa,

Please accept my blessings. I beg to thank you very much for your descriptive letter dated 6th April, 1970, introducing a new chapter in the history of your country-Lord Caitanya's Birthday ceremony publicly demonstrated. Please try to serve the foretelling of Lord Caitanya in this way, and as you write to say that 5,000 people danced without being requested, this is the genuine proof about the authenticity of Krishna Consciousness movement.

My students who are so kindly cooperating with me, if they rigidly stick to the routine work chalked out by me, namely chanting the prescribed rounds, observing the regulative principles, attending temple lectures and going out with Sankirtana Party, then without any fail our movement will go ahead.

I understand from the letter of Bahulasva as well as from your letter that police and public both have appreciated this transcendental procession. The general public of Berkeley had a bitter experience that whenever there was a large gathering like this, inevitably there was political upheaval, protest, and window-breaking, and a general havoc. But this unique procession has convinced them that our men are very nice and they can organize a great crowd without any violence. That is a fact: if people actually want peace and tranquillity, they must support this movement wholeheartedly, and we shall execute our prescribed duties very seriously and sincerely. In this way if we are given chance, I am sure we will enact a new chapter in the history of the Western world. Please therefore always pray to Krsna to give you strength and protection, and go on with your duty straight forward.

I am so pleased to learn how the crowd gave their attention to your street play. This is transcendental entertainment. And to distribute Prasadam sumptuously to the crowd is strictly in our Vedic tradition. Now the police have given you permission for continuing the program of festivals throughout the summer, so you get this permission positively. That will serve our purpose in many ways. If the people do not put any hindrance to our routine work, surely we will be able to render a great service to the state.

Another thing, whether Locana das can make a nice statue for placing in the sanctuary of this place? If he can, please send him immediately to do it immediately.

It is very encouraging to learn that you are so enthusiastic to sell BTG. I consider sale of BTG so valuable because in the beginning I worked for BTG day and night alone in India. I still remember the hardship for pushing on this BTG. In the beginning, when I was householder, I did not care if somebody paid or not paid; I used to distribute liberally. But when I left my household life and I was living alone sometimes in Vrndavana and sometimes in Delhi or sometimes travelling for pushing on BTG, they were very hard days. Therefore, when BTG will be published not in hundreds of thousands, but in millions, that will give me great solace.

Please offer my blessings to Uttama Sloka and his new wife. He is a very good devotee. May Krsna bless them to work together happily for their mutual advancement in Krishna Consciousness. I am so glad to know that your three centers have so nicely cooperated jointly to celebrate this festival. Please offer my blessings to all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 14 April, 1970

70-04-14

Paris

My Dear Tamala,

Please accept my blessings. I am in due receipt of your letter dated 6th April, 1970, and I am so glad that you are now married with Madri Dasi. Please accept my blessings both of you and be happy and preach Krishna Consciousness.

Sri Caitanya Mahaprabhu did not give much importance to the Vedic system of varnasrama which is very important for mundane people because Krishna Consciousness is above everything. So any suitable position in the order of our life is good if it is utilized for Krsna's service. You thought that with a wife you will be more enthusiastic, so Krsna has given you a nice wife, now you move in the European countries and try to promote centers as many as possible.

Today I received one letter from Yamuna that the Amsterdam people are very much anxious to have a center of Krishna Consciousness movement there as soon as possible. So when you are expected to return back to London? or do you want to remain in Paris for some time?

Recently I have drained out of my book fund $14,000, so Hamsaduta wanted to pay me another $1,500. If he sends me the money it will be a great help to my book fund. Another point is that three couples from our London temple are living in George Harrison's place, but is far away from our temple. If they cannot join regularly with the temple activities, then there might be some disturbance within. I learn that Murari and Lilavati are feeling like that. Have you any correspondence recently with London? Or you may have correspondence with Gurudasa to adjust these things. As far as possible all the devotees should live together. To live in the association of devotees is a great strength. So you try to adjust things in that way as far as possible so the devotees may live together.

Here in L.A. this new temple is being renovated in so many ways. For me they have allotted a completely separate building consisting of four big rooms up and down, with a newly constructed bathroom. So I am feeling very much comfortable here and the boys are taking care of me more carefully than I require. So I hope you will be happy to know this. Similarly, all the boys are very busily engaged in beautifying the temple room. When you come here, you will appreciate everything. All the devotees, male and female are expected to move into these buildings in about 10 to 12 days.

Brahmananda is taking care of publication, so things appear to be nice everywhere. Damodara came here from Washington, and they have got a nice house there which may be purchased next year. Now your first business is to see Paris center organized very nicely and see the BTG published in French and German languages.

Please offer my blessings to all the boys and girls there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 15 April, 1970

70-04-15

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th April, 1970.

Regarding your further statement in the matter of George's introduction, I think as he is not settled up in his conclusion, he wants to change it, either we should wait for his final decision or it may not be added. For the time being I am holding its publication. In the meantime, I hope you have received my yesterday's letter.

Regarding the presence of God, both the theist and atheist have practical experience in two different ways. They are as follows: The atheist is hypocrite that he says there is no God. There is presence of God both for the theist and atheist. The vivid example of this presence of God both before the theist and atheist simultaneously is Lord Nrsimhadeva. Lord Nrsimhadeva appeared before the atheist Hiranyakasipu as Death and He appeared before Prahlada Maharaja the theist as the Benedictor of Blessing.

So God has two features of appearance-to the atheist He appears as Death and to the devotee-theist He appears as the Supreme Beloved. The hypocrite atheist says that he does not believe in God, but he cannot say that he does not believe in death. Our definition of God is that He is great. That the atheist does not believe in God means that nobody is greater than him-he is "God" himself, but he is enforced to believe that Death is greater than him. In other words, Death is the representation of God before the atheist.

The atheist theoretically can deny the presence of God, but the presence of God in form of Death is present before him despite his flouting. You have seen the picture of Lord Narayana-He has got four hands, two hands are for the atheist and two hands are for the theist. For the theist-devotee the Lord has the Lotus-flower or blooming peace and prosperity, and the Conchshell dissipating all inauspicity by its vibration. But for the atheist there is the big Club for hammering on the head of the atheist, or separate the head of the atheist by the sharpened edge of the Disc.

In the Bhagavad-gita the Lord says that He descends in every millenium to give protection to the faithful and to annihilate the miscreants. So God has got always these two features of His authority, namely protection and death.

So the atheist is hypocrite himself when he says that he does not believe in God. He has to believe in God in the form of Death. A criminal hypocritically says that he does not believe in the Government, but a civil citizen abides by the law of the Government. The Government is present therefore both for the criminal and for the law abiding citizen. To the criminal the Government is present as force of law and order, putting the criminal in the prison house and giving the civil citizen all facilities for peaceful life.

So in both the cases how one can say that he has not seen God? Death is Krishna-mrtyuh sarvaharas ca aham (B.G. 10:34). "(Also) I am Death who takes away everything." The atheist is liar that he does not see God. God is there for him as Death. But the atheist is so stubborn and obstinate that although he is very fearful of Death who will take away all his arrangements for sense gratification he lies that he does not see Him, and in the end he even attempts to resist Death, but he is killed as easily as anything and there is no doubt about it.

This appearance of God as Death before the atheist is also the kindness of the Lord. Both God's killing and protection are the same because He is Absolute, but His mercy is shown to the atheist by killing and His mercy is shown to the theist by protecting; so both are seeing God in different features. This is the practical demonstration of the presence of God, it is everyone's practical experience to see Death. There is never any question of the presence of God, only the lying rascal atheist tries to cheat by saying that he does not see God. He tries to cheat others to believe that he is "God," but he himself cannot deny God when He comes before the atheist in the form of Death.

Regarding the presence of the soul, it is experienced by everyone as the living force or consciousness which gives the body life. So long the living force remains within the body, the life symptoms are exhibited. When at the last stage of a man's life the doctor is feeling the pulse and then the beating stops, he says, "He is gone now." Who is gone? The complete bodily machinery remains, but the living soul has left it and the machinery stops working. It is the soul that has left. The soul was there and its presence is known by the life symptoms and when the soul departs its absence is perceived by the stopping of the exhibition of life symptoms by the body. Just as a machine is working so long the current is introduced into it and as soon as the electricity is removed the machine stops functioning. We know that there is electricity in the machine and that is making the machine run and we also perceive that the electric force is absent when the machine has stopped running. In this way the presence of the soul may be perceived directly by any thoughtful man.

I think these will clarify the points for you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am enclosing herewith the Preface of Krsna which will __ the whole thing.

Letter to: Gurudasa

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Los Angeles 16 April, 1970

70-04-16

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge reciept of your letter dated 6th April, 1970, and the information therein are all very encouraging. It appears that under your management everything is going on systematically. So by the grace of Krsna both your wife and yourself are endowed with great responsibility. Kindly manage things very intelligently and always feel yourself completely dependent on Krsna's protection.

BTG is my life and soul. Please therefore try to distribute BTG as many as it is possible. I started this magazine in 1947 in my householder life. I was spending Rs. 300 to 400 at the time ($300 to 400 in your exchange), and I was distributing this magazine without any consideration how much I was getting in return. Practically the whole money was spent without any return. But ten years after, from 1954 to 1959, the struggle was very hard because at that time I had no money and alone I was editing, publishing, and securing money for publication. So it was a great struggle. My ambition was that I would publish BTG in huge quantity so that people may understand transcendental blessings of Lord Caitanya.

Now, since I have come to your country, I have entrusted the matter to my beloved American boys and girls, and I wish to see that this magazine is published and distributed in the American way like "Readers Digest", "Life" etc., published in millions and distributed all over the world. Actually the position of BTG should be more important than any mundane magazine because it contains the quintessence of human necessities.

You can immediately transfer my maintenance fund to Pico-La Cienega Branch (308), Bank of America, 8501 West Pico Boulevard, Los Angeles, California 90035; account No. 3081-61625 (Checking).

So far incense business is concerned, you can do very nicely as they are doing it here. Gargamuni will cooperate fully in this connection, and both Jivananda and Mukunda are very intelligent boys. So do it nicely.

Regarding Sanskrit class, it is very encouraging that Mr. Parikh is helping you in this connection, but the chief aim for learning Sanskrit would be how to pronounce the Sanskrit verses especially in our published books just like you have already chanted the Govinda verses in the record. Similarly all the verses you have to chant combinedly and melodiously along with musical instruments, and it will be a great charm to the people of the world. When we shall lead our World Sankirtana Party at that time if we can demonstrate the chanting of the mantras as they are stated in Isopanisad, Bhagavad-gita, Srimad-Bhagavatam, Brahma Samhita, that will be our unique position. Therefore the main aim of this Sanskrit class should be how you can learn this chanting in the proper accent. It is not our aim to become a Sanskrit scholar.

Regarding the three couples staying with George, I think if there is no contemplation of starting a new Radha Krsna temple there, simply to take advantage of staying there is no good. Temporarily we may take advantage of it, but as soon as possible the devotees must live together and execute our Krishna Conscious business in right earnest. So I hope you shall altogether consult and do the needful. Not a single moment should be wasted-that is very important thing. We shall not act anything which has no connection directly with Krishna Consciousness business.

Regarding Digvijaya and Pritha, if you have decided to get them married as fit match, then I have all my blessings and sanction.

When Trivikrama comes to this side, my books which I have left in my room may be sent along with him.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna, Gurudasa

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Los Angeles 16 April, 1970

70-04-16

London

My Dear Yamuna and Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 11th April, 1970.

You were very much anxious to worship Radha Krsna Deity and you took one pair from Mataji. At that time I advised you to wait. Now when the pair of Deities were taken by Mataji again and you were little bit sorry, but Krsna is so kind upon you that He has come to you again in a better position and now you can engage yourself in His service heart and soul.

Both mangal aratrik and sundar aratrik can be changed according with sunrise and sunset. We are not concerned with the time, but with the sun's movement. Sundar aratrik may be performed one half to one hour after sunset. So the decoration of the temple room and offering Bhoga to the Deities should be done as nicely as possible as it is within our capacity. This is the sign of love. So I am confident of your love for Krsna and do everything nicely for His pleasure. Whenever it is necessary you are quite at liberty to ask me for direction.

These classes of Bhagavad-gita and Srimad-Bhagavatam as you are now holding must be continued very rigidly. About holding Sanskrit classes, the special stress should be given to chanting the mantras in our books. I have given specific instructions in this connection to your husband, and if Sanskrit class is to be held, it should be mainly for this purpose. We should simply expend our time for development of Krishna Consciousness. To become a scholar of Sanskrit is not our business. You say that 15 to 40 students are attending. Are they outsiders? My point is anyone who will attend the Sanskrit class must be interested for chanting the mantras (in our books Isopanisad, Bhagavad-gita, Srimad-Bhagavatam) and not for any other purpose. And before and after the class there must be Mahamantra chanting.

I am arranging how the Gayatri mantra should be given to the advanced students. You can simply let me know how many of our students are fit for this purpose. Unless one is strictly following the first initiation process and following the regulative principles, one should not be recommended for the Gayatri mantra.

Yes, I agree with your point, unless we have fixed up our preaching work in London very nicely, we should not attempt for going a long distance outside London. Regarding the prospected opening of a temple in Amsterdam very soon, do it, that is my desire. Also, I have already informed Tamala about these things.

It is very encouraging that you are receiving 10 to 30 letters of inquiry and they should be properly replied. Who is doing this work? This is very important business to enlighten so many people when there are so many inquiries. All informative literature should be supplied to them and request them to read our publications especially BTG. One xerox copy of such letter was sent to me by Gurudasa and I have replied the same, the copy of which is sent herewith. I think this copy will help you in answering similar other letters.

I have already instructed Gurudasa about the couples staying at George's place. Please see to it.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 16 April, 1970

70-04-16

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 14th April, 1970, along with the transcription of tape #30 KRSNA. Thank you very much.

Regarding permission to marry Manmohini and Sridama, I have sent you one letter dated 11th April which I hope you have received by now. So in that letter I have already informed you that I have written to Sridama sanctioning his marriage and offering my blessings. I also enclosed one copy of procedure for the marriage ceremony to be performed by yourself in your temple. If you have still not received the letter and copy, ask Subala to send you one by air post. His instructions for performing the ceremony are personally approved by me.

Please offer my blessings to Srimati Jadurani and to all the other boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What has happened to the Caitanya Almanac which was to be printed? Brahmananda said it would be a little delayed, but I have not heard anything further is several weeks. Is it still being done? What is the situation? P.P.S. My Dear Pradyumna, Please accept my blessings. I have just received KRSNA tape #30. Why are you still putting in "sannyasin" etc? I have written you that the "n"s should be left off e.g. "sannyasi," that is the first case ending should be used. ACB ACBS:db

Letter to: Brahmananda

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Los Angeles 17 April, 1970

70-04-17

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th April, 1970, and I am very much encouraged to learn that things are going on there very nicely specifically in the printing department which is now the most important department in our Society.

Regarding George's introduction, it is now definitely decided not to be published. We have already mentioned his contribution in the preface and that is sufficient for the present.

Regarding Devahuti, sometime before I had some discussion with her that she will go to India and help in constructing our temple there. So now we are getting our land there and if she is able to help in this connection, then her going to India will be a great service to Krsna. I understand that she has many American lady friends, and if she approaches them, then we can build at Mayapur a place for retired American ladies to live there peacefully in Krishna Consciousness.

Yes, if the BTG can be published in the States it will be a great facility because we can print every month. So try to get things done very smoothly by mutual arrangement, and that will give me great satisfaction.

In KRSNA chapter #87, on page 4, the last line, it is said, "known as budbuvasa, which is manifested by Govinda." I do not know what is this editing. The correct word is Bhurbhuvasvah as it is in the Gayatri mantra and everybody knows it. This "budbuvasa" is an extraordinary word, neither it is Sanskrit nor English, so how it has avoided the vigilance of so many editors? So if none of the editors knew this word, why was it pushed? There should be no such negligences like this, nothing uncertain should be pushed. Now what other discrepancies there may be like this? Or what is the use of such editing? Everything must be done very carefully and attentively.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tape will follow ACBS:db

Letter to: Jayapataka

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Los Angeles 17 April, 1970

70-04-17

Toronto

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th April, 1970, and I am glad to learn that you have been provided sufficient funds for your travelling. You should take a long visa and Acyutananda will arrange for that, so you write to him and arrange for it and then go. Don't take the short period visa, it is simply botheration.

Everything should be done in dollars. Indian rupees the government will not allow to come out of the country. Besides that, you make arrangements that you can remain not for some months, but for some years. We have got a great deal of work there. So first make everything clear by correspondence with Acyutananda, and then start.

Looking on women is not an impediment to spiritual progress, but looking on women with a view of sense gratification is detrimental. The actual fact is that attachment for sense gratification is not at all congenial for spiritual progress. In this country intermingling with women is very easy, and sometimes our mind becomes agitated. Therefore we have to take little precaution and the best precaution is to raise oneself in Krsna Consciousness. Lord Caitanya said that His mind becomes agitated even by seeing a wooden model. By seeing women, if one's mind is agitated, that is quite natural. If you take the words of Lord Caitanya that His mind is agitated by seeing a wooden model, then what to speak of us by seeing actual women.

The real fact is therefore that we have to check ourself by advancement of Krishna Consciousness. But if it becomes too difficult for us, then one should get himself married and thus check his sex disturbance, and peacefully prosecute Krishna Consciousness. But if one can avoid sex life and the attachment is overturned for Krishna Consciousness, his position is very laudable. So there is no need of becoming hypocritical; better one can get himself married and be peaceful.

To make noise in front of the Deity means talking nonsense or indulging in useless topics of conversation. Chanting of Hare Krsna mantra is never prohibited. In the Nectar of Devotion you will find all these prohibitions and try to follow them.

Yes, if you live in India it will be better facility that you have some preliminary knowledge of the local language. This was recommended even for big British officers who used to go to India either for business or for political purposes. I was a student in the Scottish Churches College and 90% of our professors were Europeans. All of them learned Bengali just to understand the local language. Although all of them were speaking with us in English, still they could understand Bengali nicely. Acyutananda has already learned Bengali, so I think for preliminary knowledge in Bengali there will be no difficulty for you.

Whatever the Spiritual Master gives in His own hand, it should be accepted immediately as His grace. In the beginning in New York I was cooking myself and was distributing at least one or two capatis to all my disciples, at that time not less than a dozen. Gradually, Kirtanananda Maharaja took charge of the cooking and learned the art very nicely from me, and he educated all others how to make our present Prasadam. So in the beginning I was cooking, so there is no objection to take from the Spiritual Master. It is a question of love that sometimes I cook, you eat and sometimes you cook, I eat. Our Krishna Consciousness movement is based on complete fellow feeling and love, but there is a word maryada which means respect which should always be offered to the Spiritual Master and elderly members.

Yes, Srivas Acarya is incarnation of Narada Muni and Haridasa Thakura is incarnation of Lord Brahma, therefore sometimes Haridasa Thakura is called Brahma Haridasa.

Regarding the Hindu centers in the foreign countries, none of them are bona fide. There is a similar hodge podge center in London. Actually Hindus and non-Hindus everyone is at the present moment out of touch of the real science of spiritual knowledge. Everyone is going under some religious badge only, so it is very difficult to deal with them unless they are very much serious to understand the science of God. Everyone of the Hindu community in the Western world has got some very good feeling for me because superficially they are seeing that I am spreading Hindu religion, but factually this Krishna Consciousness movement is neither Hindu religion nor any other religion. It is the function of the soul. So even though the Indian Hindus are very much inclined in my favor, so far I have experience it is very difficult to turn them into pure devotees. The difficulty has become more acute on account of Ramakrishna Mission's preaching that any opinion about religion is alright. But our philosophy is different, we do not accept any opinion which is not advised by Krishna. So unless one is very fortunate, never mind whether he is Hindu or non-Hindu, one cannot take to the Krishna Consciousness movement and accept its bona fide principles.

Regarding the proper dress, Acyutananda has advised Nanda Kumar to embark the plane wearing western clothes but to be sure to disembark wearing a dhoti.

Regarding our books, yes, they are being printed in our press and they will come out very shortly. The books are being written specifically for my students and I am so glad to learn that you read them so carefully. The words are ambrosial because they are not my personal words, they are instructions of my predecessors and I am just trying to administer them to my best knowledge. That is the way of Parampara system. We have nothing to manufacture, but simply carry the message as a faithful peon. That will be effective. One should be very sincere to his Spiritual Master and Krsna simultaneously. Then everything comes out successful. That is the verdict of the Vedas and Lord Caitanya.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Balmukundji

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Los Angeles 17 April, 1970

70-04-17

My Dear Balmukundji,

Please accept my greetings. I thank you very much for your letter dated 11th April, 1970.

The Secretary of Sri R. D. Birla has replied my first letter, and I have also replied that asking him to supply immediately four pairs of Sri Murtis, but so far I have not received confirmation. But I received no reply from Jaipuraji, so I shall wait a few days more for his reply and then I may remind him.

I am very glad that the Kenya Indian friends are sympathetic with our Krishna Consciousness movement, so in future we may be able to take up the charge of the African Temples provided the Hindus or Indians fully cooperate with us. Actually this Krishna Consciousness movement, as you know it very well, is not specifically for any sect. Krishna is not for the Hindus only, He is for everyone, even for the animals.

Hindus generally are not so liberal, but Lord Caitanya is very liberal and he embraces anyone from any corner of the world provided he takes to the service of Krishna. This is a great missionary activities, so I am trying to execute this mission to the best of my capacity and if my Indian brothers, at least those who are outside India, will join with me and act according to my direction which is strictly on the Vedic way, then there will be tremendous success of this movement.

Your good self are an influential gentleman both in London and Kenya, similarly Sriman Becharbhai G. Patel, and Birlaji etc. are willing to contribute substantially, so why not join together in this Krishna Consciousness movement and construct an unique and imposing KRSNA temple in London, the most important city of the world. If you agree to this proposal, then I am prepared to work personally along with you for this temple construction work.

I am very glad to learn that you have begun to teach Sanskrit pronunciation to our students. Please see that they can pronounce very nicely the Sanskrit verses in Bhagavad-gita, Srimad-Bhagavatam, Isopanisad, and Brahma Samhita, and teach them to chant conjointly as they chant Hare Krishna Mahamantra. In your class, the chanting of Hare Krishna Mantra must be done in the beginning and at the end. That will keep the spirit of the temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Los Angeles 17 April, 1970

70-04-17

Tokyo

My Dear Sudama,

Please accept my blessings. I am very much anxious to hear from you about your activities. I sent you one tape record as desired by you and I hope you must have received it. So you please keep me informed about your activities at least once a fortnight.

In the meantime I have received some quotations of Japanese printers, sent by you. One of them is replied as per carbon copy enclosed, and if possible try to see them if they are agreeable.

Please enlighten me by return mail how you are making progress in our movement, how the Japanese people are responding. Naturally I am very much anxious to know that.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bahulasva

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Los Angeles 18 April, 1970

70-04-18

Berkeley

My Dear Bahulasva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th instant, and the information therein is very encouraging.

I understand from your letter that people have been well impressed, so this is a good opportunity for advancing our missionary activities. Actually we are creating the most peaceful persons in the world. Krsna is so nice that anyone who takes to Him becomes the first-class peaceful man. You can know from the example of Arjuna how much peaceful he was. He did not mind to forego his claim, and he remained nonviolent and peaceful. Personally he was not in favor of fighting, and whatever he did was only to satisfy Krsna.

Yes, that is a very nice proposal that you may combinedly San Francisco, Berkeley, and San Jose hold festivals throughout the summer, so do it. Whatever you do by combined consultation is approved by me.

Regarding Paramatma Das, I think he should simply push on with his school work as much as it may be necessary and the remainder of the time he may spend with the devotees in our Krsna Conscious activities. Certainly he is feeling some inconvenience due to the poor association at the karmi school but this is not a permanent situation. In the past many of our devotees like Lilasukha, Kancanbala, Indira, etc. in New York, Saradia in Boston, some others in Buffalo, and in other places also have finished up their required education in the public schools in spite of continuous feeling of disturbance by the nondevotee students and faculty. So if he finishes up his education in this way remaining under your care at the temple, then the unwanted association will not be harmful, just see that he is strictly executing his prescribed duties and that will keep him strong in spiritual life.

Please increase the sales of literature. That is our great Sankirtana-Brhat Mrdanga. The correspondence with Dr. Staal published in the Daily Californian was very much interesting, so we shall publish it in our BTG.

I am very glad to learn how you are improving the temple with new altar, proper Vyasasana, etc. I have already ordered Radha Krsna Deities for you, and when they arrive they will be installed.

Please offer my blessings to all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. By the by, I understand from Hamsaduta's letter that he has advised from Germany to dispatch $1,500 from Berkeley for credit of my account here. If it is not yet done, please do it. ACBS:db

Letter to: Manager of Bank of Baroda

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Los Angeles 18 April, 1970

70-04-18

Manager Bank of Baroda India Exchange Branch P.O. No. 313 India Exchange Place Calcutta-1, India

Dear Sir:

Re: My savings account No. 29/12802

Kindly refer to your letter No. SB/34/1759, dated 14th March, 1970, which I have replied duly dated on the 25th March, 1970.

I hope by this time you have received sanction for transferring Rs. 5,000 from my above account to the United Bank of India Ltd., 157/B Dharmatalla Street, Calcutta 13, for credit of savings account of Sri M. M. De.

Please therefore transfer the account on receipt of this letter.

Thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bertl

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Los Angeles 18 April, 1970

70-04-18

Hamburg

My Dear Bertl,

Please accept my blessings. I am very much glad to receive your letter because sometimes I was thinking of you. You are a very intelligent boy, so I was impressed by your talking when you were walking with me on the street of Hamburg.

You have got a strong tendency to accept the Buddha philosophy, but you should know it also that if you want to accept Buddha philosophy you should act practically for this purpose. Lord Buddha was the embodiment of renunciation. He was in the princely order, grown up very luxuriantly, and he accepted the order of a mendicant, devoting his whole time to meditation. I meet many people who talk of Buddha philosophy, but their practical life is different.

Our philosophy is that we must apply in practical life what we believe. In this age no other philosophy or process of self-realization will be practical and effective as Krishna Consciousness is. So I would request you to come and live with our devotees in Hamburg and join the Sankirtana Party, try to understand the philosophy, eat with them, sleep with them, talk with them, and chant Hare Krishna. I am sure you will be happy and will be relieved from the present disturbances of your mind.

I would have been glad to ask you to come here, but I do not know whether it is possible for you to come here. But if you live in our temple in Hamburg, I am sure you will be happy.

If you have got any drug habit you must give it up. The drug habit is killing the soul of the younger generation in the Western world. So if you live with the devotees, you will get strength to give up this bad habit, and if you live separately you will never be cured of your present diseased mental condition.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 18 April, 1970

70-04-18

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th April, 1970, and the information is very encouraging. The more you worship the Deity very nicely, all of you will feel very nice and peaceful spiritually. Therefore this point should be very much carefully attended.

Similarly in London Yamuna is also doing nicely, and all the wives of our students should be especially trained up for Deity worship and cooking, and when possible they should go outside on Sankirtana Party with their husbands and others.

I am glad that you have advised Berkeley to send me $1,500 which I hope I will receive very soon. It will be a great help. Recently I have paid out of my book fund $11,500 for purchasing the church and $2,500 for printing Krishna Consciousness: the Topmost Yoga book, so $14,000 has been drained out and it must be filled up as soon as possible. The next big payment for KRSNA will be about $20,000. Now we have to make brihat mrdanga propaganda along with Sankirtana Party. Please organize to translate all our literatures into German language through our expert students. As you have got some rudimentary knowledge in German, try to make it more perfect so that you can see how things are going on.

Regarding Krishna das's marriage with Heidi, it cannot take place. From hygienic point of view, the boy should be at least five years older than the girl. If the boy is weaker, then then the progeny will be weaker sex or females and the man will get still weaker.

So Krishna das may not be married immediately because he is too young and he can wait even up to five years and become a strong brahmacari. But if a suitable girl is there, not more than 15 to 16 years old or utmost 17 years, he can be married to her. I think he should wait for his marriage.

In the meantime, find out some other boy for Heidi, she should be married immediately. I am glad that she is a good translator, and let her be blessed by translating our literatures.

I have received the letters of Neal, Heidi, and Stephanie, and their beads have arrived today. I have duly chanted their beads and will return them by separate post. At the time of initiation, it is incumbent that the disciple should collect some alms and offer it to the Spiritual Master.

Please offer my blessings to Himavati for her nice engagement, and be happy in advancing Krishna Consciousness.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayagovinda

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Los Angeles 18 April, 1970

70-04-18

My Dear Jaya Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th instant, and I am very happy to learn how both you and your good wife are determined to be more and more dependent on Krsna. That should be your mode of life, and that will advance you to success. Always think of Krsna, always hear of Krsna and always speak of Krsna and nothing else, no idle talkings. Both your wife and yourself are Krsna Conscious so you will have good opportunity to be always engaged in Krsna Consciousness.

For the time being there is no question of going to India, but if we get a good place there and a nice branch there, then I may ask you to go there for some time, but your headquarters will always be in Germany.

Both husband and wife learn how to work on the composer machine because we have to print so many things in German language as we are doing here in English language.

Yes, when you are out of your station you can carry these Deities, but so long you are in Hamburg you will have very little time to arrange separately for worship. When a householder is not in touch with the temple, then he can have separate worship at home.

Regarding printing our literatures in Germany, in your last letter you wrote to say that you could do it there, but if there is no question of your doing it, forget it. Regarding the composing machine, yes, I have heard that Brahmananda is helping you out in this connection.

Regarding jobs for householders, there is no confusion. If your whole time is needed for Sankirtana Party there is no need of working in a Karmi firm. Actually all our devotees are supposed to be brahmanas. A brahmana's business is to preach the glories of the Lord, to learn the essence of Vedic knowledge-Krsna Consciousness-and to teach others of the same knowledge. And for living condition, whatever they get in the form of contribution from others, they can they can live barely to keep the body and soul together, and the balance spend for Krsna.

My Dear Sadanandini, I wanted you to have a very good husband, and I hope you are completely satisfied with Jaya Govinda. Krsna has given you a very good husband, so be happy in Krsna Consciousness.

Hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Los Angeles 19 April, 1970

70-04-19

Sydney

My Dear Bali Mardan,

Please accept my blessings and offer the same to Sriman Upendra. Your informative letter dated "nil" is encouraging. For the service of Krsna you are already in the jail for a few hours, so if possible try to put this movement as cultural instead of religion.

Actually we are presenting the culture of Bhagavad-gita. The Bhagavad-gita is well known all over the world and it is widely read by scholars and philosophers especially. The religionists never read Bhagavad-gita. I have never seen a priest of other religion reading this book, but there are many scholars and philosophers all over the world who read Bhagavad-gita regularly. Even politicians and professional men read Bhagavad-gita, just like one Dr. Rele in Bombay. He also presented commentary on Bhagavad-gita on the basis of medical science. I heard that Professor Einstein, the greatest scientist, was regularly reading Bhagavad-gita, and later on he became practically God-conscious. By scientific research he appreciated the wonderful cosmic manifestation and as a scientist he admitted that behind this there is a very great brain and that is God.

So practically it is not a religious study and we are presenting Bhagavad-gita as it is. Anyway, you are getting chance to preach amongst the students and that will be very nice program. Kirtanananda Maharaja is now moving amongst the students in various schools, colleges, and universities, and getting good response. Many students are already attracted to New Vrindaban and at the weekend there are about 20 to 30 outsiders regularly. So even though the local law is prohibitive, for chanting on the street, you can take advantage of the educational institutions. We are not concerned with any particular place or situation, but we take the opportunity of chanting and speaking wherever it is possible.

I understand that one of our students, Tirthapada Brahmacari, is going to your place.

Regarding book sales, you should always keep several copies of each of our literatures in stock, so if you do not have them you can make arrangements with Gargamuni. Especially you should have a good stock of Isopanisad and Easy Journey, they are selling as easily on the level of BTG.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Robert, Karen

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Los Angeles 19 April, 1970

70-04-19

New Vrindaban

My Dear Robert and Karen,

Please accept my blessings. I am very glad that you have come to our Vrindaban retreat and try to remain there for some days. Attend our classes and routine work, and I am sure you will find the place very nice.

The truth within this material world is relative. The Absolute Truth is outside the relative world. Just like when a child is born, he is relative-he is born by his father. Then you go on researching and you will find that his father is also born of his father and so on. In this way if we go on searching out the Absolute Truth, you will find Him, the Supreme Person, not imperson. Just like the child is a person, therefore the agent or the truth which begot the child is taken without any hesitation as a person. Therefore the Absolute Truth cannot be imperson-that is a fact.

Impersonalism is only a solace for the frustrated. When we are frustrated by the relative personalism of this material world, we try to find out, in material way, the opposite number. Just like a patient who is suffering in diseased condition tries to find out something opposite number. So this is a long course explanation, but actually impersonalism cannot give us the answer to our eternal search after peace. So far we are convinced from the Vedic literatures, God is a Person exactly like you are a person, I am a person, but His personality is very great, full with six opulences, and none of the living entities beginning from the highest like Lord Brahma down to the ant, nobody can be on the equal level with God. These things are all explained in our books, and I would request you to read these books especially the recently published Isopanisad.

There are many impersonalists within our experience who renounced this world to merge into the impersonal existence, but being baffled there they come down again to the material world to find out engagement as altruist, philanthropist, communist, etc.. So there is no stand on impersonalism, but there is steady stand in Bhakti cult because in this cult God is there, the devotee is there and the devotional service activities are there, and when they are joined together that makes us able to stand on the Absolute platform.

The physical activities in Vrindaban are not material activities. Just like Arjuna, in the beginning he declined to fight, and Krishna apparently induced him to fight. But does it mean that Arjuna after understanding Bhagavad-gita became a violent fighter? If that is the result of understanding Bhagavad-gita, then no gentleman would read it ever. Therefore the real thing is that in Bhakti cult the activities appear to be like those of the Karmis, but actually they are all devotional service. In New Vrindaban everyone is engaged in Krishna's service, they have no interest in material activities, but they are always ready to act anything for Krishna's sake.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 20 April, 1970

70-04-20

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th, April, 1970, with copies of printing.

KRSNA, the Reservoir of Pleasure and Other Essays is so much attractive I think this book will be sold like hotcakes. I am very much satisfied with this printing work. Although some of the pictures are not on the perfectional stage, on the whole it is done very nicely. I understand that you are going to print further 50,000 copies of this book from another printer. I think this book will be sold by hundreds of thousands. Anyway all the samples that you have sent are all satisfactory.

I have no objection if KRSNA book is made to the 6 1/2 x 9 1/2 size, but a picture book as suggested by the Japanese people looks nice in a little larger size. So I have no objection to any size, which ever size you think will be nice for the market you can do in your choice. The blown up page of NOD looks very nice, so you continue this process in the matter of NOD.

Now as there is some demand for our books, you overflood the market with big and small books as many as possible. Here in this temple last night they sold six copies of TLC. Now the elderly people are coming to purchase our books. I understand also that you are getting good many orders. The sample BTG issue is also very attractive. So manage things to the best of your capacity and Krsna will bless you all and give the proper intelligence also.

The cover picture of the book KRSNA, the Reservoir of Pleasure and Other Essays is so attractive that it bears the meaning of Attractive, Krsna. Thank you very much.

I hope you have received by this time my check for $2409, and I understand from Gargamuni that you are going to send me a counter check for $5000.

This ISKCON Press insignia is very appropriately drawn. It bears the real meaning of mrdanga or press and mrdanga are two parallel lines.

The one Japanese printer has quoted for 10,000 copies of books, at a cost of less than $9,000, so why not print our First Canto Bhagavatam from there? I have asked them if they would give free delivery to our ports at that price, so if they agree, I think the First Canto Bhagavatam may be printed there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. There are some editorial mistakes in the blueprint of The Topmost yoga. I am giving herewith a note Pradyumna. Please send my Bengali small prayer book. ACBS:db

Letter to: Madhusudana

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Los Angeles 20 April, 1970

70-04-20

Washington, D.C.

My Dear Madhusudana,

Please accept my blessings. I beg to thank you for your letter dated 14th April, 1970, and the check for $15 which I have received with great pleasure.

I am very glad that you are appreciating the transcendental benefit out of Krishna Consciousness Movement. Actually this is the prime benediction for human society. My Guru Maharaja used to say that there is no scarcity of anything within this world, the only scarcity is people are not aware of Krishna Consciousness. The whole world is suffering for want of this great benediction. Therefore by the grace of Lord Caitanya if we have understood the value of this movement it will mean a great lot as it is stated in the Bhagavad-gita that even a little performance of Krishna Consciousness activity will save the human society from the greatest danger of life.

I am very glad to know that you are trying to understand this philosophy, now combinedly, husband and wife, preach it all over the world, at least in your great country.

Letter to: Kancanbala

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Los Angeles 20 April, 1970

70-04-20

Washington, D.C.

My Dear Kancanbala,

It is so much pleasing to me that you are so carefully reading Srimad-Bhagavatam. We have discussed many things in that book-social, political, religious, cultural-and if you young boys and girls understand them properly, I am sure your preaching work will bring in a great change in the entire human society.

I am very glad also to know that you are engaged as Pujari there. Try to learn this art of Arcana very nicely. You can consult in this connection Himavati, Yamuna and also Silavati. I wish that all our girl devotees be expert in the matter of Arcana and cooking. The temple and altar should always be very clean and decorated with flowers and incense. We shall touch the Deity altar and Deity in very clean condition, after taking bath and washing mouth nicely. Practice washing hands after eating and wash with soap and water after toilet. Cleanliness is next to Godliness, so this point should be very carefully observed, then you will advance very quickly to the perfectional stage of Krishna Consciousness.

Regarding you preaching work in the schools, colleges, and universities, try to attract the students, they are our great future hope and they will take up this matter very quickly because the students are not very much contaminated.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Pradyumna

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Los Angeles 20 April, 1970

70-04-20

Boston

My Dear Pradyumna,

Please accept my blessings. I have just received the blueprint copy of KRSNA, the Reservoir of Pleasure and I have begun to read it through. But I notice that there are some points you should correct before the final printing. I have already noted you the injunction that you should change the pretipadika artha to first case ending instead. Sannyasin should be printed Sannyasi, etc. So please correct these.

Another point is that there are some errors in the English also. On page 2 it should read ". . . decided to kill his sister, Devaki." but it has become sisters, plural. Then, what does it mean?: "The Lord's compromise was that He had Vasudeva propose . . ." This does not seem to be very clear or at least it is very awkward expression. So please see that the editors make a very careful final proofreading before printing the final copies.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gopala Krsna

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Los Angeles 21 April, 1970

70-04-21

Montreal

My Dear Gopala Krishna,

Please accept my blessings. Thank you very much for your letter dated 16th April, 1970, with an enclosed check for $15 on the temple account in India, Mayapur. Thank you very much for your first contribution.

I am very glad to learn that you are doing spiritual activities very nicely and you are always alert to see whether you are committing some offense. This is a very nice attitude. In rendering service to Lord Krsna and His representative the Spiritual Master, we should always maintain this fearful attitude which means careful attention. This attitude will advance you progressively in Krishna Consciousness.

Regarding the French edition BTG, your attempt is coming to be successful and the present copy looks very nice. Regarding Sanskrit, you can learn it in your leisure time. For Indians it is not difficult to learn Sanskrit.

So, whether you have decided to marry in this country or in India? I think you can marry some girl in the Western country who is in Krishna Consciousness, but if you want to marry in the presence of your parents in India, that is a different thing. In our Society there are many nice girls, so if you decide to marry here, then I can ask somebody to correspond with you. What is you age at present?

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 21 April, 1970

70-04-21

London

My Dear Gurudasa,

Please accept my blessings. I have just made arrangements for marble Deities to be made for our centers. They will be manufactured just to the standard of our London Deities. I have opened negotiations with one Jaipur Murti maker, and in this connection he has requested a photograph accurate for his manufacturing purpose.

So please send a full size photograph without any dress up to:

Sri Surajnarain Natha
Mool Chand Ram Chand Natha
Marble Quarries, Factory Owners and Contractors
Khazanewalon Ka Rasta
Jaipur-1, (Rajasthan)
India Please take this photograph of the Deities without Their clothes on and send it immediately by airmail to the manufacturers. Please treat this matter as urgent. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. You can send the negatives and one print here to me also.

Letter to: Satsvarupa

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Los Angeles 21 April, 1970

70-04-21

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th instant.

I am glad to know that you are about to enlarge your altar and throne to accommodate the new Deities. However, you should not put the Vyasasana in the rear as they are doing in L.A. L.A. has got a different arrangement than you have got in Boston temple. So you can put the Vyasasana along the side of the Temple room and that will be nice. I also think that you cannot make the same arrangement as L.A. for separate doors for each of the three altars, so simply expand your present altars to fit the new Deities on the basis of the old style.

Regarding organization of the artists, there is no need of wasting time for learning the art from study of texts. We should always remember that our time is very short. I think our artists should be satisfied with whatever they have learned already, that is sufficient. They should be simply be engaged in painting pictures always, and that will teach them the art sufficiently.

In the beginning I was seriously corresponding with Indian friends to get some good mrdanga players, but when I found it too difficult to get a man from India some of my students were given the rudimentary lessons in playing and simply by practice they are putting on Sankirtana Party everywhere. My Guru Maharaja used to say that in a foreign land where you cannot speak the language with the natives very nicely, what do you do when there is a fire in your house just to get their help? In such emergency one has to express himself somehow or other to his foreign friends and get their help to extinguish the fire. But if he wants to learn the language first and then talk with the foreign friends to get help, then everything in the meantime would be finished. Similarly if we have to learn and then paint, it will be a long-term affair. But immediately we want so many pictures for all of our books, so all the artists may always be engaged in painting works and that painting itself will gradually teach them how to make things nice.

Regarding how the art department should be organized, that is to be managed amongst themselves. I do not know the technical details, I want only that they may be always engaged. Now it is up to them how to manage these things. As you have suggested, you may make any suitable arrangement and that is approved by me however you make it fit. The only thing is the artists must be always engaged fulltime in their painting work.

You may inform Devahuti and the others that I am always satisfied with their work. I am satisfied only to see that everyone of us is always engaged in his respective duties. As the teacher wants to see that the students are engaged in their handwriting work. Who is writing good hand, that is a secondary question. The teacher's duty is to see that everyone is engaged in handwriting work. So if all the artists are always engaged in painting, that will satisfy me, and that will gradually make them experienced for making good paintings.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sudama

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Los Angeles 21 April, 1970

70-04-21

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated 15th April, 1970, and noted the contents with great satisfaction. Today I have received the copy of BTG sent by you. Thank you very much. I have also seen the pictures and I can guess from these pictures that your activities are going very nicely. You have done good by sending duplicate copies to Brahmananda for publishing in BTG.

So from your account and pictures also, the program of the 29th appears to have been very nicely executed. I am so very glad to learn that you have some boys coming regularly and two of them are now living with you. Get some Japanese disciples and then you will feel stronger in preaching work.

Regarding your temple house, gradually as you work, as you are presently doing, the Japanese center will be another Dvaraka undoubtedly.

You should keep your aim for publishing Japanese BTG. That is the immediate need of your studying Japanese language, and that is immediate task. If the Japanese boy can translate it and you can see the final reading, that will be nice.

I am always glad to know that you are faithful in the matter of discharging the prescribed duties of devotional service like regularly chanting your prescribed rounds. This simple program will keep days. Attend our classes and routine work, regular chanting is your foothold in Krishna Consciousness.

Regarding your Government grant of missionary visas, it is very good news. Also the leaders in L.A. have already purchased their own temple at the above address.

Please offer my blessings to your good wife, Cintamani, Bhurijana, and all the other girls and boys there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 22 April, 1970

70-04-22

My Dear Brahmananda,

Please accept my blessings. Regarding the Topmost Yoga, in the blueprint there are many mistakes. I am pointing out some of them as follows:

Page 2 ". . . decided to kill his sister." not sisters, because only Devaki was there.

"The Lord's compromise was that He had Vasudeva propose to the brother-in-law . . ." This sentence is obscure. The actual fact is Vasudeva made a compromise and said to his brother-in-law, "such and such".

Then everywhere there is yogins, gosvamins, sannyasins, etc. in many places. The "n" is not required-that I have already informed Pradyumna.

On page 17 there is a word "enfuriated"; this is a spelling mistake, it should be "infuriated".

Then on page 48: "on the bank of the Ganges near Didbee". This is not "Didbee", it is "Delhi".

On page 49 there are so many "gosvamins," but there should be no "n."

In this way I have read the book sporadically, not very minutely. I think it should be gone through once more very carefully and all the mistakes that are still existing there should be corrected. If the books are printed with spelling mistakes and other mistakes, that will be a discredit for our publication. So please see that editorial work is done very nicely.

Have you got any information of the Prahlada pictures?* Purusottam got them here last year when I was living at Hayworth Avenue. I thought that the pictures were left here, but Dayananda has no information and nobody can tell where they are. So if you can say if it was returned to New York again, where is it now?

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*I want to publish our book on Prahlada Maharaja with these pictures. ACB

Letter to: Minoru, Kenji

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Los Angeles 22 April, 1970
70-04-22
Tokyo
My Dear Sriman Minoru and Kenji,

Please accept my blessings. This is the first time I am addressing to some of my Japanese friends and admirers and I am so glad to receive your nice letters. Sriman Sudama Das Adhikari has gone to your country carrying the message of Bhagavad-gita and I am so glad to learn that you two boys are cooperating with him in this great mission.

I am very glad to learn also that you are feeling joy while chanting the mantra Hare Krishna. Yes, it is exactly like this. If anyone chants this mantra in good faith and in simple understanding, then surely this transcendental vibration will act immediately in spiritual bliss. Please therefore continue to chant this mantra as many times as possible throughout the day and night. I do not think there is any inconvenience or loss on your part if you do so all the time. Even when you are walking, you can softly chant Hare Krishna, Hare Krishna, or even when you are on the bus going to somewhere you can also chant. When you are working with your hands you can also chant and when you are resting or going to take rest you can also chant. Even in your toilet room while taking bath you can also chant. In this way there is no limitation or restriction for chanting this Holy Name of God, Krishna, and His Energy, Hara. In doing this business there is no loss, but there is very great gain which is transcendental realization.

At the present moment everyone of us is in gross misunderstanding of bodily consciousness and this situation is also present in the animal kingdom. The four necessities of bodily concept of life; namely eating, sleeping, mating and defending, are common in the human form of body or animal form of body. In the human form of body we get a chance for our self-realization and we should utilize this opportunity very seriously.

There are many things to be described in this connection and most of them you will find in our many books already published, but this Krishna Consciousness movement is a great benediction for the human society without any discrimination between man to man. At the present moment, the human society is split up by different material interests, but if they try to understand this Krishna Consciousness movement with a little seriousness, many of our artificial problems will be solved.

The Hare Krishna movement is so potential that it can do more than what is attempted by the United Nations organization. So I shall request you to cooperate with Sudama and try to push on this movement in your country and everyone will appreciate if we present things a little carefully, although it is very simple. The program is already being executed under the supervision of Sudama and your valued cooperation will encourage him very much.

Whenever you feel any difficulty to understand our philosophy you may inquire from Sudama, and if there is still difficulty you are welcome to send your inquiries to me and I shall be very much pleased to satisfy you.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Upendra

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Los Angeles 22 April, 1970
70-04-22
Sydney
My Dear Upendra,

Please accept my blessings. I beg to thank you very much for your letter dated 20th April, 1970, with newspaper clippings enclosures, and they are all every encouraging.

Don't worry about your wife, she is trying to get immigration visa and Madhudvisa is helping her. In the meantime, I am enclosing herewith a copy of the police officer's letter to me and I hope this will help you to get police permission for Sankirtana.

We are the best peaceful group in the world and we are trying to bestow upon the people the supermost knowledge for the humanity. Everyone should cooperate with us, but unfortunately this is the age of Kali and people are not very much eager to accept genuine things, so don't be disappointed. Do as you are doing now and Krsna will help you without fail. To face difficulty in the course of preaching work is a kind of austerity. These difficulties do not go in vain. The more we face difficulties, the more we draw the attention of Krsna. So in that way we shall be prepared to meet all kinds of difficulties in our preaching work. Such attempt gives us a lift on our progressive march in Krishna Consciousness.

In my last letter to Bali Mardan I have already written that I was very much anxious to hear from you. Now this letter has given me much relief. Thank you very much that you are working so hard for this movement, and surely Krsna will reward sufficiently for your transcendental labor. Be blessed and preach.

I shall send you very soon detailed photographs of our new temple room and I think you will very much appreciate it.

Hope this will meet you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Sri Birlaji

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Los Angeles 23 April, 1970

70-04-23

Bombay

My Dear Sri Birlaji,

Please accept my greetings and blessings of Lord Krishna. I thank you very much for your kind letter dated 17th April, 1970. You have rightly pointed out that people are becoming more materialistic in this age on account of their forgetfulness of Krishna Consciousness.

Actually there is nothing like materialism. Materialism means forgetfulness of Krishna or God. We are preaching therefore Krishna Consciousness. In the Srimad-Bhagavatam it is said that the first-class religion is that which teaches love of Godhead. At the present moment, one professes a type of religion, but does not develop real purpose of religion, namely love of Godhead-that is materialism.

Materialism does not mean that one has to possess so many things, the actual fact is one may be a perfect transcendentalist of spiritual man by possessing the whole world, and one may be a gross materialist without possessing a farthing. So this distinction can be made on the basis of consciousness. When one is Krishna Conscious possessing everything in the world, he is perfect spiritualist, and one may have renounced everything in the world, but lacking in Krishna Consciousness he is a gross materialist. In my recent publication of Isopanisad I have tried to explain this fact on Vedic authorities, and I am sending by separate Air Parcel one copy of Isopanisad and I hope you will read this book conveniently with interest.

Regarding London temple, I can appreciate very much that your goodness is anxious to have an imposing temple in London, so in my next opportunity I shall take up this matter more seriously and I shall let you know in due course.

Regarding the two pairs of marble murtis, I do not know where you have ordered them. I hope you must have ordered them from Jaipur because in that city there are many good artisans for manufacturing such murtis. But kindly see that the facial expressions be as nice as the bust I have sent you of our London Deities.

In this connection, I may inform you that I have some correspondence with a Jaipur marble dealer, and they have agreed to supply the murtis less 20% off their catalog price. Their catalog price for 40 inches high marble murtis is Rs. 2300 per pair, and they have agreed to give us 20% discount, so I am sending a copy of the letter. If you think it is favorable, you can do the needful.

I am very glad to know that you have sent some copies of Bhagavad-gita in Hindi and English, and I shall see to it as soon as they are received here.

With my best wishes, I beg to remain

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 24 April, 1970

70-04-24

Friar Park, England

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your letter dated 20th April, 1970.

Regarding George's foreword, you write to say that certainly there will be no more changes. Do you mean that the changes which you have already suggested in you letter dated 11th April with quotation from Swami Vivekananda are to be added? We cannot add any quotation from Swami Vivekananda. In your letter of April 11th you have asked me to insert "What right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him?" Do you mean I have to put in my KRSNA book all this nonsense quotation? This man (Vivekananda) has no understanding either of soul or of God and still he has posed himself as a Swami to mislead so many innocent persons.

Understanding of the existence of soul is the beginning of teachings of Bhagavad-gita. If one has no understanding of the soul and God, he is no better than an animal because animals cannot have any idea of the soul or God. So how can I add these nonsense quotations?

George's foreword as it was originally sent can be published with little editorial changes, but in no case can the quotation from Swami Vivekananda be placed in my book. You have already admitted in your letter dated 11th April that it hurts you to see this change, quoting a rascal like Vivekananda, so please let me know clearly what you want me to do. If you think that George's foreword will help the selling of the books, then it may be published as it was originally sent.

I am glad to learn that George is chanting now Hare Krishna with you, and that will make him advanced. You write to say that George is still not convinced that there is not something beyond the form or body of Krishna. He is thinking that beyond Krishna there is an unmanifest God. These are all vague questions. I think by unmanifest God he means impersonal Brahman. This is quite natural for persons who try to understand God by their own endeavor.

God cannot be understand by such ascending process of speculation. You can give a common example how God cannot be understood by ascending process. Take for example that there was one Mr. John who was the great-grandfather of the great-grandfather of George. So if George wants to know about this Mr. John, his forefather, is it possible for him to know about Mr. John by speculation? He has to know about Mr. John by family history spoken by his father or grandfather. Similarly, God is the Supreme Father, so if anyone wants to know about God, he must try to understand Him through the history of creation. This is called Parampara system. This Bhagavad-gita is spoken by God Himself, and that is the best source of knowing about God. He cannot be known by our limited exercise of the senses. The difficulty of understanding God as person is that as soon as there is conception of person we think of God as a person like us. Therefore, in the Vedas, the personality of God is described in different ways which are distinct from our personalities.

The Veda says that God has no legs or hands, but still He accepts all the sacrificial offerings. He has no eyes, but He can see everywhere-past, present, and future. He has no ears, and still He hears everything that you are talking. He knows every nook and corner, but nobody knows Him, what He is. He has nothing to do, and nobody is equal to or greater than Him. He has got immense potencies and therefore everything in His creation is performed as perfectly as anything. In the Bhagavad-gita also there are many statements confirming the above Vedic descriptions. So when Vedas say that He has no hands and legs, He has no eyes, He has no ears, but still He can accept our sacrificial offerings and He can see everything, these statements clearly indicate that God has hands and legs, but they are not exactly like ours. In the Bhagavad-gita you will find that Krishna says "I am sitting in everyone's heart, and from Me one remembers, forgets, speculates, and so on."

His name is Hrsikesa which means the Master of All Senses. We are exercising our senses, therefore, according to His direction. In that sense, if every living entity is working under His direction, then all the legs and hands which are existing all over his creation are His legs and hands. We are simply instrumental. When the Veda says that He has nothing to do, it means that He has so many hands and legs that personally He has nothing to do. It is not very difficult to understand that a big business man is sitting in his room and thousands of workers are engaged in different activities under his direction. So practically the business man's brain is working, but when we see the business man alone in the room we see that he is not working. So we have to understand God from authoritative sources by spiritual education by being trained under the experienced guidance of a self-realized personality, otherwise how we can understand such vast subject matter delineating about God?

So George's question that there is something beyond Krishna is answered by Krishna in the Bhagavad-gita that there is nothing superior beyond Himself. Krishna is the original Cause of all causes. This is the fact. If He wants to know the subject matter clearly, then he should be prepared to receive the knowledge from the right source, and if he wants to consult such persons who have no knowledge of the soul or God, then how can he learn about the transcendental subject matter? If he is serious to know about these things, then he must know it from the proper channel. You cannot learn music from a carpenter. If you want to learn music, then you have to approach an expert musician. So how he can learn about God from persons like Vivekananda who had no preliminary knowledge of the soul, even? So best thing is if he is serious to know about God, tell him to begin reading Vedic literatures, and we have published our Isopanisad. Let him seriously read this book and whenever he has to question, he can ask from us, but he should always remember that he should try to know about God from a person who is in touch with God, not from a speculator.

You have asked me to disclose my dream about John, so I beg to state the incident as follows. I dreamt that John took me in a place at Calcutta and he was showing me a house, a big palatial building, which formerly belonged to a very rich man, and he was a famous musician also. I think therefore that John was previously that man to whom that house belonged, and now he has taken birth in England. It is quite possible that he has inherited his past musical talent, and because that man was very liberal and charitable, so he has acquired some wealth also, and now in this life if he properly utilizes his talent and wealth for Krishna, then surely he will achieve the highest perfection of his life.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Kasturika

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Los Angeles

25 April, 1970

My Dear Daughter Kasturikadevi Dasi (Janet Armano),

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13th April, 1970, and now I have just received your new set of beads. Thank you very much for your nice letter.

I am very happy to accept you as my disciple, and your initiated name is Kasturika Dasi. I am very glad to know that you have been recommended for initiation by Sriman Rishi Kumar, and now please continue to follow strictly the four regulative principles of no eating of meat, fish or eggs, no taking of intoxicants including coffee, tea and tobacco, no illicit sex-life, and no gambling. Be sure to always chant daily your sixteen rounds on your beads, and be happy in Krishna Consciousness.

I am very pleased also to note your nice attitude of humbleness in the service of the Lord, this is a very important qualification of a devotee. Now try to learn our philosophy very nicely with the help of your elder God brothers and sisters, go on Samkirtan, and always be engaged in some kind of Krishna work, then Krishna will bless you to advance more and more in Krishna Consciousness.

Hope this will meet you in good health.

Kasturika is the name of one of the Gopis, associates of Krishna. And you are Kasturika Dasi or the maid servant of Kasturika by name.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db Srimati Kasturikadevi Dasi (Janet Armano) ISKCON Temple 61 Second Avenue N.Y.C., N.Y. 10003

Letter to: Jagadisa

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Los Angeles 25 April, 1970

70-04-25

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th April, 1970, along with a Canadian money order for $278, and thank you very much for this.

I am very glad to know that your Maha-sankirtana. with coordination of Buffalo are so successful. Please continue this program as you have suggested and surely Krishna will see that your more vigorous efforts to spread His movement are successful more and more.

Regarding Brijbasi posters, just take out pictures portraying Krishna with cows, with Gopis-just Krishna pictures, no pictures of demigods. Those pictures are alright.

Regarding your questions about how and from where did the conditioned souls fall, your first question if someone has a relationship with Lord Krsna on Krsnaloka, does he ever fall down? The souls are endowed with minute independence as part of their nature and this minute independence may be utilized rightly or wrongly at any time, so there is always the chance of falling down by misuse of one's independence. But those who are firmly fixed up in devotional service to Krsna are making proper use of their independence and so they do not fall down.

Regarding your second question, have the conditioned souls ever seen Krsna? Were they with the Lord before being conditioned by the desire to lord it over material nature? Yes, the conditioned souls are parts and parcels of the Lord and thus they were with Krsna before being conditioned. Just as the child must have seen his father because the father places the child in the womb of the mother, similarly each soul has seen Krsna or the Supreme Father. But at that time the conditioned souls are resting in the condition called susupti which is exactly deep sleep without dream, or anesthetized state, therefore they do not remember being with Krsna when they wake up in the material world and become engaged in material affairs. I hope this will satisfy your questions.

Please offer my blessings to your good wife, Laksmimoni, and to all the other girls and boys there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Los Angeles 25 April, 1970

70-04-25

Tokyo

My Dear Sudama,

Please accept my blessings. Regarding Tosho Printing Company, what has happened?-it is very urgent.

I have not as yet received any reply whether these people are agreeable. I want to settle up this thing, so let me know definitely about their decision taken from them in writing. If our regular printing is done there, whether you will be able to supervise it? Either yourself or Bhurijana Prabhu, if you take this responsibility, it will be a great help. If you so desire, Brahmananda can also go there for some time to train you how to do this press management.

So kindly reply this letter. I am very much anxious to hear from you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. Try to introduce Japanese BTG as soon as possible.

Letter to: Ksirodakasayi

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Los Angeles 26 April, 1970

70-04-26

My Dear Ksirodakasayi,

Please accept my blessings. Since a long time I have not heard from you. I hope you are well in Krishna Consciousness. Please let me know what you are doing. I am anxiously awaiting your reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Los Angeles 26 April, 1970

70-04-26

Hamburg

My Dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated sometime April, and I am so glad to learn that you are making advance in Krishna Consciousness as it is scheduled. It appears that you are on the attachment platform, this is very good. The next platform is ecstasy, and then pure love of God. So stick to your duties at the present moment, and when it is convenient you can go with the Sankirtana Party, but never neglect the Arcana regulation at any cost. If you have no time, you are not required to go with the Sankirtana Party. Your first business is to take care of the Deities. Practically you see that everyone is appreciating your Deity worship and Srimati Radharani is smiling, so it is a great credit for you, so continue this engagement.

Regarding going together with Hamsaduta on Sankirtana Party, no, there is no need of specifically helping Hamsaduta because you are now engaged in direct service to the Lord, and it must be understood that this service is your specific duty.

I do not think you require a child for the purpose of example. You had one child, and by the desire of Krsna the child did not stay. Now you can forget of any child. Just do the present service with great care and affection, that will be your best service to Krsna. Better to accept Krsna as your child, and He will never leave you like material child. He will stay with you forever.

For raising children in Krsna Consciousness, you will get many opportunities to do so. When I was householder, I was just taking care of one or two children, but after retiring from my household life Krsna has given me chance to raise so many nice children for raising them to Krsna Consciousness. So instead of desiring to raise a bodily child to Krsna Consciousness, if you stick to this service, Krsna will give you many children for that purpose.

I am so glad to hear of Hamsaduta's determination to become Krsna Conscious. The determination is difficult, Krsna Consciousness is not difficult-Krsna Consciousness is natural. One knows how to love another, so instead of loving so many others, one can very easily take to the business of loving Krsna-this is determination. That much is required, otherwise Krsna Consciousness is not difficult.

Regarding your question, a sinful person, never mind what kind of sinful man is he, is taken in subtle body to the place of Yamaraja, and there he is trained up in a particular type of suffering. As soon as he is trained up, he is given a particular body by which he can endure such sufferings.

You write to say that you look forward to that day when sense gratification will become simply insignificant, and yes that is the stage of pure Krsna Consciousness when our only desire is to be serving Krsna with no personal considerations whatsoever.

You want to do whatever is necessary for spreading this Krsna Consciousness Movement, so that desire will help you, and you will be able to serve my cause surely.

You ask how is it possible to actually become Krsna's servant; yes, it will be possible. Go on with your engagement, and it will be possible. Patiently go on.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

-

Los Angeles 26 April, 1970

70-04-26

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd April, 1970. Til now I have received none of the amounts mentioned by you. So far Berkeley amount is concerned, I understand that they are going to purchase a house, so it will be utilized for that purpose. So far the other amount, I have not yet received any intimation from the bank.

I thank you very much for your kind appreciation of my humble activities, and you always pray to Krsna that the remaining days of my life may be thus engaged in executing the orders of my Spiritual Master. So far you are concerned, I request all my spiritual sons and daughters to help me in this great adventure, and if you all help me, I am sure I shall be successful

Now our next program will be to lead a Sankirtana Party round over the world. It is already advertised in India from mouth to mouth that I am coming there next year with forty disciples. So I think we must keep this program in the beginning of our next year. There is already invitation in Africa. One party may go from London via other countries to Bombay, and another party may go from here via Japan to Calcutta, and then they will meet together.

We have been offered a very nice place in central India. I am negotiating with the proprietor of this place, and if by Krsna's grace we get this central place in India, then from this center you can go to any extremity of Indian boundary and it is the same distance of about 1000 miles.

All my best students are now in Europe, in pairs. Yourself, Mukunda, Jaya Govinda, Syamasundara., Gurudasa, Tamala, etc., you are all advanced and selected, now your program will be to recruit many sincere souls from European countries, and open branches. Your desire for opening a center in Copenhagen may be suspended for the time being unless we recruit some members from Europe because all the best students have already gone there, so it will be difficult to send men from America at the present moment. In America also we have to open so many branches, so I think you should not expect any more members from America for organizing European centers.

Now you should recruit men for our purpose from Europe as many as possible, in France, Germany, England, etc. All of you do everything conjointly, and at the same time try to organize the World Sankirtana Party. Always be in touch with Tamala, Mukunda, Umapati, Syamasundara., etc., and perform Rathayatra ceremony in London very gorgeously this year because all of you are there.

Umapati has already selected the French girl, Ilavati, as his wife, so I am sanctioning this marriage because it will be help for the French language work. So for Haripriya Dasi Krsna will give very soon a nice husband. Best thing will be for her a German husband who can help us in our German language work.

It is very encouraging that you are selling an average of 180 BTGs per day, and just try to increase as much as possible. Regarding what to do about local authorities checking your Sankirtana activities in the streets, just show to the police officer how peaceful we are. They should give us help to encourage such peaceful activities. We should not take any action in angry mood. Lord Caitanya has advised to become more humble than the grass and more tolerant than the tree, and be ready to offer all respects to others while not caring to accept any respects for oneself. As far as possible we will try to follow this principle, and Krsna will help us in all respects.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Umapati

-

Los Angeles 26 April, 1970

70-04-26

Paris

My Dear Woompati,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 14th and 21st April, 1970, respectively, and I am very glad to receive good news that your Krishna work is going on nicely.

You have selected your bride, Ilavati, who I think is a French girl, so I think this marriage will be nice. But our all selection should be with a view to serve Krishna, that we must not forget in any circumstance!

The other point is that all my best students are now in Europe. Yourself, Tamala, Mukunda, Hamsaduta, Syamasundara.-all of you are in now double strength, so please do things very enthusiastically and organize the world Sankirtana Party because in India the people are already expecting us next year. Also open as many branches as possible.

So it is very good that now all the devotees can take Prasadam together. All the devotees must keep together, that will be an extra strength.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Mahananda

-

Los Angeles 27 April, 1970

70-04-27

Washington D.C.

My Dear Mahananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th April, 1970, along with a check contribution for my book fund of $150, and thank you very much for this. I have also received the picture of an "Angel" printed in the detroit newspaper, and it is a great credit how our men are appreciated by the people.

Your appreciation of our Krishna Consciousness Movement is very nice, and if you will carry this practical philosophy to the people of your great nation you will know the result for sure that this movement is the solution to all the problems of life. So I am glad that you are now going to our Washington center with your good wife. Please work there combinedly with great enthusiasm in advancing in Krishna Consciousness. I am very glad also that you and Hladini Dasi are now married in tilak by Sriman Bhagavan das. Please take my blessings for your spiritual marriage, and be happy in Krishna Conscious life.

Regarding your questions are the Spiritual Master and the Grand Spiritual Master consciously aware of the prayers of a sincere devotee who prays in love to Them?-the answer is that no conscious prayers go in vain. They are transmitted positively. But one thing you must know that any prayer you offer to your Spiritual Master and Superior Spiritual Master, all of them are conveyed to Krishna, so no sincere prayers go in vain. We shall always offer such prayers to Spiritual Master, Superior Spiritual Master, Vaisnava Acaryas, Lord Caitanya, and at the end Radha Krishna, that is the system.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rupanuga

-

Los Angeles 27 April, 1970

70-04-27

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd April, 1970, along with enclosure of one check for $200, and thank you very much for this.

The moving Sankirtana Party was programmed long, long ago, even when I was in India. When there was talk about preaching amongst our God-brothers, I used to say to my God-brothers that when I would begin preaching I shall take two trucks, one for Sankirtana Party and one for carrying requisites, and I would go from village to village throughout the whole world preaching Lord Caitanya's message. So the time has come as per my dream, by the grace of Krsna you are carrying on this program. Please therefore organize this moving Sankirtana Party as you are already doing from one school or college to another. If we can rightly impress the Krsna Consciousness idea in some intelligent student's heart, it will be of great service. Perhaps sometime after, I will request you and Kirtanananda to go to India and execute this program in the student community there.

I am negotiating with a gentleman in India to get the management of a very old Radha Krsna Temple, and if this negotiation is successful, we will organize a very nice preaching center in the center of India. From this part, any side extreme boundary is not more than 1000 miles. I think that will be a very nice preaching center. So try to recruit more members for our Society because we have to open many centers, and from each center we shall organize this moving Sankirtana Party. That will be nice program for executing the will of Lord Caitanya Mahaprabhu.

I am very glad to learn that you are visiting the near about centers-keep them alive by such visits.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Citsukhananda

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Los Angeles 28 April, 1970

70-04-28

San Jose

My Dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd April, 1970, and I am so much encouraged to learn of your activities in the San Jose area. I have noted the newspaper clippings, and they are very favorable comments. I am especially happy with the article placed by you in the Red Eye, it is very nice presentation of Krsna Consciousness in nutshell. I have also received the check for $50, and I beg to thank you very much for this.

Regarding your first question, who is the speaker of Isopanisad? The speaker is the Vedas personified. In the Vedic age a disciple heard from the Spiritual Master messages which were coming down in disciplic succession, so a disciple, whatever he heard from his bona fide Spiritual Master, would recite. The Vedic mantras are known as Sruti, to hear from authoritative source and then repeat it, chanting. So there is no question of who wrote it, it is said that no human being has compiled them. Later on, before the beginning of Kali Yuga, all Vedic mantras were written in books, most of them were done by Srila Vyasadeva Mahamuni and his different disciples.

Regarding your second question, in reference to Isopanisad mantra 15, should a devotee ask the Lord to reveal Himself the answer is yes. Unless the Lord reveals Himself, the devotee cannot see Him, He reserves the right of being exposed or not being exposed. The yoga maya curtain is always covering the Lord, and in the Bhagavad-gita the Lord says, ”I am not visible to everyone.” Even in the material world, a man in the position of Presidentship is not visible to everyone. So one has to qualify himself by devotional service, then God will reveal Himself. So this Isopanisad mantra is an appeal by the devotee to move the veil of yoga maya or the glaring effulgence of Brahma so that the devotee can see Him face to face. The idea is one has to transcend the material conditions as well as the Brahma effulgence, then one can see the Supreme Personality of Godhead. Here the word ”face” means the Absolute Truth is a Person. That is the most important point, that God is ultimately a Person.

Regarding the disturbing groups of ”Christians” so-called, that is alright. Let them follow Lord Jesus Christ. Regarding their dogmatic insistence, everyone thinks like that, so if one is not prepared to advance more, it is better to avoid them. If one is limited by some formulas only, he is described as an animal which is bound up by the chain of the master and cannot move beyond the length of the chain. So we are concerned with persons who are not chained by anything.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

-

Los Angeles 28 April, 1970

70-04-28

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 24th April, 1970.

Yes, publish the Bengali poem which I am sending herewith. Get it transliterated by Pradyumna. The meaning is as follows:

My Dear Lord Krsna, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me. 1

But I can guess that You have got some business here, otherwise why should You call me here which is demoniac. 2

Most of the population here is covered by ignorance and passion modes of nature, and I do not know how they will be able to understand the transcendental message of Vasudeva. 3

But I know Your causeless mercy can make everything possible because You are the most expert mystic. 4

Therefore, I am simply praying for Your mercy so that I can be able to convince them about Your message. 5

All living entities have become under control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion. 6

If You so desire, I wish that You may deliver them, and only by Your such desire all of them will be able to understand Your message. 7

The words of Srimad-Bhagavatam are Your incarnation, and if they receive it in submissive aural reception, repeatedly, then they will be able to understand your message. 8

In the Srimad-Bhagavatam, First Canto, Second Chapter, verses 17 through 21, it is said

Anyone who gives aural reception to the transcendental message about You, which are always auspicious, by hearing and chanting, for him You become special well-wisher, and thus remaining within his heart You clear up all inauspicious understanding. When such inauspicious understandings are almost clear, at that time one realizes the importance of devotional service. In that stage of understanding, the influence of the modes of ignorance and passion becomes almost nil, and the resultant action of passion and ignorance cannot anymore attack the heart, and thus he becomes joyful being situated on the platform of goodness. When he thus becomes jubilant on account of awakening the modes of goodness by dint of devotional service, at that time he becomes liberated from material contamination and is able to understand the science of God. In this stage of liberation all misgivings in the heart, or bondage of material network, becomes cut into pieces, and he is elevated from all sorts of doubts in the science of God. At this stage the result of past activities becomes vanquished because of his realization of the Supreme Lord. 9-13

This is the process of becoming liberated from the influence of the modes of ignorance and passion, and thus they can become freed from all inauspicious things accumulated in the heart. 14

But because I am very unfortunate, unqualified, and the most fallen, therefore I am seeking Your benediction so that I may be able to convince them about this (Krsna Consciousness). 15

Somehow or other, You have brought me here to speak about You. Now it is up to You to make me a success or failure as You like. 16

You are the Lord of the whole creation, so if You like You can make my power of speaking as suitable as they can understand. 17

By Your causeless mercy only my words may become transcendentally pure, and I am sure when such transcendental message is penetrated in their hearts certainly they will feel engladdened, and thus become liberated from all unhappy conditions of life. 18

I am just like a puppet in Your hands, and You have brought me here, now You can make me dance as You like. 19

I have no devotion, nor I have any knowledge, but still I have been designated as Bhaktivedanta, now if You like You can just fulfill the real purport of Bhaktivedanta. 20

The most unfortunate, insignificant beggar, Bhaktivedanta Swami, on board the ship "Jaladuta," Commonwealth Pier, Boston, Massachusetts (U.S.A.), dated 18th September, 1965.

A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 29 April, 1970

70-04-29

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents.

Regarding our proposals for an Indian program of Krsna Consciousness, I think it will be best if you come here sometime soon at your convenience and we can discuss it in more detail. You also wanted to come here to take further inspiration from the L.A. temple activities. So you may ask Muljibhai to come with you also, and we can discuss together our future plans for India. I will be very glad to see you both at that time.

Regarding Citralekha, her husband is anxious to have her there, and she is also anxious to go to him, so why the matter is being delayed? Even she has applied for immigration visa, that does not mean that she can be detained from going on a visitors visa while the immigration visa is being approved. She has got some urgent business there in Australia, so does it mean that because her immigration visa will take some long time she cannot carry out her important business immediately by means of visitor's visa. So while she is waiting for the immigration visa, send her there with a visitor's visa, and get it done as soon as possible. The matter is being too much delayed. I do not think the immigration department will make such a law that she cannot go immediately to her husband just because her immigration visa has not yet been cleared. Anyway that is my experience. So please do the needful.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

-

Los Angeles 29 April, 1970

70-04-29

Vancouver

My Dear Cidananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th April, 1970, and have noted the contents carefully. I have referred the matters concerning Ananda, temple management, etc. to Gargamuni, and He will advise you further in this matter.

In the meantime, I invite you to come visit me here in L.A. for a week or so, then you can speak with me directly. So please try to come here at your earliest convenience, and that will be very nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Pradyumna

-

Los Angeles 29 April, 1970

70-04-29

Boston

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated "nil."

Regarding your questions about the calendar-almanac:

1. Herapancami is correct (9 July 1970).
2. When there is an important Dvadasi, the Ekadasi fasting is transferred on the Dvadasi, and this is called Mahadvadasi. The 26th October, 1970, is actually Dvadasi, so the fasting is observed together, or Ekadasi fasting is disregarded, and the Dvadasi (Mahadvadasi) fasting is taken as important.

You were give this old Panjika just to consult the names and spelling only. The dates are different, so whatever date I have given, that is correct. Why you are searching Byanjali Dvadasi in this last year's Panjika? What I have given is from this year's Panjika, so everything will not collaborate.

1. The word is __. That is called Odana-Sasthi and the date is 14th December, 1970. That is correct even if you do not find it in the dictionary. The dictionary may not have every word.
2. 7th February, 1971-Varaha-Dvadasi, I have explained the position in regard to #2.
3. So far determining Ekadasi it is counted 11 days after the full moon and 11 days after the new moon, but sometimes it so happens as you have noted one day later. However, what I have given is correct.

The Panjika which I gave you is old Panjika, our calendar is for this new year.

Regarding the Prayer book, I did not ask you to transliterate this-somebody else has underlined, I have not underlined it. I have received both the prayer book and the panjika also with your letter. Regarding your work on the Staal Correspondence, locating references to chapter and verses and adding appropriate translations after the Sanskrit, that is alright as you have done it

On page 13 of Three Essays, manasinah is the correct word.

You must always ask the Lord's grace to make you in the right position. It is not for your sense gratification, it is for the Lord's service. For the Lord's service we can ask for His grace and mercy a hundred times, but for our sense gratification we cannot pray or ask anything-that is pure devotion.

I have also received a note from you, and regarding KRSNA chapter 31, page 4, top, the word Hrdaya is correct.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

-

Los Angeles 29 April, 1970

70-04-29

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of the text proof for BTG #32. I am looking through it now, and will return it to you soon.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

-

Los Angeles 30 April, 1970

70-04-30

Boston

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th April, 1970.

Regarding printing KRSNA book in Japan because the printing details are difficult here in this country, that was my former decision. In the beginning I decided like that.

Regarding NOD, I am sending herewith the dedication as desired by you.

The program of hardbound books to be printed in Japan, and softbound printed on our own press is a nice suggestion. So far printing is concerned, I have just received the French BTG, and it is very nicely done, so convey my thanks to Uddhava and Advaita especially. In this way if we can print on our own press, it will be very nice.

Regarding travelling, a Sannyasi's name is Parivrajakacarya, that is the beginning of Sannyasa. In the beginning one is ordered not to stay more than three days at a place, but at the Paramahamsa stage, one can stop moving, but that is not compulsory. So I have made my headquarters at L.A., that is a fact, still I may go in an emergency outside (not ordinarily) for a few days, and then come back to my headquarters.

There is a gap of some transcriptions-tapes numbers 12 through 16, KRSNA, so please get them done. I shall be slow in making further tapes till I get them back. Please give this instruction to the editors.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayapataka

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Los Angeles 30 April, 1970

70-04-30

My Dear Jaya Pataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st April, 1970.

Acyutananda has written me that he will arrange for your visa for two years at least, but I learn that you have not heard anything from him til now. So unless you are assured that your visa has been made for at least two years, and he has got his own apartment, don't start. It is not required to take permission from Madhava Maharaja to stay at his place. It is not our business to become anymore burden to him.

I have already sent Acyutananda money for our own land, so first we must have our own land or apartment, then our devotees can go there. On the whole, he must first of all arrange for staying somewhere in our own place, otherwise it will be very difficult because India is very overpopulated, especially Calcutta.

Regarding your questions how to offer respects to Sannyasis. Every Sannyasi, even if you see a Mayavadi Sannyasi, offer him your respects-there will be no harm. As you have observed we shall follow Lord Caitanya's instruction that we give all due respects to others regarding their position, but there is no need of always associating with each of them. Even if one is Vaisnava, but not of good character, we can give him the Vaisnava respect, but we cannot associate with him.

Regarding how to act when there is a choice of either attending Aratrik ceremony without bathing first or bathing and thus missing attendance at the Aratrik ceremony, the answer is that the rules should be followed as far as possible. If it becomes necessary, simply wash your feet, and when possible also wash the face, head, hands, and rinse mouth with water.

When you will go to India, most probably you will have to go to Bombay, and how you will have to go to Bombay that I shall let you know later.

I beg to thank you for your nice appreciation of our disciplic succession of Vaisnava Acaryas. This is the right understanding of the Spiritual Masters that they are glorious by simply delivering the transcendental message of Krsna as it is.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

May

Letter to: Kenneth

-

Los Angeles 1 May, 1970

70-05-01

Boston

My Dear Sriman Kenneth,

Please accept my blessings. I am so glad to receive your letter dated April 1970, and I am so pleased to learn that you are chanting Mahamantra Hare Krishna.

It is very much pleasing that you acknowledge the gifts of Krishna. Krishna is the Supreme Father, and all living entities in all different forms are His sons. He is maintaining everyone. He is supplying food, clothing, shelter to each one of His sons, but those who are Krishna Conscious, they admit the gifts of the Father, and thus try to please the Supreme Father by service.

Unfortunately, the demons do not even acknowledge the gifts from Krishna, and they talk nonsense that there is no God, God is dead, I am God, and similar things. So as you are acknowledging your obligation to Krishna, as well as chanting the Hare Krishna Mantra, so I hope Krishna will give you more facilities so that you can become perfect in this very life. It is very easy to achieve such success simply by chanting the Hare Krishna Mantra, and let us not miss this great opportunity.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

-

Los Angeles 1 May, 1970

70-05-01

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th April, 1970, along with a note from a boy in Spain. I have replied the boy, and the letter is enclosed herewith, please forward it to him.

I am very glad to learn that you have the Prahlada pictures in your safe custody because I want to print up many small books with text accompanied by illustrations, and the first one may be of Prahlada Maharaja. Sometime ago you wrote me that you wanted some new topics for writing subjects, so I think you can begin by compiling information from my past lectures on Prahlada Maharaja, then add the pictures and print it. Then you can do many other such books like this. Some other books may be about Dhruva Maharaja, Ajamila, etc., and I am sure these stories with their very significant purports will make very successful books, and they can be very easily sold. So if you can begin on this project and arrange everything carefully, that will be very nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 1 May, 1970

70-05-01

Paris

My Dear Tamala,

Please accept my blessings. I am in due receipt of your letter dated 26 April, 1970, and I am so pleased to note the contents which are exactly befitting your name Tamala. Perhaps you know Tamala is a nice tree in Vrndavana, and because the color of the tree exactly resembles that of Krsna, therefore Srimati Radharani always used to take rest underneath the Tamala tree when she was feeling separation from Krsna.

So for European activities, I have sent you there, and for its nice organization I am counting upon you very much. You have so kindly written to say, ”Please order me in any way Your Grace desires, everything I have including myself belongs to You, and Your Grace may do with me as You wish.” So it is my desire that in Europe you will kindly occasionally visit the three countries-England, France, and Germany-and see that the things are going very nicely.

In England your suggestion to open a few other Temples in big cities like Birmingham, Manchester, and Liverpool, is very much welcome. For constructing Temples in England, especially in London, I have got very good support from a very rich man in India. Not only he, but also many others will be ready to pay for our construction such Temples, but I want the Temples should be constructed by the local natives-that is our success. If I bring money from India and construct a Temple here in a Western country, that is not very creditable. Now this Temple of Los Angeles is completely undertaken by your countrymen and that is a good credit for me.

Anyway, if I go to India for some days, I am sure I shall be able to collect a considerable amount of money for this purpose, but I wish that people from this part of the world should be sympathetic with my movement. This means good organization to convince the people of the Western countries that we are doing something which is very, very much beneficial for everyone, and especially for this part of the world.

Regarding a place in Paris, you write to say that there is accommodation, but you are in want of money. If this is a fact, then immediately find out a nice place for our Paris center, and if you let me know how much you require, then I may try for it. But I am very much hopeful from your statement that in Paris we have got very good prospect of organizing this movement. Simply by your request only so many young boys and girls joined-this is a very good sign. I have information from reliable sources that in France this Krsna Consciousness Movement has very good chance.

So far translating our literatures, if you simply send the matter, our press will immediately give you so many books. You can print books in small sizes and distribute them profusely. Small books like ”Easy Journey to Other Planets” and ”Isopanisad” will be very quickly sold more than the larger volumes of TLC and Srimad-Bhagavatam. So if Suridas and Umapati engage themselves five hours for translating work, there will be no difficulty to publish our French language books immediately. So arrange for this.

I have received one copy of the latest French BTG, published from Montreal. It is printed in our ISKCON Press in Boston, and they have done it very nicely. If for the present this BTG published from Montreal can be useful? I am sending by separate airmail one copy which you can examine, and if you think they are useful for your purpose, you can immediately ask them to send you as many copies as you need.

Your suggestion for Murari’s opening a center at Amsterdam is very much welcome. His wife, Lilavati is very intelligent and both of them can do the preaching work very diligently in that place, so try to give effect to this proposal.

Regarding this Temple, actually it is simply Krsna’s grace that we have such a nice place very suitably arranged for our all purposes. Both the devotees and myself are living very comfortably, and the Temple is in the center between us. The kitchen is very nice and the frontage with a small garden space, as well as sufficient place for parking, on the junction of very important roads-all these facilities make the position of this building unique. Besides that, the banks, stores, laundry, medical house, everything is within easy reach, so we must consider this as Krsna’s gift.

Regarding the appointment of Suridas to the post of president, that is a very good proposal. He is intelligent, sincere devotee, and similarly his wife is also.

Regarding your question about annamoya, pranamoya, etc. Yes, they are different stages of consciousness. Different living beings are situated in different consciousness, Some are satisfied in the matter of eating and sleeping, they are on the annamoya stage. Pranamoya means those who can simply survive in the struggle for existence. Manomoya means philosophical speculation. Jnanamoya means self-realization, vijnanamoya means application of that stage in practical life, and when there is the right perfection of life that is anandamoya stage or Krsna Consciousness.

So by the grace of Lord Caitanya, in this age our movement is giving directly the anandamoya stage, and anyone can visit our Temple and see how our students are in blissful life. Naturally they are in jolly mood by chanting, dancing, and taking Prasadam. Your regular chanting of Mahamantra and reading of books will keep you always fit for pushing on this movement. This formula should be rigidly followed by everyone of us.

In conclusion I may inform you that Acyutananda has given publicity in an important newspaper that next year I am going to India with forty students, so for the next year we have got sufficient margin of time-eight months-so what do you think? Shall we be able to have our World Sankirtana by that time? That will be very nice. All our selected students like yourself, Hamsaduta, Mukunda, Syamasundara., Umapati, etc. along with their wives, and some of the students from here may join, then we can go to India via Africa, and then after a few days in India, we can come back via Japan, So you have to consult over this matter also because it is already advertised in India.

I have also just received the second copy of this letter sent by you.

Hope this will meet you in good health. Please offer my blessings to Umapati and his new wife Ilavati Dasi, and to all the other boys and girls there in Paris center.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ekayani

-

Los Angeles 3 May, 1970

70-05-03

Bronx

My Dear Ekayani,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter, dated 8th April, 1970, and I am so happy to note your steady enthusiasm to work harder in Krsna's service. So this enthusiasm is very good sign, and if you continue to become more and more enthusiastic to be always strictly engaged in devotional service while observing carefully the rules and regulations, Krsna will surely bestow upon you full success in Krsna Consciousness and thus your life will be happy and successful.

Regarding the color of Balaramaji, He is colored like milk white with little bluish tint and rosy luster. Our idea of whiteness is of the milk foam. Regarding whether ivory is offerable to Krsna, yes, ivory is pure. Although it is a bone of an animal, still it is as pure as the conchshell which is also the bone of an animal.

The six armed form which Lord Caitanya disclosed to Sarvabhauma Bhattacarya had two hands of Lord Ramacandra, two hands of Krsna and two hands of Lord Caitanya. Perhaps you have seen the picture in our New York temple which was brought from India by Kirtanananda Swami.

Your question why Lord Siva was ordered to appear as Sankaracarya and teach the Mayavada philosophy to turn the people to atheism and thus increase the population, that nobody can understand. If Krsna desired Lord Siva to do like that, so he had some plan which we need not understand. He is the Supreme Lord, and He is maintaining the huge universal affairs, so how does He do things and for what purpose He does them, it is very difficult to understand. Just like He planned the battle of Kuruksetra and He induced His friend, a great devotee, Arjuna, to kill. So why does He plan to make others atheist, it is known to him.

Our business is to glorify Him always, either He plans to dance with the Gopis, or He makes a plan to kill others on the battlefield of Kuruksetra, or He plans to do something which is not very good from materialistic point of view. Our only business is to remain steadfast devotee to Krsna in all conditions. That is the instruction given in Siksastaka, wherein it is said, ”My Lord, whatever You like You can do, but unconditionally You are my only object of worship.” That is pure devotion.

I am so glad to learn that there are two very nice women devotees now coming to the Temple regularly, and please offer them by blessings for advancing in Krsna Consciousness. Take care of them nicely so that they may learn our program of Krsna Conscious life very nicely. Let them chant regularly and follow the four basic principles and they will become firm in their faith in Krsna. If you recommend, I shall initiate them, so you can send sets of new beads with their letters and some donation for the book fund. The standard form is that the initiate collects some alms by begging and offers it to the Spiritual Master as daksina or presentation.

That is nice if you get that land in Miami and open a center there. You are intelligent and eager devotee, ready to spread Lord Krsna's teachings, so do it. That will be very good, it is an excellent proposal.

So as you say the deep Southern part of this country is virtually untouched, but I think Kirtanananda Maharaja has gone to several places there, and he has been very successful. So try to attract the students, they are our great future hope, and they will take up this matter very quickly because the students are not very contaminated.

The first two lines of the song ”Haraye Namah Krsna” were sung by Lord Caitanya and His followers, but the other lines of song were composed later on by Srila Narottama Das Thakura.

Yes, fix up your mind on Krsna and everything will come out nice-be sure of this fact. Study scripture, always chant, love Krsna-and that is the success of life.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Lilavati

-

Los Angeles 3 May, 1970

70-05-03

London

My Dear Lilavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th April, 1970, and the report of our Sankirtana Movement in London is very much encouraging.

I think each couple of our students may try to open a branch in England. Our first branch of London Yatra was opened by Mukunda, Gurudasa, and Syamasundara. and their wives. They tried very hard, and now our London Temple is nicely situated. Similarly many other Temples can be opened in places like Amsterdam, Birmingham, Liverpool, Manchester, etc. I have received report from Tamala that preaching in Paris is going nicely. In one day they recruited about 14 devotees simply by requesting who will join this Krsna Consciousness movement. So you all also recruit members, English boys and girls, in that way. Our Movement is a declaration of war against Maya, that you can understand very well, so we have to recruit many fighting soldiers-so do it vigorously.

I am glad to learn that the children are feeling very well in open atmosphere, so let them enjoy life for some time.

George has rendered some valuable service, so Syamasundara. is trying to do some good to him. This is our duty, anyone who has rendered a little service to Krsna should be given all facilities to take it up seriously.

Regarding your question, Yes, Krsna is always increasing in so many ways, so there is no question of decrease. The verse in question stating that Krsna is devoid of increase and decrease is from Srimad-Bhagavatam and it is given with specific reference to the devotee. The purport is that if Krsna gives himself to any one of His devotees, although He is Purna or the Complete Whole, still there is no decrease in Him. Similarly we may give to Krsna everything, but still He is not increased.

Please offer my blessings to all the boys and girls there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db
Letter to: Damodara

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Los Angeles 4 May, 1970
70-05-04
BahulasvaBerkeleyRshi KumaraNew York SatsvarupaBostonUmapatiParis Harer NamaBoulderSubaladasPhiladelphia RupanugaBuffaloSridamaProvidence Jaya GopalaColumbusVamanadevaSt. Louis Bhagavan dasaDetroitMadhudvisaSan Francisco HamsadutaHamburgCitsukhanandaSan Jose GaurasundaraHawaiiRevatinandanaSanta Barbara DurlabhLaguna BeachGajendraSeattle GurudasaLondonBali MardanSydney SripatiMontrealSudamaTokyo HayagrivaNew VrndavanaJagadisaToronto CidanandaVancouver-DamodaraWashington

My Dear Damodara, Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

Now at the present moment, I am concentrating my energy in this Los Angeles Center as ideal for all other centers in respect of Deity worship, Arati, Kirtana and other necessary paraphernalia. As I have curtailed my moving program, I wish that you may come here at your convenience and stay here for a few days and see personally how things are going on, and by meeting with me personally for necessary instruction, I hope simultaneously in all Centers that activities will be of the same standard.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Citsukhananda

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Los Angeles 4 May, 1970
70-05-04
San Jose
My Dear Citsukhananda,

Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

Now at the present moment, I am concentrating my energy in this Los Angeles Center as ideal for all other centers in respect of Deity worship, Aratrik, Kirtana and other necessary paraphernalia. As I have curtailed my moving program, I wish that you may come here at your convenience and stay here for a few days and see personally how things are going on; and by meeting with me personally for necessary instruction, I hope simultaneously in all Centers the activities will be of the same standard.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Gurudasa

-

Los Angeles 4 May, 1970
70-05-04
London
My Dear Gurudasa,

Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

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Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Satsvarupa

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Los Angeles 4 May, 1970
70-05-04
Boston

My Dear Satsvarupa,

Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

Now at the present moment, I am concentrating my energy in this Los Angeles Center as ideal for all other centers in respect of Deity worship, Aratrik, Kirtana and other necessary paraphernalia. As I have curtailed my moving program, I wish that you may come here at your convenience and stay here for a few days and see personally how things are going on; and by meeting with me personally for necessary instruction, I hope simultaneously in all Centers the activities will be of the same standard.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sudama

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Los Angeles 4 May, 1970

70-05-04

Tokyo

My Dear Sudama,

Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

Now at the present moment, I am concentrating my energy in this Los Angeles Center as ideal for all other centers in respect of Deity worship, Aratrik, Kirtana and other necessary paraphernalia. As I have curtailed my moving program, I wish that you may come here at your convenience and stay here for a few days and see personally how things are going on; and by meeting with me personally for necessary instruction, I hope simultaneously in all Centers the activities will be of the same standard.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vamanadeva

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Los Angeles 4 May, 1970

70-05-04

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I hope everything is going on well in your center.

As each and every ISKCON Center is my life and soul for preaching this movement, I hope you are doing your best to conduct the regular routine duties of the Temple-chanting regularly the beads, observing the restrictive regulations, taking Sankirtana Party to the streets, and selling our magazines and books.

Now at the present moment, I am concentrating my energy in this Los Angeles Center as ideal for all other centers in respect of Deity worship, Aratrik, Kirtana and other necessary paraphernalia. As I have curtailed my moving program, I wish that you may come here at your convenience and stay here for a few days and see personally how things are going on; and by meeting with me personally for necessary instruction, I hope simultaneously in all Centers the activities will be of the same standard.

Hope this will meet you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 6 May, 1970

70-05-06

London

My Dear Gurudasa,

Please accept my blessings. I beg to thank you for your letter dated 30th April, 1970, and I have noted the contents carefully. I have also received the list of all the cities and towns in England, and thank you very much. It is my desire that you open a center in each and every one of these places, and that will help to fulfill the prophecy of Lord Caitanya that His Holy Name will be sung in every city and town all over the globe.

I am so glad to learn that things are going on nicely in our London Temple. The most important point in this letter is second time initiation of some of the devotees, specifically Jaya Hari Das Brahmacari, Jyotirmayidevi Dasi, and Mandakinidevi Dasi. So I am sending herewith the sanctified Gayatri Mantra Tape and papers for holding the ceremony, as well as a sacred thread and special instructions for the devotees with the Gayatri Mantra.

Now what we have to do is to hold the Gayatri Mantra ceremony according to the instruction paper, then at the end teach Jaya Hari personally how to count on the finger divisions. Then play the Gayatri Mantra tape for him, and let him repeat the Mantras along with my vibration, word-to-word, and then hang the Sacred Thread on his neck as usual. The girls don't require Sacred Thread, as you know, but they simply can responsively chant the Gayatri Mantras. In each individual case the instruction should be given and the mantra replayed.

This Gayatri Mantra function should be held amongst the devotees only.

While Trivikrama is coming here, the books which I have left in London-one large Bhagavatam, one small Bhakti-Rasamrta Sindhu, and maybe other books-he may bring here. So I am awaiting his arrival along with the books very soon.

Please offer my blessings to Srimati Yamuna Dasi, and to all the other devotees there in London.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Kirtanananda

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Los Angeles 6 May, 1970

70-05-06

My Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd May, 1970, and beg to thank you very much for your kind sentiments. Yes, if it is any credit for me, that is what you have written that I tried to give aural reception to the words of my Spiritual Master, Bhaktisiddhanta Sarasvati Goswami Maharaja, and thus I tried to engage my tongue in repeating the same words without any change. Actually I am the most unworthy servant of His Divine Grace because I delayed to execute His order by so many years. But it was better I began late than never, and therefore He has kindly sent to me so many young hearts to cooperate with me in this great Movement. Please therefore continue your good cooperation, and I am sure great things will happen without delay.

Regarding New Vrndavana activities, I think whatever you are doing is approved by me. As you are acting very sincerely in Krsna Consciousness, Krsna is dictating from within your heart, so there is nothing to be disapproved.

Regarding purchasing the property next to the schoolhouse, I have taken information from Devananda that this land is not directly attached to our present property, but the only advantage is that it is on the roadside, and we can engage it in so many ways. So if Krsna is giving us the chance to purchase it, let us take advantage of the opportunity.

But from strategic point of view, as we are expecting to purchase Mr. Snyder's property next year, he may be still tighter. But the advantage of being on the roadside in future will be of great use, there is no doubt of it.

Here in L.A. we are decorating the Temple room very nicely. As I am inviting everyone to come here and see, I think you should also once come here and see the Temple room so that you can erect in New Vrndavana in the same style. It is not very difficult, but it looks very gorgeous.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bhagavan

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Los Angeles 8 May, 1970

70-05-08

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd May, 1970. Regarding the check which you have sent, Gargamuni says that he has not yet received it.

I am so pleased to see how you are carrying our Sankirtana program amidst the demonstrations of the people. This newspaper clipping which you have sent is just portraying the point of our business, and I have made xeroxes and am distributing them to various parties as example of our work. This Sankirtana Movement of Lord Caitanya is most practical and authorized, so such incidents are to be expected, but this is a great credit for our propaganda efforts.

I have already dispatched to you by separate mail an invitation to visit our L.A. center and meet personally with me at that time. So I am expecting to meet with you when you can come at your convenience, and then we can discuss such questions as you have asked as well as any others you may have.

Please offer my blessings to your good wife Krsna Bhamini and your son Vaisnava das and all the other Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Candanacarya, Bharadraja

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Los Angeles 9 May, 1970

70-05-09

Boston

My Dear Candanacarya and Bharadraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th May, 1970, along with a nice tape of Sankirtana and solo song.

So it is very nice. Lord Caitanya has introduced a very nice system of self-realization through arts and songs. Both of you are expert in singing and musical science as well as painting work. Now by the grace of Krsna your talents are being utilized in His service. That is what we require in Krsna Consciousness. We do not require to qualify very extraordinarily to serve Krsna. Krsna is Self-sufficient, He does not require anyone's service, but still the more we render service unto Him the more we become happy.

The example is given in the Srimad-Bhagavatam that the decoration on the face of a certain person is not seen by him, but when he sees his face on the mirror he enjoys. In other words, whatever we offer to the Lord, it is actually enjoyed by us. Just like we prepare so many delicious foodstuffs for Krsna, but we eat the Prasadam remnant of foodstuff offered to Krsna. The whole idea is that everything should be offered to Krsna, and afterward we shall enjoy the effects.

You have painted so many pictures of Krsna, and when you see to the pictures you enjoy and at the same time Krsna is pleased. Similarly the foodstuff prepared for Krsna actually we partake for it, but at the same time Krsna is pleased. Those who are cooking for themselves and eating them without offering to Krsna cannot enjoy such blissful life like the devotees.

By serving Krsna we are not the least loser, but we are simply gainer more and more transcendentally. Keep this point always in front, and work for Krsna and be happy.

I have received some laddus from Boston without any note, but I think it is sent by Rukmini devi, so please offer her my thanks and blessings.

Be happy and chant Hare Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

•

Los Angeles 9 May, 1970

70-05-09

London

My Dear Gurudasa,

Please accept my blessings. I hope by this time you have received my letter dated 6th May, 1970, along with papers, tapes, etc.

I have received one letter from Balmukund Parikh, the copy of which is enclosed herewith. It is understood that he is introducing something new in the name of teaching Devanagari script. The prayer of the Spiritual Master as he has quoted has no use for us, it is completely impersonal. This prayer immediately must be stopped.

Another thing is he asked me about Aurobindo's estimation. This means that he gradually wants to introduce Aurobindo philosophy. All these things do not sound very nice.

Please let me know what is the necessity of learning Devanagari script. We are transliterating all our books-Srimad-Bhagavatam, Bhagavad-gita, Brahma Samhita, etc.-in Roman type, So why you should waste your time in learning Devanagari script?

So I am very much anxious to know what is the actual situation because I can scent that Mr. Parikh wants to introduce something in my absence which is completely against Krsna Consciousness. I hope you will understand me right and reply this letter by return mail what is the actual situation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Patita Uddharana

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Los Angeles 9 May, 1970

70-05-09

Boston

My Dear Patita Uddharana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th April, 1970, along with the typical examples of hardbound editions of Sri Isopanisad, and thank you so much for them.

This binding work is so nicely made. You have done it very well, and I am completely satisfied. I very much appreciate your efforts in our ISKCON bindery, and if such binding is done we will have sure success with our books.

So you can bind our books in this way, and although it may go slowly just now it is being done very nicely. Then in future you may be able to do our binding here instead of in Japan. You write to say that these are some nice typical examples of your binding work, so it is a great credit because these books any man would be proud to have. I beg to thank you once again for your kind appreciations and excellent work.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

•

Los Angeles 9 May, 1970

70-05-09

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of Krsna tape transcriptions #13, 32, and 33, and 34, along with your note from the art department.

Regarding the Vedas personified, they should be drawn just like you have seen some pictures of great sages. They are young in appearance like perfect Vaisnavas, and they may be shown with tilak and Vaisnava markings in that way.

So such pictures are definitely required and please have them execute the subjects appropriately as they have so nicely done thus far.

In the meantime, I hope you have by now received my last letter inviting you to visit L.A. Temple at your earliest convenience, and I shall be very glad to see you then.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 9 May, 1970

70-05-09

Paris

My Dear Tamala,

Please accept my blessings. I hope everything is progressing well with you in Paris.

I am enclosing herewith the copies of two letters which will speak for themselves. Please immediately let me know what is the actual situation regarding this matter.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bali-mardana, Upendra

-

Los Angeles 10 May, 1970

70-05-10

Sydney

My Dear Bali Mardan and Upendra,

Please accept my blessings. I am in due receipt of your letter dated by Post 5th May, 1970.

So it is very encouraging that people are coming to the extent of 40 heads, and they are trying to understand the importance of this great movement, and any sane man will be able to understand that. But I do not know why our students who are supposed to be the leaders of this movement will fight amongst themselves for supremacy. Our whole process is of surrendering.

We are taught to address others as Prabhu. Prabhu means master; and the leader of the masters is called Prabhupada. So if the Prabhus have surrendered to the Prabhupada, why there shall be such mentality of occupying the superior position? This is contradictory.

Kindly stop this unnecessary misunderstanding. Both Upendra and yourself are competent and experienced, so please adjust your disagreement amongst your selves. It is my request. As a matter of fact, as you are the pioneer in taking all risks to go to Australia, naturally you shall be considered as the leader, but a leader's position is also very grave and responsible. A leader has to lead others very tactfully and intelligently. Kindly therefore do not quarrel, but go on with your duties progressively.

I can understand very well that Upendra is feeling very much disturbed on account of Citralekha's absence, it is quite natural, but what can I do? I have arranged for $500 also, but the Australian Immigration detained her for a technical reason. This is already informed in detail to Upendra by Madhudvisa, as I understand. So this is the position.

In the meantime, things should run on as it is, and if there is any need of change, we shall consider about it when Citralekha goes there. Please try to organize the new center as nicely as possible even at personal inconvenience-that is real service. Krsna is sitting in everyone's heart, He knows everything what to do, so depend on Him and do your duties patiently. Maya is very strong, and we are liable to fall down at any moment. We have to gather our strength by chanting the beads sixteen rounds regularly and praying to the lotus feet of Krsna for guidance.

I hope both of you will kindly follow my instruction and forget if there is any accidental disagreement.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hit Sharanji

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Los Angeles 11 May, 1970

70-05-11

Scindia House New Delhi

My Dear Hit Sharanji,

Please accept my blessings. I have not heard from you in some time. I hope you are doing well. I am anxious to know what happened to the other two pairs of Deities. These two pairs of Deities are immediately required for Paris and Berlin.

So I will be very much pleased if you dispatch them immediately to Scindia Steam Navigation Co. as you did last time.

Kindly treat this as urgent, and let me know what is the situation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Balmukundji

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Los Angeles 13 May, 1970

70-05-13

My Dear Balmukundji,

Please accept my blessings. I am in due receipt of your letter dated the 6th instant, and noted the contents.

In my last letter I advised you that your Devanagari Lipi class should begin by chanting Hare Krsna Mantra, but if you find the time is short, then instead of reciting the Guru mantra quoted by you which is of impersonal mature, you can chant the following verse which we do along with others.

saksadharitvena samasta sastrair uktas tatha bhavyata eva sadbhih kintu prabhor yah priya eva tasya vande guroh sri caranaravindam **

The verse quoted by you is not approved by us.

Regarding your inquiry about Aurobindo, I may inform you that Aurobindo does not belong to the Bhakti school. He is more or less a dry philosopher, mental speculator, with some mystic ideas. We are simply concerned with pure devotees, so we have nothing to learn from Aurobindo.

One practical estimation of Aurobindo, I know that one of the important disciples of Aurobindo, Dilip Roy, tried his best to induce one English devotee, Professor Nixon, later on Krsnaprem, to become a disciple of Aurobindo, but Krsnaprem never agreed to this. On the contrary, Dilip Roy later on became influenced by Krsnaprem and he left Aurobindo asram and is now chanting Hare Krsna Mantra at Poona. So you can judge yourself what is my estimation of Aurobindo.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

-

Los Angeles 13 May, 1970

70-05-13

Boston

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 9th May, 1970.

Regarding the dummy BTG, I compared with the Japanese BTG, and it appears that the present one is quite inferior. The price is higher and the subscription card is not to be included, and the size is smaller also. So considering all these points it is inferior to the Japanese BTG. Now because there is no alternative we must get them printed here, but as you are going to Japan, I think you will be able to find out some printer who will be regularly supplying.

You have asked me to send you a check for $4,500, but this is for the first time you have asked me to pay on account of BTG, and this point I have already explained to Gargamuni. So far I understand from Gargamuni that you misunderstood me that I want to take the management of BTG I never meant like that, neither I have got any time to tax my brain in that way. So you shall continue the management of BTG, and ISKCON Press is meant for that purpose.

Formerly when it was in the hand of Rayarama he was managing separately, then it came to your hand and the management is going on, but you never asked me for any payment in the matter of BTG. So I have asked Gargamuni to send you back the check which I understand you sent to him on this account for $5000. So I am simply interested in the book distribution, and whatever collection is made in this department may be paid to me either by you or by Gargamuni; and when there is question of printing books certainly I shall pay as I have been doing-that will simplify the matter.

When you come here I will talk with you further on this matter, but what I want is that I may not tax my brain in the management of many departments.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Damodara Maharaja

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Los Angeles 13 May, 1970

70-05-13

My Dear Sripada Damodara Maharaja,

Please accept my humble obeisances. I am in due receipt of your letter dated 8th April, 1970, which was addressed to my New York office. I am so sorry to learn that there is a sort of conspiracy by some of our God-brothers as not to give me a place at Mayapur. I do not wish to argue on this point, but according to your advice I have already sent a telegram to Acyutananda Brahmacari and an urgent letter also requesting him to purchase the land of Jabed Ali almost a fortnight ago, but I have received no reply til now.

So I do not know what to do in this connection. The money is there, the sanction is there, the land is there, and still if it does not take place, I shall understand it that this is not the desire of Srila Prabhupada. In the meantime, I have also advised my previous son, Sri M.M. De, to see you in this connection, and if possible to purchase the land in his name for the time being. So if he sees you, then please help him in purchasing the land.

I am sorry that you wrote me several letters before in English, but they did not reach me due to postal strike. Now I have made my World Headquarters at the above address in our own building which we have purchased very recently at a cost of 20 lakhs of rupees. So in future you can address me at the above destination.

Hope this will meet you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

-

Los Angeles 13 May, 1970

70-05-13

My Dear Pradyumna,

Please accept my blessings. I am in due receipt of your letter dated 8th May, 1970, and I have seen the synonyms of Brahma Samhita verses. It appears that it is nicely done, but if I have to see it scrutinizingly, it will take some time.

In the last portion of your letter you write to say, ”I need to have this back immediately for publication in the upcoming issue of BTG.” So I can advise you that you can publish it as it is, and if there is any discrepancy we will rectify it in future. The policy of the BTG should be always writing articles which can be understood by people in general. Vedic literatures like Brahma Samhita may be published in separate books, but assimilated ideas may be published in BTG.

I am sending herewith back the notes on tape #14 Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

-

Los Angeles 14 May, 1970

70-05-14

c/o George Harrison Oxfordshire, England

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7th May, 1970, written on Hare Krishna stationery of George Harrison. My hearty thanks are to George Harrison because now he is chanting Hare Krsna so enthusiastically. May Krsna bless him more and more, and he may advance in Krsna consciousness.

So as suggested by you I am deleting the words ”of the famous Beatles”, and simply putting his name and his present transcendental change by chanting Hare Krsna. In the Preface the one paragraph is being replaced by the following words, suggested by him. ”If there is a God, I want to see Him. It’s pointless to believe in something without proof, and Krishna Consciousness and meditation are methods where one can actually obtain ’God perception.’ You can actually see God, and hear Him, play with Him. And He is actually there, actually with you.”

Regarding your invitation to visit you in England, in this connection you can read my circular letter recently sent to all the Presidents. But when there is absolute necessity, there will be no difficulty.

It is very encouraging to hear that you have converted the very nice chapel to a splendid Temple and you have arranged to hold public kirtana one night a week in Henley. Please continue to expand these developments because the outlook is very bright. Yes, the village folk are not so much contaminated. The great English poet, Mr. Cowper, said, ”Town is made by man, and village is made by God.”

So if from your center the surrounding villages are drawn to the attention of Krsna consciousness simply by the distribution of Prasadam and chanting of Hare Krsna Mantra, it will be a great success. It is not necessary always to be officially initiated, but if they participate in the group chanting of Hare Krsna Mantra and taking of Prasadam weekly or daily as it is possible, that will fulfill our mission.

Thank you very much for sending me the two Apple posters for ”GOVINDA”, it is a very good advertisement and I have suggested that it may be shown in the temple bookstore here. I have noted the french newsclippings also and they are very much encouraging, so I am satisfied that everything is going on well there.

Regarding your question about the term ”unmanifest” in the Bhagavad-gita 8/21, there are two words in Sanskrit-aprakata which means ”unmanifest” or ”nonmanifest” and prakata which means ”manifest”. Krsna’s Lila in Vrndavana is prakata or manifest Lila, and the same is going on eternally in the spiritual realm which is known as aprakata or nonmanifest. Actually Krsna’s planet and Krsna’s pastimes are going on eternally, and the same is manifested before the conditioned souls at certain intervals, that is to say once in one day of Brahma, exactly as the sun is visible for 12 hours once in a 24 hour cycle of day and night. When the sun is visible it is called prakata, and when the sun is not visible that is called aprakata or unmanifested. Nonmanifested therefore does not mean there is no existence, but the terms are used in relation to the visibility or nonvisibility to the limited conditioned souls.

Krsna by His causeless mercy manifests Himself along with His form, name, qualities, entourage, and pastimes in order to attract the conditioned souls to the eternal blissful life of knowledge. Thus by understanding Krsna in His manifest Lila one is attracted to His eternal Lila, and that is the highest success of life which is explained in the latter part of the verse

yam prapya na nivartante tat dhama paramam mama

”Going, no one ever returns from that, My Supreme Abode.”

Please offer my blessings to Sriman George and all the other Prabhus there. I am marking that George has the serving spirit, and that is making him advance gradually.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tamala Krsna

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Los Angeles 15 May, 1970

70-05-15

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th May, 1970, and noted the contents.

When you go to London making plans for World Sankirtana, you may take into consideration of the proposal made by Mr. Parikh. He said that from Kenya there is invitation for our group to perform Kirtana there. So if we go, a group of at least 25 heads, they have already agreed to pay for return journey and accommodation there. So on your way to India you can perform Kirtana in some important cities of Europe, and then go to Africa, Kenya.

From Kenya you may go to South Africa. In this way you collect funds there from Indians and proceed to Bombay. In Bombay some of my friends will receive you very nicely, and from Bombay you gradually travel all over through other provinces namely Gujarat, Rajasthan, Central India, Northern India, then Behar, and then reach to Bengal. In Bengal we then start our own Temple at Mayapur, and some of the devotees may live there in batches. Some batches go, some batches come.

I am so pleased to learn that there are so many interested French persons joining our Movement in Paris. Regarding the two new couples who are serious to learn this Krsna consciousness, please take care of them nicely, and make them devotees.

Please see that the French and German editions of BTG are published as soon as possible, that is one of my dreams. And then we take the books and publish them in French and German languages. My Guru Maharaja liked the publicaton of books very nice. He liked publication of books more than construction of Temples.

Regarding Umapati and his wife moving very soon to Hamburg for composing on the new composing machine, that is very nice, the arrangement is good. Let them work hard for translating and composing, and his wife may also be engaged in this work.

Regarding your question about Lord Jagannatha and Lord Krsna, Jagannatha is Krsna. Krsna’s childhood up to His 15th year He lives in Vrndavana. Radharani is His childhood friend. But Krsna, after returning to His father’s home at Dvaraka, came to see Kuruksetra during some solar eclipse. At that time His sister Subhadra and brother Balarama also came in a chariot, and this incident is worshiped as Jagannatha Rathayatra. The conclusion is that Jagannatha and Krsna is the same.

So Krsna when He is with His brother and sister, He is Jagannatha, and when He is with His village girl-friends that is Radha-Krsna with Gopis. So Whomever you worship, it is the same, but if you like to worship Jagannanth you can continue it and it is as good as worshiping Radha-Krsna. Krsna has so many forms, and which ever form you worship it is all the same, but you should worship that form which you like most.

Regarding the means of worship, our Vaisnava process is first offer respects to the Spiritual Master, then Lord Caitanya, and then Lord Krsna. Vyasa is the Spiritual Master, therefore the Spiritual Master is the representative of Vyasa. Therefore the Spiritual Master’s seat is called ”Vyasasana.”

Please offer my blessings to your good wife, Madri Dasi, and to all the other Prabhus there in Paris.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

-

Los Angeles 16 May, 1970

70-05-16

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your contribution of $200, sent through Gargamuni. Thank you very much.

I hope everything is going well with you in Detroit Temple. Perhaps by now you have received my invitation to you to visit our L.A. Temple at your convenience.

Please offer my blessings to your good wife, Krsna Bhamani Dasi, and your son, Vaisnava das. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 16 May, 1970

70-05-16

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 8th and 14th, 1970, respectively. Previous to this I received one letter from Yamuna dated 8th May, 1970.

Regarding the letter dated 8th May, you write therein "the enclosed are humble offerings from all of your disciples here," but I have not received any enclosures.

I am very glad that Trivikrama is helping you there, and he may stay as long as he likes. Rather I would like him to stay there to assist you. So regarding my books, you may keep them packed, and when he comes back he can bring them, or if I require them urgently I will write you, for the present there is no haste.

It is very good news that you have now received permission for the Rathayatra festival and Murari and Syamasundara. are constructing the Ratha. But I do not know if you are preparing three Rathas. In San Francisco they are preparing three Rathas this year.

If Mr. Dindayal is impressed, and he wants to start a nice Temple of Radha-Krsna in the British Guinea, certainly we will be very much pleased, but the Temple should be on the principle of our London Temple which is not for any particular sect of persons but for all human beings. Anyone who takes to Krsna Consciousness is welcome-that is our mission.

Regarding the proposed trip to Kenya, the next step I have already advised to Tamala in this connection. I understand he is coming to London very soon, and you can discuss with him. But one thing is that Mr. Parikh was talking of this Sankirtana Party to Africa since a very long time. There is no direct correspondence with us. It is difficult to say how it will be a fact in future.

Regarding requirements and recommendations in the Vedic system of selecting partners for marriage, there is a Vedic system, but that cannot be done here. It should be made under the guidance of the guardians and the selection should be made on the basis of astrological equilibrium. So it is not possible to introduce such system in the present age. The only selection is that both the boy and the girl should be Krsna conscious, and the boy may be older than the girl at least by 2 to 5 years.

Your first question about the jiva's form with particular reference to Bhagavad-gita 8/18 purport "during the nighttime they have no form." "During the nightime they have no form" means there is no material form. The simple understanding is as we are transmigrating from one material form to another, so actually in this material world we have no fixed form. Similarly when we are spiritually perfect we develop the spiritual form to live eternally in the spiritual world. In the spiritual world there are exactly the same things as we see here; namely the land, water, trees, birds, beasts, human beings, etc., and all of them are spiritual as all the varieties here are material.

So these things can be understood when one is advanced in self-realization. The real form of the living entity is eternal servant of Krsna. Now this spiritual form is developed when he enters into the spiritual world.

Regarding your second question, "Where in our scriptures is there mention of Lord Jesus Christ as recognized and what is the purport?"-We do not find in the scriptures Lord Jesus Christ's name. There is mention of Lord Buddha's name which is described in our Srimad-Bhagavatam. So far we are concerned, we have all our obeisances for Lord Jesus Christ because His whole life was devoted to the service of the Lord.

With reference to your letter dated 14th May, I am surprised how you allowed Mr. Parikh to sit on the Vyasasana. You know that Vyasasana is meant for the representative of Vyasadeva, the Spiritual Master, but Mr. Parikh does not come in the Parampara to become the representative of Vyasa, neither he has any sound knowledge of Vaisnava principles. I understand from your letter that sometimes discussions on Aurobindo philosophy are done by Mr. Parikh from the Vyasasana, so I am a little surprised how did you allow like this. I think you should rectify immediately all these mistakes as stated by you in the last two lines of your letter, "I think the best thing to do is stop his class. Nonsense ought not to be tolerated."

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sivananda

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Los Angeles 16 May, 1970

70-05-16

Hamburg

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th May, 1970, and noted the contents. Thank you very much for your contribution from yourself and your wife of $8, I have placed it in book fund account.

Regarding your question how to engage yourself, you may travel from University to University and preach as you suggest, or you may go and work. For local work or engagement you consult with Hamsaduta and Tamala as they are in charge of the Hamburg management. After all we have to fix up our Hamburg Temple still more.

Regarding your staying back during Rathayatra, I think that is just a nice arrangement because someone must remain with the Temple during the absence of the others. Also since you are having some trouble with the immigration because of draft, and you already got a nice German wife, the best thing will be to make your headquarters there in Germany. So in this way manage things nicely in consultation with Hamsaduta, and Krsna will provide you with ample opportunities according to your sincerity to spread His Movement. Just try to make our Krsna Consciousness Movement strong in Germany and you will also automatically become strong in such devotional service or Krsna Consciousness.

Please offer my blessings to your good wife.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. So far your taking German citizenship, as I have hinted above, it is a good idea, so you try for it. ACBS:db

Letter to: Yamuna

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Los Angeles 17 May, 1970

70-05-17

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your very nice letter dated 8th May, 1970, and noted the contents with interest. Thank you for your determination. For the way in which I am trying to expand I require so many sincere assistants.

So the program which you have listed for the students and your daily schedule are very nice, and your schedule is fully approved. Just see that everything-Aratrik, Bhoga offering, etc. is done strictly on time. When every moment one is engaged it is called avyarta kalatvam which means not to spoil even a single moment of life without Krsna Consciousness.

I am so glad to learn that you are regularly observing the listed holidays in our Caitanya almanac. The roaring kirtana, offering feast to the Deities with special preparations is our simple mode of celebration, and there is no special other program, this is standard, and that is our festival.

It is good news that Sriman Tirthapada has also engaged one carpenter to help rebuilding our London Temple house. As he is giving service, gradually he will come to Krsna Consciousness. His giving service is his qualification. As we accept valuable metal like gold from a filthy place, similarly we should allow any Karmi to work for Krsna.

Regarding Rathayatra, Jagannatha starts on the second day of the moon, and on the fifth day there is no meeting, but there is some controversy with Laksmi's servants and Jagannatha's servants-that is Herapancami. Jagannatha returns back on the tenth day of the moon.

Thank you very much for the silver for sweetmeat preparations and also the milk massala of ginger base; I have kept it for future use as you have suggested.

Yes the Brhat Saman is meant for the demigods-devotees are demigods-but people are not so advanced that they can sing Brhat Saman so nicely in this age, therefore Hare Krsna Mantra is recommended to be chanted without diversion. You have already mentioned yajnanam Japaya jna'smi on the head of your letter, that the Hare Krsna Mantra is the best yajna sacrifice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Los Angeles 19 May, 1970

70-05-19

My Dear Dinesh,

Please accept my blessings. I understand from Devananda that you are in immediate need of the Sony machine, therefore I am sending it through Satsvarupa. You can take it from him, and when you have finished your business or you have got a similar or better machine, you can return it to me.

I wanted to keep this machine only for the reason that the mechanical arrangement is easier. The other machine which you have supplied is undoubtedly of superior quality as I see that a few tapes recorded on this machine have come out very nice, but there are several practical defects also. Sometimes the tapes become twisted. Anyway, it is working and Devananda is handling it. If it goes on like this I may not require the Sony machine.

So Satsvarupa is returning to Boston today (Tuesday), and you can get the machine from him as soon as you go there. I understand that you are also expected there within a few days.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tejiyas

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Los Angeles 20 May, 1970

70-05-20

Buffalo

My Dear Tejas Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd May, along with your set of beads for chanting and request to become my initiated disciple.

So I am very glad to accept you as my initiated student, and your spiritual name is Tejas Das Brahmacari. Tejas means powerful. In the Srimad-Bhagavatam, Pariksit Mahara pointed out to Sukadeva Goswami that Lord Krsna is Tejas or the Incomparable Supreme Powerful, Personality of Godhead. I am returning your beads enclosed herewith, duly chanted upon by me.

Please follow the rules and regulations for advancing in Krsna Consciousness beginning with strict observance of the four restrictions, and chant daily the prescribed number of sixteen rounds on the beads, and you will grow strong in spiritual strength. Study our literatures with the cooperation of your God-brothers and sisters in Buffalo, and any questions you may have may be submitted to Srimad Rupanuga for answering. So in this way always find some engagement in Krsna's service and you will be supremely happy and successful in your life.

Always follow the prescribed program of Krsna Consciousness as it has already been established by the Spiritual Master, and thus executing your prescribed duties in the loving service of the Lord He will reveal himself to you in proportion to your sincere efforts to satisfy Him only. So now you are Krsna's servant, and if you give your life completely over to Him, He (Tejas) the All-powerful Lord will protect you from all dangers in all circumstances. Please always chant Hare Krsna Mantra without offense and be happy.

Now please take the good opportunity to learn how to practically prosecute Krsna Consciousness Movement so that you may help start new centers for expanding our program to every nook and corner, village and city. This is our business, to carry the message of Lord Caitanya to every person for his ultimate welfare. Help Rupanuga in the Buffalo Temple or otherwise as he may advise you to do, that is the best program for now-to become very well trained up in Krsna Consciousness-and then you can preach.

I am enclosing herewith a sheet listing the standard practices for devotees and the qualifications of a devotee for your reference.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Bank of Baroda

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Los Angeles 21 May, 1970

70-05-21

Manager Bank of Baroda India Exchange Branch Post Box No. 313 Calcutta-1, India

Dear Sir:

Re: My Savings Bank Account No. 29/12802

With reference to your letter No. Sb/34/2978, dated 5th May, 1970, I beg to inform you that Mr. M. M. De is my second son. When I left home, as a dutiful father I left some money for my family as future provision, So practically the money belongs to my sons and daughters, and I never thought that in future it would be difficult to transfer the money, otherwise I would have distributed the money while leaving home.

So the purpose of the remittance you have asked to send is to transfer their money to them. I hope this particular will be sufficient.

I advised you to transfer Rs. 5,000 to the savings bank account of Mr. M. M. De with the United Bank of India, Dharmatalla Street Branch. I understand that you have already transferred Rs. 1,000, and the balance of Rs. 4,000 may now be transferred on the strength of the above statement.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db c.c. Mr. M.M. De

Letter to: Yogesvara, Gurudasa, Digvijaya, Lesley, Yvonne, Jyotirmayi, Paul, Prithadevi, Purnananda, Tom, Lena, Dhananjaya, Inga, Mandakini, Tirthapada, Trivikrama, Yamuna, Jaya Hari

•

Los Angeles 21 May, 1970

70-05-21

London

My Dear Yogesvara, Gurudasa, Digvijaya, Lesley, Yvonne, Jyotirmayi, Paul, Prithadevi, Purnananda, Tom, Lena, Dhananjaya, Inga, Mandakini, Tirthapada, Trivikrama, Yamuna, and Jaya Hari,

Please accept my blessings. I thank you all very much for your Aksoy Treetiya card. This is the new years day of the appearance of Satya Yuga. Satya Yuga means the age when people did not know anything except the Absolute Truth or the Supreme Personality of Godhead.

In Srimad-Bhagavatam we begin our reading by offering of obeisances to the Supreme Truth Satyam Param Dhimahi [SB 1.1.1], so those who are strictly on the Bhagavat line or in Krsna consciousness actually they are living in Satya Yuga age.

Our London Temple is replica of Vaikuntha, so live there peacefully, chant the regular beads, and follow the regulative principles.

I am so much thankful to you for your respective presentations-they are as follows: one golden cup, mysore sandal soap, some scent in snuff box, one picture of London Radha-Krsna Deities and one xeroxed interview report. So I shall be glad to know what is the contents and its formula in the box, then I can use it as snuff.

I beg to thank you once again for these gifts. Hope this will meet you all in very good health in Krsna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Where is Mukunda & Janaki please inform. ACBS:db

Letter to: Manager of Security Pacific Bank

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Los Angeles 21 May, 1970

70-05-21

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles, Cal.

Dear Sir:

Re: My account No. 836-237 with you

Please transfer $3,600 (Three thousand, and six hundred dollars) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642, ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Gaurasundara

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Los Angeles 22 May, 1970
70-05-22
My Dear Gaurasundara,

Please accept my blessings and offer the same to Govinda dasi. I am in due receipt of your letter dated 19th May, 1970.

Formerly I thought I shall go along with Brahmananda, but later on I am sorry I was obliged to disappoint you on account of feeling not very enthusiastic to travel. Another point is that I am engaged in finishing the KRSNA book, and if I go even for 15 days, the progress will be halted. Another point is that in this new Temple Presidents from other centers are coming almost daily, and up to the end of May there are already engagements. So all these combined together hold me for the time being not to leave station; but don't be disappointed, as soon as I get opportunity I will come to you.

In the meantime, if yourself and Govinda dasi both come here, it will very much engladden me. Brahmananda is going to Japan via Honolulu, and you will talk with him about improvement of our New Navadvipa scheme, and we will cooperate with you in all respects. If you want more hands, that will also be given. And if both of you think that my presence also is very necessary, I don't think it is now very necessary, I shall not hesitate to go immediately.

On the whole, all you experienced and advanced students have to manage things very nicely, and if you occasionally come to me here for consultation and necessary instruction that will be easier for me and I can devote my time in finishing the books.

You sent three tickets out of which two are returned herewith, and one will be utilized by Ananda. Ananda is a very nice boy, silent worker, I think he will be of great help to you. For further talks you will have good opportunity meeting Brahmananada.

I shall be also very glad to know how Srimati Tulasi Devi is growing, and please send some Tulasi seeds to me here.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Hayagriva

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Los Angeles 22 May, 1970
70-05-22
New Vrndavana
My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th May, 1970. I am very glad you are coming here by the 6th of June next, and it will be a great opportunity to discuss at that time about New Vrndavana, and other affairs.

Your remark on the student demonstration is quite appropriate. Srila Bhaktivinode Thakura said that materialistic knowledge is another expansion of the influence of Maya. The result of material education is that the living entity forgets his own identification and takes to the business of a particular type of body which is given to him by the grace of Maya. The Vedic education means one has to understand his real identity as brahman or the spirit soul. Unfortunately the modern educational system is so defective that everyone is educated to accept this body as self. At the present moment they have no clear idea of identification, so much so that even a person who is partially advanced about the importance of the soul does also improperly identify himself with the Supreme Brahma.

So Krsna Consciousness Movement is meant for defying both classes of men; namely the karmis and the jnanis or yogis. That is our mission. Now among our students those who are advanced should take up this matter more seriously, and the Movement which you have started may not be stopped for want of adequate preachers-that is my request to you all. I am very glad to know that Kirtanananda Maharaja has now taken up this matter seriously and is preaching. Similarly I expect our advanced students like you, Rupanuga, Bhagavan das, Brahmananda, etc., may be seriously engaged now for preaching this cult.

Yes, I have received the tape as well as your "Chant" booklet. I am sorry they were not acknowledged earlier. I have asked Boston to send you the KRSNA tapes for part II. They are already edited, and it is nice, still you can have a final glance over it. After your final editing is the work retyped by Syama dasi.

If I go to Vrndavana, I will go during Janmastami festival there to see how Kirtanananda Maharaja has arranged. We have to make program that the Janmastami ceremony is held in New Vrndavana with great pomp-as much as the Rathayatra festival is to be performed in San Francisco. Similarly I propose to have great festival in Honolulu which is now New Navadvipa. This festival is to be observed during the Advent of Lord Caitanya's birthday. In this way the students should meet in these different important places at least 3 to 4 times in a year so that the work in different centers may go on uniformly.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Sriman Murthy

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Los Angeles 22 May, 1970
70-05-22
Toronto

My Dear Sriman Murthy,

Please accept my blessings. I thank you very much for your letter dated May 17th, 1970, but I am very sorry to learn that you have been victimized by a rascal who claims to be Lord Krsna. You are an educated boy, and I am surprised how you have been so befooled as to accept an ordinary man as Krsna. Anyway, Krsna has saved you by causing your failure in the examination, otherwise you would have been more entrapped by the spell of this so-called ”Krsna.”

Krsna’s further mercy upon you is exhibited that you are now living in our Temple. Our different centers are specially meant for reclaiming sincere souls to understand Krsna Consciousness, and if you are more serious about Krsna Consciousness then you should not only read our books and literatures with due care, but also if possible you should come here and live with me for some time.

You have mentioned about your dilemma between Krsna and your parents, and in this connection I may inform you that parents are available in any kind of birth. Either you take your birth as a human being or as an animal, there is a set of parents. But Krsna is available in the human form of body, so Krsna is more important than the parents. So do not miss the opportunity of your present human form of body. Try to understand Krsna, and make you life successful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hanuman Prasad Poddar

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Los Angeles 23 May, 1970

70-05-23

Gita Press Gorakhpur, India

My Dear Bhaiji Hanumanprasada Poddar,

I beg to thank you very much for your letter dated 15th May, 1970. I am very glad to learn that some article has been published in your esteemed paper ”Kalyana” regarding my activities, and I thank you very much for this. I have not seen the article as yet because if you have sent the specimen copy by ordinary post, then it will take about four months to reach here. If therefore you send me one copy by air mail, it will be a great pleasure for me.

Regarding the translation of Krsna Consciousness, I think the following lines either in Bengali or in Hindi will be alright.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db P.S. As you have asked for my suggestion, I would request you to formulate a scheme so that our Indian brothers interested in Krsna Consciousness may join this Movement and send many preachers all over the world. There is a great necessity of qualified preachers. So far Krsna Consciousness philosophy is concerned, it is now tested by my last three years’ experiment that this philosophy will be accepted in any part of the world irrespective of caste, creed, color, and language.

Besides that, many of my students are eager to go to India, but I have no place of my own in India to accommodate them. If suitable place can be obtained, at least 40 American and European students may immediately go to India and preach this cult in colleges, schools and universities, and other public meeting places. I will be glad to know if you can help me in this matter.

By separate air mail I am sending several news articles, out of which my talks with Dr. J.F. Staal, Professor of Philosophy and of South Asian Languages, University of California, Berkeley, will be very much interesting to you. So we are gradually being appreciated by all classes of men. The above picture is our newly purchased building as I informed you before.

A.C. B.S.

Letter to: Sri Govinda (Bob Lindberg)

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Los Angeles 23 May, 1970

70-05-23

Detroit

My Dear Sri Govinda Das (Bob Lindberg),

Please accept my blessings. I beg to thank you for your very nice letter dated 21st May, 1970, along with a set of beads.

I am very glad to note your humble attitude, so keep this nice state of serving mood and your success is guaranteed in Krsna Consciousness.

So I am very happy to accept you as my initiated disciple, and your initiated name is Sri Govinda Das Brahmacari. I have chanted your beads duly and I am returning them to you enclosed herewith. Please continue as you have been following the regulative rules and principles strictly and always chant sixteen rounds of the Holy Names daily.

It is very good that you are presently engaged in assisting Bhagavan das by taking care of the treasury and distributing incense, you may continue to expand this engagement and at the same time learn thoroughly our Krsna Consciousness philosophy and how to apply it practically. You can take all help from Bhagavan das in these matters, he is a very qualified devotee.

Therefore do not waste even a moment of this rare opportunity of human form of life. Chant Hare Krsna, be always finding out some engagement in the service of the Lord, and be happy, and by the grace of Krsna you will be freed from all contaminations of this material condition and become fit for realizing the highest perfection of life, Krsna Consciousness.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. I am enclosing herewith one sheet listing the standard practices for a devotee and also the qualifications of a devotee.

Letter to: Govinda Maharaja

-

Los Angeles 24 May, 1970

70-05-24

Sri Caitanya Research Institute Calcutta

My Dear Sripada Govinda Maharaja,

Please accept my humble obeisances. I beg to thank you for your kind letter dated 14th May, 1970, and noted the contents. I last met you sometimes by the 11th or 12th of December 1967 at Mullick's Radha-Govinda Temple, and then I started for U.S.A. via Japan sometimes on the 13rd December, 1967. When I was staying in a hotel of Tokyo I immediately sent my arrival news to Sripada Tirtha Maharaja offering my respects therein to you, but on my return to San Francisco from Tokyo I did not receive any letter from you although my return address was given in the letter which I wrote from Tokyo. Anyway that is a long distant topic. I am very pleased to receive your letter as I was expecting at every moment. I hope by the grace of Srila Prabhupada you are doing well.

I am so glad to note that you remember the auspicious day sometimes in 1944 when I started my "Back to Godhead" magazine. I think in the first issue you wrote some article also, and you took the trouble of going several times to the Sarasvati Press for supervising the printing work. It is a great pleasure to remember those days of cooperation. You rightly remember that His Holiness Bhakti Saranga Goswami presided over the meeting in which our revered Kesav Maharaja also participated.

But at that time on account of my selecting Goswami Maharaja to preside over the meeting, Sripada Tirtha Maharaja (then Kunjada) and Bon Maharaja also refused to accept my invitation. Anyway, by your blessings "Back to Godhead" although passed through many difficulties is doing well. First of all it was published in Calcutta, than in Allahabad, then at Delhi. In this way at last it has come to U.S.A. and my American disciples are taking care of this transcendental magazine. You will be glad to know that we are printing now 125,000 copies English edition, and 15,000 copies each of French and German editions. These are coming out every month, and very soon, maybe from the next month, we will issue a similar quantity in Japanese language.

We have got now 30 centers, and in each center the devotees are going to the streets of London, Hamburg, New York, Los Angeles, San Francisco, Tokyo, etc, and they are selling "Back to Godhead" and other books very nicely. The magazines are sold in each center at the rate of 100 to 400 copies daily, and the price is $.50 per copy which is in Indian exchange Rs. 3.50.

Since I have come here we have published many books like Bhagavad-gita As It Is, Teachings of Lord Caitanya, Sri Isopanisad, Krsna Consciousness: the Topmost Yoga System, Nectar of Devotion, Krsna, and several essays; and I have already sent one copy of Bhagavad-gita As It Is to Sripada Tirtha Maharaja, I hope you have seen it, it is published by MacMillan Company.

So things are going on by the grace of Srila Prabhupada, but I am getting older, naturally the energy is not so strong, but still I hope to prolong as you all Vaisnavas are praying to Srila Prabhupada that by His grace my life may be prolonged and energy safely guarded.

So far I see on the list of complimentary copies of "Back to Godhead" your good name is there as well as Sripada __ Maharaja and Sripada Tirtha Maharaja, so I think you must all be receiving regularly the copies as they are published. Sometimes they are delayed by accidents like postal strikes, otherwise your copies are regularly dispatched.

Yours very affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bali-mardana

-

Los Angeles May 25, 1970

70-05-25

Australia

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th May, 1970, and noted the contents.

I am very glad to learn that you have decided to live in Sydney. Sydney is your jurisdiction, so you cannot leave this place unless there is very urgent engagement in other place. You have got to organize this center very nicely and Krsna has sent you already some help in the shape of a nice actress who is willing to help us in any way. Please try to convince this girl about our Krsna philosophy. You are already experienced and sincere worker, if you try to convince her, Krsna will help you from within. Our Isopanisad book will be easy for anyone to understand about God-consciousness, then there are other small books like Three Essays, Krsna Consciousness: the Topmost Yoga System, Easy Journey to Other Planets, etc., so let her read all these things.

So as you have no resort than myself, so I have no other disciple than yourself who can take care of organizing Sydney center. Please do therefore everything with enthusiasm. That will satisfy me, and Krsna also, and as a result of which you will be satisfied transcendentally-this is our position.

While posting this letter I have received your letter dated 22nd May, 1970, and I am so very much pleased to know that everything has been resolved so nicely, and Sydney center has moved to a larger and better location. All these are very good news, and I beg to thank you very much.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Los Angeles 25 May, 1970

70-05-25

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th May, 1970.

I know you are sincere servant of Krsna, so sometimes we may do something which is not very congenial, but Krsna is so kind that one who is engaged in His transcendental loving service is corrected immediately from within as Krsna is sitting within everyone's heart. So you have gone there with a great responsibility on behalf of Sri Caitanya Mahaprabhu, and try to convince people about the importance of Krsna Consciousness, that will make everything nice and in order.

You have asked some specific mantra; there is no other greater mantra than Hare Krsna. Srila Bhaktivinode says, "When I chant Radha Krsna or Hare Krsna all my dangers are gone immediately." So which other mantra can be more effective than Hare Krsna.

So far responsibility is concerned, there is an action in Bhaktirasamrta Sindhu to be executed by the devotee which is called Krsna arthe akhila cesta which means to take all kinds of responsibilities for Krsna's sake. Sometimes I also think that let me go back to Vrndavana, in that peaceful situation, to live without any responsibilities; still, in this old age, I take the responsibility of managing our quite a big Institution now, and I have to reply so many letters from different centers to give them instruction. As an old man I can take relief from this work immediately, but for Krsna's sake I am pulling on even though there is sometimes personal inconveniences. So let us act in that way all together for Krsna's sake.

Regarding using our Temple for marriage ceremonies for the Hindu community, if they contribute something to the Temple they can use the Temple and perform the marriage with their own priest, but we cannot take responsibility for marrying others who are not initiated by us.

I beg to thank you also for the nice picture. I have kept the picture on my table, it is very nice. May bless you Gopala Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

-

Los Angeles 26 May, 1970

70-05-26

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st May, 1970, along with the letters and beads from Roger and Bob. I have accepted them as my initiated disciples as you have recommended, and their beads and reply letters have been dispatched on Sunday May 24th, I hope you have received them by this time. Please continue to see that these two nice boys and all the other devotees there are following rigidly the scheduled program of regulated activities in devotional service, chanting the rounds, attending classes and studying our philosophy as well as going on Sankirtana, etc.

I beg to thank you very much for the check of $200 which you have sent to Gargamuni. I am very much pleased to learn that $50 of this check was collected by the two new students as guru daksina, that is the proper execution of the initiation function so everything is complete to the Vedic standard.

I have also received the newspaper clipping enclosed by you, it is a nice picture. The newspapers are beginning to appreciate our Movement more and more and that is an index of popular feeling.

I am very happy to hear that you are expecting to visit our Los Angeles Temple sometime soon, so it will be a great pleasure to speak with you then. I am looking forward to your arrival.

Please offer my blessings to your god wife, and all the other devotees of Detroit Temple. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jadurani

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Los Angeles 26 May, 1970

70-05-26

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated "nil" regarding paintings for the KRSNA book.

We have now received the full set of paintings for the first volume of KRSNA book, and they are all very, very excellent. So your art department is doing very nicely, and surely the production will improve even more by the grace of Krsna. You are all being inspired just how to portray the Lord and His associates for the devotees' eyes, so everyone who sees to these transcendental pictures will turn to become devotees-that is our aim.

Yes, when Krsna and Balarama were students of Sandipuni Muni they may be shown with shaved heads and sikhas, kunthi, etc., just like our brahmacaris.

The personified Vedas are just like great sages in appearance. Some of them may be looking like Vyasadeva, Valmiki, Narada, etc. Some of them are older and some of them are younger, some of them have full hair like Vyasa because they are householders and others are brahmacari-but they are all great souls, highly elevated in transcendental science, or Paramahamsas. So as you suggest these pictures will be needed for illustrating the long portion of text describing their prayers to Garbhodakasayi Visnu. This is a very important chapter, and if possible it should also be very appropriately illustrated. So you are very able to choose out suitable subject matter for the pictures, then execute them carefully for Krsna's satisfaction.

If you are requiring any other informations like this, please write your inquiries to me and I shall be glad to give you the proper direction.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Tamala Krsna

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Los Angeles 27 May, 1970
70-05-27
Paris
My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st May, 1970, and noted the contents carefully.

Regarding the Sanskrit class, I think it was only a plea, but he wanted to teach us something other philosophy. Our Temple is meant for our men, and we may have our own discussions amongst ourselves, no outsider needed. It is definitely concluded that we have not got to learn anything from any outsider beyond the jurisdiction of Gaudiya Vaisnava philosophy. Our philosophy is established on sound ground of the conclusion arrived at by Vyasadeva down to Jiva Goswami, Visvanatha Cakravarti, Bhaktivinode Thakura, etc.

The other day one Indian boy came here to take permission for chanting some bhajan, so I indirectly refused. Try to understand our own philosophy described in so many books, but I cannot allow you to hear form the mental speculators without any solid knowledge.

So it is very encouraging that London Temple is being managed by one pair of husband and wife very nicely. Similarly each pair should take care of a center; and if you love me at all, then all of you try your best to open at least 108 centers during my lifetime-that is my special request. At the same time, we must be very careful to see that every center is going properly. Our possessing own building is not so important as it is important to see that everything is going on nicely in order.

Yesterday I received one very important magazine ”Kalyana” from India in which the editor has described about our activities so nicely, but at the end it has been remarked whether in future the standard shall continue. Of course we are not very much concerned with the future; at least in our presence who are the floating members of this Society we should like to see things going on properly.

You have described Their Lordships Sri Sri Radha Krsna at London Temple as wonderful. Yes, that is the test of standard service. If we see the Deities in very pleasing mood, that will certify our service unto the Lord. So everywhere we shall see the Deities in such pleasing mood. As soon as we see the Deities in a different mood we must immediately understand our discrepancies.

Regarding your proposed agreed upon program to send each householder couple to a different European city to open a center there, and then having the center firmly established, join the World Sankirtana Party is very good. This program is approved that first we establish some more centers. My missionary activities are especially meant for the Western countries. To go to India is a secondary question, the primary thing is that we establish our institution firmly in the Western countries. So when we are sound in our preaching work in the Western countries, that news automatically goes to India as it is already publicized.

So if Krsna desires, we may go to India next year with our party, but I will prefer if George takes the responsibility of this touring party. If he is serious about it, I can give my suggestions about how it will be done.

As you have listed the prospected cities with the respective couples of householders to go there, these programs are very encouraging. In England there are some very important cities like Manchester, Liverpool, Glasgow, etc. so these may be gradually incorporated in your program.

Regarding the members comprising the World Sankirtana Party, on the whole I wish that 40 members will go, one half from Europe and one half from America or as it may be suitable, there is no definite restriction.

So far the proposal of the Karachi Gujarat Hindu Union and the Brahma Samaj to take our devotees to Africa, if they give return fare we will go to Africa, but I am not very much hopeful of the Indians there. They may be of the same type as they are in England. The difficulty with the Indians is that they are under the impression that they know everything and they have not got to learn anything from us, but factually most of them have lost their original culture and they have to learn so many things from this Krsna Consciousness Movement.

Regarding decreasing the number of copies of KRSNA book ordered by Syamasundara., no, Syamasundara. must sell at least 2,500 KRSNA books, that is already decided. He can sell them at the best price, it does not matter whether it is the price mentioned on the book cover.

So if you want to see a Spanish edition of BTG, then you go to Spain and open a branch, then we get Spanish edition also-it is not difficult. It is very good news that several new boys and girls have joined the Paris Temple, so utilize all these newcomers-whatever capacity they have got try to utilize it for Krsna’s service-that will be good for them and good for us.

Regarding your two questions, the first, Sri Gadadhara is expansion Radharani and Srinivasa is the expansion of Narada Muni, or in other words they are the internal and the devotional energy respectively. The second question, Yes, Rupa Goswami is a Gopi by the name of Rupamanjari, but not all the six Goswamis of Vrndavana are Gopis. The following is a list of some of the principle Gopis, the first eight are called Astasakhi:

1. Lalita
2. Visakha
3. Sucitra
4. Campaklata
5. Rangadevi

6. Sudevi
7. Tungavidya
8. Indurekha
9. Rupamanjari
10. Ratimanjari
11. Labangamanjari
12. Rasamanjari
13. Manjumali
14. Kasturika

etc. You can sing individually the names of the Gopis, there is no harm, but when we sing the prayer "Sri radha krsna padan sahaguna lalita sri visakhan vitams ca" this includes them all.

Please offer my blessings to your good wife, Madri Dasi, and all the boys and girls at Paris center.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Advaita

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Los Angeles 28 May, 1970

70-05-28

My Dear Advaita,

Please accept my blessings.

Regarding the printing of the Nectar of Devotion, when Brahmananda was here, he informed me that the printing and bookbinding, everything, would be finished within two weeks, but in the meantime I received one paper bill through Gargamuni for $2,042.40 and another bill for $423.32. Formerly you submitted the statement for 20,000 copies of Topmost Yoga, and again you decided to print another 10,000 copies for which another bill was submitted; so the total amount, $2465.72, has just now been telegraphically transferred to your ISKCON Press account No. 516-5642, in the First National Bank of Boston, so you can do the needful.

For future guidance you will please submit your quotation statement as you have done for the first 20,000 copies of Topmost Yoga, and that will be nice. You submit your statement including all expenditure. There is no need of sending me the parties' bills. I will transfer the money to ISKCON Press account immediately. That will be easier for me. When you send so many bills, it puzzles my brain. Please send the statements of NOD and the second printing of 10,000 copies of KC:TY.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

-

Los Angeles 28 May, 1970

70-05-28

Boston

My Dear Satsvarupa,

Please accept my blessings and offer the same to Srimati Jadurani and others.

I am so pleased to learn that you are satisfied to see the Los Angeles Temple situation. Actually it is very, very nice to our purpose, and if we can maintain the standard of the Temple atmosphere certainly anyone who will come here will be influenced by the spiritual effect.

As I have already said many times that we have to maintain two lines parallel; namely the path of Srimad-Bhagavatam and the path of Pancaratriki. Srimad-Bhagavatam is the path for Paramahamsas, ansd Pancaratra path is for the neophytes. So the Temple worship is necessary for the beginners so that by following the regulative principles such devotees become more and more purified and thus gradually come on the platform to understand Srimad-Bhagavatam. So we shall always keep these principles in view and maintain our centers on this standard.

Recently I have received one "Kalyana" magazine in which our activities in the Western world have been very much appreciated. Especially they have appreciated my strong injunctions on the point of following the four prohibitive regulations. So after describing our activities, the editor has remarked in one place that things are going certainly very nicely at present, but it is God only Who knows how it will continue in the future. This means that the Indians, or the rigid followers of Vedic principles, are doubtful about my American and European students about their sticking to all these principles. So it is a God sent warning for us so that we may not deviate from the above mentioned two lines of action and thus become subject to criticism by the opposing elements.

In India there is already a party who are prepared to criticize my activities in the matter of offering sacred thread to the so-called mlecchas according to their calculation. But actually whatever I am doing here, of course giving consideration to the local situation, all of them are strictly in the line of our predecessors and direction of Sanatana Goswami. Therefore my request is that all of you be determined to maintain this standard which is not very difficult to follow that I have introduced.

I am so glad to learn that you are trying to compose at least 800 pages per month. That will enliven me very much to write more and more books for you. I have received some photographs of London Sankirtana on the Advent Day of Lord Caitanya Mahaprabhu, so publish them in BTG.

The copies of the police commissioner's letter are very much encouraging, so this will be documentary evidence for executing our missionary activities. If you quote the actual wordings of the specific laws mentioned in the letter, then it will be helpful to other centers also. Actually we do not want to disturb the law and order of the state, that is not our business, but the Vedic principle to receive contribution from the devotees has to be allowed. Properly speaking, we preachers are not supposed to work, therefore we have got the right to take contribution for executing our activities.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. Has Dinesh taken delivery of the song tape recorder?

Letter to: Manager of Security Pacific Bank

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Los Angeles 28 May, 1970

70-05-28

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles, California

Dear Sir:

Re: My account No. 836-237 with you

Please transfer $2465.72 (Two thousand, four hundred, and sixty-five dollars, and seventy-two cents) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642, ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Madhudvisa

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Los Angeles 31 May, 1970

70-05-31

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and noted the contents.

Jariwala's letter is not very encouraging. He is prepared to some silver Murtis; Murtis we have already got. Therefore we should not take him for the present very seriously. Later on we shall thank over the matter.

I am very glad to know that work has begun on construction of the Rathas, so see that it is done all very gorgeously.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

June

Letter to: Brahmananda

-

Los Angeles 2 June, 1970

70-06-02

Tokyo

My Dear Brahmananda,

Please accept my blessings. I was so much anxious to hear from you in letter. Sometimes when there are many letters I think how I shall reply, but if I do not get letters from you I become still more discomfortable. So you please send me a letter at least once in a week, that will give me a great pleasure. Naturally I am anxious to know how different centers are working, and when I get good reports from them it gives me great solace.

I thank you very much that the work with Dai Nippon is going nicely. Gargamuni said that they want to increase price for printing the pictures one side. There is no need of such arrangements, there is no harm to do it as you have got it in TLC. I have received the blueprint from Uddhava and I have already corrected 180 pages and sent it to Boston, and the balance will be sent tomorrow. So there is no anxiety for this.

Here presidents from other centers, like Hayagriva, Rupanuga, and Kirtanananda Maharaja, etc. are staying in this Temple. Kirtanananda Maharaja yesterday played the church organ very nicely. We are going to have another meeting this evening with organ playing. So everything is going nice in this center, and perhaps you remember the park which they have constructed, it is very, very nice.

So you have gone to Japan, make perfect arrangement for our printing work-BTG, Srimad-Bhagavatam, etc., and let me peacefully write books. I wanted the help of an editor. In the present Krsna book everything is done nice, but there are many mistakes, but on the whole the work is nice. So if our books are regularly printed and the magazines are regularly distributed, and occasionally you visit the centers, that will be very nice program.

So far possibility of opening centers, it is now definitely ascertained that there will be no difficulty to maintain a center anywhere on the basis of present procedure. The only thing required is that we have to create some nice devotees and expand opening of centers. Gargamuni is very much enthusiastic on this point, and he has recently opened another center in San Diego. Rupanuga also informs that there is possibility of opening many other centers. He was recommending Chicago as a very nice place for opening our center. So kindly you all together help me in these missionary activities and open at least 108 centers-that will satisfy me-and complete the publication of Srimad-Bhagavatam.

May Krsna bless you for long life, and engage yourself in this Krsna Consciousness movement.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sudama

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Los Angeles 2 June, 1970

70-06-02

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th May, 1970, and I am very glad to know that your preaching work is going on nicely. Please take advantage of the stall at the San Francisco Pavilion, and try to distribute the "Peace Formula" literature which you have sent to me as well as the card which you have also sent to me. Your plan to distribute French, German and English editions of BTG from the pavilions of those countries is very good idea.

Brahmananda is there so jointly make some solid plan. I understand that in Japan there is good possibility of spreading our movement, and the Japanese boys are chanting Hare Krsna Mantra very nicely. I think for the Japanese to pronounce Sanskrit language is easier than to pronounce English language; but this mantra is universal, anywhere you go everyone will be able to chant this mantra.

I am so engladdened to learn that arrangements are being made to print Japanese BTG immediately. Please do it as soon as possible.

Amogha Das Brahmacari and Satyavrata Das Brahmacari have already started this morning. So already you are three there, and Brahmananda and these two Brahmacaris-now you are strong six, and by preaching you will gather another six times six Japanese people and preach Krsna consciousness in as many cities of Japan as possible and distribute literature. The small books also can be translated into Japanese.

I have seen the footnote in the Japanese paper you have sent, and it is very nice. If possible you can import from India kholes, mrdanga, and karatalas. We have already ordered through Messrs. Dwarkin and Son superior quality kholes and pakhwaz, so when we receive them if they are satisfactory, then I will place order for your center.

The more you progress in preaching work, Sri Caitanya Mahaprabhu will give you more facilities in this connection. By His grace you have got determination and you have got a nice wife and nice assistants-please do the work enthusiastically.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhavananda

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Los Angeles 3 June, 1970

70-06-03

My Dear Madhavananda,

Please accept my blessings. I beg to acknowledge receipt of your nice and encouraging letter dated 18th May, along with your gift a check for $150 in appreciation for your initiation, and thank you you so very much for this.

I am very glad to learn that things are going on very well in Boston. Boston is one of our major centers for the large missionary work of Krsna consciousness movement, so there is always an abundance of Krsna conscious activities going on. It is very good that you are finding this atmosphere of avid service to the Lord to be so congenial. It is the sign of advancement in Krsna consciousness that the devotee does not care for any nice varieties of material engagements based on sense gratification but he finds increasing pleasure in those places where the service of the Lord is being carried out with enthusiasm.

So you take the good opportunity to study well our literatures and how to apply the philosophy of Krsna consciousness practically in daily working and help us to spread this transcendental message to all the people of the world. That is our desire. So your humble and sincere effort is needed to be applied for executing this program to the best of your capacity.

My Guru Maharaja used to say that everything is already supplied by Krsna; all the ingredients of different varieties already are there; there is no lack of anything in this world. The only thing that is lacking is Krsna consciousness. So Krsna is supplying us with all facilities, so there is no question of scarcity of anything. Simply we must become Krsna conscious and conscientiously apply our energy to utilizing all facilities in the matter of pleasing Krsna or devotional service. We should always be very careful to avoid utilizing any of the facilities available for our own sense gratification, but we should use everything for the satisfaction of Krsna only.

Thanking you once again.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Makhanlal

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Los Angeles 3 June, 1970

70-06-03

San Francisco

My Dear Makhanlal,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st May, 1970, and noted the contents.

Regarding your special worshipment of Lord Nityananda: Srila Narottama Dasa Thakura has sung, "Gauranga balite habe . . . etc." when that time will come when torrents of tears shall pour from my eyes simply by uttering the Name of Gauranga. It is not that one should worship one and neglect the others. So the symptoms of Lord Nityananda's mercy are exhibited according to the description of Srila Narottama Dasa Thakura by the detachment from material sense enjoyment, because without being freed from the attachment for material sense enjoyment, nobody can enter into the transcendental pastime of Radha and Krsna.

Radha and Krsna lila or pastime is perfectly understood by following the instructions of the six Goswamis. So all these favors and mercy of the Acaryas and Incarnations go together. It is not that if I receive favor of one section I shall be reluctant to receive favor of other sections. It is very good symptom to have received Lord Nityananda's favor, but if we are actually favored by Lord Nityananda our business will be to please Lord Caitanya. And if Lord Caitanya is pleased, then we easily understand the truth of Radha Krsna through the mercy of the Goswamis.

So the above verse means that as soon as one will chant the name of Lord Caitanya he will feel a transcendental ecstasy. All of us should wait for this stage of life. The transcendental ecstatic symptoms certainly become manifested in a devotee's body, but they should not be exhibited amongst common men. When Lord Caitanya met Ramananda Roy, both of them felt this ecstasy by embracing one another. But as soon as Lord Caitanya saw that Ramananda Roy was in the company of some outsider brahmanas, He checked Himself. This is already described in our Teachings of Lord Caitanya.

The transcendental symptoms of ecstasy certainly are auspicious, but they are not for advertising to others. One should not advertise directly or indirectly that one is feeling like this. They should be checked. Otherwise one will gradually become sahajiya or one who takes spiritual advancement as something materially manifest. Actual spiritual advancement means detachment for everything material. So our activities are nothing material. Detachment from material activities, means attachment for spiritual activities, devotional service. After all, our energy has to be utilized, so when it is materially detached it means with greater enthusiasm our spiritual activities increase.

So Lord Caitanya is combined form of Radha Krsna. If Caitanya is pleased, Radha and Krsna automatically become pleased. Now our mission, Krsna consciousness mission, is to execute the will of Lord Caitanya. In this old age whatever I am trying to do it is just to give a little service according to my capacity to Lord Caitanya's mission. I have not come here for some personal credit in this old age. I have also come here under the order of my Spiritual Master who is non-different from Lord Nityananda.

You are all helping me in the execution of my mission so please do not try to do anything beyond the jurisdiction of my instructions. My will I have already disclosed to you all that each and every one of you should chant the Mahamantra regularly in sixteen rounds, follow the four regulative principles, chant Hare Krsna mantra on the streets, try to distribute our books and literature, and specifically in San Francisco you should observe the annual Ratha Yatra festival very gorgeously. I can assure you that if you follow my instruction as above mentioned there is no doubt about it that through me my spiritual Master Srila Bhaktisiddhanta Sarasvati Thakura will be pleased, and through His mercy Lord Nityananda will be pleased. In this way Lord Caitanya and ultimately Radha Krsna will be pleased, and thus your life will be successful.

You are all intelligent boys. Please try to understand me and do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Connie

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Los Angeles 3 June, 1970

70-06-03

Columbus, Ohio

My Dear Srimati Connie,

Please accept my blessings. I thank you very much for your nice letter dated nil.

Your observation of the karmis is very accurate. The karmis are stated in the Bhagavad-gita as mudha or fools. They are always full of anxieties on account of accepting temporary things which are not auspicious for their advancement. These karmis can smile very nicely when they take to Krsna consciousness-so our mission is to see everyone bright-faced. Lord Caitanya wanted to distribute this Holy Name in every city and town of the world; and in pursuance of His lotus feet we are trying to advance this Krsna consciousness chanting movement. Try to help us by your life, money, words, and intelligence. These four things are possessed by everyone, the degrees may be various, but Krsna is not concerned with the degrees, He wants to see the quality.

If you love Krsna and offer something in devotion, never mind it is a little water, a small fruit, a small flower, Krsna accepts that. If anything is accepted by Krsna that goes to our credit making our path of liberation open. So please try to help our movement to your best capacity, and it will be very good for you and the persons who hear you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jadurani, Bharadraja, Muralidhara

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Los Angeles 4 June, 1970

70-06-04

Boston

My Dear Jadurani, Bharadraja, and Muralidhara,

Please accept my blessings. I beg to thank you for your letter dated nil, and I see that it is approved by the President. So anyone of my students can inquire from me in the matter of serving Krsna directly, and especially you are advanced and approved students. Sometimes somebody sends some irrelevant inquiries which students should not have asked from the Spiritual Master, and for them the restrictive circular was issued. So you are at liberty to send your letters directly, and I will reply them duly.

So far painting the pictures, you are already doing it nicely as I have seen so many pictures in KRSNA, and I am also answering specific inquiries, so there is no difficulty. The best thing is you use your discrimination. I was advised that Narada Muni was to be painted on Easy Journey, but the picture which is given on it was suggested by me. The best thing will be that you paint pictures to your best discretion, and in controversial points you can write to me and I will send instructions.

All of you are expert painters, so your mutual decision for painting a picture is more valuable than my suggestion. The descriptions are already there given in the book, so there is no difficulty to take out the points and prepare a sketch.

Yes, I am very glad that temple arrangement in Boston is nicely being carried out and new devotees are joining-this is the success of preaching work. Preaching work means increasing the number of our family members. Krsna is our head man in the family; Kartamarshi means head man. According to Vedic system, Kartmarshi is asked in the morning by his wife what kind of foodstuffs he will like to take on that day. And the kartamarshi or the head man of the family will dictate some preparation, and that will be the accepted as the foodstuff for everyone on that day. Similarly, our principle should be to act in the way as Krsna will feel satisfaction.

Krsna wants everyone of the living entities to go back to home, back to Godhead, so if we can induce even one person to understand that this material world is not meant for our living, our real home is in the spiritual world, and if we can convince this philosophy to even a single person, that is the success of our missionary activities.

Jambavan the name does not suggest a bear, because his daughter was one of the queens of Dvaraka married by Krsna. Just like sometimes our name is Krsna, that does not mean that I am real Krsna, but I am Krsna Das or servant of Krsna. From the description of Srimad-Bhagavatam we understand that this Jambavan was very sturdy and strong fighter. Sometimes we get such picture of bodily construction of a black man in your country. So in this way you can guess what should be the features of his body. But certainly he was not a bear.

Hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 4 June, 1970

70-06-04

Boston

My Dear Satsvarupa,

Please accept my blessings. The tape recorder which you have taken for Dinesh-whether he has taken delivery? He wanted it very urgently, so if he has not taken it yet, you can inform him by telephone.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. With further reference to question five, in both the Bible and the Koran it is always recommended to be engaged always in kirtana or glorifying the Supreme Lord. Kirtana means to glorify the Lord by your vibration. In the churches there is always singing of praise and glories of the Lord and there is preaching naturally also. Mohammedans actually have singing kirtana publicly. This I have seen in India that they were holding kirtana with drum accompaniment. ACBS:db

Letter to: Joanne, Connie

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Los Angeles 4 June, 1970

70-06-04

Columbus, Ohio

My Dear Srimati Joanne and Connie,

Please accept my blessings. In continuation of my last letter, upon opening further the box sent by you along with your letters to me I have found the necklaces and handkerchief made by you for Sri Sri Radha and Krsna, and they are so wonderful. I have immediately got them on the Deities, and They are looking very gorgeous with Their new ornaments. So I beg to thank you very much for these nice gifts of your artistic talents.

In the meantime, I have received one letter from Sriman Jananivasa requesting your initiations from me. So on his good recommendation you may send me your beads for chanting and I will be very happy to initiate you both. Please always chant Hare Krsna mantra and be happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 4 June, 1970

70-06-04

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your two letters both dated 26th May, 1970.

So I was sure that you could not allow anyone to sit on the Vyasasana, and therefore when I read your statement I was little surprised. Anyway, that is alright.

I hope your arrangements for Rathayatra festival are going on and Yamuna devi is taking nice care of the Deities. I can understand from the record album that your devotional feelings have improved. So keep this standard intact. In India the "Kalyana" magazine has published a nice description of our movement, and they have very much appreciated about my regulative principles. So keep this standard rigidly intact so the Indians may not be able to criticize in the matter of managing our temples. I am sure if you simply follow the instructions I have already given there will be no difficulty.

Sometimes back I wrote you if the government can give us land in the Regent Park for constructing a big temple on the Indian style. I have not received any information about it. If possible try and get the information.

I have not heard from Mukunda for a long time. Please keep me informed at least once in a fortnight about the good progress of your temple. KRSNA book will be ready by Rathayatra festival. When you take the procession on the street, always keep our books and magazines ready for distribution.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna

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Los Angeles 4 June, 1970

70-06-04

London

My Dear Yamuna devi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd April, 1970, with enclosed pictures of Lord Caitanya's Birthday procession as well as the Calcutta magazine section. I have immediately asked our magazine editors to publish the London pictures. This letter was mailed by ordinary surface mail, so it reached here just after one month. So in future send by aerogram or air mail.

It is very, very encouraging to learn that London temple is receiving so many inquiries form the different European countries. So open branches there. When there is inquiry, the people are receptive. It is now already experimented that wherever we may open a center, Hare Krsna mantra will be chanted with great delight. Our Japanese center is doing very well. They have got very many television engagements. Brahmananda has gone there, and he says that in those parts of the world there is very good chance of spreading Krsna consciousness. Most probably Brahmananda will open a branch in Hong Kong. One Indian gentleman has taken very active interest, and he is paying $50 per month. So if there is possibility of opening centers in the places from where you have got inquiries, do it as far as possible.

I am so glad to read the line wherein you write to say that there is no room for nonsense. That we want. We don't want to give any chance for Maya to enter in our business. That should be our motto, and we should be very much vigilant.

In the meantime, while writing this letter, I have received your letter dated 1st June, 1970, and I am glad to know that the program for Rathayatra is well under way.

Regarding your first question, the bathing ceremony of Lord Jagannatha is observed by His Lordship standing in a bathing tank while each of the devotees in turn offers prayers and obeisances, then pours water to bathe the Lord, then offers obeisances and the next devotee follows the same procedure. All the other devotees are holding kirtana throughout the bathing ceremony which takes place on June 19th.

Regarding your second question, after being bathed, Lord Jagannatha catches fever and at that time you may carry Him along with Balaramaji and Subhadra to my room for recovering. During this time, up to Rathayatra, any repairs may be made. In Jagannatha Puri during this recuperation period the Deities are completely repainted. But that is especially in Jagannatha Puri that this is done so. Then Lord Jagannatha reappears on the day of Rathayatra festival. During His convalescence Bhoga is offered as usual, but no visitors are allowed to see the Lord.

I am so pleased with the continuing expansion of London center's opulence for Deity worship, and that is the mercy of Lord Krsna for attracting so many visitors who will become devotees.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Krsna dasa

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Los Angeles 4 June, 1970

70-06-04

Hamburg

My Dear Krsna das,

Please accept my blessings. Since a long time I have not heard from you, so I will be glad to hear from you about your temple and Sankirtana activities.

I was informed that Hamsaduta was going to Berlin. Whether he has gone there?

So please drop me a line or two about your center activities, Hope this will meet you in good health. Please offer my blessings to Hamsaduta, Himavati, Jaya Govinda, Sadanandini, Sivananda, Vasudeva, Natabara, Haripriya, Vrndadevi, Sucandra, Heidrun, Mandali Bhadra, and all the other boys and girls there.

What is being done about French and German magazines?

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bhagavan

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Los Angeles 5 June, 1970

70-06-05

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to thank you for your letter dated 2nd June, 1970. Gargamuni has said that he has received a check for $100. If you think that the marriage ceremony of Rudra Das should take place, I have nothing to say on this decision.

So far opening of a branch in Chicago, this is a very encouraging proposal, but I think before opening a center we must be confident that things will go on nicely. Chicago is a very important place, and we need a strong man to manage affairs there. So I think if you personally can stay there for some time to arrange things it will be very nice. Best thing will be to consult Rupanuga, and whatever you do by mutual agreement that is accepted by me.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jadurani

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Los Angeles 5 June, 1970

70-06-05

Boston

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2nd June, 1970.

You go with increasing the Bhagavat pictures according to the descriptions, and you need not divert your attention for the pictures demanded by our different centers. You can redirect such inquiries here, and as there are three artists now living with us it will be not difficult to paint the temple pictures Pancatattva, etc.

So you simply concentrate in drawing pictures from Bhagavatam etc. and keep them together because they will be needed in future for many other purposes.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 5 June, 1970

70-06-05

Boston

My Dear Satsvarupa,

Please accept my blessings. I have received your informative letter dated 2nd June, 1970. Thank you very much.

Try to deliver the tape recorder to Dinesh who is now in Washington again. So try to make some arrangement for this.

Hope this will meet you in good health. Please offer my blessings to all the boys and girls there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vrndavana Candra

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Los Angeles 5 June, 1970

70-06-05

My Dear Vrndavana Candra,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated 24th May, 1970.

I am so happy to learn that both you and your good wife are now engaged in opening our new center in Baltimore. This opening of new centers gives me the greatest transcendental pleasure, and I beg to thank you very much. It is very good news that you have received such nice cooperation from the City authorities so you can carry out our Sankirtana program with unrestricted distribution of literatures. This is excellent opportunity, so please take full advantage and push on our movement with your greatest enthusiasm.

The house which you have described sounds very good for our purpose. So continue to develop this building for our Baltimore temple. Please also continue to cooperatively join with Philadelphia temple and the other temples for spreading Krsna consciousness by Maha sankirtana, festivals like Janmastami festival to be celebrated at New Vrndavana. I want that all my students will cooperate fully for expanding our movement, and in this way every center will be benefited.

Regarding your visit to the Indian social club, we no not expect very much from such Indians, but you have done best by distributing our literatures to them.

I have already advised that you may get some help from the Eastern temples and Bhagavan das has, I am told, already agreed to send some men to help you in Baltimore.

I beg to thank you for your enthusiastic service attitude, utilize it with determination in the matter of preaching this Krsna consciousness and you will quickly achieve the highest perfectional status of life namely Krsna consciousness.

Please offer my blessings to your good wife, Vidarba Kanya, and to the other boys and girls who may be there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Radha Madhava Sharan

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Los Angeles 6 June, 1970

70-06-06

Sri Radha Madhava Sharan Vrndavana

Dear Sri Sharanji,

Please accept my greetings. I beg to thank you for your kind letter dated 28th May, 1970. I am so glad to receive a letter from a 70 years old young man. Sometimes they say about me ”74 years young holy man”, and sometimes they say ”jet-age parivrajakacarya.” They also very kindly have written that I have done magic to the foreigners. So I thank you all for your good wishes, although I am not elegible for these honors. Whatever is being done, it is Lord Krishna’s mercy. He is unlimited and His mercy is also unlimited, so by His mercy even a crow can dance like a peacock.

Things are going here nice. The younger generation is taking very serious interest, and whatever advancement is made it is due to their cooperation. They are taking seriously to the sadacarya process-good behavior. The thing is that this country is not poverty stricken. So after material opulence the natural tendency is for something which is better. That better is spiritual enlightenment.

The leaders of these countries could not deliver that better thing to the hankering souls, and as such some of them have become frustrated and confused. Now, having received this transcendental message of Bhagavad-gita As It Is, they are feeling relieved. So there is very good possibility of advancing this movement, and I am so glad that you are ready to offer your cooperation in this connection.

I have advised my secretary to send you immediately a copy of ”Back to Godhead,” and I am getting also many demands for the KRSNA book. I think in future you will be able to get this book from Atma Ram & Sons, P.O. Box 1429, Kashmere Gate, Delhi-6.

Regarding your cooperation, I have got many things to ask from you, but because you are a 70 year retired man I do not wish to overburden you. For the time being if you kindly help us by sending some goods from Vrndavana just like some chanting beads, some brass murtis, gopi-candana tilaka and similar other things. I understand that you have got business in Allahabad, so if your sons and grandsons there can supply us Banarasi dhoti and saris from Benares as well as some brass utensils from there, this is one thing.

Besides that, next year I am contemplating to send a World Sankirtana Party, therefore I wish to have a nice place in India either in Vrndavana or at Prayag Sangam. So I shall be glad to know if you can help us in this connection.

Thanking you once more for your kindly letter.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Dr. R. N. Vyasa

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Los Angeles 7 June, 1970

70-06-07

Dr. R. N. Vyasa Indore

Dear Sriman Vyasaji,

Please accept my greetings and blessings of Lord Krishna, I beg to thank you for your kind letter dated 26th May, 1970.

In the Srimad-Bhagavatam there is a question asked by Pariksit Maharaja to Sukdeva Goswami on the sinful activities of the human society. As a learned professor you will understand it very easily why a man is addicted to sinful activities. A person knows in two ways the after effects of sinful activities. Just like a criminal has heard from lawyers that a thief is punished for his criminal activities and he has seen also that a thief is arrested by the police and put into jail. Generally our experience is gathered by hearing and by seeing personally.

The question was why a sinful man commits sinful activities although he has full knowledge of the after result by knowing it from authority and by seeing it personally. A thief commits theft repeatedly and is imprisoned repeatedly, and he has full knowledge of it-then what is the cause of his putting himself into miserable condition of prison life?

The cause is diagnosed by Vedic Acaryas as the papa bija or the seed of sinful activities. This papa bija remains dormant within our heart in three stages-dormant, seedling and fructified. This chain of different stages of our papa bija is the cause of repeated birth and death transmigration in different species of life.

Actually this is the cause of suffering of the living entities. There are many processes for delivering the living entity from this life of entanglement. Generally it is summarized in the process of meditation, performances of great sacrifices and worshiping the Lord in the temple. But in this Age of Kali Yuga nobody can meditate perfectly, neither they have sufficient resources for performing great sacrifices, neither they have tendency to attend spiritual services in the temple, churches, or mosques or any such sanctuaries. Therefore, in the Brhad Naradiya Puranam it is stated that none of these three principles of spiritual upliftment is possible to perform in this Age of Kali. Therefore, the only possible means of spiritual realization is chanting the Holy Name of God or Krishna or Rama. Lord Caitanya propagated this formula of spiritual realization 500 years ago; and by His grace now it is introduced in the Western world, and practically we are experiencing that it is effective.

The Krishna Consciousness movement is being popularized here by three principles: by temple worship, by sending Sankirtana Party for chanting in the streets and by distribution of small booklets. Although we have got many voluminous books like Srimad-Bhagavatam, Teachings of Lord Caitanya, Nectar of Devotion, Krsna, etc., they are selling less from our different centers, So immediately we cannot think of publishing your Srimad-Bhagavatam for two reasons: 1) that we are dealing with the general mass of people, and 2) we talk with high level scholars only occasionally. Recently we had a correspondence with Dr. J. F. Staal, Professor of Philosophy and of South Asian Languages, University of California, Berkeley, and the small pamphlet is sent to you per separate Air Mail in this connection.

So if you send me some of the specimens of important portions of your writings for publication in our magazine ”Back to Godhead,” that is possible for the present.

Thanking you once more for your kind letter.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

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Los Angeles 9 June, 1970

70-06-09

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th June, 1970, along with the enclosed photostat of the new masthead for ”Back to Godhead.” Thank you very much for this. It is very nice.

One of our friends, Sri Sarafji, Chief Editor of the ”Godarsana” magazine, has requested some photographs for an article which is to be published in the ”Godarsana.” Please send therefore some negatives of pictures of Sankirtana, Deities, and some other pictures of our devotees and temples to the following address:

Sri Tarachand Saraf
Chief Editor: ”Godarsana”
11-7 Kalakar Street
Calcutta-7, India Please send these negatives by Air Other mail as soon as possible.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vamanadeva

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Los Angeles 10 June, 1970

70-06-10

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your very interesting letter dated 5th June, 1970, and noted the contents.

It is by the grace of Lord Krsna on account of your sincere service unto Him that you have got a very nice place for our propaganda center. I understand that the house is purchased by you, but you have mentioned nothing about it. So I am not very much anxious whether it is purchased or not, but from your description I understand it is a nice place.

You are personally a good carpenter, and certainly you can make good additions and alterations for our purpose.

In the meantime, if you could make some time to come here you could see personally how the Los Angeles temple is constructed by the devotees here. Everyone who comes to see this temple is very much pleased to see the arrangement.

I was expecting your newsletter which is very interesting since its beginning, and I wish that you may continue the practice.

Offer my blessings to your wife and other brahmacaris; and I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Govinda

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Los Angeles 13 June, 1970

70-06-13

Honolulu

My Dear Govinda dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd june, 1970.

I have received the Tulasi seeds and the instructions. Immediately I have handed it over to Karandhara, and he is taking care of it nicely, but the seeds are not yet sprouted-today is the sixth day. So the factual result will be informed to you in due course.

Brahmananda took with him the tape recorder for you. I hope you have received it. Devananda several weeks ago sent you one tape for transcribing, so what happened to this proposal? You wanted some tapes for transcribing work, but I have not heard anything from you.

Regarding my going to Hawaii, you are repeatedly requesting me, and formerly also I promised, but at the present moment I am terribly very busy. Brahmananda is in Japan for printing several books, therefore I am regularly making tapes for sending to Boston. Of course you can say that I can make the tapes from Hawaii, but there is difficulty that my whole library of reference books is here and it is not possible to carry them all. Therefore I have curtailed my moving. I shall go to the Rathayatra festival for one to two days only.

From other centers also they want me to go there. I have received letter from Australia to go there. So by the grace of Krsna now we have got 32 branches. From London also Syamasundara. desired that I shall go there during Rathayatra festival. So I have curtailed all these programs, and I am concentrating here. So even if I go there to Hawaii, I do not think that I shall be able to stay there more than a week, and for which you have to spend two men's double fare. I therefore request you and Gaurasundara to come to San Francisco during Rathayatra festival with sufficient mangos, and you will see the Rathayatra, and I have got some serious talks with Gaurasundara and yourself for organizing New Navadvipa.

So you come to San Francisco, both husband and wife, and meet me there because I want to see you both since a long time. And after coming there, if you still insist, then I may go to Hawaii for a week only. I think this is not advisable. The best thing would be that you come to San Francisco and I give you instruction for developing New Navadvipa, so that next march when there will be Lord Caitanya's Birthday I must go there. It is my desire that three places at the present moment namely San Francisco (New Puri), New Vrndavana and New Navadvipa should be especially organized for three great festivals; namely Janmastami, Rathayatra and Phalguni Purnima or Lord Caitanya's Birthday. On these occasions not only myself but all the devotees should assemble in these places and we shall meet together for the mutual advancement of our centers. So by all means you, husband and wife, come to San Francisco during Rathayatra festival.

Please convey my blessings to all the boys and girls, and hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Himavati, Hamsaduta

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Los Angeles 13 June, 1970

70-06-13

Hamburg

My Dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th June, 1970. I have already inquired from Krsna das why I did not receive any letter from you. In one letter Hamsaduta wrote me that you both, husband and wife, were going to Berlin. So after that I did not receive any letter from you. I thought both of you were gone to Berlin and thus I was expecting your letter. Now I see that you sent me one letter which is missing, otherwise it is my habit to reply all letters that I receive.

Anyway, letter or no letter, you are one of the advanced students, so you should know it perfectly well that wherever we may stay or whatever condition we may be put into, Krsna is our life and soul. We cannot stop your activities in Krsna consciousness. This motto should be followed very rigidly by chanting sixteen rounds and observing the regulative principles.

I have received your pictures and the Deity's pictures look very nice, but I think you should decorate the Deities with more flowers. Krsna belongs to the village atmosphere of Vrndavana and He is very fond of flowers. I think in Germany the flowers are very expensive, so as far as possible try to increase the quantity of flowers.

Regarding Lord Jagannatha, it is alright to install Him as you propose with fire ceremony. Bath Him with water and milk mixed and scented, accompanied by chanting Hare Krsna Mantra. Regarding the picture of Radha Krsna in Vrndavana, if it is a nice picture, then it can be hung elsewhere on the wall, and the backdrop to the Deities' Throne may be painted simply Vrndavana woods-that will be nice.

I hope Vasudeva is painting very nicely. So he should be encouraged to paint the Pancatattva pictures and Acarya pictures; they will be required in our different centers. In Australia they have requested such pictures, so ask Vasudeva to paint and send them there-this is his first assignment. It does not matter if they are a little crude, but he will improve with practice.

No, it is not proper that the morning Aratik is performed with the Deities lying down. The Deities should be awakened with belling, then stand Them, then perform Aratik. After Aratik you bathe and change Their clothes. You should wake Them privately and also bathe Them privately. And if you want to go to Rathayatra in London, why not go. You have already instructed Sivananda, so it is alright.

So far your present program of Deity worship, for the time being whatever is going on that is nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

My Dear Hamsaduta,

Please accept my blessings. Regarding the Rathayatra procession in London, the procession should be made like this:

The arrangement is for seven kirtana parties, or if you do not have enough men, four parties. Each party must consist of seven men as follows: two mrdanga, four karatala, and one dancer. One of the karatala players is lead singer, and the dancer dances freely up and down between the two lines of players three on each side as in the drawing. If there are only four parties, the arrangement should be that one party is on each side, and in back and front of the Ratha:

So the dancer should dance very freely, you may distribute Prasadam and especially distribute our literatures from a table on wheels for the purpose.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Revatinandana

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Los Angeles 13 June, 1970

70-06-13

Santa Barbara

My Dear Revatinandana,

Please accept my blessings. I am in due receipt of your letter dated 6th June, 1970, along with a check for $100, and thank you very much.

Regarding your question whether you may go to Rathayatra festival, yes, you may go because in your present temple the Deities are not regularly installed. So you can close the temple for a few days keeping in front of the Deities some dried fruits and a tumbler of water. When the Deity is installed it is called niyama seva. That means the routine seva prescribed after installation you cannot stop. But Lord Caitanya Mahaprabhu is very kind to the fallen souls of the Kali Yuga and He is satisfied with chanting of Hare Krsna mantra. And for chanting the Hare Krsna mantra there is no hard and fast rules and regulations, so if you are absent for chanting Hare Krsna mantra somewhere else, it is as good as to chant the Hare Krsna mantra in the temple. Your chanting may not be stopped; it does not matter where you chant.

The next question, about the living entities falling down in this material world are not from the impersonal brahman. Existence in the impersonal brahma is also within the category of non-Krsna consciousness. Those who are in the brahman effulgence they are also in the fallen condition, so there is no question of falling down from a fallen condition. When fall takes place, it means falling down from the non-fallen condition.

The non-fallen condition is Krsna consciousness. So long one can maintain pure Krsna consciousness he is not fallen down. As soon as he becomes out of Krsna consciousness immediately he is fallen down. It does not matter where a living entity stays. In the material world also there are different stages of living conditions, and to remain in the brahman effulgence is also another phase of that fallen condition. Just like in the Bhagavad-gita it is stated that conditioned souls by their pious activities are elevated to the higher planetary system, but as soon as the stock of pious activities is finished he again comes down on the earthly planet. Similarly those who are elevated beyond the planetary system to the brahma effulgence, they are also prone to fall down as much as a living entity from the higher planetary system.

As such those who are thinking that they are liberated by being situated in brahman effulgence are described in the Srimad-Bhagavatam as impurely intelligent. In other words, they are actually not liberated, and because they are not actually liberated they again come down to the material world as much as a living entity elevated to the higher planetary system comes down to this earthly planet. So we do not accept anyone elevated to the brahman effulgence as actually liberated.

I hope this will clarify the matter for you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Acyutananda

-

Los Angeles 14 June, 1970

70-06-14

My Dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, in which you have acknowledged to have received my letter of the 2nd June, 1970. Previous to this, also I received one letter from you probably from Krishnanagar.

I am glad to learn that the land negotiation is complete and the registration might have already taken place by this time. I am so much thankful to Colonel R. K. Dutta that he has taken care for drafting the deed of conveyance. I am also glad to learn that your preaching work under the guidance of Mr. Ghosh also is going nicely. By these activities you are rendering the best service to my Spiritual Master and certainly He will be very much pleased to bestow upon you all blessings.

Perhaps you know the vedic verse:

yasya deve para bhakti yatha deve tatha gurau tasta ete kathita hi artha prakasante mahatmanah

"Anyone who has got full faith in the Supreme Personality of Godhead and similar faith in the Spiritual Master, to him the secret of Vedic knowledge becomes revealed." The Supreme Spiritual Master is Krsna Himself, and the chain of disciplic succession is the dearmost confidential servant of Krsna. So whatever you are doing under my direction, it is going to my Spiritual Master and thus up to the Gosvamis and then to the Supreme Personality of Godhead, Lord Caitanya or Krsna. I have marked very minutely that you have a tendency to push rightly the words of Lord Caitanya and that will make your life successful.

The songs which you are singing in the meetings are all approved. I am also recording these songs on tapes. If you want such tapes, then I will send you. Perhaps you have seen the article in the "Kalyana" about my activities in the Western countries, and this will greatly help you in your propaganda work.

Just on receipt of this letter under reply I have advised Gargamuni to send a telegram to Jayapataka which reads as follows: ”Immediately start for India, Acyutananda’s letter favorable. Please reply telegram-Gargamuni” So far Nanda Kumar is concerned, he has now decided to get himself married, so I think you are not in favor of Grhasthas because you are a rigid Brahmacari. So let Jayapataka immediately go to India. In the meantime I am arranging for another ten Brahmacaris for going to India which may take a little time for the formalities of taking visa, etc. But rest assured as many Brahmacaris you want will go to India provided you make nice arrangement for their staying.

By this time you have experience of our Indian standard of life and your standard of life in America, so you will have to take little trouble to adjust their habits. And as you will be the head Brahmacari you should learn to tolerate. Lord Caitanya has advised us therefore trnad api sunicena taror api sahisnuna. So whatever condition we may be we must push on the mission of Lord Caitanya Mahaprabhu.

You will be glad to know that your Godbrothers here in America and Europe are doing very nicely. Recently we have opened a branch in Copenhagen, Denmark, and just after Rathayatra festival there will be another two or three branches in England like Birmingham, Liverpool, etc. In America also recently we have opened a branch on the West coast in San Diego. The boy in charge of the center, Sriman Tulsidas Brahmacari, is very, very nice boy, and he has been given three assistants, and by the grace of Krsna within a month he is already stabilized. I am just sending you a copy of his letter received yesterday. How this boy has very shortly understood the whole philosophy and has taken the risk of opening a branch.

Similarly I am initiating just now one student from Armenia. Most probably I shall send him either to the Soviet countries or to Egypt. Our preaching in Japan is going on nicely. Similarly in Sydney it is going on nicely. So by the Divine Grace Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura we are expanding all over the world and we are getting good response. Now for India I am counting upon you. So far you have done it is very satisfactory to me, but we should always be careful about our responsibilities. It is said in the scriptures that spiritual life is just like handling a sharpened razor. If we handle it nicely we become cleanly shaved, but a little inattention causes bloodstain. So you will always remember these maxims and depend on Krsna and the Acaryas, and make your life progressive.

Regarding your inquiry about returning the stipend to Dalmia, I do not think there is necessity. The Brahmacaris and Sannyasis can take help from the society at large, and the Grhasthas are meant for treating the Brahmacaris and Sannyasis as their children.

Regarding the other side land, I think you can negotiate and as soon as the negotiation is complete you can advance some money. Then examine the deeds as usual, and then you can purchase-I have no objection. I think because the article in ”Kalyana” has given us some publicity you can collect the purchasing money locally with the help of Jayapataka. If not, we will arrange for the money from here. Your idea for making our Mayapur adventure as Vaisnava University

[PAGE MISSING]

Letter to: Harivilasa

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Los Angeles 14 June, 1970

70-06-14

Paris

My Dear Harivilasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd June, 1970, along with recommendation of Sriman Suridas Adhikari. So immediately I have accepted you as my disciple. Your spiritual name is Harivilasa Das Brahmacari. Your beads are sent back to you by separate air post. Here is enclosed the list of regulative principles and offenses. Further assistance you should take from Tamala Krsna Das Adhikari, Suridas Das Adhikari and Umapati Das Adhikari. Follow their example, and whenever there is difficulty, try to understand from your Godbrothers.

From the description of your letter it appears that you are a very fortunate boy. Because Krsna has given you the intelligence to take advantage of this Krsna Conscious life. Now because you have come to me it will be my prime duty to guide you and utilize your talents for Krsna’s service. I am very glad to learn that you have got an opportunity to stay as a scholarship student in the Soviet Republic of Armenia. I think you should take this advantage and try to introduce the philosophy of Krsna Consciousness in the communist countries.

When I was in India, I knew that the Russian people have translated many Vaisnava literatures into the Russian language. There is a book known as Ram Caritmanas written by one great devotee poet Tulsidas. So the communists are generally known as non-believers in God, but I don’t think they are against any cultural literature like our Bhagavad-gita AS IT IS, Teachings of Lord Caitanya, Srimad-Bhagavatam, Krsna, etc. In future if you can introduce these literatures in Russian language either by publishing them in book shape or in influential magazine, that will be a great help to our missionary activities.

So for the time being you just remain in Paris with the devotees there and grasp the ideas more explicitly and then try to open a center in one of the Middle Eastern countries. Sometime before I met one gentleman in New York from Iran. His name and address is given below:

Mr. Majid Movagarh / Mehr Monthly Review

224, Shareza Avenue / Tehran, Iran He informed me that people in Tehran are interested in such yoga societies like ours. They are also hankering after something like this for spiritual advancement.

So I have no definite idea, but I give you this hint that in the Middle Eastern countries like Egypt, Turkey, Iran, Armenia, there is need of spreading this Krsna Consciousness Movement. I hope you will understand the philosophy fully and try to spread it in these countries as far as possible; and Krsna will give you all strength and resources to fulfill your mission.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS:db

Letter to: Jayapataka

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Los Angeles 14 June, 1970
70-06-14
Chicago
My Dear Jayapataka,

Please accept my blessings. I was expecting Acyutananda's favorable letter at any moment, therefore I was detaining you here. Now the letter is received. You can start immediately for India, and I hope by this time you have received the telegram reading as follows: "Immediately start for India, Acyutananda's letter favorable. Please reply telegram. Gargamuni"

So after going there, work cooperatively with toleration and forbearance. Our philosophy is submissiveness, so I hope in India both you and Acyutananda will work very diligently. There is very good chance for our success in India. We should follow the same principle as I have prescribed here; namely chanting the beads regularly, following the regulative principles, leading the Sankirtana Party on the street, try to sell our literature and books, and work very seriously and sincerely. If you work on this principle the people of India will be charmed by your behavior and they will gratefully acknowledge your transcendental activities.

Are you taking with you a tape recorder? If so let me know and I will send you some tapes. or you may already have got it.

Acyutananda has already taken a nice apartment, so you will have no difficulty. And as soon a I receive good report from you after your arrival, I shall send other ten Brahmacaris.

I am also enclosing herewith a xerox copy of a nice letter received from San Diego. This will help you how to manage affairs in India. You are already experienced and advanced devotee, similarly is Acyutananda, so I count upon you both for great success in India.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Tulasi

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Los Angeles 15 June, 1970
70-06-15
San Diego
My Dear Tulasi dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated by Post 12th June, 1970, and it is so much encouraging.

May Krsna bless you on and on in your progressive march for advancing Krsna Consciousness. Personally I cannot give you anything, but I can sincerely pray to Krsna for your improvement on and on.

I was so pleased to read your letter that I have taken some xerox copies and sent them to some centers putting before them an example.

So offer my blessings to the boys: Bhaskara das, Vanamali das, Rsabhadeva das and Ezekiel, and go on with your work thinking always of Krsna by chanting His Holy Name. And keep me informed about your future progress.

Hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Rupanuga

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Los Angeles 15 June, 1970
70-06-15
Albuquerque
My Dear Rupanuga,

Please accept my blessings. Since you met with the motor accident, although I am getting your news time to time, still I was very much anxious to write you directly, but I did not know your address. This morning I have got this address.

So it was Krsna's grace that He saved you from a dangerous position. This dangerous position is dangerous if it does not go away after its appearance for a while. But if it goes away, then it is friend. A devotee's angle of vision being that everything is emanating from the Supreme, danger is not danger-that is the conclusion of Srimad-Bhagavatam. A devotee takes danger as also mercy of Krsna because in everything there is a purpose of Krsna and without His sanction nothing can take place.

Anyway, do not be worried, Krsna has saved you, and very soon you will regain strength. Your son, Sriman Ekendra, is living with us comfortably. He has now by this time overcome the shock and now he is pleasantly chanting and dancing. I hope your wife is also improving by this time. According to Bhagavad-gita we have simply to tolerate all these temporary appearances and disappearance, our main function being to make steady progress in Krsna consciousness.

Please keep me informed about your progress, and oblige.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Paramananda

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Los Angeles 17 June, 1970

70-06-17

New Vrndavana

My Dear Paramananda,

Please accept my blessings. I beg to thank you for your kind letter dated 7th June, 1970, and as I did not receive your letter since a long time it is a great pleasure to have it now.

You have rightly observed that I am simply trying to execute the order of my Spiritual Master. Whatever is being done it is not on account of my intelligence or endeavor because I am simply an instrument in the hands of my Spiritual Master. I do not know how far I have got the capacity to carry His order, but I may say that I have a sincere desire to do it. This is Parampara system. If a student tries to satisfy his immediate Acarya or the Spiritual Master, that is the only qualification for advancing in Krsna consciousness. This is explained in the "Guruvastakam"-yasya prasadah bhagavata prasadao.

So I am very much pleased that you are doing your job very nicely. Everyone should try his best to do his part depending on Krsna and Spiritual Master, then all success is there. I have heard about you how nicely you are working in New Vrndavana. Your good wife, Satyabhama, is also doing nice in teaching work. Similarly all our students are doing their jobs very diligently, and that is my satisfaction.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. [TEXT UNCLEAR] ACBS:db

Letter to: Yamunacarya

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Los Angeles 17 June, 1970

70-06-17

New Vrndavana

My Dear Yamunacarya,

Please accept my blessings. I beg to thank you for your letter dated nil.

You write to say how you were saved from a commitment of suicide. So you have seen the mantra in Isopanisad:

ye ke catma-hano janah

So not only you, but almost all the conditioned souls within this material world, practically 99% of the whole population is committing suicide. As it is natural for a gentleman to try to stop a person committing suicide when it so happens just in one's presence, similarly when we see that so many men and women are simply committing suicide as described in the Isopanisad ye ke catma-hano janah, let us try to save them through this Krsna Consciousness Movement.

I am very glad that you are going with Kirtanananda Maharaja to colleges. So try to understand the philosophy* nicely and spread it to your best capacity so that these suiciding men can be saved as far as possible. It is not, however, possible to check the suiciding policy of the modern society, but my Guru Maharaja used to say that if he could save one person then He would consider His mission successful. Similarly, if we individually could save at least one person, many of the suiciding men can be saved.

So do your best and Krsna will give you necessary intelligence and help, and try to push on this Movement as far as possible.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Read 'Nectar of Devotion' repeatedly.

ACBS:db

Letter to: Advaita

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Los Angeles 18 June, 1970

70-06-18

Boston

My Dear Advaita,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th June, 1970, along with two copies of Nectar of Devotion.

Yes, it is made very excellent. At least I can safely say that there is 80% perfection. This means we can hope very soon books printed from your press will be cent per cent successful as we are expecting to get from Dai Nippon. In some of the pages, the ink impression is not sufficient, otherwise it appears everything very nice. The paper is first class, the sewing is also nice, and I hope the cover binding will be nice when it is done professionally. The pictures have also come out very excellent. So everything is very hopeful. You are trying your best, and Krsna will give you proper intelligence to execute these press responsibilities.

All of you in the press are doing so hard work. I can simply pray to Krsna for your perfect advancement in Krsna consciousness. One thing I must inform you in this connection that so far our activities in Krsna Consciousness are concerned, everyone of us should read this book very attentively because all conclusive statements in the Kingdom of Bhakti are contained in this transcendental valuable book. It is the essence of all Vedic scriptures enlightening about Krsna Consciousness. If anyone will read this Nectar of Devotion very carefully, he will have all guidance in Bhakti cult. So in the temple class some portions of this book must be regularly discussed.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

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Los Angeles 18 June, 1970

70-06-18

Boston

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th June, 1970, along with a copy of Srimad-Bhagavatam, 2nd Canto.

I think this style is very nice following the tradition of my other Bhagavatam publications. So please continue this process, chapter after chapter, and it will give me complete satisfaction. Thank you very much.

I am also in due receipt of one letter from Pradyumna regarding Sanskrit editing. I will study this letter scrutinizingly and then I shall reply. But on the whole, the Sanskrit editing has been done very nicely and the style is completely satisfactory. Answers to the questions will follow in the next mail.

The specimen copy of the book catalog and the price list is very appropriate. Please print them as early as possible and send some here.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 19 June, 1970

70-06-19

Tokyo

My Dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th June, 1970, as well as the blueprints by Dai Nippon and pictures.

The pictures are very nicely printed. However, can the color printing be improved on the two pictures titled 1) ”Returning home, Krsna and Balarama were received by Their affectionate mothers” and 2) ”The joyous vibration at Krsna’s birth ceremony could be heard in all the pasturing grounds and houses.” If not, that is alright. There is an error in the second caption, i.e. ”pastruing” should be ”pasturing.” There is also a correction in the Dedication, line 3, ”In my boyhood ages He instructed me”: this ”he” should be small ”h”. And at the end you may add these words: (my spiritual master) ,the eternal father.

Regarding Bhagavatam printing, I have received the blueprint copy of 1st chapter, 2nd Canto, and it is very nicely done. The style is to the standard of my previous books. So when our own press has now begun to print Srimad-Bhagavatam consecutively chapter after chapter then why should we go to Dai Nippon for their printing? Besides that, if some copies of hardbound books are required, that can be slowly done here. I think that simply for hardbound books we may not get them printed in Japan.

The first and foremost thing is regular printing of our magazines. If KRSNA book, 2nd volume, is composed and the pictures are ready, then our next printing will be KRSNA, second volume, minimum 5,000 copies, but if we get good response on the first volume, then it may be increased to 10,000 copies.

Regarding pagination of each new volume, you can begin each volume of our books with page #1, as you have decided.

The first volume of Srimad-Bhagavatam can be printed if it is composed. From second Canto they are printing chapter-wise. That is alright. So otherwise whatever is already composed KRSNA, volume 2; Bhagavad-gita AS IT IS, revised and enlarged edition; Srimad-Bhagavatam, first Canto; etc., any one of them may be printed.

In the picture of Krsna and Balarama at Their spiritual master, Sandipani Muni, it is alright that They appear with sikhas. Why Krsna should deviate from the brahmacari principles?

I have received the printed copy of Nectar of Devotion. It is very nicely done. The style and the printing are 80% successful. So gradually our policy should be to make our press perfect so that we may not go outside at least for printing our books.

Now my desire is that I completely devote my time in the matter of writing and translating books, and arrangement should now be done that our Society be managed automatically. I think we should have a central governing body for dealing with important matters. I have already talked with Gargamuni about this. So if you come back by the Rathayatra festival, we can have a preliminary meeting at San Francisco in this connection.

Also, I have still not received those news clippings from Brazil.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sandini

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Los Angeles 19 June, 1970

70-06-19

Columbus, Columbus

My Dear Daughter Sandini Dasi,

Please accept my blessings. I beg to thank you for your nice letter dated 10th June, 1970, along with your beads and request for initiation.

So I am very happy to accept you as my initiated disciple, and your spiritual name is Sandini Dasi. Please keep this nice attitude of service which you have expressed in your letter, this is very necessary. Always chant the sixteen rounds of Hare Krsna Mantra on your beads, follow the four restrictive principles very rigidly, live peacefully according to the rules and regulations and your life will be perfect and sublime. Serve Krsna to the best of your capacity and when you are 24 hours engaged in the transcendental loving service of the Lord that is the highest stage of transcendental bliss or Krsna Consciousness.

Please study our literatures and work to spread the movement of Lord Caitanya namely the Sankirtana Movement and be happy. That is my desire.

I am enclosing herewith along with your beads duly chanted one sheet of qualifications and regulations for devotees.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Syamasundara

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Los Angeles 19 June, 1970

70-06-19

London

My Dear Syamasundara.,

Please accept my blessings. I have not heard from you since a long time, and I think you are now very busy on account of Rathayatra festival. I hope you are all well with your good wife, Malati, and daughter, Sarasvati. Your good daughter's photograph catching my hand is published in our Handbook of Krsna Consciousness which is to be printed very shortly containing the calendar and important information of our activities.

Brahmananda has gone to Japan to complete the KRSNA book. Everything is going alright. A few copies will be ready by the Rathayatra, and I have advised him to send you 25 copies to begin the sales from Rathayatra auspicious date. The balance books will be ready for dispatch by the 20th of July, 1970. I have decided to send you 2,500 copes for sale. And also I wish to send some free copies to George Harrison for distribution amongst his intimate friends as he likes. So please let me know by return post how many copies will satisfy him. I know that he has many friends, but I will be ready to supply him free copies not exceeding one hundred. So please reply this point immediately.

Recently I have made some songs recorded of course in Bengali. If you so desire, I can send them for George.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sudama

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Los Angeles 19 June, 1970

70-06-19

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated 14th June, 1970.

Your proposals for extending Sankirtana Party activities and distribution of literatures and organizing Tokyo center as the headquarters for our Far Eastern branches of ISKCON are very encouraging, so try to substantiate these ideas.

Regarding printing of Japanese BTG with Tosho or Dai Nippon, that is nice. But why 10,000? Why not 100,000? The more you increase the number of BTGs that is very encouraging. Sometimes back you mentioned one Japanese lady attached to Ramakrishna Mission who was translating our literatures-so what has happened to her?

It is very good news that you are getting your branch of ISKCON incorporated in Japan. That is nice. So you write to say that things are taking shape very nicely. It is all Krsna's grace. You have gone with great hope and enthusiasm, so Krsna is giving you all opportunities. So try to serve Krsna with greater enthusiasm, then you will get greater facilities.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jaya Pataka

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3764 Watseka Avenue Los Angeles, Cal. 90034 21st June, 1970

LT$_{700621C1}$

My Dear Jayapataka,

Please accept my blessings. I sent you one letter dated 14th June, 1970, the copy of which is enclosed herewith. So I do not know if you have received this letter.

I am very anxious to hear from you how you are proceeding towards India. Whether you have obtained a visa, etc. Please inform me by return mail of your present position and plans.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Pradyumna

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Los Angeles 21 June, 1970
70-06-21
Boston
My Dear Pradyumna,

Please accept my blessings and offer the same to your good wife, Arundhati, and your firstborn son, whom you may give the name Aniruddha. This is very good news. Now you must take the responsible post of both husband and father to guide both these good souls, your wife and son, to the perfection of human life in Krsna consciousness. You and your wife are both intelligent and advanced in devotional science, so work conjointly to raise your son in the best atmosphere of ideal family blessed by Krsna in Krsna consciousness.

I am in due receipt of your letter dated 14th June, 1970, and have read it carefully. So your efforts in the matter of our Sanskrit editing are effectively improving our books more and more with scholarly standards. All your work and programs are approved by me as you have listed them. So please continue to develop your capabilities by careful work as you are doing. Your corrections of the discrepancies found in the Gita Press editions of Srimad-Bhagavatam are alright. On page 39, verse 24, the word vyajyate is correct. The style of Srimad-Bhagavatam just as I had printed earlier in the First Canto editions is very nice. Go on with this style for all our Bhagavatam editions.

Regarding the missing verse #13 from the manuscript of second chapter, Second Canto, I give you the following:

Second Canto, second chapter, 13rd verse: Synonyms: ekaika-one to one, or one after another; angani-limbs; dhiya-by attention; anubhavayeti-meditate upon; padadi-legs, etc.; yavat-until; dasitan-smiling; gadabhrtah-the Personality of Godhead; jitanjitan-controlling the mind gradually; sthanam-place; apahya-leaving; dharayet-meditate upon; paramparam-higher and higher; suddhyati-purify; dhir-intelligence; yatha yatha-as and as.

Translation

The process of meditation should be beginning from the lotus feet of the Lord up to the smiling face. The meditation should be placed upon the lotus feet, then to the calves, then to the thighs, in this way up and up, one after another, as and as the mind becomes fixed up on the different parts of the limbs, and thus the intelligence becomes purified.

Purport

The process of meditation recommended in the Srimad-Bhagavatam is not to fix up one's attention on something impersonal or void. The meditation should be concentrated on the Personality of Godhead, either take Him as Virata Rupa or gigantic universal form, or take Him as His Sacidananda Vigraha as described in the scriptures. There are authorized descriptions of Visnu forms and there are authorized presentations of Deities in the temples. So one can practice meditating upon the Deity, concentrating his mind on the lotus feet of the Lord gradually rising up and up to the smiling face.

According to Bhagavat school the Lord's Rasa Dancing is the smiling face of the Lord. As it is recommended here in this verse that one should gradually rise beginning from the lotus feet up to the smiling face, so we shall not at once jump to understand the Lord's pastime in Rasa Dance. Better we should practice to concentrate our attention by offering flowers and tulasi on the lotus feet of the Lord. In this way as we become purified by arcana process gradually we dress Him, bathe Him, and all these transcendental activities help us in purifying our existence. So when we are on the higher standard of purification, at that time if we see the smiling face of the Lord or relish the Rasa Dance pastimes of the Lord, then we can relish His activities. In the Srimad-Bhagavatam, therefore, Rasa Dance pastime is delineated in the 10th canto.

The more we concentrate on the transcendental form of the Lord, either on the lotus feet or on the calf or on the thighs or on the chest, the more we become purified. In this verse it is clearly stated "as and as the intelligence becomes purified," which means as and as we become detached from sense gratification. Our intelligence at the present moment in the conditioned state of life is impure on account of being engaged in sense gratification. So the result of all meditation on the transcendental form of the Lord shall be manifested by our detachment from sense gratification. Therefore the ultimate purpose of meditation is purification of our intelligence.

Those who are too much engrossed in sense gratification cannot be allowed in the matter of arcana to touch the transcendental form of Radha Krsna or Visnu Deities. For them it is better to meditate upon the gigantic Virata Rupa form of the Lord as it is recommended in the next verse. The impersonalist and the voidist are therefore recommended to meditate upon the universal form of the Lord, whereas the devotees are recommended to meditate on the Deity worship in the temple. So because the impersonalist and voidist are not sufficiently purified in their spiritual activities arcana is not meant for them.

So if there are any other missing parts, please let me know immediately so that the work can go on unhindered.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Tamala Krsna

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Los Angeles 21 June, 1970
70-06-21
Paris

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th June, 1970, sent by Special Delivery Air Mail.

Krsna philosophy is understood as it is stated in the Vedas:

Yasya deve para bhakti yatha deve tatha gurau tasya ete kathitha hi artha prakasante mahatmanah

"One who has got unflinching faith in the Supreme Lord and similar faith in his Spiritual Master to him only the imports of Vedic knowledge become revealed."

A Spiritual Master is always liberated. In any condition of His life He should not be mistaken as ordinary human being. This position of a Spiritual Master is achieved by three processes. One is called sadhana siddha. That means one who is liberated by executing the regulative principle of devotional service. Another is krpa siddha, one who is liberated by the mercy of Krsna or His devotee. And another is nitya siddha who is never forgetful of Krsna throughout his whole life. These are the three features of the perfection of life.

So far Narada Muni is concerned, in His previous life He was a maidservant's son, but by the mercy of the devotees He later on became siddha and next life He appeared as Narada with complete freedom to move anywhere by the grace of the Lord. So even though He was in his previous life a maidservant's son there was no impediment in the achievement of His perfect spiritual life. Similarly any living entity who is conditioned can achieve the perfectional stage of life by the above mentioned processes and the vivid example is Narada Muni.

So I do not know why you have asked about my previous life. Whether I was subjected to the laws of material nature? So, even though accepting that I was subjected to the laws of material nature, does it hamper in my becoming Spiritual Master? What is your opinion? From the life of Narada Muni it is distinct that although He was a conditioned soul in His previous life, there was no impediment of His becoming the Spiritual Master. This law is applicable not only to the Spiritual Master, but to every living entity.

There are thousands of examples explained in our books that the conditioned soul is never affected with the material body. It is said in the Vedas asamga ayam purusa which means the living entity is always unaffected with matter. Another example is given that the reflection of the moon on water appears to be moving, but actually the moon is not moving, it is fixed up. So any living entity is like that. His reflection on the material body appears to be changing, but the spirit soul is fixed up, therefore this movement is called illusion.

Liberation means liberation from this changing condition.

So far I am concerned, I cannot say what I was in my previous life, but one great astrologer calculated that I was previously a physician and my life was sinless. Besides that, to corroborate the statement of Bhagavad-gita "sucinam srimatam gehe yogabhrasta samyayate" [Bg. 6.41] which means an unfinished yogi takes birth in rich family or born of a suci or pious father. By the grace of Krsna I got these two opportunities in the present life to be born of a pious father and brought up in one of the richest, aristocratic families of Calcutta (Kasinath Mullick). The Radha Krsna Deity in this family called me to meet Him, and therefore last time when I was in Calcutta, I stayed in that temple along with my American disciples. Although I had immense opportunities to indulge in the four principles of sinful life because I was connected with a very aristocratic family, Krsna always saved me, and throughout my whole life I do not know what is illicit sex, intoxication, meat-eating or gambling. So far my present life is concerned, I do not remember any part of my life when I was forgetful of Krsna.

So it is very good news that your centers are doing well. And the program for opening several more new centers is most encouraging to me. In the meantime, I am eagerly awaiting to see the French and German editions of our BTG printed, so please send me copies as soon as they are printed. Hamsaduta has also just written to me in this connection of acquiring our own European printing press. But I think that for the present there is not enough capital to advance for this purpose. Also, unless we have very good press equipment it is not very practical to print our literatures ourselves. But in future if the opportunity is there, then we shall consider further.

Regarding the invitation from Africa, I have not heard anything about this from Gurudasa until now, but I have just asked him for the information.

Regarding your question how to carry your Deities to different places with you, you should of course always carry them personally if at all possible in a small box or cabinet for the purpose. Then when you come to another temple you may place Them on the altar with the other Deities. That is nice.

Regarding your second question: what determines whether a devotee goes to a Vaikuntha planet or to Goloka Vrndavana?-Those devotees who are following viddhi marg are meant for going to Vaikuntha planets and those who are following raga marg are meant for going to Krsnaloka. It is generally that the followers of Lord Caitanya are going to Goloka Vrndavana. There is no difference between the Vaikuntha planets and Krsnaloka, it is a matter of personal taste only.

I have heard that the Ratha is almost completed in London and it is expected that the Rathayatra Festival will be very, very magnificent. So as you have suggested, this will also be the best opportunity for the several programs to be established by mutual consultation amongst yourselves, yourself, Gurudasa, Syamasundara., Hamsaduta, Mukunda, etc. So please manage everything very nicely and Krsna will provide all opportunities for expanding His movement throughout the European countries. So see that everything is done cooperatively. Then it will be very nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

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Los Angeles 22 June, 1970

70-06-22

London

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th June, 1970. The boy to be initiated (Thomas Hegerty) has not yet sent the beads, so I am expecting his beads as well as diksa (Some donation).

Yes, if the Regent Park land is available, then we can try to raise funds to construct a nice temple.

I am so glad to hear that many new boys are coming to London temple and they are of good calibre intelligence and seriousness. Yes, this is a nice sign. If some intelligent persons join us, then our movement may advance swiftly. This is encouraging. But intelligence or no intelligence, if some way or other somebody comes and sticks to the principles automatically he becomes intelligent.

I have received one letter from Tamala that there is invitation from Africa. I will be glad to know about this. I shall send 25 copies of KRSNA on or before the Rathayatra. I wish that the selling of this important book be begun on this auspicious day. I have not heard for a long time either from Syamasundara. or Mukunda, neither from their wives. But I am pleased that everything is going on nicely. That is alright.

I have informed Hamsaduta that the five students in Hamburg who are now ready to receive Gayatri may do so when they visit your London temple during Rathayatra celebration. So I think you know all the procedures by now and you may give them the Gayatri as I have already prescribed by using the tape record of the mantras and performing the fire sacrifice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 22 June, 1970

70-06-22

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 14th and 17th June, 1970, respectively.

Regarding instruments, if the instruments are available in Hamburg it is good that you can purchase locally. If not, let me know what kind of instruments you want, and I shall advise you where to purchase in India.

Yes, Kulasekhara is a first class press operator. It is nice. We also started in Boston because Advaita is a first class press operator. But the point is if we do not have a nice press, what is the question of press operator? We have invested in Boston about $20,000, but still it is not well equipped and the major portion of our printing work is being done in Japan. Until we can open a very nice press and print our literature up to date it will not be a good investment. If you want at all the BTG in French and German languages published locally, better you try to get it from a local first class press. I understand that in Germany and Holland there are many well equipped presses.

Regarding the daily work on translation done by Umapati, Ilavati, Mandali Bhadra, and Hari Priya, Yes, that is our main business to translate all our literatures into German and French languages. When the matter is prepared, then we can get it printed anywhere to our satisfaction. Therefore, the most important thing is to get the composing and layout done.

I am so glad to know that Himavati is taking such nice care of the Deities. I have seen the pictures. It is far improved than before. The more you keep the Deity room and paraphernalia clean, the more you heart becomes cleansed from dirty things.

Pictures for our books are being done now in Boston, so Vasudeva may make as many pictures as possible of Pancatattva and Acaryas, especially your Spiritual Master and my Spiritual Master. Upendra in Australia is already asking for these pictures, so increase the number of these pictures as many as possible.

Regarding the devotees who are ready for receiving sacred thread, they may do so you have asked permission for Kulasekhara, Vrndadevi, Ilavati, Sucandra, and Vasudeva. You are going to London, so I shall send the sacred threads duly sanctified and the mantras may be heard in London. The arrangement is there and Gurudasa has already done it, so you can get them initiated as brahmanas get them initiated as brahmanas during Rathayatra days from 5th to 13rd of July.

Your proposal to open several new centers is very good news for me. However, for opening new centers Tamala and yourself must be present. There is no need of installing Deities immediately. New temples may be opened by placing Pancatattva and Acarya pictures. Unless we have got sufficient experienced devotees we shall not install Radha Krsna or Jagannatha Deities. Lord Caitanya Mahaprabhu is very kind and lenient. Simply chanting of Hare Krsna will please Him. But when we have Deities like Radha Krsna or Jagannatha we must strictly follow the regulative principles of Arcana. These things are elaborately described in the Nectar of Devotion which is already published. Order some from Boston and later on translate it into French and German. It is very important book for our guidance.

Regarding your consideration of management, No, we should take all risks for Krsna. This mentality to chant in a solitary place without any responsibility of preaching work is not approved by Bhaktisiddhanta Sarasvati Maharaja. One of our Godbrothers was doing like that and my Spiritual Master was not very satisfied with him.

We are not separated actually. There are two-vani or vapu. So vapu is physical presence and vani is presence by the vibration, but they are all the same. So Krsna when He was physically present before Arjuna is the same when He is present before us by His vani of Bhagavad-gita. So far I am concerned, I do not factually feel any separation from my Spiritual Master because I am trying to serve Him according to His desire. That should be the motto. If you kindly try to fulfill my mission for which you have been sent there, that will be our constant association.

Your sentiments are very nice, so do not be worried, we will meet very soon. If World Sankirtana Party is organized our meeting will be in a very short time. In this connection I shall ask you to contact Ksirodakasayi. He is very eager in this respect. He will surely attend Ratha Yatra, so you can see him at that time.

The news article which you sent along with a translation was not very sympathetic. Anyway, it is published. We are now printing a Krsna Consciousness Handbook, so in future any reporter coming may be given a copy to read, otherwise they will simply push their own view.

Regarding composing our literatures, diacritic marks will carry weight amongst the scholars, so for the present moment you can do this: wherever a word is required with diacritic mark, or when a verse is needed, since you are translating from our literatures already printed in English language, simply cut the word or verse from the English edition and past it on the layout in the correct place in the text. They are already using this system in Boston for printing the Devanagari script, and the result is very good.

Regarding purchasing the composing machine immediately in order to avoid a little rental money is no use. There is a proverb in Bengali-It is no use to purchase a golden earring, [PAGE MISSING]

Letter to: Jadurani

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Los Angeles 22 June, 1970

70-06-22

Boston

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th June, 1970, and noted the contents. I am very glad that you are progressively working on paintings for our all literatures. Thank you very much.

Regarding the cover for "The Lord in the Heart," yes, Lord Visnu should be distinguished by Srivatsa on His chest. The Kaustava jewel should be painted to look just like a very precious jewel. Lord Visnu should be surrounded by effulgence from His person. The first concentration should be on the lotus feet of the Lord. That should be very distinct and very nicely decorated with jewels, sandal pulp and Tulasi.

I am very glad also to know that Satsvarupa is becoming more and more responsible for the Boston temple. That is nice. That I want. I have received his letter of 19th June 1970.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Krsna dasa

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Los Angeles 22 June, 1970

70-06-22

Hamburg

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th June, 1970, and noted the contents which are very encouraging. I am very pleased to receive it because I was very much anxious to hear from you.

I am so glad to know that since Himavati and Hamsaduta have gone to Hamburg the center has grown and improved in so many ways. This is very encouraging news that Hamburg center is becoming more and more important. Hamsaduta is very anxious to open many branches in Europe and Germany. Please help and cooperate with him.

You have written to say that your Sankirtana Party is truly an ocean of transcendental knowledge and bliss. So everywhere they say Sankirtana is nice. I have received letter from London, and we are experiencing here also. So this is our life and soul. It is nice that you are visiting two university towns regularly for Sankirtana and lectures. Such news engladdens me.

Regarding your proposed marriage, Yes, I think the girl whom you have spoken about is suitable match for you. So with permission of her parents you can marry her.

I have received one newspaper cutting also which is favorable report.

I am very glad to know that His Grace Sadananda Swami has written that he plans to visit the temple this Fall. When he visits kindly give him good reception and obeisances. He is my old friend and Godbrother. Caitanya Mahaprabhu was very much respectful to the Godbrother of His Spiritual Master.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

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Los Angeles 22 June, 1970

70-06-22

My Dear Uddhava,

Please accept my blessings. I am so glad to receive your letter along with the blueprint of the Almanac for Caitanya Era 484.

I have looked over this work very carefully and it is very intelligently done. This contains all relevant informations concerning our bona fide movement, so I think it will be of utmost use in the matter of approaching foundations and influential parties to understand and support this movement. Therefore, you should print up a large number of copies because we will distribute this booklet very widely for propaganda purposes.

I am so happy that our ISKCON press is now producing such several literatures consecutively like Srimad-Bhagavatam chapter by chapter. So now I am enlivened to write more and more. Thank you very much.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Vamanadeva

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Los Angeles 22 June, 1970
70-06-22
My Dear Vamanadeva,

Please accept my blessings and offer the same to your good wife, Indira Dasi. I am in due receipt of your very encouraging letter dated 17th June, 1970, along with some pictures and plans of the new St. Louis temple.

I am very glad to know that you are both, husband and wife, working very hard and sincerely for the mission of spreading Krsna consciousness, and therefore Krsna has provided these nice facilities for His service. From the appearance of the house it is very strongly built of stone brick and in good condition. The plans which you have drawn up indicate that the building is well suited to our purpose. So now develop your center with the help of the new boys and girls.

You are an intelligent and educated boy and highly skilled carpenter as well as devotee and your wife is well qualified similarly. I want that you should continue our program as you are already doing and in this way you will advance in Krsna consciousness more and more. So you set the ideal standard of householder life for the benefit of others and they will gradually be influenced to follow your example of sincere service on Krsna's behalf.

Regarding the arrangement of the Deities on the altar, the arrangement here in L.A. temple is
Guru-Gauranga
Radha-Krsna
Jagannatha

Gargamuni has taken some pictures of the Temple room and I shall send a copy to you when they are printed. So make the altar very gorgeous according to your facilities there. That will be nice.

Regarding my stay in New Vrndavana, I will be there at the time of Janmastami celebration, and at that time all the members of the Eastern temples are invited to gather to celebrate this Holy occasion together. This will also provide an opportunity for me to visit you all. So when you come there we shall discuss our further programs together.

I understand that your first child will be born in one month. The child may be named "Jagannatha" and you may make it Das or Dasi accordingly.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Tosana Krsna

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Los Angeles 23 June, 1970
70-06-23
New York
My Dear Tosana Krsna,

Please accept my blessings. I beg to acknowledge reciept of your latter dated nil.

Regarding New Testament, we can simply agree that the New Testament accepts God is great and the creation came into existence by His Word. I do not know the details of New Testament, but I know so far that it is stated there that all creation is made by God. So this statement is Vedic statement. In the Vedanta philosophy also the same thing is stated that the Supreme Brahman is the cause of all creation, maintenance and destruction.

So on the principle that God is Supreme, God is Great, I do not think there is any difference of opinion between us and the Christians. But the Vedic literatures being older and disseminated by many, many superior acaryas we can find out how God is great, how the creation took place one after another. These details are not found in any other scriptures in the world.

So on the whole if anyone accepts that God is greater than everyone and nobody is equal to Him, then we welcome such statement. And if he is sober and intelligent then he will try to learn from Vedic literature how God is greater than everyone and nobody is equal to Him. This knowledge is very clearly defined beginning from the Bhagavad-gita. So if you meet such persons who are staunch Christians you can humbly put this argument before them for consideration. But if somebody is dogmatic and blind follower, then avoid to discuss with him. Better spend that time for enlightening a person who is innocent. Do not try to enter into the details of New Testament, but simply say that we agree on the principle that God is great.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Nirmal Babu

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Los Angeles 24 June, 1970
70-06-24
My Dear Nirmal Babu,

Please accept my greetings. Since a very long time we are now separated, and I think I met you last at your home sometimes in 1964 before starting for America. Perhaps you have information about my activities in the Western countries and the cult of Lord Caitanya Mahaprabhu being nicely transplanted in the Western countries.

Sometimes some of our friends donate a pair of Radha Krsna Deities for our different temples, but the Reserve Bank of India takes too much time to sanction the free gift. In this way I am put into great trouble. So I am seeking you help if something can be done that if somebody gives us free gifts of Deities the Government shall not object to it.

Krsna Consciousness Movement is India's original culture. Why the Government should not help in spreading this culture while they are eager to receive it? I hope you will kindly think over this matter and help me.

Hope you are well.

Awaiting your early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Upendra

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Los Angeles 24 June, 1970

70-06-24

Sydney

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June, 1970.

We must stick to our Krsna consciousness business at all circumstances. This determination will make us successful. Although according to Vedic system there is restriction that boys and girls should not freely mix, the brahmacaris are strictly prohibited to talk with young women, but in the Western countries this rule is not valid. As such, we have to accept both boys and girls in the same standard. But if each of us follow the regulative principles and chanting of the mantras hardly there will be any chance for sex indulgence. So we have to be little careful about it and Krsna will help us.

I do not know why you wife has not yet got her visa.

The devotees who are trying to join our movement may be called by some Vedic name, but ultimately change of name will take place after first initiation. In the meantime there is no harm in calling them by some suitable good names.

Speaking or anything all depends on practice and study. I remember when I was first called for speaking by one of my senior Godbrothers. I felt very much hesitating because I was not practiced to speak. Later on by speaking and hearing or reading I got experience and now we can speak 45 minutes, 50 minutes or one hour at a stretch. So you have to read our books very nicely and gather thoughts, then you can speak for hours without any difficulty. It requires practice. So read your books carefully, especially Nectar of Devotion now published, and practice speaking. It will be alright.

The complete edition of the Bhagavad-gita As It Is is not yet published. It will be published soon. If you cannot procure mustard seed oil, you may use olive or sesame oil.

The translating work cannot be transferred everywhere. It is not possible because for my regular work I require reference of the books which means I shall have to carry with me so many books and other things. So I have no objection to do this, but by such action the work will suffer. But I can go to Australia when you are fully equipped for some time and again come back. I have never seen Australia, so naturally I am inquisitive. But in that case you will have to provide for at least two men's double journey. I wish that your center may be strengthened more and more, and if by next January as you have stated you like me to go there, certainly I shall go for some time.

The actress girl, Janne, has arrived here. She has presented me one ballpoint pen, and she has also transferred travelers checks to the amount of $500 to the Society. She appears to be very nice intelligent girl, and we are trying to engage her for some dramatical performance on the basis of Lord Caitanya's pastimes.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Vrndavana Candra

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Los Angeles 24 June, 1970

70-06-24

Baltimore

My Dear Vrndavana Candra,

Please accept my blessings. I am in due receipt of your letter dated 18th June, 1970. You are doing very nicely. Krsna is giving you intelligence. So remain dependent on Krsna and work sincerely and everything will come out very easily.

The program of work given by you is very satisfactory. And it is good that you have got an opportunity to teach a course in the John Hopkins Free University. I have seen the photograph and the cutting from the university catalog. They are very encouraging. I am glad that Subala also came to assist you.

So accepting always Krsna as the Supreme advisor and always begging for his mercy, go on with your progressive march-and I am very satisfied with your activities. I am so glad to learn that your good wife is also helping you. That is the duty of a faithful companion of life. If the wife is helpful in the spiritual progress of life, she is the best friend and philosopher. So in Krsna Consciousness the wife is never a burden, but she is completely a counterpart. So set example to your countrymen how younger generation can live peacefully, husband and wife, being engaged in Krsna's service. There are many examples of this type of husband and wife working in our different centers for propagating this sublime message.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yamuna

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Los Angeles 24 June, 1970

70-06-24

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your letter dated 15th June, 1970, and noted the contents. So it is very good news that the atmosphere of London ISKCON is swelling in preparation of Rathayatra festival.

Regarding your first question, while Lord Jagannatha is on His Ratha, and for the duration of the festivities for eight days following, bhuni kicrie may be offered along with other preparations. So for Rathayatra day feast should consist of bhuni kicrie which you make by first frying the dahl and rice in ghee. Also fry the vegetable with little ghee and massala. Then after the kicrie is cooked add some sugar, not enough to make it sweet, but just a little sweet taste, and some nutmeg, cinnamon, and other sweet spices. In this way it is like push pana. Other preparations may be a fruit salad, sweet rice, puris, a chutney, and a vegetable which is neither wet nor dry.

There is no need of a curtain for covering the Lord as He is being carried to His throne. For the eight days following July 5th the best thing is that Their Lordships remain in some new place very gorgeously decorated for Them and the program should be as much offering of feasts and Kirtana as possible. If it is not possible that They shall be able to remain in some new temple place, then they may return to London temple. I had suggested to Syamasundara. that this could be very nicely done at the chapel house at George's, but I have not heard from him in this connection.

It is very nice that you have decorated Their Lordships with complete new outfits just befitting Their excursion. I am enclosing also a description of the sankirtana parties and how they should be arranged for surrounding the London Ratha. I have received the tape recording of London devotees chanting and thank them all very much.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

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Los Angeles 25 June, 1970

70-06-25

Tokyo

My Dear Brahmananada,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th June, 1970, and noted the contents.

Regarding the printing of Srimad-Bhagavatam, I have already advised you in my last letter dated 19th June, 1970, not to make contract. We shall continue to print Srimad-Bhagavatam chapterwise on ISKCON Press and when all the chapters are there we shall bind them together. The next book we shall print in Japan will be KRSNA volume II and maybe Bhagavad-gita AS IT IS-Revised and Enlarged Edition if composition is finished. KRSNA volume II is almost ready now.

I am so glad to know everything is going well in our Tokyo center, and Krsna will give you all intelligence how to surpass all difficulties of language, etc.; simply continue to work for Him sincerely.

Regarding the letter which you wish to send to inquiring persons, yes, if you have the return address to Boston and if Svarupa das can write replies nicely that will be better. But if there is some intricate question he must consult with Satsvarupa. Svarupa can reply in consultation with Satsvarupa, and some of the copies may be sent here so I will see how he is replying.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 25 June, 1970

70-06-25

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th June, 1970.

Regarding the picture of King Paundraka, Yes, he may be colored blue. Because he was imitating Vasudeva, he had two artificial extra hands attached also. So he might have painted himself blue also.

Your question from chapter 89 KRSNA is answered in the beginning of the 90th chapter.

I am very glad to learn about Giriraja's tricks for the imitation God. Just like expert business men make profit both ways, namely when the merchandise goes down by price or goes up by price. An experienced merchant makes profit both ways-when the price goes down, he purchases, and when the price goes up, he sells. So our Krsna conscious men should be transcendental business men, and Krsna gives the right intelligence how to deal with all classes of men.

The title for the Second Chapter of Second Canto, "The Lord in the Heart", is alright. In the cover picture, the footmark on the chest of the Lord should not be painted.

Regarding the Deities, although we were formerly advised that they were to be dispatched, we have just received news that they have been delayed in India pending some Government sanction. So you will be informed of Their arrival in due course.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Radharamana Sharanji

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Los Angeles 25 June, 1970

70-06-25

Radha Raman Vrndavana

Dear Sriman Radharamana Sharanji,

Please accept my greetings and blessings of Lord Krsna. I am so glad to receive your letter dated 17th June, 1970.

The most important subject immediately is that I intend the World Sankirtana Party to visit Vrndavana sometimes in January or February of 1971. So we want accommodations for at least forty men and women which will constitute the Sankirtana Party. So we want a nice place for their stay in Vrndavana for some time. If a big house is available for rent that will be very nice, or if a suitable house is available for purchase that also we could consider. There are many dilapidated big temples of our late native princes and if one of them suitable for our purpose is available either on rent or for purchase we can accept it.

As you know the standard of living of Americans and Europeans is different from our standard, it is better if we can accommodate them little comfortably. In that sense commode will be convenient for them. Otherwise, my students are so nicely trained that they can even lie down on the street. But it is my duty to see to their comforts as far as possible. So please let me know if such house is available. It does not matter where it is situated.

The next point is whether the principal temples in Vrndavana, say for example Radharamanaji's Temple where you are staying, will have any objection to admit these Europeans and Americans for darsana and kirtana. From sastric point of view there cannot be any objection because they are now pure Vaisnavas following rigidly the rules and regulations. As you already have seen in the "Kalyana" magazine, April 1970, they are taking twice daily bath, having kuntis, chanting Hare Krsna on the beads, decorating the body with twelve tilaka marks and following the four regulative principles 1) no eating of meat, fish or eggs, 2) no illicit sex, 3) to taking of any kind of intoxicants, including coffee, tea, and cigarettes, and 4) no gambling, strictly. It is confirmed in the Bhagavad-gita and Srimad-Bhagavatam that anyone, even in the impious source of birth, if one takes to the Krsna conscious principles he is admitted in Vaikuntha Goloka Vrndavana. In the Srimad-Bhagavatam, Sukdev Goswami says that such things are possible by the grace of Almighty Visnu. Similarly Narada Muni has explained to Maharaja Yudhisthira that one has to be judged by the symptoms of his life and not by his birth. And this is also accepted by the great Bhagavat commentator, Sridhara Svami.

So all of my disciples are trained up Vaisnavas, there is no doubt about it. But still if the Vrndavana temple owners object to their admission, then what is the remedy? I am seeking you help in this connection because suppose they go to Vrndavana and if the temple owners object for their admission, then I shall be put into great difficulty. So I am expecting your reply on this point after due investigation.

Regarding exporting Vrndavana articles, you may kindly let me know what will be the charges for sending 100 pieces of japa mala, ordinary, by surface mail parcel. So far I have calculated the price of 100 pieces of japa mala will not be more than Rs. 50, and for dispatching by surface post parcel maybe almost the same amount. So kindly let me know if this is correct. I have got my account with Punjab National Bank of Vrndavana, and as such, whenever you supply some goods you will be able to take payment from the bank without any difficulty. Similarly, if your friend supplies Benaras dhoti and sari that will be very nice arrangement.

I wish that if our Vrndavana center is opened you may take charge of this center and thus help advancing this Krsna Consciousness Movement all over the world. There is a great necessity for this movement from all angles of vision. I am experiencing practically that through this movement the entire human society will be happy. And as you write to say that, "the Lord has very, very kindly given me human form in the sacred soil of India-simply to serve the humanity and through that Him alone," so this is the opportunity offered to you by the Lord-take advantage of it and set exemplary activities so that our countrymen may know what is the duty of a bona fide Indian.

So I will be glad to hear from you at your earliest convenience. I can read your handwriting very nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Dinesh

-

Los Angeles 26 June, 1970

70-06-26

My Dear Dinesh,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th June, 1970, and noted the contents. I have also received the copy of the letter which you have submitted to the Embassy of India.

Regarding this permission from the Indian Consulate, it must be taken somehow or other. It is very important.

I am very glad to know that you are maintaining a nice program of Sankirtana in the Washington area. Yes, this Sankirtana is our prime means for attracting sincere souls back to Krsna consciousness, so continue to improve your Sankirtana as far as possible. It is very encouraging that you have received written permission from the police to chant and take collections. This permission is very important. Please send a copy of the letter to me for reference.

So it is very good that your sales of literature are very good and improving more. But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold, then regularly on Sunday the sales may be totalled for issuing a check to the amount owed to the book fund and to BTG account. Then on each Monday the check may be sent to Los Angeles. So you do this regularly.

Regarding your schedule of temple activities, it is approved by me. So please continue this program of classes, Sankirtana, Deity worship, offering and distribution of Prasadam, and working in Krsna's service. This simple full twenty-four hour schedule will make your life perfect.

So your plan to visit the heads of each of the embassies in Washington to give them some Prasadam and explain our philosophy of Krsna Consciousness Movement is very nice. So do it with great seriousness and Krsna will give you all further intelligence. Regarding the proposal of a new center in Trinidad, that is a nice idea. I know that there is a large Indian community there. For the time being just try to train up this nice older woman who is staying with you. Give her all facilities and instruction for understanding our Krsna consciousness way of life.

[PAGE MISSING]

Letter to: Bhagavan

-

Los Angeles 27 June, 1970

70-06-27

Detroit

My Dear Bhagavan das,

Please accept my blessings. I hope you are doing well. I was expecting your arrival here every moment.

Anyway, if you come during the Rathayatra festival in San Francisco it will be a great pleasure for me. Brahmananda is also coming. So we shall have to chalk out the future program of our activities. So your presence will be very much appreciated.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gurudasa

-

Los Angeles 29 June, 1970

70-06-29

My Dear Gurudasa,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

-

Los Angeles 29 June, 1970

70-06-29

My Dear Hamsaduta

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Harer Nama

-

Los Angeles 29 June, 1970

70-06-29

My Dear Harer Nama,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and books sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Ksirodakasayi

-

Los Angeles 29 June, 1970

70-06-29

London

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th May, 1970. I hope everything is going well with your family and the temple, and perhaps you are already in touch with the Rathayatra festival arrangement.

Regarding disposing of your business in order to join our business fully, I am simply thinking of your wife and children. Do you think that without conducting your business there will be sufficient provision for upkeep of your family? We require personalities like you to join this movement wholeheartedly, but because you have got wife and children I am hesitating to ask you to close your business. As a responsible head of a family you should consider this point seriously.

I have already asked Gurudasa and Mukunda to inquire if some land is available in the vicinity of Regent Park. I have heard that the Government allots free gift land for religious temples. If such land is available, then we can immediately take up the project of constructing a very gorgeous style Indian temple.

Regarding our prospective Indian tour in February of 1971, we must now settle up the things during the Rathayatra festival because all important European devotees will collect together in London. The program is to go to India with forty heads, male and female. One local Indian chemist, Dr. Ravidra Pratap Rao, is here and most probably he is going to be our disciple. He is ready to receive our party at Gorakhpur and arrange for our visiting different important places. So the best thing will be to purchase our ticket up to Lucknow if it is possible and then from Lucknow they will receive us by train to Gorakhpur. This is the idea here. Now you should consider what is to be done. So on hearing from you definitely I shall ask Dr. Rao for our proper reception in India. The itinerary is not yet fixed up, but on hearing from you definitely I shall send you.

Since ”Kalyana” magazine has published one article about us which perhaps you have seen also we have received many sympathetic letters, and there is possibility of opening at least one dozen centers in India at different places. I am forwarding a copy of this letter to Gurudasa, so during Rathayatra festival you must meet together and make a decision of this World Sankirtana Party.

So far we have received sympathetic letters from the following places: Calcutta Bombay, Madras, Lucknow, Gorakhpur Nainital, Almora, Ambala, Ajmere, Ahmedabad, Jodhpur, Vrndavana, etc.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

L.A. July 17, 1970

P.S. This letter was written to you but by mistake it was not posted. A copy of this letter was sent to Gurudasa and probably you had some discussion with him for our Indian tour next year. I shall be glad to hear from you. Hope you are well.

I am enclosing herewith two pictures of Rathayatra at S.F. this year.

A.C. Bhaktivedanta Swami

Letter to: Madhusudana

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Los Angeles 29 June, 1970

70-06-29

My Dear Madhusudana,

Please accept my blessings. I beg to thank you very much for your letter dated 24th June, 1970, with your check for $200, for which I think you and your good wife, Kancanbala. This kind of letter is very encouraging to me because there is enclosure of a nice check. So we have to pay immediately some bills of ISKCON Press as well as Dai Nippon, so it will be very much helpful.

I am very much glad to learn that you have appreciated the subject matter of Nectar of Devotion and Krsna while working on it in the press, and actually these two books will keep us constantly in Krsna consciousness. The secret of Krsna consciousness is open in these two books. Our method is very simple. All different methods of self-realization are little or more troublesome. This is explained in the Bhagavad-gita 12th chapter that persons who have no fixed idea what is God will have unnecessarily more trouble to reach to the goal. Krsna is the ultimate objective. Unless one therefore reaches to this point he remains imperfect never mind what he is either a karmi, or a jnani, or a yogi. For a devotee the objective is directly approached. So persons will be interested simply in reading our books wherein there is only Krsna consciousness described in transcendental varieties. Thus by reading of these books, especially Nectar of Devotion, by the devotees everyone will go back to home, back to Godhead, Krsna.

So I wish that all of you, especially those that are married couples, may combinedly advance in Krsna consciousness being constantly engaged in His loving service and that will make me very happy.

Please offer my blessings to all the boys and girls. There is some discrepancy in the layout of the Krsna Consciousness Handbook and this will be pointed out by Devananda.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Rupanuga

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Los Angeles 29 June, 1970

70-06-29

My Dear Rupanuga,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literature is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sridama

•

Los Angeles 29 June, 1970

70-06-29

My Dear Sridama,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Brahmananda

•

Los Angeles 30 June, 1970

70-06-30

Tokyo

My Dear Brahmananda,

Please accept my blessings. With reference to your sales contract with Dai Nippon Printing Co., Ltd., dated 6th June, 1970, Reference No. ODC-OMIS-Q/70-308, I have today opened a letter of credit for $17,000 and their expenditure of $33.75 under receipt No. 228760, of date, Pico-La Cienega Branch (308), Bank of America, Los Angeles, California.

The arrangement is payment will be made in Tokyo by their branch. You can ask Messrs. Dai Nippon Printing Company to take note of this and do the needful.

We have lost $105 by opening this letter of credit. We are loser of $72 for one month's interest on $17,000 plus their $33, altogether $105 and odds. So next time make the arrangement that I pay on delivery of the documents. Another point is that if they don't ship by the 20th of July there will be another loss of $35 to reopen the letter of credit. So they must ship the books on or before 20th July and take payment from Bank of America, Tokyo.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db P.S. Can you send some negatives of some very nice color and black and white photographs of our Tokyo center-Sankirtana on the plaza, etc. for propaganda purposes?

Letter to: Manager of Security Pacific Bank

•

Los Angeles 30 June, 1970

70-06-30

Manager Security Pacific Bank Culver City Branch Los Angeles

Dear Sir:

Re: My account No 836-237 with you

Please transfer $2517.00 (Two thousand five hundred and seventeen dollars and no cents) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642, ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

July

Letter to: Damodara

•

Los Angeles 1 July, 1970

70-07-01

My Dear Damodara,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distributions of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep a daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS:db

Letter to: Damodara

•

Los Angeles 1 July, 1970

70-07-01

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th June, 1970, and noted the contents. What has happened to Dinesh's letter to the Embassy? Please see that this permission is granted. It is very important business.

I do not know what Kirtanananda Maharaja has told you, but where there is want of pujaris only Panca Tattva picture should be worshiped by performance of Kirtana and as soon as Jagannatha or Radha Krsna Deities are installed you will require some qualified pujaris immediately. If there is scarcity of such qualifies pujaris, each center should be satisfied only by worshiping Panca Tattva of Lord Caitanya by performance of Sankirtana.

I learn that your marriage is already arranged, so I have no objection.

I am glad to learn that you are continuing your mahasankirtana., that is very nice. This is our main business. Temple worship is not so important as Sankirtana on the public roads and selling our literatures. Your class schedule is also very nice.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

•

Los Angeles 1 July, 1970

70-07-01

My Dear Citsukhananda,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distributions of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep a daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jagadisa

-

Los Angeles 1 July, 1970

70-07-01

My Dear Jagadisa,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distributions of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep a daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jagannatham Prabhu

-

Los Angeles 1 July, 1970

70-07-01

Y. Jagannatham Bombay

ALL GLORY TO SRI GURU AND GAURANGA!!

My Dear Jagannatham Prabhu,

Please accept my humble obeisances. I beg to acknowledge receipt of your kind letter dated 24th June, 1970, and I am very glad to learn that your last responsibilities in family affairs are now discharged, your two daughters are now married. Now in this ripe old age you can devote yourself for spreading Krsna Consciousness Movement all over the world.

Your son is here, so I think with your daughter-in-law you can also come in this country. So far I understand there is some difficulty in getting visa for your daughter-in-law, but as far as I know the immigration laws, if your son is an immigrant he can bring in his wife immediately and without any difficulty. Anyway, whenever your son will meet me I will be so much pleased to take care of him.

Hope this will meet you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tulsi

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Los Angeles 1 July, 1970

70-07-01

My Dear Tulsi dasa,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distributions of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep a daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jananivasa

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Los Angeles 29 June, 1970

70-06-29

My Dear Jananivasa,

Please accept my blessings. I hope everything is going on well in your center.

I am very glad to know that your sales of our literature and books are very good and improving more. It is natural that such distribution of literatures should increase as the people hear more about Krsna Consciousness Movement, so distribution of our books and literatures is our major propaganda program.

But Gargamuni informs me that the payments for BTGs and book sales are not being sent. So the best thing will be to keep daily count of your stock and how many magazines and books sold. Then, regularly, on Sunday of each week the sales proceeds may be totalled for issuing a check to the amount owed to my book fund and to the BTG accounts. Then on each Monday the check may be sent to Los Angeles. So you do this regularly and it will be very nice.

Please see that the prescribed routine of temple activities is followed according to schedule and all the members are chanting rounds daily sixteen. Please offer my blessings to all the Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

-

Los Angeles 4 July, 1970

70-07-04

Calcutta

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter dated 21st June, 1970, as well as the telegram conveying the news of Jayapataka's arrival. I am also enclosing a letter for him in reply to his letter from Brussels.

I hope by this time you have occupied the apartment and now conjointly you can work nicer. Jayapataka is a very sincere devotee and intelligent also. Both of you combined together can do some real service to the cause of Lord Krsna and Lord Caitanya.

Regarding the land, many hindrances are coming one after another but still I say that you purchase the land of Jabed Ali. We shall take the risk because the proprietorship of Jabed Ali is clear, so there is not risk of purchasing the land. The next risk is that they will not allow us to construct building. The land in that part of the country is agricultural certainly and Sridhara Maharaja or Yayabar Maharaja have got land in that vicinity however. Sridhara Maharaja's land is not very big plot. So I will be glad to know what is the measurement of the land and what is the price. If Sridhara Maharaja and others' lands are on the agricultural plot and they are permitted to construct building why we shall be refused for doing so? I think you shall purchase the land of Jabed Ali Sekh and at the same time apply for permission. That will be nice. Please immediately let me know if you have removed to the Ballygunge apartment as informed to me previously-this is essential.

You are preaching in Calcutta in educated circles, that is alright, but there is no use of your going to the interior villages. My principle is that where my other Godbrothers cannot preach I shall go there. On my behalf you should follow this principle, also. Srila Prabhupada Bhaktisiddhanta Sarasvati Goswami Maharaja did not very much like preaching amongst women, so you should also avoid such meetings. Now Jayapataka and yourself combined together shall preach in English this Krsna consciousness philosophy amongst the educated circle and perform Kirtana.

So first of all let me know if you have changed your address, then I shall let you know the program of work and if required I shall send some more American and English boys. As soon as we get our own place many Indian boys from other camps will join us. So immediately let me know if you have removed to your new address.

Awaiting your early reply. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What about my place at Radha Damodara Temple. My money is already advanced to them. Please let me know where is the key? Sometimes you may go there and live for a few days. On hearing from you, I shall send you the copy of the advanced money receipt both by the _.

Reply this letter to L.A. address 3764 Watseka Avenue L.A. ACBS:db

Letter to: Himavati

-

Los Angeles 4 July, 1970

70-07-04

San Francisco

My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter dated nil and I am very sorry to learn that you are injured in a motor accident. I have come to San Francisco on account of Rathayatra festival and shall be returning by next Tuesday.

Do not be worried by lying down. Chant Hare Krsna mantra and Krsna will help you to be free from this confinement very soon. In my previous letter I informed you that you better stick to the arcana bidhi of the temple, and I confirm the same again that in future you will always remain in the temple. So we should always consider that this material world is a dangerous place and therefore we shall chant Lord Nrsimha's Holy Name in order to be protected by Him in all dangers.

namaste narasinghaya prahladahla-dadayine hiranyakasipor baksah silatamka-nakhalaye ito nrsinghah parato nrsingho bahir nrsingho hrdaye nrsingho nrsingham adim saranam prapadye taba kara kamalabare nakham adbhutasringam dalita hiranya kasipu tanu bhrngam kesava dhrta narahari rupam jaya jagadisa hare

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna, Gurudasa

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Los Angeles 7 July, 1970

70-07-07

London

My Dear Yamuna,

Please accept my blessings. I thank you very much for sending me the Jagannatha Prasadam pera. This is a very nice sweetmeat, so you learn the art how to prepare it. I think it is purchased from some Indian shop. But you should try to prepare it yourself.

I hope your Rathayatra preparation was completed and the procession very grand and gorgeous. Previously Syamasundara. wrote me to participate in the Rathayatra festival, but since then I have not heard anything from him. Where is he now? At George's place or in a different apartment? I have received a letter from Mukunda recently, but I have not received any letter from Syamasundara..

I am very glad to learn that you are vibrating the mantras from ISOPANISAD and BHAGAVAD GITA independently. Here they are chanting these mantras on the streets during Sankirtana Party and the people are responding very nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db The more you advance in Krsna Consciousness, the more you will feel such ecstasy. This is Krsna's grace. So remain fixed up in the service, at the same time try to train others because we shall have to open so many centers. Unless we have got very trained up pujaris it will be difficult for us to install Deities. There is a good advertisement of us in India, and if some Indians come to our temple and see that the arcana worship is not being done properly, then there will be great criticism.

A.C.B.S. Note to Gurudasa: My dear Gurudasa: Please accept blessings. I have duly received your recent letter. Reply will follow. In the meantime I have written one letter to Ksirodakasayi about visiting India next year. Please let me know what arrangement is being made for this.

A.C.B.

Letter to: Jananivasa

•

Los Angeles 7 July, 1970

70-07-07

Columbus

My Dear Jananivasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th June, 1970, and noted the contents carefully. I am very glad to learn that you are appreciating the importance of very nice Sankirtana activities for the purpose of attracting people to our movement. This was the simple program of Lord Caitanya and it is our business to follow His Sankirtana Movement for the welfare of everyone. So please see that your Sankirtana program is made as attractive as possible.

You write to say that your preaching work has not been very successful at the Ohio State University, but your visits to several other nearby have been well received. This is good news that in several university campuses Krsna Consciousness movement is well liked and you are giving a credit course next winter. So do not be discouraged that some of the young students are too much involved with some other business to listen, but go on with the work undaunted. Actually the younger generation, especially the hippies are our best clients, so they are feeling very keenly the frustration of material life and it is our duty as Vaisnavas to be very sympathetic with them and give this Krsna consciousness to them some way or other.

I am very glad also to know that you are managing the schedule of your center very capably. Of course Sankirtana is our most important engagement, but all the temple activities must go on regularly without any pause. This following of the daily duties will carry us to the spiritual platform very rapidly. I have looked over the sample of test paper from Srimati Joanne and it is very nice. This question and answer practice should be encouraged amongst the devotees. Then they will become trained to reply questions from outsiders.

Yes, you are right to say that as our devotees become more devotional, the nondevotees also come to hear. To become advanced in spiritual life of devotional service to Krsna means to acquire spiritual strength, and this spiritual strength is for impressing devotional service into the hearts of the fallen souls. Also you must all become expert preachers and show the exemplary life of a devotee you must keep yourself spiritually fit by observing the regulative principles strictly.

Regarding the initiations of the two girls, I have chanted their beads duly and returned the same to them by mail parcel. I hope they have been received by this time. I beg to thank you very much for your contribution of $40 on behalf of these new initiates which as been duly entered in the book fund account.

Please convey my blessings to all the devotee boys and girls there in Columbus center. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Security Pacific Bank

-

Los Angeles 8 July, 1970

70-07-08

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles

Dear Sir:

Re: My account No. 836-237 with you

Please transfer $546.00 (Five hundred and forty-six dollars and no cents) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642, ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Security Pacific Bank

-

Los Angeles 8 July, 1970

70-07-08

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles

Dear Sir:

Re: My account No. 836-237 with you

Please issue a cashier's check for $1,400.00 (One thousand and four hundred dollars and no cents) in favor of Dai Nippon Printing Company Limited, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Manager of Security Pacific Bank

-

Los Angeles 8 July, 1970

70-07-08

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles

Dear Sir:

Re: My account No. 836-237 with you

Please transfer $1,500.00 (One thousand and five hundred dollars and no cents) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642. ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sridama

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Los Angeles 8 July, 1970

70-07-08

Provincetown, Massachusetts

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th June, 1970, and have noted the contents with great interest.

I am so happy to learn that you have been so well received in Provincetown by the young boys and girls. It is a fact that the hippies are our best clients. I had very good response in San Francisco during Rathayatra festival. I saw that they were taking up the chanting of Hare Krsna maha mantra very feelingly even without the presence of any devotee to lead them. They appreciated my lecture and I appreciated their attitude. They joined in Rathayatra very enthusiastically. So try your best to convince them by very nice preaching and in particular very nice Sankirtana party and distribution of our literatures.

It is very good news also that you have received permission in Providence for chanting and distributing literature and incense as well as collecting. Now you should concentrate to develop your spiritual power to attract the fallen souls to Krsna consciousness. The daily regulative duties must be performed by everyone very strictly, the beads chanted sixteen rounds, and our literatures read and discussed. In this way everything should be done very nicely. Sankirtana should be done by you in the streets and at gatherings and in this manner display what is this Krsna consciousness movement and how it is for everyone's eternal welfare and happiness.

So you do all these with great enthusiasm and very carefully. Our all activities must be open so that no one may criticize our mission, so all dealing must be to the standard of Vaisnavism. We cannot misrepresent ourselves for the purpose of taking monies from the public, but as everything is undertaken forthrightly in Krsna consciousness way, then Lord Krsna will be pleased to provide all facilities for aiding our such sincere service.

Regarding your closing the temple in Providence during the very cold winter months and going to Florida at that time, yes, you may do it, but in that case you may not install any Deities in the temple. Worship of Deities means special care must be there for regular uninterrupted service and the Deities cannot be moved from place to place. So you must have picture of Pancatattva for worshiping and making offerings. This picture along with Acarya pictures may be carried from one place to another. Lord Caitanya is very kind and He accepts the simplest worship or simply sincere chanting of the Holy Names of Krsna.

Please offer my blessings to your good wife and to Sriman Nanda Kisora and his wife. Hope this will meet all of you in good health.

I am very glad to know that you are selling our Bhagavad-gita AS IT IS; so keep the accounts for book and BTG sales daily, and issue a check for payment weekly according to the amount of literatures sold.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Nirmal Babu

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Los Angeles 9 July, 1970

70-07-09

Member of Parliament New Delhi

Dear Nirmal Babu,

Please accept my greetings and blessings of Lord Krsna. I am very much glad to know that you have recovered from an attack of cerebral thrombosis but the grace of Lord Krsna. I shall always pray for your good health and prolonged life because at the present moment you are the only hope to us in the matter of spreading India's original culture, Krsna consciousness.

When you meet the Prime Minister and other Ministers of Government, kindly try to impress upon them that Krsna Consciousness movement is not a type of religion. Lord Caitanya Mahaprabhu says that everyone is constitutionally servant of Krsna or God. In the Bhagavad-gita the same thing is confirmed that the living entities are parts and parcels of God. This philosophy is very nicely explained in the Bhagavad-gita. Unfortunately Bhagavad-gita was not properly presented as it is. Therefore I have published my edition of Bhagavad-gita in English, Bhagavad-gita AS IT IS. It is published by Messrs. MacMillan and Company and people are very much appreciating this presentation, so much so that every year since 1968 they are printing consecutively. It was first published in 1968. The second printing was in 1969 and yesterday I saw that they have printed for the third time in 1970.

So I am very glad to repeat that our Krsna Consciousness movement has met with considerable success here in America and Europe. We have got up til now 33 temples in America, Europe, Japan and Australia. In America specifically we are increasing one center practically every month. Very recently we have opened our center in Chicago. I am sending per separate air mail parcel one copy of your magazine, "Back to Godhead." Perhaps you remember that this was being published from Delhi when I was there and sometimes you were very kind to give some contribution to this paper. I hope you will be very much pleased to see the present status of the paper. We are publishing this paper in English 120,000 copies per month and lesser quantities in German, French, and Japanese.

We have got branches not only in London, but also in Paris and Tokyo and everywhere this Krsna Consciousness Movement has spread by the simple process of chanting the Maha mantra-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare; Hare Rama Hare Rama, Rama Rama, Hare Hare, and speaking some philosophical topics from the Bhagavad-gita AS IT IS is getting very good response.

Perhaps you might have seen in the "Kalyana" of Gorakhpur an article about us, International Society for Krishna Consciousness, in the April 1970 issue. They have very nicely presented news about our activities. As a result we are getting many inquiries from India.

The former Ambassador of U.S.A., Sri B. K. Nehru, who may be at present moment Governor in Assam, knows me very well and about my movement and Sri Apa B. Pant, the High Commissioner of India in England, knows me very well and about my movement also. Within the magazine I am sending you one photograph of my meeting with Sri Apa Pant.

So this Krsna Consciousness cultural movement is not actually Hindu movement, but originally it is India cultural movement. Krsna does not claim Himself either as Hindu or anyone else, but He claims to be the father of all living entities. The people of the world now require this cultural movement for actual peace and prosperity. In the Caitanya Caritamrta it is said that Krsna consciousness is not a foreign thing which is imposed by force, but is dormant within everyone's heart, simply it has to be awakened by the authorized process. The authorized process is chanting of the Holy Name as it is recommended in all the Vedic literatures, and it is being effective amongst the people whose background is neither Hinduism nor Indianism. Because it is the natural propensity of all living entities it is being accepted by all classes of men without any distinction of caste, creed, or color.

Such a great cultural movement originated from India and Mahatma Gandhi, the father of the Indian nation, was always carrying with him the Bhagavad-gita. Then why the Indian Government will not give its full support for this great movement? The Gandhi Memorial Fund has got immense amount of money, the Cultural Department of the Education Ministry of the Indian Government is spending so much money and why not for the real Indian cultural movement, Krsna Consciousness?

So kindly try to convince the Prime Minister and take up this matter very seriously because by the spread of this cultural movement India's prestige will be glorified. Bhagavad-gita although accepted as Hindu gospel is not limited with the Hindu community. All over the world this book is studied. There are hundreds of foreign editions of this book and actually I am seeing how they are anxious to receive this culture. If you want more information I shall be very glad to supply you, and you please try to help this movement for the remaining days of your life. Both of us are now old enough. I shall complete my 74th year by the next month and you are of the same age, so let us do something combinedly for the remaining days of our life so that our mother India may be glorified all over the world.

I wish to go to India early next year with some of my students, twenty-five to forty, to demonstrate their spiritual advancement and behavior to our men in India. I will be glad to know if you will cooperate on this attempt. On hearing from you I shall be glad to supply you more information about this.

Hope this will meet you in good health and thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jagadisa

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Los Angeles 9 July, 1970

70-07-09

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th June, 1970, and noted the contents.

I am very glad that you are all devotees working hard to improve the temple in both appearance and program. I understand that you are doing very nicely on Sankirtana Party and now you have been able to purchase a Sankirtana van for travelling. So you do this work of pushing on Krsna consciousness movement very enthusiastically and Krsna will help you to overcome all impediments in the matter of discharging your sincere devotional service to the Lord.

I am especially happy whenever I learn that my books and literature are being widely distributed, so it is very good news to learn that you are also selling so many of our literatures. In this connection, however, you should see that the daily sales are recorded duly and at the end of the week the amount owed for these sold literatures should be sent by check to L.A. I have already advised these things to you in my letter sent last week. Anyway, the idea is that now we are increasing in size of our organization and also our expenditures for literatures are increasing so we must do everything very carefully so that there will not be any difficulty.

You have written that your temple is like an oasis in a desert. Yes, it is a fact that our temples are providing shelter from the burning forest fires of material existence. It does not matter poor quarter or richer quarter, our temples are nothing to do with any material situation. They are situated in the Spiritual sky and as such they are the only alternative offering relief from the miseries of all kinds of material conditions of life. So encourage people to come and spend time with us in the temple and become purified from all contaminations and anxieties. Everyone is suffering from thirst for spiritual life or Krsna consciousness and it is the temple which can offer them Krsna Consciousness to satisfy their thirsting.

Regarding your temple schedule of study, it is alright so continue your classes regularly and try to understand the philosophy as it is-that is required.

I have been informed by Devananda that your wife has borne you one nice son. So this is very good news. You may give him the name Nirmala Candra. Nirmala means without any flaws or without contamination and Candra means moon. So the name Nirmala Candra refers specifically to Lord Caitanya who is known as the Spotless Moon of Gauda. Now you husband and wife must work together combinedly with great responsibility for raising your new child in ideal Krsna consciousness. Children learn by imitation of their parents, so if you both set Krsna conscious example the child will very naturally and easily become advanced in Krsna consciousness by following. Please offer my blessings to your good wife, Laksmimoni, and your son.

Regarding your several questions: Where are the spirit souls coming from that are taking microbe bodies? It is not a matter of any particular body. These spirit souls and all spirit souls are coming from Vaikuntha, but in these material worlds they are taking various grades of bodies according to their material activities. There is no "new" soul. "New" and "old" are due to this material body, but the soul is never born and never dies, so if there is no birth how there can be new soul?

Your second question: Is there any particular reason why some spirit souls become directed toward Krsna Consciousness in the first place? How does one get on the progressive path of elevation to Krsna Consciousness? The answer is that it is by the mercy of the Lord that one comes in contact with a Spiritual Master Who can revive the dormant Krsna consciousness of the conditioned soul. Krsna is always merciful and He comes Himself, He leaves behind Him instruction like the Bhagavad-gita, etc. and He sends His representative, the Spiritual Master. In this way the merciful propaganda is going on.

Every individual soul has got the discriminating power, so those who are pious they take advantage of this opportunity of the mercy of the Lord. But both pious and impious souls are being convinced by this Krsna consciousness movement. The human being is supposed to be intelligent more than the animals, so the intelligent persons or pious persons are coming in contact with Krsna consciousness.

Regarding your questions with reference to B.G. III,5, and the Vedic hymn quoted in the purport to B.g. 14.15 and the statement ". . . when the living entity is bewildered in his desires, the Lord allows him to fulfill those desires . . ." You have quoted, "The Lord engages the living entity in pious activities so he may be elevated. The Lord engages him in impious activities so he may go to hell . . ." So that is also originally the individual soul's desire and as Supersoul the Lord is giving everyone the opportunity to go to heaven or to hell or to Vaikuntha if he so desires. For those who are hankering after material opportunities the Lord as Supersoul is giving them the opportunities to enjoy the material nature and the facility is being supplied by the material nature.

Similarly, a living entity who is desiring for spiritual upliftment, the Lord is giving him the opportunity of the Vedic literatures and the Spiritual Master. But His advice to all living entities is to give up all nonsense and everything else and surrender unto Him. The living entity by accepting one kind of opportunity is going to hell and by accepting the other kinds of opportunities he is going back to home, back to Godhead. So both opportunities are offered by the Lord. Therefore indirectly you can say that one is being sent to hell and one is being sent to the spiritual world by the Lord-but He is simply supplying the opportunities to everyone as he desires. The intelligent person therefore does not desire anything-he simply surrenders unto the Lord or he desires to serve the Lord and that is his greatest opportunity.

"Man proposes and God disposes." That is the sum and substance. But as a pure devotee of the Lord you should not propose-simply accept His proposal and surrender unto Him. So far the conditioned soul is concerned the same opportunities are there, but if he does not take advantage of the opportunity to elevate himself to Krsna Consciousness and chooses to misuse his independence for taking the opportunity to enjoy some material happiness, then he will remain conditioned as the Lord will allow him to fulfill those desires. The opportunity is always there, just as we are offering so many ways to become Krsna Conscious, but if you don't take the opportunity what can I do. That is purposeful negligence of duty. The example may be given of a man who is sleeping. If he is actually sleeping, he may be wakened by various means, but there is no doubt that he must wake up. However, if a man is pretending to be asleep there is no way at all to rouse him up.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Janmanjaya, Taradevi

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Los Angeles 9 July, 1970

70-07-09

Atlanta

My Dear Janmanjaya and Taradevi,

Please accept my blessings. I beg to thank you for your encouraging letter dated nil. You opening a new center of ISKCON in Atlanta, Georgia, has given me great transcendental pleasure because it is Lord Caitanya Mahaprabhu's desire that in every city and town and village of the earth there shall be the chanting of the Holy Names of Krsna.

It is very good news that you have so quickly found a suitable house for our purpose that is very well situated. Now that you have earned the respect of the city authorities you must push this Sankirtana movement very vigorously and to the best of your capacity and Krsna will give you more and more intelligence how to do it nicely. Yes, everyone will be impressed with the sincerity of our students because they are actually advancing in spiritual life. Our program is not a bogus thing, it is the eternal reality of transcendental life of full bliss and knowledge in the service of the Lord. So it is not very wonderful that your sincerity is noted by the authorities, any sane man will have to admit that our program is the sublime.

So as you are given full facilities for the execution of Sankirtana activities you must do it wholeheartedly and especially try to encourage the hippies to accept this Krsna consciousness movement. They are our best clients. They are feeling very keenly the frustration of material life and it is our duty as good Vaisnavas to be very sympathetic with them and bring them to take up this Krsna consciousness, then their lives will become perfect and our mission successful.

I have read the article sent by you cut from the newspaper and it is very nice. They have presented some of our philosophy very nicely and favorably. I beg to thank you also for the check which you have sent as contribution to my book fund, I think it was for $50.

Regarding your questions: Hindu means the culture of the Indians. India happens to be situated on the other side of the Indus River which is now in Pakistan which is spelled Indus-in Sanskrit it is called Sindhu. The sindhu was misspelled by the Europeans as Indus, and from Indus the word "Indian" has come. Similarly the Arabians used to pronounce sindus as Hindus. This Hindus is spoken as Hindus. It is neither a Sanskrit word nor is it found in the Vedic literatures. But the culture of the Indians or the Hindus is Vedic and beginning with the four varnas and four asramas. So these four varnas and four asramas are meant for really civilized human race. Therefore the conclusion is actually when a human being is civilized in the true sense of the term he follows the system of varna and asrama and then he can be called a "Hindu." Our Krsna Consciousness Movement is preaching these four varnas and four asramas, so naturally it has got some relationship with the Hindus. So Hindus can be understood from the cultural point of view, not religious point of view. Culture is never religion. Religion is a faith, and culture is educational or advancement of knowledge.

Regarding your second question how to convince the young persons who are thinking that Meher Baba is an avatara. it is very difficult to deal with these misguided people. If you meet sincere people you may inform them that we are concerned with Krsna Who is historically 5,000 years old. So any other party who comes from India or any part of the world cannot claim such long history as far back as 5,000 years. There are sometimes manufactured avatara. in the history of the Vedic literature, but we don't accept them. We take the oldest one which is genuine-that is Krsna consciousness. We are not interested in anything newly manufactured. If Meher Baba or for the sake of that, any other Baba claims to be Krsna, so why any intelligent man will go to the substitute leaving aside the original?

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayapataka

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Los Angeles 10 July, 1970

70-07-10

Calcutta

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 29th June and 2nd July, 1970, and noted the contents with great pleasure. In the meantime I have written two letters addressed to both you and Acyutananda in which I wanted to know if you have changed your place. In you letter dated 29th June you wrote to say, "We shall move into our apartment the next day after or tomorrow, Acyutananda Says," but in you letter dated 2nd July it appears that you have not gone there, so I am surprised why the delay. It is not possible to stay at the Gaudiya Math because we want to organize our preaching work in our own way which we are following here. So in the Gaudiya Math we will not get any facility except for staying, neither they will be able to accommodate more men who are intending to go to India.

About the land in Mayapur, I have already advised Acyutananda to purchase the land at all risks. He will kindly send me report of your activities at least twice weekly.

I am very glad to learn from your letter dated 2nd July that both yourself and Acyutananda went to Babu Ghat for chanting Hare Krsna. I am very glad to learn it. The same process I adopted in your country when I started my Sankirtana in Tompkins Square, New York. Krsna was so kind to send to me all these boys and girls who are helping me now. Babu Ghat is a very nice place. Similarly, in front of Babu Ghat there is the Eden Garden that is also a very nice place. After all it is not the question of the place, but it is the person who chants which is important. A sincere soul like you, so much devoted to Spiritual Master and Krsna is sure to be successful anywhere. So you adopt the same principle as we are doing here.

So far collection is concerned, if somebody offers money there is no reason to refuse it. Certainly there are many pseudo-Vaisnavas collecting money for sense gratification, but that does not mean that a pure Vaisnava will not collect.

Yes, get nama Sankirtana organized, it is very nice program. It is all encouraging. Nityananda Prabhu was doing this although He was attacked by Jagai and Madhai. In spite of His being injured by them, Lord Nityananda delivered these two brothers. That is the way of preaching. Certainly there will be thousands to follow a large Sankirtana Party, so you do like that. Regarding the Math, naturally because they are getting great name and fame by your service they will not like you to leave, but if more men go where they will live. I do not know why there is hesitation still. We must have our own place. I hope you have replied this point in my previous letter. As soon as you settle up in your own place, we shall send many magazines and books for distribution.

So your first example of service has very much satisfied me. I have all my blessings upon you. Kindly continue this program and please keep me informed at least two times in a week.

Regarding your feelings of burning impatience, these things are very explicitly explained in the Nectar of Devotion in the chapter on ecstasy. These are symptoms of ecstasy, that is not bad.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 11 July, 1970

70-07-11

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st July, 1970, and noted the contents carefully.

Regarding printing of French and German editions of BTG, Brahmananda has already made arrangement with Japan so for the time being you get the French and German editions printed in Japan.

Yes, I have received one letter from Srimati Himavati and I have replied also. So accident is accident; do not be worried, be careful in future. There is a common proverb in Sanskrit that when travelling one should avoid accompaniment of women-pathe nari vivarjayet. So far her stay in the hospital is concerned, she has already written to me about this. It is good that you are carrying Prasadam to the hospital.

If you and Tamala both are present at the opening of a new center that will be nice. Or you you may follow your other plan, but however you do it, do it jointly by combined consultation. If you do it jointly in this way you will get strength to decide the right thing. Another thing is that before opening a branch we must have able men also to conduct, otherwise how we can open branches?

I have not heard from Tamala since a long time; Where he is now?*

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Neither I have heard anything how you have performed Rathayatra in London. ACBS:db

Letter to: Jadurani

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Los Angeles 11 July, 1970

70-07-11

Boston

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated 3rd July, 1970, and noted the contents. I am very satisfied to see how nicely you are rendering the transcendental subject matters of Srimad-Bhagavatam in the matter of painting pictures for our literatures. So I am very much pleased with your picture for the cover of The First Step in God Realization and if you continue to improve from this standard that will be very nice.

Yes, I would like each and every one of our books to have pictures as many as possible. That is my desire. Our KRSNA book with pictures has been very much attractive. Brahmananda took delivery of only 25 copies from Japan and immediately within two days all copies were sold. It is simply to the pictures. People become attracted with these unusual transcendental pictures at first, also even without reading the book they become inclined to purchase it. This is one point. Another point is that picture gives the explanation of the passage very quickly. So try to insert as many pictures as possible in all our books and other publications.

Regarding the picture for the cover of Bhagavad-gita AS IT IS, revised and enlarged edition, yes, if the painting for the cover is similar to the picture which you sent from the Bhagavad-gita in Pictures that will be alright. Regarding further pictures for the Bhagavad-gita, if you want suggestions from me then I can give you hints with reference to important verses in the Gita; but whether you will be able to draw pictures simply by taking hints from me?

For example you may take some hints like this: Dhrtarastra sitting in the palace room and his secretary, Sanjaya, relaying the activities in the battlefield with a television-like picture within his heart. The idea is that he is looking within the reflection of the battlefield and explaining to Dhrtarastra. So if somebody tries for it, then I shall send similar hints with reference to some important verses.

You have inquired whether to illustrate Balaramaji's Rasa Dancing with expansions of Balaramaji just like Krsna expanded Himself for Rasa Dancing. No, we do not find such description in the Srimad-Bhagavatam. But He had His dancing pastime with the Gopis in a different place known as Ramaghata on the bank of the Yamuna.

Yes, you all must read Nectar of Devotion in your spare time. I am very glad to learn that your Boston Sankirtana Movement is very successful. If you are getting enough money now, you can send some extra money to me. I have given a loan to the BTG Department for $3000, so inform this matter to Satsvarupa and if he has got extra money he may return it. All books in soft cover which we have printed should be bound each one copy and sent to me for my library.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

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Los Angeles 11 July, 1970

70-07-11

Boston

My Dear Uddhava,

Please accept my blessings. I beg to thank you for your letter dated 6th July, 1970, along with the blueprint copy of the Lord in the Heart. Thank you very much.

It is alright to go ahead with the printing of this second chapter. I have approved all the questionable points noted by Pradyumna, so it is alright.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pradyumna

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Los Angeles 11 July, 1970

70-07-11

Boston

My Dear Pradyumna,

Please accept my blessings. I beg to acknowledge receipt of your two letters, one dated 6th July, 1970, and the other listing Sanskrit points from Tape #43, Chapter 90 of KRSNA. So I have noted the corrections in each case and I am returning the sheets to you herewith.

I am very happy to know that your family is doing well in Krsna consciousness. Please offer my blessings to your good wife, Arundhati, and your son, Aniruddha.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Candanacarya

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Los Angeles 12 July, 1970

70-07-12

Boston

My Dear Candanacarya,

Please accept my blessings and offer the same to your good wife, Srimati Kasturika Dasi. I am in due receipt of your nice letter dated 2nd July, and I am very glad to learn that you are now happily married. I beg to thank you also for the check of your contribution for my book fund, it is very welcome at this time and for the nice photographs of your wedding ceremony.

So I think you tried to get yourself married sometimes before and now Krsna has given you one very good wife. You are intelligent boy, hard worker and devotee of Krsna and your wife is very fine girl and sincere devotee also, so you both, husband and wife, combined together work for your mutual advancement in Krsna consciousness. That is my desire.

I am very pleased also to note how you are appreciating the grace of the Spiritual Master and Krsna for guiding one in the progressive path of spiritual realization. Now both you and your wife simply carry out our instructions for keeping always engaged in Krsna activities according to strict following of the rules and regulations and chant Hare Krsna and be happy. It is so much encouraging to learn that Masturika Dasi is already helping you in your Krsna conscious work. May Krsna bless you both with advanced Krsna consciousness.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Jayadvaita

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Los Angeles 12 July, 1970
70-07-12
Boston
My Dear Jayadvaita,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th July, 1970, and noted the contents.

Regarding the missing translation, it is as follows:

First Canto, Chapter 3, verse 6, Translation

"So in the beginning of the creation, first of all there were the four unmarried sons of Brahma (Kumaras) and they underwent severe austerities being situated in avowed celibacy for realization of the Absolute Truth."

Regarding your second point, all incarnations should be proper nouns and therefore capitalized. It does not matter whether they are Visnutattva or jivatattva, saktyavesa-avatara. or plenary expansion. The incarnations listed however may be classified as follows: Visnutattva: Kapila, Nara Narayana, Rama, Balarama, Krsna, the Purusas, the Boar, Yajna, Rsabha, Matsya, Kurma, Dhanvantari, Mohini and Kalki. Jivatattva (empowered): Narada, Vyasa, Buddha, Kumaras, Dattatreya, Prthu and Bhrgupati.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Vrndavana Candra

-

Los Angeles 12 July, 1970
70-07-12
Baltimore
My Dear Vrndavana Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th June, 1970, and noted the contents.

I am so pleased to learn that your center is attracting so many persons some of whom are sincere. If you are sincere in your service of preaching our Krsna consciousness philosophy, other sincere souls will come. Our process is for manufacturing sincere souls. How is it possible? Simply by your kindly following the rules and regulative principles and chanting the Holy Names offenselessly. This program is given by Lord Caitanya specifically to change the hearts of the fallen souls of this Kali Yuga for picking up their spiritual life.

I have received the set of japa beads sent by you. I have chanted them duly and they are sent back to you enclosed herewith.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Abhirama

-

Los Angeles 14 July, 1970
70-07-14
Detroit
My Dear Abhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter sent through Bhagavan das dated 30th June, 1970, and the contents are very encouraging. I am so glad to know that you are an intelligent boy, happily married and now engaged in advancement of Krsna consciousness under the careful guidance of Sriman Bhagavan das. Please continue to study very thoroughly our Krsna consciousness way of spiritual life and with the help of Bhagavan das become more and more fixed up in the service of Lord Krsna.

I am very happy to accept you as my disciple as you have requested and your spiritual name is Abhirama Das Adhikari. Abhirama means one who is inclined to worship Lord Rama. I have chanted your beads duly and they are returned to you enclosed herewith. Please follow the rules and regulations for progressive spiritual advancement and be sure to chant regularly sixteen rounds of Hare Krsna mantra daily. I am enclosing one sheet listing standard practices for devotees and ten offenses to avoid in the matter of chanting the Holy Names.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:db
Letter to: Manager of Security Pacific Bank

-

Los Angeles 14 July, 1970

70-07-14

Manager Security Pacific Bank Culver City Branch No. 94 Los Angeles

Dear Sir:

Re: My account No. 836-237 with you

Please transfer $636.80 (six hundred and thirty-six dollars and eighty cents) to the First National Bank of Boston, Brighton Avenue Branch, in favor of account No. 516-5642, ISKCON Press, and charge the same to my account as above mentioned.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Sridama

-

Los Angeles 14 July, 1970

70-07-14

Province Town, Massachusetts

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th July, 1970, and I thank you very much for your check for $2,000. It is a great help to me because in this month I have paid about $20,000 for printing my books and your contribution is welcome.

I have also read the newspaper cuttings in which I understand that people accept our Society as genuine and religious. So it is Krsna's grace that they are giving you permission to chant on the streets. I am sure if we work very sincerely all facilities will come from Krsna. It is stated in Bhagavad-gita that Krsna personally carries the necessities of His devotee and gives protection to his status quo.

So let us all believe in the words of Krsna and serve Him to our best capacity and thus we will come out victorious in every field of action. By the grace of Krsna you are a beautiful young man with nice intelligence, devotion and spirit, so employ all of them in the service of the Lord along with your good wife and be successful in Krsna consciousness.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

-

Los Angeles 14 July, 1970

70-07-14

Boston

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th July, 1970, along with the blueprint for the third chapter of Srimad-Bhagavatam Second Canto, entitled "Pure Devotional Service: the Change in Heart."

I have looked over the blueprint and noted a few points to be corrected, so I am sending back the blueprint to you for seeing the necessary changes as they are in the text.

I have also corrected the points sent by Pradyumna and the sheet is also sent back herewith.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Bali-mardana

-

Los Angeles 15 July, 1970

70-07-15

My Dear Bali Mardan,

Please accept my blessings. I am so glad to receive your letter dated 8th July, and I was expecting to receive it every moment.

So Tirthapada has gone there and that is a good news, so all of you are experienced devotees. I have already written two letters separately, one to Upendra and one to Tirthapada. Now combinedly go on with your preaching work.

I am very glad to know that you are keeping your accounts up to date with BTG and the book fund. This is good and proper management. So you continue to keep these accounts weekly.

I am also very glad to know that you think Melbourne a good place for establishing a temple and you are eager to accept this establishment of temples in the Australia area as your life and soul. Yes, as I have taken this work as my life and soul on the order of my Spiritual Master, similarly if you take my desires as life and soul, then the whole thing is immediately connected with Krsna. That is the meaning of Parampara system. None of the activities are personal affairs. It comes only through the proper channel, otherwise each and every activity is directly connected with Krsna. It is received through the Spiritual Master, but the business is for Krsna as much as an office superintendent is the via media for pleasing the ultimate master.

Kindly execute the Deity worship very properly. Upendra has got good experience. Tirthapada has also got good experience. Follow the program as we are doing in Los Angeles and London. I think all of you are twice initiated, so there will be no difficulty in executing the Deity worship. Our Nectar of Devotion and KRSNA are already published and these two books alone can keep any one in Krsna consciousness perpetually.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Gopala Krsna

-

Los Angeles 15 July, 1970

70-07-15

Montreal

My Dear Gopala Krsna,

Please accept my blessings. I beg to thank you very much for your letter dated 5th July, 1970, along with the new blueprint of French BTG. It is very, very nicely done.

The back cover pictures "1510-1970" has impressed me very much. I do now know who is making these layouts, but the things are being done nicely. Except for the face of the type everything else is done perfectly. So until a nicer edition from Paris is published your practical service to Krsna Consciousness Movement is very much appreciated by me.

I have met your wife in San Francisco. She looks very bright after marriage. Actually she is the choicest girl for you, as you desired. Be happy with your wife and enhance your knowledge in Krsna Consciousness. I am sure she will be a great help in all respects.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tirthapada

-

Los Angeles 15 July, 1970

70-07-15

Sydney

My Dear Tirthapada,

Please accept my blessings. I am so glad to receive your letter undated and to know that you have gone to Sydney to execute Krsna consciousness there.

Now you three combined together are strong trio, so just push on Krsna consciousness movement in Australia. You have seen in London all kinds of fluctuation in establishing our temple there. You have got sufficient experience in this connection. Now you can utilize your talent and experience in establishing a very nice temple in Sydney.

Upendra has requested me to go there by January next year, so if you can make all arrangement complete by that time, certainly I shall go and install the Deity as I did in London.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Upendra

-

Los Angeles 15 July, 1970

70-07-15

Sydney

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letters (2) dated 8th July, 1970, and noted the contents. Janne is still staying here and she is enjoying the company of the devotees. I know that Tirthapada is a very nice and good boy. He is ready for all kinds of service. Now you are three strong male devotees and many girls are also helping you, and I hope you have now full strength for preaching work. In future if it is so required you may have one or two more from London, but the best thing will be to recruit devotees locally-that is the success of preaching work.

Regarding harassment of our devotees, Yes, this is not a new thing in the history of the world that preachers are sometimes persecuted. But at the present status of civilization I do not think anybody will be crucified like Lord Jesus Christ. Hiranyakasipu persecuted his own son and only five years old. So the demons and atheists are always prepared to give trouble to the devotees. Sometimes the demons like Kamsa are prepared to kill God even. During Lord Caitanya's time Thakura Haridasa was also persecuted and put into jail. Not only that, he was whipped in twenty-two market places, but still the demons could not come out successful in the snubbing down of the Hare Krsna Movement. So do not be worried about this. Go on about your business. Krsna will give you all help, rest assured. Simply stick to you work seriously and sincerely.

Rathayatra festival was successfully performed in San Francisco, London and Tokyo also and you may write to Durlabha about the films.

Regarding your question-What does it mean: "We are all originally Krsna conscious entities."-We are always with Krsna. Where is not Krsna present? So how you can say that we were before? You are always with Krsna and when we forget this fact we are far,

far away from Him. In the Isopanisad it is clearly stated that tad dure tad vantike ”He is very away, but He is very near as well.” (Iso. mantra 5). So this forgetfulness is our falldown. It can take place at any moment, and we can counteract this forgetfulness immediately rising to the platform of Krsna consciousness.

Yes, your have correctly answered your second question by the purport that Arjuna’s mind was already absorbed in knowing Krsna as his friend so he should not give up that status but he should only change his vision for the time in order to see the Universal Form of the Lord.

Regarding the three beads missing from your set of japa beads, just string three beads in place. That is all that is necessary.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Nevatiaji

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Los Angeles 16 July, 1970

70-07-16

Industry House Bombay

Dear Nevatiaji,

Please accept my greetings. I thank you very much for your letter dated 10th July, 1970, and noted the contents. I am surprised that the mail parcel containing the following articles has not reached you. Maybe it is delayed, but still if it is not yet arrived I shall send you a second batch on hearing from you. There was a copy of a letter addressed to Hanuman Prasad Poddar which covers all your questionnaires, so I am sending herewith another copy which will cover all your questions. Furthermore I am also giving you answers in sort of your questionnaires.

1. Before 1959 I was householder. Calcutta is my birthplace. Our house was at 151 Harrison Road, now Mahatma Gandhi road. This house was originally purchased by late Siva Prasad Jhunjhun Mullick and I think at present the Govinda Bhavan is situated there. This was done long, long ago.

At the present moment I am seventy-four years old complete. I was by profession chemist and druggist, and in the beginning I was manager in a very big chemical firm of Calcutta. I was educated in Scottish Churches College, appeared for my B.A. in 1920 and then joined Gandhi’s movement and gave up education. I met my Guru Maharaja in 1922. I was born in a Vaisnava family-perhaps you may know Kasinatha Mullick Thakuravati-so by the grace of Krsna from the very beginning of my life I was Krsna conscious by family tradition and my father’s caretaking.

1. My Spiritual Master, Srila Bhaktisiddhanta Sarasvati Thakura, advised me to preach the Krsna consciousness movement in the Western world on my first meeting with him and I was preparing to come here in the Western world since a long time. I met late Pandit Jawaharlal Nehru, Dr. Radhakrishnan and the late Lal Bahadar Shastri for this purpose. I was convinced by my Guru Maharaja that in the present status of civilization there is not scarcity of anything except Krsna consciousness. So distribution of Krsna consciousness in the best service to the human society, so I tried first of all to start this movement in India, but friends were not very much sympathetic. Therefore, with great difficulty I came here in 1965. In 1966 I registered the Society with the help of some friends and disciples, and the movement was started regularly in 1966, July, from New York.

Gradually it developed and at the present moment we have got 32 branches all over the world. We have got very huge expenditure for maintaining these establishments for example in Los Angeles, we are spending near about $3000 per month, which is in Indian exchange Rs. 24,000 per month. Similarly we have got expenditure in London, New York, Hamburg, Sydney, Tokyo, etc. The source of income is generous contribution by the public and a little profit out of selling our magazines and books. We do not get any lump out of sum contribution from any of various foundations, but our boys and girls work very hard and we maintain our establishment. The main source of income is Hare Krsna.

I think very confidently that this Krsna Consciousness Movement will solve all the problems of the world-political, social, economic, etc. I am writing books and articles on this subject strictly on the line of Acarya Parampara and I have a already published some books, a list of which is enclosed herewith.

1. The Society is registered in each and every country as a religious and cultural institution under specific statutes. I am trying to get this institution registered in India also. So far, up to date, actually I am the only superior controller, but as the boys are getting experienced I shall very soon transfer the administration to them, simply keeping myself as an overseer guide. Because I am old man, so I am trying to maintain this standard of management uniformly with the assistance of my grown up students. But actually what we need is to render sincere service to the Lord because ultimately Krsna is the supreme manager. eko bahunam vidhadati kaman, ”The Supreme One supplies all the necessities of all the living entities.” Actually this is our constitution.

All the devotees strictly follow our regulative principle of 1) no eating of meat, fish or eggs, 2) no illicit sex-life, 3) no taking of intoxicants including coffee, tea, tobacco and alcohol, and 4) no gambling. In each center we have a president, secretary and treasurer who manage the local affairs.

1. I am sending the list of temples on separate sheet.
2. Specific information about our schedule of general and specific activities you will find in the letter addressed to Sri Hanuman Prasad Poddar.

3. The boys and girls here naturally they are born of rich nation and materially cultured families, but there is no spiritual guide. According to Vedanta Sutra this human form is meant specifically for spiritual understanding. So a person or a community or a nation when in the top position of material enjoyment and still does not find any peace, he searches after something better. That is the position of the Western countries. But they have no information what is that better. Therefore, the younger generation especially they are turning to be confused and frustrated and they are generally known as "hippies." Here in this Krsna consciousness movement, because the actual solace and remedy is there, they are finding it very nice and gradually they are being attracted. Some of them actually experience that before coming to this movement they did not know what is spiritual life. So there is a great potency of spreading this movement all over the world. The India Government has a Department for Cultural Affairs; if they would have taken this cultural movement as the background of Vedic civilization, then the whole world would have been happy, and India's glories would have been magnified many thousands of times than by simply imitating the Western technology which is on the verge of failure.

4. Regarding Swamis and "Swaminies," you have been misinformed. Among my disciples there is only one Swami or Sannyasi, but there is no "Swaminie." Woman is never offered Sannyasa in the Vedic culture. Up to Vanaprastha stage the woman may remain with her husband as assistant or friend without any sex relation, and when a man takes Sannyasa the woman has no connection with him. I am very sorry to inform you that there are some Indian "Swamis" in this country who are living with so-called "Swaminies," but so far we are concerned we follow strictly the Vedic principles. All our students are following the regulative principles as mentioned in Section 3, paragraph 2.

5. As referred to above we have got only one Swami, but no Swaminies. Rather I encourage the boys and girls to get married and live regularly on the Vedic principles. They are following this instruction and they are happy and advancing in Krsna consciousness.

6. The Americans are very intelligent and qualified boys and girls so they understand the principles as genuine and thus they accept them. They understand that Krsna Consciousness Movement is neither Indian nor Hindu, but it is a cultural movement for the whole human society although of course because it is coming from India it has Indian and Hindu touch.

7. Kindly refer to section 2, paragraph 3.

8. We are expanding every month. Recently I received one letter from my disciple in England and the report is very favorable. In the villages of England they are very much receptive to this movement and even children in grammar school are chanting Hare Krsna,

We have got many records and record albums out of which some produced by one renowned musician of London, George Harrison, has become very popular and many people from all parts of Europe are coming to see our temple in London. Recently we have opened two branches, one in Amsterdam and one in Copenhagen and another in Edinburgh.

1. New Vrndavana, a transcendental community project, modeled on the Vrndavana site of Lord Krsna's pastimes, is developing nicely in the mountains of West Virginia. The primary message of Lord Krsna to surrender all one's activities unto Him, that is to carry out one's duty for the sake of Krsna, as it is delivered in the Bhagavad-gita is practically undertaken in New Vrndavana. All work in Vrndavana is specifically executed in full knowledge of its being transcendental loving service to Krsna the supreme proprietor of everything and all souls. This natural environment for living in pure Krsna consciousness or plain living and high thinking develops the spiritual character of the inhabitants and especially the Society's children who are conceived, born, raised and educated in Krsna science or natural spiritual consciousness. New Vrndavana school system provides education for children which is both practical and spiritual.

This site situated in the midst of the beautiful West Virginia mountains provides an ideal setting for demonstrating the simplicity of naturalistic living based on brahminical culture and cow protection in Krsna consciousness. Cow protection practically solves the problems of sustenance and the greater portion of time of the devotees, being not engaged in the frantic scramble of materialistic competition for food and shelter, is kept engaged in the pursuit of spiritual perfection.

The activities are centered on the temple schedule of Aratikas (six daily, very regularly), kirtanas and classes in the Vedic scriptures. Work is in the fields of agriculture, horticulture, dairy and construction as well as devotional studies.

I am sending the description as it will appear in our Krsna consciousness handbook which is just now being printed. The complete and finished Handbook will be sent later on. Along with the section on New Vrndavana there is also a two page feature on our ISKCON Press.

1. Our press owned and operated by the Society is housed in our Boston temple buildings. Presently we are printing books regularly and our monthly magazine BTG is being printed in English, French, German and Japanese editions with Spanish, Hindi, Bengali, Dutch and Danish forthcoming. The English edition is understocked at 125,000 copies per month and the other editions are printed at the rate of 10,000 per month. The public demand for our literatures is international and so much greatly increasing that although printing department (editing, transcribing, composing, layout, photography, printing and binding as well as sales) is full-time engaged and the press is kept running almost 24 hours daily we are unable to meet the demands for literatures and so we must also go to outside printers like Japan.

See pages on ISKCON Press in the Krsna Consciousness Handbook.

1. Rathayatra festival was celebrated in three major cities-San Francisco, London and Tokyo-with great pomp and grand success. The transcendental festivities organized for large public participation have drawn admirable comments from the city authorities regarding their unprecedented joyous nature shared by otherwise unmanageable numbers of people. The San Francisco Rathayatra was given all facility by the full cooperation of the City and public advertisement was extended by the City via the newspapers, radio and television and posters in all the public transportation vehicles as well as large banners lining the main streets. Over 20,000 persons attended for a full day of chanting and dancing as they eagerly drew the Ratha cars five miles to the sea. At the end of the procession Prasadam was sumptuously distributed to everyone and the distribution of Prasadam was extended through the next several days. Also at the end of the procession route a capacity attendance filled a standing auditorium to attentively hear the spiritual master speak. His reception was well mannered and very enthusiastic including participation in dancing sankirtana.

In the accompanying packet are enclosed some prints from this year's various Rathayatra festivals and also issue No. 20 "Back to Godhead" which was a special issue on last year's festivities.

Other major celebrations are Janmastami and Lord Caitanya's Abhirbhava on Phalguni Purnima. These are especially celebrated gorgeously at New Vrndavana and New Navadvipa respectively. For its lavish Rathayatras yearly for the last four years San Francisco is now commonly known as New Jagannatha Puri. We are gradually increasing the size of major festivals and eventually there will be twenty-four or two each month. The public response is always very encouraging.

I will enclose in the accompanying air packet the several photographs you have desired as well as several other items which you may find helpful in preparing your article. If there is any further questionnaire which you may need, please drop my a line and I will be very glad to supply the required information.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Uddhava

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Los Angeles 16 July, 1970

70-07-16

Boston

My Dear Uddhava,

Please accept my blessings. Sometimes I am asked for my glossy photo by some friends, but I have none here. Therefore I shall be glad if you kindly send the following glossy by return mail. (These photos will also be used for printing in various Indian papers and magazines as they are requesting. So they must be of good propaganda quality.)

Subject Prabhupada (alone prefered.) Exterior view of L.A. Temple Deities and altars (very opulent) Scenes of Rathayatra and other festivals Cow protection in New Vrndavana (pictures in Handbook of milking, and calf) Some important members (alone or together)

Thank you very much. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Dennis Kehr

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Los Angeles 17 July, 1970

70-07-17

[To Dennis Kehr]

I think you are very sincere boy, so please follow the regulative principles strictly and chant your rounds of Hare Krsna faithfully. Attend the arati ceremony and take prasada and work hard in the service of Krsna and you will surely experience the bliss of the perfection of life in Krsna consciousness.

Letter to: Srilekha

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Los Angeles 17 July, 1970

70-07-17

Toronto

My Dear Daughter Srilekha,

Please accept my blessings. I beg to acknowledge your nice letter dated 8th July, 1970, and I am very glad to learn that you have been living at our Sri Sri Radha Krsna Temple for the last four months.

I understand that you are a very sincere girl and you are also following the regulative rules and regulations as well as chanting sixteen rounds of Hare Krsna Mahamantra daily. So I am very glad to accept you as my initiated disciple as you have requested and you are recommended by Sriman Jagadisa. I have chanted one set of beads for you and they are returned to you herewith. Your spiritual name is Srilekha which means "everything very beautiful." I please request you to continue to execute the regulative principles of Krsna consciousness as you are already doing and your life will be fully successful and sublime.

Please always keep the association of your good Godbrothers and sisters and work very cooperatively with them for pushing on this movement. If you are always engaged seriously in Krsna's service, Krsna will give you all opportunity for advancing in Krsna consciousness or blissful spiritual life. Study our literatures carefully and try to understand the philosophy nicely and if you have any questions you can ask them of Jagadisa and other elder devotees who know the science.

So always chant Hare Krsna Mantra and you will be happy. I am enclosing one sheet of standard practices for devotees and list of ten offenses to be avoided in chanting the Holy Name.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Tribhuvanatha

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Los Angeles 18 July, 1970

70-07-18

My Dear Tribhuvanatha,

Please accept my blessings, I beg to acknowledge receipt of your nice letter dated 13rd June, 1970, and just the other day I have received your package containing gifts of conchshell, sandalwood incense, orange socks and flowers as well as your beads for initiation. I beg to thank you for all these nice presentation and they are all being appropriately employed.

I am very glad to know that you have been staying for some months at our London Temple in the association of our devotees. This is certainly the most fortunate company for you and I know that if you maintain the association of devotees your life will be happy and perfect. That is the version of the sastra that the most important thing for spiritual realization is the company of realized souls or pure devotees of the Lord.

So on the recommendation of Gurudasa I am very glad to accept you as my initiated disciple and your spiritual name is Tribhuvanatha Das Brahmacari. Tribhuvanatha means the Lord of the Three Worlds. And Das means servant. I have duly chanted the beads sent by you and they are returned to you herewith. Please always follow very strictly the regulative principles and chant sixteen rounds of Mahamantra daily on the beads. Study our literatures attentively and try to understand the philosophy nicely with the help of your God-brothers. Always work cooperatively to spread Krsna consciousness movement and chant Hare Krsna and your life will be sublime.

I am enclosing one sheet for your reference.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Los Angeles 18 July, 1970

70-07-18

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge your letter dated 8th July, 1970, in which you have recommended the initiation of Srimati Stephanie O'Henly. I have received her letter and beads also and I have initiated her duly. I have returned the beads in another packet and her initiated name is Srilekhadevi Dasi. I beg to thank you also for the check for $50 donation to my book fund. Thank you very much.

Regarding your request for Gayatri mantra to be given to Dharmaraj, since both you and Rupanuga recommend him for second initiation it is alright. I am sending you therefore one copy of Gayatri mantra on a small tape along with specific directions for performing the ceremony. Also enclosed you will find one sacred thread duly sanctified by me and it is for Dharmaraj. The sacred thread will be given by you at the end of the fire sacrifice as it is given in the instructions. Please return this tape directly to me as soon as the initiation is done.

I learn that you have got now fifteen members at your center and this is very encouraging news for me. Please offer my blessings to all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Instead of returning the taped mantra directly to me, send it on to Bhagavan das as soon as the ceremony for Sriman Dharmaraj is performed. I have advised Bhagavan das of this, so please do it as soon as possible. ACBS:db

Letter to: MacMillan Company

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Los Angeles 18 July, 1970

70-07-18

The MacMillan Company New York

Gentlemen:

Regarding my book, THE BHAGAVAD GITA AS IT IS, I beg to inform you that when I had originally submitted the manuscript to Mr. James Wade he informed me that it had to be considerably shortened due to production requirements.

Since the publication of the book in 1968, which I understand is now in its third printing, I desire to publish the GITA according to the original manuscript. In this expanded version, each verse is authoritatively presented with the Devanagari script, roman transliteration, English synonyms, translation and elaborate purport, and would be a 800-900 page book.

Many verses in the present shortened volume, especially in the final chapters, lack any purport, and so I am not quite satisfied with the book. I have received many requests from interested readers asking for an expanded and more complete version, and so I am confident that the original manuscript will make a more successful book.

Please inform me whether MacMillan wants to publish this expanded version of the GITA. I look forward to receiving your early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Vrndavana Candra

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Los Angeles 18 July, 1970

70-07-18

Baltimore

My Dear Vrndavana Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter informing me that you have lost your original set of beads and requesting me to chant upon the new set sent also enclosed by you. You are intelligent boy and now you are in very responsible position as president of our Baltimore branch, so you should be more careful. Anyway, I have chanted duly the beads and they are herewith returned to you.

I hope that you and your good wife are doing well in Baltimore. I have very favorable reports from our East coast centers. Please offer my blessings to all the boys and girls there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Satsvarupa

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Los Angeles 19 July, 1970

70-07-19

Boston

My Dear Satsvarupa,

Please accept my blessings. So far it is fixed up that I go to New Vrindaban for Janmastami day by the 20th August. So if you like I can go for a few days before to Boston to see your temple and press. You can fix up this program by talking with Hayagriva and let me know. I think everything is going nicely in Boston.

Offer my blessings to all the boys and girls.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Los Angeles 19 July, 1970

70-07-19

My Dear Damodara,

Please accept my blessings for yourself and your good wife, Mrganetridevi Dasi. I am in due receipt of your letter dated 13rd July, 197-0, and I am so glad to know that you are now happily married by Subala at a nice ceremony in Philadelphia.

You were for some time feeling agitation and now Krsna has blessed you with a very nice, qualified wife who is an enthusiastic devotee as well. Please both of you husband and wife work now conjointly in full Krsna consciousness for spreading Lord Caitanya's message. You are very intelligent boy, good devotee and good preacher with good experience also. Your wife and you are good match, so take up this work of spreading Krsna consciousness very seriously and make your both lives sublime and Krsna will certainly give you all intelligence how to advance in His service. Please take advantage of this opportunity and utilize your lives for the transcendental loving service of the Lord and be happy chanting Hare Krsna mantra, dancing, distributing Prasadam and literatures, and preaching Krsna consciousness as your life and soul.

Hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Syamasundara

•

Los Angeles 19 July, 1970

70-07-19

London

My Dear Syamasundara.,

Please accept my blessings. I am so glad to receive your letter dated 10th July, 1970. Before that I received one postcard from you in Amsterdam. I was expecting your letter since a long time, but I could understand that you were very busy with Rathayatra festival, and I am very glad to learn that this time you made Lord Jagannatha's car as strong as a warship. I can see from the picture it is very sturdy and tall also.

Your report for organizing village schools in England is very encouraging.* Similarly I have received report of Amsterdam also very nice. So it can be easily guessed that Europe is a very good field for spreading this movement. So in consultation with Tamala kindly take up the grammar school organization immediately. In childhood the impression taken continues life long, so try to train little English and Dutch boys to be accustomed to chant and dance.

I am so glad that your daughter, Sarasvati, is growing nicely Krsna conscious. I always remember about your daughter's movement when she was coming up stairs in Ascot and sitting by me. May Krsna bless her to grow a Krsna conscious child. You will be glad to know that her picture catching my hand is now published in our ISKCON Handbook.

Regarding KRSNA book, one copy was sent from Japan directly to George's address attention of your name. Perhaps George has got it. Please inquire and see to it. Brahmananda has arranged to send you 2500 copies of KRSNA in London. Please try to sell them quickly and send the money so I can print the second part which is already prepared. In the first volume the pictures are so attractive that in San Francisco during the car festival 22 copies were sold immediately. I hope you will have very good market for this book in European English speaking places.

Regarding George Harrison, I think you have sufficiently helped him. He has also rendered service to Krsna, undoubtedly, so gradually, surely he will improve in Krsna consciousness-there is no doubt about it. In my previous letter I inquired if George requires some copies of KRSNA for free distribution to his friends. In that case you can give him 50-100 copies as he desires.

You are expecting to see me, but I also expected to see the London Rathayatra, but you made no arrangement so what can I do? So let us meet by Sankirtana. I also do not feel separation from my Guru Maharaja. When I am engaged in His service His pictures give me sufficient strength. To serve the Spiritual Master's word is more important than to serve him physically. Please try to open as many branches as possible in European countries.

Regarding your program for the grammar schools, Yogesvara wants to write some books for children. So let him write and introduce them in the schools. If nice pictures are inserted the books will become very popular. I have already said; again I repeat, go from village to village and get them interested in Krsna.

You write to say that many nice devotees are coming, Oxford graduates, etc., and there is demand for temples by the people in many countries like Sweden and South Africa. These are all good news, so try to utilize these opportunities. When I hear all these things immediately I wish to go myself personally.

Please offer my blessings to Murari. I do not know if his wife, Lilavati, and daughter are already there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*If you want I can dispatch four Sannyasis for this preaching work. ACBS:db

Letter to: Tamala Krsna

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Los Angeles 19 July, 1970

70-07-19

Paris

My Dear Tamala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th July, 1970. I have also received news from Syamasundara. that the Rathayatra was nicely performed. This is very encouraging.

We should concentrate our energy in constructive work. The constructive work is preaching. So this Rathayatra festival is one of the items of our preaching work, and therefore it was introduced in both San Francisco and London and the initiative was taken by Syamasundara.. In 1967 I gave this idea to Syamasundara. when I was in San Francisco. So it was promptly executed. Similarly last year in London also he promptly executed. So his proposal for preaching from village to village in our own bus is very much appreciated by me.* I have already instructed him to do this immediately and you also encourage him.

World Sankirtana Party does not mean that we have to cover immediately the whole world. The program is that everywhere the Sankirtana Movement should be introduced.

Mayapur temple is not settled up still because the boy in charge, Acyutananda, has not yet purchased that land although I have advised him to do so at all risk. Another boy, Jayapataka, has gone there, but he is also silent. I do not know what is happening there.

If you have enough business now in Europe as Syamasundara proposes, then first of all we should finish this program. I have got good report from Amsterdam also. So if you have got immediate engagements in England and neighboring European countries, then we shall take up the African program later on. The principle is that whatever is handy we shall first of all take into consideration.

So far Mayapur is concerned, if the land is there, there will be no difficulty in raising funds even from India. But we have no land as yet.

The first business is if the temples are not properly maintained, then we should simply concentrate on Sankirtana outside. Temple opening is secondary, but we should concentrate on the Sankirtana outside. As in Paris we have no official temple but still Sankirtana is giving us encouragement.

I have received a letter from Jaya Hari and replied it.

Holland is full of cows, so that would be the best place for a European New Vrndavana scheme. But it is not immediately possible. If we get some suitable land opportunity. But we have already got New Vrndavana that is yet to be developed. So that scheme is not yet feasible. In future we shall see to that.

Vidhi marg and raga marg are already explained in the TLC. Neophyte devotees who are trained under rules and regulations is called vidhi marg. When by execution of the vidhi marg one comes to spontaneous service of the Lord that is called raga marg.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N. B. I learn from Brahmananda that you are planning to come here and attend the meeting during Janmastami days at New Vrndavana and I am very glad that you are coming. *very soon four Sannyasis will go to England for this purpose. ACBS:db

Letter to: Vrndavana Candra

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Los Angeles 19 July, 1970

70-07-19

Baltimore

My Dear Vrndavana Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th July, 1970, and noted the contents.

I am very glad that Haladhara has gone to join you in Baltimore center. Now you are three men strong so carry on our program nicely and gradually more sincere souls will come. Do not be disappointed but be always engaged in pushing on Sankirtana, distribution of our literatures, Prasadam, and preaching and classes and sincere souls will come. It is only required that we work very sincerely and Krsna will provide all facilities according to our endeavor.

Regarding your first question: When a person becomes a perfect yogi he can transfer himself to any planet in the material or spiritual sky at his will. That is the perfection of the mystic yoga process. Generally the yogis are impersonalists, therefore they transfer to higher planets within this material world. This is explained in the Second Canto of Bhagavatam. In Chapter VIII, verse XIII of the Gita it is described that the yogi is thinking of the Lord while vibrating Om, so he goes to the Lord's Abode because he is thinking of Krsna.

One who knows what is Om knows that Om is the sound representation of Krsna he immediately remembers Krsna just like we chant Om Namo Bhagavate Vasudevaya. This conception of Om and impersonal conception is different. The impersonalist has no information of Krsna, he thinks of something like the Brahmajyoti effulgence.

Yes Krsna fulfills everyone's desires fully. He can full our desires either materially or spiritually. Material desires to be the supreme enjoyer or god are not natural desires, however. Such desire is maya. Maya means what is not. Our constitutional position is not that of the supreme enjoyer so such desire is unnatural and false. Krsna fulfills the ultimate spiritual desire of everyone also. According to one's constitutional position he enjoys a fully perfect relationship of love with Krsna.

Just like a hand is not happy when it is trying to be independent and it becomes naturally happy when it acts in its constitutional capacity as subordinate part and parcel of the whole body. But if the hand desires to be the complete body that desire is not constitutional so such fulfillment of false desire cannot be real. However for those who are not advanced in their intelligence and desire to be one with the Supreme, Krsna grants such persons the opportunity to merge their identity in his transcendental effulgent body. So that desire can be fulfilled by Krsna also, but one who is in full knowledge of the Supreme Personality of Godhead and who knows his own constitutional position never desires in that way. Rather he always desires only to fulfill his constitutional position of eternal existence as servant of Krsna and such service is complete and perfect and the supreme pleasure for the living entity. Who can enjoy more than one who is always enjoying Krsna? So it may be said that his enjoyment is supreme.

Regarding your third question: This yoga process is authorized, but Arjuna says that it is too difficult. The so-called yogis are simply making farce. They do not reach to the perfectional point of yoga. Arjuna admitted this difficulty and it is explained in the Bhagavad-gita. Therefore Krsna said that anyone who is thinking of Him within his heart is first class yogi.

In the Bhagavad-gita it is recommended about kirtana. This kirtana means kirtana or glorifying of the Holy name, fame form, activities, qualities, etc. of the Lord. They are all kirtana. Not that everything has to be included in the Bhagavad-gita, Therefore the spiritual Master is required. Caitanya Mahaprabhu recommends kirtaniya sada hari one has to chant the glories of the Lord always.

Question fourth: What Lord Jesus Christ says, that is the destination of his devotees. What Lord Jesus Christ says I do not know. If there is no description of the Kingdom of God, then we give that-cintamani prakara sadamasu . . . etc.

Question the fifth: If Mohammed as the servant of God and Lord Jesus Christ is the son of God, then where is the break of the disciplic succession. After all the disciplic succession is beginning from God, so how do you find that there is no disciplic succession? If the original tree has branches, twigs and leaves and they are in touch with the original tree, it is alright. The test is whether the line is in touch with the Supreme-that is all.

Although Mohammed and Jesus Christ appeared in the Kali Yuga their instruction is as it is because the persons to whom they had to speak could not understand any more and they find it difficult to understand even that much.

Question the sixth: You are always with Krsna. But you forget. That is maya.

Regarding Bhagavad-gita Chapter XIII, verses 5-6: All these are elements and their interactions are the bodily combination and its changes. Convictions are mental impressions derived through the body. Convictions are not fixed up. The aggregate refers to the aggregate of the elements or the body.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Umapati

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Los Angeles 19 July, 1970

70-07-19

Paris

My Dear Umapati,

Please accept my blessings. I thank you very much for your letter dated 12th July, 1970.

I understand that the new boy, Harivilasa, is very experienced, so if he is going to be president that is nice. We want a good administration-that is one side of our propaganda work.

I am very glad to hear about the apartment of the American boy, Lou, which you are utilizing as a base in Paris. That is nice. Anywhere we may live, our chanting process must go on.

Yes, the police and Government men will gradually understand us and naturally their harassment will diminish. The same thing is happening everywhere. So prepare excellent literatures, that will enhance our prestige.

I am very glad that you have made nice arrangements for carrying on our preaching work and maintaining everyone including the householders without necessity of an outside job. You are all very advanced and experienced, so do it nicely. That will give me pleasure.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Yogesvara

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Los Angeles 19 July, 1970

70-07-19

London

My Dear Yogesvara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd July, 1970, along with one poem which I have read and sent on to the editors of BTG. Some time back you sent another poetry which I have also sent to the editors; These poetics are nice, but now if you would write some articles for our BTG that will be even better. Now you have got some good understanding of our Krsna consciousness so you write it for publication.

I am very glad to know that you have got the experience and talent as well as the desire to write Krsna conscious children's books. I have very encouraging report from Syamasundara. that the grammar school children in the villages of both England and Holland are very eager and ready for learning Krsna consciousness and their instructors are also very enthusiastic to introduce our program. So you can write many books for children and insert pictures, then they will be a sure success.

The books should be written in simple language. First of all try to explain what is God, then what is the relationship of God with the world and the living entities. Then explain what is our duty in that relationship with God.* In this way write the subjects very clearly. What one learns as child is not lost throughout the life. So this is a very important business. Please execute it with great care and seriousness of purpose. May Krsna bless your sincere endeavor in his service. The more yo work for Krsna, the more He will bestow auspicious intelligence upon you for furthering your loving service unto Him.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*God means all-attractive Krsna. ACBS:db

Letter to: Sri Poddarji

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Los Angeles 21 July, 1970

70-07-21

My Dear Sri Poddarji,

Please accept my humble obeisances. Your letter dated 7th June, 1970, put me into some anxieties because you wrote in that letter that you are not keeping good health these days. I hope by this time you are feeling well and I shall be glad to hear from you favorably.

Early next year some forty heads of my students will go to India to visit Vaisnava temples as well as performing kirtana there. As you know they are observing all the regulative principles and according to our sastra they are Vaisnava sadacara. People of India as well as the priestly order should receive them properly. When they go to India, I wish to accommodate them in Lord Krsna's birthsite at Mathura. I shall be glad to know if there is accommodation for such visitors.

In your letter under reply you write to say, "I am waiting for Sri Jayadayal Dalmia who is shortly to come here, we shall put our heads together and try to find some place for lodging them." Therefore I shall be glad to receive your reply to this.

Regarding the translation of International Society for Krishna Consciousness have you made a proper substitute?

Regarding the books, please excuse me. I cannot charge price from you. Please keep them in your study room-that will engladden me.

Hope you are well.

Yours in the service of the Lord, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Advaita

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Los Angeles 24 July, 1970

70-07-24

Boston

My Dear Advaita,

Please accept my blessings. I thank you very much for your letter dated 23rd July, 1970, and the two copies of the Krsna Consciousness Handbook.

It is very nice, although the color pictures are not very clear. But one blunder has been done on page 98 about the London Temple being printed backside so Lord Jagannatha, Lord Krsna, Srimati Radharani, everyone, has changed His position. I do not think there is any possibility of rectifying now, but in future please take special care for this.

There are some discrepancies on the front cover of BTG #34 which I have pointed out to Brahmananda Maharaja. You have not mentioned anything about your other activities in the press.

By the by, please dispatch one copy of this Handbook to the following address by air parcel. Sri P. C. Gandhi c-120, Moti Nagar New Delhi-15 India

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Uddhava

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Los Angeles 24 July, 1970

70-07-24

Boston

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge your letter dated 20th July, 1970, along with the blueprint for chapter 4 Second Canto Srimad-Bhagavatam. I have gone through the blueprint and I am also sending the necessary Sanskrit corrections to Pradyumna. So when these corrections are made then you can print immediately.

Yes, I am awaiting for the propaganda photographs which you are sending.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Ekayani

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Los Angeles 25 July, 1970

70-07-25

My Dear Ekayani Dasi,

Please accept my blessings. I am in due receipt of your encouraging letter dated 19th July, 1970, and noted the contents.

I am so glad that you are now happily combined with Sriman Gopala Krsna, and I think this match is just suitable for you both. You were wanting a very nice responsible devotee husband and now Krsna has so blessed you, please utilize this opportunity nicely and advance mutually in Krsna's transcendental loving service and be happy.

Yes, it is very good work that you are doing by making children's books on Krsna conscious subject matter. We have got so many children now in New Vrndavana and it is also learned that in England and Holland the young grammar school boys and girls are eagerly taking to this process of chanting Hare Krsna. So what is learned in the early years of life will not depart for the whole life, therefore do this work very carefully to explain simply and directly Who is Krsna, who we are, what is the material world, what is the relationship of Krsna with the living entities, how we should act in that relationship, etc. And if you can illustrate these books with pictures they will certainly become very, very popular in the schools. Sriman Yogesvara is also doing this work in London. So in consultation with your husband make some nice Krsna conscious children's books and we shall then see to printing them. You are also a skilled painter so I think this venture will be successful.

Yes, I am so glad to know that the St. Louis temple is doing so well. I know that Sriman Vamanadeva and your sister, Indira are a very exemplary couple in Krsna consciousness householder life, so you kindly follow their example.

Regarding your questions, the first answer is that it is correct that the body transcendental of Krsna and Krsna Himself are nondifferent. So what is the difficulty to understand that the soul of Aghasura merged into the body of Krsna? In other words Krsna benedicts the demons Whom He kills personally with the impersonal liberation of merging with Him.

There is a difference between the activities of Krsna which are exhibited to the perception of the conditioned souls in this world and His activities in Goloka Vrndavana. Because Krsna was playing as an ordinary human being, His activities here appear just like ordinary human activities, but in the Spiritual Sky there is no such requirement. There in the spiritual sky Krsna has His activities also but they cannot be understood by the conditioned living entities how they are going on without any resemblance of the mechanical workings of things in this material world.

In the Spiritual sky and in the material sky also there is no question of separation from Krsna. Krsna is all pervading, so where can one be out of His presence? Whatever has to do with Krsna is on the spiritual platform and on that spiritual platform there is no difference between being together and being apart from Krsna. So even in the feeling of being separated from Krsna, Krsna is there.

So far the Avataras are concerned there are two types. One is called nitya and the other is called naimittic. Nitya means eternal and namittic Avataras appear for some specific function in the material worlds. Nitya Avataras have their eternal abodes in the spiritual sky from which they may sometimes descend to the material worlds, but naimittic Avataras are expansions of Nitya Avataras for some timely purpose. So the non-human forms of Avataras do not have their planets in the spiritual sky.

Yes, Mahesa Dama is in the spiritual sky. That is described in the Srimad-Bhagavatam and Brahma Samhita. At the time of dissolution of the material worlds, Lord Siva remains in His spiritual abode while the cosmic manifestation merges into the body of Mahavisnu.

Regarding the activities of such great sages and devotees like Parvat Muni and Parasara Muni begetting children, such activities of these elevated souls are not to be questioned by us. They have a higher purpose which we cannot determine; therefore it is said in the Srimad-Bhagavatam that one should not try to imitate the actions of the Isvaras or those who are very powerful, but one should follow their instructions.

I am very glad to know that you are reading our literatures and you are very thoughtful about them. I am always happy to answer your questions, but you should practice to get the answers from your husband and try to find them out by reading further in our books. All questions will be clarified if you simply read our books very thoroughly and follow the simple process of devotional service as we have given it to chant regularly and rigidly observe the rules and regulations. This is our principle that the spiritual science becomes revealed to the devotee from within the heart according to the degree of his surrender to Krsna. You are a very hopeful student and intelligent devotee, so you continue to pursue your devotional activities patiently and Krsna will open your path of Krsna consciousness so you will progress more and more.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Krsna dasa

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Los Angeles 25 July, 1970

70-07-25

Berlin

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1970, along with one letter from your new wife. I am very much encouraged that you have seriously taken up the matter opening our center in Berlin city and it is a great opportunity for us, I have also received the beads and I have chanted them duly. I am sending them back by separate air post. and the letter addressed to your wife is enclosed herewith.

I am so glad that you are at last happily married. Now utilize this nice opportunity of working combinedly in the service of the Lord. You both have all my blessings for working on in spreading Krsna consciousness movement to the German people and elsewhere in European countries. I think your wife will be of great assistance because she is a fluent linguist. I have given her the spiritual name of Indrani devi Dasi.

It is good news that you are so quickly successful in your Sankirtana and distribution of literatures in Berlin. I am sure that this so large city will prove a very important center for European ISKCON activities. Thank you for your keeping to our regulated program of chanting, study and Sankirtana, etc. If you simply stick to this program which I have given you in so many ways, you will come out successful in your mission, of this there is no doubt. So do it very seriously and enthusiastically and receive the blessings of Lord Krsna for your sincere efforts to spread His Holy Name.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Indrani

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Los Angeles 26 July, 1970

70-07-26

My Dear Daughter Indrani,

Please accept my blessings. I am so glad to receive your letter dated Berlin, 13rd July, 1970, and I am so glad also to learn that you have nicely appreciated our Sankirtana movement and now you are married to one of our devotees, Krsna das.

You are very fortunate to have found contact with Krsna through Krsna consciousness movement and, yes, peace is only to be found where there is Krsna consciousness. I have been very happy to accept you as my initiated disciple and your spiritual name is Indrani devi Dasi. Indrani is the wife of Indra the king of the heavenly planet. I have received your beads and have duly chanted upon them. Now they are returned to you by separate air post.

Please follow all the rules and regulations of Krsna consciousness and chant at least sixteen rounds of beads daily, chant Hare Krsna mantra always, go on Sankirtana as often as possible and be happy. I know that you are a very suitable match for Krsna das. You are both young, intelligent and sincere devotees. So please work combinedly with great enthusiasm to establish our branch of ISKCON in Berlin. That is my desire.

Regarding your question why does the moon appear in pictures of Krsna yet the abode of Krsna is described as having no need of sunlight or moonlight, the answer is that these pictures show Krsna as He appeared in Vrndavana 5,000 years ago. It may be understood therefore that it is the moon of this world which is seen along with Krsna in these pictures.

Please try to read our literatures very carefully and try to understand the philosophy with the help of your good husband.

I am enclosing one sheet listing standard practices and qualifications of a devotee and ten offenses to avoid in chanting, for your reference.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Jayapataka

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Los Angeles 26 July, 1970

70-07-26

Calcutta

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th July, 1970, and noted the contents., But it is the old story. Anyway, I am hoping against hope that very soon we shall have a place either at Calcutta or at Mayapur.

Kindly keep me informed of your activities at least twice in a week, otherwise I become very much anxious and due to my blood pressure sometimes do not eat, do not sleep. I am just trying to organize a worldwide movement not for any personal ambition but to execute superior orders, and by the grace of Krsna we are getting good encouragement. So I request my students to cooperate fully.

As soon as I hear from you that we have got some place, immediately I shall go to India for a change, with two Sannyasis. Recently I have given Sannyas order of life to six Brahmacaris. They have been sent in different parts of the country for preaching work and two of them might to with me to join you. So immediately we require a place of our own,.

I am very glad that Acyutananda's doing nice preaching work. Offer my blessings to him and I wish to hear from him also along with your next letter.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Navayogendra

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Los Angeles 26 July, 1970

70-07-26

Sri Devanandana Gaudiya Math Navadvipa

My Dear Navayogendra Brahmacari,

Please accept my blessings. I beg to thank you for your letter dated 14th July, 1970, in Bengali, and you will excuse me for replying in English to save a little time. Nowadays I am not keeping very good health and very soon I may return for a change in India.

I have received no Panjika from your side, neither I have any information from New York. So it is too late now, you need not send any more copies. Regarding magazines, please inquire from Acyutananda.

Please offer my obeisances to all Vaisnavas. Thank you very much once more for your kind letter.

Herewith please find a copy of our booklist.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm N.B. Please offer my obeisances to Srimad Narayana Maharaja. I have not heard from him in a long time. Please request hm to find out a large piece of land perhaps with a house, between Mathura and Vrndavana, for purchasing. A.C.B.S.

Letter to: Yamuna

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Los Angeles 26 July, 1970

70-07-26

London

My Dear Yamuna,

Please accept my blessings. I am in due receipt of your letter dated 12 July, 1970, and noted the contents. I have also received the pera and it is very nice. I know that you prepare everything very carefully for the Deities. You can offer the Deities as many varieties of sweetmeats as possible.

I am very glad to learn that your training program is going on and the result is that now men are trained for opening and maintaining new branches. This is very much encouraging to me. So there are many things to be trained up and I am sure both yourself and Gurudasa are competent to execute them. So your program of study is very nice and regulated. Try to chant the mantras. It will not be difficult because the transliterations are there. In Los Angeles temple they are doing it very nicely every morning.

Yes, I am glad to learn that the brahmacarinis are engaged in assisting work and cleaning. These are the most important duties for the brahmacarinis-namely cleansing. Caitanya Mahaprabhu personally used to inspect temple cleaning and if He would see a little particle of dust He would remark, "O, you have not done very nice." So try to follow His footsteps in the matter of cleansing. By nicely cleansing one can get promotion in the spiritual kingdom in some of the Vaikuntha planets-it is so nice.

So your program for training your Godsisters is very nice, so do it nicely as you have got experience in arcana. There is no matter if there is a little change here and there-the real duty is love and devotion. But you say that the women with children make their schedules around their children. That is the difficulty for family men, their first worshipable object becomes the children. What can be done? You are fortunate that you have got Krsna as your son.

The slides which you have sent of recent temple innovations is very, very excellent. One Bengali gentleman from London has sent me a letter praising your decoration of the Deities. The exact words he has used are that one cannot turn his face once turning towards the Deities. I have also seen the slides and my opinion is also the same. Please, therefore, go on getting credit for your service to the Lord. I am very much happy to learn it. Does your husband sometimes help you in this connection or not? I think he should be also trained up so that one day in a week he may also take charge of the Deities although he has got many other duties.

Yes, I have received the article from the Swedish newspaper. I could not read it, but it appears to be very nice. I have also received the two articles on the Rathayatra festival. Thank you very much.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Satsvarupa, Uddhava

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Los Angeles 27 July, 1970

70-07-27

Boston

My Dear Satsvarupa and Uddhava,

Please accept my blessings. I thank you for your express letters and have noted the contents carefully.

You are all my children and I love my American boys and girls who are sent to me by my spiritual master and I have accepted them as my disciples. Before coming to your country I took sannyasa in 1959. I was publishing BTG since 1944. After taking sannyasa I was more engaged in writing my books without any attempt to construct temples or to make disciples like my other Godbrothers in India. I was not very much interested in these matters because my Guru Maharaja liked very much publication of books than constructing big, big temples and creating some neophyte disciples. As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world. To accept disciples means to take up the responsibility of absorbing the sinful reaction of life of the disciple.

At the present moment in our ISKCON campus politics and diplomacy has entered. Some of my beloved students on whom I counted very, very much have been involved in this matter influenced by Maya. As such there has been some activity which I consider as disrespectful. So I have decided to retire and divert attention to book writing and nothing more.

The ISKCON Press was specifically established exclusively for printing my books. Please therefore give me an idea how you can help me in getting all my manuscripts printed as soon a possible. Whenever Advaita is submitting an estimate for printing my books, I am supplying the money immediately. So far the finance is concerned, Krsna is supplying. Therefore if you simply print my books in the Press incessantly, that will give me great delight.

Please therefore let me know how far you can all help me in this connection and what are the manuscripts ready for printing. I think I shall now stop all other activities except publishing of my books. Kindly enlighten me per return mail.

Hope you are all well and offer my blessings to all boys and girls in your temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I think the wrongly printed pictures may be cancelled and fresh printing should be done. If not, it will create a very bad impression of our Press management. ACBS:dm

Letter to: Manager of Punjab National Bank

-

Los Angeles 29 July, 1970

70-07-29

Manager Punjab National Bank Calcutta

Dear Sir:

Re: My Savings Fund Account No. 2595 with you

I beg to inform you that this day, 29th July, 1970, I have remitted 16039.18 U.S. Dollars through Security Pacific National Bank, Culver City Branch, under receipt No. 729949 for credit of my account SS/F No. 2595 with you.

This amount is for the purpose of constructing a Radha Krsna Temple at Mayapur, as it is contributed by my American disciples.

Please acknowledge receipt, and on hearing from you I shall begin construction work.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:dm

Letter to: Unknown

-

Los Angeles 29 July, 1970

70-07-29

I, the undersigned, A.C. Bhaktivedanta Swami, presently author of the following books: Krsna; Nectar of Devotion; Easy Journey to Other Planets; Isopanisad; Bhagavad-gita As It Is; Srimad-Bhagavatam; Teachings of Lord Caitanya; Krsna Consciousness: The Topmost Yoga System, do hereby appoint Rupanuga das Adhikari, Bhagavan das Adhikari, and Karandhara das Adhikari for the purpose of the publishing of manuscripts and literatures made by me, distribution and collection and all other necessary paraphernalia in this connection. This trust is called the Bhaktivedanta Book Trust. Out of the three trustees, the majority decision will be carried.

At the present moment, the Krsna books are coming from Japan and they should be taken care of immediately. The present procedure is that Sriman Karandhara das Adhikari is looking after the business and collecting the fund. The same procedure should be followed and whenever there is a collection, it should be deposited in my bank account entitled ISKCON, INC. - BHAKTIVEDANTA BOOK TRUST, number __ with the Security Pacific National Bank. And whenever there will be a new printing, on submission of the estimate I shall immediately advise the bank to remit as I am now doing. In the future, things will be done as it is necessary. All withdrawals are to signed by me exclusively.

The Bhaktivedanta Book Trust account will be used to publish my books and literature and to establish Temples throughout the world, specifically three Temples are to be established, one each in Mayapur, Vrndavana, and Jagannatha Puri.

A.C. Bhaktivedanta Swami Founder-Acarya ACB/rda

Letter to: Himavati

-

Los Angeles 30 July, 1970

70-07-30

Hamburg

My Dear Himavati,

Please accept my blessings. I have not heard from you recently how you are and I have been anxious to know that you are recovering well from your car accident injury.

I beg to acknowledge receipt of a package yesterday which contained one set of Deity clothes. I have immediately got them on my Deities and They are wearing them and looking so beautiful. You have made the colors and clothes so nicely. I am very much pleased.

You are lying for some time in the hospital bed and still you are not wasting a moment of your time. This attitude is very good. This is Krsna Consciousness-not to waste even a single moment without serving the Lord in some way or other. So you have made these very, very nice dresses for Krsna and Radharani although you are so much inconvenienced by your injury. I am very, very glad that you have got this feeling to not waste even a single moment in the service of the body and mind but to utilize very carefully every moment of life in the loving service of the Lord.

I beg to thank you once more for the beautiful clothes for Radha Krishna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sudama

-

Los Angeles 30 July, 1970

70-07-30

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to inform you that I am leaving Los Angeles on the 7th July. I am taking three Sannyasis on world tour. We shall reach to Hawaii first and I shall let you know then definitely what our plans are for coming to Tokyo so you will know when to expect our arrival.

I hope everything is going on well with you. Your reports from Japan are very encouraging, so I am looking forward to seeing you there.

Please offer my blessings to all Prabhus there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dm P.S. If you have already arranged for my apartment then you can send me telegram immediately & I shall cancel Hawaii program. ACB

Letter to: Brahmananda , Gargamuni

-

Los Angeles 31 July, 1970

70-07-31

My Dear Brahmananda Maharaja and Gargamuni Maharaja,

Please accept my blessings. I am in due receipt of your two nice letters along with xerox copy of press meeting. Satsvarupa has sent me the original signed copy and I have replied him separately.

In order to set example to my other Sannyasi students I am personally going to Japan with a party of three other Sannyasi students. Although it is beyond my physical condition, still I am going out so that you may learn the responsibility of Sannyasa.

Yesterday Karandhara presented me a check signed by you for $4,000 in my favor, but I have countersigned in favor of ISKCON L.A. as they have already purchased our worldwide tickets. I am starting next week sometimes. I have asked Tamala to come here and Hayagriva to come here. Rupanuga, Bhagavan das and Kirtanananda Maharaja are already here, so I am fervently appealing to you all not to create fracture in the solid body of the Society. Please work conjointly, without any personal ambition. That will help the cause.

It is the injunction of the Vedas that the Spiritual Master should not be treated as ordinary man even if sometimes the Spiritual Master behaves like ordinary man. It is the duty of the disciple to accept Him as Superhuman Man. In the beginning of your letter your comparison of the soldier and commander is very appropriate. We are on the battlefield of Kuruksetra-one side Maya, the other side Krsna. So the regulative principles of a battlefield, namely to abide by the order of the commander, must be followed. Otherwise it is impossible to direct the fighting capacity of the soldiers and thus defeat the opposing elements. Kindly therefore take courage. You are capable in so many ways. Let things be rightly done so that our mission may be correctly pushed forward to come out victorious.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jadurani

-

Los Angeles 31 July, 1970

70-07-31

Boston

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th July, 1970.

Krsna can expand Himself in various ways with His different wives. You are not only advanced student in painting, but also in Krsna consciousness, so always pray to Krsna how you shall draw the painting and I think it will come out nice. My another request to you is that because I am going to the Eastern hemisphere countries I wish to establish as many branches as possible on that side. As you know me very well from the very beginning, I shall require many pictures of Pancatattva either Sankirtana or standing Five together, also the pictures of Acaryas.

Wherever a Sankirtana temple will be established, I shall require at least three pictures, namely your Spiritual Master, my Spiritual Master and the Pancatattva as they are being worshiped in the first apartment of the Temple here in L.A. These pictures may be painted on a canvas oil painting and when it is dried up they may be rolled all together and dispatched by Post Air Mail. The frame work may be done locally. Paraffin paper may be placed between paintings so they will not stick.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

-

Los Angeles 31 July, 1970

70-07-31

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th July, 1970 regarding the manuscript.

I understand that all the pictures of KRSNA, Vol. II, are not prepared, so I shall request you to complete these pictures as soon as possible. There is no hurry because now I am going with a small Sankirtana Party to the Eastern countries. I wish to remain in Japan at least for two months. Therefore if you send me the complete manuscript and pictures, then I can personally get the book, Second Volume, printed in my presence.

I have duly received the press meeting report of July 25th, signed by you, Uddhava, Advaita, Brahmananda Swami, and Gargamuni Swami. It has given me much pleasure, so I shall be more pleased when they are done according to the writings.

Regarding Bhagavad-gita, enlarged edition, the picture approved by me to Jadurani is all right. I am glad to learn that it is being serialized. Regarding Srimad-Bhagavatam, First Canto, I am glad that manuscript is also being composed. Srimad-Bhagavatam, Second Canto, improper title pages being rectified is good news. Please keep me informed about the progress of those manuscripts.

Our life is very short. The Krsna consciousness movement is not meant for fulfilling one's personal ambition, but it is a serious movement for the whole world. I am therefore going to the Eastern hemisphere, beginning from Japan. We are going four in a party and all of us are Sannyasis. In this old age I am going with this party just to set an example to my disciples who have taken recently the Sannyas order. I think Brahmananda Swami, Gargamuni Swami, Visnujana Swami, Kirtanananda Swami and Subala Swami, all of them, two in a party assisted by other Brahmacaris should form separate Sankirtana Parties and travel all over Europe, America and Canada.

Now we want very many Swamis to take up this job. The Grhasthas are to take care of the Temples as well as the general management. I have already formed the Governing Body Commission and your good name is also in the Board. There is no time for creating a crack in our solid formation of Krsna Consciousness Society. Take it now with great responsibility and everyone of you may serve jointly for Krsna's satisfaction. That is my request to you all.

I think you may reply this letter to me care of ISKCON, Tokyo, Japan.

Whatever mistakes that have been done in the past may be rectified. That is my request.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Vasudeva

-

Los Angeles 31 July, 1970

70-07-31

Hamburg

My Dear Vasudeva,

Please accept my blessings. I have not heard from you since a long time. I hope everything is going well with you in Krsna consciousness.

I know that you have been practicing your painting in a regular schedule and you are very much enthusiastic to be engaged in this. You are not only advanced student in painting, but also in Krsna consciousness, so always pray to Krsna how you shall draw the painting and I think it will come out nice. My another request to you is that because I am going to the Eastern hemisphere countries I wish to establish as many branches as possible on that side. As you know me very well, I shall require many pictures of Pancatattva, either Sankirtana or Five standing together, also the pictures of Acaryas.

Wherever a Sankirtana Temple will be established, I shall require at least three pictures, namely your Spiritual Master, my Spiritual Master and Pancatattva as they are being worshiped in the first apartment of the Temple here in L.A. I shall have some color pictures of this first apartment of the L.A. Temple sent to you for reference. These pictures may be painted on a canvas with oil painting and when it is dried up they may be rolled all together and dispatched by Post Air Mail. The framework may be done locally. Paraffin paper may be placed between the paintings so they will not stick.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

August

Letter to: Dinesh

-

Los Angeles 1 August, 1970

70-08-01

New York

My Dear Dinesh,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th July, 1970, and noted the contents. Yes, I have received the Tandberg Speakers and they are very nice sounding. We are playing the tapes which I have recorded on this machine in stereo and they are very nice.

Nowadays, I am not making tapes because of a little blood-pressure trouble. As soon as I am a little peaceful I shall make tapes and send to you as desired by you.

The prospect of your opening a new branch is very good. If you can, do it. This opening of centers is required. However, Krsna Consciousness does not depend on the place, on the contrary, it depends on the person who is free from duality. So why another part of the world for opening a new branch. There are many places in this country where it is important to have our branches.

I am very glad to note your eagerness for expanding your service. This attitude is very nice and it is required of the devotee at every stage. So do it very enthusiastically with great faith and patience strictly following the regulative principles. Your good wife and yourself should set the example as model Krsna consciousness householders by your careful observance of all our Krsna conscious principles and thus make your lives successful.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Krsnakanti

-

Los Angeles 1 August, 1970

70-08-01

Seattle

My Dear Krsnakanti,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th July, 1970, and was very glad to note the contents. I beg also to thank you for the check which you enclosed for $100 to my book fund and I receive it very gladly as we have expended recently so much for printing our literatures and we have many more manuscripts ready for publication. I am so happy to learn that both yourself and Sriman Gajendra are now married to two of my beloved daughters. I am proposing that our Temples now be managed by the householder couples so this is very nice for you now. Please take this opportunity offered you all by Krsna very seriously and do not misuse your life for sense gratification. You are a very intelligent boy I know and a very sincere devotee of Lord Krsna. Now you have got a good wife who is also intelligent girl and devotee, so live peacefully working together for pushing on this Krsna consciousness movement for the ultimate benefit of all concerned. So you both husband and wife please take my blessings and blessings of Lord Krsna and be happy in Krsna's transcendental loving service.

Please offer my blessings to Gajendra and his good wife, Herapancami.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Nayanabhirama

-

Los Angeles 1 August, 1970

70-08-01

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated 30th July, 1970, and noted the contents.

I have duly initiated the new student Elaine Marberger and her spiritual name is Daivisakti devi Dasi. I have sent her beads back by separate air post and her letter is enclosed herewith. I beg to thank you also for the check of $50 contribution to my book fund, it is very welcome.

Regarding your proposed marriage with Srimati Daivisakti, she appears to be a very nice intelligent devotee, so if she is agreeable to your proposal I have all blessings for your marriage. Now please work combinedly in Krsna's service with your new wife when you are married and make your lives perfect in Krsna consciousness. That is my desire. You should be very careful to always set the highest example of householder life in Krsna consciousness and that will automatically benefit all persons with whom you come in contact. So you live and work together in Krsna consciousness and be happy chanting Hare Krsna mantra.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Acyutananda, Jayapataka

-

Los Angeles 2 August, 1970

70-08-02

Calcutta

My Dear Acyutananda and Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your telegram reading as follows:

”Krishnas provided six months free house nine rooms occupy August fourth”

I hope by the time this letter reaches you, you might have already occupied the house, so reply me this letter to London address 7 Bury Place, London, W.C.1. I am going there for a month to rest completely. So on receipt of your further reply that you have occupied the place I shall send you at least 10 brahmacaris immediately as you desired formerly.

I have not heard, however, from you anything about the Mayapur land-this is also essential.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

-

Los Angeles 4 August, 1970

70-08-04

My Dear Upendra,

Please accept my blessings. Thank you for your letter dated July 30, 1970. I am glad to hear that our Sydney Temple is going nicely.

Regarding your questions, the sannyasis are now devoted fully to travelling and preaching work, management is left to the local Temple Presidents and the members of the Governing Body Commission.

As we make advancement, offenses should be gradually diminished; advanced devotees, in fact all devotees should study how to do this very carefully in the Nectar of Devotion. We can understand the Absolute Truth by hearing, that is how we can become perfect. Simply by hearing and chanting the Glories of the Supreme Lord from the Srimad-Bhagavatam one can become perfect, this example is shown by Sukadeva Goswami and Maharaja Pariksit.

The Gayatri is chanted morning, afternoon, and evening. The pujari chants Gayatri at each offering. Regarding the ”Sayyothana” ceremony. In that part of the year it is very hot so they pour water mixed with milk over the Deities. Lord Jesus Christ is a saktyavesa Avatara., an empowered living entity or jiva. In order to attain such a position one must be pure, so in this sense Lord Jesus Christ was a pure devotee. Of course, humanitarianism is not a sign of the pure devotee, but unless he did like that no one would hear him. So Lord Jesus Christ was acting a part suitable for the particular circumstances.

It is a nice story about the police sergeant bowing down following the example of the devotees. That tendency is there in everyone eternally, simply they must be exposed to our Sankirtana Movement. It does not matter what we are, Grhasthas or Sannyasis, the point is to be paramahamsa, completely surrendered to Lord Sri Krsna. Some of Lord Caitanya's followers were Sannyasis but not all of them.

Thank you once again and please convey my blessings to all the Prabhus there. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:rda

Letter to: MacMillan Company

-

Los Angeles 5 August, 1970

70-08-05

The MacMillan Company New York

Gentlemen:

Regarding my book, THE BHAGAVAD GITA AS IT IS, I have written you on the 18th July, 1970, regarding whether Macmillan wants to publish an expanded version of the GITA. However, I have not yet received any reply.

I should very much appreciate knowing what your intentions are regarding this matter. If MacMillan does not desire to publish this expanded version, then I will have it published elsewhere immediately.

I hope to hear from you at the earliest date possible.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Subhadra

-

Los Angeles 5 August, 1970

70-08-05

My Dear Subhadra dasi,

Please accept my blessings. Thank you very much for your nice letter dated July 22, 1970 Thursday night. I did not reply right away because I am getting ready to to lead a Sankirtana Party to chant Hare Krsna in Japan and then to India, where Lord Sri Krsna had all His Pastimes with the cowherd boys and girls. Yes, you are certainly right when you say Radharani cooks prasadam for Lord Krsna. Whenever He returns in the evening from herding cows with His cowherd boy friends, Radharani has a nice preparation waiting for Lord Krsna. You have also mentioned about Krsna playing on His flute. In the Nectar of Devotion, it is said that Lord Krsna attracts living entities from all over the universes by simply playing on His flute.

Now please listen faithfully to your mother and father and they will teach you all about Lord Krsna. It is said that everyone has a mother and father but only a few are fortunate enough to have a Spiritual Master. So you are doubly fortunate, you have a Spiritual Master and also you have a nice Krsna consciousness father and mother, simply live by their example.

I am hoping this reply finds you in happy mood, and I remain

Your ever well-wisher, A.C. Bhaktivedanta Swami ACB:rda

Letter to: Upendra

-

Los Angeles 6 August, 1970

70-08-06

My Dear Upendra,

Please accept my blessings. I am in receipt of your letter dated August 4, 1970 and have examined the contents. A reply to your last letter was previously sent.

Now all my disciples must work combinedly and with cooperation to spread this Sankirtana Movement. If you cannot work together then my work is stopped up. Our Society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your Godbrothers.

Now I have set up the Governing Body Commission to handle management, questions of philosophy, and personal problems. These things are too much botheration for me, I simply want time to write books to satisfy my Guru Maharaja. If Balimardan Prabhu has gone to open still another Temple that is certainly good news. Kindly remain there and teach Upananda das by nice example and work together with the devotees there. If we work hard for Krsna without personal consideration or ambition, then we are assured of success.

Tomorrow I am leaving for Hawaii on the way to Japan. After some time our Sankirtana Party, including five of my disciples, will go on to preach in India. Meanwhile, kindly push on our Sankirtana program and distribute as much literature and prasada as possible.

I hope this reply finds you in good mood.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACB:rda

Letter to: Vyasa

-

Los Angeles 6 August, 1970

70-08-06

My Dear Sriman Vyasa,

Please accept my blessings. I am in receipt of your letter dated July 14, 1970 and its contents have been carefully noted. Yes, you are correct when you say that for a true devotee of the Supreme Personality of Godhead Lord Sri Krsna theoretical speculations are avoided. Not only is devotional service the simplest way of God realization, as you have agreed, it is clearly pointed out by Lord Krsna in the Bhagavad-gita in every chapter that He can be achieved only by finally engaging directly in devotional service, or bhaktiyoga, the highest stage in yoga practice. In the First Canto, second chapter, verse seven of the Srimad-Bhagavatam, it is clearly stated that by the process of applying devotional service unto the Personality of Godhead Vasudeva (Krsna), the immediate result is that causeless knowledge and detachment follow. Therefore the burden of useless theories can be avoided, simply by following the Sastras.

Anyone can understand that behind the beauty of nature, behind the succulent fruits and vegetables, and behind the wonderful heat and light of the sun, there is a Friend. So we should contact that Dearmost Friend, Krsna. Any reasonable man will accept this argument. That is rational thinking. In the second chapter of the Bhagavad-gita, Lord Krsna says that "One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence." Otherwise there can be no conviction. How can a man be convinced who will not accept? Krsna says hear from me, "tatsrnu."

We are going to popularize our Sankirtana Movement by following strictly the footsteps of Lord Krsna Caitanya Mahaprabhu and distribute Krsna consciousness literature throughout India as well as the rest of the world. All of our resources are used for this purpose. Our Society is intended for the intelligent class of men, so you are invited to join this Sankirtana Movement.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB:rda

Letter to: Bhagavan

-

Tokyo 14 August, 1970

70-08-14

My Dear Bhagavan Das,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hamsaduta

-

Tokyo 14 August, 1970

70-08-14

My Dear Hamsaduta,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

-

Tokyo 14 August, 1970

70-08-14

My Dear Karandhara,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Krsna dasa

-

Tokyo 14 August, 1970

70-08-14

My Dear Krsna dasa,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

-

Tokyo 14 August, 1970

70-08-14

My Dear Satsvarupa,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Syamasundara

-

Tokyo 14 August, 1970

70-08-14

My Dear Syamasundara.,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tamala Krsna

-

Tokyo 14 August, 1970

70-08-14

My Dear Tamala Krishna,

Please accept my blessings. Now that I have formed this Governing Board Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zone's activities at least once a week or once fortnightly. In this way I will be encouraged and can give you direction and inspiration.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

-

Tokyo 15 August, 1970

70-08-15

Los Angeles

My Dear Karandhara,

Please accept my blessings. You will be glad to know that with Messrs. Dai Nippon Printing Co., Ltd. I have opened an account "Bhaktivedanta Book Fund Deposit" with immediate effect by depositing $5,000. At the same time I have ordered from them books worth $32,000 and as soon as the second volume KRSNA manuscript is received the amount will increase to $52,000.

Under the circumstances I shall request you to send as much as possible every week to this Bhaktivedanta Book Fund Deposit so that I may not feel any difficulty to meet my obligation.

Now you have in stock about 10,000 copies of KRSNA, face value of which is about $75,000, so kindly try to collect as much as possible and send your weekly collections to this deposit fund. Immediately you can send Durlabha's $500 and whatever book fund collection you have made and let me know by your next letter.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Vasudeva

-

Tokyo 15 August, 1970

70-08-15

Hamburg

My Dear Vasudeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th August, 1970. I am very glad to know that you are very fully engaged in the duties of chanting regularly 16 rounds, going out on Sankirtana, performing arcana for the Deities and painting.

It is very encouraging for me to learn that you are so enthusiastic in the execution of your devotional services. So please be engaged 24 hours daily in sincere transcendental loving service of the Lord and your life in Krsna consciousness is sure to be successful. Many of our Temples are now requiring pictures of Pancatattva and Acaryas, principally your Spiritual Master and my Spiritual Master, for their Guru Gauranga worship. So I am confident that you can help them in this connection by painting many of these very important pictures of our Temples. No we have got so many new branches of our Society, so your assignment is already given to provide them in this way with paintings.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bali-mardana

-

Tokyo August 16, 1970

70-08-16

Australia

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th August, 1970, forwarded from L.A. At present I am living in our Tokyo center. I left L.A. on the 7th August and I have come here via Honolulu. Most probably I shall be going to India (Calcutta).

Perhaps you know that you have been nominated as one of the Governing Body Commissioners. I very much appreciate your forward service spirit and gradually Krsna is helping you in the matter of your Australian Yatra, and I am so glad to learn that you are going to open another branch in Melbourne.

I am getting older day by day, so if I can see in my lifetime that all of you have opened at least 108 branches of ISKCON institution that will be a great pleasure for me.

So now the factual administration will depend on the Governing Body Commission and the sannyasis are entrusted for making propaganda work. I wish to remain on the background to give you some directions. So kindly execute the missionary activities very carefully with enthusiasm, patience, conviction, follow the regulative principles, chanting regularly sixteen rounds, dealing without any duplicity, and above all keeping oneself in the society of pure devotees.

Our different centers are meant for organizing a group of pure devotees so that neophyte visitors may take examples from them and thus become attached to Krsna consciousness. This formula is active everywhere and I see practically here in Japan where they do not understand the language but still they are taking part like other centers.

I have seen some pictures from your side. It appears that the altar is very nicely made. I am glad to learn that you have got a truck for transport. So try to improve the Australian activities in this way and Krsna will give you all facilities.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: P. Gangulee

-

Tokyo 16 August, 1970

70-08-16

Sri. P. Gangulee Minister of Education & Culture Embassy of India 2107 Mass. Ave. Washington, D.C.

Dear Sriman P. Gangulee,

Please accept my greetings. I beg to thank you for your kind letter, reference number F.562/01/M, dated 10 August, 1970.

In this connection I may inform you that although there is no law by which the Temples can bar anyone's entry in India, still sometimes practically I have felt the difficulty in respect of my American and European disciples. Last time when I was in India one of my students, Harivilasa Brahmacari, felt the same difficulty when he was in the Temple of Jagannatha Puri. Similarly one disciple was refused entry in the Ranganatha Temple in Vrndavana.

So if you kindly issue a general letter, suggestively reading as follows:

"Certified disciple of Swami A.C. Bhaktivedanta, the missionary preacher of Vaisnava cult in the Western world, is strictly following the Vaisnava regulations. They are regularly initiated in Vaisnava culture. They have changed their names in the form of Krsna das or servant of God, and are following the regulative principles very strictly, worshiping the Lord in the Temple, and thus they are converted Vaisnavas in the strict sense of the term. No Temple authority of India should therefore restrict them in the matter of offering their respects to the Deities or chanting the Hare Krsna Mahamantra within the vicinity of the Temple."

Of course each and everyone of my students will carry an authorized certificate of initiation and if it is accompanied by a copy of letter as above mentioned, I think that will be a great satisfaction for me.

I hope you will kindly send me this letter and in the meantime I am advising Sriman Dinesh Candra Dasa Adhikari to see the Consular Division of your Embassy in the matter of getting the necessary visa.

With my best wishes, I am

Your ever well-wisher, c.c. Sriman Dinesh Candra

Letter to: Satsvarupa

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6-16, 2-chome, Ohhashi Meguro-ku, Tokyo, Japan 16th, August, 1970

$LT_{700816E1}$

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th August, 1970, along with a list of schedule for Temple activities. It is very nice program. If you simply follow this program, then the spell of Maya will not be able to enter into your constitution. All Questions and answers are practically given in our books.

I have received two Bhagavatam chapters, "Pure devotional Service" the arcan program is very nicely described in verse number 22 specifically. So these books are so valuable for public reading, but some way or other they are not being introduced in proper channel namely the school and college for reading.

I have nominated you as one of the members of the Governing Body because I know you are a very good soul and I shall be very pleased if the mistake which has already crept in our society can be rectified by your combined effort. I have not heard anything about the activities of the four Sannyasis, neither I have received any letter from them.

I have not yet received any letter from Rupanauga about the press questions, but as you know as I have several times mentioned that the press is my heart and soul and it should work constantly to produce literature for wide distribution. Similarly I am trying to engage the Dia Nippon Press for printing our works. Yesterday I have placed with them $32,000 worth business. We have now stock of NOD's 5,000 at $4 a piece, similarly KRSNA at $8, so by book estimation you have got more than $100,000 worth books in stock. So if we collect only one fourth of it and pay to Dia Nippon then we got another $100,000 worth books. Of course, it is not business proposal, but it is a scheme for distributing widely our literatures. That is my program.

So I hope you are all meeting in New Vrndavana and try to make a strong program how our missionary activities can be pushed on with great stride.

I have advised Karandhar to collect all book funds and send to Dia Nippon wherein I have opened an account "Bhaktivedanta Book Fund Deposit". The more they receive amounts, the more we print books for distribution.

In the Third Chapter the black border underneath my name does not look very well.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

-

Tokyo 16 August, 1970

70-08-16

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 5th August, 1970. Now I am staying in our Japan center looking after the publication of books, dealing with Dai Nippon Printing Co., and I have already placed order with them for different books and magazines to the extent of $52,000. Most of these books will be carried to India for making propaganda there on or before the World Sankirtana Party reaches there.

Your first letter was duly received, but during the last few months I was very much mentally depressed. I do not wish to discuss those points, but simply request all the members of the Governing Body Commission to organize this institution very uprightly. I am glad that you are going to New Vrndavana and with the help of your other Godbrothers make a nice program for our future activities. It is my ideology that this Krsna consciousness movement can solve all the problems of conditioned life. We can make all the people of the world united in this simple method of chanting Mahamantra. That is already proved because everywhere we introduce this Movement it is accepted gladly.

Regarding my Godbrother, Sadananda Swami, I have heard many things about him as you have also informed me, but I think as he is old man we should not give him the trouble of teaching you Bengali or Sanskrit. So far my Western disciples are concerned, they have not got much necessity of learning these languages. Therefore I think it is not necessary. Please offer my obeisances to Sadananda Swami. He is my old friend and Godbrother, and so you should offer him all due respects whenever he comes, but do not try to engage him in some work in his old age.

When I was in L.A. I duly received your $100 contribution. I have replied Vasudeva's letter separately encouraging him in painting and you supervise that he is doing nicely. Immediately a set of paintings may be sent to Australia.

I am very glad that Himavati is always engaged in the service of the Lord.

Regarding Sivananda's going to Munich for starting a new center with his wife, the plan is very nice. If you open branches as many as possible that is very encouraging to me. Sivananda has got experience and he has now a new wife who is very nice so let them go to Munich for spreading this Movement. That is very good program.

Most probably the Sannyasis will go to India via Europe. Everything will be discussed in your next meeting in New Vrndavana when you meet there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Uddhava

-

Tokyo 16 August, 1970

70-08-16

Boston

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge receipt of your telegram dated 14th August, 1970 and reading as follows:-will send Hindi BTG by 14 special delivery should reach you on 16 or 17 your eternal servant uddhava das isokrishna boston. However until today there has been no arrival of the Hindi BTG, so I am still waiting for it.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Balai

-

Tokyo 17 August, 1970

70-08-17

My Dear Balai Dasi,

Please accept my blessings. I beg to thank you very much for your very nice letter along with some pictures of your daughter Nandini Dasi. I am so glad to see that you are raising your daughter in Krsna consciousness and that is your duty as conscientious mother to give the child proper education in spiritual living.

It is very encouraging to me to know that both yourself and your good husband are combined so nicely for setting the example of Krishna conscious family life. And now you have such a good daughter who is naturally devotee of Krsna, so if you kindly continue to advance on these lines as I have already chalked out for you your perfection of life in Krsna's service is guaranteed.

Please offer my blessings also to your good husband, Sriman Advaita and your daughter, Nandini Dasi.* I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Why not ask your daughter to contribute to my book fund whatever she collects. ACBS

Letter to: M. L. Chand

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Tokyo 17 August, 1970

70-08-17

Sri M. L. Chand Dalmia Cement (B) Ltd. 4-D, Dalhousie Sq. East Calcutta

Dear Sri Chand;

Please accept my greetings. Kindly refer to my letter dated 24th June, 1970.

I did not receive any reply from you, but on the contrary I have received a copy of letter addressed to the Chief Controller of Import and Export by the Sri Caitanya Research Institute in which it is said that this letter has got reference to my letter addressed to you.

I do not know how the matter has gone to Sri Caitanya Research Institute who has falsely declared that the Murtis were donated by them. Actually it is not the fact. Five pairs of Murtis were collected by Hit Sharanji, one pair donated by Dalmia Trust and four pairs donated by Birla Trust.

So I cannot understand why the Sri Caitanya Research Institute writes such letter declaring that the Murtis were donated by them. Will you kindly explain why it is so.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds c.c. To J. Dalmia, 4, Scindia House, New Delhi-1 for necessary action. ACBS:ds

Letter to: Jayapataka

•

Tokyo 17 August, 1970

70-08-17

Calcutta

My Dear Jayapataka,

Please accept my blessings. Your letter dated 10th August, 1970, addressed to our L.A. Temple redirected here has been duly received by me. I have sent several letters and a telegram from this place to your new address, but I have received no reply of them till now. On the 15th August, 1970, Tamala has sent you the following telegram: "Srila Prabhupada desires to come Calcutta/ Immediately telegram 6-16, 2-chome Ohhash, Meguro-ku, Tokyo, Japan or telephone Tokyo 466-2935 to Tamala, Sudama, Kirtanananda or Madhudvisa and confirm reception accommodations-Tamala."

We were all expecting either your telegram or phone call at every moment, but I have received none. In the meantime I have received your letter under reply. I have again sent you another telegram reading as follows: "I have sent telegram/why no reply? I am ready to come/confirm immediately by telegram to ISKCON 6-16, 2-chome, Ohhashi, Meguro-ku, Tokyo-A.C. Bhaktivedanta Swami"

In Japan we are now staying at the Temple, five Sannyasis including myself and one householder, Tamala, ready to start for India. I have ordered 70,000 different kinds of books and literature costing nearly $32,000 and most probably I shall order further for 20,00 more. So they are all meant for distribution in India for propaganda work. Besides that, I am getting Hindi Back to Godhead also printed here for distribution in India. So everything is ready, simply I am awaiting telegram from your side.

Regarding Deities, we have three pairs of Deities lying with Scindia Steam Navigation. I am sending herewith the copy of the letter addressed to Mr. Trivedi today. With this copy of the letter both you and Acyutananda can see Mr. Trivedi and on the strength of this letter you take delivery of the three pairs of Murtis. We shall install one in Mayapur, one in Calcutta and one in Gorakhpur.

I have got many inquiries and friendly invitations from many different parts of India, simply we want our place at Mayapur immediately, then everything will be in order. We will require a huge amount of money for constructing a Temple in Mayapur especially. I am glad that you are getting good collections also and there is good prospect of getting more. So if we work sincerely keeping faith in Krsna and Spiritual Master there will be no difficulty at all in our preaching work.

So either on receipt of this letter or prior, as soon as I get your telegram for receiving us, then we shall start for Calcutta.

We have ordered one consignment of Khole, pakwaz, and karatala. They are lying with Dwarkin and Son due to the Calcutta dock strike. If they have not yet been dispatched, please take delivery of them for our use in India.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sri Trivediji

•

Tokyo 17 August, 1970

70-08-17

Scindia Co. Calcutta

Dear Sri Trivediji,

Please accept my greetings. Since I received your letter dated July 18th, 1970, I have not heard anything from you regarding the Murtis which are kept under your care.

The matter appears to be very complicated because I do not know why Sri Caitanya Research Institute has falsely declared to the Chief Controller of Import and Export that the Murtis were donated by them while that is not a fact. There were five pairs of Murtis, one pair being donated by Dalmia-Jayan Trust and the other four pairs being donated by the Birla Trust.

Anyway, it is practically near about one year the matter is being dragged. You will kindly therefore let me know by return mail what is the actual position and whether there is possibility of carrying the Murtis as previously arranged. If not, please let me know and I shall depute some of my representatives to take delivery of the Murtis and do the needful.

At the present moment I am in Japan at the above address, so kindly reply by sending to me here.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Srimad Vamana Maharaja, Trivikrama Maharaja

-

Tokyo 17 August, 1970

70-08-17

Debananda Gaudiya Math Navadvipa

My Dear Srimad Vamana Maharaja and Trivikrama Maharaja,

Please accept my respectful obeisances. I am now staying in Japan at the above address in connection with printing work of some of my important books and magazines.

I beg to thank you very much for sending me a copy of your Sri Caitanya Panjika. I have received it just yesterday redirected from Los Angeles.

In future if you kindly send such Panjikas, please send it my air mail otherwise it takes four to five months to reach and sometimes it gets lost.

Please offer my dandabats to all the Vaisnavas.

Hope this will meet you in good health.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

-

Tokyo 18 August, 1970

70-08-18

Boston

My Dear Satsvarupa,

Please accept my blessings. Herewith please find four pages of poems written by Tirthapada dasa Brahmacari who is working at Sydney very diligently. If our Vyasa Puja pamphlet is not yet finished, you may add them there or conveniently they may be published in BTG. He is a good worker in Sydney; he should be encouraged.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

-

Tokyo 18 August, 1970

70-08-18

Sydney

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th August, 1970.

Yes, for the present I am in Tokyo and arranging to reprint some of our books and magazines to the extent of 70,000 copies and I am also awaiting the manuscript of KRSNA, Volume II, as well as Hindi magazine. So altogether there will be about 100,000 copies of different books and literatures which will all be carried to India for distribution.

The idea of going to India is to organize our Mayapur center tributed by a number of subordinate branches in a number of cities in India. We have already got invitation from various places like Mt. Abu, Nainital Hill Station, Gorakhpur and many other important cities. With my party at the present moment we are five Sannyasis and one householder. In India there are two Brahmacaris. So if we actually work together we can factually do something substantial there in India. So arrangement is being made for this purpose.

Yes, I shall not be able to attend New Vrndavana meeting and the picture kindly sent by you will certainly be properly utilized and placed somewhere for worshiping.

Yes, I received one letter from Bali Mardan which I have replied to Sydney address, but today I have received one letter from him from L.A. He is on the way to New Vrndavana. I understand on his way he was on Fiji Island and there is a very good prospect to open a branch at Fiji.

Please always remain busy in Krsna Conscious activities and there will be no disturbance created by Maya. That is the standard of real peace. Without Krsna's association there is no possibility of peaceful condition of life. We can associate with Krsna in so many ways by chanting His Holy Name, by hearing His Qualities and Pastimes, by seeing His Beautiful Form in Arca Deity, by eating His Prasad, by contacting His Devotees, by travelling to His Temple and Holy Pilgrimages and after all by thinking of Him within our heart always. All these different items are identified with Krsna because He is the Absolute Truth.

It is a known fact that Maya is very strong, but one who associates with Krsna in the above mentioned ways, Maya can show no strength or Maya converts herself from Maha Maya to Yoga Maya.

Kindly observe the regulative principles, chanting 16 rounds regularly and see that all your other assistants are doing the same. If someone is lacking, try to induce him peacefully. The schedule of your activities appears to be very encouraging.

You have stated, "I have with contrite heart decided to bow my rotten head to all authority and to serve You with my heart and soul." Your assurance is very encouraging and I thank you very much.

Tirthapada is your very sincere devotee and combined with him the activities there will be very much exemplary. I have sent the poetry written by Tirthapada to Satsvarupa for publication in BTG.

You are good for everything but your attitude to remain good for nothing is very nice. A Vaisnava is always humble and meek and he is never puffed even he has got the highest qualities of demigods. You are always welcome to write me directly.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dsb

Letter to: Bhagavan

-

Tokyo 20 August, 1970

70-08-20

Detroit

My Dear Bhagavan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 14th, 1970, and noted the contents carefully. The reports of your meeting are very encouraging, so try to purge out the contamination, which has entered our Society, uprootedly.

It has been arranged that we are going to Calcutta on 29th August and our Calcutta address is as follows: ISKCON; 37/1 Hindustan Road; Ballyganj; Calcutta-29.

I hope you have received the circular letter which was sent to each member of the GBC for reporting me the work going on in his jurisdiction. I do not know in whose direction is our New York Temple. I have received no report from New York since a long time. So if it is in your jurisdiction you may kindly inform me what is going on there. Other reports are very encouraging. Keep your schedule nicely, then there will be very little chance of Maya to creep inside.

Maya is on the back side of Krsna and if we keep ourselves always in front side of Krsna, engaged in His service, then the external energy on the back side of Krsna will not be able to attack us. These things are very nicely explained in First Volume, 27th Chapter, Srimad-Bhagavatam.

As far as the marriages are concerned, I have got all blessings, but the girls must be younger than the boys.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jayapataka, Acyutananda

-

Tokyo 20 August, 1970

70-08-20

Calcutta

My Dear Jayapataka and Acyutananda,

Please accept my blessings. On receipt of your telegram dated 18th August, 1970, I have decided to start from here for Calcutta on the 29th August, reaching there in the evening of the same day. I hope you have received my telegram reading as follows by this time.

"We six arriving Calcutta Saturday 29 August 7:40 evening KLM flight number 864 Letter follows"

The purpose of my going to India at the present moment is to give some idea to the communistic tendency of the people so that everyone may take Krsna Consciousness for a solution of all problems of life. When I came to your country, U.S.A., I began my preaching work by chanting Hare Krsna Mantra and by talking some philosophy from Bhagavad-gita and Srimad-Bhagavatam and thus the younger generation of your country gathered around me and now they are gratefully acknowledging that they have got something substantial, when they were feeling confused and frustrated. Many young boys and girls are now happy by getting this Krsna Consciousness and similarly I hope the communist young boys and girls in India will also feel similarly if they accept this Krsna Consciousness Movement.

Krsna Consciousness Movement is not a sectarian religion, but it is a solution for all the problems of life. In other words, Krsna is good for everyone. The idea is Krsna is substance and Maya is illusion. Illusion is accepted as void and impersonal, but Krsna is the Summum Bonum Person. Krsna is one and Maya is zero. Zero by the side of One is ten, but thousands of zeros clogged together do not make one. So there are many ideas within this world put forth by many philosophers, politicians, religionists, philanthropists, etc., but all of them are considered as illusion or zeros if there is no Krsna Consciousness. We have to push forward this philosophy throughout the whole world. We have sufficient support for acknowledging this philosophy.

I understand that nowadays many strikes are being observed in Calcutta. These are not new things because from our childhood we know Bengal is the origin of all political agitation. Lord Caitanya appeared in Bengal and He said that simply by chanting Hare Krsna Mantra everyone will have perfection by one's idealistic way of life. Now it is the time for the Bengalis or for the Indians to understand that this Hare Krsna Mantra will also bring in the perfection of communistic ideas. If you can therefore arrange a small meeting with the Bengali Communist leaders, I can try to convince them how Krsna Consciousness Movement is very much congenial for their purpose.

I hope the Mayapur land purchase is by this time completed. In your previous letter you wrote that if I am present there it will be done. Immediately also for this purpose I am going to Calcutta.

So keeping in view of the above two points, please arrange for our accommodation and I shall try my best to give some service to all persons concerned.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

•

Tokyo 20 August, 1970

70-08-20

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 13rd, 1970. Since I have left L.A. I have received many letters from many centers, but I have not received any letter from New York nor a letter from Brahmananda Swami nor Gargamuni Swami. I have already sent a circular letter requesting the Zonal Secretary Governing Body Commissioners to send me at least twice in a month the reports of the activities in the respective zones. So I shall be glad to know how the new building in New York is being worked out.

When I was in L.A. I heard that a good many visitors were coming there (N.Y.) It was very much encouraging. I think Bhavananda is president of the New York center so I shall be glad to hear from him.

The KRSNA manuscript Vol II has already been received by Dai Nippon, but the Hindi BTG is not received. Most probably it will reach them today and then I shall talk to Dai Nippon.

Regarding shipment of books, you need not send Sri Isopanisad because I have already ordered from Dai Nippon 10,000 copies. I think you have already received a list of books which are to be dispatched from Boston. So you can send the balance that is without Sri Isopanisad.

Go on painting the pictures for II Canto as many as possible. Regarding other pictures, Tamala Krsna is arranging for them being painted in Germany and France. But if Jadurani has spare time she can also go on painting the same pictures of Spiritual Masters and Pancatattva. I think the cover of First Step in God Realization is not to the point. There is a picture in Gita Press Bhagavata where Sukadeva Gosvami has been offered a nice raised throne and the king Pariksit along with the sages sitting on the floor on the bank of the Ganges and it is very nice. The king Pariksit has no beard. His face should be very nice looking, young king between 30-40 years age.

I have already approved of the schedule which you have sent me. If you follow this new schedule very strictly there will be no chance of Maya penetrating our camp. And try to introduce the same schedule in New York and other centers.

According to your report of the July 25th, 1970 Press meeting you are going to issue a booklet for Vyasa Puja, but as yet no such booklet has been received by us.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

•

Tokyo August 21, 1970

70-08-21

New Vrindaban

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter dated August 15th from L.A.

You are now elected as one of the Commissioners of the GBC, so you have got great responsibility. So far we are concerned in the disciplic succession of Lord Caitanya, if we simply abide by the order of the Acarya in disciplic succession, then things are made very easy. As Krsna is saying in Bhagavad-gita that He is sitting in everyone's heart and especially to His devotees who are constantly engaged in His Transcendental Loving Service He gives special instruction so that the devotee may make easy progress of the path of back to home, back to Godhead.

By nature you are a willing volunteer in this Krsna Consciousness Movement, then certainly you will be able to render more and more important service to the cause.

I received the pictures previously along with your letter and I have replied the same to your Sydney address. Now in New Vrindaban you will be meeting all your God-brothers, especially the GBC members and try to make a strong program for pushing this movement on. Our immediate program is to send a strong party of sankirtana to India. By Krsna's Grace our place to stay is already arranged both in Calcutta and Mathura. If the GBC members can arrange to send at least twenty initiated devotees to India. I think by your exemplary character the Indian public will be surprised and they will take to your way of life. This is the second phase of my missionary activities. I want to take some of my exemplary character devotees for performing sankirtana in India so that they may see what is their defect. Your spiritual strength will depend only on the basis of unflinching faith in Krsna and the Spiritual Master, chanting sixteen rounds on beads and following the restrictive items.

I understand that you have been in Fiji Islands and there is good prospect for opening a center. Try to open a center in Fiji without delay and consult your colleagues in New Vrindaban, but on the whole if a center is opened there immediately that will give me great pleasure.

In our movements all over the world certainly we require huge amounts of money. When I came to your country first my primary strength was chanting the Maha-mantra and maintaining myself on public contributions and distribution of my Srimad-Bhagavatam. The same principles can be followed still namely collecting some funds by distributing our books and literatures. I thank you very much for appreciating my two recent books, Nectar of Devotion and KRSNA. If we distribute these two wonderful books by meeting respectable gentlemen everywhere, I think we can collect $100 at least by presenting these two books. So it is my suggestion immediately you should try and collect some money and I am sure Krsna will supply it and keep it for opening different centers. Please consult with the GBC regarding this program and make a practical schedule.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: N.C. Chatterji

•

Tokyo 21 August, 1970

70-08-21

Sri N.C. Chatterji Member of Parliament New Delhi

Dear Sri Nirmal Babu,

Please accept my greetings. In reply to your letter dated July 2nd from Calcutta, I had to send a reply to you dated July 9th, 1970, and the copy of the letter is again enclosed herewith. I hope in the meantime you had some meeting with the Prime Minister of India and I am very anxiously awaiting your reply to this.

I know you are very busy in your professional work, but still I am giving you trouble because I know you love this cause. I am confident of this great Krsna Consciousness Movement for worldwide peace and prosperity. I am therefore coming to India as of the 29th August, 1970, to meet all respectable Indians to help me in this great Movement.

The Murtis which are donated for being established in my different centers are still held up under different pleas, so to undo this deadlock we have to take some immediate measure. I was very much encouraged when you promised to see the Prime Minister of India and other Ministers in this connection. Kindly therefore get this matter sanctioned without delay.

I shall be staying in Calcutta at the following address:

37/1 Hindustan Road
Ballyganj
Calcutta-29 and will expect your reply early as possible.

Hope you are well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

•

Tokyo 22 August, 1970

70-08-22

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 15th, 1970. Regarding shipping of the books, I hope you have already received message from Tamala Krsna. Teachings of Lord Caitanya and KRSNA books should immediately be shipped by S.S. Viswa Kirti and the shipping documents may be sent to me directly at my Calcutta address as follows:

37/1 Hindustan Road Ballyganj Calcutta-29

Perhaps you know that we are starting for Calcutta on the 29th August reaching there on the same evening. One Japanese student also is going with me and he is helping our cause by translating from English to Japanese. He will continue his work as translator and it will be easier for him to understand intricate subjects in my presence.

Regarding Isopanisad, I have already ordered Dai Nippon to reprint 10,000 with sewn binding (perfect binding). I thank you very much that you have sent $1,900 to Dai Nippon and they have acknowledged receipt. I heard from Tamala that you have sent further $1,500, but they have not received as yet. I hope by this time you have already sent this check.

I have invited some of the directors of Dai Nippon to take lunch with me today and I may inquire if they have received further money. The bill is already for $32,000 for the books which I have ordered to be printed and over and above this if the amount for KRSNA II and Hindi BTG is added the amount will come to somewhere about $53,000. So kindly go on sending weekly whatever collection you make for the Book Fund.

I am so glad to learn that the management of the Temple is going nicely and the devotees are feeling transcendental pleasure. I understand from Tamala that the number of weekly guests has almost doubled. This is very good news. Who is taking care of my apartments? It should be cleansed at least twice a week and on the Altar of the Deity at least one incense may be offered daily.

I thank you very much and all the devotees for offering me a garland daily as you were doing when I was physically present. If a disciple is constantly engaged in carrying out the instructions of the Spiritual Master he is supposed to be constantly in company with hs Spiritual Master. This is called Vaniseva. So there are two kinds of service to the Spiritual Master One is called vaniseva and the other is called vapuseva. Vaniseva means as above mentioned, executing the instructions, and vapuseva means physically or personally rendering service. So in the absence of physical presentation of the Spiritual Master the vaniseva is more important. My Spiritual Master, Sarasvati Gosvami Thakura, may appear to be physically not present, but still because I try to serve His instruction I never feel separated from Him. I expect that all of you should follow these instructions.

Hope this will meet you in good health. Please keep me informed of your good activities always and offer my blessings to all the boys and girls and the little children.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. As this letter was being written, I have received your next letter dated August 19th, 1970, and thank you very much for sending the check for $2600 to Dai Nippon to be placed in the "Bhaktivedanta Book Fund Trust." ACB ACBS:ds

Letter to: Gargamuni

•

Tokyo August 23, 1970

70-08-23

New Vrindaban

My Dear Gargamuni Maharaja,

Please accept my blessings. When I was in L.A. sometimes one month back I received two letters from you and Brahmananda Maharaja. Since then I have not heard from you. Although I was expecting your letters every moment. I was personally asking everyone about your touring and I have already inquired from Rupanuga Prabhu about your address.

Fortunately Sriman Madhudvisa Maharaja has given me to read your letter dated 16th August, 1970 addressed to him. I have gone through the letter carefully and it gives me a great pleasure. I am so glad to learn that both of you are now chanting 16 rounds or more regularly and murmuring the Gayatri Mantras regularly. Please continue this habit without fail.

I am very glad to note that you are now realizing that without executing the regular routine work of spiritual life nobody can grow spiritual strength and without spiritual strength nobody can preach the Krsna Consciousness Movement. Both of you are my great hopes. You have done great service to the cause of the Society and I always consider you as two strongest pillars of the Society. Sriman Brahmananda Swami Maharaja joined me in my apartment in New York sometimes in 1966 and since then he is working so hard for upliftment of our activities and later on you also joined to help the Movement so strenuously. So your service to Krsna in this connection will never go in vain even though accidentally something contrary has been done. So far I am concerned, I am the same Spiritual Father and Guide of both of you and I have prayed all along to Krsna for bringing you back to your good conscience. I hope Krsna is already helping you sitting in your heart and thus you are executing the regulative principles.

We have a great task before us to preach this Krsna Consciousness all over the world. I have given you all the Sannyasa order with a great hope that in future you will all work for me. I came to your country to execute the mission of my Spiritual Master at a very old age and by the Grace of my Spiritual Master within four or five years with your cooperation we have expanded beyond expectation. Now if all you Sannyasis work with the same zeal and enthusiasm and if each of you establish another set of 30 to 40 branches with necessary influx of devotees, then I am sure our Krsna Consciousness Movement will prove a solid fact throughout the whole world and for this purpose you have to gather sufficiently spiritual strength.

There is a statement in the Caitanya-caritamrta that without being empowered by Krsna nobody can preach the glories of His Holy Name and the only means for acquiring this spiritual strength is to abide by the orders of the Spiritual Master. That is the verdict of all Scriptures.

I hope in the New Vrindaban meeting you will all formulate a solid program for advancing this Krsna Consciousness Movement all over the world. Please offer my blessings to Sriman Brahmananda Swami Maharaja as well as all devotees present at New Vrindaban.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

•

Tokyo 23 August, 1970

70-08-23

Hamburg

My Dear Himavati,

Please accept my blessings. I have already acknowledged your letter dated August 13rd, 1970, along with my last reply. I am very glad to learn that you will be walking very soon, but walking or no walking you are always engaged in Krsna's service. That is my confidence.

I am very glad that Hamsaduta has gone to New Vrndavana and I have requested everyone of the Governing Board Commission members to formulate a solid program for advancing Krsna Consciousness Movement all over the world.

I am feeling well here, better than Los Angeles and on the 29th August we are starting for Calcutta. The address is as follows:

37/1 Hindustan Road
Ballylganj
Calcutta-29

Certainly I shall call you for the World Sankirtana Party as soon as you are quite fit to walk. I hope that Tamala Krsna will correspond with you and your husband in this connection.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have heard the tape __ _ This is full of transcendental feelings. Thanks. ACBS ACBS:ds

Letter to: Umapati

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Tokyo 23 August, 1970
70-08-23
Hamburg
My Dear Umapati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Hamburg August 19th, 1970, and I am pleased to learn that you are all engaged in the publication work. I shall be so much pleased to see the French and German BTG's published as soon as possible.

What you have heard about me that I have left the U.S. for the time being is more or less correct. I left L.A. on the 7th August. I lived for one day in Honolulu on my way to Japan and then I have come to Tokyo on Saturday the 8th August, 1970. I am starting for Calcutta on the 29th August to see if the World Sankirtana Party could be organized and to see if our Mayapur Temple could be constructed.

The Mayapur matter is lingering since a long time, so we are going to Calcutta, seven including one Japanese Brahmacari, to complete the transaction.

I am so pleased to note your Vaisnava attitude in your letter under reply. In this connection the incidence which occurred during Lord Caitanya's time may be remembered. One very intimate devotee of Lord Caitanya, most probably Vasudeva Dutta, requested Lord Caitanya to deliver all the conditioned souls in his presence. He said, "Let me suffer for their sinful actions, but my dear Lord You take them with You back to home, back to Godhead." So this attitude of offering facilities to others for going back to home, back to Godhead, and personally accepting their suffering thereof is perfect Vaisnava Attitude. Perhaps you know I have already formed a Governing Body Commission, so in my absence they will manage the affairs of the Society. I shall begin my 75th year from the Vyasa Puja Day and if you all combined together manage the affairs of the Society nicely, that will give me a great pleasure.

I shall try to do some work in India regarding the Krsna Consciousness Movement although my physical strength is diminishing. But still now if all you cooperate with me with your full young energy I am still competent to work with you with greater energy.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:ds
Letter to: Jaya Gopala

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Tokyo 25 August, 1970
70-08-25
Los Angeles
My Dear Jaya Gopala,

Please accept my blessings. I am in due receipt of your letter dated August 18th, 1970, and I thank you very much for the nice sentiments expressed therein.

Regarding your marriage, I have no objection, but if you accept a girl for marriage she should be younger than you. At least she should not exceed your age. I know you are a very sincere devotee and I wish everyone of my devotees may purify himself from all material contamination and thus be eligible for entering into the association of the Supreme Personality of Godhead. Material life means indulging in sense gratification which diverts our attention from spiritual importance and thus we remain captive under the bewilderment of Maya. This is the most dangerous of our condition of life. Intelligent persons therefore try to avoid it under the protection of Krsna and the Spiritual Master.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:ds
Letter to: Bali-mardana

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Tokyo 25 August, 1970
70-08-25
New Vrndavana
My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and your reference to Srila Vyasadeva on this Vyasa Puja Day is very significant. Srila Vyasadeva is the original Spiritual Master for anyone who is following the Vedic way of spiritual realization.

Spiritual Master is the representative of Vyasadeva because he carries the message of Vyasadeva throughout the world. As you know it very well that Vyasadeva compiled all Vedic literatures wonderfully. Sometimes so-called "realist" philosophers do not believe that there was any person of the name Vyasadeva. Their opinion is that any person distributing the Vedic knowledge is called a Vyasadeva. This class of philosophers generally being impersonalists cannot appreciate how one man could write so many books. Actually it is astonishing.

Before Vyasadeva, all the Vedic Scriptures were taught and received verbally by the disciplic succession. Both the students and the Spiritual Master of those ages were so sharp in their memory that once they heard the transcendental message from the Spiritual

Master the message was immediately imprinted in their brain as vivid as a written language. For example, Sukadeva Gosvami was narrating Srimad-Bhagavatam extemporaneously. The whole Srimad-Bhagavatam, eighteen thousand verses, very difficult to pronounce even and what to speak of memorizing, were narrated very easily just like reading some printed book. He narrated the whole subject matter of Srimad-Bhagavatam continuously for seven days and Maharaja Pariksit also understood the subject matter very clearly. Both of them were so meritorious that they attained the highest goal of life, namely the Lotus Feet of Lord Sri Krsna simply by reciting and hearing respectively.

Of course that time was just the moment when Kali, the predominating Deity of the present age, was peeping to infiltrate in the worldly affairs and later on it was complete through the exigency of an upstart brahmana boy. So Vyasadeva was a real person accepted by all authorities and any one can judge how wonderful he was to compile the Vedic literatures. He is therefore known as Mahamuni. Muni means thoughtful or great thinker or great poet and Maha means still greater. So there is no comparison with Vyasadeva with any writer or thinker or philosopher. Nobody can estimate the scholarly importance of Srila Vyasadeva. He composed many millions of Sanskrit verses and we are just trying to receive a fragmental knowledge out of them by our tiny efforts only. Srila Vyasadeva therefore summarized the whole Vedic knowledge in the shape of Srimad-Bhagavatam which is known as the ripened fruit of the desire tree known as Vedic knowledge. The ripened fruit is received hand to hand through disciplic succession and anyone who does this work in disciplic succession from Srila Vyasadeva is considered as representative of Vyasadeva and as such the bona fide Spiritual Master's Appearance Day is worshiped as Vyasa Puja. Not only that, the exalted seat on which the Spiritual Master sits is also called Vyasasana.

In the Mayavadi Sampradaya they observe the Guru Purnima day to offer respect to the Spiritual Master. This system of offering respect to the Spiritual Master is current in all sections of Vedic followers, but so far we are the Gaudiya Sampradaya is concerned, we offer on the Appearance Day of the Spiritual Master our humble homage annually and this particular auspicious moment is called Vyasa Puja.

I have received the painting of my Guru Maharaja. It is very nicely done. Please convey my thanks to the girl. I have immediately placed this painting on my Deity altar.

Yes, this attitude of surrendering to the Spiritual Master is the best qualification of spreading this movement of Lord Caitanya. That is the Vedic way. One should have unflinching faith in Krsna and similarly in the Spiritual Master. That is the way of understanding the secret of Krsna Consciousness. Unfortunately, attempt has been made lately in our Society to shake this formula. This mischievous attempt has done a great harm, but if you the members of the Governing Body Commission can rectify this mischievous attempt, then still there is hope of making our progress uninterruptedly. I hope Krsna will help us.

There are two verses in the Canakya Sloka how a family or an institution can be glorified or burned into ashes by one person. The Canakya Pandit says that if there is one tree in the forest producing nice aromatic flower, that one tree can glorify the whole forest by the flavor of its flower. Similarly if there is one tree in whose cavity there is a little fire, that one tree can burn into ashes the whole forest. So this simile is applicable anywhere. In a family if there is one good boy, he can glorify the whole family and similarly if there is bad boy he can turn the whole family into ashes. Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes. The Governing Body Commission's duty is therefore to see that every member is following the rules and regulations and chanting sixteen round regularly on the beads. I hope the GBC in cooperation with the Sannyasis in their touring program will be able to keep vigilance systematically in order to keep the Society as pure as possible.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jayapataka

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Tokyo 26 August, 1970

70-08-26

My Dear Jayapataka,

Please accept my blessings. I thank you for your Vyasa Pujah Homage Telegram reading as follows received yesterday morning!

"(Vyasa puja Poetry) to save the world
And serve the Lord He left His home
And His children too
Two children lost some thousands gained,
Krishna's mercy received in
Party splint a stumbling block
With world God-Consciousness
The aim His Divine Grace bridges
The gap to bless the world with Gauraprema,
Jayapataka's life is not his own
It's Prabhupada's to do with as His own"

I feel very much obliged to you for your nice understanding about my mission. Your offer of service to the cause of our Lord is also welcomed. I hope in future you shall be of great help in my mission and I can count upon. More when we meet. We are seven starting on Saturday including one Japanese nice boy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received no letter from you to Tokyo-address.

Letter to: Revatinandana

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Tokyo 27 August, 1970

70-08-27

Santa Barbara

My Dear Revatinandana,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated August 15th 1970.

I am very glad that you are all following the regular chanting of sixteen rounds daily very strictly. This schedule which you have made is very satisfactory, so follow the rules and regulations according to schedule and execute your duties in Krsna's service and everything will be alright. These regulative functions of chanting the rounds sixteen daily, rising early in the morning to attend Mangala Arati, holding classes for studying our scripture and gong on Sankirtana, these items must not be neglected. They will quickly advance us in Krsna Consciousness and clear up all doubtful activities which have been causing mischief in our Society.

It is very good news that people are gradually taking more interest in your activities there by attending love feasts, classes, Arati and Sankirtana performances. In Japan they are doing nicely and similarly I have not good report from Los Angeles that they are doing nicely also, and in Boston also they are doing nicely.

Please offer my blessings to Bansidhari, Devarsi, Patraka, Divyasuri and Sriman Jim as well as all the other boys and girls.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tulsidas

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Tokyo 28 August, 1970

70-08-28

San Diego

My Dear Tulsidas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 18th, 1970, and I am so glad to learn that your center's activities are having their transcendental effect on the local population. It is sure and certain that if you all continue to follow the rigid schedule of chanting sixteen rounds daily with vow, going on Sankirtana and studying our literatures will increase your spiritual power to attract more sincere persons to Krsna Consciousness. So please see that all the devotees in your center are performing their regular duties in Krsna Consciousness and everything will be all right by Krsna's Grace.

Please keep your lives absorbed in transcendental loving service to the Lord and be happy. Your increased Temple activities chanting two hours before the altar, three hours of studying scriptures, etc., is very nice. Please continue this program and spread Krsna Consciousness vigorously.

Please offer my blessings to all the boys and girls there, Rsabhadeva, Vanamali, Bhaktadasa, Ezekiel, etc.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

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Tokyo 28 August, 1970

70-08-28

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I have just received one unaccompanied cheque for $100 return addressed to your Philadelphia center. So I beg to thank you very much for this contribution which I think must be a gift for Vyasa Puja Day presentation and I have deposited it with Dai Nippon for publication of our literatures.

Please offer my blessings to all the other devotees there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

September

Letter to: Punjab National Bank

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Calcutta 1 September, 1970

70-09-01

Punjab National Bank Calcutta

Dear Sir:

Re: My Savings Fund Account No. 2595 with you.

I am sending herewith my Pass Book per bearer, Sri Tamala Krsna Adhikari.

Please make it up to date and return.

Kindly note my change of address as above.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hamsaduta

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Calcutta 2 September, 1970

70-09-02

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 23rd August as well as the German ”Zuruck zur Gottheit.” This masthead was submitted to me by Jaya Govinda and I approved of it, but I advised him to put the words ”Back to Godhead”, as it is. The idea is that the original name, ”Back to Godhead”, even it goes to foreign country it should continue to be the same. As you can see from other important magazines like ”Life” and ”Time” they are distributed in foreign countries is the same name without being translated into the local language. If you think that such change will be more convenient, I have no objection-such change means, instead of ”Back to Godhead”, ”Zuruck zur Gottheit.”

Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form. But it does not matter. Prahlada Maharaja was administered poison, but it did not act. Similarly Lord Krsna and the Pandavas were administered poison and it did not act. I think in the same parampara system that the poison administered to our Society will not act if some of our students are as good as Prahlada Maharaja. I have therefore given the administrative power to the Governing Body Commission.

I have tried to give you all Krsna Consciousness, now it is your duty to develop it. If you remain strong on the spiritual platform then your progress will not be checked or blocked. I do not know what was resolved in New Vrindavan although Sriman Rupanuga Prabhu has informed others that he has sent a tape in this connection. I am still in darkness about the proceedings in New Vrndavana, but I have heard that Brahmananda is preaching about me that I am Krsna, that I am Supersoul, that I have withdrawn my mercy from the disciples, that I have left the Society and so on. I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Society. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that the great sinister movement is within our Society. I have not heard anything from Krsna das or Syamasundara., so all of you may try to save the Society from this dangerous position.

So far my coming here, it appears that it was Krsna’s desire. There was very good reception in the Airport and the public opinion is that it was the unique reception so far given to any VIP man. Here in India, especially in Bengal, the political conditions are not very good. Everyone is feeling some sort of anxiety due to the political condition, so I have given them a sort of hope that if they take to Krsna Consciousness their problems will be solved. It is not my mental concoction, but I believe in the words of Narottama Dasa Thakura that the shelter of the Lotus Feet of Lord Nityananda is as cooling effectively as the combined moonshine of millions of moons. So I am sure anyone taking shelter of Krsna Consciousness Movement will be happy. Please try to push this Movement on this process.

Offer my blessings to Himavati. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Punjab National Bank

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Calcutta 8 September, 1970

70-09-08

Punjab National Bank Calcutta

Dear Sir:

Re: My Savings Fund Account No. 2925 with you

Kindly receive the following draft of the State Bank of India in your favor and credit the same to my account above mentioned.

Draft Number 1 377160 dated 4/9/70 for Rs. 5,000

Draft Number 1 377161 dated 4/9/70 for Rs. 3,500

Total: Rs. 8,500

Please acknowledge receipt in enclosed duplicate form and oblige.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bhavananda

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Calcutta 9 September, 1970

70-09-09

My Dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter dated August 27th 1970, redirected from Japan. I was anxiously awaiting for this letter because since you have opened the new Temple I received one telegram at Los Angeles inviting me there at New York for which I was very much obliged, but I decided to come to India. I am receiving also many other letters which are not very encouraging in the matter of the activities of the four Sannyasis, so in Calcutta we have come and last Saturday, the 29th August, there was very nice reception at the airport. So at the present moment I am in mixed up condition both encouraging and discouraging.

New York is very much attractive for me because New York is the starting place of my activities in your country and when I had no place of preaching, one Armenian gentleman offered me a two storied building in Brooklyn with a nice hall downstairs for only

$125 per month, but at the time I was paying only $70 for my apartment and I could not bear at that time to pay 125 dollars. That situation continued for at least one year and then I was bold enough to accept an apartment for $200. In this way the Society extended with so many branches and now you are paying $1,450 per month, so it is very encouraging. I thank you very much that you have already allotted a nice apartment for me, an entire first floor, so if I had the wings of a dove I could fly immediately to Brooklyn and enter my apartment. Anyway, in future I wish to go there. For the time being keep it nicely. By the grace of Krsna, wherever I go you all my disciples give me a very nice place for residing and in Calcutta also Sriman Acyutananda and Sriman Jayapataka, who are going to be Sannyasis tomorrow, they have given me a very nice apartment. So I am now 75 years old. I never thought how far I shall be able to travel such a long distance. But as people say I am still younger, then maybe sooner or later I shall come back to New York again.

I have seen your many pictures sent by you and they are all very encouraging. Kindly send me more pictures whenever possible. In Calcutta we are trying to open a permanent center.

Regarding the proposed wife for Jitendriya, if she is living in the Temple and if she is younger than the boy and if you think that the marriage will be very nice, the girl may be married with Jitendriya. She may follow the footsteps of her husband in all respects and later on conveniently she may be initiated.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Calcutta 13 September, 1970

70-09-13

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 31st, 1970, and noted the contents. I am very glad to know that you are travelling to Portland, Oregon, with some other devotees for the purpose of establishing a new center there with the help of Syamasundara.. That is very encouraging news.

I am so glad to learn that you are having nice success in placing my books in the libraries and in schools and colleges. That is very much to my satisfaction, so please continue your program for placing these Krsna Consciousness literatures in all the libraries and schools and colleges. I am sure that this will revolutionize the thinking of the thoughtful men of your country as well as the students and professors and the ultimate end will be to save the world from the clutches of material illusory activities which is now causing havoc everywhere.

It is a great encouragement to me also that the GBC is carefully revising the program of our temples in view of the recent attacks upon our Society. I am very much counting upon you all to keep the standard of Krsna Consciousness as I have already instructed you both orally and in my literatures.

I have received one letter of statement from Dai Nippon Printing Company that the "Bhaktivedanta Book Fund Deposit" has been credited with $10,000 up to the 29th of August, leaving a balance due of $22,100. I have advised them of your last check No. 225 dated August 29th for $1,500. So please continue to send them checks as you are doing so that they may receive another full $10,000 before shipment is made. This will leave still another $12,100 balance due from the original total of $32,100 which may be payed up after the shipment is made.

Regarding the packages sent to me in Los Angeles, if there is any sweets etc. they may be distributed among the devotees and so far clothes are concerned they may be kept in my wardrobe there for me. If there are any clothes for my Deities, however, they can be sent here by Air Post.

Regarding the four Sannyasis, I have already written to them in care of the Detroit temple requesting them to not preach anything which may hamper the growth of our Society. But I have not received any reply from them. Please try to help these boys and advise them on my behalf not to waste time in such fruitless endeavor. I hope in the meantime I shall receive their reply by the grace of Krsna.

Yes, I am so glad that your center is doing so well and all the devotees are now appreciating the presence of their Spiritual Master by following His instructions although He is no longer physically present-this is the right spirit.

Please keep me informed of your activities regularly.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

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Calcutta 13 September, 1970

70-09-13

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated August 30th and September 4th 1970 and it appears that the arrangement for distributing books in the libraries of schools, colleges and universities as well as public libraries is very satisfactory. Do everything conscientiously and Krsna will give you all necessary intelligence.

In India our preaching work is going on. Practically everyday we have got an outside nice meeting. There is regular newspaper coverage, but the difficulty is that the whole country is now communist infected. People are in very much perturbed condition. All of them are expecting me to do something for ameliorating the situation, but I am simply advising them to chant Hare Krsna because this transcendental sound is the only panacea for all material diseases.

I am receiving many astounding letters regarding the new propaganda work by our four Sannyasis. I do not know why these boys are doing such nonsense and wasting their time. I received their letter from Detroit about a week ago and I have replied them duly intimating therein that instead of wasting time in that way let them work constructively. Please advise them on my behalf not to waste time in such fruitless endeavor. I hope I shall receive their reply by the grace of Krsna in the meantime.

Now I have invested the GBC for maintaining the standard of our Krsna Consciousness Society, so keep the GBC very vigilant. I have already given you full directions in my books. Please counteract this contamination which has been spread throughout our Society.

Regarding the printing of the serialized chapter by chapter books of the Second Canto, why stop it. Let it go on as it is, do not stop it. We may suspend the Japanese printing for now. You have written to say that it seems in general that ISKCON Press is being taken over by Dai Nippon as far as satisfaction of our needs, but there is no such question at all. ISKCON Press must continue and expand also. So far the 5,000 copies of Nectar of Devotion are concerned, there is no sufficient money just now, so this may be stopped for the time being.

I am very glad to know that you are not affected by the propaganda of the Sannyasis that I am displeased with all the members of the society-I am never displeased with any member.

I hope this will meet you in good health and please offer my blessings to Srimati Jadurani whom I am so glad to hear is well and working on the paintings for Bhagavatam.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Calcutta 14 September, 1970

70-09-14

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 31st, 1970, and noted the contents.

I am very glad to know that the GBC is actively working to rectify the subversive situation which has been weakening the very foundation of our Society. All you members of the GBC please always remain very vigilant in this connection so that our society's growth may go on unimpeded by such poisonous elements. Your preaching in New Vrndavana as well as intensified study of our literatures with seriousness is very much encouraging. Please continue this program with vigor and reestablish the solidity of our movement.

From the very beginning I was strongly against the impersonalists and all my books are stressed on this point. So my oral instruction as well as my books are all at your service. Now you GBC consult them and get clear and strong idea, then there will be no disturbance. Disturbance is caused by ignorance; where there is no ignorance, there is no disturbance. The four Sannyasis may bark, but still the caravan will pass. There is every evidence that they are influenced by some of my fourth-class Godbrothers.

Regarding India, first of all I am trying to fix up a center in Calcutta and then I shall call you as your presence is needed. In the meantime go on constructing New Vrndavana.

If there is opportunity, try to convince these rascal Sannyasis who are misled by fourth-class men that if they at all want to have a change of leadership why do they not select a better leader than at present moment. What is the use of finding out a fourth-class leader who has no asset as their background. I am simply sorry that such intelligent boys are misusing their brain-substance in this way. Try to rectify them as far as possible. Isana Das has inquired from Tamala regarding Tirtha Maharaja. I do not know what is the sequence of this inquiry, but it is clear that there is a great clique and the so-called Sannyasis are the via media of spreading contamination in our Society. It is a very sorry plight.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yamuna

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Calcutta 16 September, 1970

70-09-16

My Dear Yamuna,

Please accept my blessings. I am so much pleased to receive your letter dated Hrsikesa 22, 484 Caitanya Era and I am so glad to learn that our London Temple is very, very well managed under your supervision. Kindly continue this standard of Temple management-that will make me very happy.

Here in India I am trying to establish a branch. We have come here eight strong Vaisnavas and Tamala Krsna is also with me. We are getting encouragement and there is similar situation in New York and other U.S. cities. Yesterday morning Tamala along with other two devotees went to the downtown quarters and they immediately gathered about five hundred men and collected 25 rupees also without any magazine or literature. Books and magazines worth about $60,000 are coming from Tokyo very shortly, then we will have vigorous preaching work in Calcutta. We are already in a very nice house, five stories, and we are getting another still better house in North Calcutta.

The program executed by you on Janmastami and Nandotsava Days appears to be very nice and I am so glad that you remember my childhood name "Nandu" given by one of my uncles.

Regarding your program of duties for the brahmacaris and brahmacarinis and grhastha men and women, this is a very nice arrangement. The girls should manage internally and the boys should manage externally. So all of you have my hearty blessings for your kind service to Lord Krsna. Be always engaged in this way and become happy.

I understand that Syamasundara. and Gurudasa are appointed to oversee the European centers in the absence of Tamala Krsna, so ask them to send reports once in a fortnight. I am very anxious to see our "Back to Godhead" printed in French and German languages just like our English language edition.

I have received the news clippings sent by you. These articles are very nice. I have seen and I am showing everyone who comes to me.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Calcutta 17 September, 1970

70-09-17

Los Angeles

My Dear Bali-mardana,

Please accept my blessings. I beg to thank you for your letter dated August 31st, 1970, and I have duly noted the contents.

Regarding your opening a branch in Hong Kong, I have got all my blessings upon you. Do it immediately. So far your remaining on the Governing Body Commission, I do not think that is a great burden. Do your best to serve in the Commission by correspondence, but I prefer to see you a great preacher and if possible you may be relieved from the responsibility of remaining a member of the Governing Body Commission.

You have already opened up several branches like Tokyo and Sydney, so please continue this opening of centers as many as possible in Fiji, Melbourne, etc. While we were coming through the Philippines on the way to Calcutta from Tokyo we learned that in Manila they are also interested in our Movement for Krsna Consciousness, so that is another open field.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Calcutta 17 September, 1970

70-09-17

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 6th, 1970, and have noted the contents. I am so glad to learn that your center is doing very nicely-distribution of "Back to Godhead" and other literatures is very encouraging and you are now 17 devotees strong there.

If you a have got sufficient devotees to take care of the Deities as you have seen how in the Los Angeles Temple, take instruction from Yamuna and Silavati how they are worshiping and the installation procedure is given on a separate sheet.

Regarding your invitation to take instruction from the University scholars, we are not concerned with a scholar who knows theoretically Caitanya Vaisnava Movement but we are interested with persons who are actually devotees who actually chant Hare Krsna Mahamantra and follows the regulative principles; Theoretical knowledge will not help us.

Yes, regarding Mr. Murthy, it is better for me if he comes to India and lives with me for some time.

Please offer my blessings to all the devotees and your good wife, Laksmimoni Dasi. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sudama

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Calcutta 17 September, 1970

70-09-17

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to thank you for your nice letter dated September 14th, 1970, and I have noted the contents. I was very much hopeful about the house, but you have not got it. Don't be worried, Krsna will provide you with a better house very soon.

Regarding the quotation, it appears to be cheaper, but there is no mention of the quantity. So in your next quotation clearly state the quantity.

In India, from the very moment we stepped down from the airplane, there is good propaganda work going on. We are following the same principles as in the U.S.A. by sending Sankirtana Party and it appears to be very successful. We have had many meetings and still we have got many engagements and the functions are going very nicely. The boy Bruce is improving and becoming more interested. He has now sacrificed his hairs for Krsna-that is a good sign.

I hope the methodical way you are conducting our Tokyo Temple will improve more and more and there may not be any more poisonous effects as it happened in the past. Kindly let me know at least once in a fortnight about your nice actions.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:dsb

Letter to: Bhagavan

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Calcutta 19 September, 1970

70-09-19

My Dear Bhagavan das,

Please accept my blessings. I am in receipt of your letter dated 8/30/70, and I have noted the contents carefully. Yes, you are correct that that anything outside of Krishna Consciousness is insanity, and I am glad that you are realizing it more and more. Similarly I have been getting letters from Karandhara, Rupanuga, and Hayagriva telling how they are feeling new assurance in Krishna Consciousness. So if our GBC members remain strong, strictly following the regulative principles, everything will be all right. Please continue to travel among the centers and preach as much as possible.

I am pleased to know that you have fully distributed your money to my Book Fund and BTG, and as you are experiencing, Krishna will send you more. We should know it well that Krishna is no poor man, and He can give us any amount at any time. Simply He is waiting to see that we will use it according to His desire. So the more we spend in His service, the more He will provide, rest assured.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ks

Letter to: Hayagriva

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Calcutta 19 September, 1970

70-09-19

My Dear Hayagriva,

Please accept my blessings. I am in receipt of your letter dated Sept. 5, 1970, and the essay ”THE SPIRITUAL MASTER: EMISSARY OF THE SUPREME PERSON” enclosed therein. I have read it, and am glad that you have understood the matter so thoroughly, and have now substantiated your conclusions with so much scriptural proof. Actually, that is our method of preaching, simply to repeat the message as it is coming down from higher authority. Here in Calcutta everything is going nicely. Hundreds of people join in our Sankirtana Party daily in downtown Calcutta, and I am confident that this mission of Lord Caitanya’s will be successful if only we continue to push on this great movement, without any personal motivation. Hope this finds you and your good wife and child in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Calcutta 19 September, 1970

70-09-19

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your recent (undated) letter. Regarding the painting of the Universal Form, yes you may do it as in the Brijabasi print.

You will be pleased to know that everything is going very nicely here, and we are having many meetings, almost every night, in various places with good notice. Daily our Sankirtana party goes down town where they are followed by hundreds of Indians. If we are only sincere, Krishna will give us all facility.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ks

Letter to: Karandhara

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Calcutta 19 September, 1970

70-09-19

My Dear Karandhara,

Please accept my blessings. I am in receipt of your letter dated Sept. 13, 1970, and I congratulate you on the good news of opening the Portland center so successfully, and I am very pleased that things are going on nicely. I received your telegram, and also receipts for three deposits to the BBT at Dai Nippon; and I received your other letters, but on account of Devananda’s disposition, I have not been able to reply them. Today I am taking the help of Kirtanananda. Please go on sending the reports.

On the whole I am very pleased with your management. The Ekadasi program is very nice. Krishna is giving you good sense and intelligence. Take care of your godbrothers and godsisters very carefully.

Regarding Deity worship, Silavati and Yamuna Devi may be considered expert, so if some new hands come and take their help, that is a good proposition. Once established, however, Deities should not be removed. We should treat the Dieties as the Personality of Godhead, and to invite Him to come to your home you must worship regularly. You cannot remove. If there is scarcity of pujaris, then Deities should not be installed, only pictures of Guru and Gauranga should be worshiped. Irregularity in worshiping Guru and Gauranga can be tolerated, as they are always kind and forgiving, but irregularity in worshiping Lord Jagannatha and Sri Sri Radha Krishna is not good.

It is very good news that library distribution is going on nicely, and I am very much pleased that Dayananda is helping you. I know he is a very sincere devotee.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ks

Letter to: Isana, Vibhavati

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Calcutta 21 September, 1970

70-09-21

Lachine, Quebec

My Dear Isana and Vibhavati,

Please accept my blessings.

Lately there has been some misunderstanding amongst our devotees about our Krishna Consciousness philosophy. Particularly there has been some confusion about the relationship between the Spiritual Master and Krishna. The Vedas say that there is a Master Krishna. This Servant Krishna is the Spiritual Master and this is the conclusion. The Spiritual Master is the Mercy Representative of the Supreme Lord and as such He is given honor as good as Krishna, but He is never identical with Krishna. Perhaps you know the picture of Madhvacarya, one of the great Acaryas in our line, who is holding two fingers up to indicate Krishna and jiva. The impersonalists hold up one finger because their idea is that everything is one. So if we make the Spiritual Master identical with Krishna, then we will also become impersonalists. If we say that our Spiritual Master is Krishna, then the conclusion is that if we become Spiritual Master some day, then we will also become Krishna. Please try to understand how dangerous this kind of reasoning is.

In my books I have tried to explain clearly this simultaneously one and different philosophy acinta beda beda tattva propounded by Lord Caitanya Mahaprabhu. But sometimes it happens that this philosophy is given a self-interested interpretation. As soon as personal motivation comes in it is not possible for one to understand our Krishna Consciousness philosophy.

You have both been very nice devotees and I would like you both to continue to make nice advancement. So please patch up any crack that may have come between yourself and ISKCON. As husband and wife you must always remain together and raise your daughter in Krishna Consciousness. I would like you to go back to New Vrndavana and fix up a nice living place for yourselves and help to develop the New Vrndavana scheme. Our ISKCON should be taken as being a family based upon love and trust, so as the father becomes unhappy when one of his children wishes to break family connections I also become unhappy when there is difficulties within our ISKCON family. So please do not consider leaving as you are spiritual children of mine.

While writing this letter dated September 12th, 1970, I do not think at this time you should come to India. Your both service is required in New Vrndavana.

Please chant your rounds sincerely and read carefully all the books and dedicate your life equally to Krishna and your Spiritual Master. This will make you happy.

Hope you are both well and your daughter Vrajadevi also.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Harivilas

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37/1 Hindusthan Road; Calcutta-29; India September 21st, 1970

LT$_{700921B1}$

My Dear Harivilas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 15th, 1970, the contents of which have given me great satisfaction. Sriman Hanuman has already arrived here in Calcutta and from the pictures he has shown me of your temple and devotees I can understand that everything is going on very nicely there.

I think Krishna is giving you good intelligence to manage everything in Paris. Everyone should be kept fully engaged one hundred percent of the time in Krishna's service without a vacant moment so that Maya will never have a chance to act. It does not matter what one's engagement in Krishna's service may be; Krishna accepts equally the service given to Him by a little calf and that given by Srimati Radharani. So we should all be very much appreciative of our God-brothers' and Godsisters' service. I am glad that Aradhana and Santanu are engaged in painting pictures. As we open more temples there is a greater and greater need for paintings. So they can paint as many as possible pictures of Panca Tattva and Acharyas and distribute them to all the new temples-this will be a great service to our society.

I am glad to learn your Sankirtan Party is going to all the areas of the city each time out. Here also the Samkirtan Party lead by Madhudvisa Maharaj is having great success and sometimes as many as four hundred business and working men join them in chanting Hare Krishna on the streets. It is all Chaitanya Mahaprabhu's Mercy that this is happening all around the world and we should pray to Him that he may benedict us with even greater opportunity to spread His Samkirtan Movement. Please continue your search for a suitable temple building and Krishna will help you in this also.

I have instructed Tamal Krishna to write you also. He has received your letter.

Please offer my blessings to all the Paris Prabhus. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:ds p.t.o.
Letter to: Ksirodakasayi

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Calcutta 21 September, 1970
70-09-21
London
My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th August.

Regarding arranging your tour, you should make your plans as you think best. This I will leave up to you. There are now ten devotees with me here and I expect 20 more men and women from the U.S. and Europe to come within a month. So I cannot say now definitely what will be our program. You make a nice program and when you arrive we can then make further arrangements as necessary.

Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:ds
Letter to: Bhagavan

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Calcutta 22 September, 1970
70-09-22
My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 8/11/70, and I have noted its contents with great hope and enthusiasm. Under the expert leadership of such sincere students as yourself and Rupanuga and Karandhara in the U.S. the GBC is taking on the responsibility that I desired. Similarly in Europe Syamasundara. is working hard. So by Krishna's Grace everything is taking shape. Here in India also the work is pushing forward, and daily we are getting reports of support among the influential members of the community. Half of our devotees have just opened up another center on the other side of Calcutta, and last night there were more than 200 persons singing and dancing at our place.

So I can see that there is very good potency at the present moment for spreading this movement as was desired by my Guru Maharaja, and I am simply trying my best to carry out His desire. And if some of my students adopt this attitude, without any other motivation, surely Krishna will fulfill our desire. So push on with book publication and distribution, and I am very glad that you are now distributing to schools and libraries. Yes, Sri Brahma Samhita may also be printed.

It is very encouraging that Krishna has given you a nice new building. That is the way-the more we do for Krishna the more facility He gives us. Please send me some slide pictures of this and any other activities you have got as everywhere we go we show a nice slide show, and it is always greatly appreciated, together with kirtana.

Hope this finds you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:ks
Letter to: Govinda Maharaja

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Calcutta 22 September, 1970
70-09-22
My Dear Govinda Maharaja,

Please accept my prostrated obeisances. Your letter dated 22nd August, 1970, addressed to me at Los Angeles is now redirected here in Calcutta. Perhaps you have heard that I have come back to Calcutta for distributing some of our books and literature and I am staying at the above address temporarily.

Regarding propagating the Name of Sri Mayapur as Birthplace of Lord Caitanya, it is going on regularly in our different literatures and books. If you kindly take the trouble of coming here conveniently, I can show you how we are giving publicity to the Birthsite of Lord Caitanya. Perhaps you know that I begged from His Holiness Sripada Tirtha Maharaja a little piece of land at Mayapur for constructing a home for my Western disciples, but he refused the proposal. Srila Bhaktivinode Thakura wanted that the American and European devotees would come to Mayapur and the prophecy is now fulfilled. Unfortunately they are loitering in the streets of Calcutta without having a suitable place at Mayapur. Do you think it is alright?

I am very sorry to learn that your health is deteriorating due to passing of sugar. The best medicine is to starve. I had one very influential doctor friend, the Chief Medical Officer of Vienna. When I was taking lunch with him sometimes in the year of 1955 he was suffering from diabetes and he told me that it is a disease for voracious eating and T.B. is a disease for undereating. If you kindly find some time and see me at your convenience that will be a great pleasure.

You have reminded me of the Janmastami Day and it was pompously observed at our New Vrndavana. We were expecting some guests from India; unfortunately nobody came.

Hope this will meet you in good health. Thanking you once more for your kind letter.
Yours affectionately, A.C. Bhaktivedanta Swami
Letter to: Syamasundara

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Calcutta 22 September, 1970

70-09-22

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 13, 1970, and I have noted the contents carefully and with pleasure. I am especially pleased to note your fresh enthusiasm after your recent visit to the States, and also your statement that there is renewed determination and fresh enthusiasm in all of the temples you have visited. That is very encouraging to me, and if the GBC continues to work in this way there will be no difficulty in the future.

Your proposals for increasing our popularity and familiarity among influential circles in the U.S. is very good. You may know that when I was in L.A. I especially wanted to use the new temple to attract some influential persons to our movement, but nothing much was done in that regard. Now if you can do something, that is more important than coming to India immediately. Lord Krishna says in B.G. that what great men do the common man will follow. So if we want actually to be successful we must convince the influential men of your country, then everything will follow automatically. So I request you to take this matter very seriously, as I think you have some special talent for it. Regarding the motion picture, it is a great opportunity, and if they actually want to do something wonderful I can come there personally and see to its direction. If it is an important film I think my personal direction is necessary. If not, then I think you can send me a synopsis of the script so that there may be nothing objectionable from the start. If this film is properly done it will be very profitable, even from the commercial point of view; and if they are interested, we can give them hundreds of stories from Bhagavat which will make wonderful films, and simultaneously the people will be educated to the proper religious and moral standard. So please try very seriously for this and I think Krishna will give you all intelligence and facility.

Please convey my blessings to your good wife and child.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ks

Letter to: Bali-mardana

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Calcutta September 24, 1970

70-09-24

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Sept. 17th, 1970. In the meantime I have also replied your last letter in which I have informed you that if you take more interest in preaching work absolutely, you may be relieved from the Governing Body Commission.

Regarding a branch in the Fiji Islands, if you can open immediately a center in the very near future I will be able to send some Hindi knowing Indians to assist the preaching work there. I know in Fiji Islands there are many Hindus and one of them asked me to open a center there. His address is as follows:

Babu Ram Sharma
P.O. Box 267
Ba
Fiji Islands

I have just received one letter from Nayanabhirama and he has met one Indian gentleman who lives in Taiwan and would like us to open a center there. His address is as follows:

Navin Gajjar, Mgr. Du Pont Far East Inc.
703, Chia Hsin Bldg, Taipei, Taiwan

You should immediately contact Nayanabhirama about this prospect. Anyone who goes to Fiji must contact Mr. Sharma and amongst others he will be a nice friend.

Yes, in Calcutta we are getting good coverage practically every day and in every meeting the slide show makes the whole thing very impressive. So anyone coming from L.A. cannot only bring my UHER recorder from Karandhara but also slides and specially nice pictures as well as some large posters of your Spiritual Master and Lord Caitanya.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh

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Calcutta 25 September, 1970

70-09-25

My Dear Dinesh,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 17th, 1970. Regarding the letter from Mr. Gangulee, it is very nice that he has agreed to write it and the copies should be attached to each and every visa of the devotees as you have mentioned-that is very good proposal. But regarding taking the visas, they are already coming, Hamsaduta and Himavati are already here and I have received telegram that the others are leaving London and expect to be here on the 3rd of October. Anyway, you are managing the affair nicely so far, so please see whatever remains to be done is finished up properly. This is an important matter and up to now it is going on well. So whatever you do in this connection, I am sure of its being alright.

I am very glad to learn that both you and your good wife, Krsna devi, and your daughter, Visnu Arati, are together in Boston. Your all engagements sound to be very suitable, so please execute your duties in Krsna Consciousness and be happy. I am especially pleased that you are taking charge in the Boston area of placing my books and literatures in the local school-college libraries and you have already had success with placing all our literatures in the two most important libraries of Harvard University and the Divinity School. When I spoke there sometimes back our Krsna Consciousness philosophy was very much appreciated, so I think this is an important place for our literatures to be available to the students and faculty. Please go on with this engagement enthusiastically and Krsna will give you all success in the venture. You are intelligent and hard working devotee of Krsna and Krsna will bless you for this very fine service which you are rendering unto Him.

Devananda Maharaja has sent you a separate letter which will be self explanatory. We are having some troubles with the electrical machinery here.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Calcutta 25 September, 1970

70-09-25

Buffalo

My Dear Gargamuni Maharaja,

Please accept my blessings. I am in due receipt of your letter dated September 12, 1970 and noted the content very carefully.

I think you will remember that I called you not Gargamuni but Gargamoney. So whenever I required some money I approached you and you were kind to pay me immediately. So please continue your capacity in this way to supply money to the Society. That will please Krsna. I am immediately in need of $250,000 somehow or other. Collect this money and both of you come here. We shall open a very gorgeous branch in Calcutta. Calcutta is my birth-place, so all of you as my disciples do something unique in Calcutta. That will be fitting service to your Spiritual Master.

I hope this will meet you in good health, and come here with the money as soon as possible.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Rupanuga

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Calcutta 25 September, 1970

70-09-25

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 16th, 1970. Yes, the mail is a little slow: your letter was posted on the 17th of September and was received by me on the 23rd September. Anyway, please continue to write regularly. I am very anxious to know that things are progressing nicely under the new management of the Governing Body Commissioners. So please write at least once in a fortnight. The mail is coming through and better late than never.

I have just received one letter from Brahmananda Maharaja and one from Gargamuni Maharaja sent from Florida. I have replied them in care of you and you can forward their letters to their respective addresses. Books and magazines which they may require may not be restricted. I hope you understand the spirit of my letters addressed to them and try to bring them back to the service of Krsna.

I am very pleased that you all GBC members are remaining vigilant so that the disturbance in our Society may not continue. In Isana and his wife's letters there is reference to Tirtha Maharaja's name, as if they were advised by Brahmananda Maharaja and company to come to India and join Tirtha Maharaja. It appears like that. I shall be glad if you kindly inquire on this point. It is now clear that my Godbrothers take objection of my being called as Prabhupada and on this point they wanted to poison the whole Society-that is now clear. But how it was manipulated-that is a mystery.

Regarding Indian consulate permission for visas, etc., I have already received telegram that they are coming here on the 3rd October, so I do not think there is any need of further effort. I have instructed Dinesh to finish up the necessary details and I am sure he will do so as he as nicely done it so far.

I have received Karandhara's letter and Satsvarupa's letter and I am so glad to receive their encouraging reports. So the Portland temple is now established and you try together to open as many other branches in suitable places as possible. Please try to improve our Vrndavana scheme at New Vrndavana with the cooperation of all parties.

I beg to acknowledge receipt of your $2,500 check to the "Bhaktivedanta Book Fund Deposit." If you can arrange the tour of New England in that way I am sure you will get very good response. So please do it carefully. And if you get some monetary return, that will be nice.

Yes, please see that there is very strong program for placing our books and literatures in all the libraries and school-colleges of your country. That will be a great boon to the thoughtful men of your society.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hayagriva

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Calcutta 26 September, 1970

70-09-26

My Dear Hayagriva,

Please accept my blessings. I have received your letter of Sept. 11, 1970, and have noted the contents. It is nice that you are personally managing New Vrindaban now, and I am sure that everything is progressing nicely just to the standard. So for the present just continue in this way. Krishna will give you all intelligence how to do it. Regarding Mr. Ginsberg's article, yes, it may appear if it is followed by an adequate refutation. But kindly make the refutation very strong; then that will be nice. I am adding some points that you may elaborate on.

1. As you state, Krishna is identical with His name. That means that His name has the same qualities as Himself, i.e. sat, chit, ananda. No mundane vibration is eternal, otherwise why does it grow tiresome and have to be changed every other week. Nor do mundane songs produce real knowledge or bliss unending. Also, this transcendental vibration purifies one. Anyone can see practically how our students are becoming purified, but the chanters of material songs are not.

2. Ginsberg says these words are physical in a frankly physical universe. But this is not true, for actually everything is spiritual. It is only under certain conditions, viz. forgetfulness of Krishna that this internal or spiritual energy of Krishna becomes material. Therefore when we hear the name Krishna, which is identical with Krishna, we must remember, and in that way everything is purified.

3. Tennyson may have felt something when he chanted Tennyson, but does anyone else? Does Mr. Ginsberg want to chant Tennyson, Tennyson? But everyone enjoys chanting Krishna. That means there is something different about His name. He is the center of everyone and everything.

4. Krishna explains in the 7th Chapter of B.G. that there are four classes of men who approach Him. There are millions of men in distress, or searching for money, or curious, or searching for knowledge, but only a few come to Krishna, and all of them are mahatma-simply because they have come to the right place, Krishna. That is not by chance, but due to their past pious deeds. No one can approach Krishna without being purified, so this is the process. But no matter what the original motive, if one actually comes to Krishna he is mahatma. S.B. confirms it that if someone follows all the rules and regulations very nicely but doesn't come to Krishna it is useless, and similarly if someone comes to Krishna, even if he doesn't follow very nicely, he is perfect. Also, B.G. 7/19 says that the wise man after many births comes to know that Krishna is everything. So Krishna is central. So we may begin our chanting with some motive, but that is not the final stage. Love of Krishna is final, and how can we develop that unless we are chanting and thinking of Krishna?

5. Some analyst or priest or lover may widen the consciousness from this to that, but only Krishna is without limit and therefore can widen the consciousness infinitely. That is the difference. The material world has varieties of this and that, this thing more than that thing, but only Krishna is without limit, and if we desire ananda, bliss unending, we must go to Krishna.

6. Hare Krishna cannot be compared to any sexual cry because the sexual cry is a call for some partner to come satisfy the caller's desire. That means it is sense gratification. When we chant H.K. we are calling to Krishna to please let us serve You. So on the spiritual platform it is the service that is desired, but on the material it is sense gratification that is sought. The rest of the points I think you can cover nicely. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

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Calcutta 26 September, 1970

70-09-26

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated Sept. 10th, 1970 and noted the contents. I have not yet received the bead bag sewn by your good wife, but I beg to thank you for the check of $100 forwarded to my book fund. I am so glad that you are now together, husband and wife, engaged in serving Krsna as an ideal Krsna Conscious householder couple.

Do not be discouraged that you are only four devotees at present moment in Philadelphia. Simply you very strictly follow the routine schedule of devotional service and chanting Hare Krsna and do your best to spread this Movement amongst the local people. Krsna will send you many more sincere souls very soon to help you. So go on with your work with new efforts of increased enthusiasm and Krsna will bless you more and more in Krsna consciousness. Please increase your program of distribution to the public as well as trying to place our books and magazines in the libraries. This is very successful in libraries in other centers.

I am very glad to know that Mr. Gajjar is continuing his interest in our Movement, so please encourage him in this way. It is very good that is brother, Mr. Navin Gajjar, from Taiwan, is also interested in a center there. Please contact Bali Mardan immediately in this connection. He has got great eagerness to open branches in that part of the world and he has got already invitation from Hong Kong and Fiji. So this will be added impetus to his work if you kindly give him further information regarding our friend in Taiwan.

I am very happy to know that Mrs. Max, the proprietor of Paragon Bookstore has remembered me and I have written her one note which I have sent in care of you for forwarding to the proper address in New York.

Please offer my blessings to all the devotees there and your good wife.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Damodara

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Calcutta, India 28 September, 1970
70-09-28
My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated Sept. 19th, 1970. I am so glad to know that things are progressing nicely with your center. That should be our constant care-to maintain what we have already established and continue to improve the standard as far as possible in the loving service of Lord Krsna.

Your program seems very nice. Your are now six strong devotees, so work together very diligently for the spreading of Krsna Consciousness Movement. Your report of present improvements in the temple and Sankirtana Party and preaching trips to the university campuses is very nice. You are a very intelligent devotee of Lord Krsna and if you turn over your intelligence to Him, He will bestow upon you more and more intelligence how to serve the Spiritual Master and Krsna in full Krsna Consciousness. That is the perfection of your life. So please use your good intelligence for serving Krsna only and do not be misled to divert your attention elsewhere.

Yes, here in Calcutta things have been very much favorable for spreading our Movement ever since arriving here. We have got now two centers in Calcutta and things are very promising.

Please offer my blessings to your good wife, Mrganetra, and all the other devotees, boys and girls, in our Washington temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jananivasa

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Calcutta 29 September, 1970
70-09-29
My Dear Jananivasa,

Please accept my blessings. I beg to thank you for your letter dated Sept. 18, 1970. I am very glad that you have taken to heart the instructions of your Spiritual Master. A bona fide disciple takes the instructions of his Spiritual Master as his life and soul and thus he is advanced on the path of devotional service.

You are a very intelligent and sincere devotee of Lord Krsna and you have a natural inclination for preaching His message. This is the proper spirit for our Movement, so go on with increased enthusiasm preaching in the different schools and colleges in the vicinity and Krsna will give you more intelligence for serving Him properly. I am pleased to learn that you have got a course at the Ohio State University; the students received me very nicely when I spoke there last year, so please continue their instruction in this most important subject of Krsna Consciousness bhakti cult.

Regarding your proposed marriage, if you think it is nice then you have all my blessings upon you both. If you do not think you can remain brahmacari, then it is better to remain in Krsna Consciousness as householder and not pretend to brahmacarya artificially. From your description the girl seems very qualified and sincere, so you continue to train her in our Krsna Conscious way of life and she will work together with you as your helpmate in Krsna’s service.

I am very glad to know that you are going on with your work undaunted in spite of police harassment. Now you are seven devotees there, so please see that everything is done regularly and strictly to the standard devotional practice. All our literatures are for guiding you in your successful prosecution of Krsna Consciousness, so follow these instructions of mine implicitly and your perfection of life in Krsna’s service is guaranteed and you will have the spiritual strength for attracting and training others in this bhakti cult.

Please offer my blessings to all the devotees and keep me informed about your progress regularly. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Aditi

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India 29 September, 1970
70-09-29
My Dear Daughter Aditi Devi Dasi,

Please accept my blessings. I beg to thank you for your letter dated from London. You are a very fortunate girl to have come in contact with our Krsna Consciousness Society and I am so happy that you are tasting a drop of the nectar of devotional service to Lord Krsna. If you simply continue seriously following this program of rendering loving service to the Lord your life is sure to become soon filled with happiness and joy in Krsna’s service.

I have duly chanted the beads sent by you and I am glad to accept you as my initiated disciple on the recommendation of Sriman Gurudasa. Your initiated name is Aditi devi Dasi. Aditi is the name of the mother of the demigods. Please try to learn this Krsna science perfectly well and that will give ultimate meaning and perfection in your life.

Please follow very carefully the four restrictions of no eating of meat, fish or eggs; no gambling; no illicit sex; and no taking of any kinds of intoxicants. Chant at least sixteen rounds on your beads daily without fail and avoid the ten offenses in the matter of chanting the Holy Names of the Lord. They are: 1) Blaspheming the Lord’s devotee; 2) Considering the Lord, Krsna, on the same level with the demi-gods or assuming that there are many Gods; 3) Neglecting the order of the Spiritual Master; 4) Minimizing the authority of the Scriptures; 5) Interpreting the Holy Name of God; 6) Committing sin on the strength of chanting; 7) Instructing the glories of the Lord's Name to the unfaithful; 8) Comparing the Holy Name with mundane piety; 9) Inattention while chanting the Holy Name; and 10) Attachment to material things while engaged in the practice of chanting.

Study our literatures with the help of your senior God-brothers and sisters, go on Sankirtana when possible, take special care to remain always engaged in some Krsna conscious activity, chant Hare Krsna Mantra always and be happy.

I am very pleased that you are so sincerely and humbly trying to surrender to the instructions of Krsna and your Spiritual Master. This is the prime qualification of a devotee, so maintain fine attitude and advance in Krsna's loving service.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Your beads are returned by separate air post along with those of Srimati Lilasakti.

Letter to: Central Bank of India

-

Calcutta 29 September, 1970

70-09-29

The Central Bank of India Calcutta

RESOLVED

A meeting of the President, Secretary, Treasurer and Founder-Acarya of the International Society for Krishna Consciousness, Calcutta Branch, at 37/1 Hindusthan Road was held, and it is passed by resolution that a local account be opened with the Central Bank of India, Ballygunje Branch.

In the meeting the following gentlemen were present:

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acarya
Tamala Krishna Das Adhikari-President
Acyutananda Swami-Secretary
Jayapataka Swami-Treasurer

Out of the four, checks will be signed by any two.

A.C. Bhaktivedanta Swami
Founder-Acarya
ACBS:tkda

Letter to: Jagadisa

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Calcutta 29 September, 1970

70-09-29

My Dear Jagadisa,

Please accept my blessings. I am so very much encouraged to see your fine letter dated Sept. 21st, 1970, and your movement is being recognized by the sensible persons. Naturally there will be increase of new members everywhere.

Since we have come to Calcutta many boys are coming to us even they were very much subversive to the social orders. People are very much appreciating our Movement. Wherever we go for preaching work hundreds of men gather and they contribute liberally according to their capacity. We have already two centers in Calcutta and trying to have our own center in the most important neighborhood of this city.

So the idea is-you work sincerely on behalf of Krsna according to instructions of Lord Krsna in His great magnanimous form as Lord Caitanya. I know you are very intelligent and sincere servant of Krsna, so try to serve His Lordship to your best capacity and He shall give you proper intelligence. You know that Krsna is Spiritual Master from within and Spiritual Master is manifestation of Krsna without. That is the position; both ways a sincere student is instructed, which is called Guru-Krsna kripa. Simply you have to receive it properly and execute it orderly.

Take care of the new devotees so that they may read our literatures carefully and come to the real standard of understanding. Our strength is not material strength, but spiritual strength. So if spiritual strength is not strong now, try to make Sripati and the others stronger by spiritual means by following the regulative principles and chanting sixteen rounds. Formerly Jayapataka was president of Montreal center; now he is working here in India very intelligently although it is a foreign city.

Regarding your cooperative program with Karandhara for realizing the great potential for Krsna Consciousness in Montreal, Toronto and Vancouver, that is very good news-do it carefully.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Calcutta 29 September, 1970

70-09-29

Sydney

My Dear Upendra,

I beg to acknowledge receipt of your very encouraging letter dated Sept. 21st, 1970, along with some nice photos of your Sydney activities and some favorable reports from the local newspapers. All this publicity is very nice for our Movement and people are beginning to seriously appreciate our work. I have had good reports also from Jagadisa in Toronto and he says that in Canada the people are very receptive to our Krsna Consciousness philosophy.

I am very glad to now that you are following a strict schedule of devotional service and that will keep you all strong in Krsna Consciousness. Please maintain this standard and improve further. It appears that Krsna is giving you nice facilities and nice devotees also for fulfilling His Mission in Australia. Please train the new devotees nicely and have them carefully read our literatures so they get a fine understanding of our Krsna Consciousness.

Regarding your invitations to speak at different gatherings of "yogis" etc., wherever you go speak pure Krsna Consciousness. God is One. He is All-Attractive. Therefore His technical Name is Krsna. In other words, Krsna is God and God means Krsna. So you can preach this philosophy anywhere, never mind whether it is to yogis or bhogais.

Please offer my blessings to all the boys and girls.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

October

Letter to: Professor S. C. Chakravarti

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Calcutta 3 October, 1970

70-10-03

Sri Professor S.C. Chakravarti, D. Litt. Bolpur, India

Dear Sriman Sudhindra Babu,

Please accept my blessings. I am so pleased to receive your postcard dated 18th Sept., 1970. Unfortunately, I could not reply it very promptly on account of various engagements here almost twice, thrice daily besides my routine work. You will please excuse me.

I am so glad to learn that you are interested in the matter of Vaisnava philosophy. Vaisnava philosophy is very simple: that God is great and everyone is His servant. Nobody can be equal to or greater than God. They are simultaneously one and different. In quality they are one, but in magnitude they are different. This is the whole philosophy of the four Vaisnava sampradayas.

As we are now preaching Vaisnava philosophy throughout the world as a whole, your valuable service is most welcome. Most probably I am going out of station by the 5th instant and shall come back by the 20th or by the end of this month. If you kindly see me by that time it shall be very much appreciated and we can talk about this cooperation in detail.

Regarding our institution, please read the enclosed pamphlet and you will know the synopsis of our propaganda work and as well you will find herewith enclosed a booklist of our publications.

Thanking you once more for your kind letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Daivisakti, Nayanabhirama

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Calcutta 4 October, 1970

70-10-04

Philadelphia

My Dear Daivisaktidevi and Nayana Bhirama,

Please accept my blessings. I beg to thank you both so very much for your card dated September 15, 1970, and I am so happy that you are finding your combination for working forward in the transcendental loving service of the Lord to be very fortunate by the grace of the Lord. I beg to thank you for your gift to me of a handsewn bead bag which is very skillfully done. I shall be utilizing it very soon for my beads.

I hope everything is going on well with you at your center in Philadelphia. Please set the example of our ideal householder life in Krsna Consciousness. This will be very highly appreciated by all persons who will come in your contact and you will also be benefited. So please see that you all stick to the regulative lines of our devotional practices and keep up the standard of purity as it has thus far been established in our progressive functions in Krsna Consciousness.

Hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Yogesvara

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Calcutta 4 October, 1970

70-10-04

Hamburg

My Dear Yogesvara,

Please accept my blessings. I beg to thank you so much for your letter dated September 21st, 1970, along with your copy of Who Is God?-A Children's Introduction to Krishna Consciousness which I see you have done with great care.

I have gone through the book, and I think it is very nice. Devananda and others have also seen it and have also approved your efforts. But I think this book is meant for somewhat older children, about ten to fifteen years. We are also immediately requiring some books for much younger children, say five to ten years age. Another thing you just see that every and each item and example for discussion is made very clear in continuous context so that it will be easy for their understanding. As you have done this first book it is very good beginning, so you go on writing and improving and make a series of such books and we shall see to their printing.

Also have the pictures done very nicely and in color if possible as it is done by our Art Department in Boston and if you have any questions in this regard you may correspond with them directly. That will be very nice. In the meantime, have all your works read by the other devotees as they may find it convenient to do so and they can give you further suggestions. So go on writing more books; we need many such books for distributing to the public schools as well as for our own schools and send me the draft copies as you make them up. I will be very glad to see to them.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sri Bajoriaji

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Calcutta 5 October, 1970

70-10-05

Bharata Sadhu Samaj Bombay

Dear Sri Bajoriaji,

Please accept my greetings. In continuance of my telegram dated October 2nd, 1970, and letter dated October 3rd, 1970, I beg to inform you that although my party from London has reached there in Bombay, I am unable to join you there in Bombay because there was no arrangement for my passage. Therefore, if my disciples there can do the work, then I do not require to go to Bombay leaving aside my important engagements here.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds c.c. Sriman Gurudasa Adhikari, leader of ISKCON Sankirtana Party from London.

Letter to: Gurudasa

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Calcutta 5 October, 1970

70-10-05

Bombay

My Dear Gurudasa,

Please accept my blessings you all. You are welcome in India. Now my going to Bombay is postponed and my enclosed letter to Sri Bajoriaji will speak for itself.

Now if your preaching work in Bombay is going nicely, then you can stay there for some time and do preaching work as they are doing here in Calcutta. Otherwise, you can immediately come here and work jointly. We are expecting to have our own place by the end of this month. When you come, you should send a telegram with the details of your arrival.

If you interested to open a branch in Bombay, you can see the following gentleman and he will help you.

Dr. Ram Candra Pal
62, Keluskar Road
Sivaji Park Dadar
Bombay-28

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Krsna dasa

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Calcutta 6 October, 1970

70-10-06

Hamburg

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated August 31st, 1970, and September 28th, 1970. I am very encouraged to hear of your Sankirtana Party activities and your program of visiting different cities weekly is very nice. Krsna is giving you very good intelligence. In the future you may maintain a permanent Sankirtana Party that will regularly visit in the cities all over Germany and in this way you will be able to distribute our literatures without any difficulty.

Here in Calcutta we are daily travelling to different engagements and the response is very favorable.

The pictures painted by Vasudeva are very nice and will be installed at our new place under construction on October 31st, 1970.

You write to say that "the communist goal is to achieve a paradise on earth," but in the Bhagavad-gita Krsna has definitely stated that "from the topmost planet down to the lowest, all are places of misery where repeated birth and death take place"-so what kind of paradise can they achieve? Any society without religion is animal society. The difference between animal and human being is that an animal has no intelligence and therefore is not expected to follow any regulative principles, but human life is a life of responsibility and the human beings are meant for satisfying the material necessities of life under regulative principles or laws. In other words, religion is laws of God.

Human life is especially meant for reviving our lost relationship with God by following the instructions of God contained in religious books like the Bhagavad-gita, Srimad-Bhagavatam, etc. Without God-centered society, the whole thing is dog-centered society. A dog also eats, a dog also sleeps, a dog also defends and they have ample opportunity for sex-life. So the goal of life is Krsna-to become free from the cat and dog propensities of eating, sleeping, defending and mating and achieve the spiritual platform of Eternity, Knowledge and Blissful Life in pure devotional service to the Lord-Bhakti yoga, that is religion. Simply loving Krsna. Society without religion, it is all animal society.

The next point is that religion without philosophy is sentimentalism or fanaticism. Simply performing empty ritual without understanding is condemned by Srila Rupa Goswami in his Bhaktirasamrta sindhuh-pure devotional service which ignores the injunctions of the scriptures is simply a disturbance to the society. In Bhagavad-gita it is stated "One should approach a spiritual master and inquire from him submissively, render him all kinds of service. The self-realized soul can impart knowledge unto you because he has seen the Truth." One has to hear the message of Godhead from the lips of the pure devotee of the Lord or Acarya. The religion is originally spoken by Krsna Himself and that message or science is coming down directly through the chain of disciplic succession and one who is in that chain is called acarya or one who teaches by his life. Religion is practically presented by the bona fide spiritual master or acarya.

The next point is philosophy without religion is mental speculation. No one can manufacture a system of religion. Religion is the Law of God and no one but God or empowered representatives of God can put forward religious formulas. Therefore, because every living entity is the eternal fragmental part and parcel of God, it is practical that by simply accepting the authorized statements of bona fide scripture without mental speculation or fashionable interpretation one fulfills the mission of human life very easily and goes back to home, back to Godhead. "There is another eternal nature which is transcendental to this manifest and nonmanifest matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (B.G. 8.20) "It is the highest destination, going, no one ever returns from that, My Supreme Abode." (B.G. 8.21) So although the Russians may be very much advanced by throwing sputniks into the outer space, they are missing the real point-Krsna Consciousness, the science of God. Although there are so many departments of knowledge, medicine, mathematics, astronomy, etc., the science of God is still to be introduced. When the scientist philosopher medical man will get the opportunity to study systematically what is God, what are His energies, what is my relationship, how to approach Him, then only there will be paradise. But paradise in the present condition of life in ignorance of God is parasite in temporary paradise.

I have already spoken to Hamsaduta about your enthusiasm to open some branches for ISKCON propaganda in Russia and in that connection you can immediately send him the address of the Indology Department along with the prominent professors.

Always follow very strictly the regulative principles, chanting sixteen rounds, Deity worship and everything will come automatically.

Please offer my blessings to all the nice devotees there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Advaita

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Calcutta 7 October, 1970

70-10-07

Boston

My Dear Advaita,

Please accept my blessings. I understand you have left and it is a thunderbolt for me. How is that?

What are your demands? Or have you also been contaminated? Please tell me frankly. Where is your wife and child? If there is any disagreement with your Godbrothers, you may live separately. That doesn't matter. If there is any severe misunderstanding, I request you to come to India and live with me and start a press here.

I shall await your reply with great anxiety. Please let me know everything in detail by return mail.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hamsaduta, Himavati

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Amritsar 21 October, 1970

70-10-21

Calcutta

My Dear Hamsaduta and Himavati,

Please accept my blessings. I stayed in Bombay more than ten days, but I did not receive any letter from you. Hope you are all doing well. In Bombay the preaching work was very nice and now we are come to Amritsar, invited by the Vedant Niketan. This morning I have reached here and the reception was very nice.

I am very much anxious to hear what you are doing there and if you have made any life members by this time.

I have instructed Mr. Siddheswar Sen for registration of our Society in India and he was to do that after the Puja ceremonies. But in the meantime I have left Calcutta, so you have to see him immediately and do the needful. He will make the necessary papers and you have to pay only Rs. 50 for the fee of registration. The London Memorandum of Association is already in his possession and he will make the necessary corrections to fit the Indian situation. The copy is with him. Simply see that the new registration under Society Acts Number-1860 is made and let me know the result.

Regarding our Indian centers, it is already decided that in Bombay we must have a center first and negotiation is going on seriously. If we cannot open many centers in India, at least one center must be opened in Bombay before we go back to the States.

Now I have received one telegram by Jayapataka, intimating Ramananda's arrival as well as asking my advice regarding the construction of our Calcutta centre at Jaju's place. I have already written one letter to Jaju, the copy of which is sent herewith. Both you and Kirtanananda Maharaja or Acyutananda Maharaja must see him immediately to inquire if he agrees to my proposal mentioned in the letter. The plan is already made complete and if he agrees, then immediately the construction may be begun.

How many life members have been made since my departure? How many you have made and how many Acyutananda Maharaja has made? Until the Society is registered, you should go on depositing the money in my book fund account with the Central Bank of India, Ballyganj Branch. My passbook is with Jayapataka. He was advised to send it to Bombay. Please let me now if he has done it, if not keep this passbook with my next letter.

So kindly send me immediately a general report of Calcutta situation. I am sending herewith a note for Ramananda; please hand it over to him.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sagar Maharaja

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Amritsar 21 October, 1970

70-10-21

Calcutta

My Dear Sagar Maharaja,

Please accept my blessings. I hope you are doing well along with Hamsaduta and shall be glad to hear from you the reports of your activities. I shall be glad to know also if you want to stick in Calcutta only or if required you may come to Bombay. We are very much serious to open a branch in Bombay very soon.

Hope this will meet you in good health. Awaiting your early reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Acyutananda , Kirtanananda

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Amritsar 23 October, 1970

70-10-23

My Dear Acyutananda and Kirtanananda Maharajas,

Please accept my blessings. I have not heard from either of you since my coming this side to Bombay, so I am very anxious to know how you are each making life members.

I wrote one letter to P. M. Thakura to be delivered by one of our men personally. Whether it has been delivered? Where is the big key for Vrindaban? Devananda Maharaja has taken the smaller key from your box, but he did not find the large key. I have written one letter to Mr. Jaju, and he has just replied briefly. Please see him and whether he is really serious?

Please keep me informed how things are going on in Calcutta.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Amritsar 23 October, 1970

70-10-23

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 15, 1970. I am so much pleases that you are carrying on the Street Sankirtana Party as we have instituted in the Western countries even though you have sometimes only one companion. This spirit is most satisfactory and this work is proven as the basis of our successful movement in the United States, so please go on more enthusiastically than ever with my blessings and you may rest assured that Krsna will always help you in any difficulty.

Please keep the standard in our Calcutta center and certainly things will be further increased by Krsna's grace.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Karandhara

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Amritsar 23 October, 1970

70-10-23

Los Angeles

My Dear Karandhara,

Please accept my blessings. Since a very long time I have not received any word from you. I hope everything is going on well with you in our Los Angeles World Headquarters.

Please send me a report of your general activities in Los Angeles Temple and also your Governing Body Commission activities.

Please offer my blessings to all the members of our Temples. How is the Deity worship being carried on?

Awaiting your reply.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Also let me know if you are sending book collection fund to Dai Nippon regularly ACBS:ds

Letter to: Tamala Krsna, Syamasundara

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Amritsar 23 October, 1970

70-10-23

Bombay

My Dear Tamala Krsna and Syamasundara.,

Please accept my blessings. I hope you and your good wives as well as Srimat Sarasvati are all well. I have safely arrived in Amritsar and we are being very well cared for at the Vedant Niketan. The people and also the Sannyasis here are very much liking our Sankirtana Movement, so things are going on nicely.

I am very anxious to know your situation; whether you have removed to the Rama Temple or where you are stationed now?

What was the result of my application to the Buildings Society Cooperative? Please let me know.

Unless there is good reception for us arranged at Delhi and Vrndavana, we shall come back directly to Bombay as scheduled.

There was one manual typewriter left at Seksaria's house which was used for typing up the letters for inviting the press to the conference-please see that this machine is with you or ask Mr. Seksaria for it. Gurudasa has left the Movie projector with you at Mr. Lalan's house and also there were several silver bowls and one set of clothes for the Deities as well as their jewelry which was not packed up by Malati when I left Lalan's with Gurudasa. Please be sure that all these things are with you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tamala Krsna, Syamasundara

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Amritsar 25 October, 1970

70-10-25

Bombay

My Dear Tamala Krishna and Syamasundara.,

Please accept my blessings. I'm in due receipt of your separate letters and have noted the contents carefully. The letter addressed to Ksirodakasayi has been approved by me and sent by airmail to London. I think the procedure followed by you for Bombay activities is quite nice. I was thinking of going to Delhi and Vrndavana but, as you say, that my presence in Bombay will be more beneficial. Therefore we have all reserved our seats in the Deluxe Train on 30th October, Friday. We shall start from here at 6:35 a.m. reaching Bombay central station next day 31st October, Saturday by 4:40 pm. I think I shall send you another telegram but you can take it as certain that we are starting on the 30th. On this basis you can make arrangements for meeting the respectful gentlemen and ladies mentioned by you. So far I've not received the copies of the magazines sent by Dai Nippon from Japan. I'm very glad that you are organizing the temple worship at Chembur. It will be a great opportunity to show your capacity how to worship the deity in the temple. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

-

Amritsar October 26, 1970

70-10-26

Tokyo

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Tokyo, October 11th, 1970, and noted the contents.

I am very glad to know where you are and how you are proceeding on your program for opening new centers in the area of the South Pacific. I do not know if you are going first to Hong Kong as you wrote before or if you are going to Taiwan as you have just now mentioned.

There is no question of new or strange places as you have written to say. This Hare Krsna Mantra is understood in any part of the world, therefore the beginning should be chanting in any place and then people will gather and a center will develop by the grace of Lord Krsna.

Yes, I have received a letter from Upendra, but I have no information whether his wife has gone there to Fiji.

I am very pleased with your sincere service attitude in pushing on our preaching work in these parts of the world and yes, Krsna will give you strength because He is sitting in your heart and the more you try to serve Him, He will give you more intelligence.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

-

Amritsar 26 October, 1970

70-10-26

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 11th, 1970, and noted the contents with satisfaction. It is most important if you arrange lectures and kirtanas at the schools and colleges because the more intelligent young boys and girls of your country are very much eager to understand this Krishna Consciousness Movement. They are frustrated in so many ways and they are looking for something new kind of happiness which they will find in this Krsna Consciousness Movement.

Please also try to introduce our books in the colleges and schools as well as local libraries. I have received word from other centers that our literatures are very well received and often they are being used as course textbooks in the schools and colleges. You are already preaching on the university campuses, so you add this book distribution to your program and make it complete with preaching, chanting of Hare Krsna Mahamantra, distribution of Prasadam and literatures. I know how well this program is received by the students because they are very intelligent. You are also very intelligent boy and devotee of Krsna and Krsna will give you even more intelligence in proportion to your endeavor to serve Him faithfully.

Please offer my blessings to your good wife, whose picture in the news clipping is showing nice Krsna Consciousness, and all the other devotees there in our Philadelphia Temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

-

Amritsar 26 October, 1970

70-10-26

Suva, Fiji

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter from Fiji Islands dated October 4th, 1970, and noted the contents. I am very glad that you are preaching steadily our Krishna Conscious philosophy and this should be done in defiance of all the atheistic propagandas which are so much current.

Regarding the impersonalist swamis, don't try to mix with any Swami who has no knowledge of Krsna Consciousness. So their speaking is simply maya, therefore they are called Mayavadis. Lord Caitanya has warned us that anyone who listens to or tries to understand the impersonalist philosophy is doomed, his devotion will become dried up.

Regarding worship of demigods, the whole Hindu society is absorbed in this business, so unless our preaching work is very vigorous it is very difficult to stop them.

As soon as I return to Bombay I shall send you the tape as you desire. I shall be returning to Bombay by the 31st October. So far the literatures in Hindi, Gugrati and Tamil are concerned, it shall take some time because we have no ready made such literatures. But we are getting Hindi "Back to Godhead" very soon as Tamala has informed me.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Gargamuni

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Bombay 27 October, 1970

70-10-27

Buffalo

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 1st, 1970 and have noted the contents carefully. In regards to why you have been branded as Mayavadi sannyasi by society members, that is because you are identifying the Spiritual Master as God. We always represent ourselves as servant of God and you are preaching contrary. The Spiritual Master should be given respect of God but that doesn't mean he is God. That is Mayavadi. You should always remember that the Spiritual Master is the representative of God and should be given the respect of God but that doesn't mean that he is God Himself! You can speak of the Spiritual Master as "servant God" whereas Krishna is "master God". I think this is sufficient to clear the idea.

Regarding Swami Tirtha, this is just a rumor because in the past there where such symptoms. Now you should forget about the past, and go forward straight for preaching this Krishna Consciousness Movement. Before preaching of your Spiritual Master as God, you never consulted me whether it was right. This means you were inspired by some external influence. Subala said that it was a mystic influence. Why that was wasn't cleared up until now. That mystic influence was widely spread which I clearly saw in Honolulu, Tokyo or in other words, wherever Brahmananda went. Now we have to forget the past incidences and shall have to go forward with clear consciousness.

Regarding punishment, there is no punishment upon you. Rather, there is reward. You have been awarded Sannyas so you have the best opportunity to serve Krishna by preaching His glories. Why punishment? Before taking Sannyas, I told you that you may remain a brahmacari because management in L.A. was with you. Now you have voluntarily taken sannyasa. You may take advantage of this opportunity and preach this Krishna cult and expand missionary activities. Do it sincerely. For my disciples there is no punishment. There is no need for that. One who preaches Krishna Consciousness is supposed to be glorious. Directly write me and I will give you instructions how you can go on preaching. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hamsaduta , Kirtanananda , Acyutananda

-

Bombay 28 October, 1970

70-10-28

Calcutta

My Dear Hamsaduta, Kirtanananda and Acyutananda Maharajas,

Please accept my blessings. I am very much sorry that since I have come to Bombay leaving Calcutta I did not receive any letter from you. I hope everything is going nicely there. I do not know also how many life members have been created since my departure for Bombay.

I was informed by Tamala from Bombay that the Hamilton House at Dalhousie Square is available for purchase. If it is so, immediately all of you see the house how far it is suitable for our purposes.

So far the terms of purchase is concerned, we shall accept any reasonable price provide the place is better suitable than Mr. Jaju's place.

Enclosed herewith please find the copy of the letter addressed to Mr. Jaju and immediately see him and do the needful. I am very much anxious to have a center in Calcutta, so both those places are very suitable for our purpose. Now you have to decide which one we shall take and work for it immediately.

I am returning to Bombay from Amritsar on the 30th October 1970, and the reply may be sent to the same address c/o Kailash Seksaria.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bhavananda

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Bombay 28 October, 1970

70-10-28

My Dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 6th, 1970, and noted the contents. I am very glad to note your feelings of dependence on the mercy of Krsna and Spiritual Master. Yes, that is the way of surpassing the influence of Maya. It is stated in the Bhagavad-gita that Maya is very strong, unsurmountable, but one who surrenders to Krsna-Maya does not touch him. So, all our books are as good as Krsna because we deal in the books about Krsna only. Therefore, taking shelter of these books means taking shelter of Krsna-there is no doubt about it and if you stick to this principle there will be no attack from Maya.

Please conduct the Sankirtana program regularly and that will give me great pleasure. Regarding our new Temple in Brooklyn, Krsna has given you very good chance to serve Him. From the very beginning I was insisting Brahmananda to have a nice place in New York. Now we have got it and Krsna is giving us all other opportunities. Please try to utilize all of these opportunities in His service.

It is very encouraging that you have got license from the Board of Education to continue our children's school. Kindly organize it nicely and it shall be a great achievement. We have to concentrate to give them some idea about God-that should be our first business. In art class they should be encouraged to draw pictures of Krsna, Kuruksetra, etc. There are so many subjects for drawing as it is stated in our book Krsna. If they are trained, they will come out nice devotees. It will depend on the process of training. Regarding some misbehavior, that we have to check by training peacefully. Your attitude of tolerance and kindness is very nice, so train them in this way. It is Lord Caitanya's order that we have got to discharge welfare activities on behalf of Lord Caitanya.

Please offer my blessings to all the boys and girls and children. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

-

Bombay 28 October, 1970

70-10-28

Buffalo

My dear Rupanuga,

Please accept my blessings. I have received your letter dated October 6th and have noted the contents carefully. Formerly I issued one circular letter requesting all GBC members who are zonal secretaries also, to give me a fortnightly report of the activities in his jurisdiction, but I am not receiving. I've received no letter since a very long time from Karandhara, and I'm very interested to know how things are going in L.A. We have a great responsibility to pay $2,000. monthly to the church trustees. In regards to my activities here, I'm trying to open many centers here in India.

I've sent the sannyasis letters requesting them to preach from different centers. I'm glad that Subala das Swami has gone to Amsterdam. Similarly the other three may go to other places. Why they are together? Sannyas means they should travel extensively, create new centers and new devotees-that is sannyasa business. Also they can create life members.

We are making life members here in India and getting good response. The membership plan is as follows:

a) LIFE MEMBER receives all our books thus far published as well as all future publications, as well as a lifetime subscription to BTG. He is also free to visit any of our temples, take prasadam there and stay there if he likes. Price is 1111 rupees (7 1/2 rupees per dollar).

b) DONOR MEMBER receives all our literature thus far published as well as a life-time subscription to BTG. Price is 555 rupees.

c) SUBSCRIPTION MEMBER receives a lifetime subscription to BTG. Price is 222 rupees.

d) COMMON MEMBER receives a one-year subscription to BTG. Price is 33 rupees.

So this same system may be introduced in other parts.

In regards to how Swami Tirtha's name came up, and so many other things, forget all these past incidences. Let us now work with new life and new vigor. That your confidence in Subala Swami has been restored is nice. Actually they are all nice boys but maya has made them something else. In the course of time, they'll all become nice again.

I've seen Ekendra's artwork. See that he is taken care of nicely and he will become Krishna Conscious. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

November

Letter to: Gurudasa

-

Bombay 1 November, 1970

70-11-01

Delhi

My Dear Gurudasa,

Please accept my blessings. I have safely reached Bombay and there was a nice reception. I am now staying at Chembur at the above address. I hope everything is progressing well with you in Delhi. Please let me know how things are going on there.

I am enclosing herewith one letter from Atma Ram and Sons, Booksellers; please take it with you to see them and show them our books and literatures and make some arrangement for their taking some of them for distribution.

When you inform me what is your estimation of Delhi and how people are reacting to our Movement, I shall instruct you how to proceed.

Hope this will meet you in good health. Please offer my blessings to Srimati Yamuna Devi and all the other devotees. Enclosed also please find one letter for Sriman Bruce.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jananivasa

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Bombay November, 1970

My dear Jananivasa,

Please accept my blessings. I am in due receipt of your letter dated 23rd November as well as the encouraging newspaper article enclosed. Please forgive this late replay, but due to my traveling much of my mail has been neglected.

Presently I am touring many cities in India and the response here has been very good. Actually everyone in India is a devotee; they have simply been misled by politicians and so many things. By Lord Chaitanya's mercy we are again reviving their original Krishna Consciousness, just as we are doing in all our centers all over the world.

I am very glad to learn that your college program is doing so nicely there. Please continue in this way and also introduce our books into the classes and libraries. We want to reach the intelligent class of men and so this college program is of first rate importance. In your country they are very scientifically minded and so if Krishna Consciousness is presented to them nicely, surely they will take to this, the greatest of sciences. You can approach the professors in that way and try to arrange for accredited classes in Krishna Consciousness also.

So far as getting yourself married is concerned, I have no objection. Be sure that you can meet the obligations of Grihasta order of life and then when you find a nice girl you may marry with my blessings.

Thank you for your invitation to Columbus temple and I will be very glad to visit there when I return to the U.S. I will be going to New Vrindaban, so perhaps from there I can visit Columbus.

Please offer my blessings to the other good devotees there. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/adb Sriman Jananivasa Das Brahmachary c/o ISKCON Columbus 318 E. 20th Ave. Columbus, Ohio 43201

Letter to: Satyabhama

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Bombay 1 November, 1970

70-11-01

New Vrndavana

My Dear Satyabhama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 9th, 1970. Since I left the U.S.A. I am continuously travelling for the last three or four months and just yesterday evening I have come back from Amritsar to Bombay. I have noted your letter and your analytical study of Krsna consciousness is very nice.

Regarding Brahmananda, he is actually surrendered soul, but Maya is so strong that on account of association he has even fallen down. So these two things are always side by side-Maya and Krsna-Krsna is service and Maya is sense gratification, so every moment we are prone to be subjugated by either of them. Our duty is therefore to be very, very careful. The poison is personal ambition. So everyone has the chance, therefore one should not be complacent. Doubts may come about, but one should be firmly fixed up that there cannot be any doubt on the Spiritual Master or Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Chakravarti:

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Bombay 3 November, 1970

70-11-03

Reader of Philosophy Bolepur, India

Dear Dr. Chakravarti:

Please accept my greetings. I left Calcutta on Sept. 29 and came to Bombay to attend the Bharata Sadhu Samaj conference and then again from Bombay to Amritsar I went to attend the Vedanta Samelan conference. Now I have come back to Bombay again and the return address should be c/o Kailash Seksaria; 74 Marine Drive; Bombay-20. I've received your kind contribution of some valuable books and I've gone through them with great interest. Although I've had no chance to study these books thoroughly, still I can understand the spirit of the writings.

Your tendency to give Srila Jiva Goswami the proper position a philosopher is very much appreciated. Some years back I attended a meeting in Calcutta wherein Pramathanath Trakvhusna, the learned Sanskrit scholar, was present. He said about Jiva Goswami very highly that there was no comparison with Jiva Goswami and any other philosophers of the world. Gaudiya Vaisnavism is very much proud of having such a great acarya as Jiva Goswami. Your tendency to present Bengal Gaudiya Vaisnavism in its proper perspective is very much welcome. We are trying to present Krishna Consciousness all over the world in a very scientific and philosophical way, and as such your help in this connection will be of great value. I do not know whether it will be possible for you to join us wholeheartedly, but if you can so do, it will be of great value and we can immediately start a Bengali edition of BACK TO GODHEAD magazine under your good editorship.

Hoping this finds you in good health.

A.C. Bhaktivedanta Swami

ACBS:adb

Letter to: Sagar Maharaja

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Bombay 3 November, 1970

70-11-03

Calcutta

My dear Sagar Maharaja,

Please accept my obeisances. I beg to thank you very much for your Bengali letter dated 16th, October, 1970. In Calcutta, the following inquiry should be made immediately: Madhudvisa Maharaja wrote me a letter which is missing, that somebody is willing to pay to my book fund 11,000 rupees on my return to Calcutta. So please inquire from Madhudvisa Maharaja if my immediate return to Calcutta will be helpful in this connection. If so, he can send me immediately a telegram and I shall go to Calcutta by plane. So far your acceptance by my other disciples is concerned, in the beginning there may be some inconveniences but if your decision is to work with us without any reservation, then there will be no difficulty. When I come to Calcutta this will be adjusted. Another thing is that since I've come to India, I've received many Hindi and Bengali letters. So if you work as my Indian secretary, it will be of great help to me. I shall be glad to know your decision in this matter. You have inquired from me about your future activities with our mission. Therefore this is the first offer to you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:adb

Letter to: Bali-mardana

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Bombay 4 November, 1970

70-11-04

My Dear Bali Mardan,

Please accept my blessings. I am in due receipt of your air letter from Japan dated 18 October, 1970, and I have noted the contents with great encouragement.

It is for your daring and active nature that I have chosen you to represent me as GBC man for the southeast Asia zone, and I can see from your latest words that my choice has not been wrong. I think that Singapore and Hong Kong are English-speaking places so that you will not find much difficulty there. So just open two nice centers immediately and that will link-up our chain of centers around the world.

The basic principle of our actions should be that they are all meant for pleasing Krsna. If we act always in this consciousness automatically everyone will be attracted to devotional service, and this is the secret of our preaching work. If you simply practice the regulative principles which I have introduced you will remain pure. Factually this is our only strength. I have seen better orators, better scholars and better organizers but no one is becoming pure by following regulative principles. Simply because we rise early, take bath, chant sixteen rounds and strive with every activity to please Krsna-this is what impresses others.

Please report to me fortnightly, and correspond with your other GBC men as well. I request that you always display and distribute my books wherever possible.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Gargamuni

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Bombay 4 November, 1970

70-11-04

Coconut Grove, Florida

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Oct. 15th, 1970 from Coconut Grove, Florida.

You have rightly appreciated my real mission, that whatever I have learned from Guru Maharaja I want to present to the English speaking public. Therefore I've tried to present these Vedic literatures in such a way that the common man will be able to appreciate and understand them. Both you and your brother have always helped me in this mission. Now continue to help me in that way.

Why are you asking for more men to help you in Florida? As I created, so you must create others; that is Parampara. You are already three; why do you need any more? And you are big three. You just try sincerely in your work and Krishna will bless you. You have written to say that a Krishna Consciousness temple can be established in any place without any material qualification and that is a fact! Wherever Hare Krishna Mantra is chanted, some words are spoken from one of our books, and prasadam is distributed, that is considered a temple. We have no need of any large buildings or palaces. We are simple. Our great acaryas in the past like the six Goswamis of Vrndavana accepted dwellings under the trees. So we do not require any large buildings to do our preaching work. But if Krishna supplies them, we may also accept any nice facility which He provides, but we will strive to go on preaching under all circumstances. If it is not possible for you to collect large money for me, then don't strain your brain; just go on preaching as you are doing. Yes, you are right, the supply of money will come by your preaching efforts. You can approach rich men and preach to them about our movement and its aims. You have got much money in your country so there should be no difficulty in doing this. I think you and Visnujana Swami should remain and open as many temples as you can, especially in Florida. I have asked Brahmananda Swami to join me because I think he is feeling in too much despair, so as soon as he is able, He can join me. In writing this letter to you, I think I have answered Visnujana Swami's points that he has written in his letter.

I hope you all three are feeling very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:adb

Letter to: Jagadisa

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Bombay 4 November, 1970

70-11-04

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11 October, 1970, with enclosed news clippings, and I have noted them with great satisfaction.

Though I am now in India with a few of my men, and we are having some success here, still, my Guru Maharaja has instructed me to spread this Krsna Consciousness Movement in the western world, so this is our first business. Therefore I am much pleased to hear that there is progress in this respect in your zone of Canada.

The news clippings which you enclose are encouraging to me. This publicity is very important in the advancement of our preaching work. Only the standard should be that our philosophy be presented factually. I can see that you have developed first-class relations with the press and this is a sign of your sincerity. Please continue and expand this propaganda work to all parts of Canada. Even religious leaders of Christian faith like Rev. J. G. McDonald, Toronto, are appreciating our sincere presentation, and I think that you may invite him to our Toronto temple for kirtana and prasadam.

I wish to know how many of my books are being distributed in Canada. Especially we should inject this philosophy into the universities and high schools with our books, so please try for this and send me the report. It is my plan that in my old age I am handing over all matters of temple management to you and you may simply carry on and expand the programs which I have introduced, and in this way I will be free to translate.

Hope this will meet you in good health. Offer my blessings to your good wife, Laksmimoni, and to all the other boys and girls at Toronto temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have not received the monthly $15 maintenance from any Canadian centers. Please see that this is sent in readily negotiable American Express checks, as personal checks take one to two months to clear. ACBS:sda

Letter to: Karandhara

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Bombay 4 November, 1970

70-11-04

My Dear Karandhara,

Please accept my blessings. I have received your special delivery letter of 15 October, 1970, and have noted the contents with great pleasure. You are one of my most determined students and for this reason I think that Krsna is giving you all facilities for serving Him. It is most encouraging to me to see that you are spreading this movement so nicely and I thank you for this. Lord Caitanya Mahaprabhu has forecast that this Hare Krsna Mantra will be heard in every nook and cranny of the globe. He is God, so it will happen, that is a fact. So if we take advantage then we may take the credit, but if we do not someone else will.

You are right to just depend on Krsna. When He sees that you are sincere He will reveal everything to you. And this preaching work is your key to success in Krsna Consciousness; just see Bhagavad-gita As It Is, XVIII, 68-69.

I think that you may distribute copies to all centers of the letter from the Mayor of Salt Lake City, Utah, endorsing our S.K.P. program and giving us official permission.

I am interested to know how much you have recently deposited in the Bhaktivedanta Book Fund Deposit Account. Please continue to earn thousands of dollars for printing of my books and this will be a great honor for you.

No one has sent my $15 monthly maintenance checks. So I am asking you to please expedite this matter among your centers. They should send readily negotiable American Express checks rather than personal checks which take up to two months to clear.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Rupanuga

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Bombay 4 November, 1970

70-11-04

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter of October 15, 1970, and the contents have given me great encouragement.

When I first came to your country I had no idea how much the American people would cooperate with my Krsna Consciousness mission. But now good boys like yourself and all my other spiritual sons and daughters all around the world have been giving me great hope that I may be able to successfully fulfill my Guru Maharaja's plan. I have formed this GBC for that purpose, to keep the devotional standards at the highest level and at the same time to manage a world-wide organization.

I have just now received a letter from Brahmananda Maharaja, one from Gargamuni Maharaja, and one from Visnujana Maharaja. From his letter I think that Brahmananda is feeling discouraged and not very enthusiastic. So I am asking him to come to India and live with me. In the meantime Gargamuni and Visnujana can work together for establishing a nice temple in Coconut Grove, near Miami, Florida, and that will please me very much. Please go on opening thousands of centers all over the world.

I have received reports from my European centers that there has been some disturbance. I think that London is the most important center in Europe and the leadership must be very strong there, so I am asking Gurudasa and his wife Yamuna to return there. They are now in Delhi with some brahmacaris and, since they have come so far, they may remain in India for some time, but in time they will return to the London Temple. I have received one letter from Bali Mardan Das Brahmacari and he has expressed enthusiasm for his GBC post, so he shall continue in that capacity.

It is my desire that every American boy and girl receive a Krsna Conscious education, so your program in the Buffalo area schools is very encouraging to me. Young people especially are eager to receive our philosophy and this must be presented very palatably, jut as you have induced your young son, Ekendra, to become first-class devotee. Now you must make hundreds of devotees like him.

Regarding marriage, generally the man should be older than the woman. We have not had good experience with marriages when the woman is older. But everything must be done with reference to time, place and circumstance and in your country such a marriage is not uncommon. So if you think the match is good then you may marry them.

[PAGE MISSING]

Letter to: Satsvarupa

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Bombay 4 November, 1970

70-11-04

Boston

My dear Satsvarupa,

Please accept my blessings. I have received your letter of 23 September, 1970, along with the note from your good wife, and have read them with attention. The sentiments which you have expressed are very much encouraging to me, that I have got such disciples as yourself who are more anxious to serve me than my own children. You are one of my oldest and best-qualified students, so now you may, along with the other men of GBC, take over from me management of ISKCON affairs and work combinedly to open as many centers as possible all over the world. If you simply carry out the instructions which I have given you Krsna will reward you with all success.

Caitanya Mahaprabhu has said that this chanting of the Hare Krsna Mantra will be heard in every nook and cranny of this globe. He is God, so there is no doubt about it. So if we are intelligent we will take advantage of this opportunity and get the credit. If we do not, someone else will.

So far your management of Southern USA centers as Zonal secretary, I have instructed Brahmananda Maharaja, Gargamuni Maharaja and Visnujana Maharaja to open one center in Coconut Grove, near Miami, Florida. Now you must open correspondence with them in this regard and encourage them.

Your plan to increase our propaganda activities in the colleges and high schools is very nice, and it is my desire that every American boy and girl will receive a Krsna Conscious education through our books. You have a very great responsibility to print and distribute these books. So far printing is concerned, if you are able to print books why not do it? I am prepared to give up dealing with Dai Nippon if ISKCON Press can print my books. What is being done with the manuscript of the unabridged Bhagavad-gita As It Is? It should be printed as soon as possible.

My European disciples have written that there are no books available in Europe. I want that each and every one of my centers should be fully stocked with all of my books, never mind if they can pay or not. The principle is that every center must pay for whatever books they order, but if for some financial difficulty a center is not able to pay for books still we should supply them whatever they need.

You will be pleased to know that I am resuming my translating work here in the peaceful surroundings of a Sita-Ram Temple in the suburbs of Bombay.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Bombay 4 November, 1970

70-11-04

Boston

My dear Jadurani,

Please accept my blessings. I am pleased to hear that the paintings for Vol. I Canto II have been finished and that more paintings for Vol. II have begun. At least from 50 to 100 paintings should appear in each volume, and that will be the perfection of your service for Lord Krsna. In reply to your specific question, there is no ocean of milk, rather they are standing on a normal ocean. I am always showing your paintings in Krsna Book to respectable Indian gentlemen and ladies and they are very much impressed that my American disciples have taken to this process with so much love and determination. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Sudama

•

Bombay 4 November, 1970

70-11-04

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd October, 1970 and I have noted the contents carefully. I'm glad that you and Bali Mardan Prabhu have had a chance to be together and have planned jointly one center in Hong Kong. That is what I wish to see from the GBC members; that they work combinedly to open as many centers as possible all over the world. I am very hopeful for this GBC that you will work in such a way that I may be completely relieved from all management of this society. Now I want to simply begin translating. Here I am situated in a temple of Sita-Ram in a nearby suburb of Bombay. The atmosphere is very relaxing, such as I have not found anywhere else in India thus far. So in every way it is very conducive to my translating work and beginning today I will spend all my time translating. Tamala Krsna and Syamasundara. are here with me as my liaison officers and the rest of the GBC members are spread all over the world. So please work closely together and do everything in cooperation.

Please send immediately ten copies of Japanese BTG as soon as they are printed by Dai Nippon. You can send them to the Marine Drive address. Thank you very much for your check for 45 dollars for my maintenance fund. Please offer my blessings to your good wife Cintamani and to all the other good Tokyo Prabhus. I hope you are well and jolly.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:adb

Letter to: Govinda

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Bombay 5 November, 1970

70-11-05

My Dear Govinda dasi,

Please accept my blessings and offer the same to Gaurasundara. I am in due receipt of your letter dated October 5th, 1970. Now I am in India, extensively touring all over the land. From Calcutta I have come to Bombay, then from Bombay to Amritsar, then again down from Amritsar to Bombay, for the last two months. I am trying to establish a center in Bombay along with some influential friends.

Your description of past incidents may be forgotten. We are not concerned with past misunderstandings; we are concerned only with progressive service to Krsna. I know that both you and Gaurasundara are sincere devotees and you have done your best in Hawaii in accordance with my desire and the luxurious growing Tulasi devi is giving evidence of your sincere devotion. Kindly take care of Guru-Gauranga, Radha Krsna and Tulasi devi and be happy. Try to make others also happy by spreading this Krsna Consciousness.

I like the place Honolulu very much. Last time where I stayed in the skyscraper hotel was extremely pleasing to me, therefore I was induced to stay there for some time. I think that was my sense gratification, therefore Krsna liked me to come here and do some work. We shall always be satisfied with the routine work entrusted to us by Krsna. I hope things are going on well there. In the meantime I am enclosing one circular letter to whom it may concern and I authorize you to print them profusely and distribute to the public so that the misunderstanding created by Sai may be dissipated. Please keep me informed of your activities and I shall be glad to receive my maintenance charges regularly.

I am always thinking of returning to Hawaii again and staying there conveniently. It is a very nice place. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

•

Bombay 5 November, 1970

70-11-05

Calcutta

My Dear Hamsaduta,

Please accept my blessings. I have not received any letter from you since I left Calcutta-neither from Kirtanananda Swami nor Acyutananda Swami. I do not know how things are going on there. I shall be glad to hear of your activities and enrollment of life members. In the meantime, I've received one invitation from Madan-mohan Mintri (enclosed) which speaks for itself. The copy of the reply is also enclosed herein. If you receive any letter from him, you can consider the case for going there with him with full party.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:adb

Letter to: Gurudasa

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Bombay 7 November, 1970

70-11-07

Delhi

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 2nd, 1970. Perhaps you have received my letter sent to you earlier.

Please see Atma Ram & Sons book distributers on Kashmere Gate, New Delhi (Isha Kumar-proprietor). Isha Kumar as always been very respectful towards me. You can show him all our books and if he is interested, he may become the sole selling agent in India for my books and he will get a 40% discount, but he must order at least 200 copies of each book.

Instead of engaging in Sankirtana if you, husband and wife try to see so many government members and ministers and other important men, that will be nice. You may try and see Indira Gandhi. And perhaps you can meet with this president Giri shown in the enclosed news clipping. I think because your pictures are shown together with his, he will meet you.

There is an old friend of mine named D. R. Gupta on 4 University Rd. You should make arrangements to see him by telephoning him. If he is favorably impressed, he will certainly become a life member. That is what I want you to do while you are there-to try to make as many life members as you can.

You should certainly see J. Dalmia for Scindia House, New Delhi. He will become a life member and he can suggest others who may also become life members. He is a relative and very close to Ram Das Dandaria. Also you can see his big brother Ram Krishna Dalmia and make him a life member. His daughter came to London, Ascot to see me. If there is any difficulty in staying where you are, you can ask J. Dalmia to provide accommodation in Birla's dharmasala. That dharmasala is a very good place with lecture hall. You can speak in the lecture hall in English and you can advertise for members and they will appreciate it very much.

I've received a letter from Bali Mardan and he is very eager to carry on with his GBC activities. So he will not be resigning from his post and will continue in his position.

Also I've received some other letters and things in London are not as they should be. It seems that Murari has now become president of London temple. This is all right for a while but you will have to go back to the London temple. London temple is one of the most important centers in our society and it should not suffer for lack of good management. Under you and your wife's good care, things have gone very nicely there. So I want you and Yamuna to both be prepared to go back to London in the near future. You have come all the way to India, so for the time being you should remain here and see what can be done in Delhi.

I just received one letter from Radha Madhava Sharan and he has informed me that a big temple and compound belonging to the Maharaja of Bharatapur on the bank of the Yamuna at Kesighat is for sale. Therefore I would like you to go immediately to see Radha Madhava Sharan in Vrindaban (Address: 2/157, Radha Raman; Vrindaban; U.P.). You can go and see the sight and find out exactly from him the terms of negotiation of purchasing the temple and property. When you have understood the terms, you can go to Bharatapur along with Radha Madhava Sharan, taking him at our expense, and find out the exact person with whom the negotiations should be finalized. If everything is in order and the property can be purchased, then remain in Bharatapur. If the transaction is to be done there, you stay in Bharatapur and telegram me immediately. I will come myself and complete the purchase. We would like to get this temple and land at all costs, as it is very nicely situated on the Yamuna River. I know of this temple. I used to live next to it before living in the Radha-Damodara temple. It is a very palatial building. The remainder of your party, including your wife, may remain in Delhi under the leadership of Giriraja Das Brahmacari and see the men whom I've mentioned above.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:adb P.S. My dear Yamuna, please accept my blessings. Practically you are the leader of the party. Please let me know how things are going. Hope you are all well. ACB

Letter to: Sri Birlaji

•

Bombay 8 November, 1970

70-11-08

Birla House Bombay

Dear Sri Birlaji,

Please accept my greetings. I beg to apologize for not keeping our scheduled appointment on the morning of November 3rd. I became ill due to exhaustion from too much travelling and was not able to leave my room.

I have been told by my disciple that you have kindly agreed to donate 500 rupees to our society. There are many beautiful books which our society has published within the last few years and which many of the gentlemen of Bombay are now receiving as life member of our society, and take advantage of these wonderful Krishna Consciousness books. The membership fee is 1111 rupees.

I should very much like to see you, as this is one of the reasons I have returned here to Bombay. So when you are feeling fully rested, I hope you will arrange an appointment at your convenience. I hope you are feeling better.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/nkda

Letter to: Hayagriva

•

Bombay 8 November, 1970

70-11-08

New Vrindaban

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27, Sept. I'm very pleased that you're opening a nice center in the important city of Pittsburgh. Please develop the Pittsburgh and New Vrindaban plan conjointly. If Pittsburgh center can help contribute financially to our New Vrindaban, that will help relieve many financial problems. I am often thinking of New Vrindaban and I'm so much glad that you have taken the initiative to establish that program. Before I came to your country, I was thinking to establish an ideal Vedic community. So please work very hard to make New Vrindaban grow.

I will agree with you that we must not strain by having more devotees there than we can fit comfortably. Things must be done in such a way that no one feels inconvenienced. That is one of the problems of our modern metropolis. Everyone is packed together so tightly that the condition is always unbearable. Develop things in New Vrindaban in the natural way, so that gradually, as you have more facilities, more men can come. So far as purchasing the property and schoolhouse owned by Mr. Caufield-that is very nice proposal. So I propose that if you can collect $15,000. Then I will loan you the remaining $5,000. from my bookfund.

Your essay "The Spiritual Master: Emissary of the Supreme Person" is so nice, so why not have ISKCON PRESS publish it and then all our students can study it.

Here I am working in Bombay to establish one Krishna Consciousness Headquarters for India. There are many big influential industrialists in Bombay and the climate is very nice. So it Krishna desires, we will have a temple here. If I get such a nice temple, I may call all the men who are in India to come here, and at that time you may come also. Presently Hamsaduta, Acyutananda Swami, Jayapataka Swami, Madhudvisa Swami, and some others are in Calcutta. Kirtanananda Swami is with Ramananda in Gorakhpur and Gurudasa and Yamuna with some other devotees are in Delhi. So everyone here is trying to establish a temple and we will see where Krishna wants us to have it.

Please offer my blessings to your good wife Syama Dasi and your growing boy Samba, and I can hardly wait until he grows big enough to defeat all the mayavadis.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tulsi

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Bombay 9 November, 1970

70-11-09

San Diego

My Dear Tulsi das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th Sept, 1970 and I have noted the contents.

I am glad to see that you are taking seriously to spreading this Krishna Consciousness Movement to all your fellow Americans. Try and increase Sankirtana Party more and more to new areas and ever-larger circulation of our literatures. I am glad to read in your letter you are going to the universities to preach. The universities are very important places because there there are men who can appreciate our philosophy. So when you speak in the classroom, just quote from any of my books and then try and explain the meaning in your own words and the students will appreciate it very much.

Please see that the schedule of offerings is done regularly without any break. To worship the Deity or to worship Panca-tattva means that there can be no upsetting of the schedule of offerings. You have seen our L.A. temple and how nicely the pujaris are doing everything. So, in the same way, try and make your worship equally nice. In that way you will have the full blessings of Srimati Radharani.

I humbly thank all of the boys and girls who are living in the temple for helping me to spread this Krishna Consciousness Movement throughout the world.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vrindaban Candra

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Bombay 9 November, 1970

70-11-09

Baltimore

My Dear Vrindaban Candra,

Please accept my blessings. I beg to acknowledge receipt of your kind letter dated 30th Sept, 1970 and I am glad to see how nicely you are reading my books. Please continue to do this. We need so many preachers who are soundly versed in the scriptures to convince the world to take to Krishna Consciousness. I am glad that you and the others are each writing one hour daily essays. That is parampara. All of our previous acaryas on our line have written substantially on the science of God-consciousness, so I would also like all my students to do this and I am very encouraged by this nice program you have initiated.

The important thing is to see that everyone is following a regulated schedule of chanting 16 rounds, reading, Sankirtana, and temple worship. Any breakage in the performance of one's duties will surely be a hindrance in one's advancement. So, as President, you should see that everyone stays engaged 24 hours a day in Krishna's service.

Please offer my blessings to your good wife Vidarbha Kanya, as well as to all the other devotees there. Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

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Bombay 10 November, 1970

70-11-10

Calcutta

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 30th & 31st October, and 7th November, 1970. Yesterday evening Sagar Maharaja arrived well.

From your letters, you seem to be a little unhappy so I would like you and Himavati to come here and live with me in Bombay as soon as possible. All the things which are being left behind should be taken and put under Jayapataka Maharaja's care, including my books, table, etc. The three sets of Deities should be taken to and kept safely by Jayapataka Maharaja at his new residence. In the mean time I am seeing to their clearance through customs by a clearing and forwarding house in Bombay that has a branch office in Calcutta, and I shall inform Jayapataka Maharaja when this has been arranged. Then they will be sent to the U.S.A. as we originally planned. So let Jayapataka Maharaja take good care of them in the meantime. Please see that the unpacked Deities are packed and boxed very securely, as are the others. Please give Jayapataka Maharaja the shipping documents for the Boston and L.A. shipments and tell him to momentarily not try to clear the books on his own as we are arranging for this clearing and forwarding agent to also handle the book shipments. So for the time being he should just keep the Bill of Lading documents safely in hand and eventually he will hand over the documents to the clearing and forwarding agent in Calcutta, whose address I shall inform him of later.

Please immediately send me Jayapataka's new address and telephone number if there is one.

Sagar Maharaja has told me that you and Himavati are not feeling well, so I hope your health has improved and you can come here as soon as possible.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Bombay 10 November, 1970

70-11-10

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6the November along with enclosed plans for the Hamilton House.

Regarding the Hamilton House, it is a first class building for our preaching work with its central location. My Guru Maharaja wanted us to open our centers in the most congested parts of major cities. We do not want a place in a quiet and solitary place, so offer them 6 to 7 lacs Rs. immediately. Start with 6 lacs and eventually you can offer them 7 lacs, but that is the highest you can go, and we shall arrange Rs. one lac in advance. If they agree, we will come immediately and finish the business.

You should get the society immediately registered through Mr. Sen under the Societies act, not under the Companies Act. Please do this as quickly as possible, as men are expecting us to be a bona fide institution. I have asked Hamsaduta and Himavati to come and live with me here in Bombay. Now, I think the remaining members in Calcutta, except for yourself, can go to Gorakhpur, as Ramananda has asked for six more men. Since you are the president in Calcutta and there are so many businesses still pending, you should remain in Calcutta. I have instructed Hamsaduta to hand over to you for your sole care all the things that are remaining in 37/1 Hindustan Rd. flat, including my books, table, etc. In addition three sets of Deities there should be taken by you and kept carefully. See that the unwrapped set is securely wrapped and boxed as the others are. Also you can take from Hamsaduta the document Bill of Lading for the shipment of books from L.A. and Boston. I am arranging through a forwarding and clearing house in Bombay, which has a branch in Calcutta, to clear these books, so once I know the address of the Calcutta branch office, I will inform you and you may bring them the documents.

I hope you have already sent by registered post my bank account passbook as asked you by telegram. So far as the 11,000 Rs. to be given by Sita-Ram Poddar, he can give the check in the society’s name. We have also established an account in Bombay under the International Society for Krishna Consciousness.

Immediately we have no South Indian program. Our first business is to go to Gorakhpur.

So far, all of our success is due to our following the regulative rules of devotional service. So our good standing will be diminished if we join with groups who permit the use of intoxicants, etc. We should not compromise on this point, if we wish to remain pure and strong. Please write to Tamala Krsna at least once a week what are your activities.

Please send me immediately your new address and telephone number if you have one.

Hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ds

Letter to: Madhudvisa

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Los Angeles 11 November, 1970

70-11-11

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter undated and I have noted the contents carefully.

Our first business now is to establish at least three temples in India: One in Calcutta, one in Bombay, one in Vrindaban, and if possible a fourth one in Delhi. People should say that these Americans have come here and they have built this wonderful temple. We must do something tangible. Actually here in India the street Sankirtana Party has not got so much importance as in the U.S and other Western countries where Krishna Consciousness is being newly introduced. Here in this country if we are out on the streets too much, it will be misunderstood as begging. Here in Bombay I have instructed devotees only to go out on Sankirtana party if they have no other engagement. Simply to dance in the street and to eat and sleep, that will not be considered real preaching work here. If you establish a temple, that will be real pracara. I have given you the hint how to purchase the property- by making life members. Yourself, Acyutananda Swami, Jayapataka Swami and Hanuman can divide up and go and see important men. There are so many big men in Calcutta who can become our life members if you convince them. This requires unwavering strength and enthusiasm to fulfill the desires of the Spiritual Master. When my Guru Maharaja ordered me to spread this movement to the English speaking countries, I did not know how I could do it, but I never lost faith nor did I ever forget this order. Now I am wanting that we will have some temples here since our organization is international. And for this purpose money is required. One has to create money but you must know how to do it. So you have got the means to make life members. Distribute all of these books which we are getting and purchase that Hamilton Building. That will be your credit.

While you are in Calcutta try and purchase the Hamilton property. If you find you are not able, then you can go to Gorakhpur as I have written in a letter to Jayapataka Maharaja but the best thing you can do is to work combinedly to establish a Calcutta center.

Please offer my blessing to Acyutananda Maharaja and Hanuman Das. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Central Bank of India

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Bombay 11 November, 1970

70-11-11

Central Bank of India Amritsar

Dear Sir;

On October 28th, 1970 I had to advise you to transfer by mail Rs. 1,728 to your Gwalia Tank Branch in Bombay and the copy of the advice is sent herewith.

The money was immediately deposited with your cashier and I possess the receipt slip, but here in Bombay your Gwalia Tank Branch says that they have not received the money.

Kindly immediately inform me what is the fate of the money.

An early reply will much oblige me.
Yours sincerely, A.C. Bhaktivedanta Swami
c.c. forwarded to Manager
Gwalia Tank Branch
Central Bank of India
Bombay-26 ACBS:ds
Letter to: Damodara

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Bombay, India 12 November, 1970
70-11-12
My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th October, 1970 and I've noted the contents with much pleasure.

I am glad to see that you are working in the universities. They are a good field for spreading our Krishna Consciousness activities. Try and get all our books accepted in the college libraries and classroom courses. That will be our real success. Dr. Cenkner is correct in saying that Sankaracarya's belief is personal. Actually he is a covered personalist. He became impersonalist just to drive away Buddhism. All of India was Buddhist voidism. So, although a personalist, he had to keep pace with voidism by expounding impersonalism. There is very little difference between impersonalism and voidism, but because he had to bring Buddhists back to the Vedic cultural form, he adopted impersonalism. From the Padma Purāṇa, it is learned that Sankaracarya is Lord Siva, and who can be a greater devotee than Lord Siva? Lord Siva is considered to be the foremost Vaisnava.

Please continue to try and convince the world leaders who are in Washington D.C. about our Krishna Consciousness program. Why don't you approach the Congressmen and Representatives and inform them of the work that our men are doing within their states and cities. If they are favorably impressed with our work, they may be able to give us government land and property and so many other facilities which we can utilize to aid all of the population. I think so many men will be glad to receive our books, so please utilize this opportunity. Simply it requires determination and imagination. Maybe you can get the Indian Ambassador and his wife to hold a meeting at which many important men can be invited. If he and his wife are favorably impressed, certainly they can hold a nice meeting one evening. At that meeting you can speak and explain what our movement is and show slides and movies. Make a book table and display all of our books. Never mind if they also like to read from Ramakrishna. If you give them our KRSNA book to read, very soon all other tastes will go away.

Please offer my blessings to all the other Prabhus in Washington. Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sivananda

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Bombay 12 November, 1970
70-11-12
My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd Sept. and letter dated Oct. 18. Due to travelling and so much work, I was not able to answer you sooner.

I'm very happy to hear that you are once again in Berlin. When you first went to Germany by yourself, I was praying that Krishna would help you in every way to establish a center there in Berlin. Now you have done it by the grace of Krishna. Berlin is one of the most important cities in Europe and is one of the gateways to the communist world, and since your temple has a central location with good room space, everything is set for our preaching program. It is a good sign that the Berlin people are receiving our Sankirtana so well that with only one other devotee you have distributed 100 magazines in an afternoon. Yes, on Sankirtana we want everyone we meet to go away with a magazine and having heard and chanted Hare Krishna Mantra. That will be the sign of success. Please have Mandali Bhadra's mother help you in every way possible. I think she is well acquainted with Berlin and she can render good service. So give a start to our Krishna Consciousness Movement there and that will be your success.

Now you have a nice German devotee wife, and together you should give all the people of Germany the example of how husband and wife can be engaged for the service of Krishna, not in the service of their senses. The two of you, along with Sucandra and Gunai, should lead a nice regulated daily schedule of chanting 16 rounds, reading all our books, going on Sankirtana Party, and taking nice Prasadam. Then this will keep you pure and potent in your preaching work.

I have received your Vyasa Puja offering and it is very nice. Please offer my blessings to the others.
Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Vamanadeva

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Bombay 12 November, 1970
70-11-12
My Dear Vamanadeva,

Please accept my blessings and offer the same to your excellent wife Srimati Indira Dasi. I am so glad to hear from you after some time. I have been recently travelling all over the land of India and just recently I have come back to Bombay where I have received your letter redirected from Calcutta. I am so much pleased that you are carrying on our Krsna Consciousness program with such nice enthusiasm and devotion in St. Louis. I think St. Louis is an important city in your country, so you must do the large work of making the whole place Krsna conscious.

Similarly we are trying in India to establish some centers and the response of the people here has been very favorable towards our movement which they have found to be a great stimulus to the revival of Krsna consciousness which they have been forsaking for the imitation of your Western material prosperity. You all my students must simply maintain your standard of pure conduct in Pure Krsna Consciousness and everyone will be satisfied that this is the best way to bring in the needed peace and prosperity to the world.

I am very pleased to learn that you have several new devotees with you and the Temple has been completely renovated. It is a very nice house, so simply make it a palace for Lord Krsna and Srimati Radharani and that will be the perfection of its utilization and you will become perfect and happy by this work. Please continue your work in the "Bhakti-Yoga Society" at the University, the students cannot be over-estimated as our best prospects. The new growth of Tulasi is testimony to your sincere devotion because she will only grow and flourish in an atmosphere of Krsna Consciousness. Please see that the regular rules and practices are strictly followed by all the inmates and keep improving the quality of your Deity worship-this will keep you firmly fixed in the Absolute Truth. Always try to increase the distribution of literatures and more sincere persons will be attracted by this. Please work in coordination with Sriman Bhagavan das and the other GBC members and make progress in your center.

I beg to thank you for your kind invitation and certainly I shall be very happy to stay for a while in St. Louis when returning to the U.S. conveniently.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Bombay 13 November, 1970

70-11-13

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 20th ansd 29th September, 1970. I have also just received the three sets of color photos of our L.A. Temple and they are very beautiful. Thank you very much for them.

The Deity worship should be done just in the way it was carried out in my presence. You should see that such a high standard is maintained and that there are no irregularities. Irregularity means breaking the schedule. As you have mentioned those thrones that are coming, I was just thinking of them. When they are fixed up, please send me photos of them. Please continue to send as much as possible to my bookfund deposit. I have received a copy of the monthly payments from the temple sent by you, but as of yet I have not received a copy showing payment for the months of Sept. and Oct. Please send me such a copy each month.

The new procedures you are instituting on Sankirtana Party are very encouraging to me. The opportunities for expanding the Sankirtana Movement are unlimited. We should tax our brains as to what is the best way to present Krishna Consciousness to particular people at a particular time and place. I have always thought that in L.A. there should be at least ten Sankirtana Parties going out simultaneously and as you have indicated, such places as Long Beach and other areas can each have their own Krishna Consciousness center. I am so much grateful to you for being such a strong soldier in pushing on this movement. Please continue in this way and give example to your Godbrothers and sisters. Please offer my blessings to all the L.A. Prabhus.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

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Bombay 13 November, 1970

70-11-13

Los Angeles

My Dear Karandhara,

Please accept my blessings. I have received today your letter dated October 25th, 1970, and in the meantime I have just replied your two previous letters from September so I hope you have also received that letter. I have seen the article from Salt Lake City and also one letter has come from Mohanananda in Dallas. So things are very favorable in both these places, just you see that they go on very nicely to our set standard. I am glad that you are taking your duties of overseeing the centers in your jurisdiction very seriously, that is very much needed.

Regarding Seattle center, I know that Krsnakanti is a very nice devotee and highly intelligent and enthusiastic, so he is certainly a good man for the presidency there. I am so pleased that Srimati Jambavati devi is caring for the Deities there so well. When the Deities will be radiant, it means that the service is going on nicely. So regarding the Los Angeles Deity worship, you were carrying it out very well in my presence, so you continue in that way. Two baths daily for Their Lordships is not required, but twice dressing is nice. Your program for training everyone in the proper form of Deity worship and other temple activities is very, very good. We want that all our men shall be able to do everything in Krsna Consciousness-a devotee is expert in all things.

Please continue to send all available funds to the "Bhaktivedanta Book Fund Deposit" as you are doing. Why have the centers not sent my maintenance checks regularly as before? So far the distribution of funds, temple management, etc. which you have mentioned, if one is sincere, the dictation how to do it rightly will come from within. It is stated that those who are engaged in the service of the Lord in pure love and devotion, to them dictation is given from within their hearts. But still you should check with me. If one is very cautious, then Krsna will give him protection. One should not become callous; he should be cautious.

Regarding initiation as mentioned in your letter addressed to Devananda Maharaja, we shall be very careful now in the selection of candidates for initiation and everything must be followed by them very strictly as we have instructed, then we shall see about initiation.

Regarding affairs of Temple management, financial distribution, etc., it is not necessary that you keep me informed of all the details. Regarding marriages, the correct way is that you should first get the marriage sanctioned by me and then perform the ceremony with my blessings.

I shall be expecting the posters and pictures soon; they will be very useful to our propaganda work.

How is it that you owe $20,000 to Dai Nippon? Are the Temples remitting the $0.15 cost per copy of BTG to ISKCON Press for each copy they receive?

Please keep me regularly informed.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tirthapada

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Bombay 13 November, 1970

70-11-13

Sydney

My Dear Tirthapada,

Please accept my blessings and offer the same to all the devotees of our Sydney Temple. I am so glad to receive your letter dated 14th October and have noted the contents.

The test of preaching ability is whether one is making some disciples or not. So it appears that your preaching is going on nicely. The standard of purity which I have introduced in the Krsna Consciousness movement will give you the real spiritual strength needed to preach. If you will simply stick to your principles, you will gain the respect of the whole world and our preaching work will be successful.

Please maintain the program of Temple worship, distribution of Prasadam, Sankirtana Party, distribution of literatures, study and Krsna work all in order and make everything as nice as possible. The school college and university students are very receptive to this Movement, so we must present them with an excellent example. They are very intelligent and bad experience has taught them to be cautious, so if you keep all your programs to the standard as I have already instructed in so many ways, then they will easily become satisfied that this is the real way of life for any intelligent person-Krsna Consciousness.

I have heard from Upendra and he seems enthusiastic about opening the Fiji center. Our Krsna Consciousness Movement is flourishing all over the world by the grace of Caitanya Mahaprabhu and I am receiving favorable reports and full invitations from all over the world for our Movement. Now it is up to you to keep on working vigorously in the service of the Lord and because He is seated within your heart, He will reveal from within all necessary intelligence for you to further extend your loving devotional service to Him.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have seen the news-cutting and I am very glad that Upananda and Anne are now married happily in Krsna Consciousness Please offer them my full blessings to work together in mutual cooperation for advancing Krsna consciousness. However, in future, if you kindly take sanction for such marriages beforehand, that will be in proper way. ACBS:ds

Letter to: Rupanuga

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Bombay 13 November, 1970

70-11-13

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to thank you for your letter dated October 27th, 1970, addressed to Calcutta and now redirected to me here in Bombay. We are just now receiving great publicity and it is reported that Bombay has now got its atmosphere filled with Krsna Consciousness. It is a fact, and the important members of the Bombay community are appreciating our Movement. I am very glad to receive all the enclosures and see that you are forging ahead nicely for spreading Krsna Consciousness on a scale from family to the greater society.

For the present I am more prominent than all swamis. People are appreciating-What are these swamis? They cannot go outside. There is a Bengali saying that a jackal is king in a small forest. The story is that a jackal became king in the forest by fooling the other animals for some time, but he remained always a jackal and his ruse was at last exposed.

I am very glad that you are receiving good promise of help from Mr. Gajjar. Please give him all encouragement in Krsna Consciousness. Regarding Bali Mardan, he has not resigned and until he or some other member does so there shall not be any change in the members of the GBC. If there is such resignation the candidates will be Gaurasundara, Mukunda and Gurudasa for replacement by vote of the remaining members of the GBC. But why have you taken information on this important matter from Gurudasa? You should not ”understand” from Gurudasa; you should understand from me.

Regarding the Sannyasis, they should be independent. Why they should take help from you? They are strong men, so they should manage on their own strength. That is the test of their effective preaching work. I am very glad to learn that the program for distributing our books in the libraries and classrooms is having such outstanding success. I have already assured this and I have personally placed my books formerly in the library of Bombay which they were very glad to accept. So press this matter until every library and school has fully stocked our literatures and that will be a very real success.

You have made it a proposal and plan that each center shall contribute $20 monthly for the improvement of our New Vrndavana Community Project. I have no objection to this, but it has been already the program that every center shall send me maintenance funds of $15 per month and since leaving Japan I have hardly received any. I do not know if they have sent or not sent, but I have not received. So if they cannot even send my maintenance charges, you cannot depend on their sending monthly $20 for the maintenance of New Vrndavana.

I have read over the GBC Memo and you make the following adjustment regarding membership charges. The comparison of India to that of U.S.A. is not the exchange value of rupees and dollars in the bank, but is according to purchasing power or manifest value, so practically one rupee is equal to one dollar by this calculation. Therefore, simply change the sign from Rs. to $$ and set the figure for Life Membership at $1,111, Donor Membership at $555. and Subscriber membership at $222. An Ordinary Member should pay only $5.00, which covers a one year susbscription to our magazine. Another thing is that we welcome life members to participate fully in our Temple programs anywhere they may travel and they may stay in the Temple where they are visiting.

Your plan of the Buffalo Temple is very nice. Please develop it more and more for serving the Lord. It is a very good house. The picture in which your wife and child are engaged in preaching work-it is simply wonderful. You are ideal householder and you are teaching the world who to live with wife and children as a householder. My Guru Maharaja generally used to make a Sannyasi from Householder, but I have created householders for preaching work and your example is proving my attempt successful.

Hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Acyutananda

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Bombay 14 November, 1970

70-11-14

My Dear Acyutananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 29th, 1970, and noted the contents. Regarding taking introduction from some persons to their friends for making life members, don’t depend on others’ introduction-do your own work.

Regarding your feeling of disruption to your preaching program since others have come in, when I was in Los Angeles you repeatedly asked me to send at least ten men. Now the men have come and you say something else-you want to have kirtana alone. So which point shall I accept?

Regarding the validity of the brahminical status as we accept it, because in the present age there is no observance of the Garbhadhana ceremony, even a person born in brahmana family is not considered a brahmana, he is called dvijabandhu or unqualified son of a brahmana. Under the circumstances, the conclusion is that the whole population is now sudra, as it is stated kalau sudra sambhava. So for sudras there is no initiation according to the Vedic system, but according to the Pancaratrika system initiation is offered to a person who is inclined to take Krsna consciousness.

During my Guru Maharaja’s time, even a person was coming from a brahmana family, he was initiated according to the pancaratrika system taking him to be a sudra. So the birthright brahmanism is not applicable at the present moment. The sacred thread inaugurated by my Guru Maharaja according to pancaratrika system and Hari-bhakti-vilasa by Srila Sanatana Goswami must continue. It does not matter whether the priestly class accepts it or not. When my Guru Maharaja Bhaktisiddhanta Sarasvati Goswami Prabhupada introduced this system, it was protested even by His inner circle of Godbrothers or friends. Of course He had actually no Godbrothers, but there were many disciples of Bhaktivinode Thakura who were considered as Godbrothers who protested against this action of my Guru Maharaja, but He didn’t care for it.

Actually one who takes to chanting Hare Krsna Mantra offenselessly immediately becomes situated transcendentally and therefore he has no need of being initiated with sacred thread, but Guru Maharaja introduced this sacred thread because a Vaisnava was being mistaken as belonging to the material caste. To accept a Vaisnava in material caste system is hellish consideration (naraki buddhi). Therefore, to save the general populace from being offender to a Vaisnava, He persistently introduced this sacred thread ceremony and we must follow His footsteps.

Regarding Dr. Sen’s grandson’s theory of species, if they are species-the species horse is a kind of species; it draws a cart. The ass is another kind of species; he carries load. So ass is never engaged for drawing a cart. If brahmanas are a species and vaisya and sudra are other species, why do we see that sometimes a ”brahmana” does a sudra’s work? We have got many negro disciples and they are worshiping the Deity; so why they should not worship the Deity? Krsna says He accepts the service even from the papayoni, those who have taken impious births.

Actually Krsna does not say that caste is determined according to species, but according to the quality of work the divisions of society are made. Narada says one must be judged according to his qualification, even if he is in a different class or species, still he should be accepted according to the qualities which he exhibits i.e., brahmana, etc. Sridhara Swami says birth is not so much important as quality. (You have very wrongly remembered something about Sridhara Swami’s view.) In Srimad-Bhagavatam it is said that if one is Vaisnava, immediately he becomes qualified for executing Vedic rites. About this verse, Srila Jiva Goswami remarks that the brahmana awaits the sacred thread ceremony, but a Vaisnava is qualified to execute the Vedic rites without waiting for the sacred ceremony.

The real fact is that because of non-observance of the Garbhadhana samskara in this age, there are no real brahmanas by birth at all and even they cannot be called as dvijabandhus properly because there has been no such observance for long time. Kalau sudra sambhava. The claim of brahmanism by birthright is a false display of material situation only. It is our duty therefore to train all kinds of men up to the standard of qualified brahmanas, initiating them as such by qualification in accordance with the above authorities, so that they may go on progressively unhindered in their march back to home, back to Godhead. This system introduced by my Guru Maharaja is a chance for all the members of the society, scientifically based and applied, apart from the exploitative sentiment of birthright "caste" system, to become actually situated on the transcendental platform.

The literal meaning of the term "brahmana" is one who is "brahmabhuta" or on the theoretical stage of brahmajnana. Since it is that one progresses from the stage of brahmajnana to the stage of knowledge of Paramatma and then to knowledge of Bhagavan, one who has come to the first stage, brahmajnana, is automatically a brahmana fully qualified as such. So for a Vaisnava, who has come to the highest stage of knowing Bhagavan, naturally he has already established his qualification as a brahmana.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jayapataka

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Bombay 15 November, 1970

70-11-15

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 29, 1970, and have noted the contents carefully. I beg to thank you for your complete report of the situation in Calcutta and I am replying the points one by one.

Here in Bombay we are getting good response to our membership program and I am sure in Calcutta you can also get good response. Now the holiday is done, so you can begin work on this immediately. This membership program cannot be neglected. Do not rely on anyone else for such matters, but go out and do your own work.

I can judge from your letter that Mr. Jaju is not very much interested and the others have brought in many different points of contention, so stop all controversial points. Try first of all for the Hamilton house. Jhajharia is going to help in this connection. Hamilton house can be transacted with the help of Jhajharia and when there is solid proposal, we shall immediately finish the transaction. Regarding Jhajharia, whenever he talks such nonsense as you have noted, don't accept it. When he speaks such foolish words, just ask him to refer to Prabhupada and you set it aside. Work cooperatively with him on transacting the Hamilton house, that's all.

Regarding Dhandharia's fear of his or someone else's incurring great expense from the devotees stay at their place, because he is afraid there is no question of joining his Sankirtana Party because they are unable to maintain our men. So in this connection of our large expense, I have asked them to live independently without depending on any -rias.

So far the place in Mathura is concerned, yes, without its being permanent we are not going to accept. I am very much obliged to your feeling as my humble servant and that will help your advancement in Krsna Consciousness. If Dhandharia is speaking as you describe, better to be silent and stop these dealings rather than create some further enmity.

I have already applied to the Magh mela Committee. and have received a letter of acceptance from them and have written to Dr. N. R. Sen Gupta to help us. Dhandharia has invited you to Gorakhpur and I have already asked you to go to Gorakhpur because we want to organize a center there. If you go with Dhandharia and he meets the expense, that is nice, and meet Kirtanananda Maharaja and Ramananda there and then I shall also go there.

Regarding your collecting is concerned, persons who donate should not receive membership for such donation, membership is different. Fifty per cent should go each to the Temple Fund and to my Book Fund. For the 50% put into my Book Fund, yes, they may receive credit for our book program; why not?

So far typist is concerned, he is a family man, he should not be asked to relinquish family life immediately. Let him come and go and learn our philosophy.

I have already replied the matter of brahmanical initiation thoroughly to Acyutananda Maharaja, so you may refer to his letter on the subject. I have sent that letter to him at the Vraja Dulal Street address, so I do not know if it has reached him. Anyway, I am enclosing a duplicate copy herewith, which please give to Acyutananda Maharaja.

About the matter of being accepted into the Vaikunthanatha Temple or other Temples, if you follow the restrictive regulations and always remain neat and clean, very soon everything obscure will become clear.

It is no use to learn Hindi or other languages, just try to learn to speak our Krsna Consciousness language very nicely.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Krsna dasa

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Bombay 15 November, 1970

70-11-15

My Dear Krsna das,

Please accept my blessings. I beg to thank you for your letter dated October 27th, 1970, and noted the contents with interest. I am very glad that by Krsna's grace you have secured a very nice place in Berlin for our Temple there and with Sivananda in charge I am sure things will go on well there. I am so glad to hear that in Hamburg your program is going on smoothly. Always work cooperatively, in Krsna Consciousness, without any self-motivation, and your progress towards the perfectional stage of Krsna Conscious life is ascertained.

I have already sent one Gayatri Tape to London and it is being kept safely there along with a full set of instructions for performing the ceremony. The mantra is to be heard only by the new initiate (through earphones) and once only. So if you find Natabara, Yogesvara, Indrani and Haripriya properly qualified you may perform the ceremony duly. So far Mandali Bhadra's marriage with Srimati Haripriya, I think it is alright, so they may be married with my full blessings upon them in their work together in Krsna's service.

Regarding Russia, I am very anxious to establish a center there in Moscow and if I am invited, I can go there. In the meantime, I think you should be the only one to hold correspondence with the Indology Professors, no one else. This correspondence should be conducted very cautiously with Russia. You can ask them some questions, like: What is the ultimate goal of life? What is your ideal ultimate goal of life? What is the difference between animal and human life? Why is religion accepted by all kinds of civilized societies? What is your conception of the original creation? In this way questions may be put to find out what is their standing. We do not grudge an atheist provided he has got some philosophical standing. In this way try to elicit some answers from the Professors. If you can finally establish one Moscow center, it will be a great credit to you. So far studying Russian language, it is not necessary, but if you do so it is alright. I want very much a center in Russia, so for the time being I shall desire that Moscow Center.

Please offer my blessings to your good wife and all the other devotees there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bansidhari

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Bombay 16 November, 1970

70-11-16

My Dear Bansidhari,

Please accept my blessings. I beg to thank you for your nice report from Santa Barbara dated October 22nd, 1970. I am always so glad to know that you are keeping to the standard practices as I have instructed you to do and all the devotees are feeling the sublime result of their work in Krsna's loving service. Your program for extending Sankirtana Party activities to the nearby towns and cities and universities is very welcome. I have received similar good report of such extended Sankirtana Party tours or trips from many other centers in Europe as well as America. Lord Caitanya's desire was that this chanting of the Holy Names be spread to every town and village on the face of the globe, and now His desire is being fulfilled. That is to your credit as sincere servants of the Lord.

It is always the difficulty with the karmis that they "have no time" for attending spiritual functions or gatherings. Sukadeva Goswami analyzes the situation for the karmis in the narration of Bhagavatam as sleeping and indulging in sex-life in the night and in the daytime working hard "Where is money? Where is money?" and when they have got money, how to accumulate household paraphernalia, etc. Anyway, by the mercy of Lord Caitanya even such materially absorbed persons can be extricated from their entanglement in the maya by contact with offenseless chanting of the Lord's Holy Names Hare Krsna Mantra. If you vibrate these transcendental sounds everywhere continually, it will pierce their ears and enter their hearts, and then their natural attraction for Krsna will be revived. So do not care for the temporary excuses of the unwilling and unfortunate persons, you simply carry our program forward distributing Sankirtana, Prasadam and literatures and the effect will take place.

I am very glad that your distribution to the libraries is well received. Please get our books at least one full set in every city and college library in you neighboring areas. And if you read these literatures carefully you will realize the topmost science of Krsna Consciousness and be more inspired to spread the same to all persons as their real welfare benefit.

Please keep me informed about your activities. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Kulasekhara

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Bombay 16 November, 1970

70-11-16

London

My Dear Kulasekhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated from Amsterdam on October 26th, 1970. I am very glad that you have found travelling with Subala Swami inspiration to your Krsna Consciousness. That is very nice appreciation. It is also good news that you have found the improved atmosphere in our Temples after visiting and things are going on nicely everywhere. That is wanted.

I am requesting you to go to Boston, U.S.A., to work on our ISKCON Press because I know you are an experienced and expert press operator. Your services for carrying on the program of our ISKCON Press smoothly are very necessary. So you should plan for going there as soon as possible.

Regarding the recent upheavals in our Society, that business is finished, now we must all concentrate very carefully on the simple execution of our duty following the principles of regulation very strictly in our daily life. If you remain pure by following the instructions of your Spiritual Master there is no chance for maya to enter into the program. So I do not think you will find any more these politics at our Boston center or elsewhere. So please go there and help print our Society's literature, this is a great opportunity for rendering service to Krsna and the humanity at large.

You have asked what is a brahmacari's work? A brahmacari's work is brahme carati or remaining always Krsna Conscious. You have mentioned singing and dancing, nothing else. Does it mean he will not eat? No.

Please keep me informed of your movements. Hope this will meet you in good health. If there are no other qualified brahmacaris to assist Subala Maharaja, then he must create some qualified men. That is the business of a Sannyasi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jadurani

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Bombay 16 November, 1970

70-11-16

My Dear Daughter Jadurani,

Please accept my blessings. I am in due receipt of your two letters dated October 31st and November 11th, 1970.

I am very glad that you and all the others are finding that your Krishna Consciousness is increased by following our new schedule of regular activities in the Temple. I am getting such happy reports from all our centers and actually that is the way of advancing in spiritual life. Without being jolly, one cannot make any tangible progress in Krsna Consciousness and without strictly following the regulative principles and chanting the prescribed number of rounds on the beads, nobody can become free from the unhappiness of this material world. So it is imperative that all our students be exemplary in their execution of devotional service and naturally Krsna will bless you all more and more.

I was thinking that the paintings should be produced at the rate of one per day. That was my thought. But if it is not practical, there is no cause for lamenting. Simply go on with your painting as far as possible. Please do not neglect to engage yourself in the prescribed duties for maintaining your spiritual strength. Without keeping spiritual strength there is no question of any accomplishment like painting or anything else. So Krsna Consciousness is first in all circumstances. Everything should be regulated in devotional service. Just like eating. Eating is necessary to remain fit, but too much eating means disease and too little eating means starving. One must adjust things properly, that is the program of Krsna Consciousness.

I think that is you feel too much inconvenience just now by remaining in Boston with Satsvarupa, then you may go to some other center for some time with the art department and carry on your work there. Sometimes such separation for a time is beneficial for husband and wife both, but there is never any question of divorce.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Madhukantha

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Bombay 16 November, 1970

70-11-16

San Jose

My Dear Madhukantha,

Please accept my blessings. I am very much thankful to you for your kindly report from San Jose far away from me now. I am always anxious to know about the activities of my Temples so far established. I always pray to Krsna that you, all my students, may go ahead in this Krsna Consciousness Movement.

The routine work, as it is going on in your center, appears to be very satisfactory. Please keep this standard continually and Krsna will give you all facilities.

I am very glad to learn that the different libraries are accepting our books and surely they will find them absolutely beneficial. This line of thought, namely Krsna Consciousness or God-consciousness, is completely new in the Western world or throughout the whole world. People in general have got somewhat a vague idea of God consciousness. When I first went to your country in New York, I found everyone imbibed with the idea that God is dead. Now gradually people are understanding that God is not only not dead, but He is factually present with us at every moment. If we have the necessary qualification, to see God eye-to-eye is quite possible.

So it is a nice Movement. We have now sufficient literatures. Now go on preaching this cult for the complete welfare activities in the human societies.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Rsabhadeva

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Bombay 16 November, 1970

70-11-16

My Dear Rsabhadeva,

Please accept my blessings. I beg to thank you for your encouraging letter dated October 1st, 1970, and your appreciations of devotional service in Krsna Consciousness are very nice.

Now you are placed in a responsible post, so I may request you to very carefully execute the regular program as you have learned it in Los Angeles. If the regulative principles are strictly followed there is no chance of maya's dangerous influence to come in and cause some havoc. Maya is always peeping, ready to take advantage of our any lapse from devotional standard, so everyone should be continuously engaged in either chanting, studying or working and preaching. This full schedule will save you from engagement elsewhere. Maya and Krsna are always side by side. Either one is serving Krsna or he is serving Maya. Please manage the affairs of your temple in close cooperation with Karandhara and your Godbrothers and Krsna will give you the good intelligence to progress nicely.

You have remarked how the students on campus receive our devotees and Krsna philosophy so well. It is a fact that they are eagerly looking for some real meaning in life and that reality is Krsna. So you must carry on work on the campuses very diligently and try to impress them with the importance of Krsna Consciousness. I am very pleased to know that Sriman Singh is helping by speaking to campus authorities and students Krsna consciously at UCI. That is a very large University and many highly intelligent boys, girls and faculty can be approached there fore joining our program.

I am especially happy when you write how each devotee is executing his particular task with enthusiasm and they are chanting at least the required sixteen rounds daily. Everyone should think that he has been assigned this particular task to do by Krsna and he should be satisfied with that and do his best to accomplish the work as nicely as possible for the pleasure of Krsna only. By this cultivation of service attitude one swiftly advances in devotional service.

Please offer my blessings to all the devotees there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Murari

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74, Marine Drive, Bombay 20 Nov. 17, 1970

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My dear Murari,

Please accept my blessings. I have received your letter of 27th October, 1970, along with that of Sriman Alan Haiste, and have noted the contents carefully.

I consider that London Temple is one of our most important centers for the propagation of this Krishna Consciousness movement, therefore I am always concerned that it is running smoothly. So far I have received reports you have taken on such great responsibility nicely and this is very encouraging to me. I had considered to send Gurudas and Jamuna back to London to assist you but now I think that this will not be necessary as they are nicely engaged in preaching work in Delhi. Rather I have suggested to Rupanuga and Bhagawan Das that one of them must go to Europe to see what is the situation and report to me, and then we shall see what is to be done.

Now that you are in London please try to eliminate this L4000 debt, the balance of which is unpaid Back to Godhead bills. The magazines and books are in great shortage of funds simply because the temples spend their income from literatures for temple maintenance and neglect the primary work of this Society, which is to print and distribute an increasing number of books. So please try to assist me in this way, by eliminating this debt. I have given you the hint that if you send me $10,000 you may keep the balance of profits from Krsna book to help pay this bill. Now this is my request, that you simply distribute these books immediately and deposit $10,000 in the Bhaktivedanta Book Fund Deposit with Dai Nippon in Japan. Why you have not sent report of Krsna Book sales? Why has no money been sent? This must be done weekly. I understand that Mukund will be assisting in distribution of Krsna Book and I think that he is very qualified to do this. In fact all of my disciples in London center are very intelligent and they should unite around this single task of selling Krsna Book widely throughout Britain and sending the money immediately to Japan.

So far your machinery to print cards, leaflets, and other color pictures. This is very nice if it is not too costly. Better to repay our debts than spend for costly machinery at this point. Also, we shall have only one magazine in our Society so I think that there is no need to print your monthly magazine in London.

One wealthy Indian industrialist has promised a large sum to construct a magnificent temple in or adjacent to Regents Park in London. So I am asking you to help me try for this by finding out some land in Regents Park. I have heard that one mosque has been built there on land given by the government. Please find out and report to me. As soon as you have secured something very nice send me details of the property and I shall come to London to finalize negotiations for it. I think if such a nice place is there, London may become the world headquarters of our Krishna Consciousness movement.

Here in India we are very encouraged by the favorable response of the Indian public, especially in Bombay. We shall begin on December 2nd a tour to Indore, Surat, and other places. Still, Guru Maharaja has instructed me to take this movement to the western countries, and especially he was favorably disposed toward London, so the West must be our first order of business, and I am most pleased that my disciples are opening many new centers there. Why don't you open some more centers in the British Isles? If you can do this, in cooperation with your zonal secretary Shyamsunder, it will be to your great credit. New centers must be managed by strong men, trained in philosophy, samkirtan, deity worship, cooking and temple business. With these qualifications there is every chance for a successful program in any city of the world. So kindly train up men in your London center to open many centers in England.

I am replying Mandakini's letter under separate cover.

Please convey my blessings to your good wife, Lilavati, and to your daughter, Subhadra.

Hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda.

Letter to: Bhaktajana

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Bombay 17 November, 1970

70-11-17

My Dear Bhaktajan,

Please accept my blessings. I am so glad to hear from you after a very long time. It is my pleasure that you have come to stay with us in our New York Temple. I do not think you are any more able to leave Krsna because He does not let anyone go away who has once come forward in His service.

Regarding the ointment which you are finding so useful, the formula is as follows:

Hard Paraffin (candle wax) 1/2 ounce

Soft Paraffin (Vaseline) 3 ounces

Resin (or rosin) 1 ounce

Oil of Eucalyptus 1/2 ounce

Chlorophyll

Melt the two paraffins and the crushed resin in a small pot, stir constantly. Then all melted and mixed up, add the oil of eucalyptus and stir it in. Let the mixture cool somewhat, but keep stirring or the resin will separate and harden on the bottom. Just before the mixture begins to solidify, add enough dry chlorophyll to make the ointment slightly dark green-not very much required. Stir the mixture thoroughly until it is completely cooled into an ointment-this keeps the ingredients together properly-the mixture should not be reheated after adding the chlorophyll.

Regarding the internal sulphur preparation, I do not think that is necessary for you. It is very difficult to prepare and if made incorrectly can become harmful rather than beneficial.

I hope you are chanting your rounds regularly and always engaging in devotional service in our regular Temple program. Please ready all our literatures very carefully and chant Hare Krsna always and be happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jagadisa

-

Bombay 17 November, 1970

70-11-17

My Dear Jagadisa,

Please accept my blessings. I beg to thank you for your letter dated October 25th, 1970, and noted the contents.

Yes, you are right to say that self-realization is a serious work. The devotees know this and there one of their qualities is that they are grave and not inclined to frivolity. A Krsna Conscious person is only interested in serving the Lord faithfully and he has got no other extraneous thought. His intelligence is always engaged in finding out the best way to execute loving transcendental service to Krsna and therefore he has no time for idleness. An idle mind is the devil's workshop-is a true remark. We should always remember that Maya and Krsna are side by side, just like light and darkness stand side by side. If one is not in the sunshine or light, then he is ipso facto in darkness. Therefore we must not be careless, but we should push on with great seriousness and sincerity, then we shall be certain of achieving the desired result.

I am always glad to learn that our Sankirtana is going on so much joyfully now in our every branch. We shall not misrepresent ourselves by making simply a show of devotional service and simply fill our bellies. It is our only intention to spread this sublime philosophy to all the persons of the world for the complete welfare benefit, both spiritual and material of everyone of them. The new program of preaching on Sankirtana using one basic verse from the Bhagavad-gita As It Is is an excellent idea. We should always be eager to find out such nice ways to spread this Movement. This will automatically bring joy to the devotees as well as to the nondevotees.

Please see that the highest standards are maintained in all the Temples in your jurisdiction as well as your own. We are now attracting the attention of the public in general and very influential persons as well. So our program if it is kept pure according to my many instructions, will give you the deserved reputation of being the topmost members of the society. That is very much wanted so that we may hope to change the society as a whole.

Keep the Montreal and Vancouver Centers carefully in cooperation and in general see that things are going well with the help of your Godbrothers and other Governing Body Commissioners.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Kenneth

-

Bombay 17 November, 1970

70-11-17

New Vrndavana

My Dear Sriman Kenneth,

Please accept my blessings. I beg to thank you for your letter Dated 23rd August, 1970, expressing your humble realizations concerning Krsna Consciousness process.

Yes, it is the only way that one can approach the Supreme Personality of Godhead. According to Lord Krsna's instructions to Arjuna in the Bhagavad-gita, this science is passed down perfectly only via the bona fide line of disciplic succession. So one has got to find out some representative of the Lord who is in the bona fide disciplic succession and then follow the Lord's instructions that after finding out such a Spiritual Master one should try to learn the truth from him by inquiring submissively and rendering service unto him. This method of approaching Krsna must be accepted because it is offered by the Lord Himself.

So the first step is that one should consider carefully whether here is a bona fide Spiritual Master to whom I can surrender myself without any hesitation.

I am very glad that you have decided to rejoin our spiritual community of Krsna Consciousness at New Vrndavana. We have established New Vrndavana to be developed as a model of Krsna Consciousness or pure, unadulterated spiritual community practical for all persons. Actually the atmosphere there is very transcendental and I am very pleased that you have got the good sense to take advantage of this shelter from the distress and frustration of the material world.

Please try your best to learn our Krsna philosophy very nicely, when you have some difficult point you can ask advice from Sriman Hayagriva or your elder Godbrothers. Chant Hare Krsna always, do your regular tasks in Krsna Consciousness, cooperate with the other devotees, follow strictly the four regulative principles and be happy in the service of the Lord.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Stan

-

Bombay 17 November, 1970

70-11-17

My Dear Sriman Stan,

Please accept my blessings. I beg to thank you very much for your nice letter dated nil. I am very pleased that you are in New Vrndavana for some time now and you are feeling the benefits of the transcendental atmosphere there. Actually it is my dream to have such a perfect community established fully in Krsna Consciousness so that the people of your country may have a right example what is the natural way of life or pure spiritual living.

Your attitude of determination to progress in your transcendental knowledge of the Supreme Personality of Godhead Krsna and perfect your devotional service to Him, is very praiseworthy. Ramananda Roy has explained that there is nothing so glorious or worth of fame in this world for a person who knows the true value of life other than to be famed as a devotee of Krsna.

We are all originally situated on the platform of Krsna consciousness in our eternal personal relationship of love of Krsna. But due to forgetfulness we become familiar with the material world or Maya. As soon as one chants the Hare Krsna Mantra with sincerity and without offense (you know there are ten kinds of offenses to the Holy Name which we are to avoid very, very carefully) his original Krsna consciousness is immediately revived. Krsna consciousness means to be always remembering Krsna in some way or other, just like we are immediately thinking of Krsna when we chant His Name, Krsna, and we are always thinking how we can do something nice to please Krsna with some service or other, or we are reading literature about Krsna or speaking about Krsna. In this way we are always remembering Krsna and that is our natural conscious state. So naturally everything about Krsna is originally known to us all and as soon as we begin to associate with the devotees of the Lord and chant His Holy Name, this memory gradually becomes stronger as we remember our constitutional position of always serving Krsna in different ways.

The first step, so you have noted is that the dirty things which are clouding our spiritual senses must be cleansed by the Sankirtana process. So Krsna Consciousness is a purifying process. If you follow the regulations of our Society very strictly you will quickly become completely purified and thus achieve the highest perfection of life, Krsna consciousness or Love of God.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Bombay 18 November, 1970

70-11-18

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated from Vrndavana as well as two previous letters dated November 10th, 1970 and two letters carried here by Mr. H. S. Gupta. I have met Mr. Gupta last evening and his idea was to advertise so that people may know that if they go travelling in foreign countries they may stay in Temples there. But we cannot advertise like that. When someone becomes a life member, we can inform him that he may stay at our foreign Temples as privilege of a life member, but we are not inviting anyone and everyone to stay as if we are in the hotel business.

I am glad that you are enthusiastic about prospects in Delhi, and if you like to work there, do it. We have initiated a system for making life members, that daily three members must be made in Bombay, daily two in Calcutta, and daily one in Delhi. In this way of six Life members daily, we shall very quickly expand our Society in India. This Life Membership is the support of our Movement here, so you must stress this program especially. That will be our success.

Your report from Vrndavana is good. I think you should negotiate for the first palace near Kesighat, called Laksmikunj, from the Maharaja of Bharatapur. That place is just suitable for us. It should be easier to come to terms for this place also because it is vacant. If you can establish one nice palatial Temple for our Society in Vrndavana, that will be a great credit for you. I am awaiting your telegram or telephone call in this connection.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Regarding Atma Ram and Sons, you can inform them that we are expecting our shipment to arrive soon. In the meantime, the old dust jackets may be distributed for our advertising purposes to Calcutta, Delhi and Bombay. At least half the quantity should be sent immediately to me here in Bombay. ACBS:ds

Letter to: Yamuna

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Bombay 18 November, 1970

70-11-18

My Dear Yamuna devi,

Please accept my blessings. I beg to thank you for your nice letter of report from Delhi dated November, 1970, and have noted the contents.

I have already written to Gurudasa to try for one very nice Temple in Vrndavana which is in good repair. If we can establish one center there it will be very, very nice. Our foreign devotees must have one very nice place in Vrndavana where they may stay while visiting there and I think this palace of the Maharaja of Bharatapur is just right for us. So you both together work very strenuously in Delhi for making Life Members. That will provide the means for establishing our branches.

Regarding Mr. Gupta, he is an old friend of mine. But I think if you can get him to become our Life Member, you should not expect more than that. That much will be satisfactory.

Regarding the Gaudiya Math, our position has nothing to do with them. They cannot do anything and if somebody does something, they will be envious. That is the nature of third class men. My Guru Maharaja once told this story; one friend informed another that one man has become the High-Court Judge. "Oh no," he replied, "No. That cannot be right." "Yes, he is now a Judge," said the first friend. "I have seen him sitting on the bench." The second man replied, "Maybe. But I don't think he is getting any salary." Such envious men will find out some fault anywhere. There is no fault, actually, but they will manufacture some fault. That is their business. So many persons were envious of my Guru Maharaja, but He was preaching and did not care for them.

Please offer my blessings to all the other devotees with you in Delhi. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Puri Maharaj

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Bombay 19 November, 1970

Ramsharanam; 18th Road; Chembur, Bombay-71

My Dear Revered Puri Maharaj,

Kindly accept my humble obeisances at your lotus feet. I thank you very much for your kind letter dated November 10th, 1970, received through our elder God-brother, His Grace Y. Jagannatham.

I am so pleased to receive your letter inviting me and my disciples and asking me to perform the opening ceremony there. Certainly it is a great privilege for a humble servant of Krsna.

In my next letter I shall inform you how far it will be possible in the month of March, because at that time it will be too warm in India. So I shall consult this matter with my immediate assistants and let you know my decision within a week.

I hope you are getting my magazines regularly. But recently the publication has been delayed due to my travelling now all over the world and some of my important assistants, members of the Governing Body Commission, accompanying me. Certainly you will get my magazines regularly as I was sending as well as my books which are coming very shortly. Some of them have already reached Calcutta port and we have to undergo some formalities regarding this import of books.

I thank you once more for your kindly remembering me.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS:ds

P.T.O.

Letter to: Gaura Hari

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Bombay 20 November, 1970

70-11-20

My Dear Gaura Hari,

Please accept my blessings. I beg to thank you for your nice letter dated 26 Damodara 484 Caitanya Era. It is my great pleasure that so many fine young boys have joined this Krsna Consciousness Movement and they are finding that their lives have been saved by this simple process. I have many times expressed my sympathy with the frustrated and unhappy younger generation of your country and it is our duty to teach them this formula for peace and happiness by chanting the Mahamantra. This is the business of a devotee, he himself finds the secret that by simply loving Krsna one automatically acquires love for all other beings and he takes it as the prime duty of life to spread this sublime knowledge to everyone he meets.

I am very glad that you have decided to become a Grhastha member of our Society. That is the way of civilized and upright human life. After practicing brahmacarya and training under the guidance of a Spiritual Master the Vedic system is prescribing the asrama of Grhastha for those who are still desiring to enter into married family life. The so-called institution of free love marriage is ruining the human society and it is our duty therefore to reestablish the correct procedure of human life in the matter of encouraging our disciples who wish to marry to enter into a contract of spiritual wedlock. Such contract is made on the basis of compatible service of the Lord because such mutual cooperation in serving the advancement of Krsna Consciousness minimizes the illusion of material compatibility and incompatibility. We are seeing practically that our householder couples are setting an example for all persons that the perfection of happy family life is not based on sense-gratification, but on sincere service to the Lord.

I have already replied to Sriman Locana das the circumstance concerning the girl, Lisa, whom you mentioned. Anyway, if you make either this arrangement or some other, I shall be pleased to offer my blessings upon you both in your marriage. Simply be anxious to keep your life, married or otherwise, always on the platform of pure devotional service to Krsna and be happy chanting Hare Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

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Bombay 21 November, 1970

70-11-21

My Dear Upendra,

[TEXT MISSING]

I have received your frequent reports as you have been travelling and your account of the situation is of great interest to me, especially I am pleased to note your enthusiasm in the matter of spreading Krsna Consciousness.

_ all the people of the world. I am so much pleased with your sincere endeavor. You are doing service for the Lord and He is sure to reward you with advanced Krsna Consciousness in no time.

I am very glad that you have found some interested and friendly persons to give you at least some temporary assistance in Fiji. Do not be worried about the future. If you will simply work on very strenuously in humble state of mind as the sincere servant of the servant of the Lord, then Krsna will give you all facilities [Cc. Madhya 13.80]. I know you are already acquainted with the Lord's mercy in this respect because you have already had several times experience in the matter of establishing our ISKCON Temples in different places.

I have seen your leaflet and it is very nice. Regarding Hindi BTG, several hundred copies will be sent to you as soon as they are received by us. Yes. As you have noted the youth are our most potential source of converts to Krsna Consciousness. I do not think it is necessary for you to spend time unnecessarily at this time of your life to learn some foreign languages, but the program as we have followed with good success is to find out some local boy who is well acquainted with the English language and train him to preach to the general less educated public. This is the best system and do not be hopeless because you are sure to find such a helper very soon.

The article in the Hindi paper appears to be nice. It is very good that you have renovated one flat for a Temple. Now you can begin your program properly and invite some boys to stay and learn Krsna Consciousness under your instruction. The young boy of 14 years is a very prospective candidate if you train him properly. So do it nicely.

As usual, always be very careful that the regulative principles are being followed by yourself and others very strictly. If you keep to the standard in that way and make a nice Temple for serving the Lord that will be the right path for going home, back to Godhead.

Regarding "Devi Chandan", we have no use for it. It has got no place in our Vaisnava worship. So far the demigods are concerned, we Vaisnavas have nothing against them, so they may be offered all respects as part and parcel servitors of the Supreme Lord Krsna. The foolish persons may worship the Demigods as Supreme, but we see only that they are agents of the Lord and as such we may offer them our humble respects.

Hope this will meet you in good health. Another thing, although we respect the demigods, we may not take their prasadam if invited. We observe the system followed in Jagannatha Puri. First the foodstuff is offered to Lord Jagannatha and then His Prasad is offered to the different demigods; then we may take such remainders as prasadam. This is the correct procedure.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am sending you the Hindi tape record as you have desired by separate book post. You should receive it soon. ACBS:ds

Letter to: Ben

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Bombay November 22, 1970

70-11-22

My Dear Sriman Ben,

Please accept my blessings. I beg to thank you very much for your humble letter dated September 20th, 1970. I am presently staying in Bombay. Since arriving in India I have been extensively travelling and preaching our Sankirtana Movement to all parts of the country. There is good reception also for our Society here. From other countries all over the world I am receiving daily reports and thanks how everything is going on in Krsna Consciousness nicely. Our Movement has now become truly international Society.

I am very glad that you are so much appreciative of our program and philosophy. Actually it is the only factual presentation of our true relationship with God, Krsna. And it is our earnest endeavor to preach this philosophy very vigorously to clear out the diseased condition of impersonal and voidist philosophy which are so much misleading the innocent persons. So you are very fortunate. Krsna has saved you from the impersonal calamity.

I am very much pleased to know that you are trying to set a fine example to your young son, Joseph, and your good wife. It is the duty of our students who are married men to train both their wife and children in devotional service to the Supreme Lord. The easiest program is that you add to your daily schedule a Kirtana chanting of Hare Krsna Maha-mantra both in the evening and the morning with your family and after chanting you can read something from our Bhagavad Gita As It Is or Krsna Book or our other literatures. You are already offering service to Lord Jagannatha and offering Him some nicely prepared fruits, milk, sweet smelling flowers and incense. That is the way for householders. For householders it is prescribed that one should hear the Bhagavad-gita or other transcendental texts of which we now have ample supply from the lips of the devotee of the Lord, one should accept a Bona fide Spiritual Master and follow his instructions and one should install the Deity in his home and carry on worship there. These three items will make your life perfect. So you simply try to observe these things and if you need some advice how to do it you can ask the elder devotees of our New York Temple. Be very strict in your observance of the four principles of regulation, namely no illicit sex life, no intoxicants, no eating of any meat, fish or eggs, and no gambling. Always chant Hare Krsna at least sixteen rounds daily and be happy.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Bombay 24 November, 1970

70-11-22

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter that you say "I am now prepared to give up all self-created designations and work only as your servant." That is the real position; transcendental loving service to the Supreme Personality of Godhead, Sri Krishna. That is our real identification. All other identifications are false or temporary. Lord Caitanya said that "I am the servant of the servant of the servant 100 times removed" and similarly we should think ourselves as the servant of the servant of the servant and this attitude will lead to success in Krishna Consciousness [Cc. Madhya 13.80].

If we can acquire that Hamilton building, it will be a great credit to you and to our Krishna Consciousness Movement in India. People are expecting something from the American Vaisnavas and so we should make every effort to serve them with a nice place so that they may come and sit down with us and chant Hare Krishna and become Krishna Conscious, as Lord Caitanya desire. Here in Bombay we have already made over thirty life members. Every day we are receiving checks from influential men and the preaching work is going on with great success. So try for that house and we will see what Krishna desires.

Hope you are all well and jolly in Krishna's service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. If there is inconvenience, you may all come to Bombay. Your friend Jariwala has invited us to go to Surat in full strength. You may all go there directly or come to Bombay and we shall go together.

We are seriously trying to purchase a nice house here, so if possible send all collections (including the promised 25,000/-)in favor of International Society for Krishna Consciousness. Before coming here please ship the deities to U.S.A as it was arranged and see Mr. Trivedi of Scindia Steam Navigation in this connection.

Letter to: Bali-mardana

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Bombay 24 November, 1970

70-11-24

My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated November 9th and 11th, 1970.

You had mentioned going next to Singapore from Hong Kong. Singapore is also a nice place for organizing a center. There are many Indians and they will support the Movement there. Yes. The several cities you mention are all important cities in the Far East portion. Originally they all had Indian culture. But I do not think you should spend your time at this stage of life in trying to learn so many different local languages. That is not practical for us. Our most successful program is to begin preaching with the help of an interpreter from the local people and later train up some intelligent men who speak English. When they are conversant with our philosophy, they can preach to the general public. The Hare Krsna Mantra is international mantra. Simply try to induce people to chant and they will understand everything. Externally, English language is understood everywhere.

Your enthusiasm for starting centers for educating the people of the world in this sublime Krsna Consciousness process is very good. You are actually authorized agent of my Guru Maharaja and through Him, Lord Caitanya. He predicted that in every town and village of the world His Name will be well known and you are trying for fulfilling His mission, certainly He will give you all strength and blessings. We simply have to work sincerely and automatically all other things will come. Recently one very responsible Indian gentleman was in our Temple in Sydney and he has given very good certificate for our activities there.

Regarding staying in the various Temples of demigods that is quite alright, but you should not take prasadam from the demigods if you are offered. Our method is to follow the system as it is done in Jagannatha Puri. There, the bhoga is first offered to Lord Jagannatha and then His Prasadam is distributed and offered to various demigods who reside in some nearby Temples. Then the remnants of such Prasadam may be taken by us.

So far a Temple place is concerned, even there is no place, we can sit down underneath a tree and chant as I did in New York. Krsna will give a nice place. You have been anxious to stick to fulfilling the desires of Krsna and Spiritual Master without deviation. Our technique is that we work sincerely and the dictation will come from within; Krsna is seated there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Bombay 24 November, 1970

70-11-24

Detroit

My Dear Bhagavan Das,

Please accept my blessings. I am in due receipt of your letter dated 16th November, 1970 and I thank you very much for your encouraging report.

Yes, we are fighting impersonalism and voidism with pure devotional service. Impersonalism and voidism kills the natural aptitude of devotion which is lying dormant in everyone's heart. Therefore we are printing books like our KRSNA book so that people may know it that the supreme absolute truth is a person. The perfection of every living creature is to render transcendental loving service to that Supreme Person and thereby go back home, back to Godhead. Krishna has said in Bhagavad-gita that "whoever explains my transcendental glories to others is most dear to me in this world and never will there be one more dear to me than he". So go on with your organization for distribution of my books through press and other modern media and Krishna will certainly be pleased upon you. We can use everything-television, radio, movies, or whatever there may be-to tell about Krishna and outside of devotional service all these modern paraphernalia are just so much rubbish. It is very nice that you are opening another center in Cleveland, Ohio. Please do it very thoughtfully.

Yes, any intelligent man can immediately appreciate the qualities of a Vaisnava devotee. The devotee is always truthful and therefore everyone feels confident about what he may say or do under any condition. So the judge has appreciated the transcendental qualities of our devotee Narottamadasa Das.

I've seen your notice to the other centers regarding your new Sankirtana practices and it is very nice. Please continue to work cooperatively in this way and I will be very much grateful to you for your sincere efforts. Thanking you once again for your kind letter.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S. I am in receipt of your last letter also. ACBS

Letter to: Hayagriva

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Bombay 24 November, 1970

70-11-24

New Vrindaban

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th November, 1970 and I've noted the contents carefully. I have instructed the GBC members with me here in India that they should write you once a week and report on activities here. It is very encouraging to hear that Pittsburgh temple is doing so nicely and that New Vrindaban is also being developed gradually. As far as the roadside property is concerned it is in long standing for purchase. So try to purchase as soon a possible, as you are hoping to get finances from spiritual sky incense which you are manufacturing under Ranadhir's expert guidance in Pittsburgh.

Regarding KRSNA book, Vol II, 4,000 copies may be sent to the U.S.A. and 1,000 may be sent to London; the remaining 5,000 can be sent to Bombay, India.

Regarding Printing of Bhagavad-gita complete and unabridged edition, it may be printed with our ISKCON PRESS and 5,000 copies may be sent, printed and folded to Bombay because I notice in your ISKCON PRESS newsletter that Advaita has expressed his opinion that if sent by ship without folding first, it would not be possible for the books to be properly folded and printed here in India. Regarding the missing verses, I will see if it is required and will send you at a later date.

Kirtanananda Maharaja is feeling double separation. If he likes, he can go back to New Vrindaban. Let him feel only one separation. As far as myself, most probably I shall go back to U.S.A. by next spring, so I also am feeling separation.

In your letter you refer to Gurudasa as GBC member, but I think there is some misunderstanding because he has not yet been appointed by me as GBC member, because there is no vacancy.

Please offer my blessings to your good wife Syama Dasi and son Samba. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have advised K. Maharaja to return to New Vrindaban. ACB ACBS/adb

Letter to: Mukunda

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Bombay 25 November, 1970

70-11-25

London

My Dear Mukunda,

Please accept my blessings. After a long time I have receive your letter dated November 19th, 1970, as well as your telegram dated the 24th November, 1970. I thank you very much that you have sent the memorandums etc.

Hamsaduta, Syamasundara. and Tamala Krsna are detained here because we are trying to establish a center in Bombay. In the meantime, if you and your wife, Janaki, may take the place of Yamuna and Gurudasa and see that things are going on nicely there. London Temple is very important and things may not be neglected there.

Please see that KRSNA books are sold and the sales proceeds directly sent to Dai Nippon for credit of "Bhaktivedanta Book Fund". I have to pay still $10,000 to Dai Nippon for the order I have placed with them. The total amount was $35,000, out of which by collection from U.S.A. and something from my bank, we have paid $26,000, so another $10,000 is required. Please see that the book funds are immediately sent to Dai Nippon.

Please go on sending reports regularly and offer my blessings to your wife. I shall be glad to hear from her.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

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Bombay 25 November, 1970

70-11-25

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of several letters from you and I am answering the points from letters dated October 7th, fortnightly report dated October 24th, and letters dated November 2nd and 13rd.

I am very glad that you are trying with all the other GBC members to maintain all the various functions of our very large organization up to the standard as I have set for you. This is most important. So please always work cooperatively for this end. I know that there has been a great disturbance amongst the devotees caused recently, but now things are being rectified. You are right to say that the example and kindly guidance of our elder members in the Society is the most profound force for motivating our students both new and old towards advanced Krsna Consciousness. Neglect of following the regulative activities and so-called advancement on the basis of self-motivation are both offensive. One should sincerely try to bring himself to the stage of devotional service motivated by pure love of Krsna, and our personal example must set a guide for them.

You have written, and several others have written to me intimations that you are establishing a membership program in the U.S. That is very good idea. However, I have already advised Rupanuga how the Membership fees are to be fixed. Please see that this business is done consistently by all our centers, otherwise there will be a confusion. Regarding means for increasing the income of the temples, I have asked Tamala Krsna to give you some hints how to do it. I am waiting further reports on the endeavors of our Sannyasis in establishing new centers in Houston, New Orleans and Coconut Grove. I have written Brahmananda how they are to manage their own establishment program. Every Temple must work independently so far as maintenance is concerned.

I was so much anxious about Advaita and I am very much concerned lest he become further victim of maya. I am anxiously waiting for a letter from him. In the meantime, I have asked that as far as possible, all unpublished manuscripts be printed by him on ISKCON Press. I have also requested Kulasekhara to go to Boston to assist Advaita and I am confident that the tense situation will be relieved.

Yes. You have the right attitude towards disturbing comments of fellow devotees. Lord Caitanya has advised us to always remain more humble than the grasses and more tolerant than the tree, devoid of all sense of false prestige and ready to offer respects to all persons. It is not our policy to reject someone on any personal grounds. Rather it is our duty to encourage him on the common platform of devotional service to Krsna.

I have received very nice reports from all our centers how they are very much appreciating my books and they are understanding association with the Spiritual Master is the same as association with His vani or teachings. This is a transcendental fact.

I am very glad that Krsna has saved you from ”financial crises”. In any case we shall not evade our natural dependency upon the Lord. Neither it can be done in any way. The materialists foolishly play that they are independent, but such false independence is vanquished at every instance by the superiority of the material nature. Devotees are never subject to such kinds of illusory thinking and its subsequent frustration because they keep themselves always engaged in their natural dependent position as sincere servants of the Lord.

Regarding book binding, if you can produce only ten hardbound books per day that will suffice for our own purposes. For large quantities of hardbound books we shall have to depend either on Dai Nippon or some outside binder. But the softcover books are very good. Simply they must be sewn. I know these paperbound books are very popular with the college set in your country, so we should encourage them to take our books in that way also. I do not know why there should be such a lack of money for ISKCON Press. Every Temple reports very good books sales, but where is the money going? Anyway, your rectification program by the GBC in the matter of right payment of bills for literatures is good. So now please bring things under the right order. I fully approve of your idea to prepare every available manuscript up to the stage of printing, even if they remain in the layout stage for a while. I may tell you that I am not so much encouraged to work on translations unless I see that the literature is being printed or at least being prepared for printing. I have done some translating recently, but it is not yet decided whether to send you the tapes or to transcribe them here and send you a copy of the manuscript. Very soon you will know about this. I will be encouraged if you keep on with the work of readying my manuscripts and printing them.

I have not heard in a long time from New York. I am confident that things are going on there alright, but still I would like to hear from you or Bhavananda report of our Temple in New York. Next time I return, I shall go first to New York. I am glad that many new centers are being opened in different places. I have had several encouraging letters from Mohanananda in Dallas and in all our centers things seem to be improving and the public reception is also improving.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Gurudasa

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Bombay 25 November, 1970

70-11-25

My Dear Gurudasa,

Please accept my blessings. I have not heard from you in a long time. Please let me know how many life members you are making, if any and what is the situation concerning the negotiation for the Vrindaban house. If it is favorable, then you can remain in Delhi for some time and send back to Bombay the three Brahmacari boys who are staying with you. If there is no possibility of getting that house, then all of you can immediately return to Bombay. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Bombay 26 November, 1970

70-11-26

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated Nov. 24th with enclosures and checks and have gone over them carefully. In the meantime, if there is no very important business in Delhi, you may accept the invitation from Indore and go there. Most probably I shall also go there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. It appears that the collection is about Rs 6000.00. But you have not sent all the money. ACB

Letter to: Jagadisa

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Bombay 26 November, 1970

70-11-26

Toronto

My Dear Jagadisa

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th November, 1970 and I've noted the contents carefully. I've received a GBC report of the Pittsburgh meeting and it is very nice. Please go on working cooperatively in this way and always keep in touch with the other GBC members. Such communication will give you spiritual strength to make the right decisions for pushing this Sankirtana movement.

So far as Canadian expansion is concerned, your suggestion to open centers in Ottawa, Hamilton, Quebec and Winipeg is very nice, so do it practically and Krishna will be pleased by your sincere efforts. Performing Kirtana and conducting classes at universities along with distribution in the libraries and the colleges of our literature is a very important program, so do it enthusiastically. There are innumerable departments of knowledge being presented in the universities, but there is no department of knowledge for understanding the science of God, Krishna and therefore we want to introduce such a department of knowledge.

Yes, Krishna Consciousness is simple. Chant, dance, take prasadam and always try to think of Krishna. In the Bhagavad-gita it is stated by Krishna that whatever you do, eat, give away in charity or sacrifice should be done as an offering to Him, and by this principle of work, surely you will come to Him. So everyone has to eat and work. Simply we should do so on Krishna's account and that will make our life perfect.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Bombay 27 November, 1970

70-11-27

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your kind letter dated November 22nd, 1970. I am so glad to learn that you are collecting funds for building.

I quite approve your proposal that if the money is used for establishing Bombay center, the donors will not be encouraged. In that case you can open an account with the Central Bank of India in the name of ISKCON. The Society is going to be registered here and the arrangement is done. We have already an account here with the Central Bank H.Q. and the number is 3/953. The way we open our account is that we have passed resolution and submitted it to the bank. The enclosed copy can be adjusted by you for Calcutta. Our account here in Bombay is with the Head Office and the Calcutta branch can inquire from them.

So the account should be opened and checks should be drawn out by two signatures. One of the signatures must be mine and the other names should also be registered: Jayapataka Swami, Acyutananda Swami and Madhudvisa Swami (Founder and Acarya, President, Secretary and Treasurer respectively.) These four names should be registered.

Please send a list of the Members you have already made and how the collection is dispersed. Are the funds divided into 50% for the Temple Construction and 50% for the Book Fund? And a separate contribution for the Hamilton House.

If you want to take four men to raise the funds for purchasing the Hamilton House, I have no objection. We agree with Mr. Poddar that four men raising Rs. 25,000 each will be very nice. Side by side, you can try for the Alipore house just in front of the Judge's Court. Either the Alipore or the Hamilton house may be taken for our Calcutta branch.

If you are unable to open an account in Calcutta, then the collection money may be transferred to our bank here and I will keep separate account for it.

Regarding Jhajaria's proposal for uniting the Bhu Lok diksa Mandir with our ISKCON, there is no question of such amalgamation. So we do not go on with such ideas. But don't make him enemy; just try to avoid any intimate connection.

So far the Magh Mela is concerned, I have received word that our application has been received, but I do not know about any land being set aside for us. If you have got such information, please send me the copy.

Your title is actually Tridandi Swami or Tridandi Bhiksu, which is the first stage of sannyasa life. Tridandi Goswami is for one in the fourth stage of sannyasa life which is paramahamsa stage.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Gargamuni

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Bombay 28 November, 1970

70-11-28

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th November, 1970 along with very nice newspaper clippings.

Wherever we may be, if we are engaged in Krishna's service, that is our success. Bhaktivinode Thakura sung, praying to the Lord, that he would prefer to take His birth as an ant in the house of a devotee than to take birth as powerful as Brahma without any devotional service. The conclusion is that in any condition of life we can become happy if we are engaged in devotional service. Srila Rupa Goswami has said that a person whose desire is to always serve the Lord is always liberated, in any circumstance of life. So I am very glad that you are trying to organize a center in Florida which was our long-standing ambition and I understand also that you are gradually getting good response because they are gathering to an extent of 100 persons every weekend. So the future appears to be very hopeful.

Maya is very strong and she can victimize anyone of us at any moment. We shall therefore always keep ourselves vigilant and this is only possible by rigid engagement in Krishna's service. Certainly maya attacked you a few months ago and now again you are determined to serve Krishna; that will keep you secure. I shall always pray to Krishna for your protection. Side by side you also remain always engaged in Krishna's service and thus there will be no chance of falldown. I think your program is going on nicely. You also follow the regulative principles, chant 16 rounds, and keep yourself engaged in the service of the Lord. Also keep me informed occasionally about your activities.

Here in Bombay we are getting good response. Our expenditure is very heavy because Bombay is like a European or American city. But Krishna is providing us with all facilities. It requires a little intelligence how to keep pace with Krishna and the world simultaneously.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jagadisa

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Bombay 28 November, 1970

70-11-28

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th November, 1970 and I am so much enthused to understand how nicely you are distributing our books. Actually these two books, KRSNA book and Nectar of Devotion, are revolutionary to your country. Not only your country, but all over the world. Nobody has any clear idea of God. In hopelessness they declare that God is dead. So these books will supply clear idea of God, not only that but anyone who will read this KRSNA book in two parts, Nectar of Devotion, and if possible Teachings of Lord Caitanya, I'm sure he cannot go away from becoming a devotee of Krishna. So try to push our books, especially Bhagavad-gita As It Is, TLC, KRSNA, NOD, backed by a regular supply of our magazines and regular performance of sankirtana. Then I'm sure Krishna Consciousness Movement will go forward without any hindrance. You have a strong governing body, all determined to push forward this movement and I'm sure of success in the future.

As you are a member of the governing body, I wish to draw your attention to the fact that 10,000 KRSNA books and 5,000 NODs were recently published. So the price of these books alone come to the point of about $100,000. If 50% even were collected, then it would have been $50,000. The present arrangement is that all book collection goes to Dai Nippon firm in Japan but so far money transferred there is only $21,000. That is 1/4 of the gross value. I think $50,000. at least should have been deposited there by this time. If I'm not wrong in my calculation, you can talk this matter amongst yourselves, especially Karandhara, and do the needful. I'm sure KRSNA will be accepted all over the world. In India also we are getting good response. Practically men are becoming life members just by seeing this book. We have no other asset at the present moment.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Satsvarupa

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Bombay 28 November, 1970
70-11-28
Boston
My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th November, 1970 and I have noted the contents carefully.

You write to say that you have asked Karandhara to send some money received for the bookfund to pay for paper. That is alright provided that Karandhara can also continue making payments to Dai Nippon. The problem is that book money isn't being properly collected. Big books like KRSNA and NOD: NOD, 5,000 books printed @ $4.00 = $20,000.; KRSNA - 10,000 printed at $8.00 = $80,000. for a total of $100,000. $70,000. or $80,000. should have been collected, but Karandhara has only collected $24,000. So where is the rest of the money? This means that the money is not being collected properly. What can be done? Also there were so many small booklets printed. Where is the collection for them also? If collections are not being made properly, then there will be a shortage of money. So how to adjust things?

Arrangements should be made so that book collection can be made properly. Also how the books are collected, how accounts are kept, how books are distributed. Then there will be no scarcity of money. Even if you take $5,000. to $10,000., that's all right so long as Karandhara can send to Dai Nippon at least $50,000. So what will be the cost of printing and folding 5,000 NODs? If Karandhara can't pay, I will see how to get it from here. (You can print and fold there and send here for collating and binding.)

So far as minimizing the use of Sanskrit words in BTG, that is very nice. There is no need for so much Sanskrit. Therefore I object to the Brahma-Samhita edition. I use Sanskrit, but the purport I give immediately.

I just want to see that these books be printed, whether it be on our own press or by Dai Nippon; that is my ambition. I have become slackened in my dictaphone work because the manuscripts already there are not being pushed ahead. So far as books like KRSNA, NOD, TLC, I am sure that they'll be accepted everywhere-all over the world, so we should keep sufficient stock of them, and Bhagavad-gita also. So you should arrange for reprinting and folding of 5,000 NODs and send them here as soon as possible. Also please arrange for reprinting of TLC.

Pradyumna has to create another assistant locally. It is not possible at the present time to send a man from here, at least for the present moment. So he has to work a little hard. He should have created by now another assistant. I think his wife can become the best assistant.

Please offer my blessings to all the other devotees there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Damodara

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Bombay, India 29 November, 1970
70-11-29
My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 9th, 1970, and noted the contents.

I am very glad to note your careful understanding of Krsna Science. It is a fact that there is no one who can claim to be happy who is not in Krsna's service favorably rendered. All others are simply entangled in the tight circle of sense gratification. However, the Lord is very kind to us and He has appeared for renovating the devotional service dormant in the hearts of all living entities in the matter of hearing, remembering, worshiping, etc. So that the conditioned souls suffering from material pangs may take advantage of them and thereby become liberated.

It is very good news that your Washington Temple is now expanded with devotees and you are increasing your program regularly. I am especially eager that all our books may be distributed to all the libraries and school-colleges of the world and so far the program of distribution has met with good success everywhere. So you also do it thoroughly with the help of your assistants. The university community is also a prime target for our propaganda work and I am most pleased to know that classes are being regularly taught at the universities and other classes are using our books as texts. You are one of our intelligent devotees, so please try your best to convince the students of the necessity for chanting Hare Krsna Mahamantra.

I am very much happy that you have added worship of Srimati Tulasi devi to your Temple activities. That is most auspicious. However, you should not try to speculate on the "level of consciousness" of the pure devotee of the Lord. In the material condition of life the consciousness of the living entity is covered over in varying degrees by the material energy in the form of sensuous body and subtle mind. But the consciousness of the pure devotee is not limited by the influence of maya and so it is never to be speculated in that way.

Please offer my blessings to your good wife and to all the Prabhus there.
Hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bali-mardana

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Bombay 29 November, 1970

70-11-29

My Dear Bali Mardan,

Please accept my blessings. I am in due receipt of your letter dated November 23, 1970, and I am very glad that you have gone on to Singapore for expanding our number of Far Eastern and Pacific branches of ISKCON. It is my ultimate desire that all the cities of the world have such centers for Krsna Consciousness and I am sure this will come about because it is the desire of Lord Caitanya.

I have also received encouraging reports from Sydney and Fiji. So long our students remain fixed up to the regulative principles without deviation they will be enthusiastic for spreading this sublime movement. Please keep close contact with the centers in your zone and see that everything is going on nicely. If you can travel from center to center conveniently, that is very good.

Regarding the two students in Sydney, I shall arrange to initiate them as soon as possible. I am very glad that Janne will soon be joining Bhurijana and they will open our branch in Hong Kong. This is the greatest service that you are all rendering in the matter of spreading Krsna Consciousness and Krsna and Caitanya Mahaprabhu will certainly bless you all my sincere students more and more in Krsna Consciousness.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Krsnakanti

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Bombay 29 November, 1970

70-11-29

My Dear Krsnakanti,

Please accept my blessings. I am in due receipt of your informative letter dated November 15th, 1970, and noted the contents. I know you are a very qualified and sincere devotee and now Krsna is offering you a nice opportunity to perform responsible devotional service as the president of our Seattle Temple. Please conduct the affairs there very nicely and with great care and Krsna will provide you all facilities for making the center even more attractive and successful.

Please see that the standard of devotional practice is kept very high by strictly observing the regulative principles and executing devotional activities with determination and enthusiasm. If the standard practices are followed then the atmosphere will naturally be joyful and enthusiastic for working cooperatively for the satisfaction of Krsna.

I have seen the pictures of your new altar and temple renovation and everything is looking gorgeous. Always be sure that the Lord is pleased and your success as His genuine servant is assured. I am glad that you have decided to give your time now fully to serving Krsna directly, but do not misunderstand the position of "outside" jobs. Any work which is performed by a devotee in Krsna Consciousness is never work on the material platform although it may appear to be so. Such a Krsna Conscious person is never associating with the materials of mundane work or with the mundane workers, he is always associating with Krsna by devotional service whatever his position may be. Krsna is maintaining everything at all times, but those who are less intelligent do not see that everything is working by direction of the Lord and they think things are running on automatically somehow or other. That is the view of atheists and fools. Persons in Krsna Consciousness always are fixed in knowledge that the Lord is the Supreme Controller of all that be.

I am happy to hear that your campus engagements are very well received especially on the Catholic campus. That is a good sign that the students are still intelligent to find what is the best information about God and how to approach him. It is unfortunate that they are without proper guidance, but that is the condition of all persons in the world without exception. Krsna Consciousness is

[TEXT MISSING]

I hope you are trying to place our books in the libraries and school/colleges. The program is everywhere very successful, so you please do this very thoroughly in your area and it will be a great service.

Please offer my blessings to all the Prabhus and your good wife. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

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Bombay 30 November, 1970

70-11-30

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letters dated 28th October, 19th, 13rd, and 10th of November respectively and have noted the contents carefully. Your sentiments for me are very nice and I thank you very much for your sincere attitude which is so encouraging for me.

If we have to repair our house and Mr. Raj Anand is willing to give us the loan and you think there will be no problem in repaying him, then it is all right and you may do it.

I am glad to hear new devotees are coming and do not be worried about some of our members leaving; they will come back. Krishna never forgets the service rendered to him by the devotee and once tasting the nectar of devotional service to the Lotus Feet of the Supreme Personality of Godhead, it is not possible to forget Him.

I have received the report of Pittsburgh GBC meeting. I am happy to see you all so active and serious about carrying on the work which I have started. Now I want that all administration may be done by all of you 12 GBC members all over the world. Always keep in touch and consult matters all together for practical execution.

Yes, continue to send money to my book fund so that we shall be able to go on producing literatures of Krishna Consciousness. Thank you for the check of $227.00 for my maintenance fund. You may collect all the payments and send once monthly from L.A. the total amount. That will be better. I have also received the receipts of temple payment for Sept. and Oct. Also the pictures of the sanctuary appear very nice.

My Guru Maharaja used to say ”don’t worry about money, Do something nice for Krishna and money will come.” So we should always be thinking how to distribute the message of Krishna and surely He will give us facility. Even an ordinary man if he wants publicity then he gives so much money for the propaganda work. Similarly Krishna is not poor. He can supply any amount for the devotees who are engaged in broadcasting His glories. I see that you are moving in the schools and universities for preaching. That is very good. Krishna says that this knowledge is the king of education. So it will be appreciated.

Your program to visit nearby cities and towns with a travelling party is nice. Krishna Das has also started this program in Germany and the success has been good.

Regarding worship of Tulasi, it is not very much important. Simply all the devotees may offer a little water every morning and in the evening offer obeisances and ghee lamp (one wick) and circumambulating three times repeating the mantras that I have given you. The plant may remain in the garden.

Hope this letter will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

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Bombay 30 November, 1970

70-11-30

Detroit

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 18th November, 1970 and I have noted the contents carefully. Yes, I have received a copy of the GBC meeting held in Pittsburgh and I hope that all of you GBC members will continue your present course of action. Always be acting for Krishna. Krishna Consciousness means to be alive, not that if we get some time, we lay down and sleep. So your activities and reports are all encouraging to me, so please continue in this way. Also continue placing my books in libraries, colleges, bookstores, etc. and gradually the public will learn to appreciate this stock of transcendental literature. People are accustomed to read all kinds of rubbish literatures. The principle is there-reading. We simply have to direct their attention to Krishna.

Regarding Pradyumna, he can train some local man for assistance, but I don’t think it is possible to send anyone from here at this time.

Narottamananda and Susan may be married accordingly and I will be pleased to give my blessings.

I hope this will find you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

December

Letter to: Madhudvisa

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Bombay 1 December, 1970

70-12-01

My Dear Madhudvisa Maharaja,

Please accept my blessing. I am in due receipt of your letter dated nil and have noted the contents carefully.

So far as shipment of the three sets of Murtis is concerned, you may ship as soon as possible one set to Boston and the other two sets may go to L.A. From L.A. one set can be sent to Montreal. So far as the marble Deities are concerned, one set may be sent to San Francisco and the other to Baltimore. I have also written to Jayapataka Maharaja about the building fund. Please consult him about this. Our Calcutta branch should be managed as follows: Jayapataka Maharaja - president; Acyutananda Maharaja - secretary and yourself as treasurer. So if the building fund is being nicely raised, that is all right and you may stay in Calcutta. If not, then when I go to Gorakhpur I shall call for you from there, but if fund raising business is going on nicely, you can stay.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

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Bombay 1 December, 1970

70-12-01

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated 21st November, 1970 and have noted the contents carefully.

Yes, I am so glad to learn that you are distributing our books in colleges and schools so nicely. Actually this Krishna Consciousness Movement is a novel proposition to the world. The world is suffering on account of atheistic conviction of life, so our theistic proposition presenting Krishna, the Supreme Lord, is certainly a great relief to the agnostics, atheists, impersonalists and voidists. In all our books we have very scientifically covered all such demons and if these books are introduced in the schools and colleges, so many beautiful souls will be saved. Your are doing a great service to humanity to introduce our books to the people in general. So far as preaching through television the mantras of Isopanisad is concerned, that will be a great success to do so.

So far as moving the temple to a new location, that is very good news. When I return to your country, I must visit your temple, either from New York or from New Vrindaban. Formerly, when I first came to the U.S. I saw this Philadelphia city. It is a nice small city almost representing New York. In the Philadelphia University there is one professor of Sanskrit. His first name is Norman, and the last name is, I believe, Brown. Dr. Norman Brown. He invited me to speak in his class, so we are acquainted. If possible, try to introduce our books there. This university is in the Walnut district.

If you can keep cows, it is very good. You'll get fresh milk. That's a great benefit. To take care of the cow is a religious function for the Hindus but actually if care is taken for cows, it delivers us the miracle food-cow's milk, which is so valuable. And because we drink cow's milk, we should accept the cow as our mother. That is etiquette.

Someday when the opportunity comes for film-making you can do so. If you can make bona fide films it is welcome. Then I can help you by directing. So far as exporting films that is not possible.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Rupanuga

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Bombay 1 December, 1970

70-12-01

Buffalo

My Dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter dated 12th November, 1970 and have noted the contents carefully.

That the sannyasis have gone is all right. Also Gargamuni Maharaja is trying for Florida. That is good. I've written to him one letter encouraging him. I think things are going nicely. So please cooperate with the sannyasis. Work with them so that they may go on with their missionary activities.

I've advised all the GBC members here to keep regular correspondence with you. So what is the cause for mistrust? I do not know.

These engagements at schools and colleges is a most important task. If schools become interested with our philosophy and we can introduce these books, then it is our success. A little effort in this direction is sure to be successful because these are completely new thoughts for the Western world, this science of God. And because the West is scientific minded, they will take it up. We should try for this vigorously. Once they take up Krishna Consciousness in the colleges, it will be the greatest success. We've got books and we've got the Dr. Staal correspondence. Let the school authorities inquire about it. These are the propoganda items. This task should especially be entrusted to Hayagriva Prabhu because he is in one university. Not just Hayagriva, but all of you who are college graduates. You know better than me how to introduce these books into the schools. Also recently I have received one report from Jagadisa and he is distributing our books nicely.

Yes, all blessings for this marriage between Nityananda das and Carol. Please also offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Puri Maharaja

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Bombay 2 December, 1970

70-12-02

My Dear Puri Maharaja,

Please accept my humble obeisances. I am in due receipt of your letter dated on November 24, 1970. Perhaps you are my only Godbrother who has appreciated my humble service to the cause of Guru Gauranga. All my other Godbrothers are very much envious, as I can understand from their behavior.

In your letter dated November 10, 1970, you have written to say that I should inaugurate the installation ceremony. So I am very much obliged to you for your kind invitation, and my program will be as follows:

Tomorrow I am going to Indore; from Indore I shall come to Surat. From there I shall go to Gorakpur. From Gorakpur I shall go to Allahabad, and most probably from Allahabad I may go to Vrndavana.

So far as Mayapur is concerned, I do not think I shall be able to attend the Gaura Jayanti celebrations at there. The reason is that I have no place of my own, and certainly there will be too much crowd during the occasion. Therefore, I want to avoid this occasion. Sometimes after we may visit.

I shall go to your place from Vrndavana or from Allahabad, and we have to arrange in that way. We are thirty men and women all together. Whether you want us all to visit? Perhaps if we go from Vrindaban we shall have to take advantages of the Grand Trunk Express. Of course there is sufficient time now, and I shall be in regular correspondence with you on my tour, but I accept to visit all the places mentioned by you when I go by that side.

[PAGE MISSING]
Letter to: Gurudasa

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Indore 5 December, 1970
70-12-05
Delhi
My Dear Gurudasa,

Please accept my blessings, I have come to Indore on the 3rd December and we are five here altogether. I am expecting your wife and others to arrive this evening. I have received your telegram from Vrndavana and am awaiting your letter with details to be forwarded. I am planning to reach Surat on the 12th instant and my address at that time will be as follows:

c/o Bhagubhai Jariwala
Jekisondas Nathaubhai Jariwala
Motorcycle Building
Begumpura, Surat We shall remain in Surat up until about the 20th December.

In the meantime one gentleman has come to me here in Indore and he has offered us one small Krsna Temple in Vrndavana with room for about 20-25 men. He has written to the man there to receive you when you go. So you may go immediately as soon as possible go there for the purpose of seeing the Temple whether it is suitable for us. The name is as follows:

Chhatrabihariji's Temple; Gopinatha Bazar; Vrndavana. It is in care of our friend Sri N. C. Zamindar, of Indore. So please go there and see it and do the needful. Let me know how things are going on.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You might have received by this time a letter from Tamala. So you must go immediately to see the Chief Controller of Imports and Exports and make the necessary arrangements for getting the clearance permission for our shipment of books. ACB ACBS:ds

Letter to: Mukunda

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Indore 7 December, 1970
70-12-07
London
My Dear Mukunda,

Please accept my blessings. I am in due receipt of your detailed letters (2) dated November 28th, 1970, with regard to the Regent Park land.

We sent you a telegram to send the certified copy of our constitution and you also confirmed by telegram, but it is not received yet.

So far the Regent Park land scheme is concerned, I have read over all your points and further talks on these may be discussed on receipt of the above mentioned documents. It is not practical proposal to request Sri Rirlaji to write to the High Commissioner. Another thing, you do not rely on Proful Patel-you find out your own place. When I was in London, this Proful Patel promised to see me many times, but he did not come.

Regarding telephone at Seksaria House or anywhere else, don't try to use telephone unnecessarily.

Please offer my blessings to your good wife, Srimati Janaki devi. I hope you are both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P. S. Please arrange to send all my book-sales proceeds directly to Dai Nippon Printing Co. Tokyo and let me know. ACBS:ds

Letter to: Tamala Krsna, Syamasundara

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Indore 9 December, 1970
70-12-09
Bombay
My Dear Tamala Krsna and Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 4th and 5th December, 1970, respectively, as well as one telegram dated 7th, December regarding the Surat program.

Gorakhpur has already sent us money for going there, therefore we should give first preference to going to Gorakhpur and them from Gorakhpur we shall make further program. So for the time being the Surat program may be postponed. I am arranging to go to Gorakhpur by the 17th December and if you have no important program in Bombay, then all of you may come to Gorakhpur. From Gorakhpur we shall go to Allahabad or maybe to Vrndavana. That will be settled there. So let me know if you are all starting for Gorakhpur by the 17th instant.

The best way for you to go is to purchase reserved tickets from Bombay through Gorakhpur according to the following schedule. Leave Bombay on the 17th December by the 5 (down C.R.) Punjab Mail AC departing at 15.20. You will arrive at Bhopal Jn. by 6.20 next morning. Most probably we shall join you at Bhopal with tickets reserved on the same train. The 5 Punjab Mail will then reach Jhansi at 11.40. At Jhansi the train divides and one part goes on to Luknow called the 43 (down C.R.) Jhansi-Lucknow Mail departing Jhansi at 13.20 and arriving Lucknow at 20.05. From Luknow the Lucknow Express (E.R. down #16) departs at 21.15 and arrives in Gorakhpur at 3.05.

In Indore we shall continue our program up until the 16th and therefore we shall start on the 17th to Bhopal Jn. where we should meet your train and join parties. In the event that we do not join you at Bhopal Jn., you continue on to Gorakhpur as above schedule.

Regarding the proposed meeting with Sri Birlaji, your letter arrived too late for any action to be taken from here.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

I have advised Gurudasa to print the numbers of the receipts which were lost in Delhi in the public papers with a note that any monies collected with these receipts are not received by ISKCON, neither ISKCON is responsible for such false representation. Please send the numbers of the missing receipts immediately to Gurudasa so he can do the needful. Giriraja says that you now have the only copy of the missing numbers. So please send them without delay. ACB ACBS:ds

Letter to: Karandhara

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Indore 10 December, 1970

70-12-10

Los Angeles

KARANDHARA DAS ADHIKARI

WE REQUIRE 70.000 DOLLARS FOR PURCHASING VERY NICE CALCUTTA HOUSE KEEP SAIS CONTRIBUTION 28,000 INTACT LETTER FOLLOWS

A C BHAKTIVEDANTA SWAMI

Letter to: Jayapataka

-

Indore 13 December, 1970

70-12-13

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th December, 1970.

You write to say, "We notice that even the communist protestors can't help smiling and answering back 'Hari Bol!' " So there is sufficient hope to reform them by Caitanya Mahaprabhu's grace of chanting the Hare Krsna Mantra. Kali Yuga is the fallen age undoubtedly, and there are different varieties of fallen souls. In Calcutta the so-called disturbance-makers are also some of them. I went to America and some of the souls were accepted by Lord Caitanya and today the Bengal being Lord Caitanya's place they are in such pitiable condition, so I wish that some of you among my American disciples may try to reclaim these fallen souls to the order of Lord Caitanya's Vaisnavite platform.

When I was in Calcutta, many Naxalite and Communist youths used to see me. They were arguing with me, but I defeated them smilingly. They left after offering me their respects. I think they can also be reformed provided we diagnose and administer the proper medicine for them. I am not very much hopeless about Calcutta situation or even if there is some risk we should try to reform them and if we are successful, the people of India will hail us to great estimation and adoration and that will give us good impetus for pushing on our Movement, Krsna Consciousness.

Although there are many places in Calcutta we can have at cheap price, my advice is that you try to raise this one lakh of rupees for advancing to the Hamilton people and keep it ready. I have already sent you a telegram reading like the following: "If they accept 6.2 lakhs, I will immediately go there to complete transaction." So, if the Hamilton people accept the offer of Rs 620,000/, I shall immediately go and finish the transaction. I hope you have received the telegram and I am expecting your reply at any moment. The location of the Hamilton House is very nice and absolutely suitable for our purposes. In the meantime, I am also addressing one letter to the Hamilton Co. and the copy of which is enclosed herewith. Please do the needful. Keep yourself brave and fit to face the situation with faith in Krsna and Spiritual Master. Let us do something tangible in Calcutta.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tamala Krsna, Syamasundara

-

Indore 13 December, 1970

70-12-13

Bombay

My Dear Tamala Krsna and Syamasundara.,

Pleased accept my blessings. I am in due receipt of your letter dated December 6th, 1970. Regarding the land in Bombay, we shall prefer to have that vacant land at 5 lakhs. That is a better place than Mr. Shedh's building. From your letter everything is encouraging, still you should post me daily one letter. I am anxiously awaiting your full report from Bombay in letters.

Regarding Surat, how can we go? We have not received any money. So it should be postponed. We have received two telegrams, but no money.

In the meantime I have received two letters from Jayapataka Swami in Calcutta.

I have received one telegram from Gurudasa in Delhi reading as follows:

CCP granted also official letter clearing books waiving demurrage sent to all ports trying Indian 18th-Gurudasa

So I am very anxious to know what you have been able to do in the matter of receiving the books.

Because of the proposed meeting with Indira Gandhi on the 18th instant, our Gorakhpur program is not fixed up. If you have already purchased tickets in the meantime, you may go there as planned, but our arrival from this end is not yet ascertained.

Please keep me informed by daily letters as you promised before my leaving for Indore.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Unknown

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Indore 14 December, 1970

70-12-14

Wanted qualified Brahmins to preach Bhagavad-gita all over the world. Educated candidates accepted without any discrimination of Caste and Creed. Apply ISKCON Life Member can send any member of his family for being trained up as qualified Brahmin who can preach Bhagavad-gita as it is all over the world

Letter to: Jayapataka

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Surat 17 December, 1970

70-12-17

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings and offer the same to Madhudvisa Maharaja, Sagar Maharaja and Acyutananda Maharaja as well as all the other Prabhus there. I am in due receipt of your several letters and telegram dated November 28th, December 4th, 5th, and 9th, & 13rd, 1970, and have gone over the contents. I have just arrived in Surat from Indore and I have received all of your letters here brought from Bombay. We arrived on the morning of the 16th instant, and our reception here is most promising and cordial.

You have written that there is some critical remarks about us from some parties, do not care for it. We do not mind for the dogs barking. Let us go on with our business.

If the Hamilton Co. agrees to our terms, send us a telegram and we shall arrange for going there. Any suitable place will do for our staying in Calcutta while completing the transaction. You can not only offer them one lakh but we can give them two lakhs immediately put down on the Hamilton House if they give us immediate possession of the place. They may continue to realize the rental from the present tenants and we shall occupy the first floor. So we shall offer them one third of the total six lakhs to take possession and the balance two thirds or four lakhs we shall hand over when the tenants vacate the other two stories. It is good that we secure the place now. Arrangement should be made like that.

You go ahead and arrange the meeting with Birlas and Bangurs and there will certainly be no difficulty for raising the required funds for our Calcutta project. If we have got our place and the support of these big men, I am sure that I can cut down this Naxalite movement. I know how to do it. We have diagnosed the disease and the medicine is Hari Sankirtana and the diet is Krsna Prasadam. With our own place we can dispense these to the young boys and they will be easily cured. They have already shown their willingness to cooperate when I was in Calcutta last and I am sure of this plan to curb their misguided and frustrated activities.

Regarding the account with American Express, you should keep the present deposit with them and if you like them better than the Central Bank there is no need at present for opening a new account with the latter. If required in the future I shall return the papers to you with my signature as per. If there is no difficulty in withdrawing from the American Bank that should be the criteria for keeping the accounts with them. Wherever the money is kept, it must be ready for being withdrawn without any difficulty, in either the Central Bank or the American Express Bank.

Regarding the business of getting outside business contacts for some industrialists, etc. it appears to be a nice proposal, but you cannot deal with them now. When I come there, I shall see the situation and determine what is to be done in this connection.

You have asked some questions of unnecessary sort. Don't bother about these things. It is not our business to give them advice about sterilization and contraception.

We are planning to remain here for about ten days and our further program is to go to Gorakhpur via Ratlam. I will keep you informed of my movements so that you can reply me to the right address.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bhagavan

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Surat 18 December, 1970

70-12-18

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letters November 30th and December 3d, and have noted the contents. I have not received the two sets of slides mentioned in your letter.

Yes, I have heard of your plan to open a branch in Trinidad. That will be very nice and the selected members are approved by me. The more we open branches, the more I feel encouraged. These branches are like the oasis in a vast desert. In the desert there is no water, but occasionally if one is fortunate he may come in contact with an oasis and he is saved. Similarly in this material world we are drying up due to lack of spiritual knowledge. Our ISKCON centers are meant to give relief to the dried up conditioned souls who are searching after the nectar of joyful life. So I request you and all other members of ISKCON to flood the world with Krishna Conscious centers and realize the prediction of Caitanya Mahaprabhu "as many towns and villages there are, my name will be known."

Yes, there is possibility of help from influential men to open a big branch in London.

Our literatures are unique in the world and we want to introduce our philosophy in learned circles, so your report of library distribution is good news for me. Keep trying to place my books in auspicious places such as libraries, universities, clubs, etc. and someday the world will realize and appreciate these transcendental literatures.

Everyone is asking me to stay at their temple when I return. So I think I shall have to expand. What do you think?

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

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Surat 18 December, 1970

70-12-18

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your two telegrams and letter dated December 6th, 7th and 6th, 1970, respectively. I have just come to Surat from Indore as we are travelling often now and I have just received your letters addressed to Bombay from where my mail is regularly forwarded.

I have already telegrammed you in return regarding the money contributed by Sai and his followers. The money is to be kept for the purpose of purchasing one very nice house in Calcutta for which we have already begun serious negotiations. You have utilized $500 for the Berkeley Center's immediate need, but this must be repaid by them so the entire contributed sum must remain intact as I have instructed by telegram. It is a very good news that the disciples of Sai and Sai himself are now coming to join with our ISKCON. Because they were chanting Hare Krsna, they developed some love for Krsna and therefore they have decided upon this right course of action. So they are all very welcome and you can give these good souls all encouragement so that they may not feel any inconveniences. They must live with us according to our standard practices and they shall surely advance in Krsna's service.

So far the current estimate for printing the revised and complete edition of Bhagavad-gita, you may immediately go ahead with this project and it is very much encouraging to me that you are eager to do so. However the proposal for using the money contributed by Sai for this purpose is not feasible. That money is already reserved. The London Temple has taken Krsna books worth $20,000, so they should send the requisite $17,000 for the publishing of our Bhagavad-gita As It Is in new enlarged edition immediately. I understand that the KRSNA book is selling there very well, so they can easily do it. I hope your international attempts for placing our books in libraries and selling our KRSNA books in particular is going on. I am always anxious to know that our programs are going on nicely.

I am very much happy that you are now attempting for opening up some centers in South America. It has long time been my desire to have some of our branches there. So you train up some qualified men and send them and if they can do something there it will be a great achievement. Simply they must chant Hare Krsna, observe the regulative principles and read our literatures sincerely and their success is guaranteed.

So far the overseeing of the temples in your Zone, I am very glad that you are travelling there and preaching and thus feeling enlivened. Just see that the standard of purity is strictly maintained and the standard of enthusiasm for spreading Lord Caitanya's Movement is increased.

Please offer my blessing to all the nice devotees of Los Angeles Temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I think with Sai's money in 10,000/$ denominations four bills you have to come to India. Syamasundara. will write to you. ACBS:ds

Letter to: Krsna dasa

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Surat 18 December, 1970

70-12-18

Hamburg

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st December, 1970 and I thank you very much for your kind sentiments for me. Actually I cannot claim any credit for myself, but I say if any credit is due, it is due to the fact that I have not deviated from the original instructions. Whatever I have learned from my spiritual master I have presented before you and similarly whatever success you are having only it is due to the purity of the message which you are carrying. So continue to see to the management of ISKCON and keep up the standards of devotional service and this Krishna Consciousness movement will be accepted all over the world.

I am very encouraged to see your enthusiasm for preaching this message to the Russian people, and your idea to send letters with the help of Dr. Bernhart is very good. He is a big scholar and he also appreciates our movement. So if you arrange a tour of Russia for me, I am prepared to accept. Let us see what Krishna desires. Why not Dr. Bernhart join this great movement.

Amsterdam sounds like a good place for our movement. The hippies are not bad souls, because soul is part and parcel of Krishna. So in fact everyone is good, because everyone is spirit soul. But by demoniac association they have been mislead. Try to save these boys and girls. That is our duty. If you can arrange for a Dutch BTG it will be very nice.

Yes, as GBC member your task is very responsible. You must always keep yourself pure and in this way your preaching work will take effect. Others are also speaking Bhagavad-gita but their speech has no effect because they are not following the regulative principles of devotional service. Also, always maintain Sankirtana Party, prasadam, chant 16 rounds and read all our literature. These things keep you always in touch with Krishna, and Krishna will give you intelligence more and more how to spread this movement. ”I dwelling in their hearts destroy with the shining lamp of knowledge the darkness born of ignorance.” [Bg. 10.11].

I am glad to hear Mandali Bhadra and Haripriya are working so hard to translate my books. They are both sincere souls and combinedly I am confident that they will do their duty. Husband and wife engaged in the service of the Lord is real marriage, and man and woman combined without service to Krishna is animal life. So their example is very encouraging and instructive.

Himavati is also eager to go to Russia and she also speaks the language. If we can go to Russia with our World Sankirtana Party, I am certain that it will be very much appreciated and people will see the real peace movement is chanting process-chanting the Holy Names Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. So try for it.

I hope you and your good wife Indrani are well. Please convey my blessings to all the other devotees and tell Vasudeva to write me about how he is progressing with his painting work.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Advaita

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Surat 19 December, 1970

70-12-19

Boston

My Dear Advaita,

Please accept my blessings and offer the same to your good wife, Balai Dasi, and your daughter, Nandini devi. I am in due receipt of your letter dated December 4th, 1970, although I did not receive any letter from you addressed to Calcutta. I am travelling extensively now throughout the country of India, so sometimes my mail does not reach me promptly or there is some chance of its being missed.

Anyway, I am so much relieved to hear from you, and I was sure that you could not actually be entrapped by Maya. I have always been confident of your steadiness in Krsna Consciousness because of your great determination in serving the mission of the Lord in such great measure these last few years by your working long hours and more with our ISKCON Press. So I think that the recent disturbances are easily to be set aright and you should go on again fully engaged in our printing work there. We have got a great lot of work to do and you should immediately pick up the press work again so that time may not be wasted with the press idle.

I know that Satsvarupa has got too much other engagement to be able to devote the requisite time for managing the press department. I had never considered either closing down our ISKCON Press or removing your responsibility for managing the press affairs. You may immediately resume your former activities and work the press according to your best ability because I am very eager to see our own press printing the majority of our publications. The first thing now should be the printing of the new, enlarged edition of Bhagavad-gita As It Is. That will be a great boon to our Movement. I have already decided that the necessary funds for printing the book should come from the England sales of our KRSNA book. London has got $20,000 worth of KRSNA Books so they should sell them and send immediately $17,000 to ISKCON Press for printing according to your estimate. The plan to print 10,000 copies, 5,000 for India and 5,000 for U.S.A., etc. is approved by me. Please do it. I have been very much encouraged and pleased to receive the two latest chapters of Srimad-Bhagavatam, Second Canto. So this printing must go on. ISKCON Press remains our big mrdanga and the backbone of our Movement.

So far your need for constant engagement in press work is concerned, I do not see that there should be any difficulty if you attend the classes daily when our literatures are read and discussed. It is alright if you do not attend the Arati, but you must remain fixed up by attending the classes. Two hours daily in the classes will not be too much time away from press work. I give you my permission to work in this way. Now adjust things as you find it convenient and please begin work again immediately. I know that you are in need of constantly working the press and the press is constantly in need of being worked. If you are individually the manager of ISKCON Press, I have no objection, but you must work nicely and the GBC will be satisfied.

Please thank Balai for her nice note to me. She is a very good and faithful devotee wife. You are both most fortunate couple in Krsna’s service. So please remain all together with your family in Krsna consciousness and be happy. I am writing to Satsvarupa to help you as I have suggested. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Nara-narayana, Dinadayadri

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Surat 19 December, 1970

70-12-19

New Vrindaban

My Dear Nara Narayana and Dinadayadri,

Please accept my blessings, I am in due receipt of your letters dated 1st November and 26th October respectively and have noted the contents carefully.

That you are working hard to build cottages there in New Vrindaban is very encouraging to me. I want very much to see this project grow, so you please continue to work in this respect. So far as what materials to be used to finish the cottages, I think whatever is easiest and least expensive is best.

So far as your casting of Murtis there during the winter months, that sounds very nice. If you could produce plaster Murtis of Lord Caitanya the same size in height as Kartamashai Murtis you produced earlier, that would be very nice. And then your good wife Dinadayadri, acting as pujari there, can take nice care of that Murti. Husband and wife working conjointly in Krishna Consciousness is the perfection of household life. So both of you go on working in this way to strengthen and improve our wonderful New Vrindaban community project and Krishna will be very pleased.

Hoping you are both in good health and happy in the service of Lord Krishna. Kindly offer my blessings to the others there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mr. DDD

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Surat 19 December, 1970

70-12-19

My Dear Mr. D.D.D.

Please accept my blessings. I beg to acknowledge receipt of your letter undated as well as the enclosed booklet, and I thank you very much for these.

I have read your version of the Bhagavad-gita, first chapter and it is very interesting to read how the armies were present on the battlefield of Kuruksetra and how Lord Krishna became the charioteer of His friend and devotee, Arjuna. Also I have read your excerpt from Teachings of Lord Caitanya and it was very relishable to read. So take instruction from Bhagavad-gita in this way. Your handwriting is so nice, so by printing such booklets and learning Bhagavad-gita you can then instruct others and Krishna will bless you.

Please take nice care of the cows there for me and make sure that everyone is chanting their 16 rounds. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Surat 19 December, 1970

70-12-19

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated November 30th, December 3rd and 8th, 1970, along with a correspondence with one E. Michael Kelly. I have read your reply to Mr. Kelly and I find it very nice. Such important persons shou be carefully instructed so they may aid us in spreading Krsna consciousness.

I have seen the layout proposal for the first pages of our new edition of Bhagavad-gita As It Is and it is fully approved by me. I shall immediately write one preface to the enlarged edition as you have requested and send it as soon as possible. I have written to Karandhara that the money for printing according to Advaita's estimate of $17,000 should be realized from London. London book sales have nothing to do with my book fund. They have got 2,500 copies of KRSNA or in other words $20,000 worth of books, so they can send $17,000 for printing of Bhagavad-gita, immediately. It is a good proposal to print 10,000 copies; 5,000 for India and 5,000 for U.S.A.

I am very much pleased with the two latest chapters from Srimad-Bhagavatam-The Process of Creation and The Cause of all Causes. They are so much satisfactory and I am very eager that they should be produced by ISKCON Press at a regular pace.

I have written one letter to Advaita requesting him to take up his duty again unflinchingly and print our books especially the enlarged edition of Bhagavad-gita at this moment. I have great hopes that our ISKCON Press will continue and expand by the grace of Krsna. I have advised him that he must attend daily classes regularly, but there is no need of his attending other functions like Aratis etc. I have given him this special permission in this case, so you also please let him do anything, but let him be always engaged in printing our books and other required literatures. It is my opinion that he should remain as individual manager of ISKCON Press because of his experience and ability in the matter practically. I do not think that you are able to be the manager because you have got too many other very important duties. So the management may be returned to Advaita and the GBC may cooperate in this way for the continued uninterrupted function of our press department.

The pictures on the Srimad-Bhagavatam Chapters are very nice. My sincere blessings are to Jadurani and the art department. If our books are printed in this standard, that will be very, very good. I do not aspire to any more efficiency in printing, but simply the printing must go on regularly. Offer my blessings to all the workers of ISKCON Press because that is my life. Next time when I go there, I shall first go to Boston. In future, if we get some nice place, some of the workers may come and start our own press here also.

You may inform Jadurani that the picture she has sent is alright with necessary adjustments. Krsna is of course to be pictured in the same dress in all the scenes of the Kuruksetra delivery of Bhagavad-gita because the episode took place all within about one half hour. Some ideas are: 1) Duryodhana and Dronacarya conferring in a tent just before the battle. 2) A ratha with four horses drawn before the ranks of soldiers and akshouhini carrying Krsna and Arjuna. 3) Arjuna morose; leaving weapons aside he is almost crying. 4) A man pictured dead and also living. Krsna says to Arjuna, "the wise mourn not for the dead or the living." 5) pictures of an individual from babyhood to youthhood, in manhood and in old age and death. The figure of the soul in each different body remains the same indicating that the body changes, not the soul. 6) Krsna instructing the Sun-god; Vivasvan instructing Manu (his son). I will send you more ideas later if required by you.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sridama

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Surat 19 December, 1970

70-12-19

Miami

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th December, 1970 and I have noted the contents carefully.

Now you and your good wife Manmohini are in Miami after having left Providence and that is very nice. Miami is a very good place to establish a firm center and if you can organize this center nicely, it will be a great credit to you. Just continue with your sincere efforts and Krishna will give you all assistance.

Yes, when I return to U.S.A. I must go to Florida, and I'm anxious to see you also because I've not seen you in a long time. I always remember your valuable personal service given to me. So go on and Krishna will bless you. Stick to the regulative principles, chant Hare Krishna and be happy.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Surat 20 December, 1970

70-12-20

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letters dated the 16th instant addressed to me and Tamala Krsna as along with a Bengali letter from Sagar Maharaja. This morning I have received also your telegram and I have replied as follows; "Reduce the period as they like. Payment in full on vacant possession. Letter follows. A.C. Bhaktivedanta Swami." The idea is that we can arrange to pay them immediately 6.2 lakhs if we get full vacant possession. But I think it is not possible because the tenant cannot vacate within less than six months. We are not interested in realizing the rent from the house; we need the place for our own accommodation. Therefore vacant possession is essential. The best thing will be that let them give us possession of the ground floor and we are prepared to pay them proportionately immediately up to two lakhs of rupees or more. The balance will be paid as early as possible when we get the other two stories vacant-it is up to them. Some arrangements should be made like that.

You have suggested in your letter dated December 16th that a gentle lawyer has prepared to give us free service in the above transaction-it is welcome. As you have suggested you can immediately form a committee. with five or six men comprising Mr. Mohta, Mrs. Birla, Mr. Poddar and Mr. Buwalka and any two of you, preferably yourself and Madhudvisa Maharaja. You can immediately form this fund raising committee. and do the needful.

So far Sagar Maharaja is concerned, I have already written him a letter care of Mr. Pradhan as he gave the address. So if his presence is necessary, he can remain, otherwise, he may come back with the typewriter and my books.

Just now I have received telephonic message form Tamala the book affair is settled up and he is returning on Tuesday.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jayapataka

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Surat 28 December, 1970

70-12-28

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I hope everything is going on with good prospect in Calcutta. I have decided to come there for the meeting with Mrs. Birla at the Birla Academy on the 6th January, 1971.

Our program here in Surat is very successful and we are terminating it for the time being when we depart for Bombay on the 2nd January. From Bombay we are catching the 1 down (via Nagpur) Howrah Mail Train leaving on the 3rd at 6.45 PM and reaching Calcutta on the 5th at 8.25 AM. So I will be glad to see you there if you can arrange a nice reception. We shall be coming either two men or four.

In the meantime the rest of our party is going to Allahabad for establishing our Magh Mela Camp.

Hope this will meet you in good health

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

-

Surat 28 December, 1970

70-12-28

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated December 23rd, 1970, Along with a press letter. I am very glad that Advaita has come back to his position, but I am very much concerned that there is a Mayavadi Sannyasi among yourselves. According to Caitanya Mahaprabhu, anything spoken by the Mayavadis is very, very dangerous. If the Sannyasi who has come to our shelter becomes clean shaved and keeps a sikha with beads on his neck and chants Hare Krsna Mantra 16 rounds at least and changes his dress, then he can be allowed to stay with us. Until six months pass he cannot lecture in the meetings. On these conditions, he can render us service in the matter of Sanskrit composition, otherwise there is no need of him. Please take immediate steps in this connection and let me know what you have done in this matter.

The $28,000 plus $800 contributed by Sai may not be touched for any other purpose until you hear from me. Dai Nippon's debt regarding BTG should be liquidated by the Department of BTG. Why the debt should be cleared with a contribution which Krsna has sent for another purpose? I can understand that from London the payment is not regularly coming from the very beginning, so in order to counteract this anomaly I shall be sending someone out of the four important members to check out the condition of London. Most probably Hamsaduta will very soon go there.

At present I am at Surat, which is very nice city in India. People are very responsive and we are getting practically every day a Life Member. There is an important meeting in Calcutta on the sixth of January, so I may be going there on the 5th of January, 1971. I am writing you this letter in great haste on account of being concerned about a Mayavadi Sannyasi being present among you. Therefore, if he completely surrenders to our principles and lives as other newcomers live, then he can be allowed. Otherwise there is no need of his staying with us.

My next letter will follow very soon. You can offer my thanks to Advaita. The dummy Bhagavad-gita sent by him is approved by me. If it is possible it may be improved further.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tulsi

-

Surat 28 December, 1970

70-12-28

San Diego

My Dear Tulsi Das,

Please accept my blessings. I am in due receipt of your letter dated 26th November, 1970 and have noted the contents carefully. I was not able to reply sooner, but have been travelling and so much of my mail has been neglected.

Presently I am touring many cities in India and the response to our Sankirtana Movement has been tremendous with thousands upon thousands actively participating. In India, actually, everyone is a devotee. They have simply been mislead by the politicians and so many things. By Lord Caitanya's mercy we are again reviving their dormant Krishna Consciousness, just as we are doing in our centers all over the world.

I am very pleased to hear how nicely the activities are gong on there in our San Diego center under your expert guidance. Also your program for "Maha Sankirtana" in conjunction with Laguna Beach temple is very nice. Such engagements should be held whenever possible as it is very enlivening to all those involved.

Simply by keeping a nicely regulated temple schedule with many integrated devotional activities and our preaching program is sure to be a success. Following the regulative principles strictly is our strength in spiritual life. If they are neglected, then all our efforts simply become spoiled. So go on in the way you have described and Krishna will surely bless you.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vamanadeva

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Surat 28 December, 1970

70-12-28

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I thank you very much for your kind letter dated December 11th, 1970, and have noted the contents with great satisfaction. I am very much willing to see your center at St. Louis, but for the time being the installation ceremony of Radha Krsna may be postponed until my further advice.

I am so glad to learn that you have increased the distribution of BTG to the extent of 3,000 per month. The collections from BTG Department may be immediately sent because they are in debt.

Please offer my blessings to your good wife. Thanking you once more for your informative letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Hladini

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Surat 29 December, 1970

70-12-29

Chicago

My Dear Hladini devi,

Please accept my blessings. I am in due receipt of your very nice letter dated 28th November. I am glad to learn that the Deities are being cared for there in Chicago so nicely by your good self. I personally gave instruction to Silavati how to care for the Deities properly when I was in Los Angeles and you were trained up by her. So I am confident that everything is going on nicely.

Proper Deity worship, with all attention to cleanliness, is of the utmost importance. If you can please the Deity by your sincere service, then your temple will flourish. To be able to personally serve the Deity is a great privilege and such a person is very fortunate indeed. So you continue in this way and Krishna will surely bless you.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jagadisa

-

Surat 29 December, 1970

70-12-29

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 26th, 1970. In the meantime I have received one other letter from you and I have replied the same just the other day.

I am very glad to learn that you have begun worship of Tulasi in your Toronto Temple. The presence of Tulasi is proof of true devotional atmosphere there. Please offer Her all respects and carefully tend and Srimati Tulasi will be pleased upon you in gaining the auspicious favor of the Lord.

I am so pleased to know that your efforts at placing our books in the local libraries is successful and it is especially heartening to learn that they already have got our books on their shelves. That is factual proof that these purely transcendental literatures are very attractive to the reading class of the public. It is also good news that your recent marriage celebration in Krsna Consciousness was filmed for display by a large television station. People will very soon come to appreciate the Krsna Conscious way of life as distinct from the dull repetition of materialistic activities. I have noted the news article sent by you and it appears very nice. I beg to thank your good wife for the gorgeous handkerchief which she has so thoughtfully offered to my Radha Krsna Deities. I am also glad that you are regularly sending the maintenance checks for your Temple to Karandhara. Thank you very much for this.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Syamasundara

-

Surat 30 December, 1970

70-12-30

My Dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th December, 1970.

You write to say that on last Monday morning you were to see Mr. G. R. Jolly, but you talked with Hamsaduta by trunk call this morning and you did not mention anything about your meeting with Mr. Jolly. If Jolly accepts our terms of Rs. 50,000 down immediately and the balance to be paid by Rs. 2,000 every month as I have advised you previously, then why not settle up the thing that way? If these terms are settled up, then I can pay him immediately Rs. 50,000 down payment on my arrival in Bombay.

I am very glad that you are working in Bombay with great enthusiasm. As you say that Bombay is like a dream for Krsna Consciousness, you may take the Bombay Center very seriously and do it nicely. The program of work of two parties working canvassing Life Members is very nice. The only thing is we require immediately a nice place to keep your assistants. If the Jolly business is not settled up, then you immediately try to have some place on rental basis.

We are all leaving Surat on Sunday the 4th January, 1971, by the Flying Ranee, reaching Bombay Central at 10.30 AM the same morning. I hope by the time I reach Bombay the registration of the Society and other things might have been finalized. Please keep the Tandberg tape* recorder ready.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*as well as my Bank Pass book made up to date. P.S. Enclosed herewith, please find one letter to be signed by you and sent to the editor of the Times replying the several letters which you have sent me cut from the recent editions of the Times.

This letter is very important and you may personally hand over the same to the Editor so that it may be published immediately. We invite all kinds of men to discuss on this high philosophy of life. ACB. ACBS:ds

Letter to: Sudama

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Surat 30 December, 1970

70-12-30

Tokyo

My Dear Sudama,

Please accept my blessings, and offer the same to your good wife Cintamani devi Dasi. I beg to acknowledge receipt of your letter dated 15th December, 1970-as well as the telegram sent on the 16th December. So far as the 10 copies of Japanese BTG sent by you is concerned, they were received by me some time ago and acknowledged in my letter to you dated 5th December, 1970. This letter was sent to your old address, so perhaps you have received it by now.

I am very glad to learn that Krishna has given you such a nice new temple with so many nice facilities. If you can get one cow that is very auspicious. Then you can have fresh milk and butter. Also the garden mentioned by you should be cultivated. In India the system is that no matter how poor a man is, still, if he has a little land, he can grow some flowers or vegetables and offer to the Deity. In this way take advantage of all that Krishna has so kindly provided. In addition if you can begin production of of spiritual sky incense there, that will be helpful. Your temple can be named as New Gaya.* Gaya is the province where Lord Buddha flourished. Japan is Buddhist country and we accept Lord Buddha as incarnation of God.

So far as Bruce Prabhu is concerned, he may return to Tokyo at any time if you feel that his service is required there. Presently he is in Bombay, so you can write him at our Bombay camp address given above.

I am pleased to learn that you and Bali Mardan are cooperating fully to make our Asian program a success. The two of you are a superexcellent team. I am also appreciating your wonderful enthusiasm for pushing on this movement. Simply be patient and continue in this way with confidence and Krishna will give you all facility.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*At Gaya Lord Caitanya was initiated by His Spiritual Master, Sri Isvara Puri Maharaja. N.B. On the 4th January 1971 we are all going to Bombay. From there my party men about 25 will go to Allahabad where the great spiritual fair Ardhakumbla mela will take place. I am reaching Calcutta on the 5th by air plane. There I shall attend an important meeting & then I shall come back to Allahabad & then to Gorakhpur etc. ACB ACBS/adb

Letter to: Tamala Krsna

•

Surat 30 December, 1970

70-12-30

Calcutta

My Dear Tamala Krsna,

Please accept my blessings. I hope everything is going on with you all well in Calcutta, I was expecting your letter at any moment, but I have not received any word from you since you went there. This morning I have sent you one telegram requesting you to send me a complete report immediately.

In the meantime, our plans have been changed so that I will come to Calcutta from Bombay by plane and not by train. Our whole party is leaving Surat on the 4th January and we shall reach Bombay on the morning of the 4th. From Bombay I shall fly to Calcutta by Indian Airlines flight number IC-175 leaving on the 5th January at 6.15 PM, reaching Calcutta the same evening at 8.20 PM.

Two of us will be arriving there, so please meet us at the airport.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tamala Krsna

•

Surat 30 December, 1970

70-12-30

TAMAL KRISHNA,

NO LETTER FROM YOU VERY MUCH ANXIOUS FOR BOOKS WIRE ACTUAL SITUATION

BHAKTIVEDANTA SWAMI

Letter to: Mukunda

•

Surat 31 December, 1970

70-12-31

London

My Dear Mukunda,

Please accept my blessings. I am in due receipt of the photos of Regents Park area as well as your telegram dated 19th December, 1970. The idea of having our temple in Regents Park was with the understanding that the government would give us a suitable plot to build on. We cannot purchase land in Regents Park, that is not possible. So unless the government agrees to give us the needed land, it is better to pass the idea for the time being.

I have already written to Murari that you will take charge of our London Branch as President and that he may take the office of vice-president and assist you. I want that you and your good wife Janaki will develop the London temple, as it is practically one of our most important centers. London is the most important city in the world and as you originally opened this branch, it is my desire to see it come to full blossom under your expert management. So with the assistance of your good wife Janaki, if the two of you take charge I will be satisfied that things are all right there.

Please also let me know how many books have been received from Dai Nippon and ISKCON Press; how many are sold and where the respective funds from sales are being kept; and what are the outstanding debts, especially KRSNA book. These books and money from sales are very important matters. So let me know all the above details.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Murari

-

Surat 31 December, 1970

70-12-31

London

My Dear Murari,

Please accept my blessings. I am in due receipt of your three letters undated and received by me on the 9th, 11th, and 29th of December, 1970, respectively, as well as the two bank transfer copies enclosed in the latest letter.

I am very glad to hear that you are working cooperatively with Mukunda in managing London temple affairs. Mukunda is a very intelligent boy and I am pleased to learn that he has again taken an active part in such affairs. It is my desire that Mukunda now act as president of London center and that your good self act as vice president. In this way go on working together and make our London center a grand success. It is a very important center and I am concerned to see that it develops nicely. You can send me reports periodically on the progress being made there.

Also I have received one letter from Janaki, and she should be engaged fully in assisting her husband. In this way husband and wife can work together cooperatively and make rapid advancement in Krishna Consciousness, just as in the case of Gurudasa and Yamuna who have rendered such nice service together.

So far as your plan for opening centers is concerned, that program sounds very encouraging. But one thing you should know is that we cannot have another situation like Edinburgh. Once a temple has been opened it must never be closed. So if you are confident in this regard, then continue as planned.

The bank transfer copies sent by you show payment to our L.A. account and therefore payment of BTG. But what payment has been made to Dai Nippon for KRSNA book? Please immediately send me a detailed report of such payment.

Kindly offer my blessings to all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

1971 Correspondence

January

Telegram to: Gurudas

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ALLAHABAD GURUDAS C/O LALPAGRI BOMBAY

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COME WITH PARTY ALLAHABAD IMMDETLY

BHAKTIVEDANTA SWAMI

Letter to: Karandhara

-

Surat 1 January, 1971

71-01-01

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 18th, 1970, redirected to me here in Surat we have had a very successful preaching program during the last two weeks. Also in hand I have your letter dated 26th November, 1970, which is also acknowledged.

The most important thing is that the money donated by Sai should be kept as I have directed you for some concrete project, specifically the construction of a large center here in India. So you please keep it intact and wait further instructions what to do with the $28,000. Otherwise, it is a bad policy to send good money after bad money as in the matter of paying some past debts. That is not good business proposal. I am sure those debts will be liquidated in due course by other means as I have suggested to you before and you have also indicated that in some time hence the BTG debt will be cleared.

I am very glad that you find the situation in Hawaii so congenial and I know that Gaurasundara is doing his best there. The newly acquired property I have named as Advaita Bhavan and it sounds very inviting place for me to do my translating work. I am glad that Sai is also improving. He and his former followers are all good souls, so all of you should try to help them become fixed up in the bona fide line of devotional service to Krsna.

I am also glad that you are continuing to send money into the "Bhaktivedanta Book Fund Deposit" with Dai Nippon. I am very eager to begin printing of new books and the first thing is clearing our bills to date. So the matter of proceeds from distribution of Books should be carefully done so that the returns may be immediately sent off to Dai Nippon. I have also written to Satsvarupa and Advaita that the plan for printing our Bhagavad-gita As It Is in enlarged edition should go on as soon as possible.

Regarding your proposal that recommendations for initiations should be approved by the GBC members, that is not a good idea. Such recommendation is for the local President to make from first hand observation.

I am glad that you have found all our West Coast Temples to be going on nicely to the standard and I am also very enthusiastic for you to continue opening more branches as far as possible. But the first thing is that the already established Temples must be maintained and the second is that once a center is opened it may not be closed down. That is very bad. So all considerations must be done very thoughtfully and carefully.

Please continue to work with determination and great faith in Krsna and Guru and full cooperation of your God-brothers and fellow members of the Governing Body. If you all keep to the standard practices of pure spiritual life as I have humbly instructed you, there is no doubt that this Sankirtana Movement of Lord Caitanya will overtake all the earth and all opposing parties will be cracked down to nothing.

Please offer my blessings to all the good devotees in Los Angeles. Hope this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Karandhara

•

Surat 1 January, 1971

[TEXT MISSING]

and thus feeling enlivened. Just see that the standard of purity is strictly maintained and the standard of enthusiasm for spreading Lord Caitanya's Movement is increased.

Please offer my blessing to all the nice devotees of Los Angeles Temple.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds P.S. I think with Sai's money in 10,000/$ denominations four bills you have to come to India. Syamasundara. will write to you.

Letter to: Sudama

•

Surat 1 January, 1971

71-01-01

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 22nd, 1970, and I am sorry to learn that although you are so sober you have been disturbed by your married life.

Married life does not mean that there will be no disagreement between husband and wife-that is a custom from time immemorial. According to Vedic system, disagreement or quarrel between husband and wife should never be taken very seriously. The Vedic system therefore gives a concession for the wife to separate from her husband for some time and go to her father's house. So Cintamani may come to me for some time, but you cannot deviate from your responsibility in Japan. If so desired, Karatieya Maharaja and Bruce can go immediately to help you, so arrange for their passage and I shall send them back. I think Bruce has got his return ticket.

Do not be diminished in your enthusiasm. You should always think of yourself that you are sold to Krsna as slave and that is the only way to get relief of the slavery of Maya. I hope you will understand me rightly and do the needful. May Krsna help you always.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds P.S. At present I am in Surat on the 4th Jan. 71. I am going to Bombay, from there I shall go to Calcutta on the 5th evening by plane, on the 7th there is an important meeting in Calcutta. Our present Calcutta address is 11b Jatindra Mohan Avenue c/o Goendha, Calcutta. Please immediately let me know by wire to Calcutta address whether KRSNA Vol: II has been shipped already or not. I am very anxious about it.

ACB

If you so desire the whole Sankirtana party in India may go to Japan as you say there is good prospect.

Letter to: Randas Agrawal

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Surat 2 January, 1971

71-01-02

Sriman Randas Agrawal Dewas Kothi Sanyogitaganj Indore, (M.P.)

My Dear Randas Agrawalji,

Please accept my greetings. Since I've come to Surat I've not heard from you. I hope everything is going well with you.

Out of the many life members, Maharaja Bharatasingh gave one check numbered 0011644 from the State Bank of Indore and this is now returned with remark "refer to Drawer." This is the first time that we've got such experience. I am therefore handing over the check which is enclosed. Kindly see the Maharaja Bharatasingh and if he'll kindly pay us cash it will be very much appreciated. In realization of the cash, kindly deposit it in the Central Bank of India, Indore Cloth Market Branch, for mail transfer to the head office in favor of the International Society for Krishna Consciousness. Please let me know what action you have taken in this connection. You can write our Bombay address as given above. I am going to Bombay tomorrow.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bank of Baroda

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Surat 2 January, 1971

71-01-02

Agent Bank of Baroda Reclamation Branch Post Box No. 11037 Bombay-1

Dear Sir:

Re: My Savings Bank Account Number 4966 with you.

With reference to your letter No. FGN:15/1581, dated December 15th, 1970, I beg to reply your inquiries as follows:

1. I departed from India on December 13rd, 1967.
2. My Reserve Bank Approval Number and date is No. 4599/2-67 dated November 18th, 1967.
3. The purpose and duration of my stay abroad are preaching work on the philosophy of Caitanya cult and the duration was two (2) years and nine (9) months.
4. I was being maintained by the International Society for Krishna Consciousness of which I am the Founder and Acarya.
5. The date of my return to India is August 24th, 1970.
6. I do not hold any foreign shares or securities.
7. My Passport Number is I-276896, issued by the Regional Passport Office, Delhi, on June 10th, 1965.

I am enclosing herewith the Exchange Control Form A. 7 (C) duly signed by me in duplicate; please find.

Thanking you,

Sincerely,

A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tamala Krsna

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Surat 2 January, 1971

71-01-02

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th, December, 1970, and noted the contents.

In the meantime, our program in Surat is going on very well. I have just finalized the arrangements for my coming to Calcutta and you may revise the information sent in my previous letter dated December 30th, as follows:

We shall fly by IA flight Number IC-175, departing Bombay on the Fifth January at 5:30 PM (17.30) reaching Calcutta by 7:45 PM (19.45). Please arrange for our reception.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds P.S. Regarding Hamilton house, if we are certain that the tenant will vacate just after one & half year, then we can purchase the house. If there is no such certainty then it will be risky job.

ACB

Letter to: Stephen

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Bombay 4 January, 1971

71-01-04

My Dear Stephen,

Please accept my blessings. I beg to thank you for your letter dated November 30th, 1970, and noted the contents. I am very glad that you have joined with His Holiness Visnujana Swami for increasing our great movement through the Southwestern states of your country.

Your quotations from our Vaisnava sastras are very nice and I request you thoroughly to study all of our literatures very thoughtfully and try to understand the sublime import of this Krishna consciousness philosophy. The basic principle of advancement in our Krishna consciousness is stressed by Caitanya Mahaprabhu that if one simply chants the Hare Krsna Mahamantra without offense and has firm faith in Krsna and Spiritual Master then he will advance and he only can understand the deep import of Krsna consciousness.

So please do not ever become discouraged. That is one of the defects of conditioned life. Simply execute your duties in Krsna's service, chant sincerely, and follow the regulative principles faithfully. If you carry out this simple order of life, all your uncertainties will come to nothing by the grace of the Lord and the whole matter will become clear. The Lord is very kind and He awards right understanding of His transcendental Supreme Personality to His faithful devotee. And there is no such thing as material pangs for such a pure devotee of the Lord, because the Lord protects His devotees from the demoniac material allurements provided the devotee sincerely keeps himself pure by the above mentioned process of regulated life in Krishna consciousness. Therefore there should be no fear for you. Just know the danger lurking at every step in the material world and continue to execute your devotional service with great enthusiasm and determination.

May Krsna bless you in His service.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

-

Bombay 4 January, 1971

71-01-04

Suva, Fiji

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 29th, 1970, along with enclosures of flyer and news clipping. I am so much glad to know that you are working on both you and your wife with great enthusiasm to preach the message of Lord Caitanya to the fallen souls of this age. My Guru Maharaja has declared that the real life of a man is preaching. If one has at all got any life in him then he will preach. So I am very, very pleased by your constant efforts to enliven the people in general even in far off lands by the simple methods of direct devotional service to the Lord by chanting His Holy Names.

We have recently been preaching and holding Sankirtana in some small villages and the result is very good. The simple villagers are very much attracted by this Sankirtana process and they join with us very nicely and listen attentively. So I am glad that you are also preaching in the outlands. That is very nice. Lord Caitanya wanted that His Movement should be spread everywhere, to every village and city and now by your kind cooperation His Holy Desire is being fulfilled.

Regarding your tendency to become angry in public, that is alright provided there is positive reaction. Otherwise we do not wish to create any unnecessary enemies and you should curb your anger by your advanced intelligence in Krishna Consciousness. We have to better correct the faulty habits of the conditioned souls by persuasive authoritative preaching and personal example without stop. The mantra to Ganapati is not bona fide. That is another nonsense. Your worship of Guru-Gauranga and Nrsimhadeva is very nice. Please make it as attractive and gorgeous as possible though simple. The leaves and flowers of Tulasi may be offered to the devotees of the Lord for offering to the Lotus Feet of the Lord Krsna, not even Srimati Radharani. It appears that Fiji is very nice place for Krsna consciousness from the appearance of such nice flowers and Tulasi for the worship of Krsna there.

Please offer my blessings to your good wife. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Sometime back I dispatched one tape to you by registered book post air. I do not know if you have received it or not. Please let me know.

ACBS ACBS:ds

Letter to: Bali-mardana

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Calcutta January 6, 1971

71-01-06

Singapore

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letters, one to the GBC and Prabhus and one to me, dated 30th December, 1970.

I am so pleased that you are thinking of distributing my books to the largest extent. Distribution of books means propagation of our mission. If we can distribute KRSNA book in thousands upon thousands, automatically the Krsna Consciousness Movement will be spread up. You have rightly drawn the attention of the GBC on this point. Anyway, I have immediately sent one telegram to London reading as follows: "SHIP ONE THOUSAND KRSNA IMMEDIATELY SINGAPORE DOCUMENTS TO BALI-MARDANA-SYAMASUNDARA". So you also remind Mukunda and Murari for shipping the books as early as possible. Immediately I want $17,000 for printing Bhagavad-gita As It Is in new enlarged and revised edition, so try to help in this connection.

Regarding two brahmacaris, surely I shall send you two from India. This morning I have come to Calcutta and the address is as follows: ISKCON Calcutta; 11B Jatindra Mohan Avenue; Calcutta-6. From Calcutta I shall be going to Allahabad by the end of the second week of January and the address there is as follows: c/o Prabhu Dutt Brahmachary; Sankirtan Bhavan; Jhusi, Allahabad; India. May Krsna bless you for your growing enterprise to broadcast this Movement. This kind of transcendental enthusiasm is the basic impetus for Krsna Consciousness. My Guru Maharaja used to say, "One who has got life-he can preach."

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sai

-

Allahabad 8 January, 1971

71-01-08

My Dear Sriman Sai,

Please accept my blessings. I beg to thank you for your letter dated 29th December and the nice sentiments expressed therein. I am very glad to inform you that I have seen your photograph and from your features it appears that you have improved very much spiritually.

The problem that your followers want to accept you as guide in spiritual matters is not objectionable if they are sincere. If they have sincere faith in you, it may not be disturbed, rather it can be fully utilized. My main purpose is to propagate the teachings of Lord Caitanya or Krishna Consciousness. I am not after recruiting some disciples; but for preaching work we want some assistants and if somebody offers voluntarily his service it is welcome. So the best thing will be that you become a regular disciple of me and you can teach your followers in the same principles.

There is immense field of our activities. In your country there are so many confused young men and girls known as the hippies and if you work very steadfastly I am sure a tremendous advancement can be done in our missionary activities. I have studied the behavior of the hippies-they are searching after something good, but they have no proper guidance. In the material world the highest principle of happiness is supposed to be sex indulgence, but real happiness is not attainable by eschewing the senses; it is above the senses which means on the spiritual platform. Unless one is able to deal with the Supreme Personality of Godhead on the spiritual platform, there cannot be any permanent bliss. People don't know it. It is our duty only to explain the situation to the ignorant persons. Many leaders have to be trained up for this purpose so that they can go from town to town, village to village and enlighten the people to be trained up in this Krsna Consciousness.

Yes, for the present there is no need of spending money by coming to India. That decision is very nice. I think by the end of March I shall be returning to the USA.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Visnujana

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Allahabad 8 January, 1971

71-01-08

My Dear Visnujana Maharaja,

Please accept my blessings. I beg to thank you for your encouraging letter dated 23rd December, 1970. I am very glad to know that things are progressing nicely in Houston. I have seen the flyer and it is nice. Please establish this center firmly just according to our highest principles of devotional service to Krsna.

It is good news that you have now got a house and are remodeling it for the Temple. You may immediately arrange an alter for worship of Guru-Gauranga and that will be very suitable for the present. Later you can increase the Deity worship, but for the first while worship of Guru-Gauranga will be within your present situation very nice.

Regarding the college programs you propose to start this month, please carefully do it so that the young men and girls may take advantage of this transcendental movement for their ultimate welfare and highest education. Our program in the schools and colleges has everywhere been successful and I am confident that you can also carry on such a program with very good results.

I am glad to note that from your recent letter under reply you are feeling better than you previously expressed. So when you may feel morose, chant Hare Krsna Mantra loudly and hear it. That will reestablish you on the platform of transcendental bliss. Sometimes it appears that the devotee is put into some difficulty unreasonably, but the devotee does not take even this adverse circumstance as other that a manifestation of the Lord's Supreme Mercy. Anyway, such feelings come and go like seasonal changes and we should not deviate for that reason from our prescribed duty.

I have just recently replied several letters sent by you some time ago, I hope you have received the reply by now. I am simply counting upon you to faithfully execute your duties in Krsna's service and follow the regulative principles strictly. Then you shall be able to help spread this mission to the suffering persons of your country and that will be the greatest service. I am so glad that one young couple has already joined with you . Please offer my blessings to them, John and Barbara.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrindaban Candra

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Allahabad 8 January, 1971

71-01-08

Philadelphia

My Dear Vrindaban Candra,

Please accept my blessings and offer the same to your good wife Vidarbha Kanya Dasi. I beg to acknowledge receipt of your very kind letter dated 16th December, 1970 and have noted the contents.

I am so glad to hear that our Philadelphia temple is running so smoothly, "filled with love and truthfulness." Such an atmosphere is so congenial for advancement in Krishna Consciousness and if the Prabhus there continue their devotional activities in such a spirit, so many people will be attracted. Also I am glad to note that you and your wife are cooperating so nicely in Krishna's service. So you should set an ideal example of household life in Krishna Consciousness for all to follow. In this way continue your program there in Philadelphia and Krishna will surely bless you.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nayanabhirama

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Allahabad 9 January, 1971

71-01-09

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated 27th December, 1970 and have noted the contents carefully.

I am glad to hear that Philadelphia is such a good place for pushing on our Sankirtana movement and it is also very encouraging to hear that BTG distribution is increasing. Also, now that you've moved into your new temple, you should also enthusiastically resume the placing of our literatures in the schools and libraries. Then so many people will be given the opportunity of being exposed to our Krishna Consciousness philosophy, and I am very eager for this. So far as meeting with the college professors mentioned by you, I shall be very glad to do so when I visit your temple.

That your "TV sermonette" was so successful is also very good news. This also goes to show how much people will be attracted to our books such as KRSNA book if they are properly displayed, and so propoganda should be made in this way. The mass media can become such an important instrument in spreading our Krishna Consciousness movement and I am glad to see that you are endeavoring to explore how this can be done.

Yes, I have received your contribution of $15.00 (by money order) for my maintenance fund and I thank you very much for this. Please offer my blessings to the others there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Damodara

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Allahabad, India 10 January, 1971

71-01-10

My Dear Damodara,

Please accept my blessings. I beg to thank you for your encouraging letter dated 12th December, 1970. I have carefully noted the enclosed photographs as well, and I am so glad to see how you are nicely conducting Sankirtana activities in important places in your nation's capital city.

It is my firm conviction that this Krsna Consciousness Movement of Lord Caitanya's will be successful in all parts of the world if our students kindly continue in their enthusiastic endeavors to distribute this message freely to all persons. Our Movement is now appreciated all over the world and it is gradually coming to the attention of the important leaders of the present society, so it is incumbent upon us to keep our spiritual strength by rigidly following the regulative principles; then we can deal adequately with all facilities offered by the Lord for expediting His Holy Mission. I am confident that all our sincere intelligent young devotees like your good self will carry this program to fruitful conclusion namely the delivery of the Holy Name to all the fallen souls suffering in varieties of conditional misery and material happiness. Please execute your program for distribution of literatures and Sankirtana, therefore, with increased vogor and may Krsna bless your sincere efforts to serve Him faithfully.

It is very good news that you are introducing courses in Krsna Consciousness in the Universities and the yoga institutes. As you know this is the only real yoga-bhakti yoga-and it is the only practical means for God realization in this age. So you are doing the greatest good for your countrymen and the world at large by introducing this sublime movement for regaining out lost position as eternal servants of the Supreme Personality of Godhead Krsna.

Please continue to distribute our books, that is a very important business. Your idea for film distribution is also good, so do it nicely in cooperation with the GBC. I am very much anxious that at the same time as you carry out all these outside activities you are maintaining a strict schedule of Temple activities. Such regular activities like attendance of Arati, chanting of rounds, study of literatures in the class will keep you fit for effective preaching work in the outer field. Our standard of purity must be kept, otherwise there will be loss of spiritual strength, and subsequent fall down. Everyone of you should be thoroughly convinced of the power of the Hare Krsna mantra to protect you in all circumstances and chant accordingly at all times without offense. Then advancement will be swift and you will gradually come to see everything clearly so that you may act for the pleasure of the Lord without uncertainty. When one is spontaneously engaged in this way, always in the service of the Lord and anxious to avoid all mundane activities, he is actually experiencing the taste of bliss in Krsna consciousness.

Please offer my blessings to your good wife, Mrganetra, and I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

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Allahabad 10 January, 1971

71-01-10

My Dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th, December, 1970, and noted the contents. I beg to thank you for your nice appreciations of this transcendental movement which I have been trying to present to you on request of my Guru Maharaja. Now I am counting on your good self and all my other good disciples to kindly take this message very seriously and make your lives sublime and the lives of all you contact similarly sublime. That is our business-to please the transcendental Lord by disseminating His message of Krsna consciousness or Love of God by the simple method of Sankirtana.

I am so glad to know that our San Francisco Temple is improving at the new location. Regarding the arrangement for an altar, you may follow the arrangements made in L.A.-that is just suitable-and when the Radha Krsna Murtis arrive from India everything will be complete.

Please continue your program in the universities. They are the best places for propagation of our philosophy and the students are very eager for this crucial information. They are not unaware of the futility of material education which gives a paper degree only, because it is common observation that the graduates are unable to find good employment and the students are becoming hippies, etc. So they are wanting something good and that best thing is Krsna consciousness.

I am glad that you are finding the work of the GBC to be very nice. That is required. Everything should be done in a spirit of cooperation and Krsna's work will go on unhampered. That is our only desire. It is very good that you have begun to spread Krsna consciousness literatures in Spanish language and that was your proposal since a long time, so do it. We are requiring all our energies to be channelled in the service of Krsna and then only will our mission be complete and our life perfected.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Rupanuga

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Allahabad 11 January, 1971

71-01-11

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th December, 1970. In the meantime we have come from Surat to Bombay and from Bombay to Calcutta and tomorrow morning we are going to Allahabad to attend the Adha Kumbh Mela festival. We shall be going all 40 strong devotees and there are an expected 7,000,000 going there also for the month of Magh. I expect that by this time you are touring Europe and especially overseeing London Temple, so I am expecting another letter from you soon reporting the situation there. Anyway, I shall address this to your Buffalo Temple.

I was glad to know from you that in your tour of the East coast temples everything is going on nicely. Please encourage our devotees to continue in their good efforts to spread this sublime Movement. The standard of purity must be kept intact along with firm faith in Spiritual Master and Krsna, then everything will go on smoothly. I have just received a letter from Bhavananda from New York and it appears that there are many persons regularly attending our classes and following the regulative principles as well as chanting Hare Krsna Mantra. That is the success of our preaching work when there is this result of more persons joining, so I am confident that things are going on.

Please increase the book distribution program as far as you can. The proposal to open a center in Trinidad with the help of Mr. Gajjar and others is very encouraging.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received your London letter at Allahabad. ACBS:ds

Letter to: Satsvarupa

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Allahabad 11 January, 1971

71-01-11

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your several letters and ISKCON Press Newsletters dated 13, 16 and 27th December, 1970, and noted the contents. I have been travelling considerably and the preaching work is taking up all of our time; so our tour in India is very much welcomed by the people, but I have not the opportunity to write my correspondence very often.

I am hoping that the Bhagavad-gita As It Is and Nectar of Devotion shall be printed soon. If you require the funds for NOD and TLC, I shall send it conveniently. But I have just received a letter from Karandhara that the needed money is already arranged and the printing should begin soon. I am very anxious to see that ISKCON Press is operating effectively. Regarding the Preface to Bhagavad-gita, I shall send that as soon as I have got some time to write one. In the meantime you can go ahead with the remainder of layout work.

It is very good news that Advaita is back with you. Please see that he is given all facilities to operate the press to fullest advantage. Kulasekhara should be a great assistance also in this connection; but Advaita is expert.

Regarding funds for ISKCON Press, this has been very much mismanaged in the past, so now you are suffering. The right thing is that the temples have got to pay the book bills to ISKCON Press very promptly. We have got so many literatures and therefore it is not very good that there is a shortage of money realized from their distribution.

I am still awaiting the shipment of books to India. Please let me know if they are dispatched or not.

I hear from all our centers that they have instituted regular classes for writing articles and still you say they do not contribute sufficiently to Back to Godhead. How is that? I want all our students to write articles for our transcendental magazine. That is practical. Karandhara has also written that my long desired scheme of a Krsna Conscious daily newspaper is being implemented. Please do this work very nicely. It will be a very great step in the history of ISKCON movement.

Regarding your proposal to approach important persons to help us in this work, I am sorry to note a consideration of some false ”Trust Fund.” Such false things have no value either for us or anyone else.

I am awaiting your next letters of progress and newsletters also. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. What action you have taken on the Mayavadi Sannyasi?

Letter to: Vaikunthanatha

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Allahabad 12 January, 1971

71-01-12

My Dear Vaikunthanatha,

Please accept my blessings and offer the same to your good wife, Saradia Dasi. I am very glad to hear from you after some time and I am glad that you are feeling very happy in our Society. That is the sign of advancement in spiritual life that one is detached from material sense gratification and finds pleasure in serving Krsna only.

I think as you say that Trinidad is the ”stepping stone” to South America and it is very good proposal that you and your wife shall go there with the encouragement and support of some natives. When people are so eager for Krsna consciousness, it is our duty to go and enlighten them. Lord Caitanya wanted this mission spread up all over the globe. Now you are kindly helping to fulfill His transcendental desire. I am very anxious to see this movement having centers in all the important cities of all the seven continents. That will serve the purpose to bring in unification of the entire world under the banner of Krsna Consciousness Movement within a very short time.

The secret of preaching work is that one must keep himself fit in spiritual strength by maintaining always the highest standard of purity in Krsna consciousness. Our process is simple and practically experimented everywhere. Simply by vibrating the Hare Krsna Mahamantra sixteen rounds daily one advances to the stage of sadacara or good habits and when he is pure in consciousness by devotional service, he advances to the stage of ecstatic love of Krsna. We should always pray to Lord Caitanya simply to be engaged in His confidential service by chanting Hare Krsna mantra always. That will purify us and give the strength needed to infuse others with Krsna consciousness.

I will be very glad to receive the package of Deity clothes made by Saradia, but they have not arrived yet. I have been travelling about between many provinces of India and my mail is not always received timely. Anyway, I am expecting them at any moment.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bali-mardana

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Bombay January 16, 1971

71-01-16

Singapore

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th December, 1970, and noted the contents gladly. I am very happy to know that everything is going on well in Sydney Yatra, as well as in Hong Kong and Singapore. I am very eager for you to develop your area and so far there is good promise of our successful preaching work there.

I have already notified other centers to send immediately literatures to you, and I am now printing again third edition KRSNA book, so how many you will need (KRSNA Volume I)? It is easier to ship from Tokyo direct to Singapore.

Please keep me regularly informed of your activities. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Allahabad 16 January, 1971

71-01-16

My Dear Jagadisa,

Please accept my blessings. I am in due receipt of your letters dated 10th, 20th, 25th and 29th December, 1970, and have noted the contents carefully. Also I have received the conchshell necklace made by Laksmimoni. It is very nice. Please thank her.

It is always so much encouraging to me to hear how nicely you are distributing our books, especially to the schools and universities. Please continue in this way and let your fine example be incentive for all the other centers to follow.

I have received the pictures enclosed by you of the very nice altar in your old temple at Beverly St. It attracts; that is its qualification. So make your new altar at Gerrard St. just as attractive.

So far as the devotees at our Montreal center working at regular jobs during the winter months, that is not very good, but if there is no other way what can be done? If they can pull on without work, then they can chant Hare Krishna day and night inside. For a Vaisnava to work for a karmi is not very good. The report from both Hamilton and Vancouver centers is very encouraging. Now that Hamilton has established their temple, they should begin distributing our books and try to match the quota set by Vancouver. So encourage them in this way.

Brahminical initiations can be given when you feel that the devotees are qualified. First you can inform me and then proceed by the method of tape recording. So far as taking disciples, their beads can be sent here and I will duly initiate them. From the picture you sent, they are looking very much qualified.

That there is a scarcity of money certainly means mismanagement. I have seen it myself that sometimes they sell books and do not send back the money. Why is that? This situation must be rectified. An accurate account of all dealings must be kept by those involved. How else things will be managed?

So far as initiations are concerned, you can send their beads here and I shall duly initiate those who have been recommended by you. If you want that we should send tulasi beads from here then you can send $5.00 per set to cover cost and shipping and I shall send after having chanted on them.

Please offer my blessings to the others there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: John H. Morgan

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Allahabad 16 January, 1971

71-01-16

Toronto

My Dear John H. Morgan,

Please accept my blessings. I am in due receipt of your letter dated 28th December, 1970 and have noted the contents carefully. You write to say that you have become frustrated with so many dualities of the material world and that sometimes you are engaged in sense gratification and sometimes renouncing. This is called bhoga-tyaga, or alternating between sense gratification and renunciation. A living entity cannot remain steady in one or the other because changes are going on. That is the nature of the material world. Just like the businessman who works so hard the whole week long and then on the weekend takes rest and tries to forget his business. But bhakti, or devotional service, does not change. It does not even finish with the end of the body, but it continues eternally. And it is joyfully performed. At first, though, there may be some inconveniences, but we must tolerate them and we shall realize the goal. Krishna says in Bhagavad-gita that such rules and regulations in the beginning may be just like poison but at the end are like nectar and they awaken one to self-realization. (B.G. 18/37). So strictly follow all the regulative principles, chant Hare Krishna Mantra regularly, 16 rounds daily, and your rapid advancement in Krishna Consciousness will be certain.

I have received Sriman Jagadisa's recommendation for your initiation and I am glad to accept you as my disciple. You can send your beads here or if you would like tulasi wood beads then send $5.00 to cover cost and shipping charges and I shall send the beads to you after having duly chanted on them.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nandarani

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Allahabad 16 January, 1971

71-01-16

Los Angeles

My Dear Nandarani,

Please accept my blessings. I beg to acknowledge receipt of your very kind letter dated 10th December, 1970. I am so glad to hear from you. I am always thinking of you and your husband Dayananda and have not heard from either of you in such a long time. You can ask Dayananda Prabhu to write me also.

You write to say that it is your constant prayer that even in household life to always be engaged in Krishna's service. That will be the success of my mission when you do that. I went to your country to create exemplary families. So I am confident that you and your husband shall be one of them. With this end I train you all in Krishna Consciousness. Train your daughters in the same light.

You also write to say please take this body as a tool and utilize it to spread this holy mission. Your body is already sold to Krishna. Therefore you should be engaged to pick up some service and render it to Krishna. We are all sold to Krishna and we have no other business but His service. That should be our determination.

I am so much obliged to you for your nice sentiments. Krishna will bless you. Both husband and wife and Karandhara husband and wife, improve temple management more and more. Most probably very soon I shall return to the U.S.A. Offer my blessings to all. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S.I have duly received the __ ACB

Letter to: Karandhara

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Allahabad 17 January, 1971

71-01-17

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your three letters dated 12.21.70, 1.1.71 and 1.7.71, along with four sets of beads and one letter from the Indian boy who is now in Boston. I have replied his letter separately. I have gladly initiated all the four new boys and girls as recommended by you and I am sending them each a letter and their beads together by separate post.

Please go ahead and print Bhagavad-gita as soon as possible. I am very pleased that you are regularly sending Dai Nippon for my "Bhaktivedanta Book Fund Deposit." Thank you very much for this good work. According to our account based upon Dai Nippon Credit Notes the total deposit up to and including the latest (No. 26) is $35,995. This is $500 more than your figure. The same discrepancy was noted to you some time back perhaps by Devananda. I have asked Dai Nippon for a complete statement of account to clear the matter. The money from Sai's group and the maintenance fund collection should be deposited for some solid work. We have to maintain ourselves from other sources. You can deposit the amount in my Bank of America Checking Account No. 3082-80075. In the meantime I have ordered the third printing of KRSNA Volume I, so I am confident of our distribution program's success if you all work on diligently. I am so pleased with your humble and sincere efforts in all these matters.

You are praying for Krsna's guidance and yes, Krsna will always guide you. You are always so sincerely working. He is inside you and He will guide you. Simply we have to keep ourselves always pure.

You say that Krsna book is selling singularly well. That is solid sale because the book is new, when it is popular the distributers will take it. Your propose to print Krsna book in the 10,000,000/millions. That is nice proposal, but I think it is still insufficient. I am glad you have launched your membership program. That is nice. We are doing that very nicely in India. Your Sunday Prasadam feast program is now successful. At the feast you can canvass everyone to become our member. Everyone is Krsna's son, so if one is mislead it is our duty to reclaim him for Krsna and one who is engaged in such work is soon recognized by Krsna.

I expect to return very soon via New York, Boston, etc.. Yes, you may perform the ceremony for second initiation for Tulsi das, Krsnakanti, Locana das, Nitai das, Jayatirtha, Karuna Sindhu, Sarola devi, and Maithili devi. The ceremony should be held as usual. Before the ceremony the chief Brahmana chants Gayatri silently. The tape should be played through a set of earphones so that only the initiate hears the mantra. They should hear once only repeating the mantras word by word with the tape record. Devananda says the instructions are there on xerox in a file labelled Prayers, Ceremonies, etc.

The file is in the top drawer of the file cabinet in his small office, so you can get it out and follow the instructions given there.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds Please send the RED nickel-cadmium battery charging cable for the UHER and an earphone also. They must be purchased and sent as soon as possible.

Letter to: Sri D–ji

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Allahabad

18 January, 1971

From: ISKCON CAMP, opposite Hanuman temple, Magh Mela, Allahabad

My dear Sri D–ji, [handwriting indistinct]

Please accept my greetings. We are staying at the Magh Mela, at the Prayag pilgrimage. The program here is going on very nicely. It will be a great pleasure for us if you visit and stay with us in this sacred pilgrimage.

We are having daily artik ceremony many times with kirtan, and there is prasadam distribution, Sankirtan, and so many activities. And our pandel is very big, so if you come there is accommodation for staying. We invite you to come here with your family.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gargamuni

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Allahabad 18 January, 1971

71-01-18

My Dear Gargamuni Maharaja,

Please accept my blessings. I hope everything is going on well with your preaching activities in Florida state. I have not heard from you in a few weeks, but through Brahmananda Maharaja I learn that you are moving to different cities and preaching our Krsna consciousness in each place.

I have just written one letter to Brahmananda Maharaja informing him of our very good reception here in India and how our devotees and Sankirtana are being appreciated by all communities here because of the high standard of their pure devotional service. Many persons are simply surprised that this Sankirtana Movement of Lord Caitanya has been so nicely accepted all over the world with such good results. It is actually revolutionary. I am very eager to see that Caitanya Mahaprabhu's desire is fulfilled as far as possible to make this Movement international even to the towns and villages. People sometimes inquire if we have gone to Pakistan. And I am thinking-why not? Both India and Pakistan are in great distress because of this false partition and I am sure the whole matter can be put to rights by proper application of our principles of Krsna Consciousness.

I know there is already good acceptance of our Krsna consciousness philosophy because there is one preacher already in East Pakistan for some years and the Muslims are giving him all help. But we want to present the pure thing as we are taught by Caitanya Mahaprabhu and that will bring in a real change. If this program in Pakistan is successful, the whole world will have to see the transcendental potency of pure Sankirtana Movement and it will be to your credit. I have made Sannyasis for this purpose to spread up Krsna consciousness all over the world and I am confident of your ability to do it. You have now learned the life of a Sannyasi by practical touring and preaching, now it is my desire that you apply for some concrete results in this new field. If you do it, it will be a very great service to the Movement and humanity at large and I will be very pleased with this work. You can immediately make arrangements to go there to East Pakistan and Brahmananda Maharaja to West Pakistan, each assisted by one brahmacari. It will be easier for you to go direct from U.S.A. because your country is on friendly terms with Pakistan. I think you will have no difficulty in introducing Krsna consciousness as a cultural movement. Further hints I can give later on. Now you will have to ply your good intelligence for serving Krsna very diligently and soberly in foreign land.

Please let me know how you are arranging things in this connection. If you cannot raise funds for travelling there, I shall personally do the needful.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Bigelow:

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Allahabad 20 January, 1971

71-01-20

Dr. Wilfred G. Bigelow (cardio-vascular surgery unit) Toronto General Hospital Toronto, Ontario; Canada

My Dear Dr. Bigelow:

Please accept my greetings. Recently I have read one article in the Gazette by Rae Corelli entitled "Heart surgeon wants to know what a soul is" and it was very interesting. Your comments show great insight and so I thought to write you on this matter. Perhaps you may know that I am the founder-acharya of the International Society for Krishna Consciousness. I've got several temples in Canada; Montreal, Toronto, Vancouver, and Hamilton. This Krishna Consciousness Movement is specifically meant to give every soul his original spiritual position.

Undoubtedly the soul is present in the heart of the living entity, and it is the source of all the energies for maintaining the body. The energy of the soul is spread all over the body and this is known as consciousness. On account of this consciousness spreading of energy of the soul all over the body, you can feel pains and pleasures in any part of the body. The soul is individual and he is transmigrating from one body to another, just as a person transmigrates from babyhood to childhood, from childhood to boyhood, from boyhood to youthhood and then to advanced old age. Then the change called death takes place when we change to a new body just as we change our old dress to a new dress. This is called transmigration of the soul.

When a soul wants to enjoy this material world, forgetting his real home in the spiritual world, he takes this life of hard struggle for existence. This unnatural life of repeated birth, death, disease and old age can be stopped when his consciousness is dovetailed with the Supreme consciousness of God. That is the basic principle of our Krishna Consciousness Movement.

So far as heart transplant is concerned, there is no question of success unless the soul is there in the heart. So it has to be accepted. Just like in sexual intercourse, if there is no soul there is no conception, no pregnancy. Contraception means to make the womb deteriorated so that it no longer is a good place for the soul. That is against the order of God. By the order of God a soul is sent to a particular womb and by this contraceptive, he is denied that womb and has to be placed in another. That is disobedience of the Supreme. Just as a man who is supposed to live in a particular apartment. If the situation there is so disturbed that he cannot enter the apartment then he is put at a great disadvantage. That is illegal interference and is punishable.

The undertaking of "soul research" would certainly mark the advancement of science. But advancement of science will not be able to find out the soul. It can simply be accepted on circumstantial understanding. You will find in the Vedic literature that the dimension of the soul is one ten-thousandth times smaller than the point. The material scientist cannot measure the length and breadth of a point. Therefore it is not possible for the material scientist to capture the soul. You can simply accept the soul's existence by taking it from authority. What the greatest scientists are finding we've explained long ago. As soon as one understands the existence of the soul, he can immediately understand the existence of God. The difference between God and the soul is that God is a very great soul and the living entity is a very small soul, but qualitatively they are equal. Therefore God is all-pervading and the living entity is localized. The nature and quality is the same.

The central question you say is "where is the soul and where does it come from?" That is not difficult to understand. We've already discussed how the soul is residing in the heart of the living entity and that it takes shelter after death in another body. Originally the soul comes from God. Just like a spark comes from fire, and when the spark falls down it appears to be extinguished. The spark soul originally comes from the spiritual world to the material world. In the material world he falls down into three different conditions which are called the modes of nature. Just like the spark of fire when it falls on dry grass and the fire quality continues. When the spark falls on the ground it cannot display its fiery manifestation unless the ground is favorably situated. Similarly when the spark falls on water it becomes extinguished. As such we find three kinds of living conditions. One is completely forgetful of his spiritual nature. One is almost forgetful but still there is an instinct of spiritual nature, and one is completely in search of spiritual perfection. There is a bona fide method for the achieving spiritual perfection by the spiritual spark soul and if he is properly guided then he is very easily sent back to home, back to Godhead where from originally he fell down.

It will be a great contribution to human society if this authorized information from the Vedic literature is presented to the modern world on the basis of modern scientific understanding. The fact is already there. It simply has to be presented for modern understanding. If you desire, I shall give you more information in this connection and you can present it in scientific words. If you so desire, you can publish this letter in the paper also.

Hoping to hear from you soon.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Manager of Central Bank of India

-

Allahabad 20 January, 1971

71-01-20

Manager Central Bank of India Ballygunge Branch Calcutta

Dear Sir:

Re: My Savings Account No. 11407 with you.

I am sending one check enclosed herewith, please find. Please credit my above savings account with the amount of Rs. 3948.90 and send me the voucher care of the above Bombay address.

Thanking you, I am,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Advaita

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Allahabad 21 January, 1971

71-01-21

Boston

My Dear Advaita,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 8th, 1971, and noted the contents carefully. I have immediately sent you one telegram in reply reading as follows:

"YOUR LETTER JANUARY EIGHTH APPROVED-A C BHAKTIVEDANTA SWAMI" I hope you have received it by this time and done the needful.

I am so glad the press workers have become enlivened in their work. This is required if we at all wish to be a truly worldwide organization. Worldwide means worldwide distribution of literatures. That is the business of ISKCON Press. Now you are again in charge, so please see that everything gets done with the cooperation of GBC. Everything must be done cooperatively. Your present schedule of printing is very encouraging. The chapters of Srimad-Bhagavatam are very successful. They are selling good, that's nice. One dollar the students can easily pay and if they read, immediately they will get some sense.

If moving the press to New York is convenient, I have no objection. You must have all facility of work-that I want. It is good news that all the temples are expanding. So the press must be located in another place. The Brooklyn loft is nice and the rent is not much. Let us occupy at once. I have got all approval of this move.

I have already ordered a third printing of KRSNA I from Dai Nippon, but the Second Canto Srimad-Bhagavatam should be done by you. You have already printed up most of the chapters, so it should be printed there, not by Dai Nippon, so you do not have to send them the layout, etc. The new printing of Isopanisad should be not sent here. They should be distributed in the U.S.A.

I beg to thank your good self and all the other members of the Press Department for your sincere efforts to please your Spiritual Master and Krsna by propagation of Lord Caitanya's philosophy.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bhagavan

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Allahabad 21 January, 1971

71-01-21

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 4th January, 1971 and have noted the contents carefully. I am so glad to hear how things are going on so nicely in all the temples under your supervision as GBC member. I am also pleased to note that Bahulasva has taken charge of our Chicago center. He is certainly qualified and should be encouraged in every way.

That you are receiving so much coverage on television is very encouraging, especially that in Cleveland your response was so good that they set up another interview. When there is repetition like that, it shows great appreciation. So far as using television coverage to present our life membership program to the public, that is first class idea. Instead of approaching the people directly, they can then approach us. So continue in this way and Krishna will give you all facility. Also I am glad to hear how the parents of one of our devotees is taking to Krishna Consciousness. Why not ask them to become our life member?

I am glad to see how you are so much enthusiastic for making our plan of a daily world newspaper a success. It is a very large task. To publish a daily newspaper requires a huge establishment and the editor must be very well versed so that he can comment on all fields. So far as advertising is concerned, you should not approach people for ads, rather they should approach you. Do not spend for advertising. Let them spend to advertise us. For example the Times of India is giving us very spacious opportunity to publish our letters. One copy written by Giriraja Das Brahmacari is enclosed. In these letters our books are also mentioned. So in this way you can make advertising.

I will be glad to initiate the two brahmacaris mentioned by you, but it is best if they chant strongly and wait for two months. I shall be returning to the U.S. by the end of March and shall initiate them personally. I have received no slides from you as yet.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhavananda

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Allahabad 21 January, 1971

71-01-21

New York

My Dear Bhavananda,

Please accept my blessings and offer the same to your good wife Palika Dasi. I am in due receipt of your very kind letter dated 4th January, 1971 as well as the maintenance check for $105.00 and I thank you very much. Also I have received the nine letters asking for initiation. In this regards, let them chant strongly for two months and by the end of March I shall go there and initiate them personally. That will be better. But if they are so much anxious then their beads can be sent or else $5.00 per set of tulasi beads can be sent and that will cover the cost of shipping also. But it is better if they wait. Please thank all nine devotees for their very sincere letters.

So far as touching the Deity is concerned, that can be done only by the priest. Only on very special occasions are others allowed to touch the Deity. Touch means to place tulasi mixed with sandalwood at Krishna's Lotus Feet.

Your winter schedule is very nice. I am so glad to hear that temple worship is going on nicely and that you have made program for discussing all our books. Such group discussion of transcendental topics is so much potent and all should participate. So far as Bhaktijana getting himself married, I have written him separately about this. The child Chibiabos Ananda can keep this name until he is old enough to be initiated.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gopala Krsna

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Allahabad 21 January, 1971

71-01-21

Montreal

My Dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your letter dated 31st December, 1970. Also I very much appreciate the new edition of French Back To Godhead enclosed, printed by our ISKCON Press. Overall the magazine was very nicely produced and I am pleased.

Some improvements in the format of the magazine can be made though. For our English edition I have instructed Satsvarupa that there should only be one article by myself no more than four pages in length and that the remainder of the magazine should be made up of articles by our students. Also, so far as the order of presentation, first my Guru Maharaja or senior acaryas, then myself, then our sannyasis, and then other students. In this way you can present our French BTG and that will be very nice.

I am very glad to learn that you are trying to distribute our books. Please continue with this program as it is so very important. Especially try to place our books in the schools and libraries. Our literatures are for the intelligent class also.

I have also received from you one very interesting article interviewing one Dr. Wilfred G. Bigelow, a heart surgeon at Toronto General Hospital. I have commented on his points in one letter, a copy of which is enclosed herewith. Perhaps you could encourage the doctor by presenting our literatures to him and inviting him to our temple there.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. When I was at Bombay Airport, your mother, father and sister came to see me. They talked with me for a long time. Your mother is anxious to see you with your wife. ACBS/adb

Letter to: Satsvarupa

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Allahabad 21 January, 1971

71-01-21

My Dear Satsvarupa,

Please accept my blessings and offer the same to your good wife Jadurani. I am in due receipt of your letter dated 7th January, 1971 along with the enclosed articles, as well as the ISKCON Press newsletter dated 5th January, 1971.

I beg to thank you very much for the magazine interview. You have so rightly said, "It's a hellish life without Krsna." These words of yours have pleased me so much. Actually it is a fact and one who has become so disgusted with material life is actually advanced in Krsna Consciousness. This is first class propaganda and it will be a hammer-blow to the proponents of materialism and atheism. I am so glad that you are feeling and speaking like this and I thank you very much. The article appears to be in a nice magazine, so if you can get further articles and interviews published in the magazines, that will be a great boon to our Movement.

It is nice to hear that the sannyasi staying there is sacrificing his Mayavadi philosophy and willing to accept the regulative principles of devotional service. I have received his letter and will reply it separately.

So far as ISKCON Press moving to N.Y. is concerned, if Advaita feels it will benefit the press, then why not? From your description it appears that Advaita has found a better place and if he is taking on the responsibility of expanding the Press, then he should definitely go there. For technical matters, let Advaita go on working independently. He is certainly competent. So far as decision making regarding contents of publications, etc., that can be done conjointly.

It appears from the press report that progress is going on with Gita and 2nd Canto, but slowly. It will be nice if you please accelerate it.

In answer to the artists questions:

1. Simply paint the Visnu Murti in the heart. You can make the individual soul a very small spark, or spark-like.
2. Visnu has more than thousands of arms but for this picture of the tortoise avatara. where Visnu is sitting on top of the hill, he should be shown with four hands only. We should only paint four-handed Visnus and not consult Kalayana-Kalpataru, which is not always authorized.
3. Yes, if you would like to send the painting of my Guru Maharaja here to India, why not.
4. Yes, Krishna can be shown seated next to Arjuna on the chariot when universal form is displayed.

[PAGE MISSING]
Letter to: Sri Govinda

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Allahabad 21 January, 1971
71-01-21
Detroit
My Dear Sri Govinda,

Please accept my blessings and offer the same to your good wife Sri Lekha Devi Dasi. I am in due receipt of your letter dated 31st December, 1970 and have noted the contents carefully. I am so glad to hear how you are strictly following the regulative principles of devotional service and chanting regularly 16 rounds daily, mostly before Lord Jagannatha. That is our strength in spiritual life and will make for your rapid advancement in Krishna Consciousness. There are three stages of chanting: offensively; free of offense, or in the liberated stage; and in full love of Godhead. Simply continue chanting and any offenses you may be committing, because they are not intentional, will soon vanish by the grace of Lord Jagannatha.

I am glad to see that incense distribution is increasing and your method of distribution, that is with our literature prasadam, etc. is very nice. So continue it. I am especially pleased at how you are distributing our books, particularly to the schools and universities. This program is so important and should be increased more and more. We want to flood the world over with our books. So go on in this way and Krishna will surely bless you.

I have studied your method for care of funds, etc. So far as filling out forms is concerned, that is too much botheration. No one should require money but simply you should see to it that the goods required are supplied. In materialistic calculation they think all these things are necessary, but in spiritual life it is not required. Things should be done as simply as possible. Presently Karandhara is seeing to keeping our books so that they meet with government standards. You can correspond with him in that regard.

Please offer my blessings to the others there. Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Sudama

-

Allahabad 22 January, 1971
71-01-22
Tokyo, Japan
My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated 7th January, 1971 and have noted the contents carefully.

It is very good news that your wife has taken to learn the Japanese language. So you should train your wife like that instead of fighting and creating misunderstanding. You must tolerate such misunderstandings. Train her for useful purpose and it will be a great help to both you and the society. Offer my blessings to her.

Bruce has not yet taken his initiation. He wants to remain with us independently. I have no objection for such conclusion but unless he is properly initiated, he cannot help you either in the kitchen or with Deity worship, but he can help you in translating and other activities. Our whole process in on the basis of surrender. I think he is lacking in that spirit. So I have given my permission for him to return to Japan. Try to train him to the right path.

So far as recruiting men is concerned, we have to create men. Preaching means to recruite more and more men. This process is called gosthananda which means pleasure by seeing increase of followers. So far I know, not a single Japanese has been initiated. What is the cause of it?

In my letter to your good self dated 5th December I gave my permission for Visnujana Swami to go there, but now it has been arranged that Karatieya Swami will be going there instead. He is enthusiastic for going and will accompany Bruce Prabhu.

Yes, both the boy mentioned by you as well as Bruce may be engaged in translation work and you may start with Bhagavad-gita as planned. Our beginning is Bhagavad-gita, next Srimad-Bhagavatam, next KRSNA book, and then Teachings of Lord Caitanya. And anyone who reads these books will surely become Krishna Conscious.

Please keep me informed of your progress there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S. I have just received your letter dated 15th January, 1971. You may send passage for Karatieya Maharaja and as soon as he receives the ticket, he shall go there immediately. He will be going to Calcutta, so you can send the ticket there. The address is as follows: 11B. Jatindra Mohan Ave; Calcutta-6, India. Simply instruct him at what airlines office he can pick up his ticket. Bruce Prabhu already has passage money, so you needn't send a ticket for him.

Bruce has had a change of heart and the day after tomorrow, January 25th, he will take initiation. So first of all let the two go there and then after we finish our Indian business, we shall think of going to Tokyo. For the present, though, both Karatieya Maharaja and Bruce Prabhu should be a great help to you there. ACBS

Letter to: Ksirodakasayi

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Allahabad 23 January, 1971

71-01-23

London

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th January, 1971, and I am very glad to hear from you after some time.

In the meantime our program for touring India has been going with all success in every place we are invited. Now we have come to the Ardha Kumbha Mela at Prayag and we have got undisputed prominance amongst all groups here in the large gathering. So things have gone on considerably and so it is a little late at this time to continue our older plan for a charter flight from London with party to India because our program is almost complete. So no flight should be booked at this time.

Regarding the Regent's Park land, I am very hopeful of your efforts to secure permission from the Queen and we are duly contacting Sri Karan Singh, who is already known to us, very shortly as you have suggested. So for the time being you should try to improve our London Yatra as far as possible and increase the distribution program of our books. These are more important business than India. And the land in Regents Park is also important.

I am expecting to return to U.S.A. very soon, so I shall most probably see you in London and then I shall give further instructions.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Manager of Central Bank of India

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Allahabad 25 January, 1971

71-01-25

Manager Central Bank of India Gwalia Tank Road Branch Bombay

Dear Sir:

Re: My Home Savings Account No. 14538 with you.

Please find enclosed herewith two checks, one check No. T458303 from Central Bank of India, Bombay, for Rs 2250.00 and another check No. C676070 from the Bank of India, Ltd. for Rs. 100 only.

Please credit my above account with the total of Rs. 2350 only and return the counterfoil receipts to me.

Thanking you in anticipation, I am.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Paramananda

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Allahabad 27 January, 1971

71-01-27

New Vrindaban

My Dear Paramananda,

Please accept my blessings and I thank you very much for your kind letter dated 28th December, 1970. I am so glad to hear that your son Premananda is already walking and already chanting Hare Krishna. That is very good. So Krishna has blessed you with a nice Krishna Conscious wife and a devotee son and good atmosphere for raising a family in Krishna Consciousness. You are one of the main members of our New Vrindaban scheme. So be very serious to develop it nicely so that we can show the world how the ideal God-conscious community is working.

So far as your questions are concerned: 1) How the five great elements are a gross representation of the subtle false ego. Where is the problem? By false ego, which is part of the subtle body, we are thinking that we are this gross material body made up of the five great elements. That is all. (2) There are 16 factors-10 senses, 5 sense objects and the mind. When the three modes of nature react, then from these 16 factors the gross and subtle elements come out. The soul is the 17th factor.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satyabhama

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Allahabad 27 January, 1971

71-01-27

My Dear Satyabhama Devi Dasi,

Please accept my blessings and offer the same to your fine Vaisnava son Premananda. I am in due receipt of your very kind letter dated 28th December.

Yes, you may write some of the stories in simplified version for the children. That is very nice. The story of characters cannot be changed or anything made up, but simply the language may be changed. Also it is good to note that you are writing these children's books to comply with the academic standards of the public schools. In this way you should seriously work to compile these books along with the help of Krishna Bhamini. Then they can be printed by our press and dispatched to N.Y. centers as well as all our other centers. Krishna Consciousness is for everyone and so we can present your books to the public also in that light. You can send me copies of some of the stories you have written in which there are "personified animals" and I will tell you if they are all right. So go on compiling these books. Do it nicely and Krishna will bless you.

Thanking you once more for your kind letter. Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sukadeva

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Allahabad 27 January, 1971

71-01-27

Tucson

My Dear Sukadeva,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents carefully. I am so glad to hear that you have now opened a center in Tucson, Arizona. It has been my desire to open 108 branches of our society all over the world and due to the sincere efforts of devotees such as your good self, it is actually happening. If you simply follow the regulative principles strictly, always chant Hare Krishna and just depend on Krishna, then all facility will be given to you to make Tucson temple a grand success by the grace of Caitanya Mahaprabhu.

So far as Deity worship is concerned, for the present you can have a Guru-Gauranga altar and later on when there are more devotees there and you have facility, Lord Jagannatha or Radha Krishna Deity may be installed. Only initiated devotees may tend the Deity or cook for Him, so for the present you can set up a very attractive Guru-Gauranga altar and that will be very nice.

It is encouraging to hear that already you are distributing BTG so nicely, so continue in this way. Also you should widely distribute our books, especially to the schools and libraries. We have also initiated a life membership program for distributing our books and you can inquire about this program from Karandhara. I have noted how you already have been invited into peoples homes for Sankirtana program. Such engagements are ideal for making life members and distributing our literature. That has been our program in India and it has been very successful. So continue this program.

Yes, you have my blessings always. You are very sincere boy. Without being sincere nobody can make advancement. Please offer my blessings also to Sriman Elliot Prabhu and Sriman Pat (Balarama) Prabhu. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Upendra

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Allahabad 27 January, 1971

71-01-28

Suva, Fiji

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 16th and 17th Narayana, 484, along with enclosures of pictures and news clippings. I am so pleased to see you and your good wife in every picture in different poses of preaching work. That is real Krsna consciousness service to preach the message of the Holy Name to all persons. And they appear to be all responding very enthusiastically to your preaching; that is very good sign. If you remain pure and enthusiastic, you will have the spiritual strength to enthuse others with the chanting of Hare Krsna Mahamantra and devotional service to the Lord.

I am a little concerned, however, that you are being somewhat harassed in your activities by these so-called swamis. But do not be discouraged by their foolish talkings, we have got more important business. We do not judge the man by his dress, so we are not concerned with the color of our cloth as much as we are concerned to keep our conduct on the plane of pure spiritual life. Our Krsna consciousness is practically being accepted by all kinds of persons all over the world and there is no discrimination of types of dress. Generally Grhasthas wear white for the men and colorful saris for the women. While performing sacrifices, etc. they may wear yellow cloth which is considered auspicious. But you are always engaged in such religious activity in direct service of the transcendental Lord, so yellow garments are not inappropriate. In India our householder devotee men are all wearing white cloths and they all look very, very nice. You can do also if you like.

I am so glad to hear that the people are eager to have more opportunity for Krsna Consciousness. I would also very much like to travel there. But I do not know what arrangements you can make to bring us there.

Please keep me informed of your progressive activities and may Krsna bless you more and more with increased intelligence for spreading His movement.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Edith

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Bombay, INDIA January 28th, 1971

71-01-28

My Dear Edith,

Please accept my blessings, presently I am touring India and so have just now received your letter dated 3d August, 1970 and am replying it herewith.

We are presently in the age; called Kali yuga, or the age of quarrel and dissention where man is very shortlived and not so very intelligent, But the most regrettable characteristic of this age, is that man has forgotten God. He is claiming God is dead or I am god, etc. Just try to understand how much degraded this age is. One of the anomolies,- of this Kali yuga is that our foodstuffs have been grown with so many chemicals, etc. Actually nothing in this Kali yuga is pure. The soil is polluted, the air, so many things as well as man's motives, but by firmly establishing our Krishna Consciousness Movement all over the world, such unfavorable conditions can be terminated.

That is our program.So for the present we must tolerate such conditions. Actually, these are material considerations only. By offering our foodstuffs to Krishna with love and devotion, Krishna says he wiil accept and it becomes spiritually purified because he is the supreme pure. So love and devotion to Krishna is the purifying agent and nullifies all the bad effects of this age of Kali yuga. Simply let as offer to Krishna with love and devotion and chant the -Hare Krishna Mantra: Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare) and our very existence will become purified.

Presently we have established one center of our International Society for Krishna Consciousness in Chicago. The address is as follows 2210 N. Halsted Ave. Chicago. Please visit there and if you have any further questions the devotees there will gladly answer them.

Hoping this will meet you in good health.

A.C. Bhaktivedanta Swami

ACBS/adb

Edith Greene 1833 N. Orehard St. Chicago, Ill. 60614

Letter to: Jagadisa

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Allahabad 30 January, 1971

71-01-30

My Dear Jagadisa,

Please accept my blessings. I am in due receipt of your letter dated 13rd January, 1971 and also the telegram sent by you indicating that Drew Pederson should not be initiated. None of the devotees recommended by you have been initiated as yet. I am still waiting for either their own beads to be sent or preferably $5.00 to cover the cost of tulasi beads gotten from here, as well as shipping costs. In either case some presentation should also accompany the same. As soon as a disciple takes initiation, he immediately is supposed to beg alms and make a presentation to the Spiritual Master. In that light, all devotees who are taking initiation must make a presentation to the Spiritual Master. That is the system.

I am so glad to hear how nicely the Canadian temples under your expert guidance as GBC member are expanding so nicely. From Montreal I've received French BTG no. 9 from Gopala Krishna. The quality of the magazine has greatly improved. From Hamilton I've received one letter from Dharmaraj. The progress he is making there is most encouraging with four new devotees already. Also his good wife Gunamayi has sent some very expertly done portraits of My Guru Maharaja and Myself. She is very talented girl and should continue her painting work very seriously. That Vancouver has last reported 13 new devotees there is most encouraging. Mahatma das is very sincere boy; how else Krishna has sent him 13 new devotees there?

So far as Toronto is concerned, the engagement described by you sounds very nice and if you can arrange it, I shall certainly come. I shall be returning to the U.S.A. by the end of March. So you let me know if it is possible.

If any of the temples are in need of karatalas or khol mrdanga, you can contact Jayapataka Swami at the following address: 11 B Jatindra Mohan Ave; Calcutta-6, India.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mulchand Deomal

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Allahabad 31 January, 1971

71-01-31

Sri Mulchand Deomal Dad Bathena Bldg; Palia St., Nanpura; Surat

My Dear Mulchand Deomalji,

Please accept my greetings. I am in due receipt of your two letters dated 22nd and 23d January, 1971, respectively and I beg to acknowledge with thanks your contribution of Rs. 100.

You are so kind upon me that you are taking very serious interest in my Krishna Consciousness Movement. Certainly Krishna will benedict you with progressive devotional service for Him and I shall always pray for your higher spiritual life. I wish to request you to come and live with me but that you have already said will not be possible for you. So your help to my book fund is very much welcome. You have so kindly desired to contribute Rs. 500 in this connection. So you can conveniently directly send this money by Mail Transfer, to my book fund account, no. HSS 14538 in the Central Bank of India, Gowalia Tank branch, Bombay. The procedure is that you go to the local Central Bank in Surat and ask them to transfer your money by mail which is technically called M.T. So there will be no difficulty. You can simply intimate me that you have transferred such and such amount through the Central Bank at Surat. Then I'll take care of it.

We have now taken a very nice floor in Bombay; the address is given above as our CAMP address. By the end of March we will have Deity installation ceremony for one week. At that time, if possible please come and join us. I hope you are reading my books with interest and any questions that arise out of such studies may be inquired from me directly. Very soon you'll receive all the other books, as they have arrived in Bombay.

Thanking you once more for your kindly help. Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

February

Letter to: Murari

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Allahabad 4 February, 1971

71-02-04

London

My Dear Murari,

Please accept my blessings. I am in due receipt of your letters dated 1st and 6th January, 1971, and I thank you for the copies of Krsna Book payments made to Dai Nippon. I have been doing extensive touring recently and my mailing is not always received or dispatched timely, so this late reply. I think by now your good wife is with you in London once more. I am confident that if you simply take our principles very seriously and follow them rigidly, everything will come out successfully. Our Movement is being carried by spiritual strength from chanting of the Hare Krsna Mahamantra from the lips of pure devotees. Our disciples are pure and therefore the effect is that this movement is gaining in scope all over the world. Now people are highly appreciating our endeavors and they are asking us to open centers in their respective cities and towns. So this is practically the fulfillment of Lord Caitanya's desire and it will come about for certain if you kindly keep the standard set by me and see that others are similarly enthused to follow.

I am very glad that Mukunda will continue to work with you and he will be President of our London Yatra. Both he and Janaki and you and your good wife are our elder students and you try to cooperate with one another for keeping our London center as prominent. If you can expand that will be very nice. I am glad that the center in Birmingham is going on nicely.

Please offer my blessings to your good wife, Lilavati. Try to increase the sales of our literatures and particularly KRSNA book and that will be a great service.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Mukunda

•

Allahabad 4 February, 1971

71-02-04

London

My Dear Mukunda,

Please accept my blessings AND OFFER THE SAME TO YOUR good wife Janaki. I am in due receipt of your letter dated 25th December, 1970, along with pictures of Regent's Park land and Finchley Road, but I have not yet received the registered packet containing certified memorandum and articles of Association. Anyway, we have now obtained registration of our Society in India (Bombay) and tax exemption also. Now we have got our place in Bombay and we are getting another in Calcutta very soon.

In regard of Regent's Park land we are taking steps to contact Sri Karan Singh, who is already known to Gurudasa and that way of obtaining royal favor is very good. I think Sri Singh will like to help us in this matter, so let us see what Krsna desires. In the meantime continue to work from your end as far as possible. I am so glad that you have decided to return as President of our London Temple. I consider London as our prime center for spreading Krsna Consciousness Movement, so it is very important center and I therefore wanted that you take charge of the affairs and see that things are always improving. Simply offer all your talents and energies in this service of the Lord and know that Krsna promises that for one who surrenders fully unto Him, He fully protects such devotee from all kinds of material distresses and sinful reactions. I hope that Janaki will join you in this work, and you set the example of ideal householders in Krsna Consciousness. I have also received one letter from Janaki and I am replying her separately.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nayanabhirama

-

Allahabad 4 February, 1971

71-02-04

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated 14th January, 1971. Also I have received the two American express money orders one for $65.00 and one for $1.00 enclosed therein as well as a $15.00 maintenance fund check sent by your good self some weeks before and received by me on 29th December, 1970.

I am pleased to note that Karen Anderson has been endorsed by you for initiation and certainly I will accept her as my disciple. Presently I am inquiring into purchasing a quantity of tulasi beads here. When I secure them, then I shall duly chant on one set for Karen and dispatch them forthwith. The $50.00 initiation donation was duly received and you can thank Karen very much for her contribution to my book fund. Actually that is the parampara system. The newly initiated disciple is immediately supposed to beg alms and make a presentation to the spiritual master. If such presentation is not made, if they do not follow the system, how the effect will be there? So far as Bhaktijana getting himself married, I have already written him about this.

Also I have received the newspaper clippings enclosed by you. The program there in Philadelphia is always so much encouraging. Continue in this way and distribute our books nicely and Krishna will be pleased upon you to give you more and more facility for service.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

-

Bombay February 6, 1971

71-02-06

Singapore

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th January, 1971. I am so glad to hear how you have secured a huge house until March 31st at no charge. It is all encouraging. If we can have this place on a permanent basis, that will be very good. And I shall be glad to go there whenever you will call me. Presently I am planning to return to U.S.A. by the end of March.

If we can get some Chinese followers of this cult, it will be a great success. I know that amongst the Chinese there are many scholars and learned cultured gentlemen. So to convince them will be easier than others, even though they are of the Buddhist philosophy. That is akin to our philosophy although it is a little different. Buddhist philosophy is direct renunciation of material life but they have no information of spiritual reality because the followers of Lord Buddha were more materialistic. Spiritual information was not suitable for them. Now we are presenting complete spiritual information. So preach to them in that light and surely you will be successful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Central Bank of India

-

Calcutta 7 February, 1971

71-02-07

Central Bank of India, Calcutta

Dear Sir;

Re: My SB A/c. No. 11407 with you.

Kindly transfer all the balance of my above account to your Camac Street Branch as I have changed my address to-

3 Albert Road
Calcutta-16

I am returning my passbook and checkbook to you herewith.

Thanking you in anticipation, I am,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds c.c. forwarded to

Central Bank of India
Camac Street Branch
Calcutta-16

Letter to: Dayananda

-

Calcutta 8 February, 1971

71-02-08

Los Angeles

My Dear Dayananda,

Please accept my blessings. I am very much pleased to receive your letter dated 27th January, 1971. I have been thinking of you and not having heard anything from you in such a long time, so I'm very much pleased with your letter. Recently Nandarani wrote me a letter and I have replied that.

I understand that both Nandarani and yourself are advancing in Krishna Consciousness and that is a great solace for me. We require many boys and girls like you to spread this movement. Please do it carefully and help others to become Krishna Conscious. I'm sure that Karandhara and your good self, assisted by the others are doing well in that center. I shall soon be returning and shall be glad to see how things have improved much during my absence.

Also I am very pleased to know that the Deity thrones are now in hand. I have already dispatched big Deities like the ones in London, given by Mr. Birla. I hope by this time you might have received shipping documents and on receipt of this you do the needful. As soon as the Deities are received, you should prepare very nice gorgeous sets of clothes for the Deity.

Now the most important point is to recruit life members as many as possible. Please let me know how many you have made. The money received of the life membership fees should be divided into two: 50% for building fund and 50% for my book fund. By distributing of our books and literatures through this program of life membership, our institution can become greater and greater all over the world.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

•

Calcutta 9 February, 1971

71-02-09

Boston

My Dear Satsvarupa,

Please accept my blessings. I hope that everything is going on well there with the production of Bhagavad-gita. In this regards please make the following addition to the text:

Chapter IX, The Most Confidential Knowledge, in the purport of the 34th verse you will read "Krishna is not an ordinary human being; He is the Absolute Truth, His Body, Mind and He Himself are One and Absolute". Immediately therefore you can add the following: In the Kurma Purana, as it is quoted by Bhaktisiddhanta Sarasvati Goswami in his Anubhasya comments of Caitanya Caritamrta, 5th chapter Ādi lila, verses 41-48, "deha dehi bibhedo 'yang nesvare vidyate kvacit" which means that there is no difference in Krishna, the Supreme Lord, between Himself and His body.

This evidence is given here to show that there is no distinction between Krishna's body and Himself since such commentators as Dr. Radhakrishnan make such distinction.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Advaita

•

Gorakhpur 10 February, 1971

71-02-10

Boston

My Dear Advaita,

Please accept my blessings. I have not heard from you in a while, but my mail has been undelivered for some time due to travel. Please offer my blessings also to your good wife and child.

Please inform me immediately how you stand in the matter of the $17,000 needed to print Bhagavad-gita As It Is. I want that it should be printed by the time I return to the States at the end of March. So if there is any lack of the money, I shall immediately take steps to arrange it for you so the printing can begin at once. We are expecting to remain in Gorakhpur for about one month, so you can reply me immediately to the above address.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Central Bank of India

•

Gorakhpur 10 February, 1971

71-02-10

Central Bank of India Bombay

Dear Sir:

Re: My Home Savings Account No. 14538 with you.

Please find enclosed check No. A-T458304 for Rs. 3305.50 (Rupees three thousand three hundred and five and fifty paise only).

Please credit my above account with Rs. 3305.50 and return the counterfoil receipt to me.

Thanking you in anticipation, I am,

yours sincerely,

A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Danavir

•

Gorakhpur 11 February, 1971

71-02-11

Los Angeles

My Dear Sriman Danavir,

Please accept my blessings. I am very glad to have in hand your letter dated nil from Los Angeles Temple. You are a very fortunate boy that you have got a very good friend in Sriman Madhukanta Das because he has actually saved you from the clutches of Maya. I am so glad to see that you are understanding the distinction between Krsna Consciousness and materialistic frustrated consciousness by association with this Movement. Thank you for your nice appreciation of the Spiritual Master. Unless one has got utmost confidence in both Spiritual Master and Krsna he cannot advance on the path of bhaktiyoga of Krsna Consciousness. Please keep up this nice attitude and render service sincerely and your life will come to perfection, love of Krsna.

I am very glad to accept you as my initiated disciple and I have duly chanted your beads which are returned to you herewith. Your spiritual name is Danavir Das Brahmacari. Danavir means "Hero of charities." Now be very firm in your determination to carry out your devotional duties the first of which is to chant sixteen rounds of the Hare Krsna Mahamantra daily, without committing the ten kinds of offenses to the Holy name and strictly regulating your life to the four principles of no meats, fish or eggs eating; no gambling; no illicit sex-life and no taking of intoxicants. Try to study our philosophy with penetration and understand the sublime nature of this philosophy and its practical necessity for the whole mankind. You are an intelligent and thoughtful boy, so kindly utilize all your good talents faithfully in the service of Krsna and you will be fully happy and swiftly advancing.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Tradhis, Nagapatni

•

Gorakhpur 11 February, 1971

71-02-11

My Dear Sriman Tradhis and my dear daughter Nagapatni Devi Dasi,

Please both accept my blessings. I am in due receipt of your letter dated nil from our Los Angeles New Dvaraka Temple, and I am very glad that you have come to join our family of Krsna which is the original eternal, blissful family of all living souls as parts and parcels of the Supreme Personality of Godhead Krsna. It is so much pleasing to me that you and many, many young boys and girls are finding that Krsna or Govinda is the only source of satisfaction and joyfulness for all living entities. Everyone is anxious after longevity and sense happiness, but they are all bewildered and frustrated until by the Grace of Lord Caitanya Mahaprabhu they come into this Sankirtana Movement which is the only right way for easily reviving our desired life of eternal bliss.

I am very glad to accept you both, husband and wife, as my initiated disciples. I have chanted your beads duly and they are returned to you herewith. Your spiritual names are Tradhis Das Adhikari and Srimati Nagapatni Devi Dasi. Your daughter may remain called as Janmastami devi and when she is initiated she shall receive a new name. I am just requesting you to become ideal example of Krsna consciousness in householder life and thus you will encourage so many others who come in your contact to adjust their lives to this sublime process. That in itself will be the greatest service. So please stay strong and stronger in devotional service to Krsna by chanting daily sixteen rounds of beads, following the regulative principles strictly and avoiding the ten offenses in the matter of chanting the Holy Names of the Lord. If you follow this simple process faithfully under the direction of your Spiritual Master and try to understand our philosophy by regular study, you will continue to progress your lives in Krsna Consciousness and Krsna will simultaneously protect you from the attacks of Maya and provide you with all necessary facilities for rendering service unto Him. Please take encouragement and guidance from your elder Godbrothers and sisters and happy in Krsna Consciousness.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Gunagrahi

•

Gorakhpur 12 February, 1971

71-02-12

My Dear Gunagrahi Das Brahmacari,

Please accept my blessings. I beg to acknowledge receipt of your nice letter dated 27th December, 1970, and I am so glad to know that you have been staying at our Buffalo Temple and you are now the Sankirtana leader there. This is very good news. The spreading of this Sankirtana Movement is the best service to the greater humanity and all living entities in general because it revives the divine nature of the soul in Krsna Consciousness. So your activities are now supposed to be on the pure spiritual platform and by continuation of this simple process faithfully you will increase your spiritual blissful strength and influence those who come in your contact to take part in this joyous revival of love of Krsna, the desired life of eternally liberated souls.

I am very glad to accept you as my initiated disciple and your spiritual name is Gunagrahi Das Brahmacari. Gunagrahi means one who picks up or acquires all good qualifications or qualities. You can easily understand how Krsna is the repository of all auspicious qualities beyond enumeration; so you are to be known as the servant of the All-Good Supreme Personality of Godhead Krsna. I have duly chanted your beads and they are returned to you herewith. Please fulfill your all requirements of advancement in Krsna consciousness by rigidly following the rules and regulations, chanting the sixteen rounds of beads daily, studying our literatures carefully and thoughtfully in the company of other devotees and try always to keep yourself engaged progressively in some kind of service of the Lord. I am sure that you are already well familiar with the requirements of devotional service and in any case they are fully elaborated in our various literatures like Nectar of Devotion. So you kindly become conversant with these transcendental scientific principles try to teach them to others while practicing them yourself. When you chant, avoid very carefully the ten offenses to the Holy Name. If you have any doubts or questions be sure to clear them by inquiry from either Rupanuga Prabhu, your other Godbrothers or if need be by writing to me. Be blessed and happy chanting Hare Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Madhudvisa

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Railway Circular Road, Gorakhpur 15 February, 1971

71-02-15

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8th February, 1971 and have noted the contents carefully.

I am very glad to learn that there is good chance of presenting and preaching our cult in South India, so immediately I've sent you a telegram reading as follows: ARRANGE MADRAS PROGRAM READY TO JOIN FIRST WEEK MARCH LETTER FOLLOWS, and so you can arrange for Madras accordingly. The Sankirtana Party here will be free by the 28th February, 1971 and it will not be difficult for them to reach by 1st March, 1971. Provisionally the Sankirtana Party may remain there at least one week but if there is good chance of preaching, they may continue to stay there more than one week. So far I'm concerned, I'm trying to avoid traveling as far as possible, but if need be, I may also go there for a few days, but that will be settled up when you are actually in Madras. Madras is a good field because these people understand English very easily. So you will have very good chance for preaching in English.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Devi

•

Gorakhpur 15 February, 1971

71-02-15

Miami

My Dear Daughter Devi Dasi,

Please accept my blessings. I have received one letter from Sriman Sridama Das Adhikari in which he recommends you for initiation into our Krsna consciousness Movement. I have also received your beads, but I have not received any letter from you. Thank you very much for the contribution check for fifty dollars to my book fund. This kind of offering of some gift to the Spiritual Master at the time of initiation is the proper duty of the disciple. This makes the function complete and is required.

I am very glad that a sincere soul like you has become attracted with this Movement of Caitanya Mahaprabhu. That is your very good fortune. Now please take care of your advancement in Krsna consciousness by following strictly the prescribed methods for reviving your dormant love of Krsna. I am very glad to accept you as my initiated disciple and your spiritual name is Srimati Devi Dasi. I am returning your beads duly chanted herewith to you. Please continue to faithfully serve the Lord by chanting His Holy Names sixteen rounds daily on the beads, going on Sankirtana, following the regulative principles and avoiding the ten offenses, working in cooperation to spread this Sankirtana Movement, studying our philosophy carefully and keeping always happy in Krsna Consciousness. You can take good advantage of the association of devotees and be guided progressively by your elder Godbrothers and sisters in the matter of executing your Krsna consciousness without difficulty.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jagadisa

•

Gorakhpur 15 February, 1971

71-02-15

Toronto

My Dear Jagadisa,

Please accept my blessings. I was very glad to receive your letter dated 31st January, 1971. As you have recommended, I have duly initiated the four new devotees and their names are as follows: John-Yugalakisora, Carol-Kritimati Devi Dasi, Suzanne-Sujan Devi Dasi and Marlene-Mayavati. I have replied their letters separately and they are sent along with their beads. You should receive them soon.

It is very encouraging that we are being so favorably presented everywhere by the media. Just today two editors of Indian newspapers have informed me of their intention to print special issues devoted to our Movement as well as give daily one article on our philosophy. The article from the Toronto newspaper was very good report and our Sriman Rasananda has presented the facts very well. Please give him my thanks for this appropriate presentation. He is a very good boy. All our students, boys and girls become first class good by this nice process.

Please keep me informed regularly how things are progressing with your center and your zone. I am always very glad to hear from you how you are doing in Krsna's service.

Please offer my blessings to all the boys and girls there. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

-

Gorakhpur 15 February, 1971

71-02-15

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 24th January, 9171, and noted the contents.

I was very glad to initiate Sandy and her spiritual name is now Srimati Kanta Devi Dasi. I have sent reply to her letter and her beads duly chanted by separate post. They should be arriving soon. I have also sent many other sets of beads and letters in the same package and I think you can more easily distribute them to their respective temples than we are able to do from here in India where things are costly to send by airmail. I am expecting to return to the States sometime by the end of March, so I think you may inform all the Temple Presidents that prospective initiations may wait until that time. In the meantime, however, if you see fit, you may offer the second initiation to Sriman Yasodanandana Das Brahmacari and encourage him to open a nice center in Quebec. That will be great service and I know he is very enthusiastic devotee. So if you have got the copy of the Gayatri tape, you may conduct the ceremony according to the instructions. If you do not have the full set of instructions, let me know and I will have Devananda write them up for you.

I have received one letter from Dai Nippon in which they confirm our calculation of money deposited with our "Bhaktivedanta Book Fund Deposit." So your calculation as I have pointed out is short by $500. I do not know how this error has crept in. Anyway, things are in our favor.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Have you deposited Sai's contribution in my checking a/c or not. On hearing from you I shall issue the check to Hamiltons whose house we are purchasing

[TEXT UNCLEAR] ACBS:ds

Letter to: Syamasundara

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Gorakhpur 15 February, 1971

71-02-15

Bombay

My Dear Syamasundara.,

Please accept my blessings. I am in due receipt of your tow letters dated 8th February, 1971 and nil, respectively.

From the beginning it was my program not to sell books but to make life members. The idea is that in India when we speak of price Rs. 64/ for KRSNA book or say Rs. 30/ for Bhagavad-Gita As It Is, practically their hearts begins to fade because in India most of them are not accustomed to pay so much price but when we speak of membership they agree to contribute very easily because Indian mentality is still charitable toward the cause of spiritual activities. So either reduce the price or not, if we endeavor to create life members it will be easier task. For example you are delivering a set of books; KRSNA, TLC, NOD, Handbook, one copy of BTG land you are taking favor for Rs. 101/ by reduction of price. If you take the real price of these books, it comes to somewhere near Rs. 220/ but if we make a member with the same delivery of books, we get the full membership fee.

Therefore we should contribute more energy for making life members than selling. When there will be no possibility of making members, at that time we can sell books at reduced price. Actually if it is possible to sell 100 sets of books per month, then you can do that. We will discuss the point further upon my arrival in Bombay. Most probably I'll be able to reach Bombay by March 1st. In my next letter I shall let you know.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send at least 25 membership information pamphlets here immediately. ACBS/adb

Letter to: Central Bank of India

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Gorakhpur 15 February, 1971

71-02-15

Central Bank of India Bombay-26

Dear Sir:

Re: My H.S.B. Account No. 14538 with You.

I beg to inform you that I am travelling all over the country and whenever there is some collection I transfer the money by mail transfer. I had no difficulty anywhere, but here in Gorakhpur it is the first time that a branch has charged for the transfer. Previous to this they did not charge. Neither in Surat, Amritsar, Allahabad, Indore, etc. did they charge for my mail transfer.

So kindly issue a letter in my favor that your branches should not charge for my mail transfer.

Also, kindly let me know what is the balance in my favor in the above account. I have just transferred Rs. 1611.

Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Sridama

-

Gorakhpur 15 February, 1971

71-02-15

Miami

My Dear Sridama,

Please accept my blessings and offer the same to your good wife and all the other Prabhus there. I beg to acknowledge receipt of your letter dated 13rd January, 1971, along with one set of beads for chanting and recommendation for the initiation of Debbie. I have duly chanted her beads and given her the spiritual name Devi Dasi. I have sent her a letter along with her beads separately. I think you will receive them soon. I beg to thank you for the initiation gift of a fifty dollar check for my book fund. It is very welcome. Some kind of gift to the Spiritual Master from the new disciple on the occasion of initiation is required that the function be complete.

I am expecting to return to the States by the end of March, so I will be very happy to see you all at that time. I think that from now on initiations may be held until I return to the States. That will be nice. Then there will be better opportunity to execute this business.

Regarding your disease, if you have been given medicine by the Doctor, you may take it. The best news is that the college students are so much receptive to our message of Krsna consciousness. Try your best to present the matter to them in such a nice way as we have already established and they are sure to recover their rightful position as devotees of the Lord.

Hope this will meet you in better health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Yugalakisora

-

Gorakhpur 15 February, 1971

71-02-15

Toronto

My Dear Sriman Yugalakisora Das Brahmacari,

Please accept my blessings. I beg to acknowledge receipt of your repentant letter dated 28th January, 1971, and I am so much glad that you have again come to our camp after some time being mislead by Maya. You should take severe warning from this incident and not treat the matter as very light. Maya is always peeping for a chance to allure the neophyte devotees from the path of Krsna Consciousness and this potential danger is always there everywhere in the material world. The only solution to the danger of material entanglement and consequent unhappiness is to surrender unconditionally at the Lotus feet of Krsna because only He can give assurance of protection from all sinful reactions. So you are very much fortunate that Krsna has again taken you back into the company of devotees.

I am glad to accept you as my initiated disciple and your spiritual name is Yugalakisora Das Brahmacari. The transcendental young couple of Radha and Krsna are known as Yugal Kisora. Please strictly follow the regulative principles of no eating of meat, fish or eggs, no illicit sex, no gambling and no intoxication. Chant Hare Krsna Mahamantra daily at least sixteen rounds and be happy in devotional service to the Lord. If you have any difficulties of doubt or question, you may put them to your elder Godbrothers or if need be to me. I shall be glad to help you advance in Krsna's service as far as possible. Try to learn the philosophy thoughtfully and teach others how to understand this transcendental science for the benefit of all.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bhagavan

-

Gorakhpur 16 February, 1971

71-02-16

Detroit

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 21st January, 1971 and have noted the contents carefully. I am so glad to hear that you are making a determined effort to increase the life membership program. The program has become so successful here in India and I am sure that it will become even more successful in U.S.A. So do it enthusiastically and with perseverance and Krishna will help you.

Also your college program sounds very nice. Preaching in schools, colleges and universities, along with distribution of our books and prasadam will flourish the propaganda of our mission.

It is good that you GBC members are meeting and conjointly discussing such things as life membership, book distribution, etc. The future hope of solid standing of our mission is on the proper management of our governing body. Now we are increasing in volume. The area of our activity is expanding. Under the circumstances, if our management goes on nicely to maintain our prestige and good name, that will be our success. Such status quo can be maintained only on our being freed from any kind of sense gratifying attitude, because pure devotional service means: anya avhilasita sunya or without any other desire than to satisfy Krishna.

You have written one note to Hamsaduta that you have received a very nice offset press and you are contemplating printing a daily newspaper. About this I've already written to you in my last letter, that to start a daily newspaper involves a proficient staff to manage this affair as well as a good source of regular news. So the governing body may consider these points and do the needful. But if it is done, it will be a great achievement.

So far as the three packages of slides sent here by you, so far we have not received them. Maybe they are lying somewhere because we are travelling from one place to another. So if you want to send duplicate copy, send to the Bombay address given above, because I am reaching there by the 1st of March, 1971.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dinesh Candra

•

Gorakhpur 16 February, 1971

71-02-16

Boston

My Dear Dinesh Candra,

Please accept my blessings. I am in due receipt of your letter dated 23d January, 1971 and enclosed with one letter from your good wife Krsna Devi. It is so much encouraging that you are distributing our books so nicely in the Boston area and especially that several bookstore chains have taken so many copies of KRSNA book and TLC So see to it that this program continues there in Boston with increasing volume. That will be a great success for our missionary activities.

Yes, you can see to making more records, certainly. The more our movement is increased, the more the demand for these records will be there. People here in India are also wanting these records. So you can send one copy of every record as samples here immediately to the above given Bombay address. Records are exempt from our life membership program. Also the new recording described by you meets my approval, so do it nicely. You can send the booklet here as soon as it is ready.

So far as your establishing one center in Israel, I have already written Krsna Devi about this. I have all blessings for you both in this regards, so you may go there immediately.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gargamuni

•

Gorakhpur 16 February, 1971

71-02-16

Gainesville, Florida

My Dear Gargamuni Maharaja,

Please accept my blessings. I am so glad to receive your letter dated 2nd February, 1971, although it was redirected from one place to another. At the present moment, I am staying in a big bungalow of Gita Press of Gorakhpur. Temporarily we have installed nice big Deities and people are coming here to the fullest extent of the hall. Our preaching on the basis of Personal God is almost revolutionary in India also. Last night somebody said that Aurobindo is greater than Krsna. So this is the world situation. Somebody is Krsna Himself, somebody is greater than Krsna, somebody says Krsna has no form, somebody says that Krsna is dead and so on. Our program is to offer vehement protest against all these nonsensical declarations. I am so glad to know that you are preaching alone assisted by a Brahmacari at Gainesville and it is very encouraging that you are introducing our philosophy in schools, colleges, etc. This should be our present program of work. If you can introduce our books in the schools and colleges and libraries and preach there about our philosophy, that will be a great success.

My suggestion to you for going to Pakistan was on the following point: if any mission goes to Pakistan from India, they will not allow. But Pakistan is on good friendly terms with the U.S.A. as far as we know from the political situation. Therefore my idea was that an ISKCON mission may go to Pakistan directly from America. I am sure that if a mission from America goes there they will not deny to admit them. It is not very difficult task, but it is difficult also, simultaneously. It is not a difficult task in this way: as we are going in so many countries, you can also go there with the Krsna Consciousness mission. But as they are not very advanced in culture, there is possibility of misunderstanding also. So both yourself and Brahmananda Maharaja may thoroughly consider this point also, before going there. On the whole, I am not insisting you to go there, but if it is possible for you to go there four to five men and preach this Krsna cult there, that will be a great achievement.

Our point is that Krsna is neither Hindu, nor Mohammedan nor Christian-He is the Supreme Personality of Godhead, Proprietor of everything, the Supreme Enjoyer and the most well-wishing friend of everyone. We want to impress these three points everywhere and by such understanding surely there will be peace and prosperity all over the world. So there is no hurry. Think twice before going there. But if you think the circumstances are not favorable, then forget this idea.

I am very glad to see the photographs and news articles sent by you. I am receiving similar photographs from Subala Maharaja in Europe and it is very encouraging. I have not heard from Brahmananda Maharaja and Visnujana Maharaja* since a long time. I hope I shall hear from them very soon. Hope you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Today I have received one encouraging letter from Visnujan Maharaja. He has presented a nice bulletin. ACB ACBS:ds

Letter to: Hladini

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Gorakhpur 16 February, 1971

71-02-16

Chicago

My Dear Hladinidevi Dasi,

Please accept my blessings. I thank you for your kind letter dated 21st January, 1971 and have noted the contents carefully.

Yes, the mind is subject to so many impressions from past activities as well as so many past lifetimes, so when disturbing thoughts enter your mind you should simply ignore them. Actually the process is to always remember the Lotus Feet of the Lord, but this is not an automatic thing. It takes so much practice due to our conditioned state. The process is to follow the regulative principles and regularly chant 16 rounds. That is our strength in spiritual life and gradually all such problems will be resolved. And because you are sincerely desiring to serve the Deity, you can be sure that Krishna will help you in all respects. So simply be persevering and go on chanting attentively and all these temporary manifestations will come to pass.

Presently our Indian preaching program is going on so nicely and wherever we go, we bring our Deities. And the people are so attracted by the purity of the arati ceremony. By March 1st I shall be going to Bombay where we will be having a one week Deity installation ceremony at our new Bombay temple, the address of which is given above. I shall be returning to U.S.A. by the first week in April.

Please offer my blessings to your good husband Mahananda as well as all the other Prabhus there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Krsna Devi

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Gorakhpur 16 February, 1971

71-02-16

Boston

My Dear Krsna Devi,

Please accept my blessings. I am so glad to have received your letter dated 23d January, 1971 and have noted the contents carefully. So far as opening a center in Israel, I have all approval. Immediately you can open correspondence with one boy from Israel who has written me twice to come there and open a center. He is very eager to help. His name and address are as follows: Yacov Shames; c/o Dr. Ritchie; 79 Rehov Bait Vegan; Bait Vegan; Jerusalem, Israel. So make arrangements with the government and go there immediately. I have all blessings for this enterprise. Try and preach Krishna Consciousness in this part of the world. So you go there husband and wife with child and start a center. If you are successful in your effort, then I may stay with you a few days there before going to London.

I'm so glad to learn that your daughter is growing into such a nice Krishna Conscious child and very soon she will be a great help to your activities. I've seen many pictures of our Krishna Conscious children. They are nicely chanting and clapping. It is very good sign. Here in India our preaching is very nicely going on, and especially to our membership program there is a good response. So work very enthusiastically and Krishna will bestow all His blessings upon you.

Your husbands letter along with yours is very encouraging and I have answered it separately. I'm so glad to know that both of you are enhancing your Krishna Consciousness by mutual cooperation. May God bless you. You are all helping me by abiding the orders of my Spiritual Master, His Divine Grace Bhaktisiddhanta Sarasvati Goswami maharaj and He'll be pleased upon you who are His grand spiritual children. So this program to open a branch in Israel has got all my approval.

Yes, you can set up a Guru-Gauranga altar and if you can offer full arati ceremony, that is nice. Panca-tattva are most merciful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ranadhira

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Gorakhpur 16 February, 1971

71-02-16

Pittsburgh

My Dear Ranadhira,

Please accept my blessings. I am in due receipt of your telegram received by me on 11th February, 1971. Yes, I have all blessings for the happy marriage of Haladhara Prabhu and Joan Prabhu, so you may immediately do the needful in this regards.

How are things going on there in Pittsburgh? I have reports that the temple there is doing very nicely and that our Spiritual Sky incense business is expanding in volume very rapidly. So please keep me informed.

Our preaching work here in India is going on very nicely. Especially we are getting such good response to our life membership program. Have you initiated that program in Pittsburgh? It is a very nice way to distribute our literatures and gain support for our movement, especially from the higher circles. Also book distribution to the schools, libraries, and various institutions is most important. So try and increase on these programs more and more.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Upendra

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Gorakhpur 16 February, 1971

71-02-16

Suva, Fiji

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated 24th January, 1971 and have noted the contents carefully.

You have asked that somebody go there to Fiji to assist you so if you can arrange for passage, then one very intelligent boy, Amrtananda, who knows English, Hindi and Bengali, can go and help you. You can send the money to the Calcutta Address as follows: 11B Jatindra Mohan Ave., Calcutta-6, INDIA. Upon receipt of your money or ticket, he will immediately proceed. We could have arranged for the ticket from here but the government will not allow it. Best thing is if you send a ticket, as Bali Mardan also sent two tickets for two brahmacaris here.

I am so glad to hear that you are beginning door-to-door Sankirtana. This door-to-door San Kirtana is the mission of Lord Caitanya. Even there is language barrier, this door-to-door Sankirtana will fulfill your mission and you can introduce our literatures to the higher circles as you have done by presenting Krishna Book to the Prime Minister. I have news from Bali Mardan that KRSNA book is in great demand in that part of the world. I do not know if in Fiji it is the same.

Yes, progress of devotional service becomes choked up when there is gross offense to the Spiritual Master. So far I am concerned, you have no offense. You are carrying my order so faithfully in a far distant place. So you always have my blessings and Lord Caitanya's blessings. Do not think otherwise. Even if you think you have committed offenses, it is like kicking of the small child, which is taken pleasingly by the parents. So don't worry about it. Krishna will give you all protection. I'm so pleased upon you that on my order you have gone to distant places and faithfully served the cause. I thank you for this attempt.

The newspaper clipping sent by you was written in a different language. I could not follow it. What is the language? But I see there one name, Mr. Sri Dhar Maharaja. I'm sending back the clipping, keeping your photograph because I do not know the language, but I shall be very much pleased if you send me an English translation of the statement.

I was thinking of sending further Hindi tape recordings. If such speeches as the one already sent is understood by the people, I can send you more tapes like that.

So far other swamis and panditas are concerned, actually nobody would be equal to us because they do not come in the parampara system. As such their line of thought is null and void according to our understanding. Our movement is revolutionary to so called religious principles, gurus and swamis. This fact is being appreciated even in India. Gradually it will be more and more enlightening to the public. So please stick to our principles and preach Lord Caitanya's message anywhere in the world. Also I am so glad that your wife is preaching so nicely. Please offer her my blessings. Be happy together and preach Krishna's message.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gerald

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ISKCON: Akash Ganga Bldg; 89 Bhulabhai Desai Road; Bombay-26 India 19th February, 1971

LT$_{710219B1}$

My Dear Gerald,

Please accept my blessings. I beg to thank you for your nice letter dated Lachine, 23rd December, 1970. I am travelling all over India just now on preaching tour and Samkirtan, so sometimes my mail is delayed.

I am very glad that you are inquisitive to know the science of Krsna consciousness and you are already practically experiencing the awakening of transcendentally blissful love of God Krsna by the simple chanting of His Holy Names. This awakening of pure love of God is the ultimate perfection of all bona fide religious principles including Christian, Judaic, Mohammedan, Hindu, etc. Just as it is recorded that Lord Jesus Christ said that the first commandment is that one should love God with all his heart, and soul and mind. Similarly Krsna instructs that everyone should surrender unto Him in Love. Lord Jesus says that the first thing is to develop your love for God. Krsna is God. Krsna says to love Him only. So what is the difference between the original teachings of Lord Jesus Christ and Krsna?

Yes, it is a fact that no one can see Krsna without being a pure devotee of the Lord. Every living entity is the son of god, but not all of the sons are faithful to their Father. This is explained in Bhagavad Gita. So one who turns away from his father naturally cannot see his father; but the faithful son can see his father at any time. Under the circumstances, we can understand the word of John because amongst all the people of that place Jesus Christ was the only faithful son of God, Krsna. Lord Jesus says (John 6:46), "Not that any man hath seen the father, save he which is of God, he hath seen the Father." So one who is a devotee of the Lord in pure love, who teaches others how to love God is the messenger of God and he can see God without any doubt. Lord Krsna says in Bhagavad Gita (11:54), "My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you; and I can thus be seen directly. Only in this way can you enter into the mysteries of my understanding." So the method of approaching God, bhaktiyoga or devotional service, and the supreme goal of life, pure love of Krsna, is the same message taught by Lord Jesus Christ as well as Krsna Himself. The matter is very simple: Lord Jesus is the faithful son of God and his Father God is Krsna, so there cannot be any disagreement between them. Therefore the Father and Son are one, in agreement.

Lord Jesus explains that he kept his disciples faithful to the Lord in His Holy Name. And the process of Lord Caitanya is the same-to keep one always in contact with the Supreme Personality of Godhead by constantly chanting the Hare Krishna Mahamantra, the Holy Names of the Lord. Please go on with your chanting regularly and attend the Temple classes as far as possible and be happy in Krsna Consciousness. This is the practical way to revive our dormant love of God. No other way is so effective in this age as the chanting of Hare Krsna Mahamantra. That is now proven by the spread of this Movement all over the world in such short time. Do not be disappointed if sometimes your mind gives some agitation. Such agitation is only temporary and will be driven away by chanting. So chant loudly whenever there is some disturbance and hear the transcendental sound attentively. Study our literatures with the help of other devotees and render some devotional service in the Temple or on Samkirtan Party. As your heart becomes more and more purified by the chanting process you will feel constant happiness in Krsna's service and at that time Krsna takes all the sinful reactions from the devotee thus protecting him from all distresses of life.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Gerald Stabile 2995 rue Provost Lachine, 600, P.Q. Canada

Letter to: Rupanuga

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Gorakhpur 19 February, 1971

71-02-19

Buffalo

My Dear Rupanuga,

Please accept my blessings. I beg to thank you for your kind letters dated from London and Buffalo respectively. I am so pleased to learn of favorable reports of your touring and you'll be also pleased to know that preaching work in India is going on nicely. At present we are staying at Gorakhpur, one of the important cities in Northern India and we are for the present guests of Gita Press authorities. Temporarily we have installed very nice Deity and people come here to attend lecture and arati to the fullest extent. I'm negotiating with local university authorities to donate a piece of land within the university campus so that we may construct a nice temple there and preach this cult amongst the students. If this program is successful here, then we shall be able to introduce this system in all universities of the world and probably in different factories, institutes, etc. gradually.

Although our philosophy is revolutionary, even in India also, it is being received favorably. In our Kumba Mela camp it was very successful. Our camp stood out first in the whole campus. Many government high officials, retired high-court judges, big police officers came to see me and invited me also for lecture and all of them were very much encouraging. Our program of recruiting life members is also going on nicely. Actually we are and meeting our expenditures very heavily on this book distribution scheme of life membership. 50% is utilized for reprinting books and 50% is being utilized for increasing the number of centers. I think the same program may be vigorously introduced in your country and that will be a great success.

I've received one letter from Gargamuni and replied it and have just now received one from Visnujana Swami, but have not heard from Brahmananda Swami for some time. Reports from Subala Maharaja are very encouraging. He has sent me some photos also. But our long outstanding program for opening a center in Paris is still in oblivion. I understand that Jaya Govinda is now very much interested in family life. Similarly Umapati has also left Europe and gone back to the U.S.A. The wife is maya but at the same time a great friend. Lord Caitanya Mahaprabhu remarked that the wife is the goddess of fortune somewhere and somewhere she is a witch. Anyway, you are very strong and an ideal grhastha and therefore instead of being influenced by your wife, you have influenced her to take to Krishna Consciousness. I expect every one of my students to come to your standard and remain steadfast in pushing on this movement of Krishna Consciousness. Mandali Bhadra has changed his wife because he was also being deviated by his former wife and I hope he will stand on this point steadily.

I am very glad to learn that the situation in London is improving and I'm sure that as soon as Mukunda joins wholeheartedly, it will be all right. As soon as the new record album is imprinted, please send a copy to the above given Bombay address.

I'm so glad to learn that a scientific bookkeeping system is being introduced in our different centers. If possible, some instruction may be sent here in Bombay for this scientific bookkeeping system. Here in India, although they are trying their best, still it is not satisfactory. Perfect accounts means every information regarding financial and stock situation must be ready for immediate reference and not a single farthing should be wasted.

There are many candidates for being initiated who are waiting and I think when I return to U.S.A. by month of April, all their initiations can be performed. Yes, Tejios can be initiated for the second time by that tape record with earphoning method.

It is very encouraging to note that a new branch is being opened in Wilmington, Delaware by Lalita Kumar and his wife. Encourage them and offer my full blessings for their endeavor.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Citsukhananda

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Gorakhpur 21 February, 1971

71-02-21

My Dear Citsukhananda,

Please accept my blessings and offer the same to your good wife, Srimati Candravali Dasi, and your son. I was glad to receive your encouraging letter dated 6th January, 1971. It is very good news that your Temple has attracted so many sincere, intelligent and enthusiastic devotees. Please see them all trained nicely in devotional service and let them continue to follow the regulative principles and work on patiently. Patience is required for the successful discharges of Krsna conscious duties. Krsna is pleased to award benediction upon the aspiring devotee engaged in His service with patience determination and regularity.

I am also pleased to know that the program for distribution of our literature and ”Back to Godhead” is expanding. Just keep yourselves to the standard by regular and attentive chanting, study, preaching, working, Sankirtana, and distribution of literatures and Prasadam. Then everything will be alright. It is very good that Candravali is in charge of informing the public of our activities. This is very important work. It is our main consideration in the development of our centers that the people should be attracted to this Krsna consciousness Movement one way or another. So we inform them of Lord Caitanya’s sublime message which easily enables any man to overcome the difficulties of materialistic existences and graduate to the pure transcendental platform where he finds shelter from the ravages of birth, death, disease and old-age. By Krsna’s grace you are getting ample facility for spreading the transcendental message and as you work sincerely Krsna will certainly give all things needed for the continuous dissemination of the Hare Krsna Mahamantra.

Hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have duly initiated Terry as you have requested. His beads and a reply to his letter are sent to him separately. His spiritual name you may inform is Sriman Traidas Brahmacari. Trai means the Vedas.

Letter to: Niranjana

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Gorakhpur 22 February, 1971

71-02-22

My Dear Niranjana,

Please accept my blessings. I am glad to receive your letter dated 15th Feb. 71. I am so glad that you are performing devotional service seriously by chanting 16 rounds daily. Do not be agitated with the criticism of your friends because Caitanya Mahaprabhu said that one should be humbler that a blade of grass and should be more tolerant than a tree for chanting Hare Krishna Mantra. So stick to the principle of chanting 16 rounds daily and reading our books regularly, and one day you will be a great preacher of this cult.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. By 10th of March I will be visiting Sri Mayapur dham. The birth site of Lord Caitanya in Navadvipa. If possible join us.

We are getting a piece of land in Gorakhpur ACBS/adb

Letter to: Reserve Bank of India

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Gorakhpur 22 February, 1971

71-02-22

Chief Controller of Foreign Exchange Reserve Bank of India New Delhi

Dear Sir:

I beg to inform you that on account of the Krishna Consciousness Movement started by me in the Western countries I have got many thousands of disciples. These disciples want to pay me something as a matter of etiquette and I want to utilize this money for printing different kinds of books on this Krishna Consciousness Movement.

So instead of taking money from them, I want to convert the money into books on this Krishna Consciousness Movement and get them into India without any payment. Kindly give me necessary permission for this noble activity.

Thanking you in anticipation for an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Dr. Baltwant Singh

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Gorakhpur 22 February, 1971

71-02-22

Dear Dr. Baltwant Singh,

Please accept my greetings. I beg to acknowledge receipt of your kind letter No. 2/2/3 dated 22nd January, 1971. I thank you very much for your kind invitation to our organization for visiting your place. Since a very long time I was thinking of going to your place but there was no opportunity to do so. Now as our movement is spreading all over the world and I am working at present in India, two of my disciples, husband and wife, have already gone to Trinidad. They are somewhere in Frederick Street in Trinidad. The couple's names are Vaikunthanatha Das Adhikari and Saradia Devi Dasi and they are now at present in the Port-of-Spain. I'm enclosing herein one picture of the couple. If possible you can open correspondence with them. If you find difficulty then you can refer this matter to Hayagriva Das Adhikari; c/o New Vrindaban; R.D. 3; Moundsville, W. Virginia; U.S.A. He will help you with their address. You can arrange to call this couple, Vaikunthanatha and Saradia, and after their arrival it may be possible if so requested, to send more men by suitable arrangement. I am interested to open many centers all over the world and if you help us in this matter for opening a center in Guyana, it will be a great service to the society.

I remember Mr. Petamber Dindayal. He met our men in our London temple, but the negotiation was not mature for financial difficulty. You can reply this letter to the above mentioned Bombay address.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Visnujana

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Gorakhpur 22 February, 1971

71-02-22

Houston

My Dear Visnujana Maharaja,

Please accept my blessings. I am in due receipt of your encouraging letter dated 1st February, 1971 and have noted the contents carefully. The pamphlet enclosed by you is very nice and I am translating it into Hindi. You have very diligently collected all the purports in Srimad-Bhagavatam and have presented very nicely our missionary activities, especially in reference to religion, politics, and sociology. Actually we want to establish a transcendental human society in which everything will be perfectly done so that man will be happy in this life as well as the next. All pamphlets and leaflets are well selected and if you simply preach the message contained in that literature, that will be sufficient stock to deliver to the people in general.

I am so glad that you are developing the center in Houston Texas and now have gone to Austin Texas to open yet another center. If you think so, I can send Deities for installing in the Houston temple. Any boy recommended by you will be initiated. I am also contemplating to return to the U.S.A. by the month of April.

Your program there sounds very nice and Krishna is helping you by sending more devotees. The more you render service, Krishna will help you more and more. My only desire is that all my sannyasi disciples may increase this institution in a wide area. So write me and let me know how things are developing. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Gorakhpur 23 February, 1971

71-02-23

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th February, 1971 and have noted the contents. You have asked for some men so immediately another batch of two men, Revatinandana and Durlabh Das Adhikari are going today carrying this letter. Durlabh Das has got camera films and machine and so he will be very good for your work there, and Revatinandana is very well known Sankirtana leader. Next on the 28th February, 1971 all of us are going to Calcutta, reaching on the 1st March by the 82 Down Express reaching Howrah at about 4:30 P.M. My desire is that all of you should visit Mayapur at least for one or two days during Lord Caitanya Mahaprabhu's birthday. If the Hamilton House is available, then I shall also go and finish the business of paying them in full as they want. When I shall go, I shall go with full, money for paying them, but in case the transaction does not mature, then I shall not go to Calcutta but go to Bombay and you all my disciples may visit Mayapur and chant Kirtana as many times as possible and return to Calcutta. Most probably Hamsaduta and his party will go to Calcutta by the 10th March.

So far as cooperating with my Godbrothers is concerned, that is not very urgent business. So far until now my Godbrothers have regularly not cooperated with me and by the grace of my Spiritual Master, things are still going ahead. So cooperation or non-cooperation, it is the desire of Bhaktivinode Thakura to preach the Caitanya cult all over the world and in 1875 he predicted that someone would come very soon who would individually preach this cult all over the world. So if his benediction is there and my Guru Maharaja's blessings are there, we can go ahead without any impediment but all of us must be very sincere and serious. We have been a little inflicted by public criticism that we Godbrothers do not work together. My Guru Maharaja wanted also us to work together but some how or other it hasn't happened up until now. So your program of cooperating with Madhava Maharaja is not so important. Best thing is that all we Godbrothers work together. Then the criticism will stop, otherwise even we join together, criticism will go on. So this has been going on for the last 24 years, but everyone of us is doing his best keeping Lord Caitanya in the center. We should be satisfied so much.

Regarding Hamilton House, they will take up the decision on the 26th February, 1971 as I understand from your letter. So immediately you will send me the decision by express telegram because on this decision it will depend my going to Calcutta or to Bombay. So kindly take this as very urgent and do the needful. I am very glad you have nice commodious quarters and you have got it free of charge. Thank Krishna.

I've sent my bank passbook to Balaji. Please get it up to date, so if I go to Calcutta, I shall see to it and if I go to Bombay you will send it registered post. In the meantime make the passbook up to date. If there is sufficient space for accommodation of 40 to 50 men, then all the devotees from Bombay will also go to Calcutta for visiting Mayapur, and if you have space then you can inform the Bombay devotees directly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gargamuni

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Bombay 24 February, 1971

71-02-24

Gainesville, Florida

My Dear Gargamuni Maharaja,

Please accept my blessings. In continuation of my letter dated 16.2.71, I beg to inform you that there is a good chance for going to East Pakistan. Sudama has written from Tokyo that he has contacted a nice muslim friend from Dacca. His address is as follows:

Mr. M.A. Mannar Chowdhury Divisional Engineer Divisional Engineer's Bungalow R.T.T.S. Compound, Tejgaon Dacca-8, East Pakistan

Phone: 246-767

If you at all seriously intend to go to East Pakistan, please contact this gentleman and open correspondence with him and if you think it is favorable you may go there with the blessings of Krsna.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. When you go and decide your departure after correspondence with the above gentleman, I will give you further instructions on this. ACB ACBS:ds

Letter to: Meenakatan

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Bombay 24 February, 1971

71-02-24

Hamilton, Ontario; Canada

My Dear Meenakatan,

Please accept my blessings. I thank you very much for your kind letter dated 1st February, 1971 and have noted the contents. I am so glad to hear that you are now at our Hamilton center and how much our movement is being appreciated there. So work enthusiastically along with Dharmaraj and the others to push on this movement and to make Hamilton temple a grand success. Krishna is there in your heart and the more you surrender to Him, the more He takes charge, and seeing your sincerity, He will give you all facility for increasing your service more and more.

You write to say that you are too much absorbed in temporal thoughts of sex life. If that is the case, then perhaps you should get yourself married. In Krishna Consciousness we do not artificially repress any desires, but that everything can be used in Krishna's service is our philosophy. My Guru Maharaja made sannyasis to go out and preach this movement and I am making householder couples and they are doing so nicely to spread Lord Caitanya Mahaprabhu's message. So if you are so inclined and you can find a suitable girl, then you have my permission to get yourself married.

Your name is Meenakatan. Meenakatan was a great devotee of Lord Nityananda.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tulsi

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Bombay 24 February, 1971

71-02-24

San Diego

My Dear Tulsi Das,

Please accept my blessings. I am in due receipt of your letter dated nil and I thank you very much for it. I am so glad to hear how your Sankirtana programs are expanding, so continue in this way. So far as book distribution is concerned, this program should also be given much energy. Also for distributing our books we have initiated the life membership program. This program has been very successful here in India. If you can develop it nicely there in San Diego, it will be a great asset to your preaching work. So cooperate with Karandhara Prabhu and develop it nicely.

Presently we are in Gorakhpur, one of the important cities in Northern India, and we are guests of the Gita Press authorities. Here we are negotiating for a plot of land on the University of Gorakhpur campus for establishing a center. If we are successful in our attempt, it will be unique in all the world and soon more and more college campuses will follow. We want to influence these misguided college students so that they might take to this Krishna Consciousness Movement very seriously. And if we can establish a seat of Krishna Consciousness these students may take their doctorate degree in Krishna Consciousness and go out and preach all over the world. From here I shall be going to Mayapur and then to Bombay, and should be returning to U.S.A. by the first week of April. Please offer my blessings to Sandy, Pat, Bill and Jeff Prabhus, and all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

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Bombay 26 February, 1971

71-02-26

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th January, 1971 and have noted the contents carefully. I am so glad to hear that you have just returned from a successful touring of the temples in Southern U.S.A. and had an occasion to meet and speak with our sannyasis also. The sannyasis are trying their best. So let them go on as they have been doing and let them do in their own way. There is no trouble.

So far as my translating of the rest of Srimad-Bhagavatam is concerned, that is my next program. After returning from India I shall be seriously engaged in translating work. I shall continue as before and shall record two tapes daily. Time is short and I am aging but I want to publish all of Srimad-Bhagavatam and as you are doing now. Publishing Srimad-Bhagavatam chapter-wise is very nice and it should be continued and as soon as all the chapters of a canto are finished, we make it into a book, either in Japan or U.S.A. as is suitable. But my only request to you all is that the two tapes, regularly sent every day must be finished being transcribed, edited, composed, layed out and printed all in one week. In this way two tapes daily must be ready for printing. Then it will be nice. So far I am concerned, although I am getting old, I guarantee I shall give you two tapes daily provided you guarantee to finish printing two tapes daily. That will encourage me more and more.

So far as securing $50.00 for each initiation into Hare Krishna Mantra, that is not compulsory. The system is that after initiations, each devotee should collect some alms to the best of his capacity either cash or something else and make a presentation to the Spiritual Master. This is called daksina. Without daksina the initiation ceremony is not perfect. The collection of alms is not necessarily to be $50. It may be $500.00 or $5.00; it doesn't matter. It depends on the capacity of the initiated person. But he should try and collect to the best of his capacity and try to collect and give to the Spiritual Master.

I have given further instruction to Gargamuni Maharaja concerning the Pakistan affair today. A copy of that letter is enclosed herein. So far as your being replaced as President of Boston temple, I have no objection. For better management of the whole institution, the governing body commission is responsible. So I shall be simply pleased to see that things are going on very nicely.

[PAGE MISSING]

Telegram to: Shyamsunder

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INDIAN POSTS AND TELEGRAPHS DEPARTMENT TELEGRAM SHYAMSUNDER ISKCON AKASH GANGA 7 89 WARDEN ROAD BOMBAY 26

LT$_{710228A1}$

SENDING SEVEN STRONGMEN IMMEDIATELY PROCEEDING THERE IS NO QUESTION OF CANCELLING CROSS-MAIDAN.

BHAKTIVEDANTA SWAMI

March

Letter to: Babhrubahan

•

Bombay 4 March, 1971

71-03-04

San Francisco

My Dear Babrubahan,

Please accept my blessings. I thank you very much for your very kind letter dated 25th January, 1971. Yes, you may get yourself married, provided that you can meet the responsibility of grhastha life. If you marry you will have to work to provide for your wife and family and try to spend at least 50% for Krishna Consciousness.

A Krishna Conscious marriage is not based on sense gratification but rather mutual cooperation between husband and wife for making advancement is spiritual life and also for raising Krishna Conscious children. It is said in the Vedas that one should not take on the responsibility of Parenthood unless he can deliver the child from the repeated cycle of birth, death, disease and old age. So in this way mold your life in service to the Lord and be happy.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Yogesvara

-

Bombay 4 March, 1971

71-03-04

Hamburg

My Dear Yogesvara,

Please accept my blessings. I am in due receipt of your letter dated 18th January, 1971 and have noted the contents carefully. Yes, I have already received a copy of your book "Krsna, the Cowherd Boy" and also given suggestions for the same. So you can present it to Satsvarupa and the editors and if they approve, then I approve and the book may be printed by our Press.

So far as French translation work, I am very glad to note how nicely you are working, along with your wife Jyotirmayi and also Guy Prabhu. Continue in this way and Krishna will be pleased upon you and bless you with the intelligence to increase your service more and more. When you have printed the three new French BTGs, as well as Easy Journey and Sri Isopanisad, French editions, you may send copies of them here to me for propaganda purposes.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Damodara

-

Bombay, India 5 March, 1971

71-03-05

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8th January, 1971 and have noted the contents. Yes, you may like to know that I shall be returning to the U.S.A. by the first week of April. There are so many devotees who have been recommended for initiations by the temple presidents. So when I return I shall initiate them all. At that time, Nolen Prabhu may also become initiated by me. He certainly sounds qualified. Please offer him my blessings and thank him very much for his very kind letter enclosed along with yours.

Here in India our program is going on very nicely. Especially we are making so many life members. That program is so important that we are getting money, supporters and distributing our literature all at the same time. But any way we can distribute our books is good because anyone who reads our KRSNA book, TLC, NOD, and Bhagavad-gita As It Is, is sure to become a Krishna Conscious person. It is a most valuable service to Krishna to distribute these books.

Please offer my blessings to Tosana Krsna, Patita Pavana, Nolen, Rot, Robert, Robbies, Larry, Mrganetri Devi and Chris Prabhus. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Abhirama

-

Bombay 5 March, 1971

71-03-05

Columbus, Ohio

My Dear Abhirama Das,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents carefully. I am very anxious that Lord Caitanya Mahaprabhu's message be carried to South America also. Now we have got one center in Trinidad, started by Vaikunthanatha and his wife Saradia. That is a beginning. So your idea of having a large boat travelling from city to city is very encouraging. So if you have got the means, then go ahead and do it. Krishna Conscious men aboard ship and chanting Hare Krishna is very nice program and the coastal people may take advantage of this transcendental vibration and be benefited. So do it cooperatively with Hayagriva Prabhu and let me know of your progress.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jananivasa

-

Bombay 5 March, 1971

71-03-05

Columbus, Ohio

My Dear Jananivasa,

Please accept my blessings. I thank you for your kind letter dated 13rd January, 1971 and have noted the contents carefully. I am so glad to hear how everything has been improving there in our Columbus center, and how preaching is going on so nicely. Simply if you work with enthusiasm and patience and depend on Krishna, then He will give you all facility to make our Columbus center a grand success.

Our book distribution program is most important work. Anyone reading our KRSNA book, TLC, NOD, and Bhagavad As It Is, is sure to become a Krishna Conscious person. Therefore somehow or other we must push on this literature distribution program, either through schools, colleges, libraries, life membership program or ordinary sales. You are approaching so many groups, etc. inviting them to our feasts. Also you should try to arrange outside engagements with these groups. This will facilitate good opportunity for introducing our literatures especially through the life membership program. That has been our endeavor here in India and it has been most successful. Likewise, you can do the same there. So make your program in that way and let me know how you are doing and what progress you have made.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Syamasundara

-

Bombay 5 March, 1971

71-03-05

Bombay

My Dear Syamasundara.,

Please accept my blessings. I thank you very much for your letter dated 2nd March, 1971. It is very encouraging. I've received one telegram from Hamsaduta. It is understood he has personally gone to Jaipur to take the Deities, and he will personally take them to Bombay, so there is no anxiety for the Deities. You can go on preparing the throne and dress very gorgeously. Regarding going to Madras, it may be postponed for the time being. We are thinking of going to Mayapur, then of course we shall follow your instruction. As scheduled, I shall reach Bombay by the 15th March and I shall let you know the exact time in due course. For the time being, all my mails may be sent (redirected) to this Calcutta address.

Hoping you are all well.

A.C. Bhaktivedanta Swami

P.S. Why have you not sent the Articles of Association of the society? It is very urgent. Please send immediately. Also please send 25 copies of the membership information pamphlets. ACB

Letter to: Vamanadeva

-

Bombay 5 March, 1971

71-03-05

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th January, 1971 and have noted the contents. Also I've received the very nice article enclosed and it has been appreciated by our Indian friends here also. And thank you very much for sending regular maintenance fund checks, via L.A.

I am so glad to note that your Sankirtana program is improving and that you are preaching directly from Bhagavad-gita As It Is. Sravanam Kirtanam. this is the process. It is beneficial for the recitor as well as the hearer. Also, book distribution is a very important program and you should give much attention to developing it. If anyone simply reads our KRSNA book, TLC, NOD, Bhagavad-gita As It Is, he is sure to become a Krishna Conscious person. So somehow or other, either through the schools or colleges, libraries, life membership program or ordinary sales, we must push on this literature distribution program. It is so important and a most valuable service to Krishna.

So far as leaving your karmi job, I have no objection provided there is no scarcity of money for running the temple. Then you can devote yourself full time to pushing on this movement and developing St. Louis center. So you have my permission provided there is no financial difficulty.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tirthaji

-

Bombay 10 March, 1971

71-03-10

Dear Tirthaji,

Your letter dated 6th March, 1971, in hand.

I understand that the Birla Guest House along with other guest houses has been already booked and occupied by pilgrims and guests. I informed you to go there more than one week before they were supposed to be occupied and still it was physically impossible to arrange any accommodation for my party although they have come from Europe and America, some thousands of miles away.

Anyway, I shall be pleased to know when they shall be vacant. I wish to go there with my party and stay there for a few days. Kindly let me know when I can occupy the Birla Guest House.

A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: K. K. Birla

-

Bombay 10 March, 1971

71-03-10

Sri K. K. Birla 17, Gurusaday Road Calcutta-19

Dear Sri Birlaji,

Please accept my greetings. From your previous letters it is understood that you know the activities of my Society in Europe and America. Sometimes when you were in New York you saw our Sankirtana Party on the Fifth Avenue.

We have come from America and Europe with forty disciples, mostly American, and we wanted to stay in the Birla Guest House at Mayapur during the Birthday Anniversary of Caitanya Mahaprabhu. Unfortunately, Sri Bhakti Vilas Tirtha did not allow us to stay at the Birla Guest House and the copy of the letter from him is enclosed herewith.

As a matter of fact, I wish to stay there (at Mayapur) for a few days with my disciples who have come from Europe and America and you may kindly ask Sri Bhakti Vilas Tirtha to do the needful in this connection.

Thanking you in anticipation for an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: R. D. Birla

-

Bombay 10 March, 1971

71-03-10

Sri R.D. Birla Industry House 159, Churchage Reclamation Bombay

Dear Sri Birlaji,

Kindly accept my greetings. I beg to inform you that I am coming to Bombay by the 15th of March, 1971, and I wish to see you on some important matter. I shall stay at the following address:

ISKCON
89, Bhulabhai Desai Road
Akash Ganga Building, 7th Floor
Bombay-26

I will be pleased if you will kindly give me some time to meet you through your secretary.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Satsvarupa

-

Bombay 13 March, 1971

71-03-13

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 21st and 23rd February, 1971, respectively. I have also received the newspaper clipping showing Hrdayananda's wedding and it is very nice. So far as him taking over the management of Boston temple, that is all right. All department heads should train an assistant so that in their absence, work may not suffer but go on continuously. However, why do you want to divorce yourself entirely from management of Boston temple? Do you think that is necessary?

Our new publication "The Modern Mission of the International Society for Krishna Consciousness" sounds very nice and you may send me some copies as soon as they are printed up. So far as your suggestion for a booklet of operational principles, you may go ahead as planned. For this book so many points have been explained in the Nectar of Devotion. So why don't you refer to it? Last year's handbook was not bad. There was sufficient stock of information there but if you can improve upon it still further, that will be very nice. Also very soon I shall send you one complete set of instructions on worshiping the Deity and you can print in English and distribute. This book shall be named "Method of Worship".

So far as life membership is concerned, what is this time and circumstance of U.S.A.? To become a life member means a person has become sympathetic. They should simply be convinced of the importance of our movement, and that according to your activity. In some newspaper clippings I have read, about our devotees. "These are good men and we want more men like this in our community." That is certainly good impression. They are sympathetic and so for them to become our life member is not difficult. There are four divisions of members; life member, donor member, subscriber member, and common member. So any membership will make the people sympathetic to our movement and it will be a stride toward our progressive march.

Yes, it is my desire that Isana and his wife and child stay there in Boston temple and Isana may continue as cook there. He should always be kept engaged. He is a bit crazy but he is a very good soul. Please give him my blessings and let me know how he is doing there.

So far as helping youth cases, they should live with us. We cannot devote separate time for them. That is not possible. If anyone desires to be treated, he must live with us. Before admitting him, we must see that he is not a mad man and will not create a disturbance. If he lives with us and sees how

[PAGE MISSING]

Letter to: Whom it may concern

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Bombay 14 March, 1971

71-03-14

TO WHOM IT MAY CONCERN

Resolved in a meeting of the International Society For Krishna Consciousness held in Calcutta at 3, Albert Road, Calcutta 16 in the presence of the Acarya Srila A.C. Bhaktivedanta Swami Prabhupada, GBC Secretary Tamala Krishna Das Adhikari and initiated members as Ksirodakasayi Das Adhikari (Kedar Natha Gupta) and Revatinandana Das Brahmacari (Robert Stephen Cusimano) that a checking account of the society be opened in Central Bank of India, Delhi and Ksirodakasayi Das Adhikari (Kedar Natha Gupta) and Revatinandana Das Brahmacari (Robert Stephen Cusimano) will jointly sign the checks. Their specimen signatures are as under.

Tamala Krishna Das Adhikari
Secretary GBC
Acarya
A.C. Bhaktivedanta Swami
Ksirodakasayi Das Adhikari
(Kedar Natha Gupta)
Revatinandana Das Brahmacari
(Robert Stephen Cusimano)

Letter to: Karandhara

-

Bombay 16 March, 1971

71-03-16

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st March, 1971 and have noted the contents carefully. I understand that you have become a debtor to Dai Nippon for $52,000. This is not good. We must keep our credit. They have given us all facilities, and if you don't keep our credit with them, that is not good. So consider it a heavy debt. I have just sent them a check for $20,000. The forwarding copy of the letter is enclosed herein, which will speak for itself.

Now to make a solution to the problem the following formula should be followed: Print 200,000 BTGs without fail. The cost of this printing will be $14,000. Each center must collect at least 25 cents for each copy as donation, if not more. Any man will be able to pay 25 cents; it is not difficult. So by collecting 25 cents per copy is $50,000, expenditure is $14,000, and so there is a clear profit of $36,000. Out of that $5,000 per month may be paid towards the old debt. So still there is $31,000, so if this is divided proportionately for each temple, where is the question of poverty? This means that the management has not been done properly. Henceforward this policy should be followed. Collect $50,000, pay $14,000, leaving $36,000 profit. Pay the old debt of $5,000 and divide the remaining $31,000 amongst the temples.

Now as I am forwarding $20,000, the first four months at the rate of $5,000 may be paid to me. After this is paid, regularly $5,000 may be paid to Dai Nippon for their old debts. Manage like this and everything will be all right. So far Indian money, I paid for Isopanisad, NOD, KRSNA book, and some of the chapter-wise Srimad-Bhagavatam. So there was about 10,000 NOD, worth about $40,000, Isopanisad-$5,000, TLC-$3,000 and KRSNA book at $80,000. The total price for all these I have paid. These books were in the stock worth $155,000. You have not paid Dai Nippon even $50,000, so where is the money? The whole thing is that management is not being done properly.

So far as moving the accounting department to N.Y., that is all right, but first of all let the certified accountant there do and then when the GBC sees that he is doing nicely, then you can hand over the account. Yes, you may give the donors an honorable mention page in Bhagavad-gita.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure-1 (see next letter to Mr. Yukio Ogata)

Letter to: Mr. Yukio Ogata

-

Bombay 16 March, 1971

71-03-16

Mr. Yukio Ogata c/o Ushigome Post Office Tokyo, Japan

My Dear Mr. Ogata:

Please accept my greetings. It is understood that the Back To Godhead department is in debt by $52,000.00. I am very sorry that this has increased so much. Therefore I am sending check no 16-320 for $20,000.00. So please continue to print Back To Godhead magazine without hesitation. Your money is always safe.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhavananda

71-03-17

Brooklyn

My Dear Bhavananda;

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th February, 1971 and have also received the enclosed pictures and newspaper cuttings. All of them were so interesting to me. Thank you very much. You are doing so much for my Guru Maharaja. It is still more encouraging that the number of devotees in N.Y. temple is increasing. I wish that the number of devotees in every temple be more and more increased. I know that there are many young men in your country who are very frustrated but they have got one good quality. That is renunciation of this worldly attachment. From this platform they can very easily take to Krishna Consciousness. So our Krishna Consciousness Movement should be especially directed towards these frustrated persons. Make all our temples full with many devotees and after being trained up they should be sent to every town and village in your country so that they will be benefited as well as all others.

So far as making speaking engagements is concerned, by all means you may do so but first of all I shall let you know definitely when I am going to N.Y. Then you can make many engagements in respectable circles. That will enhance the prestige of our society.

Yes, let the devotees wait for initiation until I go there and under your care let them become more and more strong in Krishna Consciousness. I am looking forward to visiting N.Y. City. N.Y. is favored by me because I started this movement from there, and I wish to see that all the residents of N.Y. Krishna Consciously advanced.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayadvaita

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Bombay 17 March, 1971

71-03-17

My Dear Jayadvaita,

Please accept my blessings. I am in due receipt of your letter dated 21st February, 1971 and noted the contents carefully. I do not know what may have happened to the letter dated 9th January, 1971, but I have not received it.

Regarding your questions:

12:12: The ultimate point is to come to the stage of loving Krsna and all other indirect processes are subsidiary. We are concerned here with approaching Krsna by the direct process of devotional service. Independent of Krsna consciousness, the cultivation of knowledge, work, meditation and renunciation are of no value or the proud achievements of the atheist or less intelligent class of men. In this connection, the term "knowledge" is mental speculative theorizing up to the stage of brahmajnana or impersonal conception of the Absolute Truth. Especially such knowledge as it is concerned with various views of the causal and effective material phenomena is of no importance in the matter of spiritual realization or God-consciousness which is transcendental to the realm of sensual, mental and intellectual activities. So the order of supercession of these various indirect processes for approaching the Absolute Truth is not as much important as fixed understanding of the exalted position of devotional service rendered directly to Krsna.

14:27: Impersonal Brahman is the constitutional position of ultimate happiness because without coming to the brahma-bhutah platform and remaining engaged in the activities of brahman nobody can be joyful. To realize that aham brahmasmi is the first step of transcendental life. After one is in full knowledge that he is not this body, but is spiritual soul, he can effectually engage himself in the transcendental service of the Lord. It is not that one develops any other identity, but the soul in its liberated existence is Brahman or pure spirit always. You know that each of the successive realizations of the Supreme Personality of Godhead includes the earlier realizations in the order of Brahman, Paramatma and Bhagavan. If you want to go into the sun planet, you have first to go into the sunshine; then you remain in the sunlight. It is not that when you reach the sun planet you will no longer be in the sunlight.

I have dictated the missing purports from Chapter IX and they are set enclosed herewith. So far changing the working of verse or purport of 12:12 discussed before, it may remain as it is.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Bombay 17 March, 1971

71-03-17

London

My Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd February, 1971 and have noted the contents. Presently I am in Bombay and will be here until 4th April. I am very sorry to inform you that the London management is not going on nicely. I have received so many unfavorable reports and the most astonishing report is that our small van which you had purchased in my presence has been taken away by the proprietor on account of payments not being made properly. So we have lost all the money that we have already paid. But never mind; that is past. Now, better late than never, try to establish the position of the London temple as it was before. I have confidence that you can do it nicely so go on and let me know what progress you are making.

Also I have received the five letters requesting initiation. Richard Prime and Jim Counsilman have already been initiated and they should have received their beads duly chanted on by now. Also please thank Milan, Phillip, and Anna for their kind letters. From Bombay I shall most probably be stopping in London on my way back to U.S.A. and at that time can initiate them personally.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Advaita

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Bombay 18 March, 1971

71-03-18

Boston

My Dear Advaita,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 12th and 25th February as well as enclosed ISKCON Press Newsletter dated 22nd January, 1971. Also I have received all our new publications and I am very much pleased with them. I can see from "Purusa-sukta Confirmed" that our printing has very much improved, especially the color cover, and if it continues to improve in this way it will be a great credit for our Press. The membership receipt book is also quite satisfactory.

So far as reprinting of NOD, for the time being this printing may not be taken up if it hasn't already begun because until now we have had nobody fixed up for the responsibility of binding. Until now we could not fix up our own place, neither there is any responsible men who can be entrusted with this work. But very recently we have sent some men to Delhi and as soon as the Delhi branch is fixed up, I shall write to you in this connection.

So far as TLC, in India we have got sufficient stock of this book, but if there is a demand in U.S.A. or if the stock of TLC is already finished, then you can print one book, not five small books. Another suggestion is if this can be reduced to small pages like penguin books and printed at very cheap price. What will be the cost for such a book? If you reduce the size of the page, then it has to be photographed. So there would be no need of recomposing.

The new BTG logo is very nice. It is accepted. The original idea is improved in this logo. I am very glad. So far as the new BTGs sent by you, all of them are very nice.

Regarding Bhagavad-gita As It Is, this book is very urgently required. You had previously quoted a price of $17,000. So why print in Dai Nippon for $20,000 and lose $3,000? If it is possible to print on our press, that is better, but if not then Dai Nippon may do the printing. It is understood that BTG department has become debtor to Dai Nippon by $52,000 and they wanted to stop printing on BTG. I have therefore immediately paid them $20,000 out of my book fund so that BTG may not be stopped. I think that there is a lack of management in realizing the return on BTG. The idea is like this: If you print 200,000 BTG and collect at least 25 cents per copy, the collection is $50,000. Out of that, $14,000 is paid to Dai Nippon. So why there should be scarcity of money? It is simply mismanagement.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

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Bombay 18 March, 1971

71-03-18

Los Angeles

My Dear Karandhara,

Please accept my blessings, I am in due receipt of your letter dated February 2nd, 1971, and noted the contents. I am very glad that you are carrying on your programs for spreading Krsna consciousness to the people with great enthusiasm and good response. The good reports are coming and it is a fact that we are being highly appreciated for our efforts to introduce this pure spiritual life to the society at large, but we must not lose our own status of advancement in Krsna consciousness. Everything must be done very intelligently.

I have the seven sacred threads (including one for Sriman Yasodanandana) and they are returned by separate post with my blessings. I have received the Bank of America deposit slips for $1,080.00. Thank you very much.

I am encouraged by your new membership drive. This membership program is so important that we get money, sympathizers and push on our mission of distributing books, all simultaneously. Anyone reading our Krsna book, Nectar of Devotion, Teachings of Lord Caitanya and Bhagavad-gita will certainly become a Krsna conscious person. Someway or other we have to push these literatures, whether through schools, colleges, libraries, membership or ordinary sales. In your country practically there is no illiteracy. Everyone can read and write. So when they will read Krsna book, certainly they will enjoy this as a story or as philosophy, morality, religion, etc. and gradually they will become perfect in Krsna consciousness.

It is very nice that Dayananda has taken most of the management of L.A. Temple. He will be more active now and his intelligent wife should also assist him, at least in secretarial work.

Bookkeeping is the most important item. As you are growing in stature, our accounting system should become very perfect. We have to publish now a short statement of accounts. As we increase our life membership number, we must submit our audited accounts and that will convince the public of our stability.

I have received some letters just now from Kesava in San Francisco, and I am sending him some instructions for celebrating Rathayatra. I hope by this time the new throne has been completed. I am very eager to see it installed. In the meantime we are sending big Deities, like in London.

Please offer my blessings to your good wife, Srimati Saci Devi, and all the other Prabhus. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have seen the GBC financial report for January, 1971, but I could not follow what is this "Breakdown" (i.e. BTG a/c $3,717.70; BP a/c $2,798.00; // total = $6,515.70). ACBS:ds

Letter to: Central Bank of India

-

Bombay 20 March, 1971

71-03-20

Central Bank of India Bombay

Dear Sir:

With reference to your letter number 20/84, dated 2nd March, 1971, addressed to Gorakhpur, I beg to inform you that I have come back to Bombay and I am travelling all over the country. I shall therefore require to transfer money from anywhere, especially Calcutta, Bombay, Delhi, Gorakhpur, etc.

Please also open an H.S.S. Account ”A.C. Bhaktivedanta Swami” and credit Rs. 229.00.

Thanking you for your usual cooperation. I am,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Madhusudana Bhakti Vila, Ms Chaterjee

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Bombay 20 March, 1971

71-03-20

Sriman Madhusudana Das Bhakti Vilas (Ms Chaterjee) Vandana, 3rd Floor Flat No. 16 9th Road, T.P.S. IV Bandoa, Bombay

My Dear Madusudana, Chaterjee

Please accept my humble obeisances. I am so glad to receive your letter dated 15th March, 1971. I am so glad to learn that you are in Bombay and are eager to see me. I have therefore fixed up time on Tuesday at 9:00 A.M. It will be very pleasant to see you from 9:00 A.M. to 10 A.M. on the 23rd March.

Thanking you once again for your kind letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Karandhara

-

Bombay 20 March, 1971

71-03-20

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd March, 1971, along with the invitation letters from the World Conference of Spiritual Enlightenment.

It is not a very important meeting, so you can send one Sankirtana Party there. You and Dayananda can speak something also. But by that time I may be in Los Angeles. Yes, the big Deities are already shipped to Los Angeles. We must have in L.A. immediately the installation of these big Deities. As soon as I arrive, I shall install Them.

Devananda has received the package with a charging cable and earphones for the Uher. Thank you very much for these. I am sorry to know that my old Uher was stolen from your office. You must always be very careful about such things. Anyway, another Uher was purchased and brought to me by Rsikumara Das. When I was in L.A. last time, I gave some instructions for the simple observation of the different kinds of holidays found in our Vaisnava calendar. Srimati Silavati had a copy at that time. So you may ask her to make a copy and send it to Srimate Maithili Dasi who has inquired how we are to observe these auspicious days in Krsna consciousness. We are now making the list of holidays for the new year of 485 Caitanya Era and when I return I can give some further hints how to observe them.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Upendra

-

Bombay 21 March, 1971

71-03-21

Suva, Fiji

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th February and 3rd March, 1971 respectively and have noted the contents carefully. I am so glad to learn that you are having success in preaching to the younger people there in Fiji, save for the language barrier, and that by Amrtananda going there, he will ”break the ice” with the Hindi-speaking youth. So as soon as you acquire funds, you can send his ticket to Calcutta. 3 Albert Road; Calcutta 16, INDIA. The ticket can be made out in the name of Amitava Cakravarti. So you can immediately write him in Calcutta for securing passport and whatever other papers he needs.

I am also glad to hear that the tape recording in Hindi is being appreciated. If you want, I can send you more. Regarding Hindu songs, none have been recorded by me here. About the ”guru” living next door, as well as other so-called sadhus in Fiji, why be disturbed by them? Simply go on with your preaching work with determination. Sincere people will be attracted by the purity of your message. And if that man insists on chanting Hare Rama first, what harm is there?

I have received the nice photos, sent by your wife in a separate letter. Please thank her and offer her my blessings. Regarding Krishna puja, the murti may be cared for the same as other Deities, including offering of foodstuffs. All Visnu Murtis are worshiped the same. You have already got the mantra to sing: namaste nrsinghaya . . .

Presently I am in Bombay. If I return to U.S.A. from here then I won't be able to come to Fiji for some time, but if I return to U.S.A. from Calcutta, surely I shall stop in Fiji first.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Candanacarya

-

Bombay 23 March, 1971

71-03-23

Boston

My Dear Candanacarya,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th November, 1970. Please forgive this late reply but due to my travelling, much of my mail has been delayed. I have received the enclosed copies of BTG, numbers 36-38 and they are very nice. The layout made by you and the others are completely satisfactory. Thank you very much. I have again begun speaking on the tapes and very soon you will get transcribed copies of my dictaphoning for being edited and laid out for printing, chapter-wise, the fourth canto. Let the second and third cantos be finished quickly so that the fourth canto can be started. Henceforward I shall be supplying material for all cantos and you must do the rest; editing, layout, printing, etc.

Such chapter-wise printing of Srimad-Bhagavatam is very suitable and convenient, so you may continue it. Also, you say that you are now distributing BTG no. 35, but I have never received an English copy, so you can send me one.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jananivasa

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ISKCON; Akash-Ganga Bldg, 7th floor; 89 Warden Road Bombay-26 INDIA 23rd March, 1971

LT$_{710323B1}$

My Dear Jananivasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th February, 1971 and have noted the contents carefully. I am so glad to note how things are steadily improving there in Columbus center, with new devotees coming, and that you are about to acquire a new temple in the busiest quarter of town. That is very encouraging. Maitahili Devi is coming from L.A. to act as poojari. So make the Deities and temple gorgeously situated so that the people will sure to be attracted. Because you are sincerely working, Krishna is giving you facility for improvement. So develop the temple nicely.

I am glad to hear how you are lecturing in college classes also. That is very good program. Take as many such college classes as possible. You write to say that there is some difficulty in distriuting books because religious teachings are unlawful in public schools. How is that? In every university there is a department of religion. Unless they understand religion in elementary schools, what they will understand in college? Our philosophy and teachings should be studied in childhood, just after reaching five years of age.

So the public is somewhat conservative and still there is some police harrassment, but you are "going on with work undaunted." That should be followed. Haridas Thakur was harassed even by corporal punishment. Jesus Christ was killed. Nityananda Prabhu was injured by Jagai and Madai. But still preaching never stopped. We are delivering the genuine goods to the human society on behalf of God, Krishna. If someone wants to check us, it is for the time being only and not permanent situation because no material circumstances can permanently hamper devotional service.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Sriman Jananivasa Das Brahmachary 318 E. Twentieth Avenue Columbus, Ohio 43201

Letter to: Bhagavan

-

Bombay 24 March, 1971

71-03-24

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th March along with the enclosure of the letter received from Detroit City Municipality. It is very encouraging. Regarding the drug-addicted young boys and girls in your country, we can give them the best service as it is already evident from our practical movement. Most of my students were drug addicted formerly and now having taken to Krsna Consciousness, they have given up everything and rapidly progressed toward spiritual realization. There is a Vedic injunction that one has to realize Krishna nicely and then he becomes perfectly wise. Here is a good opportunity to get cooperation from the government in the matter of our Hare Krishna Movement. Our process of helping the misguided youth should remain the same. Namely, they should join the different services in the temple; chanting, dancing in ecstasy with Hare Krishna Mantra. They must be cleanly shaved, with tilak, have saffron robes, take prasadam, attend classes, chant 16 rounds of beads daily, etc. We are sure anyone who joins us will be free of all material disease including craziness and madness. Actually everyone in this material world is a crazy fellow; he doesn't know the aim of life. Even the erudite scholar doesn't know what is God or how the material world was created; so many things they do not know. So if the government officials want to take our help they must arrange for giving a nice place so we can accommodate the students concerned, according to our method. Such centers should be well equipped with temple, lecture room, sleeping quarters, kitchen, etc. as we have got everywhere. So try to convince the authorities that everyone will come to Krishna Consciousness, following our method, which is pure. Then craziness and madness will automatically disappear. This is practical welfare. So our movement should be very vigorously pushed on. But those who push must be pure; then it will be effective.

I am very glad you are getting many private home kirtana engagements. That is very encouraging. If each home adopts our method, they will be happy. There is no sectarian consideration. Everyone should be interested in what is God. The more one understands about God, the more he becomes wise and ultimately he achieves the goal of his life. Here in Bombay we have arranged a weeks meeting as Sankirtana Festival and the expenditure will be nearly Rs. 100,000, but the boys who are present here are doing nicely. Probably this festival will be very successful for drawing Indians about the importance of the Sankirtana Movement.

Regarding the automobile factory, that is very important news. In each and every factory if you can open a center with cooperation of the workers and the proprietor then certainly we shall make circumstances favorable for them that there will be no strike or dissension. So if you can introduce this program in factories, it will be a great achievement for our movement.

Regarding BTG, I have given a loan of $20,000 by check to Dai Nippon. I have given the information to Karandhara how to liquidate the Dai Nippon debt of $52,000. So follow this principle so that we shall not give chance for damaging our credit with them. I hope that the GBC members will see to this. I am thinking of returning to U.S.A. as soon as possible. Now everything depends on Krishna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda

-

Bombay 24 March, 1971

71-03-24

Brooklyn

My Dear Bhavananda,

Please accept my blessings. The enclosed letter may be handed over to Mr. J. Mukherjee which speaks for itself. In any case we are not able to help him with passage money for returning to India.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

-

Bombay 24 March, 1971

71-03-24

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. Since I have come back from Calcutta to Bombay, I have not received any letter from you, so I am very much anxious to hear from you. Here the program begins from the 25th instant and goes on until the 4th of April. After that I do not know whether I shall have to go back to Calcutta.

Whether there has been any negotiation with Jabed Ali and some other man for purchasing the Mayapur land or whether you have selected any other land nearby? Mr. Mohta wanted to send me a letter regarding negotiations for purchasing his brother's house. So these things are pending. Another thing, I wrote a letter to Mr. K. K. Birla, the copy of which is enclosed herewith. If you have received any reply from him? I am awaiting your reply to the above points immediately by return of post with a report of your activities there.

Acyutananda Maharaja wanted to come to Bombay during the ceremony and I think you also thought like that. I have no objection if you come here to join this ceremony, only thing is whether in your absence Calcutta work will suffer? If you come here, you can bring our dandas and umbrella which are left there with the books in storage.

Another thing is that I requested Mr. Singh Roy's son to give us the whole first floor on long lease and at reduced rent. If they do so, then we shall give up the idea of purchasing a house in Calcutta. Two big apartments will be sufficient for our preaching work. We can occupy both the flats if they agree to accept Rs. 1,500 per month.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: John Milner

-

Bombay 24 March, 1971

71-03-24

Tallahassee, Florida

My Dear John Milner,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. I am so glad to hear how both yourself and Harold Kanter have been working so nicely under the guidance of Gargamuni Maharaja, to push on Lord Caitanya Mahaprabhu's Sankirtana Movement there in Tallahassee, Florida. Now I have word that both Gargamuni Maharaja as well as Brahmananda Maharaja, have gone to Pakistan, as to my request. So who is now in charge of Tallahassee center? If there are any questions which may arise, you may correspond with Satsvarupa, the governing body representative for Southern U.S.A. and he will be able to help you. Your preaching program there sounds very encouraging and I am glad to note how you are approaching university officials, etc. with our philosophy. Go on in this way and Krishna will surely help you. The more you preach in schools and universities and distribute our books, that will be the success of our missionary propoganda.

So far as your taking initiation from Brahmananda Maharaja, I have no objection, but it is the etiquette that in the presence of one's Spiritual Master, one does not accept disciples. In this connection, Swami Brahmananda may write me and I will instruct him.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

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Bombay 24 March, 1971

71-03-24

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th February, 1971 and have noted the contents carefully. It is very encouraging news to hear that we have one new center in Amherst, Mass. amidst so many prominent colleges. So the devotees there should be very actively engaged in preaching at these schools and especially introducing our literatures, as well as teaching any classes, if that is possible. We have got so many centers. Now we should concentrate on developing the existing centers nicely rather than randomly opening new ones. If a temple has to close down it is a great discredit. So we should work in such a way that all our centers may prosper.

According to your letter, you should have received the new Deities by now. These big Dieties should be installed in a big throne and then the small Deities may be transferred to a smaller temple if you wish. I shall be going to _ and if you want I shall go to Boston, also. Why not? In the meantime you can have several sets of very nice dresses prepared, ornaments, etc. and keep them ready.

So far as Citsukhananda going to replace Brahmananda Maharaja (whose last report was from London, where he is raising funds for going to Karachi), I have just received one letter from him dated 3rd March, 1971 saying that he is in L.A. making final arrangements for opening Mexico City branch. So who shall go to Tallahassee?

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Citsukhananda

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Bombay 25 March, 1971

71-03-25

Los Angeles

My Dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3d March, 1971 and have noted the contents. I am so glad to hear that you are now in L.A. discussing final plans for opening one center in Mexico City. That is very encouraging news. I am anxious that we establish centers in major cities all over the globe and Mexico City is certainly an important landmark. Both you and your good wife Candrabali can speak Spanish language nicely, so you are certainly qualified for such a mission.

I am also glad to note that you have begun working on BTG Spanish edition. Actually we want that BTG be printed in every major language and distributed all over the world so that there is no language barrier in taking to our movement. So go there, husband and wife, and make our Mexico City branch a grand success, and Krishna will certainly bestow upon you all blessings.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Department of Visa and Foreign Registration (Immigration)

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Bombay 25 March, 1971

71-03-25

Officer Department of Visa and Foreign Registration (Immigration) Suva, Fiji

Dear Sir:

I hereby certify that my initiated disciple, Sriman Upendra Das Adhikari (Wayne Phillip Gunderson), having successfully completed his course of divinity studies in the International Society for Krishna Consciousness has been awarded the degree of Bhakti-sastri (Minister).

Sincerely, A.C. Bhaktivedanta Swami

ACBS/ds

Letter to: Rsabhadeva

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Bombay 25 March, 1971

71-03-25

Laguna Beach

My Dear Rsabhadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th February, 1971 and have noted the contents. I am so glad to note how nicely your Sankirtana activities are going on there in Laguna Beach center. You write to say that you are considering the possibility of celebrating feast days with festivals on the street. That is very good program, so do it nicely. Aratik ceremony may be done also, if possible. Otherwise, it is not necessary. So long as there is Guru-Gauranga worship, Yamuna Prabhu may act as pujari. Otherwise, one must be initiated to tend the Deity.

It is also encouraging to note how you are arranging formal parties at professional people's homes and presenting our life membership program. That has been our program in India and it has been met with great success. So continue this program with enthusiasm and determination. We want to distribute our books as far as possible to all classes of men, because anyone who reads them is sure to become Krishna Conscious, they are so nice. Also you should distribute the books to schools, colleges, libraries, bookstores, and wherever else you can imagine that they will be received. Also continue your program of door-to-door Sankirtana. That is certainly Lord Caitanya Mahaprabhu's movement and he will bestow upon you all blessings.

Please offer my blessings to Yamuna,* Kapiladeva, Madhumangala, Austin, and Robbie Prabhus as well as all the other boys and girls there in Laguna Beach. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*When & how she was given this name? Send my maintenance checks regularly. ACB ACBS/adb

Letter to: Sukadeva

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Bombay 25 March, 1971

71-03-25

Tucson

My Dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th February, 1971 and have noted the contents. It is very encouraging to note that you have been distributing 150 BTGs daily there in our newly established Tucson center. Actually we want that every American have a copy of BTG in his hand.

You should collect at least 25 cents per copy of BTG. We have to do in that way. Otherwise we will become debtor to Dai Nippon. Other instructions in this matter may be gotten from Karandhara, whom I have recently written.

Also you should be very enthusiastic for distributing our books to schools, colleges, libraries, bookstores, and wherever else you can imagine that they will be well received. These books are so nice that anyone who reads them is sure to become Krishna Conscious. You can show them Krsna books and ask them to read any part and if they like what they have read they should purchase, and if not you will walk away. Who could resist? Krsna book is so nice that everyone will like it, either as a story book or history or philosophy or whatever, they are sure to be attracted. Simply it depends on your presentation. So do it nicely and Krsna will help you.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Yes, if Karandhara has recommended it, both you and Narada Muni Das may get yourselves married. I have no objection. But you must be sure that you can meet all the responsibilities of household life; then it is all right.

Yes, when I go to L.A. I may visit your temple. ACBS/adb

Letter to: Vamanadeva

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Bombay 25 March, 1971

71-03-25

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your ISKCON St. Louis Newsletter with enclosed note, dated 9th February, 1971 and have noted the contents. I am so glad to hear your program is steadily expanding in St. Louis and how you are regularly making university engagements and are being so well received. Actually these college students have all been misguided. Without Krishna Consciousness, all their book learning amounts to zero. Simply if they will add Krishna Consciousness to their curriculum all their endeavors will know perfection. So it is so important that we distribute our books, especially in the schools and colleges, because anyone who reads them is sure to become Krishna Conscious. So make your program in that way and Krishna will surely help you.

You have got so many Tulasi plants there. Very nice. So you can grow more. Is the climate suitable for growing? Hawaii is undoubtedly suitable but St. Louis also? Anyway, it is growing, and that is mother Tulasi's great favor.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bank of Baroda

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Bombay 26 March, 1971

71-03-26

Bank of Baroda Bombay

Dear Sir:

Re: My Savings Bank A/c no. 4966 with you,

With reference to your letter No. FGN:16/451, dated 23rd March, 1971, I beg to inform you that whichever letter I have received from you I have immediately replied. The last letter replied to you was dated 2nd January, 1971, in reply to your letter No. FGN:15/1581, dated 15th December, 1970. Since then I have received no letter from you.

So far my returning back in India, it is a fact and I am staying at the above address, so you can note down the change in address. Immediately I have no program for going out of India. In case I go out of India in future, I shall let you know of my departure as advised by you.

Now please get my Savings Bank Account No. 1452, in your Delhi Branch, transferred here for credit of my account with you. I am enclosing herewith the passbook.

Also I am enclosing my local passbook to be made up to date. Please do it and return it back per Devananda Swami.

Thank you in anticipation, I am,

Your faithfully,

A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bank of Baroda

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Bombay 27 March, 1971

71-03-27

Bank of Baroda Delhi

Dear Sir:

Re: My S.B. Account No. 1452 with you.

I shall thank you to close my above Savings Bank Account with you and transfer the entire balance with interest to your Reclamation Branch for the credit of my Savings Bank Account No. 4966 with them. The relative passbook is enclosed herewith.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bali-mardana

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Bombay March 28, 1971

71-03-28.2

Sydney

My Dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated 18th March, 1971 and have noted the contents. In the meantime I have received one letter from Hanuman that one lady is prepared to donate a nice piece of land and $50,000 for erecting a Radha-Krsna Temple. That is very encouraging. If it is a fact, then I can go there for laying down the foundation stone and from there it may be easier to go to Sydney. So after hearing from you, I shall let you know definitely.

I have received one letter from Christopher Warden dated 17th March, 1971. Please thank him and you may inform him that I am sending his beads by separate post.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

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Bombay 28 March, 1971

71-03-28

My Dear Rupanuga,

Please accept my blessings. In continuation of my last letter to you dated 23rd March, with regards to your proposal for helping the disturbed members of the greater society by Krsna consciousness, it is a very nice idea. As you know, I was also visiting the prisoners here in India for preaching this Sankirtana Movement and thus saving them from the material disaster.

We should recruit any sort of men out of the four classes; brahmana, ksatriya, vaisya, sudra. For our members we do not make any discrimination. One half of the membership fee is to go for printing of my books and one half for development of our Centers. I think we will require a huge amount of money for developing New Vrindaban scheme with seven Temples. Then it will be nice. That will be a grand success.

The boys and girls from bad backgrounds may be helped certainly by our program, but we cannot make a new program for them. They can simply come and live with us and attend Kirtana and classes as usual. We can give nice Prasadam and lectures to them and invite their questions. Counseling can be done by some experienced member.

Regarding the relocation of ISKCON Press and the accounting department, I want to see the management going on nicely; that is all. It is very encouraging that Sriman Karunamaya has opened a new Center in Amherst, Mass. Please try and maintain it very nicely. I have received the press cutting from Chicago and in India also our Movement is being appreciated as "new wave". So let our waves roll on until it reaches the great ocean of transcendental Nectar of Devotion (Bhakti-rasamrta-sindhu). The issue of "Krsna Sun" is nice. It is good. They may be distributed to our prospective Life Members, etc.

Sometimes on the "Isavasya Hour" people should chant Isopanisad; that will purify the whole atmosphere. The vedic mantra has powerful effect as good as Hare Krsna Mahamantra. I think that while in Los Angeles with me you learned the mantras and they should be practiced and chanted on the radio and television.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hanuman, Amogha, Gopala

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Bombay 28 March, 1971

71-03-28

My Dear Hanuman, Amogha, Gopala,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 19th and 23d March, 1971 and have noted the contents carefully. I have also received your telegram and I have already informed you that if need be I am prepared to go there but when things are completely matured. I hope you will consult Bali Mardan in this connection. Upon receipt of your last letter, I have sent one telegram to Kamala Devi, in care of Hanuman, reading as follows: HANUMAN DAS INFORMS ABOUT YOUR DONATION OF LAND AND TEMPLE. I THANK YOU VERY MUCH WITH BLESSINGS OF LORD KRISHNA. SHALL BE GLAD TO HEAR FROM YOU FURTHER IN THIS CONNECTION-BHAKTIVEDANTA SWAMI, FOUNDER-ISKCON.

Your reports of Sankirtana activities are all very much encouraging. It seems that there is great potential there for spreading our Krishna Consciousness Movement in Malaysia. So work with determination and sincerity and Krishna will give you all facility.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: M. Chatherjee

-

Bombay 28 March, 1971

71-03-28

Sri M. Chatherjee Vandana Flat 16, 3d floor 9th Road T.P.S. IV Bandoa Bombay-50

My Dear Madhusudana Da,

Please accept my humble obeisances. I beg to acknowledge receipt of your Bengali letter dated 24th March, 1971 and I have noted the contents carefully. In reply to this letter I would draw your attention to "Caitanya Caritamrta," verse no. 23, 10th chapter, Madhya lila and its explanation, given by Srila Prabhupada in His Anuvhasya.

Of course I am very busy with my work. Still I shall be glad to answer all your questions in this regard, After reading the Anubhasya explanation given by Srila Prabhupada. In the meantime, if possible, kindly explain what you mean by Visnupad and what you mean by Prabhupada.

I shall be here until the 5th April, 1971 and our program in Cross Maidan is going on very satisfactorily. Every day more than 15,000 to 20,000 people assemble and especially today it was very much crowded.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Anandini (Karen Anderson)

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Bombay 30 March, 1971

71-03-28

Philadelphia

My Dear Anandini Devi Dasi (Karen Anderson),

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th January, 1971 as well as the $50.00 gift sent by you also. Thank you very much. I am so glad to accept you as my disciple. Your spiritual name is Anandini Devi Dasi; Anandini means "pleasure." Your beads are also duly enclosed and to keep them strong they should be soaked in oil; mustard oil will do. Also they should be restrung properly.

I am so glad to hear how nicely you are engaged in devotional service there in our Philadelphia temple, under the expert guidance of Nayana Bhirama. I have received so many favorable reports about the activities there in Philadelphia and am so glad that you are there also and helping out. As the temple is growing more and more, so can your service expend also. So stay strong in Krishna's service by strictly following the regulative principles, chanting 16 rounds daily, without fail, reading all our literatures, and engaging whole-heartedly in devotional service, 24 hours. Then you will be happy and Krishna will be pleased.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gurukrpa (Gregg Gottfried)

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Bombay 30 March, 1971

71-03-30

Berkeley

My Dear Gurukrpa, (Gregg Gottfried)

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd December, 1970 requesting initiation, as well as the $50.00 gift for my book fund sent to Karandhara in L.A. Thank you very much. I am so glad to accept you as my initiated disciple. Your spiritual name is Gurukrpa, or one who has the mercy of the spiritual master.

Actually the mercy of the bona fide spiritual master is there equally for everyone. Just like the sun is shining equally everywhere, yet there are those who refuse to come out completely into the light. Simply if you will rigidly follow the regulative principles and chant 16 rounds of beads daily without fail and engage whole-heartedly in devotional service, your rapid advancement in Krishna Consciousness will be certain.

Your beads, duly chanted on, are enclosed and should be soaked in oil (mustard oil will do) and they should be re-strung properly also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Bombay 30 March, 1971

71-03-30

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I have not received reply to my letter sent to you on the 24th instant. Why are you silent? Also, has Dinanath arrived there from Gorakhpur with the Deities? I instructed Dr. Rao (Ramananda) that if a land agreement hadn't been settled up on the University of Gorakhpur by the 22nd instant that Dinanath should go to Calcutta immediately with the Deities, but as of yet I have received no reply from Gorakhpur.

Enclosed please find one set of japa mala, as a sample. I want to purchase similar style beads, as good, if not better, quality and in large numbers. These beads are available in Calcutta and especially in Navadvipa they have got the best quality beads. So please send cost quotation, at lowest price, for 100 sets first quality beads and I will let you know how many I want ordered. Please take care of this matter as soon as possible since I will be leaving Bombay after 5th April.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Beads coming separate post. ACBS/adb

Letter to: Satadhanya (Stan Federoff)

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Bombay 30 March, 1971

71-03-30

Pittsburgh

My Dear Satadhanya Das (Stan Federoff)

Please accept my blessings. I beg to acknowledge receipt of your nice letter date 15th January, 1971. I am very glad to know that you are feeling happy in Krsna's service and you are chanting His holy Names regularly according to the Vaisnava prescription. I am very glad that you have requested initiation and I have duly chanted your beads and they are enclosed herewith. So, I have accepted you as my initiated disciple and your spiritual name is Satadhanya das Brahmacari. Please follow the regulative principles very strictly, chant Hare Krsna Mahamantra sixteen times daily round the beads and be happy.

I think the atmosphere at Pittsburgh Temple is very congenial to you, so you go on studying our literatures very carefully in the association of your Godbrothers and sisters and work cooperatively to help spread this sublime Movement to as many persons as possible, there. If you ever have any points of uncertainty, you may inquire from your elder Godbrothers or Hayagriva Prabhu and Kirtanananda Maharaja or if need be from me.

Please keep always engaged in the service of the Lord and you will never be unhappy and your life will become to the highest perfectional standard.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The enclosed beads may be re-strung with knots between the beads. They should also be soaked in oil, which will make them strong. ACBS:ds

Letter to: Rameswar Dayalaji Birla

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Bombay 31 March, 1971

71-03-31

Sri Rameswar Dayalaji Birla Birla House Mt. Pleasant Road Bombay-6

My Dear Rameswar Dayalaji Birla,

Please accept my greetings. With reference to my interview with you yesterday evening, I beg to inform you that my attempt to exhibit the Krishna Consciousness Movement to the Bombay public is still going on at the Cross Maidan, and it has become very successful. Similar attempts will be made in Calcutta and Delhi also, in order to establish at least four centers in India; Bombay, Calcutta, Delhi and Navadvipa. I am therefore opening a scheme herewith for raising funds for the above purpose. I have already discussed with you in this matter and I hope you will kindly generously contribute to this fund so that your example may be followed by other rich men in India. Your check may be collected from your secretary, Mr. Dhruva, upon hearing from you.

Yours in the service of Lord Krishna, A.C. Bhaktivedanta Swami

ACBS/adb

April

Letter to: Rameswar Dayalaji Birla

-

Bombay 1 April, 1971

71-04-01

Sri Rameswar Dayalaji Birla Birla House Mt. Pleasant Road Bombay-6

My Dear Rameswar Dayalaji Birla,

Please accept my greetings. I beg to inform you that the two pairs of Radha Krishna Deities have arrived in Bombay from Jaipur. So out of the four Deities, two of Krishna and two of Radharani, one Deity of Radharani is broken by the hand. So kindly do the needful for replacing this Deity and oblige.

Hoping this will meet you in good health.

Yours in the service of Lord Krishna, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

-

Bombay 1 April, 1971

71-04-01

My Dear Daughter Jadurani,

Please accept my blessings, and offer the same to all the hard-working crew in our Boston Art Department. I have received both your letter and a letter from Sriman Bharadraja some while back and just the other day I have received one telegram from the Art Department. I have also seen the article in our new issue of Back to Godhead and I am very much encouraged to see how you are all working so carefully in the service of Krsna in the matter of painting transcendental pictures of the Lord, His pastimes, His devotees, and illustrating His philosophy.

The philosophy should be illustrated, but everything must be done with clear intelligence according to the Parampara revealation of the Absolute Truth and Krsna will give you good understanding for the purpose. The picture of the upside down tree drawn by Bharadraja as a sample is good. The roots of the trees are like pillars growing large and making the tree strong. Regarding the descriptions in Bhagavad-gita Ch XV in verse 1 the leaves are described as the Vedic hymns and in the 2nd verse, the sense objects or vishaya are compared with the twigs. The jiva in the heart of the living entity appears as a sparkling star along with Supersoul depicted as four-handed Visnu as He appears on the cover of ”Isopanisad” or similar.

Another picture shows the many pictures on the spool of movie film. Although there are actually many, many different pictures, when projected in continuous sequence on the screen the image appears as one. Ordinarily we see a man as localized, but every moment the picture is changing without the notice of the viewer. The soul within the heart does not change however, it remains the same. Again, you may illustrate the verse how the soul takes on new bodies as new dress and when the dress is worn out as at the time of death, he takes on new body. I know you are all intelligent devotees of the Lord and I feel confidence in you that you can all illustrate the philosophical instructions of the Lord and this will be a great boon to the people at large.

Please go on with this painting work with all enthusiasm. Our Krsna consciousness is so nice. By painting, your love of Krsna will become mature.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Kanya Kumari (Carol Bouchier)

-

Bombay 1 April, 1971
71-04-01
New Orleans
My Dear Kanya Kumari (Carol Bouchier),

Please accept my blessings. I beg to acknowledge receipt of your kind letter dated 2nd February, 1971 as well as your beads. They have been duly chanted on and enclosed herewith. I am glad to accept you as my disciple and have given you the spiritual name Kanya Kumari Devi Dasi. Kanya Kumari means "virgin girl." She is Krishna's energy.

Your husband, Nityananda Das, is now president of our newly formed New Orleans center and as his wife, it is your duty to help him in every way possible. So work cooperatively, husband and wife, and make our New Orleans branch a grand success. And remain unflinching in Krishna's service by strictly following the regulative principles, chanting 16 rounds of beads daily, without fail, and reading all our books. Then Krishna will surely help you.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Krsna dasa

-

Bombay 1 April, 1971
71-04-01
Hamburg
My Dear Krsna dasa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 9th and 26th March, 1971 respectively and they are most encouraging. You have taken the matter very intelligently and now we have got invitation from one Professor G. G. Kotovsky in Moscow. So I agree to go to Germany as soon as I hear from you in reply to this letter. Please let me know the following points.

1. How many of us will go to Russia?
2. Whether we shall go in a party or simply we shall go 2 or 3 persons on the meeting days and come back again to Germany, as you write to say that it takes only two hours. So there will be no difficulty to go to Moscow or any other city and come back again. But if we get some place to stay there for a week or a fortnight, that will be nice.
3. What about visas?
4. If we go some day and come back as I did when I was in London; we all went to Amsterdam and came back the same evening.

So we are now in Bombay and you can reply these points immediately and if you so desire, we can start immediately or as you direct. Amongst us, Syamasundara. knows German language. So if you think that his presence will facilitate, then he can also go. So on the whole, you make all arrangements for going there as it is convenient. Arrange for visas and on hearing from you I shall start.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Nityananda

-

Bombay 1 April, 1971
71-04-01
New Orleans
My Dear Nityananda Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2nd February, 1971 and have noted the contents, I am so glad to hear that you and your wife Kanya Kumari (Carol) have gone with one brahmacari, Pavanadeva (Peter), for opening a center in New Orleans. Thank you very much. I am so much appreciative to you American boys and girls for helping me fulfill the order of my Guru Maharaja. Simply you are going, husband and wife, chanting Hare Krishna, and preaching pure Krishna Consciousness. May Lord Caitanya Mahaprabhu bestow upon you His full blessings.

Now you are beginning to preach at the universities. That is a very good program, so increase it more and more. It is also a good opportunity for distributing our books. You should give much effort for book distribution, it is such a valuable service. Simply if one will read our KRSNA book, TLC, NOD, and Bhagavad-Gita As It Is, he will surely become a Krishna Conscious person. So somehow or other distribute these books, either in schools and colleges, libraries, through life membership, bookstores, or wherever else you think they might be accepted. Do so with enthusiasm and determination and Krishna will surely help you.

Enclosed please find beads for Kanya Kumari and Pavanadeva duly chanted on by me, as well as letters addressed to them also.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Gopala Krsna

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Bombay 4 April, 1971

71-04-04

Montreal

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th February, 1971 and have noted the contents. So far as your working engagement is concerned, certainly you are not a karmi. Any person whose constant occupation is Krishna Consciousness, he is not a karmi; he is a devotee in all circumstances. So you should accept the best source of monetary income and use it for Krishna. And that is better than sannyasa. So stick to your job and use it for Krishna Consciousness. You are not a karmi.

Here we are having a very large festival at Cross Maiden in Bombay where 20,000 to 30,000 people are attending daily for chanting, lecturing, arati and prasada distribution. You will be glad to know that both your mother and father came to visit me there. Your mother is always asking that you come with your wife and get a job in India. But I told her that you cannot get a better job here. But she is mother, and so naturally wants to see you. So I have told her that after your examinations you might conveniently come to India to visit her at her home.

So far as your plan for producing one French BTG for both Paris and Montreal, that is a very good idea. You might be interested to know that Dr. Bigelow has already acknowledged my letter and he has already admitted that our knowledge of the spirit soul is far greater than in the Western world. That he has admitted. So far as going to U.S.A., I am glad that you are going there for better occupation. And if your mentality for devotional service is good and you continue in that spirit, then surely you are a pure devotee.

Offer my blessings to your wife Ekayani. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nayanabhirama

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Bombay 4 April, 1971

71-04-04

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th February and 17th March, 1971 respectively and have noted the contents carefully. Also I have received the two articles enclosed and I am so glad that they were well received by respectable persons. They are fine publicity for our society.

So far as posting articles in the state prison and corresponding with the inmates, that is nice program. If you can make good propoganda then everyone will become attracted to Krishna Consciousness. That is our mission. Yes, if the prisoners can give up their sinful activities, we can allow them to live with us. Otherwise, how it is possible? Our policy is to have shaven head, wear robes, chant 16 rounds of beads, follow the regulative principles, take prasadam only, etc. If they can follow all these principles then only it is all right. If a doctor prescribes a medicine and a diet and if the patient follows both, he will get well. If he just follows in part, then he may not. So all these principles must be followed in order to derive spiritual benefit. That is our method.

For the time being you can go to the jail and lecture about Krishna Consciousness and the values of life. You can give this lecture simply by repeating different chapters from our books. And the same can be done in the mental hospital as well. Distribute prasadam there also. Preaching at these and other big institutions is solid work, so try to increase this activity.

The suggested ceremonial gifts for the Spiritual Master are as follows: grains; fruits; spices; ghee; flowers; clothings and garments; bedding, shoes, umbrella; asana; sacred thread; utensils; lamp; bead bag; kunti (neck) beads; incense; ornaments; money. No, the third floor is not too high for my quarters. When I was in Montreal I was on the fourth floor.

So far as arranging for one engagement in the art gallery, I shall be glad to accept this invitation when I return. Let him be in contact with our temple and when I go there I shall accept this invitation.

It is interesting to hear how you received last month's rent money. Just see how Krishna is helping you. Just work sincerely and follow the regulative principles and Krishna will help us always. And now there are so many devotees there in Philadelphia. Please take care of them. Teach them how to remain neat and clean. They should be engaged always in cleansing the temple. Cleansing is urgently required. As far as possible, non-initiated devotees may not enter the kitchen or Deity area. They can help from outside. Just take care of them so that they may become pure devotees. That is your duty. We are respected everywhere on our purity platform. This should be maintained. That the graduate student and family has also joined our movement is very good news. Take care of him also. Let him read and study all our books.

The color slides have been given to Syamasundara. Also I have received your maintenance checks for the months of February and March, 1971. Thank you very much. So far as "Krishna catering service," unless you have got sufficient time to accept such engagements don't take it because everything must be done nicely. Try also and make the parents of our devotees into life members. That will help our movement; so will going on radio and TV shows. So continue such engagements as much as possible.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vaikunthanatha, Saradia

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Bombay 4 April, 1971

71-04-04

Georgetown, Guyana

My Dear Vaikunthanatha and Saradia,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter dated 21st March, 1971 and have noted the contents carefully. I am so glad and proud of you that you two young boy and girl have gone to Trinidad to preach the mission of Lord Caitanya and you have impressed the public so nicely by your preaching work. May Lord Caitanya bless you and bestow his benediction upon you always.

The news of your newly established temple in Trinidad, San Fernando, is so much encouraging and now Kanupriya and his wife are running that center in your absence. Long ago I was invited by the people of Trinidad but at that time I could not go, although I had great desire to go there. Now you are fulfilling my desire.

Now you have gone to Guyana. Dr. Balwant Singh has written me how well you are being received there also. So take advantage and immediately open a center. It is a good field for selling our literature (5000 BTG per month to start is very encouraging) and the inhabitants are cooperative, so it is the ideal opportunity to open a center. So Trinidad or Guyana, one center should be established very nicely. Just like we have got our L.A. center and so many smaller centers. Similarly, in that quarter of the world there must be one very nice center. So concentrate your efforts in that way and when things are ready I shall send you Deities. And when the situation is favorable, I shall go there also.

Even though you have had no gayatri mantra, still you are more than brahmana. I am enclosing herewith your sacred thread, duly chanted on by me. Gayatri mantra is as follows:

[TAKEN OUT]

Ask your wife to chant this mantra and you hear it and if possible hold a fire ceremony as you have seen during your marriage and get this sacred thread on your body. Saradia, or any twice-initiated devotee, may perform the ceremony.

I remember the days when Saradia expressed to marry you and I immediately reserved you for marriage to Saradia. Later on in Boston you were married and since then you are working so nicely. I am very pleased upon you. Simply use this marital life for spreading the glories of Lord Krishna and in this very lifetime you will be promoted to associate with Krishna in Goloka Vrindaban. So please stay on the purity platform; chant 16 rounds daily and without fail, follow all the regulative principles, and read all our books and your life is sure to be successful. Unless one is sufficiently empowered, one cannot preach Krishna Consciousness. So the fact that you are preaching so nicely is proof that you are already benedicted by Krishna. So preach Krishna Consciousness and be happy.

Here in India we are having one massive Sankirtana Festival called ”Bhagavata Dharma Discourses, a Hare Krishna Festival” where 20,000 to 30,000 people are attending daily for chanting, lecture kirtana and prasadam distribution. So here in Bombay preaching work is also very successful. Many important men are becoming interested. Most probably we will have our permanent center here soon.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please hand over the enclosed letter to Dr. Singh ACBS/adb

Letter to: Dr. Balwant Singh

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Bombay 4 April, 1971

71-04-04

Dr. Balwant Singh General Secretary, Mahatma Gandhi Organization P.O. Box 784 Georgetown GUYANA

My Dear Dr. Singh,

Please accept my greetings. I am in due receipt of your letter dated 23d March, 1971 and have noted the contents. I am so pleased that you have taken my two young disciples, Vaikunthanatha and Saradia, from Trinidad for preaching work. It is so kind of you that you are appreciating their work in this connection. Kindly continue to help them so that there may not be any impediment in their preaching work.

I thank you very much for inviting me to go there. If it is Krishna’s desire that a temple be built in Trinidad or Guyana, then I shall go there. I have received one letter from Dindayal of Guyana in this connection and if the two of you can work with Vaikunthanatha and Saradia for establishing one center, that will be very nice. So thank you once more for your kind invitation and when the temple is established, I shall go there as soon as possible.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/db

Letter to: Visnujana

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Bombay 4 April, 1971

71-04-04

Austin, Texas

My Dear Son, Visnujana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th March, 1971 and have noted the contents. Because I have been very busy with the movement which is going on here, I haven’t had time to reply your letter until now. As soon as I remember that you are trying to fulfill my desire of trying to open ten centers, it gives me renewed vigor and life. Please do it nicely. I have got confidence in you because Krishna has given you special talent for chanting Hare Krishna Mantra. When you were chanting in L.A. temple in the evenings, or in the mornings, I enjoyed your chanting so nicely that I thought myself immediately carried to Vaikuntha. So I am always thankful to you for your activities in announcing the interest of our mission. Thank you very much. Most probably when I return to L.A. I may call you back just to hear your chanting of Hare Krishna Mantra. I am very anxious to meet you also. I am thinking of returning very soon, but I am also contemplating going to Russia. So on my way back I may go there to Russia for a few days and then to U.S.A. Although I am Indian materially, still I have adopted U.S.A. as my fatherland and you are all my fathers. In India I had one father who raised me a Krishna Conscious child but in America I have got many fathers who are reminding me always of Krishna. Therefore I will always wish to live under your care.

It is so much encouraging that you have got a very nice temple and that already there are six students living there and following the regulative principles. Anyone who you recommend, I shall immediately initiate him. So take advantage and enchant those who are coming by your chanting of Hare Krishna Mantra. You will be victorious. And try to introduce our books there and it will be a great missionary success. One Krishna book sold means we go forward one step in our Krishna Consciousness. We should always remember this. Now the second part of KRSNA book is available, so take them from Karandhara.

So far as waiting for sending Deities, that is all right. Although there is no Deity, still this Hare Krishna Mantra is considered to be the sound vibration incarnation of Krishna. Actually we should give more stress in worshiping the incarnation of sound vibration but whenever there is possibility of installing Deities and strictly following the regulations of worship, we shall do this, but the essential part of our activities is to worship the sound incarnation.

You will be glad to know that Subala Maharaja is now in Bombay and he is going to Delhi for preaching work. Here in Bombay we are having a huge Sankiran Yajna, called "Bhagavata Dharma Discourses, a Hare Krishna Festival" where 20,000 to 30,000 people are attending daily for chanting, lecture, arati and prasadam distribution. So here in Bombay preaching work is very successful. Many important men are becoming interested. Most probably we will have our permanent center here soon.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S. While posting this letter, Sriman Gargamuni Maharaja has just arrived in Calcutta from Pakistan East.

Letter to: Immigration Service

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Bombay 5 April, 1971

71-04-05

Manager, Indian Visa Department, Immigration Service, Suva, Fiji Island

Dear Sir;

Since the founding of our Society in 1966, we have now got established over fifty centers and Radha Krsna Mandirs and they are registered in the major cities of the Western World.

Presently I am on tour with some of my foreign disciples in India and we have got a very large program here for preaching this Krsna Consciousness Movement or Bhagavata Dharma. Our program requires the assistance of both Sriman Wayne Gunderson and his wife Srimati Citralekha Devi Dasi, who are my initiated disciples. My request is that these two, husband and wife, be granted visa for coming to India. Our tour is lasting for another six months and their presence and assistance is immediately required. Please help them and expedite this matter as far as possible.

Thanking you in anticipation, I am,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Central Bank of India

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Bombay 6 April, 1971

71-04-06

Central Bank of India Bombay

Dear Sirs:

Please transfer from Central Bank of India, Gowalia Tank Branch Account of A.C. Bhaktivedanta Swami Book Fund Account, (HSS Account #14538) the sum of Rs. 2756/76 to Central Bank of India, Head Office, in favor of International Society for Krishna Consciousness Building Fund (Current Account #9/381.)

Thanking you,

A.C. Bhaktivedanta Swami

ACB/rdb

Letter to: Tamala Krsna

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Nasik 7 April, 1971

71-04-07

Calcutta

My Dear Tamala Krsna,

Please accept my blessings. I hope by this time you have safely reached Calcutta and are doing the needful. In Nasik Krsna has given us a nice offer; namely the host here Srimad Mahanta Deenabandhudas is offering his house and press in Vrndavana for our use. He is prepared to give both these things to us as a charitable gift. The problem is who will take charge of the house and press? But I think if Pradip and Rahul go there, things can be done, if not perfectly, still to our purpose. So please consult with them. Of course, there will be paid compositors in the press, but it requires good management.

We are returning to Bombay on Saturday by 12 Noon. I shall be glad to hear from you on this point as soon as possible. I am also writing in this connection to Ramananda and Durdaivanasan Prabhus in Gorakhpur and Ksirodakasayi in Delhi.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please inform me about Calcutta and Mayapur _ ACBS:ds

Letter to: Karandhara

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Bombay 9 April, 1971

71-04-09

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 23d February, 1971 and 12th March 1971 respectively as well as the memo to all Canadian and USA centers dated 25th March, 1971. Your very sincere attitude for serving your Spiritual Master, as indicated in your letters, is the only way for making advancement is spiritual life. To offer the highest respects to the Supreme Person and as much respect to the Spiritual Master, makes one bona fide to receive spiritual knowledge by revelation; that is the injunction of the Vedas. I see that your attitude is quite appropriate and so I pray to Krishna to bestow upon you all his blessings.

Yes, the $500.00 deficit with Dai Nippon has been adjusted. Also, I have received some time ago, the charger cable and earphones sent by you. It is all right how Sai's donation has been deposited. I have received the deposit slips, but one I am missing. But that doesn't matter because the money is already in the account. From Sai's money I have paid Dai Nippon on account of BTG debt, $20,000. This must be replaced by four monthly installments of $5,000.00 each as I have previously explained to you. Certain moneys should be held for emergency, but not that it should be taken and never given back. That is not good. So this $20,000. should be returned in four months, as I have already described in my previous letter.

So far as statements of accounts, I am getting many statements from temples that are deficient in their economic situation. So far you are concerned, you have done so much for L.A. temple. So you do not change your position. If sometimes you go out, leaving all management to Dayananda, that is all right, but your permanent center should be L.A.

For the third edition of Krishna book, 10,000 will be sent to L.A. under your care and you will distribute them and collect the funds and send to my book fund. This system I want to introduce, or in other words all books printed for American and European distribution will be under your control. That is my idea. Kindly let me know your opinion in this connection. You can write to the new Bombay mailing address, given above.

Yes, the new thrones are actually super-excellent. So the 24" high Deities might have reached L.A. by this time, so when I return I shall hold like installation ceremony. I wanted that thrones be constructed like this, so you have introduced it. Personally I have already instructed and you are following. So make L.A. the ideal temple for all our temples to follow, in every respect. For this purpose, I purchased that house. I hope the installments on the house account are being paid regularly. I have not received the latest receipt since a long time, but I hope you are doing the right thing. This is a great responsibility. I think out of the $11,500.00 which I advanced during the purchase of the house has been fully paid except $1,700.00. Please check to see if I have it right. Besides that, from during Brahmananda's time, I am due to realize from BTG department about $8,000.00. $2900.00 was advanced to Iskcon Press in your presence and $5,000.00 Brahmananda was to pay but it was withheld on account of imminent expenditure. Please see to this.

So these improvements in my apartment are attracting me more and more to go there immediately. So sooner or later I am going there to engage fully in translation work and thus enjoy all your good company. Sriman Gargamuni Maharaja went to Pakistan but due to serious civil war trouble there, he has come to Bombay and he is staying with me for the present.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Rupanuga

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Bombay 9 April, 1971

71-04-09

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd March, 1971 and have noted the contents carefully. You say that Bhagavatam printing is going on, but what about Bhagavad-gita As It Is? Some San Francisco Indian friends promised to pay $20,000, for this. So somehow get this money and manage to print Bhagavad-gita as quickly as possible, without stopping. Best thing is to get Bhagavad-gita printed on our own press, some soft bound and some hard bound, regularly sewn. Now in N.Y. we have got large space. If required we can increase by another press, but try to get all our books printed on our own press.

You write to say that you are relocating in N.Y. but I have received a letter from Satsvarupa saying that he cannot leave because of some financial difficulties. This complaint is practically coming from every temple. Why there is financial difficulty?

What GBC man from India has written that GBC member should be "disentangled from local management"? I have no information who it is. I never advised GBC men to write like that. Why should the presidents give up their posts? GBC work should go on but the temples must be looked after simultaneously. Of course for better management you can go to N.Y.; yours is special case. But this was not my advice. This instruction should be given to all that I never advised that they give up the post of presidency. I asked Tamala if he had written any such direction, but he denied. I do not know which GBC member has advised like that. Jagadisa was also divorcing himself from temple management but found the devotees enthusiasm slackened and so he has returned to the temple schedule. The temples must be maintained.

So far as ”youth work” is concerned, it can be taken up, but our process must be followed strictly. Anyone may come but our process must remain the same. The men are expected to shave their heads and wear robes; they must attend classes, read our books, chant 16 rounds, attend arati, go for street Sankirtana, take prasadam only, etc. To have any separate institution apart from the temple, that we cannot do. Everything must be within the scope of our activities, then this ”youth problem” can be solved. Our process is proven as the only effective means. If the government or any other organization gives up a place, then we can train up such youth in our own way and surely they will come out sane. That place given will be a temple. So the process remains the same, except on a larger scale. Not that there is a separate division of ISKCON to handle youth problem, but that we have a bigger temple to accommodate them is all, and then the people will see practically how we are doing the highest welfare work.

[PAGE MISSING]

Letter to: Damodara

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Bombay, India 11 April, 1971

71-04-11

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th February, 1971 and have noted the contents. Yes, Washington D.C. is very good location for the site of East coast Rathayatra festival. So go ahead as planned and do it nicely. I do not know whether I shall be present at that time, but if Lord Jagannatha desires, then I shall be there without a doubt. The point is that recently there is contemplation going on for me to go to Australia and then Russia, so my return to U.S.A. may be somewhat delayed. Here in India things are going on very nicely also. We just completed one grand Sankirtana festival entitled ”Bhagavata Dharma Discourses, a Hare Krishna Festival” in which 25,000 to 30,000 people were attending daily for eleven days for lecture, arati, kirtana and prasadam distribution. It was a grand success and we should be establishing our permanent center here in Bombay very soon.

I am so glad to hear how you are increasing your program at the schools and colleges and teaching classes there also. That is very encouraging. This university teaching should be vigorously done and our literatures introduced as well. It is an ideal opportunity to do so. And you are getting free ghee from the city school system. That means support of the local government. That is very nice. If you can gain the sympathy there of the government, local state or national, that will so much enhance our prestige. So go on trying for it.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Bombay 11 April, 1971

71-04-11

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated nil and 23d February, 1971, respectively and have noted the contents carefully. Regarding our newly acquired press, whether it is possible to dispatch it to India. We are trying to start a press here, and one man has donated a press in Vrindaban. Since we want a center there also, I am willing to accept his offer. Or, how you want to utilize this press? At the present a daily newspaper is not a very practical idea. Rather I want to see my books being printed. I am very much anxious to see all my books published in my lifetime. Bhagavad-gita As It Is is long overdue. First Canto Srimad-Bhagavatam in one volume is also long overdue. Please try to expedite these publications.

So Mr. Blake has donated a press, and now he has donated so much furniture. Everyone wants to give. That tendency is there in everyone. So we must take advantage. The natural propensity of a human being is that he wants to give, he wants to love, he wants to take, but these propensities are simply misdirected because of no Krishna Consciousness.

Your program of door to door Sankirtana is very encouraging. The more men understand the importance of our movement, the more they will invite us to their homes and clubs, because Krishna Consciousness is the life-giving ambrosia. So increase this program more and more and we shall be able to distribute all our books, which is even more important than membership. Of course, if we can do both at the same time, that is best. Life members can pay four installments. The period during installments may be increased even as much as six months; that doesn’t matter. But there should be no more than four installments that would decrease amount of payment.

Yes, the gayatri mantra initiations may be performed by you. Hold a fire ceremony and give the sacred thread on my behalf. I am enclosing herewith one thread, duly chanted on by me, along with a copy of gayatri mantra for Sri Govinda Das and mantra for his wife Srilekha Devi also. To each you should recite the mantra individually and they will repeat and then the thread should be offered to Sri Govinda Das. The tape recording is not required.

I am glad to hear how you are getting such good television coverage. However we get the opportunity, we should publicize as much as possible. So far the slides mentioned by you have not arrived. In the future you can send them and all other mail to our new mailing address; P.O. Box no. 387; Fort, Bombay-1; INDIA.

Please offer my blessings to the others there. Hoping this will meet you in good health.

[PAGE MISSING]

Letter to: Jagadisa

-

Bombay 11 April, 1971

71-04-11

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 12th February, 5th and 25th March, 1971, respectively and have noted the contents carefully. So far as the "rehabilitation center" is concerned, such work can be taken up, but to have any separate institution apart from the temple is not possible. I have written Rupanuga in this regard as follows:

"Youth work can be taken up, but our process must be followed strictly. Anyone may come but our process must remain the same. The men are expected to shave their heads and wear robes; they must attend classes, read our books, chant 16 rounds, attend arati, go for street Sankirtana, take prasadam only, etc. To have any institution apart from the temple, that we cannot do. Everything must be in the scope of our activities, then this 'youth problem' can be solved. Our process is proven as the only effective means. If the government or any other organization gives us a place, then we can train up such youth in our own way and surely they will come out sane. That place given will be a temple. So the process remains the same, except on a larger scale. Not that there is a separate division of ISKCON to handle youth problem, but that we have a bigger temple to accommodate them, is all. And then the people will see practically how we are doing the highest welfare work."

Your report of temple activities in your zone is very much encouraging. In all those centers you should especially emphasize the book distribution program in schools, colleges, libraries, etc. That is most important program, so tax your brain how to increase it more and more and Krishna will surely help you. You write to say that the life membership program is going slowly there but that you are making many common members. That is all right. If no other members are available, then increase the number of common members. Any kind of member, as many as possible.

You write to say how enthusiasm dropped because you were divorcing yourself from temple activities for GBC work. I never said like that. The presidents should not give up their posts, but GBC work must go on and temple activities be maintained simultaneously. So now you have experienced practically that your responsibility for temple upkeep must not be set aside for GBC business. The devotees enthusiasm must be maintained. As I reply everyone's letter and encourage them, so you should encourage the devotees more and more also. Maintain that spirit and give them direction so that this standard may not be deteriorated.

I am glad to hear that you are corresponding with Peetabarana Das Adhikari. I never met him but I understand that he is a good painter. So encourage him. My full blessings are there for the marriage of Yugalkishore and Kirtimati Devi (John Morgan and Carol Stibbard), as well as for Meenakatan and Devi Dasi from Miami. Yes, Mayavati Devi may receive Gayatri initiation. I am enclosing herewith Gayatri mantra sheet. You recite it and let her hear, and hold a fire ceremony as well.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

-

Bombay 11 April, 1971

71-04-11

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. Please give the enclosed document to Tamala Krishna. What this is for I do not know, so he should see to it and do the needful.

Regarding the new calendar, have you typed it yet and sent one copy to Boston? If not, it should be done immediately. And one copy should be sent here to me. The part dictated to Devananda Swami is already completed and I shall dictate the final part of the calendar in the very near future.

Also, what has happened to my passport? If it is prepared, you can send it here immediately. So far as the beads are concerned, I have sent someone to Vrindaban to inquire there also and so I will let you know about them later on.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am in due receipt of your long letter of 31/3/71. Tamala has gone there & thus I hope everything will be in order. I am anxious to purchase the lands in Mayapur. I wish to stay there for some time at the Birla Dharmasala. Shall be glad to know if you can arrange for this through Sri K. K. Birla or other who has donated the Birla guest House. ACB ACBS/adb

Letter to: Krsnakanti

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Bombay 11 April, 1971

71-04-11

My Dear Krsnakanti,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 7th and 21st February, 1971 respectively and have noted the contents carefully. You ask that you become strong enough to fearlessly preach Krishna Consciousness. Yes, I know that you have got Krishna's blessings. Therefore you are strong enough to go on preaching and as you do so your strength will increase more and more. I am very pleased with your service from the very beginning. Please go on in this way and push on the cause of our mission.

Yes, Krishna is providing everything. Krishna is so kind. As you require something for His service, he provides it. And Tulasi Devi is growing so nicely there. Tend Tulasi very nicely and your devotion towards Krishna will increase. In the evening a lamp should be offered to the Tulasi plant and in the morning each devotee should offer a little water and offer obeisances.

Push on your program at schools and colleges, vigorously, as you have been doing, and try to teach classes there also. That affords the ideal opportunity for introducing our books. Try and get KRSNA book and Bhagavad-gita AS IT IS recommended by the professors. Door to door Sankirtana is very nice program also, and a very nice means for distributing the books, so increase it more and more. And incense business is also picking up. These are all different opportunities to render service to the Lord. From now on all BTG and book fund collections should be remitted to Karandhara in L.A.

Yes, when I return to L.A., I shall be glad to visit Seattle. Radha Krishna Deities may be installed at that time also, provided there are at least four doubly initiated devotees present who can take proper care of them.

Jambavati should try to avoid any more marriage. Once she has been forlorn by her husband and who knows that a second husband might do the same? Let her forget her marriage and be fixed up in the service of the Lord. Simply she should concentrate her mind on the Lotus Feet of Krishna and she will be happy.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Bombay 11 April, 1971

71-04-11

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 11th February and 26th March, 1971, respectively and have noted the contents carefully. That there have been no newly initiated devotees from Japan is all right. It doesn't matter whether they are initiated or not. If they are coming in large number, that is the success of our mission. We are not after making initiated members very many but our concern is that people understand this philosophy in wider circles. Initiated members are for managing the temples and preaching work, but our program is to invite people to our feasts, let them hear our philosophy and dance and chant. That is the basic principle of our philosophy in preaching work.

So far as raising money for going there, I have already given Bhanu $280.00. He had this for passage fee deposited in my book account and now I have returned it.

Do not worry about the immigration difficulties. It will all be done by Krishna's grace. Don't worry. Take to the right process and it will be done. I am writing one letter to the Tokyo Immigration office, as to your request and a copy of that letter is enclosed herewith. It is very encouraging to me that you are so determined not to leave Japan, and this will help you for supplying advancement in Krishna Consciousness. And as soon as this situation is settled up, you can call back Cintamani and Satyavrata also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

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Bombay April 13, 1971

71-04-13

Kuala Lumpur, Malaysia

My Dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated 3rd March, 1971 and have noted the contents. I have received one letter from Air India and they are prepared to give the tickets for going to Sydney. But your assistant in Sydney writes that he cannot spare the money for other passengers. So I am prepared to go alone. But you are not in Sydney, so how can I go there at this time? Also, what is the position of the temple to be donated in Kuala Lumpur? If you so desire I am prepared to go to Sydney via Kuala Lumpur, stay for one week and come back. The summary is that because you are not in Sydney, I am hesitant to go there. So please give me your instructions what to do.

I am so glad to note how nicely you are distributing KRSNA book. Thank you very much. We have got now 10,000 KRSNA book, Vol. one, third edition, already printed in Japan and sent to L.A. and they should be reaching there within the week.

Hoping to hear from you soon.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tulsi, Bhakta dasa, Pat, Sandy, Bill, Geoffrey, Terry

•

Bombay 13 April, 1971

71-04-13

San Diego

My Dear Tulsi das, Bhakta das, Pat, Sandy, Bill, Geoffrey, and Terry Prabhus,

Please accept my blessings. I beg to acknowledge receipt of your kind letters dated 1st March, 1971 requesting that I visit San Diego temple upon my return to U.S.A. Thank you for your invitation. When I go to L.A. next time, I will be sure to visit San Diego temple as well. But when that will be I can't say. My program is not yet fixed. Presently arrangements are being made for me to go to Australia, Malaysia and Russia also. So my return to U.S.A. may be somewhat delayed.

I don't know what kind of photos you used, but they are looking especially nice. All of you are such fine looking Vaisnavas. So be blessed and go forward in Krishna Consciousness. You are looking so nice. And your altar is looking very nice also. Thank you very much.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dinesh Candra, Krsna Devi

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Bombay 13 April, 1971

71-04-13

Boston

My Dear Dinesh Candra and Krsna Devi,

Please accept my blessings. Last time I heard from you, you wanted to go to Jerusalem to start one center there and I agreed. Almost everything was settled up. What happened next? I thought that you had already gone. Presently I am making plans for going to Australia, Malaysia, and Russia also and I was planning to go to Jerusalem as well on my way to Russia. So let me know immediately in this connection what your plans are.

Just today I received another letter from Yacov Shames in Jerusalem (c/o Dr. Ritchie: 79 Rehov Bait Vegan; Bait Vegan; Jerusalem, Israel) and he is very much anxious to have me visit there, so I have consented that on my way to Russia I will go there for some time. I asked that you correspond with this boy in my previous letter but he makes no mention of it. What happened? Please let me know as soon as possible.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

-

Bombay 13 April, 1971

71-04-13

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th March, 1971 and have noted the contents carefully. Now I understand "breakdown." I Thought it meant that the system had broken down. Therefore I was a little perturbed. Now I understand it is different breakdown. So as I am not very expert in understanding, you will kindly explain to me when there is technical words.

I have been invited by Australia and I am seriously considering visiting Moscow on my way to Europe, so my reaching at L.A. may take some more time, but I am always remembering about L.A. because I was very peacefully doing my translating work there. Since I left L.A. my translating work is stopped somehow or other.

Regarding $20,000 advanced to BTG account, you have asked seeking my instruction where to forward $5000 monthly check. You may deposit in my checking account, no. 03081-61625, Pico-La Cienega branch of Bank of America.

So far as Gayatri initiations are concerned, the tape is not required. You have the threads, chanted on by me and now I am enclosing herewith copies of Gayatri mantra, one for each of the seven disciples to be initiated. Hold a fire ceremony. Chant Gayatri mantra to them individually and let them hear and repeat. Then offer the threads on my behalf. The fire sacrifice should be performed as usual.

Please offer my blessings to your good wife Saci Devi as well as the other boys and girls there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mukunda

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Bombay 13 April, 1971

71-04-13

London

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letters, one undated and one dated 24th March, 1971, respectively, and have noted the contents. It is very much encouraging to hear that the incense business is beginning to flourish and by that program you are paying off your debts. So continue it vigorously and recooperate your financial position.

Why Murari has left? What is the reason? Is it a fact that he has taken some money? I have received one letter from Lilavati dated 22nd February, 1971 and she seems to be doing very nicely. Offer her my blessings. I have heard her singing on the new record album also. It is very nice. So let her go on tending the Deities and trying for improvements in temple conditions and Krishna will surely bless her.

Still I would like to go to London, but when that will be is very uncertain. Presently plans are being made for me to go to Australia, Malaysia, Russia as well, and perhaps Jerusalem. So it may be some time before I can come. In the meantime go on improving London center more and more. London is the most important city in the world and I want that our center there be a grand success. What news about Regents Park?

Since it is uncertain when I shall arrive, the devotees recommended by you for initiation in a previous letter may now be initiated. Presently I am securing wooden beads from here and as soon as I receive them, I shall send them to the respective devotees, duly chanted on. Anna Prabhu may be initiated also and she has my blessings for being married to Puranda at the earliest convenience.

Please offer my blessings to Jeffrey, Tribhuvanatha, Mary, Ally, Milan, Nicholas, Josh, Richard (Rancor), Jim (Pratejas) Geoff, Philip, Terry, Adeti Devi, Martha, Adeline and Mandakini Devi Prabhus. I have received their very kind letters of appreciation and I am very much grateful. Take care of them and see to it that they all become pure devotees. That is your duty. They should follow the regulative principles strictly, regularly chant 16 rounds daily without fail, read all our literatures and attend classes, etc. and be happy in Krishna Consciousness.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Bombay 13 April, 1971

71-04-13

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. With reference to your telephone conversation yesterday morning, I am sending one check, no. CHT/A-T492826 for Rs 8300/- in favor of American Express Banking Corporation, Calcutta, account number 090031. (I hope immediately upon presentation of this check you will get the money from American Express.) There is no question of pilferage because it is account paid. Conveyance deed should be in the name of A.C. Bhaktivedanta Swami Prabhupada, Founder-Acarya of the International Society for Krishna Consciousness at #3, Albert Road; Calcutta-16. You should consult your friend Mr. Kashore Mukherjee or his friend Mr. Shah and make the deed nicely and send me a copy for my approval. The deed may be drawn in either English or Bengali, as it is required but be careful in every other detail in consultation with pleader Kisora Mukherjee.

You may inform Jayapataka Maharaja that he should purchase at least 25 beads and send them here immediately. Send them to the above-given address.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vrindaban Candra

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Bombay 13 April, 1971

71-04-13

Philadelphia

My Dear Vrindaban Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th February, 1971 and have noted the contents. You write to say that this Hare Krishna Movement is perfect in all respects. Thank you very much. And it is a fact that "Sankirtana will keep you happy and the books will keep you convinced", so make your program in that way and become fixed up in Krishna Consciousness.

So you have got some talent for writing and producing dramas and now Krishna has given you the opportunity for dovetailing your talents in His service. Very good. When I go there I shall be very glad to see these dramas enacted. Yes, I acted the part of Advaita Prabhu in one such drama. I organized that theater performance in my youthhood. My friends were trained up and we performed and it was very much appreciated by the highest class of men in Calcutta. We were invited to many places to perform the drama. Lord Caitanya inaugurated these Vaisnava dramas, it is true, but where to obtain such copies of these plays I do not know.* While performing such dramas, always the actors must be Vaisnavas. Outsiders may help but devotees should have all the major roles. So you may perform such plays conveniently. It is a very nice program, but do not sacrifice other programs on account of it.

No, there is no need for worshiping Ganapati, and the facility for such worship is not available in your country. Worshiping Krishna is sufficient.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/adb *I shall try to find out in Calcutta when I go there.

Letter to: Mulchand Deomal

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Bombay 14 April, 1971

71-04-14

Sriman Mulchand Deomal Dadi Bathena Bldg, Palia St. Nanpura Surat

My Dear Sri Mulchand Deomal,

Please accept my greetings. I am in due receipt of your letter dated 1st April, 1971, addressed to Madhudvisa Swami, and I have noted the contents. I have been in extensive touring and then I came back to Bombay on the 16th March, 1971 and then on 24th March we held a very successful Hare Krishna Festival at Cross Maidan here in Bombay, and it lasted for eleven days. I was expecting you to join Sri Jariwalaji who was so kind to come here for a few days during the festival. So far as the Rs 5000- was concerned, it was transferred by mail to my account. It was received and credited in my bank account. I thank you very much.

The back issues of Back to Godhead magazine are not available here but I shall try to get them from USA and shall send you them in due course.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You will be glad to know that I have been invited by some Russian University to deliver lecture. Most probably I shall be going there very soon. ACB ACBS/adb

Letter to: Dr. G. G. Godson

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Bombay 14 April, 1971

71-04-14

Dr. G.G. Godson Prem Versha 46 Passey Road Pattala (Punjab) Patiala

My Dear Dr. Godson,

Please accept my blessings. Yes, you are certainly welcome to come and live with us and try to understand our philosophy. If a personality like you will join this institution, it will be a great asset. So for the present I am here in Bombay at the following address: Akash-Ganga Bldg. 7th floor; 89 Warden Road; Bombay-26. If you will kindly see me any day between 9-10 a.m. or 4-5 p.m. and we shall discuss on this matter further.

Presently arrangements are being made for me to go to Moscow, Russia. We have one invitation to speak in the university there. If I see that you are understanding our philosophy, then I shall be glad to take you with me to Russia for preaching work.

Hoping to see you soon.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Niranjana

-

Bombay 14 April, 1971

71-04-14

Varanasi

My Dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents. Yes, if I go to Delhi, then on your request I shall go to visit your father without fail. For the time being there are plans for me to go to Russia. When I go there, it may be via Delhi. If so, then I will step down and see your father also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

Bombay 14 April, 1971

71-04-14

Boston

My Dear Satsvarupa,

Please accept my blessings. One of our life members here in India, and our good patron as well, has requested some back issues of BTG. So please send him as many back issues as are available, and if there are none there, then you may instruct Karandhara to do the same. Otherwise just you send some; not that both send. His name and address is as follows:

Sri Mulchand Deomal
Dedi Bathena Bldg,
Palia Street, Nanpura
Surat, INDIA

My program here is not yet fixed up so it is uncertain when I shall be returning to U.S.A. Presently arrangements are being made for me to go to Australia, Malaysia and Moscow, Russia as well. I have received one invitation to speak at the university there. So we shall see what Krishna desires.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

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Bombay April 16, 1971

71-04-16

My Dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated 8th April, 1971, along with enclosed documents; gift deed documents and plan of the land proposed. I have received all these just yesterday evening. Now I shall find a notary public and sign it by tomorrow or the day after duly sealed and send it back by registered post.

Formerly it was understood that the lady lawyer gave land plus $50,000 for construction of the temple. The temple construction should be according to Indian style, as a rough idea is enclosed in the sketch. So far as my going to Kuala Lumpur, negotiation is going on for two important things: One for purchasing a big property here in Bombay and another is going to Moscow, Russia, having been invited by a university professor there. Both the things will be decided in a week's time, so if I do not go to Russia, I shall go to Kuala Lumpur. I have already received credit letter for my ticket, so if I do not go to Moscow, I will surely go there and shall let you know the time and day of the flight; if I go to Moscow I shall return your ticket by mail. It is a hard job to go to Moscow. There are so many conditions. Therefore I am a little perplexed whether it will be possible to go there.

That you are distributing KRSNA book so nicely is very encouraging. Please sell as many as possible. I want to make a book trust of all my books. The idea is that the book trust will manage all publicity and distribution. One-half of the money should be spent for building our temples, and one-half should be used for reprinting our books. Unfortunately the building fund portion is being swallowed up by eating. I shall be glad to know if you can take up the responsibility of managing these affairs because I want to make the trust body as soon as possible.

If you like, you can send the Chinese boy here for being trained up. I have no objection. So far as Upendra coming to India, when there is a possibility of staying there, he should not come. I never advised Tamala Krsna to tell him to come. Yes, Indonesia will be a very nice center for propagating Krsna Consciousness in that part of the world. And don't mind about Singapore. If we can get firmly established in Kuala Lumpur, that will be best. Yes, by all means try to get registered there, as we have done elsewhere.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Central Bank of India

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Bombay 16 April, 1971

71-04-16

Manager, Central Bank of India Bombay-26

Dear Sir:

Regarding my book fund account no. 14538, kindly transfer the amount of Rs. 34,628/17 to my account no. 14876. Thank you.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Advaita

-

Bombay 17 April, 1971

71-04-17

Brooklyn

My Dear Advaita,

Please accept my blessings. I hope everything is going on well with you, your good wife and child and ISKCON PRESS. I have not heard from you in some time, but I am sure that you are steadily advancing in Krsna's transcendental service.

I have written as you know to Dai Nippon regarding the printing of Bhagavad-gita As It Is, but I do not know what is the actual position of the manuscript. Neither I know whether you want to print this book with Dai Nippon or on ISKCON PRESS. In San Francisco the Indians wanted to pay $20,000 for the printing cost, so what is the position now? Are the pictures ready? the index, Sanskrit and English editing, the missing purports, layout, composition, etc.??

Please let me know the right information by return post. You know how much I am anxious to see this enlarged edition of Bhagavad-gita As It Is printed and also we are being requested for this book from all parts of the world, so everybody is also anxious.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Telegram to: Tamal Krishna

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INDIAN POSTS AND TELEGRAPHS DEPARTMENT TELEGRAM TAMAL ISKCON 3 ALBERT ROAD CALCUTTA

LT$_{710417C1}$

ACKNOWLEDGE RECEIPT FRIST CHEQUE BEFORE SECOND SENT SEND DETAILS MAYAPUR.

BHAKTIVEDANTA

Letter to: Ksirodakasayi

-

Bombay 17 April, 1971

71-04-17

Delhi

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13.4.71, along with letters from Subala Maharaja and Suryakumarji, whom please thank. I have also seen the copy of letter to the Controller, Imports and Exports.

Regarding the Deities, I am enclosing a copy of the letter from Sri Hitsaran Sharma in this connection. Four pairs of Deities were said to be donated by the Birla Trust and another two pairs by the Dalmia-Jayan Trust. So far, four sets have been dispatched, but where are the other two pairs? You should arrange for them to be sent to New York from where they will be distributed to the appropriate centers. In New Vrndavana we will require seven pairs of Deities for the proposed seven temples.

I know that Sri N. C. Chatterjee and his son-in-law Mr. Mukerjee, who are both known to me, will be helpful to you. Sri Hans Raj Gupta is a very nice gentleman. He gave me sometimes some contribution for my printing work and because he belongs to the Arya Samaj, he will be pleased that we are bringing so many foreigners to Krsna culture. He is already known to you also. Please let me know whether the dharmasala has been given for our center in Delhi. Regarding Birla Temple Trust land, yes, take some plot immediately which is very nice and we shall immediately begin one Hare Krsna Sankirtana Festival as we held in Bombay. At least four acres are required; then we shall construct one very nice Temple and preaching work will start. Panditji is also known to me.

I have advised to send you 50 sets of books immediately, so all the proceedings from their distribution should be divided 50% to the Building Fund Account and 50% to the Book Fund Account and the respective banks are as follows:

Central Bank of India, Head Office, Bombay

”International Society for Krishna Consciousness Building Fund,” Current Account No. ?????.

Central Bank of India, Gowalia Tank Road Branch, Bombay

”A.C. Bhaktivedanta Swami Book Fund”

”International Society for Krishna Consciousness Book Fund” H.S.S. Account No. ??????

I am very anxious that Hindi Back to Godhead publication may go on as soon as possible, so work combinedly with Dr. Rao and others in this connection. In the meantime, you can get registered in Delhi and I shall let you know about Vrndavana at a later date. For now, Delhi will do.

I hope this will find all of you in the best of health and I am awaiting your reports as to concrete results in establishing our mission there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Regarding the Deities, I am enclosing herewith one letter addressed to Sri Hitsaran Sharma, dated 26.3.70. Our Society was donated five pairs of Murtis; four by the Birla Trust and two by Dalmia-Jayan Trust. Out of these, we have taken delivery of three pairs, but what has happened to the remaining two pairs, I do not know. So please remind them and let me know what is the actual position of these two pairs of Deities. As soon as it is ascertained where they are, they should be dispatched immediately, directly to New York. They must be dispatched. That is imperative.

Also enclosed herewith, please find one note from Sri Mahant Deenabhandhudas addressed to Sri Raghubir Prasad Garga, Brahmacari Mandir, Gopesvara Road, Vrndavana. Sriman Garga is therein requested to show to you the lands and buildings with press which have been offered to us by the Mahant. Please let me know how they are suitable as soon as possible. If they are nice, then we can immediately register in Mathura and begin our printing as well as establish our center in Vrndavana. In this connection, you may introduce yourself to one Babaji, Kripa Sindhu Babaji of Bhagavat Ashram, Raman Reti, who sometimes back was very much enthusiastic to help me if I started one press in Vrndavana. Now we are starting a press, so let him help. He also promised that many other Babajis would help me in this matter. So that arrangement should be made. While in Vrndavana, you may also see my rooms at Radha-Damodara Temple and they should be repaired and made very nice. They are my rooms and I want that they should be made ready.

Thanking you to do the needful, I am,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bali-mardana

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Bombay April 19, 1971

71-04-19

Penang

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th April, 1971 and have noted the contents carefully. Yes, I have received the Deed of Gift for the asrama land and it is going to be mailed today. Formerly it was proposed that Kamala Devi would give us the required money, up to $50,000 for temple construction. In my last letter dated 16th April, 1971, I sent you a rough plan for a temple, and so construction of the temple should be according to that plan. If we construct our temple, it must be more gorgeous even than the existing Laksmi-Narayana Temple there. So see to it. If possible we shall construct the temple in marble. I have sent one letter of appreciation to Mr. Makhunlal, as to your request, a copy of which is enclosed herewith.

Sending devotees there is one thing, but why not create devotees? To send devotees from here or anywhere else is more difficult than to create devotees locally. If need be, you can write to America. Here also we are trying to have a very good center and require more devotees, and many are coming.

Registration of our society is very essential and you should see to it immediately. Here in Bombay we are registered as the International Society for Krsna Consciousness. We are not converting Moslems. We do not convert. Is there any prohibition to preach Krsna philosophy to Moslems? If anyone understands our philosophy, he will make his own conversion and find a way to do it. So if there is no prohibition, then go on preaching our philosophy. That will be all effective.

So far as my going there, that depends on whether we have to go to Russia. If not, then I shall go to Sydney via Kuala Lumpur. That program should be fixed up in a few days, so I shall let you know.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Of the two copies of documents, the original should be
registered and returned to us.

Letter to: Deputy Commissioner of Police

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Bombay 19 April, 1971

71-04-19

To: Deputy Commissioner of Police Special Branch II, C.I.D. Annexe 2, Gymnasium Road Bombay-1

Subject Matter:

Re: letters no. 7180 and 7181. Extension of stay in India of Mr. Kary Hans and Mrs. Kary Helena.

Dear Sir:

With reference to your two above-mentioned letters. I beg to inform you that Mr. Kary Hans and Mrs. Kary Helena, American nationals, are still with me for extension of their stay in India. They have already applied to Delhi authorities and for expediting the transaction, I am sending my representative to Delhi the day after tomorrow.

The thing is that this Sankirtana Movement which I am propagating all over the world was also exhibited in the Cross Maidan for eleven days which I think you must have seen. So in India I am especially present here to popularize this movement for awakening God Consciousness of people in general and they are appreciating it very much. In that connection I request the helping hand of these foreigners. As far as possible, I have guaranteed their staying in India in the matter of their maintenance and security and still you want them to go. I cannot understand what are the local intricacies in this connection. If you will kindly give me direction how they can stay, it will be very kind of you. I require their help very much in connection with the Hare Krishna Movement.

Thanking you in anticipation of an early reply.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Bombay 19 April, 1971

71-04-19

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. Your first letter has been duly replied and this evening I have received two telegrams from you acknowledging receipt of the first check as well as asking for power of attorney. The second check, no. CHT/A-T492827 for Rs. 9,700/- is also enclosed herewith. Please find, and acknowledge receipt by telegram. In the mean time I have received a letter and telephone message from Krsna das in Germany. Most probably I shall have to go to Russia for a fortnight. So my passport is immediately necessary. I think Amritanananda and Rahul may be required to go with us because their names have been suggested. So Rahul may be in uncle's house.

The power of attorney will follow by express mail. Whether you have dispatched the money from Calcutta to the book fund and building fund and the membership statement also? That is urgent. Enclosed please find a photo copy of Birla's letter, as well as a letter from Karandhara addressed to you. We shall send the marble deities as soon as they can be packed.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Bombay 19 April, 1971

71-04-19

Calcutta

My Dear Tamala Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15.4.71, and noted the contents carefully. It appears that Calcutta activities are going on very nicely and I am so glad to learn that you are all going to Mayapur on the 23rd instant, along with Mr. Virendra Das (the lawyer) and Acyutananda Maharaja. I have already written to Mr. Sarkar to see you in this connection and I hope everything is going orderly. I have already sent you one check for Rs. 8,300 and I hope you have received it by this time and done the needful. The next check will be sent as soon as I hear from you that the first check was received.

I have sent my passport by registered, insured mail. Kindly let me know whether you have picked up the new passport in exchange for this old one. The old passport may not be delivered to them, but it may be taken back with the word "CANCELLED". Yes, after purchasing the land in Mayapur, we will purchase a house in Calcutta if there is sufficient funds. I am very glad that "Bhagavata

Dharma Discourses" activities in Calcutta are going on nicely and it is very encouraging that in one day you have collected checks, etc. for Rs. 8,000 from prospective sympathizers. The Remington House, as suggested by you is not good for our purpose, because it is in the midst of downtown office quarter. Office quarter neighborhood becomes vacant after office hours and besides that, I have seen that Remington House previously when I was in Calcutta and it is not good for our purpose. I think that Mohta house is the best for our purpose. Mr. Mohta's son came to see me and I have asked him to draw the draft of sales agreement. Most probably, he will be coming tomorrow or the day after and when he comes, I shall talk with him. It is understood that he goes to Calcutta and comes back two or three times in a week, so there is no difficulty in this negotiation.

As requested by you, I have arranged to send Gurudasa as soon as possible. It is understood that our devotees have got some difficulty in the matter of extensions of visas. Now you can consult our lawyer friends that I want my foreign disciples to remain here to assist me in my activities of Sankirtana Movement, so whether the Government can ask them to go away? Our Society is registered, our activities are bona fide, I am a preacher and if I maintain my disciples and assistants properly, how can the Government ask them to go? Please consult about this legal implication and if they are refused to stay in India, by visa, I wish to take legal action in this connection.

I am advising the bank to change the name of my Book Fund from "A.C. Bhaktivedanta Swami Book Fund" to "International Society for Krishna Consciousness Book Fund". Kindly, therefore, regularly transfer by mail all collection of membership fees 50% to the Building Fund and 50% to the Book Fund. Similarly advise Gorakhpur also to do the same.

Yes, if the Birla Dharmasala at Mayapur can be had for some time, I can go there personally to stay and see our Mayapur activities, how they are going on nicely. I shall be glad to hear from you in this connection.

Thanking you once more, I am,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Unknown

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Bombay 20 April, 1971

71-04-20

SUBJECT MATTER: Extension of stay in India for my disciples.

Dear

Let me introduce myself as the Founder-Acarya of the International Society for Krishna Consciousness. In India I am especially present to popularize this Krishna Consciousness movement for awakening God Consciousness of the people in general. They are appreciating it very much. In that connection, I require the helping hand of these foreigners. As far as possible, I have guaranteed their staying in India in the matter of their maintenance and security and still they are being asked to leave the country. I cannot understand what are the legal intricacies in this connection. If you will kindly give me direction how they can stay, it will be very kind of you. I require their help very much in connection with the Hare Krishna Movement.

Thanking you for your cooperation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ksirodakasayi

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Bombay 21 April, 1971

71-04-21

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th April, 1971 with enclosures. Your former letter dated 13rd April has been duly replied and I hope you have received the same by this time. For visiting Vrindaban on press affairs, I have sent you already one letter of introduction so you can go and see the place. I think your program in Delhi is going on nicely and things are coming along by the grace of Krishna for our purpose. So just handle thing very carefully and everything will be very successful. When going to Vrindaban, Subaladas Maharaja may also go. Today Gurudasa and his wife Yamuna are going there. You wanted some married couple. They are the best pair and if required they can remain in Delhi to organize things nicely. I am so glad you have already got order for importing papers from Japan and America. That is a great success. Now find suitable place to print our magazine, both English and Hindi.

All book sale proceeds should be immediately transferred by mail transfer. 50% should go to the book fund account and 50% to the building fund account. The building fund account number is 9-381, Central Bank, head office. The book fund account number is 14538, Central Bank, Gowalia Tank branch, Bombay.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Bombay 21 April, 1971

71-04-21

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th April, 1971 and have noted the contents carefully. I have received your latest letter that Dai Nippon debt is now about $80,000. Formerly it was known to be $50,000. I have loaned $20,000 from the book fund. I think two more issues must have been supplied by them. Then the total amount due to them should be at about $80,000. This amount is too much. How do you expect that they will give us so much credit? So you must make a serious attempt how to liquidate this debt. Otherwise they will stop printing.

Another thing is that I wanted some cost quotation from U.S.A. for first class paper like that used in TLC, KRSNA, NOD, and BTG. We have gotten an import license from the government. So if from U.S.A. papers are supplied, we can get our books and magazines printed in India, perhaps at a cheaper rate.

For cheap circulation we can print small penguin book size paperbacks of KRSNA which can be sold at 75 cents, each book about 250 pages, so that KRSNA book may come in three books for a combined price of $2.00. What is your opinion about this? Then we can print cheaply KRSNA book for large circulation. I shall be glad to know your opinion in this connection.

I have seen your newsletter and it is very nice. The same should be sent to our life members in India. A list is enclosed herewith and as soon as you print such newsletters they should be posted to all these life members by surface mail. A second list will also be sent by Tamala Krishna for Calcutta life members. Yourself and all the other centers should do the same. It will enhance the society's prestige as well as your own locally. You can reprint the list of members and circulate to all centers with instructions as I have just now given you. So far as distribution of our pictures is concerned, that is another branch of propaganda work but they must be printed at least as nicely as Brijbasis; then people will purchase.

Our Krishna Consciousness Movement is so nice that we not only solve the problem of white and black tension, but all kinds of other tensions as well-social, political, religious, racial, and all other departmental activities of human society. The fact is there but we require the time and energy to put it into effect. And now more devotees are coming also. That is the sign of our progress. In each and every center we must get new devotees more and more and train them up. As soon as they are nicely trained up, they should open a branch-in every village and town all over the world.

Organization of book selling is more important than incense distribution. Incense sales is clearly business only. But when we sell books that means we push forward our movement. So unless it is absolutely necessary, we should not become ordinary businessmen. Try to understand this point.

Hoping this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Ranadhira

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Bombay 21 April, 1971

71-04-21

Pittsburgh

My Dear Ranadhira,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd January, 1971 and also Spiritual Sky incense and oil samples. For some reason I haven't received your package until just now, and I have not received your two previous letters either, otherwise I would have replied them immediately. I am travelling so much and too often my mail is misdirected. So don't feel sorry that I have not replied your letters. There is no cause of feeling so forelorn. As long as we are chanting Hare Krishna Mantra we are always under Krishna's protection. And you have committee. no offenses. Even if there were some, they are all excused. Just like the mother who does not take the kicking of her child very seriously, so all these so called offenses are readily excused by me.

The incense and oil samples enclosed are very nice, and I am burning the incense in my room daily. These scents are so nice. But one thing is that you needn't spend $10,000 for machinery to package the incense. That is not required. Do not depend on machines. We are not going to be large-scale businessmen. Incense distribution is proving to be very important asset for raising funds for temple upkeep, etc., but we are more interested still in distributing our books. Incense sales are clearly business only, but when we sell our books that means we push forward our movement. Of course they can both be done together. That is nice program and has proven successful in many centers.

Presently I am in Bombay where preaching work is going on very successfully. Soon I shall be going to Russia also. We have got an invitation from one professor at the University of Moscow to speak there, so it is a good opportunity for spreading Krishna Consciousness. From there I may be going to Malaysia and Australia also, so my return to U.S.A. will be somewhat delayed.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Bombay 21 April, 1971

71-04-21

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. Sriman Bhagavan das is mailing out one newsletter of our activities to the Indian families in U.S.A. to gain their support, especially in Chicago. I have seen one copy and it is very nice, so I have asked that he send a copy to each and every one of our life members here in India as frequently as they are printed up. It will enhance their prestige locally as well as that of the society as a whole. In this regards you can immediately send Bhagavan das an up-to-date list of all life members in Calcutta. A complete list of all Bombay life members, etc. has already been sent.

I have asked Jayapataka to immediately dispatch 25 pairs japa mala @Rs 1/25 of the style I previously described. There has been no reply and there is need of these beads. I do not know if he has received my letter, but you can relate this message and he should act immediately.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S. I have just received your letter of 13/4/71. [TEXT UNCLEAR] ACB

Letter to: John Milner

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Bombay 22 April, 1971

71-04-22

Tallahassee

My Dear John Milner,

Please accept my blessings. I am in due receipt of your letter dated 4th April from Tallahassee, Florida and have noted the contents.

It is so much encouraging to hear how you are introducing this Krishna Consciousness Movement in the schools and colleges there. Especially this is an ideal opportunity for distributing our books also, so you should make all serious endeavor in this connection. These books are so potent that anyone who reads them is sure to become Krishna Conscious. So it is a very valuable service to distribute our books.

Yes, incense distribution has been very helpful in many centers for maintaining financially, but we are not businessmen. So producing candles for distribution is not at all necessary. We do not want to increase factories. We want to increase Krishna Consciousness and this can be done best by distributing our books and preaching. So in that way you can make your program.

So far as your going to Pakistan to join up with Brahmananda Maharaja, I have not heard from Brahmananda in some time. So whether or not he has arrived in Pakistan I cannot say. Neither does his good brother Gargamuni Maharaja knows for certain where he is. But if you can contact him and he agrees, then arrangements can be made.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

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Bombay 22 April, 1971

71-04-22

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 15.4.71, and noted the contents carefully. I am very glad that things are going on nicely in our World Headquarters. I have received from Calcutta the bank receipt for $35,000 and I thank you very much. I am expecting that you will continue your payments promptly to eradicate the debts to my book fund account from loan to the purchase of the L.A. Temple, the $8,000 and the $20,000 loans to BTG account. It is good news that you have received the third edition of KRSNA I. All our books should be sent by Dai Nippon to L.A. and from L.A. you should distribute them all to Europe and America and collect the returns.

Another thing is that we are in correspondence with Dai Nippon; they are trying to mingle the BTG account with my "Bhaktivedanta Book Fund Deposit" (BBFD) account, making them one. So unless you hear from me, you do not send more than $3,986.56 to the BBFD with Dai Nippon, which is the balance due at this time. You can send the BTG payments to them as usual but not any money for my Book Fund. They thought that because I have given $20,000 on behalf of BTG, I should pay off the entire debt of BTG from my Book Fund. So don't send them money for Book Fund until I inform you otherwise. Also, the Gujarati Indian devotees in San Francisco wanted to pay $20,000 for the printing of Bhagavad-gita As It Is. I do not know what is their position now; please let me know about this.

Regarding the shipment of Deities to L.A. I am writing to Jayapataka Maharaja to find out the position. I am glad to see from the copy of Temple payment record that you are paying timely at the rate of $2,000 per month. We must always remember that we are debtor for this amount and debts should not be neglected. According to vedic instruction, fire, debt and disease should never be neglected. They must be extinguished by all means. Regarding proposal of $8,000 loan to BTG being repaid at the rate of $1,000 monthly, it was not being paid, so $1,000 per month is better than no payment. Yes you can send the building Fund monies spent to New Vrndavana for development of our community project there. This collection may be utilized in this way after consulting the GBC whether New Vrindaban has been transferred to the Society?

So far taking sannyasa is concerned, you are already more than Sannyasi because your life is dedicated to Krsna. Sannyas does not mean change of dress. That is stated in the fifth chapter of Bhagavad-gita: anyone who works for Krsna is a sannyasi and a yogi. Arjuna was an householder, but at the same time more than a sannyasi because he fought for Krsna. Our principle should be only to do something and everything for Krsna under the guidance of the Spiritual Master. Yes, for begetting children sex life is religion. That is stated by Krsna. But sex should not be for any other purpose. After all we are in the material existence which is a bad bargain, so we have to make the best of a bad bargain. Perfection, in our philosophy, is to act with unflinching faith in Krsna and Spiritual Master and that will save us from all opposing situations.

Regarding payments of Book Fund monies to ISKCON Press, that is alright. Either the books are printed in Japan or ISKCON Press, it does not matter as long as they are printed. However, you can regularly inform me, say at the end of each month, how much you have paid from the Book Fund for printing with ISKCON Press. You have not mentioned for what books this money was allocated to them. That should also be informed.

I beg to thank you for your kindly improving our mission in Western world by the hard work of all my students there, and for keeping my apartments and gardens nicely. Just as you are all feeling separation grief for me, similarly I am feeling for you.

Please offer my blessings to all the devotees and I hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. In regards to your letter dated 18th January, 1971, I remember that Tamala Krishna and I made some joint savings account some time ago. Tamala is in Calcutta and I am here in Bombay, but if you will let me know the number of the account, then we can jointly sign to transfer the money from that account. ACB ACBS:ds

Letter to: Tamala Krsna

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Bombay 22 April, 1971

71-04-22

My Dear Tamala,

Please accept my blessings. Replying your letter dated 13rd. Just received late as yesterday evening. I beg to reply as follows:-I agree to purchase Mr. Mohta's house. The condition mentioned by you appears to be little hazardous. I wish that we may get full vacant possession immediately and we pay the full amount all cash down. If they can not give us full vacant possession immediately then let them give us the full possession of the 1st & 2nd floor on monthly rental basis at Rs 1,500.00. Then we immediately vacate our present house and move in from May 1st, 1971. We live there as temporary tenant say up to 31st December 1971 and as soon as they are prepared to give us full possession of the house we pay the full price settled say Rs 650,000.00. This will be clear transaction for both of us. If not please do the needful.

Regarding Festival in Calcutta, I shall attend. Even though I go to Moscow by the 1st May 1971 for a fortnight only, still I shall be able to come back by the 14th of May 1971 and attend your festival in due course. In that case it will be good advertisement for me that I am turning back to Calcutta after preaching in Moscow. How do you like this idea? Then after finishing Calcutta business I shall go to Malaysia (Kuala Lumpur) as we have got a land donated for constructing a temple there.

Regarding big marble Deities, if Mr. Podder has agreed to donate a silver throne for the big size Deities then they will be dispatched from here nicely packed.

Regarding Mayapur, I have sent you the Power of Attorney as desired by you as well as the second check for Rs. __ Please finish the purchase transaction without delay & make the Calcutta Festival a grand success better than Berkeley. Gurudasa & his wife have already gone to Delhi & from there they will go to Calcutta. Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Bank of Baroda

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Bombay 23 April, 1971

71-04-23

Manager, Bank of Baroda Bombay-20 BR

Dear Sir:

Re: My a/c no. 4966. Ref: Your letter dated 19th April, 1971, no. SB: 16/22.

I beg to enclose herewith the form sent by you, duly filled out and signed by me.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Professor G. G. Kotovsky

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Bombay 23 April, 1971

71-04-23

Professor G. G. Kotovsky Head, Department of Indian and South Asian Studies Institute of Oriental Studies USSR Academy of Sciences Armyansky Perlk 2 Moscow, USSR.

Dear Professor Kotovsky,

Please accept my greetings. I beg to inform you that a copy of your letter dated 16th March, 1971 was forwarded to me by Sriman Krsna das Adhikari, Governing Body Commission member of the International Society for Krishna Consciousness; c/o Sri Sri Radha Krishna Temple; 2 Hamburg 6; Bartelstrasse 65; and it was understood that you and your university are interested in hearing about Krishna culture and philosophy. This ancient Krishna culture and philosophy is the oldest in the world or in the universe. At least from a historical point of view it is not less than 5,000 years old.

Perhaps you may know that I have started this cultural movement since 1966 and it is already spreading all over the world. Krishna culture is so popular in India that even the government attracts many foreigners by Air India timetable to visit Vrindaban, the land of Krishna culture. Enclosed please find one page from the latest Air India timetable (April, 1971) wherein the Krishna culture is depicted for general attraction.

My life is dedicated to spreading this Krishna culture all over the world. I think if you give me a chance to speak about the great Krishna culture and philosophy in your country, you will very much appreciate the simple programme with great profit. This culture is so well planned that it would be acceptable by any thoughtful man throughout the whole world.

I am going out of India for far East Asia and Australia by the end of the month. My next engagement is in Calcutta from May 14th to May 24th, 1971. So if you desire I can go to your country for a fortnight only by the end of May, 1971 to explain about this Krishna culture and philosophy.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jaya Jagadisa

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Bombay 24 April, 1971

71-04-24

London

My Dear Jaya Jagadisa,

Please accept my blessings. I was glad to see your letter addressed to Sriman Gurudasa and Srimati Yamuna devi regarding your recommendation for initiation by Mukunda Prabhu. I have decided to accept you immediately as my initiated disciple as you have requested and I have enclosed your set of beads herewith as well.

I have duly chanted your beads and given you the spiritual name Jaya Jagadisa Das Brahmacari. I am very pleased by your humble attitude, so if you will kindly continue to execute your devotional practices in such state of mind then you are sure to achieve perfection of Krsna consciousness very quickly as it is stated by Caitanya Mahaprabhu in His third verse of Siksastakam, "In such humble state of mind one can chant the Holy Names of the Lord all day long."

Please regularly chant the Hare Krsna Mahamantra sixteen rounds daily and follow the regulative principles faithfully. By observing the four restrictions and avoiding the ten offenses to the Holy Name (i.e. blaspheming the Lord's devotee, considering the Lord and the demigods as being on the same level, neglecting the orders of the Spiritual Master, minimizing the authority of the sastras, interpreting the Holy Name of God, committing sins on the strength of chanting, instructing the glories of the Lord to the unfaithful, equating the chanting of the Holy Names with material piety, inattention while chanting of the Holy Name and maintaining attachment to material things while engaged in chanting the Holy Names) you will become qualified to receive the mercy of the Lord and thus advance yourself in His transcendental loving service, which is the perfect stage of transcendental life of bhaktirasa life. When one is factually experiencing existence of pure spiritual service to Krsna, he enjoys fullness of eternal life full of bliss and knowledge. So one should always strive for this end and thus be released from the grips of material happiness and miseries which characterize the conditional, mundane life within the temporary cosmic manifestations.

Hope this will meet you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Jayapataka

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Bombay 24 April, 1971

71-04-24

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 20th April, 1971 as well as the enclosed calendar. Thank you very much. I hope by now you have sent one copy to Boston for printing.

I am very glad that things are going on so nicely there. In the meantime I have received one letter from L.A. that they have not received any document for the brass Deities dispatched there. Two pairs of Deities were to be dispatched to L.A. and Boston out of the three sets given by Dalmia. One is there already and the other two were to go to Boston and L.A. I have received news from Boston that they have received one set but L.A. complains that they have not received. What happened? When some men go there to Calcutta from here, they will take one big pair of marble Deities for installation there; the brass Dieties from Gorakhpur will be installed in Mayapur. So please let me know about the Deities shipped to L.A.; to whom the documents were sent and why they have not received them as of yet.

I have already consented to attend Calcutta ceremony. I am not going to Russia immediately, but to Kuala Lumpur by the 30th April instead and I shall be going to Calcutta from Sydney by the 14th May. In the Sankirtana festival pandal if a very big kitchen arrangement can be made, then we shall distribute prasadam daily. Try to make this arrangement. Puri, halava, kitri-whatever can be arranged as much as possible. Tamala Krishna and Giriraja have all the ideas. Some professional men should be engaged 24 hours preparing prasadam. There are many volunteer organizations in Calcutta. They should come forward and help us distribute prasadam.

You are taking in so much money for this event. That is very good. Also you should save some money for the building account. I have already sent my passport and I understand that the new passport is ready for dispatching. So I hope you have dispatched it yesterday.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Rupanuga

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Bombay 24 April, 1971

71-04-24

My Dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter dated 17th April, 1971 and have noted the contents carefully. I have received one letter from Dai Nippon. They want immediately $30,000.00 more. Formerly the total amount to be paid for BTG was $52,000.00, and they were not willing to publish any more. Therefore from my book fund I paid them immediately $20,000. Now there is an additional $30,000.00 because another two issues of BTG were printed. So if you can send them another $10,000. immediately, they will be satisfied for the time being. I do not know exactly what the account is, but they are hesitating. They should be satisfied as much as possible. Their dealing and craftsmanship has always been very good so we must keep good relationship with them. Whatever BTG collection made should be quickly sent to Dai Nippon so that they will be pacified.

Recently I have received one letter from Hayagriva in which he wanted to know in 24 hours whether I could pay $20,000, but I have already given $20,000 to BTG. Besides that, New Vrindaban has to be developed very nicely but whether Hayagriva has already transferred the property to the society's name? This is required now. We require seven temples in New Vrindaban and 50% of the membership collection (Building fund) may be invested for this purpose. But Hayagriva should transfer the property to the society's name.

Our incense trademark should be registered now. I understand that there is one man in Bombay who has plagiarized our Spiritual Sky label, so we are serving him the proper notice to stop this plagiarizing business. So income is increasing there. That is very good. But in the winter season the collections are not so good so you should make some compensation for those months. The point is that there must not be any financial difficulty. If there is not sufficient engagement in the temple, the devotees should work outside, although if we can manage without our men working outside that is best.

So far as the Indians in San Francisco, they should be tackled nicely. They have promised, so someone should collect that proposed $20,000. Yes, Tejiyas and Laura can be married. His name is Tejiyas, not Tejios. I was confused by the mispelling.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Shekhar Prasad Shrestha

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Bombay 24 April, 1971

71-04-24

Sriman Shekhar Prasad Shrestha 1/111 Dharan Bazar Koshi Anchal NEPAL

My Dear Sri Shresthaji,

Please accept my blessings. I am in due receipt of your letter dated 24th March, 1971 and have noted the contents carefully. It may interest you to know that all our centers are managed by local members. If you so desire, I can send one or two American members there and in their cooperation if you could raise funds locally and establish a center of the International Society for Krishna Consciousness (ISKCON), then gradually you could develop a press also. If something is published in Nepalese language, that will be used fully in Nepal. So whether it is possible to raise funds locally with some of our members jointly?

I am so glad that you are appreciating our Back To Godhead magazine. The article mentioned by you, ”The Vedanta: Its Morphology and Ontology” is a very difficult article for a new man who is just trying to grasp this Krishna Consciousness philosophy. But continue studying our literatures and Krishna will give you intelligence to understand more and more. And you are chanting Hare Krishna Mantra regularly. Very good. Please chant 16 rounds of japa mala daily and try to observe the regulative principles of no meat-eating, no intoxication, no gambling and no illicit sex life. These four are the pillars of sinful life, especially in this age of Kali Yuga. Whenever you have any inquiries, please write to me.

I am so glad that you are wanting to become our life member. A pamphlet is enclosed herewith for your information in this regards. So far as your questions:

(1) Yes, akshar means that which does not fall down, and kshar means that which falls down. The living entity is kshar; that is, prone to fall down into material existence. But the Supreme Brahman is akshar, or does not fall down. The material energy is under the control of the akshar brahman. Another meaning of the akshar brahman is the inhabitants of the spiritual world. They are eternally existing and never fall down. In other words they are called Nitya-Mukti and the kshar brahman is called Nitya Bhadda, or eternally conditioned.

(ii), (iii): The Gopis' position is always transcendental. They are above karmis, yogis and jnanis. They did not even try to understand Krishna whether He was God or not, but their love for Krishna was unparalleled. So one can love Krishna without andy inquiry; that is the highest perfection. To know Krishna as God is not so exalted a position as to love Krishna without knowing. That is the highest perfection. Knowledge means discrimination. The gopis loved Krishna without discrimination. They loved Him spontaneously as He was very beautiful in the view of the gopis. The objective being transcendental, all of the gopis' activities were transcendental. There is no comparison of worshiping of Krishna as conceived by the gopis-that is only to love Krishna without any purpose.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jagadisa

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Bombay 25 April, 1971

71-04-25

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th April, 1971 and have noted the contents. I have seen the copy of the newsletter drawn up to send to influential people, etc. there in Canada and it is very nice. So you can send such newsletters to all our life members in India also. I have already instructed Bhagavan das in this connection and sent him a complete list of names and addresses. So you can take instructions from him and do the needful.

Yes, please offer my blessings to your good wife Laksmimoni and son Nimala Candra. Please make them ideal Krishna Conscious family members. That will be a great example for our society.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Bombay 25 April, 1971

71-04-25

My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your two letters both dated 22nd April, 1971 and have noted the contents carefully. Also I have received your telegram acknowledging receipt of the second check for Rs. 9700/-. So far as the power of attorney requested by you, that I have already sent and you should have received it by now.

I have already informed you that if Mohta's house is available completely vacated, then immediately we can purchase, paying cash down. If it is not available, completely vacated, then let us occupy the first and second floors as tenants. If that also is not possible, then you can enter into agreement with the son of Lila Mohan Sing Roy for leasing the flat for one year from the month of May. So far Mohta's house is concerned, we shall try to purchase it when it is completely vacated. In the mean time if they want to sell, we can make agreement and make a reasonable advance.

My passport is required immediately. If the new one is not ready then immediately send the old one. I am leaving for Kuala Lumpur this Friday, the 30th April, and so I must have it otherwise my journey will be cancelled. Syamasundara. has already advised about this by telephone call. The visa problem is also most urgent. If we cannot stay in India, what is the use of purchasing a house and taking so much risk?

I have already sent Central Bank a letter to change my book fund to "ISKCON Book Fund" but they have not replied, so you can send the money to the original book fund account, no. 14538; Central Bank of India, Gowalia Tank Road Branch; Warden Court, 79-81; Gowalia Tank Road; Bombay-26. So far as the Gorakhpur situation, I am writing to Durdaivanasana (D.L. Chopra) about this.

Yes, Revatinandana and Madhudvisa Swami will go there just as soon as you send money for their passage, and they will take the marble Deities with them also. And I shall be going there also by the 13rd May via Kuala Lumpur and Sydney. For the throne design you will have to write Gurudasa in Delhi (c/o S.K. Joshi; 4-A Kamala Nagar) about it. There is no such photo here. You have got idea of the length and breadth of the throne already. It should be as you have done in Gorakhpur.

There is so little money in the building account. This means it has been spent for eating and sleeping. If there are no funds in the building account, how you can expect to purchase a building? I understand that there are so many members there. If there is no money in the building fund, where has the money gone? Whenever any money is there, transfer it to the building fund and henceforward all collections should be sent.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Bombay 26 April, 1971

71-04-26

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 19th April, 1971 and have noted the contents carefully. So far as recording record albums is concerned, I can go there by the end of May, at the present I am going to Kuala Lumpur, Malaysia on the 30th April and then I shall be going to Calcutta via Sydney, Australia by the 14th May. They are having one Hare Krishna Festival similar to the one just held in Bombay up until the 24th May. So at that time if Mr. Duffy is still offering, then he should send me tickets for three men and I shall go there. In the mean time I shall try and send some tapes.

Your idea for selling advertisements for Rathayatra issue of BTG is very good. This idea we have implemented both in Bombay and Calcutta and it has proven very good for collecting money. In Calcutta they are collecting at a rate of Rs 5000/- per day.

The book distribution report is very encouraging. If you can find out two or three such distributers throughout the nation, then we can distribute 10,000 books very easily. Now 5,000 KRSNA, vol. II and 10,000 KRSNA vol. I clear stock you have got. Altogether 15,000 @ $8.00 per copy less 40%, or $4.80 x 15,000 = $72,000.00 clear cut which should be sent gradually to the Bhaktivedanta Book Fund and again reprint. So we shall overflood the whole of Europe and America with KRSNA book.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. So far as sending money to my book fund for the Dai Nippon debt as advised in my previous letter, henceforward $3000.00 should be sent only. The next installment of paying my book fund should be paid to my Bank of America checking account #3081-61625 until further instruction to you. Your reply to Dai Nippon was very correct. I do not like their policy of intermingling Bhaktivedanta Book Fund deposit with BTG account. I am awaiting their further reply in this connection. Then I shall advise you to send directly to the book fund.

In reply to your letter dated 19th April, I shall be glad to initiate those whose names have been given. Just as soon as I secure the beads, they will be duly chanted on and dispatched. The check for $60.00 to cover the cost of 12 sets beads is in hand. ACB ACBS/adb

Letter to: Manager of Punjab National Bank

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Bombay 26 April, 1971

71-04-26

Manager Punjab National Bank P.O. Vrndavana Dt. Mathura

Dear Sir:

Re: My Savings Fund Account No. 2913 with you.

I am enclosing herewith my passbook for the above account and the relative unused checks (two only), which please receive and transfer all the balance including interest to your Calcutta Branch at Brabourne Road for credit of my Savings Fund Account No. 2595 with them.

Thanking you in anticipation, I am,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Bali-mardana

-

Bombay April 27, 1971

71-04-27

Penang

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd April, 1971 from Penang, and I have noted the contents carefully. Yes, the registered documents have been dispatched to you and I hope you have received them by now. So far as a $50,000.00 donation from Kamala Devi, I was informed by Hanuman Dasa in that way.

This plan to go to Russia is still underway and it may be that after returning from Sydney and attending one large function in Calcutta from 14th to 24th April, at that time I may be going to Moscow. So my going to Kuala Lumpur is certain, as was confirmed by telegram in reply to your telegram which arrived 22nd April, 1971. I shall be starting from here 6:30 a.m., 30th April, 1971, arriving Kuala Lumpur airport by 2:30 p.m.

So far as a Trust Body for seeing to the correct publicity and distribution of my books, we shall discuss on this matter upon my arrival. It is also encouraging to note that one educated boy is wanting to translate some of our literature into Tamil language, so encourage him. Yes, when I come I shall bring slides, as there are many here.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am also in due receipt of your letter from Penang of 4/23/71.

Letter to: Gurudasa

-

Bombay 27 April, 1971

71-04-27

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your two letters dated nil and 24th April, 1971 respectively. Yes, so far as the visas are concerned, from Delhi arrangements must be made that at least 400 of my foreign disciples must remain in India to propagate the Krishna Consciousness Movement. They are my good assistants and they are missionaries also. So many Christian missionaries are working in this country. Why not Krishna Conscious missionaries? They should be given special consideration. As a missionary I was given special consideration in your country, similarly you all should be given special consideration here.

I am so glad to hear that the Educational Department will take our books. They should take at least 50 copies of each book. They took our Bhagavatam, 50 sets. Similarly big men of Delhi and parliament members should be approached to take our books and become life members. I am also glad to note that Ksirodakasayi has made nice living accommodations. That is first consideration, otherwise it is difficult to do our work. So it appears that everything is very favorable in Delhi and if we can get the land, then we must make serious program in Delhi.

Ksirodakasayi hasn't got to go to Russia. Let him concentrate his business in Delhi as leader. And if your presence in Delhi is no longer required, then you are required in Calcutta. So after finishing your important business in Delhi, you should go to Delhi for at least one month.

It is encouraging that you are enthusiastic for making engagements there, so do it nicely. And so far as foreigners coming to India for spiritual learning, we are the only institution which can receive foreigners and train them nicely in spiritual life. So Dr. Karan Singh and the government should help to get a nice place for such work to go on. Try to convince him in this way.

Yes, we are contemplating Indira Gandhi's presence while laying down the foundation stone in Mayapur. So you arrange like that. My going to Delhi is not so important now since we have secured land in Mayapur. Be in correspondence with Tamala Krishna in this regard.

Please offer my blessings to your good wife Yamuna Devi. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ksirodakasayi

-

Bombay 27 April, 1971

71-04-27

Delhi

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st April, 1971 and have noted the contents carefully. I am so glad to hear how nicely things are developing there in Delhi. You are working so nicely. Krishna will surely help you. So do things nicely, as everything is becoming so favorable. We are getting land. And as soon as we get it, we shall make a huge function like Cross Maidan in Bombay. Such function is now being arranged in Calcutta and will be held from 14th to 24th, May.

So far as your going to Russia, you should not take interest in this Russian program. Your presence in Delhi is absolutely required. If the Russian invitation comes, then I shall go alone with an assistant. But your service is very much needed in Delhi. All the proper arrangements are being made for the Russian tour and we are expecting the invitation very soon.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ramesvara (Robert Grant), Badarinarayana (Bob Morrel), Vaidyanatha (Bob Sandel), Trilochana (Ty Hadman), Paratrikananda (Pat Hogan), Kulapradip (Carl Voelkner), Jayanarayana (Jim Rutland), Iksvakurani (Irene Kent), Lilasakti (Linda Forkash), Santanandi (Stephani Swartz), Vikramini (Vickie Dagenhart), Riktananda (Richard Arthur)

-

Bombay 28 April, 1971

71-04-28

Los Angeles

My Dear Sons and Daughters,

Please accept my blessings. By Sriman Karandhara Prabhu's recommendation, I am very pleased to accept you twelve as my duly initiated disciples. I have chanted on your beads, newly acquired from here, and they should be arriving soon by parcel post. Your initiated names are as follows.

1. (Robert Grant) = Ramesvara. Ramesvara is one of the important pilgrimages in India and is where Lord Ramacandra was present for going to the other side of the Indian Ocean.
2. (Bob Morrel) = Badrinarayan. Badrinarayana is another important pilgrimage where Lord Krishna was present as Badrinarayan.
3. (Bob Sandel) = Vaidyanath. Vaidyanath is another pilgrimage and is where Lord Siva is worshiping Lord Krishna.
4. (Ty Hadman) = Trilochana. Trilochana, a name for Krishna, means one who can see past, present, and future.
5. (Pat Hogan) = Paratrikananda. Paratrikananda means one who is interested in, or takes pleasure in, spiritual life.
6. (Carl Voelkner) = Kulapradip. Kulapradip means the light of the family, or a Vaisnava. One who becomes a Vaisnava becomes the light of the family.
7. (Jim Rutland) = Jayanarayana. Jayanarayana means "all glories to Narayana" who is expansion of Krishna.
8. (Irene Kent) = Iksvakurani. Iksvakurani means the queen of Iksvaku, who was the forefather of the family of Lord Ramacandra.
9. (Linda Forkash) = Lilasakti. Lilasakti is the energy which assists Lord Krishna in His pastimes.
10. (Stephani Swartz) = Santanandi. Santanandi is one who likes blissful life.
11. (Vickie Dagenhart) = Vikramini. Vikramini is the most powerful energy of Krishna.
12. (Richard Arthur) = Riktananda. Riktananda means one who takes pleasure living alone.

Now it is your duty that you always must keep yourselves fit in Krishna's service. The formula is very simple and if you will follow undeviatingly then your rapid advancement in Krishna Consciousness is certain. All of you must chant at least 16 rounds of beads daily and without fail. That is first and foremost. And follow all the rules and regulations of devotional life rigidly. Read all our books, attend classes and aratis, go on street Sankirtana, and always be thinking of Krishna. That is the point. Somehow or other always be thinking of Krishna. Then you will be happy and your going back to home, back to Godhead will be certain.

Letter to: Karandhara

-

Bombay 28 April, 1971

71-04-28

Los Angeles

My Dear Karandhara,

Please accept my blessings. Enclosed please find one letter addressed to the twelve devotees recommended by you and now duly initiated by me. Their beads should arrive very soon by air parcel post.

One thing is that in some cases I wasn't certain whether the names given were masculine or feminine. So from now on in all such cases the letter M or F, indicating Male or Female, must follow the name in brackets. Still there is some question, so if the gender is incorrect in the following names, you may make the necessary corrections:

I. (Pat Hogan) = Paratrikananda if male, or Paratrikanandi if female.

II. (Irene Kent) = Iksvakuraja if male or Iksvakurani if female.

I think of the twelve, Irene, Linda, Stephanie and Vickie were the only girls. Then the enclosed letter is all correct. Otherwise you can let me know.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

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Bombay 29 April, 1971

71-04-29

Detroit

My Dear Bhagavan das,

Please accept my blessings. Below is the second part of the list of life and donor members from India. The first part was enclosed in my letter to you dated 21st April, 1971. This list may also be distributed to all the centers so that any newsletters may be dispatched.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Central Bank of India

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Bombay 30 April, 1971

71-04-30

Central Bank of India Bombay

Dear Sir:

From the passbook from your Ballyganj Branch, Calcutta, it appears that they have credited Rs. 14,249.04 to my account, but in my passbook for my account 14538 with you you have credited the amount transferred as Rs. 14,239.31 only. There is a difference of Rs. 9.73. Please credit this amount to my account and explain why the amount credited was less. I am not prepared to pay for your interbranch transfers. That is not the system as it is already agreed by you in your letter dated 2nd March, 1971, No. 20/84.

Thanking you to please do the needful and oblige, I am,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:ds

Letter to: Manager of Central Bank of India

-

Bombay 30 April, 1971

71-04-30

Manager, Central Bank of India Bombay-26

Re: My newly formed HSS a/c no. 14876, opened 20-3-71. Dear Sir:

In reference to your letter no. 20/149 dated 21st April, 1971, I beg to inform you that generally I visit my branches in Bombay, Calcutta, Gorakhpur and Delhi and sometimes I go outside also. If you will kindly give me a general letter of introduction so that wherever I go I can show the local manager that letter and he will transfer my money without any charges. That will be convenient for both you and me.

I thank you very much for your giving this facility so that there will be no inconvenience for transferring my money by mail,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gurudasa, Yamuna

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Bombay 30 April, 1971

71-04-30

Delhi

My Dear Gurudasa and Yamuna,

Please accept my blessings. I am in due receipt of your letters dated 26th April, 1971 and have noted the contents. Regarding Vrindaban, perhaps by now you have seen the place. Presently Mahantaji wants to transfer the property to us and wants to go there to Vrindaban on the 8th or the 15th May. So now you can decide when to go there so that he can transfer the property to us and at the same time have Sankirtana, preferably for two or three days. So decide amongst yourselves which of the two days is more convenient and write Mahantaji. His address is as follows: Mahanta Dhinabandhudas; Char Samprada temple; Panchavati; Nasik.

When the date is fixed up, you can write both Hamsaduta and Madhudvisa so that some men can come and join you there in Vrindaban. Perhaps you know that Hamsaduta is now in Ahmedabad. His address is as follows: c/o Chimanlal M. Soni; Manekchawk Sankdhishere; Kehjdapol Vithal Niwas; Ahmedabad-1, Gujarat. Probably I will not be able to join you since I am going to Kuala Lumpur, Malaysia and then on to Sydney Australia, and will be starting Monday morning.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb cc: Mahanta Dhinabandhudas

Letter to: Karandhara

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Bombay 30 April, 1971

71-04-30

Los Angeles

My Dear Karandhara,

Please accept my blessings. Yesterday night I received one telephonic call from you. I talked for a few seconds and then you stopped, so I could not understand why you called me. Anyway I think things are going on nicely there.

I am still in Bombay and am supposed to go to Kuala Lumpur, Malaysia next Monday. I was supposed to go today but did not because my new passport was misdelivered by the post office. So I am trying to reserve my seat and probably will be going on Monday.

I think you have deposited the $5000 installment to my account as was previously informed. If so, please let me know. I shall issue a check to Advaita Prabhu, Iskcon Press. He wants $19,000 for printing Bhagavad-gita As It Is in large edition. So if you have not as yet deposited the money in the bank, then directly give it to Iskcon Press and instead of sending money to Dai Nippon, Bhaktivedanta Book Fund, for the time being go on sending all money to Iskcon Press for printing Bhagavad gita As It Is. When it is printed, say about 2000 copies should be sent to India and the balance should be distributed by you to USA and Europe. Henceforward the books and magazines should be distributed properly and money collected and spent for again reprinting the books. If Iskcon Press can print our books nicely, we have no business with going to Dai Nippon. I think because they have moved to a better place, the press work will go on nicely.

This day the whole day has been to me an anxious time because I have heard very bad news from Pakistan. In a local paper it is published that four of our Hare Krishna Movement Missionaries were killed in Dacca by the Pakistani soldiers. I am very much anxious to know about Brahmananda. I had advised Brahmananda not to go to Pakistan after the civil war began there but I am afraid that he was very daring and might have gone against my instruction. So I am very very much anxious to know about Brahmananda. The whole day has been full of anxiety and still it is going on. So if possible, inquire and let me know by telegram.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nayanabhirama

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Bombay 30 April, 1971

71-04-30

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th April, 1971 with enclosed clippings as well as your check for $15.00 for my maintenance fund. Thank you very much.

Cleansing oneself as well as teaching others to be clean; these two things must be there simultaneously. None of us have perfect desires but we are trying to be perfect and teach others to be perfect as far as possible. They cannot be separated but must go together as parallel lines. Siksa and diksa. Siksa means learning. diksa, or initiation, means the beginning of spiritual realization. So every disciple must make his own spiritual progress positively and help others to do so.

You can correspond with the inmates of the prison, but why become involved with the prisoner's rights council? That is not our business, so you should withdraw immediately. Prisoners are dependent on the government. So you should not interfere; it will only complicate things. Also, there is no need of studying Manu. Don't divert your attention in that way. We have got so many books. Those you should study. You may write of our principles to the U.S. Attorney General. Of that I have no objection.

Your newspaper and magazine clippings are very nice. They arrived on a day when our life members were meeting and they were appreciated by all. Your ideas for new dramas sound nice, so you can put them into action. And Princeton sounds like an ideal place for our temple, so why not open it immediately?

So far as the Finnish film student arranging for engagements, etc. in Helsinki, you may inform her that by the end of June I may very well be in London, so she can contact me there. And all your parents are becoming members. That is very encouraging. That means that they are appreciating their sons' career as spiritual students.

Please offer my blessings to the other boys and girls there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

May

Letter to: Lance Nally

-

Bombay 1 May, 1971

71-05-01

Lance Nally 702 North 2nd Street Aberdeen, South Dakota 57401

My Dear Lance Nally,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. I am so glad to hear that you are now becoming serious about engaging in devotional service. Maya is always there like a shadow, presenting reasons for refraining from devotional service but if we simply keep ourselves engaged in Krsna Consciousness, then Maya cannot touch. We become strong in Krsna's service by following the regulative principles and chanting 16 rounds of beads daily. If we do so then everything will be all right. If we neglect chanting 16 rounds then all these irregularities will spring up.

I am glad to note that you would like to see one center opened in Minneapolis. Minneapolis is a large city and certainly a temple should be started there soon. That particular area of the country is under the supervision of Bhagavan dasa Prabhu, Detroit center. If you will correspond with him there in this connection, then I am sure that arrangements can be made for starting one temple in Minneapolis in the very near future.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Laksmimoni

-

Bombay 1 May, 1971

71-05-01

My Dear Daughter Laksmimoni,

Please accept my blessings. I am in due receipt of your letter dated 21st April, 1971 as well as the photos of the altar and your fine looking Vaisnava son, sent by separate post. If he grows more teeth you will have to supply him more prasadam. That's nice. And he is such a fortunate child. From the very beginning he is having association with devotees, when he was 6 months old he chose Bhagavatam. So take care of him nicely and raise him a Krishna Conscious child and be blessed with your good husband and child and Lord Jagannatha, and be full of transcendental bliss.

So far as taking care of the Deities and your family simultaneously, you have to do both mutually, but the main importance is Deity worship. Just like a busy housewife always busy in household affairs, yet still she is engaged in dressing herself nicely, combing her hair, etc. So both things go together.

Yes, at least once daily the Deity's clothes must be changed, in the morning. If the Deities are small, as they appear to be from the photograph, then they can be laid down in a bed at night. And they can be given nightgowns to wear before taking rest. That is nice. If there is time and facility then these things can be implemented. So far as bathing is concerned, it requires two hands and one tongue. In your left hand be ringing a bell and simultaneously with your right hand pour water. Chant Hare Krishna, Cintamani, Govinda Jaya Jaya, etc., like that.

So far as touching the Deity, this is possible only in a big temple with big Deities, not in a small temple. In big temples like Jagannatha Puri the devotees circumambulate and sometimes touch the Lotus Feet of the Lord, but in a small temple that is not possible. If you need help in caring for Tulsi devi, you can write Govinda Dasi in Hawaii for instruction.

Deity worship can be learned at not less than ten years by children. Before that they can assist. They can learn how to bow down, how to dance and chant, how to make garlands, clean arati utensils, etc. In this way they can be engaged. These are also different parts of Deity worship.

Regarding Satyaloka, one is in the material world and one is in the spiritual world. The spiritual Satyaloka is eternal; the material Satyaloka is not, although it is so-called. Satyaloka is another name for Vaikuntha.

Hoping this will meet you in good health and jolly in Krishna's service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Today going to Malaysia & then to Sydney.

Letter to: Abhirama

-

Malaysia 5 May, 1971

71-05-05

My Dear Abhirama,

Please accept my blessings. I am in due receipt of your letter dated April 23 and have noted the contents. I am very glad to know that one new brahmacarini has donated $15,000 and a new car. My thanks to her and she will be initiated as soon as you recommend.

So far as distributing the fifteen thousand dollars, I would advise you to send this money to ISKCON PRESS for printing Bhagavad-gita As It Is enlarged edition. They require about $20,000 out of which I have asked Karandhara Prabhu to send them $5,000 from the Book Fund. Similarly, if Lyndan Prabhu can contribute $15,000 then the present problem of printing this book is solved. So if you can kindly let me know your decision to Calcutta address, 3 Albert Road, Calcutta-17.

Regarding the new car, I think we require some new cars in India. So if it is possible, the car may be dispatched to India. We have already applied to the Import Department Govt. of India and are expecting a reply soon. So if it is possible send the car to India.

So far as your wife is concerned you must be very careful. They are previously two miscarriages, so it is to be understood that she is diseased. A medical practitioner or gynecologist should be consulted in this connection.

I shall be very soon coming to USA. After finishing this Australian and Far East business I shall return to Calcutta and probably I shall have to go to Russia. If not I shall be going to London, and from London to U.S.A. This is our present program. I hope this will meet you in good health and thank you once more for your letter. One thing I don't see is your letter heading. Formerly there was a letter heading. You should always use stationery letter heading. That is required.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Syamasundara

•

Malaysia 6 May, 1971

71-05-06

My Dear Syamasundara,

Please accept my blessings. Please inform me about the purchase of our house in Bombay. Send a telegram to Sydney as follows:

ISKCON 118 Oxford Street Paddington Sydney, Australia

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Syamasundara

•

Malaysia 6 May, 1971

71-05-06

My Dear Syamasundara,

Please accept my blessings. I'm very glad to inform you that we have reached Malaysia very shortly, that on my arrival there was nice meeting, and then we have come outside the city. Yesterday I was very busy all day.

I'm expecting some letter from Russia. So, if such letter comes, you can keep the original letter, but send me a copy. From here the program is I shall go to Sydney and then to Calcutta. So, I asked Tamala to let me know when they want me there. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Malaysia 6 May, 1971

71-05-06

My Dear Tamala,

Please accept my blessings. You'll be glad to know that I have come to Malaysia. On Monday night there was a good meeting upon my arrival, and then yesterday I was all day busy in attending three or four meetings. All of them were very big meetings, and this place appears to be very prospective for our preaching work. People are inclined to give us land and a house. Two or three such offers are already in view. So, I'll try to open a branch immediately, either in Kuala Lumpur or Ipoh or Teluk Anson. In Teluk Anson one retired principal of college has offered a house which can be used as temple, already started very big. It is understood that the property is about fifty to sixty thousand dollars. So, things are going on nicely, and I shall be glad to hear from you about how things are going on there.

Another point is that from here I shall be going to Sydney, and then from there I shall be going to Calcutta. So, when you expect me there you can write me immediately. I hope this will meet you in good health. Offer my blessings to all others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhavananda

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Calcutta 16 May, 1971

71-05-16

Brooklyn

My Dear Bhavananda,

Please accept my blessings. I am in due receipt of your letter dated 5th April, 1971 and just received by me yesterday. I am so glad to hear how rapidly our New York center is expanding and how enthusiastic the devotees have become. That is first class qualification for making advancement in Krishna Consciousness.

Yes, Mr. Faramarz Attar will certainly be a great asset to our society and I am glad to accept him as my initiated disciple. His spiritual name is Atreya Rsi. Of the seven great Rsis, one of them is Atreya Rsi. And Concetta Bologna has also been accepted. Her name is Bhadra Devi Dasi. Bhadra means gentle and is another name for Durga, like Subhadra. I have received their money orders for beads and they will be arriving by separate post.

It is so much encouraging to hear how eagerly the high school boys and girls are taking to your preaching, so continue this program. All glories to Lord Krishna! And the devotees there are also so much eager. Very good. I shall be returning very soon. And thank you very much for your good feelings. Krishna will surely bless you.

Yes, Svarupa Prabhu has my permission to get himself married to Suzy O'Neil.

Please offer my blessings to all the boys and girls there in New York center. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The Calcutta function is going very superbly. ACBS/adb

Letter to: Advaita

•

Calcutta 17 May, 1971

71-05-17

Brooklyn

My Dear Advaita,

Please accept my blessings and offer the same to all the Press staff. I am in due receipt of your letter dated 27th April, 1971 and have noted the contents carefully. Yes, I have sent off the Preface to the enlarged edition of Bhagavad-gita As It Is, sent from Sydney, and you should have received it by now. So far as the dummy is concerned, I have not received it as yet. When did you send it, and where? But there is no need of sending another. Whatever you have selected is all right. So far as the cost of printing, one girl in Baltimore has donated $15,000 and I have advised that it immediately be sent to the Press; the remaining $5,000 will be sent by Karandhara.

I have also received Pradyumna's letter, but I cannot understand what he is asking. It is not clear. It is wrongly written or something, so better to reject it. Neither I can guess what is the purport.

Yes, very soon I shall go there. In the meantime get busy with the printing of Bhagavad-gita and that will encourage me to come there sooner.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Atreya Rsi

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Calcutta 17 May, 1971

71-05-17

Brooklyn

My Dear Atreya Rsi,

Please accept my blessings. I have just recently received one letter from Bhavananda Prabhu highly requesting that you be initiated and I am glad to accept you as my duly initiated disciple. Your name I have given as Atreya Rsi Das. Of the seven great sages, Atreya Rsi was one. Also I have received your money order for beads, and they have been duly chanted on by me and are enclosed herewith.

I am to understand that you have professional managerial experience and are presently engaging your talents to strengthen the managerial position of our N.Y. center. That is very valuable service and I thank you very much. We learn from Srimad-Bhagavatam that a person may be situated in any occupational duty but the perfection of such activity is tested by the satisfaction of the Supreme Personality of Godhead, Sri Krishna. And because you are engaging your talents in His service, surely Krishna will be pleased upon you and give you all facility for advancement in Krishna Consciousness. Simply if you will regularly chant Hare Krishna Mantra, 16 rounds daily and without fail and rigidly follow the regulative principles of devotional life, read all our books and engage in Krishna's business 24 hours, your rapid advancement in Krishna Consciousness will be certain.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

•

Calcutta 17 May, 1971

71-05-17

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th May, 1971 and have noted the contents carefully. Now Dai Nippon has agreed to keep my book fund deposit separate and they admit that they never intended to intermingle the two accounts, so you can resume sending to them.

The local GBC members and myself are considering a penguin size and style for KRSNA book, paper back edition in three parts completing the two whole volumes and selling at a cheap price of 75 cents per one part. Three parts will cost only $2.25. So what is your idea? According to their opinion, this cheap paper bound KRSNA book will have tremendous market in USA and Europe. Do you advise that such book shall be printed? On hearing from you I shall do the needful. But in my heart I want that KRSNA book in small or large form, should be distributed in every home who are English-speaking people.

Yes, I advised Rupanuga to pay $10,000, but not from the book fund. Anyway, the book fund and BTG should be kept separate. Book fund collections should go to Dai Nippon now because I am thinking of printing small KRSNA books.

For Bhagavad-gita AS It Is, one girl in Baltimore has donated $15,000 and a car. I have advised that the $15,000 be sent to N.Y. for printing of Bhagavad-gita and that the car be dispatched to India. I am awaiting their confirmation. If they send $15,000, then another $5,000 will complete the printing.

The magazine should be published regularly, but if distribution is less, then the number of printing should decrease. Still if even distribution is smaller, we should follow the policy of 25 cents per copy. Artificially increasing distribution and having a big debt is not a very good policy.

No, maintenance expenditures cannot come from the book fund. I do not understand why the press has moved and a new location fixed up, all for the cost of $10,000. What is the benefit of it? The Bhagavad-gita As It Is, is being attempted to be printed in ISKCON Press, but it is taking time-years. Does it mean in this way that the book fund will have to pay $1,500 per month and await printing? ISKCON Press is simply meant for printing our books and there must be sufficient work for printing; otherwise what is the use for maintenance? First of all it was suggested that the printing place would be situated in our N.Y. building. Now it has gone to another building. So I shall require the GBC members to inform me what is the actual benefit by such removal and keeping the press in a different building. The policy of maintaining a white elephant is not good.

That is the immediate important business-how to distribute these books all over the world. So far as the per cent of discount, that will depend on your discretion. But quickly distribute all the books as soon as they are received.

Yes, the record insert is very nice. Where was it printed? So far as the names of those accompanying me, for the tickets, that I shall let you know when I go back to Bombay, which will be sometime after the 24th instant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Our Calcutta Festival (14th to 23rd May) is going on successfully. Daily 20-30 thousands of people attending & prasada distribution. ACBS/adb

Letter to: Professor G. G. Kotovsky

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Calcutta 17 May, 1971

71-05-17

Professor G. G. Kotovsky Head, Department of Indian and South Asian Studies Institute of Oriental Studies USSR Academy of Sciences Armyansky Perlk 2 Moscow, USSR

Dear Professor Kotovsky,

I beg to inform you that a letter received from you in my Bombay address was redirected here some four or five days ago, but I have not received it as of yet. It appears that the letter is missing. I therefore request you to issue a duplicate of your letter under reference and send it to me to the above address immediately so that I can take action on it. Thanking you once more.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dinesh Candra

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Calcutta 18 May, 1971

71-05-18

Brooklyn

My Dear Dinesh Candra,

Please accept my blessings. I am in due receipt of your letter dated 24th April, 1971 and have noted the contents carefully. Also I have received one letter from Yacov Shames and he acknowledges that he has been corresponding with you in regards to opening one branch there in Jerusalem.

It is very much encouraging to note that you have made final arrangements for going to Jerusalem on 2nd June, 1971, accompanied by one brahmacari. You all have my full blessings and may Krishna help you all in this noble venture. Just as soon as you arrive there, you can let me know. Most probably I will be starting for U.S.A. via Bombay, by the beginning of June. First I shall go to London and then on to USA.

Presently in Calcutta we are holding a huge ”Hare Krishna Festival” in which 35,000 to 40,000 people are attending daily for hearing discourses on Srimad-Bhagavatam and Bhagavad-gita. We are distributing prasadam also. It is so much enlivening to see how the people are being so receptive to this message. It is all Caitanya Mahaprabhu’s mercy.

Please offer my blessings to your good wife Krsna Devi. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

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Calcutta 19 May, 1971

71-05-19

My Dear Jadurani,

Please accept my blessings and offer the same to the other artists. I am in due receipt of your letter dated 8th May, 1971 and have noted the contents carefully. So far as your questions are concerned, they are as follows: The demigods mentioned by you appear just like man, but very beautiful and very nice features also. They are having fair complexion with golden hue. Golden means milk mixed with a tint of reddish color or yellowish color. Lord Siva has two arms; Garuda is yellow in color; Kapiladev looks like a human being, as does Kalki. Kalki is bluish. Matsya is a full fish, bluish in color. Kurma is tortoise color.

When Arjuna left his family connections, he went to the Himalayas. The picture may be shown of Arjuna going step by step to the Himalayas; Yes, occasionally devotees may be pictured with full head of hair instead of sikha. You should use your own discretion; the garb can be Vedic or ”American.” There is no harm. Dress has nothing to do with the soul; Foods in the mode of passion are those that are very rich, such as kachori, halava, rasgulah, etc. They are also foods too much spicy. All this is described there in Bhagavad-gita.

Vidura looks like a human being; ”self-same body” means looking like material body. Any devotee always is in a spiritual body although it may appear material; Smoke is smoke; When Krishna says unto me, he means unto ”me.” So he should not be pictured with Radharani,* Why a snake? Being entangled in the qualities of material nature is very subtle, so why a snake?

I am so glad to hear that the devotees are appreciating that everything belongs to Krishna. That attitude is very nice and should be maintained. Actually it is a fact. By illusion only we think things belong to someone else. And if the painters are new, certainly they should be given instruction. They should be helped in every way.

Yes, do not take too much foodstuffs; take so that no remnants are left. Immediately after, the dishes should be washed, or paper dishes thrown away. But do not throw away prasadam. Better to take a little less than to have leftover for saving. That is not good.

So from the very beginning you have had very good service-this painting. So do it continually and to your best discretion. That is your approved service.

*Vasudeva, Alone

[PAGE MISSING]

Letter to: Kirtika (Judith Cornell)

•

Calcutta 21 May, 1971

71-05-21

My Dear Kirtika (Judith Cornell),

Please accept my blessings. Rupanuga Prabhu has recommended you for initiation and I am so glad to accept you as my duly initiated disciple. I have given you the spiritual name Kirtika Devi Dasi. Kirtika is the name of one of the gopis. Also your beads have been duly chanted on by me and are enclosed herewith.

The gopis are so much engaged in the transcendental loving service of Radha and Krishna that they are condemning the creator, Lord Brahma for not knowing how to make perfect eyes. They were disturbed that when blinking their eyes, they could not see Krishna. So that is perfection in Krishna Consciousness; to be so much engaged in Krishna’s loving service that you cannot bear separation from that service, not even for a moment. So somehow or other always be engaged. And if there is nothing else, you can always sit down and chant Hare Krishna Mantra. 16 rounds daily is the minimal requirement, but you should chant Hare Krishna as much as possible. And follow all the regulative principles strictly. Read all our books, attend classes and go for street Sankirtana. In this way be engaged in Krishna’s business 24 hours and you will be happy and in the end you will go back home, back to Godhead.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mukunda

•

Calcutta 23 May, 1971

71-05-23

London

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated 19th May, 1971 and have noted the contents carefully.

So far as the Deities are concerned, they should be repaired nicely and replaced on the altar. While being repaired, where is the question of offering? The picture on the altar is all right for the present.

I am very glad to hear that Murari has returned and is working to pay off the money he had taken. And your scheme for making new members by plane chartering is proving to be successful, so continue it. You will be glad to know that very soon, within one week, Syamasundara. will be going to London, but my program is not yet fixed up.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Chief Controller of Imports and Exports

-

Calcutta 25 May, 1971

71-05-25

Chief Controller Imports and Exports Udyag Bhavan New Delhi

Dear Sir;

Please accept our prayers for your well being. Our society wishes to thank you for your kind cooperation in the past, regarding CCP application and import of books.

As before, we wish to reiterate that the religious books received from either Japan or our New York Press, are gifts, and there is no intention to sell these books in India, nor is there any question of foreign trade in any of our activities.

Again we are applying for CCP application for shipment of books statement enclosed worth Rs 50,000/- and we will be most happy if you advise and cooperate with us as you have already done.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sudama

-

Calcutta 25 May, 1971

71-05-25

Tokyo

My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated 7th May, 1971 and have noted the contents carefully. So even though you are there by yourself, I can understand that things are going on nicely. And the Japanese boys and girls are taking a more responsible role in order to help you out. That is very encouraging. And soon Bhanu and Karatieya Maharaja will be there to assist you. You will be glad to know that Bhanu is now a complete devotee, that is to say he has received Gayatri mantra. So when he goes there both you and him can convert many young Japanese people to becoming Krishna Conscious devotees.

I understand that you are needing one tape recording of Sri Isopanisad mantras, so I am recording them and they will be sent by separate post. You should be receiving it soon.

Hoping this will meet you in good health and eager for Krishna's service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

-

Calcutta 26 May, 1971

71-05-26

Detroit

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated 4th May, 1971 and have noted the contents carefully. So far as the donated offset press is concerned, if it is being used locally, then there is no need of sending it to India. Go on with your work there.

Regarding distribution of Spiritual Sky Incense profits to aleviate financial difficulties, you GBC members decide amongst yourselves as to the proper course of action and whatever you decide amongst yourselves, I have no objection.

You will be glad to know that I have ordered 50,000 paperback KRSNA books. Rupanuga has expressed his opinion that we should get $1.95, but that is too much. I will make it $.95 instead of the $.75 originally proposed.

We have just now concluded our "Hare Krishna Festival" here in Calcutta and it was very successful, even more so that in Bombay; daily 35,000 people were attending. Now we are wanting to make twelve such programs in the greater Calcutta area; one each month. In that way we will win over the city. From here I shall be going to London via Bombay or else to Russia. Then I shall return to U.S.A.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Central Bank of India

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Calcutta 26 May, 1971

71-05-26

Central Bank of India, Calcutta

RESOLVED

At a meeting of the executive officers of the International Society for Krishna Consciousness, held yesterday the 25th May, 1971 at their office at 3A, Albert Road, Calcutta-17, the following was agreed:

An account would be opened under the name INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS BUILDING FUND and that it would be operated jointly by the Founder-Acarya A.C. Bhaktivedanta Swami and the Zonal Secretary for India

Tamala Krishna Das Adhikari. Checks will be signed by both jointly. The account would be a current account, with the Central Bank of India, Camac Street Branch. Those present at the meeting were:

A.C. Bhaktivedanta Swami-Founder Acarya
Tamala Krishna Das Adhikari-Zonal Secretary for India
Jayapataka Swami
Hamsaduta das Adhikari
Bali Mardan das Adhikari
Gurudasa Adhikari
Yours faithfully, A.C. Bhaktivedanta Swami,
Founder-Acarya
Letter to: Sons and Daughters

-

Calcutta 26 May, 1971
71-05-26
Brooklyn
My Dear Sons and Daughters,

Please accept my blessings. I thank you very much for your kind letter dated 17th May, 1971 and I am appreciating it very much. So far as your joint application for my returning to U.S.A., you will be glad to know that by the middle of June I shall be returning and I am surely going to see you all then. Presently I am in Calcutta where we just held a very successful "Hare Krishna Festival" and we were drawing 35,000 people daily for hearing discourses on Srimad-Bhagavatam and Bhagavad-gita, for seeing Aratik and taking prasadam also. I will be staying here until the 31st instant and then will go to London via Bombay. From there I shall return to U.S.A.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Satsvarupa

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Calcutta 26 May, 1971
71-05-26
Boston
My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letters dated 1st and 7th May, 1971, respectively and have noted the contents carefully. So far as "Back To Godhead" is concerned, the answers to your questions are as follows: Recipes are all right if you think that there is such a public demand. But just recipes, no pictures; Yes, parts of my letters may be reprinted as a second article by me; no drawings should appear in the magazine; Yes, a question and answer article is very nice, and letters from interested persons may also be published. On other matters you can use your own discretion.

As of yet, I have not received the check for $50 for ten tulasi beads. Yes, if you feel that she is qualified, the girl Carol may receive Gayatri initiation also so that she can take up pujari business full time.

So far as aleviating financial difficulty by dispersing spiritual sky incense profits, whatever the GBC members think is proper is all right by me. Your specific task is to regularly compile BTG and arrange editorials, etc. These are your business. On the whole, the report submitted by you for the Southern U.S.A. centers appears very favorable. Encourage them more and more. It is encouraging to note that the court case was won in New Orleans. Requirements for Jagannatha worship is that four qualified Brahmins must be on hand to tend to Lord Jagannatha's needs. Unless there are sufficient men and Brahmins, how can such worship go on?

Regarding the proposed book "Method of Worship", I have not had time to prepare it here. So when I return to U.S.A. and again begin to write my books, my first business will be this. Enclosed please find some poetry by some of the devotees here. If you think that they are suitable for publication, then you may do so.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Syamasundara

-

Calcutta 26 May, 1971
71-05-26
Bombay
My Dear Syamasundara.,

Please accept my blessings. You will be glad to know that I am starting for Bombay on the morning of the 31st May, 1971, at 9:00 P.M. on Indian Airlines, flight no. 130. So please attend the airport and pick me up. A telegram will follow.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Nandakisora, Jahnava

-

Calcutta 27 May, 1971

71-05-27

Detroit

My Dear Nandakisora and Jahnava,

Please accept my blessings. I thank you very much for your very thoughtful letters dated 21st April and 6th March, 1971 respectively. They were so much pleasing to me. I have just now received them, so there must have been some delay in the mail. Anyway, your kindly sentiments are very much appreciated. You are such a nice couple. I am always remembering how nicely you are preaching and helping me to fulfill the order of my Guru Maharaja. Thank you very much. May Krishna bless you both.

I have received your gifts also and they are so very nice. Especially the bookmarks are such wonderful craftsmanship. The Deities jewelry is also very nice, and I can always use new sacred thread.

Presently I am in Calcutta where we have just completed a huge "Hare Krishna Festival" in which 35,000 people gathered daily to hear discourses on Srimad-Bhagavatam and Bhagavad-gita to see arati ceremony and to take prasadam also. Such festivals are proving very successful, and so we are thinking of extending such programs. From here I shall be going to London via Bombay, or perhaps I may be going to Moscow if visas can be secured. From there certainly I shall be returning to U.S.A. and will be glad to see you both at that time.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Niranjana

-

Calcutta 27 May, 1971

71-05-27

Varanasi

My Dear Niranjana,

Please accept my blessings. I am in due receipt of your letter dated 19th April, 1971 and have noted the contents. I have been so long in answering because just recently I went to Kuala Lumpur, Malaysia and Sydney Australia also, and have just recently returned to Calcutta. Here we held one "Hare Krishna Festival" as we held in Bombay, and it was even more successful.

I am so glad to hear that you are doing so well in your German studies. If you become a German scholar, then I shall send you to Germany for preaching work.

So far as controlling "kam" or lust, best thing is don't eat any highly spiced food stuffs and always think of Krishna. Chant regularly and get yourself married as soon as possible, and live a peaceful householder's life in Krishna Consciousness.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Govinda

-

Calcutta 28 May, 1971

71-05-28

Honolulu

My Dear Govinda Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th May, 1971 and have noted the contents carefully. Also I have received the enclosed checks for $500; ($200, $200, and $100) and also a check for $15. I am so glad to receive your father's money because this process will help your father to be delivered from the clutches of maya. Your father is fortunate enough to have a worthy child like you who is trying to force him to become Krishna Conscious by different ways. So both of you are blessed. I wish that both you and your father be elevated to the highest standard of Krishna Consciousness.

I have received also one note enclosed from Gaurasundara in which it is stated that Sai's beads were sent to Bombay. I am going to Bombay on the morning of the 31st May, so as soon as I reach there I shall send Sai's beads duly chanted on. In the mean time I am dispatching beads and letters, enclosed herewith for the three devotees recommended by you for initiation.

So far you and your good husband's service is concerned, I am so much proud of you both. So far your health is concerned, your constitution is made like that but don't worry about it. Go on discharging your Krishna Conscious duties and Krishna will help you to live for a long time. Your service in the matter of implanting Tulasi seeds as introduced in the Western countries has proved it definitely that actually you are Govinda Dasi, maid-servant of Govinda. I always speak to many gentlemen how strenuously hard you work to have introduced Tulasi in the Western countries and I am hearing from everywhere that Tulasi is growing very luxuriantly. May Tulasi be kind upon you and introduce you to Krishna, to be one of the assistant maid-servant gopis in Vrindaban.

I am sorry that Sadhana Dacca has not replied your letter. The next alternative is to write to the proprietor, Sri Baidyanath Ayurved Bhawan; P.O. Jhansi; U.P.; INDIA. He is the right gentleman who can give you the right instruction and you can write him immediately.

I am so glad to note that Sri Gaura-Nitai Deities are already finished. The color is molten gold or bright yellow resembling golden color but don't apply gold paint. The eyes should be nicely painted. You have got the idea; you have seen many pictures and I am seeing from here that you are doing nicely.

From Bombay I may go to Russia (Moscow) and then to London and then N.Y. and then I will be coming to L.A. You will be glad to learn that we have purchased about five acres of land in Mayapur, the birthsite of Lord Caitanya and we have proposed to hold a nice festival there from Janmastami day for two weeks. At that time the foundation stone will be set down. I wish that all our leading disciples come to India at that time. There are 50 branches, so at least one from each branch should attend the function and Sai also may come at that time. From L.A. while coming to India I must come to Hawaii as I did last year and then after the foundation stone function I will come again back to U.S.A. The contemplation of sitting at Hawaii for my translating work is still alive. Now it depends on Krishna what I have to do in the future.

Perhaps you know that we held a very big "Hare Krishna Festival" in Bombay and a similar one in Calcutta also. Daily both in Bombay and Calcutta there was attendance of 30,000 to 40,000 people daily. Everyone appreciated this festival and are still hankering after it. I think that similar festivals may be held in Hawaii. So consult with Gaurasundara and Sai because this attempt has become very successful.

The jewelry offered to Lord Caitanya Mahaprabhu and Lord Nityananda should be very carefully set and kept in a secure place. There is no question of animal bone. As I have already told you, Ivory Jewels, conchshell and cow dung are all pure. Everything is pure when employed in the service of the Lord. Just like the mrdanga kohl is made of skin and still it is held as pure. If you want more karatalas and mrdangas, you can contact Jayapataka Swami here in Calcutta (3, Albert Road; Calcutta-17, INDIA). So coral and mother of pearl are all right. Many Deities are made of coral.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gaura Hari

-

Calcutta 29 May, 1971

71-05-29

Victoria, B.C., Canada

My Dear Gaura Hari,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th May, 1971 and have noted the contents carefully. Also I have seen the newspaper clippings enclosed and they are very nice. The devotees are looking so cheerful also. So I have named Paulin as Prafullamukhi Devi Dasi. Prafullamukhi means one who always has a cheerful face. Her beads and letter are enclosed herewith. I have received the check for $5.

It is so much encouraging to note how nicely things are going on there in our newly developed Victoria center. Simply if you will depend on Krishna, He will help you more and more. I am also glad to note how nicely book distribution is going on there. Continue it and try to increase more and more. This book distribution program is so very much important. Also you should try and increase your programs at the schools and colleges and try to have a regular credited course at the University also.

Your temple building seems to be very suitable. And the rent is very reasonable also. It is all Krishna's mercy. So take proper advantage and develop it nicely. If you can support yourselves by selling certain of your crops grown there, why not? And you can cultivate Tulasi devi also. Write Govinda Dasi in Hawaii in this regards.

Your proposed asrama can be located anywhere, it doesn't matter. Just wherever you can attract most people.

Person means not a dead stone. Person means all living entities. We cannot understand in our present material condition. An example is a stone in the spiritual world; if I ask it to move, it will move automatically. In the material world it will not. Universal form is a person also, and from that universal form so many things are appearing.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Syamasundara

-

Calcutta 29 May, 1971

71-05-29

Bombay

My Dear Syamasundara.,

Please accept my blessings. There has been a slight change of plans and I will not be arriving Bombay on 31st May, 1971. Rather my arrival there will be delayed for a few days. At the request of my Godbrother, Puri Maharaja, I have consented to go to Rajahmundry with party for a few days. I will be leaving Calcutta for Rajahmundry program on the evening of the 1st June, 1971 and will let you know by telegram when I am due to arrive in Bombay. The address in Rajahmundry is as follows: c/o B.V. Puri Maharaja; Sri Krishna Caitanya Ashram; Rajahmundry-1; E. Godavari (A.P.).

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Krsnakanti

-

Bombay 30 May, 1971

71-05-30

Seattle

My Dear Krsnakanti,

Please accept my blessings. I am in due receipt of your letter dated 18th May, 1971 and have noted the contents carefully. You will be glad to know that the two boys, Paul and Patrick, recommended by you have been duly initiated by me and their beads and letters are enclosed herewith. Their names are purusa and Bhumna respectively.

So far as your coming here to India, one thing to consider is that temple worship must go on nicely. That cannot suffer and if it is dependent on you, then you shouldn't come. For India, anyone can come; a newly initiated neophyte is all right. Experienced men like yourself are not required. So instead of you, find a newcomer; he can come.

One thing though, is that I have noted with interest that you are proficient in the Russian language. If that is the case, then your service may be very much required, and so if I go to Russia at all in the near future, then I shall call for you and you shall accompany me to Moscow.

For the time being, develop our Seattle center more and more and make it a grand success. That will be to your credit and Krishna will be pleased. So do it nicely. Two new boys have come just recently and as Krishna sees that you are sincere to push on this movement, so he will send you many more devotees.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vamanadeva

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Bombay 30 May, 1971

71-05-30

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your letter dated 24th April, 1971 and have noted the contents. Also the newspaper article enclosed was very nice.

Thank you for your decision. Please go on preaching and improve your Krishna Consciousness. There is no necessity of attending a university. We have got enough of a university educational program in our Krishna Consciousness movement. There are so many books to study and they have to be introduced also by preaching. So engage yourself in this way. If we have to spend time learning something, then where is the time for service? So utilize what talents you have already in Krishna's service and He will give you the intelligence to increase more and more.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

June

Letter to: Palika

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ISKCON Fort, Bombay 7 June, 1971

71-06-07

My Dear Palika,

Please accept my blessings. I beg to thank you very much for your letter dated 4th April, 1971. Please excuse this late reply. Due to my touring program, I have only just recently received your letter.

Yes, very soon I am going to New York. Presently I am in Bombay. From here I shall be going to London and possibly to Moscow also. After that I shall be going on to N.Y. without a doubt.

I am very glad to learn that you are organizing your press work more cooperatively. That gives me so much pleasure. When I go there I shall give you so much work that it will be an over-burden, so that you will be so much engaged. All my senior disciples are requesting me to revive my translating work and I would like to do so for the remaining days of my life. So you have to help me to get Srimad-Bhagavatam and the other translating work done as quickly as possible.

I have not received your handkerchief as of yet. Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Danavir

•

Bombay 7 June, 1971

71-06-07

San Francisco

My Dear Danavir,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th May, 1971 and have noted the contents. I am glad to note how you are working for securing ads for the special Rathayatra magazine. We have made such ads for our programs here in India and it has been very successful. Of course in India when they are paying for an ad, they are actually giving a donation, but it is registered as an ad. But in U.S.A. unless they are seeing the circulation and how much they will be benefited, they won't spend. They are simply after the advertisement. But go on with your program enthusiastically and Krishna will help you.

Presently I am in Bombay and from here I will be going to London and perhaps to Moscow for a short time. From there I will be going to N.Y. and then on to Los Angeles. I am very much wanting to attend the Rathayatra festival in San Francisco and if time permits and Krishna so desires, then I shall reach there by the time of the festival. And when I go there, I shall be very glad to appear on such television conference as described in your letter. So go ahead and try for it. And if you can approach such big companies for support, that will be very good also. Try your best and Krishna will help you.

So far as getting yourself married, I have no objection. If it is all right with Kesava Prabhu, then you have my blessings. And Jaga Dasi can become initiated also when I come there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Rsabhadeva

-

Bombay 7 June, 1971

71-06-07

Laguna Beach

My Dear Rsabhadeva,

Please accept my blessings. I thank you very much for your letter post dated 13rd May, 1971 and have noted the contents. So far as your getting yourself married, I have no objection and if after referring the matter to Karandhara Prabhu, he agrees, then all my blessings are there. And you may inform Yamuna that I am glad to accept her as my disciple and just as soon as I go there, she can be initiated. Presently I am in Bombay and very soon I shall be going to London and perhaps to Moscow. From there I shall be going to N.Y. and on to Los Angeles, perhaps for Rathayatra on June 27th, 1971. At that time, if she is qualified, then she may take over pujari duties there in Laguna Beach. That will be very nice. And you can help her in Deity worship also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have just received your letters dated 20th and 24th May, 1971 respectively along with a check for $10.00. I am so glad to accept both Yamuna and Sanaka as my duly initiated disciples. Their beads and letters follow. You have my full blessings for marriage to Yamuna. ACBS/adb

Letter to: Sukadeva

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Bombay 7 June, 1971

71-06-07

Tucson

My Dear Sukadeva,

Please accept my blessings. I am in due receipt of your letter dated 12th May, 1971 and have noted the contents. So far as your relocating your temple from Tucson to Phoenix, that is a GBC matter and so it should be discussed with the GBC members and especially with Karandhara Prabhu. I cannot suggest anything very well from such a distant place.

Presently I am in Bombay and from here I shall be going to London and perhaps to Moscow for a few days also. Then I shall be going to N.Y. and on to Los Angeles. At that time Michael and Patrick may come to be initiated.

Yes, you always have my blessings. Just go on and work sincerely to push on this movement and you will have the blessings of Caitanya Mahaprabhu as well. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

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Bombay 8 June, 1971

71-06-08

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letters dated 30th May and 1st June and have noted the contents carefully. I have received all the photographs of the paintings for the enlarged edition of Bhagavad-gita As It Is, and they are so very beautiful. Everyone here is so much appreciative of all you artists. All of you have my full blessings and your godbrothers' congratulations. Krishna will surely bless you all. Thank you very much.

So far your questions are concerned:

The two men sitting up on Lord Jagannatha's altar are pujaris. They are just sitting there and anyone coming to make offering to the Deity, they are accepting and returning tulasi and caranamrta. So they are very busy. And when there is bhoga offering, no visitors are allowed in the temple. The floor is immediately washed and pots and trays of foodstuffs are placed in the room. And each time Jagannatha is offered prasadam, there is enough for one thousand men. Similarly he is offered 56 times in a day. And they don't purchase any ingredients from the market. They have got their own agricultural field and big management. Another temple in South India is called Tirupati where daily they collect Rs 100,000/-. The floor of Jagannatha temple is made of stone and the room is dark behind Lord Jagannatha. Generally in India the Deity room is very dark; no electricity and only two lamps.

You can show in sequence in a painting how Narada Muni is leaving the material body and accepting a spiritual body and entering into Lord Visnu and again coming out through Brahma's heart.

Arjuna was not present when Krishna spoke Bhagavad-gita to the sun god. He was present on a different occasion. So the picture is all right. The painting of the chariot of the body is nice.

Yes, it will be easier for me to answer your questions if I can see a sketch of the painting. So far as the sacrificial fire at Naimisaranya, it was a big pit, say four feet square surrounded by raised walls 8 inches high and within the pit was the fire. That is the system. Our sacrificial fire arenas are temporary only. Yes, it was near Suta Goswami's vyasasana.

Regarding Satsvarupa's engagement, his main business is editorial and to improve the condition of the Boston temple also. There is a vast amount of editing work. It is not an easy job. We have to print so many books and if he becomes an expert editor it will be a great asset to our mission, and he has got the capacity. Very soon I am returning and I shall overburden him with dictaphone tapes. He will have more than enough engagement.

[PAGE MISSING]

Letter to: Karandhara

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Bombay 8 June, 1971

71-06-08

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 25th May, 1971 and have noted the contents carefully. So far the small paperback edition of KRSNA book is concerned, we will not be getting it for six months at least. So go on distributing hardbound and, although I have ordered them (perhaps by now you have received the statement from Dai Nippon) if you think it is best, I can put it off for some time. Besides that, in India we are distributing only a few hundred KRSNA books out of 15,000 because they are being distributed only via life membership program. So we are getting the money but we are distributing only to life members. So under the circumstances if you think they should be returned to U.S.A. then you can let me know, because here they are being distributed very slowly.

For printing of course the priority is Bhagavad-gita. But the $20,000. given by the book fund for BTG should be replaced first of all. That is priority. You can go on depositing in the checking a/c no. 308161625, Bank of America, Pico-La Cienega Branch. All BTG collections and any book fund collections should be deposited so that you are able to repay at the rate of $5,000 per month. Any book distribution collections over and above that may be used for printing of the books, and as you see fit.

So far I know, the press is not competent to take outside work, as I know it by their past dealings. 10% per printing costs for maintenance needs, that was the arrangement, but if the maintenance costs have to be taken up by the book fund, that will be a white elephant problem.

So far I have got two tickets to return to L.A. and if more men are to return with me, I shall let you know.

Just now I have received one telegram from Brahmananda. He is in Karachi and I have advised him to come here immediately. So all the important men have come here already to India. So for Dayananda and family coming here, that is all right, but the incense department may not suffer in his absence. Actually we have need of many men in India, at least another 50 or 60. But they need not be important men. Assistant men will do nicely. So if you can arrange to send 50 or 60 men here for propaganda work in Calcutta and Bombay, that will be very nice. We require at least 100 of our American boys to make propaganda all over India. So Dayananda may come as the leader of another 50 or 60 men.

The proposition in San Francisco sounds all right, if Jayananda is willing to take the responsibility to make payments on the remaining $80,000 due.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Punjab National Bank

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Bombay 8 June, 1971

71-06-08

The Punjab National Bank Calcutta

Dear Sir:

Re: my savings fund account number 2595 and standing order for paying Srimati Radharani De

With reference to the above, I beg to advise you that from the month of July, 1971, Srimati Radharani De may be paid Rs 500/- per month and you can debit my above account. Please acknowledge receipt of this letter at the above given address.

Thanking you in anticipation.

Sincerely,

A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Makhanlal

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Bombay 10 June, 1971

71-06-10

San Francisco

My Dear Makhanlal,

Please accept my blessings. I am in due receipt of your letter dated 22nd May, 1971 and have noted the contents carefully. I am so glad to hear how things are going so nicely there in preparation for Rathayatra festival and I have read the enclosed brochure for the festival written by you. It is very nice. So far as my going there by the 27th June, that may not be possible. Most probably I will have to attend London festival this year because three times I have attended Rathayatra festival in San Francisco and this time I have been very fervently requested to attend the London Rathayatra festival, where they are expecting 50,000 participants also. So it is not possible to attend both festivals. I will try my best to go to San Francisco also, but there is little chance. Still, I shall go to San Francisco when I return to U.S.A. So you should go on with the festival more enthusiastically, even in my absence.

Presently I am in Bombay and from here I am going to Moscow on the 20th June, for five days. From there I shall visit Paris and then London. After the festival I will be going to N.Y. and then on to Los Angeles and San Francisco.

Please offer my blessings to all the sincere boys and girls who are working so hard to make Lord Jagannatha's festival a grand success. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Caitanya

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Bombay, India 11 June, 1971

71-06-11

My Dear Caitanya Dasi,

Please accept my blessings. Upon the recommendation of your good husband Kanupriya Prabhu, I have gladly accepted you as my duly initiated disciple. I have given you the spiritual name Caitanya Devi Dasi. Please find your beads, enclosed herewith and duly changed on by me.

I am so pleased to hear how you, husband and wife, are doing so nicely in Trinidad. I can see that the response to your preaching work has been very good. You will be glad to know that I have told Kanupriya that if they are willing to make a donation of that house and land, then I'm prepared to go there with Deity and make the installation.

So you should see to it that the trinidad center becomes a grand success. So you must give your good husband all assistance so that he can do things nicely. that is you duty. As his wife, you are his better half and it is your duty to help him in every way possible. So first of all you must keep yourself fit in Krishna Consciousness. the means are simple. Strictly follow the regulative principles, regularly chant at least 16 rounds of beads daily, and without fail; read all our books and discuss them with your husband; go out for preaching regularly. In this way always keep engaged in Krishna's service with enthusiasm and faith in Krishna, and He will give you all facility for developing Trinidad center very nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kanupriya

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Bombay, India 11 June, 1971

71-06-11

My Dear Kanupriya,

Please accept my blessings. I thank you very much for your letter dated 26 Madhusudana, 485 Caitanya Era and I have noted the contents carefully. It is so much encouraging to hear how nicely things are going on there in Trinidad and Guyana also. And the people are appreciating the purity of our teachings. Gradually they will appreciate such teachings more and more, simply if we stick to our principles. Still there is much demigod puja, but you should quote from Bhagavad-gita that Krishna, the Supreme Personality of Godhead, says that less intelligent men worship the demigods and the result of such worship is not permanent. Krishna Consciousness is permanent, and the living entities are also permanent. So instead of wasting their time worshiping the demigods, everyone should take to Krishna Consciousness.

Your plan for not remaining in one place, but rotating every two weeks for engagements is very good idea, so do it nicely. And Krishna is giving you so much facility. So you can immediately open a very nice center there in Trinidad in that newly donated building and I may go there personally with Deities for installation also. So if they are donating the house and land, I am prepared to go there to accept the donation. Petambar Dindayal and Dr. Balwant Singh have both invited me to go there, so if you have been donated house and land, then I can go there without hesitation.

Yes, you should get ISKCON registered as an official religious organization. Do it seriously. Then we will be eligible for government assistance. That is very nice. So you organize it and make a very first class center there and very soon I will come and install Deity.

You will be glad to know that I have consented to accept your good wife as my duly initiated disciple and have given her the name Caitanya Devi Dasi. Her beads and letter are enclosed herewith. So now both of you, husband and wife, work cooperatively and make ISKCON Trinidad a grand success.

Please offer my blessings to Vaikunthanatha and Saradia and ask them to write me and let me know of their activities in Guyana. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Bombay 11 June, 1971

71-06-11

Delhi

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 31st May; and 2nd June respectively and have noted the contents. So far as Gorakhpur business is concerned, I think that you are in touch with Tamala about this matter. Anyway, Dr. Rao has agreed to give up his administrative position. So Adipurusa (Govinda Banka) or Durdaivanasana (Mr. Chopra) may be given charge of the administrative business to develop that center. Dr. Rao should be given wholly for translating work.

The Vrindaban press affair does not sound very encouraging so you should not try to open press in Vrindaban; it is a losing concern. Better try to open a center in Delhi because the dharmasala is already open to us and can be permanently gotten if we open a center there. Sada Jiwat Lal saw me the other day and he said that on some nominal condition of say Rs 1/- per year, they will give the dharmasala for a Radha Krishna temple. Hansaraj Gupta, the mayor of Delhi, is friendly and he can help also, so take this dharmasala and open a center there.

Also I heard that Dalmia is willing to give us his place in Vrindaban. Take it. Recently I have asked Karandhara to send another 50 to 60 men here, under the leadership of Dayananda. So we want to keep at least 100 men here in India for preaching. The people are appreciating our movement, so there is great potential.

Bombay life membership program is very encouraging. Just yesterday they made eight life members and are averaging three daily. So if we make all over India the example that the leading persons in Bombay are becoming our life members, then all the influential and important people will become our life members, all over the country. Millions of life members can be made. And they are liking our books. So it is a good program. Besides that, these festivals are also very good programs. So if we do so in every city and distribute our books also, this movement will be top in India. So consider the fact and do the needful.

Regarding Dr. Sharma's point that the books are not for sale in India, the reply is that we brought thousands of books here and they have already been distributed to our members and it is still going on. So the excess can be sold to government institutions for helping our movement here in India. If necessary, you may take permission for this.

So far as Indira Gandhi attending the function, we shall accept a day according to her convenience and we shall hold the function on her arrival. That is my desire. I think your wife and Giriraja have already gone to Delhi to help you in this connection.

Please offer them my blessings.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mukunda, Nara-narayana, Jeffrey Coker, Lan, Mandakini, Aditi, Tribhuvanatha, Jaya Hari, Sananda Kumara, Vivienne, Neville Carr, Nicolas, Charlie, Serena, Ranchor, Pratajas, Phillip, Jill, Nigel, James Gavin Statt, Devadatta, Draupadi, Dhruvananda, Devaki, John, Jim, Greg, Jaya Jagadisa, John

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Bombay 12 June, 1971

71-06-12

London

TO: Mukunda, Nara Narayana, Jeffrey Coker, Lan, Mandakini, Aditi, Tribhuvanatha, Jaya Hari, Sananda Kumara, Vivienne, Neville Carr, Nicolas, Charlie, Serena, Rancor, Pratajas, Phillip, Jill, Nigel, James Gavin Statt, Devadatta, Draupadi, Dhruvananda, Devaki, John, Jim, Greg, Jaya Jagadisa, John.

My Dear Sons and Daughters,

Please accept my blessings. I beg to thank you very much for your very kind letters post dated 2nd June, 1971. You will be glad to know that very soon I am coming to London, and will be there for participating in the Rathayatra festival also. On the 20th June I will be going to Moscow for five days. From there I will go to Paris to see their new temple and from Paris I am going directly to London, by the end of this month.

You write to say that you are expecting 50,000 people to participate in the festival this year. That is very encouraging. So all of you work very fervently to make the festival a grand success and Krishna will surely bless each and every one of you. I am going there to London and Syamasundara. and Aravinda are going with me and probably Hamsaduta and his wife will also come.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

Bombay 12 June, 1971

71-06-12

My Dear Satsvarupa,

Please accept my blessings. I beg to thank you very much for your letter dated 28th May, 1971 and have noted the contents. You should know that you are always with me. I am always thinking of you and your service. So there is no question of you being separated from me at any time. And you will be glad to know that very soon I am coming to Boston for installing the Deities. Recently I am in Bombay and will be leaving for Moscow on the 20th instant. I shall remain there for five days and from there go Paris and London, where I will participate in the Rathayatra festival.

Yes, Dr. Bigelow has appreciated my article and admitted in his letter that "You people in India are so much further ahead in matters of this kind then those of us in the Western world." (letter dated 16th February, 1971) There has been no further correspondence with him in this regards. So if you wish you may publish my letter and his short reply is given above.

So far as publishing songs in BTG, I have translated two or three songs of Narottama Dasa Thakura only but if you like, I can send you more songs and ideas. I have sent some poems by our disciples here along the line of Narottama Dasa Thakura's songs. Do you like them enough to publish?

I have not received any check for beads for the ten devotees recommended by you for initiation, but they may be initiated when I go there personally.

Concerning Brahmananda, I have received one telegram from Karachi and he has asked my permission to come here and I have consented. So he should be coming to Bombay very soon.

Just recently I have received one letter from Jadurani and she is doing nicely. I have seen the pictures printed by her and her assistants and they are very nice. She is serious about you being fully engaged in Krishna Consciousness and I have given her advice in this connection.

I am enclosing one letter from a new boy in Japan. He was going to commit suicide but came to Krishna instead. This may make an interesting topic for BTG in the new type of article you described in your last letter.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

•

Bombay 12 June, 1971

71-06-12

Tokyo

My Dear Sudama,

Please accept my blessings. Just recently I have received one very interesting letter from Damari Toshio Inove and the reply to his letter is enclosed herewith. His letter I am sending to Satsvarupa and he may publish it in Back To Godhead. Here is a boy who was about to commit suicide, but he came to Krishna instead and now he is perfecting his life. That is most encouraging news.

So now this boy is working with you cooperatively; train him up nicely and give him all guidance. Any questions that you cannot answer may be referred to me. Krishna has sent you a sincere soul to help out there. So together work very hard to develop New Gaya and more devotees will come. Simply you must be patient and depend on Krishna, and He will give you all facility.

Presently I am in Bombay and on the 20th of this month I will go to Moscow for five days. From there I go to Paris and then London for Rathayatra festival. After the festival I will return to U.S.A.; N.Y. and then L.A.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Yogesvara

•

Bombay 12 June, 1971

71-06-12

Hamburg

My Dear Yogesvara,

Please accept my blessings. I am in due receipt of your letter dated 27th June, 1971 and have noted the contents carefully. Very soon I shall be coming to Europe. On the 20th June I will be going to Moscow for five days and from there I will go to Paris and then London. At that time I may come and see your press also.

You write to describe me as a loving servant of the Lord. If you believe me so, then kindly help me in my service. That will help both of us. I want your cooperation fully. Lord Caitanya, although Krishna Himself, appealed to His friends and helpers to help Him in His mission and what to speak of me; I am just an ordinary human being. So I need your help. I have just received a very favorable report from Mandali Bhadra. He is a very nice boy, so work cooperatively with him and let us all serve Krishna. Very soon I shall see you all and give you further instructions.

Yes, these children's books are very important because our next program is to start children's schools in all our centers. We want to train all children from the beginning of life in Krishna Consciousness. In Bombay there is very good prospect for such children's school. So many children come to arati, take prasadam and are liking to look at our books also. So it is a good opportunity for preaching our mission.

So we have to adjust things. Everything is important. Not that we have to do something at the expense of something else. I cannot say from here what is to be given preference. That depends on your management capacity.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Citralekha

-

Bombay 15 June, 1971

71-06-15

Calcutta

My Dear Citralekha,

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents. I am so glad to hear how nicely you are attending the Deity. Please continue this activity along with your other godsisters. The more you beautify the Deities, the more your heart will be beautiful and you will understand Krishna Consciousness very distinctly.

Yes, the bumblebee is very much favored by Krishna and Radharani. Sometimes the bumblebee is taken as a messenger by Radharani and she rebukes the bumblebee because the bumblebee is blackish and Krishna is also blackish. Still, in spite of all rebuking, the bumblebee tried always to touch the Lotus Feet of Radharani. Therefore the bumblebee is to be offered our all reverence and respect. So please try to attract always the bumblebee by sufficiently decorating the Deity with flowers.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Rupanuga, Bhagavan, Satsvarupa

-

Bombay 15 June, 1971

71-06-15

Brooklyn

My Dear Rupanuga, Bhagavan das, and Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st June, 1971 and have noted the contents carefully. The preface to the enlarged edition of Bhagavad-gita As It Is was sent to you long ago, from Australia. It was sent on 12th May, 1971 and you should have received it by now. I do not know why it is missing. So I am enclosing a second copy herewith.

Regarding press matters, whatever you GBC men decide amongst yourselves I have no objection, but economically the press operation must be sound. Formerly it was contemplated that the press would charge 10% of the total costs for maintenance of the press. Maintenance cost is $1,500 per month. So that means $15,000 worth of books must be produced each month. And this $15,000 is our cost, not the face value of the books. So if you can produce books in this manner, then it is all right. But past experience has proved otherwise.

It appears that Dai Nippon quoted for Bhagavad-gita $23,000. and ISKCON Press quoted $20,000. So $3000 difference. But if the book fund has to maintain the press expenditure by $1,500 per month and the printing takes two years, then what becomes the total cost of Bhagavad-gita As It Is?

I think the book fund can maintain only 10% of the books produced. That will be economical. Otherwise, whatever GBC members decide, I have nothing to disagree with. But economically the existing proposal is not very sound. Books must be produced to the extent of $15,000 per month and then it is all right.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Svarupa

-

Bombay 15 June, 1971

71-06-15

Brooklyn

My Dear Svarupa,

Please accept my blessings. I thank you very much for your letter dated 8th June, 1971 and very generous contribution of $50 on the event of your marriage to Susan O'Neil. So now you are married in Krishna Consciousness; that is very nice. But sometimes married life is risky business because being attracted by the wife, one forgets Krishna. But if both the husband and wife remember Krishna, then their householder life becomes Vaikuntha.

Our acharya Bhaktivinode Thakura was the perfect householder and we should take his example. How nice a householder he was and how nice children he produced; one of them is my Guru Maharaja. That is the example. So follow it and become successful in Krishna Consciousness.

Please offer my blessings to your good wife Susan. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACS/adb

Letter to: Karandhara

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Bombay 16 June, 1971

71-06-16

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th June, 1971 addressed to Bombay as well as a copy of the letter addressed 3d June, 1971. Still I am here in Bombay and have not yet gone to London. My program is that on the 20th instant I will go to Moscow for five days and from there I will be going to Paris and London. I have inquired, but it doesn't seem that there are any direct flights available from Moscow to Los Angeles, so it may not be possible for me to reach San Francisco in time for Rathayatra festival. Still, if it is at all possible, I shall try my best. Otherwise I shall participate in the festival in London.

You will be glad to know that I have written one letter to Dai Nippon asking that they suspend printing of Penguin series KRSNA book for the time being. And so far as the $6,000 saved up for repaying the loan of $20,000 for BTG, it may be sent to the Press for printing of Bhagavad-gita.

So if the book distribution program is going so nicely, then we should produce books on our own press in great quantity. I have written Rupanuga one letter, the essence of which is that $15,000 worth of books, at our cost and not at face value, should be printed each month and distributed. Since it was formerly agreed that the press would charge 10% of the total costs for maintenance, so if $15,000 worth of books are printed then the $1,500 per month maintenance cost is taken care of. Other than that, our press operation is not economically sound proposal. But if books can be produced to the extent of $15,000 per month, then it is all right.

There is no need of sending more checks. Hold on to them. What you have sent to London, I will get when I arrive there. I have received no duplicate deposit slip receipt for $660 in my account at Bank of America. It was not enclosed. You needn't come to N.Y. since I will be going directly to Los Angeles from N.Y.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhakta dasa

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Bombay 17 June, 1971

71-06-17

San Diego

My Dear Bhakta Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th May, 1971 and have noted the contents with pleasure. It is so much encouraging to note how nicely your program is going on there. In all aspects of temple life you seem to be doing so nicely and Sankirtana is being well received also. So continue your program with all enthusiasm for making ISKCON San Diego a grand success. It appears that Krishna has His blessings upon you, so continue as you are doing and you will get more blessings from Krishna. Thank you very much. And Krishna will supply you everything. If the prescribed rules and regulations are followed, then there will be no scarcity.

Presently I am in Bombay and on the 20th of this month I will be going to Moscow for five days. Thereafter I will be going to Paris and London. I was wanting to go to Rathayatra festival in San Francisco, but I don't think that is possible because there are no direct flights from Moscow to California. But after the London program, I will go directly to U.S.A.; N.Y. and then L.A.

Please offer my blessings to all the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ksirodakasayi

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Bombay 17 June, 1971

71-06-17

London

My Dear Ksirodakasayi,

Please accept my blessings. Since you have left for London because of your wife's illness, I have not heard anything from you. How is your wife doing? What has been your program also? Please let me know.

You will be glad to know that I will be in London to participate there in Rathayatra festival. On the 20th instant I am going to Moscow for five days and then on to Paris to visit their new temple. From there I will go directly to London, by the end of the month. So while you are there, please see to it that Rathayatra festival is nicely performed and sure to be a grand success.

Please offer my blessings to your wife. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Prahladananda

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Bombay 17 June, 1971

71-06-17

Houston

My Dear Prahladananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th May, 1971 and have noted the contents. I am so glad to note how ISKCON Houston is making steady progress for becoming a grand success. And Sankirtana is being well received, especially at the schools and university. That is very nice. Try especially to distribute our literatures there and lecture also.

These books are so much potent that anyone who reads them is sure to become Krishna Conscious. They are so nice. So we want to make propaganda in that way. And if you are enthusiastic and sincere in your efforts, then Krishna will give you all facility.

So far as your questions: parching the body unnecessarily is not the desire of the Supreme Lord. So one who goes against the rules and regulations of scriptures is causing pain to the supersoul. Therefore, parching the body means parching the supersoul.; generally it is the process to simply chant and hear, but if Krishna's lila comes into remembrance, that is very good. It should come automatically. Not that you are remembering artificially.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sri Ravelji

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Bombay 17 June, 1971

71-06-17

Sri V.D. Ravel Esqr. Calcutta

My Dear Sri Ravelji

Please accept my greetings. I beg to acknowledge receipt of your three letters dated 30th May, 8th and 9th June, 1971 respectively and have noted the contents. It appears from your writings that you are a true devotee of the Lord and you have respect for other devotees. That is a very good sign of a devotee. I am very much obliged to you for your appreciation. I want your blessings also for the task taken up by me to spread this Krishna Consciousness movement all over the world.

On the 20th instant I will be going to Moscow for five days, and then on to Paris and London. From there I will go directly to U.S.A. and hope to be back in Calcutta by the middle of August for opening our Mayapur temple. In the mean time you can visit our temple there at 3, Albert Road, talk with the devotees, read all our books and when I return to Calcutta, we shall talk of further enlightenment.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Bombay 17 June, 1971

71-06-17

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th June, 1971 and have noted the contents carefully. I am so glad to note how you are so much enthusiastic for developing the Mayapur program. So do it nicely; Caitanya Mahaprabhu will give you all facility. And surely I will go there for the function in August.

I have also received word from Karandhara about the book distribution program. It is very encouraging. So our books will have to be produced in great numbers. On our own press, they can do so, provided it is economically sound proposal. They have cited the cost for maintenance at $1,500 per month. That is all right. Whatever it may be, but that amount must be covered by the originally proposed 10% of the total costs. So they must be able to produce at least $15,000 worth of books per month, and that $15,000 is at our cost, and not at face value. If they can do so each month, then economically the press operation is a sound proposal.

So far as more men coming here, I have asked that Dayananda, who is desiring to come to India, lead a party of 50 to 60 men to come to India for increasing our propaganda work. So when I go there, I shall arrange for them to come. But what about their visas?

Rsi Kumar has sent the information requested by you on the 11th instant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gurudasa

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Bombay 17 June, 1971

71-06-17

Delhi [To Gurudasa]

STOPPING TWO HOURS DELHI EN ROUTE MOSCOW ALL DEVOTEES MEET AIRPORT SUNDAY MORNING 20TH 730 AI 515 TRY BRING KARAN SINGH OTHER VIPS TO MEET ME NOTIFY SUBAL DAS-BHAKTIVEDANTA SWAMI

Letter to: Satsvarupa

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Moscow 21 June, 1971

71-06-21

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd June, 1971 and have noted the contents. Just yesterday I arrived in Moscow, and we are staying in a very nice hotel. On the whole, this is a very nice city (the best in Europe);

it is very neat and clean. We are trying to arrange, through the embassy some talks on our philosophy, and I will let you know what happens. On the 25th instant I will go to Paris, stay for one day, and fly directly to San Francisco for Rathayatra. Then I will go to London for their Rathayatra on 4th July. Shortly thereafter, I will return to N.Y.C. All mail can go to L.A.

It is very nice if we can get other magazines than BTG to print articles about our society, so try for it. Also, for BTG, I am enclosing one poem by Dravida for publishing. And so far the annual GBC meeting is concerned, it is my wish that this meeting be held in Mayapur on Vyasa Puja Day. So you arrange for this, we can go at least 100 visitors and arrange for the founding stone in Mayapur. We are trying to get Indira Gandhi, the Prime Minister of India, for laying the foundation stone.

Yes, my order still stands. Please organize BTG distribution and do it nicely. Sankirtana Party and distribution of our magazines and books is our real program. Other things are secondary. So during the summer time you should utilize this program of Sankirtana and book distribution vigorously. Attention diverted to incense business is not a very good sign. We should give all our energy for distributing BTG.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Professor Kotovsky

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Moscow 24 June, 1971

71-06-24

My Dear Professor Kotovsky,

Please accept my greetings. It was a great pleasure to talk with you on Tuesday and I hope you will kindly read the chapter of Srimad-Bhagavatam which I left with you. From your book Soviet Studies of India I understand that academician Mr. A. P. Baranrikov completed a great translation, working the matter of Tulsidas's Ramayana into Russian. Srimad-Bhagavatam is the ripe, mature fruit of the Vedic knowledge, and Tulsidas's Ramayana (Ramacharitmanasa) is but a partial representative of Srimad-Bhagavatam. The real Ramayana is Valmiki's Ramayana. Tulsidas was a devotee of Lord Rama and he has given his thoughts in his book Ramayana. But the real original thoughts and ideas are in Srimad-Bhagavatam. I have already given you a sample copy of my translation of Srimad-Bhagavatam (one chapter only) and there are many hundreds of chapters like that. I think some of you should translate this great book of knowledge into Russian and it will be a great contribution. I am fully prepared to cooperate with you. India has very many authorized transcendental literatures for the benefit of the whole world. I am glad to note on page 72 of your book that "They (the Soviet scholars) regard the ancient literary heritage of India notes a petrified miracle of bygone times but as a living and growing tradition that exerts a fruitful influence on present-day literature and remains an inexhaustible source of literary and cultural development of contemporary India."

The Russian people as a growing nation and having a good feeling upon India's culture may take advantage of this treasure house of transcendental literatures, not only for the benefit of the Russian people but for the whole world. Whatever is done by a great nation or a great man is followed by ordinary persons, so it is my mission to distribute the treasure house of India's transcendental knowledge to the whole world, and your cooperation in this connection will be a great asset. You wanted to see the manuscripts of my lectures, therefore I am sending herewith an Introduction, the lectures and if you so desire I shall be glad to send essays on these subjects:

1. Vedic Conceptions of Socialism and Communism
2. Scientific Values of Classless Society
3. Knowledge by Authoritative Tradition

I shall be glad to hear from you at my London address, ISKCON London, 7, Bury Place

I hope this is meeting you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

-

Moscow 25 June, 1971

71-06-25

Calcutta

My Dear Tamala Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th June, 1971 and have noted the contents. We have come to Moscow on the 20th instant evening and I'm staying at the above hotel. The place is centrally situated amongst important buildings of Moscow. Yesterday afternoon we had a tour for three hours to see respective important places. The city is well-planned. There are big big houses and roads and at day time the streets are busy with buses, cars, and underground trains which are far better than American or English. The underground streets are very neat and clean. The surface streets are also daily washed. But there is some difficulty in collecting vegetarian foodstuffs; still we are cooking our meals by the cooker, which has saved our lives. We talked with one big professor Mr. Kotovsky and Syamasundara. talked with many great writers and musicians. Two boys are working with us; one Indian and one Russian. So there is good prospect for opening a center, although the atmosphere is not very good. The Embassy was no help. So our visit to Moscow was not so successful, but for the future, it is hopeful. Tomorrow I go to Paris for one day, then to S.F. Rathayatra and then I shall come back to London. So you can reply me this letter in London address.

Re: Mayapur, the laying down of the corner stone must be done by the end of August. I've already informed GBC members that they should meet there on Vyasa Puja Day. That function must be there. You hold that function, and in the meantime I am going to America and Europe to find men to send there. So far as the fencing, I am sorry that it is not done yet. At first the estimate was Rs 5000, but now it is Rs 14,000/- so what is the use of such estimate? Please contact Sarkar. Don't spend too much on fencing because if we want to expand, we have to tear it down. Put up bamboo with hedge creeper to make the walls. The creeper will grow luxuriously in the rainy season. The temporary hut should be immediately finished. Three rooms is all right. If possible make another because when the boys come from USA, they'll have to be accommodated.

If Indira Gandhi is not coming, you can arrange with the Governor Mr. Dhawan, the High Commissioner for London. He is known to us and can help by coming there. It will make a nice reception if Indira Gandhi is not coming. Otherwise, if she comes, all officials will come. So plan for the program.

After this we have to plan for Maidan Festivals in nice places. We know three nice places: 1) at Induria (Mahatma Gandhi Road); 2) Bhagbazar; 3) Chorebagan (Mullick's House). These three places I can arrange by writing letters. Similarly, at other places we can hold such meetings. The old man who comes to our Calcutta temple, Nagan, came to see me in Bombay. He said we have saved Calcutta and the Naxalites are in favor of our Calcutta will change.

Re: Mayapur construction, the best thing is to get the help of a nice architect-either the man who drew the plans or Mr. Muckerjee who came to see us. His office is at 8/2 Hastings St., top floor. So let us supervise amongst ourselves. Purchase the goods and engage laborers to work nicely and Mr. Sarkar will help. First the cornerstone should be laid down and on an auspicious day, construction should begin. You can arrange for collecting funds and materials for construction very easily in Calcutta, so do like that.

Hoping this will meet you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Acyutananda

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London 28 June, 1971

71-06-28

Mayapur

My Dear Acyutananda Maharaja,

Please accept my blessings. I am very much anxious to know of the progress of work at Mayapur. Before my leaving Calcutta it was estimated that Rs 5000/- would be required for fencing the whole ground with iron stand and barb wiring. I left this money with Tamala Krishna for doing this work immediately, but from his latest letter I understand it has not been done and the estimate has increased to Rs 14,000. I do not know who submitted the former estimate. Anyway don't spend so much money for fencing. Better to have bamboo fencing and hedge plants and during the rainy season they will grow sufficiently all around. Better in this connection to take advice from Sarkar or from the persons who sold us the land. I am very anxious to know of reports from Mayapur and if every week you will send me elaborate reports, I will be very much appreciative.

From Calcutta I went to Bombay and then to Moscow. We stayed there for five days. There are many younger Muscovites who are very much anxious to join our movement. Unfortunately the government is so strict that it is difficult to take their cooperation for starting a center there. Every thing is strictly under government control. Still we are trying to open a center with the help of local men. The city is very big and there are many nice buildings, roads, etc., but life is not very happy. One cannot live according to his own choice. Fruits and vegetables are very scantily supplied, but milk, butter and yogurt are amply available. From Moscow I went to Paris. Paris is a very nice city, better than London. All historical buildings are here and they are very gorgeous and panoramic. So we have got a very nice center there. The address is as follows: 26 Rue Etienne d'Orves; Fontenay aux Roses; Paris 92. I stayed only one day on my way to L.A. but still they arranged some nice meetings and a press conference and the people are favorably impressed. They admitted in different papers that our movement is genuine, along with other information.

From Paris I went directly to L.A., about 6000 miles at one stretch and I was on the plane for 12 hours, thereby getting a one day concession. From L.A. I went to San Francisco yesterday and the Rathayatra festival was very very gorgeously performed. There were three Rathas consecutively and Lord Jagannatha's Ratha was bigger than the other two. People received us so nicely and one mayor was the chief guest in the meeting in which more than 10,000 people assembled and the mayor spoke very highly of our movement. She is very much impressed with the basic principle of our Back to Godhead movement. In this way we are getting support gradually in the U.S.A. Maybe our movement will be supported in the future in the United Nations. So we Krishna Consciousness people have accepted a very important and responsible task in the whole world, therefore our principle work also must be very responsible.

Yesterday evening there was a meeting of all the different presidents of all the different temples and I have impressed them with this fact and they are doing so nicely and sincerely. So you have got a very responsible task in Mayapur also-to develop that temple. So send me weekly reports and may Krishna bless you more and more.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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London 28 June, 1971

71-06-28

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. I hope things are going well there and Mayapur development is going on and that the fencing is being done also, as I instructed you in my last letter. So far my travels, from Bombay you may have heard, I went to Moscow. We stayed there for five days. There are many younger Muscovites who are very anxious for joining our movement. Unfortunately the government is so strict that it is difficult to take their cooperation for starting a center there. Everything is strictly under government control. Still we are trying to open a center with the help of local men. The city is very big and there are many nice buildings, roads, etc., but life is not very happy. One cannot live according to his own choice. Fruits and vegetables are very scantily supplied, but milk, butter and yogurt are readily available.

From Moscow I went to Paris. Paris is a very nice city, better than London. All historic buildings are very gorgeous and panoramic. So we have got a very nice center there. The address is: 26 Rue Etienne d'Orves; Fontenay aux Roses; Paris 92. I stayed only one day on my way to L.A. but still they arranged some nice meetings and a press conference and the people were favorably impressed. They admitted in different papers that our movement is genuine, along with other information.

From Paris I went to L.A. directly, about 6000 miles at one stretch and I was on the plane for twelve hours, thereby getting a one day concession. From L.A. I went to Rathayatra festival in San Francisco yesterday and the festival was very gorgeously performed. There were three Rathas and Lord Jagannatha's Ratha was bigger than the other two. People received us so nicely and one mayor was the chief guest in the meeting in which more than 10,000 gathered and the mayor spoke very highly of our movement. She is very much impressed with the basic principle of our back to Godhead movement. In this way we are getting support gradually in the U.S.A. Maybe our movement will be supported in the future by United Nations. So we Krishna Consciousness people have accepted a very important and responsible task in the whole world. Therefore our principle work must also be very serious and responsible.

The ceremony for laying down the corner stone on Vyasa puja day or some days after must be performed. If Indira Gandhi can not attend, then the governor of Bengal, Mr. Bhawan, should attend the function. I think Syamasundara. has written Gurudasa in this connection and so you should take serious concern of this fact.

Regarding the fencing, I have instructed Acyutananda not to spend too much for boundary fencing, but it must be done immediately so that during the ceremony we may fix up many different tents to accommodate guests who come during the ceremony. In yesterday's meeting of the temple presidents in Berkeley, I have asked them to send at least one man from each center and they are accepting. So very soon 60 men will come to India with some good leaders. We have to do some tangible work in India and so do everything cautiously and carefully.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

•

Los Angeles 29 June, 1971

71-06-29

My Dear Madhudvisa Maharaja,

Please accept my blessings. You will be glad to know that we arrived safely in Moscow and stayed there for five days. There are many younger Muscovites who are very much anxious to join our movement. Unfortunately the government is so strict that it is difficult to take their cooperation for starting a center there. Everything is strictly under government control. Still we are trying to open a center with the help of local men. The city is very big and there are many nice buildings, roads, etc. but life is not very happy. One cannot live according to his own choice. Fruits and vegetables are very scantily supplied. Milk, butter and yogurts are amply available, though. From Moscow, I went to Paris. Paris is a very nice city, better than London. All historical buildings are there and they are very gorgeous and panoramic. So we have got a very nice center there. The address is as follows: 26 Rue Etienne d'Orves; Fontenay aux Roses; Paris 92. I stayed only one day on my way to L.A. but still they arranged some nice meeting and a press conference and the people were favorably impressed. They admitted in different papers that our movement is genuine along with other information.

From Paris I went directly to L.A., about 6,000 miles at one stretch and I was on the plane for 12 hours, therefore getting a one day concession. From L.A. I went to San Francisco yesterday and the Rathayatra festival was very very gorgeously performed. There were three Rathas consecutively and Lord Jagannatha's Ratha was bigger than the other two. People received us so nicely and one mayor was the chief guest in the meeting in which more than 10,000 people assembled and the mayor spoke very highly of our movement. She is very much impressed with the basic principle of our Back to Godhead movement. In this way we are getting support gradually in the U.S.A. Maybe our movement will be supported in the future by the United Nations. So we Krishna Consciousness people have accepted a very important and responsible task in the whole world, therefore, our principal work also must be very responsible.

I am very much anxious to know what is happening about the houses. To tell you the truth, I am willing to purchase the Little Gibb's road house of Mr. Vakil. The terms offered lately are as follows: 1) $80,000 American by three yearly installments; first (down payment) at $25,000; $25,000. and $30,000 respectively. The total price should be not more than 16 lacs. Out of this, 10 lacs plus 40,000 will cover the payment in dollar money. The balance 5 lacs plus 50,000 would be paid as follows: Down payment of 1 lac, 60,000 or 70,000 and the balance money at Rs 10,000/- per month. The tenant on the upper story will be Mr. Vakils responsibility. The procedure should be like this: As soon as the sales agreement is done, we pay the down payment of 1 lac, 60 or 70,000 and he gives us possession of the ground floor. Immediately after taking possession of the ground floor, we pay a check of $25,000. for immediate encashment. Then he clears out the upper story tenant and we go on paying him Rs 10,000 per month, and dollars payment as arranged. So if possible, do the needful with the help of Mr. Chabria and try to secure that house and reply this letter to our London address.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bill

-

London 29 June, 1971

71-06-29

Gainesville, Florida

My Dear Bill,

Please accept my blessings. I thank you very much for your letter dated 19th May, 1971 and have noted the contents. I am so glad to learn that Hrdayananda Prabhu has joined you in Gainesville and that you have got a nice place also. Now my desire will be fulfilled. I have wanted a center in Florida for a very long time. Two years ago I tried to open a center there with the help of one local gentleman but it was not very successful. So you are intelligent boy; I have heard so from Gargamuni Swami, and now Hrdayananda is there also. So do something wonderful there in Gainesville. Wonderful means simply you chant loudly and distribute prasadam. That is not very difficult. It is very easy. Simply if you do it enthusiastically and sincerely, then success will be there.

So far your questions are concerned: Number one engagement is that you must chant at least 16 rounds Hare Krishna Mantra daily; The four regulative principles are most important and must be observed rigidly in temple life; You should speak according to the sastras and be compassionate to all conditioned souls and try to convince them about the real truth.; The more you increase your Krishna Consciousness, the more these things such as lust, anger and greed, will automatically decrease; You can surrender by doing your best to preach this Krishna Consciousness in Florida. That will make you perfect. My Guru Maharaja wanted me to preach this cult in the Western world, so I have tried my best.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

Los Angeles 29 June, 1971

71-06-29

Boston

My Dear Satsvarupa,

Please accept my blessings. You will be pleased to know than I have again begun my translating work. Enclosed please find tape no. 1 from L.A. (Srimad-Bhagavatam, 4th canto, 8th chapter). Please acknowledge receipt and date of receipt also.

Presently I am in L.A. where I just returned from the very successful festival, Rathayatra festival, in San Francisco. From here I will be going to London to participate in their Rathayatra festival on 4th July. Shortly thereafter I may be going to N.Y.

Formerly, in 1966, I was dictating two tapes daily, but after becoming ill, I reduced. But very soon I will be sending you so many tapes that you will be over-burdened with work.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

July

Letter to: Bhavananda

-

Los Angeles 1 July, 1971

71-07-01

Brooklyn

My Dear Bhavananda,

Please accept my blessings. You will be glad to know that very soon I am planning to come to N.Y., as you have requested in your mailgram dated 29th June, 1971. So you can arrange for three world return tickets starting from L.A., to N.Y., to London, to Paris, to Bombay, to Calcutta, to Tokyo, to Honolulu, to L.A. once again. The three names are as follows: Syamasundara. (Samuel Speerstra), Aravinda (Arthur J. Friedman), and myself.

Last time Karandhara arranged for five tickets: Tamala Krishna, Madhudvisa Maharaja, Kirtanananda Maharaja, Karatieya Maharaja and Devananda Maharaja, as well as myself. So this time you can arrange for three tickets only. So keep the date open and when the day has been fixed up, I will let you know.

Also, I am wanting many men to go to India. At a recent meeting of the temple presidents from the West coast, I asked that each of our nearly 60 centers send at least one man to India. So if you can make arrangements like that, it will be very nice. Many men are required there; they don’t have to be very important members. We are arranging for a big temple in Mayapur, the birthsite of Lord Caitanya. So we shall discuss further on this matter when I go there.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Cidananda

-

Los Angeles 1 July, 1971

71-07-01

My Dear Cidananda,

Please accept my blessings. I am in due receipt of your two letters dated 24th June, 1971 and undated respectively, and have noted the contents.

I'm very sorry that you are separated from the temple for the time being. But don't worry. Krishna will save you, you can be sure. There is no doubt about it. So go on chanting Hare Krishna at all costs and never mind these tribulations of maya. Go on chanting Hare Krishna. Krishna is in your heart. Pray to Him for your protection and soon all things will be adjusted and you will again be in the association of devotees. Of that you can be sure.

Hoping this will meet you in rapidly recovering health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

Los Angeles 1 July, 1971

71-07-01

Boston

My Dear Satsvarupa,

Please accept my blessings. Enclosed please find tape no. 2 from L.A., 4th Canto, 8th chapter. Kindly acknowledge date of receipt.

I hope that by now you have got the throne, etc. all ready for installation ceremony. By the middle of July I shall be going to N.Y. and at that time you can send us tickets for going to Boston also. We are three; Syamasundara. (Samuel Speerstra); Aravinda (Arthur J. Friedman), and myself. From Boston I shall go to New Vrindaban, come again to N.Y. and then go to London. So please arrange for Kirtanananda Swami to send tickets, round trip, to Pittsburgh.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Los Angeles 1 July, 1971

71-07-01

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. Presently I am in L.A. and very soon will be making my way back to Calcutta, and Mayapur, via Europe. First I will go to N.Y. by the middle of this month and then go London. From there I will go to Bombay and Calcutta.

So I am very much anxious to know about the arrangements being made for laying the corner stone in Mayapur. My desire is that it be done on the 15th August, 1971 or round about that day. If Indira Gandhi cannot come on the 15th August, then some other day will be all right. But the ceremony must take place. So please let me know the latest development. I am anxious for your reply.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Also the brass pair of Radha Krishna Murtis meant for L.A. has no trace as yet. Whether Jayapataka has shipped them or not. Inform this matter by wire & oblige. L.A. temple is going on very nice. ACB Important ACBS/adb

Letter to: Damodara, Abhirama

-

Los Angeles 3 July, 1971

71-07-03

My Dear Damodara and Abhirama,

Please accept my blessings. I beg to thank you very much for your letter dated 27th June, 1971 and have noted the contents. Yes, it will be a great event if you can arrange a meeting with President Nixon. If Mr. Nixon keeps a cool head and tries to understand our movement, it will be good for us and the whole world also. Actually the whole world is suffering for want of Krishna Consciousness, that is a fact. So there is great turmoil everywhere. If Nixon will help us a little, we can do the work with great enthusiasm and facility. Unfortunately the politicians do not want to see people in higher consciousness. They want to keep the people in darkness and exploit their sentiment for personal aggrandizement. They pose to be the friend of the people, but they are actually not. The real friend is Krishna. Still, if you can make arrangements to meet with Nixon, it will be a great event, so try for it very seriously.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Advaita

-

Los Angeles 3 July, 1971

71-07-03

Brooklyn

My Dear Advaita,

Please accept my blessings. I beg to thank you very much for your letter dated 30th June, 1971, along with second canto book, chapters VII & VIII. It was very nicely done and the cover is very attractive, but one thing is that my picture has come out very black. There are so many pictures, and if that one was so black, you should not have chosen it. But other than that it was very nice.

You will be very glad to know that very soon, within a fortnight, I will be coming to N.Y., and to visit the press also. Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

-

Los Angeles 3 July, 1971

71-07-03

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated 30th June, 1971 and have noted the contents carefully. I have not gone to London, and so have not received your letter. But I have asked that London forward all my mail here. If I don't receive it, then we can discuss personally when I go there. I will be going to N.Y. very soon.

So far your questions: Narayana appeared as a four-handed full-grown youth before Devaki and Vasudeva; during the prayers offered by Queen Kunti, Krishna's chariot was waiting in the background, Pariksit Maharaja was baby but Krishna appeared full grown but reduced to scale, yes, the paintings may be signed "ISKCON PRESS"; no drawings should be made. Simply you paint the important verses, and less important verses may be avoided. But drawings are not good;

Nobody is free from anxiety. The soul is suffering and that is expressed through the manifested body. Not that the body is suffering separately. Just like, face is the index of the mind. Nobody can see the mind, but by the face it is understood that the person is in good mental condition. So the body suffering is the reflection of the soul suffering. So the king in your painting is not really happy, but rather full of anxieties. That is to be shown. Another example is that when my garments are dirty, I, the living entity, am not taking care of my dress. So from my dress, it appears how I am taking care. Similarly the condition of the soul is expressed through the body. When water is hot, that you cannot show by painting. You cannot paint the heat; you must touch the water. So by seeing the expression of the bodily features, one can understand whether the soul is happy or not.

Lord Caitanya was not holding Sudarsana cakra; simply he was calling; Narada came out of Brahma's heart very little and then grew like a child; Narada entered the body of Narayana. That you have to show yourself. Now can I instruct you? He can enter through any part of the body. Just like so many universes are coming out from all parts of the body of Maha Visnu, so where is the difficulty to understand that the entire creation can re-enter from any part of the body?; Narayana appeared and disappeared to Narada's vision like lightning. So you can show Him almost invisible and speaking.

[PAGE MISSING]

Letter to: Jayadvaita

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Los Angeles 3 July, 1971

71-07-03

Brooklyn

My Dear Jayadvaita,

Please accept my blessings. I am in due receipt of your letter dated 30th June, 1971 and have noted the contents carefully. Your report on the progress of Srimad-Bhagavatam, first four cantos, is very much encouraging, so continue this work very seriously. I have again begun translating work and have so far sent Satsvarupa Prabhu three tapes from 4th Canto, 8th chapter, and will be sending many more.

So far your question, the synonyms are as follows:

sattvam-the mode of goodness rajas-the mode of passion tamas-the mode of darkness iti-thus tisrah-trio sura-demigod nr-human being narakah-those who are suffering the hellish condition of life

TRANSLATION: According to the different modes of material nature, the mode of goodness, the mode of passion and the mode of darkness, there are different living creatures known as the demigod, the human being, and the hellish living entity.

Very soon I am coming to N.Y. and if there are any other points, we can discuss them at that time.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

Los Angeles 3 July, 1971

71-07-03

Boston

My Dear Satsvarupa,

Please accept my blessings. Enclosed please find tape no. 3. Kindly acknowledge receipt, and date of receipt also. After finishing with these tapes, they should be sent directly to Pradyumna in N.Y. for sanskrit, along with a copy of the finished transcript. He can forward the tapes to me.

Also please find a poem presented to me in Bombay by one French boy, Darsha. If you like, you can publish it in Back to Godhead.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Los Angeles 3 July, 1971

71-07-03

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. The books in India should not be sent to U.S.A. The contract for distributing our books was a pseudo contract, so it was cancelled. So the books must be distributed in India. There is no use in sending the books back here. So you must distribute these books, and so life membership distribution program must be vigorously done.

In L.A. they have not yet received the 24” brass Deities. How is that? Jayapataka Swami told me that they were taken to the shipping godown, but what happened next? Please clear up this matter immediately.

As of yet, I have not heard from you concerning our Mayapur program. Is the fence being constructed? What news of Indira Gandhi? Please let me know. I am very anxious to hear from you in this connection.

One more thing is that you can immediately dispatch 100 more sets of the beads gotten in Mayapur, and send them to London immediately. Just now in L.A. I have initiated 40 new devotees and so the beads are going quickly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Andre de Wet

-

Los Angeles 3 July, 1971 71-07-03

My Dear Andre de Wet,

Please accept my greetings. I am due receipt of your very kind letter dated 12th June, 1971 and have noted the contents.

I am so glad to hear that you would like if we could open one branch of our International Society for Krishna Consciousness (ISKCON) there in Cape Town, South Africa. That would be very nice. So if you can arrange for our reception, we may go there immediately, and even I may go on my way back from India, and we can establish one center. Undoubtedly this movement is very sublime and anyone who takes to it becomes happy.

There are so many spiritual groups; that is all right. But actually their method cannot help us to make real spiritual progress. This Krishna Consciousness movement is completely different and completely sublime at the same time, and very easy to take to also. Anyone who takes to it seriously, their life will become perfect.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

A.C.B.S./adb Andre de Wet; P.O. Box no. 1143; Cape Town, South Africa

Letter to: Phyllis Zakheim

-

Los Angeles 3 July, 1971

71-07-03

My Dear Phyllis Zakheim:

Please accept my greetings. I am in due receipt of your letter dated 16th June, 1971 and have noted the contents. Please know it that ”Nara Narayana” is a spirit soul, and not the physical body. That physical body was given by you, so it is very good that you take care of the physical side. So far I am concerned, I am giving him spiritual enlightenment, and I am taking care of that. So if you will take care of the physical side, that will compromise the situation.

Thanking you for your concern, I beg to remain

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sri Govinda, Srilekha, Bob, Leon, Will, Woody, Mike

-

Los Angeles 4 July, 1971

71-07-04

Cleveland

My Dear Sri Govinda, Srilekha, Bob, Leon, Will, Woody and Mike Prabhus.

Please accept my blessings. I beg to thank you very much for your kind letter dated nil. You will be glad to know that very soon I am coming to N.Y., perhaps by the middle of this month. So perhaps it will be possible for you to come and see me there. Or else, shortly thereafter I may visit Pittsburgh and New Vrindaban, so that may be more convenient for you; whatever is permitted by Krishna.

Thank you so much for your eagerness to see me. I am doing the work of my Guru Maharaja and similarly you also help me and we will be all benefited in Krishna Consciousness.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nayanabhirama

-

Los Angeles 4 July, 1971

71-07-04

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I beg to thank you very much for your letter dated 1st July, 1971 and have noted the contents carefully. I am so glad to hear how nicely you performed Rathayatra festival. Next year you can perform the regular ceremony with a cart, as we are doing in San Francisco and London. That will be very nice. It doesn't matter if you construct a small cart, but you can hold such a festival.

So far your leaving Philadelphia center, that is not advisable at the present moment. Better to wait until Philadelphia temple is very firmly established and then if you wish you can go to Morocco to open a center. Whatever center you open, it must be well organized. There is no use to open a center if the management is not proper. So far as learning the film industry, that is out of the question. Krishna industry is good engagement for us.

Very soon, by the middle of this month, I will be going to N.Y., and if you like, then you can come and see me at that time and we can discuss further on these points.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tribhuvanatha

-

Los Angeles 4 July, 1971

71-07-04

London

My Dear Tribhuvanatha,

Please accept my blessings and offer the same to all the boys and girls there who have worked so hard to make Rathayatra festival in London, scheduled for today, a grand success. Please let me know how things have worked out, and how many people attended the function.

Presently I am still in L.A. and by the middle of this month I should be going to N.Y. From there, you will be glad to know, I will be going directly to London. Here in L.A. things are going on very nicely and just this week 40 new devotees were initiated. So the stock of japa beads I brought with me has been depleted. Malati Prabhu was supposed to have brought some beads with her from India, and so I would like that those beads be sent immediately to N.Y. center by air. I have instructed Tamala Krishna in Calcutta and he soon will be sending more beads to London, for distribution in Europe. So take care of this matter right away so that the beads will be there upon my arrival in N.Y.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Anangamanjari (Elaine)

-

Los Angeles 5 July, 1971

71-07-05

Gainesville

My Dear Anangamanjari Devi Dasi (Elaine),

Please accept my blessings. I have just recently received one letter from your good husband Hrdayananda Prabhu and he has recommended you highly for initiation. So I have gladly consented to accept you as my duly initiated disciple and have given you the spiritual name Anangamanjari Devi Dasi. Anangamanjari was one of the gopis and younger sister of Srimati Radharani. Also I have chanted on your beads and they are enclosed herewith.

I am so glad to hear how you are strictly following the regulative principles, chanting at least 16 rounds of beads daily, and associating with devotees exclusively for the past year. That is our very strength in spiritual life, and if you continue to do so, then your rapid advancement in Krishna Consciousness is certain. Read our books, attend classes and go for street Sankirtana and in this way engage yourself in Krishna's business 24 hours. That is my request. Then you will be happy and your life will be a success. And you have got such an intelligent and enthusiastic husband. He is a good boy, I know. So give him all encouragement and assistance to execute Krishna Consciousness nicely there in Gainesville, Florida. That is your duty as wife, the better half of the husband. So do it nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hrdayananda

•

Los Angeles 5 July, 1971

71-07-05

Gainesville

My Dear Hrdayananda,

Please accept my blessings. I beg to thank you very much for your letter dated 2nd July, 1971 and have noted the contents carefully. You will be glad to know that I have consented to initiate your good wife, Elaine, as well as Bill Schoenbart, and have given them spiritual names Anangamanjari Devi and Radhaballaba Das, respectively; their beads and letters are enclosed herewith. So far as Radhaballaba getting himself married, you must first discuss with him that this marriage business is not a farce, but it must be taken very seriously. There is no question of divorce, and if he will promise not to separate from his wife, then my sanction for the marriage is there; otherwise not. Recently too many couples have been drifting into maya's waters, and it is very discouraging. So if he will agree on these points, then you can perform the marriage with my blessings.

Regarding lecturing at the university of Florida, if they will pay plane fare for two men there and back in addition to the sum they have agreed to give, then it will be my pleasure to go there. I require one assistant with me, so fare for two men, round trip, must be there; then I can go. By the middle of this month I am going to N.Y. so you can make plans accordingly.

Yes, I am very pleased that you are inclined to read and study our books with such seriousness. Thank you very much. And your conclusion is very nice. So continue it whole-heartedly. We want good preachers also. Preaching shouldn't depend on me only. My disciples should become all good preachers, and that depends on studying the books nicely so that you can arrive at the right conclusion. From your letter I can tell that you are doing very nicely in this regards and Krishna will help you in your endeavor more and more.

I have received also the $30.00 for beads and daksina. Thank you very much. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Radhavallabha (Bill Schoenbart)

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Los Angeles 5 July, 1971

71-07-05

Gainesville

My Dear Radhaballaba Das (Bill Schoenbart),

Please accept my blessings. At the request of Sriman Hrdayananda Prabhu, I have gladly consented to accept you as my duly initiated disciple. Your beads are chanted and they are enclosed herewith. I have given you the spiritual name Radhaballaba Das Brahmacari. Radhaballaba means Krishna, who pleases Radharani. Only Krishna can please Srimati Radharani, so He is known as Radhaballaba.

I am so glad to hear that you are working cooperatively with Hrdayananda Prabhu in our Gainesville center to push on this Krishna Consciousness movement. It is surely Lord Caitanya Mahaprabhu's mercy that such sincere boys as you are helping me to fulfill the order of my Spiritual Master. I am doing the work of my Spiritual Master and similarly you also help me and we will all be benefited in Krishna Consciousness. So stay strong in Krishna's service by strictly following the regulative principles of devotional life, chant at least 16 rounds daily, read all our books, and if there are any questions you can refer them to Hrdayananda Prabhu. He is very intelligent boy. So together you work cooperatively to make our Gainesville center a grand success and I will be very pleased.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tilaka (Evalyn)

•

Los Angeles 5 July, 1971

71-07-05

Seattle

My Dear Tilaka Devi Dasi (Evalyn),

Please accept my blessings. I beg to thank you very much for your kind letter dated 11th June, 1971 asking for initiation and you will be glad to know that I have accepted you as my duly initiated disciple. Your beads have been chanted on and are enclosed herewith. Your spiritual name is Tilaka Devi Dasi. Tilaka means victory personified.

So now you have taken to Krishna Consciousness wholeheartedly and I am so pleased to hear how enthusiastic you are for serving the Spiritual Master and for serving your husband also. That is your duty. You are your husband's better half and as such it is your duty to assist him in every way possible so that he can nicely execute Krishna Consciousness. Especially Makhanlal has taken charge of our Seattle temple and that is a big responsibility, so you must give him all assistance and all encouragement.

And at the same time you must keep yourself fit in Krishna Consciousness. The process is very simple: Chant at least 16 rounds of beads daily; follow all the regulative principles strictly; read our books; attend aratis and classes, as well as street Sankirtana. In this way engage yourself in Krishna's business 24 hours and you will become a pillar of spiritual strength for your husband.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hrdayananda

•

Los Angeles 6 July, 1971

71-07-06

Gainesville

My Dear Hrdayananda,

Please accept my blessings. I am in due receipt of your letter dated 3d July, 1971 and have noted the contents. All these initiation beads should be kept very carefully and protected. It is not a question of changing beads, but this carelessness, of losing beads, is not very good. You are very intelligent boy, so you should be careful and instruct others also. So keep your beads in a bag and keep the bag around your neck. Then you won't lose.

It was not necessary to send me $10.00 for the beads but since you have so kindly sent, I shall gladly add this sum to my book fund. Thank you very much. Also, I hope you have received my previous letter by now, dated yesterday, in regards to that university lecture.

Yes, it is all right that you address me as Spiritual Father. As I have several times explained, when initiation is given, the Spiritual Master becomes the spiritual father and the gayatri mantra becomes the spiritual mother and thus second birth takes place.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

•

Los Angeles 7 July, 1971

71-07-07

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th July, 1971 along with ten pairs beads for chanting as well as daksina presentation by check, $305.00. Thank you very much. You will be glad to know that I have gladly consented to initiate all those boys and girls recommended by you and their beads are enclosed herewith, duly chanted on, as well as their letters. Also enclosed, please find five gayatri mantras and four sacred threads also duly chanted. So all these beads (six of the seven pair enclosed) as well as sacred threads, may be presented by fire yajna, and you should oversee the ceremony as priest.

The two marriages recommended by you may be performed at that time as well, but only after having sufficiently counselled the respective devotees. This marriage business should not be taken as a farce, but is a very serious matter. Recently so many couples have been cast adrift by the waves of maya's influence. That is hard to check, but still the devotees must realize the responsibilities of household life. And there is no question of separation. Too much this has been happening and I am very much displeased. So if they are promising not to separate under any circumstances, but to work cooperatively in the service of the Lord, then my sanction is there for their marriage, and my blessings as well. Otherwise not.

I am glad to hear that you may be able to distribute our books to libraries through some large library distributer. That will be very nice, so try for it. Similarly to book stores. The book distribution policy should be like this: Cash only. All books are to be sold cash on delivery (C.O.D.). Books can be returned for exchange of other books only for a period of up to one year. Householders can sell books and get 15% commission on the net income. The retail discount schedule will be as follows: 1-2 books, 33%; 3-24 books, 40%; 25-99 books, 42%; and 100 books and over, 50% (wholesale rate).

Yes, the government officials should come forward from the practical side, that we are creating young men, devotees of God, with character. They are getting married and leading nice family lives. They are very clean in their habits and take bath twice and thrice. And they are so hopeful of their future life-so much so that people call them bright-faced. So apart from God consciousness, there are these practical results and others. They have given up intoxication, etc. So all these government officials and congressmen should be thoroughly convinced of these practical factors. They are devoid of illicit sex also. So many nice things we are training. So let them come forward. Let us have schools and buildings to train the children from the very beginning in Krishna Consciousness. Just see how they are bowing down before superiors, how they are dancing and chanting. So let them help us. We will change the present derogatory confused state amongst the younger section. Let us start centers from town to town and give our members facility to travel freely from center to center. Let them distribute our books in all government schools, libraries, etc. Then just see the result. We can send our men to all schools and colleges for lecturing. So let us cooperate. America, by the grace of God, is got everything sufficiently and if they are trained in this Krishna Consciousness, they will be first-class country in the world with all riches, beauty, rich philosophy, so many things. So why the government is callous to our movement? There is no good reason. So let them come forward and cooperate with us.

The restaurant proposal is very nice. It should be very neat and clean and in the center column there should be Guru Gauranga altar. Everything prepared should be offered and kept on a table and the customer or guest should come and take prasadam on a plate to his full satisfaction. He can sit at table with chair. The items of prasadam you already know; kachori, Luglu, Samosa, sweet balls, simply wonderful, vegetables, chutneys, puspana, halava, etc; The ingredients are easily available. As other things are available, you can increase your menu. And any party who pays more than $5.00 can be presented with a small book like Easy Journey, or Krishna, the Reservoir of Pleasure, and a copy of our magazine. And if possible, continually tapes should be played of kirtanas and songs and record albums also.

Very soon I am going to N.Y. and there is good chance that on the way I may stay in Detroit for a few days. I shall let you know when my program is fixed up. The three beads for the Chicago devotees I am keeping and I will dispatch them just as soon as Bahulasva sends me their names, as I have just today requested him.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Kaliya Krsna (John Moffat)

•

Los Angeles 8 July, 1971

71-07-08

My Dear Kaliya Krishna Das (John Moffat),

Please accept my blessings. I beg to thank you very much for your kind letter dated 5th July, 1971 and have noted the contents carefully. Yes, I am so glad to accept you as my duly initiated disciple, as you were recommended highly by Sriman Bhagavan dasa Prabhu. I have given you the spiritual name Kaliya Krishna Das Brahmacari. Kaliya Krishna was a great devotee of Lord Caitanya. Similarly you become a great devotee of Lord Caitanya and help Him to push on this movement to every nook and corner of the globe. Then Caitanya Mahaprabhu will be very much pleased upon you and your life will know success. Actually Lord Caitanya Mahaprabhu, or Krishna, doesn't need our service. He is completely self sufficient. What service we can do for him? But if we are sincerely trying to render some service, it is to our benefit, and He becomes pleased with us also. Just like the father, when he receives some service from the son. What service he requires from the such very young boy? Yet, still because it is done out of natural affection, the father is so much appreciative. So that is our position. We should never think that oh, my service is so much valuable to Krishna; I am performing such nice service. No. But we must take our service seriously because it will be to our benefit and Krishna will be pleased. That's all.

So go on as acting treasurer in Detroit center and see to it that the temple remains financially fit and in all cases depend on Krishna. Chant your 16 rounds of beads without fail and always think of Krishna. Then surely you will be blessed by Krishna in all respects.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Batu Gopala (Ed Englehart)

•

Los Angeles 8 July, 1971

71-07-08

Detroit

My Dear Batua Gopala, (Ed Englehart),

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th July, 1971 and have gladly accepted you as my duly initiated disciple. Please find your beads enclosed herewith and chanted on by me. I have given you the spiritual name Batua Gopala Das Brahmacari. Batua Gopala was a great devotee of Lord Caitanya.

I am so glad to see that Krishna is giving you good intelligence in the matter of executing your duties, previously in Chicago as sankirtana leader, temple commander and treasurer, and now in Detroit as temple commander. Krishna says like that; that simply if you are endeavoring to serve Him sincerely, then He will give you all facility and intelligence for engaging in His service more and more. So continue with enthusiasm and Krishna will surely bless you and give you all facility for pushing on this movement.

I am so glad to note that you are planning a Hare Krishna festival in Detroit, on the order of the ones we held in India (Bombay and Calcutta). We had a very large tent, displayed our literatures, had kirtanas and arati ceremony for Radha and Krishna, spoke some on Bhagavad-gita and Srimad-Bhagavatam, and distributed prasadam sumptuously, and not less than 20,000 and as many as 40,000 came daily to participate; it was so successful. And our magic was simply this chanting and dancing; that's all. So you can do likewise in Detroit as far as possible and it will be a great event. Perhaps soon we can such big festivals in all the big cities in your country also.

So far your marriage is concerned, I have no objection, but you must agree that you will never separate but work cooperatively throughout your lives in Krishna Consciousness. This marriage ceremony is serious business and not to be taken lightly. You must remain strong in Krishna's service, then household life is very nice; otherwise to be cast adrift by maya's influence is a piteous thing. So stay strong in Krishna's service by chanting your 16 rounds of beads without fail, reading our literatures, going for street sankirtana, etc. In this way be engaged fully in Krishna's service and you will be happy in life and in the end go back home, back to Godhead.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gopala Krsna

•

Los Angeles 8 July, 1971
71-07-08
Brooklyn
My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3d July, 1971 and have noted the contents carefully. I have not heard from you since a very long time. When I was in India, I met your father several times and your mother also. They used to come by the temple in Bombay. Your father is pleased that you are working here. Your mother is anxious to see you. I have assured her that her son would come when needed. They are happy.

I have received your check for $60.00 as well as the very nice ball point pen. Thank you very much.

I am also glad to hear that you are improving your position. So do your duty nicely, taking it as Krishna's mercy, and try to serve Krishna as far as possible. Live peacefully with your wife also. She is very nice girl. Please offer her my blessings. And if you like, and you think it is possible, then surely you can open a center in Connecticut State. So do it together, husband and wife, and organize it nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Jagadisa

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Los Angeles 8 July, 1971
71-07-08
Toronto
My Dear Jagadisa,

Please accept my blessings. I beg to thank you very much for your letter dated 3d July, 1971 and have noted the contents. I am so glad to hear that things are going on nicely in Toronto and that there are so many devotees there and that many of them are qualified for initiation. When I go to N.Y. which should be by the middle of this month, I shall try to visit Toronto also. I shall let you know of this later on when my program becomes fixed up. In the mean time try and take care of all those devotees. You are one of the important members in our society and you have got a good talent to serve Krishna also. So utilize your talents and try and increase the number of devotees as far as possible.

If you find some time, you can come and see me in L.A. and we shall talk of our future programs. I will be here positively up until the 15th July.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Laksmi Narayana

•

Los Angeles 8 July, 1971
71-07-08
Detroit
My Dear Laksmi Narayana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6th July, 1971 and have noted the contents. I am so pleased to know that you have been recommended by Sriman Bhagavan das Prabhu for gayatri mantra initiation. Actually that is what I am trying to do in your country is to establish a brahminical society. So when I see that these young American boys are becoming eligible by qualification to take second initiation and become qualified Brahmins, I become very much pleased and my Guru Maharaja becomes pleased also.

So you must live up to the rules and regulations of brahminical life. First and foremost is cleanliness. In your country they have so many filthy habits. For example, they don't wash after eating. A brahmana does not do like that. If he did so in India, he would be highly criticized. So even if you eat a little, still you must wash immediately. And the place that you eat at must be washed off immediately also. In this way.

A brahmana's name is suci, or one who is clean. In the toilet room wash with water and wash your hands with soap. Then wash feet, face and mouth. Your cloth must be washed daily, especially any cloth used to sleep in. In the kitchen also, things should be kept spotless and cooking should only be done by brahmanas; others may assist. That is the same procedure followed with Deity worship. So these are some of the points to note in Brahminical life. Keep yourself clean outside by bathing, etc. and clean inside by chanting Hare Krishna Mantra. Go on in this way and your rapid advancement in Krishna Consciousness will be certain.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
P.S. This letter for cleanliness may be explained to other Brahmanas ACBS/adb
Letter to: Sukhasagari (Candice Kellepoury)

•

Los Angeles 8 July, 1971

71-07-08

Detroit

My Dear Sukhasagari Devi Dasi (Candice Kellepoury),

Please accept my blessings. I beg to acknowledge receipt of your very kind letter dated 5th July, 1971 and requesting initiation; you will be glad to know that I have gladly accepted you as my duly initiated disciple and have given you the spiritual name Sukhasagari Devi Dasi. Sukhasagari means the ocean of happiness. So always remain in Krishna's transcendental loving service and you will always remain immersed in such ocean.

I am so glad to note that you are strictly following the regulative principles of devotional life and regularly chanting 16 rounds of beads daily. Continue faithfully, because such chanting of Hare Krishna Mantra is our very strength in spiritual life and will keep you always in touch with Krishna. And soon you will be getting yourself married with Batua Gopala Prabhu (Ed), so it is your duty as his wife to help him advance in Krishna Consciousness in every respect. So if you will keep yourself 24 hours engaged in Krishna's service, then surely he will follow suit. Make Krishna the very center of your household life and work cooperatively to serve Him to the very best of your capacity. Then you will be happy and your lives will know perfection.

Yes, to please Lord Jagannatha means to go on serving Him to the best of your ability. That love is there, dormant, for Lord Jagannatha. Simply we have to revive it. Not that it is something new. Simply we have to remember. And the process is to engage whole-heartedly in His service. Then by serving, serving, that dormant love will be re-awakened and then one day Jagannatha will reveal Himself to you, "I am like this." And that will be perfection in Krishna Consciousness. So work for it enthusiastically.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Giriraja

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Los Angeles 9 July, 1971

71-07-09

My Dear Giriraja,

Please accept my greetings and blessings for all of you. I am very anxious to know about Mayapur. Since I have come here I have not heard from you. I have sent one telegram to Tamala but there is no reply. So will you kindly send me a detailed report of your activities regarding Mayapur affairs? Please send me a report every week & oblige. I have requested Acyutananda Swami also to send me weekly reports. But I have not heard from him also. Please treat this letter as urgent and reply immediately.

Hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gaura Hari

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Los Angeles 9 July, 1971

71-07-09

Victoria, B.C., Canada

My Dear Gaura Hari,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th July, 1971 and have noted the contents carefully. Yes, I am so glad to hear about your travelling Sankirtana Party. That is very good news. So engage yourself in this program whole-heartedly. I have got all my blessings on you and the other members, so do everything nicely.

And it is very encouraging to hear that so many new devotees are coming. That is an indication of your sincerity. The more sincere you are in pushing this movement forward, so Krishna will reciprocate and send you many new devotees. Thank you very much. So give them protection and instruct them so that they may not go away. We recruit devotees with great difficulty. So they must be well-treated. New men may not always behave so nicely but we must be tolerant. To train a new man is like training a wild animal to be a pet. Just like the tiger is trained in the circus and later on they are dancing to the tune of the master. So the point being stressed is training. A preacher should always be tolerant.

I am so glad to hear how nicely Tulsi is growing. That is the sign of substantial devotional service. Every center should be encouraged to grow Tulsi. If there is any impediment in growing Tulsi, that means that devotional service is defective. Yes, Jagannatha Deities may be carved and installed later on. So I will give you instructions how they should be installed. First of all, let them be carved.

I am so glad to accept the devotees recommended by you for initiation and their beads and letters are enclosed herewith.

Please offer my blessings to all the boys and girls there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

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Los Angeles 9 July, 1971

71-07-09

Brooklyn

My Dear Jadurani,

Please accept my blessings and offer the same to the other artists. I am in due receipt of your letter dated 19th June, 1971 and addressed to London. The letter was just now forwarded to me here in L.A. and so this late reply.

So far your questions: The demigods, when they try to ascertain who is the Supreme, they become bewildered, what to speak of ordinary men. Their senses are also limited. Therefore the speculation process is condemned. The picture is fine. There is no need to show the demigods bewildered; I have already explained in my previous letter that inside the body the soul is suffering and that suffering is expressed by the bodily features. Everyone in this material world is suffering. So simply the idea is there, that's all. All the details it is not possible to show. Suta Goswami is not a very old man, but that is all right. Krishna in a boat with the gopis, that picture is all right. He is enjoying. This is spiritual rest and enjoyment. That is the real feature of the Supreme Personality of Godhead. Why should he work? So finish the picture nicely. The idea is all right. The monkeys with Lord Rama are greyish with black face. Why Ramacandra has only one ankle bracelet? They should be on both legs. Painting of Sukadeva is all right. Nara Narayana has four arms and they are bluish; Datyatreya, Prthu and Dhanvantari are yellowish; Lord Buddha is flesh colored; Yajna is bluish; Mohini is extraordinarily beautiful woman. There is no comparison to her beauty, so much so that Lord Siva is captivated by her beauty, what to speak of others. Vyasadeva did not speak all the Vedas to Ganesa. He simply dictated. But the picture is all right. Ravana has twenty arms, 10 heads, and he is blackish in color. The tortoise incarnation, his head portion should be Visnu, as I have told you in my last letter. Kalki should be on the horse's back with sword in hand. It is not clear in the picture.

As I have already explained, endeavor means activity. Just like a man doing business. The place is the market place, etc., as I have already explained. The business dealing, that is the endeavor. So you can depict the whole scene or a suitable part, as the endeavor; Krishna appeared as Narayana and when requested, he became a baby. But the picture is all right; The position of the four symbols for all three purusa avataras is the same; All the planets within the stem, that is to be understood. But they are seedling planets and are coming out of the stem, all below the lotus flower, just as seedling universes come out from the body of Maha Visnu; You don't have to paint the subtle bodies. They are entering-that you have to show. Gross and subtle, everything is entering; (In picture no. 4, S.B. 1.1.1, it is all right, but Brahma's features in the darkness must be distinct.)

You can make Radha Krishna appear in this in picture for B.G. Ch. 5, vrs 4-6. Radha Krishna includes Laksmi Narayana. Then the picture will be more clear to the reader, as you have mentioned. The bhakta worships the Deity in form and the Sankhya meditates on the Deity in the heart, so the Deity is there in either case, so they are the same. But impersonal meditation is not bona fide. Personal meditation is bona fide. So one has to attain any state by Bhakti. Without bhakti, there is no chance of perfection, either to merge with Krishna or to become an associate. Bhakti must be there. But the sort of Bhakta who is trying to merge, that is not pure bhakti.

Why just 25 rounds? You should chant as many as possible. Real Ekadasi means fasting and chanting and no other business. When one observes fasting, the chanting becomes easier. So on Ekadasi other business can be suspended as far as possible unless there is some urgent business.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: John Milner

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Los Angeles 9 July, 1971

71-07-09

Amherst, Massachusetts

My Dear John Milner,

Please accept my blessings. I am in due receipt of your letter dated 5th July, 1971 and have noted the contents carefully. I am so glad to hear that you will be going with Brahmananda Maharaja to Africa and that Harold Prabhu will be going also. When I was in Bombay, Brahmananda Maharaja told me about you and I agreed that it would be nice if you came to assist him in his mission. So make arrangements immediately for going.

Yes, I will be very glad to initiate you both before you embark. Depending on whether or not there will be a function in Mayapur in mid-August, I will be going to N.Y. If the Mayapur program is fixed up then I will leave for N.Y. by the 15th of this month. Otherwise, I will be staying in L.A. for some time. So if I go, then you can meet me there, or if not you can come here. Actually it is better to take initiation personally and receive instructions before leaving for Africa. So you can make arrangements accordingly.

Please offer my blessings to Karunamoya Prabhu at the University of Massachusetts. Ask him to write me and let me know how his preaching program is going on there in that five-college area.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

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Los Angeles 9 July, 1971

71-07-09

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to thank you very much for your letter dated 21st June, 1971 and have noted the contents. So far Moscow is concerned, there was only one substantial meeting, with one Professor Kotovsky and the tape of that conversation is being transcribed. Also I have written an introduction to the three lectures I had proposed to deliver in Moscow: 1) Vedic conception of Socialism and Communism, 2) Scientific values of a classless society; and 3) Knowledge by Authoritative Tradition. These are yet to be written. Photographs have been taken also. So I will collect all the material available and send it all to you in the very near future for publication in BTG.

I have seen the newsletter and it is nicely written, but the idea itself is not so good. If you post such newsletter to big businessmen and politicians, etc., their secretaries will throw it away. It is not so easy to approach such big people by letter. An attempt to see them personally is better. Otherwise it is a waste of time. Thousands of advertisements are going in the mail. Who cares for them?

Yes, we are above all religious work. Krishna Consciousness is post-graduate to all these religions and any religion can take lesson from us. Therefore we are not on the mundane plane. Other religions are trying to understand God vaguely and we are on the platform where God is really understood and we are associating with Him directly also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Umapati

•

Los Angeles 9 July, 1971

71-07-09

San Francisco

My Dear Umapati,

Please accept my blessings. I am in due receipt of your letter dated 5th July, 1971 and have noted the contents carefully. You write to say that you do not understand this movement, but if you do not understand this movement after so many years then when you will understand? You have been in this movement since the very beginning and you say that you don't understand. How is that? And you have so many questions. That is all right, but you will go on questioning throughout your whole life and never understand. So what is the use of asking questions?

You have complained about those devotees who have mistreated their wives and children, but that is not the example. Those who have deserted this movement are not the example. So why are you citing them as example? There are so many devotees like Dayananda, Syamasundara., Hayagriva and others who are living with their wife and children very peacefully. There are so many. So why take bad examples; there are so many good examples to be taken. I have gotten married so many of my disciples. Gurudasa, Tamala, there are so many living peacefully. If someone has deserted, then he is wrong and not the example.

So you are a grhastha. You should set an example. I do not know why you left Europe without consulting me. Who made you obliged to leave Europe? You were engaged in translating work and all of a sudden you left and now you are complaining about others. I was so much surprised when you left Europe. Anyone who is somehow or other engaged in the society's work, their position is higher.

GBC members are simply to see that things are going on. Other centers have got president, secretary, etc. and they are managing separately. That is the formula. So how is it that the GBC are the final authority? They are simply to examine that things are going on nicely, that is all.

And if you are unable to give 50% of your income, then who is pressing you? It is voluntary. If you have not got any means, then who is exacting you? So these things are specifically happening to you, not to others. There are so many grhasthas and they are not feeling any inconvenience. They have dedicated their lives to the service of the Lord. And most GBC members are householders. You also may be elected. The position is open to all grhasthas. But if you live separately with your wife and earn only for yourself and your wife, then how you expect to have a good position with the society? Everybody is earning for their wife and family, so if you are doing so also, then what is the difference between such endeavor and that of the karmi?

There are many grhasthas who are earning and spending for a particular center. Similarly you also can open a center, live separately as president and maintain the temple nicely. But if you don't do anything and simply remain grhastha, then what is the use of criticizing others? The whole movement is meant for rendering service.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Urukrama (Jefferey)

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Los Angeles 10 July, 1971

71-07-10

Chicago

My Dear Urukrama (Jefferey),

Please accept my blessings. I beg to thank you very much for your kind letter dated 7th July, 1971 and at the recommendation of both Bhagavan das and Bahulasva Prabhus I have gladly consented to accept you as my duly initiated disciple. I can tell from your letter that you are certainly most qualified. You are very sincere boy and have been chanting your 16 rounds of beads regularly and strictly following all the regulative principles. Continue this program faithfully and your rapid advancement in Krishna Consciousness will be certain. I have given you the spiritual name Urukrama Dasa Brahmacari. Urukrama is a name for Krishna and means one whose activities are glorious.

So go on with your devotional activities there in Chicago whole-heartedly and always depend on Krishna. Just like you said that you had been experiencing so many difficulties, but that is Krishna's mercy upon you to make you turn to Him more and more. So work cooperatively with Bahulasva Prabhu and make our Chicago center a grand success. That is my request to you, so work in that way with full enthusiasm. And stay strong in Krishna's service by regularly chanting your rounds, by reading our literatures, by going for Street Sankirtana, etc. In this way go on and you will be happy and your life will know success.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

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Los Angeles July 11, 1971

71-07-11

Kuala Lumpur

My Dear Bali-mardana,

Please accept my blessings. I have not heard from you in such a long time and am anxious to know what is your program there in Kuala Lumpur; how long will you be staying, how construction is going on, what plans are being made there, etc. So please let me know all the details as soon as possible.

Presently I am in L.A. and everything is very nice here. You will be glad to know that I have again begun my translating work and have sent five tapes to Satsvarupa thus far. Very soon though I will be going to N.Y., probably by the end of this week. From there I will go to Europe and then on to Mayapur for the founding stone ceremony. So most probably we will meet again at that time.

So please let me know how you are doing there right away. I am anxious to know. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Narayani

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Bombay, India 11 June, 1971

71-06-11

My Dear Narayani,

Please accept my blessings. I beg to thank you very much for your letter dated 27th May, 1971, and you will be glad to know that, upon the recommendation of Sriman Janmanjaya Prabhu, that I have accepted you as my duly initiated disciple. Your spiritual name is Narayani Devi Dasi. Narayani means the energy of Narayana, the Supreme Personality of Godhead. I have also chanted on your beads and they are enclosed herewith. Yes, now that you have come to Krishna Consciousness, your spiritual life, the real life, has begun. First birth is from your parents but real birth, real life, begins when one accepts a bona fide spiritual master and renders service onto him. Then the path is open for going back to home, back to Godhead, to live eternally in full knowledge and full bliss and in association with the Supreme Personality of Godhead Himself, Lord Krishna. That is the goal, and the means to attain it are simple. You should strictly follow the regulative principles, chant at least 16 rounds of beads daily, read and study all our books, attend aratis and go for street Sankirtana, etc. In this way be engaged in Krishna's business 24 hours and your rapid advancement in Krishna Consciousness will be certain.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Los Angeles 12 July, 1971

71-07-12

Honolulu

My Dear Daughter Govinda Dasi,

Please accept my blessings and offer the same to your good husband Gaurasundara and all the others there also. You will be glad to know that I have received your mangos just yesterday and they were so first class. Thank you very much. Now they are all finished. So I am thinking why you don't send one carton full of unripe mangoes here? That would be very nice. Whatever arrangements have to be made to ship mangos here, that is all right.

You are so kind and I am always thinking how nice devotees are you and your husband. Thank you very much.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dinesh Candra

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Los Angeles 13 July, 1971

71-07-13

My Dear Dinesh Candra,

Please accept my blessings and offer the same to your wife Krishna Devi, daughter Visnu Arati and Kulasekhara Prabhu. I am in due receipt of your very encouraging letter dated 30th June, 1971 and have noted the contents carefully. Your endeavor is very much appreciated. Thank you very much. You have my all good wishes. Success or no success, it doesn't matter; you have come to Israel with your family and that is my pleasure. All blessings upon you.

So for the time being, you can stay in your apartment, have discourses and hold kirtana and whoever voluntarily may join, no one can object. Whoever comes, give him nice prasadam. For the time being this can be done. There is no need of outside engagements if they are not possible to get. If you can, that's all right. But inside activities should go on. So live peacefully and whatever service you can render is all right.

You should preach on the position of God. You can describe how God Consciousness can be developed. We are not presenting another God. We shall talk on God, his nature, His exalted position, his omnipresence and how we can realize him. For example in Bhagavad-gita we can realize, as it is stated there, that God is in everything extraordinary. We can realize God in the taste of water. When we are thirsty and drink water, the nice taste which quenches the thirst, that is God. So gradually you can introduce and disclose that according to the Vedic faith God is called Krishna, just as he is called Jehova or Allah. Indirectly you can say that God has no name but because we are accustomed to understanding everything by giving some nomenclature, so God has names which are ascertained by His activities. For example God is creating, so if I call God "the master of the world" (Jagadisa) then what is the wrong there? And who can deny that God created the world?

We are not concerned with the common man because they will think that we are criticizing. So speak on general features of how we understand God. God is called great in every religion. Our appreciations of greatness are six in number. These are stated in the Krishna Book Introduction. So you have to introduce the matter of God scientifically, and that will be appreciated by any reasonable man. If we say that your God is like this and our God is like that, then there will be great disturbance. Simply speak on general topics, that God is like this. Then let them read our literature and ask questions. In this way try to push on our missionary activities.

Hoping this will meet you in good health.

A.C. Bhaktivedanta Swami

P.S. In answer to Krishna Devi's questions: I have not received your cook book as of yet; mustard seed, etc.-these are exciting spices and should be avoided; Vegetable ghee is all right if real ghee is not available or easily acquired.

So far my coming to Israel, I will be glad to come but I do not know yet if it is possible. But when my program is fixed up I will let you know, probably by the first week in August.

Letter to: Gurudasa

-

Los Angeles 13 July, 1971

71-07-13

Calcutta

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 31st June, 1971 and have noted the contents carefully. Yes, we were in Moscow for five days. The city is very clean but the socialistic government is not very good. Only you can take what the state supplies. There is very little freedom there. Anyway, there is hope for opening a center in the future; we have made some friends there. From Moscow I came to Paris, L.A. and then attended the very successful Rathayatra festival. Now I am again in L.A. and will begin making my way back to Calcutta beginning in the 16th instant. So I hope things are going on nicely for the Mayapur festival. I have had no letter from Tamala since I have come here. So you mentioned in your letter about an appointment with S. S. Dhawan. What is the result? No one has informed me. Whether the appointment actually took place? In this connection, Syamasundara. already sent one letter to Tamala to let us know and do the needful. Unless some big man lays down the corner stone, our whole attempt will be frustrated. Actually the function in Mayapur will be held for this purpose.

Yes, it is not a bad idea to have Sankirtana as you have described because Lord Nityananda Prabhu, he personally went to troubled area of Jagai and Madhai and he conquered them. They became devotees. Nityananda Prabhu was injured also. So when Sankirtana is in a troubled area, do it very carefully. It is a good idea, but you must be very careful at the same time. It is not contradictory to our principles. Rather it is a great service. But the difficulty is that you cannot speak in the local language. So under the circumstances simply Sankirtana party chanting will do.

Please offer my blessings to the others and let me know very soon what are the new developments. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Why not try the American Ambassador? ACBS/adb

Letter to: Jayadvaita

-

Los Angeles 13 July, 1971

71-07-13

My Dear Jayadvaita,

Please accept my blessings. I am in due receipt of your letter dated 10th July, 1971 and have noted the contents. Also I have received the laid-out sheets for tapes no. 1 & 2 and they are very well done. Thank you very much. I was so much pleased to see that already the tapes were edited and laid out and this is encouraging me to translate more and more. You can give Ch. 8 of S.B. canto 4 the title "Dhruva Maharaja enters the forest to meet the Lord".

One point is that I do not understand how it is that the synonyms for the last 18 chapters of the 3d canto and the first 7 chapters of 4th canto are missing? Anyway, I have begun this work and the first tape of synonyms, tape no. 6, was sent to Pradyumna today. This work will take at least one month to complete.

Very soon I am coming to N.Y. and we can discuss further on these matters.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: S. C. Mukherjee

-

Los Angeles 13 July, 1971

71-07-13

Sri S.C. Mukherjee B/2 Kiron Sankara Roy Road Calcutta-1

My Dear Sri Mukherjee,

Please accept my greetings. I am in due receipt of your letter dated 2nd July, 1971 and have noted the contents. Presently I am out of Calcutta. So it is better if you are still interested in our Mayapur project to see the Mayapur committee. and speak with them at our temple at 3, Albert Road; Calcutta-17. The committee. is in charge of all these affairs and if they are in need of your service, that will be very nice.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

-

Los Angeles 13 July, 1971

71-07-13

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 7th July, 1971 and have noted the contents carefully. I am glad to note that you have received tapes no. 2-4 and you are appreciating the narration of Dhruva Maharaja also. I have just received the transcription and laid-out pages for tapes no. 1 & 2. It has been done very nicely.

One point though is that Jayadvaita writes that the synonyms for the last 18 chapters of 3d canto and the first seven chapters of fourth canto are not there. Where have they gone? I do not understand. Anyway, I have begun dictating the synonyms, and tape no. 6 was sent directly to Pradyumna. To finish these synonyms will take at least one month.

Arrangements are being made for us to leave for Detroit on the 16th morning. We will stay there for two days and then come to Boston for a few days also. Then we will go to N.Y. so I don't think there will be time for going to New Vrindaban just now. So Kirtanananda Maharaja needn't send tickets.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sri Govinda

-

Los Angeles 13 July, 1971

71-07-13

Cleveland

My Dear Sri Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th June, 1971 and have noted the contents. I am so much encouraged to hear how nicely you are distributing BTG and distributing our books also. So continue this program whole-heartedly and Krishna will surely bless you.

It is also encouraging to note that you are getting such a fine house for your new temple. It is so large and on the main street of Cleveland. I can tell that you are all sincere devotees because Krishna is giving you such nice facility to serve him. So make the house very gorgeous, to the standard of our L.A. and N.Y. temples and when you are ready, Radha and Krishna can be installed there also.

So far as ordering prints of Krishna from Jayapataka, all the GBC members here agree that it is not such a good proposal. It is much better, first of all, that these prints be gotten from us just as soon as they are printed up. Also it is much more important that you utilize your valuable time and energy to distribute our magazines and books. That is real propaganda work. And the householders can earn their livelihood by distributing our books also. That is one of the points of our new book distribution program and you can get more details from Karandhara or Rupanuga.

On Friday, 16th July, I will be going to Detroit for two days. So if you would come and see me at that time, that would be very nice.

Please offer my blessings to all the boys and girls there in Cleveland. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Los Angeles 14 July, 1971

71-07-14

Calcutta

My Dear Tamala Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter undated after such a long time and I have noted the contents carefully.

I have handed your letter over to Syamasundara for a point by point reply, but one thing is that if it is not possible to get Indira Gandhi or the Governor or the American Ambassador for the festival at Mayapur, then what is the use? In that case, the program should be cancelled until some later date. My going there depends on whether such meeting can be arranged; otherwise there is no need in my going. I have got so much engagement here and have resumed my translating work also. So do your best to see that one of these big officials comes to Mayapur for the cornerstone ceremony and let me know as soon as possible what arrangements have been made.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S.(1) By the 20th July I will be in N.Y. at least for a week. (2) By the 1st August I will be in London. (3) (?) please find one letter from Mr. Mukherji(?) & do the needful. (4) If Bombay(?) management is going well, then Gurudasa may go there (?). Send me one letter weekly.

Letter to: Jadurani

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Los Angeles 14 July, 1971

71-07-14

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated 10th July, 1971 and have noted the contents carefully. So far as black and white photographs of paintings, I don't like that idea. How expensive they are doesn't matter but colored photographs should be there only.

The picture of Sadbhuja, 6-handed Lord Caitanya, anyone can paint, it doesn't matter, but it must be done very nicely.

Bhisma was lying on the bed of arrows on one side of the battlefield. There was trees and grass, but no dead men were around. Only there was the Pandavas. Krishna and great sages such as Vyasa-big, big men. Krishna was in the forefront in His royal dress. Bhisma was a stout and strong old man. The arrows were piercing his body only. They did not go all the way through. The arrows piercing his back were supporting his body and there were many arrows piercing his chest. There were no arrows in his head. A sunset scene is all right.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Makhanlal

-

Los Angeles 14 July, 1971

71-07-14

Seattle

My Dear Makhanlal,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents carefully. Yes, you have my blessings for the gayatri initiations of Jaya Deva Das Brahmacari and your wife Tilaka Devi Dasi. I am enclosing herewith a tape of the gayatri mantra chanted by me along with two copies of gayatri mantra and one sacred thread, duly chanted on by me, as well. The process should be that you let each of them hear the tape individually (through earphones). Show them how to chant on the fingers. Let them read the mantra and listen to the tape. Then, on my behalf you can present the sacred thread to Jaya Deva. Then hold a fire Yajna as you have seen done so many times before. If there are any questions about procedure, etc, you can consult with Karandhara and he will instruct you properly.

I am so glad to hear that, because the sales manager of Darigold dairy is sympathetic to our Krishna Consciousness movement, you are being supplied 20 gallons of fresh milk weekly and free of charge. He is a good friend so keep him posted of our activities and encourage him sufficiently. Perhaps he will become our life member also. I have received one letter from Gaura Hari about his travelling sankirtana party across Canada and have given my blessings for such venture. And also I have noted how nicely Tulsi Devi is growing there in Seattle. Already she is three feet tall. That is a true credit to your devotion. Thank you very much.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tribhuvanatha

-

Brooklyn 17 July, 1971

71-07-17

London

My Dear Tribhuvanatha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th July, 1971 and have noted the contents carefully. I am so glad to hear how successful our Rathayatra festival was, with nearly 10,000 people participating in the procession.

And the police were very pleased with our cooperative spirit. Very good. I have received similar report from Nara Narayana Prabhu about the festival and I am so much appreciative to you all for your sincerely working to make this year's Rathayatra festival a grand success. Thank you very much.

I am also glad to note that a meeting of all the presidents was held just recently in order to unify the temples. That is the process. Unless we work cooperatively, how this movement will go on? So my request to you all is that you maintain that spirit of cooperation always and help me to deliver Lord Caitanya's message all over the globe.

You say in your letter that you have arranged a press conference for our arrival there in London on 1st August; I think Syamasundara. Prabhu has written you that we are scheduled to be in N.Y. for one engagement on the 1st August. So keep the date for the press conference open and when the final date has been fixed up I will let you know. Probably it will be on the 2nd or 3d of August.

I have received the bead bag made by Malati, the karatala pouch made by Dinadyadri, the sweets and breads made by Mandakini, Aditi, Jill and Clare, the photos of the festival taken by Serge, and photos of the very beautiful paintings done by Vasudeva. All these presentations are so very nice. You are all so kind to me. Thank you very much.

Also one letter has come with the signatures of all the London devotees. Please offer them all my blessings. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Eugene L. Baum

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Brooklyn 20 July, 1971

71-07-20

St. Louis

My Dear Eugene L. Baum,

Please accept my blessings. I beg to thank you very much for your kindly presentation of $20.00 for my book fund. We require such funds so that we can print our books and over-flood all of the world with Krishna Conscious literature. That is the goal.

I am so glad to hear that you have been staying at our St. Louis center under the expert guidance of Sriman Vamanadeva Prabhu and have been chanting 16 rounds of beads daily. Continue to do so faithfully and follow all the regulative principles of devotional life. If there are any questions, refer them to your god-brothers and sisters. And just as soon as you are recommended for initiation by Vamanadeva, I will be glad to accept you as my duly initiated disciple.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Krpasindhu (Rick Holtzman)

•

Brooklyn 20 July, 1971

71-07-20

Toronto

My Dear Krpasindhu (Rick Holtzman),

Please accept my blessings. I beg to thank you very much for your kind letter dated 7th July, 1971 and you will be glad to know that I have accepted you as my duly initiated disciple. Your beads have been duly chanted by me and are being returned personally by Jagadisa Prabhu, who is here now in N.Y. I have given you the spiritual name Krpasindhu Das Brahmacari. Krpasindhu means Krishna, the ocean of mercy.

I am so glad to note how you have been following the regulative principles strictly for the past six months and chanting at least 16 rounds of beads daily, as well as going in Sankirtana regularly. Thank you very much. That is our very strength in spiritual life and if you continue to do so, along with reading all our literatures and attending classes and aratis, then your rapid advancement in Krishna Consciousness will be certain. So my request to you is that you work very enthusiastically and in cooperation with Jagadisa Prabhu and make our Toronto center a grand success.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Yamuna

•

Brooklyn 21 July, 1971

71-07-21

Calcutta

My Dear Yamuna,

Please accept my blessings. I beg to thank you very much for your kind letter dated 2nd July, 1971 and I have noted the contents carefully. I am so glad to hear that you have visited Vrindaban and that my manuscripts are safe under lock and key and that the old business transaction files have all been burned. Thank you very much.

Yes, it is encouraging news that J. Dalmia is favorably inclined toward giving us land in Raman Reti. So let me know when things are finalized. Also two sets brass Deities were promised by the trust. What has happened to them? Another nice news is that all of you women are going out daily for preaching. Very good. Continue it whole heartedly.

Yes, Krishna may wear dhoti: why not? So far as naming the Deities in London, that I will see to when I go there, sometime in the first week of August.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Babhru

•

439 HENRY STREET, BROOKLYN, N.Y. 11231 – Tel.: 596-9658 23rd July, 1971

LT$_{710723D1}$

My Dear Babhru (William),

Please accept my blessings. I am in due receipt of your very kind letter dated 19th July, and you will be glad to know that I have gladly accepted you as my duly initiated disciple. Your beads have been duly chanted on by me and they are enclosed herewith. Your spiritual name is Babhru Das Brahmachary. Babhru was a great personality in the Yadu dynasty.

Goursundar Prabhu informs me that you are head Tulasi gardner at New Nabadwipa. Now 'Krishna Tulasi' is there also. You surely must be a great devotee. Tulasi devi is growing so profusely there and that is surely to your credit. So continue with this valuable service and become fixed up in Krishna consciousness. Chant all your 16 rounds faithfully, study all our literatures and go for street San Kirtan as much as possible. And by the grace of Srimati Tulasi Devi surely you will make rapid advancement in Krishna Consciousness.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

William Reed; c/o New Nabadwip

Letter to: Madhudvisa

•

New York 23 July, 1971

71-07-23

Bombay

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th July, 1971 and have noted the contents carefully. So far the Vakil Little Gibbs House is concerned, the offer mentioned by you is all right, but one point is that Mr. Vakil must take the responsibility of vacating the tenants on the first floor. We cannot become involved in such transaction. So he must see to it that they are moved out. So you can discuss it with him and make the following offer: We will pay 10-1/2 lakhs under the table. Then we pay 1-1/2 lakhs down and 3 lakhs in installments over three years time. So included in the 10-1/2 lakhs is 3 lakhs compensation for vacating the first floor tenants and he can pay them off immediately. The point is that we must have total occupation immediately upon payment of 10-1/2 lakhs under the table, 1-1/2 lakhs down. We cannot take on the responsibility of vacating the first floor tenant. So you can write me in London and let me know what is the decision. I will be going there by the first week of August.

So if Bhativalla is trying to evict us on legal grounds, and he cannot be defeated, then we will vacate. That is all right. Then, if we are unable to secure the Vakil house or some suitable place, then you should pack up and everyone immediately go to Mayapur. We have got some land there and the program is going on. So you can make plans accordingly.

Your idea for a three day benefit to raise 4 lakhs towards our International University for Study of Vedic Culture is a very sound proposal, so do it and make the idea concrete. That will be very good.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The ad is all right, provided you can keep all the promises made.

Letter to: Vrndavana Candra

•

Brooklyn 23 July, 1971

71-07-23

Los Angeles

My Dear Vrndavana Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th July, 1971 and have noted the contents carefully. So far as mixing with society, we can do it. That is all right. But simply for jobs sake, we cannot. To mix with them intimately is not good. So that should be avoided. Lord Caitanya never said stop mixing with nondevotees. He was preaching himself. How a preacher can stop? The whole world is nondevotees.

So far these plays are concerned, they are not meant for ordinary people and if they laugh, then that is a great offense. Just like in your play "Putana Killed" there was so much laughing. So these plays are not meant for the public showing unless they are very nicely done. The audience must give grave attention. If they laugh, that is the greatest offense. Lord Caitanya never played before ordinary men. Only before devotees. But for you to put on such plays for devotees only is not so practical. So plays of Krishna Lila should be avoided, unless it is very gravely performed.*

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Some instructive stories from Bhagavatam may be played before the general public. ACBS/adb

Letter to: Vaikunthanatha, Saradia

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Brooklyn 24 July, 1971

71-07-24

Trinidad

My Dear Vaikunthanatha and Saradia, my beloved son and daughter,

Please accept my blessings. I am so glad to receive your letter dated 4th July, 1971 from Trinidad and it has encouraged me so much that I am now confident that my missionary activities will go on even in my absence. You young husband and wife are so nice that Krishna will shower His blessings upon you both incessantly. Please keep up the spirit of preaching work and you will be victorious wherever you go.

I have received your press cuttings and they are very much encouraging. So you concentrate you energy for preaching in that part of the world. You are already popular there and you will become more and more popular.

Nara Narayana may be required for constructing a temple in Mayapur in India, but if he doesn't go to India then surely he will go to Trinidad to construct a new temple there.

So the public is in sympathy with our movement and I am sure that there will be no difficulty in extending your visas further. Work sincerely, keeping faith on Krishna and the Spiritual Master and everything will come out successful.

Thanking you once more for your noble activities. Hope this will find you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sumati Morarjee

-

London 25 July, 1971

71-07-25

Madame Srimati Sumati Morarji Baisaheba,

Please accept my greetings. You will be glad to know that this time while coming to U.S.A. from Bombay I went to Moscow also, and arrangement is being made to start a center there very soon with the help of some young Muscovites.

I hope that Sriman Madhudvisa Maharaja saw you in connection with dispatching some of my disciples to India. By the three Hare Krishna festivals perfomed in Allahabad, Calcutta and Bombay, it has been examined that people of India have not lost their Krishna Consciousness. During the festivals, especially in Calcutta and Bombay, daily 30,000 people were gathering and standing for three hours to appreciate our sankirtana movement. I have therefore decided to send more men from America to India to preach this cult all over the country. We require about 100 men minimum, out of whom there are about 40 men in Calcutta and Bombay and other places. I am therefore requesting you to carry these 60 men by your ships from N.Y. to Bombay or Calcutta. You are always cooperating with my movement and thereby getting blessings from Krishna more and more. Kindly arrange for this dispatch of 60 men to India. I think you can dispatch every month at least 10 men either as passenger or crew, whichever you like. So kindly do the needful and oblige.

You wanted to contribute some pairs of Deities. Mr. R.D. Birla has already supplied six pairs of Deities from Jaipur. Similarly you can also donate Deities for being installed in these western countries.

Things are going on here very nicely. From India I went to Moscow and then to Paris. Then I went to San Francisco and then to Los Angeles. Then I went to Detroit, Boston and now I am staying in N.Y. From here, I shall go to Florida to deliver a lecture in the Gainesville University, and then I shall go to London. So kindly reply this letter to my London address given above.

Thanking in anticipation, I beg to remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Brooklyn 25 July, 1971

71-07-25

Calcutta

My Dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 14th July, 1971 and have noted the contents carefully. So far the Mayapur program is concerned, I received one telegram from Tamala Krishna that the date for the program has been postponed and I replied by cable that it is all right, but still this is a little disappointing. Anyway, let us hope for better things in the future.

I am so glad to hear that you have acquired the flat on the other side of the upper floor at 3, Albert Road and that now there are ample facilities. We are arranging to send 60 devotees from different centers to India and I have written one letter to Sumati Morarji. Madhudvisa Maharaja is taking care of that. So I am very glad that you have accommodations for all the devotees in Calcutta.

Your word of assurance that in two years time you will be able to collect 25 lakhs is very encouraging and I am sure that you will be able to do it. Krishna has given you the intelligence. But I am surprised that only Revatinandana Maharaja is helping you. Why not others? There must be at least two parties to collect funds. Is Tamala Krishna that busy? He can form another party also. That will be very nice.

This coupon idea is very welcome. You can write one line on the coupon that please come and dine with us on Sundays. Like that. Thus it becomes an invitation and they will be pleased.

I am glad to hear that Mr. Bajoria and Tarun Kanti Ghosh, as well as others, are coming regularly. Receive them very nicely. They are important men and if they are sympathetic, they can do tremendous help. T.K. Ghosh, when I first met him at Ballyganj, he ordered for all the books, so you can remind him and make him our life member.

You can tell Tamala that in Bombay, the book fund deposit is in the name of International Society for Krishna Consciousness. The account no. is 14876, in Gowalia Tank branch of Central Bank of India. So you can directly transfer book fund money to Bombay by mail transfer.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nayanabhirama

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Brooklyn 25 July, 1971

71-07-25

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I am in due receipt of your letter dated 22nd July, 1971 and have noted the contents. Also I have received your clippings. So far your American Express Money Order, sent to Bombay, I have not received it as of yet. Perhaps you should trace it, because it should have been forwarded to me by now.

I was very glad to see both you and your good wife Daivisakti here in N.Y. for the initiation ceremonies. You are both doing so nicely in Krishna Consciousness. Thank you very much. And please offer my blessings to all the other boys and girls there in Philadelphia. Their presentations were so very nice, and they showed so much devotion also. You are all so very nice to me and I am so grateful.

On Thursday next, 29th July, I am going to Gainesville, Florida, to lecture in the university there and then I will be going to London. So it will not be possible for me to visit New Vrindaban at this time. Perhaps in the future, when I return to U.S.A.

The fig tree is not worshipable by us. Try to worship tulasi instead. That will include all tree worship.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Mukunda

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Brooklyn 27 July, 1971

71-07-27

Kelso, Washington

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated 24th July, 1971 and after such a long time. I was a little shocked when I understood that you left the London temple for taking care of your wife. I do not know what is the disease of your wife but when I was in London she was doing very nicely and personally serving me also. I was very pleased. Why she has developed this tendency to give up Krishna Consciousness?

I was so pleased to know that since Gurudasa had left London you had taken charge of our temple there, but later on you again left, so what can I do? I shall always pray that wherever you remain, you will continue your Krishna Consciousness and follow the rules and regulations. Now I am going to London very soon and after coming back I will be going to L.A. So you can come and see me at that time along with your wife and stay for some time. That will be very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

•

Brooklyn 27 July, 1971

71-07-27

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 25th July, 1971 and have noted the contents carefully. The arrangement you have made in Boston for me was very nice. There is no need of nice apartment. A sannyasi shouldn’t live in a very nice place but because your country is so much opulent, even a poor man is offered a nice place. So whatever is offered in devotion and love is all right. It is our duty to offer the very best to Krishna and the Spiritual Master. That is reciprocal love.

Enclosed herewith, some poems and articles for publication in BTG upon your approval. So far my writing is concerned, yes I want to settle down somewhere and write my books. That is my aim. So most probably it will be done by Krishna’s grace.

The subject matter of BTG should be very grave. It should not be made a joking, comical literature. The subject matter is that everyone should know who is Krishna. So present it in philosophical way but with simple language. The next subject matter is our relationship with Krishna. Then how we fulfill our life's ambition in Krishna Consciousness. So all these subject matters should be made understandable by the people in general, but we should be very grave in our presentation.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Brooklyn 27 July, 1971

71-07-27

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. Enclosed please find a copy of a letter sent to the Manager, Central Bank of India, Camac Street Branch. Henceforward, you can send all book fund a/c collections to Bombay for credit in International Society for Krishna Consciousness Book Fund Account no. 14876, Gowalia Tank Branch, Bombay-26.

Also I have received one letter from Gurudasa Prabhu dated 21st July, 1971 and have noted the contents. I have received report from Bombay that things are going on very nicely there, so there is no need for him to go there at the present time.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

-

New York 28 July, 1971

71-07-28

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st July, 1971 and have noted the contents carefully. I am so glad to hear that the gloomy situation mentioned with Tamala has now dissipated. If we keep to our principle of following the regulative principles and chanting of 16 rounds of beads daily, then it is a fact that Krishna will help us in every respect.

I am so glad that the neighboring ladies are coming to string garlands for the Deities. They should be given some service. That will be very good for them. So you should remain there not only for six month, but unlimited time unless we find some suitable place. By law they cannot remove us. Take help from Devanji, our good lawyer friend. And we have got many other friends; they will all help. In the meantime, I have sent my decision on the Little Gibbs Road House in my last letter dated 23rd July, 1971, which I hope you have received by now.

There is no objection to your program for book distribution. You should be able to make three or four members daily like that. Anyone can pay Rs. 100 immediately. So distribute as many books as possible by this method.

Yes, avoid corresponding with your mother. Simply offer your obeisances, but as far as possible avoid correspondence.

Yes, even an ordinary man absorbed in some other thought forgets his bodily pains and pleasures. So why not in Krishna Consciousness? I learned from an intimate friend of Stalin that he underwent surgical operation of the abdomen without any anesthetic. It was in the papers. He saw it that his own abdomen was being operated on. He was so strong minded. So when one is in Krishna Consciousness, he no more feels any bodily pains and pleasures. After all, we are not this body. But we should make progress steadily by following the rules and regulations, not making experiment. Just like Haridasa Takhur was beaten in 22 market places and he felt no pain. Prahlada was boiled in oil. So we have to take instruction from them, but not to imitate.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. While posting this letter, I'm in due receipt of you letter dated 16th July regarding a new house like a palace on Nepansy Road near the corner of Warden Rd. where a large catholic church stands. You can negotiate for this house with Mr. Chabria. It he thinks that it is worth 20 lacs, then you can consider this point and let me know further details to London address (7, Bury Place, London, W.C.1)

Letter to: Visnujana

-

New York 28 July, 1971

71-07-28

My Dear Visnujana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th July, 1971 and have noted the contents carefully. I never suggested to the GBC members that you should go to South America. If you are doing so nicely in Austin and neighbouring places, then go on with that program. And go on preaching on the college campuses, as you are planning to do in San Antonio. These colleges are our great future hope.

So far the three boys you recommended for initiation, anyone you recommend, gladly I will initiate them. So do you think I shall send their beads duly chanted? On hearing from you I shall send them beads duly chanted.

So take care of Isana. Sometimes he goes a little crazy. He is a good boy and his wife also is a very nice girl. I like them both, but sometimes they go amuck.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami.
Letter to: Gurudasa

•

Brooklyn 28 July, 1971
71-07-28
Calcutta
My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 21st July, 1971 and have noted the contents. The handwritten postscript was "is Not". You are right. But I have received one letter from Madhudvisa Maharaja that things are going on nicely in Bombay. So you need not go there. Better if you also form a party to recruite life members. From Giriraja's letter, and Tamala's also, I understand that only Giriraja is collecting money. So why not you do something in this connection? I suggest, since Jayapataka is engaged in temple work, that both you and Tamala find some time and recruit some members.

So far the chief guest is concerned, I have written Tamala that if Indira Gandhi or some nice donor is not available, then forget this function. I was in Calcutta when there was an attempt to post one literature in which it was falsely declared that Indira Gandhi was to perform the corner stone ceremony, and I objected. Everything should be done very carefully. We are increasing in volume and we have got some prestige. Nothing should be done irresponsibly.

I have learned from Giriraja that it is not possible to get any big donation. We have to construct the temple at Mayapur by collecting membership fees. So far I understand, the collection rate is at one member per day. So even it is so, then keeping this standard, we may collect 25,000 to 30,000 Rs. per month. Four months means one lakh. One year means three lakhs. So if we want to spend 25 lakhs at Mayapur, it will take 8 to 10 years. Do you think that is a practical proposal? So we should not imagine some big project unless we have got insurance from our admirers. This life membership program has proved a little successful, so continue it and form 3 or 4 parties to collect membership fees. As Giriraja and Revatinandana have formed one party, so you and Tamala form a party to approach respectable gentlemen to become life members.

If there are sufficient men in Calcutta, then why not send some and try to develop Delhi? Subala Maharaja sometimes says that he will conduct the Vrindaban press and sometimes he says that there is no need. He is not fixed up. It was the program in Delhi that BTG in Hindi would be published. There was so much enthusiasm for this Hindi work in Delhi and now nothing is done. We are making members on the condition that there will be a Hindi BTG but no arrangement has been made to date; simply words. Ksirodakasayi left India all of a sudden. Dr. Rao is competent to translate but I do not know why he is silent. I first went to India some time last year at the end of August. So you are all in India for at least one year but still you cannot publish a second issue of Hindi BTG. So immediately arrangement should be made. We have to publish from India BTG in different languages. Whatever prestige we have got is due to our magazines and books. So in this connection, no attention is being drawn and, as Tamala is in charge of Indian affairs, I wish to draw his serious attention in this matter. What arrangements are there for printing our magazine in different Indian languages? Some Bengali man, Mr. Chaterjee's son-in-law, wanted to translate. What happened to that?

So far I know, the Delhi dharmasala room can be had for our permanent office, and at least for printing our books and magazines in Hindi. So we should maintain the Delhi center.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Jayapataka

•

Brooklyn 28 July, 1971
71-07-28
Calcutta
My Dear Jayapataka Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 18th July, 1971 and have noted the contents. I am very glad to learn that you are again president of our Calcutta center. In the beginning also I did not want the change. Anyway, let there be no change anymore.

So far account keeping is concerned, are you taking assistance of a professional accountant? At the end of one year you will have to make a balance sheet and trial balance. That takes good experience. Tamala is going to audit the accounts by somebody else, but how can they be audited in the absence of trial balance? So if you have actually made a trial balance and balance sheet please send me a copy before it is audited. On the whole our account should be kept very nicely because we are dealing with the public's money.

In Calcutta there is no International Society Book fund a/c. So all book fund money may be directly transferred by mail to Gowalia Tank Road Branch of Central Bank of India to account number 14876. Central Bank will dispatch free of charges. Gowalia Branch has already issued a letter in this connection that all mail transfer will be free of charges.

Regarding exporting of mrdangas, I am very glad that you are in charge of this department. It is so nice that you are taking care of temple affairs and exporting of instruments, beads, etc.

I am very glad to know that Yasodanandana has arrived there from Berkeley. I shall be glad to know how he is engaged in Calcutta activities.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb

Letter to: Tamala Krsna

•

Brooklyn 28 July, 1971

71-07-28

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 20, 1971, and I have considered the contents carefully.

So far the Book Fund in the name of ISKCON, I changed it in Bombay before leaving India and I have advised the Calcutta bank to transfer all balance to the Bombay account. So there is no anxiety about taxation as you are so much afraid.

And another thing is, I do not know how you are going to audit the accounts without making the accounts perfect. The auditing of accounts is done when the business account is made perfect by drawing trial balance and balance sheet. Have you done these things? They must be made by an experienced accountant. I do not know how Jayapataka or Rsi Kumar can draw up this trial balance and balance sheet. Anyway somehow or other you have to prepare them, then talk of auditing. Send me a copy of what you have made. According to law our Society is registered within (less than) one year, so I don't think a one year trial balance sheet is necessary, therefore there is no question of auditing the account.

Regarding our cornerstone ceremony, if Indira Gandhi is not available at any time, then forget this ceremony. But if she is so kind to you as you said in your letter then she can come at her convenience. Otherwise we don't require to have such elaborate ceremony. Because it appears that nobody is going to give us any big donations, at least for the time being it appears that there is no such prospect.

Regarding giving contract for building our temple I think it is not a good proposal. We are not so rich. The plans made by Jaju's engineer is alright. We can engage our own men to construct the temple without any contractor. Nara Narayana is experienced, and there are so many experienced men in our Society and I think some of them may go to Mayapur and we will construct ourselves. Besides, in India many of our godbrothers have constructed big big temples but they have never taken the help of any contractor or engineer. The native masonry workers are very experienced so we can simply supervise.

To give the contract to Martin, Burn or Ballardie is too big a scheme, because these contractors were engaged in building the Victoria Memorial Hall I don't think we can give them proper remuneration. So far I can understand from Giriraja's letter he thinks money is expected only from Life Members, not from big contributors. Revatinandana does not require to go to Bombay because I have received a letter from Madhudvisa and things are going nicely there. Besides Revatinandana is on the Mayapur Committee. so why he should go to Bombay? He is doing well in conjunction with Giriraja and Giriraja writes that he is his only helper. On the other hand, some of the rich men like Bajoria, Jalan and K. K. Birla may be added to the Mayapur Committee.. I think this will help our Mayapur scheme very nicely.

Have you taken deliver of the sales deed document of Mayapur land? Please send me a copy. There were some crops on the land with Rs. 4000/- worth of crops. Have they been sold and the money realized?

Regarding land purchase. There is no need of purchasing land now because their impression is that Americans will buy the land so they have increased the price by three times. We shall purchase later at our convenience at the real price. Let us utilize this eleven bighas of land first, we shall see to more land later. We shall not artificially increase the price at the present moment by acquiring land now.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Please reply this letter to our London address. ACBS/adb

Letter to: Narayani

•

New York 30 July, 1971

71-07-30

My Dear Narayani,

Please accept my blessings. I beg to thank you for your kindly presentation of $20. check as daksina. I am so glad to hear that you are presently engaged in Krishna's service there in our Gainesville temple. It is very nice temple and Gainesville appears to be a very good place for spreading Lord Caitanya's message. So work cooperatively with Hrdayananda and the other devotees there and make our Gainesville center a grand success. Work sincerely and enthusiastically for pushing on this movement, regularly chant your 16 rounds of beads and follow all the regulative principles faithfully, then Krishna will surely bless you for making rapid advancement in Krishna Consciousness.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aditya Sarkar

•

Brooklyn 30 July, 1971

71-07-30

New Delhi

My Dear Sri Aditya Sarkar,

Please accept my greetings. I am in due receipt of your letter dated 16th July, 1971 and have noted the contents. I was in India until 20th June, 1971. Why did you not come and see me then? If you want to come here to USA, then please contact either Calcutta center (3, Albert Road; Calcutta-17) or our Bombay center (89 Warden Road, 7th floor; Bombay-26 (Akash-Ganga Building)). You can become a life member of our society and then you can come to any one of our centers all over the world.

Hoping this will meet you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sivananda

-

Brooklyn 31 July, 1971

71-07-31

Berlin

My Dear Sivananda,

Please accept my blessings. I was so anxious to receive word from you and now I have received your letter post-dated 22nd July, 1971 and after such a long time. Thank you very much.

Your letter of appreciation will be published in this years Vyasa Puja publication. I am so pleased to know that in Berlin everything is going on all right. You will be pleased to know that on 2nd August I will be coming to London. So if possible you can come and see me there and we can talk further.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sudama

-

Brooklyn 31 July, 1971

71-07-31

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23d July, 1971 and have noted the contents carefully. I am so glad to hear that you have again come to your senses and are arranging for your good wife Cintamani to return to Tokyo. She is a very nice devotee; that is a fact. And it is your duty to take care of her and see to it that she becomes Krishna Conscious. So work cooperatively, husband and wife, and make our Tokyo center most successful. That is my request.

So far as translating our literatures into Japanese language, you should endeavor to do so vigorously. You have published only one Japanese BTG, but they should be regularly published. So if you go on and engage your mind in all this positive work, it will help you to rapidly advance in Krishna Consciousness. So far your going to the GBC meeting, if you cannot go there because of lack of funds, that is all right.

In regards to Karatieya Swami, I have already written him one letter and replied the point. Most probably very soon I shall be sending another sannyasi there to help you.

Please offer my blessings to your good wife Cintamani. Hoping this will meet you and Kartikeya Maharaja both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satadhanya

-

Brooklyn 31 July, 1971

71-07-31

My Dear Satadhanya,

Please accept my blessings. I beg to thank you very much for your kindly letter dated 25th July, 1971. Very soon I am going to Europe; London and Paris, but soon thereafter I will be returning to USA. At that time I may very well visit New Vrindaban. In the mean time you work cooperatively with the others to make our New Vrindaban a very nice place. Then how I can refuse to visit there? So far your name, Satadhanya was a great devotee king.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

August

Letter to: Bali-mardana

-

London August 4, 1971

71-08-04

Calcutta

My Dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated 29th July, 1971 and have noted the contents carefully. So far the temple in Kuala Lumpur is concerned, we cannot be dictated by others. That is not possible. Yes, the touring program, preaching and distributing our literatures, is more important. Of course for the big cities a nice center is required. So if Kamala Devi is making so many demands there in Kuala Lumpur, then it is not advisable to stay on.

So far Mayapur is concerned, I have not yet received the documents of the purchase of the land from Tamala. They had not yet arrived in N.Y. when I left there, on the 2nd August. So you can send a copy here immediately. Also you should send the temple plan made by Jaju's engineer, so that Naranarayana, presently in London, can be consulted.

Regarding the Book Trust, soon you will be receiving copies of the documents from Karandhara and upon your approval we will draft a final agreement and sign it.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The Madison Park program has failed on account of the documents not being received. Syamasundara is disappointed.

Letter to: Satsvarupa

•

London 4 August, 1971

71-08-04

Boston

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents. So far the marriage of Shakuntala and Ajamita is concerned, I have no objection but you must brief them thoroughly on married life in Krishna Consciousness, how serious business it is, and that separation is not allowed under any circumstances. At one marriage ceremony in N.Y. Rupanuga had the boy and girl both sign documents saying that they promised never to separate under any circumstances. So you can correspond with him and do likewise.

I have sent you tape no. 13 along with some poetry by separate post. I hope that you have received the package by now.

Please offer my blessings to the other boys and girls there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

•

London 4 August, 1971

71-08-04

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 28th July, 1971 and have noted the contents carefully. So far your question is concerned you should understand that a devotee is never under any karmic reaction. Whatever is happening is the mercy of Krishna. That should be the view point of the devotee. Once surrendered to Krishna, karmic reaction is immediately gone, but if he acts again independently, then he is again in the clutches of maya. That marginal state is always there but for a pure devotee who has actually surrendered to Krishna, he has no karmic reaction. The same example of the fan switched off; it is still running some rounds, but that will be stopped very soon. That is his position. Therefore a pure devotee who is having some adverse reaction, he doesn't take ill of it. He knows that the karmic reaction is already stopped but what is happening is the residual turning of the fan, even after the switch is off. A pure devotee therefore takes it as the mercy of the Lord because the Lord is finishing his karmic reaction by summary punishment. _. To the devotee such adverse condition is seen as the benediction of the Lord and more enthusiastically he engages himself in the Lord's transcendental service. He is never hampered by such reaction, neither his Krishna Consciousness is hampered by the least degree. In the presence of such adverse conditions of karmic reaction, the Lord advises to tolerate; tams titiksasva bharata. My dear Arjuna, please tolerate these things without being perplexed. They come and go like seasonal changes of summer and winter. They have nothing to do with the pure soul engaged in devotional service. So the reaction is stopped, but the momentum is still there. Simply one has to tolerate.

Please offer my blessings to the other boys and girls there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sukhada

•

London 4 August, 1971

71-08-04

Boston

My Dear Sukhada Devi,

Please accept my blessings. I beg to thank you very much for your kind letter undated and delivered personally by Harer Nama Prabhu on 1st August, 1971 at New York. Upon his recommendation and the recommendation of Satsvarupa Prabhu I have gladly consented to accept you as my duly initiated disciple and have given you the spiritual name Sukhada Devi Dasi. Sukhada means one who is always giving pleasure to Krishna. That you can do by engaging in His service 24 hours. Surely then He will be pleased and bestow upon you all blessings for making rapid advancement in Krishna Consciousness.

The process is simple. Follow the regulative principles of devotional life undeviatingly, regularly chant 16 rounds of beads daily and without fail, read all our literatures, attend classes and aratis, go for street Sankirtana. If there are any questions, always refer them to your elder godbrothers and sisters. So our method is not so difficult. Rather it is joyful. So engage yourself enthusiastically in this way and you will be happy and in the end go back to home, back to Godhead.

I have chanted on your beads and they were returned to you personally by Harer Nama; you should have received them by now. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhavananda

-

London 5 August, 1971

71-08-05

Brooklyn

My Dear Bhavananda,

Please accept my blessings. I understand from Karandhara that you had some telephone conversation on the matter of chanting places. In my opinion, Karandhara is required on the western side and you are required in N.Y. center. You have organized N.Y. very nicely; I give you all credit for this. But if you are insisting and require some change, then the best thing to do is to go to Mayapur and manage the building construction there. Tamala has written in his last letter that he has no experience in such building affairs and he wants to appoint some big contractors. That will be too expensive. We can save that amount by supervising ourselves this construction. That will be favorable for our purpose.

If you decide that you will go to Mayapur then you should apply for missionary visa from there. If there is any difficulty then I can submit your name from here and you can stop over in London to pick up your visa on the way to India. That can be done for any number of devotees planning to go to India, so this information should be passed on to all our centers.

Please offer my blessings to all the boys and girls there in N.Y. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb cc: Karandhara; c/o ISKCON L.A.

Letter to: Karandhara

-

London 5 August, 1971

71-08-05

Los Angeles

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 2nd August, 1971 and have noted the contents carefully. I am so glad to hear that you have brought the big Deities from San Francisco. You can install the Dieties according to the ceremonial functions you have already seen in Boston. Do it nicely with cleanliness, love and affection. That is required. I don't think I shall be able to return to L.A. by Janmastami day so I am authorizing you to do the function.

Regarding your changing position with Bhavananda, I don't think L.A. can be managed at the present time without your presence. The original proposal was that if the presidents required the change then they could switch centers, but changing of your place will not be very favorable. So stay there and develop things nicely. I am so pleased to learn that you are opening a new branch in Fresno, California and are soon to open one in Long Beach also. So your presence is required there in the West. Your overseeing is most important position. What am I doing but overseeing. So continue there in L.A.

In my opinion, Bhavananda is as much required in N.Y. as you are required in L.A., but he is wanting some change. So I think he can go to Mayapur to manage the building construction. Then Rupanuga can take over management of N.Y. center. Yesterday I talked with the high commissioner from India for the United Kingdom. So now we shall get missionary visas from here very easily. So either they can get missionary visas from there in U.S. or if there is difficulty then you can send me the names of the devotees who are going there and I will submit their names from here and then they can come to London to pick up their visas on the way to India. So this information should be passed on to all our centers.

Forget taking sannyasa order for the time being. Unless your child is born, there is no question of taking sannyasa. We shall consider the matter further when your child is born. So now you should take care of your wife. The woman should be cared for, especially during pregnancy. At the time of the marriage ceremony there is a promise that the husband will care for the wife throughout her life and the woman will serve the husband throughout his life. When the child is grown up then the husband can take sannyasa. Of course Lord Caitanya took sannyasa at 24 years, but that is a special case. I think that now you're doing more than sannyasa.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sri Govinda

-

London 5 August, 1971

71-08-05

Cleveland

My Dear Sri Govinda Das,

Please accept my blessings. I am in due receipt of your letter dated 5th August, 1971 and have noted the contents carefully. It is so much encouraging to note how nicely you are distributing BTG. That is our main business, to distribute our literatures. This incense business is all right as a supplement, but we should give all our energy to distribute these literatures and magazines. Then we maintain ourselves and at the same time push on this Krishna Consciousness philosophy.

Your idea for a festival much like the one we held in Calcutta and Bombay, at all the university campuses is a very good proposal, so do it nicely. Simply pictures of Guru Gauranga will do; there is no need of taking along Jagannatha Deities. And so far getting Jagannatha Deities from Jayapataka Swami, why you are making that extra expenditure? All our Jagannatha Deities are locally carved. Any boy who knows carving can carve Jagannatha. If you want you can order Gaura Nitai Deities; that is all right.

So far brahminical rules for cleanliness, those I have already described in the letter mentioned by you. Brahminical means cleanliness. We are trying to create a brahminical society. So all the devotees under your care there in Cleveland should be trained up in that light. Cleanliness is next to Godliness.

Please offer my blessings to the other boys and girls there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Acyutananda

-

London 7 August, 1971

71-08-07

Mayapur

My Dear Acyutananda Maharaja,

Please accept my blessings. I beg to thank you for your letter dated 8th July, 1971 and have noted the contents carefully. I am very glad that at least one cottage is set up in Mayapur in our own land so that when I go back again I shall be able to stay there at your care. Mayapur construction will be of grand scale and Tamala wishes that the 1 matter be given to a big contractor, but I think we should do the construction ourselves. Just like my Godbrothers have also constructed big big temples but did not appoint big contractors so far I know. If required I can send somebody expert in construction work to supervise the work there nicely. You are now acquainted with the local market. So I think that if we supervise the building construction work that will save great amount of money. You consider on these points and let me know your views by return mail.

Regarding your proposal of a Rathayatra festival as Bhaktivinode Thakura suggested, you may kindly send me a note telling in which book the above statement is there. I shall be very glad to see the article you have written in this connection and if it is ready please send it to me immediately.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Citsukhananda

-

London 7 August, 1971

71-08-07

Mexico City

My Dear Citsukhananda,

Please accept my blessings. I am in due receipt of your very encouraging letter dated 28th July, 1971 and have noted the contents carefully. I am so glad to hear that you have gone to Mexico City with Jan and Bhutavhrt Prabhus and have rented a nice house in the central part of the city. From your description I can tell that there is great field for spreading this Sankirtana movement there and if you are sincere and determined in your efforts then surely Krishna will give you all facility. So go on and do things nicely and work very hard to make our newly formed Mexico City branch a grand success.

Keep in contact with me occasionally by mail and as soon as you have established yourself nicely there, then as soon as I find opportunity I shall visit Mexico City.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

-

London 7 August, 1971

71-08-07

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd August, 1971 and have noted the contents. I am glad to learn that you have now come back to Hamburg. Originally you were there for organizing our movement in central Europe. Now, due to your absence so many things have happened. Krishna Das has left. Your duty is here in Europe. Whatever done is done. You organize there nicely, and stick to that place. Krishna Das has been advised to go to Russia. Presently he can be reached care of San Francisco temple. So be in correspondence with him and help him to get to Moscow. He is very enthusiastic to go there. So stay in Europe and help others-Germany, France, Holland, and organize things nicely.

The Kabul proposal sounds very nice and hippies are already there. If you begin your movement with hippies, then gradually the local inhabitants will take interest. Caitanya Mahaprabhu wanted that in every town and village this cult would be spread and the hippies are already spread all over the world and they are our best customer. These hippies are simply frustrated and want something sublime. So we are delivering this sublime movement all over the world and if we do it cautiously and carefully surely we will be successful.

Brahmananda has already gone to Kenya and the response has been very favorable. I hope he will do something tangible there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhukantha

-

London 8 August, 1971

71-08-08

Los Angeles

My Dear Madhukantha,

Please accept my blessings. I am in due receipt of your letter dated 2nd August, 1971 and have noted the contents. So far as your getting yourself married, I have no objection provided you agree to some points. First of all you must promise that you will not separate under any circumstances. This marriage is serious business and not to be taken lightly. There is no question of separation in Krishna Conscious marriages. Therefore I am asking all those who want to be married that they sign one paper promising that there will be no separation. Karandhara Prabhu can be consulted in this connection and he should draw up such document in the manner Rupanuga has done in N.Y. Then, if you are feeling able to handle the responsibilities of grhastha life, you can go ahead with the ceremony immediately and with my blessings.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Indira

-

London 9 August, 1971

71-08-09

St. Louis

My Dear Indira,

Please accept my blessings and offer the same to your good husband Vamanadeva Prabhu. I am in due receipt of your letter dated 22nd June, 1971 and just now received by me here in London. I have noted the contents with great interest and especially the very encouraging photographs of your Tulasi Devi garden.

You are doing one of the best of services by cultivating Srimati Tulasi Devi so nicely. And she is growing so profusely. That is a sign that you are a great devotee because Tulasi Devi thrives on devotion. Thank you very much.

From Hawaii we cannot bring in Tulasi Devi but from St. Louis, she can be sent everywhere. That is very nice. So when you make a big profit what you will do with the money?

So you should induce other centers to cultivate Tulasi. One circular should be sent to every center that they should import Tulasi Devi from either St. Louis or Hawaii and at every offering of bhoga to the Deities there must be one Tulasi leaf on the plate. The leaves may be ordered from St. Louis or Hawaii and as soon as possible each center should arrange to care for Tulasi Devi nicely according to the instructions of you or Govinda Dasi who have both become expert.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: David R. Schomaker

-

London 9 August, 1971

71-08-09

My Dear David R. Schomaker,

Please accept my blessings and offer the same to your good wife Susan. I am in due receipt of your letter dated 3rd August, 1971 and have noted the contents carefully. Thank you very much for your kind appreciations of our Krishna Consciousness movement. I am so glad to hear that you have taken to devotional service and are finding it more and more enlivening. Simply if you will go on, following the prohibitive rules of: no meat eating; no intoxication, no illicit sex life and no gamblings and if you will regularly chant 16 rounds of beads daily and try to understand this philosophy by reading our books and referring any questions to the devotees there, then surely you will make rapid advancement in Krishna Consciousness. Of that you can be sure. And as far as possible try and associate exclusively with the devotees there. That is strongly recommended for one who is serious to make advancement in spiritual life.

So far naming your child is concerned, you as her parents should give her a suitable name and you can add the prefix bhakta dasi, or servant of the devotee, as are we all. Then when she grows up and takes initiation from a bona fide spiritual master, she may be given a new name at that time.

I am so glad to note that both you, husband and wife, are qualified to teach and are anxious to do so in one of our community situations. That will be very nice. So if you like, you can make suitable arrangements for going either to Texas or to New Vrindaban, where they may have need for such qualified teachers. So correspond with those centers and find out if it is possible.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vaikunthanatha, Saradia

•

London 9 August, 1971

71-08-09

Trinidad

My Dear Vaikunthanatha and Saradia,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th July, 1971 and have noted the contents carefully. Previously I had written you one letter on 24th July, and I hope that you have received it by now. Just now I have come to London after spending two weeks in N.Y. Both these centers are doing very nicely. Also, when I was in Los Angeles, Krishna das came to see me from San Francisco. He was having some doubts but now he is all right and has again begun making plans for going to Moscow. He is very enthusiastic about it.

So far Nara Narayana is concerned, presently he is applying for missionary visa so that he can go to Mayapur and help with the construction work there. So he won’t be able to go to Trinidad. But you write to say that you are trying to get the use of one of many old temples there for an ISKCON center. That will be very nice, so try for it. BTG and book distribution is going on so nicely there. Especially continue this program enthusiastically. It is so much encouraging. I am so much grateful to you both, husband and wife, that you are so much helping me to fulfill the order of my Guru Maharaja and surely Krishna will give you all facility for making our Trinidad center a grand success and surely He will bless you more and more. Just as soon as you have secured a nice temple and have organized a nice program, I will be glad to come and visit there. That will be very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gargamuni

•

London 11 August, 1971

71-08-11

Kathmandu

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your very kind letter dated 31st July, 1971 and have noted the contents. I am so much encouraged to learn that you have come to Kathmandu, Nepal. Please try and organize a center there nicely. It will be a great credit for you. Nepalese are mostly Hindus and they will take to this Krishna Consciousness movement very easily. Simply you have to organize it nicely. Since I went to India I have had some correspondence with one Shekhar Prasad Shrestha (1/111 Dharam Bazar; Koshi Anchal; Nepal). He is very much wanting that we go there and open a center. So you can contact him and do the needful. Perhaps he will be able to help you in Kathmandu also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gopala Krsna

•

London 11 August, 1971

71-08-11

New York

My Dear Gopala Krishna,

Please accept my blessings. I beg to thank you very much for your letter dated 8th August, 1971 as well as your Vyasa Puja offering, so nicely composed. I am sending it off to Satsvarupa for future publication.

Also I have received your very generous contribution of $200.00 for the Mayapur project; $150.00 by check and $50.00 by cash, delivered this morning by Nandarani Devi upon her arrival here. One thing is that in the future all checks should be made out to some American bank, so that it can be easily cleared and deposited in my account at Bank of America in Los Angeles.

The cloth, thermal underwear and pullover are also very nice and useful. Thank you once again.

I am so glad to hear that everything is well for you. Hoping you are in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gurudasa

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London 11 August, 1971

71-08-11

Calcutta

My Dear Gurudasa,

Please accept my blessings. I beg to draw your attention to my last letter to you dated 28th July in which I pointed out that so many things are undone in India. Therefore it is not advisable that you go outside India at this time. So many matters are pending and how to get our books and BTG printed in Hindi also. I understand that sometimes you are going to Delhi with Tamala in a plane for visiting some officers but that is of no use.

So my request to you now is that yourself and Tamala Krishna go to Delhi to organize a center there and make arrangements for printing our books and magazine in Hindi and recruit life members there also.

I understand that you have been invited by Syama Dasi in Africa. I don't advise that you associate with her because she is sahajiya. To associate with her will hamper pure devotional service. Besides that you are going there for only one month after taking so much labor. What will be the profit? Will they contribute money for our Mayapur project? Unless our Mayapur project is finalized, I don't think any one of you can go outside of India. My advise is that Tamala and yourself immediately make arrangements for going to Delhi and organize that center nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sudama

•

London 11 August, 1971

71-08-11

My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated 4th August, 1971 and have noted the contents. I am very glad to hear that Karatieya Swami has changed his mind and is wanting to preach also. If he can go to South America that will be very nice. And he should take to preaching very seriously. A sannyasa should be strong minded, not childish.

On 10th July, 1971 I sent you one letter in which there was an enclosure to be forwarded to Seiko watch manufacturers in Tokyo, but as of yet I have

[PAGE MISSING]

Letter to: Yamuna

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ENGLAND 11th August, 1971

71-08-11

LT$_{710811A1}$

My Dear Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd August, 1971 and have noted the contents. So far going to Africa is concerned, I have answered that point in the enclosed letter to Gurudas. It is not advisable at this time.

Frankly speaking the Deities are not as opulent as when They were being taken care of by you. So if you want to come back here and take care of Them I have no objection. But you are taking care of the Calcutta Deities, so what is the difficulty there? Does the 'democratic management' not allow you to go to the Deity room? What is the difficulty? Let me know frankly. Very soon we will have Deities installed in Mayapur also.

The sweet Deities offered you can take and we can install them in some center.

Hoping this will meet you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/adb

Yamuna Devi Dasi

c/o ISKCON Calcutta

Letter to: Bali Mardan

•

7, Bury Place London, W.C. 1 ENGLAND 11th August, 1971

LT$_{710811F1}$

My Dear Bali Mardan,

Please accept my blessings. I am in due receipt of your letter dated 4th August, 1971 and have noted the contents carefully. So far your engagement is concerned, you should concentrate on the Australian side. If possible try and develop Kuala Lampur also. That is your jurisdiction, so develop it nicely. And there you should try and distribute our books and literatures as far as possible.

Regarding Kamala Devi, the clear idea should be that if she is interested in us being there, then she should construct the temple according to our design and we shall keep at least □ dozen men there for keeping the Deity nicely and eventually to organize an ashram there also. She should give us proper facility. How else we will work?

I have also received one letter from Lalit Prasad Thakur and have replied it.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ADB

Bali Mardan Das Brahmachary c/o ISKCON Calcutta

Letter to: Sankarasana (Stephen Bridge), Parasara (Ron), Pulasta (Chris Pinkard)

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London 12 August, 1971

71-08-12

My Dear Sons,

Please accept my blessings. Upon the recommendation of His Grace Visnujana Maharaja I have gladly consented to accept you three as my duly initiated disciples. Your beads are duly chanted on by me and are enclosed herewith. I have given the spiritual names as follows:

Sankarasana Das (Stephen Bridge): Sankarasana is another name for Visnu. Parasara Das (Ron): Parasara was the father of Vyasadeva. Pulasta Das (Chris Pinkard): Pulasta means name of a great sage. Visnujana Maharaja tells me that in his absence, while he is opening one center in San Antonio, you three boys are maintaining nicely there in Austin. So you are all very qualified and you have been trained up under the expert guidance of Visnujana Swami. So you should all work cooperatively to push on this movement there in Texas and make our Austin center a grand success. That is my request to you all. Always be engaged in Krishna's business and stay fit in spiritual life by strictly following the regulative principle, by chanting at least 16 rounds of beads daily and without fail, by studying all our books and by regularly going for street Sankirtana. These make for our very strength in spiritual life and if you will follow them faithfully then your going back to home back to Godhead will be certain.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Giriraja

-

London 12 August, 1971

71-08-12

Calcutta

My Dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 5th August, 1971 and have noted the contents carefully. So far the Mayapur program is concerned, if Indira Gandhi is not available, then forget this program. I have tried from here to induce the high commissioner for India to write Indira Gandhi, so we should do our best. If it is not possible, then there should be no ceremony. She has not flatly denied us. She said if she is on the Bengal side she would come. So find out the date when she will be on that side. So far as getting signatures of some big men in Bengal, Tarun Kanti Ghosh is a big congress leader so why he can't help in this connection? He must know Indira Gandhi very well personally.

Gurudasa and Yamuna shouldn't go to Africa. I have already advised them. Rather Gurudasa and Tamala Krishna should go to Delhi and organize that center. There is much business there so I have advised them to go. The small Deity which Yamuna is receiving may be taken to Delhi in order to make the dharmasala a permanent center. Wherever we go, our Deities must be installed. So they may not go to Africa and waste time. Brahmananda has already gone there. We have got enough business in India. So it is better that Tamala and Gurudasa exert their energy for recruiting members in Delhi. That is still an open field. In Calcutta you are working very nicely so stick to Calcutta and do your best.

I don't think that the coupon program will be very successful. It is a long term business. You will need 1100 men to collect 1100 rupees but if you convince one life member then that 1100 Rs. is there. So this coupon system is not congenial. They can be given to some reliable men to collect, though. For example one person takes 10 coupons and distributes them, returns with the money and takes another 10. In this way he is engaged and can distribute to his friends. But our men cannot do this work. That is not possible.

It is nice if you can hold kirtana in factories and some foremen in the factory may deliver coupons also and we will collect the money. It is best to have such meetings on the salary payment day. Then it will be very easy for anyone to contribute Rs. 1/-.

You should encourage Tarun Kanti Ghosh as much as possible. Give him daily a little prasadam and give him opportunity to hear Hare Krishna Mantra. That will induce him more and more to this movement. He has got an inclination to spread this movement but has not associated with good devotees. So if you give him a chance to associate with you then he may turn out to be a great help to our movement. Similarly Mr. Bajoria.

The Deity should be gorgeously decorated with flowers, ornaments, and new dresses. I think in this connection Yamuna is very expert. For dressing at least Yamuna should be in charge and for offering of bhoga Dayananda may go on with his duties. At least two devotees should take care of the Deities constantly.

If you are feeling tired, you may take rest. Your body is very valuable. It is dedicated to Krishna, so you must take care of the body very carefully. The best medicine is to rest and chant Hare Krishna Mantra, along with the doctor's prescription. Hare Krishna Mantra is bhavausadhi, the panacea for all material disease.

Keep on with the practice of writing articles; in the midst of your heavy duties go on writing something glorifying the Lord and put our philosophy into words. Writing articles means to express oneself how he is understanding the whole philosophy. So this writing is necessary for everyone.

We are making a very nice design for the Mayapur temple here and some expert men who know building well will go there to supervise. Henceforward all who go to India will have missionary visas. The high commissioner will help us in this connection. As soon as the plan is made, somebody will take it to India. At least four or five men will go there this month.

Too many cooks spoil the broth. I have therefore asked Tamala and Gurudasa to go to Delhi for organizing a center there. Jayapataka can take care of the accounts and you and Revatinandana Maharaja along with other assistants be engaged in collecting funds. That will be nice. Tamala wants our accounts audited but I have asked for the trial balance and balance sheet, but Tamala is silent on this point. How things will be audited unless accounts are kept systematically according to the scientific accounting system? Scientific keeping of accounts is tested by the trial balance and balance sheet.

GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamala is exercising his absolute authority. That is not the business of GBC. The president, treasurer and secretary are responsible for managing the center. GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamala should not do like that. The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC. Yes, for improvement of situations such as this I must be informed of everything.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Atreya Rsi

•

London 13 August, 1971

71-08-13

New York

My Dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th August, 1971 and have noted the contents carefully. So far your service is concerned, you should understand that Krishna's service is absolute. Anything you do for Krishna in the standard of Krishna's service is Krishna also. So cleansing Krishna's temple and working on the altar of Krishna, etc. there is no difference. So don't consider in Krishna's service that something is higher and something is lower. Neither Krishna's servants are materially superior or inferior. So you should stick to your present service. That will be very nice.

Now immediately we have got a very big project to construct a temple at Mayapur, the birth site of Caitanya Mahaprabhu. So you can contribute the sums for our Mayapur construction scheme. Sannyasis should not be given any money. They should manage themselves and maintain themselves by taking small alms from different persons-not a lump sum from one person.

It is very much pleasing to me that you are so much sacrificing everything for Krishna. Krishna will surely bless you. You can open better a Mayapur construction scheme fund and deposit as much money as possible there and in due course we shall withdraw it. The estimate for the project is Rupees 40 lakhs (Rs. 4,000,000) which in ordinary exchange comes to $500,000. So you can deposit in this fund as much as possible. That will be very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Suresh Candra

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London 13 August, 1971

71-08-13

Sri Suresh Candra District Administrative Office Vreoden Hoop West Demerara British Guyana

My Dear Sri Suresh Candra,

Please accept my blessings. I am in due receipt of your letter dated 15th July, 1971 and have noted the contents. I am glad to learn that you had contact with my disciple Vaikunthanatha and his wife Saradia Devi there in Guyana. Presently Vaikunthanatha and wife are in Trinidad at the following address: c/o B.N. Singh; 258 Christian Drive; Plaisance Park; Pointe-a-Pierre; Trinidad, W. Indies, and are working very hard to push on this Krishna Consciousness movement in that part of the world. They are very sincere young couple and I am very much appreciative of the fine work they are doing there. Formerly they were in Guyana but when their visas expired, they were forced to leave the country, despite the local support. But I know that there are many people in Guyana who are wanting to see us establish one center of our International Society for Krishna Consciousness there in Guyana. They can be of great help; simply they must be organized. You are there and are very enthusiastic for us to go there also, so you can do a great service by gathering local support and do whatever has to be done to allow Vaikunthanatha and his wife, or any other of my disciples, to go there and establish one very nice center. That will be very nice service, and Krishna will surely bless you.

Please offer my blessings to your wife and two sons. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

•

London 14 August, 1971

71-08-14

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th August, 1971 and have noted the contents. the article enclosed by you is very very nice and I have read it thoroughly. They are very much appreciative and it will help your Bombay branch very much because this paper has very good circulation.

So far Mrs. Amersey is concerned, let her come down to 15 lacs and then we shall talk over the matter. Mr. Vakil, if he doesn't take the responsibility of vacating the tenants, we are not at all interested. So then you can close transactions. Regarding the corner palace, we cannot afford to pay 25 lacs. That is not possible. So far the apartment on Nepean Sea Rd. if the hall is twice as big as our present temple then we will prefer it. But what is the rent? That you have not said. Bhattiwala (?) creates troubles sometimes, so if there is a written agreement that we can hold kirtana, we can go there. So far Akash Ganga, we shall pay rent month to month because we don't know when Bhattiwala will give another turmoil. But unless we get a better place, we are not leaving there. That is a fact!

I am very encouraged to hear that people are coming. So please manage temple affairs nicely. Nanda Kumar is expert pujari and his wife is already going there. The Deity worship must be done very very carefully. I have already seen how Nanda Kumar is doing and it is all right. Everything must be kept very clean.

Yes, I shall like if you hold the benefit in my presence and I shall be very glad to see the college students taking part in that way. But they cannot present some demon rascal interpretation. Only selected candidates should be allowed to speak. That you will have to see too. This whole program is very novel and encouraging provided it is properly organized. some way or other if the college students are induced to take to this Krishna Consciousness Movement that will be our great credit. But I am afraid that when they will be asked to give up the four sinful activities, immediately there will be some fall down. The money raised from this program will greatly help us to purchase Bombay property and also to develop the Mayapur scheme.

Yes, we can hold in Madras a ceremony similar to the one we held in Bombay and Calcutta. In all probability I shall be in India by the end of September. Maybe earlier also because London climate is very much unsuitable for me. It is always damp, dark, and cold. So very soon either I will have to go back to N.Y. or towards India. Syamasundara. is contemplating that we go to Switzerland. What is the climatic condition in Bombay now?

Please offer my blessings to the others there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh Babu

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England 14 August, 1971

71-08-14

My Dear Dinesh Babu,

Please accept my greetings. I hope you are doing well. I learned from other members of our society that you kindly sometimes visit our Mayapur center where we have already got one cottage. When I was in Calcutta we talked of purchasing more land. I am still prepared to purchase if we get bargain price or at least at the current local price but I have heard that people are asking more than the expectation. So conveniently you may go sometime at Mayapur and stay with our men and negotiate with persons. If they are prepared to sell the land at the right price, then I can purchase all the available land. My idea is to purchase land for agriculture so inmates may not depend on outsiders but grow food there and things may go on nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

-

London 14 August, 1971

71-08-14

Mayapur

My Dear Acyutananda Maharaja,

Please accept my blessings. I beg to thank you very much for your letter dated 25th July, 1971 and have noted the contents. It is very encouraging that you are developing our Mayapur center very nicely. The fences are complete and now you are sowing some hedge plants. Do it nicely. I have seen the photos of the cottage you have proposed and it is very attractive. In the mean time I sent you one letter dated 7th August, 1971, about the article you wanted to write on Rathayatra according to the instructions of Bhaktivinode Thakura but I have received none. I hope you have already sent it. If not, send it now, but keep a copy of it.

I am glad to hear that you are harvesting rice. The crop may be saved to utilize for our members nicely. Regarding the bricks, it is a very good idea that you have ordered 10,000 bricks but as soon as the rainy season is stopped we will build our temple. So we require many lakhs of bricks. So if possible, why not purchase them now and soak them in the water. Here in London we are planning a very nice temple and compound and two or three men will go to supervise the construction. In the meantime you can talk with local masons for the bricks and in my opinion you should stock more bricks. Yes, we were saved by Srila Bhaktisiddhanta Road. We shall always expect to be saved by His Divine Grace Srila Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada. Always pray to His Lotus Feet. Whatever success we have had in preaching Lord Caitanya's mission all over the world it is only due to his mercy.

I am so glad to hear that you are all feeling separation for me and similarly I am also feeling. Since I have seen the cottage it has attracted me to go there immediately and live with you for some time. Actually cottage life for chanting Hare Krishna Mantra is very nice but because we are dealing with the Western people, Americans and Europeans, they require some nice apartment. Therefore we have to construct a nice house for them. My Guru Maharaja's policy was to give nice facility to devotees so that they may chant Hare Krishna Mantra peacefully and make advancement. But we cannot be luxurious. As far as possible minimize the needs of our life but we shall not curtail the bare necessities.

I have received information from Tamala's letter that Gurudasa is going to Delhi and also that you want to go to Delhi. That is not good. Stay at Mayapur as the leader there and in my opinion you should not leave Mayapur until the construction work is finished. Very soon I am returning to India and I shall live with you in that cottage for some time. That is my idea. Anyway, I don't wish that you should go to Delhi.

With great delight and interest I have gone through your "Eight Verses in Praise of My Spiritual Master." The style is very nice and thoughtful. May Krishna bless you to improve more and more in writing the glories of our previous acaryas and the Lord. Be engaged in glorifying the parampara system and your life will be glorified automatically thousands of times. Thank you very much.

Please offer my blessings to all the boys staying there with you and I hope you are all keeping in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Aniruddha

-

London 14 August, 1971

71-08-14

San Diego

My Dear Aniruddha,

Please accept my blessings. I beg to thank you very much for your letter dated 9th August, 1971. I have already chanted your beads and they are enclosed herewith.

Please be engaged in the service of Lord Krishna very enthusiastically. You are my old disciple and I know how much enthusiastically you were working in the beginning at the old L.A. temple. Now you can revive the same old energy and develop San Diego center. Krishna is giving you a nice place to serve so utilize it properly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

-

London 14 August, 1971

71-08-14

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 10th August, 1971 and have noted the contents. For the time being this measure of taking outside work may be taken up but the principle is that everyone should engage full time for various propaganda work of the Krishna Consciousness Movement and maintain themselves by the little profit made by book selling and literature distribution. Now we have got Isopanisad in German language. The devotees can better be engaged in distributing these books.

Where is Mandali Bhadra? I have not heard from him. What he is doing now? What has happened to ISKCON Press Europa? Since I have come to London, why I have not heard anything from him?

So far Krishna das is concerned, first let Krishna das go there to Moscow. You are in Hamburg already. There is no need of you both being there. You should stay there and develop that center. There is no question of your travelling just now. So let Krishna das go to Russia. He is very much enthusiastic for it.

Please offer my blessings to the others there. Hoping this will meet you in good health. My blessings for Himavati.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

London 14 August, 1971

71-08-14

Boston

My Dear Satsvarupa,

Please accept my blessings. Enclosed please find tape no. 14; S.B. 4th canto, 11th chapter continued. This is the third tape sent from London. Also please find one poetry enclosed for publication.

I have just now received your presentation of slippers as an offering for Vyasa puja day. They are certainly very attractive. Thank you very much for them and offer my thanks and blessings to all the nice boys and girls there in Boston.

There is a story about one man, a cook, who bought a nice new pair of shoes. But all morning long he was in the kitchen cooking and so he couldn't wear his shoes. Similarly, all afternoon he was cooking. So what did he do? At night, when he went to sleep he wore the shoes. So these shoes are so nice, but I don't know when I shall be able to wear them. So when taking rest at night I shall wear them.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

London 14 August, 1971

71-08-14

Calcutta

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th August, 1971 and have noted the contents carefully. I am sick here since the last four days. The climate here in London is not at all suitable for me. There is no sunshine. Almost always there is darkness and rain. So it has affected my health, because I am already rheumatic.

I approached the high commissioner here requesting him to write a letter to Indira Gandhi to accept our invitation. He has already written to her and I am waiting the reply. As soon as I get a definite answer I shall leave London. If the reply is favorable then I shall go towards India, maybe visiting Switzerland for a few days. Otherwise I shall return to N.Y. It is proposed by the 15th September a meeting of GBC will be held there. We require to hold this important meeting of the GBC to formulate the rules and regulations how things will be worked on. Sometime there are complaints against the GBC which is not very favorable. I set up the GBC with hope that I shall get relief from administration of the mission but on the contrary I have become the center of receiving so many complaints. So it is not a relief for me, rather it is becoming a little troublesome. Anyway, by the grace of Krishna things will be settled up very soon.

I am very glad to know that your trial balance and balance sheet of accounts are being prepared, but I am simply surprised why the professional accountant did not take up this matter first before proposing audit of accounts, because after writing to you about this trial balance, you then said that it is now being prepared. This matter does not seem to be very expertly handled. Anyway do the needful. Prepare the trial balance and balance sheet and mail them to me.

Regarding Delhi, I was sending Ksirodakasayi Das to take charge because Subala Swami was not fixed up and I also requested both you and Gurudasa to go there. From Ksirodakasayi Prabhu I understand that the proprietor of the dharmasala has given in writing that we can stay in that dharmasala indefinitely provided we go on holding our classes, kirtana, etc. So it is very good that you have decided to go there. Ksirodakasayi may reach Delhi by the middle of September. In Delhi so long Ksirodakasayi does not reach, you remain there and organize the center very nicely with the help of Gurudasa, Subala Maharaja and others. As soon as he goes there you may return. It may be that your personal presence will be needed at the GBC meeting. I have no objection for Gurudasa becoming president. Our main business is to preach this Krishna Consciousness Movement. When American boys and girls push on this Krishna Consciousness movement, everyone is interested with this movement, not with what office he holds. So if Gurudasa becomes president, let him become so. Then the post of secretary and treasurer may be divided between Subala Swami and Ksirodakasayi. That you can settle up when he reaches. In the meantime you organize that center very nicely. Regarding Acyutananda, he may not come to Delhi because I think his presence in Mayapur is necessary. I understand from his letter that he has already ordered some bricks for the toilet room. So for the time he may not come to Delhi.

We have already submitted here for missionary visas and at least five men will reach India very soon. Nanda Kumar’s wife has already gone. Visala Das Brahmacari is here on his way to India. Nara Narayana and his wife also are ready. I have already engaged Nara Narayana, Vasudeva and Ranchor to prepare a grand scale plan for the Mayapur land and as soon as it is prepared, Nara Narayana will go there. Bhavananda is coming here on his way to India. He will reach here on the 19th August. Bhavananda and Nara Narayana, they have got good experience in building affairs so I think if we engage professional masons and supervise the work ourselves, we can save so much money. There are many experienced masons and as I have already told you, they have already constructed Sridhara Maharaja’s temple. So there will be no difficulty.

So far Giriraja is concerned, he requires a little freedom to work. I think he should be given that opportunity.

Please offer my Vyasa puja blessings to everyone of you. I am so much pleased with the book put together by you. It will be read tomorrow in the meeting. Similar publication was done by ISKCON Press. So I thank you very much, all of you, for appreciating my humble service which I am trying to render as a matter of duty ordered by my Guru Maharaja. I request all my disciples to work cooperatively and I am sure our mission will advance without any doubt.

Regarding Ramananda at Gorakhpur, he is very important hand as Hindi translator. So I do not find any reason why Chopra or other members in Gorakhpur should complain against him. So things should be handled very carefully because everyone engaged in Krishna’s service should be given a chance to exercise this transcendental business very nicely. I am getting older and the 76th anniversary of my birth observed by my disciples means that I am getting older. Naturally my health does not allow me to work very hard but still I am working as hard as possible to advance this mission and I request all my disciples to give their full cooperation in this great task.

I have received one letter from Madhudvisa Maharaja. Things are going on nicely in Bombay. So please try to make another nice center in New Delhi by combined effort.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sons and Daughters, ISKCON CHICAGO

-

7, Bury Place London, W.C.1 ENGLAND 15th August, 1971

LT$_{710815X1}$

My Dear Sons and Daughters,

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Chaitanya Mahaprabhu coming down by disciplic succession to my guru Maharaj. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them on behalf of my Guru Maharaj, His Divine Grace Bhaktisiddhanta Saraswati Goswami Maharaj Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ADB

Letter to: Mahamsa, Ksudhi, Rsi Kumara, Nandakumara, Tusta Krsna, Krsna Tulasi, Gurukrpa, Madhudvisa, others

-

London 15 August, 1971

71-08-15

My Dear Mahamsa, Ksudhi, Rsi Kumar, Nanda Kumar, Tusta Krishna, Krsna Tulasi, Gurukrpa, Madhudvisa Swami, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble self and service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them on behalf of my Guru Maharaja His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara, Patita Pavana, Michael, Tom, Emily, Tosana, Roset, Mrganetri, Gulab, Patrick, others

-

London 15 August, 1971

71-08-15

My Dear Damodara, Patita Pavana, Michael, Tom, Emily, Tosan, Roset, Mrganetridevi, Gulab, Patrick, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken it is simply due to them. I am simply the via media to receive them on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you all in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: ISKCON Amsterdam

-

7, Bury Place London, W.C.1 ENGLAND 15th August, 1971

LT$_{710815W1}$

TO ISKCON AMSTERDAM:

My Dear Bala Gopala, Robert, Douglas, David, Jan, Jean, Vivienne, Thop, Madhavi Lata, Robert, Vivienne Dich, Robert Taylor, May, Dhananjaya, Geraldine, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Chaitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaj. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaj, His Divine Grace Bhaktisiddhanta Saraswati Goswami Maharaj Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Indira

-

London 15 August, 1971

71-08-15

My Dear Indira,

Please accept my blessings. I beg to acknowledge receipt of your letter. So far your son leaving you, his parents, at 5 years, that is not necessary. Especially our Krishna Conscious children; they are already living in a asrama. The children of our devotees may live with their parents perpetually because you are all living in the temple and already engaged in devotional service. Other instructions are for those not engaged in Krishna Consciousness. Any family engaged in Krishna's service is living not in this material world. Such a home is considered as Vaikuntha. That is the verdict of Bhaktivinode Thakura.

So if you are afraid of your husband's taking sannyasa, I shall not give him sannyasa order at any time. Be rest assured. Your husband is already a householder sannyasi because he has no other business than to serve Krishna. You can be living peacefully with husband and children and always engaged in Krishna Consciousness. One should become sannyasa by action, not by dress. In

Bhagavad-gita it is said that any person who doesn't work for himself but for Krishna only is a perfect sannyasa and perfect yogi, never mind what order he lives in. That is the opinion of Lord Caitanya also.

I have seen the picture clipping enclosed by you and it is very very nice. Please offer my blessings to your good husband Vamanadeva. I can see that our St. Louis center is doing very nicely. Thank you very much.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: ISKCON Boulder, Kurusrestha, Dennis, Bruce, Nancy, Elicia, Pournamasi, Mark, Michael, Vincent, Tulsidasa, others

-

London 15 August, 1971

71-08-15

TO ISKCON BOULDER

My Dear Kurusrestha, Dennis, Bruce, Nancy, Elicia, Pournamasi, Mark, Michael, Vincent, Tulsidasa, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Press, Advaita, Uddhava, Jayadvaita, Sita Ram, Meenakatam, Vilasini, Tusita, Bhargava, Bharadraja, Muralidhara, Kuladri, Kirtimati, Yugalakisora, Nara, Lilasuka, Jadurani, Usik, Gadadhara, Mamata, Nitai, Sumahat, Bimala, Anandini, Lynn, Candanacarya, Kasturika, Madhusudana, Charori, Navadvipa, Madhupuri, Tapas, Puspabana, Palika, Kancanbala, Pompa, Vidarbhasuta, Pradyumna, Jagannatha-suta, others

-

London 15 August, 1971

71-08-15

TO ISKCON PRESS:

My Dear Advaita, Uddhava, Jayadvaita, Sita Ram, Meenakatam, Vilasini, Tusita, Bhargava, Bharadraja, Murlidhara, Kuladri, Kirtimati, Yugalakisora, Nara devi, Lilasuka, Jadurani, Usik, Gadadhara, Mamata devi, Nitai, Sumahat, Bimala, Anandini, Lynn, Candanacarya, Kasturika, Madhusudana, Charori, Navadvipa, Madhupuri, Tapas, Puspabana, Palika, Kancanbala, Pompa, Vidarbhasuta, Pradyumna, Jagannatha Suta, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON San Diego, Bhakta dasa, Surya, Rajiblocan, Aniruddha, Paratrikananda, Norah, Annapurna, Marney, Nrsimha Caitanya, Marybelle, others

-

London 15 August, 1971

71-08-15

TO ISKCON SAN DIEGO,

My Dear Bhakta das, Surya, Rajiblocan, Aniruddha, Paratrikananda, Norah, Annapurna, Marney, Nrsimha Caitanya, Marybelle, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Portland, Danavir, Trilochana, Visnu, Kamsari, Kamala, Traidas, Pramada, others

-

London 15 August, 1971

71-08-15

TO ISKCON PORTLAND:

My Dear Danavir, Trilochana, Visnu das, Kamsari, Kamala, Traidas, Pramada, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Malaysia, Hanuman, Noo, others

-

London 15 August, 1971

71-08-15

TO ISKCON MALAYSIA:

My Dear Hanuman, Noo, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Hamburg, Mandali Bhadra, Gunnar, Rolf, Andre, Harrison, Phillip, Haripriya, Antonio, Maria, Philip, Herbert, Lilasakti, Jyotirmayi, others

-

London 15 August, 1971

71-08-15

TO ISKCON HAMBURG

My Dear Mandali Bhadra, Gunnar, Rolf, Andre, Harrison, Phillip, Haripriya, Antonio, Maria, Philip, Herbert, Lilasakti, Jyotirmayi, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON L.A., Nagapatni, Tradhis, Janmastami, Vikramini, Babhrubahan, Sacidevi, Karandhara, Santanandi, Romaharsana, Suchitra, Gajendra, Purnima, Sarala, Karunasindhu, Ananga, Krsnakanti, Herapancami, Jayatirtha, Ujjala, Gopala Bhattadas, Vrindaban Candra, Vidarba Kanya, Kanupriya, Caitanya,, Baba, Govinda, Poulastini, Brin, Dru, Becky, Nandalal, Freda, Tungabhadra, Cintamani, Carol, Silavati, Tulsidevi, Prsni, Joanne, Suniti, Cidananda, Madhukanta, Siddhesvara, Ramesvara, Phillip, Paramesvari, Bhutanatha, Trilochana, Jangarama, Pierre, Upadaliya, Pipali, Larry, Premarnava, Srivasa, Sarvabhauma, Riktananda, others

-

London 15 August, 1971

71-08-15

TO ISKCON L.A.

My Dear Nagapatni, Tradhis, Janmastami, Vikramini, Babrubahan, Sacidevi, Karandhara, Santanandi, Romaharsan, Suchitra, Gajendra, Purnima, Sarala, Karunasindhu, Ananga, Krsnakanti, Herapancami, Jayatirtha, Ujjala, Gopala Bhattadas, Vrindaban-Candra, Vidarba Kanya, Kanupriya, Caitanyadevi, Dasi, Baba, Govinda Das, Poulastini, Brin, Dru, Becky, Nandalal, Freda, Tungabhadra, Cintamani, Carol, Silavati, Tulsidevi, Prsni, Joanne, Suniti, Cidananda, Madhukanta, Siddhesvara, Ramesvara, Phillip, Paramesvari, Bhutanath, Trilochana, Jangarama, Pierre, Upadaliya, Pipali, Larry, Premarnava, Srivas, Sarvabhauma, Riktananda, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Ocean City, Nandakisora, Jahnava, Bobbie, Steve, Jane, others

-

London 15 August, 1971

71-08-15

TO ISKCON OCEAN CITY:

My Dear Nandakisora, Jahnava, Bobbie, Steve, Jane, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON New Orleans, Nityananda, Joseph, Debra, Kanya Kumari, Aubrey, Michael, Susan, others

-

London 15 August, 1971

71-08-15

TO ISKCON NEW ORLEANS:

My Dear Nityananda, Joseph, Debra, Kanya Kumari, Aubrey, Michael, Susan, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Laguna Beach, Rsabhadeva, Sivani, Indumati, Kalyanai, Kapiladev, Richard, Suruci, Tajh, Dru, David, Vaidyanatha, others

-

London 15 August, 1971

71-08-15

TO ISKCON LAGUNA BEACH:

My Dear Rsabhadeva, Sivani devi, Indumati, Kalyanai, Kapiladev, Richard, Suruchi, Tajh, Dru, David, Vaidyanath, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Boston, Satsvarupa, Audry, Rosemary, Carol, Carolannie, Thomas, Larry, Jill, James, Barbara, Roger, Donna, Paul, Martin, Victor, Nancy, Jody, Joseph, Harer Nama, others

-

London 15 August, 1971

71-08-15

TO ISKCON BOSTON:

My Dear Satsvarupa, Audry, Rosemary, Carol, Carolannie, Thomas, Larry, Jill, James, Barbara, Roger, Donna, Paul, Martin, Victor, Nancy, Jody, Joseph, Harer Nama, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Tucson, Sons and Daughters

-

London 15 August, 1971

71-08-15

TO ISKCON TUCSON:

My Dear Sons and Daughters,

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Detroit, Sons and Daughters

-

London 15 August, 1971

71-08-15

TO ISKCON DETROIT:

My Dear Sons and Daughters,

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Calcutta, Subala, Madhudvisa, Jayapataka, Devananda, Acyutananda, Gargamuni, Bali-mardana, Tamala Krsna, Madri, Gurudasa, Yamuna, Elliot, Lala Ram, Dravida, John Griesser, Yasodanandana, Pusta Krsna, Bhanu, Amrtananda, Dinanatha, John, Citralekha, Giriraja, others

-

London 15 August, 1971

71-08-15

TO ISKCON CALCUTTA:

My Dear Subaladas Swami, Madhudvisa Swami, Jayapataka Swami, Devananda Swami, Acyutananda Swami, Gargamuni Swami, Bali Mardan, Tamala Krishna, Madri devi, Gurudasa, Yamuna, Elliot, Lala Ram, Dravida, John Griesser, Yasodanandana, Pusta Krishna, Bhanu, Amrtananda, Dinanath, John, Citralekha, Giriraja, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Cleveland, Sri Govinda, Srilekha, Leon, Woody, Debbie, others

-

London 15 August, 1971

71-08-15

TO ISKCON CLEVELAND:

My Dear Sri Govinda Das, Srilekha, Leon, Woody, Debbie, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Pittsburgh, Trivikrama, Bibhu, Katyayani, others

-

London 15 August, 1971

71-08-15

TO ISKCON PITTSBURGH:

My Dear Trivikrama Swami, Bibhu, Katyayani, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON St. Louis, Vamanadeva, Sharon, Badarinarayana, Judy, Pamela, John, Nancy, Cathy, Stuart, Eugene, Michael, Jayne, Richard, Mahamaya, Barry, Baladeva, Indira, Jagannatha, others

-

London 15 August, 1971

71-08-15

TO ISKCON ST. LOUIS:

My Dear Vamanadeva, Sharon, Badrinarayana, Judy, Pamela, John, Nancy, Cathy, Stuart, Eugene, Michael, Jayne, Richard, Mahamaya, Barry, Baladeva., Indira, Jagannatha, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON Trinidad, Vaikunthanatha, Saradia

-

London 15 August, 1971

71-08-15

TO ISKCON TRINIDAD

My Dear Vaikunthanatha and Saradia,

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: ISKCON N.Y., Bhavananda, Palika, Carol, Regis, Kapindra, Rupanuga, Kalindi, Bhaktijan, Kushakratha, Kanka, Kansa, Harsharani, Kunjabehari, Kousika, Kasturika, Chandanacharya, Ekayani, Gopal Krishna, Yogamaya, Mahendra, Jamadagni, Harikesa, Rohini Kumar, Bhutavhavan, Virendra, Rukmini, Koumadaki, Bhadra, Richard, Vishnugada, Paul, Romapada, John, Vaijayanti, Payahsvini, Brahmavitta, Ekendra, Dana, Chaya, Subhananda, Sasimukhi, Bob III, Mandalesvara, Pahapurusha, Chediraj, Mark, Arundhati, Aniruddha, Paramananda, Balai, Nandini, Naradevi, Prayaga, Mamata, Radhabavani, Mallika, Nimai Sundar, Gandharvika, Pratichi, Vilasini, Madhupuri, Uruvasi, Rosemary, Varanasi, Charlotte, Narayan, Geremy, others

-

London 15 August, 1971

71-08-15

TO ISKCON N.Y.

My Dear Bhavananda, Palika, Carol, Regis, Kapindra, Rupanuga, Kalindi, Bhaktijan, Kushakratha, Kanka, Kansa, Harsharani, Kunjabehari, Kousika, Kasturika, Chandanacharya, Ekayani, Gopal Krishna, Yogamaya, Mahendra, Jamadagni, Harikesa, Rohini Kumar, Bhutavhavan, Virendra, Rukmini, Koumadaki, Bhadra, Richard, Vishnugada, Paul, Romapada, John, Vaijayanti, Payahsvini, Brahmavitta, Ekendra, Dana, Chaya, Subhananda, Sasimukhi, Bob III, Mandalesvara, Pahapurusha, Chediraj, Mark, Arundhati, Aniruddha, Paramananda, Balai, Nandini, Naradevi, Prayaga, Mamata, Radhabavani, Mallika, Nimai Sundar, Gandharvika, Pratichi, Vilasini, Madhupuri, Uruvasi, Rosemary, Varanasi, Charlotte, Narayan, Geremy, etc.

Please accept my blessings. I beg to thank you very much for your kind feelings of appreciation of my humble service unto you. You are all helping me in pushing forward this mission of Lord Caitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gurudasa

-

London 17 August, 1971

71-08-15

Calcutta

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 10th August, 1971 and have noted the contents. Yes, I received your Vyasa Puja offerings and the booklet was so nice. Thank you very much.

It is very encouraging that you are getting prominent men of Calcutta to sign the invitation to Indira Gandhi. In the meantime I have induced the high commissioner in London to request her in the same way. So try to induce Indira Gandhi your best to attend the cornerstone ceremony.

Why Acyutananda Swami should go to Delhi? He is supposed to be in charge of Mayapur affairs. Besides that he is purchasing some 10,000 bricks for constructing toilet rooms. He is supposed to remain in Mayapur and nowhere else. I have already written him in this connection. Rather Tamala should go with you. I have written Tamala also in this connection. So if you are not already started for Delhi, then make this alteration. Tamala should go for some time, not Acyutananda, to see to organizing Delhi center.

Hamsaduta is in Hamburg and Syamasundara. is here with me in London. So far that money from Bangladesh program, I have no definite information. But don't be in a dream about it. Be practical and depend on Krishna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

-

London 17 August, 1971

71-08-17

Hamburg

My Dear Hamsaduta,

Please accept my blessings. In further reference to my letter dated 14th August, 1971, I understand from Syamasundara. that you have engaged all our Sankirtana members of Amsterdam to work in a cigarette factory. I do not know how you could dare to do this without asking me or any other GBC members. Amsterdam is doing nicely in Sankirtana Party collections; why they should go to work in a cigarette factory? In your last letter to me also you tried to impress me that everyone should go to work. That is not our principle. Our principle is not to work like the karmi or under a karmi. We are not sudras. Sudras are meant for working under somebody, not brahmanas. If you do not know this principle, you should know it now. All our men living in the temple are basically brahmanas. Otherwise, why they are offered sacred thread?

We should live on the paltry income, whatever we receive, by selling our magazines, but in dire necessity when there is no other way we may accept some service temporarily. But on principle we should go on Sankirtana, not work, and whatever Krishna gives us we should accept on that principle. You are a senior member of the society. You should have known all these things. Anyway, send them back on Sankirtana. All Amsterdam devotees should be engaged in Sankirtana, not in a cigarette factory.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Locana

-

London 17 August, 1971

71-08-17

Berkeley

My Dear Locana Das,

Please accept my blessings. I am in due receipt of your letter dated 12th August, 1971 along with the check for $10.00 as daksina. Thank you very much. Your ideas for toys are nice, but I don't think that is a very sound proposal. You have to engage your time in that way where you could better be selling magazines and books. That is better utility of your valuable time. Our Krishna Conscious children are not very much after toys and playthings. They are given from the very beginning beads and they are happy chanting in that way. So I don't advise you to do this since it will take up too much of your time. Anyway, do you think they would be saleable on the market? I don't think there would be demand on the general market for them.

Just this morning I received your charcoal portrait of Srila Bhaktivinode Thakura and it is done very expertly. This means you have got special talent for this. So you should go on painting pictures of the acaryas. There are so many centers that they can be sent to. I think _ you will find more facility because there you can have your own room for painting whereas in N.Y. already it is so much congested. Painting requires some solitary place. Anyway, if you think that you will want the association of the N.Y. artists then I have no objection if you go.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhakta dasa

-

London 18 August, 1971

71-08-18

San Diego

My Dear Bhakta Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th August, 1971 and have noted the contents carefully. I am so glad to hear that Krishna has provided you with a new temple very suitable for our purposes. So why not purchase immediately? If Karandhara is satisfied, then we can lend you part of the money for down payment and you can return it later on. So make arrangements in that way.

Yes, if there are enough qualified devotees on hand to care for Lord Jagannatha, then certainly He should come there. So make nice arrangements for Him. If your facilities are as nice as those in L.A. then you can ask Babhrubahan to make big Jagannatha Deities like those in the L.A. temple. He carves very nicely and his wife Vikramini paints Them nicely also. When I was in L.A. last time, they carved one small set for me and the set is there in my room. If someone needs to receive Gayatri mantra, which is necessary for caring for Lord Jagannatha, then at your recommendation they can be initiated by mail. I will send you one tape made by me of Gayatri mantra. They should simply listen one at a time, privately, through the right ear and at the same time repeat each mantra, while reading it from one paper. You can also explain beforehand how to count on the fingers. Then, if the devotee is male, give the sacred thread. Then hold a fire yajna as you have seen done before. Send the thread here to me before the ceremony is to be held and I will chant Gayatri mantra on the thread(s) personally.

So, if you can make your temple as nice as L.A. then certainly when I go to L.A. next time I will visit San Diego. It is only a 20 minute plane ride to San Diego from L.A. but it takes 200 minutes to get to the airport and back. Just see the conveniences of technological advancement.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. So far your getting married is concerned, it is better if you can remain brahmacari. ACBS/adb

Letter to: Madhusudana

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London 18 August, 1971

71-08-18

My Dear Madhusudana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd August, 1971 and have noted the contents carefully. So far your choice of artwork for BTG, I do not know the artistic sense. I am a layman and do not know the techniques. But the picture you have enclosed appeals to me, so it may be used. I have no objection.

The point is that these drawings should be realistic. Not that you make Krishna a cartoon character and therefore laughing stock. And hippy ideas shouldn't be used either. Whatever technique is there, make it realistic. That will be nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Himavati

•

London 19 August, 1971

71-08-19

Hamburg

My Dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th August, 1971 and have noted the contents.

There is no question of your falldown. Chant 16 rounds regularly and no power in all three worlds will make you fall down. Krishna will save you always. So you can live strictly like a brahmacarini and make advancement in Krishna Consciousness by chanting and reading the books. And you have got good capacity for preaching work also. There is no objection for you living together, but it is better that you live as brahmacarini.

If you want to become a teacher for the young children, that will be very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bali-mardana

•

London August 20, 1971

71-08-20

Calcutta

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10th August, 1971, and have noted the contents. I am so glad to note that book distribution is going on nicely. Also there are many Krsna Books in L.A., so if you want to, you can ask Karandhara to send some. That will be nice.

Rahul is a good boy, coming from a good family and very qualified. So keep him very affectionately. Treat him as a younger brother or son, and so nicely that he will never want to go away. Whatever foodstuffs he wants may be given to him. Always he should be kept engaged translating and it should be checked by Ramananda and Ksirodakasayi because you don't know Hindi.

There is so much new information in our books and the Hindi reading public will appreciate it, because our subject matter is new to everyone. God has always been a vague idea. So most people are impersonalists or voidists. Perhaps for the first time in the world we are giving the people a clear idea of what is God. Although God, or Krsna, was existing in the world, but demons like Kamsa wanted to kill Him. Therefore people have no clear idea. So this is the first time we are placing Krsna in tangible form with a clear idea of His name, fame, qualities, pastimes, etc.

That Madison Square program was simply speculation. Syamasundara had some vague idea about it, but it has proved not at all substantial for our purposes.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Atreya Rsi

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London 20 August, 1971

71-08-20

New York

My Dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th August, 1971 and have noted the contents carefully. Krishna Consciousness factually makes progress on the willingness of the individual living entity. It is said by Rupa Goswami that one who is with strong inclination to serve the Lord by his life, work, mind and words, such a person immediately becomes liberated never mind in whatever position he is situated in this lifetime. In Srimad-Bhagavatam also the same thing is confirmed that liberation means to be situated in one's own constitutional position. Our constitutional position is to render service to somebody else. Everyone in this material world is rendering service to somebody else. Sometimes merchantile firms advertise "service is our business." So that is the constitutional position of every living entity but in the material condition of life they have forgotten where to render service or they do not know where this service attitude can be fulfilled properly. As such in Krishna Consciousness a person becomes perfect because he renders service to the right person, Krishna and thus he is satisfied fully.

So your desire to serve Krishna is very much appreciated. This very desire will enlighten you more and more about Krishna and the more you advance the more you will like to serve and because you are a very sincere soul Krishna is giving you good opportunity to render service to Him in the Mayapur scheme. So you can open a separate account "ISKCON Mayapur Scheme" in consultation with Rupanuga Prabhu and do the needful.

The business community you can impress upon them that throughout the whole world there is no institution to impart education in the matter of spiritual understanding. So we are going to open a big center in Mayapur where this education will be internationally imparted. Students from all parts of the world will go there to take education in this important subject. Modern civilization is running on the bodily concept of life. Such a civilization is nothing but polished animalistic civilization. They can never bring the right knowledge to the human society. So our Krishna Consciousness Movement is especially meant for enlivening men in this novel educational system. We have published about 10 big big books of 400 to 1000 pages each. Further books are being published. You can show them the books so that they can understand the importance of this movement and if sufficient cooperation is available we can increase our branch opening activity and surely we can contribute the best knowledge to the human society. So with our books, workers, and sincere activities we must come out successful in this attempt.

Very soon I shall send you all detailed blueprints of our Mayapur layout (building plans, etc.) for your propaganda work.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

-

London 20 August, 1971

71-08-20

My Dear Bhagavan das,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

-

London 20 August, 1971

71-08-20

My Dear Hamsaduta,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jagadisa

-

London 20 August, 1971

71-08-20

My Dear Jagadisa,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have just now received your letter dated 17th August and have noted the contents. I am so glad to hear how nicely things are going on there and that new temples are being proposed also. Very good. Do it enthusiastically and with determination and Krishna will give you all facility.

Soon I may be returning to N.Y. but it hasn't been fixed up yet. If I do, then certainly I will visit Toronto. ACB ACBS/adb

Letter to: Karandhara

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London 20 August, 1971

71-08-20

My Dear Karandhara,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

London 20 August, 1971

71-08-20

My Dear Satsvarupa,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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London 20 August, 1971

71-08-20

My Dear Tamala Krishna,

Please accept my blessings. You happen to be a member of the GBC. So whatever you want to do or whatever ideas you want to introduce in the management of our society, please write in a letter and distribute the copies to all the GBC members along with one copy to me also. Then collect the opinions of each and every GBC member and if the majority supports the idea then it should be taken as a fact for being carried out in our society. The majority vote and my opinion should be taken. When the majority opinion is present, my opinion will be yes or no. In most cases it will be yes unless it is grievously against our principles.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Tamala Krsna

-

London 20 August, 1971
71-08-20
My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Janmastami day and have noted the contents carefully. Renovation means for old buildings donated to the society. Such buildings can be renovated from the building fund but not to maintain already purchased or rented buildings. That is to be done as individual expenditure of the temple concerned.

Delhi is the most important city in India because the capital is established there. Mostly the population is educated. Many foreigners are there also and embassies of different countries. So from the cultural point of view Delhi is the most important city. Many cultural centers are there also, many libraries, many schools, colleges, varieties of merchantile offices and different presses. So if you can influence them it will be a great propoganda center. I think in Delhi also you should hold one festival pandal meeting like in Calcutta and Bombay. There is a big ground open near Connaught place.

Yes, you can get all your paper from Bengal Paper Mills. That is a good opportunity. So take all paper from there for our Hindi publications. Ksirodakasayi will go there by the middle of September. So Rahul, Ramananda, and Ksirodakasayi may completely see to the publication and translation of Hindi work. If you will send the quotation for BTG I will send you a check. Ksirodakasayi has already arranged with a press in Agra and it is said that is the best place for printing BTG. All books and material already there may be published.

It will be difficult to open three pandals simultaneously because there are no sufficient men. Otherwise there is no difficulty. But if you can manage that will be a great credit but a great strain also. I think you can hold one meeting in Delhi. Everything depends on expert management and men and strength.

In his last letter Giriraja has informed me that he was sick but since then I have not heard from him. How is he? I am anxious to know. His health should be taken good care of. He is an important worker and a good soul.

So far the quality of paper, that depends on the Indian market. But so far our society is concerned, we are maintaining first class literature produced but if there is difficulty what can I say? But you can make a cheaper edition for the general people. That is all right.

I have seen your financial statement for July but the same thing is going on. The collection was Rs 21,000/ but the deposit Rs 15,000/. Therefore Rs 6,000/ was eaten up or otherwise. So how things can be managed? This is going on since the beginning. Some practical proposal must be there. If 25% of the collection is spent up in this way then I do not know how to manage things. Please give me your practical solution how things can be changed.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhagavan

-

London 21 August, 1971
71-08-21
Detroit
My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th August, 1971 and have noted the contents. Also I have seen the article enclosed and it is very nice indeed. So it appears that things are going on nicely there in Detroit. So we have to work very hard and with intelligence and sincerity for this movement. It is a great movement undoubtedly but it takes a little time to convince the higher section of the society. Still that is one of our businesses because unless the higher section understands this movement, it will make progress slowly. If the higher section says yes, it is a nice movement, it will progress very quickly. Our mission is undoubtedly the highest welfare activity to the human society. Everyone has forgotten his real constitutional position. Therefore all of them are hovering in the air without any concrete knowledge of the goal of life. Actually we are in the position to teach everyone, never mind however great a philosopher or scientist he may be, but everyone must learn from us about spiritual activities. All the universities and educational institutions are in darkness and still they are very much proud of advancement of knowledge. This we shall challenge everywhere and come out victorious.

Please offer my blessings to the other boys and girls there in Detroit. Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Giriraja

-

London 21 August, 1971
71-08-21
Calcutta
My Dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 21st August, 1971 and have noted the contents.

This is a very serious discrepancy that in four months Rs 23,000/- has been spent without any proper account. I have asked both Jayapataka and Tamala to explain about this and I am still awaiting their reply. Upon receipt of their letters I shall adjust things and let you know what is to be done. One thing is that I have asked Jayapataka Swami to make you treasurer so that you can look after things and see to it that such unnecessary expenditure is not made in the future.

All big donations, like B.M. Birla's, should be immediately deposited in the building fund. Not a farthing should be expended from such donations. That should be the policy.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Amogha, Hanuman, others

•

London 22 August, 1971

71-08-22

Kuala Lumpur, Malaysia

My Dear Amogha, Hanuman, etc.

Please accept my blessings. I beg to acknowledge receipt of your telegram telling of $50.00 donation sent to L.A. But that sum has now been sent to London instead and I have duly received it here. Thank you very much for the same.

I understand from Bali Mardan that there in Kuala Lumpur Kamal Devi is making so many demands and is not willing to construct the temple there according to our standard. So if the situation is not good there then you can have a touring program of preaching and distributing our literatures. That will be very nice. Of course in the big cities a big temple is required but if that is not possible then continue with your preaching program with full enthusiasm and determination.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

•

London 22 August, 1971

71-08-22

New Vrindaban

My Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th August, 1971 as well as your kind contribution of $100.00 check and I thank you very much for the same. I am so glad to hear how Janmastami and Vyasa Puja were celebrated so successfully there in New Vrindaban and devotees were coming from all the centers. We had a nice program here in London also and many outsiders were coming.

I understand that during the festival Hayagriva Prabhu was not there. How is that? Where he is now? The index of BHagavad Gita is very much delayed. Kindly ask him to send the complete index immediately for which the complete work is suffering.

I was sick for four or five days; now I am a little better but the disease is prolonging in a different way. I cannot sleep at night more than 2 hours and during the day sometimes I am feeling some dizziness. Otherwise everything is all right. I am chanting Hare Krishna as usual and writing my books regularly.

You have asked for some song translations and one is enclosed below. Others may be gotten from Dinesh who is presently in Israel.

Please offer my blessings to the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

GAYA GAURACANDA MADHURSVARE

Lord Gauracanda is singing in sweet voice, singing very sweetly the Maha Mantra . . . He is asking every one, whether householder or in renounced order of life to chant always the Mahamantra . . . Either in distress or happiness never forget chanting this Mahamantra. Make this practice how to continue this chanting always. Gradually we are losing the duration of our life and if we don't take the opportunity of worshiping the Lord of the senses, Krishna, then we are simply wasting our time. Now we are fully conscious. Let us now chant loudly with the holy names of Radha Madhava. Being entrapped in the network of illusory maya, we are simply engaged in false duties. Therefore it is the good advice of Bhaktivinode Thakura that everyone should become mad after chanting the Mahamantra He is requesting everyone to do so.

Letter to: Nayanabhirama

•

London 22 August, 1971

71-08-22

Philadelphia

My Dear Nayana Bhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th August, 1971 and have noted the contents carefully. Also I have received your check for $25.00 and I thank you very much for the same. Yes, if it is approved by the GBC then I have no objection if you and your wife go to Israel to help out there. Philadelphia temple has improved nicely under your supervision. So for the time being continue to develop it nicely. Nothing should be done hastily or haphazardly. Then when the temple is very firmly situated I have no objection for your going. So do the needful and ask Krishna to help you.

Because there is some similarity of the word Jew and Yadu so some historian or scholar, so called, created this notion. I have read it also in some paper. But even it is true, we have nothing to do with it. Lord Krishna killed his own dynasty under His personal supervision. So certainly Krishna didn't like the idea that future dynasties would be able to identify having Krishna's blood. Krishna has no material blood; neither He is different from His body. The example is given that Malayan sandalwood is famous as grown in Malaya but the fact is that sandalwood can grow anywhere. Nowadays in Malaya there are only rubber trees but still in the market the sandalwood is known as Malayan sandalwood. Similarly a family may become famous for Krishna taking birth in that family but Krishna is independent and can appear anywhere and everywhere, where His devotees are.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

-

London 22 August, 1971

71-08-22

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 19th August, 1971 and have noted the contents. So far the "tracts" or booklets are concerned, that is a nice idea, Jayadvaita has already asked about this and I have agreed. But these small works may be done on our own press. Dai Nippon should be given the big jobs. Otherwise it will be too costly.

So far the marriage proposed for 29th August, I have no objection provided they are firmly in agreement never to separate and are willing to sign such a statement. This was done recently by Rupanuga Prabhu and you can get the wording from him.

Please offer my blessings to the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb P.S. Enclosed please find poetry for possible publication. I don't think there is need of immediate meeting of all GBC members at N.Y.

Letter to: Locanananda

-

London 23 August, 1971

71-08-23

Jaya Pataka- Please give accounts for the Rs 9,400.00

Letter to: Tamala Krsna, Gurudasa

-

London 23 August, 1971

71-08-23

Delhi

My Dear Tamala and Gurudasa,

Please accept my blessings. I am in due receipt of your letters dated 19th and 17th August, 1971 respectively as well as Yamuna's letter dated the 15th August. Regarding Indira Gandhi there is no hope. The high commissioner has informed. So it is Krishna's desire that she should not lay down the foundation stone. The program will be executed by some good Vaisnava which I am thinking of. Otherwise I shall personally do it. On the whole it is Lord Caitanya's desire that a Vaisnava shall lay down the cornerstone instead of asking some material man or woman to perform the holy work. So don't try for Indira Gandhi any more.

Do your business and try to establish Delhi center solidly and secure members for financing the Mayapura scheme. I have received one letter from Brahmananda Swami in Africa and he is doing very well there. There is good prospect for establishing a center there and most probably I may go there on my way back to India.

Regarding the Bengali translation by S. Ganguli, it is almost perfect; 90%. But 10% incorrect is not his fault. He is a new man. Therefore there are little discrepancies with our thoughts. Besides that there are some mistakes in spelling as Sanskrit verses. On the whole we can immediately start the Bengali paper but there is not one qualified man who can check over the correctness of the papers. Even it is 99% all right, still that 1% must be corrected. So far I am concerned, I cannot give my time to this. The best thing would have been if this Mr. Ganguli would come and be our student and learn our philosophy carefully and then he would be most suitable man for becoming editor of our Bengali paper. Do you think that Amrtananda will be able to check as the second Bengali man? Ask him if he is able to check the papers. Then jointly with the endeavor of Amrtananda and Ganguli you can start the Bengali paper as well as publish books.

Dr. Bali has been making a program since a very long time but what is the exact program in S. India? Formerly it was settled before Vijantimalla and Dr. Bali that we shall hold a similar pandal festival in Madras in October. Unless 20 or 25 men perform this function it will not be successful. But at present if we haven't got sufficient men how we can take up this program? Men will be going there to India gradually.

We are making a very gorgeous plan at Mayapur and if you altogether can give shape to this plan, it will be unique if not in the whole world then at least in all of India. I am giving instruction to all the workers here and they are doing nicely, I think when Bhavananda and Nara Narayana go to India they will carry the plans with them.

This membership program is so nice that you can make members all over the world. So this temple should be subscribed by money raised all over the world and it must be very unique. The aim is to make it an international institute for taking perfect spiritual order of life; we shall give titles like bachelor of divinity, master of divinity, doctor of divinity. Besides that as I have already told you all several times in India, respectable gentlemen want to educate their children through the English medium. If we can organize such an institution such as St. Xavier's college in Calcutta and Bombay and we can give them instruction through the English medium and raise them in a Krishna Conscious culture we shall get unlimited number of students from respectable families of India. Such institution will be very much welcome especially in Bombay and Delhi. So think over this matter how best to organize such an institution as St. Xavier's college. Our mission is solid. Our philosophy is not utopian. Our men are being trained for exemplary character. So we shall have a unique position all over the world provided we stick to the principles, namely unflinching faith in Spiritual Master and Krishna, chanting not less than 16 rounds regularly and following the regulative principles. Then our men will conquer all over the world.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S.: While posting this letter, one letter came from Calcutta in which it is said "As for accounts, at least the trial balance sheet has shown great discrepancies. For example, I have collected Rs. 70,000/- from the Maidan advertisers, but only Rs. 55,000/- has been recorded, and after being informed I was able to account for a possible Rs. 5,600/- of the difference, but still Rs 9,400/- is unaccounted for. Also a profit of Rs. 15,000/- was supposed to have been made due to the Maidan program, and that profit was to have paid off a previous Calcutta debt to the building fund, but now that Rs 15,000/- has been spent for maintenance, and an additional Rs 8,000/- of membership money collected since the program has also been spent, so the Calcutta debit is now Rs 23,000/- and is increasing."

Now who will be responsible for this Rs 23,000/-

Jayapataka - Please give account for the Rs. 9,400.00

ACBS/adb

Letter to: Dr. Bali

-

London 24 August, 1971

71-08-24

My Dear Dr. Bali,

Please accept my blessings, and offer the same to your good wife Vijantimala. I am in due receipt of your letter dated 18th August, 1971 and have noted the contents.

So far going to Madras is concerned, the first thing is that we are now short of man power. Whatever men we have got in India are engaged in Calcutta, Bombay and Delhi. Still I am willing to go to South India provided you arrange for Azmaidan meeting.

Regarding purchasing your house, from your description it appears very nice house and the price offered by you may be acceptable, but we are collecting money locally for the local expenditures. So do you think if I go and attend the pandal festival Rs. 5 lacs can be raised? I do not know the price of the house, neither I know what funds will be raised in my presence but I can promise that whatever funds can be raised on that occasion I shall pay to you for your house and we can immediately start a center there. If you think it is feasible then I shall cancel my other programs in Africa and other parts of the world, then I shall go directly to India by the end of September or the first week of October as described by you.

Thanking you once more for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

-

London 24 August, 1971

71-08-24

My Dear Madhudvisa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 18th August, 1971 and have noted the contents. You should not close any deal about the house of Dr. Bali without seeing it. Actually there is no need of seeing the house at this time. If I go to Madras, then at that time I shall see it and we shall purchase it by local contribution. See the copy of the letter I have sent to Dr. Bali, enclosed, in this connection. So if Dr. Bali agrees to this proposal, then I can go there immediately.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Danavir

-

London 24 August, 1971

71-08-24

My Dear Danavir,

Please accept my blessings. I am in due receipt of your letter dated 17th August, 1971 and have noted the contents carefully. I was very much shocked on hearing of the accidental death of Professor Dosa. I am sending herewith one letter for his wife which please hand over to her and give her all solace. Everything is under Krishna's control. Krishna is the supreme controller. Maya is only an instrumental agent. The example is given generally that in the rainy season the rain falls down equally everywhere but on the ground different seasonal plants and vegetables grow. Similarly when the material world is created it is set in motion by the Supreme Lord through the instrumental agency of maya. But according to different fruitive actions of different living entities different phases of happiness and distress appear exactly as after the rainfall there are varieties of vegetables. So everything takes place according to one's past individual karma but those who are in Krishna Consciousness their resultant action of karma becomes summarized. Professor Dosa took initiation, or shelter of Krishna. He will always be protected. In the next life he will get birth in a very good devotee's house so that from the very beginning of life he will get chance to devote himself to Krishna Consciousness. This is the observation from the sastra angle of vision. So no one should be agitated for sudden death of Professor Dosa. He is always blessed. Now he will get a very good chance for advancing in Krishna Consciousness. Be sure.

I am very much pleased to learn that you have got a nice house for organizing our center there. Please do it nicely and be in contact with Karandhara. He is guiding you all. Of course to organize a temple in our society is not so difficult. Simply be serious in following the rules and regulations and chant 16 rounds. These things will constantly give you strength and spirit and I am sure that wherever you go in your preaching program there you will be successful.

Your incense distribution scheme sounds all right. That will leave you more time for our main business-to distribute BTG. We are debtor to Dai Nippon by a large amount. Recently on the request of Karandhara I sent them $20,000. Still we owe $27,000. So try to collect money for BTG as far as possible to keep our credit with Dai Nippon. They are our good friends so if we keep our relationship healthy that will be good for our society's propaganda work. I am so glad to note also that you have sent $200 to the Mayapur temple fund. So continue to do it. Where is the money being sent?

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Gargamuni

•

London 24 August, 1971

71-08-24

Kathmandu

My Dear Gargamuni Swami,

Please accept my blessings. I am in due receipt of your letter dated 17th August, 1971 and have noted the contents carefully. I can understand that you are in the midst of unfavorable circumstances as much as you were when you were in Pakistan. So Krishna is desiring that you deliver these persons who are in very awkward circumstances within this material world. Lord Caitanya is known as Patita Pavana or one who delivers the fallen. He purposely delivered the two fallen souls Jagai and Madhai. So as you have gone to Kathmandu, you try to stay there somehow or other and simply by your personal example of chanting Hare Krishna Mantra 24 hours, you sit down at any place and perform kirtana. Chant with mrdanga and karatalas or just on your beads; whatever is possible. If one or two men come to you that is sufficient for the present. In this way when you have gathered at least one or two local sympathizers then you can try and chant on the street. Maybe they are too much fools to understand the philosophy but if you chant Hare Krishna Mantra they will like it. So there is no need of making very gorgeous propaganda for the moment. Do everything humbly and in small scale and when Krishna desires it will increase. Don't be agitated in unfavorable circumstances. Chant gravely and peacefully.

I hope this instruction will be useful for your purposes and don't be very much agitated. Krishna will help you. After all they are all human beings and as foretold by Lord Caitanya the Hare Krishna Mantra will be vibrated in every corner. So try to introduce it in this country where things are not very favorable. As we got several letters from Nepal in favor of our movement, certainly there are men there who will like this movement. Gradually you will find them out. So don't be impatient. Go on chanting Hare Krishna mantra peacefully.

Brahmananda is doing very nicely there in Kenya. There is good field for preaching work there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Hamsaduta

•

London 24 August, 1971

71-08-24

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st August, 1971 and have noted the contents. If I was misinformed, forget this incident and go on with your duty. Stress on Sankirtana performance and distribution of BTG. Our program is simple. You are a senior member of our society. So if you strictly follow our rules and regulations, chanting regularly 16 rounds, going for Sankirtana on the street and distributing prasadam automatically our movement will advance. So far work is concerned, when it is absolutely necessary it can be done. But as far as possible we should work in our own field and on the basis of our principles.

You are always saved and I am always pleased with your work but it is my duty to point out if there is any discrepancies.

I have received the German magazine and it appears very nice. Of course I could not read a single letter, but that doesn't matter. It was looking very nice.

Please offer my blessings to Himavati and the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb
Letter to: Jayapataka

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London 24 August, 1971
71-08-24
Calcutta
My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 17th August, 1971 and have noted the contents carefully. There will be many discrepancies in the trial balance if books are not kept properly. Trial balance means to test how the accounts are kept scientifically. So if the accounts are not kept properly but haphazardly there will never be a correct trial balance. To present a correct trial balance means to correct the whole past accounting system. One letter has just come from Giriraja in which it is said "As for accounts, at least the trial balance sheet has shown great discrepancies. For example I have collected Rs 70,000/- from the Maidan advertisers, but only Rs. 55,000/- has been recorded, and after being informed I was able to account for a possible Rs 5600/- of the difference, but still Rs 9,400/- is unaccounted for. Also a profit of Rs. 15,000/- was supposed to have been made due to the maidan program, and that profit was to have paid off a previous Calcutta debt to the building fund, but now that Rs 15,000/- has been spent for maintenance, and an additional Rs 8000/- of membership money collected since the program has also been spent, so the Calcutta debit is now Rs. 23,000/- and is increasing".

Now who will be responsible to account for this Rs 23,000/-? Please let me know.

And who has been appointed treasurer and secretary? The president, secretary and treasurer elected by the members of the center cannot be changed at least for one year; better to continue it for three years. All combined together should be responsible for keeping correct accounts. Giriraja is reponsible and he should be made the treasurer. You should remain as president and Acyutananda Swami as secretary. So make arrangements in that way.

Yes, we are prepared to purchase the land at a rate of not more than Rs 1500/- per bigha. They are under the impression that Americans will purchase at any price so don't be taken in. We can purchase any neighboring land at the above price. You can negotiate and consult with D.C. Sarkar in this connection.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
P.S. I wrote two letters to Acyutananda at Mayapur address, but I have received no reply. ACB ACBS/adb
Letter to: Vamanadeva

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London 24 August, 1971
71-08-24
St. Louis
My Dear Vamanadeva,

Please accept my blessings. I am in due receipt of your letter dated 19th August, 1971 and have noted the contents. The beads enclosed have been chanted and are enclosed herewith along with one letter for Sravaniya Devi Dasi.

If you leave, who will look after St. Louis? You are a householder with wife and children. You can't move very often. Better you stick to one place and develop it nicely. Whenever you move you have to take so much trouble to move your whole family. I do not know what is the situation there in St. Louis but in every center there is potential to improve more and more. My opinion is that you stick to St. Louis and develop it more opulently. Of course I am in favor of opening new centers but not at the cost of taking from our already established centers.

So you are an advanced student. Krishna is giving you intelligence. So use your discretion. But your wife is pregnant, so it is best not to move at the present. Just like this girl Sravaniya Dasi, so many neophytes are coming. So guide them all and help them to become Krishna Conscious devotees. That is the greatest service to humanity. Krishna is very much pleased upon such devotees who try like this.

Please offer my blessings to the others there. Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Amogha, Hanuman

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London 25 August, 1971
71-08-25
Malaysia
My Dear Amogha and Hanuman,

Please accept my blessings. I am in due receipt of your letters dated 20th August, 1971 and have noted the contents. I am so glad to hear now nicely your travelling and preaching program is going on so you continue with it as far as possible in that area. This touring program will create an atmosphere of Krishna Consciousness everywhere, so go on. And introduce these classes wherever possible. The response is so good. I am also glad to note that you have received $1000.00 for magazines. If you want you can keep it for your touring program expenses but if possible you can send it to Karandhara in L.A. or to me for Dai Nippon. We just paid them $20,000. for back BTG debts and we still owe them $27,000. more. So if you can send it for that purpose it will be nice unless you require it for your travelling expenses.

Yes, even the Buddhists will come forward gradually and inquire into this Krishna Consciousness. Everyone is sophisticated by their so called religion but chanting Hare Krishna Mantra will attract everyone all over the world.

The temple plan enclosed is approved by me, but we must have full control over the temple, otherwise we are not going to take charge. We cannot make any compromise on this point. Unless we have full charge we are not interested. It must be a branch of our ISKCON and run by us. We cannot take responsibility if others are controlling the temple, otherwise we are not going to take charge. That is not possible. We have got our own principles and they must be followed as they are in all our branches all over the world. We cannot make any change in Kuala Lumpur.

You can tell Kamala Devi that in the first week of October I will be in Madras because we are arranging to hold a Hare Krishna festival there in a pandal at least for ten days and maybe we will open one center there. From Madras I shall go to Calcutta.

Upon your recommendation I have gladly accepted Neo Che Wee as my duly initiated disciple and his letter and beads are enclosed herewith.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

•

London 25 August, 1971

71-08-25

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated 16th August, 1971 and have noted the contents. Also I have received your tape recording and have listened to the marriage institution very nicely. So far your questions:

In the vedic ceremony the paraphernalia required for the sacrificial ceremony includes five kinds of powder, five kinds of leaves, five kinds of cow products, five kinds of grains and five kinds of jewels. So these are required for offering to the sacrifice: Five items of five kinds. So because we cannot collect all these things conveniently, we simply are satisfied with five kinds of powders. In the vedic system also when eatables are offered to somebody, five varieties of dishes are offered. Another significance of the vedic system is that arbitration is also made of five men. So this ”five” is mentioned in many places. Just like in devotional service. Narada has written also five kinds of literatures; They are called Narada pancaratra. So it is traditional vedic system. What for they were made in routine in terms of ”five” that is very difficult to find out but traditionally it is followed by vedic disciples as far as possible.

The criss-cross pattern is simply decoration. After mopping the floor nicely, this kind of painting with colored rice powder is still prevailing in Hindu families of S. India. It is called alipna, or in other words after cleansing the rooms and floors such kind of auspicious paintings are done every morning or in every ceremony. In Bhagavad-gita is is said that they are part and parcel of religious life. In most cases these engagements are meant for the women. Women must be engaged otherwise they will be inclined to think of sex only. They are called kamini. Unless there is sufficient engagement their only thoughts will be concentrated on sex. As men are engaged in devotional service, similarly women are engaged in ritualistic engagements so that household life becomes very auspicious. These things are at the present moment impossible to perform regularly. Lord Caitanya therefore recommended Harer nama iva kevalam. Practically also we see our students being engaged in chanting Hare Krishna Mantra keeping free of all contamination. The vedic system takes especially care of women from illicit sex life. Illicit sex life is so dangerous that it produces unwanted children who create hellish life as described in Bhagavad-gita. In this age, all over the world, the sex indulgence is being unrestricted and religious principles are not being followed. The population is increasing with unwanted children like hippies. So these systems are very scientific but it is very

[PAGE MISSING]

Letter to: Sri Sharmaji

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London 25 August, 1971

71-08-25

Surinam

My Dear Sri Sharmaji,

Please accept my greetings. I am in due receipt of your Hindi letter dated 12th August, 1971 and have noted the contents. You will be interested to know that we have got 62 branches all over the world and can open one branch there in your place but you have to invite us, a party of ten men, and arrange for tickets there and back as well as accommodations for at least one month. Then we can go in a party.

And we can defy any opposing elements, not to mention the arya samaj. The arya samaj movement started in India but now it is dead and gone. A few people are there only. Similarly if we open our temple at Paramatibo, Surinam certainly any opposing elements will be driven away. We are preaching on the basis of Bhagavad-gita, the most exalted vedic literature. The atheistic arya samaj does not believe in Bhagavad-gita. Therefore they are not strictly speaking followers of the Vedic varnasrama dharma.

So if you are serious you have to arrange to receive us in a ten man party and pay all expenditures and travelling expenses, etc. for one month.

In the future please be kind enough to make correspondence in English because we do not know Hindi.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sivananda

•

London 25 August, 1971

71-08-25

Berlin

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st August, 1971 and have noted the contents. About taking jobs I have already sent one letter to Hamsaduta in this connection. But if there is no other way then temporarily you may take some job and help, but that is not a permanent business. Our main business is to distribute BTG and Sankirtana and whatever little income we get from that we should be satisfied. It is not our business to take jobs and live luxuriously. So far I have heard Sankirtana party and distribution of BTG in Hamburg is increasing. Maybe they can improve their condition without help from your center. So use your discretion.

Now in Hrsikesa the Narayana temple is there but the people are not very advanced. More or less they have become temple priests, and not so much interested in spiritual advancement of knowledge. So there is no need of going there. We have got enough engagement here for preaching in the Western countries and we have got sufficient stock of knowledge in our books. But if there is opportunity and if and when you go to India you can visit this place but it is not very important.

So far worshiping Ganesa is concerned, that is not necessary. Not that it should be done on a regular basis. If you like you can pray to Ganapati for removing all impediments on the path of Krishna Consciousness. That you can do if you like.

Please offer my blessings to your good wife Vrindadevi. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

•

London 26 August, 1971

71-08-26

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 23 August, 1971 and undated respectively and have noted the contents. At your recommendation I have consented to accept Philip Murphy and Freda Tepler as my duly initiated disciples and their letters and beads are enclosed herewith. Also enclosed please find two sacred threads duly chanted by me for Ramesvara and Dhruvananda as per your recommendation. So hold a yajna and get these threads on their bodies. The $10.00 check enclosed was also duly received, as well as the very gorgeous slides of Radha Krishna Deities newly installed in L.A.

Enclosed also you will find one letter from Jagatguru Das Brahmacari from ISKCON Salt Lake City. He has asked to receive Brahmin initiation. Why is he so much anxious to take second initiation? He was just very recently initiated with Hare Krishna mantra. So I have not agreed.

Out of the nine responses you got from GBC members for your proposal to reduce the price of BTG to the temples to 10 cents, there are seven in favor. Therefore I say yes. By this system of taking a majority vote on any given proposal and then submitting the final decision to me for approval there is no necessity for holding a GBC meeting. So much money will be spent unnecessarily for travel and big big plans will be made only. So what is the use? Simply go on as you have done in this case and that will be best.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nityananda, Kanya Kumari

•

London 26 August, 1971

71-08-26

New Orleans

My Dear Nityananda and Kanya Kumari Devi,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 23d and 15th August, 1971 respectively and have noted the contents. I am so glad to hear that your program is going on so nicely there in New Orleans and especially that Sankirtana and BTG distribution are so successful. That is very encouraging. This Sankirtana and BTG distribution is our main business and you should give as much energy in this direction as possible. Also your travelling Sankirtana party to various universities in the Southern cities is wholly approved by me. So do it nicely and in conjunction with Satsvarupa Prabhu. He is guiding you all. So be serious in following the rules and regulations and chant 16 rounds. These things will give you constant strength and spirit and I am sure that wherever you go in your preaching program you will be successful.

Please offer my blessings to your good wife Kanya Kumari (and thank her for her very kind letter) and also to Bhagavata, Subrata, Debra, and Michael. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Smita Krishna ISKCON – ALMVIKS GARD – 153 00 JARNA – SWEDEN / FAX No: (46) 755-520 06 7, Bury Place London, W.C. 1; ENGLAND 26th August, 1971

LT710826C1

My Dear Smita Krishna Das (Filip Asteman),

Please accept my blessings. I beg to thank you very much for your kind letter dated 24th August*, 1971 and have gladly consented to accept you as my duly initiated disciple. Your spiritual name is Smita Krishna Das Brahmachary. Smita Krishna means Krsna who is smiling. Your beads are also duly chanted on by me and they are enclosed herewith.

I can understand from your letter that you are a very sincere boy and are hankering to make advancement in Krishna Consciousness. These are first class qualifications and if you will continue in this way with enthusiasm and determination your rapid advancement in Krishna Consciousness will be certain. Follow the regulative principles strictly, chant your 16 rounds of beads faithfully, read and study our literatures and go for street San Kirtan as far as possible. In this way engage yourself in Krishna's business 24 hours and your life will become perfect.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*along with 10 DM daksina

ACBS/adb

c/o ISKCON Hamburg

Letter to: Gargamuni

•

London 27 August, 1971

71-08-27

Kathmandu

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th August, 1971 and have noted the contents carefully. As per your request I have immediately sent one brahmacari, Madhavananda Das, there to assist you. He is just now on his way to Delhi and then will go on to Nepal immediately. So he should be reaching there very soon. Please receive him at the air station. He is going via Delhi and also in Delhi there is Bali Mardan, so I have asked Bali Mardan to go to Nepal along with Madhavananda for some time also. If things are going on nicely there then we can send some more men later on but first of all try with these two men. Hold kirtanas, distribute prasadam and hold discourses and I am sure that this process will soften the hard stone.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Brahmananda Maharaja's address is as follows: c/o ISKCON (c/o B. Pankaj) P.O. Box no. 81265 Mombassa, Kenya East Africa ACBS/adb

Letter to: Gurudasa

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London 27 August, 1971

71-08-27

Delhi

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 23d August, 1971 and have noted the contents carefully. Anyway you have got some shelter in the dharmasala. In the meantime if you can find some good place in Delhi that will be nice. But you should organize Delhi center very nicely. Do not bother about Indira Gandhi. I think that for some political reason she cannot join our movement. I have already written Tamala that I shall find some nice Vaisnava to do it, or else myself. So now your duty is to organize Delhi center and if possible hold a meeting there like in Bombay and Calcutta at the Gandhi maidan.

So far London temple is concerned, things are going on here very nicely under the supervision of Dayananda Prabhu who is appointed treasurer and Tribhuvanatha as president. I may go to Africa and then come back to India. You are in India so do not think of coming back here. Also there will be no GBC meeting. It is not necessary. So stay there and develop things nicely. Tamala said that there is so much potential for preaching in India and that is a fact. Later on we can send more men there also. So you remain as president of Delhi and Ksirodakasayi when he goes there, can be the treasurer and Subala Maharaja as secretary. When Ksirodakasayi goes there I shall send one letter with him to you and you can do accordingly. So work combinedly to push on this movement.

At the present please see Dalmia about the two pairs of Deities that are long overdue from them. The fact is that Birla from Calcutta donated four pair brass Deities and Dalmia one pair brass Deity. Out of that, three pair we have received and two are still due. So these Deities should be immediately collected and delivered to Bombay for dispatching to Paris and other places.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Himavati

•

London 27 August, 1971

71-08-27

Hamburg

My Dear Himavati,

Please accept my blessings. I am in due receipt of your letter dated 26th August, 1971 and have noted the contents. Please don't be worried at all. I shall never give your husband sannyasa order. There is no special meaning for giving your husband sannyasa order because I know that both of you are more than sannyasi. So don't be worried at all. Live peacefully, husband and wife and develop our Hamburg center very nicely.

Always be engaged in serving the Deity; nice dress, nice jewelry, nice prasadam. Let Hamsaduta go for Sankirtana and take care of him. Your husband is one of my most foremost disciples. His life is very important, so take care of him nicely; that is your duty. He should live healthfully and peacefully, so see to it. That is my request. And together you should develop Hamburg center very nicely. There is certainly enough work there now.

For your hair you can try a little castor oil. So far the milk fast, if possible you can observe it. But these things are not so important. For preaching work we have to make so many adjustments.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

•

London 27 August, 1971

71-08-27

New York

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th August, 1971 and have noted the contents. So far your travelling throughout the south, particularly Atlanta center, I have no objection. Just so long there is someone competent to look after Boston temple. If you think Harer Nama can manage all right, that is nice.

Yes, you should try and develop a headquarters there in the Southern zone, just like L.A. in the West or N.Y. in the East. That will be very nice. I have just received one letter from Mohanananda in Dallas and he wants to purchase a very large property very much suitable for our purpose. He also proposes to have an acredited school there for the society children. All this he wants to develop in conjunction with the country asrama there. He is very enthusiastic for it. So you should encourage him and if his plans are feasible then perhaps Dallas would be the most suitable headquarters for the Southern zone. So you can discuss the matter with Mohanananda, Karandhara and the others and do the needful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

•

London 13 August, 1971

71-08-13

My Dear Madhudvisa Maharaja,

Please accept my blessing. Enclosed please find one letter from Durdaivanasana Das (Mr. Chopra) of Gorakhpur. He has asked me to help his son, so you can call this boy as advised by Mr. Chopra in the letter and you can help him by sending him to Gorakhpur and giving him what travelling expenses are required also. (Ticket and a little cash).

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Whom it may concern

•

London 30 August, 1971

71-08-30

To Whom It May Concern:

This is to certify that Sriman Bhagavan das Adhikari is an ordained minister in the International Society for Krishna Consciousness, of the title Bhakti-sastri, and fully qualified to instruct on Krishna Consciousness and Vedic literature in general. He has been studying under me for many years and is one of my foremost disciples.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Abhirama

•

London 31 August, 1971

71-08-31

Baltimore

My Dear Abhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th August, 1971 and have noted the contents carefully. Your proposal to open centers in South America by your "floating ISKCON temple"* is very much encouraging to me, so if it is possible then certainly you have my blessings. You must make sure, though, that the management of our Baltimore temple is going on very nicely. Once that has been settled up you can make plans accordingly. Hayagriva Prabhu is the GBC representative for that part of the globe so you can consult with him and others in this connection.

I once had a dream like this; that we would have a moving temple on the water, going from town to town. So you are making that dream come true. Thank you very much. Do it nicely and maybe I will come and join you also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*wherefrom you propose to purchase this boat? P.S. The boat should be purchased new rather than used. ACBS/adb

Letter to: Ekayani

-

London 31 August, 1971

71-08-31

My Dear Ekayani,

Please accept my blessings. I am in due receipt of your letter dated 20th August, 1971 and have noted the contents. In spite of all your faults you will go to Vaikuntha because you are a great devotee. Don't create some abnormal condition. Please go back to your husband and live peacefully and execute Krishna Consciousness together. He will also not take sannyasa order out of frustration. You are an intelligent girl and an advanced student. You should know that our main business is Krishna Consciousness. So fighting between husband and wife is not to be taken very seriously. So if you have any respect for me, I request you not to quarrel with your husband. Live peacefully, chant Hare Krishna and try to serve the cause as best as possible. I am very glad that your mother is also taking interest in Krishna Consciousness. That is very good. As you have to leave Boston very soon it is better that you go immediately to N.Y. and live peacefully with your husband. That is my order. I hope you will not disobey me.

So far your questions: Any tune can be used. When it is in relationship with Krishna, that makes it bona fide; Some precautionary measure should be taken to keep bugs from the altar and Deity. You cannot allow them to disturb the Deity. Best is that you try and catch them and throw them out rather than kill them but if killing them is the only alternative, what can be done?; Tulasi plants are liberated souls who want to serve Krishna in that way. Anyone who even desires to serve Krishna is liberated, what to speak of one who is actually engaged in devotional service; expansion means remains in Goloka Vrindaban and at the same time expands all over the universe. Krishna can expand, so his devotee can also expand; Vallabhacaryas teachings are bona fide. This difference of opinion is there always. Just like you differ with your husband, but that doesn't mean that you and your husband are not devotees; In the spiritual sky there is no birth, so where is the question of baby? Krishna is there eternally as Kisora, a 16 year old youth. His childhood pastimes exhibited in the material universes. Best thing is if you chant Hare Krishna and go to Krishna Loka and find out the answers to all these questions yourself.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

-

London 31 August, 1971

71-08-31

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your two letters dated 27th and 28th August, 1971 respectively and have noted the contents. In one letter you decide to close Hamburg center and in the next letter you change your decision. So my decision is that, at any cost, Hamburg center must be maintained and you cannot go to nightclubs.

Going to nightclubs will deteriorate the quality of our transcendental chanting. Please do not do this. Stick to Hamburg temple and maintain it somehow or other. Of course touring from city to city is nice program, but not in the clubs. Our only program should be having Sankirtana on the streets and if somebody calls then at the home, and we should distribute our literatures. You say that there is a very good demand for Isopanisad, German edition, so why not stress on selling this book and maintain in that way? And if it is a burden that the rent of the temple is too high then you can reduce the size of the temple and Himavati may be fixed up for worshiping the Deity. So make your plans accordingly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vamanadeva

-

London 31 August, 1971

71-08-31

St. Louis

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24th August, 1971 and have noted the contents carefully. Your program of travelling in a van from town to town and distributing our books and literatures and having street Sankirtana sounds very encouraging, so you can go ahead and do it with my full approval. So if the management of St. Louis temple will be maintained nicely then you can go ahead. The small Deity of Caitanya Mahaprabhu can go with you on tour. That will be nice. This touring program, going from town to town with Sankirtana party and distributing our literatures is our real program. So do it enthusiastically and with determination and surely Caitanya Mahaprabhu will bless you more and more.

Please offer my blessings to your wife Indira and son Jagannatha. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

September

Letter to: Damodara

-

London 1 September, 1971

71-09-01

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th August, 1971 and have noted the contents carefully. It is good news that Ocean City temple, started by Baltimore and Washington centers as a summer project, has succeeded and even one devotee has come from there also. And BTG distribution is solving all financial difficulties there in Washington. So go on selling them vigorously. Sankirtana and BTG distribution are our backbone for preaching and all other things are secondary. If you can distribute one BTG you go forward one step for our preaching advancement, what to speak of distributing our books also. So do it enthusiastically and Krishna will bless you more and more.

So far your film projects are concerned, the one consideration is that the management of Washington temple doesn't suffer, but rather is actually improving its position. If that is the case and you can somehow or other find the time, then I have no objection if you take up this film-making business. No doubt there could be some positive propaganda work done in this direction. But you are in charge of that center, so do not neglect your duty.

Please offer my blessings to your good wife Mriganetri and child Gulab Dasi as well as Tosana Krishna and all the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

-

London 1 September, 1971

71-09-01

Delhi

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 26th August, 1971 and have noted the contents. So far Indira Gandhi is concerned, I have replied that point in Tamala's letter enclosed. If you can arrange one meeting between her and myself that will be very nice.

Regarding Regent's Park, if Dr. K. Singh is a friend of Lord Mountbatten, he should write him one letter that we are a bona fide society, etc. and that we shall be calling upon him in the near future to help us in locating some land in London, and that he should please assist us in every way possible. His address is as follows: Admiral of the Fleet Earl Mountbatten of Burma; c/o Mrs. Bachmann; Broadlands; Romsey; Hampshire 505 920/England

Ksirodakasayi will be reaching there by the middle of September. Your attempt for a pandal program sounds very encouraging. You are experienced now so I know that you will do it expertly. Thank you very much. Radio and television appearances are very nice. Also you can arrange for local house to house meetings for all your party. That will be nice program.

Please offer my blessings to Yamuna and all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sukhada

-

London 1 September, 1971

71-09-01

Boston

My Dear Sukhada Devi Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th August, 1971 and I thank you very much for your kindly appreciations. Also I have received your generous check for $50 as daksina. You are such a sincere and intelligent girl and if you will just stick to our principles you are sure to make rapid advancement in this Krishna Consciousness. So work cooperatively with Satsvarupa and the others and help to make all of Boston city Krishna Conscious.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

London 1 September, 1971
71-09-01
Delhi
My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th August, 1971 and have noted the contents carefully. I am glad that you have admitted about the GBC members not very appropriately discharging their duty. I do not mind this discrepancy but you should be alert; you and all GBC members. We are now growing in volume all over the world dealing with public money. People have respect for our movement. Now it is time for GBC members to be very very careful so that people may not point out any black spot in the behavior of our society. I have issued a letter to all the GBC members only for this purpose that each one of you should always think how to improve the cause and advance our society and as soon as there is some good point you can communicate with your colleagues and give some decision and put it before me so that I can give my final approval. So you should not remain for a moment without thought of improving ISKCON activity. So far you are concerned, being the zonal secretary of that quarter of the world, your duty is to see that all our different centers within your jurisdiction must be going very accurately. The accounts are not being kept very scientifically and if there is extravagant spending that should be changed. We should simply accept the bare necessities of life. The balance money and energy should be employed for pushing forward Krishna's mission.

I have seen the rough trial balance in which it is stated that about Rs 13,000/- was spent for travelling expenditure. Of course you are all sons of big rich Americans so it may not be very big amount for you but we poor Indians, to us it is a shocking amount. In our childhood with my father I used to walk 10 miles to save a ticket of 5 paise on the tram car. So we are trained up in that way. Of course it was a very pleasant morning walk. So I wish to know how this big amount was spent for travelling expenditure. You must be very careful in the future. If we have spent Rs 13,000/- for local travelling in Calcutta, then why not purchase a car? One can be gotten for Rs 20,000/- only.

So how these things happen? It is your responsibility as zonal secretary. Besides that you are supposed to be one of the members of the book trust but in your presence the book fund money is being eaten up. So we have to rectify all these processes. I know it very well that you are all sincere workers but still it is my duty to point out the discrepancies. In Delhi however I hope you will do things very nicely from the very beginning. Whatever mistakes you have committed in other centers may not be repeated in Delhi.

Regarding Indira Gandhi, I have already pointed out to you all that she cannot attend the function on political reasons. Anyway I am very glad to learn that she is sympathetic at least about our movement and she is inquiring about me also; that is very nice. You are planning now for a meeting between ourselves. That is also very good and if Indira Gandhi gives me a little time for giving a patient hearing to the importance of our movement and tries to understand the philosophy of this movement you can immediately fix up some date for an appointment according to her convenience and I shall keep that appointment at any rate. Our movement is not any local movement. It is for the total human society. It is most authorized on the principles of Bhagavad-gita and affirmed by Lord Caitanya and all the big acaryas. So we have got every confidence on this movement for the peaceful situation of the whole world. Our aim is one God, one religion, one people, one activity, everything one. Practically it is happening also, so we can help the leaders of the society if they are sincere in the attempt to unify all the nations under the name of United Nations. So you can try to fix up an appointment time for this important meeting.

Yes, arrange for Hindi BTG. I am expecting your quotation. The following are going to Delhi from here: Tejyas and his wife Madira; Palika and Dinadayadri have gone there yesterday. So far Mayapur is concerned, as soon as the rains stop then we shall start our work.

Regarding collections, all this collection must go to the building fund. Now we have got good beginning. R.D. Birla has given Rs 25,000/; B.M. Birla another Rs 25,000/ and Bajoria will contribute also. In this way if you simply catch 100 contributors each paying Rs 25,000/ then immediately our Mayapur scheme is successful. To find out such 100 men will not be at all difficult because it is headed by Birla and others will follow. So we have to pick them out throughout India-Calcutta, Bombay, Delhi and Madras. If we spend 25 to 30 lakhs Rupees then our Mayapur program will be a great success. So we have to do it. It will be a world center for teaching spiritual life. Students from all over the world will come and we shall revolutionize the atheistic and communistic tendency of rascal philosophers. So we must be responsible for this great task. Not for a single moment shall we be without ISKCON thought. That is my request to you all.

So far maintenance, we should make some monthly subscribers of cash or goods. Just like Goenka is giving foodstuffs, so many others can do the same. A little pocket expenditure can be collected by holding meetings. All the Gaudiya math people collect rice from house to house. Actually the temple should be provided by the local contribution of cash and kind.

So far Mr. Jayan, I met him in Calcutta and he appears to be bona fide and we shall get money exchanged through him.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Vrindaban Candra

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London 1 September, 1971
71-09-01
Los Angeles
My Dear Vrindaban Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th August, 1971 and have noted the contents. I am very much anxious to know about your wife. I hope that she is doing well after that accident. Please offer her my blessings.

Regarding your returning to college, I have sent the case to Karandhara Prabhu and he will decide on the matter locally.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Madhudvisa

-

London 2 September, 1971
71-09-02
My Dear Madhudvisa Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd August, 1971 and have noted the contents carefully. There is some contemplation for my going to Africa on my way to India so if that settlement is made then I shall go there for a few days and then come to Bombay. If no settlement is made then I am coming directly to Bombay and I shall let you know the date later on.

Regarding the Amersey house, whether they want some money under the table? If so, that money will be paid here. We cannot pay anything under the table in India because we have to keep proper accounts. When I saw Mrs. Amersey, she said that her son is in London. So is it a fact? If so, why not her son sees me here?

Jayapataka Swami has made a trial balance and balance sheet of Calcutta branch. So whether you are also doing like that?

Why don't you take the opinion of our life members whether we should go outside Bombay like Chembur or Santa Cruz? In Santa Cruz there is a nice house for sale. Similarly we can get a place in Chembur for a nominal price only. But I do not think that outside Bombay city will be acceptable by you all. I also think in that way, that outside Bombay it will be not so gorgeous. The Nepeansy Road apartment is also good, so if possible why not send me a descriptive chart of the apartment.

Yes, make the arrangement for attracting the younger section. They will like to hear logical philosophy. But generally the younger section in India are spoiled. They still hope to improve their economic condition.

So far going to Madras, I have already sent my decision on the 24th August along with a copy of the letter I wrote to Dr. Bali. I hope you have received it by now.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gargamuni

-

London 2 September, 1971
71-09-02
Kathmandu
My Dear Gargamuni Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th August, 1971 and have noted the contents. I hope you have received my last letter dated 27th August, 1971 and Bali Mardan and Madhavananda should have arrived there by now.

Also I have asked that Jayapataka send at least 25 complete sets of books there immediately so you should be receiving them soon.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Jagadisa

-

London 2 September, 1971
71-09-02
Toronto
My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th August, 1971 and I thank you very much for the same. It is very much encouraging to hear that you have opened one center in Ottawa and soon will start another in London, Ontario. You have got complete capacity to spread this Krishna Consciousness movement. That is a fact. So work enthusiastically and with patience and your attempt will be successful by the grace of Krishna. And continue this door to door program. It is very nice. Lord Nityananda used to do that; Haridasa Thakura used to do that; all of Lord Caitanya's close associates used to do that. So we must follow in their footprints.

Please offer my blessings to the others there.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Sivananda

-

London 2 September, 1971

71-09-02

Berlin

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th August, 1971 and have noted the contents. Vanaprastha asrama can be taken even in the presence of the wife. Not that because your wife has left you have to take vanaprastha. That depends on your choice. In one sense if your wife has actually left you it is a blessing. Better to prepare yourself for sannyasa rather than vanaprastha.

Nara Narayana Rsi is there but you will not be able to find him.

If there is the possibility of regular worship then you can install Jagannatha Deity. Otherwise don't do it. Not that there should be a repeat of the situation in Hamburg that the Deities were taken away. Unless there is solid temple arrangement I don't advise you to install the Deity. Deity installation means regular worship without fail and for good. Just like in Jagannatha Puri. That temple was established over thousand of years ago and it is still going on. Always they have prasadam ready for at least a thousand people and bhoga is offered 56 times in a day.

Please offer my blessings to the others. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

-

London 2 September, 1971

71-09-02

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25th August, 1971 along with trial balance and balance sheet but I do not follow the debit and credit side. Generally debit side means receiver's side and credit side means payer's side. Apart from that I could not follow what are the following accounts: Temple maintenance a/c (Does this include purchasing of flowers and incense?); Devotee maintenance account; Typewriter a/c; O.P.P.S a/c; B.D.D. Expenses a/c. So I will be glad to know if you will kindly explain what are these accounts. For purchasing the Mayapur land I issued one check from the building fund for Rs 18,000/- as well as one for Rs 3,000/- and also for the fencing I issued one check for Rs 5,000/-. I don't see any mention of that Rs 26,000/- in the trial balance. So what does it mean?

Regarding the Mayapur flood you have not mentioned what is the depth of the water on our land and what is the condition of our cottage there. Please let me know. And keep Rahul there in Calcutta and affectionately so that he may not go away again.

Gargamuni Swami has written from Kathmandu (c/o American Consulate General Kathmandu, Nepal) as follows: "Recently I have also taken orders for your books from Indian and American libraries and also stores, 10 sets combined. So I need to have books sent immediately." Therefore you should immediately send at least 25 sets complete of books to Gargamuni at the above-given address.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Whenever our men go to visit Lalita Prasad Thakura they must take some presentation, cash or kind, worth not less than Rs. 50/- at least. Some nice presentation should be always given. Not that you go empty handed. It is customary to make a presentation to the Deity and Spiritual Master. Lalita Prasad Thakura is son of Bhaktivinode Thakura and younger brother of Bhaktisiddhanta Sarasvati so he is considered my spiritual master. ACBS/adb

Letter to: Bhagavan

-

London 6 September, 1971

71-09-06

Detroit

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th September, 1971 and have noted the contents. So far your proposal is concerned, when the vote has been tallied and is presented to me at that time I shall give my approval.

Enclosed herewith please find one letter addressed to me from Karunamoya Prabhu in Amherst. He is planning some college courses and one series of lectures. So you have got good experience in this connection. Give him all good advise on how to make these programs successful. That will be very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ksirodakasayi Adhikari

-

London 6 September, 1971

71-09-06

London

Dear Sir:

You are requested herewith to proceed to Delhi as soon as possible and be appointed there as Treasurer of the Delhi branch of our society registered in Bombay under the Societies Registration Act of 1860, Maharashtra State, Registration no. Bom. 225/70/70 GBBSD.

As treasurer of the branch, you will sign the checks of our banking account there jointly along with the president or secretary. Besides your post as treasurer you shall be in charge of the Hindi publication department. As such you are authorized to sign relative papers and documents in this connection on behalf of the International Society for Krishna Consciousness, jointly or severally as it is needed. Your signature is herewith attested duly.

(Ksirodakasayi Das Adhikari)

A.C. Bhaktivedanta Swami

Founder-Acarya

Syamasundara Das Adhikari

Secretary ACBS/adb

Letter to: Hamsaduta

-

London 6 September, 1971

71-09-06

Hamburg

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th September, 1971 and have noted the contents. I am glad to learn that you have decided to not go to nightclubs but be engaged with Sankirtana party on the streets. That is very nice. Simply depend on Krishna and there will be no difficulty. So far your keeping your job is concerned, if you are still engaged in that dishwashing job, you should give it up. That kind of work is meant for sudras, not for the brahmanas.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sri Govinda

-

London 6 September, 1971

71-09-06

My Dear Sri Govinda Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th August, 1971 and have noted the contents. I can see that you are always thinking how to improve the society and push on this movement. All your ideas, they are very good. Go on like this and Krishna will give you more and more opportunity for His service. So your ideas are welcome. When the mind and intelligence work together like male and female, then something comes out as a child, or if the mind and intelligence are good then a good product will come out.

So all your ideas are very good and I have no objection to any of them. But these are all matters that should be discussed with Rupanuga and other GBC members. These matters are in their jurisdiction of GBC affairs and should be handled accordingly.

You write to say that with prasadam and the Maha Mantra we shall conquer over the world. That was the beginning of my program in your country. I thought like that. It was my plan from the very beginning before even coming here. So Krishna is giving us such good opportunity. We should utilize it.

Yes, just as soon as you have finished fixing up your new temple you can inform me and I shall be glad to go there.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vaikunthanatha

-

London 6 September, 1971

71-09-06

Trinidad

My Dear Vaikunthanatha,

Please accept my blessings and offer the same to your good wife Saradia. I am in due receipt of your letter dated 22nd August, 1971 and have noted the contents carefully. So far going to the moon planet is concerned, don't be very much interested in moon travel. Better that you travel on this planet and serve Krishna. We don't care for such moon travel. Rather after this life we want to travel to Krishna. If even we go to Brahmaloka, the topmost planet, still we have to come down. So let the foolish waste their time in this way, while we will go directly to Krishna.

I am sending herewith, please find, complete plans for a temple there in Trinidad, drawn by Rancor Prabhu here in London. So as soon as you receive the deed you should give these plans to the government, get them sanctioned and begin construction. In the design you will find a portion especially meant for my residence. So it will be a great pleasure for me to go there and live with you for some time. Since 1965 or before that there was a plan for me to go to Trinidad. I had some correspondence with one Mr. Kuldap. I do not know if you have met this gentleman. He was very anxious to get me there. At that time it was not possible for me to go there. Now, by Krishna's grace, if you arrange for my going there it will be very nice.

Hoping this will meet both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Caitanya

•

London, England 7 September, 1971

71-09-07

My Dear Caitanya Devi Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th August, 1971, and have noted the contents. Yes, Krishna has saved you from such a serious position. So now you should feel very much obliged to Krishna and chant Hare Krishna Mantra more enthusiastically. It is a fact that Krishna has saved you. Yamaraja couldn't touch you because you are Krishna conscious. So now it is your duty to raise your children in Krishna consciousness also. The names you have fixed up for them are all right. There is no need of changing. So be very serious to raise these two girls to be Krishna Conscious and Krishna will surely bless you more and more.

Please offer my blessings to your good husband Kanupriya and newly arrived children Draupadi and Gandhari. Hoping this will meet you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sankarasana

•

London 7 September, 1971

71-09-07

Austin

My Dear Sankarasan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2nd September, 1971 and have noted the contents. Also I have received the three checks enclosed for $15.00, $12.50 and $10.76 respectively and I thank you very much for the same. Also I have seen the clipping of Visnujana Maharaja speaking with the mayor. It appears that he is doing very nicely there, preaching in Austin. Please offer him my blessings.

I can see also that you are a very sincere and enthusiastic boy and are anxious for spreading this movement. Those are first class qualifications for making advancement in Krishna Consciousness. So continue enthusiastically as you are doing and Krishna will surely bless you. Follow the regulative principles strictly, chant your 16 rounds faithfully, study our literatures, go for street Sankirtana, etc. All these activities will make you fixed up in Krishna's service and eligible for going back to home, back to Godhead.

You can tell Bill and Hayden to send me some photographs just as soon as the Deities have been carved.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dr. Bali

•

Kenya 9 September, 1971

71-09-09

My Dear Dr. Bali,

Please accept my blessings. I beg to thank you very much for your letter dated 3rd September, 1971 and my blessings are there for you and your good wife. One S. Indian gentleman, Mr. Cheety, came to see my in L.A. when I was there and he has invited me to go to his place. I had promised him that I am going there during my Madras tour in October. Formerly also when I talked with Vaijyantimala, she also said that October would be first class climate for going there. But now the program is changed, so I have no idea about the programs in India. There are several programs in Calcutta, Mayapur, Delhi and Bombay also in December so far I know. I am going to East Africa, Kenya, on Friday evening, 10th instant. My address there is given above.

I have handed over your letter to Syamasundara for negotiating with the different presidents of the Indian centers. So you may fix up the Madras program by consulting the local presidents in the different places and Madhudvisa Maharaja may help you in this connection. Similarly I have advised Syamasundara. to correspond with them whether our program in Madras in the month of December will not collide with other programs. I have no objection to your proposal about changing the time from October to December but it has to be fixed up in consultation with the others.

Regarding the house, Syamasundara. is returning by the first week of October and he has got better experience in such things, so estimate the repair cost, etc. As there is sufficient time, so when he returns to India he will go and see the things personally.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Mombassa, Kenya 9 September, 1971

71-09-09

My Dear Madhudvisa Maharaja,

Please accept my blessings. Enclosed please find a copy of my letter to Dr. Bali regarding the program in Madras. There is no need of you going there immediately to see that house in Madras.

Tomorrow evening I am going to Kenya, the address is given above. After Mombassa you will be glad to know that I shall be returning to Bombay, which should be by the end of September. Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Abhirama

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Mombassa, Kenya 9 September, 1971

71-09-09

Baltimore

My Dear Abhirama,

Please accept my blessings. With further reference to my letter dated 31st August, 1971, I have already asked you to consult with the GBC members before purchasing the boat. So do not purchase this boat unless all the GBC members agree. I understand that some of the GBC members are not favorably disposed to this proposal of purchasing a boat. In one letter I have read ”Otherwise there is so much chance of misuse. For example I have heard from Satsvarupa that the President of Baltimore Temple has $10,000.00 with which he wants to purchase a boat to go to South America. Obviously this is misappropriation and could be avoided if all these kinds of funds were immediately centralized”. So in this regards do not purchase this boat without unanimous consent of the GBC members.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

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Mombassa, Kenya 10 September, 1971

71-09-10

My Dear Madhudvisa Maharaja,

Please accept my blessings. You will be interested to know that this evening I will be going to Kenya, East Africa. The Mombassa address is given above. Some program has been fixed up there, and I have consented to go there for some time.

By now I had expected some letter from you. I am anxious to know how things are going on there. So please let me know at the above-given address. Any letters you have already sent to London address will be forwarded there directly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

-

Mombassa, Kenya 10 September, 1971

71-09-10

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. You will be interested to know that this evening I will be going to Kenya, East Africa. The Mombassa address is given above. Some program has been fixed up there and I have consented to go there for some time.

By now I had expected some letter from you. I am anxious to know how things are going on there. So please let me know at the above-given address. Any letters you have already sent to London address will be forwarded there directly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

-

Mombassa, Kenya 10 September, 1971

71-09-10

Delhi

My Dear Tamala Krishna

Please accept my blessings. You will be interested to know that this evening I will be going to Kenya, East Africa. The Mombassa address is given above. Some program has been fixed up there and I have consented to go there for some time.

By now I had expected some letter from you. I am anxious to know how things are going on there. So please let me know at the above-given address. Any letters you have already sent to London address will be forwarded there directly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

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Kenya 15 September, 1971

71-09-15

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2nd September, 1971 and have noted the contents carefully.

Regarding Dr. Bali's letter, I have already replied it and sent you one copy of the reply which you should have received by now. The program you are arranging for Madras sounds very nice so do it combinedly.

Regarding the government injunction, that is the worst situation of this age. The so called democratic government means some of the sudras, rascals without any knowledge of the highest aim of life. By hook and crook they get some votes and get the responsible chair in government. Naturally they can whimsically enact any law which is against the interest of the people in general. According to the Vedic literature, the government's first duty is to see whether people are following the rules and regulations of varnasrama dharma. That is explained in Bhagavad-gita also. Without coming to the system of Varnasrama dharma there is no question of human society. So our Krishna Conscious movement is supposed to be representative of Krishna. Krishna, when He appears on this earth, He has two fold business to execute. One business is to give protection to the devotees for advancing in Krishna Consciousness and the other side is to kill the demons. Although we are representing Krishna, we are very much poor in strength. Our only strength is chanting Hare Krishna Maha-mantra. So if we stick to the principle of chanting Hare Krishna Mantra, following the rules and regulations, that will give us strength to work on both sides-namely to enlighten people in Krishna Consciousness and cut down the bad government full of atheistic people. Our only hope is to chant Hare Krishna and rectify the whole situation. I think this is possible. It has been proved in Calcutta that the Naxalites were very much against us holding our Hare Krishna Festival, but still later on they became sympathetic and did not cause any harm for us. If we follow the same principles everywhere, I think the bad government all over the world will come forward sympathetically for advancing this movement.

Eating is the basic principle for keeping one's health. Eating too much or too little causes disease. Therefore Bhagavad-gita says yuktahara vihara. Simply eat to keep fit. That is one important business of those in Krishna consciousness. Generally hepatitis is a disease on account of eating too much fatty and spicy foods. So we must use always simple food stuff and a little milk. Not very much puris and halava and sweet balls and sweet rice, like that.

Yes, this program is very nice to try to attract the attention of the students seriously. That will be a great success. They should put intelligent questions and they should be answered properly with reference to modern science and philosophy. That will be very much convincing. I think if you read our books thoroughly you will get a supply of material to answer all the questions. Now I am preparing one book answering all types of philosophical arguments. Syamasundara. every morning is putting questions from different angles of vision beginning from Socrates, Plato, Aristotle, etc. and we are trying to answer. We shall discuss also Marx philosophy of communism. It will require some time but I wish that all our preachers should be well versed with all philosophical ideas and after studying all philosophical points of view we will put Krishna Conscious philosophy on the top.

You should see Mr. Dvnva, R.D. Birla promised four sets of Deities. What happened to them? We require pairs in Mombassa and Nairobi also as well as Paris, Berlin, Birmingham, etc.

Please offer my blessings to the others. Hoping this will meet you in good health.

P.S. Brahmananda has ordered 50 sets of books. Why they have not been sent? Immediately you should send the 50 sets of books and invoice and according to that invoice you will be paid without hesitation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Mombassa, Kenya 16 September, 1971

71-09-16

Delhi

My Dear Gurudasa,

Please accept my blessings and offer the same to your good wife Yamuna. I am in due receipt of your letters dated 30th August and 6th September, 1971, respectively and have noted the contents carefully. Also enclosed was a copy of the letter to Hans Roy Gupta from K. C. Pant. Thank you for securing this nice letter. You should send a copy of this letter to all our centers in India so that if there is any harassment of the security police, we can utilize it. I think that in Bombay since they have received this letter, our devotees are not complaining about police harassment. Also it is understood that Bhatliwalla that most disturbing element, is now a days also silent. So all this is a great help done by Hans Roy Gupta. He is a very nice man. So keep good relationship with him. He can be a great help in the future also provided he keeps a good impression of our society. If he keeps a good impression he will be able to help in all respects.

Yes, when you will give me a complete list of the chief guests and on what dates they will come, then I shall give you the subject matter on which I will speak. I shall make the subject matter according to the guests. Perhaps you remember in London when I spoke in Conway hall. Similarly I shall give you a list.

Yes, take the recommendation of the Mayor, J. Dalmia and others. That will be a very great help. Make a copy of the letter to show to individuals that our service is approved by the government and the mayor also. That will be most beneficial.

President Giri must be chief guest (preside) one day at least. If Giri can attend one day then why not Indira Gandhi? If Indira Gandhi says that she cannot attend such a function then how the president will attend? Is there any difference between the president and the prime minister? There is no need to invite Dr. Radhakrishnan. He is a retired man. So your selection is already nice. We want all influential men to sympathize with our movement. That is our aim, because if these big men are sympathetic then all the common people will follow.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Mombassa, Kenya 16 September, 1971

71-09-16

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7th September, 1971 and have noted the contents carefully. So far taking collections of Rs. 25,000/ each from 100 men if you can make this program successful, then you will fulfill the desire of Krishna very brilliantly. We must have a nice center at Mayapur because we are expecting there students from all over the world. Plans of the temple have already been made and you should have received them by now. The buildings should be exactly in the same pattern. The size may be changed according to the engineering technology. I have shown in London the Westminster Abbey to Syamasundara., Bhavananda and Nara Narayana. Perhaps you have also seen it. I want the inside just like the Westminster Abbey. You will understand from the plans what is my desire in this connection.

Our policy should be for maintenance to take from many persons. Big donations should go to the building and book funds. Our policy is "madhukari" or the profession of the bumblebee. The bumblebee does not eat all the honey in one flower. It goes from flower to flower and takes little. The purpose is that saintly persons, Vaisnavas, if they take something from many men, everyone is benefited. We should not follow the policy that one man gives us everything and we become idle. This is a material policy. Whatever Mr. Jayan is contributing should go directly to the building fund and for maintenance we should collect from many persons as monthly subscription and big donations should go to the book and building funds. And so far your idea for giving the bank instructions to deposit 50% in each account, the bank will not take so much trouble. Better you do it. Already there is book and building fund accounts. As soon as the money is there, you should deposit 50% in each.

So far your travelling expenses, if you spent Rs 13,000/ in four months that means over 3000 Rs in a month or more than Rs 100/ in a day; that is certainly extravagancy. That means if you have collected one member in a day then 10% is immediately spent for taxi fare. That is not a very good proposal. When the accounts will be audited, the auditors will want debit vouchers for each payment. Whether all expenditures have been made under such vouchers. Otherwise the auditor will not pass the account.

So far the debt of Rs 23,000 if you adjust it in that way then the same problem remains. The fact is that we require at least 25 lakhs for Mayapur. Before beginning our construction work there we must be confident that the amount will be easily collected. Better to realize the Rs 23,000/ by another source. The fact is not that how it should be realized but some plan how this extravagancy may be stopped. That is the real problem. Hence forward all expenditure, proper debit voucher must be maintained. If we do not place audited accounts to the Registrar of Societies they may cancel us. That is the law.

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Letter to: Karandhara

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Mombassa, Kenya 19 September, 1971

71-09-19

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12th September, 1971 and have noted the contents carefully. Regarding the $33,000.00 loan, I expect you should pay at least $5,000 per month. On this understanding the loan was made. Anyway try and pay at this rate so that in seven months the whole debt will be closed. I have kept this money for such emergency payment so kindly return it as soon as possible.

Regarding the MacMillan agreement, Brahmananda says that he left everything with Rupanuga when he left N.Y. So kindly inquire from him. So far I know the agreement was made that my royalty would be paid directly to the society. In the beginning they paid me $1,000. and later on I think I got another $600. Besides this I have never received any money from them. If they paid anything it may have been paid directly to N.Y. ISKCON. So you can inquire and do the needful.

Yes you should duly collect for Mayapur and I shall advise you when the time comes for utilizing the money. In the mean time go on collecting. I thank you very much for proposing to collect $100,000 for the Mayapur project.

What has happened to the Bhagavad-gita quotation? Mr. Ogata told me to wait due to the fluctuating monetary standard, but for how long? Without the quotation we cannot send the manuscript. So please inquire.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sucandra

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Mombassa, Kenya 19 September, 1971
71-09-19
Hamburg
My Dear Sucandra,

Please accept my blessings. I am in due receipt of your letter dated 10th September, 1971 and have noted the contents. Your duty is to take charge of your wife. So you can stick to your job and maintain your wife and family and give as fast as possible to the Hamburg temple. You cannot be irresponsible to your wife and child. That is not allowed. If you can go with your wife to Munich to open a center there certainly I have no objection. That is a different thing. But you cannot leave your wife to go to Munich.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Sudama

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Mombassa, Kenya 19 September, 1971
71-09-19
My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th September, and have noted the contents. My instruction to you is that you stick to Japan. Even by the present process when the visas are finished, still you can go to some neighboring country like Korea or Hong Kong or Sydney or India or wherever and then again come back to Japan. And instead of asking for missionary visas the others can follow the same process. They can go for some time and exchange and in this way Japan center can be maintained. Advise Bhanu in the same way also. So we have to somehow or other push on and Krishna will give us a chance. For yourself also you can try and take a visa as a teacher and some of your students may demand your presence. We have to play some tricks for Krishna's sake. What can be done?

So far your hiring a professional translator, unless you can understand Japanese language, how this is possible? The professional translator may translate wrongly; how you will detect it? Best thing is if Bhanu and yourself do the translating.

One thing is that I am expecting a quotation from Dai Nippon for Bhagavad-gita, enlarged edition as well as a quotation for a stamp sheet of which I sent Mr. Ugata a sample, but as of yet I have not received them. Please see Mr. Ugata and if possible send the quotations to me immediately.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Daughters

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CAMP: c/o B. Pankaj; P.O. Box no. 81265; Mombasa, Kenya; East Africa 19th September, 1971
LT$_{710919D1}$
My Dear Daughters,

Please accept my blessings. While I was leaving London you gave me your letters and flowers also and I was very much pleased. So now you are in the line of Krishna Consciousness; you know all the regulative principles. Please strictly follow them and chant 16 rounds regularly. And try to serve the Deity as far as possible; cleanse the temple, etc. and Krishna will be very much pleased upon you.

Even there are some inconveniences, please try and tolerate. If in this one life I try and become a little tolerant, humble and meek and chant Mahamantra regularly, keeping clean externally and internally, there will be tremendous spiritual benefit and all the problems of life will be solved. Our material life is a contaminated life. Therefore the above mentioned procedures must be adopted to purify our existence. That is the main duty of this human form of life.

The only difficulty we may feel especially young boys and girls, is an urge of sex impulse, but if we tolerate it a little patiently we avoid so many troubles of life. I am sure you are both very intelligent girls and you will follow my instruction and try to follow strictly.

Hoping this will meet you both in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ADB
Jijnasi Devi Dasi Vidya Badhu Devi Dasi c/o ISKCON London
Letter to: Gaura Hari

•

Nairobi 24 September, 1971
71-09-24
Victoria, B.C., Canada
My Dear Gaura Hari,

Please accept my blessings. I beg to acknowledge receipt of your very encouraging letter dated 4th September, 1971 and have noted the contents carefully. Your service is most valuable in spreading this cult of Caitanya Mahaprabhu. The process you have adopted is just right for preaching Caitanya Mahaprabhu's cult. When Caitanya Mahaprabhu was personally present, He used to send His most confidential disciples to go out on the street and canvass house to house to accept the Sankirtana movement and even if the magistrate would object to such Sankirtana movement on the complaint of some demons, Caitanya Mahaprabhu would still send out his disciples and at the same time He exhibited a great civil disobedience movement on account of the magistrate's order to stop Sankirtana.

The idea is that Sankirtana must be pushed on, even there are some difficulties. That is our mission. So tactfully, according to place, time, and surroundings, try to push on this Sankirtana cult as far as possible and Krishna will be very very much pleased upon you. I am also very much pleased for your activities and I have all my blessings for you. Please continue this activity and be blessed.

At your recommendation I have gladly consented to accept Guy as my duly initiated disciple. His letter and beads are enclosed herewith. Also enclosed are three sacred threads duly chanted by me as well as four papers with Gayatri mantra for the four devotees you have recommended for second initiation. You should secure the tape of me reciting Gayatri mantra from Makhanlal in Seattle. Let each devotee hear the tape privately, one at a time, and through the right ear. They should have the paper in front of them and hear and repeat each word. Beforehand you can show them how to count on the fingers, and beforehand hold a fire yajna and get the threads on the boys' bodies.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Makhanlal, Tilaka

•

Nairobi 24 September, 1971

71-09-24

Seattle

My Dear Makhanlal and Tilaka Devi,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 30th August, 1971 and have noted the contents. Also I have received the check for $80. as daksina from Tilaka Devi Dasi and I thank you very much for the same. It is interesting to note that her father is consulate general for Madras. He can help us if he gives an introductory letter in favor of Madhudvisa Swami to see the ambassador in Delhi. We want this ambassador should take part in the big function we are going to hold in Mayapur. So far Mr. Dhawan is concerned, I am enclosing herewith one letter in the name of Brahmananda Swami in regards to opening a center in Nigeria.*

I am so glad to hear that Von Prabhu is executing such valuable service to Krishna. Please give him my blessings. So he is giving such nice service; that is his qualification. So if you feel that he is ready, then he may take initiation by mail and we can give him a certificate also and that will save him from the draft.

Your proposal for a grhastha travelling Sankirtana party is a very good one but the temple work should not be neglected. Both things should go on simultaneously. Our process is to work on Bhagavata and Pancaratriki systems simultaneously. Deity worship is pancaratriki system and preaching is Bhagavata system. If we keep both systems in a regular way that will help us solidly in our advancement in Krishna Consciousness.

So far my health is concerned, there was a slight indication of a heart attack but it was not very acute. Krishna saved me. I have had many times such slight heart attacks since 1970 but it does not hamper my activities in Krishna Consciousness. So long as Krishna will keep me fit I will go on working. So you devotees should pray to Krishna that I can go on giving Him service up to the last point of my death.

Supersoul is sitting in everyone's heart, so when He hears the effect of hearing is there. So it is to be understood that the Spiritual Master is also hearing.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Brahmananda Swami has written Mr. Dhawan asking for six round-trip tickets from Kenya for going there to establish a center.

ACBS/adb

Letter to: Sukadeva

•

Nairobi 24 September, 1971

71-09-24

Phoenix

My Dear Sukadeva,

Please accept my blessings. Just recently I have received one letter from Pavanadeva Prabhu requesting second initiation at the recommendation of both yourself and Karandhara. So I am enclosing herewith one sacred thread, properly made and duly chanted by me and also one paper with Gayatri mantra. The procedure should be as follows for presenting Pavanadeva with sacred thread: First you must secure a tape of me reciting Gayatri mantra from Karandhara in L.A. or Jayananda in Berkeley. Let Pavanadeva hear the tape privately and through the right ear. He should recite, after me, the words aloud. Beforehand you can show him how to chant (count) on the fingers. Then you must hold a fire yajna before you get this thread on his body.

Please offer Pavanadeva my blessings and acknowledge receipt of his letter. The proper spelling of his name is shown herewith. So far my health is concerned, I am quite all right now. Only there was a slight indication of heart attack but Krishna saved me. It was not very acute. So long Krishna will keep me fit I will go on working, so you devotees should pray to Krishna that I might go on serving Him up to the last point of my death.

Hoping this will meet you all in good heath.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Bhakta dasa

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Nairobi 25 September, 1971
71-09-25
San Diego
My Dear Bhakta Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14th September, 1971 and have noted the contents. Also I have received the two sacred threads enclosed and they have been duly chanted by me. At your recommendation Paratrikananda, Surya das, Annapurna and Lilasakti may all be given Gayatri mantra. Enclosed please find four copies. The procedure for initiation should be as follows: First of all secure the tape of me reciting Gayatri mantra, either from Karandhara in L.A. or from Jayananda in Berkeley. Then you can hold a fire yajna. Then the devotees should hear the tape individually, privately, and through the right ear. They should repeat each word. Then you get the threads on the boys' bodies.

So far purchasing the new temple is concerned, if Karandhara feels that it is better to wait for some time before purchasing then it is all right with me.

New devotees are coming. That is a sign of your sincerity. Krishna is sending. And you are distributing over 1000 BTG per week. That is most encouraging. Maintain this program and you can be sure that Krishna will give you a new temple very soon.

Please offer my blessings to the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Madhucara

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Nairobi 25 September, 1971
71-09-25
Tucson
My Dear Madhucara,

Please accept my blessings. I am in due receipt of your letter dated 14th September, 1971 and have noted the contents. I am so much pleased to hear how you are so enthusiastic for distributing our books and literatures. Krishna will surely bless you. This book distribution program is our real propaganda work and Krishna is giving you intelligence how to do it nicely. Thank you very much.

So far your getting yourself married is concerned, I have no objection if it meets with Karandhara's approval. It appears that Lilasakti is a very good preacher, so help each other to become better and better preachers of this Krishna Consciousness movement. Don't fall astray. Separation is absolutely forbidden at any time. Always think of Krishna and be happy.

I am in due receipt of your daksina and that of Purusottama also ($10. check). Thank you for the same.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Saradia

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Nairobi 25 September, 1971
71-09-25
Los Angeles
My Dear Saradia devi,

Please accept my blessings. I am in due receipt of your letter dated 15th September 1971 and have noted the contents. Krishna has blessed you with a very nice child, Ananga dasi, and I am very much pleased to note how she has got some affection for Lord Jagannatha. That is very nice. And actually there is no harm in her playing with Jagannatha but how the Deity will be kept from being mishandled or kept in a dirty place or even thrown away at the whim of the child? You cannot always check her. Therefore to such a small child the Deity of Lord Jagannatha should not be given. Let her grow up a little so that she can follow some instruction in this connection and then you can give her.

Hoping this will meet you in good health. Please offer my blessings to your daughter also.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Sri Galim

•

Nairobi 25 September, 1971
71-09-25
Austin
My Dear Sri Galim,

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents. I can see that you are a very sincere servitor of Lord Krishna and that you have a sincere desire also for pushing on this Krishna Consciousness movement. Thank you very much. If you remain sincere and enthusiastic for spreading Caitanya Mahaprabhu's message then surely He will give you all facility to do so, you can be sure. And Krishna says in Bhagavad-gita that He will give you all intelligence in this connection. Everything will become revealed to you. Just like now we are commentating on the Western philosophers in the light of Krishna consciousness. I never studied different philosophy or science but Krishna has given me the intelligence how to defeat their nonsensical proposals. Soon these commentaries on the Western philosophies will be transcribed and published in a book entitled "Thus They Talked."

So Krishna will give you all intelligence how to push on this movement. Already you have a program for preaching at the university and you should continue this program more and more. The universities are always good field for preaching and distributing our literatures also. So work very hard and just depend on Krishna and surely you will be successful.

Please offer my blessings to the others. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Madhudvisa

•

Nairobi 26 September, 1971

71-09-26

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of you letter dated 14th September, 1971 as well as the one of Tusta Krishna dated 9th September and have noted the contents.

Subha Laksmi is a very popular singer and dancer. I know in Delhi the Ramakrishna mission with the help of Subha Laksmi singing and Prime Minister Nehru presiding, in one day they raised fund 10 lakhs. So it requires good organization and selling of tickets, etc. I think alone Subha Laksmi can contribute 5 lakhs by her performance. So this is a good opportunity to take her help. I think you should not dictate the dates for her performance. Let her fix it up and do the needful according to her convenience.

In the matter of the Amersey house, we should take into consideration the hospital just by the side of the house. So if we perform kirtana whether it will be an inconvenience to the hospital establishment. That is to be ascertained.

The Peddar Road property sounds very nice, so negotiate seriously for it, taking help from Mr. Chambria. In the meantime, if possible you can send me a little description of the house. We require a big hall. That is essential. What is the use of taking the Neapensy Road apartment if kirtana is not allowed? Better forget this place. So far Akash-Ganga, the month to month payment is very nice arrangement, so go on with it.

So far your idea to invest money, the first consideration is whether the investment will be insured or not. If it is, then you can establish what is your expenditure for one month and then calculate it for one year and then invest that amount so that the interest received will cover your expenditure. But this is not such a good proposal. Better that you maintain yourself by monthly subscription of cash and kind from so many persons. Then preaching will go on and so many persons will be benefited.

Rsi Kumar's idea to purchase a bus is a good idea, but who is going to sponsor it? It requires some expert management. You can correspond with Dayananda in London and see if it is feasible.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Nairobi 26 September, 1971

71-09-26

Delhi

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th September, 1971 and have noted the contents carefully. So far the program you have fixed up, I have no objection. Here in Nairobi we have got many engagements as well as in Mombassa. So I think by the 15th October or still earlier it will be possible for me to return to India. So you can fix up the program as mentioned by you.

Yes, if we can establish such a Krishna Conscious school, certainly it will be very much attractive. That was my first suggestion in Bombay. The first thing is that we will have to select teachers. Whether our men who are already there will be able to teach. Of course teaching will be elementary. Satyabhama in New Vrindaban has written a book for children. So you can immediately ask her. I think many of our girls can take up this business. Lilavati, Satyabhama and I don't know who else; there are many who may take up this work. Some of them may go to India. But factually, so far I have studied the situation, American boys and girls are a little restless. So it is subject matter to be decided by the GBC and I think you should consult with all other GBC members how to do it. There are many things to be done in our missionary activities but the GBC is not yet very strong to take up all the things and do them nicely. There is a big project in Mayapur also. So consult seriously the GBC whether all these things can be taken in hand simultaneously. It requires a very cool brain and expert management.

Both in Calcutta and in Bombay there is discrepancy in accounts. You wanted to check them by auditors but so far I know the auditors will not pass any account not supported by regular vouchers. For all expenditures there must be regular vouchers. Here last night I was talking with one Mr. Patel at whose house we are staying now. He said that even for travelling expenses, the auditor requires vouchers in which the taxi cab number is also required to be mentioned. The auditor does not accept any expenditure without proper voucher. If the expenditure is not supported by proper voucher, the amount is debited to the personal account.

Regarding model making, I don't think Nara Narayana is capable to do that. The only boy capable I know is Ranchor Das Adhikari in London who did the architectural drawings for the Mayapur scheme. So you can immediately open correspondence with him and see if it is possible.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Danavir

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Nairobi 27 September, 1971

71-09-27

Portland

My Dear Danavir,

Please accept my blessings. I am in due receipt of your letter dated 11th September, 1971 and have noted the contents. I am so glad to hear how nicely Mrs. Dossa is doing and how she is engaging in devotional activities. She is a neophyte, so try and help her in every activity so that she may become fixed up. And if Chayadevi can help her children I have no objection.

At your recommendation I have consented to give second initiation to both Sriman Traidas and his wife Pramada. Two copies of Gayatri mantra are enclosed herewith as well as one sacred thread duly chanted by me. First of all you must secure one tape of me reciting Gayatri mantra. Makhanlal in Seattle has one copy. Then you must hold a fire yajna for the two devotees as you have seen so many times before. Then let them each hear the tape through the right ear, privately and individually, reading the paper and repeating each word. Beforehand you can instruct them how to chant on the fingers. Then you can get the thread on Traidas's body.

So far your visions are concerned, that is all right but better you give your attention for hearing more. That is essential. Don't speculate in the mind; simply hear. That is the process.

I am so glad to hear how nicely Trilochan is distributing our books. Please offer him my blessings. Also offer the same to Kamala Devi, Traidas, Pramada, Visnu das, Kanisari, Scot, Dick, Chayadevi and Ray Prabhus. Hoping this will meet you all in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Cidananda

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Nairobi 28 September, 1971

71-09-28

My Dear Cidananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 12th and 15th September, 1971 respectively and have noted the contents. I am so glad to hear how you are doing well. I am always thinking of you and praying to Krishna when you will be relieved and join us again. But in any circumstance simply go on chanting Hare Krishna Mahamantra and think of Krishna always.

So you should take it that your hospitalization is an opportunity of chanting Hare Krishna mantra 24 hours. After all we are not this body so bodily disorders cannot hamper our advancement in Krishna Consciousness. So long the tongue is active we can chant. Even if the tongue is not active we can think of Krishna. Someway or other if we can keep in touch with Krishna that is our success of life.

Yes, taking meat was undoubtedly a great offense, so don't do it again consciousness or unconsciously. Krishna will excuse you for whatever you have done, but don't do it again.

Hoping this will find you in rapidly improving health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Nairobi 28 September, 1971

71-09-28

Calcutta

My Dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 17th September, 1971 and have noted the contents carefully. So far translating is concerned, I see that Mr. Ganguly's translation is better. There are only some mistakes in spelling in the Sanskrit verses. So if somebody can rectify these spelling mistakes then Ganguly will do nicely for translating work. So far Chenchal is concerned, he is yet to learn a little more. The difficulty is that unless one is in our line of thought it is very difficult for him to translate nicely. If Mr. Ganguly would have come to our line of thought or, in other words, become one of us as a student, he could have improved nicely. Chenchal may associate with us and it will take some time to come to the perfectional stage. And what has happened to Amrtananda? Has he left? You have not mentioned a thing about him.

On the whole I am soon returning to Calcutta because you are going to hold a function from the 21st October. Probably I shall leave this place by the end of the second week of October and stay for a few days in Bombay and then I shall go to Calcutta in due time when your function will be held. So when I go to Calcutta I shall meet with Chenchal and Ganguly and see how things can be done for the Bengali magazine. So far Hindi is concerned, Ksirodakasayi das Adhikari will be in charge and I have given him all instruction. Perhaps he is already reached Delhi. For Hindi translation both Rohininandan and Dr. Rao are there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/adb

Letter to: Rajamohan (Kelly Cristoph), Gauramohan (Rodney Purcell), Kumkum (Kathy)

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Nairobi 28 September, 1971

71-09-28

Dallas

My Dear Sons and Daughter,

Please accept my blessings. Upon the recommendation of Mohanananda Prabhu I have gladly consented to accept you three as my duly initiated disciples. Also I have received your check as daksina for $75. Thank you very much for the same. Your beads have been duly chanted by me and they are enclosed herewith. I have given you the spiritual names as follows:

(Kelly Cristoph)-Rajamohan Das Brahmacari. Rajamohan means Krishna, the one who captivates even the king.

(Rodney Purcell)-Gauramohan Das Brahmacari. Gauramohan means the attractive feature of Gauradesa, or Bengal; that is Lord Caitanya.

(Kathy Prabhu)-Kumkum Devi Dasi. Kumkum is the red powder which is used extensively by the gopis and Krishna.

I am so glad to learn that you all have been such a great help to Mohanananda Prabhu there in our Dallas center. I can understand that you are all very sincere boys and girls and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet you all in good health, and working hard to make our ISAVASYA school a grand success.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

October

Letter to: Karandhara

•

Nairobi 1 October, 1971

71-10-01

Los Angeles

ACCEPT DAI NIPPON PRICE BUT PROTEST TOO HIGH PRABHUPADA

Letter to: Damodara

•

Nairobi, Kenya 3 October, 1971

71-10-03

My Dear Damodara,

Please accept my blessings. I beg to aknowledge receipt of your letter dated 21st September, 1971 and have noted the contents. I have seen the copy of the letter from the department of State. So keep on trying, Krishna will help you. One thing is that Indira Gandhi, Prime Minister of India, is expected by the 3rd November in Washington D.C. so try to bring her to our temple and give her a nice feast, so that she can know what ISKCON is doing there in U.S.A.

I am so glad to hear that there are many new devotees there and they are doing so nicely. All newcomers should be welcomed and well treated. In the beginning they may be treated leniently and gradually they will learn. So out of many thousands of people on comes to become Krishna Conscious. So it is our duty to help them as far as possible. that is one of our activities.

Yes, this Govardhana puja is a bona fide procedure, but such things cannot be held in your country. It requires good space to decorate the imitation hill of rice. So when we offer such hill of rice, there must be other things also-a hill of capatis and other things. It is a huge affair. In India practically in all the Visnu temples this is observed and they spend huge amounts for this purpose and they distribute prasadam to thousands and everyone gathers to take even a little portion of it. If you can introduce this Govardhana puja, I have no objection, but it requires hard labor, good management and much money also. But the process is bona fide.

Yes, the picture is bona fide. Whatever the Indian gentleman may say, that is up to him, but this picture is bona fide; it is called Bala Krishna.

Please offer my blessings to the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

•

Nairobi 3 October, 1971

71-10-03

Los Angeles

My Dear Karandhara,

Please accept my blessings. Enclosed you will find one photograph of the Deities there in L.A. recently sent to me. Why is Krishna without a flute? What is the difficulty to make for Krishna a flute? You can take a twig and wrap it in golden lace with a pearl drop hanging. That is a flute; how long it takes to make? Nothing should be concocted; not that a flower in place of a flute.

I think you have already advised N.Y. to send the full manuscript for Bhagavad-gita As It Is to Dai Nippon. If not you can advise them immediately.

Enclosed also you will find one letter from Kunjabihari das Brahmacari. So four times he has left the society; that is not very good record. So he is asking for second initiation. Let him stick to L.A. temple under your care for at least six months and then he will be eligible. Piece of Govardhana Hill cannot be taken from Vrindaban.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Sudama

-

Nairobi 3 October, 1971

71-10-03

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your pictures and note and it has so much engladdened me that I must admit that there is a little fraction of Caitanya Mahaprabhu’s merciful glance upon you. You are alone doing such marvelous work and it is impossible for a person without being blessed by Krishna. So you should always be conscious of this special favor upon you and continue to work more vigorously to get more and more blessings of Lord Caitanya and his disciplic succession. Remain fixed up in your spiritual regulative principles. Chant not less than 16 rounds regularly and preach this cult of Krishna Consciousness to the Japanese people to the best of your knowledge and you will get more and more strength in the matter of preaching work.

What happened to your wife and to Bhanu? So far registration is concerned, we have got our society registered in Kenya in three days. The procedure followed was: If you want to base the registration on the London constitution, you should write to London to get an original certified copy of the articles of association and articles of memorandum. You can write Dayananda in this regards. The thing is that the International Society for Krishna Consciousness was registered under the companies act with limited liability. The above mentioned articles of association and memorandum were presented here and were immediately accepted and the certificate of registration was given.

So get our society immediately registered. Call men from U.S.A. or anywhere else and go on, vigorously preaching in the university campuses as you have sent me the photos. I think that place is the best for pushing on our Krishna Consciousness movement. We are doing very well here also and a big meeting in the university of Nairobi will be held on the 6th instant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

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Nairobi October 3, 1971 Dallas

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My dear Satsvarupa, Please accept my blessings. I have not heard from you in a long time. I hope you are well and things are going on nicely there at our Dallas center. How are the property transactions going on?

Enclosed you will find one letter from Samkarsan das brahmachary of Austin temple. So that is in your zone. He has so many questions, and these types of enquiries should be answered locally. So you can reply this letter and send me a copy also so that I can see how you are answering.

Things are going on very nicely here in Nairobi and the response by the Africans to this Sankirtan movement is very much encouraging. From here I will be going to Bombay, by the middle of the month.

Hoping this will meet you in good health. Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/adb c/o ISKCON Dallas

Letter to: Tamala Krsna

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Nairobi 5 October, 1971

71-10-05

Delhi

My Dear Tamala Krsna,

Please accept my blessings. I have seen your letter addressed to Brahmananda Maharaja complaining that Madhudvisa Maharaja in Bombay is not cooperating. The books are very urgently required here because we have made about 35 members and none of them have been supplied with any books. Every day they are asking for books and this is not very good for us. Brahmananda also showed me the copies of the correspondence with Bombay since the beginning of August and still the books are not arrived. So please do the needful. Why this is happening? I have also sent one note to Madhudvisa Maharaja in this connection.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

-

Nairobi 5 October, 1971

71-10-05

Delhi

My Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th September, and previous to this I had received one letter from you also. Now I may inform you that Nara Narayana has already gone to Calcutta especially for the purpose of making a model of Mayapur construction work. So immediately you can contact him. Regarding the other models like New Vrindaban, L.A., N.Y., Dallas, he can make models provided there are photographs of different buildings. So you contact him and do the needful.

I am glad to know that Ksirodakasayi has gone there already to take charge of his respective duties. So do everything nicely and combinedly because we have got a heavy task before us. This Krishna Conscious movement is a revolutionary process for making the godless world drop back to their original consciousness, although it is not expected that we shall be able to turn everyone to Krishna Consciousness. But if some of the leading men only can take to this understanding, tremendous good will follow for the people in general. I am glad to know that you are contacting some of the leading men in Delhi. So deal with them very cautiously because these men are not Krishna Conscious and are very much brittle like china clay dishes. Once broken it cannot be joined together. That means spoiled. So as we handle the china clay dishes with little care, similarly try to handle them carefully and try to induce them gradually to the platform of Krishna Consciousness. You are all very intelligent boys and girls and I have full faith in you for pushing on this movement all over the world.

Regarding money matters I am very glad to know that you are not using book funds and building funds any more. It is very encouraging. The bumblebee project is very nice and I am so engladdened to note your encouraging writing ”I will take responsibility to make sure this centre, Mayapur Project and all of ISKCON as a whole becomes purified, and it is my wish that you are relieved of any management burdens.”

So please keep me informed regularly but one thing I note is that formerly I was informed that the Calcutta function will take place from 21st October, but I have received one letter from Jayapataka Maharaja in which it is said that the function will take place from 28th October. So which one is correct? I am puzzled. Let me know definitely and the different programs.

Along with the other names I see Nanda Kumar. Does it mean that he has left Bombay? Then who is taking care of the Deity? And why he has left Bombay?

Activities are going on here nicely. There are TV engagements and a very large meeting is scheduled at the university of Nairobi for tomorrow. Many respectful Hindus are inviting us and I am staying in everyone’s house for four to five days. Most probably our center here in Nairobi will be a strong one, as strong as any of our other centers. Two black devotees have come here today from N.Y. to make propoganda and the local Africans also are becoming very much interested. Also the life membership program is going on very happily. Already we have collected more than 30,000 shillings.

You can give the title for the pandal program as ”World Sankirtana Movement”. Please offer my blessings to all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jayapataka

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Nairobi 5 October, 1971

71-10-05

Calcutta

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th September, 1971 and have noted the contents carefully. So far purchasing adjacent land is concerned, that is also my opinion that if they are available at reasonable price we should purchase. So with the consultation of the lawyer and Mr. Sarkar do the needful. We have got a very heavy task before us. Together we have to push on this Krishna Consciousness movement for a revolutionary change all over the world. It is not our manufactured movement but it was ordered by Lord Sri Caitanya Mahaprabhu and we are simply carriers of his shoes. So let us do this duty carefully so that our life may be successful, although our attempts are not as great as they should have been.

I am glad to learn that the jute crop is saved and I do not know why there was damage on the roof of the cottage. Also formerly I was informed that the Calcutta function would take place on the 21st October but now I learned from your letter that it will take place on the 28th instant. So I am making my program of returning to India on the understanding that Calcutta program begins on the 28th. From here of course I will go to Bombay as soon as our business here is settled up. Here in Nairobi our program is going on very nicely. There are TV engagements and a very large meeting is scheduled at the University of Nairobi for tomorrow. Many respectful Hindus are inviting us and I am staying in everyone’s house for four to five days. Most probably our center here in Nairobi will be a strong one, as strong as any of our other centers. Two black devotees have come here today from N.Y. and Dinanatha should come here from there as soon as possible. The Africans locally are becoming very much interested and there is great field here in Africa for spreading Lord Caitanya’s movement. Also the life membership program is going on very happily. Already we have collected more than 30,000 Kenya shillings.

To follow this policy that the membership fees are not touched is very good. Other collections may be spent by you but don’t spend extravagantly because we have got very heavy responsibility. Everything should be done very cautiously. And because we are a registered society, accounts must be submitted with proper regulative principles. Otherwise it may not be accepted. So far the books sent to Nepal, they should return the money for being deposited in the book and building fund or if they open an account there separately, then they should pay for the books, actual price, so that the accounts may be kept clearly.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
P.S. I hope Nara Narayana has already reached Calcutta for preparing various models. ACB ACBS/adb
Letter to: Carol

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Nairobi 7 October, 1971
71-10-07
London
My Dear Carol,

Please accept my blessings. I beg to thank you very much for your letter and I have received your presentation and the prasadam I have distributed to all the devotees. I have read the headline prayer. It is nicely written, correctly spelled, which shows that you are a very intelligent girl and you can use your talent and intelligence for serving the Lord. Young boys and girls are sometimes agitated in mind but if we follow the regulative principles and chant Hare Krishna mantra regularly the onslaught of material nature can be checked. The whole process is, of this Krishna Consciousness movement, to meet the waves of material nature. The waves are called agitation by hunger and thirst, lamentation, confusion, illusion in so called love and affection, pangs of old age and disease and at last meeting with death. All these things can be changed simply by engaging ourselves in the service of the Lord which keeps us always in the transcendental position. Some way or other if we are able to keep in the transcendental position by devotional service we remain completely untouched by the contamination of matter. By the grace of Lord Caitanya things have been reduced to a very easy operation: by chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Please offer my blessings to Mandakini and all the others. Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Hamsaduta

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Nairobi 8 October, 1971
71-10-08
Hamburg
My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th September, 1971 which is very much encouraging to me. I am very glad that you are now getting strength. So now you have got 1800 books and are getting more. There is good demand. So Krishna has solved all your problems. Print books and sell and get rich; that's all. We have got asset, our books, so where is the question of poverty? So don't be disheartened at any circumstance. Depend on Krishna. After all this is the kingdom of maya. She is always peeping to take the opportunity of attacking us, but if we fix up our attention on the Lotus Feet of Krishna, maya cannot even touch us.

So let Mandali Bhadra be seriously engaged in translating work and recruit some German devotees to help him so that we can print all our books in German language and you can develop the Hamburg center very nicely. You know very well that I went to India this time empty handed but we spent there not less than five lakhs Rupees during my 10 month stay and all the money was collected simply on the strength of our books and literatures. So when you have got literature and books, there is no question of poverty in our society. Simply we have to organize things nicely and manage carefully. I hope henceforward you will not feel at all discouraged. All of you there push on this movement in Germany which is the best country in Europe. The most intelligent class of men are there. Try to convince them about our philosophy. The German scholars are especially inclined toward Indian philosophy. There are many learned scholars well versed in Sanskrit. So our books with diacritic marks and original Sanskrit verses must be very much appreciated by all schools, colleges, libraries and the general public. So develop the press there very nicely. The press already has been declared as the greater mrdanga.

As far as possible do things by correspondence. In Paris they are doing nicely but when you find it convenient you can go and see how they are doing. They will be encouraged by your presence. So far opening a restaurant in Amsterdam is concerned, unless you have got four men to look after it, it will not be successful. I think our attention should be more concentrated in the matter of making life members and distributing our literature. That is solid work. My idea of opening a restaurant requires sufficient money to decorate it. Things should not be done haphazardly.

Yesterday we had a very successful meeting in the University of Nairobi; the exact words used in the newspaper report as as follows: " ISKCON SWAMI EXPLAINS PHILOSOPHY . . . Impeccable showmanship was matched with unimpeachable philosophy of Gita at a jampacked Taifla Hall in the University of Nairobi yesterday evening when about 2000 people and undergraduates listened to Acarya Bhaktivedanta Swami Prabhupada and his disciples who presented the 'Hare Krishna Revolution' " So the African boys are coming to us and appreciating our philosophy. Two Afro-American devotees from N.Y. have come also and joined us. So until now our program is going nicely. We have collected 30,000 shillings. One shs = 1 Rs. Syamasundara. is also enthusiastic to hold a similar function like Bombay and Calcutta and arrangement is being made for that.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/adb
Letter to: Bali-mardana

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Nairobi October 9, 1971

71-10-09

Delhi

My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th October, 1971 and have noted the contents. So we all combined together have taken a great task of this Krsna Consciousness movement so I am very glad to learn that you are all gradually understanding the importance of this movement. So let us execute this task very cautiously so that the human society may take advantage of it and make their life successful. It is not that everyone will be able to understand this philosophy. Still if some intelligent section of the human society understands it, there will be tremendous change in the atmosphere. So I am glad to understand also that there is good chance for opening a branch in New Zealand. I think that you may remember that when we were coming from Sydney to Calcutta we were talking on the plane about opening a branch in New Zealand country.

I have not heard for many days about Kuala Lumpur activities and also Hong Kong. I hope you might have received news from them. So I wish that you may stay for some time in Delhi to recoup your health. Delhi climate is now very good. So you take in the morning sugar candy juice. Just soak some sugar candy overnight in water and take early in the morning and that will help you. Don't take any fatty vegetables (too much ghee and spices). Take green vegetables in salad with lime juice. Green papaya boiled is also nice.

Hoping this will meet you in rapidly improving health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Nairobi 9 October, 1971

71-10-09

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter post-dated 5th October, 1971 and have noted the contents. I am very glad to learn that Rayarama is going to join us again. He is always welcome. So when he goes to N.Y. he may write to me. Then I shall let him know where to go in India. For the time being, from here I am going to Bombay and then Calcutta and then Delhi. In this way they have got several programs in India. So on hearing from Rayarama at my Bombay address I shall give him direction where to come.

If you think it is wise to purchase that house you can give the loan of $15,000 from the amount of $33,000 advanced to BTG a/c. But one thing is that these amounts are especially kept to meet emergency credit with Dai Nippon because twice I paid them at the rate of $20,000, to meet their immediate demand. So our credit is maintained with them. So this $15,000 loan to the Dallas school scheme must be returned very quickly because it is emergency fund. If it becomes blocked on account of purchasing property then I do not think this money should be invested in that way. So if you consider that this money will be returned as soon as possible, not later than six months, then I allow you to give them the loan.

So far marriages are concerned, just use your discretion but be sure that marriage does not become a farce. It must be serious. So far age is considered, generally the girl should not be older than the boy but in special case you can use your discrimination. Sometimes it so happens that the girl is older than the boy. In India also sometimes it so happens that the girl is older than the boy in some provinces. So you can use your discrimination and do the needful.

I am in due receipt of your statement of account and similarly every branch of our society should make a periodical trial balance and balance sheet. You can advise to all the branches that such accounts should be kept very nicely so that the public may know that we are very clear in our dealings.

Regarding printing our books and literatures, I may inform you in this connection that I saw one bulletin of "Indian Railways" in which it was specifically advised that every railway servant should see to it that the wheels of the carriages or vehicles must be moving always, which means that the railway is going nicely. Similarly all of us should see that our literatures are profusely distributed. That means that our missionary work is going on nicely. Otherwise we are simply sleeping and eating. The literature we have already designated as brihat mrdanga. So distribution of literature means great Sankirtana.

Our program here in Nairobi is going on very successfully. Just the other day we had a most successful engagement at the University of Nairobi and preaching and Sankirtana is going on daily. The Africans are eagerly taking part and very anxious to join us also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Satsvarupa

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Nairobi 9 October, 1971

71-10-09

Dallas

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 1st and 4th October, 1971, respectively and have noted the contents. I am very glad to know that you are trying your best to organize a school in Dallas and purchase a building in this connection, and that you are very much anxious to get a $15,000 loan from me. So I have advised Karandhara to give you this sum as a loan for six months because this money is kept to meet emergency demand from Dai Nippon. We have to keep our credit nicely with Dai Nippon. Twice I paid $20,000 each time. so they are convinced that we are a solid party. So this $15,000 loan to your school scheme may be returned as soon as possible, not later than six months. So you can immediately complete negotiation and take the money from Karandhara.

Regarding your teacher problem, I have advised Pradyumna to go there and teach students primary Sanskrit lessons at least to learn the alphabet, so that in the future when they go to India they may learn Sanskrit very easily. The students should be taught Sanskrit both in Devanagari and Bengali alphabets. Satyabhama in New Vrindaban has written a nice book for elementary lessons in English. I think this book may be printed immediately. If not the manuscript may be used to teach the students. The important matter is that the children are taken care of nicely. Bhavananda was talking with me that in New Vrindaban students were very much neglected. Therefore they were immediately transferred to New York. Every parent wants to see that their children are taken care of very nicely. That is the first duty. If they are not healthy then how they can prosecute their education? If they are undernourished it is not good for their future activities. They must have sufficient quantity of milk and then dhal, capatis, vegetables, and a little fruit will keep them always fit. There is no need of luxurious fatty foods but milk is essential. A big building is also very good for the children’s health. They can move freely and run and jump.

Yes, Visnujana Maharaja is personally a nice devotee so he has created nice devotees. Apani achari prabhu jivare sikhaya, which means that Lord Caitanya used to behave personally and then he used to teach others. So every one of us should follow this principle of Caitanya Mahaprabhu.

Please offer my blessings to Mohanananda Prabhu and the others. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Upendra

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Nairobi 9 October, 1971

71-10-09

Melbourne

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter 28th September, 1971 and have noted the contents. Also I have received newspaper clipping. So it appears that things are going on very nicely in Melbourne. Please now stick there and develop that center. There is no question of leaving our society. One may think like that but I cannot allow you to leave. That is my inspiration. Those who have left the society I am always thinking of them. Especially for you there is no question of leaving. Stay in Melbourne and preach with steady determination. I am glad to learn that you are in steady correspondence with Karandhara and am sure he will give you all good direction. So don’t be agitated by anyone’s so-called demand but you stick to your preaching work, husband and wife, chanting and following the regulative principles. Don’t be agitated by trifle things. Remain steady and go on with preaching work. Krishna will help you in every way. I am so pleased with you that you have done so nicely in the service of the Lord to your best capacity. That is required. It is not that everyone should be equally expert. But the thing that is needed is that we should be serious and sincere in our engagement. Nobody can adequately serve Krishna because Krishna is unlimited. But Krishna so kind that even a small leaf or flower offered to Krishna by the poorest man in the world, Krishna accepts such thing. Krishna is so opulent that he is not even slightly benefited by any presentation but he is so kind and merciful that he accepts a little bit of leaf or flower or water from his devotees, and because a devotee comes to him with such love and affection he becomes very much satisfied. As a father is always sorry for the son is out of home, similarly Krishna is not very happy on account of so many bewildered fallen souls in the material world. He therefore comes personally to ask them to surrender again to Him. But the conditioned soul is so much illusioned that it is very hard to make him surrender to Krishna. Therefore each and every one of us, if we can give service to Krishna by making another man surrender to Krishna, then He will very much appreciate that service and that is our gain. Try to follow this principle and preach vigorously to your best capacity and everything will be all right. Don’t worry.

So far your question, the soul is fundamentally pure but he has an aptitude to come to the impure state of material contamination. He is therefore called tatastha or marginal. He has got the liberty of staying within the pure state or becoming contaminated. That is his choice. This marginal point can be understood in this way; just like you are standing on the shore of the sea. So you can remain on the land or sometimes you can jump into the water to enjoy as you will see on the beaches. So many young boys are enjoying. But that is dangerous at the same time. One who does not know swimming expertly well he may become drowned. Similarly the soul from the spiritual platform sometimes jumps over the material ocean of nescience. The Vedic knowledge gives him specific instruction how to swim over but if he is a rascal, he does not take the instruction through the bona fide representative, the spiritual master, and he becomes drowned. That is the position. The Vedic instruction is so nice that the soul, when he jumps over this material ocean, the Vedic instruction teaches him how to swim and come back again to the shore. This swimming process, according to Vedic instruction, is called sacrifice, charity and penance. One who learns these techniques of swimming over the ocean of nescience, he goes back to home, back to Godhead. One who does not take to this swimming process, he becomes drowned. In the Bhagavad-gita this is stated iccha dyesa samutthena . . . svarge yanti parantapa which means deluded by desire to enjoy the material world and becoming envious of Krishna, one comes to this material world. (Bhagavad-gita, 7/27). So read our literature profusely and you will get sufficient knowledge.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received your second letter also. ACBS/adb

Letter to: Citsukhananda

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Nairobi 12 October, 1971

71-10-12

Mexico City

My Dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th September, 1971 and have noted the contents carefully. I am very glad to see that Candrabali and your son have returned to you again. It is very good. Husband and wife, there may be some disagreement but it should not be taken at any time very seriously. So combinedly together, go on with your preaching work.

I am so much pleased that you have got a nice place. I shall try to go to your center at my first opportunity. Some time back I went to Albuquerque, New Mexico. It is a nice small city. I think Santa Fe is near Albuquerque. These tracts of land are full of hills.

I quite follow the situation prescribed by you, and all these yogis are mostly bluffers. They have no substance to give. You can openly declare this fact. Try to distribute our books very widely and preach also. These bogus yogis and swamis will vanish.

It is very good that you have registered the society. It is very important. Actually we are not a religious institution. We are presenting a cultural program, making men of good character. Therefore it is a cultural institution. We are also registered here in Nairobi as International Society for Krishna Consciousness, Ltd. Many people are becoming our life members also and we have collected over 30,000 shillings and are trying to find out land where to locate ourselves.

One thing is that all translations should be checked by you and Candrabali because those who are not our students, if they write some wrong conclusion, the whole thing will be murdered.

The prose and appreciations are very nice. Thank you very much. It is all being sent to Satsvarupa for future publication after examination. Please offer my blessings to the others there. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Dayananda, Nandarani

-

Nairobi 13 October, 1971

71-10-13

My Dear Dayananda and Nandarani,

Please accept my blessings and offer the same to your children Candramukhi and Vilasani. I am in due receipt of your letters dated 7th October, and I am so glad to receive them. I am so pleased to see that you both have taken very seriously to improve the conditions of our London temple. Our London center is very important and it is already known all over Europe and what to speak of England. So try to develop this center to the best of your capacity. I am sure that now London temple is in the right hands. Both of you, husband and wife, attempted to improve the L.A. temple and Dayananda took so much risk to maintain it. I remember all these things. Now our L.A. temple has come to a very prominent position. So far I know Karandhara is managing it nicely and you have got sufficient experience as president of L.A. temple. Now you are president of London Temple, so please just try to raise it to the L.A. standard.

So far the roofless church, it is lying unused for so many years. Why not approach the authorities to give it to us as donation for this great cause, or else for a nominal lease-rent for 99 years? Then we can repair this church very nicely. I have seen it but still if you will kindly send me specifics of the land area, the inside area of the church and other particulars, then I can give you some suggestions. I think there is some spare land also surrounding the church. So all details may be supplied. But I think if we replace the roof and make necessary arrangements for living quarters it will be very nice. But so far the neighborhood is concerned, I am not very much optimistic. So you have to study the neighborhood also whether people will come to our church.

Out of all the churches that I saw during my stay in London, I found the old Paddington church very nice. Why not negotiate with this property? What is the difficulty? I like that church very much. It is quite suitable for London temple. But as soon as we get a nice church it will not be difficult to raise the money for that purpose. When George came to our L.A. temple he remarked-why not a nice temple in London like this one?

So you try to find out a nice church, preferably the Paddington one, and I think there will be no difficulty in raising the necessary funds. Our book sales are increasing. If we attempt to do something the Indian community also will contribute. George will also contribute. So try to find out the best one. Krishna will help you.

So far the accounts are concerned, it is a very important item. I am so glad to learn that you are taking assistance from a chartered accountant. We are a registered limited establishment. Accounts must be submitted yearly to the companies registrar. Then there will be no

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Letter to: Sriballavah (Vin Fiocco), Pranaballavah (Bruce Webster), Kamalavati (Elicia Heller)

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Nairobi 13 October, 1971

71-10-13

Denver

My Dear Sons and Daughter,

Please accept my blessings. I have just recently received one letter from Sriman Tulsidas Prabhu and at his recommendation I have gladly consented to accept you all as my duly initiated disciples. Your beads are all chanted and they are enclosed herewith. I have given you the spiritual names as follows:

Sriballavah Das Brahmacari (Vin Fiocco). Sriballavah is another name for Narayana.

Pranaballavah Das Brahmacari (Bruce Webster). Pranaballavah means Krishna. Vallabha means beloved and prana means life.

Kamalavati Dasi (Elicia Heller). Kamalavati means the goddess of fortune.

I can understand that you are all very sincere and very much qualified devotees and now by Krishna's grace you are engaged whole-heartedly in His service. So take full advantage of this opportunity and perfect your lives; that is my request. Our process is simple. Follow the regulative principles strictly, chant at least 16 rounds of Hare Krishna mantra daily, read all our books, go for street Sankirtana and in this way be engaged in Krishna's business 24 hours. Then you will be always thinking of Krishna and in the end go back to Krishna, back to home, back to Godhead.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Tamala Krsna

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Nairobi 13 October, 1971

71-10-13

Delhi

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3d October and have noted the contents. I am starting for Bombay on the 19th October at 10:00 p.m. reaching Bombay at about 8:30 a.m. on Wednesday morning.* I shall stay there until the 23d, four days, and then I shall start for Calcutta on the 24th, some time in the morning. The exact time of my arrival in Calcutta will be informed to you in my next letter. I do not know whether you are all coming to Calcutta for the festival there. Neither I know who is in charge of organizing the Calcutta meeting from the 28th. Your reply to this letter may be sent to Bombay address.

So far printing Hindi BTG, why the check should be issued in the name of ISKCON; why not directly to the press name? My checks for the book fund account are lying in Bombay. So you can let me know in Bombay the exact amount, or the press bill, and the name of the press so that the check may be issued directly to their name.

Regarding record impressions, the price appears to be very much exorbitant. In U.S.A. I think such records are printed at 15 cents per copy. So that comes to Rs. 1.13. Why should we get from Gramaphone Co. at such high cost? What will be the selling price for these records? If the cost is about Rs 5/- per record then would they be sold at Rs. 10/-? I do not know at what price you have sold them in the past. Anyway if you have already placed the order with Gramaphone Co. then what can be done? We will have to take delivery of them. So in your next letter to the Bombay address you can mention the exact amount to be paid to the Gramaphone Co. and a check will be issued directly in their name. I think there is no need of issuing a check in the name of ISKCON and again have to transfer it to the company name. The real method is that the check should be issued directly to the payee's name.

So far the books are concerned, the method appears to be very nice. So make correspondence with our book supply department and do the needful. Another point is that why don't you get all reprints of our books, such as TLC, NOD, etc., that are to be distributed in India, printed there in Delhi on offset press? You can inquire into this matter.

So whatever has been done in the past you forget, but now do things nicely. All new matters should be consulted with all the members and a vote taken. I think you should immediately consult with Rupanuga and Karandhara also about the record impressions, what would be the cost in USA.

Outside of India everyone is cooperating with Karandhara. I don't think there is any discrepancy, but I do not know why in India cooperation is lacking. So you should do things nicely and in consultation with others and rectify the situation. I have also apprehended a scandalous situation; so do things nicely and immediately begin.

Printing Nepalese edition of BTG is a good suggestion. Also to Mr. V. R. Ragam (c/o Sri Rama Nama Kshetra; Guntur-4; S. India) you should send a complimentary issue of our Hindi BTG each month, beginning with the issue already printed with Dai Nippon.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please offer Gurudasa my blessings. I have received his letter of 7th October, 1971 and noted the contents. While posting I received one letter from Ksirodakasayi and the program presented by him appears to be very nice. So kindly cooperate with him and make things nice. We have got great responsibility. Further talks when we meet./ ACB *flight # E.C. 820, arriving 8:15 a.m. 20th October. East African Airlines.

Letter to: Tulsi

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Nairobi 13 October, 1971

71-10-13

Denver

My Dear Tulsi das,

Please accept my blessings. I beg to acknowledge receipt of your letter from Denver dated 3d October, 1971 and have noted the contents. It is very much encouraging that your center is improving daily and doing so nicely. There is good field there. So combinedly work very hard to make our new Denver center a grand success. We have all taken on a great responsibility for spreading Krishna Consciousness all over the world. Actually people are suffering on account of being enamored by the external energy. Krishna wants to deliver them. He comes personally, he comes as a devotee, and he sends His authorized devotee. So some way or other we have been entrusted to serve Krishna in this connection. Do it nicely. Follow the regulative principles and teach others to do likewise and we shall remain strong and it will not be difficult for us to push on this movement. I am so much obliged to you for your helping the cause. Please stick to this principle and Krishna will bless you with all benediction.

At your recommendation I have accepted Vin, Bruce and Elicia as my duly initiated disciples. One letter and their beads are enclosed herewith.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Vasudeva

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Nairobi 14 October, 1971

71-10-14

Paris

My Dear Vasudeva,

Please accept my blessings. I have heard a serious complaint against you that you are in intimate relation with Aradhana's wife Santanu. I am not only surprised but I cannot believe that a nice boy like you should be thus accused. Anyway young boys and girls sometimes commit mistakes due to age but we should remember that we are considered to be the most responsible persons in the society. Rejection of illicit sex life is our first motto. So I request you to stop immediately all this nonsense and remain fixed up in your good character. I have got very much appreciation of your abilities and I hope you will do the needful so that there may not be any more accusation against your good character. Any god-brother's wife or any unmarried girl in our society should be always treated as mother and sister. Any married woman should be treated as mother.

So we require many pictures of the acaryas so please engage yourself in painting more seriously than to divert your attention in any other matter. Please reply this letter to my Bombay address and let me know what you have done.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vrinda

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Nairobi 14 October, 1971

71-10-14

Hamburg

My dear Vrinda devi,

Please accept my blessings. I am in due receipt of your letter dated 8th October, 1971 and have noted the contents carefully. I heard from Sivananda that you had left him without his knowledge. That is not very good. When he wrote me twice "my wife has left me and there is no trace" then I advised him that instead of marrying again, better to prepare for sannyasa. So far my knowledge is concerned, I consider Sivananda as one of my foremost disciples. I always remember his smiling face and when I was in Hamburg he was my constant companion and my personal attendant also. So I cannot forget Sivananda's good behavior and gentle nature. I do not know why you disagreed with such a nice husband. If you take my advice, then you will immediately return to your husband and live there peacefully. You are a qualified girl. You can do extensive service to Krishna. I require your service in the matter of translating work. So I advise you to engage yourself fully in your good quality occupation and be advanced in Krishna Consciousness.

Our ISKCON Society married couples means that both parties fully are engaged in Krishna's service. I have noted your several complaints against the devotees but it would be better to set the example rather than to criticize the defects of the devotees. We should always remember that we recruit members from people in general. It is not expected that every one of our members should be immediately to the standard qualification. The best thing for you is to set the example by your personal behavior and try to reform the others, not by criticizing but by friendly behavior. If sometimes there are any disagreements, we should try to forget such incidences and be always in friendship with each other. So I hope you will immediately return to your husband and forget all these disagreements and fully cooperate for developing our Berlin center.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Regarding children, when you are married you will have children undoubtedly, but you should wait for the opportune moment when Krishna will bestow upon you all good fortune. Our line of action is enthusiasm and patience. cc: Sivananda; c/o ISKCON Berlin W. Germany ACBS/adb

Letter to: Karandhara

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Nairobi 16 October, 1971

71-10-16

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your telegram reading as follows: SUGGEST THAT WE PUBLISH SIMULTANEOUSLY ALONG WITH THE TEN THOUSAND MOROCCO BOUND GITAS TEN THOUSAND PAPERBACK EDITIONS FOR LOWER PRICE RANGE CONSUMER MARKET AND FIVE THOUSAND HARDCOVER GITAS FOR LIBRARIES LETTER TO FOLLOW.; I fully approve of this suggestion.

From Delhi Tamala Krishna has written that they want to get "Hare Krishna" and "Govindam" 45 rpm records impressed in Calcutta but the charge is exorbitant. So if you will kindly take immediately quotation from L.A. because there are many companies which imprint records, so we can print 10,000 copies. What will be the charges?

I am going to Bombay on the 19th night reaching there on the 20th morning at 8:15. So you can reply this letter to the Bombay address.

Another point is that I have advised Nairobi center and so we have already registered the society in the companies act and we have got a post box number also, as given above and we have our bank account also. We are getting membership fees very encouragingly. If they work hard then at least they can get one member daily, and besides that they are collecting nicely on the street Sankirtana. So I have proposed that 50% of the membership fee may be sent directly to Dai Nippon and 75% of the direct sales collection may also be directly sent, and that they get the books on consignment, or without paying on delivery. The idea is that 50% of the membership collection as it is already settled up should go to the book fund, so they will directly remit, whereas direct sales of books, 75% to the book fund and 25% they keep for expenditure. So how do you like this idea? Besides that whether you would like them to send money directly to Dai Nippon or to you. I think if they send directly to Dai Nippon and send you a copy for your information, then you can keep accounts properly and the matter becomes simplified. So consider over these points and let me know your decision.

Please try to distribute our books very very widely in all languages. That will push our movement very rapidly. We are now preparing a book on philosophical discussions. Syamasundara. is daily discussing with me the views of the different Western philosophers and we are studying them from the ISKCON point of view. This work is going on regularly and Aravinda is typing them regularly. So very soon a book will come out. When I go back to India I shall review all the Indian systems of philosophy also, from this angle of vision, so that this book will be very much interesting to the student class in the schools and the colleges. Try to encourage all our centers to go to the schools and colleges and introduce our philosophy, books and literatures. As soon as I see that you GBC members are managing everything very nicely I shall completely retire for writing my books only and I am thinking of staying in Mayapur for six months and in your camp, L.A., for six months. I hope in L.A. the Deity worship is going on very nicely; dress, flowers, ornaments, arati, cleanliness, foodstuffs, all of them must be regular, accompanied by kirtana, street sankirtana, distribution of literature, etc.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ksirodakasayi

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Nairobi 16 October, 1971

71-10-16

Delhi

My Dear Ksirodakasayi,

Please accept my blessings. I was just anxious to receive a letter from you since you have gone to India and I am so much pleased to receive your letter dated 8th October, 1971. I am glad that you are going to Gorakhpur to rectify the misunderstanding with Dr. Rao. I have also received no letter from him since a long time.

You have written to say that the accounts are being kept by our men in India not in a very proper way. That I admit because most of them were not accountants previously, neither they were very much responsible to their family or country. Somehow or other on account of their previous pious activities, they have come to Krishna Consciousness. So we should very sympathetically treat amongst ourselves so that our missionary activities may go on without being hampered. You are experienced in business dealings as well as accounting, so I am confident that by your introduction of system of accounting and business sight dealings will be very much helpful and in all our branches in India they will follow the system and the whole mess that is already done will be cleared up. My only point is that we are dealing with the public. They are paying us money and we should handle them so carefully so that they may think of us as spotless.

I am returning to Bombay from Nairobi on the 19th night, reaching Bombay on the 20th morning at 8:15 am. I shall stay in Bombay for four days and then on the 24th morning I shall start for Calcutta.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please offer my thanks to Subala Maharaja for his letter dated 12th October 1971. Inform Tamala that Nara Narayana has already gone to Calcutta and preparing the Model for Mayapur scheme. ACB ACBS/adb

Letter to: Yamuna, Gurudasa

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Nairobi 17 October, 1971

71-10-17

Delhi

My Dear Yamuna and Gurudasa,

Please accept my blessings. I am in due receipt of your descriptive letter dated 10th October, 1971 and have noted the contents with interest. I am so glad to know that you are seeing all the MPs and officials in the government service and if you can make each of them a member of our society it will be a great service. Try to do it to your best capacity. I am also very much pleased that Indira Gandhi is now personally well known to you. For your presence only she has given special order for our devotees stay in Delhi. Certainly this is a good achievement. The selected men, namely the MPs who are there, are supposed to be the leaders of the country, are all there. If they can be convinced of our important movement then in India we shall have a very good holding. Actually our movement is so important that without taking to it, no other method, political, social, religious, or cultural, can give relief to the present chaotic status of the worldly situation. The leaders of the society must try to understand this point, that godlessness cannot give any relief to the human society. The whole world is so made that the living entity must serve Krishna; otherwise he has to serve maya. It is the same example that the citizen of the state has to render service to the government in order to become a good citizen. If one does not abide by the government laws then he is put into prison walls and forced to serve the government more tediously. So if we do not perform sacrifice, yajna, which means method of activities for pleasing the lord; as you know it is stated in Bhagavad-gita that any work not done for the satisfaction of the Lord must entangle the doer in the complication of the stringent laws of material nature.

Regarding the Deity worship and how to take care of the marble forms, now you have got practical experience from Jaipur and you can issue a statement to all the centers where such Deities are there. We may require many marble Dieties from Jaipur also. So it is good that you have secured the name and address of a good supplier. The Deities meant for the temple in Delhi may be installed during the Delhi function as we did for our Calcutta Deity. In the meantime somebody may donate a throne like Calcutta or Bombay for the Deities. And in the future we shall see about Jaipur. It is a city of devotees. We can get many vacated temples there in Jaipur just like there are some churches vacated in London also.

On the night of the 19th I am going to Bombay, reaching the next morning at 8:15 am. From there, after four days, I will be going to Calcutta sometime on the 24th instant. (8/30 am)

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nara-narayana

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Nairobi 17 October, 1971

71-10-17

Calcutta

My Dear Nara Narayana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11th October, 1971 and have noted the contents. First of all you finish the model work nicely. I am going to Bombay on the 20th, starting from Nairobi on the 19th night reaching 8:15 the next morning. I shall start for Calcutta on the 24th instant and the expected time of arrival will be cabled from Bombay.* I am very glad that you are already working on the model. Finish it nicely and when I go to Calcutta on the 24th we shall take up the matter of engineering work, consulting with others.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb *It is starting J.A.L. at 6 am in the morning and reaching Calcutta at 8:30 am on the 24th October, 1971.

Letter to: Rayarama

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Bombay 22 October, 1971

71-10-22

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated 11th October, 1971 and have noted the contents. I welcome you for your coming back to our society and you are feeling very nicely the association of devotees. Srila Rupa Goswami has described that devotional service can be advanced by six processes. Perhaps you know them. They are as follows: enthusiasm, patience, conviction, following the regulative principles, being honest in one’s profession, and in the association of devotees. So this Krishna consciousness society is especially meant for giving people the opportunity to associate with devotees. Devotees means who are following the regulative principles. One cannot be independent and at the same time become a devotee because all devotional activities are based on surrender. So in the association of devotees we learn this important item-how to surrender, but if we keep our independence and try to become devotees, that is not possible.

You write to say that you cannot feel any taste for temple life or Deity worship. This means you are keeping the same temperament you entertained before leaving our society. Our process is to accept both the lines of bhagavata marga and pancaratriki marga. Perhaps you might have seen the picture of the Gaudiya mission. On one side there is the bhagavata book and on the other side a picture of Laksmi Narayana for Deity worship. You cannot make any progress in devotional service unless simultaneously you follow both the lines. Just as the tracks of a railroad line; both must be there. Similarly temple worship is essential for purifying us from the material contamination and without being purified we cannot glorify the Lord. As it is stated in Bhagavad-gita that the Lord is completely pure and we cannot approach Krishna without being purified. So as you say that you do not feel very much encouraged in Deity worship and temple life, I see that your disease is still continuing. Under the circumstances simple academic career will not help you. If you want to live with us you must accept temple life, namely cleanly shaven head, observing the regulative principles, decorating the body with tilak, etc. You know all these things.

So far your editorial work is concerned, I welcome your good service but if you do not follow temple life and Deity worship, it will set a bad example. When I was there in N.Y. last time I saw that the tendency was there in the press members not to follow the principles. So I said better to stop the press. Since then Advaita and the others are attending temple worship. Similarly you must also do the same and chant at least 16 rounds, etc.

I am so glad to learn that you are eager to preach but we should know it that we cannot preach without being solid in our standing as devotee. Lord Caitanya Mahaprabhu said that ”apani acari prabhu jivare sikhaya.” This means that Lord Caitanya wanted that one should preach by behaving himself exactly what he preaches. So our Krsna consciousness movement, preaching, depends on personal behavior. If you want to preach the gospel of Lord Jesus Christ on the principles of Bhagavad-gita you will find so many differences. Those who are following Jesus Christ, let them follow strictly to the principles of the Bible. "Thou shalt not kill" is now being misinterpreted by Christian priests. Now they say "Thou shall not murder." This means trying to save themselves from the crime of animal killing. So you cannot teach such unscrupled followers the message of Bhagavad-gita. If you want to preach Bible you can tell them why there will be misinterpretation. In N.Y. there is a big press that prints "Watchtower." They are forcefully criticizing Christian behavior. I read that one Christian priest allowed a marriage between two men-homosex. So these things are going on. So your proposal for preaching the gospel on the basis of Bhagavad-gita will not be successful. If you want to do that I cannot check you but I cannot allow you to do such things from within our society. You have to understand our philosophy perfectly, follow the regulative principles, and then in fact you can edit our books and papers.

When I shall go to Mayapura then upon hearing from you of my proposal as mentioned above, I shall arrange for your coming to India. First of all you have to decide yourself whether you are prepared to surrender to our principles, but if you keep your independence either in Mayapura or N.Y., your position is the same. To associate with me you are always welcome but not with your independence. That will not help me or you.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

November

Letter to: Bali-mardana

•

Calcutta 1 November, 1971

71-11-01

Delhi

My Dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated 26th October, 1971 with enclosures. I am sorry that your dealing with the draft board has been mishandled and therefore you are in difficulty. Anyway if need be you can go back and face trial as advised by your father's lawyer. I am enclosing herewith a certificate as founder-acarya of ISKCON movement. That is already recognized all over the world. So when you stand for trial you can show them all our books, newspaper cuttings, my certificate and you can plea freely that you are no longer interested in material activities, but you are completely engaged in Krsna's service. Many of our students have been accepted as ordained ministers of religion and in NY the draft board has recognized our institution as a religious establishment. I hope if the things are presented rightly by your lawyer, everything will be all right by Krsna's grace. There was a similar case with Vamanadeva and he was given the right to remain as ordained minister.

So far the leaflets sent by you which you want to publish during the Delhi festival, that is approved by me and you can do the needful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am reaching Delhi on 10th Nov. at 8:30

Letter to: Advaita

•

Calcutta 1 November, 1971

71-11-01

My Dear Advaita,

Please accept my blessings. I beg to acknowledge receipt of your report of Press activities dated 7th October, 1971 and have noted the contents. Also I have received "Answers By Citing the Lord's Version" and it has come out very nice. The new binding procedure is also very good. In some pages there are printing discrepancies.

Regarding Bhagavad-gita, if the Morocco binding is as costly as the hard binding, then we will prefer hard binding. That is already advised to Karandhara also about printing more copies. He knows all the details.

So far ISKCON Press Europe, that was simply imagination. It never took shape. So it is better if you amalgamate it. This matter and similar topics should be consulted properly with you and the GBC members for the proper course of action. And for meeting your expenditures, taking on commercial printing jobs sounds all right. If you can maintain in this way and at the same time go on printing our books, that is our success.

You will be interested to know that here Giriraja with the help of one Bengali professor and John Greisser the photographer have published a very nice edition of Bengali BTG. The price also is not very high; almost on the level of Dai Nippon. Ordinarily Dai Nippon charges 10 cents, so it is almost on the same level. It will be published regularly henceforward, so if they require any help from you, you should give them all assistance.

Yes, I have received Rayarama's letter and I have duly replied it. Also I am very glad to hear how the work is going on steadily. It is all very encouraging. Continue it and Krishna will surely bless you all.

Please offer my blessings to the other press members.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Bhagavan

-

Calcutta 1 November, 1971

71-11-01

Detroit

My Dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter with enclosures dated 12th October, 1971 and have noted the contents. It was a great shock for me to hear about the death of Jananivasa and Will, so untimely. In such case we should hold special condolence meeting in our centers and pray for his being taken to Krishna Loka by the grace of Lord Krishna. After the demise of a devotee some special feast preparations should be offered to Lord Krishna and prasadam should be distributed.

So far your points for improvement of BTG, they are very nice in general. Our policy is to satisfy Krishna and keeping this point in view you should consult the GBC members and discuss these points and do the needful.

Yes, certainly Their Lordships Sri Sri Radha and Krishna will grace your temple. Just now arrangements are being made. One pair exactly like those in Boston will soon be on their way to Detroit. I will let you know when final shipping arrangements have been made.

So far purchasing of automobiles, use your discretion. If they cannot be donated then try for at least 50% commission.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Jadurani

-

Calcutta 4 November, 1971

71-11-04

My Dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated 24th October, 1971 and have noted the contents carefully. So far whether to print posters, of course paintings are always nicer, but if posters can be printed I have no objection. If good printing is done, as you have described, then where from the money will come? So whether such investment is possible; you should consult with Rupanuga in this connection.

So far the prints you have sent photos of, they are bona fide but for the ordinary man they appear sensual. So better not to display such prints or paintings, not even in our temples.

Yes, one should always be engaged in important work as much as possible. Bharadraja is expert in so many things; he is expert kirtana leader also. So if he is needed for these related fields then let him devote part of his time in that way.

Acyutananda is preparing those prayer booklets from here. You needn't divert your attention in that way. So far the painting of Bhismadeva.., you can show flowers actually falling from the sky. That is nice. And Lord Rama's arms should be kept in the original position, as is depicted in the print sent by Gurudasa. The arms must remain symmetrical.

Please offer my blessings to Muralidhara, Bharadraja, Kancanbala, Ekayani, Kirtimati, Sarita, and all the other hard working artists. I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Karandhara

-

Calcutta 4 November, 1971

71-11-04

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd October, 1971 and have noted the contents. So far BGAII is concerned, if the price for Morocco binding is the same as that of hardcover, then we shall prefer hardback only along with the paper back. I suggested Morocco binding before because I thought it to be cheaper. But if it is not cheaper then we don't want Morocco binding.

So far Brahmananda Maharaja making direct payments to Dai Nippon, you should open correspondence with him in this connection. When I left Africa I advised him to send 15,000 shillings. Whether he has sent or not? So far KRISHNA books, paperback, certainly 25,000 can go there for distribution in Europe and U.S.A. Another point is that we can have our own records pressed; there are so many records to choose from.

The real purpose of these stamps is to make Radha-Krishna picture seen by so many people. Other pictures for other stamps can also be used. The cover picture for KRSNA book is nice for one. Some may even say "KRSNA book" as advertisement. So use your discretion. We want to advance our propaganda is all.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: A. S. Khanna

-

Calcutta 4 November, 1971

71-11-04

Aban Villa Santacruz East Bombay-55

My Dear Sri A. S. Khanna,

Please accept my greetings. I am in due receipt of your letter undated and have noted the contents. You will be glad to know that by the first week of January, 1972, I will be returning to Bombay for about two weeks, and I shall be glad to see you at that time.

I am so glad to learn that Gopala and Ekayani are coming to Bombay to see you. So I am pleased also that Gopala's mother will be able to see her beloved son and daughter-in-law.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: R. V. Ramdas

-

Calcutta 4 November, 1971

71-11-04

c/o Vishva Hindu Parishad 16/10 Arya Samaj Road New Delhi (Korelbag)

My Dear Sri R. V. Ramdas,

Please accept my greetings. I have been in extensive tour all over the world, in Europe, America, Africa and very recently I have come back to India, so I have just now received your letter of 20th August, 1971 and so this late reply.

Yes, I have all good wishes for your philanthropic activities. As we are preaching Hare Krishna Movement all over the world, we should request you also to spread this movement along with your other activities.

Thanking you once again for your letter, I beg to remain

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Visnujana

-

Calcutta 4 November, 1971

71-11-04

San Antonio, Texas

Dear Visnujana das Maharaja,

Please accept my blessings. I am in due receipt of your letter dated nil, and have noted the contents carefully.

It is very encouraging for me to hear that my Sannyasis are traveling and preaching. Regarding keeping our temples clean, this is essential. Unless we can maintain the temples we presently have superexcellently clean, we should not open new centers.

Two men may remain at the temple and clean thoroughly every day and the rest should go to the streets for sankirtana. For Spiritual life chanting Hare Krishna is sufficient but because we are habituated to unclean habits we must have temple worship. Sankirtana will keep everyone's mind clean and surely this quarreling will cease.

The best thing would be if you could combine the Road show with visits to cities that have existing temples. In this way you could enliven the devotees tremendously. We must keep our existing centers strong.

This will be the greatest preaching program if you can travel and distribute literature. I have experience in Sydney when I spoke at the University, the students bought my literature.

Enclosed are sacred threads for Sri Galim das and Dvija Hare. As far as Kunja be Hari is concerned you please consult with Karandhara on this matter.

Your ever well wisher, A.C. Bhaktivedanta Swami

MS/jdb

Letter to: Visnujana

-

Calcutta 4 November, 1971

71-11-04

My Dear Visnujana Maharaja,

Please accept my blessings. I understand from Kirtanananda Maharaja that there is a nice scheme for travelling sankirtana party. So I think that your joining them will be super-excellent scheme and I have my full hearted sanction for your joining the party if you like.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda , Vrindaban Candra, Silavati

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Calcutta 6 November, 1971

71-11-06

My Dear Kirtanananda Maharaja, Vrindaban Candra, and Silavati, Please accept my blessings. I beg to acknowledge receipt of your letters just now received by me here in Calcutta and describing your plans for travelling Sankirtana party, and it is very much encouraging news for me. Silavati Prabhu said that this was her long cherished dream. It has been mine also. If there were three or four such travelling parties, it would be a grand scale propaganda. So do it with great enthusiasm and surely you will have the blessings of Caitanya Mahaprabhu. And wherever you go, if there is good response you can try and open a center there. This is first class scheme and surely will be "The greatest show on earth."

So far Visnujana Maharaja joining your party, that is super-excellent idea. Already, at your request, I have written him one letter to the San Antonio address, that he has my full-hearted blessings for joining the party.

Plays will be very successful and Vrindaban Candra is very expert in this connection. One thing, though, is that nice plays should be written for showing in the villages. The plays should be done seriously so that they will not laugh.

And Krishna has made himself available in the form of very nice brass Murtis from Washington D.C. It is not necessary also that Lord Jagannatha come along. Sometimes He is misunderstood also. The Deities can be installed in a temple and then taken for travelling. That will be best. So far Silavati's other questions: The large brass Deities can be bathed the same as the small ones if they can be handled easily; Cooking can go on after the Deities' plate is made. Without offering to the Deity nobody can be supplied, but after the offering if there are so many men and more is required then how can it be stopped?; In Vrindaban dhupa is offered without a flower sometimes, but either way is all right. If a flower can be offered, then that is nice; generally sandalwood paste is offered on the forehead, but on other parts of the body is all right; Kumkum powder should be offered on the feet.

My sanction is there for Prisni dasi receiving Gayatri mantra. It should be done by the tape method; Karandhara has a tape of me reciting gayatri mantra and he knows the proper procedure also. Arrangements can be made.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Ksama (Lynn Edwards)

-

Calcutta 6 November, 1971

71-11-06

Amsterdam

My Dear Ksama Devi Dasi (Lynn Edwards),

Please accept my blessings. I beg to thank you very much for your your kind letter requesting initiation and, at the recommendation of Dhananjaya Prabhu, I have gladly consented to accept you as my duly initiated disciple. I have given you the spiritual name Ksama Devi Dasi, Ksama means forgiveness. Your beads have also been duly chanted and they are enclosed herewith.

I can understand that you are a very sincere girl and that is the first qualification for developing love for Krishna. Now increase that sincerity more and more by engaging yourself whole-heartedly and with great enthusiasm for serving Krishna and very soon love of Godhead will fructify. You will become more and more happy in this life and in the end go back to home, back to Krishna, to enjoy eternal life, full of bliss and knowledge and in association with the supreme lovable object, Krishna. And our process for obtaining to such a wonderful existence is not at all difficult. Following the regulative principles strictly, chant at least 16 rounds of beads daily and always think of Krishna

[TEXT UNCLEAR]

life and your future will be very bright.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/adb

Letter to: Nityananda

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Delhi 12 November, 1971

71-11-12

New Orleans

My Dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated 20th October, 1971 and have noted the contents. I am very pleased to know that your temple is doing nicely and that there are sincere souls trying to understand this Krishna Consciousness process. You must always remain very serious and enthusiastic about chanting and hearing the message of Bhagavad-gita and Srimad-Bhagavatam, and set a good example for the new devotees to follow.

Bhakti Yoga is the process for all the ages, but the method is different in each age. The rascal people have got some idea of Bhakti according to their whims. Some meditate on light, but real meditation means to concentrate on Krishna.

An example of summary punishment is this: If you are sentenced to be hanged but instead you are given a simple pinprick, that is very nice. Krishna minimizes the devotee's suffering to the lowest. So long as one is engaged in devotional service, he is immune to the reactions of his past sinful activities, but if he chooses to give up this devotional service, then he has to undergo all these reactions.

For all devotees chanting, attending arati ceremony, taking prasadam and attending classes is compulsory. If it is possible, everyone may go on sankirtana.

Principally there are four sampradayas; Nimbarka sampradaya coming from the four Kumaras; Sri Sampradaya coming from Laksmi; Rudra Sampradaya coming from Lord Siva; and Brahma Sampradaya. Vivasvan is in the Brahma Sampradaya. All the sampradayas are related with one another because the conclusion is the same: that Lord Krishna is the Supreme Personality of Godhead and the living entities are His eternal servants.

It is a basic principle that one must accept a bona fide spiritual master in order to achieve the highest perfection of life, love of God. I thank all of you very much for accepting me as your spiritual master, and I promise that I will take you back to home, back to Godhead. I ask you all to promise me to always chant at least 16 rounds, follow the regulative principles, read our books and try to preach this Krishna Consciousness Movement all over the world. So far my qualifications are concerned, I am simply trying to carry out the order of my Guru Maharaja.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/akb

Letter to: Jagadisa

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Delhi 14 November, 1971

71-11-12

Toronto

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge your letter, no date, and have noted the contents carefully.

This college program and school work you are doing is very encouraging to hear. In these schools try to get as many classes as possible. This traveling Sankirtana is very good; to go from village to village as Lord Caitanya has predicted.

Yes, if you think Suzanne Boase is a suitable partner for Hiranyagarbha, then they have my blessings.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Lalita Kumar

-

Delhi 15 November, 1971

71-11-15

My Dear Lalita Kumar,

Please accept my blessings. I am in due receipt of your letter (undated), and I am very encouraged by the progress you are making to lead the citizens of your community, Wilmington, on the transcendental path back to Home, back to Godhead. Because you are very sincere and enthusiastic boy, and very intelligent also, Krishna has give you this position of leadership in His army, to win the war with Maya and establish Krishna Consciousness as the perfect way of life for every living entity. If you simply push on this one activity of distributing my books, your all success will be there. I have hatched this ”transcendental plot” for getting money by selling my books, and if we stick only to this plan, and use our brain for selling books, there will easily be sufficient money. I have recently informed the GBC to allow each temple to keep 25% of the money they collect from direct book and magazine sales for temple maintenance, 75% to be sent to Book Fund. Supposing you can sell 800 dollars a week worth of literature (retail price). Will not 200 dollars weekly be sufficient for food and rent? If not, increase book sales, or, until things are adjusted in this way, supplement in other ways, but try to avoid too much business as this distracts us from our real mission. If Krishna sees that we are very active to spread information about Him, He is Master of the Goddess of Fortune, He will give everything!

I note that you have got a nice van-why not have some travelling Sankirtana parties in the surrounding countryside, distributing our literature in new places?

Your approaching schools and colleges is very tactful because these students are the most eligible candidates for receiving this transcendental knowledge of Krishna philosophy. Simply by repeating what I have said-first you must yourself become fully convinced of this philosophy-your preaching will meet with all success. Our philosophy has the full potency to deliver anyone from the darkest realms of ignorance to the enlightened realm of complete cognizance. The potential is there, simply you have to master the words and deliver them purely, and this will please me very much. You will be happy to know that I am preparing a book on commentaries on your Western philosophers, so that all of my students may defeat these nonsense rascals who are simply speculating this and that and misleading the people. If we sincerely try to present our philosophy at every opportunity, eventually it will be heard and appreciated. So plan your school program in this way.

As for your questions, do the fallen souls leave the spiritual world all at once or gradually, we can answer, do all the prisoners in the prisonhouse free at once-no, some are coming, some are going. Our presentation of Krishna Consciousness must be always very bold-if we are king, we must act like king. The idea is if we speak the truth, those will hear who are intended to hear by being qualified or prepared. It is not that we should compromise to attract the mass-we are after the class. Still, it was my method to make Krishna Consciousness palatable to you Western boys and girls, how else could I attract you to give up your habits of sense gratification? Krishna philosophy can be approached from every angle because it is the Complete Whole, purnam. So if your scientific explanation, beginning from the point that sound vibration is the root cause of everything, and leading to the understanding that Krishna is the Cause of the sound vibration is having good effect, why not continue in this way. Only thing is to remain true to the authorities-Krishna, the great saints and acaryas-and everything you say will come out nicely. People are of different natures so we have to use our talents how to convince people in different circumstances, that’s all.

I hope this mee’ts you and your good wife Jambavati in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandakisora

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Delhi 15 November, 1971

71-11-15

My Dear Nanda Kisora,

Please accept my blessings. I am in due receipt of your letter of (undated), asking me if you could go to Mexico City to learn Spanish language for opening centers in South America.

Learning Spanish is a difficult job. How can you learn? I am very much enthusiastic about expansion of our branches, but if it is dependent upon learning of Spanish language, don't take this adventure. We should serve Krishna in whatever talents we have already got. However if you are still very much anxious to go there, and you think that you shall be able to get along without knowing Spanish language, then you may go there immediately and push on this Movement. The idea is to recruit active speakers who also speak English to translate and be trained for administering things locally-you simply organize everything and instruct them, and gradually they will take over full management.

Hoping this meets you in good health and jolly mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Patita Uddharana

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Delhi 15 November, 1971

71-11-15

My Dear Patita Uddharana,

Please accept my blessings. I beg to acknowledge your letter of Oct. 9, 1971; due to our frequent moving about and heavy schedule I have been unable to answer until now. Please forgive me.

I have noted especially your description of the unfortunate accident which took place and which took away our friends Jananivasa das Brahmacari and Will Prabhu. So on one side we have to be very sorry if our dear friends are taken away from this world, and on the other side we should be satisfied that a pure devotee is never lost. He gets another good chance to cultivate Krishna Consciousness, or if one is advanced he goes back to Home, back to Godhead. But even if it is taken that a devotee is not mature, we should be confident that he will take birth in a rich or devotional family. So their human life in a very good position is guaranteed. A devotee's position is always better than an ordinary karmi's position. Karmis do not know what is the next life, but devotees know it as certain as anything that he is going to have a nice human form of body.

So let us pray for the departed souls that they may be engaged again in Krishna's service.

It will be a good idea in the future if our devotees take lesson from this unfortunate incident and take precaution not to drive late at night for any reason-no gain can come from such driving at night which will ever compensate for much great losses. Please advise your GBC zonal secretary that in future great precaution must be taken.

Please continue in your writing of songs and poems for Krishna, because singing Krishna's praises is the highest type of spiritual activity and will give Him great enjoyment. I would be pleased if you can send me a tape of some of your compositions.

I plan to remain here in Delhi until 26th November, then we are all going to Vrindaban for a few days.

I hope this meets you and all of my spiritual sons and daughters in Columbus in good health and jolly mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gunagrahi

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Delhi 16 November, 1971

71-11-16

Buffalo

My Dear Gunagrahi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd September, 1971 and have noted the contents. It is very nice to hear of your credit course. Continue in this way and Krishna will surely give you all facility.

Enclosed please find one letter for initiates as well as two copies of Gayatri mantra and two sacred threads also duly chanted on. Two beads duly chanted by me have been sent under separate post. Hold a fire yajna and give Gayatri mantra to Kavi and Atmarama. Rupanuga has a tape of me reciting Gayatri mantra, so you can get this from him. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all four devotees.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Brhaspati

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Delhi 17 November, 1971

71-11-17

My Dear Brhaspati das,

Please accept my blessings. I am in due receipt of your letter of November 3, 1971, and I am very much pleased that in the short time you have been president of ISKCON St. Louis so much work beneficial for spreading Krishna Consciousness has been done by you. Especially I am encouraged by your programs in the schools and colleges. Try to interest these students in our books. If you simply stick to the textbook teaching becomes very easy. Philosophy is the highest, but even higher than philosophy is practice of philosophy. So when your students apply Krishna philosophy to their lives, they will feel the beneficial result, and this will make your teaching work very easy. Just like you add hydrogen and oxygen and get water. So let them chant and learn Bhagavad-gita and they will get Krishna's mercy. I am successful in my teaching work because I have not deviated one inch from my Spiritual Master's instruction, this is my only qualification. So if you simply remain pure, your preaching will have effect. Kindly push on this college program-only the most intelligent persons can understand Krishna philosophy, so it is very important that we spread this message to the intelligent class of men. Soon I shall be printing my latest book, commentaries on your Western philosophers, and with this instruction you will be able to defeat all of the mental speculators and so-called scientists who are simply misleading everyone.

Your program should help your distribution and popularizing of our books and magazines. This is our primary activity, to sell as many books as possible.

So far establishing Krishna Conscious schools for higher education in St. Louis, this is a very nice proposal. Let us see what develops in future. The details can be discussed between you and the GBC, whom I have appointed to manage such things.

Hoping this meets you in good health and cheerful mood.

A.C. Bhaktivedanta Swami

ACBS/sda/ddb

Letter to: Patty Dorgan

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Delhi 17 November, 1971

71-11-17

My Dear Patty Dorgan,

Please accept my blessings. I have received your very nice letter of October 4, 1971, and I have appreciated the contents.

I am very much encouraged that despite so many difficulties and tricks of Maya that you are still desiring Krishna so much. Thank you very much. In order to attain the topmost perfection of this human form of life one simply has to try for Krishna with enthusiasm and patience, and all obstacles will be overcome. If you are determined in this way to be His devotee, Krishna will provide some happy solution. But even if He puts us into extreme difficulty, we must always be prepared to consider everything as His special Mercy, that He is testing my sincerity, or that this trouble is nothing to what I deserve. Just see Prahlada Maharaja. His father tried to kill him many times! At least I don't think your father is trying to kill you. And after Krishna in the form of Lord Nrsimhadeva came and killed Hiranyakasipu, Prahlada prayed to Krishna to have mercy on his demon father. So we must take the instruction to respect our parents, and to be kind and very tolerant and patient with them, and very soon I promise you everything will be all right.

I am very pleased that you are chanting regularly. This will save you and protect you from all misfortunes. So chant Krishna's Name regularly, think about Him all the time, and your love for Him will keep you free from any bondage. Also, you must try somehow to avoid eating any meat, fish or eggs. Be very strong in this respect, and eventually your parents will appreciate your determination especially if you are otherwise always very kind to them.

As far as your questions, Krishna is not in need of anything, He is purnam, the Complete Whole. And yet He appreciates our love for Him, just like everyone appreciates if someone exhibits love for them. So He kindly allows us to show that love by considering that if I do not feed Him, Krishna will go hungry, if I do not give Him rest, He will be tired, like that. He reciprocates by pretending to be dependent on me, my slave, just to give us opportunity to find the real object of our loving propensity and to take pleasure by pleasing and serving Him. Everything we do should be for the reason that it gives pleasure to Krishna. Because Krishna's intimate associates give Him the most pleasure, and because they are His favorites, it pleases Him to see that these associates and close friends are also offered all respect by the devotees. Tulsidevi is part of Krishna's entourage, she is Krishna-ised or Krishna Conscious, and in this pure state she has all the qualities of Krishna, and therefore she becomes worshipable just like Krishna. There is a saying, love me, love my dog. It is like that. To approach the President is very difficult, unless you are the friend of his son or daughter, then it becomes very easy. So worship of Tulsidevi and other of Lord Krishna's Entourage is part of the total devotional attitude of pleasing Krishna.

I hope this finds you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Himavati

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Delhi 17 November, 1971

71-11-17

My Dear Himavati,

Please accept my blessings. I have received your letter of Nov. 2, 1971 and I have appreciated the contents carefully. I am especially pleased that you are finding great pleasure in serving Their Lordships in Hamburg Temple as pujari. I think that under your care They have become very gorgeous and satisfied. It is the sole aim of life to be constantly absorbed in thoughts about Radharani and Krishna, and because you are so determined to become fully Krishna Conscious, Krishna has given you this opportunity to realize that aim by serving Him directly. I have always instructed that the standard of arcana worship must be kept very high, because this will insure that every other temple activity will also flourish. So I am relieved to know that now the Deities are in your care. Thank you for this.

If one simply deposits all of his or her loving propensity onto the Deity of Krishna, immediately they are relieved of anxiety due to material sense agitation. This is Krishna Consciousness. Your prayer that you may be put always in difficulty is just like Queen Kunti Devi. She prayed to Krishna in the same way, because whenever there was trouble Krishna felt the suffering of His devotees and stayed by them to help them. And as soon as the trouble ended, Krishna went away! So let us always pray that Krishna may put us into difficulty so that we may expect that He will also remain by us and not go away.

You have a natural inclination as a teacher of small children, and I think that you should utilize it to instruct the young children of Hamburg in Krishna Consciousness. Children especially are inclined to appreciate Krishna's pastimes, so begin by reading to them from Krsna Book. They are not yet covered by false prestige and will very quickly take to tapasya as if it were amusing like a game! Just see the young brahmacaris in India. The Guru says do this, do that-immediately they do-they go out and beg all day in the hot sun and come back with a little rice, then take rest on the floor with no covering. And they are enjoying, it is pleasurable to them to work very hard. So it is very important to train children to endure all sorts of hardships and restrictions at the boyhood stage. Later, no one will renounce what he has accepted as the standard of enjoyment, to accept a standard of less enjoyment. So I think you should begin immediately holding class regularly and advertising for it. I understand the German people are very fond of kindergarten schools, so let them send their children to us for receiving the highest education.

Because mushrooms grow in a filthy place, they are not usually offered to Krishna. It is very nice that all the men should participate in deity-worship, this will sanctify their all other work. I think you are the most clever manager, better than your husband, because you are organizing temple routine very nicely for serving the deities and this will have very good results for everyone.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sivananda

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Delhi 17 November, 1971

71-11-17

Berlin

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7th November, 1971, and have noted the contents. It is very good news to hear that the German government has granted you a 5 year visa and that your Sankirtana activities are expanding. This is all very encouraging. Continue investigating for a temple in East Berlin and then inform me when you have heard some word.

Our festival here in Delhi is going very nicely. Every evening I am speaking with some chief guest, all coming from various fields of life.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Sridama

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Delhi 17 November, 1971

71-11-17

My Dear Sridama das,

Please accept my blessings. I am in due receipt of your letter dated 4th November, 1971, and I am very much encouraged to hear that things are improving nicely in Miami center, under your expert supervision. I think it is a good plan that you have bought that house, with negotiations going to buy the church behind. You state that you will be the largest distributer of BTG in the world. This statement is very pleasing to me, because more than anything I want that my students should distribute my books and literatures profusely all over the world, and this should be our formost concern, how to do it properly. But one thing, now you must try very hard to live up to your promise of becoming largest distributer!

Regarding Prayag Devi Dasi, yes, a woman requires protection. But normally we regard that any unmarried woman with children should take security of the temple-that is more secure than the protection of Krishna-and be satisfied with her children. Marriage is simply a license for having sex, so we are not very fond of sanctioning unnecessary sense gratification. However in this case, if you think the match is favorable for their advancing nicely in Krishna Consciousness, then I shall agree with your judgement. One thing is, there should be a formal contract signed by both parties at each marriage, voting that there will be no separation and that man and wife will work cooperatively in Krishna Consciousness.

Unless ___ you will find two copies of Gayatri mantra and two threads duly chanted on for your wife Manmohini dasi and Satyahit das Brahmacari. Hold a fire yagna and give them Gayatri mantra. Rupanuga has a tape of me chanting Gayatri mantra, so you can get a copy of this from him. The tape must be heard through the right ear only by the initiates.

Your court battles are great victories for Krishna; whenever there is Krishna there is certain victory. Everywhere we are winning in this fight to hold our Sankirtana meeting on the street.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Srutasrava

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Delhi 18 November, 1971

71-11-17

My Dear Srutasrava,

Please accept my blessings. I have instructed Sridama, that if he is willing then the match may take place. However I must caution that we must be careful to avoid so far as possible affection for family based on sense gratification. Be happy in your family life by working cooperatively to please Krishna, and she should be your assistant. We must always feel the grave responsibility of serving Krishna.

Hope this finds you in strong health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Badarinarayana

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Delhi 18 November, 1971

71-11-18

My Dear Badrinarayana das,

Please accept my blessings. I am in due receipt of your letter dated November 7, 1971 and have noted the contents carefully. Regarding your proposal to accommodate more indoor engagements for Sankirtana, and thus to avoid the severe cold of wintertime, is a nice proposal, and I am encouraged to hear that you are always thinking of how to improve the program of your St. Louis temple. We should always be thinking of how to spread this Sankirtana Movement by applying our basic principles according to time and place, and I especially want that my students enter into the schools and colleges and present our Krishna philosophy and sell our books. So you may do this in consultation with Brhaspati das and other temple officers, and whenever such questions arise in future, do not hesitate to refer all matters of temple management to your GBC Zonal Secretary, Bhagavan das, for his help. I have appointed this GBC body to relieve me from the burden of administration, so I may concentrate on my writing and translation of books.

Regarding your second point, I am pleased to hear that you are concerned for the development of your neophyte godbrothers and godsisters. So just try to help them by giving them Krishna Consciousness and the best way to do this is to set the example by being very enthusiastic to do anything and everything to please Krishna, even we may have to make sacrifice. Follow the regulative principles very strictly, and be ready to tolerate all kind of setbacks and disappointments. The difference between a devotee and a nondevotee is this, just like the bee and the fly: the bee always is attracted by the honey and flies go to the open sores. So the devotee is only attracted by the good qualities in other people and does not see their faults. He is friend to everyone and in this way he finds his life sublime. Of course we are not ourselves perfect, so sometimes there may be something, and we may lose our enthusiasm to do something-but these things come and go and you should not bother very much with them. Just be attached to Krishna and try always to think how to please Him, and He will personally rescue His devotee from all kinds of unfavorable situations. Even we may not like to do the work, if we work very hard for Krishna soon we lose our attachment and become satisfied just to be serving Krishna, and as long as at least 16 offenseless rounds daily are being chanted, know it for certain that our anxieties will disappear very soon.

Regarding deity worship, the standard of deity worship must be kept very high in all our ISKCON centers. There should be no question of decrease, only how to increase in the quality and opulence of our arcana offerings. To supervise this essential Krishna Conscious activity requires a very fastidious person, one who can remember everything and be very conscientious to prepare everything nicely, be timely, like that. If you are very much attracted to pujari work then you should be given opportunity in some one of our ISKCON Temples to practice it very nicely. For that you consult with the officers and GBC.

You have been my student for some time, and I consider that you are one of the big men who are assisting me in this vast work, so I am naturally concerned for your well-being. I want that you should give up this idea of outside living and working and regard it only as a temporary trick of Maya. I need such strong men as yourself to stick with me and together we shall go back to Home, back to Godhead. If you have no other engagement, I would be greatly pleased if you could take up this work of selling my books and literatures everywhere, as many as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/ddb

Letter to: Paramananda

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Delhi 18 November, 1971

71-11-18

My Dear Paramananda,

Please accept my blessings. I am in due receipt of your letter of November 2, 1971, and I am pleased that you have returned to New Vrindaban to develop it nicely. I wanted from the beginning that schoolhouse for teaching our children Krishna Consciousness. Now it seems that Krishna has fulfilled our desire and that Mr. Coffield may now sell it to us. Purchase it immediately and we shall construct there a model school for molding children in the perfect way of life. I know that you are the fit person for carrying out his plan, so I am entrusting you to see that everything is done very nicely and up to standard. This project of opening a school for young children may be expanded to include inviting children of respectable families for some tuition fee to come there for an ideal education including the basic requirements of reading and writing, but giving them also real spiritual knowledge of how to live perfectly-what other school of learning can offer such wonderful educational opportunity? There has also been suggestion of a kind of summer camp for children from crowded cities. What do you think?

I am pleased to note the birth of your second son. Now kindly deliver him to Krishna and your life will be perfect. Actually, you are an ideal householder couple, and I want that such grhastha couples should manage things as they have a tendency to organize and manage, and so I am confident that you will help me deliver these children back to Home, back to Godhead. Yes, you may call your son Madhavendra das.

I hope this meets you and your good wife Satyabhama in strong health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhakta dasa

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Delhi 20 November, 1971

71-11-20

My Dear Bhakta das,

Please accept my blessings. I am in due receipt of your letter of October 24, 1971, and have noted the contents carefully. Due to our always moving about I have not had opportunity to answer until now. Please forgive me.

I am very encouraged to hear how San Diego center is flourishing under your supervision. The test is that so many new devotees are coming. That is a very good sign. Now you must take care to train them very nicely. They are voluntarily giving their lives to Krishna, so as president you must see that they are always happy and satisfied in Krishna Consciousness. Then they will not go away. Your proposals for teaching them our philosophy are very good. But if we try artificially to explain sastra in our own words, there is every danger of interpretation and speculation. First the student must be able to repeat exactly the words of the guru and then after some time he may be qualified to apply the principles he has learned word-for-word to personal situations. It is not that we are a dry philosophy of dogmas and slogans. No. The language of Krishna Consciousness is ever-fresh and we can explain everything by it, just like my Guru Maharaja once lectured for three months on one verse from Srimad-Bhagavatam. But every precaution must be taken to preserve our basic guiding principles as they are and not change them because we want to hear something new.

It is very nice that you are holding festivals in San Diego center. We are finding these festivals very successful for attracting the citizens to our activities. More and more these festivals may be held, at least very large festival in a year, simply for glorifying Krishna in public places. It is not that a specific holiday or theme has to be chosen. We are simply calling our Indian programs ”A Hare Krishna Festival.” But if there are some holidays you specifically like, you plan them together with Karandhara by adjusting to the local taste.

I am very pleased that your literature sales are increasing. I want this especially, that my books be sold everywhere, as many as possible. Kindly do this and I shall be very pleased.

As per your recommendations, I am sending under separate parcel the initiation beads for Lynne Stowers, duly chanted on. Her name shall be Srila Dasi. I am pleased that she has become my disciple, now let her very seriously take up this process and she can know it for certain that there will be no more coming back to this place of miseries.

Letter to: Danavir

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Delhi 20 November, 1971

71-11-20

My Dear Danavir,

Please accept my blessings. I am in due receipt of your letter of November 12, 1971, and have noted the contents with encouragement. But one thing, what do you mean Gaura Hari was held in jail? Please convey my blessings to Mrs. Dossa. Her husband was a very great devotee who was taken away by Krishna for promotion, and she may rest assured that he has progressed on the path of going back to Home, back to Godhead. She should follow in her good husbands footsteps and become fully Krishna Conscious and in this way she will find herself fully happy. You must give her good guidance and all facility in this respect.

I am very pleased that you are making arrangements for the 1st ANNUAL PUSPABHISHEKA YATRA PARADE AND FESTIVAL, 1971, and if he is free to come, Visnujana Swami may come to lead the kirtana and preaching. That is a good proposal. Krishna was just a toy in the hands of the Gopis, so one day the Gopis decided that we shall decorate Him. Pusyabhisheka means a ceremony to decorate the deity profusely with flowers, ornaments, cloths. After there should be lavish feasting and a procession through the streets, so that all the citizens should see how beautiful Krishna appears.

As soon as He is prepared, Lord Jagannatha may come there to live. Someone like Karandhara who is experienced may install the deity nicely. It is very nice that you have won the favor of Srimati Tulasi Devi, and that she is prospering under your careful attention. That is a good sign.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sri Galim

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Delhi 20 November, 1971

71-11-20

My Dear Sri Galim das,

Please accept my blessings. I am in due receipt of your letter dated November 7, 1971, and I am encouraged to note that things are going on nicely at Austin center under your supervision. I have seen the photo-slides sent by Hayden Larson and William Walsh and they are first-class. Please give them all facilities to finish this work nicely. If Bill Prabhu holds a university post, then that is a very important position for spreading Krishna Consciousness and he should try to keep it as long as it will be beneficial in that way. My Guru Maharaja used to say that anything material, if it is used in the service of Krishna, it is a mistake to give it up.

I am pleased also to learn that you are teaching university course in Krishna Consciousness. Try to make this program very stimulating for all the students at the university by challenging anyone and everyone to try to defeat our Krishna philosophy with their philosophy. If such discussions can be held they will be very lively and the student body may take note and enroll in increased number. Philosophy is the highest knowledge, but even higher than philosophy is the practice of philosophy. So if your students can be enticed to practice Krishna philosophy, they will feel the practical benefit and become convinced, that is Lord Caitanya's process. As more students become involved in our philosophical discussions, you will be able to sell them our books. I want that my books and literatures should be very widely distributed, as many as possible.

I have received the letter from Hayden and Bill Prabhus of October 14, 1971 but there is no mention of initiation. I don't think I have received any other letter from them. However, because you have recommended them, as soon as I shall receive any letter from them requesting to become my disciples, I shall gladly accept them.

Regarding your proposed festivals, yes, that is a good idea. Please do it very nicely. These public festivals have proven very effective in spreading knowledge about Krishna Consciousness to all the citizens. In fact, I have directed the GBC to organize such festivals and travelling sankirtana throughout their zones. The festival we are holding at present in Delhi has been extremely successful, and by Krishna's grace everyone is appreciating this Movement by seeing the beautiful deity worship, by hearing the melodious kirtana, and by seeing the bright faces of my students.

It is not so important that you have no temple building just now. The main thing is that somehow or other preaching work goes on and literature is distributed. We are prepared to sleep under a tree, so what is there need for a fancy house? Only people must have some place to go, so as soon as possible try to get some place where the public can come and sit down comfortably and chant Hare Krishna.

To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my initiating Spiritual Master has taught. Do you get the sense?

I hope this finds you well and cheerful,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Govinda

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Delhi 20 November, 1971

71-11-20

Honolulu

My Dear Govinda dasi,

Please accept my blessings and the blessings of Lord Caitanya also. Because you have done the Caitanya Mahaprabhu murti so wonderfully, I can understand that Caitanya Mahaprabhu had a special blessing upon you. So you first introduced Tulasi plant in the Western countries and now you have introduced the vigraha form of Lord Caitanya in the Western countries. So do it very nicely and very soon I shall be coming to your New Navadvipa by the month of March or April.

The Panca-tattva can all be golden. The Deity of Lord Caitanya is very nicely done so there is no need to change the color. Yes, Srivas Pandit has sikha. Vaisnava must have sikha. Advaita Prabhu has a full white beard. He was an old man. He was practically older than the father of Lord Caitanya. He was an elder gentleman in the town of Navadvipa, elder of the brahmana community. All should wear Tulasi kunti beads, not less than two strands. Three, four strands or my Guru Maharaja had five strands. Only Lord Caitanya and Lord Nityananda wear crowns and nosepins. Lord Caitanya and Lord Nityananda can be decorated with all kinds of jewelry. For Krishna Tulasi and Rama Tulasi the the worship is the same. There is no difference between Rama and Krishna. Both are the Supreme Personality of Godhead. Simply they are expansions of the same Absolute Truth.

This is very good that these leaders of this local yoga group have joined with us. This is great credit. All the hippie groups can be transformed into Krishna Consciousness by your regular preaching. You have already experienced that our transcendental mantra of Hare Krishna and distribution of prasadam will make us successful all over the world. Those who are intelligent can read our books very seriously and their lives will become perfect. Our method is very simple. The preacher should also be ideal, sincere, serious and strictly adhering to our principles, chanting 16 rounds and following the restrictive rules.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Hamsaduta

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Delhi 20 November, 1971

71-11-20

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter of November 3, 1971, and I am very pleased to note that things are improving nicely in Europe in general. I am glad to hear that Vasudeva has returned and is working cooperatively. He is a good boy, but sometimes in a weak instant Maya can capture us and we cannot resist. That is why I am always urging my students to follow the regulative principles without fail and to resist the onslaught of Maya by chanting Hare Krishna at least 16 offenseless rounds daily. In this way Krishna protects us.

I have not received any letters from Peter Kaufmann and Jan Plantoner for initiation, but as soon as I do I shall be glad to accept them as my disciples, on your recommendation.* I shall send under separate cover sacred threads for Bidhan Candra and Jaya Gaura das Prabhus, duly chanted on, as well as two copies of Gayatri mantra. Hold a fire yajna and give them both Gayatri mantra. Yogesvara had a tape of me reciting Gayatri mantra, so you can get this from him. One thing is that the tape should be heard through earphones into the right ear. If letters from the two boys come I shall be sending their beads also. So if you like you may wait and the fire yajna can be held for all four devotees.

I note that you have opened a Consolidated European BTG and BKF account for all European temples. Does this include England centers also? Won't the exchange difficulties between countries hinder such a plan? How have you arranged this account?

Regarding your question about incense, Karandhara has just informed me that our Spiritual Sky incense business is making now $1,000,000 a year to spend for Krishna. How can that be Maya? My Guru Maharaja used to say, "Anything material, if it is used for the service of Krishna, it is a mistake to give it up." Because I have understood this principle, he used to appreciate me in front of my godbrothers. I have given this idea all along-why you big leaders do not understand it? You should take it to heart as a guiding principle that somehow or other we always please Krishna by doing what is practical and necessary, according to time and place. Not that we should be whimsical. But one test is that all the devotees should be satisfied. They have given their lives to Krishna, so we should see they are always happy. Their service is voluntary. It is not that we can force anyone to do anything. If we do they will go away and that is a great loss. Everyone must be encouraged to do what he likes to do for Krishna, so if someone likes to do business for Krishna, let them make $1,000,000 for Krishna.

I hope this finds you and your good wife, Himavati dasi, in strong health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Just while posting this letter, I have received their letter and 100.00 marks. ACB ACBS/sda

Letter to: Krsna Devi

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Delhi 20 November, 1971

71-11-20

My Dear Krishna devi,

Please accept my blessings. I am in due receipt of your letter of November 7, 1971, and I am encouraged to note that you are working very nicely in Krishna Consciousness, despite being there in a foreign land with so many obstacles. This kind of service is especially appreciated by Krishna, that some devotees should take risk for His preaching work. And my Guru Maharaja repeatedly requested his disciples to go out into far-off lands for spreading the message of Lord Caitanya. Thank you very much for this.

Regarding your cookbook, I have turned it over to Malati and Yamuna Prabhus who are with me in Delhi, along with their husbands, to go over the contents carefully and then I will finish the final editing and send it to you very soon. I will write a brief introduction as you desire.

Sankirtana means preaching. So if you are regularly holding classes, street Sankirtana may be postponed until the proper time. Meanwhile it is very encouraging that Dinesh Prabhu may be starting to teach classes in Vedic literature at Tel Aviv University. Just try to give this Krishna philosophy to the intelligent class of men, and distribute our books as many as possible, and your all efforts will come out successful. Know it for certain that by this your sincere working for Krishna, very soon you will go back to Home, back to Godhead.

I have notified the GBC that they should supply you with more men as they are required by you, so when that time comes you may apply to Syamasundara., who is travelling with me, or to Karandhara or Rupanuga in the US and they will do the needful.

I hope this meets you, your good husband, Dinesh, and your daughter Visnu Arati dasi in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sudama

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Delhi 20 November, 1971

71-11-20

My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter of November 4, 1971, and I am very pleased to hear that you have got some more devotees to assist you. Now you plot out a program with them how best to spread Krishna Consciousness in Japan. Our process is to infiltrate. We should not bother very much for their red tape, just rely on Krishna and by our determination everything will happen nicely according to His plan. These governments exist only for saying no, so I am not very optimistic that any government will ever help us.

Sankirtana means preaching, so for some time try in other ways to spread our Krishna philosophy anywhere and everywhere, by selling books, as many as possible, by holding kirtana and classes in schools and college-wherever there is preaching, that is Sankirtana. You have an American brain, now use it to think of new ways to preach in Japan.

As you have recommended, I am sending under separate parcel a set of initiation beads for Randy Prabhu, duly chanted on. His new name shall be Rama Dulal das Brahmacari. I am also sending one copy of Gayatri mantra and sacred thread duly chanted by me to Shatyananda das. Hold a fire yajna and give Gayatri to Shatyananda. If you do not have one, you can get a copy of a tape of me reciting Gayatri mantra from Karandhara. One thing is that the tape should be heard through earphones into the right ear. The fire yajna can be held for both devotees.

The plant which you sent me is not Tulsi devi. I have no special instructions concerning Dai Nippon at this time. I shall probably be coming there to Tokyo on my return to Los Angeles by late Spring, I will let you know the date as soon as possible.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mathuresh (Andrew Day), Raghavendu (Martin Lewis), Vijay Laksmi (Jill Lewis)

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Delhi 21 November, 1971

71-11-21

My Dear Sons and Daughter,

Please accept my blessings. Upon the recommendation of Satsvarupa I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted on by me and they are sent under separate post. I have given all of you the spiritual names as follows:

Andrew Day
Mathuresh das (The Lord of Mathura)
Martin Lewis
Raghavendu das (The moon in the Raghu dynasty)
Jill Lewis
Vijay Laksmi dasi (The Queen of victory)

I am so glad to learn that you have been such a great help to Satsvarupa there in our Boston centre. I can understand that all of you are very sincere and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you all will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Satsvarupa

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Delhi 21 November, 1971

71-11-21

My Dear Satsvarupa,

Please accept my blessings. I have received your letter of November 7, 1971 xerox copy, and have noted the contents carefully.

I have sent under separate cover the initiation beads for Andrew Day, Martin Lewis and Jill Lewis, duly chanted on. Their new names shall be Mathuresh (The Lord of Mathura), Raghavendu (The moon in the Raghu dynasty), and Vijay Laksmi dasi, respectively. I am happy to accept them as my sincere disciples, now you give them all good advice how to push on this Krishna Consciousness Movement. Let them know it for certain, that something given to Krishna is never lost or wasted, and if they are determined they may go back to Godhead, very soon. If they like, you may perform a Krishna Consciousness wedding ceremony for the married couple.

I am very much encouraged that the school building may be purchased in the near future. But one thing, how the $30,000 is to be paid and wherefrom you have got so much money? I am very much anxious to open schools for educating children of responsible leaders in our Krishna Consciousness way of life, especially also in India. If these leaders simply become a little convinced about the real purpose of human life, there is tremendous potency for improving the world. Last night the topic of my lecture at our Delhi pandal was the necessity for teaching Krishna Consciousness in all our schools and colleges. This is a revolutionary thought. But we have seen that the practical outcome of so much hippies, one after another. What is the use of their skyscraper buildings if their sons will not maintain them? The old system of gurukula should be revived as the perfect example of a system designed to produce great men, sober and responsible leaders, who know what is the real welfare of the citizens. Just as in former days, all big big personalities were trained in this way. Now you have got the responsibility to inject this idea in your country. Please do it with a cool head, and very soon we shall see the practical benefit for your countrymen.

Yes, preaching is more important than managing. Just because you are preaching nicely and distributing so much prasadam, the management will follow like a shadow and Krishna will send you no end of help.

I am glad that you are writing essays, and that all of our students are contributing their work. I think that if we simply improve the contents of our BTG magazine that so many changes are not required. I have written to Karandhara on this point, so you may write him for my opinion. What is the use of instituting many changes? For something worthwhile people

[TEXT MISSING]

Letter to: Satsvarupa

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Delhi 21 November, 1971

71-11-21

Boston

My Dear Satsvarupa,

Please accept my blessings. Enclosed please find one letter for the initiates.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Rsi Kumara

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Bombay 21 November, 1971

My Dear Rsi Kumar,

Please accept my blessings. I beg to acknowledge receipt or your letter dated 17-11-71. Your desire not to come to Delhi at the present moment is very much appreciated by me. So far our service is concerned it is not limited to any particular place, but when it is required to be fixed up in a place for a certain reason, it is better to stick without any change of mind. I think your presence in Bombay is needed.

So far the house as suggested by you if I have not seen it, then you can negotiate and when I return to Bombay and see it personally then we can finalize the negotiations.

When your Bombay program is fixed up, please let me know. I have not received any information as yet for the Madras program. If the Madras program is not yet fixed up, please let me know when we can accept other programs because we have many invitations from different parts of India.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hiranyagarbha

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Delhi 22 November, 1971

71-11-22

My Dear Hiranyagarbha das,

Please accept my blessings. I am in due receipt of your letter of November 7, 1971, and I am very pleased to note that we have now got our center in Ottawa, Canada. I understand that Ottawa is the seat of government and a very important place. A few days back, the Canadian High Commissioner to India, Mr. James George, came to our festival which we are holding every night for two weeks in the central square of Delhi as the special Guest for that night. He garlanded me and spoke many nice words about our Movement, which he has observed for some time in Montreal and Boston. He is very favorable to our Movement. It appears that more and more the gentleman class of men in your country is respecting this Krishna Consciousness Movement, so you should approach them one by one and convince them very tactfully to help us.

A man is known by his notions and by his words. But sometimes it may appear that he is doing something, but he may be thinking something else. So a man is really known when he speaks, then everything is revealed. So if this Mayavadi sannyasi does not speak, then he can fool everyone. But if you force him to speak he will expose himself, therefore he is silent. Even he remains silent, we shall speak very loudly and expose these bogus men. Let our philosophy be challenged by anyone and we shall defeat them. I want that you distribute our books very widely, as many as possible, then people will get the right information. We show people by the results: so many centers, happy devotees, big books, strong conviction-like that. Let people judge who is better by the results.

As far as your marriage, I have no objection if you marry in a civil wedding, but so far a Krishna Consciousness wedding, there is no question until the girl has been initiated.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mahamaya

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Delhi 23 November, 1971

71-11-23

My Dear Mahamaya dasi,

Please accept my blessings. I have received your letter undated, and have noted the contents carefully. I am very pleased by your attitude to surrender yourself completely by engaging cent per cent in Krishna's service. Somehow or other always to be thinking about Krishna, that is the goal of Krishna Consciousness process. So now you please help me to spread this information all over this earth planet, especially by helping to distribute my books and literatures, as many as possible. Then you will get the credit, and know it for certain that very soon you will go back to Home, back to Godhead.

I hope this finds you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Locana

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Delhi 24 November, 1971

71-11-24

My Dear Locana das,

Please accept my blessings. I have received your letter of November 3, 1971, along with the six letters requesting initiation and the daksine sum. By your recommendation, I am happy to accept the six as my disciples and their names shall be as follows: 1) Joan Cerando/Ratnesvari Dasi; 2) Larry Batcheldor/Lokanatha Das; 3) Barbara Batcheldor/Vrajasundari Dasi; 4) John Warren/Yogescandra Das; 5) Beverly Warren/Varahadeva Dasi; 6) Tom Hopke/Nalinikanta Das. I am replying all of them separately also.

I am very pleased that you have accepted the responsibility of managing such an important center as Berkeley. I know that there are many students in that city, so just attract them to our Krishna Consciousness Movement by giving them prasadam and our Krishna philosophy. We can challenge any nonsense philosophy. Socrates, Plato, Kant, Darwin-all of them-so many mental speculators and word jugglers who have misled so many people. Now it is your task to find them out and expose them, so that the people may appreciate the real philosophy. We must become now very serious to save the people of the world from this very dangerous situation. So become very convinced yourself of our philosophy and then your preaching will act. And try to sell as many books as possible at all the schools and colleges. This is scholarly information, flawless science. Kindly assist me in this great work, and know it for certain, that by your sincerely working in this way you shall very soon go back to Home, back to Godhead.

I hope this meets you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ratnesvari (Joan Cerando), Lokanatha (Larry Batcheldor), Vrajasundari (Barbara Batcheldor), Yogescandra (John Warren), Varahadeva (Beverly Warren), Nalinikanta (Tom Hopke)

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Delhi 25 November, 1971

71-11-25

Berkeley

My Dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Locana I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Joan Cerando Ratnesvari dasi
Larry Batcheldor Lokanatha das
Barbara Batcheldor Vrajasundari dasi
John Warren Yogescandra das
Beverly Warren Varahadeva dasi
Tom Hopke Nalinikanta das

I am so glad to learn that all of you have been such a great help to Locana there in our Berkeley centre. I can understand that all of you are very sincere boys and girls and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna’s business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pdd

Letter to: Satsvarupa

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Delhi 25 November, 1971

71-11-25

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of November 17, 1971, and I am especially pleased that the church owners in Dallas have accepted our offer of $26,000 down payment. I have seen one copy of the contract sent to me by Karandhara. It seems all right. One thing: What are the monthly payments? Now you organize our KC school very nicely on the basis of a kindergarten school and primary school for children up to 15 years old. That is a good proposal, that parents should not accompany their children. Actually that is the gurukula system. The children should take complete protection of the Spiritual Master, and serve him and learn from him nicely. Just see how nicely your brahmacaris are working. They will go out in early morning and beg all day on the order of the guru. At night they will come home with a little rice and sleep without cover on the floor. And they think this work is very pleasant. If they are not spoiled by an artificial standard of sense gratification at an early age, children will turn out very nicely as sober citizens, because they have learned the real meaning of life. If they are trained to accept that austerity is very enjoyable then they will not be spoiled. So you organize everything in such a way that we can deliver these souls back to Krishna-this is our real work. Some of our girls may be trained in colleges and take teacher exams, and their husbands also. As you develop our program there I shall give you more hints.

As for the extra room, that may be utilized in future as classrooms as our school program expands. But for the time being why not open a hostel for the hippies? I want that all the hippies should come to me and I shall solve their problems. Actually all these hippies should join us. I am seeing that in this Delhi city many hippies from your country are coming, but they are simply hungry and dirty and being cheated. During our pandal program some of them came to me and became my disciples. So we must look out for them and take interest that they should be delivered from this miserable condition. They are our best customers. If we give them place to sleep comfortably and nice prasadam, and if they agree to follow the four rules and attend our aratis and classes, why not invite the hippies to live with us? Gradually they will become devotees. The American Ambassador to India, Mr. Kenneth Keating, is very much in favor of our Movement, especially on this point of giving you people the right advice and saving them from intoxication and being hippies. If your government would give us some help I can save all of them. That would be a great blessing for your country. Otherwise this hippie class will simply spoil everything they have worked so hard for.

You will be pleased to note that I am taking a party of devotees to Vrindaban tomorrow for parikrama. We shall remain there for a few days,

[TEXT MISSING]

Letter to: Abhirama

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Vrindaban 27 November, 1971

71-11-27

My Dear Abhirama das,

Please accept my blessings. I have received your letter of November 19, 1971, along with sailboat plans, and I have noted the contents carefully. The plans are very nice, and I want that such a ”floating ISKCON” be organized, but for financial questions you should consult with my GBC men and together you can chalk out your plan. But one thing, how practical is such a ship with so many sails? I understand that it requires very skilled men to operate such ship, so have we got such experience? Now we have got ships without sails that are also very nice, so is it not more feasible for us to operate one of these more simple ships? What do you think?

I am very pleased that your all efforts to spread Krishna Consciousness Movement are meeting with success. Krishna has given you this gift, how to present KC to the public in a very tasteful manner, so now just utilize that facility and your life will be perfect. Actually, because you have given your life to Krishna, you are already perfect. But it is just like the ocean, if you are swimming in it you may swim forever and not reach the shore. Similarly, there is no limit to the perfection of Krishna Consciousness. Try to give this message to everyone, and the people will appreciate our Movement because we have got very solid ground of philosophy, and, more than that, our philosophy can be applied to our life and give good results. Especially I want that my books and literatures be distributed profusely, so try to do this, especially when you go in the schools and colleges. People must know that our Krishna philosophy will save the world from all kinds of dangerous conditions. We prove that when we compare our philosophy with any kind of ordinary so-called philosophy-we can defeat them all very easily. I am very encouraged that you are assisting me so nicely in this great mission, and I thank you very much.

You may give your new child the name Purnima dasi, as you like. But one thing, always inform my secretary if there is a new name given to any of your children, so that a record may be kept.

I hope this meets you and your good wife, Vijaya devi, in strong health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Lalita Kumar, Jambavati

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Vrindaban 27 November, 1971

71-11-27

My Dear Lalita Kumar and Jambavati dasi,

Please accept my blessings. I am in due receipt of your letter undated, and I have noted the contents carefully. You may name your daughter Mitra dasi, I have no objection. You may call your children as you like, but you should always inform my secretary to make sure the name is entered on our list to avoid repetition. Later, the children may be given another name upon initiation, as it is seen fit. You ask if children may be taken to ordinary medical doctors. Why not? Of course we do not always trust that these doctors maybe doing the right thing, but what can be done? The governing principle for our activity should be to do what is favorable for pleasing Krishna. So if your child requires medical attention to be fit for serving Krishna, then it is only practical she should get it. Same thing-if the government is giving you money, why not use it for Krishna? Only thing we must avoid cheating them or falsely claiming something to get money. Then we are risking our very high reputation as pious people. But if they are willing to give us money and food, then of course we should accept.

I am very pleased that your preaching work is going on nicely. That is the test, that you are making devotees. Especially I want this school and college program. If only the intelligent class of men understand our Krishna philosophy, then our mission is successful. So try to attract these students with profuse prasadam and nice philosophy and they will appreciate more and more. Slow but sure, that is our motto-and class, not mass. So never mind some other Christian movements are getting many followers. The competition is beneficial for us. Everything is beneficial for Krishna consciousness if it is utilized properly. That is the art. Anything without substance will not last, so just demonstrate sincerely that we have got solid ground beneath us, not that we have only some sentiment, that’s all. Many fanatic spiritual movements have come and gone, but without the flawless philosophy of Krishna, they cannot stand. Therefore I want especially that my books and literature should be distributed profusely. This is our substance, real philosophical information, not some weak sentiments. So try for this, to give all men this Krishna philosophy, and many real devotees will come with us back to Home, back to Godhead.

I hope this finds you in good health and cheerful mood,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Kirtiraja

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Vrindaban 27 November, 1971
71-11-27
My Dear Kirtiraja das,

Please accept my blessings. I am in due receipt of you letter of November 14, 1971, and I have noted the contents carefully. I am very pleased that you have taken over responsibility for our ISKCON books mail-order department. I consider it one of the most important posts in our Society, so you must be very diligent to perform very nicely this immense work. I especially want that my books and literatures should be distributed profusely, but so far I understand this is not being done very perfectly. So I want that you all my students shall very vigorously try for this book distribution. Do not hesitate to use your American and European brains to increase, that is Krishna's special gift to you, now use it. Any activity which will please Krishna should be accepted favorably, this is our guiding principle. Now apply it in this way, by doing everything and anything for spreading this Krishna Conscious literature, and this is really pleasing to Krishna, know it for certain. Especially you must always be eager to supply all our branches all over the world with whatever literature they require, not that they must pay and then get books like ordinary mundane business. It is not that they shall not pay for books, but that payment must come gradually and in regular installments. We have to be prompt and gracious in this business of mail-order books, and I am very encouraged that you are enthusiastic to do everything required for increasing in this way.

If the letter you receive in my name are simply requests for information, then you may answer on my behalf. However if there are questions of philosophy or for personal advice, you should either answer them by consulting Rupanuga or a senior devotee, or send them to me and I shall answer. You can send me a few samples of such letters and I shall see them.

We are now printing our Hindi and Bengali BTG's in India, so you may now stop supplying my godbrothers in India to save postage. Instead, you send me the list of those you are supplying and we shall supply from here. If you require any Hindi or Bengali BTG's for distribution outside of India, you may write to Tamala Krishna on this point.

I have no objection if you deal with Mr. Kallman. There's no question of stopping dealing with anyone if by such dealing we are spreading Krishna Consciousness favorably. But one thing, this Mr. Kallman does not give me any royalty for that record album-why is this? We can always manufacture that album ourselves if there is great demand. Or is there some contract? Why not find out that contract and send me one copy.

Regarding prasadam, leftovers should always be taken if they have not spoiled or if they have not been touched by diseased persons. We should never waste Krishna prasadam. Best thing is to cook only what is required and then give each person what he wants. That is the Vedic system, that the people sit in rows behind their plates and servers pass down the rows and put a very small portion of each foodstuff on each plate, unless there is some objection by a person then nothing is given. Then if anyone wants more, the servers pass up and down the rows continually and give more if anyone requests. In this way nothing is wasted and everyone is satisfied.

I hope this meets you in good health and cheerful mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Chairman of Municipal Committee of Vindavan

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Delhi 30 November, 1971
71-11-30
The Chairman, Municipal Committee., Vrindaban, U.P.
Dear Sir,
POINTS OF APPLICATION

1. We are establishing various centres all over the world to propagate Krishna Consciousness, which means recognizing that Krishna is the Supreme Personality of Godhead;
2. Krishna's instructions in the Bhagavad-gita is the scriptural evidence of this fact;
3. The chanting of the Holy Name (the Hare Krishna Mahamantra) is the Vedic hymn;
4. Activities in the loving service of the Lord is the occupational duty of every man;
5. In other words we are preaching all over the world the principle of one God, one community, one scripture, and one occupation. This principle has been accepted practically all over the world.

We have got an international body of students trying to preach this cult of Krishna Consciousness, and we are so pleased the people of Vrindaban (Brijbasis), as well as the Fathers of Vrindaban Town-all of them have appreciated our attempt. I am so much obliged to the devotee-residents of Vrindaban for their giving me the civic reception.

We want to open a centre of magnificent proportions in Vrindaban City, as was discussed with Your Honor by my secretary, Sriman Ksirodakasayi das Adhikari. I therefore request you to give us the one-acre piece of land near the Dak Bungalow for this purpose.

Thanking you in anticipation. In the meantime I beg to remain,

Yours Sincerely, A.C. Bhaktivedanta Swami

Letter to: Bahulasva

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Vrindaban 30 November, 1971

71-11-30

My Dear Bahulasva,

Please accept my blessings. I have received your letter of November 15, 1971, and I am very much pleased that our Chicago center is doing very nicely under your supervision. You may request the Prof. E. Dimac and Prof. Van Buitenin to review and write a forward for our Bhagavad-gita As It Is. That is very nice. I am very glad that you understand the importance of these books. Let us try to distribute them far and wide, as many as possible, and that is solid spiritual information or real preaching work. We stand on our Krishna philosophy, and because it has the full potency of Krishna Himself, there is no limit to the effect it will have upon the world if we remain sincere and convinced for spreading this philosophy purely. I like your idea to publish many small books especially meant for the layman class. ISKCON Press has just printed ”Topmost Yoga” and ”Easy Journey”, and you may order these from them. I have written and spoken ample stock for such articles and essays. Now it is up to our editors in N.Y. to select and publish them. Actually it was my original idea that our press should print many smaller books by the millions, but that they are not doing. Instead they talk of expanding more and more, but they cannot produce any big books. So you may approach Bhagavan das and Rupanuga with your suggestions for books, and among yourselves you just chalk out some practical plan.

The example regarding the Swami’s argument is that God is the ocean and the living entities are waves. So accepting this argument we may say that the waves are being formed perpetually and again, and they are mixing with the sea water. So what is the question of liberation? That is the example in Bhagavad-Gita. The whole material manifestation is generating and again vanishing. So we are not concerned with this kind of business. We are concerned to go deep into the sea and have our own individual identity exactly like the fish and other aquatic animals, and enjoy perpetually in the sea. This is liberation. This Mayavadi philosophy is very superficial, and therefore they cannot go deep into the matter and they are simply satisfied simply by suggesting the activity of the waves.

I am very glad that you are challenging all of these so-called swamis and gurus. My Guru Maharaja appreciated devotees who boldly present our Vaisnava philosophy. We must take advantage of every opportunity to defeat these rascals and drive them away, so please continue this strong attitude.

I shall be very glad to initiate anyone whom you recommend to become my disciple.

I hope this meets you, your good wife, and your sons, Yamal and Arjuna, in good health and cheerful mood.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Krsna dasa

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Vrindaban 30 November, 1971

71-11-30

My Dear Krishna das,

Please accept my blessings. I am in due receipt of your letter undated, wherein you inform me that you will be arriving soon in Hamburg. I am very pleased that you are determined to rectify whatever may have been done in the past, in order to push on in Krishna Consciousness to a very bright future. Never mind the past. Now you appear very enthusiastic to work in Europe, and that spirit of working in this way is very encouraging. So now you organize everything with Hamsaduta and your godbrothers there so that this Movement may be spread very effectively in Europe. For a long time our centers in Europe have been suffering for want of literature and so many things. But now I see that in England things are going very nicely, and Hamsaduta writes me that everything is improving in Germany, and I hear that new centers are being opened. This is all very good news to me, because I consider that these western countries are the most important field for our work. So now do this work in a gradually progressive manner, and do not be concerned too much even there may be some temporary setbacks. Because we are in this material world we are not perfect, and so these setbacks are natural occurrences and we should not be too much disturbed by them.

I am especially pleased that you want to organize a travelling SKP in Europe. We are doing the same thing here in India with very good results. And from all over the Society I get reports that such parties are having good success. So try to organize it very nicely in Europe also, especially to distribute our books and magazines, as many as possible. So far this printing of literature, there must always be sufficient stock for distributing everywhere you go. So you have to plan nicely in advance, either by consulting with ISKCON Press or by printing locally. Even if it is only a few pages, something must be there. You may organize your travelling party on the lines of a festival which moves from city to city, and if there is good field, a camp may be set up and you may carry on with our Hare Krishna Festival as long as there is good response. In this way, you may move from country to country as the weather permits. And you can equip yourselves to be completely self-sufficient-sleeping, cooking, everything. This program is very very pleasing to me.

So far the Soviet Yatra is concerned, Syamasundara., who is with me here in India as my secretary, has made a plan with that boy Madhukar. Madhukar is in Delhi for the vacation months from his University in Moscow, so there have been discussions in Delhi and a plan has been made. You may consult with Syamasundara. what they are doing.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Rupanuga

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Vrindaban 30 November, 1971
71-11-30
My Dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter of November 10, 1971, and have noted the contents carefully. I am currently in Vrindaban with a party of 40 devotees, and we are having daily parikrama of the holy places. We shall return to Delhi tomorrow by coach. The officials and residents of Vrindaban have greeted us very nicely, and they are simply astounded to see our SKP chanting with great jubilation through the city streets. The Mayor has publicly proclaimed that I have done something wonderful, and practically speaking, they realize that before I went to the western countries no one there knew about Vrindaban. Now hundreds of visitors and hippies from your country come here to see Krishna's place. The Vrindaban devotees have understood that Vrindaban is now world-famous due to my preaching work, so they are all very much appreciating their hometown Swamiji.

So far the posters for temple altars, if you have got extra money you can print the posters. But I am against the policy of our ISKCON Press charging exorbitant prices for books and other things which they sell to the temples. Our policy should be cost price, or if a little more (10% above cost) is required for other expenses, that may be added. But it is not that we are in business to make profit from each other. With the public, that is a different thing. But our real business is to spread Krishna Consciousness, and for that our centers require so many things like books, tapes, photos, like that-and these should be freely exchanged between the temples to be utilized nicely in preaching work, without profit-making.

As far as Bhagavad-gita is concerned, I do not know why it is delayed. For the last three years you've been saying Bhagavad-gita is going to be printed and the last deadline was given by Advaita that it would be printed by the 1st October, 1971. Unfortunately, nothing has been done by now. Now it is December, 1971. If for printing one book it takes so much time I do not know how the other 60 books will be printed. I am very much depressed. The MacMillan Company simply wants to consider their business point of view. But we have to print our books just to present to the world. Please therefore have Dai Nippon print the books immediately, without any consideration by MacMillan Co.-promotion or no promotion. If by this time they have agreed to print the book from their side it is all right. Otherwise ask Dai Nippon to print immediately without delay.

The photography exhibit for Delhi pandal arrived, but the exorbitant price of $240 plus shipping costs was too much for 70 photos, so I have advised them to pay only the actual cost price as will be determined by Gurudasa. I have seen the photo price list from Uddhava and the prices quoted are very high. He is simply taking advantage of our devotees' sentiment to make money, and this is not a very good position.

There is no limit to expanding-you talk of expanding-we have to invest more and more to remain modern by purchasing machines, etc. But if the machines we have cannot even be utilized properly, then what is the use of expanding? I want that all of these big plans should be realized, and there will be no end to the resources Krishna will provide, but first there must be good management. Who will manage? But I have no objection if you can develop the Press by making outside profit with commercial work and investing-that is all right.

I hope this meets you in good health and cheerful mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
December
Letter to: Karandhara, Don, Prsni, Jayatirtha, Laksmana, Carol, Madhukanta, Mark, Jo Ann, Sukadeva, Doug, Kasondria, Dhruvananda, Karnapura, Liz, Riktananda, Gopala Bhatta, Patricia, Sridhara, Govinda, Sacidevi, Srivasa, Alladin, Sarala, Ramesvara, Gaea, Ananga, Siddhesvara, Will, Vikramini, Yasodajiva, Tim, Caitanya, Upadaya, Bod, Draupadi, Kunjabehari, David, Gandhari, Dayanidhi, Joel, Herapancami, Karunasindhu, Larry, Saha, Babhrubahan, Jitendria, Daksina, Kanupriya & wife, Laurie, Krsnakanti, Mahapurusa, Marilyn, Stokakrsna, Haridasa, Tosana, Tulsi, Tradis, Jayasri, Bruce, Prasuti

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Delhi, India 3 December, 1971
71-12-03
My Dear Karandhara dasa, Don, Prsni dasi, Jayatirtha dasa, Laksmana, Carol, Madhukanta dasa, Mark, Jo Ann, Sukadeva dasa, Doug, Kasondria, Dhruvananda dasa, Karnapura dasa, Liz, Riktananda dasa, Gopala Bhatta dasa, Patricia, Sridhara dasa, Govinda dasa, Saci devi, Srivas dasa, Alladin, Saraladevi, Ramesvara dasa, Gaea, Ananga devi, Siddhesvara dasa, Will, Vikramini devi, Yasodajiva dasa, Tim, Caitanya dasi, Upadaya dasa, Bod, Draupadi dasi, Kunjabehari dasa, David, Gandhari dasi, Dayanidhi dasa, Joel, Herapancami dasi, Karunasindhu dasa, Larry, Saha devi, Babhubahan dasa, Jitendria dasa, Daksina devi, Kanupriya dasa & wife, Laurie, Krsnakanti dasa, Mahapurusa dasa, Marilyn, Stokakrishna dasa, Haridasa, Tosana dasa, Tulsi devi, Tradis dasa, Jayasri dasi, Bruce, Prasuti dasi,

Please accept my blessings. I am in due receipt of your kind letter on November 12, 1971, and I have appreciated the contents with great pleasure. Radha and Krishna have been so much merciful upon me to have given me so many nice spiritual sons and daughters as yourselves. I can see by the photos of your Los Angeles Temple that you are all very good servants of Radha and Krishna, and that They are very much pleased by your service. Thank you very much for assisting me in this way.

Now my one request to you all is that you become fully happy by conducting your lives in Krishna Consciousness, and you can know it for sure that in this way you will come with me back to Home, back to Godhead.

I hope this meets you all in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Delhi 3 December, 1971

71-12-03

My Dear Damodara,

Please accept my blessings. I am in due receipt of your letter of November 25, 1971, and I have noted the contents carefully. Enclosed please find one copy of Gayatri mantra and one sacred thread duly chanted on for your wife, Mrganetri dasi. Hold a fire yajna and give her Gayatri mantra. Rupanuga has a tape of me reciting Gayatri mantra, so you can get this from him. One thing is that the tape should be heard through earphones into the right ear.

I am very glad to hear that a new devotee has given $6,500 to your temple. A similar report has just come from Hamsaduta in Hamburg, Germany. So it is a very good sign that people are coming and of their own accord giving everything, that is the proof of your powerful preaching work. If we simply remain pure and become very convinced of this Krishna philosophy, any sane man will agree with us when we speak. And if we are determined to please Krishna with our routine work despite all kinds of economic handicaps, He will provide all relief. Just see. If preaching is strong, management will be strong. That is the rule.

I'm especially pleased to hear that your distribution of our books and magazines has increased. Go on in this way, increasing more and more. Each time someone reads some solid information about Krishna his life becomes changed in some way. These literatures are the solid ground upon which our preaching stands, so I want that they should be available to everyone, as many as possible. So please try for this.

You mention ghosts. So far I have experience, the best way to remove them is to chant Hare Krishna very loudly and have jubilant kirtana until they leave. In England, on Mr. John Lennon's house where I was staying in 1969, there was one ghost. But as soon as the devotees began chanting very loudly, he went away immediately.

You may be pleased to know that this morning I met here in Delhi with your American Ambassador to India, Mr. Kenneth Keating. He has got very good respect for our Movement, and he has promised to help me to arrange a meeting with your President when I shall return to your country perhaps by late Spring. I have requested him to help this Movement and that help will save your country from great danger by turning hippies into happies. Generally I don't have much faith in these politicians. They are no more interested for the welfare of the citizens. Simply they want some votes to exploit others. But let us see what can be done.

If you have got clippings from all the Delhi papers reporting about our pandal program, why not duplicate and distribute to all the centers for their preaching propaganda?

Thank you for the enclosures. I hope this meets you in good health and cheerful mood,

A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Delhi 3 December, 1971

71-12-03

My Dear Jayapataka,

Please accept my blessings. I am sending Biharilal Prabhu to Calcutta for the purpose of collecting four first-class koles, ten karatalas and a few thousand magazines for taking with him for our Madras program. We distributed 12,000 magazines here in Delhi, so I think 12,000 magazines should be sent to Madras. For payment for the other things Tamala Krishna will pay. You may please assist our Madras party by arranging these items for Biharilal to bring.

I am also sending Mani Bandha Prabhu to Calcutta to relieve you of export business. I think now we may only export drums, karatalas, japa malas and arati articles. You may now devote your full time to preaching work and making members.

Karandhara has sent me one telegram inquiring about Krishna Book. Whether you have sent the shipping document to him?

You will be pleased to know that we are trying here in Delhi for permits for our large India party to be in Mayapur for Lord Caitanya's Appearance Day. I think it may not be necessary to have a second pandal program in Calcutta in January. What do you think?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Delhi 3 December, 1971

71-12-03

My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter of November 13, 1971, in which you have recommended that Sriman Howard Sorgen and Srimate Jo An McNamara be accepted by me as my disciples. I am very glad to accept them as my initiated students, and I have given their spiritual names as Ganga Narayana das and Jaga Mohini dasi respectively. Now you must guide them very nicely in Krishna Consciousness, because you are a veteran devotee and practically speaking the future of our Krishna Conscious Society rests in the hands of my older disciples. Give them all facility to perfect their lives by protecting them and instructing them nicely, that is now the duty of my senior disciples.

Enclosed please find two copies of Gayatri Mantra and two sacred threads, duly chanted on. Two beads duly chanted by me have been sent under separate post. Hold a fire yajna and give gayatri mantra to Yasoda-jiva and Siddhesvara. You have a tape of me reciting Gayatri Mantra. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all four devotees.

I have received today one telegram from Rupanuga, informing me that MacMillan Co. is enthusiastic to print our Bhagavad-gita As It Is, 30,000 paperback and 10,000 hardback. This is very good news. Now see to it that everything is done smoothly, so that Bhagavad-gita may be presented to the world without further delay.

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtanananda

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Delhi 4 December, 1971

71-11-12

My Dear Kirtanananda Maharaja,

Please accept my blessings. I am in receipt of your letter of November 3, 1971. Yes, you may take the 32” brass deities, along with throne and paraphernalia on your tour of many states, and in this way try very nicely to reveal to everyone everywhere you go the ecstasy of arcana worship.

I have answered your several letters, but somehow or other it appears they did not reach you.

I am very much pleased by this travelling Sankirtana program. Kindly execute it nicely, and sell as many books and magazines as possible, so that by reading Krishna philosophy, and by seeing you, they will become fully convinced.

Please keep me informed of your successes. Hoping this meets you in strong health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gauracandra Goswami, others

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Bombay 22 December, 1971 71-12-22 Sri Gauracandra Goswami and others Sri Sri Radha Damodara Temple, Seva Kunj, Vrindaban, Dist. Mathura.

Letter to: Bhutatma

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Delhi 5 December, 1971

71-12-05

My Dear Bhutatma das,

Please accept my blessings. I beg to acknowledge your letter dated 11/17/71, and I have noted the contents with great pleasure. I have not heard your report from Fresno center for some time, so I am encouraged to see that everything is going nicely there under your supervision. Now upon the shoulders of you the leaders of this Movement falls the responsibility of practically saving this earth planet from the present dangerous position. So the work is in your hands. Let me be free now to translate books, that is my desire. You become very responsible and convinced of this our Krishna philosophy and if you maintain your purity then you will convince everyone else with this philosophy, that is our mission. Kindly assist me to please Lord Caitanya in this way, by spreading Krishna Consciousness or pure love of God, and know it for certain that by this work you shall very very soon go back to Home, back to Godhead.

I received one letter from a lady who lives in Fresno. She is a Catholic lady and she says that she attends our Fresno Temple sometimes. She has questions about her Catholic faith and our Krishna Consciousness, how they are related. I have replied her, but if she comes there, kindly give her all facility to understand. She is a nice lady. Her name is Miss Lucie Richter, 3320 E. Montecito, Fresno.

Enclosed please find three copies of Gayatri mantra and three sacred threads duly chanted on. Hold a fire yajna and give Gayatri mantra to Babusvar das, Gangarama das, and Bhagavat Acarya das. Karandhara has a tape of me reciting Gayatri mantra, so you can get this from him. One thing is that the tape should be heard through earphones into the right ear.

I hope this meets you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dayananda

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Delhi 5 December, 1971

71-12-05

My Dear Dayananda,

Please accept my blessings. I have received your letter of 27th November, 1971, and I am very encouraged that you are attempting for such a nice place. That is the way. If we try for the very best for Krishna, then we make rapid advancement in Krishna Consciousness. But not that we become foolhardy. No, discretion is the better part of valor, so if we keep a cool head then we can try for such big big things and meet with all success. This business of purchasing church is meant for GBC to decide, but for my part it appears advantageous for us. But one thing, where is parking? Without parking it is useless. If you think it is possible, you may try for this church, I have no objection. But are you certain we may raise such big amount of money? Now you consult with Syamasundara. and see what can be done. Another thing: What happened to your plans for getting land in Regent's Park? If you can get some nice plot from the Queen for our Temple, we can build according to our own plan, that is the best plan. If it is true they have given a plot for some mosque, why they cannot give for a temple for worshiping in the genuine Indian or Vedic way?

I am very pleased that everything is progressing nicely in London under your supervision. I want that my London center remain very strong for preaching this Indian cult to the Britishers. Let them appreciate that after so many thousands of years this Vedic culture is still strong and effective, and that it can practically solve all the problems of material existence. Empires come and go, so many huge empires and lands and properties-all vanished, just like the British Empire. Now we are offering the real solution, so present them our philosophy nicely and they are very intelligent people, they will understand and appreciate. By becoming Krishna Conscious, no more need for wasting time by acquiring this or that to expand our economy. Every Krishna Conscious man should know it for certain that this material world simply has no use for us. Now there is war here between India and Pakistan; tomorrow there may be war somewhere else. With every step there is danger and so many anxieties. No gentleman should want to live here in this material world. So preach to the Britishers very strongly in this way. You have got good opportunity for preaching there, and I am encouraged by so many people I meet here in India who have visited our London Temple and we are very impressed that we are teaching pure Krishna Consciousness and that we are having good success.

Letter to: Rupanuga

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Delhi 5 December, 1971

71-12-05

Brooklyn

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter of November 24, 1971, as well as your telegram of December 3, 1971, and I am very glad to know that MacMillan Co. is enthusiastic to print our Bhagavad-gita As It Is, 30,000 paperback and 10,000 hardback. Now you carry out all negotiations very carefully, and reserve for us all editing rights. They should not change it from our version. Examine the contract very thoroughly and consult with your GBC men for their approval. You may also send me a copy of the contract. Now let them also promote and advertise Bhagavad-gita widely all over your country, and that will help them and it will help us.

Regarding Krishna Book paperback size, I originally intended the pocketbook size for the Africans, who have not got sufficient money. And if Brahmananda is ready with at least half of the total cost for printing 50,000 copies each volume or 150,000 copies total, then let him send and we shall invest for recomposing. I think the total cost is $36,800, so he will have to supply at least $18,400 before we can spend for recomposing. So I think the best thing is to reduce our existing plates to 5 1/4 x 7 1/2 size and print Krishna Book in that way, as many as required. But I have just received a letter from Karandhara, wherein he proposes to establish a rival ISKCON Press in Los Angeles. This is a very good idea. It will accelerate my work, especially when I return to L.A. So he is thinking to buy some computerized typesetter which will reset Krishna Book type in a very short time for a pocketbook edition. So you all GBC members discuss among yourselves what is to be done, but I have no objection to the 5 1/4 x 7 1/2 size. It is still legible for everyone.

I wanted that there should be some color prints in the paperback edition, so I think 16 prints will be nice. The following is quoted from a letter to me by Mr. Ogata dated June 1, 1971: Extent: Cover: 4 pages Text: 250 pages Picture Pages: 16 pages Quantity: 50,000 copies per one title 150,000 copies for three titles according CIF Destination Price: @ $0.24533 Total: US $12,267.00 Grand Total: US $36,800.00 per 3 titles.

Karandhara has a copy of this letter from Mr. Ogata so if you need you can get a copy from him. I think some color pages will be nice, as many as possible, under the circumstances. We can get 16 color pages each volume for less than 25 cents each copy. Is that all right?

Regarding the philosophy book, some tapes were lost and we have to do them over again. And due to our moving about the work has slowed down. Syamasundara. informs me that each tape will require a lot of editing work, and that all of the tapes must be finished before editing can be completed, because each philosopher must be seen in his relationship with all of the others. As soon as this work is finished I shall let you know.

I hope this meets you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mohanananda

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Delhi 6 December, 1971

71-12-06

My Dear Mohanananda,

Please accept my blessings. I beg to acknowledge your letter of November 16, 1971, and I am very pleased to note that all activities of the Dallas, Texas, center are going on nicely under your supervision. You are a very nice boy, so I think Krishna has given you His special favor to serve Him as a responsible officer in His Movement. Now you shall have to become very serious and convinced yourself in order to manage others, and this will force you to become Krishna Conscious.

So far your land project in Linden, Texas, you may call it New Naimisaranya, as you wish. Naimisaranya is a place where great sages and saints gather to hear Srimad-Bhagavatam, so our program there should be the same as everywhere, have our temple and call neighboring persons to hear, especially from Srimad-Bhagavatam. Distribute our books to them, prasadam, like that. Our program is the same everywhere, chanting, dancing, and feasting on Krishna prasadam. As soon as we get some opportunity, no matter Texas or China, we contaminate the place with Krishna, that's all. It is a good idea that you propose to hold a very nice Bhagavata Festival to inaugurate New Naimisaranya. Do it very nicely, and invite all of the citizens from Dallas city and the surrounding area, especially the younger class, and read and lecture very palatably from Srimad-Bhagavatam, and in every way demonstrate to them the ideal Krishna Conscious community. A little land, some cows, enough. Balance of time chant Hare Krishna and be happy.

I shall be happy to come there and give instructions for training children. But when I shall come is not yet settled up. Perhaps from Los Angeles I can come there. I am returning to Los Angeles from India, perhaps by late Spring next year.

I have no objection if you install marble Radha-Krishna deities. They may be ordered from Yamuna devi in Delhi, she has got some arrangement for very nice murtis from Jaipur. If they are packed very tightly in cotton, they will not break. One thing: Our standard of deity worship must be kept very high. Los Angeles is the standard, so you must make arrangements like that as far as possible.

Regarding your question on the creation, Mahavisnu is lying in the causal ocean and while He is breathing the universes are coming out like small seeds. And when they come into contact with the causal ocean they develop. Then the same Mahavisnu enters into each universe and again he lies down in the Garbha Ocean within each universe. From this Garbha ocean lying down, a lotus stem grows from His navel and Lord Brahma is born. Brahma creates all other things. Lord Siva is born from Brahma and He is reserved for dissolving everything. These things are all described in the 2nd Canto of Srimad-Bhagavatam.

To answer your other question, after Brahma was born He created some sons to increase the population. They were all created by Brahma and distributed. Prajapata means generator, Sambhu is Siva, Durga is the material energy. Just like in the Krishna Consciousness Movement, the boys are my sons and the girls are my daughters, and I say to them, take this boy, take this girl. So Brahma arranges like that.

Regarding the 24 expansions of Godhead, actually they have no function, nothing to do. Because He is the Supreme Enjoyer, Krishna comes sometimes in different ways just to enjoy different aspects. If you have further questions, do not hesitate to ask your older godbrothers and sisters or GBC man, but if they cannot answer then I shall be glad to answer.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Locanananda

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Delhi, India 8 December, 1971

71-12-08

My dear Locanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 29, 1971, and I am very pleased upon you that you have opened Geneva, Switzerland, center for pushing on the revolutionary Movement of Lord Caitanya. Our Movement is now growing like anything all over the world, and practically it is being recognized as the best solution for the general world crisis. One Japanese speaker speaking in Gujarat State, India, predicted that in 5 years time this Krishna Consciousness Movement would be the world religion, as was reported in the newspaper here. So now your responsibility has become very great. Practically, it is in your hands now to manage things, so I can translate and write books. So Krishna has given you good brain, good body, good education-everything-so you may use it in the best way for spreading knowledge about Him. He shows His special favor by making you a big officer because now you must become very responsible and serious to organize and administrate things, and as leader you must set the highest KC example, so in this way Krishna is forcing you to advance in spiritual life. Now just do all our routine work nicely. This routine program is the backbone of our Movement, and we stand solid on such program such as chanting, speaking, arati, reading scriptures, prasadam, like that. These things are sufficient for us. Any sane man will be attracted to such program. And if we perform everything nicely and always seize every opportunity to preach about Krishna, that is our formula for success. Of course management must be there, but if preaching work is strong, management will automatically be strong. So in all cases, become a very good preacher, and this will please me very much.

As preachers, we do not require elaborate temples for our work. No, we are content to live under a tree. So, as long as your preaching work is going on, never mind there is no temple. of course, in your western countries people must have a comfortable place to sit down or they will not come for chanting. So as soon as possible you may get a nice place and invite the general public by making it very attractive.

If Madama Vauthier is coming to India, I have no objection to seeing her if she wants to meet me.

SKP means preaching, so if your street SKP has been stopped temporarily by the police, never mind, as long as you are preaching, that is SKP.

Upon your recommendation, I am very glad to accept our devotee, George, as my duly initiated disciple. I shall be sending his beads, duly chanted, under separate post. I have given him the new spiritual name: GURUGAURANGA DAS.

So far your questions: No one can be avatara. unless he is authorized in the scriptures. We have no such record of avatara. in the present age, according to Srimad-Bhagavatam. Real God means he accepts a spiritual master, even He is God Himself. Like Krishna, His Spiritual Master was Sandipani Muni. And Krishna confirms in Bhagavad-gita, IV, that the supreme science is only received in disciplic succession, so where is the question of receiving this knowledge in nay other way? Are these people greater authority than Krishna? As for the teachings of Sri Aurobindo, his idea is not correct. Just like the whole material universe is the creation of the sunshine, so to go to the sunshine does not mean to sit down in the shade of a tree. If somebody argues that this tree is also a creation of the sun so why not sit under the shadow of a tree, this philosophy is not practical and is not accepted in BG. Krishna states that everything is resting in His impersonal feature, but that He is not there. Just like the cloud is sustained in the air, but that does not mean that cloud and air are the same thing. Why worship atom? If in deity there are so many atoms, is it not better to worship combination of atoms in nice form? This sort of philosophy is very misleading and damaging to people who become befooled by it. Try to defeat them, but if you cannot, don't mix with them. Or learn very nicely and argue with them strongly. All great acaryas worship deity, so why should we listen to some small man-Is Aurobindo greater than Krishna?

If you can arrange for the translating of my books, that is most pleasing to me. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

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Delhi 8 December, 1971

71-12-08

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge your letters dated October 13, 1971, duly forwarded from Africa and Calcutta, and November 29, 1971, and I have noted the contents. I am pleased that you want to improve your speaking of German language for preaching and for translating books. That is very good proposal. Actually, we have no need to study very hard to learn any language, but if you simply begin to preach with what you know, gradually you will improve more and more. That is how I improved in English language, by translating Srimad-Bhagavatam and preaching in USA. If Mandali Bhadra is having difficulty, try to arrange things in such a way that he and his wife will be satisfied and let him translate books full-time. If it is necessary or helpful for him to go to New York I have no objection, but this you must discuss with GBC men and Press.

So far your Central European Account, I don't think there is any advantage. It simply means more complication. Best thing is if each Temple transfers money regularly to Karandhara and sends you copies of the transfer receipt. If French money is changed to German money and then again to USA dollars, we lose some commission each time. But if French money is exchanged directly for dollars by Karandhara, there is less percentage of loss. What do you think?

I am very glad that your financial problems are being relieved by Krishna. Krishna's Nature is like that, free from all anxieties, so as we become more and more Krishna Conscious we share that sublime Nature and become relieved. So this is a good sign that you are advancing nicely in pleasing Krishna as He is giving you more and more relief from material problems. Now if you like you may begin incense oil business, I have no objection. But it must be operated very nicely, and not that it should become our big activity. Our big activity is to distribute books and KC Movement in general. But if there is need for money and you can run this business without interfering in our routine work, then I have no objection. You may get good advice from Karandhara and others who have become expert in incense business.

Due to war in India, our programs here have been reduced, and there is every night black-out, so our future plans here are not settled up at present. I hope this meets you and your good wife, Himavati dasi, in strong health and pleasant mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. One boy from Berlin Temple, Bidhan Candra das, has written me on 12th Oct., 1971, requesting if he can go to Amsterdam center for translating from English to Dutch. He is also wanting to live outside the temple. I have no objection, but it is up to you to advise him on these points. Kindly do so. ACBS/sda

Letter to: Vamanadeva, Indira

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Delhi 8 December, 1971

71-12-08

Oklahoma City

My dear Vamanadeva and Indira dasi,

Please accept my blessings. I am in due receipt of your letters dated 11/20/71, and I have noted the contents. I am very pleased that you have opened another Center for spreading Lord Caitanya's sublime Krishna Conscious Movement all over the world. I know you are very expert in this business of opening temples, because you have done very nicely in St. Louis temple. Now you simply carry out our routine program very nicely there in Oklahoma City, and you will meet with the same success. I am encouraged especially that my householder disciples are carrying out this task of opening centers all over the world. Such position of leadership and organization is regarded as Krishna's special favor upon you, because you are forced in this way to become very responsible and set the ideal KC example, and in this way you will make very nice advancement in spiritual life.

As for your questions about householder life, first of all, who is looking after Oklahoma City temple? If you are the President, then what is the use of opening center if you cannot attend all temple functions? Who is looking after temple management? If you are in charge, either you should live there or there is no need for such temple. Of course, it is not that anyone is excluded from being my disciple if they do not cent per cent attend all of temple programs, but they should be encouraged to attend as far as possible. Living outside and working are not prohibited, and it is not recommended that such strict rule as no outside living should be enforced, but living in the association of devotees is better. From our side there is never any objection if it is inconvenient for temple living, but if you are in charge of organizing your new center, I think you should live in the company of the other devotees there, to train them and work with them for distributing our books and magazines and pushing on this Krishna Consciousness Movement full-time. But if there is some difficulty to do this or some problem with getting money, then you should consult further with your GBC man to make adjustment. Preaching is our first-class engagement, including Sankirtana party, selling books, speaking, like that. But if for some reason a devotee is unable to do these things, then I say that they are allowed to live outside and work as a concession. Our service for Krishna is voluntary and can never be forced. And whatever position in life one holds he can serve Krishna in that way. But yourselves being such qualified and experienced preachers, what is the benefit of engaging in the second-class activity when there is so much preaching work to be done? Practically speaking, our Krishna philosophy will save the whole world from the most dangerous condition, that is a fact. So now you just become convinced yourselves of this fact and help me spread this Movement for saving the world with all conviction and attention, and in this way you will be performing the highest type of activity and very soon you will go back to Home, back to Godhead, know it for certain. I have no objection if you keep home deities.

I hope this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Patita Uddharana

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Delhi 8 December, 1971

71-12-08

My Dear Patita Uddharana,

Please accept my blessings. I beg to acknowledge receipt of your letter of November 24, 1971, and I have noted the contents. I am pleased to see that routine work is going on nicely in Columbus center under your supervision. This routine work, such as chanting, speaking, rising early, cleaning, cooking and offering prasadam, arati, reading books-these activities are the backbone of our Society, and if we practice them nicely in a regulative manner, then our whole program will be successful. If we become slack or neglect these things, then everything else we may try will fail. So it is very important that you keep your standards very high in these activities, then your preaching will be strong. Preaching is our real business, preaching and distributing books. If your preaching work is strong, then your management of temple affairs will also become automatically very strong. Just like if the head wills it, the hand will move. Preaching is like the head of our KC Society-if the head is removed, the whole body dies. Managing is the hands, which work nicely if the head is healthy. If the hands are removed, the body will not die, but it will be crippled. So preaching is more important than management, but both must be there if the whole body is to operate nicely.

I am encouraged that you are improving your temple quarters by decorating them nicely. This will help to attract guests and interested people. I want that a high standard should be maintained, but unnecessarily changing and redecorating is also not good. So once you have established a very nice standard, avoid too much changing it again and again. That is wasting Krishna's money unnecessarily.

Regarding your questions, it is not very good to put "statues" of Radha and Krishna on a shelf. If they are not worshiped as deities what is the use of such display? Visitors will get the wrong idea that they are merely decorative figures or idols, that we do not take them very seriously. Why you do not worship them on the altar?

Your idea to publish a booklet of arguments against impersonalists is very good proposal. Do it nicely by mutual consultation with your learned elder godbrothers and godsisters, and if you like I can provide answers for any such questions that impersonalists frequently ask.

It is not advisable to repair and use the rejected Jagannatha deities of Boston. Better to make a new set and install them.

I hope this will meet you in good health and lively mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Upendra

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Delhi 8 December, 1971

71-12-08

My Dear Upendra,

Please accept my blessings. I beg to acknowledge your letter dated November 22, 1971, and with pleasure I note that Melbourne Temple is going on very nicely under your supervision. Now keep the standard of our routine work very high, and you will always meet with all success. The best news is that you are increasing nicely the distribution of my books and literature. This is the best activity, to distribute solid information about Krishna. Our preaching stands solid on these books. No other movement or cult has such vast background of authority, so we are not afraid to challenge anyone and everyone to defeat their philosophy on the basis of that authority. Krishna appreciates such strong preachers as His dearmost servants, so let us work very enthusiastically to drive away rascal philosophy and establish the real religion of Bhagavad-gita As It Is.

You say that you have met people who claim that by evolution we are approaching a higher stage of existence. That is true in one sense, that anyone who takes to Krishna Consciousness may elevate himself to the highest status of life. Krishna mentions many types of higher beings in Bhagavad-gita, such as demigods and those who dwell on higher planets. We have information that there are 8,400,000 species of life. Out of these, 400,000 species are considered human life. Of these 400,000, how many species do we find in our experience? Not many, probably less than 1,000, so we must conclude that there are hundreds of thousands of higher and lower types of human forms. But this does not mean that automatically one body evolves into a higher body. No. It is described by Krishna how the soul becomes embodied according to his desire. So there are 8,400,000 types of bodies eternally existing. Not that the appearance of a new form in this world means that form has never existed previously. No, as conditions change on this earth planet, the living entities here desire to enjoy in a different way, so they take a different type of body. Even that body may be new here, it has always existed also somewhere else. So if a man qualifies for that body, he may be rewarded the body of superman, as he desires. So if someone wants such body, he must learn the process for acquiring it, that is Bhagavad-gita.

Practically speaking, history tells us that human life is becoming more and more degraded in respect of good qualities. Even there may be some temporary advancement of technology, where is the question of being higher than previously? In Vedic literature we find description of all kinds of wonderful machines, like great airplanes which moved as fast as the mind on the principle of sound vibration. Where is that science now? And how is their science advancing when their sons are all becoming hippies who have no interest in such science? Compare our so-called knowledge today with the giant brains who gave us Vedic literature. No poetry, no science, no philosophy, no religion, no culture, no knowledge we have today can be said to be superior to that we find 5,000 years or more ago in India. So where is the question of advancement of civilization? We cannot create even one flower, what to speak of one sun, so we should not be hopeful that in this material atmosphere there will be any kind of improvement at all. Better to become closely associated with the Supreme Perfect, then we shall know what is perfection of our life. This is the culmination of evolution.

I have no objection if you install Jagannatha deities. For asthma, no food should be taken at night, and in general avoid overloading the stomach. Chanting Hare Krishna and drinking only caranamrta water is the best remedy for any bodily disease. But if something else required, chew a little thyme after meals. Potassium iodide is a temporary medicine for asthma. If there are broken beads, they may simply be replaced without that I have to chant on them. Once sanctified by the Spiritual Master, your chanting of Hare Krishna is eternally blessed.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sankara

•

Delhi 9 December, 1971

71-12-09

My Dear Sankara,

Please accept my blessings. I think you have written me two letters. Your former letter was also received by me. So far I remember I have replied it. In any case, very soon I shall be going to Calcutta, and there I shall call you and you may remain with me for some time for translating under my direction. Then I shall be able to see how you are translating my books. If you can do it very nicely, then I shall entrust the whole matter to you. This will be a great pleasure for me.

Kindly offer my blessings to all your family men.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. if you have desire to begin immediately translating one book, then you may request Jayapataka or Revatinandana or any of my disciples at Calcutta branch to hand over to you whatever book you shall require for beginning translating. Take "Easy Journey to Other Planets" first.

Letter to: Jayatirtha

•

Delhi 9 December, 1971

71-12-09

Los Angeles

My dear Jayatirtha,

Please accept my blessings. I beg to acknowledge receipt of your letter and posters dated October 14, 1971, and I am very pleased by the posters. I am very very pleased by your diligent and careful management of our Spiritual Sky business. Your success is a good sign that you are completely surrendered to satisfying Krishna and that there is no material motive in your endeavors, that is why Krishna is rewarding you so nicely. I can understand from your work that you are first-class devotee. I fully approve of your program for distributing the posters and utilizing the profits to print more books. I understand from Karandhara that you will be setting up another ISKCON Press in Los Angeles to engage our New York Press in transcendental competition for printing my books. Competition and profiteering spirit are always there in the living entity. It is not that they can be artificially removed in some manner. Factually we saw in Russia that by removing competition and profit calculation from society the people were not at all happy, and still these things are going on. So we shall not expect that we are any different. Only difference is, that our profit is for Krishna's pleasure, and our competition is how to please Krishna more than someone else. Even amongst the Gopis there is competition to please Krishna, and there is envy also. But this envy is not material, it is transcendental. They are thinking, Oh, she has done something more wonderful than me, that is very nice, but now let me do something even more wonderful, like that. So I am pleased that you desire for competition with your godbrothers to spread Krishna Consciousness Movement all over the world by printing our books there. Why not use the poster profits to print books in L.A.? When I shall come there, perhaps by late Spring, my translation work will be greatly accelerated if you provide me such facilities. I want that our literatures be profusely distributed, so if you can assist me in this way by your Spiritual Sky business, I am greatly satisfied.

Karandhara and you are sincere workers, so Krishna will give you intelligence. So go on with your program nicely. In every case always remember Krishna so intelligence will come from within. I am very glad the deity worship is going so nicely. They look very glowing, and that is very satisfying to me. When I shall go to Los Angeles very soon, I shall take transcendental pleasure in offering my obeisances to Them.

I have asked my secretary, Syamasundara., to add a note to each letter I dictate informing that party that now we have got nice posters in Los Angeles and that they may order as many as possible from you and Karandhara.

I hope this will meet you in good health and pleasant mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Guru-gauranga

•

Delhi, India 10 December, 1971

71-12-10

My Dear Son,

Please accept my blessings. Upon the recommendation of Locanananda I have gladly consented to accept you as my duly initiated disciple. your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual name: GURUGAURANGA DAS.

I am so glad to learn that you have been such a great help to Locanananda there in our Geneva Center. I can understand that you are a very sincere boy and are very eligible for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

•

Delhi 10 December, 1971

71-12-10

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 22, 1971, along with beads and letters from several devotees at Detroit temple. I am very glad to accept these students as my duly initiated disciples and their names shall be as follows;

Brian Tibbits / Indradyumna Das

Ilene Tibbits / Krpamayi Dasi

Heidi Paeva / Hrisakti Dasi

These are all very nice boys and girls, and I have very much appreciated their attitudes of devotion and surrender as displayed in their letters to me. I have replied them under separate cover. Their beads, duly chanted by me, as well as three copies of Gayatri mantra and three sacred threads, also duly chanted on, are sent under separate post. Hold a fire yajna and give Gayatri mantra to Kaliya Krishna das, Batua Gopala das, and Ichhamati dasi. I think you have got a tape of me reciting Gayatri mantra, so use this tape. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all six devotees. Also, I have sent beads of Sukasagari dasi, duly chanted. In cases when beads are lost, it is not necessary to give new ones to the spiritual master for again chanting. Once the disciple received the Hare Krishna Mantra from the spiritual master, that is an eternal blessing, whether these beads or those beads. If you recommend, then I also approve of the marriage between Kaliya Krishna das and _ You may please thank them for the sum of $371.00 which they have offered me as daksina, and which has been duly deposited in my Book Fund account in Los Angeles.

If you can get some cars or vans from Chrysler Co. we shall be very glad to employ them fully in Krishna's service in India. But there is great propaganda now against America in India, due to your country's stand against India and the war with Pakistan so you may explain them that by presenting these cars for our welfare work that they will be improving America's reputation among the Indians, because we can publicly give them credit for helping us in this way.

I very much approve of your enclosed brochure, and I am pleased by your festival plan for the colleges all over the state. Actually, this roving Sankirtana and college program is the most appropriate plan for spreading Krishna Consciousness and preaching. I have just received intimation from Rupanuga of a very large festival he is planning for Central Park. His conjecture is very nice, and I want that many such festivals should be held in every city. I have one suggestion, that on Sundays you make a tent in that backyard garden to accommodate many guests and provide profuse prasadam to all.

Yes, actually there is now a skyscraper framework. Now you have to decorate and cover it nicely. To construct the form is the difficult portion of the adventure, but when it is there, it is not difficult to finish it-simply it requires a little taste. I am always thankful to Krishna that I have somehow got so many wonderful boys like yourself to assist me in this way. Now it is practically in your hands to finish and push on what I have started. I am now getting all respect and honor, so now you must preserve that standard and not dishonor me. Thank you very much for helping me.

I hope this finds you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sousilya (Stuart Rose), Gadagraja (Eugene Baum), Dayala Candra (David Peterson)

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Delhi 10 December, 1971

71-12-10

My Dear Sons,

Please accept my blessings. Upon the recommendation of Brihaspati I have gladly consented to accept all of you as my duly initiated disciples. Your beads have duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Stuart Rose-Sousilya Das

Eugene Baum-Gadagraja Das

David Peterson-Dayala Candra Das

I am so glad to learn that all of you have been such a great help to Brihaspati there in our St. Louis Center. I can understand that all of you are very sincere boys and are very eligible candidates for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

•

Delhi 10 December, 1971

71-12-10

Brooklyn

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 2, 1971, and it has given me great pleasure to hear such encouraging news from you. Practically speaking, it appears my work in America and the Western countries has been now successful and everything is now going on very nicely there. Because by Krishna's Grace I have got good assistants like yourself, therefore I am successful. Now I have built the skyscraper framework, you fill it in nicely.

I am especially pleased that MacMillan Co. is now very interested to print Bhagavad-gita As It Is. I am also pleased to know that in one bookstore there were 1 doz. of our present Gita. This is very encouraging news. It means that ours is becoming the biggest-selling Gita in U.S.A., because there is not 1 doz. of any other translation stocked anywhere. I very much approve of the $4.95 price, or if you think it is better, $3.95 may also be charged. How many pictures will you include in the paperback edition? Hardback? What about India, will MacMillan versions of my books be available here, and for what price? So far I know, there is a MacMillan Co. office in India, I think in Bombay. If they will print an edition here, that will also be nice. I shall

[TEXT UNCLEAR]

This program of roving Sankirtana must be executed because it is appropriate for preaching. You may send out advance parties to the cities you propose to visit, with posters, etc., to intimate the people you are coming. Your plan to increase our exposure through the media is very nice and completely approved by me.

Your program of opening only a few more centers, concentrating instead on colleges and other parts of the world is also very nice. In fact, preaching in the schools and colleges is very, very important. Practically you have introduced this college program, in Buffalo. Now you make it perfect by infiltrating every school-college in your country, and give them pure Krishna philosophy, the highest knowledge. This is a great proposal for distributing our books, literature and philosophy.

I am very, very glad that you are planning your three-day festival in Central Park next summer. That will be especially triumphant celebration for me, because only five years back I was sitting alone under a tree in your park thinking that perhaps no one will join me, but let me try. Now I have got so many wonderful sons and daughters, that we require huge arrangement for chanting in the park, with many tents, kitchens, etc. Your plan is very nice. Our Delhi pandal was also very much well-received by everyone. From early morning, 6 am, to late at night, sometimes past midnight, thousands of persons came there to see and listen. One very popular feature was our "Question and Answer booth," wherein one of our elderly devotees would sit on a very high vyasasana and answer questions put by the visitors. This item became so controversial and popular that it was open at least until midnight daily to accommodate all the curious public. Everyone delights in lively debates and discussions of philosophy. Also there were many booths showing photo-displays of our worldwide activities and one exhibit of a large model of our Mayapur scheme. These things may also be included in your New York festival.

I am happy to hear that so many guests are attending your temple. Actually, that is the same story everywhere. So I have become convinced that our Krishna Consciousness Movement is finally having some effect on the world, and I am very satisfied with the work of my sincere disciples for assisting Lord Caitanya in this way. Actually, He has said that this KC Movement will spread to every nook and corner of the world-so there is no doubt it will happen. He is God, so how can He be wrong? So it will happen. So if we are intelligent we will assist and get the credit. Otherwise, someone else will.

I gladly consent to accept Surita and Paul Darling as my duly initiated disciples, as recommended by you. Their beads and 1 copy of Gayatri mantra plus one sacred thread, also duly chanted, are sent under separate post. Hold a fire yajna for all three. One thing, the Gayatri tape must be heard through earphones into the right ear. Their names shall be: Surita/ Sunita Dasi/ and Paul/Apurva Das.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Atreya Rsi

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Delhi 12 December, 1971

71-12-12

Brooklyn

My dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter of November 24, 1971, and I have noted the contents with great pleasure. I have not received as yet any recommendation from Rupanuga for initiation of your wife, but as soon as I do I shall be glad to accept her. You are a very good boy, and you are sincerely serving Krishna, so you may know it for certain that very soon all of your anxieties will disappear. I am especially pleased that you are eager to attract the upper class of your society by hosting them in your place you have got near the temple. This is a good proposal. First convince them of our philosophy, then request them very seriously to cooperate with us in spreading this great Krishna Consciousness Movement. If we get their cooperation then our prestige and local standing will be very solid and respectable. So I am very much pleased that you are developing this program of approaching big big businessmen and leaders.

So I think you should stay there in New York and work in this way and help me. My main activity is in the western countries, especially America, and New York is the main city of the world, so why not stay there and develop your program very nicely, in cooperation with Rupanuga. If you have any questions how to do it, you may ask me.

As for Mayapur scheme, this year there was severe flooding, so I am waiting one more season to observe our chances. If there is continual severe flooding, then our plan for Mayapur may have to be altered. But meanwhile go on collecting. I want also that we may have a very nice place in Vrindaban. When I was there the municipality gave us a piece of land, and we have offers of land from other sources, so things look favorable for our branch there. If we get sufficient facilities there, we will revive the spiritual life of Vrindaban, and the whole of India and the world will appreciate and be benefited.

I shall pass on the information you have sent regarding help from Indian government to Gurudasa, who is working here in Delhi with many officials. Now they are engaged in war with Pakistan, the government may not be too willing to help us, but we shall try.

You are a nice devotee, with good business brain and much energy for serving Krishna and thus earning for yourself the Supreme reward. So I want that you shall work nicely with Rupanuga, Karandhara and the other leaders to utilize what Krishna has given you to push on His movement very vigorously. Our philosophy cannot be challenged or defeated by any mundane philosophy ,and on this basis alone we stand substantial and certain of victory over all others. So Krishna has favored you to be one of the leading men, now you just become convinced yourself of this philosophy, and very soberly, with great determination infect the whole world with it. That shall be your success, and by assisting me in this way you shall without any doubt one day reach the Supreme destination, and go back to Home, back to Godhead. I thank you very much for your helping me.

Hope this will meet you and your good wife in strong health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Danavir

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Delhi 12 December, 1971

71-12-12

My Dear Danavir,

Please accept my blessings. I am in due receipt of your letter of December 2, 1971, and I have noted the contents with great pleasure. I am very glad that you will holding the 1st Annual Abhisheka Yatra Parade and Festival in Portland city. Also I am pleased to learn that Mukunda is helping you. He is one of my first disciples, along with his wife Janaki, and I am very fond of them both. They are both very intelligent and educated, but Mukunda is little mild, so he could not control his wife and there was some difficulty. But Janaki* will listen to me. Whatever I say, she will do. Now I am very glad to hear that they are working nicely to help you there, that is very encouraging. Why Mukunda does not write?

I am also glad to hear that Visnujana will lead kirtana. Why he also does not write? I have heard there is some plan to go to South America but I have not got any letter from Visnujana what is the plan. Also it is nice that you are infiltrating into the schools and colleges. These are the best customers for our philosophy. Give them nice philosophy, let them challenge us with any mundane philosophy and we shall very scholarly defeat them. The difference is that we have got absolute authority from the Source of Knowledge, Krishna, while your western mundane philosophers are simply speculating on the mental platform, which is always changing. Therefore, a philosopher is not a philosopher unless he refutes his predecessor and produces something new. This kind of knowledge is useless. Actually, no one has got any philosophy nowadays, everyone is acting according to his own whims. Therefore there is no security, no peace, everything is unpredictable and dangerous. Therefore all the young boys and girls in your country-and all over the world-are fed up with this lack of philosophy and they have taken to the philosophy of hopelessness: Everything is empty, therefore let me enjoy, it doesn't matter. But this philosophy is also useless. Because if you want to enjoy and I also want to enjoy, there will be clash, fighting. And we have seen in Moscow that Marx and Lenin philosophy is no better. God is dead, the State is God: this philosophy has killed the spirit, and the Russian people are very morose and unhappy. They want to join us, that is a fact. So now you defeat all sorts of philosophies, become very convinced yourself and learn our Krishna philosophy perfectly. In this way, any sane man will listen to you and become convinced. Our philosophy is practical. Actually, philosophy means practical application-if it is mere theory then it has no value. But our Krishna philosophy is working now in modern society to solve all kinds of problems, all over the world, never mind white man, black man, Christian or Hindu, Russian or American. Everyone is feeling the nice result of our philosophy. And it has worked in the same way for the last 5,000 years at least, taking historical calculation. So which philosophy is better, 50- or 100-year old Darwin philosophy, or eternal Krishna philosophy? Just try to understand. Approach Krishna way of life from every angle-it is perfect. So try to impress this intelligent class of men, give them nice debate, answer all questions nicely, distribute profuse prasadam, chant and dance nicely, and invite them to join us to get the perfection of their education, the Supreme knowledge.

Do not be too much pushy with Mrs. Dossa. She is an elderly lady, and she will resent too much forceful approach. Keep in touch with her regularly, and be very sincere to help and be kind in every way, but if you are overly insistent she will go away. Deal with her very tactfully, and she will come to you. Mukunda may help you with Mrs. Dossa.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*She is my naughty daughter but I like her in all circumstances. ACBS/sda

Letter to: Kirtanananda

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Delhi 12 December, 1971

71-12-12

My Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of November 17, 1971, and I have noted the contents with great pleasure. I am especially pleased that your travelling Sankirtana Party is being organized nicely under your supervision, and that it is meeting with good success. This travelling SKP is busses carrying tents is very encouraging. It should be continued all over the country. One thing is that all the students on the party must strictly follow the rules and regulations. Cleanliness is most essential, rising early, taking bath, etc. It is not that because we are travelling that we can neglect our routine work and become irregular in our habits. No, we must make every effort to remain regulated and clean, this is the solid basis for our work. When our routine work, like chanting, reading books, nice arati, deity worship, etc., is very nice, then our preaching will have effect. That is the secret.

You mention that you will open centers, many centers. I don't think there is need to open many more centers in your country. Rupanuga proposes to open only a few more centers in big cities and concentrate the balance of men in college preaching and travelling parties like yours. To manage centers requires many men, so unless we have got many men this idea will not be very fruitful. Better if there are a few important centers and travelling parties for the smaller towns and villages, going and coming back, going and coming back, like this.

Silavati should not think displeasure. There is no question of displeasure. Because we are travelling, your letters sometimes reach me only after several weeks, and similarly my replies may be delayed. There cannot be displeasure. This is my mission and you are helping me, so whatever help you are giving is welcome. There is no possibility of displeasure.

I was thinking that you could send that Cadillac car to India, but I understand there are no spare parts available here, so what is the use? So use it for equipping your travelling party as you see fit.

I am very glad to consent to accept the nice boys and girls you have recommended as my duly initiated disciples. I have replied them under separate cover, and have also sent five sets of beads duly chanted, along with five copies of Gayatri mantra and five sacred threads, also duly chanted on, by separate post. Hold a fire yajna and give sacred threads and Gayatri mantra to Karnamrta, Srutakirti, Kuladri, Harikesa, and Devaprastha. I think you can obtain a tape of me reciting Gayatri mantra from Rupanuga. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all ten devotees.

The spiritual names of the new initiate Elliot Kidd: LAMBODARA DAS Gene Laska: GARIYAN DAS Mike Cassady: MANGALANANDA DAS Juba Tolent: NAVAYAUVANA DAS Dale Fawley: DULAL CHANDRA DAS

Kindly push on with this travelling preaching party, distribute as many books as possible, and this will be the real contribution to Lord Caitanya's Movement.

I hope this will meet you and your party all in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sivananda

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Delhi 12 December, 1971

71-12-12

My Dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 1, 1971, and I have noted the contents with great pleasure. You have from the very beginning been a very determined and nice servant of Krishna, and just now as I am taking my daily massage, I remember that you also used to massage me. You are a very good boy, thank you very much for helping me.

I received a few days back a recommendation from Srivatsa to accept Joachim and Gabi as my disciples, and I have done so and sent their beads to them. However there was no mention of Jeanne Pierre. So by your recommendation I am glad to consent to accept him as my duly initiated disciple, and I am sending his beads duly chanted under separate post. His spiritual name shall be _.

So far East Berlin, I don't think there is need to push the matter farther. Our real field is the western countries. But I thought if some program could be started in these Communist countries there are many nice boys there who are fed up with their government and want to join us. Later we shall see.

Your idea to take German citizenship and organize the whole of Germany is the first class plan. If you can recruit many members there and get German language books published, that is the very best idea. When Mayapur place is organized you can come and see it, but your place is Germany. The German people are very intelligent and advanced in philosophy. Lately we have been discussing some of their philosophers like Kant, Hegel, Marx, and so on, so I can understand that there are many intellectual people in Germany who will appreciate our Krishna philosophy. They have got good respect for India's philosophy, so now we must take advantage and present it purely. Therefore the printing of so many books in German language is very necessary. I have heard that you may be going to Heidelberg, Germany, where there is a very large and important university. That is our best field. Become yourself very convinced and learned in our Krishna philosophy and take it into such university and contaminate everything with it. We are not afraid to challenge every mundane philosopher and defeat them, because they are simply operating on the mental platform which is constantly changing, so they cannot have any real authority. But because we are hearing from the Source of all knowledge, Krishna, through His representatives, the saints and acaryas in disciplic succession, we have got solid basis for understanding. If we are very much convinced to preach in this way, the intelligent class of men will respect and join us, and this will be your success in Germany. If a Marx can change so many men's minds to follow his imperfect philosophy, what can Krishna, the Supreme Perfect, accomplish!

If we remain pure and teach others purely, then we will achieve all success and the whole world listen to us and be delivered from their very dangerous condition. Thank you very much for assisting me in this great endeavor, I think you are convinced that it is the highest and most exalted activity of all.

Since your wife has not come back, you should prepare yourself for sannyasa. I think it is Krishna's grace she has left you.

I hope this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Uddhava

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Delhi 12 December, 1971

71-12-12

My Dear Uddhava,

Please accept my blessings. I beg to acknowledge of your letter of November 13, 1971, just now received by me, along with a box of very nice slides. Thank you very very much for the color slides. I am very much satisfied with all of my disciples who have worked so hard on these paintings for Srimad-Bhagavatam. In fact, I think there is no other art existing which can in any way match them. They are truly transcendental to every mundane conception of art anywhere, and I can understand that Krishna is giving you all good guidance from within, because you have shown Him that you are all such sincere boys and girls. I have got good news from Rupanuga that MacMillan Co. will be printing our Bhagavad-gita As It Is, so why not they should print our Srimad-Bhagavatam as well? These color illustrations are not found so nicely in any other publications but ours, so we are unique in this way. Now go on producing them profusely, along with all kinds of nice photo displays, slide shows, advertisements, etc., for public propaganda, and the public will note that Krishna Consciousness, yes, it must be very nice thing. I am very much pleased by your wonderful cooperation in spreading this Krishna Consciousness Movement. Actually, this Movement is full with wonderful form, color, activities, everything. So now you go on in this way, and simply by your desiring to paint and photograph His attractive features, Krishna will give you all benedictions, please know it for certain. Thank you very much for assisting me in this way.

Kindly offer my blessings to your good wife and daughter. Hope this meets you all in strong health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jagadisa

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Bombay 17 December, 1971

71-12-17

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge your letter of November 28, 1971, and I am pleased to see that things are going on nicely in Canada under your supervision. I am especially glad that you are having so many festivals in the colleges and schools. Do you sell many books there? That is the success of your festival-if people buy many books. At our Delhi Festival we sold more than 12,000 BTG's.

I am encouraged to see your report of books sold, because it proves that you consider it your responsibility to see that more and more people are reading our literature. Actually, this is the solid basis for our preaching work-no other movement has got such profuse authority for preaching, and if someone reads our Krishna philosophy he becomes convinced. So try to increase the effect of preaching by distributing many books and magazines, and this is the basis of your all success.

Our travelling Sankirtana parties are having good success all over the world. I think you initiated this travelling Sankirtana in Canada, so now you go on introducing it in other places and perform that program very nicely. I am very very pleased to see our Sankirtana travelling parties are having good results.

I hope this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nityananda

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Bombay 17 December, 1971

71-12-17

My Dear Nityananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 3, 1971, and I am very happy to hear that you have got a new son to raise as a great devotee of Krishna. You may call him Bhakta Vimal Das. So long as a devotee is not initiated he should have Bhakta before his name, if he is a male, Bhaktin if she is a girl.

I am very pleased to hear that you are increasing in your distribution of our books and magazines. This is a good sign that your preaching work is also strong. The more you increase your strength in preaching, the more you will go on selling books. I want especially that my books be distributed widely. So it is also very encouraging to learn that you are preaching in the schools. If you do this nicely, then you will have no end to your success, because these students can understand our Krishna philosophy and become convinced by it, more easily than others. So if they join you, then our Movement will grow like anything.

As soon as the Jagannatha deities are finished, you may install them nicely. Satsvarupa will give you direction how to do it. He is in Dallas now.

I hope this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Satsvarupa

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Bombay 17 December, 1971
71-12-17
Dallas
My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 6, 1971, and I have noted the contents with great pleasure. I am especially pleased that your Gurukula project is going forward nicely. I consider that this is one of our most important projects, because people in general are only suffering due to poor fund of knowledge. So if we have facility to give them the right knowledge of how to make an end to suffering condition of life, then we shall be performing the highest type of welfare work. So you can try on this point to convince rich businessmen, educators, politicians, etc. to help us push forward this gurukula system for guiding their young children on the right path to becoming sober, upright citizens. You can inform them that if they give me proper facilities that I can save all the young people of your country from the worst danger. People are always willing to give anything for educational purpose. They think that if their children get the right knowledge then they will become very successful in life, and that is their concern, so they sacrifice everything for good educational cause. Now their children are all becoming hippies, and they do not want so much technology and knowledge which gives them no real satisfaction, so they are losing all interest in education and only they want to enjoy life, that's all. But if such children are given practical guidance on the transcendental platform, above the bodily and mental conception of life, then they will develop into perfect citizens-moral, honest, hard-working, law-abiding, clean, faithful to home and country, like that. That is the unmatched success of our Krishna Consciousness schooling system, so you introduce it nicely, so that your country's leaders will see something very nice and come to our assistance.

That is all right if Mohanananda wants to go to Sydney, provided you GBC men agree and if there is suitable replacement.

Regarding children without spiritual names, whatever name is there, if it is a boy, then add Bhakta first. Or if it is a girl, add Bhaktin before the child's name. For example, if somebody is named Robert, his new name may be Bhakta Robert. In general, if he is not initiated, a devotee adds Bhakta or Bhaktin, before the other name until they are initiated later.

Your idea for 5 different articles in BTG monthly is very nice. I like your "topical articles" also. Keep them simple and Krishna Conscious, avoiding too much bending to the public taste, but if they are appropriate to current problems, then it is nice proposal. Rayarama tried this too, but his style was not very appealing to me. Actually, people are seeking after transcendental reading matter more and more, so if we stick to our standard, as I have given you, then there is no doubt they will come to read our magazines in great numbers. Now make it very attractive, with our KC subject matter as you have outlined, and our BTG will be very much in demand, without further changes. I have seen one Christian newspaper which is trying to attract the readers by resort to fashionable phrases and materialistic themes of mass public interest-simply because they have not got any real substance for attracting, they offer what they think the public might like, such as sex, crimes, amusements, like that. That is not our method. We have got such stock of real substance that alone it is sufficient to capture the readers, without such ordinary tricks and commercial formulas.

I am very pleased that you are all working so nicely for Krishna in USA, and I shall be very glad to see you all again when I come there by springtime.

I hope this will meet you in good health and enthusiastic mood,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Sri Galim

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Bombay 17 December, 1971
71-12-17
My Dear Sri Galim,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 4, 1971, along with the several pages of poetry from all the nice devotees at Austin temple. I thank you all very much for your kind sentiments. I am also very glad to accept Bill Walsh, Sue Walsh and Hayden Larsen, upon your recommendation, as my duly initiated disciples. I am also replying them herewith. I am sending three sets of beads, duly chanted by me, under separate post. Now it is in your hands to give them all good guidance how to perfect their lives in Krishna Consciousness.

I am so happy to learn that your routine work is going on very nicely there, under your direction. There is no real need of our own temple, as long as the routine work is going on. But because people require a place to sit down comfortably and chant, then we must do the needful and accommodate them in the style they are accustomed. So if there is some nice place in the future, you may take it on rent and open it to the public. Meanwhile your school and other programs are very good. As long as preaching work is going on, somehow or other, that is first-class program. One thing, you say that literature distribution is low; actually, the test of the strength of our preaching work is that we sell many books and magazines. So what is the difficulty? Simply preach very sincerely to anyone and everyone, and go on in this way preaching more and more, and the demand for our books will increase.

So far the impersonalist rascal, you may simply challenge him by asking "what is your philosophy." It is not very difficult to defeat these persons, because they haven't got any substance, simply big words. But we have got our books, Bhagavad-gita-if you engage him in public debate, politely handle his statements with a cool head and reply from the authority of our books, that's all. Krishna will give you all help to expose his lack of knowledge and his faulty understanding.

I hope this meets you in good health and lively mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Murti (Bill Walsh), Mahati (Sue Walsh), Adhideva (Hayden Larsen)

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Bombay 17 December, 1971

71-12-17

My Dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Sri Galim I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows

Bill Walsh: MURTI DAS

Sue Walsh: MAHATI DASI

Hayden Larsen: ADHIDEVA DAS

I am so glad to learn that all of you are such a great help to Sri Galim there in our Austin center, and I have especially appreciated the murtis you are making of Pancatattva. I can understand that you are very sincere boys and girl and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way, keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vaikunthanatha

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Bombay 18 December, 1971

71-12-18

My Dear Vaikunthanatha,

Please accept my blessings. I have only just now received your letter undated, in which you refer to a decision to be made by the government on October 11 whether or not we shall get a large building on that land.

I had expected some news of this plan you have proposed, but til now I have not received from you any word. I am very pleased that you are progressing nicely in spreading Krishna Consciousness there in Trinidad. I shall be especially glad to hear that you are distributing our books in good numbers, as this is the proof of the strength of our preaching. Until we can build that place, go on preaching very strongly in that Hindu temple, take engagements in various places, teach in schools, like that. In this way, keep yourselves engaged in Krishna's preaching work 24 hours and you will become really happy.

Now the war is nearly settled here, our programs are resuming, and I think that I shall also build a very nice temple in Vrindaban and Mayapur, so that our students and friends all over the world may come there and enjoy real spiritual life.

As for my coming there, that we can settle up when I return to your country by late Spring. Now I want to stop touring and begin full-time my translating work. But if there is good opportunity, then I shall certainly come there.

I hope this will find you and your good wife, Saradia dasi, in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Balavanta

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Bombay 22 December, 1971

71-12-22

Atlanta

My dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated September 24, 1971, and November 22, 1971, and I have noted the contents with great pleasure. I am especially pleased that you are infiltrating the schools and colleges with improved programs, how to encourage the student class to participate in Krishna Consciousness. I completely approve of this program. I am also glad to hear from you how the distribution of literatures is also improving. That is the real meaning of improvement. The material scientists are fond of always improving this or that, but factually we see there is no real improvement. As soon as one trouble is eliminated, another is there. If we have cars to go faster and faster, then where are the roads for it, and so many people are killed. But real improvement means how to please Krishna more and more. That is real advancement, real progress. Actually, because you have surrendered to Krishna, you are already perfect. But it is just like the ocean; we can swim forever and never reach the shore. Similarly, there is no limit to perfection-we may go on improving more and more, and still there is no limit to how much we may please Krishna, just like for the materialist there is no limit to how much Maya can kick us!

We should always be enthusiastic to try for shooting the rhinoceros. That way, if we fail, everybody will say Never mind, nobody can shoot a rhinoceros anyway, and if we succeed, then everyone will say, Just see, what a wonderful thing they have done. So if you are determined in this way to expand the Atlanta Temple, then you can try for it by begging for the protection of Krishna. Consult Satsvarupa your GBC man in this regard.

Yes, it is a very good proposal that you should run for Mayor in Atlanta. I very much approve of this plan. We should always set the perfect example of Krishna Conscious person in all fields of activities, why not in politics? Let the people see you as the ideal politician engaged in real programs for the

[TEXT MISSING]

February.

Somehow or other Krishna has given me all good assistants like yourself to carry on this preaching movement, and for this reason there is some success. I thank you very much for helping me in this way.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gargamuni

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Bombay 22 December, 1971

71-12-22

My Dear Gargamuni,

Please accept my blessings. Regarding the land in Vrindaban, Mr. Sarif has promised but he has not given, so forget that proposition. Enclosed find the copy of a letter to Gauracandra Goswami. Deliver it to him, and if Gauracandra replies me in writing, then we can consider that possibility. Then we can take the matter seriously.

Regarding Brahma Kunda, the donor Dinabandhu is going to give it to us in pukkha writing or legal form by the 15th January, and then we can repair that house to our living, making the doors, etc. secure. In the meantime you can use my Radha-Damodara rooms, but make the locks and doors secure.

As for municipal land, see the municipal chairman personally. We wanted land within the city. In the meantime, you can show the chairman the enclosed pictures from "Dharma Yug" magazine, latest issue, how we are a worldwide organization, as well as other clippings from Toronto, etc. So far our devotees, Americans are concerned, they have nothing to do with politics. We are _ Nixons. A statement was issued by me and published in __ papers stating this fact and calling on the Indian _ my disciples as Vaisnavas, who are above all mundane. __.

I hope this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Regarding land on the Yamuna-side, if there is flood, it will be difficult to be there. They wanted to give __ 4 acres near the Town Hall. Give a copy of your __ to me. Make inquiry why my letter was not received at Vrindaban P.O. I am sending the receipt. ACBS/sda

Letter to: Gauracandra Goswami, others

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Bombay 22 December, 1971

71-12-22

Sri Gauracandra Goswami and others Sri Sri Radha Damodara Temple, Seva Kunj, Vrindaban, Dist. Mathura.

Dear sirs,

With reference to our conversation of the 27th November, 1971, I beg to inform you that when I visited India in 1967, our account was settled up until the month of August, 1967. Since then I have paid you as follows:

1. By hand not executed by you dated 26/8/67: Rs. 100/-.
2. By cash paid to Nripendra Babu on 18th May, 1967, as deposit money or advance payment on account of proposed leasehold land surrounding Sri Sri Radha Damodara Temple: Rs. 750/-.
3. On 27/11/71 I have paid you: Rs. 101/-.

TOTAL AMOUNT PAID: Rs. 951/-.

Now since September, 1967, up to November, 1971, even I don't charge any interest on the above-mentioned amount, and deducting your dues at Rs. 5/- per month for 51 months or Rs. 225/-, the balance due from you is Rs. 725/-. So kindly arrange to pay me this Rs. 725/- balance, along with interest.

Regarding management of Sri Sri Radha Damodara Temple, I beg to inform you that the two rooms and the entry veranda in front of the gate are sufficient for me alone, but because I have now thousands of disciples, it is natural that when I am there at least 25 to 50 students will live with me. So please give me facilities for living there with my disciples. I am prepared to pay a reasonable rent for this.

I can arrange for Radha Damodara Temple worship very nicely, namely at least 50 devotees will be offered prasadam daily, including two times refreshment and two meals. The disciples will remain with me. They will have daily chanting and reciting scriptures very nicely, which will attract hundreds of persons during the performances. [PAGE MISSING]

Letter to: Jayapataka

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Bombay 22 December, 1971

71-12-22

Calcutta

My dear Jayapataka,

Please accept my blessings. I am in due receipt of your letters dated December 6, 1971, and 11, Narayana, 485, and I am pleased that you are enthusiastic to deal with all matters of Calcutta Temple with serious view. I have sent Bhavananda there to help you, and you can assist him to organize everything very nicely. I want that we shall hold a grand festival in Mayapur from middle of February to first March, so you may conjointly organize how to raise the money and build cottages and pandal in Mayapur. Acyutananda is coming there also and he has given advance money, so because they are pressing, he must go there to Mayapur and settle up this transaction.

I am suspicious that the robbery in Mayapur might have been done by some enemies. Maybe these land-sellers are also in the gunda class. But if we have there 5 to 10 men, these things will not happen. If you want to keep gun, I have no objection. But first you inform the police, etc.

Now the war is finished I don't think you will have difficulty to enter Nadia.

I want that our temples in India supply me with two life-members daily, that's all. Then I shall take care of all other programs, you needn't worry about that. Just get me two life-members a day in all of India, the rest I shall decide.

If you like you can take Indian citizenship-at least some of our men who have been here after two years may take Indian citizenship. Some of our men from abroad must be in charge and remain here seriously.

I have just now received your letter of 15, Narayana, 485, and I am very much encouraged by your attitude of service. I have no objection if Aravinda stays in my room for a few days more before returning to USA. Of course, it is not proper formal etiquette, but if he is insisting, what can be done? I have instructed that he should take that ticket of Mani Bande and go. About the treasurer post, that must be decided between you and Tamala and Bhavananda.

I have just noted that the Maharashtran Government is lifting the prohibition of liquor in this state, because they cannot prevent people from taking illegal liquor and sometimes killing themselves because it is bad quality, and also they lose so much tax money. So it is very clear that simply by prohibiting something will not mean the people will stop. If you tell a thief not to steal, despite all sorts of warnings, he will continue to steal. Therefore, the best way is not to prohibit by laws but to cleanse the heart. That is the real prevention of sinful activity.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nayanabhirama

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Bombay 22 December, 1971

71-12-22

My Dear Nayanabhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 8, 1971, and I have noted the contents with pleasure. I am especially pleased to hear that our KC drama program is being developed by you nicely. We have got unlimited stock for such dramas, so go on in this way, improving more and more, and Krishna will give you direction so that one day, very soon, your all dreams will come true and you will be acting our KC dramas on the Broadway.

Everyone enjoys play-acting, only there is at present a dearth of proper material for elevating the general mass of people to the proper standards. Practically, the whole world is going to hell. There is no decency, no gentleman anywhere. So we have to portray to the people of this fallen Age of Kali-yuga what is the right standard for their behavior. When they see that, Oh, here is such nice activity, such nice people, they will automatically become changed, simply we have to engage their senses in the right taste. So this drama-playing is very good presentation for attracting their attention and displaying Krishna Consciousness very beautifully. Make everything very simple, without too much fancy costumes, and the real message will come out very nicely.

I am encouraged to hear from you that our Delhi pandal festival was seen on TV in America and other places. We can become famous for such shows, and at the same time utilize them for giving people good information about what is the real goal of life and how to achieve it. So in combination with the others you go on thinking how to improve these KC plays and dramas and how to give the public more and more of Krishna Consciousness. That is real preaching work.

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yamuna, Palika

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Bombay 22 December, 1971

71-12-22

My Dear Yamuna devi & Palika devi dasis,

Please accept my blessings. I beg to acknowledge receipt of your letter of Dec. 9, 1971 & of your letters hand-delivered by Dravida das from Vrindaban. I am very glad to learn that you are both recovering your physical health & enjoying the transcendental atmosphere of Vrindaban city. I've now come to Bombay, so wherever you remain you don't forget our routine work and hold kirtana at least twice daily, morning & evening. Kirtana is our life & soul, so we must be very concerned to have it no matter where we are and no matter what circumstances are there.

So far that land, the Mayor has promised, so you both also try for it & let me know what is their program. That P. Saraf who also lives in Vrindaban _ can be given. I've already instructed Gargamuni & Subala in this matter, so you see them & help try to secure some land.

Lalita Prasad says that I have ordered 20 sets of deities, but I wanted him to show me & he didn't show me. So I did not order. Do not confirm this order.

I think that Palika dasi may join her husband, Bhavananda, in Calcutta as soon as she recovers her health, & she may help him there organize things very nicely for celebrating our festival in Mayapur from middle Feb. to end Feb, & she may help organize Calcutta center as nicely as they have done in New York. As for Yamuna, she may rejoin her good husband, Gurudasa, in Delhi for pushing on our program there & making many life-members. I shall be very pleased to hear that you have gotten well & that you have both returned to your duties. It is only because Krishna has somehow or other given me such assistants as yourselves that I have got any success I appreciate your helping me in this way, you are more dear to me than my own daughters.

Here in Bombay we have got good prospects to purchase very large land in Juhu for even, cheap price, just in the middle of a neighborhood. We shall build our camp there & begin constructing temple immediately, & later on we shall develop large hotel & school. There is also chance for getting a nice bungalow in Bombay city also. So in general we shall make our headquarters in Bombay, & build up Vrindaban and Mayapur, that's all. I will take care of everything, you just give me two life-members daily in India, & I shall do the rest.

I hope this will meet you both in good health & cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sridama

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Bombay 22 December, 1971

71-12-22

My Dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 10, 1971, and I have noted the contents with great pleasure. I am especially very very pleased that you are getting that large church for our Miami center. All over the world we are getting more respectable and we are getting big big houses for our Radha Krishna Temples, but if yours is the biggest, then I must certainly come there and see it. If the weather is good, then why I should come there and spend some time for my translating work? I think this will be my last tour-now let me go on translating, that is my real work. I am so much encouraged by reports everywhere that our Movement is getting good results, especially that MacMillan Co. has agreed to print our Bhagavad-gita As It Is, so I think my work is now finished, let me write. I have built the skyscraper skeleton, now you all intelligent American and European boys and girls fill in the spaces nicely in good taste. Do not deviate from our high standard. That will mean great dishonor to me. Push on in your preaching work as I have shown you, remain pure, enthusiastic, and optimistic, and Krishna will favor you with all good results and benedictions.

I am very much encouraged by your considerable efforts in Miami center, especially that you have even converted the lawyer who is helping you! This is a good sign. If everything goes nicely, then I can come there by late Spring to see your wonderful new place.

I hope this will meet you in good health and lively mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Upendra

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Bombay 22 December, 1971

71-12-22

My Dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 12, 1971, and I am pleased to hear from you. I have received yesterday one phone call from Mohanananda in Sydney, inviting me to come there when I leave from here in March. I shall be very glad to come there, via Hong Kong. You should make arrangements for two tickets from Hong Kong to Australia and then to Tokyo.

I am encouraged to hear from you that Melbourne Temple is even better than Sydney Temple, so I must surely come there to see it. Go on like this, transcendental rivalry, just like San Francisco and Los Angeles, this pleases me very much. But it is not that we are envious! No, material envy is not like that. Even the gopis, they were envious of one another, in a transcendental sense. They were thinking, Oh, she has attracted Krishna more than me, that is very nice, she has given Him more pleasure than me, now let me try more to please Him. That is the process, how to improve in Krishna Consciousness.

I shall be glad to install the murtis when I shall come there.

Hoping this will meet you in good health. Your wife, Citralekha, is in Vrindaban recovering her health, but I think that she will be returning there soon. Her address is c/o Saraf Bhawan, opp. Vidya Pith College Vrindaban, (Dist. Mathura), U.P.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Amogha

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Bombay 25 December, 1971

71-12-25

Djakarta, Indonesia

My dear Amogha,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 13, 1971, and I am very pleased to note that you are so determined to spread this Krishna Consciousness movement, that you are remaining alone in Djakarta just to seize the wonderful opportunity we have got there for preaching. That is the sign of the first-class devotee, that he is always willing to sacrifice everything to please Krishna by preaching His glories, even under all sorts of difficult conditions. I am very encouraged by your attitude of sincere Krishna Consciousness. In this way you go on perfecting your life more and more, and very soon, I promise you, you will go back to Home, back to Godhead. Know it for certain.

I am very glad that you are teaching KC in the schools. That is our best field for training people in Krishna Consciousness. Young children have not yet learned an artificial standard of sense gratification, so they accept austerity very nicely as enjoyable. Just see the young brahmacari-he goes out and begs all day on the order of his guru, to collect a little rice and return at night to sleep on the floor without cover-and he thinks this life is very nice! So if children are trained-up in this way, they will naturally grow up to be sober and responsible, the best citizens and a credit to their state. So preach in this way, attract their young children to Krishna by teaching in a very interesting fashion-let them chant, dance, and take prasadam, that's all. Later, when they are old enough to understand, a little philosophy. And always keep them engaged one way or another in devotional service. That way they will become very attached to Krishna and they will not go away to a life of false standard of life. If you can get that couple from America to help you, that will be very nice. Actually, I wanted one householder couple to come there and teach. This I told to Bali Mardan when he was with me in India. So now you are arranging for that, so that is the best plan.

Never mind we have to wait some time for a house. We are Vaisnavas means we can live under a tree. Main thing is preaching, so if preaching is going on, that is enough. But because people want a comfortable place to sit down and chant, therefore we have got our centers around the world. So just to accommodate such public you can get a house whenever it is possible, and decorate it very nicely for attracting the citizens.

We are presently trying for a very nice house here in Bombay, to make our India headquarters in a very rich quarter of Bombay. In February we shall go with full party to Mayapur for holding festival for Lord Caitanya's Appearance Day.

If Bali Mardan is not very much present in his zone of South East Asia, then how will things be managed? Do you know if he is planning to return to his zone responsibilities? Another thing, how are our books being distributed? I want that our books and magazines be profusely distributed all over the world, and I am very pleased to hear that you have sold so many in Singapore, Kuala Lumpur and other places in Asia. So go on in this way distributing books in Djakarta, that is solid work. If we simply sell many books, then our all success is guaranteed. You may inform me your progress there regularly and I shall always be pleased to hear from you. Somehow or other, Krishna has given me such good assistants like your good self, so there has been a little success. Thank you very much for helping me in this way.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gargamuni

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Bombay 25 December, 1971

71-12-25

My Dear Gargamuni Maharaja,

Please accept my blessings. I have replied your letter this morning; perhaps you have received it already. Now in the meantime we have received an important letter form Cox and Kings and a copy is sent herewith.

Immediately we require a big house either in Vrindaban, Delhi or Agra for accommodating foreign tourists. You can therefore please go to Agra and see Sri L.D. Bansal, Bansal Building, Subhash Bazar, Agra-3 (business phone 74255, residence phone 75459). You may remember that he came to Delhi and Vrindaban to arrange with us a pandal program in Agra. He has got a house for disposal which he says is very nice and big. Many tourists go to Agra the house is very big and nice, we can go and take. So go immediately and see it. And upon your favorable recommendation we can take it. It is very important, therefore I am entrusting this matter to you.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Cyavana

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Bombay 26 December, 1971

71-12-26

Nairobi

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 9, 1971, along with Trial Balance. Thank you very much. I am very pleased to hear that the African boys are becoming serious devotees. That is the proof of your preaching work, that it becomes touchstone and turns iron to gold. So go on very vigorously in this way, travelling, preaching, selling our books and magazines, distributing prasadam, like that. As long as we keep ourselves pure for preaching, then we shall have all good results-of that there is no doubt. One thing, make certain that your routine work is going on nicely-chanting 16 rounds, rising early, cleansing, street Sankirtana, etc.-then all other programs will be successful. If routine work becomes slack or neglected, then all other attempts will fail. We should always cling to the Lotus Feet of the Supreme Personality of Godhead by following very strictly the routine work of devotional service, and then we shall qualify to associate with the Lord by becoming very pure, and that is our real happiness, know if for certain.

Brahmananda has telephoned that he has got the American Ambassador and the Indian High Commissioner to come to our festival in Nairobi. That is very nice proposal. Now, if you can convince the President of Kenya, Mr. Jomo Kenyatta, to come also, then I shall also consent to come for a few days to meet him. I think if I meet with him that will be very nice. So if you can arrange in that way, and if you send me two tickets round-trip from Bombay, then I shall come when you call.

Your trial balance is very nice. I am pleased to see that you are making many Life Members also. I think that if you send a list of our Africa members to Tamala Krishna in Bombay, that will be impressive for making more Life Members here also. We are now trying to get one very suitable house here for our India headquarters. The cost is rupees 10 lakhs, and it is located in a very rich quarter of the city, with many aristocratic houses nearby. I have told my students here that if they simply make two Life Members in India daily, then I shall do all the rest so far other arrangements and plans. Similarly, if you go on like this making members regularly, as many as possible, then all good results are guaranteed in Africa also.

So far books are concerned, it appears that it will be difficult to bring books there from other places, due to financial reasons of the government, so whatever they will allow you to send, you may send to Book Fund and receive that amount of books. Try to get big books in this way, especially for our Life Members, by persuading the government to allow us. For other books, we can print in Nairobi through that Mr. Patel who owns a very modern press facility. Distribution of books and magazines is our most important activity. Without books, our preaching has no solid basis. Especially the Africans want our books. So Karandhara is in Tokyo now supervising the printing of many books, including the Krishna Book paperback-size which I am especially printing for the Africans. We are printing 50,000 copies of each volume in 3 volumes, or 150,000 books total, so you may order as many as possible by paying Dai Nippon and ordering from Karandhara. I think if I meet Mr. Kenyatta, I shall be able to request him to allow us more books.

As for Brahmananda's request for Gargamuni to come there, he is too much needed here in India for the present moment, but we can see if someone can be sent there to help.

I hope this will meet you and all the others in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Himavati

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Bombay 26 December, 1971

71-12-26

Hamburg

My dear Himavati,

Please accept my blessings. I beg to acknowledge your letter undated, and I am very glad to hear that you are finding such great pleasure in serving Radha and Krishna. Both you and your good husband are very sincere and hard-working, and practically you together have saved our European centers from collapse. Krishna has given you very nice ability to serve Him, better than most, therefore I have relied on you completely to save centers in Germany which had fallen into neglected condition, and because you have done so nicely, I am very very pleased with your both service. So there is no question of dissatisfaction. Because you are serving Krishna, that is my satisfaction enough. But because you are also preaching so nicely, and helping to spread this Krishna Consciousness movement all over the world by being big leaders, then I am more than satisfied with you, so never think dissatisfaction. There is no question of dissatisfaction. Rather I am very much pleased with your activities there and before that, as much as also with your attitude of humble and determined desire to reach the Supreme destination by becoming Krishna Conscious. You are more dear to me than my own sons and daughters.

Regarding your questions, there is no question of using paper plastic fruits and flowers for worshiping the deities. If no fresh fruits or flowers are available, then you can decorate with some fresh leaves. You have seen our temples; nowhere do we use such things. You are experienced devotee, why you propose like that? We are not after decoration, we are after devotional service for pleasing Krishna's senses. Decoration must be there of course, to make the temple as opulent as possible for pleasing Krishna. Outside the temple, you can use the plastic ornaments. But not for worship. For daily worship there must be fresh fruit, flowers, and leaves.

Mangala arati must be done in nightgown. After Mangala arati, then bathing is done and dressing. 3:30 is too early for holding Mangala arati. The deities should be given sufficient rest. The standard time is 1 1/2 hours before sunrise, so we may say 5 am is a good time for holding arati.

If you think that you may go to Russia and do something, I have no objection. But your plan appears too vague or uncertain to consider very seriously, so you should not bother yourself with such plans unless there is concrete opportunity. Even so, I don't think your husband may approve of your taking such risk without protection. There is some scheme now for continuing our work in Russia, and Syamasundara. has met with our Russian friend in Delhi who was helping us in Moscow, and they have planned out a program for infiltrating into Russia more and more. If we are successful, and if opportunity arises, I shall call for you to go there and help, as I think you speak Russian language. But for now I think you should remain there in Europe and train up many younger devotees in deity worship and cooking and other matters, as well as preach to them and give them all good guidance and example how they may go on and perfect their lives in this way.

Regarding your last question, what I was supposed to have said to the pujari in Bombay, I never said like that. How could I say like that. The deity is the Master, the pujari is His servant, that's all.

I hope this will meet you and your good husband, Hamsaduta, in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Why Hamsaduta does not write me? Offer my blessings to my beloved son. ACBS/sda

Letter to: Jayapataka

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Bombay 26 December, 1971

71-12-26

My Dear Jayapataka Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 20th and have noted the contents carefully.

Regarding the purchasing of land in Mayapur, specifically the two round shaped plots of 14 bighas, we can purchase them, but we cannot pay Rs. 1400/- per bigha. This was the price if we were to only purchase two bighas. For fourteen bighas you may offer him 1000/- Rupees per bigha and if he is not agreeable then you can work up to 1200/- Rupees per bigha, but no more. If we get this land it is not adjacent to the land we already have, so is there any chance of getting the land in-between at the same price?

Now that the war is ended there should be no difficulty in our devotees being in Mayapur. So at least six of our men should live there immediately. The Appearance Day of Lord Caitanya is only two months away, so preparations must be begun at once.

Regarding my yellow fever shot certificate, the hospital is somewhere on Hastings; most probably it is called Seaman's Hospital and it is somewhere in front of Victoria Memorial monument. Acyutananda knows definitely.

The schedule to be followed in worshiping the Deity is as follows. Morning Aratik may be performed at 4:30 until 5 am. Then immediately following the Deity room should be washed clean and the dirty utensils removed. Then everyone can chant before the Deity until 6:30. The Deity should then be bathed and dressed and fresh flowers put. It should not take longer than one hour to bathe and dress the Deity if one actually knows how it is done. But it may take longer so you may offer the bhoga at 8:00. The idea of bathing the Deity after offering bhoga is not correct. So please follow this schedule as I have advised.

As soon as the definite price is agreed on the land, upon your advice, the amount required for the purchase will be sent to you by bank transfer.

Have Bhavananda and Nara Narayana arrived yet?

Hoping you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. How is Devananda Maharaja. Does he like to come here. I have arranged for Aravinda's going home after his sickness. ACBS:tkd

Letter to: Ksirodakasayi

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Bombay 26 December, 1971

71-12-26

Delhi

My dear Ksirodakasayi,

Please accept my blessings. I understand that you are not with the devotees. I do not know why you are living separately. In the Society there may be sometimes misunderstandings, but that does not mean you should live separately.

So far the Vrindaban land, if possible you should go there and induce the Chairman to give us the promised land. Gargamuni has written me letter that because you said to the chairman that Mr. Saraf is going to give us his land, therefore he was reluctant. So you go there and inform him that Mr. Saraf is not giving us the land, although he promised, and persuade him to give us the municipal land some way or other. Go there immediately, and inform me the result. Gargamuni is there to raise funds, so he will help you.

I am enclosing one letter to me from your son. I do not know why you are not writing them, but please do the needful, so that they shall not worry or be in anxiety.*

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*I am also in anxiety for not hearing from you. ACBS/sda

Letter to: Bali-mardana

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Bombay 28 December, 1971

71-12-28

Brooklyn

My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 16, 1971, and I am very glad you are sincere to make an effort for managing our ISKCON Press. But what is that management? Simply taking money and no production. So I approve of Karandhara's plan not to give more money to the Press until all debts and books owed are cleared and settled up. If you think that by lowering the prices of our books that things will improve, I have no objection. But always work in consultation on these matters with Rupanuga, Karandhara, Bhagavan, Satsvarupa, and Jayadvaita. I think that you six men are a very favorable combination for successfully managing book business. Now do it very thoughtfully, with agreement among yourselves, and I'm sure there will no difficulty. Practically our Society means books, so if there are no books, how can we preach?

Your proposal to make a series of smaller books is approved by me. It is very nice. That will help in teaching the young children also. If the Press is running 24 hours, then everything is all right. Something must always be produced. I am very encouraged by the small pamphlets sent to me by Karandhara which he is printing in Los Angeles. I wanted that our Press from the very beginning should print such leaflets, but that they have not done-simply trying for equalling Dai Nippon, consuming money like Dai Nippon, and producing nothing.

Diacritical marks must be maintained. These are internationally accepted by all scholars, so I want they should remain. If they are a botheration, then leave out the Sanskrit words altogether, or wherever there is Sanskrit word keep the English spelling or pronunciation in brackets following it. For example: "KRSNA (pronounced 'Krishna')." If you are printing children's books you may avoid Sanskrit words. But in my speeches there must be Sanskrit. This changing from one standard to another is not good-either avoid Sanskrit, put English pronunciation in brackets, but use the diacritical marks wherever there is Sanskrit.

So far the books shipped to Africa, this will be a contribution this time. But from now on books used in Africa and India shall be printed in those countries, and you may send them the plates of each books required by them for printing locally.

I am not much fond of the idea of changing things to accommodate the public-better to change the public to accommodate us. Therefore I suggest wherever there is Sanskrit used there should also be English spelling in brackets. In this way, the public will become accustomed to Sanskrit language so that in future we may use only Sanskrit and they will understand.

If I am able to translate more, with each book there is a new idea-same subject matter but from a different angle of vision. Therefore, I want to end this touring and begin full-time translating. So kindly help me in this way by organizing ISKCON Press very nicely.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Bombay 28 December, 1971

71-12-28

Madras

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letters dated December 8, December 16, and December 22, plus your telegram stating "Ratnamiyer invites you exclusively Feb. 3rd to 13rd Stop Congress Grounds impractical Cable reply." I am very pleased that you are such determined and enthusiastic devotee that almost single-handedly you are organizing Madras program and making many life-members also. I think by now you must have been joined by other men which Tamala Krishna has dispatched from Delhi. If not, they shall be there shortly. I have instructed Rsi Kumar to send you the Bombay account numbers immediately. I am very encouraged by your thoughtful plan to organize very nicely all our men in India. I can understand that you are very eligible to be among the biggest leaders, so I have all confidence in your Madras programs. There appears to be some feeling of dissatisfaction with the way things are being managed in India, so I have simply said that if you all get me at least two life-members daily in India, then I shall do the rest. So I am pleased to hear from you that you are making many life-members there: that is the proof of our preaching strength. Wherever there is preaching strength there is also success, no matter it may be pandal-show, or making members, travelling Sankirtana party, whatever it may be-just maintain our strong position of purity of routine work and preach and distribute literature, that's all.

So far our program for India, at present we are trying seriously for a nice house in the aristocratic section of Bombay, or also for a large plot of land of several acres near Bombay, to establish our India headquarters. Bombay is the richest city, the gateway to India, and in all respects the most important city. So we must have something here. Otherwise, when funds are there we shall construct very nice centers in Vrindaban and Mayapur, that's all. Let many foreign students and disciples come to India for staying with us in these places. We shall be content to sit down there, chant and have kirtana very vigorously 24 hours, if anyone calls us we shall go for a few days and have program. Our real interest is in the western countries. The trouble in India is we cannot preach. There are language difficulties and the people think they already know everything. But now many foreign tourists are interested to come here to taste the spiritual life, so we shall concentrate on that field. Recently we have received one letter from Cox and King's, one of the world's biggest travel agencies, requesting us to kindly assist them by providing facilities for all the tourists coming from foreign places who are interested in seeing the real spiritual life of India. So in this way we shall work here.

As for the pandal program in Madras, that is all right what you have suggested. I may not come, but an adequate party will come there to assist you. Simply you must correspond with Tamala on these points. After the Madras program, we shall all go to Mayapur. I think that Bhavananda and Nara Narayana are organizing a very nice festival there. If you think that I should come there to Madras, then I shall also come. What do you think?

I am most pleased especially to hear that you are distributing many books.* Go on increasing books, and go on increasing my pleasure. You are doing very very nicely in Madras, and except for you I think there is hardly any devotee so hardworking and with such good ability to persuade men to help us. So far transportation, etc., you arrange all of that with Tamala Krishna.

I think the Delhi deities along with Nanda Kumar will be coming there soon.

Hoping this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*We cannot agree to give books unless they pay outright in cash. One thing, if they return unsold books we may replace them with new books, but we cannot give credit.

Letter to: Laksmimoni

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Bombay 28 December, 1971

71-12-28

Toronto

My dear Laksmimoni,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 10, 1971, and I have noted the contents with care. I am very pleased to hear from you that everything is progressing nicely in Canada zone under the supervision of your good husband, Jagadisa.

Regarding your inquiry about deities, I have just this minute finished a letter to Kausalya dasi who is presently in Jaipur to purchase many sets of deities for our centers around the world. I have instructed her to remain there and fill all the orders for all our centers which may request such murtis, including dresses, ornaments, jewels, flutes, etc. In Jaipur they make the very best white and black marble deities anywhere, along with all paraphernalia such as dresses and ornaments. So I think this is good opportunity to write to her immediately and place your order. The deities are usually from 40" to 48" in height, including base. I have instructed her to collect money from the many local rich men for purchasing deities, so she will do that. But you may also send some money towards this buying of many pairs of deities. They will be packed in heavy crates, tightly packed in cotton, and will be shipped by ship from Bombay harbor. The shipping will be free by a special arrangement. Everything considered, it will probably take at least 2 to 3 months to receive the deities in Toronto, or maybe little sooner. It appears it is Krishna's desire to come to Toronto at this time!

You may write immediately to:

Kausalya devi dasi
Devotee of Hare Krishna Society
c/o Radha Govinda Temple,
Jaipur, Rajasthan,
India.

I hope this will find both you and your good husband in strong health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mukunda

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Bombay 28 December, 1971

71-12-28

Portland

My dear Mukunda,

Please accept my blessings. I beg to acknowledge your letter of December 12, 1971, and it has given me much pleasure to hear from you after such long time. I can understand that you are feeling some separation, as I am also feeling some separation from both you and your good wife, Janaki. I am very pleased to see that you are all right and that you are advancing nicely in Krishna Consciousness. Why your naughty wife, Janaki, does not write me? She is angry upon me or what is that? You are both some of my first disciples, and because of you so many others came, so I am always remembering you fondly. Now please just remain very serious in pursuing your proper goal of life by sticking to the pure standard of routine work like chanting, reading, rising early, cleansing nicely, going on street Sankirtana whenever possible, like that. Then I promise you you will not fail to be really happy in this life and in the end reach the Supreme destination.

I have heard that you are assisting Danavir at the Portland center to hold a very nice festival there. You are one of the most qualified devotees in every way, so I think that such work must be pleasing to you, because that way you are always thinking how best to please Krishna. Krishna is always guiding you and He is taking special interest in you, know it for certain. I am remembering that practically it was you who started both the San Francisco and London centers, our two most important centers. So therefore I am always hoping you will join me again and work under my personal instruction. Perhaps when I return to Los Angeles by late spring I shall see you both there.

I have heard from Dayananda that he has requested you to return to London to help him in getting that huge church in the most important quarter of the most important city in the world. I am so much enthusiastic to get that place, that I may go there very soon also and go door-to-door to raise some money. Syamasundara. is gone to Delhi to meet with our Finance Minister Mr. Chawan to get permission to allow millions of rupees worth of foreign exchange out of India for the purpose of getting that place. Mr. R. D. Birla has promised to help in that way by giving 1/2 million pounds. But even he breaks his promise, many other very rich men will contribute and there will be no difficulty to raise one to two million pounds here, provided Mr. Chawar agrees with our proposal. Even they do not allow, Dayananda is confident we can raise the money in England, because George and his friends are offering to help very enthusiastically. So I think that if you are free, and if it suits you, you may go there to help him. You know London very well, and you know George and many other rich men, so your being there will practically assure us of getting the place. It is the best place for us. It will be the most grand headquarters for ISKCON in all the world, and I want to get that place very very much. I understand that Syamasundara. may also have to go there soon, so the three of you and Jaya Hari can do the needful, of that there is no doubt.

If it is not too much trouble, kindly write to me and let me know what you think and what is your present position.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Niranjana

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Bombay 28 December, 1971

71-12-28

My Dear Niranjana Das,

Please accept my blessings. I have duly received your letter to me dated 13 December, 1971. I am now in Bombay at the following address:

89, Warden Road,
”Akash Ganga” Building, 7th Floor,
Bombay-36. I will be staying here for at least three more weeks. So as soon as possible you can immediately come to Bombay. I am very eager to see you and when you come I shall give you the second initiation.

In Delhi our program was very successful and at least 25,000 people attended each evening. The Governor, the Mayor, the Canadian High Commissioner and many other important persons were amongst our chief guests. And at the end of the program the Government has agreed to give us free land in Delhi on the Yamuna Rive bank for constructing a Temple. Then after the Delhi program our whole party went to Vrindaban for seeing all the important places. We were greeted very warmly by the citizens and they very much appreciated the purity and high standards which all our devotees maintain. I have always stressed this point; that if we simply follow the regulative principles, avoiding the four sinful activities, chant regularly daily 16 rounds, and maintain firm faith equally in Krishna and Spiritual Master, that your life will become sublime. So please come to Bombay and then we will talk further.

I hope you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS;tkd

Letter to: Rsabhadeva

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Bombay 28 December, 1971

71-12-28

Laguna Beach

My dear Rsabhadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 7, 1971, along with letters from the four persons requesting initiation. Upon your recommendation, I have consented to accept all of them as my duly initiated disciples, and I am replying them below. I am very pleased to learn from you that all programs are going nicely there in Laguna Beach center under your supervision. Especially I am glad that you are infiltrating the schools and colleges. These are our most important customers for KC, because they are inquisitive and serious to learn. So continue in this way giving them all opportunity to get the real education and knowledge or Krishna Consciousness.

So far the action taken by city officials, it is not good to disturb them unduly or cause unwanted agitation or anger with such people. They are demons so they will not change. Civil disobedience movement can be led by Lord Caitanya, but we are not so strongly organized and influential to be able to perform successfully such civil disobedience movement. It is good if the newspapers take our side and public opinion is against the authorities viewpoint, but it will be better if we use all goodwill and tact to avoid such violent confrontation in public and simply take another place with required parking space. Regarding your question about deities, what is the use of such temple if nonresidents cannot come? For ourselves, we do not require temple for serving Krishna. But, because the public must have a comfortable place to sit down and chant Hare Krishna, therefore we get a nice house, install deity, decorate nicely and invite everyone. So if no one can come due to law, I do not think you should keep such place. Better to find a more suitable place, then install Lord Jagannatha. Consult Karandhara in this matter.

I am pleased to hear that Ksudi’s mother is attending regularly. She is a very nice lady, so give her all facility to advance nicely in Krishna Consciousness.

I am also encouraged to hear that you are distributing many of our books and magazines. Continue to increase this activity, as I consider it the most important preaching work.

Hoping this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Saci Dulal (Richard), Bilvamangala (David), Avhinava (Don La Douce), Novina (Sally)

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Bombay 28 December, 1971

71-12-28

Laguna Beach

My dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Rsabhadeva I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Richard/ Saci Dulal Das
David/ Vilvamangal Das
Don La Douce/ Avhinava Das
Sally/ Novina Dasi

I am so glad to learn that all of you have been such a great help to Rsabhadeva there in our Laguna Beach center. I can understand that all of you are very sincere boys and girl and are very eligible candidates for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet all of you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sivanivas

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Bombay 28 December, 1971

71-12-28

Santa Barbara

My dear Sivanivas,

Please accept my blessings. I beg to acknowledge your letter of December 3, 1971, and I have noted the contents carefully. I am very pleased that you are making nice progress in Krishna Consciousness. Because we are now getting little respect around the world, therefore we must always be strong in Krishna Consciousness so that our standard will not deteriorate. If we keep our pure standard and maintain our routine regulative work very sincerely, then we shall have certain victory all over the world, know it for certain. Therefore I am urging all my disciples like your good self to go on improving your lives in Krishna's service, and always remain to the high standard of regulative devotional principles, then everything will be successful, and you will be really happy in this life and you are sure to reach the Supreme destination.

Regarding your question, Lord Caitanya is simply making a comparison between the moon and Lord Krishna's Sankirtana movement, because both are radiating benediction on all the living entities. Krishna says in Bhagavad-gita: "I become the moon, and thereby supply the juice of life to all vegetables," and in another place "among the stars I am the moon." So, directly or indirectly, Krishna is supplying all benediction to everything and everyone, just like the moon gives life to vegetables, without which nothing can exist, and also that moon keeps the great oceans from overcoming the land and destroying everything. Similarly, Lord Caitanya's Sankirtana movement gives spiritual life to all living entities by dint of its transcendental radiation, and also it prevents the demonic class of men from overwhelming the pious class of men, and thus in every way it bestows all benediction, just like at night the moon illuminates everything.

I hope this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yogesvara

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Bombay 28 December, 1971

71-12-28

Brooklyn

My dear Yogesvara,

Please accept my blessings. I beg to acknowledge your letter of 17 December, 1971, along with copies of your advertising work, slides, and Dutch BTG. I am very pleased to see that the foreign literature is being produced nicely under your enthusiastic supervision. Just try to increase more and more our output of such books and magazines in many languages-otherwise how will preaching go on in these places? Though we have been settled in European countries for many years now, only now you are printing the first book in French language, and there is only one book done in German language. So the record has not been good, therefore our preaching work in these countries has not been going very well, and I think now things are not going too well in France and Germany centers. So if somehow or other you can produce profuse books for these places, spend your all time translating, organizing, printing and distributing such books in foreign languages, then I think you will be able to improve the situation there. If there are amply books, everything else will succeed. Practically our Society is built on books. One book is not very impressive. Still, a blind uncle is better than no uncle at all, so it is very nice that one book has appeared, and that BTG is appearing at least several issues in other languages. But now try to produce at least four or five new books per year in several languages, plus regularly BTG every month. That will be your success. You are very sincere and hard-working boy-now just take good direction from your senior godbrothers and apply yourself fully to this very great responsibility of producing numerous books in foreign languages.

I don't think there is need to divert your attention by producing advertising. I have seen your advertisements as shown to me by Syamasundara., and I think you have made the thing less important. This kind of ad is not good, it is not grave. Our process is to show Krishna Consciousness as it is, not as others want to see it. By showing KC in this way, you are making the thing less important. It is not that we should change to accommodate the public, but that we should change the public to accommodate us. Better you devote your full time to one thing only, not many things. That way your enthusiasm and talents will have big effect by being concentrated. Therefore, kindly concentrate for producing books and magazines in European languages, as many as possible, and make this your life work. These books are the best advertising, they are better than advertising. If we simply present Krishna Consciousness in a serious and attractive way, without need to resort to fashionable slogans or tricks, that is sufficient. Our unique asset is our purity. No one any where can match it. That will be noticed eventually and appreciated, as long as we do not diminish or neglect the highest standard of purity in performing our routine work, not that we require to display or announce ourselves in very clever ways to get attention. No, our pure standard is enough. Let us stand on that basis.

I hope this will meet you in good health and lively mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Chaturbhus

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Bombay 29 December, 1971

71-12-29

My Dear Chaturbhus,

Please accept my blessings. I beg to acknowledge receipt of your letter Dec. 1971. I do not know where your father is staying now at present nor why he has kept silent. I had left Delhi a week ago and at that time he was in care Joshi at 4-D Kamla Nagar-Delhi 7. I am writing him why he has not written you and you also can write him at the above address. I received report that you are a nice devotee; continue in this way and Krishna will always help you. In regard to your question about the Bible, you should just answer, ”You follow your Bible and I follow my Bhagavad-gita.” There was no swastika on Arjuna's chariot. Kapidhbaja means whose flag is marked with a picture of Hanuman. So Arjuna's chariot had the flag of Hanuman on it. As far as the restriction for reading the 10th canto pastimes of Krishna. That is only for those who do not know what is Krishna. but you are initiated, so you can read because you know who Krishna is. for example. when Krishna was 7 years old he lifted Govardhana Hill. The nondevotee scholars say that it is mythology, but a devotee will know immediately that Krishna can do anything. Still our Krishna book is so nice that even an ordinary man can read it and derive benefit. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ksirodakasayi

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Bombay 30 December, 1971

71-12-30

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd December, 1971.

I am very glad to hear that Hindi BTG is ready for publication. As you have suggested I am enclosing a bank draft for Rs. 4000/- drawn in the favor of Radha Press, Delhi. We cannot pay the Rs. 1000/- asked by Crescent Press for advance towards paper; and Hitsaran Sharma has done very nicely for us with the previous issue so we shall continue to take his help. The duty of publishing our Back to Godhead in Hindi is a most important service to all of your countrymen and if you can promote and increase the sales of the magazine that will insure the prestige of our movement. Practically, the success of our Movement is due to my books and BTG being distributed throughout the world. So I hope you will see that the magazine comes out regularly and that my books can also be published in Hindi.

Please see that we acquire some land in Vrindaban immediately. Either Sharaf's land or the land promised by the municipality; either one is very suitable to our needs. We are ready to immediately begin construction of a large Temple there. So do whatever is required, but somehow secure the land.

I have instructed Yadubara Prabhu to send the transparencies and photos you have requested, and they are being sent by separate post.

Please keep me informed of your progress.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Madan Mohan Goswami

•

Bombay 30 December, 1971

71-12-30

Sri Madan Mohan Goswami, C/O Panchanan Goswami, Sri Govinda Deo Ji's Temple, Vrindaban, District Mathura.

Dear Sir,

Replying you registered /A.D. letter dated 22 December, 1971, I beg to inform you that the two rooms and entrance verandah has been in my possession since 1959, but I never saw you in possession of the upper portion of the house. Neither have I had any objection from you since that time. So far as I know, you are three saivites of the Radha Damodara Temple, namely your good self, Sri Nivendranath Bannerjee, of Karnapura, as well as Sri Gauracandra Goswami who is actually in the Temple. Sri Gauracandra Goswami and Sri Nivendranath Bannerjee combinedly gave to me possession of those two rooms and the verandah. So I have taken possession of those two rooms and the verandah from Saivites, paying to them regular rents. I do not care to know whether that portion belongs to you or somebody else. I have got regular receipts of the Radha Damodara saivites. Therefore, I am legally in possession of the two rooms and the verandah. Everyone in Vrindaban including the Chairman of the Municipal Board and most probably Sri Panchanan Goswami and all the others know that I am in possession of the two rooms and the verandah in Radha Damodara Temple.

But this time when I came from abroad, I saw that you have forcibly taken possession of the entrance of my verandah and converted it into a room, thus obstructing my entrance door. So I was just going to the courts for your unauthorized usurping of the entrance of the verandah to my room.

So it is very good news that you are going to the courts in this connection, as everything will be discussed there including how you could take unlawful possession of the entrance to the verandah. If you do not go to the court, then I shall be obliged to go to court in this connection, at your expense.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS;tkd

Letter to: Rupanuga

•

Bombay 30 December, 1971

71-12-30

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 12th, 1971. Unfortunately, it did not contain the two Krishna Book samples as I believe you sent them to Madras. But that does not matter, I have understood from your letter the point you wanted to make. Krishna Book should be published with the American University students in mind. Brahmananda can not send money out of Africa, so there is no need of printing a special African edition. Instead a few copies may be sent to him and he can arrange to have them copied and printed there with the Book Fund money that is in Africa. Then he can adjust the size of the book according to the African book market. So I also agree that Krishna Book of 16 color prints plus 6x9 will be very nice.

It is a fact that householders should not live in the Temple together. Whether with child or without child, householders should not live together in the Temple. Otherwise, what will the Brahmacaris and Sannyasis think? So this should be discouraged. Bali Mardan is correct in this point.

I am very encouraged by the reports of the tremendous success of your TV and radio programs. As much as possible try to increase our preaching programs by using all the mass media which are available. We are modern day Vaisnavas and we must preach vigorously using all the means available.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS:tkd

Letter to: Bali-mardana

•

Bombay 31 December, 1971

71-12-31

My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 15th, 1971 and have read the contents with great interest.

We purchased the press in the first place with the purpose of printing our books and magazine. But this has never really been done successfully. So I like very much your proposal to manage ISKCON PRESS. Do it all expertly and if you can get the books and magazines printed cheaper and earlier than Dai Nippon then we can have all our books printed by you. So you can stay permanently in New York for taking charge of the Press' management. I have got full faith in you, to make everything there work at the highest production level. If you can do BTG faster and more cheaply than Dai Nippon, then by all means do it. But whether Karandhara has already signed contracts with Dai Nippon? The new press sounds like a very good opportunity for us. So please let me know regularly what the press is producing and in that way I will see that things are actually developing.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have also received your letter through Gopala Krishna. I noted the contents. If Purusottama comes, please try to save this foolish boy. I like him very much; unfortunately he pretends now as the incarnation of St. Paul? Try to save him. ACB ACBS:tkd

Letter to: Jadurani

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Bombay 31 December, 1971

71-12-31

My Dear Jadurani dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 15th, 1971.

In reply to your question whether TLC or the original cover of Srimad-Bhagavatam gives the authoritative picture of the hand symbols, what is written in TLC is correct. On page 69 of TLC first there is a description of the symbols for Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Then follows a description of the representations of Narayana. Although there should be twenty, only eighteen are given. The two who are missing are Sri Kesava who is represented holding from the lower right hand lotus, conch, disk, club; and Sri Vamana holding conch, disk, club, and lotus flower. So altogether this makes twenty-four. The twenty-two as they are written in TLC are correct.

Muralidhara's version of Krishna and the cowherd boys with the Gopis watching them shown in the lotus is nice. Krishna and the cowherd boys used to return in the evening, and the Gopis while looking on used to enjoy Krishna's smiling face. This is stated in Srimad-Bhagavatam.

Regarding whether the Brahmajoti should be painted rainbow colored. It is our experience that in the material world when the sunshine is very bright there is not any color, just whiteness. Colors of sunshine only become manifest when there is a tinge of clouds. So in the Brahmajoti there is no possibility of material tinge. So how it can be rainbow colored? In the dazzling light there is no possibility of colors. Considering all these points, Muralidhara should paint maintaining the artistic sense as well.

The Mahattattva may be shown underneath the lotus if it is required for design purposes.

In reply to Jayadvaita's questions, henceforward the policy for using diacritic markings is that I want them used everywhere, on large books, small books and also BTG. If there is any difficulty with the pronunciation, then after the correct diacritic spelling, in brackets the words ”pronounced as _”, may be written. So even on covers the diacritic markings should be used. We should not have to reduce our standard on account of the ignorant masses. Diacritic spelling is accepted internationally, and no learned person will even care to read our books unless this system is maintained.

I hope this meets you and all the devotees in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have received all letters from the devotees in N.Y. through Sriman Gopala Krishna who is now here in Bombay-ACB

1972 Correspondence

January

Letter to: Svati

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India

LT$_{720200A1}$

My Dear Svati devi,

Please accept my blessings. I have duly received your letter dated January and I may inform you that I wrote you c/o your husband’s parents in Berlin.

So your husband has gone but you should not be too much worried, your husband will come back to Krsna consciousness, if not now then later. Anyone who has tasted the bliss of Krsna consciousness he cannot stay away for a very long time. So you should not be too much concerned. Do not be too much worried-forget the past, do not be attached to it for we are only thinking of how we may now please the Supreme Personality of Godhead and the devotees are always optimistic for the advancement of their spiritual progress. So in the meantime there is no question of any more marriage by you so you will become freed from the entangling grip of maya which means sex life. Just see, so many people are suffering so much just for a little sex life. I am so much disturbed by problems caused by sex life that I am not going to sanction any more marriages. Our devotees must do it at their own risk from now on and they must provide their own income for living together outside the temple or if they live in the temple they must live separately.

So far as the other two children are concerned, they are not begotten by you but still it is important to save them for Krsna but if it appears impossible to get them back from the authorities never mind, that is Krsna’s plan.

So now you have one son and you should see very carefully that he is raised and educated nicely in Krsna consciousness. If you are eligible for financial help from the government you may take it as it is not desirous to keep baby children in the temple.

I thank you for your statement. ”I beg to always be of sound mind so that I may serve you unconditionally.”

And to answer your last question, where will I go at the time of death if I am thinking of my spiritual master? You will go to Him just as Krsna says in Bhagavad-gita chapter 8-9 that whatever we are thinking about at the time of death-we shall attain to that nature without fail.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Svati

•

Unknown Place January 1972

72-01-00

My dear Svati dasi,

Please accept my blessings. I have duly received your letter undated and have noted the contents carefully.

Best way to maintain enthusiasm is by regular chanting with the devotees together in the temple and by having festivals. So you should immediately have one festival then everyone will be busily engaged. There are so many festivals that I can give you one for every day.

Regarding your other questions: Children may be recommended for initiation when they are twelve years old. We should avoid as far as possible any physical punishment to train children. It is better to use sweet words or if it is absolutely necessary to punish then you may bind with ropes in one place or show the cane, but do not use-like that. I have recently explained to Aniruddha in Dallas school and you may write to him for details. The most important thing however is to see that somehow or other the children are always engaged in some kind of Krsna conscious activity, then they will naturally develop a taste for it and think it great fun even to work very hard for Krsna’s pleasure.

So in this way you as mother and father must take responsibility to deliver these nice children and that will be a very great service for Krsna.

Hoping this meets you in good health and happy mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

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Bombay 1 January, 1972

72-01-01

My Dear Gargamuni Maharaja,

Please accept my blessings. I thank you for your letter dated 28th December, 1971 and have read it carefully.

Yes, take the Doc Bungalow property. As soon as you get it we will begin construction immediately. We should prefer to construct our institution by Mayor’s gift land. So work very fervently to get it. I think you are very expert. But if you need someone to help you I can send someone. But I think you are very strong.

We can take Radha Damodara as hopeless, but the two rooms should be maintained as my right. For the time being make Vrindaban your headquarters. Maintain Radha Damodara Temple two rooms and verandah. Don't fight with Gauracandra.* Offer respects to Radha Damodara. Every day go and see that my rooms are kept nicely. We require Radha Damodara and Brahma Kunda rooms, because if we do something gorgeous some of our men must live there and oversee the work.

Whatever letter you send I immediately reply. But whether you have received my telegram and letter telling you to go to Agra. We have received one letter from Cox and Kings who are very big tourist guides and they have asked that they would like our Society to help them in meeting the increasing demand of tourists to India who come to India for spiritual and religious reasons. So Agra is a very big tourist center. There is one man Mr. Bansal, you may remember that he came to Delhi and Vrindaban trying to arrange for a pandal program in Agra. He has one house in mind which he says will be very suitable for our needs. So I want you to go to Agra immediately to see this house and give me your report. If your report is favorable we can purchase that house. You may also see the Maharaja of Bharatapur and try and convince him to give us the house. Mr. Banasal or his manager are expecting you and they will take you to see the house and the maharaj. Mr. L. D. Bansal, Bansal Building, Subhash Bazar, Agra-3. So as soon as you see this house report to me what is your opinions. I think if it is possible you should get a Post Office Box or if that is not possible then make a letter box. Then we will be sure to receive all mail properly.

Eat sufficient vegetables, little milk, curd and _ Don't overload. And not much rice. That kind of diet will _ you healthy.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Pay him Rs 5/- per month and take a receipt always ACBS:tkd

Letter to: Kesava

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Bombay 1 January, 1972

72-01-01

My Dear Kesava das,

Please accept my blessings. I have received your two letters, one dated December 15, 1971 and the other without date, requesting initiation and sacred threads for many boys. So as you have recommended them I will be sending their new names, beads, and threads in a few days.

I have been receiving so many reports about how my disciples of the San Francisco Temple cannot be surpassed by anyone in distributing my books. Sometimes they are selling as many as 70 Krishna Books daily. So if this is true then certainly when I return to the U.S. I must come and stay in your Temple. By distributing my books profusely you are giving me great encouragement to translate. And you are all helping me to fulfill the order which Guru Maharaja gave me. So I am so much grateful to you, and I am sure Krishna will bless you a million times over, for doing this work.

I hope that you and all my beloved disciples in San Francisco Temple are in strong health and jolly mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. My itinerary is tentatively that by the 12th January I am going to Jaipur for a five day festival, then I will return to Bombay and leave for Nairobi by the 25th January. Then I have to return to India to go to Mayapur for the celebration of Lord Caitanya's Appearance Day. From there I am planning to go to Hong Kong, Sydney, Tokyo, Hawaii, and then return to the U.S. ACBS:tkd

Letter to: Sucandra

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Bombay 1 January, 1972

72-01-01

My Dear Sucandra,

Please accept my blessings. I beg to acknowledge receipt of your letter undated.

Krishna has been very kind to you that as soon as you have gone to Munich to open a new center, He has helped you with a very suitable accommodation. Now develop everything very nicely there and build a fine, strong Krishna Consciousness center. Be very enthusiastic and determined to teach everyone the message of Lord Caitanya. We must follow strictly the four regulative principles and always chant at least 16 rounds daily and this will keep us pure. Lord Caitanya wants that this movement be spread to every nook and corner of the earth, so we require so many hundreds of thousands of sincere young men like yourself to take it up. I wish that it will be noted down in history that this Krishna Consciousness Movement is responsible for saving the world. Practically, our Movement is the only hope for saving the world from complete disaster. So you have got all good opportunity now, do everything very nicely. Krishna will soon bless you with a nice child and as soon as it is born you may inform me and I will be pleased to give it a name.

Please offer my blessings to your good wife Bhusakti and to the other devotees in Munich. I hope you are all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Bali-mardana

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Bombay 2 January, 1972

72-01-02

My Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 28th, 1971. I think I have received all of your letters as all of the mail is always forwarded to me. Sometimes there is a delay when the mail is redirected due to the slowness of Indian postal system, so if you are awaiting reply to any of your previous letters, when they reach me I shall reply all the important points.

Yes, I have very much appreciated the new covers to Easy Journey and Topmost Yoga. As much as possible go on reprinting all the books and distributing them profusely. Your idea for issuing a series of Transcendental Teachings is good. We want to flood the market with Krishna consciousness publications. Here in Bombay I have resumed my translating of Bhagavatam. Every day I am translating and Syamasundara. is transcribing them from the dictaphone tapes. But the best place where I can do my translation work is in Los Angeles and New York. If in both places there is facility that as soon as I translate, the matter can be composed and if ISKCON PRESS can actually run efficiently so that they can print Bhagavatam chapter by chapter as it is composed, then this arrangement will be very favorable. Try and arrange for this. It will be a great credit to you if you can organize everything so nicely that my Bhagavatam can be published very regularly chapter by chapter.

Yes, Pradyumna must work quickly enough so that there is no lag from his side. The best thing is that he trains up someone as an assistant, and then the work will move very smoothly.

Syamasundara. is taping all my lectures, but I think it will be too costly to send them by post. He will bring them to the U.S. when I return and then they can all be handed over to you for transcribing.

I have been receiving very good and encouraging reports from Upananda Prabhu and Mohanananda Prabhu, so I will certainly visit Australia on my return to U.S. I expect to be leaving for Hong Kong by the beginning of March. In the second half of February all of us in India will go to Mayapur for Lord Caitanya's Appearance Day and we will lay down the Cornerstone. Then I will leave for Hong Kong, Australia, Tokyo, Hawaii, and then Los Angeles. Now we are sending two devotees, Sudama Vipra Maharaja and his assistant, to Red China and they are leaving within a few days. Also Rsi Kumar will be joining Brahmananda Maharaja and will most likely be deputed to preach in South Africa. So everywhere there is a great chance to give this Krishna consciousness movement a great push, and if we do everything very carefully there is no reason why we cannot save the world. Now do everything within your ability to develop ISKCON press into a very strong tool for spreading our preaching.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

P.S. You have asked for the translation to the Text 63, chapter 1, Fourth Canto:

"Agnisvatta, Barhisadah, Saumyah, and Ajyapah are pitaras; all of them include Sagnik and niragnik. Of all these pitaras the wife is Svadha who is the daughter of King Daksa."

Letter to: Kirtiraja

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Bombay 2 January, 1972

72-01-02

Brooklyn

My dear Kirtiraja dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 23, 1971.

Regarding the list of my Godbrothers, you do not any longer need to send them issues of BTG or other books. That we will do from here in India. Similarly whenever you get requests for BTG subscriptions or other literature, you can forward these requests to Bombay ISKCON to the Secretary and he will deal with the requests.

You do not need to approach Gaudiya Math for films or photos of my Guru Maharaja. I do not think they have such films. Whatever photos we now have already of Guru Maharaja can be used.

Neither is it necessary to send the Indian life members circulars, since this will be very costly and they are not very much interested in our circulars.

I thank you very much for taking so seriously to helping me fulfill the order of Bhaktisiddhanta Sarasvati to distribute Krishna consciousness literature to the whole world masses. What strength our Movement has now got is due in large part to the enthusiasm we have had to distribute our literatures profusely throughout the world. I have got very, very encouraging reports how my books are being distributed vigorously in San Francisco and Los Angeles. Our New York Temple has got the most devotees so rightfully, they should also lead our Society in book distribution. You have got a very important duty to see that all the branches are kept with a full stock of all my books. And I know that we are getting many mail-orders daily, so you must see that these orders are all filled promptly. If we take the public's money, and then delay too long in filling the orders, this will give us a bad reputation. So be very conscientious and hard-working and Krishna will give you the ability to do everything nicely. There is no difference between chanting Hare Krishna or Sankirtana and doing one's assigned work in Krishna Consciousness. Sometimes we have to do so much managerial or office work, but Lord Caitanya promises us that because in the Kali yuga this is required for carrying on our preaching mission. He gives assurance that we will not become entangled by such work. When the work has to be done, do it first, then chant. But you must fulfill at least 16 rounds daily. So if necessary sleep less but you have to finish your minimum number of rounds.

Regarding Mr. Kallman, the matter is very simple. If he says he will do whatever I ask, then let him give us the rights. Then only shall I understand that he has got some feelings for me. We cannot pay him any money.

The difference between competition and Maya. Here, competition is for sense gratification. How much I can enjoy, my sense, and the other person sees how much he can enjoy his senses. In the spiritual world the competition is how to satisfy Krishna. There the center is one. If you draw innumerable circles they will not overlap. But here the circles will overlap. Even a small circle can overlap a large circle. This is because in the material world there are many centers, whereas in the spiritual world there is only one center. In the spiritual world whether the circles are big or small they will never overlap. In the spiritual world similarly, whatever or whoever is rendering the service, there is never competition of maliciousness.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Von Paul Reed

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Bombay 2 January, 1972

72-01-02

My Dear Von Paul Reed,

Please accept my blessings. I thank you for your letter dated 15th December, 1971. I am very pleased that you and your family have decided to join our Krishna consciousness movement seriously, and I thank you also for the daksina you have sent.

Your proposal for establishing a Krishna Consciousness community on the land which you have is very good. Whenever we get some land available we should take the opportunity to develop it into an ideal community as envisioned for New Vrindaban. We can have a great many such communities all over the world so that people everywhere can see how by leading a pure and simple life of Krishna consciousness, all one's needs in life can be satisfied. Actually, the so-called civilization of the Kali yuga with its over industrialization, has not been able to give to man the happiness he is seeking. So as you say that your land is very suitable for cow protection and for Tulsi to grow, then Krishna is giving you the opportunity to develop this program. Protect some cows, grow crops, and if possible provide fresh milk and butter for the Temples near by. And the rest of the time chant Hare Krishna and read my books. In this way you can live very peacefully without any disturbances from anyone.

Please offer my blessings to your good wife and son and to the other devotees at ISKCON Seattle. I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Sometimes it so happens that we have to suffer for our past sinful activities. But because we have taken to Krishna Consciousness and serving Krishna, we should know that any suffering we have to bear have been far reduced by the mercy of the Lord. Suffering must be there so long as we are conditioned in this material world, but for the devotees the suffering is minimized compared to that of the nondevotees. We have to tolerate any difficulties which come up, and somehow go on with our chanting, reading and routine work. ACBS:tkd

Letter to: Yajnesvara

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Bombay 2 January, 1972

72-01-02

[To Yajnesvara]

Regarding your questions, your first question was should the devotee always speak the truth to everyone in all circumstances? The answer is yes, one should always speak the truth, but qualified devotee will be able to speak the truth always very palatable to everyone so that it will sound pleasing even to his enemy, that is the art of speaking truth. It is certainly so that we must speak the truth to all people, but how you say it that is another thing: satyam bruyat, priyam briya. When you become yourself little more experienced in Krishna Consciousness by preaching work and if you are sincere and serious to make progress in spiritual understanding, you need not have to worry yourself further because the truth will always be spoken by you in the proper manner. Krishna will give you that intelligence, you need not be concerned for it. Simply try to please Him always by your sincere service and chanting, that's all. Of course, for doing business with businessmen you have to lie business. Just like Krishna Himself, the Supreme Personality of Godhead, sometimes He also had to also fabricate something in emergency situations. Although He made promise not to interfere in the Battle of Kuruksetra, He was forced to break His promise just to save His pure devotee. So there is no prohibition one shall never tell lie, because for business of carrying our propaganda work sometimes it may be necessary. Krishna Consciousness means practical living, not something utopian or idealistic and vague. We simply do the needful, whatever pleases Krishna most, that's all. Gradually you will understand what it means to please Krishna and what it means to displease Krishna. That you will learn by studying our books and by yourself engaging in practical devotional service. In the material dealings there is always there is always something undesirable, but even so you cannot give up your occupation. Just like fire is very pure, still there is some smoke. You cannot avoid it. All these things can be rectified when the result is offered to Krishna. Otherwise even though you may do very honest business it has no utility whatsoever. Your question if a devotee has no appreciation for God but he has little appreciation for pure devotee, than what kind of devotee is this? If he has appreciation for pure devotee, then he must have appreciation for God. It is just like "Love me, love my dog." If he simply loves the dog and not the master, then what kind of love is that? I have remarked that in your country when friends met, one friend has one dog beside him, the other friend always bends down to pat the dog first, then he is very much appreciated by the dog's master and the friendly discussions can begin. It is something like that. Your next question was regarding the neophyte devotee who is unable to comprehend even the existence of God, how he shall ever become lover of God? Therefore he has to be engaged in deity worship, and gradually you will have that sense. It is obligatory for the neophyte devotees to be engaged in deity worship. Even if he has no love of God, by following the regulative principles and worshiping the deity he will awaken that dormant love, and if you have got some faith in your spiritual master, by engaging in serving your spiritual master you will also come to the point of love of God:

yasya prasadad bhagavata-prasadao yasya prasadanna-gatih kuto 'pi dhyayam stuvams tasya yasas trisandhyam vande guroh sri caranaravindam

If one has appreciation for the spiritual master then he must follow the instructions of the spiritual master, and that means he is supposed to worship the deity in a certain way, like that. It is not possible to love the spiritual master without loving God. Your next question was about the free will, whether we have it or not? If one is not intelligent enough for making for making decisions, then all decisions shall be sanctioned by the spiritual master. Neophyte means no independent decisions, no free will, that means surrender. But when he is trained up then automatically he gets his freedom. Just like a small child can only eat such things which are sanctioned by his parents, not by his own discretion. Free will is that when the controller says do this, you can use your free will to do it or not to do it. You have got the power to not do:

iti te jnanam akhyatam guhyad guhyataram maya vimrsyaited asesena yathecchasi tatha kuru [Bg. 18.63]

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do." [Bg. 18.65]

Krishna asks, "Have you decided to fight?" "Yes, I have decided to follow Your order." This is free will.

You will find mentioned in many Vedic scriptures that maha-mantra is especially recommended for understanding God in this age of Kali Yuga, such as Agni Purana, Kali-Santaram Upanisad, Brhan Naradiya Puranam, and many others. Haridasa Thakura chanted 3 lakhs of names each day, that means 16 names in the mantra, 108x16 or 1,728 names in each round of mala, dividing 300,000 by 1,728 comes to roundabout 175 rounds on beads daily. And for us it is even difficult to chant 16 rounds! That is why Haridasa Thakura is "namacarya." We find in Caitanya Caritamrta information that both Lord Caitanya and Haridasa Thakura were constantly absorbed in chanting the Hare Krishna mantra: Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare.

[PAGE MISSING]

Letter to: Visvanatha Babu

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Bombay 3 January, 1972

72-01-03

Sri Visvanatha Das Chief Minister of Orissa, Bhuvaneśvara Personal

My dear Visvanatha Babu,

Kindly accept my greetings. Since I met you last at Radha Damodara Temple Vrindaban sometimes in 1963-64, I left India for preaching the message of Lord Caitanya abroad in U.S.A., I could not meet you but always think of you how much you love to hear Sankirtana. At present I have established 70 centers all over the world and if by chance you go to Europe, America, Australia, Canada, Japan, Africa, etc. where I have got many thousands of disciples in all those continents, I invite you to visit my temples, a list of which is enclosed herewith. I have five branches in India also; and in Bombay at present I am staying at my above temple. You will be glad to know that I am introducing Rathayatra and other important Vaisnava festivals in Europe and America and probably it is known to you that in San Francisco, California and in London we are having the festivals in grand scale for the last five years continually. Every year the local people are taking more and more interest and I am enclosing herewith a pamphlet in this connection which I hope you will read with interest.

At present I am here in India till the time of Lord Caitanya's birthday and then I shall again return to the United States or a South East Asian countries.

If you so desire I can go to Bhuvaneśvara for holding Sankirtana festivals along with my foreign students maximum for ten days continually as we have already held in other large cities like Calcutta, Bombay, Delhi, Allahabad, etc. We last held this festival in Delhi in Connaught Place from 12th November to 21st November and it was very, very successful as you may know it from the newspapers.

Recently I had been in Vrindaban and the whole Vrindaban city appreciated my service in the foreign countries. Both the Municipality Chairman officially as well as the Vrajavasi public gave me address of welcome in great meetings. But I had some difficulty in staying in my rooms at Radha Damodara Temple. They want me to go away and are now picking up some quarrel with me to get me out of my possession. A copy of a registered letter from one of the Sevaits Madan Mohan Goswami is enclosed and he has already taken possession in my absence of the verandah of my entrance door. You know very well and all residents of Vrindaban know it that my residence is there at Radha Damodara Temple but they are now trying to get me out, although I am paying the rent regularly and there is some advance payment also.

Will you kindly ask the local District Magistrate to give me protection in this connection? When you visited two or three times Radha Damodara Temple as Governor of U.P. at my request, at that time Mr. Tewary was the District Magistrate but I don't know if he is still there. Anyway kindly help me in this connection and oblige. Copy of the recent letter received from Madan Mohan Goswami is enclosed herewith.

Hope this will meet you in good health and awaiting your early reply and thanking you in anticipation.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Giriraja

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Bombay 3 January, 1972

72-01-03

Madras

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 30th, 1971.

I am not surprised that Mr. Rathanam Iyer has decided to cancel the program you were planning. I was not eager to accept his proposal in the beginning because it has been our experience that it is never good to have to depend upon others for our preaching. I am sorry that now that it has been advertised in the newspapers that I am coming to Madras, if I do not come our prestige may suffer. Anyway what is done is done. The fact is that I am the only one in India who is openly criticizing, not only demigod worship and impersonalism, but everything that falls short of complete surrender to Krishna. My Guru Maharaja never compromised in His preaching, nor will I nor should any of my students. We are firmly convinced that Krishna is the Supreme Personality of Godhead, and all other are His part and parcel servants. This we must declare boldly to the whole world, that they should not foolishly dream of world peace unless they are prepared to surrender fully to Krishna as Supreme Lord.

I have read the text of your speech delivered to the Rotary Club and it is very thoughtfully prepared. Try to arrange as many speaking engagements like that, and simply repeat what you have heard me say in lectures and in our books, and the spiritual effect will be very potent. I am very pleased with your preaching attitude. Now you can finish up making members and distributing the books you have and then you can come and join here in Bombay. On about the 11th of this month we will be going to Jaipur most likely. Srimate and Kausalya devi are trying to arrange a five day pandal there. They are preaching very nicely also, making engagements and potential members. So if we go there there will be a good field or making many life members. As you have asked, the books are being dispatched to you today and Tamala informs me that Dinanath and Pancajanya have gone to Madras to assist you.

I hope this meets you in good health

Your ever well-wisher A.C. Bhaktivedanta Swami

N.B. It may be that the Governor of Madras will invite me as his guest. If this happens I will come to Madras. So far the time being you may remain in Madras making members, and by my next letter I shall let you know definitely whether I am coming. If I come you can arrange lectures in all the prominent halls and all over the city you can advertise "A.C. Bhaktivedanta Swami Prabhupada speaks."

A.C. Bhaktivedanta Swami

Letter to: Ksirodakasayi

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Bombay 3 January, 1972

72-01-03

My Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1st January, 1972.

The program for publishing as you have outlined is very nice with a few corrections. We do not need to publish in English either BTG or books, since these we will import from either Dai Nippon or ISKCON Press. But if you can arrange for Hindi and Bengali BTG and Hindi books as you suggest, that will be excellent. The idea is that by the profit out of BTG and Book Sales if you can maintain the establishment and meet the expenses, then I have no objection. From Book sales at least 50% of the face value of the book has to go to the book fund. And from the sales of the BTG at least one rupee per magazine should be paid to the book fund. So whatever remains after this can be utilized by you to do the publishing. But I cannot pay you Rs. 1000/- per month from here, that is not possible. So somehow arrange for the publishing of all our literatures. I have got full faith in you, I know you are sincere and a hard worker, so I have got confidence in you to do this. Ramananda is our Hindi editor, one man here, Mr. Chakravorty, I am training in Bengali translation and he may be the Bengali editor, you are in charge of publication, and Rohininandan and Sunil can assist in the Hindi and Bengali work respectively. So with full faith in Krishna and Spiritual Master, push on this work with full force. We have got a great mission to fulfill, and these books and magazines are the torchbearers of Truth which can save the world. If you can find a suitable place, then I have no objection to Rohininandan coming to assist you.

The Delhi municipality has promised to give us land, so why they are not giving? Secure the land in Delhi which the municipality has promised and you immediately save the Rs. 500/- from rent. And from the Building Fund we can immediately construct a building also. Somehow or other secure the land and in the beginning pitch camp and then later on we can build.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Ajita

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Bombay 4 January, 1972

72-01-04

My Dear Ajita,

Please accept my blessing. I am in due receipt of your letter from Sydney dated December 24, 1971, and I am very, very happy to note that you want to go back to your native place of Sweden, along with your good wife and some other Swedish boys, devotees, from Germany and other places, for opening our center there. That is a very good proposal. I think Krsna das tried to start something before in Stockholm, but he could not do anything. His wife is Swedish girl, and she has got two sisters who are also our disciples in London, so you may correspond with them whether they can assist you in some way. I think Vegavan is there also in Australia, he is also Swedish boy, whether he can assist you as well?

If you go there through India, overland, of course that will be cheaper for you, but it will also be a very, very difficult journey with many unfortunate or disturbing incidents. There may be chance for becoming sick also, or you may be sometimes robbed or cheated, like that. It will not be very pleasant thing. I think once before Hamsaduta and Himavati had gone to Europe from India that way, and they were telling me how much difficulty they had. Besides that, you will be taking so much time, I think at least one month, so why not utilize the time better for preaching work? So you are both young and adventurous, that I can appreciate, and you have got the energy for it, and you may go there in that way, I have no objection, but if you collect money in Australia, that is a rich country, I think there must be some charter flights or cheap airline flights from Australia to London, why not go to Europe the easy way and save time? Anyway I am coming to Australia by 1st of February, so we may discuss it further when I shall come there. Or if you have got plans for immediately going to Sweden, then you may go, I shall be very happy if you will open one center there on behalf of Lord Caitanya Mahaprabhu. Thank you for desiring to help me in this way.

Hoping this finds you in good health.,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hanuman, Amogha

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Bombay 4 January, 1972

72-01-04

Djakarta, Indonesia

My dear Hanuman and Amogha,

Please accept my blessings. I have only just now received your letter dated October 19th, 1971, which was forwarded to me from Calcutta.

You are the real representatives of Lord Caitanya. Without caring for any stable home, without any thought of personal gain, you are travelling distributing Krishna Consciousness everywhere you go. I am very grateful to you both for assisting me so energetically. And I pray to Krishna that you both live for at least 100 years so that you may spread Krishna consciousness to the full extent.

I have read the translation of the pamphlet published for distribution in Djakarta. It is very nicely done. And I have also appreciated the photos showing you distributing Prasadam and performing Kirtana. Southeast Asia is a very good field for our activities, so you should continue vigorously in the same way you have been. So far your request for a couple to come and teach school in Djakarta, from here in India there are no available men as we have got the very big tasks of developing Mayapur and Vrindaban. Best thing will be that you write to Bali Mardan in New York and ask him that he should arrange for a mature householder couple to come from the U.S. Since the principal is offering kindly this chance to us, we must take it, so please inform Bali Mardan that someone should go.

In the meantime, I am sending three devotees to open a temple in New Zealand, and I have instructed them to go by way of Malaysia and Indonesia and that they should preach along the way. So if you have fixed up your program you can inform Tusta Krishna Prabhu here in Bombay and it may be that you can meet each other and preach together, in Indonesia or Malaysia while they are on their way to New Zealand. I expect to be going to Hong Kong by the first week of March, and from there to Australia and perhaps New Zealand. Then I will go to Tokyo, Hawaii and return to the U.S.

Now I will be staying in Bombay for this month, so you may send the daksina to me here. I will post the beads and new spiritual name for Mark Coira, in a few days.

Again I thank you both for helping to spread this Krishna Consciousness Movement. May Krishna bless you. I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Bhavananda

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Bombay 4 January, 1972

72-01-04

My Dear Bhavananda,

Please accept my blessings. I hope that Mayapur festival preparations are going on and I am awaiting news from you. Just now Tamala has received one telegram from you reading:

"Plans underway Mayapur pandal Absolutely imperative Giriraja return immediately Calcutta for collecting."

In Madras Giriraja reports that there is good field. He is expecting to make at least one life member daily and distribute many books to bookstores. Two men have already joined him from Delhi. So as long as there is good field he should remain there. Thereafter he may return to Calcutta.

Here in Bombay there is a big program planned for the 10th January for which they are selling tickets for admission, and again on the 22nd January the premier showing of the movie "Hare Rama Hare Krishna" has been donated to us. So both are good opportunities to raise funds. In between these two functions I am most likely going to Jaipur for a seven day pandal program.

So I shall be pleased to hear from you how things are progressing with Mayapur program.

Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Giriraja

-

Bombay 4 January, 1972

Madras

72-01-04

[To Giriraja]

YOUR LETTER DECEMBER 31 IF MADRAS BUSINESS IS GOING NICELY DISREGARD TAMALS TELEGRAM REMAIN MADRAS LETTER FOLLOWS-BHAKTIVEDANTA SWAMI-

Letter to: Giriraja

-

Bombay 4 January, 1972

72-01-04

Madras

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 31st, 1971. From your letter it appears that you are doing nicely distributing books and if you say that with help you could make at least one life member daily, then why not continue on in Madras for a month as you suggest or until there is no more field. But now we have received a telegram from you saying you are going to Calcutta. Now that two men have gone to join you and books have just been sent today what is the need to leave so soon? It is not good that every time there is need of a collector that you are the only one who can go. The best thing will be that you remain in Madras as long as there is a good field for distributing books and making members. When the field is dry then you can go to Calcutta. So I have sent you a telegram reading:

"Your letter December 31. If Madras business is going on nicely disregard Tamalas telegram Remain Madras Letter follows."

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Vamanadeva, Indira

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Bombay 4 January, 1972

72-01-04

Oklahoma City

My dear Spiritual children Vamanadeva and Indira dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 17th, 1971.

I am very glad to hear that our Krishna Consciousness Movement is meeting with good success already in Oklahoma City. That is predicted by Lord Caitanya, that in every town and village Hare Nama Sankirtana will be well received. It is now an established fact that wherever we go, we will be well received. People are appreciating how pure are our devotees that they are able to abide by the regulative restrictions. Even in your country where sinful activities are the common practice, never the less people are respecting the fact that we are able to follow these principles, while they themselves cannot. So stick very strictly to these principles and chant regularly daily sixteen rounds and you will always remain the topmost position. Have nice Deity program, always have lots of Kirtana, serve ample Prasadam very sumptuously and speak something from my books. If this is done in every center our movement will very soon become the world religion as has now been predicted by one prominent Japanese philosopher in a newspaper here. I have been very encouraged by reports of how the books are being sold so how is the book distribution going on in Oklahoma City? Actually, we have opened our centers to facilitate the spreading of our literatures to as many people as possible, so please give emphasis to this program and try and introduce my books into all the schools, colleges, libraries, and bookstores. Just now Karandhara has gone to Japan to negotiate for the printing of so many books including softback Krsna Book. Bhagavad-gita will also be out soon. So let us try and see that everyone we meet must go away with at least some Krishna Conscious literature and our movement will spread very quickly.

I hope this meets you both very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Krsna Bhamini

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Bombay 4 January, 1972

72-01-04

My Dear Krsna Bhamini devi dasi,

Please accept my blessings. I beg to thank you for your letter dated December 11th, 1971.

I always receive your letters with great pleasure. I am glad that you are appreciating so much this Krishna Consciousness Movement. Lord Krishna extends His mercy to all living entities, but He is particularly attentive to the needs of His devotees. You are blessed with an advanced devotee husband, you have now two nice devotee children, and by Krishna's grace you have taken a genuine Spiritual Master. So you are the most fortunate of women because you have been given every opportunity to attain the highest goal Krishna consciousness in this very lifetime.

I offer my blessings to your new child Manjari devi dasi. Have a feast, perform fire yajna, and Bhagavan may offer her a garland and announce "Our Spiritual Master has given her this nice name." So now your first duty should be to see your children develop nicely. There is no doubt they are advanced souls, so simply being in the association of their parents and other devotees they will very quickly make advancement.

I am glad to know that you are continuing on work on the children's version of Isopanisad. We will require such books for use in our Dallas, Texas school. Please do this work very thoughtfully; Krishna will give you good direction in how to do it. I have seen today the slides of the paintings from our Bhagavad-gita. Many of them are super-excellent. If we introduce these books in all the bookstores, schools, colleges, libraries and everyone's home our religion will be the only religion in the world very soon. This prediction has been made publicly here in one newspaper, by a Japanese philosopher, that within ten years Krishna Consciousness will be the world religion. If you all keep preaching in such a pure way this will undoubtedly prove true. So as the wife of a GBC member you have got the responsibility to help your husband to maintain the highest standard of Krishna Consciousness both in yourselves and in all the other devotees in the Temple.

Please offer my blessings to Bhagavan das and to your nice son and daughter and to all my beloved disciples in the Detroit ISKCON. I hope this will meet you all very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Gargamuni

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Bombay 5 January, 1972

72-01-05

Vrindaban

My dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1-3 January, 1972?

Regarding the Agra house, I thought it was nice and I therefore requested you to go and see it. But from your report that house appears useless. So we can stop the idea of purchasing a house in Agra. So immediately get land in Vrindaban and make a nice Temple. I will be going to Jaipur for our program which begins the 15th January and lasts through the 23rd January. So when I am there you may both come for two or three days.

So far the Radha Damodara Temple, they have occupied the verandah illegally. So we must have the entrance to the verandah. So I am trying to take some action in this matter and the result I shall let you know in a few days. So far Gauracand Goswami, don't bother him. Simply go and come and see that no interruption on my rooms is made. Very soon we shall take steps against Madan Mohan Goswami who has usurped my verandah and entrance. Most likely you will have to fight a case against him with the District Magistrate of Mathura.

I hope this meets you both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd N.B. I have received one letter from the _ Ksirodakasayi Prabhu, agreeing to give _

ACB

Letter to: Jagadisa

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Bombay 5 January, 1972

72-01-05

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 20th, 1971.

The reports of your activities are most encouraging. From all over the Society, I am getting similar reports. People are very eager for Krishna consciousness. Especially the youth of the world are taking very serious interest, because they are not at all satisfied with the standards of happiness their parents have accepted. Neither their teachers, parents, nor anyone can offer them the solution to what this human form of life is meant for. So we have got a great responsibility to distribute this knowledge of Bhagavata Dharma to the whole world. If we remain very sincere and pure in following the line laid down by the previous great acaryas, this Krishna Consciousness Movement will undoubtedly be accepted throughout the world as the only religion. This has already been foretold in one newspaper here by a Japanese philosopher who has predicted that our Krishna Consciousness Movement will become the world religion by 1981.

You should always think of new outlets for distributing my books. The book distribution totals you have shown for Toronto Temple are very encouraging, so continue to improve and increase on the distribution.

Krishna Consciousness has got scope to be preached everywhere. Just now two boys are leaving to go to Red China and three other students are leaving for New Zealand to open a center there. Brahmananda is doing very well in Africa and most likely Rsi Kumar will join him and be deputed to open a center in South Africa. So we have got a great mission, we should be very vigilant that the strong foundation remain solid. Encourage all the boys and girls to adhere to the regulative principles and chant daily at least sixteen rounds. And as much as possible all of my students should become very well versed in all the philosophy presented in our books.

Please offer my blessings to all of my beloved disciples at ISKCON Toronto. I hope this finds you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Jayapataka

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Bombay 5 January, 1972

72-01-05

Calcutta

My dear Jayapataka Maharaja,

Please accept my blessings, I beg to thank you for your letter dated 1st January, 1971.

I am very encouraged by your enthusiasm for preaching. Your proposal to go for preaching to Pakistan, Bangladesh, Ceylon, and China is very good. So immediately arrange for your Canadian citizenship, if it will give you more facility to preach widely.

You are Sannyasi so preach in this ways and become parivrajakacarya. It may be that very soon I will ask you and Tamala to go to Bangladesh for preaching. They must be preached that this thinking "I am Hindu" or "I am Mohammedan", is not any solution. We want unification of Hindu and Muslim. unification of all faiths and peoples and the method is being done by our Krishna Consciousness Movement. The intelligentsia and leaders of Bangladesh must be preached to, and informed of the activities of our Society. Kirtana will soften their hearts. So this proposal of yours for preaching is very good.

Please take quotation for the printing of a Bengali book-page 5" x 3 1/2", with very nice paper and softbound, about 100 pages long. When I receive the quotation I will send you a Bengali poem that I have written on the Bhagavad-gita called "Gitargan." All of the pamphlets and small books which you mention you would like to print you may go ahead and do so. Try to collect cent percent of the funds needed for printing, but I will pay up to 50% of the printing costs. So print these books immediately. Send me quotations and descriptions of what you want to print. I am prepared to pay you up to 50% from the Book Fund.

I am very anxious to know whether we are going to have our Mayapur function? I want very much to hold this function this year with all of my students, and I ask you to kindly serve me by making this possible. It is a very important day and it will be a great service to Srila Bhaktivinode Thakura and to His son Srila Bhaktisiddhanta Sarasvati Thakura. So please arrange for this program.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Tamala has gotten one letter from Birharilal that there are four mrdangas and twelve pairs of karatalas ready for shipment to Madras. We are going to hold a very large function in Jaipur and are leaving Bombay for Jaipur by the 12th instant. So I think these instruments will be required for this program. So please immediately dispatch this shipment to Bombay so that we may take the instruments with us to Jaipur. PPS The Rs. 3200/- requested for the purchase of the two bighas of land in Mayapur has been sent by wire to your American Express Banking Corporation account no. 090031 in calcutta. Please acknowledge receiving it.

ACB

Bhanu must return to Japan immediately. He is needed there very much. Please allow him to go there.

Letter to: Niranjana

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Bombay 5 January, 1972

72-01-05

Benaras

My dear Niranjana,

Please accept my blessings. I thank you for your letter dated 1st January, 1972 and am glad that you have received my letter. The four sinful activities which one must avoid if there is to be any hope for spiritual advancement are the eating of meat, fish and eggs, the use of intoxicants, illicit connection with women, and gambling. So these are the first four sins which I ask all of my students to strictly avoid committing. Practically the entire population of the world is entrapped by these four sinful activities. In our Krishna Consciousness Society we are training our students up to the standard of brahminical culture. So the great respect we are getting here in India and throughout the rest of the world is due to these restrictions. Actually our students have surpassed the category of brahmana because they are Vaisnavas which means they are transcendental to any material position, and brahmana is a material order of life, part of the Varna Ashrama system. Many times I have been told by other so-called holy men that I should not expect that foreigners will be able to avoid these sinful activities. But I have never compromised in any way and as a result of our sticking strictly to our principles our position is unique.

So I hope that very soon you will be coming to Bombay to receive your second initiation. I will be going to Jaipur from the 12th to the 23rd January. I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Ranadhira

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Bombay 5 January, 1972

72-01-05

Pittsburgh

My dear Ranadhira,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12-22-71 the original of which you have sent to Madras and has not reached me yet.

I can understand there is some disagreement with Hayagriva. From your letter the indication is like that. Under the circumstances, you may go with Kirtanananda Maharaja with his touring party.

Your idea for utilizing video tape recording systems to broadcast our activities is very nice. It will be very good if you can convince the television stations to carry our program on a regular basis and this equipment if it can be used for this purpose will be very useful. So discuss this matter with the GBC how it can be practically implemented.

So far Bill's letter which was sent to Madras, I have not yet received it. So first let it come. If Kirtanananda Maharaja has recommended their initiation, then when his letter comes I will initiate them.

Now that you are going to joining the touring party, Krishna is giving you a nice opportunity to do some preaching. So please be engaged fully in reading and chanting and try to impart Krishna Consciousness to whomever you meet.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Satsvarupa

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Bombay 5 January, 1972

72-01-05

Dallas

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1971 and I have read its contents carefully.

As you say there are some serious delays in the negotiations for purchasing the large buildings, I think you must immediately return the $15,000 loan to Karandhara and the $8,000 loan from San Diego. I believe there was some agreement on your part that the money should be repaid within six months, so nearly four or five months have already passed. You first fix up the contract definitely and when everything is settled beyond any doubt, then you should think of again getting the money.

In the meantime, your school at Turtlecreek Boulevard can continue functioning. I have been getting good reports that you are all serious to develop this program, so I am sure that Krishna will bless you with the desired building. Good things do not come so easily; you know the difficulties that I encountered in my first year in your country. Sometimes I did not even know where I was to live, neither when I came did I have any friends. But I was always determined that somehow I would do everything possible to fulfill the desire of my Guru Maharaja, and despite all difficulties I always remained enthusiastic. So do not diminish your program in any way now. Continue the school project enthusiastically and expect Krishna's mercy at all times. Everything will come out alright.

Regarding the land called New Naimisaranya, unless the land is signed over to us with proper documents, we should not invest any money in it. As you think best some of our devotees may stay there and even keep cows if this is feasible, but there should not be any money invested from our side until we are the legal owners.

I have seen the All-India BTG issue No. 43 only in its dummy form, so I eagerly am awaiting the final copy. I received one letter from Hayagriva in which he says he is not getting any material for editing. Is there some some reason for this?

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Sudama

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Bombay 5 January, 1972

72-01-05

Tokyo

My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your recent air-letter, part II, which has been redirected to me from Madras. I have not yet received the first part to your letter so I am replying anyway so that you may not be too anxious.

I thank you for being so sincere in helping me to spread this great mission of Krishna Consciousness. You have always served me very faithfully, so I pray that Krishna may bless you with a long life with which to open many temples and that in this very lifetime you may return back to home, back to Godhead.

I am planning to leave India just after the appearance day of Lord Caitanya, in the beginning of March. First I shall go to Hong Kong for a few days, and from there I will go to Australia and perhaps New Zealand. Three devotees are leaving here shortly to open a center in New Zealand. So after that, say by the end of April, I will come to Japan. It would be very nice if you can organize a pandal program as they have organized here in India. There are so many people in Tokyo, that a pandal program will attract thousands of Japanese people. So if you can organize such a program that will be very excellent. Perhaps the Indian community would be able to help you. Try and arrange as many engagements as possible at places like universities where English is understood.

I am very glad that you are all attending Japanese school full time. That is most important now. The Japanese people will make very excellent devotees, once you can explain to them our philosophy in their own language. I have seen the last time I was in Japan that the people have great respect still for spiritual persons. And the people are very intelligent. If you remain patient and determined, then it will not be too long before we start to have real success in Tokyo. Now learn the language, that is of first importance.

We have received the 50 sets of tapes you have sent and are recording on them daily. I have written Bhanu instructing him to go immediately to Japan, so very soon he will be coming. Is it true that Karatieya Swami has returned to Japan?

I hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Hrdayananda

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Bombay 6 January, 1972

72-01-06

Houston [To Hrdayananda]

And you must all study very scrutinizingly all of the books so that when the need arises you can repeat in your own words their purport. Also I will be very pleased if you contribute articles to BTG. By writing regularly, what you read will become realized. As much as possible read, chant, and preach. This is our life and soul. If we keep to this simple formula then there is no doubt that we will be victorious wherever we go and very soon we shall become the only religion in the world.

Letter to: Radhavallabha

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Bombay 6 January, 1972

72-01-06

My Dear Radhaballabah das,

Please accept my blessings. I beg to acknowledge receipt of your first and second copies of your letter dated December 18th, 1971 which were sent to Bombay and Madras respectively. I am very glad to know that you are seriously taking to Srimati Tulasi Devi worship. Tulasi Devi is a pure devotee of Krishna and she should be treated with the same respect given to all Krishna's pure devotees. Simply by worshiping her faithfully, a devotee can get himself free of from all material miseries. In the Nectar of Devotion I have given two verses from the Skanda Purana, one of which is: "Tulasi is auspicious in all respects. Simply by seeing, simply by touching, simply by remembering, simply by praying to, simply by bowing before, simply by hearing about, or simply by sowing the tree, there is always auspiciousness. Anyone who comes in touch with the Tulasi tree in the above mentioned ways lives eternally in the Vaikuntha world." So from this verse we can understand how pure is the service which Tulasi offers to Sri Krishna. So we should always endeavor after becoming servant of Tulasi Devi. I do not know who has taught you that part of a Tulasi plant may be cut off and then replanted? From the Tulasi plant you can cut off only leaves for offering them to Krishna, never for cutting and planting. That is an offense. The manjaris (seeds) can be offered in water and it makes the water fragrant and tasteful. And the manjaris can be planted for growing new Tulasi plants. Yes, the prayer you have enclosed is bona fide. Tulasi Devi never goes back to Godhead, she is always with Godhead. She is a pure devotee and thus she has appeared on this planet to render service to Krishna by being offered in all temples throughout the world by being offered up to the lotus feet of Krishna.

Chanting japa should be done early in the morning with full concentration preferably during the Brahma Muhurta time. Concentrate fully on the sound vibration of the mantra, pronouncing each name distinctly and gradually your speed in chanting will increase naturally. Do not worry so much about chanting fast, most important is the hearing. A devotee should always be grave and silent which means that he only discusses topics relating to Krishna Consciousness. Yes, spend your time chanting and reading and taking Krishna Prasadam and automatically your tongue will come under control. If you sincerely engage 24 hours daily in devotional service according to the instructions of the Spiritual Master, chant daily 16 rounds, attend the arati ceremony of Lord Krishna, associate with the devotees and adhere strictly to the regulative principles then Krishna will reveal Himself personally to you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkd

Letter to: Govinda

-

Bombay 6 January, 1972

72-01-06

Honolulu

My dear Govinda dasi,

Please accept my blessings and offer the same to your good husband Gaurasundara. How are your Tulasi plants in Hawaii? How are they feeling? I am always thinking of them and you. Please let me know how they are growing and how you are taking care of them. This time when I go to Hawaii I shall sit down in the forest of Tulasi plants and chant Hare Krishna.

I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda

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Bombay 6 January, 1972

72-01-06

My Dear Bhavananda,

Please accept my blessings. Just now Syamasundara. has gone to Delhi for some meetings with important government ministers. So presently I cannot send the airline ticket for Aravinda, because Syamasundara. has kept it somewhere. So as soon as he returns which should be within a few days, then the ticket will be immediately sent to Calcutta.

I am very anxious for Lord Caitanya's Appearance Day to be celebrated by all of our devotees in Mayapur in February. There is no reason why the government will not let 20 or 25 of our men come there for two weeks. We have got our own land and we must celebrate this occasion as an important part of our religious beliefs. We will go there on the 15th February and by the end of the month we shall all return to Calcutta leaving only six or so men to stay there in Mayapur. So do everything with great determination as I want very much that this occasion shall be observed by all of our members. Write me and tell me what is your progress.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Whether a duplicate of my yellow fever card can be obtained. I will be going to Nairobi by the 24th of January and shall require it again when I return. Acyutananda knows the hospital where it can be obtained. _ many times for the duplicate sufficient.

Letter to: Puri Maharaj

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Bombay 6 January, 1972

”Akash Ganga”
89 Warden Road
Bombay-36

My dear Sripad Puri Maharaj,

Kindly accept my respectful obeisances at your lotus feet. I have received your telegram. The Madras Program appears to be uncertain. I am going to Jaipur to attend a function from the 15th to 23rd. Then I am going to Africa to hold a function there. If you think I must go to Visakhapatan, then I will come back from Africa and go to your place. If so arrange for our reception from Bombay 5th to 12th February, 1972.

Yours affectionately, A.C. Bhaktivedanta Swami

His Holiness Tridandi Goswami B.V. Puri Maharaj, Sri Krishna Chaitanya Maith, Sri Krishna Nagar, Visakhapatnam-2.

ACBS:tkd

Letter to: Bhavananda

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Bombay 9 January, 1972

72-01-09

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 4, 1973, along with the check for airplane fares to Calcutta. When he has booked the flight, Syamasundara. will inform you when we are arriving. So far the marriage proposal between Madhavananda and Kausalya, enclosed please find a copy of one letter I have sent to GBC men in that connection. Henceforward these matters of marriage between the devotees must be decided upon by the GBC men and other senior members by their mutual consultation. So in this case you consider with other GBC and senior men. These things should be decided by our elderly members, not I should be involved so much with matters of husband and wife. You may send the report what programs you have arranged for me in Calcutta.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Aniruddha

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Bombay 10 January, 1972

72-01-10

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter of 12/10/71, and I am very much pleased that you are enthusiastic to instruct our KC children at ISAVASYA SCHOOL. I have heard from Satsvarupa that we have not got that big building we were trying for. Never mind, the important thing is that we continue our work nicely for educating children, and Krishna will give us all facility.

I have read that you are ”screening very carefully” the children who want to come there. That is not a very good proposal. All children of devotees should be welcome. Even they have developed some unfavorable qualities, they are only young children, how do you expect them to behave in the best way? You have to make them very nice behavior by training them and simply giving discipline. So let everyone come to our school. That is our policy, not to discriminate.

The children should be trained in early rising, attending mangal arati, some elementary education: arithmetic, alphabet, some of our books, like that. They should go to bed by 8 p.m. and rise by 4 a.m. for mangal arati, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during arati. When they get up they should wash with a little warm water, at least three times wash face. They may sleep one hour in the afternoon and there is no harm. Encourage them to chant as much japa as possible, but there is no question of force or punishment. If there is need you may shake your finger at them but never physical punishment is allowed. Try as far as possible to discipline them with love and affection, so that they develop a taste for austerity of life and think it great fun to serve Krishna in many ways. Rising early and mangal arati, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasadam as they like, and do not mind if they have playful nature-let them also play and run, that is natural. It is nice if they eat often-if children overeat it doesn’t matter, that is no mistake. Boys and girls should be educated separately.

Please keep me informed your progress there, and if you have any further questions. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

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Bombay 10 January, 1972

72-01-10

Hamburg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge your letter of December 18, 1971, and I am very much pleased that now both of you and Krishna das are working there very nicely together. Now you both couples just remain together for some time and build up Germany centers very strong, especially Hamburg, and then you may return at a suitable time to your zone of Mediterranean and Middle Eastern countries. I think that Brahmananda is doing very nicely in Africa, so for the time being there is no need to go there or interfere.

I am always wondering why after so many years nothing can be done to print profusely my books and literatures in European languages. Translators are there, all facilities of German first-class printing machines are there-simply we are not serious to do it. Now you and Krishna das work combinedly to arrange for printing of so many books in Germany, French, and other languages. That will be a great help to me. I have given Krishna das suggestion to purchase one van there and drive it to India. What do you think?

I am going to Nairobi for a few days from the 25th January, returning by 1st February. Then we shall hold our programs in Ahmedabad, Madras, Mayapur.*

Hoping this will meet you and your good wife, Mataji, in strong health and lively mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Please know it always that I think of you and your wife as very sincere devotees and whenever you think, you can ask me everything about your difficulties. ACBS/sda

Letter to: Krsna dasa

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Bombay 10 January, 1972

72-01-10

Hamburg

My dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 17, 1971, and I am very much pleased that you are now in Germany and that everything is going very nicely there. You stay there in Hamburg with Hamsaduta for some time and make that center very strong, then you may both return as it was, and Hamsaduta may go to his zone of Mediterranean countries and Near East, and you as husband and wife can conduct everything there. Mataji Himavati can train your wife or someone how to worship the deities nicely, and you both stay there for the time being. You are both men of experience so work together combinedly to make Germany zone very strong.

Distributing literatures in German language is the most important task ahead, and it is very good your proposal to print locally-but why it was not done before? Anything local available is better, if the supply is regular. If you can arrange for that, then do it. I do not know why in Europe nothing has been done to print books. So many years you have been there, and still there is no literature in European languages. Why is it that you cannot find out some formula for printing nicely, I think there is no shortage of translators. Better if you turn your attention to this project immediately.

So far a list of all the festivals and how to celebrate them, that I shall send you very soon, within a month.

You have offered to send me any articles, but I do not want to overburden you at this point. Better you organize like Los Angeles, then I shall go there and open your center. But now we are purchasing a large land outside of Bombay city in Juhu for building up an International Hotel for people from around the world to come and get some spiritual life and at the same time enjoy a foreign country. Very soon we shall begin constructing the Temple there, and our devotees from all over India will come there to live in tents and build and collect money. For this collecting money, we shall require that some of our men go every day into Bombay some distance away for seeing rich men and persuading them to give something. And I think for this purpose a suitable van or bus from Germany would be very nice. If you like, you may purchase there and drive here in that van as soon as possible and then go back. Syamasundara. has written to Karandhara that he may assist you in sending money to purchase, so you may consult Karandhara.

Mandali Bhadra should be encouraged to translate as much as possible.

I think that you are now very serious to resume working very hard for spreading the light of Lord Caitanya's mission in the European countries, so I am very much encouraged and relieved. Thank you very much.

I hope this will meet you and your good wife and child in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kulasekhara

•

Bombay 10 January, 1972

72-01-10

Cardiff, Wales

My dear Kulasekhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 27, 1971, and I am very much pleased to hear from you that you are feeling the wonderful result of this preaching movement by yourself opening a nice center in Cardiff, Wales, and I am encouraged that there is such nice response by those people there. Our business is simply to plant the seed of devotional service wherever we go and to give everyone a taste of this transcendentally relishable activity of life. If we are very much convinced ourselves of Krishna philosophy, then we shall be able to inject this seed of devotional service into the hearts of persons, and they should be given all encouragement and facility to hear from Srimad-Bhagavatam and chant Hare Krishna, and in this way the seed will come out and the creeper will come out by such watering process. So now you have taken great responsibility to plant the seed of Krishna Consciousness in Cardiff, Wales, so I think that if you take the matter very seriously and remain cool-headed, that you will attract the attention of Krishna who will give you all opportunity. In this way, because you are responsible leader, Krishna will force you to advance in Krishna Consciousness. So you may know it that you are very much favored by Krishna.

One thing: You must be attentive that our routine work-such as rising early, cleansing, chanting, temple worship, reading, sankirtana, etc.-should always maintained at the highest level of Krishna Conscious standard, as the smallest neglect or inattention to these matters of routine practices will cause all our other programs to fail. These things are the backbone of spiritual life. So it is natural that in these things like chanting regularly 16 rounds and holding daily arati and kirtana are observed faithfully, then people will be attracted and our preaching will have effect and the management of temple affairs will become very easy matter.

I am glad to hear that you are distributing nicely books and magazines. The more we sell books, the more we advance in KC, and the more we help others to have solid information how they may take advantage of their human form of life and achieve the supreme perfection. So I want that you should now increase very greatly this selling of books and literatures. I have heard that in San Francisco they are selling daily not less than 75 Krsna Books. So I am very much encouraged to hear this. Now take this spirit of transcendental rivalry and consult with Dayananda and the others there in England to be the first-rate book-sellers.

Your songs and poems are very much liked by me. Syamasundara. informs me your proposal for travelling party for roving all over England and Wales, just like Kirtanananda is doing in America. I think this is a good proposal, and you may compose many such nice songs for attracting the young people from villages and towns. I very much approve of such travelling SKP program. And if you are able to infiltrate into schools and colleges for introducing Krishna Consciousness and selling our books, that is also very nice. In this way, keep yourself always 24 hours engaged in Krishna service, and very quickly you will advance to the highest platform of life. Somehow or other, Krishna has sent me sincere souls like yourself and others to assist me, therefore there has been a little progress. Thank you very much for helping me to spread Lord Caitanya's movement.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Makhanlal

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Bombay 10 January, 1972

72-01-10

My Dear Makhanlal,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29th November, 1971, and I have noted the content with great pleasure. Below find one letter for initiates, please. Because you have recommended, I am happy to accept them as my duly initiated disciples. Seven beads, two copies of Gayatri mantra and two sacred threads, duly chanted on by me, have been sent under separate post. Hold a fire yajna and give Gayatri mantra to Tulasi Manjari and Rukma. I think you have got a tape of me reciting Gayatri mantra. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all nine devotees.

These are all very nice boys and girls, that I can understand, so now you take charge of giving them all good guidance and help on the path back to Home, back to Godhead. Practically the leadership of this Krishna Consciousness Society is now in the hands of you my older disciples and I am very pleased that you are taking such huge responsibility very seriously. In this way remain very sober and cool-headed and always think of Krishna somehow or other, and there is no doubt this Movement will one day conquer all over the world. One thing is, that I want that the highest standards of devotional service be maintained. Our routine work-rising early, cleansing, chanting, temple worship, sankirtana, study-these things must go on very nicely, and if they become improved more and more, and are not neglected or in any way decreased, then now become very convinced of our Krishna philosophy and very enthusiastically and soberly maintain temple routine standards, increase book distribution, satisfy the devotees, and in every way become the perfect KC example of angel.

I am very encouraged that so many new boys and girls are coming forward to join our Hare Krishna Movement. That is a good sign that you are advancing very nicely in Krishna's service. In this way go on-Krishna life is the very highest type of activity of the living entity, the topmost development of consciousness, so I am very much appreciating that you are becoming yourself Krishna Consciousness and that you are helping me in this way. Thank you very much.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Smarananda (Von Paul Read), Samsara-mocana (Barbara Read), Bhubhrta (Bob Quirk), Pavana (Jeffrey Spicher), Devadeva (Royal Frank Affrisco), Daivata (Anthony Burt Alves), Parayana (Laurel Alves)

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Bombay 10 January, 1972

72-01-10

My Dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Makhanlal I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Von Paul Read/SMARANANANDA DAS Barbara Read/SAMSARAMOCHAN DASI Bob Quirk/BHUBHRTA DAS Jeffrey Spicher/PAVANA DAS Royal Frank Affrisco/DEVADEVA DAS Anthony Burt Alves/DAIVATA DAS Laurel Alves/PARAYANA DASI

I am so glad to learn that all of you have been such a great help to Makhanlal there in our Seattle center. I can understand that all of you are very sincere boys and girls and are very eligible candidates for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc.

In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet all of you in good health and determined spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sri Govinda

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Bombay 10 January, 1972

72-01-10

East Cleveland

My dear Sri Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 12, 1971, and I am very much pleased by the enclosed pictures of your new Cleveland, Ohio, center. It is most respectable-looking and elegant, and I am very very glad to see that you have got such a nice place to conduct Krishna's business and to keep Radha and Krishna very excellently by providing them fully with nice prasadam, flowers, ornaments, etc. I think that if you order nice deities from our devotees in Jaipur that They will very much enjoy to live there, and then you can give Them all good attention befitting such nice house.

I am very encouraged that all aspects of your KC program are increasing under your supervision, and I have especially appreciate prominent Indian gentleman as examples of our propaganda work. Just go on printing such leaflets, as Karandhara is also doing in Los Angeles, and everyone will take one and get some solid information about Krishna. You may print small essays also in this way. I am pleased that your distribution of literatures is also increasing. Go on giving this matter your full attention. The more books we sell, the more we ourselves advance in Krishna Consciousness.

Regarding your proposal to open one store, that is not a very good proposal. Our devotees cannot work in that way. Better they are preaching and selling books door-to-door. That man simply wants to take our men for nothing, create some trouble, then drive us away. This has been our experience. If the man wants to open such store and without us working give us some profit, that is all right.

I think I shall be very comfortable in your Cleveland center when I shall come there very soon. I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhagavan

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Bombay 11 January, 1972

72-01-11

My Dear Bhagavan,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 31, 1971, and I am very much pleased to hear from you all the good news. Yes, I am especially in cheerful mood to hear that our books and literatures are being now widely increased, but I don't think you will be able to approach near to the large amount of books being distributed by our California centers, especially in San Francisco. But if you can, then I shall certainly come there in Detroit and live there and translate there. I want to go and stay wherever they are selling the most books! But I do not think that anyone will become better than San Francisco.

If you like, you may now order from our devotees stationed in Jaipur one pair of gorgeous Radha-Krishna deities for Detroit center. They are settled in Jaipur now especially for this purpose of sending very best murtis to all our ISKCON temples who request them, including dresses, ornaments, jewels, etc. So I think such nice deities can be ordered by you, and you can give them very first-class home and give them all comforts and luxuries, either in that place or if you get a better place. Already they have sent very excellent black Krishna to Nairobi and New York of 48" height.

I am especially pleased by your proposal of producing many small leaflets and pamphlets to distribute widely to the public. Karandhara has initiated this program, and his small pamphlets are very very nice and to the standard, so you may also do like that.

I was just writing to our European centers that for so many years they have been there and nothing has been printed in European languages. This is not a very good sign. How can there be preaching without books? So I am glad that you are taking steps to organize printing of our foreign books. Please take this matter very seriously and print such books immediately.

I can appreciate very much that you are a sincere and intelligent boy, so I am certain that you are having no difficulty in managing nicely Krishna's affairs and making advancement yourself in Krishna Consciousness. Now I am trusting you all elderly leaders to do everything very responsibly and to the standards we have set, so that I may very soon begin translating fulltime. Thank you very much.

I hope this will meet you and all of the nice boys and girls at Detroit center in good health and lively spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sucandra

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Bombay 11 January, 1972

72-01-11

My Dear Sucandra,

Please accept my blessings. I am in due receipt of your letter of December 25, 1971, and I am very pleased to note that you have got a nice place in the central part of Munich city and that a good response has been found by you there. When we become fully engaged in serving Krishna by preaching His message, especially by opening centers in places where there is not much previous knowledge about Krishna Consciousness, then our all anxieties disappear and we feel ourselves really happy. This is the highest type of devotional activity, this preaching work. So I am very glad that you are working in this way, and I think that you will find no impediments to advancing yourself very rapidly in spiritual life.

Since you are now leader, therefore Krishna is forcing you to become very responsible and advanced devotee. This is Krishna's special favor upon you. So now you must see that all boys and girls who come to the temple are given all facility to perfect their lives in KC, and you must give them good advice and instruction. You must be the perfect example of KC devotee. How is that? Follow the regulative principles very diligently, maintain the highest level of standard in routine work such as rising early, cleansing, chanting, temple worship, street sankirtana, etc., always keep the devotees satisfied, like that. If your preaching work is strong, automatically management will be easy. And preaching work is strong if our routine work is strong. Never neglect our regular program and that will be your success.

Now I want that our books and magazines in German language be printed profusely and distributed all over Germany, so if you cooperate with Hamsaduta and Krishna das to do this very nicely, I think that will be your great credit. If these books are introduced among the student class they will have powerful effect. So become yourself very convinced of our Krishna philosophy and introduce it into the schools and colleges, as I think the German people are very much fond of philosophy.

Somehow or other, because I have got some good assistants like yourself, this Hare Krishna Movement is having a little success all over the world. Thank you very much for helping me in this way.

I hope this will meet you in good health. I shall be glad to name your child when it is born.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Georges Imbert, Kritanga, Gilles Minot, Kriti

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Bombay 16 January, 1972

72-01-16

My Dear Sons,

Please accept my blessings. Upon the recommendation of Dhananjaya I have gladly consented to accept both of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Georges Imbert/ KRITANGA DAS

Gilles Minot/ KRITI DAS

I am so glad to learn that both of you have been such a great help to Dhananjaya there in our Amsterdam center. I can understand that both of you are very sincere boys and are very eligible candidates for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

I hope this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aksaya

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Bombay 16 January, 1972

72-01-16

My Dear Aksoja,

Please accept my blessings. I am in due receipt of your letter of 14th December, 1971, and I am happy to accept you for Gayatri mantra. One copy of Gayatri mantra and one sacred thread duly chanted by me have been sent under separate post. Hold a fire yajna and your president, Dhananjaya, can give you Gayatri mantra. Hamsaduta and Dayananda have copies of tapes of me reciting Gayatri mantra, so you can get it from one of them. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all three devotees.

It seems there has been some confusion about the spelling of your name. The above spelling is correct.

Letter to: Bhakta dasa

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Bombay 16 January, 1972

72-01-16

San Diego

My dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, along with requests for initiation by six persons. Upon your recommendation, I am gladly accepting them as my duly initiated disciples and their letter follows. Now you must take the full responsibility to give them all guidance and facility for perfecting their lives in Krishna Consciousness. The trick is to keep everyone always engaged happily in Krishna's service, then they will advance rapidly. Just you become very serious and thoughtful and learn this art how to engage everyone very nicely.

I am very pleased to hear from you that book sales are increasing very fast. I am hearing such good news from all over the Society, and this pleases me more than anything.

If Krishna is giving you the means, why not purchase that nice building for our temple? You may send me some pictures of that place, but I have no objection if you purchase as the terms seem very reasonable as well as the price.

I hope this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pratyaya (Harry Pettee), Duradharsa (Dennis Weatherman), Saranam (Sharon Robinson), Aja (Marnie Watson), Atmavana (Elaine Carnerie), Ahah (Norah Haas)

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Bombay 16 January, 1972

72-01-16

San Diego

My dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Bhakta das, I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Harry Pettee/ PRATYAYA DAS Dennis Weatherman/ DURADHARSA DAS Sharon Robinson/ SARANAM DASI Marnie Watson/ AJA DASI Elaine Carnerie/ ATMAVANA DASI Norah Haas/ AHAH DASI

I am so glad to learn that all of you have been such a great help to Bhakta das there in our San Diego center. I can understand that all of you are very sincere boys and girls and are very eligible candidates for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

I hope this will meet all of you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Abhirama

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Bombay 17 January, 1972

72-01-17

Baltimore

My dear Abhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 19, 1971, and I am very pleased that you are serious to embark on such boating project, even though it will be a huge effort and expenditure to become successful. But never mind that, nothing is too much big if Krishna desires it. So if you are very determined that your boating idea will succeed, then Krishna will give you all encouragement and facility. The idea is good and has my approval, but now you should consult with the GBC members and then take it up seriously. You mention the sum of $9,000. That is not too much in your country, and I think that you can very easily manage that. As for maintenance, you have our books and literatures to distribute widely everywhere you go, so you should never lack for maintaining the boat.

Upon your recommendation, I have accepted Jim and Michelle Conway as my duly initiated disciples, and their letter follows.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka, Bhavananda

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Bombay 17 January, 1972

72-01-17

My Dear Jayapataka and Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 5, Madhava, 485, and January 4, 1972, and I am very pleased that all the programs are going on nicely, such as land purchase, Mayapur project, deity worship, etc. And I thank you very much for the Yellow Fever Certificate. I shall be leaving for Africa on the 24th morning, returning probably by February 1st. I have sent the airline ticket for Aravinda to return to USA. Make sure he gets it safely.

Now that Gurudasa is there you try combinedly your best to get the permits for all the devotees in India to be allowed into Nadia district, and you can get the Governor to lay the foundation-stone. Then everything will be very successful and auspicious for our Mayapur scheme. I have received the plan from Bhavananda and it is nice. Please try very hard to get those permits, as we must be all assembled there for Lord Caitanya's Appearance Day.

So far Acyutananda's book is concerned, I have already written that you should try to collect at least 50% of the printing costs there, and all of the costs if you can, but the Book Fund, if absolutely necessary, will pay up to 50%. So far the other books in English which you mention, if you find a good printer you may order the plates to be sent here from Karandhara and they must be printed immediately. If such books are inexpensively available to all Indian people, that will give our preaching work a great boost, so try for it very seriously.

I hope this will find you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. So far the house is concerned, don't worry. Stay where you are and continue to send him rent money. If he refuses to accept it, then lodge the money with the rent court. Even if he tries to take us to court it will take years, so there is no immediate danger. If you pay rent regularly on or before the 15th of succeeding month, then there is no law in the world which can move you an inch forever. So unless we have our own place in Calcutta we cannot vacate the house.

ACB

Letter to: Ranadhira

•

Bombay 17 January, 1972

72-01-17

My Dear Ranadhira,

Please accept my blessings. I beg to acknowledge receipt of your letter of 12-22-71, and I am very much pleased that you are making such nice advancement in Krishna Consciousness and that you are always thinking in so many ways how to best serve the Lord. By fixing your attention in this way, worrying how He will be pleased with me, you will naturally very soon reach the supreme highest perfection of life which is pure Krishna Consciousness. You should be very serious for trying for it, as I think that you are one of my senior disciples and I am very much relying on you now to carry on this mission with full responsibility. We must become so responsible for seriously practicing this art of of Krishna Consciousness, because this world is so full of degrading elements of life for dragging everyone down and down, and if just a few men can perfect the art, they can save the rest of all the people from the greatest dangers. So I count you and your godbrothers among those few men who are treading seriously on the path back to Home, back to Godhead, and now we must maintain such exalted position and not fall back by neglecting our highest standards of devotional practices. In this way, what I have introduced into your Western countries, the pure love for Godhead process of Lord Caitanya Mahaprabhu, will go on increasing more and more to have effect by saving others; otherwise, it will gradually become mechanical and fade away like every other so-called religious movement. So you can understand that I am very much depending on you to become very much convinced yourself of our Krishna philosophy and to take full responsibility for teaching others purely.

If you like you may join Kirtanananda's roving party for some time as manager, I have no objection. But if Hayagriva is requiring you to help manage New Vrindaban, and if you want to return there, you may also return there. In this matter you may consult Karandhara and the other GBC men.

Your idea for video tape-recording of Krishna Consciousness activities is very nice, and if you are able to arrange for the equipment then it is very good proposal.

I have accepted, upon your recommendation, Bill and Kathy Bowes as my duly initiated disciples, and their letter follows.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Annuttama das Brahmachary

•

ISKCON Bombay January 17, 1972

$LT_{720117D1}$

My dear Son,

Please accept my blessings. Upon the recommendation of Damodar I have gladly consented to accept you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual name of ANUTTAMA DAS.

I am so glad to learn that you have been such a great help to Damodar there in our Washington, D.C. center. I can understand that you are a very sincere boy and are a very eligible candidate for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtan, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

I hope this will meet you in good health and happy mood.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
Annuttama das Brahmachary
2015 "Q" Street N.W.
Washington, D.C.
USA 20008
ACBS/sda

Letter to: Cyavana

•

Bombay 18 January, 1972

72-01-18

Nairobi

My dear Cyavana,

Please accept my blessings. I beg to acknowledge your letter and I am pleased about all the news. It sounds that you are doing well, and I'm so pleased to learn that Damji Devji, as well as Mr. Shah, they are helping you so much. So I am very much obliged to them. Please offer my sincere thanks to them. It will be a great pleasure for me to meet them again when I return to Nairobi.

As you are so quickly managing the affairs of East African campaign, I am sure you have all blessings of Lord Krishna, so continue to work very hard for His pleasure and all of you will go back to Home, back to Godhead.

Your Trial Balance is very good, and it should be an example to all the other centers. I am sending a copy of it to all the other centers.

I shall be leaving here (Bombay) on 23rd instant, but we shall cable flight details later. If there is satisfactory program there, if you are getting that new place, then I may stay for some time in Africa as there is not much hope for Mayapur program here due to government ban on foreigners in Nadia District.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Niranjana

•

Bombay 18 January, 1972

72-01-18

Varanasi

My dear Niranjana das Brahmacari,

Please accept my blessings. I beg to acknowledge receipt of your letters of January 6 and 10, 1972, and I have noted the contents. I am very pleased that you are trying very determinedly for following the regulative principles of Vaisnava way of life, despite lack of association with devotees. So I think you should very quickly join us and thus take advantage of your propensity to perfect your life by taking up very seriously and full-time this Krishna Consciousness process, which is the recommended and most effective means in this Age to reach the highest platform of life. This has been proven practically all over the world.

I am going to Africa on the morning of 24th instant, and it is quite likely that I shall not be returning to India for some time, perhaps several months. So you can come here to Jaipur and meet me by the 21st latest for taking your initiation. Otherwise, it is also possible that I may return to Calcutta by mid-February provided the government allows my foreign disciples to enter Nadia District for celebrating Lord Caitanya's Appearance Day, and you can meet me there in mid-February if I come back.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ksirodakasayi

•

Jaipur 19 January, 1972

72-01-19

Delhi

My dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter of 12th January, 1972, and I am very pleased to know that another Hindi BTG will be coming out shortly. Now just continue in this way to produce Hindi magazine regularly, and Krishna will give you all facility to print more and more literatures gradually and increase in every respect.

Regarding distribution of magazines, you write each center and ask them how many copies they want. All collections from books and magazine sales should be sent to the Bombay Book Fund Account No. ISKCON Book Fund,* and if temples can pay for magazines in advance that is better, but they may also pay after receiving the magazines, within 30 days. All necessary expenditures will be paid by check from the Book Fund. For petty expenses, not exceeding Rs. 200/- may be kept with you always and everything should be accounted for with vouchers. No such items should be mentioned as "miscellaneous." Anyone who takes money personally for miscellaneous expenditures must sign a voucher-this is accounting. The plain business is that the press is to be submitted the manuscript, they will print and deliver, and then for distributing our office will take necessary action. The magazines should be sent according to the order of the different centers and they should be responsible for the payment of the bill, and when bills are collected, money should be directly deposited in Book Fund Account.

Rohininandana will return to Delhi by 25th this month or as soon as possible after finishing the Jaipur programme.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*(Gwalior Tank Branch) Gwalior Tank Bombay, Central Bank of India P.S. One devotee Dharmavira is offering one apartment in his possession in Patel Nagar. Gurudasa is returning soon to occupy the place. I think you can live there and work cooperatively. ACBS/sda

Letter to: Bhavananda

•

Jaipur 20 January, 1972

72-01-20

Calcutta

My dear Bhavananda,

Please accept my blessings. I am in due receipt of your letter dated January 16, 1973, with list of programs. They are very nice. But one thing is, all of these arrangements, whether they are going to receive us at each place or if we are just taking the place to put on our own program? From their side we should be received, not just that we simply canvass to take their place for our own program. The Gaudiya Math invitation should not be accepted.

We shall reach Calcutta on 23rd morning, Indian Airlines Flight No. 129, as I think Syamasundara. has already informed you by cable.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

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Jaipur 20 January, 1972

72-01-20

My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 7, 1972, and with great pleasure I have noted your unbounded enthusiasm to carry out this great mission of spreading the light of love of Godhead in this hellish material world. That is the only requirement for successfully completing the perfection of the living condition, that you should always be enthusiastic to perform services unto the Lotus Feet of the Lord despite all obstacles, and then you can be assured that all of the other qualities or necessities for pure devotional service will be met, such as patience, determination, etc. and then without doubt you shall be delivered to the realm of unlimited bliss, freed from all anxieties.

So far your proposals, I agree that by utilizing our knowledge of selling by selling for Krishna, that is approved by my Guru Maharaja, so it may be done very nicely. But we must always be careful to render firstly our routine devotional practices, and maintain always the highest standards of chanting, preaching, temple worship, rising early, cleansing, street sankirtana, etc.; business is secondary to our basic routine work. If the routine Krishna Consciousness program is neglected for other things, then everything else will fail. I am very much encouraged that you are anxious to engage in making money for Krishna with oil business and to print my books profusely. If this can all be managed and still the regular temple practices go on nicely, that is best. In every case, as with the question regarding whether prospectus or magazine is better, do the best needful.

So far translating, I have made Mandali Bhadra as Chief of translating department. He shall translate comfortably and all other translations must be checked and edited and approved by him, with grammatical corrections. It is not that we may present anything crude translation and that is acceptable. No, even though the transcendental subject matter of Vedic literature is still spiritually potent despite the crudest translation, still, because we have got facility to make it perfect, that is our philosophy. When I translated Srimad-Bhagavatam I had not the facility so you may notice grammatical discrepancies. But because Mandali Bhadra is now Head of the translating department you have got all facility to translate our books in perfect German language.

I am very glad you want to start your own press, but one thing is that you cannot close it once it is begun. When your own press is very sound and established beyond doubt, then you may call back Yogesvara. Your proposal for making records is very nice program. As for your essay on drugs and KC, do it. You may transcribe the Ajamila tapes and produce a very nice book. You may send the manuscript to Jayadvaita or Hayagriva for editing and printing with Dai Nippon. So far making tapes of Ajamila series, I have told Los Angeles tape-making operation that they should distribute to our devotees at cost price-to nondevotee that is another thing. We should not make exorbitant profit by exploiting each other in the matter of vital Krishna Consciousness paraphernalia such as books, tapes, etc. which are vital for our preaching work and for the devotees' personal advancement in Krishna Consciousness. But if you think it is a good idea to sell such tapes for profit I have no objection. Regarding salesmanship, it is a great art. It can be used for selling KC also. I am very much engladdened that you are so much enthusiastic, and you may know it that Krishna will help such enthusiastic devotees. May Krishna bless you all round.

So far Krishna das is concerned, I have already told that he should stay there in Hamburg with you until the Germany centers are very solid and printing of literature has been made very regular and substantial. Then he may go to other places. If he wants to open other centers. I have no objection, but he should send other men to do it until things are very well established in Germany.

Hoping this will meet you and your good wife Himavati in strong health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtanananda

-

Jaipur 20 January, 1972

72-01-20

Orlando, Florida

My dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 2, 1972, and I am very very pleased to hear from you again and to hear that your roving party is having great success and opening many temples. Actually that is the process, travelling, preaching, taking opportunity wherever Krishna offers it and leaving behind solid centers where propaganda will continue to go on nicely. You are doing very good work and I am very much pleased upon you for such sincere effort. Your program of speaking in colleges and other places and getting paid is very much liked by me; in this way, try to penetrate every school and college and introduce our books profusely. _ is nice you are taking advantage of every opportunity for spreading Krishna

Consciousness by speaking on radio, attending engagements, etc. That is the method recommended by my Guru Maharaja-now you are practically demonstrating this fact with good results. So go on like this, you have all of Krishna's blessings.

It is very nice that even the Mayor was convinced by you to buy our Krsna Book. That is a very good sign. Yes, you may name your naughty boy Radha-Damodara because He is always being tied-up with ropes.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda P.S. For the last one week we are having Festival in Jaipur (Rajasthan)

Letter to: Mandali Bhadra

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Jaipur 20 January, 1972

72-01-20

My Dear Mandali Bhadra,

Please accept my blessings. I am in due receipt of your letter dated December 28, 1971, and with pleasure I have noted that your translation work is going on. This I want, that you shall from now on be the Head of the translating department in German language for all ISKCON literatures. You translate yourself as it is comfortable, but all other translations in German language by other translators must be checked by you, edited, and corrected very strictly for grammar and proper use of German language. It is not our philosophy to print errors. Of course, our spiritual subject matter is transcendental and therefore it remains potent despite mistakes in grammar, spelling, etc. But this type of translation may only be allowed if there is no other way to correct it, then it is all right. But if you know the correct order, then you must make it perfect. That is our philosophy: everything perfect for Krishna.

So far your telling me that some devotees consider that because there may be some grammatical discrepancies in my Srimad-Bhagavatam, first canto, then they may also be allowed to translate with errors accepted, that is just like imitating Raslila. When you do all other things like Krishna, they you can do Raslila. So if these other writers can do like me and spread Krishna Consciousness all over the world by becoming big Vedic scholars, then they can do. If one is too big, there is no mistake. Arsapreyaya means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to First Canto.

My first concern is that my books shall be published and distributed profusely all over the world. Practically, books are the basis of our Movement. Without our books, our preaching will have no effect. So I am so much engladdened that you are enthusiastic to please me in this way, and that you are very determined to continue translating profusely. If you can increase translating more and more, that will advance you more and more in spiritual life. Krishna will give you all help.

Why you should go to New York? Stay there and seriously edit all translation work as Chief Editor of German language. Your proposal to meet a Hamburg millionaire is very nice, go ahead. Your sincerity will be accepted by Krishna and He will give you intelligence from within. Simply we must be sincere, then everything else will follow automatically.

Your statements by that big big scientist were very much appreciated by me.

[PAGE MISSING]

Letter to: Sri Govinda

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Jaipur 20 January, 1972

72-01-20

East Cleveland

My dear Sri Govinda das,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 31, 1971, and with pleasure I have noted that you are rivalling the West Coast centers in the matter of selling books. But I do not think that anyone can do better than they are doing. But you may try very hard, and if you are sincere enough then you may be the biggest distributer of my books and then I shall surely come there to your Cleveland center to live there in that new house. When Krishna sees that His devotee is sincere, there is nothing He cannot do to help that sincere devotee to advance towards Him. So I am engladdened to understand from your words that you are serving Krishna very sincerely, and you may know it for certain that in this way you shall very soon go back to Home, back to Godhead.

So far the meaning of Gayatri mantra, you may refer to Pradyumna and he will help you. Generally, best times for saying Gayatri mantra are when the sun rises and sets, and when it is noon.

There is no need by any of my disciples to read any books besides my books-in fact, such reading may be detrimental to their advancement in Krishna Consciousness. All reading of outside books, except in certain authorized cases such as for example to read some philosopher like Plato to make an essay comparing his philosophy with Krishna's philosophy-but otherwise all such outside reading should be stopped immediately. It is simply another botheration. If my students cannot even read my own books thoroughly, why they should read others? I have given you TLC, what need is there to read Caitanya Caritamrta translated by someone else. You are right to stop such reading.

If you and your wife want to have children for raising them in Krishna Consciousness, and if you are prepared to take the full responsibility for delivering them from the clutches of birth and death, then I have no objection. I have allowed my disciples to marry as a concession for having household life, because you American boys and girls are accustomed to mix freely with one another, so what can I do? But brahmacari life or celibacy is better, because if the semina is saved it fertilizes the brain for sharpening the memory, and if there is good memory, our Krishna Consciousness becomes perfect: hearing, chanting, remembering-that is the process.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Chaturbhus

•

Bombay 21 January, 1972
72-01-21
My Dear Chaturbhus,

Please accept my blessings. I am happy to receive your nice letter of January 10, 1972, and I am pleased to note that you are asking very intelligent questions. that is natural position for the neophyte devotee who is sincerely seeking to understand what is the Absolute Truth. So I am very much engladdened to hear that you are very intelligent boy, like your father, and that your whole family is advancing in Krishna Consciousness. May Krishna give you all blessings.

Lord Caitanya met Moulana in Sara, U.P., not at Allahabad. His process was to take a quotation from the Koran and convince the Moulana that Krishna Consciousness or pure love of Godhead in mood of selfless devotional service is the ultimate goal of life.

As for the difference between mental speculation and philosophical speculation, we take it that everything is known by the psychological action of the mind, so that philosophical speculation is the same as mental speculation if it is merely the random or haphazard activity of the brain to understand everything and making theories, ”if’s” and ”maybe’s.” But if philosophical speculation is directed by Sastra and Guru, and if the goal of such philosophical attempts is to achieve Visnu, then that philosophical speculation is not mental speculation. It is just like this: Krishna syas in Bhagavad-gita that ”I am the taste of water.” Philosophical speculation in the accepted sense then means to try to understand, under the direction of Sastra and Guru, just how Krishna is the taste of water. The points of Bhagavad-gita, though they are simple and complete, can be understood from unlimited angles of vision. So our philosophy is not dry, like mental speculation. The proper function of the brain or psychological activity is to understand everything through Krishna’s perspective or point-of-view, and so there is no limit to that understanding because Krishna is unlimited, and even though it can be said that the devotee who knows Krishna, he knows everything (15th Chapter), still, the philosophical process never stops and the devotee continues to increase his knowledge even though he knows everything. Try to understand this point, it is a very good question.

Lord Caitanya may have long hair in his early grhastha life, but that does not mean that we should imitate Lord Caitanya. Caitanya also had shaven head and sikha. The important thing is that we follow the regulative guidelines as laid down by great saints and acaryas in our line, and so it is recommended that we wear clean-shaven heads. but there is no hard and fast rule in this respect. If it is practical to grow hairs out, that can be done. But it is not that we may imitate Lord Caitanya by growing big hairs.

Hoping this will meet you in good health and happy mood. Your father is serving nicely in Delhi by printing our books and magazines in Hindi language, and I am very much pleased with him also. Now you protect your good mother and brothers and sisters, help them to advance more and more in Krishna Consciousness by holding chanting in your house regularly daily and by having altar. If you become very serious to have the ultimate satisfaction of life, then I think that you will practice this KC process very enthusiastically and be successful in all respects.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jayapataka

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Jaipur 21 January, 1972
72-01-21
My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, and I have noted the contents carefully. So far the printing of Gitar Gan for which you have sent quotation, you may take other quotations also, and I am flying to Africa tomorrow but I shall return first week in February, so when I return I shall send you the manuscript which I think is now finished by Mr. Cakravarti in Bombay. Of the paper samples, the heavier stock of map litho at 80 grams per square meter is preferred by me, and the cover paper is all right. We have estimated 100 pages, so I suppose the price will be proportionately lesser or greater if we have more or less pages?

Regarding Mayapur festival, if we cannot do anything there, then because there is very good prospect in Africa I may remain there and not return to India. I especially wanted to stay in India for this Mayapur celebration, but if there is no scope, or if our men are not able to do anything, then I can return via Africa. But why not it is held? Nobody will check us if we simply go there as ordinary pilgrims. But you try for permission for all our men. One form has been sent to all our men outside of Calcutta to apply for the permission. I understand that all Calcutta men they are already applying directly from there. These forms will be sent to you immediately by our men, and you can push seriously with every possible effort to get permission for all. Such festival should be held very grandly. Gurudasa has gone to Delhi, so he can take further permission from there. There is good chance the ban may be lifted by the 15th, so as soon as five men can go, they should go there immediately to make preparations for a grand festival. I do not think there will be difficulty if we just go there like the ordinary pilgrims and set up our camp there for kirtana continuously. Anyone will see we are only serious devotees of Lord Caitanya and not Pakistani spies. So I think you should plan that we shall definitely be coming to Mayapur and hold a grand festival there for Lord Caitanya’s Appearance Day celebrating. You may collect advertisements for Mayapur on this basis that somehow or other we shall go there.

One more thing, those One-Rupee Coupons, they may be given one book of Gitar Gan also, and 50% will go to Book Fund, 50% to Building Fund. In this way 10,000 books will be distributed very easily.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sudama

•

Jaipur 21 January, 1972

72-01-21

Tokyo

My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 23, 1971, and I am pleased to hear that everything is going on nicely there in Tokyo center. Japan is now one of the world leaders, so I calculate it as one of our most important fields, therefore I feel some relief to know that you are a very intelligent and capable American boy in charge of such important affairs. You are setting the example of determination which others may see and follow. In this way, go on increasing and such sincerity is noticed by Krishna and He is helping you to approach nearer and nearer to His Lotus Feet.

The tapes which you have sent have been duly received, but I think we shall require many more before leaving India, so if you can provide in the same way as before, please do it. You may send marked clearly "Gift Parcel, No Commercial Value" to Bombay address. Each small packet may be marked "Value less than $2."

So far I know, Bhanu is awaiting some money clearance matters to be completed from the Reserve Bank of India and then he will be departing here very soon.

I am happy to hear that Karatieya Maharaja has returned to our camp. Now you give him all good counsel and friendship, and if he somehow develops some enthusiasm by becoming artfully engaged, he is very good boy and will be a great preacher. He always has my blessings.

I think that by now Karandhara is there, so he may write me his report, one copy to Bombay address, one copy to Nairobi.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Upendra

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Jaipur 21 January, 1972

72-01-21

St. Kilda, Australia

My dear Upendra,

Please accept my blessings. I am in due receipt of your letter of January 2, 1972, and with pleasure I have noted that you are desiring to be personally present with me again, and I also am looking forward to seeing you all nice boys and girls in Australia again. Yes, you may be my cook when we shall meet at that time. Tomorrow I am flying to Africa for a few days to attend Brahmananda's festival in Nairobi, and I may even stay there for some time if our Mayapur program is cancelled due to government restrictions against foreigners in Nadia district. But I am sure to come there to Australia by springtime.

The Los Angeles temple is our ISKCON standard, so as far as possible you may build in that way. I have had many requests from many students for a list of holidays and festival days. Now we have got Panjika _, so I shall be compiling such list very soon and I shall send you a copy.

I have received one very nice letter from your good wife, Citralekha, and I hear that she has now joined you there, so I may thank her here for serving me so nicely in India. She has learned a lot about deity worship I think, so she may train up the others there in Australia centers.

I hope this will meet you both in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Vamanadeva

•

Jaipur 21 January, 1972

72-01-21

Dallas

My dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of 1-3-72, and I am pleased to note that you are happy to be engaged in working on the new ISKCON school in Dallas as maintenance man and carpenter, I have no objection if GBC men have approved your closing of Oklahoma City center and moving to Dallas. Actually, I have appointed them to act on my behalf, so it is their responsibility now to sanction such matters and make decisions of management.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

•

Nairobi 25 January, 1972

72-01-25

Tokyo

Dear Karandhara das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 12, 1972 and have noted the contents carefully.

I am answering your letter from an air ship going to Nairobi, Kenya. Where I will speak from Jan. 26 - Jan 30 to the Africans and Asians alike.

I do not know how and why these transparencies were sent to India but Tamala Krishna Das has received your cable and is doing the needful.

Your proposal to move Tokyo Temple back to the center of Tokyo is very good. This was my Guru Maharaja's policy that we should remain in the big cities in order that the maximum amount of people could take advantage of our preaching.

In all printing matter I am completely in agreement with you, therefore you can determine when and if ISKCON press can do BTGs.

The reports of increased book sales all over the world gives me so much pleasure. I thank you very much for your very determined efforts to push on this movement of Caitanya Mahaprabhu.

Your ever well-wisher, A.C. Bhaktivedanta Swami

MS/jdb

Letter to: Ravindra Svarupa

-

Nairobi 25 January, 1972

72-01-25

Philadelphia

Dear Ravindra Svarupa,

Please accept my blessings. I am in due receipt of your letter dated January 12, 1972 and have noted the contents carefully.

Krishna book distribution is our greatest propaganda for spreading Krishna Consciousness. You must secure one letter from Temple University stating that our Nectar of Devotion is being used as a text. This will be very helpful in introducing our literature in all the big Universities all over the country. This is very important, so you may do it immediately.

Regarding householders living in the temple; in India no woman is allowed to stay in the temple at night. But for our preaching work I have permitted women to stay in the temple. But, in the temple, husband and wife should live separately. There are many young brahmacaris and Sannyasis in the temple and men and women living together is simply a source of agitation, so therefore this is my order; ideally the husband and wife can live separately in the temple. If this is not possible they should live together close to the temple and attend temple arati etc . . . and if this is not possible the last alternative is to live away from the Temple and conduct your own deity worship etc. It is best to do the most ideal thing but whatever mode of living you chose the most important thing is to always remain one hundred percent in service of Radha-Krishna. The initiation of Michael Stein is approved and beads are being sent in separate cover.

Your ever well-wisher, A.C. Bhaktivedanta Swami

MS/jdb

Letter to: Sivananda

-

Nairobi 25 January, 1972

72-01-25

Hamburg

My dear Sivananda Das,

Please accept my blessings. I am in due receipt of your letter dated 12/1/72 and have carefully noted the contents.

For the time being you may suspend the program for taking sannyasa. You may remain with your wife until she recovers and then you may travel together and open branches.

I very much appreciate your attitude in saying "It is not sannyasa so much that I am interested in, its Krishna Consciousness and working to please my Spiritual Master." This is the correct understanding of devotional service, to be engaged one hundred percent in the Service of Krishna, never mind what position you are occupying. Please continue in this way and try to live peacefully with your wife.

Your ever well-wisher, A.C. Bhaktivedanta Swami

MS/jdb

Letter to: Atreya Rsi

-

Nairobi 26 January, 1972

72-01-26

Brooklyn

Dear Atreya Rsi Das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 10, 1972 and have studied the contents carefully.

It is my wish that you work more and more closely with the ISKCON management. You have good intelligence and this should be engaged cent per cent in propogation of this movement of Caitanya Mahaprabhu. So you please go on increasing your involvement with the administration.

You speak of impersonalism. We welcome all impersonalists to come because if they are real impersonalists they will see that our Society is perfect and complete. Ramanujacarya is considered to be very stalwart acharya simply because he completely defeated the impersonalism of Sankaracarya. And even to this day in India, especially in the south, the followers of Ramanujacarya and Sankaracarya engage in talks and always the Sankarites are defeated. But most of the so-called impersonalists of today are rogues.

You may adopt this principle, that whatever conditions increases your facility to preach this Krishna Consciousness Movement should be accepted. If we accept this all of these discouragements etc. . . will disappear.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Nairobi 29 January, 1972

72-01-29

San Antonio

Dear Satsvarupa Das;

Please accept my blessings. I am in due receipt of your letter dated January 12 and have noted the contents carefully.

The Gurukula program has my full approval and I am requesting you to develop it to the perfectional stage. This is a tremendous new chance that Krishna is giving you to serve him. You may go ahead with the down payment but if there are any further delays you may return the money to Karandhara or transfer it directly to my account: no. 308-1-62526 La Cienega Branch.

From the date you received the money from Karandhara you have six months to repay. There is no question of personal desires. You are a sincere boy and I give you all my blessings to go ahead with this project. Caitanya Mahaprabhu has said that ”externally we may behave like ordinary men but internally we remain fixed in the service of Radha-Krishna.” The mayavadi cannot accept this fact and they take Devotional service to be maya; therefore we call them mayavadi. You should never, however, accept the mayavadi philosophy, at any time.

Re: New Naimisaranya, Our business is not to own land unnecessarily but sometimes it is needed for our propagation work. So for the time being we may occupy the land and let it develop slowly.

In training the children you will see that whatever is taught to them they will take very seriously.

Concerning Hayagriva, he is unquestionably a very expert editor, so you please try to help him and encourage him to perform that service. If he can remain happy in Krishna’s service then there is no measure to the value of his work.

The other tapes of the 4th canto should be with Syamasundara. das so you please write to him in Bombay.

The shortcomings you mentioned in regard to management I feel have been rectified and so I feel the proper standard will be fully maintained.

The initiation of David and Susan Shomaker, Bruce Jacobs and Daryl Nauyokas are approved by me and their beads are following in a separate cover. *4 initiations.

Your ever well-wisher, A.C. Bhaktivedanta Swami

MS/jdb SPIRITUAL NAMES BELOW

D. Shomaker-Bir Raghava

S. Shomaker-Birmala

B. Jacobs-Bir Krishna

D. Nauyokas-Bir Laksmana

February

Letter to: Parasara das

•

NAIROBI, KENYA 2/2/72

LT$_{720202A1}$

Dear Parasara das,

Please accept my blessings. I am in due receipt of your letter dated Sept. 9th, 1971. Due to my extensive travelling your letter has just reached me. I am in due receipt of your daksine offering. You please direct all your inquiries to Vishnu Jana Maharaj. He is fully qualified to direct you in all matters.

Your ever well wisher,

A.C. Bhaktivedanta Swami

Letter to: Ekendra

•

Nairobi 3 February, 1972

72-02-03

Dallas

Dear Ekendra dasa;

Please accept my blessings. I am in due receipt of your letter dated Jan. __ and have noted the contents carefully.

I am very pleased that you are keeping to a very strict schedule and are reading my literature daily. If you continue in this manner you will grow up to be a first class preacher of Krsna consciousness. And this is the highest service that you can perform. I am looking forward to visiting Gurukula in Dallas when I return to the U.S. in the spring.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Suresvara

-

Nairobi 3 February, 1972

72-02-03

New Vrindaban

Dear Suresvara das;

Please accept my blessings. I am in due receipt of your letter dated Sept. 19 and have noted the contents carefully.

I have just received it along with other mail which was forwarded from London. I am in due receipt of your $5.00 daksina, and I thank you very much. The verses of the Gita have a specific melody but you may choose a suitable tune. Most important is that the melody remains very simple. You can take further direction from Kirtanananda Maharaja regarding these matters.

Your ever well-wisher, A.C. Bhaktivedanta Swami

MS:jdb

Letter to: Atreya Rsi

-

Bombay 4 February, 1972

72-02-04

My Dear Atreya Rsi,

Please accept my blessings. I am in due receipt of your very nice letter of January 10, 1972, and I am very much pleased by the sentiments expressed therein. It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the Spiritual World there is some fault and envy-sometimes the Gopis will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow, and sometimes when the Gopis used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy, it is transcendental because it is all based on Krishna. Sometimes when one Gopi would serve Krishna very nicely, the others would say, Oh, she has done so nicely, now let me do better for pleasing Krishna. That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking-but the difference is that their lacking, because they have given up everything to serve Krishna-money, jobs, reputation, wealth, big educations, everything-their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. "One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated." The devotees of Krishna are the most exalted persons on this planet, better than kings, all of them, so we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing-they think that is utopia, to become void of personality. So if there is sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about the spiritual life; so in this way, you should consider that anyone engaged in Krishna's service is always the best person.

I am very pleased that you are assisting your godbrothers so nicely. Yes, this is our real position, to be servants of the servants of the servants. And by your quiet and humble attitude, you shall set the example of Vaisnava so that all may learn from you, and very soon their puffed-up attitude will disappear and they will come to you and seek your advice in matters.

I am also encouraged that you are preaching to many businessmen acquaintances. That is very important work, so speak to them very frankly and with strength and conviction, and they will see, that even you are yourself a big businessman with high position and salary, still, you are a devotee, and they will also become devotees if you ask them. And if only a few of such big businessmen become devotees, they can change the whole world. So it a very great and responsible task, now do it very boldly and Krishna will reward you with all success. The secret is to engage everyone, even big businessmen; so at first engage them in some small way so they will not feel threatened, but they will enjoy that small service so much, automatically they will desire for more, and then gradually you convince them by strong arguments and engage them more and more, and then they will perfect their lives in Krishna Consciousness, and go back Home, back to Godhead.

Hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Hrdayananda

-

Bombay 4 February, 1972
72-02-04
Houston
[To Hrdayananda]

”So as President, now you will be forced to advance in Krishna Consciousness because you must always set the highest example yourself, and I think that this is Krishna's special favoring you. Try to always see the highest purity is maintained in all respects, become yourself very convinced of this Krishna philosophy, be always preaching and trying to understand some basic points from different angle of vision, keep the devotees in your temple always satisfied and jolly, and that will be your success.”

Letter to: Madhucara

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Bombay 4 February, 1972
72-02-04
My Dear Madhucara,*

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1/25/72, and so far we have record, we have not received your letter of 1 1/2 months back containing $5 check; so you may cancel that check and issue another if you wish. As we are always moving about, it is not unusual for the mail to become diverted, sometimes for months.

I am very pleased that you have been appointed as President for Phoenix, Arizona, center. Now you are being forced by Krishna to advance in Krishna Consciousness, because you must set the perfect example for all others to follow and be always very responsible and sober. I think you will have no difficulty, as long as our routine work is attended to nicely and the highest standards are maintained. Routine work means rising early, cleansing, chanting minimum 16 rounds, having kirtana, reading scriptures, deity worship, like that. Simply always keep yourselves engaged in these matters of regular activity as sincerely as possible, and do not neglect them for a moment, then your all other activities will come out successful, and you can be very certain that very soon you will find yourselves situated on the highest platform of perfectional stage.

I am very much encouraged to hear from you that you are teaching KC in the schools. This is our best field for making demons into devotees, so if you give intelligent presentation of our Krishna philosophy in all the schools and colleges, there will be no end of devotees to push this movement on all over the world. Simply demonstrate chanting and dancing, and induce them to participate, then give them nice philosophy talk, with questions and answers, distribute prasadam profusely, ask them to buy our books and magazines and study them closely-that's all. Try for this program, and that will help me very much. Thank you, for helping me in this way.

I Hope this will meet you in good health and cheerful mood,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda *Madhukara

Letter to: Vaikunthanatha, Patita Pavana

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Bombay 4 February, 1972
72-02-04
My Dear Vaikunthanatha and Patita Pavana,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 27, 1971, and I am very much pleased that your all programs are going on nicely. If you are living in an old Hindu Temple, that is very nice. Yes, actually this Hindu religion is a dead religion. In India, too, and in Africa, we have been offered many empty Hindu temples to take-over and manage. This Hindu religion has no philosophy, therefore it has died because in this age people have become very much hardened by material living and they are not much interested in sentimental religions like Hinduism. Sentiments are temporary and they always dry up. But what the people really want is a philosophy to give their life meaning and guide it under all changing circumstances-and the only philosophy available nowadays is profit, where is profit for sense gratification, or Marxism, or this -ism or that -ism. But none of these so-called philosophies have proven very successful in satisfying the people. Therefore, there is trouble all over the world, dissatisfaction, and people are taking to the only philosophy left or hopelessness philosophy. But our Krishna philosophy is bringing real meaning and hope to the modern people, we are opening up the dead churches and temples, so we may be certain that because our philosophy offers the substantial basis for everyone's life and the solution to all kinds of problems of miserable material life, that very soon the prediction of Lord Caitanya will come true and all men of the world will find shelter at the Lotus Feet of Krishna.

So I am very glad that you nice boys are helping me to revive the sleeping souls, in all parts of the world, and if we simply go on in this way, preaching very sincerely, following our routine work very strictly and maintaining always the highest standards of Krishna Consciousness, and by distributing more and more of books and literatures, then there is no doubt about it, that very soon we shall go back to Home, back to Godhead.

I hope this will find you both in good health and cheerful mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda

Letter to: Sri Galim

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Bombay 4 February, 1972
72-02-04

My Dear Sri Galim,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 17, 1972, and I am pleased that, despite some difficulties, you are progressing steadily in pushing this Krishna Consciousness Movement in the Austin city. Actually, all such hardships should be understood as Krishna's favoring us, so that by enduring them we shall enhance our spiritual progress. I am encouraged by the amount of books you are selling, that is very, very good sign, and also by our course you are teaching in the University. That is our most important program: to teach in the schools and colleges and distribute many books and literatures. I have just heard from Sankarasana that you are planning to close down your center there. I cannot understand why this should be done if there is such good field for preaching and if you are having a university course. Our policy is not to decrease, only increase, therefore I do not think it is a good idea to leave Austin just because you have not got a temple house there. Better to stay there and work very hard, and then Krishna will provide a nice house where you may open your center very soon. There have been cases of closing down, but only where the field was absolutely hopeless and there was waste of time. But Sankarasana does not think you should close down, and he has offered to stay as President, and from your report it appears there is good prospect, so I think you should remain there and preach with increased determination.

Upon the recommendation of Visnujana, I am gladly accepting you for 2nd initiation. One sacred thread duly chanted by me, and one copy of Gayatri mantra, are included in a letter to Satsvarupa, and he may come there, since Dallas is not far from Austin, and hold a fire yajna and give you Gayatri mantra. I think he has got a tape of me reciting gayatri mantra. One thing, the tape must be heard through earphones into the right ear.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sankarasana

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Bombay 4 February, 1972

72-02-04

My Dear Sankarasana,

Please accept my blessings. I am in due receipt of your letter of January 22, 1972, and I am very much encouraged that you want to remain in Austin city because the people there are in desperate need of Krishna Consciousness. Actually, that is the mood of the devotee, that he is always concerned for the general mass of people, that they should stop their sinful activities and become delivered from the most dangerous conditions of life by taking to this Krishna Consciousness or devotional service. So I am very much pleased that you do not want to leave. Actually, that is our policy, once we enter a place, to sit down, then gradually to lay down and occupy everything! So because there is such good possibility there for preaching, especially in the university, then I am recommending that some men must remain there are work very hard to get a permanent center. If the preaching work is sincere, then there will be no lack either of temple or of devotees to fill it. Now you have sat down, and although you are squeezed a little tightly, if you push a bit harder there will be enough space, and very soon you will find yourselves laying down and occupying the big space!

I am especially encouraged that that professor has become my initiated disciple, and because he is very intelligent and has a good position of influence in the university, he can utilize this opportunity to serve Krishna very perfectly by influencing the intelligent students to take up this perfectional science. Also, he has got good income, so I don't see there is any difficulty there, in fact, very soon I think you enlist many students to help and have a thriving KC center. And if you like if I come to Dallas to see, I may also come there to speak to the students, as suggested by Sri Galim. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sudama

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Bombay 4 February, 1972

72-02-04

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 21, 1972, and I am especially glad that Karandhara is there and that you are working conjointly to print many books. that is my greatest pleasure, to see books being printed and distributed profusely. Without books, how can our preaching go on? I will be very glad if you can print Bhagavad-gita As It Is in Japanese version, and that will be sufficient to convince many Japanese boys and girls to become devotees of Krishna. You are learning Japanese language, that's all right, but it will be better for our preaching and translating work if the local boys and girls can perform such work, instead of us wasting so much time by learning difficult languages. So if you spend your time to engage many native persons to translate for us, and train them up in our Krishna philosophy at the same time, that will be a better use of our time; but if you think it is necessary in order to establish this Movement that you learn Japanese language, then it is all right, but generally I do not think it is absolutely necessary. If you can find some boys who speak English, and if you can engage them for translating and teach them our philosophy by holding classes, then that is better. We cannot become very good preachers in such difficult language, even if we spend years to learn, but if we take a few weeks to train some local men in Krishna Consciousness philosophy, then they can preach like anything, leaving us free time to organize and manage everything properly. In this way, we shall expand very rapidly.

If you can arrange for me to meet with the Emperor of Japan, I shall be most happy to meet with him. If it is difficult, there is no need for a pandal program. Simply some very nice speaking engagements with intelligent people, that is nice. I am not very much anxious to speak only to Hindu community, but I want to speak to Japanese people and students, just like in Africa we have recently held one festival, and, although there is very large Hindu community, I was encouraged that so many black Africans came as well, and that they listened carefully and grew very fond of our deities. So I think the Japanese people, too, can all become Krishna-ized very easily, as they have become now very opulent like Americans and they are very intelligent, clean, quiet, and respectful on the whole. I shall inform you when I am coming there.

Hoping this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Puri Maharaj

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Bombay 5 February, 1972

(handwritten:) replied on 11/2/72

Camp:"Akash Ganga," 7th floor,

Bombay-36.

My dear Sripad Puri Maharaj,

Kindly accept my humble obeisances. I am just now returning from Africa, arriving here this morning at 4:30 am. I thank you very much for your letter dated February 1, 1972.

Our Madras programme has been fixed from 11th to 14th of this month, then on the 16th I shall be free to come to Vishakhapatnam along with a party of some of my American and foreign disciples. From Madras to Visakhapatnam will be much easier than to go to Calcutta and then again come back; besides, that it is quite probable that I shall be returning to Los Angeles the first week in March, visiting my Centres in Hong Kong, Sydney, Melbourne, Tokyo, and Honolulu on the way.

So you can make programme on this assurance, and let me know your decision, never mind there are some other saintly persons there. You may let me know c/o H.R. Mehra, 1, Rutland Gate, 1st Street, Madras-6.

One thing, from Visakhapatnam when I go to Calcutta you will have to accompany me along with your important assistants to help me to lay down the foundation-stone at Mayapur during the Appearance Day celebration of Lord Chaitanya Mahaprabhu. Before leaving India I wish to lay down the foundation-stone at Mayapur and immediately begin our building scheme there. So kindly help me with your good experience in this connection.

Hope this will meet you in good health,

Sincerely, A.C. Bhaktivedanta Swami

Sri B. V. Puri Maharaj

Sri Krishna Chaitanya Mission

Aryapuram-Rajahmundry-1,

E. Godavari (A.P.)

ACBS/sda

Letter to: Jagadisa

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Bombay 5 February, 1972

72-02-05

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your report of January 28, 1972, and I am very pleased to hear that you are putting your full energy into distributing books and magazines very widely all over Canada. It is not so much the numbers of books sold, it is the sincerity which Krishna appreciates, and I am encouraged by your determined enthusiasm to increase in every respect. The travelling SKP and teaching in the schools and colleges which you are organizing is excellent proposal, and I think that this is the best program for pushing on this Lord Caitanya's Movement: simply travelling and preaching, and infiltrating the schools where young boys and girls are interested to learn something which will satisfy them. In both activities you may distribute many of our literatures, and that will please me very much.

Our so-called religion is unique in the world, simply because we stand solidly on philosophy, and because we are strong in that way, no one can refute or defeat us, so we are wiping out sentimental religion wherever we penetrate and it appears the people everywhere are accepting us more and more. I am glad that it is your opinion that KC will be the National Religion in ten years. I have heard from some devotees in Vancouver that new branches are opening in other cities of Canada. That is very, very nice.

Hope this will meet you in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kisora

•

Bombay 5 February, 1972

72-02-05

London

My dear Kisora das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 30, 1971, and I have appreciated very much the sentiments therein. I can understand that you are learning our philosophy very nicely, so if you become very convinced in this way, and if you preach very vigorously in Scotland, then I think Krishna will give you every opportunity to establish this

Movement very solidly there. I attended the Scottish Churches College in Calcutta, and I can remember that the Scottish professors were very much fond of philosophy. So I think if you are very much determined to preach to learned persons, that they will appreciate very much and come forward to help you.

Simply if the standard of our routine work is maintained very highly, that is, if we steadfastly perform our daily program of rising early, cleansing, chanting 16 rounds, holding kirtana wherever we are at least twice daily, reading, worshiping the deity, going on Sankirtana, like that-if this routine work is always done nicely and never neglected, then our all success is guaranteed in whatever we do. But if this our regular KC program is allowed to slacken, then everything else we try will fail. That is the simple formula for success.

So I am very pleased that you are determined to start a nice centre in Edinburgh, and this will please me very much to hear regular reports how you are doing, because I think we have been trying to start something there for some time. If you are able to present our philosophy to the student class, that will help, and also they will be interested to buy many books. So try for it and Krishna will give all assistance.

Hoping this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Saradia

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Bombay 5 February, 1972

72-02-05

Brooklyn

My dear Saradia dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 26, 1972, and I am very upset to learn the news of that incident in Trinidad. Yes, you are right to stay away from such a place, and there is no harm if husband and wife live separately for some time. I do not know if there is good possibility in Trinidad for preaching. If, as you say, you are only preaching among the Indians there, then I think they may not be taking up this philosophy of Krishna Consciousness very seriously, and in that case there may be better scope for you and your good husband to open a center in Europe, as requested by your brother, Krishna das. But if the people of Trinidad are very seriously interested in our ISKCON Movement, then we should remain there and expand our preaching work. In either case, if there are some brahmacaris interested to go there and help, and if you think your husband Vaikunthanatha can be spared for preaching in Europe, I have no objection. You should consult with the GBC men I have chosen to decide these matters of management.

I hope this will find you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ksirodakasayi

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Bombay 7 February, 1972

72-02-07

My Dear Ksirodakasayi,

Please accept my blessings. I am in due receipt of your letter of 30th January, 1972, and I have noted the contents carefully. the Bombay office has not yet received the 2000 copies of your latest Hindi BTG-why it is belated? they have not received even the consignment way-bill. So how many thousands have been printed, and how they have been distributed? Last month I sent you Rs. 4000/= in favor of Radha Press. So you have already collected some money by selling Hindi BTG in Jaipur, so did you send this money to Book Fund Account? Rohininandana was ready to go to you, but you have sent news through Gurudasa that because he was not too much anxious that he is not needed. But if Rohininandan's assistance is required he can join you, I have no objection. For financing this publication department of Hindi language, side by side recruiting Life Members must be done. I have written a letter in this connection to Ramananda, and a copy is enclosed herewith. His proposal is that Hindi publishing department should be done by you and Ramananda without any interference by other Foreign members. So I quite agree with this, but at the same time financial arrangements must be done as the others are doing to maintain different departments. As you know our only financial strength is recruiting Life Member, so this also must be done by you. I think both you and Ramananda will come to Mayapur to fix up the programme so that no interference will be done by the foreign members as suggested by Ramananda. I have no objection to this point.

I would further request you to secure the Vrindaban Land, either from Mr. Saraf or from the Municipal Chairman as they have promised and I wish also that this Hindi department, as well as Vrindaban department may be managed by you and Ramananda cooperatively.

Rohininandana, if required, he can join you immediately. If you require some other assistants that also will be given to you, but I wish that this Vrindaban department and the Hindi publishing department, you become in charge and do the needful.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Gargamuni, Subala

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Bombay 8 February, 1972

72-02-08

My Dear Gargamuni and Subala,

Please accept my blessings. I am just coming from Africa. I have heard about your Ram Krishna Mission asrama, so you can request them that we are going to make an asrama, and it was meant for an asrama so why not let us use this asrama without any charges. Or, allow us to develop it on some nominal lease contract. For the time being, lease terms or renting is better, and if the place becomes suitable for us, then let them give us the option to buy, then we can consider to buy later.

Regarding this letter from Gauracandra Goswami, the original position is that these two rooms and the entrance veranda were in very dilapidated condition. So with the agreement of the two sevaites, Gauracandra Goswami and N. Banerjee, I took formal possession of these rooms after installing electricity and making considerable repairs, spending more than Rs. 500/- since 1959, and I was paying at the rate of Rs. 5/- per month; then I went to U.S.A. in 1965, and from there I advised the bank to pay him at the rate of Rs. 5/- per month; and then when I came back in 1967, I took a receipt from him for the two years of payment or Rs. 120/-, and he gave me receipt signed as "sevaite." So I am a regular tenant of these two rooms, and they have taken advance money so many times, and at the present moment they owe me Rs. 725/-. Now in his letter dated 25-1-72 he denies this and he is asking Rs. 160/- as due to him, and he says "donation owed" by me. So he is making some blackmail against me, therefore we have to bring this matter to the rent court or magistrate in Mathura. You must consult whether _ this matter to the rent court or to the magistrate. One _ the other, we must take the court's decision in this matter otherwise they will go on blackmailing like this. A full set __ graphic copies of the Radha-Damodara documents is being _ by Yadubara, and he will send them to you in one or two _ you will have to take this matter to the court, by filing _ there will be three defendants: (1) Gauracandra Goswami, (2) N. Banerjee, and (3) Madhanmohan Goswami. The first two _ money, and the last one served notice to vacate. We _ call them to court and the court will decide my position. _ also sue for damages for occupying my entrance veranda illegally.

My position is strong: He has given me a stamped receipt _ giving me in exchange for money rooms "in his use." What else is that but rent? Then they gave notice as if I am illegally there. This case has to be presented very nicely: I have got a sentiment, I have got no shortage of places to live-85 branches around the world-but because it is Rupa Goswami's place and I want to do some service, therefore I want to keep these rooms, present it like that. One man says rent, one says donation-it is becoming so complicated __ it up, and I __ this case into you _ _.

Today I have _ agreement for a large 20,000 _ in Juhu, a very wealthy and beautiful suburb of Bombay, and I have paid check Rs. 50,000/- as earnest money. I shall have to pay another Rs. 1 1/2 lakhs 30 days after completion of the conveyance deed. That I have got. The total balance due will be 12 lakhs, to be paid in 4 years time, at 3 lakhs per annum. Your big brother, Brahmananda, has assured me he will come here and take full charge to make this the first ISKCON City, and immediately we shall raise up a grand Temple and form a cooperative housing society of devotees of Krishna, and many respectable men will purchase flats in our skyscraper building. I want that you will assist your brother in this great project, along with Madhudvisa and others, but we shall plan everything out nicely when we meet in Mayapur later this month, at least by the 22nd. So in that case I think you should work with Ksirodakasayi in this court-case matter, so in your absence he may take charge of it nicely.

So far the iron gates, let us wait until the court decides in my favor before investing so much. Meanwhile, secure the doors with very strong locks.

I hope this will find you both in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Govinda

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Madras 12 February, 1972

72-02-12

Honolulu

My dear Govinda dasi,

Please accept my blessings. I beg to acknowledge receipt of your letters dated January 16 and January 23, 1972, and it is with great pleasure that I remember you and your good husband by reading them and seeing the nice work you are doing in the "New Navadvipa News" and other pamphlets. I am very sorry to hear about your demoniac neighbor cutting down many tulasi plants, but do not worry, he shall get his due punishment in time, rest assured. Simply go on in the normal way, and gradually his threat will disappear. Such men should be taken and beaten very hard with shoes-but it will not be very much to our credit if we are accused of fighting in this way. But if that man is caught trespassing on our property, then he may be severely punished by us. You can put up barbed-wire fence around the tulasi plants if that will help, or somehow or other protect them from further danger. Our experience has been that if we ignore them such demoniac class of men, they will go away.

When I shall come there you can make extensive preparations for my speaking, etc., by advertising and propaganda, even more than this Cinmayananda Swami. My work is to preach, so you can prepare many very nice speaking engagements, especially to the intelligent class of men and the hippies. I am especially appreciating the writings of Siddhasvarupa in the "New Navadvipa News" and "Open Letter" pamphlets, like "Die Hippy, Die!" and these articles should be published in our "Back to Godhead" magazine and distributed very widely.

Regarding the Panca-tattva deities, the pictures you have sent are very nice. Because they live in Bengal, dhoti, shirt and chaddar are the standard dress, and if they are dressed in this style with different colors, that is nice. They should normally always be dressed in dhoti, but if occasionally you dress them in skirt-dress outfit, that can be also. They may all five wear jewellery, why not?

Doctors give medicine and they speak surety, but there is no surety, and when there is no surety why should we break our four basic principles? I don't think there is guarantee of surety by taking this medicine with animal products. But if there is surety, you can take. But it is very doubtful. When I shall come there I shall see what is wrong.

Regarding that man Cinmayananda, he's a sinful man, I know him, at least sinful according to our four principles. He as been lecturing for 20 years, still his asrama stands vacant. Unless one's life is made up, what this lecturing will do?

So far your other letter, devotion does not depend on the body, and in spite of all difficulties we can chant, so long we have got the tongue-and even we have got no tongue we can chant in our mind. So where is the question of not serving with devotion? On the contrary, I consider that you and your good husband, Gaurasundara, are two of my topmost disciples and the work you are doing greatly encourages and pleases me, therefore do not think that because you are sometimes sick or weak that you are not making any advancement and that you are disappointing me, no. I am always thinking upon you both, that Krishna will give you His all blessings. Simply if you are able always to chant Hare Krishna, that is the same as following all other regulative principles.

I shall be very glad to see you both again, but my program shall be delayed for about one month as I have just purchased for a very good price one large 20,000 sq. yard plot in Juhu, the wealthiest and most beautiful section of Bombay, very much like your Hawaii, and in the month of March I shall be lecturing there on the site in our pandal, in order to supervise the construction of our first "Hare Krishna City." I shall inform you more when we next meet.

Hope this will meet you both in good health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hayagriva

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Madras 13 February, 1972

72-02-13

My Dear Hayagriva,

Please accept my blessings. I beg to acknowledge receipt of your letter of Jan. 20, 1972, along with Cow Protection Report, and I am very pleased to hear that you are keeping things very nicely and yourself you are determined to follow strictly the regulative principles. I am very glad to learn that the regulative principles are being strictly followed, otherwise we shall fall down, victim of Maya. Yes, as in the case of Ranadhira, please institute these most important points of attending mangal arati and chanting 16 rounds, these are the most important points of Krishna Consciousness process. But make it so that people may not think too repressive so they will not go away-impressive but not repressive, that is the system. These regulative principles are our life, if they are not respected then we fall down from the standard and the whole thing is finished. As GBC you should see the standard is perfectly maintained, and that deity worship is perfectly done. Then Krishna will give us all protection. Neglecting the principles means neglecting Krishna's order. So you are one of the chief men of this Institution, kindly maintain your behavior to the standard so that others will follow and the whole thing may go on nicely. It was said about Lord Caitanya: APANI ACARI PRABHU JIVERE SIKHAYA, that is, He personally used to practice Himself the injunctions and then He used to teach others. That is our principle: Unless one is perfectly behaved person, he cannot teach others. My only request is that all the GBC members should be strictly to the standard of life, and see that others are also following them. Then our centers will be well-managed. Kindly do that and advise your co-workers to do that.

Thank you for your invitation; this time when I shall come to your country I shall certainly go there to New Vrindaban.

Regarding your payment for deities, I had asked you for $400, so you have paid $200 and mention that balance is $100. Did you pay already $100 before? If not, the balance remains $200.

I am especially pleased that you are compiling booklets for ISKCON Press. Yes, that is their best work: small booklets and pamphlets. Leave the big books to Dai Nippon. Meanwhile, Syamasundara. has collected many tapes of me lecturing in Africa and India, and he is sending them to Jaya Advaita for transcribing. He shall request Jayadvaita to make one copy of each for sending to you also, and also one copy for the Krishna Radio Show in Los Angeles.

A few days back we have purchased a large 20,000 sq. yd. plot of land in the wealthy and most beautiful neighborhood of Bombay, and I have called Brahmananda here from Africa to work with the others to raise up our first Hare Krishna City, with very nice temple and skyscraper apartments. In March, upon returning from Mayapur, I shall lay the cornerstone and the work will begin. We have collected sufficient funds to begin the work, and the rest will not be difficult to get. Part of the space will be used for a school and college of this Krishna Consciousness, especially to attract the bright young Indian boys and girls, so I think that you shall have to come here in future to take charge of such institution of learning, either in Bombay or in Mayapur.

I Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. I have read your Cow Protection Report, and I am very much encouraged, especially by your proposal to supply our centers with ghee. This should be done, and you can take money. Now I wish to donate 5 cows, so kindly send me the cost of 5 cows and I will send you check.

Letter to: Hamsaduta

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Madras 14 February, 1972

72-02-14

Hamburg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter of 29 January, 1972, and I am very pleased to note that you are so enthusiastic to push on Krishna Consciousness and follow yourself very faithfully the regulative principles chalked out by our great predecessors. If you simply go on in this way, everything will come out successful, that we are seeing practically. So as

GBC you must see to it that the highest standards of routine work are maintained throughout all the centers, and that chanting, rising early, cleansing, and all other aspects of our regular program may not be neglected. That is our first business. GBC men should not dictate very much, simply supervise and see that the standards are maintained. The individual presidents should be more managerial, more individual, and you can supervise, and if some defect is detected, you can make suggestions how to correct it. But if we lose individuality and simply become mechanical, what is the point?

With reference to your point that it may be too difficult to drive with van to India, if it is not practical then we should not attempt. But I see so many world tourists here in such vans, how they can do it and we cannot?

Regarding Krishna Das, I have heard that Sweden is a very good field, so if he is doing something tangible there, that is to his credit and why not he should remain there for some time-but why he does not write me letters and send his address? I do not know if he is taking active part of if he is not doing anything.

So far your producing records there, that is a very nice proposal, so do it nicely, however you think is best. Now our Society is growing very rapidly all over the world, and the burden of administration is taxing me too much and taking too much time. So I want that you all GBC men work cooperatively to manage things now, along with the other officers, and it is better if devotees can address their questions to you, and because I have now given you everything you are able to answer all such questions from what you know, and if there is any difficulty you may consult my books, or you may write me if necessary.

Regarding that house, I think it may be a little idealistic, but if you think it is suitable why not purchase it? There is need for a centralized European continent headquarters, just like our Bombay branch is the headquarters for India zone, so if you think this place may be suitable, and if the owner is very friendly with us and offers us very good terms, then all the European centres may cooperate to try for it. But one thing is, I don't think the government will support, because they will want to give us their syllabus and we will not be able to preach in our own way. So far purchase of press is concerned, that is a GBC matter for which you must consult the others.

Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Himavati

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Madras 14 February, 1972

72-02-14

Hamburg

My dear Himavati dasi,

Please accept my blessings. I am in due receipt of your letter of February 1, 1972, I am very much engladdened to note that you are progessing so nicely in Krishna Consciousness by teaching others. That is the system. Learn yourself and teach others, then this Movement will grow progressively. But one thing is that the highest standards of purity must be always very strictly followed. Therefore I am always encouraged that you are entrusted with instructing others in deity worship, cooking and other things. Although you are at liberty to follow your husband, that is not my point, but if you go the deity worship may be neglected and our progress will be hampered. That is my opinion, because you are in charge, but if you think you may go sometimes, I have no objection as long as the standard does not fall. In this and other matters you have to manage. You have to instruct others so they will not resent-if they resent, how things can be managed? As for the question about menstrual cycle, the only remedy is chanting. Anyone who is trained can be secretary, that is not such important position as preaching and training younger devotees from your experience. But that is up to your husband to decide if you will be his secretary. And you should not worry, he'll never be given Sannyas without your sanction. There is no question of giving him Sannyas, so why you are asking? Yo do not want separation from his good company, that's all right, my only point is, in your absence, who will manage? That is my only fear.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Amogha

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Madras 15 February, 1972

72-02-15

My Dear Amogha,

Please accept my blessings. I am in due receipt of your letters dated January 14 and January 24, 1972, and your telegram requesting marriage. I have no objection, and you have my blessings. Actually, most of my best managers are grhasthas, because they have a natural propensity to manage, so if you have got that also, and if you think together you and your wife can open a very nice center there in Djakarta and serve Krishna together nicely, and if your other godbrothers are recommending, then why not marry that girl. But one thing is that you shall have to be from now on fully responsible for protecting her and giving her Krishna Consciousness, and there shall never be any separation, that is our condition. So if you are willing to follow this condition, I have no objection.

So far Bali Mardan is concerned, I think he is presently managing our ISKCON Press, but I have asked for the GBC to review the position of our Press, and the question of managing the Far East Zone may be also settled by them at that time. For the time being, since there is no one there to supervise as GBC, you may address your questions to Karandhara in Los Angeles and he will advise you.

I am very glad to hear that my books are being translated into Indonesian language, and I shall be glad to receive from you the sample copy. Two of my very nice students, Tusta Krishna Das and his wife, Tulsi Krishna dasi, who have been with me in India or some time, are on their way to New Zealand to open a center and they may be stopping there to give you assistance for awhile, so you may please expect them.

Now I have just got a complaint, both in writing and in person, from a man studying here in Madras who is supposed to be engaged to marry a young girl by name of A. Satyabama, who lives at #8A Krishnan Temple, Taiping, Malaysia. He complains that you and others of our devotees in Malaysia have somehow or other caused some disturbance in the girl's family, especially Hanuman, and has requested me to ask you to not interfere in the matter anymore. Now I do not do not know what are the details, but you may inform me. We must be very careful to avoid anything scandalous in our dealings, and always keep to the highest standards of respect and courtesy. So kindly deal with such matters in future with great caution and tactfully so that our Movement may not get a bad reputation, especially among people who are very sensitive to such things. I know in your country the mixing between boys and girls is very ordinary thing, but in our Asian countries one must be very very careful about such matters, so kindly inform Hanuman and the others in this way.

We have just purchased a very large and beautiful plot in Bombay for building the first "Hare Krishna City," so I shall be staying in India about one month longer, that is, through end of March, but then I shall be going directly to Australia from Bombay, so if there is opportunity, I shall gladly stop for a visit in Djakarta. What do

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Letter to: Gargamuni

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Madras 15 February, 1972

72-02-15

Vrndavana

My dear Gargamuni,

Please accept my blessings. I have just now received your letter, and I thank you very much for understanding our philosophy correctly. Yes, if one is always engaged in following the orders of the Spiritual Master, even in hell, that is Vaikuntha or Vrindaban. Now I think immediately you should go to Bombay to take charge of one matter while I am away at Mayapur. During our absence, the vacant plot which we have purchased must be levelled, cleared, and at least four latrines constructed, in preparation for the pandal festival which we are holding there throughout month of March. I will be coming back to Bombay about the first of March to _ once in the morning and once in the evening, and we shall _ camp there, so that people may be attracted and some __ may be raised. Now there is one very good boy, Mahamsa __ who is now in charge of things in Bombay, and he has __ experience and is perfectly qualified to manage every __ he is there now. But since he has not got opportunity _ bay for more than one year, because he has always __ behind to look after things, therefore Madhudvisa __ he can come to Mayapur. It will be good if he can __ So you please go there and take instruction from him __ regard to levelling the vacant plot and constructing _ see what progress he has made. He was supposed to have _ use of hiring coolies to level by hand, but it is doubt _ can be done very nicely, so if you think it is better, you _ one machine for levelling the whole thing in one day, and _ have several Life Members in Bombay who are having such machine _ building business. Now do everything nicely, also hold our regular _ kirtana and arati programs daily in the temple, and I shall completely trust this important business to you. I think Madri dasi and Tungabhadra dasi are also there for attending the deities. You write that you have no money, so I have instructed Mahamsa to send you the fare money, and as soon as you receive that you may go there immediately.

Now I have just received a cable from Ksirodakasayi Prabhu that Mr. Saraf has given us the land. We shall gladly accept the offer, so kindly inform Ksirodakasayi to draw up all the legal papers and gift deed for handing the land over to our Society, and he can bring those papers, along with a plan of the plot showing length and width dimensions, and we shall settle up our Vrindaban program when he shall meet me in Mayapur. Meanwhile, Subala Maharaja may remain there for looking after things in Vrindaban and assisting Ksirodakasayi wherever possible. I am very much pleased to know that we shall be raising up a nice center now in Vrindaban, and also in Bombay, so Krishna has been very kind upon us, now let us all work cooperatively and with full enthusiasm to do the needful.

I am enclosing one plot-plan of the Bombay land for your attention. Kindly send me your report c/o our Calcutta branch.

So far the court case is concerned, I do not know how long it will take you to present the case to the court, but in any case you must take the help of some lawyer, and I think it will take some time to prepare. But if you give him all details and documents, why the lawyer cannot deal with the matter in your absence? Also, Subala may assist and make certain that everything is presented properly, and also Ksirodakasayi, if he is there. It is not a difficult problem, only I want assurance that my rooms at Radha-Damodara, that I shall not be obstructed from using them in the future and that something in my favor be settled about the illegal seizure of my entrance veranda, that's all. In other words, I am the legal tenant, and as long as I continue to pay rent, there shall be no interference.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Abhirama

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Calcutta 16 February, 1972

72-02-16

Baltimore

My dear Abhirama,

Please accept my blessings. I am in due receipt of your letter dated January 16, 1972, and I have noted the contents. Yes, you may install either the Jagannatha deities, the Panca-tattva, or, if you are very serious to engage in deity worship program, you may have both, according to the direction and advice of your GBC man. But this deity worship is very serious program, and it must be kept to the utmost highest standard and never allowed to be neglected. So if you are willing and able to initiate such program in Baltimore center, I have no objection.

Similarly, I have no objection to the marriage between Sruta das and Samista dasi, if the GBC man has approved. In future instances, if the GBC man is in agreement to marry, you need not consult me in the matter, as I have now handed over all such questions to them for deciding.

Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Chaya

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Calcutta 16 February, 1972

72-02-16

My Dear Chaya dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 29, 1972, and I have noted the contents. Complete separation from the boys is not necessary for girls at such young age, so I don't require that they must be educated separately, only that they should live separately. What do they know of boy or girl at such young age? There was one question by a little girl like Sarasvati to her father: "Father, when you were young were you a boy or a girl?" So when they are grown up, at about 10 to 12 years old, then you can make separate departments for teaching also. But while they are so young, although they must live in separate boys and girls quarters, they may be educated sometimes together, there is no such restriction that little girls should not have association with little boys, not until they are grown up.

All the children should learn to read and write very nicely, and a little mathematics, so that they will be able to read our books. Cooking, sewing, things like that do not require schooling, they are learned simply by association. There is no question of academic education for either boys or girls-simply a little mathematics and being able to read and write well, that's all, no universities. Their higher education they will get from our books, and other things they will get from experience, like preaching, SKP, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like arati, kirtana, preaching, Sankirtana, like that.

You ask about marriage, yes, actually I want that every woman in the Society should be married. But what is this training to become wives and mothers? No school is required for that, simply association. And it is not necessary to say that women only can instruct the girls and men only can instruct the boys, not when they are so young. At 12 years, they may be initiated.

A woman's real business is to look after household affairs, keep everything neat and clean, and if there is sufficient milk supply available, she should always be engaged in churning butter, making yogurt, curd, so many nice varieties, simply from milk. The woman should be cleaning, sewing, like that. So if you simply practice these things yourselves and show examples, they will learn automatically, one doesn't have to give formal instruction in these matters.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtika

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Calcutta 16 February, 1972

72-02-16

My Dear Kirtika dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 15, 1972, and I have noted the contents. Regarding your question whether husband and wife should live together in the temple, according to temple rules they should not live together in the temple. It does not give a good impression for brahmacaris and sannyasis. It is better if the grhasthas have a separate asrama, just like in Los Angeles the married disciples rent rooms together in one apartment house near the temple and live there separately, and in this way no one is disturbed, neither the brahmacaris are disturbed by householder life, nor the grhasthas are disturbed by brahmacaris. This is the best system, and if you and your good husband require to live together to advance nicely in Krishna Consciousness, that is very good proposal, but you should try to model the arrangement after the Los Angeles temple, and you should live separately, men and women, if you live in the temple itself.

It is a very important question, and I am glad that you have asked me, but I think from now on the GBC men may be consulted in all such matters of temple management and affairs. I have given them everything, so they shall be able to answer all questions, and if they cannot answer from their experience, then I have given answer in my books-and still if they cannot answer, they may ask me. But now we are expanding very rapidly with so many centers throughout the world, and every day I am receiving not less than ten to fifteen important letters. I am always very much encouraged to hear from my disciples and to reply them, but now I am old man and I have inclination for philosophy and translating, and if all day and night I am reading and answering and signing letters then I cannot utilize this, the fag end of my life, to give you so many nice literatures like the Vedas, Upanisads, Puranas, Ramayana, Mahabharata, and other books in our own Gaudiya line, like Rupa Goswami, Sanatana Goswami, Visvanatha Cakravarti and others. So if the GBC which I have appointed for this task will kindly now assist me in this way, by handling very expertly and with all good consideration all matters of managing, I shall devote my full time to giving you further nice books.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Siddhesvara, Krsnakanti

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Calcutta 16 February, 1972

72-02-16

My Dear Sidheshvar and Krsnakanti,

Please accept my blessings. I beg to acknowledge receipt of your letters of January 24 and 25 respectively, and I am so much pleased by this Krishna Show! If you are able to arrange everything so that I can simply sit in my room and be seen by the world and speak to the world, then I shall never leave Los Angeles. That will be the perfection of your L.A. Temple. I am very, very encouraged by your proposal to flood the medias of your country with our Krishna Consciousness program, and see that it is practically taking shape under your hands, so I am all the more pleased. Especially it is nice that because they hear our Krishna Show the people are ordering Krishna Book. This is a very good way to induce the public for accepting our philosophy, because they are prone to believe and accept whatever they hear on the radios and televisions. Now go on in this way increasing more and more, and always stick tight to the point of our philosophy. We should not compromise in any way just to accommodate the public idea, but we can so tastefully present the real thing that we will change the people to accommodate us. Thank you very much for assisting Lord Caitanya so nicely in spreading this Sankirtana Movement.

When I shall come there very soon I will see how things are going on. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa

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Calcutta 16 February, 1972

72-02-16

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 20, 1972, along with pictures, floor-plan, and tape, and I am very very pleased that you have been able to secure that place for our Gurukula school and temple. I am enclosing one letter to Chaya dasi in this respect, to clear up a few points, namely, that we should concentrate on training these children up in Krishna Consciousness, not so much by formal, academic education-a little reading, writing, mathematics, that's all-but more by giving them facility to follow the examples of the older devotees in the regular KC program, namely, rising early, arati, chanting, reading, street Sankirtana, preaching, distributing literature-like that. These children can be trained in that way, by participating in all of these activities throughout the day, and always the focus of attention will be on Krishna. So you kindly see that these programs are carried on nicely, that is, in the matter of our routine KC program, and let the children learn in that way. Not much time should be wasted giving so much academic knowledge, a little reading and writing, that's all. Let them be able to read our books very nicely, and that will be their higher education. Keep them always happy in Krishna Consciousness, and do not try to force or punish or they will get the wrong idea. By and by, if they are satisfied in this way, they will all grow up to be first-class preachers and devotees.

One thing, if Aniruddha is shaky in his Krishna Consciousness, how he can teach the children? Unless one is firmly convinced about Krishna Consciousness, I don't think the children will learn properly from such a person. Other experienced teachers may be called from other centers if they are required, that you should discuss with the GBC. If you are only a few persons, and if the place is so big, how you can manage? Especially I don't think you will be able to worship Radha-Krishna deities at the very high standard until later time. Better reserve all your workers for managing other things until many devotees are there. When I shall come there later on, I will see everything, how it is going on.

Sarasvati and I have enjoyed the tape of the children lecturing very much, and I think she will come with us to USA when we shall go there by late Spring or early Summer.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Balavanta

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Calcutta 18 February, 1972

72-02-18

My Dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 25, 1972, and I have no objection if the date for celebration of Lord Caitanya's Appearance Day be moved up to April 15. The program sounds very transcendentally satisfactory, and if I am in USA by that time I shall certainly come to see it. I am very pleased that you are running for Mayor of such important city as Atlanta. Now you present to the populace the perfect example of Krishna Conscious person, and always be very clean and neat. You may present the simple program to the citizens for becoming purified and regaining their lost happiness by meeting together frequently to chant Hare Krishna, that's all. We have no complicated political platform. Politicians today are simply pick-pockets, tricking the voters to pick their pockets. They make promises to gratify the public's senses, but then they only gratify their own senses and the public throws them out, repeatedly. So we can promise perfect peace and happiness, and we can fulfill our promise very easily. You and the other devotees are the practical demonstration, and whenever you speak in public they may be also present and hold kirtana and give speeches also. Actually, this world is like a hospital. We are all like sons of rich men running mad in the streets. Our Father, Krishna or God, is the wealthiest father, and we are all His sons gone mad. Someone is thinking, Oh, give him food, that will help, or give him house, or clothes, this or that-but the madness is still there.* So this kind of bodily welfare work will not help. The world is supposed to be a place for curing men of their varieties of diseases of madness and sending them back home, like a hospital. But men have now got the mistaken idea to make a permanent settlement in this madhouse! Just like the hog is eating stool and he is thinking, Oh, I am enjoying like anything, and when I am finished, then sex with any she-hog-wife, daughter, sister, it doesn't matter-and for so many children I shall have to have big house, and on and on like this, all because of his madness that he thinks "I am enjoying." So preach like this, and I think many people will appreciate our philosophy and gain respect for this Krishna Consciousness movement. Do everything very cleanly and nicely.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Actually, they have got sufficient of everything from their Father, but they have run off mad.

Letter to: Jayadvaita

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Calcutta 18 February, 1972

72-02-18

My Dear Jayadvaita,

Please accept my blessings. I beg to acknowledge receipt of your letter of February 5, 1972, and have noted the contents. Yes, because no one else can do them, I shall do the sanskrit synonyms. You simply send me now the manuscripts as required by you, and I shall send back either dictaphone tapes or tape-recorder cassettes. There is presently shortage of tape-recorder cassettes here in India, so if you can send a few that would be a help. One thing is you must send them in small packets of a few tapes each, clearly marked "unsolicited gift, value less than $5, no commercial value," like that. You may send to Calcutta ISKCON before 29th this month, otherwise send to Bombay.

I think Pradyumna is feeling morose about his wife, that is not good so he will not be able to work. Therefore better let him come and live with me here in India and I shall train him properly in sanskrit language. He may come immediately, in time for Mayapur festival beginning by 25th this month. In this way, he can fly directly from New York to Calcutta and live with me.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Calcutta 18 February, 1972

72-02-18

My Dear Jadurani dasi,

Please accept my blessings. I have received your letter of February 4, 1972, and I shall answer your questions as follows:

(1) Varaha and Hiranyaksa were fighting on the water. Brahma was observing from the sky. The earth planet is being rescued from Garbhodaka sea, and from the earthly planet many rocks are coming while being balanced on the tusks of Varaha. Yes, the demigods are present in the sky around.

(2) Lord Brahma throwing off bodies is just like if there is some dirt on my body and I throw it off, a little disgustedly. Just like if our body becomes dirty many insects gather, and we remove these insects with one hand and throw them away.

(3) The demigods were in the clouds, and they were throwing down flowers just like water pours down from clouds.

(4) Kapiladeva's mother was questioning in the palatial house.

(5) This cosmic manifestation is different and nondifferent from the Lord, because it is coming out from His bodily effulgence; for example, from sunlight all the planets are being created, similarly, the effulgence emanating from the body of the Lord is creating so many universes.

(6) When S. Manu & his family attended arati many people and servants were there, because he was emperor or king.

(7) 1st Boar Incarnation is not different from Varaha. Lord Brahma was seeing from his plane.

(8) In Ch. 31, the progress from subtle to gross elements is just like sometimes a rocket is thrown in the sky, bursts, and so many lights & illuminations come. Exactly how, that is artist's work.

(9) Baby in the womb prays to 4-handed Narayana. Actually, the baby remains with hands folded as if praying until he is born. Narayana is inside.

(10) Time mixes with the material energy just like a flower bud: in due course of time the bud fructifies and comes into flower, or like a time bomb: in due course it bursts out.

(11) Greed is potential, lust is an active outburst.

(12) Agitation of time is just like a water pot put on the fire, and after some time becomes boiled; when it comes to this boiling point, that is agitation. Or, with chemicals, if alkaline and acid mixed, there is effervescence or agitation.

(13) Devahuti's house is the palace or flying city that Kardama Muni created by mystic powers.

(14) Garbhodakasayi Visnu lays on the water.

(15) Krishna had a chariot driver.

Thank you for helping me in this way. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Suzanne Brezinski has requested initiation, but Rupanuga has not sanctioned. Ask him this point.

Letter to: Ksirodakasayi

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Calcutta 18 February, 1972

72-02-18

My Dear Ksirodakasayi,

Please accept my blessings. I am in due receipt of your letter of 10th February, 1972, and have noted the contents. One thing is, I left on February 11th from Bombay and still there was neither intimation nor waybill for the 2000 BTG's, and you say "receipt no." and then there is blank, so I am curious how you are doing things, when you say everything was dispatched on the 5th. In 6 days mail cannot travel between Delhi and Bombay? Also, I understand that you were requested to send the magazines immediately upon returning to Delhi from Jaipur, which ended on the 23rd. Why you delayed so long? Now we have no Hindi magazines to distribute, either in Madras or Visakhapatnam, so I think things are not being managed very well, because, even there may be now 2000 magazines in Bombay, also there is no one there now to distribute them, nor will anyone be there until March, so you must take all these things into account, because unless the magazines are distributed nicely, what is the use of printing them? Also, I note that only Rs. 850/- was collected from Jaipur, but I was told by you and by others that more than 1000 magazines were sold. Kindly clear up this matter. And why no magazines (by 10th February) have been sent to Calcutta. There are many Hindi-speaking people there, practically the business community is all Hindi-speaking, so why they have not received any BTG's?

Another thing is, it was stipulated that you would print ten thousand copies each issue, and, as per your letter of 30th December, 1971, you have given me quote from Radha Press at Rs. 7984/- for 10,000 copies, why this is broken? If it is better to order less, still, we are not able to enhance the price so much under the circumstances. For 5,000 copies you have paid nearly Rs. 1/- each copy, so why such huge discrepancy between 80 paise per copy and 1 rupee per copy?

For this first issue, because it cost you a rupee to produce, and because the temples are selling at one rupee, therefore you can only charge them one rupee and we shall take no profit this time. From now on, if you are printing 10,000 copies at 80 paise each, then you may bill 85 paise and they can sell at one rupee. Each center should send their magazine money directly to my BKF Account in Bombay Central Bank of India. I shall advise each center that as soon as they get the magazines they should advance the money via inter-bank mail transfer to my BKF Account.

I have received your telegram advising me of the Saraf promise, and I have duly replied by cable: "Offer accepted, finalize legal matters, bring papers plot dimensions to Mayapur by 22nd." So I have nothing to add to this except that Rohininandan is also coming there and we shall chalk out a plan how to do everything nicely concerning both the printing and Vrindaban land.

Your son Caturbhuja is coming out a very good devotee. I am in receipt of his letters and he is asking very intelligent questions, so I have instructed London center to take special care of him. I am thinking he will come out a very good devotee. You are so fortunate to have such a nice son. Now you encourage him also, and he will be your great gift to Krishna.

So you may come to Mayapur, and I have also invited Ramananda and all my disciples in India, and I think we shall number at least 50 heads, because we are being joined from here by Puri Maharaja and some of his close assistants. We shall leave for Calcutta on Tuesday, the 22nd, and are supposed to arrive in Mayapur by 25th latest. So you come too, and if you have finished the latest Hindi BTG you may bring some of those as well.

Regarding the law suit I am making against the three defendants, if you can give Gargamuni Maharaja some assistance in this matter, and see to it that it rests in the hands of a competent lawyer before Gargamuni must go to Bombay, that will give me great relief. I am always counting on your senior experience and good advice in these matters, and I am especially pleased upon you that you have secured that Saraf land for Krishna. Now let us cooperate to build up a wonderful center there in Vrindaban.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Locana, Nalinikanta

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Calcutta 18 February, 1972

72-02-18

Berkeley

My dear Locana das, Nalinikanta, and all the boys and girls at Berkeley Center,

Please accept my blessings. I thank you very much for your many invitations to come there to enjoy with you the Lord Caitanya Day parade and festival at Berkeley. I am always thinking of that beautiful, quiet neighborhood in Berkeley, and of all my wonderful disciples there, so when I return to USA I shall certainly come there for some time. We shall be celebrating the Appearance Day in Mayapur this year form 25th to 29th February, and then I shall be returning to Bombay for the month of March to initiate construction of our first "Hare Krishna City" on a large plot of land we have purchased there. However, if for some reason I shall return to USA before then, I shall with great pleasure come to your festival at Berkeley. At least I will be present there with you all in spirit, as always, you may know that for certain. I like very much your idea for putting eight banners across the main road with the eight Sikshastak prayers written boldly. If the students and other people study these eight prayers carefully, they will be delivered to the highest perfection of life. Also, I thank Nalinikanta for his enclosure of $15 daksina.

I hope this will find you all in good health and transcendentally happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sudama

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Calcutta 19 February, 1972

72-02-19

Tokyo

My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter of February 1, 1972, and I thank you very much for the news that many cassette-tapes you have sent for continuing the taping process of my lectures and translating. Otherwise they are either unobtainable or very costly here in India, so it is a very nice service. I am also very encouraged to hear that Japanese language translations of some of my books will be brought out soon. That is very important step forward for our preaching work there, because without books and magazines, what authority or what basis have we got for preaching?

By end of March I shall be going to Australia, at least for two weeks, and after that Hong Kong, similarly, for about two weeks and then I shall be coming to Tokyo, so perhaps by early May I may arrive in Tokyo.

You are correct to be very tolerant with Karatieya, and if you also preach very strongly and with full conviction, and if you are always kind and gentle with him, then he will take the hint and give up his nonsense attraction for Maya and want to make himself perfect as the firm devotee of the Lord.

I have received the letters from Shayatyadanya, and they are under reply. He shall receive it soon. I'm glad to hear that despite so many language difficulties, still Trivikrama Maharaja and the others are increasing sales of BTG. That is good sign.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Upananda

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Calcutta 19 February, 1972

72-02-19

My Dear Upananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 11, 1972, and I have noted with pleasure that you are increasing your book distribution and that you have "struck at the very heart of the city of Melbourne." You have understood our philosophy rightly, that we boldly challenge anyone-philosopher, scientist, educationist-to understand our philosophy, and for that we enter without hesitation into the heart of the biggest cities and preach to anyone and everyone the message of Lord Caitanya, who himself was like the lion in strength.

If Mohanananda is advising, that's nice for the time being because Bali Mardan is in New York with ISKCON Press. I have asked the GBC to settle this matter of a replacement for Bali Mardan.

I will be coming to Australia by end of March, or perhaps sooner, because it is more economical than to go first to Hong Kong. When I have fixed the date, I shall inform you to fix up tickets for two persons from Bombay to either Sydney or Melbourne. You consult with Sydney Temple and Upendra and others and fix up your programme in Australia for at least two weeks.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra

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Calcutta 19 February, 1972

72-02-19

My Dear Upendra,

Please accept my blessings. I am in due receipt of your letter of February 2, 1972, and I shall answer your questions as follows: (1) "Panjika" is a calendar. (2) As for your question about Santa Rasa and the opinions of Rupa Goswami and Sridhara Swami, I don't remember. You can send me the appropriate passages. There is no reason why Acaryas cannot differ on certain points. (3) Dhoop arati may be performed in the morning if there is unusually great complaining, but it is better to hold full arati, but quietly, as in Bombay they play a tape-recording of myself singing arati softly and hold full arati. We should not try to diminish our standard of deity worship once it has reached a certain program, and it is especially nice to wake up Radha and Krishna with full arati with everyone dancing, but quietly. (4) You may wait until I arrive there before installing deities. (5) So far foodstuffs offered do the needful. Whatever is available and also very nice, that is offerable, as long as no meat, fish, eggs, garlic, onions, or other very objectionable foodstuffs are there. Salads are all right, and there is no condition on which type of rice, the best available under the circumstances, that's all. What matters is that everything is very nicely prepared and offered with great loving devotion, that is wanted.

(6) Yes, I have already informed Upananda (above) that I shall be coming to Australia about end of March or before, so you can expect an exact date very soon.

(7) Psychiatrists are humbug, all humbug. They cannot help. Best thing is to be engaged in continuously chanting and hearing Sankirtana, that will cure anyone of mental disease.

(8) Although there is no GBC man for Far East for addressing your questions, still, as I am now old man and inclined for philosophy and translating, I am asking my disciples to kindly give me some relief from so much administrative work and asking questions. I have appointed this GBC for that purpose, and you are also senior member, and I have given you already everything, so you please consult among yourselves if you have questions. It is said sevon mukha hi jihbado, sayam eva sphurat adah, or "By engaging one's tongue in chanting and taking prasada, simultaneously following the regulative principles, the Lord reveals Himself upon this." In other words, if you are sincere to serve continuously and always chanting, all such questions become answered automatically. I never asked my Spiritual Master one question except one: "How shall I serve you?" So in this way, kindly inform the others that I may be relieved to give you so many more nice books-that is my real desire.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mangalamaya, Madhupuri

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Calcutta 20 February, 1972

72-02-20

My dear Mangalamaya dasa and Madhupuri dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 30, 1972, along with the very nice poem entitled ”Birth of Lord Krsna.” I am very pleased to hear that you are feeling yourselves very much satisfied in Krsna Consciousness. One thing, in Nairobi, I went there with Madhudvisa Swami who is not my normal secretary, and because of that by mistake he has recommended to initiate Tom and Carol Woolfe from Philadelphia Temple, but he did not know that I had already initiated them from India a few weeks before, but because some of my disciples are sending two or three copies of the same letter to various places where I might be, he found their request-letter in Nairobi and the mistake was made. So you can disregard the second initiation and the beads may be kept by you, because I have chanted on them, and at the appropriate time I will inform you where to send them to some new initiates.

I am glad to hear that along with your incense business you are also finding opportunity to preach. Without preaching, and if we only do business, there is certain fall-down.

Regarding your question whether grhastha couples can live together in the temple, no, they may not, that is a strict regulation. They can live in the temple, that’s all right, but they must live separately men and women. So I am encouraging the grhastha devotees who want to live together to start householder asrama outside the temple in a nearby house, just like in Los Angeles there is one such householder asrama. There, the grhasthas, men and women, work sometimes in the incense factory and get paid $1 per hour, and in this way they pay the rent and meet other expenditures. So if you can arrange a similar house in Philadelphia center, that will be nice. The householders may sell my books and incense and make some small salary to pay rent, take prasada at the temple, and live very happily. So far the GBC is concerned, they are my chosen experts and they are supposed to know everything, so there is rule of separate living, that should be followed. If GBC man requests in this way, you should try to oblige, what is the difficulty?

So far your deity-worship of Lord Jagannatha, don’t bother with it for the time being, that is my opinion. Householders can have small altars, and Guru-Gauranga and Jagannatha may be worshiped, but you should not spend a lot of time in this way to try to make the worship ”first-class” as you say. You cannot make it first-class. That requires much time and money and men, so better to leave the worshiping of deities very nicely to the temples, and you may go there and worship. A small Guru-Gauranga altar, offer incense and flowers in morning, offer all home-prepared foodstuffs there-that’s enough for the time being. Better to spend time chanting and following the other regulative principles and preaching and selling books.

It is not necessary to be a Brahmin to have home altar, but better not to get too much involved in it for now, as one begun, there is no question of decrease, and for two persons to manage this is taking too much time from other important work.

As for your suggestion to open one store, I have no objection as long as the regulative principles are strictly followed. But there must be a solid basis for such business venture, not that once started we lose everything and close. No, profit must be there, at least enough to help support the temple, or it is waste of time. In my opinion, it is better to travel and preach than open business. I had a nice business, one of the best in India, and Krishna took it all away, and now I am very much thankful, because business means entanglement with wife, children, house, money, like that, and then where is the question of our spiritual advancement? Try to avoid such entanglements as far as possible, but if you are on a solid basis and you can do it very nicely, I have no objection.

Hoping this will meet you both in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mr. Gerald J. Gross

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Calcutta 20 February, 1972

72-02-20

Mr. Gerald J. Gross, Sr. Vice President, MacMillan Co., 866 Third Ave., New York, N.Y. USA 10022

Dear Mr. Gross,

I have received your letter dated December 30, 1971, addressed to me to my Madras residence. I thank you very much for the same. The Japanese quotation for printing my Bhagavad-gita complete edition is already there, and I think nobody can compete with their price in any part of the world. The best advice I an give you is therefore to get the book printed in Japan immediately.

In the meantime I am very much pleased to inform you that there is very good demand in India for the small edition of my Bhagavad-gita published by you. Unfortunately, stocks are not available here in India. I understand that you have got your appointed agents here in india, namely ”India Book House.” They have got their office in Warden Road, a few blocks from our Temple in Bombay on the same road. I went there personally to inquire whether they have got the book in stock, but they had no stock. So I shall request you to immediately send stock of my Bhagavad-gita already published in sufficient numbers so that we can inform our thousands of devotees and Indian customers to take supply from your agents here.

I shall be very much glad to hear from you in this connection, both to my Calcutta address (as above) and Bombay address (as above), as early as possible. I shall remain in Calcutta until 1st March, and from there I shall go to Bombay for another two weeks or so.

Kindly treat this matter as urgent and do the needful.

Yours sincerely, A.C. Bhaktivedanta Swami
Letter to: Rudra, Radhika

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Calcutta 20 February, 1972
72-02-20
My Dear Rudra das and Radhika devi dasi,

Please accept my blessings. I beg to acknowledge receipt of your letters of January 7, 1972, and I am very much pleased that you have opened a very nice center in Madison, Wisconsin. Thank you very much. Now develop it very nicely, and especially make certain that the daily routine program is held nicely and to the regular highest ISKCON standard, that is, you should see that our rising early, holding mangala arati, chanting 16 rounds, reading books, having classes, street sankirtana, etc., go on just to the highest standard and are never for any reason neglected. In this way your success is assured, but if we neglect even for a moment our routine, work, if we allow the regular program to become slack then everything else we may try will fail. I think you have understood these things and you are doing things very nicely, and because your ”number one concern” is distributing my books and preaching, I think Krishna will give you all facility to increase more and more and make advancement in Krishna Consciousness.

I am very glad to hear that Louise Bourassa has joined us. Thank her for understanding our philosophy. She is PhD., so she may translate all of my books into French language in cooperation with Yogesvara at ISKCON Press in New York, who is in charge of the foreign languages printing of my books. She may also write article for BTG why she came to KC and comparing our philosophy to others.

You have described how you once fell down because you saw discrepancies in our philosophy. Actually, our philosophy is perfect, but because there were discrepancies in your mind at that time you may have thought something wrongly about our philosophy-that is one of Maya’s favorite tricks for convincing us to stop our Spiritual life and enjoy her. So if ever you have questions or serious doubts about philosophy you may ask the GBC or myself. And so far your telling me that some other devotees discouraged you in the past, I also had trouble with some of my Godbrothers, but I never let it affect my service, because when one becomes fixed-up in devotional service he never allows anyone else or any condition at all to hamper his service to Krishna or discourage him in any way. So you must become convinced like this too, by preaching constantly and having Sankirtana, and you will very quickly attain the supreme perfection of life. As for your question about celibacy, if you want to remain celibate for life, I have no objection.

Also, I have no objection if you purchase cars for serving Krishna, as they appear to be required for distributing books and incense, so why not have them? And when you are more developed, you may install deities and worship them very opulently. My only point is that simultaneously we must increase our literature production and build Mayapur Temple, But it is not that we have to stop everything else for one thing. The art of managing is to do all things at once in a nice manner, and the guiding principle is to do whatever is practical for preaching KC and at the same time maintaining our high standards of routine KC practices for making ourselves progress on the Spiritual path. Regarding the teacher Miss Wilson, you may engage her in translating, if she can read Bengali type. She can try Jiva Goswamis ”Sandarbhas”-that will be a great contribution. So far Radhika’s work, I am very pleased you are continuing translating into Russian language my books and essays. This book business is the most important of all, so kindly continue giving it your full attention. Work in Russia is going on slowly, and we have got a plan to send French devotee girl there to marry our Russian boy devotee in Moscow, and then the work will go much faster. I shall inform you when we are ready for BTG in Russian language, meanwhile go on with the work. Krishna das is in Europe, you may write him c/o Hamburg center. If you have honey, why not use instead of sugar but I think it is too expensive to be practical.

[PAGE MISSING]
Letter to: Satadhanya

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Calcutta 20 February, 1972
72-02-20
Tokyo
My dear Satadhanya,

Please accept my blessings. I am in due receipt of your letter dated January 29 and I have noted the contents. Thank you very much for your sincere endeavor and faith in your Spiritual Master. The key to success in spiritual life is to always endeavor to please the Spiritual Master, and follow his instructions. One who is determined in this effort will advance very quickly in Krishna consciousness.

So far personal association with the Guru is concerned, I was only with my Guru Maharaja four or five times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my Godbrothers here in India who had constant personal association with Guru Maharaja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not so important as association through service.

We have just had a very successful program in Madras, with many prominent men, including the Chief Justice of Madras, taking an active part in this sankirtana movement. We are proceeding to Mayapur to celebrate Lord Caitanya’s appearance day, and then to Bombay. From there I will go to Australia, Hong Kong, and I plan to arrive in Japan sometime in May.

Please offer my blessings to the others. Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: Tosana

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Calcutta 20 February, 1972

72-02-20

My Dear Tosana,

Please accept my blessings. I am in due receipt of your letter dated January 4 and I have noted the contents. I am glad to hear that you are always keeping engaged in Krishna's service and chanting Hare Krishna. As you chant, try to hear each word very carefully and always complete your sixteen rounds. Regular and attentive chanting, along with following the four regulative principles will keep one pure. Simply by following these principles and chanting Hare Krishna one can make his life successful and perfect.

So far your two lost beads are concerned, you can simply add two more beads, and because I have already chanted on all the others, they will be sanctified also.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhakta dasa

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Calcutta 21 February, 1972

72-02-21

San Diego

My dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 28, 1972, and I am pleased to note that everything is progressing nicely in San Diego center. I especially appreciate your attitude toward increasing more and more the sales of our books, that will sanctify all other activities of preaching because preaching means selling books.

Please inform me of the result of your spending $500 for advertising for our Krishna Book. If such expenditure proves successful, then we may spend thousands of dollars and make Krishna Book very famous all over your country, that is, if the money invested comes back manyfold in the form of amount of books sold, by making these radio advertisements.

I am also encouraged by your going to that small town near San Diego and getting such a good result from your preaching work there. Similarly, why not go from town to town throughout your entire area, even they may be small villages only, and hold such programs. This is real Sankirtana. Also you may inform the other centers of this process of going out to the surrounding small towns on preaching missions, how to do it nicely.

Because you are making so many new devotees and distributing so many books and magazines, therefore I can understand that your routine work is being kept to the highest standard and that preaching work is going on well. This I can very much appreciate. Now never let it slacken or neglect our regular program, and always you will be successful in spreading this sublime movement of Lord Caitanya's, and very soon you will yourself approach the supreme perfection of life.

I Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Vaikunthanatha

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Calcutta 21 February, 1972

72-02-21

Trinidad

My dear Vaikunthanatha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 3, 1972, and I have noted with pleasure that you are pushing on with this Krishna Consciousness movement there with full enthusiasm. As for your shortage of literature, that seems to be the general story throughout the Society, but just recently Karandhara as gone to Japan and ordered nearly $200,000 worth of our books to be delivered by April 1st, so you may place your order now with New York or with Miami or whoever supplies you with books, and soon you shall have plenty. Meanwhile, you may send to ISKCON Press for any small literatures which are available, such as ”Easy Journey” and ”Topmost Yoga.” I am told that ISKCON Press has recently printed a large stock of these two books. Why these have not been sent to you? Or at least why you have not heard about them being available? I think if you are suffering for a shortage of literature you may write to Karandhara and he will take action. At least I think he has a large stock of small brochures which I like very much and which are very interesting. If the big centers on the east coast of your country are not cooperating by sending books, then you may deal directly with Karandhara as he is very reliable boy.

Regarding your proposal to incorporate under the title ”Trinidad and Tobago Society for Krishna Consciousness,” that's all right. I am very much pleased that you have been given nearly one acre of land, and even though it is not in the most populous neighborhood, still, we can utilize it in the manner you suggest by first building up a smaller place there and keep it as an asrama. Later on, if we get many devotees and friends, we may develop there like we are presently doing in Bombay, where we have just purchased a large 20,000 sq. yd. plot for putting up the first ”Hare Krishna City,” which will be a cooperative housing society wherein businessmen and professional people, or other substantial people, who are also devotees of Krishna, may purchase flats or apartments in a multi-story apartment house and may live there whenever they like. Below we are having in Bombay a very, very nice temple, with continuous bhoga being offered throughout the day so that dwellers in the apartments can take prasada whenever they want and they will be offered all varieties to please everyone. I have heard that Americans like to go to the Caribbean islands in the winter where it is very warm, so if they are devotees also, as we may gradually recruit them, they may want to have their apartments there to take advantage of the climate and the pure devotional atmosphere at the same time. So let us see what develops.

As soon as the Deed is signed and you have collected local funds, please start immediately as per your plan, and I am very much engladdened by the news that you are establishing something nice there. If it is not difficult, I can come there when I visit Dallas later this year. They have also just got a nice building for our Gurukula school for children in Krishna Consciousness. Similarly, Miami has just got a big church and they have invited me also, so let us see what will happen by Krishna's desire.

Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Unknown

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Calcutta 21 February, 1972

72-02-21

There is a Bengali proverb "When you pay the price it becomes purified", just like if I purchase something and it is unclean in so many ways, but, because I have paid, it becomes purified.

I hope this will find you both in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

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Calcutta 22 February, 1972

72-02-22

Brooklyn

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 9, 1972, along with two copies of the MacMillan Co. contract. As per your instructions, I have initialled same, wherever your own initials have appeared. I noticed that on the carbon-copy contract you neglected to initial the last clause (b) of Section XX Special Provisions, although you had done so on the original copy. In addition, I have added the phrase to XII. Competitive Material as follows: "as well as the 48 pages of illustrations for which the Author reserves the right to publish for any purpose he may determine," as per your instructions in the letter to Syamasundara. dated February 15, 1972. Also, because I received advanced royalties from MacMillan Co. for my first edition of Bhagavad-gita As It Is of $1,000.00, and that was before they were convinced of our ability to sell books. So under I. Rights and Royalties, please note that I have added the clause "an advance of $2,000.00 against the Author's earnings under this agreement," duly initialled, which you will also please put your initials, as also to the addition to XII., and then I think you are signing on behalf of International Society for Krishna Consciousness, so when this is completed, and when the Vice-President of MacMillan Co. has also duly signed, then the thing is done, I am satisfied. But one thing, kindly request them to publish this important book with all haste at their disposal, taking advantage of our Japanese contacts, because there is so much worldwide demand for this books that I think 40,000 copies will be sold within a few months' time. Karandhara reports that practically 5 centers have distributed 8,000 Krishna Books in only two months, so what to speak of such famous book as Bhagavad-gita. And Karandhara may publish that picture-book Bhagavad-gita with Dai Nippon right away, that will be very nice.

Upon your recommendation, I am glad to accept as my duly initiated disciples both of the girls you mention. I shall be sending their beads duly chanted by me under separate post, and also I shall be writing to them separately (please find enclosed). Also, I am including three sacred threads duly chanted herewith, so you may hold a fire yajna and give Gayatri mantra to Ravindra Svarupa, Brahmavitta, and Pancaratra, in the usual manner, with tape heard through the right ear. The fire yajna can be held for all five devotees.

You are waking up your new deities too early! Best time is between 4:30 and 5 am, with Mangala Aratik at 5 am. Although Krishna is the Master of Sleep, still, we must allow Him sufficient rest for herding cows all day and playing with His cowherd friends.

Regarding your question, this surrender to Supersoul is in the advanced stage of Krishna Consciousness. So long one is not advanced, he has to take information and direction from the representative of Supersoul or the Spiritual Master. The spiritual master is external manifestation of the Supersoul. Thus the Lord helps the living entity, helps both from inside & outside.

I am very, very pleased with your program to infiltrate the schools and colleges, especially by introducing our books and classes in Krishna Yoga. I say one thing, if you can somehow or other turn all of these students and hippies, or even a portion of them to Krishna Consciousness, then this Movement will sweep across the world and save it from the present-day precarious condition when everything has become so much degraded. If many of their student class take up this Movement, your country's government will help, and if they help, there is immense potency for spreading to all other places. Now you push very cool-headedly and tactfully on this program of reaching and convincing the student-class with our books and philosophy, and that will be your success of life and for that Krishna will very quickly reveal Himself to such sincere worker face-to-face, you may know it for certain.

You keep one copy of this contract with you, or if there is a third copy, you may send me also. On the whole I am very much pleased upon you for helping me in this way, now see it that the book is printed in very short order, they are one of the world's biggest companies, they can do it nicely, and also advertise. Our branches may help them advertise if they supply the materials and if they pay for helping us cooperatively advertise and promote this book very widely.

I am enclosing one picture which you may please pass on to the art department for panting it, or you may include it as it is in our new Bhagavad-gita. It is very nice, the Krishna's face.

Hoping this will meet you in very good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mr. K. M. Diwanji

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Calcutta 24 February, 1972

72-02-24

Mr. K. M Diwanji c/o Ambhabhai and Diwanji Attorneys-at-law, Lentin Chamber 2nd Floor, Dalai Street Fort Bombay-1

My dear Diwanji,

Please accept my greetings. I have heard from my disciples in Bombay that Mr. A. B. Nair is a little anxious to settle the financial side of our Sales Agreement for the Juhu property, so I am enclosing in his wife's name a check no. CT/A-T 492829 drawn on the Central Bank of India, Head Office, Fort, Bombay-1, for the sum of Rs. 50,000/- (Rupees Fifty-thousand only), to bring to one lakh of rupees the amount we have paid Mrs. Nair to date as per our Sales Agreement. Now you may please hand over the check to Mrs. Nair, and you can assure Mr. Nair that the balance one lakh I shall pay him immediately upon my return to Bombay during the first week of March.

Meanwhile, I shall be very grateful to you if you will have finished your clearing of the deeds and other matters, so that the conveyance deed will be ready to sign by both parties. The Deed of Conveyance should be made in the name of "A.C. Bhaktivedanta Swami, Founder-Acarya of the International Society for Krishna Consciousness." Again, you may assure the vendors that I shall transfer the balance sum of Rs. 100,000 immediately as the conveyance deed is completed, during the first week of March.

Thanking you once again, I beg to remain

Yours in the service of Krishna, A.C. Bhaktivedanta Swami

cc. Mr. and Mrs. A. B. Nair/Theosophical Colony/Juhu/Bombay. Gargamuni Swami/ISKCON Bombay. ACBS/sda

Letter to: Krsna dasa

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Calcutta 24 February, 1972

72-02-24

My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter of February 11, 1972, and I am very much pleased that you are going on with your work in Krishna Consciousness despite so many obstacles which Maya has placed in your path just to try to deviate you from going back to Home, back to Godhead. So I am very glad that you are trying something there, I have heard Sweden is a very good field. So I have informed Hamsaduta that you may stay there and work for opening a branch if there is good response. And so far money and books, I have informed Karandhara what is the position and he shall be sending you some money for immediately renting one place for temple, as well as sufficient stock of literatures. Without such books and magazines, our preaching work has no authorized basis, so there must be always books. Now you develop there very nicely, it is Krishna's grace you are there, so just as you practically developed first the Hamburg center, so you will be getting the extra credit for starting Sweden branch.

I think that if you go on in this way and spend your whole time preaching and engaging others to hear you and become themselves engaged in Krishna's service, that will cure you of all misgivings and miserable conditions. Follow this simple formula of chanting regularly with full attention, reading at least one hour, and balance time preaching and speaking and managing one center, and then everything will be all right. For my part, there is no question of dissatisfaction, I am very much pleased with your sincere service and humble attitude of Krishna Consciousness devotee. And I am also aware that sometimes Hamsaduta will be very stubborn, but he is also doing something there, so why not let him go on, and you take charge of opening branches in those northern European countries like Sweden, and that will be very much appreciated by me. If you require some more help in any way, just inform and I shall do the needful, do not worry. Also, Syamasundara. is writing to Dayananda to send you books, whatever they can, from London, and they can send some men to help also if you require.

Hoping this meets you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. I have heard that the Nobel Prize Institution is in Sweden. Why don't you present them our books? Find out what to do if we can win Nobel Prize.

Letter to: Prajapati

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Mayapur 25 February, 1972

72-02-25

My Dear Prajapati,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 28, 1972, along with the very nice book you have compiled "Prayers to Krishna." Actually, this book was so much enjoyed by me, and I think that you have done it perfectly and there is no need to make any changes. So today I have sent the book to Karandhara in Los Angeles and I have instructed his New Dvaraka Press to make the layout immediately and have the pictures painted very nicely just as you have drawn them, and to send the finished manuscript to Dai Nippon for printing 10,000 copies at once.

I have appreciated also the newsclipping from Boston "Globe," and I understand this is a very famous newspaper in your country.

Because your wife is fully trained as classical dancer, even she taught in such big university, so she can organize classical dancing to portray stories about Krishna and His Pastimes and that will be very nice proposal. Recently in Bombay we have held a benefit charity performance called ”Hare Krishna Benefit” performed by the Javeri Sisters, a famous classical dancing group from Manipur. These dancers were depicting stories from Krishna's Pastimes, and the dancing was very nice. So this art of dancing, as any art, can be also employed in the service of glorifying the Supreme Lord. If she is expert dancer, your wife can organize a dancing group to depict very exquisitely stories from our Krishna Book.

As for your training in theology, if you simply present some of the popular western points of view of theology and then point by point you may defeat them or expose them as speculators who are simply misleading the innocent public, and that will be a very nice service, because when intelligent people begin to understand our philosophy and theology, that it is the Absolute Truth and that if anyone become Krishna Conscious, that is the highest perfection of understanding philosophy, then our Krishna Consciousness Movement will advance very quickly because everyone like the common people respect the opinions of intelligent scholars. So if you work in this way to convince the intelligent class of men, that will be very great service and also the proper use of your educational training. Thank you very much for helping me in this way.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bali-mardana

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Mayapur 27 February, 1972

72-02-27

Brooklyn

My dear Bali Mardan,

Please accept my blessings. I beg to thank you for your letter giving ISKCON Press report dated February 12, 1972. I am very glad to hear that MacMillan Co. is going to print and distribute our other books Easy Journey and Topmost Yoga worldwide. You may send me copy of the contract also. One thing is, how many copies they are distributing?

So far the other books you are printing, I am very much impressed by your quick progress in making ISKCON Press an efficient and worthwhile contributor to pushing on this Krishna Consciousness Movement, and on the whole it is a good report.

By good cooperation amongst us, we are sure to increase the preaching of Krishna Consciousness through all these literatures.

One thing is, have you GBC members decided amongst yourselves how your zone of Far East will be managed in your absence. There must be someone there who can advise and instruct in all matters, so I think that if you are well-situated there and making such nice progress to improve our output of books, then someone may be appointed by you all by mutual consultation to manage everything in Far East Zone. I have received several inquiries on this point from responsible officers there, and they are wondering how things will go on.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jadurani

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Mayapur 27 February, 1972

72-02-27

Brooklyn

My dear Jadurani,

Please accept my blessings. I beg to thank you for your second letter, undated, with more questions concerning the current paintings from Srimad-Bhagavatam. I shall reply as follows:

(1) Lord Brahma's lotus is red color.

(2) Brahma's four heads are facing the four directions.

(3) He is sitting directly upon the soft center of the lotus.

(4) There are many authorized, standard versions of paintings of Garbhodakasayi Visnu reclining, so you may see these, exactly how it is done. Ananta and G. Visnu are practically the same size.

(5) Ananta is bluish with white inside.

(6) You may make a pillow under Visnu's head.

(7) You may see the other standard paintings to see how big is Lord Brahma in comparison with Visnu.

(8) 3rd Canto of Srimad-Bhagavatam, 33rd chapter, is entitled ”Instruction by Kapila Deva.”

I Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mohanananda

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Mayapur 27 February, 1972

72-02-27

My Dear Mohanananda,

I beg to acknowledge your letter undated and I am answering your questions as follows: You inquire why, if the devotee is struggling very hard to be free of the clutches of Maya, then how can he not be interested in such liberation? That is a contradiction.

The devotee is not interested in liberation, but in serving; as such, the devotee is already liberated. So liberation is not very important business-it doesn't matter if he is liberated or nonliberated. The idea is that nobody should serve Krishna with motive, even up to liberation, he should serve for service sake. Liberation from Maya means engaging himself in the service of the Lord. So one should strive to become a servant of the Supreme, and in that position he is automatically liberated and free from the clutches of Maya, so when it is said that one should strive to be free from the clutches of Maya, it is simply another way of saying one should strive to be a servant of the Lord, not that being free from Maya is the goal of striving, but that the serving is the goal of striving. Liberation is the constitutional position of the living entity, and that constitutional position is that the Lord is great and that the living entity is subordinate & servant of the Lord. So one should try to extricate himself from the clutches of Maya in order to regain his healthy, normal condition as the servant of Krishna, not just to get himself liberated. But once in this service, he is liberated already. Try to understand.

Your second question, Isn't the fact that we say that one should give up the cultivation of knowledge in conflict with the first six chapters of Gita which deal with cultivation of knowledge? The first six chapters of Bhagavad-gita, this knowledge is to understand Krishna. Other so-called cultivation of knowledge, as practiced by the Mayavadis and jnanis, means how to become one with the Supreme. That kind of cultivation of knowledge is prohibited. Cultivation of knowledge to understand Krishna as He is, that is called Bhakti. Generally mayavadi's mean by "knowledge" how to become one with the Lord. That is to be avoided.

Your third question, What is the explanation of split-personality, actually, there are not two personalities, there is only change of mind. Therefore, the mind has to be fixed up in Krishna, then there is no more extreme change in the mind from one personality to another. There is always only one personality, it is just that if the mind is very disturbed, it may change in extreme way; if such person is devotee; best remedy is to sit down very tightly and chant Hare Krishna very loudly and hear for the a long time until he feels himself one-minded and fixed on Krishna's Lotus Feet.

So far you being philosophically-minded, that I can see and appreciate, but in future I think you can ask any questions you may have in these matters to one of the Swamis or to your GBC man. I have given them the answers to all such questions, so they can help you. I am an old man now, and my interests are turning to philosophy and translation. If you help me by relieving me from this administrative work, that will free me to give you so many more fine books from Vedic literature and from our own devotional line. So kindly assist me in this way. Actually, if you simply serve in a surrendered attitude, and go on chanting regularly, the answers to everything will come out automatically: "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (X, 10).

You say that your wife is an emotional sentimentalist, and that this is causing you some anxiety. But you have taken her as your wife, and by our Vedic standards you are responsible for her spiritual advancement, so you must make the attempt to assist her in becoming Krishna Conscious very seriously, that is your responsibility. If, however, after much trying and serious attempts you are still unable to help her, then leave her aside. One should be interested in his individual self, one should not be interested with others if they hinder his service unduly. But you have married her, and there is no question of separation. You may live from time to time separately, but at least you must try very hard to help her perfect her spiritual life.

Your idea to go from town to town throughout the state is a good proposition. Now do it, and Krishna will give you all assistance if you are sincere devotee.

Hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nandarani

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Mayapur 27 February, 1972

72-02-27

My Dear Nandarani,

Please accept my blessings. I beg to thank you for your letter dated 1th February, 1972, and I am very much pleased that you are fully engaged in attending Sri Sri Radha and Krishna in London temple and that you are finding great satisfaction by pleasing always Their Lordships. I think you know the story how these deities practically miraculously appeared in our London center. Actually, miracle means see something I do not understand, so I am thinking, that is miracle. Just like if a small child sees me lift up one table, the child may think in that way, that it is miracle such big table could be lifted by me. So in real sense miracle means fool, because if I have no knowledge then I am fool, so I say Oh, it is miracle, but actually I am fool. So-called transcendentalists who have no real stock of knowledge they are fond of these miracles, and for the most part, because the innocent public is generally foolish, therefore they accept these rascals of magicians as saintly persons. But real knowledge means science or knowing everything about something. So this Krishna Consciousness is not a miracle, it is science, and because we are Krishna conscious, therefore we know everything, so practically we can understand how Krishna wanted to please His devotees and He appeared there so wonderfully, and we do not see anything miracle.

So I am very glad that you want to increase in this way, and I have no objection, as long as the standard which instructed is not changed. Devotees like to increase, that is very nice, but this whimsically changing, now one way, now another way, now this schedule, now that one, this is not good. But as you have suggested to make nice bed and night clothes, that is good proposal. Originally I wanted that such bed, along with throne or gorgeous chair, be placed to the side, but I do not think anyone has done it. So you may add these features. Main point is to keep altar and everything very clean and neat, and to offer Radha and Krishna everything in the most opulent manner just suitable to your means, and always with full love and devotion, even it may be only a little water or few leaves if you are poor man.

As you ask about Rathayatra Festival, I may inform you that this year it is held on Wednesday July 12th, but you may celebrate it on the following Sunday, July 16th. If I am able at that time, I shall most certainly be very glad to come. I think three times I have seen the San Francisco Rathayatra Festival, but I have not yet been favored to attend the London Festival, so I shall very much like to come there if you can arrange and if you like I shall come.

I am always remembering with pleasure you and your good husband Dayananda, and how you have been with me practically since the first and how you are serving Krishna so sincerely and making such nice progress in Krishna Consciousness.

Letter to: Satsvarupa

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Mayapur 28 February, 1972

72-02-28

My dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of February 9, 1972, and I thank you for the photos of our new school in Dallas, Texas. You ask one question about the nature of books I want you to write as my disciples; on this point, Krsna Consciousness is not limited. Persons like all of the Gosvamis wrote so many books, Visvanatha Cakravarti, and all the acaryas wrote books, and still I am writing books. Similarly, also my disciples will write. So any self-realized soul can write unlimited books without deviating from the original ideas.

Sanskrit should be compulsory for all our children to learn, and anyone who has elementary knowledge of alphabet and grammar can begin to teach it. In addition, English reading and writing, a little mathematics, history and geography or we shall be thought fools if we do not know-that's all. Main thing is that by attendance of our routine programme, that is, rising early, cleansing, chanting, eating Krsna prasada, street Sankirtana, looking at books, etc., in this way, if the children associate with their elders in the regular schedule of devotional practices, that is best way to train. Otherwise, hygienic principles must be very much practiced. The future preachers of KC Movement must learn to be suci, absolutely pure in all respects, & for this, practical cleansing is the basic teaching, e.g., not touching anything dirty to mouth. Mouth is dirtiest part, and infection can spread very easily by the mouth. There is word visa-kanya, or the policy of gradually poisoning a beautiful girl so she will adapt and not be affected, then she will have the potency to assassinate by passing infection by mouth to some enemy. Water itself is most antiseptic, so soap is not always required. The boys should be taught, and also all devotees should also be taught to wash own dishes, hands, mouth-that means always washing. They should be given only what they will eat, so that nothing is left over, and while bathing they can wash their own cloth. Your country, America, will become so much degraded that they will appreciate if we are revolutionary clean. Our revolutionary medicine will be experimented on these children, and it will be seen in America to be the cure. So make your program in this way, and encourage nondevotees or outsiders to enroll their children with us for some minimum fee, and you will do the greatest service to your country and its citizens by introducing this.

There will be so many impediments in pushing on our movement, therefore Chaitanya Mahaprabhu has already advised us to be tolerant more than the tree and humbler than the blade of grass and give all respects to Karmis without expecting any respect. These instructions mean that pushing on this Krsna Consciousness movement is not very easy, but we have to face them and push on this movement. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Caturbhuja

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Mayapur 28 February, 1972

72-02-28

My Dear Caturbhuja,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, and I have noted the contents carefully. Thank you very much for your questions. You enquire about the mode of goodness, and why such people do not worship Krishna. Actually, this is not the final stage, one has to go further ahead to suddha sattva. In the material mode of goodness there are sometimes tinges of the modes of passion and ignorance, but in the suddha sattva stage there is only pure love of God or pure mode of goodness, that is the difference.

Regarding Sandipani Muni, he got knowledge from his Spiritual Master, but there is no mention who he is.

Krishna Prasad is always all right. The consideration of spoiling foodstuff after 3 hours, that is ordinary or it is so for persons who are not advanced in accepting Krishna prasada as transcendental, just like Ragunatha Goswami: he was collecting rejected rice from the cooking of Lord Jagannatha and he was eating only that. So this is a higher stage, so for the time being you should know that Krishna prasada is never contaminated by any material source.

Now I am pleased that you are making serious study of this our Krishna philosophy, so I want that you go on like this until you will able to defeat any challenge from atheists and rascals, then your preaching work will have real potency and combinedly with your Godbrothers around the world and at London Temple you shall preach so strongly that one day this Krishna consciousness movement will change the world from the most dangerous condition; that is the wish of Lord Caitanya Mahaprabhu, and tomorrow we shall be celebrating the Lord's Appearance Day by laying down the corner-stone for our World Headquarters here at Mayapur.

Because you want to understand in this way, I have instructed Revatinandana Maharaja to take special attention for your questions to him, and I think he will answer them to your satisfaction, but if he is unable, then you may ask them to me instead.

I hope this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Harsarani

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Mayapur 28 February, 1972

72-02-28

San Francisco

My dear Harsarani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 5, 1972, and I have noted the contents. You have mentioned that your father of your two children has left you and you are forced to live outside the temple. but I cannot understand what is the trouble. If you are getting government welfare help, then you can live separately, take the children to the temple every day and bring them up in Krishna Consciousness, and when they are old enough you may send them to our new school in Dallas. There is no question of losing father, now they shall have dozens of fathers and mothers, simply engage them in our regular KC program of routine rising early, cleansing, chanting, eating Krishna prasada, looking at books, street Sankirtana, like that, and let them associate nicely with other devotees in such program daily, and automatically they will be trained up nicely in Krishna Consciousness.

This brahmacari system is there, but if one is not so strong, then he is allowed to marry, but he must expect that the after-effects will always be troublesome. Everywhere I see people, man and wife with family, and all of them they suffer, but still they go on producing more. Sex means trouble. Therefore one should become dhira and don't be attracted by this sex-life.

Henceforward, anyone proposing to marry must produce some outside income and live outside the temple, they must know this in advance and be prepared to carry such burden. Let them be married, but at their own risk. I cannot sanction anymore. My Guru Maharaja never allowed, but when I came to your country it was a special circumstance so I gave concession, but I am not so much inclined anymore, so I shall not sanction, but they may marry on their own risk of knowing that such arrangement is always troublesome.

I Hope this will meet you in very good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtiraja

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Mayapur 28 February, 1972

72-02-28

Brooklyn

My dear Kirtiraja,

Please accept my blessings. I beg to thank you for your letter of February 4, 1972, and I have noted the contents. I am very much pleased to hear that our mail-order department for books and BTG's is increasing steadily. Now you have good American brain by Krishna's grace, so the more you go on thinking of ways to increase in this way, the more Krishna will understand that you are sincere to serve him as dearmost friend by preaching His message of Bhagavad-gita and the more He will attract you to come back to home, back to Godhead.

One thing, you say that you are too busy printing books so that you are unable to distribute them. So what is the use of printing if we are unable to distribute? There must be good program for distribution in New York also. I think New York City is a very very good field for selling our books, so I think if you increase by placing emphasis on this point of distribution, then our this Krishna Consciousness movement will be strong on two sides instead of on one side of printing only, and then progress will be rapid. Unless people can have access to reading our books, why print them?

As you have mentioned Mr. Kallman, one of my disciples saw him by chance on the street in Bombay and he promised to come and see me but he did not come. If he is so uncooperative, I don't think we should get involved with him again. When I shall return to your country there is opportunity to make many more such record albums, so why don't you arrange for that? One album I made in India is being released here soon by a company called HMV or His Master's Voice co., and I shall send samples to some of you there.

Regarding your question about thinking about sex, is that also one form of illicit sex or against our four principles? Yes, even thinking sex is the same as illicit sex, but one who is not advanced cannot avoid it. But that does not disturb our regular procedure. We should strongly follow all the regulations and principles and chant and these thoughts will come and go away. Thinking will come; even great saintly persons like Lord Siva are not free of thoughts that come, so what to speak of you. So we must say that such thinking is no offense because you are accustomed to this habit. But beyond thinking are feeling and willing, so even thoughts of sex connection may come, that is difficult even for saintly persons to avoid, still, in the further stages of feeling and willing we can easily conquer over this sex urge. Willing should be avoided and acting stopped, or else there is offense of breaking this basic prohibition of illicit sex-life. Because thinking comes I shall give it practical shape: that is nonsense, but because it is an old habit we are unable to check it unless we can understand the nature of feeling, willing and then action, and how by proper use of intelligence and prevent thoughts which must come from maturing into actions-that is the practical application of Krishna Consciousness regulative principles. Even Lord Caitanya Himself said that sometimes when I see a wooden form of a woman, my mind becomes agitated but that does not mean that we should give it practical shape, that is intelligence. One must be convinced that sex-life without exception means trouble, therefore he is able to stop it at the thinking stage by not allowing it to be felt, much less willed and acted. I am so much disgusted by this troublesome business of marriage, because nearly every day I receive some complaint from husband or wife, and practically this is not my business as sannyasi to be marriage counsellor, so henceforward I am not sanctioning any more marriages, and those who want to marry must know in advance and be prepared to make outside income to support wife and home separately from the temple, and in the temple husband and wife shall live separately, that must be or what is the meaning of spiritual society like ours? I made a concession, but how can I encourage something which has proven to be so much trouble?

Actually, the purpose of our life is to please Krishna; that is the business of the older children, to serve the father. So there is test for knowing if I am pleasing Krishna: If He reveals Himself to me, if I see Krishna, then I know I am pleasing Krishna. And another test is if my Spiritual Master is pleased by my service then I know that I am pleasing Krishna; it is very simple, because if I am following the prescribed regulative principles of my Spiritual Master, then without doubt I am pleasing him. So in this way, if you think it over, you will understand the answers to all your questions. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satyabhama

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Mayapur 28 February, 1972

72-02-28

New Vrindaban

My dear Satyabhama,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 24, 1972, and I am very much pleased that you and your good husband are developing the New Vrindaban land very peacefully, and I think that you both are perfectly suited to remaining there and managing things very nicely, and you may gradually bring that New Vrindaban property to its full potential by stages, and that will please me very much. I always had great hopes for New Vrindaban, and gradually we are developing, as I can understand from Hayagriva's recent Cow Protection Report.

You are experiencing some doubts, that you cannot believe that the Krishna from Krishna Book can be the Supreme Personality of Godhead, that it must be like some fairy-tale. To clear up these things the best remedy is to discuss amongst yourselves all members regularly all our books in classes, then these doubts will be killed. Without reading books it becomes hackneyed and such obnoxious ideas trouble us. Our thoughts are always changing, that is the nature of the mind, so you cannot expect that even the great saintly persons are free from thoughts coming and going. But after thinking there is feeling and willing, willing being the stage of putting the thoughts into action. So if we are able to employ our intelligence, then we kill the thoughts before they become manifest in activity, but because we are so much inclined to enjoy something unintelligently, we have to therefore daily sharpen our intelligence faculty by reading and discussing and preaching to others. In this way we are able very easily to defeat all challengers to our philosophy and everything becomes very clear as it is revealed from different angles of vision. Krishna makes promise to one who is striving to serve Him sincerely that He will give such devotee the intelligence by which he may come to Him. Therefore we should always pray that Krishna may kindly provide me the intelligence to kill all demons of doubt, and because He understands the heart of His sincere devotee, immediately He gives assistance. For my part, for example, I am absolutely certain that anyone who challenges me I can defeat you. Why is that? Because Krishna gives me the intelligence.

Your idea to start a nursery school in New Vrindaban is very good proposal and you may immediately try for it by cooperatively consulting amongst yourselves how to do it. But one thing, we are teaching Bhakti by practical attendance and by decreasing playing desire or drive. If the children simply do as their elders are doing, that is, regularly attending mangal arati, rising early, chanting, eating prasadam, looking at books, worshiping the __ like that, then automatically they will become trained up in right way and there is no need for special program for education. Children will always do as they see others doing, so if by the good association of their parents and the other older persons, they will come out nicely fixed in Krishna Consciousness, and because they are not spoiled by an artificial standard of sense gratification, they will think that performing austerities is great fun, just like in India we see the young brahmacaris are sent out to beg for their spiritual master to teach them humility and non-attachment, and they spend the whole day in the hot sun and come back at night, take a handful of rice, and sleep without blankets on the hard floor-and they take this type of life as very much enjoyable and great fun. This is how we train our children in Krishna Consciousness, just be keeping them always attending our regular program and associating with Krishna devotees, teaching them in spiritual realization by giving them the idea that sacrifice and tapasya for achieving the highest goal of life is a very nice way of life. Not that we shall give them many games for playing, these so-called scientific methods of learning are artificial, unnecessary, and on the whole I do not have much trust in this Montessori system or any other such system of teaching. Your idea for having altars to train the children in deity worship is very nice.

So far your Jagannatha deities which have become badly cracked, it is better to replace them, but if that is not possible then you may repair. The story of Lord Jagannatha is like this: Once King Indradyumna wanted to establish the picture in the temple of Krishna, Subhadra, & Balarama coming in a car or chariot during solar eclipse to Kuruksetra so he employed Visvakarma to carve them from wood, and actually the carving was going on behind closed doors, but the King was very impatient to see, so Visvanatha (Visvakarma) stopped, but the King was satisfied with them half-finished.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sudama

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Mayapur 28 February, 1972

72-02-28

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letters of February 15 and 18, 1972, and I am very much glad that you are arranging so many important programs for when I shall come to Japan. Tentatively, I shall leave India by end of March and I want to spend one to two weeks in Australia, Hong Kong Tokyo, Honolulu, then reach Los Angeles by late Spring. Therefore

I shall probably reach Tokyo as you have planned about end of April. But I see that you have planned a much longer program than for two weeks. If the programs are very important, then I have no objection to staying longer there. But if you can arrange for all important programs to be organized in such a way that they shall be one after the other within shorter time, that is better. I especially like your idea to speak to many students, and if they are important meetings, I have no objection to travelling to other cities in Japan, but I shall appreciate if the meetings are scheduled within shorter time and more frequently.

So far the visa is concerned for Missionary Lecturing, you may send the papers as suggested by you immediately, one for a guarantee and the other with Society seals and notarized, and as I shall be in Delhi by tenth of March for finishing up some business in Vrindaban, you may send them at once to me c/o S. K. Joshi, 4-A Kamla Nagar, Delhi-7. But I do not think there is time to get letters from Los Angeles in this regard, so you can do the needful, but main thing is that papers should reach Delhi no later than, say, 8th or 10th of March, 1972. For our part, we shall also be sending you our letter of application, as suggested by you.

My idea in the beginning was that instead of learning yourself the Japanese language, if you could convert one Japanese man that would be better for him to head up the preaching after learning from you and then you would be free to organize everything. But if you think it is better to learn yourself Japanese language, then I have no objection.

Thank you very much for the tapes which we have duly received. You can tell Bhanu that I have received his letter of February 16, 1972, and I am very glad that he has arrived there to help you. He is a very good boy, and very intelligent also, so now you engage him full-time in translating my books, and he may train other Japanese-speaking boys also to translate and preach, then everything will be successful.

Hoping this will meet you in good health and happy mood.

March

Letter to: Trai

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Sridhama Mayapur 1 March, 1972

72-03-01

My dear Trai Das,

Please accept my blessings. I am in due receipt of your letter dated February 15, 1972, and I am very much pleased that you have assumed the president's post for Berkeley centre. That is one of our most important branches especially because it is located just in a very large university area, well known in your country as a famous seat of learning. So now it will be very important to flood Berkeley city with our books and literatures, because if we can convince the intelligent class of men of our Krishna philosophy then our success for changing the position of your country and the rest of the world from a very dangerous condition is assured. Just see that our routine programme such as rising early, cleansing, reading books chanting, street Sankirtana, deity worship, and so on, if these items of regular programme are maintained to the highest standard and not neglected for anything, then everything else we try for will come out successful without fail. So you are now big officer, and I think Krishna has favored you by this position, because now you will be forced to always be the best example of KC person and be very very responsible, because you must make sure that all the devotees in your temple are always satisfied as far as possible by being happy in spiritual life.

As you have recommended him, I am glad to accept Karnamrta das for second initiation. Enclosed find one sacred thread duly chanted by me, and you may hold a fire yagna and give him gayatri mantra. I think you or Kesava may be having a copy of tape of me reciting gayatri mantra, so he can hear it through earphones into the right ear so the public may not hear it. Instruct him in the principles of brahminical life, namely, to be always pure or suci. One's actions are not pure until the body is pure. So in this way, by stressing all kinds of cleanliness habits, eventually one can be purified completely, and thus qualify himself to meet god face to face.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Amarendra

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Calcutta 4 March, 1972

72-03-04

Gainesville, Florida

My dear Amarendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 22, 1972, and have noted the contents carefully. I am very much pleased that you are expanding our position at Gainesville temple, especially I am glad that you are entering politics to try for city commissioner position. This will be good opportunity to preach widely and sell our literatures, so take advantage. But one thing, our platform must be very simple, that there is no other sacrifice necessary for the well-being of the citizens save and except this Sankirtana yajna. Regularly the town citizens can everyone congregate and chant Hare Krishna and hold festivals of celebration continually, with widespread distribution of tasty foodstuffs-who will not be attracted by such program? This is our simple method, nothing else. Any other political programs proposed by politicians will simply spoil everything. Actual government means to give the citizens the highest welfare, that is, spiritual fulfillment and access they should provide to obtain without any difficulty the perfection of this human form of life. Otherwise, government means democracy, so now instead of one king who could rule piously, there are thousands of kings, each one interested in taking only some taxes for his spending, not for welfare. Nowadays, politician means pick-pocket, fooling the people who are innocent into voting them and then picking their pockets, because in two or four years they know they may be replaced by some other king so they take as much as they can. The people are innocent, we have seen this everywhere, even in Russia, it is only these rascal leaders who have spoiled everything by fooling the people for their personal advantage. So I am very much serious that you all boys and girls should expose these Nixons and remove them, there is ample scope for protest in this Sankirtana Movement, and you yourselves be president, that is my hope for saving the misled mankind from total chaos.

Popularize this movement in the world, but better to avoid talk of slaughterhouses, illicit sex, etc., and give the public instead the positive approach to life of Krishna Consciousness.

Kindly keep me informed how your election comes out or any publicity you will get in the newspapers. Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Upon your recommendation I have accepted the three boys as my duly initiated disciples, and I have replied them on back.

Letter to: Gadi (Joseph Magyar), Bhudara (Marc Malcomb), Sridhara (Richard Whitenhurst)

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Calcutta 4 March, 1972

72-03-04

Gainesville, Florida

My dear Sons,

Please accept my blessings. Upon the recommendation of Amarendra I have gladly accepted all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Joseph Magyar/ Gadi das
Marc Malcomb/ Bhudara das
Richard Whitenhurst/ Sridhara das.

I am so glad to learn that all of you have been such a great help to Amarendra there in our Gainesville center. I can understand that all of you are very sincere boys and are very eligible candidates for going back to Home, Back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme.

I am hoping this will meet all of you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ksirodakasayi

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Calcutta 4 March, 1972

72-03-04

Delhi

My dear Ksirodakasayi,

Please accept my blessings. I am in due receipt of your letters dated 14th and 26th February, 1972, and I had very much hoped to meet you in Mayapur to chalk out a programme for press work in future. But anyway I think I shall be coming to Delhi very soon to settle up our business in Vrindaban in two respects. First, concerning the Saraf land, I want to sign the documents before going to Bombay within a few days from now, and if there is possibility to lay down the corner-stone there I can also do that before leaving from India. This will please me very much and give me great relief to know that we have done something solid in Vrindaban before I leave, and the credit is yours. So I am entrusting that you can arrange everything very nicely about getting the deed prepared for the Saraf land, and you may also prepare one nice foundation-stone and we shall hold a public ceremony and lay the foundation stone. Second thing is, it appears that Madan Mohan Goswami has changed his heart and become favorable to give us the downstairs veranda and some rooms upstairs above my rooms in the Radha-Damodara Temple, so for that I expect to come to Vrindaban from Calcutta as soon as I am informed by Subala Maharaja and your good self, on my way to Bombay for our pandal program there in Juhu. So kindly go to Vrindaban immediately and make all arrangements for the legal documents and cornerstone laying-down, and if Subala needs assistance you may help him also, but one thing is I want to come there immediately, so go immediately to Vrindaban and send me cable when I shall come there. I must leave Calcutta no later than the 8th latest.

Regarding printing of Hindi BTG, we shall see when we meet there. But I think there is no need to print further for the time being until we develop program for our distribution. Now we have got thousands of unsold magazines, so what is the point of printing more? I think because Brahmananda is now here in India to manage things you may consult with him how to do everything in the best manner possible.

Hoping this will meet you in good heath.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dasarha

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Bombay 4 March, 1972

My dear Dasarha,

Please accept my blessings. I have received your letter dated February 4, 1972, and I have noted the contents carefully. I am very glad to see that everything is going very nicely there in Wilmington as per the enclosed newspaper clippings, and I am much pleased that you are wholeheartedly engaging yourself in this way, and in this way you will help to save the whole world from the most dangerous position and at the same time achieve yourself the topmost perfection of life.

Regarding your questions on Christianity, we are not very much keen to engage them in argument because for the most part they are sentimentalists and have no philosophy, therefore they become fanatics or dogmatists, and this type of person we cannot change. But if you find some Christian person who is intelligent to understand philosophy then you may argue that if God is unlimited, how He can be confined to having only one son? The son is the representative of the father, and in that sense he is the same as the father, but also he is different than the father. So Christ is speaking in this sense, that only through the representative of God can one come to God. Just like Krishna says in Bhagavad-gita that one should surrender to a bona fide spiritual master, and then He also says that one should ”Surrender unto Me.” So there is no difference between surrendering to God or surrendering to God’s representative, therefore Christ is also saying just surrender to me, the son or representative or spiritual master, and that is the same as surrendering to my father. Accepting the Lord or His representative as one’s savior means to render loving devotional service to Him, and in return he will give you all protection. But the foolish Christians they think God is their order-supplier so that simply by performing some religious ceremonies they are entitled to receive all benedictions for enhancing their material life. First of all, to be saved by God means that one must obey what God orders or His laws of commandments. But in the Bible God says ”Thou shall not kill,” but where is the Christian who does not kill animals and eat? They have changed the meaning of kill to mean ”murder,” and for them, murder means only

other humans. So unless you find out some Christian who is actually intelligent, it is useless to try for convincing them of these points. Simply show them by example that we are finding great spiritual joy in serving Krishna, sell them some literature, give them prasadam, and invite to the temple, and if they cannot understand from the point of view of philosophy, at least they will be able to appreciate our wonderful and enlivening activities and that we have proved ourselves the most upright, moral persons and the best examples of enlightened souls for the general improvement of all the citizens.

Regarding your other question, you should not read such nonsense books, nor allow your mind to dwell on such subject matter. Instead utilize your time for advancing in Krishna consciousness by reading our books. We have got sufficient stock, and if you simply go on reading them, chanting regularly 16 rounds, engaging yourself 24 hours in Krishna’s business, then all of your questions will be answered automatically, because Krishna promises to His sincere devotee that He will give him the intelligence to understand Him.

Hoping this meets you in good health and happy mood.

Your ever well wisher, A.C. Bhaktivedanta Swami

Dasarha das Brahmacari 2307 Baynard Blvd. Wilmington, Delaware U.S. A. 19802 ACBS/sda

Letter to: Lalita Prasad Thakura

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Calcutta 4 March, 1972

72-03-04

His Divine Grace Lalita Prasad Thakura Bhaktivinode Institute Ulla-Birnagar, Nadia dist., W. Bengal

My dear Uncle Prabhupada Lalita Prasad Thakura,

Kindly accept my humble obeisances at your Lotus Feet. The whole day spent at your Temple on Thursday was so pleasant, and happy that all my disciples felt celestial blessings in your association. Personally, I am so much encouraged by you, that I appreciate this as the blessings of Bhaktivinode Thakura through his living representative.

Now you can expedite the lease agreement immediately so that before returning to U.S.A. in about three weeks’ time I may advise my assistants to take up the work seriously and begin construction and other things.

Next time when I go to you I shall stay not less than one week.

Hoping this will meet you in the very best health and happy mood.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bali-mardana

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Calcutta 5 March, 1972

72-03-05

Brooklyn

My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 26, 1972, and I have received the small booklet Transcendental Teachings of Prahlada Maharaja also. It is very nice, and it is just to the point for our ISKCON Press. You are very well suited to make endless numbers of this type of small booklet and I am very much pleased to understand how nicely you are doing it. Now if you are also able to increase our distribution at the same time, then this will be the success of our Krishna Consciousness Movement, to print and distribute profusely, side by side. We had got some indication from Karandhara Prabhu that there was some misunderstanding and things were not going too well between you both big leaders, that is why I was little concerned because such things should never be allowed to fructify within our Society, that will spoil everything. But I am glad to hear from you that because there was some misinformation that we had got the wrong impression, and actually that everything is progressing in a spirit of mutual cooperation in all respects. This is Krishna Consciousness. Working together to please the Supreme Personality of Godhead. Practically now it is in the hands of you big guns to manage everything so that there may never be internal difficulties amongst us, and so that we may always go on increasing more and more the influence of Lord Caitanya’s philosophy of Sankirtana process upon all the world. That will be your great achievement, and if you go on helping me in this way, you may know it for certain that very soon you will see Krishna face-to-face. In short words, I am very much fond of these booklets, now go on increasing.

I am also pleased to hear that you have eliminated all the book debts from ISKCON Press. I am very much pleased that you are working so nicely. Now you and Karandhara, along with Hayagriva, Jayadvaita and others, you conjointly think how to double and again double our books supply, there is no limit in this respect.

I have duly received, signed, and returned the MacMillan Co. contract to Rupanuga. Has he got it? Also you were to send me a copy of the contract for distributing our other books by MacMillan Co. also. Now Pradyumna is with me, so he and Syamasundara. conjointly they will everyday prepare my night's translation work, one transcribing by typing, one with sanskrit corrections and synonyms, and they shall dispatch regularly to you.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadvaita

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Calcutta 5 March, 1972

72-03-05

Brooklyn

My dear Jayadvaita,

Please accept my blessings. I have also received your letter along with Bali Mardan's and I am very much glad that Pradyumna is now with me for teaching him correctly this sanskrit editing work. After he has become well-trained that will be a great relief to me and it will benefit everyone by increasing the flow of our books and literatures. I am very much pleased that Bali Mardan is doing something in ISKCON Press as manager, and that you all like Advaita and Uddhava are cooperating to print my books. One thing, I do not regularly receive copies of books and magazines which are new, so if you will kindly send me whenever they come out sample copies of all our literatures, I shall be very thankful. As I have informed, Pradyumna and Syamasundara. will be sending you regularly completed transcriptions of my translation work by post, that will avoid the high cost of sending tapes, which besides are very expensive and may be lost easily in mail, and because I am here if they have questions I can answer and make the final proofreading, and this will expedite everything. One thing, now you say the date for printing by MacMillan Co. is set for August 1st, but last time you said June 1st, so I am wondering how long this delaying business shall go on? Our Bhagavad-gita As It Is is so much important to the world for uplifting it from darkest condition of ignorance, but still we cannot give them it, that is our neglect. I shall appreciate if you can help to expedite the printing of BGAII as quickly as possible. Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhakta dasa

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Calcutta 5 March, 1972

72-03-05

San Diego

My dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 7, 1972, and I am very glad to hear that everything is progressing well under your direction at San Diego temple, especially that you are installing Lord Jagannatha there and that you want to try very hard for pleasing Him always. This is the devotee's business, always to please Krishna, that is all. Throw out all other interests, simply think always that He is the recipient of all my energy, that is Krishna Consciousness.

By now you must have completed nice clothes, ornaments, and all gorgeous arrangements for installing the deity, so you may place Jagannatha just as with Caitanya Mahaprabhu's picture without any ceremony required. In general we do not allow anyone without sacred thread to attend to the deity, but if there is lack of qualified brahmanas, men without sacred thread may be employed to cleanse the floor and other things which do not require their touching or gazing upon the deity at close quarter.

Kindly thank our Doug Souva Prabhu for his taking part in this Krishna Consciousness Movement, and it appears as if he is understanding the philosophy nicely. Now you give him further all good guidance, and I shall be glad to initiate him when I shall come there by late Spring.

Hoping this meets you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sri Govinda

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Calcutta 5 March, 1972

72-03-05

My Dear Sri Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 22, 1972, along with the letter from Santosa, and I especially appreciate his report of enthusiastic distribution of books and generally very highly determined and pure attitude of Krishna Consciousness devotional service. I am so much engladdened by his report. Just see how you all are giving all of your time and energy and attention to serving Krishna and how this simple formula is having such effect of creating topmost yogis and saintly young persons. You are the flowers of your nation, the devotees of the Lord, and so you go on in this way and always remember Krishna by remembering that you are His devotee and servant, and that this position is the most exalted of all and never to be thought of as inferior or less than even the most so-called elevated materialistic person. When we think of superior person, we think he is superior because he knows something more than I, superiority means more knowledge. Krishna knows everything, and He claims that if anyone knows Him, then he also knows everything. So knowledge means to know only that Krishna is the Proprietor of everything, that Krishna is the Friend of everyone, and that Krishna is the Enjoyer of everything. These three things: Proprietor, Friend, and Enjoyer. If somebody knows this, he is actually wise. Therefore because the devotee always knows this, he is more superior person because he has got all knowledge. But even more important than the knowledge of Krishna is the acting upon that knowledge, or devotional service. By the acting he realizes his knowledge and becomes complete. So I am very much encouraged that all you young boys and girls are working so hard to please Krishna, and even I cannot give you any nice thing, still, because you have got some love for Krishna and your Spiritual Master, therefore you have given up everything for selling books door-to-door and working very hard in every way just to push on this movement. For your sincere helping me I thank you all very very much.

I have enjoyed your newspaper articles also, and in general I think that very soon your Cleveland center will rise above all the rest, so much so that I shall have to come to live there and translate for some time.

I hope this will meet you all nice boys and girls in very good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aniruddha

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Calcutta 7 March, 1972

72-03-07

Dallas

My Dear Aniruddha,

Please accept my blessings. I am in due receipt of your letter dated Jan. 31, 1972, and I have noted the contents. I am very glad to learn that you are enthusiastic to teach the children. Most of your questions I have answered as above to Satsvarupa. Simply follow the program of the elders, let the children associate as much as possible with the routine KC program, and when the others go out for working and business matters, the children can be given classes as you describe. They can learn our method of Krishna Consciousness by rising early, cleansing, plus knowledge of Sanskrit, English, a little Mathematics, history, geography, that's all. We haven't got to take any help from the government by getting so-called accreditation. If outsiders want to send their children to us, it will not be for their accreditation, but because they will get the best education for relieving them of all anxieties of material life and for this education the government has no idea. Where is such thing as transmigration of the soul being taught in classroom? If they simply learn to rise early, cleanse, all hygienic principles, their study will be greater than any government program. Whatever the elder members are doing, the children should do if possible. But for teaching the teachers themselves should be fixed up initiated devotees, otherwise how the children can get the right information and example? Thank you very much for serving Krishna in this way, and if you go on sincerely serving like this, chanting, and following the regulative principles strictly, all your questions will be answered by Krishna automatically. Hope this finds you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Manager of Punjab National Bank

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Vrindaban 12 March, 1972

72-03-12

The Manager Punjab National Bank Brabourne Road Calcutta-1

Dear sir, re. My Account no. __ S.F.

Kindly advise your Vrindaban Branch to pay Rs. 200/- (Rupees Two-hundred only) every month until further notice, to Sri Madan Mohan Goswami, Sevait, Sri Sri Radha Damodara Temple, Sevakunj, Vrindaban, District Mathura, U.P., and charge the same to my above account.

Thanking you,

A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Billy Reyburne

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Vrindaban 12 March, 1972

72-03-12

[To Billy Reyburne]

Regarding your question about writing songs about Krishna, this is not very important thing. You can write, but one cannot take it very seriously. If any Vaisnava is writing song about Krishna, that should be from one who himself has realized Krishna, just like our great saints and acaryas like Madhvacarya, Ramanujacarya, Rupa Gosvami, six Gosvamis, Bilvamangala, Bhaktivinode Thakura, like that. They are self-realized souls, therefore if they write something song about Krishna, that is perfectly from the transcendental platform, without any tinge of mundane influence or nonsense imagination. Unless someone comes in the category of these great leading Vaisnava personalities, his manufacturing some songs will be misleading to himself and to others. And unless his writing of poems and songs can be accepted as gospel, as Vedas or the Absolute Truth, such writing is diverting the attention from the subject matter only and should not be regarded very seriously. Now you should become serious to pursue this Krishna Consciousness movement with full energy of body, mind and soul. If you are writing poems and songs, that's alright, you can do it also, but if you can write articles for our Back to Godhead magazine, that is better, that is solid preaching work. No one should write songs of Krishna unless he is self-realized soul, that will spoil the value of the whole thing. But try to use your writing and singing talent for Krishna's preaching work, by writing articles, singing the kirtana, like that. Than you will be happy, and I think you should without further delay try to become devotees as the others are doing and live with us and practice the regulative principles of brahmacari life. In this way, become determined to fix your all attention for seeing Krishna face to face by the Krishna Consciousness process and than you shall qualify yourself for writing songs about Krishna and you chant always this Hare Krishna mantra you can come to the highest point of seeing Krishna very soon, you may know it for certain.

ACBS

Letter to: Ksirodakasayi

-

Calcutta March 1972

72-03-12

To Ksirodakasayi:

Proceed Vrindaban immediately. Await instructions.

Bhaktivedanta Swami.

Letter to: Manager of Punjab National Bank

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Vrindaban 14 March, 1972

72-03-14

To: The Manager The Punjab National Bank, Ltd. Vrindaban, U.P.

Dear sir,

The following is a copy of resolution passed by the Governing Body of the International Society for Krishna Consciousness, at a meeting of the International Society for Krishna Consciousness held on 14/3/1972, during which the following resolution was passed:

RESOLVED that a Current Account of the International Society for Krishna Consciousness be opened with the Punjab National Bank Ltd., at Vrindaban.

That the said Bank is hereby authorized to honor all checks or other orders drawn and to accept and act upon receipts for moneys deposited with or owing by the Bank on the account or accounts at any time or times kept or to be kept in the name of the said International Society for Krishna Consciousness with the Bank and also to honor bills accepted or notes made on behalf of the said International Society for Krishna Consciousness provided such checks, orders, receipts, bills or notes are signed by

KSIRODAKASAYI DAS ADHIKARI, President for the time being and countersigned by GURUDASA ADHIKARI, Secretary, or by KASHI RAM SARAF, Treasurer for the time being and to debit such checks, orders, receipts, bills or notes to the said account or accounts whether the same be for the time being in credit or overdrawn and to accept the endorsement of any two on checks or other orders, bills or notes payable to the said International Society for Krishna Consciousness.

That the bank be furnished with a list of the names of the members/directors constituting the Governing Body for the time being and a copy of the rules and regulations/Memorandum and Articles of Association of the International Society for Krishna Consciousness and be from time to time informed by notice in writing under the hand of the Chairman of any changes which may take place therein. The Bank shall be entitled to act upon any such notice until the receipt of further notice under the hand of the Chairman.

That this Resolution be communicated to the Bank, and remain in force until notice in writing is given to the Bank by the Chairman.

A.C. Bhaktivedanta Swami

Chairman

Syamasundara. das Adhikari

Secretary ACBS/sda

Letter to: Bali-mardana

-

Bombay March 22, 1972

72-03-22

My dear Bali-mardana,

Please accept my blessings. I have received your letter of March 11, 1972, along with copy of MacMillan contract. Now, first thing is don't sign any contracts without hearing from me, I am thinking about the matter. There is some opinion that it may not be very much advantageous for us to enter such contracts with Macmillan Company. But first I want to know the opinion of Karandhara and others like Rupanuga and Bhagavan. So far Bhagavad-gita As It Is, that is already signed, so we must continue as we have agreed. But practically we have increased our book distribution now to exceed what they are able to do, and still we shall have to purchase our books from them at 50%, and because we shall account for most of the sales, plus do most of the advertising ourselves, then they are making huge profit while we do the work! This arrangement is not good. But one thing is, because they have published our book, therefore there is some prestige in that. Now if you can induce them to distribute very profusely our Bhagavad-gita As It

Is, by giving it big big publicity at their expense, then it is only fair and the agreement is all right. Another thing is that they must pay us for all the lay-out and pre-press work that we have done on the Gita, otherwise we are simply handing them everything while they take all the profits and we get nothing. So on the whole I am not very hopeful for dealing with this Macmillan Company, or any other big publishing house. I have seen in New York many many big big publishing houses, very rich, but I do not find any rich writers of books. Even Jawaharlal Nehru wrote some book on politics which became very widely known, but he remarked that their books are selling like anything but I'm not getting anything.

Another thing, because our business is to engage many men in the devotional service of Krsna, then if we give the job to others for distributing all our books, then where is the opportunity for our students to canvass all the citizens to purchase our books to give them good training how to preach? I think Macmillan wants "exclusive" rights to distribute, but we must be allowed to sell our own books, otherwise where is the preaching? So do not sign any more contracts until I have considered the matter thoroughly. If we purchase their books at 50%, then they must also purchase our books at 50%, and we must have the right to sell any amount, and we must be reimbursed for the amount we have spent preparing the Bhagavad-gita As It Is manuscripts and picture-pages.

I have just now noticed in the clause no. 6 that it appears we are allowed to distribute by "direct distribution through non-book-trade outlets," so it appears the contract is all right because we have not got much to do with bookstores anyway, so I have no strong objection to this contract. Let us try it as an experiment.

Hoping this will meet you in good health.

Letter to: Arundhati

-

Bombay 22 March, 1972

72-03-22

Miami

My dear Arundhati dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 1, 1972, wherein you state that you have returned to your rightful position of serving Krishna in the Miami center, and that you are very much repentiful and wish to return to your husband. That is very good news to me, as I am always glad to see when my disciples exhibit good sense. Yes, you have understood rightly that one can never really be satisfied apart from Krishna, so I think that now if you simply stick very closely to the regulative principles and always keep yourself and your child 24 hours engaged in devotional service, so much so, that you will be too much busy serving Krishna to think about other things. In this way, your mind can become steady.

Now I have taken your husband with me, and he shall always remain with me from now on to learn perfectly sanskrit language exactly as it is understood by our line of acaryas from Krishna Himself. We shall be leaving India in a few days time, and after visiting our centers in the Far East we shall be returning to Los Angeles, so I do not think it will be practical for you to join your husband just now, but perhaps later we shall see.

Hoping this will meet you and your son in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

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Bombay 22 March, 1972

72-03-22

Los Angeles

My dear Karandhara,

Please accept my blessings. I am so much thankful to you for your letter dated nil, and for the telegram wherein you have requested that I shall return to Los Angeles immediately if possible, and all blessings to you for Lord Krishna that you are endeavoring to propagate the message of Krishna Consciousness so widely and diligently. This television program is very much encouraging to me, and I wish to take part in it immediately. I wanted to cancel all other engagements and go direct to Los Angeles, but if I go in that way my promised visit to Sydney and to Japan especially will be frustrated.

So take little patience at least for one month, I'm sure that by end April I shall reach Los Angeles.

One thing more, if we are successful in this program then my dreamt mission of life to spread Krishna Consciousness all over the world will be fulfilled. I wish to speak on the great philosophy of Bhagavata Dharma at least once in a week on Television, so if arrangement is made by you for this, then you will be doing the highest service for Krishna.

Thanking you once more for your endeavor. More when we meet.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Meenakatan

-

Bombay 22 March, 1972

72-03-22

Brooklyn

My dear Meenakatan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 12/2/72, and I am very much glad that you want to come to Vrindaban to assist there, because just last week we have acquired with Krishna's grace a very large plot of land for raising up a very excellent center to revive the spiritual life of Vrindaban on behalf of Rupa and Jiva Goswamis, and also they have consented to give us at least eight very nice rooms more at the Radha-Damodara Temple, besides the two rooms and veranda already in my occupation, so it is a very big work and we require many men to come now to Vrindaban and assist, and in fact I have just requested Karandhara to send me fifty more men by end of March or as quickly as possible. So it is also very nice that you are also layout man for the Press, because Ksirodakasayi Prabhu will live in Vrindaban also and his job is to layout the Hindi BTG there and send it to Dai Nippon for printing each month one issue. So I think you may come to Vrindaban immediately and give assistance to Ksirodakasayi in this department. You may bring your family also if you wish.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nityananda

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Bombay 22 March, 1972

72-03-22

New Orleans

My dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated March 3, 1972, and I am very glad to hear from you that you have got a nice new temple there, which is also large, and that in general everything at New Orleans Center is progressing well under your supervision. I am very much satisfied. I am also pleased to hear something about Kirtanananda's party, and if you have them, kindly send me one photo of these painted busses, how they look, so I may be inspired by seeing them.

The newsletter is also very nice, and you may encourage all centers to correspond in this way regularly amongst yourselves. When I shall come there to Los Angeles, then we shall see when I can also come to stay at your new temple.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Bombay 23 March, 1972

72-03-23

Calcutta

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter of March 13, 1972, and I am very glad to inform you that today we have laid down the cornerstone for our Bombay Center here in Juhu, and the ceremony was very wonderful with many important people attending. I am very much glad that you are doing so nicely in Calcutta by making many Life Members daily, so now I think you should join me in Bombay immediately as you are free, after training up a competent replacement there. We have also a few days back laid the cornerstone for our Vrindaban Temple, and besides they have given me many more rooms at Radha-Damodara Temple for our use. So the program now in India is immense task, so I am very much encouraged that you feel yourself enthusiastic to help me in this way, by taking a bold lead for pushing on this Movement here.

Now Brahmananda is in charge here, and there is a huge land and we are occupying it in tents and small cottages like Mayapur cottage and the work is immense. So Gargamuni is collecting also not less than two Life Members daily, but his collection goes toward our Vrindaban construction work. So now things are not going very nicely in Nairobi because Brahmananda has left, so I shall have to send him back there tomorrow, therefore I wanted that you should come here to assist Madhudvisa and __ by collecting profusely, and I think there will be no difficulty here because there is such rich population. Madhavananda can go from Mayapur to Calcutta to help Bhavananda collect there, and you shall come here at the soonest.*

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*latest by the 27th March 1972 ACBS/sda

Letter to: Bhavananda

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Bombay 25 March, 1972

72-03-25

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 16, 1972 and I am so much pleased to read the contents. The newspaper clipping sent by you is very much encouraging. I am starting for Australia on the morning of March 31, and I wanted to see Giriraja before my starting. So kindly send him upon receipt of this letter if he has not already started. The report that Hindus and Muslims are taking prasadam together is very encouraging. Please continue this program. All the Muslims in Mayapur have now become very friendly towards us. For the last 50 years our Godbrothers were there but they could not make arrangements for the Hindus and Muslims to take prasadam together. The picture is very attractive, and is fitting _ devotees. I am so pleased that Tamala Krishna Goswami is working so _ hard, so combinedly you do the project together quite successfully. That will please my Guru Maharaja and me also.

Kindly send the reports at least twice in a month to whatever center I may be staying.

We have gotten an invitation from Bangladesh from my Godbrother, His Holiness Bhakti Sambandha Turya Swami Maharaja, Sri Gaudiya Math, P.O. Bordia, District Jessore. If possible you can make some program for Tamala Krishna Goswami's party to go there at our own expense. He is now a ruined man so if possible we can utilize his center as our branch.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Patita Uddharana

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Bombay 25 March, 1972

72-03-25

Columbus, Ohio

My dear Patita Uddharana,

Please accept my blessings. I am in due receipt of your letters dated December 26, 1971 and January 24, 1972 and I have noted the contents. I have received also the forward to Bhagavad-gita As It Is by Sriman Sampath H. Kumaran Hemmige and I have appreciated it very much, but I think there is already a forward. In any case, I shall send it along to Iskcon Press and they can decide how to use it. You may thank him very much for me.

Your suggestion to have a brahmacari asrama is alright, and you should train all these boys to become good preachers. So far installing new deities, I think it is best if you concentrate your energy on sankirtana and book distribution for now, and as your temple grows and facilities are there for very opulent deity worship, then this can be considered. I have made it a policy that there must be at least ten initiated brahmanas in a temple before deities are installed.

My Guru Maharaja said that this materialistic society is a society of cheaters and cheated. Because people want to be cheated, men such as you mention have become very popular. They are preaching all nonsense and the people are accepting them, but if someone wants to be cheated, what can be done? This Krishna consciousness is authorized, practical and simple and those who have enough intelligence will recognize this fact and will join with us. Our program is to simply chant Hare Krishna, follow the regulative principles, and preach this philosophy without any adulteration. If we stick to this policy, then by our good example, people will see the potency of this great movement.

I am in Bombay now and will be leaving for Australia in one week. After visiting Hong Kong, Japan, and Hawaii I will arrive in Los Angeles sometime near the end of April. Because I am travelling so much it is best not to send any checks through the mail. Better you send it to Karandhara in Los Angeles and he can put it in my book fund.

Hoping this meets you in good health. Please offer my blessings to all the others.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Lilavati

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Sydney 26 March, 1972

72-03-26

Los Angeles

My dear Lilavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 3, 1972 and I have noted the contents. I am very glad to hear that you are happy in your service in Los Angeles. Your letters show that you are very much talented in writing, so my proposal is that you engage yourself in editorial work. Or if you like, you can learn elementary Sanskrit, and when I come there we shall see how it can be put to use. Your book distribution program is very much encouraging to me. The more such literatures are read and distributed, the more auspicity will be there in the world. Please continue this program with ever-increasing enthusiasm.

I am leaving on the 31st of this month for Australia, and I plan to be in Los Angeles by the end of April.

Please offer my blessings to the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Jagadisa

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Sydney 27 March, 1972

72-03-27

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated February 15, 1972 and March 11, 1972 and I have noted the contents. I am so glad to hear how you are expanding the book distribution program so rapidly. The more this literature is read and distributed, the more the world will be filled with auspicity. Please continue this program with ever-increasing enthusiasm and this will please my Guru Maharaja very much.

If we simply repeat this philosophy exactly as it is, without any misrepresentation or adulteration, then this movement will never be checked, and we will conquer the world. So please train up all these boys and girls in the philosophy and brahminical culture and they will become useful tools in the hands of Lord Krishna for saving all the fallen souls in this age.

So far putting the deities to sleep, there are some mantras, but whether in Sanskrit or English, the purport is the same. So, just like you are dealing with your beloved master, you can meditate-"Dear Sir, it is time for you to come and take you rest now. Please come." Then you should chant Gayatri mantra. They may be awakened in the afternoon with the same method that is used in the morning.

Please offer my blessings to all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Koumadaki

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Australia March 27, 1972

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My dear Koumadaki,

Please accept my blessings. I am in due receipt of your letter, undated, and I have noted the contents. Thank you very much for the nice poems you have written. They are very well done, and you can submit them to Iskcon Press for publication in Back to Godhead. I am glad to hear that you and your husband are happy in your work for Iskcon Press. The distribution of our literatures is such an important task, for as more people read these books, more and more the whole world will become auspicious and the degrading influence of this age of Kali will become minimized.

Because we are not pure, these thoughts of sense gratification are bound to come into our mind, but if we do not act on them and keep ourselves always engaged in Krishna conscious activities, they will have no effect. Maya is always placing the memories of our past sinful activities before us, and encouraging us to come once again into her clutches, but by always chanting Hare Krishna and keeping our mind fixed on Krishna, he will give us the strength to resist her demands, and gradually they will diminish. Krishna is like the sun, and Maya is like darkness. Where there is sun what is the question of darkness?

Raising children is a great responsibility, and a prospective parent should be convinced that he can deliver his child from the clutches of birth, death, disease and old age. If that conviction is there, then there is no objection to having hundreds of children and raising them to be pure devotees of Krishna.

Because this body belongs to Krishna, and we are using it in His service, it should be kept in good working order. A little dal, a little rice, some vegetable and a few chapatties is a substantial diet, along with a little fruit and milk. Two cups of milk a day is sufficient. The Ayurvedic system of eating is to decide how much you can comfortably eat, then take half of that amount, filling the remaining half one quarter with water and leaving one quarter for air. This simple, regulated diet along with strict cleanliness will keep one healthy, strong and free from disease.

Hoping this will meet you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/nkd

April

Letter to: Gurudasa, Yamuna

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Sydney 2 April, 1972

72-04-02

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. I am in due receipt of your letters dated March 22, 28, and 29, 1972, and I have carefully noted the contents. We are now in Australia and I am very glad to report to you that everything is going extremely well here, and I am much satisfied with the progress being made in western countries like Australia. Now in India you must develop things also very nicely, especially for attracting overseas visitors to come there and enjoy Indian special atmosphere of spiritual life. Our Indian boys and girls are not very much interested to become devotees, but I am seeing that these fair-skinned Americans and Europeans are like angels by coming to Krishna Consciousness increasingly more and more, and that very soon the whole world will become filled with such angels, and so I am very optimistic that if we continue in this way by sticking very tightly to our pure standards that the Lord Caitanya's prediction will very soon be realized all over the world. So I am very much encouraged by our program in Vrindaban, especially the plan to cooperate with Cox and King's and have guided tours for foreigners, to be led by you. The main point is to acquaint by explaining them about Krishna and trying to sell them Krishna Book. So receive them nicely, and do same work as the pandas do. We have got our panda there, so you can take help from him. you can take help from Purusottama Brahmacari also. Whenever you go out with the tourists, take one known panda with you. but sight-seeing is secondary. We may advertise sightseeing to attract them, but main thing is to give them nice prasadam and instruction, then try to sell them our Krishna book. Then you will be successful with this program. We are now propagandising Krishna consciousness, so that many here will be interested to come to Vrindaban. So just like there is Dalmia dharmasala for foreigners, so we shall now have also such place, and we may eventually get bus and offer all facilities to them.

So I very much approve of your itinerary, and you may do whatever you think best in the matter.

So far the foodstuffs donated by your government, you must secure it and send to Mayapur and Bombay and we shall distribute widely to the poor. I am very much pleased by this program, so kindly expedite.

Regarding the building work, I don't think Ksirodakasayi has got a very good idea for this building work, because he is quoting me fabulous sums. That barbed-wire fencing should not cost more than Rs. 1500. So I think he has got his advice from a contractor, therefore I have advised him don't go to the contractors, do everything personally in complete consultation with you. Also, he is asking me for photos. I have not got any inclination for more such business, so you kindly supply him all the photos he may require.

I am very much thankful for the letter of Yamuna. Now you two work cooperatively for making our Vrindaban a dazzling success, along with others you work nicely, and I think Ksirodakasayi may spend more time on laying out the Hindi BTG and doing that printing and translating work and you take mostly charge of supervising building work. I have requested Saurabha, our new Holland devotee in Bombay, who is an excellent designer, to send you plans for the Vrindaban scheme, but meanwhile you should concentrate on collecting as much cement, sand, stone chips, and steel as possible and stockpile them, along with bricks, etc. Meanwhile Gargamuni is collecting very nicely in Bombay for Vrindaban scheme, so you have not to worry about money as he will be in charge of that department, so you may correspond with him frequently and work together all of you for making this Vrindaban project a heaven on earth.

Hoping this will find you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

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Sydney 2 April, 1972

72-04-02

Hamburg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 17, 1972, forwarded to me in India from Nairobi. Now we have finished our business in India for the time being, so I am stopping here in Australia for some time and then I shall return to Los Angeles for my translating work.

I am very much pleased to hear from Mandali Bhadra that so many BTG's in German language are being printed and distributed by you, and also that you have opened so many centers in Germany. You are the right person to control over Germany, so Krishna will give you strength, and I'm sure you will be successful. Your German blood injected with KC drug will do tremendous good to the German people. So I think that you shall remain in charge of German-speaking centers of Europe, and let us keep Krishna das in charge of Scandinavian zone, for developing Sweden and other places in the far northern part. Now you develop Germany very nicely, perfectly, and turn the whole nation into devotees, that is your task, and later we shall see, but I am thinking to appoint other qualified men to supervise as GBC members for Mediterranean, Near East and African countries, as these areas also need to be developed, but you are so much necessary and important there in Germany, and practically Germany is the most progressive country in Europe, so I cannot think of your being absent from there.

Your idea for printing books with Dai Nippon and concentrating on distributing is very good idea, so I very much approve of your techniques for selling our literatures, and this have very much relieved me to know that this program is progressing rapidly under your control. Also, you ideas for travelling SKP are very much liked by me. Here in Australia they have got one double-decker bus, like you have seen in London streets, and they have painted it very brightly, and as it moves there is kirtana party chanting very loudly inside, and on top floor there is sleeping space and kitchen. On the whole, it is so nice that I am suggesting Dayananda that he supply you and Krishna das with information, how you may purchase such busses in London and drive them all over European continent, and these "Hare Krishna Movement" busses will make us famous all over the world. I am enclosing one photo of their Australia bus in Sydney.

I have acknowledged the $250.00 from you with thanks. Now I am remembering you in Calcutta when you were performing kirtana on the __ street. All of them, huge crowds of Bengali natives, and they were very much appreciative and they were paying you. That is a very pleasant memory. Thank you very much for helping me in this way. May Krishna give you all His blessings.

Hoping this will meet you and your good wife, Himavati, in good health and happiness.

With blessings for my good daughter Himavati.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. I have just now received one letter which has described your GBC meeting of nine men in New York, and I have cabled Rupanuga the following message: "GBC Meeting irregular. My strong disapproval, Make no changes. Inform others. Letter follows." So you can understand that I am very much perplexed why you have done these things without consulting me in the matter. If every time someone feels something they call for changing everything, then all that I have done will very quickly be lost. so for the time being there shall be no such changes as you have arranged, until I study the matter thoroughly. ACBS. cc. Bali Mardan/Rupanuga

Letter to: Tamala Krsna, Jayapataka

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Sydney 2 April, 1972

72-04-02

Calcutta

My dear Tamala Krishna and Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your joint letter dated 19th March, 1972, and I have noted the contents carefully. I am very much encouraged by your progress in reporting the stockpiling of materials. It appears that things are progressing at a good rate, and if you are determined enough to make a very perfect scheme there in Mayapur, Krishna will give you all encouragement to make all necessary arrangements. So continue in this way, but try to persuade these men for giving us more donations of money and goods. The newspaper report of Hindus and Moslems eating together which has been printed in Amrita Bazar Patrika will persuade many rich men to help us. I am very glad that Amrita Bazar Patrika is helping us in this way by printing these articles. So if you can show this handbill you have printed and these articles, so many men will give for human welfare basis. I am enclosing one card given to me by one man in the Calcutta airport just as I was leaving there last time, and this man has got a brother in the steel business in Calcutta and he has promised me to help us secure free steel from him. So try for it.*

Now out of one lakh, 13,700, I paid you Rs. 10,000, and I kept out Rs. 3,700 which I deposited in the Building Account. Now for further transactions the suppliers of goods should be paid for by check from the Building Fund, so if you want bricks let them supply and send us bill which should be checked by you both and also by one of our consulting engineers or experts, and then a check will be issued from me. So far I know Karandhara had only $13,600 in the Mayapur Fund, $10,000 of which was transferred back to my account, so for the time being you cannot expect more money from there. But your work will not suffer as all supplies will be paid for by the Building Fund. So let them supply bricks, they will bill and we shall pay by check. One thing: we have just completed a similar arrangement, as with Mr. Jayan, in Bombay, and the rate was much more favorable, so if in future we shall require, you may consult with Giriraja and Mahamsa what is to be done.

So far your interview in Times of India, he has caught you on one or two points unable to answer. We should always be patient to answer such newsmen's questions, they are very easy to answer, and so many people will see. For example, for the question about poverty, you should have said that some persons are destined to suffer poverty by their karma. It is said that good parents are no guarantee for good children, medicine is no guarantee for health, a ship is no guarantee for a drowning man-all of these counter-remedies are useless if a man is not protected by Krishna. Therefore, in you country, even they have very rich parents, the children are turning out to be poverty-stricken hippies, so here or there, it doesn't matter, poverty must exist by the laws of nature because people have forgotten Krishna, therefore they must suffer alternate poverty and so-called opulence just like being pushed under the water for some time and then relieved by coming up, then again pushed down, and they are thinking this is life.

We shall remain in Australia about two weeks, then go to New Zealand where Tusta Krishna is opening a center, and then I am thinking to go directly back to Los Angeles. I am very much discouraged by this process of travelling, so much botheration. So you may reply here up to about middle of April, then I shall inform you where we are going from there.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ksirodakasayi

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Sydney 2 April, 1972

72-04-02

Vrindaban

My dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 18 and 28 March, 1972, and I have noted the contents carefully. The fencing estimate, sometimes you say Rs. 4000, sometimes Rs. 5000, so I think you have no good idea about these things, because it will not cost more than Rs. 1500. I understand that you have taken quotation from contractor. Don't go through contractor. So anything to be sent in this connection must be done personally and in conjunction with Gurudasa. The cost shall not exceed Rs. 1500 for the fencing.

The first thing is that I am very much anxious for Hindi BTG composition. It must done immediately, otherwise how you can get it from Japan? It will take three to four months for each issue, so layout should be done four months ahead. Then in due time the printed copies will be received. So you concentrate on this point very seriously, and if Dr. Ramananda Rao is not sending translations, then you should translate and ask Radharamana Goswami to translate. This is the most important task.

Why you are asking me for photos? The photo business Gurudasa knows, he will supply you.

Regarding Gauracand Goswami, the Rs. 10/- is our monthly contribution towards seva puja. You can continue that, it has nothing to do with rent. Simply give and take a receipt, that's all.

I am advising Saurabha das, our new Holland devotee in Bombay, who is an expert designer, to draw up the plans for Vrindaban project, and he will be sending you in due course. Meanwhile you must stockpile enormous quantities of cement, sand, rock chips, bricks, etc., along with steel, so you may cooperate with Gurudasa and others to work very hard for securing ample supply of these things. Gargamuni is collecting funds in Bombay for Vrindaban scheme, so he will be in charge of getting money, and you may also help by getting rich men to contribute.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mandali Bhadra

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Sydney 2 April, 1972

72-04-02

Hamburg

My dear Mandali Bhadra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 12, 1972, and I am very much pleased to hear that your German BTG distribution has gone up to 50,000 last issue, and I very much approve of your ideas for improving it more and more. In the editorial section which you plan to have for the beginning, the point should be stressing on the position of the living entities, as it is stated in Bhagavad-gita that a learned man observes everyone on the same level, that is, on spiritual understanding. So our Society's position of vision is from that platform. We want to see all living entities as parts and parcels of Krishna without giving any consideration to outer skin, and that is real education. So you can expound on this idea. The modern civilization is based on bodily designation-American, India, German-but our proposition is to become free from these artificial designations, and unless one becomes free from these artificial designations there can't be any God-consciousness, and without God-consciousness there is no possibility of any peace in the world.

It appears that in Germany we have got very good possibility, and I am glad to hear from Hamsaduta that he has expanded more centers, and that all programs are increasing. That is his success and your success. Actually, everyone in the world can accept this Movement very easily. My angle of vision is that throughout the whole world everyone is good and innocent, only they have been misled and corrupted by rascal leaders. If you can organize everything nicely, the Americans and Europeans of the future will come out very nice, that is my opinion. I have just seen one Sanskrit dictionary of Pradyumna's, and it is compiled by one Englishman, Williams, and he has taken so much trouble and he has made thorough study and it is very nice and scholarly books, so this dictionary is proof of the superior nature of this Indian Vedic culture. This great European scholar, he has not taken so much pains for Greek or Latin or any other old language, and because he has chosen Sanskrit language for his study, therefore it is the highest example of scholarship and knowledge.

So far you ideas that some of our students have not realized what they are writing, that they are merely repeating the philosophy mechanically, and that Rayarama is more appreciated by you, then you can do it, and give the example as he has done it. But the difference is, that in spite of his becoming a philosopher he could not assimilate and practice the philosophy, and he went away, so you may write like him, but please do not go away. I think others like Kirtanananda may be repeating, but they stay. But I am always wondering, why others do not write, so many big big preachers we have got, but none of them write, so if you can inspire them to write in more convincing way, that is great service, do it.

As I have told you before, you are the chief editor of German BTG, in charge of its writing, translating, subject matter, content, everything, so I have complete trust in you for this, now do it nicely. When you are finished with Bhagavad-gita, then we shall see what shall be the next book for translating. But I think the German people are very philosophically-minded, and they will appreciate the higher philosophy of TLC, or the science of NOD. This we can decide later, first finish the work at hand. Actually, these four books: Krishna, TLC, NOD, and Bhagavad-gita, if these four books are translated and distributed widely in German language, alone they are sufficient to give everyone the whole contents of Krishna Consciousness subject matter. So try for all of them, why just one or two.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Revatinandana

-

Sydney 2 April, 1972

72-04-02

London

My dear Revatinandana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3/10/72, and I am very much pleased upon you for taking up the matter of preaching work in England especially, and also other places. I am happy to hear that new centers are being opened by you and others in Europe. This is our best field, and practically I am observing here in Australia that you western boys and girls are becoming angels by taking up this Krishna Consciousness process, and that our Indian boys and girls will not take it up. They think that to have a good wife and sufficient income, bas, that is the goal of their life. But you all are joining me and you are coming out very nicely by Krishna's grace, so I am very much thankful. One thing, if we are not very careful to always stick to the point of regulative principles and purest standards of high living, then everything will spoil very quickly and the whole show will be a farce. So impress this point in your preaching for training the younger devotees, they will follow your example in all respects.

I think your idea to canvass the youth groups and colleges in England is good proposal, so do it nicely in cooperation with Dayananda and the others there, and I am sending Kesava there to England soon to organize the book-distribution and travelling Sankirtana Party, so you know him, now you help him very seriously to increase these two programs, because I think especially that England is the best field in the world for distributing our books, as good or better than USA, so I want that you all should be very active to increase the scope there. Kesava is the recognized expert in these fields, so you take direction from him how to do it, and you preach wherever you go throughout the British Isles, and make this travelling SKP a great success, a greater success, than it is now in your country.

Regarding your questions, 1) The devotee always takes bodily pains as the mercy of Krishna. 2) Everyone who is chanting Hare Krishna is getting benefit. Sanatana Goswami says that one should not hear from an aVaisnava, or non-Vaisnava. So people who are imitating are hearing from a Vaisnava. They are not a Vaisnava, because the Hare Krishna Mantra is introduced by us only into the western world, so whatever they have heard is from a Vaisnava.

Hoping this will meet you in good health and happy spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Sydney April 3, 1972

72-04-03

New York

My dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 20, 1972, and I am very much pleased by the latest books from ISKCON Press. Many, many such small booklets may be produced by you, make them very attractive, and they will sell like anything. There is no other literatures like ours in the world, and this information like ”Here is God, just see Him, can you give any clear picture of God,” this clear understanding of God is not available anywhere else but from our books, so if you are convinced on this point, then produce books voluminously. But one thing is you must also increase facilities in your New York and that side for distributing also, because I have heard that this program is being very much neglected in the eastern part.

Royalties* of 6% should be deposited in my personal account with Bank of America in Pico-La Cienega branch, Bank of America.

Regarding GBC for this Australia zone, that I shall decide in due course, after I have thoroughly seen how things are going.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Regarding Jadurani’s questions, the Lord Nara-narayana appeared as twin grown-up youths, in a palace, and there are always sages gathered around.

*Macmillan Co. gives 10%

P.S. Prabhupada just received Rupanuga’s letter about changes made in GBC zonal management. His comments: ”I do not favor these changes. Tell them to stop everything. Why they have done this without consulting(?)

Letter to: Bhavananda

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Sydney 4 April, 1972

72-04-04

My Dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 27, 1972, and with great sorrow I have noted the contents. I had also very much affection for Amrtananda, but if, as you report, there was some connection with Krishna at the last moment, then we have not to doubt that he will get good opportunity to advance further in Krishna Consciousness, so let us not lament. I understand there was some unstoppable attraction to the material glare, but at the same time he was strongly attracted to Krishna, so there was some very great conflict, and because he was weak in his mind he succumbed. So I think he may now get better opportunity to take it up, because he has become my disciple and has rendered some good service to Krishna.

You tried to get him back, that was an honest endeavor. So your kind of attachment for him is not material because it is related with Krishna, so that is good. Feeling loss is no mistake because of course any devotee out of our sight is a great loss.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

-

Sydney 4 April, 1972

72-04-04

My Dear Rupanuga,

Please accept my blessings. I am in due reciept of your letter dated March 30, 1972 and the contents have greatly surprised me.

I had no intimation that you all GBC members have met and decided such big big issues without consulting me. So I have issued one letter in this regard to all of you and you may take note that I consider that both the meeting and the resolution is irregular and immediately there should be no change. Again, I am so much burdened by this administrative work that I feel great difficulty. I was very anxious to return to my Los Angeles home to sit down for translating work. But if you all, my right-hand men, are doing things without consulting me and making such big big changes within our society without getting my opinion and the opinion of all the GBC members then what can I do? I am so much perplexed why you all had done this. I have appointed originally 12 GBC members and I have given them 12 zones for their administration and management, but simply by agreement you have changed everything, so what is this, I don’t know. You mentioned that you are taking great help from Atreya Rsi, but Atreya Rsi is not a member of GBC nor has he any position in my scheme to manage the whole society. And I am wondering what is Hamsaduta’s idea to leave Germany and take larger position of power in the United States? I have just sent him one letter wherein I have told him to remain permanently in Germany and the German language countries. This is his best field, and I do not think that we shall change any of our managers throughout the world except as I shall direct.

Regarding MacMillan agreement, whatever is done with MacMillan company is done, so that can remain. The introduction by Mr. Dimock is nice and it will appeal to the scholarly class.

I am considering to fill up the two GBC posts which are now, vacant, one by the resignation of Krishna Dasa, and one by Tamala Krishna Goswami taking Sannyas. I am considering several persons, among them Kesava and Giriraja. I shall let you know when I have decided on these points. Meanwhile, you many inform the other GBC members that for the time being there shall be no change within the society and that they shall manage as before.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/ktdd Who called for this meeting? ACB

Not sure about date/place

Letter to: Life Member

-

Unknown Place 5 April, 1972

72-04-05

Bombay

Dear Life Member,

Please accept my greetings.

By the Grace of Their Lordships Sri Sri Radha and Krishna our recent festival in Cross Maidan Exhibition Ground has been counted a grand success, and quite noticeably the spirit of bhakti has been actively revived in Bombay. My blessings go especially to all of you who have joined with us in service.

As you may know, my plan is to establish in this most auspicious city a unique International Krishna Conscious Training Center, where hundreds of persons from abroad may be educated in the Vedic way of life, while at the same time Indian boys and girls may be trained up for pracara work in foreign countries. We will construct classrooms, workrooms, dormitories, kitchens for large-scale public prasada distribution, a lecture hall, library, and a beautiful temple for the glorification of Radha and Krishna.

We are on the threshold of bringing this important project to fruition, and we are very excited to inform you the progress made in this respect.

You will agree with me that your active participation and your direct involvement in this is most essential, and hence I appeal to you to spare your valuable time for Krishna and make it a point, in spite of your extremely busy life, to extend your unstinted cooperation. It is proposed to hold a meeting on Monday, the 26th April 1971, at 6:30 p.m. __ ”Akash Ganga,” 7th floor, 89 Bhulabhai Desai Road, Bombay-26, to discuss and to finalize plans to channel our united energies to achieve the goal. It will also be a great opportunity for like-minded Krishna devotees to meet, to have darsana of the deities, and to exchange views and suggestions to make rapid progress in spiritual life.

I very much want to meet you again, so kindly make it a ”must” to attend our meeting; there is a lot of ground to be covered to spread Krishna Consciousness to millions and millions of our slumbering brothers and sisters!

Your ever well wisher, A.C. Bhaktivedanta Swami

The International Society for Krishna Consciousness is registered in India under the Societies Registration Act of 1860 and Public Trust Act, and is a tax-exempt, non-profit, charitable organization. The Society’s branch in Bombay, Maharashtra State, proposes to purchase a 6500 square-yard plot of land on Narayana _ Road, Bombay-6, known as _ complete with the large bungalow and other facilities on the land, to develop and expand its program in India.* The Society plans to alter the present structures for use as classrooms, kitchens, a large lecture hall, dormitories, a dispensary and infirmary, a library and offices. One wing will be opened as a hotel especially for American students travelling or studying in India. The fair market price of this very adequate property is Rs. 2,500,000 complete. Rs. 250,000 has been paid by the society as ”earnest money.” America is the parent country of the Society. For this reason, ISKCON Bombay is appealing to the AID Program of the government of the United States of America to finance, in whole or part, by direct grant and/or long-term, low-interest loan, the Society’s expansion scheme in Bombay as outlined above. We shall be glad, upon request, to furnish further details, including all relevant documents and extensive blueprints of the Usman property, and anything else you may require; our representatives are prepared, as well, to call on your Delhi office should you desire a personal interview. *It is a fact that an active cultural exchange between the U.S.A. and India is much needed at this time, and _ continue can profit greatly from such an exchange. The Society proposes to facilitate this by offering a place where _ from abroad can study _ residential basis, and _ indigenous __ trained for teaching posts in foreign lands,

[TEXT MISSING]

(e) On the welfare side, the Society is dedicated to feeding, clothing giving medical care to underprivileged persons around the world, and each center has a special program of free distribution.

(g) The Society maintains several drug-abuse clinics and mental rehabilitation centers in America and Europe.

(h) For American students travelling abroad the Society provides at minimal cost a friendly and comfortable home away from home in its many hostels.

The phenomenal growth of ISKCON reflects a basic worldwide need for the type of instruction and training the Society offers. Heads of state, government officials, clergymen, professors and scientists, as well as professional men and businessmen the world over have commended the Society for its substantial, practical work in combating drug addiction, mental disorders, racial conflicts and the general moral decline of today’s youth, as well as hunger and disease wherever they are found.

ISKCON is creating men of character. Students are required to follow strictly the regulative principles of Vedic life: 1) No illicit sex-life (i.e. outside of marriage); 2) No intoxicants, including coffee, tea, cigarettes, drugs; 3) No gambling; 4) Vegetarian diet.

At present, members of the Society are teaching accredited courses at Ohio State University, University of Florida, University of California at Berkeley, University of Buffalo (NY), and University of Washington.

Letter to: Hamsaduta

-

Melbourne 6 April, 1972

72-04-06

Hamburg [To Hamsaduta]

YOUR MATERIAL LEGAL FORMULA WILL NOT HELP US ONLY OUR SPIRITUAL LIFE CAN HELP US I HAVE NO APPROVAL FOR ANY THESE PLANS STOP YOU REMAIN GERMANY DON’T LEAVE AGAIN STOP ATREYA RISHI HAS

NO AUTHORITY FROM ME TO MANAGE ANYTHING REMOVE HIM ACKNOWLEDGE CABLE URGENT 26 RENNY STREET PADDINGTON SYDNEY

BHAKTIVEDANTA SWAMI

Letter to: Karandhara

-

Melbourne 6 April, 1972

72-04-06

Los Angeles [To Karandhara]

YOUR MATERIAL LEGAL FORMULA WILL NOT HELP US ONLY OUR SPIRITUAL LIFE CAN HELP US I HAVE NOT APPROVAL FOR ANY THESE PLANS STOP HAMSADUTA MUST RETURN GERMANY IMMEDIATELY DON'T LEAVE AGAIN STOP ATREYA RISHI HAS NO AUTHORITY FROM ME TO MANAGE ANYTHING REMOVE HIM ACKNOWLEDGE CABLE URGENT 26 RENNY STREET PADDINGTON SYDNEY

BHAKTIVEDANTA SWAMI

Letter to: All ISKCON Temple Presidents

-

Melbourne 7 April, 1972

72-04-07

MEMO TO ALL ISKCON TEMPLE PRESIDENTS:

On April 6, 1972, the following message was dispatched by cable, one copy each to Karandhara, Rupanuga, and Hamsaduta:

YOUR MATERIAL LEGAL FORMULA WILL NOT HELP US. ONLY OUR SPIRITUAL LIFE CAN HELP US. HAMSADUTA MUST RETURN GERMANY IMMEDIATELY AND DON'T LEAVE AGAIN. ATREYA RISHI HAS NO AUTHORITY FROM ME TO MANAGE ANYTHING. REMOVE HIM. I HAVE NO APPROVAL FOR ANY THESE PLANS. DON'T CHANGE ANYTHING. ACKNOWLEDGE CABLE 26 RENNY STREET PADDINGTON SYDNEY.

BHAKTIVEDANTA SWAMI

On the following morning, April 7, 1972, three replies were received:

1. JAI! ALL MY MISGIVINGS CONFIRMED BY YOUR TELEGRAMS. RAISED STRONG OBJECTIONS AT GBC MEETINGS. LETTER SENT TO YOU ON 30TH ABOUT THIS. DETAILS TO FOLLOW. HAMSADUTA LEFT 30TH FOR GERMANY. ATREYA RISHI NOTIFIED. GBC NOTIFIED. NOTHING SIGNIFICANT CHANGED YET. DO NOT WORRY. HARE KRISHNA.

RUPANUGA.

1. I WILL REMAIN IN GERMANY AND FOLLOW YOUR INSTRUCTION. WILL REMOVE ATREYA RISHI.

HAMSADUTA.

1. HAMSADUTA HAS RETURNED TO GERMANY. ATREYA REMOVED. AWAITING ANY FURTHER INSTRUCTION.

KARANDHARA.

cc. All Temple Presidents. ACBS/sda APPROVED: A.C. Bhaktivedanta Swami, Founder-Acarya, ISKCON

Letter to: Bibhu

-

Sydney 8 April, 1972

72-04-08

Pittsburgh

My dear Bibhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 10, 1972 and I have noted the contents. I am so glad to know that your temple is growing and you are expanding your programs. If we simply remain very sincere, then Krishna will give us all facility for serving Him nicely. This college program is very good, and you should continue in this way, giving all these student an opportunity to learn this Krishna consciousness philosophy and culture. They are all seeking after some knowledge, but they are being misguided by their blind leaders. It is our duty to give them real knowledge and understanding of the purpose of life.

Please offer my blessings to all the others there. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Puri Maharaj

-

Sydney 8 April, 1972
ISKCON Sydney,
83, Hereford Street, Glebe,
Sydney, Australia 2037.
My dear Puri Maharaj,

Please accept my greetings. I beg to acknowledge your letter of 18/3/72, and I have noted the contents carefully. You will be happy to know that our centers in Australia are expanding very rapidly, and many many young boys and girls are surrendering their lives in rich country to Lord Krishna. Now I think I have got about 100 disciples in Melbourne, and Sydney, exactly like those you have observed with me in India. So there is very good scope here because we have opened up our preaching here less than two years back. The other day I was invited by some Christian monks to come to their very large monastery in the countryside near Melbourne, and they were so much appreciating our Krishna Consciousness philosophy of Lord Chaitanya Mahaprabhu, and they read our Bhagavad Gita every night, and they are all very nice persons and have stopped eating meat. So practically they have become our allies, and with their co-operation there is immense work to be done. Then last night we had a meeting in the Melbourne Town Hall in the central part of the city, and there was very ecstatic kirtan with more than one thousand persons and many of them joined us by dancing on the stage. So in every respect these western countries are the best field for our Vaisnava culture to spread and take effect, that has been demonstrated.

You have requested me in your letter to consider for purchasing another house. But there is one difficulty, because the present administration of Jagannath Puri sometimes do not allow us to enter the temple. Of course, for our vaisnavas this discrimination is spiritually illegal: Arche siladhi gurusu navamati vaisnave janavate: if one is dressed in vaisnava dress, according to vaisnava law, if he is considered not a vaisnava, then that is a hellish condition. You know this also. So I think so long Viswanath Das, Chief Minister of Orissa, is there, he should pass some law to help us. Viswanath Das knows everything, he can pass an act to allow foreign disciples into Jagannath Puri. Many hundreds of foreign disciples will be coming to India in the near future, and already we have got nearly 100 men there, so it is a great opportunity for the administrative officials of Puri to increase the fame and prosperity of Jagannath Puri all over the world, and it will be their misfortune if so many qualified devotees of the Lord are not allowed into the temple, simply because they have taken their birth in a faraway place. So if you are able to do something, and approach the right persons like Mr. Viswanath then we shall be free to have our center in Puri. Kindly let me know at your earliest. I shall be at the above Sydney address until 18th of April, 1972, then I am going to Hong Kong and Tokyo, so you may write me at Tokyo ISKCON, 3211 Minami Asakawa-cho, Hachioji-shi 193, Tokyo, Japan, after the 18th to the first of May, 1972, and after that c/o my Los Angeles ISKCON World Headquarters, 3764 Watseka Avenue, Los Angeles, California, 90034, U.S.A.

Thanking you once again. Hoping this will meet you in good health.
Yours in the service of Krishna, A.C. Bhaktivedanta Swami
(handwritten:)
N.B. So far Srila Prabhupada's birth place is concerned,
I must have it in all circumstances.
ACB
Tridandiswami Sri B. V. Puri Maharaj,
Sri Krishna Chaitanya Math,Vishakhpatnam.
ACBS/sda
Letter to: Tarkikchuramoni

-

Sydney 8 April, 1972
72-04-08
Pittsburgh
My dear daughter,

Please accept my blessings. Upon the recommendation of Bibhu I have gladly consented to accept you as my duly initiated disciple. Your beads have been duly chanted on by me and they are sent under separate post. Your spiritual name is Tarkikchuramoni Devi Dasi.

I am so glad to learn that you have been such a great help to Bibhu there in our Pittsburgh center. I can understand that you are a very sincere student and are an eligible candidate for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana, etc. In this way you keep yourself engaged in Krishna's business 24 hours a day and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: Gurudasa

-

Sydney 8 April, 1972
72-04-08
Vrindaban
My dear Gurudasa,

Please accept my blessings. I beg to inform you that very soon I shall be going to Tokyo from here, and I wish to arrange with Dai Nippon to send many of our books to India, via Bombay, for selling in India. It has proven to be very troublesome to send money from America to India, but you can get books as many as you like, sell them there to the public at large, and in this way you can raise funds for our Mayapur, Vrindaban and Juhu projects. So I do not know about our CCP license, whether permission further is needed to import these religious textbooks? So kindly enquire in Delhi what is the present position, and if there is further work to be done to get the permission, please do the needful and inform. I shall be sending the books very soon, so we should be certain that they will allow them without any difficulty like last time.

There is one Ish Kumar Puri, who is at the firm of Atma Ram & Sons, Kashmere Gate, Delhi-6, and I think you and Tamala Krishna have had some dealings with him before, and I think he has promised to help us in this respect, so kindly also visit him and take his help. In this regard, you please correspond with Mahamsa and Giriraja in Bombay, and with Bhavananda in Calcutta, and all of your work conjointly.

I am very much happy with our Australian programs, and in few days we are flying to New Zealand, where Tusta Krishna has opened up a new ISKCON center. Then we shall go to Hong Kong and Japan, so you may reply me at the Sydney address until 18th April, 1972, at Tokyo from 18th to first of May, and after that c/o Los Angeles. Keep my informed very regularly all that is happening, especially with Vrindaban scheme, because I am very much pleased with you both for working there and I think you are the best persons to manage there nicely, because Krishna has wanted you to live there all along.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda With my blessings for Yamuna and others.

Letter to: All ISKCON Temple Presidents

-

Sydney 8 April, 1972

72-04-08

MEMO TO ALL ISKCON TEMPLE PRESIDENTS:

My dear _

Please accept my blessings. I beg to inform you that recently some of the Governing Body Commission members held a meeting at New York on 25th through 28th March, 1972, and they have sent me a big big minutes, duplicated, for my consideration and approval, but in the meantime they have decided some appointments without consulting me. One of the items which struck me very much is as follows:

"Atreya Rsi das was selected to be the Secretary for GBC and receive all correspondence including monthly reports." I never appointed Atreya Rsi member of the GBC, and I do not know how he can be appointed Secretary to GBC without my sanction. "He was also appointed to be on the Management Committee. with Karandhara for the purpose of supervising ISKCON business and implementing the decisions reached by GBC." This has very much disturbed me.

Sriman Atreya Rsi das may be very expert, but without my say he has been given so much power and this has upset my brain.

I also understand that immediate actions are going to take place even prior to my permission, and that, also, "without divulging to the devotees(!)"

I do not follow exactly what is the motive of the so-called GBC meeting, therefore I have sent the telegram which you will find attached herewith, and I have received the replies as well.

Under these circumstances, I AUTHORIZE YOU TO DISREGARD FOR THE TIME BEING ANY DECISION FROM THE GBC MEN UNTIL MY FURTHER INSTRUCTION.

You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully.

I shall be very glad to know the names of your assistants such as Secretary, Treasurer and Accountant. Finally, I beg to repeat that ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE.

You may reply me at ISKCON Tokyo. Hoping this meets you in very good health and advanced spiritual mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhakta dasa

-

Sydney 9 April, 1972

72-04-09

My dear Bhakta dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 19, 1972, and I am very much pleased to note that you are making steady growth in all aspects of devotional service, especially in the department of selling so many books monthly. But always remember that we are selling books not for making business but for pleasing Krsna, and by preaching we should sell books, not by cheating. If this simple method is followed, there will be tremendous success in selling of our books, and the public will appreciate and take great benefit from our preaching and publications.

You say you have no Vaisnava calendar, but Syamasundara tells me that he has sent our Vaisnava calendar up to end May to Karandhara some time ago, so I am wondering why he has not distributed that list to all the centers?

This process of surrendering 50% of all profits made by the temple has been adopted by you, and I think you are the pioneer in this giving up of 50% to my Book Fund, though I had recommended it should be our general policy to Karandhara some months back. Of course, I can only suggest, and wherever possible that can be applied, but I do not force anyone. After all, you are only working so hard to please Krsna only out of love for me, so there can be no question of force if love is there. We should not ever try to force anyone or reduce our Society to an impersonal business exchange, this will kill everything. Our only purpose in every endeavor is simply to make advancement in spiritual life or in pleasing Krsna.

I have consented to accept Susan Tumminia as my duly initiated disciple, especially as you have recommended her because she never talks nonsense. That silence, or only speaking of Krsna-related subjects, is first sign of the advanced devotee, because a man or woman may be wearing something so that we might think, Oh, he is like this or she is like that, but we cannot really understand what a person is until they speak something words, then we can understand, Oh, this is nonsense, or, here is a devotee. Her letter follows.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mahatma

-

Sydney 10 April, 1972

72-04-10

[To Mahatma]

"So far your thinking about things and making so many plans, that is all right, but our first business is Krishna's plan. That is the only plan, and no matter how many schemes we employ to adjust things in this material world, if they have no solid basis in Krishna's plan, they remain merely dreams of phantasmagoria. So in this Krishna Consciousness Movement, I am training boys and girls all over the world how to act nicely by practically serving Krishna in their everyday lives. That is more important than trying for something which I may like to do but which will never happen. Just like Sudama Vipra, he did not want to offer something very small, but his wife insisted so he offered Krishna only a small bowl of flaked rice, and Krishna took it with great pleasure, and when Sudama vipra returned home to his poor hut, he found a huge palace made of jewels. So the point is to make use of what we already have. That is most important, and if Krishna sees that we are using is properly for pleasing Him in loving attitude of devotional service, then Krishna gives every facility in reciprocation of love. So if you have talent for musical achievement, that is nice; but if you nourish some idea of becoming famous by playing some music, that will be a source of frustration-the end. So it is better if you play your music for Krishna by having very ecstatic kirtanas in your center in Vancouver, and in this way, as I have introduced it, all of the devotees and also the general public as well will be able to join together cooperatively in the glorification of the Supreme Personality of Godhead, not that we shall glorify anyone else. Let the materialists operate in their own way, but we have got Vaisnavism stand and we should train the general public to accept it and come up to our platform of process of doing things, not that we should reduce to their standard."

Letter to: Satsvarupa

-

Sydney 10 April, 1972

72-04-10

Dallas

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 17, 1972, and I am very much pleased to hear from you that everything is going nicely at our Gurukula school, and also that two travelling SKP parties from Dallas are having such good success by turning in $3000 to my Book Fund in one month only. That is such nice service to Krishna, and it is news that makes my heart gladdened. Actually, I have very great hope for these travelling parties, our Gurukula school, and all our other projects, that by engaging ourselves in these ways, so long we do not forget the purpose of such activity then we shall very much revise the nasty situation in the world as it exists present moment, and we shall observe that angelic persons like you all nice devotees will be very much prominent in public life everywhere. That is my hope. But I have been very much disturbed recently by the meeting which you all have had in New York, wherein you have passed so many resolutions and elected Atreya Rsi to GBC Secretary, and made so many other changes. I am very much puzzled by the whole business. Therefore I have not approved of it, and you may by now have received my letter why I have temporarily suspended the GBC. Let us not revive this old matter, but I want to know from you what is your opinion of the matter, and how is it that Hamsaduta and Atreya Rsi were able to persuade you all senior leaders of the Society to follow their foolish activities? Kindly inform.

From now on, the temples will operate independently and try to improve their spiritual life more carefully, so there is no more need for such financial arrangement of centralization, as you have proposed. Better you concentrate your time on improving Gurukula school, that is a huge task. You are responsible to train so many children in the highest knowledge of life, so that cannot be neglected in any way. You are also doing editing work, so I think that in these two ways you can remain yourself always busy in devotional service, without more work of management of many other temples required.

So far your statement, "Our final success will be when you actually sit tight and translate books and let us manage successfully," yes, that is my desire, but if you can do it or not, that has again disturbed me very much. Now I have given you everything, but I do not see that even the basic principles of advancement in spiritual life are always there, and sometimes there is tendency to neglect what is our real purpose of life, namely, to become mad after Krishna, and instead we become carried away by big big talk. So I am still thinking how things will go on.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

-

Sydney 11 April, 1972

72-04-11

Hamburg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 7th, 1972, and I have noted the contents. The meeting of the GBC appeared to be very unconstitutional, because all the men were not informed or invited. Syamasundara. was not invited, Sudama was not invited, Krishna das was not invited, Tamala Krishna was not invited, neither I was informed. Why? You cannot hold meeting of 8 persons without inviting the others. Seven may be a quorum, that's all right, but you cannot convene without a general announcement to all the members and myself, giving a proposed agenda, like that, the topics to be discussed, why the meeting is being called, etc. Then there is correspondence for deciding these things, and if there is great necessity, then meeting may be called, but not whimsically, only after much thought is given and there is clear intimation of all the members plus myself. Anything whatever is done is done, but the whole thing appeared to be giving all power to Atreya Rsi. I cannot understand why, instead of one GBC man, a person outside the Commission was given so much power, and there was to be immediate action without divulging the matter to the devotees. And I am surprised that none of the GBC members detected the defects in the procedure. It was detected only when it came to me. What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure. In the meantime, you do your duty as president of Hamburg Temple, and try to improve spiritually. Our spiritual way should strictly observe the following points especially: (1). Neatness and cleanliness of all personal bodies. (I still see those who are initiated as Brahmins, they do not wash their hand after eating even; of course, there may be so many defects due to your births in non-Brahmin families, but how long it shall go on? It is very easy thing.); (2). Chanting 16 rounds daily. (I don't think everyone is following these principles.); (3) Temple worship, which should be performed rigidly between four and ten a.m.)

I find that the devotees are still sleeping up to six, seven o'clock. So in the GBC Agenda I do not find any such programs for reforming our past bad habits. So kindly as President of Hamburg center you try to observe yourself all the regulative principles and see all the members are following.

Recently I have received from one Sannyasi complaint about another Sannyasi who is not chanting regularly. So our view is that we shall be strictly following the rules and regulations. Monetary matters are secondary. On principle, we should better starve than neglect our rules and regulations. We are trying to present an ideal Society to the world, so although we are very rigidly following these principles, still, we are very liberal to everyone. For this reason we are being appreciated everywhere. So anyway, I am not at all dissatisfied with you, but it is my duty to point out the mistakes. You are in charge of the Germany organization. Please do it nicely there, not very much on the material side, more on the spiritual side. Example is better than precept. Every one of you must be the perfect examples, then everyone will follow.

Hoping this will meet you in good health, along with your good wife, Himavati devi dasi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Anuttama

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Sydney, Australia 12 April, 1972

72-04-12

My Dear Anuttama,

Please accept my blessing. I beg to acknowledge receipt of your letter dated March 10, 1972, and I have noted the contents. I am very pleased to know that you are feeling happy in your execution of devotional service. Service of Krishna's devotees is the highest stage of spiritual perfection, so your desire to render service to the other devotees is very nice. You keep this humble attitude always, and your example will be a source of spiritual inspiration for everyone.

Thank you for the Tulsi leaves you have sent me. Srimati Tulsi Devi is very dear to Lord Krishna, so you must always care for her very lovingly and attentively, and in this way Krishna will be pleased.

Hoping this will meet you in good health and a happy mood.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Sydney 12 April, 1972

72-04-12

Bombay

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 5, 1972, and I have noted the contents with great pleasure. It appears to be very encouraging. Regarding the pandal, I do not know why they have not removed it yet, because we have ordered them to take it away, so if they have not done it, that is their business, we are not going to pay more that you have already paid. But if they are willing to sell the whole things at cost price, we are willing to purchase the whole thing. If possible, negotiate in this way.

Regarding construction of our own structure 40' x 40', that can be accepted.

This prasadam distribution item is very, very important, and it is so much pleasing to me that in the beginning so many children are coming for taking prasadam, and that supply of rice has come automatically. Please continue this program rigidly. By prasadam distribution you will do service to the Lord, and the public will be pleased upon you as well. Gradually increase the number of guests, and don't deny anyone. Continue in this way: Whatever is there, distribute equally-it may not be very sumptuous, but no one should be denied equal portion.

Regarding Building Fund money, Yes, you may draw on that, but Mr. Mehta's and all other bills should be checked and passed by our Indira devi.* We do not know about Mehta's estimate. When I asked him for estimate, he told me, don't worry about it, but another person gave us estimate without bricks at Rs. 1800/-. Of course, there is now much brickwork, so it must be more than that, but I don't think it is that much as you have said. But as we have made no contract, we shall pay him whatever he asks, but first show it to Indira devi and if she says it is all right, then pay it. I wanted to pay for the whole thing from the Souvenir Fund, but they say it is all finished, so I do not know what is the present position. Madhudvisa said the Souvenir Fund was Rs. 95,000/-; whether it is spent, then pay from Building Fund, what can be done? If they had done as I instructed from the beginning, instead of paying so much money for this temporary pandal, then things would have been better.

Now, we want to get books from America in any quantity, provided there is possibility of sale there, and the whole proceeds of sale will be employed in building our Bombay, Vrindaban, and Mayapur projects. So make plan in consultation with others, how to do it. If we have regular plan of selling books, then there will be no scarcity of money, and it will be easier to get books from Japan and sell them and utilize them than to receive money from America. So I do not think there is need for any transactions for five Krishna Books.

In Bombay there are many charitable institutions and Trusts, so if you approach them and they are convinced about our activities, enough money can be collected intelligently. I never suggested for a round building. Every inch of the available land should be utilized for a skyscraper. I do not know if Saurabha has made any designs. If so, let him send them to me, along with site plan, so I may make suggestions and give him direction how to do it.

If you make friendship with the education minister, then he can recommend to all the colleges and schools especially for purchasing our books, and besides that, if he allows our men to speak in colleges about our Krishna Consciousness Movement. But you will have to convince him that Krishna Consciousness is not a religious faith. Actually, study of the Bhagavad-gita is the only source of understanding what is the secular state. Krishna is the source of all human cultural contributions, and His book is the most widespread read all over the world. So if you can convince this education minister that this KC Movement is cultural. One big, big Professor Dimock has given in his introduction to my Bhagavad-gita As It Is that every college student should read this book. Syamasundara. can send you a copy of his statement if you require. So if in other colleges beyond India it is so recommended, why not in India. So the education minister must advise this books should be read. This will give us example for approaching central government. There are so many things to be done.

Ask Radha Raman Goswami and Ksirodakasayi and Ramananda that it is my desire to simply engage themselves in translation work. Why Ramananda is now in a slack for translation work? You can ask him on my behalf what it his intention. So for the time being all three should only translate so we can publish many literatures in local language. All Hindi and Bengali literatures should be composed in India and sent for printing by Dai Nippon in Japan. That will be nice progress. I am going to Japan to make further arrangements with Dai Nippon to get these things done very nicely.

As soon as possible we should open our own school and teach children KC through English medium, that is one of our programs. Our school will not be government recognized because we cannot follow the government syllabus. We want to teach only Krishna Consciousness. Also, in Mayapur and Vrindaban we must have schools, and if Srimate Morarji cooperates with this scheme then we can do something combinedly instead of separately. We are distributing our own prasadam free, why another business should be there? Anyone is open to take our prasadam free. Better Smt. Morarji may contribute rice, dahl, etc. for this prasadam distribution program. According to our Vedic system prasada distribution should not be on the line of hotel or canteen business. Whatever prasadam we can distribute, that should be done free of charges. So to summarize, you should distribute free prasadam, and try to introduce immediately KC instruction to the students through English medium. I know many parents are eager to educate their wards through English medium. If we can introduce this system, our girl disciples may be engaged for teaching them: a little English grammar, reading and writing, geography, arithmetic, history, sanskrit,, but all of them should be Krishna Conscious-that is Bhagavata program:

kaumaram acarer prajno dharman bhagavatan iha

Madhudvisa has written one letter to Syamasundara. expressing his desire to come to this side. So if you think that you can manage without his help, then he is welcome to come this side. There is very good scope this side for Sankirtana Party. The Sydney and Melbourne people are doing especially nice.

Hoping this meets you and all the nice devotees in Bombay in good health and very jolly mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Please let me know Indira's former address ACBS/sda

Letter to: Niranjana

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Sydney 12 April, 1972

72-04-12

Varanasi

My Dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 18, 1972 and I have noted the contents. I am glad to hear that you reached your destination safely and are determinedly chanting Hare Krishna without any fail. If one simply follows the four regulative principles and regularly chants Hare Krishna, there will be no question of falling down from devotional service.

So far my chastising you at Mayapur for your questions it is simply out of love that I chastise any of my students. It is a father's duty to raise his son to be a strong, useful citizen, and sometimes he must reprimand him for some mistake in order to teach him. But this harshness is only for his son's benefit. Similarly, you are all my spiritual children, and my only concern is to see that you all become strong in your devotion to Lord Krishna, so sometimes scolding may be there, but you should always remember that it is done with love and it is only for your benefit. You are an intelligent boy, and I want to train you very nicely so that you will be able to preach this great Krishna Conscious philosophy with conviction, and help to deliver all the spiritually-starving souls in this age. Therefore, you should take this chastisement as an opportunity to advance in Krishna Consciousness and not in any other way.

I will be in Japan up to the 5th of May, then to Hawaii for two weeks, then on to Los Angeles where I will remain for two weeks, then on to Los Angeles where I will remain for some time to do translation work. You may feel free to correspond with me at any time and I will be glad to help you with any questions that you might have.

Please also offer my greetings to your father. Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Bhavananda

•

Auckland 14 April, 1972

72-04-14

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 4, 1972, and I have noted the contents with great pleasure and relief, because my special interest is in Mayapur, that we shall make it especially to glorify Lord Caitanya Mahaprabhu in the best manner of programs, constructing buildings, preaching, Sankirtana, like that. Now in Mayapur there are two much important programs, namely, first of all, a school must be started in English medium. The children may work in the temple compound for gardening and cleansing, then they shall attend class. If they are given sufficient comfort, they will stay with us and develop nicely. Comfort means no bodily discomfort, and for this Krishna Consciousness education, many Calcutta rich men will send their children. Actually the Bhaktivinode Institute was started for this purpose, but they have turned it into an ordinary school. The second important program is this distribution of prasadam, without any discrimination, so that everyone will get equal portion, no matter how little or how much is there.

Our girls can be engaged for teaching as well as temple worship.

Mr. Bajoria will be a very good example; if the leading men of every city takes this example of installing Radha-Krishna deities in the home exactly as in our temple, then our preaching will be very successful. But they must learn the art of worshiping and following the regulative principles from us. As soon as they employ hired priests, the whole thing will be spoiled. Members of the household should learn to worship the deity as we are doing, following the regulative principles, then it will be successful. We want every house to be a temple, not that our place should be the only place for the people to come. No, this should be the process: that they learn at our place, then establish the same thing at home. So this Bajoria program should be considered as one of our successful points of preaching, so he should be encouraged, but he should be requested at the same time to have no hired priests, then it will spoil.

Your ideas for Rathayatra are nice, so do it like that. If you want any suggestions or points, I shall give you. I suggested to make a smaller ratha of wood finely-carved with silver plating if possible; if not, you can have a nice ratha in the normal way. In childhood, my ratha used to go to this temple, so if this is again introduced, it will be again very much appreciated by Radha-Govinda.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

•

Auckland 14 April, 1972

72-04-14

Calcutta

My dear Jayapataka Maharaja,

Please accept my blessings. I have received also your letter of April 4, 1972, and everything seems to be going very nicely there in Mayapur, and also at Calcutta Temple. Four lakhs sounds like a reasonable price for that house. I have given you one lakh, ten thousand, already, so balance you try to raise funds, but if there is scarcity there will be no trouble, we shall supply. One thing is, as soon as you send me, jointly signed, a statement of how the money I gave you was spent, along with vouchers, then I can arrange more in future, as there may be some need to move swiftly before the monsoon comes. So try to do it very nicely, quickly, and sagaciously. Tamala Krishna can go also to my god-brother's math near Jessore, Bangladesh, as I have got a letter from him requesting our men to come there but they will not meet all expenses. His address is Bhakti Sambandha Turya Srami, c/o Gaudiya Math, Bordia, Jessore, Bangladesh. The pandal program at Mayapur should go on, along with prasada distribution. We are already on the top of all our godbrothers, that should be maintained. Invite all Hindus, Muslims, Jains, etc., without any discrimination, as we do in foreign countries, and continue the evening program. One thing, I have received on complaint from Damodara Maharaja that there was some quarrel with Acyutananda Maharaja. I do not know what is the fact, but we should avoid any quarrel with our godbrothers, and always be very nice and kind to them, and cooperate with them. Because Damodara Maharaja is offended, so Acyutananda Maharaja should go to Damodara and beg his forgiveness, and bow and touch his feet. There is no harm in such behavior of begging forgiveness. So far ”Gita Gan,” it should simply be composed there and sent to Japan c/o ISKCON Tokyo for printing. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Unknown

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Unknown Place 15 April, 1972

72-04-15

[PARTIAL LETTER:]

Regarding GBC for this Australia zone, that I shall decide in due course, after I have thoroughly seen how things are going.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Auckland 15 April, 1972

72-04-15

My dear Bali Mardana,

Please accept my blessings. Thank you very much for the copy of BTG #44, it is very nicely done. I think you are doing very nicely there in ISKCON Press, so you should stick there and manage everything as you are already doing. So far your GBC duties are concerned, everything is going very nicely here and in Australia in your absence, so for the time being there is no need for you to come here. I am going to Hong Kong on the 19th, and there we shall discuss if Bhurijana may open one center in Manila, as he has suggested. Then on 20th we fly to Tokyo, and on May 6th we shall reach Honolulu. So I shall be very much satisfied if you stay there at ISKCON Press and go on increasing the beauty and importance of our Back to Godhead magazine, and be happy.

One thing is that book profits must be deposited in my Book Fund Account, at least 15%. But this we shall discuss.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

-

Auckland 15 April, 1972

72-04-15

Mexico City

My dear Citsukhananda,

Please accept my blessings. I have received your letter dated 3/10/72, duly forwarded to me here in New Zealand from our Bombay branch. I am very much pleased to hear that Mexico City center is developing very nicely under your expert supervision, and I also note that you say that Latin America is very much ready for Krishna Consciousness movement. So if you like I can come there after leaving Hawaii, before coming to Los Angeles, where I shall end my touring. So we are going to Honolulu from Tokyo on May 6th, 1972, and I think we shall remain about two to three weeks in Hawaii, then we can come to Mexico City direct from there, say, near end of May. Is that all right? You may correspond with my secretary, Syamasundara., in this regard, and make all arrangements with him. I think we can stay in Mexico City about one week or ten days before we must return to Los Angeles.

I am sending one of our new sannyasis, Hanuman das Goswami, to South America. He is here with me now, but he shall leave by ship very soon, so if you have got any Spanish-speaking devotees there who can assist him in preaching throughout South America, you can tell them to write him here at the above address, and they can make arrangements to meet for performing this great task of pioneer preachers on South American continent.

So far your wife is concerned, you have given her one son, so that is sufficient-now she will always have some engagement to raise the child and train him in Krishna Consciousness, so you can be free to devote yourself more fully in spreading this Krishna Consciousness movement.

Upon your recommendation, I shall accept Jan Prabhu as my duly initiated disciple, and his letter follows.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Received: check for $100.00

Letter to: Ujjal

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Auckland 15 April, 1972

72-04-15

Mexico City

My dear Son,

Please accept my blessings. Upon the recommendation of Citsukhananda, I am very glad to consent to accept you as my duly initiated disciple, and I am sending your beads, duly chanted by me, under separate post. I have given you the spiritual name of

UJJAL DAS. I am very pleased to hear that you have been such a great help to Citsukhananda there in our Mexico City center. I can understand that you are a very sincere boy and are a very eligible candidate for going back to Home, back to Godhead. And the process is simple. Follow the regulative principles very strictly, chant at least 16 rounds of beads daily, read our literatures, go for street Sankirtana, etc. In this way keep yourself engaged in Krishna's business 24 hours, and in this lifetime you will become perfectly happy and in the end reach the Supreme destination.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jadurani

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Auckland 15 April, 1972

72-04-15

My Dear Jadurani,

Please accept my blessings. I have received your undated note, along with sketch for cover of Srimad-Bhagavatam, 4th Canto, Vol. I. It is nice, the eight items are placed correctly. I have already answered your question about Nara Narayana twins. So far Lord Brahma paint him just like you have painted already in the poster where he is flying on the swan for stealing Krishna's cowherds friends and cows.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ksirodakasayi

•

Tokyo 18 April, 1972

72-04-18

Vrindaban

My dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 9, 1972, and I have noted the contents carefully, I am replying you on plane on my way to Tokyo; I should reach Hong Kong this evening, and tomorrow I shall start for Tokyo. Regarding plans of Vrindaban construction, I have advised the boy Saubha to send it to me in Tokyo for my approval, and from Tokyo I shall send it back to you. Giriraja has also informed me that the plans are completed and are very nice. You should correspond frequently with Giriraja in this matter.

Regarding BTG, my plan is this, that you shall simply translate from our English issues and reproduce the writing and insert it wherever there is writing in the English version. They have already got the plates in Japan, so you will not require to have any photos, simply translate into Hindi the English text and lay it out in exactly the same columns on the page. Every publication you translate should be done just like this. Now send immediately one composed BTG to Tokyo immediately and I shall get it begun.

I am very glad to hear that you are all happy in Vrindaban and that our Sankirtana party from Radha Damodara Temple to our new place is being appreciated. Please continue this. You have retired from material life and Krishna has given you the nicest place in this material world to live in, so stick there and every month send one BTG Hindi composition to Tokyo. Radha Raman Goswami is there with you so you work together and do this job nicely.

Yes, we can take care of Gopalaji along with our deities. But if she dictates something, then we cannot. She can give everything to us if she believes in us. Whether the property will have income at least Rs. 100/- monthly?

The Mahant of Nasik wants to keep some portion for his own use, so let him keep it all, we are no more interested. Go on paying Gauracandra Goswami Rs. 10/- per month and taking receipt, let him think whatever he wants.

Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda Begin the construction work before rainy season begins.

Letter to: Radha-Damodara

•

Tokyo 21 April, 1972

72-04-21

Edmonton

My dear son,

Please accept my blessings. Upon the recommendation of Paramesvari I have gladly consented to accept you as my duly initiated disciple. Your beads have been duly chanted by me and they are sent under separate post. Your spiritual name is Radha Damodara das Brahmacari.

I am so glad to learn that you have been such a great help to Paramesvari there in our Edmonton center. I can understand that you are a very sincere boy and are very eligible for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and the end reach the Supreme destination.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Dharma

-

Tokyo 22 April, 1972
72-04-22
Gainesville
My dear Dharma,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 14, 1972 and I have noted the contents. Actually, Krishna does not care for how much we give to Him, but He sees how much we are keeping back for ourselves. There is the story of Kholaveca Sridhara, a devotee of Lord Caitanya, who although he was a very poor man, gave half of his meager income for worshiping Mother Ganges, and by so doing, he greatly pleased the Lord. It is not so much important the quantity of books that we distribute, but that we serve Krishna as best we can, and depend on Him for the results. Transcendental competition is nice, but it should not come to the point of making us lose our Krishna consciousness. When you have these feelings, do not mistake it for enviousness, but take it to be an indirect appreciation of the service done by your other Godbrothers. This is spiritual. In the material world, when someone surpasses us in some way we become angry and plan how to stop him, but in the spiritual world when someone does some better service we think "Oh, he has done so nicely. Let me help him to execute his service." So we should always endeavor to keep this attitude, and serve Lord Krishna to the best of our ability. That will make one advance in spiritual life.

Hoping this will meet you in good health and happy mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: Gunagrahi

-

Tokyo 22 April, 1972
72-04-22
Buffalo
My dear Gunagrahi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 21, 1972 and I have noted the contents. Upon your recommendation, I am glad to accept Sriman Larry Kelly as my duly initiated disciple, and I am enclosing a separate letter to him. The extra set of beads that were mistakenly sent to Ayodhyapati Das may be given to him. Ayodhyapati may keep that name and disregard the second one.

In every college and university all over the world, there are so many different courses available to help the student become more entangled in the material world and to forget his real occupation. But none of them offer any instruction on the nature of the spirit soul and his relation with the Supreme Soul. So our program at these colleges is so important, because we are giving all these young people an opportunity to develop real knowledge and make their lives successful. I am so pleased to know that all of you are very enthusiastic for pushing on this program. Always keep this enthusiasm, and increase it more and more, and Krishna will give you all help and guidance.

Hoping this will meet you in good health and happy mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: All Temple Presidents

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Tokyo 22 April, 1972
72-04-22
ALL GLORIES TO SRI GURU AND GAURANGA TO ALL TEMPLE PRESIDENTS
Dear Prabhus,

Please accept my most worthless obeisances. I am presently in Japan with Srila Prabhupada and we are meeting conjointly with Dai Nippon to organize book production. As a follow up to Srila Prabhupada's letter to all Temple Presidents of April 9, His Divine Grace has instructed me to inform you all of the following:

The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into twelve zones. For each zone there is one zonal secretary appointed by Srila Prabhupada. The zonal secretaries duty is to see that the spiritual principles are being upheld very nicely in all the Temples of his zone. Otherwise each Temple shall be independent and self-supporting. Let every Temple President work according to his own capacity to improve the Krishna Consciousness of his center. So far the practical management is concerned, that is required, but not that we should become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the Presidents may handle and take advice and assistance from their GBC representative. In this way let the Societies work go on and everyone increase their service at their own creative rate.

Now, so far the BTG and Book Funds are concerned, these matters shall be managed separately from the GBC by a body known as The Bhaktivedanta Book Trust. The Book Trust shall be comprised of Srila Prabhupada, Karandhara dasa, and Bali Mardan dasa. They shall combinedly collect the sales proceeds from each Center and utilize all funds for the printing of Srila Prabhupada's books and the construction of ISKCON Centers all over the world. Not a farthing is to be spent for any other purpose.

The Book Trust shall see to the printing and distribution to Centers of books and magazines and it will be the serious responsibility of each Temple President to see that the billed amounts for these are paid to the BTG and Book Funds regularly. The billings and collections shall come from and to Los Angeles where Karandhara dasa will collect and keep accounts. We request that everyone will take these formulas to heart and execute them very conscientiously. In this way we shall certainly be successful in pushing on this movement.

All glories to Sri Guru and Gauranga

APPROVED: A.C. Bhaktivedanta Swami, Founder-Acarya of ISKCON Your lowly servant at Prabhupada's lotus feet,

Karandhara dasa Adhikari c.c. To all ISKCON Temple Presidents

Letter to: Sons and Daughters

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Tokyo 22 April, 1972

72-04-22

San Diego

My dear sons and daughters,

Please accept my blessings. I am in due receipt of your letter, undated, along with your offering of $100, and I thank you very much. You are all very nice, sincere boys and girls, and Krishna has been very kind to send you all to help me in this great task of trying to save all the fallen souls from such a dangerous position. At every step there is danger, but under the strong grip of maya, we forget this. So the task is very great to give real knowledge, Krishna consciousness, to everyone, and I am so much encouraged by your determined efforts. Please increase more and more, and Krishna will help you.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Lalitananda

-

Japan 22 April, 1972

72-04-22

My Dear son,

Please accept my blessings. Upon the recommendation of Gunagrahi I have gladly consented to accept you as my duly initiated disciple. There is one extra set of beads there which have been duly chanted by me, so you may take them as your beads. Your spiritual name is Lalitananda das Brahmacari.

I am so glad to learn that you have been such a great help to Gunagrahi there in our Buffalo centre. I can understand that you are a very sincere boy and are very eligible for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the Supreme destination.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Labangalatika

-

Tokyo 22 April, 1972

72-04-22

Atlanta

My dear Labangalatika,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 4 and I have noted the contents. Upon inquiring from Hayagriva prabhu regarding the deity worship program at New Vrindaban, I have been assured that everything is going on nicely now, and that Radha and Krishna are receiving proper care and service. It is very good that you are feeling so much responsibility for the welfare of Their Lordships, and I hope that you will very enthusiastically engage yourself in tending to Their needs. Always remember that cleanliness and promptness are two very important requirements in Deity worship.

Hoping this will meet you in good health and a happy mood.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Kirtiraja

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Tokyo 22 April, 1972

72-04-22

Los Angeles

My dear Kirtiraja,

Please accept my blessings. I am in due receipt of your letter, undated, along with your offering of $100, delivered to me here by Sriman Karandhara, and I thank you very much.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Sucandra

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Tokyo 22 April, 1972

72-04-22

Munich

My dear Sucandra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 17, 1972 and I have noted the contents. I am very glad to know that you are working sincerely to distribute this great science to the people of Germany. Not only the people in Germany, but all over the world, people are suffering due to lack of this knowledge. When the son is suffering, the father is also afflicted. So Krishna, the Supreme Father, does not like to see his parts and parcels suffering in the material world. To deliver the fallen souls, He gives His instruction, He sends His representatives, and sometimes He even comes Himself just for the benefit of all the living entities. So it is our duty, as His representative, to canvass. "Please take this knowledge and make your life successful." So all of you continue to push on this movement with ever-increasing enthusiasm, and Krishna will help you.

So far your daughter, there is already one devotee named Visakha, so instead your daughter may be named Vaisnavi Dasi.

Hoping this meets you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/nkd

Letter to: Giriraja

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Tokyo 23 April, 1972

72-04-23

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated April 15, 1972 and I have noted the contents. This food distribution program is to be done very, very nicely as I have already written in my last letter. Generally people make a plea that why are there so many hungry and naked. So we invite all hungry and naked people to come to us and we will give them food and clothing and Krishna consciousness as well. This will attract the general public and there will never be any shortage of food-stuffs, so continue regularly. In Bombay there are many generous persons who like food distribution programs, and actually, our temple should be the via media for feeding the poor with food and spiritual knowledge. Our Bombay program should be based on giving Krishna consciousness through the English medium and distribution of prasadam without any discrimination. This will enhance our prestige and will accelerate our spiritual life as well. The temple program of arati, kirtana, bhoga offerings, discourses, etc. should continue. There should be no neglect of that program.

You can have the gardeners decorate the whole land with flowers and if possible some fruits also. Have a boundary fence so that everyone cannot enter it. So far your hired Brahmin cook, since we have our prasadam distribution program this may be necessary, but he must be clean, no smoking, and he must wear kunti beads. As far as possible he must follow our principles.

The temple foundation should be done first. There are many engineers in Calcutta who can give us free service, and if some of them can be brought at our expense to see to the supervision, that will be nice. Everything must be done very cautiously. For clearing the debt of Mr. Nair, he has to be paid three lakhs per year. That means if you make one member daily, that will be 360,000 per year. So you should make one member for clearing his debt, and one member for construction. This should be the calculation. Our latest edition of Krsna book is very handy and just like an ordinary story book. It can be distributed to every student and gentleman, and to all the English-speaking public. Our men can be engaged for this purpose. You can make one advertisement that can read like this:

"Read KRSNA, the Supreme Personality of Godhead" Available in all bookstores 3 Volumes - Rs. 15 So far funds from USA, if need be we shall help. The program should be that you take from the USA as much money as you want in the shape of books, and the whole amount can be engaged in building and construction work. For example, Krsna books cost 75 cents for 3 copies, so if USA has sent you the books at cost price, you can make profit by selling at $2. That is $1.25 profit per set, and you haven't got to pay back even the cost. This arrangement will be nice, otherwise in case of emergency, the other arrangement can also be adopted. If we get our plans sanctioned, automatically we will get customers for our flats. But we must get all these occupants as devotees, and you can consult with Indira regarding this matter. There are many devotees who are prepared to accept. The two Parsi sisters should be allowed to come and go as they like, and they should try to understand our procedure, follow the principles, and they are welcome. There are many Parsis in Bombay who are willing to come, and it only takes some organizing in the matter. Mahamsa can help you in this way. Regarding money from USA you can correspond with Karandhara. I cannot understand why our magazines were lying at the docks for three months. Is it that nobody took the time to clear them or what?

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/nkd

Letter to: Krsnakanti

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Tokyo 23 April, 1972

72-04-23

Los Angeles

My dear Krsnakanti,

Please accept my blessings. I am in due receipt of your note dated April 18, 1972 and I have noted the contents. Thank you very much for your contribution of $20. Your endeavors to spread Krishna consciousness by means of radio and television is very encouraging to me, and I am looking forward to participating in this program when I return to Los Angeles soon.

Hoping this will meet you in good health and happy mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: Brahmananda

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Tokyo 24 April, 1972
72-04-24
Nairobi
My dear Brahmananda,

Please accept my blessings. I am very glad to receive your letters of April 6th and 15th, 1972, and I have noted the contents. You have got great responsibility in Africa, greater than in India. As you are concentrating your activities in Africa with Mr. Shah and Damji Devji, there is no need to return to India at the present moment. I have received one report from Bombay that things are going on nicely, so unless there is urgent necessity I shall not want you to go back to India. Rsi Kumar was anxious to go to S. Africa. I have already advised him to go to South Africa and if he's still willing I wish that he may be helped in that respect. My desire is that you be in charge of East Africa and he may be in charge of South Africa, and this way you both organize the African program very nicely.

Just now I am on the plane towards Hong Kong (Apr. 19th), where I shall stay overnight, and tomorrow I shall go to Japan. Our preaching in Australia and New Zealand was very successful, and in New Zealand we shall very soon have our own temple, as our new disciple there, Gaura Krishna das, has already given 3 acres of land in Auckland.

I am very glad to note that you are increasing always by enrolling many Life Members. That is the heart of our expanding progress in Africa, making Life Members, so go on like this and make many many hundreds and thousands of Life Members in Africa.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
cc. Giriraja das/Bombay ACBS/sda
Letter to: Hamsaduta

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Tokyo 24 April, 1972
72-04-24
My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated April 18, 1972 and I have noted the contents. This program to make each and every center spiritually strong should be the duty of the GBC. So far financing, let them do in their own way, and you can simply advise them. Don't bother too much about financial matters, but your first concern should be book and magazine distribution. We have to increase our preaching propensity. That is our main business. Your reports of book distribution are very, very encouraging. The more you distribute our books and magazines, that is solid work. Here in Japan, we have got very good prospects for the future. Last night many Japanese boys and girls came and I saw good prospects for the future. Everywhere we have got good devotees. Krishna consciousness is dormant in everyone and we can awaken it in them. All your news is very good and I thank you very much. This Krishna consciousness is so nice, the more one works and renders service, the more he becomes enthusiastic. This is the secret of spiritual life. The test of spiritual life is when one can work all day long and not be tired. In the material world, we do a little work and become exhausted. 24 hours we should be engaged in some service to our capacity. That is real spiritual life.

Sivananda is a good soul, and you should try to encourage him. He is just like your younger brother. So far your apologies what is done is done, it doesn't matter. Just go on doing your work. You have got immense field for working in Germany, so with the help of Sivananda and Mandali Bhadra, organize Germany very successfully, and Krishna will be pleased. I have received one copy of the German BTG from ISKCON Press, and it is done very nicely. Sivananda can be given sannyasa, and when I go to Los Angeles, I shall let you know regarding this. I must know who the other boy is and then I can consider his case. Actually, all of you are more than sannyasis. Anyone who has dedicated his life to Krishna, he is sannyasi, yogi, and everything. That is the statement of Bhagavad-gita-one who does not work for his personal benefit is a sannyasi. It doesn't matter what is his dress. So all our devotees are more than sannyasis. We are members of Krishna's family. Our aim is not to become a Mayavadi sannyasi, but to become family members of Krishna's devotees. Krishna maintains 16,000 families, and if you get a chance to serve in one of the families, then your life is a success. Real sannyasa means no more interest in material activities, but simply dedicated to Krishna's service. That is real sannyasa. So you are greater than a sannyasi. You train all these boys to be practical sannyasis in the service of Krishna.

If it is possible to make the London Rathayatra more gorgeous by your all going, than do it. Cooperate with Dayananda. Last year in San Francisco, there were three chariots, and it was very successful, so you can do the same there. I may come also, if Lord Jagannatha attracts me.

Hoping this will meet you in good health and happy mood.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/nkd
Letter to: Atreya Rsi

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Tokyo 25 April, 1970

72-04-25

Brooklyn

My dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 17, 1972. I am returning back to Los Angeles by the 20th May. At that time it will be a great pleasure to have your association there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Balavanta

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Tokyo 25 April, 1972

72-04-25

Atlanta

My dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your invitation dated April 8, 1972, inviting me to come there for Lord Caitanya's Festival, and I thank you very much for it. Unfortunately, I got the invitation quite late, in New Zealand, and by then our program had been fixed to go to Japan. So we shall be here until 6th May, then we are going to Honolulu until 20th May, then to Los Angeles. I have heard that the meeting in Atlanta was a very great success, and that many people attended, but I have not heard from you the details, and also how your political campaign as mayor of Atlanta is running.

According to our vedic civilization, this Krishna Consciousness Movement is supported by the state. We are already explaining these things in the chapters of Srimad-Bhagavatam regarding Prthu Maharaja. Unfortunately, people have taken religion as a fictitious faith, therefore the modern state they are not interested in fictitious faiths, and as such, they declare "secularism." Actually, it is the necessity of the human society to become Krishna Conscious and each state has to take it seriously to implement the idea among the citizens. So we expect to push on our movement to that extent, that is our objective.

Hoping this will meet you in good health and cheerful mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja, Cyavana

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Tokyo 25 April, 1972

72-04-25

My Dear Giriraja and Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 16, 1972, along with sketches and plans, etc. Thank you very much. The report is quite encouraging to me, and I think that the way you are proceding is nice. But one thing is, I have included one photograph of our proposed skyscraper to be built up in Los Angeles at ISKCON World Headquarters, and so I want that our skyscraper in Juhu should also be looking like this. I do not like the round towers you have proposed, it is too fanciful. Simply add Govindaji's temple, as you and Saurabha have drawn it, add it onto this skyscraper in the enclosed photo, then you will have per Juhu plan. Monsoon in Bombay begins in middle of June, and last year it was early, in May, so how you can get all drawings finish approved by city council and begin the foundations before monsoon. I do not think it is possible, but you can try for it, that is right.

Another thing, your selling at Rs. 100/- 120/- is too high. At most we should ask about Rs. 80/-. Our project is to receive guests and sell flats to devotees. Indira said many there are men devotees in Bombay who are anxious for such association, so she will be very much expert in seeking out customers for the flats, so you should take all help from her, she is very important lady and also very much convinced by our philosophy. Tea-drinking may be allowed a little, but no meat, drinking, gambling, like that. So on these considerations we are prepared to give some concessional rate to devotees for living with us there.

It is a nice proposal to lay down the foundation all together but then I think we shall have to move the pandal and make many other adjustments. All of these things should be considered carefully, such as having to remove the semi-permanent pandal, before beginning. Our Juhu place has got so many trees, so they will bear the heaviness of the rains and winds, and these will not be very much felt. Try to save as many of the trees as possible.

You may take money from Mr. Jayan in Calcutta if you require. Either in books or in cash, you will be supplied. I have just heard from Karandhara that he has dispatched several thousand paperback editions of Krishna Book to Bombay, so you may make arrangement how to sell these immediately, and for CCP permission you correspond with Gurudasa in Vrindaban. If you get from Mr. Jayan, simply hold in safe deposit box, and, as required, withdraw in smaller amounts and enter in the books as "Chit Collection," or "Misc. Contributions," or like that. One thing, how much you have deposited since I left India? I want to see a copy of each months' Building Fund Account statement for my records also, so Mahamsa may send regularly. I think that you are both doing very nicely in all respects there, along with Mahamsa and Saurabha, and I am putting all trust and confidence in you all nice boys to perfect this Juhu scheme for Krishna's pleasure. Thank you all very very much.

Now we are here in Japan until May 6th, then we are going to Hawaii until about 20th of May, then to Los Angeles. Hoping this will find you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa, Yamuna

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Tokyo 25 April, 1972

72-04-25

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. I beg to acknowledge receipt of Gurudasa's letters dated 8th April, 1972, and nil, respectively, and Yamuna's letter dated 9th April, 1972, and I have noted the contents with great pleasure. I am much very happy to hear that hut and fence are finished. You may submit the bill to Gargamuni with my approval that he can pay it. I don't think there is any question of Ksirodakasayi's ability to manage everything there, and he is appointed president by me, so what is the question? So far designing the temple is concerned, it is nice that you have got the honourary services of one Mr. Suri to help us. Govindaji temple is there, and a common 3-story as residential quarters may be built, so there is no difficulty for designing. One set of plans should be drawn up of Govindaji's temple, including dimensions, and one copy of them may be sent to Saurabha in Bombay.

So far our books are concerned, Karandhara has just dispatched 5,000 copies of each volume of Krishna Book, paperback edition, or 15,000 books total to Bombay. I shall ask him to send you the full information so you can get CCP immediately so there will be trouble when the books arrive there. All books which we import will be invested in India, it is not that we shall sell and take the money outside. No, the money from sales we shall spend in Bombay, Mayapur and Vrindaban.

In Vrindaban we can begin this prasadam distribution program also. Of course, there are many chatras for distributing, but we shall give them also Krishna Consciousness, that will be unique. And very soon Tamala Krishna is going to Bangladesh, so he shall initiate a huge prasadam distribution program there, so I don't think your estimate has been too high-in fact, we may very soon have to increase it, as they are distributing in Bombay extensively, and if you begin that program in Vrindaban. Cloth also we shall get, enough cloth from Bombay and Ahmedabad mill owners, as soon as the public begins to appreciate this prasadam distribution. So kindly consider it very much important to begin this collection of foodstuffs from your government immediately for dividing among our India and Bangladesh centers.

Regarding Yamuna's questions, if possible, you can have all 8 Gopis of 42" height, but it may be cumbersome. There is one Asta Sakhi Temple there in Vrindaban, you may see how this is arranged there. Krishna may be black, Balarama of white, and the pose of the back of the BTG is very nice. You cannot get Lord Caitanya with all five of His Associates? Formal seated pose of me can be there, Visakha has taken photos for that in Jaipur, but one thing is it possible to be made correctly? If not, it is no good.

Hoping this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhavananda

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Tokyo 25 April, 1972

72-04-25

My Dear Madhavananda

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 3, 1972, and I have noted the contents with pleasure. I am very much engladdened to hear that you are arranging nice engagements in Calcutta, especially in the schools. This is a very important program, so do it nicely. So far the report of other things, it is all very good news. Especially you may try for wholesale book distributing through Rupa and Co., and you may inform them that yesterday 1,500 3-volume sets, or 4,500 books, of paperback-size Krishna Books were dispatched to Bombay from here, and that in the near future many more books are to be shipped to India, so there will be always regular supply. All money collected from these books can be used in building there in India, you have not got to pay for them, so try to increase sales in this way and practically you can finance Mayapur in this way.

I am very glad to hear that Mr. Jalan has given Rs. 10,000/-. As our work progresses, especially the building itself, the school and the prasadam distribution programs, these will put us very much favorably in the public eye and many many big men in Calcutta can give tremendous sums for such good public welfare work.

There were four listeners when Krishna instructed Arjuna, so there are four bona fide Visnu sampradayas. Ramanuja is in the Sri or Laksmi sampradaya, Nimbarka is in the Kumara sampradaya, Vallabhacarya is a follower of Visnu svami or Rudra sampradaya, like that. Besides the Visnu sampradayas, there are other sampradayas, but they are following the directions given under off-shoot authorities. They have created so many, but these are not recognized by us. The four Visnu sampradayas are authorized by us, they are the original authorized sampradayas or religion, the Vaisnava religion. The original dharma is to follow the varnas and asramas, and these are created, according to Bhagavad-gita, to please Visnu. So sampradaya means one of the four original Visnu sampradayas.

Yes, you do not know how to serve Krishna, so you simply assist your guru-we must always think like this, that I do not know how to serve Radha and Krishna, but my Spiritual Master knows so I am assisting him. In this way we can offer one plate and many plates are distributed.

The Mahamantra was given to Narada by Brahma. Other mantras made by ordinary men are not authorized by the Sastras, so they have only proportionate effect as much as they are authorized or unauthorized. Highest benefit is from the Mahamantra, or Hare Krishna Mantra, because this is said by authorities. You know these things, you are becoming strong yourself by chanting this mantra, so actually it is so. Compare what you were before to what you have become, now challenge any other mantra to produce such effect. You know it, now try to realize it yourself and convince others, that is Krishna Consciousness. Yes, the more one surrenders, the more he is enabled by the Spiritual Master to succeed.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Tamala Krsna

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Tokyo 25 April, 1972
72-04-25
Mayapur
My dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th April, 1972, and I have noted the contents with great pleasure. It appears that things are going very nicely there in all respects, and I am very much relieved. I did not hear from you in Sydney, as you have mentioned, but anyway I was also writing to you and Acyutananda that my godbrother in Jessore district was very much anxious for us to come there and I was suggesting for you to go there. So now I think it is a very good opportunity, so you may go with your party immediately. If possible see Sri Mujibur Rehman, president of Bangladesh, and show him evidence that Parsis, Jews, Christians, Muslims, all parties are participating in this Krishna Consciousness Movement-so why they Bangladesh Muslims should not join? We want to unite everyone culturally. Without this, every society is imperfect, but with it, society is perfect. All intelligent leaders of society should try to understand in depth this fact. So take the help of Sri Bhakti Turyasrami and implant one center there at Jessore. He has land but no money, so we should invest a little money and open one center. Have a huge prasadam program. Gurudasa has secured foodstuffs from the American government, and I think he has acquired an excessive amount, so balance can be distributed, part to Jessore, part to Bombay, where they are also having a successful prasadam distribution program. Now there are many devotees coming from London and USA, so utilize them for vigorous propaganda in India and Bangladesh. All these reports are very much encouraging to me. Thank you very, very much.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Bali-mardana

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Tokyo 26 April, 1972
72-04-26
New York
My dear Bali Mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 19, 1972, along with the French and German BTG's and other literature. They are very nice. I am very much encouraged by the increase in literature publication by ISKCON Press and also by the distribution by New York Temple. But they do not pay their bills, Karandhara is here and he has told me. Why is that, they do not pay their bills for literatures to my Book Fund? You can ask Rupanuga to report to me if this is true and give me accounting, and you also explain.

So far your coming to Los Angeles, you are doing very nicely there, why you should come? Besides, I want it that one GBC man will come to live with me for one month in rotation, and so I have asked Hayagriva to come first and stay with me for one month, and after he goes, then perhaps you can come next, we shall see.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Dayananda

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26 April, 1972 Tokyo
72-04-26
My dear Dayananda,

letter dated April 16, 1972, and I have noted the contents with great pleasure. Yes, I am hoping that Lord Jagannatha may attract me to come to London this year. I shall be very glad to come there if He displays His opulence from that side so that I may be attracted by Him. Actually, I have just received invitation today from Harivilas prabhu inviting me to come to one Hare Krsna Festival in Paris around that time also, so I am considering very seriously. Especially if there is good prospect for getting that church at Oval Cricket Ground. I want that you should get that place immediately. You may get books, as many as possible, from Karandhar, at cost price and sell them profusely for as much price as you like and all profits above cost price you may use to buy the church. That is my plan. And when I come there I shall appeal to the Hindi community personally to help us buy this church. Now I am sending Kesava there to help you organize widespread distribution of books and traveling SKP, and he may stay for two months minimum, or at least until I leave there.

You may begin advertising that I will be there, and I shall speak to the Hindus at the Hindu Community Center on that night and make appeal to them to help us buy this church.

Mr. Sarna's daughters may be initiated. That is a good plan of Mr. Arnold to make a member's guild, just like I have made the life member program in India. This is the process of peaceful penetration. So far Pat Fitzgerald is concerned, try very hard to convince him of our philosophy and always be very nice to him and don't let the relationship dwindle in any way, and he may write to me if he likes. I shall be glad to hear what are his thoughts on Buddhist philosophy.

Hoping this will meet you and all the other nice devotees in good health and happy mood.
Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Madhudvisa

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Tokyo 26 April, 1972
72-04-26
Bombay
My dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19/4/72, and I have noted the contents. I think as you have described everything is going nicely in Bombay, and I have no objection if you feel like going to Australia for heading up the Sankirtana party there and managing things in general.

One thing, what happened to that insurance for Rs. 5000/-? So far "Akash Ganga" is concerned, forget about paying them-let them try to get money from the courts. Why there is talk of two months for renting the pandal? We have rented that pandal for one month only, so we shall not pay for more than that.

Karandhara has sent many books there from Japan, so you can encourage them there to sell as many books as possible, and all the money can go towards building, there will be no division of Book Fund/Building Fund for the time being.

You can go to Australia, there you have got enough field for your dancing. Melbourne, Sydney, and Auckland are very good field and you will have very good assistance from Mohanananda. In New Zealand we have already got one land of 3 acres. You are now a veteran devotee and very sincere, so you organize everything in Australia and New Zealand. Here, Sudama is taking sannyasa to overhaul the whole of Japan. I see these Japanese as better than the Americans, they offered me their obeisances immediately.

One thing, if you take any kholes to Australia, be sure the heads are of special pre-tanned leather, not rawhide, or they will be not allowed entry. There is only one khole in Australia, so these are very much needed, but how to get them past the customs? Correspond with Mohanananda on this point.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Gargamuni

•

Tokyo 26 April, 1972
72-04-26
Bombay
My dear Gargamuni,

Please accept my blessings. I have received your letter dated 15/4/72, and I have noted the contents. Soon there are many men coming to India from USA and England, so you can take five men and do the needful, just as Tamala Krishna is doing at Mayapur. Ask Karandhara to send them immediately. They have spent Rs. 90/- for one hut and Rs. 1800/- in Vrindaban for the fence, so you can send them some money immediately for these items. I have just received report from Brahmananda in Nairobi and they are doing very nicely, so I don't think he shall have to return to India for the time being.

Ksirodakasayi is in charge of the building and other things in Vrindaban, along with Gurudasa and you are in charge of the financial aspect of Vrindaban project. I have asked that the fence be built, and they have got it done very cheaply. You can sometimes go to Vrindaban to see, but your job is to take the Sankirtana party out for collecting. They shall be able to manage very well there, of this I am sure. So far decorating my rooms, give this job to Yamuna. Collection of grains has been done very nicely by Gurudasa from the American government. Plans of the temple, detailed program-all these things are already taken care of, they are not your job. The real thing, money, is in your hands. Tamala Krishna has already taken his party to Bangladesh, so any assistance you can give him by way of advice or addresses will help. But you should concentrate on book sales and collecting with your SKP in various rich quarters in India. Now we have sent many books lately to India, Gurudasa has got a full description, and he is getting CCP clearance permission. Now you settle amongst yourselves on some programme for distributing these and many other books, I don't care at what price _ sell, because all you can collect will go for building for Vrindaban, and Mayapur only, no question of 50/50 division. The books are being sent to you free, so you raise money _ In the absence of Madhudvisa, you take charge of the school _ Sarasvati's arati will help. I have given her the name leader _ very happy when she's called leader. Our Purusottama das brahmacari was criticizing me for having little attachment with Sarasvati, and for that offense he had to leave the Society.

Hoping this will meet you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Hayagriva

•

Tokyo April 27, 1972
LT$_{720427A1}$
My Dear Hayagriva,

Please accept my blessings. I am presently in Japan where I am very much encouraged of the response of the Japanese people to our movement. I shall be departing from here to Hawaii on the 6th of May instant and thereafter I shall be coming to Los Angeles on about the 15th of May.

As you know, I am very eager to devote my full attention to writing my books when I return to Los Angeles. Therefore I am keeping Pradyumna with me and training him personally in Sanskrit work. I wish also that you join me when I return to Los Angeles so that the editing work may go on very efficiently. With both Pradyumna and yourself at my side then the work will go on very speedily. It is my serious desire to devote the fag end of my life to translating Srimad Bhagavatam and so many other Vaisnava literatures so by assisting me in this regards you will be performing the highest service to Krsna. I am anxious to hear from you concerning this proposal so you may send your reply care of our Hawaii branch and I shall receive it there.

Another thing is that I wanted that each GBC man spend one month with me out of the year so that I may personally instruct him. when I am in Los Angeles this program should be initiated. Since you will be coming then you will be the first and then the others may come succeedingly.

Hoping this will meet you in good health and happy mood.

Your ever well wisher,
A.C. Bhaktivedanta Swami
Sriman Hayagriva das Adhikary
ISKCON New Vrindaban
Rd. 3
Moundsville, W. Virginia
U.S.A.
ACB/kda
May
Letter to: Bhakta dasa

•

Tokyo 2 May, 1972
72-05-02
My Dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 16, 1972, and I have noted the contents. I am very much happy that you are convinced of this Krishna Consciousness movement and philosophy, and that you are sincere to manage everything in a spiritual manner just pleasing to Lord Krishna. When I shall come to Los Angeles by 20th May we will fix up some program for going to San Diego, if you desire that I shall come there. If your Hare Krishna Festival is held at that big big university at the end of May, I may attend, why not?

So far the meaning of the word "cheating," there are only three things to be known, that Krishna is the Supreme Enjoyer, the Supreme Proprietor of everything, and the Supreme Friend of everyone, and we say that honesty is acting upon the knowledge of these three facts. So if one is always acting under these three facts, knowing Krishna to be the Supreme Proprietor, Enjoyer, and Friend, then he is truly honest, and if one is not acting in this knowledge, then he is always cheating or being dishonest. So if you apply this to your techniques for selling literature to persons in the Sankirtana party, then you will understand what is the meaning of the word "cheating."

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Giriraja

•

Tokyo 2 May, 1972
72-05-02
Bombay
My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 20, 1972, and I have noted the contents. So you have paid Mr. Bhuther Rs. 10,000, but you have built a temporary pandal for Rs. 1500/-, and all of the materials can be re-used so just see how much money you have wasted on this pandal. No one followed my instructions in this matter, as I repeatedly advised to build a semi-permanent pandal from corrugated iron sheets, and now so much money has been lost. I have got some reports that the deities in Bombay are being much neglected. This is most abominable affair. Radha and Krishna should not ever be neglected or left unprotected, so I am wondering what you have done to rectify this situation. I have heard that Madhudvisa intervened to get the deities a better place, so he has done nicely. Also I have got complaint from Nara Narayana that he is not being allowed to work on his gardening as I instructed him to do it. So you let him go on with that work of gardening; sometimes he may be difficult to live with, but good manager means he is able to satisfy everyone and live in cooperative manner with all the devotees, so if you manage things nicely he can do tremendous work. Practically no one has more energy than Visvakarma. So let him do gardening work and if Bhavananda needs his help to build Rathayatra car he can go to Calcutta for some time to work there. I have not got any plans from Saurabha, though I requested him many times, only I have got two sketches from the architects in Cyavana's letters Saurabha was going to sketch the interior of Govindaji's temple and make plans for Vrindaban also, but he has not sent, so I do not think he is yet very reliable.

I am very much pleased about the children's classes. These are very, very important program, so let it go on nicely, even if Madhudvisa leaves there. I have heard that some men have come from USA, so if Gurudasa needs some help, some can go there to help him. Also, Gargamuni wants to form a travelling party for raising funds, so some men can be given him, not more than four.

You may offer my thanks to Sumati Morarji for giving us some sofas and chairs. So far books are concerned, don't reduce the price on hardback Krishna Book unless there is vast increase in sales by making cheaper. But I do not think that if you reduce the price for Krishna Book hardbound that more people will buy it. You can send report if making cheaper has sold many more books. But if someone wants Krishna Book cheap, they can purchase our paperback edition which has been sent to India from Japan recently. Mr. Deewanji has done very nice service for Krishna, please offer him my heartfelt thanks. Always consult with him on these matters before doing anything. You can form the Hare Krishna Cooperative so we shall avoid the stamp tax, that's all right. So far CCP permission is concerned you should be more in correspondence with Gurudasa in this matter, as I have sent him all the details and he has assured me that getting the license will not be at all difficult from Delhi.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

-

Tokyo 2 May, 1972

72-05-02

Hamburg

My dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 21 April, 1972, along with photos of busses. I do not know about these things, but I think a double-decker bus may not pass all the road obstacles such as bridges and tunnels between Germany and India, so I think a single-decker bus may be more practical for driving there. So far Germany, you can purchase one bus and let us develop that program gradually, if we see it is successful. You can report to me how the bus is running, and you may correspond with Kirtanananda Maharaja in Boston as he has got many such busses. He can give you best advice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jagadisa

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Tokyo 2 May, 1972

72-05-02

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated April 17, and 12, 1972, and I have noted the contents. Let us forget past incidents and let us look forward to rectify our defects. So far you are concerned, I am very much convinced of your sincere service. Go on with your work, and other instructions will follow. Simply become more concerned with increasing the spiritual content of our lives, and in this way all other problems like management will be easily solved, not that they can be solved by making some legal formula and having big big meetings and talks. The politicians have been holding such meetings and talks for some time now and the world is no better place for it, and they have only made things worse. We should not follow their example. The world is in a very precarious condition simply for lack of God-consciousness, so this should be our point of stressing, that we should revive this emphasis on God-consciousness everywhere in the world and that will be our contribution. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Tokyo 2 May, 1972

72-05-02

Los Angeles

My dear Karandhara,

Please accept my blessings. I am just now in receipt of your special-delivery letters dated April 29, 1972, and I am very much encouraged by the contents. The newspaper article is especially nice, it means that the citizens are beginning to look behind our dress to find out our nice philosophy. This is a very good sign.

So far Madhudvisa is concerned, I am presently making a scheme for assigning GBC men to those new zones and for re-distributing the sannyasis, so do not encourage Madhudvisa to come there until I have decided where he shall go.

I am very much in favor of your plan to get that place in Laurel Canyon, so begin immediately. $150,000 is not so much for such a place, especially if we can get for low down-payment, then it is a very good scheme. So this place and the skyscraper, you try for both of them immediately.

I am also very much pleased to hear from you that you have sold 100 sets of paperback Krishna Book in one day, and that you have re-ordered from Dai Nippon. Gradually, we shall replace the literatures which are currently popular with our own style of transcendental literature. I have tried it: any page you open, that is wonderful reading matter. My ambition is to spread these books far and wide all over the world so that everyone shall read at least one of our books and that will change his life. If only 1% become devotees, that will change the world. I think that eventually we can print TLC in paperback also.

In the skyscraper building, that can be a guest house for receiving tourists, so they can see how practical spiritual life is developing. If just 1% of these tourists become devotees, if they adopt this process, then our effort is successful.

So far moving the Press to Los Angeles, that is for you to consult with Bali Mardan. You are Book Trust now, you discuss with him and do the needful, that's all.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Initiation letter under separate post. n.b. The idea is that all the devotees must attend arati, prasada, and other temple services. If they miss they will be deviated. So if they are living far away, like in Laurel Canyon, then another temple should be started. Unless there is arrangement for another temple, it will be not a nice proposal. Temple worship and prasada must be partaken, otherwise it will be ordinary residential quarters like karmis. A.C. B.S. ACBS/sda

Letter to: Kirtanananda

•

Tokyo 2 May, 1972

72-05-02

Boston

My dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25 April, 1972, and I was expecting your check for a long time. I have been dreaming for a long time that you _ send something but I didn't get. So now I am coming to Los Angeles by 20th May, and you must come there to meet me. You are the first sannyasi of my institution so I expect greater things from you than the others. Lord Krishna has given you the chance, so do this preaching work very nicely. He will continue to give us all opportunity if we remain sincere and serious.

Yes, that is a nice proposal if you speak like a learned scholar. Everything is there in our books; so learn it and put in your own way by reproducing. You are also materially well-educated so reproduce what I have taught in your own language. These things are new thoughts in your western countries, everyone will be interested. Writing is also required. Let it be published first in our BTG, then sometimes they may be printed into books also.

So far threads and beads, you were moving around, but so far I know everything was sent to Atlanta center but if someone has taken there, or if they were lost in mailing, I do not know. I am coming there soon, so we can adjust it then.

I shall not be able to come to your programs in early May as I am in Hawaii, but you are my representative, you can do it. I am very much pleased that you have got me also one bus for my travelling there. That was my ambition. Now you are all fulfilling all of the ambitions. At the present moment I take with me three assistants, so my books writing is going on, so that is not stopped by my travelling. So now I can go on touring and my writing will go on. So if we have got our own bus that will be very nice. I very much appreciate the photos you have sent, they should be published in our BTG. Sometimes after if you take a bus in India, it will be very very greatly appreciated.

My blessings to Visnujan, Silavati and all others. I am very much pleased with all these activities. This is carrying out the order of Lord Caitanya Mahaprabhu. One thing, is prasadam being distributed profusely on this travelling party?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa

•

Tokyo 2 May, 1972

72-05-02

Dallas

My dear Satsvarupa,

Please accept my blessings. I beg acknowledge receipt of your letters dated April 10 and April 18, 1972, and I have noted the contents. It is better to forget past incidents, whatever is done is done. Let us look forward to correcting our mistakes. So far you are concerned, I am very much convinced of your sincere service. I am especially glad that the school Gurukula is improving more and more in its standard under your management. That is our real work, to educate people in spiritual life by giving them the practical example, so I wanted that the GBC would be a chosen body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as they are clearly spelled out in my original constitution. Anyway, whatever is done, is done. So I am very glad that you are leading all others in book distribution, so you go on with your work in this way and Krishna will give you all the clear idea of how to do everything.

Now Kirtanananda has bought me one bus, so now I am taking with me wherever I go three assistants, so my translating work is not stopped even while traveling, so I may continue to tour sometimes and my work will go on, therefore I shall certainly come to Dallas sometime after my coming back to USA.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Patita Uddharana

•

Tokyo 3 May, 1972

72-05-03

Detroit

My dear Patita Uddharana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 27, 1972, along with sample of your booklet. It is very nice, I have enjoyed it very much, but there are some direct criticisms and that we are not going to do. These men are not so important than our institution, so we shall not give them unnecessary publicity by criticizing. We shall consider it later after reading more carefully. Thank you very much. I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

-

Tokyo 3 May, 1972

72-05-03

Detroit

My dear Bhagavan,

Please accept my blessings. I am anxious to know what has happened to Aravinda since he left me in India. I think his parents live there in Detroit, his other name is Arthur Friedman, so kindly search them out and ask them where he is. I have given him his return ticket to Los Angeles, so I think he has returned to your country.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Citsukhananda

-

Tokyo 3 May, 1972

72-05-03

My Dear Citsukhananda,

Please accept my blessings. We have received your letter dated April 26 1972, and noted the contents. I do not think I shall require special visa for going there for one or two weeks, an ordinary tourist visa will suffice. I shall be reaching Los Angeles about the 20th of May, 1972, and from there we shall make further plans and get visas for going to Mexico later.

The prospect there is very nice. I have read your progress report. As many Spanish-speaking devotees can go there as possible and help you, and you can expand into South America from there. The Mexican public is very sympathetic, so produce voluminously Spanish language literature. You can correspond with Karandhara in this respect of producing many, many Spanish books and magazines.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

-

Tokyo 3 May, 1972

72-05-03

New York

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letters dated April 11 and April 26, 1972, along with tape of three "revelations." The tape is nice, a good advertisement. Now similar tapes should be made. Another revelation is that the needle, when put into the water, it goes down quickly to the bottom. But a big, big log, weighing one ton, does not go down. Who has made this law? If the law of gravity is there, why does it not apply to the big log? We can understand that Lord Ramacandra was able to make a bridge by causing the big stones to float n the water, so counteracting the law of gravitation is the law of the Supreme. Gravitation is caused by the Supreme Lord, so He is also able to remove that law or do anything and everything at His will. If you know something like swimming, then the law of gravitation will not work, and who knows better than Krishna how to do everything, so Krishna can change anything, therefore we worship Him as the greatest Scientist.

If a man knows swimming he can stay up. So if this much power has a man, what to speak of God. So we see that Ramacandra has the art how to make stones float. It is a question of knowing the art. Art means the display of intellectual energy. Everywhere we can see intelligence in everything, so the Lord knows the art of everything, so He can change anything, we cannot. The atheists and scientists are trying to get God out of things, we are doing just the opposite, trying to put God into everything. They are God-less, nonsense-we are God-full, God-sense or God-conscious.

Your idea to recruit many brahmacaris is nice. We need a class of men purely brahmanas. The whole world is full of sudras. The Krishna Consciousness movement is meant for re-establishing the system of four varnas and asramas, then there will be progress of civilization. We have got such a nice process that even from the base sudras we can create brahmanas of highest calibre. All the presidents of our centers should see that all the members are strictly observing the brahminical standards, such as rising early, cleansing at least twice daily, reading profusely, attending arati, like that. You begin immediately this process. That is the main work of GBC. Sometimes we see that even they do not wash hands after eating. Even after drinking water we should wash hands. That is suci. Suchi means purest. Everyone should join the mangal arati. Gradually, we should become more regulated and strict for following the rules and regulations. Otherwise we shall fall down.

You have got nice deities, now you make a nice silver throne like Los Angeles. Rukmini devi wants to install Caitanya Mahaprabhu, so Caitanya Mahaprabhu can be installed on the right side of Krishna, as you have seen in pictures from our Gaudiya Math temples. Nityananda there is no need. Simply three compartments, Gauranga and Spiritual masters in the first compartment, Radha and Krishna in the central compartment, and Lord Jagannatha in the third compartment. But if there is no room for three, then Radha-Krishna with Lord Caitanya on the right side with them, pictures of Spiritual Masters below.

So far merging of temples, do the needful. If there is waste of time they may be merged, I have no objection.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/sda

Letter to: Gurudasa

-

Tokyo 4 May, 1972

72-05-04

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4/24/72, and I have noted the contents with pleasure. The Life Member meeting in Delhi is very important, so do it nicely. Also, about 20 men have come from U.S. to Bombay, so I think some of them may come there to help you. You may request Giriraja to send four or five men to help you, I fully approve.

I have already written to Gargamuni, and he will not bother to become president. So combinedly you do everything nicely, he will supply money, but you can supply accounts and vouchers to Gargamuni for checking. Statements should be supplied regularly by you both, you both sign them, so he'll be encouraged to send you money.

Your description of the temple sounds well. My only idea is that it should be just like Govindaji's Temple, but with further improvements.

You are going to Kanpur, that is a good place, you can raise lakhs, many lakhs, for your Vrindaban scheme. Sighania himself can build. When I was in New York, Padampat Singhania promised me a temple in New York, but the government did not allow exchange. So he is a nice man, if you can convince him, simply he may require little attention, then he alone can build Vrindaban. Next to Calcutta and Bombay, Kanpur is the most important industrial center, so there are many rich men there, they require only some careful handling.

I have forgotten the name of our panda there, but he lives somewhere in Kisora Pura, you can find him there. Purusottama Brahmacari can inform you, he lives in Gopinatha Ghera.

Syamasundara. has given instructions for making layout of Hindi BTG, as he has met with Dai Nippon today. Yamunamayi may help to make the layout.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

-

Tokyo 4 May, 1972

72-05-04

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 28, 1972, and I have noted the contents. I have no objection if Kesava tours the USA and gives instruction how to sell books, then when he is finished USA he can go to London. But one thing is, there is vast possibility for selling our books in England, I think more than in your country, and they have got program for buying a big, big church in London, so I want they should sell many books by buying cost-price from you and in this way pay for that church. I shall see when I go there for Rathayatra this summer.

I have already replied concerning purchasing that convent school and asrama.

What about my Bank of America Card? I have sent for it from you some time back because it has expired.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. I think it is best thing if the GBC members always travel on Sankirtana Party in their zone and go from one village to another and visit the temples to see how the students are learning and do my work. In this way, they will avoid the propensity to sit down and plot and scheme how to eat and sleep. So you can advise them all to travel extensively on Sankirtana all over their zone.

ACBS

Letter to: Hrdayananda

-

Tokyo 4 May, 1972

72-05-04

Los Angeles

My dear Hrdayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 30, 1972, and I have noted the contents. I was ready to send some threads and gayatri mantras to Houston, but now you have moved, so I shall send them to Pusta Krishna instead. I am going to Los Angeles soon, you can stay there, and we shall speak some. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ksirodakasayi

-

Tokyo 4 May, 1972

72-05-04

Vrindaban

My dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th April, 1972, and I have noted the contents carefully. It is good news that you have come to your senses that nothing should be done by contractor. Everything should be done by ourselves. Mr. Saraf is experienced, so take his help. So go on raising funds, constructing, and send me the plans as soon as possible. I have got some idea from Gurudasa' letter, and it sounds very, very nice.

So far Gargamuni is concerned, he'll not become president, I am requesting him to forget this idea. So do not become agitated in your mind. As Gargamuni supplies the money, you supply him with a full accounting. As things will be done by yourself and Gurudasa, you give him purchase bills and statements of account. I am asking him, he will send you money, and that money, along with whatever you raise, will be used for materials and constructing, you keep good accounts and send him regularly.

Full instructions for Hindi BTG is given herewith by Syamasundara., as we have gone to Dai Nippon personally today, so you read it carefully and do the needful. So far whatever BTG's you have printed in India, whatever has been issued to the centers, they must now pay you, you send them bills. I shall notify Calcutta and Bombay to pay you. 4,000, 5,000 copies each issue printed, where they have been distributed and how the money is being collected? There was some money with Radha Raman Goswami, whether he has paid it? So collect wherever you have given BTG's. I have given you Rs. 4000/- on BTG account. This must be returned and deposited in the Book Fund Account in Bombay.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rishikumara

-

Unknown Place Unknown Date

72-05-05

To Rishikumar

(cont.) .., for Krishna's service. This can be dovetailed when we are actually very sincere servant of Lord Krishna. So always try to follow this principle and there will be no scarcity in your campaign of Krishna Consciousness.

Try to manage affairs at the Temple and Sankirtana Party to the best of your capacity with the help of Bhavananda.

Hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Trai

-

Hawaii 5 May, 1972

72-05-05

My Dear Trai,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 19, 1972 and I have noted the contents. I am pleased to know that all of you are enthusiastically engaged in distributing our books. In this modern Godless civilization, everyone is greatly suffering due to lack of the real knowledge of Krishna consciousness, and our task is very great and very important. We must deliver this pure science of God to everyone and give them the chance to make their lives successful. So you continue this book distribution program very nicely, and at the same time take advantage of these books yourselves. Not that you just distribute but neglect reading them yourself. Always read them, especially Krsna book. Every time you have a spare moment, you should read. This will help you to advance in Krishna consciousness, and will give you the ability to convince others also.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Danavir

-

Honolulu 5 May, 1972

72-05-05

Portland

My dear Danavir,

Please accept my blessings. I am in due receipt of your letter dated April 20, 1972 and I have noted the contents. I am pleased to know that our Portland center is having good success in pushing on Lord Caitanya's great sankirtana movement. "Who God is" can be summed up in only five words. Krsna is the Supreme controller. If you become convinced of this, and preach it enthusiastically, success is assured, and you will be doing the greatest service for all living entities. So you continue more and more to serve Krsna, and He will help you.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/nkd

Letter to: Nityananda

-

Honolulu 5 May, 1972

72-05-05

New Orleans

My dear Nityananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 18, 1972 and I have noted the contents. Thank you very much for your kind invitation, and when I return to the U.S., I will seriously consider the proposal. So far your concern about management, the solution is to be always thinking of Krishna and the Spiritual Master, then maya cannot touch you. If you very strictly follow the regulative principles and chant 16 rounds minimum, there is no question of ever falling down. Krishna has given you very nice facility there, so you continue to serve Him with great faith and enthusiasm, and He will give you all blessings.

Please offer my blessings to the others there. Hoping this will meet you in good health and happy mood.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Rsabhadeva

-

Honolulu 5 May, 1972

72-05-05

San Francisco

My dear Rsabhadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 26, 1972 and I have noted the contents. I am glad to know that you are now managing the activities of our San Francisco temple. Kesava has done a very nice job there, so you try to continue with the same enthusiastic spirit and Krishna will give you unlimited opportunities for serving Him. Thank you very much for your invitation to the Rathayatra Festival. Perhaps I can come, but I may go to London this year as I have not yet seen it there, and I have promised since one year. In India, we had many pandal programs and they were very successful, so you try to have one there also.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Sridama

-

Honolulu 5 May, 1972

72-05-05

Miami

My dear Sridama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 26, 1972 and I have noted the contents. Always there will be obstacles placed in our path by the demons and atheists, but if we can remain pure, nothing will be able to stop this great transcendental movement from spreading God consciousness all over the world. So as president, you must make sure that all the students are regularly chanting 16 rounds, taking bath, attending mangal aratrik, reading our books, and following the regulative principles. If everyone keeps strictly these principles then success is assured.

So far South Africa, I think it is not possible for go there now. Better you concentrate your efforts to organize Miami center nicely.

I am enclosing three copies of Gayatri mantra and two sacred threads, and you can hold a fire yajna for Dharma, Rohini, and Ragavendu. Satsvarupa has a tape of me reciting Gayatri mantra so you can get this from him. One thing is that the tape should be heard through earphones into the right ear.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Niranjan

-

Honolulu May 5, 1972

LT$_{720505G1}$

My dear Niranjan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 21, 1972 and I have noted the contents. I am glad to know that your confusion has been cleared up, and you have understood the reasons for my scolding you. This is the duty of the father or spiritual master, to simply chastise. By this chastisement, the disciple can realize his mistakes, and become strong and fixed up in devotional service.

In the verse that you refer to, Krishna says to Arjuna, ”Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear.” This verse is actually the essence of the whole Bhagavad Gita. Throughout the Gita, Krishna describes the different processes of spiritual realization to Arjuna - karma yoga, jnana yoga, samkhya yoga - but at the end He says to give up all the different religious systems and just surrender to Him. This is the topmost yoga system, and is the goal of all the others. So this is our process. We don’t perform any ritualistic ceremonies for some material gain or economic development, nor do we waste our time in mental speculation to try to find out the Lord with our tiny brain, nor do we perform so many difficult penances and austerities or gymnastic exercises for becoming one with God. We simply surrender to Krishna and His representative, and serve Him with the consciousness that ”My Lod, I am Yours. Please always keep me engaged in Your service and protect me from maya.” This is real religion, and is the natural position of the living being. I hope this will answer your questions.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

Sriman Niranjan das Brahmacary
174 Morvi Hostel B.H.U.
Varanasi-5, INDIA

ACBS/nkd

Letter to: Bali-mardana

-

Honolulu May 9, 1972

72-05-09

My dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 1, 1972, and I have noted the contents carefully. I have written one letter to Rupanuga that he should take your help how to organize the weekly inventory and payment for books distributed, so you may see that letter from him and do the needful. I am very much pleased that you are producing so much nice literatures! You have done something since becoming manager of ISKCON Press, that is your credit. But one thing, you say that portions of Bhagavatam are missing. Pradyumna Prabhu says that he has sent the synonyms for chapters 15-33 in Canto 3 from Australia some time ago, but that the situation for receiving mail there in New York temple is not very good and that often letters are neglected or lost. Why these things are going on? I have appointed this GBC to maintain the standards. I don’t do these things. I am always careful about the mail and the money. This is very serious business, if we go to so much effort to make these books available to the human society, and then no one takes care and portions are lost, and no money is paid by the temples to Book Fund, then what is the use? We must have a very efficient office at each temple, with facilities for prompt distribution of mail to the proper persons, not that the mail is simply left in a corner for everyone to pick through and find out for themselves. No, it should be delivered to the proper persons. And strict accounts must be kept. Atreya Rsi is there and he is always wanting some such engagement, why you do not engage him in being temple treasurer, keeping the accounts and records, answering the telephone? We must be very careful not to slide back into whimsically doing everything. You are GBC, and I see by the results of your being there that you are able to do these things, why you do not help Rupanuga and do them?

We have found Chapters 17, 18, 19 on one tape left by Aravinda, but chapters 14, 15, and 16 (part) are still missing. I do not know where Aravinda has gone, I have asked Bhagavan to find out his parents in Detroit and enquire from them. Or there is chance the missing parts are in a trunk we have sent from Bombay to Los Angeles. So I am very much disturbed that I shall work so hard and the manuscripts are lost. If they are not in that trunk, then I shall have to translate 14, 15, and 16 (part) again? Pradyumna is typing the chapters 16 through 20, so he shall be sending them very soon.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Rupanuga

Letter to: Damodara

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Honolulu 9 May, 1972

72-05-09

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 19, 1972, and I have noted the contents. Regarding the high school programmes, this is very good opportunity to introduce our movement and try also to introduce our cheap editions of Krishna Book. Every student will be interested to read it. I think the whole sent can be purchased for $2. Some way or other these books should be introduced to the understanding of the mass of people, specially these students. There are religion classes in schools, the authorities should be approached with the books so they will recommend Bhagavad-gita and Krishna Book especially. At least there are no such books throughout the whole world, God is nicely explained. The authorities must implement God consciousness among the people, otherwise they are going to hell, and our books only introduce God so clearly that they must be introduced. At least nobody can tell so much about God as we can.

So far your management of different centers in Eastern Zone, I have already advised Rupanuga to do the needful; if there is waste then you can merge various centres. You can thin milk by adding water and you can make it thick by boiling. Now is the time for us to begin the boiling process. Now you know everything how to be a Vaisnava brahmana, now you must practice these thing or the whole thing will be a show only. Better to develop the small number of devotees we have, make them truly Krishna conscious boys and girls than to go on getting many followers who do not understand and practice the real principles. Better one moon that many stars.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Amogha

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Honolulu 9 May, 1972

72-05-09

Melbourne

My dear Amogha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 3, 1972, and I have noted the contents. I am very much pleased to hear from you that all the programs in Melbourne are increasing enthusiastically under your supervision. I like Melbourne very much. One thing is, too much competition between centers is not good, the emphasis should be on cooperation, not competition. I do not think it is necessary to have two presses. We should not misuse time and money, better to convince Mohanananda to increase his press work and supply you with all materials, and in return you supply him with something, that is mutual cooperation. And if you divert your attention to a lot of business, then spiritual advancement will be hampered. So I do not think it is wise to get that big store and start a big business with many departments. That will distract. Our main business is to become Krishna Conscious and to convince others through preaching work. Therefore, we do not want to strive for making big business and lots of money. Of course, money is required, but better to sell many, many books and collect in that way.

I am very glad to hear that you have got one Life Member there in Melbourne. He is helping you to get that press, but I do not think your getting another press will help. You claim that Sydney press is not working; similarly, if you start a press and there is not sufficient work, you will suffer. If you want literature, it will be sent. If there are different small presses, the work will not be of good quality. So this opening of small presses here and there, I am not in favor. Of course, if you utilize that store for a kirtana hall and book store, that is another matter-then many people will be attracted to actually learn about our movement and join us. That is a good proposal.

Mohanananda has not yet come, so do not do anything new until we have discussed, and when I hear what he wants to do, I shall contact you then.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Mohanananda/Sydney. ACBS/sda

Letter to: Bhavananda

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Honolulu 9 May, 1972

72-05-09

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 26, 1972, and I have noted the contents with great pleasure. Yes, the attraction should be so made that the Muslims will somehow come to our Mayapur temple, for learning English, for seeing arati, like that. In Bombay, many children are coming and they have all got bead bags and they are chanting, so gradually introduce chanting on beads as well. If they believe in the serving of God, we are also servants of God, why not they should join us. The servant must know what is God, what does He do, how He is satisfied: these things should be preached to them. How one is accepted as God, what are the symptoms: these things they should learn. So far accepting water, no, practically from one who is not initiated we should not accept any eatables or drinkables. This should not be discussed, but you should remember it. But if there is dire necessity, there is not question of prohibition.

I want to know, what is the reaction of my godbrothers there in Mayapur.

I wanted that at least one story should have been constructed by rainy season. I thought Tamala Krishna has already gone. I have not heard from him. In Bangladesh, we have got very good field. Simply by chanting, dancing and taking a little prasadam. Best thing is to speak among the educated class, like lawyers, professors-the mass of people, they cannot speak English. From Tamala Krishna's letter it is understood that Tamala Krishna has met Mujibar Rehman's son, who is educated. This advantage must be taken. When Mujibar Rehman is seen, he must hear our philosophy, how all peoples of the world can be united under one culture, which will solve all problems of the world. Our culture is faultless, this must be understood. There must be full discussion in the papers, etc.

Regarding Radha-Govinda's temple, it is in shabby condition, that I saw in 1967. I stayed there, and it was a great painful experience for me at least. In my childhood, Radha-Govindaji were the source of my enjoyment. I asked my father to give me Radha-Govinda deities and he gave me and I worshiped. And I also asked him to give me ratha, and the ratha was going from my home by the side of Syamasundara.'s house. Our house was later termed to be Govinda Bhawan, 151 Mahatma Gandhi Road. So Syamasundara. is just like my younger brother, we call him by nickname "Gabu." His elder brother was Siddhesvar Mali and his nickname was "Subida," an he was calling me "Moti," so we were very intimate friends from the perambulator. We were riding on the same perambulator when we were very small children. We were so intimate that he would not go in perambulator without me. We would not separate even a moment. But he is now dead and gone. Now ask Gabu to help us to hold the Rathayatra Festival for eight days at Radha-Govinda Temple and have one continuous kirtana and distribution of prasadam at the Chadni Hall. It is a big hall, at least 1000 men can be accommodated there, and in front there is a nice veranda and the deities can be kept there for eight days with gorgeous decoration, and in this way establish nice performance. Syamasundara. may invite his relatives to partake of prasadam.

If you hold every year, each year you can take to different Radha Govinda temples. There are many such temples in Calcutta proper, I shall gradually give you introduction.

So far your observation that the Bengalis have been degraded by bogus so-called sadhus, yes, the Bengali's are generally fish-eaters and some are flesh-eaters, so the Ramakrishna Mission gave this concession that there is nothing harmful in eating flesh. The Bengalis got this appetite for eating flesh and fish and at the same time becoming one with God. This foolish theory and fanaticism has killed the Bengali culture. Not all, but a few percentage.

So far the deities being worshiped by Mr. Bajoria, if this deity worship is introduced in other respectable families, that will be a great success of our movement. The family members of Mr. Bajoria may also hold kirtana at home before the deities. Try to introduce this.

Regarding the women teaching at Mayapur, if there is suspicion by the villagers, then stop it for the time being. But why there should be suspicion of women? Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

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Honolulu 9 May, 1972

72-05-09

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 5, 1972, and I have noted the contents carefully. There seem to be vast discrepancies between your figures and those of Karandhara. For instance, he reports that since first of January, 1972, New York has remitted only $1243 to BTG Fund and $1538.20 to Book Fund, leaving balances due to BTG and Book Funds of $4571.05 and $5235.90 respectively. But you say your BTG debt is only $1,620 and BKF debt is only $3,897. If you are selling daily average of 2,000 literatures, why so little money is being paid by you on these debts? 60,000 pieces of literature per month means you should send the entire amount collected until this debt is completely eliminated. It is not good if such big temples who are setting the example for the whole Society do not pay their bills. This is most irregular. I am trying to retire from the administrative affairs, but if the presidents and GBC men make such disturbances then how I can be peaceful? Things should be maintained automatically, then it will be peaceful for me.

Karandhara says that New York is an "outstanding exception" to the regular payments of literature bills, and Bali Mardan has told me that you have "no inclination to supervise or check regularly on these financial matters, and thus it is left to a Treasurer who is also not very competent." He has suggested that you make weekly inventories and pay weekly for the books sold. That is a good idea. You can take his help, how to do it. You must organize these things in such a way that things will go on automatically and increase more and more. Now I do not know what is the real situation, they are saying one thing and you are saying another thing, but I want that this situation be immediately finished, and from now on all literature bills must be paid immediately by you.

Yes, I have no objection if some men go from Europe to India, but now I have received reports that the 30 men which you have sent there are not being engaged properly, so don't send any more until I hear that they are very much required and that the men already there are being properly engaged and utilized nicely. Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely but without any spiritual content. Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

-

Honolulu 9 May, 1972

72-05-09

Dallas

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 4, 1972, and I have noted the contents. Your observations are nice, and I think this will be a nice way to arrange the world into zones for GBC management.

I shall be very happy to come to Dallas. We shall fix up some time after my coming to Los Angeles on the 18th of this month.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Cyavana

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Honolulu 10 May, 1972

72-05-10

My Dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 1, 1972, along with plans. The plans are very nice. I have sent already one photo to Giriraja of our skyscraper in Los Angeles, so I want that this square building, whether as one bigger building or two square towers as you have proposed, that this type of square building be added to Govindaji's temple. Then it will be perfect. Otherwise, the round towers are too fanciful, and not so much practical because square building gives us more space to utilize. One other thing is that there should be a facade on top of the temple across the front like an ornamental arch, as below:

[ILLUSTRATION]

Otherwise, it is very nice and I approve completely, now work very nicely to finish it in short time and I shall come there to live.

Regarding shortage of living space, you may build another such temporary living quarters on top of that other cement foundation. You can spare one room on this foundation for Indira, she wanted to live with us.

Our point is that in the house or skyscraper we shall simply accommodate for occupants either guests or purchasers. So these purchasers must be a devotee, that is, no intoxication, no gambling, no meat or fish, like that. There are many families in Bombay, they want such association, to live with us, attend arati, prasada. This is a very important item. As soon as you get sanction, you can raise funds. People will be willing to pay in advance. In this connection, Indira has promised to help. You may send me her address and I shall write to her in this matter. Take her as one of our persons, she will be of tremendous help.

So far Vrindaban plan, it is also very nice, have you sent copy to Gurudasa in Vrindaban? If not, do so immediately. They have already got one architect to design something, but if they like, they can use your plan or combine them. Gurudasa and Ksirodakasayi will do everything there, so you need not bother about supervising yourselves.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupa Manohara (Michael McCloughlin), Vipina Purandara (Paul League), Brajera Pakhala (Richard Roland), Gopavrndapala (Eddie Dougherty), Kadambakanana (David Hardin)

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Honolulu 10 May, 1972

72-05-10

Los Angeles

My dear sons,

Please accept my blessings. Upon the recommendation of Karandhara, I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Michael McCloughlin,
Rupa Manohara das (He whose form is all-enchanting)
Paul League,
Vipina Purandara das (the youthful boy of the forest)
Richard Roland,
Brajera Pakhala das (He who tends the calves of Vraja)
Eddie Dougherty,
Gopavrndapala das (protector of the cowherd boys)
David Hardin,
Kadambakanana das (He who plays in the groves where the kadamba flower grows)

I am so glad to learn that all of you have been such a great help to Karandhara there in our Los Angeles center. I can understand that all of you are very sincere boys, and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana and book distribution, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end you will reach the Supreme destination.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Niranjana

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Honolulu 10 May, 1972

72-05-10

Varanasi

My dear Niranjana,

Please accept my blessings. In your last letter you informed me that Dr. Rao (Ramananda das) had come to see you in Varanasi, but he could not find you at that time. Will you immediately open correspondence with him? His address is as follows: Dr. Ravindra

Pratap Rao, Reader in Chemistry, Gorakhpur University, Gorakhpur, U. P., India. Just now I have received a report from Ksirodakasayi das of Vrindaban that Ramananda is not nowadays translating our literature into Hindi. You may know it from me that the idea of starting the Hindi paper generated when Ramananda took charge of taking the editorship of the paper. Now he is indirectly declining. I do not know what is the reason. Both Ksirodakasayi and Ramananda took charge of publishing the Hindi Back to Godhead "Bhagavata Darshan", but Ramananda has stopped translating, and Ksirodakasayi says that he is not a perfect translator. Another boy, Radharamana Goswami, he has left, so far I understand, so this is the position of the Hindi Back to Godhead. I shall be glad to know if you can translate our literature into Hindi with the help of some friends in Varanasi. Varanasi is the learning site for the Hindi language. Can you take charge of this translation work somehow or other? Then it will be a great service to the Lord. I shall be glad to hear from you immediately. Treat this letter as very urgent, and reply me by return post to our Los Angeles address.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*3764 Watseka Avenue Los Angeles, Calif. 90034.

Letter to: Nityananda

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Honolulu 10 May, 1972

72-05-10

New Orleans

My dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated April 29, 1972 and I have noted the contents. Upon your recommendation, I have agreed to accept Axel and John as my duly initiated disciples, and also to give second initiation to Subrata. I am sending a separate letter for them. So far going to Dallas for the fire yajna, better you should learn how to perform it and do it there. Every temple president must be very expert in all these things, so you can consult our Krishna Consciousness Handbook for the procedure and if there are any further questions, you can consult with Satsvarupa and he can give you instruction.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd P.S. Satsvarupa has got a tape of me reciting gayatri mantra, so you can get that from him, and hold the fire yajna for all three boys. One thing is that the tape should be heard through earphones into the right ear.

Letter to: Anandavardhana (Axel Anderson), Jogindra Vandana (John Berg)

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Honolulu 10 May, 1972

72-05-10

New Orleans

My dear sons,

Please accept my blessings. Upon the recommendation of Nityananda, I have gladly consented to accept both of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. I have given you the spiritual names as follows:

Axel Anderson,

Anandavardhana das (one who is always increasing in ecstasy)

John Berg,

Jogindra Vandana das (one who is worshiped by the great yogis)

I am so glad to learn that both of you have been such a great help to Nityananda there in our new Orleans center. I can understand that both of you are very sincere boys, and are very eligible candidates for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana and book distribution, etc. In this way keep yourselves engaged in Krishna's business 24 hours and you will be really happy in this life and in the end you will reach the Supreme destination.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Bhaktijana

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Honolulu 11 May, 1972

72-05-11

Dallas

My dear Bhaktijana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 8, 1972, and I have noted the contents carefully. I very much approve of your plan for spreading Krishna Consciousness in the black African neighborhoods in New York and other places. If there are some boys there who can take charge and do things nicely, you can assist them organizing this programme.

One thing is, we have got very good response in Africa by our kirtana, so have sankirtana widely, with dancing, and that will attract everyone, and also distribute many of our Krishna Books, paperback edition-they were especially meant for the Africans. Kindly keep me informed what is your progress in this connection, I shall be always glad to hear from you. Thank you very much for assisting me in this way.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Gargamuni

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Honolulu 11 May, 1972
72-05-11
Bombay
My dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/8/72, and I have noted the contents. Your idea for helping Vrindaban by sending money upon their sending you invoices will be very nice. But there is no need to keep all the money in Bombay, as suggested by Giriraja to Gurudasa. They have made a very nice plan for Vrindaban, more gorgeous than Bombay plan but also quite costly, but they are also collecting nicely and I have requested them to go ahead as they see fit. The present construction of fencing, etc., they have paid for collecting locally. Ksirodakasayi has promised me: "I am planning to make a very big program to collect at least 25,000 rupees per month average for our project." So they are doing something enthusiastically, so let them do it. What is there in occupying a post, we simply want to serve Krishna, and if you also can collect this amount then combinedly the construction can go on very nicely and quickly.

If you leave Bombay, make sure the school is in very capable hands such as yours, because this program is very, very important, not that you shall go away and things will stop.

Yes, you can go to Madras and South India. In Madras we wanted to start a center and it was almost settled that the Chief Justice would give us a place. So actually, if it is possible to open a center in Madras that would be very nice. Regarding the letter published in "Swarajya", I do not think it is a very important paper, but still I am enclosing* my reply and I would like it to be signed by Giriraja and he can send it to his friend on the Hindu paper and one copy to Swarajya for printing. Meanwhile, I have sent one copy to Gaudiya Math in Madras.

Regarding the second initiation for Paramahamsa das, I approve and his thread and copy of mantra have been sent under separate post. Now you hold a fire yajna, and there have been several other threads recently sent to Bombay, so you hold yajna and give them all threads. I think Dayananda can send you copy of tape of me reciting Gayatri mantra, and this can be heard through the right ear by earphones during the yajna.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda n.b. There is one request for 2nd initiation from Yadavacarya das, but I have not received any recommendation from the temple president or a sannyasi. *under separate cover
Letter to: Gopala Krsna

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Honolulu 11 May, 1972
72-05-11
New York
My dear Gopala Krishna,

Please accept my blessings. I thank you very much for your letter dated May 8, 1972, and the check for $517.50. You are so nice and eager to serve Krishna, so all blessings of Krishna will be bestowed upon you, rest assured. Your wife has proven turbulent, that is the grace of Krishna. I may inform you in this connection about my family life. Actually, I never liked my wife. I was going to marry another, but my father saved me from the danger and he told me that you do not like your wife, that is the grace of Krishna. So don't be worried about your wife. If she wants to re-marry, let her do so, and you'll be free and I shall give you Sannyas and you will be preaching freely.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Tamala Krsna

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Honolulu 11 May, 1972
72-05-11
Mayapur
My dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of the photographs of Mayapur project. You have sent pictures of building materials, but I want pictures of buildings. There will be no scarcity of money for the work, so you try to raise fund locally as far as possible. But whenever there is scarcity of money, you will have it in the usual way as you have already got it. So do everything very nicely and quickly, so that next autumn when I go I can enter into my house. Do not destroy that cottage where I stayed last time, that is very dear to me.

Actually, Krishna does not require anything from us. He is complete in Himself, but He is most pleased to see that we are very much enthusiastic to serve Him. That much He wants, that is bhakti, that enthusiasm for Krishna's service. So do not lack this enthusiasm, try to do it to the best capacity and that will be recognized by Krishna.

You have got now godown for 100 tons cement, so finish it as soon as possible, otherwise there is risk of flood and all the cement will be spoiled. So immediately finish it. But finishing does not mean spoiling: utilize it properly. As you requested me, I have sent many men from U.S.A. to help you, now you engage them properly, utilize them, that is leadership, how to engage everyone in their respective duties and properly utilize their energy.

What are your plans for Bangladesh? That is great opportunity, and when Americans will speak about this philosophy, the Muslims in Bangladesh will agree to hear and it will be very convincing. Try to convince upon them the high philosophy we follow. This is the only means to unify the whole world.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhagavan

-

Honolulu 12 May, 1972

72-05-12

My Dear Bhagavan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/8/72, and I have noted the contents. Regarding the zone redistribution, others have also pointed out the discrepancy in middle USA zone, so we have changed that zone to include also all centers north of the Ohio River, Kentucky, Missouri, Arkansas, Louisiana. If there is still any objection, you can let me know at Los Angeles address.

I am glad to hear that you are consolidating you energies to expand Krishna consciousness more effectively throughout midwestern zone, and I am pleased to learn that you are organizing travelling Sankirtana Party. That is our real business, travel and preach, distribute literature and prasadam. I want now that all of my GBC secretaries do my work. Let me sit tight in Los Angeles and write my books. Now you be always travelling here and there, visiting the centers in your zone, seeing how things are going on and how the students are making spiritual progress. That is our real concern, the spiritual progress of life. That is duty of GBC. Practically, this ISKCON organization is there because I have been always travelling. I never sat down in my old age, no. So you follow my example and preach widely all over the world, that is Caitanya Mahaprabhu's version. We are re-apportioning the GBC zones, so now I may ask you to go to some other part of the world to see how the things are going on, that I shall settle up very soon. Will you have any objection?

I am very much encouraged by the results of your re-organizing of temples, so go forward in this way, never mind we may sometimes have to concentrate in order to make further progress. I have heard from Srimati dasi that she has purchased your deities in Jaipur and they are being shipped to you from Bombay. Now I want the worship of Sri Sri Radha Krishna to be very seriously undertaken by you, and try to see they are always satisfied in every way. This is the ultimate in arcana worship, so the standard must be the highest. Kindly certify this will go on at the highest standard.

I am glad to see that you are trying for some cars for India. We need immediately some cars and vans. I was just talking with Gaurasundara how this can be done. I think Scindia has got ships to Detroit, so if you can find this out I can arrange for some shipping to India. You can contact Tamala Krishna in Mayapur for getting photos and information from him about our food-distribution program there and how we are feeding the needy persons in that area daily not less than 2000 persons. The USA government is giving us free foodstuffs and grains for distribution, so why such big motorcar companies should not also help if your government is agreeable? Even they cannot donate, we can purchase at cost price or for some token price, but immediately I want that some cars and vans be sent to India, there is so much need for them there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

-

Honolulu 12 May, 1972

72-05-12

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your special delivery letter dated May 9, 1972, and I have noted the contents. You may borrow the $15,000 from me, I have no objection. But now you have agreed to give Hayagriva $4000 per month, that was a great mistake. Now you have to rectify it. Now Hayagriva writes me that he is coming to Los Angeles, so we can discuss. Abruptly if we stop, that will not be good. So we have to rectify by arrangement and agreement. I am simply surprised how you all GBC men agreed to give him $4000 per month. So the mistake has been made, now it has to be corrected by other ways.

We shall arrive in LA on the 18th, as per your arrangement.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa

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Honolulu 13 May, 1972
72-05-13
Vrindaban
My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 5, 1972, and I have noted the contents. You can accept Suri's plan, it is very nice, so you execute it perfectly. That will be the grandest temple in Vrindaban. May be a little costly, but if you can collect Rs. 25,000 per month and also Gargamuni can collect Rs. 25,000 per month, then it can be done nicely.

In the Hindi BTG there are so many mistakes, spelling, grammar, and some places the philosophy is faulty with some other ideas mixed in; the printing is shabby, the second page is almost invisible. So this has to be improved somehow or other. Dr. Kapoor has remarked exactly. So you may inform Ksirodakasayi, and you try to help him for improving Hindi BTG.

You must construct something wonderful. Otherwise, it will be a discredit to you American boys. That will exalt the position of America in India. And in every temple food distribution must go on profusely with American food supplies. Have the Americans given us the food supplies, is there any tangible donation? Or is it simply promises? If we can supply some proof they have given us such and such amount of foodstuffs, some document, that will help us in all parts of the world as propaganda and for approaching your country's government in other places for supplying us. So if you have got such document, kindly send me one copy.

If we open a branch in Madras, actually there are so many poor children there. Spiritual education and food, that is proper. Simply supplying food is nonsense. Spiritual education means just to inject in their ears about our philosophy, externally they chant beads, wear tilak, without any discrimination of Hindu or Muslim or anything.

So I am very much encouraged by your letters, and I am confident I have entrusted this Vrindaban project, which is one of the most important of our this ISKCON, to the right persons, namely, yourself, your good wife, Yamuna devi, and Ksirodakasayi Prabhu. So kindly offer the others my blessings.

Hoping this meets you all in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Satsvarupa

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Los Angeles 14 May, 1972
72-05-14
Dallas
My dear Satsvarupa,

Please accept my blessings. I have received your letter dated May 12, 1972, and have noted the contents. I am encouraged to hear that you are prepared to take sannyas and travel widely for GBC's real business. I am thinking to go to Mexico City by end of this month or first of June, and we shall stay there for one week, and, as you have invited me to come there several times, I am thinking to return to Los Angeles by way of Dallas. I can stay in Dallas for several days, so you can arrange like that. We shall discuss more at that time.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jadurani

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Honolulu 14 May, 1972
72-05-14
New York
My dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 10, 1972, along with Bali Mardan's letter. I am replying Bali Mardan's letter after I have heard from him regarding the proposal by Dai Nippon to print all our foreign-language BTG's simultaneously.

Regarding your questions, Kasyapa Muni is inside his hut, or hermitage, which is just a garden cottage or like our Mayapur cottage if you have got one photo. Sri Hari met the Four Kumaras. The seven walls surround Vaikuntha, with seven gates, just like a building may be located there, but you have to pass through seven gates and courtyards, with walls surrounding, to reach there. Gardens, houses, everything is there between the walls.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Radha Mohan

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ISKCON Los Angeles (after the 18th) 3764 Watseka Avenue Los Angeles, Cal. 90034 May 14, 1972
LT$_{720514D1}$
My dear son,

Please accept my blessings. Upon the recommendation of Balavanta I have gladly consented to accept you as my duly initiated disciple. Your beads have been duly chanted by me and they are sent under separate post. Your spiritual name is Radha Mohan das

Brahmacary. I am so glad to learn that you have been such a great help to Balavanta there in our Atlanta center. I can understand that you are a very sincere boy and that you are a very eligible candidate for going back to home, back to Godhead. And the process is simple. Follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtan, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end you will reach the Supreme destination.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sriman Radha Mohan das Brahmacary

ISKCON Atlanta

ACBS/nkd

L.A. 3/8/68 (?)

My Satsvarupa,

I have duly received your reports of Istagosti. They are very much interesting. Smt. Jadurani's replies are very appropriate also(?). I am glad to learn that both in N.Y. and Boston the propaganda work is going on nicely. Similar reports are from Montreal. In San Francisco the kirtan is very nicely going on. I am leaving S. F. today. The tapes should be returned there hence forward. Hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

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Honolulu 14 May, 1972

72-05-14

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 8, 1972, and I have noted the contents. I am very much encouraged by your increase in literature distribution for Canada zone, and I can understand that you are very methodical and careful to keep proper accounts. That is very good qualification for manager. Now one thing, as you know we are thinking to re-distribute our GBC secretaries around the world, so I am wondering, if you shall be willing to go to some other part of the world for managing things there? Another question, whether or not you are speaking French language nicely? Kindly inform me at Los Angeles Temple, where I am going on May 18th from Honolulu.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jayananda, Trai, Rsabhadeva

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Honolulu 14 May, 1972

72-05-14

San Francisco

My dear Jayananda, Trai, and Rsabhadeva,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 9, 1972, and have noted the contents carefully. I have no objection to any of the points mentioned therein by you. Only thing is, we must try to avoid becoming too much overly organized like the material businessmen. Our business is to ourselves become Krishna conscious, advance in spiritual life, and to preach to others how they can also take advantage and come to the perfectional stage of life. Too much business or paperwork, vouchers, plans, these things become too much cumbersome for our spiritual growth, they take us away from our real emphasis of work, namely, to go back to Home, back to Godhead. But I think your plan is not like that, so far I can see. It is practical and to the point. But now you must do it very nicely and complete it. Not that we make some plan, change things, then do not complete it, again change, this way, that way-no. There was some plan by Kesava to purchase a new San Francisco temple in a better part of the city. What happened to that plan?

I shall be coming to Los Angeles by Thursday, May 18th. So we shall discuss later. When I shall come there, I shall be glad to give sannyasa order to Jayananda, as Kesava has recommmended.

Hoping this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Honolulu 15 May, 1972

72-05-15

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 5, 1972, and I was anxiously awaiting for this. So actually we have taken a very responsible task on behalf of the Supreme Personality of Godhead. At the present moment, to speak the truth, the whole population of the world are demons and animals. It may be a very strong aspersion on the people of the world, but this is the fact. But still, because they are part and parcel of the Supreme Lord, so originally they were pure and therefore it is the mission of Krishna to get back His parts and parcels to home, exactly like a father likes to get back his son at home because this son had gone out of home for false happiness. But the people are so mad, they are talking so many nonsense things-nonsense philosophy, nonsense science-and our task is to meet all of them and at the same time pacify them in their lunatic condition. So I am sure you are a very good soul to act on behalf of Krishna, and do it nicely. Krishna will give you the proper intelligence. He is sitting in your heart. Simply he wants to see us working sincerely.

I have received reports from Mahamsa and Cyavana, and it appears they are doing nicely. Some of the men, however are complaining they have no sufficient engagement. Two girls have left already Bombay and their complaint was that they had no sufficient engagement. Similarly I have received letters from Puranjana, Varadhana, and Atmarama and either they are not willing to work according to direction or otherwise, how do they complain there is no sufficient engagement? I think there is more than sufficient engagement for everyone. We have got so much to do. We have to deal with so many men with different personalities. So kindly utilize their energies and at the same time keep them satisfied. That is leadership. if one man is appointed as leader, all must follow him and be obedient. "Obedience is the first law of discipline." They are pointing out irregularities, but they themselves are not doing their duty, so they are pointing out the irregularities in others. They came to serve, now they don't want to serve so there is some excuse. Oh, irregularity, let me go away. The workers should not suggest irregularities.

I am pleased you are selling many Krishna Books daily. All our men should go with books. There is sufficient engagement. If Indira devi has approved Rs. 4700/- for that job, that's all right, pay it. One thing: Don't rent tarpaulin, that is money lost. Better to purchase and get for cheaper price. What is the Rs. 7,500/- paid to Mr. Nair. On what account that is paid? So far the building plans, they are nice. I have already sent telegram to Cyavana reading as follows "Fully approve your plans. Go forward immediately," and I have sent you the copy of plan with sketch of domes on the temple roof. So do the needful. So far our investing, where is our money to invest? We have no money to invest. Our process is to collect and spend, from left hand to right hand, or from right hand to left hand. So far you are revising your plan to fit the Los Angeles skyscraper, I do not say that is necessary, it is only a suggestion. Whichever is nicer, you do. Cyavana says that the L.A. skyscraper is impractical for India because it will have to be air-conditioned, so there is no need to follow this plan if it is impractical there. But I am thinking to invest some money to provide for maintaining Vrindaban and Mayapur temples. So in that case, we can follow Indira's instructions, but this will be done when we go back to India, not now. So far the scheme to give Rs. 10,000 and get Rs. 12,000 in return, it is not bad proposal, but we shall think it over and let you know. About the business proposed by Indira's brother, yes, we can give some land on condition that 50% of profit he gives us, but we cannot guarantee that our men will work. We have had bad experience in this partnership business in New York with Mr. Kallman, so we are not going to do that anymore. As far as possible we shall not deal in business. That will not be very good for our spiritual progress. But if somebody contributes for our good cause, that is different. I have suggested in previous letters that we want persons to live in our house who will observe our devotional regulations. We want to pick up some devotees who will be satisfied with regulated life, daily having darsana of the deity, chanting-we want some selected men to live with us, either as cooperative housing society or however. So far prasada distribution, it is not a question of rich or poor. That will be Karma Kanda. Our program therefore is that we offer prasada to everyone. Make our temple so nice that everyone who comes is offered some prasada. Not that we are after poor men. It is nice that we are feeding 200 daily, but gradually try to increase. But do not advertise, we shall be self-advertising. And do not go to poor areas, this is not our philosophy. Our philosophy is prasada distribution, without discrimination rich or poor. I am writing to Bhavananda, he cannot spend membership money. Regarding books, posters, and stamps, I am writing to Karandhara that he should send you all of these things at cost price, and the cost can be deducted from the Mayapur Fund in U.S.A. I think if you get these stamps, every businessman in Bombay will take. Somehow or other we have to make vigorous propaganda. These two words "Hare Krishna" must appear everywhere. So if we work sincerely without any material aspirations, Krishna will help in all respects, be assured. So far the donation of roses, utilize them nicely. There will be flowers for the deity, it will be a great service. Nara Narayana is enthusiastic so let him do this work. One thing: why you and Cyavana are sending carbon-copies of your letters to Brahmananda? What is the use, he is not returning, he has to manage African affairs. You have to manage there with your assistants. I have received the Hindi article sent by you written by Mangalananda Goutam, and this gentleman is known to me, and it is written nicely. So I am enclosing herewith one letter for him, you can forward. Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Ranadhira

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Honolulu 15 May, 1972
72-05-15
Pittsburgh
My dear Ranadhira,

Please accept my blessings. We have received you letter dated 3/18/72 recommending Katila dasi for second initiation. Enclosed please find one copy of gayatri mantra. Hold a fire yajna and give gayatri mantra to her. Rupanuga has got a tape of me reciting gayatri mantra, so you can get a copy from him. One thing is that the tape should be heard through earphones into the right ear.

Hoping this will meet you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Madhudvisa

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Los Angeles 16 May, 1972

72-05-16

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 9, 1972, and I have noted the contents. By now you have received our request for you to become the GBC man for South-east Asia, South Pacific zone. If you like, you may take up this post and travel extensively through that zone and do something wonderful there. I think Sudama Vipra Maharaja and one assistant have gone to Manila in the Philippine Islands and their report is very encouraging. So I shall be very anxious to hear your reply in this connection.

So far the "Akash Ganga" people, I think they shall remain quiet. Regarding your questions, generally we do not discuss these incidents because a devotee of Lord Caitanya does not feel very happy to discuss them. But so far we have heard from authorized sources, He simultaneously entered Jagannatha Temple and Gopinatha Temple in Puri and He did not come out. That much is sufficient.

The living entities are not created, the material world is created. just like a building is constructed, not the inhabitants. Sometimes the word "created" is used in connection with the living entity, but then it is to be understood that it refers to the manifestation of the marginal energy of Krishna. We say that the spiritual world is a creation of the spiritual energy, but actually the spiritual world is never created and it is just to indicate to what department it belongs.

The living entity is the manifestation of the marginal energy of Krishna, and Krishna's energy is everywhere, so the living entity is also spread everywhere. Just like the sunshine is composed of small particles, so sunshine is distributed all over the universe, so also the shining particles are distributed. Similarly, the atomic living entities are existent in the Brahmajyoti and the Brahmajyoti is distributed everywhere, so the living entities are also spread everywhere. Their another name is "sarvaga," all-pervading.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

encl: 1

Crow And Tal-Fruit Logic

We never had any occasion when we were separated from Krsna. Just like one man is dreaming and he forgets himself. In dream he creates himself in different forms: now I am the King discussing like that. This creation of himself is as seer and subject matter or seen, two things. But as soon as the dream is over, the "seen" disappears. But the seer remains. Now he is in his original position.

Our separation from Krsna is like that. We dream this body and so many relationships with other things. First the attachment comes to enjoy sense gratification. Even with Krsna desire for sense gratification is there. There is a dormant attitude for forgetting Krsna and creating an atmosphere for enjoying independently. Just like at the edge of the beach, sometimes the water covers, sometimes there is dry sand, coming and going. Our position is like that, sometimes covered, sometimes free, just like at the edge of the tide. As soon as we forget, immediately the illusion is there. Just like as soon as we sleep, dream is there.

We cannot say therefore that we are not with Krsna. As soon as we try to become Lord, immediately we are covered by Maya. Formerly we were with Krsna in His lila or sport. But this covering of Maya may be of very, very, very, very long duration, therefore many creations are coming and going. Due to this long period of time it is sometimes said that we are ever-conditioned. But his long duration of time becomes very insignificant when one actually comes to Krsna consciousness. Just like in a dream we are thinking very long time, but as soon as we awaken we look at our watch and see it has been a moment only. Just like with Krsna's friends, they were kept asleep for one year by Brahma, but when they woke up and Krsna returned before them, they considered that only a moment had passed.

So this dreaming condition is called non-liberated life, and this is just like a dream. Although in this material calculation it is a long, long period, as soon as we come to Krsna consciousness then this period is considered as a second. For example, Jaya and Vijaya. They had their lila with Krsna, but they had to come down for their little mistake. They were given mukti, emerging into the Brahmasayujya after being killed three times as demons. This Brahmasayujya mukti is non-permanent. Every living entity wants pleasure, but Brahmasayujya is minus pleasure. There is eternal existence only. So when they do not find transcendental bliss, they fall down to make a compromise with material bliss. Just like Vivekananda founded so many schools and hospitals. So even Lord Brahma, he is still material and wants to lord it over. He may come down to become a germ, but then he may rise up to Krsna consciousness and go back to home, back to Godhead. This is the position.

So when I say Yes, there is eternal lila with Krsna, that means on the evidence of Jaya-Vijaya. Unless one develops full devotional service to Krsna, he goes up only up to Brahmasayujya but falls down. But after millions and millions of years of keeping oneself away from the lila of the Lord, when one comes to Krsna consciousness this period becomes insignificant, just like dreaming.

Because he falls down from Brahmasayujya, he thinks that may be his origin, but he does not remember that before that even he was with Krsna. So the conclusion is that whatever may be our past, let us come to Krsna consciousness and immediately join Krsna. Just like with a diseased man, it is a waste of time to try to find out how he has become diseased, better to spend time curing the disease.

On the top of the tree there is a nice tal-fruit. A crow went there and the fruit fell down, Some panditas, big big learned scholars saw this and discussed: the fruit fell due to the crow agitating the limb. No, the fruit fell simultaneously with the crow landing and frightened the crow so he flew away. No, the fruit was ripe and the weight of the crow landing broke it from the branch, and so on and so on. What is the use of such discussions? So whether you were in the Brahmasayujya or with Krsna in His lila, at the moment you are in neither, so the best policy is to develop your Krsna consciousness and go there, never mind what is your origin.

Brahmasayujya and Krsna lila-both may be possible, but when you are coming down from Brahmasayujya or when you are coming down from Krsna lila, that remains a mystery. But at the present moment we are in Maya's clutches, so at present our only hope is to become Krsna conscious and go back to Home, back to Godhead. The real position is servant of Krsna, and servant of Krsna means in Krsna lila. Directly or indirectly, always we are serving Krsna's lila. Even in dream. Just like we cannot go out of the sun when it is daytime, so where is the chance of going out of Krsna lila? The cloud may be there, it may become very gray and dim, but still the sunlight is there, everywhere, during the daytime. Because I am part and parcel of Krsna, I am always connected.

My finger, even though it may be diseased, remains part and parcel of my body. Therefore, we try to treat it, cure it, because it is part and parcel. So Krsna comes Himself when we forget Him, or He sends His representative.

Awakening or dreaming, I am the same man. As soon as I awaken and see myself, I see Krsna. Cause and effect are both Krsna. Just like cotton becomes thread and thread becomes cloth, still, the original cause is cotton. Therefore, everything is Krsna in the ultimate sense. When we cannot contact Krsna personally, we contact His energies. So there is no chance to be outside Krsna's lila. But differences we see under different conditions. Just like in the pool of water and in the mirror the same me is reflecting, but in different reflections. One is shimmering, unsteady, one is clear and fixed. Except for being in Krsna consciousness, we cannot see our actual position rightly, therefore the learned man sees all living entities as the same parts and parcels of Krsna. Material existence is impersonal because my real personality is covered. But we should think that because I am now covered by this clay, I am diseased, and we should think that I must get to business to get myself uncovered, not wonder how I got this way. Now the fruit is there, take it and enjoy, that is your first business. God is not bound by cause. He can change, He is the Cause of all Causes. Now don't waste your time with this "Kaka taliya nyaya," crows and tal-fruit logic.

Letter to: Acyutananda

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Honolulu 16 May, 1972

72-05-16

Mayapur

My dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 9, 1972, and you have done very nicely in the meeting at Navadvipa. You have done right, that is the proper spirit. Sometime ago you asked my permission for accepting some disciples, now the time is approaching very soon when you will have many disciples by your strong preaching work. Stick to the line of our strong preaching method and many misguided persons will be blessed by your proper guiding.

I have already advised Tamala Krishna Goswami to go to Bangladesh and if you also sometimes join with him and preach this Krishna Consciousness movement amongst the Mohammedans in Bangladesh, it will be a great service. So far the practical side is concerned, as it was possible to attract so many Christians and Jews to this movement in your country, similarly, it is possible to attract the Muslims in Bangladesh by administering the right medicine. So try your best and Krishna will help you. You keep in touch with me like this and I shall try to give you direction as far as possible. But it is a good attempt and we may continue the adventure, praying always Lord Caitanya may bestow His blessings.

You have been offered to be secretary of some committee. to protest against Jagabandhu and others claiming to be incarnations. So keep that position, it will be a great credit for our institution. I am enclosing the copy of one letter I have sent to Golan Ahmand Murtuza for your consideration. Thank you very much for helping me in this way.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhavananda

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Honolulu 16 May, 1972

72-05-16

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 9, 1972, and I have noted the contents. Last time when I was in India you told me that Lalita Prasad wanted to see me and according to his desire I saw him. And the proposal was accepted by him. Now it appears he has changed his mind so what can be done? For the time being, forget the transaction and later on we shall see. There is no haste.

Regarding Gitar Gan composition quotation, I do not know which heavenly press you have gone to take the quotation-it is simple cheating. Jayapataka took the quotation from one press, which quotation included printing, paper, everything, 10,000 books for Rs. 4,000. This rascal wants so much. It is simply joking. Anyway, I think you cannot find out, let Jayapataka find out. The composition charges should not be more than Rs. 250 for 100 pages, very small pages. You can attempt to get it composed by the linotype machine in Juganta Press, owned by Tarun Kanti Ghosh. If it is attempted, he may give it free. Simply for composing there is no problem. If it is printed on linotype it is always new type.

Why you have not mentioned Mayapur in your letter? Now the Building Fund is fixed up in Bombay, and all the Life Member collections and Building Fund collections must go there. Giriraja has written you one letter but you have not replied it. Life Member money cannot be spent for eating and sleeping. The landlord K. Prasad Singharoy has written me one letter complaining that there was a fight between our men and some outsiders, servant class men, and he says that it is disturbing to the whole area. Perhaps he's designing to eject us on these grounds. I shall be glad to hear from you what is the actual position.

Have Srimati and Malati gone there? If so, what are they doing there? They left Bombay on ground that they have not sufficient engagement, so if they have come to Calcutta, what engagement is allotted for them?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ada

Letter to: Gurudasa, Yamuna

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Honolulu 16 May, 1972

72-05-16

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/5/72, and I have noted the contents. Yes, Tejiyas is a very good worker, and I very much appreciate, you may ask him to write me his report and I shall be very glad to hear from him.

Your plan for collecting Rs. 6000 to 11,000 for each room, that is very nice process. Then rooms will be there always to receive the owners. There is a system, bhetnama, it means the person who contributes, for his lifetime the room is reserved for him and after his demise it goes to the temple. There are many buildings in Vrindaban which are constructed on this principle, and for Delhi men it will be very convenient. It takes only two hours by car-they can come on weekends, associate with the devotees, take prasadam, hear lectures on the philosophy. That will enlighten them. In Vrindaban, we must do something very grand and gorgeous, both in the matter of preaching and accommodating the educated class of devotees.

Try to get that Import License. You can take any amount of books and sell them and utilize the money for building in Vrindaban, Mayapur and Bombay. And if possible, in exchange of the books, because for importing there must be some exchange through the Indian banks, so in exchange for books we can get mrdangas, deities, arati articles, like that, so that wholly or partly the books may be "purchased" by you. And you may get men to donate the deities, mrdangas, etc. That will be good exchange program.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Immediately install one strong letterbox for ISKCON outside the Radha Damodara Temple. Syamasundara. has heard from Devananda that 50% of mail coming there is opened by someone else. So advise the postmaster that all mail for us be dropped in our box. Or, better, one man can go daily to the post-office mornings between 8 and 8:30 and he may be introduced to the postmaster to be authorized for taking delivery of all our mail. Bon Maharaja does like that.

ACBS P.S Ksirodakasayi requested for 4 copies of Vrindaban Temple plans blue copies, so I am sending them per separate regd. post parcel. Now present them to the Municipality and get them passed as soon as possible. They are approved by me.

ACBS

Letter to: Tamala Krsna

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Honolulu 16 May, 1972

72-05-16

Calcutta

My dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th May, 1972, and I have noted the contents. Why the construction work has not yet begun? The materials were collected long ago, piles of building materials but no building. Why the plinth work is not yet begun? What is the matter? Bhavananda has just written to me also, but he also has not mentioned anything. Before you depart for Bangladesh, kindly send me photos of the construction.

I have read the letter from Turya _, so he is anxious to get our papers, so arrange to send him our English and Bengali literature and advise he should regularly get all our papers. When you go there, on cooperation with him you can establish a center in Bangladesh by mutual arrangement, and that will be very suitable for your preaching. If the Americans can take up this movement seriously, why not the Bangladesh people? Try to meet with this educated public, and if you can convince them, it will be a great service. We are trying to unify the whole population of this globe by this cultural movement. There are blessings of Lord Caitanya in this connection, and if we try sincerely it will be successful.

Now many devotees have come from U.S.A. You wanted 100 men and so now there are about 100 men, and many have come to Bombay, so engage all of them in book distribution specifically, and take with you some kirtana party, as many as you like.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa

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Los Angeles 17 May, 1972

72-05-17

My Dear Satsvarupa,

Please accept my blessings. I have received several letters from Hrdayananda requesting sacred thread initiation for Pusta Krishna and Mahamaya dasi in Houston centre. So now he has come to Los Angeles so I am sending you their threads and two copies of gayatri mantra enclosed. You may hold a fire yagna and give them both gayatri mantra. you know well how to do it.

Another thing, I am giving sannyasa to Rupanuga, Karandhara and Bali Mardan and as you have also asked me, I shall also be pleased to give you sannyasa. The others are coming to Los Angeles by the 25th May, 1972, and the ceremony will be held on the 27th May. However, as I am most probably coming to Dallas on my return from Mexico City, it is more practical to give you sannyasa order of life at that time. If possible you can also come and take sannyasa along with others.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

-

Honolulu 17 May, 1972

72-05-17

Mayapur

My dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter dated May 5, 1972, and I have noted the contents. Yes, we shall personally supervise everything there at Mayapur, instead of giving everything to contractor. The engineer may simply see that things are being done properly and we shall see that the labor is working properly. Purchase first-class building materials, then there will be first-class building. So far your recommendation for getting money, this arrangement is approved. Accounts and money should be in one place. You have already got Rs. 1,10,000 from me, so if you submit account of this expenditure, you will receive more. All collections and Life Membership money should go to Bombay for deposit in the Building Fund. It is understood that Giriraja has asked Bhavananda for the Life Membership collections, but Bhavananda has not replied. What is the reason? Please do the needful. This fund shall never be used for maintenance. If there is shortage of maintenance, that fund will be also supplied from Bombay.

"Child is the father of man," so if you can train these children in Krishna Consciousness by kind instruction, feeding them, it will be a great service to Lord Caitanya. For the last 50 years the Gaudiya Math people are there but their relationship with the local inhabitants is not so cordial. If we continue this philanthropic work to give them enlightenment and food without any discrimination, it will be appreciated by all people.

This meeting in Navadvipa was certainly very important and I am very much pleased that Sriman Acyutananda Maharaja has established our position. Krishna will bless him. Let him preach in that spirit, that is required. Our mission is to establish God-consciousness. We can give more information about God from authentic literature. So every religion has got some relationship with God, that is preliminary understanding. But actually what is God, how we can understand Him, how He is working by His different energies, how He is creating, maintaining and annihilating-all this information we can give in details, therefore anyone who is interested in the matter of understanding God, they should give their patient hearing to our descriptions. The result will be that his faith in God will be increased. In other words, if any person who hears from us will become a greater lover of God and learn what is the highest perfection of life.

Unless it is absolutely necessary we should not purchase land at such high price. For the time being we are going to construct the residential quarters and then we shall take up the temple portion. So I think we can wait for some time. If we become very eager to purchase, naturally they will want to raise price. More demand, higher price, less demand, lower price. That is the economic law. So do the needful according to the situation. But things must be done very nicely.

Regarding Lalita Prasad Thakura's proposal, merging is possible in two ways: They become merged in our institution and we make it as one of our branches. In that case, as we are supplying all necessities to our branches, similarly, this branch will be also supported. When there is scarcity of money, everything will be provided by us. So in that case the management will be under our direction. Otherwise, if they want to keep their own identity then there is no other alternative than to take the land on lease. They can keep aside their portion independently, and the land which is given to us on lease, we keep ourselves independently. So far our relationship is concerned, even though we keep independent of one another, there will be no misunderstanding, because the central point is Bhaktivinode Thakura. Our only ambition is that the birthsite of Bhaktivinode Thakura must be gorgeous and attractive so that people may come to see from all parts of the world. Bhaktivinode Thakura is no longer localized. His holy name is being expanded along with Lord Caitanya's. So let them understand this point. They are occupying the place for more than 50 years and none of their men could fulfill the desire of Bhaktivinode Thakura in the matter of preaching in foreign countries. With this spirit we should combine. So next you can talk with them on this understanding. I can understand also that Lalita Prasad Thakura is very much favorable in giving us the concession but his assistants may be hesitating unnecessarily.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda P.S. Gitar Gan should be immediately composed where you took quotation before. I had asked for it to be composed long ago for sending to Japan, but so far no one has done it, I do not know why. Anyway, I think the price of the composing was only about Rs. 250 or Rs. 300, because the total printing cost was Rs. 672/-. Simply get it composed and the other things will be done in Japan. ACB

Letter to: Jagadisa

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Los Angeles 19 May, 1972

72-05-19

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 14, 1972 and I have noted the contents. Now I am in Los Angles and everything is going very nicely here. I think that you may also come here and see me. Rupanuga, Satsvarupa, and Bali Mardan are coming here also, at least before the 27th of this month because I am giving them the sannyasa order of life on that date along with Karandhara?. However, there is certainly no urgency for taking sannyasa. But if my senior disciples wish to take sannyasa then I shall give it. But there is no urgency. Still, you may come as there are many things which we may discuss concerning GBC and other activities. Now I want to retire, and you all appointed GBC men must do the work that I am doing. Therefore, I have recommended this traveling extensively for the GBC men, just as I am doing it. If I did not travel there would be no nice organization. Traveling and preaching, that is the Sankirtana movement. But now I am old man; let me retire for writing books in my last years.

Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Aksoja

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Los Angeles 19 May, 1972
My dear Aksoja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13 May 1972 and I have noted the contents. I have very much appreciated the enclosed photos of the Amsterdam activities. I am surely thinking to come to London for this year Rathayatra festival and if you like perhaps I can come to Amsterdam also if there is sufficient engagement there. At that time we can see about installing Lord Jagannatha in your temple. I was one time before in Amsterdam and I like that country very much. There are very many cows in that country and this especially is pleasing to me so if you can arrange some big engagement there then I shall gladly come.

I have met also your elder sister in Auckland, New Zealand and your mother also was there and they are both very nice and improving in their Krsna consciousness thanks to you.

Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
Aksoja das Brahmachary c/o ISKCON Amsterdam ACB/sda
Letter to: Dayananda

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Los Angeles 20 May, 1972
72-05-20
London
My dear Dayananda,

Please accept my blessings. I am in due receipt of your letter undated and your telegram from London dated May 16, 1972. I shall be very glad to see Lord Jagannatha dancing in His new dress when I come to London sometime in July. So you can immediately fix up a date for my coming there, along with my three assistants and you can send return airline tickets. It is certainly a great tragedy that there are no books in London Center so Kesava was not able to display his great talent for distributing them. But I have heard from him that you are all very enthusiastic to distribute books so when I come there I shall give you some hints how to do it. One thing is, when I come there I do not like to stay in any hotel. I shall stay in my room above the temple on the first floor.

I have just heard from Malati that our Digvijaya and Pritha devi are presently staying with the devotees in Vrindaban in India. So we must take every precaution to prevent our devotees from slackening and falling away. This is done by observing that they are always chanting 16 rounds and observing the regulative principles. If these things are neglected, then they will fall down. It is not good if small numbers of devotees open a center and then fall away. Association of devotees is the most important thing. So I think in the future at least 10 or 12 men must open a center. But you have done the right thing to concentrate our forces on travelling sankirtana.

I am very much encouraged that you are trying for that temple and that you have paid 1000 pounds into the temple fund. But if the temple costs between 200,000 and 500,000 pounds then 1000 pounds is not a very big sum, so how you will raise so much money? Another thing, I have heard that Revatinandana wants to return to USA but I do not see any need that he should return. It is simply sentimental feeling. You report that he is doing very nicely by speaking at colleges and schools so let him continue in that way. He may take as many assistants as he requires and very strongly preach this philosophy to the student class of men. That is the greatest service. But if we allow ourselves to wander here and there without any fixed-up program that is not good. So at least let him remain there until I come and then we shall discuss further.

I have seen your wife Nandarani dasi here in Los Angeles and she is doing very well. I want that she shall help me improve the conditions at our Dallas school by going there and teaching the children. If children are allowed to play just like Krishna was playing with his cowherd boyfriends, then little ABC, then see the deity and have arati, then take little prasadam; in this way if they are always diversified, they will be always jolly and become fixed-up devotees at young age. And small children, they learn better these things from their mother and women in general. So I thing that some mothers of our children should go to Dallas and take charge of teaching the children, especially how to play nicely the pastimes of young Krishna. If you ask one child to be a tree, he will immediately hold out his arms "Just see I am a tree." If you ask him to be a cow he will walk on his hands and knees immediately and you can hit him with a stick and say "hut, hut." And if they will not take prasadam you can say "Now you are a cow and you must eat the grass" and immediately they will stand on hands and legs and eat prasadam like cow eating grass. So in this way our children in Dallas school should be trained because I want that a new generation of devotees shall carry on this great mission successfully.

I have received notice from Mandakini that her Russia trip was very much successful and that she will be returning to marry Anatole as soon as she can get proper visa. So you please give her all assistance to get proper visa so that she may continue her work. She is very very nice devotee.

Regarding your request to take sannyasa order of life, we shall see to that when I come there.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Don

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Los Angeles 20 May, 1972

72-05-20

Edmonton

My dear Don prabhu,

Please accept my blessings. I beg to acknowledge your letter dated April 7, 1972 and I have noted the contents with great pleasure. I am especially engladdened that you have gone to such cold climate as northern Canada and despite all difficulty you are making good progress in the advancement of Krishna Consciousness there. I have read your booklet with great pleasure and I am forwarding it to Back to Godhead for publishing.

Now you have got a first-class temple. Krishna is very pleased and has given you all facility, so you go on like this, increasing in your devotional attitudes and surely you will get the perfection of your life. I very much look forward to your Book #2 to see that you are making further progress.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadeva

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Los Angeles 21 May, 1972

72-05-21

My Dear Jayadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 8, 1972 and I have noted the contents. Actually, nothing in Krishna consciousness is an accident, but sometimes Krishna will put us into a seemingly unfavorable situation just to help us realize that he is the Controller. In the material world, all these situations are meant for tribulation, but in Krishna consciousness, they are meant for advancement. Kunti Devi is always praying ”Let the trouble come again and again, so that I may have the opportunity to surrender to You.” So to accept any situation as Krishna’s mercy is to advance in spiritual life. You just try your best to serve Lord Krishna, and if any perplexing circumstances arise, just pray to Krishna to give you strength. These bodily relationships are only temporary. Our real relationship is with Krishna. Try to cultivate that.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bibhu

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Los Angeles 21 May, 1972

72-05-21

Pittsburgh

My Dear Bibhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 18, 1972 and I have noted the contents carefully. I have considered coming to New Vrndavana and Pittsburgh for Janmastami and I think that I shall be able to come after all. I am going to London for Rathayatra this year but I think I can fly from London to Pittsburgh without any difficulty. So you can accept that engagement on September 8th and I shall be there. And the national TV show sounds very nice.

I think my secretary has recently sent one copy of Gayatri Mantra for Kutila dasi and enclosed herewith please find one sacred thread and one copy of Gayatri Mantra for Mahendra dasa. Either you or Ranadhira can hold a fire sacrifice and present sacred threads to Kutila and Mahendra. One thing, you can get a copy of me reciting Gayatri Mantra from Rupanuga in New York but the tape must be heard through the earphones into the right ear.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Niranjana

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Los Angeles 21 May, 1972

72-05-21

Varanasi

My Dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 15th, 1972 and I have noted the contents carefully. I am glad to hear that our Ramananda Prabhu has visited you in Varanasi and that he has still some feeling for me and for this Krishna Consciousness Movement. So far books are concerned you may get them either from Calcutta or from Bombay. You simply place your order and get the books sent to you, and as they are sold you, send the money for depositing in my book fund. Either Calcutta or Bombay office may inform you of our membership program details also.

I have recently heard from Ksirodakasayi in Vrndavana that he is finding difficulty with Hindi translating work. So I am wondering if you can be of some assistance in this connection. I can understand that now is difficult time for you also because of your examination time. But after your examinations, if you can help this movement of Lord Caitanya expand very widely through India by assisting in translating work, then I shall be very much pleased. (My Guru Maharaja used to say that these literature are the ”Brhat Mrdanga,” that is to say, the big mrdanga, because like the mrdanga which can be heard from a long distance, simply a few words can have a tremendous effect on millions of people if they are propagated widely.) So it is our duty above all to print these words for the general benefit of mankind. Therefore if you can assist me in this manner then that will be the greatest service.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Ranadhira

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Los Angeles 21 May, 1972

72-05-21

Pittsburgh

My Dear Ranadhira,

Please accept by blessings. I beg to acknowledge receipt of your letter dated May 15th, 1972 and I have noted the contents with great pleasure. You are very descriptive writer and I enjoy very much your descriptions and use of words. Actually, if we are engaged in writing and speaking on behalf of Krishna, this is the best process for advancing in Krishna Consciousness. Such activity forces us to think very clearly on the subject matter in order to speak or write on it to convince others. So I think that you should develop your ability for writing and spend sometime writing articles for Back To Godhead.

I have already written to Bibhu that I shall be very glad to attend your Janmastami at New Vrndavana and I shall also visit the Pittsburgh temple at that time. You may arrange the engagement on September 8th, that is all right. Prior to my coming to New Vrndavana and Pittsburgh I shall be in London and Paris, so I can fly directly from Paris to Pittsburgh. I am very much pleased that you have consented to give me the 50% of your profits on that night. But I will have no objection if you consider giving me 100%.

I am expecting that Hayagriva shall come here any day, and at that time we will settle up the New Vrndavana program and we shall consider your suggestion about Bibhu.

I am very much glad to learn from you that all the programs in Pittsburgh are going very nicely under your supervision. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Yadubara

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Los Angeles 21 May, 1972

72-05-21

Bombay

My Dear Yadubara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 13, 1972 and I have noted the contents carefully. I am very pleased to learn from you your system of filing of all life members to insure that they receive all our literatures. Our life members in India must be kept alive. This literature will keep them alive, plus kirtana. So far the Gujarati translating work done by Srimati Sharda M. Vyasa, for the time being, let us produce magazines in English and Hindi languages and perhaps at some later time we may be able to print in local languages our BTG also. But for that there must be many, many subscribers. So for the time being, you may compile Srimati Vyasa's translation work into a small book and print locally. Gujarati is important language, so I do not think there is lack of market. Your idea for distributing our literatures in outside cities by sending altogether in one parcel to one person is very much appreciated. In this way all our members in one place may be advised to take delivery from him. Just like in Surat. Books may be sent to our Mr. Jariwalla and he can advise the others to take delivery from him. In this way we save postage and we do not risk that some mails may be lost or stolen. I shall look forward to seeing you and your good wife Visakha dasi in Bombay when I return there this autumn.

Hoping this meets you in good health.

A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Amogha

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Los Angeles 22 May, 1972

72-05-22

Melbourne

My Dear Amogha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 11, 1972 and I have noted the contents. You are very intelligent boy, that I can understand, and you are very eager to serve Krishna with full capacity. So I am very much encouraged to see that you have taken over the leadership position in Melbourne. Now if you work very nicely in co-operation with Mohanananda to develop our Australia program, that will be very much pleasing to me. I especially have great hopes for our Australia yatra. I notice when I was there so many young people without any spiritual direction. So your mission is to attract them somehow or other to our philosophy of Krishna Consciousness. Make the covers of the book very much attractive so that automatically they will read the knowledge inside. The covers are like the mind and the senses, and the contents of the book are the soul. So sometimes in order to attract people to find out what is the soul we have to decorate the mind and the senses and make the presentation of Krishna consciousness very palatable to them. So in this way cooperate very nicely with your all good god-brothers there in Australia to deliver all of these fallen souls, especially the young people, back to Home, back to Godhead.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Himavati

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Los Angeles 22 May, 1972

72-05-22

Hamburg

My dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 17, 1972 and I have noted the contents. I have appreciated very much the photographs which you have enclosed of the Hamburg deities. They are very very nice. Yes, your husband is expert in everything and also you are expert in everything. So do not think in this way that you are not very important devotees, because I am always thinking of you both and how much service you are rendering to Lord Krishna. Since a long time I have known both of you and I consider that you are among my very dearest disciples. Now do not worry that your husband will take sannyasa. I think I have told you before that I will not give him sannyasa at this point. He may travel very widely throughout the Germany zone and still remain Grhastha. He is more than Sannyas.

I shall be coming to London for Rathayatra Festival this year. So I hope that I will see both you and your good husband as well as all the nice boys and girls in the European temples there in London at that time.

Hoping that this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami,

ACB/sda

Letter to: Syamananda

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Los Angeles 22 May, 1972

72-05-22

Sydney

My Dear Syamananda,

Please accept my blessings. I beg to acknowledge receipt of your letter undated in your very nice handwriting. Do not bother yourself for designing for Vrndavana Temple. The work has been taken up by one very qualified architect in Delhi and also Saurabha is assisting. So I can understand that you are very talented boy from your wonderful script, so I think you should apply your talent for painting nice pictures of Krishna and the acaryas in our line, and also you may help Mohadananda in designing work for his press operation there in Sydney.

Now I understand that Madhudvisa Swami is there with you in Sydney so you may give him all assistance also. He can give you good direction how to best employ yourself in the service of the Lord. And if you get opportunity for sometimes travelling with him for doing Sankirtana all over Australia that will also be nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACb/sda

Letter to: Friends

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Los Angeles 23 May, 1972

72-05-23

My Dear Friends,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 9, 1972 and I have noted the contents. Actually outside of our bona fide Krishna Consciousness centers, there is no possibility of finding out what Krishna does or does not want. We say ”We feel that Krishna wills this for us.” But I feel Krishna does not. So whose feelings will be all right? You say that you are following the regulative principles, so if you are following the regulative principles, why you will not cooperate? If by following the regulative principles you do not become devotees, and you can not appreciate other devotees, then what is the use of these regulative principles? If you are actually chanting regularly 16 rounds, holding sankirtana daily, reading our books as much as possible, like that, then I think you will feel that such program of living separately, away from our Krishna consciousness program is a great mistake.

So my only request is that you immediately return either to the Cleveland temple or to some other temple. You may correspond with Bhagavan das at the Detroit center, 8311 E. Jefferson St., Detroit 48214, in this connection. He is the GBC zonal secretary for that zone of the mid-west, so you may address your questions and inquiries to him. I am very much encouraged that you are all chanting Hare Krishna and trying to become Krishna Conscious. But I do not advise that you approach the matter of perfecting your life in this independent way. Unless there is connection with a bona fide spiritual master, coming in the line of disciplic succession, there is no possibility of making progress in spiritual life. So I have established ISKCON centers for the purpose of catching up the Lotus Feet of Krishna by intimate connection with the spiritual master. These are my authorized centers for that purpose. You say that whatever I instruct you you will carry out, so again my instruction is that you abandon this independent scheme and join your good god-brothers and sisters at some one of our ISKCON centers.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cyavana

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Los Angeles 23 May, 1972

72-05-23

Bombay

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 May, 1972 and I have noted the contents carefully. So far the construction work during monsoon season you may take several quotations for different contractors and accept the best one. If you can get materials donated as you have with the temporary temple structure, that is the best plan. So during rainy season, you may also work at acquiring materials such as sand, bricks, stone chips, etc. If there will be one retired engineer who will help you in this matter just as they have done in Calcutta, that is also a nice proposal. You can put one advertisement in a newspaper and many men will come for interview. Offer them nice place to live with the devotees and all prasadam and other conveniences should be offered to them. And in return they will see to the materials, labor, architects, etc., and give you their expert advice in all matters. Otherwise we have no construction experience and they may try to cheat us. We shall of course continue to also look after all aspects of the building operation, but we should have the help and assistance of a qualified retired engineer. Try to find out such a person. You may consult with Bhavananda and Tamala Krishna in this respect, as the building work in Mayapur is already well under way and it is going very nicely.

I have enclosed herewith some photos from the deity installation of Panca-tattva in Honolulu. I remember that you have good ability to do propaganda work, so I am entrusting that you will try for printing these photos in the big newspapers in Bombay. You can write that they are taken at the deity installation in our Honolulu ISKCON center on May 7, 1972.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Mr. B. D. Joshi

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Los Angeles 23 May, 1972

72-05-23

Mr. B.D. Joshi 608 Hagen Blvd. El Cerrito, California 94520

My dear B. D. Joshi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 18, 1972 and I thank you very much for your cordially welcoming me back to Los Angeles. Your letter is very nice and you have praised me very highly so again I thank you you very much. Your son came to see me the other day so if you have time you may also come to see me by making an appointment* with my secretary and I shall be very glad to welcome you here along with your family members. I have decided not to give Jayananda das the sannyasa order of life at this time, let him wait. I shall be going to Mexico city around June 1st for a few days so if you come here you may come either before that time or after I shall return.

Meanwhile, I hope this letter finds you and your good family in strong health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*or any day at 6 p.m.

Letter to: Sudama

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Los Angeles 23 May, 1972

72-05-23

My Dear Sudama,

Please accept by blessings. I beg to acknowledge receipt of your latter dated May 1972 and I have noted the contents carefully. I am very glad to hear that there is an increase in classes and that the mantra class is beng held daily twice. In this way if we always concentrate on reading our literature then there will be no difficulty to preach. Nor will the mind wander to other subjects. By reading these books regularly we become more and more convinced in Krishna Consciousness. And if we become more convinced, that will spread the potency of Lord Caitanya's sankirtana movement with great strength.

I have received one letter from the boy Satyadeva and I think he is doing very nicely there as president. I think it is a good idea for you to start your center in the city of Tokyo and also to keep the asrama where I was staying. The Indians there in Tokyo will help you. You can first of all solicit their help in this matter by first making them life members, just as we have done in London. I am also glad to hear that Trivikrama has become enthusiastic for helping you in this way.

[PAGE MISSING]

Letter to: Giriraja

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Los Angeles 24 May, 1972

72-05-24

Bombay

My dear Giriraja,

Please accept my blessings. I have received your letter dated May 9, 1972 and I have noted the contents carefully. Actually it is the duty of the spiritual master to find fault with his students so that they may make progress, not that he should always be praising them. So if you find some criticism, kindly accept it in that spirit. I am only interested in that you along with all my other students should become Krishna Conscious.

Now we shall only want good devotees to live with us on that land. Not that we shall form a cooperative housing society and whoever pays us money, we shall accept them to live with us. If they live with us and do not follow our principles we can not take them to court. So we must be very careful from the beginning to select only qualified devotees of Krishna or Vaisnava families to live with us, just like Indira devi and her family. So you may create the building society but there should be an explicit understanding that only those who agree to follow the rules and regulations will be allowed to live with us. So begin collecting in this way from devotee families in Bombay, and when I shall come there in Autumn we shall see how the things are going.

I am glad to see that all of the other programs are going on nicely, especially that the deities are being cared for again properly. Now you give our ladies full facilities and help them by giving them money and other things wherever required by them so that our deity program will not be lacking. I am especially also engladdened by your report of book distribution there in Bombay. You can distribute our men there to other centers-to Gurudasa and Bhavananda-if they shall require our help. Yes, we can become self-supporting in this way by distributing our books in Bombay and in India in general. I shall be interested to hear the result of your experiment whether to lower the prices on books.

So far the temples in India are concerned, the independent and self supporting method does not apply in India. In India Bombay is the headquarters and all other centers shall send their funds for centralizing in Bombay. In return you shall supply everyone with enough books and you shall pay construction bills as required by them. I had asked you in one letter previous if you are interested in accepting the GBC post for India and central Asia. I have not yet heard from you in this connection but I shall be glad to hear your opinion.

Yes, that is good proposal about Hindi translating. Ksirodakasayi has written to me that he is unable to translate, layout and compose everything himself there in Vrindaban. So if he is able somehow or other to get the things translated there in Vrindaban let him send the matter to you in Bombay for composing and layout. In addition there is one man and his wife here in Los Angeles who will be also translating in Hindi language under my direction. They will also send their manuscripts to you for composing and laying out, or if it is better we may do the composing and layout in Los Angeles. Kindly consult with Ksirodakasayi in this regard.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Please send Rs. 1000.00 one thousand only to Puri Maharaja at Rajamundry as advised to Mahamsa. ACBS ACB/sda

Letter to: Jayarge, Lindon Lomese

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Los Angeles 25 May, 1972

72-05-25

Seattle

My Dear Jayarge and Lindon Lomese,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 22nd, 1972, and I have noted the contents carefully. I am very much pleased that you have joined with us and that you are following all the regulative principles of Krishna Consciousness spiritual life. Upon receiving written recommendation by the president of our Seattle center, I shall be very glad to accept you as my duly initiated disciples.

So far your description of events in the Seattle temple, I have informed Makhanlal what is your opinion, so do not worry. I am going to Portland on 8 June and I understand that the devotees from Seattle are coming down there to meet me so you may also come at that time. One thing, we can never expect to find any kind of utopia, even in the spiritual world. Where ever there are persons there are bound to be differences, so we should not expect any kind of perfect arrangement, especially here in the material world. Even sometimes amongst the gopis there is envy, but that enviousness is transcendental and should not be accepted in the mundane sense. Anyway one quality of a devotee is that he is always very much tolerant of other people, so I request you simply to tolerate the faults of others and always think that I am myself the most faulty. In this way your humble attitude will qualify you to advance very quickly in Krishna Consciousness.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Puri Maharaj

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Los Angeles 26 May, 1972

Sri B.V. Puri Maharaj
President, Sri Krishna Chaitanya Mission
Aryapuram, Rajahmundry 1 P.O.
S. India

My Dear Reverend Puri Maharaji,

Please accept my humble obeisances. I beg to acknowledge receipt of your letter from Rajahmundry dated May 19th, 1972. It is a good idea that you are proposing. The two claimants of proprietorship and the tenants should be given some money and they will go away. So I am advising my Bombay center to send you Rs. 1000/=. So now you do the needful, I am completely trusting in you in this matter. I am very glad that you are in contact with the chief minister of Orissa, Mr. Dass, he must have full knowledge of our world wide activities. Jagannatha Puri is one of the main headquarters of the Vaisnavas, so if the outsiders have trouble in entering Jagannatha Temple it will be a great scandal, so the government must be liberal on this point and co-operate, as we are trying to interest so many foreigners and tourists to come there. And if they co-operate we shall build a very nice center there. At least the government must agree to admit anyone who is certified by ISKCON. I know that they admit foreigners into the temple who are certified by some mayavadi sannyasis living there. So why not they shall allow anyone who is certified by me or the society? You know how strictly we are following the principles of Vaisnava way of life. So kindly try to persuade the government officials on this point and it will be a very great service to Srila Prabhupada's cause.

Bhaktivinode Thakur and Srila Prabhupada wanted that American and European Vaisnavas should come to India and join with dancing our Vaisnavas there, but if they have got some difficulty to enter into the temple it will be against the desire of Bhaktivinode Thakur and Bhaktisiddhanta Sarasvati. So I am sure that Mr. Dass, the chief minister, is a very nice gentleman, I know him personally. So while he is in the office he must rectify this anomaly and situate himself in the history for doing such nice service for Lord Chaitanya's mission.

I expect to hear from you soon regarding these matters and I shall look forward very much for your letter. Hoping this meets in you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sri B.V. Puri Maharaj
Sri Krsna Chaitanya Mission
Aryapuram, Rajahmundry-1, F.G. District
INDIA

Letter to: Madhudvisa

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Los Angeles 26 May, 1972

72-05-26

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter from Sydney dated May 16, 1972, and I have noted the contents with great encouragement. Your plan for traveling in Australia and New Zealand is very good. Sydney is naturally the center for that zone and if you have constantly traveling sankirtana parties roving in Australia and New Zealand, that will be first class proposal. Your letter to Tusta Krsna is very nice and just to the point. I had just written to Amogha in this connection. I had told him that purchasing another press in Melbourne was not very much required at the present moment. So if you think New Zealand can be fully reliant upon Sydney for printing work and that Sydney temple can become very responsible in this matter, then they should not purchase any press. New Zealand is first class dairy and farming country in the world, so if you can establish some nice asrama there for raising and protecting cows, that will be a great service.

I had written you one letter to Bombay requesting that you shall be the GBC man for the South Pacific, South West Asia, and Australia-New Zealand zone. It was the idea of Karandhara, and Syamasundara. and the others to redivide the world into twelve zones and reappoint new GBC members to fill those positions. So we have been meeting for the past several days, and we have decided that you will be the best man to manage Australia, New Zealand, and all of the South West Asia zone, including Hong Kong, Philippines, Malaysia, etc. Now I want that my GBC representatives shall travel extensively throughout their zone, without stopping in any one place for very long. Their job will be to see how things are going on, that the spiritual standard is maintained very high, to give encouragement to the devotees, like that. So you organize one traveling party and yourself lead them and go all over that zone, opening new centers wherever possible. Trivikrama has written me one letter and he is requesting to change from Japan. So if you like he can come to Manila or Sydney or wherever you prefer. He is awaiting your instructions in Tokyo.

I can understand that you have become very much enthusiastic by shifting to Australia and this enthusiasm is very much desirable by Krsna. Do not become ever depressed. But go on spreading this enthusiastic quality throughout that part of the world and this will be a very very great service. I have seen myself that there is a very good potential in Australia and New Zealand and other places in that part of the world, so you just apply your experience and your advanced knowledge and enthusiasm and this will please my very much. Thank you for helping me in this way.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Los Angeles 26 May, 1972

72-05-26

Vrndavana

My Dear Guru das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 17th, 1972, and I have noted the contents carefully. You have gone to Kanpur and met with the Singhania family and you have had some very cordial dealings with him, so in this way, if you canvass him very sincerely and gently he can alone build our Vrndavana temple, and we shall build the residential quarters. So you maintain this close relationship with Sri Singhania and gradually try to convince him of our activities around the world. This is a new thing that Americans and Europeans will come to Vrndavana for spiritual progress, so he and other rich men of India should do their duty to these outsiders by providing them with the nice facilities for advancing in Krishna Consciousness.

Regarding Devananda Maharaja, yes, he is very sincere devotee, but one thing is, he can be molded by any tricky man, so give him all encouragement to preach there in Vrndavana and he will gradually build up his defense against being easily misled.

So far your question regarding women, I have always accepted the service of women without any discrimination, so I have no objection if Yamuna devi contributes her ideas on this construction project. Nothing should be done without group consultation. Our work in Vrindaban and elsewhere should be encouraged by good consultation. One thing is, kindly arrange for the tube well as quickly as possible, there must be sufficient water supply installed immediately. This is very important item.

In Delhi my books were printed by one Mr. Kanshiram and his son Omkar at the New O.K. Press in Churiwalla, Delhi. So you may approach them and as soon as they hear about my books they will print them very cheaply. Enclosed find the carbon copy of one letter to Sriman Omkar and also one letter to Mr. Isho Kumar Puri of Atmaram & Son Book Publishers, so kindly note their contents carefully. I am now interested to print our books in India and distribute them very widely. So our Ksirodakasayi is finding difficulty by himself, so they are thinking to form one committee. of Ksirodakasayi, Ramananda and Niranjana, yourself and others, and I want that all of you conjointly chalk out some plan for translating, composing, laying out and printing our books in Hindi language and also in English language and distributing them very profusely.

I have received one letter from Kenneth Keating, American ambassador to India, and it is a very important document. But I have still not heard from you anything about the food contribution by your government, so I shall be anxiously awaiting news of same. But the comments by Mr. Keating are very nice, he offers us his admiration and his blessings for our selfless work, and that is a very great compliment coming from such an important man. So you are the best diplomat, you know how to mix with such big men and they are always giving you their blessings, so I am very much pleased that you are the best man for this work. Kindly continue our good relations with Mr. Keating, and I shall be be very glad to see him again when I come there in the near future.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami, ACB/sda

Letter to: Isho Kumar

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Los Angeles 26 May, 1972

72-05-26

Sriman Isho Kumar Puri c/o Atmaram & Sons, Book Publishers Kashmiri Gate, Delhi-6, INDIA

My Dear Isho Kumar,

Please accept my blessings and offer my respects for your father Mr. Puri. Since I saw you and your father in Delhi in November, 1971, I did not see you any more. Now we are thinking of publishing our books in India, both in Hindi and English languages. So I shall be very glad if you are interested in publishing my books. Here In America, Europe, Canada, et cetera, we are selling our books in huge quantities. At the present moment we are publishing our books in Japan, because in India there is no high class printing. But now just to supply cheap books in India, I want to publish there, so I shall be glad to know if you are interested in publishing both our Hindi and English literatures. On hearing from you I shall send my representative, Sriman Gurudasa Adhikari, whose address is c/o Radha Damodara Mandir, Seva Kunj, Vrndavana, U.P.

Now you kindly consult with your father and if you are serious to take up the matter, then I will send you the matter for your immediate attention. If you are interested to publish my works that will be very much suitable to me and profitable for both of us, But if that is not possible, you please introduce us to one nice press and we can print on our own account, and you can be the selling agent. In both ways I am very much anxious to revive the old connection.

Now our society is well known both in India and around the world and in India we have got our headquarters in Bombay, Vrndavana, Calcutta, Mayapur and very soon we shall have our center in Delhi also. Besides that we are exporting our Hindi books especially to Africa, Malaysia, Hong Kong and other places where there are Hindu communities in the world. So if you get opportunity to see any of our places either in India or we have got over 100 centers in other parts of the world, I cordially invite you to stay with us and see how the things are going on.

Meanwhile, I hope this letter meets you and your good family in the very best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Ksirodakasayi

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Los Angeles 26 May, 1972

72-05-26

Dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt your letter dated May 18th, 1972 and I have noted the contents very carefully. There is no difficulty to send all of the vouchers and receipts for materials to Bombay, so I want that you shall send all of them, never mind their amount.

Why it shall take so long to have one tube well made there? We must have water. Or erect a tank, just like in front of Vrndavana station. Water supply must be there sufficient. I do not think it will take very much time to dig one tube well, in Mayapur they have dug two tube wells very quickly. Some way or other before the rainy season begins all bricks must be purchased so they will be able to soak in the rainwater, just as in Mayapur.

So we have made friends with the Singhanias. Padmapat Singhania can alone construct the temple. He is a Vaisnava devotee of Lord Krishna and he wanted to construct one temple in New York but the government did not allow exchange. Guru dasa can go to see him and ask him to construct one temple on our behalf. He can tell him that he wanted to help us in New York, and in this way, very mildly, if he is canvassed he alone can construct the temple and we shall construct the residential portion. So far the temple design is concerned, in cooperation with these two gentlemen architects we can build in Vrndavana on a very grand scale. It is a new thing that American and European Vaisnavas will come to Vrndavana, so it is the duty of rich men like Singhania to construct something very nice for the foreigners so they will come and see. And if he is impressed with our kirtana then it will be very easy to convince him and many other rich men. In Kanpur also we can hold Hare Krishna festival. There is a big open field, it is called ”Parade.” There is a big park, ”Mall Road,” so any of these places a Hare Krishna festival can be held like Calcutta.

Regarding Hindi BTG, I have received one letter from Niranjana Prabhu in Benares and he is proposing to form a committee. of yourself, Ramananda and himself, plus Guru das and others, for streamlining the Hindi BTG and book publication department. So you may correspond with him on this point. Also, there are some Hindi translators here in Los Angeles who are willing to send you regularly articles for Back To Godhead, so you may open correspondence with them also. They are named Vinode and Niranjana, husband and wife, and you may address them in care of Los Angeles temple. One thing, it is not good if we engage any professional translators, our own men must do the work. As soon as you receive payment for BTG’s you may deposit immediately in the book fund account in Bombay and acknowledge to me. ISKCON Book Fund a/c is in Central Bank Gowalia Tank Branch, Bombay

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Niranjana

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Los Angeles 26 May, 1972

72-05-26

Varanasi

My Dear Niranjana,

Please accept my blessings. I am in due receipt of your letter dated May 18th, 1972, and have noted the contents carefully. Regarding Hindi literatures, I am very much encouraged that yourself along with Ramananda and Ksirodakasayi Prabhus are anxious to do some solid work. you form a committee. along with Guru das, Giriraja and Bhavananda and altogether you work cooperatively both to publish and to distribute our Hindi literatures very widely throughout India. The committee. must be also organized for distributing the books and magazines, otherwise what is the use of publishing? First make certain that our distribution is very nice organized. So after your exams you may plunge into this task whole-heartedly and try to enlist the help of all the others and make the project come out very successfully. Form the committee. and whatever is needed, you do it. It doesn’t matter if the Hindi translation is perfectly the same length as the English original, translate any issue of BTG or any book and send the manuscript after composing to Japan for printing, that is the best plan. For our English BTG’s they have got the original photographs and negatives in Japan, so if you translate some issue of English BTG you can send there for printing and the cost will be cheaper because they have already got the photos, etc. In Benares there are many presses and they supply very cheaply. So you take quotations from Benares and find out the lowest quotation for soft binding, first-class paper, and printing in the size of our present Bhagavatam booklets, Easy Journey To Other Planets, like that. In Delhi and Mathura also there is very good facility for Hindi printing. So in this way cooperate with the others to find out either some printer there in India who will print our books in good quality and also very cheaply, or translate and compose the work there and send to Japan. Either way the work must go on and increasingly our literatures should be profusely distributed in India.

Kindly report to me your progress in this respect after your examinations are finished. Meanwhile I hope this will find you in very good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Omkara

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Los Angeles 26 May, 1972

72-05-26

Sriman Omkar New O.K. Press Churiwalla, Delhi-6, INDIA

My Dear Omkar,

Please accept my blessings, and offer my greetings to your good father Kanshiram. I heard that you were married during my absence, although I had been in Delhi there was not a chance to see you and your father. But I am remembering always you and your father, that you so selflessly aided me in my preparation for coming to the western countries and distributing the great gift of Srimad-Bhagavatam to the western society.

Now I want to print some of my books in Hindi and English there in India. The size of the books is about 9-1/2 inches x 6-1/2 inches on the average. So kindly let me know the composition and printing prices per page for such booklets and then we shall send you the matter and do the needful. We have got already our office in Vrndavana and my representative from Vrndavana, Gurudasa Adhikari, my American disciple, whenever he goes to Delhi I will ask him to see you.

Hoping this meets you and your wonderful family in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Manager of Sparkasse

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Los Angeles 26 May, 1972

72-05-26

To the Manager Sparkasse 2 Hamburg 19, Eimsbuttleler Ch. 57 West Germany

Dear Sir:

I have got my account in your Hamburg Branch, and the number is 114/332 647. As of 10-9-69 there were 5 DM. only.

I am herewith authorizing one of my students, Mr. Stefan Delhaes to deposit any amount in the above account. He will be coming to your bank shortly for making a deposit and you may compare his signature with that which I am enclosing herewith.

Kindly do the needful and oblige.

Yours sincerely, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Sudama

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Los Angeles 26 May, 1972

72-05-26

Tokyo

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 23, 1972, and I have noted the contents carefully. Regarding Trivikrama Maharaja I have informed Madhudvisa Swami, who is the new GBC secretary in Australia and South Pacific zone, to write to Trivikrama and engage him for preaching work in that zone. But if there is difficulty for the temple in general to raise the money for his fare, then let Madhudvisa Swami supply his fare for going to help him in that zone. And any money that Trivikrama has collected he can turn over to you for getting that new temple in Tokyo city center.

That is a good idea, to invite many Indians and other influential Japanese men to visit our country asrama in Tokyo. There are many Indians in Tokyo and if you canvass them one by one gradually all of them will become our life members and support our activities for expanding widely in Japan. If we have got solid financial base there from the Hindu community, then we can go to all parts of Japan and open up centers and distribute our literature in Japanese language. So, try for this and I am fully convinced that you are all very sincere boys there and that your work will come out very very successful.

Hoping this meets you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Jyotirmayi

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Los Angeles 28 May, 1972

72-05-28

My Dear Jyotirmayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 22nd, 1972. I am very glad to hear that you are assisting your good husband in the translating of our French literatures. After discussing the matter thoroughly, it will be the best plan if our foreign literatures such as French language literatures will be translated, composed, layed out and printed locally. This printing of foreign books so far from their country of distribution has not proved to be very practical. Harivilasa is complaining that the French people do not so much like our "Back to Godhead" as it is not suitable to the French taste. So I have appointed Bhagavan dasa adhikari to be the GBC representative for France zone and Mediterranean zone, so he shall be going there sometime this summer for taking charge of things, and I hope that you and your good husband will also go there to Paris and take charge of this French literature. If you cooperate with our French devotees in producing our French literatures very profusely, that will be the best plan. So far our question is concerned there are two possibilities. You may say that Krishna is God the Supreme Personality and that He is God the Supreme Person.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balavanta

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Los Angeles 28 May, 1972

72-05-28

Atlanta

My Dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 25th, 1972, and I have noted the contents carefully. Yes, that is a good policy, that you shall run for public office of state representative for Georgia state. That will be a good platform for preaching. Your speeches must be very effective because you will be always in the public eye and your behavior and words will reflect our whole society. But one thing is, because it is political election, you can criticize openly. When there is election you can severly criticize, and in that way it is nice proposal. At least this will give our movement good publicity and you will be able to enlighten in general by pointing out the bad state of affairs of present day society. At present moment, our leaders are simply misleading people, and the people in general are innocently following them to their ruin. So it is very much our duty to come to their aide and point out exactly how this sinful living, namely, slaughtering animals, intoxication, illicit sex life, and gambling, how these sinful activities are so much degrading to the human kind and how they are only producing hippies, wars, and endless suffering as a result. So we want to give the citizens the positive value of Krishna consciousness way of life, so for that activity we must always be preaching very strongly in the public. Therefore I approve your plan to run for public office, now you do it with full confidence and conviction, never mind there may be some opposition, that is to be expected.

If you want to devote fully time for this political campaign, I have no objection if you turn over your office of president to someone else. Your plan for bringing Lord Jagannatha to Atlanta is also approved by me, provided there are sufficient Brahmans and other suitable arrangements.

Upon your recommendation I am enclosing one sacred thread and two copies of Gayatri Mantra for Surendra and his wife Kali, duly chanted by me. Now you hold a fire yajna and give second initiation to them. I think by now you are familiar with the process of playing the tape through earphones through the right ear, etc.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Los Angeles 28 May, 1972

72-05-28

Detroit

My Dear Bhagavan,

Please accept my blessings. I have received the threads from you for the three boys and I am enclosing them herewith duly chanted by me. Now you can hold a fire yajna and give sacred thread to Parivrajakacarya, Santosa, and Indradyumna. Play the Gayatri mantra tape for them, and let them repeat the mantras along with my vibration, word for word, and then hang the sacred thread on their necks as usual. Teach them how to count on the finger divisions. This Gayatri Mantra function should be held amongst the devotees only. So you can hold the fire yajna for all five devotees. I am enclosing herewith also three copies of Gayatri Mantra.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Bhavananda

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Los Angeles 28 May, 1972

72-05-28

Calcutta

My Dear Bhavananda,

Please accept my blessings. I am in receipt of your letter dated May 18th, 1972, and I have noted the contents. Upon your recommendation I am enclosing herewith one thread and two copies of Gayatri Mantra to be given to Purnamprajna das and his wife Narayani dasi. So you can hold a fire yajna and give them their second initiation. One thing, as you have got no tape of me reciting Gayatri Mantra, you may ask Dayananda in London or Rupanuga in New York to send you one. The tape should be heard through earphones into the right ear.

I am expecting your long report about Mayapur project. Meanwhile, I hope this meets you and your good wife Palika devi in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I think that Malati, Sarasvati, and Srimati are coming there to Calcutta. Why not these girls can assist your wife in worshiping the Deities? ACB/sda

Letter to: Gargamuni

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Los Angeles 28 May, 1972

72-05-28

Bombay

My Dear Gargamuni,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May the 20th, 1972, and I have noted the contents carefully. So far your travelling party is concerned it will only work if Indians go out with you. The problem is that as soon as you go out of the city no one will speak English. If you simply chant and do not speak then that would be all right, but there must be some speaking. Because if there is no speaking everyone will say that we are just like Devanand’s film. So to be very respectable, we must speak our philosophy, and that would be impossible for you in Hindi and other languages. So I do not think it is a very good plan for travelling outside of the big cities like Bombay. Concentrate yourself in Bombay. Take many men and go in the suburbs. You can travel up to 100 miles from Bombay to places like Thana, Poona, Ahmedabad, like that. Just purchase a monthly ticket on the train and travel in the Bombay area very extensively. Just like Ville Parle is a big city, so there are so many suburbs like that in Bombay. First you organize this program for widespread distribution in Bombay. In Bombay, the people have money but in the villages no one has got any money, so what is the use of going there for collecting for our Juhu project? Besides, our books are in English, and they can neither read them or purchase them. The money is in _. So organize your travelling party to go all around Bombay _ distributing and collecting, and that will be the best _ Tamala Krishna how he is doing in East India.

Bhagavan dasa in Detroit is trying for some cars _. Also , Hamsaduta has got some very nice buses in Germany _ has written to me that he can purchase one for sending to _ there is need. but I do not think it is possible to drive _ India by crossing over Pakistan, because the border has been _ Anyway, in the near future we shall be dispatching some vehicle _ India, but meanwhile you should concentrate on this plan of distributing books and magazines very extensively in Bombay area.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

•

Los Angeles 28 May, 1972

72-05-28

Bombay

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 23, 1972, and I have noted the contents with great care. I am glad to hear your explanation how the men are being engaged there in Bombay. That will be the test of your management, how well the men are satisfied by their engagements. I am very glad to hear that Nara Narayana is doing so much work and that Puranjana has decided to remain there. He has decided rightly.

The new Deity house should be paid for by Mr. Chhabria must be first-class. So far Mr. Vasist, we want that kind of man to live with us. So when you canvass for tenants for our skyscraper building, try to find out many such men as Mr. Vasist. Regarding a pilgrimage to Vrndavana yes, that is a good proposal, everyone can go in a group to Vrandavan for a few days and then altogether return. But the program in Bombay should not be hampered by everyone leaving. So you can plan accordingly, but the program in Bombay is the important thing, never mind vacations or pilgrimages if they will interfere with our work there. We are not tourists, but if a trip to Vrndavana will enhance spiritual life of the devotees without interfering with our Bombay program then it will be all right to go there for a short time, hold nice sankirtana widely throughout the city, and return altogether.

I have written to Gargamuni Maharaja that his traveling sankirtana party should concentrate for distributing our literatures there in Bombay suburbs. The money is in Bombay. What is the use of going village to village when the village people not only can they not read in English but also they have no money. And we will not be able to preach to them. So I think best thing is to thoroughly travel into the suburbs and all sections of Bombay city, sometimes going to Thana, sometimes to Poona, somethimes to Surat, like that, and distribute our books in these places and collect. I have instructed Karandhara to order from Dai Nippon all of our English literatures to be printed in very cheap paper back editions for sending to India for raising building funds. In addition, I am requesting our Hindi translators to translate more and more of my books into Hindi language and these will be printed in Japan in cheap editions as well. So you will not lack for books there in India, and by selling these books very widely you can collect immense funds for building projects in Bombay, Vrndavana, and Mayapur.

So far your question regarding Deity worship, during arati everything should be offered first to the Guru. Regarding the three alternatives for our Hare Krishna Housing Society, the alternative, namely, place the flats in the housing society in the names of our various disciples so that they will hold all the votes, and let them sublet or sell their flats, this alternative is very nice.

Bhagavan was here from Detroit that he has mentioned that there has been some difficulty for him by sending money to Bombay for purchasing the Detroit Deities, and he is puzzled what has happened to the money and when the Deities are coming, etc. So you kindly investigate what is the position concerning those Deities and as soon as possible ship them from Bombay by air-freight collect to Detroit. I have heard that Mr. Birla has given us two more sets of nice Deities in Jaipur, so you can transport these two sets to Bombay and sent one set to Detroit an one set to Toronto by air-freight collect as quickly as possible. There is no need to purchase any more Deities as these two sets of Deities have been given to us without charge. Also Bhagavan reports for money which he has sent to India there is no acknowledgement. So you can kindly clear up this matter.

On Ash lane near Meadows Street, Fort area, there is a wholesale dealer of books and magazines. They can be interested in distributing our literatures, especially magazines. And you can approach A. H. Wheeler in Allahabad for also distributing our books widely throughout his railway station book stalls all over India.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda n.b. Brahmananda has requested some Krishna Books from you, so you may send them immediately with bill.

ACB

Letter to: Maitreya (Mike Stitch), Mahasakti (Mark Jahre), Arijit (Allen Bigil), Mitravinda (Marsha Arslansky), Nandita Gokula (Nancy Bailey)

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Los Angeles 28 May, 1972

72-05-28

Denver

My Dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Tulasi dasa I am very glad to consent to accept all of you as my duly initiated disciples. I am giving him your beads duly chanted by me. I have given you the spiritual names as follows:

Mike Stitch/Maitreya dasa Brahmacari. Mark Jahre/Mahasakti dasa Brahmacari. Allen Bigil/Arijit dasa Brahmacari. Marsha Arslansky/Mitravinda devi dasi. Nancy Bailey/Nandita Gokula devi dasi.

I am so glad to learn that you are such good assistants for Tulasi dasa there in our Denver center. And I can understand that you are all very eligible candidates for going back to Home, back to Godhead. And the process is simple. Simply follow the regulative principles with determination, and you will become free from all attachment to maya, by Krishna's Grace. The example is when the sun is in the sky, there is no question of darkness. Similarly, when Hare Krishna Mantra is vibrating on your tongue and you are hearing attentively, then your consciousness becomes clear or Krishna Consciousness, and there is no question of maya or hazy consciousness. Just as when the light and the darkness come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Jayadvaita

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Los Angeles 28 May, 1972

72-05-28

New York

My Dear Jayadvaita,

Please accept my blessings. I have received your letter dated May 26th, 1972, along with the blue-print copies of Bhagavad-gita As It Is from MacMillan Company. It is very nice. So I shall be looking forward to seeing the entire manuscript and book sometime around first July, 1972.

Meanwhile, hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Deputy/Assistant Charity Commissioner

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Los Angeles 28 May, 1972

72-05-28

The Deputy/Assistant Charity Commissioner, Greater Bombay Region, BOMBAY-1.

Sir,

Sri Giriraja Das Brahmacari our Co-trustee has applied for the registration of The Bhaktivedanta Book Trust under the Bombay Public Trusts Act 1950. The contents of the Application are true to our knowledge and we have nothing to add to the same. No separate notice of hearing is required to be issued for us. We have no objection if the registration Certificate is issued to the Applicant.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Vasudeva

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Los Angeles May 31, 1972

72-05-31

Berlin

My Dear Vasudeva,

Please accept my blessings. I beg to acknowledge receipt of your letter undated and I have noted the contents carefully. I am very much engladdened to hear from you that all the programs there in Berlin center are going on very nicely under your expert guidance. Nevermind what has past, whatever is done, is done. Now push on with full enthusiasm to save the fallen humanity from the most degraded and wretched conditions of material life. This Krsna Consciousness Movement is the only thing that will save them. So you yourself become very convinced of this fact and be very bold in preaching Krsna Consciousness there in Berlin. I enjoy very much your artistic work, so you can combine your presidential duties with sometimes painting, but the main thing is to always remain engaged fully in the enthusiastic service of the Supreme Lord, nevermind this activity or that activity, so long as the mind is fully absorbed at Krsna's Lotus Feet. So I am very glad to hear that you are a capable manager, you are a very very intelligent boy and gifted by Krsna in many ways, so now Krsna has given you the opportunity to make advancement by becoming also very responsible. So kindly take this responsibility to heart and be always jolly and determined. Now you must be the perfect example for others to follow.

Yes, if you can get a new and larger place that will be very nice. Also, I am coming to London this summer for Ratha-yatra Festival and if all of the European devotees come there I shall be very glad to see you all again. Yes, you may name your new son Caitanya dasa. So now be happy and chant Hare Krsna and take Krsna Prasadam, and in this way you shall find your life becoming more and more perfect and you will meet Krsna face to face very soon, rest assured.

Hoping this meets you and your good wife and son in best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

My sincere blessings for your nice son.

June

Letter to: Bhavananda

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Los Angeles 1 June, 1972

72-06-01

Calcutta

My dear Bhavananda,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1972 and I have noted the contents with great encouragement. I am glad to see that everything is going very nicely there in Calcutta and Mayapur, and that you are gradually paying back the book fund debt more and more. Regarding Mayapur building work, try to finish as quickly as possible and our living accommodations problem will be solved and I shall be very happy to stay there if it is completed when I return there in the autumn. I have received the drawing of the completed building, and it is very nice. So if you all think, Jayapataka, Tamala Krishna, and the others, my approval is there. Whatever you all decide in future in these matters, that's all right, but the structure appears to be nice. So you do not have to bother yourself by sending too many details of your progressive Mayapur construction work, simply give me simple report from time to time how the things are going on, and how ever you do it, that is to be decided among yourselves.

Go on buying the necessary land. But I think it is better to buy the land of Rohin Shaik without crop for Rs. 1500/- a bigha.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Subala

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Los Angeles 1 June, 1972

72-06-01

Calcutta

My Dear Subala das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22nd May, 1972, from Patna informing me that your health is strong and that you are carrying on with determination this preaching work. I have heard from others that you are doing very nicely, and that you are making life members also. That is very good news to me. I am making many Sannyasis here in America, and I am convinced that our movement must run on this extensive traveling and preaching system. So you work cooperatively with Giriraja, Bhavananda, Guru das, and all of the others there in India, how to perform this valuable service in the best way by utilizing all our men and time very wisely. Push on vigorously, especially in the matter of distributing our literatures widely throughout India and showing always a good example of real Krishna Consciousness way of life.

Hoping this will meet you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Visakha

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Mexico City 6 June, 1972

72-06-06

Bombay

My dear Visakha,

Please accept my blessings. I am in due receipt of your letter from Bombay dated May 24, 1972, along with the very nice article, Prabhupada: India's National Hero. I am very grateful to you for your kind words about me, but I do not think that I have done anything, but I am only delivering the best message as it is. Actually, anyone who is a sincere devotee of Krishna and who is rendering service by preaching His message is to be considered as hero. So you are all heroes of your country and your humanity. Hero means someone who others want to follow as example of the best type of person. So you all become like that, perfect examples of Krishna Consciousness heroes and heroines, and preach the message exactly as I have taught it to you very seriously and being fully convinced, and others will automatically come forward and join us. We shall all be like one great army of heroes for Lord Caitanya Mahaprabhu.

I am very glad to hear that you are using your talents very nicely to do artwork and photographic designs to make brochures. It is very important to have such brochures for presenting to important men of the Indian society, so make them very elegantly and just to the points of interest.

I have met with your good husband's parents in Los Angeles and they are both very nice and they respect me also.

Hoping this will find you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Secretary to Minister of Education and Culture

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Los Angeles 7 June, 1972

72-06-07

Secretary to Minister of Education and Culture Government of the U.S.S.R. Moscow

Dear sir;

With reference to an article entitled "Baptists Besieged" published in the international edition of "Time" Magazine of June 12, 1972, page 66, it is understood that your people are now protesting against atheistic government. So far we know your government is pledged not to believe in God. But this kind of suppression will not be tolerated by the general mass of people. It is understood also that your Constitution allows freedom of religious expression. But it appears from the facts that you do not wish to indulge in religious principles which are simply sentiments. We agree wholeheartedly that without philosophy, religion is reduced to sentiment or ”the opium of the masses.” We are likewise in full agreement with your national leaders that the state and the citizens in general must be organized upon philosophical principles.

We, the above institution, have got our spiritual communism idea, and we want to see that not a single person, man or animal, remains hungry or in want of material necessities of life. According to our philosophy, a householder or substantial citizen of the state has to see not only after the well-being of his wife, children, relatives and dependents, that they shall be properly taken care of and will not starve, but also even if a lizard lives in his house, he should see that it is not hungry. Therefore, to give all facilities of living condition to all living entities is our Krishna Consciousness movement.

Besides this human welfare activity for communal sharing of the material necessities of life, there is an ancient Vedic program for simultaneously raising the whole society to the highest perfection of spiritual consciousness. We are, like you, the good public leaders of your nation, interested in material improvement, but also there must be spiritual improvement as well. It is not that I should be concerned only that my wife and sons eat and get satisfaction, but I must be concerned for the ultimate well-being of everyone. By nature, everyone is endowed with individual tastes and preferences, therefore what satisfies one many may not satisfy another, so there will always be some dissatisfaction and discrepancies of all sorts. Therefore, if we try to satisfy everyone’s well-being on the material platform, we shall never find the end of it, and we shall be frustrated in our attempts, and there will be protest, etc.

Your great founder of your nation, Mr. Nikolai Lenin, was very much intelligent, and he could understand that people become united only under the guiding principles of a commonly accepted philosophy or standard of truth. But if we examine the course of history, we must conclude, with Mr. Karl Marx, that this so-called standard of truth constantly changes, and that what one group of people accept at standard of perfection at one time, the same people may again reject that standard and take another philosophy as the all-in-all, and so on. So if we are intelligent leaders of state, it is to our advantage to benefit all the citizens by satisfying their material requirements, but even more is it our duty to satisfy their need for being secure and confident that they are working under the principles of a truth or reality which does not change and is therefore absolute. That is spiritual satisfaction. Spiritual means philosophical, otherwise it is sentiment and sentiments are fickle and always changing. So we can very much appreciate your rejection of sentiment as a basis for practical activity.

Our institution, as above mentioned, is a philosophical and cultural movement originating long ago in the Vedic period of history of your friendly neighbor, India, and it is meant for awakening peoples’ dormant acceptance of the absolute truth, or God-consciousness, without which a human society is no better than animal society. By the progressive evolutionary process, the human being is enriched specifically with dormant obeisances for the supreme authority. We cannot deny logically and scientifically the supreme authority of the whole cosmic manifestation. In abnormal conditions only we deny this authority, but normally it is not possible to deny this fact.

I think your people are now protesting against this suppression, and at the same time, we can understand that your government does not wish to encourage the above-mentioned sentimental religious faiths. Our International Society is based upon scientific and authoritative understanding of God-consciousness. Any philosopher or scientist will certainly agree with our philosophical point-of-view on religion and God-consciousness.

We also understand from one prominent Soviet professor of Indology that a few years ago your government published a translation of the Ramayana, an ancient Vedic scripture describing the pastimes of Lord Rama, who advented Himself as the Supreme Personality of Godhead long years ago, and that this translation, the whole stock, was sold out within a few days. With reference to this obvious preference by the citizens in general, we wish to publish our translation of another ancient classical Vedic literature, namely, Bhagavad-gita, in the Russian language. The English edition of this great book of knowledge, which has been called by us as Bhagavad-gita As It Is, is already published by the famous London publishing house of Mss. MacMillan Co.

This book of knowledge is perfectly educational and is an authoritative cultural presentation in the matter of understanding God-consciousness. If you, therefore, permit, I can send you the copy of Bhagavad-gita As It Is and ask my publishers, MacMillan Co., to send you one copy immediately on hearing from you.

Our only desire is that when the good people of your country are so anxious to continue the natural God-consciousness, why not give them opportunity to read a book which is full of philosophy and science in the matter of developing their firm understanding of the truth or God-consciousness, and thus very easily unify and satisfy all the citizens.

Thanking you in anticipation of an early reply,

Yours sincerely, A.C. Bhaktivedanta Swami

cc: ”Time Magazine,” New York. MacMillan Co., London. ACBS/sda

Letter to: Acyutananda

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Los Angeles 8 June, 1972

72-06-08

Calcutta

My Dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 1, 1972, and I have noted the contents with great pleasure. I am very glad to hear that you are going to take Indian citizenship and passport. Now you be in charge of our Mayapur Center. Practically speaking you were my first disciple, and I think it is Bhaktivinode’s desire that my first disciple shall go to Bengal and revive Krishna Consciousness there. So I have heard also from Tamala Krishna that he is going with his party to Bangladesh for preaching among the largely Mohammedan population. So your photos amongst the Mohammedan people of Nadia will also help you as propaganda items.* I am also glad to hear that you are attending all of the meetings of the big Sannyasis and Saintly persons from Navadvipa area and that you are one of the important members of the committee. for protesting against violation of our Vaisnava principles.

If your songbook is in English language then you may send it to New York immediately for publishing. You may send to me first and I shall read it and be very happy to write a short introductory note. One thing, if you can secure a nice Bengali typewriter for shipping to USA, there is some large amount of transcribing to be done from all of my tapes in Bengali language and there are persons in Los Angeles who will transcribe the tapes under my supervision and the manuscripts can be sent there to Calcutta for printing. If someone of our life members there in Calcutta might like to render this nice service to Lord Caitanya, he may donate us one Bengali typewriter for transcribing my tapes and making into books, and this will be a very nice service.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda In your song book, poet Jayadeva's high madhurya rasa songs may be avoided because they are meant for highly advanced devotees.

Letter to: Gargamuni

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Los Angeles 8 June, 1972

72-06-08

Bombay

My Dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1972, and I have noted the contents. I shall be very glad to see the manuscripts which you are typing. You say that _ early writings are very powerful and strong, so now it is not _ I have become a little soft on account of my disciples. They _ follow very strong orders.

I am glad to hear that you will be going to Gujarat state for about one month and that you are preparing one Gujarati BTG for distributing there. Tamala Krishna is doing very nicely by this traveling program in Bihar and Bengal. But one thing, why still insisting on this truck? Rather I have already explained, that in the interior preaching will not be suitable for you. Our business is in the big towns of India with the persons who speak in English language, so go town to town, and for that there is already the _ arrangement of train, bus, like that. But I have given you the _ in my previous letter to organize your party for traveling _ out the suburbs of Bombay city for collecting. Bombay mean _ So if you are anxious to collect large fund for our Vrindaban _ Bombay construction work and distribute many literatures __ think is to stick to Bombay city and outlying districts _ Poona, Thana, and others.

But the best thing for attracting many people _ in India will be the opulence in our Deity worship _ should try to assist also in making sure that _ ornately and gorgeously worshiped so that the _ observe that our American and European Vaisnavas are passing all others in the sincerity and purity of their service to Lord Krishna.

Our business is to chant, so the time that Indian _ to come to hear our chanting and arati and take prasada _ that your preaching work is actually successful. For the _ we should be satisfied with that. And if they become _ that is very nice. The only difficulty is the Indians _ we have to learn from the Americans? So the best thing is to _ or other make them members and raise funds for our activities. When someone pays it means he is converted. Somehow or other _ has to render some service, so if you can collect money from __ that means practically they are becoming our disciples. So do not become spiritual depressed, actually these things are going forward very progressively there in India and I am very much thankful to you all my sincere disciples, especially the elder disciples and Sannyasis like your good self, for assisting me in this great mission of reviving the original Krishna Consciousness atmosphere in India. Do not worry, in time we shall be completely successful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Syamasundara. has just shown me your letter __ and I agree that these pandal programs or __ very good opportunities for us, but we should __ if somebody invites. If local men cooperate __ all expenses, that will be nice, for example, at Kanpur. __ held at Jaipur, the leading citizens raised money and __ thing. But the Vrindaban Fund should not be touched at _ time being, unless there is donation, a truck is not __.

I am just now in receipt of your letter dated 7th June, _ (can understand that it is best thing for you to travel as _ posing, and that is actually the duty of the Sannyasi, to _ widely and preach. So you can go to Gujarat and other _ Krishna is doing.

ACBS

Letter to: Giriraja

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Los Angeles 8 June, 1972

72-06-08

Bombay

My Dear Giriraja,

Please accept my blessings. I have received your letter from Bombay dated May 30th, 1972, and noted all the contents. Yes, by Krishna's Grace we have a very responsible task before us, so combinedly we should do it nicely so that everything goes on systematically. Rupa Goswami says that the things are enthusiasm, patience, conviction, acting exactly to the order of the Sastra and Guru, and always keeping oneself in the society of devotees, and this makes our devotional service successful. So our serious students should follow Rupa Goswami's advice.

Mr. Pandiya's suggestion for the housing society is very much appreciated by me, and it is very good proposal. We cannot give the control of the house to anyone and everyone. So your idea is all right, the housing society should be registered in the society's (ISKCON) name and we should pay the tax 70,000/.

Thank you for sending the books to Brahmananda, so you should also send him bill, collect, and deposit in the book fund. If you have paid 100% of BTG money into the book fund account already, that is all right, you haven't got to pay twice. You should inform Ksirodakasayi what you have already paid into the BTG Book fund account. Did Ksirodakasayi send any bill? According to that bill you must pay, then the account will be nice. But if he has not sent you a bill, and you have paid the rest into the book fund, you haven't got to pay him. But in future he should always send bill and you should settle up with him accordingly. Now Gurudasa has gotten the import license, so whatever books are sent from here, the whole amount should be spent for building. Books sent from here should be considered as a contribution to the building work in India. Now we are printing many small, attractive booklets at ISKCON Press and I think they will sell like anything in India also. So in the future we shall see about getting these small books printed in Japan and send them in profuse quantities to India.

If you have a crown dipped in gold for the Bombay Deities, you must keep them very carefully. I understand that sometime ago one crown was stolen from Krishna's Head despite the presence of one brahmacari who was sleeping there and did not even hear the thief coming. So we must take very great precaution to always protect the Deities from all kinds of danger. One thing is, if we make our Deity worship program extremely opulent and gorgeous, and if all of the devotees are always attending arati and holding kirtana in front of the Deities, that will be the best program for attracting the Indian people to Krishna Consciousness Movement. So you try to give the pujaris all assistance to improve the standard of Deity worship and always render Radha and Krishna the most sincere attention.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. I am in receipt of your letter dated June 5, 1972. I was not here, I was in Portland, Oregon, and am just now coming back. I think all the points are already replied, still I say that the land should be registered in ISKCON's name and pay the tax of Rs. 70,000. This is a good idea. And you can introduce the Bhetnama system, whereby one person purchases the use of one room or some rooms for his lifetime, and whenever he may come to stay the room must be vacated immediately for his residence for as long as he likes, but if he leaves, someone else may use the room in his absence. This is called Bhetnama. As Mr. Chhabria has said he wants to reserve one room for the week-ends, similarly, many men are prepared to pay for this facility. We have to simply find them out. All good men should spend their week-ends with us, away from business, and they may bring family and it will be Vaikuntha in Hare Krishna Land.

The deity program must be improved very gorgeously. Flower garlands should be expanded, and all expenditures for the deities must be expanded without any miserly contemplation. Our temple should be so gorgeously decorated that we shall excel all Bombay temples. This is my idea. Try to fulfill it. When they hear that we decorate our deities so gorgeously, people will throng, and on festival days especially, like Janmastami, Jhulana Yatra, etc. So four or five devotees should be always engaged in deity worship.

ACBS

Letter to: Bali-mardana

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Los Angeles June 12, 1972

72-06-12

New York

My Dear Bali-mardana,

Please accept my blessings. I have received your letter dated June 4, 1972, along with the copy of our latest book, The Perfection of Yoga, and the article from "Publisher's Weekly" magazine. I am very much pleased that you are publishing these small booklets. They are so much attractive that any man will purchase one without hesitation. Many of these small booklets should also be dispatched to India, but I think for that Dai Nippon may be able to supply in large quantities.

I am happy to learn from you that both the Press and the New York temple are running along very smoothly and that all our programs there are increasing. That should be, I expect that. It should not be too difficult for our New York center to be the leading book distributor of the movement.

Now I am feeling inclination for philosophy, and I want to retire into the background for translating my Srimad-Bhagavatam more and more. I am always glad to hear from my beloved disciples, but I am finding difficulty to reply so many letters daily, so I want to encourage the disciples to refer their questions as much as possible to the GBC men and other senior students. So if you will encourage them in that way, I shall get some relief, but if anyone has got any important or personal questions I do not mind if they write to me, I shall be always glad to hear from them.

I am enclosing one article written by one man in Bombay, Mr. Vachista, who is highly impressed by our movement. If you publish this article, will that be a good proposal? At least I think in India there would be good market for such booklet, but I do not know what is the possibility of distributing this article in your country. You may advise me in this respect.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 12 June, 1972

72-06-12

My Dear Madhudvisa,

Please accept my blessings. I have received your letter from Sydney dated May 30, 1972, wherein you have expressed some hesitation to become the GBC Secretary for the Pacific zone. Actually you may be misunderstanding the present position or policy of this GBC. I have instructed all of the GBC men to give up their staying in one place and to remain always constantly traveling throughout their zones from temple to temple. Recently, I have given Sannyasa order of life to Rupanuga, Satsvarupa, and Bali Mardan, and I have made Brahmananda the GBC man for Africa, and I wanted that you should be GBC man for South Pacific zone. So being Sannyasi is no hindrance for being also GBC. In fact, the duties of the GBC men are now to be just like the duties of the Sannyasis. I want that the GBC men should leave the management of the individual centers to the local presidents and concentrate themselves upon preaching work. They should be constantly traveling from one center to another center to see how the students are learning and to give whatever advice is necessary for improving the temple standards. In addition, the GBC men will open new centers, distribute literature, and they should always be traveling with a sankirtana party to accompany them. So practically there is no difference between the Sannyasi duty and the GBC duty, and because you are my veteran disciple and you have had very good experience, I think there will be no trouble for you to accept the GBC position, I do not think it will in any way inconvenience you program of traveling. But for the time being, if you prefer, Mohanananda can work conjointly with you for managing. We shall decide finally after some months.

I very much approve of your traveling widely throughout South Pacific, Australia, New Zealand zone, now you give all of the temple presidents your expert instructions and train them to become very responsible for saving the whole mankind from gliding gradually down to hell.

Now I am feeling more and more inclined for philosophy, so I want to sit down here in Los Angeles and translate my Srimad-Bhagavatam without much interruption. So I am requesting my good disciples as much as possible to consult the senior disciples in matter of management, philosophy, and personal problems. Of course, I always welcome to get letters from my beloved disciples, but unless there is some urgent matter it is better if all of the students will address their questions from South Pacific and Australia zone to you. You may inform them. I have got some letters from Tusta Krishna from Auckland and he is inquiring about printing press and other matters so I am advising him to consult with you and I think, cooperatively along with Mohanananda and others, you, senior members, can manage everything there very nicely and relieve me of such questions.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Caturbhuja

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Los Angeles 12 June, 1972

72-06-12

My Dear Caturbhuja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 8, 1972, and I have well appreciated your sentiments. Your father has indicated to me that he shall be returning to London very shortly, so I have encouraged him to meet me there when I shall arrive there by July 5th. So you may be assured, and your mother may be assured, that your father will be returning to your home in London very shortly. I am very glad to hear that Krishna has protected you from the physical injury to your left eye. Just like Prahlada Maharaja always remembered Krishna and that saved Him from the most difficult situations. If we constantly remember to take shelter only at Krishna's Lotus Feet, then we shall always be saved from all sorts of dangers.

I shall be meeting you and your good family in London. Meanwhile, hoping this will meet you in good health.

Your ever will-wisher, A.C. Bhaktivedanta Swami.

Letter to: Tejiyas

-

India 12 June, 1972

72-06-12

Tejiyas das Adhikari,

*For the time being, until we have seen the original contract with MacMillan Co., you may wait on this matter. I shall contact you further when I have seen if it is Possible.

A.C. Bhaktivedanta Swami

Letter to: Acyutananda

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Los Angeles 12 June, 1972

72-06-12

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter from Calcutta dated June 12, 1972, and have appreciated the contents. I am especially pleased that you have stayed some days and got the tapes of Lalita Prashad Thakura for posterity. If you send them to Syamasundara. immediately he has all facilities here to transcribe them, and get them printed immediately. As for the manuscripts, you can call Satchidananda from Vrndavana, he can write in Bengali very nicely and can type also with Bengali typewriter. Tell him to bring the Bengali typewriter with him and type everything on good paper. But best thing is, I have asked Yadubara to come there to Birnagar from Bombay for photographing all of the manuscripts in the possession of Lalita Prashad Thakura page by page very completely before it is too late. The pages are in very decrepit condition, so best thing is to request Lalita Prashad if we may take care of them by treating them against insects and storing them in a tight, dry storage place where they may be preserved for future generations of Vaisnavas to see the actual handwriting and words of such great saintly persons. Treat this matter very seriously and thoroughly, and take all precautions to protect this wonderful boon of literatures forever. Yadubara may photograph every page, never mind Bengali or English or any other language, and later we shall see where to send the copies to different places. You also write to Yadubara at Bombay in this connection and request him to join you in Birnagar immediately. I have also written him. These items are very, very priceless and are a great treasure house of Vaisnava lore, so be very careful in the matter and take all precautions to guard them.

Regarding your questions, no, the descendants from Advaita are to be considered as dvijabandhu, that is, unless they are like brahmanas, that is, very highly qualified to know the higher values of life in the Vedic traditional way, so in that way even he is long descended from Advaita, unless he is qualified he cannot be worshipable. Nityananda has no seminal descendants, his son Birbhadra was never married. If someone said he is descended from Nityananda, that means from one of his disciples. These persons may be given some respect, but they are not equal to Advaita. Dvijabandhu means son of a brahmana father but without the qualifications. Similarly, there are Advaita-bandhus. So far the Mayapur construction work, kindly send me some photos of the current progress.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Amarendra

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Los Angeles 12 June, 1972

72-06-12

Gainesville

My Dear Amarendra,

Please accept my blessings. I am in due receipt of your letter dated 5-30-72, along with newsclippings about your attempt to get the political post in Gainesville, Florida. I am very glad to hear from you that you are enthusiastically pushing forward with our Krishna Consciousness programs there.

I was very pleased to see in the newspaper clippings that you were voicing our Krishna Consciousness platform very nicely and that the public was given opportunity to understand something. As you are so much eager for this political activity in Krishna Consciousness, you may go on endeavoring to utilize this activity for preaching to the public. If Satsvarupa and others have encouraged you to make settlement in the Gainesville city and thus become well known as a political figure, that is a good proposal but you may do as you see fit in this matter. You are correct in thinking that simply by this full-time preaching activity all other problems will be solved very easily in the matter of financial and other problems. What is that financial security? Real security is only there at the Lotus Feet of Krishna, and Krishna is most pleased of all upon His devotee who is always preaching His message. It is recommended in Srimad-Bhagavatam that simply by engaging your tongue in the service of Krishna that He becomes revealed unto you, so in this way we can understand that all of your questions will be answered more and more as the preaching work progresses. I was also at one time interested in politics and Gandhi's non-cooperation movement. But now-a-days I am not too much familiar with the politics of your country, so whatever you consider the best thing, do it very nicely and always remember Krishna. In this way by your sincere preaching and engaging of the tongue all of the right answers for your questions will come out.

It is a fact that Krishna desires to have His own men in the top posts. That is why after so much fighting in the Battle of Kuruksetra, only the five Pandavas remained, because they are devotees of Krishna and He likes it when His own men are serving in the top positions of leadership. So gradually we shall also try to influence the leaders of this country and other countries to base their political activities upon a God-conscious platform. It is the duty of the brahminical class to advise the leaders, not that they shall themselves serve as leaders. So more and more I am urging my students to recognize the grave responsibility which is theirs for saving this fallen human society from gliding down into hell. Actually, it is the fault of the rascal leaders that the conditions in the world today are so topsy-turvy. In your country many fools elect the biggest fool to be their leader, it is like one blind man leading so many other blind men. But for the most part, the ordinary citizens of the society are innocent enough, they simply require good leaders and everything can be rectified. So it is our great responsibility to become very serious in the matter of executing Krishna Consciousness, and if we are sincere and go on expanding this movement all over the world, gradually we shall induce the leaders to accept our philosophy more and more. You are the pioneer in this matter amongst the devotees in your country, so whatever experience you have gained you may pass on to the others who may also attempt to engage in political activities. I am very thankful to you for your bold attempts, may Krishna give you His all blessings.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Gurudasa

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Los Angeles 12 June, 1972

72-06-12

Vrndavana

My Dear Guru das,

Please accept my blessings. I beg to acknowledge receipt of your letters dated May 22 and May 30, 1972, from Delhi and Vrndavana camps respectively. I am very, very pleased to hear that you have accomplished your task for getting the CCP license, it is a very great service. I have instructed Karandhara to always send accompanying cover letter and statements of quantity of books, individual cost of books, total cost of books, in Rs. and dollars for the future shipments to India.

I am very glad to hear that the American officers in Delhi are very much favorable to our movement. It is very good news. If you can persuade them to give us foodstuffs directly, then we shall use it properly and America's prestige will be widely spread throughout India. We can organize for distribution of prasadam all over India, in factories, schools, and so on. If we simply have kirtana and distribute nice prasadam, everywhere there will be good respect for us. So I hope you will stick very closely to this matter of acquiring surplus foodstuffs from your government and seeing to it that the food is distributed widely throughout India by our Krishna Consciousness devotees. This is a very great favor to me. As Saurabha has advised, so that was also my plan, that there should be many gardens and courtyards at our Vrndavana center. The condition of the owner Mr. Saraf was that within three months construction work would begin. We have fenced the land but otherwise we have done nothing. So immediately bricks must be bought so they can sit during the rainy season and become soaked. A tube well must be dug immediately. I don't know why it was not done. If needed we can draw up the water by pump and store it in a tank, just like before Vrndavana Station. We shall require much water for construction and for the vegetation. So a water supply must be there. We must have our own well, sweet or salty, it does not matter. So far the land of Mr. Dalmia, first develop what you have got. Or if they will accept a low price, or if we pay him the Rs. 60,000/- whether he will pay us back as donation? Your proposal for a separate asrama for women, that is a very nice proposal, and that must be done. At present, at all of our temples around the world no husband and wife live together.

So far your question regarding Bhetnama, the idea is that the man purchases lifetime use of one room or several rooms so that whenever he wishes to come to visit he is always guaranteed that room. But if the person is not present then his room may be utilized somehow or other. But if he comes, the room must be vacated for him immediately. And the room is his for his lifetime only, it is not that anyone coming after him or his sons or family after his demise can use the room.

Now I understand that Ksirodakasayi is going to London soon, so in his absence you shall be the president and I think if Tejiyas is there, that he can be treasurer, or I have heard that Vaikunthanatha is there, so if it is better arrangement, then he can be treasurer and your wife Yamuna devi, may act as secretary.

I understand from Yamuna that our Gauracand Goswami feels still that we are unfit to render service to the Deity, so let him think like that, we don't care. We are worshiping Deity in 100 places and we become unfit in Radha Damodara? Why we are unfit. If you are beautiful Americans with good education and very pious and pure, and if you have got all qualities of Vaisnava, why you are not fit? We think we are quite fit.

When the construction work begins on our temple then we shall repair my rooms simultaneously or before as it is suitable.

Hoping this will meet you and your good wife and all of the others in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sivananda

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Los Angeles 12 June, 1972

72-06-12

My Dear Sivananda,

Please accept my blessings. I have received your letter dated 1st June, 1972, and upon your recommendation I am glad to accept Peter Brinkmann as my duly initiated disciple. His letter follows. Yes, I shall be glad to meet with you in London during Rathayatra in a few weeks, and at that time I shall be very glad to give you the Sannyas order of life, so you may prepare for that.

Meanwhile, Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tejiyas

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Los Angeles 12 June, 1972

72-06-12

My Dear Tejiyas,

Please accept my blessings. I am in due reciept of your letter dated June 2, 1972, and I have noted the contents. I am very pleased to hear from you and from Guru das that your preaching work in Delhi is continuing on very nicely and that you are meeting with very good success by making many life members. Actually, this making life members is the certain sign that our preaching work is successful. If somebody pays us, that is almost the same as converting him. So the more life members that you make in Delhi, the more I can understand that your preaching work is very pleasing to Krishna. Krishna is most pleased by His servant who preaches by canvassing others on His behalf.

So far Mr. Iswar Puri of Atmaram Book Store, let him make a concrete contract to publish our MacMillan version of Bhagavad-gita in cheap edition. You can send one copy of the contract to me and one copy to Bali Mardan at ISKCON Press in New York. I do not know if we are covered by copyright in India or not. You may inquire into this matter.*

I am very pleased to hear that the collecting work for Vrndavana project is going on by cooperative endeavor amongst yourselves there. _ to interest the life members and richer class of men to purchase rooms in our Vrndavana Temple on the Bhetnama system for staying with us on weekends. Many high class gentlemen in Delhi who are also devotees would relish the chance to live with us on weekends and it will be for them just like Vaikuntha. I very much appreciate your courageous preaching work and I can understand that Krishna is giving you all facilities for making your spiritual advancement.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhargava

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Los Angeles 13 June, 1972

72-06-13

New York

My Dear Bhargava,

Please accept my blessings. I am in receipt of your letter dated May 31, 1972, and I have noted the contents. Our advancement in Krishna Consciousness is made possible in two ways, by Knowledge and renunciation, jnana and tyaga or tapasya. The more we become renounced from this material world, the more we advance in Krishna Consciousness. But we are only able to make such sacrifices and perform tapasya if we have got knowledge. So first thing is to become knowledgeable in Krishna Consciousness, then the tapasya or voluntary life of austerity will result automatically. So I am requesting all of my students to read my books very seriously every day without fail. In this way, if your mind becomes absorbed at least one or two hours daily in the transcendental subject matter of Srimad-Bhagavatam, Bhagavad-gita, and other books then very easily you will make your advancement in Krishna Consciousness. It is not a matter of changing our engagement, adjusting this or that material condition, in order to find our real happiness. Krishna Consciousness is not like that. It is able to be performed under any variety of material conditions or with any type of engagement. Therefore if your duty as a photographer is very much helpful to our propanganda work and for improving our BTG then there is very much need for your remaining in that occupation and doing it to your best capacity. It is a fallacy to say that my present engagement with the press is not the best for my spiritual advancement, and if we think in this way we may go on trying out one engagement after another and always say the same excuse. This restlessness or agitation of the mind cannot be rectified by altering the material circumstances. If we are Krishna Conscious, any type of occupation will suit me and we shall always be satisfied. Therefore, I recommend you to read books more and more and try to understand the subject matter from different angles of vision and be always discussing it with your godbrothers even while you are working at the press, and when you are working and you cannot read, then listen to the tapes of my lectures and hear in that way. And never neglect to chant your 16 rounds of beads daily, rise early without fail, attend mangal arati, take bath, and follow the other regulative principles, and everything will come out very successfully, you can rest assured of that.

I am feeling the tendency more and more to retire behind the scenes for translating work, and I want to turn over the management of everything to the GBC and other senior leaders amongst my disciples, so if you have in future any more matters for discussing you may assist me in training these leaders and managers by placing your questions before them. I think Rupanuga will be able to answer all of your questions satisfactorily, so you can be confident that he is giving you all good advice.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sriman Joshi

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Los Angeles 13 June, 1972

72-06-13

El Cerrito

My Dear Sriman Joshi,

Please accept my greetings. I am in due receipt of your letter dated June 2, 1972, and I have noted the contents with great pleasure. I am very much encouraged that you are offering your considerable services for helping me to advance this bhakti-yoga system or Krishna Consciousness Movement all over the world. So I shall be very pleased to meet you personally here in Los Angeles at my apartment, as I shall not be gong to San Francisco in the near future because I am attending the Rathayatra Festival in London this year instead. So if you are free to meet me here in Los Angeles, I shall be very pleased to see you at that time.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. by the next autumn I shall be in India (Sept 1972) at that time if you invite me in Punjab, I shall be glad to visit all places there.

Letter to: Sankarasana

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Los Angeles 13 June, 1972

72-06-13

Dallas

My Dear Sankarasana,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1972, and I have noted the contents. As for your question regarding the children, what can I do? I am not a teacher. You should ask Satsvarupa on all of these matters, he is the GBC, so everything small and big should be referred to Satsvarupa. First, you should ask the president in charge how to answer these questions. I am feeling the inclination for retiring into the background and simply translating my Srimad-Bhagavatam, therefore I have delegated this GBC to manage everything and give me relief. So they shall give you all good guidance, and if there is anything further to know, it is stated that if one is always fully engaged in the devotional service of the Lord with full sincerity of attitude, beginning with the tongue, that Krishna will Himself appear to the devotee and all questions will be answered personally by Him. Of course, if there is some very urgent matter, I am always happy to hear from my beloved disciples.

So far your question about jealousy, spiritual jealousy means to think always that the service rendered by such and such devotee is so nice and pleasing to Krishna, so let me try harder to please Krishna than him and then Krishna will notice me also.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Stokakrsna

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Los Angeles 13 June, 1972

72-06-13

My Dear Stoka Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 5, 1972, and I have noted the contents carefully. Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Krsna, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood and teaching them to play Krsna games like become cowherd boys, cows, peacocks, demons and in this way if they always think of Krsna by playing just like they are actually present in association with Krsna then they will become Krsna Conscious very quickly. In addition, there should be a little ABC, then prasadam, then worshiping the Deity, then more playing Krsna games, some kirtana, a little more ABC, like that. In this way, always keep their minds and bodies engaged in different activities because children are restless by nature so they will want to change often.

I am feeling more and more the urge to retire behind the scenes and translate these Vedic literatures for the greatest benefit for mankind in general. So I have given you my all senior disciples and leaders everything so if you will kindly take this matter very seriously and do my work for me I shall be very much thankful to you always. Of course, if there are some questions which are of extreme importance and cannot be answered by the GBC men then I am always very glad to advise and hear from my beloved disciples. So for future questions about the Gurukula activities or any other matters you may refer them all to Satsvarupa and he is able to give you all the proper answers.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Sriman Ram Prashad Dasa

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Los Angeles June 14, 1972

72-06-14

Sriman Ram Prashad Dasa 2582 Sector 22-C Chandigarh, INDIA

My dear Sriman Ram Prashad Dasa,

Please accept my blessings. I am in due receipt of your letter dated May 1, 1972, and I have noted the contents. We have introduced a Life Membership program there in India, for the purpose of giving the intelligent men in the society an opportunity to help push on this great movement of pure Vedic culture. Our members receive all our books printed to date - Bhagavad-gita (in 1000 page edition), Caitanya-caritamrta, Bhakti-rasamrta-sindhu, Sri Isopanisad, Srimad-Bhagavatam (to be completed in 60 volumes), and other books totalling about 20. They also receive any book which will be printed in the future, as well as a lifetime subscription to Back to Godhead magazine. Any of our life members and their immediate families are permitted to stay in any of our 100 temples anywhere in the world, free of charge, for as long as they like. So my suggestion to you is that you communicate with Sriman Giriraja dasa Brahmacari, the president of our Bombay headquarters, and he will give you more information regarding this membership program. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Surasrestha

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Los Angeles 14 June, 1972

My dear Surasrestha,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1972, and I have noted the contents. The article you have sent which was published in the newsletter there is very nice. The interviewer asked intelligent questions and you have given very nice answers also. It is apparent that you have understood our philosophy nicely so you continue to read our books regularly and preach vigorously, and help to distribute this great transcendental knowledge to all the distressed souls of this Kali yuga.

In answer to your questions, the red incarnation who appeared in the Treta-yuga is Yajnapati. Lord Mohammed is accepted by us as Saktyavesa Avatar, but we do not recognize the Bahai faith. Lord Caitanya Mahaprabhu appears once in the day of Brahma or whenever He is required to come. So far attending pujas at the houses of the Hindus there we can go and hold our kirtana but we should not take prasadam there. We can accept raw materials and take them to our temple but we should not accept any prasadam prepared by them. However, if they insist then we can take fruits and milk and offer them to Krishna. Cocoa and chocolate are not to be taken as they are intoxicants.

I am leaving for London on July the 4th and am returning to New Vrndavana for Janmastami celebration and at that time we can make further plans on my coming to Trinadad. In the meantime, continue to distribute this great message of Krsna Consciousness to all the people there and work hard to make the whole country into devotees. Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
Srimad Surasrestha das Brahmacary c/o ISKCON Trinadad
Letter to: Himavati

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Los Angeles 15 June, 1972
72-06-15
Hamburg
My Dear Himavati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 30, 1972, and I have noted the contents. I don't know who has given you this idea of shaving your head and wearing white garments. In India only the widows are allowed to shave head. I have never suggested your husband to take to Sannyas, but we can discuss this matter further when we shall meet again in London for Rathayatra.

You remain the beautiful maid servant of Krishna. That is your business, and you should dress yourself always very nicely so that Krishna by seeing you will be pleased. Don't try to be ugly before Krishna. Krishna does not like ugly gopis. We are transcendental artists, musicians, writers, so everything should be beautiful for Krishna. After all we are members of Krishna's family, just like Krishna had 16,000 wives and each wife has thousands of servants and maid-servants and all of them are very beautiful for serving Krishna and His Queens. So the servants of the gopis and queens cannot be ugly, they are as beautiful as the queens. In the Vaikuntha world there is no need of serving anything because everything is already clean and beautiful. It is so clean that just like a mirror when the maid-servants would sweep the floor they could see the reflections of their bodies. So remain always compact in Vaikuntha yajna, simply by thinking of the Glories of the Lord. Don't try to do anything artificially. That is sahajiya, which means a class of men that take everything very cheap. You want to perform sacrifice so continuously read our Vedic scriptures and perform the Vaikuntha yajna.

Hoping this will meet you and your good husband in the best of health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACB/sda
Letter to: Siddha Svarupananda

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Los Angeles 15 June, 1972
72-06-15
Laguna Beach
My Dear Siddha Svarupananda,

Please accept my blessings. Just now I am in receipt of some pamphlets and one booklet entitled "Sai Speaks", so I see so many discrepancies from our line of action in devotional service. I do not know if you are again acting upon your old principles on the guise of becoming a Sannyasi from our disciplic succession. This cannot be allowed. If you are sincere to our line of action, please come here to Los Angeles and live with me for some time. If not, then you can disclose your mind frankly what you want to do. I cannot allow you to do all these things which are completely detrimental to our line of disciplic succession.

I shall be glad if you come here to stay with me, so I shall expect your reply one way or the other. Meanwhile hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Prajapati

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Los Angeles 16 June, 1972
72-06-16
My Dear Prajapati,

Please accept my blessings. I beg to acknowledge your letter of June 6, 1972 and I have noted the contents. It is very nice to hear that all the activities are going on with full enthusiasm there in Boston. Upon your recommendation, enclosed please find one letter for initiates as well as 4 copies of gayatri mantra and 3 sacred threads duly chanted by me. Four beads also duly chanted by me have been sent by separate post. Hold a fire yajna and give gayatri mantra to Brhatratha, Cediraja, Somadasa, and Sarmistha dasi. Rupanuga has got a tape of me reciting gayatri mantra, so you can get this from him. One thing is that the tape should be heard through earphones into the right ear. So the fire yajna can be held for all 8 devotees.

Regarding your questions, we should not take any stock of rumors which may come, that is not our process to act upon rumors. We hear from the authorized sources, and then our hearing is perfect. So you are the leader of big temple, you should know these things and avoid them, and instruct the other students there to stick to whatever is mentioned in our books and try to understand that subject matter from every angle of vision, without trying to adulterate by adding anything rumor. Our preaching must be based upon the subject matter from books and nothing outside of them. The actual fact is that worshiping the Deity and chanting the glories of the Lord are both within the nine processes of devotional service recommended by Rupa Goswami. Besides chanting and hearing and remembering there are six other recommended activities in devotional service. So if we are able to practice even only one of these activities perfectly, the result will be the same. Or we may execute more than one, we may execute several or even all nine activities in devotional service, but even if we execute one perfectly we shall be completely successful in devotional service. So there is no question that one activity is more important than another or that Deity worship is more important than Sankirtana, but one individual may be able to perform one activity more satisfactorily than another, so to him that activity will be more important. But in general we cannot say that any of the nine processes is more important than the others, except that if hearing, chanting and remembering are there, that is the most vital consideration for the general class of men in this age. Service to the Deities, as you are asking me, begins whenever you remember Them and offer all your services by remembering at the same time. All activities, words, everything should be offered as service to the Deities, and this offering with remembering will gradually increase as you practice it.

ACB

Letter to: Madhudvisa

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Los Angeles 16 June, 1972

72-06-16

My Dear Madhudvisa,

Please accept my blessings. I am in receipt of your letter dated June 9, 1972, from Melbourne, and I don't think you have yet got my last letter to you at Sydney. I am very pleased to hear that you are utilizing your good experience for introducing the Ratha Yatra Festival in Australia, I shall be very pleased to see the photos how it is going. I fully approve of your program for traveling, now you combine the sannyasi requirement for traveling extensively, and at the same time as GBC man you shall be my personal secretary for maintaining the highest level of Krishna Consciousness amongst the devotees in your zone. I am very much concerned that the devotees should be given all good instruction and knowledge of Krishna Consciousness, that is the duty of the GBC man. (?) better to utilize time and train the devotees, especially the responsible officers, and they can go out for preaching to non-devotees and making new devotees. But if they do not have any knowledge, how can they go out and preach? So you GBC men are my selected few for insuring that what I am doing will be carried on very nicely for the pleasure of Lord Caitanya Mahaprabhu. So now you must all my senior disciples and leaders become very, very much aware of your grave responsibility to the human society for delivering them from the clutches of catastrophe, and be always cool-headed and utilize every moment in the best manner possible. I am successful only because I am following strictly the orders of my Guru Maharaja, and I do not deviate. Therefore people respect what I am saying and they listen because I do not say one thing and do another. So now you are doing my work and you shall be like me and be yourselves the worthy representatives of our disciplic succession.

I am very much stressing at this point that all of my students shall be very much conversant with the philosophy of Krishna Consciousness, and that they should read our books very diligently at least one or two hours daily and try to understand the subject matter from varieties of angles. We are holding our morning class here in Los Angeles in the temple and I am speaking from 7 to 8 am, and the process is that we are going through some chapters of Srimad-Bhagavatam by taking one sloka each day, and reading the Sanskrit aloud, each word is pronounced by me and repeated by the students and then altogether we chant the sloka several times until we have learned it. And then we discuss the subject matter very minutely and inspect it from all angles of approach and savor the new understandings. So you introduce this system in all of the centers in your zone, and you will discover that everyone becomes very much enlivened by these daily classes. Read one sloka and discuss and then go on to the next sloka on the next day, and so on, and even you discuss one verse each day it will take you 50 years to finish Srimad-Bhagavatam in this way. So we have got ample stock for acquiring knowledge. And if the students get knowledge more and more, they will automatically become convinced and very easily perform their duties for tapasya or renunciation of the material bondage, and that will be their successful advancement in Krishna Consciousness. So I want that advancement amongst all of my students, so your are responsible that the standard will be maintained.

If Tusta Krsna is so much anxious to acquire a press for New Zealand, there is no harm. I have written to him to use his better judgement in the matter. If you wish to take the small 12-inch Radha Krsna Deities in the parade, that is all right.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tribhuvanatha

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Los Angeles 16 June, 1972

72-06-16

My Dear Tribhuvanatha,

Please accept my blessings. I am in due receipt of your letter dated 10th June, 1972, and with great pleasure I have noted the contents. I was wondering what you are doing, so I am very glad to hear your report of getting the very nice temple in Edinburgh. I think it is Krishna's desire that you have got that place in such perfect location, so now apply yourself very seriously and take advantage of this opportunity for spreading Krishna Consciousness all over that city and in other places in Scotland. The price of 13 Pounds a week for such a large place is not at all bad. Yes, take the place for as many years as they will agree to.

Because there is close proximity of many students, the important thing to give them is our book and literature. They are interested to get knowledge, but the materialistic knowledge will lead them astray from real goal of their intelligence, and all of their credits in education will only add up to so many zeros. But if you yourself are very much well-acquainted with our Krishna philosophy, you will be able to convince them that if they make Krishna or God the center of their learning process, never mind they're scientists, chemists, politicians, whatever they may be, if they put Krishna in front of so many zeros they will come out with a huge sum and their life will be very much perfect. If you require assistance for preaching to the student class, I think Revatinandana can come there and preach very nicely to the scholarly class in their own language. Now in our philosophy classes, each day I am discussing one of your western philosophies and so far we have discussed many, many philosophers like Aristotle, Kant, Hegel, Marx, like that, and now we are discussing Darwin and other scientists from your western countries. Because they have missed the central point that we are not the controllers of nature, rather we are controlled by nature, and because they do not see that there is a Supreme Controller who is controlling even the nature, therefore their vast research and display of intelligence is only so much waste of time. It is just like a child. A child may play with the imitation of another child and the child will hold the doll and play with it as if it is real. But the parents who gave the child the doll, they know good and well the child is nonsense but they tolerate and enjoy sometimes. Just like my sisters used to prepare for me some imaginary puris from their toys of very small cooking things, and I used to pretend I was eating them and we were quite happy that this was the same thing just like our parents were doing. We did not know we were nonsense, one nonsense cooking, another nonsense eating, but our father knew we were nonsense. So it is like that in this material world, everyone is acting more or less like children clinging to some play things provided by the Father and taking them very seriously. But when we become actually wise and see things from the point of view of our Father and take his instruction, then we make progressive advancement out of the childish nonsense state of life or life in this material world.

Now organize the temple very nicely and request tourists to come in, and with many flowers you can decorate the whole hall with flowers and it will be very much attractive. You can make a sign-board that says "Guests are requested to offer a flower to the Deity". The flower market is near-by and any gentleman will bring flowers, and give them prasadam. A gorgeous temple means many flowers, beautiful decorations, and prasadam distribution. Some sort of kirtana must go on continuously. Further, chanting 16 rounds must be completed, that is our spiritual strength. And I am very much stressing nowadays that my students shall increase their reading of my books and try to understand them from different angles of vision. Each sloka can be seen from many, many angles of vision, so become practiced in seeing things like this. If we are selling the books but we do not know what is inside the book, that will be a farce, especially if you are preaching and selling books to the students of Edinburgh.

Now I am coming to London very soon for your Rathayatra Celebration, and I shall be very happy to see you all, my beloved disciples there in England. You mention one very large festival being held there in Edinburgh from July 20 to August 9, so if you can arrange some big, big, meeting for me to speak there and address the public at large as well as the students, that will be very nice. One thing, I am already scheduled to speak in Paris on July 21, 22, 23, so if you arrange some meetings at the Edinburgh Festival, you should schedule them for last part of July or early August accordingly.

The best thing is to always serve Krishna and depend upon Him at every moment and everything will come.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

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Los Angeles 16 June, 1972

72-06-16

Detroit

My Dear Bhagavan,

Please accept my blessings. I am in due receipt of your letter dated June 9, 1972, and I have noted the contents carefully. My money is already invested in a Mayapur Trust Fund, so there is no possibility of lending you any money. Furthermore, in your absence I don't think there is need of very big house. If you make arrangements for purchasing two big, big houses and then go away, then that is not very good proposal. To purchase our own house in Los Angeles, London, these headquarters are required as permanent but we should not be very much anxious after purchasing many houses and properties. In future through out the society, it is better so far as possible that we should rent. Big house means big responsibility. So unless there are many men, and very big propaganda, buying house is risky and unnecessary.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda n.b. Regarding the cars I am very much anxious to hear what is your progress in this connection. We must have some cars or vans for sending to India, so if you cannot get free we shall pay at 50% reduction or some big concession. And we shall advertise on the cars "donated by such-and-such company." That will be good diplomacy for them in India.

ACBS

Letter to: Bob

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Los Angeles 16 June, 1972

72-06-16

Springfield, New Jersey

My Dear Bob,

Please accept my blessings. I thank you very much for your letter dated June 12, 1972, and I have noted the sentiments expressed therein with great pleasure. I am very much glad to hear that you are associating with us, and I know that you are a very good boy, very intelligent and your behavior is gentle, so I have all confidence that very quickly Krishna will bestow all His blessings upon you and you will feel yourself becoming perfectly happy in Krishna Consciousness. One makes his advancement in Krishna Consciousness by giving up voluntarily his attachment to material nature or maya and such renunciation is called tapasya. But we are not very willing to perform austerities without good reason, therefore any man with scientific and philosophical good brain such as your good self, must appreciate first what is the transcendental knowledge. If you get knowledge, automatically tapasya will follow, and then you make your advancement in spiritual life. So to get knowledge is the first item for anyone who is hoping to find his perfection of life. Therefore, I advise you to daily read our books as far as possible and try to understand the subject matter from different angles of vision by discussing frequently with the devotees at New York Temple. In this way you will become gradually convinced, and by your sincere attitude and devotional service you will make progress.

Yes, by having some faith in me and in this Krishna Consciousness process, that is the first and only requirement for getting actual wisdom. If there is faith, understanding will follow. And as your understanding increases, so will your disgust with the spell of illusory energy and when you voluntarily give up your entanglements in the material world, then the progress is assured.

I think we are just now typing up the tapes of those conversations we held in Mayapur, and we shall be publishing them into a book very soon. It will be called "Perfect Questions, Perfect Answers." I shall be sending you one copy as soon as they are ready for distributing. Meanwhile, I shall be stopping in New York for two or three days on my way to London for the Rathayatra Festival there. I am not certain yet when I shall be arriving in New York, but it shall be some time in the early part of July, and you may keep in regular contact with Bali Mardan regarding the arrival date, and I shall be very much engladdened to meet with you in New York once again. Again we shall discuss if you have got any questions.

Hoping this will meet you in good health and happy mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Jayapataka

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Los Angeles 16 June, 1972

72-06-16

Mayapur

My Dear Jayapataka,

Please accept my blessings. I beg to acknowledge your letter dated May 29, 1972, from Mayapur and I have noted the contents. You have described the building progress there, but if you can send me photo then I can understand the situation as it is.

I have appointed Giriraja to be the GBC zonal secretary for India zone, and I am sure that he meets your requirements of being equipoised and considerate of all the needs of all the branches under his control or jurisdiction. Simply all you leaders there in India must cooperate with him nicely and give him confidence and advice how to manage the things in the best manner. So I suggest you address your ideas for managing to Giriraja and cooperatively make arrangements. Bombay should be the headquarters for India. You send all money there and when you require you take and they sould keep all accounts nicely. Whatever you need, they will supply.

Karandhara has sent telegram informing that upon receipt of your jointly signed requisition order, after you have received from Mr. Jayan as per our former transaction, then we shall issue a letter of transfer for the ten Krsna Books as per your requisition order. But do not send the requisition before he has given you the money, first take the money there. If Tamala Krsna is not there he sould be informed. Among you three, including yourself, Tamala Krsna, Bhavananda, two of three must sign. It is better if all three sign.

If Tamala Krsna can do some tangible work in Bangledesh it will be advertised all over India and we shall be respected by all classes of men. So it is a crucial point in our progress, so make this Bangledesh program very nicely. My godbrother in Jessore will help him in every respect. His address is known to him.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda n.b. Composed matter of Gitar Gan should be sent to me as early as possible.

ACBS

Letter to: Satsvarupa

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Los Angeles 16 June, 1972

72-06-16

My Dear Satsvarupa,

Please accept my blessings. I received your letter dated June 15, 1972, and have noted the contents carefully regarding your sannyasi travels. If you require more men and women to teach there at Gurukula, you can send from your jurisdiction as GBC man Central USA zone. You will not be too much involved with local temple management, but for management which will require the larger interests, that will be your responsibility as GBC. So you find out some teachers from your zone and send there. The women are best for teaching small children, especially if they are themselves mothers, and when they become brahmacaris at 5 or 6 years old then they may be instructed by the men. If Stoka Krsna is finding difficulty to manage things then you find out some men to help him from your zone. Let him do all of the organizing and be the authority in charge how everything is running, and let others follow his direction and free him to supervise.

You mention you like to speak now very often, but the first business should be to preach to the devotees. It is better to maintain a devotee than to try to convince others to become devotees. It is the duty of the GBC to maintain the devotees, keep them in the highest standard of Krishna Consciousness, and give them all good instruction, and let them go out and preach for making more devotees. Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literatures and discussing the subject matter seriously from different angles of seeing, and that they are somehow or other absorbing the knowledge of Krishna Consciousness philosophy. If they are fully educated in our philosophy and if they can get all of the knowledge and study it from every viewpoint, then very easily they will perform tapasya or renunciation and that will be their advancement in Krishna Consciousness. So first thing is to instruct all of your temple presidents and the other devotees to read daily, just as we have done in our morning class in Los Angeles. You may remember that we were reading one sloka each morning in Sanskrit and reciting it altogether and then discussing it thoroughly by seeing different new things. So you introduce this system and train the devotees first. Don't be too much concerned for the time being with nondevotees, now we must fix-up what devotees we have got in the knowledge of Krishna Consciousness, then we will succeed. What good are many, many devotees if none of them are knowledgeable?

You mentioned that you are not yet a very bold preacher, but you will become bold, if you have got sincerity. In the beginning also I could not speak. But Krishna is within you, and when you are serving Him sincerely He will give you courage, boldness, everything. We are not going to bluff anyone or cheat others, and we are delivering the message on behalf of the Supreme Lord, so we haven't got anything to fear and we should be always mindful of our topmost position of occupation of life. To be the messenger of the king is practically as good as to be the king, so the king is the most exalted position. I act like a king because no one can defeat me, and similarly, you should take your responsibility very, very seriously as being the representative of Lord Caitanya Mahaprabhu, Who is God Himself, and always remember that you are one of the few men I have appointed to carry on my work throughout the world and your mission before you is huge. Therefore, always pray to Krishna to give you strength for accomplishing this mission by doing what I am doing. My first business is to give the devotees the proper knowledge and engage them in devotional service, so that is not very difficult task for you, I have given you everything, so read and speak from the books and so many new lights will come out. We have got so many books, so if we go on preaching from them for the next 1,000 years, there is enough stock. Just like we have spent one day discussing one sloka, so you introduce this system in all of the temples, and very quickly the devotees will make spiritual progress by getting knowledge.

So far the children are concerned they should know simply four things: 1. Simply think of Krishna always, 2. become Krishna's devotee, 3. offer Krishna worship, 4. offer Krishna obeisances. These four things should be taught and everything else will follow nicely and they will be learned persons. Give them nice food, let them play. Some can be cowherd boys, some can be cows, like that. Play and take food and be Krishna Conscious. As soon as they begin playing they will be inspired, only one has to direct how to play, that's all. They should attend the regular aratis and dance before the Deities, just like the children are doing in Los Angeles, and there should not be separate special aratis for the children, although they may also learn how to do arati in the class before one picture. They must all go to bed by nine pm and arise at four am for mangala arati, and in day-time a little rest.

As for the GBC members, if we study one sloka daily in our classes it will take you more than 50 years to finish Srimad-Bhagavatam alone, so at least 50 years matter is already there minimum. So we can finish Bhagavatam once in our lifetime and the next generation can begin again, like that. From a practical point of view, as I have not yet finished Srimad-Bhagavatam and we have got now 100 branches, so by the time I am finished with Bhagavatam there must be at least 1000 branches. I have worked alone, now you are so many. Our scope is unlimited, resources unlimited, so we must be exceptionally enthusiastic and sober-minded and responsible for working in that spirit.

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Balavanta

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Los Angeles 17 June, 1972

72-06-17

Atlanta

My dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 12, 1972 and I have noted the contents. I thank you very much for the nice flower garland you have sent, and the nice fragrance is very pleasing. Beautiful flowers are compared to Krishna smiling.

I am very glad to hear that you are keeping active in the political arena, and if we are able to establish Krishna conscious leaders throughout the country in important posts, we will be able to save everyone from the present dangerous position of the world. People in general are being guided into hellish condition of life by the rascal leaders, so we must establish qualified brahmanas at the head of the society, and widely distribute Krishna conscious principles. So you continue in this way, and Krishna will give you the needed strength and intelligence.

Hoping this will meet you in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Misses Sarna daughters

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Los Angeles 19 June, 1972

72-06-19

Bombay

My dear Misses Sarna daughters,

Please accept my blessings. I understand you all of a sudden have gone to Bombay, and without the permission of your parents. So your father called me on phone this morning, I could not attend but I was informed by Syamasundara. it is something about you. Anyway, take my advice that women, girls, until married, must be under the guidance and protection of the father. That is Vedic civilization. Under the circumstances, I request you both to go back to your father immediately. If there is any disagreement, you can settle up personally, but you cannot disobey your father.

The Nairobi Temple is there, you can attend all the aratis and kirtanas there and assist if there is deity worship going on, so there is no difficulty. It is not good if there is family disturbance in this way, so best thing is you shall go there at once and live peacefully and think always of Krishna under all circumstances.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Gargamuni, Mahamsa, Naranaraya, Giriraja

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Los Angeles 19 June, 1972

72-06-19

My Dear Gargamuni, Mahamsa, Naranarayana, and Giriraja,

My dear boys, kindly accept my blessings, and I hope by Krishna's Grace you are doing all well. This morning I received one telephone message that there is some misunderstanding between yourselves, and Giriraja, who is in charge of Bombay center. I may inform you in this connection that what I am doing to push on this great movement in the world is all with your cooperation. It is not possible for me alone to execute this great responsibility. Kindly, therefore, abide by the direction of the man in charge of the center. If there is lack of obedience then there cannot be discipline, and without discipline we cannot manage a huge world organization. I shall be returning by September next. Kindly therefore do not make any fracture during this period at least, and when I return if you all don't like the man in charge surely I shall replace him out of you. But for the time being, please do not make any rupture, and please obey by the direction of Giriraja Brahmacari.

So far Gargamuni is concerned, I have already given him permission to go to Ahmedabad and other places in Gujarat State. He is a sannyasi and his main business is to travel and preach as I am doing in this old age, and that will please me very much.

So far Nara Narayana is concerned, he is engaged in gardening work, so please give him all facility so he can make a good garden on all the vacant land on our property.

Mahamsa and Cyavana may act by the decisions of Giriraja, so Cyavana may transfer his building supervision work to somebody else, according to Giriraja. I have heard the building work is not going on satisfactorily, but that is our main business there, so if it is not being done nicely, the proper experienced man must be put in charge of the construction work.

So in conclusion, it is my request even you do not agree on some points, Giriraja is in charge so please follow his direction and that will please me. I am very much anxious to see the progress at Bombay center, and I want it shall become the first-class preaching center in the world. Please help me in this ambition. If we can manage successfully, we will be attractive for the whole of India. Our task is very heavy, do not neglect by paltry disagreement. I hope Krishna will bless you to understand my heart and oblige.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Stokakrsna

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Los Angeles 20 June, 1972

72-06-20

Dallas

My Dear Stoka Krsna,

Please accept my blessings. I am in due receipt of your letter from Dallas dated June 14, 1972, and I have noted the contents carefully. Upon your recommendation I am very glad to accept the boys and girls you have recommended to be my duly initiated disciples. I am sending their beads under separate post, and their letter is enclosed herewith. Now you may hold a fire yajna and give Gayatri mantra to Dhristaketu, Narayana, and Hiranyagarbha. I think you have got a tape of me reciting Gayatri mantra through earphones into the right ear. I am enclosing the three sacred threads and copies of Gayatri mantra herewith. The fire yajna may be held for all seven devotees.

I have indicated in my previous letter of several days back some hints for giving Krsna Consciousness children their proper education. I consider this Gurukula school to be one of our most important aspects of this movement and it should be given all serious consideration by the members. If we are able to make a whole generation of our children into fine Krsna Conscious preachers, that will be the glory of our movement and the glory of your country as well. But if we neglect somehow or other and if we lose even one Vaisnava, that is very great loss. So I am very glad that you are taking your business very seriously and you may consult always with Satsvarupa in all matters of management and policy, and if he cannot answer to your satisfaction, you may also ask me something. For children it is a long time between 8:45 a.m. and 1:30 p.m., therefore they are naturally hungry long before the lunch time. If it is convenient you may add another period for light prasadam between those times. The children should e allowed to eat as much as they like, therefore if children are complaining from hunger we must feed them. On the second point, if someone is coming to our school for the first time, still, they must eat what we are eating, namely Krsna prasadam. Yes, everything should be prepared for the pleasure of the Lord, without any other consideration. Our policy is that the children should be so trained that they will enjoy performing austerities, it is not that we shall spoil them at young age by indulging them in sense gratification. If there is obedience then there will be discipline, and without any discipline the management is very difficult. So first obedience by the children. That is not always by punishing or by force, but sometimes by showing the stick, without necessarily hitting and sometimes it is learning how to trick them or even cheat them into obeying you voluntarily and enjoying by their obedience. If there is difficulty for taking the smaller children on public sankirtana, there is no need. Unless tey are behaving, what is the use of taking them into public? The smaller children can have their sankirtana party within the school grounds daily and they will enjoy as much. The main point is that these children may be given the two-fold program of education in Krsna Consciousness, namely, chanting and performing devotional activities on the one hand, and some knowledge of our philosophy and other subjects of knowledge on the other hand.

Yes, you have got the right idea when you say that your preaching work shall be directed toward the children and the devotees and not so much to the Dallas public. We may thin the milk till it becomes useless, or we may boil it until it becomes thick and sweet, so now we have got enough followers, let us train them up perfectly in the philosophy and activities of Krsna Consciousness way of life. Unless all of my students become very much fixed up in their spiritual progress, what is the use of so many programs for expansion? So you are the leader at Dallas, now it is your task to become very, very responsible for the spiritual well being of all of the students there, so Krsna will give you all intelligence and facilities to serve Him nicely if you are very much sincere to do so. This will please me very much.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupa Vilasa (Robert McNaughton), Candrika (Carol McNaughton), Bhavatarini (Debbie Watt), Bhanutanya (Debra Wolin)

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Los Angeles 20 June, 1972

72-06-20

My Dear Son and Daughters,

Please accept my blessings. Upon the recommendation of Stoka Krsna I am glad to consent to accept all of you as my duly initiated disciples. Your beads have been chanted by me and they are sent under separate post. I have given you your spiritual names as follows:

Robert McNaughton/Rupa Vilas dasa Adhikari Carol McNaughton/Chandrika devi dasi Debbie Watt/Bhavatarani Devi dasi Debra Wolin/Bhanutanya devi dasi

I am very glad to hear that all of you have been such a great help to Stoka Krsna there in our Dallas Gurukula and I can understand that all of you are very sincere boys and girls and quite eligible for going back to Home, back to Godhead. Now I very much appreciate your activities for conducting our school to the highest standard of Krishna Consciousness behavior, and I consider your work the most important in the society because you are shaping the future generation of our Krishna Consciousness preachers, and this is not any small thing. So I am depending very much upon you all to assist Lord Caitanya in fulfilling His mission for saving the human kind from very quickly gliding into hell.

Our process is very simple. Simply follow the regulative principles of devotional service, and if you stick to these principles with determination, then you will become free from all attachment to maya, by Krishna's Grace. The example is that when the sun is in the sky, there is no question of darkness. Similarly when Hare Krishna Mantra is vibrating on your tongue and you are hearing attentively, then your consciousness becomes clear or Krishna consciousness and there is no question of maya or hazy consciousness. Just as when the light and darkness come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, at least 16 rounds daily, and that will save you in all circumstances without any doubt.

Hoping this will meet you all in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yadubara

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Los Angeles 20 June, 1972

72-06-20

Bombay

My Dear Yadubara,

I am in due receipt of your letter from Bombay dated June 14, 1972 and I have understood its contents. Today I have received one telephone call from Giriraja and he has informed me that there is some disagreement among you leaders there in our Bombay Center. This is not at all a pleasant situation for anyone. I am entrusting this huge task to all of you for working together cooperatively for doing something wonderful. I can understand that you are responsible and cool-headed along with the others, so you take the hand in reconciling all differences.

I have just now written to Gargamuni, Mahamsa, Nara Narayana, Giriraja as follows: "It is my request even you do not agree on some points, Giriraja is in charge so please follow his direction and that will please me. I am very much anxious to see the progress at Bombay Center, and I want it shall become the first class preaching center in the world. Please help me in this ambition. If we can manage successfully, we will be attractive for the whole of India. Our task is very heavy, do not neglect by paltry disagreement. I hope Krishna will bless you to understand my heart and oblige."

You state in your letter that everything is going on nicely there in Bombay, and I suppose that in general things are all right, but this todays news disturbs me and so I have ordered that Gargamuni shall immediately leave Bombay for his Gujarat tour and that Nara Narayana be given full assistance for extending the garden to all vacant areas of our property. Kindly assist me for seeing that these plans are carried out immediately and that our main task, namely, the construction work, shall not be neglected. This is very important matter.

You say that the Clairidge Press owned by Susheel Somani has offered to print our Gujarati magazine free of charge, and then you say that the cost will be not more than Rupees 3,000/-. How it is costing so much when the work is being done without any charge?

I hope this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. I have just now got one letter from Acyutananda Maharaja from Mayapur, and his plan is to photograph all of the original manuscripts of Bhaktivinode Thakura which are held by his son, Lalita Prasad Thakura, in Birnagar. This is a very, very important work, so I think you are just the right man for going there with Acyutananda to make photos of each and every page of the old manuscripts as they are in very bad condition. After taking the photos, we _ shall be going to London on _ 2, 1972, so send reply accordingly.

Letter to: Giriraja

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Los Angeles 21 June, 1972
72-06-21
Bombay
My Dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated June 13, 1972 and have appreciated its contents very well. I am happy to hear that the men are engaged nicely, especially in the matter of distributing our books. Take any number of books without paying any price, and engage the whole amount for our building work there in Bombay, but the building work must be very superb. Now I have sent you one letter yesterday which I hope by now has cured the situation amongst you all leaders there in Bombay. So if there is neglect or slackening in the building work you may please give all good direction how it may be improved to the topmost standard in all of India. One thing, if our men are making daily between Rs. 30/- and Rs. 120/-, let us say average of Rs. 50/-, so that is Rs. 400-500/- per day, or Rs. 15,000 per month so that is very nice. So in this way you may order increasingly as many books as you can distribute and they will be immediately dispatched to Bombay without any cost to you.

So far foodstuffs, you should collect profusely. If you collect more distribute more, and if you collect less, distribute less, but only distribute what you have collected. If there is no food, do not contribute our own funds for this purpose. Try to collect more, besides there is the contribution of American Government. You should purchase one iron safe and keep the Deities' jewelry or any valuables in that, or an iron closet, a little heavier, and you may keep either in my room or in some special room.

Ahmedabad is a great industrial city. It has got more than 100 big, big mills and if all of the mill-owners and officers become our members, from Ahmedabad and other cities in Gujarat, such as Baroda, Surat, Dvaraka, Rajkot, like that, you can collect millions of Rs. Also, I remember in Bombay at Akash Ganga there was some invitation from some important persons living near Dakot in Gujarat sometimes before. Whether they have been contacted? If we can open a Center in Dvaraka or Dakor, that will be very nice. In Gujarat State we can open a Center in every city because the people are so much dedicated to Krishna. In Gujarat we can very soon make our movement very popular, because by nature they are devotees of Krishna.

There is no question of selling the flats, as you had proposed this idea before of our own men owning the flats and leasing or renting them to devotees. Somehow or other, all of our tenants should be our devotees, and we can give them concession rents, but they should be devotees and at least in our colony there should be no violations of our rules and regulations. Actually make it a Hare Krishna land or a pilgrimage for Vaisnavas and the Indian people in general. I am very much especially pleased that you have had such a nice meeting with Sumati Morarji. She is our old friend and benefactor from long years back, and always she has desired for us to live as her close neighbors. She used to tell me in Bombay two years back that she wanted we should build our temple somewhere nearby to her place. She also assisted Tamala Krishna and Syamasundara to try to find one house in Juhu for our headquarters several times. So you can mention this fact to her that now we have fulfilled her desire and we are living in close proximity to her, so she should take advantage of Krishna's blessing her with such an opportunity for serving the Lord by herself building our Juhu temple. Encourage her to attend the meetings every day, and if you make the Deity worship very, very opulent and gorgeous, she will automatically be attracted to them. She has no children of her own, so why not she should take Radha and Krishna as her Children? So you can propose gradually and tactfully that she can alone build up a wonderful temple in our property and we shall name it "Sumati Temple" or "Sumati Hall". So encourage her in this way, and I am very much engladdened that she is so much willing to help us, now you apply yourself to the matter very diligently and think always of Krishna and it will come out very auspiciously. You can ask her to write me her itinerary in London, or if you think so, I will send her a letter personally. You can tell her that I shall be in London during that time also. I am leaving here on morning of July 2nd and arriving London July 5th via New York. I shall be very glad to see her and bring her in our temple there. Or she can write to me when she is there c/o 7 Bury Place. That is a good proposal to receive her at London Airport. Somehow or other, either she pays for the temple herself or she raises the funds from others, she must be persuaded in this great project, which will bring great benefit to her countryman and which will attract many, many foreign devotees of Krishna to the Indian soil for taking up this spiritual life very seriously. It is a unique temple in the world, and if you show your wonderful abilities as American and European boys and girls to manage everything superbly, she will not hesitate to entrust you in every way. Therefore, there must always be good will and cooperation amongst yourselves for this huge task ahead. I always think of our Juhu place, and I want that it shall be the model for all the world to emulate and respect as the perfect example of a Krishna Conscious community. The temple will cost about 2 lakhs, more or less, so Sumati Morarji can pay easily.

That is a good idea to print the articles which I have written and insert with photos and advertisements. Visakha will be the leader of designing pamphlets, and she has written also one article, "Hero of India," and she has written it very nicely. One thing is, in one letter to you some days back I gave you notice to send Rs. 1,000/- to Puri Maharaja to his address in Rajhmundry, so if you have not yet sent, do so immediately. After sending, write to me the acknowledgement.

So far your question regarding the regulative principles of our devotional life, you can request all the disciples there that this is our life, so why they will not follow? If there is any discrepancy in this matter, you may send me the names. And for Sannyasis such discipline is a must.

If Mr. Chabria wants to send a Sanskrit teacher there, he can teach Ramanuga and he may teach in a class also, I have no objection, but without salary. Our work is honorary.

Hoping this will meet you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Hamsaduta

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Los Angeles 22 June, 1972
72-06-22
Hamburg
My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated June 20, 1972, and I did receive two letters from Wolfram Ossenbrink and Han Koster dated 29th May, 1972, but there was no letter of recommendation from you. So any way, I am very much pleased to accept the boys as my duly initiated disciples, and their letter is enclosed herewith. Also please find enclosed herewith three sacred threads and four copies of Gayatri mantra duly chanted by me. Now hold a fire yajna, and teach the other big officers in Germany temples how to perform this fire yajna very perfectly, and give Gayatri mantra to Astaratha, Surabi dasi, Sacinandana, and Cakravarti. I think you have got a copy of the tape of me reciting Gayatri mantra, so play it to them through the right earhole with earphones.

I am very pleased to see the things are going on, and that new centers are opening many in Germany. Now I am feeling very much inclined for retiring behind the scenes to translate my Srimad-Bhagavatam. This means that now you all leaders, especially the GBC members, must become very much responsible and do the work that I am doing to the same standard. So I want you leaders especially to become very much absorbed in the philosophy of Bhagavad-gita, Srimad-Bhagavatam, and become yourselves completely convinced and free from all doubt. On this platform you shall be able to carry on the work satisfactorily, but if there is lack of knowledge, or if there is forgetfulness, everything will be spoiled in time. So especially you must encourage the students to read our books throughout the day as much as possible, and give them all good advice how to understand the books, and inspire them to study the things from every point of view. In this way, by constantly engaging our tongues in the service of the Lord, either by discussing His philosophy or by chanting Hare Krishna, the truth is that Krishna Himself will reveal Himself to us and we shall understand how to do everything properly. Now we have got so many students and so many temples but I am fearful that if we expand too much in this way that we shall become weakened and gradually the whole thing will become lost. Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet, that is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions.

I hope this meets you and your good wife Himavati in good health, and I shall be arriving in London sometime on the 5th July, so you may all come to London at your convenience and see me there.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Gurudasa, Yamuna

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Los Angeles 24 June, 1972
72-06-24
Vrndavana
My Dear Gurudasa and Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated June 13, 1972, and I am very glad always to hear from you about how the things are going on in Vrndavana. I am especially pleased to hear that Mr. Kenneth Keating is becoming more and more interested in our movement, and that you have received the first allotment of foodstuffs from the American Government. One thing, why the American Government does not give us more help for America’s hippies who come to India? They have got tendency to live with us, and we have got every facility for giving them comfortable shelter, clean living, spiritual training and good moral standing. So if the American boys are coming to India to get this philosophy, is it not up to the American Government to give them assistance?

Sometimes before, Ksirodakasayi has made promises many, but then he goes away. So Gargamuni is a little aspiring to be the president of Vrndavana, and he was sorry when he was refused the post because I wanted to give Ksirodakasayi chance. But Ksirodakasayi is not very responsible, so why not make Gargamuni president of the Vrndavana temple to be responsible for collecting the money and making certain that the job gets done on time? If he is given a big task to do, Gargamuni has got determination and he always comes out successful in this matter of raising money and doing some big work with it, just like when he purchased our Los Angeles temple. Main thing is, don’t waste any time. Finish it on time.

There is one saying that one should cut the coat according to the pocket. So even we cannot afford the proposed temple project as we have got the plans drawn by Saurabha and that architect, Mr. Suri, still, if we have not got sufficient funds and if there is long delay to get them, better to go ahead and build something little cheaper and very simple. The temple can be made with ordinary bricks if there is no money available, as I have drawn the plan before in the beginning. Unless someone comes forward with money, this structure as you have drawn it will be too much expensive. According to our means and strength we can construct a simple temple of bricks only. But one thing is, you must have somebody who can look after the work who has got some experience or you will be cheated. Jayapataka has got good experience in Mayapur, so he can sometimes go to Vrndavana, give instructions, and go back, like that. So you may write him in this connection and make the proposal. Singhania will not give anything, rest assured.

Don't go after him, he is like that, very difficult to deal with. Regarding the revised plans that you have sent me, the side-supports or slabs vertical can be made of stone slabs which are easily available.

Regarding the proposal that Yamuna devi has given of the Deities I shall consider. There is no haste. We have already got murtis in Delhi and I think you told me in one letter that somebody has promised Rs. 30,000 for murtis, whether it is a fact? Another thing, where are the important documents for Vrndavana, like the Deed of Gift, etc.? They should be kept carefully in a safety deposit box at the bank. And what is the present condition of Mr. Saraf, is he still holding the job as treasurer, as originally proposed? And whether the front portion of his land can be included in our garden?

Hoping this will meet you both in good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Aksoja 1

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Los Angeles 25 June, 1972

My Dear Aksoja,

Please accept my blessings. I am in due receipt of your letter from Amsterdam dated June 21, 1972, and I look forward with pleasure to attending some of your meetings there in Holland near end of July. Yes, the two engagements for July 28 and July 29 sound all right, and as you have kindly invited me, if you make all nice arrangements, then I shall be very glad to attend them. One thing, you have mentioned a "band" for playing in the park.* If we hold public meetings, we can only hold kirtan, with our usual program of preaching being the main feature of attention. We shall stick only to the Vaisnava standard set for us by the great acaryas and saintly persons, namely, the Hare Krishna Mantra and other mantras which I have taught to you, but we shall not produce something artificial by writing and playing our own songs as we like.

Also, as you have requested, I shall be very much pleased to install Lord Jagannatha in the temple on the Sunday, 30th July, before continuing onwards.

Hoping this will meet you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

Aksoja dasa Brahmacari c/o ISKCON Amsterdam ACBS/sda

it can be performed besides kirtan.

Letter to: Haripuja

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Los Angeles 25 June, 1972

72-06-25

Pittsburgh

My Dear Daughter,

Please accept my blessings. I have received your letter from Pittsburgh dated June 16, 1972, delivered to me by Bibhu dasa along with his recommendation, so I shall be glad to consent to accept you as my duly initiated disciple. I shall send your beads under separate post, duly chanted by me. Your initiated name is Haripuja dasi.

Now please continue to strictly follow the regulative principles and rigidly observing the four principal restrictions, namely: no eating of meat, fish or eggs, no taking of any kinds of intoxicants including coffee, tea and tobacco, no illicit sex life, and no gambling, and always without fail chant 16 rounds of the Holy Names daily, and be happy.

If you stick to these principles with determination, then you will become free from all attachment to maya, by Krishna's Grace. The example is that when the sun is in the sky, there is no question of darkness. Similarly, when Hare Krishna Mantra is vibrating on your tongue and you are hearing attentively, then your consciousness becomes clear or Krishna Consciousness and there is no question of maya or hazy consciousness. Just as when the light and the darkness come together, the darkness cannot stand before the light, so maya cannot stand before the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Kirtanananda

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Los Angeles 25 June, 1972

72-06-25

New Vrndavana

My Dear Kirtanananda,

Please accept my blessings. I have received your letter from New Vrndavana dated June 20, 1972, and noted the contents thereof. I am very glad to hear that you are giving your full attention to the worship of Sri Sri Radha Krsna there at New Vrndavana, and it shall be your task to make certain that they will never be so much neglected in the future. Your proposal is very nice to make the atmosphere of the Deities very, very opulent, and the temple must be kept always very nice. That will be the attractive feature and people will come to see for that reason.

So far your road-show is concerned, we are not meant for giving performances, we are simple kirtana men. There must always be kirtana going on wherever we travel, and nothing else. In this connection refer to the GBC letter which will be sent to you shortly by Karandhara and Syamasundara.

So far your naming of the new initiates, Syamasundara. tells me that there are several duplications, and this is not very much desirable. So in future, better to telephone or somehow contact my secretaries and get the names from them, and in that way there will be no duplication in the future.

I have duly received the check for $200 and I thank you very much for it. Enclosed also please find one copy of Gayatri Mantra for Varanasi devi dasi.

I shall be arriving in New York sometime in the afternoon of July 2, and I look forward to seeing you all there at that time.

Meanwhile, hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Acyutananda

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Los Angeles 28 June, 1972

72-06-28

Calcutta

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter dated June 20, 1972, and I have noted the contents carefully. But I do not find any mention of how the progress is going on at Mayapur. This is our very important project, and I have entrusted the work to Tamala Krsna, yourself, along with Bhavananda and Jayapataka, but none of you are writing in this respect so I do not know what is happening there. So I am very much concerned to be always informed how the progress is going on, and I have recently received telegrams regarding our money transaction and have replied duly, but still there is no word from your side in this matter also.

I am pleased to hear that the song books and tapes of Lalita Prasad Thakura are in New York for being edited and distributed. To answer your questions, the Deities in London, New York, etc. are not mentioned in TLC, the Deities mentioned there were before these Deities were installed. In Caitanya Caritamrta there is mentioned that all over the world there are to be found many Deities. They may be covered by flood, devastation, and so on. Svayam Prakasa refers to Baladeva. So far the songs of Jayadeva are concerned, there is one, Srita Kamala. Yes, if you want to translate the Bhakti-Ratnakara. When I go to New York in a few days, namely on June 2nd, I shall be very glad to peruse the tapes and writings you have sent there.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Cyavana

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Los Angeles 28 June, 1972

72-06-28

Bombay

My Dear Cyavana,

Please accept my blessings. I am in due receipt of your letter dated 21st June, 1972, and I am very glad to hear that the proper permits have been obtained for the building work. but one thing, we are forming a cooperative society with our own members, but what is the advantage? I think that the cooperative society is formed in order to avoid paying some taxes, like stamp tax, but I just sent a check for Rs. 70,000/- to Giriraja for payment of stamp taxes, so what is the advantage if we still have to pay the stamp tax?

Yes, Giriraja is to be regarded as the absolute authority in all matters. Why do you disobey? Of course, everything should be departmentally managed, but unless there is discipline how will anything get done? If you are in disagreement at every point, how it will be possible to finish this important work? Anyway, please cooperate with Giriraja and the others, and if this is impossible then I will have to take other steps. If you want to go to Jaipur and Vrndavana for a little while, I have no objection, do it immediately.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: President of United States

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Los Angeles 28 June, 1972

72-06-28

The President The White House Washington, D.C. 20025

My dear Mr. President:

Several thousand years ago a great pious emperor ruled over this planet. He was a descendant of the great Kuru dynasty and the grandson of Arjuna, the hero of the Bhagavad-gita and the personal associate of the Lord, Sri Krishna. The people lived under his domain in peace. He provided protection for the people and the cows, as well as all other living entities. He engaged many brahmanas, spiritual leaders, to educate his people and advise him in all matters. The people were just and God-conscious. They had a good understanding of the meaning and purpose of life and lived in happiness and prosperity. They respected their emperor and received kindness and benedictions from him.

You are a great president of a great nation. In this age of unrest and quarrel, your strength, as well as the strength of your nation, will be lasting if it is built upon the pillars of spiritual knowledge and Absolute Truth.

I am seventy-six years of age and am in the renounced order of life. I came to this country from India six years ago to introduce Krishna Consciousness, the scientific process of spiritual life, to the English-speaking people of the Western world. Now by the grace of Krishna I have many thousands of disciples, young American and European boys and girls. Many of them have come to me bewildered, rebellious, and addicted to all sorts of sinful activities. Like so many of the young people today, they were lost and confused. Now they are all leading a disciplined and regulated life. They follow strict principles of spiritual life, with no desire for intoxication of any kind, or illicit sex life. They are always engaged in meaningful work, serving God and their fellow man. They have become the flower of your country and all over the world they are being treated with the highest respect.

I would humbly like to request an interview with you to discuss the possibilities of my providing further service. My disciple, Atreya Rsi das (Mr. Marz Attar of Arthur Young and Company, 277 Park Avenue, New York, N. Y., phone 212-922-5957) will assist your aides to arrange a suitable time and place for a meeting.

I hope this meets you in best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Los Angeles 28 June, 1972

72-06-28

My Dear Tamala Krsna,

Please accept my blessings. I am in due receipt of your letter dated June 22, 1972, and with great pleasure I have noted the contents and enclosures. But one thing, I do not find any mention of how the work is going on there at Mayapur. I have entrusted you as the leader of this project to see that it is always going on at full capacity, that the men are working, that the money shall be collected and spent wisely and timely, and in all respects take full responsibility for this great construction work. But I do not find even any mention how the work is going in your letters. Neither I find any photos or mention in the letters from Acyutananda, Bhavananda, and Jayapataka. Why you are not mentioning? I received sometime back two telegrams requesting money to be transferred in the usual manner, and I have duly replied the telegrams by informing you to first receive the money from Mr. Jayan, as before, and then send us requisition order with minimum joint signature of two numbers. But as yet you have not sent any requisition notice, neither have we made any transfer, so how these things will go on like this? So before going to Bangladesh you should receive the money from Mr. Jayan then send the requisition order with joint signatures. You must jointly take responsibility in this matter or I shall be always in anxiety how the things are going on. I consider this Mayapur Project to be our most important work practically, so when I do not get any information I can naturally assume the worst.

Your touring party has done a very excellent job of spreading Krishna Consciousness in Bihar state as I have seen from the newsclippings and other enclosures which you have sent. One thing, our Subala Maharaja is preaching alone in Kanpur and I do not very much approve of alone preaching, so if you like you can request him to join with your party.* Also, Gargamuni Maharaja has left Bombay with his party for touring in Gujarat state and other places. Your touring and the publicity is a tremendous service. Krsna will be very much pleased. This touring and preaching, along with sankirtana party, this is our actual mission. And if you go to Bangladesh and do the same work there, it will be a great achievement for you and all of the world if you are successful. So I will pleased to learn if you have got the visas in Delhi, and if you go to Bangladesh make certain first to get the money from Mr. Jayan and sent the requisition order with signatures duly.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Subala's address is c/o Swami Om Prakash, Ramayan Vedanta Ashram, 112/177 ARYA NAGAR, KANPUR-2, U.P.

July

Letter to: Rupanuga

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Los Angeles 1 July, 1970

72-07-01

Virginia Beach

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter from Buffalo dated June 26, 1972, and I can very much appreciate the report therein. Yes, that is our main program, this traveling and preaching just as I am doing. Now you have to keep the institution in living condition in the near future, so as such you have to preach vigorously to the right point so that people will appreciate our movement and take to it. I am so much pleased that you have taken Sannyas and are preaching whole-heartedly. Do not worry about your wife and child, Krishna will take care of them. Just you save the foolish world from going to hell. Everyone has become already animals. They are not interested in morality, religion, or other subject matter of the human form of life. And when one is prepared to become animal, then what this school-college education will do? This material world seems to me like a dead body, and even though they try to decorate it very gorgeously, what use can we enjoy from such dead body? So practically we see the youth of your country have become very much frustrated by trying to enjoy this dead body, and they are seeking to find the point of real life which has been lost, but they are thinking that to become animals will give them new life, just like standing naked or growing long hairs. But without Krishna that is not possible. Therefore, it is your duty to inform them very seriously and tactfully that this dead body of material nature can only be revived if we inject it with Krishna Consciousness movement. If we do like this, then your country will become the most gorgeous place, it will be Vaikuntha.

Therefore, I am especially appealing to the GBC men to take this mission of Krishna Consciousness movement very, very soberly and without any inebrieties for advancing the knowledge of how to inject Krishna Consciousness into the dead body of material nature. And I am especially convinced that your government of your country must come forward to assist us. We may approach our government leaders with our simple formula and show to them by the practical result that we are accomplishing the reform work that they are trying to do by spending millions of dollars but not very successfully. We, on the other hand, are rescuing the most fallen members of society among the young people and giving them new life of spiritual or highly desirable qualities, such as honesty, cleanliness, truthfulness, morality, like that. Now you approach the government leaders and convince them in this way, and that will be the greatest achievement. They have got so much money for spending for human welfare activities, and practically we are demonstrating that they have given us foodstuffs in India and we are distributing them daily to not less than 500 men, and if they would give us more we could also increase more and more. Your government has got inclination to assist the unfortunate people of the world, and that is very nice idea, now they should understand also that we are very much anxious and capable to assist them in their great and noble endeavor by rendering our services amongst the unfortunate citizens. If they give us financial help in this matter of human welfare activities, we are prepared to save or rescue their entire population from the clutches of ruin and degradation of all sorts. As I think you have tried once before and you have met some important political leaders in your Washington, D.C., so I am requesting you especially should take up this task very seriously of convincing your nation's leaders to give us all cooperation, and we shall in turn volunteer our all services to help them. By our mutual combination I am certain that we can improve the entire humanity to the point of spiritual understanding and thus automatically eliminate the basis for wars, poverty, disease, inequality, insufficient supplies of foodstuffs, and so many other problems that plague our so-called civilized societies. Another thing is, wherever I shall be from now on I want the Bhagavata Seminar to go on. In San Diego, I spoke at one such seminar on "Hinduism" which attracted many scholarly persons from all over the United States. So I am thinking that if we arrange similar seminar programs in the future, wherever I am speaking at the time, that will be a great success. So I am coming to New Vrindaban for the Janmastami celebration by end of August from Europe, so if you can arrange and advertise widely for such Bhagavata Dharma seminar or festival, I shall speak for minimum 7 days on the subject matter of Bhagavata Dharma. You may invite all the intelligent class of men, like students, professors, philosophers, scientists, educationists, like that, and they can pay some fee and we shall give them all facilities for living, and they shall attend our classes daily for some set period and take away immense benefit. I am enclosing the copy of one sample advertisement for the seminar in San Diego. Similarly, we can arrange such seminar at New Vrindaban. What do you think?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 1 July, 1972

72-07-01

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter from Cleveland dated June 26, 1972 and I have noted the contents with great pleasure. Similarly I have received such nice letters from Rupanuga and Hrdayananda, and I am very much satisfied that you are all feeling the serious nature of this Sannyasi mission. So far you are concerned, I am especially stressing the importance of our Dallas Gurukula for training up the next generation of Krishna Consciousness preachers. This is the most important task ahead. I am seeing practically how wonderful the children are coming out. Therefore, we shall be very, very vigilant and careful to maintain the highest standard of temple atmosphere and conduct in Dallas. You may install Radha-Krishna Deities and worship Them very, very gorgeously. Simply by associating with the elderly members, the children will learn everything. So, the quality of the elderly members must be also very much to the standard of excellent Vaisnavas; otherwise, the children learn by example and they will very easily be misguided if their senior god-brothers and god-sisters are themselves neglectful. I shall certainly come there to Dallas to see how things are going on as soon as there is opportunity. We must develop our Krishna Consciousness school at Dallas to be the model for education in all the world, and let anyone see our Krishna Consciousness children and they will immediately understand the importance and necessity for such education amongst the citizens at large. Otherwise, the children of your country and other countries, they are simply growing up to be sophisticated animals, so what good will their education do? But if they will agree to try to understand our Krishna Consciousness education or way of life and allow their children to be educated by us, they will see them come out as the topmost citizens with all good qualities such as honesty, cleanliness, truthfulness, loyalty, etc. So that is a very important work and you are especially responsible to make it successful. All other GBC men should give you all assistance for building up the standard there.

You mention that you are no longer much occupied with seeing that the rent and mortgage is paid and that the incense is sold, but GBC means to be occupied with everything in the zone. It is not that now we are preachers we can neglect all other points. No, the GBC member is supposed to know everything and anything about the condition and situation of all matters within his jurisdiction. That is the meaning of secretary. So because we are engaged in many fields of activity I am especially relying upon that knowledge of my GBC assistants and secretaries to manage everything properly. But if we do not take time to understand how the financial matters are going on, then at any moment we may experience some calamity due to our inattention to these matters. Therefore, you should try to keep yourself always informed how the financial matters are improving and keep your watchful eye on every feature of our Krishna Consciousness activity. That is also part of preaching work. I am also preaching daily. But I am at the same time managing everything, seeing the statements of accounts, going to the bank, giving advice on every topic, like that. Just now I have purchased one apartment house with seven apartments just adjacent to the L.A. temple and very soon we shall invest in similar properties. So practically there is no question of my neglecting the financial matters of the society, and similarly, you shall do as I am doing. That is your real business. So far your question, Yes, it is good to be prepared with a well-thought lecture in advance. However, we must be able to preach effectively at a moment's notice or under any conditions or circumstances also. As you begin to study the Sanskrit words, in each word you will find a treasure house of different understanding.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gunagrahi:

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New York 3 July, 1972

72-07-03

My Dear Gunagrahi:

Please accept my blessings. I beg to acknowledge receipt of your letter from Buffalo dated June 21, 1972, and I have noted the contents carefully. Especially I am very much pleased to hear that the University of Buffalo has given to you more than $1200.00 in grant. I can understand by your enthusiastic preparations for Rathayatra in Buffalo that you are very sincere boy and capable devotee. This is very much wanted throughout the society of men, that some few of you will come to the understanding that by serving the Lord with my full energy that this will be my happy position of life and that no other occupation will give me any, not even an ounce of pleasure. Such persons like yourself who are thinking in this way are getting all intelligence and facility by how to do the things properly, and that Krishna is helping you with intelligence and ability, now you take the right course and utilize the opportunity given to you by Krishna to actually inject the human society with that same determination to serve the Lord. Only a handful of you are there who are convinced beyond any doubt about this Krsna consciousness movement, but is sufficient to change the entire course of history.

I shall be in London this year for the Rathayatra festival and after that I am going to Paris for the twenty-first, twenty-second and twenty-third of July, and as I have already confirmed these engagements long ago, I regret I shall not be able to physically attend your Rathayatra at Buffalo, but my presence is always with the devotees who are serving so nicely.

Worship of Radha-Krishna Deities is the ultimate pinnacle of Deity worship, and it must be done with the utmost caution and attention to every detail of giving opulent service. I am not recommending more temples to install Radha-Krishna Deities until I have become more convinced that they can properly manage. At least five to ten persons must be engaged full time to worship Radha-Krishna properly, and for any small temple especially that is a detrimental factor to maintaining the highest standard in other temple activities besides, because there are not enough men. You may worship Lord Jagannatha, or if you like to install Gaura-Gauranga, Gaura-Nitai, or simply Gaura Deity, He is also very liberal and will forgive and tolerate any service offered to Him even by Jagai and Madhai.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/nd

Letter to: Gurudasa

-

New York 6 July, 1972

72-07-06

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated June 19 and June 30, 1972, and I have noted the contents carefully. Ksirodakasayi Prabhu has delivered to me the Check Book no. PGL 971801 to PGL 971850, as well as the Pass Book for Vrindaban Building Fund account. The Check Book please find herewith. The Pass Book and a further letter will follow very soon, along with an advice to the Punjab National Bank written by Ksirodakasayi.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dayananda

-

New York 7 July, 1972

72-07-07

Los Angeles

My dear Dayananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated June 26, 1972, and July 4, 1972, and I have noted the contents very carefully. Now my advice is this, that you take your family to San Francisco and become the President there, because Kesava wants to change, and I think he has liked it in London very much, so he may come here immediately while I am here and help me to get one very nice temple here. What do you think of this proposal?

Yes, reading my books will help you, philosophy must be there, but if you do not also apply the philosophy by participating in all temple affairs like rising early, attending mangal arati, performing devotional service, then simply learning the philosophy will have no effect. Therefore, my suggestion is that you should take charge of the San Francisco affairs, which are already in good order, and live nicely with your family in Krishna Consciousness, because you have got tendency to manage and also good experience and ability.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda cc: Kesava das/SF
Letter to: Sri Joshiji

-

New York 7 July, 1972
72-07-07
El Cerrito, California
Dear Sri Joshiji,

Please accept my greetings, and I beg to acknowledge receipt of your letter dated June 27, 1972, and I thank you for your proposal for cooperating. I did not reply your letter earlier as I was preparing to come here to London.

Your proposal to cooperate with this movement is very magnanimous, and I thank you for your suggestion. But before doing anything tangible, I wish to discuss with you in detail. I wanted to see you in Los Angeles, but I could not get up to San Francisco, neither you could come to L.A. Now I shall be away from California for about one month, but when I shall return we shall discuss further this matter. I welcome your suggestions for voluntary service. Thank you very much.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Madhudvisa

-

London 8 July, 1972
72-07-08
My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 30, 1972, and I have noted the contents. I am very much pleased to see the photos of the Jagannatha cart being made by you in Melbourne, and I can understand that you energy and experience are being put to good use there in Australia. That is the secret to success, utilizing our God-given energy to please Krishna.

Regarding your question of dancing-show, whatever it may be, it may not deviate from the real Krishna Consciousness program. We are Hari Kirtana men, that’s all. We can attract people by some gorgeous show, but inside there must be strict purity and seriousness, otherwise, we shall be attracted by the gorgeous show only. There are two energies always working simultaneously, and Maya means when we diminish the spiritual energy, then automatically we become attracted to the external dress of Maya. So I do not care very much for these plays and dramas unless they are coming directly from the Vedas. If we can recite from Bhagavad gita the first chapter without any need for elaborate scenery or stage-props and gorgeous dresses, that is best. Just like your Shakespeare. Macbeth may be recited by two men, without anything else, and simply by their acting ability and the meaningful words alone, they can very easily capture the entire audience and give them real substance. We have so many stories, like Jagai-Madhai, Krishna departing for Mathura, like that. Satire will not help us. Our message is very grave, and because it is the Absolute Truth, it will work without any artificial presentation.

Because they heard of our program in Bombay along with the Zavery sisters Manipuri Dancers, here in London they had arranged one program of lecturing by me along with a recital by one man playing on the vina just to attract attention to my speaking. I am not in approval of such arrangements, and it will be dangerous thing in future if we begin this type of program just to attract the masses. Already I see this happening practically all over the Society, so better we stop it now and get ourselves firmly on the track chalked out for us by Lord Caitanya. We are simply Sankirtana men, our program is chanting, dancing, distributing prasadam, and speaking high philosophy, that’s all.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhagavatananda

-

New York 8 July, 1972
72-07-08
My Dear Bhagavatananda,

Please accept my blessings. I have received your letter from Pittsburgh dated July 3, 1972, and I have noted the contents carefully. One thing is, our process of Krishna Consciousness, if it is followed with determination and enthusiasm, automatically it has the effect of fixing us, body, mind and soul, to the Lotus Feet of Lord Krishna, so that all sorts of fluctuations of the material nature, all sorts of difficulties and discrepancies of life are easily withstood. But first you have to agree to understand the process and follow it scrupulously. That is wanting. If I only think I know something, that is mental platform of accept/reject, and any knowledge gathered from the mental platform is like that, tottering and precarious, and it can be immediately rejected at any time.

Krishna Consciousness has great potency to deliver us to the highest platform of perfection, but only if it is understood by the intelligence. Something understood by the intelligence is fixed forever and cannot waver, and that is almost spiritual. From your letter, I can understand you are confused in your mind, because you do not want this, you do not want that, you might like another, like that. That position of confusion is not very much desirable, so you are a Vaisnava, now rid yourself of such misunderstanding of things. Vaisnava means one who is able to sit down anywhere, under any conditions, and be happy. He wants only a place to lay down, a little prasadam, and if there's a little service he can do, gladly let me do it for Krishna, that's all. As long as we are thinking I want this, that is not to my liking, or if I adjust things a certain way everything will be better, these thoughts are material. Devotional service is not conditional. So stop this dreaming state. Try to understand things with the light of your intelligence, and if your are sincere in this way, without a doubt Krishna will give you full facility to understand Him and become freed of the bondage of ignorance.

Nowadays it seems many of the older disciples like yourself are having difficulty. If you do not set the example for the younger students and take the responsibility for instructing them in the right line, how will things go on? Try to always study our books and see our philosophy from different lights of directions, become convinced yourself of this knowledge and without a doubt all of your difficulties of mind will disappear forever and you will see Krishna face-to-face.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandarani

-

New York 8 July, 1972

72-07-08

Dallas

My dear Nandarani,

Please accept my blessings. I have seen this special Rathayatra issue of "Back to Godhead" written by you, and I am so much pleased that so intelligently you have assorted the matter to completely understand our philosophy in a nutshell. I know that you are very intelligent and educated girl, so fully kindly utilize it for developing the Dallas institution for the benefit of your so many children. Or if your husband will accept the post as President of San Francisco center, you may accompany him there and assist him in every respect.

You can consult me freely whenever you like and I shall try to enlighten you as far as possible. But I am certain you are intelligent enough and I have already given you some hints on the basis of which you can do the needful.

Your husband has gone back from London, being completely overcome by family separation. So there is no need of living separately. Both of you husband and wife live together and render the best service to the Lord. We have never discouraged family life, so both of you are intelligent and can make your plan. Keep your situation fit for rendering service to the Lord more enthusiastically. That is my desire.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ish Kumar Puri

-

New York 9 July, 1972

72-07-09

Atmaram and Sons Book Sellers and Publishers Delhi-7, India Kashmere Gate,

My dear Ish Kumar Puri,

Please accept my blessings. I beg to acknowledge receipt of your letter from Delhi dated June 23, 1972, and I am pleased to note that you wish to take up publishing our books. Enclosed you will find information of several of our major works, such as number of pages, size of pages, etc. So far number of copies to be printed, that you can decide between yourselves and our ISKCON representatives there in India. I wish to publish with your firm less expensive editions of our existing English language books, keeping as far as possible to the high standard we have established, and also to print Hindi language books.

In this connection, I am requesting two of my disciples there to either correspond or meet with you to discuss the matter thoroughly. Sriman Gurudasa Adhikari, President of our Vrindaban ISKCON center, can supply you with all samples of our literature, etc. His address is c/o Radha-Damodara Mandir, Seva Kunj, Vrindaban, U.P. In addition, the editor of our Hindi publications, Dr. R. P. Rao, Reader-in-Chemistry, 20-K Hirapur, Gorakhpur University, Gorakhpur, U.P., will be contacting you very soon regarding the work in Hindi language.

After you have studied the matter thoroughly, kindly send me your lowest quotations for printing the books listed herewith. I shall be in London at the above address until the 20th of this month, and after that you may write me at my New York temple-headquarters, 439 Henry Street, Brooklyn, New York, U.S.A. 11231.

Kindly convey my blessings to your good family, and especially my respects to your father. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hrdayananda

-

New York 9 July, 1972

72-07-09

[To Hrdayananda]

Now you must all three, along with the other sannyasis, GBC members, and other leaders become very serious to actually give the human kind the greatest welfare, namely, this Krishna Consciousness movement. Your task ahead is very huge, but it will be quite simple and easy if you simply do as I am doing. You must become conversant in every feature wherever it is needed throughout the society. Out first business is to preach to the devotees and to maintain the highest standard of Vaisnava education. Management must be there as well, just as I am preaching daily from S. Bhagavatam, B.G., but I am also going to the bank, making investments, seeing the trial balance making letters, seeing how things are going on, like that. So you must become expert in all these matters, just as I am giving you example . . . Syamasundara. has passed on your telephone message that you wish to open a Vedic college or school of higher Krishna Consciousness education there at Houston. That is not very much desirable. Actually, every center should be a college, and this is our training, singing dancing, working, temple worship, like that . . .

Try to understand the subject matter from different varieties or approaches. For example, we know from Bhagavad-gita that Krishna says He is the taste in water. Now try to understand just how Krishna is that taste in water, that is the high-class education.

Letter to: Gurudasa

•

London 11 July, 1972

72-07-11

Vrindaban

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter from Vrindaban dated July 5, 1972, and I am pleased to note the progress with Mr. Keating. You can send me the letters and documents as soon as possible, and we can use them in our propaganda work. I have sent one letter to Ish Kumar Puri, copy to you under separate cover. As for size of plates from Japan, you may correspond with Karandhara in Los Angeles about these businesses with Dai Nippon, as he knows all these things.

I am very much encouraged to understand that you are making nice progress with the building work. I have sent the Check Book, Punjab National Bank, account no. 642, under registered post, so kindly acknowledge if you have received or not. Then you remain as President of Vrindaban center, we shall see later on. As for Ksirodakasayi, he has decided to remain here in London to live with his family and work here to raise funds for future new London headquarters. There is one boy, Bhagavatananda, in Pittsburgh temple, who wants to have some new engagement and he is expert carpenter who has built many houses in New Vrindaban, so you may correspond with him if he can come to help you there.

I do not know what you mean when you mention the government is discouraging Americans from Vrindaban area, and that Subala may be deported. Kindly elucidate. So far the Delhi deities, one man here in London, Dr. Shah, wants to pay for the freight to bring them to Edinburgh where we have got one nice center for installing them there. But I do no know how it will be done. Anyway, keep them safely and we shall see later on.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subala

•

London 11 July, 1972

72-07-11

Vrindaban

My dear Subala,

Please accept my blessings. I have received your letter from Kanpur dated July 2, 1972, and I have noted the contents therein. Yes, singhania will not help us very much, but if he wants to sponsor a ten-day "Hare Krishna Festival"* in Kanpur from Sept. 22 to Oct. 1, 1972, that will be nice. If I am in India at that time, I shall be pleased to attend. In future, you may join either Tamala Krishna's party or Gargamuni's party for preaching tour, this alone preaching is not good.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *or "Bhagavat Dasaha" which means ten days of transcendental discourses on the science of Bhagavan reading from Bhagavad-gita as it is as well as that from Srimad-Bhagavatam. If I attend, I shall let you know timely so that you could give publicity sufficiently. Most probably I shall attend. ACB

Letter to: Giriraja

•

London 12 July, 1972

72-07-12

Bombay

My dear Giriraja,

Please accept my blessings. I have met with Mrs. Morarji on arriving here in London and she has agreed to be the President of our Bombay Board of Trustees for building up the Juhu project. This is a good opportunity. So she, along with our other big Life Members, can form this Committee., and our own men will give direction. Now form the Committee. by consulting her how to do it, and the Committee. may meet and organize how to raise funds and push on this project, and I shall give direction how to do it.

Now one thing is, she wants us to come to her school and give classes in Krishna Consciousness, so you go there with others as often as possible and give instruction to the children, bring them to our temple, distribute prasadam, like that. More and more, she will become favorably disposed as she sees us that we are performing the best welfare activity. Kindly inform me how these matters are making progress.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jaya Gopala, Suniti

-

London 12 July, 1972

72-07-12

Los Angeles

My dear Jaya Gopala and Suniti,

Please accept my blessings. I am in due receipt of your telegram dated July 9, 1972 and I have noted the contents with great concern. I am very much anxious to know what is your condition, and how you are recovering. Please let me know at your earliest convenience. In this material world, at every step there is danger, so we must become very diligent in executing spiritual life, and not neglect even a moment.

Hoping this will meet you good spirits and increasing good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Shyamsundar Mallik

-

London 13 July, 1972

72-07-13

Shyamsundar Mallik 155/A Mahatma Gandhi Road Calcutta-7, India

My dear Brother Shyamsundar,

Please accept my blessings. I am in due receipt of your kind letter dated 7/7/72 in Bengali, and you will excuse I am writing in English because I am in London. I hope you are making the Ratha-yatra Festival very successful, along with my disciples headed by Bhavananda and Acyutananda Swami. In my childhood I used to take my ratha with my little friends, about 60 years ago. Again I am reviving the same attempt with my young disciples. I have become old, and you are also old, although not so old as I am. We may pass away, but my disciples will carry on this festival yearly, and so it will be remembered forever our eternal relationship with Sri Sri Jagannathaji and Sri Sri Radha-Govindaji. Ask your sons also to cooperate so that in future this festival will be continued for good.

I am presently engaged here in London for celebrating the Ratha-yatra Festival also. A huge festival will begin at Marble Arch and proceed to Trafalgar Square, where I shall speak to at least 10,000 persons. Similarly, my disciples are holding Ratha-yatra festival at San Francisco, Philadelphia, New York, Tokyo, Melbourne (Australia), Calcutta, and other places. So what was my childhood play 65 years ago is now a worldwide event. The same Radha-Govindaji worship and Jagannatha worship is going on all over the world.

Hoping this will meet you in the best of health.

Yours affectionately, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

London 13 July, 1972

72-07-13

Bombay

My dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 6, 1972, and I have noted the contents. I am pleased to hear that everything is progressing nicely there in Bombay. As for Srimati and Madri, they shall not be going to Africa. Brahmananda mentions that several other boys want to go to Africa from Bombay. Why this restlessness? If you so much require their services in India, why they should whimsically go away? It is better if they stay to help you there.

So far the flats, yes, Rs. 80/- per sq. ft. should be the price. Rs. 100/- is the standard rate for that neighborhood, so our price is not too high. So far Lalita Krishna is concerned, I have received one letter from Purusottama das Brahmacari requesting to travel to Malaysia with Lalita Krishna for opening some centers there. So best thing is to open centers in Malaysia and Singapore, recruit many Chinese-speaking devotees, translate our books into Malaysian and Singapore language, then with a party go to China later on. Regarding the boys you have recommended, their letter of initiation is enclosed and beads are sent under separate post.

Life Member means Life Member, there is no inheriting by the eldest son. It is only Rs. 1111/-, what is that?

Why you shall send Mayapur a monthly allowance? The plan was that Calcutta or Tamala Krishna was to maintain Mayapur. How is it Calcutta is not sending collections to Bombay? Unless they send their collections you cannot pay them anything. Bhavananda and yourself, you consult and do the needful. Why everything is referred to me? I instructed that Calcutta should support Mayapur. Otherwise what is the use of maintaining such big establishment in Calcutta?

So far Saurabha's idea to concentrate on the temple building, that is accepted.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda cc: Jayapataka/Mayapur

Letter to:Tilakainath (Tom), Dhumrakesa (Doug), Gokulacandra (George), Pavamana (Paul)

-

London 13 July, 1972

72-07-13

Bombay

My dear Sons,

Please accept my blessings. Upon the recommendation of Giriraja I have gladly consented to accept all of you as my duly initiated disciples. Your beads have been duly chanted by me and they are sent under separate post. Your initiated names are as follows:

Tom/Tilakainath das

Doug/Dhumrakesa das

George/Gokulacandra das

Paul/Pavamana das

Now please continue to strictly follow the regulative principles, namely: no eating of meat, fish, or eggs; no intoxicants, including tea, coffee, cigarettes; no illicit sex-life; and no gambling.

If you stick to these principles with determination, then you will become free from all attachment to Maya, by Krishna's grace. The example is that when the sun is in the sky, there is no question of darkness. Similarly, when Hare Krishna Mantra is vibrating on your tongue and you are hearing attentively, then your consciousness becomes clear, or Krishna Consciousness, and there is no question of Maya or hazy consciousness. Just as when the light and the darkness come together, the darkness cannot stand before the light, so Maya cannot remain in the presence of Krishna. Always remember, therefore, to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yadubara

-

London 13 July, 1972

72-07-13

Bombay

My dear Yadubara,

Please accept my blessings. I am in due receipt of your letter dated July 1, 1972, and I have noted the contents carefully. Dai Nippon has upped their price for Hindi BTG considerably, so it is better to print in Bombay just as you have done with Gujarati BTG. When you return to Bombay, you can try for this. Meanwhile, the manuscript is lying with Dai Nippon for next Hindi BTG, so they have quoted nearly 20 cents per copy or more than 2 rupees, so I think that it will be better to send the manuscript to Bombay. I shall await your advice before deciding the matter.

You may develop the films of manuscripts from Birnagar and inform me what you have done and which manuscripts are with you, then I shall inform you where to send them for translating, etc.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Puri Maharaj

-

London 13 July, 1972

7, Bury Place,

London, W. C. 1,

England.

My dear Puri Maharaj,

Please accept my humble dandabats. I understand that the Rs. 1000/= has already been sent to you on or about June 8, 1972. I hope you have received it safely, and that you are doing the needful. I shall be very glad to hear from you what is the progress.

Now we are in London for holding our 4th annual Rathayatra Festival of Lord Jagannath. The procession will begin from Marble Arch and finish in Trafalgar Square, where I shall be speaking to more than 10,000 persons and holding fire yagna. Simultaneously, my disciples will be holding similar Jagannath Rathayatra Festivals in San Francisco, Tokyo, Philadelphia, Melbourne (Australia), and in Calcutta.

Thanking you, and I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Tridandi Swami Sri B.V. Puri Maharaj, Sri Krishna Chaitanya Math, Sri Krishna Nagar, Visakhapatnam, A. P., India.

ACBS/sda

(handwritten)

Enclosure: (1) reply – end of July 72

Replied on 21-9-72

Letter to: Palika

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ISKCON London 14 July, 1972

72-07-14

My Dear Palika,

Please accept my blessings. I am in due receipt of your letter dated July 4, 1972, and I am very much pleased to hear that all the preparation for Rathayatra Festival are very nice. Regarding the Jagannatha deities, They can be placed on the altar, that is sufficient.

Hoping this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Bhavananda

-

London 14 July, 1972

72-07-14

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated July 5 and July 8, 1972, and I have noted the contents carefully. So far the speakers for Rathayatra are concerned, that is all right, but it is also a good idea to offset their nonsense by our own speakers. Yes, we should stand in our position and defy all nonsense propositions. Our math in Mayapur is not for Bengalis, the math is for you foreigners, to give you facility for offering respects to Lord Caitanya.

I have notified Karandhara to send you the ten Krsna Books as you have requested, but in future I want at least two signatures to be there. One thing is, I have heard that Jayapataka is requesting Giriraja that Bombay should send maintenance allowance to Mayapur monthly. But I instructed in the beginning that Calcutta should maintain Mayapur. Also, you are not sending your collections regularly to Bombay, so how they can support you? If Bombay is maintaining, what are others doing, eating and sleeping? Why does Jayapataka want allowance? Anyone who cannot collect money, they should go to Mayapur and live there and simply eat and sleep, like women and widows. I shall arrange for their eating and sleeping. But in cities, those should live who can collect and earn. The widows are not earning in Hindu society, they eat and sleep at others' expense. So if you are not able to earn in Calcutta, better all go to Mayapur and eat and sleep and I shall accommodate all widows, women, and others at Mayapur and Vrindaban. Otherwise why should we maintain such large establishment in Calcutta simply for eating and sleeping and spending. These two places will be reserved for those who cannot collect. For them I am making provision. Only the active members who can collect, they shall live in the city. Eating, sleeping members, they shall live in Mayapur, that's all.

As soon as the first residence is finished, no more cash will be sent, only books. Therefore, you must work very hard to sell the books. Not that money will come from somewhere and we shall eat and sleep and so-called chanting. We must work hard like karmis, but not for sense gratification but for Krishna.

One thing, on the invitation card you have written All Glories to Our Guru Maharaja. This is impersonalism. As soon as we offer obeisances to guru, the name should be there. We are strictly personalists. The sahajiya's, they write Glories to Guru. Why you are learning this impersonalism, who has taught you? Daily I am offering obeisances to my Guru by vibrating his real name, Srila Bhaktisiddhanta Sarasvati, otherwise it is impersonal.

Formerly, I told that Calcutta should support Mayapur. So whoever can take charge of both, he should be President. You should discuss these things amongst yourselves. Simply taking title of President will not help. Why there are no letters from Tamala Krishna, why he is not taking active part in Mayapur? I originally entrusted him with responsibility for Mayapur, but he does not even write what is the situation there, nor does he co-sign for money to be sent.

Whether you can deal with so many problems? I am receiving so many letters daily from Calcutta. The temple officers are appointed to minimize my time, not increase it with so many letters. Best to stop expanding, or if you cannot raise funds there, close up the Calcutta center. It is not that the officers should be expert in one field only, they should be expert in everything.

I have written one letter to Syamasundara. Mallik, and I am glad that the preparations are going on nicely for the Rathayatra Festival in Calcutta.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa

-

London 14 July, 1972

72-07-14

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 9, 1972, wherein you have told me the water from the well is sweet. That is very good news. Now erect one large tank, similar to the one in front of Vrindaban station. Pump the water into the tank and store it. Water in Vrindaban, if it is sweet, it is very digestive, and simply by drinking water one becomes healthy. So far the sign is concerned, you can call our place the ISKCON Krsna-Balarama Temple.

Regarding the Cox and Kings proposal, that is very nice. I have no idea about Haridwar and Hrshikesa. I think Acyutananda was there, along with Harivilasa. But our point is that the tourists may concentrate in Vrindaban with us, live with us, and learn from us the spiritual life. What is the use of wandering here and there, simply seeing this and that and going home? Our main business is to teach them Krishna Consciousness. Yesterday I have met with George Harrison and his wife in their place at Henley, and they are both very much favorable. They want to stay with us for some time at Radha-Damodara Temple this winter sometime, I will tell you when.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hanuman

-

London 14 July, 1972

72-07-14

Managua

My dear Hanuman,

Please accept my blessings. I am in due receipt of your letter from San Salvador dated June 28, 1972, and I am very pleased to note your progress by marching through the central America. It appears this part of the world is very, very sympathetic with our movement, so you may supply Karandhara with all the news reports and request him to send men to open centers. This travelling and preaching is very much appreciated by me and factually it is really Lord Caitanya's sankirtana movement. So you and your assistants have got my all blessings and encouragement, now go on with complete confidence and always praying for the protection and mercy of Lord Krishna, and there will be no impediments, rest assured.

If you require books in Spanish language, you may request Karandhara and Citsukhananda and they shall ship to you wherever you like, but this distribution of books, combined with preaching, is the best process for spreading Krishna Consciousness, so always there must be books.

Hoping this meets you in very good health and happy mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

-

London 14 July, 1972

72-07-14

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated July 9, 1972, along with letters to temple presidents, which I have signed and duly posted. I am glad to hear that the owner has accepted our bid of $63,500 cash, and I shall be returning to U.S.A. before the end of 50 days to settle the matter. I have promised Brahmananda to be in Nairobi up to August 27th. If the deadline for payment is August 30th, that leaves very little time. Shall my presence be required to sell the FNMA bonds and make other arrangements? What do you suggest?

So far Dayananda, I have no objection if the grhasthas live outside and earn money, but I do not want them to leave. The strict temple procedure is only for those who live in the temple. Grhasthas should live outside, and they cannot follow strictly everything, but why they should give up altogether their devotional procedures? So many big stalwart devotees are leaving, why is this? Advaita, Uddhava, Krsna das, and now our Dayananda and Nandarani. I have sent them each one letter, so if you find them, you may deliver them my letters. This is not at all good if our big devotees fall down so easily and go away. Try to save them.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rsabhadeva

-

London 14 July, 1972

72-07-14

Berkeley

My dear Rsabhadeva,

Please accept my blessings. I beg to acknowledge your letter from Berkeley dated nil, and I am very much pleased to learn that you are trying to find out some place where I can give two or three times a week lecture-class to university students in the philosophy of Krishna Consciousness or Bhagavata Dharma. But one thing is, the sannyasi has no such thing as teaching credentials or "academic vitae." So they can simply decide on the basis of my books and teachings. But I am not an ordinary teacher, I can do it only if I am a guest lecturer. Otherwise they will not take me very seriously. But I should be honored as a guest lecturer and paid well, as well as they should give me a nice house, not very big, but nice. And I will speak twice or thrice in a week to as many students who will come, intelligent boys and girls, and they will get regular instruction in our Vedic knowledge as it is.

I have heard from Bhakti das that that University in San Diego where I spoke is willing to have me there, so unless you are able to arrange something there at Berkeley or San Francisco, I shall probably teach at San Diego. Accredited or not accredited, it doesn't matter, I simply want to present this great philosophy to serious students who will understand it and deliver the world from the present-day ignorance of misinformation, so if you can help me in this way I shall very much appreciate.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Damodara

•

London 15 July, 1972
72-07-15
My Dear Damodara,

Please accept my blessings. I have recently seen a copy of a letter that Karandhara Prabhu has sent to all centers regarding payments of the Back to Godhead and Book Funds dated July 9, 1972. Karandhara has informed me that you are apparently an offender in the connection of being tardy in payments to my BTG and Book Fund. This is not good. We are trying to push on this movement on many fronts, one of the most important being the production and distribution of our Krsna Conscious literature for the upliftment of mankind. My Guru Maharaja particularly gave me this assignment. Please assist me to your best capacity in this regards.

Karandhara Prabhu is the treasurer of the BTG and BKF so you may immediately clear your accounts with him, and this will be a serious responsibility upon you.

Hoping this meets you well in Krsna Consciousness.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Acyutananda

•

London 15 July, 1972
72-07-15
Calcutta
My dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 7, 1972, and I have noted the contents carefully. Regarding the songs by Jayadeva, "Srita Kamala" is not approved. Sometimes our Krsnadasa Babaji sings, but it is not approved by Prabhupada. Those songs are for siddha bhaktas, not for us who are sadha bhaktas or learning bhaktas. Lord Caitanya never divulged in public, he enjoyed them in the company of his selected three or four devotees. There is one song by Jayadeva, "Worshiping the Ten Incarnations," that song is all right.

The other songs that you mention are all right. Regarding the manuscripts, you may photograph all of the pages, then we shall type them later. If there is shortage of film, I have instructed Karandhara to send you a large supply of the appropriate films for photographing the pages. Or you may purchase there and we shall pay from Book Fund. These are important works and they must be preserved forever, so what is that expense?

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda N.B. I am not hearing about Mayapur. Please send me reports regularly what is happening there. Where is Tamala K. Goswami. I have not heard from him since longtime. Has he gone to Bangladesh yet? ACB
Letter to: Amogha

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London 15 July, 1972
72-07-15
Melbourne
My dear Amogha,

Please accept my blessings. I have recently seen a copy of a letter that Karandhara Prabhu has sent to all Centers regarding payments to the Back to Godhead and Book Funds dated July 9, 1972. Karandhara has informed me that you are apparently an offender in the connection of being tardy in payments to my BTG and Book Fund. This is not good. We are trying to push on this movement on many fronts, one of the most important being the production and distribution of our Krsna Conscious literature for the upliftment of mankind. My Guru Maharaja particularly gave me this assignment, so please assist me to your best capacity in this regards.

Karandhara Prabhu is the Treasurer of the BTG and BKF so you may immediately clear your accounts with him and this will be a serious responsibility upon you.

Hoping this finds you well in Krsna Consciousness,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Satsvarupa

•

London 15 July, 1972
72-07-15
Detroit

My dear Satsvarupa,

Please accept my blessings. I have recently seen a copy of a letter that Karandhara Prabhu has sent to all Centers regarding payments to the Back to Godhead and Book Funds dated July 9, 1972. Karandhara has informed me that you are apparently an offender in the connection of being tardy in payments to my BTG and Book Fund. This is not good. We are trying to push on this movement on many fronts, one of the most important being the production and distribution of our Krsna Conscious literature for the upliftment of mankind. My Guru Maharaja particularly gave me this assignment, so please assist me to your best capacity in this regards.

Karandhara Prabhu is the Treasurer of the BTG and BKF so you may immediately clear your accounts with him and this will be a serious responsibility upon you.

Hoping this finds you well in Krsna Consciousness,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Danavir

-

London 15 July, 1972

72-07-15

Portland

My dear Danavir,

Please accept my blessings. I have recently seen a copy of a letter that Karandhara Prabhu has sent to all Centers regarding payments to the Back to Godhead and Book Funds dated July 9, 1972. Karandhara has informed me that you are apparently an offender in the connection of being tardy in payments to my BTG and Book Fund. This is not good. We are trying to push on this movement on many fronts, one of the most important being the production and distribution of our Krsna Conscious literature for the upliftment of mankind. My Guru Maharaja particularly gave me this assignment. Please assist me to your best capacity in this regards.

Karandhara Prabhu is the Treasurer of the BTG and BKF so you may immediately clear your accounts with him, and this will be a serious responsibility upon you.

Hoping this meets you well in Krsna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mahatma

-

London 16 July, 1972

72-07-16

Los Angeles

My Dear Mahatma,

Please accept my blessings. I am in due receipt of your letter of July 6, 1972, and I have noted the contents. If you have taken a wife for grhastha life, why are you neglecting? That is not Vaisnava. Vaisnava means he is very much responsible, and if he is householder, then he must be responsible. I cannot give sannyasa to any devotee who has not proven himself to be responsible in all respects. Better you prove yourself first by being ideal householder and forget all this nonsense.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

-

London 17 July, 1972

72-07-17

[To Karandhara]

OK SEND KRSNA BOOKS

BHAKTIVEDANTA SWAMI

Letter to: Karandhara

-

London 19 July, 1972

72-07-19

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 7/13/72, and I have noted the contents. I have already sent you one telegram ”OK SEND KRSNA BOOKS,” so by now I think you have duly forwarded the $10,000 as per Bhavananda’s instructions. From now on, I am insisting there be at least two signatures.

I do not understand all of the points about purchasing the apartment house, whether I shall be required to sign anything or what. So you may explain in detail what is to be done. As for the payment, we shall not need to cash the bonds, we can manage in other ways to pay the $63,500. I understand that we must pay the full amount cash by August 25, 1972.

As for Dayananda, I am enclosing the letter to him, so you may kindly forward to him. We have celebrated a very, very nice Rathayatra festival here in London, and in the Trafalgar Square itself I initiated nearly 30 new devotees with fire yajna before 25,000 persons, mostly Englishmen. All in all, it was the best Rathayatra we have seen to date. I have not heard anything from you about Rathayatra in San Francisco.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda nb. We are leaving for Paris tomorrow, so you may reply me there until the 28th.

Letter to: Navina

-

London 19 July, 1972

72-07-19

Berkeley

My dear Navina,

Please accept my blessings. I am in due receipt of your letter dated nil, and I have noted the contents. Regarding your question, what is the position of the women in Krishna Consciousness Movement, we are not responsible for marriages. If you want to get married at your own risk, that is all right, you can get married by the state service and the husband must take full responsibility for living outside the temple and earning money for supporting wife and children. If you have a child and you are not married, still, having child is the same as being married, so there is no more marriage. Marriage is not for sense gratification, not that we get married twice, thrice in a year. No, if you have got a child there is no need for more marriages. But if you cannot stay in Krishna Consciousness unless you have got a husband, that is all right, but the responsibility is not ours for your maintenance or other things, so if want to get married both you and your husband must make your own arrangements.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Manager of Great Western Savings and Loan Association

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Paris 21 July, 1972

72-07-21

To the Manager Great Western Savings and Loan Association Fairfax Branch Fairfax Avenue Los Angeles, California U.S.A.

Dear Sir, r.e. My Fixed Deposit Account #6004600

I beg to inform you that I am purchasing one house at Venice Boulevard and I have to pay $63,500 on or before the 25th August, 1972. Kindly therefore transfer $20,000 to my checking account in the Bank of America branch #308 in favor of my account #3081-61625. The fixed deposit receipt is laying in the safe deposit box #361 in your bank. If it is necessary to present this document then I shall instruct my representative in Los Angeles to go to you with the key and he will deliver the receipt.

Thanking you,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Govardhan

-

Paris 21 July, 1972

My dear Govardhan,

Please accept my blessings. Upon the recommendation of Sriman Bhagavan das, I have consented to accept as my duly initiated disciples both Srimati Jayaradhe Devi Dasi and Srimati Krsnamayi Devi Dasi, and I have also consented to give Gayatri mantra to Srimati Trisakti Devi Dasi and Srimati Krpamayi Devi Dasi. Enclosed please find two copies of gayatri mantra. The beads have been sent under separate post. Now you can hold a fire yajna for all four students, and give Gayatri mantra to Trisakti and Krpamayi. There is a tape of me reciting gayatri mantra there in Detroit, so you can play it for these two girls, through earphones into the right ear.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Sriman Govardhan Das Adhikary ISKCON Detroit ACBS/nkd

Letter to: Gurudasa

-

Paris July 22, 1972

72-07-22

Vrndavana

My dear Gurudasa,

Please accept my blessings. I have recently received several letters from the others there in Vrndavana, wherein they have mentioned there may be some illicit relationship between Devananda Swami and your wife, Yamuna devi. I want to know if there is any substance to this claim, you may be frank and honest with me as much as possible because I am very much in anxiety on this account. Therefore I have asked Devananda to leave India for working as pujari in Nairobi. Also enclosed please find the copy of one letter from the accountant there in Vrndavana. The report is not very good, so you please give me your side of the situation and explain these things.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

-

Paris 22 July, 1972

72-07-22

My Dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter dated June 16, 1972, along with two tapes and one book. The book contains some derogatory remarks about my Guru Maharaja, therefore we shall having nothing to do with printing it. In fact, since Lalita Prasad Thakura has not fulfilled his promise to give us that Birnagar land for our ISKCON center, so we shall not have any more to do with printing any books by Bhaktivinode Thakura or anyone. Try to induce him to fulfill his promise, otherwise we want nothing more to do with the whole business.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

-

Paris 22 July, 1972

72-07-22

My Dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter dated July 10, 1972, and I have noted the contents with great pleasure. I am very glad to hear that the building work is going on with full speed, including both day and night shifts of workers. Do not worry, I am sending you two first-class men from England, both of them have got good experience in engineering and building work. They are named Smarahari das and _. They shall be arriving very soon in India, and you can train them to help you there full-time. Besides, you may ask Giriraja if Saurabha das can come from Bombay from time to time to assist you there and see how the things are going on. He is experienced man.

Regarding Gitar Gan, do it conveniently. Regarding Lalita Prasad Thakura, as I have advised Acyutananda above, unless he keeps his promise than we are not interested to publish any of Bhaktivinode Thakura's books. That animosity against Guru Maharaja is going on, so we shall have nothing to do with it.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sri Jogeswar Chowdhury

-

Paris 22 July, 1972

72-07-22

Sri Jogeswar Chowdhury Chittagong, Bangladesh

My dear Sri Jogeswar Chowdhury,

Please accept my blessings. I have seen your letter addressed to the Secretary of our London branch, and I am very much pleased to note that you have somehow or other seen one copy of our "Back to Godhead" magazine and that you wish a copy of our Teachings of Lord Caitanya. I have instructed the secretary here in London to forward you one copy immediately by ordinary mail, gratis. I am glad to inform you that a party of my disciples will be coming to Bangladesh soon for spreading the message of Lord Caitanya there. They will be stationed at Jessore, but will travel wherever they are invited and hold Sankirtana. So if you are very much eager to receive them, about six or eight of my foreign American and European disciples, you can invite them to Chittagong and they shall be happy to stay with you there and hold programs of kirtana and preaching.

Kindly do the needful and make all arrangements among the prominent Vaisnava citizens in Chittagong for programs and for the board and keep for the Hare Krishna party, and meanwhile I am forwarding a copy of your letter to the leader, Sriman Tamala Krishna das Goswami, and you may write to him also, c/o ISKCON World Headquarters, P.O. Sridhama Mayapur, Nadia district, West Bengal, India.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

-

Paris 22 July, 1972

72-07-22

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 14, 1972, and I have noted the contents carefully. I am especially pleased to hear that everything is going on nicely in Bombay, and that you are sending a party of men to live in Bombay city for collecting there. That is a nice plan. Yes, the men may be rotated from time to time. And if all the others also go sometimes to nearby neighborhoods for preaching and distributing books, that is also good proposal. I am also glad to hear the deities will soon have a first-class house, and you will keep their nice jewels, etc., in a heavy iron safe.

So far my writings, avoid publishing them in hodge-podge journals. These so-called Hindus are generally impersonalists, and we do not want to have anything to do with them. Better we stick to our own standard, and eventually they will all come to us for learning what is God. You can try the daily newspapers. If Times of India, Navbharat, if some of these daily papers agree, I can send regularly one sloka from Bhagavad-gita, whatever is in the book plus further elaboration.

That is a good plan, if Saurabha can find someone who will finance our Juhu project. But you must be very careful in this regard, and do not make any final agreements without consulting me in the matter.

Regarding the plan by the Life Member to build one temple in Kashmir, yes, we are interested to help by managing it, and immediately we can send 25 members there. So you can submit our plan and he can build it accordingly.

Regarding Gujarati BTG, you can do as you see fit, either reprint the same issue, or print a new issue utilizing the Bengali blocks.

One thing is, you have mentioned Bhavananda will require four more lakhs for Mayapur. But he told me four lakhs total, and of that I have sent 2 1/2 lakhs, so he shall require further only 1 3/4 lakhs. That must come from selling books. The books are coming at no cost to you, you simply sell them and utilize the entire money for building for Bombay, Vrindaban, and Mayapur. That will be the real task ahead, to sell many, many books all over India and use all the money for building. Why do you see any difficulty? Yes, try for getting free manure from some gosala.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

-

Paris 22 July, 1972

72-07-22

Toronto

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 15, 1972, and I have noted the contents. I am very much pleased to hear that everything is going on nicely in Canada, especially that your travelling party is having good success. Yes, that is the right idea, to strengthen whatever devotees we have got in spiritual life, fix them beyond any doubts. Then our potency will increase and we may recruit dozens of new devotees easily. Main thing is to make sure everyone is chanting minimum sixteen rounds daily of Hare Krishna Mantra. Otherwise they will not be able to perform the other practices of brahminical life, such as early rising, cleanliness, etc.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Suniti

-

Paris 22 July, 1972

72-07-22

Los Angeles

My dear Suniti,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 13, 1972, describing the condition of your husband, Jaya Gopala das. Whatever happens we must take it as the special mercy shown by Krsna to his devotee. Yes, the reading of Krsna Book and chanting at his bedside must go on. I am offering prayers to Krsna that He may protect Jaya Gopala, who is such sincere devotee. Now you and your godbrothers and godsisters also continue to offer prayers and chant always the Hare Krsna Mantra for him, and this will save him under any conditions.

Hoping this will meet him in improved condition of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jayadeva

-

Paris 23 July, 1972

72-07-23

My Dear Jayadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 1, 1972, and I have noted the contents. Krishna's plan becomes very easy for us when we follow Krishna's orders, otherwise, we are following Maya's plan and become frustrated at every step. Following Krishna's orders means chanting daily 16 rounds, following the four rules and regulations, rising early, associating with devotees, like that. Unless these principles are followed, we cannot expect Krishna's protection.

Regarding householder life, I have no objection, this is not my responsibility. Henceforth my students must take the responsibility for their own householder life, get married outside the temple, take all risk for supporting wife and home, live outside the temple, like that. But they should live nearby and take part as much as possible in temple activities, such as mangala aratrik, sankirtana, etc. Living separately does not mean that we have nothing more to do with the devotees, no. You should associate with them as much as possible, and donate something regularly, 50% is the standard set by Sanatana Goswami. Keep your position, that's all right, but utilize it to make spiritual progress, that is the real think, not for satisfying my hankerings and desires.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sankarasana

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Paris 23 July, 1972

72-07-23

New York

My dear Sankarasana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil, and I have noted the contents. It is very good that you want to become very learned in Krishna Consciousness, but what good is so much knowledge without practice? Obedience must be there, so by being submissive in this way and following the direction of the temple leaders is practicing the knowledge of Krishna Consciousness. Disciple means discipline. Without discipline there cannot be any spiritual progress. Therefore our system is to follow the authority or our superiors, no that we can independently question, not this is right and this is wrong. That is not the way.

So my best advice to you is that without questioning you follow the instructions given to you by Visnujana and other leaders, and do exactly as they say, then everything will be all right. If you want to study, there is much time in the day for studying, but you must go also on Sankirtana party, that is the result or practice of your studying. Simply studying is dry and useless without chanting.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa

-

Paris 25 July, 1972

72-07-25

Detroit

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1972, and I have noted the contents carefully. I am very happy to hear that the things are going on very nicely, especially at Gurukula. I have heard from Bhagavan dasa that you want to move the deities from Detroit. That is not a very good proposal. In general, deities are never removed from one place to another simply for show. Once the deity is installed in India, it can never be removed under any circumstances, even they must build the highway around it. But in our case we may sometimes have to change houses, so we may once have to move the deity from one house to another, but we shall not move them from one city to another just for our own convenience. We are always thinking these kind of changes, why is that? I simply want things to be developed which we have got, not to make so many big big plans and changing all the time, that is not very practical.

Regarding your questions about children at Gurukula, above ten years old they can be initiated first time, and after one year of perfectly chanting 16 rounds and observing the other regulative principles, they may receive second initiation. The Bhagavata class should go on, just as I have shown you, with everyone attending, including the children. Read the Sanskrit sloka all together, word meanings, translation, purport and give elucidation on all points. The children should be doing the same thing we are doing, plus giving them the playing facility, a little ABC, history, mathematics, geography, like that. They should not help in cooking, nor should they take part in any hard work, they must study. After initiation, then they can learn cooking. They should not be utilized for giving service to the elderly members, they should be given chance for reading and writing. So far marriage is concerned, they must be legally married.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Joshiji

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Paris 25 July, 1972

72-07-25

My Dear Sri Joshiji,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 15, 1972, and I have noted the contents with great interest. From London now I am staying in Paris, and from here I shall go to Amsterdam and then to Edinburgh, again to London, and from there I shall go to Nairobi for installing Radha-Krishna deities in our own temple there. Your letter under reply gives me great pleasure when I understand from your childhood you are a great devotee of Lord Krishna, and now in your old age you are still anxious to preach the doctrine of Lord Krishna, namely, to surrender to the Supreme Personality of Godhead.

Actually, the whole world requires to understand the Bhagavad-gita As It Is. Although the Bhagavad-gita is a very popular book, widely read all over the world, unfortunately unscrupulous sannyasis and yogis presented the gospel in a perverted way so that people could not come to become a devotee of Krishna, instead they have become impersonalists. This infectious disease is spread in India, especially by the Mayavadis sannyasis and philosophers, therefore we have got greater task in India then in the western countries. In the western countries they have lost practically any religious system, and Christianity is declining. I was in London and practically I saw hundreds and thousands of churches are for sale because nobody is going there. The same position is in America also, but still a section of persons there are interested in church. But in Europe especially I see they have lost all respect for religious life. The same thing is there in India also. I therefore suggest that when you return to India next time, that you take sannyasa in your ripe old age without any family responsibility, and let us together do something tangible in India. In 1970 I went to Amritsar, invited by Swami Nirmalananda, and I saw the people of Amritsar are greatly devoted. We were invited by many temples and private persons, and we were made very much welcome, and somebody wanted to give me some land also. Anyway land is not very difficult to gain, but we require some men to work for this great mission. The educated younger sections are required to join this great movement.

We have already got our land in Bombay, in Vrindaban, as well as in Navadvipa. Gradually, we can open a centre in each and every important city of India. I shall request you to think over this proposition very seriously and make some tangible program, then when you return to India in October, by that time I shall be there also, and jointly we can do something tangible in India also. I shall be very glad to hear from you your reaction on this proposition. Thank you very much.

A.C. Bhaktivedanta Swami

Letter to: Prahladananda

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Paris 25 July, 1972

72-07-25

Austin, Texas

My dear Prahladananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7/13/72, and I have noted the contents with great pleasure. I am so glad to hear that the things in Austin center are going on very nicely, never mind there are not many devotees there. Our program is to enlist the men with quality for serving Krishna, not for attracting the masses for simply watching and going away. As long as the classes are going on well, the rules and regulations are being observed sincerely, the sankirtana party is going out with enthusiastic mood-if these things are going on, then everything is first-class. You are engaged in Krishna's preaching work, therefore you are being specially favored by Krishna, just like the fighting soldier is receiving all special care by the government so that he will not be lacking anything, even the citizens at home may be deprived of all comforts. So you may know it for certain that Krishna will give you all facility to improve in every way, according to the sincerity of your attempt to spread Krishna Consciousness in the battlefield of preaching work.

Upon your recommendation I am glad to accept Dorian as my duly initiated disciple. I am sending his beads, duly chanted by me, under separate post. His new spiritual name shall be Dharmabhavana das Brahmacari. His letter follows.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: :Madhudvisa

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Amsterdam 29 July, 1972

72-07-29

My dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 19, 1972. One thing is, I have just received on July 25, 1972, the following telegram from Mohanananda; "Obeisances I am not offended mismanaging book fund Madhudvisa Swami is responsible why must I receive blame against my wishes." I do not know what is the meaning of this telegram, therefore kindly send me the full explanation. It does not sound well that there is quarreling.

I am very glad to hear that there has been a very nice Rathayatra Festival in Melbourne, and that despite all obstacles many people joined and it was very successful. Similarly, in London we have already celebrated a very successful Rathayatra procession, and many thousands of persons joined in marching from Marble Arch to Trafalgar Square, and in Trafalgar Square I initiated nearly 30 new disciples and we had fire yajna and many, many thousands of persons observed it, mostly Englishmen.

Regarding the dramas, my point is not to deviate from gravity and compromise or distract from the situation. Keep this point in vision and continue. That is a very good proposal to stage one play based upon Lord Caitanya. Read TLC on the stage, just like Caitanya Mahaprabhu is giving instruction to Sanatana Goswami, and the actors may speak little philosophy, without need for special costumes or other things. Then kirtana. There must be always kirtana. Dialogue, kirtana; then again dialogue, again kirtana; again repeat; like that. No humor should be there, just philosophy and kirtana. If it is successful, then the same dialogue-kirtana may be followed by other sankirtana parties in Europe and America.

All blessings of Krishna upon you. You have done so nicely. Keep always in your vision that our movement is so great and keep gravity. You are experienced devotee. I can see things are going nicely. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

-

Amsterdam 29 July, 1972

72-07-29

Calcutta

My dear Acyutananda,

Please accept my blessings. I am in due receipt of your letter dated July 18, 1972, and I have noted the contents. One thing is, Sriman Lalita Prasad Thakura has not fulfilled his promise to give us that place in Birnagar for our ISKCON Temple. So I don't want you to mix with him further. I have just got one letter from Acarya das, wherein he requests to live with Lalita Prasad Thakura for taking instruction from him. I do not like this idea, I don't know where these ideas are coming from. No one should go there any more. Let Yadubara take his photos as he has taken so much trouble and they may be valuable for the future, but besides Yadubara no one else should go there, and Acarya das should not go there either.

Regarding your going to Vrindaban to assist Gurudasa, yes, if you like you can go. I have no objection. One thing is, I have got many tapes of my speaking in Bengali language, and if you and Satchidananda can co-operatively transcribe them for printing there? I do not want to send them to you unless I have got assurance from you that they will be done under your supervision. But if you are going to Vrindaban that will be a good opportunity to sit down and transcribe my Bengali tapes because there is Bengali typewriter in Vrindaban. You may also translate other things as you have mentioned, that is nice.

I have received the tapes but have not had time to hear them yet, but I have not received the song books, they may be in New York.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Citsukhananda

-

Amsterdam 29 July, 1972

72-07-29

Mexico City

My dear Citsukhananda,

Please accept my blessings. I am in due receipt of your letter from Mexico City dated July 17, 1972, and I have noted the contents. I am also eager to come there but immediately I am in Europe. But I promise I will go again, and I will let you know when I can come. I also want that you take that place at Puerto Vallarta from our Daniel. I like that place very much.

Everywhere wherever Krishna Katha is spoken, that is Vaikuntha. And wherever I go to my branches, you my good devotees turn it into Vaikuntha and I wish to be there where my disciples are.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gargamuni

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Amsterdam 29 July, 1972

72-07-29

My Dear Gargamuni,

Please accept my blessings. I have received your letter from Dvaraka dated July 17, 1972, and with great pleasure I have noted the contents. I am very glad to hear that your Sankirtana party is having such great success all over Gujarat province and I am very much pleased upon you. This is actually Lord Caitanya's movement, this Sankirtana party for preaching and chanting. So do it nicely, and I shall try to help you as much as possible.

Hamsaduta has promised to arrange for getting one German van for your party in India, and he will send some men there by driving it to India very soon. If so many men are coming forth to offer you all cooperation, why not take collection from them for new slide projector? That is not very big thing, so I think you can manage. In Bombay they have got very big work to collect for their Juhu building scheme, so they may not be bothered _ small thing of slide-projector, but I have requested Giriraja _ give you all cooperation and whatever you want you give _ and I am enclosing one copy of that letter to Giriraja. _ likewise must also try to assist him and work together _ for the success of our mission as a whole, not that _ is more important than another-they are all important __ work in that spirit and do the needful for pushing __ all over the world progressively, you have got _

The murti is already installed, and you __ etc. I have already told you to do it. So _ __ to help you, why is this still going on? _ But anyway I have written to Giriraja and we __ prove. But one thing is, cooperation takes _ __ if we always see that it is my defect if no __ me. In this spirit, try to woo Giriraja into __ also help you both.

Yes, start a center in Dvaraka immediately __ achievement for us. Subala can join you immediately _ not needed in Delhi.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hrdayananda

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Amsterdam 29 July, 1972

72-07-29

Houston [To Hrdayananda]

. . . But one thing is, we are observing here in Europe many, many hippies have become so disgusted with material life but they are also now so much degraded that they will not hear our philosophy, simply mocking. So our devotees may become very much learned to remove their doubts and become very much fixed up in Krishna Consciousness, but so far preaching to the general public, especially the hippie class, it is better not to preach very much philosophy, just somehow or other get them to chant Hare Krishna mantra, and if some of them are curious to learn something they may purchase one of our books. Only if they chant with us, that will help them.

. . . Sannyasi must be independent and not rely upon temples to pay his expensive travelling costs, simply he must take Krishna's mercy whenever and wherever it is offered.

Letter to: Sudama

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Amsterdam 29 July, 1972

72-07-29

Tokyo

My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1972, and I have noted the contents. I am very glad to hear from you after such long time that things are going on nicely in Tokyo, that you are registering the Society there, getting a new place in central location, and selling many books and magazines. I have seen the Japanese "Easy Journey" and it is very nice. Yes, the Life Membership program should be started up as soon as possible, and you can enroll so many of the Indians living in Japan for giving financial and other assistance.

Regarding printing Bhagavad-gita in Japanese language, first you get it translated and ready for printing, then we shall do the needful. Now that Kaushika is there, keep him nicely and engage him as he likes, he has got good experience.

Regarding your question, all should offer due respect to a Sannyasi. His position is always superior to all other inmates of the temple. He must always maintain that superior position by action & behavior.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yadubara

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Amsterdam 29 July, 1972

72-07-29

Calcutta

My dear Yadubara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 19, 1972, and have noted the contents. Yes, that is nice, you may continue to photograph all of the manuscripts of Bhaktivinode Thakura and other great acaryas in our Vaisnava line, but for now do not photograph anything of Lalita Prasad's manuscripts. When I go there I shall see. First of all let us see Bhaktivinode Thakura's works, then we shall see further.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Arundhati

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Amsterdam 30 July, 1972

72-07-30

Miami

My dear Arundhati,

Please accept my blessings. I am in due receipt of your letter dated July 19, 1972, and I am simply surprised that you want to give up your child to some other persons, even they are also devotees. For you, child-worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari. At least you must take good care of your son until he is four years old, and if after that time you are unable any more to take care of him then I shall take care. These children are given to us by Krishna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krishna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Amsterdam 30 July, 1972

72-07-30

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 19, 1972, and I have noted the contents. So far the Board of Trustees, you can add some men in Calcutta, Delhi-I think all of the big men in Calcutta are known to you, Birla, Bajoria, etc. It is nice that Mr. Nair is on the committee.. He can keep the equitable mortgage, I have no objection. He can simply give us receipt, that's all. One thing is, we have sent you transfer for Rs. 70,000 and Rs. 29,000, so this has to be returned as far as possible.

I have got one letter from Gargamuni wherein he complains he is not getting cooperation from Bombay for his travelling party. He is doing very well, I am very much in favor that his work shall not be hindered, so kindly extend to him every facility, any small thing he requires you supply. And I have advised him also to please work nicely with you and let whatever is done be finished and go on progressively in a cooperative manner.

So far the school of Sumati Morarji, make the children into Vaisnavas through English medium of learning. We are not going to abide by the government schedule. They should be taught our books as soon as they can read and write. The idea is that those who will later on accept service, they cannot be accepted by us for schooling, we cannot help them. They must be the sons of rich and important men who will not be taking education simply to use it for eating and sleeping. They should be taught just to do like the elders, that is, rise early, cleanse, attend mangal arati, read our literatures, chant, go for sankirtana, like that, and besides that, a little ABC, mathematics, geography, history, that's all. And teach the small children to play Krishna games: one child is a cow, another is cowherd boy, they go to the forest, there are demons there, Krishna kills the demons, like that; in this way, let the children play Krishna games, then attend arati, then learn some ABC, then play some more, have kirtana, little ABC, and by keeping them always diversified they shall not lose interest and will keep their attention always focused around Krishna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

-

Amsterdam 30 July, 1972

72-07-30

Mayapur

My dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 22, 1972, and I am very happy to hear the things are going nicely in Mayapur. I do not hear very often what is going on there, but from your description I can understand that it must be very nice there now in this monsoon season. I have not heard from Tamala Krishna at all in this connection, so I do not know if he is still taking part in the Mayapur work or what.

If you make it a first-class temple, there will be no lack of visitors for preaching, you will never even have to leave that place for preaching. And if you serve nice prasadam, the whole of India will come. So stick to our principles very rigidly, and everyone will come to see these American Vaisnavas. I want that we shall excel the Caitanya Math. They have been struggling for the last 50 years, and we shall surpass them in two years. We are working two shifts of labor: that is American style of doing things. I am very pleased if you can continue in this manner of American style. But if you do not, then I shall remain on the same level, then it is a great discredit to the Americans. But if I defeat my godbrothers, then I am worthy to be called the guru of the Americans. Even there is competition in spiritual life.

Regarding funds, we are supplying for building purposes from here, but if there is emergency, then Giriraja can help. But for the present we are sending whenever you have requested. But your form of requesting has not been as we had arranged, therefore there has been delay. I told you at least two must sign, but in the last request from Bhavananda, even he did not sign, the letter was not even signed by one person! Try to be very careful in these matters at all times, we are doing very responsible work. And so far the maintenance, Calcutta is taking care, so there is no problem. Yes, you are correct, all membership and book collections shall be sent to Bombay, donations for maintenance may be kept there and spent locally, unless they are very sizeable, then they can go to Bombay.

Very soon you will be receiving many, many books. I shall instruct Giriraja to send you as many books as you shall require for selling there for raising fund for Mayapur project. I do not wish to send more funds from here, but we shall send you free of charge many books and the whole money collected from them may be spent in building.

I am glad to hear that you are purchasing more land for expanding. What about our former land purchased from some Ghose that is on the left side of our land? From so many wonderful varieties of vegetables, you will get very soon full of vitamins. Keep a cow, then there will be no question of scarcity or relying upon somebody else for your maintenance. Now you have got a big hall on first floor, so keep rice stock there to protect from floods.

I think the whole atmosphere in Mayapur must be now very, very nice and I shall be so much glad to return there sometimes in the month of September, so kindly finish up the work by that time. Malati has expressed desire to decorate my quarters there, so as soon as they are ready she may come there and prepare everything very nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda cc: Giriraja/Bombay

August

Letter to: Batu Gopala

-

London 1 August, 1972

72-08-01

Cleveland

My dear Batu Gopala,

Please accept my blessings. I am in due receipt of your letter dated June 24, 1972 and I have noted the contents. I have turned the matter of your temple management over to Sriman Bhagavan Das in Paris, as he has some knowledge of the situation there. All these questions should be directed to the GBC members, as my desire is to simply translate, and leave the management matters for them to decide. Anyway, you can correspond with him in this matter, and he can advise you.

Upon your recommendation, I have gladly consented to accept Elaine as my duly initiated disciple, and to give sacred thread to Audolomy. Enclosed please find one letter to Elaine, and one sacred thread for Audolomy. Her beads are being sent by separate post. Now you can hold a fire yajna for both of them, and give gayatri mantra to Audolomy. Show him to count on the finger divisions, and have him listen to the tape of me reciting gayatri mantra, repeating each vibration as I say it. You can get this tape from Bali Mardan Goswami in New York. Then hang the sacred thread over his shoulder in the proper fashion. One thing is that the tape should be heard through earphones into the right ear, and the function should be held amongst the devotees only.

Hoping this will meet you in good health. Please offer my blessings to all the others there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Bhavananda

-

London 1 August, 1972

72-08-01

Calcutta

My dear Bhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 24, 1972 and I have noted the contents carefully. I am so much pleased that your Rathayatra procession was so nicely received by the citizens of Calcutta. This news has engladdened me beyond words. Now take advantage for raising funds for Mayapur. Therefore I wanted this Rathayatra festival. I am enclosing some photos of our Rathayatra procession in other places and you can distribute these photos to the newspapers in Calcutta. In one day we have captured the citizens of Calcutta, and I am so much pleased.

Yes, the Mullick family is one of the most important and aristocratic families in Calcutta. Practically once Calcutta was owned by the Mullicks, now the Marwaris are there. So you have done the perfect job of conducting the affairs in Calcutta and I am so much pleased upon you, may Krishna give you His all blessings. I had not written to you previously due to my extensive travelling program since the beginning of June. But I have written you one letter dated July 14, 1972, did you receive that letter?

One thing is, I have just now heard from Gurudasa that the American Government agency which is providing us the foodstuffs for Mayapur is prepared to give us much, much more provided we fully utilize what they have already given. And I am informed by Gurudasa that the distribution program in Mayapur is not very widespread. Why you have neglected this very important program? I want that you shall distribute prasadam at least to hundreds of persons daily, and advertise very widely all over Nadia Province for people to come there and take prasadam daily without charge. Otherwise the whole thing is a farce. We have worked so hard for so long to get this foodstuff donated by your government and now we are neglecting? And if you expand this program to their satisfaction, they will give so much more of different varieties of foodstuffs and we can expand this program widely throughout India and become very much popular with the people as a whole. So try to expand this program as much as possible at Mayapur and let me know.

Another thing is, I have received one letter from Tamala Krsna Goswami that his visa for Bangladesh is now postponed, therefore I would request him to take one qualified engineer friend from Calcutta, there are so many engineers we have interviewed who will work for us without charge, so he shall bring one engineer to Vrindaban to assist Gurudasa in construction of the house there. At least he can remain in Vrindaban for a few weeks to get the thing off on a solid basis. They have been there many months now and only one fence is there, one small hut, and one tube well. Otherwise, simply politics. But I am very much certain that Tamala Krsna has got the right idea for doing things, so he can go there immediately and begin the real construction work with the assistance of one qualified engineer who will live with us on the same basis as we are doing things at Mayapur.

We have seen your note regarding Sarasvati Maharaja, and you may engage one Sanskrit teacher for Sarasvati so she shall become a very great scholar, just like Jiva Goswami was trained in Sanskrit language from early childhood and no one could surpass him in all of India.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. I am coming to India sometime in the month of October and I want to again hold Bhagavata Dharma Discourses and Hare Krishna Festival in Calcutta Maidan, I think by the last part of October. So you can begin preparing for that, and I shall be very glad to come there for speaking.

Letter to: Cyavana

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London 1 August, 1972

72-08-01

Calcutta

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter from Calcutta dated July 24, 1972 wherein you inform that you have obtained visas to travel to China, Vietnam, Korea, and other places in the far east. That is a very nice proposal. You can join our Sudama Vipra Swami in Manila and give him good assistance there and in other places like Hong Kong. Kindly keep me informed how you are getting on by your travelling and preaching work.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa

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London 1 August, 1972

72-08-01

Vrindaban

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated July 26, 1972 and I have noted the contents carefully. You mention that Ananda Prabhu has left us, why he has left? I am very glad to hear that things are going alright in Vrindaban and that the students are happy there. One thing is, I am very engladdened to hear that you are planning the second annual Delhi pandal festival for sometimes in November. I think it will be the best plan to do as we did last year, that is, I shall go to Calcutta first for holding one pandal festival in the last part of October, then I shall come to Delhi for the Delhi pandal program. Is that all right? Better we hold our annual ceremony as near the Connaught Circus as possible, as we did last year. Do not try so much or work for the land which was so-called given to us by the Delhi Government. We have got so many other things to develop. So if you arrange everything very nicely for the pandal festival in November, I shall be very happy to come there as before.

Regarding the visa problem in Vrindaban, if you always remain very careful with the authorities there, then we shall have no problems in the future. But if there is even one incident or scandalous rumor, that may ruin everything. Another thing is, I do not know what is your final plan for the Vrindaban scheme, whether you have chosen Mr. Suri's plan, or whether Saurabha's plan. I understand from Ksirodakasayi that we must submit detailed plans to the municipal authorities in Vrindaban, so kindly arrange for that as quickly as possible so that we may get the permission. But first you should send me one copy of the final plan as selected by you.

I have heard that Kenneth Keating has returned to your country, so why not take opportunity for requesting him to help us? If you can find out his address. I have informed Bhavananda and Tamala Krsna Goswami that they must try to increase the distribution of prasadam program in Mayapur, otherwise, as you have told me, the authorities of your country may revoke their foodstuff donation.

Regarding Ksirodakasayi's statement that only Indian's have access to becoming pure devotees, I never said or supported such thing. That is not our philosophy. Lord Caitanya made the statement that anyone who knows Krsna science, he can become a pure devotee. So far Ksirodakasayi returning to Vrindaban, that has not yet been settled up. After I have discussed this matter thoroughly with Ksirodakasayi, I will let you know. But one thing is, why there should be disagreement between you? Our process is to work cooperatively, otherwise how the things will go on? And whether Acyutananda will stick there? If you and Acyutananda can manage, then there is no need of Ksirodakasayi coming there. The water with slightly iron taste is not bad, so you may construct the tank as before decided. One thing is, the 2 1/2% interest to be charged by the architect, Mr. Suri, that is too much. Why he should not donate his services? Sometimes in the past months you have told me that Mr. Suri would be donating his services. We shall not pay fees for such things. Now in Vrindaban the financial situation is being conducted nicely by Gargamuni Maharaja, but the work is not going on. In so many months, there is only one fence one small hut, and a well. So I think it will be to the advantage, on the whole, to invite our Tamala Krsna Goswami to come to Vrindaban and bring one of his qualified engineer friends from Calcutta to do the work in Vrindaban. He has got good experience, and he can organize everything and begin the work immediately. His visa was denied for Bangladesh, and he has trained up Yasodanandana Maharaja to lead this sankirtana party, so practically he is free to come to Vrindaban for some weeks to begin the work there. What do you think?

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *n.b. Kindly deliver over to Gauracandra Goswami the sum of Rs. 751/. Only as settlement of all old due donation, and take receipt and send to me. ACBS. n.b. The Delhi deities have arrived safely. Presently we are looking for a large temple in London to install them, and I shall remain in London until we have got something.

Letter to: Karandhara

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London 1 August, 1972

72-08-01

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 27, 1972 and I have noted the contents carefully. You have paid the bank $6250.00 and the balance remains $57250.00. I can pay you $56000.00 by advising the Bank of America, and the balance of $1250.00 you can find, and the escrow will be fully paid. Regarding the corner property, for which you have offered $73500.00, that is a nice proposal, if the book trust can purchase the whole building outright as an investment and collect the rents as dividends.

I have just received the newscuttings from Calcutta, and the Rathayatra festival there was simply spectacular. In one day, we have captured the full attention of the Calcutta people and they are very much favorable. So in this way, if we perform many festivals in all of our centers around the world, many times during the year, then the general populous will become very much favorably inclined toward us and that will push on this sankirtana movement in the best way. Under separate post please find the copies of some important documents for your perusal.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Enclosures: -under sep. post.

Letter to: Ranadhira

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London 1 August, 1972

72-08-01

Pittsburgh

My dear Ranadhira,

Please accept my blessings. I am in due receipt of your telegram dated July 28, 1972 and I am to inform you that we shall not advertise in this way because we have not yet received visas for Bangladesh. When we get Bangladesh visas and actually begin our preaching work there, then we shall be able to advertise and collect. So for the time being, do not advertise in this way. I shall be looking forward to seeing you by the end of August. Meanwhile, hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Tamala Krsna

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London 1 August, 1972

72-08-01

Calcutta

My dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 25, 1972 and with great pleasure I have noted the contents. It is of course regrettable that we are stopped for the time being from entering into Bangladesh for spreading our propaganda there. So for the time being, Bangladesh may be left aside. I am trying in a different way to help you in this respect, and I shall let you know. Meanwhile suspend trying to push something which is not possible. Now there is a very important job for you to do. I have just now understood from Gurudasa that practically no one is able to carry on the construction work at Vrindaban with good results. So many months they have been there but there is nothing tangible begun. Practically you are the best man for giving them a good start. Now the Bangladesh business is postponed, and you have trained Yasodanandana Maharaja in leading the sankirtana party, so you will be free for a few weeks to help me in this way by taking one qualified engineer from Calcutta who has agreed to work with us and live with us without consideration of remuneration and go to Vrindaban and do some solid work. Kindly do the needful immediately and let me know. Gargamuni has collected funds for Vrindaban project very nicely, so if cooperatively you and Gargamuni Maharaja work together you can do something concrete, and this will please me very much. He will supply you with funds and you supervise the building work. In the same way that you have begun everything at Mayapur, just bring along one engineer and see that he is doing everything properly. That will relieve me of so much anxiety, as I want to display something very wonderful in Vrindaban, but as yet there is nothing to show.

I am very, very much pleased to hear about the progress in Mayapur, and this working with one hundred men both day and night is the American style. If you do something wonderful at Mayapur that will be my credit and I can truly be called the guru of the Americans. But if you do not do anything there, then that will be a great discredit for me and I will not defeat my Godbrothers as I desire. So practically I am depending completely upon you in both these cases to finish up the Mayapur business in grand style and to get a good start in Vrindaban. That will be very much to your credit.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Tulasi

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London 1 August, 1972

72-08-01

Denver

My dear Tulasi,

Please accept my blessings. I am in due receipt of your letter dated July 18, 1972 and I have noted the contents. I have received reports from all over the world; from Calcutta, San Francisco, Tokyo, Melbourne, Pittsburgh, and here in London also, that Rathayatra festival was a very great success, and this has very much engladdened me. So you have many festivals like this, and engage the public in Krishna consciousness as much as possible.

Upon your recommendation, I have consented to accept Jan, Becky and Tina as my duly initiated disciples, and also to give gayatri mantra to Pranaballavah, Mahasakti and Nandita Gokula. Enclosed please find a letter for those who are taking first initiation, and two sacred threads for Pranabalavah and Mahasakti. The beads are being sent by separate post. Now you can hold a fire yajna for all of them, and gayatri mantra to Pranaballavah, Mahasakti, and Nandita Gokula. Show them how to count on the finger divisions, and have them listen one by one to the tape of me reciting gayatri mantra, repeating each vibration as I say it. You can get this tape from Karandhara in Los Angeles. Then hang the sacred thread over each boy's shoulder in the proper fashion. One thing is that the tape should be heard through earphones into the right ear, and the function should be held amongst the devotees only.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Aksayananda

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London August 2, 1972

72-08-02

My dear Aksayananda Swami,

Please accept my blessings. For some time now it has been my desire that our students in India shall have the advantage of one or two trucks or vans for spreading this Krsna consciousness movement there. I have just now got one letter from Gargamuni Maharaja, and he has had a very, very good success in Gujarat State by driving one van which he has borrowed for one month only. In that letter he has requested very urgently that one van be provided immediately from the European centers. So I wish that combinedly you may all pool your resources and purchase one nice van. Furthermore, a few men will be required to take that van by driving it to India. So I am placing this matter in the hands of Hamsaduta and he will do the needful. Now you all please cooperate with him as much as possible for procuring this dream of mine.

Hoping this will find you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Danavir

-

London 2 August, 1972

72-08-02

Portland

My dear Danavir,

Please accept my blessings. I am in due receipt of your letter from Portland, undated, and I have noted the contents, along with the very nice newspaper article. I am very happy to hear that the programs there are becoming more and more improved, and that you are enthusiastic to understand the Krishna philosophy and to preach very boldly. So far financial matters are concerned, these are also important, and we should not neglect them.

I sometimes remember that when I spoke in Portland there were many Christian people there, and they were very much favorable whenever we mentioned that we were also lovers of Christ. So you may preach in that way, that we are not canvassing for people to convert or criticize, we are canvassing people that they should simply utilize their time for loving God by engaging in his devotional service, either they are Christian, Catholic, Jew, whatever. We are after God, that's all, we are servants of God. So preach like this, very simply, and hold sankirtana widely all over the city, and distribute prasadam profusely, especially to the young people and the students, and everything will be increasingly successful more and more. We have observed in Amsterdam that there are many frustrated young people and they have become very much degraded in their way of life. They will not even listen to philosophy. So it is better to concentrate on the sankirtana and get them to chant with us. If they go on chanting, eventually they will become purified. And if someone wants to understand a little philosophy, he can purchase one of our books. We have got so many big, big books. So in this spirit carry on with great enthusiastic endeavor and this will please me very, very much.

Hoping this will meet you in good health.

A.C. Bhaktivedanta Swami

ACBS/sda/nkd

Letter to: Anuradha (Jan), Bhaktilata (Becky), Rama Tulasi (Tina)

-

London 2 August, 1972

72-08-02

Denver

My dear daughters,

Please accept my blessings. Upon the recommendation of Tulasi I have gladly consented to accept you as my duly initiated disciples. I have duly chanted your beads, and they have been dispatched by separate post. I have given you the spiritual names as follows:

Jan-Anuradha Devi Dasi

Becky-Bhaktilata Devi Dasi

Tina-Rama Tulasi Devi Dasi Now you please continue to strictly follow the regulative principles and rigidly observe the four principle restrictions, namely: no eating of meat, fish or eggs; no illicit sex life; no gambling; and no intoxication. And always without fail chant at least 16 rounds on your beads daily, and be happy.

If you stick to these principles with determination, you will be freed from all attachment to Maya, by Krishna's grace. The example is that when the sun is in the sky, then where is the question of darkness? Similarly, when Hare Krishna mantra is vibrating on your tongue, and you are hearing attentively, then your consciousness becomes clear, or Krishna consciousness, and there is no question of Maya or hazy consciousness. Just as when the darkness and the light come together, the darkness cannot remain before the light, so Maya cannot stay in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Gurudasa, Yamuna

-

London 3 August, 1972

72-08-03

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. I beg to acknowledge receipt of your letters dated July 30, 1972, along with letters from Satchidananda and Acyutananda, and I have noted the contents carefully. Do not be disturbed, now I understand everything. You and your husband live in Vrindaban permanently. I never took the accusations seriously because I did not believe it, therefore I enquired from you what is the situation. Now the matter is clear, so do not be disturbed.

Now your husband and wife develop the Vrindaban scheme. Long ago you wanted to go to Vrindaban, so I think you are perfectly meant to remain there and look after the things. But live carefully, it is India, we must live according to the time, place and circumstances, that is intelligence. On the whole, except with your husband, you should not mix with anyone very intimately, just like Indian ladies do.

So you may not be disturbed that Ksirodakasayi is coming back there, I shall ask him to remain here for developing London center. Today we are looking at a very nice place of 75 acres near London with Mr. George Harrison, who has found the place and wants to have our asrama there. He is coming to see me daily and he is a very nice boy and I like him very much. If we get this place, I shall make London my permanent world headquarters. Practically I am British by training, so I am also trying for dual Indian-British citizenship. I still remember that you both helped me very much by opening this London center, and it is the most important center in the world, so I am very much thankful always. Now go on and develop the Vrindaban centre with full enthusiasm and do not be discouraged by anything temporary setbacks but always work in the spirit of being completely dependent upon Krishna for everything. I shall be returning to India by October.

I shall remain in London through the month of August for holding Bhagavata Sapta discourses in various quarters of the city in Hindi and English languages. Temporarily, I have postponed the Nairobi program, so you may reply me here.

Hoping this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bali-mardana

-

London August 5, 1972

72-08-05

New York

My dear Bali-mardana,

Please accept my blessings. I am in due receipt of your latest letter, undated, along with two advance copies of Back to Godhead #46 and #47. I have handed over these copies to Mr. George Harrison who is enjoying them very much. Yesterday he has taken me to one 75-acre farm near London which he has found for our London asrama. If we take this place then I shall make London my world or European headquarters, and I am applying also for British residential status. I have cancelled the program temporarily in Nairobi for completing my business in London, so I shall remain here until the end of August, and then fly to New Vrindaban as scheduled.

I am very happy to understand from you that the printing work is going on prolifically, that is our first business, to print and distribute this Krsna knowledge very widely. I am expecting very soon the delivery of Bhagavad-gita As it Is* and you may dispatch many copies to England also. I am very happy to hear of your daily walk through that Brooklyn neighborhood with the deities. That is customary in India, and all of the neighbors come out and offer incense, garlands and other gifts for Radha and Krsna, so you may encourage your neighbors there to also make offerings and chant with us, and their lives will be very much improved.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Paper-back.

Bali M. = r.e. your letter to me of 28th instant, I can't say what Prabhupada's schedule will be for NY, it looks like we'll be going to L.A. in a few days due to poor health. Will let you know -Jaya!

Enclosed find one article for BTG written by Acyutananda Swami = recommended for publishing by Prabhupada - S.D.A.

Letter to: Pusta Krsna

-

London 5 August, 1972

72-08-05

New Vrindaban

My dear Pusta Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 30, 1972 and I have noted the contents carefully. Yes, that is the sannyasi business, to travel from center to center and instruct the devotees in spiritual life. That is a good program for you, to learn the books very thoroughly and practice the knowledge you are learning. Without practice of the knowledge, what good is the knowledge? But I do not think it is necessary for you to return to your university for taking further education. Your education is to be found in our books, the material education is finished. If you want to teach in universities and colleges, they must accept us on our high degree of Vedic learning, not on our so-called credentials. They must accept our system of scholarly learning from the spiritual master. So do not bother yourself anymore with this idea but go on learning from our own scriptural evidence how great is the supreme science. Your depth of understanding it will be the credentials, let them accept us on that basis. I shall be reaching New Vrindaban by the end of this month, and we shall discuss further.

Meanwhile, hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Acyutananda

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London 5 August, 1972

72-08-05

Vrindaban

My dear Acyutananda,

Please accept my blessings. I beg to acknowledge receipt of your letter from Vrindaban dated July 29, 1972 and I have noted the contents carefully. Now you please remain there and jointly help Gurudasa and the other two Indian boys and hold as much as you can kirtana and discourses widely all over the Vrindaban village. Take help from Visvambhara Goswami and the other good Godbrothers and make our presence in Vrindaban very impressive and prestigious, and that will by the greatest service. That is my advice. Keep your prestige very nicely there in Vrindaban. Follow the principle of leading sankirtana party every day from Radha Damodara Mandir to our new place in Raman Reti. And wherever possible hold kirtana and speak in Bengali and English. If you are able to have such engagement from 6 A.M. to 10 P.M. daily, do that.

So far the program with Cox and Kings Travel Agency, take the help of Visvambhara Goswami and others and create this program very enthusiastically, I am very much in favor of it. One thing is, there has not been very much substantial concrete work done in the last few months in Vrindaban in the matter of our new building there. So I have asked Tamala Krishna Goswami to come there with one engineer and begin the work vigorously. Now you give him all assistance and help me get started on this great project immediately. I shall be coming to India sometimes in October and I expect to see some tangible progress there in Vrindaban. That is our real business. If we are there so many months and we cannot do anything, simply eat and sleep and fight amongst ourselves, then where is our credit? Our credit will be when the people see our nice building rising daily, just like in Mayapur, with 100 men working day and night. That is the American style. If you want to honor me, you will do like this and then I can truly be called the guru of the Americans. Otherwise, it is simply a dishonor to me.

So far Yamuna is concerned, I never doubted once her impeccable character, simply I wanted to find out the actual position. There is a saying in Bengali, that whenever there is scandalous talk, there is something to it, so we must be careful always to avoid even what may be mistaken by others for scandalous situation. You know how the things are taken in India so be yourself very careful to always avoid these things and instruct others how to do it also. I am forwarding your reply to Lalitananda Bon Maharaja to ISKCON Press in New York for publishing in our BTG.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Niranjana

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London 5 August, 1972

72-08-05

Varanasi

My dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter from Bhilai dated July 7, 1972 and I have noted the contents carefully. I am sending the letter to Varanasi as you indicate that you will be leaving Bhilai by August 4. It appears that the working on the committee. will be too much difficult for you, so it will be better if you can serve Krishna by translating into Hindi language. Ksirodakasayi is with me now in London and he will not be returning to India, so you may consult with Ramananda in Gorakhpur what should be your exact duty. For the time being, as you are studying in Varanasi and cannot leave that place, it is better for you to translate individually in cooperation with Ramananda, and at some later time when your studies are completed, then we can discuss further.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/nkd

Letter to: Damodara

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London 6 August, 1972

72-08-06

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 30, 1972 and I have noted the contents carefully. Regarding your debt to the book fun and Back to Godhead fund and incense from 'Spiritual Sky', these debts must be paid, that is important business. Along with our preaching and propaganda work, we must also give attention to financial matters, otherwise the whole thing will collapse and it will be a farce. If there is good financial standing it is understood that Laksmi is favorable because her husband Narayana is being served nicely. If Laksmi is unfavorable, then we must increase our preaching efforts, and strive for pleasing the Supreme Personality of Godhead.

I am enclosing several documents relating to our food distribution program in India, and I have advised Rupanuga Goswami and Atreya Rsi to consult with you and the three of you shall approach important leaders there in Washington D.C. for getting foodstuffs and other substantial aid from your government. As I will be in that vicinity in September, if you arrange some meetings with some big government leaders there in Washington, I shall be happy to come down there from New Vrindaban.

So far your purchasing that building is concerned, if it is a great endeavor, how can you manage? If you have so many debts to the book fun and Spiritual Sky business, how can you take more debts to the book fund? We are not very much for owning buildings, our real business is to preach and propagate Krishna Consciousness widely. Washington D.C. is the capital of your country, and therefore it is a very strategic location for preaching amongst the nations leaders. Concentrate on this work, and the sankirtana and book distribution activities, and if you wait until there is solid financial basis before purchasing, what is the harm? But if we spend our whole time simply to earn money to pay for big, big buildings and decorations, what is the value? I am more interested in preachers than builders and decorators. But if you think you are able, and there is good opportunity, you may purchase, I have no objection. When I come there in September I can install the Jagannatha Deities if you invite me. If you can find eucalyptus twigs, you can send them to me wherever I am in the world, and I shall always have nice toothbrushes thanks to you. Eucalyptus is the best.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hrdayananda

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London 6 August, 1972

72-08-06

Houston [To Hrdayananda]

That is a very good program that you have begun, namely, travelling from center to center and preaching especially from the scholarly point of view of being able to understand this Krishna philosophy very scientifically and positively. You have studied the Sanskrit language for some years, that is sufficient of study, there is no more need. Now you read our books, not that lifelong you have to study Sanskrit. Simply read our Sanskrit wherever it appears in our books and teach these slokas to the devotees, do not waste time by studying Sanskrit independently of our books.

Letter to: Jadurani

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London 6 August, 1972

72-08-06

New York

My dear Jadurani,

Please accept my blessings. I am in due receipt of your letter dated July 22, 1972 and I have noted the contents. Regarding your questions, yes, there is water in the house under the Bindusarovara lake. Of course it is not possible for us to live there, but if you know the art, it is a science, it is as good as this house filled with air. We are living in an ocean of air, we can live in an ocean of water, it is a question of art. By mystic power everything can be done. As for the second question, generally the Lord is standing. Anyway it can be done, paint it like that. Even when it appears that the Lord is alone, it does not mean He is alone.

Brahmins are sometimes also Saivites, so you can paint Kasyapa Muni with Siva tilak as you have depicted. Varaha is fighting in the outer space and the rain of pus and blood and hair is coming down in the outer space. Just like we also change different bodies, similarly Brahma also changes his bodies. But exactly how to paint His bodies, that you have to ask Brahma, I cannot answer. You have seen so many bodies, you can paint like you have seen.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/nkd

Letter to: Yadubara

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London 6 August, 1972

72-08-06

Bombay

My dear Yadubara,

Please accept my blessings. I beg to acknowledge receipt of your letter from Calcutta dated July 30, 1972 and I have noted the contents carefully. That's all right, you can forget the Lalita Prasada Thakura chapter for the time being. Let it be and help Giriraja with the construction work in Bombay immediately. When I return to India in October I shall see what is the situation and we shall consider further. Lalita Prasad Thakura also wants to consult with me so I shall do that. You should submit to me a weekly report as secretary of our Bombay center, as I am always anxious to know how the things are going on there.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/nkd

Letter to: Gargamuni

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London 7 August, 1972

72-08-07

Vrindaban

My dear Gargamuni,

Please accept my blessings. I have received your letter from Vrindaban dated July 29, 1972, and I am not very much pleased to note that you are leaving our ISKCON Society forever. I have not received report from Dinanath or anyone else in this matter, so I do not know what is the real position, but such kinds of disturbances are not at all desirable. So you can come here and live with me immediately. You have nothing to do, simply chant and take prasadam. Do not be disturbed by the other devotees. Or, I am coming to India very soon, at least by October, so you please wait for me either in Bombay or Vrindaban or Mayapur, until I come back. Or if you cannot wait, you can come and live with me.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Citsukhananda

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London 8 August, 1972

72-08-08

Mexico City

My dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letters dated July 30 and August 4, 1972, and I have noted the contents carefully. I am very glad to hear that those boys have joined you, and I have also received one happy report from Daniel that he is living with you and he has no complaints, he is very happy. So you give Daniel all cooperation for expanding this movement in Mexico, he has got good energy and he is a very good soul. So far his asrama in Puerto Vallarta, we are not taking that place on lease or rent, only if he gives it to us can we manage. It is very nice place, and I want to come there for spending some time, but he has told me it is our ISKCON place so he should make good his promise and give it to Krishna, otherwise we shall not take it.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

-

London 8 August, 1972

72-08-08

Bombay

My dear Giriraja,

Please accept my blessings. I thank you very much for your letter dated July 31, 1972, and I think things are going nicely there, but we must always remember that the Hare Krishna Land Development Trust, the trustees must be such persons who contribute lump sums for developing different parts of the building. I am very pleased that Mr. Kandelwal has contributed for the library portion. Similarly, I request Sumati Morarji to contribute for the temple portion. I am prepared to put a tablet that the temple portion is contributed by Sumati Morarji. Similarly, the two wings on both sides of the courtyard in front of the temple may be contributed, one by Mrs. A. B. Nair, one by somebody else. The idea is that all the trustees should contribute with great distinguishment.

And let me know how many trustees you are taking

[TEXT MISSING]

how many are our initiated members. Our initiated members must be in the majority, and if any deed has to be prepared then I shall send you the wordings. If not, verbally is all right. If they want to make any documents, that must be approved by me. The idea is that no one should enter into the management without any sanction. If they pay lump sums then they can be on the committee., but our majority must be there. We have had bad experience in Nairobi due to carelessness in forming the management committee., therefore I am advising you in this way.

You mention you are making a resolution to change the Articles and Memorandum of Association, but I do not think you can do that because the trustees in the Articles and Memorandum must all sign, and I do not think that you are mentioned there. You may send me one copy of that Articles and Memorandum. Why she wants to be included in the Articles?

On the total, how many square feet are estimated throughout the whole building? You must raise the full amount of our expenditures. Sumati Morarji is our _ friend, that's all right, but tactfully she must agree to contribute for the main temple, just like Khandelwal. Let me know what they are doing.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda NB I have transferred 70,000 & 29,000 to Iskcon a/c. Please let me know whether you have rebilled the amount. Whether the conveyance deed is completed? If not why, if it is done, please send me a copy. Do everything very carefully. Send me report regularly.

ACB

Letter to: Satsvarupa

-

London 8 August, 1972

72-08-08

Detroit

My dear Satsvarupa,

Please accept my blessings. Thank you very much for your letter dated July 17, 1972, and I am very much pleased to understand from you that your Deity program, the Chicago program, and all other programs in our mid-western U.S.A. zone are very much improving more and more under your management. So far Chicago temple is concerned, they may install Deities later. First let them preach. Preaching is the first thing, and when there is experience then I can install Deities. So far the St. Louis chapter is concerned, let Vamanadeva live there peacefully husband and wife, why he should go away? That will be all right if he installs his Radha-Krsna Deities from his home. I am also happy to hear that the Gurukula project has been given help by Karandhara and others, so that cooperatively we may demonstrate the topmost example of real education in the world. Now you go on preaching with full vigor and determination, keep our standard of Krsna Consciousness always at the highest level, and remain sincere always by remembering Krsna, through vibrating of His holy name.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Amogha

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London 9 August, 1972

72-08-09

Sydney

My dear Amogha,

Please accept my blessings. I thank you very much for your letter dated August 3, 1972 and I have noted the contents. Yes, that is a good idea if you want to return to Djakarta for again opening our center there, along with your wife. It is very encouraging that the citizens in Djakarta have donated for your airline tickets, so that is a good sign. If Madhudvisa has agreed, then you may go there immediately. It is better if you take some men with you for the preaching work and other things. We should not open centers with only two persons, we shall have at least four men. I remember once before you wrote me from Djakarta and informed me that you were going to Australia to find a wife and then you were going to Indonesia. So now your plan is coming true and I think Krsna will give you all facility for continuing as you have proposed.

When the soldiers risk their lives on the battlefield, the government is very much inclined to give them all facilities in their work, even the citizens may be deprived of their comforts. So Krsna takes special appreciation for His devotees who are engaged in risking for His preaching work, and He will give you special care and guidance at all times because you are sincerely trying to serve Him in this way. Thank you very much for your sincere endeavors.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Tamala Krsna, Bhavananda, Jayapataka

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London 9 August, 1972

72-08-09

My Dear Tamala Krishna, Bhavananda, and Jayapataka,

Please accept my blessings. I thank you very much for your letter dated August 1, 1972, and I have noted the contents carefully, along with statements of expenditures. I am very glad to see from the photos that the construction work is going on. But one thing is, you say that the building will cost 8 lakhs of rupees. According to one previous letter you told me total cost will be 4 lakhs, now it is double. Why is that? In dollars that means $100,000 for the building, but I am told that such building could be built in America for less than $100,000, what to speak of India! So I do not know why your expenditure is so high, I am not expert in these matters, but it appears everything is being spent very exorbitantly. For instance, from the statements I note that you have spent so much for steel, but these things you can get donated or you can get reduction. Tamala Krishna was in Tatanagar, why he did not take promises for so much steel instead of so many useless letters? You should canvass the big manufacturers in Calcutta for giving supplies of steel and other things, now we have got some solid framework to show them. It is not that we are so rich in America we can go on forever supplying you so much money and you spend exorbitantly and become cheated. I do not think that building is worth $100,000. The engineers may be trying to cheat you. You told the total cost will be four lakhs, now it is eight lakhs, why this doubling and uncertainty?

Some other points, you mention ”bullock for transporting supply,” and it has cost you Rs. 1800/-. I think that is exorbitant price for one bullock. And for that you have purchased two bullock-carts, why? And why you are paying salaries so much to engineers, there was understanding the engineers will work for nothing, only little pocket money, but not for salary. Who is keeping the accounts? All bills must be kept. One bicycle was purchased for Rs. 300/-, but these things anyone will give you, why you are spending money unnecessarily? Why so much legal fees are being paid for purchasing land? It is a simple matter, I pay you some money for your land, the solicitor makes deed of sale, finished. Why so much exorbitant spending? The building must be finished at any cost, that's all right, but it appears there is not clear idea of how to spend, now you say four lakhs, now eight lakhs, so I cannot continue to send so much money if there is no clear idea how to save.

These things like steel, cement-you take donation from the biggest men in Calcutta. If you go on Sankirtana to the big steel-making city in India and you do not take donation of steel from the citizens, only some letters, then where is your credit? Chanting and dancing, that's all right, but there must be some tangible results.

[TEXT MISSING]

We are not so rich. The building work must not be stopped, go on with your work, but be more careful. I think there is not sufficient money in Mayapur fund for 10 Krishna Books, but I shall find out some money and send you myself from my own pocket if necessary. But one thing is, if we are spending so lavishly, I shall expect that the building will be the first-class building in India, you are spending like it is the Taj Mahal!

The funds in Bombay Building Fund are for Mr. Nair, not for Mayapur. For each ten Krishna Books you receive you are crediting as only one lakh, why? You are receiving at least Rs. 114,000, so where is that balance Rs. 14,000/-? Where the other 14,000 has gone?

Hoping this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. I have informed Tamala Krishna to take one engineer to Vrindaban for starting the work there, whether he has done it? I shall expect his letter in this connection. ACBS/sda

Letter to: Cyavana

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London 9 August, 1972

72-08-09

Calcutta

My dear Cyavana,

Please accept my blessings. Recently there has been some disturbance in Nairobi and the things are not going on at all well. I have requested Brahmananda to take leave of the Nairobi matters and go out for preaching and traveling in Africa in general. So instead of going to China, you began in Africa, so why you cannot return there for taking charge? Brahmananda is not preaching, therefore the program is neglected, and I do not want to install the Deity at this time. But if you can return there and fix up the position, I shall be very much grateful. Kindly reply me at the earliest at the Los Angeles address.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Yasodanandana, Gurukrpa

-

London 9 August, 1972

72-08-09

Bangalore

My dear Yasodanandana and Gurukrpa,

Please accept my blessings. I am in due receipt of your letter dated 2 August, 1972, and I am very much pleased to hear that you are leaving Calcutta for your tour of the cities of south India. This is very pleasing news to me, and I think that you will have the first-class reception in places such as Bangalore. I shall myself be coming to India sometime in October, so if you are able to arrange any nice engagements in the south part of India for me, I shall be glad to come there. Kindly consult with Bhavananda, Giriraja, Gurudasa and the others in the respect and try to organize something very nice in South India.

Yes, try to make many life members and sell books, and all funds can be sent for the Mayapur project.

This traveling sankirtana party is really Lord Caitanya's movement, and when Krsna sees His men preaching in this way, He becomes very pleased. So you shall not lack for any facilities or inspiration to guide you at all times. Thank you very much for helping me in this way. May Krsna give you his all blessings more and more.

Hoping this meets you both in the very best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Tejiyas

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London 9 August, 1972

72-08-09

New Delhi

My dear Tejiyas,

Please accept my blessings. I am in due receipt of your letter from Delhi dated 2 August, 1972 and I have noted the contents with great pleasure. I am very glad to hear that we shall be holding another Hare Krishna Festival in Delhi this year, and I am hoping that I shall also be able to attend as before. That LIC grounds is no longer available, but we must find another suitable location within the city center of New Delhi,* as close to Connaught Circus as possible. That will be very nice. So you and your good wife kindly give Gurudasa all assistance for organizing the festival, and I shall also come if I am able.

Your program for preaching in Delhi is very much approved by me, preaching Krsna is the same as remembering Krsna. I can understand if one of my students is making spiritual advancement if he is also making many life members and devotees. So you have not to minimize the preaching program in order to study independently, no, continue as you are doing, preach as much as possible, collect, make life members, and whenever you have time read and study and never neglect to chant your sixteen rounds daily, and this will be the perfect program.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*may be __ ground.

Letter to: Gangadevi

•

London 11 August, 1972

72-08-11

Berlin

My dear Gangadevi,

Please accept my blessings. I am in due receipt of your letter dated August 8, 1972, and I have noted the contents carefully. I was very happy to see both you and your good husband Vasudeva when I was in Paris, especially now that you have got such a nice child. Now you have got your child and your responsibility is to raise your child in Krsna consciousness. You and your husband are very sincere devotees, and your husband is a nice boy, and I like him very much, and he is doing the best service to Krsna and humanity by managing the Berlin center so nicely. So never mind there may be some inconvenience in family life for the time being. Your husband is doing the highest service. You may assist your husband very nicely by concentrating all your time and efforts in raising your child in full Krsna consciousness. That will require all of your attention, and in that way you will be giving your husband the best assistance. This spot life is merely a platform for us to make progress toward going back to home, back to Godhead, therefore we should not be too much concerned with family matters. We are never alone in Krsna consciousness; you have got so many wonderful brothers and sisters who are really your family, and besides that the spiritual master is always in his instructions, and Krsna is there within your heart, so you need not feel you are ever alone. Make Krsna your husband and always think of Him, raise your child up very nicely, chant without fail sixteen rounds of Hare Krsna mantra daily, read Srimad-Bhagavatam at least one hour daily, and in this way without any doubt you will very soon become very happy, and your life will be sublime.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Gurudasa, Yamuna

•

London 11 August, 1972

72-08-11

Vrndavana

My dear Gurudasa and Yamuna,

Please accept my blessings. I am in due receipt of your two letters from Yamuna dated July 22, 1972, and August 6, 1972, and I have noted the contents carefully. Regarding the plans for Vrndavana, enclosed please find the plans drawn by Saurabha which I like very much. You may submit these plans to the municipal council, as they are drawn. The plan of Mr. Suri is too much burdensome and costly, he simply wanted his 2 1/2% commission, so he has befooled these Americans. Better if our own men design and build the temple in our way. So I like these plans from Saurabha very much, and you may submit them as they are.

Now do everything in Vrndavana very peacefully, and always cooperate with each other at all times. There is some trouble with Satchitananda, he informs me you are trying to drive him away because he has written that letter about Yamuna, so that should not be the case. Better to cooperate all of you and do something tangible for Krsna. Stop this fighting. Have a European preaching center and try to enlist all the hippies and tourists who come to Vrndavana. Give them nice prasadam, engage them in chanting, cleaning the temple, reading our books, and give them all facilities for becoming devotees.

I have received a letter from Acarya das, dated 3rd August, 1972, and you may convey my blessings to him.

Hoping this meets you all in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Jagadisa

•

London 11 August, 1972

72-08-11

Toronto

My dear Jagadisa,

Please accept my blessings. I have received your letter dated August 7th, 1972, and noted the contents thereof. I shall be returning to Los Angeles in a few days from London, and I shall probably go to New Vrndavana for Janmastami as planned. I do not know if I will be able to come to Toronto after that, as I have been traveling all over the world over the past few months and it is a bit straining. Now I am thinking to sit down for a while in Los Angeles for translating work, but if I get opportunity I shall certainly come there as you have invited me.

I am very glad to hear that the program in Canada is being managed by you very nicely and that everything is expanding in Krsna consciousness spirit.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Suresh Candra

•

London 11 August, 1972

72-08-11

Sriman Suresh Candra District Administrations Officer, Guyana

My dear Suresh Candra,

Please accept my blessings. I have received your letter from Guyana dated 16 July, 1972, duly forwarded to me at my London address. Thank you very much for the sentiments expressed therein. A disciple means one who is always following the orders of the spiritual master. So I instruct my disciples to refrain from four prohibitions, namely no eating of meat, fish or eggs, no illicit sex life, no taking of intoxication, including tea, coffee, cigarettes, etc., and no gambling. Besides that my students must chant sixteen rounds of japa-mala of Hare Krsna mantra daily. So if you are able to follow these principles without fail, then you are as good as my disciple. And after you have practiced these things for a few months' time, then we can see to your formal initiation. This chanting of sixteen rounds of japa-mala daily, chanting the full Hare Krsna mantra, Hare Krsna Hare Krsna Krsna Krsna Hare Hare/Hare Rama Hare Rama Hare Rama Rama Rama Hare Hare, on each bead 108 times in each round, this process will very quickly purify your existence, and you will come to your rightful spiritual understanding in very short order. Since you have asked me, this is my advice to you. You and your family sit down and chant daily some japa and have some kirtana (or chanting Hare Krsna mantra in full _with kartas and mrdanga.) Besides that you may order our books from the Los Angeles world headquarters, 3764 Watseka Avenue, Los Angeles, 90034, California, _ when you have got our books, then you may hold class all together daily at least one hour and read the Bhagavad-gita, Isopanisad, and other scriptures. You may address your inquiries about the literature in Los Angeles to Sriman Karandhara das Adhikari.

Regarding the visa problem for our devotees coming there, I shall very much appreciate if you can arrange something with the government so they shall have no problem remaining there for some time to do some tangible work in Guyana. I am returning myself to Los Angeles in a few days from London, so you may reply at the Los Angeles address as above.

Hoping this finds you and your family in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda/yda

Letter to: Bank of America

•

Los Angeles August 15, 1972

LT$_{720815A1}$

Manager,

Bank of America,

Pico-La Cienega Branch,

Los Angeles.

Dear sir,

Re:My checking Account No. 3081-61625

Kindly transfer the above account with all balance to your Branch No. 366, 3849 Main Street, Culver City, which is nearer to my residence at the above address.

Thanking you once more.

Yours sincerely,

A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Turya

•

Los Angeles August 16, 1972

72-08-16

Mexico City

My dear Turya dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 1, 1972 and I have noted the contents carefully. Yes, I shall be very glad to hear that you have installed the Deity of Lord Jagannatha, Subhadra, and Balarama, provided you and your wife are going to stick there in Mexico City and you will not go away. I have heard that you are well qualified to worship the Deity at highest standard and this is very much necessary. One who is worshiping the Deity must be always attentive and mindful of his occupation at all times. He must never for one moment forget his duty of serving the Deity at every moment and strive always to please the Lord. If you are willing to stick there in Mexico City, along with your good wife, and do the needful for worshiping Lord Jagannatha and take all responsibility, then I have no objection if you install.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadeva

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Los Angeles 16 August, 1972

72-08-16

My Dear Jayadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 10, 1972, and I am very much pleased to hear that you are making spiritual progress and you are more serious to attend to the real matter of your life. Go on in this way, reading, chanting, worshiping the deity, and offering the fruits of your labor to Krishna, and attend Mangala Arati at the temple and classes as much as possible, and very soon you will feel yourself becoming perfectly happy. This spot life is meant for becoming God conscious and there is no other purpose or meaning to life outside of this. So now you have got the right spiritual master, the process I've given you, so now it is up to you. If you really want to achieve the goal of your life, then become very serious to always pursue it at every moment and not be distracted by anything false. Sukadeva is the president now in Seattle temple, so if you can assist him in his management and other programs, kindly give him your help.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Upendra, Citralekha

-

Los Angeles 16 August, 1972

72-08-16

Sydney

My dear Upendra and Citralekha,

Please accept my blessings. I have received your letter dated 6 August, 1972 along with the balaclava hat. The hat is very nice and it is now cold in London it also had some immediate use. But now I am in Los Angeles and the weather here is very warm so I have kept the hat in London for my use whenever I shall go there.

I am very happy to hear that both of you are becoming happy in your Krishna Consciousness spiritual life, and that in general everything is going on very nicely there in Australia.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/ldd

Letter to: Tejiyas, Gurudasa

-

Los Angeles 16 August, 1972

72-08-16

Vrindaban

Dear Tejiyas and Gurudasa,

Please accept my blessings. I have received your joint letter dated 6th August, from Vrindaban and I am very glad to hear that everything is going nicely there. Regarding the questions by Tejiyas, unless there are local men in Delhi who are interested and who will do the work, then it is all right to attempt to expand there by renting building, etc. But on our own attempt that is not good. And this also applies to the pandal program. It will be expensive, so local persons must come forward to cooperate. Last time Dalmia and others were there, and they gave us all assistance. Therefore the program was very successful. So if such men are willing to come forward again to help us and organize everything, then we should try for it, otherwise, it is too much endeavor. My plan is to come to Vrindaban sometimes near the 12th or 15th of October for the Karati Varta and I want to sit down there in the Sri Radha Damodara Temple until some time near the end of November. I will lecture daily in the courtyard on the Bhakti Rasamrita Sindhu, especially for the benefit of the devotees. So you can make arrangements in that way.

Regarding your questions about the marble tablets, in 1955 I went to Vrindaban and stayed at Nathagaon temple. In 1961 I moved to Radha Damodara temple and I am still living there.

I have sent you the plans approved by me, and you may submit them to the municipality and request them to very quickly approve so we may start as soon as possible. When they have approved, Saurabha may come there to give you some help in the beginning, and I think by now Tamala Krishna may be there with one engineer for getting the work started. There must be some tangible progress made by the time of my arrival so that I may see the work being done.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/ldd
Letter to: Nityananda

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Los Angeles 16 August, 1972
72-08-16
New Orleans
My dear Nityananda das,

Please accept my blessings. I am in due receipt of your letter dated August 4, 1972, and you may know I have just arrived here from London. I am very pleased to hear that all of the programs there in New Orleans center are improving more and more under your capable supervision. Especially I am glad to note the judges decision in your recent court case and the nice words that he has used to describe our movement. Yes, that is the case, he has said rightly. So you may distribute a copy of the judges statement and the testimony of the child to all of our centers around the world. I am very glad to hear that you are training the devotees nicely in our philosophy and I also fully approve of your system for management. It appears in all respects that everything is going well at New Orleans center and I am so much pleased upon you for helping me in this way.

So far the repayment of loan, we are not very much for big, big houses, especially if they become burdensome. Our first program is for preaching, and if we have to simply work for paying money for a house, that is not very much desirable. So you pay the loan at your convenience, better to concentrate on preaching and not so much for making money for repaying the loan quickly. Even if it takes some years to pay, at least you will not be always in anxiety where to get money in that way. But if you can repay the loan in two or three years time, and save so much interest money, that is a very good plan, provided it is easily done.

Regarding your questions, in the sense that they do not belong to disciplic succession, in that sense Christ, Buddha, and the others are not bona fide. But because they have got some special power we accept them as bona fide. Just like Buddha. We accept him as the Supreme Personality of Godhead. Sometimes they play like that because they may have to. Although they are bona fide, they play sometimes as unbona fide. For example, we reject Buddha as unbona fide, but we accept him as an incarnation of God. We worship Lord Siva as a Vaisnava, but as a demigod we reject him. But to speak the truth, these personalities are not bona fide because who is caring for them? This so-called resurgence of feeling for Christ by the young people is due to our Krishna Consciousness movement. They are seeing that the foreigners are here, there is some national feeling and they think why not our Christ? Whatever they are doing we do not approve. But that does not mean that they should stop their work, this factionalism will go on. But one can see by the results. It is better not to talk with these people. Better let them remain as Christians and Buddhists, we do not want to convert them. You tell them that if you stick to Christ you will come out all right. It is better to avoid these comparative studies.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sukadeva

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Los Angeles 16 August, 1972
My dear Sukadeva,

I have received your letter dated August 7, 1972 and I am very happy to note that things are improving more and more there in our Seattle Center. Yes, the program of increasing book distribution is very much appreciated by me, and especially if you can preach very widely to the university students nearby to your place, that is the best program. Try to get a course of instruction in the college and preach daily in a scholastic way. If we can attract this student class of men by our preaching work, that will enhance everything and we are very much in need of intelligent preachers for expanding this movement all over the world. I want that you all my advanced disciples become very bold preachers and take up this task of saving the fallen humanity from its worst condition of sinfulness. If you simply convert the leaders of your country to our philosophy, then the whole world will follow and be saved from ruin. Otherwise, they are all doomed to become animals like hogs and dogs. So you preach like that, very strongly, to especially the hippie class of men and the student class of men and convince them to give up their sinful activities and find out their real perfection of life in this Krishna Consciousness movement.

Now I am concentrating on translating of Srimad-Bhagavatam and wish to not be any more distracted. But if there is opportunity, I shall be very glad to visit your center in the future.

Hoping this will meet you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
Sukadeva das Adhikary Seattle ISKCON ACBS/ldd
Letter to: Yadubara

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Los Angeles 21 August, 1972
72-08-21
My Dear Yadubara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 10, 1972. Regarding printing BTG Hindi in India your scheme to print them in Bombay is accepted by me. So you do the needful being contact with Ramananda.

Regarding Bhaktivinode Thakura's manuscripts, immediately we do not have any program for printing them. You keep them carefully and when I return I shall consider the matter. The translating work can be done both by Ramananda and Niranjana in Benares.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Los Angeles 22 August, 1972

72-08-22

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your note along with the letter of Sriman Des Louragan, and upon your recommendation, I have gladly consented to accept him as my duly initiated disciple, and to give him Gayatri mantra also. His beads have been duly chanted by me and they have been sent under separate post. Now you can hold a fire yajna for these two boys and give gayatri mantra to Des (Gaura Sakti das). Show him how to count on the finger divisions, and then hang the thread over his shoulder in the proper way, after he has repeated, word for word, the mantra as I intone it on the tape. The tape should be heard through earphones into the right ear.

Hoping this will meet you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Gaura Sakti

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Los Angeles 22 August, 1972

72-08-22

My dear son,

Please accept my blessings. I am in due receipt of your letter dated July 22, 1972 requesting initiation, and upon the recommendation of Madhudvisa Swami, I have gladly consented to give you Gayatri mantra. This second initiation is very, very serious business, and you must become very strong and firmly situated in devotional service, and stick rigidly to chanting at least 16 rounds daily, without fail, and following the regulative principles without any deviation. This things will insure that you will be protected from Maya, and that your life will be successful and in the end you will go back to home, back to Godhead. I was very pleased with the Deities when I was there. So I request you to continue, along with Dipak, to render sincere, regular, loving service to Their Lordships, and They will give you all blessings. I have given you the spiritual name Gaura Sakti das Brahmacari. Now you continue, as you have been, to give Madhudvisa and the others all help, and spread this great movement all over Australia.

Hoping this will meet you in good health and happy mood.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Batu Gopala

•

Los Angeles 22 August, 1972

72-08-22

Cleveland

My dear Batu Gopala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 18, 1972 and I have noted the contents. So far the fire yajna is concerned, you can wait until Janmastami celebrations in New Vrindaban, and they can take part in that yajna. I am very much pleased to hear how nicely you are presenting Krishna consciousness through your radio program, and I think if you just carry on as you are it will be very successful.

By remaining steady in your chanting, always completing at least 16 rounds on your beads, and studying our books carefully, along with chanting of the Sanskrit mantras in Srimad-Bhagavatam and Bhagavad-gita, automatically you will become freed from the modes of passion and ignorance, and gravity and steadiness will come. You can use your lust for the service of Krishna, and then you will be transcendentally situated.

You get the seed of devotion, and the Hare Krishna mantra through the mercy of the spiritual master and Krishna. Similarly, upon your surrender, the spiritual master and Krishna take responsibility for your sins. So if you commit sin again, the spiritual master becomes responsible for your sinful reaction. Therefore, it is the disciple's duty not to commit sin again. Not only Gayatri mantra, but all mantras cleanse one from sinful reactions, but we should not chant these mantras and then commit sin again.

Upon your recommendation, I will be very glad to accept Sriman Paul Zarouny as my duly initiated disciple. He can take part along with the others at New Vrindaban. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Gurudasa

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Los Angeles 22 August, 1972

72-08-22

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your long letter redirected here from London. Do not be upset. The thing is that the construction work must be begun immediately. Gargamuni is there, I understand, and you are there, and Tamala

Krishna is preaching. So if you and Gargamuni can do the work, then there is no need of taking help from Tamala Krishna. So there is no need of talking any more. Begin the work immediately. That I want to see.

I am returning to Vrindaban by October 15, and I want to see by that time that the construction work is going on there. I am here in Los Angeles now, and will be going to New Vrindaban by the end of August.

Please offer my blessings to all the others there, especially to Yamunamayi. Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Giriraja

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Los Angeles 23 August, 1972

72-08-23

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your long letter, and immediately I have sent one telegram as desired by you, reading as follows:

TAKE BANK MORTGAGE PAY OFF NAIR NARANARAYANA IMMEDIATELY RETURN TO USA MUST OBSERVE FAST JANMASTAMI TILL 12 AM

BHAKTIVEDANTA SWAMI In the conveyance deed, there is a clause on page 7 that states that the purchaser shall not be required to pay either of the last two installments, namely E and D, aforesaid, until the suit filed against the vendor in the Bombay High-Court (suit #94 of 1968, Messrs. Chhaganlal and Co. vs Mrs. Candrabai A.B. Nair) is disposed of and the amount, if any, in the said suit is paid to the plaintiff. Therefore, out of 14 lakhs, we have paid 2 lakhs. The bank may pay further 8 lakhs, and 4 lakhs should be held up until the above-mentioned suit #94 of 1968 is disposed of. In this way arrangements should be made. Regarding construction material, I see that 64 lakhs will be spent for the whole construction, and you have to pay 5% on the amount to the architect. I think it will be a huge amount. In Delhi, one architect asked for 2%, but I thought that somebody may contribute his service for this great cause. If not, the charges may not go more that 2-2 1/2%. In this connection, you may consult Gurudasa. I think that 5% is too much. Anyway, you are on the spot, you can do the needful by consulting amongst yourselves. Formerly it was understood that Mr. Nair would not charge interest. Anyway, if you have to charge interest, better go to the bank. There is a proposal that somebody wants to donate seven acres of land at Ahmedabad, 17 miles from the town. This proposal was sent by Paramahamsa das Brahmacari, and I have already replied his letter. So if it is convenient, some of you can go see the land, and if it is favorable, we shall go and develop an asrama there. There was a reference in the letter of Mahamsa that the President Giri can open the foundation stone ceremony of our temple, as he is a friend of Mr. Somani. I have already replied his letter, and you can see it. If it is a fact, I have suggested that the ceremony can take place on Wednesday, September 20. That day is auspicious on account of the appearance of Vamanadeva and Srila Jiva Goswami. If it is a fact, then we can invite many responsible persons-the Prime Minister, Governors, many secretaries on that occasion. Then it will be possible to place our philosophy before a very respectable assembly and it will be easier to raise funds also. People have not yet understood our philosophy, how glorious it is, and how this Indian culture could be accepted throughout the whole world. The ritual foundation stone ceremony was already observed and you have the marble tablet. I think President Giri's name also will be included in that tablet and it will be set up on the corner foundation of the temple.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/nkd

Letter to: Madhudvisa, Amogha

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Los Angeles 24 August, 1972

72-08-24

My Dear Madhudvisa and Amogha,

Please accept my blessings. I have received your letters dated August 13 and August 15 respectively and have noted the contents with some dismay. I do not like to hear these things, but whatever is done, is done. What you have is all right, now go on preaching as you are doing. So far the presidents are concerned, they should not be abruptly changed in future. If there is any complaint they should be first of all informed to me. One thing we should always remember is that all of our devotees picked up here are accustomed to all of these bad habits in their past life, so if sometimes they reveal their old characteristics, instead of rejecting them, it is up to us to rectify them as far as possible. So try to reform Mohananandan there. What he will do by coming here? Amogha has indicated he has already shaved his sikha and has left everything. do you think U.S.A. is a magic place, simply by coming here he will become reformed? If possible you can send to the U.S.A., but it is better to correct him to the standard point by friendly gestures. We can reject anyone, that is very easy, but to reform him that requires great skill and tact and if you can reform him there by kind words and dealings, that is best. When I was there in Sydney, I observed that Mohananandan is very, very good boy and he has great intelligence and talent, simply it has become little bit misguided due to circumstances. Now you both big leaders in Australia, along with the others, you make a very concerted attempt to help Mohananandan over his difficulties and persuade him that everything is all right; that I am not angry or displeased in any way. These things will sometimes happen even with the best devotees, and in this way try and persuade him to become engaged with his previous enthusiasm for becoming once again a great devotee. He is young boy, so we should not take his actions too seriously, better to forget the past and try to reform him. His service can be once again very much valuable there in Australia, I know he is very good boy. Do not drive him away, that will be the discredit to all of you leaders. But if there is great difficulty, he may come and live with me here in Los Angeles for the time being, I have no objection. But he has done very nicely in Sydney up to the present time, so if you can utilize his experience and talents there, that is the best plan.

I am very glad to hear that Amogha is returning to Djakarta along with others for continuing our preaching work there. He may send me regular reports how work is going on. Krsna is always prepared to give special favor to His devotees who take special risk to spread His name in the far away places and who do not care very much for the comfortable surroundings. Thank you very much for helping me in this way.

Now I want all of you to work cooperatively and very frankly, that is our process, not that we shall always plot and scheme and write letters. Madhudvisa is GBC man for South Pacific zone, so his direction must be followed by everyone and all of the devotees there should address their problems to him for his consideration. One thing is, I have received some distressing report from Hong Kong from Bhurijana, that he is having some difficulty there, so I have assured him that you would send him some assistance very shortly to help him with our mission in Hong Kong. The first thing is to recruit many devotees there in Australia and send them out to the outlying districts such as Manilla and Hong Kong and Djakarta and other places and build up strength in these areas; otherwise, the one or two devotees in these places will become discouraged.

Hoping this finds you both in the best of health. Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I have understand from Karandhara that you have not made Book Fund payments for several months. This must be done immediately.

Letter to: Tusta Krsna

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Los Angeles 24 August, 1972

72-08-24

My Dear Tusta Krishna,

Please accept my blessings. I am in due receipt of your letter dated August 12, 1972, and I have noted the contents carefully. Yes, Karandhara said that Sriman Siddha Svarupa Ananda is not up to the point of our preaching work, especially when the "Sai Speaks" booklet was distributed there was some discrepancy from our standard. So when this complaint was lodged I called him here and I asked him to stay with me for some time. When I went to London I made arrangement that Siddha Svarupa Ananda Maharaja would speak in the sanctuary of Los Angeles Temple and this was settled up and he remained here in Los Angeles when I went to London. After coming back I understood that he left immediately when I left for London. I have received no letter from him. So there is no misunderstanding, but I want to keep him with me for some time, so if you have got his address you can ask him to come to me and live with me again for some time. It is better not to draw any wrong conclusions from so little evidence, actually he is very sincere soul and everyone knows it and I like him very much and so does Karandhara, so you need not worry in this connection.

I am very glad to understand that all of the programs there in Auckland are going on very nicely. If you have got opportunity to travel and hold kirtana with your music group over the South Pacific, why not take advantage? I shall be very pleased to see the new album "Cause of All Causes". And upon your recommendation I am very glad to accept the three boys as my duly initiated disciples. Their letter is enclosed.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

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Los Angeles 24 August, 1972

72-08-24

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letters dated August 20 and August 22, 1972 and I have noted the contents carefully. Regarding my coming there, yes, I shall be very glad to attend the Dallas Gurukula immediately departing Pittsburgh I can go there for about 3 days on my way to Los Angeles. So you should be prepared to provide for airline tickets from Pittsburgh to Dallas for myself and my three secretaries. Then we shall see how the things are going on there, and I am very much looking forward to that day. The tickets may be sent here to Los Angeles address as soon as possible.

The essay "Sri Sri Caitanyasiksamrta", translated by Gaurasundara dasa, appears to be alright and you may use it as it is. Enclosed please find the copy you have sent me.

One thing is, I have just received one letter from the black devotees in Cleveland who wish start their own ISKCON Center independently of the white devotees there. In principle, it is alright, birds of a feather will flock together. We should not discourage them in any way from opening their own center, but I want you to go there and see how their things are going on and that the standard of Krishna consciousness is being maintained on the highest level. You should give them all assistance for organizing their Center and be fully convinced that they can manage everything properly and then I have no objection if they open their Center in Cleveland. These souls appear to be adhering to our principles and they are requesting someone to come and give them all good instruction, so you kindly go there and do the needful and give them all facilities such as pictures, mrdangas, and other Krishna consciousness paraphernalia. It is not that we should remain separate from them as they are sincere souls and there is no objection if they want to remain separate from the white people and pursue this Krishna consciousness way of life, but I must be convinced by you that everything is being done properly before I shall be glad to give them the final sanction. As soon as hearing from you in this regard, I shall be glad to give them due initiation and my blessings so that they may continue in their own way. I am sending a copy of this letter to them and you may go there immediately to see what is the situation there. Enclosed please find copy of their latest letter to me. Their address in Cleveland is 1739 Lakefront, East Cleveland, Ohio, 44112. Meanwhile, I look forward to seeing you all my nice disciples in New Vrndavana by the end of this month. Hoping this will find you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Gargamuni

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Los Angeles 24 August, 1972
72-08-24
Vrndavana
My Dear Gargamuni,

Please accept my blessings. I have received your letter from Vrndavana dated 15th July 1972 and I have noted the contents carefully. You may know that I am no longer in London but I am in Los Angeles and New Vrndavana for the month of September. I am going back to India by the 15th of October. So you have stayed so long in India, if you can remain there one and one half months more kindly remain there and wait for me. When I come there you will stay with me. Meanwhile if it is possible you try to work in conjunction with Gurudasa on the Vrndavana Project because I think you have got real interest to see that it is completed very nicely. If however you are unable to work with Gurudasa, otherwise you sit down and wait for me there. Do not fight with anyone, try to remain always very humble and meek like the advanced Vaisnava devotee, always thinking yourself lower than the straw in the street and more tolerant than the tree, and in this way very quickly you will be come relieved of so many anxieties. When we shall meet in October, then we shall chalk out some plan further.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Giriraja

-

Los Angeles 24 August, 1972
72-08-24
Bombay [To Giriraja]

TAKE BANK MORTGAGE PAY OFF NAIR NARANARAYANA IMMEDIATELY RETURN TO USA MUST OBSERVE FAST JANMASTAMI TILL 12 AM

BHAKTIVEDANTA SWAMI
Letter to: Vasudevaya, others

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Los Angeles 25 August, 1972
72-08-25
East Cleveland
My Dear Vasudevaya dasi and others,

Please accept my blessings. I am in due receipt of your letter from Cleveland dated August 5, 1972 duly forwarded to me from Calcutta, and I thank you very much. As long as you are following our Krishna Conscious principles I have no objection if you remain separate from the other devotees in the Cleveland Center. I have instructed Satsvarupa who is the GBC man for Midwestern USA Zone to come and visit you to see how the things are going on and give you good guidance how to keep the highest standards of Krishna Consciousness Movement. If you have any further questions or if you require anything like mrdangas, books, etc. he will give you everything. I am enclosing the copy of one letter to him in this respect.

Hoping this meets you all in the best of health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Devotees

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Los Angeles 26 August, 1972
72-08-26
VYASAPUJA REPLY:
My dear beloved Children,

Please accept my blessings. I am so much pleased with your kind and affectionate words on the occasion of my birthday anniversary on the Nandotsava day this year (1972). My Guru Maharaja wanted me to spread this Krishna Consciousness Movement in western world, and you are all helping in this great attempt.

My Spiritual Master knew it that alone I could not do this great work. Therefore He has very kindly sent you all to help me in this task. I accept you therefore as representatives of my Guru Maharaja playing as my affectionate disciples.

It is said that child is father of man. Kindly therefore continue your help in this great task and act as my young father and mother in my old age. I am

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Gaurasundara

-

Los Angeles 26 August, 1972

72-08-26

My Dear Gaurasundara,

Please accept my blessings. I am in due receipt of your letter dated August 20, 1972, and I am quite surprised to read it. This does not sound like you. All along I have been discouraged in every way by my Godbrothers, but still I have stuck to my duty, keeping my Spiritual Master always in front. Because there is some fighting or bickering amongst us, that does not mean that I should go away. If I have understood the order of my Spiritual Master rightly, then I must perform my duty under any circumstances and never one think of going away under disgust. I have appointed you to be my GBC representative in South America because I think that you are very much responsible and capable to do it, and I am very fond of you and your good wife Govinda dasi for helping me all along. So do not be disturbed or worried by some small thing, rumor, or misunderstanding. There is no plot amongst our so-called big men against you or Siddha-swarup Ananda. That is childish.

Where have you got this idea to retire and simply translate books? That is not in our line. My Spiritual Master has given me the instruction to spread this movement all over the world and you are my good disciples, are helping me do this. Without your good help I could not have done anything, so practically you can take all the credit for spreading this Krsna Consciousness movement and fulfilling the prophecy of Lord Caitanya Mahaprabhu. If there is some incident and I claim that no one is cooperating with me or no one will work with me, that is my defect, not theirs. The Vaisnava devotee must think like this. We should not find fault with others and criticize and go away, that is not the Vaisnava way. Better we should always be willing to offer all respects to others and consider them as our superiors always.

I have requested Siddhasvarupa Ananda to meet me in Los Angeles, but if he is not able to then I am coming to hawaii soon on my way to India and I can meet him there and take him with me to India. Meanwhile, do not be disturbed. Everything is alright. If I cannot rely on you to assist me in the GBC position, who can I rely on? So I beg you to reassure me that you will continue to help me in this way, and do not become withdrawn from your active role. Kindly relieve me of this great anxiety. I want to retire now and simply concentrate on translating work, but how can I do it if I cannot give over the management of my society to you all my advanced senior disciples? If one moment you are willing and the next moment there is some small disagreement and immediately you all go away, how can I be calm in my mind? I am going to India by first week of October and I shall stop over one night in Honolulu en route and we can discuss the matter further at that time.

Meanwhile, hoping this meets you in good health,

[PAGE MISSING]

Letter to: Jayapataka

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Los Angeles 26 August, 1972

72-08-26

Calcutta

My Dear Jayapataka,

Please accept my blessings. I thank you for your letter from Calcutta dated August 19, 1972 and I have noted the contents carefully. I am very glad to know that the work is going on carefully under your direction and that building will the first class building in all of Nadia Province. Wherever it is possible try to save the construction costs by getting donations. But we must have that building completed at any cost. But if you can raise at least 60,000 rupees per month locally that should be given by the local men without any difficulty. I have received one letter from Madhavananda and he has assured me that the collecting is going on well. He has also mentioned that you are planning your Maidan Pandal from 7th October to November 5th tentatively. But these things must be consulted amongst all of you leaders, not that one man decides these things whimsically. My program is already sent to you earlier, I shall be in Vrndavana from middle October to middle November, but after that time I am free to come to Calcutta for holding our festival, but these things should be decided amongst all of you leaders in India, including Gurudasa, Giriraja, Tamala, Bhavananda, Gargamuni.

So far the people asking you what is the actual birth site of Lord Caitanya Mahaprabhu, ask them to go to Tirtha Maharaja. We do not bother about these things. He is in charge of the Caitanya Math. We are foreigners and we have come here the last. There are so many other temples before us, why don't they go there for asking. They should inquire from our predecessors like Caitanya Math. This is a long controversial point, do not bother with it. We accept our predecessor's version, that's all. Navadvipa means nine islands or dvipas and the present Navadvipa city is Koladvipa.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Madhavananda

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Los Angeles 26 August, 1972

72-08-26

My Dear Madhavananda,

Please accept my blessings. I have received your letter dated August 15th and have noted the contents carefully. I have also looked at the article in Kothari Magazine and it is done very nicely. Thank you very much. I am encouraged to hear that the collecting is going very nicely under your supervision and that you have made 33 Life Members there in Calcutta more. But we shall require huge funds to finish our Mayapur Project, at least Rs./60,000 per month must be collected there, along with donations of kind, such as steel, etc. So if you can assist Jayapataka and the others in this way that is very much appreciated.

One thing is if the Calcutta festival is held at least 50 men must be there and do it very nicely. How many men will be there? On the dates that you mention, namely, October 27th to November 5th, I shall be in Vrndavana. You must all jointly make these decisions about my program there, not that whimsically one man shall decide one thing another man shall decide another thing. So unless Tamala Krsna and the others agree then I will not be able to attend on the dates you have mentioned. Anyway I shall be in Vrndavana at that time. But after the 15th November, leaving this time, and consulting with the leaders, then a suitable program may be fixed for Calcutta.

Regarding my Gita Gan, take quotation for printing there also. If it is cheaper why should we go to Dai Nippon? I think Jugantar can do the work, let them do it conveniently. Anyway, somehow or other do it, and you can request Giriraja to send the money from the Book Fund if he approves of everything. You can ask Asokamrta or I think there are some Bengali girls there also, all of them are well educated, they can proofread the manuscript.

The Maidan programs in India should be done in consultation with all. We have now got our reputation and we must do everything very carefully to keep it. Same process, four or five or six big men, whatever they think the others must say all right I shall accept. Nothing should be done by personal whims. This should be avoided. Our prestige should be always kept, that means we must be very sincere and serious to execute our work; then it will be all right.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Los Angeles 27 August, 1972

72-08-27

Bombay [To Giriraja]

HAS CONVEYANCE DEED BEEN SIGNED IF NOT FINISH IMMEDIATELY AND WIRE DETAILS-BHAKTIVEDANTA SWAMI

Letter to: Unknown

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India Unknown Date

72-08-28

Society for Krishna Consciousness, establishing various centres all over the world to propagate Krishna Consciousness, and the Leasor being the major Sevait of Radha Damodara Temple and being of religious bent or mind, inherently as Sevait and Devotee of Lord Krishna, both the Leasee and the Leasor have with open heart agreed to the following terms and conditions of the Lease Agreement as follows:

(1) The Lease Agreement is for the part of the Temple covered by the renovated house as in the plan annexed hereto for the purpose of occupation by the Leasee:(2) The Lease-period shall be for a duration of 25 (Twenty-five) with option to renew by mutual consent: (3) The Leasee will pay Rs. 200/= (Rupees two-hundred) per month inclusive of all taxes and rates such as water, house, etc., whatsoever, and the mode of payment shall be by monthly cash-pay order through the Punjab National Bank at Vrindaban by the first week every month for the Seva Puja at Sri Sri radha Damodara Temple. A copy of the letter showing cash order of the Punjab National Bank is annexed herewith: (4) The half-finished renovation work still to be done must be completed immediately by the Leasor Sri Madan Mohan Goswami: (5) The Leasor will deliver immediate vacant possession of the whole building: (6) As personal respect for the Leasor Sri Madan Mohan Goswami, the Leasee will always receive him or his son only as quest at any time he or his son may visit Vrindaban, and either of them will be offered one room for his comfortable stay as long as he likes and while staying as guest he would be supplied with boarding and lodging free of all charges: (7) After three years of practical experience, if the Leasee………………….. or the Leasor feels any inconvenience, then either of them will be at liberty to cancel this Lease Agreement by serving six month calendar clear notice: (8) If the Lease Agreement is however cancelled as it is mentioned in clause (7) then the Leasee notwithstanding will continue to occupy the two rooms nos. … and … as marked in the site-plan and will pay rent as usual Rupees five Only per month as at present. In witness whereof the Leasor in token of leasing out the house, and the Leasee in token of accepting the terms of the Lease Agreement and after fully understanding the import and implications of the Deed of Lease Agreement affix their respective seals and signatures to the Deed at Vrindaban on the day, month and year aforementioned.

Details of the house situated at Radha-Damodara Temple, Sevakunj, Vrindaban, District of Mathura, U.P.

Length from East to West: Length from North to South: Boundary, etc. Madan Mohan Goswami

A.C. Bhaktivedanta Swami Details of the house situated at Radha-Damodara Temple, Sevakunj, Vrindaban, District of Mathura, U.P.: Length from East to West: Length from North to South: Boundary, etc.

*If this Lease-agreement is however cancelled as it is mentioned in clause no (7) then the Leasee notwithstanding will continue to occupy the two rooms nos .. and .. as marked in the site-plan and will pay rent as usual rupees five per month as at present.

Letter to: Prthu

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Unknown Place 28 August, 1970

72-08-28

My Dear Son, (Prthu Das) Please accept my blessings. Upon the recommendation of Sivananda I have gladly consented to accept you as my duly initiated disciple. Your beads have been duly chanted by me and they are sent by separate post. I have given you the spiritual name of Prthu dasa Brahmacari. King Prthu was the ideal ruler of the citizens, so you should also set the example of ideal person and spread this ideal very widely to all the citizens of your country.

I can understand that you are a very sincere boy and are very eligible candidate for going back to Home, back to Godhead. And the process is simple. follow the regulative principles, chant at least 16 rounds of beads daily, read our literatures, go for street sankirtana, etc. In this way keep yourself engaged in Krishna's business 24 hours and you will be really happy in this life and in the end reach the supreme destination.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda

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Unknown Place 28 August, 1972

72-08-28

letter dated Aug 28, 1972

to Bhavananda,

"My special blessings for Palika and Kausalya prabhus who are doing so much for our Lord and they must be specifically blessed to go back home, back to Godhead without any delay for waiting for the next life. Thank them very much on my behalf."

Letter to: Gurudasa

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Los Angeles 29 August, 1972

72-08-29

Vrindaban

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated August 23, 1972, and I have noted the contents carefully. Do not be depressed. All along my godbrothers gave me only depression, repression, compression-but I continued strong in my duty. So never mind there is some discouragement, continue with your work in full enthusiastic Krishna Consciousness attitude of service. I have seen the letter of Syamasundara., and it is not meant to be critical, it is factual, but they want to make some solution by helping you only, that is the purport.

In your letter you do not acknowledge the plans of Saurabha which were sent to you from London some two weeks back. From the beginning I simply said that I wanted a temple built in Vrindaban just like Govindaji's temple, and there have been so many letters, but that has not been done. Never mind, now I like that plan of Saurabha's, so if you have received it? Anyway, I am sending one other plan drawn by Saurabha (enclosed), and that is also nice, so that may be used for presenting to the municipality if the previous plan was not received. I do not think the plan of Mr. Suri will be possible for us, it is too grand. Simply I want one temple like Govindaji's that's all.

Bhavananda is now in Bombay, and I have asked him to return to Calcutta by passing through Vrindaban, and he can help you get the thing started. Tamala Krishna is on tour and he shall be delayed for some time more.

I am very pleased to hear that my rooms have been repaired and painted so nicely, I am looking forward to coming there sometimes around middle of October, I shall let you know. Meanwhile, go on with your work and do not for one moment feel depressed because you are rendering the highest service to Krishna and He appreciates that, know it for certain.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Your telegram re: Bharatapur temple on Kesi Ghat I don't exactly know the details. Then how can I offer price? Send me all details as well as what is their expectation? inc. site plan. ACBS/sda

Letter to: Niranjana

•

Los Angeles 29 August, 1972

72-08-29

Varanasi

Dear Niranjana,

Please accept my blessings. Thank you very much for your letter dated August 17, 1972, and I thank you very much for your kind words. I am happy to hear that you are beginning your translation work and you are translating "Sri Gurvastkam" presently. You have completed your examinations well, so Krishna has blessed you with good intelligence, now employ that gift by Krishna by serving Him only, then your life will be complete and you will be always really happy. If you are always remembering Him by your activities and seeing Krishna everywhere, even in the heart of the demonic persons, then anger will never overcome you, being purified of all false pride. But occasionally if there is good reason, you may have to become angry just to chastise the evil-doers and blasphemers. We have seen that Lord Caitanya once nearly killed Jagai and Madhai for their offenses to His devotee, so, like that, if there is offensive behavior to the pure devotees you may become like Nrsimhadeva and punish them severely.

I am coming to India by middle of October, to Vrindaban, so it is likely you can see me there, as I shall remain there one month. Meanwhile, hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Giriraja

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Los Angeles 31 August, 1972
72-08-31
Bombay [To Giriraja]
WHY DO YOU SAY CONVEYANCE IMPOSSIBLE EVERYTHING CLEAR IN AGREEMENT OF PURCHASE CONVEYANCE TO BE EXECUTED IMMEDIATELY ACCORDING TO TERMS OF AGREEMENT OF PURCHASE-BHAKTIVEDANTA SWAMI
September
Letter to: Gurudasa

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New Vrindaban 1 September, 1972
72-09-01
Vrindaban
My dear Gurudasa,

Please accept my blessings. I am in due receipt of your telegram as follows: "Bharatpur Trust will donate Kesighat Temple will sell surrounding rooms and garden we must offer price wire immediately." So I have received this telegram and have replied by telegram as follows: "Why not donate the whole thing and we spend money to make super gorgeous. Otherwise how we can offer without knowing details and site plan of temple? Rush them New Vrindaban." So the thing is if I do not know how much land is there, what is the condition, what is the price, what are the terms, how I can make concrete offer? That is not good businesses. So you can send me immediately everything, the site plan, what are the exact terms of the contract, etc., then we shall see. I think that is a very grand temple, and we shall be able to utilize it if the other party is willing to help us. But one thing is, why they cannot donate the whole thing and we shall spend our money to make it very wonderfully done up and renovated. But I think their plan may be to give us the temple only, because that cannot be sold, and no one can maintain it any more, and then we shall have to buy the residential buildings, the compound all the other buildings there, and that is their trick to get money for those buildings, by so-called offering us the temple without having to pay anything for it, because they cannot sell it anyway.

So Bhavananda is coming there in a few days, and Tamala Krishna is coming with one engineer, so conjointly you three men consider everything with these points in mind and do the needful. If you all three big men think that it is a good bargain, then you may offer as you think best, but consulting with me first. But one thing is, what we shall do with the land in Raman Reti? How to utilize it if we purchase the Kesighat temple? I am remaining in New Vrindaban at least until 8th September, after that you may write me in Los Angeles.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Brahmananda

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New Vrindaban 2 September, 1972
72-09-02
My Dear Brahmananda,

Please accept my blessings. Thank you very much for your letter from Tanzania dated August 24, 1972, and with great satisfaction I have noted the contents. Yes, the preaching work is giving you new life. My Guru Maharaja Bhaktisiddhanta Sarasvati used to say pran acche var sehetu pracar, "one can preach who has got life." So one who is preaching this Krishna Consciousness Movement means he has got real life.

I am very glad to hear that your programmes in Tanzania and other places are coming out very successful and everyone is becoming satisfied by your presesnce in their towns and villages. That is a very good plan for making twice on the magazine and books by selling once to the Hindus and again to the Africans. You and your brother Gargamuni Maharaja are always good brain for making some money, but I think that he is little better than you for making money, but I like your plan very much. Yes, now go on in this way making tour all over Africa, following the same plan you have chalked out of making Life Members, selling books and magazines, holding kirtana, distributing prasadam, dancing, like that. One thing is, I have recently got one letter from Mr. Shah wherein he mentions there are many temples beng offered to us in Uganda by the Indians who must leave there. So I understand you are going there soon, so why not take them if they are offering freely? We shall have to send you many Americans for managing them.

Our Bhagavata Dharma Discourses are going on very nicely here in New Vrindaban, and hundreds of devotees and other persons from outside are also coming here, and there is one large pavilion on the hill-top where I speak every evening and the meetings are being very well appreciated by all. Now go on holding this Bhagavata Dharma discourses in every city of the world, in simple way, as we have done it in Nairobi, speaking something, having kirtana, distributing prasadam, and keep place to stay, camping and tents, for the devotees and guests, and in this way very quickly Lord Caitanya's movement will be spread all over the world and actually everyone will get enlightenment out of it.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Lalitananda

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New Vrindaban 2 September, 1972
72-09-02
Kenmore, New York
My dear Lalitananda,

Please accept my blessings. Thank you very much for your letter dated August 26, 1972, and I have noted the contents carefully, along with your check for $50, which has been duly deposited in my Book Fund. Thank you very much. As for your questions, Lalitananda means one who takes his pleasure from Lalita, who is one of the chief Gopis around Krishna. So you are the servant of one who takes his bliss from Lalita. Yes, if there is arrangement for swinging the deities sometimes, that is all right. Anything may be done which will be pleasing to the Lord, and He is often fond of swinging motions. You may place cows and peacocks on the altar at Montreal, that will be nice. So far I am concerned, I have no objection if there is carved form of guru on the Guru-Gauranga altar, but one thing, is unless that sculptor is very excellent, it should not be attempted. How will you get photos from all angles of vision for the carving process? Unless it can be done very nicely, just perfectly realistic, he should not do it. Yes, God is always there in His Arca Vigraha form, either as Krishna or Rama or Caitanya, whatever. So He must be offered all respects as if He is there personally present, and if you are always sincerely chanting and following our Krishna Consciousness programme of chanting and other things you will very quickly develop the eyes to see Krishna there.

So far installing deity in your home is concerned, better to wait until you move into the temple when you are little older. Meanwhile try and attend to the temple as often as you are able, and always without fail daily chant 16 rounds and follow the four prohibitive restrictions, and in due course of time you will feel yourself becoming happier more and more in Krishna Consciousness.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Radha-Damodara

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New Vrindaban 2 September, 1972
72-09-02
Denver
My dear Radha Damodara,

Please accept my blessings. I thank you very much for your letter dated August 25, 1972, and I appreciate very much for your kind sentiments. Yes, the Bhagavata Dharma discourses here in New Vrindaban are going on very nicely and daily several hundred devotees and guests are coming to hear, and it is truly a wonderful time.

I am glad to hear the nice report about St. Louis temple, and also that you are training yourself up nicely to be a serious preacher of this Krishna Consciousness movement. That much is wanted, sincere men who will become very strong for preaching work throughout the world, on behalf of Krishna. Now you apply yourself to this task very seriously and become learned in all the aspects of our Krishna Consciousness philosophy and take this opportunity in this lifetime to go back to Home, back to Godhead. That is my request.

I have not yet seen the Devotee Sketch-book #2, but I shall see it when I again return to Los Angeles.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:sda
Letter to: Patty Dorgan

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New Vrindaban 4 September, 1972
72-09-04
Kenmore, New York
My dear Patty Dorgan,

Please accept my blessings. I thank you very much for your letter dated September 1, 1972, and I have noted the contents with pleasure. I am so pleased to hear that you are living nicely with your parents and carrying on with your Krishna Consciousness activities. That is a good proposal. Never mind there maybe some inconvenience. Krishna always appreciates when his devotee makes some sacrifice on His behalf, so there is no real difficulty under any conditions so long as we remember the Supreme Personality of Godhead. Just like Prahlada Maharaja, he never asked Krishna for anything, oh Krishna please save me from my demon father, no. But because he was always remembering Krishna under all circumstances, Krishna saved him anyway, and when He became finally angry He came Himself and killed the demon father. But even Krishna came Himself, still Prahlada did not ask Him for any favors, only to please kindly have mercy upon my father. That is pure devotee. Of course we cannot imitate, but we should always try to remember the example of our predecessors and follow their example always.

I am very much encouraged to hear that you want to open a Krishna Yoga Society branch in your high-school, along with Lalitananda. That will be the bet service to Lord Caitanya, and it is the best gift you can give me. Thank you very much for helping me in this way.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Jadurani

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New Vrindaban 4 September, 1972
72-09-04
New York
My dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 31, 1972, and I have noted the contents. I am especially glad to hear that you have distributed 32 Bhagavad-gita As It Is in one day in New York. Now go on in this way and distribute all of our books profusely, as many as possible to all classes of men.

Regarding your questions, second initiation is real initiation. First initiation is the preliminary, just to make him prepared, just like primary and secondary education. The first initiation gives him chance to become purified, and when he is actually purified then he is recognized as a brahmana and that means real initiation. The eternal bond between disciple and spiritual master begins from the first day he hears. Just like my spiritual master. In 1922 he said in our first meeting, you are educated boys, why don't you preach this cult. That was the beginning, now it is coming to fact. Therefore the relationship began from that day.

If you think of me and work for me, then I am in your heart. If you love somebody he is in your heart. It is common thing, everyone understands it. If I hate somebody or if I love somebody he is also in my heart. Therefore simply by hating Krishna he gets salvation, like Kamsa. So if you want to hate, hate Krishna.

There is no difference between me and my picture. Therefore we should honor and keep pictures in that spirit. If we throw pictures this way and that way, that is offense. The name and picture are as good as the person in spiritual world. In the material world either picture or person, everything is illusion.

The spiritual master accepts the sinful activities of his disciples from the first initiation. I may give initiation very easily, but what can I do? I am prepared to go to hell for service of Lord Caitanya.

Lord Brahma should always be shown front side.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Madhudvisa

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New Vrndavana 7 September, 1972
72-09-07
My dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letters and Vyasa Puja offerings dated August 26, 1972. Your presentation of Vyasa Puja offering stands first. You are eligible for the first prize. Although it is imagination, still it is so nicely descriptive and systematic, that it proves how much you have perfect knowledge in other fields of activities, namely political, social, and economical. Thank you very much. Your ideas are not exactly imagination. It is factual, because the leaders of the society should have taken Krishna Consciousness in such serious attitude as described by you. The president of the United States, the Queen of England, the Communist leaders, all business magnates, all should have taken this movement seriously for the upliftment of human society, but because most of them are miscreants, rascals, lowest of the mankind, and lost of all real knowledge, they are still unaware of the importance of the Krishna Consciousness Movement. Indeed, however, it is our duty to enlighten them in different ways through our Sankirtana movement, so that one day may come very soon that they may be enlightened and take this movement with all seriousness and do the best thing for humankind.

I thank you for two checks, one for $111.00 and one for $5.00. I am so glad that things in Australia are settled up, and I am confident that Mohanananda is a good boy although for the time being he is little disturbed, but if a good devotee like yourself can entreat him on my behalf, certainly he will come back and join the movement with fresh enthusiasm. I am so glad to learn that your Sankirtana movement is going on nicely. In this part of the world also, we have got several buses which are going all over your country and doing nicely. Yesterday I have seen one Sankirtana bus presented by Rupanuga Maharaja, complete with kitchen, shower, and deity room. It is completely self-sufficient and can keep 8 to 10 men. Their program is to remain on the road going from town to town and village to village. Lord Caitanya wanted this business, so by the parampara system through my Guru Maharaja and my humble self, the matter is handed over to you. Now it is up to you American boys and girls to do the needful.

Hoping this will meet you in good health.
Your ever well-wisher A.C. Bhaktivedanta Swami
Letter to: Tamala Krsna

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New Vrindaban 7 September, 1972
72-09-07
My Dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated August 31, 1972 from Calcutta, and immediately on receipt of the letter, I have sent you a telegram to the Vrindaban address as advised by you, confirming your proposal for the Hyderabad program from November 17 to December 10. My immediate program is that I shall remain in Vrindaban from October 15 to November 15, and after that it will be possible for me to go to Hyderabad. Your preaching in Hyderabad has become very successful along with your other colleagues, Sriman Subala das Maharaja and others, and I thank you very much for your great success in this respect. As it is our motto on the head of Back to Godhead, "Godhead is light, nescience is darkness. Where there is Godhead there is no darkness." The whole world is full of darkness. The so-called yogis, swamis, mayavadis, scientists, philosophers, political leaders, all are different types of glowworms, so in the darkness of cloudy night during the rainy season, the croaking of the frogs and glitterings of the glowworms are supposed to be very prominent. But as soon as there is clear sunlight or moonlight, all these insignificant glowing and croaking disappear. So our movement is Krishna. The Krishna Consciousness Movement is nondifferent from Krishna. If we therefore present the Krishna Consciousness in right earnestness, then certainly all these insignificant glowworms and frogs will have no more importance. Please therefore take it very seriously and do it on the right path which is not very difficult, then certainly we will come out victorious all over the world. I have read all the newspaper cuttings and handbills very attentively, and I very much appreciate the counter presented by us against the vilificaion by the enemies. Sriman Subala das's reply in the paper with reference to the context of sastra are excellently gorgeous. He has given references from Bhagavad-gita, Srimad-Bhagavatam, Nectar of Devotion and Teachings of Lord Caitanya, and it is very nice. So Krishna is within everyone and He becomes revealed in proportion to our sincere service, Sevonmukhe hi jihvadau svayam eva sphuratyada [Brs. 1.2.234]. I am also glad that you have collected 25,000 rupees within three weeks with all great honor and prestige. Thank you very much. In Vrindaban I wanted a temple like Radha-Govindaji's and a simple residential quarter, but it has not yet begun due to so many reasons. Now when you have gone please do begin something without any delay. Our Bombay affair has been little muddled because the conveyance deed is not yet executed. I have sent Bhavananda to Bombay to look after the matter with Giriraja, but I do not know what is the resolution by this time. Anyway, let us work very diligently for Krishna all over the world, and our advancement will depend on our sincerity. Here in New Vrindaban, the Janmastami Festival continually from September 1 is going on very gorgeously. There are more than 500 guests and they are listening to Bhagavat Discourses with rapt attention, chanting and dancing. Many respectable Indians are coming. One Dr. Srivastava, professor of statistics at Colorado University, is interested in developing this scheme. Sriman Kirtanananda Maharaja has arranged very nicely. Everything is very satisfactory. Similarly, every one of us in charge of some activity may execute his responsibility in good Krishna Consciousness, and certainly things will come

[PAGE MISSING]

Letter to: Ksirodakasayi, Kirti ma, Caturbhuja, Karanadakasayi, Sandipani

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Dallas 9 September, 1972

72-09-09

My Dear Ksirodakasayi, Kirti ma dasi, Caturbhuja, Karanadakasayi, Sandipani,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birthday, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krishna Consciousness. Now go on in this way always striving to please Krsna and you will feel yourself becoming happy more and more. That I want.

Thank you once again.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Bhakta dasa

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Dallas 9 September, 1972

72-09-09

Dear Bhakta das,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birth day, and I have duly received your gift of $50.00, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krsna Consciousness. Now go on in this way always striving to please Krsna, and you will feel yourself becoming happy more and more. That I want. Thank you once again,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Krsna dasa

-

Dallas 9 September, 1972

72-09-09

Fresno

My Dear Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter from Fresno dated September 6, 1972, and I have noted the contents carefully. You may know it that I am eternally your guide, but if you don't accept me as your guide what can I do? Unfortunately, if my disciples do not take my guidance, what can I do? By bad association it so happens, so I remain silent. I see the pricks of maya. When you went to Europe last time, I was hopeful that you would organize in Sweden. You have got the capacity to do that, you are one of my old disciples and you have proven your abilities to organize things very nicely. You went to Germany and organized very nicely. I know you have got that capacity. Why you have come back? You could have organized Sweden very gorgeously. You are very intelligent and also your wife is intelligent. Formally you were alone, now you are assisted by your good wife. Husband and wife equal double strength. You can do nicely anywhere. You know very well how Gurudasa, Mukunda, and

Syamasundara. organized the London center with great labor and hardship and now it is one of the first class temples. Syamasundara. induced George Harrison to cooperate with us and he paid us nineteen-thousand dollars for Krsna Book. So there are so many works, if someone wants to work there are so many things. So eternally I want to remain your guide provided you want to accept me.

You mentioned that your pathway has become filled with stumbling blocks, but there are no stumbling blocks, I can kick out all those stumbling blocks immediately, provided you accept my guidance. With one stroke of my kick I can kick out all stumbling blocks.

You are always welcome. All of your doubts will be cleared up either personally face-to-face or by correspondence with me. I am gong to Los Angeles, you can come to live with me and all your doubts will erased. In the beginning there were no doubts, but by bad association you have now got doubts.

Regarding your questions you say that amongst the elder disciples there are still symptoms of greed, anger, strife, bickering, etc., but you are one of them. You are one of the old students, so you fall in that group. So the fighting is among that group, but not amongst the real workers. There was fighting amongst the gopis also, so we cannot expect there will be some utopia without fighting, there is even in the spiritual sky transcendental greed, lust, envy, like that. But that is transcendental. Hamsaduta is maintaining his position of service, so why, even if a little fighting, you should go away? We should never give up our duty. My godbrothers always discouraged me but I did not give up, I am doing my duty and always keeping my spiritual master in front. Even there is some difficulty or hardship, or even my godbrothers may not cooperate or there may be fighting, still, I must perform my duty to my spiritual master and not become discouraged and go away, that is my weakness.

As for the second question I do not know what you mean by this statement, but we accept Jesus Christ as a very good son of God. So far His preaching is concerned, that was with reference to the people amongst whom He preached. Just like ”Thou shalt not kill.” That means they were accustomed to killing. So you can just imagine what class of men they were. It is simply a difference of mode of teaching, that is all. But we accept Him as the son of God, and He talked about God consciousness. That much we accept. So far the audience is concerned, it is a proof they are not very elevated, otherwise how they could kill Jesus Christ? That means they are not very enlightened.

Now we have gone to Dallas where I am visiting in the Gurukula school. It is very first class school and church and I think it is better than Los Angeles Temple. We have got very many children here and I am teaching the way how to give them instruction in Krsna consciousness. It is the first class place to send your son when he is old enough to come here.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/sda

Letter to: Mahamaya

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Dallas 9 September, 1972

72-09-09

My Dear Mahamaya,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birth day, and I have duly received your gift of $50.00, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krsna Consciousness. Now go on in this way always striving to please Krsna and you will feel yourself becoming happy more and more. That I want. Thank you once again,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Rasamanjari

-

Dallas 9 September, 1972

72-09-09

Dallas

Dear Rasamanjari,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birth day, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krsna Consciousness. Now go on in this way always striving to please Krsna and you will feel yourself becoming happy more and more. That I want. Thank you once again,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Tejiyas

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Dallas 9 September, 1972

72-09-09

New Delhi

My Dear Tejiayas,

Please accept my blessings. I am in due receipt of you letter from Vrndavana dated first September, 1972, and I have appreciated the contents with great care. I am especially encouraged that you are planning another wonderful festival of Hare Krsna festival in Delhi, and that you are trying to get again the LIC grounds. Then it will be first class. One thing is, Tamala Krsna has invited me to come to Hyderabad starting 17th November, and I have accepted his invitation. So I think you may begin the Delhi festival from 5th November and it must be finished by the 16th November, and then I can fly to Hyderabad on 17th as agreed with Tamala Krsna. Anyway, you consult with Tamala Krsna and Gurudasa and make the program accordingly. I am coming to Vrindaban by 15th October, and it is not necessary for me to stay the full month. I may stay up until the 6th and then go to Delhi for our pandal program there and then by the 17th fly to Hyderabad. So arrange in that way.

I have come to Dallas and it is very hot here, just like Calcutta. So you may see the factory of Hansraj Gupta and ask him to donate one dozen nice fans for our Dallas Center. But whether they have got fans to operate on the 110 AC voltage in America?

Hoping this meets you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Nityananda

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September 9, 1972

LT$_{720909F1}$

My dear Nityananda and ISKCON New Orleans;

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyas Puja birthday, and I have duly received your gift of $50.00, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your programs in Krsna Consciousness. Now go on in this way always striving to please Krsna and you will feel yourself becoming happy more and more. That I want. Thank you once again,

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ISKCON New Orleans

ACBS/sdg

Letter to: Madhudvisa

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Dallas 10 September, 1972

72-09-10

My Dear Madhudvisa,

Please accept my blessings. Regarding the recommendation for Ambika dasi to take second initiation from me, yes, you may give her. Enclosed find one copy of Gayatri mantra. Now hold a yajna, teach her how to count on the finger divisions, then play the Gayatri mantra tape through the right ear. Have her repeat along with my vibration word by word and then give her Gayatri mantra as usual. This Gayatri mantra function should be held amongst the devotees only.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadeva

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Dallas 10 September, 1972

72-09-10

My Dear Jayadeva,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birthday, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krsna Consciousness. Now go on in this way always striving to please Krsna and you will fell yourself becoming more and more happy. That I want.

Thank you once again.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Caru

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Dallas 10 September, 1972

72-09-10

My Dear Caru,

Please accept my blessings. I am in due receipt of your letter dated August 31, 1972, and I have noted the contents carefully. Now regarding this business of Sankirtana, the solution is simply to go on with Sankirtana activities as you have been doing, and let them arrest us if they like, we will not stop. Just like in London, they became arrested so many times and there was so much public display of arresting that gradually the police stopped arresting and now they have Sankirtana anywhere they like without any botheration. If we take this case into court and spend so much money for big big lawyers, and still if we do not win, then they have got legal right to stop us. So better to forget this business of lawyers and judges and simply go on with Sankirtana. That is Civil disobedience movement. Let them fill their jails with us again and again, but we shall not stop our Sankirtana movement. Also it may help if you get some public sympathy through publicizing our constant persecution in the newspaper journals. Gradually the city officials and constabulary will become embarrassed to arrest us further and gradually we will be allowed to carry on our Sankirtana unhampered.

But I do not think this business of expensive lawyers and going to court will solve anything, better to simply become determined to hold our Sankirtana in our own manner as we like, and simply depend upon Krsna and His protection at all times.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. There is no difference between our chanting on the street or in temple or in jail. A Krishna Conscious person is not afraid of any place, but he wants to chant constantly in all circumstances.

Letter to: Rsabhadeva

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Dallas 10 September, 1972

72-09-10

Berkeley

My dear Rsabhadeva,

Please accept my blessings. I am in due receipt of your letter from Berkeley, dated August 28, 1972, and I thank you very much for your kind sentiments. I am very happy to hear that you have got a son for dedicating for Lord Caitanya's Sankirtana movement. Yes, his name of Gauranga das is very nice and I have no objection for calling him like that. Now we are at the Dallas school and it is very nice place and just suitable for educating your son here when he becomes old enough, at least four or five years old. Now give him all facilities to become conscious of Krsna from very birth, and this will be the greatest service for Krsna if you can deliver Him one pure devotee.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satadhanya

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Dallas 10 September, 1972

72-09-10

Tokyo

My dear Satadhanya das,

Please accept my blessings. I beg to thank you very much for your kindly remembering me on Vyasa Puja birth day, and I have appreciated your warm sentiments with great satisfaction. I am very much encouraged by your progress in Krsna Consciousness. Now go on in this way always striving to please Krsna and you will feel yourself becoming happy more and more. That I want. Thank you once again,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Yamuna

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Dallas 10 September, 1972

72-09-10

Vrindaban

My dear Yamuna,

Please accept my blessings. I thank you very much for your letter dated August 20, 1972, and I have noted the contents carefully. I am very happy to hear that you are having nice programs in Vrindaban of kirtana and lecturing in various places. That will make us well-known in those parts and respected by everyone. I am glad to hear also that you have made my rooms very nicely painted and cleansed. Now I shall be coming there by early October and I want to stay in those rooms, so you may prepare them for me very nicely and decorate with flowers, etc. I think that Tamala Krsna, Bhavananda, and Subala have returned to Vrindaban for assisting Gurudasa in the construction work and for helping Tejiyas to organize the Delhi Pandal program, so you may host them very nicely and see to their all comforts and facilities for swiftly working on these programs.

I have sent up two sets of Saurabha's plans to Gurudasa in Vrindaban. Did he get them? Either one of these plans is just suitable for our purpose, so you may get them approved immediately and begin the work. I want to see something tangible by the time I reach.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Dallas 12 September, 1972

72-09-12

Bombay

SETTLE LAND IMMEDIATELY AT BEST PRICE POSSIBLE NAIR PROMISED TO PAY IF HE WON'T WE CAN PAY SUGGEST 15000 DON'T CHANGE PRESIDENCY UNTIL I COME

BHAKTIVEDANTA SWAMI

Letter to: Amogha

-

Los Angeles 13 September, 1972

72-09-13

Djakarta

My dear Amogha,

Please accept my blessings. I am in due receipt of your letter from Djakarta dated August 29, 1972, and I have noted the contents with great pleasure. I have also recently received one letter from the Djakarta Krsna Consciousness club and it is very nicely offering respects on Vyasa Puja occasion. I have replied them duly. I am very glad to hear that your mission is resumed in Indonesia and that you are taking up this work again with full enthusiasm. And the response has been very good there. Now go on teaching in this school and distributing our literatures more and more, and try to recruit some local men for becoming our disciples and helping you there. For relying upon devotees from outside to come there is not very practical business. It is better to recruit some local men and train them to do the work. But I think Madhudvisa can supply you with one or two men conveniently, you may request him this.

Regarding my coming there, I do not think it will be possible to stop on that side when I return to India this time, but when I shall return next year I shall be very happy to stop in Djakarta and see how the things are going on.

Now you are working very seriously and sincerely for Krsna, and you have taken great risk and courage to work in far off place on His behalf, so you may expect that He is giving you His all blessings at every turn and will continue to fix you up in the bliss of His devotional service more and more.

Hoping this meets you and your good wife Rasarani dasi in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Atreya Rsi

-

Los Angeles 13 September, 1972

72-09-13

New York

My dear Atreya Rsi,

Please accept my blessings. I have received your letter dated September 5, 1972, duly delivered to me by hand of Syamasundara., and I have noted the contents carefully. Regarding your questions, Seva Puja* means only for daily worship of deities. The building fund will construct, the book fund will maintain, and this fund is for daily expenditure of Seva Puja or worship of the deities only. So far your administrative duties as secretary of Mayapur-Vrndavana Trust Fund are concerned, that will be informed by you. For the time being, rents should be collected by Karandhara and sent to India. How it will be done I shall think over and let you know. As for the responsibility for proper spending, the man in charge or the president will be responsible in Mayapur and Vrndavana.

Regarding my personal servant, I have taken one boy, Srutakirti, as my personal servant and Nanda Kumar has remained in New Vrndavana with Kirtanananda Maharaja.

Now we have got a very big task before us to purchase the skyscraper building on 40th Street. So I am entrusting that you and Bali Mardan and the other big leaders there in New York will be able to do it. Cooperate amongst yourselves and try to raise the funds very scrupulously and if you remain serious and sincere in your efforts to get this wonderful building for Krsna, He will give you all help and guidance how to do it, without any doubt.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

The Secretary may secure food grains and powder milk from U.S.A Government for distribution to the poor people in India for expanding Seva-Puja department in the matter of ”Prasad” distribution.

ACB

Letter to: Citsukhananda

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Los Angeles 13 September, 1972

72-09-13

Mexico City

My dear Citsukhananda,

Please accept my blessings. I have received your letter from Mexico City dated September 8, 1972, and have noted the contents. I would have liked to go to Mexico City but I have already gone this year and too much traveling now for me is a strain. Therefore I am going directly from Los Angeles to India, but when I return next year then I shall certainly come again to Mexico and visit all of my nice disciples there.

Regarding the new altar, Sri Guru and Gauranga altar would be appropriate. If you are able to make that show in the theater for the public of our kirtana and aratrika, etc., that will be very very nice. And I am very much pleased to hear that you have purchased some land for asrama and that you will be having cows there on six acres. I shall be anxious to see that place when I come back from India.

Meanwhile, hoping this meets you all in best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Upendra

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Los Angeles 13 September, 1972

72-09-13

Sydney

My dear Upendra,

Please accept my blessings. I have received your letter dated Wednesday, 6th September, 1972, and I am very glad to hear that you and your good wife want to go to Perth, Australia, for opening one ISKCON center. There is no doubt about it that I shall sanction your endeavor in this respect. I am always praying that my disciples will gradually increase our war against maya on all fronts. But I do not think it is necessary to take money from Karandhara for opening that center. From our experience we have found it is always in the long run more stable and better situation if local people can be persuaded to help from the very beginning. So you may solicit money from them in small amounts and gradually collect in that way enough to open a center in involve or engage all of the local people from the very beginning. You are the pioneer in Australia so I shall expect the Perth center to be first class in every way, and next year when I return from India I have been invited to Djakarta and New Zealand so I shall be very glad to stop at Perth, Australia, also and see you then.

Hoping this meets you and your good wife Citralekha Dasi in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yadubara

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Los Angeles 13 September, 1972

72-09-13

Bombay

My dear Yadubara,

Please accept my blessings. I am in due receipt of your letter dated August 28, 1972, and I have appreciated the contents carefully. I am glad to hear that all the departments of business are going on successfully, now I am anxious to hear if the conveyance deed has been signed and what are the contents. Kindly send me the copy duly signed as quickly as possible. this will give me great relief. As soon as the conveyance has been signed you may begin the building work immediately. I am coming to India soon, at east by October, and I want to see that the building projects in Bombay, Mayapur and Vrndavana are going on nicely. This Bombay project is one of our most important projects in the whole world and I am looking to you and the others there in Bombay to see that it is done very magnificently. I have been very much encouraged to see some advertisement booklet printed by Air India wherein the theme is exclusively dedicated to Krsna and Vrndavana. With this idea the Air India Company is enticing tourists to come to India simply to experience the spiritual life around Krsna. So in future I expect that our Bombay project will be one of the most important show-pieces in the world for foreign tourists to actually come and get actual experience of Krsna Consciousness or the real Vedic culture. So with this idea in mind work very vigorously and with renewed spirit to do the work very gorgeously and raise up first our temple and later on the apartment houses as you have planned.

One thing is, I have just returned from Dallas Gurukula school, and the young students there require to learn Sanskrit language. So I think you may purchase minimum fifty copies of the primary Sanskrit book for learning Sanskrit language from Bharatiya Vidya Bhavan in Chowpatty and send to Dallas school as soon a possible. Ask them if they will donate, but if they will not donate then purchase outright minimum fifty copies of the first grammar or primary book for learning Sanskrit at earliest age.

Another thing is, I have got one letter recently from Mahamsa requesting to change his position, but you can tell him to kindly wait until I come there. Then we shall see. Also I have heard from Karandhara that Giriraja wants to give up his position as president at Bombay and that you will take charge of Bombay center. Similarly, I have sent him one telegram requesting to wait until I come there, then we shall make all arrangements.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hamsaduta

-

Los Angeles 14 September, 1972

72-09-14

Hamburg

My dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letters dated August 11 and Sept. 2, 1972, and I have noted the contents carefully. I am very glad to hear that you have conducted one nice parade and festival through the city streets of Hamburg. Yes the German people, they like to hear philosophy, so if you can arrange some philosophers' meeting we can come.

I have read your account of the incidents of fighting with the hoodlums with great concern. After all, this world is full of darkness and controlled by the demons, so difficulties are there certainly. But if we stick to the lotus feet of Krsna, these difficulties will be over, just like a child jumps over the pit caused by the hoof of a calf. Krsna fought with so many demons so fighting is not prohibited if it is for the good cause. But one thing is, these are young boys, so actually if you approach them humbly and you yourself go to their leaders and speak to them nicely about Krsna Consciousness they will agree to leave us alone, that I think. But if you make big armed confrontation and show of strength there will be continuous fighting more and more. Better to resolve the whole situation by approaching their leaders at once and reconciling everything with them by bringing them prasadam and other nice gifts and giving them our philosophy, and if they are willing to hear it, also teach them how to chant Hare Krsna mantra. These are innocent young boys, they are simply misled, so you go to them and give them the right information and then you will have nothing more to fear from them. But if you think buying a shotgun is necessary, that is all right, we have to defend Krsna's temple if it comes to it.

I understand that you are having one book festival in Frankfurt this month, and I think Karandhara is coming there to assist you, so try to make our display and exhibition very prominent, and if they will allow us to have kirtana or distribute prasadam, we may also do that. That is a very important occasion so try to make the best utility of it and make our books very widely distributed all over Europe and other places.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. What news of Mandali Bhadra? ACBS/sda

Letter to: Cyavana

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Los Angeles 15 September, 1972

72-09-15

Nairobi

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 9, 1972, and have noted the contents carefully. I am glad to note that you are by good diplomacy maintaining our good relationships with all the men who have helped us there in Nairobi. We don't want any disruption. Rsi Kumar is not there now so you do everything nicely and diplomatically. Brahmananda Swami is there, GBC man, so you consult with him and do everything diplomatically. On the whole, they should not be given any power unless they are my initiated disciples, but try to keep them as consultants. It is not that we should stop our relationship and not remain on speaking terms any more but try to keep everyone as our friend and engage them in Krsna Consciousness somehow or other. Enclosed please find the copy of Mr. Shah's letter, and I have accepted his resignation.

I have several items told you to pay the printer, Mr. D. L. Patel, whatever Harjibhai Patel approves. Why you do not settle this business and go forward? Whatever Mr. Harajibhai Patel considers should be fair price for the printing work, that much we will pay immediately and be finished with the business.

The boy Sharma from Bombay may come there to join you if you want him. By your own work you can recruit men locally, that is the best process. So immediately resume the preaching work amongst the Africans and show yourselves as always meek and humble and refrain from a tough attitude and in this way gain their confidence. Gradually you will recruit men locally and they will be able to share the responsibilities. Our process is slow but sure, not that we must do everything immediately and then later on regret it. Many of our big centers started with only a handful of men and because they were determined to expand by recruiting the local men, that has been their success.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gargamuni

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Los Angeles 15 September, 1972

72-09-15

Calcutta

My dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter from Calcutta dated September 5, 1972, and I have noted the contents carefully. Yes, you wait there for me and be engaged as you are doing, chanting, reading, etc. Nobody is your enemy, rest assured. All of your godbrothers are as good as you are. So you remain peacefully in Calcutta and you shall remain with me when I come there, and nobody will disturb you.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. It may be that on my way to India, I may drop at South Africa where Rsi Kumar Goswami is working. If I go there, I may call you in South Africa which is reported to be very very prospective.

Letter to: Aksojananda

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Los Angeles 15 September, 1972

72-09-15

My dear Aksojananda,

Please accept my blessings. I am in due receipt of your letter dated 11 September, 1972 and upon your recommendation I am very glad to accept Anga das Brahmacari for the second initiation. Enclosed herewith please find one copy of Gayatri mantra and also one sacred thread, duly chanted by me. Now hold a fire yajna, and teach him how to count on the finger divisions, then play the Gayatri mantra tape of me reciting Gayatri mantra through the right ear. Have him repeat along with my vibration, word for word, and then hang the sacred thread on his neck as usual. This Gayatri mantra function should be held amongst the devotees only.

Hoping this meets you in good health,
Your ever well wisher, A.C. Bhaktivedanta Swami
Aksojananda das Goswami ISKCON Amsterdam
Letter to: Gurudasa

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Los Angeles 15 September, 1972
72-09-15
Vrndavana
My dear Gurudasa,

Please accept my blessings. I beg to acknowledge your letter from Vrndavana dated September 3, 1972, with the letter from Mr. Suri's firm in New Delhi, and I have noted the contents carefully. The first thing is to develop our own place. There we must immediately build a temple. I wanted a temple like Govindaji's, is it so difficult that for the last six months you have consulted so many engineers? Any ordinary engineer can draw up the plans and get it passed. There has been so much unnecessary correspondence. We have sent two sets of plans, how is it that all the plans are being lost and you have not received them? So we cannot divert our attention further, but if they donate then we can spend very elaborately to renovate those temple. As for purchasing Kesighat Temple, we can see later on, we have to see to our own plot first. One thing is, are there any tenants in these temples? If so there is no question of purchase as there will be long process of litigation to remove them.

King should donate to brahmanas. We are a society of brahmanas, therefore the king should donate us those temples and we shall keep them in his name, and we shall renovate them and make them very gorgeous for the foreign tourists. And they will appreciate the contribution of the king of Bharatapur and will perpetuate his memory. If the 25 lacs which the king proposes is spent for renovation and making the places very nice, that is better. We will spend at least 10 lacs for renovating all these places up to date. We shall everywhere advertise that it is the king of Bharatapur. We are prepared to make a formal agreement that we shall spend a minimum of 10 lacs for renovating, if he will donate. And if we get that land, we can cultivate agriculture. So approach him yourself immediately and ask him to donate. We will occupy immediately and renovate and fill the places with foreign tourists.

I shall be coming to Vrndavana by 15 October so let me know what are the arrangements in Vrndavana and also at Delhi festival. I have written to Tejiyas one letter, and you may see it, regarding the proposal for Delhi Pandal. Many other of my disciples from U.S.A. will be coming to Vrndavana also, so you may expect to accommodate many devotees there in Radha-Damodara Temple and if there is not sufficient room then you should find other accommodations also. Kindly keep me informed regularly.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Sudevi

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Los Angeles 15 September, 1972
72-09-15
Buffalo
My dear Sudevi Dasi,

Please accept my blessings. I am in receipt of your letter dated September 8, 1972, and have noted the contents therein. Marriage between husband and wife means that the husband must forever be responsible for the wife's well-being and protection in all cases. That does not mean that now there is agreement between us, therefore I am responsible, but as soon as there is some disagreement then I immediately flee the scene and become so-called renounced. Whether your husband likes to take responsibility as your spiritual guide or not, that does not matter. He must do it. It is his duty because he has taken you as his wife. Therefore he must take full responsibility for you the rest of his life. And you also must agree to serve him under all circumstances and assist him in every way so that he may make advancement in Krsna Consciousness. By his making advancement in Krsna Consciousness, automatically the wife will make advancement in the husband's footsteps. But if you do not assist him and be very obedient to his welfare, then he may become disgusted and go away. So there must be mutual responsibility by both parties, and now that you are married couple there is no question of your separation, but you must both strive very hard to serve Krsna together in harmony. What are these nonsense emotions that cause you to go this way and that way, the real thing is your duty. Now you are married couple, you know what your duty is, so best thing is to perform your duty and always think of Krsna. Never mind some temporary inconveniences, we must remain steady in our duty to Krsna.

Regarding Siddhasvarupananda, these things which you have heard are simply rumor and there is no substance. Siddhasvarupa does not want to take disciples, neither he should have disciples while I am alive. That is the process. I have never said that Siddhasvarupa is a pure devotee.* That is simply concoction. Now I am going to India in few weeks and I shall stop at Hawaii and take Siddhasvarupananda to India for training him up properly.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
*But every one can become a pure devotee if he has no other desire than to serve Krsna and the Spiritual Master.
Letter to: Unknown

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Los Angeles 16 September, 1972
72-09-16

All Glories to Sri Guru and Gauranga!

Dear

Please accept my most humble obeisances at your feet. Prabhupada just spoke with me regarding the distribution of foreign (other than English) language literature. His direction is that 10% of the gross income on the sales of all of our literatures, books, and magazines, should be sent to The Bhaktivedanta Book Trust. The BBT is financing many world-wide projects for the society, and therefore all income from literature distribution should contribute and support it. Please therefore make the necessary arrangements. A simple way to accomplish this would be to figure at the end of each month what your gross (total; before subtracting production costs and overhead) income from the sale of literature was for that month, calculate 10% of this figure , and send this to BBT in care of myself in Los Angeles. I know that you will understand that this subsidy will greatly facilitate the growth of Society-wide programs and everyone will benefit. From your local view it may appear to be an imposition, but I assure you that overall it is in the interest of Lord Caitanya's Movement. Regarding your regular remittance, it will be left solely to your integrity and "for the overall benefit" conscientiousness. I am sure you will do the needful.

Also, regarding the sale of translations to outside publishers (which we hope to do with the Bhagavad-gita As It Is for Spanish, French, and German) 50% will go to the local Center which did the actual translating and 50% will go to the Book Trust, as per Prabhupada's directions.

If you have any questions or points to make, please correspond with me.

Haribol.

Your Servant, Karandhara das Adhikari

Approved A.C. Bhaktivedanta Swami Prabhupada.

Letter to: Bali-mardana, Pusta Krsna

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Los Angeles 18 September, 1972

72-09-18

New York

My dear Bali Mardan, Pusta Krishna

Please accept my blessings. I have been informed by Sriman Syamasundara. of your question via telephone from New York Temple, and my reply is that this sankirtana or street chanting must go on, it is our most important program. Lord Caitanya's movement means the sankirtana movement. You may simply take two hours for chanting sixteen rounds daily, two hours for reading congregationally, and balance of time go out for sankirtana. We must do both, reading books and distributing books, but distributing books is the main propaganda. Reading in class for two hours is sufficient and other reading can be done in spare time if one has got it, it is not that one has to be always reading. One hour a morning for Bhagavata class and one hour evening, either Bhagavad-gita or Nectar of Devotion, that is sufficient.

Now you are my elder disciples and both of your are sannyasis and also advanced in Krsna Consciousness, so these questions should not arise amongst you again and again. That means everyone is not conscientious. These things are not new to you, why do you continually ask these questions? The GBC authority must be accepted under all circumstances, not that there will be fighting amongst you. This fighting spirit will destroy everything, but what can I do, you American and European boys are trained up in this fighting attitude. Now put it aside and simply work cooperatively for spreading this movement all over the world. The standards I have already given you, now try to maintain them at all times under standard procedure. Do not try to innovate or create anything or manufacture anything, that will ruin everything. Simply do as I am doing and be always serious and sincere to serve Krsna, and He will give you intelligence how to do everything.

So far the painting department is concerned, they have telephoned me also, so their work is very important, and four or five painters may be allowed to paint full-time, after chanting two hours their rounds, and they may spend one or two hours on sankirtana party as it is convenient. Jadurani is the best book seller of all, so she may go out for distributing books as much as possible if it is convenient and does not tax her too much away from painting art work.

Now I want very much to get that building in New York so kindly inform me regularly what is the progress. I understand they have refused our offer of cash $600,000, so you may offer more, up to $900,000, or as you see fit, reducing the cash outlay, also as you see fit. And try to take a mortgage for fifteen years. If Kesava is there he may become the President of the New York Temple. If he is able to get that new place, then he will have done something big and he can take that post of President of New York Temple. And you are GBC man and in charge of ISKCON Press. This will free you for preaching more and traveling, because you are also sannyasi.

Hoping this meets you both in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Govinda

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Los Angeles 18 September, 1972

72-09-18

Honolulu

My dear Govinda dasi,

Please accept my blessings. I have received again today your shipment of mangoes from Hawaii, and I have received other mangoes in the last few days, and I thank you very much for thinking about me. And I am always thinking about you, along with your good husband Gaurasundara, because you have been of such good assistance to me for pushing on this Krsna Consciousness movement in your country and other places around the world. Without your kind assistance and thinking of me, I am one old man, what could I do alone? But fortunately Krsna has sent you to assist me and I can appreciate it very much, may Krsna give you his all blessings more and more.

Now I am preparing to go to India some time in middle of October month, and I want to stop in Honolulu for one night to rest, and Siddhasvarupananda can meet me there for coming with me to India and remaining with me for some time. I shall be very glad to see all of you, my good disciples, at that time. Meanwhile, hoping this meets you and your husband in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dr. Karan-Singh

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Los Angeles 18 September, 1972

72-09-18

New Delhi

My dear Dr. Karan-Singh,

Please accept my blessings. I beg to inform you of one matter which may be of interest to you, namely that we have now got thousands of disciples and well-wishers in the Western countries and out of them many are desiring to travel to India in the near future, at least 200 persons at a time, to see all the temples, especially the Vaisnava temples. So Air India has got a cheap round-trip fare to India and we want to take advantage and bring hundreds of members of our society and others to see all of the temples, so what will be the arrangements?

You are the Minister for India of Civil Aviation and Tourism, so I think this news should be of special interest to your department. Now we are prepared to bring thousands of visitors to your country, but we need also your help and cooperation to do this in proper manner. Now we have created interest all over the world in Krsna and Vrndavana, for instance the Air India is using the Krsna theme in their advertising campaign, so we have created this atmosphere of interest in Krsna in the Western countries, and I think that cooperatively we may work together to increase the foreign tourism in our country of India. What will be the arrangement for foreigners to see the temples, will they be allowed or what is the situation for government sanction for foreigners to see the temples?

Now I am returning to India in middle of October, and I am coming first to Vrndavana and New Delhi for holding our second annual Bhagavata-dharma Discourses and Hare Krsna Festival, and if Krsna desires it, we may meet again at that time.

Hoping this meets you and your good wife in the very best of health and cheerful mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda cc: Gurudasa Adhikari, Vrndavana ISKCON

Letter to: Nayanabhirama

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Los Angeles 18 September, 1972

72-09-18

My Dear Nayanabhirama

Please accept my blessings. I am in due receipt of your letter dated September 4, 1972, and I have noted the contents carefully. Yes, I did not see your drama in New Vrndavana about the advent of Lord Krsna. But I have heard from others that it was done very nicely, so I am very much pleased. These kinds of dramas about Krsna, Krsna's pastimes, and also Lord Caitanya's pastimes, are very much desirable for presenting to the public widely. So if you can organize your traveling party to present such dramas all over your country and other places that will be very much appreciated. Perhaps you can work together with Visnujana for presenting our road show opera to the public also. I had opportunity to see that opera in Pittsburgh and it was very well done, with a lot of drama and dancing as well. You may keep me informed from time to time what is the progress of your play-acting group, Vaikuntha Players.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Niranjana

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Los Angeles 18 September, 1972

72-09-18

My Dear Niranjana,

Please accept my blessings. I thank you very much for your letter from Benares dated 9 September 1972, and I have very much appreciated the contents. Yes, if you can come to Vrndavana in October to see me, that will be very nice. I shall be arriving there approximately the 15th and can remain for about three weeks before going to Delhi, where we will hold our second annual Hare Krsna Festival and Bhagavata-dharma Discourses. I am very glad to hear that all of your activities are going on successfully, that you have finished your exams in good order and you have increased your chanting also of rounds. And most of all I am happy to hear that you have begun some translating work. Now you work conjointly with Ramananda in Gorakhpur for producing all of my books in Hindi language, that will be your great contribution. You are a learned scholar, so is Ramananda, so the both of you together should head up this program of translating and publishing my books in Hindi language. If you require to have anything sent you from this country, I can arrange. You should be given all facilities to carry on this work with all expediency. Thank you very much for helping me in this way, may Krsna bless you more and more.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Madhudvisa

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Los Angeles 21 September, 1972
72-09-21
My dear Madhudvisa,

Please accept my blessings. I am in due receipt of your letter dated September 13, 1972, and with great satisfaction I note that you are becoming very happy and satisfied in your duties there in Australia. Now go on like this, preaching widely all over South Pacific Zone, and holding sankirtana assembly. One thing, I am going to Philippine Islands by 11th October on my way to India and I shall remain in Manila for three days. I think that you may come to meet me there and we shall discuss everything at that time. While you are in Philippines you can see how things are going there and then go to Hong Kong and other places in your zone for making inspection. Bhurijana and his wife I have also invited to meet me in Philippines.

So far Mohanananda is concerned, I have asked him to go to Bogota, Colombia, South America, for helping Hanuman open one center there. I think that would be his good engagement as he is expert in opening centers.

I am very much pleased to hear that you are distributing so much of our literature and books and I think if you go on like this that very soon you will become the number one book distributers in the whole world. At least I want that. I have already advised Caru in the matter of the legal business in Sydney, and I do not think there is any need for going to court and spending so much money. We are prepared to hold sankirtana on the street or in the jail, it does not matter, wherever we are, we are able to vibrate Krsna's name and be happy. So gradually they will grow tired of persecuting us and just like in London and other places we shall become established with our sankirtana party.

As Caru has recommended, I am very glad to accept Rajgana and Devi Darsana for second initiation. Enclosed find two threads, duly chanted by me, and two copies of Gayatri mantra. Now hold the fire yajna and distribute the Gayatri mantras and instruct them how to chant on the finger divisions. They should hear the tape of me reciting Gayatri mantra into the right ear and the ceremony shall be held only in the association of devotees. I am enclosing one copy of Gayatri mantra tape herewith, as you have requested.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Visala

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Los Angeles 21 September, 1972
72-09-21
My Dear Visala,

Thank you very much for your always presenting me with your hard-earned money. I can very much appreciate your sacrifices for me. Now my best advice to you is that you remain like Narada Muni, the perfect brahmacari, loitering all over the universe and chanting the Lord's name. I have understood that you are our top first class book distributer, and you can rest assured that this has not gone unnoticed by Krsna. Krsna appreciates very much when His devotee works very hard to serve Him. So you are doing the greatest service, do not be disturbed by anything temporary disturbance, simply focus your energy in always serving Krsna in this way of distributing His books widely, and you may travel if you like, and always under every circumstance remember to chant the Lord's name and remember His lotus feet, and that will protect you under every condition, without any doubt.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhaktijana

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Los Angeles 21 September, 1972
72-09-21
New York
My dear Bhaktijana,

Please accept my blessings. I am in due receipt of your letter, undated, and I have read the contents carefully. Yes, that is a good program that you are doing in New York by going from place to place and holding classes, having kirtana in the street, and generally recruiting devotees for sending to the Brooklyn Temple. If you do like that, going from one part of New York to another, New York is the biggest city in the world and there are innumerable places where you can hold chanting and classes, so if you go on like you are doing, I have no objection. But at all times, give your kind cooperation to Bali Mardan for working together on your program. He is GBC and President of Brooklyn Temple and he can give you all advice and facilities for your work. So kindly cooperate with him as much as possible, and that will please me very much. So far going to Puerto Rico, I have no objection if you go there, but if your program in New York is successful, better to develop that. But if someone goes to Puerto Rico in the future, that also sounds like a good adventure. But I think it is better to develop what we have got for now, and later on we shall see if someone can go to Puerto Rico.

You do not require to worry as I shall never leave you, you are my disciple and I am your spiritual master, so there is no question, as long as you follow my instructions, that I shall ever leave you. Just remember under all circumstances to chant sixteen rounds of japa daily, offer your prasadam to Krsna, and do all of the things which you already know, as you are senior disciple. These things will protect you under all conditions, without any doubt.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Tamala Krsna, Subala, Gurudasa, Bhavananda

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Los Angeles 22 September, 1972

72-09-22

Vrindaban

My dear Tamala Krishna, Subala, Gurudasa, and Bhavananda,

Please accept my blessings. I have received your joint letter dated Sept. 17, 1972, and I am very much encouraged that you are all big men gathered together there in Vrndavana to launch the building project of ISKCON Temple. I have full faith that you will do the needful by consulting all together how to do everything, therefore I have called you all there. But one thing is Bhavananda promised to remain in Bombay to finish up the conveyance deed business and not to leave there until it was finished. He was sent from Calcutta especially, but he was also silent. So I do not know as yet what has been the position regarding the conveyance and no one has kept me informed what is the position there. So this business worries me all the time, why he has been silent?

But I am pleased to understand that something will be concretely done in Vrndavana at last, that is my dream, to build a simple temple just like Govindaji's that is not so difficult. Now these men are joining us and cooperating to do the construction and engineering work, so I think my dreams will be finally realized at last.

I am leaving Los Angeles around 6th October and we have a few days program in San Francisco. From there we shall fly to India, stopping three days in Manila, and we should land in Delhi by the 16th October. I shall inform you details. One thing, I want to know how the preparations are being done for the second annual hare Krsna Festival and Bhagavata-dharma Discourses at Delhi starting around the 6th of November. If you can get that LIC grounds again that will be first class. Now we have got many many books in India and I want to raise the funds for our building projects at Bombay, Vrndavana and Mayapur by selling these books widely all over India, so these pandal programs are a golden opportunity to sell many many books, so make arrangements like that.

Hoping this meets you all in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Cyavana

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Los Angeles 22 September, 1972

72-09-22

Nairobi

My dear Cyavana,

Please accept my blessings. Thank you very much for your letter dated 18th September 1972, and with great satisfaction I have noted the contents therein. I am pleased to understand that things are once again back to normal in Nairobi and that you are all very enthusiastic to spread our preaching work amongst the Africans and American and European boys and girls there. I have heard from Rsi Kumar also that South Africa is first class field in Africa for preaching. Now you say the basic expenditures are finished and we have got very nice place there, now concentrate on making men into devotees and recruiting especially the African boys for helping us preach all over the continent of Africa. That is very good news that you have sent more than $1,200 to Karandhara, now you may order as many more books as you require from him and take similar sanction from the government for repaying him.

Now concentrate your efforts by bringing our regular program up to the highest standards, that is, holding street sankirtana, holding at regular times of the day very opulent aratrika with prasadam distribution, having classes in philosophy, chanting sixteen rounds, etc. This is our strength. If you practice these things now with full concentration and carry on the regular propaganda work, automatically people will come forward for helping and you will make also devotees there. That is our Krsna Consciousness process of regular program.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtanananda

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Los Angeles 23 September, 1972

72-09-23

My Dear Kirtanananda,

Please accept my blessings. Thank you very much for your letter from New Vrndavana dated 19 September 1972 along with the box of sandesh. The sandesh was the first class sandesh I have tasted in your country, you have mastered the art perfectly well, thank you very much. I am happy to hear that your program in New Vrndavana has been very successful, and for my part I was very much pleased to attend this year. Now I can understand that this Bhagavata-dharma discourse can be held anywhere all over the world and people will come in large numbers such great distance and under all kinds of hardships just to hear our discourse. That is very encouraging to me, now you are sannyasis and GBC men and I leave it to you to hold this Bhagavata-dharma discourse and Hare Krsna festival all over your country widely, and this will be the success of our movement. You are experienced devotee, and you know how to do things well, so kindly train the others and distribute your experience widely, and organize. If such festivals can be held in different places continuously then my dream will be fulfilled. Your program for traveling to the colleges is nice, try to sell as many of our books and literatures as possible and lecture to all the students what is the real purpose of their education of life. If students become interested, they may come to New Vrndavana and stay with you for some time, and you can instruct them in our philosophy. Gradually try to develop that place, there is immense potential and immense land for development. I saw so much land, but there were no men working the land or raising crops. That is our purpose for keeping so much land, to utilize it in the service of Krsna. So next year you can raise so many kinds of fruits and vegetables there and keep cows, and that will be the ideal Krsna Conscious community of living.

Srutakirti is doing very nicely as my servant, he is a very good boy and I thank you for recommending him to me. So far purchasing the Allen farm is concerned, that you must decide in conjunction with Rupanuga, Hayagriva, and the others. But one thing is, we have not yet developed what we have got, so what is the point of expanding further? However if there is a good bargain and you think it is wise, I have no objection if you purchase the Allen farm, provided everyone agrees and there is sufficient money available.

Upon your recommendation I am enclosing two sacred threads, duly chanted by me, and three copies of Gayatri mantra. Now you may hold the fire yajna for Murari Gupta das, Ambarisa das, and Vijayadevi. Teach them how to count on the finger divisions and play the tape of me reciting Gayatri mantra into their right ear. This ceremony should be held only in the company of devotees.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pusta Krsna

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Los Angeles 25 September, 1972

72-09-25

London

My dear Pusta Krsna,

Please accept my blessings. I have received your note from Boston dated September 22, 1972, and I think that by now you must be in London. I am very glad to hear that you will be holding Bhagavata-dharma Festivals all over England. I know that you are good preacher and sincere boy, and Revatinandana Maharaja is also sannyasi, so you work together with him and with the others in cooperative spirit to spread this Krsna Consciousness movement widely all over the British Isles. From Revatinandana I can understand that there is immense field for preaching amongst the youth and in all parts of the country, so do not hesitate to take the bold step forward and invite everyone to become devotee of Krsna.

One thing is, now we have got many many books in England and we must raise funds for our place there, so try to increase the selling of literatures and magazines and deposit everything in the building fund. Preach, sell books, in this way gradually you will feel yourself becoming perfectly happy.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Revatinandana

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Los Angeles 25 September, 1972

72-09-25

London

My dear Revatinandana,

Please accept my blessings. Thank you very much for your letter from London dated 20 September 1972, and I have very much enjoyed hearing your description of the programs in England. I am so very much pleased to hear about your successfully preaching widely in the youth clubs and halls and colleges, this is my dream coming true. I wanted that many sannyasis would travel widely in the Western countries and preach to the young people, especially in the schools and colleges, and spread our Krsna philosophy in these places. Now Krsna has given you all facilities for this work, and I can understand that you are very intelligent boy and you have got good enthusiasm, so I am taking encouragement from your progress. One thing is, now you have got many many books and we require to raise huge sum for purchasing our new place in London, s my senior disciple and experienced man you should take lead in supervising the distribution of books widely all over Great Britain. You say that the sankirtana party in London requires more push, so you do the needful for organizing them and enthusing them to sell books and literatures more and more. Karandhara is coming there in a few days and he will see how everything is going on, because Syamasundara. must remain with me. But if Syamasundara.'s presence is also required for getting that new place, he can also come there. Meanwhile, you satisfy yourself that the sankirtana parties are distributing our literatures as much as possible and depositing in the building fund. Everything above expenses should be put into the building fund and saved for the new place.

I am encouraged also that the programs in Nottinghill Gate Church were attended by many hippies and they enjoyed the program fully. Similarly, we can hold one Hare Krsna Festival every night somewhere in London by renting halls and distributing our men in various places. That Bury Place house is small, so if there are too many men for such small space they may be dispatched to open new centers at Glasgow and other places as you see fit. Or they may stay other places in London and hold programs as we did in Wembley. Now you are experienced man, you do everything nicely by consulting with Dhananjaya and the other leaders and strive always always to please Krsna constantly. Now I am old man and a little inclined for retirement, but now our organization is expanding more and more and I simply want to see that the things get done, therefore I am relying on you, my senior disciples, to do everything nicely for Krsna. Thank you very much for helping me in this way.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Giriraja

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Los Angeles 26 September, 1972

72-09-26

Bombay

My dear Giriraja,

Please accept my blessings. Thank you very much for your detailed letter dated September 16, 1972, and I am glad to learn in detail how the things are going on in Bombay. I am always thinking about that place, it is only a few steps to the Juhu Beach, and there are many nice palm trees overhead with cooling breezes, and I am looking forward very much to return there soon. Only I am always anxious how the things are going on there, therefore I have asked you to report regularly. So far the bank mortgage is concerned, that is all right. Why don't you do it and finish this business with Nair? This talk is going on since so many months, why it is not being finished up? Now we have formed a committee., now whatever you think, you do. I want to see how the things are going on, and how it is going depends on you. Now I cannot tax my brain so much from such distant place what to do if there is any difficulty, therefore I am relying completely on you, my trusted senior disciples, to finish up these things nicely. I want that construction work be immediately taken up. If this is not possible, as suggested by Madhukar Munim, we may file a criminal or civil charges, as you see fit. Either this way or that way, finish it immediately. So many letters you are sending for the past so many months, and still nothing is settled. You may take bank mortgage for 20-30 lacs extra and use it for construction, that is approved by me. I just want to see that things are done, that's all.

The Board of Trustees is approved by me. Regarding the Rs. 4,000 for paper for the Gujarati issue of Back to Godhead,, I have sent you already Rs. 70,000 and Rs. 29,000, whether that has been replaced? Then I will forward further sums. I have requested Satsvarupa to reimburse you immediately the Rs. 7,000 paid out for the Dallas and Detroit deities.

One thing is, you have sent the conveyance for the unoccupied agricultural land valued at Rs. 900,000 but there is no conveyance issued for the occupied land or nonagricultural land with buildings valued at Rs. 500,000. When that conveyance will be also signed? Kindly send me one copy of that second conveyance* as soon as possible. It is mentioned in the one conveyance you have sent me that a second conveyance must be also issued, but I want to see that that is done as quickly as possible and settle up this matter once and for all.

Your plan for forming sankirtana parties for selling our literatures throughout India is very much appreciated by me. Now you have got many many books there and in order to finance our building projects in India you must sell these books profusely. The traveling party idea is the best method for distributing our literatures widely. All funds should be deposited in the Book and Building Accounts and spent for those purposes only. I have very much appreciated your Hare Krsna monthly magazine, it is a great step forward, now maintain it actually monthly and collect many advertisements and spread our propaganda in this way. One thing is, Bhavananda has suggested that you need more help but he was called to help you from Calcutta and coming such long distance he was also silent and then he went away. I do not know why he has gone away because I asked him to stay there in Bombay and help you execute the conveyances and not to leave Bombay until the conveyances were signed. Kindly keep me informed more regularly what you are doing and how the things are getting done in Bombay.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*joint conveyance ACBS/sda

Letter to: Amogha

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Los Angeles 29 September, 1972

72-09-29

Djakarta

My dear Amogha,

Please accept my blessings. Thank you very much for your letter dated Sept. 21, 1972, and I have noted the contents with great encouragement. I am especially happy to hear that you have got one Chinese boy there who is doing some translating work. Yes, the Chinese-speaking portion of the world is very huge and it requires to infiltrate gradually, especially by distributing our literatures widely in Chinese language. So his service is the greatest to Krsna. Try to recruit any such local men there for helping you spread this movement in Indonesia and other places nearby, because it will not be possible to always import our men. Better is that you convert the local people and train them nicely in our philosophy and send them off for preaching party.

Now I am going to India very soon from Los Angeles and I shall be stopping for three days in Philippines, Manila* before going on to Delhi. I don't know if it is possible, but if you like you can come there to meet me. Otherwise, I shall be happy to visit you in Djakarta on my return from India next year.

Hoping this meets you all in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*by the 10th October 72

Letter to: Tamala Krsna, Bhavananda

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Los Angeles 29 September, 1972

72-09-29

Vrindaban

My dear Tamala Krishna and Bhavananda,

Please accept my blessings. I have received one letter from Giriraja, copy enclosed, and I am very much distressed why this conveyance business is not yet settled up. I sent Bhavananda there to Bombay to do the needful, and he was silent and went away. Enclosed also find my reply to Giriraja's letter. Now I want that both of you shall go to Bombay immediately for finishing up this conveyance matter immediately. Try to get bank loan, and if you cannot, make arrangements for taking five lakhs from Mr. Jayan and we shall transfer from here as per his order, duly signed by both of you, double signature.

Keep me informed daily in this connection.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Giriraja ACBS/sda

Letter to: Giriraja

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Los Angeles 29 September, 1972

72-09-29

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 25, 1972, and I am very much distressed that this conveyance business is still going on and it cannot be settled. You have formed a big committee. with Sumati Morarji, so what use is such committee.? Why they cannot help you finish this business? If the money is still not available, what is the use of this big sound? Although by law Mr. Nair must give us the conveyance, and we are not legally bound to pay the 5 lakhs conveyance tax, still, we shall pay it and subtract form the purchase price, as he suggests. But one thing is, you must secure document in proper legal from which will insure that the five lakhs will be subtracted from the fourteen lakhs purchase price, not that again we shall have to pay according to Mr. Nair's whims. Try to get that bank loan of five lakhs, and Sumati-ben will stand as guarantor, try for that and somehow or other get the bank to loan us. But if you are unable to get the bank loan, we shall pay. If it is not possible to get the bank loan, you send telegram to Los Angeles and we shall make necessary arrangements from this side. But somehow or other this business must be settled up immediately, so complete the conveyance on this understanding.

You can give public notice in the Public Notices column in the newspaper and send one copy to Mr. Nair, as follows: "The International Society for Krishna Consciousness has purchased the land in Juhu, Bombay-54, known as Nairwadi, plot _, under purchase agreement dated _, and we have advanced the requisite money under the Sales Agreement. The other party, Mrs. A. B. Nair, has not, however, completed the business under some pretext. Under the circumstances, if someone attempts to purchase the land, he does so at his own risk as we are already in possession of the purchase agreement signed by Mrs. A. B. Nair."

We shall be leaving Los Angeles by the 6th October for San Francisco, thereafter we shall leave for India, arriving in Delhi by 16th October. Kindly keep me informed daily what is the progress in this connection. Karandhara is in Germany and London on some business, so if it is required he can come there immediately to assist you. I want that this conveyance business be finished up immediately. I am sending also Tamala Krishna and Bhavananda there to help you do the needful. You may inform me by cable if you have got the bank loan or not, or if you require Karandhara to come.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jagadisa

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Los Angeles 29 September, 1972

72-09-29

Toronto

My dear Jagadisa,

Please accept my blessings. Thank you very much for your letter dated September 22, 1972, and I very much enjoyed that slide of seeing the new deities in Toronto temple. It appears that they are being very well cared for, that I have entrusted you for, thank you very much. As long as Radha and Krsna are pleased by your serving them, you will notice that everything will operate very smoothly in your activities and Krsna is giving you all facility as much as He is pleased.

I am especially interested in your college program for the students, because they are intelligent and inquisitive to understand the higher things of knowledge, so try to approach them nicely and lead them gradually into Krsna Consciousness or the topmost knowledge. I am surprised to hear that the universities are freely allowing us to reside on campus and propagate Krsna Consciousness, this is a very good sign. I am going in a few days to San Francisco to speak at the San Francisco State University there on the topic of "Krsna Consciousness: The Best Alternative Life Style, the Ideal Community, the New Social Order." The professors and students at the University intend to "examine particular new movements in depth. The basic issue underlying the study of these movements is whether they comprise the beginning of a trans-national world culture, and what long range social and political effects might result from them." So we shall reply in this manner and illustrate that the Krsna Consciousness movement is the best solution for solving all these problems and that it is the best trans-cosmic culture for making everyone happy.

On your recommendation I am glad to accept these three students as my initiated disciples. Their beads are being sent under separate post, duly chanted by me, and their letter is enclosed herewith. Now you may hold a fire yajna and initiate them and give second initiation to Krpasindhu, Soulacarya, and Kaumadaki. Teach them to chant on the finger divisions and play for them the copy of the tape of me reciting Gayatri mantra in the right ear.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I beg to acknowledge receipt of your check for $100.00 with thanks ACB/sda

Letter to: Karandhara

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Los Angeles 29 September, 1972

72-09-29

London

My dear Karandhara,

Please accept my blessings. By now I think Syamasundara. will have telephoned you with this information and instructions. First, regarding the business in London, it is best if you can finish it up yourself, remaining up to one week if necessary, then be prepared to go to India.

Regarding London affairs, whether George will stand as guarantor on the mortgage, or whether Syamasundara.'s presence required. If George is agreeable to be the guarantor, that is not a very big thing, only a small favor and he hasn't got to pay anything. We shall pay whatever money we have got and the rest monthly for so many years, the longest period we can get.

The situation in Bombay is that five lakhs rupees are required for executing the conveyance. This is being arranged through bank and Sumati Morarji. If this is done, then everything will be all right. But if they are not able to get the bank loan, you go there and make everything complete and the money will be supplied by Mr. Jayan. You can say it is a loan from a "friend." As soon as you get money from Jayan via Tamala Krishna and Bhavananda, then you all three sign jointly the letter of order and we will transfer the money from here. One thing is, the money should not be given directly to Nair. Rather you go with him to the tax officer and pay in his presence as witness, or the money should be paid in the registrar's office while registering the conveyance. This way or that way, but do not pay the money directly to Nair.

I want to sell those bonds, so what is the process? Have you got some broker? I shall require to know his name and address and other details. If you are remaining in London for a few days, we shall contact you further what is the next step.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Iskcon Hamburg ACBS/sda

Letter to: Mahendranath

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Los Angeles 29 September, 1972

72-09-29

New Orleans

My dear son,

Please accept my blessings. On the recommendation of Nityananda I have gladly consented to accept you as my duly initiated disciple. I have duly chanted your beads and they have been dispatched by separate post. I have given you the spiritual name of Mahendranath das Brahmacari.

Now please continue to follow strictly the regulative principles, and observe especially rigidly the four principle restrictions, and without fail always chant at least sixteen rounds on your beads daily, and be happy.

If you follow these principles with determination, you will be freed from all attachment to maya, by Krsna's grace. The example is that when the sun is in the sky, then where is the question of darkness? Similarly, when the Hare Krsna mantra is vibrating on your tongue, and you are hearing attentively, then your consciousness becomes pure, or Krsna Conscious, and there is no question of maya or hazy consciousness. Just as when the darkness and the light come together the darkness cannot stand before the light, so maya cannot remain in the presence of Krsna. Always remember therefore to chant Hare Krsna, and that will save you in all circumstances, without any doubt.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: My dear daughters,

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Los Angeles September 29, 1972

72-09-29

Toronto

My dear daughters,

Please accept my blessings. Upon the recommendation of Jagadisha I have gladly consented to accept all of you as my duly initiated disciples. I have chanted your beads and they have been sent by separate post. I have given you spiritual names as follows:

Patricia Bebelman—-Pasupati dasi

Valerie Cormier——Varuni dasi
Pamela McFarlane—-Praharana dasi

Now please continue to follow strictly the regulative principles, and observe especially rigidly the four principle restrictions, and without fail always chant at least sixteen rounds on your beads daily, and be happy.

If you follow these principles with determination, you will be freed from all attachment to māyā, by Krishna's grace. The example is that when the sun is in the sky, then where is the question of darkness? Similarly, when the Hare Krishna mantra is vibrating on your tongue, and you are hearing attentively, then your consciousness becomes pure, or Krishna consciousness, and there is no question of māyā, or hazy consciousness. Just as when the darkness and the light come together, the darkness cannot stand before the light, so māyā cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Hoping this meets you all in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Pasupati dasi Praharana dasi Varuni dasi ISKCON Toronto
Letter to: Nityananda

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Los Angeles 29 September, 1972
72-09-29
New Orleans
My dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated September 23 and I have noted the contents with care. Yes, I shall be very glad to hear that you have installed these Lord Jagannatha deities in your New Orleans temple, and I can see from the photo that they are very nicely made. Now hold the ceremony as per the enclosed instructions. During the fire ceremony you can also give the sacred thread and Gayatri mantra to Bhudara, which I am enclosing also herewith. Teach him to chant on the finger divisions and play the copy of the tape of me reciting Gayatri mantra into his right ear. Also I am sending the beads for Michael Lightfoot, duly chanted by me, under separate post. So you may hold the fire yajna, install deities, and give initiation to these two boys.

I am very happy to hear that the temple is improving more and more under your expert guidance. Now go on with our program and try to increase your attraction of Krsna Consciousness movement to the public and recruit local men more and more to become fixed up devotees of Krsna.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Susan Beckman

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Los Angeles 29 September, 1972
72-09-29
Philadelphia
My dear Susan Beckman,

Please accept my blessings. I have received your letter dated September 22, 1972, and I have noted the contents carefully. I am very much encouraged that you want to join this Krsna Consciousness movement for perfection of your life. Householder life is also the perfect platform for rendering devotional service to Krsna. Any station of life, whether you are unmarried, married, or in any occupation of life, you can achieve the highest goal by adopting and practicing the principles of devotional service. You are married and your husband is striving to become a devotee of Krsna, so you become his devotee, that is the position of husband and wife, that the husband will become a great devotee of Krsna by his wife's assistance, and the wife will take benefit and advance in spiritual life by serving her husband. You are anxious about the rules and regulations, but without rules and regulations there is more frustration. So it may be a little difficult at first, but if you are sincere to achieve the highest result of your lifetime, then you can be assured that by your efforts in Krsna Consciousness that you will very quickly become happy more and more. The difficulties of this material world will shrink to no more than the size of a hoofprint left by the calf. Actually there is no difference between devotees living inside the temple and devotees living outside the temple. You are right that the important thing is to remember Krsna, whatever is your activity. So try to remember Krsna always by following the principles as you know them, namely, rising early, taking bath, cleansing, attending aratrika, reading scriptures at least one hour or two hours daily, chanting sixteen rounds on beads of Hare Krsna mantra, going for street sankirtana, offering all your foodstuffs to Krsna, like that. In this way very quickly you will make progress in Krsna Consciousness and become very very happy in your life.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Bali-mardana

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Los Angeles 30 September, 1972
72-09-30
New York
My dear Bali Mardan,

Please accept my blessings. I am in due receipt of your letter dated September 27, 1972, and I have noted the contents carefully. Regarding that building on 40th Street, try to get it as much as possible, but if business of getting this building appears too much difficult or complicated, then give it up. If you like, if this place is not possible, you may try for another similar place. I have received one telephone call this morning from Kesava, who is in California, so he will not be able to take over the affairs there in New York. So how will you be able to leave New York affairs? New York is our most important center in all the world and it requires your strong leadership there, or a suitable replacement. I do not think anyone is there who is able to become president and manage the Press affairs altogether.

Regarding the question you have raised about traveling sankirtana parties and selling of books, yes, we want money. So that is the real preaching, selling books. Who can speak better than the books? At least whoever buys, he will look over. If you have to sell books, do it by hook or by crook. The real preaching is selling books. You should know the tactic how to sell without irritating. What your lecture will do for three minutes, but if he reads one page his life may be turned. We don't want to irritate anyone, however. If he goes away by your agressive tactics, then you are nonsense and it is your failure. Neither you could sell a book, neither he would remain. But if he buys a book that is the real successful preaching. That is the certificate of my Guru Maharaja, if someone, brahmacari, would sell a one paise magazine, if one of our brahmacaris would go and sell a few copies, he would be very very glad and say "Oh, you are so nice!" So distribution of literature is our real preaching. Now if you cannot handle the matter nicely, that is your fault. But the success of your preaching will be substantiated by how many books are sold. Anything you want to sell, you have to a little canvass, so he gives some money for the service of Krsna. That is his good luck and he gets the chance to read some transcendental knowledge. But if you only irritate and he goes away, that is your less intelligence.

The fact is that we have to adopt the same tactics as ordinary salesmen adopt, but the difference is we do it for the satisfaction of Krsna, they do it for sense gratification. Actually we have experienced that sometimes out of sentiment someone gives to ISKCON and then laments and wants it back, but that does not mean we should give it back. Our policy is that his money which would have been used for purchasing cigarettes, liquor, sex literature, meat, will give him the opportunity to gradually become purified. So if by tactics we save that money from being spent on cigarette packets, that is good. If we can take some money and give some literature, that is a good service. So far irritation is concerned, a child is also irritated when he is given instructions, but that does not mean that we should stop. Invite them in our feast, that is a better indication.

So if the sankirtana parties in Satsvarupa's zone are irritating the public for selling so many books, that is one thing, but by their selling books they are doing the greatest service. What your one hour of preaching will do, they will hear and go away, but if they have one book at home, they will read, their friends will read, and something solid work is done. So the art is to sell many many books and not to irritate the public, so you may instruct all the others how to do this successfully. That is sannyasa. That is GBC. There are so many places to go, so why there should be business competition sankirtana parties in New York? This problem should be adjusted between the GBC men.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Sankarasana

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Los Angeles 30 September, 1972
72-09-30
Boston
My dear Sankarasan,

Please accept my blessings. I am in due receipt of your letter dated September 28, 1972, and I have noted the contents carefully. Your question is how much or how little brahmacaris should associate with the unmarried brahmacarinis in the temple. As brahmacari you should not mix at all with brahmacarinis. Actually they should not at all see the face, but that is not possible in your country. But so far as possible, remain separate and talk almost nil. Brahmacari is advised not to go near a young woman anywhere. A brahmacari should always address every woman as mother. In your country it is a little difficult, but the principle is to avoid. To talk secretly or privately is strictly prohibited. If you want to discuss philosophy and other matters you can discuss publicly in a meeting, but not privately. A brahmacari and unmarried woman in the same room together alone is strictly forbidden.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Tamala Krsna

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Los Angeles 30 September, 1972
72-09-30
Vrndavana
My dear Tamala Krishna,

Please accept my blessings. I have received your letter dated September 23, 1972, jointly signed by yourself, Subala Swami, Gurudasa and Bhavananda, and I am very happy to hear especially that the work is going on in Vrndavana and that you will soon begin to dig the foundation for our Vrndavana temple. I have just recently sent you one letter regarding the Bombay situation. The Bombay sales purchase agreement draft was made by you. At that time, because Madhudvisa Maharaja denied to take charge, and you also did not like to take charge, therefore I had to postpone the signing of the sales purchase agreement. In Africa Brahmananda and Cyavana encouraged me that I would take up the Bombay project and they would help me. So upon return immediately I signed the purchase contract. Now Mr. Nair is not making the conveyance complete and I do not know why our lawyer, Mr. Deewanjee is also silent. About a fortnight ago both of them were sent telegram asking why the matter is being delayed, but I received no reply from either of them. So you have been informed already by copies of letters the situation in Bombay. The summary of the Bombay situation is this: Nair says he has to pay 5 lacs of rupees to the government as a tax. This 5 lacs of rupees he is unwilling to pay from his pocket, so Giriraja, with the help of Sumati Morarji-Ben, is trying to take loan of 5 lacs from the bank, but it is not yet completed. A copy of Giriraja's letter is already sent to you and I have requested you to go there along with Bhavananda if possible or you go alone and save the situation. If money is required from here it can be arranged in the same way as with Mayapur. But it is better to arrange for the money locally through the bank, as Sumati Morarji-Ben has promised. If money is not available in that way, then arrange money from Mr. Jayan and we shall arrange for the necessary action as it is done. But in any case we must not deviate from the terms of the purchase agreement. But as a matter of concession we can pay further 5 lacs of rupees, to be deducted from the total price of 14 lacs. We have already paid 2 lacs, and if we pay further 5 lacs, taking loan from others, then it is to be understood that we have paid 7 lacs on the total, and the further 7 lacs will be paid, either taking loan from the bank, failing which, in terms of the original purchase agreement as already devised there, we shall take the remaining 7 lacs as mortgage from Mr. Nair.

All of this appears to be very complicated, and Giriraja is finding difficulty, from his letter I can understand. So I think you have to revive your position as GBC again and look after all the business of India affairs nicely. May Krsna bless you with all good sense. Your program submitted by you all jointly is tentatively accepted by me. Our meeting time in New Delhi will be informed very soon by letter and telegram both.

Regarding the Bharatapur house, try to convince the present king that everything will be in his name, that is, we shall name it ISKCON Bharatapur Temple or ISKCON Bharatapur House and we shall fix up a marble plaque in the front. For renovating we shall spend for all the three or four houses and they will be used for the same purpose, as a Radha-Krsna Temple and for accommodating foreign visitors and devotees. This movement is so great and ISKCON is propagating Krsna Consciousness all over the world, so why not Bharatapur Maharaja donate the building for this great purpose? They have lost their kingdom but still they have these buildings, so if they are given in our hand it will perpetually commemorate their nice gift to the ISKCON institution and thus to the world. We are purchasing a very palatial building in London and the Maharaja will be welcome to stay there as long as he wishes, or in any one of our places, especially in New York, Los Angeles, Dallas, London, Bombay, etc. In this way try to induce him.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Enclosed please find the copy of my letter to that Swami in Haridwar, who has invited our party in April. Kindly contact him and make all arrangements. His address is Sri Swami Mahesawardev Shastri Gopala Dham, Jessa Ram Road, Haridwar (U.P.), phone 114. A.C. B.S.

October

Letter to: Niranjana

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Los Angeles 2 October, 1972

72-10-02

Varanasi

My dear Niranjana Das,

Please accept my blessings. I have received your letter dated 27 September 1972 and have carefully noted the contents. So, both you and Ramananda come to Vrndavana and I shall clear up everything. I am arriving there by the 15th of October. Our Vrndavana address is Radha Damodara Temple, Sevakunj, Vrndavana (Mathura), U.P., India.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

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Los Angeles 4 October, 1972

72-10-04

Bombay

My dear Giriraja,

Please accept my blessings. I thank you very much for your letter dated September 27, 1972, and I have noted the contents carefully. I am greatly relieved to hear from you that the bank is likely willing to loan us Rs. 5 lakhs or Rs. 10 lakhs. That is the ideal solution. Best thing is to take loan. We have paid two lakhs, so take twelve lakhs from bank and finish the business. That will be nice. Otherwise, we shall go to the court with lawyer and get out a criminal case against him. That is the lawyers business. Take loan and give him, that is the best solution.

We want to keep that land, we do not want to break the agreement, therefore I have formed this committee.. Actually we are in possession of the land, and we shall remain there. Now if we have to take Mr. Nair to criminal court, and supposing it will take years to settle, still, we can occupy and carry on as we are doing. But if you can prove to the municipal officers that we are legally in possession of the land according to sales agreement, why they shall not give permission to build?

We must have that land, and on the terms of the purchase agreement. Otherwise we shall bring him to the criminal court. We are in possession of the land in legal terms, so even the government cannot take it. We can give Mr. Nair this much concession, the five lakhs worth, but it must be deducted from the purchase price. Otherwise, we shall not give any concession we shall go to the courts. You consult the lawyers. The committee. is there, I want that the land should be purchased, that's all.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Syamasundara. is in London now for settling up the London house, and he will fly to Bombay very soon on his way to meet me in Delhi, so why not take his help to finish this business? ACBS/sda

Letter to: Giriraja

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Los Angeles 5 October, 1972

72-10-05

Bombay

My dear Giriraja,

Please accept my blessings. Here is a copy of a letter received from Ambubhai & Diwanji that they are no longer acting as our attorneys. So please let me know who is acting as our attorney and what is the situation. Please reply to both Manila and Vrndavana addresses. Manila address is ISKCON Manila, 179 Ortega St., San Juan Rizl, Manila, Republic of the Philippines.

Hoping this meets you in good health

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pda P.S. Vrndavana address is Radha-Damodara Temple, Sevakunj, Vrndavana, Mathura (U.P.)

Letter to: Glendon Tremaine

-

Los Angeles 5 October, 1972

72-10-05

Glendon Tremaine Tremain, Shenk, Stroud, Wright & Roberts Suite 1414, 606 So. Olive St. Los Angeles, Calif. 90014

Dear Glendon Tremaine:

Please accept my respects. I thank you very much for your letter dated October 4, 1972, with enclosure from Ambubhai & Diwanji. I am surprised to learn how he has ceased to become my attorney without my advice, nor do I have any information as to who is acting as my attorney. Will you kindly inquire from him to enlighten when and how he has ceased to become my attorney.

Thanking you once more,

Sincerely yours,

A.C. Bhaktivedanta Swami

ACBS/pda

Letter to: Tamala Krsna

-

San Francisco 6 October, 1972

72-10-06

Bombay

My dear Tamala Krishna,

Please accept my blessings. I do not know where you are now, probably you are in Bombay. So, I am sending one copy to Bombay and one to Vrndavana. The Bombay dealing has been muddled by the tactis of Mr. Nair and Diwanji. Giriraja is in trouble. He is a child in these worldly dealings so immediately go to help him. The present position is that Mr. Nair wants more money. We have already paid him two lacs. So according to our purchase agreement, we require to pay him 12 lacs in 4 years. But he says that he has to pay 5 lacs to the government as tax, so he cannot pay from his own pocket. So we are prepared to pay him 5 lacs against the purchase value. So both you and Bhavananda arrange for this money from Mr. Jayan, and send advice to Karandhara by joint signature. But you must be careful to pay the money in the court (registrar's office) and not in the hand of Mr. Nair or his solicitor.

I enquired through a local lawyer why Diwanji is delaying the matter. He replied that he (Diwanji) is no longer our solicitor. So things appear to be very hazy, but we must not become the victim to the tactics of Mr. Nair and Mr. Diwanji. If things can be settled mutually even by paying 5 lacs more on the account of purchase agreement, do it and settle up the things properly, otherwise let us go to the court for specific action, either civil or criminal against the tactics of Mr. Nair.

Syamasundara. has gone to London to purchase a very big palatial building about 20 minutes from central London, and George has agreed to loan L200,000. So he is engaged there, otherwise he would have proceeded immediately to India.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/kdb

Letter to: Puri Maharaj

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San Francisco 7 October, 1972
ISKCON San Francisco
My dear Puri Maharaj,

Kindly accept my humble dandabats. I beg to acknowledge receipt of your kind letter dated September 21, 1972, and I have noted the contents with great encouragement. I am coming to India by the 15th of October and will stay during Urja-vrata at the Radha-Damodara temple in Vrndavan. It will be a pleasure if you will come and stay with us at Vrndavan during the urja-vrata period. So I thank you very much for taking so much trouble. If we get that house we shall celebrate the 100th birth anniversary of His Divine Grace Sri Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada a little pompously. In my last letter to you I also requested you to take permanent permission from Visvanath Das, the chief minister, for permission of admission for my devotees in the Jagannath temple. At present I am here in San Francisco and your letter addressed to London is just now received by me.

Hoping this meets you in the best of health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS: pda
Letter to: Andrew Parco

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San Francisco Calif. 7 October, 1972
72-10-07
My Dear Andrew Parco

I beg to thank you for your letter dated Oct. 4. 1972. If you are actually very much eager to search out God, you should know that logic and argument cannot help you because the opposing elements may be better logicians and may convert your decision by better logical arguments. So far books are concerned, they are differently described for different types of men and a philosopher. So we cannot decide either from the books or by philosophical speculation or by argument and logic. So the best thing is that you find out yourself who you think is the right person in the matter of science of God.

So far we are concerned we are following the Bhagavad-gita As It Is and we see the knowledge given in the Bhagavad-gita is quite perfect in the matter of understanding God. If we compare the truth mentioned in the Bhagavad-gita with other books, sometimes there may not be equal standard of understanding. So it is better to accept some recognized authority and follow his footsteps, and that is the best way for understanding God. we simply want that people should understand God, and love him also, because human life is meant for this purpose. So if a man loves God more than anything else, he is the perfect man.

I wish that you may follow this principle and be happy.
Yours Sincerely, A.C. Bhaktivedanta Swami.
Letter to: Kirtanananda

•

San Francisco 7 October, 1972
72-10-07
New Vrindaban
My Dear Kirtanananda,

Please accept my blessings. Your letter dated 6 October 1972 and your check for one hundred dollars are in hand. I thank you very much for your kind contribution. Yes, I am going to India via Hawaii and Manila, and I shall inform you when I shall reach India by the fifteenth of October.

I am a little in anxiety on account of Bombay affairs. It is a question of fifteen lacs of rupees, but the matter has not been properly handled by our men in India. Please pray to Krsna that things may come in normal situation. All of you may remember that we have taken a very responsible task in the matter of broadcasting the message of Lord Caitanya Who is Krsna Himself. Lord Caitanya is Radha-Krsna combined together. So you are one of the seniormost servants of the society. Kindly try to improve the aims and objects of the society so that all over the world the people may become happy.

Actually there is no problem, even in the material condition of life. Krsna has provided everything sufficiently and there is no question of scarcity or poverty. Only the demons and blind leaders are misguiding the whole population in the name of politicians, leaders, swamis, yogis, philanthropists, and making the whole world entangled more and more in problems. Our proposition is preaching the gospel of Krsna and request everyone to accept the truth that Krsna is the Supreme Master and everyone should surrender unto Him. Then there is no problem.

Hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/cda
Letter to: Madhudvisa

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San Francisco 8 October, 1972
72-10-08
My Dear Madhudvisa,

Please accept my blessings. I beg to aknowledge receipt of your letters dated September 28 and October 2, 1972.

As you are unable to meet me in the Philippines, that is all right since I first wanted to hear from you that everything in your zone was going all right, and it appears from your letter that you are persevering in the attempt to spread Krishna Consciousness movements to the people of Australia. That new devotees are coming is the sign of our success.

I will be in India up to April 1972, then I can go to South Africa, or if you like, to Australia. My immediate program in India will be for one month at Radha Damodara Temple in Vrndavana up till November 15, where we shall be holding class on the Nectar of Devotion.

Hoping you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kaliya Krsna

-

San Francisco 8 October, 1972

72-10-08

My Dear Kaliya Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 31, 1972, and have noted the contents.

Now that you are President of the Detroit Temple, you have very great responsibility to take proper care of all the devotees who are engaged there and are spreading Krsna Consciousness at one of our most important centers. Formerly Bhagavan das was developing this area very nicely, so now that the responsibility is in your hands please continue with enthusiasm more and more. As much as you are sincere to simply serve the mission of the Supreme Lord, then Krsna will give you the intelligence from the heart, have no doubt. I have received the enclosed daksina offering in the amount of $332 and I thank you very very much. Also enclosed is a letter for Srimati Vilasini Devi Dasi and Sitarani Devi Dasi for Gayatri initiation.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Giriraja

-

San Francisco 8 October, 1972

72-10-08

Bombay [To Giriraja]

-IMMEDIATELY CONTACT TAMALA AND BHAVANANDA AND ARRANGE TO TAKE REQUIRED KRSNA BOOKS FROM JAIN SEND COPY OF CONVEYANCE -BHAKTIVEDANTA SWAMI

Letter to: Giriraja

-

San Francisco 9 October, 1972

72-10-09

Bombay [To Giriraja]

-STOP ALL NEGOTIATIONS WITH NAIR DO NOT TAKE KRSNA BOOKS FROM JAIN KARANDHARA ARRIVING BOMBAY BY OCTOBER 12 FOR FILING SUIT FOR SPECIFIC EXECUTION OF SALE AGREEMENT -BHAKTIVEDANTA SWAMI

Letter to: Giriraja

-

San Francisco 9 October, 1972

72-10-09

Bombay [To Giriraja]

-DO NOT PAY NAIR A FARTHING UNTIL CONVEYANCE EXECUTED SENDING KARANDHARA TO TAKE CARE -A.C. BHAKTIVEDANTA SWAMI

Letter to: Tamala Krsna, Giriraja

-

Manila 11 October, 1972

72-10-11

Bombay

My dear Tamala Krishna and Giriraja,

Please accept my Blessings. I am writing this letter aboard the airship from Hawaii to Manila. I am reaching Manila in the morning 7:00 A.M. on the 11th October 1972. As scheduled I am reaching Delhi on the night of the 14th, so if need be you can see me at Vrndavana on the 15th or 16th, but my definite instruction is this,

1. We have fulfilled all the conditions as purchaser.
2. Mr. Nair has purposefully delayed with a motive to cheat us as he had done with some others in this connection.
3. But this time he cannot cheat us because we are in possession of the land and our deity Radha-Krsna is installed there.
4. Therefore we must immediately go to the court for enforcing him to execute the conveyance immediately.
5. Even the court case goes on for a long time, still our business there cannot be stopped.

6. Without going to the court, we cannot make any compromise with him.
7. But I think we can arrange the full amount of 14 lacs to get out this rascal out of the scene.
8. But we cannot do it without going to the court otherwise we shall become a party for breaking the purchase agreement. Therefore we have to go to the court before making any compromise.
9. In the meantime, take definite information from the bank whether they can loan us 50% of the whole value.
10. The whole value is 14 lacs. We have already paid 2 lacs. We can arrange to pay farther 5 lacs. That means we pay 7 lacs, the bank may pay the balance 7 lacs.
11. Actually the bank may not have to pay even 7 lacs because according to the purchase agreement, the last payment of 4 lacs has to be paid upon the decision on the court case pending about Chiman lal and company.

So you have to act according to this program on the advice of suitable lawyers.
Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
cc. to Sriman Karandhara in London ACBS/sdb
Letter to: Yadubara

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Manila 13 October, 1972
72-10-13
Bombay
My dear Yadubara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 30, 1972 and I have noted the contents carefully. Concerning your request for money for Hindi and Gujarati BTG's where is the money collected from the first editions. For any magazine published money should be collected and then republished. Accounts should be kept-money invested money collected. What is this that every time money is invested, then for a reprinting, more money has to be invested?

In my last letter I informed you that 70,000 and 29,000 rupees were transferred from the Book Fund, whether this money has been returned to Book Fund. So there is no information in your letter about this, so let me know in Vrndavana whether this fund has been returned yet. Mahamsa knows it, Giriraja knows it and you as secretary should also have known it. So when I return you should inform me and then I shall do the needful.

Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sdb P.S. Please send a complimentary copy of a soft cover TLC to:
K.S. RamaKrishna Rao
Dept. of Philosophy
No. 36 Jayalakshmipuram
V.V. Mohalla,
Mysore-12, S. India
Letter to: Tamala Krsna

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Vrindaban 17 October, 1972
72-10-17
Bombay
My dear Tamala Krsna,

Please accept my blessings. I have duly received two express delivery letters jointly signed by you. Fortunately, yesterday evening the chief minister of Assam, Sriman Mahendra Mohan, came to see me and I have requested him to write a letter to Mr. Naik, the chief minister of Maharastra. He has promised to write a letter immediately to Mr. Naik. I hope this will be advantageous for your purpose. Mr. Mahendra Mohan has promised to send me a copy of the letter he is going to send to Mr. Naik.

Hope this finds you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pda
Letter to: Karandhara, Tamala Krsna, Bhavananda, Giriraja

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Vrindaban 19 October, 1972
72-10-19
Bombay
My dear Karandhara, Tamala Krishna, Bhavananda and Giriraja,

Please accept my blessings. I am in due receipt of your letter of October 18, 1972, jointly signed by all of you and delivered to me by Syamasundara.. If the Charity Commissioner refuses us the permission then there is no point continuing, and in that case we shall try to get the two lakhs we have paid back and go away. But it appears the Charity Commissioner permission is delayed and not refused, it is not a very grand mistake, and we can chastise for that the lawyers. I have read the clause 11, in the original Agreement for Sale and I do not find any mention of there being any six month time limit for obtaining the Charity Commissioner's approval, as you have told Syamasundara.. So there is only some delay, that's all. That will not be sufficient grounds for him to rescind the contract. Rather, our position is very strong so long we are in possession and we have paid him the earnest money and more. So best thing is to consult Mulla and Mulla and proceed accordingly. If there is need to pay off the twelve lakhs, we can do it by giving him four lakhs immediately and the balance eight lakhs we shall arrange with Mr. Jayan very soon. But Mulla and Mulla have said it is suicidal unless there is settlement of the Chhaganlal business first. So we shall not be willing to pay the twelve lakhs unless this matter of Chhaganlal's lawsuit and the registration of the conveyance deed and payment of capital gains tax by Mr. Nair are peacefully settled without any risk to us. Try to fix up some arrangement acceptable to Mr. Nair for paying him, but we shall not risk that we may lose everything to Chhaganlal or some other of Mr. Nair's cheating dealings. So best thing is to follow the advise of Mulla and Mulla and stick to our position very securely. If there is no possibility of settling with Mr. Nair without any risk to ourselves, then we shall stick to the terms of the original agreement and take the matter to court. How he can say we have defaulted? He has purposefully delayed, so if we take the matter to court he must reply to these charges. One thing is, that the whole trouble is due to Deewanji's misdealings. He should be brought before the Bar Association and exposed. We shall deal with him later.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

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Vrindaban 20 October, 1972

72-10-20

Bombay [To Karandhara]

REMAIN BOMBAY FINISH NAIR BUSINESS IF SETTLED PEACEFULLY IMMEDIATELY BALANCE SOON IF NO POSSIBILITY OF SETTLEMENT GO TO COURT LETTER FOLLOWS-BHAKTIVEDANTA SWAMI

Letter to: Karandhara, Tamala Krsna, Bhavananda, Giriraja

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Vrindaban 20 October, 1972

72-10-20

My Dear Karandhara, Tamala Krishna, Bhavananda and Giriraja,

Please accept my blessings. Further to my letter of yesterday, I have thought the matter over thoroughly, and without any doubt our position in the matter is very strong. Nair is bluffing. One of my godbrothers who is expert in these things has advised me, and I also know it from experience, that once the agreement of sale is signed that is final, and it will not be very easy, in fact, it will be impossible for Nair to defeat us in the courts if it comes to that.

Now the thing is that Nair has accepted from us two lakhs of rupees, as follows: On February 8, 1972, cheque #GT/HS 306871 for Rs. 50,000; on February 25, 1972, cheque CHT/A-T492829 for Rs. 50,000; and on March 28, 1972, cheque # CHT/A-T492831 for Rs. 1,00,000. Now according to our agreement, that last one lakh of rupees was not to be accepted by him until the conveyance was completed. So he has taken, that means he accepts that the conveyance has been completed! Now you may go to the bank or somehow or other determine the exact date on which Mr. Nair accepted the cheque as above mentioned for Rs. 1,00,000, and that will serve as legal proof he has finalized the conveyance terms.

Our position is very strong. Now you purchase that house on the south border-line, repair it nicely and you can live there for years if we have to. I think he will take Rs. 15,000 cash if you can persuade him, or if he will not yield you can pay him Rs. 20,000 and finish the business. Possession is nine-tenths of the law. Why you should be afraid of him? We can satisfy any court of law. He has given us possession according to the terms of the agreement of sale, and we have paid him Rs. 50,000 to take possession, and he has acknowledged receipt, that means the transaction is finished. If I have something and I sell you, and you give me money and I give you that thing, the transaction is finished, never mind there is no receipt. So with Nair our transaction is finished. We have paid him money, he has given us possession, and we have agreed to terms for paying the rest of the money, that's all. He is simply planning tricks because there is no receipt and he does not want to give us receipt.

Take information from the bank when he took the money. One year from that time according to the terms of the purchase agreement we are supposed to pay further two lakhs, that is, one year from the execution of the conveyance. So we have paid Rs. 50,000 as earnest money, according to the agreement, and the agreement then states that we must pay Rs. 1,50,000 "upon the execution of the conveyance." So he has accepted that means conveyance transaction is complete, he may give me receipt or not, that doesn't matter. It is a case of misappropriation, he did not deliver the goods. Once when I was in business I took money from one man for an order of goods and I was bit late in delivering them, so he wanted to sue me in the court for misappropriation. It is the same thing. We have paid Nair, taken possession, and now he doesn't want to deliver the goods.

According to the clauses 14 and 15 in the purchase agreement, it is our option to rescind the contract within six months, not the vendor's. But he has accepted the cheque for Rs. 1,00,000 before six months, therefore we consider that he has completed the conveyance and we do not want to rescind but we shall close the deal immediately, finished, that's all. He is trying to avoid this issue by tricks, and he has dominated you and you are little afraid of him, and he has fooled you to think he is in superior legal position so that you will give him some money. But this is cheating. We shall not give him any more money. Don't pay him any more. First of all bring a criminal case against him. Deewanji cannot say he was not our lawyer, because he has executed this agreement. He should be brought to the notice of the Bar Association and humiliated. So make criminal case by consulting lawyer. It will not take much time. It is simple case of his cheating, that any reasonable man can see. So immediately you can file criminal case. He has taken money but he has not executed. So why you should be disappointed and afraid of him? Our position is very, very strong. We have paid money and we are in possession, so what remains for conveyance? As soon as you take money the transaction is finished, you may take receipt or not, otherwise it is simply cheating. So find out a first-class lawyer and apply in the court that the purchase agreement is already done and get it done, that's all. He is simply bluffing.

Enclosed find the copy of one letter I have forwarded to Mr. and Mrs. Nair. You may further request them to come and see me here. It will be too much difficult for me to come to Bombay at this time. Otherwise I am coming to Bombay in December if he wants to wait so long. Another thing is, I do not think it is necessary for Bhavananda to remain in Bombay for this business. Better if Karandhara and Tamala Krishna tackle the matter co-operatively by applying their full attention, and Bhavananda may return to Calcutta for taking charge there as soon as possible.

Hoping this meets all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jayapataka

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Vrindaban 22 October, 1972

72-10-22

Mayapur

My dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter dated October 17, 1972, and the pleasure of my again spending some days in Vrindaban is only exceeded by the pleasure of hearing from you the good news of our activities in Mayapur. I am very much encouraged to note the many signs of progress in the building work and other things. You are the best man for this task of being responsible for our world headquarters at Mayapur, thank you very much for helping me in this way.

Regarding the preparation of rice by steaming and then drying, we can offer such rice even it is twice-cooked. Gaudiya Math offers, even during the presence of Prabhupada it was done, so there is no wrong. It is called sidha. I never took sidha except in Gaudiya Math.

Now you have got one very nice Jersey cross-bred cow, so take care of her very nicely. Feed her nicely fodder and she will give more milk.

Never mind coming here, I shall come very soon to Mayapur and speak thrice times what I am speaking here. I am coming there soon to live with you, so do not be anxious.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Purnaprajna, Madhavananda

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Vrindaban, India 23 October, 1972

72-10-23

My Dear Purnaprajna and Madhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 25, 1972, only just now forwarded by our Los Angeles center. Do not worry, I have asked Bhavananda to return to Calcutta, and he should be returning there soon. If there is any slip in enthusiasm, then how things will go on? I have seen in Bombay everything is deteriorating, simply because this enthusiasm is lacking. Enthusiasm and patience, these things required first. But if we are not able to maintain, how we shall expand further? There must be regularly classes and reading books, chanting 16 rounds, going for kirtana, like that. This is our programme for enthusiasm, if you do not follow it, what can I do? If you are supervising in Bhavananda's absence, you must see these things are going on, that everyone is strictly observing these practices, then there will be no lacking for anything.

I am coming to Calcutta-side sometimes in January for our pandal Maidan programme, so you may inform me from time to time how the preparations are going for that pandal. Jayapataka has told me that our Mayapur building will be completed by that time, so if there is facility, I shall remain there for some time.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Narottamananda

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Vrindaban 23 October, 1972

72-10-23

Bloomington, Indiana

My dear Narottamananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 9, 1972, and I have noted with great pleasure that you are opening a new centre in Bloomington, Indiana. You are fixing up your new place very nicely, that will attract men to come there. But always remember that our first business is preaching and distributing literatures, never mind we have to live under a tree. But because the people of your country expect something, we must give them place, but preaching is our real business.

Your programme for the university students is very very nice, try to do it seriously and with scholarly approach. Yes, your chief weapon will be prasadam, because everyone likes to eat nice foodstuffs and philosophy and other things will come gradually. In this way try to make many devotees, just like so many of you may top-grade disciples came from Buffalo university under direction of Rupanuga. Keep our standard Krishna Consciousness programme to the highest level by always without fail rising early, chanting 16 rounds, holding arati, going out for street sankirtana, reading books daily, distributing as many books as possible, like that, and in this way Krishna will give you all intelligence and facility for doing His work just to perfection. Thank you very much for helping me in this way.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Saucarya

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Vrindaban 23 October, 1972

72-10-23

My Dear Soucharya devi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1972 and I have noted the contents carefully. You are feeling some discomfort in your life in Krishna Consciousness, but I can assure you that this is only temporary condition of little importance, because main thing is that somehow or other you have got a little attraction for Krishna and you have become His devotee and this is the highest platform of development of life. So you should always feel yourself very much blessed by Krishna that you have come to this point after so much long struggling, so if there is from time to time little discomfort, do not pay it any attention. Now you have got the formula how to achieve very quickly the supreme perfectional stage, and it is up to you if you will practice it seriously or not. If you chant daily 16 rounds and read at least one hour daily Srimad-Bhagavatam, plus your other prescribed duties, never mind this or that, you will feel yourself becoming happy more and more and these practices will protect you from maya or hazy consciousness without any doubt. Of course, it is very much favorable to our advancement in spiritual life if we are engaged in some service for Krishna which is also pleasing t us to perform. So if you have got some special talent or experience you may discuss with Jagadisa how to engage yourself in that way. That is his duty as leader, to give you good engagement.

Another item is, you are married wife, so in that position you should serve your husband nicely always, being attentive to his needs, and in this way, because he is always absorbed in serving Krishna, by serving your husband you will also get Krishna, through him. He is your spiritual master, but he must be responsible for giving you all spiritual help, teaching you as he advances his own knowledge and realization. That is the vedic system: The wife becomes a devotee of her husband, the husband becomes a devotee of Krishna; the wife serves her husband faithfully, the husband protects his wife by giving her spiritual guidance. So you should simply do whatever your husband instructs you to do, however he may require your assistance. Of course, the nature of woman is to be attached to her husband and family, so our system is to minimize this attachment by making the ultimate goal of our activity the pleasure of Krishna. Just try to please Krishna always, and no material circumstances will be able to cause you any discomfort.

Hoping this meets you in good health. Your ever well-wisher,

A.C. Bhaktivedanta Swami

Letter to: Karandhara, Tamala Krsna, Giriraja, Bhavananda

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Vrindaban 24 October, 1972

72-10-24

My Dear Karandhara, Tamala Krishna, Giriraja, and Bhavananda,

Please accept my blessings. I am just now in receipt of your letter dated October 20, 1972, and Visakha dasi has just arrived and has told that you have not received any letter from me, and that you have sent several telegrams and letters. I have not received all of them I think. I received one express letter from the four of you dated Oct. 16th on Oct. 20th, four days from posting. Your letter dated Oct. 19th was received by me however on Oct. 21st, and just now I have received the letter of Oct. 20th. Enclosed find the copy of my letter of 20th.

If the title is all right I have no objection to your proposal to finish the deal with Nair by paying him personally Rs. 5,50,000 and to Mr. Shah Rs. 6,50,000 30 days from completion of an appropriate conveyance, the Rs. 6,50,000 to be handed over to Nair upon his settling of the Chhanganlal suit, and provided Nair provided us the necessary tax certificate for registration before we pay. The title must be there, otherwise we cannot complete. How there can be conveyance without title? Otherwise go to court, he is afraid of going to court, you have marked it? Our advantage if we go to court is that we shall not have to pay anything until one year from the execution of the conveyance deed. We shall only have to pay according to the original purchase agreement. If we pay 12 lakhs, that will take everything, there will be no money to build, and you shall have to repay the 8 lakhs, so whether we shall risk so much under these circumstances?

And why you are giving limit 30 days to find title? You say 30 days after conveyance is signed, so that gives you much more time to find it out. Title can be cleared in time, that is not very difficult business.

You think your position is rather hopeless. But I say that our position is very strong, just the opposite. Why you say hopeless? When Nair accepted two lakhs rupees of ours, the terms of purchase are finished, simply he has delayed to give us the papers. The transaction is finished when he accepts the money, so by tricks he is delaying. So why you are delaying to make case, there is no question of searching out the title. The point is when he accepted the money he accepted the conveyance. So immediately make a criminal case. After the case is decided, he shall be forced to give us the conveyance, and within one year after we shall give him the next installment of two lakhs. Because the transaction is finished, so we can legally occupy all the land, it is not trespass when the transaction has been completed and Nair has accepted the terms of sale by accepting money.

If you are thinking hopeless, then how I can make you hopeful? Our point is, he has accepted the money, that means he has agreed to terms of SALE. Take police precaution if he is threatening violence. We are in possession according to the terms of the agreement, simply he has delayed the conveyance. Therefore I say that you boys cannot deal very well in these matters, because you are too timid. Now whatever you like you may do. Immediately criminal case should be taken, that you are not doing because he is bluffing you. He says big words and makes threat and you believe him foolishly and do like he says. That I shall not do. When we have paid money that means he has accepted. Whatever it is, do not mention title search. That will come later, after the case is settled by the court.

But one thing is, if he returns immediately our two lakhs, plus Rs. 70,000 stamp tax money, we shall vacate, that's all. There is no question of damages. Either this plan, that he pays us back our money and we vacate immediately, or we go to court immediately. One way or the other. Otherwise we are already in possession legally, we have paid according to the terms of the agreement, and he accepted the money. So just to rid ourselves of this headache we will accept back the Rs. 2,70,000 and vacate immediately. Otherwise, immediately take him to court. Our position is very strong. Do not think think weak and timid, he is bluffing. You have not read the purchase agreement carefully.

Immediately an application should be submitted to the magistrate that he has accepted the money and has willfully delayed the conveyance on tricks, and he has threatened to drive away even by violence, what is this? You could not find out a good lawyer even? This must all be heard before a magistrate.

The transaction is finished, he has illegally delayed to give us the conveyance. Now through the courts we can force him to give. We shall stick to the purchase agreement, nothing else. And take police precaution that he is threatening us. Go to the magistrate and tell him we gave Nair money and now he is threatening violence to drive us away. We shall go to the court, there is no other way. Criminal court means complaint that we have given money, he has not given conveyance, he is threatening by force to drive us from the place. This is the only settlement possible, that he returns our Rs. 2,70,000 immediately and we vacate, or immediately file criminal case. There is no other alternative. We have finished the business. He is entrapped because he has received the money. Our boys do not understand. Anything, as soon as you receive money the transaction is finished. And even it is six months passed, it is our option to rescind, not his. Charity Commissioner has delayed, that is not very serious for disqualifying us. There is no time limit mentioned for getting permission from Charity Commissioner. Still, try for the permission from Charity Commissioner as quickly as possible, then we shall go on with the terms of the original agreement, either voluntarily or we shall have to force him through the courts. One thing is, you have said that we shall have to pay ”entire additional Rs. 70,000 stamp duty,” so does this mean we must pay only an additional 5% of Rs. 70,000 or Rs. 3,500 extra, or again pay Rs. 70,000 plus 5%? That is not clear.

In my opinion if you apply a petition before the magistrate that Nair has taken the money, that he is not giving the conveyance, playing tricks, and that now he is threatening by violence, such petition will clear everything. He is afraid of going to court, that is our favorable point. My clear-cut view is simply to present a petition to the magistrate. It costs only 12 annas. This complaint should be submitted, take a good criminal lawyer and file, then everything will be clear.

Hoping this meets you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

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Vrindaban 24 October, 1972

72-10-24

New York

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil, and with great pleasure I have read also the enclosed brochure ”Who Will lead Us?” That is a new chapter for Krishna Consciousness movement. Now we shall begin to educate the politicians gradually. But they are so much corrupted by their sense gratification that we shall find it a difficult task. But if gradually we may present our philosophy in public places as you are doing in Atlanta, that will be appreciated by the intelligent class of men, and it will become well known that our philosophy of political leadership is of the highest standard and morality, and if anyone wants to advertise himself that he has made programme for the welfare of the people, he must be forced to compare his programme with ours so the citizens may judge which is better. Continue increasing this political activity, it is very pleasing to me.

But so far recommendation of the Indian government is concerned, they will not help us, that is to be expected. They are the most corrupt of all, simply levying taxes, living nicely at the public expense, plotting how to get votes, and if anyone approaches ”please help us spread God-consciousness” they say ”No” and make some excuse, that's all. Never mind, we do not rely upon Indian government or any government, we shall take our strength from Lord Caitanya and He has said that His Name shall be heard in every town and village, and He is God and we are doing His business, so what some government officials can do? But because we want to engage everyone in the service of Lord Caitanya, therefore we approach these rascals, just to engage them. So you may continue in this way to canvass government leaders, the Indian Tourist __ Kenneth Keating, and anyone and everyone to help us, there is no harm.

Regarding the KLM Airlines, Syamasundara. is corresponding with them in this connection and he shall write to you separately. We are trying to get one very huge and beautiful Palace of the Maharaja of Bharatapur, just on the Kesighat by Yamuna River in Vrindaban, and our devotees are living there now. He has promised to donate, so we shall know very soon if he is sincere. If we get this place, many many foreign tourists and devotees can be accommodated, it is so nice. So try to assist Syamasundara. from your side to attract many foreign tourists to stay with us in India.

I can understand from your letter that you are doing very nicely and everything is going well. But you did not inform me what is the progress on our new building in New York, whether there is any new proposal? You have loaned London the $30,000 for deposit on their new place, and they shall repay you, but if you require some money for deposit on some new place in New York I can immediately help you. Now go on collecting very vigorously and distribute books as many as possible, I think New York is the best field in the world for collecting money, and very soon Krishna will give you suitable place.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

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Vrindaban 25 October, 1972

72-10-25

Bombay [To Karandhara]

-IF TITLE CLEAR SETTLEMENT ACCEPTED LETTER FOLLOWS-BHAKTIVEDANTA SWAMI

Letter to: Cyavana

-

Vrindaban 26 October, 1972

72-10-26

Nairobi

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 16 and 9, 1972, and I have noted the contents with care. Brahmananda is collecting many life-members in Zambia, and if there is financial crisis there in Nairobi, why not he should send you the money he is collecting? He is not going to open centres there, there are not enough men to manage, so I think he can send you that money. But try to persuade Shah and Damji to leave their money with us as gift. Why they are giving to Krishna then taking back? Both are rich men, out of sentiment they have been offended, so try to pacify them as best you can, then they will give.

I am glad to hear that the street sankirtana and distribution of our books and magazines is going on well, especially the programme of Hindus donating magazines for free distribution to the Africans. If SubalaVilasa wants to marry that African girl, I have no objection but whether she wants to marry him? Also, take the consent of her parents and elder brothers. Such marriage may be good propaganda for our movement in Africa, but if there is any disturbance caused by it, that will be disaster, just like we saw with the Sarna girls. So you must judge whether the match will be favorable on the point that it must not cause any disturbance either in the girl's family or in the local community.

Yes, try to encourage the Life Members to give more, and organize nicely for always supplying them with books so that they may not become dissatisfied.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dinatarini dasi

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Vrindaban October 26, 1972

72-10-26

LT$_{721026A1}$

My dear Dinatarini dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 11, 1972, and I have appreciated very much your kind sentiments. Yes, I am very pleased to see how our children in Dallas school are making such nice advancement in Krishna Consciousness happy life. Small children are just like animals and they have to be t rained how to obey, otherwise they will be simply spoiled. But the art is how to apply authority and discipline so they will enjoy it and not reject, and I think you all instructors are learning yourselves that art more and more, and this pleases me very much.

I am glad to hear that the worship of deities is improving daily and Sri Sri Radha and Krishna are appearing happier in their new Dallas home. Why don't you send me some photos, how they are looking now?

Hoping this meets you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

Dinatarini devi dasi,

ISKCON Dallas,

ACBS/sda

Letter to: Aksayananda

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Vrndavana October 27, 1972

72-10-27

Amsterdam

My dear Aksayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 13, 1972, and I have very much appreciated also the copy of latest BTG in Dutch language, and I have shown it to some of my Godbrothers and other visitors here. I am happy to hear all of the programs there in Amsterdam temple are going on nicely, and I think you are the best man to give all of the younger students good advice and guidance how to make advancement in their Krsna Consciousness devotional service. Now try to produce literature more and more in the native language, and introduce our philosophy into all the schools and colleges in Holland.

Regarding your questions, in the spiritual sky everything is spiritual, so Krsna has no need for living in the heart. They are seeing Krsna face to face always, so what is the use of being in heart? Outside, inside, they are the same, even their heart that is also sat-cid-ananda. There is no mechanical arrangement like this material body for anyone in the spiritual sky, what to speak of Krsna.

You can calculate how old is Lord Brahma. It is very difficult to say, but only one day of Brahma in which we are, that has not yet passed. We have come in the middle of his one day. We find in Bhagavad-gita that Brahma's one day is equal to 1000 times 400,300 years. So we are fixing his one day, so similarly he has got one night of same duration, such month, such year, similarly such 100 years he will live. He is not even yet one day old, and there are millions of Brahmas, and he is one of the smallest.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Vrindaban 27 October, 1972

72-10-27

New Vrindaban

My dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 19, 1972, and I have noted the contents with care. Now we are in Radha-Damodara Temple staying, and the programme of speaking morning and evening in the courtyard is going on very nicely. It is the same peaceful atmosphere as your New Vrindaban, and just as in New Vrindaban everyone present is devotee. Actually, everywhere wherever Krishna is being glorified, that is Vrindaban.

Regarding your questions, try to finish the temples in New Vrindaban as quickly as possible using whatever materials you have. Later on they can be improved more and more and eventually they will be the first-class opulent temples in the world.

So far starting a trust fund, yes, that is very good idea, so that the deities may never be neglected. The thing is, there must be continuous income, so if there is income from land that is all right. In Los Angeles we are getting income from rents from two apartment houses because there is always certain income.

As for bathing the deities in milk from time to time, that is not required. The smarta or caste brahmanas, they think if someone inattentively touches deity it becomes impure, so they bathe. But that is not needed by us, only when they are installed.

Regarding the cook-book, that is a nice proposal to divide into two parts. There is no harm if devotees have invented recipes, so long they are strictly vegetarian, no garlic, no onions, like that.

Upon your recommendation I am happy to accept Sudhakari dasi for second initiation. Now you hold a fire yagna, give her copy of gayatri mantra and teach her to count on the finger divisions. You may play the tape of me reciting gayatri mantra into her right ear. The ceremony should be held in the company of devotees only.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

November

Letter to: Madhudvisa

-

Vrndavana 1 November, 1972

72-11-01

My dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 27, 1972, and I have noted the contents with care. I am very glad to hear all the good news, and I am very much inclined to accept your invitation to come to Australasia zone as per your request. We shall be engaged in Calcutta up to January 20th, so after that date I may fly there from Calcutta, and I may remain in Australia and other places up to March 1st, 1972. Then I shall return to Mayapur for celebrating the Lord Caitanya's festival. So if you are able to supply four round-trip airline tickets from Calcutta for myself and my three secretaries, then I shall be glad to come there. You may correspond with Syamasundara. all the details of programme.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Vrindaban 1 November, 1972

72-11-01

My Dear Giriraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 22, 1972, regarding the supply of deity for Chicago centre. I am told that the Bharatapur deity is more than 200 years old and is made of solid silver, and therefore it will be very difficult to get government permission to export it from India. It will be too much trouble, so if nice deities can be gotten from Jaipur as we have done before, that is better.

Now first business is to get the permission of Charity Commissioner. One MP from Assam has forwarded his letter to Chief Minister Naik urging him to help us get that permission. If we cannot settle, then get the Charity Permission and sue in the court. Our position is strong. We can sue even without Charity Commission permission.

You and Tamala Krishna arrange the pandal programme in Bombay to be the first-class presentation, and inform me of the dates. I think Tamala told me once from December 20 to January 10th. From Bombay I shall go to Calcutta, and after the 20th January I have been invited by Madhudvisa to go to Australia for about one month or six weeks, and then I shall return to Mayapur. Before coming to Bombay, I may go to Ahmedabad for some time, as Dinanatha has gone there to arrange the programme.

So long the regulative principles are followed, everything else will follow, and at least we shall command the respect of the public. People may not have the impression that they are the same hippies under different dress.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Niranjana

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Vrindaban 1 November, 1972

72-11-01

Saugor, India

My dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 16, 1972, and I have noted the contents with care. You say that Saugar is a nice place and people are very much eager to see me there, therefore I shall be glad to go there. So you can set up the programme in consultation with Tamala Krishna Goswami, who is presently in Bombay centre. He is making up our Indian programme. I shall be remaining here in Vrindaban up to 16th November, and then we are going to Hyderabad, so I shall be very glad to see you again if you can come here before I leave Vrindaban.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Ref: Your second letter from Allahabad. It appears that you have been poisoned by some rascals. Such rascals cannot do anything to push on the mission of Lord Caitanya but can put hindrances in the path of spreading KC all over the world. I am very sorry that you have fallen a victim of such poisonous serpents. Because such easy going rascals are unable to assume the position of "Prabhupada" or unfit for the post, they are so envious and you are talking on their behalf. I am very sorry for this. ACBS/sda

Letter to: Bali-mardana

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Vrndavana November 2, 1972

72-11-02

New York

My dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 20, 1972, and I have appreciated very much the enclosed booklet, "Krsna, the Reservoir of Pleasure." Although none of you have yet been here in Vrndavana, still, Krsna has given you the spiritual vision and you are seeing Vrndavana actually, the paintings are so nice. Just see how the cows are looking at Krsna. Now you distribute these books by millions all over the world, then everyone will see how wonderful is Vrndavana. That is the best preaching work.

According to the list of names left in the file by Nanda Kumara, there are nine names listed for New York, as follows: Mike/Mahamuni; Steve Anderson/Sevananda; Steve Chichi/Satajit; Jeremy Darling/Yogendra; Jack/Jitasvara; Saul/Sunanda; Andrea/Alarka; Susan/Sikhandini; Rosemary/Ramesvari. So I do not know why they have never received their beads. I think best thing is to write to Nanda Kumara, who is now president of Laguna Beach temple, and he can explain.

If you have got paintings for India, I think they may be sent by ship, well-packed to protect from water and with insurance, and that will not be too much expensive. Better to consult first with Indian embassy if there are any restrictions to import paintings into India.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhutatma, Kesava

-

Vrindaban 2 November, 1972

72-11-02

San Francisco

My dear Bhutatma and Kesava,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 3, 1972, and enclosed please find the copy of letter to the new initiates. Their beads are sent under separate post. You may hold fire yagna and give gayatri mantra to Lokanatha, and Gostavihari. Teach them to count on the finger divisions, and play the tape of me reciting gayatri mantra into their right ear. The yagna should be held in the company of the devotees only. Hold the fire yagna for all five devotees.

Regarding our travelling parties, I have got some complaint from London and other places, so I have given Dhananjaya this policy, that from outside if any one party comes they must work under the direct supervision and instruction of the local management, not that they shall remain separate competitor, no. I want to sell as many books as possible, that is the main thing. By selling books, that is the best preaching work. But so there may not be any complaint, your travelling parties must cooperate with their local temple officers, and that means they shall operate wherever they are allocated, that they shall only sell books, no collecting without selling books, and that, above the wholesale price of the book, any profit there is must be given at least 50% to the local temple. Ultimately, it shall be up to the local temple president if the presence of your party is favorable or not, everything is considered, and if he agrees you may stay, otherwise if he judges it is unfavorable at the time, he may order you to go out. But just to avoid these things, better to arrange in advance with the GBC men concerned. Ours is a cooperative movement, with Krishna and the advancement of Krishna's movement at the centre, and we must continue to sell as many books as possible, but discuss everything amongst yourselves and do it nicely without irritating anyone, that is the art.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Just received your letter of 9/28 protesting the 50%, _ the above. They must give 50% or get out!

Letter to: Mukunda

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Vrindaban 2 November, 1972

72-11-02

Kelso, Washington

My dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1972, and thank you for your kind sentiments. Yes, I always think of you too. You are one of my first disciples, along with your wife, Janaki, so I am always praying to Krishna to give you His all blessings for bringing you back to Home, back to Godhead. Wherever you may be, it doesn't matter, but don't give up the principles of spiritual life, that is my request. You have become my disciple so I must request you to chant 16 rounds and follow the regulative practices of devotional service, and you may know it for sure that very quickly you will achieve the supreme perfectional stage of your life.

Now we are in Vrindaban, and the programme for speaking daily morning and evening in the courtyard samadhi-place at Radha-Damodara temple is very much being appreciated by the devotees. Next we shall go to Hyderabad for some weeks. You have mentioned nothing of your wife, so what is her position?

Hoping this meets you both in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Brahmananda

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India 3 November, 1972

72-11-03

My Dear Brahmananda,

Please accept my blessings. I am just now in receipt of your letter from Zambia dated October 21, 1972 along with the photos which were very nice, and I have shown them to many guests. Yes, as I said in my last letter, there is no possibility to start temple there without sufficient local men who join us. If you think you shall keep the money you collect there for future use for temple, that's alright, but my Guru Maharaja used to say, "Trust no future, however pleasant." Or in other words, there is some urgent need for finances in Nairobi, so why not send there, and later we shall see in Zambia, and other places?

Yes, that is a good proposal, print many many books in African language and distribute widely, that is real preaching work. If you sell a book to someone, that is better than your speaking to them-what will your three minutes' preaching do? But if they read a book it may turn their life. Go on preaching, that is the highest perfection of activity, and do not worry for anything, Krishna is so much appreciative of this preaching work that He will give you every facility, as much as you have ambition.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Vrindaban 3 November, 1972

72-11-03

Los Angeles

My dear Karandhara,

Please accept my blessings. We have now decided to take legal proceedings against Nair because we have received one telegram from Tamala Krishna as follows: "Nair unreasonable, settlement impossible, immediately filing criminal and civil suits, letter follows, Tamala Krishna." So I have immediately sent one telegram: "Suing Nair, don't change bonds, repeat, don't change bonds, Syamasundara. das." So we have decided for good not to settle, so there is no need to cash the bonds as we shall receive lump-sum dividend by 10th December for at least $3500, so we shall not lose this interest. We may, however, require to change the bonds when we find out a suitable house for M-V Trust. That I shall let you know. In the meantime, keep in safe-deposit box. Later developments I shall let you know.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sivananda

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Vrindaban 3 November, 1972

72-11-03

Berlin

My dear Sivananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 20, 1972, from Berlin, and I have noted the contents with care. I am very glad to hear from you that Berlin centre is progressing nicely under your expert supervision. You are one of my older disciples and I think you were the first devotee in European continent, so now you have got good experience how to do the things well, and I see that you are sincerely applying your knowledge to expand Krishna Consciousness movement with good result. That is very much appreciated by me. Now go on in this way, distributing books profusely and preaching and making devotees, and that activity will be the perfection of your life.

Upon your recommendation I am very glad to initiate the two German boys with first initiation, and their letter is enclosed herewith.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Tamala Krsna

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Vrindaban 3 November, 1972

72-11-03

Bombay

My dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your express delivery letter, and I am glad that you have chosen the right course of action to sue Nair and finish the business once and for all. We are prepared to take back the money and cancel the whole thing. Why doesn't he return? Now stick to the principles of the original agreement to file suit. Don't change your decision. It appears that from the building fund Rs. 29,000/- was transferred to International Society general account, it is not yet returned, neither the Rs. 70,000/-. Anyway, the cheques given to you must be torn-up immediately. A letter should be issued to the bank to stop payment for cheques #CHT/A-T 492833 from Building Fund and #GT/HS 306873 from Book Fund, both in favor of Ambhubhai and Diwanji, Solicitors, Bombay, but I shall do it. We shall make no compromise with Nair unless we come to the court.

Enclosed please find the copy of one notice drafted by a lawyer friend visiting Vrindaban, so if you are able to utilize it.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Unless the conveyance is made, don't make any settlement with Rathaneparke. If there are any incidents, the men responsible should be taken to the police.

Letter to: Bhagavan

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Vrindaban 5 November, 1972

72-11-05

Paris

My dear Bhagavan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 11, 1972, and I have noted the contents with great pleasure. I am very glad to see the things are going on well in France and other places, and that you are there in Europe is a great relief for me. Now I am sure there will be some solid work in Mediterranean zone and the preaching work will be expanded nicely.

One thing is, if that printer is so cheap, why not print all our European books there? Anyway, print books, distribute profusely, and that will be the best preaching work. What will your three minutes' preaching do?-but if they buy one book, it may turn their life. So make this your important task, to print our books in French language and other languages, and distribute widely, and that will please my Guru Maharaja. Never mind it takes little time to make progress, our process is slow but sure, and we are confident that if we continue in this way we shall go one day back to home, back to Godhead.

I have received report from Mandakini, she will soon married to that boy, Anatol, so you please give her all help and advice in this connection.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hrdayananda

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Vrindaban 5 November, 1972

72-11-05

St. Louis

My dear Hrdayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 4, 1972, which I have only just now received, due to travelling these past weeks. Yes, your plan for travelling and preaching was very much approved by me, but now I understand from Satsvarupa that he has gone to Dallas to manage things there because Stoka Krishna has left to Los Angeles. Are you travelling now alone, or what shall be your programme now? This constantly changing managers is not good. We shall develop more progressively by sticking in one place and working, not that one week we have three presidents, that is not good. Our managers should be very responsible for developing their centre to the topmost standard, why this restlessness? It is just like one man is holding government post by getting votes, so today or tomorrow or next day, but he will have to go out, then another man comes, then another, another-in this way, democratic system, no one becomes responsible for the welfare of the citizens, only they want to take for themselves as much as they can before they have to get out, so they do not take real interest in their duty. It is a little like that. My idea is that the leaders must agree to stick at one place, even they may have to remain their life-long, that is the ideal leader, one who is conscious of his duty.

But you are sannyasi, and sannyasis duty is different: travel widely and preach. That is sannyasa. So I am very happy to hear you are doing that, now go on vigorously preaching and distributing books, especially among the college students, and utilize every moment to spread Krishna Consciousness knowledge to everyone. That will be the perfection of your life.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa

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Vrindaban 5 November, 1972

72-11-05

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 24, 1972, and I have noted that you have returned to Gurukula to take over the managing because Stoka Krsna has left to go to Los Angeles at his whim. This is not good, this unsteady position. I have never been in favor of this practice of many times changing the responsible officers, three times in one week changing presidents, this will ruin the whole thing. From now on if someone takes the leading post, he must agree to stick and not go away just because it is difficult from time to time. That is ideal leader. He is responsible and he knows his duty. Just like I did that. My Guru Maharaja gave me a task and always I was discouraged by my god-brothers, but I did not forget him even for a moment, and I was determined to follow my duty, even though sometimes I did not like to do it. But this always changing means no sense. If he is leader, he must be fixed-up. Otherwise, if he has no real interest, why he takes that post? He must be responsible. He must stick and develop the highest standard of Krishna Consciousness practice in that area of management. But if he is sometimes thinking, Oh, I do not like to do this, let me go away at first opportunity, then how will things go on? That is just like democratic system in your government: every four, five years changing all the leaders. In this way, each man is thinking he shall not try to do very much. No one is interested in the real welfare of the citizens, simply because the post is temporary. That is not our process. Real meaning of duty is just like Arjuna: he did not like to be responsible, he wanted to leave the scene, but Krishna convinced him this is your duty, to fight, so he did it for Krishna, and he fought until the last man was killed from the opposing side. That is leadership. He is determined to stick to his position because he has understood Krishna.

So you are sannyasi, but if you have to stay there for some time to manage, that is all right. Sannyasi simply means to do as I am doing, and sometimes I have to manage, sometimes cook, sometimes go to the bank, keep the money, write books, chant, preach in the class, keep accounts-sannyasi should be expert in every department. But best thing is to discuss with Karandhara and other GBC men to find a permanent manager of Dallas school, who will not suddenly go away; of course we cannot prevent that someone may suddenly go away, it may happen to anyone, but so far as possible impress upon the leaders what is their duty. That school is very, very important business, and the best man must be found out for taking charge there and developing it nicely, and if he sticks and works hard to build it up, that will please me very much.

Advancement in Krishna Consciousness is not the result of material conditions. I shall not expect to find some perfect circumstances of occupational duty which will cause me to be automatically Krishna conscious, no. So why shall I think that by changing this, going here or there, doing something else-why shall I expect that I will become happy by adjusting material conditions in this way? They have not understood. Real attitude of devotional service is, whether I am here or there, whether I am doing this or that, it doesn't matter, just give me little prasada, little service, or if you make me big leader, that's all right-that is devotee, satisfied to serve Krishna in any circumstances of life. So try to impress this fact, we should kill this restless spirit. Enthusiasm and patience, these things required. If under changing conditions, I lose my enthusiasm, if I cannot endure the difficulties of my duty, therefore I go away-then how I can be leader? These things must be understood. Otherwise the whole thing will fall.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

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Vrindaban 5 November, 1972

72-11-05

New York

My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 27, 1972, and I have noted the contents carefully. So far the Road Show and this Yoga Village are concerned, these things should be stopped. Simply perform our kirtana. If we divert our attention in this way, the whole thing will gradually deteriorate. He is going far away. All these things are nonsense inventions. Such inventing spirit will ruin our this movement. People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Caitanya. Our standard is to have kirtana, start temples. What is this ”Road Show” and ”Yoga Village?” It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate: another change, another change, every day another change. Stop all this. Simply have kirtana, nothing else. Don't manufacture ideas.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Regarding Muralidhara's sketch for Teachings of Lord Caitanya, it is all right as it is, you may inform him. A.C.B.S.

Letter to: Puri Maharajji

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Vrindaban 5 November, 1972

$LT_{721105E2}$

ISKCON Vrindaban

(after Nov. 15th: c/o Hariprasad Badruka,
Ghasiram Building,
Mahbub Ganj,
Hyderabad, A. P., India)

My dear Puri Maharajji,

Please accept my blessings. Thank you for your letter dated October 26, 1972, which has reached me here at Vrindaban. Yes, the programme is going on very nicely, and all the devotees are enlivened by our discourses daily in morning and evening in the Samadhi courtyard at Radha-Damodar temple. I can understand that due to so many celebrations at this Urja time you are unable to join me here.

Now after Urja you will go to Puri for again trying for that place, but now there is competition, so how we can stop it? But if you offer them the right price, and if we try to get it very seriously we shall be able to do it, by Krishna's grace. So if you need any help from me in this connection, I am here in India, so I am at your service to do the needful and secure Srila Prabhupad's birth-site.

Soon we are going to Hyderabad, and by December 1st we shall reach Ahmedabad and Bombay. I think by January 10th I shall be in Calcutta, and I may see you then.

Meanwhile I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Tridandi Swami
Sri B.V. Puri Maharaj,
Sri Krishna Chaitanya Mission,
Aryapuram-Rajahmundry-1,
E. Godavari, A.P.

n.b. I think Hyderabad is not so far from you, so whether you can meet me there? Then we shall discuss going to Puri and other things.

A.C.B.S.

Letter to: Tamala Krsna, Giriraja, Manusvi

-

Vrindaban 7 November, 1972

72-11-07

Bombay

My dear Tamala Krishna, Giriraja, and Manusvi,

Please accept my blessings. I am in due receipt of your letter dated 4th November, 1972, and in reply I have sent one telegram, as follows: ”We must have land according to purchase agreement. Letter follows. Bhaktivedanta Swami.” So further to telegram, if Mr. Nair pays back all our money, total of Rs. 2,77,500/-, if this is returned immediately, then we don't take any action and we vacate immediately and peacefully. But if he does not repay and we do not vacate, then we must have that land at any cost on the purchase agreement. You only want to file criminal suit. No, we shall take civil steps also. Our point is to try to get the land according to the original agreement. Even the land is not bargain, that doesn't matter. Don't change. If we have to pay two lakhs rupees a year, what is that? My position from the very beginning has been, give us our money back, we vacate, otherwise we take legal steps for acquiring the land according to the purchase agreement, as well as steps for insuring our protection, that's all. So work according to this plan and keep me informed.

What have you done regarding the permission from Charity Commissioner? That is essential, take that permission immediately.

What is the programme for Hyderabad? Bhavananda has not yet sent the tickets for train or plane-fare, neither anything definite has been informed us. Whether there will be nice arrangement for deities there, and which deities they are putting there? Please inform.

Hoping this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Sri Krishna Pandit

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Vrindaban 7 November, 1972

72-11-07

Sriman Haribhaktanu das Sri Krishna Pandit, 4092 Kucha Dilvali Singh, Ajmeri Gate, Delhi-6.

My dear Sri Krishnaji,

Please accept my greetings and blessings of Lord Krishna. I am in due receipt of your letter dated October 29, 1972. I very much regret for the loss of your good wife. I always remember her because she was so kind upon me when I used to visit your house. She was so affectionately feeding me, so I felt very much when I learned that she is no more in this world. Anyway, she was a pious lady, and she has left this world keeping her husband and children all well-placed and happy, so her death as a chaste lady is exemplary. Lord Sri Krishna will surely give her peace and prosperity in her next birth.

I am expected to go to Delhi by 20th March, 1973, for holding our pandal programme, as we have done last year, coming there from Mayapur. So I shall look forward eagerly to seeing you again at that time.* Meanwhile, I am hoping that this meets you in the very best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *If I visit Delhi in the meantime, I will inform you. ACB

Letter to: Krsnadasa

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Vrindaban 7 November, 1972

72-11-07

My Dear Krsnadasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 30, 1972, and I have noted the contents. It appears that you are again constantly disturbed by the same nonsense doubts. These things are not very important, we may not waste our time with these insignificant questions. If we are seeking to find out some fault, maya will give us all facility to find any small thing and make it very big, that is maya. But such questions as yours: why there is so-called discrepancy between the views of Bhagavat and modern scientists regarding the moon and other planets, and whether Hitler is good or bad man, these are most insignificant matters, and for anyone who is sincerely convinced that Krishna is the Supreme Personality of Godhead, for him these questions do not arise. Our information comes from Vedas, and if we believe Krishna, that

vedaham samatitani vartamanani carjuna bhavisyani ca bhutani mam tu veda na kascana [Bg. 7.26]

that He knows everything, and "vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham [Bg. 15.15]," that Krishna is non-different from Vedas, then these questions do not arise.

But because you have asked me, I am your spiritual master, I must try to answer to your satisfaction. Yes, sometimes in Vedas such things like the asura's decapitated head chasing after Candraloka, sometimes it is explained allegorically. Just like now we are explaining in 4th Canto of Srimad-Bhagavatam the story of King Puranjana. Just like the living entity is living within this body, and the body is described there as city with nine gates, the intelligence as the Queen. So there are sometimes allegorical explanations. So there are many things which do not corroborate with the so-called modern science, because they are explained in that way. But where is the guarantee that modern science is also correct? So we are concerned with Krishna Consciousness, and even though there is some difference of opinion between modern science and allegorical explanation in the Bhagavat, we have to take the essence of Srimad-Bhagavatam and utilize it for our higher benefit, without bothering about the correctness of the modern science or the allegorical explanation sometimes made in Srimad-Bhagavatam. But this is a fact that in each and every planet there is a predominant deity, as we have got experience in this planet there is a president, so it is not wonderful when the predominating deity fights with another predominating deity of another planet. The modern science takes everything as dead stone. We take it for granted that everything is being manipulated by a person in each and every affair of the cosmology. The modern scientists however could not make any progress in the understanding of the Supreme Personality of Godhead, therefore we do not accept modern science as very perfect. We take Krishna's version:

gam avisya ca bhutani dharayamy aham ojasa pusnami causadhih sarvah somo bhutvah rasatmakah [Bg. 15.13]

"I become the moon," and "yac chandramasi yac cagnau," (ibid, 12) "I am the splendor of the moon," and "jyotisam api taj jyotis," [Bg. 13.18] "I am the source of light in all luminous objects," so no one is able to give us the correct information than Krishna, that you should know.

Regarding Hitler, so Hitler may be good man or bad man, so what does he help to our Krishna Consciousness movement? But it is a fact that much propaganda was made against him, that much I know, and the Britishers are first-class propagandists. And I have heard that his officers did everything without informing him, just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that." But we have nothing to do with Hitler in our Krishna Consciousness. Do not be deviated by such ideas "Jnanam jneyam jnana-gamyam," (ibid), Krishna is knowledge, He is the object of knowledge, He is the goal of knowledge, and

you mam evam asammudho janati purusottamam sa sarva-vid bhajati mam [Bg. XV, 19]

"Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and he engages himself therefore in devotional service"-this is the understanding of advanced devotee, so my best advice to you is to agree to come to this understanding.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

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Vrindaban 7 November, 1972

72-11-07

Bombay [To Tamala Krishna]

WE MUST HAVE LAND ACCORDING PURCHASE AGREEMENT LETTER FOLLOWS-BHAKTIVEDANTA SWAMI

Letter to: Mr. Loy

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Vrindaban 7 November, 1972

72-11-07

[To Mr. Loy]

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 7, 1972, and I can very much understand your concern. After all, she is your beloved daughter, and you have sacrificed everything just to bring her to the point of proper education, training, and so many things are there between you. But what can I say? In your country the girls are independent, and from very young age they are accustomed to mix with young boys, so naturally there will be attraction, sex desire and marriage. Actually this whole material world is running on this attraction between man and woman. It is described in Srimad-Bhagavatam that once the boy and girl unite intimately the hard knot is formed, and the girl is thinking Oh, without him I am lost, and the boy is thinking Oh, without her I am lost, that is Maya's arrangement for keeping us bound-up tightly in the material atmosphere. If wife is there, then some money must be coming, that means work, land or factory, children, home, friends, community, nation-like that there is increasing complication of illusion of thinking: This is mine, that is mine. But they do not know that one day death will kick them out, mercilessly, and neither home, nor wife, nor children, nothing can prevent that. All along he is thinking these things are like soldiers of security to safeguard his happy life, but they are described as "fallible soldiers" because they will not help us at all. When the moment of death is there, no one may protect us, and if we are not prepared for that moment by practicing Krishna Consciousness or God-consciousness, then we shall be struck with fear and we shall not know where we are going after and what kind of body we may be forced by nature to take.

But this kind of householder life of "grihameda" consciousness does not apply to our marriages in Krishna Consciousness Movement. No. Because the sex-urge is so strong in young persons, and because they are used to mixing freely with one another, I encourage my students to get themselves married. But our point is not that hard knot as above described. It is simply a relationship of mutually helping each other, man and wife, to make advancement in spiritual life, nothing more. We are not after home, money, fame, like that. But that does not mean that he shall not support her nicely, no. It is the duty of husband to protect wife in every way from the onslaught of material nature, and he must act always as her spiritual guide by being perfect example of devotee. Women are not so quick to learn, and they are weak by nature, so they should be protected in this way. In our Vedic science of living, it is enjoined that the society should be organized in such a way to protect women, children, old people and cows, because factually all of them are innocent. So children have parents, elderly persons must have grown up children to protect them, and woman must have husband. And it is recommended they should be married at very early age, then the wife will remain always chaste and devoted to her husband. At such young age, from the first night onwards, she can never for a moment forget him, being still child and unspoiled, therefore she becomes the perfect chaste wife, and in those times the wife was so much devoted to her husband that she would voluntarily die in the fire of his cremation, unable to live without him. Myself, I was very young when I got married, and my wife was 11 years only. But there is no question of separation in our marriage belief, neither your daughter will ever be separated from that boy, that is their vow. Rather, it is when people are a little grown-up, when they have got little independence and their own ways of doing things, then if they marry there is often difficulty to adjust, just as it is more difficult to bend the bamboo when it is yellow. So I can assure you that you may have nothing to fear that your daughter has married such a nice boy: bahunam janmanam ante, jnanavan mam prapadyante, vasudevah sarvam iti, sa mahatma sudurlabhah [Bg. 7.19]. Krishna assures us that "After many many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bhagavad-gita, VII, 19). In this light, try to view these children. They have realized that life together spent in the pursuit of God is real knowledge, and that they have not done lightly by any means, no actually they must be considered as great souls, the most exalted persons among all persons. Our married couples are rendering the greatest service to humanity, their countrymen, and to their parents, of that kindly be assured by me. Do not worry for anything in this connection, you are a great gentleman, otherwise you could not have fostered such intelligent daughter, and gentlemen are known to be broad-minded, so therefore I appeal to you as their spiritual father to encourage them in every respect. Hoping this meets you in good health. Yours Truly, ACBS

Letter to: Pusta Krsna

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Vrindaban 8 November, 1972

72-11-08

Paris

My dear Pusta Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 1, 1972, and I am very much engladdened to hear that you have arrived to Europe and that you have enthusiastically begun your work there, opening one centre in France. Yes, such opening of temples, holding daily street sankirtana, distributing books, preaching in the schools and colleges, this is our standard programme for injecting Krishna Consciousness in the world. And if we simply stick to this programme we shall be successful, without any doubt. Now you are sannyasi, sannyasi means responsible, you must be responsible for the spiritual progress of the devotees, to see that the right standard is being observed in all departments. Just as I am doing. Sometimes I go to the bank, sometimes keep accounts, sometimes preach, hold the class, write books, sometimes cook-sannyasi should be expert in all departments, and he should distribute his experience to others, that's all. So I think you are the right man for assisting me in this way in European continent, and Krishna has brought you to the right place, so with great enthusiasm go forward. Thank you very much.

Yes, everyone of you should write something, so if you have completed any small booklets, you may send them to me and I shall see them and send to Hayagriva for possibly printing.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Cyavana

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Vrindaban 11 November, 1972

72-11-11

Nairobi

My dear Cyavana,

Please accept my blessings. I am very glad to receive your letter dated November 3, 1972, that your programme there is improving considerably every week. That is very good news. Yes, I think you have improved the situation there, and you are better manager than Brahmananda. I am especially happy to hear that you are making some local African boys and girls into devotees, that I wanted. Preaching is our real business, not getting big, big buildings and doing business for money just to maintain them, no. We shall live under a tree, that is not difficult, but we must go on preaching every moment, that will make us happy. So i am glad to see also your quiz-test for the African boys, and also your Swahili-language BTG, these are good evidence of your improvement.

Yes, if there are African girls also who want to join us, and if they get the consent of their elder family members to live with us, they may live in the temple provided there is separate place for them so that boys and girls will not mix freely, just as we are doing everywhere. If that boy wants to marry your African girl, I have no objection as long as she obtains the permission of her parents and elders, and provided they live separately in the temple, or if they live together, they must live outside. Mr. Shah has sent me one letter of complaint in financial matters, so I have forwarded it to Brahmananda. Now you together deal with these money matters and Mr. Shah, should I always have to be consulted in these things? Enclosed find the copy of amendment, duly signed.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Yadubara

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Vrindaban 11 November, 1972

72-11-11

Bombay

My dear Yadubara,

Please accept my blessings. Thank you very much for your letter dated October 30, 1972, and I am very much pleased to hear that things are going nicely in Bombay, so far the printing of books is concerned. Now the problem is half solved. Now you are printing books, and you have got many books from America, but how shall we distribute them, that is the point? Harikesa has told me that no one is there who can distribute, and there is no scheme for distributing, so why we shall attempt printing and importing so many books if there is no distributing? What is your plan in this connection? I have also received report that there is some difficulty for maintaining the devotees peacefully, so that they may not fall sick and lose hope. So if there is shortage of money for maintenance, I have no objection if you divert some of the money from advertisements collection to improve the sanitary and health conditions. But most essential thing is, if you improve the preaching programme, automatically everything else will improve, Krishna will give you all facilities. So I think there is plan to have each night one outside engagement for preaching and holding kirtana. That is very good proposal. But do not neglect also our own programme at Juhu. That should be improved progressively, not decreased. Now only a few men come. But when I was there thousands were coming daily. Why the standard has fallen down? If you become lazy in your spiritual life, everything else will deteriorate. We are not interested in big, big buildings, no. That was not my plan for Juhu. I simply want to engage everyone in the service of Krishna, that's all. And that means preaching. So if the preaching work has stopped, what can I do? In that case you must expect there will be so many troubles. So try to improve your preaching work, distribute all the books, and print more, and in this way, Krishna is the husband of the Goddess of Fortune, you will get as much money and as many big buildings as you need for spreading Krishna Consciousness movement, without any doubt.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bali-mardana

-

Hyderabad 18 November, 1972

72-11-18

New York

My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 2, 1972, along with photos of a new building you have seen, but I did not yet receive the floor plans as you promised. So far advising you in this connection, what can I say? Now you must be able to judge these things as you have got experience and you are there, what can I do from such distant place? If you think it is nice, then try for it. But one thing is, there is no residential place, so what is the use? But if that can be arranged somehow there is no objection. We are not so much after big, big buildings, we are interested to preach only. But if such building will enhance our preaching work and not distract us from the main business, then it is nice. But you must determine if it will be easy task to raise so much money, not that we shall have to labour so much just to get money and after for maintaining, so much so that our spiritual life becomes neglected, no. Real business is to spread the message of Lord Caitanya throughout the world. But if we are able to get the place in downtown centre of New York City, that is the most important location in the world, and from that place we may broadcast Krishna Consciousness all over the world. You are the first-class business brain, so if you can get that place without too much difficulty, that will be a very great asset for preaching. So far the money you have loaned to London, they are trying for some other places, and you are also trying, so whichever of you requires the money first, then you may utilize as necessary by mutual agreement. For the time being you may leave the money in London bank, and if you need, they will send.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhanutanya

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Hyderabad 18 November, 1972

72-11-18

My Dear Bhanutanya dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, and I have noted the contents with great concern. One thing is, I am very much sad to learn that you have left the company of the devotees over this incident at Gurukula school. Now you are living by yourself because you have been hurt by seeing that the children are sometimes mistreated, and because no one has taken your good advice in this connection. But you may be assured that I am always anxious about the welfare of my disciples, so that I am taking steps to rectify this unfortunate situation. Now my advice to you is to give up these feelings and return to your life of Krishna Consciousness devotional service, and if you go back to Dallas school and demonstrate to the other teachers there just the proper way to instruct and discipline the students nicely, that will be a great service. I am forwarding the copy of this letter, with your letter, to Satsvarupa for his immediately attention.

Now the thing is, children should not be beaten at all, that I have told. They should simply be shown the stick strongly. So if one cannot manage in that way then he is not fit as teacher. If a child is trained properly in Krishna Consciousness, he will never go away. That means he must have two things, love and education. So if there is beating of child, that will be difficult for him to accept in loving spirit, and when he is old enough he may want to go away-that is the danger. So why these things are going on _ marching and chanting japa, insufficient milk, too strict enforcement of time schedules, hitting the small children? Why these things are being imposed? Why they are inventing these such new things like marching and japa like military? What can I do from such a distant place? They should run and play when they are small children, not forced to chant japa, that is not the way. So I have given you the guiding principles, it is not that I must be consulted with every small detail, that is the business of the in-charge, but if no one is there who can manage in the right way, what can I do? Now if you have got the right idea how to do it, you may go there again and take some responsible post for correcting the situation, that will be your real duty, not that there is some disagreement and I go away disgusted, no. That is not Vaisnava standard. Standard should be that, never mind there is some difficulty, my spiritual master has ordered me to do like this, now let me do it, that's all.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jagadisa

-

Hyderabad 18 November, 1972

72-11-18

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter from Vancouver dated November 2, 1972, and I have noted the contents carefully. Your question about travelling SKP parties in other zones I have answered several times before, so you may see the letters to Dhananjaya in London and others. The thing is, our main business is to distribute books, either here or there it doesn't matter. So if there is transcendental competition for increasing sale of books, that is good. If he buys one book his life may be turned, that is best preaching work. But everything must be done in the spirit of cooperation, without any irritation. If one party wants to travel into another zone, that's all right, but there must be prior agreement between the GBC men and mutual consent. If by going there the book sales will be increased, what is the harm? But supposing if there is any harm, that is to be judged by the local president, and if he has good reason to think that another party will be unfavorable to his temple's operations, then he may order them to leave, that's all. So local temple officers should be the final judge to allow or disallow anyone from outside to sell books there. And if some outside party comes, they must sell books only, no collecting without selling books. They must live in the local temple and not separately, and they must follow faithfully the instructions and directions of the local president. They can purchase books from the temple at regular wholesale price and sell, and whatever profit there is above wholesale price they must give at least 50% to the local temple out of good will. That will be nice. So we shall not think that this is my zone, that is his zone, just like the Indian and Pakistan nation are thinking, and then there is war, no. Lord Caitanya has given us the task to spread His message all over the world, and any process which may be useful for facilitating this business, that we shall gladly adopt, never mind his zone or my zone, that is material designation. But we shall always do everything in cooperative spirit and avoid any fighting amongst us, that is Vaisnava attitude because Lord Caitanya has advised us to always offer all respects to others, especially to the devotees of the Lord.

You may name your child Jugala Priti dasi, I have no objection.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadvaita

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Hyderabad 18 November, 1972

72-11-18

New York

My dear Jayadvaita,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 31, 1972, along with the latest copy of Back To Godhead #49, which I have read carefully and have appreciated to my complete satisfaction. I am so glad to know that you and the others at ISKCON Press are doing so wonderfully service in this way. These books and magazines are doing so wonderfully service in this way. These books and magazines are our most important propaganda weapons to defeat the ignorance of maya's army, and the more we produce such literature and sell them profusely all over the world, the more we shall deliver the world from the suicide course. So your work is the most important preaching work, may Krishna bless you more and more. Thank you for helping me in this way.

Hoping this meets you and the others in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Madhumangala

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Hyderabad 18 November, 1972

72-11-18

Amsterdam

My dear Madhumangala,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, and I have noted the contents with care. So far your question is concerned, should the Jagannatha deity be bathed with water, that is not necessary. They should be washed once in a year, that is sufficient, 15 days before Rathayatra. That is called "sananyatra" ceremony. Otherwise if you bathe, that will damage the wood.

Regarding general state of affairs at Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds, like that, if these things are not strictly observed then maya will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticize each other, as Vaisnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. And we must exist on such cooperation, otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupa Vilasa

-

Hyderabad 18 November, 1972

72-11-18

Dallas

My dear Rupa Vilas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 28, 1972, and I have noted the contents with care. I am very glad to learn that the children at Gurukula school are making good progress in their Krishna Consciousness education, that is very good news. Yes, if we simply train them properly they will come out just to the highest standard of Vaisnava devotee. And what is that training? Simply they should be engaged in such a way that they are somehow or other remembering Krishna at every moment, that's all. It is not something mechanical process, if we force in such a way they will come out like this, no. We are persons, and Krishna is a Person, and our relationship with Krishna He leaves open as a voluntary agreement always, and that voluntary attitude-Yes, Krishna, I shall gladly co-operate whatever you say-that ready willingness to obey is only possible if there is love. Forcing will not make me agree. But if there is love, oh, I shall gladly do it. That is bhakti, that is Krishna Consciousness. So similarly, if we train children by developing and encouraging their propensity to love Krishna, then we shall be successful in educating them to the topmost standard. Then they shall always very happily agree to do whatever you ask them. So I have heard that there as been some beating with sticks on the children. Of course I do not know, but that should not be. You may show the stick, threaten, but better art is to somehow or other, even by tricking them, avoid this matter of force and induce them to obey out of loving spirit. That is success of disciplinary method.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Rupanuga

-

Hyderabad 18 November, 1972

72-11-18

New York

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter undated, wherein you have requested me if you can again return to your wife. How is that? It will be a very bad example. It is not possible at all. Then you have to give up your sannyasi dress. So give up these thoughts. You cannot live together, that is not possible, neither you can see her or speak. If you want to keep her, she can remain separately and you can support her in that way, but you cannot see her. That means there are many other women loitering, so you may see her like that sometimes by chance, but you may not see separately or privately and you cannot talk with her, neither correspond.

Otherwise I am very glad to hear that all the programmes in Washington D.C. and other places are improving more and more, especially that you are distributing so many books and literatures. So far the Indian ambassador is concerned, I have just the other day had one meeting with Dr. Karan-Singh, the Minister of Tourism for India, and he greatly appreciates our movement and has promised all help, and he will give me free passage on Air-India if there is clause allowing. He has acknowledged that Air-India is advertising Krishna all over the world and attracting tourists in that way. Now we have seen that many foreign visitors are coming to India to see the sacred places like Vrindaban, and the KLM Airlines has requested us to guide their tourists in some scheme, so if the Ambassador may give us any assistance in this connection, so that we may not have difficulty entering the temples or we may have all government cooperation to be the excellent hosts for such tourism, that he can do quite easily. I am enclosing the letter from Dr. Karan-Singh that you may show to Mr. Shukla.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Joshiji

-

Hyderabad 21 November, 1972

72-11-21

Nabha, India

My dear Joshiji,

Please accept my blessings. I thank you very much for your letter from Punjab State dated November 5, 1972, and I am very happy to hear that you have arrived in India safely and that you want to meet me. Yes, we were in Vrindaban during the Urja-vrata season, but now we are having our programme in Hyderabad until December 1st. From here I shall go to Ahmedabad for some few weeks, and from there to Bombay. I do not think we have got any programme planned for going to Punjab at present moment, but if you get opportunity to meet me at Ahmedabad or Bombay, that will be nice. Otherwise I shall be for some days in Delhi in March, but I think you are returning to California before that time. But if we get chance to meet again, I want to discuss frankly how we may co-operatively push on this Krishna Consciousness movement, especially in India. Let us see what Krishna desires.

Hoping this will meet you in good health, along with your family.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Niranjana

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Hyderabad 21 November, 1972

72-11-21

Varanasi

My dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 11, 1972, from Allahabad, and I have noted the contents with care. Of course I excuse my disciples always, but they should not take advantage of it. But whatever is done, is done. Now let us see what positive contribution we can produce for pushing on the message of Lord Caitanya Mahaprabhu all over the world. If you are serious to be an important assistant in our Society you should fully engage yourself in translation work, and do not mix yourself with my so-called god-brothers. As there are in Vrindaban some residents like monkeys and hogs, similarly there are many rascals in the name of Vaisnavas, be careful of them. And do not dare to question imprudently before your Spiritual Master. Further talks we may discuss when we meet. I shall remain here up to December 1st, then I am going to Ahmedabad and then to Bombay by last week of December.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Hrdayananda

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Hyderabad 23 November, 1972

72-11-23

Atlanta [To Hrdayananda]

”Especially I am so much pleased to hear that you are travelling with a few men to each and every college campus to preach. That is wonderful news. Now try to build up and develop that programme to perfection, so that simply by hearing and seeing you the students will want to come forward to join this great movement. And distribute books, as many as you can-and I think you can distribute many millions of books alone, that Krishna will help you do.”

Letter to: Kurusrestha

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Hyderabad 23 November, 1972

72-11-23

Denver

My dear Kurusrestha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 13, 1972, and I can well appreciate how the things are going on nicely in your Denver center. I am very glad to hear all the good news, especially that you want to sell books more and more. That is the best preaching work; each book sold means there is some practical effect of preaching, there is some tangible progress. So try to sell books as many as possible in your country, and in this way, so long you remain active but not for your personal sense-gratification, so long you remain active only satisfying Krishna’s senses, then this movement will be successful without any doubt. As soon as someone wants to satisfy his own senses, then he fails at everything. We are the only movement in the world which is preaching the real fact or secret to success, and outside our movement everything else will fail. So try to convince people to join us and be successful in their life, that will be your credit.

Now you are the leader of so many men, so you have got the blessings of Krishna’s favoring you, because now He is forcing you to be responsible for becoming yourself perfectly example of Krishna Conscious devotee and making yourself perfectly example of Krishna Conscious devotee and making others Krishna Consciousness. Now become always attentive to all the aspects of your temple’s activities, especially to the regulative spiritual life and preaching work. If this standard of devotional practices is maintained at the highest level, everything else you do will become automatically successful. And that will please me very much.

Upon your recommendation I have gladly accepted the five boy and girls as my duly initiated disciples, and their letter is enclosed. Also enclosed please find three sacred threads, duly chanted by me, and five copies of gayatri mantra. Now hold a fire yagna and give gayatri mantra to Arijit, Ananda Vardhana, Radha Damodara, Anuradha dasi and Bhaktilata dasi. Instruct them how to count on the finger divisions and play for them the tape of me chanting the gayatri mantra into their right ear. I think Karandhara has got the tape of me reciting gayatri mantra. The fire yagna can be held for all ten devotees.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mr. Ravel

-

Hyderabad 23 November, 1972

72-11-23

Mr. V.L. Ravel Cal-25 22-B School Row

My dear Mr. Ravel,

Please accept my blessings. I am in due receipt of your postcard and have noted the contents carefully. Yes it is a fact that this material world is a place of tortures and only by taking shelter of the Spiritual Master and Lord Krishna can one obtain relief. So it is very good that you have come to this realization. Now you must show Krishna that you are sincere and determined by taking to the chanting of the Hare Krishna Mantra. When Krishna sees that you are sincere He will bestow all blessings upon you. You will then find that this material world is no more difficult to cross then the water in the hoof-print of a calf. So, if it is possible you can join us in this sankirtana movement. Lord Caitanya has predicted that this chanting of Hare Krishna would be spread to every town and village and it is the special duty of every Indian to see that it is done. I personally have taken it up and I would be very happy to have your help. You are already doing much to help me, for this I am grateful. All my disciples who know you speak that you are doing very nice service. So continue in this way and surely Krishna will bless you.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdb

Letter to: Ravanantakara (Rick Knickerbocker), Makhana Taskara (Martin Framson), Rasalubhda (Lynn MacDonald), Sudarsani (Cynthia Greene), Madhuryalilananda (Elizabeth Hanks)

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Bombay 25 November, 1972

72-11-25

Denver

My dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Kurusrestha I have gladly consented to accept you as my duly initiated disciples. I have chanted on your beads and they are enclosed herewith. I have given you the spiritual names as follows:

Rick Knickerbocker/RAVANANTAKARA DAS B. Martin Framson/MAKHANA TASKARA DAS B. Lynn MacDonald/RASALUBHDA DASI Cynthia Greene/SUDARSANI DASI Elizabeth Hanks/MADHURYALILANANDA DASI

Now please continue to follow strictly the regulative principles and rigidly observe the four principle restrictions and without fail always chant at least 16 rounds on your beads daily and be happy.

If you stick to these principles with determination, you will be freed from all attachment to maya, by Krishna's grace. The example is that when the sun is in the sky, then where is the question of darkness? Similarly, when Hare Krishna mantra is vibrating on your tongue, and you are hearing attentively, then your consciousness becomes clear or Krishna Consciousness, and there is no question of maya or hazy consciousness. Just as when the darkness and the light come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna and that will save you in all circumstances, without any doubt.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nityananda

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Bombay 25 November, 1972

72-11-25

My Dear Nityananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 12, 1972, and I have noted the contents with care. I am forwarding the copy of your letter, along with my reply, to Satsvarupa in Dallas. I think he is the GBC man in that zone, and he is the best man to come there immediately and see what is the situation and do the needful. Of course I do not know what are the facts, but I have seen that you have done very nicely there, so far I know. And no one has made complaint to me. So maybe there is a little fighting amongst yourselves, that is natural, but you are advanced disciple, don't be disturbed by these things. Actually I want that householders shall manage in the temples, because they have got propensity to manage things and they want to take responsibility and they will not go away. Brahmacari, householder, it doesn't matter, but householders are doing nicely all over the world, why the others shall resent householders in your temple? That is not reason. This attitude of changing this, changing that, if there is some small thing to make it something very great, changing the leaders three every week-these things are going on, I know. This is not at all good attitude, that if by adjustment, this and that, changing everything, I may create the perfect combination and everything will be all right. I am more impressed if someone has opened one centre and that he has stayed there tightly and developed nicely, not going away whimsically. So you have been leader at New Orleans temple for long time, you are the pioneer there, so why you should be whimsically discharged? Only the GBC man shall be able to make these changes, not any so-called secret meeting of devotees. Why they have misunderstood these things? If they have objection they must lodge it with their GBC, and differences must be discussed openly amongst ourselves, not secret meetings. We are Vaisnava devotees, not politicians. So these things must be stopped, plotting. Your merit stands far above theirs, you have done some tangible work to please me by spreading this Krishna Consciousness message in New Orleans, that is the test. Let them do something first, then we shall see what is their criticism. Simply criticizing and no work, that is the business of inferior men. So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Satsvarupa/Dallas ACBS/sda

Letter to: Sudama

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Bombay 25 November, 1972
72-11-25
New York
My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 14, 1972, and I have noted the contents with care. Yes, we shall base our preaching work on Lord Caitanya's formula: sankirtana. After all, He is God, and if He recommends, what is the question of failure? that is not possible. If we simply stick to this programme as I have done it since the beginning, namely, kirtana, preaching, kirtana, distribution of prasadam-if you do like this only that will be sufficient. Of course, you may make the kirtana as nice as possible, with dancing, many kholes, karatalas, conches, and if you preach sincerely, anyone will listen and become convinced. The potency of Krishna Consciousness movement does not come from some outward showing, no, it is the transcendental sound vibration of Hare Krishna Mantra and the words of Bhagavad-Gita, Srimad-Bhagavatam, like that. So now go on and develop the things in this spirit, that will be nice. We are not interested to attract millions of men to see some show. Better we attract one sincere soul to join us in ecstatic chanting and hearing, that will be of real value. And distribute books, as many as possible. If anyone hears something philosophy from us, that will help him. But if he purchases one book that may turn his life. So selling books is the best preaching activity. Sell books, hold the kirtana in public places like schools and colleges, preach-if you practice these things, and try to improve them more and more simply by your practicing sincerely, that simple programme will please Krishna the most and you will see that very soon.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
December
Letter to: Ekayani

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Bombay 3 December, 1972
72-12-03
Brooklyn
My dear Ekayani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 1, 1972, and I have noted the contents with great concern. I do not know why these things inventions are going on. That is our only business, to invent something new programme? We have already got our Vaisnava standard. That is sufficient for Madhvacarya, Ramanujacarya, it was sufficient for Lord Caitanya, six Gosvamis, for Bhaktivinode Thakura, for my Guru Maharaja Bhaktisiddhanta Sarasvati, for me, for all big big saints and acaryas in our line-why it shall be inadequate for my disciples so they must manufacture something? That is not possible. Who has introduced these things, that women cannot have chanting japa in the temple, they cannot perform the arati and so many things? If they become agitated, then let the brahmacaris go to the forest, I have never introduced these things. The brahmacaris cannot remain in the presence of women in the temple, then they may go to the forest, not remaining in New York City, because in New York there are so many women, so how they can avoid seeing? Best thing is to go to the forest for not seeing any women, if they become so easily agitated, but then no one will either see them and how our preaching work will go on?

They should not simply, husband and wife, live in the room together in the temple, otherwise there is no restriction. How it can be? It is not possible.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
cc: Bali Mardan Goswami ACBS/sda
Letter to: Gopala Krsna

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Bombay 3 December, 1972
72-12-03
Brooklyn
My dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your letter dated nil, and I am very happy to hear of your new plan for forming the travelling Hindu Sankirtana party. That is a very nice idea. So you may organize the party as you see fit, and if you yourself are able sometimes to go with them, you will be able to instruct them how to do it in the best way possible. You have got good experience for managing in business world, so why not you become also expert organizer for Krishna? That plan is very much liked by me, now do it nicely, and may Lord Krishna give you His all blessings more and more. Thank you very much for assisting me in this way.

If you are coming to Bombay side in February, I do not yet know what is my programme for that month, perhaps I may go to Australia, I do not know, let us see what Krishna desires.

Hoping this meets you and your good wife in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Karandhara

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Bombay 3 December, 1972

72-12-03

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 11, 1972, and I have noted the contents with care and attention. Still we have not finished the business with Nair, and the case has become very complicated without any settlement. They were supposed to settle the Conveyance Deed on December first, as we had made a supplemental agreement in Hyderabad and Mrs. Nair had signed it. That was very favorable for us. But other things have interfered, and they have defaulted for one reason or another, so we have got the upper hand. Now I have asked Mr. Diwanji to come to see me tomorrow morning, and Mr. Nair is also coming here, so I want to make a settlement with them without further delay. I shall let you know later.

I have heard from Syamasundara. that there may be some difficulty with tax. That must be corrected. We are world-wide organization, and we must have the cooperation of the government authorities, so we shall not create any unnecessary misunderstandings by avoiding government requirements. That will not be good for our movement. Of course, Lord Caitanya led civil disobedience movement against the government because they used show of force to stop Him performing sankirtana movement. So if there is forcing us to stop this sankirtana movement, that much we must protest. But the government of your country is very nice, I think the best in the world at present moment, and they have not made any objection, even they are allowing our boys as ministers to be given relief from this drafting system. So we shall give them all cooperation. Now that requires proper accounts in all our temples.

That policy of ”frying the fish in its own oil” is all right, but don’t touch the bonds. It should be kept as it is. And now I am thinking to pay Dai Nippon for supplying books to India because there is no money in Mayapur Fund. There is huge demand for books in India, especially Bhagavad-Gita. So I wish to transfer the bonds for paying Dai Nippon on account of supplying books to India. The idea is that you can supply all varieties of books to India, whatever they order, and send them a bill in dollars, cost-price dollars, and the cost-price dollars may be paid to Dai Nippon by encashing the bonds. All of our books may be printed by Dai Nippon in huge amount to the extent of $100,000 cost-price and sent to India. I shall pay them with dollars from the bonds and everything, and here the money will be paid in rupees into a Bhaktivedanta Book Fund and M-V Trust Fund in Indian banks, at the rate of ten rupees per dollar. So there is no difficulty. Just like TLC costs $1.50, and the temple takes 25% or $1.50, and above that there is $3 profit. So from Jayan if we get 10 rupees per dollar, this way we will get 20 rupees.

So far Bhagavad-Gita is concerned, you must approach the MacMillan Company and either they must immediately stock somewhere in India so that our people may take it, or they must print it here. There is overall huge demand. You may copy this letter and send the copy to Bali Mardan. Why they cannot give us permission for printing Bhagavad-Gita? Make it clear whether we can print the older abridged edition, or if we can print the newer unabridged one. They must allow us to print here or immediately send 20,000 copies in India. We can sell all.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Vamanadeva

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Bombay 3 December, 1972

72-12-03

St. Louis

My dear Vamanadeva,

Please accept my blessings. I am in due receipt of your letter dated November 19, 1972 and I have noted the contents. I am especially glad to see how nicely your St. Louis Temple is distributing Back To Godhead Magazine. Only three years ago I asked Dai Nippon to print 20,000 copies and barely we could distribute them. But now in your temple alone you are distributing so many, so this is very, very encouraging to me. It is the perfect form of preaching. Follow the line laid down by Prahlada Maharaja and try to take every one back to home, back to godhead. And this is done by distributing our literature. I am so much pleased upon each and every one of you for helping me this way to push on this great movement.

Please find enclosed one sacred thread duly chanted by me. Now, hold the fire yajna ceremony and give Gayatri mantra to Socillia Dasa. Let him hear with earphones into his right ear the tape of me reciting Gayatri mantra and teach him to count on the finger divisions. The yajna should be held only in the presence of devotees. The world requires this Krishna consciousness movement, and for this purpose there must be a class of brahmanas for giving spiritual guidance by example. So you are one of the big leaders and you are nice, intelligent boy, so may such brahmanas, more and more.

Yes, why not once again start the St. Louis Newsletter, and send me a copy.

I hope this finds you and your all the temple inmates in the best health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Syamasundara, Tamala Krsna

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Ahmedabad 7 December, 1972

72-12-07

Bombay

My dear Syamasundara. and Tamala,

Please accept my blessings. I am very much surprised not to hear from you about the Nair affair. I have tried to contact you by phone, but it is understood that you have left Mr. Valia's place and they could not say where you are. We have sent a telegram today reading as follows: "Anxious to know progress with Nair. Call urgent 83260".

So my definite order is as follows: if the conveyance is not yet signed or there is difficulty, then immediately take back the money from the attorneys (3 lakhs), and make a fixed deposit with the bank for six months.

Hope you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pda

Letter to: Brahmanya Tirtha

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Ahmedabad 10 December, 1972

72-12-10

New Orleans [To Brahmanya Tirtha]

Regarding your question should force be used on children, no, there shall be no forcing the children to do anything. Child should not be forced. This is all nonsense. Who has devised these things? If we want them to become great devotees, then we must educate the children with love, not in a negative way. Of course, if they become naughty we may show the stick but we should never use it. Child is nonsense, so you can trick him to obey you by making some little story and the child will become cheated in the proper behavior. But never apply force, especially to his chanting and other matters of spiritual training. That will spoil him and in the future he will not like to do it if he forced.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hamsaduta

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Ahmedabad 10 December, 1972

72-12-10

Heidelberg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 8, 1972, and the paper sample enclosed by you is very nice for Bhagavad-gita in German language. I shall be very glad indeed to see that book printed by you, and that will be your greatest credit. You may send the copy with plastic cover and I shall see how it is put out. I can understand that your preaching work there is going on nicely just to the standard, because now you have got so many devotees and you are distributing so many of our books and magazines. That is very, very pleasing for me to hear. But now I think it must be very cold there. Even I was there in summer, still I had to go to England-it was so much cold in Hamburg. But never mind there is any discomfort of the body. We shall not be very much concerned for that. Devotee means he is able to tolerate all kinds of discomfort and whims of the material nature, and because he is so much absorbed in serving Krishna, he takes no time to become angry or take offense with others or find out some fault, no. Devotee means very liberal and kind to everyone, always gentleman under all kinds of conditions of life. So now you have practically become inseparable from Germany temples, and you have introduced this strict brahminical standard in those countries and it is coming out successful. So I am always appreciating you and your good wife, Himavati, for your kindly helping me in this way. May Krishna shower you with His all blessings.

Regarding the new initiates, I am sending their letter along with beads duly chanted by me under separate posting. So far the Hindi typewriter is concerned, keep it with you for the time being and we shall see later, I will let you know.

Hoping this will meet you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Revatinandana

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Ahmedabad 10 December, 1972

72-12-10

London

My dear Revatinandana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 3, 1972, from Edinburgh, and I am so much pleased that you are doing the real work of a sannyasi, travelling, preaching and training the devotees to preach. I am too much proud of you on account of seeing the newspaper items. Yes, if there is good response for purchasing our books and asking intelligent questions, that is the test of your preaching capacity. I can well remember that Woodstock Hall or Woodside Hall in Glasgow, so I can very well appreciate how nice these Scottish people listen to our discourse. Now develop this field very carefully, it is one of the best places in the world for our preaching work to take hold and convince the population gradually.

So far I am concerned, we have just completed our pandal programme in Hyderabad and it was very, very successful. In that portion there was no rain for two years, but due to our Sankirtana yagna the rain came and everyone was happy that we came to make it rain, and besides that they gave us some nice land in the most central marketplace of the city and we are raising up a gorgeous temple with the help of the local devotees. In the pandal programme sometimes I am thinking of you, how you are always playing the drum and singing. You are a very nice singer, that much I recall. Now give all the new brahmacaris your best instruction for making spiritual advancement, you are one of my senior disciples, so that much, if you do, that will be the best service.

One thing is, try to give Dhananjaya all encouragement for getting that new place near London with the help of George. I am always thinking of when I shall come to that place to live there, at least in summer months. I am always glad to hear your reports, you may send me from time to time.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Madhudvisa

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Bombay 11 December, 1972

72-12-11

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of you telegram from Melbourne, Australia requesting to name Sanauk's new girl-child. They may name her Bhakti Moti dasi. Now I have not heard from you any report in so long time. Why you are silent? You had invited me to come there this winter, but I have not heard anything definite program from you; therefore, I am unable to chalk out any plan where I shall be going in the near future. But I think there is sufficient programs here in India. I need not require to come there, they want me to come also to Calcutta and other places during February month. So I do not think there will be time to go so far to Australia and then return to India for only two, three weeks. But let us see what Krishna desires. If you have got some plans for my coming there, you may let me know also. You can correspond with Syamasundara. in this connection.

Another think is, I can understand there is some great difficulty in New Zealand temple, that boy Tusta Krishna has telephoned to Bombay that he must soon leave from there and he is having trouble in so many ways, so I have sent Siddhasvarupananda there to help him, and you may also go there at once and work cooperatively to try to rectify the situation. I am very much worried the whole thing will collapse if Tusta Krishna must go away. You go there and send me full report. There is such good potential. I like that place very much, it will be great disaster if things are in confusion. Especially you should try to approach the government authorities who are against us and try to pacify them and convince them about our Krishna Consciousness movement.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

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Ahmedabad 11 December, 1972

72-12-11

New York

My dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1972, and I have noted with pleasure that you want to go to Caracas, South America, to join Hanuman for opening centre and preaching work there. That will be very, very nice. I know that you are the right man because I saw for myself how nice you have created the Mexico City temple of ISKCON, and I was very much inclined to those devotees. Only I had some difficulty with language difficulty to preach, but still I could see how pious they were and eager to listen anyway. That is the only qualification, if someone is eager for spiritual improvement. So I think because Hanuman is always sending me successful reports of preaching meetings, so many newspaper articles and photos, that this Krishna Consciousness movement will be very famous there and you will find many interested persons to become devotees, just like at Mexico. Now you go there, along with your good wife and family. But one nice thing is, before you had told me you thought it was best if first you had got one nice place and made all arrangements before your wife and child joined you, then they will not have to suffer unduly nor shall you be hampered in the beginning to work very hard without good facilities at first. Later they may come when there is sufficient place.

I think Gaurasundara in Hawaii is the GBC man for South American Zone, so you should also write to him in this connection and take his advice and make report to him, along with Hanuman, at least once in a month what you are doing. I have recently got one letter from Hanuman, and his address is: c/o Agencia Wallis C. A. Edificio Karam, PO Box 1826, Caracas, Venezuela. I am sending one copy of this letter to Caracas, as you have mentioned that you are leaving New York first week in December. If there is good possibility to arrange nice programmes, and if you have got a very nice place by then, why not I shall stop there in Caracas while returning to your country sometimes next year?

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Mohanananda

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Ahmedabad 11 December, 1972

72-12-11

My Dear Mohanananda,

Please accept my blessings. I beg to acknowledge your letter dated November 22, 1972, and I have noted the contents with great care. I am very, very glad to hear of your desire to return to Gurukula school and apply yourself to developing that place. I am so glad to hear this good news. Only a few weeks back I had got a letter from Satsvarupa wherein he has informed me that Stoka Krishna has left Dallas and that he must go there to take charge himself. But he is sannyasi and he should travel and preach, and he has not much taste for watching after so many things. So I had suggested him to get a full-time manager, some grhastha, nice husband and wife together, to manage the things, and that he shall expect that such person will stay tightly and develop it and make that his life work. It is the most important preaching work, to train our children in Krishna Consciousness education of life. And I think that you are just the right man to do it. Krishna has given you the right idea, just see! I was also at Dallas school last summer and I was very much impressed with these children, how nicely they are becoming preachers and kirtana men and girls. If we can develop properly, one day they will turn the world by their preaching. Let the small children from all good families in your country come to our Gurukula school and take education from us. They may be certain their children will get the real knowledge which will create the best citizens of brahminical type, clean, honest, law-abiding, healthy, industrious, all good qualities they will have. Now I think Krishna has inspired you in this way, and every facility is there, you are the pioneer in Dallas and you know how to do everything nicely, that I know, so now you go there immediately after consulting with Satsvarupa and Karandhara and Madhudvisa and the others, take their advice and do the needful. If you become Head Master of the Gurukula that is more important than going to South America. This is the most important post in pushing on this movement, practically, because you shall create our preachers of the future, many, many of them. That will be your great credit and contribution. May Krishna give you His all blessings more and more for this task.

If you still like to contact Hanuman, he is having some difficulty with the governments in these places, but I have just got on letter from him the following address: c/o Agencia Wallis C. A. Edificio Karam, Avenida Urdmeta, P. O. Box 1826, Caracas, Venezuela. But I think it is better if he takes some brahmacaris and sannyasis with him for travelling in such difficult and dangerous places. You are manager with best experience, and besides you have got wife and child to protect, so it will be very much pleasing to me if you shall take up the big work of Gurukula school and develop it very nicely. Thank you for helping me in this way.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Balavanta

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Ahmedabad 13 December, 1972

72-12-13

Atlanta

My dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 13, 1972, and I have noted the contents with great care. I have had a good laugh and enjoyed your tricking the opponent candidates in election race, especially in front of the college students. That is a very good sign. Now I want that we shall recruit more and more our men amongst the intelligent class of men. They, because they are little educated or they have got some wealth or fame or ability, so they will be sometimes little puffed-up, but that is all right, they deserve it. Now we shall have to learn the art how to approach such higher-class of men and attract them to apply themselves to this Krishna Consciousness process of self-realization. That requires much tact, and we shall have to expect to meet all challenges by sharp minds. But if we remain always absorbed in remembering Lord Caitanya, how He converted so many intelligent men, even sitting for three days and nights to hear them speak without Himself speaking anything, and if we remember how Krishna was so much patient to explain everything to Arjuna, even Arjuna was speaking like a fool-in this way, being always tolerant of others and appreciating their points-of-view, it will be easy matter for us to convince them gradually to join us. So you have got a very great opportunity for this kind of preaching work. You want to place yourself for public office, that is nice. But that will require your best brain how to do it. Try to win, why not? Of course we may utilize the situation to expose our philosophy and ideas, but if there is also competition spirit, that will increase our enthusiasm to preach and try to convince the citizens. So if there is again occasion for voting race, why not invite and organize some of the other devotees in your country who have got some experience to advertise, canvass, make propaganda, like that, and they may come there for few weeks at a time to help you. In this way, make big, big propaganda. Attract the public to hear our views and plans for practical welfare for the common men. You are American boys and girls, you have got the best brains, now cooperate to place this Krishna Consciousness movement at the front of all others, that is my request.

You are having difficulty with police-force, that is to be expected. This material world is so full of danger, even from our so-called ”protectors.” But we have got the best Protector, Krishna, so do not worry about anything police or other envious persons. In one stroke Krishna can finish them all. But you may get some relief in this connection if you can approach very carefully some leading members of the city government, or big, big men of the town, and convince them by your words and behavior that our devotees are not in any way unworthy persons, that in fact they have left their lives of criminals to try to turn others away from being criminals, and that if simply we get a little facility we can render immense service to the cause of law and order. Like that, if you are sincere and cool-headed, they will appreciate after some time-and if only one of such big, big leaders understands the real fact, that is sufficient to stop all further cases of police attacks. But one thing is, we have not got anything to gain by ”fighting the demons in the streets and courts.” No, our process of solving the matter is simple, why should we unnecessarily take botheration for fighting? Only after exhausting every possibility of peaceful solution shall we fight anyone. Just like Krishna. He did not call for fighting until after every chance for settlement failed. So we shall try to overcome our opponents by, first, our words and our behavior, and all means of friendly approach we shall attempt by sober planning, and only later, all else failing, shall we actually fight. That is our philosophy. And if we stick to these lines of politics and diplomacy as set out for us by Krishna, we shall expect always victory, without any doubt:

vatra yogesvarah krsno yatra partho dhanur-dharah tatra srir vijaya bhutir dhruva nitir matir mama (B.G. XVIII, 78)

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Upendra 3

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Bombay 13 December, 1972
72-12-13
19, Douglas Street, Milton, (Brisbane), Queensland, Australia 4064
My dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 14, 1972, and I am very, very happy to hear from you that you have started one new ISKCON center at Brisbane, Australia. I do not know if Madhudvisa has made any arrangement for me to come there, I have not heard from him in that connection, but he has invited me to come there, so if I get the opportunity I shall be glad to visit you at Brisbane as well. As for your taking sannyas, that we shall see when I shall come there. For the time being do not disturb yourself or your wife in this matter, there is sufficient time.

As for your opening still another center, if you are only few men there it will be better to stick there for some time and develop everything first. If we open so many centers and then later there is difficulty to maintain them because insufficient men, or if we have to close them, then what is the use. We are not after so many centers, but we want to make devotees, pure devotees of Krishna, that is all. Better one temple with sufficient strong men than many temples with few strong men. Do not open temples simply for the sake of adding some numbers. Let us see the success of one temple, then we shall discuss opening other center.

You have named your child Bhakta Saumya Abhay Charan Dasa, so that's all right. But if you leave your wife with such new-born child, to open other center or take sannyas, what will be the result or benefit of mother alone with child? There must be some proper arrangement, that is not our policy to get married an go away without any responsibility for these things. Husband-wife means he must accept responsibility for her his life-long, it is not such light matter we can reject and do as we like, no. Better I think you stick there for some time more, live peacefully husband and wife, and develop the temple to your full capacity. Later on we shall see to other things.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Bhagavan

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Ahmedabad 13 December, 1972
72-12-13
My Dear Bhagavan dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 21, 1972, along with letters of requesting for initiation by me. I have accepted all of them as my duly initiated students, and their letter along with beads are enclosed herewith. I am also very happy to receive the copies of your booklets in French language, and I am surprised that the price is so cheap. So why not make arrangement that all our books should be printed there? At least we may print the books in German and French and other European languages. Consult with the others, and if it is good opportunity in their all estimation, then why not combine and print there? That is the first business, make books and distribute. So I am always encouraged to hear that you are increasing in this respect of making books in foreign languages. Your title "anti-matter and Eternity-A study on immortality through Bhakti-yoga" is liked by me, it is a good translation of "Easy Journey."

So far the other things, they are all like nectar to my ears, and I am very, very much pleased with everything you are doing. I can understand you have saved the situation there and have done the first-class preaching distribution because you are making so many new devotees from many countries, and still you are crowded even after opening the new centres, so that is a very good sign. Now find out that new place in Paris and expand yourself in a solid way, keeping always the propagation of Krishna Consciousness as the goal, simply be engaging all men in Krishna's service. Everyone has got some way he can contribute himself for serving the Supreme Personality of Godhead, everyone. Now conduct your preaching in such a way that when anyone becomes attracted to get something from us he may be induced or allured into serving Krishna in his own way as he likes to do it, not being forced to do something else he may not like to do, that will discourage him and no intelligent men will come. But I think you have mastered this art perfectly well, and because I have not got any complaints from anyone since you have come to Paris temple-although before I was getting many complaining letters-I think the devotees there are feeling themselves satisfied by your engaging them happily in Krishna Consciousness life. Thank you very much for assisting me in this way.

I think by now Mandakini has again gone to Russia, so she may send report as soon as she is able. Under all circumstances, keep our preaching work in front, it will save us in all conditions from the clutches of maya, that we have learned.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Rasada (Rick Joaquim), Dvijavara (David), Annada (Anita)

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Ahmedabad 13 December, 1972

72-12-13

Paris

My dear Sons and Daughter,

Please accept my blessings. I beg to acknowledge receipt of your letters dated November 22, 1972, and upon the recommendation of Bhagavan I have gladly consented to accept you all as my duly initiated disciples. I have chanted on your beads and they are enclosed herewith. I have given you the spiritual names as follows:

Rick Joaquim/RASADA DAS
David/DVIJAVARA DAS
Anita/ANNADA DASI

Now please continue to strictly follow the regulative principles and rigidly observe the four principles restrictions as Bhagavan has taught you, and without fail always chant at least 16 rounds daily on your beads, and be happy.

If you stick to these principles with determination, you will be freed from all attachment to maya, by Krishna's grace. The example is that when the sun is in the sky then where is the question of darkness? Similarly, when Hare Krishna mantra is vibrating on your tongue, and you are hearing attentively, then your consciousness become clear or Krishna Consciousness, and there is no question of maya or hazy consciousness. Just as when the darkness and the light come together the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances without any doubt.

Now I am enclosing also one sacred thread, duly chanted by me, along with copy of gayatri mantra. Bhagavandas will hold the fire yagna and give sacred thread to Sri Gopala. He may play the tape of me reciting gayatri mantra into his right ear and teach him to count on the finger divisions. The fire yagna can be held for all the four devotees.

Hoping this will meet you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Candravali

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Ahmedabad 13 December, 1972

72-12-13

Mexico City

My dear Candrabali,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 4, 1972; and I have noted the contents with great care. I have received also one letter from your good husband Citsukhananda and he is going to Caracas, South America, for opening our ISKCON Branch there. I am very much pleased upon him for his doing such prominent work in spreading this Krishna consciousness movement to that part. Especially I was happy to see your nice temple in Mexico City, and I am always thinking of that place and all the nice devotees there. I am happy to note also that you have given birth to a daughter. You may call her Nalinayateksanah Dasi, which means eyes like the spreading petals of lotus. Raise your family to be exemplary Vaisnavas by yourself following the regulative principles and rigidly chanting Hare Krishna mantra, and without any doubt they and yourself will become all of you firmly situated on the path back to home, back to Godhead.

Regarding your questions, Srila Bhaktivinode Thakura never took formal sannyasa. He was babaji, living in seclusion away from wife and family as Paramahamsa. One can have as many children as Bhaktivinode Thakura as long a one is as good as Bhaktivinode Thakura. Visnupriya, wife of Lord Caitanya, was young woman of 16 years old when her husband took sannyasa, leaving her without any children, but she always remembered Him, so in that way she was always serving Him and she was never separated from Him. Regarding your husband taking sannyasa, you should not worry as we shall see to the matter later, not now, and I promise you he will certainly fulfill his family obligations in Krishna Consciousness.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jayadharma

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Ahmedabad 13 December, 1972

72-12-13

Atlanta

My dear Jayadharma,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 10, 1972, and I have noted the contents, along with the drama-script from Srimad-Bhagavatam. It is very nice. This kind of play-acting is wanted. Now introduce it to your country-men very nicely presented. Emphasis should be given to the words of Bhagavat, they are spiritual and will have powerful effect if someone only hears them with attention, do not be very much enamoured by fancy costumes and stage-decorations, they will only distract. Real acting art is to know how to speak. The greatest dramas, even in your western culture, they can be played without any extra equipment. Just like your Shakespeare-sometime I saw they were playing one drama, I think Hamlet or something like that, and only two men were there on the bare stage and everyone was praising. So the art is catching their ears. Now in that spirit go on with your work and try to do something wonderful.

So far your question, how far should the orders of my duly appointed officers like GBC, etc., be obeyed and followed, the answer is that they must always be followed exactly as he says. Have you not heard me on this point? Why these questions are repeated again and again? This individual begging must be stopped. So many questions, it's not good at all. This question-begging is going on, even some of the important men are doing like that, that I know. So how I can say your question from here? I do not know what you are trying to do by such question. Of course, my authorities and so-called officers, they sometimes also order in such a way that everything becomes topsy-turvy. So you may write to me your grievance-what can I do?-but meanwhile you must follow him exactly whatever he says. If there is complaint, I can make adjustment later. But first of all you must without hesitation obey. It is something like the appealing to the higher court if one is not satisfied by decision of the lower court.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Sukadeva

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Ahmedabad 13 December, 1972

72-12-13

Seattle

My dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your kind letter dated November 13, 1972, and I have noted the contents with great care. I am so glad to receive your report after such long time, and it appears that everything is improving more and more, by Krishna's grace. I like this idea of distributing books and preaching, that is Lord Caitanya's plan, and because you are doing it so nicely you are already making the greatest contribution, so what need there is for some special instruction from me? But if you want, I must give, because you are serving Krishna so nicely, so in that case my request to you is that you enter into the universities and colleges wherever possible and preach there with a view to recruiting some first-class devotees for helping me manage and push on this movement all over the world. Overall there is shortage of first-class, experienced men to manage things just to the highest standard, as you are doing. Therefore I am calling upon you the big leaders to push this idea forward, namely, to attract some educated men to join us. The idea is that they will only agree to join us if we ourselves conduct ourselves intelligently by the preaching approach. The secret will be to engage them as they like to be engaged, that is, supposing I have got some education, I am business student, or I have got some skill or talent, I am typist or musician or something like that, so I will like to utilize these things for Krishna only if I am encouraged in a certain way, very tactfully, and I must not be discouraged by too much forcing me at first to accept everything of shaving the head, rising very early, going for street sankirtana, like that. No, let me come gradually, let me study also Krishna Consciousness and see how it is practical and sublime. Gradually I may get some taste for these other things and agree to do them voluntarily and intelligently. We are not dogma or like army-camp, no. We are servants of Krishna, that means because we understand that Krishna is our Protector under all circumstances, we have no more any anxiety, so we become very liberal and tolerant of all kinds of seeing others' sinful activities, and we see them innocent victims of maya, and we try to help them understand what is the real position of life. So you know this art, how to attract and engage men, so aim yourself at the top-class of men and give them every opportunity and facility to become convinced of our philosophy and engage themselves to their satisfaction. That will be the best contribution. Now spread this idea also to the other leaders. So now I do not think there will be any difficulty for you to fill your Seattle centre with the best devotees in our Movement, and then I shall be very glad to come there at next opportunity to give them all my personal instruction. In this way, appeal yourself to the high class of men, not the mass. Mass, too, we do not eliminate anyone, but if best men are there to run on things, mass will follow later.

Upon your recommendation I am accepting the three persons to be my duly initiated disciples and their letter and beads are enclosed herewith. You may report me from time to time how you are making progress.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara, Bali-mardana

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Ahmedabad 14 December, 1972

72-12-14

Los Angeles and New York

My dear Karandhara/Bali Mardan,

Please accept my blessings. I am in due receipt of your several telegrams, and I have replied by telegram as follows: YES YOU CAN USE BOTH THE FUNDS IF IT IS A GOOD OPPORTUNITY FOR NEW YORK GORGEOUS TEMPLE. One thing is, that you should inform me in detail and send the plans of that place, along with how you shall make all the payments. You may repay me the $80,000 gradually by paying the money to Dai Nippon and shipping books to India, as they require, and they shall pay Rupees there into our M-V Trust Fund Account in Indian Bank. Another thing, Syamasundara. is going to London in one or two weeks for some other urgent business, so he shall see what is the position for getting the house there, and if there is no urgent need to use it there at London he may send the money you had sent for down-payment back to New York. If there is any immediate need to utilize the money for the London house, we shall make some suitable adjustment.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Tusta Krsna

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Ahmedabad 14 December, 1972

72-12-14

Byron's Bay, Australia

My dear Tusta Krishna,

Please accept my blessings. I am in due receipt of your letters dated November 18, November 22, and December 3, 1972, and I have heard that you are having some difficulties, so I have sent Siddhasvarupa there to help you. Now try to keep a cool head under all circumstances and always remember that Krishna will protect you in any case, you haven't to worry anything. I think that without you the New Zealand affair will not go on, but now you are leaving there to live on some farm in Australia. Of course, our serving Krishna is voluntary affair, so what can I say? If you think that is the best choice, I must agree, otherwise you might go away altogether. Anyway we shall discuss in detail if I come there in future.

Regarding your questions in the letter of November 18, 1972, you have asked me if the spiritual master is ultimately Krishna, so the answer must be that if you think that way then everyone is Krishna. So why we should think like this? saktyavesa Avatara. means a living entity, but he is specially empowered. Not that he is Krishna. But on account of his exalted position he is honoured as much as Krishna. Not that he is Krishna. That is Mayavadi. He acts in the position of Krishna, but he is not Krishna, he is very dear to Krishna. That is explained: (here the verse was quoted: yasya prasadat bhagavata prasadat . . .) The spiritual master is acting in the position of Krishna because he is the most confidential servant of Krishna.

Your next question, after leaving this material realm does the devotee remain forever with his spiritual master? The answer is yes. But I think you have got the mistaken idea in this connection. You speak of pure devotee, that he is saktyavesa avatara, that we should obey him only-these things are the wrong idea. If anyone thinks like that, that a pure devotee should be obeyed and no one else, that means he is a nonsense. We advise everyone to address one another as Prabhu. Prabhu means master, so how the master should be disobeyed? Others, they are also pure devotees. All of my disciples are pure devotees. Anyone sincerely serving the spiritual master is a pure devotee, it may be Siddhasvarupa or others, a-Siddhasvarupa. This must be very clearly stated. It is not only that your Siddhasvarupa is a pure devotee and not others. Do not try to make a faction. Siddhasvarupa is a good soul. But others should not be misled. Anyone who is surrendered to the spiritual master is a pure devotee, it doesn't matter if Siddhasvarupa or non-Siddhasvarupa. Amongst ourselves one should respect others as Prabhu, master, one another. As soon as we distinguish here is a pure devotee, here is a non-pure devotee, that means I am a nonsense. Why you only want to be in the spiritual sky with Siddhasvarupa? Why not all? If Siddhasvarupa can go, why not everyone? Siddhasvarupa will go, you will go, Syamasundara will go, all others will go. We will have another ISKCON there. Of course, Mr. Nair must stay.

And if somebody does not go, then I shall have to come back to take him there. One should remember this and every one of my disciples should act in such a way that they may go with me and may not have to come back to take another birth.

As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he on that platform he should not attempt it. Then both of them will to go to hell, like blind men leading the blind.

Next you ask if I am present in my picture and form? Yes. In form as well as in teachings. To carry out the teachings of guru is more important than to worship the form, but none of them should be neglected. Form is called vapu and teachings is called vani. Both should be worshiped. Vani is more important than vapu.

Your next question is, should we love Krishna or love the spiritual master: You cannot go to Krishna directly, loving Him. It is common sense that if Krishna is the object of your love, His pet dog is also the object of your love. Friends meet friends and if the friend is with his dog the gentleman pats his dog first, is it not? So the man becomes automatically pleased, his dog being patted. I have seen it in your country. The conclusion is this: Without pleasing the spiritual master he cannot please Krishna. If anyone tries to please Krishna directly, he's fool number one.

Hoping this meets you and your good wife, Krishna Tulasi dasi, in good health and devotional mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Visvambhara

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Ahmedabad 14 December, 1972

72-12-14

Montreal

My dear Visvambhara,

Please accept my blessings. I am in due receipt of your letter dated November 23, 1972, and I have noted the contents carefully. Regarding your four questions, I am replying them one by one. But these things should not be asked until you have first of all asked them to the GBC men. Whatever they say you should accept, but if they cannot satisfy you, then you may ask. But I have answered these questions many times, why you are not learning these things?

(1) So far your question about the Gopis, in the beginning there is no such question. In the beginning we have to follow the principles of devotional service rigidly, like chanting 16 rounds, regularly following the instructions of the Spiritual Master, which includes study, temple worship, sankirtana, like that. And the more one become perfect at following these principles, the more his relationship with Krishna becomes manifest. Following in the footsteps of Gopis comes in the perfectional stage. First you come to the perfectional stage, then you talk of Gopis. Going to girls and making them pregnant, then talking of Gopis, that is going on, that is nonsense. Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a sahajiya. Gopis are not

ordinary women, they are all expansions of Krishna's pleasure potency. So when we understand Krishna, then we shall understand Gopis. We can simply follow foot prints of Gopi how they loved Krsna.

(2) You mention there is fighting and making politics in the temple. But that is your previous qualification. That means you could not give up your qualification. You or anyone. So you should be careful not to revive your old qualifications. It is the business of the Temple President to check it. If such things are happening, it should be brought to the notice of the President. How I can judge from here? It may be you who are fighting and making politics, it may be you who is wrong. It is up to the President to judge. But we must always be enthusiastic to serve, that's a fact, so much so that we will gradually reduce eating and sleeping and save time for Krishna's service.

(3) Regarding your question, what is the difference between Krishna and the deity, 'that is nonsense. There is no difference between Krishna and the Deity. Anyone who sees such difference, he has not understood the philosophy. There is nothing like that: inside and outside the Deity. This is Dr. Radha-Krishna's philosophy: "It is not to the Krishna, but to the inside Krishna."

(4) You have asked about "chemical changes of consciousness" or drugs, and if these may ever be utilized in Krishna's service. To change consciousness, therefore the Spiritual Master is there. Do not do anything whimsically, like taking these drugs, that will ruin everything. Because you are imperfect you require help from the Perfect, and anything material like drugs is imperfect, so do not be distracted by contemplating in this way. This chemical is intoxicant, it will not help, it will send you to hell. So if you have received initiation, then you have got the instruction no intoxication. So why do you ask this? That means that you have still addiction to these intoxicants. It was said, and you promised, no intoxication, so why do you think of this?

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gwalior Tank Branch

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Bombay December 14,1972

72-12-14

Dear sir,

Re. Our Account No. 14538

With reference to the above Account in the name of the International Society for Krishna consciousness Book Fund, said Account shall be closed and terminated, after first transferring (1) the sum of Rs. 10,000/= (Rupees Ten thousand Only) to our Account No., Central Bank of India, Head Branch, Flora Fountain, Bombay-l, (ISKCON Building Fund Account), and (2) the sum of Rs. 19,000/= (Rupees Nineteen Thousand Only) to my personal Account No. 14876 with your Bank CBI, Gwalior Tank Branch. The entire balance in the above Account, after transferring the abovementioned two sums, shall be divided as follows: (1) Re. 1,00,000/= (Rupees One Lakh only) shall be entered into a Fixed Term Deposit for the period of Fifteen Days (15 Days) Only, after which time it shall be transferred as per my Advice; I, the undersigned, shall be the sole operator;

(2) Rs. 1,00,000/= (Rupees One Lakh Only) shall be entered into a Fixed Term Deposit, being divided into Two sums of Rs. 50,000/= (Rupees Fifty Thousand), each sum for the period of Six Months Only (6 months); furthermore, a Recurring Interest Account shall be opened in my name and the Interest on this Amount shall be transferred monthly into the Recurring Interest Account; furthermore, the said Fixed Term Deposit Account shall be in the name of "Bhaktivedanta Book Trust Fund," as per the enclosed copy of the Trust Agreement, and I, the undersigned, shall be the sole operator of the Account; furthermore, in the case of any emergency the two Members of the Bhaktivedanta Book Trust, besides myself, may be called upon to enter and withdraw funds into and from the Account as may be necessary, and their signatures specimens are enclosed herewith;

(3) The remaining Balance of the ISKCON Book Fund, deducting the sums of Rs. 10,000/=, Re, 19,000/=, Rs. 1,00,000/= and Rs. 1,00,000/=, or total of Re. 2,29,000/0# as indicated above, shall be entered into a Fixed Term Deposit, being divided into Two sums, one of Rs. 50,000/= (Rupees Fifty Thousand Only) and one of the remaining portion, each sum for the period of One Year Only (1 Year); furthermore, monthly interest on these Amounts shall be transferred monthly into the Recurring Interest Account mentioned in the above (2); furthermore, the said Fixed Term Deposit Account shall be in the name of "Bhaktivedanta Book Trust Fund," as per above (2), I, the undersigned, being the sole operator.

Kindly return the copy of the Trust Agreement at your earliest convenience, and oblige. If there are any more points to be discussed I shall be in Bombay in about a week's time.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Nirmala

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Ahmedabad 15 December, 1972

72-12-15

Bombay

My dear Nirmala,

Please accept my blessings. I am in due receipt of your letter dated nil and thank you very much for the nice sentiments expressed therein. We have neither changed our plan nor have we any intention of changing our plan of developing Hare Krishna Land in Bombay. We shall stick to the place to the last moment and we require your cooperation very much. I am coming to Bombay on Monday the 18th instant by 11:30 a.m. by flight No..461 and shall be glad to see you at the following address:

c/o Karttikeya Mahadevia
Mafatlal Park

Warden Road, Bombay
Hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/pda
Letter to: Capt. Singhal

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Ahmedabad 15 December, 1972
72-12-15
Bombay
My dear Capt. Singhal,

Please accept my blessings. I am in due receipt of your letter and have noted the contents carefully. I shall be the last man to give up the Hare Krishna Land to the rogue Mr. Nair. He has taken our money but tactfullly has not given us the conveyance. He wanted to take farther Rs. 300,000 by similar tactics, but we have saved the situation for the time being.

Now I am going to Bombay on Monday and shall be staying at the following address:
C/o Karttikeye Mahadevia

Your suggestion to hold a meeting of the Life members is very much welcomed. I wish that a meeting as suggested by you may take place on the Hare Krishna Land immediately. Please come and see me on Monday conveniently after 4:30 pm and we shall talk about it. The land is still in our possession and we are not going to leave this land so easily. More when we meet.

Hope this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Danavir

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Bombay 17 December, 1972
72-12-17
Los Angeles
My dear Danavir,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 27, 1972, and I note that you are requesting to take the sannyasa order of life. But if you have got wife, that will be difficult. If someone devotee has got wife, that will not become a very popular policy to grant so easily sannyasa. And if your wife wants many children, that is the only purpose for getting married to wife, to have facility for sex-life, otherwise what is the use for taking so much botheration of married life? So now you are married man, that decision you have made. That is great responsibility, and that should not become so light matter that anyone may think, Oh, let me get married and if I don't like my wife, or there is anything difficulty, I will write Prabhupada for taking sannyasa, finished. Never mind wife, let her go to hell. That is not very nice proposal. Married life is serious business. If you have taken wife, you must be completely responsible for her throughout your life. She shall always serve and obey you without fail, and you shall instruct her in Krishna Consciousness and act as her spiritual master. Otherwise, without husband, women have great difficulty to make spiritual advancement. So if we have to develop a perfect society of scientific arrangement for making spiritual progress, then so many women will be there, so what shall they do? They have also come to Krishna, we cannot reject them. Therefore I have advised my students to get themselves married. I was householder, my Guru Maharaja was life-long brahmacari. But we are doing the same work of preaching Krishna Consciousness, so what is the difference, grhastha and brahmacari? Actual sannyasa means that he has given everything to Krishna, so practically you are already sannyasa. But if you have got wife, and if she is very desirous to raise children, she will not be very happy if you go away. That is not our business, to create havoc, no. If wife is very strong, she will appreciate if you take sannyasa, but if there is question at all, that should be avoided. Just like I never liked my wife, but I knew it was my duty to stick until my sons were grown-up, then I left. But if you give your wife one child, then she will be happy and she will have some life-long occupation, that you must consider. But at least you can wait until I come there next time, then we shall see further.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Name withheld

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17 December, 1972

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 30th, 1972, wherein I am so shocked to hear from you that you have left your good wife for some time to have sex-life with another girl, who is also a devotee, and that she is now pregnant with your child. That is most disturbing to me. But I know that all big leaders are falling victim to sex-life. So let her live in New York and you live in Paris with your wife, what can be done? But you should not ever see or correspond in any way with her again. That will be the worst example. If you are leader, how you can do these things? If someone will have her, she may get herself married and be happy in Krsna consciousness-I do not want that she shall go away from shame. But you must have nothing more to do with her. Just like [another devotee] has done. He was like the sifter, full of holes, and he was finding fault only in others: Oh, just see that needle, he has got a hole. Now he has made one girl pregnant and they were found out, so he has left me as my personal servant. That is the common practice: full of holes, yet they are accusing others, "Oh! He has got one hole!

Our business is to raise ourselves to the highest status of life as preachers of Krsna's message, and one should behave himself rigidly, then he should instruct others. Two things: Be himself exemplary, then teach others to be exemplary. If one has not come to that high standard, he cannot judge or criticize others. There is one saying from Bible: 'Judge not, lest ye be judged.' So how we can preach unless we are able to make judgements? That will not be possible. Only those who are above suspicion can judge others. One must himself act in such a way that he is always above suspicion. Then he can judge, then he can preach. But now you have no power to instruct. One who is not following himself, how he can instruct others?

If you are repentant, that's all right. You have got your wife, so if you are sexually inclined therefore you should always be with your wife. You are repenting, so Krsna will excuse you. But never do this again. Rather you should stop sex-life altogether, make this your austerity. Do not eat nicely, chant always sixteen rounds, and pray to Krsna to excuse you for your great offense. You are one of the senior devotees, therefore if you behave like that then the whole Society will be at risk. By their nature, gestures, dress, women are lusty-that is their habit. In the Srimad-Bhagavatam it is stated that when a woman comes to serve you, you must be very careful, especially for sannyasis and brahmacaries."

ACBS

Letter to: Sankarasana

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Bombay 18 December, 1972

72-12-18

Miami

My dear Sankarasana

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 10, 1972, and due to my wandering here and there for preaching work in India I have not yet had opportunity to reply you til now. Your question is whether you can utilize your inclination to play the guitar and write songs about Krishna in devotional manner of activity. Several times I have replied this question, I do not know why you are not learning these things. There should be arrangement for distribution of such information to all the devotees if there is some important question, not that I shall have to continue answering over and over the same thing.

But as you have requested, I am your spiritual master, I must reply you to your satisfaction. So this playing guitar and writing of songs is not very important thing. You can write and play, but one cannot take it very seriously. If any Vaisnava is writing song about Krishna, he should have realized himself what is Krishna, just like our great saints and acaryas like Madhvacarya, Ramanujacarya, Rupa Goswami, six Gosvamis, Bilvamangala, Bhaktivinode Thakura, like that. They are self-realized souls, therefore if they write something song about Krishna that will be perfectly from the transcendental platform, without any tinge of mundane influence or nonsense imagination. Unless he comes in the category of these big Vaisnava personalities, his manufacturing some songs will be misleading to himself and to others. And unless his writing of songs can be accepted as gospel, like Vedas, then such writing is simply disturbance and is diverting the attention from the subject matter only. That songs writing we cannot regard very seriously. That will spoil the whole thing. But you can utilize your propensity to write poems and articles for BTG, for singing in the kirtana, like that. That will make you very happy. Now you just apply yourself for becoming qualified to see Krishna face-to-face, then you will be able to actually write songs about Krishna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa, Yamuna

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Bombay 19 December, 1972

72-12-19

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. I am in due receipt of your several letters dated November 30 and December 12, 1972, and I have noted the contents with care. I am most pleased to learn from you that the work in Vrindaban is going on very nicely, and that you are both happy in Krishna Consciousness. That is the main thing. Of course I know that you are not trained-up for being construction manager, neither that job must be very much tasteful to you, but because you are sincere devotees of Krishna He is giving you all strength and intelligence how to do it. That is wanted, that is advancement in Krishna Consciousness. Not that I must have a very nice place, I must serve like this or like that, otherwise I shall go away. No, Vaisnava devotee means give me simply a place to lay down, little prasadam, whatever little service you have got please give me, that's all. Thank you very much for taking up this difficult work to help me in this way.

Now you are requesting money for supplies, that's all right, but I have not seen the accounts for the money you have spent to date. That you should also supply. But I think Mr. Sarkar is inspired to cooperate with us, and he is very expert, so I do not worry on that account. But record of expenditures must be there, that is standrd procedure. I was informed that the party of Yasodanandana and Mahamsa will forward all collections to Vrindaban, but I do not know if they have done it. Mahamsa is coming to Bombay in a few days time and I shall request him to do immediately. We have completed our pandal programme of Hare Krishna Festival in Ahmedabad and it was very, very successful. On the last night the huge pandal was filled completely, at least 10,000 or 15,000 attendance. So far Yasodanandana's party, I have just got one letter from them and they shall remain at the following address for one month more:

[SECRETARY'S NOTE]

In Mayapur they are also requiring about Rs. 50,000 monthly for the work, and for that they are managing with travelling party and temple collection of Calcutta. So you collect from Delhi and spend, and for the rest these other parties will send. I have got report that Yasodanandana has collected more than Rs. 20,000 for Vrindaban, so you have not to worry about anything. But you must keep accurate accounts how it is spent and send me. So far Saurabha is concerned, I have left him at Hyderabad to design our temple there on the land donated for that purpose in the busiest marketplace of central Hyderabad city. But if you invite him to come there from time to time, I have no objection.

If you can finish the work by Janmastami next, that will be a very great credit for you, and I shall come there from any part of the world just to install the deity. But now you must work very, very hard to make good your promise to me, otherwise I shall be very disappointed and become very, very angry upon you. You may purchase deity from Mayapur-Vrindaban Trust Fund, about that I shall inform you later. One thing is, I have received report that Tejiyas is having difficulty in Delhi because no men are there to assist him. Delhi is the cultural capital of India, but we have not yet done very much to develop in Delhi. Tejyas is very sincere and hard-working boy, so we must encourage him. So I have asked Tamala Krishna and Syamasundara to find some men to go there, and they will do the needful. There are so many intelligent boys and girls in Delhi, that I have marked, and I think there is more potential there than other places in India, so if you and Yamuna go to Delhi from time to time to help Tejiyas with the preaching work, especially preaching to the student class of young persons, that will be nice. If there is shortage of men, we must recruit some men, first-class men, to help us do the work. If that is attempted sincerely, this preaching work, Krishna will provide men to help us. Krishna does not like to see His men suffer or become frustrated and depressed on His behalf, no. If we remain always faithful to Him, working very hard despite all difficulties, very quickly you will meet Krishna face-to-face, you may know it for certain.

Another thing is, I have heard there is no more CCP for getting our books. But now we are holding a huge pandal festival in the Cross Maidan at Bombay, from January 12th to 21st, so we shall need to take our BTG shipment from the Bombay docks, but they will not allow without CCP. So I hope by now you have got it, and if not, try for it immediately, treat it as urgent matter. And if Yamuna wants to come for that Festival here, she may come here for a few days to lead kirtana before my lectures, then return. But I think that Gurudasa may have to stay for the work, or if there is opportunity, he may also come, but the work must not be jeopardized. Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Jayapataka

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Bombay 19 December, 1972
72-12-19
Mayapur
My dear Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 29, 1972, and I have noted the contents with pleasure. I am so much happy to hear from you all the good news of our Mayapur centre! No, your liking of engagement there is not at all an inappropriate attachment, rather it is your qualification for pleasing your spiritual master. Attachment must be there, for Krishna or for maya. So you have become attached to developing the Mayapur centre, that is Krishna's work, so Krishna appreciates very much when His devotee becomes attached to Him in this way. Yes, the cooperative spirit of working together without any argument is especially prominent in Mayapur, more than other places in India. Therefore you are successful, and the work is going on quickly to completion. That is because all of you working there have become very much attached to the dust from Lord Caitanya's Lotus Feet, and because you have got such deep personal interest with that engagement of work, you want to see that it is done nicely without any hindrance of selfish motivation, never mind all kinds of conditions of the material nature. That idea has become prominent for all of you, it is bigger than maya's idea, therefore maya cannot interfere to make you quarrel or other things. But you especially are to take the credit. From the very beginning you wanted that place, and you got the land, got money from me, and now you have built the place by your concentration of energy. That is wanted. If there is some discrepancy anywhere, some non-cooperation, fighting, or if the work is slow or not to the standard, it is to be supposed that the person or persons in charge are not very much attached to Krishna. That means they will discriminate: my engagement is not good, other's engagement is good, like that. They do not know the secret of surrendering to Krishna. Such surrendered devotee sees that everything is part of Krishna's plan, that whatever is meant to be, I am doing that, so let me do it with my full attention to every detail, let me become absorbed in such service, never mind what it is, but let all other considerations be forgotten and only my desire to do the thing best for Krishna's alone pleasure be my motive. That is advanced stage of understanding devotional service or Krishna Consciousness. Thank you very much for your kindly coming to the point.

Now I want to officially open the building on Lord Caitanya's Appearance Day. So please try to finish it by that time. What is the use to buy more land like Damodara Maharaja's land? And why his house is so special it is worth Rs. 11,000? So far Sridhara Swami's land, if we can use it then we may purchase, but we cannot pay such a high price for it.* In these things you decide as you think best, I cannot tax my brain. Do everything consulting Bhavananda and Tamala Krishna.

Now we are holding a very grand pandal function in the Cross Maidan at Bombay, so it may be that we shall have to bring the Radha-Madhava deities there from there to Bombay for the occasion. We are trying to get new deities from Jaipur, but that may not be possible. Let us see. But at least be prepared to bring them at any time. Acyutananda may bring them with him to Bombay. You may inform Acyutananda that I want that he shall come here for the pandal programme, to lead the kirtana and preach in the "Questions and Answers" tent. He should remain prepared, and if I call to bring deities, he can bring. Otherwise he may reach here by first of January, in any case. Others may also come from that side, especially Gargamuni may come if he likes, he is first-class preacher to preach to many thousands who will attend the Questions and Answers tents, so you may inform like that. And whoever shall come must bring with them as many mrdangas and karatalas as possible, at least four drums are required and ten sets of karatalas.

Otherwise there are no instruments here for the kirtana, and that will be a great dishonor for displaying the sankirtana movement to people of Bombay. Kindly inform the others these things.*

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *As we are not in need of Sridhara Maharaja's land why should we take it? Better wait until my arrival. *Our Ahmedabad programme was highly successful.

Letter to: Tejiyas

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Bombay 19 December, 1972

72-12-19

Delhi

My dear Tejiyas,

Please accept my blessings. I am in due receipt of your letter dated December 10, 1972, and I am very much disturbed to hear from you that you have become disturbed in your mind. Do not be disturbed. There is no cause for anxiety. You are doing your best to serve Krishna, that is very much appreciated, so do not lose enthusiasm out of frustration, that will spoil everything. Krishna Consciousness means we should always be satisfied and happy, not that we must work something impossible, becoming overburdened, and then because we are unhappy by so much trouble we lose enthusiasm altogether and give up all hope. No, if too much endeavour is there, that is to be avoided. By all means we must preserve our spiritual status, that is the point, not that we are mad after big buildings, many devotees, life-members, this, that-no, these are only ways to engage the devotees so that they may apply the principles of devotional living to some kind of work for practical realization of these principles. It is not the result of the work we want. If only one person daily, if we sincerely preach to such one person in a day, that is sufficient, never mind big, big programmes. So my request to you is that you do not be bothered by these things, and I have instructed Tamala Krishna and Syamasundara to send you men, so they will do it, rest assured. Krishna does not like to see His sincere devotee suffer or become frustrated or depressed. He will not stand idly by in any such case, so do not fear on that account. Krishna has got some plan for you, always think in that way, and very soon He will provide everything to your heart's desire.

Yes, I have seen Vaikunthanatha in Ahmedabad and he appeared very sickly. So he may have to go back, that's a fact, but I shall send you some other good men to assist you. So far Dvija Hari is concerned if he is acting in that way, that is abominable. He has collected some money, so my direct order for him is that he should immediately leave Delhi and return to his country, using the money has got. He may go to Los Angeles and stay in the temple there, taking instruction and help from Karandhara. If he tries to commit any further harm to you or attack you physically, inform the police and have him arrested. Or he may use that ticket of Vidura and give Delhi temple the money he has collected, that is better idea. You may inform him like this. If he has got question, he may write me, but I think he should leave at once without further delay. In Los Angeles there is better facility for making film, that he should know.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. I think that if no one is there to help you at present moment, and no one can be spared from Bombay due to Cross Maidan pandal work, then you may come Bombay along with Puranjana and work here, then after the program is finished in Bombay, say about January 22nd, you may return to Delhi with a full party of strong men selected by you from the men in Bombay. But if there is urgent business, you may remain there and we shall make other arrangement as you suggest.

ACBS

Letter to: Resolution

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Bombay 20 December, 1972

72-12-20

RESOLUTION:

At a meeting of the Bureau of the International Society for Krishna Consciousness held at A-11 Sea Face Park, 50, B. Desai Road, Bombay-26, on the 20th December, 1972, the following was resolved:

1. To open two Savings Bank Accounts with the Syndicate Bank, Hyderabad, under the titles of International Society for Krishna Consciousness, Building Fund, and International Society for Krishna Consciousness, Maintenance Fund.
2. Messrs. Subaladas Swami, Kesava Das, and Hariprasada Badruka will be the three Signators, any two of their Signatures being required at a time on all cheques. Their attested Signatures appear below:

Subaladas Swami Kesava Das Hariprasada Badruka Bureau Members present were: A.C. Bhaktivedanta Swami Syamasundara. das Adhikari Tamala Krishna Goswami

Letter to: Meenakatan

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Bombay 21 December, 1972

72-12-21

Delhi

My dear Meenakatan,

Please accept my blessings. I beg to acknowledge reciept of your letter dated 12/7/72, and I have noted the contents. Thank you very much for the sincere sentiments expressed therein, and I am very much pleased that you are happy in Krishna Consciousness. For the time being, you may assist Subala Maharaja by working there in Delhi for collecting and making Life Members for the Vrindaban project. At present there is shortage of men to help there, so kindly give your full co-operation. For now, I am not making any more sannyasis, but we shall see later on.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Bombay 21 December, 1972

72-12-21

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of you letters dated December 6 and 13, 1972, and I have noted that you have sent two airline tickets for my coming there along with my one assistant. If that is so, where are those tickets sent, with which airline, where to pick them up? I am prepared to come there, as you have made such enthusiastic arrangements, but I shall be holding our Hare Krishna Festival again in Cross Maidan from January 12th to 21st, and after that there are a few programmes in Calcutta, so I may leave from Calcutta round about January 25th or so, go first to Djakarta, then as you suggest me. But one thing is, I must travel at least with two secretaries, Srutakirti and Syamasundara.. So you may send three tickets to Bombay, informing us name of airline, etc. But I think your programme is bit strenuous. We should not work strenuously. Whatever can be done easily, that will be better. However, I am prepared to do as you think best, but flying here and there, so many places, that will be little troublesome, what do you think? Better a few programmes with many persons attending of high interest and intelligence, instead of many programmes here and there if there is chance nobody may come. At any rate, I shall be very glad to come there under your invitation to see all those nice boys and girls and how the things are going on. You mention Mohanananda, now he wants to stay there in Sydney. I had requested him to go to Gurukula school because he desired to do it. They very much require a Headmaster there with his experience and enthusiasm, so I do not know if he still wants to do it. Somehow or other our children in Gurukula may not be neglected due to our mismanagement. But we shall discuss further when I come there.

Regarding you question, do mental sinful activities cause a bad reaction? The answer is no, they do not. We do not suffer for thinking something sinful. Not in this age. That is a special concession for Kali-yuga. Yes, you are correct in stating that spiritual activities, even mentally performed, are beneficial. You have seen the picture in NOD how a brahmana simply by mental service was promoted to Vaikuntha.

Hoping this meets you in good health.

Your ever-well wisher, A.C. Bhaktivedanta Swami

Letter to: Yasodanandana, Gurukrpa

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Bombay 21 December, 1972

72-12-21

Coimbatore, India

My dear Yasodanandana and Gurukrpa,

Please accept my blessings. I am in due receipt of your letter dated December 3, 1972, and I have very much appreciated hearing from you the news of your successes in preaching tour. You are the pioneers preachers in South India. That is very important portion of India, and there is much to do there in future, so you are paving the way. I know that you are both best preachers and you will not stand by idly and listen to any nonsense ideas or mayavadis. That is very nice.

My Guru Maharaja was also inclined toward his bolder preachers. Therefore I am requesting that both of you, with your party, join me very soon at the Hare Krishna Festival in Bombay Cross Maidan, at least you should come by January 1st. This is our big opportunity to emphasize our preaching strength to the big men of India and population in general. There is arrangement of ”Questions and Answers” tents for the general public, just by the main street of the city, wherein we shall conduct throughout day and night preacing by my disciples by answering any and all questions put forward by the public. I think that you will enjoy preaching in that way, and I want to place my best preachers there for that purpose of defeating all challengers. Kindly oblige and do the needful.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

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Bombay 22 December, 1972

72-12-22

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your dated December 11, 1972, and I have noted the contents with care. Regarding your proposal to cash my bonds and take that house in New York, I have heard from Bali Mardan that the bid was refused and that he has made another bid, but it will be some time before it is decided. And Dhananjaya has telephoned to Bombay to request for keeping that down payment, because George is very keen to purchase one monastery and there is every chance they will get it before one week. At least let us see. So there is no immediate need to cash my bonds, nor take the money from London. Jayatirtha has informed that Bali Mardan has saved more than $100,000 in few months time only, so New York is very rich place for collecting, so why not he shall collect there for few more months to raise the whole price? Also, that place on 77th Street is not so much important as 5th Avenue and 40th Street. If we are taking such big place for big risk, why not in the important business district?

Now my plan for books in India is this: We shall pay MacMillan for 20,000 copies of Bhagavad-Gita at $1.25 each. Price may be settled as it is required, but not more than $30,000. I shall pay for 5,000 copies from my bonds, you pay for the balance 15,000 copies from Book Fund there. 5,000 Gitas may be sent immediately to India, the balance you distribute other places. In India we want to order a variety of books. So you may immediately order from Dai Nippon 5,000 copies each of KRSNA (Vol. II) (Hard-bound), TLC (soft-bound), NOD (soft-bound), KRSNA TRILOGY (soft-bound), Srimad-Bhagavatam (5,000 of each volume), plus you may send to India 10,000 each of each of the small books, like Easy Journey, Topmost Yoga, Beyond Birth and Death, Isopanisad, like that. So these books should be given at cost-price only, not wholesale price, and you may cash some of my bonds to pay the total cost-price of the above books to Dai Nippon and ISKCON Press. They shall pay me back here into one M-V Trust Fund Account at the rate of ten rupees per dollar, plus they shall give me some profit. So you may inform me what is the cost per book for each of the above, and the total cost you are having to deduct from my bonds. All books should be sent to India as quickly as possible.

Regarding the work of Pradyumna, now he is working very hard to finish those missing portions, and he will send you very soon. Actually, whatever else he may be doing, I very much appreciate Pradyumna's work. Everyday he gives me some solid work, at least something every day, so I am very much appreciating. I was in Ahmedabad preaching daily in the morning and evening for last two weeks, and at least ten thousand were coming to hear. From January 12th our second Hare Krishna Festival will go on in the Cross Maidan in Bombay, and Tamala Krishna and Syamasundara. are planning something very gorgeous just to push on the preaching work. Meanwhile I am little resting behind the scenes for few days, and one Karatieya Mahadevia has been very kind to give us his place all to ourselves just by the seaside on Warden Road. Many big men of Bombay are coming to see me daily for confidential talks, and they are beginning to very much become inclined to our philosophy. I think in this place, it is very restful and there is no interruption, so I think I shall be able to increase my translations work.

Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. Do not centralize anything. Each temple must remain independent and self-sufficient. That was my plan from the very beginning, why you are thinking otherwise? Once before you wanted to do something centralizing with your GBC meeting, and if I did not interfere the whole thing would have been killed. Do not think in this way of big corporation, big credits, centralization-these are all nonsense proposals. Only thing I wanted was that books printing and distribution should be centralized, therefore I appointed you and Bali Mardan to do it. Otherwise, management, everything, should be done locally by local men. Accounts must be kept, things must be in order and lawfully done, but that should be each temple's concern, not yours. Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide. No. Never mind there may be botheration to register each centre, take tax certificate each, become separate corporations in each state. That will train men how to do these things, and they shall develop reliability and responsibility, that is the point. I am little observing now, especially in your country, that our men are losing their enthusiasm for spreading on our programmes of Krishna Consciousness movement. Otherwise, why so many letters of problems are coming, dissatisfied? That is not a very good sign. The whole problem is they are not following the regulative principles, that I can detect. Without this, enthusiasm will be lacking. Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving devotional service is not so easy matter, but if one simply sticks strictly to the rules and regulations, like rising early, chanting 16 rounds, chanting gayatri, keeping always clean-then his enthusiasm will grow more and more, and if there is also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect. All of this I have told you in Nectar of Devotion. So I do not think the leaders are themselves following, nor they are seeing the others are following strictly. That must be rectified at once. Each centre remain independent, that's all right, but the president and other officers must themselves follow and see the others are following the regulative principles carefully, and giving them good instruction so they may understand nicely why this tapasya is necessary. And GBC and Sannyasis will travel and see the officers are doing this, and if they observe anything lowering of the standard, they must reform and advise, or if there is some discrepancy I shall remove it. Of course, if new men are coming, they may not be expected immediately to take to our regulative principles cent per cent. Therefore we should not be so anxious to induce them to live in the temple. Anyone who lives in the temple must agree to follow the rules and regulations without fail. So if some new man moves in with us he may become discouraged if he is forced in this way. Therefore let them live outside and become gradually convinced in the class why they should accept some austerity, then they will live with us out of their own accord and follow nicely everything. It is very difficult to give up very quickly so many bad habits as you have got in your country, so educate them gradually, first with chanting, and do not be so much anxious to count up so many numbers of new devotees, if such devotees go away later being too early forced. I want to see a few sincere devotees, not many false devotees or pretenders.

So my point is that the regulative principles must be followed by everyone. Otherwise their enthusiasm dwindles and they again think of sex and become restless, and so many problems are there. There is some symptom of missing the point. The point is to be engaged in doing something for Krishna, never mind what is that job, but being so engaged in doing something very much satisfying to the devotee that he remains always enthusiastic. He will automatically follow the regulative principles because they are part of his occupational duty-by applying them practically as his occupational duty, he realizes the happy result of regulative principles. So the future of this Krishna Consciousness movement is very bright, so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail, that they are all rising before four morning, attending mangal arati-our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles-Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy. So you big managers now try to train up more and more some competent preachers and managers like yourselves. Forget this centralizing and bureaucracy.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sda

Letter to: Hariprasada

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Bombay 23 December, 1972

72-12-23

Hyderabad

My dear Hariprasadaji,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 14, 1972, and I am so much encouraged by your report of the Hyderabad activities, and I think that that place will be most important preaching centre for India, because I have noted that you are all so much eager and enthusiastic to serve Krishna. That is the first qualification to attain the supreme perfection of your life: enthusiasm. If there is always keen enthusiasm for serving Krishna, and if there is also patience and determination, then everything will be successful. So try to every day chant as much as possible Hare Krishna Mantra, read our books regularly, and engage your energy for this business of building temple, making Life Members, like that, and then you will always remain enthusiastic, and gradually more and more you will feel yourself advance in Krishna Consciousness. In this way, you may know it for certain that you will meet Krishna face-to-face very soon.

Now I am in Bombay until about 23rd of January, at the above address, and we are preparing a very gorgeous Hare Krishna Festival for the Cross Maidan from January 12th to 21st instant. So I am free up to 10th January, so if in the meantime everything is settled up then I can go to Hyderabad and lay down the foundation-stone. So far books are concerned, I have told Tamala to send as many as possible so he will see to it. There is shipment of 10,000 BTG's in Bombay harbor, and we are waiting for CCP license to clear them, then part of that shipment may be sent you, immediately. Meanwhile, I have ordered 5,000 to 10,000 each of each of our books for India, so in future there will be sufficient supply. This distributing of books is our most important business. So I am very much pleased upon you that you want to help me in this way. Now go on increasing books distribution, and utilize your fertile brain how to do it more and more. Krishna has given you every facility, so if you use that facility and intelligence for Krishna, just to please Him by your preaching assistance, that will satisfy you completely and it will be the best help to your countrymen, your family, and to all living entities in general. May Krishna give you His all blessings.

Now I want that you become the Treasurer of our branch at Hyderabad, so I have sent one letter of Resolution to Subala in that connection. Kesava will be President and Subala will be Secretary. So far the movie-projector, etc., those things you should arrange locally with co-operation of others, and you may order films from our Los Angeles centre for some cost-price only.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bali-mardana

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Bombay 23 December, 1972

72-12-23

New York

My dear Bali Mardan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 8, 1972, along with description of that house. I am enclosing one copy of my letter to Karandhara in this regard. I want to use those bonds for purchasing books for India.* But I think there is no shortage of funds to be collected by you and your men in New York only. I was told by Jayatirtha that you have collected more than $1,00,000 in last few months. So if you go on collecting in this way, where is the difficulty? Of course if there is great need, I can give you, but if you think that you can manage something independently, then try for that, that will be better. I had purchased those bonds originally for M-V Trust, so I want to utilize them in India.

Another thing is, if we get our headquarters in the very important business quarter of New York, just like I saw those photos, big, big skyscrapers surrounding, millions of people passing daily, oh, that will be very wonderful thing. But that quarter of 77th Street, that is costly also, but it is not very important. So I think if you get one place, one skyscraper building, just by the 5th Avenue, say, around 40th Street, 45th Street, Times Square, like that, that will be the beacon-light for our world-wide propaganda of Krishna Consciousness Movement.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *So please do not touch this fund. This is required for M.V. Trust immediately.

Letter to: Atendriya (Andy Wiernsz), Bahusira (Bill Oliverson), Jitamitra (Judy Jones), Maharha (Mary St. John), Omkara (Oksana Olenczuk), Vajasana (Vicky Burt)

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Bombay 23 December, 1972
72-12-23
New York
My dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Sudama Goswami I have gladly consented to accept all of you as my duly initiated disciples. Your beads are chanted by me and are enclosed herewith. I have given you the spiritual names as follows:

Andy Wiernsz/ATENDRIYA DAS
Bill Oliverson/BAHUSIRA DAS
Judy Jones/JITAMITRA DASI
Mary St. John/MAHARHA DASI
Oksana Olenczuk/OMKARA DASI
Vicky Burt/VAJASANA DASI

Now my request to you all is that you very seriously stick to the principles of devotional service, observing strictly the four basic restrictions, and without fail always chant at least 16 rounds on your beads daily, and be happy.

If you practice these basic principles successfully, not forgetting your duty even for a moment, automatically your love for Krishna will come out and you will keep yourselves always enthusiastic to serve Krishna. So you have now got the golden opportunity of this human form of life, and it is not by chance that you have met your spiritual master, so if you are intelligent you will conclude that, whatever else I may do, I must accomplish the supreme goal of my life in this very lifetime and go back to home, back to Godhead. Otherwise, maya is always looking for an opportunity to drag us down, and especially she may attack those devotees who are trying to go away from here. But if you keep yourselves always engaged 24 hours in Krishna's business, and help me spread this Krishna Consciousness movement all over the world, however you are best able to do it in your own way, then you will be freed from all attachment to maya, by Krishna's grace. Just as when the darkness and the light come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krishna. Always remember therefore to chant Hare Krishna, and that will save you in all circumstances, without any doubt.

Hoping this meets you all in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Sudama

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Bombay 23 December, 1972
72-12-23
New York
My dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letters dated November 27 and 28, 1972, and I have noted the contents with care. I am very, very happy to hear from you all the good news about New York centre. Yes, from the very beginning I went to New York because I thought that Krishna Consciousness is the most important idea in the world, so let me go to that place, New York, which is the most important city in the world, and if I am able to do anything for Krishna and my Spiritual Master, even I am at the fag-end of my life, at least let me try for it there. So my dreams have all come true, and all of you nice boys and girls are getting the credit. When I was alone in your New York, I was thinking, who will listen to me in this horrible, sinful place? All right, I shall stay little longer, at least I can distribute a few of my books, that is something. But Krishna was all along preparing something I could not see, and He brought you to me one by one, sincere American boys and girls, to be trained-up for doing the work of Lord Caitanya Mahaprabhu. Now I can see that it is a miracle. Otherwise, your city of New York, one single old man, with only a few books to sell for barely getting eatables, how he can survive, what to speak of introducing God-consciousness movement for saving the humankind? That is Krishna's miracle. Now I can see it.

So I am very much pleased upon you for your kindly guiding and training the new devotees in so many ways. Yes, if you simply instruct them as I have taught also you, being yourself always the perfect example and above suspicion, that will act with great force. I am doing that. And I wanted to make some sannyasis to do what I am doing, and if you keep the standard, always chanting Hare Krishna, then it will go on continuously without impediment. That is your duty as sannyasa, to keep yourself always above suspicion in Krishna Consciousness programme, and to teach others to become like you, that's all. That is our perfect programme. And you have pointed out that you want to train others to be leaders, because you have observed there is at present not very many qualified leaders. That is good proposal. Find out some intelligent men from schools, colleges, and being always very tolerant try to convince them gradually to utilize their intelligence and education in the service of Krishna. And if you simply keep to our standard programme-don't try to invent anything "Road Show" or "Yoga Village"-that means chanting daily 16 rounds, rising early, attending mangal arati, like that, if this programme is strictly maintained amongst all the devotees, they will remain pure, and if preaching is pure, automatically leaders, managers, funds, everything will be given profusely by Krishna, without any doubt.

Upon your recommendation, I have accepted the six new students as my disciples, duly initiated, and their letter and beads are enclosed herewith, along with sacred threads (four) and copies of gayatri mantra (five). Now hold the fire yagna and give gayatri mantra to Apurna, Gariyan, Mangalananda, Sudhanu, and Manjari dasi. Teach them to count on the finger divisions, and play for them the tape of me reciting gayatri mantra into their right ear. The fire yagna can be held for all eleven devotees.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Kisora

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Bombay 25 December, 1972
72-12-25
Edinburgh, Scotland
My dear Kisora,

Please accept my blessings. I am in due receipt of your letter from Edinburgh dated December _ 1972, and I am so much pleased to hear from you again. Actually, I liked that place Scotland very much when I was there last time, and especially I saw that the Scotsmen were very much inclined toward our preaching, but the weather was for me unbearable. But I think by next summer they might have got a nice place in London, and because it is little warmer there, I may go and stay some time in London, and if there is opportunity I shall see Scotland temple also.

I am very glad to note that you are so much sincere and enthusiastic devotee of Krishna. That is wanted. If I do not do anything else, at least let me produce one such sincere devotee that's all. You are leader, so if you are enthusiastic then all of the others will remain always enthusiastic, that is your greatest qualification. And it is easy thing to maintain your enthusiastic behavior if you yourself and the rest devotees under your protection always without fail chant minimum 16 rounds daily, rise early in the morning for mangal arati, take bath, cleanse everything nicely, go out for preaching work, like that. In this way, if you stick tightly to the basic principles of devotional life as chalked out for us by our great predecessors, then always you will be feeling transcendental ecstasy of enthusiasm-that is Krishna Consciousness. It is very simple.

Yes, I have seen the press articles sent by yourself and Revatinandana, and I am very thankful to Revatinandana also for giving you all nice boys and girls the right instruction. I can understand that it may be sometimes difficult by material consideration for our preaching work there-I could not bear so much cold even in August-but because you are so much sincere to serve Krishna, never mind a little cold, what is that, only something touching my flesh, that's all-because you are thinking in this way and pushing on the mission of preaching work despite any conditions, therefore you are getting the best advantage of Krishna Consciousness movement. Because you have worked so hard for Krishna, making all sacrifice without any personal selfish motive, therefore you are making such nice advancement in spiritual life. Thank you very much for helping me in this preaching work. May Krishna bless you more and more.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Sri Govinda

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Bombay 25 December, 1972
72-12-25
Evanston, Illinois
My dear Sri Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 5, 1972, and I am greatly pleased to hear from you that you have increased the selling books five times more in Chicago centre. That is very good news to me. Yes, there must always be competition, that gives life, that cannot be separated from life. Sanatana dharma means the strong will utilize the energy of the weak, the weak must serve the strong, that we see everywhere, is it not? Who can deny? So that competitive spirit makes us strong, otherwise it is a society of weak men only, and what is the good of such society? But if you ask anyone are you weak or strong, he must answer that he is weak-he cannot control even his toothache, what to speak of his death. Therefore, in fact, it is a society of weak men-everyone is weak before Durga Devi or the material energy. If you see sometimes her picture, the foolish materialist is being held by the claws of her tiger-carrier, while she pierces him to death with her trident weapon. She has got ten arms, each with weapon, she is so strong, but we are so weak that simply by piercing with her trident, the three-fold miseries, adhibhautika, adhidaivika, and adhyatmika, the foolish materialists are all defeated! And before Krishna, Durga devi is very weak-Krishna is the controller of Durga. So Krishna is the strongest: sattyam sattvavatam aham, "I am the strength of the strong." Therefore, being weak, it is the eternal occupational duty of the living entity to surrender to Krishna, that's all. In the surrendering to Krishna, if everyone does it, still, the brahmanas will be served by the lower castes, the kings will be served by vaisyas and sudras, the vaisyas will be served by the sudras, and the sudras will serve all higher castes-there is still utilizing the weak by the strong-but feeling themselves always very much weak in comparison to Krishna, the whole society services the Strongest, therefore there will be no envy of the stronger by the weaker class of men. So perfect society, or Vedic society, does not eliminate competition-competition, stronger and weaker, must be there-but it eliminates envy, because everyone is weak before Krishna. Is that clear?

Regarding your other question, should we become detached from the results of our activities, or should we become simply attached to the Lotus Feet of Krishna, the answer is that both of these philosophies are right. One should not be attached to his personal achievement. But, if one is attached in order to please his Spiritual Master, then it is all right. Unattached to my benefit, attached to Krishna's benefit. Krishna Consciousness means attachment for Krishna and detachment for personal benefit, that's all. But in any case, if there is fight amongst yourselves over these things, book distribution, competition, you should not develop ill-feeling. That depends on the persons. If ill-feeling is there, then stop it and all together chant Hare Krishna. Those who are behind should eulogize those who are advanced. If you become envious, that is material. Attachment, detachment-these things are natural.

If you become attached to something you become detached from other. So we can estimate our advancement in this way. This is the test. In the Krishna Consciousness Movement there is no question of enviousness, hatred, things like that. Material life means hatred for Krishna and desire for matter. So we have to convert ourselves. When one becomes Krishna conscious actually, he does not even hate material things because he becomes expert how to utilize everything for Krishna. Krishna Consciousness is so nice. We do not hate anything material because we have learned from our disciplic succession how to utilize material things for Krishna's service. Actually, bhakti means realization of the Supreme, and this means increasing attachment for Him and reforming of detachment or hating of material name and fame.

So far this making some false story for collecting money or selling book, of course we may do anything for Krishna, but that is supposed to be reserved for very advanced experts in Krishna Consciousness-they know how to catch the big fish without themselves getting wet. So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sd

Letter to: Amogha

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Bombay 26 December, 1972

72-12-26

Djakarta

My dear Amogha,

Please accept my blessings. I wish to acknowledge receipt of your letter dated December 1, 1972, and I have noted the contents. It is very much pleasing to me to hear that you are making such steady advancement in Krishna Consciousness. If you continue in this way, and strictly follow the four regulative principles, making sure to chant at least sixteen rounds on the beads, daily, it is without a doubt that at the end of this lifetime, you can go back home, back to Godhead.

You mention that the Indonesians inside the country are good people. Yes, try to make local men into devotees. When I shall come there I shall try to convince that boy who owns the printing press. Don't neglect the Hindus. Collect money from them for printing and pushing on our preaching work. They are able to give enough money, but don't bother to try to mix with or preach to them excessively. Real business is to convert the local men to become Krishna Conscious and carry on the work.

I shall be going there near February 1, so you may do the needful.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdb

Letter to: Trai

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Bombay December 27, 1972

72-12-27

Boston

My dear Trai dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 7, 1972, and I am so much pleased to hear from you that the book distribution has increased five times than before! Similarly, I have heard from Chicago and other places also that they are increasing five times than before. That is very encouraging to me. You are, I can understand, very much enthusiastic to endeavor big things on Krsna's behalf, and all of the new students there at Boston center are also feeling enthusiasm from your example. That is the business of leader: He must be himself always enthusiastic and inspire others to be always enthusiastic. Then he is real leader. And that enthusiastic mood is maintained when everyone is always without fail chanting 16 rounds daily, rising early for mangala aratrika, reading books, preaching-in this way, by observing strictly the regulative principles of devotional life, that enthusiasm or great eagerness to have Krsna will come out. So if you are very serious to remain tightly there in Boston center and develop it fully, I am very much pleased upon you for this. That is advancement in Krsna Consciousness, to stick tightly to the desire or orders of the spiritual master; because my Guru Maharaja ordered it, and I am also ordering it: Go on preaching, spread this Krsna Consciousness all over the world, then if you are taking up the responsibility for that, to work very cool-headedly in this way, then you are understanding rightly what is the point of giving our energy without any personal considerations to Krsna. So try to develop Boston temple to be the first-class temple in your country–why your country, in the world. Recruit some educated men from the colleges, schools in Boston, train them up for preaching mission, in this way develop the quality of your men to be the most surrendered servants of Krsna. That will please Krsna, and you will feel also yourself becoming more and more happy in perfecting your life.

Upon your recommendation I am glad to accept the three new devotees as my duly initiated disciples. Their letter and beads are enclosed herewith.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mukunda

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Bombay 27 December, 1972

72-12-27

Kelso, Washington

My dear Mukunda,

Please accept my blessings. I am in due receipt of your letters dated November 13 and December 11, 1972, and always I am very glad to hear from your good self. You are one of my first and nicest disciples that is a fact, and I am always hoping that you will again come to live with me again, along with your good wife Janaki. That will be nice. But even I am far away, as you say you are remembering me, so also I am remembering you, and in that sense we are never separated. So I can understand that you are rigidly following the regulative principles, chanting without fail always 16 rounds, so in this way you will be protected and your enthusiasm for pushing on this Krishna Consciousness Movement will not dwindle.

I like very much your proposal for approaching all the big leaders of the world and presenting them one Bhagavad-Gita As It Is and one copy of BTG, along with letter of description of our Krishna Consciousness Movement. If you can send me the copy of that Supreme Court Judge's letter? If you simply inform them something, by way of the line of our preaching logic and authority, gradually they may come to know about us and help us. But one thing is, our experience is that such big men will not help us-except if there is some rare soul like Mr. George Harrison, and they must be guided also by our personally contacting them again and again and slowly build-up the relationship. We are more interested that the mass of men shall support us-what good a handful of high-class supporters will do? Just like in your country, there was election, and the opponent of Mr. Nixon, he was supported by all high-class men, but because Mr. Nixon had help of the common men he was successful and won the fight. But, if even one such high-class man becomes preacher on our behalf, if he actually becomes converted to Krishna Consciousness preaching work, then that is the best contribution of your preaching also. Just like George, now he is practically converted and he is only preaching about Krishna, and he has done that from the beginning-I think you knew him in London also, so you know how he is helping us push on the preaching-so that type of big personality, if you can catch one or two such men for preaching contribution, oh, that will be wonderful achievement for you. We want that the mass shall support us, but we want that the class shall preach for us, that is the distinction. Is it clear? Please inform me from time to time how that programme, of inducing influential men to preach somehow or other our Krishna philosophy is progressing. I know that you have got good ability to do that work, I remember how you used to bring so many big men to see me in London, at that John Lennon's house. So if you sincerely desire to serve Him in that way, Krishna will give you every opportunity and intelligence how to seize it up, that He says:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te
[Bg. 10.10]

Hoping this meets you and your nice wife, Janaki, in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Janajanmadhih (Jeffrey Balawajder), Anadi (Alann Hayes), Araudra (Auda Gen)

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Bombay 27 December, 1972

72-12-27

Boston

My dear Sons and Daughter,

Please accept my blessings. Upon the recommendation of Traidas I have gladly consented to accept all of you as my duly initiated disciples. I have chanted on your beads and they are enclosed herewith. I have given you the spiritual names as follows:

Jeffrey Balawajder/JANAJANMADIH DASA Alann Hayes/ANADIH DASA Auda Gen/ARAUDRA DASI

Now my request to all of you is that you very seriously stick to the principles of devotional service, following especially the four principle restrictions, and without fail always chant at least 16 rounds on your beads daily, and be happy.

You have got now the golden opportunity of this human form of life, and it is not accident that you have got your spiritual master, so take advantage by following always in his footsteps and very quickly you will attain the supreme perfection of your life. That is done by trying always to please your spiritual master, being engaged 24 hours in Krishna's business of spreading this Krishna Consciousness Movement all over the world, helping me however best you are able to do it according to your individual capacity. Then you will be freed from maya's clutches and go with me back to home, back to Godhead.

Hoping this meets all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Trai

-

Bombay 27 December, 1972

72-12-27

Iskcon Boston

My dear Trai das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated december 7, 1972, and I am so much pleased to hear from you that the book distribution has increased five times than before! Similarly, I have heard from Chicago and other places also that they are increasing five times than before. That is very encouraging to me. You are, I can understand, very much enthusiastic to endeavour big things on Krishna's behalf, and all of the new students there at boston centre are also feeling enthusiasm from your example. That is the business of leader: He must be himself always enthusiastic and inspire others to be always enthusiastic.

Then he is real leader. And that enthusiastic mood is maintained when everyone is always without fail chanting 16 rounds daily, rising early for mangal arati, reading books, preaching-in this way, by observing strictly the regulative principles of devotional life, that enthusiasm or great eagerness to have Krishna will come out. So if you are very serious to remain tightly there in Boston centre and develop it fully, I am very much pleased upon you for this. That is advancement in Krishna consciousness, to stick tightly to the desires or orders of the spiritual master; because my Guru Maharaja ordered it, and I am also ordering it: Go on preaching, spread this Krishna consciousness all over the world, then if you are taking up the responsibility for that, to work very cool-headedly in this way, then you are understanding rightly what is the point of giving our energy without any personal considerations to Krishna. So try to develop Boston temple to be the first-class temple in your country-why your country, in the world.

Recruit some educated men from the colleges, schools in Boston, train them up for preaching mission, in this way develop the quality of your men to be the most surrendered servants of Krishna. That will please Krishna, and you will feel also yourself becoming more and more happy in perfecting your life.

Upon you recommendation I am glad to accept the three new devotees as my duly initiated disciples. Their letter and beads are enclosed herewith.

Hoping this meets you in good health

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Sri Govinda

•

Bombay 27 December, 1972

72-12-27

Chicago

My dear Sri Govinda,

Please accept my blessings. Enclosed please find three sacred threads duly chanted by me, along with three copies of gayatri mantra. Now hold the fire yagna and give gayatri mantra to Vipina Purandhara, Sundhararupa and Jaya das. You may teach them to count on the finger divisions and play the tape of me reciting gayatri mantra into their right ear. Instruct them fully in the qualifications for becoming brahmana, and henceforth they must be very, very careful not to commit any sinful acts or otherwise I shall have to suffer as their spiritual master. The ceremony should be held in the company of devotees only.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Jaggadeva

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Bombay 28 December, 1972

My dear Jaggadeva,

Please accept my blessings. With reference to a letter to me dated December 6, 1972, wherein Aksojananda Swami has recommended several students for initiation, I have since heard that he has left Amsterdam and he is supposed to be preaching in England, and I have heard that you are now the president of Amsterdam temple so I am informing you that, upon the recommendation of Aksojananda, I am happy to accept the two boys as my duly initiated disciples. Their letter and their beads, duly chanted by me, are enclosed herewith. Please find also three sacred threads enclosed, also chanted by me, along with three copies of gayatri mantra. Now if you have not got experience, then Hansadutta may come there for performing the fire yajna. Or if it is more convenient then someone may come from London, or Aksojananda may come for a few days and hold the fire yajna. Whatever, hold the fire yajna and sacred thread may be given to yourself, Hari Krishna, and Tirthasadhaka. You should be taught to count on the finger divisions and the tape of me reciting gayatri mantra should be played for each into your right ear. The fire yajna can be held for all five devotees.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Jaggadeva das Brahmachary, ISKCON Amsterdam ACBS/sda

Letter to: Ksirodakasayi

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Bombay 28 December, 1972

72-12-28

My Dear Ksirodakasayi,

Please accept my blessings. Since long time I have not heard from you, neither you replied my letter to you from Vrindaban last. I enquired from you about one month ago in that letter what is the position with yourself there in London? And I wanted to know where is that Gift Deed for the Saraf land in Raman Reti, whether it is with you. You told Gurudasa that it is in some trunk in Vrindaban, but we have opened and it is not there. So if you have got it, kindly send it to me at once. Now we have made good progress there in the construction work, but I want to keep that deed with me.

I have heard that you are collecting some money for the Vrindaban work, but how you are doing that and where is that money and how much you have collected? What you are doing there in London? You wanted to open one Iskcon branch in your home, but I could not allow it as official branch. But I encouraged you to hold arati, class, and invite your friends, sell our books, like that, not that you should become silent and go away. I wanted that you should attend regularly with your nice family to our Bury Place Temple, preach sometimes there to the guests, and give our young boys your encouragement and experienced advice. But I have heard that you are not attending, so I am puzzled what you are doing now?

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brhatbanu (Brian Peverill), Jagadadija (Jean Luc Norroy)

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Bombay 28 December, 1972

72-12-28

Amsterdam

My dear Sons,

Please accept my blessings. Upon the recommendation of Aksojananda I am very glad to consent to accept both of you as my duly initiated disciples. Your beads are duly chanted by me and are enclosed herewith. I have given you the spiritual names as follows:

Brian Peverill/BRHATBHANU DAS BRAHMACHARY

Jean Luc Norroy/JAGADADIJA DAS BRAHMACHARY

Now my request to both of you is that you very seriously stick to the regulative principles of devotional service, and especially observe rigidly the four restrictions, and without fail always chant 16 rounds on your beads daily, and be happy.

You have got now the golden opportunity of this human form of life, and it is no accident that you have got now your spiritual master, now the rest is up to you. And if you stick tightly to the orders of your spiritual master, always trying to please him only, then very quickly you will achieve the supreme goal of your life. But maya is very strong. Therefore if you want to make progress in kicking out maya from your life, then keep yourselves always 24 hours engaged in the business of Krishna Consciousness, and help me to push on this Krishna Consciousness movement all over the world, utilizing your energy for that however you are best able, and then you will be freed from all attachment to maya, by Krishna's grace. And always remember to chant Hare Krishna, and that will save you in all circumstances, without any doubt.

Hoping this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Madhudvisa

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Bombay 29 December, 1972

72-12-29

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your telegram from Melbourne dated December 26, 1972, and I have replied it by my cable as follows: "Immediately send c/o Bombay three tickets, February 1st, Calcutta Australasia, remaining entire February." So you may do the needful and send the three airline tickets for myself, Srutakirti, and Syamasundara. here to my above-mentioned Bombay address, or wire them to the airlines office directly in Bombay city. The airlines office in Bombay may notify Syamasundara. at 362963. My plan is to remain here in Bombay until January 23rd for holding our second Hare Krishna Festival in the Cross Maidan. I think last time you were one of the leaders of that first Hare Krsna Festival, so you know how much important occasion that will be. Already there are many banners all over the city advertising this movement as the world's greatest spiritual culture movement. We had just completed our pandal program at Ahmedabad, and it was also very very successful. From Bombay we shall fly to Calcutta for about nine days' time and we may give some programs there also. So I want to proceed from Calcutta to Australia or wherever you suggest on that side. We shall be able to leave on February 1st morning. And you may arrange the program in Australia and New Zealand for the duration of February month. Around the 1st March I shall have to return to Mayapur for holding our celebration of Lord Caitanya Mahaprabhu's appearance day in early March. So you may plan in that way.

I have heard from Siddha Svarupa that Tusta Krsna and his wife Krsna Tulasi are now fine and living in Krsna Consciousness on some farm in Australia. And he has assured me that things are going all right in New Zealand, and I have got one letter from the new president there at Auckland, and it appears that everything will go on nicely. But I think you should go there once and see how the things are going on just to the proper standard. Tusta Krsna is such intelligent boy and capable worker, and I had thought that without him the whole thing would collapse, but whether that is actually the case? Anyway, you may give me report as you see it. And you may also go to that farm in Australia where Siddha Svarupa is living with the others of his disciples and give me report also how the things are going on there, whether our standard is being maintained, like that. I know there has been some controversy within the Society about the actual position of our Siddha Svarupa. But I think he is a very nice boy and he has understood our philosophy just to the point, so I have every faith that he will manage all right. Recently, I had sent one letter to reply Tusta Krsna's questions about Siddha Svarupa, namely, that Siddha Svarupa may be pure devotee, but so all of you are also pure devotees. There is no question that Siddha Svarupa is only pure devotee and no one else is pure devotee. All of my disciples, as soon as they surrender themselves to Krsna, they become pure devotees actually. If you see Tusta there you may see also the copy of my letter to get the right idea. These things must be cleared up or there may be danger of split within our ranks. Try to keep the whole situation in unified condition, but if Siddha Svarupa and his disciples are living there separately and peacefully, I have no objection, so long there is no controversy or ill feelings between their camp and yours. You may initiate some program to integrate the two camps by sending some of our own strong men there to assist. And if they get that land as gift, it should be in the name of International Society for Krsna Consciousness. Now I am so much looking forward to seeing all of you, my beloved disciples, there again in near future, so kindly make all arrangements as you know best. I think you wanted me to stop in Djakarta first, so that is all right, but if there is too much strenuous traveling program, that will not be favorable. Better stop in fewer places and have first class programs there, but I am simply at your mercy and I have only the protection of Krsna in all circumstances; therefore, whatever you make me to do, that I am prepared.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda

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Bombay 29 December, 1972

72-12-29

Calcutta

My dear Bhavananda,

Please accept my blessings. Tamala Krishna has informed me that you are inviting me to come there to Calcutta immediately after the Bombay Cross Maidan Pandal program is finished, so I shall come there as you desire. So you may kindly arrange the airplane tickets for four persons, namely myself and three secretaries, and we shall come there on 23rd morning of January 1973, provided that you mail us the tickets at your earliest. I want to stay until 1st February and then fly from Calcutta to Djakarta and Australia and other places, as Madhudvisa has invited me to come there during February month. So I shall be in Calcutta for nine days, that means I want to speak at nine different programs in various parts of Calcutta city. So you try to arrange some big big speaking programs in various places of the city, all of them being well-advertised and attended by respectable and sober men. Of course, we can talk to any class of men, but I want to speak especially to large numbers of the higher-class or respectable and sober class of men of Calcutta. I will speak in Bengali, Hindi, or English, whatever language is required. So you may arrange the programs immediately in the various places, such as the Bar Association, the Chamber of Commerce, the Stock Exchange, the Royal Asiatic Society, University Institute, Ramakrishna Cultural Institute, YMCA, Govinda Bhavan, Madan Mohan's Temple, Gaudiya Math, Jalan's Ramchandra Temple, like that. Or if there is any Mohammedan or Christian association, we are universal spiritual culture, we can speak to these people also. Or in the Bora Bazar, there is the Marwari Association, or in Bagh Bazar there is Navavrindaban. Also, there is some cultural institution of Birla in Ballyganj and other places. Or there are many halls like the Royal Theater, and other theatres, many temples also, there is the Royal Exchange, like that. So I am prepared to speak every night for nine nights while I am at Calcutta. Make big propaganda and let me inform the respectable men of my birthplace city what we are doing all over the world on behalf of Lord Caitanya Mahaprabhu, and let us see if they will respond for helping us push on this Krsna Consciousness movement more and more.

I have heard one rumor from Gargamuni that Kanupriya and Hayagriva are smoking ganja. In that case, Hayagriva should be asked to leave for U.S.A. immediately to sit down in New Vrndavana and do what he likes. But he is big leader, and if it is common knowledge that he is using such intoxicants, the others will follow his example and there will be havoc throughout the society. That would be a catastrophe. Therefore I am enclosing one letter to Hayagriva and I am ordering him to return to New Vrndavana immediately and not to become misled himself and thus mislead everyone else. As for Kanupriya, if he returns to the U.S.A. he will not stop this nasty habit and it will be worse if he goes there than if he remains in India with his family. So he may remain wherever he likes in India, but he must live separately from the devotees, and if he continues this thing he may be requested not to associate with any of our devotees further.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Cyavana

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Bombay 29 December, 1972

72-12-29

Nairobi

My dear Cyavana,

Please accept my blessings. I am in due receipt of your letter dated December 15, 1972, and I note that you have returned from another successful preaching mission in distant parts of Africa. I am always so much pleased to hear such good news how the traveling preachers are spreading this Krsna Consciousness movement to every nook and corner of the world. Such traveling and preaching activity is the most highly favored by Krsna and He will bless you more and more with the highest understanding and realization of Himself.

Yes, that is correct proposal, you must have a program for getting income which will not depend upon anyone outside of our camp. Of course ultimately we must depend only on Krsna. If He gives us something we shall accept and offer it in His service, if we have nothing, what is the harm, we shall sit under a tree and chant Hare Krsna. But in any case, I do not want you to leave that temple and move to a smaller place. We must keep at least one nice temple of large size in that part of Africa. If we reduce in that way, that will not be good. Rather increase in all ways, that is our program. The moving and preaching work will be your most important business in Africa. There is not much population and the distances are great, so there is, no doubt, great need for several traveling parties to be working simultaneously. But if you keep that place in Nairobi as your base, sending all of the new recruits as you are able to convert them back to the Nairobi temple for getting themselves trained up, what is wrong with that? I think we need at least one big place for training up the new devotees just to the proper highest standard, just as we are doing in Los Angeles, New York, London, and other places. So also in Africa you require one such model center. If you remain only traveling parties, that will be nice for distributing many many books, and for having the sankirtana, but for new devotees that will be too much rigorous and they will not be able to adjust to the constant moving and changing about. That will spoil their chance for developing in their Krsna consciousness from neophyte stage. So keep the Nairobi center always very active, nicely decorated, worship the deities just to the highest standard, making sure that all of the students are rising to attend the mangala aratrika, chanting regularly sixteen rounds, reading books-in this way utilize what Krsna has given us there and develop it for the headquarters building for Africa.

Yes, if anyone agrees to live with us in the temple he must without any exception follow the four rules and regulations, plus the other regulative principles, otherwise he may be asked kindly to leave the temple and live outside. Or he may not be invited to live in the temple until he has agreed and has proven his ability to obey the regulative idea. The point is that we should not be over anxious just to recruit men if they will not be of the best quality. If someone wants to become devotee but he is little weak, never mind he is living outside, he may come regularly to the temple, chant at home and at his work, and offer his foodstuffs always to Krsna, like that, and gradually he will develop the surrendering attitude and accept voluntarily the life of austerity or tapasya which must be practiced in the temple living. Without such voluntary understanding of the principles and agreement to obey them, no one is qualified to live in our temples. Of course if there are one or two instances of falling down, that may be excused, we are not so overly critical, otherwise who would be qualified of any of us to become devotee? So that tolerant attitude must be there to a certain extent, but we must remain also always firm on this point, that the brahmacaris living in the temple shall not disobey the orders of the spiritual master.

One thing is, if both yourself and Brahmananda, the two strong leaders there, are always gone from the temple, who is managing in your absence? That is to be considered. One strong man, if he is very much fixed-up devotee, he can manage everything nicely, even in huge temple with many students. The problem is not the facility itself, rather the ability of the manager there. So immediately get one first-class man to agree to stick to the Nairobi temple and develop it fully, that will be the best solution.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. Mr. G.N. Shah is always writing me for money. What to do with him? ACB

Letter to: Deva Mira

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Bombay 29 December, 1972

72-12-29

Brooklyn

My dear Deva Mira,

Please accept my blessings. I am in due receipt of your letter dated December 12, 1972 and I have noted the contents with great concern. Bali Mardan is my trusted senior disciple, do you think I am a fool to choose him for running on My big New York temple. Rather, if anyone criticizes him, they must be the fool. He has done so much wonderful service and I appreciate him so much. No amount of your foolish words will touch my estimation.

I am stopping in New York by next summer. Meanwhile, I shall request you not to make any disturbance and I shall request Bali Mardan to leave you alone. You must abide by the order of Bali Mardan, you write as Dr. Please let me know what kind of Doctor you are? Have you got any bona fide certificate? Send me the copy of the certificate at once. Please let me know this immediately.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Pusta Krsna

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Bombay 29 December, 1972

72-12-29

Geneva

My dear Pusta Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 27, 1972, and I can very well appreciate your preaching work on European continent, having received very favorable reports from other big leaders there. That is wanted, that all of you will take upon yourselves the responsibility of preaching widely everywhere the message of Lord Caitanya Mahaprabhu. By that responsible commitment to your spiritual master, that is your qualification for getting Krsna's blessing upon you. And only in this way will you be able to make your spiritual progress rapidly. So you are very determined and intelligent boy, you have got a cool head, so I am very much confident that you will be able to render more and more the best service to Krsna and to your spiritual master. That means that you will simply introduce our Krsna Consciousness program anywhere and everywhere, without any compromise or deviation from the highest standard of devotional practice, as chalked out for us by our great predecessors. If you yourself remain always pure, then your preaching will have effect. As soon as there is little impurity, the whole thing will deteriorate and go to hell. So we shall not like to take the credit in that case, therefore I am praying simply that all of you, my advanced disciples, GBC men, sannyasis, temple officers, like that, that all of you will become sober-minded and feeling always very much responsible how the things will go on as I have given them. If you simply do as I am doing, not avoiding anything which may have to be done for pushing on Krsna's movement, remaining always stuck up very tightly to the footsteps of Rupa Gosvami, then without any doubt you will remain always fresh and enthusiastic for working very energetically on Krsna's behalf, without any falldown.

By next spring or summer I shall be coming to London, so I shall be on that side, so if I get opportunity I shall like to see that place, Switzerland, as I have heard that it is the best place in Europe. Anyway, let us see what Krsna desires.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Vaikunthanatha

•

Bombay 29 December, 1972

72-12-29

Bombay

My dear Vaikunthanatha,

Please accept my blessings. Your letter of December 23, 1972, is in hand and I can very well understand your dilemma, it is apparently a common feeling amongst the devotees from your country who come to India for some time. Of course you are educated and trained up in another way, so the style of living as it is found here in India may not be to your liking. That is natural. And if you are also at the same time little sickly, that will aggravate your disappointment. So I have no objection whatever. You may do as you think best. But that is a fact, many good men such as yourself are required here in India to complete the works that are started in various places such as Vrndavana, Mayapur, Hyderabad, Delhi, like that. But this is difficult work, and it will require very strong devotees, who are also healthy. There may not be always the facility for regulative practice of devotional principles as you have found them in your country, therefore since you are adjusted in that way, you have lost your enthusiasm due to irregular habits. Of course, in the more mature stage of Krsna consciousness one is not affected by such conditions of material nature, being always fixed in his idea and determined to push on on Krsna's behalf despite all kinds of unfavorable circumstances, but that stage of mature realization will come later. For the time being, you are having little difficulty, so I think you will require the regulated household life as you are suggesting. But unless the basic determination to become successful in Krsna consciousness is there, any type of occupation or any place where you are serving Krsna will similarly become a source of restlessness and troubling of your mind. Therefore, my advice to you is simply this: that you search out in yourself whether that basic determination and faith in our Krsna consciousness program is strong in you, and whether if, by going here or going there or doing this or doing that, this determination and faith will be enhanced. Sometimes Krsna may put us into some difficulty just to purify us and force us to advance in Krsna consciousness. The devotee should always see his difficulty in this light, that Krsna is so kind upon me for creating this condition of struggling, thus He is relieving me of so many billions of lifetime of sinful reactions by this very insignificant and temporary condition of suffering something. Or if our attachment for Krsna is not yet developed, and there is still attraction for the ordinary life of householder life, together with friends, family, children, working, like that, that is all right, by that process if one contributes something of his income to the preaching work and attends himself with family the temple for the class and kirtana, gradually he will get some enthusiasm and develop his attachment for Krsna. But that is the slow and troublesome way, and I know that you are so intelligent boy, along with your good wife Saradia, so you may do as you like, but it would please me very much if you will dedicate yourself and your wife completely to the preaching work. That is important. Running-on of factories, family, these are ordinary businesses and anyone may do them, any ordinary man, but you are not ordinary man, that I know. My best advice to you is that you do not bother yourself by so many speculative thoughts and thus only aggravate the situation further. But if you are unhealthy with liver infection, that is another thing. So first of all you must get back your healthy condition. For that, living in Europe or America may be better for you, that I do not know. But in any case, remember always that you have now got this golden opportunity of human form of life, and it is not by accident that you have met your spiritual master and have become involved in Krsna's work, therefore remember these things and try to utilize your best intelligence and energy to take advantage of the situation and without any further delay take yourself to the perfectional platform of your life. The activity most recommended by Krsna and Lord Caitanya Mahaprabhu for taking oneself to the perfectional stage in this age of Kali-yuga is this sankirtana or preaching mission. So if you will be able to form yourself into the first-class preacher, that will be best for you and for others also. Your wife may also assist you in your important activities of spreading Krsna consciousness. She is a very nice painter and artist, and she is very sincere and serious also, so you may together utilize your spot-life as preachers of Krsna consciousness, that will be the better occupation. There is no harm for having children, that is no impediment for preaching endeavor. But too much attachment for children, home and work will spoil your opportunity to get very quickly the mature benefit of Krsna consciousness or self-realization.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

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Bombay 31 December, 1972

72-12-31

New York

My dear Bali Mardan,

Please accept my blessings. I am in due receipt of your both letters dated December 21 and 22, 1972, along with the copy of income statement for six months ending November 30, 1972. I am most pleased to note from that income statement that since June your monthly income has doubled and that for six months you have collected $245,000. That is very much astonishing to me, and I can understand from seeing these figures just how much suitable you are for heading up the responsible position of senior man in the

New York temple affairs. That means you have made the most substantial increase in financial status anywhere in our society. Krsna has blessed you with the best business sense. Studying the figures I can see that beginning in the month of September, after we had discussed everything at New Vrndaban at end August, the net savings total has almost tripled each month over the previous highest month's total for August of $8,500. Now December is finished and I think in your country this month is the best month for spending, being the Christmas season, so I shall be anxious to see what was your collection for December and what was your net savings. I note also that your expenses have remained almost constant for so many months, except for the money paid to book fund, which is increasing more and more, so that is the best system: pay to the books fund larger and larger sums, keep other expenses constant as much as possible or reduce. But one thing is, you were spending $900 monthly for deity expenses, and still you are spending $900, so if total income is increasing more than double, why not increase also expense for the deity? We may spend anything and everything for the deity, as long as there is no scarcity, and by that lavish spending to glorify Radha and Krsna, they will become very much pleased upon you and bless you more and more.

So far the Macmillan business, as soon as you have got any information, you may send me. Yes, if it is enhancing our distribution of books to wear warm clothes like coat-pants in winter, I have no objection, you may wear them. Of course we may take money for Krsna using any method of beg, borrow and steal, but more advanced understanding of Krsna consciousness process is that by telling the truth in a very palatable way, that is the most successful system. Your mentioning Bangladesh feeding of refugees, of course we are feeding sometimes the local inhabitants, up to 1,000 persons on some occasions, but there is no organized program of feeding the refugees at Mayapur. In fact, so far I have seen, all the refugees from Nadia District have gone back to Bangladesh, there are no more refugee camps. So it will not be the truth to say to people like that, but I have no objection if they give more hearing such thing. Let them say, who will check us? We may tell any damn thing to induce people to give us money on Krsna's behalf, that is not the point. The point is that by saying lies, the less advanced neophyte devotees may become entangled or disturbed in their minds by it. Of course by their collecting more money and giving to Krsna, He will relieve them of all anxiety of telling lies. But not everyone is able to catch the big fish without themselves becoming wet. I am convinced that if you simply glorify Krsna and our books in the best descriptive manner, that anyone and everyone, no matter even atheist or otherwise, they can be convinced to purchase. Of course that is a great art and not everyone can do it, but gradually by practice of preaching in this way, striving to so much present a wonderful picture of our books to the people, gradually you will master the trick how to do it. Being the senior devotee there, you may give the younger students all good instruction and advice how to do this, but not for any reason shall we decrease the book sales and collection monthly over some small lying about Bangladesh or other things.

Regarding that building in Manhattan, of course we are not very much mad after big buildings, so long there is enough space for our devotees so they may be able to carry on their preaching work, but if you can get such building as you are describing in the midtown area costing between $1-1.6 million, oh, that will be your greatest achievement in Krsna consciousness. Such building being our world headquarters of ISKCON, would facilitate our preaching expansion work all over the world. So far money is concerned, you are saving roundabout $30,000 per month, so go on saving like this, and even it takes a few more months to raise the down payment for such expensive building, never mind, a few months' delay is not much. But the point is that Krsna is now giving freely so much money, why He can't increase that amount more and more? I don't think there will be any difficulty to raise the money for down payment, you will be successful under any circumstance, of that I am certain. But I want to keep my bond of $80,000 to be spent for books for India, that is my final decision.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dhananjaya

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Bombay 31 December, 1972

72-12-31

London

My dear Dhananjaya,

Please accept my blessings. I am in due receipt of your letter dated 28 December 1972 delivered by Latika from London, and I am very happy to hear of all the good news in English and Scottish temples in general. I have heard also from Revatinandana Svami how the things are going there, and his report is also very much encouraging to me. I am especially glad to note that everyone is feeling so much enthusiasm to work very hard in this preaching mission. That enthusiasm must be maintained under all circumstance. That is our price for entering into Krsna's kingdom. And maya is always trying to take away our enthusiasm to serve Krsna, because without enthusiasm everything else is finished.

Therefore Rupa Gosvami has introduced this system of regulative principles which I have taught to you also. These regulative principles, such as rising before 4 a.m. for mangala aratrika, chanting 16 rounds minimum on beads daily, reading books, going for the street sankirtana, preaching to anyone and everyone, offering the prasadam, like that, these principles of devotional service are there to safeguard us from maya's attack by keeping us always enthusiastic. If we strictly observe these principles, we shall remain always enthusiastic. These are the sources and the maintainers of our enthusiasm to serve Krsna. As soon as someone is not following them regularly, it may be certain that his enthusiasm will gradually disappear. Therefore, my request to you is that under any and all circumstances that you yourself shall without fail stick to these principles and make certain that all of the devotees in your charge are also following them strictly.

If new students are coming and they want to live with us in the temple, they must agree before living with us to follow these principles without any exception. Otherwise, it is better for them to live outside and attend the class, aratrika, prasadam, like that, and gradually as they become convinced by their intelligence, they will voluntarily agree to perform the austerity or tapasya of living in the temple. But anyone who lives in the temple must follow all these principles without exception, otherwise they may be asked to live outside.

Of course we work very very hard just to get someone to come to the platform of devotee of Krsna, so we shall not be too much hasty to drive anyone out. Therefore we may forgive once, twice, but more than that we must take other steps. So if any new candidate for devotee comes forward you may test him very thoroughly to understand from him if he is ready to fully accept our strict standard of temple living. Let him understand that it is not an arbitrary or whimsical decision on our parts to become like military camp, rather we are strictly adhering to our devotional principles only so that we may make advancement in Krsna consciousness and be protected from the attack of maya consciousness. They may be thinking that these people are slaves of their strict principles, but we are thinking that the strict principles are slaves to us. Of course, the devotee is always very liberal-minded and tolerant towards everyone, seeing everyone as the part and parcel of Krsna and the pure devotee of Krsna, only seeing that due to maya they have temporarily forgotten their real position. So a devotee is always very understanding if there is some discrepancy behavior on the part of nondevotees, and even some devotees misbehave, he is always very tolerant and understanding. The point is that no one is actually qualified in this material world to approach Krsna, but if he makes the attempt through our inducing him gradually to give his energy to Krsna, by that attempt Krsna will extend his mercy and deliver the fallen soul despite his so many disqualifications. And such person or aspiring devotee, he is to be considered the most exalted of men because he has given his life to Krsna. Bahunam janmanam ante jnanavan mam prapadyate/vasudevah sarvam iti sa mahatma sudurlabhah, after many births and deaths, he who is actually in knowledge surrenders to Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare. [Bg. 7.19]

So you are the leader of London temple, one of the most important temples in the world, so your responsibility is very very immense. But it is also Krsna's blessing upon you. So try to please Him always by understanding the instructions of Krsna as He is giving in Bhagavad-gita, and by that understanding you will be able to manage everything without any difficulty at all. But I think you must be already very much advanced in your understanding of Krsna consciousness, otherwise how so many nice devotees are coming and how there is always such good report from London temple? And I am especially pleased by the newspaper clipping from Edinburgh, they have given very good write-up, just to the points.

So far painting of the deity, it will not be necessary to bring Muralidhara from New York just for that purpose. We should not be so hasty to make such drastic programs. Radha and Krsna are transcendental to such artistic work, they do not depend upon our painting of them for their beauty. But they should be painted as nicely as possible if there is at present some deterioration of the painting. But I think someone is there, either in London or some other place in Europe, who can do the work perfectly well.

Now our first business in London will be to get that new place. I have been informed from Syamasundara. that you are expecting to hear about that Priori at any moment, whether they have accepted our bid or not. But this place or that place, we must get sufficient new place in London to give facility to the preaching work there. I can understand that it is Krsna's desire that we have got that place at Bury Place, it has become world famous due to that location, so try to keep that place also as long as possible. But in order to expand properly all over British Isles we shall require a big big headquarters as you are contemplating. But if there is no solid program for getting the place, simply we are depending upon agents and George to do everything, then we may not be favored by Krsna to get a place very quickly. Better to take the upper hand and begin very energetically attempting to get some place. By our expending energy for Krsna, that is appreciated, not the actual result of our energy. But if there is lack of energy being devoted for some purpose, then everything will be delayed and possibly stopped. Better to seize the iron while the fire is hot, that my Guru Maharaja used to tell me. So George is now convinced of our movement, he will pay, so why the delay and difficulty? I think you should very seriously and with a cool head apply yourself to getting that place or some other place as soon as possible, at least by springtime. Otherwise Krsna may take away this golden opportunity, being disappointed by our lack of enthusiasm and labor. You may inform me from time to time how your search for the new place is progressing more and more.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Gurudasa, Yamuna

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Bombay 31 December, 1972

72-12-31

Vrindaban

My dear Gurudasa and Yamuna,

Please accept my blessings. Your letters of December 23, 1972, are in hand, along with the very nice photos of the Vrndaban work, as well as the balance sheet and account of materials and supplies. I am very very pleased to see the photos how the construction is progressing very rapidly under your expert supervision. It appears that at last something is being done solid work. Now you have promised me that it will be completed by Janmastami next, therefore I am completely relying upon you to fulfill your promise to me. Of course you will have to go quickly before the monsoon by June, but I think by that time there will be sufficient roof to keep everything dry from the rains. If you can construct nice temple in Vrndaban for me in this way, I shall be eternally grateful. Because we are world wide movement of Krsna, and if we do not have any nice place at Vrndaban, then what will be the use? Vrndaban is Krsna's land, and in future so many of our disciples will go there just to see, along with many tourists and other friends, so therefore we must have sufficient place for them. That will be our great contribution.

Now some of our men have met with the Maharaja of Bharatapur here in Bombay, he sent his men to fetch us, and in a bitter mood he requested us immediately to return his idols of silver Radha and Krsna. So let us return them to him, we do not want any ill feeling to be against us. So you may return those deities to him at earliest opportunity, either at Delhi or at Govardhana. He also has requested his book. I do not know which book that is, but he said that Acyutananda has it and he wants it back without delay, so return him.

Regarding the deity at Vrndavana, Malati has just now returned from Jaipur and she has found out one very nice murti of Radha and Krsna more than five feet tall. I want these deities shall be installed in Vrndaban, so Yamuna may make arrangement to go there and see if they are available, what is the cost, and make all program how they shall be transported to Vrndaban, like that. I think these will be just suitable for our Vrndaban temple, and they will save us time also. You may order the Balarama deity to be made also by this Murtiwalla. I think Malati has written you one letter in this connection. And if she gets time, then Yamuna may come also for few days to Bombay pandal, being on this side.

I have inspected the trial balance carefully. Of course I do not know what are the prices and so many other things, but I find one discrepancy which you may please make clear to me. The opening bank balance on December 2 is Rs. 7870.50 and for the month of December I find you have deposited twice, on twelfth instant, one sum of Rs. 2630.00 and Rs. 111.00. So the total come to Rs. 10611.50. So far expenditures are there, there is one check drawn on the 5th instant for Rs. 600, one check drawn on the 12th instant for electrical supplies for Rs. 45, one check drawn on the 14th instant for supplies of Rs. 4665.51, and on the 15th instant one check has been drawn for Rs. 3571.26. Subtracting the expenditures of Rs. 8881.77 from the total bank balance including deposits, or Rs. 10611.50, it comes to Rs. 1727.73 as final balance in bank. But you have declared that your figure for final balance in bank is Rs. 1643.79. That means, according to the figures you have given me, there is discrepancy of about Rs. 85.94. Of course there may be some bank charges, like that, I do not know, or you may have omitted some mention of any other check, but you may inform me why our figures have come out differently.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Revatinandana

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Bombay 31 December, 1972

72-12-31

London

My dear Revatinandana,

Please accept my blessings. Your letter dated December 25, 1972, is in hand and I so much appreciate your nice report about the affairs as you see them in England and Scotland. Yes, I have seen myself that you are perfectly well qualified to defeat all challengers so far our philosophy goes. You are good kirtana man, you can sing and play mrdanga like anything, you are also good cook, you are expert philosopher and preacher, you are in the renounced order of life, having given up all thoughts of wife, family and home, you are determined to assist me by training up so many younger devotees in Krsna consciousness, you have got good ideas how to push on our movement also-in so many ways you are among the best qualified and most appreciated of my disciples. Because you are so much qualified and advanced in Krsna consciousness, therefore Krsna is giving you great strength and pleasure is being derived by you from your working in this way. By this traveling and preaching in the schools, colleges, youth clubs, like that, selling books, this program is very very much appreciated by me, and I think that you are accomplishing more good preaching result than anyone. Yes, let the good men go with you to preach all over England, and the less advanced devotees may stay at the London temple and become trained up to the point of becoming experts and then they also may go out for preaching in traveling party. And I think if you continue as you are doing in this traveling and preaching program in British Isles that very soon the entire population of that place will become our good devotees of Krsna. I am very much pleased upon you for your working and helping me in this way. It is the highest achievement of this human form of activity.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda n.b. Regarding your question about sufferings of master, you can simply ponder over Lord Christ’s crucification.

Letter to: Sankarasana

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Bombay 31 December, 1972

72-12-31

Miami

My dear Sankarasana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 5, 1972, and I have noted the contents carefully. Regarding your question whether some small lies may be said in order to sell our books, I have already replied to Bai Mardan on that point and a copy of his letter is enclosed herewith. But that kind of lie, as you have given example of the apartment manager, telling him that ”Yes, we have gotten permission to distribute here,” that kind of lie is not harmful. The highest development of Krsna consciousness understanding will be when you are able to give anyone the truth but in such a manner that they will respond in a positive way. If people like to contribute by hearing such things, there is no harm, that is just to induce him to purchase. Some of my godbrothers, I can remember, when we used to go out for begging some contribution from some big man, they used to say that my Guru Maharaja had lived for 12 years in the forest in solitary place, living only on the tulasi leaves. I could scarcely stop from laughing when I heard such story, but it was effective to get the money and give to our Guru Maharaja, and he was pleased by our gift. So the idea is not what you are saying, so much as how you say it. If you understand this properly, then you may be able to say the truth at all times in the most palatable way, according to the situation and the type of hearer. To perfect this art, that takes practice, so practice preaching from this understanding and gradually you will develop it more and more. But we should never steal anything like money, food, water, gasoline, just to enhance our service to Krsna. That is too much dangerous, and if we are caught then all of our work is finished. Just like in India recently, this Balyogi Guru Maharajaji was detected by the customs authorities attempting to smuggle some small items into India. By this one tiny incident his entire effort for preaching, even he his rascal number one and his preaching is nonsense, even so the example is there, his work is now ruined and he is practically finished as the government will not grant him passport to leave India. So we shall always be careful to avoid any kind of jeopardizing our high standing in the society by some foolish and small act of illegal stealing.

So far your difficulty for controlling the sex urge, my advice in that connection is that the more you become Krsna conscious, that sex urge can be checked. That is the only way for checking the sex urge. First thing is, you have made promise when you took initiation that there will be no illicit sex connection. If still you are unable to fulfill that promise to your spiritual master, then what is the use of calling yourself devotee and disciple? That is simply pretending. So you should think like this, that I have promised my spiritual master this, now I must obey him without any exception, otherwise I have no business calling myself his disciple. That will be your austerity or tapasya for forcing you to make very rapid advancement in Krsna conscious understanding. Without tapasya there is no question of making advancement. So if still the material nature is so much attractive to you that you are unable to sacrifice things in this way, then better you give up the whole thing and do as you like outside. But if you want to call yourself devotee and serve Krsna in that capacity, then you must avoid these four basic principle restrictions under all circumstances, without any exceptions. Of course once, twice, Krsna may excuse, that is not very difficult, but more than that it will become very difficult for Krsna to excuse you and there is great risk that everything will be lost despite all of your time and effort spent.

You have got some desire to become a famous preacher and famous Vaisnava singer and also jagad-guru. This is a spiritual desire, so it is not like any material desire and it is all right to desire for Krsna in this way. but great Vaisnava or famous Vaisnava means that you have no sex desire. Whether you can be like that? First of all you be like that, without any sex desire, then you think famous Vaisnava. Vaisnava means he has no material desire, what to speak of sex desire. All material desires become zero, even he has no desire for jnana, karma, like that.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

1973 Correspondence

January

Letter to: Hamsaduta

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Bombay 2 January, 1973

73-01-02

Heidelberg, West Germany

My dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter Dec. 19, 1972, and I have not yet received the sample copy of Bhagavad-gita in German language. But I think each book will cost you about $1.50, so that is not too much for such nicely printed and bound book with color plates. I know that the German printing and bookmaking is always the first class, so if you are satisfied then you may go ahead with printing as you have arranged. That is a very great step of progress in spreading this Krsna Consciousness to the German people. Krsna Consciousness movement rests upon the words of Krsna, so if people can read for themselves what Krsna is saying, then they shall understand our movement. Otherwise it will be very difficult to convince them. So you have done the right thing, printing Bhagavad-gita in German language, and I very much appreciate that you have done this great service.

Now you appear little restless, I know that is your nature, you like to do big things and you are very capable and intelligent young man for executing tremendous tasks on behalf of Krsna. But I think that you have got a huge field of endeavor in the German speaking countries and other countries of Scandinavia, Communist countries and other places like that. Now work very vigorously to develop these places, that is your great task at hand. You needn’t look further to find some big challenge. The challenge is very near at hand. That means developing and expanding along the lines as you have begun. Of course we are not ever very much anxious to repeat the same activity many times, that is the nature of the living entity, that he seeks to enjoy varieties of flavors. But mature understanding of activity means to take it as our occupational duty. That is to say, suppose I am established as good carpenter, then it will be foolish if after some time I am thinking, ”Oh, I have done this cutting of woods so many times, now it is becoming boring and uninteresting, therefore let me become a doctor,” no. That is not recommended by Krsna, neither is it common sense. Occupational duty means to stick with one type of occupation which is just suitable for me, considering that it is my duty, therefore I am throughout my life obligated to perform it to the best of my ability. This is mature understanding of occupation. That means I must not leave it even for so-called good cause, just like Arjuna wanted to stop his fighting activity just to avoid killing so many of his kinsmen, cousin brothers, and other friends. So we are preachers on behalf of Lord Krsna, that is our occupational duty, we haven’t got to search any further some new challenge or change our engagement. No, that has been already settled up. Now best thing will be to develop more and more what we have begun. I have built the skeleton of the building, but there is so much more work remaining before us. The GBC men are there, the world is divided into 12 zones for gradual development by these, my chosen right hand men. So however you manage it, that you know best, my only point is that I do not like to see you become discouraged as you are indicating, because there is no actual cause for such discouragement.* Rather there is all encouraging prospects ahead. Now you have started something tangible and solid in German-speaking countries, you are printing books, magazines, and distributing them widely, collecting huge funds, now the work is just beginning. So you have got a little facility now, utilize this opportunity to take advantage of Krsna’s favoring you in this way. Consider that each day shall be a new challenge for you to push on Krsna Consciousness movement within your range of managing. But I think that you are developing things nicely already, you are one of my senior disciples, and you know these things already, only you are little humble so you have said like that. Yes, even the devotee doesn’t care a pinch for even Lord

Brahma, Lord Siva, like that, because devotees are the most exalted personalities as the servants of Krsna, still they think themselves lower than everyone, and that humble attitude is their credit. What credit is there for someone who is himself actually lower than everyone but claims that he is better than everyone, or even he may claim that he is lower than everyone, still what is his credit? But the devotee, being the topmost grade of living entity, when he gives all credit to others and takes nothing credit for himself, that is his credit. Thank you, along with your good wife Himavati, for helping me in this way.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda *Whenever you feel some discouragement, please immediately come to me and live with me for some time.

Letter to: Tejiyas

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Bombay 2 January, 1973

73-01-02

New Delhi

My dear Tejiyas,

Please accept my blessings. Your letter dated 21 September 1972 is in hand and I am especially glad to note that you have got that apartment in Bengali Market, Babar Road. Now you have got facility for spreading Krsna consciousness in Delhi, and I know that you are very sincere and serious preacher, therefore Krsna has given you to utilize on His behalf. You have mentioned one life member meeting and some queen is helping, but I do not understand what queen that is or what is that life member meeting. You may please inform me everything in connection with the Delhi business, I am always anxious to hear from you. I think that they have sent you books from Bombay so now you distribute them as profusely as possible and make also life members, as many as possible. I am informed there are many so-called hippies staying at Delhi, so you try to recruit some of these men or other local men to assist you there. Your description of struggling is to be understood as the mercy of Krsna, and when He is satisfied by your giving energy in this way just to please Him despite all conditions of difficulty, then you need not worry for money, there will be sufficient and more.

I am including herewith one letter to the Minister of Home Affairs. You present him with a full set of our books, including Bhagavatam, Bhagavad-gita, like that, and give him also my letter. Try to present them personally to him. Actually you may take this opportunity of being situated at Delhi to make every Parliamentary member our life member also. You can get the list of addresses and systematically approach each and every member of Parliament to become our member also. So many big big lawyers, doctors, government ministers, professional men are there in Delhi, I think more than any other city of India, and they are all intelligent men, they can be easily recruited for life member by simply showing the books and requesting them to kindly help us in this way. So make many, many life members amongst this class of men, that will be your great contribution. Whether there were any news clippings on the Parliamentary proceedings that you sent me?

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhavananda

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Bombay 3 January, 1973

73-01-03

Calcutta

My dear Bhavananda,

Please accept my blessings. Your letter dated December 29, 1972, is in hand, and I am especially pleased to hear that our Tarun Babu is now little more inclined and coming daily to the Calcutta temple. That will be a great occasion, as he has suggested us, to lead the sankirtana party of two lacs of men through Calcutta on Lord Caitanya's appearance day. So on the 18th March, Lord Caitanya's appearance date, everyone shall rest and chant in the temple. So Tarun Babu can arrange to take us early morning from Mayapur to Calcutta, then on that day, 18th March, we shall have our big Calcutta sankirtana procession, and on that same evening or the following morning the bus may return to Mayapur and we shall conduct big Utsava. Tarun Babu and C. L. Bajoria and all big life members can come and stay with us at Mayapur for Utsava.

Now diligently and tactfully handle this matter, it is a very very good sign that our Tarun Babu and Mr. Bajoria are working together and promising to raise Rs. 2 lacs for Mayapur. If this is actually collected, then at least 5 lacs more can be collected just by advertising their 2 lacs collection.

So far the money transferred from Calcutta to Bombay, as much money as can be arranged from the Building Fund can be immediately returned to Calcutta. But I think there is only roundabout Rs. 10,000 in the Building Fund in Bombay, although there are two Building Fund accounts here and I do not know how much is there in the other Building Fund account. Most of the money collected in India has been deposited in my Bhaktivedanta Book Trust fund for printing and purchasing books for distribution in India. Actually, our main business in this country shall be to distribute our books profusely. Mayapur, Vrindaban, these temples shall be utilized for the most part by foreigners. So far the work in India of spreading Krsna consciousness, there are already millions of temples, so what shall our two more temples accomplish for spreading Krsna consciousness? They are meant for the foreigners and big life members. But our emphasis for preaching work will be on these books. Just as I introduced this life membership program based entirely on books, so you and other leaders here in India meet together or correspond frequently to devise more and more methods for introducing our literatures to the Indian public. That is the most important business.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Prabhavisnu

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Bombay 3 January, 1973
73-01-03
London
My dear Prabha Visnu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 1, 1973, and I am very glad to hear from you the wonderful news of travelling party in England. I think the people of that place are becoming more and more inclined for this Krishna Consciousness movement, they are inviting you to stay at their houses, they are taking books, becoming sometimes devotees- all of these are very encouraging signs to me. If you simply go on in this way, stopping in every village and city of England-Scotland, or if there are other places like Ireland, simply stop for some time, distribute books and hold Sankirtana procession, answer their questions, give some leaflets or small informations freely, distribute prasadam wherever possible, at least some small thing, and if there is genuine interest being shown, then request the townspeople to arrange some engagements for speaking in their schools, or in someone's home, or a hall, like that. In this way remain always without anxiety for destination and comfortable situations, always relying only on the mercy of Krishna for your plan, just go on preaching His message and selling His books, wherever there is interest. We shall not waste time if there is no interest or if the people are unfriendly, there are so many places to go. But I understand from your letter that practically everyone is taking some interest. That means you are presenting the thing in a very nice manner, they can detect that here are some persons who are actually sincere and nice, let me hear them, let me purchase one book. So I can understand that it is not an easy matter to travel extensively over long periods of time without proper food, rest, and sometimes it must be very cold there also, and still, because you are getting so much enjoyment, spiritual enjoyment, from it, it seems like play to you. That is advanced stage of spiritual life, never attained by even the greatest yogis and so-called jyanis. But let any man see our devotees working so hard for Krishna, then let anyone say that they are not better than any millions of so-called yogis and transcendentalists, that is my challenge! Because you are rightly understanding through your personal realization this philosophy of Krishna Consciousness, therefore in such a short time you have surpassed all the stages of yoga processes to come to the highest point of surrendering to Krishna. That I can very much appreciate, thank you very much for helping me in this way.

Hoping this meets you and the other men of your party in the best of health and spirits.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Madhukara

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Bombay 4 January, 1973
73-01-04
St. Louis
My dear Madhukara,

I beg to acknowledge receipt of your letter dated December 22, 1972, and I have noted the contents with care. For these questions arising between married husband and wife, you are requesting me to leave your wife and take the vanaprastha order of life, for these questions you must consult with and take permission from presidents and GBC. Yes, I know your wife Lilasakti, and I know that she is very serious and advanced disciple. But now you are married to her, there is some obligation according to our Krsna consciousness or Vedic system. These things cannot be taken so lightly, otherwise the whole thing will become a farce. Simply get married without considering what is the serious nature of married life, then if there is little disturbance, or if I do not like my wife or my husband, let me go away, everyone else is doing like that. So in this way the whole thing is becoming a farce. You say that your "association together was hindering your advancement." But Krsna consciousness marriage system should not be taken in that way, that if there is any botheration that means something is hindering my spiritual progress, no. Once it is adopted, the grhastha life, even it may be troublesome at times, it must be fulfilled as my occupational duty. Of course, it is better to remain unmarried, celibate. But so many women are coming, we cannot reject them. If someone comes to Krsna it is our duty to give them protection. Krsna has informed us in Bhagavad-gita that even women and sudras and others inferior class of men can take refuge in Him. So the problem is there, the women must have a husband to give protection. Of course, if the women can remain unmarried, and if there is suitable arrangement for the temple to protect them, just like in the Christian Church there is nunnery for systematic program of engaging the ladies and protecting them, that is also nice. But if there is sex desire, how to control it? Women are normally very lusty, more lusty than men, and they are weaker sex, it is difficult for them to make spiritual advancement without the help of husband. For so many reasons, our women must have husband. That's all right, but if once they have got a husband he goes away so quickly, that will not be very much happy for them.

Now I do not know the situation in your particular case, I am simply giving you the general policy or background understanding. We should never think of our so-called advancement as being conditioned by or dependent upon some set of material circumstances such as marriage, vanaprastha, or this or that. Mature understanding of Krsna consciousness means that whatever condition of life I am in at present, that is Krsna's special mercy upon me, therefore let me take advantage in the best way possible to spread this Krsna consciousness movement and conduct my spiritual master's mission. If I consider my own personal progress or happiness or any other thing personal, that is material consideration. If there was unhappy adjustment for becoming married, why you got married at all? Whatever is done, is done, that is a fact, but I am only pointing out that once before you did something without proper study of your real responsibility, now you are contemplating again some drastic action in a similar manner. Therefore consider it carefully in this light. There is one verse from Bhagavad-gita: yasman nodvijate loko lokan nodvijate ca yah/harsamarsa-bhayodvegair mukto yah sa ca me priyah, ”He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.” (12.15) One mistake of judgment often made by the neophyte devotees is that any time there is some disturbance or some difficulty they are considering that the conditions or the external circumstances under which the difficulty took place are the cause of the difficulty itself. That is not the fact. In this material world there is always some difficulty, no matter in this situation or that situation. Therefore simply by changing my status of occupation or my status of life, that will not help anything. Because the real fact is that if there is any difficulty with others, that is my lack of Krsna consciousness, not theirs. Is this clear? Krsna says that His dearest devotee is one who does not put others into difficulty, in fact, who puts no one other into difficulty. So try to judge the matter on these points, whether or not you are putting either your wife or yourself into some difficulty. The right understanding of Bhagavad-gita is Arjuna’s understanding. In other words, Arjuna came to the conclusion that he must perform his occupational duty, not as a material obligation, for reasons of wife, family, friends, reputation, professional integrity, like that-no. Rather he must conduct the functions of his station of life only as a devotional service performed for Krsna. That means that devotional service is what is important, not my occupational duty. But it does not mean that because occupation duty is not the real consideration, that I should give it up and do something else, thinking that devotional service may be carried on under whatever circumstances which I may whimsically decide. Krsna recommended Arjuna to remain as he was, not to disrupt the order of society and go against his own nature just for convenience sake. Our occupational duty is not arbitrary, that means once we have taken up some field of action, if we are advanced in our understanding, then we shall not change it for another. Rather our devotion is the important factor, so what does it matter what I am doing so long my work and energy are completely devoted to Krsna? Just like Krsna, He is the Supreme Personality of Godhead, He has no work, neither He has anything to do, still He comes here to teach us this lesson. He accepts not only His occupational duty as cowherd boy, royal prince, but also He accepts married life, He enters politics, He is philosopher, He is even chariot driver during a great battle, He does not give example of Himself avoiding His occupational duty. So if Krsna Himself is exhibiting by His own conduct what is the perfection of existence, then we should heed such example if we are intelligent. Even supposing there is wife at home, with children, that does not matter, that is no hindrance to our spiritual life. And once we have accepted these things, occupational duties, we should not lightly give them up. That is the point. Of course, our occupational duty is as preachers of Krsna consciousness. So we must stick to that business under all circumstances, that is the main thing. Therefore married, unmarried, divorced, whatever condition of life, my preaching mission does not depend on these things. The varnasrama-dharma system is scientifically arranged by Krsna to provide facility for delivering the fallen souls back to home, back to Godhead. And if we make a mockery of this system by whimsically disrupting the order, that we must consider. That will not be a very good example if so many young boys and girls so casually become married and then go away from each other, and the wife is little unhappy, the husband is neglecting her in so many ways, like that. If we set this example, then how the thing will go on properly? Householder life means wife, children, home, these things are understood by everyone, why our devotees have taken it as something different? They simply have some sex desire, get themselves married, and when the mater does not fulfill their expectations, immediately there is separation-these things are just like material activities, prostitution. The wife is left without husband, and sometimes there is child to be raised, in so many ways the proposition that you, and some others also, are making becomes distasteful. We cannot expect that our temples will become places of shelter for so many widows and rejected wives, that will be a great burden and we shall become the laughingstock in the society. There will be unwanted progeny also. And there will be illicit sex life, that we are seeing already. And being the weaker sex, women require to have a husband who is strong in Krsna consciousness so that they may take advantage and make progress by sticking tightly to his feet. If their husband goes away from them, what will they do? So many instances are already there in our Society, so many frustrated girls and boys.

So I have introduced this marriage system in your Western countries because there is custom of freely intermingling male and female. Therefore marriage required just to engage the boys and girls in devotional service, never mind distinction of living status. But our marriage system is little different than in your country, we do not sanction the policy of quick divorce. We are supposed to take husband or wife as eternal companion or assistant in Krsna consciousness service, and there is promise never to separate. Of course if there is any instance of very advanced disciples, married couple, and they have agreed that the husband shall now take sannyasa or renounced order of life, being mutually very happy by that arrangement, then there is ground for such separation. But even in those cases there is no question of separation, the husband, even he is sannyasa, he must be certain his wife will be taken care of nicely and protected in his absence. Now so many cases are there of unhappiness by the wife who has been abandoned by her husband against her wishes. So how can I sanction such thing? I want to avoid setting any bad example for future generations, therefore I am so much cautiously considering your request. But if it becomes so easy for me to get married and then leave my wife, under excuse of married life being an impediment to my own spiritual progress, that will not be very good at all. That is misunderstanding of what is advancement in spiritual life. Occupational duty must be there, either this one or that one, but once I am engaged in something occupational duty, then I should not change that or give it up, that is the worst mistake. Devotional service is not bound up by such designations. Therefore once I have chosen, it is better to stick in that way and develop my devotional attitude into full-blown love of Godhead. That is Arjuna’s understanding.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Subrata Lahiri

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Bombay 4 January, 1973

My dear Subrata Lahiri,

Please accept my greetings and blessings. I have received your letter and I very much appreciate your kind sentiments. It appears that you are an intelligent man because you approach submissively and not to argue. In your letter you mention Bhagavad-gita. Actually the whole purpose of Bhagavad-gita is to revive our sanatana-dharma, which is the eternal occupation of the living entity. Sanatana-dharma does not refer to any sectarian process or religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. The English word ”religion” is a little different from sanatana-dharma. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but sanatana-dharma refers to that activity which cannot be changed. Man professes to be a Hindu, Muslim, Christian, Buddhist or any other sect. Such designations are not sanatana-dharma. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu, or a Christian may change his faith and so on. But in all circumstances the change of religious faith does not effect the eternal occupation of rendering service to others. Thus, to profess a particular type of sect is not to profess one's sanatana-dharma. The rendering of service is sanatana-dharma.

Factually we are related to the Supreme Lord in service. The Supreme Lord is the supreme enjoyer, and we living entities are His servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, we become happy. We cannot become happy otherwise. It is not possible to be happy independently, just as no one part of the body can be happy without cooperating with the stomach. It is not possible for the living entity to be happy without rendering transcendental loving service unto the Supreme Lord, Krishna.

I will be staying in Calcutta from January 23, until the end of the month. If it is possible you may stop in and see me. I am looking forward to hear from you in the future.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdb

Letter to: Dhruvananda

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Bombay 4 January, 1973

73-01-04

My Dear Dhruvananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 17, 1972, and I have noted the contents with care. You have asked me several questions about the deity worship in Los Angeles, so I shall answer them one after another: Your first question, shall Srimati Radharani's feet be showing, the answer is no, they should never be seen. Krsna's feet, however, should be showing.

I do not know when I have said to anyone that Krsna should not wear anything black color, nor I know where I have given any permission to wear black color, but there is no harm if sometimes Krsna dresses something black. Sometimes in Vrndavana they dress Him in black.

Yes, the leaves of Srimati Tulasi Devi may be offered to all Visnu-tattva expansions of Krsna, including Nityananda and Balarama.

You may dress Lord Caitanya in the standard way, main things is do it nicely, don't make it funny. In your Western countries Lord Caitanya should be entirely covered, He should not appear bare-chested.

Why you are pouring water over the head of Radha and Krsna deities? Big deities should not be bathed in this way, using water or other things. Rather they are bathed daily by mantra, do you not know these things? Under no circumstances shall we bathe the Jagannatha deities with anything water or liquid, they should be bathed with mantra also. Now you are asking if Lord Jagannatha carries flute? Why this nonsense question? You are asking me so many concoctions and manufactured nonsense. Don't bother my head in this way any more. From now on unless I order you do something change or in addition, go on with the usual standard way. You manufacture ideas and then I have to waste my time. I have given you everything already, there is no need for you to add anything or change anything. Why you are asking these things? Who has given you such freedom? Pujari should operate entirely under the supervision of temple president and GBC, not independently. The greatest danger to our movement will come when we manufacture and create our own process for worshiping the deities. So don't ask any more new questions, whatever is going on, follow it just to the exact standard as I have given you, that's all.

[PAGE MISSING]

Letter to: Dinatarini

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Bombay 4 January, 1973

73-01-04

Dallas

My dear Dinatarini Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter from Dallas School dated December 26, 1972, along with examples of the children's classwork. Thank you very much for allowing me to see the nice progress being made by our future preachers. I think everything is going on there nicely, and the children are learning in the proper line. So far geography and history are concerned, you may teach geography as it is, there is no harm to getting knowledge about our material earth planet, even up to learning all of the countries and places, names, landscape, production, natural resources, climates, oceans, deserts, everything should be there. Krsna Consciousness devotees shall not be known as fools. All of you nice boys and girls have had that kind of education, and you are preaching now Krsna consciousness in its pure form, so there is no hindrance for learning such things, just as you have also learned them as child. So teach them in this way, exactly as you have also been taught geography, history and other things. So far history is concerned, we shall not teach the history as Darwin has given, but there is no harm to learn what is the history of your country, just like Washington was the first president, and after him came so-and-so, like that. If the modern historians have altered the story of history to fit their own view of things, that can be avoided, anything like opinion and speculation, but the bare facts as much as we know them may be learned by the young children, there is no harm.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: George

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Bombay 4 January, 1973
73-01-04
London
My dear George,

Please accept my blessings. I was informed by some of my disciples at London, namely, Dhananjaya, Jaya Hari, Revatinandana Swami and others, that you so kindly have sent your car and drive to our place filled-up with fruits and flowers to offer to Radha and Krishna on the Disappearance day of my Guru Maharaja, Srila Bhaktisiddhanta Sarasvati Thakura. I am so much pleased that you have thought of Him in that way, thank you very much. Surely you will become blessed by Him more and more.

Yes, if one simply comes to that platform of spontaneous love for the spiritual master, then very quickly he will get love of God, or Krishna, and his all hankerings and lamentations of life will be finished. That is the process. Just like when two friends meet and, if the friend is also with his dog, the gentleman pats his dog first, is it not? So the friend becomes automatically pleased, his dog being patted. I have seen it in your country sometimes when I used to walk in the Regents Park early mornings. So it is like that, the spiritual master is the pet dog of Krishna, and if he is pleased so Krishna is also pleased. That is the process.

I can understand by your activities that you are making good spiritual progress, by Krishna's grace. That is very good news to me. It is not by accident that you are coming gradually to the right point, neither it is very common thing, no:

bahunam janmanam ante jnanavan mam prapadyate vasudevah sarvam iti sa mahatma sudurlabhah [Bg. 7.19]

"After many births and deaths, he who is actually wise surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Mahatma means great soul, and such great soul is sudurlabhah, very rare. Great soul does not mean politician, or scholar, or so-called yogi, or any other so-called big, big man, famous musician, or scientist, or anything like that. No, great soul is one who understands that Vasudevah, Krishna, is the cause of all causes and all that is, and then surrenders unto Him. You are doing that, therefore I say that you are great soul, not because you have got some material name, fame or wealth. But that will vanish at the time of your death, so what good it is? But because you are serving Krishna in devotional loving mood, therefore I say great soul. There is one Bengali proverb that the person who is actually famous is the Devotee who is known by all other Devotees to be great.

So that surrendering to Krishna, that is great soul. Now you may enquire, what is that surrendering? Surrendering to Krishna means to try to please Him only, by our serving mood. Just like if I want to please you, or someone else, they will appreciate me by my serving their desires, that will give them pleasure. So if we want to please Krishna, He is kind enough to give us the formula how to please Him in Bhagavad-Gita, so if we are intelligent we shall follow the instructions and orders of Krishna as He gives them, that is pleasing Krishna, that is surrender. If I say, Yes, I like rasagulas, I like this type of incense, I like this and that-so if you bring me rasagulas, that incense, like that, that will be pleasing to me, will it not? But Krishna is not so rascal as me, He wants only little flower, some water, that's all, but main thing He wants is our devotion, nothing more:

manmana bhava mad-bhakto mad-yaji mam namaskuru mam evaisyasi satyam te pratijane priyo'si me. [Bg. 18.65]

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." So to become the friend and the devotee of Krishna, that is required. Just become the pet dog, that is surrender.

What is that friendship? At the end of 12th Chapter of Gita Krishna describes that the person "who is very dear to Him, or His best friend, is one who is not envious but is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me . . . He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress . . . A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result . . . One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things . . . One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service . . ." such person is described by Krishna as "very dear to Me."

But even more dear than such devotee who is dear to Krishna, one who is "very, very dear to Me," is "He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal," and also "one who explains the supreme secret to the devotees," . . or one who is preaching the message of Krishna to the devotees everywhere-such person is most highly regarded by Krishna as His best friend and devotee:

na ca tasman manusyesu kascin me priya-krttamah bhavita na ca me tasmad anyah priyataro bhuvi [Bg. 18.69]

"There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

So that will be the supreme perfection of our existence, to come to that point of being best friend, best devotee of Krishna. And how is that? If we become simply engaged in His preaching work, trying with whatever talent or education or experience or material advantages we have got, to spread Krishna Consciousness message all over the world. That is best friend of Krishna, that is Krishna's pet dog.

So I am pet dog of my Guru Maharaja, and you have helped him so nicely to push on the message of Lord Krishna or Krishna Consciousness Movement, and I am very much pleased by your serious and sincere attitude, so you will get all the full blessings of my Guru Maharaja, that you may know for certain. And if you have ever got any questions or difficulties, I am always your humble servant, you may please write to me wherever I am. I have heard that your good wife, Patty is growing Srimate Tulasi devi there at your house with good success. That is another very auspicious sign. The Tulasi, she will not go to live with anyone nondevotee, and because she is growing so profusely, therefore she is giving you her best favor because you are best devotee, that is to be understood. Now go on with your chanting regularly as much as possible, that will protect you from the attack of Maya, without any doubt. Just like if there is sunshine then where is the question of darkness? So Maya cannot remain in the presence of Krishna, therefore we chant always Hare Krishna to become freed from all attachment to Maya. I know you are very intelligent boy, and I like you very much, you are better than my own son, and I am so much pleased that you are displaying gradually more and more the qualities of becoming Krishna's pet dog as described above. If you have got any time, you may kindly write to me, or you are free to come to India to live with me for some time, as you like.

Hoping this meets you and your good wife in the best of health and spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Regarding that house in London, I have not heard from my disciples for some time in that connection, what is the progress. But I have written one letter to Dhananjaya that he should keep in contact with you for getting the place, because you had kindly volunteered to help, so why he has not done anything? My spiritual master used to say me: Strike while the iron is hot, so if we delay the matter too long it may not remain a favorable proposition. Krishna will help, we do not rely on anything non-Krishna, but He will give facility when He sees we want it very, very seriously, working very hard and with great determination to get it, just to be able to serve Him better. Then He will give everything and anything. He is the Supreme Proprietor, Enjoyer and Friend. These three things, if we always remember them, our life will be completely perfect.

ACBS ACBS/sda

Letter to: Jadurani

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Bombay 4 January, 1973

73-01-04

New York

My dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 16, 1972, along with photos from Srimad-Bhagavatam. To answer your questions, "self-deception" means that I know I should have done something, I have knowledge of what I ought to do, and still I don't do it. Just like some of our devotees, we have got certain prohibitions, and everyone knows they will be harmful to me to violate, still they do it, despite everything. It is not like running after a mirage in the desert, thinking something water, that is ignorance, not self-deceit. So I cannot think of any example for your illustration just at this moment, but you have got the idea now what is self-deceit, I think you will be able to draw something nice.

The depiction of Brahma and the destruction of the material worlds is very nice. When Brahma enters into the body of Visnu, that is ultimately, at the ultimate destruction, not in the partial destruction which you are illustrating. So it is all right as you have done it.

So far the picture of three-headed Brahma in the assembly of other Brahmas, I have not seen, so what can I say? Whatever is palatable to everyone, you can do it that way. There is no mention otherwise, so the all Brahmas can be shown four arms. So far the question of all Brahmas riding on swans, at least when they came to offer respects they did not come with swan, they are all standing, they have walked into Krsna's palace. Yes, you may show all Brahmas very big in comparison with three-headed Brahma, otherwise how you can compare the elephant and the mosquito? The picture of my Guru Maharaja is nice.

So far your questions about Lord Jagannatha and Ratha-yatra Festival, the first Ratha-yatra Festival was 5,000 years before, when Krsna and Balarama and Subhadra came from Dvaraka to Kuruksetra. So far the festival at Puri, there is no such history, but it must be more than 3,000 years. At least there is recorded history 2,000 years old, because we see in the Aquarian Gospel that Lord Jesus Christ was attending the Ratha-yatra Festival at Puri. Yes, there was attempt by Radharani to take back Krsna from Kuruksetra to Vrndavana.

I think that answers your questions, so if you have got any more in connection with your work you may feel free to always write to me.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Krsna Gopala

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Bombay 4 January, 1973

73-01-04

Delhi

My dear Krsna Gopala,

Please accept my blessings. Your letter December 30, 1972, is in hand, I have only just now got it, so tomorrow is your Sharadh ceremony of your father, so I do not know if this letter will reach you in time to be of any help in the matter. But for conducting Sharadh ceremony, that should be done in our temple, and feasting should be arranged in the temple. Afterwards, the prasada should be distributed to friends and relatives. Perform kirtana, give lecture and readings, just like our ordinary program. The idea is that in addition we are offering sumptuous prasadam of Visnu to the soul of father and mother. Therefore Visnu's prasada should be distributed in sufficient quantities, not otherwise.

I am very happy to learn from you all of the valuable assistance that you are giving to our Tejyas there at Delhi. He is very sincere boy, along with his good wife, and there is excellent field for our preaching work in Delhi city. So as much as possible you may give him your attention and energy for helping me to push on this Krsna Consciousness movement there. You are householder, and you are teaching your family Krsna consciousness, that is the best example of grhastha model life. So go on in this way, and become the perfect example of grhastha devotee family. I think that you may also assist Tejyas by approaching the big men and professional men like members of Parliament, doctors, lawyers, like that, in your city, and enroll them as our life members. This activity of preaching, along with your daily program as you have given me, that will be sufficient to bring you to the platform of perfection in spiritual life in very short time. Thank you for helping me in this way.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Revatinandana

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Bombay 4 January, 1973

73-01-04

My Dear Revatinandana,

Please accept my blessings. Just now I have received some more requests for giving first initiation from Dhananjaya, and now I am receiving weekly not less than ten to fifteen such requests from new students. So it is becoming very expensive to send so many sets of beads such long distance, and it has become little bothersome for me also, so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. In America Kirtanananda Swami is going that. So now if there are two of you that will give me great relief. Kirtanananda will chant on the beads for new devotees in America, Canada, like that, you can chant on the beads for the European continent new disciples. They shall, of course, still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting. They may continue to send me their letters of request, along the President's recommendation, and I shall give them name and it will be entered by my Secretary in our records, only I will send my letter of reply to you and you will purchase beads there and chant them and send, along with my letter to the new initiates. Is that all right?

I shall continue to deal with the matter of second initiations. The sacred threads do not require so much postage to send airmail.

Letter to: Sama, Sammita

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Bombay 4 January, 1973

73-01-04

Baltimore

My dear Sama and Sammita Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 22, 1972, and I am so glad to hear that you are reopening the Baltimore temple and that you are prepared to stay there your life long for developing it to the highest standard. Yes, I was little disturbed to hear that we had closed down the Baltimore temple before. Baltimore is a very important city of your country and we must maintain our center there at all costs. I can understand by your letter that you are both very serious and sincere devotees of Krsna, husband and wife, so I think that you will have no difficulty in performing your duties there. First business will be to preach widely throughout the city and distribute our books and Krsna Consciousness propaganda. In this way, try to recruit some local men to help you. You are only two persons, therefore big temple with deity worship and so many other things will be impossible to maintain. Therefore if you get a place, simply hold our standard program of kirtana morning and evening, with class, inviting friends and other people that you meet. In this way develop the thing gradually, we are not in very much hurry to get big big house and very comfortable position, no. Our first and foremost business is to spread Krsna Consciousness. So utilize every opportunity that Krsna gives you for preaching His message, that is real meaning of temple management.

Hoping this meets you both in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhutatma

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Bombay 5 January, 1973

73-01-05

San Francisco

My dear Bhutatma,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 18, 1972, forwarded to me here at Bombay. I am very happy to hear from you that everything is going nicely in the San Francisco temple. Upon your recommendation I am very glad to accept the six new students as my duly initiated disciples. Their letter is enclosed herewith. As for chanting on their beads, I have delegated Kirtanananda Swami to chant on the new devotees' beads on my behalf in your country. In Europe, Revatinandana Swami will chant on the new devotees' beads on my behalf. Because it is such long distance, therefore it is very expensive to send beads airmail from here, and there are so many instances of the beads being lost in that way. And I am getting now requests up to 20 or 30 each week, so it is practically becoming impossible for me to chant the beads when I am so far distant.

Therefore the new devotees may send their beads to Kirtanananda in New Vrindaban, and he will chant the beads and send back to them. Is this all right?

Now hold the fire yajna and give also second initiation to Sarvadarsan, Yajnapati, and Hari Ballav. Enclosed please find three sacred threads, duly chanted by me, along with three copies of Gayatri mantra. Now hold the fire yajna for all nine devotees, and for the second initiates teach them how to chant on the finger divisions and play for them the tape of me reciting Gayatri mantra into their right ear.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Dvija Hari

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Bombay 5 January, 1973

73-01-05

Calcutta

My dear Dvija Hari,

Please accept my blessings. Your letter dated January 3, 1973, is in hand, and I am enclosing by way of reply also the letter from Tejiyas and my reply to him. So far your being "ordered" to leave India, that may be an idea which you got from Tejiyas. I do not know what is the situation there, I can only act upon the information which Tejiyas has sent me, namely, that you are causing some disturbance to him and the others. But just yesterday I have got one letter from Tejiyas wherein he reports that you are now improved in your conduct and you are cooperating quite nicely also. So I have no objection if you want stay in India or anyplace, but for your work I think it is better anyway to go to Los Angeles. That is the best place in the world for making film. Harikesa Prabhu has been working in that connection also. He has shown me some film script which appears nice, so if conjointly you are able to do something for Krsna in this way, that will please me very much. I always wanted that there should be a cinema made of Bhagavad-gita, now you are fulfilling my desire in that connection. At any rate we shall discuss further when we meet again in Calcutta in a few days' time.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Bhagavata Maharaja

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Bombay 5 January, 1973

73-01-05

The in-Charge, Sri Bhagavata Maharaja, The Gaudiya Mission, Kali Prasad Cakravarti Lane, Bagh Bazar, Calcutta-3

My dear Bhagavata Maharajaji,

Please accept my humble obeisances. Enclosed please find the original of one card received by me from our God-brother in Chandigarh, wherein he has requested to take another order shipment of our books for selling from the Math at Chandigarh. Similarly, in Bombay, Visakhapatnam, Rajamundhry, and other places all over India, the Sri Caitanya Gaudiya Math institution, which was founded by our beloved Prabhupada, His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura, in so many places they are displaying and selling many, many of our books and magazines. So I am enclosing here-with also one list of our publications. It is not complete however. Since the enclosed list was printed, we have put out also our many other books. So my request to you is that you will consider to stock some of our books in the Bagh Bazar Math as well.

These ISKCON publications are very attractive to the public, they are nicely brought out, printed on the very best presses of America and Japan, and they are translated with commentary just to our line. One of my disciples from my Calcutta ISKCON branch will be calling on you shortly in this connection, and if you are kind upon me in this way, he will give you all facility and stocks for whatever you require.

I shall be myself coming to Calcutta by the 23rd instant of this month, just after we finish our Hare Krsna Festival and Bhagavata Dharma Discourses in the Cross Maidan of Bombay city, from January 12 to January 21, 1973. From Calcutta I will be leaving on February 1 for a one-month preaching tour of my several branches in Djakarta, Indonesia, Australia, New Zealand, Hong Kong, Philippines, and other places in Asia and the South Pacific zone. I shall return to Mayapur by the 1st March for celebrating the appearance day of our Lord Caitanya Mahaprabhu. I shall be staying in our Calcutta temple at 3 Albert Road for about 8 or 9 days, and we shall be lecturing and having kirtana program at various places in Calcutta proper each evening while I am there.

Hoping this meets you in the best of health,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Krsnakatha (Kris Carlson), Anala (Anna Carlson) Riddha (Roger May), Maharddhi (Morley Walkowski), Rohita (Randy Hyndeman), Kala (Carl Mulder)

-

Bombay 5 January, 1973

73-01-05

Vancouver

My dear Sons and Daughters,

Please accept my blessings. Upon the recommendation of Bahudak I have gladly accepted all of you as my duly initiated disciples. You may send your beads to Kirtanananda in New Vrindaban for chanting on them on my behalf. There is no difference if I chant them or he chants them, I have authorized him in that way. I have given you the spiritual names as follows:

Kris Carlson/ KRSNAKATHA DAS ADHIKARI
Anna Carlson/ ANALA DEVI DASI
Roger May/ RIDDHA DAS
Morley Walkowski/ MAHARDDHI DAS
Randy Hyndeman/ ROHITA DAS
Carl Mulder/ KALA DAS

Now my request to all of you is that you very seriously and sincerely stick to the principles of devotional service, and especially observe strictly the four prohibitions, and without fail always chant at least 16 rounds on your beads daily. In this way you will be always happy.

You have now got the golden opportunity of this human form of life, and it is not by accident that you have met your spiritual master, so if you are actually intelligent you will take advantage of Krsna's blessings upon you and go back to home, back to Godhead. The essential point to remember is that by your activity you will please always your spiritual master. That means following the orders and instructions of your spiritual master, and my first instruction to all of my disciples is that they become Krsna conscious devotees themselves and help others to become devotees by spreading this Krsna Consciousness movement all over the world, utilizing their energy however they are best able to do it. In this way, if you keep yourselves always engaged in Krsna's business 24 hours, then you will be freed from all attachment to maya, by Krsna's grace. Just as when the darkness and the light come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krsna. Always remember therefore to chant Hare Krsna, and that will save you in all circumstances, without any doubt.

Hoping this meets you all in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Jagadisa

-

Bombay 5 January, 1973
73-01-05
Toronto
My dear Jagadisa,

Please accept my blessings. I am in due receipt of your letter dated December 14 and 27, 1972, and I have noted the contents carefully. I am especially happy to hear from you about the huge distribution of books in the Canada Zone. That is the most auspicious sign. You are making good progress, that I can understand. As soon as I see that there is such increased book distribution figures, I take that to mean that all other programs are successful as well. I am especially encouraged to note that you have sold 268 of our Bhagavad-gita As It Is in only three weeks' time. That is very very satisfying to me.

Regarding your other points, if there is need for stronger president in Montreal, I have no objection if Sripati leaves that place. Main thing is to have always one strong leader at each temple who can maintain the preaching standard to the highest degree. In this way, if our standard program is maintained just to the standard, automatically there will be enthusiasm and increase of preaching results. But Syamasundara has informed me that Sriman Sripati das is English citizen, so if he will like to return for assisting in his home country? They are mostly young boys in London, and they are opening so many new centers in other places of England, Scotland and Ireland, so if he is not required there, or if he likes, he may go there to help train up the young English boys. That is very much required. That seems better service for him than becoming cook only. At least in England he has got opportunity for active preaching and he may utilize his experience to manage things in some capacity.

I am so much pleased to hear that your Toronto center has become too much crowded. That is a very good sign. Yes, if Krsna Consciousness is there, Krsna means that He is eternally increasing, so I can understand that Radha Gopinatha have very much appreciated their new home at Toronto. Your temple is at present too small for so many devotees, so if there are extra men they can be sent out for opening new centers and for travelling sankirtana parties. New men can be trained up in your Toronto center. When Krsna sees that you are very serious and sincere to serve Him only, you need not have to worry to get a new place, He will help you in that way.

Upon your recommendation, I am very happy to accept the two devotees for second initiation. Now you may hold a fire yajna and give Gayatri mantra to Adyodyapati and Madhuhara. Teach them to chant on the finger divisions and play for them the tape of me reciting Gayatri mantra into the right ear. The fire yajna should be held in the company of devotees only, so long it is restricted to Gayatri mantra initiation only. Two sacred threads, duly chanted by me, along with two copies of Gayatri mantra, are enclosed herewith.

So far the concert of Indian musicians and dancers for raising funds for the new temple, yes you may do that, I have no objection. But the concert should be their own concert, not that we are holding our program and they are appearing on the same program, either as our guests or as our co-performers. No, we shall not appear to the public like performers, we are not performers or musicians or dancers. But if the concert is held as a benefit concert, just like in Bombay we have held one benefit concert, of the Zaveri Sisters, Manipuri Dancing Group and nearly Rs. 100,000 was raised for our Juhu scheme. That will be the proper arrangement. So if you hold the concert in the auditorium and advertise these singers and dancers, that it will be their program, and also that it will be a "Hare Krsna Benefit Show" or something like that, that will be best. Of course, we may also appear and perform kirtana at the opening of the concert, and we will sell our books there, and if there is some opportunity to give also short lecture, that will be nice. But if you do all these other performances of aratrika, a drama, like that, perhaps it will appear like it is our program and not the program of the musicians. If there is confusion, if the public is thinking that we are something show or commercial performers, that will not be proper idea. But if the musicians and dancers want to give one concert and donate the proceeds to us, we shall gladly thank them.

Yes, that is correct, the deities should never be bathed with water or something like that. Always bathe them with the mantra process. Of course the big deities should be bathed daily! Should not the Supreme Personality of Godhead, if He is recommending to us as brahmanas to bathe so many times, should he not also take bath? There is no objection either to applying the jewels to Their bodies with beeswax or to swinging them in the public functions in the temple on Sunday, so long there is very nice jhulan or swing being profusely decorated. Radha and Krsna may be swung in this way, but you may avoid swinging Lord Jagannatha like that. Yes, that will be very nice if your men go to South America for opening some new centers. They may write to me in that connection.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Kirtanananda

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Bombay 5 January, 1973

73-01-05

New Vrndaban

My dear Kirtanananda,

Please accept my blessings. Now I am getting so many requests to take first initiation from temples in your country, and once before I had empowered you to chant the beads on my behalf, so henceforth, as long as I am away from America and Canada, I am requesting all of the temple presidents in that zone of North America and South America to send the beads of the new devotees to you at New Vrndaban. The candidates for new devotees will send me their letters as usual, and I will give them names myself and enter in our records, simply you must chant on their beads and then return to them. Is that clear? Or, if you think it is better arrangement, I think that Bali Mardan has got many many beads in New York which we have sent him from Mayapur, so if you like you may get from him many sets of beads and you may chant them and, whenever requested by my letter only, you may send the new beads directly to the new devotees. Henceforth, then, I shall send copies of my letters of reply to the new devotees, wherever I am in the world, to you, and besides that the new devotees themselves will write to you and send you their beads. Similarly, I have appointed Revatinandana Maharaja in England to chant the beads of the new devotees on European Continent. Otherwise, in other parts of the world, I shall chant them as always.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. How far further construction of New Vrndaban is going on?

Letter to: Ravindra Svarupa

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Bombay 5 January, 1973

73-01-05

[To Ravindra Svarupa]

[PAGE MISSING]

fully, it is very nice. So preach in this way, whatever is palatable to the student class, and give them factual Krsna Consciousness. In this way, try to recruit some men from the student class of men for joining us as future leaders of our Society. If we simply go on expanding and there are no qualified men to lead, then everything will be spoiled eventually. So you have got the best opportunity for this great service to Krsna, and I think that Krsna will send you some very qualified men to take instruction from you. But one thing is, do not spend much time for topics that are not concerned with Krsna Consciousness, neither try to speculate about history and other things. But the way you have described it, your program is nice. So if anyone students are serious to learn Krsna Consciousness from you, give them all help and facility, let them accept gradually by their intelligence. Do not force, but if gradually they understand, they will voluntarily accept the life of tapasya or austerity of Krsna Consciousness movement. In this way, by their voluntary agreement to join and follow strictly, they will assist me in the leading posts to spread on Lord Caitanya's message all over the world.

Regarding your question is it all right to assign the entire sankirtana party for distributing books so that no one will be free for street chanting? Of course we should not understanding the meaning of sankirtana very narrowly, that only chanting and dancing and playing instruments, no, sankirtana means to glorify the Lord in a congregational manner. So if many devotees are going out daily on the streets and public places for distributing our literature, that is also sankirtana, even if there is no one chanting. Hearing and chanting are essential processes for sankirtana. So if someone is hearing us singing on the street, or if he is purchasing one book and if he reads sincerely, these two activities are the same. So if there is any occasion of necessity, if there are not very many men available or if there is prohibition by the municipal authorities, something like that, we may assign everyone for distributing our literatures, there is no loss for that. But it is always better if there are also some devotees chanting loudly on the street. If there is even one man to two men or a small party who are chanting Hare Krishna, that will increase also the book sales. So if there are sufficient men, and if we have got sanction by the authorities, it is always better to have at least a small party chanting along with as many distributers of books as possible.

Hoping this meets you in good health,

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Tejiyas

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Bombay 5 January, 1973

73-01-05

New Delhi

My dear Tejiyas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 1, 1973, and I am very happy to learn from you about all of the progress in Vrndaban and Delhi. You are coming to Bombay very soon, so we will speak at more length when you see me. When you come we shall discuss with Mahamsa and Yasodanandana about the funds for Vrndaban building work. I am very glad to hear that Puranjana has been able to obtain the CCP Certificate for Rs. 2 lakhs. That is very important business. Without books we will make no progress in India, because practically everything we have done so far in this country has rested on these books. So I am very glad to hear that they are selling nicely in Delhi also, now try to tax your brain for finding new ways and better ways for distributing our books widely to the intelligent men of Delhi city.

Yes, when I used to live in Delhi the Americans purchased many copies of my Bhagavatams and they left standing order for any further books which I might publish in future. So you may approach them and they will take minimum 18 copies per volume, as per our former agreement. When you come here you can discuss further with Yadubara all these things, such as the Thompson Press work and other things regarding the books. I have made order from Dai Nippon for 5,000 of each of our big books and 10,000 of each smaller book for distributing in India. We shall henceforward concentrate our full energy in this program of distributing books in India. We shall not be very much concerned any more with properties and big big temples, now we have got our place at Vrndabana and our place at Mayapur, that is sufficient, now let us spend our hard-earned money for printing Krsna's books and distributing widely all over India. If someone steps forward to donate us land or building, that is another thing, but we shall not be very much interested to spend for that.

There are four pillars of a successful business, and that is land, labor, capital and organization. So first is the land. If you get nice land, then everything else will follow. So we have got place, labor, you are gradually getting more, we have got some capital, and we are organized, therefore I see no reason that we shall not be very much successful in India, as we shall be also all over the world.

Regarding Puranjana's going to Vietnam, I think all of the Americans and other Westerners, soldiers, have left that place and now there are only American bombers flying there to drop bombs and go away. So what is the use for one man to go and try for preaching to people of Vietnam? If there is some scope for preaching there, that is a different matter, I shall be very happy to open our ISKCON center there. But I was thinking before that many American soldiers were there, therefore I suggested. So you consider these things carefully, and we shall discuss further when you come here.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hasyakari (Howard Bernd), Rathangapani (Randy Buchert), Varuthapa (Warren Havens), Laksmivan (Lawson Knight), Bhaktavatsala (Barry Butler), Bhaktilila (Linda Butler)

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Bombay, India 9 January, 1973

73-01-09

My Dear Sons and Daughter,

Please accept my blessings. Upon the recommendation of Damodara I have gladly accepted all of you as my duly initiated disciples. Now you may send your beads to Kirtanananda in New Vrindaban for chanting them, as I have empowered him to act on my behalf. Or you may write him and request him to send you new beads, as you arrange. I have given you the spiritual names as follows: Howard Bernd/ HASYAKARI DAS Randy Buchert/ RATHANGAPANI DAS Warren Havens/ VARUTHAPA DAS Lawson Knight/ LAKSMIVAN DAS Barry Butler/ BHAKTAVATSALA DAS Linda Butler/ BHAKTILILA DASI

My request to all of you is that you very seriously stick to the principles of devotional service as you have learned them, and especially observe strictly the four prohibitions and without fail always chant at least 16 rounds on your beads daily. In this way you will be always happy. Now you have got the golden opportunity of this human form of life, and it is not by accident that you have met your spiritual master, so if you are actually intelligent you will stick very tightly to your position of Krsna Consciousness and go back to home, back to Godhead. The essential point to remember is that you should try always to please your spiritual master under every condition. That means to follow his orders and instructions very carefully. My first instruction to all of my disciples is that they should help me spread this Krsna Consciousness movement all over the world, utilizing their energy as best they are able to do it. In this way, keeping yourselves always engaged in Krsna's business 24 hours, you will become free from all attachment to maya by Krsna's grace. Just as when the darkness and the light come together, the darkness cannot stand before the light, so maya cannot remain in the presence of Krsna. Always remember therefore to chant Hare Krsna and that will save you in all circumstances without any doubt.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Damodara

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Bombay, India 9 January, 1973

73-01-09

My Dear Damodara,

Please accept my blessings. Your letter dated December 28, 1972 is in hand and I have noted the contents carefully. Upon your recommendation I am happy to accept the six applicants as my duly initiated disciples, and their letter is enclosed herewith. You may request them to send their beads to Kirtanananda in New Vrndavana for chanting on them on my behalf. I have given that responsibility as it is too costly to send so many beads such great distance by air mail. Now I am getting so many requests for first initiation, therefore I have given that responsibility to Kirtanananda, and Revatinandana will chant on the beads for the European devotees.

I am so glad to understand from you your concern about the managing of our Krsna Consciousness movement. Yes, you are my elder disciple, you are one of the leaders of our Society; therefore, it is your duty to feel always this responsibility for seeing that the things go on properly. So I am very glad to hear that you are taknog so many steps for improving things and spreading Krsna Consciousness more and more to the citizens at large. Main thing is to somehow or other create first quality preachers on Krsna's behalf. So many boys and girls are simply wasting their time in so many frivolous ways, but if we are sincere and serious to attract them to Krsna's fold, very easily we shall be able to persuade them to join us. That means simply let them get a taste of something higher than their present-day sense pleasure. Of course, that will not be so easily done, and that will be your credit for doing it. You have got now good experience, and you are mature, cool-headed and sincere devotee, therefore, I shall expect a very good result from your activity in this way.

Regarding the several smaller temples being dependent upon the central temple of Washington D.C., that is up to you to decide, but so far I am concerned, I have not got much stock in such centralized management or organization. I never wanted that any of my temples shall be dependent upon the other temples. Rather, our main business is to train up men to be self sufficient and competent in many ways to carry on the preaching work, not to make them into specialists or to minimize their responsibility by centralizing everything. If each center must rely upon its own strength to stand, that will be better training ground for the devotees. We must learn how to do all kinds of varieties of engagements on Krsna's service, not that we shall expect anyone else to act for us and thus avoid something ourselves. But for reasons of spreading Krsna Consciousness movement, we may sometimes centralize, just like the books and money for BBT are managed by Karandhara in Los Angles. In that case, for more than one man to be dealing with Dai Nippon, overseeing the general production and financial condition of the books, if that were left for each temple to manage, there would be great difficulty and the books would get neither printed nor paid for nor distributed widely. So in that case, centralized management is preferable. But in the case of new temples, it is better if they must have to struggle a little while to establish themselves in their cities, become familiar with the local city officials and leading citizens, elicit support from all quarters of the city, like that, otherwise these things will be neglected and there will be false dependency upon the outside supplies. This will deteriorate everything. Our purpose of Krsna consciousness movement is to create first class servants of Krsna, that means they know how to do everything.

I am especially encouraged by your increasing the distribution of books. That is our primary business, to sell these transcendental literatures profusely all over the world. And your methods which you have introduced for distributing the books are very much liked by me and approved fully. Whatever we have to do to induce people to take a book, that is nice. We shall judge the thing by its result, not by its means. But at the same time, we must avoid irritating anyone or disappointing anyone later by cheating them or telling big lies which become detected. Your program for approaching their businessmen in their offices is especially liked by me. Now tax your brain to create programs for engaging the wider and wider classes of population in Krsna Consciousness.

So far your ideas about influencing the leaders of society, yes, that must be done. But political power is not in their hands actually, factually speaking. It is the common people who elect the leaders of your country. Therefore we must get the support of the common men. What good is the support of a handful of so-called leaders of society? But, on the other hand, if such leaders of society can be influenced to preach on our behalf, help us to spread Krsna Consciousness in some practical way, that is the best service. But simply supporting, that will not help us. Support of mass of people will help us. But mass of people take direction from their leaders, so if the leaders of present day society can be persuaded of our beneficial working for the human welfare, and if they help us somehow to spread what they have learned from us to the people in general, that is the point to be considered. By going out for sankirtana and selling books to the citizens at large, in this way we are gradually getting the support of everyone, not just a select few. I have heard that during the last election of President in your country that the opposite party to Mr. Nixon was supported by most of the so-called intelligent class of men of your country, but still, what could they do, such high class of men, in comparison with Mr. Nixon? Mr. Nixon has got the support of the common men, therefore he is successful. So life that, we must get the support of the mass of men, and if the leading men can be induced by you to preach on our behalf, then you will be able to speed up the process and actually that is a very great service for Krsna. Spending so much time with upper class citizens to get funds must be judged on this idea, whether their appreciating our movement will have any practical effect in terms of widespread spreading of Krsna Consciousness and preaching to the mass of men? The program, as you have mentioned it, of approaching the professors to introduce our books in their classrooms, that is the right idea. In that way the leading class, just like the professors, if they can be induced to preach on our behalf, just like introducing the books to their students is one form of preaching, if they will do like that, then spending time with them is very, very desirable and effective.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

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India 9 January, 1973

73-01-09

My Dear Ramesvara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1972, and with great happiness I have read your figures of amount of books sold during three-day period, December 22-24, 1972. It is scarcely believable that more than 17,100 books could have been sold by one temple in three days! That indicates to me that people are at last becoming little serious about this Krsna Consciousness movement in your country. Otherwise, why they should buy our books? But they can see that our boys and girls, devotees, are so much sincere and serious to distribute the message of Krsna consciousness, they are at once struck by seeing them and therefore they appreciate and purchase. This is unique in the world. Perhaps we are the only sincere persons on this whole planet. At least our books are not to be seen anywhere else.

So I am so much pleased upon all of the boys and girls in Los Angeles and all over the world who are understanding and appreciating this unique quality of our transcendental literature and voluntarily they are going out to distribute despite all circumstances of difficulty. By this effort alone they are assured to go back to home, back to Godhead. In order to change this materialistic society and prevent them from gliding to hell, first thing is to educate them. All decent men want to give service to humanity, only thing is they do not have information really what is that service. Hospitals, feeding the poor, Red Cross, these are service to the bodies only, not to the man. Service to humanity means jnana. By giving people knowledge, jnana, that is the highest service to humanity. So we are performing the actual welfare work of society by informing everyone through our literatures who is God, who they are, and what is the relationship. In this way everyone who hears our message gets the opportunity to fulfill his actual position as human entity and become delivered from the clutches of maya. So you may understand it that by disseminating our Krsna consciousness propaganda anywhere and everywhere, by selling books, by making publicity, newspapers, television, so many ways there are to spread Krsna consciousness information, you may know it that by utilizing our energy in this way to give everyone access to the Absolute Truth, that is the real understanding of desire to serve humanity.

Understanding is one thing, and practical application of that understanding is another. But as devotees of Krsna, being engaged in the practical work of spreading Krsna consciousness, that is already the highest realization. That's all right, that is our real mission, to deliver the world by preaching Krsna's message to others, but even higher realization, the highest realization, is to save oneself.

Hoping this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Hariprasada

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Bombay 9 January, 1973

73-01-09

Hyderabad

My dear Hariprasadaji,

Please accept my blessings. I am in due receipt of your letters dated December 27, 1972 and January 2, 1973, and I have noted the contents with great care. Now your brother is here with me and I am talking with him daily what we shall do in Hyderabad. So you needn't worry for anything, I shall satisfy you on all points. The plan is being made and Sriniwas has also seen it, and we have been jointly consulting. So some of our best men are coming there by 15th of this month to take up the matters seriously, and they shall bring with them many many books. As soon as they come there, Kesava may immediately return to Bombay for taking charge of some other very important work here in India. I have a big plan for him, so as soon as he can be spared from his work there, if you think it is all right, he may leave immediately before the others arrive.

Yes, your proposal for laying down the foundation stone in March is very much wise. I think by that time there will be sufficient progress made to inaugurate the new temple at that time. I am going to Australia and New Zealand for month of February, but I shall return to Mayapur in early March for celebrating Lord Caitanya's appearance day on 18th March. I am so much appreciating your sincere and determined cooperation for establishing this Hare Krsna movement, not only in Hyderabad, but all over the world. It is not so much important what we actually accomplish by our work, so much as the eagerness to serve Krsna which is behind our working for Him. I can see that you are very, very eager, enthusiastic to serve Krsna in your best capacity, that is your great asset. So long you are so much eager to serve Krsna, without any doubt you will very quickly meet Krsna face to face. Thank you for helping me in this way.

Hoping this meets you and your good family in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Cyavana

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Bombay 9 January, 1973

73-01-09

Nairobi

My dear Cyavana,

Please accept my blessings. Your letter dated January 3, 1973, is in hand and I have noted the contents with much encouragement. Your plan for rotating the chief man at Nairobi Center is nice, provided the sense of authority and continuity is not weakened by so much switching of head men. As long as you are recognized to be the leader of Nairobi Center with full authority in all matters, that is the point. This constantly changing the head man and whimsically dividing the attention is not good. Someone must be there who will stick tightly to the temple and develop it gradually to the highest standard.

So far getting new place, that Sarat Building is nice but we have already purchased our other building for Shs. 200,000. But if we can sell that place to buy the Sarat Building, then it is all right. Whatever is agreed upon between yourself and Brahmananda, I have no objection. Your program for mass wholesale distribution of our propaganda, especially books, throughout Africa, is very much appreciated by me. That is the highest type of activity of human form of life, to distribute Krsna's message profusely as far as it is possible for me to do.

So far Harikrpa marrying that African girl, although the father has told you he has no objection, still, there must be something in writing. And if Brahmananda also agrees, then you may perform the ceremony nicely in our temple.

The term for G. N. Shah's loan is two years, so how he can expect us to pay within one year? This business with Mr. Shah and Damji Devji has been dragging on for years together, now you settle it yourself the best you are able, I do not like to be consulted continuously about the same thing. But he has given the loan for two years, is that in written agreement? If there is written agreement, then how he can expect? At any rate, try to pacify him by paying him something gradually each month, and in that way you must fulfill the terms of your original agreement, by paying him off in two years time.

Regarding the daughters of Sarna, they must be engaged in some service. They may chant, read books, make life members by visiting the ladies of Nairobi, like that, but some service must be there, otherwise sex will come out. Two things are there, Krsna and maya. This sex idea is maya, therefore there must be Krsna's service or there will be another scandal as before. It is nice the girls are coming to the temple, but unless you engage them in some way of serving Krsna, there will be again trouble.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. Your letter dated January 4, 1973, is just now received by me. Yes, we shall be happy to come that side while leaving India sometimes I think in April, and when we come there we shall install the Deities, after consulting with Brahmananda whether you will be able to maintain them properly. You may request Brahmananda to send me his opinion in the matter also. But I think we can install if you both agree. So I am sending Rsi Kumar, Yasodanandana Swami and Gurukrpa Swami from Bombay to Nairobi very soon, they shall reach there by ship, and they will remain with you for the month of February to help you prepare everything and enhance the preaching work amongst the Africans population. By March they may be freed for going to South Africa to arrange things there for my coming there also, after I leave Nairobi. You all big leaders make these arrangements however you think best, by your mutual consultation. But one thing is, you should send the three plane fare-tickets from India, I think we shall be at Delhi at that time, to Nairobi, and then from Nairobi to Johannesburg and other places, for three men including myself. Rsi Kumar has told me they would pay for some portion of the tickets in South Africa. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hayagriva

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Bombay 9 January, 1973

73-01-09

Calcutta

My dear Hayagriva,

Please accept my blessings. Your letter dated January 1, 1973, is in hand, and I have noted the contents with great care. Who tells you not to edit? I have never said. I said to stop this intoxication, but not your editing. You say it is rumor only, but I have heard it several times from other persons. So let it remain as rumor, don't let it be fact. That will give me great hurt. I am also coming to Calcutta soon and we may discuss everything further when I come there. And why you are living with that ganja smoker? He has got his wife and family, so you should separate from him and live in the temple as the others are doing. If there is such complaint against our senior men it does not look well.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Satsvarupa, Hrdayananda

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Bombay 9 January, 1973

73-01-09

Dallas

My dear Satsvarupa and Hrdayananda,

Please accept my blessings. Your letters dated December 25, 1972, are in hand and I am very much encouraged also to see the nice photos you have sent me. Especially I am glad to hear that Mohanananda has returned to Dallas School for taking charge of things there. Yes, he was the original pioneer member of Dallas Temple, so he has returned to develop now everything just to the perfect standard of completion. One thing is, I am requesting that one of my old friends here in Bombay, one Bengali man named Mr. D. C. Chakravorty, may send his three young children to our Gurukula, probably they will be coming there some time next spring. So you may prepare one letter of invitation to Mr. D. C. Chakravorty, c/o Mogul Line Ltd., 16 Bank Street, Fort, Bombay-1, India, wherein you shall certify that his children, namely Basanti Chakravorty, female 9 years old, Somendra Chakravorty, male, 6 years old, and Satindra Chakravorty, male, 6 years old, that these three children have been admitted to our bona fide educational institution at Dallas, Texas, U.S.A., and that you have accepted them to study with you for a period of, let us say, one year's time, and that you understand that the tuition fees and other incidental expenses such as boarding and lodging, clothes, medical expenditures, and so forth, that these maintenance expenses will be borne by the International Society for Krsna Consciousness, and then you may give some credentials and financial statements about our Society. This letter will enable Mr. Chakravorty to get visas for the children, although it is understood between us that if there are any expenses, and we shall of course charge something, then he will pay us here in rupees and we shall bear the cost there in Dallas. There are very strict financial restrictions in India for money going outside the country. You may mention that it is understood by you that their round trip air tickets will be paid for in India by their parents, and that you are expecting them to arrive there some time around the middle of April, like that. If you send the letter immediately to me here at my Bombay address, I shall hand it over to him and do the needful.

I very much appreciated your publicity material for the Bhagavata-dharma program, now go on developing it more and more to perfection. I am very much satisfied by this activity, that is your real work for Krsna. In this way, try to recruit some of the intelligent class of student class to take up this Krsna Consciousness philosophy and study it carefully. Try to recruit some of such men to become our devotees. There is need for intelligent young men to train them up as future leaders and preachers to go all over the world for spreading the message of Lord Caitanya Mahaprabhu. If we simply go to the college on one night and leave immediately for another place, it will be difficult to make very much impression upon these students. I think it is better to stay at one place for some time, at least one week, or as long as the students are interested, and try to sell as many books as possible. After your lecture in the college you may request if there are any interested students, that they may make further programs for you in their homes, or in some club or hall, like that, so that you may remain some time longer and concentrate on recruiting two or three good men, whoever appears to be the most interested, and by your diligent preaching to them you may be able to persuade some of them to become our devotees. Of course we shall not expect them immediately to come into the temple, like that, but if at least the seed is planted and they begin chanting rounds and following the principles while continuing their studies at school, that is our great victory. And if they like, they may go and live in one of our centers, wherever they like, and learn further. But we shall not present Krsna Consciousness as anything dry or like set of rules and regulations only, no. Krsna Consciousness is the topmost philosophy also, the highest knowledge of educational experience, so try to impress this aspect of offering the perfect scientific understanding of everything as it is, not the temporary and unsatisfactory and incomplete understanding of things. Try to present everything very logically and always quoting our Sanskrit authorities in connection with the main points, and that will impress them greatly. Yes, and if you also yourselves write something daily, that will sharpen your use of language and you will be able to make your points very clear. And if you dress neatly and conduct yourselves properly, that will help further.

Upon the recommendation of Satsvarupa, I shall be glad to accept John Partlin as my duly initiated disciple, and his letter is enclosed herewith, along with his beads, duly chanted by me.

Hoping this meets you both in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Karandhara

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Bombay 9 January, 1973

73-01-09

Los Angeles

My dear Karandhara,

Please accept my blessings. Your letter dated December 28, 1972, is in hand and I have noted the contents carefully. According to our Vedic process, polygamy is allowed. For example, Krsna married 16,000 wives, Arjuna married 3 or 4 wives, Krsna's father Vasudeva, married 16 or 18 wives, like that. So according to the Vedic system polygamy is not prohibited. But it is not a farce also. Every wife must be provided for sufficiently. Krsna married 16,000 wives, but each wife was provided a palace and He was personally present at each palace. It does not meant to marry many wives and maintain none of them. If anyone is able to keep more than one wife and give them all comforts of life, there is no objection for having more than one wife. But if he creates trouble by marrying, he should not marry even one wife, this is my judgment. Now you can do the needful, taking into consideration the circumstances of the laws of your country, the customs of your people, the reputation of our society, the example which will be set for future devotees to follow, like that. For karmis, the Vedic system of marriage was given by Krsna so they may come gradually to the point of becoming devotees. But for devotees, it is advised to minimize sex life to the point of nil. So if that cannot be done, then there is regulation of sex life by marriage. Actually the system of polygamy is natural because the human entity is meant for transcending the animal forms of life and going back to home, back to Godhead. Therefore there should remain a class of men who do not marry in the society. But that will create an unfavorable situation of excessive population of unmarried women. Therefore it is advised that all women get themselves married, and if there is any man who is better able to maintain wife and family, he is advised to marry as many women as he can maintain and thereby free other men in the society to remain brahmacari. So I can understand that many men of our society have got themselves married only for some disastrous result. That means that not all of our men are meant for married life, but because there are so many women we may not leave them unprotected without husband, that will also not serve us well. Therefore it will be the best idea if those who are well-qualified as husbands to keep more than one wife very much satisfied in every respect, if such men can marry more than once. That will free the others to remain brahmacari. But you must consider very carefully the possibility of becoming scandalized in the public for breaking their laws in this way. And in future also the devotees who are neophyte may not understand our policy in this connection, and we gradually could wind up attracting only a class of men who are very eager for unlimited sex life only. These things must be avoided at all cost.

Enclosed please find also the letter-proposal from Syamasundara. as suggested by me to relieve me from these decisions regarding husband and wife. Kindly distribute this proposal to all the 12 GBC men in the world. They may write to me their views on the point and give their yes or no answer to the proposal.

A few days back Rsi Kumar has come to see me from South Africa and he has handed over to me the sum of $700 in cash. This amount was reserved to pay you for the book sales for December month for South Africa, and it was to be deposited in the BBF there with you. Instead I requested him to give to me here and I am depositing in my BBF here in India. So kindly credit this amount to Rsi Kumar and debit his bill for the amount of $700.

Enclosed find also the copy of one letter which I recently sent to Rsi Kumar, wherein I have approved his request to get 15% discount on books sent to South Africa. Because it is a new field and there is more than 15% of import duty and shipping cost, it will be difficult if he has to pay the full amount. Therefore you may credit his account the $700 plus 15% of the total amount which is due to you to date. Very soon Rsi Kumar and Yasodanandana and Gurukrpa will return to South Africa to arrange the program for me to come there after leaving India some time in April. Meanwhile by 1st February I have received the tickets to go to Australia and other places from Madhudvisa. But I shall be returning by March 1st to Mayapur.

I have received your description of the books sold during three-day Christmas period, and I am very much pleased upon all of the nice boys and girls who have helped me in this way. I could never have thought it was possible to distribute so many of our literatures. Therefore I can understand it is simply Krsna's blessing us for your sincerely working on His behalf. Actually, that is the secret of my success, not that personally I have done anything wonderful, but that because those who are helping me are sincere, they have done the work, that is the reason for our success all over the world where others have failed. A little sincerity is very difficult thing in this age of hypocrisy and bluff, but I am so fortunate that Krsna has sent me all of you nice boys and girls who are sincerely working. Please convey to all of them my deepest appreciation.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda N.B. So far the opinion of that lawyer is concerned, you may take the opinion of several others who are knowledgeable in these matters before making any decisions. A.C.B.S.

Letter to: Mr. Robert Keene

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Bombay 9 January, 1973

73-01-09

1529 Alton Drive, Akron, Ohio 44313

My dear Mr. Robert Keene,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 20, 1972, and I have noted the contents with great concern. I do not know what are exactly the facts of the matter, but if there are any discrepancies as you say in the temples of ISKCON, they should be immediately rectified by conscientious officers. Of course, we cannot expect to find always any utopia in this material world, that is a fallacy, and it may appear to someone who is materialistically inclined that what we are doing is not only harmful to our materialistic condition, but also that we are not caring for our students and so many other things. But if you inquire from our students more carefully, you will come to understand that these superficial matters are not very serious in the long run, and that the students are becoming very happy by their acquiring spiritual knowledge and serving Krsna in so many ways. It is said that "one man's food is another man's poison." Because they have become disgusted with this material world, sometimes our devotees appear to have foolishly disregarded everything, that is seen to be something bad in their eyes, but we should not take these things very seriously. Main thing is that these boys and girls have understood what is austerity and the difference between spirit and matter, that is the highest knowledge of existence. Because they are engaged in serving Krsna in this way, you have nothing further to worry, their position in life is very secure and sound because they are going back to home, back to Godhead, without any doubt. Though they may be dressed in rags, still they are more exalted than kings.

Nevertheless, I do not know how serious is the actual situation at Boston Temple or at other temples, but I am sending copies of your letter to all ISKCON centers and I am requesting the officers in charge in those places to do the needful as you are suggesting. Yes, if there is anything cold weather, the students should be sufficiently dressed and they should not work under such conditions that they will fall ill. Everything should be managed in a nice way, so that no one is dissatisfied and everyone keeps their health and energy fit for serving Krsna 24 hours.

Thank you very much for your kind attention. I hope that everything is rectified to your satisfaction. You have got a daughter who is now become devotee of Krsna, therefore I can understand that you are also very nice persons, everyone related to any devotee of Krsna becomes also great in our estimation, therefore I beg your assistance in this matter by giving something donation towards our temples, or especially the Boston Temple, for purchasing cloth and medicine, and other things for the devotees there. If there is any further complaint, you may please address me at any time and I will try to rectify the matter.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Prahladananda

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Bombay 9 January, 1973

73-01-09

Austin, Texas

My dear Prahladananda,

Please accept my blessings. I am in due receipt of your letter dated December 31, 1972, and I have noted the contents carefully. Yes, that will be the best idea, to move your Austin temple closer to the University where there are so many potential devotees. Of course, we may set up our camp below any tree and preach anywhere, but because they will expect some comfortable place just to their standard of comfort, therefore we provide, but only so they will be more receptive to our preaching. So whatever must be done, must be done. Now in consultation with Satsvarupa, just do the needful and think always in your mind how much what you are doing will be pleasing to Krsna. That standard for pleasing Krsna is simply to spread this Krsna Consciousness message far and wide all over the globe. So if you are engaged in that activity, somehow or other, for preaching Krsna's name and fame, then that is the proper use of your energy and time, and you have nothing to worry further. So go on in this way, serving your spiritual master to best of your capacity, and remaining always fixed and steady in your determination to fulfill the goal of your life, namely, to go back to home, back to Godhead, without further delay.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Upendra

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Bombay 9 January, 1973
73-01-09
Melbourne
My dear Upendra,

Please accept my blessings. I am in receipt of your letter dated Jan. 2, 1973, and I have noted the contents with great care. I am very sorry to hear that you must undergo one operation of surgery upon your hernia condition, that is preventing you from opening a center in Perth. Yes, I can appreciate that you have opened so many centers now, all over the world, so never mind if some others may have to go there in your place. You take good rest and become very healthy by the time that I shall come there in February. If I get the opportunity I shall also go to that Hare Krsna farm near Melbourne City, 80 miles, and if you prepare some place for me to stay.

Hoping this meets you in the best of health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sda
Letter to: Puri Maharajji

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Bombay 20 January, 1973
B-11 Sea Face Park,
50 B. Desai Road,
Bombay-26.
My dear Puri Maharajji,

Please accept my blessings. Your letter dated January 5, 1973 is in hand, and I thank you very much for your kind sentiments. I am going to Calcutta on 23rd instant and we shall remain there until February 2nd, giving programs each night at different places in Calcutta. Then we are gong to Australia and New Zealand for one month, returning to Mayapur by first of March. So if you are able to meet me either in Calcutta or Mayapur, I shall be most happy to see you again and I think that we have got many things to discuss.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Tridandi Swami
Sri B.V. Puri Maharaj,
Sri Krishna Chaitanya Mission,
Aryapuram-Rajahmundry-1,
E. Godavari (A.P.)
ACBS/sda
Letter to: Bhakta dasa

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Calcutta 26 January, 1973
73-01-26
San Diego
My dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 14, 1973, and I have noted the contents with pleasure.

It is very pleasing to me that you have distributed so many of my books and preached to the students. This is our mission of life, to somehow turn the minds of the conditioned souls to Krsna consciousness and thus give them the highest perfection of life. So you are a very sincere soul and Krsna will give you intelligence how to do this more and more.

As far as your questions on management, you may please consult with Karandhara, who is my GBC man for the Western Zone, and work out some practical program for seeing that temple management and outside preaching work both go on nicely, not that I shall leave the temple and let all nonsense go on, nor shall we sit down all day in the temple and stop our preaching. Please continue in your sincere attitude and Krsna shall bless you more and more along with the others who are assisting. Always consult with your GBC man and manage things very nicely.

Hoping this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Karandhara

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Calcutta 26 January, 1973

73-01-26

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge your letter dated January 2, 1973, regarding the book shipments to India. As I have already informed you by telegram, until further notice you should not dispatch any further shipment of books for India. The position is that I have asked Kesava Prabhu to see to all the book affairs here since in the past two years our books have not been properly managed here. After he takes stock of all books in the different centres, and makes out appropriate bills, and generally adjusts things, then we shall think to order more books. The principle to be followed is that whatever the MV Trust is debited in America a similar amount must be paid into the MV Trust account here. In this way things will be adjusted. You may correspond with Kesava regarding further developments.

In Bombay we have just celebrated our Second Hare Krishna Festival and it has come out very successfully. More than 20,000 people attended the last evening's program. A special feature was the "Question and Answers" booth where 24 hours a day and night one of our sannyasis answered all philosophy questions. So the people were impressed that we are not seemingly sentimentalists, but have substantial philosophical footing.

I hope you and all others in Los Angeles Temple are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Roger

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Calcutta 26 January, 1973

73-01-26

Vancouver

My dear Roger,

Please accept my blessings. I have received your letter of January 5, 1973, and have noted the contents.

Thank you very much for your kind sentiments. By engaging in this Krsna Consciousness Movement you will be perfecting your own life as well as helping others to also come to the platform of God-consciousness. This is the real business of human life, though unfortunately the majority of human beings are neglecting. Now it is our business to wake them up to Krsna Consciousness. Please read my books very carefully and become convinced on this point. Chant Hare Krsna, take prasadam, and follow the regulative principles very rigidly. This will make you more and more advanced in spiritual life.

I hope this finds you in good spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Sudama

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Calcutta 26 January, 1973

73-01-26

Los Angeles

My dear Sudama,

Please accept my blessings. I beg to thank you for your letters dated January 9 and January 15, 1973, and I have noted the contents carefully.

Lord Caitanya is very pleased upon those who dedicate their lives for spreading Krsna consciousness. After all, He is the original promulgator of the Sankirtana Movement. So you may know it that in traveling and preaching about Krsna you are very much pleasing Him. This is the duty of a sannyasi, to travel amongst all of our centres for elevating the standard of devotional service. If by your presence in a centre the devotees become enlivened, that is the sign of successful preaching. It is not very difficult. Just read from my books and try and explain the meaning in your own words. It does not matter that you are not so expert at Sanskrit. You just try to realize the importance of Krsna consciousness and make your life cent per cent engaged in Krsna's service-that is perfection. I can understand from your letters that you are following Krsna's dictation and are trying very sincerely to help me in spreading this great movement of Krsna consciousness, and for this I shall always be grateful to you for dedicating everything to assist me.

You have my sanction to take with you Gaura Nitai deities. Carefully worship Them, attending to Them with regular aratis and bhoga offerings. Be very careful to maintain a strict standard of worship, and whenever you arrive at a temple you can place the Deity on the altar.

I have duly chanted the mantra for Brahmin initiation and sent the thread to Sriman Vaikhanas Das at St. Louis as you have recommended.

Hoping this meets you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Turya

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Calcutta January 27, 1973

73-01-27

Mexico City

My dear Turya dasa,

Please accept my blessings. I beg to thank you for your letter of December 21, 1972, and I have noted the contents carefully. The reports that have come from our Mexico City temple have always been encouraging and I am glad to learn that now you wish to increase your service still further. Krsna is unlimited, and His devotees' service should also be unlimited. Since you have more than five brahmanas who can participate in worshiping large Radha-Krsna deities, and you have done nicely in worshiping Jagannatha, you can order marble Radha-Krsna deities. Make the worship of Radha and Krsna most opulent, profusely decorate with flowers, celebrate all the festivals and in this way automatically large crowds of people will be attracted to your temple.

I am enclosing the Gayatri mantra sheets for Laksmi-priya Dasi and Kusa Devi Dasi as you have recommended them. Now you can perform the fire sacrifice in the assembly of devotees only and teach them to count on the fingers. They may hear in the right ear the Gayatri mantra chanted by me on tape recorder. Every one of my disciples should become so nicely trained that they may all develop the brahminical qualities.

Hoping this meets you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda, Nandarani

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Calcutta 27 January, 1973

73-01-27

Los Angeles

My dear Dayananda and Nandarani,

Please accept my blessings. I beg to acknowledge receipt of each of your letters dated December 27 and December 28, 1973, respectively, and I have noted the contents carefully.

I am in favor of whatever will push on this Krsna Consciousness movement throughout the world. So if you both wish to serve at Gurukula, if Karandhara and Satsvarupa and Mohanananda all agree then certainly you should go there. You have already proven your ability in this field by raising two nice Krsna Conscious children. So if you can help now to raise hundreds and thousands of children in Krsna Consciousness, that will be the greatest service to Krsna and certainly you shall both go back to home, back to Godhead, by doing this. But before any new service, be certain that your absence shall not cause any harm to our Los Angeles Temple. After all it is you who first worked so hard in the beginning and should see in the future how it would expand. So first speak with Karandhara and take his approval.

Gurukula is our most important project. If the children are given a Krsna Conscious education from early childhood then there is great hope for the future of the world. I have already given instruction on how the teaching should be conducted there, and this you can learn from Satsvarupa, Mohanananda, and the other senior teachers. Whatever service we do, our enthusiasm must always be kept strong. So Krsna is giving you guidance from within. So if you go to Gurukula, try to help develop things there and make it the model educational institution in the world.

Hoping this meets you both in good mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS

Letter to: Marie Priterel

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Calcutta 27 January, 1973

73-01-27

Calle San Luis Potosi 189 Mexico 7; D-F.

My dear Marie Priterel,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 4, 1973, which I have read carefully.

It is most unfortunate to hear of the manner in which you have been mistreated by the doctors. But what can be done now about that? At least you have now had the good fortune to come in contact with my disciples. So now you can begin a new life. It does not matter that you do not live within our temple, since you say your health does not permit. But you can make your home a temple for Krsna. First thing is that you should try to follow strictly our regulative principles-no meat, fish or eggs; no intoxicants, including coffee, tea and cigarettes; no illicit sex; and no gambling. Try also to chant as many times as possible the Hare Krsna mantra on japa beads. You may keep a picture of Lord Krsna in your house and after cooking you may learn to offer the foodstuffs to the picture of Krsna. In this way the food you eat will be offered and be spiritual and will help you to advance spiritually. Whenever possible try to visit our temple and attend the kirtanas and discourses. I am sure that the temple president can suggest some way in which you can render some service, if you are willing.

Thank you for taking a keen interest in our Krsna Consciousness movement.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Palika

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ISKCON Calcutta 28 January, 1973

73-01-28

My Dear Palika Devi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1/17/73 and have noted the contents with great care. You may be pleased to know that your husband has now taken sannyasa order of life for preaching the message of Lord Caitanya. Similarly you have gone alone to Hyderabad for pushing on the preaching work and I am very glad to hear that you have arrived safely.

Regarding the two girls from America, I have no objection to them coming to assist you if they agree. It would be good service for all of them, especially Kalindi has suffered some difficulty since her husband has taken sannyasa. But I know that you are very strong in Krsna Consciousness. So very strictly now maintain our principles by chanting 16 rounds on the beads, reading our books, working in every second of your life for serving Krsna. this sincere attitude will make you more and more advance and one day Krsna will reveal Himself to you face to face. Hoping this finds you well and in happy mood,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hillel Ben-Ami

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Calcutta 28 January, 1973

73-01-28

Washington D.C.

Dear Hillel Ben-Ami,

I beg to acknowledge receipt of your letter, undated, and I have noted the contents very carefully. Thank you very much for your kind sentiments. Now try and understand our philosophy very carefully by reading all of our books, such as Bhagavad-gita As It Is, Srimad-Bhagavatam, Nectar of Devotion, Teachings of Lord Caitanya, and there are so many others. In addition, please follow the regulative principles very rigidly, such as chanting daily 16 rounds on the beads, attending classes, getting up for mangala aratrika. These regulative principles will make us very strong in Krsna Consciousness and very rapidly we can advance in this way. So under the direction of the senior devotees there try and become fixed in your devotional service to the Lord, Sri Krsna, and this will certainly bring complete satisfaction to you and make you eligible for going back to home, back to Godhead, in this very lifetime.

Hoping this finds you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Hladini

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Calcutta 28 January, 1973

73-01-28

New Vrindaban

My dear Hladini Devi Dasi

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 1, 1973, and I have noted the contents with great pleasure. It is so nice to see how enthusiastic you are in executing this process of devotional service and how much you like your engagement there in New Vrindaban. So you continue in this way, always thinking of Krsna, chanting 16 rounds, reading the books, and doing your daily chores all on behalf of Krsna. As your devotional service becomes mature you shall see Krsna more and more, and more and more you shall realize the qualities of the holy land of Vraja. This modern civilization is always artificial. You are actually learning in New Vrindaban the self-sufficient mode of living, simple living, high thinking, that is our policy, and as long as Krsna remains in the center of all these activities, then you are actually in Vrindaban. And the more you please the Deities there with your service, the more they shall reciprocate by bestowing upon you love for Sri Sri Radha Krsna. So I am always looking forward to coming back to New Vrindaban, and I remember very fondly the sandesh, milk, and other nice products that the devotees are preparing there. Thank you very much.

Hoping this finds you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Krsnanandini

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Calcutta 28 January, 1973

73-01-28

Nashville, Tennessee

My dear Krsnandini Devi Dasi,

Please accept my blessings. I be to acknowledge receipt of your letter dated 9/25/72, which has just now been forwarded to me from Vrindaban. So there has been some delay. Please do not be disturbed. So for the time being you may call the baby Bhakta Gaura, and then initiated can take place when she is grown more, not now. So you are my initiated disciple, and I must instruct you to be sure to always follow the regulative principles like chanting 16 rounds on the beads daily, reading my books, eating only prasadam, and in every way trying to serve Krsna. This will keep you purified and help you to advance more and more in spiritual life. So try as much as possible to associate with our devotees and to bring up your baby firmly in Krsna Consciousness. This will be the success of your life.

I hope this finds you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Kirtanananda

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Calcutta 28 January, 1973
73-01-28
My Dear Kirtanananda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10 January 1973, and I have noted the contents with great pleasure. I can see that Krsna is giving you more and more facility for developing this New Vrindaban scheme. So this is very nice. I am very pleased that you have acquired some more cows. In Mayapur also we have some cows now. So you are the manager there, and in cooperation with the GBC men it is up to you to see that everything is developed very very nicely and that all the land is utilized properly, not that it is sitting going to waste. So once you are utilizing everything very nicely, then you may increase more and more as you like. So consult with the GBC and you may decide whether it is worthwhile to purchase more land at this time.

You write that you have just returned from your second trip to Mexico City. This is very very nice, as you are sannyasi, and sannyasi means to travel and preach the message of Krsna all over the world. So you are actually doing this and Krsna will be very pleased by such activities. Also you are distributing my books. This is the most important work, as anyone who simply takes one of these books, simply by reading may be saved and turned towards Krsna Consciousness. So in cooperation with others, go on traveling, preaching, distributing my books, and this will please me very very much.

Regarding your recommendations for second initiation, they may be given the sacred threads enclosed herein. As you are one of the elder members of our Society and you are sannyasi, it is your duty to see that all the devotees are following strictly the regulative principles and chanting 16 rounds, attending the classes, reading our books, and always remaining enthusiastic for executing devotional service. Everyone has got some propensity. The art of preaching is to engage that propensity in the service of Krsna. Whatever we have got, our mind, our intelligence, our possessions, our time, our energies, let them all be used in Krsna's service. So by training people in this way, this will be the success of your preaching work.

We have just completed one very nice pandal program in Bombay, and every day thousands of people were gathering to hear the sannyasis preach in our "Questions and Answers" booth. Sometimes the people were staying past 12:00 in the evening to hear your American sannyasis preach this Krsna conscious philosophy. . So we have got good audience for resounding the message of Caitanya Mahaprabhu all over the world. I am going on 2nd February to Melbourne, Australia, and then shall be returning to Mayapur for the appearance day of Caitanya Mahaprabhu.

[PAGE MISSING]
Letter to: Nayanabhirama

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Calcutta 28 January, 1973
73-01-28
New York
My dear Nayanabhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1/1/73 and have noted the contents with great pleasure. It is so nice to hear how your wife Daivisakti Devi Dasi is distributing so many books and collecting big big donations for the Lord. This is very very pleasing to me, as our book distribution and collecting of funds is so much important for pushing on this movement. So if all of the devotees in New York can collect like that, at least $100 daily, then very shortly you will have enough funds for getting that big skyscraper for use as the world headquarters of our Krsna Consciousness movement.

Regarding the activities of the Vaikuntha Players, it is very nice to hear that you are taking information from our Srimad-Bhagavatam and Krsna Book for presenting everything very authoritatively, without any deviation from the sastras. Yes, one or two of the girls may learn this Indian dance technique, but we cannot take too much endeavor for such things. If they can do it without too much trouble that is all right. Now you continue executing your Krsna Conscious activities, chanting 16 rounds, studying our books, going on sankirtana, worshiping the deity, etc., and in this way you will become advanced more and more. Also as you are senior devotee you must set a nice example for the others to follow. Here also in India we are making drama, and at our Bombay Pandal on the last evening we had one drama about Krsna and the gopis in which the gopis gave the dust of their feet for curing Krsna's headache. This was very much appreciated by the audience. So in this way we can present the philosophy of Krsna Consciousness very nicely for everyone to relish.

I will now be going to Australia for one month and shall be returning to Mayapur for the occasion of Lord Caitanya's Appearance Day. So there in New York you may make some nice program for glorifying Lord Caitanya and His Associates on that auspicious occasion.

Hoping this finds you and your good wife in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Thakura Haridasa

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Calcutta 28 January, 1973

73-01-28

Los Angeles

My dear Thakura Haridasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th January, 1973, and I have noted the contents carefully. It is very nice to see that you are so enthusiastic for assisting me in pushing on this Krsna Consciousness movement. That is very nice. Now make sure you chant the 16 rounds every day on the beads, attend the classes, and follow all the regulative principles very rigidly. This will make you more and more advanced. In addition everything must be executed with great enthusiasm. You must be very enthusiastic to serve Krsna.

You have asked many questions, but for this question-answering I have created 12 GBC men. The GBC man in your zone is Karandhara. So you may please consult with him, and whatever he decides, that is all right. I am now desiring to utilize my time only for translating these books like Srimad-Bhagavatam so that I can give them to you, my disciples. So if the management is taken over by the GBC, in cooperation with the temple presidents and the other devotees, then I will be free for this purpose, and I shall be very much indebted to you all. So the general policy is that for brahminical initiation the candidate is recommended first by the temple president or GBC man, then it is considered. So please continue your book distributing very enthusiastically. This shall please me very much. And please try and work cooperatively with the other devotees for pushing on this great movement of Lord Caitanya Mahaprabhu.

Hoping this finds you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Ram Prashad

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Calcutta January 29, 1973

73-01-29

Ram Prashad 232, Sector 20-A Chandigarh

Dear Ram Prashad,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 10, 1973, and I have noted the contents.

I am sorry to note that you have not yet received your life membership cards or receipt as yet. I have sent your letter to Bombay and directed the President, Sriman Tulasi dasa, to immediately send you the same.

Our Bombay Hare Krsna Festival has been a grand success. More than 15,000 people attended each night and joined in the kirtana and arati, and listened very attentively to my discourses. At the end of the last day seven young men, two from Europe and 5 from India, shaved their heads as brahmacaris and have joined us full time. People are eager for Krsna consciousness, when it is given in its pure form.

I am leaving for Australia by 2nd February to visit our ISKCON center there and I shall be returning in March to officially open the first residential block of our World Headquarters at Sridhama Mayapur, District Nadia, West Bengal.

Hoping this meets you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sukadeva 2

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Calcutta 29 January, 1973

My dear Sukadeva das,

I beg to acknowledge receipt of your letter dated 1/8/73, and I have noted the contents with satisfaction. Thank you very much for your kind sentiments. This attitude of serving first the spiritual master is the correct one, for only by the mercy of the spiritual master can one obtain the mercy of Krsna. Just as we sing every morning yasya prasadad bhagavad-prasado yasya prasada na gatih kuto ’pi, in this way the disciple advances more and more in understanding God. So if you simply execute with full faith the instructions that I have already given you, then you will see so many people will be sent by Krsna to become devotees because of your sincerity. So as you are my appointed leader, you must also see that the others are following very strictly the regulative principles like chanting 16 rounds, reading my books regularly, rising early for mangala aratrika, these things will keep us purified for advancing more and more in Krsna Consciousness.

So far your request for initiations for Patrick and Jane, that is approved by me. So far the infant is concerned, let him wait until he is older. You may receive the beads chanted upon by Kirtanananda Maharaja and hold the fire sacrifice. Concerning the second initiations for Ojasir das Brahmacari, Smarananda das Adhikary and his wife Samsaramochan Devi Dasi, that is also approved, and you will find enclosed the Gayatri threads. So hold the fire yajna and for those who are initiated as brahmanas, teach them how to count on the finger divisions, and play the Gayatri mantra tape in their right ear and have them repeat it along with my vibration word for word, then hang sacred thread on his neck as usual. Girls don’t require thread but can responsively chant the Gayatri mantra. In each individual case the instruction should be given and the mantra replayed. The giving of the Gayatri mantra can be held after the fire yajna and each devotee can come alone to you to receive the thread.

Yes, the spiritual master is also present in his picture, though more importantly he is present in his teachings. I think this is explained in one letter that has already been distributed. If you have further questions try to get them resolved by your GBC man, Karandhar, because now I wish to spend all of my time for translating my books like Srimad-Bhagavatam, so I may give them to you.

Thank you very much for assisting me in this way. Hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ABCS/bmdg Sukadeva das Adhikary, Seattle ISKCON
Letter to: Amogha

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Calcutta 29 January, 1973
73-01-29
Jakarta
My dear Amogha das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 18, 1973, and I have noted the contents with great interest. It is so nice you are arranging our preaching program there in Indonesia. So I have left it to Madhudvisa Swami to arrange the dates of the program there. But one thing is, you should not arrange more than one program per day, and that program should either be in the morning or after 5:00 at night. I want to finish this traveling very shortly and settle down to translate my books. So I am counting on you boys and girls to push on this movement and preach vigorously all over the world, and we shall be successful.

As far as the dates of the programs, that you must arrange with Madhudvisa Swami as we shall be coming to Indonesia via Australia and New Zealand and then shall be returning to Calcutta by March 1 for beginning preparations for our Mayapur function. So I shall be looking forward very much to seeing you shortly, and at that time we may discuss things at further length.

Hoping this finds you well,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Ksirodakasayi

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Calcutta 29 January, 1973
73-01-29
85, Duddon Hill Lane, London N.W. 10,
My dear Ksirodakasayi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7 January, 1973, and have noted the contents with great care. Thank you very much for the information enclosed. There is no difference between brahmacari, grhastha, vanaprastha, and sannyasi. Simply grhastha means that he lives outside the temple with wife, that is the only difference. Otherwise grhastha must follow the same regulative principles and remain fully engaged in the temple activities. There in London we have such big field for pushing on the preaching work, so I want that you should assist the other devotees there as much as possible and cooperate very closely for helping me in this way. These temples, they are just like oasis in the desert for the conditioned souls to quench the thirst of their desire for real happiness. So they must be organized as nicely as possible, and I know you have many talents which can be put to good use. So in cooperation with Dhananjaya and Syamasundara. Prabhu, let us work together. You may assist me in this way and I shall be very much pleased upon you. Krsna says in the Bhagavad-gita that anyone who surrenders unto Me, whether a woman, sudra, vaisya, etc., they all attain the highest perfection of bhakti-yoga, not that now I am grhastha, I am doing karma-yoga, or now I am vanaprastha, I am doing sankhya-yoga, this is all nonsense. So if you read my books, this is explained in so many places that by taking to the path of pure bhakti all the other yogas are achieved automatically, because bhakti is the culmination of yoga and the highest perfection of life. Yet at the same time it is very simple and sublime. So I do not see what is the difficulty. So as I am your spiritual master, it is my obligation to answer any questions that you may have. So please send the tape and I shall reply.

Hope this finds you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Gunagrahi

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Calcutta 31 January, 1973
73-01-31
Buffalo
My dear Gunagrahi das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 5, 1973, and I have noted the contents carefully.

Krsna Consciousness means always increasing, so I am glad to see that you are remaining enthusiastic to push on this Krsna Consciousness movement more and more. Your request for initiation is approved by me, and I have sent a letter in this regard. You are president of Buffalo temple, so in consultation with your GBC man you may discuss how to push on the spreading of this Krsna Consciousness movement through street sankirtana, book distribution, etc., whatever is practical for you to follow. In regard to preaching the glories of the Lord there are no hard and fast rules, we must simply always remain ourself fixed in Krsna Consciousness and then Krsna will give us the good guidance how to push things on. So since Rupanuga Maharaja is coming there you may discuss with him. I am desiring now to turn over the management of the society to my disciples, the temple presidents and GBC men especially, so cooperatively you may work out the management details.

Regarding initiation, you may arrange with Kirtanananda Maharaja to receive beads chanted upon by him. I am going now to Australia for a few weeks and shall afterward be returning to India for celebrating the appearance day of Lord Caitanya Mahaprabhu at Mayapur.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Rajiblocan

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Calcutta 31 January, 1973

73-01-31

Miami

My dear Rajiblocan das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 20, 1972, and I have noted the contents carefully. As you are temple president, that is a great responsibility. So you must try to execute it with great care. The main thing is that you must set nice example for the others by following very rigidly the regulative principles, such as chanting 16 rounds on the beads, reading the books, getting up to attend mangala aratrika, etc. In this way everyone shall be encouraged. We must be so careful to train the devotees nicely. Now they have come from the realm of maya to Krsna's place, so it is our duty to keep them there, not that they shall again fall victim of maya.

Regarding the question of your wife's initiation, that is certainly approved by me. You may arrange with Kirtanananda Maharaja for receiving beads duly chanted upon by him. Now both of you cooperate for pushing on this Krsna Consciousness movement as this is our only business in this human form of life.

I hope this finds you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Sri Govinda

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Calcutta 31 January, 1973

73-01-31

Evanston, Illinois

My dear Sri Govinda das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 15, 1973, and I have noted the contents with great interest. It is so very nice to hear how the book distribution is going on. This is our main business, distributing these books all over the world and thus turning the minds of the fallen souls towards Krsna.

So far the court case is concerned, I shall be interested to hear the outcome. So you may keep me informed. But always remember that Krsna is the Supreme Controller of all that be.

I am desiring now to stay six months of the year in Los Angeles and six months in Mayapur, spending my time solely for the translation of Srimad-Bhagavatam and other books so that I may give them to you, my sincere disciples. So it will be better arrangement now if my disciples can take up the management and active preaching. For this purpose I have created so many sannyasis. So as far as possible, try to arrange preaching programs with them as I prefer to remain now in the background translating my books.

I am glad to hear that you are taking up the program of deity worship very seriously. This is required. So everything should be first class as you have got full facility, just to the standard of Los Angeles. In Los Angeles I personally advised them in all the different aspects of deity worship, so you may consult, especially with Silavati Prabhu (now in Dallas) and do the needful. One thing though, the deity worship must be completely pure in terms of cleanliness and punctuality, otherwise there will be some offense. Regarding the Radha-Krsna Deities for Chicago, I believe that Syamasundara. Prabhu is taking care of this matter so you may consult with him about the shipping date of the deities, etc. You say that you are collecting sizeable funds from incense sale and book distribution, so I expect that you will also increase your payments to my book fund as much as possible. This will be very very pleasing to me, as I am most concerned that these books of mine be printed profusely and distributed all over the world as each book has so much potency for making persons Krsna conscious. So as Chicago is one of the largest cities in the U.S., why not see if you can be the largest contributor to my book fund, although I think that you have got some stiff competition from Los Angeles branch. But if you can beat them, that will be very first class.

I am going some time this week to Australia and shall be returning to India in March, at which time we shall hold the celebration on the appearance day of Lord Caitanya Mahaprabhu in Mayapura. So similarly in Chicago you may have very nice celebration on that day, as it is very important occasion for us Gaudiya Vaisnavas.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Amarendra das

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Calcutta January 31, 1972

LT730131D1

My dear Amarendra das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 9, 1973, and I have noted the contents with great care. Whatever you can do to turn the minds of the people towards Krsna Consciousness, that is very much appreciated by me. You are intelligent boy. In consultation with your Godbrothers you can decide how to effectively run the campaign. I want to turn over now the management to my disciples as I am desiring to devote my time now simply for translating the books like Srimad-Bhagavatam. So if you study my books very carefully, then I am sure you will find out the means for applying this Krsna Consciousness philosophy in all spheres of life. There is no limitation. Simply it requires a little common sense practicality. The main point is that Krsna is the center of all activities, whatever is going on. Whatever the activity may be, if Krsna is the center, that is all right. The details simply require a little common sense. So you are there in Dallas, and you have al the details of the situation. So now, with the help of your Godbrothers there, you decide exactly how to execute the thing. After all, the result is given by Krsna. So the main point is simply to execute everything with complete sincerity and enthusiasm, without deviating from the principles that I have given you in my books. So I have seen the news clippings and they are very nice. Now you go on making more and more propaganda for informing people of this philosophy of Krsna Consciousness. If we push this propaganda very strongly and at the same time remain completely pure by following all of the regulative principles very strictly, by chanting sixteen rounds, reading the books, attending mangala aratrika, etc., then everything will be all right.

Hope this finds you in the best of health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/bmdg

Amarendra das Adhikari

Gurukula

February

Letter to: Danavir

-

Calcutta 6 February, 1973

73-02-06

Los Angeles

My dear Danavir das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 14, 1972, and I have noted the contents with care.

It is very nice that you are desiring to assist me in preaching the message of Lord Caitanya all over the world. We need so many preachers to push on this Krsna Consciousness movement and expand our activities. So you continue your engagements and when I come to Los Angeles it will be opportune time for discussion of this matter. For taking sannyasa you may consult your GBC member as we shall be starting a new policy where the sannyasa candidate must meet certain requirements to be determined by the GBC. Karandhara may write to Satsvarupa Maharaja for understanding this matter. This taking of sannyasa should not be a whimsical proposition, and should not be an excuse for becoming irresponsible, no responsibility of grhastha, brahmacari, etc. Sannyasis also have great responsibility to become fearless preachers of our Krsna Consciousness movement. So you consider all these things, and I shall see you and we can discuss further in Los Angeles.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Kurusrestha

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Melbourne 10 February, 1973

73-02-10

My Dear Kurusrestha,

Please accept my blessings. I am in due receipt of your letter dated January 16th, and have noted the contents carefully. I can see that Lord Caitanya is giving you good intelligence to carry on in this way and infiltrate all facets of society with the sublime process of Krishna Consciousness, for this is the only way that you can save these rascals. Regarding your progams for specialized public relations department as far as my experiences go, I have seen that this is not very successful, but you may consult Karandhara in this regard and do the needful.

Second initiations of Sudarsani dasi and Madhurya-lilananda dasi are duly approved by me. Enclosed you will find the Gayatri Mantra slips. You may have one fire ceremony and they may listen to the tape of me chanting the Gayatri Mantra in their right ear and repeat it. Regarding the first initiations, they are also approved by me and their names are as follows. Dan Swanson is now Dvijati Pujaka das, Christopher Beard is now Carucandra das, Phillip West is now Prabala das and Rebecca Strowger is now Rupa Ramesvari dasi. Will you please send one copy of this letter to Kirtanananda Swami along with their beads of the aspiring devotees for I have authorized him to chant on the beads on my behalf.

In all your real estate dealings you may please take all guidance from Karandhara and proceed very cautiously. Always chanting sixteen rounds daily and following the principles, and in this way maya will never touch you. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Tamala Krsna, Jayapataka, Bhavananda, Gargamuni

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Melbourne 10 February, 1973
73-02-10
My Dear Tamala Krishna, Jayapataka, Bhavananda and Gargamuni,

Please accept my blessings. While travelling here to Melbourne I was thinking how wonderful our Mayapur project is and how it can be developed in the future. I want that Mayapur be self-sufficient by having its own production of grains, vegetables, fruits and milk products etc., to the extent that you will be able to feed at least 500 men daily. This will be better than trying to arrange for maintenance funds to come from outside. So we can make some scheme for purchasing sufficient quantity of land. The land there is very fertile and if our men can manage the program then we can go ahead. The low land we can purchase at 600 rs./bigha and the high land at 800 rs./bigha. So now you all make inquiries for purchasing as much land as we shall require and immediately inform me how much money shall be required.

One thing to consider before we take any action is that if we buy lots of land, the government may become envious to feed so many men without them working etc. and the communists there are notorious for confiscating property. So I am concerned that if we develop this scheme the government may take some action against us. If you can develop an educational institution, that may help to pacify them.

I shall be in Sydney until the 18th, and shall then be going to New Zealand and Indonesia. I shall return to India during the first week of March. Hoping this finds you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg
Letter to: Karandhara

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Melbourne 10 February, 1973
73-02-10
Dear Karandhara,

Please accept my blessings. I have received your letter of 1/24/73 concerning polygamy and feel that this policy must be strictly prohibited within our society. If it is not it shall only cause chaos, as what was possible under the system of pure Vedic Culture is impossible at the present time.

Regarding Syamasundara's opinions I never approved those ideas should be circulated. If anyone strictly follows the regulative principles of Krishna Consciousness then he will always remain enthusiastic and dynamic. So if there are any defects within our Society it is only symptom that the instructions of the Spiritual Master are being neglected. Follow my instructions strictly and always think for giving this gift of Krishna Consciousness wherever you go and to whomever you meet, this is the advice of Lord Caitanya.

So you GBC men now decide how to manage things so nicely so that I may spend my time solely for translating my books. This I desire. Each GBC man can act as my secretary for one month at a time as I originally planned. In this way you will all be trained up nicely. Syamasundara. Prabhu will returning to London in order to get that building.

Your suggestions about marriage are very nice. Marriage is a great responsibility and should not be taken lightly.

I shall be in Sydney until the 18th, and shall be returning to India by the first week of March after visiting New Zealand and Indonesia. As Sudama Maharaja has indicated his desire to remain in U.S. Japan may be included in your GBC zone for the present. I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bmdg I have had Bali Mardan Maharaja send you one telegram approving your scheme to purchase the apartment building for the M-V Trust.
Letter to: Satsvarupa

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Melbourne 10 February, 1973
73-02-10
My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated January 22nd, and 23rd and have noted the contents carefully. I am very much encouraged that you are taking this program of preaching to the college students seriously and this is very important program. Regarding your various questions. First let us understand that polygamy cannot be permitted in our society. Legally it is impossible and neither are there many of our devotees who are prepared to assume the responsibility for many wives. Therefore as I have suggested previously as they do in Christian religion they have so many convent where the women stay and they receive protection. The point is that the women must be protected and it is the duties of the leaders of our society to see that this is carried out.

Your program for those who are desiring to take sannyasa is approved by me and I request that you make something concrete and distribute it to all the other GBC members and amongst yourselves you may decide who will take sannyasa.

Your question in regard to marriage, we must impress upon the parties involved that Krishna Conscious marriage is not some cheap thing that may be embraced whimsically and at any time thrown off. The boy and girl must be willing to accept each other for life and be prepared to get a job if need be and live in an outside apartment and raise children. These points should be emphasized.

Regarding your preaching to individuals, you must use your discretion in this regard. But one thing. Those who come to learn must admit that they do not know who they are, or do they know who is God, and they must be prepared to take to this process. If I go to the physician and ask him will you please tell me all about medicine and I will write it down is that possible? No. You must take to the process. You must enter the medical school, take your internship and do so many things. Like this if you want spiritual knowledge you must take to the process and follow the principles. So therefore if you are spending so much time with individuals they must first admit that they do not know who they are and they do not know who is God. These two things are completely lacking in modern educational systems. And then after admitting these things they must be willing to take to the process. Then they can obtain spiritual knowledge.

As far as staying in some boys apartment, this is permissable if everyone in the house agrees to follow the principles while you are there. That is no smoking, no drinking, etc. You may also install a small altar there with a picture of Guru and Gauranga and the Spiritual Masters there and perform mangala arati every morning and hold classes etc. Under these circumstances you can live in others apartments. The point is we must not lower our position but we must educate others to come up to our standards. Regarding your writing, you must know that it is the duty of sannyasa to write always to save the cripple minded man and women. In fact sannyasa must do everything. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Guru-gauranga

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Melbourne 11 February, 1973

73-02-11

My Dear Guru Gauranga,

Please accept my blessings. I am in due receipt of you letter dated January 24th, and have noted the contents carefully. I am very much encouraged to hear of your increased Sankirtana movement and your return to Geneva to open up still another chapter in Lord Caitanya's conquest of the world. You may consult closely with Bhagavan das on all matters and he will give you good advice in this regard. As far as police problems are concerned, this is going on all over the world, especially here in Melbourne, they are being persecuted by the police. Even they are going to jail daily, but still they will not stop their chanting and distributing. When they go to jail, they refuse to eat the food, and in this way so much public sympathy is there. So eventually the police will accept us and our Sankirtana activities will go on unchecked. Simply we must have the determination to continue our preaching work under all circumstances.

The initiation of Bhakta Olaf das is duly approved by me and his new name is Asok Kumar. You may also have him send his beads along with a cover letter from you to Rebatinandan Swami, who is in London and has been authorized by me to chant on the beads. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Kirtanananda

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Melbourne 11 February, 1973

73-02-11

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter and I approve of the initiations of Bill Allan who is now to be called Balaji das, Paul Terry who is now to be called Parambrahma das, Richard Selvin who is now Radhanatha das and Tom Meyers who is now Taru das. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nityananda

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Melbourne 11 February, 1973

73-02-11

New Orleans

My Dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated January 16th and I have noted the contents carefully. I can see from your account that everything is being conducted in a first class fashion and if you continue to spread Lord Caitanya's movement in this way your life will also become glorious. Therefore I recommend that you go on with more enthusiasm to inspire the devotees of New Orleans Yatra and I am confident that through your sincerity you can very shortly be one of the top distributing centres in the world.

The initiation that you have recommended are approved by me. Victor Mistretta is now to be called Vrikodara and Darrel Martin is now Dvibhuja. You may send one letter to Kirtanananda Swami along with their beads for chanting on. I have authorized him to chant on the beads on my behalf. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Tosana

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Melbourne 11 February, 1973

73-02-11

My Dear Tosana,

Please accept my blessings. I am in due receipt of your letter dated January 25th. and have noted the contents carefully. Your dedication to Srimati Tulasi-devi is very laudable and I am sure that if you consult with Karandhara das he will give you all assistance to help make your dream come true. But carving tulasi beads should not be your sole occupation. You should also go out for street sankirtana and distribute my literature for the cripple minded masses, and whatever spare time you have you can carve some tulasi beads for me to sanctify. But whatever you do should be done with wholehearted enthusiasm and strict adherence to the principles of chanting 16 rounds, rising for mangala arati, following the four basic principles, always remaining clean etc. You may consult with Karandhara das and request him to approve your second initiation. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

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Sydney 14 February, 1973

73-02-14

My Dear Ramesvara,

Please accept my blessings. I am in due receipt of your letter dated February 5th. and I have noted the contents carefully. I am very much pleased to hear of your increased book distribution and it gives me great pleasure to hear of your increased eagerness to distribute my literature. Through the distribution of this literature, we can completely annihilate all the bogus yogi groups in the world. Of this fact I am sure. Therefore there is no need for us to directly attack these charlatans but simply by this distribution of books the sunlight of Krishna consciousness will prevail. It has been brought to my attention that some of my students are not studying. I do not know if this applies to you or the devotees under your care, but I must stress again that we must have our classes one hour in the morning and one hour in the evening and the devotees must also chant regularly their sixteen rounds and follow the principles. The rest of the time they may go on distribution of my books. So I hope you will do the needful in this regard. Still again I must express my appreciation for Sriman Tripurari Prabhu's outstanding service, as well as all the devotees in your party. So my request to you is to go on in this way with more enthusiasm. This is the key. Always remain enthusiastic and inspire others and your life will be glorious and at the end you are sure to go back to Home, back to Godhead. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Rupanuga

-

Sydney 14 February, 1973

73-02-14

My Dear Rupanuga,

Please accept my blessings. I am in receipt of your letter dated 31/1/73. After conferring with my various GBC representatives I have concluded that polygamy must be strictly prohibited in our society. Although it is a Vedic institution still there are so many legal implications. Neither are many of our men fixed up enough to tend for more than one wife. Polygamy will simply increase the sex life and our philosophy is to gradually decrease the sex life till eventually there is no sex life. The policy should be that all the women are given the utmost protection. Women are looking for husbands because they feel unprotected so it is up to the senior members to give all protection to the women.

Regarding our sankirtana party members dressing up as hippies in order to increase book distribution this is not a very good plan. I am instructing Bali Mardan Maharaja that this should be stopped, that we should not give anyone cause to call us hippies, but the devotees can dress up in respectable clothes like ladies and gentlemen in order to distribute my literatures under special circumstances, but even this program should not become widespread. It should only go on under the supervision of Bali Mardan Goswami and Karandhara das.

Wherever there are individuals there is bound to be difference of opinion. Therefore for this purpose I have formulated the GBC. Therefore any new programs or proposals or discrepancies should be submitted before the Governing Board Commission and then their conclusion should be submitted to me for the final approval. In other words I am requesting you as my senior men not to tax my brain with so many details but simply come to a conclusion amongst yourselves and then present this final conclusion for my sanction. In this way I will be free to concentrate on my translation of Srimad-Bhagavatam.

I have the information of a few cases of illicit sex in our society but this is not an overall thing. And whether it is or not, the only cure is Hari Nama. You simply be engaged in chanting all day and serving Krishna and any time there is no service, simply chant Hare Krishna. Then there is no chance for illicit sex.

As far as studying my books is concerned, I have already given the order. One hour in the morning class and one hour in the evening and if there is extra time during the day it may be used for studying but we cannot expect everyone to be studious. If someone has desired to distribute books all day he may do this, but he must always follow the principles of rising early, chanting 16 rounds, etc. Just as some rich men have no inclination for studying, but still he opens many schools for others to study at. Like this, all of my students may not be inclined to study but they are very much eager to give others the opportunity to read my books and this should not be discouraged. All programs must go on but it is a fact that this book distribution program is very very important. It is real preaching work but I think this program for T.V. and radio is not so important. There are so many T.V. programs. Someone will see us on T.V. and then right after they will see some other nonsense and they will forget. Therefore it is better for them to read my books but I think your proposal for seriously organizing the college programs is first class. If this program is conducted in the proper fashion it can be our biggest book distribution outlet, I am convinced of this. You are advanced devotee and you should use your intelligence to convince the professors that they should use my books in the colleges. This will be the greatest service.

Regarding your question about taking Gaura-Nitai Deities with you on travelling Kirtana, this is not so important. When Caitanya Mahaprabhu was touring India He did not bring His Deity with Him. But if you can make proper arrangement then you may take them, but if you say you have no Brahmins then I think for the time being you may postpone this program.

I will be returning to Calcutta from my preaching tour in Australasia by the 2nd. of March and therefore I am requesting that you come to Calcutta no later than this date in order to travel with me and be my secretary for one month. If there is any difficulty in this would you please write to me at Auckland, New Zealand for I will be arriving there on the 19th of February. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I am in due receipt of your most recent letter and I can see if the T.V. agrees to endorse our books and show them on T.V., this is a good program and it must be continued.

Letter to: Satsvarupa

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Sydney 15 February, 1973

73-02-15

Los Angeles

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated nil and I have noted the contents carefully. I am very pleased to hear of your determination in spreading this Krishna Consciousness philosophy on all these campuses. This is a very important program. Right from the beginning of my mission, I have always stressed and encouraged my disciples to work with the college students. You should not be discouraged if people are not coming to your meetings. We are trying to please Krishna. That is all. We simply must go on with our business, to the best of our ability. We must always sincerely try to do our best with great determination. This is the transcendental position. Success or failure, this is not our business. We leave that up to Krishna. My Guru Maharaja said, it does not matter if anyone comes to hear. You go on with your chanting. If no-one hears you the walls will hear. But this does not mean that we should sit down someplace and simply chant Hare Krishna for our own benefit. We should be always anxious to save the cripple minded people with the science of Krishna Consciousness. This is the position of a Vaisnava. One disciple of Caitanya Mahaprabhu, Vasudeva Datta prayed to Lord Caitanya, please Caitanya Mahaprabhu, take all these people back to Home, back to Godhead and I will suffer for their sins. Like this, this is the attitude of a pure Vaisnava. Actually the true Vaisnava, he is the only true humanitarian in the world today, for he is interested in the well-being of all living entities. So you will continue on and consult with Karandhara and the other GBC men and formulate some program to preach this Krishna Consciousness in the colleges and this will please me very much. I am approving of the initiation of John Favors who is now to be called GHANASYAMA DASA. From your description he is to be a very nice and intelligent boy so please train him up properly. You may send his beads on to Kirtanananda Maharaja for chanting. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

-

Sydney 16 February, 1973

73-02-16

Caracas

My dear Citsukhananda,

Please accept my blessings. I am in due receipt of your letter dated 4th of February and I have noted the contents carefully. I am very much encouraged by your work in pioneering this movement in South America and I pray to Lord Sri Krishna that he will protect you in all your endeavors. Hanuman and yourself appear to be working so nicely as a team that I am writing to you as a team so you please discuss the points I have mentioned in Hanuman's letter and do the needful in this regard. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Ghanasyama

-

Sydney 16 February, 1973

73-02-16

Los Angeles

My dear Son,

Please accept my blessings. On the recommendation of Satsvarupa I am herein accepting you as my initiated disciple. Henceforth your name will be GHANASYAMA DASA. Now you must agree to very rigidly follow the rules and regulations, i.e. chanting sixteen rounds of beads daily, rising early and attending Mangala Arati, observing the four principles, attending the classes, eating only bhagavata prasadam as well as working under the instruction of my representatives, such as your GBC representative and Temple President, and if you follow this procedure very strictly then your life will be glorious and you will go back to Home, back to Godhead, this I can guarantee. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Sudama

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Sydney 16 February, 1973
73-02-16
My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter of 6/2. and I am very much joyful to hear that you are enjoying you preaching activities there in America. Actually this is our real business, preaching, chanting, distributing prasadam and book distribution. This book distribution is especially an important program and it is first class preaching work. So I encourage you to work with all the senior men there in America and encourage them to distribute more and more of this transcendental literature.

As far as your attachment for tending the Deities is concerned by no means this can be considered material attachment, but this is our real desireless state to be always engaged twenty four hours in the service of the Lord. But if the facility for serving the Deities is not there, then we should not be discouraged. This is real detachment. When Caitanya Mahaprabhu was touring all over India He did not bring the Deities with Him. So in our travelling and preaching, Deity worship is not essential but if it is done nicely it can be a very attractive aspect of our preaching work.

After consulting with the GBC I have decided that the far east zone can be managed by Karandhara das for he already has extensive dealing with Dai Nippon etc. So he may look after this area for the time being and in the future we will see what happens.

So now I am seeing more and more that my senior disciples must take and active role in continuing the high standard of purity which has been established in our Vaisnava line. In your travelling from centre to centre, you must be very careful to see that the leaders are observing the principles of chanting 16 rounds, rising early for Mangala Arati, participating in the morning and evening classes, observing the four regulative principles etc., and if there is any deviation from this standard then it is the responsibility of you and the local GBC representative to rectify it immediately. Within these Vaisnava standards which I have put forward lies the spiritual strength of our movement. So you may please do the needful in this regard. I shall be returning to the U.S. in April and I will be looking forward to seeing you at that time. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Govinda

-

Sydney 17 February, 1973
73-02-17
My Dear Govinda dasi,

Please accept my blessings. I am in due receipt of your letter dated January 31st. and I have noted the contents carefully. I thank you very much for sending me the nice monogrammed shirts and I am wearing them daily. I am thinking of you and your husband and of the nice devotional service you are performing and I pray that Krishna will give you more and more intelligence to continue in this way.

You are the pioneer of pushing forward Tulasi worship in the Western world and I can understand that proportionally as your Tulasi plants are growing, your devotion and love is also growing. Please continue in this way.

I am glad to hear that you are opening another workshop in Kauai for the manufacturing of the Gaura-Nitai Deities and this is a very great service to our society and devotees. But one thing. You should always inform me before sending the Deities to the Temples. We cannot send them indiscriminately to anyone who has the whim of worshiping the Deities. We must be very very careful as to not commit offenses in worshiping the Deities, so therefore there must be sufficient facilities and Brahmins to worship the Deity.

Here in Australia, everything is going on very nicely and we will be travelling to New Zealand on the 19th of February where Tusta Krishna and Siddha Svarupa das Goswami are preparing a one week lecture tour and then I will be returning to India and again back to America by April, and at this time I will be pleased to see you again. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Hamsaduta

-

Sydney 17 February, 1973
73-02-17
My Dear Hamsaduta

Please accept my blessings. While in India last it was brought to my attention that our Sriman Hayagriva das has become deviated from the four basic principles which I have given to all my students for adherence to when they are first initiated. I do not know why he is living in such a way but I feel that he must be brought back to the standard immediately. So I am requesting you as my Governing Board Commissioners to help me bring him back to the standard. He has very good talent, but he is spending it by living such an unrestricted life.

Therefore, in the meantime, there must be another co-editor of Back to Godhead magazine to replace him. I have discussed this with Madhudvisa Maharaja here in Australia and he has suggested that Hrdayananda das Goswami could be a good man for the job.

I have not made any decision, but I would like you to discuss this amongst yourselves and send me your conclusion. I cannot stress this point enough that we must handle this publication of Back to Godhead very nicely for it is one of the most important aspects of our society. So you will please do the needful in this regard and please contact me soon.

I will be in Auckland up to the 25th. of February and in Calcutta after the 2nd. of March. I hope this finds you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Karandhara

•

Sydney 17 February, 1973

73-02-17

My Dear Karandhara das,

Please accept my blessings. While in India last it was brought to my attention that our Sriman Hayagriva das has become deviated from the four basic principles which I have given to all my students for adherence to when they are first initiated. I do not know why he is living in such a way but I feel that he must be brought back to the standard immediately. So I am requesting you as my Governing Board Commissioners to help me bring him back to the standard. He has very good talent, but he is spending it by living such an unrestricted life.

Therefore, in the meantime, there must be another co-editor of Back to Godhead magazine to replace him. I have discussed this with Madhudvisa Maharaja here in Australia and he has suggested that Hrdayananda das Goswami could be a good man for the job. I have not made any decision, but I would like you to discuss this amongst yourselves and send me your conclusion. I cannot stress this point enough that we must handle this publication of Back to Godhead very nicely for it is one of the most important aspects of our society. So you will please do the needful in this regard and please contact me soon.

I will be in Auckland up to the 25th. of February and in Calcutta after the 2nd. of March. I hope this finds you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Gurudasa

•

Sydney 18 February, 1973

73-02-18

Vrindaban

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated February 6th. and have noted the contents carefully. My heart has become very joyful upon seeing the progress in Vrindaban construction. When this Vrindaban Temple is completed, it will be a great boon to our Krishna Consciousness Movement and devotees from all over the world will come to see Krishna and Balarama. I am very pleased also to see that you are keeping such an orderly account, and as far as further financing is concerned I have arranged with Karandhara das, and he is sending 5000 copies of Bhagavad-gita As It Is to India, and Karatieya Mahadevia in Bombay, one of our life members, has agreed to distribute 3000 of these Gitas at no less than 50 rupees apiece. So that is one and a half lacs and I am sending one letter to Karatieya informing him that all money collected for these Gitas should be sent on to you in Vrindaban and it is up to you along with the other GBC men in India to arrange the sale of the balance of these 2000 Bhagavad-Gitas and I think this will provide the necessary finances. I will be travelling here in Australasia for a few weeks then I will be returning to Calcutta by March 2nd. So when I return to India we may discuss this matter in more detail. But in the meantime you should work with the senior men there in India to get some concrete plan to finance this program. I have sent you the books and it is up to you to devise a program for distribution.

You may also discuss together the question of whether a pandal program in Delhi will detract from our collection of funds for the Vrindaban program. I do not think this will be the case, but it seems the collection field will increase with the pandal program. But you please discuss it with the senior men there in India, and then you may send me your joint decision for approval. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Kirtanananda

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Sydney 18 February, 1973

73-02-18

My Dear Kirtanananda,

Please accept my blessings. I am in due receipt of your letter dated January 20th. and February first along with your enclosed plans of the Radha Govindaji Temple in New Vrindaban. From these plans everything seems to be in order except the domes are making the temple look like a mosque. Therefore you please eliminate these domes and consult the Mayapur plan which can be obtained by writing Calcutta for design of the domes. The Deities should be facing East. If you are laying the foundation stone to this temple there is a ceremony which you can observe. First you may have one fire ceremony with four Brahmins surrounding the fire, reading from Bhagavad-gita, Nectar of Devotion, Srimad-Bhagavatam and Teachings of Lord Caitanya. This reading should go on during the entire ceremony. You may also dig one pit about 15 feet deep and have one golden Ananta form prepared, about two inches, put at the bottom of the pit. All during this, Kirtana should be going on. And then five types of various items should be placed in the pit, 5 types of jewels, 5 types of metals, 5 types of fruit, 5 types of grains, 5 types of amrta, like this different panca. These all should be carried down the ladder by the various Brahmins, and as they put each one at the bottom of the pit, the various fruits, flowers, etc. all of the Brahmins should one by one climb to the bottom of the pit and make their offering and chant the first verse of Gayatri Mantra. After this, you may lay some bricks down on top of everything and then begin to fill up the pit with dirt again. When the pit is filled up with dirt again you may put one foundation stone on top of the pit and this pit should be located at the exact corner of the Temple building. The idea of this is that the entire building will be resting on the hoods of the Ananta snake, and this is very auspicious. After this program you may have several days of Kirtana and feasting.

The arrangement for chanting on the beads is that when I send a letter to the respective individuals with their new names, they may send a copy of that letter on to you, and on receipt of this letter you may chant on their beads.

I am here in Australia now and things are going very well. I will be returning to India by the beginning of March and then to America by mid-April and I look forward to seeing you again then. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nityananda

•

Sydney 18 February, 1973

73-02-18

New Orleans

My dear Nityananda,

Please accept my blessings. I am in due receipt of your letter dated February 5th. with the enclosed daksine and I thank you for the same. Again I am feeling overjoyed at hearing of your increased distribution program and I request that you increase more and more. There can be no limit to our distribution because Krishna is unlimited therefore devotional service to Krishna is also unlimited, so you may instruct the devotees there about this.

Regarding your proposal for having Ratha Yatra in New Orleans I request that you consult with the GBC in your zone, Satsvarupa das Goswami and ask him to discuss this matter with the other GBC men there in America. But one thing is very important. If you decide to do it, then you must do it very opulently, as they are doing in San Francisco. This is very important.

I am approving of the first initiation of Debra Hillard. However it is not our policy to give first and second initiations at once. It is better she wait some time. Her new name will be DEBRAJA DASI and also I am agreeing to the second initiation of Shanti dasi. Now you please arrange it so that the Deities are worshiped very very properly and always remain humble in their presence.

I am here in Australia and everything is going nicely. I will be returning to India by March 2nd. and then to America by mid-April and I look forward to seeing you again. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. You may hold one fire ceremony and Shanti dasi may listen to the Gayatri tape in her right ear. Enclosed please find one Gayatri slip for her.

Letter to: Bhaktin Toni

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Sydney 18 February, 1973

73-02-18

Los Angeles

My dear Bhaktin Toni,

Please accept my blessings. I am in due receipt of your letter dated February 1st. with the nice pictures of the Sri Sri Radha-Kalacandji Deities in ISKCON Gurukula. I am very much pleased that the Deities are worshiped so nicely and as this continues, the children there will become more and more purified. These children in Gurukula are the most fortunate children in the world, because right from the beginning they are having the association of Radha and Krishna. This was the case in my childhood also. My father was pure Vaisnava and he gave me and my sister the Radha Krishna Deities to worship and in this way we were trained. And still to this very day my sister is worshiping these very same Deities in Calcutta. So like this the children must be trained.

I can understand from your letter that you are beginning to appreciate the Krishna Consciousness Movement and I encourage you to join wholeheartedly and fully in the service of Lord Sri Krishna for this will be the most glorious thing in your life. You may consult with Karandhara das and he will give you more guidance as to how you can engage yourself fully in the service of the Lord. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

Letter to: Kirtika

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Sydney 19 February, 1973

73-02-19

Buffalo

My dear Kirtika devi dasi,

Please accept my blessings. I am in due receipt of your letter dated January 5th and have noted the contents carefully. Regarding your questions. If your prayers are sincere then Krishna will accept them and if Krishna accepts them then automatically I accept them, and if I accept them then automatically Krishna accepts them. So like this Krishna is everywhere. He is even between the atoms. So therefore wherever you are He will accept your prayers, and therefore I automatically accept. But the most important part again, the prayer must be sincere.

The proper method of dressing Jagannatha is as a Ksatriya king and there is no limit to the opulence you can give Him. I am here in Australia, and will be returning to India by March 2nd., after travelling through New Zealand and Indonesia. I will be returning to America in mid-April and I hope to see you then. I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Sankarasana

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Sydney 19 February, 1973
73-02-19
Miami
My dear Sankarasana,

Please accept my blessings. I am in due receipt of your letter dated January 26th. and have noted the contents carefully. All of your programs sound very pleasing to me and I request that you write and consult with Visnu Jana Maharaja and the local GBC men, in order to bring about the realization of this proposal. I am here in Australia at the moment and will be returning to India by March 2nd. and then to America in mid-April, and I hope to see you then. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Dr. Singhal, Mr. Saraf, Dr. Poddar, Mr. Vasista, Giriraja

-

Auckland 21 February, 1973
73-02-21
My Dear Dr. Singhal, Mr. Saraf, Dr. Poddar, Mr. Vasista and Sriman Giriraja,

Please accept my blessings. This morning Srukirti received telephonic message from Bali Mardan. It is understood that Mr. Nair is dead. So it is good news that Nrsimhadeva has killed a demon like him. Prahlada Maharaja said that even a saintly person becomes pleased when a scorpion or a snake is killed. So if it is a fact that Nair is dead it is a matter of great pleasure for all devotees.

When I left Bombay I formed a committee of you all to negotiate with Mr. Nair but I did not hear anything from you since I left. What is the position now? If possible settle with Mrs. Nair paying her cash down or Rs. 1,400,000/. Out of Rs. 1,400,000 suppose we have Rs. 500,000/ and the balance Rs. 900,00/ can be advanced by any mortgager. If it is possible try to do it. Otherwise unless Mrs. Nair pays back all our invested money in the Juhu land do not vacate the land under any circumstances. If you stick to your principles certainly Krishna will help and the indications are already there.

I hope this will find you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Karandhara

-

Auckland 21 February, 1973
73-02-21
My Dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 13 Feb. 1973 and have noted its contents carefully. Regarding Sriman Hayagriva Dasa; it is our duty to rectify him. To create a devotee takes much labor and to reject him in a minute is not to our credit so please try to do the needful in this regard. Consult the other GBC men there, then make a proposal to Hayagriva and if still he is incorrigible then you take the necessary steps.

It is not very good policy to move the deities once they have been installed. First thing you should try to get the authorities to reverse their classification of us as a church. Because factually we are not a church. It is true that our congregation is not increasing, simply the inmates are becoming more numerous. We should be classified as a residential temple. This is actually the case in India and it is the same case in Los Angeles. We simply have a bigger family therefore our temple is bigger. If this can be done we will not require so much space for parking and then with this added space we can gorgeously remodel the entire temple. So please try and do this but if this is not possible you may break down the rear wall and add that one room and my sitting room to the temple and my Vyasa Sana may be placed against the side wall with my left side facing the Deities and by back facing the kitchen. Then you will have almost twice as much room in the temple. But the best thing is if we can get reclassified. They have simply classified us as a church for want of any other classification.

Regarding the installation of Gaura-Nitai deities, weather it be a GBC man, president, or sannyasi it does not matter. The important thing is that he be a senior qualified man. That is the most important thing.

I'll be in Djakarta by the 25th and back in India by the 2nd of March. I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ms
Letter to: Mukunda

-

Auckland 21 February, 1973

73-02-21

My Dear Mukunda,

Please accept my blessings. I am in due receipt of your letter dated 13 February 1973 and have noted its contents carefully. Your program for working with the TV personalities seems to be very nice. Even though the results are not coming so quickly, please do not be discouraged.

But one thing, you should try and get these TV personalities to show our books and advertise them over the air. This will be the real success of our endeavors with the media. I have always stressed that we must become recognized not only by the mass but also by the class. This class section of the society should be encouraged to write letters of appreciation of my books and of our activities.

Just recently Rupanuga Das Goswami has had one very successful meeting with Kenneth Keating, the American Ambassador to India and he has agreed to be our chief guest when we open our center in downtown Manhattan. I have said before, Hearing is the first step in God realization; therefore if we can simply convince these big men to hear, then gradually they will come to the point of accepting us. I shall be returning to America in the early Spring and will be looking forward to seeing you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ms

March

Letter to: Karandhara

-

Jakarta 2 March, 1973

73-03-02

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February*, 1973, and I have noted the contents carefully.

I don’t know why they have again made the same mistake not signing jointly, but anyway you can execute the transfer without delay. I am going to India this evening and I shall talk to them further on this matter. In the meantime you can transfer the books as they have requested.

I hope everything is going nicely in Los Angeles and I shall be glad to hear from you soon to Calcutta address.

We have four places which I have visited-Melbourne, Sydney, Auckland, and Jakarta. The preaching was very satisfactory. Sriman Amogha dasa is trying to learn the local language and print some books in the Dai Nippon branch here. So cooperate with him.

Your ever-well-wisher,

A.C. Bhaktivedanta Swami

ACBS/ada *Received this morning

Letter to: Trai

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India 4 March, 1973

73-03-04

My Dear Trai das:

Please accept my blessings. I beg to acknowledge receipt of your nice report dated the 20th of february and I have carefully examined the contents. Your plans for increasing book distribution are very good. If so many books are being sold then very soon we will be finished the second edition. Distribution of all these books is making a firm basis for our movement.

The educated gentleman you mentioned who has now become a nice devotee should develop into a very good preacher. Your policy of encouraging his chanting is good, gradually Krsna consciousness is developed, that is natural.

That London doctor that Kesava mentioned to Rupanuga Maharaja is bogus. Depend on Krsna and consult a general doctor. Nobody can guarantee life. It is a little hellish but without Krsna nobody can be a saint or relieved from distresses.

Regarding Pyari Mohan, Ramacarya, and Nanda devi dasi taking second initiation, if you recommend, that’s alright. But now they must keep very clean and never break the regulated principles. Purity is the force and if the people in general notice that we are clean both inside and outside that is to our credit. Regarding your last question, yes, you may call Their Lordships Radha-Gopivallabha.

Now I have enclosed three sacred threads duly chanted by me. In Rupanuga Maharaja’s absence, you may obtain a tape and instructions from Bali Mardan Maharaja in New York and hold one fire sacrifice.

Hoping this letter meets you in good health.

Your ever well-wisher. A.C. Bhaktivedanta Swami

Letter to: Bhakta dasa

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Calcutta 4 March, 1973

73-03-04

My Dear Bhakta das:

Please accept my blessings. I beg to acknowledge receipt of your encouraging letter dated the 20th February. Just yesterday I have arrived here in Calcutta, and by the end of the week expect to go to Mayapur where are having a grand celebration on the Appearance Day of Lord Caitanya Mahaprabhu.

Yes, you have my sanction for installing the new Deities with the cooperation of Karandhara and/or Sudama Maharaja (I think he is there on the West coast). They know how to do it. The more you can decorate the Deities soberly, not fanatically, the more you become decorated with all honors. At the present moment, civilized man has forgotten how to decorate, therefore this mini-skirt-the business of the trees-to remain naked. Human being means to be decorated, like Krsna is decorated, not naked.

You say that you have eight brahmanas, that is very good, now engage all of them so that everyone becomes expert. By nicely worshiping the Deities we can be so pure in condition of health, mind and intelligence. Yes, all blessings of Krsna upon Saranam dasi, for her loyal book distribution. I am very pleased, and you can give both her and Satyaki dasi second initiation. So now you can have ten brahmanas, yes? I have also received your $100.00 daksina and I thank you very much for it.

Regarding Nanda Kumar, try to help him. He is a good boy and he will come out again very nicely. But he must marry that girl, we cannot play with sex-life, that is not our business. If he shows he is faithful for three months, then he again can take care of Radha-Krsna.

Your book distribution, that is very nice. Our books are unique, all this distribution means that they are being appreciated. There is no such literature throughout the whole world.

Now keep yourself pure and Krsna will help you. Krsna has become merciful upon you. I am only the agent. He has special favor upon Americans, so tell your countrymen to take advantage and spread our teaching all over the world. I hope this meets you in good health. Hare Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Sukadeva

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Calcutta 17 4 March, 1973

73-03-04

My dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 15th February and have examined the contents with care. By your good recommendation I am pleased to accept Leroy Howes and David Joy as my initiated disciples. Their new names are: Paramatmananda Dasa and Pavaka Dasa. To save time and money, kindly forward two sets of japa beads to Kirtanananda Swami in New Vrndavana for the proper chanting, and then you may perform the fire sacrifice. Now they must always follow the regulated principles, such as 16 rounds at least each day, attending Mangala Arati, etc. and gradually they will come to the stage of spontaneously loving Krsna.

You also have my permission for the second initiation of Sikhandi dasi and you can obtain an initiation tape and instructions from Karandhar in Los Angeles. Now, keeping very clean, she must never break the regulated principles.

A pure devotee always thinks himself as not-devotee. That is a good attitude. If one thinks he is big devotee that is not good, thinking that he is first degree. We should not be puffed up, a devotee avoids it, remaining always in the second degree. A dog is a faithful servant. To become lowest dog is to become on the highest platform of service. Krsna has given everyone something extraordinary and to serve Krsna with one's extraordinary talent means successful life.

I hope this meets you in good health. Hare Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ABCS/rda

Letter to: Ksirodakasayi:

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Calcutta 4 March, 1973

73-03-04

My Dear Ksirodakasayi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 20th February and have examined the contents with care. I am glad to hear of your successful engagements and the photographs are very nice. It is good that you have invited the other devotees for such a program. Let them come, and combine together in cooperation, not to be aloof. There are always some factions, everywhere in this world we find so many factions. But we must, in Krsna consciousness, do the needful and cooperate. So, I am very glad to see your activities and you please continue to keep up the good work.

Just yesterday I have arrived here in Calcutta and by the end of the week I expect to visit our new construction at Mayapur. Arrangements are being made for a very grand celebration on the Appearance Day of Lord Caitanya Mahaprabhu. I hope this meets you in good health and spirits. Hare Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACB/rdg

Letter to: Hariprasada Badruka

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Calcutta 5 March, 1973

73-03-05

My Dear Sriman Hariprasada Badruka:

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 27th February. I just arrived here the day before yesterday and I am glad to receive your Hyderabad progress report. The Deities mentioned are too expensive. Of course, we cannot collect money without Deity worship. Without Deity worship there is no life, and there must be preaching also.

But the thing is, without Indian devotees rural preaching cannot be effective. They are mostly illiterate, how they will understand? We must avoid the risk of a separatist movement, unity is our purpose; just like in London where the Indians are starting their own Hindu Radha-Krsna Temple. We want to avoid skin disease and the Indian people are like the tannery expert. Such a cobbler is expert at skin disease. They will see our Sankirtana Party and think it is a white dance. Anyway, how to gather Indian devotees, that program is wanting.

I shall be going to Mayapur by the 15th, remaining there up to the 22nd. I hope to see you soon and I hope this meets you and your family members in good health. Hare Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtiraja:

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Calcutta 5 March, 1973

73-03-05

My Dear Kirtiraja:

Please accept my blessings. I beg to acknowledge receipt of letter and plans for the new building dated the 14th of February. After some delays, I have just arrived here the day before yesterday.

I have examined the plans for the building on West 43rd Street just near the corner of 5th Avenue and I think it is perfectly suitable for us in every way. Please work together with Bali Mardan Maharaja and try your best to secure it.

Regarding Jadurani's question about the glue, yes she may use it if it is more practical for our purposes.

I shall be going to Mayapur by the 15th, remaining there up to the 22nd. I hope this meets you in good health. Hare Krsna!

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Abhirama:

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Calcutta 6 March, 1973

73-03-06

My Dear Abhirama:

Please accept my blessings and I beg to acknowledge receipt of your unsigned report dated the 18th of February. I have just arrived here a few days ago and by the 15th I shall go to Mayapur on the festival celebration of Lord Caitanya's Appearance Day. We are expecting many thousands to visit there and our nice building is almost completed.

Yes, your appointment as the new president of the Miami Temple is completely approved by me, now take advantage and preach among all the young people there and recruit some good men. For some time now I have been thinking to have a nice place in Florida and now it looks like you are trying for it.

As far as the Deities are concerned, we do not want to repeat the same mistake again, so it is better that you wait to get some more brahmanas before installing Them again. For worshiping the banyan tree, the representation of Krsna, simply offer a little flower, incense and water. Of course, now I am trying to get more valuable time for my translating of Bhagavatam, so you may consult in these matters with Rupanuga Maharaja, your GBC representative.

Yes, you are feeling increase in strength with increase in service, and I am not the actual bestower of mercy, rather I am just a messenger for Lord Caitanya Mahaprabhu. So just work hard for Lord Caitanya Mahaprabhu and His mercy will fall upon you like torrents of rain in the monsoon season.

I hope this meets you in good health and I beg to remain

[PAGE MISSING]

Letter to: Cyavana:

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Calcutta 6 March, 1973

73-03-06

My Dear Cyavana:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 10th of February. There has been some delay in replying because of my travels. I have just arrived here a few days ago and by the 15th I shall be going to Mayapur.

Yes, I should not travel so extensively any more if I am to finish my work on the Bhagavatam. So I am turning over all the management to the GBC and the presidents.

Your program for printing our literature is very encouraging to me because that is our major effort for pushing on this movement, so kindly distribute these literatures far and wide as possible.

The marriage of Hari Kripa with the African girl is alright with me if you and Brahmananda Maharaja agree in the matter, these kinds of decisions I am leaving up to you to make in the future.

I am very glad to hear that the film "Hare Rama" was defeated there, it is Krsna's grace. This man is a very bad man for our movement's sake, that movie is a great insulting to us. I think there was bribe by the government who does not want this movement. Anyway, the dogs may bark but the caravan passes.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Kirtanananda:

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Calcutta 6 March, 1973

73-03-06

My Dear Kirtanananda Maharaja:

Please accept my blessings. Thank you very much for for your letter dated the 3rd of March 1973 along with your kind daksina $200 check. Thank you very much, I have received your pamphlet inviting to participate in New Vrndavana activities. It is an excellent pamphlet nicely set up, but I am sorry to inform you that your co-founder Hayagriva Prabhu is little disturbed. Sometimes before you told about him participating in intoxication. Then I did not take it seriously, but the same thing is again revived and I am little perturbed. So is it possible to save him from this dangerous position? His is important man in our Society and we cannot allow him to deviate from our principles. Please try to save him.

I heard before that Birbadra is under your control, is that a fact? Hayagriva told me is under your control.

I shall secure gold Sesa and carry with me for the foundation and most propably while returning to L.A. through New York at that time if the ceremony is being held I shall attend. It will be a pleasure for me. Your vision of 7 Temples on 7 hills is very encouraging. May Krsna fulfill your transcendental desires. The graphic drawings of the Temples are very saris factory and the devotees working together is very encouraging. May Krsna help you in your noble endeavor to come out successful in the project of New Vrndavana. Your Krsna is most beautiful, just like an attractive boy. I hope this meets you in good health.

Letter to: Bali-mardana

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Calcutta March 7, 1973

73-03-07

New York

My Dear Bali-mardana Maharaja:

Please accept my blessings and I beg to acknowledge receipt of your letter, with newspaper clipping, dated nil.

I can understand that actually Hayagriva was not involved directly in the management of Back to Godhead and that whatever arrangement you already have there is sufficient. Meanwhile Hayagriva can be encouraged to continue his literary contribution of articles, editing of the smaller books, etc. We shall see what he can do, and if at all possible he should be brought back to the standard. In this connection I have written his wife, Kirtanananda Swami, and the GBC members. Thus far I have received no reply regarding Madhudvisa's suggestion about Hrdayananda from the GBC members.

You have been to India so you know the importance of the life membership program here, so I am requesting that you personally attend to some items needed here for the preaching work in that connection. Rupanuga is writing the specifics to you under separate cover.

I have received from Kirtiraja the specifics and plans of your proposed building, the Columbia Club property, and it is ideal for all of our purposes so I am anxious to hear of any progress in securing it.

I am approving of second initiation for Hari-puja dasi as you requested.

My plans are to go to Mayapur as soon as they have finished my quarters and to remain there until the 22nd.

Thank you very much for the mostly favorable newspaper article and I hope this meets you in good mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dr. Aggarwal

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Calcutta 7 March, 1973

73-03-07

My Dear Dr. Aggarwal,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Feb. 25, and I have examined the contents carefully. Thanks very much for the poem.

I am very pleased to hear that you are regularly visiting our Washington Temple, and seeing our Damodara Prabhu and the others.

Actually one can be perfectly Krishna-Conscious without being literate. Education is not necessary. Simply it is required to accept the fact, that we are the eternal servants of Krishna, and engage in some tangible service. Otherwise, there are so many convincing arguments, i.e. the Bhagavad-Gita, to bring us to the right point of surrender. Even the Karma-Kanda, and Jnana-Kanda, sections of the Vedas are designed to bring to the proper Sidhanta, conclusion. And that conclusion is made by Krishna in the Gita, that one who knows the purpose behind the Vedas, surrenders unto Him.

Four things can be surrendered:-Our life, our words, our intelligence, and our money. So just try to gradually engage these things in Krishna's Service. One thing you can enquire from Damodara, is about our Life-Membership-Program. Here in India we have now over 2000 members, including may prominent men.

You are a learned gentleman, a medical doctor, so kindly apply your determination, to understand this Krishna-Conscious movement, and I am confident that Krishna will bless you more and more. Kindly just read our books, and help us as you are able.

I am going to Maya-Pur by the 15th, for the celebration of Lord Caitanya Mahaprabhu's Appearance Day, and the opening of our new centre there.

Meanwhile I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Turya

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Calcutta March 8, 1973

73-03-08

My dear Turya dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 29th January 1973 and I have examined the contents carefully. Your project for a Temple sounds all right to me, and even if you don't get that particular building, Radha-Krsna Deities are approved for the present Temple. Of course, I want that you can work out all these kinds of details with Karandhara, your GBC secretary.

Yes, the name Gokulananda for your new son is approved by me, now raise this Sankirtana man up very carefully in Krsna consciousness. Now you can be an ideal householder and one of our Society's leaders, so kindly follow the regulated principles strictly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Vijitatma:

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Calcutta 8 March, 1973

73-03-08

My Dear Vijitatma:

Please accept my blessings. I have received your $100.00 daksina and I thank you very much for it.

Actually, everyone is trying to enjoy Laksmi without Narayana. Ultimately, the Mayavadi is envious of Krsna and wants to enjoy the original Laksmi, therefore they call each other "namo Narayana", they sit around and address each other as Narayana. This is the greatest offense, and they are actually unfortunate because they do not engage in devotional service. The Goddess of Fortune Laksmi is fickle towards the materialist, sometimes he is prince and sometimes he is pauper. But Laksmi cannot leave the side of Lord Narayana and wherever Lord Narayana is worshiped with care, good fortune and opulence is there. Therefore, the devotee is known as the most fortunate, and you American boys and girls are the most fortunate of all, now make everyone else fortunate by spreading this Krsna consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Bhumata

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Calcutta 10 March, 1973

73-03-10

My Dear Bhumata dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 2, 1973. I have examined the contents carefully and I think you are doing nice.

Because we are all individuals sometimes there is disagreement between devotees. When non-devotees quarrel they cannot stop and end up killing each other. But the devotees' disagreement does not last long because they patch it up for Krsna's sake, because they are all working for the same end-Krsna's service.

And devotees do not suffer from skin disease, black or white or brown or red or whatever. In the material world black and white are opposites, but spiritually black and white are varieties. That is the proper vision.

Now you can consult my Governing Body Commission for advice in your situation. I have no objection to your establishing a center there in Nashville, but these matters I am leaving up to my GBC. The GBC representative for your area is Rupanuga das Goswami who is presently here with me as my secretary for one month. He will be returning to the USA by the first week in April to New York City and I think you can leave a message for him there where he can reach you and he can see you personally in the matter. In the meantime you can make arrangements again with Atlanta for more literature making the proper arrangement for payment also.

I hope this meets you in good health and high spirits. Hare Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Jagadisa

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Calcutta 10 March, 1973

73-03-10

My Dear Jagadisa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 1, 1973 and I have carefully examined the contents.

Actually, Hayagriva was not doing any managing or editing of BTG except for his own articles. More importantly he was engaged in working on our books, producing those smaller paperback booklets, etc. Such a talent is not so easily replaced, so we must try to bring him back to the standard for his own benefit. In this connection, I have written his wife, Kirtanananda Maharaja, and the GBC to see what they can do for him.

Now I think that you can join me as the next GBC secretary for travelling with me by my side. If I go to New York in the first week of April you can meet me there, or if I go to South Africa you can meet me first here in India. What do you think? If there is some difficulty kindly let me know immediately.

I hope this meets you in good health and transcendental mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Govinda

-

Calcutta 11 March, 1973

73-03-11

My Dear Govinda dasi:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 24th February 1973.

Gaura Nitai Deities may be approved and ordered by the local Temple presidents with consultation of the GBC. There should be at least three or four brahmanas available. So there is no need to delay any shipments if these qualifications are met.

I have seen the little booklet of the lecture by your good husband, but I have not been able to read it yet, but especially I like the comparison between nirvisesavad and savisesavad, the difference is shocking.

I hope this meets you in good health and spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayatirtha

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Calcutta 15 March, 1973

73-03-15

My Dear Jayatirtha,

Please accept my blessings. I beg to acknowledge of your letter dated March 7th.

Yes, you may perform the marriages in the Temple room, but after the legal marriage has lasted at least 6 months to a year. Then we can know they are faithful and serious. Yes, I will be glad to attend an engagement in a hall filled with 4,000 people, but I cannot fix a date for my arrival in L.A. at this moment. By the 16th I shall be going to Mayapur and then on the 22nd to Hyderabad until the 26th to Bombay. After that my program is not presently fixed up.

Yes, because you have recommended them I accept all of the devotees for first and second initiations. The sacred threads will be coming under separate cover; for the others, their new names are listed below.

Larry - Laksmana das. Nancy - Rasaparayani dasi Harold - Hasyayuk das Arlene - Kirtida Kanyaka. Billy - Banamali das Gerry - Rasapurnada dasi. Roy - Ramlal das Theresa -Tarani dasi. Jim - Kuvera das Ronda - Revati dasi. Bay - Bahloka das Cheryl-Saranagata dasi. Mike - Mahajana das Cindy - Bhagavacittarupini dasi.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Karandhara

-

Calcutta 15 March, 1973

73-03-15

Los Angeles

My dear Karandhara:

Please accept my blessings. I have received your two letters dated March 3rd and March 8th, with enclosures.

Trivikrama Maharaja has written me one letter about his going on a bold preaching venture to Belfast, and it is a noble proposal. But I want him to first, with your cooperation, get our Tokyo center registered properly and train up a president before he goes on to another place.

I have received some first-class publications of our Isopanisad from Hamsaduta and he is also ready to print Bhagavad-gita. And now you tell me that Macmillan, such a big big company, cannot keep up with our men. This is very encouraging news. I have just finished Gita Gan, a verse by verse translation of the Gita into Bengali, and now I am working daily on the Caitanya-caritamrta. Now I am more and more wanting to work on my books and diminish all this travelling. So I am more and more depending upon you GBC. Of course you GBC are in training, but you are all the hope for the future of our movement.

So I am glad to hear that my quarters are being readied nicely and that you have purchased me a comfortable car. My program is to leave for Mayapur in the morning and be back by the 19th and on to Hyderabad on the 23rd, then to Bombay by the 26th. From then my program is not yet fixed up. I have received one nice invitation to go Johannesburg and if they can supply the visas in time I may go there, otherwise to London by the 1st and on to L.A.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Tejiyas

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Calcutta 15 March, 1973

73-03-15

New Delhi

My dear Tejiyas:

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 12th and have examined it with great pleasure.

This program of approaching MPs is very very important. If you can get this petition approved, that would be a great boon to our movement. Even if 15 or 20 MPs join our Society that will be a new chapter for us. And your petition is very attractively worded. Actually India is the spiritual leader of the world but the fools and rascals are trying to sabotage the position.

Your school preaching is very much welcomed by me. We are in need of new recruits to carry out so many ambitious programs here in India, so if you can infiltrate the school system as you did in America that will be a great service.

Yes, this program for the factories I have already outlined. Let the labor-management disputes be finished by prasada and regular kirtanas with temples right on the premises.

Your statement that ”no intelligent man can resist becoming the member” because of our books is a very good observation. Now these beautiful books have become the firm basis for our movement and any intelligent person in any part of the world cannot but fail to admire them.

Devotees there or visiting must follow our regulated principles under your direction or they need not stay. Devotees should not be in India on their own business or on a whim, they should have our GBC approval. Everyone must be favorably engaged.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Boys and girls

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Los Angeles 20 March, 1973

73-03-20

Los Angeles

My dear boys and girls, you are working so hard for broadcasting the glories of Lord Krishna’s lotus feet and thus my Guru Maharaja will be so pleased upon you. Certainly my Guru Maharaja will bestow His blessings thousand times more than me and that is my satisfaction. All Glories to the assembled devotees. N.B. Every one should go with the Sankirtana Party as soon as possible.

A.C. Bhaktivedanta Swami

Letter to: Rsabhadeva

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Calcutta 21 March, 1973

73-03-21

My Dear Rsabhadeva:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 7th of March. Yes, your Temple is always gathering nice devotees and I accept Brian, Leslie and Caroline as my duly initiated disciples and you can send the beads for chanting to Kirtanananda Swami, along with a copy of this letter.

Their new names are: Bhojadeva das, Taraka dasi and Mukhara dasi respectively. Now it will please me very much if you all can work together nicely and recruit many more young people to join our movement, it is their only future hope.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Pusta Krsna

-

Hyderabad 23 March, 1973

73-03-23

Paris

My dear Pusta Krsna:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 13th of March, with enclosures.

Yes, your study program is nice. By writing according to our realization we become more and more convinced and all doubts are destroyed. I have looked over your essay and I think you are understanding our philosophy rightly. Why don’t you write something for Back to Godhead?

We can avoid idle conversation and utilize our time in the spare moments for studying slokas from the Gita and Bhagavatam. Practically I have given you more than enough for 50 years at one sloka daily. If we can simply read one sloka daily, that is step by step progress.

I said it long ago, that we are trying to make Brahmanas from anywhere in the world. We can offer the intelligent person the opportunity to be trained up in the highest spiritual knowledge and train him up as a preacher himself. That is a very attractive offer, so in your traveling SKP you can preach like that, and quote some important slokas from our books and wherever you go you will be respected and you can recruit some solid devotees for pushing on this movement. So kindly go on with your program.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Niranjana

-

Hyderabad 23 March, 1973

73-03-23

Varanasi

My dear Niranjana:

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 12th of March and I have examined the contents with care. I think because I am travelling so much there is some problem in your letters reaching me. But now I want to leave so much travelling up to my able disciples and finish my translating work. So in a few days I am going to Bombay and then to London by the 1st, and then to L.A. via New York stopover.

Yes, I am sorry that I could not see you this year at the Mayapur celebration, it was very successful. But anyway because you are in college please take this opportunity to convince some of your fellow students about this Krsna consciousness. All over the world there are college students who are joining our movement, why not in India? Actually there is no need to give up studies to be a devotee. In America, a number of our students joined with us before they graduated but still they went on to graduate with honors, namely Bhagavan dasa, Trivikrama Maharaja, and others. So just try to convince them in some way.

Incidentally, I did not receive any contribution from Prabhas on your behalf at Mayapur.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Satyabhama

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Hyderabad 23 March, 1973

73-03-23

My Dear Satyabhama:

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 20, 1973 and I am replying late because of so much recent travelling. I am here for a few days only, then to Bombay and on the 1st to London for a few days before going on to L.A. via New York.

Actually, I don't want our energy spent in that way, to develop a school at New Vrndavana. Rather, all of our children should go to Dallas when they are four and begin their training program there. In Dallas, they have full facility approved by me, I have personally seen that they are doing very nicely there. So, for the younger children to be at New Vrndavana that is alright, but when they are a little older, at four, they should go on to our Dallas facility.

Why should the parents not feel attachment for their children, that is natural. But our affection is not simply sentimental, we offer our children the highest opportunity to become trained up in Krsna consciousness very early so as to assure their success in this life to go back to Godhead for sure. That is real affection, to make sure my child gets back to Godhead, that is my real responsibility as a parent. And I have seen that Gurukula offers this opportunity more than any other place anywhere. So I think that you are intelligent girl, and you can explain it to others in this way.

Letter to: Sudama

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Hyderabad 23 March, 1973

73-03-23

Los Angeles

My dear Sudama:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 12th March 1973 and I carefully examined the contents.

Radio and T.V. programs are alright if we can introduce our literature, like Bhagavad-gita, etc., otherwise there is so much nonsense on the media that they will forget quickly what they see and hear.

I am glad to hear that our Krsna das Prabhu is back in our company. He is a good boy, but since he has been married there has been difficulty. So now he is returning with his wife and child and he must be given all encouragement.

You mentioned about your Temple bus, and that is very nice. When I saw Rupanuga's bus in New Vrndavana I wanted that there be a whole fleet. But you should not take Radha-Krsna travelling, better you take Gaura-Nitai. For serving Gaura-Nitai there is no offense, but if Radha-Krsna is there and there is some discrepancy, then there is great offense and this should be avoided. Therefore, I gave the same advice to Visnujana when I was in Pittsburgh.

The idea of the Temple bus is to attract them aboard back to Krsna and the hippies and college students, anyone, will be very much attracted to the program. Now you have my full blessings, so go out and recruit some solid new devotees to help us push on this movement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/rdg
Letter to: Bali-mardana

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Hyderabad 24 March, 1973
73-03-24
My dear Bali-mardana:
Please accept my blessings.

We are negotiating the purchase of the Bombay property for a lump sum cash payment of about 10 lakhs, which at the official rate amounts to about $130,000.

If this negotiation is settled to our satisfaction, we will require your lending this amount to the Bombay project from our New York building fund. So kindly make the necessary arrangements, and await our final instructions through telegram or by Atreya Rsi to send the funds.

You will be refunded the loan with interest by the Mayapur Fund. The Bombay project will in turn pay the Mayapur construction expenses. For the future of New York Temple expansions I have discussed different alternatives with Atreya Rsi, who will discuss them with you upon his arrival.

The day after tomorrow we are leaving for Bombay, and then in a few days for London. From London we are going to L.A. via New York ISKCON.

Hoping this finds you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Giriraja

-

Hyderabad 24 March, 1973
73-03-24
My Dear Giriraja:
Please accept my blessings.

We want money for purchasing the land, about $130,000. Last time you attempted to take loan from the bank, but this was not fruitful because Srimati Morarji would not stand as guarantor. So, if you agree to return back the money with interest ($130,000) to our Mayapur construction work, then I shall arrange the money from USA.

Atreya Rsi is bringing this letter so you can talk with him and do the needful.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/rdg
Letter to: Satadhanya

-

Bombay 28 March, 1973
73-03-28
My Dear Satadhanya:
Please accept my blessings. I beg to acknowledge receipt of your letter dated the 13rd March.

I am very much glad to hear that you have decided to return to Japan and help Trivikrama Maharaja. By now you should have the full fare and be getting ready to go there. I have heard from Trivikrama that they are distributing large amounts of BTGs therein Tokyo, 500 to 1000 per day. So you have had some considerable experience in Japan, and I am requesting that you return as soon as possible and help increase our activities there. I think Tokyo is unlimited, and soon we will have our own place registered there.

You are studying Sanskrit, that is very nice. If you can to learn to vibrate some important Sanskrit verses then you will be listened to wherever you go. On my return trip to India next time I expect to land in Tokyo so I can see you at that time.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/rdg
Letter to: Cyavana

-

Bombay 30 March, 1973
73-03-30
My Dear Cyavana:
Please accept my blessings. I beg to acknowledge receipt of your letter dated March 22nd 1973 and I have examined the contents carefully.

Yes, I have received an invitation to visit South Africa and visa application forms but it will take some time for any approval to come through. In the meantime, I am going to Zurich for about 10 days and then to London and from there to New York and Los Angeles.

I have also received one nice note from Maria, and I am pleased, by your request, to accept her as my initiated disciple. I have chanted upon the enclosed beads. Her new name is Venugit dasi which means playing on flute. So now she can marry Hari Kripa das and I think for the new householders Deity worship will be nice. I remember Hari Kripa, he is very intelligent boy.

I hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rdg

Letter to: Kaliya Krsna

-

Bombay 31 March, 1973

73-03-31

My Dear Kaliya Krsna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 12th March and I have examined the contents carefully.

You have committed a very grave error. I am depending on you leaders for the future of our Society, yet there is all this interest in illicit sex life. this is causing me heartache worrying how things will go on. What can I do? I have given you all instructions, why you cannot follow them? Now you are supposed to be a responsible devotee, and this situation must be rectified, it is bad example for others. You have begged for my blessings and I give them to you because you are my spiritual son and I have taken responsibility for engaging you in the service of Krsna. But I think you can from now on follow the regulated restrictions strictly and refrain from any sex life at all, that can be your austerity.

Your proposal to go to Chicago Temple under the supervision of Satsvarupa Maharaja and Kirtanananda Maharaja is very good. They are your well-wishers. Now you may take up your activities with determination and seriousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

-

Bombay 31 March, 1973

73-03-31

My Dear Karandhara:

Please accept my blessings and I beg to acknowledge receipt of your letter dated the 22nd March.

There is no need of adding further Deities. Once installed it cannot be changed. Do not make it childish, too much addition of Deities will encumber us. At first, either Panca Tattva or Gaura-Nitai Deities may be installed, taking care that there is sufficient space. There is no need to consult with me for these installations, the local president can decide whether the circumstances are opportune.

For two houses in M-V we are supposed to get 1600 dollars per month. Now we got three, but we get only $750 per month. What is the benefit? 12-13% interest was the original idea of investing but now you have given calculation for 6 1/2%. I do not know how you have decided this, to take so much burden of maintenance for so little return.

You have said Kesava is going to Tokyo as president, but what he will do there? Wherever he goes he cannot stay fixed up long. So how can he manage if he cannot stay regulated?

I am not going to Johannesburg, rather I am leaving tomorrow for Zurich for maybe 10 days while they are getting my place ready in London. As soon as I am informed, I will send you my address in Zurich. As far as I know it, my London address will be Piggott's Manor, Letchmore Heath, Hertfordshire, London, England.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

April

Letter to: Giriraja

-

Zurich 3 April, 1973

73-04-03

My Dear Giriraja,

Please accept my blessings. We have reached Zurich yesterday morning and have come to the health resort of St. Morritz. The apartment is very nice but it is so cold that we cannot go outside. Probably we shall go to L.A. via N.Y. on the 5th of April.

Today is Tuesday so I hope that the court case will be heard. The judge has intelligently asked Mrs. Nair to whom she will hand over the land. She has denied us and is considering Chhaganlal, but if the judge takes seriously that the land must be given to one of us, that will be a great success. Chhaganlal must insist on the contract price, 7 lacs and if we give him 3-4 lacs more profit, that will be a very excellent arrangement between Chhaganlal and ourselves. It appears he is friendly to us and if out of religious sentiment he delivers to us the land it will be very good for him. I think no need asking specific action on our behalf, on the other hand please try and get the land at Grand Paridi through the help of Karatikeya Mahadevia or Mr. Ramchand Chabria. They told me about this land for Temple and I think both of them can secure it, either freehold or cost price. The gentleman Mr. Thirani was met 2-3 times on planes or in airports and is eager to construct a temple for us immediately. So this is an opportunity given by Krishna and if possible we can construct both a city Temple as well as one at Juhu. If possible to construct in the city location then that should be given more priority. You may reply this letter to L.A. I hope you have taken possession of the new apartment at Juhu and are doing the needful. May this find you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Govinda

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New York 7 April, 1973

73-04-07

My Dear Govinda dasa,

Please accept my blessings. I am in due receipt of your letter dated March 25, 1973, and have noted the contents with great satisfaction.

The report of book distribution going on in Chicago is very pleasing to me. As you know, our Chicago center is one of the most important. Please continue to use your intelligence to find out how to distribute my books more and more. I am especially pleased to learn that you are introducing my books as textbooks in the colleges. We especially have to try to attract the educated young men and women in your country so that in future there will be many strong leaders to keep our Krsna Consciousness Movement strong.

I am also very pleased to learn that you have come out successful in stopping the police from arresting our men and stopping our sankirtana activities. Your sankirtana program, the report of the Lord Caitanya festival and the very nice newspaper article that you have sent are all indications of your sincerity in trying to put full effort to push on Lord Caitanya's sankirtana movement.

Upon your recommendation I am gladly accepting Peter Laudert as my initiated disciple and as you have requested am sending him a letter (enclosed). Please have Kirtanananda Maharaja chant on beads for sanctification and you may hold a fire yajna.

Regarding my coming to install large marble Radha and Krsna, yes I will be very pleased to come.

Hoping this finds you and your wife and son in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Puri Maharaj

•

Los Angeles 3 April, 1973

ISKCON Los Angeles
3764 Watseka Ave.
Los Angeles, Calif. 90034

My Dear Puri Maharaj,

Please accept my humble dandavats. I beg to acknowledge receipt of your letter dated March 25, 1973 and I have noted the contents with great interest. While in Mayapur I expected to see you. You would have been pleased to see the excellent building that we have constructed. People say it is a unique building in all of Nadia district. There is ample space for 300 gentlemen to come and visit. The proposal is to construct four such buildings and a big Temple two hundred and fifty feet high.

Regarding the house at Puri – the place of Srila Prabhupada – it is understood to be in implication in so many ways. I understand also that Sripad B.D. Madhav Maharaj is also eager to purchase, so I do not wish to make a competitive price. Now I have left India for 6 months and may return by October. If in the meantime some real developments take place you can write to me at my Los Angeles address which follows where I am returning via London and New York. The address is 3764 Watseka Avenue, Los Angeles, Calif. 90034 USA. I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bmdg

Letter to: Giriraja

•

New York 8 April, 1973

73-04-08

My Dear Giriraja,

Please accept my blessings. We have arrived in New York on the fifth bypassing London for now because the new place is not yet ready. I will be staying here until about the 17th, then go to New Vrndavana for a few days and then to Los Angeles.

Please let me know immediately how the Chhanganlal case has come out. I hope that by now you have received my letter of April 3, 1973 and have taken appropriate steps to secure the Juhu land.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sudama

•

New York 8 April, 1973

73-04-08

Los Angeles

My dear Sudama,

Please accept my blessings. Am in due receipt of your letter dated 4/6/73.

I am still in New York, but if the climate is not suitable, I may be going to Los Angeles very soon.

Your program for traveling on the West coast holding festivals at schools and communes is approved by me. Especially you must try to convince these students to join us. There is nothing else that will save the world from destruction and it is our responsibility to recruit these young educated boys and girls before they become spoiled by the degraded conditions of this so-called human society.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda P.S. I have started printing of English version of Caitanya-caritamrta

Letter to: Tamala Krsna

•

New York 9 April, 1973

73-04-09

Bhopal, India

My Dear Tamala Krishna Goswami:

Please accept my blessings. I am now here in New York temple where things are going on very nicely, but I am anxious to have from you the report of the Bhopal activities. Please write to me here at your earliest.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vamanadeva

•

New York 10 April, 1973

73-04-10

My Dear Vamanadeva Das Adhikari:

Please accept my blessings. I beg to acknowledge receipt of your offering of $20.00 and thank you very much. I understand that you are now in London for helping to make our new place there a nice temple. So I will be very pleased if you make this English house into first class temple for Lord Krishna. London is very important center, so you do the work nicely.

I hope this meets you in good health and also your good wife and child.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Spiritual Sons

•

New York April 10, 1973

LT$_{730410A1}$

My dear Spiritual Sons,

Please accept my blessings. As you have been recommended by Chakravarty Das for initiation, I beg to accept you both as my disciples. Now I have named you Nikhilananda Das for Niko, and Vaidyanath Das for Erland. So you now chant Hare Krishna mantra on your beads at least 16 rounds daily and try to commit any offence against the holy name. In this way you will get spiritual strength for preaching the glories of the holy name to the people. Another thing is that you should follow our the four rules of no intoxication, no illicit sex life, no meat fish, or eggs, and no gambling. This will keep you fit.

I hope this meets you in best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pusta Krsna

•

New York 11 April, 1973

73-04-11

My Dear Pusta Krsna Maharaja:

Please accept my blessings. I have been informed of the situation of the South African program by Brahmananda Swami who is here with me now as personal secretary, and I want to send you there. There is one boy there Ksudhi Dasa who is very young boy, so I want you to go there to take charge of the preaching program there in Durban.

One Mr. Parekh of the Hindu Mandal has written me inviting me to go there and they will pay all the tickets. q 750615 750615 So I want to go there from London on my return to India, and I can stop there. So you go there and make all the arrangements and inform me accordingly and I can come.

You can correspond with Ksudhi Dasa Brahmacari at the following address: c/o Popatlal Kara, 201 Gray St., Durban, South Africa, for getting the visas. It will be easier for you to go from London.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

-

New York 11 April, 1973

73-04-11

My Dear Govinda Dasi:

Please accept my blessings. In the past you were sending me the dried banana, so you please resume sending me. The day after tomorrow I am starting for Los Angeles, so I would like to receive some of that dried banana from you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka

-

New York 11 April, 1973

73-04-11

My Dear Jayapataka Maharaja:

Please accept my blessings. I may request you to send me some of that bitter melon that you are growing there. You take some of that bitter and cut into pieces and dry it, then send. The day after tomorrow I am starting for Los Angeles, so send to me there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Also I request you to send me some mustard seed oil.

Letter to: Satsvarupa

-

New York 11 April, 1973

73-04-11

My Dear Satsvarupa Maharaja:

Please accept my blessings. I am in due receipt of your letter dated April 8, 1973. Now I am concerned that the Gurukula experiment should come out nicely. These children are the future hope of our Society, so it is a very important matter how we are training them in Krishna consciousness from the very childhood. It was yourself who started this idea and it has been progressing nicely. Now you see that it continues to develop. So you should go there and inform me what is the position.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. The simple method I have introduced, namely learn English and Sanskrit, is sufficient. Why the so-called Montessori method? (P.S. handwritten)

Letter to: Kirtiraja, Haripuja

-

New York 12 April, 1973

73-04-12

My Dear Son Kirtiraja dasa and Daughter Haripuja dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 12, 1973 with enclosed daksina of $100.00. I am very pleased with your activities, how you are leading householder life, Krishna conscious. This ideal I want to show your countrymen is only possible on the Krishna conscious platform. You remain steady on this platform, and this will be your benefit.

You are one of the trusted managers of the New York temple, and I am very much glad to see that the standard of temple activities is so nice. So Krishna has given you American intelligence, and I think this New York City is the greatest city in the world. So all you managers cooperate together and do something gorgeous. That is my instruction to you, and if you can do it Krishna will be very much pleased with you.

I hope this meets you both in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka

-

New York 12 April, 1973

73-04-12

Dear Jayapataka Maharaja:

Please accept my blessings. When I was there last there was one boy who was for making dolls. I want to know how the samples are coming out, if they are nice. Can he teach our students how to do this art? If so, our men can go there and learn, or should he be sent here to USA? Please write to me in this regard at L.A.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ajitananda (Anthony), Purvacitti (Patty)

-

New York 12 April, 1973

73-04-12

My Dear Spiritual Son and Daughter:

Please accept my blessings. On the recommendation of Gunagrahi Das I am pleased to accept you as my initiated disciples. I am giving you spiritual names as follows: Anthony is Ajita-ananda and Patty is Purvacitti, wife of Maharaja Agnidra.

You send a copy of this letter to Kirtanananda Swami and he will send you your japa beads duly chanted upon as I have prescribed. Now my special request is that you strictly follow the four regulative principles. This will keep you strong in Krishna consciousness. Nor should you neglect the Ten Offenses against the Holy Name. Just chant Hare Krishna in this way, and you will feel yourself advancing in spiritual life. This is the program of Lord Caitanya for us. So you do these things and that will please me very much.

I hope this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Los Angeles 14 April, 1973

73-04-14

My Dear Giriraja Das:

Please accept my blessings. Regarding the purchasing of the apartment, if it is difficulty, then I request you to deposit the Rs. 30,000/- in the bank, Book Trust a/c.. It must be deposited as a fixed deposit. (at least for six months)

I am anxious to hear from you, what are the activities there in Bombay. Did you try for the land, Grand Pardi at Kemps Corner? I look forward to receiving your reply..

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs P.S. I have kept nine lacs of rupees reserved for cash payment to Mrs. Nair. I do not know what is the judgement in the matter of Chhanganlal case. If he is taking the land then we must have full payment of our investment, damages, interest, etc. Please let me know what is the actual position. I am very much anxious to know. I do not receive any letter either from you or from Tamala. ACBS

Letter to: Jayapataka

-

Los Angeles 16 April, 1973

73-04-16

My Dear Jayapataka Maharaja:

Please accept my blessings. With regard to the Mayapur house I may suggest that you make one roof garden. On the top of the house you can put soil of six inches and then plant so many tulsi plants and nice bushes. I like garden very much. Just like here in Los Angeles Temple they have made one very nice garden for me and I sit there every evening. So you please also make a first class Mayapur garden.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Please report how far the construction is completed.

Letter to: Nityananda

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Los Angeles 17 April, 1973

73-04-17

My Dear Nityananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 14, 1973 and was very pleased to read of your Sankirtana book distribution results. That you are sending good amount to the BBT even you have smaller size temple is much appreciated by me. I am very much pleased how all you disciples are distributing my books. Just now Karandhara has informed me that he is printing new editions of Krishna Trilogy, Sri Isopanisad, and NOD, all 100,000 copies each, and Krishna hardback sets, 50,000. So I am very much engladdened by this news. My Guru Maharaja used to be very much pleased whenever there was book distribution. So you just continue it solidly, that is my request.

Yes, you can install Gaura Nitai Deities in your temple . . Just now we are ordering very nice first class murtis three feet high from Philippines. They will cost $50.00 per set plus shipping. So we can supply you from Los Angles.

Enclosed is one brahmana gayatri mantra sheet for second initiation of Debraja Dasi. Now you show her how to count on the fingers, and have fire sacrifice, and she can hear the tape through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sarva Suhrit

-

Los Angeles 17 April, 1973

73-04-17

My dear Sarva Suhrit Dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter undated and one letter from your wife dated 4.12.73 requesting sacred thread and mahamantra initiation respectively. I am expecting to go to London, and at that time I will personally initiate both of you. In the meantime you should both strictly follow the principles. This is our strength. It is not sufficient for us to just chant 16 rounds, but we must endeavor to chant offenselessly 16 rounds. Even we must be always chanting Hare Krsna, why only 16 rounds. So you are a good boy, but you just do everything carefully, never forgetting Krsna for a moment, and everything will come out for you successfully.

I hope this meets you in good health, both husband and wife.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bali-mardana

•

Los Angeles April 18, 1973

73-04-18

My Dear Bali-mardana Maharaja:

Please accept my blessings. For Caitanya-caritamrta 19 pages of manuscript were sent yesterday and today they are sending 30 pages. So you go on making Caitanya-caritamrta and print chapterwise, and that will be very nice.

I am still awaiting quotation from you for Bengali Caitanya-caritamrta and also Gitar Gan. We want to print 50,000 copies of each, in the size just above the smallest size book which you showed me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Atreya Rsi

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Los Angeles 18 April, 1973

73-04-18

My Dear Atreya Rsi:

Please accept my blessings. You have suggested that if property is purchased in New York, we can be free from the taxes. So M-V Trust can immediately purchase property in New York and can make down payment of $70,000. So if there is any suitable property available, please send me the particulars, what is the description, the price, the income. Please do this at your earliest.

What is the outcome of that Columbia Club? I am interested in that house.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Doug Russell

•

Los Angeles 18 April, 1973

73-04-18

My Dear Doug Russell,

Please accept my blessings. Upon the recommendation of Rsabhadeva Das I am accepting you as my initiated disciple. Your spiritual name is now Asurakula Nasana Dasa, the servant of the killer of the descendants of the asuras. Krishna, He killed so many demons, so in this age of demoniac tendency, we may not kill the demons like Krishna did it, but we can kill the demoniac tendency. How is that? By this Sankirtana weapon. That is the specific contribution by Lord Caitanya, Krishna Himself, in this Kali yuga. So I am informed that you are the Sankirtana leader for Laguna Beach temple, so you should very enthusiastically lead the Sankirtana party, and in this way you will very successfully kill the demoniac tendency of the rascals.

So you send a copy of this letter to Kirtanananda Swami and he will chant on your beads. . And you be sure to chant 16 rounds minimum as a daily practice, and this will keep you most fitted Sankirtana leader.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna

•

Los Angeles 18 April, 1973

73-04-18

Dear Tamala Krishna Maharaja

Please accept my blessings. I have left India on April 1, 1973 so now it is almost 20 days and I have received no report from India. There are so many questions and answers for India, the Bombay, and Hyderabad, but I am in darkness.

Giriraja is silent on the Chagganlal case, and what about the deed for Hyderabad, and whether Mayapur building is completed. This time when I return to India I want to see Mayapur completed.

What is the Bhopal preaching report?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Amarendra

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Los Angeles 19 April, 1973

73-04-19

My Dear Amarendra Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4.17.73. You are asking me to advise what should be your program, but now I wanting to leave these matters in the hands of my disciples. I have created GBC specifically for this purpose. If you the elder disciples cannot manage things, then what is the future of the society? My business now is to sit down and write my books, and I am requesting you all to please cooperate with me in this endeavor. So I think you can take advice from Rupanuga Maharaja, as he is my authorized agent. So I am sending him your letter and a copy of this letter in this regard.

Both you and your wife are nice Krishna conscious devotees. You have all good talents to use in Krishna's service. My request is that you simply remember Krishna always and I will pray for your ever increasing advancement in Krishna consciousness.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Rupanuga Maharaja

Letter to: Satsvarupa

-

Los Angeles 19 April, 1973

73-04-19

My Dear Satsvarupa Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 15, 1973 with enclosure of m/s. Narada Bhakti Sutra. . I have no objection to your publishing it, however there are many, many mistakes in the Sanskrit which have to be corrected, so I am returning the m/s. to you under separate cover. Regarding "Prayers of King Kulasekhara," I never said I was displeased with your publishing it in BTG.

Regarding Gurukula, it is not required that parents live there with there children. We can take care of the children, but not the parents. Any parents there must be engaged preaching and selling books, and going on the Sankirtana party. Mohanananda Prabhu has agreed to fully cooperate, now you just direct him. I just want that the children learn English and Sanskrit nicely, that's all. I want that things go on there nicely, it is so important work. If necessary I will come there myself to see how it is going, but only if the climate is suitable, neither too hot nor too cold. This Los Angeles climate is just suitable for me.

Regarding dancing, our dancing is ecstatic. We need not waste time 5 hours daily instead of chanting, for practicing. We are not professional dancers, neither we require it. These things should not be encouraged. In New York they have such activities, but they should not be going on in Gurukula.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Atreya Rsi

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Los Angeles 20 April, 1973

73-04-20

My Dear Atreya Rsi Das Adhikari:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 17, 1973 and have noted the contents. You have done right in seeing this man and speaking to him of our movement. . I think you have exposed him as a rascal and fool. What is this meditation of wine, women and fish? He does not like us because we reject all other bogus philosophy. For that many people criticize me, but why should we accept nonsense. We accept Bhagavad-gita, as Krishna spoke it.

Yes, you are right, he is third class man, so we should not waste time with him further. Stirring stools does not help. Anyway you have done right. The jackals may howl, but the caravan will pass on.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Govinda

-

Los Angeles 20 April, 1973

73-04-20

My Dear Govinda Dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 17, 1973 and I thank you for so promptly sending the dried banana. You are always seeing to my comforts and your service in this regard is much appreciated by me. I also thank you for the nice shirts you have made. I am especially pleased to learn that Gaurasundara is opening two centers in Brazil. That is good work.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Gaurasundara das Adhikari

Please go on preaching Krishna Consciousness amongst the students because they are our best clients.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:db

Letter to: Hamsaduta

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Los Angeles 21 April, 1973

73-04-21

My Dear Hamsaduta Das Adhikari:

Please accept my blessings. I am in due receipt of your letter dated April 7, 1973 and am pleased to accept the following boys and girls as my initiated disciples: Ram Mohan Das (Reiner); Jnanavigraha Das (Joachim); Tirthada Das (Thomas); Hrimati Dasi (Helga); Santimati Dasi (Ulla); Durgama Das (Dario); Premchand Das (Werner); Kamaksi Dasi (Karin); Uktal Das (Ulfert); Atmavidya Das (Axel); Gobhata Das (Gerhart); Ama Das (Amin); Ramgati Das (Ronald);-and Nikhilananda Das (Niko); and Vaidyanath Das (Erland), these two boys I have already informed their names in reply to a letter from the Hamburg temple. Beads may be sent to Revatinandana Swami.

I am also enclosing Gayatri Mantras for the 14 disciples and 10 sacred threads duly chanted upon by me for the men disciples. You show them how to count on the fingers, and let them hear the mantra chanted by me on the tape through the right ear. .

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. The dictaphone I left there for repairing may be kept in London after it is repaired.

Letter to: Jagadisa

-

Los Angeles 21 April, 1973

73-04-21

My Dear Jagadisa Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 18, 1973. I was glad to receive the book distribution results from Toronto and especially the Vancouver Travelling Party. That they sold 100 Bhagavatams in two days is very nice. I think the Bhagavatam is now selling as well as the Gita.. So this is very encouraging to me.

Regarding initiations, I am pleased to accept the following boys and girls as my initiated disciples: Girijadhava Das (Gabor); Taraknath Das (Ted); Dustadura Das (Don); Kasiram Das (Joseph); and Jagatikanda Dasi (Janet); Atigarvita Dasi (Anne). I am also enclosing 12 Gayatri Mantras and 7 sacred threads duly chanted upon by me for the brahminical initiations.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. The beads may be sent to Satsvarupa Das Swami at Gurukula for being chanted upon, together with a copy of this letter.

Letter to: Gurudasa

-

Los Angeles 22 April, 1973

73-04-22

My Dear Guru Das:

Please accept my blessings. Since leaving India I have not received any report. So I would like to hear from you, how many men are there in Vrindaban and how the project is progressing there. Now we have got good respect there in India, so you boys manage everything intelligently and responsibly. You have all got good intelligence, now use it to full capacity for Krishna's service and cooperate together. That will please me very much.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Thakura Haridasa

-

Los Angeles 23 April, 1973

73-04-23

My Dear Thakura Haridasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 21, 1973 and also the screenplay "Jonathan Livingston Seagull" from Mr. Diamond. So it is good work that you are getting important man to understand the importance of

Krishna consciousness in the modern world. If the important men of your country use their wealth to support this movement then the whole face of the society can be changed. Just like the scientists they are getting millions of dollars from the government for their researches. But, have they been able to cure death, disease, old age, and birth? That is not possible for them because they are ignorant of spiritual science as given by Krishna in Bhagavad-gita. So we have to push this knowledge in the world and so money is required. So it is very nice Mr. Diamond has given $3,000.00 for the Book Trust, that is practical help.

I can understand from the play he is talented man. Now you have to impress upon hm, that when talent is used to glorify the Supreme Lord, that is perfection of talent. . Just like one of our students, he is scientist, Ph.d, and he can present God by scientific statement. He has written one small book presenting God consciousness based on scientific statement very nicely so we are publishing it.

So I request you to seriously become convinced of this Krishna consciousness movement as you are understanding it and by strictly following the rules I have given you, you will get strength to convince others nicely.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Caitanya

-

Los Angeles 25 April, 1973

73-04-25

My Dear Caitanya Dasi,

Please accept my blessings. I am in due receipt of your letter dated April 23, 1973, and I have noted the contents. I am very much disturbed to hear of Kanupriya's activities, and I advise you that so long he is engaged in these nonsense activities, you should not have any association with him. Best thing is that you remain in the association of devotees, and take part in the temple worship here, not separately. Worship of Radha and Krishna is no cheap thing. It cannot be done whimsically, but it must be very carefully executed under strict regulation. Not that there can be LSD taking and all sinful activities, and then Deity worship. I have made it a point that unless one is able to keep to the same standard that is kept here at the temple, he should not worship the Deity separately. Best thing is to keep a Guru-Gauranga altar at home and take part in the Deity worship program at the temple.

You have got a very big responsibility to give your daughters a good Krishna conscious atmosphere for developing into nice devotees. If you also take up these sinful activities and neglect the principles of Krishna Consciousness, then that is a great misfortune. Your first consideration must be to see that your children become Krishna conscious, and if your husband will not take his responsibility, then what can be done? Simply you must keep to the principles, and pray to Krishna to help you.

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to Mahajan 2

-

Los Angeles 25 April, 1973

My dear Mahajan and Sharanagata,

Please accept my blessings. I am in due receipt of your note along with the $60.00 daksina, and I thank you very much. Now you have taken this initiation, and it is a very serious matter. You must always keep very strongly to the principles of Krishna consciousness; rising early, taking bath, attending mongol aratrik, chanting at least 16 rounds on the beads daily, reading our books, going for sankirtan as much as possible. These things, if strictly followed, will keep you always in a purified condition and will give you spiritual strength to defeat maya, and when this body is finished, no more material bodies, but back to home, back to Godhead. This Krishna consciousness is so nice, so sublime. Take it and be happy.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sriman Mahajan dasa Adhikary Srimati Sharanagata Devi Dasi ISKCON Los Angeles ACBS/nkd

Letter to: Sri Govinda

-

Los Angeles 25 April, 1973

73-04-25

My Dear Sri Govinda Das Adhikari:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 24, 1973 with enclosures. Your report has given me unbounded pleasure and I very much appreciate your activities. Your university program has given me much satisfaction, so you try to continue it. Yes, they must appreciate my Bhagavatam because it is nothing business but is a matter of realization.

Regarding purchasing apartment house, M-V Trust will immediately purchase and monthly rent may be paid into the Trust. Now you immediately send me scheme and description of a suitable building, and I will send Karandhara Prabhu there with the down-payment to finish the transaction.

Your paper also I like very much. It is very nicely done. But, as we have the Back to Godhead paper,* if the men can be used elsewhere in pushing on this movement there is no harm. I want that all you boys use your American intelligence cooperatively in spreading this Sankirtana movement. You are doing solid work in Chicago area and I thank you very much for assisting me in this way.

I am pleased to accept the two boys Sandipani Muni Das (Chris) and Madhavendra Puri Das (Michael) as my initiated disciples. You can send their beads with a copy of this letter to Satsvarupa Das Goswami for being chanted upon.

I look forward to hearing from you at your earliest regarding the apartment house.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs *you have talent to write, please go on writing articles for BTG.

Letter to: Mr. Helfenberger

-

Los Angeles 25 April, 1973

73-04-25

Swiss Credit Bank P.O. Box 60900 Los Angeles, Cal. 90060 Att: Mr. Leo C. Helfenberger

Dear Mr. Helfenberger:

I beg to acknowledge receipt of your letter dated April 23, 1973 and have noted the contents. In your Zurich head office the manager told me there would no charges for depositing checks. So there is no difficulty to send you Cashier's Check, but there cannot be any charges. Also, my account is in U.S. $ and not Swiss Francs.

If you can confirm to me that there will be no charge for depositing, then I can send you checks. So please tell me what to do.

Faithfully yours,

A.C. Bhaktivedanta Swami

cc: Swiss Credit Bank, Zurich ACBS/bs

Letter to: Dinatarini

-

Los Angeles April 25, 1973

LT730425E1

My dear Dinatarini,

Please accept my blessings. I am in due receipt of your letter dated March 29, 1973 and I have noted the contents. I have received also the photograph of Radha-Kalachandji and they are looking transcendentally beautiful. Always keep to this high standard of Deity worship, never become neglectful. Everything must be done very timely, and the temple must be immaculately cleansed daily. These things, cleanliness and promptness, are the most important points for Deity worship, so be very vigilant in this way.

So far opening a Gurukula in England, first let us establish our new building there, and we can talk later on. Meanwhile, continue your program there very nicely, and when there is good opportunity, I can come there for some time.

Hoping this will meet you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

Srimati Dinatarini Devi Dasi

ISKCON Gurukula

ACBS/nkd

Letter to: Giriraja

-

Los Angeles 27 April, 1973

73-04-27

Dear Giriraja Das:

Please accept my blessings. I am in due receipt of your letter dated 20.4.73 and have read the contents carefully. In Juhu we have installed the Deity, so we cannot move from that place. That is against Vedic religious conception. We are prepared to pay cash 4 lacs less what we have already paid. Otherwise they must return our money and pay all damages, interest, etc, and we shall leave the temple as it is and shall go away: what can be done. Damages in this connection shall be 5 lacs minimum.

So in this connection you must take serious protection. Mr. Ganatra can help. He has given two medals, one in Bombay and one in Los Angeles, for my work.

The judge should be impressed in such a way that Mrs. Nair must sell to either of us, Chhangganlal or ISKCON. She should not be allowed to cheat so many people, to make contract with so many people first with one person and then with another. The court should be pleaded to stop this kind of cheating the public. She must agree to sell the property according to the contract.

If she agrees to sell to Chhagganlal, the contract was for 7 lacs; therefore she has to sell for that price, according to the contract. If the court allows that contract to be superceded, we are prepared to pay 14 lacs. But, neither of us should agree to purchase at a price above what is stated in the contract. And, she must sell to either of us. On this line the pleading should go on in the court.

Regarding Grand Pardi land, try your level best to secure at least one acre of land, and Mr. S.K. Thirani Chairman of Kores Ltd. is prepared to contribute 7 lacs for the temple. So in case we have to part with the Juhu land, we shall construct a very nice temple in the city at Grand Pardi, and if we do not lose the land we shall construct two temples in Bombay: one in the city and one in Juhu. So we shall try for both of them.

Regarding the money to be paid to Nair, it is ready. We have already paid 275,000/- Rs. and in India there is 3 lacs in the Book Fund. So out of 14 lacs Rs. 575,00/- is there, and the balance Rs. 825,000/- is ready here. As soon as you send me the favorable decision, this money will be transferred to India without delay. In the meantime you negotiate with Central Bank authorities Gowalia

Tank or Head Office. On transferring the above amount they will have to guarantee either to the vendor Mrs. Nair or to the court, assurance of payment, because Mrs. Nair's attorney may plead that we have no money. In that case we can reply that we can supply Bank's guarantee of payment.

Things in Bombay are very much complicated. Tamala Krishna Goswami is already there but he is more or less engaged in preaching work. If you think so, I can send Brahmananda Swami to go to India to help you.

So I am very much anxious to hear the reports of these transactions. So at least once in a week, you send me a report with all the details.

I left some money with Manasvi for depositing in my personal account. Please let me know if it has been done.

You have not written anything about purchasing apartment in Juhu for Rs. 30,000/-. If there is no possibility for purchasing, then immediately deposit the money in the bank.

I know you are sincere devotee and hard working also, so Krishna will help you. Here in Los Angeles they are selling average over 2,000 pieces of literature daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Tamala Krishna Goswami, Indore

Letter to: Giriraja

-

Los Angeles 27 April, 1973

73-04-27

Bombay

GIRIRAJA

ANXIOUS TO KNOW REPORT WHY ARE YOU SILENT

BHAKTIVEDANTA SWAMI

Letter to: Mukunda:

-

Los Angeles 27 April, 1973

73-04-27

Kelso, Washington

My Dear Mukunda Das:

Please accept my blessings. I am very pleased to receive your letter dated 4.26.73 and the steps which you have taken is worthy of one who is my disciple. So please revive your old Krishna conscious activities and make your life successful. Do not spoil your life for a woman. According to Vedic culture one must give up association of woman which is known as renunciation or sannyasa. For Krishna's sake Lord Caitanya gave up the association of his wife, although she was never against Lord Caitanya Mahaprabhu. According to Canakya Pandita one who has no mother and the wife is not obedient, such a home is as good as living in the desert.

So you immediately go to London and help in organizing the great temple which we have already purchased. It is understood by telephone conversation that George has already paid the full amount for the new house and Syamasundara. is going to take possession of the house by May 1. When it is actually in our possession, it can be made into a great attraction especially for the tourists. Practically Syamasundara., yourself, and Gurudasa started the London yatra together with your wives. Now Gurudasa is in charge of Vrindaban construction, so you and Syamasundara. can take charge of the London affairs.

I shall be going to New Vrindaban by June 1 and if in the meantime the London temple is taken possession of then I can go there by that time. Anyway I am very pleased by your noble action. Now you do the needful and be happy in Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna

-

Los Angeles 27 April, 1973

73-04-27

My Dear Tamala Krishna Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated _ from Bhopal and also one forwarded to me from London with enclosures dated April 11, 1973. I am so pleased to learn of the successful preaching; now go on in this way. If possible in Kanpur there is one man ready to receive you. You can open correspondence. In this way you visit all the important cities and you will get thousands and thousands of life members. We can organize in each and every factory of Mr. Birla Sankirtana Movement and in this way can save the country from Communist tendency if a big man like Birla cooperates with us.

In Indore we have got many life members who will help you. The certificate the Governor has given that you are the real sadhu should be published. If possible the Governor may be induced to become life member so that other government men may follow. Tejiyas Das has already made many M.P.s life members.

I am anxious to know about the Mayapur progress. I want that the house must be completely finished before my returning. In London we have purchased land. Mr. Birla wanted to construct temple there. His idea is that the government would not object to sending this marble there so that the carved pieces may be sent and if expert men go there to construct the temple it will be very nice.

Some men from U.S.A. are going to Mayapur for doll making, so teach them nicely and we shall be asking doll exhibit in London. Many tourists come there, and it will a great attention for the tourists.

Now all you senior members work very hard and let me retire for writing books.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bapi

-

New Delhi 27.4.1973

LT730427E1

My Dear Bapi:

Please accept my blessings. I am in due receipt of your letter dated April 21, 1973 and am glad to learn that you have immigration visa for U.S.A. valid until August 9, 1973. Your former letters I did not receive most probably because they have been missing me because of my extensive travelling. I have come from India to U.S.A. recently on April 1.

You can purchase immediately one membership ticket for ISKCON. It costs only Rs. 1111/-, and on this ticket you can stay in any temple for as many days as you like. So you can secure a membership ticket from our membership office at the following address: ISKCON, 66 Babar Road, Bengali Market, New Delhi.

When you come to New York, I shall advise the Temple Commander to receive you. As you have been granted visa, you can secure a job. I think you can get it easily because you are qualified. I shall advise my disciples to help you, but this will have to be arranged when you come here.

I am sorry to learn that your father cannot see at night. When our time is up, we have to push on even in broken condition of life.

At present I am in Los Angeles and most probably will be here during the month of August.

I hope this meets you in good health.

Your ever well wisher,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

-

Los Angeles 29 April, 1973

73-04-29

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents. Your letter has been forwarded to London, New York, and then to here. Regarding Sudama Vipra I have heard that he is in South America, but would like to have it confirmed so please write me in this regard. But you should stay there in Australia; it is not necessary for you to go to China.

Regarding reading Mahabharata, why divert your attention in this way? Bhagavatam is also Mahabharata. There are so many books I have presented already, so whatever you have got, just become expert in that. There are many things still yet to be learned.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Atreya Rsi

-

Los Angeles 29 April, 1973

73-04-29

Brooklyn

My Dear Atreya Rsi Das:

Please accept my blessings. I am in due receipt of your letter dated April 25, 1973 and have read the contents carefully. Regarding purchasing the Washington D.C. Temple, yes, we can do it. We can invest $70,000.00, and Damodara can pay $700 per month net rent. So you negotiate, and we shall purchase in name of M-V Trust. But, here in L.A. we have invested $63,000 in one house and we are getting $800 per month rent. So you consult with Karandhara and do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. What happened about the Columbia club house?

Letter to: Kirtanananda

-

Los Angeles 29 April, 1973

73-04-29

New Vrindaban

My Dear Kirtanananda Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 24, 1973 with enclosed daksina check for $200.00, for which I thank you very much. Yes, I will come for the ground breaking ceremony because it is special event. So you please send tickets for four of us to come.

Regarding the initiations, enclosed are four mantra sheets and one sacred thread chanted on by me for the four brahmanas, and I am pleased to accept the following as my initiated disciples: Sarvesvari dasi (Shelly); Gunyarupini Dasi (Ginny); Gomata Dasi (Gale); Vajresvari Dasi (Elly); Lajjavati Dasi (Lynn); Isvara Das (Mark). So you perform the fire yajna for the brahmanas and let them hear the Gayatri Mantra from the tape which I have recorded into their right ear, and you may chant upon the beads for the first initiates.

I hope this meets you in good health.

Your ever well wisher; A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Lynne Ludwig

-

Los Angeles 30 April, 1973

73-04-30

Lynne Ludwig 15163, Sylmar, California 93142

My dear Lynne Ludwig,

Please accept my blessings. I beg to acknowledge receipt of your letter from California dated November 27, 1972, and I have noted the contents carefully, although due to extensively travelling and preaching tour in India, I have not yet got the opportunity to reply you at length until now. Your complaint is that you have met two of my young disciples in California and they appeared to you as having "a very negative outlook towards the people they meet." Of course, I do not know the case, what are the circumstances, but kindly forgive my beloved disciples any unkindness or indiscretions on their part. After all, to give up one's life completely for serving the Lord is not so easy thing. And Maya, or the illusory material energy, she tries especially hard to try to get back and entrap those who have left her service to become Devotees. So sometimes in the neophyte stage of devotional service, in order to withstand the attack of Maya and remain strong under all conditions of temptation, young or inexperienced devotees will adopt an attitude against those things or persons possibly harmful, threatening to their tender devotional creeper. They may even over-indulge in such feelings just to protect themselves, and thus they will appear to some non-devotees, who are perhaps themselves still very enamoured by the material energy of Maya, as being negative or pessimistic.

But actual fact is that this material world is a miserable, negative place, full of danger at every step, duhkhalayam asasvatam, temporary abode of death, birth, disease and old-age, home of suffering and pain only. To come to that platform of understanding of things as they are, that is not a very common thing, and therefore such persons who attain to it, they are described as "great souls":

mam upetya punar janma duhkhalayam asasvatam napnuvanti mahatmanah samsiddhim paramam gatah [Bg. 8.15]

This verse is spoken by Krishna, or God, Himself in Bhagavad-gita so who can be more final authority? That means that anyone who has understood that the material worlds are places of misery and temporaryness, duhkhalayam asasvatam, they never return here again, and because they are mahatmanah, the great souls, Krishna keeps them with Him, having qualified themselves to escape this nasty place by becoming His pure devotees. So the point is that to make advancement in spiritual life, everything material, unless it is utilized to serve and please Krishna, must be viewed with a pessimistic eye. We are not very much hopeful for any lasting pleasure or satisfaction for our deepest cravings within this realm of gross matter.

You refer to the word "love" several times in your letter, but actual fact is there is no love in this material world. That is false propaganda. What they call "love" here is lust only, desire for personal sense-gratification;

kama esa krodha esa, rajoguna samudbhavah, maha-sano maha-papma, viddhy enam iha vairinam

Krishna tells Arjuna, His disciple, that "It is lust only . . . which is the all-devouring, sinful enemy of this world." In the Vedic language, their word for materialistic "love" as we call it at present day; "kama" lust for material desire, not love. The word for love, actually love we find in Vedas is "prema", meaning one's love of God, only. Outside God, there is no possibility of loving. Rather it is lusty desire the whole range of human activities, whatever and whenever, so long with this atmosphere of matter, the every activity of the human being-or any living entity-is based upon or given impetus, and thus polluted, by the attraction between male and female, sex-desire. For that sex-life, the whole universe is spinning round-and suffering! That is the harsh truth. So-called love, here, means "you gratify my senses, I'll gratify your senses," and as soon as that gratification stops: immediately there is divorce, separation, quarrel, hatred. So many things there are, going on under this false conception of love. Actual love means love of God, Krishna.

Everyone wants to repose his loving tendency in some object which is in his opinion worthy. So it is a question of ignorance only, poor fund of knowledge, where to find that Supreme Lovable Object actually worthy to accept and reciprocate their love. People simply do not know, there is no proper information. Anything material, as soon as there is some attachment, it will kick you upon the face, deteriorate, disappoint you-it's bound to dissatisfy and frustrate you, that's a fact. So these young boys in your country, and all over the world, they are accepting. "Yes, that is fact," and they are getting the right information from Krishna:

bahunam janmanam ante jnanavan mam prapadyate vasudevah sarvam iti sa mahatma sudurlabhah [Bg. 7.19]

"After many births and deaths, he who is actually wise surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Again Krishna uses the word mahatma, great soul. So these are not ordinary boys and girls, our devotees, that you have met, no. They are to be considered as actually wise, great souls, because they have experienced in so many births the miserable disease of material life and they have become disgusted. Therefore they are seeking higher knowledge, something better, and when they find Krishna and surrender unto Him, they become mahatma, actually in knowledge. This material world is just like a prison-house, a punishing place just to bring us to that point of becoming disgusted and surrendering at last to

Krishna, going back to my original mature of eternal life of bliss and complete knowledge. So these devotees, that is their credit, they have done what is "very rare" amongst all men in the human society, sudurlabhah, very rare.

So after surrendering to Krishna, that will be the final receptable for investing his love: in God. If somehow or other anyone develops their dormant love of God-love of god is present there in everyone, just like fire is there in the unlit match, covered-over-if Krishna becomes the Supreme Adorable Objectality, the Supreme Friend, the Supreme Master, the Supreme Lover-then, oh, he shall never again become disappointed or unhappy. Rather, because his loving propensity is rightfully placed,

mac-citta mad-gata-prana, bodhayantah parasparam kathayantas ca mam nityam, tusyanti ca ramanti ca, [Bg. 10.9]

the devotee, one whose life is surrendered to Krishna, is always enjoying "great satisfaction and bliss" and he is constantly "enlightened", always positive, not negative as you say. The advanced devotee is the friend of everyone: yoga-yukto visuddhatma, purified soul engaged in loving devotional service to Krishna, sarvabhutatmabhutatma, he is dear to everyone and everyone is dear to him; and in another place Krishna claims that: yo mad bhakta sa me priya, that His devotee who is very dear to Him, advesta sarva-bhutanam, maitah karuna eva ca, is not envious but is the kind friend to all living entities. The devotee is supposed to be, furthermore, equal to everyone, panditah sama-darsinah [Bg. 5.18], never discriminating; this one good, this one bad, no.

So these are the descriptions of the more advanced stages of Krishna Consciousness devotees, when has got mature knowledge by development, and at present many of our students are young boys, they are learning gradually and the process is so effective, certain, and authorized that if they stick to it they will come to the right point, as you say, of loving. But that love is not material, that is our point, so it may not be judged on the on the false sentimental platform of ordinary mundane dealings. So to say they are not loving, that maybe true from the materialists point of view-they have given up affection for family, friends, wife, country, race, like that, all based upon the bodily concept of life or flickering sense-gratification-they have become little detached from Maya's love, or lust, and they want Krishna's love, or endless, full, rewarding love, but they have not yet developed to that point, that's all and we cannot expect that all of a sudden, being addicted to so many bad habits, your countrymen, will give up eating flesh, taking intoxication, sex-life, and so many other nasty things, and become overnight great self-realized souls. That is not possible. That is utopian. Just becoming initiated as Krishna's devotee puts him in the topmost category of human society: sa buddhiman manusyesu, sa yuktah krtsna-karma-krt: [Bg. 4.18] "he is intelligent among human society, he is in the transcendental position, although engaged in sorts of activities". And such devotee, no matter he has not advanced yet to the highest level of spiritual understanding, still he is to be considered the most exalted personality never mind he has got any temporary frailties:

api cet suduracaro, bhajate mam ananya-bhak, sadhur eva sa mantavyah, samyag vyavasito hi sah [Bg. 9.30]

"Even if a devotee commits the most abominable actions, he is to be considered saintly because he is properly situated,". As you will say, "To err is human", so in the neophyte stage we may always expect some discrepancies are there. Kindly see the things in this light and forgive their small mistakes. The big thing is they have given their life, everything to Krishna-that is never a mistake.

Your ever well-wisher, A.C. Bhaktivedanta Swami

May

Letter to: Amogha

•

Los Angeles 1 May, 1973

73-05-01

Brisbane, Australia

My Dear Amogha das Adhikari:

Please accept my blessings. I am in due receipt of your letter dated April 19, 1973 and have noted the contents. I am sorry to learn that you had to leave your engagement in Indonesia. Anyway, so now you are in Australia, so you can consult with Madhudvisa Swami as to what to do there in Indonesia, and you also consult with Karandhara Prabhu as to the passport problem. If necessary, you can take the Australian citizenship.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja

•

Los Angeles 1 May, 1973

73-05-01

My Dear Giriraja Das:

Please accept my blessings. I am in due receipt of your two letters dated 25.4 and 26.4 and have noted the contents carefully. I have noted that you have said about there being new law that licensee is tenant or owner. I do not know what to do on this, but the fact is that we are the proprietor. In the contract it states that we must pay Rs. 2 lacs and within the first year then the conveyance must be given, the another Rs. 2 lacs the next year thereafter up to 14 lacs being paid. So the first 2 lacs they've already taken from us, so the transaction is completed. Tactfully they did not give us the conveyance. So now they have given neither conveyance or returned our money, but the deal is completed. So when they shall give the conveyance, then we shall pay the balance.

But, you all have cancelled our claim, that weakens our case. So, why not let the Rent Court settle up and determine the rent of the land, and we will pay the actual rent of the land. . So in all ways we are the occupiers-as licensee, tenant, or owner. So what we actually are, that should be settled up.

Regarding apartment, Karatieya says that we can purchase in the name of Society. But, if individual name is required, then my name can be given as Founder-Acarya. If there is some complication, then don't purchase. Keep the money in the bank, and try your best to get Grand Paradi land. If nobody can purchase

[PAGE MISSING]
Letter to: Jadurani:

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Los Angeles 2 May, 1973
73-05-02
Brooklyn
My Dear Jadurani:

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 25, 1973. Regarding the drawing for the TLC, you can do it in the same lines as it was done previously. Your drawing for the room of Sanatana Goswami is approved by me. Also approved by me is the sketch by Pariksit Das. Now you can go on making the pictures more and more beautiful and by so doing go back home, back to Godhead.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Babhru Das

-

5.3.73
LT$_{730503A1}$
My dear Babhru Das,

Please accept my blessings. I am in due receipt of your letter dated 5,1,73 and have received the dakshina contents contained therein. I am very grateful for your offering of $100 for your second initiation.

Now that you have become Brahmin you should know that this means increased responsibility on Krsna's behalf. Factually this is the important initiation so you please maintain a very high standard of Krsna Consciousness and be very serious to execute the instructions of the spiritual master and Krsna.

I have also noted that you are going to spread this mission of Lord Chaitanya to South America and factually this is our last unconquered continent and I think there is great potential there. I am very much encouraged to know that it will now be developed under qualified disciples as yourself. so my request is that your work very hard there to give all the opportunity for this perfection, and I am sure Krsna will bestow His causeless mercy upon you.

I hope that this meets you in the best of health.

Your ever well wisher;
A.C. Bhaktivedanta Swami
ACBS/kdb
Letter to: Bhavananda:

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Los Angeles 4 May, 1973
73-05-04
My Dear Bhavananda:

Please accept my blessings. Since leaving India more than one month I have not received any report of the Mayapur project, how it is going on. So I may request you to write me in this regard. I want that the building must be completely finished before my next return. So please tell me what is the position there.

I have requested men to come there to Mayapur. They will bring paintings for decorating the building especially the temple hall. Please see also that they get trained up nicely in making the dolls and the mrdangas. I want to solve these two problems. We will want these dolls in London and other places, so please do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
P.S. Please be kind enough to send me a report at least fortnightly ACBS/bs
Letter to: Bali-mardana

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Los Angeles May 6, 1973
73-05-06
New York
My dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated April 29, 1973.

Regarding the estimates for the two Bengali books, please get estimates from Dai Nippon.

I am pleased to learn that the devotees who will be going to India are taking twenty paintings with them to our Mayapur center. I want that all rooms and verandas and especially the Deity hall should have first class paintings. They will appreciate how expertly the American artists are doing.

We want to solve this big problem of supplying mrdangas and also learn how to make dolls for exhibiting pastimes of the Lord. Therefore I want devotees to learn these arts in Mayapur.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Atreya Rsi

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Los Angeles 6 May, 1973
73-05-06
Brooklyn
My dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your special delivery letter dated May 4, 1973.

Regarding Navayauvana Prabhu in Chicago going with you to Iran; yes it is all right. He is anxious to go so he can accompany you and help to begin one center in that country.

Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
cc: His Holiness Satsvarupa das Goswami, Dallas ISKCON, Navayauvana Dasa, Chicago ISKCON ACBS/jda
Letter to: Gurudasa

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Los Angeles 6 May, 1973
73-05-06
Vrndavana
My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 25 April, 1973 and I am very much pleased to have the report of activities in Vrndavana. Kindly send me such report at least twice in a month.

Both you and your wife desired to go to Vrndavana some four to five years ago while you were in San Francisco and because you were so much sincerely eager, Krsna has given you very good opportunity to stay there and construct a very nice temple for Krsna and Balarama. Take this opportunity seriously, and as you have stated that you are feeling advancement in Krsna Consciousness, I wish both you, husband and wife, will go on increasing such consciousness more and more and thus be benefited.

Offer My thanks to Yamuna for her note in your letter under reply. Hoping this meets you both in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami

I am very glad to know that Ananda Prabhu is staying with you. Please offer my dandabats. He is my old god brother. Sincere Vaisnava. Please treat him like your father. Do remain in full cooperation. ACBS ACBS/jda
Letter to: Hamsaduta

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Los Angeles 6 May, 1973
73-05-06
My Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 2, 1973.

I am very glad to hear how our festival program is going on so nicely in Germany. These festivals will be successful all over the world. As GBC member it is your duty to carefully make a broad program for implementing Krsna Consciousness in every sphere of life, in this way we will become respected as the most important members of human society.

Regarding the special preface for German Bhagavad-Gita, yes I will do that.

You have got the right idea when you say that, "I am always very anxious to know if I am pleasing you or not." Lord Caitanya set the example when he said that "I don't have any love for Krsna. If I had any love for Krsna, I would have died long ago from the separation." So one should always think of himself as unqualified.

That you have opened one branch in Stockholm, Sweden is very good to hear. Please continue to send men out in the interior, village to village and town to town.

Hoping this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Sama

•

Los Angeles 6 May, 1973
73-05-06
Baltimore
My dear Sama,

Please accept my blessings. I am in due receipt of your letter dated April 25, 1973.

Thank you very much for sincerely pushing on Lord Caitanya's Sankirtana Movement in the city of Baltimore. Try to always increase the distribution of my books more and more. This is our most important program for reaching the lost souls of Kali Yuga. We have to educate men about the absolute truth. All of the scientists and other big men are simply cheating the mass of men by making false propaganda in order to take some money from them. We must expose these rascals by strong preaching and profuse distribution of these Krsna Conscious literatures.

I am pleased to accept Bhaktin Pattie as my initiated disciple and am enclosing a separate letter for her. Now hold a fire yajna and send her beads to Rupanuga das Goswami for chanting on.

Hoping this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Giriraja

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Los Angeles 8 May, 1973

73-05-08

Bombay

My Dear Giriraja,

Please accept my blessings. I am in due receipt of your two letters dated May 3, 1973, and have noted the contents with great pleasure.

I think by the grace of Krsna you are getting some glimpse of hope to keep in possession the Hare Krsna land for our missionary activities. The laurel of victory will be if we can get the whole land at a monthly rent of 1000rs, as you have stated. To pay 1000rs rent per month means to keep a fixed deposit in the bank about 1 lac 70,000 and the bank pays 7 1/2% interest per anum and if we keep some fixed deposit in a private fund like Mafatlal or Birla at 12% then we have to deposit say a little more than 1 lac of rs. If we can construct a temple and building without permission of the landlord that will be our greatest triumph. If such a law is inaugurated then it is to be supposed that it is Krsna's plan.

Then what about our temporary sheds? Can we get municipal permission to construct regular buildings in those vacant places? So if we can get municipal permission for constructing houses in those two places and if we can get municipal permission for constructing a temple then it will be a great boon or blessing of Lord Krsna.

I think we have occupied the land sometime in January 1971 so does it mean that we have occupied the land for more than two years? You have to do your best to same the land with heart and soul and you are an innocent devotee completely dedicated. I wish that you may be blessed with all success in this connection. I am expecting your cable in the matter of purchasing the flat.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. If we become the owner or tenant of the land by dint of the new act then does this mean that the Chhaganlal case is finished? Where is his claim? Because actually we are in possession, he is not in possession. ACBS/jda

Letter to: Sons and daughters

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Los Angeles 8 May, 1973

My dear Sons and daughters,

Please accept my blessings. I am in due receipt of your very nice letters and daksina of $650.00.

Upon the recommendation of Govardhan I am pleased to accept you as my disciples. You new names are:

James Ferris - Yamunatatacara das

Charles Wilkoit - Carurupa das

Tina Chojnacki - Taijasatmika dasi

Donald Chojnacki - Dosavarajita das

Lynne Davis - Daksayani dasi

Christine Stein - Krodhasamani dasi

Gregory Stein - Gopalbhatta dasa

Now you must all carefully follow these four regulative principles (1) No meat eating, (2) No illicit sex life, (3) No intoxication, (4) No gambling. Always be sure to chant minimum sixteen rounds daily. Study my books carefully, go for sankirtana and engage in Deity worship in the temple. You are all very sincere boys and girls and now I request you to make your life successful for going back to home, back to Godhead.

Hoping this meets you in good health

Your ever well wisher, A.C. Bhaktivedanta Swami

The New Devotees Detroit ISKCON 8311 E. Jefferson Street Detroit, Michigan 48214 ACBS/jda

Letter to: Govardhan 2

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Los Angeles 8 May, 1973

My dear Govardhan,

Please accept my blessings. I am in due receipt of your letter dated May 3, 1973.

Upon your recommendation I am glad to accept these devotees as my initiated disciples. So now you may hold a fire yajna and send their beads to Kirtanananda Swami for chanting. Also I give approval for the one brahminical initiation. Please find one Gayatri mantra enclosed. After the fire yajna you may play the tape of me chanting Gayatri mantra into the right ear in private. Teach how to count on the finger divisions.

I am enclosing a letter to all the new initiates.

Please preach this Krsna Consciousness very strongly so that we may give people real light for seeing the way out of the darkness of Kali Yuga. The modern scientists are confusing everyone with their false propaganda and it is our duty to expose them and kill the demoniac tendency to forget Krsna.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Sriman Govardhan dasa Adhikary ISKCON Detroit 8311 E. Jefferson Street Detroit, Michigan 48214 ACBS/jda

Letter to: Caturbhuja

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Los Angeles 9 May, 1973

73-05-09

My Dear Caturbhuja,

Please accept my blessings. I beg to aknowledge receipt of your letter dated April 27, 1973. Thank you very much.

In answer to your several questions, first; what is meant by conditioned sould? Conditioned soul means one who has accepted something illusion as reality. Conditioned means that due to imperfect desires the spirit soul becomes dependent on material conditions for his satisfaction.

Your second question; how does he become conditioned when the jivatma is eternal full of bliss and knowledge? The answer is that it is not the soul itself that becomes mixed with matter but it is his consciousness that becomes absorbed in trying to enjoy the matter. Out of desire to lord it over, the jiva soul forgets that he is eternal, full of knowledge and full of bliss and identifies with the material energy. So it is the consciousness of the conditioned soul that is affected.

Your third question is: does the soul ever become weak or strong on account of its association and contact with material nature? It is not the spirit soul that becomes weak or strong but it is his determination to become Krsna Conscious that me become weak or strong. By the influence of the modes of passion and ignorance he becomes weak and by the influence of the mode of goodness he becomes strong. But by the association with the pure devotee he becomes strongest.

Your fourth question: ”Whether or not it is possible for the soul to exist without having this external gross and subtle body covering it? So if the bird is existing within the cage and someone takes away the cage does that mean that the bird can no longer exist? No. This body is illusion. It is only because of out attachment for this body that we have to remain within it. But as soon as one transfers his attachment to Krsna then no more is there any need for this body.

Your fifth question is, ”Bhagavad-gita says that the conditioned soul is subjected to four defects. Does that refer to the body or the soul?” The defects are there in the living being when he is acting on the material platform. As stated in Bhagavad-gita chapter 15 verse 17: ”dvavimau purusau loke, ksaras caksara eva ca, ksarah sarvani bhutani, kutastho ’ksara ucyate:” ”There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.” So the defects are there only on the material platform. One who is acting in Krsna Consciousness is beyond those defects.

Your nest question: ”The Bhagavad-gita says that Lord Brahma is a conditioned soul. Then how was it possible for him to impart the Vedas to a non-conditioned soul-Narada Muni?” So, Lord Brahma is a conditioned soul means that due to his desire to become the creator of the material manifestation he had to take birth within the material world. But although he was conditioned by such desire, still he is a great devotee of Lord Krsna. He has written Brahma-samhita which is pure Vaisnava literature describing the Supreme Personality of godhead. Lord Brahma was the first created being within the universe and the first spiritual master, as he received knowledge from within his heart from Lord Krsna. Narada appeared as the son of Brahma and therefore he had to accept Lord Brahma as his spiritual master.

Your last question, ”How is the sould degraded (by lust, anger and greed) when it is transcendental to the body? Doesn’t that imply that the sould has changed?” No. The soul never changes, but due to his tinyness he may become forgetful of his relationship with Krsna. The spiritual quality of the spiritual spark has not changed but he has forgotten his spiritual nature, bewildered by the imperfect desire to become equal or greater than Krsna.

I hope you are able to understand all these points. As you know, I am translating so many books into English from the Sanskrit, therefore, I am very busy. Now, I have representatives, the GBC and the temple presidents who are qualifies to answer your questions. Of course if you ask me I am obligated to reply because I am your spiritual master. So please direct your question to my representatives.

I may be coming to London in June, and I will be pleased to see you at that time.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka, Bhavananda

-

Los Angeles 9 May, 1973

73-05-09

Mayapur

My dear Jayapataka and Bhavananda,

Please accept my blessings. I am in due receipt of your letter dated April 30 and am very pleased by the report.

Many students from America will very soon go there to learn the art of doll making as desired by you. It is better to go there and learn the art instead of the teacher coming here. Mayapur is already wonderful being the transcendental birthplace of Lord Caitanya. By utilizing western talents to develop this place certainly it will be unique in the world. As in Vrndavana we have named the temple Krsna-Balarama Temple, similarly I suggest that our Mayapur temple be know as Mayapur Candra temple or Mayapur Candrodaya. Whichever sounds better we should advertise from now.

I know there are many weavers who daily go from this side of the river to Navadvipa side for working in handweaving enterprise. So if we can employ some of them along with our own men for manufacturing first class saris we can purchase all these saris produced by you. Such small scale industries are also supported by the Bengal Government. Tarundada is in charge of such industry. I have consulted with Karandhara that we can purchase the saris and the government will be glad to cooperate with us for exporting Indian goods to outside of India. Similarly we can import nice dolls here. Gradually as our men become expert they can manufacture the same thing here. So Mayapur inhabitants can be engaged in such a small manufacturing enterprise as well as farming to become self sufficient. Side by side increase our spiritual consciousness by attending to the temple routine work, Deity worship sankirtana, attending class. The idea is we must have the necessities of our life as far as possible independently. But we should not be business minded. Our main business is to develop our dormant Krsna Consciousness. Side by side we may take to such enterprises as will maintain us very nicely. There is no need of sending the artisan to U.S.A. better send our disciples from here and learn the art there. In this connection manufacturing the mrdanga shells as well as the skin work on it is very essential. If possible our men may learn how to make karatalas also. At Navadvipa, there are many artisans for this purpose.

The summary is that our men must learn these four things: doll making, mrdanga making, karatala making and if possible making saris.

We want to display doll exhibitions in every center of our society depicting some narration from Bhagavatam, Mahabharata, Caitanya Caritamrta, Bhagavad-gita like that. Just like the picture that Arjuna's chariot is placed by Krsna between the groups of 2 soldiers. The Pictures are already there in our books and they are to be demonstrated by doll exhibition. The Krsna-Balarama Deities if it is very successful you can send one photograph to Yamuna in Vrndavana and if needed they may be sent to Jaipur as a model for carving our Krsna-Balarama Deities to be installed at Vrndavana. If possible you can send me some photographs of the dolls already manufactured and I shall give you further suggestions in this connection. To learn how to prepare mrdanga shell is very essential. Regarding land I had already given Jayapataka Maharaja direction to purchase as much land as possible if it is offered at cheap price. But the present law is if the land is not properly utilized any outsider may occupy the land even as trespasser and the land belongs to him as a tenant or owner. I do not know what is the legal implication otherwise I wanted to purchase lands as much as possible in that quarter. Sometimes you consulted the district magistrate who came to see me and he said we may keep maximum 60 bighas of land. So my idea is that I want to purchase all the lands there for developing into a spiritual city but it may be utopian at the present moment.

Regarding keeping the Mohammedans in our temple I have no objection provided they follow or rules and regulations. Our philosophy is that we are not this body, outer tabernacle, but one must stick to our principles and live with us like other devotees. The difficulty will be the Mohammadans will not agree to shave their heads and beards. Our principle is anyone can live with us provided he becomes clean shaved, dresses like us, follows the regulative principles and chants the beads regularly. So you can let me know what is the reaction on the Mohammedan side to these conditions. Most of my students are coming from the Christian and Jewish groups but because they agreed to follow our principles there was no difficulty to organize the society. Similarly Mohammedan or anyone else who has no objection to our principles is welcome.

I'm so glad that prasadam distribution is going well, the cows are healthy and agriculture products are coming out nicely. So go on with the regular temple worship method and attract more persons. That will engladden me. You have said that the building construction work is finished but you have not written how many stories beside the plinth floor. Mr. Daga wanted to pay 10,000 Rs for one story more. Has it be executed accordingly? Please keep in constant touch with me by sending report at least once in a fortnight. At last I may inform you that I am very much interested to purchase more land.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ho Hon Pei

•

Los Angeles 10 May, 1973

73-05-10

My Dear Ho Hon Pei,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 3, 1973 and have noted the contents.

Thank you very much for your kind appreciation of our Krsna Consciousness Movement. You are having some doubts whether or not the mass of people will be able to appreciate Krsna Consciousness. Yes, it is a fact that most people cannot approach Krsna Consciousness. Just like a rare gem. Only a few men can purchase a rare emerald or diamond so similarly only a few men may actually be capable of grasping the importance of Krsna Consciousness. It is confirmed in the Bhagavad Gita VII, 3.

manusyanam sahasresu kascid yatati siddhaye yatatam api siddhanam kascin mam vetti tattvatah [Bg. 7.3]

"Out of many thousands of men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

If just .01% of the world's population becomes Krsna Conscious, the whole situation on the earth will change. Just see what has happened. I started alone in 1966 and in just seven years now we are three thousand, and it is growing more and more.

So if the intelligent men of the world like yourself cooperate with this all-important mission of Caitanya Mahaprabhu, we can save the world from the state of misery and chaos that now prevails.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hrdayananda

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Los Angeles 10 May, 1973

73-05-10

My Dear Hrdayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 4, 1973. I am very much pleased by the contents.

The green sheets advertising our books to the college professors are very very good. You may send copies to all centers.

Your plan to get a large vehicle for traveling with built in shower, kitchen etc. is approved by me. But you should try to get new, because the old ones are always needing repair. We have seen by practical experience.

Regarding your going with Satsvarupa Maharaja to Europe for one month. I have received one letter from him saying that he could not go because his presence is too important at our Gurukula in Dallas. It is a fact that Gurukula must be always carefully supervised, it is one of our most important projects. So you can correspond with him in this connection.

Thank you very much for your sincere efforts in pushing forward this Krsna Consciousness Movement.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

•

Los Angeles 11 May, 1973

73-05-11

Vrindaban

My dear Gurudasa,

Please accept my blessings. Herewith please find the letter I have replied to Madan Mohan Goswami in response to his letter dated 4/5/73.

He refers to your letter dated 26/3/73 which I do not possess. So you send me a copy of your letter as well as a copy of the letter which I issued to him in 1972 when I was in Vrindaban. This man is playing some trick so we shall also play some trick. We shall take all the Shebaits to court and pray to the court to settle the matter.

He has mentioned that you are the licensee, but according to the present act the licensee shall be considered as tenant or owner if the licensee has occupied the building or land in February 1973. I think we shall keep this place at Radha Damodara temple as tenant. As Madan Mohan Goswami is trying to play trick we shall not vacate any of the rooms upstairs or downstairs; this should be our policy.

The deposit money of Rs. 700/. with the other Shebait has not yet been settled up. We shall file a petition to the rent controller court and fix up a standard rent for all the four rooms up and down. And the rent which will be fixed up for the upper two rooms, we will adjust for one years rent from the Rs. 700/. with interest. When you file the petition we shall bring in all the Shebaits names. In this way we have to deal with these men.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Madan Mohan Goswami

•

Los Angeles 11 May, 1973

73-05-11

Madan Mohan Goswami Shebait, Sri Sri Radha Damodaraji Seva Kunja, Vrindaban (Mathura)

Dear Sir,

Replying your letter of 4/5/73, I beg to inform you that there is no question of vacating the house occupied by me.

I am already paying Rs 10/ per month and there is deposit of Rs. 700/. with one of the Shebait. Now all of you together fix up the legal rent after adjusting the deposit money with interest for the last seven years. If we settle up the pending matter amongst ourselves, we save so much legal expenditure, otherwise I will advise Sriman Gurudasa to take the help of the rent court, at your expense.

I don't know what is the content of the letter dated 26/3/73 therefore I am asking for a copy of this letter.

Yours sincerely, A.C. Bhaktivedanta Swami

cc: Sriman Guru das Adhikari

Letter to: Jadurani

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Los Angeles 12 May, 1973

73-05-12

Brooklyn

My Dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 8, 1973. I have noted the contents carefully. I hope that by now you have received my letter of 2/5/73 in answer to your letter of April 25. I have not received any letters from you since then.

In regards to your questions in the letter of May 8, Caitanya Mahaprabhu was going to see the temple of Visesvar and hundreds and thousands of people were following Him. He was chanting Hari! Hari! It was not on the bank of the Ganges. It was on a road. It was not a high road but very narrow. Lord Caitanya was a sannyasa should be depicted with shaven head and wearing a short dhoti with folded part in front.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bhavananda

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Los Angeles 13 May, 1973

73-05-13

Mayapur

My dear Bhavananda Goswami Maharaja,

Please accept my blessings. Since I posted my last letter to you and Jayapataka Maharaja, jointly it has been decided that I'm returning to India by the 22nd or 23rd of this month. I think you have already been informed by Karandhara Prabhu. The reason is my health is broken down.

Last time when I was in Calcutta, the great ayurvedic physician Bimalananda Tarkatirtha felt my pulse and he said there is something very wrong within me but I left the next day. Unfortunately since I have come to the Western countries beginning from Zurich (Switzerland) then to New York then Los Angeles, but everywhere the climate is not at all suitable for me. I have received one letter from Madhavananda who was instructed by the physician that I should come back to India immediately. So I am coming back, and I will stay at Mayapur. Last time when I was there I left with you some instruction namely fixing the closet doors, iron bars on the windows and I hope you have these all finished by this time as well as the toilet facilities. I was pleased to learn from Madhavananda that he collected Rs. 42,000/. in one month for Mayapur construction. I hope things are going on nicely without any scarcity of money.

Hoping this meets you in good health. More when we meet.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jdd

Letter to: Gurudasa

-

Los Angeles 14 May, 1973

73-05-14

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 6/5/73. I have noted the contents carefully.

I have already sent you one letter dated May 11, 1973 as well as a copy of a letter sent to Madan Mohan Goswami by registered post that same day. I trust you have received that letter by now and you are proceeding as per my instructions therein.

First of all ask Gaurachand Goswami that he is taking the money on account of two rooms occupied by me, now Madan Mohan Goswami has asked up to vacate, so clearly understand from him what is our position. Whether he is going to accept the money continually or does not like to accept it. So on hearing this statement, if he says that he'll not accept and we must vacate, then it is to be understood that all the Shebaits have combined together to evict us. Then we'll have to take the matter to the rent controller court as I have already advised in my previous letter.

In India we have got experience, there are so many cheaters. So be very carefully of them and do everything carefully, keeping in touch with all the senior members and do the needful.

I am advised by my Calcutta physician that I should go back to India. So I am returning and will reach in Calcutta sometime next week. Ananda Pandu wanted to stay with me, so if he likes he can come to Mayapur where I shall stay. Offer him my dandabats.

So far as Mr. Sarkar, our engineer, is concerned, if he becomes too much of a disturbance then you may dismiss him.

Hoping this meets you in good health.

Letter to: Madhudvisa

-

Los Angeles 15 May, 1973

73-05-15

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your letter dated May 7, 1973 and have noted the contents.

I am glad to hear that some progress is being made for getting that house in Malaysia. Please keep me posted as things progress in this regard.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. That Lalitananda Vana, who was formerly Hrsikesa Brahmacary my disciple, wants to join us again. Can you give me some information about him as you met him several times in Bombay.

Letter to: Bali-mardana

-

Los Angeles May 16, 1973

73-05-16

New York

My dear Bali-mardana,

Please accept my blessings. I am in due receipt of your letter dated May 14, 1973 and have noted the contents.

So now my plans have changed. Karandhara has made arrangements for my physician to come here, thus saving much expense and time. So now I shall remain here in Los Angeles up to the 30th of May, then to New Vrindaban for a few days and then on to London. As soon as you have finished the synonym work on the third canto you can immediately join me wherever I am and we can finish it up in good time.

Regarding fourth canto, go on and prepare for publishing as quickly as possible. The first six volumes are selling very well so we may print more volumes and they will also sell.

If we can also keep up good pace with Caitanya-caritamrita then we may be able to print one 400 page book per month.

Thank you very much for your sincere effort in helping me carry out the directions of my Guru Maharaja.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. As you say we are all unqualified, but we become qualified by the mercy of Guru and Krsna.

P.P.S. Please find enclosed a letter from Lokamangala dasa Brahmacari. Please do the needful.

Letter to: Gurudasa

-

Los Angeles 16 May, 1973

73-05-16

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 11, 1973. I have received the picture of the front elevation of our temple, it looks very nice.

Regarding Lalitananda, formerly Hrsikesa, his proposal for joining us does not appear to be very sincere. He wants to keep himself as Bonn Maharaja's man, although he has taken permission from Bonn Maharaja to leave him and join us. Formerly it was reported that he collected money in Bombay as our representative on behalf of Bonn Maharaja and sometimes it is reported that he advertises ISKCON as a department of the Institute of Oriental Philosophy. I think you should not be very much anxious to reaccept him as our man. I have replied his letter and there is a copy enclosed, which will speak for itself.

Another thing, I beg to bring to your notice that Janaki, sister of your wife, she's now in Maya. Her husband reported that she is regularly eating meat and doing all nonsense. She's coming to Vrindaban to see her sister, Yamuna. Maybe she is going with poison arrows, so be very, very careful when she comes there. The world is full of danger and still we have to push on our Krsna Consciousness Movement. So always remain fixed up chanting the maha-mantra and following the regulative principles, because Maya is very strong.

Have you taken delivery of the document "deed of gift" of the land from the registrar's office? The receipt is there in the file box so if you have not taken delivery as yet get it and keep it carefully. Hearing from Ksirodakasayi I reported this fact to you long ago, therefore, I'm anxious to know whether the deed of gift has been taken delivery.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Hrsikesa

-

Los Angeles 16 May, 1973

73-05-16

Vrindaban

My dear Hrsikesa,

Please accept my blessings. I am in due receipt of your letter dated May 8 1973. You are welcome to join us at any moment provided you do so in your original status. You have to immediately leave India for working outside.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Gurudasa ACBS/jda

Letter to: Kurusrestha

-

Los Angeles 16 May, 1973

73-05-16

Denver

My dear Kurusrestha,

Please accept my blessings.

Upon your recommendation I am happy to accept the devotees you have mentioned, Dattatreya das and Rama Tulasi dasi, for second initiation. Now hold a fire yajna for devotees only. Afterwards, in private, play into the right ear, of the initiates, the tape of me reciting gayatri mantra. Teach them how to count on the finger divisions.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bhagavan

-

Los Angeles 18 May, 1973

73-05-18

My Dear Bhagavan dasa,

Please accept my blessings. I am in due receipt of your letter dated 11/5/73, and I have carefully noted the contents.

Thank you very much for your complete report of the situation in London. We can understand from this incident that the most important point is that everyone, especially the leaders, must always stick to the basic regulative practices that I have given, especially 16 rounds each day.

So, now what can be done? I expect to be going to London sometime after the first week of June. You may come there at that time.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda

-

Los Angeles 18 May, 1973

73-05-18

Caracas

My dear Citsukhananda,

Please accept my blessings. I am in due receipt of your Air Mail Special letter dated 14 of May, 1973, and I have noted the contents.

Tomorrow I am going to Dallas because the weather here in Los Angeles is not good for my health. It is too cold and cloudy. So I am going to Dallas to get some sunshine. If the weather there is not suitable, I may come at once to Caracas. However, if the weather is good in Dallas I shall remain there until May 30 and then to New Vrindaban for the corner stone laying for our first temple there. Then I shall come to Caracas from Pittsburgh.

Please let me know in Dallas whether or not you can make arrangements for tickets for four to Caracas.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. I have already come to Dallas and it appears nice 5/19/73 ACBS/jda

Letter to: Hamsaduta

-

Los Angeles 18 May, 1973

73-05-18

Heidelberg, West Germany

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated May 12, 1973, and have noted the contents carefully.

Thank you very much for your report of the London situation. We can understand from this incident that the most important point is that everyone, especially the leaders, must always stick to the basic regulative practices that I have given, especially 16 rounds each day.

So, now what can be done? I expect to be going to London sometime after the first week of June. You may come there at that time.

I am very pleased to note that you are opening another center in Zurich.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Arjuna

-

Dallas 20 May, 1973

73-05-20

Los Angeles

My dear Arjuna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 16, 1973, along with guru daksine. Thank you very much.

So far as your engagement is concerned, I am most satisfied to see that my books are being distributed profusely. Please always follow the four regulative principles and chant minimum sixteen rounds per day. Study my books very carefully and prepare yourself fully for going back to home, back to Godhead.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Candanacarya, Kasturika

-

Dallas 20 May, 1973

73-05-20

San Francisco

My dear Candanacarya and Kasturika,

Please accept my blessings. I beg to acknowledge receipt of your telegram dated May 15, 1973. Thank you very much.

Now I am in Dallas and the climate here is very suitable with plenty of good sunshine. I shall remain here for a few days and if my health improves there will be no need for my going back to India.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Kirtida Kanyaka

-

Dallas 20 May, 1973

73-05-20

Los Angeles

My dear Kirtida Kanyaka,

Please accept my blessings. I beg to acknowledge receipt of your short note and $15. Thank you very much.

My request is that you please take this Krsna Consciousness Movement very seriously. It is a great opportunity to become free once and for all from the clutches of Maya. Maya is very strong, but by taking shelter of Krsna, Maya cannot reach us.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Eric

-

Dallas 20 May, 1973

73-05-20

400 18th Avenue East Seattle, Washington

My dear Eric,

Please accept my blessings. I beg to acknowledge receipt of your letter undated. Thank you very much for your kind words. I am very pleased to see that you are taking this Krsna Consciousness movement seriously.

Your question as to why we use light bulbs, is answered as follows: light bulbs are also a part of Krsna's energy. Just as we use automobiles, adding machines, typewriters, dictaphone etc.

Whatever is there should be employed in service of Krsna. Without using matter in service of Krsna it becomes the cause of bondage, but by using it in the service of Krsna it helps us to become Krsna conscious.

I hope this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Tusti

-

Dallas 20 May, 1973

73-05-20

Los Angeles

My dear Tusti dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 17, 1973. Thank you very much.

You ask: "You said when you gave me the name Tusti dasi, 'Now you can be satisfied without eating.' Do you mean that I should eat very little?" Yes in spiritual life one must be careful not to eat more than is required to keep body and soul together. The most important point is that one becomes satisfied by serving Krsna rather than by serving the senses.

Now, please always follow the four regulative principles and chant sixteen rounds minimum every day without fail.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vrndavana Vilasini

-

Dallas 20 May, 1973
73-05-20
Los Angeles
My dear Vrndavana Vilasini,

Please accept my blessings. I beg to acknowledge receipt of your letter undated. Thank you very much for the very nice bead bag and kurta.

I am very pleased to hear that you are distributing many of my books, especially Krsna Book. You are a very sincere girl. Please continue to engage wholeheartedly in Krsna's service and there is no doubt that you may go back to home, back to Godhead in this life.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Ekendra, Shawn, Christina, Dvarakadhisa, Kimi, Tonya, Joe, John, Candramukhi, Carol, Peggy, Lisa, Stephanie

-

Dallas 21 May, 1973
73-05-21
My Dear Ekendra, Shawn, Christina, Dvarakadhisa, Kimi, Tonya, Joe, John, Candramukhi, Carol, Peggy, Lisa, and Stephanie,

Please accept my blessings. I beg to acknowledge receipt of your very nice Isopanisad papers, with sanskrit, transliteration, translation and purport. You are all very nice devotees. You are very, very fortunate to have the opportunity to be going to this Gurukula. It is the only one of its kind in the world. You are the first students and you must set a good example for the others, always being very enthusiastic to learn from your teachers, offering all respects to your teachers, leading the kirtanas with exuberance. In future you will be the leaders of this Krsna Consciousness Movement, so now you must take this training preparation very seriously.

Hoping this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Niranjana

-

Brooklyn 21 May, 1973
73-05-21
Varanasi
My dear Niranjana,

Please accept my blessings. I beg to thank you for your letter dated 10/5/73. Now I have come here to New York. My health is not keeping very well. I'm suffering from cold and cough. I am returning back to India for medical treatment.

I can understand your difficult position in preaching work. Not only you, but I also had the same difficulty when I wanted to start this Krsna Consciousness Movement from India. I approached many respectable gentlemen and requested that, "My dear sir, you have got four children, out of them can you spare one only under my guidance, because I want to make a brahminical society all over the world." Everyone replied in this connection, "Sir what benefit will there be in becoming a brahmana??"

The position is that the whole world is full of sudras. The sudra's business is to somehow or other catch up some nice service under some good master and get a nice wife and home. That is their success in life. This is the position of India especially. The whole of India is now under technological instruction which means to become sudras. Just like a carpenter can manufacture so much nice furniture by his technological education, but in our Vedic society, the carpenter is considered a sudra. Similarly a tannery expert was called a cobbler. So these things are now lost. Everyone is prepared to become a cobbler, a carpenter, a chemist, a physicist, an electrician and so many other things, but they do not know that after such education one has to depend on other's mercy. So-called highly qualified technologists cannot earn their livelihood without getting a suitable job. It is just like a dog, however stout and strong it may be, it cannot be happy without having gotten a wealthy master. Without being protected by a wealthy master it is nothing but a street dog and he is never happy. So all the students at the present moment are getting educated how to become first class sudras. How they can be interested in Krsna Consciousness, which is the business of high class brahmanas and Vaisnavas? Still it is our duty to preach, and our sincere endeavor for preaching work will be appreciated by the Lord. That much we want. Our mission is to see that Lord Caitanya is satisfied, never mind if we could not turn many of them to this cult. Here is a quotation from Caitanya Mahaprabhu's instruction, "Yare dekha, tare kaha 'krsna'-upadesa/amara ajnaya guru hana tara' ei desa [Cc. Madhya 7.128]." Caitanya Caritamrta, Madhya-lila, 7:128. So our mission is, by the order of Caitanya Mahaprabhu, we shall try to teach people about the Bhagavad-gita and Srimad-Bhagavatam, etc., without being depressed whether people are accepting them or not. This is our credit. We shall be judged by the quality of our work and not by the material return.

Yes, their arguments are quite reasonable. The aim of our education should be, whatever education we might have got, we must satisfy the Lord by such education. That is the perfection of life. I have therefore asked our chemist friend, Dr. Swaroop Damodara das Brahmacari to refute the theory that life comes out of matter. This is not the fact, rather, matter comes out of life. We have discussed this point very broadly and Swaroop Damodara is convinced that everything comes from life, Krsna-aham sarvasya prabhavo/ mattah sarvam pravartate. [Bg. 10.8]. So, I've asked Swaroop Damodara to invite Ramananda Rao to come and join him to present this revolutionary theory to the learned advanced scientists. We know it certainly that matter comes out of life. Simply we have to present this thesis in chemical, technological words. Svarupa Damodara has already written one small booklet, "Krsna

Consciousness, Purely on a Scientific Basis." So this is the business of big, big, chemists and physicists to present the real facts in Krsna Consciousness. Then such education is valid,

idam hi pumsas tapasah srutasya va svistasya suktacyacabuddhi-dattayo avicyuto'rtha kavibhir nirupito yad uttamasloka-gunanuvarnanam [SB 1.5.22]

So, if they do not believe in Ramayana, Mahabharata, Bhagavad-gita, then they are called unbelievers, so how can you believe their words. Then we come to the platform of reason and argument. If they do not believe in Ramayana and Mahabharata, then we shall reply point to point by argument and reason. Of course, it is not possible to come to the right conclusion simply by argument and reason, tarkanratishtanat.

You mention that they have not even heard of Lord Gauranga. So that is their misfortune, and our misfortune also. Our big, big godbrothers in India, they could not preach Lord Gauranga's name all over India. They are simply inclined to criticize me, that my students call me Prabhupada. They could not do anything practical and tangible. They are satisfied with a temple and a few disciples begging alms for the maintenance of the temple.

So, we can understand that they have all become sudras. How can they have interest in Bhagavad-gita. Although some of them have been born in brahmana families, but by quality are all sudras.

You can do your best, that is very nice, never mind there is no good result. I have gone to the western countries, singlehanded. I tried my best and now people say it is successful. So you can do the same.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

June

Letter to: Citsukhananda

•

Calcutta 1 June, 1973

73-06-01

Caracas

My dear Citsukhananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 24, 1973.

Thank you very much for your kind note. I am feeling a little stronger now. Tomorrow we are going to Mayapur where I want to take complete rest for some time. After my recovery I will return to Los Angeles and at that time I would be very pleased to come to Caracas. So please contact me when I go to Los Angeles and we can make arrangements at that time.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Mrs. Nirmala Singhal

•

Calcutta 1 June, 1973

73-06-01

Mrs. Nirmala Devi Singhal 113 D.J. Road, Vile Parle (W) Bombay-56.

My dear Mrs. Singhal,

Please accept my blessings. I am in due receipt of your letter dated May 28, 1973, and have noted the contents.

The demolition of our temple by the municipality has strengthened our position. The municipality standing committee. has condemned the hasty action of the municipality and has agreed to reconstruct the shed at their cost. Not only that, the temporary construction shall continue to stay until the court decision is there as to who is the proprietor of the land. Under the circumstances we should immediately reconstruct the Deity shed. Barbed wire fencing should be immediately done to cover the naked land. And if possible, immediately in front of the Deity shed, a temporary pandal should be constructed, with our materials. If it is so done, then I can go to Bombay and begin Bhagavata Parayana, to continue until the court decision is there. This is my desire.

I have just now come to Mayapur and am very hopeful to regain my strength and health on account of being in this transcendental atmosphere. Every moment we are passing here in great delight. So, if the Bombay program is arranged, I shall go there as soon as things are ready. I agree with you that my presence in Bombay will improve the situation, but my presence there means that there must be some program of Bhagavata Parayana.

I hope this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Niranjana

•

Mayapur 5 June, 1973

73-06-05

Varanasi

My dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 31-5-73. I have noted the contents carefully.

Yes, if you have got the chance, you may come here to Mayapur to see me. I will be here for at least one month, so, if your exam schedule permits, then you can immediately come here. Come with Dr. Rao also. We have serious consultation.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Patita Uddharana

•

Mayapur 5 June, 1973

73-06-05

Edinburgh

My dear Patita Uddharana,

Please accept my blessings. I have just now received your letter of 16-5-73 along with newspaper clippings. I have also seen some of these clippings when I was in London recently and some devotees from your temple were initiated by me.

For the devotees of the Lord there always many difficulties for propagating Krsna Consciousness among the nondevotee demons. But we must learn to tolerate all the difficulties and push on regardless of whatever obstacles we may be presented with. No one can stop this Krsna Consciousness Movement because Lord Caitanya wants that His Holy Names will be spread to every village and town. So go on with the preaching work and keep me informed of your progress.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Revatinandana

•

Mayapur 5 June, 1973

73-06-05

London

My dear Revatinandana,

Please accept my blessings. I am in due receipt of your letter dated 29-5-73, and accompanying essay, and have noted the contents carefully.

Yes, your article is very nice. It is very important that we now expose the nonsense theories of these rascal scientists who assert that life comes from matter. They say that life comes from some chemicals, but they cannot say wherefrom these chemicals have come. Actually, if we examine carefully, chemicals are coming from life, not life from chemicals. Just like the lemon tree. It is producing so many lemons. In each lemon there is so much citric acid. So, due to the presence of life, so many chemicals are being produced. Also, I have experienced, that one of my toenails has come off due to infection, but now my body is replacing that nail with another one of the exact size and shape as the one I have lost. If I have got such a potency to create, then what to speak of the Supreme Living Being lord Sri Krsna. If the sub-living entities can produce so much chemicals then what to speak of the Supreme living entity. This is called inconceivable potency. The living being has got an inconceivable potency to create. I do not know how my nail is coming. And the Supreme Living Entity or God, has got unlimited potency to create. I do not think that any reasonable intelligent man or scientist can deny. Aham sarvasya prabhavo, I am the source of everything, [Bg. 10.8].

Regarding my coming to London for Rathayatra on July 8th, if my health is by that time permitting, then I surely will come there to London.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tamala Krsna

•

Mayapur 5 June, 1973

73-06-05

My Dear Tamala Krsna,

Please accept my blessings. I am in due receipt of your letter dated 6-1-73, and have noted the contents carefully.

Yes, Mrs. Gandhi should be informed of all these incidents, how our temple has been dismantled by the municipality.

So, what is the meaning of the recommendation of the standing committee. that we should immediately be able to reconstruct at the cost of the municipality. Is it useless? I thought that the standing committee.'s resolution was final but from your letter it appears there is no meaning. What has happened to the new act of February 1973 declaring the tenant of the land to be considered proprietor or owner. Anyway, I have already written to Giriraja my opinion of what should be done.

Had it been the case of some Mohammedan, there would have been great riot. But Hindus are such cowards, therefore no action has been done.

Regarding Hrsikesa das, he may come here to Mayapur and I will discuss with him what his engagement shall be. He speaks fluent Bengali, so he may teach the local boys here at our school.

My health is improving slowly. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

-

West Bengal 8 June, 1973

73-06-8

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1973 and have noted the contents.

So you may drop the matter of the house in Malaysia.

Regarding Hrsikesa das, he is coming here to Mayapur on the 12th of this month and I shall discuss with him at that time what shall be his engagement.

I am very pleased with the book distribution that you are doing there, and I was especially glad to know that 160 Srimad-Bhagavatams were distributed in Melbourne alone last Friday. There is good potency, please try further.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

-

Mayapur 8 June, 1973

73-06-08

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 5/31/73 and have noted the contents.

Yes, in Mayapur I am much improved from how I was in Los Angeles. The great advantage here is that there is always open air and a good breeze which is naturally very good for any breathing difficulties. The coughing is almost gone, but still sometimes at night it gives a little trouble. So I am under the treatment of one of the best physicians in Calcutta. I am taking this medicine and am gradually improving. Certainly Mayapur is by far a better place than Los Angeles because you can enjoy the free air here. The climate is not too hot, but a little moist with humidity but on the whole it is very pleasing. Our building is most superexcellently situated, and it is the experience of many respectable outsiders that while the outer atmosphere is unbearably hot, in our building it is pleasing.

Regarding your taking sannyasa, I think you are already a sannyasi although not in saffron colored cloth. In the Bhagavad-gita it is said,

anasritah karma-phalam karyam karma karoti yah sa sannyasi ca yogi ca na niragnir na cakriyah [Bg. 6.1]

”The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.”

So, I know you’ll take sannyasi sooner or later but wait for the time when Krsna will decide for this action.

You have written nothing about the $25,000 check which I left with you. Whether it is cashed and the business done? I advised Syamasundara. to send you a check for $10,000. Whether you have received it? If not you can advise me. I am anxious to know whether that M-V Trust business (house purchase) is complete.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Madhudvisa

-

Mayapur 12 June, 1973

73-06-12

My Dear Madhudvisa,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1973 and have noted the contents carefully.

So, everything is going on so nicely there. So many books are being distributed. There are good prospects for a new temple. You are going to introduce three rathas this year for Rathayatra. This is all very pleasing and inspiring to me. I would very much like to come there for Rathayatra, but now I am not in very good health, and it is the opinion of Tamal Krsna Maharaja, Bhavananda Maharaja, Jayapataka Maharaja and Jagadisa that it is best for me if I stay here for now so that I may get my health back. However, you may again invite me next year and, if Krsna wants, I will surely come there. Thank you very much.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: The bank slip.

Letter to: Hamsaduta

-

Mayapur 12 June, 1973

73-06-12

Heidelberg, Germany

My dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated June 2, 1973 and I have noted the contents carefully.

I have not yet received any copies of the Swedish booklet. I am very, very pleased that you are continuously holding festivals.

Concerning the introduction to Bhagavad-gita, why not just translate the introduction from the English Bhagavad-gita? What is the difference? You may also add the names of these prominent German men that you have mentioned, that they have also appreciated this Bhagavad-gita. This may be added as a note at the end of the introduction. This German Bhagavad gita is a very important achievement and the credit goes to you for your dedicated efforts. Thank you very much.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Hariprasada Badruka

•

Mayapur 13 June, 1973

73-06-13

Sriman Hariprasada Badruka Mahaboobgunj Hyderabad, A.P.

My dear Badruka ji,

Please accept my blessings. I am in due receipt of your letter dated 6/6/73.

My health is not yet recovered, but it is improving very slowly. So, I have been advised to stay here for at least four months, June, July, August and September. After that time it may be possible for me to go to Hyderabad and personally arrange both parts, preaching work and construction of the temple.

The difficulty is, unless we have legal possession of the land, how can we get municipal sanction for the construction. Under the circumstances, if Sriman Pulla Reddy donates the back portion of the land as promised and gives us legal right to construct the temple, we can then immediately get sanction from the municipality and begin construction. I am sure that within one year the construction will be complete and the Deity moved to the proper temple. At that time, if Mr. Pulla Reddy thinks it proper, he can donate the front portion also. Otherwise we shall vacate that portion without any doubt. This much I can promise to Mr. Pulla Reddy. So, he may kindly gives us legal right for constructing the temple.

I'm sending copy of this letter to Tamala Krsna Goswami at Bombay. You can contact him and do the needful.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda cc-Tamala Krsna Goswami

Letter to: Kirtanananda

•

Mayapur 14 June, 1973

73-06-14

New Vrndavana

My dear Kirtanananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1973 and have noted the contents with great care and concern.

The deities may be immediately repaired and worshiped. Now we must take precaution as you have suggested. You may get some guns and some of the boys may be trained as ksatriyas. Such gun shots could have taken place long ago since we are challenging everybody. So we must be prepared to fight. We cannot stop this movement. It is actually a fight against Maya. So Maya may also sometimes cause casualties in our camp. So, we must only thank Krsna and seriously dedicate everything for Him. So, you are Kirtanananda Maharaja, take pleasure in performing kirtana. That is our real weapon against Maya.

I am very pleased that the corner stone function was nicely done and successful. Continue the work enthusiastically. Thank you very much for the check for $200.

I am slowly regaining my health. It is now the rainy season here and accordingly the digestive process is slowed down. Therefore the rainy season means slow recovery.

I was just thinking of you and wondering why I hadn't heard from you in a long time. You'll be pleased to know that your assistant Srutakirti is here. He's feeling all right. This boy appears to be a very sincere devotee.

Upon your recommendation I am pleased to accept the devotees you have recommended for first and second initiation. You may chant on the beads of the first initiates and I am enclosing six sanctified sacred threads for the second initiates. Play the tape of me reciting gayatri mantra into the right ear of the brahmanas. The names of the first initiates are: Jim Hessler-Krpacarya das; Jack Mower-Kasyapa das; Chuck St. Dennis-Cakradhari.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. On top of the towers on the temple, you should make Visnu's colus (or cakra) and a flag. ACBS/jda

Letter to: Hamsaduta

•

Mayapur 17 June, 1973

73-06-17

Heidelberg, West Germany

My dear Hamsaduta,

Please accept my blessings I am in due receipt of your letter dated June 13, 1973 accompanied by two copies of German BTG #19.

The magazine is gorgeous, better than Dia Nippon. Continue the standard, increase the pages, increase the articles, increase the distribution. May Krsna bless you more and more. Offer my blessings to your wife.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tamala Krsna

-

Mayapur 17 June, 1973

73-06-17

Bombay

My dear Tamala Krsna,

Please accept my blessings I have received your telegram regarding Syamasundara. asking devotees to leave India to be guests in the new London temple. So let Syamasundara come to Mayapur and we can discuss this and correct any difficulty.

Regarding our involvement with the property in Bombay: by chance we have been entangled but now a strong committee. should be formed of our life members. Let them take it up, otherwise what can be done? Our men should be engaged for preaching-why should the preaching be stopped? I was very much encouraged when you and Gargamuni Swami purchased jeeps and formed a travelling sankirtana party. So why have you stopped it? Let the matter of the property in Bombay be dependent on the life members. They have paid us for membership and we have paid them, so they are also concerned.

Giriraja and a small staff can stay but they must be given visa facility. The next thing is if you take up this travelling sankirtana party seriously. Just as in USA they are sending buses from U.S. centers to the villages so you can do that and entrust this Bombay matter to our life members.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Carol

-

West Bengal June 17, 1973

LT$_{730617C2}$

My dear Carol,

Please accept my blessings. I beg to acknowledge receipt of your letter of June 7, 1973 and I have carefully noted the contents.

I can see from your letter that you are very sincere about Krsna Consciousness and Gurukula. Yes, you should always feel yourself most fortunate and glad that you are in the Krsna Consciousness movement where you can learn sanskrit and English from such nice Krsna Conscious teachers as Dayananda and Dinatarine, and not be learning-as in the public schools-how to cheat and eat meat etc. Please stick to this conviction of yours and more and more your natural Krsna Consciousness will develop. I have seen your writing of the sanskrit letters and it is very nice.

Your ever well-wisher
A.C. Bhaktivedanta Swami
Bhaktin Carol
ISKCON Gurukula
5430 Gurley St.
Dallas, Texas
ACBS/sdg

Letter to: Mr. Suresh Candra

-

Mayapur 18 June, 1973

73-06-18

Mr. Suresh Candra c/o District Commissioner's office Vreeden Roop WB Dem. Guyana, South America

Dear Suresh Candra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 May 1973 and I have noted the contents.

I am pleased to note that as of January 1st you have given up eating of meat, fish or eggs, as well as intoxicants and gambling. You have asked what is meant by illicit sex. . Sex should be used only in marriage for begetting nice children to raise in Krsna Consciousness. Krsna says in the Bhagavad-gita that I am sex life performed according to religious principles. Sex life for any other purpose means illicit sex. The use of contraceptive method for sex enjoyment is very sinful. Restraint in the matter of these four sinful activities is achieved by tasting the superior mellows of Krsna Consciousness. You say that you are chanting 15 minutes daily from 8:15-8:30. Please go on and increase this chanting as much as you can and that will help you very much in advancing in Krsna Consciousness.

Regarding your request for cassette tapes, we have organized a whole department for distribution of my lectures on tapes and you may obtain them by writing to Golden Avatara. Productions, 3764 Watseka Avenue, Los Angeles, California.

Simply by hearing the philosophy of Krsna Consciousness and chanting Krsna's names all dirty things will be cleaned from the heart.

Hoping this will meet you in good health,
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Gunagrahi

•

Mayapur 20 June, 1973
73-06-20
Buffalo
My Dear Gunagrahi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 June 1973 and I have noted the contents.

Everything appears to be going very nicely there under your management. You are facilitating sankirtana and book distribution by travelling and going to colleges in a trailer, and you are preparing for a large Ratha-yatra festival. This is all pleasing and inspiring to me.

Upon your recommendation I have accepted the following as my disciples: Lawrence Burstein's name is now Lokavarnotamma das, Claude Crocker is now Cittaranjan das, Catherine Crocker is now Citraketu devi dasi and David Sherk shall now be called Gadai das. Regarding second initiation, enclosed is a sacred thread for Lalitananda das and gayatri mantra for he and one for Sita devi dasi. Hold a fire yajna for the first initiates and later, privately you may play the gayatri mantra tape for the new brahmanas. Have them hear the tape in the right ear and show them how to count on their fingers.

Regarding your questions about Gaura Nitai Deity worship: Yes, it is all right Gaura Nitai may wear turbans as well as crowns. You ask what they may wear in the evening-they can wear different dresses or night clothing just as Krsna is dressed. Make a small symbolical bed and give Them rest in that way. Bathe the Deities mentally by mantra and not by pouring upon them.

Hoping this finds you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Atreya Rsi

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Mayapur 21 June, 1973
73-06-21
New York
My dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 June, 1973 and I have carefully studied the contents.

Regarding your participation in New Vrndavana during the attack. Although a Krsna Conscious person is free of bodily attachment that does not mean that he does not defend for Krsna's purpose. But that you became fearful in the face of danger is not necessarily wrong.

When travelling from London to Calcutta we passed through Tehran, Iran. It appears to be a good city. We found the people to be just like here in India. Human nature is the same everywhere. So also the possibility of accepting Krsna Consciousness is everywhere.

You say the owners of the building in New York City may reach a favorable decision in a few months. Why so long? Why not a few weeks rather than so long as a few months?

Hoping this will meet you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Niranjan

•

West Bengal June 21, 1973
73-06-21$_{B1}$
My dear Niranjan,

Please accept my blessings. I have received your letter dated 14 June 1973 and have noted the contents.

I will be glad to see you here in Mayapur when you are able to come after finishing your exams.

Regarding the new names of your sister and mother-in-law–why are you giving them spiritual names? You are not authorized to do this. Spiritual names are given by the spiritual master at the time of initiation. It is not to be done as a whimsical act. Rather, it is done strictly according to regulative principles.

I have received your printed invitation and send my thankfulness to your father, please send him a letter of thankfulness on my behalf.

I hope this finds you well.
Your ever well wisher,
A.C. Bhaktivedanta Swami
Sriman Niranjan das Brahmachari

1. New Tch. Hostel No.2

B.H.U. 9 Varanasi 221005
ACBS/sdg
Letter to: Batu Gopala

-

Mayapur 22 June, 1973
73-06-22
Cleveland
My dear Batua Gopala,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 June 1973 and I have carefully noted the contents.

Yes, it is pleasing and encouraging to me to hear how all your programs, book distributing, temple worship etc., are going on so nicely in our Cleveland Center. That you have distributed 10,000 pieces of literature in the last month is very impressive. It will take some time to convince the people of this highest philosophy and the only means to convince them is distribute our books profusely. By chanting Hare Krsna their rough hearts will be paved. And when we speak about Krsna it will be shown exactly like the cultivator who first of all paves the field and then the seeds are sewn and gradually they get the result.

On your recommendation I have accepted the four students in your temple as my disciples. Their new names are as follows:
Marilee Ash-Mrgaksi dasi
Harvey Mechanic-Mrgendra das
Dan Cunningham-Gatravan das
George Vutetakis-Gopati das

Have them send their beads to Kirtanananda Swami for chanting. You can hold a fire yajna for the initiates and invite many guests. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Kirtanananda

-

Mayapur 22 June, 1973
73-06-22
New Vrindaban
Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of 10 June, 1973 and I have carefully studied the contents.

After the shooting affair what precaution have you taken? Bharadraja is here and he gave report that the devotees were very frightened. I further understand that the attack was for the second time. . Here in Mayapur there are reports of dacoity at least once, twice in a month surrounding our place. So we have now taken two guns under regular license from the government. . So when New Vrindaban has been attacked twice, thrice, why are you not keeping guns? We are not advocates of non-violence when there is aggression we must kill them. So I think you shall immediately arrange for guns and at least 10, 12 men should be trained up so when there is again attack you can properly reply the aggressor.

So far as my health is concerned it is improving a little but at the same time another new symptom is developing. Yesterday all of a sudden I have developed eye trouble. They said it is conjunctivitis or something like that. The left eye is swollen and always weeping and I cannot see properly.

Syamasundara came here and he also wants me to come to London for talking with some important men. I am thinking of going there by the first week of July but wondering what shall I do if some new symptom of my bad health threatens me in so many ways. But on the whole, if I go to London I think it will not be difficult for me to go to New Vrindaban. Sometimes by the 20th of August I could arrive because Janmastami will take place on the 21st. Just now I cannot promise taking consideration of my bad health. But if I at all go to London there is 90% chance of my going to New Vrindaban.

In the meantime I shall be glad to hear from you what defense measures you have taken to protect the life and property of New Vrindaban. This is very important and you must take all steps. Actually the government should have arrested all the gang and punished them properly for their atrocious behavior on unarmed people. Is there an attempt to have the government punish the gang who are well known to your country? We just take measure against occasional attacks by criminals. Hoping this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Makhanlal

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Mayapur 22 June, 1973
73-06-22
St. Louis
My dear Makhanlal,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8 June 1973 and I have carefully studied the contents.

I am encouraged to hear that you have recommended a total of ten devotees for first initiation from our St. Louis temple. Preaching means to increase our family members, so I can see that the preaching at ISKCON St. Louis is going on very sincerely, otherwise so many would not be interested in becoming devotees. So on your carefully considered recommendation, I am accepting these girls and boys as my initiated disciples and their names are as follows:

Thomas Doherty-Tamopaha das; Jim Higgins-Niscinta das; Paul Gibson-Punderika das; Lance Nally-Gaya das; Steven Lisowski-Satyamadhava das; Nancy Alderman-Nikunjarasi Vilasi dasi; Deborah Little-Daksinesvari dasi; Ginette Newman-Govindarupini dasi; Donald Parker-Modandin das; Sylvia Parker-Savitri dasi

They may send their beads for chanting along with a copy of this letter to Kirtanananda Maharaja. Now you instruct them carefully that they must chant 16 rounds daily without fail and always follow the four regulative principles as well as engage in daily duties of temple attendance, classes and street sankirtana. The word initiation means ”to begin” not that when he is initiated a disciple becomes slack; rather upon initiation he begins spiritual life in earnest. Regarding second initiation, enclosed is one sacred thread chanted on by me, and the gayatri mantra. This should be instructed to Maha Muni in private, have him hear a tape recording of the mantra in the right ear. Hold a fire yajna for the first initiates.

You have asked what is the mentality of the demons who attacked New Vrndavana and why did this happen? You should know this already, that there are two classes of men, devotees and demons. The whole history is that the peaceful devotees are disturbed by the demons but that the devotees are always victorious by the grace of Krsna. In the Bhagavad-gita Krsna ordered Arjuna to declare to the whole world that His devotees would never be vanquished. And in the last verse of the Gita, Sanjaya says wherever there is Krsna and Krsna’s pure devotee Arjuna there will always be opulence, victory, extraordinary power and morality-tatra srir vijayo bhutir dhruva nitir matir mama. But because we are engaged in warfare with the forces of Maya, there will be casualties. Even Arjuna’s son, Abhimanyu a 16-year-old boy was killed at the battle of Kuruksetra. We should be prepared to protect the Deities and always expect Krsna’s Mercy, because we are always dependent on Him and we cannot do anything on our own without Him.

You have asked about whether nuclear devastation on this planet would effect the Sankirtana Movement. No, there is nothing that can stop the Sankirtana Movement because it is the will of God Himself, Lord Caitanya, that His Holy Name be heard in every town and village. Neither can the demons devastate this planet independent of the will of Krsna. Nothing happens without His sanction. If Krsna wants to kill someone no one can save Him, and if Krsna wants to save someone no one can kill him. For our parts we should just be determined to carry out our mission against all opposition, demons, nuclear war, whatever. The whole universe is finally subject to certain annihilation by the will of Krsna, but devotional service is eternal and is the only certain way one can save himself from devastation. We can preach all over the world that the only way to be saved from collective and individual devastation is to take to the chanting of Hare Krsna. In short, this material world is a very precarious place therefore we should always chant Hare Krsna and seek Krsna’s protection.

Hoping this will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tamala Krsna

-

Calcutta 25 June, 1973

73-06-25

Dear Tamala Krsna Maharaja,

Please accept my blessings. Recently Mr. Brijmohan Mohata, along with his wife, niece and other family members, came to see me at Mayapur. He is very much pleased with our movement. He has given me one idea to educate our men in Hindi, Marathi and Gujarati for preaching work in the interior part of Bombay. I think it a good suggestion. If you are really serious in this matter you can immediately engage some of our men to learn these different languages. He has already given us a place to stay and for this proposal he will continue his patronage. So try to execute this part of our propaganda immediately.

Another point is that some friends suggest here that because I am the chief man and signatory in the Sales agreement, and as I did not cancel the agreement with Nair, I have the right to revive.

Anyway, there is a suggestion by Syamasundara that I may go to London for meeting very important men there in the new house given us by George. Regarding your complaint that Syamasundara was canvassing some of our Indian workers to go to London, that I have already stopped. So there is no cause of anxiety in this regard. Finally, I want to make some definite settlement of Bombay affairs before I return to Europe or America. If there is a suitable place for me to stay for a few days in Bombay I can go there immediately and from there I may go to London. So far my health is concerned I think I am 80-90% fit to move so there is no cause of anxiety.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jadurani

-

Calcutta 28 June, 1973

73-06-28

Brooklyn

My dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 18 and I have carefully studied the contents.

I am very glad to hear you have begun paintings for Caitanya Caritamrta because we will require many illustrations. Re your questions:

During Krsnadasa’ time there was no Radharani deity, Madan Mohan was alone. Radharani was later introduced. The temple of Madan Mohan was formerly on high level, that is, the original old temple. It is still existent and can be seen side by side with the new Madan Mohan temple. You can write to Gurudasa in Vrndabana to send you two photos of the old and new temple. I will also write him requesting he send such pictures.

No, Haridasa Pandit is not the namacarya Haridasa Thakura. Haridasa Pandit was the pujari of the temple. As far as the old Govindaji temple is concerned, that is now rejected. It is now newly situated. Both the old Govindaji and Madan Mohan temples were desecrated by the Mohammedans and partly destroyed, but Govindaji deity was removed. The old temples are rejected and these temples are both now newly situated as you will see in the photos. No, there was no Radharani in the temple of Govindaji then; she was later introduced. Yes the deities can be painted similar to the way they are dressed now.

There is not much difference in the robes of mayavadis and Vaisnavas, but they generally use a deeper color and we use lighter saffron. Lord Caitanya did not necessarily wear the mayavadi robes. He carried ekadanda, but that is covered by the cloth, they have one rod, we have four rods. But they look the same. Yes, Lord Caitanya carries a water pot. If you sincerely pray to Krsna, He will help you to paint quicker and better.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jaya Hari

-

Calcutta 28 June, 1973

73-06-28

London

My dear Jaya Hari,

Please accept my blessings. I am in due receipt of your letter dated 25 June along with the wonderful literature, ”Rathayatra ’73, London Summer Festival.” The collage of the pictures and the articles in the magazine have been wonderfully set up and I very much appreciate it. I can understand from your attempt that you are doing something wonderful this year. So I think I must accept your invitation. So far my health is concerned, by the Grace of Krsna I have improved very much, about 90%. In the meantime I received one telegram from Syamasundara: ”Flying London Wednesday will Telex your tickets Thursday. BOAC Calcutta office.” Therefore as soon as I get the tickets I shall try to reserve my seats and reach London as early as possible before 8 July. Thank you very much for your enthusiasm. Offer my beloved blessings for all devotees who have signed the invitation album. I shall enjoy their company when I meet them. I wish to visit the other branches in England. Invite all members of our European centers and make the ceremony very very successful by combined effort.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tamala Krsna

-

Calcutta 28 June, 1973

73-06-28

Bombay

My dear Tamala Krsna Maharaja,

Please accept my blessings. Please let me know how much you have deposited in the BBT account since you have taken a loan of 1 lac 50,000 on the Mayapur scheme. I have advised Gargamuni Maharaja to deposit part of his collection to the BBT account against the loan. The BBT is in the Gwalior Tank Road Branch, Central Bank of India, but Gargamuni Maharaja says you have opened another account in the Indian Overseas Marine Lines. Please let me know what is this idea? I never knew of it. Your early reply will be much appreciated.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hamsaduta

-

Calcutta 29 June, 1973

73-06-29

Heidelberg, West Germany

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 June and I have carefully studied the contents, including photos of posters from the festival in Heidelberg.

Your report is very encouraging to me. The communists by dry philosophy have spread practically all over the world. We are holding festivals, feasting, philosophy and salvation-why shall we not spread our influence and overthrow them? Regarding your plan to travel around the world staging such Hare Krsna Festivals-es, do it, you have my blessings.

Your progress in translating work is very nice. It is actually most important of all that this translating of books is going on at the same time as the festivals. I have seen the photographs of your festival blocking the traffic and I am very much encouraged. The pictures should appear in all languages and you should write an article for BTG.

The devotees recommended by you for initiation I gladly accept and their new spiritual names are as follows:

Richard-Sutapa das;

Rolf-Sudesna das;
Erich-Citravesa das;
Otto Karl-Niskrodha das;
Hans-Gananath;
Jesshardt-Nispapa das;
George-Gopesh das;
Ruth-Ramya dasi;
Margot-Mrdani dasi;
Karsten-Kuruksetre das;
Renata-Ratipriya dasi;
Rolf (Hamburg)-Nirahamkara das;
Andreas-Asvasena das;
Ditmar-Aya das;
Wolfgang-Visnuyasa.

As far as the GBC meeting is concerned I must be there wherever they meet; therefore we must meet at least once a year in Mayapur. Not only GBC shall meet but many devotees from all parts of the world. In Mayapur we now have facilities to accommodate more than a thousand people. We have a four story building and enough space so that even on the balcony we can accommodate thousands apart from the rooms. There are all marble floors and there is always natural ventilation. At least next March we must meet together. We have in Mayapur a doll-making department and we are manufacturing mrdangas also. If possible, some of your men may be sent there to learn these two works.

For yourself you should make your next attempt in Moscow, if it is possible.

I am going to London. So if convenient you should come and we can meet there.

I see that Himavati is busy in distributing prasadam-send some for me. Now you have a proper field husband and wife, please do it nicely. Your transcendental competition is there in Shayamasundar. I want to see who will come out triumphant.

Hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Karandhara

-

Calcutta 29 June, 1973

73-06-29

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6/19/73 and I have carefully studied the contents.

As far as the $10,000.00 due from Syamasundara, he has come to me in Mayapur and he has promised to pay in July.

It is very encouraging to hear the arrangement you are making for worship of Their Lordships Sri Dvarakadhisa and Rukmini. Please do it very nicely and I shall be glad to see the completed result.

You will be glad to hear I am feeling 80-90% fit again. I am translating, lecturing and taking morning walk and eating regularly.

Hoping this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg P.S. If you have received 3 checks for deposit in my a/c.

Letter to: Cyavana

-

Calcutta 30 June, 1973

73-06-30

Nairobi

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22 June 1973.

We had previously received copies of the Swahili language publication of Topmost Yoga System from Brahmananda Swami and it is very nicely done. This printing and distribution of our literature is most important aspect of our propaganda work.

Yes, send me 2,000 of the stampless aerogrammes on my own letterhead.

I have already mailed my acceptance for your initiation into sannyasa order to Brahmananda Swami, along with sannyasa robes etc., and you should shortly receive same.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

July

Letter to: Gurudasa

-

Calcutta 4 July, 1973

73-07-04

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 27 and have carefully studied the contents.

Your letter is very welcome news, that all obstacles are cleared in the way of our building our temple at Vrindaban. Similarly in Bombay we have just been victorious over the party who had torn down our temple and the temple has been completely reconstructed in addition to our gaining overwhelming new popular support there.

So by your diligent work and devotion, all permission is secured and all materials are on hand. Let us pray to Krsna for speedy progress on the construction of our Krsna Balarama temple. Now many of our American and European devotees are coming to our temple in Mayapur and on completion of the Vrindaban temple we shall be able to give facilities to our ISKCON devotees all over the world to visit these two most holy places in the world.

Re. Madan Mohan Goswami, yes, we want to avoid litigation; as you have said the legal system is completely corrupt. But if he goes to the courts we shall be forced to go also.

Please offer my obeisances to your good wife Yamuna and thank her for her kind sentiments in Krsna Consciousness.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Please change the plan of my quarters as suggested by Saurabha & Tamala both of whom just consulted me. I am going to London next Saturday 7th so when I come back next October I may live in Vrindaban in my new quarters. ACBS

Letter to: Mrs. Nirmala Singhal

•

Calcutta 6 July, 1973

73-07-06

Mrs. Nirmala Sanghal 113 Dst. Vileparle Bombay 56.

Dear Mrs. Nirmala Singhal,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29/6/73 and I have carefully noted the contents.

Thank you for appreciating my humble efforts on behalf of my spiritual master, Bhaktisiddhanta Sarasvati Gosvami Maharaja and Lord Caitanya. Whatever I have done it is due to their potency in Krishna Consciousness. My only achievement is that I have not changed what they have taught.

I am glad to hear of victory in the matter of Bombay property. Now it is rebuilt and people are supporting our cause and finding out more about our great movement. You please help and tell everyone how nice chanting Hare Krsna is.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg.

Letter to: Karandhara

•

Bhaktivedanta Manor 10 July, 1973

73-07-10

Los Angeles

Dear Karandhara,

Please accept my blessings. I understand you are interested in when I am returning to Los Angeles. Actually just now in London we have instituted a program where important men are coming to meet with me in the evening for discussion of Krsna Consciousness. I have talked with a very famous sculptor, a teacher of a boys college and today George Harrison is supposed to visit. Syamasundara is arranging for visits by many other famous men. Wherever I shall go now this policy of important men being invited to talk with me about our Krsna Consciousness movement should be implemented.

You will be glad to know the Rathayatra in London was very successful. The Daily Guardian had a picture on the front page of our cart and stated that we were competition to the monument in memory of Lord Nelson in Trafalgar Square. My health is good and I am taking daily walk and speaking at the class in the morning.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I shall return to L.A. by September. ACBS/sdg

Letter to: Ajita

•

England 11 July, 1973

73-07-11

Dear Ajita,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28 June, 1973, and I have carefully noted the contents.

It is encouraging to me that you are in Stockholm trying to open a center, six of you including your wife. From your letter it appears you have found a nice place for a center there. Yes, we can use everything in Krsna's service and when Krsna gives us a nice big house that does not mean we use it for our eating and sleeping, but we work harder in His service.

It is also very favorable that you are able to do sankirtana in the streets and getting a nice reception. The book you enclosed is excellently done. Let me know how you are doing in distributing them.

Regarding the initiated disciple of my Godbrother Sanananda Swami, Vamanadeva das, please approach him and request that he come and see me in London.

So Everything appears to be going well there, just go on increasing. As you write that the Swedish society has placed great stress on material happiness so you can expose how this material life is actually full of miseries and temporary, and the so-called happiness is only illusion. People in the western countries are becoming gradually fed up with materialistic propaganda so you will find good response simply by chanting, speaking from Bhagavad gita as it is, and distributing prasadam to everyone. Unless the human society takes to this process the situation is very precarious. So we have to work hard.

Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Central Bank of India

-

Bhaktivedanta Manor 14 July, 1973

73-07-14

Manager, Central Bank of India Gowalia Tank Branch Bombay, India

Dear Sir:

Regarding account #16066 as well as #767 in the same of Bhaktivedanta Book Trust, kindly let me know the present balance of the above two accounts, or if possible, kindly send me a statement of accounts. I am obliged.

Yours truly, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tamala Krsna , Giriraja

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Bhaktivedanta Manor 14 July, 1973

73-07-14

Bombay

Dear Tamala Krsna Maharaja and Giriraja,

Please accept my blessings. When I was leaving Calcutta I received your phone call mentioning that Mrs. Nair was eager to settle up the Juhu affair but since then I have not heard anything from you whether she is actually serious or whether she has given anything in writing. If she has not given anything in writing there is no value of her verbal statements. All settlement must be made very carefully. In the meantime, I have sent one letter to the Central Bank of India regarding our Bhaktivedanta Book Trust account. A copy of that letter is enclosed. Please do the needful.

Since I have come here to Letchmore Heath, I am improved in my health more than in India. The place is very calm and quiet. It is sufficiently spacious also. I walk within the village daily in the morning along with devotees and it is very pleasant. I am holding morning class from 7-8 A.M. So things are going on nicely. . There are about 40 devotees living with me, similarly there are 30 devotees in 7 Bury Place. Sometimes I go there. Things are being managed there nicely. So I shall be glad to hear about Bombay affairs and as you send me every month statements of Bhaktivedanta Book Trust, kindly send me that also. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Cintamani

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Bhaktivedanta Manor 17 July, 1973

73-07-17

New Vrindaban

Dear Cintamani dasi,

Please accept my blessings. I beg to acknowledge receipt of your undated letter and I have carefully examined the contents.

You have written that you are not sure what Krsna wants you to do and that Palika dasi has invited you to go to Hyderabad to come help with the deities. So I think that is a good idea that you go to India and you can do so as soon as possible. We require many more devotees now in India so it will be very nice if you can go.

You ask how you can become free of envy. Simply by chanting Hare Krsna, Lord Caitanya has said the heart will become cleaned of all the dirty things accumulated in the heart. It is not that we have to endeavor separately to become rid of envy or any deficiency or impurity. In this age the chanting of Hare Krsna is recommended as the only possible method to associate with Krsna. By offenseless chanting, when we associate with Krsna through His Holy Name, then all inauspicious things are cleared from the heart. So wherever you are you should always go on chanting, and that in itself will bring all perfection.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Isvara

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Bhaktivedanta Manor 17 July, 1973

73-07-17

Dear Isvara,

Please accept my blessings. I beg acknowledge receipt of your undated letter and I have carefully considered the contents.

I can understand that you wish to remain as householders living outside the temple, and that you have bought your own cottage in Argyll, Scotland. That is perfectly all right. Narottama dasa thakur has sung that it does not matter whether one is sannyasi or householder, simply that one should be always in Krsna Consciousness chanting the holy name. So you describe that you have set up an altar in your home and you are offering prasadam, and this is all approved by me. One thing, however, is that living as a householder you cannot go into the streets and hold sankirtana and sell our books as a means of maintenance. Such sankirtana activity can be done with the devotees of our temple in Scotland, but cannot be done independently. If you wish to live separately you have to earn your livelihood by business, by taking some employment to maintain your home and family. But not by chanting in the street; this is not a good idea for householders. For example, here at Bhaktivedanta Manor the boys and girls go out every day, including householders who are living in householder quarters within the Manor, and they go door to door and take some collection in exchange for books, and in this way we maintain the establishment. All over the world we maintain our centers by such begging, or selling our books. But this is not allowed independent of our established ISKCON centers, so please do not do it; that is my request. As far as opening another center in Argyll, where devotees can come and live and where regular kirtanas may be held for guests, that prospect you can take up with Shayamasundar who is GBC for Great Britain.

For the present go on with your decision to live as householders apart, but concentrate on chanting and reading our books and always offering foodstuff to Krsna by prayers. Live blissfully and peacefully as husband and wife, and if you go on chanting 16 rounds daily, Krishna Who is within our hearts, will direct your further as to best way to advance more and more in progressive Krsna Consciousness. We must never forget that this present life is temporary and may end at any moment. So the purpose of our existence should be to become fully Krsna Conscious and go back to Home, back to Godhead at the end of this present lifetime. I will be glad to hear of your further progress.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Trai

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Bhaktivedanta Manor 19 July, 1973

73-07-19

Dear Trai Das,

Please accept my blessings. I beg to acknowledge receipt of your special delivery letter of July 17, 1973 and I have carefully examined the contents.

I am glad to hear from you that everything is in order at our Boston temple and that the house is nearing completion in repairs and rehabilitation. This will very much increase the prestige of our Boston center so that respectable people will come and sit and hear about Krsna Consciousness. Please do not worry regarding some rumors that were being circulated here by outsiders about the Boston ISKCON temple. I can understand the actual position from your letter; so please push on with all programs as you are doing.

Krsna Consciousness is factually the only solution to all the suffering which is besetting fellow humanity and all living entities. So we have great responsibilities in discharging our duties in devotional service.

I am enclosing one brahmana thread chanted on by me for Mathuresh das. You may play the tape of me speaking gayatri mantra into his right ear and instruct him in the duties of Brahmin. We have to be real Brahmins, not just in name, and in that way we can set an example for the whole civilized society to follow.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara

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Bhaktivedanta Manor 19 July, 1973

73-07-19

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 12, 1973 and I have carefully studied the contents.

Regarding deposits in my bank account, yes, in the future you may make deposits in account number 366 8 80613. In the meantime, I am sending a letter to the Bank of America authorizing them to transfer $700.00 from my checking account to my investment account.

Here at Bhaktivedanta Manor the place is the nicest possible. It is calm and quiet and the village is neat and clean. I am daily walking in the morning with all devotees and I am taking the usual class from 7-8 A.M. Very respectable gentlemen are coming in the evening. Last night George Harrison came. He has become a great supporter of our movement. He may spend more for expanding our activities. He told me smilingly yesterday, "I shall try to help you for expanding many temples." So arrangement is going on here for installing the deity on Janmastami: Many Indians are also coming and we are proposing to start a Gurukula here in London so that Indian children may be admitted. Indian gentlemen are perplexed because there is no institution to admit children to keep intact the Indian cult. So our idea of teaching sanskrit and English and our books they appreciate very much. If we start another Gurukula here I think it will be not an unprofitable activity.

Certainly I will return in September to Los Angeles. It is nice to hear that the work on the new temple will be much progressed by then.

Regarding Svarupa Damodara's going to the colleges, Rai Ramananda has also agreed to come. I met him recently in India and he is enthusiastic. Now we shall put this challenge against this wrong theory that life comes from matter. Undoubtedly matter has come from life, and we can present so many practical proofs of this. So let Svarupa Damodara and Ramananda think in their own chemical language how to push this fact to the scientific world. If by Krsna's grace they even partially admit it, it will be a great triumph. My point is even if they partially accept then they have to find out what is the original life. In the sastras we have information that the original life in the universe is Brahma and Brahma is also a product of Garbhodakasayi Vishnu. Garbhodakasayi Visnu is a product of Karanadakasayi Visnu and in this way we ultimately reach Krsna the Cause of all Causes. We have to give a fight to the wrong conception of the unauthorized scientist.

Your plan for going to the colleges in California and your titles for the lectures are very much to my liking. You may write to Ramananda to come as soon as possible. He told me he can come and see me in London. Anyway, his coming there is sure, so correspond with him; and make a strong party.

Your victory over the scientist who was saying that life comes from dust is very good. We should not take such nonsense from them. We should speak up against such false theorists and say, "Don't talk such nonsense please. Don't mislead the public. You are taking big salaries and leading the public wrongly. It would be better for you to be a street sweeper and earn an honest livelihood instead of cheating."

Regarding the contract arranged by Jaya Hari for distribution of books, we want the better terms; so please send better terms. I do not know the terms, so we have to compare. We shall accept the better terms. If Macmillan takes that is best. So I shall ask Syamasundara not to do it and I wait your sending counter-terms.

Regarding Mr. Kallman and his new offer of the record, do not enter unless he releases full rights to us. Don't take an adventure with him, he may take advantage of our advertising and not give me anything. He originally was agreed to give me 10% royalty but he never gave me anything. Deal carefully with him.

I approve of your plans to divide my downstairs quarters into 3 rooms and utilize it.

Regarding incorporation of our ISKCON centers, we want to run all our centers as nonprofit religious organizations; that is the main point. Keeping this point in view too much official control is not good in spiritual life. The centers should remain spiritually fit and independent. Some control must be there as is now. Too much control means so many vouchers. Gradually it will become a mundane institution. All our managers should be spiritually advanced simple and honest in carrying out the orders of the spiritual master and Krsna. That will be a nice standard. Democracy in spiritual affairs is not at all good but breeds power politics. We should be careful about power politics. Our only aim should be that each and every devotee is full dedicated to Krsna, then things will go on nicely. As it states in the Vedas:

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy artha prakasante maha twanah [ŚU 6.23]

I am afraid of taxing my brain about this Corporation of ISKCON so you and Bali Mardan Maharaja do the needful that will be a relief to me.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bali-mardana

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Bhaktivedanta Manor July 20, 1973

73-07-20

New York

Dear Bali-mardana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 18, 1973 with enclosed photostat of Caitanya-caritamrta which I am looking over.

Regarding the purchase of the building, I wish that unless the Columbia Club sells the building that you do not move from the present building. You proposed to move to another building but I do not appreciate this idea. Go directly to the Columbia Club building. So finish your dealings with Columbia Club managers and we can purchase and move directly there. I am praying to Krsna that He will favor you with that new house for conducting His preaching work.

Now we are going to install nice Radha-Krsna Deities here in our new Letchmore Heath Temple on Janmastami Day, August 22nd 1973. The thing is there are no nice paintings immediately available for the Temple room here. So I want you to remove all of the paintings that are presently hanging in my rooms at Brooklyn Temple and dispatch them to Letchmore Heath or London immediately by air mail. The temple room is very large, I think about 70 feet by 30 feet, so many paintings are required to decorate it nicely. Therefore all of those paintings in my rooms are required and if you can send me besides additional of the newer paintings that will be your great contribution.

I am awaiting anxiously your report on the meeting with the Japan emperor.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: As to when I shall be able to go to Japan, I am going to L.A. by the end of August. In September I will stay in L.A. Then whenever you call me at Japan I shall be able to go. Thirty lakhs rupees will solve the problem of India.

Letter to: Govinda

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Bhaktivedanta Manor 20 July, 1973

73-07-20

Hawaii

Dear Govinda dasi,

Please accept my blessings. I beg to acknowledge receipt of your undated letter. I am concerned that you write describing that you are bewildered by the dictates of your material mind.

Of course we have to control the mind, and I have already instructed you and all my students that the restless fickle mind can only be controlled by putting the mind to the lotus feet of Krsna, and that can best be done by chanting Hare Krsna mantra, and there is no alternative in this age. By chanting without offenses, the devotee cries to Radharani and Krsna to please lift him out of the material energy and put him into the spiritual energy, which is devotional service.

And because we are not at the stage where we can chant and do nothing else all day, there are so many other engagements. So you have sufficient engagement there? Because if we are not fulltime engaged then the mind is free to do its fickle business of rejection and acceptance for sense gratification. Maya will immediately enter-we do not even have to call her-the moment we are not absorbed in Krsna's devotional service.

But if there is something further which is specifically causing you so much difficulty then please disclose it to me.

While writing this letter, your package has just arrived with various dried fruit and vegetable; so I have turned it over to my servant, Srutakirti and he shall be using it very soon in some of my preparations; thank you very much; How is Gaurasundara?

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Nityananda

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Bhaktivedanta Manor 20 July, 1973

73-07-20

New Orleans

Dear Nityananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 15, 1973 and I have carefully noted the contents.

It is very encouraging for me to see the activities of the New Orleans temple. I can see you have a nice house which you have purchased in the Society's name and that you are taking care to worship Lord Jagannatha with opulence. The picture of tulasi is especially indicative, because if tulasi grows luxuriantly that proves the sincere devotional service of the place.

On you recommendation I am accepting the three candidates for initiation as my disciples. Their names are as follows:

Miss Jeri Whorrel-Hamsini dasi

Roy Roberts-Satyavrata das

David Deben-Caturbahu das

You can send their beads for chanting to Satsvarupa Maharaja in Dallas. Now hold a fire yajna and invite as many guests as possible; hold kirtana and distribute prasadam. I am enclosing one brahmana thread duly chanted on by me for Vrikodara; have him hear the tape recording of me speaking the gayatri mantra, in his right ear and you instruct him in his Brahminical duties.

Regarding Radha Krsna worship, yes, when your new temple is completed, so long as you have sufficient Brahmins you may plan to install Radha Krsna deities.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Thank you very much for your two checks; I am placing them in my appropriate accounts. ACBS/sdg

Letter to: Tamala Krsna

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Bhaktivedanta Manor 20 July, 1973

73-07-20

[To Tamala Krsna] Bombay

ARRIVING AIR INDIA FLIGHT 108 3.25 AM SATURDAY 15th:

BHAKTIVEDANTA SWAMI

Letter to: Tamala Krsna

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Bhaktivedanta Manor 20 July, 1973

73-07-20

Bombay

Dear Tamala Krsna Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15 July, 1973 and I have carefully examined the contents.

Yes, I am prepared to pay the entire amount for purchase of the land at Juhu. But Mrs. Nair cannot increase the price. If she wants to increase then we will demand she return the 5 lacs rupees, plus interest and damages. So she has already got something like 2 lacs, so as soon as the conveyance is made and taken to the register, we will immediately pay cash, about 12 lacs rupees.

You ask that I arrange to have 9 lacs of rupees ready from America for this purchase, but so far you have already paid 2 lacs, 3 lacs are in the bank-so if we have to raise 9 lacs from outside India then my question is what are you collecting there? Anyway, collect as much as possible and I will fill the balance. Rest assured, that if required, we can even draw the money from the U.S.

Now you have taken a loan of Rs 1,50,000 from the BBT, so with these excellent collections you are now taking I request you to fill up that debt and then collect further, and the balance I shall arrange. I have read how you have dispersed your recent collections to repay BBT, and Vrindaban construction and it is all right. Please deal cautiously and do not spend unnecessarily.

I am glad to hear that you have various plans for publications, but first finish this affair and then you can attempt to publish many books.

I have read your report on Hyderabad and the present state of affairs there, and it is all right. Regarding Delhi, Madhavananda has also gone there and I have written to him how he can be engaged collecting with Tejyas at the government offices.

Yes, your plan for people paying for a guest room at Vrindaban is very nice. The idea is they pay the price of the room and they may come there for their lifetime duration. This practice is called bhetnama, where a room is reserved for a donor for a lifetime. You will be able to secure much money in that way as many gentlemen will want to come to Vrindaban. So arrange to accommodate them in the new temple. You should also arrange for that in Mayapur building.

Yes, Mayapur construction must be completely finished before I return. The next time I come there must be no more workers or carpenters with their ”tack-tack” sound. I would have continued to stay in Mayapur but the hammering sounds drove me away. When you are completely finished I will go there, otherwise not. You will be glad to hear that I am eating and working nicely here. The village is neat and clean and I am walking daily in the morning with the devotees and taking the class from 7-8 A.M. It is calm and quiet here and people are coming to talk with me in the evenings. George came to meet with me and he is very enthusiastic to cooperate. Rathayatra was very successful here, as 10,000 people attended and prasadam was distributed. See enclosed newspaper.

There will not be a GBC meeting in Janmastami, New Vrindaban. The important thing now for GBC members is that they go on working. It is not important to hold a meeting for passing resolutions etc. The best time and place is Mayapur on Lord Caitanya’s Appearance Day. That is not only the best for me but for everyone. Mayapur is meant for that. If possible all devotees from all our centers should go for 8 days at that time. There is no need for the Janmastami meeting. Go on working and send me regular reports. Besides, I will not be going to New Vrindaban for Janmastami. They are having a deity installation here in London and they are making huge arrangements for many important men to attend this ceremony.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosure: news clippings ACBS/sdg

Letter to: Yasomatinandan

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Herts, England July 20, 1973

LT$_{730720F1}$

Dear Yasomatinandan,

Please accept my blessings. I heard you were transferring to our Los Angeles center but I do not know if you have left our Chicago center yet, so I am sending copies of this letter to both places.

The thing is Brahmananda Maharaj is having difficulty translating literature into the Gujarat language in Nairobi. There is a large Gujarati population there and he has had some of our literature translated by a non-devotee translator. You know well the havoc which can result if a nondevotee tries to give his interpretation of Krsna. Although Krsna understanding is very easy for those who are simple and submissive devotees, for the duratma, Krsna is very difficult. So if at all possible we want all our foreign language books to be translated by devotees. I think you are already working on Gujarati translations of our works, so please immediately correspond with Brahmananda Maharaj at our Nairobi center and offer your services as translator. Take this as a great responsibility and it will please me very much. I will be glad to hear your progress in this important matter.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
Yasomatinandan das Brahmachary
ISKCON
3764 Watseka Ave.
Los Angeles, Ca
ACBS/sdg
Letter to: Bhagavan

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Bhaktivedanta Manor 22 July, 1973

73-07-22

Paris

Dear Bhagavan dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 19, 1973 and I have carefully considered the contents.

You have done a nice job with the French edition of Back to Godhead, and I am especially looking forward to the next issue which will be color 32 pages. You should more and more improve this magazine until it becomes superior to all other magazines in the French language. The translating of our books such as Bhagavad-gita and Isopanisad is of the utmost importance and I am very thankful that you are seriously taking on this practical work for spreading Krsna Consciousness in your European zone.

The best date for the installation of Deities will be August 10th, Friday. So we shall probably arrive in Paris on the 9th of August and stay until August 15th when we shall return to London. You can arrange for meetings with respectable gentlemen of France, to take place in my quarters while I am there. You can immediately send open plane tickets for myself, Srutakirti, Hamsaduta and Pradyumna (Vincent Florentino, Hans Kary and Paul Sherbow).

Enclosed are the gayatri mantras for the devotees recommended by you and one thread for the boy, Kapila das. Have the brahmanas hear the tape of my speaking the gayatri mantra in the right ear, and instruct them in the principles of suci.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Damodara

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Letchmore Heath, England 23 July, 1973
73-07-23
Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of you letter dated July 19, 1973 and I have carefully considered the contents.

Yes, I have recently received a full report from Rupanuga Maharaja on the activities of the Washington D.C. and especially how you are most enthusiastic about book distribution and that you are fixing to purchase the house. I am very glad that you are taking so seriously your duty as president of our D.C. center, so certainly Krsna will give you all assistance in your preaching mission.

On your recommendation, I have chanted on the threads enclosed for second initiation of Dharmapada and Varuna das, and I have enclosed gayatri mantras as well for Rupa Manjari, Rambhavati and Vilasi as well. You may play the tape of my speaking the gayatri mantra into their right ear and instruct them in the principles of brahminical culture.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Karandhara

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Bhaktivedanta Manor 23 July, 1973
73-07-23
Los Angeles
Dear Karandhara,

Please accept my blessings.

Enclosed please find three checks. Please deposit them in my Bank of America Account no 366/8-80613, and send me duplicate receipt.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Enclosure: 3 Checks ($300.00) ACBS/sdg
Letter to: Jagadisa

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Bhaktivedanta Manor 23 July, 1973
73-07-23
Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1973 and I have considered the contents carefully.

There is no objection to going in western clothes in order to distribute my books. It is not necessary that we always wear the robes, but we should always keep sikha and teelock. However, a wig or hat may be worn as you describe. We have to take whatever is the favorable position for executing Krsna consciousness. Do not forget our principles, but sometimes we may adapt such means in order to help distribute books. Somehow or other distribute books and if you can impress people a little to chant then it does not matter about your dress.

Regarding your contemplating opening new centers, I have felt the pulse of your country and that is, that wherever we open a small branch it will develop. So now you have to train our men so that the possibility for such opening centers will be good. As soon as you have the qualified men then you can open a small branch. But the travelling part is most important, even more so than the new centers. The travelling sankirtana party must go on.

You are setting a very good example in that you yourself are going with the travelling party. The Vedic concept of the commander is that he must be in front in the fight, not that he sit back behind the lines.

I think Ottawa is an important place in Canada, so when Krsna sends you more men, you can open and execute our simple activities of chanting, dancing and taking prasadam.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Kurusrestha

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Bhaktivedanta Manor 23 July, 1973
73-07-23
Denver
Dear Kurusrestha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 12, and I have carefully considered the contents.

Regarding book distribution, everyone, including book distributers, must follow the standard regulations. Book distribution is preaching, it should not be thought of as done for money. It is executed as a preaching purpose. With these guidelines in mind, try to distribute as many books as possible.

I can understand your concern about the deterioration of the civilization. Yes, the city will be more dangerous place as Kali-yuga advances. It will be very deteriorating. The modern civilization is so corrupt and as sinful activities are more and more committee., the people will be forced to face more troubles, by nature's order. Our business, however, is simply to take shelter of the Hare Krsna Maha Mantra and pray to the Holy Name to give us protection. We shall be unaffected by all that will happen. Krsna will provide us with working facilities. Be assured of this, that the devotees will be protected by the Holy Name. Others will have to suffer in the days that are coming.

On your recommendation I have accepted the two new devotees as my disciples. There names are as follows:

Brad Weinberg; Bhadrayana das

Cathy Serna-Cinmayi dasi

You may hold a fire ceremony for these two, and instruct them conscientiously about the ten offenses in chanting. You may send their beads for chanting to Satsvarupa Maharaja in Dallas. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sukadeva

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Bhaktivedanta Manor 23 July, 1973

73-07-23

Seattle

Dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of July 19, 1973 and I have carefully considered the contents.

Regarding the starting of a society newsletter, I think there is no need for it. Do not unnecessarily increase your responsibilities. What responsibilities you have make perfect. Besides, we already have our society journal, Back to Godhead. As for receiving news of other centers, why should you be so anxious? The news is always the same, sankirtana is going on, deity worship, with little change. We should rather turn our interest to learn from the books more and more. We should inquire about Krsna. Temple life is going on with little change, but we should become habituated to read the books more profoundly. Then if you have some questions about Krsna consciousness as in the books, you can ask an elder Godbrother or write to me directly. That will help you make progress.

I am glad to hear all programs are going on well under your direction in Seattle, Washington.

On your recommendation, I accept the named devotees for first initiation, and their new names are as follows:

Donald Welton: Candravidya das Karen Welton: Kadambaripriya dasi Wally Prohaska: Visnuyasa das Judy Prohaska: Kantimati dasi

You may give the gayatri mantra to Prsni Garbha dasi by playing the tape of me chanting gayatri into her right ear and explaining the principles of suci. Hopes this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Send beads to Satsvarupa Maharaja-Dallas for chanting ACBS/sdg

Letter to: Gurudasa:

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Bhaktivedanta Manor 25 July, 1973

73-07-25

Vrindaban

Dear Gurudasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 20, 1973 and I have carefully considered the contents.

I am pleased to hear how you are completely absorbed in the project of our Vrindaban temple and taxing your brain how it can be carried out. I am also always praying to Krsna that He may give you intelligence to carry it out rightly.

If you let me know actually how much money will be required to complete the temple, then I can make some financial scheme so that you can quickly get money and finish the project. You and Tamala Krsna das Goswami can make an estimate and send it to me so that I can work on a scheme to arrange for that amount.

Regarding Saurabha, I think he can stay with you in Vrindaban designing, and he can also go sometimes to Hyderabad, as required, and then return to you.

Yes, I agree that you should construct the temple in sections and first should be the darsana mandap, the deity Garbha Grha etc. In this way if need be you can install the deity without other shelter.

Now Madhavananda and his wife have arrived. Kausalya is an expert Deity worshiper and an important hand in our movement, so she and Yamuna, two sisters can be very useful in Deity worship there. Keep Kausalya comfortable and she can be a great help. Madhavananda can be engaged in collections.

I think all respectable gentlemen will come and you can arrange for that. Our temple is the only Krsna Balarama temple in Vrindaban and it will be so attractive that people will automatically come and see. That quarter is aristocratic and our temple is unique. From Bombay and Delhi we can rent rooms in the temple. This is called bhetnama. Perhaps you may know. The room is used by the contributor for lifetime then it becomes again the property of the temple.

Our new disciple Hrsikesananda Swami has promised to collect money from Punjab for Vrindaban. Let him go to Punjab, leaving Calcutta. In this way all of you, Tejyous, Tamala Krsna etc., combine together collect and finish the project. I may try to help from other sources if I receive an estimate of the cost of the scheme.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Karandhara

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Bhaktivedanta Manor 26 July, 1973

73-07-26

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letters dated 7/22/73. Everything you have arranged is in order. I have signed the cards. All cheques issued should be entered into the Account Book, and an informing letter should be written regarding: to whom the cheque was made and what purpose: and send one copy to me and one to Bali Mardan.

I am also happy to note that Hayagriva is working on The Books. Please keep him carefully, his work is very important for our Movement.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Karandhara

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Bhaktivedanta Manor 27 July, 1973

73-07-27

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 22nd, 1973. You are to be congratulated-you have defeated the rascal scientist Mr. Roger Reville from the Big University. Actually, it is not a very difficult task, they have no definite ideas, everything they put forward is doubtful, even they say-"I think", "perhaps", "it may be", "theoretically speaking", and like that.

Vedic knowledge is definite. Take for example Padma Purāṇa, there it is said there are 8,400,000 species of life: two million trees, one million insects, four hundred thousand humans. Nowhere do we find about so and so many, but exactly the number is given. Or we see the description of Kali yuga, and we are experiencing it. "People of this age will keep big bundles of hair and thus think themselves very beautiful." So this is going on. "For want of bathing the population of this age will appear like Pisacas"-hippies. Everything is given in Vedas exactly. Why should we go to such men for knowledge? They pose themselves as big leaders, philosophers. But we have to accept our leader according to the standard symptoms-or qualifications. The standard text book for civilized administration is Bhagavad-gita and Srimad-Bhagavatam. A leader must be peaceful, self-controlled austere, pure, tolerant, honest, wise learned and religious. Not like your President Nixon-a rogue and thief-such men cannot do any good to society, only those who are trained up in the Ultimate Goal of human life, they can lead-because human life is meant for going back to Godhead. Therefore our society is serving the whole world by supplying the missing part for perfect advancement of human civilization, we are supplying the head. Although all parts, such as legs are necessary, the whole thing is useful only when there is a head. So, everything is already there but it is now mixed up, we want to bring the whole world in to order by giving the right directions to all classes of men. Right direction means, to deliver the instructions of Krishna, and because Krishna is perfect, if you present this knowledge anywhere it will automatically defeat all the existing concocted hodge-podge ideas congesting the feeble brains of so-called scientist, philosophers or anyone.

When my Guru Maharaja was present even big, big scholars were afraid to talk with His beginning students. My Guru Maharaja was called "Living Encyclopedia", he could talk with anyone on any subject. He was so learned-so we should be like that as far as possible. No compromise-Ramakrishna, avataras, yogis, everyone was enemy to Guru Maharaja-he never compromised. Some God-brothers complained that this preaching was chopping technique and it would not be successful. But we have seen that those who criticized, they fell down. For my part I have taken up the policy of my Guru Maharaja-no compromise. All these so called scholars, scientists, philosophers who do not accept Krsna are nothing more than rascals, fools lowest of mankind etc..

So you go on with your work, it is very encouraging to me. Thank you.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. This evening I had talk with Sir Alister Hardy M.A. D.Sc. of Oxford. He is a nice gentleman. ACB;hda.

Letter to: Spiritual Sons and Daughters

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Bhaktivedanta Manor 27 July, 1973

73-07-27

New devotees, Evanston

My dear Spiritual Sons and Daughters,

Please accept my blessings. On the recommendation of Govinda Das I have duly accepted you as my disciples.

Human life begins when there is systematic education in the science of God consciousness. Just some days ago I was discussing with Professor Alister Hardy-Head of Religious Experimental research unit Oxford, it was his opinion that the problems of human life are over-population, environmental pollution etc.. But from Bhagavad-gita we understand that God is the father of all living beings, so the father must be competent to provide for all the children, and in the case of the Supreme Father this is actually so-we get it from Vedic Literature "nityo nityanam cetanas cetananam (Kaṭha Upaniṣad 2.2.13)-Amongst all the Eternals there is one chief Eternal Being and he is engaged in supplying and fulfilling the desires of all the others." Therefore our conclusion was that the real problem is not over-population or pollution, malnutrition etc., but the actual problem is Godlessness. So you are all intelligent boys and girls-therefore my request to you is that you study this science of Krishna Consciousness and solve all the problems of the world by systematic propaganda as far as you are able to do it.

I have already given your names in the letter to Govinda das.

I hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Kirtanananda

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Bhaktivedanta Manor 27 July, 1973

73-07-27

My Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st July, 1973. I have noted the contents with great pleasure.

Yes! Go on acquiring the surrounding lands and in this way we will establish a local self governing village and show all the world a practical example of spiritual life as Krishna Himself exhibited in Vrindaban. Agriculture and protecting the cow, this is the main business of the residents of Vrindaban, and above all simply loving Krishna. The cows, the trees, the cowherd men and Gopis, their chief engagement was loving Krishna, and in New Vrindaban we want to create this atmosphere and thereby show the whole world how practical and sublime our movement is.

I shall go to New Vrindaban as soon as your palace is finished. Jaya!

For the small cottages I suggest to construct as the diagram below-wooden beams and between the beams fill with gravel cement. The roof may be tile. The size may be 12' x 15'. This design is especially suitable for grhasthas, who can feel very comfortable there, and you may house four brahmacaris in such place. Every day you can build one such house, ten may be required, and in one month you will have 30 such nice shelters.

Regarding Janmastami. Why not continue your festival up to the end of the month as I have suggested. I will be finished here 22nd August. So on 23rd I can start for New Vrindaban.

Why do you say "little sannyasi", you are Maharaja-Great King. Like Yudhisthira Maharaja and Pariksit Maharaja-Emperor. Actually you are doing something very, very big-so you are Maharaja. Krishna will bless you. Therefore you are Kirtanananda, one who take pleasure in Kirtana.

I hope you are well.

Letter to: Tamala Krsna

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Bhaktivedanta Manor 27 July, 1973

73-07-27

Bombay

My dear Tamala Krishna Maharaja,

Please accept my blessings. I beg to acknowledge your letter dated 22nd July. It is very encouraging to note that the work on our BTG and other Books is going on. Actually producing and distributing books is our most important engagement, all other engagements culminate in this one end-distribution of books.

Anyway our festival here was very well received and I was so much encouraged by the whole thing that I was able to walk and dance the entire way from Hyde Park to Trafalgar Square. The newspapers showed one picture of our Ratha next to the statue of Nelson and caption was "Krishna-a rival to Nelson". So all over the world our men are working hard to push this important message. I know that you are very hard working all the time and therefore your life is becoming perfect and sublime.

Thank you for helping me so much.

I hope you are well.

A.C. Bhaktivedanta Swami

ACBS/hda As we are in possession of the land we must fully utilize it for our purpose. We must therefore hold Sankirtana Festival immediately and arrangement must be done with the help of all Hindu leaders like _, _ etc. ACBS

Letter to: Madhudvisa

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Bhaktivedanta Manor 28 July, 1973

73-07-28

My Dear Madhudvisa Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 13.73. and have noted the contents carefully.

I was just thinking of you, why you had not sent your report. I thought you had become angry because I did not go to your place but came instead to London. But at that time I was so sick - attacked by dysentery. The people in Calcutta became afraid for my life. So somehow or other I recovered by 7th July and appeared fit, so I dared to come to London.

Now my health has improved and attended a grand Rathayatra festival here - find clippings enclosed. The overall effect of our festival here was appreciated by everyone, more than 10,000 persons took part and received Prasadam. Syamasundara. said that afterwards all people in London have become very friendly with us on account of being impressed with our festival.

So when shall I be able to go? I am to go to Los Angeles by the end of August. Thereafter I may be invited to Japan and whenever you call me after that I shall come.

30 lakhs cash are required to solve the problem of India.

Yes! You can practice the restrictions for Caturmasya. Pradyumna Prabhu will send you these under separate cover.

I hope you are well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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Bhaktivedanta Manor 28 July, 1973

73-07-28

My Dear Govinda Das,

Please accept my blessings, I beg to acknowledge receipt of your letter dated July 23, 73 and I have very much appreciated the pictures of the deities and their surrounding, this is excellent, better than Los Angeles. I have named your deities Kisora Kisori. So go on with your worship and increase it more and more till all Chicago has become aware of Kisora Kisori in your temple.

Regarding Gaura Nitai deities either wood stone or metal, it is all right.

There should be no complaint, under all circumstances we must chant regularly 16 rounds and attend the morning and evening classes, for Krishna we can work like anything, but one lick done for maya it is useless, overendeavoring.

I am going to New Vrindaban and thereafter I shall be happy to accept your invitation for Chicago to meet the Professors as you mentioned. I shall inform you later of my itinerary.

So you are doing nicely, especially the deities have attracted my attention. The credit goes to you and your good wife Srimati Srilekha Devi Dasi. I shall be glad to initiate Naiskarini Devi Dasi as Brahmin along with the other devotees that you have recommended. their names are as follows:

Tom-Tamohara Das Adhikari

Mireya-Mantrini devi Dasi

Lynn Allen-Ranjani Devi Dasi

Kathy Ferio-Kalalapa Devi Dasi

You may perform a fire sacrifice for the initiated devotees and their beads may be chanted upon by Satsvarupa Maharaja.

I hope their all success in Krishna Consciousness, and I am counting on sincere boys like yourself to help me by managing temples all over the world.

I hope you and your Good wife are both well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Sir Alistair Hardy

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Bhaktivedanta Manor 28 July, 1973

73-07-28

Sir Alister Hardy, F.R.S. Religious experience research unit Manchester College Oxford OX1 3td

Dear Sir Alister Hardy,

I beg to thank you for your coming here yesterday evening, we had very nice talks on religious experience, and I have studied your replies to my questions very carefully.

My first question was ”what is the problem of the human life?” So I have already explained, the problem is that at the present moment there is no proper understanding of God. Human life is especially meant for this purpose, to understand God. That is quite natural, cats and dogs or lower animals or man almost like animal cannot understand God, neither they think such things are necessary, that one should understand God, and his relationship with him.

According to Vedic understanding, a human being without understanding of God is no better than an animal, and that is a practical proposition, that is the only difference between an animal and a man. For man there is a religious system-scriptures, it may be Bible, Koran, Bhagavad-gita, Or Srimad-Bhagavatam, it doesn’t matter everywhere there is a system, religious system, philosophical system to try to understand the supreme power. In your research institute you are also trying to explain that supreme power. Your research institution is the latest institution to study that supreme power. Therefore the right conclusion is, the problem of the human society at the present moment is to understand God, or as you say, the supreme power.

When we speak of power, it means there must be a source of the powerful, for example we may speak of the electric power, so immediately it suggests that there must be a source of power, the power house, and the power house is being conducted by some engineer. So ultimately there is a living force, a living entity. He is Generating the power by mechanical arrangement, and we can experience his power in so many ways. You have tried to explain in your book ”The findings of such research might spark off a new phase in religious history, people might be induced to try the experiment of approaching this power in their own way, not by prayer or the alteration of physical events or for national safety or material aims, but for spiritual strength and guidance for a better way of life, or perhaps how best to deal with some difficulty.” This is indeed very good.

When you say ”People might be induced to try this experiment” of approaching this power. Power is energy, so when you speak of approaching the power it means the powerful, power is not independent unless being the power there is a supreme powerful, this is reasonable, to search out the powerful. Without the powerful no power can exist. A politician or a big general exhibits his power as the powerful by his commandment or by his order. Therefore your understanding of the power is not complete, you must induce people to approach that supreme power. We can understand power in wealth, if a man is very wealthy he is powerful and can exhibit his power by spending money. Similarly if a man is very strong he can exhibit his power in so many ways. Similarly if a man is highly educated he is also powerful, he can influence so man men with his knowledge. Therefore we have to accept that behind the power, there must be the powerful, otherwise our knowledge is imperfect.

When we understand the powerful then immediately we can know his different powers perfectly. The powerful has multi powers. if a A person can understand what is that powerful God, then he can easily understand what are his powers. So this whole world is being conducted by the power of the supreme person, or the powerful.

The only problem that we face is that we are neglecting to understand the supreme powerful. The subsidiary problems as you Have stated, just like over population have been created by man. If we accept that the ultimate truth is the powerful, then the powerful can maintain any number of population, otherwise there is no meaning to Powerful if he is subjected to any limitation. The supreme powerful is unlimitedly powerful, and practically we can see that the problem of overpopulation amongst the animals is not extant. Just like the elephants, they are not thinking where to get food. Or just like the cats and dogs and hogs, they are producing at a time half a dozen Children or more, so incomparison to them man is producing one child, or two children. Formerly man used to have hundreds of sons, at the present moment a man has got two three at most ten sons. So where is the question of over population? We understand from the history of Mahabharata that Dhrtarastra had one hundred sons, but there are many other examples also. Maharaja Rsabha dev had one hundred sons, so they were big prominent men in the history the names of the most prominent men are mentioned. It is therefore safe to conclude that if the King can produce one hundred sons the subjects also can produce one hundred sons, if not all of then at least some of them. So at that time there was no question of overpopulation, we do not find it in the history of Mahabharata.

Actually it is not a question of over population but of equal distribution of food. Just like America, they are producing enough food, and there is potency of producing more. But the Government prohibits the farmer to produce more. It is not a problem that the population has increase, but the distribution is mismanaged. Or by industrialization we have reduced the energy for producing food in favor of producing thing other than food. So on the whole it is not a question of overpopulation but of equal distribution of food, or producing food. For want of God consciousness this mistake is there.

If God is all powerful, he may not agree, or at least his agency, the material nature, may not agree to give sufficient food to the demons. Demons means Godless persons. We get this historical event from the Srimad-Bhagavatam, that during the time of Maharaja Prthu there was scarcity of food, so the King wanted to punish the earthly deity, because she was not supplying food. He wanted to kill her. But the earthly deity replied, that she has reduced the supply of food because she did not like to supply the demons. So there is no question of overpopulation, it is a question of demons. The number of demons has increased and therefore by nature that supply is minimized. As we were discussing that verse from Bhagavad-gita that ”The production of food depends on sufficient pouring of water from the sky” that is not in our hands. Because we have become Godless, because we have stopped sacrifice or Yajna, which means to worship the Supreme Personality of Godhead, the supply of rain may be stopped. God may not be angry, but his agents like the material nature, she does not like to give sufficient food stuffs to the demons. That is the version of the Vedic literature.

At the present moment the people are all demonic, the do not care for sinful life, unrestrictedly they are killing animals which is the most sinful activity, unnecessary. They are indulging in all kinds of intoxicating habits, and unnecessarily they are indulging in prostitution. The demonic people take advantage of women who do not get husband and take advantage of their body for sense gratification. These things are happening because people have no knowledge of the powerful. So the real problem is want of God consciousness. People should know that power, then other problems will be automatically solved.

Similarly the problem of malnutrition, it comes to the same proposition. Because nature is taking revenge on the demonic population malnutrition is also one of the branches of such revenge.

Pollution of environment is a problem which people in a America are viewing with great concern. This problem is also due to Godlessness. People instead of producing food they are producing in huge quantities some artificial necessities of life, for which so much industry is working at top speed. Industrialization means to bring the people more and more away from God consciousness. The laborer, the worker in the factory, all of them are sudras, and the capitalist of the industry they are vaisyas, so the whole population is now composed of vaisyas and Sudras, which means the quality of passion and ignorance is now prominent. A passionate person or ignorant person cannot understand the Powerful, only those who are in Goodness or mixed Goodness and passion they can understand the powerful. so there is a necessity of changing the ignorant persons into persons with real knowledge. Therefore these people should be turned to become God conscious, that is our programme. Anyone from any group, either sudra, vaisya, or any group lower than the sudra, we are taking them and making them intelligent and giving them a chance to understand the supreme power.

So all around the real problem is to understand the supreme power and all other problems are subsidiary. There is no question of over population of people become God conscious. The all powerful can supply any amount of necessities of the people, and they can eat very nicely and so there is no question of mal nutrition. For want of knowledge of the supreme powerful all these problems have come into being.

Then as you mentioned the problems of clashes between racial and national interests which often lead to war. This problem is also due to lack of God Consciousness because God consciousness means to understand that we are all sons of the same family. That is stated in the Bhagavad-gita, that the supreme lord must be the supreme father. I have got my father, he has got his fat father and he has got his father on and on he has got his father, in this way there must be one ultimate father, nobody can deny it. So that ultimate father he is God. Therefore in every scripture the supreme powerful is addressed as father, and in the Bhagavad-gita also the supreme powerful is mentioned as the suprem seed Giving father. Because we are forgetting the father, because we are forgetting that we are all the servants of one supreme father we are missing our real relationship between one living entity and another. If we actually understand that we are born of the same father and everything that is there on the surface of the globe, in the sky in the water everything is the property of the supreme Father, then we must understand that everyone has got the right to use the property of the supreme father. Just like in a big family the faTHER IS THERe, the mother is there and the sons are there. The father gives food to the sons as much as they require. One son may be a very voracious eater so he may eat more than the other son, but the father supplies him, he does not stop him, the father is competent to supply all the sons as much as they require. But if one son is hoarding food stuffs, that is sinful. You cannot take more than what you need. We see practically if we throw one bag of grain in the street many birds will come, they may eat two three four or ten grains, but they do not stock away for the future. But if we put a bag of rice into the street and allow people to take there will be regular fight, because every human being will want to take more than his immediate need. So this is also due to lack of God consciousness. If one can understand that the father is there, and he is supplying daily bread then why shall I stock more than I need. the present scarcity of food stuffs is due to hoarding by the capitalist. There is enough food stuff in the world, but at the same time there is a scarcity. If you pay more money on the black market then you will get enough. So from God's side there is enough food, but from our side we are mismanaging everything simply to make more money. Unless there is God Consciousness, understanding that everything is the property of the supreme father, there are so many children so he will supply, why should I hoard food, the problems will not be solved.

Now so far as ideology of religion is concerned: Religion means to abide by the orders of God, that's all. God is great, we are his sons, he is supplying all our necessities these are the right understandings. Why should there be any difference in religious practices. If you come to God consciousness then we can understand the birds the beasts the plants everyone is son of God, we have no right to kill. But the so called man made religious systems say the animals are our food and another religion says, "No, no, there should be no animal killing," this difference in practice of religious systems is due to want of God consciousness. If we actually come to the point of God consciousness then all these differences will be perfectly resolved, but unless there is actual God consciousness you will not be able to change the Ideologies. I have asked many Christian Gentle men "Why are you killing when in the Bible it is clearly said, Thou shalt not kill?" they cannot give me any satisfactory reply. In a round about way they try to avoid this question. So all these are due to a lack of God consciousness.

So all these problems are due only to a lack of God consciousness. Therefore is you can actually help people to know about the supreme powerful that will be a great help. But I see that your method is not very satisfactory. You are making research by accepting the statements of common peoples expression of religious sentiment. There is no need of research, the result of research in this matter is already there perfectly presented in Bhagavad-gita, all we have to do is accept it and the whole problem of research is solved. You want to establish your conclusion of religious experience by taking the opinions of laymen. A laymans sentimental expression about religious problems is not a practical understanding of religious problems. Religion as we have explained means the orders of God, therefore it must be scientifically studied, what are his orders, how to abide by them. Simply by taking statistics of the sentiments of common men we cannot come to the right conclusion.

Therefore for right understanding we are advocating that people take advantage of this institution, International society for Krishna consciousness by hearing about God from authorized books like Bhagavad-gita and Srimad-Bhagavatam which were directly spoken by God himself, therefore making the whole thing most scientific and practical. I hope that we can again meet and discuss this important matter further.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Naiskarmi

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Bhaktivedanta Manor 28 July, 1973

73-07-28

Evanston, Illinois

My dear Naiskarmi devi dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 3rd July. You are exactly correct when you write that Krishna has benedicted you with a first class husband. In Vedic society no girl was allowed to remain independent and unmarried. Independence for women means they become like prostitutes, struggling to capture some man who will take care of her. In this way the so called independent woman has to work very hard to make herself attractive by artificially wearing cosmetics-mini skirts and so many other things. Formerly the girl would be married to a suitable boy at a very early age, say six years old. But although a girl was married early she did not stay with her husband immediately, but was gradually trained in so many ways how to cook, clean and serve her husband in so many ways-up until the time of her puberty. So all the time there was no anxiety because a girl would know-I have got a husband, and the boy would know I have got this girl as my wife. Therefore when the boy and girl would come of age there was no chance of illicit sex-life. And the pychology is the first boy that a girl accepts in marriage, that girl will completely give her heart to, and this attachment on the girls side for her husband becomes more and more strong, thus if a girls gets a good husband-one who has accepted a bona fide spiritual master and is firmly fixed up in his service, automatically the wife of such a good husband inherits all the benefits of his spiritual advancement. So you are fortunate. Go on in this present attitude, serve you husband always and in this way your life will be perfect, and together husband and wife go back home-Back to Godhead.

I hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

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Bhaktivedanta Manor 31 July, 1973

73-07-31

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter recommending new Brahmin initiates. Perform a fire ceremony and have a feast. Sacred threads are enclosed.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Parasara

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Bhaktivedanta Manor 31 July, 1973

73-07-31

Evanston, Illinois

My Dear Parasara Das,

Please accept my blessings. I beg to acknowledge receipt of your letter and magazine.

Why should we endeavor separately to produce another magazine. Whatever articles are written by our students may be published in BTG by submitting them to the chief editor Satsvarupa Goswami Maharaja. BTG is especially meant to give some facility to our students, to train them to write articles on the philosophy of Krishna consciousness. Our energy should be concentrated on one thing at a time, not that everyone will start their own magazine wasting time money and manpower. Our BTG Is there and it is being distributed without financial risk, so submit articles and increase the pages of BTG and increase the distribution also. The temples have now enough literature, and besides that if you simply ask for a little contribution, no one will send.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS: hda

Letter to: Trai

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Bhaktivedanta Manor 31 July, 1973

73-07-31

Iskcon Boston.

My dear Trai Das,

Please accept my blessings. I beg to acknowledge receipt of you letter Dated July 13,73.

I am glad to hear that the Boston temple is looking up.

Enclosed please find one mantra and thread duly chanted upon by me. Hold a fire ceremony and distribute Prasadm.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami.

August

Letter to: Jahnava

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Bhaktivedanta Manor 1 August, 1973

73-08-01

Brooklyn

My Dear Jahnava Dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 20, 1973.

You have written so many nice things in praise of me but I think that my Guru Maharaja is great, I am not great he is great. So sometimes by association of the great one appears great. Just like the sun is great heat and light and by reflecting the greatness of the sun's light the moon in dead of night also appears great, but actually the moon is by nature dark and cold, but in association with sun it has become accepted as great, this is the real position. So I thank you very much that you are appreciating my Guru Maharaja who wanted to preach Krishna Consciousness all over the world, he is so great.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Gurudasa

-

Bhaktivedanta Manor 2 August, 1973

73-08-02

Vrindaban

My Dear Guru Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23, July, 1973 and I have noted the contents very carefully.

Yes! why not? You may write yo the other temples and ask them to contribute something to the program, that is approved by me. I simply want to see that the work is going on vigorously, and the money shall not be used to pay bad bill. The money should simply be used for construction.

Another thing is that my living quarters may be finished by this coming October, or at least habitable so it may be used if I go to Vrindaban by Kartika Vrata.

What about that front piece of land not yet in our possession?

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. I have just received your letter of the 28th July, but I have not yet received the photos under separate cover. ACBS/hda

Letter to: Bhakta dasa

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Bhaktivedanta Manor 3 August, 1973

73-08-03

My Dear Bhakta Dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 29 July, 1973 and I have noted the contents very carefully.

From your report I can understand that you are very enthusiastic. I like also your idea of celebrating Govardhana puja. This should be our programme to attract the general mass of people. If we go on preaching vigorously as we have been for another 25 year then all these other so called religions will disappear. After all what do they have to offer. In the Christian religion all we see is Christ's picture as he was crucified, so how people can be attracted to such thing? There is no science, philosophy, music, art, Prasadam, it is no wonder that the people are rejecting this nonsense. Not that Christ himself was nonsense, but those who are preaching in his name they are nonsense because they do not follow even the simplest of his orders. "Thou shalt not Kill." I have met with so many Christians and when I ask them why Christians are killing they cannot answer. The first principle of spiritual life is non violence. They will say Killing in this matter means actually Murder, but accepting even this argument, it means that the society in which Christ was preaching were composed of Murderers, so what kind of men they were, and practically we see it is a fact that because they murdered Lord Jesus Christ. At any rate there is nothing in the world thAT CAN COMPARE WITH our Movement of Chanting and dancing. So Chant dance and when you get tired take Prasadm, this is our actual solid preaching work all over the world.

I have noted that you are collecting great amounts of money, therefore I humbly request you send 50% to India for the Vrindaban Building Fund. Don't spoil the money in any way, simply utilize it for Krishna's purpose.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami

N.B. Money may be sent to the following Account: Central Bank of India, Head office Bombay, ISKCON-Building Fund Account No. 9-381 ACBS/hda

Letter to: Ramesvara

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Bhaktivedanta Manor 3 August, 1973

73-08-03

Los Angeles

My Dear Ramesvara,

Please accept my blessings. I am in receipt of your letter dated July 29, 1973 and I have noted the contents with great pleasure.

There is no doubt about it, to distribute books is our most important activity. The temple is a place not for eating and sleeping, but as a base from which we send out our soldiers to fight with maya. Fight with maya means to drop thousand and millions of books into the lap of the conditioned souls. Just like during war time the Bombs are raining from the sky like anything. So you are the expert in this field.

I like also your programme of sending out your best men to teach the others. That is the actual process of Krishna Consciousness. To train others continue this programme so that in the future every devotee in our movement will know the art of distributing books. This is approved by me.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Manager of Central Bank of India

-

Bhaktivedanta Manor 5 August, 1973

73-08-05

The Manager, Central Bank of India, Head Office Bombay, Fort INDIA

Dear Sir,

Regarding account number 9-381, International Society for Krishna Consciousness, Building Fund.

I wish to send some money on account of building fund, as soon as you receive it you have to transfer it for fixed deposit account for 6 months. Please send me the necessary papers for our joint signatures.

The purpose of dispatching this money is for construction of temples in India.

Prior to this letter we requested you to send us a statement of accounts, but we have not received any such statement till now. Kindly send the statement also.

Yours sincerely A.C. Bhaktivedanta Swami

Syamasundara. Das Adhikari ACBS:hda

Letter to: Tamala Krsna

-

Bhaktivedanta Manor 6 August, 1973

73-08-06

Bombay

My Dear Tamala Krishna,

Please accept my blessings. Hamsaduta has sent you one copy of a letter addressed to the Manager, Central Bank of India account No. 9-381 I.S.K.CON. Building Fund. Previously I asked them to send me a statement of this account, but I have received no reply from them. Please therefore go see the manager with a copy of the letter already sent you and the enclosed letter. I wish to send money to this account as you asked me in your letter dated July 15, 1973. But one thing I'm asking you, whether any negotiation has taken place or not. If no negotiation, then why transfer money unnecessarily to be blocked. Please therefore let me know definitely on this point so I can do the needful.

Previously I heard that Giriraja had opened another Book fund account in the Overseas Bank. Is this correct? If so what is the balance amount there, that I also want to know, and who is jointly signing checks in the Overseas Bank. If there is any such account please immediately transfer to the Central Bank of India Building Fund Account and let me know all these points in detail, this is absolutely necessary. Whatever amount you have collected, that also deposit in this account. But the main point is whether any negotiations or settlement. I am prepared to send the balance of 9 Lacs, but I do not wish to block this amount without definite understanding. Kindly reply this letter immediately.

I hope this letter meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Madhudvisa

-

U.K. 7 August, 1973

73-08-07

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter and enclosed check for daksina. In the meantime, I have also received a package of photographs. Your festival appears to be just like Jagannatha Puri, it is so encouraging to me to see how very enthusiastic you are working there. Yes! I shall certainly come to your Ratha Yatra Festival next year.

Regarding selling books in Karmic clothes; yes, it may be done, there is no harm. This book distribution and Ratha Yatra Festivals should go on all over the world. I want to introduce this Ratha Yatra Festival programme all over the world.

If you can actually supply the society with Gaura Nitai deities it will be a great achievement. But one thing is that you should try to find out some strong wood. In India they use Neem wood because this wood is not attacked by termites, if you can find out a similar wood there that will be best, or you may see if you can import this wood from India if it is not too expensive. When you have finished something, then send me a photograph. Regarding the taking of sannyasa of Purusottama I have as yet not received any recommendation from you, so if you recommend him then I shall send the cloth, kaupin and mantra. You can make the rod there.

Yes! The accredited teacher may lead a ”Gurukula” but first of all let him understand our philosophy perfectly and become himself strong.

So I thank you for your support. I have sent one letter and sample of Satsvarupa Goswami's report which I consider to be standard for the other GBC member to follow, so please see it and try to follow his example.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhutatma

-

Bhaktivedanta Manor 7 August, 1973

73-08-07

San Francisco

My dear Bhutatma,

Please accept my blessings. I beg to acknowledge receipt of your letter and enclosed photographs of the Ratha Yatra Festival. If we introduce this Festival in all big cities of the world along side with book distribution then in no time we will conquer the whole world. Yes! certainly I shall come to your festival next year, thank you.

By your recommendation I have chanted upon the enclosed sacred thread and agree to accept the devotee Jambavan Das Brahmacari for second initiation __ becomes twice born, or Brahmin. The qualifications of a Brahmana are listed in the 18th Chapter verse 42 of the Bhagavad-gita. ”Peacefulness, self control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the Brahmanas work”. So you should be very much careful to see that our devotees are following the regulative principles and standard practices such as attending morning Arati, classes, Sankirtana, and reading our books. We want to create some men who can give guidance to the human society, because at the present moment the society is without any intelligent head, namely Brahmins, therefore the whole world is confused for want of real guidance in the matter of ultimate goal of life. They have taken sense gratification as the ultimate goal and therefore everyone is frustrated, because the living entity has nothing to do with the temporary material senses. The senses will never be satisfied, Krishna must be satisfied and then the living entity as eternal part and parcel of the Supreme Lord is automatically satisfied. So the Brahmins are supposed to serve the whole society by distributing this important information. Please help me in this way and Krishna will bless you.

I hope this letter finds you well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda
Letter to: GBC Members

-

Bhaktivedanta Manor 7 August, 1973
73-08-07
My Dear GBC Members,

Please accept my blessings. I find amongst the GBC members that Satsvarupa Maharaja stands first because he submits regularly the report. A sample copy is enclosed herewith. I hope all GBC Members follow in his foot steps.

I hope this letter meets you all in good health.

Your ever well wisher A.C. Bhaktivedanta Swami
cc: All GBC Members ACBS:hda
Letter to: Bali-mardana

-

Bhaktivedanta Manor August 8, 1973
73-08-08
New York
My Dear Bali-mardana,

Please accept my blessings. I beg to acknowledge receipt of your books which I find very very nice. Actually this book production is most important, and you have pleased me very much. Just go on and flood the whole world with these Krsna books.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Has Mukunda done any business? If not then this business has no ready buyer and thus it has no prospect, that is my opinion. I understand that you are coming during the Janmastami Festival here at this place. ACBS

Letter to: Kirtanananda

-

Bhaktivedanta Manor 8 August, 1973
73-08-08
My Dear Kirtanananda,

Please accept my blessings. I beg to acknowledge receipt of your telegram from New York "Festival extended per letter expect Your Grace 23rd, send details"

Here Syamasundara. has arranged a gorgeous festival beginning 21st till 27th August. Just see the program.

August 21st: Chief guest, Indian High Commissioner
August 22nd: Chief guest, George Harrison
August 23rd: Ecumenical day, chief guest, Malcolm Muggeridge and representatives from all faiths.
August 24th: Young people's day, advertised 4 days before the event on all young peoples programmes on BBC radio. At least 5000 young people expected to come.
August 25th: Businessman's Day, chief guests Mr. Toyoto, and Baron Rothschild
August 26th: Neighbor's Day, chief guest Graham Hill
August 27th: Intellectual's Day, chief guest, D. Wayne, William Burroughs, Professor Alister Hardy.

So please excuse me because I shall not be able to come there. When I return to America I will come there.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Mahamsa

-

Bhaktivedanta Manor 8 August, 1973
73-08-08
My Dear Mahamsa,

Please accept my blessings. I am in due receipt of your letter dated 2nd August, 1973 with enclosures and noted the contents carefully.

Sriman Pannalal Pittie and Sriman Seshu are quite right when they say that the clause number five in the deed must be omitted. Tamala Krishna is not right. He says that we can always prove in the courts that what ever we do is in accordance with the rules and regulations of our society. But that clause number five will remain a pin-prick in the whole arrangement. The Hyderabad caste brahmanas came to fight with me on the issue that brahmanas are made by Birth, but we do not follow this principal, therefore now if we accept this defective donation and later on this question is raised that we are getting the Deity Worship maintained by Europeans and Americans who are not born in brahmana families there will be great litigation on this issue and it may be judgement is against us, then what we will do? We have to invest lakhs of Rupees on this temple construction and if later on this is cancelled as you write distinctly "The deed of trust shall stand as cancelled and the property hereby conveyed in trust shall revert back to the author of the trust." So you think we are going to take such risk? Suppose it is going to be reverted to the author of the trust which means he gets the property worth lakhs of Rupees invested by us. Tamala Krishna has no sense that he wants to settle up the things in court as he has done in our Bombay affairs. Un-necessarily he has cancelled our sales agreement with Mrs. Nair and we are suffering so much in litigation. So, he has not gained any experience what is the meaning of going to court. Therefore I can not agree with him that we shall prove in court that we are doing alright. We do not want to keep any clause in the deed of gift which will generate a sort of litigation with the __ in the future. The trust gift must be unconditional. So Sri Pannala Pittie is right and I agree with him. When I was in India Tamala Krishna said that the draft deed would be first accepted by Pannala Pittie and then he would get it confirmed by our lawyer in Bombay. But I do not know why by talking on telephone you should decide such an important transaction. I hope either you or Tamala Krishna should not act anything in this connection without consulting our friends like Pannala Pittie and finally approved by me. So one lakh of Rupees which I promised to pay first in the beginning of this construction, that promise stands good and I shall immediately pay one lakh of Rupees for construction as soon as the deed is finally executed.

I hope this meets you in good health.

[PAGE MISSING]

Letter to: Satsvarupa

-

Bhaktivedanta Manor 8 August, 1973

73-08-08

Dallas

My dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter and GBC report, it is very nice and I am having it copied and sent to the other GBC Members so they may follow your example.

I was not at all inconvenienced by you, on the contrary, I say that you were the best secretary and you did your work most faithfully, I appreciated it, may Krishna bless you.

Yes! Before the Spiritual Master a dullheaded fool is required, an over intelligent disciple is not a very good qualification. Even Caitanya Mahaprabhu presented himself as a dullheaded fool in front of his Spiritual Master and faithfully chanted Hare Krishna.

So now Krishna has sent you a nice bus, and you also have a good field for preaching. Chant, dance distribute books and Prasadam and everything will increase automatically.

I hope this letter finds you well.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

-

Bhaktivedanta Manor 8 August, 1973

73-08-08

Bombay

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2, August 1973 and I have noted the contents very carefully.

Yes! Hrsikesananda Maharaja may collect money for Vrindaban, that will be nice. But I notice that you are to collect one Lakh only, how is that? You are GBC so you should collect more than the others, you should collect the highest amount. One thing is that the Hyderabad scheme is hazy, so that collection may be spent for Vrindaban. See the correspondence with Mahamsa above. Yes! your idea to install Krishna Balarama first is all right. It would be nice if all the deities can be installed at the same time, but if it is not possible then installation of Krishna and Balarama is all right.

I am very pleased to note that in Delhi they are doing the life membership programme. Previously I suggested this to Madhavananda and now he is doing it, that's nice. I also was meeting big Government officials and distributing my Back To Godhead in that way, at that time there were no books.

I have already written to you in my letter dated July 20th 1973 that I will dispatch the 9 Lakhs if negotiations are fruitful. (See enclosed letter). You show three Lakhs and I shall show 9 Lakhs.

Yes! I have received the Bank statements from C. B.I. I shall talk of this thing later.

Out of the 150,000 Rs/. you have repayed only 27,000 Rs/. you have to complete this immediately so 3 lakhs will be shown from Gowalia Tank Branch and 9 Lakhs from C. B.I. Head office, so whatever money you collect use it to fill up this blank. You fill up the 50,000 Rs/. and I shall show the balance of 9 lakhs in the C. B.I. Head office.

So pay immediately another 30,000 Rs/. and free the second 50,000 Rs/.

The collections from your part meant for Vrindaban may be sent later because the construction is going on there. First of all fill up if you are serious about negotiations.

I have met Mr. Therany in Zurich and he is a nice gentleman, he will pay as promised, so keep him satisfied.

Observe many festivals, that will keep both public and devotees alive. Temple means festivals and Festivals means chanting and distribution of Prasadam.

Regarding Hyderabad, I have got the draft and letter and the reply is sent to Mahamsa and you. If you have got a copy then you ask Mr. Vakil that the clause No. 5 shall be omitted. You cannot go to Hyderabad unless approved by me, you will understand everything from the enclosed letter. But I am happy to know that the preaching is going on. Above all our preaching must go on. If we do not get that land then we may purchase some other land, that is not a very difficult thing, but preaching is our real business.

If Mrs. Nair's solicitors are serious then we can show bank reference by the 25th August 1973.

Gargamuni told me that he collected 50,000 Rs/. of which the major portion was spent to pay for bills that Madhavananda left unpaid. If this is a fact then it is most dangerous. Let me know. Gargamuni is sending you reports, but have you not received this report?

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

enclosure ACBS:hda

Letter to: Karandhara

-

Paris 11 August, 1973

73-08-11

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22 July 1973 and herewith please find another two checks. 11-66/1210 No. 143 for $100.00 and 24-191/1230 No. 298 for $150.00 which you please deposit in my investment account No. 8-80613 Bank Branch 366.

Regarding the book transaction with the company Routledge & Kegan Paul Ltd. I see that you have already some correspondence with them. On the whole I see that the agreement is not good. So you can do the needful in this connection.

Presently we are staying in Paris, coming here on the 9th and going back to London on the 15th August 1973. Yesterday we installed the Deities Sri Sri Radha and Krishna and the ceremony was very nice.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Tamala Krsna

-

Paris 11 August, 1973

73-08-11

Bombay

My Dear Tamala Krishna,

Please accept my blessings. In continuation of my last letter regarding transfer of money to India for purchase of Hare Krishna Land (9 Lakhs Rs/.), I beg to inform you that transfer from this side may not be difficult, but if there is no commitment from their side I do not wish to transfer the money for being blocked. To get back the money from India is a great botheration. In other words, unless I am sure that they are going to sell I am not going to transfer the money.

Regarding your telegram worded as follows: "Sending draft Hyderabad deed in your name. Send me Bombay your power of attorney for Hyderabad transaction. Urgent." I have not as yet received the draft. One draft which was sent by Mahamsa was not approved by me. I have already sent you a copy of a letter addressed to Mahamsa. So when I receive the deed sent by you and it is approved by me, I will send you the power of attorney.

If Mrs. Nair is not going to sell us the land then what next step we have to adopt? you cancelled the sales agreement on the condition that she would return our money and damages which she has not done till now. On account of her failure to return our money can we not withdraw our letter of cancellation and thus take specific action on the sales agreement? We fixed a criminal case against her for attempting to dispossess us from the land, and what happened to that case? The idea is that if she is not going to sell the land to us, and at the same time does not return our money with damages and interest, and occasionally tries to dispossess us from the land, then what steps we have to take? Our clear point is that either she must sell to us, and we are prepared to pay cash 12 Lakhs Rs/., or she must return our money with damages which amounts to 5 Lakhs Rs/. We should stick to these two points in consultation with your legal committee.. She has given us so much trouble and botheration, she must pay at least 5 Lakhs Rs/. for our money due from her principal interest and damage.

I hope this letter meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

-

U.K. 15 August, 1973

73-08-15

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter and check for 1111.00 dollars.

Regarding the old lady blessing the king, although the part of a constable is not very big, but the blessing is big always. Just as Krishna wants from his devotee a little flower, a little leaf, a little water, or a little fruit, these things are not very big things, still if a faithful devotee offers to Lord Krishna with love and service, Krishna accepts them very gladly. So Krishna's gladness and the devotee's love and sincerity, they are taken into consideration. Similarly when a person offers something in sincere faith and love that is always welcome either by big or small men. So as you are spreading Krishna consciousness in Australia. Hamsaduta is also spreading in Germany. He has got 8 vans and they are out regularly preaching sankirtana and selling books and he is now well to do even financially, and I hope you are also well to do, otherwise how you can promise for the next year 11,111.00 dollars. It is very nice. So you continue this system of preaching village to village by increasing the number of Sankirtana parties, it will be appreciated by Guru Gauranga. Do it nicely, you are a fit person, Krishna will bless you.

I hope this letter will meet you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

-

Bhaktivedanta Manor 15 August, 1973

73-08-15

My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 1, 1973 and I have noted the contents carefully.

The book fund debts should always be cleared very quickly, otherwise how books will come out, so always pay regularly as you collect.

To install Deities in a moving vehicle is not very good. There is always danger of falling and breaking. Sudama already has experience of this. Why is Deity worship being introduced? It should not be introduced because it is very difficult to maintain the standard under such circumstances. If you have picture of Guru Gauranga that is sufficient. You are wondering if you did the right thing by giving the Deities to Sudama, so the answer is no. The deities may be brought back and worshiped in the temple as before. The idea of traveling Sankirtana is to distribute books not to do Deity worship, it is very difficult to maintain the standard of Deity worship in the temple, how will it be maintained in a truck?

Another thing is that opening temples should not be encouraged at this time. Subala did the same thing in Santa fee years ago, why again he is doing the same thing? Hamsaduta in Germany instead of increasing the temples and Deity worship he has increased the Sankirtana parties. He is running on 8 New buses and distributing large quantities of literature, this is more important. Neglectful Deity worship means offense. So make propaganda in this way, but in the bus there should not be Deity worship, simply the picture of Guru Gauranga.

I hope this letter meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Tamala Krsna

-

Bhaktivedanta Manor 15 August, 1973

73-08-15

Bombay

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9th August 1973. I am sending you the copy of a letter sent to Mahamsa that was sent to you in reply to your letter of 2nd August which should explain everything clearly.

I hope this letter meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda NB. Mr Pulla Reddy gave us the land as a donation and why he is making now this land as a trust property, why not outright gift land? These are very important points. I have not heard anything from you about Mayapur and Bombay affair. If Mrs. Nair is not definite of selling to us, then what is the purpose of transferring the required money to India. I can transfer the money immediately on hearing from you. I have already written you one letter from Paris.

Letter to: Tejiyas

-

Bhaktivedanta Manor 15 August, 1973

73-08-15

My Dear Tejiyas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 1, 1973 and I have noted the contents carefully.

If you make some of the big Government officials interested in our movement then our strength will increase. Because we are in the material world sometimes we require that help. Another point is that if a government officer becomes our admirer or member then many others will follow, so try to make them sympathisers.

It is good news that you have got the L.I.C. ground for holding our festival, maybe I shall be back in India at that time. Last time the L.I.C. festival was unique and successful many gentlemen wanted to increase the period, so try for the maximum period provided with Prasadam distribution. If possible arrangements should be made so that the kitchen can continue to cook and Prasadam distribution may go on continuously, in Delhi this is not difficult. If you do so the richer section of the public will contribute food grains, flour, ghee etc.

Your idea to get our men made as official government guides is nice, also if the government agrees to build one or two room in our temple that will be good. I respectable gentlemen become interested in our Krishna Conscious Movement then our temple in Vrindaban will stand first, because all other temples in Vrindaban gather general mass of people without philosophical understanding. Some 50 years ago some Christian priest went to Vrindaban and inquired from many residents why Krishna enjoyed Rasa dance with other wifes which is against the Vedic principle, but nobody could satisfy him. On this point my Guru Maharaja said that Vrindaban is inhabited by neophyte devotees. So we wish our temple will be able to reply anyone in the matter of Krishna Consciousness, then many modern philosophers and scientists will come to Vrindaban, that will be very much prestigious.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami

Letter to: Karandhara

-

Bhaktivedanta Manor 17 August, 1973

73-08-17

Los Angeles

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter date August 11, 1973 and the duplicate deposit slips.

I herewith send you three more checks;

1,111.00

300.00

108.00

1,519.00 US DOLLARS all of them may be deposited in my investment account No. 8-80613 Bank of America 366.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda N.B. Syamasundara Prabhu is still unable to pay because the things are not sold yet. Let us wait & see.

In the investment a/c they do not receive less than $100.00 at a time.

Letter to: Nityananda

-

Bhaktivedanta Manor 17 August, 1973

73-08-17

New Orleans

My Dear Nityananda,

Please my blessings. I beg to acknowledge receipt of your letter dated August 14, 1973. Regarding the deity installation you may consult Satsvarupa Goswami your GBC secretary for this. I have appointed these GBC men to oversee and manage all the affairs of the society giving me relief to do my translation work fully.

On your recommendation I accept Srimati Hamsini Devi Dasi for second initiation. Please find the Gayatri Mantra enclosed.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Vamanadeva

-

Bhaktivedanta Manor 17 August, 1973

73-08-17

Florissant, Missouri

My Dear Vamanadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 12, 1973, and I have noted the contents. I am referring your letter to Satsvarupa Goswami since he is the GBC Secretary for your zone. I have made him in charge of Gurukula so he is competent to answer your question, please write to him in matters of management

I hope that you are feeling well. Please offer my blessings to your good wife Indira dasi.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Bhavananda, Jayapataka

-

Bhaktivedanta Manor 19 August, 1973

73-08-19

Mayapur

My Dear Bhavananda and Jayapataka,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 4, 1973 and I have noted the contents carefully.

From your report it appears that everything is progressing very nicely. What can I say? I am so much indebted to all you nice American boys and girls for helping me to execute the order of my Guru Maharaja, may Krishna bless you.

I hope this letter meets you both well.

Your ever well wisher A.C. Bhaktivedanta Swami

N.B. Please send me regular reports fortnightly. You have not written anything about Sanitary & electricity accomplishment. I guess everything is stopped for want of cement. ACBS:hda

Letter to: Meenakatan

-

Bhaktivedanta Manor 19 August, 1973

73-08-19

Toronto

My Dear Meenakatan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 14, 1973 and I have noted the contents carefully.

Yes you may return to India I have no objection. We very much need workers in India, so if you go there that will be nice.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda N.B. Regarding your Problem; you should know by now that if you break one of the four regulative principles then you cannot advance. Advancement is possible only by sincere chanting of the Holy Name. So what can I say, you chant and be determined not to engage in this sinful activity again. But there is no use in writing to me that you are doing something sinful and then you continue to do it on some plea. Stop sinful life and be Krishna Conscious, that's all.

Letter to: Madana Mohana Mohini

-

Bhaktivedanta Manor 19 August, 1973

73-08-19

Berlin, West Germany

My Dear Modan Mohan Mohini,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 13, 1973. I thank you very much for your kind sentiments. To be a fool before the Spiritual Master is a very good qualification. It is not a good qualification to be over intelligent before the Spiritual Master. Even Lord Caitanya presented himself as a fool before his spiritual master.

Hamsaduta is GBC for your zone and if you have any questions you may inquire from him.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Sukadeva 4

-

England 20 August, 1973

My dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter and the enclosed pictures of your Altar. Everything appears very very nice and I am very much pleased, thank you so much.

On your recommendation I accept the boys named by you for first initiation. Their names are as follows.

D.A. Norton Jr. - Abhinanda Das
N.P. Coty - Nistula Das
G.J. Folsy - Simha Das
S.D. Kadetz - Sura Das
R.E. Smith - Ragamathani Dasi
D.A. Gilles - Samharina Dasi
P.J. Walter - Vidhatri Dasi
T.L. Joyce - Tripuramalini Dasi

Hold a fire ceremony, and distribute sumptuous prasadam to one and all.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Sriman Sukadeva Das Adhikary 400 18th Ave. E. Seattle, Washington 98112 America

Letter to: Tamala Krsna

-

Bhaktivedanta Manor 21 August, 1973

73-08-21

Bombay

My Dear Tamala Krishna,

Please accept my blessings. Please immediately send me the names and addresses of all the foreign devotees in India. Please also their passport numbers and nationality.

I am just now speaking with His Excellency The High Commissioner Rasgotra Maharaja Krishin and he has promised to help us with the devotees who are being harassed by the Indian authorities.

I hope this letter meets you well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Giriraja

-

Bhaktivedanta Manor 23 August, 1973

73-08-23

Bombay

My Dear Giriraja

Please accept my blessings. I beg to acknowledge receipt of your letter and the nice Vyasa Puja offering you have sent. I have sent it to Satsvarupa Goswami for printing in the BTG. Writing is a very important part of our work and satsvarupa is always anxious to have new material from the devotees for expanding the BTG. You have a nice talent for writing, practice makes perfect, so continue, it will be appreciated.

I hope this letter finds you well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Tamala Krsna

-

Bhaktivedanta Manor 23 August, 1973

73-08-23

Bombay

My Dear Tamala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16th August 1973. So the Hyderabad situation should be cautiously dealt with and Mr. Pittie should be consulted. When the final agreement is made send me a copy and if I approve then I shall send you the power of attorney.

Herewith please find fixed deposit certificate xerox copy for 143,727.78 which is equal to 10 Lakhs Rs/., now deposited with First National City Bank in the name of ISKCON on the 20th August 1973. So you can utilize this xerox certificate that we have money. I will send you further certificate of deposit in the bank for 161,000.00 equivalent to 12 Lakhs Rs/. So I think Mr. Vakhil will be convinced about our financial position and we have got 50 branches in the U.S. alone, so if required we can raise immediately 50 Lakhs Rs/. but we do not wish to block the money unnecessarily especially in India. So at any moment 12 Lakhs Rs/. can be paid to Mrs. Nair without any difficulty.

From here I have got my program in Europe up to 15th September. I have got my program in Stockholm also 5th to 9th September. So most probably I shall go to Japan on the 15th September directly from London. If in the meantime the Nair affair is fixed up then I shall carry the money with me and go to Japan via India. Find herewith 2 xerox copies about our financial position, you can do the needful.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I have received one complaint from Indian devotee at Mayapur Prabharupa Das Brahmacari that he is mal treated by our American devotees. Kindly inquire into this matter and do the needful. Either Indian or foreign whoever joins us they are not under any obligation, our only tie is Love of Godhead. It should be our definite policy that nobody is ill treated that he may go away. We recruit a person to join us after spending gallons of blood. Everyone comes for reformation, you cannot expect everyone to be perfect, rather it is our duty to make everyone perfect as far as possible. So we shall be very much cautious and careful in this connection.

Letter to: Guru-gauranga, Paris Devotees

-

London 24 August, 1973

73-08-24

My Dear Guru Gauranga and all other Paris devotees,

Please accept my blessings. I beg to acknowledge receipt of your nice letters dated August 18 and 19th 1973. I was very much pleased to come there and visit. Paris is developing nicely step by step. When I was at the Hotel de Ville I thought that this is better than London. So Paris is a most important city of the world. Work with great enthusiasm and make Krishna more prominent than Napoleon and Eiffel tower.

I hope this letter meets you all in good health and jolly mood.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Karandhara

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Bhaktivedanta Manor 25 August, 1973

73-08-25

Los Angeles

Dear Karandhara,

Please accept my blessings. Enclosed please find one check for 18.38 dollars U.S. Please deposit this check in my investment account at the Bank of America, Culver City branch. Thank you very much.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bda

Letter to: Cittahari

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Bhaktivedanta Manor 28 August, 1973

73-08-28

My dear Cittahari,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 15, 1973. On your recommendation I am happy to accept Brian Lloyd as my initiated disciple. His name will be Bhutanath das. You can instruct him on all matters of philosophy and regulative living, attending class, Sankirtana, book distribution. As president of the temple you have very much responsibility, so never forget that we are acting as agents for the Supreme Lord so our standard must also be perfect and then automatically anyone that comes in our company will become perfect in no time.

I hope this letter meets you well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Bahudak

-

Bhaktivedanta Manor 28 August, 1973

73-08-28

Vancouver

My Dear Bahudak,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 6, 1973 and I have noted the contents carefully.

When I hear about the Sankirtana Buses that are moving all over the world then I think that we are becoming like a gigantic guerilla warfare movement fighting with maya. This traveling in buses is the best means to drive away maya and establish Krishna consciousness all over the world. After all the whole world is the property of Krishna, but temporarily it is being illegally occupied by maya's agents. Flood them with kirtana and books, this is the best weapon, increase the number of buses that will be your success.

The new initiates are named as follows: Peggy Flyn-Purnamasi Dasi, Garry Pennington-Punderikasam Das. I am also enclosing one sacred thread and mantra for Ganapati Das. You may proform a fire ceremony and distribute prasadam feast.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

-

Bhaktivedanta Manor 28 August, 1973

73-08-28

My Dear Kirtanananda,

Please accept my blessings. I beg to __ receipt of your telegram recommending new initiates. Their names are as follows:

Robert-Vahna Das
Joanne-Visvadhika Dasi
Richkin-Mahabuddhi Das
Robert-Padmanyayana Das
George Crocker-Cirantana Das
Frank Chiesa-Candramauli Das
Ken Karpovich-Krsnasravana Das
Rachel Sullivan-Vedajanani Dasi

I am happy to hear that your program was successful, here also we had some nice programs, and in Amsterdam we also staged a nice festival. So this festival program is very very important and it is especially effective for the mass of people. So go on making festivals and make everyone in America Krishna conscious.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Prahladananda

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Bhaktivedanta Manor 28 August, 1973

73-08-28

Austin, Texas

My Dear Prahladananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 12, 1973.

I am enclosing herewith the sacred threads and Gayatri Mantras as requested by you. Hold a fire sacrifice amongst yourselves and prepare a nice feast and distribute to the devotees.

Yes that is nice that you are distributing many books. I do not want money, or buildings or anything else, I simply want to see that my books are being distributed and because you are doing that I am quite happy.

I hope this letter finds you well.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Satsvarupa

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Bhaktivedanta Manor 28 August, 1973

73-08-28

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 22, 1973.

You are the only one sending in reports, so I thank you very much for your diligence.

If you can arrange for meetings with Professor Dimock and other professors then do it for the month of October and I shall come.

Krishna is very kind upon you because he has given you so many responsible tasks. So always think of the Lotus Feet of Sri Krishna and you will find no difficulties in executing the tasks allotted to you by Krishna. Bhaktivinode Thakura used to say all difficult tasks he had to execute for Krishna were considered as great pleasure for him.

Regarding the criticism from others, that may be there but we have to follow our own principles. Syamasundara. was too attached to his daughter and therefore he took her back, but it is not good.

Kindly see that the principles are being followed, deity worship, sankirtana, chanting etc. If we maintain these principles rigidly there is no question of fall down and without any difficulty our progressive march will advance.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

-

Bhaktivedanta Manor 28 August, 1973

73-08-28

Brooklyn

My Dear Sudama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 20, 1973.

I am happy to note that you are traveling and preaching, this process was also practiced by Lord Caitanya Mahaprabhu, in the beginning of his sannyasa life he traveled all over India for almost six years and my Guru Maharaja also traveled, and similarly I am also traveling. One thing is that I do not know how practical it is to carry deities in the truck, by the jarring of the vehicle there may be some damage and also I think that it is not possible to keep the top standard of worship, cleanliness, punctual offerings etc. We must be very careful about deity worship, if it is neglectful then it is very offensive and that will not help us, we should not do it simply for show. My suggestion is that all our buses should be outfitted with the picture of Guru Gauranga, that will be quite nice. Main business of traveling buses is to distribute books profusely, what do you think?

On your recommendation I accept Pat Hedmark as my duly initiated disciple and his name is Praghosa Das. For the second initiate I am enclosing 3 sacred threads and four Mantras. Hold a fire ceremony and distribute Prasadm generously.

I hope this letter meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Susan Beckman

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Herts, England August 29, 1973

73-08-29$_{A1}$

My Dear Susan Beckman,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 24, 1973. I have noted the contents carefully.

Lord Sri Chaitanya Mahaprabhu, the incarnation of Godhead in this age has delivered the medicine for all problems of the world by his introducing the Sankirtan movement. Sankirtan means to chant that Holy names of the Lord and to give up all other engagements. The chanting is a process of purification. Just like we use soap to cleanse the body, this is material, but the chanting is spiritual cleansing. The three stages of cleansing are first to clean the mirror of the mind. In the Bhagavad Gita it is said, ”The mind is the best friend and the worst enemy, for one who has learned to control the mind it is the best of friends but for one who has failed to do so it is the worst enemy.” Due to long term association, the mind absorbed in material things has become contaminated, or dirty, the chanting process purifies the mind. Then the next stage, when the mind is cleansed one becomes free from the symptoms of material existence. Material existence means to be always hankering and lamenting. I must have a ew automobile, I must have more money, I must have good wife, I must have this I must have that. Then when I have the thing, I lament, I have lost my wife, I have lost my money, I have lost my car, simply lamenting. So the second stage is to be free from this anxiety. The third stage is

Brahma-bhutah prasannatma na socati na kanksati samah sarvesu bhutesu mad bhaktim labhate param

”He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto me.” Bhagavad Gita 18/54

The next verse continues, ”And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” It is further stated in the Gita that when one is so situated even in the midst of greatest danger he is not disturbed. In other words when one has achieved perfection in chanting the Holy name of God he is always joyful, even death does not disturb him, what to speak of other things.

The conclusion is that one should learn the art of chanting the Holy name of Krishna 24 hours a day and that alone is the remedy for all problems of material existence. How is it possible to chant 24 hours a day? Lord Chaitanya gave the hint, ”One can chant the holy name of God in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than a tree, devoid of all kinds of sense of false prestige, and always ready to offer all respects to others. In such a humble state of mind one can chant the Holy name of God constantly." So I cannot give you any better advice for your problem, simply chant Hare Krishna and everything will be all right.

I hope this letter meets you in good health.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
Susan Beckman
ISKCON Spiritual Sky
3835 Main Street
Culver City, California
U.S.A. 90230
Letter to: Hon Pei

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Bhaktivedanta Manor 30 August, 1973
73-08-30
Melbourne
My Dear Hon Pei Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th August, 1973, and I have noted the contents carefully.

There is no question of giving anything up in Krsna consciousness. That is the sum and substance of the Bhagavad-gita. Arjuna also thought like that "I shall not fight and fell silent" but Krsna did not approve of this sentimental attitude of the Great Arjuna. The whole Bhagavad-gita was spoken to Arjuna simply to convince him that he should work for the satisfaction of Krsna. Therefore Krsna plainly says, "Whatever you do as work, whatever you eat, or give away in charity, do it for Me." This is real Krsna consciousness, to work for the satisfaction of Krsna. So you have good opportunity to serve Krsna by your nice education, go on finish up in the university and simultaneously follow the regulative principles, chanting 16 rounds, and associate with the devotees as much as possible. Your talents can be utilized for Krsna and in due course of time how this is so Krsna will reveal to you more and more. So do not be worried, be jolly in the service of the Lord.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Jagadisa

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Bhaktivedanta Manor 31 August, 1973
73-08-31
Toronto
My Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 24, 1973, and I have noted the contents carefully. Regarding the Regina temple, if it is already opened then maintain it, otherwise we should not open more centers at this time, especially in the smaller cities, it is better to go there with traveling Sankirtana parties, that was my point. And the deities in a moving vehicles is all right, providing they are cared for properly, so do the needful. Everything has to be done expertly that is my point.

Otherwise your report is encouraging to me, I always look forward to hearing from you.

I hope this letter will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
September
Letter to: Karandhara

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Bhaktivedanta Manor 1 September, 1973
73-09-01
Los Angeles
My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter and enclosed bank slip for 250.00 dollars but I have not as yet received the bank slip of another 1,400.00 dollars, I hope you have already deposited the same. I am expecting the receipt voucher at any moment.

Regarding initiation of the new devotees, I am sending herewith the names against each of them, the beads may be chanted upon by you and delivered by regular ritualistic ceremony. For second initiation find herewith the sacred threads duly chanted by me and you do the rest work.

My schedule of program is as follows; Sweden on the 5th September after returning I shall go to Japan by the 15th via Tehran and India. Then from Japan I shall return to Los Angeles via Hawaii, estimated by the 10th October. Certainly at that time I shall drive on my Rolls Royce car with great pleasure at least for three months. Pray to Krishna that I may execute my touring program without any disturbance.

I hope this letter will meet you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Madhudvisa

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Bhaktivedanta Manor 3 September, 1973

73-09-03

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 24, 1973. Your book selling report is very encouraging to me, so much so that I want to go there immediately. Anyway as soon as I get opportunity I shall go to Australia to visit all the nice places you have started and stay there for at least two months. Krishna has given you great opportunity to preach the Krishna Caitanya cult in that remote part of the world. The time was there some years ago when Australia would not allow any colored men to enter, but now you have allowed Caitanya Mahaprabhu to enter Australia and inundated the whole country with Hari Nama Sankirtana. Caitanya Mahaprabhu's another name is Pita Baranara Gaura, so by your combined effort I hope that one day Pita Baranara Gaura will rule over Australia. I think that Australia is a great field for these activities as it is evident from the book sales statistics gradually increasing. I am very much encouraged in this respect.

I am going on the 5th September for a few days to Stockholm, Sweden, then returning to London, and leaving here on the 15th September for Japan via Iran, and India. I expect to reach Los Angeles by the 10th October.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Trai

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Bhaktivedanta Manor, England 4 September, 1973

73-09-04

My Dear Trai,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 30, 1973.

The two boys are gladly accepted by me on your recommendation, their names are as follows. Ronald- Kamalasana Das and Peter - Prthusrava Das. Please give them good instructions regarding our Krishna consciousness philosophy and hold a fire ceremony and distribute nice Prasadm to all the devotees.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

(Beads may be sent to Kirtanananda Swami for chanting upon.)

Letter to: Sudama

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Bhaktivedanta Manor 4 September, 1973

73-09-04

Brooklyn

My Dear Sudama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 28, 1973. I have noted the contents carefully.

My sanction for the deities in the touring van is still there. But I have heard that sometimes the deity falls down, so these things are objectionable. Touring and book distribution, side by side, this is the main business. The general public will not be very much interested to see the deity, it is our personal business. When you contact with the mass of people Sankirtana is the main business. So considering all these point you do the needful, I have no objection.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:hda

Letter to: Gurudasa

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Bhaktivedanta Manor 13 September, 1973

73-09-13

My Dear Guru Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 29, 1975 and I have noted the contents carefully. You posed 5 questions regarding Radha Damodara temple and I shall answer them one by one. I was not actually living in Vrindaban, but Delhi and when I came to Vrindaban for short periods I would stay at Radha Damodara Temple. I began paying rent in 1960 at that time I was staying in two rooms upstairs then one of the Goswamis asked me if I would like to stay in the two rooms below where one Babaji who was taking care of the tombs was staying. The rooms were very dilapitated so he proposed that I fix the rooms and whatever I pay as rent would be all right. I invested about 1,000 Rs/. and paid him 5 Rs/. monthly, recently I have increased the monthly payment to 10 Rs/. to meet the rise in general standard of living. I do not know anything about any breaking of looks.

Regarding the 750 Rs/., when I first rented the rooms there was no Modan Mohan Goswami, he came much later, at that time Gaurachand was in charge of everything, the rooms were given to me by him on verbal lease for life, and from the very beginning there was negotiation for the land behind my rooms. I paid 750 Rs/. to Mr. Banerjee and he agreed to draw up a lease which he never did. We have paid him for the lease of the land, but he has not leased us the land, nor returned our money, he has constructed a building there, so the house should be leased to us, for which I am prepared to pay reasonable rent. I have not had any correspondence with them in all these years.

So on the whole we will not go to court, let them go, we will simply reply their letters. We have paid all along, so that is rent. Another point is that there are three shebaiys, so the notice of eviction has to be filed by all three otherwise it is not valid.

I don't remember the dates when I came and went there. Anyway I am coming to Bombay by the 14th September so you can come there and meet me there, I shall stay about one week, then we can discuss everything.

The pictures of the sculpture appears nice, except for the front part looks a little odd, so you decide. I hope this letter meets you well, more when we meet.

Letter to: Bhagavan

-

Bombay 16 September, 1973

73-09-16

My Dear Bhagavan Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 6.9.73 and have noted the contents. It is all very much encouraging to me. You have got a good temple and good number of devotees, so now you just utilize them in Krsna's service, and I will be very much pleased.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Satsvarupa

-

Bombay 16 September, 1973

73-09-16

My Dear Satsvarupa Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your GBC report dated Sept. 3, and have noted the contents. So far naming of the Detroit Deities, They shall be known as Radha Kunja Behari. Yes, it is proper etiquette that the sannyasis consult with the local president for anything they need such as men. Regarding the Gurukula I am glad to hear that the one 5 year old boy wanted to stay with us. That is very good. Boys like friends of the same age. Regarding sending the older boys to New Vrindaban. let New Vrindaban have sufficient place for them, then you can consider. Anyway, this will have to be decided amongst yourselves.

Yes for Deity worship at least 10 brahmanas are required. Regarding New Orleans, the book distribution must be established not just the Deity worship. This is very important to our movement, so please arrange this to go on.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

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Stockholm, Sweden 19 September, 1973

73-09-19

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your zonal report and proposal for purchasing Australian headquarters. You have my full approval for this program.

I am very much encouraged to note how you have increased the book distribution and are becoming No. 1 distributer in the world. We have published Caitanya Caritamrta so you can order this nice new book from New York.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayadvaita

-

Bombay 22 September, 1973

73-09-22

Brooklyn

My Dear Jayadvaita:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 8, 1973 and have noted the contents. With regard to this problem I recommend that in your diet you take no spices. Furthermore you should see that the bowels are cleared daily.

I hope this meets you in best health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Govardhan 3

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Detroit 24 September, 1973

8311 E. Jefferson Detroit, Mich 48214

My dear Govardhan Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 7, 1973 and am pleased to accept the following students as my initiated disciples: Triyogi dasa (Mike Slockman); Udayananda dasa (Randy Cieslak); Yajnavalkya dasa (James Schwartz); Visalaksa dasa (Robert Richardson); Nistraigunya dasa (Steven Forbes); and Madhyma dasi (Marsha Farmer). The sacred trread for the second initiation of Indrabarta dasa is also enclosed. So you please inform Satsvarupa Maharaja to do the needful for chanting on the beads and hold a nice sacrifice. Thank you for the nice letters from the students, and I am glad that you are appreciating this Krishna Consciousness Movement.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Encl: 1 sacred thread

Letter to: Jagadisa

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Bombay 27 September, 1973

73-09-27

Toronto

My Dear Jagadisa Das:

Please accept my blessings. . I beg to acknowledge receipt of your GBC report and thank you very much for it. Now regarding the initiations, I am pleased to accept the following as initiated disciples: Bhadrapriya Dasi (Cheryl Cook), Bhaktimarg das (John Vij), Bhartrihari Das (Andre Marcotte), Sukra Das (Stuart Kess,) Sivarama (Peter Letai), Priyabhakta das (Denis Bernier,) Priyabandu Das (Michael Bernier,) and Praghosa Das (Gaetan Pollerin); and Srikari Dasi (Jade Zafran,) Sadhvi Dasi (Lucy Toillan), and Mohini Dasi (Pat O'Reagan.)

I hope this meets you in best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Karandhara

-

Bombay 27 September, 1973

73-09-27

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. . I beg to acknowledge receipt of your letter dated September 12, 1973 and am so glad to learn that you have again ordered to Dai Nippon Printing Co., for so many books This engladdens me when I see our literature very widely distributed. This was the subject matter of my Guru Maharaja's satisfaction. He liked to distribute books more than constructing temples. He personally advised me to print books if I have got some money. So by His mercy we are printing books and constructing temples, as well. Although in the beginning we had no such opportunity, but still I brought some books from India, and that was the foundation stone of our Krsna consciousness movement. So I want all our centers should give very much importance in the matter of book distribution. .

I am also very much pleased to learn that now in San Diego there is Radha Krsna Deity and They are being worshiped very nicely. Here the land negotiation and compromise with Mrs. Nair is almost complete. We have to pay immediately 14 lakhs 50 thousand, plus stamp duty, etc., so nearly about 16 lakhs. The major portion of this amount is being contributed by Bali Mardan. . Still we have to arrange for transferring 20 Krsna Books. . That you have to arrange and on hearing from you I shall advise you. .

Herewith please find a check for Dollars 111.11 which please deposit in my investment a/c. So far my going back to L.A. is concerned, it was my plan to go there by October 10, but I don't think the negotiations with Mrs. Nair will be completed before October 27, therefore I want to go back to Los Angeles after completing this transaction.

I approve your proposal for converting Spiritual Sky Incense Co. into a trust, and the trustees as proposed by you are approved by me. Encourage all the GBC members to manage everything very perfectly. We are very much assured that the GBC members are improving gradually, and in the future they will be able to manage world preaching of the Krsna consciousness movement without difficulty.

After finishing these Bombay affairs I am thinking not to increase any more branches for the time being. Whatever branches we have already opened let them be managed perfectly. You will be glad to know that Hyderabad land has been donated as gift and I am signing the agreement today.

Another thing is that in India we are not getting expected cooperation from the intelligent younger section. Their brain is now obsessed with economic development. The government is encouraging to eat meat and drink. Big, big shops are now opened in every city for selling mutton, beef, and wine. . But the mission of Lord Caitanya Mahaprabhu is now transferred from the Indian hands to the hands of the Americans and Europeans. I think for management of our Indian branches we shall require more men from the Western countries. Formally Western people used to come to India to teach them how to develop industries, railway and other modern activities in politics, sociology and even in religion by spreading Christianity. Now the Western people have to take the leadership of spreading Vedic culture all over the world. I have given the initiation, but the rest of the work will depend on you young men and women of America. Kindly organize things in that spirit and be blessed by Sri Caitanya Mahaprabhu and through Him by Lord Krsna.

Herewith also find a letter to the devotees of Los Angeles who have deposited a sum of Dollars 256.53 in my checking a/c.

You have not written anything about Hawaii affairs. I am anxious to know what is the position.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Enc: 2

Letter to: Sukadeva 5

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Seattle September, 1973

73-09-27

My dear Sukadeva Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 10, 1973. I am accepting Rasala Das (Walter Mason Woods) as my initiated disciple. Please see that he chants Hare Krishna minimum 16 rounds daily on the beads and follows our regulative principles without fail.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rsabhadeva

-

Bombay 27 September, 1973

73-09-27

Laguna Beach

My Dear Rsabhadeva dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 8, 1973. Regarding the initiations I am accepting the following devotees as my initiated disciples: Bhayahari das (Glen,) Visvamitra das (Vern,) Sanka Das (Jim,) Sarvani dasi (Sharon,) and Nirupadi Dasi (Judy). Please see that they all strictly follow our rules and regulations and that they chant 16 rounds minimum on the beads Hare Krishna mantra.

Also enclosed is a sacred thread for Diradarsa dasa duly sanctified by me. So you can hold a fire sacrifice amongst the devotees and let him hear the mantra from the tape in the right ear.

I hope this meets you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Shri Khilnani

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New Delhi 29 September, 1973

73-09-29

Dear Shri Khilnani:

Please accept my greetings. I beg to acknowledge receipt of your letter dated 25.9.73 and I have immediately informed the man in charge in Paris to suspend the marriage. the copy of the letter to Bhagavan Das, the man in charge, is sent herewith.

So far education is concerned, our philosophy is:

sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma nivedanam iti pumsarpita visnau bhaktis cen nava laksana kriyeta bhagavaty addha tan manye' dhitam uttamam (Bhag. 7.5.23-24)

We consider one who is a devotee as being first class learned and educated. If you do not like your daughter being in Paris with the devotees, you can call her back. I have no objection. But, our mission is that everyone should be given the chance to become Krsna conscious. Many thousands of boys and girls in the Western countries are seriously taking to this movement sacrificing many things. Especially they do not indulge in illicit sex life, gambling, meat eating, and intoxication. I think your daughter is very fortunate to be amongst the devotees and living a very happy life. But, if you think it is not good, then you can guide your daughter. I have no objection. I am of course busy with so many things, therefore I have forwarded your letter for necessary action.

Faithfully yours,

A.C. Bhaktivedanta Swami

cc: Bhagavan Das, ISKCON, 14 Le Sueur, Paris 16, France

ACBS/ds

At a meeting for Janmastami in London I was present, and the Indian High Commissioner His Excellency Shri Rasagotra came to our temple amongst many thousands of Indians and Englishmen. If required you can inquire from him how this movement is going on in the Western countries.

Letter to: Bhagavan das

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Bombay 29 September, 1973

LT$_{730929A1}$

My Dear Bhagavan das:

Please accept my blessings. Herewith please find one letter from Mr. Khilnani father of Anita, and the contents will speak for itself. I wish that the marriage will be suspended for the time being unless the father agrees to this marriage. According to the Vedic system marriage takes place according to the sanction of the parents, although this is not being followed strictly at the present moment.

So read this letter and do the needful so we may not create some disturbing marriage condition.

I hope this meets you in good health.

Your ever well wisher,

A.C. Bhaktivedanta Swami

ACBS/bs

cc:K.R.F. Khilnani, New Delhi

Letter to: Madhudvisa

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Bombay 30 September, 1973

73-09-30

My Dear Madhudvisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 20th, 1973, and I have noted the contents carefully. I am very glad to note your Sankirtana enthusiasm. These Volkswagen buses are very nice. This is real Sankirtana preaching. Regarding Hong Kong, I think the Sankirtana can be organized there also. Please try to organize it. Your reply to the Hindus regarding another Swami speaking in our Krishna Consciousness Temple is nice. We cannot compromise to satisfy others. The neophyte preaching programme is very good, and this should be introduced in all our centers. Regarding the devotees getting sick, they are not accustomed to eating fatty foods. Therefore, I suggest boiled vegetable taking only little ghee and capati without any ghee.

Tusta Krishna Maharaja, Siddha Svarupananda Maharaja and Sudama Vipra Maharaja are good boys and if there are any difficulties, I shall rectify these on my return to Los Angeles via Hawaii.

Regarding the Lord Caitanya murti, it is not at all good and I do not approve. Lord Caitanya is stout and strong. There are so many pictures which you can follow. So have the artist start a new murti.

Regarding my coming there in December for opening the new Australian Headquarters, yes that will be possible if the opening ceremony can correspond with the celebration of the Disappearance Day of my Guru Maharaja on December 13rd, that will be auspicious.

I hope this meets you and all my beloved disciples in Australia well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Radha-Damodara

•

Bombay 30 September, 1973

73-09-30

My Dear Radha Damodara,

Please accept my blessings. I beg to thank you for the very nice button you have sent me. Preaching work is our main business as this picture on the button shows. I pray that Krsna blesses you with all strength and intelligence to guide the Sankirtana movement ahead in Denver.

I hope this finds you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

October

Letter to: Hanuman

•

Bombay 4 October, 1973

73-10-04

My Dear Hanuman Goswami,

Please accept my blessings. I beg to thank you for your letter dated 6th September, 1973, which I have read with great interest. The Argentina BTG and the photos showing Argentine men and ladies chanting and dancing in ecstasy give me great hope that our Movement will have an important place in Argentina in the near future. Our process is simple, all-embracing, we have something to offer for everyone. There is chanting, dancing, feasting and very perfect philosophy, so everyone may be satisfied with our Krishna Consciousness Movement. Now you have traveled all over the world preaching on Lord Caitanya's behalf, and I think you will agree that wherever you have gone whether in South America or in Far East, everywhere, our movement is appreciated. So I simply request you, you are doing the greatest service to the world by giving up everything for preaching this Krishna philosophy, you please continue just as you are doing. Introduce this process of chanting Hare Krishna, distribute as much Prasadam as possible, and if possible see that all our books are translated and distributed as widely as possible. This is the greatest welfare activity, and for engaging yourself and others in this way, certainly you will go back to home, back to godhead.

Upon your recommendation I accept the three students you have recommended for first initiation. Their spiritual names are as follows:

Marcos Medina: Nityatrpta dasa George Nikenson: Nrihari dasa Beatrice Nikenson: Bhakta dasi

Now just as all my other disciples are doing, you take care that they follow very faithfully chanting of 16 rounds daily, and following all of the rules and principles of Krishna conscious very strictly. You should immediately send their beads for chanting on to Karandhara das Adhikari in Los Angeles who is one of the senior disciples I have authorized to chant on beads. Then, after receiving the beads back from Karandhara you can hold a fire ceremony and perform the sacrifice as you have seen me doing so many times. At that time you may give my new disciples their beads and instruct them on the principles of Krishna consciousness. You can advertise this initiation ceremony very widely in Buenos Aires so that as many people as possible may attend the ceremony, including the newspaper, Television, etc. Then at the end of the ceremony, at the end of the fire ceremony have big Kirtana and distribute as much Prasadam as possible. We want the people of Argentina to see how it is possible to live a perfect happy life in this world and in the end go back to home, back to Godhead.

Again I thank you for your sincere preaching effort, and I pray that Krishna may bless you with all intelligence and strength for pushing on this movement.

Hoping this finds you and all others well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Regarding Nrihari das (George Nikenson) he must wait at least six months before he may be initiated again as Brahmin. PPS I am sending this letter to you care of Mexico City Temple as your Argentina address has been misplaced.

Letter to: Karandhara

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Bombay 4 October, 1973

73-10-04

My Dear Karandhara,

Please accept my blessings. Just now I am finalizing the sale of the land with Mrs. Nair and there is every chance that this time we shall get it. The gift of the land in Hyderabad is now almost complete. In Vrindaban and in Mayapur the construction is progressing very nicely. So we have undertaken very great projects here and by the grace of Lord Krishna they may all come out nicely. But one difficulty is that hardly any intelligent young men are coming forward to help me here. Whatever I have been able to do all over the world it has been due to the help all of you, my disciples, have given me. Here there are hardly fifty devotees to do all the projects, so this is a great strain. Therefore, I want that from all over our Society fifty more men may immediately come bringing to a total of one hundred men.

I have requested our Delhi Temple President Sriman Tejyas das Adhikari to find out the best way how these men can come to India and not be bothered by visa difficulties after coming. He has written me as follows:

”1. Entry visas for one year should be applied for and triplicate carbon copies sent to me and I will follow up here in pushing it through.

1. The occupation should be listed as student-trainee or some such thing but not minister or preacher.
2. I should get a complete list of the devotees by Karmi name, spiritual name, and all details such as Passport number and issue date, previous visits to India, etc.
3. The entry visa should be multiple entry.”

So please do the needful in correspondence with Tejyas das and Tamala Krishna Goswami, so that these fifty men may come here as soon as possible. One thing is that British Commonwealth citizens do not require visas for entering India, so if some of the men coming are from these zones that will make it easier.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Karandhara

-

Bombay 4 October, 1973

73-10-04

My Dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 15th, 1973 requesting initiation for seven devotees and second initiation for three devotees. Upon your recommendation I accept them as my disciples. Their spiritual names are as follows:

Lewis: Upendranath dasa
Richard: Premarupa dasa
Sandy B.: Sanhari dasi
Sandy F.: Soubardya dasi
Merrissa: Mulaprakrti dasi
Sria: Kadamba dasi

Diane: Anandavidya dasi So now you should duly perform the yajna, chanting on their beads, and instruct them carefully to follow all the rules and regulations. At the same yajna you may also perform the second initiation of the three Brahmins. This yajna is best held in the morning amongst devotees.

Herewith also find enclosed one letter from Mr. Alfred Reis written on behalf of Mr. Eustace Paul. . He wants to give us a house but wants me to come there personally. I have written to Rupanuga and Hanuman but whether they have done anything about it I do not know. The thing is that if my presence is required, then he should send round trip tickets for four. I think this will be costly, so if possible try to settle it there. You can contact Rupanuga or Hanuman of Citsukhananda.

Hoping this finds you in the best health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Satsvarupa

-

Bombay 4 October, 1973

73-10-04

My Dear Satsvarupa,

Please accept my blessings. I beg to acknowledge receipt of your report for Central USA dated September 25th and I have noted the contents with great satisfaction. Your reports are coming more regularly than any other GBC and from them I can understand that things are developing very steadily under your supervision.

Karandhara's plan to eventually purchase the entire block of land for Gurukula at the low price it is available is good. Yes, Dayananda is correct. When the boys and girls become ten or twelve years and above, then should be separated. At that time special care should be taken, because once they become a victim of sex their whole life becomes spoiled.

I am very glad to learn that Govardhana dasa has become a leader in the deity worship, due to his inspired service. That is the real thing-one who has inspiration of life, he can do anything. Rupa Goswami explains this as ”utsaha”, enthusiasm.

I am very pleased that you and Hrdayananda Swami are traveling and preaching and that everyone was singing and dancing at the kirtana at the U. of Iowa. It is a sign of great success. Your plan to spend up to one month in each big university city sometimes taking an apartment for conducting regular evening meetings is approved by me. But do not open any permanent centers, just take the apartment for a month and then move onto another city. For the time being new centers may not be opened. Whatever centers we have got already, let us organize them very soundly. If more men are available, let them come to India. I have already written to Karandhara that fifty more men are required in India, so if possible, you may arrange for some men to come from your zone.

So I am very pleased with your preaching, please continue with all enthusiasm and determination and win the hearts of all your fellow countrymen by offering this authorized process of Krishna Consciousness.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Karandhara

-

Bombay 6 October, 1973

73-10-06

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 26th, 1973, and I have noted the contents carefully.

Yes, you can go on with your book distribution as you were doing before, there is not any harm. I thought that our men were becoming like hippies, but now I understand from you that that is not the case. So I have no objection. Our main business is to distribute books, and from the reports I am receiving from all over the world, the progress is very encouraging.

So far as the woman distributers who have left New York and Boston Temples and have gone to New Vrindaban, they should return immediately and resume their original service. In Caitanya Mahaprabhu's Movement, everyone is preacher, whether man or woman it doesn't matter. I do not know why Kirtanananda Maharaja is encouraging our woman devotees not to go out on Sankirtana for book distribution. Everyone should go out.

You have not replied my recent letter about transferring some Krsna books. Now you may keep ready eight Krsna books and I shall advise you where to send them.

Hanuman Goswami has written me one letter and requested me to send a copy of my reply to you for forwarding it to him. Please find the copy enclosed and forward it on.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Mukunda

-

Bombay 6 October, 1973

73-10-06

London

My dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 30th September, 1973, and I have noted the contents.

Regarding printing BTG locally in England rather than taking from Los Angeles, you are right, you should not print it in London for the time being. Syamasundara. is always utopian. This idea of his is not possible.

I am very encouraged by the report of how nicely our books are being distributed. This is our main business all over the world. If you give full attention to this, there will never be any shortage of funds. So I am very glad to note that in London now this programme is becoming well established.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Mukunda

-

Bombay 9 October, 1973

73-10-09

London

My dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 27th September, 1973, I am very glad that within the month of September you have dispatched over $10,000. to the Book Fund. So London Temple is debtor about $50,000. So if you continue with enthusiasm like this within three or four months you can liquidate the amount. This will be a great credit for you.

Syamasundara came here on his way to Hyderabad. I have not heard anything from him since he left over one week ago. I do not know what is actually happening about his business. But my rough calculation is that he still owes about $20,000 to the Society's funds. Unless he pays it back as soon as possible, I cannot expect his business to be very profitable. Therefore I have always asked him to stop this business. He says he will stop he does not do so. So many proposed contracts failed, so how he is still hoping to make some profit for this business I do not know.

Anyway, now you have taken charge of the management as President. So do it nicely and send me reports regularly. So far I am very pleased with how things are going.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Niranjana

-

Bombay 9 October, 1973

73-10-09

Saugor, India

My dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th October, 1973, and I have noted the contents.

I am very glad to know that you have passed your examination and have been awarded a scholarship. There is no difficulty for arranging your accommodation and Prasadam in Glasgow, as we have got our branch there. When you go I shall personally give intimation to our Glasgow center. When you go there, try to preach. You have learned ho to speak English, so you can preach nicely. Always try to give some service, and that will make you successful.

I may be coming to New Delhi by the second week of November, so if possible you may try to see me there. We are conducting a large pandal from November 9th-18th at the most important area, LIC Grounds, Connaught Circle.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Babhru

-

Los Angeles 9 December, 1973

73-12-09

My Dear Babhru,

Please accept my blessings. I am in receipt of your letter dated December 8th along with the $20.00 Guru daksina.

It is a fact that at this time I do not want to open any further Centers. It is a question of timing. We have initiated so many projects and Centers and practically we are short handed all over the world, so it is better at this time if we work to maintain and develop whatever we have.

That Gaurasundara and Siddha-svarupa have sold the Temple in Hawaii and abandoned the beautiful Tulasi plants there is a great fall down on their parts. They did not ask my permission. If they wanted to go away they could have, but they had no right to sell the Temple. It is actually a criminal act on their part. Anyone who follows them will also fall down without a doubt.

Now, we have by Krsna's Grace built up something significant in the shape of this ISKCON and we are all one family. Sometimes there may be disagreement and quarrel but we should not go away. These inebrieties can be adjusted by the cooperative spirit, tolerance and maturity so I request you to kindly remain in the association of our devotees and work together. The test of our actual dedication and sincerity to serve the Spiritual Master will be in this mutual cooperative spirit to push on this Movement and not make factions and deviate. Try to convince Gaurasundara and Siddha-svarupa to return to ISKCON and let us forget whatever has happened in the past.

Yes, you may return to Hawaii with Sudama Maharaja and take charge of caring for Tulasi devi there. I cannot understand how Govinda dasi could abandon Tulasi devi. Kindly try to induce her to return.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Sudama

-

Bombay 10 December, 1973

73-12-10

Oahu, Hawaii

My Dear Sudama das Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10/4/73 and have noted the contents carefully. Regarding the Hawaii situation, do not worry. I shall rectify when I come there. They are chanting, this will save them. Otherwise, they are all good boys, and they cannot go away. It is not hopeless situation. Whenever you meet them, tell them that Prabhupada is coming and that they should not give up the chanting, never mind they can do whatever they like. Send me their address and I shall write them. Where is Govinda dasi?

Regarding what is a Vaisnava, Vaisnava means that when others see him, they will also chant Hare Krsna. So why not give them the chance of seeing by wearing the beads, tilaka, and sikha? You are not paramahamsa that you can do whatever you like. So my advice to you is that you remain ideal Vaisnava internally and externally, and everyone will respect you. Don't be agitated. They will come back because they are chanting maha mantra. You keep your standard and try to help them, but don't become influenced by them. Regarding the Deity worship, it must go on nicely. Govinda dasi was doing very nicely. Decorate with flowers and incense and have arati and offer bhoga.

Regarding your travelling plans, yes that is good. You can go in bus all over the islands. Live there for sometime and make Honolulu your headquarters. Sometimes you can visit Japan and the neighboring islands. For a sannyasi, travelling gives him more experience for serving Krsna.

So far your health is concerned, Hawaii is very good climate. You can take bath in the sea, and that will keep your health. Take dhal, especially urd, arhad, and tour, a little cheese, peanuts, green vegetables, especially squash leaf.

Please offer my blessings to Gaurasundara and Govinda dasi. I have not heard from her. She is the center of Hawaii organization. Let her cooperate with you. She is a good preacher. Sometimes reverses may be there, but just depend on Krsna. Balabhadra is a very good boy. Make him in charge, also Govinda dasi, and you come and go. Yes, you can go to Brazil. Also, you come to Mayapur on Mahaprabhu's appearance day as many as possible at least for a week. Yes, the Gaura nitai Deities may be taken out for festivals. I am glad to hear of the excellent book distribution that is being done there. From other parts of the world there is also very good report of book distribution. That is our main propaganda work. So you go on with your preaching work and I will be pleased to receive your report regularly.

Enclosed is the sanctified sacred thread for Krsna Caitanya dasa. Now hold a fire sacrifice amongst the devotees and let him hear the gayatri mantra from the tape through the right ear and teach him how to chant it three times daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

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India 12 October, 1973

73-10-12

My Dear Ramesvara:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 19, 1973 forwarded to me from Japan. I am glad to hear of the book distribution success of Tripurari in Chicago. It is reported that he did it dressed in dhoti, but Karandhara says that dhoti is an impediment. So if he can distribute 105 Gitas and 105 Sri Isopanisad in one day in dhoti in Chicago, why not try for this in other places as well.

I hope this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

N.B. I also thank you for sending the copies of the letters of the people expressing their appreciation of our books. I am glad that these letters are being answered promptly by you. This is important.

Letter to: Hamsaduta:

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Bombay 12 October, 1973

73-10-12

Heidelberg, West Germany

My Dear Hamsaduta:

Please accept my blessings. I beg to acknowledge receipt of your GBC report dated October 4, 1973 and I thank you very much for it. So your Sankirtana Parties are collecting very nicely, especially Amsterdam. As long as we go on preaching in this way, we will not starve. It is good that the Berlin party is travelling. To be stagnant is not good. Just like I am an old man, but I am always travelling. I am glad that the Hamburg Deity worship is going on nicely. Wherever there is Deities there must be first class care, arati, bhoga, cleanliness, dressing, regular classes. If this is not possible, then better to travel. Your translation process is very good, so do it nicely.

So you are doing excellent preaching, while I am here fighting with Mrs. Nair. I want that when this business is finished to return for Europe or America, perhaps via Africa. You will be pleased to know that the London devotees that you have trained in Sankirtana and book distribution are doing very nicely. This past month they have sent dollars 10,000 to Los Angeles against their debts. Mukunda is there in charge, and Syamasundara. is here in India.

The German devotees I have seen both in Paris and Stockholm have impressed me by their enthusiasm. . It is very encouraging, so train them nicely. The Germans are very intelligent, and they will be the future preachers. So give them nice translations of my books and you will have tremendous success in Germany. Our success is our enthusiasm. So everything we do should be done with enthusiasm, the chanting, reading, and following the rules and regulations.

Regarding the Festival programs, you should not stop because it is not economic. You can earn from book-selling and then spend for the festivals. The festivals are very good for attracting the people, then you can easily inject the Krsna conscious poison into them.

You are experienced, senior member of the society, and Krsna has given you excellent opportunity for organizing Central Europe. I am sure you will be able to do something in Moscow. The young men there, are eager, only the government is a barrier. It is a good field there, you simply have to find the means, but rest assured that you will find many customers there.

Regarding your service as secretary, you are as good as the others, and sometimes better than the others, so don't say like that. I am very satisfied on you and your good wife, so go on serving Krsna with greater enthusiasm. That will make me happy. Actually everyone one of you my disciples are good, and my task is to find out the fault in you. Yes, just like Caitanya Mahaprabhu, His spiritual master simply found Him to be a great fool number one. He said that the Lord was unfit to read Vedanta and should just chant Hare Krsna. .

Your emphasis on book distribution is very good. You have enough centers. Let more devotees come, then consider opening more. The bus program is successful everywhere, so continue it.

I hope this meets you and your good wife in best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Candanacarya:

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Bombay 13 October, 1973

73-10-13

Culver City, California

My Dear Candanacarya:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 22, 1973 and have noted the contents. Yes, the name of your daughter Radhasakti is all right. I am glad to learn that you are again with the printing department. So now you print small books as many as possible from my lectures past and present as New York has done, and if possible print big books, but I don't think that big books will be suitable for your press.

Yes, I am returning to Los Angeles after completing the Bombay affairs and a little tour of Africa and Australia, but by mid December I am sure to return to Los Angeles.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Cyavana:

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Bombay 13 October, 1973

73-10-13

Nairobi

My Dear Cyavana Swami:

Please accept my blessings. I am in due receipt of your letter from Zambia dated August 24, 1973. I am very much pleased with your preaching there, how you are making members and distributing books. It is also encouraging that the Indians there are taking note of the authority of this movement of Lord Caitanya.

Regarding the saligram sila, it will be installed along with the other Deities. I shall advise you. I am planning to come to Nairobi on the 19th or 20th of November for your installation program and remain there up to the end of the month when I shall start for South Africa.

Brahmananda Swami has read me your letter regarding the students there reading other books. I request you to stop this practice. Our students have no time to read our own books, but they have time to read other's books, and the money to purchase them? Why this mentality is there? You are a serious student, therefore you have correctly found out the defect in these books. We don't want babaji class. We want active preachers.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Mohanananda:

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Bombay 13 October, 1973
73-10-13
Dallas
My Dear Mohanananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 26, 1973 and have noted the contents carefully. In my opinion all Gurukula students should be educated free of charge, but outside students may be charged. Our own parents should without obligation contribute liberally, but we should not be hard with them if they cannot pay. Sometimes the parents get money from the Welfare Dept., so whatever money they get for their children must be paid to Gurukula.

It is not possible for me to tax my brain on every detail. The GBC should meet in Mayapur in March, and all details of management should be discussed. My inclination is to retire completely from management and devote my time to my books. Let all of you give me this chance and consult amongst yourselves regarding the management.

But, on the whole the Gurukula standard should be free education, boarding, and lodging. People shall voluntarily contribute as far as possible. That should be introduced. We cannot enforce that if you do not pay, then take back your child. Rather the opposite. We must give free education to our children. We have to if need be provide money from the incense business or Book Trust, like that if sufficient income is not there.

[PAGE MISSING]
Letter to: Rupanuga :

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Bombay 13 October, 1973
73-10-13
Atlanta
My Dear Rupanuga Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 29, 1973 together with the campaign materials. Regarding Guyana, if the money is there, so you open an office and print books. That will be all right. Yes, Kesava may be GBC man for South America. That is approved by me. And you can incorporate Central America into the Eastern Zone. So do it with great enthusiasm. I am very glad to learn that men are joining in Santo Domingo. So far as getting a non-American for going to Cuba, you can take a man from Mexico.

I am very glad to learn of the book distribution. You keep the paperbook editions. Why people should pay unnecessarily? Regarding your question about the spiritual world and the material world, there may be maya, but one who is Krsna conscious has nothing to do with it, exactly like there is the police department but the law abiding citizen has nothing to do with it. In the Bhagavad-gita it is stated: daivi hy esa gunamayi/ mama maya duratyaya/ mam eva ye prapadyante/ mayam etam taranti te. [Bg. 7.14]. In answer to your other question, yes, the heat is bodily temperature.

Regarding the initiations, I accept the following as my disciples:
Anupama Das (Rupa Goswami's younger brother)-Frank
Nikhilesvari dasi-Nora Also enclosed is one sacred thread for Vrajajana Das Brahmacari. . So you can chant on the beads and perform the sacrifice. I also give the gayatri mantra second initiation to Bhagyavati dasi. You can give them the translation right away.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
[PAGE MISSING]
Letter to: Tejiyas:

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Bombay 13 October, 1973
73-10-13
New Delhi
My Dear Tejiyas Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 6, 1973 and have noted the contents. I am glad to learn that your festival preperations are well under way. My program is that by the 25th of October I shall go to Delhi for one or two days and then to Vrindaban up to the 8th of November. I will come to Delhi on the 9th for the festival, and on the 19th or 20th I shall have to start for Nairobi.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Dhrstaketu:

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Bombay 14 October, 1973

73-10-14

Brooklyn

My Dear Dhrstaketu Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1973 and have noted the contents. Regarding the money sent from New York, whatever comes to India, it is never returned. You know that India is celebrated as a poverty sticken country, so it knows how to receive, but not to repay. Anyway, I thank you for your contribution. It will be used for our Bombay temple. The balance money of your estate when you receive it, you can utilize for Krsna as you think best.

Our philosophy is that everything is Krsna's property, and everything should be used for Krsna's service. I instructed this philosophy to George Harrison, and he is trying to render service to Krsna in many ways. Recently you know he has given us our London temple, the cost being L220,000. Our devotees are very happily living there and the blessings of Krsna are going to George Harrison. So everyone of us should try to please Krsna and His devotee. Then our life is successful. Better to please His devotee first. That is a recommendation for being introduced to Krsna.

Regarding your question about instruction, spiritual life is different from material life. The instruction given in my books is supposed to be personal instruction. When we read the Bhagavad-gita As It Is, it is understood that we are receiving personal instructions of Krsna. No physical barrier is there in the case of spiritual affairs. It is stated in the Srimad-Bhagavatam:

sa vai pumsam paro dharmo yato bhaktir adhoksaje ahaituky apratihata yayatma suprasidati [SB 1.2.6]

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

Regarding the morning kirtana songs, what you have given is all right. If time permits there are other songs that can be sung, such as jiva jago, udilo aruna "There is now sunrise on the Eastern horizon and Lord Caitanya accompanied by His devotees have started the morning Sankirtana party. . . ."

It is not that the individual jiva is within every atom, but paramatma is in each atom. It is stated in the Brahma Samhita as follows: andantara-stham paramanu-cayam tarastham, "Who is situated within every atom. . ."

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gunagrahi:

-

Bombay 14 October, 1973

73-10-14

Buffalo

My Dear Gunagrahi Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 29, 1973 and have noted the contents. I thank you for your very nice report. I am glad that you held very nice Rathayatra in Buffalo and have donated one calf to New Vrindaban.

Krsna has given you nice opportunity to preach the philosophy so you must be sure to understand it rightly. Everything is given in my books for you. So go on with your travelling and preaching program and you can count on it that Krsna will give you all facility.

Regarding the initiations, I am pleased to accept on your recommendation the following devotees as my disciples:

Bhavanasini dasi-Donna Bhaktanidhi dasi-Lindsay

See to it that they are engaged in Krsna's service, following the rules and regulations, and always chanting Hare Krsna. You can have Rupanuga das Goswami chant on their beads. .

I hope this meets you in good health.

[PAGE MISSING]

Letter to: Patita Uddharana:

-

Bombay 14 October, 1973

73-10-14

Amsterdam

My Dear Patita Uddharana Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 9, 1973 and have noted the contents. Yes, regarding your poems, I shall like to see what you have written. The encyclopedia is too great a task. Do not attempt it.

Regarding writing, I may quote from the Caitanya-caritamrta Ādi lila, ninth chapter, the blue print of which I have just received from New York.

esaba prasadae likhi caitanya-lila-guna jani va na jani, kari apana-sodhana [Cc. Ādi-lila 9:5]

"It is by the mercy of all these Vaisnavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahaprabhu. Whether I know or know not, it is for self purification that I write this book."

The purport is that for transcendental writing one must be an authorized Vaisnava and should write to purify oneself, not for credit. It may or may not be published, but one who is actually sincere in writing, all his ambitions will be fulfilled.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs
Letter to: Bali Mardan

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Bombay 14/10/73
73-10-14$_{D1}$-2
My dear Bali Mardan:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1973 and have noted the contents. After a great struggle for existence it appears that I have won over Mrs. Nair. The negotiation started on my arrival and the mediators suggested 20 lakhs. Then it went down to 17 lakhs, but by Krsna's grace I have settled with her for 14 lakhs 50 thousand and about 1 lakh for compensation to the other claimants. In this way we have to spend about 16 lakhs for the property, out of which 2 lakhs had been paid before. So now we have to pay 14 lakhs 50 thousand.

The day before yesterday whatever money I had in the Bombay account, about 4 lakhs, I've given Mrs. Nair another 3 lakhs, and I have compensated Ch_$_{ganlal}$ with 2 lakhs, 16 thousand, out of which 1 lakh 40 thousand has been paid by Mrs. Nair, and the balance I have paid. The charges of the several litigations have all been withdrawn and the preparations for the conveyance is in progress.

I was very much anxious to receive the money from New York. The foolish boy, Gopijanabalava, wanted to save money and dispatched the money by mail order. Out of anxiety we had to telephone several times and sent telegrams, so much so that the savings which the overintelligent boy wanted to make has been nullified by increasing the expenditure three times. After a telephone call yesterday, the bank informed by telex that the money is on the way by mail. So actually I have not yet received the money, but I am sure that it is coming. We shall have to utilize the amount to pay Mrs. Nair. The deadline is the 19th instant and today is the 14th. I hope that everything will be all right by that time.

I am pleased that your wife is expecting some children. You offer her my blessings to her for safe delivery.

We enquired the price of the Mercedes Benz here in Bombay, and they asked for 3 lakhs 50 thousand. Here in Bombay there is no possibility of getting a good car like a Chevrolet without paying Rs. 80,000-90,000. So a good car in India is very costly. If you get the car, you can get it in my name. Tejiyas Das will be in charge of taking care of it.

It is a good suggestion by your father-in-law that your wife not know sadness during pregnancy. She should not be shocked in any circumstance and eat mild foodstuff so as not to cause any irritation.

Now as I have been delayed in Bombay I wish to get leisure from this business by the 25th(?) instant. Then I shall go to Vrindaban and Delhi, and stay until the 18th November, then go from there to Nairobi. Brahmananda is there and we shall go with him for the installation ceremony and remain there until the end of Nov. Then I go to south Africa until Dec. 10, then Sydney, and remain say up to 15th Dec., then Hong Kong, and if your Japanese program is fixed I can go there or I can go to Hawaii on my way to L.A. by Dec. 20th.

My deposit certificate will mature by Nov. 23rd but I want to continue it for another month, and I shall take the payment when I return to the U.S.A. So I shall have to write to them or you shall arrange for it? If I have to write, then I shall send you a copy of the letter to your Hawaii address.

Then from Los Angeles I may come to New York to your new building.

I hope this meets you and your wife in best of health.

Your ever well wisher,
A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Tusta Krsna , Beharilal

•

Bombay 15 October, 1973
73-10-15
My Dear Tusta Krsna Maharaja and Beharilal Das,

Please accept my blessings. News has come to me that you want to sell our temple to somebody else which I cannot believe. Even that you have been in charge of the New Zealand center, now you have taken it as your personal property and you have demanded from Madhudvisa Swami the price of the temple. This is all amazing to me. I do not know what is your decision. Tusta Krsna has already left and is in Hawaii with Siddha Svarupananda Maharaja.

I never believed that again you would go back to your old habits, giving up the Krsna Consciousness Movement in a whimsical way. Please do not do this mistake. It will be a great calamity for you. If you have any misunderstanding with the GBC member, you should have let me know. But I do not think there can be any misunderstanding.

When I was last at the New Zealand temple, everything was so peaceful and hopeful. Now all of a sudden you have changed that program and taken to your original ways? I am so much aggrieved to receive all this news. For Krsna's sake, do not do these things.

I request Tusta Krsna to go back to New Zealand and take charge of your duties, and when I shall go to Australia, I shall go to New Zealand and see things personally.

Please do not leave Krsna. You will not be happy. That is my request.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Madhudvisa

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Bombay 16 October, 1973

73-10-16

My Dear Madhudvisa Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 28, 1973 and have noted the contents. Regarding the initiations I accept the following devotee as my disciple:

Varaha murti das - Adrian.

Also enclosed please find the sacred threads for the gayatri initiations of Gopi Kanta das Brahmacari and Yasomatinanda das Brahmacari. So you can chant on the beads and hold the fire sacrifice amongst the devotees. The mantra should be heard from the tape through the right ear.

I hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dayananda:

-

Bombay 16 October, 1973

73-10-16

Dallas

My Dear Dayananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1973 and have noted the contents. Regarding the older boys, they can do gardening engagement and other brahmacari engagements, study and manual work. And, as soon as they can read Sanskrit and English, they should read our books, such as Bhagavad-gita As It Is. By cleansing the temple and growing flowers their attention in this way be always in Krsna consciousness. That will save them from the clutches of maya.

kaumara acaret prajno dharman bhagavatan iha durlabham manusam janma tad apy adhruvam arthadam [SB 7.6.1]

"From the very beginning of childhood one should learn how to behave and practice Krsna consciousness, because this human form of life is very rare. . Although it is also perishable, it can give us the greatest boon; therefore we shall utilize this body from the very beginning of life."

Regarding your separating from Nandarani, nothing should be done artificially. Nandarani is not different from you. She also seeks Krsna consciousness. Your household life is not repugnant; it is favorable. . Do not separate artificially. When everyone is engaged in Krsna's service, there is no question of maya. I have got good estimation about Nandarani.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kurusrestha

-

Bombay 16 October, 1973

73-10-16

Denver

My Dear Kurusrestha Das,

Please accept my blessings. . . I beg to acknowledge receipt of your letter dated October 5, 1973 with enclosed pictures, and you have given me much pleasure. The altar is very nice and so are all the pictures. It appears to be very neat and clean. Please keep this standard. The tulsi also is very nice. It is a fact that the American people are the most fortunate in the world, and that this Krsna consciousness movement is the final touch of fortune. You are doing very nicely, and I thank you very much.

Your high school classes are very nice. Take care of the young people for a future Krsna conscious generation. The worship of Lord Jagannatha must go on nicely and cleanly. Regarding your Sankirtana, yes, if anyone chants, tries to follow the rules and regulations, and reads our books, he'll be successful in his life.

Regarding the initiations, I am pleased to accept the following as my disciples:

Pancanand das-Mike Price Vamsidas-Tom Harovtunian Srinivasa das-Hans Olson Virachandra das-Dick Erdel Bhaktapriya dasi-Christene Mossain

Also enclosed is the sacred thread for Makhana Taskara. Let Karandhara chant on the beads and hold a sacrifice. The gayatri mantra should be heard through the right ear from the tape. Please see that all the new disciples do nicely and always chant Hare Krsna.

Yes, when I go to Los Angeles next, I will surely come to your Denver temple. The pictures you have sent attracts me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara:

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Bombay 17 October, 1973

73-10-17

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/10/73 and have noted the contents. I have also received the enclosed duplicate deposit slip for $125.89. Also find herewith checks Nos. _ for deposit.

Regarding the Krsna books being transferred, yes for the time being you may hold it. As we are getting money from the U.S.A. it may not be required, but keep it ready and I shall let you know later on.

Regarding Hawaii affairs, let it go on for the time being, and we shall see later on. They cannot go outside the clutches of Krsna consciousness. Regarding the selling of the temple, it was ISKCON's temple, so how can they sell? This is illegal. Gaurasundara was a representative of ISKCON, but he cannot sell and take the money. . This is an illegal implication. I am simply thinking of the luxurious tulsi plants there. Govinda dasi took so much care. How they could have left this place I cannot imagine.

Yes, do not attempt to open any more centers. Let them go by busses. That is a very nice program.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tejiyas:

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Bombay 17 October, 1973

73-10-17

Delhi

My Dear Tejiyas Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 13, 1973 and have noted the contents. Regarding your new place, yes, if many more devotees actually remain there, it is a good scheme, but as we have got four or five branches in India I do not wish to increase more centers. Indians are not joining. This is the deficiency of our movement. Only mediocre Indian men are joining and not the very intelligent class of Indians. But, Delhi is a nice place. Formally you proposed Sundar Nagar. What happened to that? If the book distribution facility is there, then it is a first class place. The more we distribute books, the more we get solid ground of preaching work. So far continuing the Deity worship after the festival, that is a very nice proposal. Try to give it a shape.

So between 20th to 25th instant I am coming to Delhi for going to Vrindaban. So I may stay in Delhi for one or two days, and then come back from Vrindaban during the festival. In the meantime please inquire if from Delhi to Nairobi there is any flight 747.

Bali Mardan is trying to get me a Mercedes car. So he has asked me who will be in charge of it in my absence. So I have suggested your name. So I think in the new building there is garage also.

Another thing, I want a diplomatic passport. Please inquire in this because I am always travelling, and this kind of passport will facilitate my travelling. I am a preacher of Indian culture, why they should not give me this kind of passport.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagadisa:

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Bombay 18 October, 1973

73-10-18

Toronto

My Dear Jagadisa Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 9, 1973 of the GBC report for Canadian Zone and I thank you very much for it. I am glad that the book distribution is going on there consistently.

Regarding the management of the Ottawa and Regina centers try to train them. We have to train sometimes. Whenever there is something extraordinarily wrong, you can remain there for sometime. You should rectify, but not reject. Members are coming to join us to be rectified, not to be rejected. So, try to rectify the incorrigible, and if not possible, then change. What can we do?

It is nice that Subaladas Maharaja is travelling. As sannyasi, he should travel. The more a sannyasi travels and preaches, the more he becomes experienced and unattached.

Regarding your recommendation, I am accepting the following devotee as my initiated disciple.

Bhaktavasya Dasi-Geraldine Luczyk. Yes, I authorize that you may chant on the beads of the newly initiated disciples.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtanananda

-

Bombay 18 October, 1973

73-10-18

Delhi

My Dear Kirtanananda Maharaja:

Please accept my blessings, and I beg to acknowledge receipt of your letter dated October 16, 1973 and I have noted the contents carefully. Next time you come to India, you must come to Mayapur in March, not only you but many others. Our Bombay affairs are almost settled by 90%. The conveyance deed is prepared and it will be signed within one or two days.

Now this displeasing of godbrothers has already begun and gives me too much agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja but my disciples have already begun fighting even in my presence. So I am greatly concerned about it. Following in the footprints of Lord Caitanya Mahaprabhu:

trnad api su-nicena taror iva sahisnuna amanina manadena kirtaniya sada harih

”One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.”

We must always remember this verse and be as tolerant as the tree, as we execute the Krsna consciousness movement. Without this mentality we cannot be successful.

Material nature means dissension and disagreement, especially in this Kali yuga. But, for this Krsna consciousness movement its success will depend on agreement, even though there are varieties of engagements. In the material world there are varieties, but there is no agreement. In the spiritual world there are varieties, but there is agreement. That is the difference. The materialist without being able to adjust the varieties and the disagreements makes everything zero. They cannot come into agreement with varieties, but if we keep Krsna in the center, then there will be agreement in varieties. This is called unity in diversity. I am therefore suggesting that all our men meet in Mayapur every year during the birth anniversary of Lord Caitanya Mahaprabhu. With all GBC and senior men present we should discuss how to make unity in diversity. But, if we fight on account of diversity, then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful. One section of men have already gone out, therefore we must be very careful to maintain unity in diversity, and remember the story in Aesop’s Fables of the father of many children with the bundle of sticks. When the father asked his children to break the bundle of sticks wrapped in a bag, none of them could do it. But, when they removed the sticks from the bag, and tried one by one, the sticks were easily broken. So this is the strength in unity. If we are bunched up, we can never be broken, but when divided, then we can become broken very easily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Karandhara Das, ISKCON, Los Angeles Mohanananda Das, Gurukula, Dallas

Letter to: Govardhan Das

-

Bombay 18/10/73

LT$_{731018C1}$

My Dear Govardhan Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 12, 1973 and have noted the contents. So far the new disciples are concerned, I am accepting on your recommendation the following as my initiated disciples:

Maharani Dasi - Shirley Daniels

Dhenumati Dasi - Coleen Handlon

Krsnakathananda Das Adhikari - Richard Marcolini and Sarvashaktimati das - Angeline Marcolini

Also enclosed find one sacred thread chanted upon for Phatikcandra dasa brahmacari. Let Satsvarupa Maharaj chant on the beads and hold a fire sacrifice amongst the devotees. Take care of the new disciples and please see that they are always engaged in Krsna’s service, chanting Hare Krsna.

Regarding your successful book distribution, you should know that this is the greater preaching. I am very much pleased. the conch shells as you have described may be kept on the altar as decoration, but they must be kept clean. Everything on the altar must always be clean.

Who is that rascal sannyasi who has recommended to chant Pancha Tattwa mantra on the japa beads? First, send me his name.

I hope this meets you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/bsEnc: 1 thread

Letter to: Karandhara:

-

Bombay 19 October, 1973

73-10-19

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. I beg to acknowledge receipt of your two letters both dated October 9, 1973 and have noted the contents very carefully. These things are happening in many corners of our organization. Today I received the same complaint from Kirtanananda, and the reply is enclosed. This is applicable everywhere. Unless we become very strong in Krsna consciousness, it is very risky to handle material things and business. We are naturally business minded, and so as we get some opportunity, that mentality becomes strong. We have already got our book-selling program. It is better not to divert to other lines of business. This boy Rsi Kumar appears to be lost coming in contact with business. I heard he was coming to India and staying in the hotel without coming to the temple. Similarly Hayagriva is also lost almost. So, the situation is not very favorable.

There is the story of the bed bug. In the winter season the bed bug appears to be only skin, but in summer season as soon as it gets the opportunity of biting and sucking blood, it becomes fatty. Sometimes we may artificially renounce the world, but as soon as the opportunity of sucking blood is there, we turn again into a bed bug. Therefore it is said in the Bhagavad gita:

daivi hy esa gunamayi mama maya duratyaya mam eva ye prapadyante mayam etam taranti te [Bg. 7.14]

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But, those who have surrendered unto Me can easily cross beyond it."

Unless everyone of us sticks to the regulative principles of chanting, there is no other alternative than fall-down. That is a fact. I repeatedly say this, so if people do not follow, what can I do?

You cannot resign your position. You have to tolerate. Otherwise why does Caitanya Mahaprabhu say this verse:

trnad api su-nicena taror iva sahisnuna amanina manadena kirtaniyah sada harih [Cc. Ādi 17.31]

These things will happen, and we have to tolerate.

We shall talk over this subject matter seriously when I shall return to Los Angeles. Do not be worried.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. I am enclosing herewith two checks, #482 for $200.00 and #148844 for $10.00. Please deposit them in my investment account.

Letter to: Sankara Pyne:

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Bombay 20 October, 1973

73-10-20

Dear Sankara Pyne:

Please accept my blessing. I beg to acknowledge receipt of your letter dated 15/8/73 and I thank you very much for it and your Vyasa Puja appreciation. It is stated in the Vedas that to anyone who has firm faith in the spiritual master and Krsna, to him all the imports of the Vedas are easily revealed. I am very glad to learn that you are helping in the preaching work by distributing our books to the libraries in Calcutta. This is very important work. The more our books are distributed, the more people will become convinced about this movement of Krsna consciousness, and they will be benefited from it. So you are a nice boy, and I wish that you continue on in this way.

My program is to start within the next several days for Vrindaban and Delhi. We are having a big festival in Delhi. Then I will go abroad. I expect to be returning to Calcutta for our celebration in Mayapur of Lord Caitanya's Appearance Day in March 1974, and I look forward to seeing you at that time.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Atreya Rsi:

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Bombay 20 October, 1973

73-10-20

Tehran

My Dear Atreya Rsi Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 3, 1973 and the nice offering made by Navayauvana dasa, and I thank you very much. . You say that you are doing limitedly, but go on. Try to convince the elite section about our Krsna consciousness movement. You have got a very nice place there with attached garden, and you are able, so just depend upon Krsna. Simply we have to desire to please Him, and not desire anything for ourselves. Then we become simply instruments for His will. This is the important essence of Krsna consciousness.

You will be pleased to know that here in Bombay we have now secured the Juhu land from Mrs. Nair. It is a great relief that after such a long struggle, we can now do something very wonderful for Krsna. This land has very good potential, so now let us utilize it it in Krsna's service.

My itinerary is to start for Vrindaban within several days, then go to Delhi for a pandal they are arranging. On November 20 I shall go to Nairobi, then to South Africa until mid December, when I shall start for Australia.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Indira

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Bombay 20 October, 1973

73-10-20

Florissant, Missouri

My Dear Indira Dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24/9/73. Regarding your opening another school, if you can do it, I have no objection. But, it is a great responsibility. To open for a few days, and then close it is not good.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mukunda:

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Bombay 20 October, 1973

73-10-20

Bhaktivedanta Manor

My Dear Mukunda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/10/73 as well as the copy of the letter from the Indian Deputy High Commissioner. Regarding my seeing the Pope, now I am India, and then I shall go to Africa, Australia, Hong Kong, and U.S.A. So it is not possible to go there at this time. It can be postponed to a future date. I shall let you know.

I am glad to hear that your Sunday program is successful. One thing is that you should keep everything very clean. That is the first business. Every room should be as clean as a mirror. The prasadam room should be immediately cleaned after taking prasadam, otherwise you are inviting rats. Be careful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

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Bombay 22 October, 1973

73-10-22

My Dear Madhudvisa Swami,

Please accept my blessings. With regards to your telegram to Tamala Krsna Maharaja dated October 19, 1973 I may inform you that I have today sent the following cable to Tusta Krsna Maharaja.

”Tustakrsna 59215 Kenui Road Sunset beach Hawaii, USA REFER MY LETTER DATED OCTOBER 15 CARE OF SUDAMA COPY BEING SENT UNDER SEPARATE POST DO NOT SELL NEW ZEALAND TEMPLE TO OTHERS IF YOU WANT MONEY I SHALL PAY TO YOU REST ASSURED = BHAKTIVEDANTA SWAMI”

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bali-mardana

-

Juhu, Bombay October 23, 1973

73-10-23

New York

My Dear Bali-mardana:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 12, 1973 and have noted the contents. I am glad to say that the Bombay business is almost completely finished. The land is purchased, and there were many opposing elements, but they are being satisfied, with the last one being satisfied today. Once this is carried out we are free from all obligation.

I have received the nice letter from your wife and the reply is enclosed herewith. Please deliver it to her. I would like to initiate your wife especially personally. So already she is chanting 16 rounds and that is nice. Still I shall hold a regular ceremony and initiate her along with you.

My program is to reach Los Angeles in the middle of December. I hope by that time your transaction of the New York temple will be finished. Regarding my coming to Japan, whenever is convenient is all right. I am prepared at any time.

Yes, I have received the $118,000 plus $25,000. Everything is received, cashed and spent. The land is in our full possession as proprietor. All bad elements have been eliminated. Now we must execute the building of the temple.

You can deposit daksina in my American Investment Account Bank Of America Branch #366, Culver City Account Number 8-80613.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purusottama

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Bombay 23 October, 1973

73-10-23

My Dear Purusottama das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 17, 1973 and have noted the contents. You should know it that without surrender bhakti does not begin. Surrender to Krsna or to His representative is absolutely necessary. I do not know why your understanding of Krsna consciousness is different from that of Madhudvisa Swami’s.

[text missing] …s, it is required that 16 rounds be chanted as an [text missing] …te necessity. Because we have got many duties, [text missing] …ve minimized the amount to 16 rounds, otherwise [text missing] …minimum is 64 rounds, but Western people cannot [text missing] …this. So 16 rounds must be executed. Regarding your recommendations, I accept the following as my initiated disciples:

Sutapa Das - Luke Anakadundubhi Das - David Trivarga Das - Jerry

I have chanted on the beads you have sent me, and they are mailed under separate post. But, in future I request you to send the beads for being chanted upon by Madhudvisa Maharaja. This is to avoid the postal charges back and forth. Please see that the new disciples are always engaged in devotional service.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara:

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Bombay 23 October, 1973

73-10-23

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 13, 1973 and I have noted the contents with great concern. So you may immediately send Nitai Das here to me in India and he may remain with me to do this work.

I am enclosing a check for $15.00 No. 175639 drawn on Banker's Trust Co. U.S.A. by the Commercial Bank of Australia, Melbourne. Please deposit it in my investment account. Also enclosed is one slip which needs to be given at the Bank of America Culver City Branch, AttN; Marie.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Enc: 1 check, 1 slip

Letter to: Yasomatinandana:

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Vrindaban 28 October, 1973

73-10-28

Evanston, Illinois

My Dear Yasomatinandana Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 13, 1973 and have noted the contents. So far your arranging to bring other men with you to India for opening a center, that is all right, but if they come as tourists and then go away that is not good. This kind of coming and going is a waste of money. Karandhara can arrange at least one year visa. In that way if you can bring some men here then it will be helpful. But, I think you can get local men here. That is the preaching process.

Yes, you can have the gayatri mantra, when I am coming to Los Angeles.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Niranjana:

-

Vrindaban 29 October, 1973

73-10-29

Saugor, India

My Dear Niranjana Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 17, 1973. I am glad that you like the Glasgow temple and that you are going there to preach. We want that the Indian people participate in this movement of Lord Caitanya.

My program is to go to Delhi on November 1 for our pandal program starting November 9. The new address there is: ISKCON, G 12 Anand Niketan Extension, New Delhi 110023. So you can come and see me there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Svarupa Damodara:

-

Vrindaban 29 October, 1973

73-10-29

Tustin, California

My Dear Svarupa Damodara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 15, 1973 and was very glad to read the contents. Regarding your book, "The Origin of Life," I have already given you the points, so you can inquire from me any intricate question in this connection and I shall try to reply. In the meantime I have received a letter from Ramananda and I am enclosing herewith. I think you can send him a ticket by arranging with Karandhara so he can immediately come there. When I come there to Los Angeles in my presence both of you can discuss threadbare all questions and put them in a satisfactory way.

The headings you have selected are nice. Now I may add one heading which may be the conclusion as follows: "Original Life is God." Because the soul is eternal (which you have discussed in point 2), the origin of life, God, is eternal.

We have to fight with all these so-called leaders, scientists, and philosophers, just like Krsna came to kill all the demons because the whole world is full of demons.

Regarding the translation work, if you can translate into German or other languages of Europe, then it will be a good help. They are very much eager to publish in other languages there.

I am glad to note that you are keeping an altar in your place. If the Dr. offers his obeisances, that goes to his devotional credit. All our processes of seeing the Deity, taking caranamrta, playing instruments, taking prasadam all go to the credit of devotional service.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna

-

Vrindaban 29 October, 1973

73-10-29

Bombay

My Dear Tamala Krishna Goswami:

Please accept my blessings. So I have arrived here in Vrindaban, but so far the project is concerned, why the money is so irregular? Tejiyas reports that in the past three months you have sent Rs. 5,000/- and since then nothing. How will the project go on? So I think that the 3 lakhs from Birla may be dispatched to Vrindaban either the whole or part.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Karandhara:

-

Vrindaban 31 October, 1973

73-10-31

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. With regard to my letter dated 23/10/73, you may postpone sending Nitai Das here, because my program for Africa and Australia is not yet fixed up. So I may be returning to Los Angeles sooner, so it will not be necessary to go to the expense of sending him here. He can meet me in Los Angeles. Anyway, I will inform you of my program as it is fixed.

Tomorrow I start for Delhi. The new address there is ISKCON, G 12 Anand Niketan Extension, New Delhi 110023.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Please read the articles contributed by my godbrother Sri Dr. B.L. Kapur. How they are liked by our readers?

Letter to: Tamala Krsna

-

Vrindaban 31 October, 1973

73-10-31

Bombay

My Dear Tamala Krsna Goswami:

Please accept my blessings. This is to introduce you to Hari Goswami of the Radha Raman Mandir in Vrindaban. He is coming to Bombay and will meet you, so please receive him nicely. Later when our buildings are completed, he will join our movement and live with us.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Please give him one copy of Srimad-Bhagavatam.

November

Letter to: Acyutananda :

-

New Delhi 1 November, 1973

73-11-01

Hyderabad

My Dear Acyutananda Maharaja:

Please accept my blessings. Enclosed please find one letter addressed to me from one of our Bengali devotees, which I am forwarding to you for necessary action. Try to pacify him if he is offended. Everyone comes to us to offer voluntary service, so amongst ourselves there must be good behavior. One may not feel sorry. So the leaders must take precautions as far as possible.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Regarding your two questions addressed through Tamala Krsna, the reply to your question about Arjuna's relationship with Krsna, is that Arjuna is an eternal devotee, so on the higher platform the devotee is so intimately related that he forgets Krsna is the

Supreme Personality of Godhead. But, in the lower stage of devotional service Krsna is looked upon with awe and veneration. When Arjuna saw the virata murti of Krsna, actually he came down one step below his position. Therefore he asked for forgiveness from Krsna. So this is a teaching to the common man that we should not take Krsna immediately as intimately as the gopis, cowherds boys, and other advanced devotees treated Him. In the beginning we must treat the Lord with awe and veneration. Later one when we are perfectly on the spiritual platform, we treat Krsna more intimately, and therefore we forget the exalted position of Krsna. But, we never imitate the Brijbasis from the beginning as do the sahajiyas. In the beginning a devotee must follow strictly viddhi-marga or regulated principles. When one is on the swarupa siddha stage, the devotee can treat Krsna on an equal level or sometimes he becomes even higher than Krsna. Just like Mother Yasoda treated Krsna a being completely dependent upon her. So these stages are appreciated in many advanced stages of devotional life.

As far as the results of one's good karma is concerned, good karma returns in that he is surrendering to Krsna. One comes to the point of surrender when one has actually amassed the result of multi pious activities. This is stated in the Caitanya Caritamrta as quoted from the Srimad-Bhagavatam as follows:

ittham satam brahma-sukhanubhutya dasyam gatanam para-daivatena mayasritanam naradarakena sardham vijahruh krta punya-punjah [SB 10.12.11]

This was the statement of Srila Sukdeva Goswami when he saw Krsna carrying the cowherds boys on His shoulders. To be in such a position could only be the result of the performance of many, many pious activities. They were putting their legs on the Supreme Personality of Godhead and were forgetting who He is, and Krsna is taking the feet of His devotee on Himself. Krsna is so nice. The mayavadis can never understand this exchange of devotional activities.

I have been hearing about your successful preaching. Stick to this work allotted to you by Caitanya Mahaprabhu. Always pray to Caitanya Mahaprabhu for strength and go on with your preaching.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Satsvarupa :

-

New Delhi 2 November, 1973

73-11-02

Dallas

My Dear Satsvarupa das Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your GBC report for the period ending October 1, 1973 dated October 12, 1973. Yes, I have received your report dated September 25, 1973 and have replied it on October 4, 1973. With regard to Dallas Mohanananda has now come to Bombay, and because our Giriraja is returning to the U.S.A. on account of his health. Mohanananda is advised to act as acting president. If you have no objection, he may stay for at least three months. I hope that there will be no inconvenience and that Dayananda will be able to look after his affairs.

We have settled up the Bombay affairs and purchased the whole land at a cost of 17-18 lakhs, bribing so many claimants. It was a very hard knot. Now by the grace of Krsna the land is in our possession. We are the proprietors. Arrangements are being made to construct a gorgeous temple with the help of local patrons. The estimate of the Bombay temple is not less than 50 lakhs over and above the 18 lakhs we have already spent on this project.

I will especially draw your attention to articles written by Dr. O.B.L. Kapoor. He has many such philosophical articles, and he wants to get the book published by us. I shall be glad to have your opinion in consultation with Karandhara whether we can take up the publication of such philosophical books. Another gentleman whose name is Hari Goswami is a Sanskrit scholar, as well as knowing English. He is enthusiastic to join us. Please let me know if you can utilize him for our Dallas Gurukula institution. He is coming from a respectable brahmana family belonging to Radha Raman goswami house, but he is very much pleased with our activities and wants to join us wholeheartedly. In case you consider his service is valuable, then you have to make arrangement for his passage. These two points, namely Sri Hari Goswami going to Dallas and the publication of Dr. Kapoor's book by us may be consulted amongst yourself, Karandhara, and Bali Mardan, and you please let me know your considered opinions.

Here in Delhi arrangements are going on for holding a Hare Krishna festival, and they have secured a very nice house, for the Delhi center. If so required I may stay here at least for a month to organize this new center. You can reply to me at the above address.

What is the objection to starting a branch institution at New Vrindaban? There we have already got a vast tract of land, and the atmosphere is very calm and quiet, and they are developing. So instead of purchasing another land, why not use this land for the elder boys? Of course it will depend on your mature consideration amongst the GBC members near about.

So make Gurukula more solidified. Up to now it is going nicely. Keep the standard intact. People are appreciating, and they will do so more and more.

Yes, regarding the centers reporting to you, if you get the report then there is no necessity to visit. Occasionally you can see how they are doing.

Regarding the arrangements for meeting the scholars in Chicago, yes I am also anxious to see scholars. In the meantime our propaganda should be going on for drawing attention of the educational institutions to accept our books at least in the religious courses.

Regarding the rascal Bharati, yes, capture this rascal and defeat him in debating, and prove him as a rascal Number one.

Regarding the black lady in Cleveland, if she is actually serious about Krsna consciousness, give her a little freedom. Just behave with her a little gently, so she may be encouraged to spread Krsna consciousness amongst the blacks. Actually if she preaches the importance of this movement amongst the blacks, it will be more effective. This racial color distinction may continue, but when a devotee is actually advanced these things will disappear. Therefore we have to be a little tactful how to induce people to take to

Krsna consciousness seriously. That should be our main object. Encourage her to sell books. If black men read our books, it will be a great achievement. As your President Lincoln gave the blacks equal rights, let us cooperate with them.

Regarding St. Louis, Makhanlal is a good boy. He is a sincere devotee.

Jayadvaita Das is a very devoted boy. He tries to understand the philosophy very perfectly. Yes, editing "Back to Godhead" is one of your responsibilities. In the meantime you can train Hrdayananda das Goswami to edit. I think he is a fit man to assist you. Regarding "Back to Godhead" being the most important magazine in the world, therefore I am seeking to see Dr. Kapoor's article for getting attention.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Indira Gandhi

-

New Delhi 6 November, 1973

73-11-06

Srimati Indira Gandhi Prime Minister of India

Your Excellency Srimati Indira Gandhi Devi:

I thank you very much for kindly allowing an interview to my disciples Sriman Gurudasa Adhikari accompanied by his wife also, Srimati Yamuna devi. Perhaps your Excellency is aware of our Krsna consciousness movement all over the world. We are not only preaching the cult by chanting and dancing, but also by presenting in the English language the books of the bhakti cult, especially Bhagavad-gita and Srimad-Bhagavatam all over the world.

You will be pleased to know that our books are being well received in all parts of the world, and recently we have information from London that in two months time we have sold 30,000 copies of the Bhagavad-gita As It Is.

I am sending herewith one copy of my book Bhagavad-gita As It Is as my humble presentation. I hope at your convenient leisure time, you can have a glance over this book, at least the preliminary statement in the Foreword, Introduction, and Preface, which will convince you of the importance of the book.

We think that Bhagavad-gita As It Is without a wrong interpretation can solve all the problems of human society, namely social, political, religious, economic, philosophical, cultural, or from any angle of vision, because it is spoken by the Supreme Personality of Godhead. It is above all deficiency, namely mistake, illusion, cheating, and the imperfection of the senses.

So we in our humble way are trying to spread this cult of Bhagavad-gita all over the world, and my American and European disciples, two samples of them are meeting with you, are helping me in this connection. After all, Bhagavad-gita is the sublime cultural knowledge, and of course religion is included there, but it is not fanaticism or sentimental religion. It is based on pure science, philosophy, and logic.

I wish that our Indian government will be proud to take up this cultural movement very seriously, so that the whole world will be benefited, and India will be glorified. I hope Krsna will give you the proper sense to understand my humble presentation, and it will be a great pleasure to know you have relished this Bhagavad-gita As It Is without any unauthorized commentation.

Thanking you once more for giving us the opportunity to see you in this connection.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Karandhara:

-

New Delhi 7 November, 1973

73-11-07

Los Angeles

My Dear Karandhara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 25, 1973 and have noted the contents. So far yourself is concerned, whatever is done is done. Now go on with your duty and do it nicely. You are an intelligent devotee. You can understand.

Now one thing for Caitanya Mahaprabhu's Appearance Day, I want that there be published one volume of Caitanya Caritamrta. You have got the Ādi lila from Chapter Seven onwards. So at least one volume must be published of 400 pages, hardbound edition. Copies must be there in Mayapur for distribution on the appearance day. So please arrange for this.

Another thing is that now my program is fixed up for going to Nairobi on November 23, instant, and from there I will return to Los Angeles via Rome. I will stop there for two days for meeting with the Pope. So I may request you to send one ticket for Pradyumna (P. . Sherbow) Nairobi-Rome-Los Angeles.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. I have received the two bank slips for $298.20 and $200.00 Also enclosed is one letter to Tusta Krsna.

Letter to: Tusta Krsna :

-

New Delhi 7 November, 1973

73-11-07

Sunset Beach, Hawaii

My Dear Tusta Krsna Maharaja:

Please accept my blessings. I thank you very much for your telegram dated October 29 reading as follows:

”DEAR SRILA PRABHUPADA, PLEASE ACCEPT MY HEART AT YOUR FEET RECEIVED YOUR LETTER AND TELEGRAM TODAY TEMPLE WILL NOT BE SOLD ALL PAPERS TO BE SIGNED OVER TO YOU NEVER INTENDED TO CLAIM PROPERTY OR MONEY AS MY OWN DETAILED LETTER FOLLOWS PLEASE FORGIVE ANY CONFUSION OR ANXIETY MY BLUNDERS HAVE CAUSED YOU-YOUR SERVANT TUSTA” I am at present in New Delhi awaiting for our festival here, so your telegram has been redirected from Bombay. I am so much pleased to read it because I know that all of you, Siddha Svarupa Maharaja, Sudama Vipra Maharaja, and yourself, are all good souls, and so I also know that Gaurasundara is also of this same level, but I do not know why this disruption has taken place.

If there is any misunderstanding with the GBC men, that can be readjusted by mutual understanding. I wanted to see you all to mitigate this misunderstanding, but I was very busy in Bombay for the same Juhu land of Mr. Nair. Perhaps you remember that you introduced Mr. Nair to me. Now he is dead and gone, but he created so many obstacles. So I had to pay them so many lakhs of rupees black, but now the position is that it is purchased, but still there is a little discrepancy. I hope this will also be squared up without delay.

So kindly take my word and do not leave our society. If you cannot agree with the GBC, I can take up your matter personally and do the needful. I love you all very much, and if you go away and stay independently that will be a great shock for me. I want to meet you all together. Let me know where I shall go to meet you. Just now I have received the news that in Hawaii the tulsi plants are drying for want of watering. How has Govinda dasi left the tulsi plants which she nourished so lovingly? Please therefore all of you go to your respective positions and revive your devotional activities without any further delay, and if you cannot cope with the GBC men, which I suppose there must have been some disagreement, I shall deal with you directly. But, do not leave the Krsna consciousness movement, at any cost.

If possible kindly let me know where is Gaurasundara. On my behalf please request him to come back to the temple and save the tulsi plants. Ask Govinda dasi also on my behalf to do this without delay.

Kindly treat this letter as very urgent and do the needful. Awaiting your early reply.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Karandhara Das, ISKCON, Los Angeles, Madhudvisa Maharaja, ISKCON, Sydney ACBS/bs

Letter to: Tamala Krsna

-

New Delhi 7 November, 1973

73-11-07

Bombay

My Dear Tamala Krsna das Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1/11/73 and have noted the contents. So why Mrs. Nair has not given the tax certificate. What is the cause for delay? What answer does her lawyer give you?

Regarding the fencing, why depend on others? That there is delay means we cannot depend on Mr. Shetty to do the work. We have to do ourselves. He proposed he would sit down and supervise. If he does so, that’s nice. Otherwise we have to arrange for our own men to work.

Yes, we want to begin the temple construction immediately, so let them approve the plans. In the meantime finish the fencing, cleansing, and painting the residential quarters. If possible make the privy a little usable. It is not a practical idea of Mr. Birla to first collect half the money and then construct. People will pay as the construction goes on. If they are doubtful, then they can form a temple construction committee. and see that every pie is used for temple construction. At least Mr. Birla must give whatever he has promised for Vrindaban. Vrindaban needs money, but we can’t press him for Bombay. If he likes, he will give, but he is such a rich man he can pay for both.

I am glad to learn that you are preaching nicely. It is very important business. Unless our men understand thoroughly the philosophy, how will they be able to preach? After fencing, you can make one big electric light post to illuminate the temple ground. So you replace my Rs. 30,000/- personal deposit, and when you’ve done it, please let me know.

Regarding Mohanananda I have already written to Satsvarupa that Mohanananda may remain in Bombay for at least three months. I think you can keep him to assist you so you can go for collecting, and he can manage locally. Gradually he will also collect, but now India is foreign to him. But you should know that Krsna has sent him, so keep him nicely.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavan:

-

New Delhi 8 November, 1973

73-11-08

Paris

My Dear Bhagavan Das:

Please accept my blessings. I beg to inform you that I have received a very nice report from Hamsaduta of the Moscow activities, and I may request you in this regard to please immediately send Mandakini there for being married to Ananta Santi Das. Both of them will get good strength from it. So please do the needful.

I have not received any report from you of Paris affairs since coming to India, so please send me the report.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Hamsaduta, ISKCON, Heidelberg.

Letter to: Hamsaduta:

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New Delhi 8 November, 1973

73-11-08

Heidelberg, Germany

My Dear Hamsaduta Das:

Please accept my blessings. I beg to acknowledge receipt of your letter with enclosures dated October 26th, and have noted the contents with great pleasure. It is Krsna's mercy that you were able to take in a copy of Bhagavad-gita to Moscow. It is very encouraging that the boy without any association is maintaining the standard. This is due to his chanting 16 rounds and following the regulative principles. Now he should be in your charge, so you kindly guide him and keep him in our atmosphere and utilize him properly, but steadily and cautiously. Yes, you arrange for their marriage. I am writing both Bhagavan Das and Mandakini, the copies herewith enclosed. Their marriage will be very good, and both of them will get some strength. So guide them both as you think best. Yes, have our literature translated into Russian. Why not have our Bhagavad gita distributed underground there as they are doing the Bible? So you support him in any way, and write Mandakini to immediately go there. So far his engagement is concerned, it is not necessary that he join the Christian order. Better as you have suggested to preach amongst their friends and to gradually induce them to take interest.

I am also glad to note the work going on in East Germany. Try to impress upon them to make communism God-centered. God is the father of everyone, and we are all His sons. Everything is His property, and everyone has the right to enjoy it. Without being God-centered, Communism will fail. So we have got good potency to be the leaders of the world if we carefully push on this movement.

Regarding killing the demons, yes, Krsna has done it. "paritranaya sadhunam/ vinasaya ca duskrtam [Bg. 4.8]." But, for us to kill like that we first have to become first class Krsna devotees like Arjuna or Hanuman, then we can fight with the Ravanas and demons. But that requires good strength, and we are not in that position now. Caitanya Mahaprabhu did not kill the demons, but He converted them. So this should be our example.

I am glad to note the work of Cakravarti and Prthu at the Belgrade Book Fair. This is real progress. So from all the literatures you are distributing you spend this money for spreading Krsna consciousness in Poland, Czechoslovakia, Hungary, and East Germany, and prepare men. Put all of our books into the local languages.

It is good that you are maintaining stocks of our books for being distributed. Can you supply paper to India? If you can send paper from the Book Fund. We can print some books locally. If it is possible, then send paper samples to me. Here there is a scarcity of paper.

I am very glad to learn that you are composing Krsna Book, and also possibly TLC, so you bring the blueprint with you to Mayapur in March, 1974 for our Festival. The report of all the Sankirtana parties is very encouraging. So you are pushing Caitanya Mahaprabhu's movement very nicely throughout Central Europe. May Krsna bless you.

Yes, I want that you give me the facility to write my books, but I can attend some meetings of important people and elites. You have taken the right view of the importance of my books. Books will always remain. That was the view of my Guru Maharaja, and I also have taken it. Therefore I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will be maintained by the book sales, and if there are no more temples, then the books shall remain.

So far my coming to Moscow, yes I will come, but I may not be arrested. Still I shall go, and I shall speak on pure communism.

I hope this meets you and your good wife Himavati in best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jadurani

-

New Delhi 8 November, 1973

73-11-08

Brooklyn

My Dear Jadurani dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 19, 1973. Yes, why not get Devahuti to paint, she's a good painter. Now I want for Lord Caitanya's Appearance Day one book of Ādi lila published, 400 pages at least, hardbound, for being distributed at Mayapur. Regarding the enclosed photo, the Yamadutas are all right. Yes, it is all right to show the subtle body looking just like the gross body. Regarding Lord Caitanya's danda, it was broken for good. So after Puri, He never took danda. So for painting Him as sannyasa, it depends on the time as to whether He had danda or not. The eka danda is all right, as in the Sadbhujah picture I sent. Do not be concerned with how the Mayavadi sannyasi dandas are wrapped because we are not following them.

Kapiladeva was a young man, say 15 or 16 years. He appeared as a baby. Salagrama sila is a black stone ball, round, with eyes and nose painted with gopicandana with a golden crown on and placed on one small srngasana. Advaita Acarya was worshiping this way.

Regarding the arati ceremony of Svayambhuva Manu, better to have the men and women separate. That is the Vedic system. Not like in the West of co-education, because intermingling of men and women was not at all sanctioned. If he is performing arati, how can he sit in a throne or asana?

The young girls on the bank were worshiping Siva linga. It is made from earth collected from the Ganges bank. There was no deity of Durgadevi. These Siva lingas are placed right on the Ganga bank without any throne, wherever there is a suitable place.

So why don't you come to Mayapur for sometime, not only you but all others and stay for sometime and finish the paintings locally there.

So go on with your chanting of Hare Krsna. You have written "Jaya Vali Hari," but it is "bali hari yai?" meaning "I give you all credit, all glories."

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhakta dasa

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New Delhi October 11, 1973

73-11-10

San Diego

My Dear Bhakta dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 17, 1973 and have noted the contents. I thank you very much for your invitation for your Govardhana celebration. I would have come, but I received your letter late, but I hope anyway that you have enjoyed Govardhana-Puja. The photos are very nice, and Radharani looks very satisfied, as I see in the features of Her face in the photo. If She is pleased, then Krsna is pleased, and all living entities are pleased.

I thank you very much for installing Radha-Giridhari. From my childhood I was very much fond of Radha-Krsna, and now my good disciples are helping me to open so many Radha-Krsna temples all over the world. It gives me so much pleasure. Now introduce Ratha Yatra. That was my childhood activity. I want to see my disciples all over the world introduce two items, opening Radha-Krsna temples and Ratha-yatra festivals. Do this under the protection of Guru-Gauranga.

Please do everything cooperatively for [you] will be happy, your countrymen will be happy, and all living entities will be happy. If one waters the root, then all the branches, twigs, and leaves are automatically nourished. That is the philosophy of Krsna consciousness.

Yes, I may meet with the Pope when returning to USA from Africa.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Govinda

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New Delhi 11 November, 1973

73-11-11

Ookala, Hawaii

My Dear Govinda devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents carefully. I do not know why you have parted from the Deities. Who has told you to do this? If you are at all interested, you can return. Your service was there. Why did you leave, and now you are whimsically asking for service. You never asked me before leaving. How can I guide you? If you act whimsically, nobody can make you happy.

In Honolulu tulsi is drying, and you have left this service. You introduced tulsi, and they are drying for want of water. Gaurasundara said to live alone, but our policy is to live with devotees. Immediately return and live with devotees and take care of the Deities and tulsi. That is our main business. My Guru Maharaja condemned living alone in a lonely place. He wrote as follows:

dusta mana, tumi kisera Vaisnava pratisthara tare, nirjanera ghare, tavra hari-nama kevala kaitava

"O rascal mind, what kind of Vaisnava are you. In a lonely place your chanting of Hare Krishna is simply cheating"

And, Narottama Das Thakura says:

tandera carana sevi bhakta-sane vasa janame janame haya, ei abhilasa

"To serve the feet of the acaryas in association of the devotees is my desire birth after birth."

Why I have opened this Society. I was living with four children, and now I have 4,000. There is no good in living alone.

I hope this meets you in better health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mukunda:

-

New Delhi 11 November, 1973

73-11-11

Bhaktivedanta Manor

My Dear Mukunda Das:

Please accept my blessings. I beg to inform you that I am fixing my program for going to Nairobi from Bombay on November 23. From Nairobi I shall return to Los Angeles, so if you can arrange a meeting with the Pope then I can stop off there in Rome. So please inform His Holiness the Pope that I shall be returning to USA via Europe sometime after December 1, so if a meeting could be arranged at that time it would be very nice.

I am sending a copy of this letter to Dhananjaya in care of American Express, so you can consult with him and do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Dhananjaya Das, American Express, Plaza di Spagna 38 Rome, Italy

Letter to: Mukunda:

-

New Delhi 6 November, 1973

73-11-06

Bhaktivedanta Manor

My Dear Mukunda Das:

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 25, October 29, and the letter from Scandinavian Airlines. So it is a great credit that you have reduced the BBT bill, so make it nil and it will be greatest credit for London. London temple was always bad debtor to BBT, but by your management it is becoming a very good atmosphere. Syamasundara was here, but he has now gone to Hyderabad.

It is very good to hear that you are being assisted by Vaikunthanatha and Puranjana. Encourage them and keep good relations with them so things may go on nicely. This is management. Also Madhavananda and his wife are both very good workers and they will be very expert in dealing with the Indians. What about Jaya Hari? He was a very good book distributer. Try to engage him.

Another request I have to you is that there have now been two instances of when somebody does not agree you try to get them out by calling the police. This is never to be done. This is the mistaken policy of Shayamasundar, but do not follow this principle. With great difficulty we get a man. We have to reform them. Our business is to become sympathetic to fallen souls. So in future do not do it all. Everything should be done amicably.

Regarding the letter from the airlines, does it mean we are entitled to a refund or we can utilize the credit on their airlines?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vegavan:

-

New Delhi 9 November, 1973

73-11-09

My Dear Vegavan Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 24/10/73 and have noted the contents. It is very good to hear of your programs in the high schools. Please continue and increase this program there.

It is a nice name you have chosen for your son, Murali Dhara Das. I give all my blessings to your son. Please raise him as a Krsna conscious child and be happy to become parents of a nice Vaisnava.

I hope this meets you and your good wife in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dinesh Candra Sarkar:

-

New Delhi 9 November, 1973

73-11-09

My Dear Dinesh Candra Sarkar:

Please accept my blessings. I am in due receipt of your letter dated 21/10/73 in Bengali and have noted the contents with thanks. At present I am in Delhi. I left Bombay on the 1st after finishing the land dispute there and shall return to Bombay again on my way to Nairobi by the 23rd instant. Then I shall return back to USA via Rome and shall come back to India in the month of March during Lord Caitanya's Appearance Day.

For the time being I am keeping my health fairly well. Certainly I was sick when I left Calcutta for London, but I improved my health there. So after all, this is an old body. I am 78 years, and still by the grace of Krsna it is going on. So I am very much thankful for your enquiry about my health.

I am glad that sometimes you are going to the temple, and are staying to take prasadam. So when I shall return there we can talk more.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka :

-

New Delhi 12 November, 1973

73-11-12

Mayapur

My Dear Jayapataka Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 26, 1973 and have noted the contents. Your description of Sridhara Maharaja's birthday celebration is nice, and I thank you for presenting on my behalf a copy of Caitanya Caritamrta.

Regarding the Government's plans to construct a three crore tourist lodge, why not give the money to us, and we can construct? If this money is used for four such buildings as we have got plus a temple, this will satisfy the Government as well as our needs. You should try to get them to invest in our residence building construction. Tourists will come due to our canvassing. The Government can construct, and we can manage.

I am glad to hear that the doll making is improving, so please continue it.

All blessings of Krsna are unto you. You are such a sincere devotee of Krsna, that He must be pleased upon you.

I hope this finds you in best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Regarding land purchase give me your scheme and I shall consult Bali Mardan and Karandhara, or we can consider when they come to Mayapur next. ACBS

Letter to: Sons and Daughters of Atlanta

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New Delhi 14 November, 1973

73-11-14

Atlanta

My Dear Sons and Daughters of Atlanta:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 23, 1973 with the silk chaddar. It is very nice, and just suitable for me. Here it is getting a little cold, being the winter season, so I am wearing it. So I thank you all for giving me this gift, and I pray for your ever advancement in Krsna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Karandhara:

-

New Delhi 14 November, 1973

73-11-14

Los Angeles

My Dear Karandhara:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 28, 1973. Regarding the initiations I accept the following as my initiated disciples:

Hamsavatara. das-Howard
Ramacandra das-Ron
Amrtananda das-Fred
Jagannatha Puri das-Jesse
Sangita devi das-Susan
Jaya Gopi devi dasi-Jane
Atma Shakti devi-Wendy
Champak devi dasi-Chava
Jayagourangi devi-Joanne And, I accept the second initiation of the following devotees:
Devendranath das
Brahmarupa das
Ganedra das
Jitavrata das
Bhagavaccitta dasi
Nirakula devi
Tusti dasi
Dvijapriya dasi Enclosed please find four sacred threads duly chanted upon by me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Revatinandana

-

New Delhi 14 November, 1973

73-11-14

Edinburgh, Scotland

My Dear Revatinandana Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 27, 1973 and also the letter from Partha Das. I am glad that you are traveling and preaching. This is your main business. For a sannyasi the more he wanders and preachers, the more he becomes experienced. The people benefit, he benefits, and from a material point of view he'll profit. So constantly travel and distribute books as much as possible.

I have received report from New York today as follows: "we have just broken all ISKCON records for the number of books distributed. On October 27 we distributed 13,486 books in one day. On Nov. 3 we distributed 13,127 in one day along with 10,000 lugdo's." Now New York is heading the list.

Regarding the auto accident, just hold a condolence meeting for Raghava dasa brahmacari and pray for his soul to Krsna for giving him a good chance for advancement in Krsna consciousness. Certainly Krsna will give him a good place to take birth where he can again begin in Krsna consciousness activities. That is sure. But, we offer our condolences to a departed soul separated from a Vaisnava. Do you know that there must be prasadam distributed? After three days after the demise of a Vaisnava a function should be held for offering the departed soul and all others prasadam. This is the system.

Yes I have received reports of London that it is going on nicely. But one report is not satisfactory. That chandelier in the temple has been taken away by the supplier because Syamasundara. took it on credit and has not paid. I do not know if it is a fact but it is regretable.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sukadeva

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New Delhi 14 November, 1973

73-11-14

Seattle

My Dear Sukadeva dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 25, 1973 and have noted the contents. Regarding your going to other's meetings, yes, you can go to preach but do not pick a quarrel or have any violence. Try to attract the sincere devotees there.

Regarding the Gaudiya Math books being circulated there, who is distributing? Who is sending these books? The Gaudiya Math does not sell our books, why we should sell their books. Who has introduced these books? Let me know. These books should not at all be circulated in our Society. Bhakti Vilas Tirtha is very much antagonistic to our society and he has no clear conception of devotional service. He is contaminated. Anyway, who has introduced these books? You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have very good determination.

Yes, you submit reports to me at least once in a month. Yes, I can come to Seattle, why not?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sankara Pyne:

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New Delhi 15 November, 1973

73-11-15

My Dear Sankara Pyne:

Please accept my blessings. I beg to acknowledge receipt of your Bengali letter date 4/11/73. I am glad to learn that my books are being read in the Calcutta University and the National Library and others. Go on in this way distributing as far as possible.

You can still advance in krsna consciousness even in the office by chanting and giving some percentage to the mandir. Our philosophy is that all the fruits of our activity go to Krsna for His enjoyment. It does not matter what our position may be.

Soon I shall be leaving India, but I shall return in March for Caitanya Mahaprabhu's Appearance Day, and I shall see you then.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami.

Letter to: Bhagavan:

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Vrindaban 19 November, 1973

73-11-19

Paris

My Dear Bhagavan Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11/11/73 together with enclosures and I thank you very much for them. The book which you have sent is very excellent. The appearance is better than the English edition. I shall be glad to know how you are selling them in France. Increase the publication more and more as Hamsaduta is doing.

Here also the Hindi editions are coming by the endeavor of Ramananda dasa. They have also started in Gorakhpur a Bhaktivedanta Publication House. So let us conjointly publish in all languages. I am asking Brahmananda to publish also in Swahili in Africa. That will make our movement successful. Books are very important in pushing on any movement, especially Krsna consciousness.

The magazine is also very nice. The get-up, the printing, the types are all nice.

If I go to Rome, whether you can come? I may be going there in the first week of December from Nairobi.

These are tangible services that you are doing, recognized by my Guru Maharaja and Krsna. Brahmananda was saying that two years ago when he was in Paris they were collecting 40 francs on Sankirtana, now you are collecting 1500 dollars. So has the time changed, or is it because you are there? Krsna will surely bless you.

I saw your Deity room packed up when I was there, so I think its going on like that, surrounded by police cars. Anyway your temple is centrally located and in a good quarter, so certainly it will be successful. When I go to London next, I will certainly visit. The picture of Radha-Paris Isvara is very nice. Radharani's attitude is very nice. She is giving her blessings to everyone.

In the magazine the picture on page 11 of the arati is very nice. Krsna is looking also upon me. It is a nice pose. I am looking to Him, and He is looking to me. Kindly send me some copies.

Regarding Annada, her father will not agree, but I shall tell her privately. Regarding Mandakini, let it be clarified, then send her. Moscow is uncertain, and Paris is certain; so we should not sacrifice the certain for the uncertain.

Now print books. Don't use this money for any other purpose than publishing. Some percentage may be kept by you for getting your own house, either purchasing or constructing our own temple. If the present house is available, then purchase.

I am glad to hear about Geneva. It is a very important place to establish a center. Now in Bombay after much difficulty we have purchased the property spending about 18 lakhs, having to pay so many claimants, but now it is ours, although still there remains one item. Arrangements are being made for the temple construction is going on locally. Our Delhi festival is now finished, and it was nice. Now I am in Vrindaban staying in my house on our Raman Reti land. Wednesday the 21st I shall proceed to Bombay.

Regarding London, I think they are doing there. If you like, you can go and see. In Rome if Dhananjaya can organize a center, that will be very nice.

Enclosed is the statement duly signed by me regarding the translation rights of my books.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Minister in charge of Immigration

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Bhaktivedanta Manor 24 November, 1973

73-11-24

Minister in charge of Immigration, Naturalization Department, Government of Kenya, East Africa.

Dear Sir,

I beg to inform you that it was so arranged that on my way to America via Europe I was to stop at Nairobi on the occasion of holding a festival known as Hare Krsna Festival, and wide arrangement was made on this account and I was invited to attend the ceremony from India. As such, I arrived on the airport of Nairobi on the 23rd November, 1973. I had my regular visas, health certificate and all necessary things for entering, but after passing through the health examination department, as soon as I entered the arena, some of the officers of the immigration department immediately took out the passports of my men as well as that of myself, and they asked my men to wait. So I had to wait for two hours, namely from 6 a.m. to 8 a.m., but there was no definite decision by the immigration department, and whenever I sent my man to inquire, the man in charge simply replied "Please wait". Later on one gentleman came to inform my men that I was refused entrance in Nairobi from higher authorities. As such, he did not inform me what was the reason of my being refused to enter Nairobi, neither there was any written order from the department on me particularly to stop my entrance in Nairobi. Anyway, when I could understand there was no profit asking them the reason of my being refused, I immediately arranged for coming to London where also I have got two branches. Now from London, I wish to bring the matter for your consideration why I was refused entrance into your city without giving any written or verbal reason.

According to our Vedic civilization, even if one enemy comes at somebody's door, he should be received like a friend for the time being. The enmity should be forgotten, and even though the enemy guest is there, he should be treated so nicely that both of them for the time being forget that they are enemies. I was therefore surprised that I am a sannyasi, head of a group of cultural movement, namely the Hare Krsna Movement, and I was not allowed to enter without giving any reason for this purpose. I think I am not enemy of your country. I am preaching Krsna Consciousness, or God consciousness, all over the world, therefore I have opened a regular branch at Nairobi. My society is regularly registered in Nairobi as a cultural and religious society, and we have go our own house, and before this I had been in Nairobi twice and there was no objection. Last time, there was another Hare Krsna Festival. One of the ministers of your government, most probably the education minister, was invited, and he very much appreciated our activities.

Our principle is, preach God Consciousness all over the world. I think we believe rightly that for want of God consciousness, there is very much confusion all over the world, simply fighting between individual to individual, man to man, nation to nation. Nobody believes anyone. Any sober man will admit the present _ for unifying the whole human society without any consideration of bodily identification so that there may be peace and prosperity on the platform of spiritual identification. Perhaps you have heard the very good name of Bhagavad-gita. Our preaching is on the basis of Bhagavad-gita As It Is. In this Bhagavad-gita it is stated that God is the Supreme Being, and He is the proprietor of all planets and actually He is the enjoyer of all benefits. Anyone who will understand these three principles of life will be automatically peaceful. So, if every individual is peaceful, naturally there will be peace and prosperity in the community, society, and nation of all over the world. This is our principle. We are trying to broadcast this message on the authority of Vedic knowledge. Everywhere we are very much peaceful, trying to reform the character of the modern man. We teach our students to follow the following regulative principles, namely no illicit sex life, no meat eating, no intoxication, and no gambling. These are the negative principles, and the positive principle is to chant always the Holy Name of God. By the grace of the Supreme Personality of Godhead, we have become successful everywhere, in all parts of the world. We have no principle striction that one is Indian, one is America, one is African, or one is Hindu, one is Christian, one is Mohammedan. We invite everyone to understand the philosophy and reform the activities of life. This is our mission. I do not know why I was refused to enter into your country without giving me any proper explanation. I am therefore very much grieved by the treatment of your airport officials that they stopped me to enter into your city and make so many people disappointed for breaking usual procedure of the Movement, I wish, therefore, that you kindly let me know what is the reason that I was refused to enter without giving me proper notice, or to my men. Kindly reply me this letter at my Nairobi headquarters as written above, or as I am proceeding to Los Angeles, you can reply me this letter to my Los Angeles address as follows:

ISKCON
3764 Watseka Avenue
Los Angeles, California 90034
U.S.A.

Thanking you in anticipation for an early reply,

Yours very sincerely in the service of the Lord, A.C. Bhaktivedanta Swami,

Founder-Acarya of the

International Society for Krsna Consciousness,

Branches all over the world, numbering 108. ACBS/skdb cc: His Holiness Brahmananda Swami, Governing Board Commissioner, Africa.

Letter to: Kirtanananda

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Bhaktivedanta Manor 24 November, 1973

73-11-24

New Vrndaban

My dear Kirtanananda Maharaja,

Please accept my blessings. You may be pleased to know that on my way to U.S.A., Los Angeles via New York, I am now staying in London. I have just come yesterday 23rd November, 1973 from Nairobi. The fact is that I was to stay at Nairobi for at least one week, and there was very big arrangement for Hare Krsna festival. The wide circulation of advertisement was there, and it was expected some thousands of people will gather, but the immigration department by their confidential conspiracy did not allow me to enter into Nairobi. Therefore, from the Nairobi airport I immediately arranged to come to London, and last night at about half past eight London time I have come here at Bhaktivedanta Manor. I am feeling very much happy. Here everything is going on very nicely. It has given me much pleasure. Now when I go to New York I wish to meet both you and Hayagriva Prabhu, and if you so desire I can go from New York to your place for a few days. I have got important talks with you for development of our New Vrndavana project, so kindly get information from Bali Mardan Swami, and as seen as you hear that I am there, please come and see me with Hayagriva Prabhu. If you so desire, I shall go to New Vrndavana along with you. Hope this will meet you in good health. I offer my blessings to all the devotees there.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pda

Letter to: Damodara

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Letchmore Heath, England 25 November, 1973

73-11-25

My Dear Damodara Das Prabhu,

Please accept my blessings.

I am in due receipt of your letter dated Oct. 31, 1973, and I have acknowledge its contents carefully. I have also received the new copy in which you have enclosed; it is very nice.

I am always very much encouraged when senior devotees like yourself and Rupanuga Maharaja are tending to their Lordships. This gives me assurity that our high standard will continue. Thank you very much for this, I am sure that Krishna will give you all intelligence in how you can improve your service to Krishna.

Regarding the second initiation of Antardyana Dasi you may hold a fire yajna and play the Gayatri mantra tape for her to hear through the right ear.

Thank you very much for your kind words regarding my books. Yes, more and more persons as they are exposed to my Krishna Conscious literatures are appreciating their value, and your greatest manner of showing your appreciation is by your constant increase in distributing them everywhere.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cidananda

-

Bhaktivedanta Manor 25 November, 1973

73-11-25

My Dear Cidananda,

Please accept my blessings.

I am in due receipt of your letter and your kind words to me. Thank you very much.

I should be returning to Los Angeles the last week of November and I should be more than happy to see you there. Please always try to remember me by my teachings and we shall always be together. Just like I have written in the first publications of Srimad-Bhagavatam, "The spiritual Master lives forever by His divine instruction and the disciple lives with him.", because I have always served my Guru Maharaja and followed His teachings I am now even never separated from Him. Sometimes Maya may come and try to interfere but we must not falter, we must always follow the chalked out path layed down by the great acharya's and in the end you will see.

I hope this letter finds you healthy and in blissful serving mood.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/mda

Letter to: Umapati

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London 26 November, 1973

73-11-26

My Dear Umapati,

Please accept my blessings. I am in due receipt of your letter dated October 30, 1973 and I have noted its contents carefully.

As far as your grhastha community committee, I have no objection as it has the approval of Karandhara prabhu and he is there for you all to take advice from. One thing is though that we should not take such meetings and committees too seriously, as in the ultimate capacity our chanting is the only thing that will save us. However, if sometimes devotees should like to come together and chant Hare Krsna and discuss, just as we instituted our Istagosthi program, then this of course I have no objection to.

Please offer my blessings to my beloved disciples there, and please extend my well-wisher to your good wife. I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/mda

December

Letter to: Abhirama

-

Los Angeles 1 December, 1973

73-12-01

My Dear Abhirama,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 14, 1973. Regarding the initiations, I accept the following as my initiated disciples:

Richard Richman-Raghava das
Joel Peir-Caitanya Jivan das
Paul Baker-Sriman Pandit das
Carl Franzen-Sulochana das
Howard Wilfield-Narahari das
Neils Hertz-Vallabha Sen das
Barbara Drehl-Bhuvana Pavani dasi
Holly Franzen-Sulochana dasi
Patti Welfield-Bhagavat Sakti dasi
Maureen Hertz-Ragunandini dasi

So you take instruction from Rupanuga Maharaja on how to properly perform the yajna after he has chanted on their beads. Each disciple should go for collecting guru-daksine after the ceremony and the proceeds may be sent here c/o Karandhara.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/kda

Letter to: Bhakta Don

-

Los Angeles 1 December, 1973

73-12-01

My Dear Bhakta Don,

Please accept my blessings. I am in receipt of your recent letter undated. The topmost science is this Krsna Consciousness and that is a fact. The so-called modern science has become spoiled for lack of this perspective. Real science means to acquire perfect knowledge from the Parampara, not by so-called academic and empirical research. Such technique is bogus and will not help us in obtaining perfect knowledge.

Yes, you should use your scientific credentials to present this Krsna Conscious philosophy. Everything may be used in Krsna's service. It may not be possible to convince the rascal scientists of this Krsna Consciousness philosophy because after all, Krsna gives everyone free will and if it is their determination to remain atheistic how shall it be checked? Our principle aim is to challenge their nonsense proposition so that the layman and common people may be saved from this rascaldom. You study our books very carefully under the guidance of Amarendra Prabhu and preach our philosophy from Bhagavad-gita and Srimad-Bhagavatam in your scientific language.

Krsna Consciousness is perfect so it can be substantiated by all means of argument and logic. The main theme is that life has come from life and not generated from matter as they foolishly claim. You just prove this point and it will be a great victory.

The Spiritual Master is present wherever his sincere disciple is trying to serve his instructions. This is possible by the Mercy of Krsna. In your attempts to serve me and in all your sincere devotional sentiments I am with you as My Guru Maharaja is with me. Remember this always.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:kda

Letter to: Yasodanandana, Gurukrpa

-

Los Angeles 1 December, 1973

73-12-01

My Dear Yasodanandana and Gurukrpa Maharaja,

Please accept my blessings. I have two days ago arrived at our Los Angeles Center after going through London and New York.

I have been informed by Karandhara Prabhu that you both are presently traveling and collecting money for our Vrindaban Project. I am very glad to hear this. Just today we have received a letter from Guru das that the construction has stopped there due to lack of funds. Somehow or other we must complete this Vrindaban Temple so in this connection we require at least $10,000 per month from the U.S.A. for one year. Karandhara can manage $5,000 per month for the BBT and M-V Fund so I request that you both remain in America for 1 year further and collect and send a minimum of $5,000 per month to Guru das for the Vrindaban Temple.

I understand that you are both anxious to return to India for preaching but at this time our preaching must be to first complete the Temple construction. After that is finished up then you may certainly return to India. You are both my older disciples and Sannyasis so I am dependent on yourselves for helping me push on this Movement in this way.

Please send immediately $5,000 to Guru das. If you can send more, that is all the better but at least $5,000 per month must be sent by yourselves for the next 1 year. Please confirm that you agree to this proposal.

Pray to Krsna that our humble attempts to spread Krishna Consciousness may be successful and that we may always please the acaryas and Vaisnavas by our service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Jayananda

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Los Angeles 1 December, 1973

73-12-01

My Dear Jayananda,

Please accept my blessings. I am in receipt of your letter dated November 13, 1973. I was very happy to hear from you. I am always thinking of you and praying to Krsna for your advancement in Krishna Consciousness.

That you are engaged in street Sankirtana in San Francisco is fully approved by me. That you are feeling more and more enthusiasm by doing this is quite natural as Sankirtana is our life and soul. My Guru Maharaja used to say, ”One who has got life, he can preach.”

Yes, I remember the old days in San Francisco. Krsna has been so kind upon me to have sent so many sincere disciples to help me push on this Movement on behalf of my Guru Maharaja. You continue with your program there in San Francisco, always strictly keeping our principles and Krsna will bless you with greater and greater realization of the importance of this Movement. I am dependent upon you, my older disciples, to carry it on.

Please offer my blessings to your good wife, Trayi devi dasi, and thank her on my behalf for the three nice drawings of Krsna lila. Also, please thank Bhavatarini devi dasi for her drawing of Gopala Krsna. So far how she can serve me, the best service is to chant Hare Krsna always and spread it to every town and village.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Tamala Krsna

-

Los Angeles 1 December, 1973

73-12-01

Dear Tamala Krsna Goswami,

Please accept my blessings. After stopping in London and New York, we have now safely arrived in Los Angeles.

I am anxious to know if there has been any response from the Home Minister of India to the letter I wrote him while I was in New Delhi regarding the Indian Government assisting us in the development of our Juhu Beach Project. Our idea is to construct a hotel for

American and European tourists to come and learn about factual spiritual life. While they are coming, there will be foreign exchange and the Indian Government is very much in favor of this. In this way, if we can convince them to help us by granting permanent visas for 100 to 150 of our men it will be a solution to our visa problems. Also, why not solicit a loan from the Government for 2 crores for developing our Juhu Beach Tourist Hotel. We will repay them in foreign exchange. You can point out that we have already invested up to 20 lakhs in foreign exchange so our projects in India are advantageous to the Indian economic development. This is the key to Governmental support in India.

Emphasize these points in all dealings with the Government. Please let me hear from you the developments and current news of our India projects.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/kda c.c. Tejiyas das Adhikari

Letter to: Jagadisa

•

Los Angeles 3 December, 1973

73-12-03

ALL GLORIES TO SRI GURU AND GAURANGA!

My dear Jagadisa,

Please accept my blessings. I am in receipt of your letter dated November 29, 1973.

Thank you for the report of the progress of Temples in your Canadian Zone. Now that we have opened some Centers, they must be maintained and our work go on. Book and prasadam distribution, Sankirtana and Deity worship is our only business so these programs must remain energetic. Your number one duty is to see that they are continuously carried on with enthusiasm. One thing is that we shall not open any more Centers for the time being. We have so many programs which require manpower and resources so we now must consolidate our energy.

I hereby accept the following devotees as my initiated disciples and their names are enclosed:

Sylvan Lushley-Niskincana das Jocelyn Prabhu-Ghosh Thakura das Linda Ross-Malini dasi Linda Epstein-Rudrani dasi Moria Jones-Pratima dasi Mary Everall-Misrani dasi

Enclosed also find three sacred threads and six mantra sheets for the second initiates. Hold a yajna and afterwards they may hear the Gayatri mantra through the tape in the right ear. All the initiates should collect daksina and send it to Los Angeles c/o Karandhara.

I will consider coming to Toronto later on. For now, carry on as my representative there and be strong and always faithful in Guru and Krsna.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Karnamrta

•

Los Angeles 3 December, 1973

73-12-03

ALL GLORIES TO SRI GURU AND GAURANGA!

My dear Karnamrta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 30, 1973 along with the Vaisnava poem.

Your humble attitude is very much appreciated by me. Always chant Hare Krsna and as far as possible help me push on this movement by preaching this philosophy and distributing our books.

Yes, you may go to India and on your way you may stop in Los Angeles and visit me. I shall be very happy to see you.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Sri Govinda

•

Los Angeles 3 December, 1973

73-12-03

ALL GLORIES TO SRI GURU AND GAURANGA!

My dear Sri Govinda,

Please accept my blessings. Enclosed find the names of the devotees you have recommended for initiation which I hereby accept as my duly initiated disciples:

Bryan Davis-Basu-Ghosh das
Paul Wax-Pandrika das
Andy Frenkel-Sankirtana das
Puspu Singh-Yasoda devi dasi
Pat Langlois-Subhadra dasi
Edie Manischewitz-Virmila dasi

Also, find one sacred thread and two mantra sheets for the second initiates. Hold a fire yajna and afterwards the second initiates may listen to the Gayatri mantra tape through the right ear.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Tejiyas

-

Los Angeles 3 December, 1973

73-12-03

My Dear Tejiyas das,

Please accept my blessings. I have five days ago safely arrived here in Los Angeles by the Grace of Krsna.

Since leaving India, I have not heard from you. Guru das has written that the work has stopped in Vrndaban for want of finances. What is the position of your collections in New Delhi? I am arranging to collect and send money from here for the Vrindaban project and I also want you to concentrate on collecting there. We want to finish this project as soon as possible so that we will have our Center firmly fixed up in Vrindaban. Kindly report to me the progress in this connection.

Regarding Mr. Aggarwal's offer to print our abridged Bhagavad-gita As It Is: whether or not he is still serious for this proposal and have quotations for the production been taken? The price should not exceed Rs. 2 per book. The size may be reduced a little to meet this budget if necessary. We want to sell for Rs. 3 at most. This edition is especially meant for the student class. We can print and distribute in India but cannot export them. It will be better not to sell them through bookstores but rather direct to the consumer. The stock should be kept in our custody at our own warehouse.

How things are going on at our Delhi Center? There is a good opportunity for cultural discussion to be held there, especially amongst the foreigners, so try to arrange some programs.

There must be feasting also, if not weekly then at least occasionally. All our life members and patrons should be invited. For example Mr. Bridge Mohan Chandiwalla who recently donated Rs. 5,000 is very favorable so we must endeavor to keep his sympathy and support.

You may inquire from Mr. Kilnani, who was previously a commissioner in Germany, what is the procedure for bringing one automobile into India. Recently he has imported his Mercedes Benz so we also have an auto we want to take to India. How to go about it?

Kindly reply soon bearing all news.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/Kda

Letter to: Jose Serratos

-

Los Angeles 4 December, 1973

73-12-04

My Dear Jose Serratos,

Please accept my blessings. Yes we require all of our books to be translated into Spanish. In this connection please contact our Haihaya Prabhu at our Mexico City branch or Citsukhananda Prabhu at our Caracas branch as they are managing Spanish translating.

Hare Krsna. I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Madhudvisa

-

Los Angeles 5 December, 1973

73-12-05

My Dear Madhudvisa Maharaja,

Please accept my blessings. I have arrived safely in Los Angeles by Krsna's Grace and everything here is going nicely.

Now, as you know, we require some men for India. Karandhara informs me that you have declined to send any. Our programs there are important and there is a great need. We have not captured many first class men there so we must import. I am requesting therefore that you send at least one or two first class men from your zone. Men from Australia do not require visas so they may go directly. Kindly make arrangements for this.

My program is to visit some of our U.S.A. branches for some time, keeping Los Angeles as my home base and then to return to India by Lord Caitanya's Appearance Day.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

-

Los Angeles 5 December, 1973

73-12-05

My Dear Bhagavan Prabhu,

Please accept my blessings. I have arrived safely in Los Angeles by Krsna's Grace and everything here is going nicely.

Now, as you know, we require some men for India. Karandhara informs me that you have declined to send any. Our programs there are important and there is a great need. We have not captured very many first class men there so we must import. I am requesting therefore that you send at least one or two first class men from your zone. They should apply for 1 year entry visas. They should not go on tourist visas. Kindly make arrangement for this.

My program is to visit some of our U.S.A. branches for some time, keeping Los Angeles as my home base and then to return to India by Lord Caitanya's Appearance Day.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Sukadeva 6

•

5 December, 1973

My dear Sukadeva,

Please accept my blessings. I am in receipt of your letter dated December 4, 1973. Thank you very much for increasing the book distribtuion in Seattle. My Guru Maharaja was most pleased to see books distributed so continue to increase it more and more.

Yes, your debating program is approved by me. If we study the Bhagavad-gita thoroughly we can defeat all philosophies.

Yes, I can come to Seattle. I am going to Mexico City and Chicago to return to Los Angeles around December 24th. So after that we shall consider coming there.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:kda

Letter to: Hamsaduta

•

Los Angeles 5 December, 1973

73-12-05

My Dear Hamsaduta,

Please accept my blessings. I have arrived safely in Los Angeles by Krsna's Grace and everything here is going nicely.

Now, as you know, we require some men for India. Karandhara informs me that you have declined to send any. Our programs there are important and there is a great need. We have not captured very many first class men there so we must import. I am requesting therefore that you send at least one or two first class men from your zone. They should apply for 1 year entry visas. They should not go on tourist visas. Kindly make arrangement for this.

My program is to visit some of our U.S.A. branches for some time, keeping Los Angeles as my home base and then to return to India by Lord Caitanya's Appearance Day.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Mukunda

•

Los Angeles 5 December, 1973

73-12-05

My Dear Mukunda,

Please accept my blessings. I have arrived safely in Los Angeles by Krsna's Grace and everything here is going nicely.

Now, as you know, we require some men for India. Our programs there are import and there is a great need. We have not captured very many first class men there so we must import. I am requesting therefore that you send at least one or two first class men from your zone. Men from Great Britain do not require visas so they may go directly. Kindly make arrangements for this.

My program is to visit some of our U.S.A. branches for some time, keeping Los Angeles as my home base and then to return to India by Lord Caitanya's Appearance Day.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda N.B. What about my visas and bank references?

Letter to: Tamala Krsna

•

Los Angeles 5 December, 1973

73-12-05

My Dear Tamala Krsna Goswami,

Please accept my blessings. I am in receipt of your letters dated November 29th and 30th. Regarding the refusal of my entrance into Nairobi, no reason has yet been disclosed for the denial. I have written one letter, a copy of which is enclosed herewith, but there has been no reply. You may get the letter published in India. After proceeding to London I heard from Brahmananda Maharaja that on account of the denial of entry a commotion was caused amongst the people so the President of Kenya verbally said he was issuing a letter with permission for myself to enter. I waited in London but it did not come so I proceeded on to Los Angeles. The idea is to curtail the Indian influence in Kenya, either political or religious. That I can understand. Brahmananda Maharaja was allowed but not myself or my secretary. It was a great trouble for me. From Bombay to Nairobi took nine hours, then six hours waiting in the airport and then 9 hours to London. It was a great strain. I rested for three days in London.

Regarding our Bombay project: somehow or other the foundation should be dug immediately. Yasomatinandana Prabhu, who has a degree in structural engineering, is here and I have requested him to go to India with Giriraja who is recovering. They will come as soon as possible.

Regarding visas for our American devotees coming to India, I have made arrangements with the Consulate General of India in New York to grant six month student visas, renewable in India, for all our men. The premise is that we want our men to come to India to learn the Sanskrit language so that we can study the Vedic literature. So you must arrange for a teacher to coach these boys in Sanskrit. It will be very nice, they can learn Sanskrit and at the same time allowed visas. The Consulate General was very kind to meet and help us in this way. Also, I met with the High Commissioner of India in London and requested him in the same way. If our schooling is established we will get rid of this visa problem.

Regading the Government loan for our tourist hotel, we have already invested twenty lakhs so they may loan us at least 1 crore. Do it carefully. If we construct a very attractive hotel many tourists will come just like the Holiday Inn.

So far as the arrangement with Australia for trading books for ghee, go ahead and do it with my permission. Karandhara has agreed.

If you think there is a good opportunity for getting surplus food grains from the U.S.A. then you may come here for sometime to work on this scheme after Giriraja and Mohanananda have returned to Bombay.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Locanananda

•

December 6, 1973

LT731206D1

My dear Locanananda,

Please accept my blessings. I am in receipt of your letter dated December 2, 1973. From the Vedic point of view a man can have more than one wife provided he can maintain each of them very nicely. The practical example is our Lord Krsna. He had 16,108 wives but for each wife he maintained a palace with servants and everything. We do not encourage more than one wife, but provided the man is highly responsible and conscientious and the woman agrees then we have no objection.

The thing is how you will maintain two wives? You cannot give up one and take another. We cannot be responsible. You will have to manage everything and if there is any legal implication then we cannot be responsible. The Temple cannot pay for you to have two wives so it must be arranged for outside.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Sriman Locanananda das Iskcon 4 rue Le Sueur Paris, France 75016

Letter to: Gunagrahi

•

Los Angeles 6 December, 1973

73-12-06

My Dear Gunagrahi,

Please accept my blessings. I am in receipt of your letter dated December 2, 1973. I hereby accept on your recommendation, Hasyakari Prabhu and his wife Nari devi dasi as my second initiated disciples. Enclosed find one thread duly chanted on by me and two gayatri sheets. You may take instruction from Rupanuga Maharaja on the proper performance of a yajna and the mantra may be heard through the right ear from the cassette tape recording.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Gurudasa

•

Los Angeles 6 December, 1973

73-12-06

My Dear Guru das,

Please accept my blessings. I have just received a note from the Punjab National Bank, a copy of which is enclosed. The thing is I sent Rs. 676 to my account in Vrindaban at the Punjab National Bank. They have acknowledged receipt but they say my account is closed. Now, last year when I was in India I closed one account and opened another with a deposit of Rs. 2,000. So why do they say my account is closed? My account book is not with me so I cannot give you the details but you kindly inquire there what is the position.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Kirtida Kanyaka

-

Los Angeles 6 December, 1973

73-12-06

My Dear Kirtida Kanyaka,

Please accept my blessings. Thank you very much for the Tulasi leaves offered to Lord Caitanya's lotus feet. If one is fortunate enough to receive such holy prasadam then all sinful reactions are immediately purified within the heart and pure devotional service is very easily obtained.

I understand that you are especially devoted to the care of Tulasi devi. Formerly our Govinda dasi introduced this Tulasi worship to our Society and I was very much pleased to see it. Now she has temporarily gone away so you must take charge of caring for Tulasi devi in Hawaii. The more you devote yourself to her service, the more you will understand and relish Krsna Consciousness.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Madhudvisa

-

Los Angeles 8 December, 1973

73-12-08

My Dear Madhudvisa Maharaja,

Please accept my blessings. I am in receipt of the painting you have sent. This is not a good style of painting. It is an artistic style for sense gratification only. I cannot encourage this style-it should be stopped immediately. Paintings should be like the Deities, formal and worshipful. This type of painting is sentimental and not authorized. Paintings should be as our artists in New York are doing. Do not introduce any new styles.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: The picture is good from artistic point but we want to worship the Lord.

Letter to Mahajan 3

-

Los Angeles 8 December, 1973

My dear Mahajan, Sharanagata devi and Bhaktim Hera,

Please accept my blessings. I am in due receipt of your note and offering of December 3, 1973 and on behalf of my Guru Maharaj I humbly accept it. I am happy to have you as my second initiated disciples and I request that you take this responsibility very seriously and carry on with this Krsna consciousness Movement. Always be strong in our principles and faithful in Krsna and Guru and success is guaranteed.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS: kda

Letter to: Trai

-

Los Angeles 8 December, 1973

73-12-08

My Dear Trai das,

Please accept my blessings. I am in receipt of your letter dated December 2, 1973. Thank you very much for pushing on our book distribution program so enthusiastically. Kindly offer all the devotees there my deepest gratitude for their wonderful service in this connection. I understand from Karandhara that you are one of the most staunch supporters and workers for distributing our books and I assure you that it is the highest service to my Guru Maharaja. Thank you very much.

I hereby accept the devotees you have recommended as my duly initiated disciples and their names are as follows:

Edward S.Basu Gopala das DonaldNarindra das ErnestNityasiddha das GaryKrsnarcana das MichaelBhudhara das Rita A.Govinda-vallabha dasi

Rupanuga Maharaja may chant their beads. Take good care of them all and always be an example for them to follow in Krsna Consciousness.

I hope this meets you well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Kadamba

-

Los Angeles 8 December, 1973

73-12-08

My Dear Kadamba dasi,

Please accept my blessings. I am in receipt of your note and gift of one ring. Just now I am wearing it. Because you have sincerely offered, I must accept on behalf of my Guru Maharaja although I am not worthy.

I have met your son. His lovely features are very nice and he appears to be a first class brahmacari. Always be an example to him by being steadfast in Krsna Consciousness and your motherhood will be perfected.

Hare Krsna. I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Gurudasa

-

Los Angeles 11 December, 1973

73-12-11

Vrindaban

My dear Guru das,

Please accept my blessings. I am in receipt of your letter dated December 3, 1973. You report that although construction has temporarily stopped the expenditure is still Rs. 100 per day. I do not think four masons require so much. Please explain what is the Rs. 100 per day expenditure.

Tamala Krsna Goswami has reported that he recently sent you Rs. 25,000 for our Vrindaban project. We are presently making arrangements for a special transfer of funds to India through the U.S.A. State Department. So if possible carry on with the Rs. 25,000 until that can be completed.

There is no need for you to come to the U.S.A. Stay there and work on.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda N.B. I have written two letters one to Dr. Kapoor and the other Hari Goswami for starting an adult school for learning Hindi & Sanskrit. Please see them in this connection. We want this school in Vrindaban.

Letter to: Mahendra

-

Los Angeles 11 December, 1973

73-12-11

Pittsburgh

My dear Mahendra,

Please accept my blessings. I am in receipt of your letter dated December 8, 1973. You should not install the Deities until you have a complete program to see that regulated worship may go on nicely. Until then, simply worship Guru and Gauranga in pictures.

I hereby accept Brahma das and Sukhada dasi for second initiation. Enclosed find one thread and two gayatri mantra sheets. Take instruction from Rupanuga Maharaja on how to properly hold the fire sacrifice and have the initiates listen to the gayatri cassette tape through the right ear.

I also accept Peggy McArdle for first initiation and her spiritual name is Vidambha dasi. Rupanuga Maharaja may chant on her beads.

Thank you for your sincere service and offer my blessings to all the Prabhus there. Always maintain our simple standards and be enthusiastic and serious in pushing on this movement.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Makhanlal

-

Los Angeles 11 December, 1973

73-12-11

My Dear Makhanlal,

Please accept my blessings. I am in receipt of your letter dated December 4, 1973. Regarding the $100.00 check, send a copy of the cancelled check, both sides, to Karandhara for examination.

I accept the following devotees as my duly initiated disciples:

Chuck-Caturatma das

Allen-Anirdesya-vapu das

Robert-Pranada das

Dean-Prana das

Joanne-Keli-Cancala dasi

Nancy-Vidamba dasi

I am returning their beads by separate post. See always to their welfare in Krsna Consciousness.

The conch shell is place on the altar and used for blowing. It is pleasing to the Deity and a bona fide item of worship. Never mind all the rumors you have heard.

Yes, if you are able to acquire some farm land and produce grains that will be nice. Especially we want to export grains to India. Do not, however, change or disrupt the existing Temple program. The economic situation is always precarious but we are dependent on Krsna only.

Thank you very much for your endeavors in book distribution and please offer your good wife my blessings for her service in this connection. Our preaching work will be measured by the quantity of books we distribute so continue ever-increasingly.

Take care that devotees do not become sick. They should always be properly clothed and fed.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Beharilal

-

Los Angeles 13 December, 1973

73-12-13

My dear Beharilal,

Please accept my blessings. I am in receipt of your letter dated November 8, 1973 just now received by me as it was redirected from India.

I have not received any reply from Tusta Krsna Swami to my letters. I do not know why he has left New Zealand. In Hawaii a great wrong doing has been done by Gaurasundara and Siddha-svarupa. They sold the temple and went away with all the money without taking any permission from me. It is a fall down on their parts. They have done the wrong thing. You should not go to Hawaii to join them. Stay in New Zealand and work cooperatively with Madhudvisa Swami. The ”communal form of Krsna Consciousness” which you mention is not approved by me. It is all concoction. My Guru Maharaja condemned this practice. We must stay together and vigorously preach the Krsna Consciousness philosophy to the world. That is the real spirit of Lord Caitanya’s Movement. Do not fall victim to this sentimental idea of peaceful life in seclusion. That is not our dharma. I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Amogha

-

Los Angeles 13 December, 1973

73-12-13

Melbourne

My dear Amogha,

Please accept my blessings. I am in receipt of your letter dated November 30, 1973. Thank you for understanding this Krsna Consciousness philosophy more and more. Now that you have a little taste, kindly keep it as the most valuable asset of life.

Take care of the devotees under your charge by maintaining our standards and always setting the proper example. Krsna will certainly give you all guidance. Please offer my grateful blessings to all the devotees there.

Go on with our devotional practices and preach this Krsna Consciousness very boldly and enthusiastically to whomever you meet.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Balabhadra

-

Los Angeles 13 December, 1973

73-12-13

Hawaii

My dear Balabhadra Prabhu,

Please accept my blessings. I understand from Sudama Goswami that Gaurasundara has handed over to you some portion of the proceeds from the sale of the Temple there. I do not know why he has sold the Temple without my permission. He had no right to do such a thing. I request that you kindly send whatever money he has given you directly to me in Los Angeles by registered post. The old Temple BBT and Spiritual Sky debts may be cleared with it first and the rest should be sent directly to myself. We require huge sums of money for our Temple projects in Vrindaban and Mayapur so we have good use for it.

Gaurasundara and Siddha-svarupa have almost fallen down. Do not join them. Stay in the association of our Temple and work according to established programs as I have already directed.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:Kda c.c. Sudama Goswami

Letter to: Govinda

-

Los Angeles 13 December, 1973

73-12-13

My Dear Govinda dasi,

Please accept my blessings. Sudama Goswami has relayed to me the news of his conversation with you recently. We require just now huge sums of money for our projects in India so I request that you send the check for $20,000.00 to me in Los Angeles by registered post.

Furthermore, please come here to Los Angeles or return to the Temple in Hawaii. Karandhara and Sudama goswami are prepared to help you in every way. Your husband has gone away so what can be done. But you should return to our Temple and again take up devotional service as I have designed and directed at our Centers.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: All Centers

•

Los Angeles 13 December, 1973

73-12-13

ALL GLORIES TO SRI GURU AND GAURANGA!

MEMO TO ALL CENTERS

Dear Prabhus,

Please accept my most humble obeisances at your lotus feet. Today we received a newsletter from Syamasundara. Prabhu regarding gems and I assume every Center received the same letter. I discussed the contents with Srila Prabhupada and His Divine Grace instructed me to immediately issue the following letter.

First of all, Srila Prabhupada never sanctioned or encouraged this program of buying or selling jewels. Furthermore, Srila Prabhupada does not want us to purchase jewels and gems for decorating the Deities in our own Temples. Expensive gems and jewelry will only attract thieves and rogues. It was because of the jewels in Indian Temples that the Mohammedans invaded India, destroying the Deities and Temples and plundering the jewels. In previous ages, when people were honest and pious kings maintained law and order, then the Deities and Temples were decorated with costly jewels but in this age it is not advised. Srila Prabhupada said, ”Bhakti does not depend on seeing the Deity with jewelry-it is a different matter. We worship the Deity by strictly observing the rules and regulations of Deity worship-not by decorating with jewelry. Jewels will not attract anyone except thieves and rogues. People will be attracted by our preaching. I don’t advise the Temples to purchase jewelry. Do not expose the Deity to this danger. I am not in favor of this.” Furthermore, ”purchasing jewels means increased anxiety only. It is not the days for this practice. I do not advise buying or selling jewelry.”

In addition to thieves and rogues, there is risk that even our own men may fall victim to stealing. We have the examples of Kausika and Mahadeva, both devotees who stole from Temples. Prabhupada said, ”Our men are coming from outside with so many bad habits and the stealing mentality is there. We are trying to reform, but if the opportunity is there, the mentality may come forward and they may fall down. We will loose our money, our prestige and out students. Why expose them in that way? No jewelry! It is not the time for that.”

In summary, purchasing jewelry for the Deities is unnecessary, dangerous and unauthorized. Prabhupada said to ”write elaborately to all Centers on this point. Try to understand the principle.”

We improve on Deity worship by regulated puja, purified chanting and bold and enthusiastic preaching work. Those are the real ornaments with which to decorate the Lord.

Haribol Prabhus.

Your unworthy servant,

Karandhara das Adhikari /kdd APPROVED: ACBS His Divine Grace A.C. Bhaktivedanta Swami

Letter to: Mukunda

•

Los Angeles 13 December, 1973

73-12-13

London

My dear Mukunda das,

Please accept my blessings. I am in receipt of your letter dated December 6, 1973. Regarding the type of paper for India, we want the same type as we have already used for Srimad-Bhagavatam and Krsna Book. Karandhara has advised me that Dai Nippon purchases most of their paper in Sweden so you may check there. The size will depend on the presses used in India so you may contact Tamala Krsna Goswami in Bombay about this.

A letter has just been received here from Syamasundara. about selling jewels. I do not approve of our Temples purchasing jewels. I have instructed Karandhara to issue a newsletter to all our Centers to this effect. It is not a good program.

Kindly keep me informed of all developments there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Tamala Krsna

-

Los Angeles 13 December, 1973

73-12-13

Bombay

My dear Tamala Krsna Goswami,

Please accept my blessings. I am in receipt of your letters dated December 6th and 7th and have carefully noted the contents.

I have already advised Guru das to remain in Vrindaban. There is no need for him to come to the U.S.A. at this time.

Regarding our Bombay project: I am sending Yasomatinandana das there. He is a qualified engineer and he may deal with Mr. Shah and others. That will relieve you from this work. He is very competent and intelligent. He will return with Giriraja. He is our man and if he requires, he can take help from Mr. Shah. We should keep them all as friends. This is a very important point. Let our men and Mr. Shah do the needful-we don't require to hire any outside engineers. Regarding Mrs. Thirani, try to please her. She is the grand-daughter of Mr. Birla and the sister of Ashok Birla. She is a very important lady.

Regarding the printing press for India: the press at ISKCON Press is too old and not practical to send to India. We are ready to manage a Press in India, but where is the money? We require new offset printing equipment. If we print in India we can get a much cheaper rate. Now, also there is a world-wide paper shortage but I have asked Mukunda in London to investigate exporting paper to India. I am in favor of this scheme but whether or not Mr. Gupta and others will support it and will the government allow?

The news of the preaching work in New Delhi is very nice-continue with it. There are many intelligent men in that quarter, mostly European. So far as the Russian correspondent, try to convince him about our philosophy. We want to unit the world on the platform of Krsna Consciousness under one state, one government, one religion and one scripture. It will be successful if we work cautiously and maintain our standards.

Just now I was reading Krsna Book. It is very interesting and entertaining and written so even a child can follow. In our childhood days we were reading one book, "Folk Tales of Bengal". It was very widely read, especially by children. So why not introduce the Krsna book for the same purpose? You may get some sanction from the Minister of Education. It is a very nice book for student study-they will get our cultural idea and learn to read English.

Yes, I approve of the Life Member Committee. for the Temple construction in Hyderabad. You may do the same in Bombay also.

Yes, the pandal program in Hyderabad may be cancelled at this time. It is not timely at this point.

Concerning our Vrindaban project, along with the residential quarters, the remaining work on my quarters must be finished up immediately for my residence.

Now your most important business is to finish with Mrs. Nair all matters, especially the income tax certificate and to get sanction from the Municipality for all our plans. See to these matters above all else.

Thank you for appreciating this Krsna Consciousness more and more. Carry on faithfully with Krsna, work with greater and greater enthusiasm and be blessed.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Bhutatma

-

Los Angeles 15 December, 1973

My dear Bhutatma,

Please accept my blessings. I am in receipt of your letter sated December 11, 1973. I hereby accept the following devotees for first and second initiation as recommended by you:

John - Vatsara dasa

Elena - Kalakantha dasi

Peter - Vatsala dasa

Deborah - Sasikala dasi

Paul - Vatsi das

Cheryl - Kandarpa-sundari dasi

Naomi - Kamalalita dasi

Enclosed find three sacred threads and three gayatri mantras for the second initiates. Hold a fire yajna, after which they may listen to the mantra once through the right ear from from the cassette tape I have have made.

You may send the beads of the first initiates to Kirtanananda Maharaj and send it to me in Los Angeles.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/Kda ISKCON San Francisco Enclosures - 6

Letter to: Madhudvisa

-

Los Angeles 15 December, 1973

73-12-15

My dear Madhudvisa Maharaja,

Please accept my blessings. I am in receipt of your letter dated December 11, 1973. Thank you for the comprehensive report of our Australian theater of ISKCON. I am glad that things are going nicely and that you have settled up the New Zealand affair. Depend on Krsna and He will give you good intelligence. I am pleased that you are managing things so nicely.

I have seen pictures of the house you are trying for and it is very gorgeous. If you can purchase it, that will be a great credit for you. Krsna will recognize your service and it will be a great push forward for our movement. I pray to Krsna that you may become successful in this attempt.

I have not heard from Tusta Krsna or Siddha-Svarupa Goswamis nor do I know anything of their plans to return to New Zealand. Try to convince them to return to our Society and work cooperatively. That they have gone away is not good thing and it is a deviation from our line of parampara. Rather, avoiding faultfinding and anarchy, they should keep our standards and work maturely and not cause factions and splitting. I am not at all pleased at what they have done, but if they return let us forget what has happened and go forward. As Sannyasins they may preach and you may manage affairs. That will be very nice. We have got so much vital spiritual knowledge to distribute to the public and they are in desperate need of it. The whole world is going to hell and everyone is suffering. In light of this, how can we argue amongst one another and neglect our responsibility for reclaiming these fallen souls for going Back to Home, Back to Godhead.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kurusrestha

-

Los Angeles 15 December, 1973

73-12-15

Denver

My dear Kurusrestha,

Please accept my blessings. I am in receipt of your letter dated December 7, 1973 along with the wonderful photos of Denver Temple. Thank you very much. I am very pleased. Carry on as you are doing. When I return to the U.S. next summer I will certainly consider visiting there.

I hereby accept the devotees as you have recommended for initiation and their names are as follows:

Emil-Svavasa dasa

Mike-Vyapi dasa

Joe-Naikatma dasa

Wally-Naikarmakrt das

You may send their beads of Kirtanananda Maharaja for chanting upon.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Mukunda, Madhavananda

-

Los Angeles 15 December, 1973

73-12-15

London

My dear Mukunda and Madhavananda,

Please accept my blessings. Enclosed find one letter I just received from Jaya Laksmana das. We want to utilize our land there for raising flowers, vegetables and grains if possible. Jaya Laksmana’s suggestions are welcome so please give him all encouragement and facility. Work together cooperatively and develop things nicely there.

Hare Krsna. I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda c.c. Jaya Laksmana das

Letter to: Nityananda

-

Los Angeles 15 December, 1973

73-12-15

New Orleans

My dear Nityananda,

Please accept my blessings. I am in receipt of your letter dated December 11, 1973. Yes, I received the photo album and it was very nice. Thank you very much.

I hereby accept the two devotees you recommended for second initiation and enclosed find two sacred threads and two gayatri mantras.

Take instruction from Satsvarupa Goswami on how to properly perform the fire yajna after which the initiates may listen once to the mantra in the right ear from the cassette tape I have made.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Govardhan

-

LOS ANGELES December 15, 1973

LT731215F1

My dear Govardhan,

Please accept my blessings. I hereby accept the devotees you have recommended for first and second initiation. Enclosed are three threads and six gayatri sheets for the second initiates. Hold a fire yajna, after which they may listen to the mantra once through the right ear from the cassette tape I have made.

The spiritual names of the first initiates are as follows:

Patrick - Khandaparasu dasa
Donale - Daruna dasa
Don Pearson - Dravinaprada dasa
Chuck - Caturbhava dasa
Judy - Rangavati dasi

All the devotees should collect Guru-daksina and send it to Karandhar in Los Angeles.

I hope this meets you well.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
ACBS: Kda
Iskcon
Detroit
Enclosures - 9
Letter to: All Centers

-

Los Angeles 16 December, 1973

73-12-16

Memo to All Centers

Repeatedly Srila Prabhupada says, "I only want my disciples to take this Movement seriously."

So, the punch line is that Prabhupada wants to initiate the following schedule:

1. Reside 4 months in India, 4 months in Europe and 4 months in the U.S.A. out of each year.
2. See or speak to no one except very important visitors wherever his is staying.
3. Be completely relieved of managerial affairs and have full time for translating.

What this means to us is the following:

1. Don't ask Prabhupada to come to our Temple.
2. Solve all problems amongst ourselves and don't burden Prabhupada with them.
3. Continue to advance dynamically in Krsna Consciousness by keeping all our principles very strictly and vigorously preach and propagate the movement around the world.

Now we have the GBC, the sannyasins, the presidents and so many qualified devotees. We have to give up the habit of placing everything on Prabhupada's shoulders. We must be responsible, mature, steadfast and convinced.

Wherever Prabhupada is staying he will deliver morning lectures. Presidents, etc., may visit there and go on the walks with Prabhupada. Other than that we must take care of all affairs.

Enough said. The rest is up to us.

Haribol.

Your servant,
Karandhara das Adhikari APPROVED: A.C. Bhaktivedanta Swami KDA:kdd
Letter to: Govinda

-

Los Angeles 18 December, 1973

73-12-18

Kona, Hawaii

My dear Govinda dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 1, 1973. I thank you very much for the check for $20,000.00 which has been duly received by me.

I understand however that out of the sale of the Temple, $54,000.00 was taken as net proceeds so where is the balance money? Has Gaurasundara spent or distributed it? I also understand that Balabhadra has been paid $15,000.00 by Gaurasundara so $15,000.00 and $20,000.00 makes $35,000.00 so where is the balance of $19,000.00?

Anyway, I beg to request you to arrange for sending the balance money because for our Vrindaban project we require a few lakhs of rupees immediately. In Bombay also we have purchased a large tract of land at Juhu Beach so why not ask Balabhadra to send his $15,000.00 and Gaurasundara also to send the balance money?

My plan is to come to Hawaii by mid January 1974 when, of course, we shall meet together. I have no ill feelings against Gaurasundara, rest assured, neither anyone is accusing him or you. Everyone considers it has been done by some supernatural influence on Gaurasundara. We suffer on account of our karma-that is a fact. In this material world our karma is responsible for everything. Therefore, due to our work we create our own circumstances. So, if you like to cooperate with our missionary work you are welcome to return back. I have already written a previous letter to you, a copy of which is enclosed.

At the present, I am so pleased that you have found some shelter and an opportunity to preach-it is all by Krsna's Grace. If you like you can come here or if you are satisfied, stay there. At any rate, go on with preaching work-that is our main business.

When we meet in Hawaii we shall discuss everything in detail. In the meantime, kindly induce Balabhadra and Gaurasundara to send the balance money. I still have very high regard for Gaurasundara. I have praised him always for being a kind and gentle boy. All of a sudden he has gone crazy even to the extent of abandoning you. It will all be forgotten history if you again begin preaching work sincerely.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Atreya Rsi

•

Los Angeles 20 December, 1973

73-12-20

Tehran

My dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 2, 1973. Also, I have received the letter from Navayauvana along with the $150.00 daksina. I happily accept Navayauvana for second initiation. Enclosed find one sacred thread and one gayatri mantra sheet. You should hold a fire sacrifice amongst our members only, after which the initiate should listen to the gayatri mantra cassette tape which I have made once through the right ear. I hope that you are coming to our Mayapur festival March 1st to 8th. We are having a GBC meeting and your presence is required. After the Mayapur ceremony when I am coming to Europe, I will stop in Tehran for two or three days. Please offer my blessings to your wife, Navayauvana Prabhu, and all of the other devotees there.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Haribolananda

•

Los Angeles 20 December, 1973

73-12-20

Bhaktivedanta Manor

My dear Hari Bol Ananda,

Please accept my blessings. I am in receipt of your letter dated December 13, 1973. Yes, we want to develop our land there and Bhaktivedanta Manor very nicely with cows and gardens. So after discussing the matter fully with Madhavananda and Mukunda you make a practical plan for doing this, simultaneously carrying on the Sankirtana program and book distribution. Kindly keep me informed of the progress there.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Mukunda

•

Los Angeles 20 December, 1973

73-12-20

Bhaktivedanta Manor

My dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 12, 1973. Regarding the entry certificate from the Home Office of Great Britain, what is the value of such a certificate if it remains at the discretion of the local immigration officer whether or not the certificate can be expeditious in passing through immigration? If you are able to get such an entry certificate for me in London then go ahead, otherwise I do not think it is worth the botheration for me to apply personally.

Regarding Bhadra Krsna das, so it turns out that he is a rascal. So forget about him and go on with your business. I have read your sample excerpt from the brochure and it is very nice. Kindly keep me informed of the progress there.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Tamala Krsna

-

Los Angeles 21 December, 1973

73-12-21

Bombay

My dear Tamala Krsna Goswami,

Please accept my blessings. Enclosed find a copy of a letter I have just received from Hari Charan Goswami. As he states therein, he is willing to teach our students Hindi and Sanskrit. We want to introduce this program of teaching our students Hindi and Sanskrit for two reasons. First of all, as I have already explained in a previous letter, if we can establish a bona fide language school then our American and European disciples can acquire student visas for coming to India. This will solve our visa problem. Secondly, if our students can actually preach in Hindi, periodically quoting Sanskrit, it will be a very good credit for us and very respectfully received by the Indian people. I have asked Dr. Kapoor in Vrindaban and also one pandita named Nrsimha Vallabha to also teach our students Hindi and Sanskrit. The curriculum can be two hours in the morning and two hours in the evening and the panditas can be paid Rs. 200 per month. Our students, however, must be prepared to apply themselves and actually learn the languages. Mr. B. R. Mohatta, our life member from Bombay, has just today visited me in Los Angeles and we have discussed this matter of the language school. He has advised that we take sanction for our school from different branches of the Indian Government such as the educational department, the social welfare department, and the cultural department. He says that we must approach them on the platform of wanting to present and develop this school for its educational and cultural value but not to place any stress on any religious import. Otherwise we shall not get any support from the government. He has described to me how the Rama-Krsna Mission is getting so much support from the government only on the pretext that they are keeping schools and medical clinics. Factually their schools and clinics re for namesake only and they are using the government's support to mainly propagate their philosophy. So in this way we also must take government support by tactfully presenting a solid and organized proposal. I want very much that this project should be initiated immediately and followed through with all necessary attention and endeavor. Now I have given some hint and I am turning the matter over to you for execution.

I am standing by to hear from you whether or not we have obtained municipal sanction for our plans for our Juhu Beach scheme.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Dhananjaya

-

Los Angeles 23 December, 1973

73-12-23

Rome

My dear Dhananjaya,

Please accept my blessings. Karandhara has informed me of the receipt of the letter from you reporting the establishment of an ISKCON Center in Rome, Italy. The transcendental bliss I have derived from hearing the news is not measurable within the three dimensions. I thank you very much for your humble service and I pray to Krsna to always protect and bless you. I will look forward to seeing the first Italian Back to Godhead which I understand you are printing at present. We shall try and locate some Italian speaking devotees to send there to assist you. Kindly offer my blessings to your good wife Bala Gopala dasi.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Hamsaduta

-

Los Angeles 23 December, 1973

73-12-23

Heidelberg, West Germany

My dear Hamsaduta,

Please accept my blessings. I am in receipt of your letter dated December 15, 1973. Previously I have seen copy of German Easy Journey to Other Planets. It is very nice. The printing is very good and I am quite pleased. Thank you very much for helping me spread this transcendental knowledge to the Germanic peoples. It is a great credit for you and all the German devotees and Lord Caitanya will bless you with devotion to His lotus feet. I am very anxious to see our Bhagavad-gita in German so as soon as it is completed, kindly send me a copy. Regarding the Volkswagen bus, if it is not possible to bring in March to India then it can be brought at a later date. Yes, you should go to London and give me a report on the progress there. Mukunda and Madhavananda are sincere workers and are trying to organize things there. So you may go and help them, not interrupt but help.

I gladly accept the devotees you have recommended for initiations and enclosed find their names, threads and gayatri mantra sheets. You may chant on the beads of the first initiates and hold a fire sacrifice amongst our members. After that the second initiates may listen to the gayatri tape I have made through the right ear once only. Hare Krsna.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda

Letter to: Tamala Krsna

•

Los Angeles 24 December, 1973

73-12-24

Bombay

My dear Tamala Krsna Goswami,

Please accept my blessings. I am in receipt of your letter dated December 19, 1973 and I have carefully noted the contents. I have received all your previous letters and have replied to each of them. Regarding the rents collected from the apartments at our Juhu Beach property, this money must be kept and spent only for Deity worship and Temple maintenance. It must not be used for any other purpose.

Regarding Vrindaban construction, we are trying to make an arrangement with one gentleman here in the U.S.A. for giving him dollars and taking rupees in India at the rate of 22 1/2 rupees per dollar. Presently the Book Trust and Gurukrpa and Yasodanandana Swamis' travelling sankirtana party are collecting the $100,000.00. To date approximately $30,000.00 has been collected. We are waiting to see if the arrangement with this man for three to one rate exchange will actually materialize and at the same time are still collecting the funds. So it may take one to two months so for the time being you will have to stand by for these funds. Meanwhile construction of the Vrindaban Temple should go on with whatever you have there. The Temple construction should go on first and later the residential quarters. You may assure the life members that they will surely get their residential quarters without fail, but first the Temple must be built. The $100,000.00 being transferred is for the Vrindaban project and other arrangements will have to be made for the new kitchen and pavilion in Mayapur.

Whether or not the Rs. 30,000 has been repaid to my fixed deposit account from the money I advanced for purchasing our Juhu Beach property? It was supposed to be repaid before my coming back but I do not know if it has been done. Yes you keep the Rs. 2 lakhs reserved for purchasing the Mahatma Gandhi building. One thing is the Rs. 65,000 from the BBT savings account actually belongs to the Mayapur-Vrindaban Trust. This I have discussed fully with Giriraja and Karandhara and Giriraja will explain what is to be done in this connection henceforward. Whatever has been done in the past we shall not try to make up for but I want that now this Mayapur-Vrindaban Trust money to be very carefully managed and deposited into a separate bank account and not be spent under any circumstances without my direct order. Giriraja will explain the details to you in full. Regarding the Mahatma Gandhi building, the price is fixed up at 3 lakhs to be shared into 5 divisions. 3 parties may be paid Rs. 60,000 apiece on the condition that they will take the money and immediately vacate. Then we shall make a trust over the property. When I was last there I discussed this matter with Mr. Chowdry the lawyer so keep ready the 2 lakhs for this transaction and when I return this will be squared up.

Yes I am ready to go to Dvaraka. I have never visited there so now I am taking the opportunity. Similarly, Mr. B.R. Mohatta who was recently here in Los Angeles, has promised me accommodations at Allahabad and Haridwar for the Kumba Mela observances in these places next year. Also Mr. Bhogilal Patel who has given Rs 25,000 donation has also promised accommodations at Haridwar. So I have never seen Haridwar also and I am getting older so before my last days I wish to visit the holy places in Northern and Southern India. Mr. Badruka has promised to make arrangements for my accommodations in Southern India so you may fix up the program.

I have previously written you that our man Yasomatinandana dasa shall take charge of the construction in Bombay. He is very nice and enthusiastic devotee and a qualified engineer so he shall be the manager of the engineering and construction. Thank you very much for carrying on our work in India so faithfully and responsibly and I pray to Krsna always for your protection and advancement.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:Kda N.B. I am only anxious for the municipality sanction and Mrs. Nair's income tax certificate. Please _ this immediately. Gargamuni has written a long letter so many _. When you go to Calcutta see what is the matter. Let me know what you have done.

Letter to: Gurukrpa , Yasodanandana

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Los Angeles 25 December, 1973

73-12-25

My Dear Gurukrpa Maharaja and Yasodanandana Maharaja,

Please accept my blessings. Karandhara has received a letter from Tamala Krsna Goswami and he is expressing some hesitation about your returning to India. I can understand that previously there must have been some quarrel amongst you and that sometimes happens amongst god-brothers. Whatever is done is done; the main thing is we must not carry grudges or continue to quarrel amongst one another. So I am asking you personally, along with Tamala Krsna Goswami to whom I am sending a copy of this letter, to bury the hatchet and join together to push on this movement cooperatively. Tamala Krsna Goswami has been appointed by me to manage and direct our Indian projects and actually he is the most expert and qualified in this connection. You both are also sannyasins and I know that the service which you do the best is Hare Krsna kirtana and Bhagavata Dharma preaching. So I have no objection if you return to India. Rather, I know you both can be a great asset for our programs there. I am requesting you, therefore, to concentrate on preaching and kirtana and work cooperatively with Tamala Krsna Goswami who is in charge there. Whatever imperfections and discrepancies may exist, if you all agree to my directions and cooperate in the right spirit then everything will turn out, but it will require everyone involved to be responsible and cooperate in executing and following the instructions of the Spiritual Master. Now, one thing is I understand that in the past you were visiting Lalita Prasadji and that you may also be planning to continue to visit him when you return to India. This is not approved by me and I request you not to go to see him any more. He holds a grudge against my Guru Maharaja and even if it is transcendental it will gradually appear mundane in our eyes. Whatever is to be learned of the teachings of Srila Bhaktivinode Thakura can be learned from our books. There is no need whatsoever for any outside instruction. So I hope that you have understood these matters and I pray to Krsna always for your protection and advancement in Krsna consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:Kda c.c. Tamala Krsna Goswami Maharaja
Letter to: Yasomatinandana

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Los Angeles December 29, 1973
LT731229A1
My dear Yasomatinandana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1973. I am very glad to hear you are now about to leave New York for working at the great task of spreading Krsna Consciousness in India. Lord Caitanya has said those born in India have the special responsibility to spread Krsna Consciousness all over the world. So almost all Indians have ignored this injunction by Caitanya Mahaprabhu. But now by the grace of my Guru Maharaj I have brought this message to the West and now you and your god brothers and sisters are helping me in bringing it back to the people of India and all over the world. It is a fact that all humanity's suffering is due only to lack of Krsna Consciousness.

I have received your check of $6,800.00 and I thank you very much.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
ACBS:SGM
Iskcon
439 Henry Street
Brooklyn, N.Y. 11231
(handwritten) N.B. Please tell Bali Mardan that (unreadable).
Letter to: Tamala Krsna

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Los Angeles 31 December, 1973
73-12-31
Bombay
My dear Tamala Krsna Goswami,

Please accept my blessings. I have recently received one letter from Sridhara das Brahmacari who has left Bombay and gone to Vrindaban. He reports he is disappointed having been removed from his job of managing construction in Bombay. Sridhara is a very good boy and a hard worker. While I was there it was fixed up that he should take the responsibility for construction work. Why was he removed? Now Yasomatinandana is coming to join you and he is a qualified engineer. Between he and Sridhara they can, I think, manage construction affairs without your having to put a karmi professional in charge.

We have to manage our men in such a way that they may bend to our will but not break. After all, our work is purely voluntary. If they become angry and leave then our work is defeated. I have directed Sridhara to return to Bombay and work with Giriraja. Please give him some facility so he may work happily. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:SDG N.B. Mr. Asnami has phoned that I.T. certificate is obtained. Now what _ further about municipality?
1974 Correspondence
January
Letter to: Madhavananda

-

Los Angeles 1 January, 1974
74-01-01
Bhaktivedanta Manor
My dear Madhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 19th, 1973. I can understand that you are seriously absorbed in trying to push on our movement in England. Regarding your point about the tax returns from donations made to our Society, this can be a good opportunity for us so please go ahead and try to make our status like the churches in England who are receiving 40% tax refund from donations. There should be no difficulty since we are a registered group in getting this status. So please do it in cooperation with Bhaktipremode who is an experienced businessman and understands how to do it. You also work with the accountant, Mr. Amin, and manage the affair. Since one Center has to be our leading Center in London, you may make it the Bhaktivedanta Manor for the legal purpose of registration. You say that one person must be in charge of the accounting so you are getting experience with your friends Mr. Amin and Bhaktipremode so you become the responsible person for this affair. Take instruction from them and do the needful. The very hopeful program, I want to construct very big Temples in England so please take care and do it nicely and expertly.

Regarding expanding the various programs such as Sankirtana in England, if you work combinedly you can do it. Hamsaduta may also come and assist you. He has good experience in Sankirtana. As for sending devotees to India, I may have said to send 14 men, but if you have 2 or 3 experienced men who are ready to go now, send them immediately. You should not send devotees who do not intend to stay there and work there. That is simply a waste of money. The English boys are able to stay 3 years in India because they are citizens of the Commonwealth so we should take advantage of this. Hence they should go as soon as possible, especially those who are fixed up and steady.

The main difficulty there seems to be lack of full cooperation. I have written to you to become responsible and to manage things. However, at the Bhaktivedanta Manor, as anywhere, the local president is in charge. That is Mukunda. The reason why there is difficulty and competitive spirit is that everyone wants to be supreme. That is the difficulty. You have experience in the standard of our Krsna Consciousness Temples so you have to work together with Mukunda and combinedly raise the standard of the English Temples to our Krsna Conscious standard. Everyone should follow the rules and regulations. This is very important. There is a standard of behavior for devotees living in the Temple and everyone who lives in the Temple must follow that standard, or else we will automatically fall down. We have been given such a nice big facility at Bhaktivedanta Manor so it is not for our eating and sleeping. Rather, on receiving such a nice place from Krsna we should take it as an indication that we must now work harder. So I know that all the boys and girls there are enthusiastic to follow, so you leaders see that the Krsna Conscious standards in regard to initiation, cleanliness, dress and activities of the devotees, the restriction of association between men and women, all be strictly followed. Devotional service cannot be done whimsically.

In regard to security, yes there should be security. There should be 1 or 2 men who are in charge of the Deity room. I have written a letter to Mukunda in this connection and I hope you will together see that this is done. I am asking you to take a new heart and try to cooperate with each other there. There is always some difference because we are not impersonalists, we are personalists and everyone is different. However we have our standard so everything must be conducted on the basis of Krsna Consciousness as I have taught it. You and your wife are there and you are both experienced members so why not take advantage and try to improve the situation there rather than think of moving? If we have to constantly move until we find the situation where there is no personal difficulty in relationships then we may never get down to our real work. Just put our differences aside and work for the greater cause to organize a nice Temple there. I will be glad to hear from you on these points.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Mukunda

-

Los Angeles 1 January, 1974

74-01-01

Bhaktivedanta Manor

My dear Mukunda,

Please accept my blessings. I have received one letter from Madhavananda in which he mentions that the Deities at the Bhaktivedanta Manor are not protected. So you are the president of the Temple and therefore you are responsible for all areas. Who is in charge of the Deity room? It must be secured at night, every window and door must be locked and you must personally see to this. You have had sufficient experience at Bury Place that the Deity was attacked. You have already experienced that so you should not be negligent in this matter. Please see that adequate security is given to the Temple, especially to the Deities, so that They will not be exposed to any attack. I have answered Madhavananda on various points so you may see his letter. The main thing is that if the matter is to go ahead there must be a cooperative spirit between yourself, Madhavananda, Syamasundara. and the others. I understand from Madhavananda's letter that there is great opportunity for spreading Krsna Consciousness among the Indians and expanding all our programs there in England so I shall be glad to hear from you on these matters how you are pushing forward to make our mission successful in England.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG N.B. What happened to immigration matter?

Letter to: Sudama

-

Los Angeles 1 January, 1974

74-01-01

Honolulu

My dear Sudama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 26, 1973. I am much encouraged by your description of your enthusiastic programs there. Others have spoken big words and yet deviated from our basic regulative principles and caused so much havoc. You have now gone there to institute the right thing. I am very much disturbed on hearing so many reports of things going against our principles there in Hawaii but now you have given me the transcendental bliss by your reports of devotees joyfully engaged in Sankirtana and prasadam distribution and reading our books regularly. Continue the routine work and encourage the others. You follow as you are doing and as you have begun things there so others will join you. Those who are not following the regulative principles may say and act whatever crazy thing they may do but we must not compromise with our principles. Those who are actually sincere about spiritual life will gradually see the purity of our movement as you are conducting it and they will become attracted to the real thing. Those who want to be cheated do not take the solution even when it is at hand but prefer to be cheated.

This new service is a great new chance for you in Krsna Consciousness. You are my dear and beloved son and because you are carrying out my instructions there exactly as I have taught you and all my disciples, Krsna will be very pleased with you and all the devotees who are there. It is very good news that there are now 28 devotees and I am sure more will join you in the future.

Yes, I am certainly coming to visit you in Hawaii. I plan to be there by the 14th or 15th of January. Bali Mardan has fixed up arrangements for my staying at a hotel for 4 days. If suitable, I can extend my stay there or make other arrangements once I am there.

Always be assured that you are being protected by Krsna and that if you simply carry out my instructions against all odds you will certainly come out successful in the end.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

-

Los Angeles 2 January, 1974

74-01-02

New Delhi

My dear Tejiyas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 17, 1973. It is a source of great pleasure for me to hear that you are seriously undertaking publication of the abridged version of Bhagavad-gita As It Is in India. As you know my Guru Maharaja emphasized book publication above all other preaching activities because it is the big mrdanga which can be heard all over the world. Sometimes people are reluctant to contribute for our temples and for our religious activities but for education everyone will be ready to help. All over the world they are taking our books seriously and that is accepted by educational departments as extra study books at schools and colleges. In that way we will have a good recommendation for introducing our books to all kind of libraries. When I was alone in India I got this sanction and introduced my books in so many libraries and schools. There is one American Library of Congress which used to take 18 copies of my books as soon as they were published. If you try you will get also an order for 18 copies of all our books. This open order was published in my picture advertisement for the Bhagavatam. So please try in this way to get our books circulating among the educated classes. I wish you to go ahead full speed to print Bhagavad-gita there.

Regarding purchase of a car, I am planning to send two cars to India-one Mercedes* and one Chevelle Impala, one car for Delhi and one for Bombay. So we plan to send these as a gift from the United States ISKCON to India. However we are awaiting the official form from the Maharastra government. You have indicated that this form is being procured by Tamala Krsna Goswami so please see that it is actually dispatched to us so that we can send you the cars.

Regarding Vrndavana, I am glad you have already made a contribution. You can now make a full estimate of the ingredients needed for finishing the Vrndavana Temple by next Janmastami festival. The ingredients should be immediately acquired and whatever money is collected there in India that is all to the good and the balance I shall pay from here. I will come to India by the end of January so the money will be ready. You go ahead now and purchase the ingredients immediately. Do the needful in consultation with Guru das.

In Bombay Mr. Birla has promised to help us. That money should be used for Vrndavana. The balance will come from the U.S.A. This way we must finish Vrndavana and open the Temple by Janmastami 1974 so please make arrangements like that.

Hoping this meets you in the best of health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG *240 model

Letter to: Bhumata

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Los Angeles 2 January, 1974

74-01-02

My Dear Bhumata,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1973. I can understand that you are sometimes experiencing difficulties but that you are very sincerely trying to become Krsna Conscious and that you have a number of persons there who are interested in your presentation of Krsna Consciousness. Actually this material world is full of suffering conditions and the only way to become free from these sufferings which are due to past sinful activities is to chant Hare Krsna. In this age no other method of rectification is possible. Along with the chanting of Hare Krsna we have to rigidly observe the prohibition of four sinful activities. If only these things we can do our lives can become perfect. I think you have my books so please study them carefully. There is no other scripture which can compare to the Vedic scriptures so we should study these scriptures exclusively. When one becomes an initiated disciple although he has respect for the Christian Bible, nevertheless he must understand the Bhagavad-gita and must apply all study there and not spend time unnecessarily with other literatures. Therefore if you can chant and follow the four regulative principles and read our books only I am sure you will find a relief from all difficulties. Regarding marriage matters and second initiations, these things should be taken up with GBC representative for that zone. More and more I wish to not be involved in management affairs and want to devote me time to translating books so please have some trust in those representatives I have placed as Temple presidents and GBC members. They know the standard procedures in these matters and they can advise you.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Ajita

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Los Angeles 3 January, 1974

74-01-03

My Dear Ajita,

Please accept my blessings. I beg to acknowledge receipt of your letter of December 21st, 1973. I can understand from the propaganda you are making that you are trying your best at your center there. Especially, even though the weather is cold you are emphasizing Sankirtana book distribution. So that is very important and that is why we are opening Centers. Also, you should keep on your work with trying to approach the educated class in this-teachers of religion in the schools and colleges. You write to say that the students are surprised to hear our description of God-consciousness in such a scientific manner. Yes, because there is no education at all in the principles of the soul and what is God, and what is transmigration of the soul in the next life; therefore, the people are rejecting religion as sentimental and backward but they are not finding any relief in material activities. So our presentation all over the world of the scientific principles of God-consciousness is the greatest benefit to them. Therefore, those who are sincere will be very grateful for our presentation. So go on presenting it as you are doing it and be always sure to keep strong by following the spiritual principles; otherwise, everything will automatically degrade. So I am confident that you will keep up the practices as I have taught them and do not unnecessarily add anything. It is very good news that you are becoming well known in Sweden as this is the wish of Lord Caitanya that everywhere His Name should be known.

Now regarding the house, the house you have at present is nice but there is no big hall there but on the back side there is open land. If you can construct a Temple there then that would be nice.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Try to approach Stockholm University Nobel Prize authority in this connection. If things are going nicely, next summer I may go there.

Letter to: Brahmananda

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Los Angeles 4 January, 1974

74-01-04

Nairobi, Kenya

My dear Brahmananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your GBC report dated December 26, 1973.

It is good news that you are now 14 strong at Nairobi. It will be nice if Shakti Mata can take care of the girls in the Temple. She is a very able woman. One thing, though, women should live separately. I know you can do it there because you have ample space.

Train the Negro devotees to speak Swahili and many will join you. They will be very attracted to your program of halava distribution, chanting and dancing and they will join you.

Yes, if we have too much money then unwise spending enters. You have just enough to get by and you are therefore having to spend wisely.

What has happened to my case with the immigration department? Has no action been taken? This is not good. Please reply on this point.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Gurudasa

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Los Angeles 4 January, 1974

74-01-04

Vrndavana

My dear Gurudasa,

Please accept my blessings. Regarding Vrindaban affairs I have written one letter to Tejiyas a copy of which is enclosed.

I am coming soon to see that the Vrindaban construction is finished by Janmastami. I will take care of the necessary funds. In the meantime, do the needful now to purchase all the materials.

I have received a letter from Bishan Candra Seth requesting to advance his brother Mr. Kapoor up to 5,000 Rupees but I am replying him that he may be advanced 1,000 Rupees to be returned at the rate of 50 Rupees per month from his salary.

Besides that I wrote you one letter regarding my account in the Punjab National Bank. I have not heard anything from you in this. A copy of the letter sent to you previously is enclosed herewith.

Hope this finds you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Madhavananda

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Los Angeles 4 January, 1974

74-01-04

Bhaktivedanta Manor

My dear Madhavananda,

Please accept my blessings. One of my disciples, Niranjana das Brahmacari, has won a scholarship to study in Glasgow, Scotland. Allow him to stay in our Temple and take prasadam there.

Hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG cc: Niranjana das Brahmacari

Letter to: Citsukhananda

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Los Angeles 5 January, 1974

74-01-05

Dear Citsukhananda,

Please accept my blessing. On your recommendation I am accepting the following devotees as my initiated disciples and there Spiritual names are as follows:

1st Initiation Wilfredo-Varesa Ricardo-Urdhvabhaga Pedro-Puruji Harry-Tarksya Carlos-Durantavira Steve-Siddhajana Salvador-Gopesa Jorje-Kavi Teo-Krato Solvai-Subhanana Dasi Bula-Tilakaini Dasi Maria-Modani Dasi Anthony Velasquez-Pitamvara Lenox-Vasuki Anthony-Vama Reinaldo-(now here in Los Angeles) Simhadasa

2nd Initiation Viraha dasa Pramona dasa Tamoha dasa Vara devi dasi

I have duly chanted on the threads of the three men recommended by you for Second initiation, Viraha, Pramona, and Tamoha, and you may also distribute gayatri mantra to Vara devi dasi. Play the tape of gayatri mantra in their right ear and instruct them regarding Brahminical principles. For those receiving first initiation impress on them the importance of chanting at least sixteen rounds daily without fail and always observe the regulative principles. You may hold fire yajna for the initiates and instruct them on the ten offenses to chanting.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Dhananjaya

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Los Angeles 5 January, 1974

74-01-05

Dear Dhananjaya,

Please accept my blessings. I beg to acknowledge receipt of your letter undated.

So it is very good news. Now recruit more Italian devotees. It is a very good chance to have a center there in that important city. Organize everything and when it is all going nicely I will come.

As for seeing the Pope, I can see to that when I go there. Mr. Pant knows me well. Please convey my greetings to him and I shall be glad to see him when I go to Rome. You say there are important Indians there so make them all life members and distribute our books to them.

As for Italian marble, if it is cheaper there, why not? Italian marble is known to be very good. I am sending you a photo of the L.A. deities. Ask a cost estimation for deities 40” high and then we can consider. Krsna may be black or white, Radharani is always white.

I am very encouraged that you are helping me so strongly in carrying out the wishes of my Guru Maharaja. I request all the devotees there please cooperate and become very serious about Krsna Consciousness. By your pure example and following regulative principles you will be spiritually strong and attract many Italians who are looking for the actual meaning to life.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:SDG

Letter to: Bhavananda, Jayapataka

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Los Angeles 6 January, 1974

74-01-06

Mayapur

Dear Bhavananda and Jayapataka Maharajas,

Please accept my blessings. I am in due receipt of your letter dated December 25, 1973, from Mayapur. Thank you for the information. I have advised Karandhara to send immediately $4,000 to Gargamuni Maharaja and you take the Indian exchange for $4,000 from him immediately. I am writing this letter today January 6th at 8:00 P.M. and I have advised Karandhara to send the money by telegram. Probably you will get the money tomorrow or the day after. The exchange of $4,000 is about Rs 32,000. Out of this 32,000 purchase Goswami Maharaja’s land for 5,100 and the balance 27,000 you can open an account, the Mayapur-Vrndavana Trust Fund. The MV Trust is registered here and I am sending you a copy of the trust so that the bank will immediately open a MV Trust account. The signators will be three, namely you two maharajas and myself. Two signators out of three will be valid for drawing money. You deposit the balance Rs 27,000 in this account. I shall try to send more money as soon as I know the account is open and you can purchase land as much bighas as possible. But don’t purchase more land than we can utilize. My only desire is that our temple must be a living temple by chanting Hare Krsna Mantra and distributing prasadam as well as distributing books to the intelligent class of men. This time we shall have the first part of Caitanya Caritamrta published 400 pages. I am working on Caitanya Caritamrta continually.

So by the time I reach India, maybe the first week of February, I hope that by that time my quarters will be completely open for use without any difficulty.

I am glad Bharadraja and others are learning laboriously how to model. materials like bamboo, thatch and tarpolin you can purchase if the prices are cheap. I cannot say how many will be required, but purchase and keep in stock. If Tirtha Maharaja is having a big showing then we have to show more and let everyone see what the American model makers can do. What exhibition of models are you going to show?

I am glad hundreds of visitors are coming by our songs. You are already working hard there now work harder and Krsna will give you all facilities. My full blessings, with Krsna's consent, are upon you all. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg cc: Gargamuni Swami N.B. If you want to send me a telegram before February 1st, you may send it to our Hawaii address: ISKCON Hawaii, 1578 Ala Aoloa Loop, Honolulu, Hawaii 968. After that date, you may telegram my c/o our New Delhi center.

Letter to: Tejiyas

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Los Angeles 6 January, 1974

74-01-06

Dear Tejyas,

Please accept my blessings. As informed to you in my letter last, I beg to inform you further that I plan to send to India $100,000 for completing our Vrndavana scheme as soon as possible, before Janmastami ceremony. Out of this $100,000 our two sannyasis, Gurukrpa Maharaja and Yasodanandana Maharaja have collected $40,000 and the balance Karandhara will arrange to supply even by taking a loan from the bank. The idea is we must finish Vrndavana temple construction work on or before Janmastami ceremony. There is another three lacs promised by Asoka Birla of Bombay.

So I am reaching India by the 1st week of February. But if you can open the account in the meantime then send me the reply of the bank to my letter enclosed herewith and the number of the account, then immediately money will be dispatched.

My program is that I am going to Hawaii January 14th and from there I may visit some other place or may stay at Hawaii and finish all programs by the end of January. So I shall be ready by the first week of February in India. You may send your reply to me at Hawaii and a copy may be sent to Karandhara in Los Angeles. In case I do not receive your reply before my departure, I shall leave instructions with Karandhara for dispatching the money. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Dayananda

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Los Angeles 7 January, 1974

74-01-07

Dear Dayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 30, 1974, and I have carefully examined the contents.

On your recommendation, I am glad to accept the following devotees as my disciples, and their spiritual names are as follows:

Geoffrey Simpson-Jyotir das
Shawn Kennedy-Stavya das
Kenneth Grenham-Kedaranatha
Nancy Grenham-Kama-nagari

You may send their beads to Kirtanananda Maharaja to be chanted on. Please impress upon these students that they must now chant at least 16 rounds daily without fail, and strictly observe the regulative principles. If they follow these things their spiritual advancement will be very swift. You may hold a fire yajna for the initiates.

I have accepted the devotees whose names you have sent me for second initiation, Aksobhya das, Jnanagamya das, Carucandra das, Rathangapani das, Krsna Kumari dasi and Bisa Laksi dasi. I am enclosing 4 sacred threads chanted on by me, and 6 copies of the gayatri mantra. Have them hear the mantra on the tape through their right ear, and instruct them carefully on Brahminical life.

I am always thinking of and appreciating the important work you are all doing there in our Krsna Conscious Gurukula. Please keep steadfast in the program as I have instructed. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 7 January, 1974

74-01-07

Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge your requests for initiations of devotees at New Vrindaban, contained in your letter of December 30, 1973.

Upon your recommendation I am glad to accept the disciples for first initiation, and their spiritual names are as follows:

Susan Burchell-Madanalasa dasi
Jim Newsham-Jayanta dasa
Evelyn Newsham-Candrarekhika dasi

Sandra Chiefa-Kunjari dasi

Haynes Busby-Hari-dhama dasa

You may chant on their beads and instruct them seriously to always chant at least 16 rounds daily and obey the regulative principles. Only in this way is spiritual advancement possible.

Your recommendations for second initiation, Taru das, Radhanath das and Parambrahma das are accepted by me and their sacred threads and gayatri mantras are enclosed. See that they hear the mantra from the tape I have made, and have them hear it in their right ear. Give them further instructions on standards of a Brahman. Thank you for the daksina check for one hundred dollars.

Go on developing New Vrindaban: next month I am coming there. Is my apartment completed?

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

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Los Angeles 7 January, 1974

74-01-07

Dear Kirtanananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 30, 1973.

I was very pleased to hear your report of our cow protection program, and I had part of your letter read aloud to a group of devotees how you have one cow who will be giving 70-80 pounds a day. The cow is so wonderful and valuable in society. But you should also use the bulls by engaging them in tilling the ground. People may call this the primitive way but it is very practical for engaging the bulls-have them work in cart loading, transporting, etc.

Regarding Srutakirti, I proposed to him that he go to New Vrindaban but he said he did no like farm work and so he wants to go to Caracas and perform deity worship in the temple. So I have already asked him but I will say again, how you require him at New Vrindaban and how he should work nicely there with the cows, under your guidance.

You inquire whether you can make cheese? Why cheese? Make sufficient ghee. If you can send ghee to India that would be nice service as there is scarcely any ghee there. Cheese is not good. We should produce ghee so all our centers can have enough ghee.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Malati

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Los Angeles 7 January, 1974

74-01-07

Bhaktivedanta Manor

Dear Malati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 22, 1973.

You write that things are in a crises in England, with oil shortage and IRA bombing. Therefore, we have to take shelter of Krsna. If Krsna wants to kill us that is not wrong, if it is His desire. Our business should just to be to follow the regulative schedule, deity worship, distributing prasadam, chanting, book distribution and never mind the material danger. Krsna Consciousness means to be on the platform of deathlessness. Every sloka in Bhagavad-gita and Srimad-Bhagavatam is informing us of this. If you read these books carefully you will understand this platform of deathlessness as opposed to the material condition in which no one wants to die but no one can check death.

When I was there I saw the Deity was nicely dressed. So continue all your programs at Bhaktivedanta Manor and Krsna will save you.

Madhavananda and Kausalya are an able couple. I have already written to Madhavananda and Mukunda about their difference of opinion. We have so much work to do, we cannot lose our solidarity. Do not cause a crack there with any fighting spirit or competition. Whenever I hear complaints or disturbances in our centers my mind becomes too much disturbed and I cannot properly translate my books. So please spare me from such disturbance by cooperating all together Godbrothers and Godsisters.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jagadisa

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Los Angeles 8 January, 1974

74-01-08

Toronto

Dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your GBC report dated December 31, 1973, and I have carefully examined the contents. It is encouraging to me that you are closely supervising our five centers in Canada, and from the most recent report it appears that things are going nicely.

My idea in forming the GBC is that I may be spared from the management and use my time for translating books. So please continue to correspond and occasionally visit the centers in your zone to see how they are doing. Our program as we have received it from Sri Caitanya Mahaprabhu is perfect, now you simply have to implement it without any changes.

Your emphasis on book distribution is quite right. I can understand in the northern centers it is very cold now, and yet you report they are still going out for sankirtana party. Please convey that I extend all blessings to those boys and girls who are trying to distribute our books even under difficult conditions.

Regarding Spiritual sky incense business in Canada, the best thing is if you can find some competent managers to handle this so all your time is not spent in selling incense. I understand that you have taken it on because you wish all the centers to be financially sound. So now that you have been managing the business for four months, you should find a suitable manager to take it over.

Are you approaching universities and schools and attempting to get our books placed in classes? This is another important phase of our preaching work.

My present itinerary is to leave for Hawaii on January 14 and then reach New Delhi, India by the first week in February. I am very concerned that our temple in Vrindaban be completely constructed by Janmastami next, and I am going to personally see to the progress of that project. I hope to see you in Mayapur for the celebration of the Appearance Day of Lord Caitanya when all GBC shall sit down and chalk out the next years program. Hope this finds you in good health.

I am enclosing the gayatri mantra for Atigarvita devi upon your recommendation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mukunda

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Los Angeles 8 January, 1974

74-01-08

[To Mukunda]

BHAKTIVEDANTA MANOR LETCHMORE HEATH HERTFORDSHIRE NEAR RADLETT LONDON ENGLAND PAMPHLET PICTURE MOST OBJECTIONABLE STOP IMMEDIATELY LETTER FOLLOWS

BHAKTIVEDANTA SWAMI

Letter to: Gurudasa

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Los Angeles 9 January, 1974

74-01-09

Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1973 and I have noted the contents carefully.

Regarding transfer of money from the U.S.A., I have somehow or other arranged to transfer about $20,000; $10,000 of this is for purchasing land with a view to maintaining our temples in Mayapur and Vrindaban, and $10,000 for completing Vrindaban temple. I have already sent $4,000 to Mayapur for purchasing land there and I am coming to India by February 1st with the money for Vrindaban construction. In the meantime you can purchase as much material as possible and as soon as I reach India by February 1st, I shall pay them immediately for their bills. I am thinking of coming to New Delhi so when we meet in New Delhi we can pay the bills for materials you have purchased. Most probably you will be purchasing in New Delhi.

Temple construction must be finished by or before Janmastami. If you can finish my portion on or before my reaching India then I can personally go to Vrindaban and see what is the situation and how to manage. I can remain at Vrindaban through the month of February to estimate and supervise temple construction and then by the 1st of March I may go to Mayapur.

The money sent by Tamala Krsna Goswami is given by Bhogilal Patel, and Giriraja told me that was his contribution for the temple. Never mind, you can employ all collections in India for the asrama, but the money I shall take will be devoted to finishing the temple. For finishing my quarters I don’t think it will require more than Rs 5,000. Do the needful and I am coming with the required money. But what you have heard from Giriraja, some utopian 22 lacs, is not correct. So begin work immediately.

Regarding starting a school in Vrindaban, we don’t want any school for studying philosophy. Simply a school for teaching our members sanskrit and Hindi. Dr. Kapoor has expressed his inability to teach language, that’s all right, for the time being we don’t require any philosophical teacher. Start with Hari Goswami for teaching Hindi and Sanskrit. Regularly he can teach 2 hours in the morning and 2 in the evening. He can be paid a reasonable renumeration, maybe at least Rs 200 per month. He can be assisted by another teacher available in Vrindaban. I have noted down the Punjab National Bank Account number, 6112, and I thank you very much.

Most probably, I will be leaving January 14th to Hawaii on my way to India. Our Hawaii address is as follows: ISKCON, 1578 Ala Aoloa Loop, Honolulu, Hawaii. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sukadeva 1

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Los Angeles 9 January, 1974

Dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 4, 1974 and I have examined the contents.

It is good news for me that our Seattle, Washington temple is growing under your able guidance, and I am much obliged to you. It would not be possible for me to preach all over the world except for your cooperation, you and your Godbrothers and sisters who are maintaining centers all over the world.

Your plan, therefore, to leave and take Vanaprastha is not advisable now. Better you remain there and go on with the preaching work, maintaining the devotees and approaching innocent persons. I think you have already a good preaching field there. After you are fifty years of age you can consider this move. Please consult with Karandhar who is GBC for your zone, in this matter.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg 400 18th Ave. E. Seattle, Washington 98112

Letter to: Revatinandana

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Los Angeles 9 January, 1974

74-01-09

London

My dear Revatinandana Swami,

Please accept my blessings. I am in due receipt of your letter Jan. 4, 1974 with the enclosed cookbook.

I know you are a very good cook and I can understand that you have found the books useful for distribution. I have no objection to your printing it with the name ”Revatinandana Swami’s Cookbook”, but the royalty should go to the Bhaktivedanta Book Trust. Just as I am publishing Bhagavad-gita As It Is with Macmillan Co. but the royalty is going to the BBT. I think this method is appropriate. If you yourself take the royalty it will be personal interest in money and trade, and this will deviate your principle of sannyasa. Sannyasi means he is in renounced order and lives by begging alms for the bare necessities of life. It is not good to make trade to get money for personal expenditure. If the royalty is given to the BBT, we will keep a separate account from this royalty and necessary expenditures for your preaching may be supplied from the BBT.

Mukunda das has sent me a pamphlet in which the pictures are objectionable. The name of the place at Letchmore Heath we have already named Bhaktivedanta Manor, European Center of ISKCON. He has printed ”Gokula Vrindaban”. In the last picture there is a cowhead like a slaughterhouse cow with t-lock on. I have sent him a telegram to stop it and a detailed letter will follow to Mukunda. The telegram reads as follows: ”Pamphlet picture most objectionable. Stop immediately. Letter follows.” Please see that this is stopped by Mukunda.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Regarding taking snuff, I myself take it sometimes at night because I am working at night on my books, and sometimes I become dizzy. But it is not for you to take. You should not imitate this, neither you work like me at night.

Letter to: Nadia

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Los Angeles 11 January, 1974

74-01-11

Atlanta, Georgia

Dear Nadia das, Mayapur das and Godrumia das;

Please accept my blessings. Gurukrpa Maharaja has recommended you for first initiation, and I have accepted you as my disciples. Your spiritual names follow respectively:

Eddie Yazegean-Nadia das

Ron Pala-Mayapur das

Jesse Mathis-Godrumia das

I am also accepting Kritagama and Pundarika das Brahmacaris for the second, Brahminical initiation. Your sacred threads chanted on by me are enclosed, as well as gayati mantra. Please secure the tape of me chanting gayatri mantra from the temple president there and hear it through the right ear, under his supervision. Receive further instructions on brahminical life from Gurukrpa Maharaja.

I am very pleased that you are working together on travelling sankirtana to collect funds for Mayapur and Vrindaban. Please distribute as many of our books as possible and Krsna will be very pleased. And always be vigilant that you do not grow lax in following the regulative principles and always chanting 16 rounds at least, every day without fail.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tamala Krsna

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Los Angeles 11 January, 1974

74-01-11

Bombay

Dear Tamala Krsna Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your GBC report dated January 3, 1974, and I thank you for reporting so completely on the situtation in India.

I am very engladdened to hear you have secured one flat on our Hare Krsna Land. I am planning to arrive in India on or before February 1st. I am first going to New Delhi and then to Vrindaban in order to see how the construction of the temple is going on. Then I can go to Bombay, say about the second week in February, and together we can go to Mayapur in March. Now by your arrangement it will be very pleasing for me to stay in our own land at Juhu. In the past I was a guest while staying in Bombay but now we have our own place, and this is very engladdening to me. So I will come. We are four men and we will arrive in India by February 1st; we already have our tickets for around the world.

Regarding your invitation to go to Dvaraka, yes I have already written you I have accepted, and I can go there. Hearing that you have collected Rs 81,000 in the month of December is very pleasing; you are a very good boy.

Now Krsna is sending you new devotees to help in India. Yasomatinandana is a good boy, now utilize him properly. We are planning that he can open a center in Surat and he will attract many Gujaratis. He is sincere, learned, enthusiastic and qualified. Keep him nicely engaged. He has left $7,000 with me for starting a center in Surat. This money I have deposited in the Mayapur-Vrindaban Fund and when I shall start a center in Surat I will draw from that fund. For our arriving devotees they should all be coming on student visas for learning Sanskrit and Hindi languages and thus they can stay for 3 years. I have arranged this with the Consulate General in New York for the student visas for our men. I think Giriraja has written to you by now and he knows of this arrangement. Yes, Mohanananda is a very intelligent worker, now work cooperatively with him. The only fear I have is that you may fight. Please do not. That will ruin everything we have done. If there is any misunderstandings which arise, as they will, settle them up. You are all qualified American boys, now push on this glorious mission without letting it be hampered by personal differences. I am glad to hear you have a nice secretary there in Aditya; now take care of sending the BTG out regularly. There are some complaints in this department. So make Bombay the center for distributing BTG to life members.

Yes I know very well that Gargamuni Maharaja is an expert collector and preacher. He is so expert in collecting therefore I call him Gargamoney. Regarding the BBT debt of Calcutta, you can wait for that. Not that the payment can be washed off, but we can wait. It is very good news that Gargamuni Maharaja is supporting both Calcutta and Mayapur. Now you cooperate and you yourself develop Bombay. In the meantime, Jayapataka and Bhavananda Maharajas want money for land. Karandhara has sent $4,000 so I have allowed them to purchase more land. I will pay and have arranged for that. You can advise Jayapataka and Bhavananda to purchase land whenever there is an opportunity and we shall arrange to pay. But it should not exceed Rs 5,000 per month. Within that limit they can purchase every month some piece of land.

Yes, I agree the construction of a temple in Calcutta should wait until we finish our present projects which we have undertaken. We should not accept projects which will strain us. Bombay was a great strain, but Krsna has now given it to us. Henceforth we should not accept too much strain. It was a very bitter experience for me in Bombay. As Nair's party was determined not to let us have the land I was more determined to take it at any cost. Krsna has helped us, but we should not strain Krsna by such action.

It is very important that the accounts be kept very clear so that we retain our income tax exemption. So continue to engage Manasvi and competent men so that everything is recorded very clearly.

I understand that the mrdanga instruction to our devotees is a failure. So retain the teachers and have them engage our students, but if the students are so dull what can be done? Make as many mrdangas as possible. Supervise the workers so that they are working during their work hours.

Yes, I fully agree that "What is the use of a temple if there is no prasadam distribution?" Prasadam distribution on a large scale must be resumed. Such a temple where there is no such distribution has no value, I agree. You say more land is needed for growing crops. So for the time being go ahead and purchase land and I will pay at the rate of Rs 5,000 per month. But do not acquire more land than we can use. Purchasing land and keeping it without use is not my policy. What is Gargamuni Maharaja doing with the money he is collecting for Mayapur? Regarding money being used for construction of gosala, pavilion etc., at Mayapur, I shall consider that after going there. I have arranged to transfer $100,000 which will be done by next Monday. But this is for the temple in Vrindaban. You cannot expect all the money to come from here. I will, however, be trying to carry as much money as possible.

I have deposited $100,000 in the M-V Fund which is earning interest at Rs 5,500 per month. I want to utilize this for month after month for Vrindaban, and I do not want to break the original principle I have set up in this regard. I have arranged to send $100,000 for Vrindaban and another $100,000 has been deposited for the M-V Trust. When I come to India, we shall sit together, you, myself, Bhavananda Maharaja, Gargamuni Maharaja, Gurudasa, and do the needful.

Yes, Bhavananda and Jayapataka Maharajas are the approved directors of Mayapur. They are selfless workers. Regarding food for the Mayapur Festival, in other temples they are going and collecting their food, and yet we have to purchase in Mayapur? If you depend always on collecting money from here only it will not be successful. If for buildings, festivals, etc. you have to collect from here, what is the use?

The completion of Vrindaban temple by Janmastami is my whole hearted desire. Please do it by all means. The 3 lacs from Ashok Birla plus the $100,000 from here will I think be sufficient to finish the temple. It will please me very much to see it completed timely.

Regarding the starting of a school in Vrindaban, yes engage Hari Goswami in a trial period there in Vrindaban. He should be engaged teaching Hindi and Sanskrit and if he does it nicely then he can transfer to Gurukula in Dallas. So for now he should also train up an assistant. Yes, we can start such classes in Bombay and Vrindaban for now. My wanting these subjects taught is a plea for getting the students visa. It is not for actually becoming great scholars. This was the impression I gave the Consulate General in N.Y. and he is helping. Dr. Kapoor has already refused to teach language. He is interested in teaching philosophy but we don't require it. We have everything required in the Bhagavatam. I want that the students can nicely recite the sanskrit verses and then they can read the full purport in English. So make arrangement for teaching Sanskrit and Hindi along those lines. B. R. Matta was pleased with this suggestion and said that with such a education program the Rama Krishna mission is taking huge amounts of money from the government. But before you try approaching government leaders first start an actual school program, then you can approach. Nor should these studies interfere with our program of simply presenting the Bhagavatam.

Regarding the agitation to remove Tejas: No, Tejas must not be removed. Stop this. This is a clique. I don't want this. Why has Subala Maharaja gone there. He is an outsider, why are they interfering. Subala left India now why has he returned without permission? This removal of the president is very unconstitutional. The devotees who do not like to work with Tejas should immediately go away from the temple. But he may not. Those who feel against him can go away. Devotees come from the outside and interfere. No, they cannot change the president. Who sent Janmanjoya there? Why is he taking to politics? So you opinion is also mine, that Tejas is the most sincere worker of the lot. Please stop this.

So I shall be pleased to see you all when I return to India in New Delhi by February 1st.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Kausalya

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Los Angeles 12 January, 1974
74-01-12
Bhaktivedanta Manor
Dear Kausalya,

Please accept my blessings. I am in due receipt of your letter of January 5, 1974, and the wonderful photograph of Radha Gokulananda, which arrived here safely.

The sentiments you express are very praiseworthy in devotional service. Especially it is pleasing to me that you are so happy in your service to the deities. Krsna Consciousness means blissful life, and also that blissful life is eternal and full of knowledge. You say rightly that you are very very fortunate to be serving the Lord. So please work with the other ladies and with your Godbrothers at Bhaktivedanta Manor and make it such a blissful, peaceful atmosphere that many persons will be attracted to come and live with us.

You will be glad to hear I am having the picture framed and put in a prominent place in my room.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Kirtanananda

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Los Angeles 12 January, 1974
74-01-12
New Vrindaban
Dear Kirtanananda Maharaja,

Please accept my blessings. I have received your two questions which you conveyed to Satsvarupa on the telephone.

Regarding installing larger deities at the New Vrindaban farm temple, which is now exclusively for brahmacaris, yes, why not? Brahmin brahmacaris are very nice for deity worship. You have asked about Balarama Krsna deities. No, Balarama and Krsna are already there as Caitanya and Nitai: Vrajendranandana yei, saci suta hailas sei . . . The best thing is to establish Gaura Nitai deities. In Vrindaban we are establishing Balarama Krsna deities because most of the temples there have Radha Krsna and there is not Balarama-Krsna. That has a different purpose. We should not imitate that. Better to have Gaura-Nitai, Radha-Krsna, and Lord Jagannatha-that system must continue.

Regarding what to do with the skim milk after the ghee has been produced. So far I have experience in India, after churning the butter the remnant is called gohle this gohle is called sour milk. Sour milk can be taken by the members of New Vrindaban along with food. In India in villages they have enough milk and sour milk is taken in place of water or in dahl with salt and pepper. So sour milk should be taken by the devotees and ghee used. Cheese is very valuable. Sometimes it is used by sweet meat shops in India and it is called khurcha. If you like you can make cheese but we require much quantity of ghee. My idea is that in India there is a great scarcity of ghee, but I don’t think it is practical to send ghee from New Vrindaban to India. Anyway, go on developing New Vrindaban into an ideal community, and I shall be pleased to see the new additions when I come there.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Madhudvisa

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Los Angeles 12 January, 1974
74-01-12
Sydney
Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 7, 1974.

Regarding the confusion you have about receiving book from India, you may go ahead and send ghee in exchange for the books. I have already discussed this with Karandhara. The books were given to India. From India there was no possibility of sending money. Therefore if you get the books you should send ghee in return.

I have seen the monthly book distribution report and your name, Australia, is first among the world distributers. This is very pleasing to me and indicates you are leading all others in preaching and spreading the mission of Krsna Consciousness.

As for obtaining a deity after the style of Bankebehari, we shall discuss that further at another time whether it is possible.

I am going back to India via Honolulu on next Monday. I am very much encouraged by your activities in selling books. So not only you shall supply ghee in exchange of books supplied by Gargamuni Swami. In the future we may need large quantities of ghee in our different centers because after going back to India I shall see that in every temple food distribution goes on nicely. Australia is famous for producing wheat and milk products. My question is whether you can supply as contribution to our ISKCON centers in India, wheat and ghee in exchange of books. If it is possible then consult with the Trustees of BBT and consider the matter and do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Mukunda

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Los Angeles 12 January, 1974

74-01-12

Bhaktivedanta Manor

Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27, 1974 and I have carefully examined the contents.

Regarding your proposal newsletter to all-ISKCON branches for recruiting men for agricultural work at Bhaktivedanta Manor. This is not a practical plan. No one from a for country will go to London for agricultural work. If you cannot find local men, how can expect men from other countries to come and work? I have experienced that even men of this country do not go to New Vrindaban. You know, Srutakirti who was my personal servant. He has now become married and Kirtanananda Maharaja asked him to go to New Vrindaban but he said he doesn't like farm life. People are now accustomed to live in the city and if all of a sudden he is transferred to the village then certainly he feels difficulty. Especially in the western countries, gradually even farmers are leaving their professional business and going to the city to enjoy facilities there. If you get local men to work at this agricultural attempt that will be better. Otherwise, don't spend time and money in distributing this newsletter.

You are thinking of many plans but without consulting me do not enact anything. I have received your telegram that you have stopped release of the Gokula Vrindaban literature, per my telegram. There was a picture of a cow's head and you have painted it according to your own idea. It was a cow's head with t-lock and no body of the cow. How did you think like that? A cow's head is an advertisement for the slaughterhouse or for a beef shop, and you have painted one with t-lock. I think your thinking is not always to the standard. Don't spoil much time in that kind of thinking. Try to read our books. You are the president there so you must be very conversant with our philosophy. The other picture was objectionable because the photo of our temple is advertised as Gokula Vrindaban. It has, however, already been advertised as Bhaktivedanta Manor, Headquarters of European ISKCON. I am pleased that you stopped issuing the literature. But people will not be induced to come by issuing some literature. In the temple there must be activities which will attract people to come.

Our activities are arati, kirtana, classes, just as we do here in Los Angeles. Everything is done in conformity to a regular standard. For example, all the temple members, without exception must rise by 4:AM and attend mangala arati. Everyone living in the temple must agree to the standard by proper understanding of the philosophy of tapasya. We cannot expect our guests to follow all our principles, but whoever lives in the temple must follow. That means all must sit down together and hear the Bhagavatam class just as I held it day after day when I was at the Manor. There should be a regular daily schedule of events and it should be followed closely. After the class and breakfast everyone should go to their respective duties, deity worship, sankirtana, clean-up and so throughout the day this atmosphere of constant engagement will produce the truly happy result of transcendental life. So you should set the example and also see that the others are following. Our buildings are not for our sleeping in and eating like hotels, but whoever wants to join us should understand the philosophy of regulated devotional service. Here in L.A. they have elaborate Sunday festivals and erect a tent on the front lawn. There are hours of kirtana, a philosophic lecture and lots of sumptuous prasadam distribution. Another thing is, here they have a 24 hour security guard, with pistol and holster who is in the temple at all times. So you should do this like this.

From your letter I can understand that you are always working hard and trying to improve things there. I am very much obliged to you for this and please go on in this spirit more and more improving the temple atmosphere.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Damodara

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Honolulu 16 January, 1974

74-01-16

My Dear Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 3, 1974.

I have accepted as my disciples, those devotees recommended by you, and their spiritual names are as follows:

Edward Striker,Aindra dasa Neil Kallmyer,Nilambara dasa James Machuga,Jagara dasa Pamela MachugaPadma malini devi dasi

Now instruct them very seriously about their responsibilities. To promise to follow the four prohibitive rules and to daily chant sixteen rounds means they cannot deviate. You can hold a fire yajna and inform them that in promising before the Deity and before the spiritual master, one cannot later break the rules without being punished, just as in the law court one is held for perjury. If we simply follow these instructions however, spiritual life becomes very simple and we can go back to Krsna in the spiritual world at the end of this life, which is the success of the human life. You may send their beads for chanting to Kirtanananda Maharaja.

As for the second initiation, I have accepted those disciples whose names you have sent me, Laksmivan das, Varuthapa das and Krsnabhava devi, and I am enclosing two sacred threads and three copies of the gayatri mantra. Please instruct them and show them by example as well what is the character and practice of a brahmana. They should hear the tape of me chanting the gayatri mantra through the right ear.

Your political preaching is encouraging to me. We should expose before the public eye that the lowest class of men are now taking the posts of leaders, and therefore there can be no peace or happiness. I have given the idea for a poster which shall be entitled: "Select Real Leaders-Don't Spoil Life", and it will depict devotees as leaders, illustrating that real leaders have to be free of meat-eating and animal slaughter, illicit sex, intoxication and gambling. This poster is being prepared in L.A. and I want it distributed all over the world, and you can use it widely in your campaign for Mayor of Washington D.C.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Devendranatha

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Hawaii 16 January, 1974

74-01-16

My Dear Devendranath,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 15, 1974.

I have considered your proposal to go to California and start a farm if you can acquire some land. I have been giving instruction to Sudama Maharaja for development of Hawaii center, of which you are presently a member, and our plans include acquiring land here and farming flowers and vegetables. I find hawaii a very suitable place for Krsna Consciousness, and want that a very strong center be established here. Therefore I think the best thing, if you are inclined to farming is to remain and cooperate with Sudama Maharaja and Bali Mardan and Balabhadra and develop Krsna Conscious farming and cow protection here. The tendency for always changing is not good. So I hope these proposals will be agreeable to you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurudasa

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Honolulu 17 January, 1974

74-01-17

Vrindaban

Dear Gurudasa,

Please accept my blessings. I was surprised that Tamala Krsna Goswami and you all are contemplating cancelling the Vrindaban touring of our devotees going to Mayapur. In my opinion it must be carried out.

Just to give you help I am enclosing one letter to Sripada Radhika baba of Imlitala. Enclosed find one Bengali letter to deliver to him. He will introduce you to the son of our panda. I paid this man the sum of Rs 100 recently, so Radhika baba will introduce him and with his help just arrange the program of visiting Vrindaban.

Thousands of people go to Vrindaban daily. They make the arrangement of visiting so many holy places. Arrangement should be made. If we have no place, still there is no scarcity of place in Vrindaban. There are hundreds of dharmasala. The panda will arrange for the dharmasala for three days, namely the 12th, 13rd and 14th. The pilgrims shall stay there for 3 days. Buses should be engaged to take the devotees one day to Govardhana and Radhakunda, Nandagram and Barsana. The other day, Dauji and another day to some other places. From dharmasala the buses will take the devotees to visiting places and then come back to their respective dharmasala. If there is a little inconvenience, still the devotees must visit Vrindaban. In Mathura there are dharmasalas of Krsna-janma-bhumi and Jaya Dayal Dalmia constructed just for foreigners. Arrangement should be made with the help of the panda.

This touring will enhance our prestige for the Krsna Consciousness movement. People will appreciate devotees from foreign countries visiting Vrindaban. It will attract the attention of the Tourist Department of government. Immediately, Tamala Krsna Maharaja and Gurudasa, you must arrange, with the help of the panda. The party can not only be headed by our leaders, but with the help of Indian assistants like Caitya-guru, Sacidulal. Arrangement must be made like that.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. Tamala Krsna Goswami, Gargamuni Swami

Letter to: Sripada Radhika Bhava

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Honolulu 17 January, 1974

74-01-17

Sripada Radhika Bhava c/o Imli Tala, Vrindaban

With humble obeisances at the lotus feet of the devotee, Sripada Radhika Bhava, please accept my humble obeisances. At the moment I am in Hawaii Island. I am requesting you that after our Navadvipa parikrama about two hundred to three hundred European devotees will go to Vrndavana for parikrama. That's why Sriman Guru das is going to see you with this letter. Kindly introduce Guru das to the son of our panda (the guide for the pilgrim) whom you have recently given Rs. 100 on my behalf. If that panda goes with them and shows them Govardhana and other places then I will be very much grateful. Please accept my humble obeisances and convey my humble obeisances to Sripada Shar Maharaja. I will go to India soon.

Yours,

Sri Bhaktivedanta Swami

Letter to: Manager of Punjab National Bank

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Honolulu 19 January, 1974

74-01-19

Manager, Punjab National Bank Vrindaban Branch Sahji's Temple P.O. Vrindaban, Dist. Mathura U.P., India

Dear Sir;

I beg to inform you that my banker in Los Angeles, California, has transferred one hundred thousand dollars ($100,000.00) to you for credit for my savings account number 6112, in the name of A.C. Bhaktivedanta Swami, and I hope you have received the money by this time. The purpose of sending this money is to construct our Krsna-Balarama temple at Raman Reti in Vrindaban. This money is a contribution of my ISKCON temples here in the U.S.A.

Kindly note this and if you have received the money by this time kindly transfer rupees one lac (Rs 100,000.00) to the Punjab National Bank, Moti Bagh branch, New Delhi in favor of account number 230, Vrindaban Temple Construction Fund. The balance money may be kept in fixed deposit accounts for three months in the name of Vrindaban Temple Construction Fund, (ISKCON).

Kindly make a reply to this letter to our Delhi Temple, as follows: ISKCON G 12, Annand Niketan Extension, New Delhi 110023, to the attention of Tejyas das Adhikari.

Yours sincerely, A.C. Bhaktivedanta Swami ACBS/sdg N.B. Please find enclosed copy of Money Transfer Order

Letter to: Gurudasa

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Honolulu 19 January, 1974

74-01-19

Dear Gurudasa,

Please accept my blessings. Please find enclosed a copy of a letter to the Punjab National Bank, Vrindaban Branch, and a copy of the transfer advice of $100,000 from the Security Pacific National Bank. On receipt of this kindly see the manager of the Punjab National Bank in Vrindaban and see if they have done the needful.

I am reaching New Delhi airport February 3rd, at 4:30 A.M. on Pan American flight number 1.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg Enclosures: a) copy of letter to Punjab National Bank, Vrindaban Branch b) True Copy, money order transfer

Letter to: Tejiyas

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Honolulu 19 January, 1974

74-01-19

New Delhi

Dear Tejyas,

Please accept my blessings. I am in due receipt of your telegram reading as follows: ”Vrindaban Temple Construction Fund current account open no. 230. Karandhara informed.”

I suppose the current account is open in the Punjab National Bank, Moti Bagh branch as I informed you previously, although you have not mentioned the name of the bank. I am advising the Vrindaban branch of the Punjab National Bank to transfer immediately Rupees one lac, (Rupees 100,000), to the Punjab National Bank, Moti Bagh branch, New Delhi, in favor of the Vrindaban Temple Construction Fund, account number 230. Please take care of this information and I am reaching New Delhi on February 3rd, by Pan American airlines, flight number 1, arriving at 4:30 A.M. Please do the needful and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. Gurudasa N.B. Henceforward all collections for Vrindaban Temple Construction should be deposited in this newly opened fund account, number 230, Punjab National Bank, Moti Bagh, New Delhi

Letter to: Aradhana

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Honolulu 22 January, 1974

74-01-22

Montreuil, France

Dear Aradhana,

Please accept my blessings. I am in receipt of your letter dated January 13, 1974.

I can understand that you are feeling disturbed because your wife has left you, and also that you are not living within the association of devotees at our Paris temple. My advice to you is that you associate always with Krsna through chanting the Holy Name. If you are always with Krsna there is no question of moroseness or anxiety. Further than this, Krsna will give you intelligence through sincere chanting, how to progress further in Krsna Consciousness. It is a fact, however, that to be happy and peaceful in spiritual life, the association of devotees is essential.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sahadeva

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Honolulu 23 January, 1974

74-01-23

Houston, Texas

Dear Sahadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 11, 1974.

Regarding second initiations, I have become very concerned lately, that some of our older students who have been given the second initiation, have not been strictly following the rules and regulations. So from now on I want our presidents to be very sure about the devotees they are recommending to me for second initiation. I think sometimes in the past devotees have been recommended chiefly because some more helpers were required in maintaining the deity work. Of course, necessity is there. It is just like in government, the government has need for a number of men to fill important posts, but first the persons must be qualified before they can award the post. Even though there may be a pressing demand, first the man must be qualified. Our system is that after one year from the first initiation, if the devotee is strictly following our principles without deviation, and if he will sign a statement in seriousness, that he will not deviate from the chanting and regulative principles, then, on your mature consideration you can recommend him to me. It is not that we are stopping second initiation, but I want to be sure it does not become a farce and names be sent to me without proper qualification. We are criticizing the caste brahmanas for saying that the Americans and Europeans cannot be awarded brahmana initiation, because according to Vedic sastra, anyone who is properly trained up under a bona fide spiritual master, can become twice born. But if our brahmanas do not take their second initiation seriously, then we will be deserving of criticism. So on this basis, if your think the men you have recommended are still eligible, you can resubmit their names to me and I will accept them.

You have also submitted two names for first initiation. With this first initiation, we can more readily give them a chance. Provided they are enthusiastic and you observe they are following the devotional practices then you can submit their names. I have accepted the names submitted by your and their names are as follows:

Brent Chevaliar-

Clarice Sandoz- You may hold a fire yajna for them and instruct them in avoiding the ten offenses to chanting Hare Krsna Mantra. So I am counting on your own example in these matters as the most effective method of instruction for all the devotees in you care in the Houston temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jagadisa

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Honolulu 24 January, 1974

74-01-24

Toronto

Dear Jagadisa,

Please accept my blessings. Enclosed is a copy of a letter I have recently received from Bahudak, president of our Vancouver temple within your jurisdiction as GBC of Canada.

Bahudak’s description of his plans to move to a farm are not clear, nor have I received any letter from you in this regard, as he implies. What will be the program at this farm? How will people be attracted there? Who will work it? What about the present temple. He appears to plan to want to ”close the door” to their present temple. So he has asked me for a decision, but until I know more clearly what is his plan, I cannot decide. This matter should be taken up by yourself, so please consult with him and give me a cool-headed appraisal of what Bahudak is thinking and what is the actual situation in Vancouver.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bharadraja

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Honolulu 25 January, 1974

74-01-25

Mayapur

Dear Bharadraja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 January 1974.

Regarding a photographic exhibit in Mayapur. This is an important part of our Caitanya Festival in Mayapur. Bali Mardan is here and he has agreed that the photographers at ISKCON Press can blow up photographs of our propaganda work and men can take them who are going to Mayapur. As for mounting them, however, that you can do there, and arrange them into an exhibit.

I have got good reports of your working on the dioramas. I will be pleased to see your work when I come to Mayapur.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhakta dasa

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Honolulu 26 January, 1974

74-01-26

San Diego

Dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 22, 1974.

Your report is a very good one and very pleasing to me. Your combining enthusiastic programs of both sankirtana and temple worship in San Diego, should be followed by all our centers.

As for first initiations, I have accepted the devotees whose names you have recommended to me, and their spiritual names are as follows:

Jeannie Pennera-Kamatavi devi dasi

Ray Flores-Rudravapu dasa

Mark Weldman-Natanga dasa

Daniel Koenig-Dhanadhyaksa dasa

Regarding Second initiation, I have been asking the presidents to reconsider the devotees they want to put forward for brahmana before asking me to accept them. The criteria is that they must be initiated for one year, and during that time they have to be following the prescribed chanting of at least 16 rounds, and all the regulative principles. I am also asking that they write a statement before you in all seriousness stating that they have not broken any of the promises of the first initiation, and that they will go on steadfastly chanting the prescribed rounds. In this way I am hoping to stop whimsical recommendations for second initiation. So please follow this rule. You can ask me freely to make devotees initiated for first initiation provided they are enthusiastic and following the rules, but be very cautious before awarding second initiation, even though you have a need for brahmanas in the temple.

Regarding Rathayatra, I think there is no need for you to have a separate festival since you are so near San Francisco. But you may hold other festivals in San Diego, as you describe in your letter. That will be very pleasing for everyone.

I shall be glad to see you and the devotees from San Diego at our grand meeting in Mayapur for Lord Caitanya's Appearance Day.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Brahmananda

•

Honolulu 26 January, 1974

74-01-26

My Dear Brahmananda Maharaja,

Please accept my blessings. I beg to acknowledge the receipt of your letter, dated 15/1/74. I have noted the contents carefully.

I have received my copy of special BTG. It is very nicely done. I thank you very much. With great pleasure I note that although the Government of Kenya did not allow me to enter the state, my work was not hampered on account of my absence. In your last letter I was informed that Cyavana Swami has left your protection and gone to South America. I don't know why he has done so. As a sannyasi he is free to travel all over the world but when he was working under your supervision he should have taken your permission. This kind of independence is not very good. I'm quite confident of his sincerity, and I shall be glad to be further enlightened on this matter.

Anyway, you have dedicated yourself to the service of the Lord, therefore you are always glorious. I'm very much indebted to you that you have gone so far away from your own comfortable country for the service of Caitanya Mahaprabhu and this service will be appreciated by the Supreme Personality of Godhead. Please go on preaching like that and you will be blessed. I think Krsna did not let me go in Africa because he wants to see you all work independently of me. I'm getting old and can not move, so if you all my students work 10 times more than me that will be great pleasure for me.

The decision to train African people to be nice preachers is a nice idea. If you train the African to preach that will be a nice reply to the African Government for not letting me come there. So try your best and Krsna will give you the necessary intelligence, and send me occasional posts. That will give me satisfaction. I'm starting for India via Japan and Hong Kong next Monday. I'm glad to note your statement "Our position is not as precarious as it was before." If you sincerely preach everything will become smooth, and our preaching work will become smoother and smoother. One thing is very gratifying that you are doing the preaching work in Africa without any financial help from here. But in India the case is different. We have to send always financial help from America. I have collected and dispatched to India about 40 lacs of rupees. Even today I have dispatched to Gargamuni Swami $5,000, or about Rs 50,000 by telegram. Krsna is arranging everything. Let us work cooperatively nicely all over the world.

It is a great task. Let us be cognizant of our responsibility. I hope this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dhananjaya

•

Honolulu 26 January, 1974

74-01-26

Rome

Dear Dhananjaya,

Please accept my blessings. I'm so glad to receive your Special Delivery mail containing BTG. I am so glad to see you have given another step forward in our activity of pushing on the Krsna Consciousness movement. Rome is certainly a very important place in Europe. Big, big headquarters of the Christian world headed by the Pope. The people are naturally religiously inclined there, and I am sure if our movement is properly organized there, surely we shall get many devotees. Please try to remain there and go on propagating Krsna Consciousness as far as possible. My special thanks to you because you have immediately published the magazine.

Your ever well-wisher, A.C. Bhaktivedanta Swami

I hope you are going to Mayapur also. ACBS/sdg

Letter to: Tamala Krsna

•

Honolulu 28 January, 1974

74-01-28

New Delhi [To Tamala Krishna]

VRINDABAN A TOUR NECESSARY LETTER FOLLOWS. ALLAHABAD MEETING OKAY. YOU SPEAK IF MASS, I SPEAK IF CLASS YOUR LETTER _ ARRIVING NEW DELHI FEBRUARY 1ST -AC BHAKTIVEDANTA SWAMI

February
Letter to: Trai

-

Hong Kong 1 February, 1974
74-02-01
Dear Trai das,

Please accept my blessings. In his last GBC report, Rupanuga Maharaja wrote that you are delinquent in sending him regular reports. The system of temple presidents sending twice monthly reports to the GBC was devised by me to facilitate my receiving news of all the centers through the GBC. You are free to write me directly when the occasion arises, but do not neglect to send regular reports to Rupanuga Maharaja.

I hope everything is going well in the Boston temple, and I will be glad to see you at our Mayapur meeting.

Your ever well-wisher A.C. Bhaktivedanta Swami
Letter to: Abhirama

-

Hong Kong 1 February, 1974
74-02-01
Miami, Florida
Dear Abhirama das,

Please accept my blessings. In his latest GBC report, Rupanuga Maharaja wrote that you are delinquent in sending him regular reports. The system of temple presidents sending twice monthly reports to the GBC was devised by me to facilitate my receiving news of all the centers through the GBC. You are free to write me directly when the occasion arises, but do not neglect to send regular reports to Rupanuga Maharaja.

I hope everything is going well in the Miami temple and I will be glad to see you at our Mayapur meeting.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Bhagavan

-

Hong Kong 1 February, 1974
74-02-01
Paris, France
Dear Bhagavan,

Please accept my blessings. I was very anxious to receive a letter and your recent report is very encouraging. The pictures sent by you are very welcome and very nice, and I thank you very much.

Now print as many literatures as possible in french language and distribute. If you have any money left from the recent donations of $20,000.00 I request you to spare something to contribute to our Vrindavan construction; it can be sent to account number 230 of the Punjab National Bank, Moti Bagh Branch, New Delhi.

Work combinedly and Europe can be made filled with Sankirtana. I have found all the countries eager to receive our message, especially France and Germany. Narottama dasa Thakura has sung:

goloker premadhana, harinama-sankirtana, ratina janmila kenetay samsara-visanale, divanisi hiya jvale, judaite na kaimu upaya

Sankirtana is imported from Goloka Vrindaban it is not material musical rock and roll. It is actually imported from Goloka. Narottama sings, Everyone is burning in the materialistic way of life. That burning can be extinguished only be employing Hare Krsna maha-mantra. It is a fact that the western countries are in blazing fire of material enjoyment. But as soon as they take to Hare Krsna surely they will find peace and happiness. There is no doubt about it.

I have accepted the devotees you have recommended for first initiation and their spiritual names are as follows:*
John Jean-Guy Bouchre de Belle-Jayantakrt dasa
John, Jean Keraval-Jayakula dasa
Kathy de Poo-Kanti-dasi
Claude Landemaine-Kausi dasa

I will be glad to see you at our meeting in Mayapur.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg *You can chant their beads henceforward. Hope to meet you at Mayapur.
Letter to: Mukunda

-

Hong Kong 1 February, 1974
74-02-01
Bhaktivedanta Manor
Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 14, 1974.

I am glad you are cooperating with Madhavananda. That I want. As long as we are sincere there is no question of split amongst us; the split only means someone is not sincere, otherwise there is no question of it.

I have received the returned bank statements and letter regarding my entry certificate. I shall take this matter up with the embassy when I go the New Delhi.

I am glad to hear you are correcting the pamphlet for the Bhaktivedanta Manor. I share your confidence that if done rightly, we can attract many persons, to visit the Manor and take prasadam and chant Hare Krsna. That will be a great victory, and if they can take our books and hear the philosophy then we can make devotees out of them. This great responsibility is in your charge. I have given you all the guidance and hints and it is described in all my books. Now it is up to you. Please keep our principles firmly and everything will come out successful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhavananda

-

Hong Kong 1 February, 1974

74-02-01

Bhaktivedanta Manor

Dear Madhavananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 14, 1974.

Please see that accounts are kept carefully, not that money is taken for whimsical expenditure. Be vigilant. Syamasundara has made a scandal by taking money of the society's and investing it in business. This kind of thing should be carefully watched. I am still awaiting repayment from Shayamasundar.

Please pursue the projects underway. Your attempt to construct a temple from donation of life members is welcome. Also your plan to get large tax returns. Now do it cooperatively. You are intelligent and experienced-all work together there for the glory of Lord Caitanya's sankirtana movement.

I am leaving tomorrow night for New Delhi and shall be there by the 3rd February.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Baja Panalalji

-

New Delhi 5 February, 1974

74-02-05

Hyderabad

My dear Baja Panalalji,

Please accept my blessings. I thank you for your letter dated December 28, 1973 regarding a change of plan.

I understand from different sources that you want to construct the Temple portion by your choice, so I accept the plan submitted by you in place of the original plan.

Krsna is Bhavagrahi Janardana. Krsna has many Temples big and small, besides that He has his own abode in the Spiritual Sky, Goloka Vrndavana, so all our plans are under the jurisdiction of Bhavagrahi. To serve Krsna under a certain transcendental mellow according to one's spirit of service, everything is accepted by the Lord. So your decision to improve the first plan is certainly very much appreciated by Krsna. The work will go on and further advance with your full cooperation in order that we may be able to fulfill the job as soon as possible.

I am thinking to go to Hyderabad by the end of March and certainly it would be great pleasure to me to stay under your shelter and I am looking forward to this opportunity.

Hoping this will meet you in good health and my all good wishes for all your family members and servants, and my sincere regard for you.

Thank you once again.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mahamsa

-

New Delhi 5 February, 1974

74-02-05

Hyderabad

My dear Mahamsa Swami,

Please accept my blessings. I beg to thank you for your letter dated December 26th, 1973. I have come back from Europe and America on tour and am now in New Delhi.

I have seen both plans. After taking into consideration all of the points in all of your letters, the points in Sri Raja Sahib Panalalji's letters are all very good. So I prefer his plan the most, particularly I understand from different sources that he may like to construct the Temple portion. So we shall follow Sri Raja Panalalji's plan and under his leadership I think all members will be very much encouraged.

Now in cooperation with all life members of Hyderabad, immediately begin construction and make this one of the great temples of the south.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Giriraja

-

Vrindaban 6 February, 1974

74-02-06

Bombay [To Giriraja]

DISPATCH BIRLAS FIFTY THOUSAND IMMEDIATELY TO PUNJAB BANK MOTI BAGH BRANCH NEW DELHI IN FAVOR OF VRINDABAN CONSTRUCTION ACCOUNT. BHAKTIVEDANTA SWAMI

Letter to: Caitya-guru

-

Vrindaban 7 February, 1974

74-02-07

Bombay

My dear Caitya guru,

Please accept my blessings. I was very much shocked when I learned from Tamala Krsna Maharaja that you have left our company and were living outside. Anyway, I was always thinking of you and your letter of Jan. 26, 1974 gives me much relief. Why you should be sorry if someone says you are Indian, he is American, Indians are no good, Americans are good. Why be affected by bodily relationships? Sri Caitanya Mahaprabhu has advised us-and as an older, grownup student you should know it-that we have to become humbler than the blade of grass and more tolerant than the tree, and then we can execute our service and chant Hare Krsna.

If Indians are bad then I am also bad, as I am an Indian. But they have accepted an Indian as their guru. So Indians are both bad and good according to the behavior. If they have accused you as bad because you are Indian, yet they have accepted a bad Indian as guru. Don't be afflicted by all these external features of our bodily relationships. Be steady in Krsna Consciousness and do your duty so you may be blessed by Sri Caitanya Mahaprabhu and Krsna and make your life successful. I am going to Bombay on the 13rd instant-please come back and if you feel inconvenience, it doesn't matter whether from Indians or Americans, you can live with me because I am an Indian.

I hope you will feel no difficulty. You must come back when I go to Bombay. We are neither Indian or American; our real identity is that we are all servants of Krsna. Always remember this philosophy and all these external affairs will not trouble you. Hope this finds you in good health, and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Guptaji:

-

Vrindaban 7 February, 1974

74-02-07

Calcutta

My dear Guptaji:

Please accept my blessings. Sometime back, in your letter dated 23 September, 1973, you wrote as follows, regarding the front portion of our Vrindaban temple land given in charity by Geeta bai, wife of Kasiramji Saraf:

"Sri Nandalal Saraf has already arrived and visited our temple. I introduced him to Swami Gargamuni Maharaja. We discussed with him for the donation and transfer of land at Vrindaban. He said that sometime back he has already replied a letter to Vrindaban that you can utilize the land in the manner you want. you can take it into construction."

Now as we are very much eager to utilize this land as a nice front entrance, so I sent one telegram to Kasiramji Saraf, as follows:

"Hare Krsna Prabhupada now in Vrindaban until the 13rd. Now settle up front piece of land as promised."

I received one telegram from him, reading:

"Front part of land will be used for other purposes, as decided earlier. Letter follows."

This statement of Kasiramji has given me much concern. He said personally to me that under dictation of Srimate Radharani he has given the land to us in charity. We have invested already lacs of rupees for constructing a temple, and now if he uses the front portion for other purposes there will be great damage to the view of the temple. As for your letter under reference, you said Nandalalji gave us permission to use the land as we like, but still we waited for final decision. But this is the position. Will you kindly see Mr. Nandalalji, brother of Kasiraj and settle this up so we can go on in our progressive construction work. Kindly treat this as very urgent and reply to us at our Bombay Center because I am going there on the 13rd.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mukunda

-

Vrindaban 7 February, 1974

74-02-07

Bhaktivedanta Manor

Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 23, 1974.

I am glad to hear that you are now concentrating on improving the regulative life of the temple rather than so much advertising with brochures. This is very nice; this is what I want. A good example is better than precept. The pamphlet is precept, but if we don't follow the precepts ourselves then such advertisement is not good.

That Pusta Krsna Maharaja is assisting you in raising the standard at Bhaktivedanta Manor is also good news. He has written me that he is needing English boys to join him in South Africa as the English of all nations have free entry there. He is very hopeful of preaching and distributing books in Capetown. So if possible, help him by offering some English boys, and after some time he may go to South Africa with the boys.

I am already trying from here for my entry visa to the British Isles. Next time I come I shall enter with entry visa.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Pusta Krsna

-

Vrindaban 7 February, 1974

74-02-07

Bhaktivedanta Manor

Dear Pusta Krsna Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 18, 1974.

Your report is very encouraging to me, that you distributed 110 Gitas in two days in Capetown, South Africa. You also find that there is good preaching to be done there among intelligent Indians and Europeans. And for the people in general you can hold kirtana and distribute prasadam sumptuously.

So I understand you are now at the Bhaktivedanta Manor assisting Mukunda in strictly following the parampara and encouraging all the devotees in that direction. When your work is done there, you may return to South Africa, and I have asked Mukunda to help you with some men for South Africa. I am also very pleased with the reports I am getting from Brahmananda Swami, so please cooperate with him in Africa.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ravendra Gupta

-

Vrindaban 12 February, 1974

74-02-12

Cambridge, Massachusetts

Dear Ravendra Gupta,

Please accept my blessings. I have only recently received your letter of February 6, 1974, due to travelling.

I am very glad to hear you are following my instructions by chanting 16 rounds daily. In order to chant offenselessly, so that the chanting will have the greatest effect, one must avoid the four sinful activities. You have asked "How serious would it be for me if I should miss the golden opportunity to become your initiated disciple?" You should know that the value of accepting a bona fide spiritual master is more than we can calculate. It is not a mere formality. Of course everyone is encouraged to chant Hare Krishna, but until one gives up sinful activities and becomes determined to serve Krishna through His representative then the firm fixing up of devotional service will not take hold, and there is every chance that one will fall prey to all sorts of material desires and have to come back again in the next life-and one cannot guarantee that he will be born in the form of life he may desire.

I know you have been attending our temple in Boston sometimes, and that you wish to be a sincere devotee of Krishna. So go on faithfully with you chanting and pray to Krishna to give you strength for advancing in His service. It is a fact, however that we must become free of all material desire before going back to Godhead, and this can only be achieved by following the instructions of a bona fide spiritual master.

Your ever well-wisher, A.C. Bhaktivedanta Swami

A.C. Bhaktivedanta Swami/sdg

Letter to: Brahmananda

-

New Delhi 14 February, 1974

74-02-14

Nairobi

Dear Brahmananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 24, 1974, which has only reached me now due to travelling.

I appreciate your spirit in wanting to retaliate against the Kenya government for their not allowing me to enter the country on Krsna's mission. I think, however, that the proposal of international demonstrations at the embassies of the Kenya government would be a waste of time. If it could not be done from there why waste our time in such demonstrations.

Rather let us answer this atrocity by converting all Africans to Krsna Consciousness. Please keep in the front of your attention my desire that you convert the Africans. I know you have some of them already now train them up, so that even if you are forced to leave, they will be able to carry on Krsna Consciousness on their own. That is your real work rather than promoting international demonstrations abroad. Better you work the poison at home, and make the Africans Krsna Conscious, then my mission will be served.

I will be glad to see you when we all meet at Mayapur.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Kurusrestha

-

New Delhi 14 February, 1974

74-02-14

Denver

Dear Kurusrestha das,

Please accept my blessings. I beg to acknowledge receipt of your letter of January 24, 1974 which has only now reached me due to my travelling.

Your report on activities in Denver center is very comprehensive and I can understand you are feeling full responsibility for all the devotees and operations under your care. Actually the more selfless dedication you apply yourself with, the more Krsna will be pleased and the more he will give you intelligence how to expand the preaching in His Name.

The devotees you have recommended for first initiation are accepted by me and their new spiritual names are as follows:

John Kuiper-Jyoti dasa
Buddy Woodley-Bhara-dhari
Suzanne Soucy-Svarga-dasi
Bobbie Mendelson-Puja-dasi

Instruct them in the chanting process and the seriousness of following the vow to chant at least 16 rounds daily and avoid the four sinful activities.

I hope you will be coming to Mayapur for the Appearance Day celebration of Caitanya Mahaprabhu.

Your well-wisher,

A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

-

Bombay 16 February, 1974

74-02-16

Dear Jayatirtha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 4, 1974.

It is very reassuring for me that all our most important affairs located in world headquarters in Los Angeles are being well cared for under the guidance of your good self, Bali Mardan and Ramesvara. Therefore I have not become disturbed on that account because I know the BBT, Negotiations with Dai Nippon and financial matters are being taken care of even though Karandhara has left his post. Your desire to give me relief from having to worry about these matters shows that you have understood my desires, and I thank you very much. It is nice that you have taken this occasion to impress on the devotees there the necessity to be very serious in executing regulative principles, otherwise we will surely fall away. One who sticks strictly to these principles, will not, however fall down. Your statement, "The residents of New Dvaraka are praying for your mercy" is very nice. Let us meet all at Mayapur and chalk out a years work for our great mission.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

March

Letter to: Mahadeva

-

Mayapur 3 March, 1974

74-03-03

Dear Mahadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter which has been hand delivered to me here in our temple.

We will present our program at Bhaktivedanta Manor exactly in the line of Lord Caitanya, by kirtana, prasadam distribution and speaking from Bhagavad-gita. We cannot deviate even an inch in order to attract the followers of the ecology philosophy or any other materialistic, utopian movement. You say you know a number of influential leaders of this group, but what is the use of knowing them, since you yourself found them deficient and left them? Our ideal Vedic community will attract everyone on its own merit, and we shall be glad to welcome and accept everyone who comes without our compromising in order to attract them.

As far as your plan to convince Prince Charles, heir to the throne, about Krsna Consciousness, this is another utopian idea. Do not work at it. I request you to live with your Godbrothers as a regular brahmacari and prosecute our standard practices for spreading Krsna Consciousness by book distribution, distribution of prasadam and preaching to interested people.

I think you should stay in India. Our Mayapur temple is better than any temple in the U.S. and Europe, and everyone is appreciating it as very gorgeous. So there is a full program here and I request you to take on duties here and do not go wandering around. I have heard of the report of your stealing from the temples, and Mukunda has requested that you do not go back there. Therefore I recommend as the best thing that you make a fresh start and stay here in India where there is such a great need. You English boys have good facility here, not having the visa trouble that the U.S. devotees have, so take advantage of this and cooperate with me in this way. That is my request.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Taittiriya

-

Mayapur 3 March, 1974

74-03-03

Brooklyn

My dear Taittiriya,

Please accept my blessings. I was expecting you also in Mayapur along with your husband, but I think you have done rightly by not coming here in your pregnancy. I thank you for your kindly sending me some sugar and one hundred dollar bill.

Regarding grains, if rice and mung dahl is available from Formosa please try to secure as much as possible as donation or by purchase. India is now practically without food grains on account of, partially, nature's punishment, and partially, the hoarding plan of the rogues. We wish to distribute cooked food such as rice, dahl and capatis to as many hungry men as possible. I think both you and Bali Mardan along with the help of other friends can help our society in this connection. I am so pleased to learn our New York temple is going so nicely under your direction.

I have studied your activities while in Honolulu and it gives me great pleasure to find out such s devotee qualified as you are in our society. I wish you will execute responsibilities in the future in the matter of our societies multi activities. In this connection I especially request you to try to open a center in China. So far I have information of the Chinese people and so far I have seen Chinese boys in Hong Kong, I am very hopeful for success in China. Similarly, my experience in Japan, when I was in Tokyo last time and the time before that, I found the Japanese boys and girls very nice and humble and submissive and respectful. Our Japanese devotee Basu is very useful in our missionary activity. Also I see this in you. I met several friends, the director of the Dai Nippon Printing Co., even the president of the Company and they were very kind to me. So I have a very good notion about the Japanese people. Now I have a very cultured aristocratic Japanese girl like you as my disciple and daughter-in-law. I hope in the future you will take a leading part in converting the Japanese and Chinese people towards Krsna Consciousness so that all of them may become happy like you. That is my only desire. Thanking you once more for your kind attention upon me.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Krpasindhu

-

Mayapur 6 March, 1974

74-03-06

Dear Krpasindhu,

Please accept my blessings. Thank you for your report of activities in the Regina, Canada temple and your presentation of pictures of Radha and Krsna Deity which are very attractive. I hope you are becoming more enthusiastic by your stay in Mayapur and when you return to Canada you will go on increasingly in your preaching work.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ananda Keshore Maharaja

-

Mayapur 6 March, 1974

74-03-06

Vrindaban

Dear Ananda Keshore Maharaja,

Please accept my greetings. Your letter dated February 28th, reached me very late, on the 5th of February. So I am sorry I couldn't join you. Thank you for your invitation. I am expecting to go back to Vrndavana in the second week of March. I will be very pleased to see you there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Cyavana

-

Mayapur 6 March, 1974

74-03-06

Santiago, Chile

Dear Cyavana Maharaja,

Please accept my blessings. I was glad to receive your letter of 1 February, 1974.

It is very encouraging for me that you are preaching in Santiago, Chile and you are getting good reception from the student class. This is just according to the order of Sri Caitanya Mahaprabhu and so He must be very pleased upon you for assisting me in spreading Hare Krsna to every town and village.

Please go on and try to establish something substantial there and develop it. Here at Mayapur we have had a GBC meeting and I have selected Hrdayananda Swami as GBC for South America. He will be coming there and can help you in making arrangements for the printing of books in Spanish. Always follow our principles and actively preach, and Krsna will always protect you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brian Fleming

-

Mayapur 6 March, 1974

74-03-06

Glasgow, Scotland

Dear Brian Fleming,

Please accept my blessings. I have received you undated letter from Glasgow, Scotland.

You write that you are becoming very involved in Krsna Consciousness but your wife is not very interested and you want to know from me whether you should leave her. It is not necessary to leave your wife. The important thing is that you yourself become Krsna Consciousness, she cannot check you one way or another, but you must yourself surrender to Krsna and be engaged in devotional service. We do not say that one has to leave home. Either you leave home or remain there, and whether or not she becomes Krsna Conciousness, you go on with your progressive interest and participation in this great movement. By and by if you are strong in your determination, she may also follow you. If you have further questions you may write me or consult with the devotees in the temple. Actually I have already answered all questions in my books such as Bhagavad-gita, so kindly read them and chant Hare Krishna Mantra.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ravji Ganatra

-

Mayapur 6 March, 1974

74-03-06

Adipur, India

Dear Ravji Ganatra,

Please accept my blessings. I beg to acknowledge receipt of your letter of February 23, 1974, and I have noted the contents.

Since you have gone we have not gone an inch forward. They have gone and made application for the police commissioner to give sanction, but it is still lying there and they do not say yes or no. There is no sanction as yet. Our position is not clear. I require your help very much. Things are standing in the same position as when you left.

I was in Bombay myself for 10 to 12 days. Now I am here in Mayapur on account of Sri Caitanya Mahaprabhu's birthday anniversary. I arrived here March 1st. By the end of March I will be again in Bombay, and by that time you will come back and help us in this matter. More when we meet. Thanking you for your kind attention,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Muralidhara

-

Mayapur 7 March, 1974

74-03-07

Dear Muralidhara,

Please accept my blessings. I have received your letter sent to Mayapur with a list of questions regarding your painting pictures for my books. The answers are as follows.

1. Kardama Muni should look something like you have pictured Vyasadeva, with beard and top know of hair, not as you have pictured him in your drawing. Generally munis have beards.
2. a) The kinnaras and kimpurasas should look like demigods.

b) Ghosts and hobgoblins look all rights as you have them pictured.

c) There is nothing peculiar looking about Yaksas and Raksasas; they are meat eaters. Just as meat eaters in the ordinary world do not look different. You may show them eating meat, or something like that.

d) The Manus should look like kings, they should not have beards, but mustaches.

1. As far as wearing beards one class of men like Advaita Prabhu never wore clean shaven appearance but always had a beard. The other process is to be nicely clean shaven, by the barber. King PratapaRudra was a king so he should not wear a beard but mustaches.
2. Svarupa Damodara should look like a brahmacari. He should not have a beard.
3. In Panca-tattva everyone has an effulgence, but especially Lord Caitanya and Lord Nityananda
4. The Mayavadi sannyasis generally wear their dhotis up over their knees, and because Lord Caitanya took sannyasa from a Mayavadi sannyasi He is shown like that. So He is seen like this as a sannyasi.
5. Lord Nityananda never took sannyasa. He was independent, like a brahmacari, and later he became married.
6. You may depict both the sages and Yaksas on the ground in the battle with Dhruva.
7. Yes, show Dhruva's soldiers along with him.
8. Ghosts sometimes manifest a body and sometimes they do not. When they took a body it was golden.
9. Dhruva was a Vaisnava, portray him like that. There is not harm that he have a mustache, also helmet, ornaments, and pearl necklace.
10. Svayambhuva Manu is a king, portray him with mustaches.

Sarvabhauma Bhattacarya is clean shaven.

1. The picture you have enclosed of Siva Linga is approved by me and it is in the right proportion. It may be black or white according to the stone.

Feel free to write me if there are further questions so that our paintings are completely bona fide by the parampara.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Tarun Kanti Ghosh Babu

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New Delhi 11 March, 1974
74-03-11
My Dear Tarun Kanti Babu,

Please accept my blessings. Since I attended the meeting last night I am feeling a new enthusiasm, over how potential the Krishna Consciousness movement is, based on the teaching of Sri Caitanya Mahaprabhu. Your good family has very great interest in Sri Caitanya Mahaprabhu, and especially your grandfather Mahatma Sisir Kumar Ghose was a great friend of Bhaktivinode Thakura. So we are coming down in disciplic succession from Bhaktivinode Thakura and you are coming in family succession from Mahatma Sisir Kumar Ghose, so if we combine together in preaching the message of Sri Caitanya Mahaprabhu, it will be a great benediction to human society for mitigation of all kinds of problems of material existence.

This morning you were quoting from Sri Siksastaka, "Ceto darpana marjanam bhava maha davagni nirvapanam [Cc. Antya 20.12]." This is the first installment of the benediction of Sri Krishna Sankirtana. "Param vijayate Sri Krsna Sankirtana." First of all, people are suffering on account of misunderstanding of self realization. The whole world is moving under the conception of the body in different names are caste, creed, nation, culture, like that. By chanting Hare Krishna Maha Mantra offenselessly, one immediately realizes himself as spirit soul which is described in the Vedas as aham brahmasmi. The Mayavadi philosophers cease to think further than this, but Bhagavad gita teaches us how to realize further advancement in spiritual life in devotional service. This is described in Bhagavad gita as follows:

brahma bhutah prasannatma na socati na kanksati samah sarvesu bhutesu mad bhaktim labhate param [Bg. 18.54]

So bhakti is such a nice think. Bhakti is transcendental. When one is situated in bhakti life his mission of life is successful. That is called "ceto darpana marjanam bhava maha davagni nirvapanam [Cc. Antya 20.12]." Everyone of us is suffering from the three fold miseries of material existence. Coming to the platform of bhakti, pure devotional service, one immediately ceases the blazing fire of material existence. That is the effect of Sri Krishna Sankirtana. The whole world is in chaotic condition without understanding this philosophy.

In the material life there must be division of activities. That is accepted in the Bhagavad gita as

catur varnyam maya srstam guna karma vibhagasah tasya kartaram api mam viddhy akartaram avyayam [Bg. 4.13]

So in the beginning if we start a varnasrama college to teach internationally students from all over the world to learn to be educated as brahmanas, as Ksatriyas, as vaisyas, as sudras, by quality and work, that will be the basic principle of Krishna Consciousness. It is the duty of the government to see that everyone is employed. This is only possible when varnasrama is established. At the present moment everyone is sudra. This is not very good for the human society. Everyone has a right to approach the Supreme Personality of Godhead but there must be a process for keeping the society in order. The intelligent class of men or the brahmanas, the martial class of men, the ksatriyas, the productive class of men, the vaisyas, and the working class of men, the sudras, all have the right to chant the Hare Krishna Mantra and by such devotional service everyone will be elevated to the transcendental platform. But there must be a division according to quality and work. At the present moment, so many so-called educated persons are unemployed because the division of work is neglected. If this division of society is maintained no one will be unemployed and there will be no unrest in society. It is a very scientific way of keeping peace in the world.

The brahmana class should be highly cultured in spiritual understanding; by their Vedic knowledge they will be able to educate the ksatriya and the vaisya in the value of life. It is the government's duty that according the division of human society everyone should be engaged in responsible duties. On the whole, at the present moment, there is not guidance from the authorized intellectual class. Therefore everyone is in darkness. The Krishna Consciousness movement is supposed to create actual intellectuals to guide society. The process if very simple.

If you kindly consider on this point and the varnasrama college is started, I am sure the chaotic condition of human society will be completely settled up. You think over this matter and we shall talk more when we meet again. Or if you like to discuss seriously by correspondence with me I shall be very glad to reply to you point by point on the basis of sastra.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madame Srimate Lilavati Munshi

-

New Delhi 12 March, 1974

74-03-12

Dear Madame Srimate Lilavati Munshi;

Kindly accept my greetings. When I was in Mayapur I received your invitation letter dated February 26; I received your letter on March 3rd, and was not able to attend, but I thank you very much.

I am returning to Bombay by the end of March. If at that time you are there I shall be very glad to meet you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hrdayananda

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Vrindaban 14 March, 1974

74-03-14

Dear Hrdayananda Maharaja,

Please accept my blessings. I was pleased to appoint you as GBC of South America in the hope that you will organize the printing and distribution of my literature there, on the scale of the U.S. and European Zones. I have been informed there is a very good chance for spreading Krishna Consciousness in South America.

Just as Hamsaduta and Bhagavan have gone to foreign countries and arranged for a solid program of translation, printing and distribution of my books by sankirtana party, so you will also find the devotees in South America willing to help you in this noble project which is for the benediction of the suffering humanity. My own Guru Maharaja stressed the printing and distribution of literature even over gorgeous temple construction, and I also was printing even before I have big temples in the U.S. So you may follow the footsteps of the previous acaryas, while always strictly following the regulative principles for spiritual strength.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: All ISKCON Centers

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Vrindaban 14 March, 1974

74-03-14

Memorandum to All ISKCON Centers

My dear disciples,

Please accept my blessings. Now that our ISKCON is growing into a huge, world wide organization, it has come to my attention that sometimes centers are printing my literature, taking collection and spending all outside the jurisdiction of the Bhaktivedanta Book Trust. This must not go on.

I specifically formed the BBT to invest in it exclusive rights for the printing of all literature containing my teachings, writings and lectures. In this way the collections are to be divided fifty percent for printing new books and fifty percent for construction of temples.

The BBT can authorize a center to print, as in the case of foreign translations, with the agreement that when the foreign printing becomes financially solvent they will pay royalties to the BBT. But all printing of ISKCON literature must be by the BBT or under their sanction and approval.

If temples print independently it will be at the cost of the books I am, myself printing, and could eventually cause the financial ruin of the BBT, meaning I could not order new books from the printer or have sufficient funds for construction of temple projects.

I trust this is now clear and you will all do the needful. If you have any questions in this matter you can write me directly or consult with the GBC representative.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Vrindaban 14 March, 1974

74-03-14

Dear Jaya tirtha,

Please accept my blessings. I have received two letters recently from Gandharva das Adhikari of the Los Angeles Temple. He is feeling some inconvenience, as he states it, due to the younger devotees not showing proper respect to him as he is their elder, old enough to be their father. So they should show the proper respect, as is befitting a Vaisnava, who offers respects to one and all. It is sometimes difficult for elderly people to live in our ISKCON society, so you have to make it as congenial as possible for them and see that they are peaceful in all respects. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c.: Gandharva das Adhikari

Letter to: Jayatirtha

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Vrindaban 15 March, 1974

74-03-15

My Dear Jaya tirtha,

Please accept my blessings. There is a great blunder by the Union Bank in the matter of dispatching the monthly interest of $760.27 (Seven hundred and sixty dollars and twenty seven cents).As informed by your telegram they dispatched this amount to my account through the Charter Bank. I do not know when the Charter Bank received the money they advised the Punjab National Bank, however, on the 1st of March with some vouchers to be signed by me. As I was not here the vouchers were kept and yesterday I signed them. These vouchers have again been sent to the New Delhi branch to be again dispatched back to Vrindaban. According to the manager of the Vrindaban Punjab National Bank it will take 15 days. It has taken one month until I can get the money. That means we are losers of one month interest in transfer. How is it to be counteracted? We cannot wait so long to get the money here. The money, $100,000,00 (One hundred thousand dollars) which was dispatched through the Security Pacific Bank was immediately received in Vrindaban by the Punjab National Bank. Therefore to send money through the Security Pacific Bank is advisable because they have some corresponding interrelationship with the Punjab Bank. To send money through the Security Pacific Bank is profitable and safer. Under the circumstances you should immediately see the Union Bank Manager Mr. Art Schnieder and arrange to remit next payment through the Pacific Security Bank advising Punjab National Bank to immediately transfer, and if the Union Bank cannot do so, then I think I will have to transfer the account to the Security Pacific Bank. Please go and see the manager of the Security Pacific Bank whether they have direct correspondence with the Punjab National Bank, New Delhi.

On the whole, see the money is remitted without delay. This is a great havoc that we haven't received the first installment yet, and I do not know of the second installment. Clear the matter and let me know by letter. Also see that a letter of advice is sent from the Union Bank.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Brian Marvin

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Vrindaban 15 March, 1974

74-03-15

Dear Brian Marvin,

Please accept my blessings. I beg to acknowledge receipt of your long letter dated February 14, 1974 and I have examined the contents.

Your first question is, how can the Vedas be considered eternal since they contain many historical references? But history is also eternal. For example, six months ago there was summer now there is a new season, and in another six months summer again. This calculation of one year is history but the summer and winter seasons are also eternal. There is a saying, "History repeats itself." Why make a distinction between history and eternity. Things are happening eternally; this is history.

You have asked why the four Vedas are written in a different type of sanskrit from classical. This is not extraordinary. In India, sanskrit pronunciation is different in the North and South, and there are many different dialects. So the Vedas may also be presented with some differences within.

You have further questioned how the Vedas can be 3,000 B. C. in age. Modern historians cannot pick up when the Vedas came into existence. From our historical references, however, we understand the Vedic knowledge has been current since the time of creation but the knowledge was originally accepted in disciplic succession from spiritual master to disciple. Later, when Vyasadeva found the peoples' memories decreasing he wrote it into language. Otherwise it was existing by sruti, or hearing. So when this hearing began there is no history. He simply recorded the sruti, and there is no question of change. We have to understand Vedic knowledge on the authority of the disciplic succession not from mental speculators who are simply rascals and have no entrance into the Vedic knowledge. You mention Sankara, but Sankara hid so many things, so it is no wonder he did not mention Bhagavatam. There are great authorities of Bhagavatam and it is they we have to follow.

Similarly, the Bhagavatam is mentioned in an earlier Purana means that the whole language is sruti. Although the Bhagavatam may not have been written the tradition was there. It is written by Sridhara Swami quoting the Puranas, that the practice was to write out the Bhagavatam by hand and present it to a learned man.

The Bhagavatam we have is the same Bhagavatam. It was originally spoken in four slokas by the Supreme Personality of Godhead to Lord Brahma. All these descriptions are in my books and I request you to read them very carefully as you are a learned scholar. I appreciate your humble attitude, and I have a good report of your activities from Jagadisa prabhu. Please go on increasing in Krsna Consciousness and you will find all spiritual understanding and happiness not only for you, but for whomever you meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Ranchor

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Vrindaban 15 March, 1974
74-03-15
Manchester, England
Dear Ranchor,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 1st, 1974, and I have examined the contents.

It is all right if you live independently as a grhastha provided you follow the rules and regulations. Chant together husband and wife and speak the philosophy exactly right as it comes in disciplic succession. You must speak Krsna Consciousness knowledge with no interpretation of your own.

As for supporting your preaching financially, if you are a preacher you can take a donation from the audience. When I was in the U.S.A. I was taking collection and the people were paying. Don't demand but you can ask and there is no harm.

Yes, I did not approve of your starting you own magazine. You can write articles for Back to Godhead magazine. Why attempt separately?

The drawing of the proposed temple for Bhaktivedanta Manor which you have enclosed is very interesting and it is done on a grand scale. I am studying it and will consider its use. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Dhrstaketu

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Vrindaban 16 March, 1974
74-03-16
Dear Dhrstaketu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 28, 1974 and I have examined the contents.

Yes, it is all right that you devote your time to painting instead of street sankirtana. The main thing is that you be engaged in some worthwhile work for Krsna without wasting even a moment. Unless we are constantly engaged then there will be sickness and illicit sex automatically. So there is a good need for pictures in our preaching work, especially in illustrating our books, and if you are seriously painting I have no objection to your proposal.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Satyahit

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Vrindaban 16 March, 1974
74-03-16
Dear Satyahit,

Please accept my blessings. I am pleased to hear you have been preaching among the Gujarat community in Panama City and that they are sympathetic to our movement. We see now at our function in Vrindaban that hundreds of members are attending from all parts of the world. In this way our movement is unique, that not just the people of India are hearing about Krsna, but from all countries they are joining and becoming Vaisnavas by chanting Hare Krsna mantra, and refraining from the pillars of sinful activities. This was Lord Caitanya's desire that the Holy name be heard in every town and village.

Now I am especially concerned to distribute grains, rice, wheat in the form of dahl and rice prasadam to hungry people all over India. The people here are very disturbed because, partly due to the punishment of Nature, and partly due to the mismanagement of the demon class of men, food is not available. If the people do not even have sufficient food they will not even be able to receive spiritual instructions. So I am hopeful that if we can widely distribute free foodstuffs to the people of India, by giving it out at our centers as well as by travelling parties to villages, we will win over the whole country and the whole world by this activity on Krsna's behalf.

You write that members of the Gujarat community would like to contribute $10,000.00 toward a temple there, but at this time I think the money could be better spent by contributing to shipping grains to India for distribution. If they wish to donate for this noble project they can send money directly to the following account: "ISKCON Mayapur-Vrindaban Trust," account no 668, the Punjab National Bank, Vrindaban, Mathura, U.P., India.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Dr. Ghosh
74-03-17
Dear Dr. Ghosh;

Please accept my greetings. I am in due receipt of your letter of 10 March 1974 and I have noted the contents carefully. I am very much pleased to learn you are so much advanced spiritually. I have seen your book, Pancamrta, and found it very interesting. I can understand you are following the impersonal aspect of the Absolute Truth, but I am glad to see you have chanted the Holy Name of Lord Krsna. This is the only process:

kaler dosa-nidhe rajann asti hy eko mahan gunah kirtanad eva krsnasya mukta-sangah param vrajet [SB 12.3.51]

In this age of Kali yuga everything is full of faulty things and the only remedy is to chant the Holy Name of Krsna. That is the injunction given in the Vedas. In any condition anyone can chant Hare Krsna Maha Mantra and by doing so one can be elevated to the highest platform. Param vijayate Sri Krsna sankirtanam This is a verse of Siksastakam by Lord Caitanya Mahaprabhu. I am also very glad to hear you want to retire completely from materialistic life and devote yourself fully to the service of the Lord. The service of the Lord can be done directly as Krsna says, Sarva dharman parityajya mam ekam saranam vrajam [Bg. 18.66]. There is no need of rendering service to the daridras in order to reach Krsna. Of course we can show our mercy to the daridras, there is not objection, but this philosophy that Narayana comes in the form of daridra to receive our service is against our philosophy. Daridra is daridra, Narayana is Narayana. Narayana demands service directly not through daridra. But we can show our mercy to daridra, that is a different thing.

There are philosophic differences between other schools and the Bhagavad-gita. I wish that you live with us for some time. Wherever you like, either Mayapur, Vrindaban or Bombay. We have books, about 20 in number, about 400 pages each, especially on the basis of Srimad Bhagavad gita, Srimad-Bhagavatam, Caitanya-caritamrta, Bhakti-rasamrta-sindhu etc. I know you are very studious and I request you to become a member of our society so you can get all the books free of charge. Anyway, it will be a great pleasure for me if you can come and live with me for some time. From here, Vrindaban, I am going to Bombay, at the following address: Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay. Conveniently you may try to come and live with me for some time. Our philosophy is Krsnas tu bhagavan svayam [SB 1.3.28]. The Supreme Personality of Godhead is Krsna and by His instruction we can become the supreme perfect:

mam ca yo ’vyabhicarena bhakti yogena sevate sa gunan samatityaitan brahma bhuyaya kalpate [Bg. 14.26]

You are also a devotee of Krsna, if you kindly try to understand this philosophy of bhakti yoga as stated by Rupa Goswami: anyabhilasita-sunyam jnama-karmady-anavrtam/ anukulyena krsnanusilanam bhaktir uttama [Brs 1.1.11].

You have written to say you are 79 years old. I am also 78. You are such a learned medical man, if you preach Krsna consciousness to people it will be well received.

yad yad acarati sresthas tad tad evetaro janah sa yat pramanam kurute lokas tad anuvartate [Bg. 3.21]

I wish that in the fag end of life if you and I together can preach Krsna Consciousness all over the world, people will be benefited and all problems of the world will be solved. That is my conviction. I take the opportunity of sending this letter with your cousin-brother Mr. Zazumdar. He is a nice gentleman, almost of our age. I talked with him and felt great pleasure. Sometimes I think of going to Allahabad. So whenever I shall get the opportunity I may go, as I like the place. I am obliged to you for your remembering me even after so many years passed when we were together in Prayag Pharmacy.

I hope this will meet you in good health.

I am advising my men in Calcutta to send one copy of Gita Gan in Bengali and in the meantime I am presenting to you one copy of our Krsna Book Trilogy. You will find a list of my other books printed in the Krsna Book.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhudvisa

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Vrindaban 18 March, 1974

74-03-18

Dear Madhudvisa Maharaja,

Please accept my blessings. I have accepted the two Melbourne devotees for initiation as recommended by you and their names are given as follows:

Charles of the Sea-Praceta dasa

Christian-Camari dasi Please instruct them in the ten offenses to chanting and hold a fire yajna there. You may chant on their beads.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Uttamasloka

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Vrindaban 18 March, 1974

74-03-18

Dear Uttama Sloka,

Please accept my blessings. I have accepted for first initiation the devotees recommended by you, and their spiritual names are as follows:

Rick Richert-Revati-prana-natha dasa

Kevin Douglas-Kesisatru dasa Be sure to instruct them on the ten offenses and their obligation to chant at least 16 rounds daily, without fail. You may send their beads to Rupanuga Maharaja for chanting, and you may hold a fire yajna in the temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Amarendra

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Bombay 21 March, 1974

74-03-21

Gainesville

Dear Amarendra,

Please accept my blessings. I have accepted the devotees recommended by you for first initiation, and their spiritual names are as follows:

Don Ronsse-__ das Adhikari

Lisa Ronss-Candrt devi dasi

Heidi Ranebhy-Nagari devi dasi Their beads may be chanted on by Rupanuga Maharaja. You may hold a fire yajna and speak about avoiding the ten offenses in chanting. Please instruct these students in all ways so that they can advance nicely in your care in Krsna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bahudak

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Bombay 21 March, 1974

74-03-21

Vancouver

Dear Bahudak,

Please accept my blessings. I have accepted for first initiation the following devotee recommended by you:

David McLeod-Devagiri das You may send his beads to be chanted on by Jagadisa. Be sure to instruct him in the avoidance of the ten offenses and how he has now vowed in all seriousness never to fall down on the four sinful activities.

I have also accepted one devotee, Prabhupada dasa Adhikari, for second initiation, upon your recommendation. Please impress on him that this second initiation is not awarded cheaply or automatically, and that he must be very strict in following the regulative principles of bhakti yoga. I am enclosing a sacred thread and gayatri mantra. Have him hear the tape of me chanting in the right ear. I have also accepted Riddha das Brahmacari for second initiation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Balavanta

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Bombay 21 March, 1974

74-03-21

Atlanta

Dear Balavanta,

Please accept my blessings. I have accepted the devotees for first initiation according to your recommendations, and their spiritual names are as follows:

Gene Johnson-Jvarajit dasa

Ron Brunch-Ramanotsuka dasa

Elaine Magyer-Titiksa devi dasi You may send their beads to Rupanuga Maharaja for chanting. Instruct them carefully in avoiding the ten offenses, and make sure that they and everyone in the temple is chanting at least 16 rounds daily, without fail.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hasyakari

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Bombay 21 March, 1974

74-03-21

ISKCON Buffalo

Dear Hasyakari,

Please accept my blessings. I beg to acknowledge receipt of names recommended by your for first initiation. On your word I have accepted them as my disciples and their spiritual names are as follows.

Philip Cote-Phanamandita dasa Keith Weber-Kalpavrksa dasa Ron Burnstein-Muktakesa dasa Cheryl Denbroff-Siladitya devi dasi Candy Burton-Kamya devi dasi Pam Parker-Padmahara devi dasi

You may send their beads to Rupanuga Maharaja for chanting. Hold a fire yajna in the temple and impress on all these new devotees that they must chant at least 16 rounds daily, without fail and refrain from the four sinful activities. If one observes just these principles he will be rapid progress in spiritual life.

I am also accepting the following devotees for second initiation: Krpamaya das Brahmacari and Gopinatha devi dasi. I am enclosing one sacred thread and gayatri mantra. Get the tape of me chanting the gayatri and have them hear it in the right ear. This initiation should be taken very seriously, and those who accept it have to prove exemplary or it will become a farce.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jagadisa

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Bombay 21 March, 1974

74-03-21

Toronto

Dear Jagadisa,

Please accept my blessings. I have accepted those devotees who you have recommended for first initiation, and their spiritual names are as follows.

Keith Haslar-Kamsahanta dasa

Lorraine Haslar-Lokadrsti devi dasi

Drew-Duryodhana guru dasa

Be sure to carefully train them in offenseless chanting, by avoidance of the ten offenses to chanting. You may chant on their beads and hold a fire yajna. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg N.B. I am also enclosing sacred thread and gayatri initiation for the following second initiate recommendations. Girijadhava das Brahmacari, Kasi ram das Brahmacari, Taraknath das Brahmacari, and Sukra das Brahmacari. Have them hear the tape of the mantra in the right ear. I think you are aware that this second initiation should be taken very gravely and not childishly, so please impress upon them their new obligations.

At this time I am also sending you two accepted initiates from the Regina, Canada center as follows: Norman Allard-Nandikesvara dasa, Linda Allard-Mandari devi dasi.

Letter to: Jayapataka , Bhavananda , Brahmananda

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Bombay 22 March, 1974

74-03-22

Mayapur

My dear Jayapataka Bhavananda, and Brahmananda Maharajas,

Please accept my blessings. I beg to acknowledge receipt of your express letter which arrived in Vrindaban March 19th, and I have noted the contents.

Of course I do not know what is the actual expenditure, but I request you to finish the business as far as possible and the money will be supplied. But this time when I go I want to see that everything under construction is completed. Brahmananda Swami has already gone there to help you in this connection so kindly do the needful. Combine together and get the things completely done.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Bombay 22 March, 1974

74-03-22

New Delhi

Dear Tejyas,

Please accept my blessings. In response to your telephonic message, I beg to enclose herewith one check, #PHF 431993 for Rs 24,000.00 (Rupees twenty four thousand only) account paid in favor of Rajastani Moorti Kala Kendra, Jaipur, duly signed by me. Please acknowledge receipt and as far as I see the balance is now Rs 5,293.00 (Rupees five thousand, two hundred and ninety three only). Therefore let me know what is the further addition and also take another check book for which the requisition slip is also duly signed by me. Find it herewith and send me the checkbook duly stamped, by registered post.

I am also sending this letter by registered post with enclosed check, and a copy by regular post. Do the needful.

Also, I left my gold shirt buttons in Vrindaban, in the locked closet, to which Gurudasa has the key. Tamala Krsna Maharaja says Dhrstadyumna has been given charge to see that someone coming from Vrindaban to Bombay brings the gold buttons. Please see that this is being done.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Damodara

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Bombay, India 23 March, 1974

74-03-23

Dear Damodara,

Please accept my blessings. I have accepted the devotee recommended by you for first initiation and his spiritual name is as follows:

Douglas Duty,…Dandi dasa

His beads may be chanted on by Rupanuga Maharaja. Please hold a fire yajna and speak to him on the ten offenses against chanting. Personally see that he is chanting at least 16 rounds daily, without fail. By your own example you have to keep all the devotees enthusiastic and that is done by strict adherence to the regulative principles. Hope this finds you in good health, and I will be glad to hear of your progress in political sankirtana. Your political sankirtana Godbrothers, Balavanta and Amarendra are here in Bombay helping us for some time, but I have informed them that their real work is in the USA. So you are in the nation's capital and if you can get support it will be grand preaching for our movement. Anyway, we are simply presenting the truth, which is that outside of Krsna Consciousness there is no hope for betterment of the troubled conditions of modern affairs, rather they are going to hell without check.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Batu Gopala

•

Bombay 23 March, 1974

74-03-23

Cleveland

Dear Batua Gopala,

Please accept my blessings. I have accepted the devotees recommended by you for first initiations, and their spiritual names are as follows.

Dan McGready-Divyanga dasa

Michelle-Maharajani devi dasi

Paula-Pramada devi dasi Their beads may be chanted on by Jagadisa Prabhu. Please impress upon them that their chant must avoid the ten offenses, and that they must chant the minimum 16 rounds without fail, and be very careful to keep themselves free of the four sinful activities. They are in your charge so you must set the example.

I am also sending gayatri and sacred thread for Rasikhananda das Brahmacari for his second initiation, and also Gauranga devi dasi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhakti

•

Bombay 23 March, 1974

74-03-23

San Diego

Dear Bhakti das,

Please accept my blessings. I have received from you the name of one devotee recommended for second initiation, Santipani devi dasi. So I am enclosing one gayatri mantra. Have her hear the mantra through the right ear, of me chanting gayatri. I have already cautioned you that the second initiation should be given out only when you are certain that the devotee is really following all our principles, so now instruct her further on the seriousness of following the regulative principles of Krsna Consciousness. All the devotees there are in your charge so by your example they will best be encouraged to enthusiastic advancement.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Govinda

•

Bombay 23 March, 1974

74-03-23

Chicago

Dear Govinda das,

Please accept my blessings. I have accepted the devotees recommended by you for first initiation, and their spiritual names are as follows.

Miriam-Mekhala devi dasi

Linda-Lalana devi dasi

Ron-Ranganatha dasa

Ruth-Ruci devi dasi Have their beads chanted on by Jagadisa Prabhu. Our whole Krsna Consciousness rests on following the regulative principles, chanting 16 rounds at least, daily and without fail, and avoiding the four sinful activities. Without following the regulative principles, so called devotional service is simply a disturbance. So be sure to always take care of the devotees in your charge in this respect.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Kirtanananda

•

Bombay 23 March, 1974

74-03-23

New Vrindaban

Dear Kirtanananda Maharaja,

Please accept my blessings. I have received from you the name of one devotee recommended for second initiation, namely Anadih das Brahmacari. So I am enclosing sacred thread and gayatri mantra. Have him hear the tape of me chanting the mantra through his right ear. Give him all good instruction and incorporate him into the New Vrindaban scheme according to his best service propensities. I will be glad to be receiving your regular report on New Vrindaban which you can mail to me at the Bombay address.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mukunda

-

Bombay 23 March, 1974

74-03-23

Bhaktivedanta Manor

Dear Mukunda,

Please accept my blessings. Enclosed please find a recent letter which was mailed and addressed to me, by Sarva Suhrit. By this letter he has put into writing his criminal intentions. I think you know him also, and there is no telling what he may actually attempt to do. Therefore I want you to go to the proper Scotland Yard investigators and present the letter by Sarva Suhrit. He constitutes a menace; he should be punished and a court case should be taken if necessary.

Of course, as preachers we have to expect to face so many opposing elements, and actually we are doing so. Moreover, we are always protected by Krsna. But this crazy threat for our destruction should not go unchecked; please do the needful and let me know the outcome. You may send your regular report on activities at Bhaktivedanta Manor to me here at my Bombay address.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Murti

-

Bombay 23 March, 1974

74-03-23

Los Angeles

Dear Murti das,

Please accept my blessings. I beg to acknowledge receipt of your recent letter in which you propose to come to Vrindaban with your wife to help with deities, construction and preaching at our Krishna Balarama temple. After consulting with the authorities there, we all agree it would be a very good idea. So please make arrangements for your transfer here. Our Vrindaban temple is perhaps our nicest building in the whole movement and I want at least 25 good men here at all times. Because it is Vrindaban, those who come should be exemplary so that all the people of Vrindaban, even those who would be prone to criticize, will see that we are actually following the six Goswamis headed by Rupa Goswami. I want that those who come here, whether grhasthas or sannyasis, behave on the level of real goswamis. Goswami means controlling the senses and always glorifying Krsna by varieties of engagement in devotional service 24 hours a day. You may write to Gurudasa further about your plans.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhagavan

-

Bombay 24 March, 1974

74-03-24

Dear Bhagavan das,

Please accept my blessings. I have received the names of the devotees recommended by you for first initiation, and upon your word I have accepted them as my disciples. There new spiritual names are as follows.

Francine Steinberg-Rangini devi
Jenny Gilbert-Jagatkirti devi
Danielle Mary-Dandakesa devi
Maureene Remila-Mandahasa devi

You may chant on their beads and hold a fire yajna in the temple. As GBC you must see that they and all the devotees in the temples are first of all chanting at least 16 rounds on beads. Be sure they are aware of the ten offenses to chanting, and that they remain enthusiastic about improving their devotional service in that way.

I have accepted for second initiation Sakirta das and Dayamrgya das and have enclosed sacred threads and gayatri mantra. Have them hear the tape of me saying the mantra through the right ear.

I will be eager to hear regular reporting from you on activities in your zone, which you may send to me at my Bombay address.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Dayananda

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Bombay 24 March, 1974

74-03-24

Dallas Gurukula

Dear Dayananda,

Please accept my blessings. I have received you written note of 3/8/74 with names for initiation. I have accepted the devotees named by you as my disciples and their spiritual names are as follows

Sherry-Syamalangi devi

Debbie-Dyuti devi

Gary-Giri dasa

It is very pleasing to me to accept also some of our older Gurukula students who you have recommended as ready for initiation. Ekendra das Brahmacari and Dvarakadhisa dasa Brahmacari have already been given their spiritual names by me. Catton-Katyayana das Brahmacari, and Lisa-Manisa devi, are also now initiated devotees. All initiated devotees must chant at least 16 rounds daily, without fail. Now that they are initiated there is no question of not doing their rounds. You may hold a fire yajna and Jagadisa Prabhu may chant on their beads. In court when a person swears to tell the truth he can be punished by perjury if he does not take it seriously and tells a lie, so those who will promise before the deity to follow the rules and regulations of initiated disciples will be punished if they fail to do so. I am certain, however, that under your able guidance all the boys and girls are enthusiastic in their duties for Krsna.

I have received your recommendation for second initiation for Ram Gopala and Baladeva. das Brahmacaris. I am enclosing sacred thread for them as well as gayatri. Have them hear the tape of me chanting gayatri through the right ear. I will be pleased to hear your latest reports from Gurukula.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hayagriva

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Bombay 25 March, 1974

74-03-25

New Vrindaban

Dear Hayagriva,

Please accept my blessings. Since a long time I did not hear from you, but I am very anxious to see you.

Here in Bombay we have a nice spot. We are now in possession. It is just like a garden house. I shall be glad if you come here and live with me for some time. With my love for your wife and children, I beg to remain,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Kanu Gandhi

•

Bombay 26 March, 1974

74-03-26

Boston

Dear Kanu Gandhi,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 16 March, 1974.

Regarding the sale of the temple building at 40 North Beacon St., the best thing is to go and consult with our president in charge of the Boston branch, Trai das Adhikari.

Your desire to keep a personal temple room in your home is commendable, and you can do that in any case, wherever you are, by keeping an altar and offering your food to the Lord as prasadam. Our main purpose for keeping a large temple, however, is for inviting the public. I came to the U.S.A. just to try to give a chance to as many people as possible to take to Krishna Consciousness, because it is the only hope for humanity in this increasingly demoniac, godless age. So if you are seriously interested in maintaining a Vaisnava temple, why not go and try to help my disciples there in Boston, whether they are going to sell and relocate or remain, if you are financially able to assist them, that will be taken by Krishna as a great service. The young men and women at the ISKCON temple are giving everything they have for giving others a chance to come and worship at an authorized Radha-Krishna temple, so I request you to inquire into their situation and help them maintain our Vaisnava temple in the important city of Boston.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sriman A. D. Bhende

•

Bombay 26 March, 1974

74-03-26

Bombay

Dear Sriman A.D. Bhende;

Please accept my greetings. I beg to acknowledge receipt of your kind note of 25-3-74.

Actually my program is to stay here a month, and I arrived on March 20, so I think you will be able to recover from your eye operation and come and see me. I am lecturing every night at the temple between 7 to 9 P.M. and I am staying at my apartment on Hare Krishna Land and you can visit me there any day after 5:00 P.M.

Thank you for thinking of me, and I hope you will soon be well enough to attend our discourses.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mukunda

•

Bombay 27 March, 1974

74-03-27

Dear Mukunda,

Please accept my blessings. I beg to acknowledge receipt of your letter of 21 March and I have examined the contents.

That the standard of Krsna Consciousness deteriorated while you were away two weeks, and three brahmacaris have left Bhaktivedanta Manor is not good. But neither do I think your proposals are very good for organizing a strong center by stopping Revatinandana Swami's travelling party and having the president of the London temple Prabhu Visnu and others stay with you at the center. It seems you are always asking others to come for some time to work with you and organize, then after they leave you turn to some one else to come and help. Madhavananda is here with me in Bombay and I think he is the right man to work with you permanently at the Manor. I sent him there for that purpose, to organize things as he has experience of the management and organization of a temple life. So between you and he, if you will mutually cooperate, there should be sufficient power to run things nicely.

Revatinandana Swami should not stay there but his travelling party should go on for preaching and distribute many books at the colleges and schools. Also Prabhu Visnu is supposed to stay in London as he is the president there.

As far as separation of men and women in Bhaktivedanta Manor, that should be strictly observed in the main temple building; between single men and women there must be strict division and strict observance of no illicit sex. The householders may continue stay as they are in the cottage house, living peacefully as grhasthas. Whether grhasthas, sannyasa or brahmacari everyone has to be completely engaged all the time in devotional service. That is the meaning of good management, to see that everyone is engaged 24 hours a day, and not sleeping unnecessarily or talking idly. I think Madhavananda has good ideas and is a good organizer. So he is returning to you in a few days; you two please work together so that devotees will be enthusiastic to remain and work at the Manor. We have such a nice variety of engagement there, sankirtana, deity worship, gardening-there is no scarcity of important work. I shall be eager to hear from you further how things are going in all departments, at our European Headquarters.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Srimate Lilavati Munshi

•

Bombay 28 March, 1974

74-03-28

Bombay

Dear Srimate Lilavati Munshi:

Please accept my greetings. In continuation from my last letter to you, I wish to inform you that I have now arrived in Bombay a week ago. I would like to meet with you; therefore, please let me know where and when I may see you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Dr. Ghosh

74-03-29

Allahabad

My dear Dr. Ghosh;

Please accept my greetings. I wish to thank you very much, as I have received you letter of March 15, and noted its contents.

As far as your coming here in Bombay you are welcome at any moment. I am here at least up until the 20th of April and you can come and stay sometime and try to understand the philosophy of the Krsna Consciousness Movement. After the 20th, I may be going to Hyderabad where we have a center, and if you like you may accompany me to Hyderabad. We can continually discuss the Bhagavad-gita.

Our Krsna Consciousness Movement is based on the principles of Bhagavad-gita As It Is, without malinterpretation. Krsna says in the Fourth Chapter

yada yada hi dharmasya glanir bhavati bharata abhyutthanam adharmasya tadatmanam srjamyaham [Bg. 4.7]

paritranaya sadhunam vinasaya ca duskrtam dharma-samsthapanarthaya sambhavami yuge yuge [Bg. 4.8]

The whole world is Krsna's property. The material world is a field of activities for the corrupt conditioned souls who desire to enjoy in imitation of the Supreme. For them, Krsna gives facilities for material enjoyment, but He wants the conditioned souls-after finishing their material enjoyment-to come back to Him with bitter experience of material existence.

Therefore in the Bhagavad-gita there is the essence of Vedic instructions. The plan is that the conditioned soul may fulfill his desire for material enjoyment and at the same time be trained up in spiritual identity to come back to Godhead, back to home. As such, Bhagavad-gita contains the solution of all problems of the material world. Unfortunately, foolish people described as duskrtina, do not want to take instruction from the Lord, although it is completely perfect-but they select their own concocted leaders who are themselves blind, and therefore the world is in chaotic condition on account of rascal leaders in all fields. There are so many rascal leaders in politics, social life, cultural, philosophy, religion, etc. They are all misguided. Bhagavad-gita, therefore is the only light from which we can take direction for all our civic activities. Our Krsna Consciousness Movement was started only for this purpose.

Sometimes back, when I was in Moscow, I had discussion with a big professor, Kotovsky, and I challenged him. "Where is the difference between the Communist philosophy and any other? Everyone has to accept a particular leader and follow his instructions under a brand of ism." But because leaders are all fools and rascals, the ultimate result of following them is disappointment. In the western countries there have been many revolutions, in France, England, Germany and Russia, simply to change leaders of this ism to that ism. In India also since India's contact with the western countries, there have been certain types of revolutions, and they are now going on. Recently in our experience there was attempt to drive away the British. This revolution changed India from dependence to independence, but factually the situation has deteriorated from bad to worse. We are old friends, we know that in Allahabad when I was there, ghee was selling for 1 kg. per 1 rupee, and now its costs 20-25 rupees per kg. In this way, things have not improved, in so many ways. This is due to imperfect leaders.

Therefore our propaganda is to educate people to accept Krsna as the perfect leader in all fields of activity, and if people take to it seriously they will be happy in this life and after quitting this body he goes back to home, back to Godhead. There is no difficulty in understanding this philosophy in full brain and it is the urgent necessity that it be spread all over the world.

Therefore the best service to human society is to educate them after the principle of the Gita, otherwise they are losing the chance of perfection in the human life and going down again to the circle of birth and death and transmigration in different species of life numbering 8,400,000. It is very interesting to discuss on this point and it will be a great pleasure for me if you come and stay with me for some time and preach this philosophy amongst the higher section of society. This is confirmed in the Bhagavad-gita:

yad yad acarati srestas tad tad evetaro janaj sa yat pramanam kurute lokas tad anuvartate [Bg. 3.21]

Thanking you in anticipation,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Trivikrama

•

Bombay 29 March, 1974

74-03-29

Taipei, Taiwan

Dear Trivikrama Maharaja,

Please accept my blessings. Herewith find one letter by Sri Ballavh das. The idea appears to be very nice, but I do not know whether you have discussed with him all the projects involved. He want to open an incense business in Japan. But if he opens it in Japan, what is the use of staying at Taiwan? The whole project is for improvement of the Taiwan center and how it can be done from Japan? It appears contradictory.

But if by starting an incense business economically you become solvent to run on your center then it is good, and for this purpose I will advise Bali Mardan to give you the necessary capital on your approval. But I don't think it is practical to run a factory in Tokyo.

If something is to be done seriously then let me know if you have a branch of the Chinese bank known as the Liberty Bank. This bank has a branch in Honolulu and we have kept some money there. So please let me know if a branch of the Liberty Bank is there.

If you can establish a strong center in Taiwan as it is described in Sri Ballavh das' letter it will be a great idea. We have one branch in Moscow, if we get a branch in China, on the mainland, it will be a great achievement.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Pranava

•

Bombay 30 March, 1974

74-03-30

New Delhi

My dear Sriman Pranava das,

Please accept my blessings. I beg to acknowledge receipt of your letter of 28th March and I have noted the contents.

Last time when I was in Vrindaban I saw both the lands and we decided that we shall take both of them. The first land which is front side four bighas on the road and six bighas behind, if they are prepared to give us the land for payment of Rs 28,000.00 or less we can take. That we settled up last time. And in between the two lands, the two bighas that also we can take never mind the land is rough, still we are prepared to take it.

The other land, twenty bighas, ten bighas in front and ten bighas at the rear can be taken at a total price of Rs 70,000.00 or utmost, Rs 75,000.00. In this way, if the land is available we are prepared to pay immediately. You have suggested it will cost Rs 90,000.00 but that is too much. The front portion at Rs 4,000 and the rear at 3,000, so 70,000 or utmost 75,000. So if they are prepared, arrange for the purchase of the land. My money will be ready the second of May. You can do the needful.

In Bombay we are meeting the opposition peacefully and I hope things will come out successfully. Kindly ask Tejyas to send me a statement of account of Delhi, in the name of Vrindaban Construction Fund, Punjab National Bank.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Bombay. 31 March, 1974

74-03-31

My Dear Jaya tirtha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 20, 1974. I have noted the contents and duly received receipts for money deposited in the Union Bank.

I understand three checks totalling $1,278.21 are sent for collection to various countries and you will notify me when these are credited to my account at the Union Bank.

In your letter you made no reference to my letter of March 15 to you, and I am therefore enclosing a copy of same. Please let me hear from you on this. I want arrangement that the money from my interest of the Certified Deposit arrive at the Punjab National Bank three days after remittance by the bank in the U.S. If the Union Bank cannot arrange this I want you to inquire to see if the Security Pacific Bank is able to do it, as stated in my letter of March 15.

In reference to your proposal that you switch banks in order to get higher rates that should be investigated very carefully that the bank is very reliable. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

April

Letter to: Resolution

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Bombay 1 April, 1974

74-04-01

RESOLUTION

At the meeting of the members of the Bureau of the International Society for Krishna Consciousness, held at the Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay 400 054, on First April, 1974, the following was resolved:

1. That the Society will construct one additional floor on each of the six existing buildings on the Hare Krishna Land, (purchased in October, 1973.)
2. That the President, Secretary, and Treasurer are hereby authorized to appoint any architect, labor contractor, other contractors, engineers, to purchase, etc. for the purpose of construction.
3. That the construction may begin immediately upon approval given by the Bombay Municipal Corporation.

Signed for INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS:

A.C. Bhaktivedanta Swami

Gurudasa Adhikari Dated this First Day of April, 1974 -/bs

Letter to: Syamasundara

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Bombay 1 April, 1974

74-04-01

Brooklyn

My dear Syamasundara,

Please accept my blessings. I beg to acknowledge receipt of your telegram dated 13 April, 1974 reading as follows: ”My most humble obeisances departed India today for America. All signs favorable for good success kindly inform c/o Brooklyn Temple how and where you wish funds repaid. Also how many and where to send your tickets for London plus expected arrival date. Suggest early May for English fragrant Springtime etc . . .”

I have already sent you a telegraphic reply reading as follows: ”Thank you for your telegram. All blessings of Krsna to you. Letter to follow.” I am very much engladdened to receive you telegram and I am prepared to go to London by the 1st of May. My preaching program is to go to Hyderabad on 18 April and after a week to visit Tripati Balaji Temple. I think I can come back to Bombay by the 1st of May and then London as invited by you. You can arrange tickets for myself and my three secretaries, Paul Sherbow, Neil Delmonico and Stephen Guarino (Pradyumna, Nitai and Satsvarupa).

Your program to meet her majesty and many responsible elites in London is very attractive to me. You have also proposed that George is preparing some wonderful surprises like my classes with Prince Charles etc. It will be a great opportunity to get cooperation of such big men for rejuvenation of the whole human society.

Our men in the U.S.A. are already taking part in politics for the time being superficially we have registered our political party under the name, ”In God We Trust” party. Similarly we can work in England and if the leading personalities cooperate we can have the whole Parliament as Krsna conscious men including her majesty the Queen. My next program is to reinstate the Vedic divisions in society as recommended in the Bhagavad-gita:

catur varnyam maya srstam/ guna karma vibhagasah tasya kartaram api mam/ viddhy akartaram avyayam [Bg. 4.13]

Without this division there cannot be any systematic peaceful running of human activities. There must be a very intelligent class to guide the whole population with brahminical qualifications. There must be a class of people to give protection to the people at the time of danger and ordinarily to maintain peace and order, the ksatriyas. There must be a section to produce food and grains sumptuously for feeding both animals and humans without discrimination. Especially cows must be protected by this class. The meat eater class may not be encouraged but if they are stubbornly attached they can eat hogs and dogs or goats or lambs under certain conditions only, but not by maintaining slaughterhouses. Then human society will be very peaceful and everyone engaged in employment without producing any idle brains which only are devils workshops. If England and America as well as France and Germany can understand this philosophy there will be great theistic revolution which will counteract the atheistic philosophy of Marxism. The present communistic philosophy must be countered by revival of the principles of catur varnyam.

I understand that some philosophers in Russia are thinking of autocracy with good sense. I am also advocating this philosophy. I have explained many times, the Vedic system of autocracy or monarchy in good training of God consciousness can save the world though less political thieves have failed with Marxism but if in England people can come to Krsna Consciousness monarchy is superficially maintained, and if the next Krsna Consciousness autocrat it will be a great revolution in the political field. Such noble king is not an autocrat but is guided by Brahmins how to rule and see everyone employed in their respective duties as Brahmana, Ksatriya, Vaisya, and Sudra and no one unemployed. There is no question of unwanted upheaval in society.

All such educational instructions are there in the Gita. We simply have to follow them rigidly and the whole human society will be benefited in this life and the next. I know you have ideas and full faith in Krsna and in me and also you have an opportunity to associate with some important persons. So I think you should think over day and night all these proposals. Let us do something which will bring a peaceful revolution to the whole human society. I am sure I have good assistants like you and if you all cooperate with me I am sure of success. So far you are personally concerned, I repeat, if the business in which you have spent so much time is actually profitable, then stick to it and do the needful. Otherwise, I request you to reture and devote your own work in Krsna Conscious activities. I am glad you are now ready to return the money. You can deposit in Lloyds Bank, Southampton Row Branch number 30-97-81 in London in my account 8006334. (Saving Bank)

For the time being I can stay in London utmost two weeks then I have to go to France and spend some time, say a month in Geneva, Rome, Sweden, Germany etc. Then if need be I shall come back to London or back to India. So you can think over this matter and do the needful. But if there is important program in London I may not come back to India immediately.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. to London

Letter to: Bhavatarini

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Bombay 3 April, 1974

74-04-01

Dear Bhavatarani;

Please accept my blessings. I beg to acknowledge receipt of your letter of March 24, 1974, and I have noted the contents.

I can understand that due to material circumstances you are feeling distressed, and this large sum of money which you are about to receive is also causing you distress because you don't know what is the best thing to do with it. I very much appreciate that although you are filled with doubts and suspiscions and although you have many of your own plans for what to do and how to live, you have, nevertheless put the matter before your spiritual master and asked him to direct you. This is a great qualification, and this attitude made Arjuna eligible in the Bhagavad-gita, to receive the full mercy of Krsna's instruction.

If you are actually going to receive $24,000 I think the best thing is to contribute it to the Mayapur-Vrindaban Trust Fund which you can do either in the U.S. or in India. You have learned from the devotees who have been here, what a large scope our plans are for these two centers in India. During the festival hundreds of devotees from countries all around the world all very much appreciated that these transcendental spots, Mayapur and Vrindaban are place of spiritual inspiration for all devotees of ISKCON. They are the best places in the world to come and chant Hare Krishna and prepare for going Back to Home, Back to Godhead. So you can help by your contribution so that all your Godbrothers and Godsisters can come and find shelter here. As for yourself and your child, these places are for you also. You can come to Mayapur where you can have a separate room, also Bombay this facility is there and it is very comfortable, or Vrindaban, or L.A. or wherever you choose. My only desire for my disciples is that they chant Hare Krishna Mantra at least 16 rounds, follow the rules and live in association of devotees then you will be happy and peaceful and not disturbed.

As for money for Hawaii, that we will arrange in a different way. You can consult with Sudama Maharaja how to send money to the Mayapur Vrindaban Trust Fund whether through the Los Angeles Union Bank, which can be handled by Jaya tirtha, or direct to my account in Vrindaban. I will be glad to hear from you further in this matter. You have already done much service in raising two children and sending them to Gurukula, so you should not be so disturbed by temporary inconveniences. You can also arrange from this contribution to go on paying tuition for your children at Gurukula, as far as possible

You can write me if you have any further questions.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*or Liberty Bank, Honolulu where I have a/c

Letter to: Jayapataka , Bhavananda

•

Bombay 3 April, 1974

74-04-03

Mayapur

Dear Jayapataka and Bhavananda Maharajas,

Please accept my blessings. I beg to acknowledge receipt of your letter of-undated, and I have carefully noted the contents.

As for the advance of Rs 25,000 so that work can continue at Mayapur, that has already been sent from New York by Bali Mardan. There has been some delay in receiving it here but from our Bombay BBT account we have already forwarded the sum of Rs 25,000 to Calcutta, so that question is already answered. You have the money and work should go ahead full force to be completed as agreed.

As far as the cows suffering from no good shelter, why have you not built them something solid? I sent $5,000.00 on one occasion and then $4,000.00 previous to that, for construction for the cows. So why are they not protected?

Your report on the harvest of crops is a paradox, when compared to the fact that you have to spend money for maintenance. If there is so much harvest, you have cows, vegetables, then why do you require money for maintenance?

I have read in your letter how the brahmacaris find it very difficult to plough. It will be very difficult if we do not work the land ourselves. The difficulty can be overcome provided we are sincere. I think we can use modern machines, to drive a tractor, for example, is as easy as driving a car. Suppose we hire a tractor for the time being. I heard they are available from Krishnanagar. In America they take to agriculture; they are farmers although they are not Indians. So why can't the Americans work and farm in India? We just have to adjust in order to raise as much crops as possible for the animals and men. I have seen many farmers near New Vrindaban working nicely with tractors and growing food. One day Kirtanananda Swami hired one and within two hours he tilled many acres of land very nicely, although it was not even land. So in Mayapur it is even land; in a few hours we can till all the land we possess. My point is if somehow we cannot utilize the land then why purchase it at such expenditure? Self help doesn't mean Rs 10,000 spent monthly.

As for working with the architects, if you think the soil test is necessary you can consult together, you two and Gargamuni Maharaja and Brahmananda Maharaja and decide yourselves. Tamala Krsna goswami has no extraordinary experience, so you can do it yourselves. Tamala Krsna is sick now, recovering from a hernia operation, and after he has recovered he is going to America.

Yes, it is a good idea to go preaching in Bangladesh. If possible some men may go there. Gargamuni has some experience; when he went there it was Pakistan but still he had good reception. If you go to Bangladesh and establish a center it will be a great achievement. We have a center in China and one in Moscow why not Bangladesh and Pakistan?

As for Panca Dravida Swami, I know he is a good preacher and collector. Let him work there for some time and then come back. He is needed in South India and Acyutananda Maharaja is waiting for him. But it will depend on Panca Dravida, he can decide himself which part of the country he can preach best in. Wherever better facilities are we should work, it doesn't matter if it is Nadia or South India.

So please go on all working together in cooperative spirit and do the needful; then I may be spared taxing my brain over so many matters and I can go on my real work of translating. I will be glad to hear your further progressive reports.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gurudasa

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Bombay 3 April, 1974

74-04-03

Vrindaban

Dear Gurudasa,

Please accept my blessings. I have not heard from you in some time and I am eager to hear a report on construction of Krishna Balarama Temple. Have you obtained the marbles slabs, are they being set in? Please let me know how things are going on by sending a report to me in Bombay. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Atreya Rsi

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Bombay 4 April, 1974

74-04-04

Tehran

Dear Atreya Rsi,

Please accept my blessings. Very suddenly Tamala Krsna Goswami underwent treatment for a surgical operation for a hernia. Now he is completely invalid and cannot move. It will take about two weeks more to recover, and then he desires to go to the U.S.A. for preaching work, and retire from the GBC.

We have discussed about you because immediately you have no portfolio. I am now in India, so in my presence another GBC may not be required, but if required in my absence, my question is whether it will be possible for you to take charge? Kindly guide me how it will be possible, while keeping you occupation intact.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Bombay 4 April, 1974

74-04-04

Dear Tejyas,

Please accept my blessings. I am in due receipt of your letter of March 27th with check book and statement.

In your footnote you have given discouraging information about the land in Kalkaji. The best thing is if you three, Saurabha, Gurudasa and yourself jointly inspect the land and see if you can utilize it for our purpose. We can use any land, but if you think it will be very, very difficult then what is the use of accepting it.

You say I will have to go in person to the registrar office, but that is not a problem. In Hyderabad they gave me land and a Power of Attorney was given to Mahamsa Swami and he took delivery.

So the three of you inspect and give a joint report. If it is useless then don't bother. For the time being we are paying Rs 2,500 monthly and no sufficient water and the neighborhood is opposing. In consideration of this, I wanted the Kalkaji land, which is developing equal to Connaught Circus.

Kindly send me an exact site plan. The road and access plan may be hand-drawn, it doesn't matter, showing the length and breadth, the surrounding neighborhood etc. The point is, we are not going to make any big scheme anywhere else unless we have sufficient manpower. At present we have to import men from foreign countries and manage in that way. It is not possible to accept any big scheme in New Delhi. Therefore if we could get even small land just to keep our office, for the purpose I thought the land was nice.

Visit, and if you all think even for that purpose it is no good then give up the idea; what can be done? But at Kalkaji there is a big Anandamayi asrama and surrounding colonies are inhabited by Bengalis. Anyway, you see and examine further and send me a report with site plan and we shall finally decide.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Krsna dasa

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Bombay 5 April, 1974

74-04-05

Stockholm

Dear Krsna das,

Please accept my blessings. Here in India we require paper of the size of ”Back to Godhead” magazine, and I wish to know if you can supply it from Stockholm. We would like to purchase first-quality paper, so please let me know the ways and means. Send paper samples and prices and also let me know how things are going on there. I have not received a report since Ajita sent one in January.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sukadeva

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Bombay 5 April, 1974

74-04-05

Seattle

Dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter, undated, and I have noted the contents.

Your write that our society should provide some medical facility, insurance or personnel to handle devotees who become chronically ill and thus ostracized from our society. Of course this kind of management of affairs is better handled by the GBC which I have created for this purpose, I cannot be expected to handle problems of this sort while at the same time writing my books.

First of all, there is not question of a devotee becoming ostracized because he has become ill, nor do I think this is being widely practiced. Who has been ostracized? One of the symptoms of a devotee is that he is kind, so if our Godbrother becomes ill it is our duty to help him get the proper medicine and treatment so that he can recover. Recently our Giriraja became chronically ill in India and had to return to the U.S. for proper medical treatment. There, in our Los Angeles center, he was given his own room, and was able to recuperate comfortably, and now he has returned to his full duties in Bombay. Now Tamala Krsna Goswami has just had a successful hernia operation which was arranged free of charge at one of the most modern hospitals, and there is also a girl devotee undergoing operation there also. Tamala Krsna is now living in a room at our temple; the devotees see that he gets all facility, a hospital bed, proper prasadam, and personal care and visiting. So there is no question of ill treating of our own Godbrothers simply because they are sick, nor should you allow such neglect to go on. So long we have this material body there will be sickness, but we have to remain on the transcendental platform nevertheless.

As far as a centralized medical plan for the whole society, no such plan or facility or insurance has seemed practical as yet. The best thing is to work it out locally, try to find the services of a free medical facility in Seattle, or some way that sick devotees can be cared for; that is your responsibility. I think further questions of this sort can be handled by the GBC.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Bombay 5 April, 1974

74-04-05

My Dear Tejyas,

Please accept my blessings. With reference to your telephonic conversation with Bhagavata das, enclosed please find one check for Rs 23,000.00 (Rupees twenty three thousand only) in favor of the Punjab National Bank. I think you require this check for purchasing iron. But you have not mentioned for what purpose. Please acknowledge receipt and let me know for what purpose it has been used.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhagavan

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Bombay 6 April, 1974

74-04-06

Paris

Dear Bhagavan dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter of 30/3/74 along with the French edition of Back to Godhead which is certainly a great pleasure for me. I can see by this publication and by your report that things are going on nicely in Europe. All your programs are approved by me; simply if you keep on with it, slowly but surely we will become very solidly situated there with many devotees and books and temples. Krsna simply wants to see our desire.

I will be glad to come to Paris on your invitation for the second week of May. I will also be able to visit Geneva, Sweden and Rome if you will arrange programs for me. As you know, I must return to India for the Janmastami celebration in August. So if I fly from India to Paris and arrive the second week of May, then I may stay no more than 4 or 5 days each in Paris, Geneva, Stockholm and Rome, and then go to Germany and stop at three or four centers there also. Then in late June I may go to Australia. Satsvarupa can write you further concerning the fixing up of visas, arrival dates etc.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhudvisa

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Bombay 6 April, 1974

74-04-06

San Francisco

Dear Madhudvisa Maharaja,

Please accept my blessings. I am not exactly certain of your whereabouts now; I trust your arrangements for visa are going on and that you will soon be back in Australia.

I am presently fixing a traveling schedule for visiting Paris, France in the second week of May. Then I will visit, Geneva, Rome, Stockholm, and three or four cities in Germany, each place for no more than four or five days. So since I will not have to return to India until August, after Europe I can go to Australia for your Rathayatra if you can purchase our tickets. You can reply to me here in Bombay until the second week of May, when we shall go to Paris.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. to ISKCON MELBOURNE

Letter to: Saurabha

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Bombay 6 April, 1974

74-04-06

Vrindaban

Dear Saurabha,

Please accept my blessings. I have seen the letter of 4/4/74 you have written to Tamala Krsna Goswami.

I am very very happy to learn the by Krsna's and Baladeva.'s mercy a sweet water well has been found about ten feet away from the front part of the land, on our side. This is Krsna's mercy on us. Now build a big well there. Make an idara, make the well 100 feet deep and big and fix a pump so that you can always take water from. This news about the well has pleased me very much. Also, because the tamal tree is blooming so nicely you may let it stand; do not cut it down, but let it grow.

As for the shortage of coolies, our men can do this job. Any man can work as a cooly, so our men should join. We shall also send men from here and elsewhere so you may have 10 or 20 men. Cooly means non expert, and so many of our men are non expert so they may join and work as coolies.

If you are collecting money from Mr. Bajoria or any life members take it and send it to the construction fund at New Delhi, in the Punjab National Bank. As far as Mr. Somani, let him come here and I will be very glad to receive him. If he can supply us paper we can start a Back to Godhead magazine in Hindi and Gujarati.

Regarding your report on the marble, let us apply the best one, as indicated by you, even if it costs Rs 8 per square foot including labor. So make contract, take delivery of the stone and engage this man who is the same one doing the Birla Mandir. I have sent a check for Rs 23,000 to Tejyas in Delhi so there is no scarcity of money. This temple must be finished by the deadline. Work very swiftly keeping in view everything expertly and solidly.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ajita

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Bombay 7 April, 1974

74-04-07

Stockholm

My dear Ajita,

Please accept my blessings. I beg to acknowledge receipt of your letter of 4/1/74, along with the new publication in Swedish of my English work, ”Krsna Consciousness the Topmost Yoga System”. Of course I cannot read Swedish, but looking through this book has given me unlimited bliss. After all, this is my prime duty, to publish books on Krsna Consciousness. The printing of the book appears excellent, and that you are ”profusely distributing” the book all over Sweden is the crowning success of our movement. We will conquer Europe with these books. I can only thank you again and again in sincere gratitude for producing this literature, and pray to Krsna to bless you with all spiritual advancement.

I am planning to go to Paris, France in the second week of May, and while I am there I can also visit you in Stockholm. Let me know if you can arrange a meeting at the university for that time and then I shall be able to go and join you in spreading Krsna Consciousness to the people of Sweden.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hamsaduta

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Bombay 7 April, 1974

74-04-07

Hamburg

Dear Hamsaduta,

Please accept my blessings. From reports I have received it appears that affairs at Bhaktivedanta Manor and Bury Place London have deteriorated to the critical stage, and therefore I am asking you to go there immediately and see what can be done.

Mukunda wrote that three brahmacaris recently left the Manor and in order to strengthen the sanmkirtana party he has asked Revatinandana Maharaja and his party to stay at Bhaktivedanta Manor, and also Prabhu Visnu. Madhavananda who is presently here in Bombay said that such keeping of the extra men at Bhaktivedanta Manor was not necessary, that things simply had to be better managed, and he felt Mukunda could not do it. Now I have received yet another report, from Puranjhan das Adhikari of Spiritual Sky England, and he reports that all help is needed and that a bill of 4,900 pounds on rent for Bury Place temple has just been presented, and he intimates that both London and Hertfordshire temples are in jeopardy spiritually and financially.

Therefore, I am asking you to go there immediately, and try your best to rectify the situation. The devotees have also requested you to go, so they will trust in your decisions. I myself am planning to go to Paris by the second week of May, so at that time we can meet and discuss how best to run these affairs. If our temples cannot even be maintained then it is a great defect in our management of the society. Neither can I be expected to deal in these matters and also pay attention fully to the translating of my books.

Between Mukunda and Madhavananda they are opposing camps and cannot cooperate, and Syamasundara is not even present. So go at once and do the needful. You may write to me at Bombay until the second week of May when I am leaving for Paris. At that time I intend to visit also Geneva, Rome and Sweden not staying for more than 4 or 5 days at each place, and then I will go to Germany and visit 3 or 4 cities. A Mr. Hans-Werner Erdman of D 8011 Baldham bei Munchen, Fichtenstrabe 11 visited me in Bombay and was very enthusiastic for my visiting Germany. He was wearing sikha and said he would make arrangement for my travel tickets and visiting prominent men. You can get in touch with him and if he is serious plan together my visit to Germany.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg N.B. Mr Erdman’s phone is: Telefon Sammel-Nr 08106/8596

Letter to: Puranjana

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Bombay 7 April, 1974

74-04-07

Bhaktivedanta Manor

Dear Puranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 3, 1974 and I have noted the contents carefully.

Because of the critical condition of affairs at Bhaktivedanta Manor and Bury Place London, and the inability of present managers to work out a solution together, I have asked Hamsaduta to go there immediately and take charge of the situation. It is not good that things have deteriorated to such a stage as you describe in your letter, but let us try to rectify and save the situation. I myself will be traveling to Paris in the second week of May, for a tour of European cities, and I will meet with Hamsaduta then as well as other leaders, and we will make a decision for the permanent leadership of the centers.

For the time being work with Hamsaduta and stop the bickering and conflicting camps. You must work hard to absolve the debts you have massed so we will not lose our standing there. If everyone is strictly chanting at least 16 rounds daily and reading the books and observing the regulative principles then management will be at our finger’s end, and there will be no difficulty in maintaining Krsna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Raghunatha

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Bombay 7 April, 1974
74-04-07
St. Kilda, Australia
Dear Raghunath,

Please accept my blessings. I beg to acknowledge your letter of April 1st, and I have noted the contents.

You have analyzed that you are distressed because you are not given an engagement in Krsna Consciousness. This observation is correct, unless we are engaged with all our senses and intelligence in serving Krsna where is the question of Krsna Consciousness? We are reading here in the evenings how in the 4th chapter of Bhagavad gita Krsna has arranged for catur varnam, the social division of four orders, whereby everyone has some engagement according to his propensity, his quality and work, and thus everyone can go back to Godhead while performing their work.

You complain that as a householder it is very difficult. Especially you want to preach. There are examples of great preachers who were householders, such as Bhaktivinode thakur, although we cannot hope to imitate him. You have not mentioned whether you are attending the activities of the temple and associating with the devotees in Melbourne, and these things are essential. Madhudvisa Swami is my representative in charge of devotional affairs in Australia and if you will discuss the specific situation with him, he will see that you become engaged in work just suitable to your situation as a householder.

I will be glad to hear you have found proper service, as this is our whole secret of success. So long as you are chanting and reading our books and raising your family in Krsna Consciousness you are already engaged in the best service. Your desire to do more and preach is a sign of advancement; now confer with the devotees there and find out the best practical preaching assignment.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Tejiyas

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Bombay 7 April, 1974
74-04-07
New Delhi
Dear Tejyas,

Please accept my blessings. This morning Sriman Gurudasa has come here. He says that he did not receive the check for Rs 24,000 which was issued in favor of Rajastani Moorti Kala Kendra. Under the circumstances he has already ordered you to go to the bank and stop payment on check number PHF 431993. Now it has been settled that the murti walla will supply deities at RS 19,005 final payment. But he wants a bank draft.

Under the circumstances I am just issuing another check number PHF 431995 for Rs 19,005 (nineteen thousand and five rupees only) in favor of Punjab National Bank itself. So Gurudasa is returning to Delhi and both of you see in the bank if the former check PHF 431993 is positively stopped for payment. Then sign the present check and take a bank draft for payment in Jaipur and that will settle up the thing. I hope in the meantime you have received the check for Rs 23,000 (twenty three thousand rupees only) for steel, which acknowledge receipt.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg Enclosure: 1 check for Rs 19005/-
Letter to: Manager of Punjab National Bank

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Bombay 8 April, 1974
74-04-08
Manager, Punjab National Bank Vrindaban Branch Attention: Mr. A.N. Gupta
Dear Sir;

Regarding the fixed deposit ISKCON Vrindaban Temple Construction Fund, receipt RNPIK 270090 for Rs 743,879.80 (Rupees seven hundred and forty three thousand, eight hundred and seventy nine, eighty paise only), due on May 2, 1974. This receipt is kept with your New Delhi Moti Bagh branch, in the custody of the bank. Now on maturation of this fixed deposit receipt the amount should be dispersed as follows:

1. RS 100,000.00 (Rupees one hundred thousand only) be transferred to ISKCON Vrindaban Temple Construction Fund account number 3876 with your Moti Bagh, New Delhi Branch.

2. Rs 143,879.80 (Rupees one hundred forty three thousand, eight hundred and seventy nine, eighty paise only) plus the accrued interest be deposited in the ISKCON Mayapur-Vrindaban current account number 668 with your Vrindaban branch.

3. The balance Rs 500,000.00 (Rupees five hundred thousand only) be again fixed deposited for three months. So kindly acknowledge receipt of this letter and let me know you have done the needful.

Yours sincerely, A.C. Bhaktivedanta Swami
Founder-Acarya, of International
Society for Krishna Consciousness, Inc. ACBS/sdg
Letter to: Syamasundara

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Bombay 8 April, 1974

74-04-08

Puri, India

Dear Syamasundara Brahmacari,

Please accept my greetings. I beg to acknowledge receipt of your letter of 3/4/74.

I have not visited Jagannatha Puri because my men are not allowed to see the deity. When you arrange that we can visit the temple with my disciples then I can come immediately. Now I am in India up until May 15 then I am going to Europe to visit in France, Switzerland, Italy, Germany etc., and then I will come back and remain until the end of August, and then go again to England, and the U.S. This is my program. I am still here until the 15th of May. I am going to Hyderabad on the 18th of April and then going to Tirupati. So from there I can go to Jagannatha Puri if arrangements can be made.

It is very regrettable that these European and American boys who are purely Vaisnava and who follow all principles are not allowed by the rascals to enter the temple. As stated in the Padma Purāṇa: arcye visnau siladhir gurusu naramatir Vaisnave jati buddhir.

I do not know what makes the management take this attitude. If you can remove this restriction you will do a great service to the Gaudiya Vaisnava community. According to sastra anyone who wears tilaka and sikha and kunti over and above the Vaisnava dress or Vaisnava sannyasi must be accepted especially while chanting Hare Krishna mantra with bead bags. Kindly convince them and induce them to allow these Vaisnavas to enter Jagannatha Temple.

One friend in Orissa has offered to give us land in Bhuvaneśvara and I have a desire to construct a big Jagannatha temple there for our men if we are not allowed to enter Jagannatha temple in Puri. In Jagannatha temple people come from all the Indian states. Now when Jagannatha has expanded His jurisdiction over the whole world why the so called servants of Jagannatha should not allow them to see the Lord of the Universe? I don't know their philosophy.

We shall see that your copies of Back to Godhead are dispatched to you.

In conclusion, I shall come to Jagannatha Puri as you have kindly insisted, but only when they allow entry to all my disciples.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Bombay 8 April, 1974

74-04-08

New Delhi

Dear Tejyas,

Please accept my blessings. I beg to acknowledge receipt of your express letter of 4 April, 1974 along with the list of needed checks and I have examined the contents.

as far as the checks needed for Vrindaban construction I am handing them along with this letter by hand delivery by Gurudasa who is here now. One check listed by you for Rs 23,000 to Punjab National Bank has already been send separately by express post. the other checks are all given to Gurudasa.

Regarding the offers of land in different places, you should take them. First accept them, then we shall see how to manage them. We will have to import brahmanas to man them. If our men are trained, one man can run a place. One experienced man can sit down in a hut and simply talk about Krsna and organize the local people. This is how I started in the beginning at 26 Second Avenue in New York City. If there is genuine preaching they will be attracted, so long the preacher has no self motivation, but simply chants and preaches. Anyway, take the offered land.

Now work in consultation with Gurudasa and Saurabha go ahead for the completion of our Krsna Balarama temple in Vrindaban.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ramesvara

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India 10 April, 1974

74-04-10

Dear Ramesvara,

Please accept my blessings. I have received a letter from Yasodanandana Maharaja in Japan dated March 31 in which he writes that he has become very disturbed by reports he says you are making that he and Gurukrpa Maharaja are not authorized by me, and so many criticisms he alleges you are making against them.

This kind of criticism and counter-criticism is not good. Those who are advanced devotees try to see only the good that other devotees are doing, just as bees are attracted to honey, while flies are attracted to sores. Gurukrpa Maharaja and Yasodanandana Maharaja have gone to Tokyo with my full knowledge for sankirtana and collecting funds for our projects in India. In the past they have collected very nicely and sent $40,000 to India. So let them work peacefully, and you engage yourself fully in Los Angeles and BBT matters. You have great responsibilities in that connection. Let us try to work cooperatively, otherwise the fighting spirit will ruin our great movement.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Bhaktijana

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Bombay 10 April, 1974

74-04-10

New York

Dear Bhaktijana,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 1, 1974.

Since you are facing so many difficulties alone in Harlem, New York City, I think it would be better if you return to Mayapur, under the direction of Bhavananda Maharaja and Jayapataka Maharaja, and I have no objection to your return there.

Now that the building there is complete, we are making it an ideal asrama. So if you go back there, you must find a suitable engagement. It is not a place simply for sleeping. If you think you can find suitable engagement there and stay always engaged either in chanting, reading, cleaning or some other work, then it will be nice. As far as funds for returning there, you will have to take collection there in New York. So I think this plan, as suggested by you, is best.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sudama

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Bombay 10 April, 1974

74-04-10

Honolulu

Dear Sudama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 5, 1974 and I have carefully noted the contents. It is very reassuring to me to hear you are conscientiously engaged in carrying out the orders of your spiritual master in the specific assignment given to you in Hawaii.

I fully approve of the decisions made by you as follows.

1. Your decision to peacefully and legally take over possession of the forty acres of land. So proceed as quickly as possible with the lawyer so that the land is legally ISKCON's with yourself as trustee, and then we can take it and use it for Krsna.
2. Yes, you must get the payments being made on the sale of the land donated to ISKCON by Siddhasvarupa transferred to our account and not to Gaurasundara.

Gaurasundara has tried to make complete havoc of our affairs there but because I have faithful sons like yourself I think we shall be able to recover what he has tried to ruin. I am also glad you are consulting with BaliMardan in these affairs.

The main thing is to go on with our regular program, distributing books, chanting Hare Krsna, holding festivals, hearing the philosophy, and then as you are reporting, more devotees will come. So I think it is going very successfully under your Krsna Conscious management. Please keep me informed as things progress.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I wish to go to Honolulu again. ACBS/sdg

Letter to: Ādi-purusa

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Bombay 11 April, 1974

74-04-11

Gorakhpur

Dear Adipurusa,

Please accept my blessings. I beg to acknowledge receipt of you letter dated April 6, 1974.

Regarding the books in question, yes, as you suggest, you may send them to me. They may be dispatched to me here at Hare Krsna Land, Bombay.

I will direct our management of Life membership here to send you publications due you as life member.

I hope you are reading what books of mine you have and chanting Hare Krishna Mantra; these things are our real business in the human form of life, so that we can quit all material suffering and go back to our original home, back to Godhead.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Dayananda

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Bombay 11 April, 1974

74-04-11

Dallas

Dear Dayananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of March 29, 1974 and I have noted the contents.

It is extremely assuring to me to hear that Gurukula is doing nicely. The importance of the school in Dallas cannot be overestimated, both for our ISKCON movement, and for the outsiders as well, indeed it is important for the whole world. I was discussing this point in my lecture last night here in Bombay, that human life means tapasya, and tapasya must begin with brahmacaryena, life at Gurukula. The boy is supposed to lie down on the floor, collect alms for the spiritual master-not that they are trying very hard to make a comfortable material arrangement. But the result is that although in this age everyone is born a sudra, we are producing first class brahmanas who can actually do good for their fellow man.

I think also that you are the right man to be in charge of our school. It is especially nice to hear that the boys are becoming first class preachers; that is especially needed. Without preaching, our institution becomes all rubbish. So it is very good they are becoming good preachers. So along with Jagadisa you investigate the practical aspects of expanding by purchasing new buildings. Expand, develop and make it a unique institution.

As for Canakya sloka, I think the best thing is if I translate it myself and send it to you for printing, rather than wait for Pradyumna.

Please go on developing nicely. When I come to the U.S. next time I would like to go to Gurukula and stay there for some time.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhudvisa

-

Bombay 11 April, 1974

74-04-11

San Francisco

Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of March 31, from San Francisco and I have noted the contents.

I do not think that you have failed in your work there, but by your going and preaching it appears the temple life has much improved. That you could not convince Bhutatma to stay as president is not your fault. Now you stay at New Jagannatha Puri, your first spiritual home until you are sure the new president, Bhakta dasa is fully understanding of how to conduct things. I know he has done nicely in San Diego. One thing is they should never consider leaving or selling that building, but they should stay there as Radha and Krishna are staying, and it is a nice temple as evidence by the fact that over 250 people attended the Sunday feast by your report.

The description of the play, "The Death of the Yadus" is all right.

I have written you earlier that my plans are to travel to Paris by mid May and then spending 4 or 5 days in each place, I will visit Geneva, Rome, and three or four cities in Germany. Then I will be prepared to go to Australia for Rathayatra. So let me hear from you in this regard.

I am glad you have cleared your visa matters and that you can return to your GBC zone of work.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

-

Bombay 11 April, 1974

74-04-11

New Delhi

Dear Tejyas,

Please accept my blessings. In reponse to your telephonic message I beg to enclose herewith check number PJH 365504 for Rs 17,600 in favor of the Punjab National Bank. Yes, _ also I sent eight checks totalling Rs 43,614.63 (Rupees forty three thousand, six hundred and fourteen and sixty three paise only) through Gurudasa Adhikari. Before that a check for Rs 24,000 and another for Rs 23,000 was also sent to you. The check for Rs 24,000 for Rajastani Moorti Kala Kendra is understood as not sent to Jaipur. Anyway, this check should be considered cancelled. Another check for Rs 19,005 has been issued and now today's check of Rs 17,600. So make a list of statements and see what is the balance is in the bank now. In my calculation the balance is now Rs 18,745.81. (Rupees eighteen thousand, seven hundred forty five and eighty one paise). Please confirm this.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bali-mardana

-

Bombay 13 April, 1974

74-04-13

Brooklyn

Dear Bali Mardan,

Please accept my blessings. I beg to acknowledge your letter of April 29, 1974 with copy of the $50,000 check. I have also received a telegram from you today reading "Money traced to Central Bank of India Madurai 1 Tamil Nadu South PO Box 8 Second cable sent to transfer funds to Bombay Gowali Branch". Now Giriraja reports that the check has finally been deposited in the Gowalia Tank Branch.

I have also seen your reports of BBT loans to temples for various projects in the upcoming months. Regarding using New Vrindaban land for building for the older Gurukula boys it is a very good idea. As for the younger children it may be better to keep them in Dallas. But there are only 100 of them; whether they actually need new buildings in Dallas? This is to be investigated and decided upon by the GBC.

As for my own activities as you have requested, my schedule is: leave for Hyderabad April 18; after one week in Hyderabad I will travel one week in southern India; by middle of May I will leave India for Paris, and will travel 4 or 5 days in each place to Geneva, Rome, Sweden, then 3 or 4 cities in Germany. Then I may go to Rathayatra in Australia and back to India by Janmastami. After that I will go to England and then the U.S.

What is the news on our buildings in New York?

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhakta dasa

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Bombay 13 April, 1974

74-04-13

San Diego

Dear Bhakta das,

Please accept my blessings. I beg to acknowledge receipt of your letter of March 27, and I have noted the contents. Now Madhudvisa Maharaja has written me that you have been posted as president of San Francisco, and that you are very enthusiastic to increase all programs there. I do not know who is now president of San Diego, but I will answer the points in your letter.

I never said I was displeased with the American temple presidents for not sending more money to India. You go on expanding there as you are doing so wonderfully. When there is spare money that can be sent to India. For example, you write that you that you have received an extra $10,000. So that can be sent immediately to my personal account in the Punjab National Bank, Vrindaban which is in the name of the Mayapur-Vrindaban Trust current account number 668.

There is no question of installing more than one set of Radha Krsna deities. The smaller set of Radha Krsna deities may be set on the altar at the feet of the larger ones, as you describe. But they are not installed.

Regarding Srinivasa Svarupa it is very pleasing to hear that this Indian boy wants to surrender his whole life to Krsna. There is no harm if he finishes college and gets his degree. If possible, he can live in the temple and attend the university daily. At any rate, he should carefully follow all the regulative principles and associate with his fellow devotees as much as possible. The university is well known for demonic association, but if he is able to keep up his devotional practices and protect the creeper of devotional service, then he may complete his degree. I think there is more advantage in Bir Krsna remaining fully engaged in his temple duties than in going back to college. What would be the practical benefit of such degree?

So many new devotees are coming there in San Diego. Now instruct them carefully and keep them in your care.

Please inform me when you actually receive the $10,000 and when you are sending it.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gargamuni

-

Bombay 13 April, 1974

74-04-13

Calcutta

Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 4, 1974, and I have noted the contents.

I am glad to hear that the Calcutta temple is progressing nicely under your direction, that devotees are going out daily distributing books and collecting. As far as my meeting with the indutrialist G.D. Kothari and others to discuss building a Calcutta temple, my present schedule is that I am remaining in India until May 15, and then going to Pairs, France. On April 18 I am going to Hyderabad for a week and from there spend a week in South India traveling. So after that, if such a meeting can be arranged before I leave? Otherwise, when I return to India at the end of July I can meet.

Regarding your complaint that Jayapataka Swami does not give you account of the money you send there, please try to rectify this amongst yourselves. I have sent Brahmananda Swami your elder brother, to Mayapur just to help organize their management. Now among yourselves you are all senior members, rectify this rift between Calcutta and Mayapur. Your idea to send Mayapur Rs 6,800.00 monthly for construction costs only, and let them make up that same amount monthly which is their maintenance money, is a good plan. I have heard there is good chance for life membership in Nadia area, and Panca Dravida Maharaja can train up others how to do it. You all must push on cooperatively and spare me from too much management intervention; that will be your success.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg P.S. I want to organize a women kirtana party singing the Gita Gan. Can you help me?

Letter to: Vrindaban

-

Bombay 13 April, 1974

74-04-13

Calcutta

Dear Vrindaban,

Please accept my blessings. I am in due receipt of your letter in Bengal dated April 9, 1974 and beg to inform you we are still prepared to purchase the house at 72 Mahatma Gandhi Road, according to the terms already given. If the sellers are prepared to sell the house on the same terms we are ready. That is, Rs three lakhs, or Rs 60,000 for each of the five parties. There are five parties, your mother, your third maternal uncles and the other three parties who are resting in the house namely the family of your elder second and last maternal uncle. They can be paid immediately Rs 60,000 each and they must immediately vacate the house on receipt of the money. This has been already informed to you a year ago but you have done nothing in this connection.

Still we are prepared to purchase the house on the above mentioned terms. But the sellers must agree and we are prepared to purchase. The purchase money cannot be given to anyone else; we shall directly deal with the sellers and pay them directly. So direct contact with the sellers is absolutely necessary.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gopijanavallabha

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Bombay 16 April, 1974

74-04-16

Brooklyn

Dear Gopijanavallabha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 3, 1974. The names submitted by you for initiation of devotees in our New York temple are duly accepted by me. The spiritual names of my new disciples are as follows: Charles Schisler-Caturvyuha dasa Edward D. Schindler-Indriyesa dasa Humberto Colonia-Hunkara dasa Joe Fairbank-Janesvara dasa Nick D'Angelo-Nirantara dasa Peter Drivas-Preraka dasa Walter Bryant-Uttariyadhara dasa Wayne Boyd-Vipramukhya dasa Roy Edwards-Ramabhadra dasa

Now so many new devotees have to be carefully kept and instructed so from the beginning they chant 16 rounds daily without fail and always keep the four prohibitive principles very strictly. The GBC man, Bali Mardan may chant on their beads and you may hold a fire yajna in the temple.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Manager of Punjab National Bank

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Bombay 16 April, 1974

74-04-16

Manager Punjab National Bank Moti Bagh Branch

Dear Sir;

Enclosed herewith find one copy of the letter dated 8 April, 1974 addressed to your Vrindaban branch. They have sent one telegram reading as follows: "Refer Letter Dated 8/4. Ask Motibagh Office To Send Fixed Deposit Receipt No 270090 To Us-Punjab National Bank"

Kindly send the receipt which is lying in your custody immediately to your Vrindaban branch by Registered post, and oblige. I am forwarding this letter to my secretary, Sriman Tejyas das Adhikari in New Delhi. Kindly do the needful.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg c c. Tejyas das Adhikari

Letter to: Tripurari

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Bombay 16 April, 1974

74-04-16

Los Angeles

My dear Tripurari,

Please accept my blessings. I thank you very much for your letter of April 7, 1974 with the astounding figures of book distribution in one day at the Chicago Airport.

You are one of the successful pillars of our Krsna Consciousness movement. The more we distribute books and literature the more we become understood by the people about our mission, and the more they understand our mission they become advanced on the path of liberation from all problems of life. My thanks to all of you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Embar Sampath Kumarachar

•

Bombay 17 April, 1974

74-04-17

Mysore State

My dear Embar Sampath Kumarachar:

Please accept my blessings. I am very glad you are coming to the U.S.A. You are welcome in any of our temples there. As you may know, our most important temples are in New York, Chicago, San Francisco, Los Angeles, New Vrindaban, West Virginia, Philadelphia. So you are welcome to stay in any one of these temples and you can stay there as long as you like. I especially invite you to our children's school, Gurukula, in Dallas Texas. If you so desire you can take part there to take the post of head sanskrit teacher. As soon as you are in the U.S. go to Dallas.

This latter can be taken as sponsoring your stay in any temple; we will pay all charges for boarding and lodging.

Please send me five or six photos of yourself so I can send letters instructing my different branches as mentioned, so there will be no misunderstanding.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhavananda , Jayapataka

-

Hyderabad 20 April, 1974

74-04-20

Mayapur

Dear Bhavananda and Jayapataka Maharajas,

Please accept my blessings. I am in due receipt of your letters of April 15, 1974 and I thank you.

My point of view is this: whatever money you require I am already sending and will continue without hesitation to send, but I must be satisfied the money is properly spent. The first point is if I send you money for a certain purpose it must be spent for that purpose. Money for land must be spent for land purchase; if I send money for constructing of a kitchen it must be spent for that.

Also, if you purchase land it must be properly utilized. It is no use purchasing land to be wasted by costly laborers. If you actually produce some grains or vegetables, then where is the necessity for further money for maintenance. For maintenance we require 100 rupees per head without any risk for purchasing lands and cultivating the same. I understand there are only 20 men there at present, so utmost 2,000 rupees is necessary for maintenance. I am not competent to understand everything concerning what you plan to do, but that is my rough estimate.

You have tried to explain by long letter which I have not gone through yet. In the meantime go on the above principle: money spent must be used for that purpose intended. That will keep it very clear.

I know you are working hard and sincerely. I have no business to criticize you but as head of the institution or your spiritual master, it is my duty to find out your faults. Even Caitanya Mahaprabhu presented himself as faulty before his spiritual master. To remain faulty before the spiritual master is a good qualification so he is subjected to rectification. But if one thinks he is all perfect then there is no scope for rectification. Don't be sorry when I find fault. That is my primary duty. Canakya pandita says one must find fault with disciples and sons, it is good for them.

I hope things are going nicely and progressively. The money is with Giriraja: he has send Rs 50,000 in two installments, the balance is kept with him and you will get it timely. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg N.B. Previously, eighty thousand rupees was taken from Hyderabad for Mayapur. (RS 80,000.00) I am not sure of the exact sum but Gargamuni Maharaja will have a record of it. So now that Hyderabad construction is going on, this money is required by them. Please see that it is returned by you as soon as possible.

Letter to: Hari basara

-

Hyderabad 20 April, 1974

74-04-20

Spokane, Washington

Dear Hari basara,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 7, 1974 along with other letters and literature regarding the World's Fair exposition in Spokane, Washington.

According to your letter you suggest I come and speak in the middle of August. But in order to insure good attendance at the event in order to sell the tickets and make profit you think it best if I appear with a popular music group. These arrangements make us too dependent on other parties. We should not be dependent on others but should present our own program. Since there are so many conditions and risks involved, better you yourselves do as much as possible to spread Krsna Consciousness there by distribution of literature, kirtana and prasadam, and that will be as effective as my personally coming. Besides, I must be in Vrindaban for Janmastami so my schedule makes it difficult for me to be in Spokane, Washington.

I am very keen on the distribution of my books and I am very indebted to all of you for your untiring efforts to see that every man and woman in America get one of my books. If they simply read one page, even if they do nothing else, they can become perfect. I have read the plans of Ramesvara and Tripurari to attend the fair and distribute to the thousands of people who are coming; whatever transcendental tactics you leaders think best for distributing the books you can employ. Please keep me informed of your progress as the Fair develops.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Whom it may concern

-

Hyderabad 21 April, 1974

74-04-21

To Whom It May Concern;

This is to clarify and confirm the position of the Hawaii branch of the International Society for Krishna Consciousness of which I am the founder and spiritual master. The president of my Hawaii branch is Mr. Brent Selden. He is my authorized representative for any matters of land ownership or sale in the name of the International Society for Krishna Consciousness in Hawaii. I have been informed of unauthorized attempts to sell land there which is legally owned by the International Society for Krishna Consciousness. Unless transactions are authorized by my duly appointed representative, Mr. Brent Selden, they are illegal.

Yours truly, A.C. Bhaktivedanta Swami

Founder-Acarya, ISKCON

Letter to: Unknown

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Hyderabad 21 April, 1974

74-04-21

Honolulu

This is to certify that Mr. Brent Selden, whose initiated name is Sudama das Goswami, is the president of our Honolulu Center, and therefore authorized to deal with all lands and property possessed by ISKCON.

Sincerely,

A.C. Bhaktivedanta Swami

Founder and Acarya, of

International Society for Krishna Consc. ACBS/sdg c.c. Bali Mardan das Adhikari, c/o N.Y. ISKCON for necessary help.

Letter to: Hamsaduta

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Hyderabad 21 April, 1974

74-04-21

Bhaktivedanta Manor

Dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your GBC report of April 11, 1974.

Your activities in book publication and distribution in the German and other European languages is very engladdening to me. I am enclosing the latest letter I have received from Wolf Rottkay and I am glad you have been able to engage him; cultivate this man, he is an important elderly professor in a U.S. university and wants to be engaged in Krsna Consciousness. Your chart for reporting book and record distribution is approved by me, as from this chart I can quickly see how the centers are doing. Yes, by all means you may print my morning walk speaking about "Life comes from Life" into a small book; this argument should be spread, as any intelligent man will be convinced that our discussion is thoroughly scientific and exposes the so called materialistic scientists as rascals. So go on printing and distributing as many books as possible; this is your real work and your personal success. From you report of an hour long kirtana at Moscow Airport, I understand that the sankirtana movement has already begun there and now it will go on further.

I am also enclosing the names of 13 new disciples recommended by your. This is the result of our preaching propaganda, when our family members increase. Now be very careful to see to the growth and protection of the devotional creeper of these new devotees in your charge.

By now I hope you have received my telegram and letter sent to Hamburg advising you to go to Bhaktivedanta Manor for managing affairs there. There were so many letters and reports coming from Mukunda, Puranjana, Bhaja Hari, Prabhu Visnu and then contrary reports from Madhavananda and with Shayamasundar away affairs seem perilous. I hope you are able to settle things up in regard to the debt of the Bury St. temple and temple organization at the Manor. Now Shayamasundar has wired me that he will send tickets for myself and three secretaries for coming to London. I have asked him to send me tickets and I can leave India for London about May 1st. As I have already informed you I am going to Paris the second week of May and Bhagavan das is arranging for a tour of Geneva, Rome and Sweden. I may also visit cities in Germany if you will arrange for that. So when I arrive in London if Syamasundara sends tickets, or when I arrive in Paris, I shall discuss these matters further with you. Now we are in South India at Hyderabad and will visit the Balaji temple in Tirupati and then return to Bombay prepared to leave for London on May 1st.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg copy to ISKCON Heidelberg

Letter to: Presidents of all centers in Europe and America

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Hyderabad 21 April, 1974

74-04-21

Calcutta

To The Presidents of all centers in Europe and America:

The bearer of this letter, Sriman Ranajit Sene, is a life member of our Society. He is going to visit Europe and America, so he should be received in every center as a life member. If he wants to stay in the temple he should be given facility.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Niranjana

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Hyderabad 23 April, 1974

74-04-23

Glasgow, Scotland

Dear Niranjana,

Please accept my blessings. I beg to acknowledge receipt of your letter of 9th April from Scotland.

You are asking what should your preaching work be now that you are attending the university. So the first preaching work is that yourself should become an ideal devotee. Lord Caitanya said that one should first make himself perfect and then attempt to instruct others. There is no point in telling another man to stop smoking if you yourself are smoking cigarettes. Even though you are mixing with all kinds of the student class at the university, you must strictly refrain from the four prohibitive sinful activities, and as an initiated student you must not let a day pass when you do not chant at least 16 rounds of Hare Krsna Mantra. If you can follow just these things nicely that in itself will be strong preaching by behavior. You should also always wear Kunti beads around the neck and wear the marking of tilak. People will inquire from you and you can tell them about Krsna Consciousness and sell them books also.

You should also try to associate with the devotees in England and Scotland. If possible, visit the temple on Sundays and whenever you can, and always read my books. I will be coming to London in the first week of Maya and if you can come and see me at Bhaktivedanta Manor that will be very nice.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mr. Saxena

-

Hyderabad 23 April, 1974

74-04-23

Jaipur, Rajasthan

Dear Mr. Saxena,

Please accept my greetings. I thank you for your letter of 16 April, 1974 addressed to our Bombay temple. For the present I am staying in Hyderabad and from here I will go to Tirupati to Balaji and by the 1st of May I will return to Bombay. I am very much pleased to know that you are trying to organize a home for retired gentlemen for fully devoting the rest of their lives for service to Lord Krsna.

My Krsna Consciousness movement is especially meant for this purpose. I wish that from the very beginning of life everyone should be enlightened with Krsna Consciousness, because the human life is very important for fulfilling this mission. The mission of human life is to understand the real constitutional position of the spirit soul and to know that everyone of us living entities is an eternal servant of Krsna.

So if your organization takes this mission seriously I shall help you to my best capacity. I am preaching this Krsna cult all over the world and have published many books based on the Bhagavad-gita and Upanisads and Srimad-Bhagavatam and other Vedic literatures. If your society becomes a life members of our society you can get all these books already published and for life membership you can inquire from my office at Hare Krsna Land, Gandhi Gram Road, Juhu, Bombay 54.

Our principle is to become gradually purified by avoiding the four principles of sinful life, namely 1. no illicit sex, 2. avoidance of all kinds of intoxication, 3. avoidance of all kinds of eating of meat fish or eggs, 4. no gambling. And if one chants Hare Krsna Maha Mantra with a vow of at least 25,000 names daily minimum that will assure him all spiritual advancement. If you have time you can chant 100,000 times daily. I wish that you society's members may take up this vow; it is not very difficult. On that sound background if you read Bhagavad gita As It Is then you'll make rapid progess in spiritual life. In this connection I may quote a verse from Bhakti Rasamrta Sindhu by Rupa Goswami

adau sraddha tatha sadhu-sango' tha bhajana kriya tato nartha nivrttih syat tato nistha rucis tatah athasaktis tato bhavas tatah premabhyudancati sadhakanam ayam premnah prahur-bhave bhavet kramah

THIS is the process. Thank you for your letter, and I am always at your service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gurudasa

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Hyderabad 24 April, 1974

74-04-24

Vrindaban

Dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 21, 1974, and I have examined the contents.

Regarding you report on construction progress I am glad to hear the building is roofed, however what about the backside residential quarters? Please give me up to date information on all phases on the construction.

As for the purchase of a car for Vrindaban, we shall first finish the construction and then we can think of the car.

I have received a letter from Tejyas on the same day as yours. I am sending him the checks he has requested for construction, but he has requested one check for "Lalita Prasad", for Rupee 3,000 which you say is a down payment for four sets of clothes for the deity. But we cannot pay for these dresses. It was already agreed that you and Yamuna would collect separately for the deities, not that it would come out of the construction fund, but now you and Tejyas are requesting it come out of construction. Besides that, why go to the tailor? Lalita Prasad charges extraordinarily. We don't want to go to them. Whatever our devotees can make, that is all right. Have you already contracted from them? This check cannot be issued neither is it our plan to pay from construction for the deities. Where is the money you collected for this purpose?

When you next meet Dr. Kapoor offer him my respectful obeisances. I am sure Viswambar Goswami is educated, and advanced in judgement and I am pleased he is not disturbed. But Dr. Kapoor can expose Purusottam goswami about his deal with the late Puri Goswami of the Gaudiya Math. If the mystery of his acquiring 50,000 rupees of books from Puri is exposed then his so called leadership will come to an end. He knows better than I and you can ask him about Purusottam Goswami's acquiring books from Puri-which is a mystery not yet disclosed, but every Gaudiya mission man knows the incident.

Your idea to have Hari Goswami conduct a deity worship class starting July 1st is a good, welcome idea. One defect in Hari Goswami is that although he wants to cooperate he wants to keep himself a little aloof as a goswami. I wish that he should mix with us with open mind, without reservation. Sometimes he hesitates to accept prasadam from us and he likes to cook for himself. If he desires to cook that means he keeps aloof. If he kindly teaches our men how to cook and worship the deity and he also takes prasadam along with us it will be a great achievement. Of course it depends on his discretion, but if he keeps aloof from us that is not very much desirable. As least he should come forward on the sastric injunction, arcya visnau siladhir gurusu naramatir vaisnave jati-buddhir. I do not think there is any difference in the method of deity worship he is teaching but you can also consult me.

You ask me how to recruit strong devotees to come there. You have to prepare strong devotees, not import them. You yourself become strong devotees and teach others by your example. Importation is not a good plan; everyone should be strong by behavior and action.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Manager of Punjab National Bank

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Hyderabad 24 April, 1974

74-04-24

Manager Punjab National Bank Vrindaban, Dist. Mathura, U.P. Attention: Mr. N. Gupta

Dear Sir;

With further reference to my letter dated April 8th, and your reply of April 15, I beg to request you to transfer 3 lacs (Rs 300,000.00) to your Punjab National Bank, Moti Bagh, New Delhi account Iskcon Vrindaban Temple Construction Fund account number 3867 in place of the one lac (Rs 100,000.00) previously said. Therefore the fixed deposit amount will be 3 lacs (Rs 300,000.00) instead of five lacs (500,000.00). Thanking you for your reliable service.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. Tejyas das Adhikari, New Delhi

Letter to: Tejiyas

-

Hyderabad 24 April, 1974

74-04-24

New Delhi

Dear Tejyas,

Please accept my blessings. I beg to acknowledge receipt of your letters of April 11th, and April 22, 1974 and I have examined the contents.

I am enclosing the list of checks requested by you by Registered post except I am not sending one check for Rs 3,000 for deity clothes to be paid to the tailor Lalita Prasad of Vrindaban. Deity paraphernalia is supposed to be collected separately by Gurudasa and Yamuna, not come out of the construction fund as you have requested. Besides, I have advised Gurudasa not to pay any tailor but to make clothes by our own devotees for the deities.

According to my check book, after writing the last check no. 365504 for Rs 17,600.00 there is a balance of only Rs 18,745.81. But you are indicating a balance of Rs 100,313.64. Where is the difference? Send me a complete statement of account. You must have received a further Rs 50,000.00 by now from Bombay. Anyway, send me a statement of account so I can tally with my check book. Somehow I find a balance of only Rs 18,745.81.

As for the needs for construction over the next three months, one lac has been transferred to Delhi to the Vrindaban Temple Construction Fund and one lac is deposited in the Trust Fund; that makes two lacs. Plus, Birla will contribute Rs 50,000 per month. I am advising the Vrindaban Punjab National Bank to transfer to Delhi Vrindaban Temple Construction Fund a total of three lacs, see the enclosed letter to the bank. So I think this will solve your immediate construction needs for some time.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg Enclosures: 7 checks & 2 = 9 requisition slip (Enclosures handwritten)

Letter to: Mahadeva

-

Hyderabad 24 April, 1974

74-04-24

Bombay

Dear Mahadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 17, and I have noted the contents.

Syamasundara has invited me to go to London and if he sends tickets as promised then I am going by the first week of May. I shall personally study the situation as mentioned by you and make my judgement personally. At that time I shall consult with Syamasundara. But why is your presence necessary? As a devotee you should be satisfied serving the Lord anywhere. Why are you so anxious to return to London? Therefore I shall request you not to start yourself in that way until I personally go there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Tirupati 25 April, 1974

74-04-25

Dear Tejyas,

Please accept my blessings. Just as I was leaving for Tirupati from Hyderabad I received your telegram reading as follows: ”Require checks Rupees Twenty-one thousand seven hundred in favor Punjab National Bank for Steel and rupees Fifteen thousand to PNB Delhi for transfer to Vrindaban.” This kind of requesting for checks by telegram without proper explanation is whimsical. Especially to ask for a check to PNB Delhi to transfer to Vrindaban. The construction fund should only be used for construction items like cement and iron and the party’s name should be mentioned. Because you may need these checks urgently I am sending them enclosed here, but please send a letter giving a proper account.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

-

Tirupati 27 April, 1974

74-04-27

Brooklyn

My Dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge your letter of April 15, 1974 and I have noted the contents.

Regarding the $1,200 you have saved for contribution. You may send it to the Head Office of the Punjab National Bank, Parliamentary St., New Delhi, advising them to immediately transfer the exchange in rupees to their Vrindaban branch, in the name of the ISKCON Mayapur-Vrindaban Trust Account number 668 current account. I will personally see that it is spent in the best way.

I am asking Pradyumna to send you a list of Vaisnava functions which you can give to the Indians who are inquiring about it at the New York temple. Other than the bona fide Vaisnava functions we cannot divert our devotees’ attention to such participation in so called religious functions. This has spoiled the Hindu religion into a hodge podge pseudo religion. For advancement in Krsna Consciousness we should simply concentrate on Krsna; therefore we can help them but the function has to be in connection with Krsna.

There is no question of a devotee becoming a sudra if he does certain work. No, a devotee is never a sudra. He is transcendental. Because their activity is done in transcendental loving service unto the Lord, it is all on the transcendental plane, brahma bhuyaya kalpate [Bg. 14.26]. You should not quit your present job, it is good service to Krsna. Although you may be working hard, you are always working for Krsna; so do not be confused about your position and never forget Krsna in any circumstances.

Your father came to see me recently in Bombay. He talked with me for hours and took prasadam and enjoyed. He looks strong and healthy and I think he is now cured. Henceforward you can send all contribution to the above trust fund.

I know you are doing your work for Krishna, so continue it, and send me information on how you are doing.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Pusta Krsna

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Tirupati 27 April, 1974

74-04-27

Cape Town, South Africa

Dear Pusta Krsna Maharaja,

Please accept my blessings. I beg to acknowledge your letter of April 21, 1974 and I have noted the contents.

Yes, I think the advise given by Brahmananda Maharaja is sound, namely not to worry about maintaining a permanent center in South Africa but travelling with sankirtana there for distributing books and preaching, which you say is a good field there. We do not have so many men; it requires at least five men to maintain a center, so I approve of your plan to close the center and travel in South Africa.

As for the deities of Gaura-Nitai, yes you may take them on travelling sankirtana and worship them. Please keep me informed of your activities.

Your ever well-wisher, A.C. Bhaktivedanta Swami

A.C. Bhak/sdg

Letter to: Balavanta

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Tirupati 28 April, 1974

74-04-28

Atlanta, Georgia

Dear Balavanta,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 18, 1974.

As for political speaking, first of all, don't go so much into the details of the affairs. Our message is that people should elect pure God Conscious leaders, that is our main statement. We cannot go into details. As a side touch you can speak on inflation.

Yes inflation is due to paper currency. As for land ownership, in the Vedic civilization the land was given to the people for cultivation not for ownership, and a tax was collected which was 25% of the person's income. The land belonged to the state and the man would cultivate it and pay 25% to the state. If he has no income then he doesn't have to pay. If he doesn't pay tax he may be disowned of the land. One cannot get land from the government unless he agrees to produce something and if everyone produces food then there is no scarcity. At least he has his own food produced by himself. Now people are educated as sudras. They are going to work to produce what is not urgently needed by society.

The actual social structure should be that the 1st class intelligent class, the brahmanas should be for studying and educating people for God Consciousness. The are the gurus of all other classes. They second class, the ksatriyas give protection from dangers and they can distribute the land. The third class Vaisyas are for producing. So after the first, second and third class, the remaining should help the upper three classes, then everyone will be employed.

As for speaking this knowledge effectively, that requires a little experience. The more you are experienced then you will be able to give examples.

Your work in America with the God We Trust Party is very inspiring to me. If anywhere they will take seriously the principles of Bhagavad gita As It Is, that will be America. We are getting good response and being taken seriously as I have seen in the reports from Amarendra there is even prospect that we may capture some post. I have written a letter to Rupanuga Maharaja and you may get information from him on the importance of our men themselves following the brahminical regulative principles, least in the midst of political work you forget the aim of life which is to remember Krsna. So go on as you are doing enthusiastically and give me information.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Rupanuga

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Tirupati 28 April, 1974

74-04-28

Washington D.C.

My dear Rupanuga Maharaja,

Please accept my blessings.

I beg to acknowledge receipt of your letter of April 17, from Washington D.C. and I have very carefully noted the contents.

Regarding Mayapur, as you have begun this program should be regularly followed once a year: meet in Mayapur and chalk out activities for the year. Then, next year meet and see how far things are being done and if necessary make changes for responsible GBC and presidents etc. The meeting is very valuable and must be carried out regularly every year. But one thing is that at Mayapur last time most of the time was spent discussing but no program was made firm for the year. For example, our Tamala Krsna Goswami never proposed to go to the USA at the meeting but now he has decided to go back to the U.S.A. Of course you can go back, but if the matter is discussed at the meeting, then a GBC vote could be taken and they could have selected a replacement. Now this replacement I have to bother. It is not difficult for me, but why wasn't their discussion of the meeting. Now Karandhara has written asking to come back and I have called him to come to Bombay and if possible he can be engaged as GBC for India.

You are right about Sridhara Maharaja's genuineness. But in my opinion he is the best of the lot. He is my old friend, at least he executes the regulative principles of devotional service. I do not wish to discuss about activities of my Godbrothers but it is a fact they have no life for preaching work. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Sri Caitanya Mahaprabhu. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Caitanya Mahaprabhu. He never recommended anyone to be acarya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acarya. If Guru Maharaja could have seen someone who was qualified at that time to be acarya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acarya. His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acarya and later it proved a failure. The result is now everyone is claiming to be acarya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acarya is being changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp. Actually amongst my Godbrothers no one is qualified to become acarya. So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples they may sometimes pollute them. This attempt was made previously by them, especially Madhava Maharaja and Tirtha Maharaja and Bon Maharaja but somehow or other I saved the situation. This is going on. We shall be very careful about them and not mix with them. This is my instruction to you all. They cannot help us in our movement, but they are very competent to harm our natural progress. So we must be very careful about them.

Our students who are making this political program must be fixed in one point that human society unless divided into the four classes and divisions is animal society. Among the animals there is no intelligence for self realization or how to make life successful. In human life intelligence is better than animals therefore they should know what is the aim of life and to educate human society there is the whole Vedic literature, of which the Bhagavad gita is the quintessence. The Supreme Personality of Godhead orders that there must be four division in human society, a 1st, 2nd, 3rd, 4th and 5th class, like that, and the 1st must be ideal. If the whole society is full of rogues, thieves, drunkards, cheaters and demons, where is there question of decent government. There must be division so the lower class men may aspire to be second class men. So far we are concerned we are trying to train first class men. How much great responsibility we have to follow regulative principles, chant the beads, live with personal character etc. Regulative principles means to especially execute devotional service in terms of the revealed scriptures under the direction of the spiritual master. By fulfilling the regulative principles you come to the platform of spontaneous love for Krsna. Spontaneous love for Krsna is there already but is covered by the influence of Maya. The regulative principles are a device how to overcome the influence of maya and come to the platform of spontaneous love of Krsna. If we want to exist as first class men in society all our students must be induced to following the regulative principles. One shouldn't think artificially he has come to the spontaneous platform. That is sahajiyaism.

The GBC must be vigilant by following the regulative principles and teach by ideal character the presidents of the centers, and the presidents by their ideal character must teach the others then automatically all members of the whole institution will be ideal to the human society. Then we can dictate to administrators or sometimes take hold of the administration. In the absence of competent leaders we may take the post. But we must be very careful in the flow of the political movement we may not forget our ideal life. For example, Parasaram was a Brahmin but when he found the ksatriyas were mismanaging he killed them twenty one times and some of them fled to European countries. This is the history. So far we are concerned we shall keep ourselves in ideal brahminical position and if need be if no ksatriya or Vaisya is here we can take up their work as emergency. Our business is to create ideal ksatriyas and vaisyas but beyond that our real business is to keep ourselves as ideal Brahmins. If we are not ideal we cannot create others as ideal. Training is required for the 1st, 2nd and 3rd classes of social constitution. Persons who are not fit for being advanced by training are sudras or less than that. At the present moment in the world state, there are sudras and less than that. There are no ideal brahmanas or ksatriyas. But these four divisions are imperative. So our business is to keep fit as brahmanas and to train others to be ideal ksatriyas and vaisyas for advancing the whole society. As Krsna says in the Srimad-Bhagavatam:

Tamala Krsna Goswami is going to Los Angeles and I shall give him instruction to join Madhudvisa Swami, Bali Mardan and Jayatirtha and reform the deficiencies. As soon as there is a little deficiency we must repair it or it will create a big hole and the ship will drown. So I have said keep fit. I saw this Vrindaban Candra and Prajapati as a little sentimental without thoroughly understanding. Without following the regulative principles advancement is doubtful, and one may fall at any moment.

As for drugs, not just one party, but everyone was involved. Our process is to reform. Everyone is under the clutches of maya. If we follow the regulative principles we can get out and come to spontaneous love. A diseased man is always under the clutches of disease. But if he follows the prescribed orders given by the __ he can be cured. Now, how to reform? If we ask him to go away the whole society will be finished. In the hospital many patients are there and the attempt is made to cure them, not to tell them to go away or to kill them. They try their best to cure them. If they tell them to get out of the hospital or if they kill them, that is easy.

Initiation should be given as a future hope, but we should be careful about the second initiation. As recommended by the president or GBC they should only do so when they are quite confident of a man. Otherwise, he should not be recommended. If you follow this principle it will be successful. Every day I am getting request for second initiation, but I do not know. The responsibility goes to the presidents who pick them. Unless they are thoroughly convinced second initiation should not be given. In the beginning we may be a little lenient. But if someone falls down after being initiated he should not be credited with second initiation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ajita

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Bombay 29 April, 1974

74-04-29

Stockholm

Dear Ajita,

Please accept my blessings. I beg to acknowledge receipt of your letter of 9 April.

The devotees recommended by you for initiation are accepted by me as my disciples, and their new spiritual names are as follows:

Arne Ekstrand-Aristahe das Lena Nilsson-Sriharini dasi Inga Scavenius-Iccha dasi

Be sure to instruct them on chanting at least 16 rounds daily and avoiding the four offenses-as that is the life of Krishna Consciousness. We get devotees after much difficulty, now you have to keep them nicely and see they are always engaged in serving Krsna.

I want to come to Stockholm on my upcoming European tour. Bhagavan das has been arranging a number of festivals for me to speak at as well as meeting important people in Rome, Paris and Geneva. Please get in touch with him and if possible schedule a meeting with some important men of your country who may be interested in understanding the science of Krsna. Of course hardly anyone is interest in achieving his real self interest, love of Krsna, but our presentation is so scientific that learned persons are appreciating it all over the world. So if some of the leading citizens of Stockholm want to meet with me, or if you can arrange a festival with Bhagavan das and Hamsaduta then I can include it on my tour. Please fix up a time when I can come conveniently as after visiting Paris I shall be free to come to Germany and Stockholm also if you like. You can write me care of our Vrindaban temple where I am going in a few days.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Amarendra

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Bombay 29 April, 1974
74-04-29
Gainesville, Florida
Dear Amarendra,

Please accept my blessings. I beg to acknowledge receipt of your recent undated letter along with enclosed new paper clippings and I thank you very much.

I have studied your statements in the papers and you have repeated my ideas and at the same time sounded like a politician, and this combination is very effective. You are certainly the right man for this preaching work. They have taken you as a serious candidate and according to your statement, you feel you may even win. So I am very much encouraged by this political field in America. The people there are very intelligent and they take your statements seriously. I do not need to tell you to push on with this work in serious concentration because I see you are already very determined. In this connection you may see a letter I have just sent yesterday to Rupanuga Goswami in which I have described the need for our political devotees to always stay firmly fixed up in the regulative principles so they will be actually brahmanas. Preach on the basis of the division of the society into four orders, as without this the society is useless and people cannot be happy or even have the necessities of life. I am keeping your newsclippings in a special scrap book and reading them to my important guests in India to show them the potential of this movement. Unfortunately in India they do no take it very seriously; it is up to you in America to actually accomplish something in terms of introducing the principles of Bhagavad gita As It Is into government.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Bhurijana

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Bombay 29 April, 1974
74-04-29
Hong Kong
Dear Bhurijana,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 21st and I thank you very much.

It is very good news for me that you are stressing regulative temple life in your new quarters in Hong Kong. The regulative principles are designed to take us gradually to the platform of spontaneous love of Krsna, which is the perfection of human life. Those who think they have already attained such perfection and give up the regulative principles are called sahajiya, or those who take things cheaply and simply imitate. This early rising, holding classes, going out regularly for sankirtana, worshiping the deity are the very substance of devotional life. You will certainly by your sincere devotional example attract more and more sincere Chinese boys and girls to Krsna Consciousness. Even if, due to family ties, they cannot move in the temple, try to engage them as much as possible in translating work, sankirtana, reading, and at least coming to the temple to take prasadam.

I understand you have a new address but you have not described the actual situation. Try to send pictures if you can. How much is the rent? What kind of temple construction are you referring to?

Please give my thanks to your good wife Jagatarini for working with the childrens' classes. I am very very proud of you both as you have given up everything and gone to a far away part of the world just on my order to carry out the will of Sri Caitanya Mahaprabhu, that the chanting of the Holy Name be heard in every town and village.

Of course I will be very eager to see the new Chinese publication. Please go on with it, and send me something as soon as it is published.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Riktananda

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Bombay 29 April, 1974
74-04-29
Los Angeles
Dear Riktananda,

Please accept my blessings. I have received your letter of April 15, 1974 and noted the contents.

Your proposal to come to Vrindaban and serve the deities in our new Krsna Balarama temple is approved by me. We require many first class devotees to make the temple alive with transcendental bliss, so as your departure is also sanctioned by Jayatirtha, you make your plans and come to Vrindaban at your convenience.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Govinda

•

Bombay 30 April, 1974

74-04-30

Honolulu

Dear Govinda dasi,

Please accept my blessings. I am in receipt of your very long letter and descriptive behavior of Gaurasundara. I have received also a telegram from Sudama das Goswami that the land is already in possession by Sudama on behalf of the Society.

On the whole, I see Gaurasundara as a victim of a woman. Anyone who becomes a victim of woman, his falldown is inevitable. In our society the girls and boys mix, intermingle together and this is practically impossible to stop because you western people are accustomed to the habit. Sometimes my Godbrothers criticize me for intermingling of girls and boys. But there is no way out of it-you girls and boys will mix even if I say so they cannot avoid it. They sit separately in the temple and then outside mix again. So this was not possible from the beginning. Therefore I get the boys and girls married. But nature is so strong that in spite of being married they are attracted to the opposite sex.

These things can be avoided when one is very much advanced in Krsna Consciousness. Krsna's Name is Madan Mohan, the conqueror of lusty desires, or the cupid. Unless one is very much attracted with Krsna one cannot give up or avoid attraction of Cupid. Those who are fixed in chanting Hare Krsna Mantra and always reading the books and following the regulative principles they can be saved. Otherwise, there is no question of being saved from the clutches of Maya. Daivi hy esa gunamayi mama maya duratyaya [Bg. 7.14].

To you my advice is, because you are very intelligent and educated girl, you forget your relationship with Gaurasundara. Now you become mixed up in Krsna business and live like a chaste Hindu widow woman. There are many ideal young Hindu widows who do not dress nicely at all, do not comb the hair, and who take bath three times daily in the Ganges, wear white sari and are engaged 24 hours a day in chanting Hare Krsna Mantra. The vivid example is Visnupriya devi, Lord Caitanya's wife. When Lord Caitanya left home accepting the renounced order of life, sannyasa, at that time Visnupriya was on the summit of youth, 16 years old, but when her husband became sannyasi she also became greater than sannyasa. She was chanting her rounds on the beads and after one round she was collecting one grain of rice. In this way all day and night, as many rounds as she could finish, that many grains she would cook and eat. Just she how much austerity she underwent! Visnupriya is the incarnation of the Goddess of Fortune but to teach us how much austerity and penance she underwent, I think you should follow the footsteps of Srimati Visnupriya. You have good writing capacity, and good artistic ability. Now devote your life to chanting Hare Krsna and if possible write articles on Krsna Consciousness, as many as possible with your own paintings and send it for publication to BTG. Forget this nonsense Gaurasundara. These are all material relationships and have nothing to do with spiritual advancement.

Engage your life fully for Krsna Consciousness. Only chant Hare Krsna Mantra day and night, read books and expressing the philosophy in your own words write articles for publishing in BTG. Don't bother anymore with rascals like Gaurasundara or anyone else. Take Krsna as your Supreme Protector and Krsna will help you in all respects. Practice this prescription and you will be happy eternally.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Saurabha

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Bombay 30 April, 1974

74-04-30

Vrindaban

My dear Saurabha,

Please accept my blessings. I am very much anxious to know how far the residential quarter is constructed. Our deadline of completing the whole temple and residential building is the end of July. Whether it is possible? I want to know it definitely, before I go to Europe. You kindly send me immediately a detailed report. Otherwise, I will have to go there immediately and see how things can be completed by the deadline date.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg copy to Tejyas in Delhi for immediate report also

May

Letter to: Evening News of India

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Bombay 1 May, 1974

74-05-01

Advertiser Box 25854 Evening News of India Bombay 1

Dear Sir,

With reference to your advertisement, "Wanted Land", we can offer you a plot of vacant land, area about 6,000 square yards very good location near Juhu Beach, on lease terms only. Please offer your best.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Bombay 1 May, 1974

74-05-01

Los Angeles

My dear Jayatirtha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 16, 1974 and have noted the contents.

Concerning how to induce grhasthas to take part in Krsna Consciousness activities rather than in activities of Maya it is very simple: they should attend the temple program rigidly. Morning arati, classes, sankirtana. We have given houses with the purpose to execute devotional service exactly like the Brahmacaris and sannyasis. Otherwise, why purchase houses near the temple? The whole idea is to live near the temple and take advantage of the temple program.

Regarding the apartments, how is the rent being collected and where is it being deposited?

Locana das may deposit his contributions with the Mayapur Vrindaban fund for going to the Krsna Balarama temple. Kindly advise the Union Bank to send the monthly interest to ISKCON Mayapur Vrindaban Trust Fund. I still don't know how many installments they have sent or how quickly they are getting the money to the Punjab National Bank in Vrindaban.

As for grhastha worshiping Gaura Nitai deities that is only for those who live far away from the temple and cannot attend. Otherwise such worship is redundant: there is already deity worship going on in the temple and they should attend the aratriks, not install their own deities. The householding community in Los Angeles or any of our temples is not meant to be independent from the temple program.

The impression of Lord Caitanya's feet which you brought from India may be kept in a picture, not that it is worshiped as a deity. Keep it as a picture. I will look forward to your regular reports. I know you have multifarious and complicated affairs to manage in our Los Angeles Center, and I know you are doing your best there. Just pray to Krsna to give you intelligence how to manage it all. The most important thing is that we must be ideal Krsna Conscious persons, and then we can attract others. This means chanting, reading my books, going on sankirtana, following the regulative principles and worshiping the deity. Whoever take part in these things, no matter what he has done of sinful activities before, will automatically advance in spiritual realization. This is the simple process and if we follow it we will become ideal. Otherwise, they will become victims of women and wealth.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Karandhara

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Bombay 1 May, 1974

74-05-01

Encino, California

My dear Karandhara,

Please accept my blessings. After receiving your letter of April 12, 1974, I sent you a telegram requesting you as follows: "Come immediately to Bombay. Everything is all right. Krsna will bless you." But I have received no word from you as yet. If you are not coming to India please let me know what your program will be.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mahatma

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Bombay 1 May, 1974

74-05-01

San Diego

My Dear Mahatma das,

Please accept my blessing. I beg to acknowledge receipt of your letter of April 20, 1974 and I have noted the contents.

Regarding your wanting to give up household life for vanaprastha you may do it and spend your time positively by going on traveling sankirtana, provided it is recommended by the temple president and there is facility for taking such a party. Taking of sannyasa order is in one sense only a formality. I was preaching and writing for eight or nine years as Vanaprastha and then in 1959 I took sannyasa. So if after a few years as Vanaprastha your behavior is ideal sannyasa can be considered. If you actually are serious about taking out a travelling party your main activity should be to distribute books. By this most powerful preaching we are becoming very influential in your country and people are seriously reading the books and considering the importance of Krsna Consciousness. It does not require that you be sannyasi to take a travelling sankirtana party, nor do you have to be vanaprastha for that matter. There are travelling parties led by all orders of life going out in your country. Lord Caitanya taught that we do not very much care whether one is sannyasa, grhastha or whatever, so long he is fully serving Krsna. So do not act independently, but if there is facility, you can stay out and distribute books and travel with the sankirtana party, as you already have experience.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Markandeya Rsi

-

Bombay 1 May, 1974

74-05-01

Brooklyn

My Dear Markandeya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 16, 1974.

You are of course welcome to come to India, but if you are not living in a temple now in the association of devotees, how can you expect to live that way in a foreign country like India? My point is, just coming to India may not automatically be the solution to your problems. You say the U.S. is too demonic, but unless one takes shelter at the lotus feet of Krsna within the society of devotees, he will be inconvenienced wherever he goes. So you have to consider seriously within yourself whether you are ready to live with the devotees and follow the regulative principles and schedule of temple life. To practice austerity requires that you understand my books or else it is like army rules and regulations. So whether you have understood the philosophy thoroughly enough to live with the devotees? If you are prepared to live as a devotee then why not first consult with the temple leaders in Brooklyn and get their good advice for your situation, whether it is better for you to come to India.

You have asked what is the origin of the black race. This is not an important question. Why should you be curious about the temporary body. If I am very interested in knowing about my clothing that I am wearing only temporarily it is not a very important thing. We have had many bodies which we change like sets of clothes; to be very absorbed in the present body one has, whether it is black or white or yellow is not the sign of a wise person or Krsna Conscious devotee. As to whether the personality of Kali was black, (African) may not have been so. After all, Krsna is black also, although His body, is different, He is sat cit ananda. So our inquiries should be on the point of Krsna not in references to the so called race or religion or nationality of this temporary miserable body.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Acarya Prabhakar Mishra

•

Bombay 1 May, 1974

74-05-01

New Delhi

My dear Acarya Prabhaker,

Please accept my greetings. I am due receipt of your letter dated 24/4/74 and I have noted the contents carefully.

Sometimes in the year 1950 or 51 I first met you in Jhansi and since then we were very intimately connected and you took Hare Nama from me and I also expected in the future both of us would preach the Krsna Consciousness movement all over the world. So practically more than 20 years have passed and you are working in a different field of activities. I am also working in a different field of activities. But by Krsna's grace again we are trying to come to one platform. Your statement that present educational system has produced no good effect is confirmed by the sastra:

Yasyasti bhaktir bhagavaty akincana sarvair gunais tatra sanaste surah harav abhaktasya kuto mahad-guna mano-rathenasati dhavato bahih [SB 5.18.12]

Human life is especially meant for spiritual education or Krsna Conscious education. For eating, sleeping, sex life and defense it is not very much necessary for the human being to receive education, because naturally every living being has natural education for these demands of the body. Therefore for the human being spiritual education is essential: atatho brahmajijnasa. You are a competent scholar and very intelligent personality so if you understand this philosophy of life then immediately I shall be able to cooperate with you.

Our Krsna Consciousness movement is specifically based on Bhagavad gita as it is. We accept Krsna, the Supreme Personality of Godhead with full opulences of wealth, power, potency, beauty, knowledge and renunciation. If we want perfect education then we must follow the principle of Bhagavad gita. Such education will help the whole human society. In all different fields of activity, social, political, religious, cultural, economic and so on. If you take up this principle then the educational department should be divided into four divisional departments for advancement of knowledge. There are many departmental institutions for giving education just like medical, engineering, legal, administrative etc. But there is no educational institution where real ideal Brahmanas are educated according to Srimad-Bhagavatam brahminical culture, or to educate a certain section as ideal, perfect persons is essential in human society. At the present moment all over the world, hardly you will find such ideal men on top of society. So this class of men is essentially required if we want to keep peace and harmony with one another. I am trying to do this work and now we have got a very nice place in Bombay. I invite you immediately to come and see the place and I am prepared to amalgamate or affiliate your institution with ours. I think when I was in Delhi I went to this place Kirti Nagar and stayed two or three days with you.

You are paying Rs 1,250 rent-that is not very much considering present circumstances. Please let me know the area of the place and under what terms you are in possession of the land. If possible, you can immediately go to my secretary at the following address: G 12 Ananda Niketan Extension, new Delhi 110023. My secretary's name is Tejyas das Adhikari.

We have a temple there and the quarter is very nice. But if some suitable arrangement is made we can take up your place at Kirti Nagar on the approval of my secretary there. So the best thing is you may come immediately at Bombay at the above address and probably I may go back to New Delhi along with you because I have to go to Vrindaban before I go to Europe. I am expected in Rome on the 23rd of May and then Geneva, Paris, Stockholm and London and then I will return to India. In Vrindaban I am constructing the big temple you have seen. I hope you will approve my scheme in Vrindaban.

On the whole, it is Krsna's grace that after more than 22 years you are still coming nearer for cooperation so please let me know when you are coming.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Trivikrama

-

Bombay 1 May, 1974

74-05-01

Taipei, Taiwan

My dear Trivikrama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 24, 1974, and I have noted the contents.

It is very good news that you have found Taiwan such a favorable place, with the people and the government inclined towards religious men. Of course only Krsna Consciousness can provide the real understanding of religion beyond sectarian dogmas, and it is the only movement which can really bring benediction in the form of Love of God to everyone, without difficulty. So take it as Krsna's mercy that the atmosphere is somehow favorable and try to recruit Chinese boys to worship of Lord Krsna.

If you require $5,000.00 capital for registration then we shall get it. You should write to Bali Mardan in this connection, but if it is necessary we must have the society registered there, then we must do it.

I am very concerned, however, that in the midst of such good reports, the devotees there are quarreling, namely Sri Ballavh and Dvija Hari. Sri Ballavh was particularly given to your charge for his reformation, and he promised me in Calcutta that he would abide by your instructions, so this report is not very good.

The following portion of this letter is therefore addressed to them. My Dear Sri Ballavh and Dvija Hari,

You have dedicated your life for Krsna and therefore you should be ideal. We are introducing Krsna Consciousness movement for the harmony and good will of humanity. But if you yourselves are suffering from the very ills we are trying to remove, how can the people be influenced favorably? Stop this fighting, tolerate, chant and read our books. Use the intelligence and do some service for Krsna. My request to you is to not fight anymore.

If we establish a nice center there I shall be glad to come and live with you for some time for preaching. Taiwan is near India. If you make proper arrangements I can go.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: ISKCON Artists

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Bombay 2 May, 1974

74-05-02

Brooklyn

My dear ISKCON artists,

Please accept my blessings. I am in due receipt of your letter of April 19, 1974 and have noted the contents. I will answer the points as best as I can.

1. Fresh rice and paddy grains are simply some grains. Still in this country of sandalwood pulp and rice grains are used to put on the forehead in different blessings.
2. Saci should wear a nice sari and nice ornaments, wearing vermillion on the part of her hair. She is dressed not like a queen but a well to do householder.
3. As a baby, boy and young man Lord Caitanya should be dressed opulently. Ornaments are essential.
4. Show the land opulent for the appearance of Maharaja Prthu.
5. & 6. These questions require researching the Bhagavatam. I have asked Pradyumna to look them up for you.
6. No Prthu does not have effulgence. He was a saktyavesa avatara, a living entity empowered.
7. Dhruva should be just as he is shown in your sketch.
8. The sketch is all right. An orange-red dhoti is all right.
9. The airplanes are all right as drawn.
10. The demigods planes are almost equal to the Vaikuntha planes.
11. Yes, the inhabitants of a particular Vaikuntha planet have the same arrangement of symbols in the hands. Nanda and Sunanda should hold as follows: lower right: conch, upper right: disc, upper left: club, lower left: flower.
12. Pracetas should be not clean shaven, but with beards as mendicants.

Siva is different colors. Not always yellow. There are eleven kinds of Rudras.

1. No, Siva should not be wearing a garland of skulls. Yes, he can be wearing a short dhoti. 15. They should all be standing around the fire at the sacrificial altar. Do not show the horse there. 16. Yes, although you may not know what Maharaja Prthu or Sita look like, they are present in your paintings due to your consciousness.

I am always pleased and looking forward to seeing more beautiful pictures in our books. In India we make life members simply from the high quality and appearance of our books with illustrations. Our society is unrivalled in this respect and this is your credit who are working so selflessly to illustrate my books. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mukunda

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Bombay 2 May, 1974

74-05-02

Bhaktivedanta Manor

My dear Mukunda,

Please accept my blessings. I was in Hyderabad and on my return to Bombay I received your letter of April 15, 1974.

I am glad to know that on the arrival of Hamsaduta things are improved very nicely and problems are being solved gradually. It is understood that Hamsaduta delivered a letter through Manasvis' wife and she has re-directed the letter to Hyderabad but I have not received the letter. In the meantime, I have received the following telegrams from Syamasundara..

The first dated April 13, reads as follows: ”My most humble obeisances departed India today for America all signs favorable for good success kindly inform care Brooklyn Temple how where you wish funds repaid also how many where to send your tickets for London plus expected arrival date. Suggest early May for English fragrant Springtime' June like flavored gold, July for the most spectacular Rathayatra ever, celebrated August meet her majesty etc., hundreds of the world's best British men anxiously awaiting to accommodate and serve you in unrivalled fashion with opulence respect public acclaim befitting Visvacarya. Especially George preparing some wonderful surprises like your classes with Prince Charles. Hrsikesananda also safely in London, your eternal servant Syamasundara das.”

The second, dated April 27 from New York:

”Obeisances New York deal closed for hundred hundred thousand dollars Hamsaduta sent England for politicking power grabbing without consulting me. Kindly order him to leave England or I shall never return there. Tickets forthcoming pending Hamsaduta's leaving, your servant, Syamasundara das.”

So the first telegram was replied by me and a copy of the letter is sent here. I have not replied to the second telegram. But according to the first telegram he was to repay the money, as he asked where he should deposit the money. But the second telegram showed he failed to acquire the money. Now he promises he will not return to London unless Hamsaduta goes away. How can I ask Hamsaduta to go away when he has improved the situation? From Puranjana's letter, Hamsaduta is ready to pay back the dues owed to the landlord at Bury Place. Under the circumstances, Hamsaduta must continue to act as GBC until Syamasundara settles up all monetary dues to the society and others.

The center has become cumbersome on account of mismanagement. Things must be settled before Shayamasundar can take charge again. These bills presented by different creditors on account of jewelry business must not be paid by ISKCON. Syamasundara was never authorized to do the business at the risk of the society's money. Everyone was expecting me to arrive there by the first week of May, but this was dependent on Syamasundara sending tickets. He has now refused to send tickets. This is not very happy news. Either he has no money to purchase them or he has withdrawn his promise. In both cases the dealing is not very happy.

I may be going to Rome by the 23rd of May and I will be in Europe in several places. Then I may go to London or may call a meeting in Paris and decide things for our future management. In the meantime, the letter which Hamsaduta handed to Manasvi's wife may be sent again by copy as the original is missing.

Madhavananda has written that his engagement working to make life members has been taken away because you are yourself now working at life membership. But why should his engagement be taken away? What is the difficulty if you both work at life membership?

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Pancaratna

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Bombay 2 May, 1974

74-05-02

Brooklyn

My dear Pancaratna,

Please accept my blessings. I beg to acknowledge receipt of your letter and packet of information including prospectus for getting engagements in schools and colleges.

Your list of achievements by college course, Yoga club and programs in general is very impressive, particularly that you have a regular four credit college course at Fordham University wherein the students are required to read some of my books. The idea of employing an interested professor and making him the co-teacher seems to be a major break-through in our attempts to teach at the colleges. I am very happy about this. Now as you have described the process to me, make a newsletter and distribute this information to all the centers, so they can try to get the assistance of a college professor and gain accredited courses. The world is most sorely in need of education in Krsna Consciousness, but due to the ignorance of the age they are not interested in knowledge of the self. So if by labeling the bottle in some way more to attract them we are still able to teach Krsna Consciousness, let us do it. Krsna has given you good intelligence because of your sincerity; as he sees we are humble and sincere about propagating His message He will give us more and more opportunity.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Trista Hubbarth

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Bombay 3 May, 1975
74-05-03
Gaylord, Michigan
Dear Trista Hubbarth,

Please accept my greetings. I beg to acknowledge receipt of your letter dated March 25th, which I have only received recently due to touring.

You have very thoughtfully asked me what do I think of the Self Realization yoga and meditation. We are not concerned with other religions or yogas in terms of competition or sectarian spirit. Actual spiritual knowledge is to take the authoritative statements from the scriptures and from the great acaryas, spiritual masters in disciplic succession. Other's opinions are not important. For example, in the Bhagavad gita, Lord Krsna gives His opinion, but He is accepted as the Supreme Personality of Godhead by all the great sages of the Vedic philosophy including Vyasadeva the compiler of all the scriptures, as well as Narada, Brahma, Siva and in the modern time, Ramanuja, Sankaracarya, Lord Caitanya, etc. They all confirm that Krsna is the supreme truth, the Personality of Godhead. Although this is plainly described throughout the Vedas, you will not find it in the teachings of the so called swamis and yogis who are teaching nowadays. Therefore you have intelligently discovered that in my Bhagavad-gita the approach is very different from what you have found elsewhere. That is because I am not trying to avoid Krsna or give some misinterpretation, but I have accepted the actual Bhagavad-gita, wherein Krsna says, Mattah parataram nanyat [Bg. 7.7], there is no higher than Me. Nowadays so called gurus are promising us that we ourselves can become equal to God or that God is impersonal, or that everyone is God, but nowhere is this stated in the Bhagavad-gita or any other Vedic literature, nor is it taught by any of the great spiritual masters above mentioned.

My point is that when we say "self realization" it does no means that one should realize that He is the Supreme. Real self realization means to understand that you are the eternal servant of the Supreme Personality of Godhead, and perfection is to develop love or bhakti, loving service in relationship with that Supreme Personality of Godhead. One who teaches other conclusion from that of the Bhagavad-gita and the succession of acaryas is certainly not a guru, and in fact according to Lord Krsna, he is a fool, (the word Krsna uses is mudha, ass, rascal). So we have to examine whether the person who is presenting himself as our guru is actually in knowledge of the science of Krsna or whether he is leading us away from Krsna, or leading us to hell in the name of yoga mysticism. In this connection, the chanting of Hare Krsna is very efficacious because it develops personal relationship with the Personality of Godhead and cleans the heart of sinful reactions. Please go on reading our literatures and pray to Krsna to give you the right direction from within how to approach a bona fide spiritual master for advancing in spiritual life.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Bhurijana

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Bombay 3 May, 1974
74-05-03
Hong Kong
My Dear Bhurijana,

Please accept my blessings. I have received your letter of May 1st, 1974, and have carefully noted the contents.

It comes as a shock to me that you have stepped down from your duties as president of our Hong Kong center. Your move is not satisfactory to me, but what can I do? If you are persistent about your desire to leave you are free to act on your own. You are actually the experienced man for Hong Kong; you were constructing a temple according to our last letter, getting ready to publish Chinese publications, organizing the Chinese boys and conducting childrens' classes.

Everyone, of course, has his independence. That is the cause of our material life. Misusing that minute independence we are out of the spiritual world. If you want to go as husband and wife to see your parents that is not bad, but why avoid your responsibility which you have already taken? At least develop your assistant Devaprastha and when you see he is able to do nicely then you can change. I don't think a new man can manage as nicely as you were doing. I will also write to GBC of Hong Kong, Madhudvisa Maharaja, and learn if he plans to send a new man there.

As for your future plans, you write that you are not sure where you will go after arriving in New York, and it is not certain that you will live with devotees. How will you advance without association of devotees? I do not exactly follow your thinking, but for the time being you can go. But I think you can come back and work diligently in Hong Kong. In your absence Madhudvisa Maharaja can be informed.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Bhavatarini

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Bombay 4 May, 1974
74-05-04

Honolulu

My dear Bhavatarini,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 23, and I have noted the contents.

Your enthusiastic response to my instructions is very encouraging. Actually the disciple is supposed to find relief from all his problems just by carrying out the orders of the spiritual master. Just as Arjuna in the beginning was completely confused and lamenting, but after accepting Krsna and hearing from Him he said, "Now my illusion is over, and I am prepared to do whatever you say." If the guru is a representative of the Supreme Lord in disciplic succession and the student is sincere, only then he can get him out of the clutches of the material energy to become situated in spiritual happiness above all material desires, in Krsna Consciousness.

As you say you have on hand a check for $41,880.83, I request you deposit that in the Mayapur Vrindaban Trust Fund. The last time I was in Hawaii I established an account in this name in one Honolulu Bank. You will find a Savings Deposit slip enclosed. You can just fill in the exact amount and deposit it with the main branch of the Liberty Bank in Honolulu account 35785, in the name of Mayapur Vrindaban Trust Fund. As for the $150 you will be receiving each month for the next five years, I think that will be sufficient tuition for your two children at Gurukula, and that will oblige your debt to Gurukula. As for Sudama Maharaja, it is better that he write to me separately; I will send him money from here for his projects.

If you like to come to India you will be most welcome. The sites at Mayapur and Vrindaban are just for my American and European students who can come and get the benefit of these holy places. You seemed to have taken a new grasp on Krsna Consciousness when you say, "As for where to live, my only concern now is to live where I can best serve you." A pure devotee actually has no problems for himself; wherever he is he can read books like Krsna Books and chant Hare Krsna, get some prasadam and always think of Krsna. Prahlada Maharaja prayed like that: I have no problem for myself. The only concern of the devotees is that so many rascals are suffering in the concocted civilization of illusory sense enjoyment, how can they be saved? So our Krsna Consciousness movement is made for that saving the rascals. This donation you are making in all sincerity will also help us to push on and make some effect in bringing persons back to home, back to Godhead. I will be glad to hear from you, how you have disbursed the money and how you are settling up your personal situation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hamsaduta

-

Bombay 4 May, 1974

74-05-04

Bhaktivedanta Manor

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 28, 1974 and I have noted the contents.

There is no question of asking you to go away from Bhaktivedanta Manor. I have received word also from other sources that the situation has improved since you have come there. I have sent a detailed letter to Mukunda and this explains my desire.

So I am going to Europe, due to arrive in Rome on May 23rd. Until then, you must remain there and manage. When I go to Europe we will hold a joint meeting, and decide what to do.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhudvisa

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Bombay 4 May, 1974

74-05-04

Los Angeles

Dear Madhudvisa Maharaja,

Please accept my blessings. Please find the enclosed copy of a letter I have sent to Bhurijan. He has written me that he has stepped down from his duties as president of Hong Kong and has given them to Devaprastha. I think Bhurijana was doing nicely preaching to the Chinese boys but he has written that he is uninspired and feeling incapable and wants to spend more time with his wife. This sudden turn of events is a surprise to me. Moreover he admits that the boy who is taking over, Devaprastha has been very unsteady in the past. So whether you want to send someone there who is more steady and will stay there and develop. There is definite potential there and it is a wealthy city. If you can enlighten me more on the subject of why Bhurijana is leaving I would appreciate it.

I heard you were still in Los Angeles. When will you be returning to Australia? Jaya tirtha has written inviting me to the Rathayatra in San Francisco on July 7. I will be in Europe until the end of June and I may go to the Ratha yatra in San Francisco on July 7. Jaya tirtha said the festival is so timed that I can also go to the Australia Rathayatra also. What is the date of your Rathayatra? I have written you several times on this point, whether you want me to attend Rathayatra in Australia. If you like I can leave San Francisco and fly to Australia via Hawaii. So let me hear from you on the above mentioned points.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Prabhakar

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Bombay 4 May, 1974

74-05-04

New Delhi

My dear Prabhaker,

I thank you very much for your letter dated nil, and I have carefully noted the contents. I have the same feeling upon you as my beloved son. And I still maintain the feeling hoping you will be a great help in the Krsna Consciousness Movement. The ideas given by you are provisionally accepted and it is possible for us to join together. Still, we need to meet to talk in detail.

I am leaving the country by the 23rd May and before leaving I may go to Vrindaban via New Delhi to see how the temple construction is going on. I am glad to know you met Tejyas which I requested you to do in my last letter. Anyway, if we meet in Delhi before I leave the country that will be nice. I shall inform you of the exact date of my going to Delhi and I will be glad to meet and discuss with you. Thank you once more for your letter.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: The Management of Tirupati-Tirumala-Devasthanam

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Bombay 4 May, 1974

74-05-04

The Management Tirupati-Tirumala-Devasthanam Tirumala, Andra Pradesh

Dear Sirs;

I wish to express my heart-felt gratitude for the kind treatment given me and my disciples, members of the Hare Krishna Movement on our recent two day visit in Tirumala. The special excess we were given for darsana before Balaji is something we will always remember favorably, and for my American and European followers it was a rarely given privilege for which they are fully appreciative. We all left Tirupati feeling very much inspired by the darsana and by your excellent management, and we hope to return when we are able again.

If there is any land available, either for purchase or donation, we would be interested in constructing a cottage for the exclusive use of members of our society when they make pilgrimage to Tirupati. Please advise us on the availability of such land. Again thanking you for your excellent hospitality,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Bombay 5 May, 1974

74-05-05

Dear Jayatirtha,

Please accept my blessings. I have received your recent letters of April 16 and April 25 and have noted the contents.

You have also written in a letter to Satsvarupa that temple donations are being put toward the Indian BBT debt. Please, let me know in this connection what is the amount taken from donations and transferred to the BBT account for the book debt by India? Also I will request you that as much book debt amount as you receive from donations you should again dispatch that amount in new books to India. There is not sufficient stock of books here. Whatever variety of books are in stock send according to the amount paid against the debt.

I think you are aware Gargamuni Maharaja has formed a spiritual sky tours program and will be bringing about 70 life members on a world tour including of course the United States. I need to know from you whether the BBT has sufficient capital in the bank to cover the amount of $130,000.00. This amount will be required to cover their expenditure.

Regarding the grhasthas houses, we have given these houses with the purpose that they should execute devotional service exactly like the Brahmacaris and sannyasis. Otherwise, why purchase houses near the temple? The whole idea is to live near the temple and take advantage of the temple program, which means morning arati, classes, sankirtana and all services connected with the temple. They are also members of the temple.

Locana das may deposit his contributions with the Mayapur Vrindaban fund which will also go for the Krsna Balarama temple as is his desire. I am still not aware how fast the remittance is going from the Union Bank to the Punjab National Bank in Vrindaban. For example I have not received a report on when the interest for April, due payable April 10, actually reached Vrindaban. I have written the Punjab National Bank about this and am awaiting their report.

You have asked about Gaura Nitai deity worship by the householders in Los Angeles. That is for those who live far away from the temple and cannot attend. Otherwise, such worship is redundant; there is already deity worship going on in the temple and they should attend the aratis, not install their own deities. The impression of Lord Caitanya's feet which you have there may be kept in a picture, not that it is worshiped as a deity. Keep it as a picture.

Regarding your invitation that I attend the Rathayatra festival in San Francisco, on July 7th, it is possible that I may attend depending on when I finish my European tour. I am due to arrive in Rome on May 23, then after a week Geneva, the Paris and possible Stockholm, Germany and England. If there is time I can fly directly from Europe to Los Angeles and go to the festival, then as you suggest, go to Australia Rathayatra via Hawaii. This is known as jet-age parivrajakacarya. For the present I will be staying in Bombay for about two weeks, then to Delhi and Vrindaban before leaving for Rome.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. I want the monthly interest from the Union Bank to go to account 668 at the Punjab National Bank, Vrindaban, called ”ISKCON Mayapur-Vrindaban Trust Fund”. At present they are sending the interest to the account number 6112. ”A.C. Bhaktivedanta Swami”. So please go to the Union Bank and find out how this change may be brought about and and let me know.

Also I am enclosing a check for $21.00 (twenty one dollars) which I have received here. I want you to deposit this for me in the Union Bank, ISKCON MVT, and the savings deposit slip is enclosed.

Letter to: Jayatirtha

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Bombay 5 May, 1974

74-05-05

Dear Jaya tirtha,

Please accept my blessings. I have received a letter from Atreya Rsi das dated April 18, 1974. In that letter he mentions your name as follows:

”I have received one letter from Jagadisa Prabhu who has been told by Tamala Krishna das Goswami Maharaja and Ramesvara Prabhu that recently more than one million dollars in funds from BBT, MVT and other contributors have been transferred into your personal accounts and that only yourself is in knowledge of the exact details of deposits and withdrawls.”

This report is inaccurate and very dangerous and it has concerned me very much. Since your name is mentioned here as making this report kindly write to me and let me know what is the actual fact as to what you said.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

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India 5 May, 1974

74-05-05

Dear Ramesvara,

Please accept my blessings. I received a letter from Atreya Rsi das dated April 18, 1974. In that letter he mentions your name as follows:

”I have just received one letter from Jagadisa Prabhu who has been told by Tamala Krishna das Goswami Maharaja and Ramesvara Prabhu that recently more than one million dollars in funds from BBT, MVT and other contributors have been transferred into your personal accounts and that only yourself is in knowledge of the exact details of deposits and withdrawals.”

This report is inaccurate and very dangerous and it has concerned me very much. Since your name is mentioned here as making this report kindly write to me and let me know what is the actual fact as to what you said.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Govinda

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Bombay 8 May, 1974

74-05-08

Evanston, Illinois

My dear Govinda Das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 30, 1974 and have observed the contents.

The enclosed newspaper story, ”Krishna followers freed from police harassment,” is just further testimony of the great victory made by Caitanya Mahaprabhu in Chicago. I understand that the Chicago area is the most lucrative place in the world for distribution of our books and that you have done very careful work in getting all permission. Therefore this rumor that within a few years there will be police repression and people will have no more money to buy books and sankirtana will stop is completely bogus. Whoever told you that is a rascal, saying it in my name. I never said that. Rather sankirtana movement will expand, continuing so long as we are sincere. When I came in the beginning I began to expand it and it is now going on and there is no question of it stopping. Therefore go on with your life time plans making secure in distributing of books. There is no cessation. This movement is eternal.

It is very wonderful news that you have permission to hold Rathayatra downtown on the main street on Saturday, July 6 and tens of thousands of people will view the cart. I have been invited to attend the Rathayatra in San Francisco which is July 8. So I am hoping also I will stop in Chicago on my way to San Francisco and observe the festival with you. I will inform you further regarding sending us plane tickets, when our European tour is more fixed up. We can discuss further your plans for securing a new building when I come there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sudama

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Bombay 8 May, 1974

74-05-08

Honolulu

My dear Sudama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 25, 1974 and have noted the contents.

It is good news that you have so sufficiently taken possession of the 40 acres of land there in our society name, under control of Gaurasundara. Now you require $5000.00 to cover expansion for cows, farming and unpaid debts of Gaurasundara. As for the devotee, Bhavatarini Devi, who is there, she has asked me what to do with her large inheritance of $41,000.00. I have asked her to deposit it in our Mayapur-Vrndavana Trust Fund which we have at the Liberty Bank in Honolulu. Now you can withdrawal $5000.00 required by you from this balance by the Mayapur-Vrndavana Trust at the Liberty Bank. The account number is 35785.* I am enclosing one withdrawal slip authorizing you to make the above withdrawal.

Please keep consulting with Bali Mardan on financial matters. It is possible that I may stop at Honolulu sometime in July on my way to Rathayatra Festival, Australia. I will keep you informed. Acknowledge receipt.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg Enclosure: one withdrawal form $5000.00.*Please return this amt by $1000.00 per month at least

Letter to: Visala, Visalini

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Bombay, India 9 May, 1974

74-05-09

My Dear Visala and Visalaini,

Please accept my blessings. Thank you very much for your gift of Rs 500/. So you are both exemplary Vaisnavas and I want that you, husband and wife, preach together. So you are part of our Vrindaban center. When you can return there spend your time always studying my books, chanting and preaching to the people of Vrindaban, with real understanding of this science of Krishna consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka , Bhavananda

-

Bombay 9 May, 1974

74-05-09

Mayapur

My dear Jayapataka and Bhavananda Maharajas,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28, April, 1974.

You write that you are very careful utilizing funds that are sent for that particular purpose. In all matters of management this careful attitude must be taken. I have been requesting my disciples for sometime to release me from the management aspects of ISKCON so I can be free to translate. And you two are managing one of our biggest centers. I cannot close my eyes when there are big management difficulties, so when I see things going wrong, money mispent, things not used properly, then I have to take part. But if you can relieve me of worry of management in Mayapur it will be a great relief for me. Krsna will give you more and more intelligence on how to do this if you sincerely endeavor.

Up to 5,000 to 10,000 rupees for purchasing land there is always available from the Mayapur-Vrindaban Trust fund. You write that you now have Rs. 9000/ so another 10,000/ will be made available to you for this purpose.

As for the hand-tiller from Japan that you are using on a trial basis, you should ask Bali Mardan to supply you this Japanese machine. He has good connections in Japan. He can provide you that same Japanese motor hand-tiller much cheaper or even free.

The news that you are able to keep up the prasadam program which is now up to 1500 persons on Sunday is very welcome and I hope you can continue this without stoppage. The success of Bhavananda Maharaja's English lessons of the Varnasrama College has given me great pleasure and I am sure many devotees will come from this program. It is a first class idea.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Caru

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Bombay 9 May, 1974

74-05-09

Melbourne

My dear Caru,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 29, 1974 and have noted the contents.

I am glad to hear, although there were many difficulties, that Madhudvisa Maharaja will be able to return to Australia with permanent residence status. Please have him write me as soon as he returns. I do not have the exact date of your Rathayatra in June, although I think it is June 21. As for going there my present itinerary is that I am going to Rome on May 23 for a week, then a week in Geneva and then a week in Paris. So I may not be in London when it is time to go to Australia. You have written that you are arranging tickets for London-Sydney-Delhi. It is a little difficult to make exact arrangements at this time. But I plan to leave for Australia from Europe. Then from Australia I plan to go to San Francisco via Honolulu, in order to attend the July 8 Rathayatra in San Francisco.

Your entering politics is good. You should make political propagation on the basis of reforming the whole human society. The leaders must be an ideal class of men, with ideal character, free from the four sinful activities: no meat eating, no gambling, no illicit sex and no intoxications, as well as chanting. They should chant the names of God. This is essential for leaders. Leaders must be ideal men so others will follow them. So make propaganda on this basis. We are Krishna Conscious candidates, so our political propaganda must be 100% Krishna Consciousness. As to importing the HARMONIST or doing one locally, do as suitable. It is a nice proposal to distribute such a newspaper.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gangamayi

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Bombay 9 May, 1974

74-05-09

Bhaktivedanta Manor

My dear Gangamayi,

Please accept my blessings. I beg to acknowledge receipt of your undated letter. I am glad to hear that you are determined to stay and live in the temple now and that you are becoming very much attached to the Deity worship and very serious about serving the Deity along with Malati Prabhu. I hope your restlessness is finished and that you will remain a faithful servitor in your duties with the Deities.

Your comment is well taken that you have little or no knowledge of the politics. So you remain uninvolved and just continue to simply follow the authorities and concentrate on improving the Deity worship. If you chant at least 16 rounds daily and read our books, no contamination can touch us. I hope to see you in the near future at Bhaktivedanta Manor.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Manager of Liberty Bank

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Bombay 9 May, 1974

74-05-09

The Manager Liberty Bank, Main Branch Honolulu

Dear Sir,

This is to introduce Mr. Brent Selden, who is the president of the Honolulu branch of the International Society for Krishna Consciousness. I am authorizing him to make a withdrawal from account no. 35785 in the amount of $5000.00. I have mailed him a withdrawal slip for this purpose.

Kindly oblige. Thanking you in anticipation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhava

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Bombay 9 May, 1974

74-05-09

Paris

My dear Madhava devi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 1974. Yes there is no objection to your casting clay forms of Deities into plaster. I understand you are a nice artist in this medium, so make Deities of Gaura-Nitai and send me photographs of the forms. We can discuss this further when I come to Paris.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Radhavallabha

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Bombay 9 May, 1974

74-05-09

Brooklyn

My dear Radhavallabha,

Please accept my blessings. I am in due receipt of your letter undated. Now you are preparing the publications of Vol.1 and Vol.3 of Caitanya Caritamrta. As far as subtitles all the volumes should have on the cover just as it is on the cover of Vol.2, "The Pastimes of Lord Caitanya Mahaprabhu". As for the subtitle on the inside title page which is now printed in Vol.2 as "Lord Caitanya Mahaprabhu in the renounced Order of Life," you can make a subtitle suitable according to the subject matter of the subsequent volume. But the phrase "The Pastimes of Lord Caitanya Mahaprabhu" should appear on the cover of every volume.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ramesvara

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Bombay 9 May, 1974

74-05-09

Los Angeles

My dear Ramesvara,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated April 28 and 29 and I have noted the contents.

Your letters are a great pleasure for me to read. You are always broadcasting the glories of the Sankirtana movement in the shape of ISKCONs book distribution and surely you will be recognized by Lord Caitanya for your unbounded enthusiasm and expertise in seeing that my books are distributed all over the world.

In your letter of April 29 you give the astounding report that in the year 1973, 4,169,004 total books were bought by the temples from BBT. What is the calculation of money collected for that amount?

This regular reporting is very encouraging for everyone of our devotees and I have faith in your words that next year the figures will be far beyond what they were last year. It is the nature of the spiritual energy, it is always increasing if we just apply our energy.

The report of the BBT traveling library party is something new for us and this is also only the beginning. Please give my heartful thanks to the boys, Sriman Maha Buddhi dasa Brahmacari and Sriman Ghanasyama dasa Brahmacari. These books are specifically meant for the intellectual class of people in your country and I have great hope in the results of this preaching at the Universities.

I received one rumor that the Sankirtana parties in the US would soon be stopped by political repression and lack of money by the people. Some so-called devotee was thinking like that but you can assure all your men that I have great hope for Krishna Consciousness in America, more than any other place. And there is no question of repression provided we go on sincerely.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Tejiyas

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Bombay 9 May, 1974

74-05-09

New Delhi

My dear Tejiyas,

Please accept my blessings. I have received your letters of May 6 and May 7. You have requested 9 checks listed as follows:

Rs. 193/60-Munna-Sand Rs. 2975/60-Munna-Sand Rs. 895/00-Allahbux-Painting Rs. 110/70-Munna-Labor Rs. 8804/00-Allahbux-Labor Rs. 25079/65-Yourselves-draft to Orissa Cement for hundi repayment Rs. 3500/00-Rockwin India engineering for consultation Rs. 384/83-Munna-Daily wages Rs. 19858/70-Sri Girraj Cement Co.-white cement marble chips

The checks are duly enclosed. Please continue to keep accurate accounting and send me the ledger sheets periodically. This will enable me to keep up-to-date records. As for how checks will be handled when I am out of the country, I will arrange for this so do not worry.

Regarding moving our New Delhi center from its present location to a smaller place, I would advise you to first investigate the building which is now being rented by an old disciple of mine, who you have met, Acarya Prabhaker. He is located at C-121 Kirti Nagar in New Delhi. He is paying only Rs. 1200/ a month for this place. So go and see if it is suitable then we can investigate further. So my present plans are to leave for Europe from New Delhi. Therefore we will be able to personally discuss things in a couple of weeks.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sdg

Letter to: Jagadisa

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Bombay 10 May, 1974

74-05-10

Evanston, Illinois

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 26, 1974 and noted the contents. I can appreciate that you are traveling widely in your recently expanded zone and you plan to first become acquainted with the temple presidents by traveling is good. As far as you leaving Uttama Sloka in charge of Toronto and sending Sripati to Montreal, that is alright. I know Sripati was already there in Montreal and he is experienced.

Regarding your Gurukula report, why are the older boys being sent to New Vrindaban? What are the facilities like, what is the program there, what is the need for them to move? As things are not fully explained in your letter, I am inquiring regarding this very important change. As for buying a new house and land in order that the pre-school children may go there, what is the need of them being separate. If they cannot rise early, why should you take care of such young ones at Gurukula. But if they are rising early and attending arati, then why must they be separate from the other little children? Please explain further. You are right when you say Deity worship must be maintained. This is most important. I know Nandarani is expert in Deity care but I think she is working with the children. Your wife is also expert, so she can maintain the sewing and Deity worship program. But the standard must always be kept up. Sankirtana is also a part of Vaisnavism. All our activities are a part of Vaisnavism. So Sankirtana should also be developed at Dallas.

Yes, I have heard myself about Winipeg, that it is a big city in Canada. So if you think it better to move Regina center there that is approved by me. Yes, you plan to keep headquarters 1/2 year in Chicago and 1/2 year in Dallas, that is approved by me. Please send regular reports.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Karandhara

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Bombay 10 May, 1974
74-05-10
Encino, California
My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated May 1, 1974. I am glad to hear that you are agreeable to and making plans to come and join with me. Everyone has some potency. You have special potency. Do not waste it in the service of maya, but use it in the service of Krsna. Although there is inconvenience, we must endure it with a vow and finish our business in Krishna conscious service. As for you joining me, the following is my schedule; I will be leaving India on May 23 for Rome where I will be going to Via Misttetta 2, near Piazza Lodi, Rome 00182. On the 30th of May I will go to Geneva, Switzerland and will be at 9, chemin du Credo 1213 Petit Lancy. And on June 9 I will be arriving in Paris and will stay in Paris for a week. After this our program is not fixed up. I may tour in Europe or travel. So I hope you will be able to join me either in Rome, Geneva or Paris. I am very eager to meet with you so please try your best to arrive in Europe while I am there.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Ksirodakasayi

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Bombay 11 May, 1974
74-05-11
London
Dear Ksirodakasayi,

Please accept my blessings. Since the Mayapur and Vrindaban festivals in March I have been mostly staying here in our Hare Krishna Land. It is a large estate and requires much management. Today I was talking with Caitya Guru das Brahmacari who is the ground manager here and he suggested that your good self come here to take charge of general management here as the younger devotees are having so much difficulty. Actually the idea of a more mature Indian for management here is very suitable to me. The karmis who the boys deal with here are always cheating them, and only because I am here I catch so many things. As I am leaving on the 23rd May for a tour starting in Rome, I am fearful what will happen here in my absence? I take this suggestion of yourself a manager of Hare Krishna Land as a very sound idea. If you are agreeable to help by service in this way then come immediately to Bombay and help the situation. Giriraja das Brahmacari is the president here, Manasvi and Yasomatinandana and Caitya guru and the important managers, but they are all very young men with not much experience of the world. I understand you are now prepared to take on full time service of this nature, so I think this is the best place for you. I have invested about 20 lacs in this property and already the routine devotional service, deity worship and sankirtana is going on, but at present the police commissioner has denied us sanction to build our big temple according to our plans, and also the status quo is threatened as I do not think the boys can manage the buildings and land which we own here. Potentially things can be very wonderful here but it requires strong management which I think you can do. So consider my proposal seriously and I hope you will be able to come and lead management of Hare Krsna Land.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg PS. I am coming to Paris by the 9th of June 1974.
Letter to: Devaprastha

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Bombay 12 May, 1974
74-05-12
Hong Kong
My dear Devaprastha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 4, 1974 and have noted the contents. I understand that you are now taking over affairs in Hong Kong. I received the letters from Bhurijana and have referred the matters to GBC, to Madhudvisa Maharaja. I regard Hong Kong as an important center and I agree with your statement very much that if the Chinese are approached intelligently they will become strong devotees, because their moral character and steadfast nature is very strong. As you know I was there recently although I did not see you then. I also observed this in the Chinese people and appreciated it very much. But we need experienced devotees, otherwise how are we going to maintain a center there. Now I know you are a experienced manager but sometimes you have left. So you are now enthusiastic to stay and manage. So do not leave anymore and stay, then it is alright. Please give me further reports on your communications with Madhudvisa Maharaja.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:sdg
Letter to: Madhudvisa

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Bombay 12 May, 1974

74-05-12

Melbourne

My dear Madhudvisa Maharaja,

Please accept my blessings. I understand that you are preparing for my arrival for your Rathayatra. I am not sure of your Rathayatra date but I think it is at the end of June. However at this time I will be in Europe. I am to arrive in Rome on the 23rd, then on the 30th to Geneva, then June 6 to Paris. On June 15 I go to Koln where Hamsaduta has arranged a lecture tour continuing in Heidelberg and Amsterdam through July 6. So it will not be possible for me to attend Rathayatra if you have scheduled it for June. I am immediately going to the US after Europe to attend Rathayatra in Chicago on July 6 and then Rathayatra in San Francisco on July 8. From there I will come to Australia toward the middle or end of July. If it is possible for you to reschedule your Rathayatra for the end of July then I will attend. But I will come to Australia at that time anyway. I do not know if you will be able to reschedule your Rathayatra. So if you wish to communicate with me I will be in the European cities as dated above.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Lilavati

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Bombay 13 May, 1974

74-05-13

My Dear Lilavati,

Please accept my blessings. As for your questions you have asked for clarification in the KRSNA Book when Maha Visnu says to Krsna and Arjuna that you are my incarnations in my appearance as Nara-Narayana. So you are asking how this can be so. The answer is when Krsna comes all the incarnations are within him. Actually this is a very intricate question. So not be so concerned about it now. When you become more advanced you will be able to realize these things.

You have asked if the Yadu dynasty has continued beyond Satasena. Yes, there are ksatriyas who claim to belong to the Yadu dynasty today especially in Mathura and nearby places.

How to acquire the quality of patience. Caitanya Mahaprabhu has already given us that answer: One can chant the Holy Name of the Lord in a humble state of mind, thinking himself lower than the straw in the street, more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly. So there will be, that in our preaching we will meet with many tribulations, that is patience.

So I understand you are recuperating from an operation. So spend this extra time reading all our books, chanting as many rounds as possible, and if you can go on doing my tapes.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Hamsaduta

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Bombay 15 May, 1974

74-05-15

Bhaktivedanta Manor

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter of May 9th from Bhaktivedanta Manor as well as your letter May 6th from Holland.

I am going on May 17th to Vrindaban, to take a last look at the construction before going to Europe, and I may also buy a piece of land in Vrindaban. Then according to the itinerary given us by Bhagavan das we are leaving the 23rd May to arrive on the same day in Rome, Italy. On the 24th and 25th there is a Hare Krishna Festival in Rome, and we will stay there until the 30th when we are to go to Geneva for another festival and for meetings with the World Health Council. Then on June 6th we are scheduled to arrive in Paris, France and there are meetings there all week. Thereafter, on your invitation I will go to Amsterdam on the 15th of June and on the 22nd go to Koln, and then Heidelberg and Sweden. My plan is to attend the Rathayatra ceremony in Chicago in the U.S. on the 6th of July and then the Ratha Yatra in San Francisco on July 8th. So I will have to leave Europe by the 5th July or 6th July.

That means I will not visit London on this tour. After San Francisco, I will travel to visit Australia, stopping at Hawaii. And after Australia I will return to India in time for the Janmastami celebration which is on August 9th. After the celebrations in Vrindaban, I will be free to visit England and the U.S. So these are my elaborate travel plans, and we shall see what Krsna desires.

Having received your reports and Puranjana's report of May 7th I feel that the situation in London and Bhaktivedanta Manor is well under control. So there does not seem an immediate need for me to go there. What do you think?

Another thing, is that we have received a serious criticism that one of our very important Indian life members, Mr. Brij Mohon, M.P. visited Bhaktivedanta Manor, and was refused entry. He even had a letter from Tejyas das introducing him. This has caused much concern and Gargamuni Swami is postponing his scheme to take life members on a tour of many of our centers, thinking the centers are not ready to receive guests. Please investigate this report of the turning away of a life member at the Manor and let me know. There should always be one or two rooms available for a life member. In your report you say 450 Indians visited on Sunday, so how could one Indian be turned away? Who turned him away?

For yourself, you should continue GBC management of England and we can discuss further when we meet in Europe.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg Copy of the telegram sent to Syamasundara. c/o ISKCON N.Y.:

”Tamala has gone to N.Y. to speak to you. When I was in Hyderabad Bal Krishna showed me many checks which were not cleared. If you have money why did you refer to George when asked by London temple? Hamsaduta is liquidating Londons debts so how can I ask him to leave? Discuss the matter with Tamala and do the needful.”

A.C. Bhaktivedanta Swami

Letter to: Jadurani

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Bombay 15 May, 1974

74-05-15

Brooklyn

My dear Jadurani dasi,

Please accept my blessings. I beg to acknowledge receipt of your undated letter, and I have examined the contents.

You mention that in the picture where Lord Caitanya is discussing with the Kazi about cow killing, Lord Nityananda is there with a drum. No, there is no mention of Him being with a mrdanga. He should not have a shaved head as a brahmacari but in the same feature as we always see the two, Gaura Nitai. Nityananda was brahmacari and became grhastha but you should always paint them in the Gaura Nitai style and feature you are already accustomed to doing.

Do not feel frustrated about the slowness in producing paintings. Simply paint as many as possible.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sri Pannalalji

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Bombay 16 May, 1974

74-05-16

Hyderabad

Dear Sri Pannalalji,

Kindly accept my greetings. I beg to thank you for your letter of 11th May, 1974 and I have noted the contents. Your suggestion that ”a few learned persons well versed in sanskrit and English be enrolled as members of the Society and then sent to foreign countries to preach”-is a very good suggestion.

We are of course increasing the number of centers all over the world, but the difficulty is that as soon as foreigners accept the cult our men in India especially the rigid Brahmin society does not accept them as regular Vaisnavas. In some temples they are not even allowed to see the deity. The learned sanskrit scholars with English education must be well versed in the Vaisnava sastras, especially Bhagavad-gita and Srimad bhagavatam. In the Bhagavad-gita it is clearly said that anyone even from the lowest papayoni can be elevated to Krsna Consciousness and thus go back to home, back to Godhead. Similarly in the Srimad-Bhagavatam it is said

By Krsna’s mercy and the unlimited potency of Lord Visnu, Anyone can be purified as and Vaisnava and elevated to the Supreme position. Unless one learns this philosophy thoroughly he cannot become a preacher however learned and educated he may be.

Regarding the article published in Back to Godhead 53 there was nothing wrong in that article rather it was the same statement as you said, ”in a holy place sins are magnified four fold etc.” But some interested persons who come within this category are making malicious propaganda taking advantage of the article. Anyway, we have published a Corrigendum for being published in Back to Godhead, the copy of which is enclosed herewith please find.

Regarding religious sentiment, according to Srimad-Bhagavatam there is no question of religious sentiment but religion. Religion is described as codes given by the Supreme Personality of Godhead.* Dharmah saksad bhagavata. Anything not given by the Supreme Personality of Godhead is not accepted by the Bhagavat school as religion. In the beginning of Srimad-Bhagavatam it is said, Dharmah projita kaitavo. This kaitavo religion means cheating religion. Sriman Sridhara Swami the original commentator of Srimad-Bhagavatam says religious systems up to the idea of liberation are cheating. So to preach Bhagavat religion sometimes we have to quote from the sastras what is not palatable to unscrupulous so called religious persons. But in preaching we cannot do without quoting the proper verses. Sometime they take it adversely and we become subject to unwanted criticism. Actually there is no religion in the world accept Bhagavat religion, namely surrendering to the lotus feet of the Lord.

This means the bhakti marga is the only religion. Sa vai pumsam paro dharmo . . . [SB 1.2.6]. Sarva dharman parityajya mam ekam saranam vraja [Bg. 18.66]. Our Krsna Consciousness movement is to accept the Supreme Personality of Godhead Krsna as the Supreme Being and act everything for His satisfaction only. We do not accept the principle of as many gods as one can imagine. God is one and He cannot be imagined; He is fact. Of course, sometimes we feel a little difficulty preaching this cult in India but we do not feel such difficulty outside of India. Although Indian people are by culture God conscious yet on account of vigorous preaching of the Mayavadi philosophy that god is impersonal and can be imagined in anyway by the fertile brain of a person as he likes, the whole Mayavadi philosophy is based on this imagination. We don’t imagine God. Krsna is not imagination. He presented Himself 5,000 years ago as He is, and we are presenting Krsna as He is. We are presenting Krsna’s philosophy and teaching as it is and what can we do more? But this process of presentation has become fortunate and we have become successful. I do not wish to change the process. I hope you will appreciate this process of preaching to please the facts as they are confirmed by all Vaisnava acaryas. We are publishing our books thoroughly on the basis of this philosophy and recently the report is that in highly educated circles of scholarly people in the universities they are taking interest very rapidly in our Krsna Consciousness movement. Here is an excerpt from a recent letter from our propaganda office: ”Yale University and Temple U. have now ordered 60 volumes of your Divine Grace’s Bhagavatam set, and Yale also ordered 12 volumes of your Divine Grace’s Caitanya Caritamrta set . . . Professor McKinnon of St. Joseph College in Philadelphia is planning to have the college order the entire set of Bhagavatam. . .”

I am going the day after tomorrow to Vrndaban, and from there I shall go to foreign countries, Rome, Geneva, etc. I am coming back before Vrindaban will celebrate Janmastami and I invite you cordially to our opening ceremony. When I go to the USA I shall try to send you Articles of our Society, but we have different memorandum in different countries, they are not one and the same.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

*Dharmam tu saksat bhagavata pranitam Na vai vidur rsaya napi devah Na siddhya mukhyah asura manusyah kutanu vidyadhana caranadayah

Letter to: Bhima, Krsna dasa, Sanat Kumara, Nityananda, Samba, Joseph

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Bombay 16 May, 1974

74-05-16

Nairobi

My Dear Bhima dasa, Krsna Das, Sanat Kumara, Nityananda, Samba and Joseph,

Please accept my blessings. I thank you very much for your letters which were sent to me by Paramesvari Das Brahmacari on the 15th of April. All of the sentiments expressed in all of your letters are just according to the Vaisnava parampara. This means that you are understanding the Krishna Consciousness philosophy rightly and I am very pleased. It is a fact that by serving the spiritual master one becomes free from material life and makes spiritual advancement. I have not done anything personally, very wonderful. I am simply serving my spiritual master, Srila Bhaktisiddhanta Sarasvati Goswami Maharaja and all the acaryas in the disciplic succession. If I have done anything of credit it is that I have not changed their teachings. I have not added anything of my own interpretation. So I am very happy that you are finding Krishna Consciousness very blissful in the Nairobi temple and this will be the key to your success. That you also follow exactly as I have instructed in my books to my disciples such as Brahmananda Swami. That means to rise early, clean the body and clean the clothes. I have seen films of the Deity worship in Nairobi and it is very gorgeous. Proper Deity worship means to be clean, punctually and nice offerings of foodstuffs. Brahmananda Swami can teach you these things.

You are fulfilling my great hope. Because you are native Africans, you are the best ones to convince other Africans to become Krishna Conscious. Unless they become Krishna Conscious they can never end their suffering. We can not expect every single African to take to it. But if only a small population can take it seriously it can do real good. Therefore you are the real leaders of the Kenya nation. Please take seriously what you have learned and help spread this happy life to everyone you meet in Africa.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Bombay 17 May, 1974

74-05-17

Los Angeles

My dear Jayatirtha,

Please accept my blessings. I beg to acknowledge receipt of your telegram in which you inquire about making available $130,000 for use by the Spiritual Sky Touring program bringing life members on a tour around the world. This touring program has been postponed. So for now do not bother about this capital.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Madhudvisa

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Bombay 17 May, 1974

74-05-17

Melbourne

My dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your telegram dated May 16. I have also received a previous telegram in which you said you sent us tickets Air India, London-Melbourne round trip. However I will not be going to London. My schedule is to leave tomorrow morning to Delhi-Vrndavana and on the 23rd of May go to Rome. Bhagavan Das has made a tour including Rome, Geneva and ending June 15 Paris. Thereafter Hamsaduta has invited me to Amsterdam June 15. There is a meeting in Koln, Germany June 22. Immediately thereafter I can leave to Melbourne from Koln and stay as you requested through June 29. As regards to the tickets you have already sent I have not received them yet and we are leaving tomorrow. Moreover they are for London departure. I think the best thing to do is to cancel the tickets and arrange new tickets for us from Koln to Melbourne and return. You can mail these tickets to me care of Paris, France center so long as they reach there by June 14. My party consists of three; myself, Neil Delmonico (Nitai) and Stephen Guarino (Satsvarupa Maharaja), (Pradyumna has left us for sometime). I will expect your tickets when we arrive in Paris and I will be very pleased to attend the gorgeous Melbourne Ratha-yatra festival.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Paramesvari

-

Bombay 17 May, 1974

74-05-17

Nairobi

My dear Paramesvari,

Please accept my blessings. I understand that for over two months since Brahmananda Swami has been away from Africa, you have been in charge of the Nairobi center. This is a great responsibility. Brahmananda Swami has noted that you have not only maintained the center but in his absence on your own taken collection and done the necessary work so that now the temple building is owned by us. I have always wanted this for our Nairobi center. So it is a great credit for you. Therefore this work you are doing for maintaining the African devotees, teaching them the rules and regulations of Krishna Consciousness, is the most important work of the work and I thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Indra-pramada

-

Rome 25 May, 1974

74-05-25

Brooklyn

My dear Indra pramada das,

Please accept my blessings. I have just received a copy of Back to Godhead number 62 and I wish to express to you how pleased I am with the layout and design of the magazine. I have been especially admiring the pictures in the story of our Los Angeles center, and the way the pictures are placed and the use of the color throughout the magazine is very pleasing to me. I think this American company Donnelly, is better than Dai Nippon and the magazine is improving more and more. Try to keep up this present standard and think of new ways to make it always fresh and attractive. Krsna is all attractive and evergreen, and you must use your talent to layout the magazine so that Krsna appears in print as He is. Thank you very much and offer my good wishes to Jayadvaita and everyone who has worked on this issue.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Muralidhara, Jadurani, Artists

-

Rome 25 May, 1974

74-05-25

Brooklyn

My dear Muralidhara, Jadurani and artists of the art department,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 22, hand delivered to me by Atreya Rsi prabhu.

As far as your questions which information you urgently need for completion of the paintings, the answers are as follows.

It is correct to show Prthu Maharaja giving a speech to the Kumaras inside his home.

For Lord Visnu's appearing at Prthu Maharaja's sacrifice, the sketch you have enclosed is all right.

Lord Visnu should rest His left hand on Garuda.

As for the wooden sacrificial instrument mentioned during Daksa's sacrifice, yes you can use it in Maharaja Prthu's sacrifice.

[ILLUSTRATION]

It looks like this. It is a block, like the bottom on a guillotine on which the animal is made to lay his head and then his head is cut off.

When Prthu and Archi appeared they looked about 30 or 40 years old.

They were dressed opulently like King and Queen with crowns.

So I am glad that you are fully absorbed in your work and very concerned that it be executed just to my satisfaction in parampara standard. This is your perfection. I am hopeful we will continue our cooperation as I have many many more books to write if you can only keep up with me in publishing and painting.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Dinadayadri

-

Rome 26 May, 1974

74-05-26

Ferndale, Michigan

My dear Dinadayadri,

Please accept my blessings. I beg to acknowledge your letter of May 8, 1974.

You are a very good girl and a sincere devotee therefore, even though you have experienced difficulty you are remaining pure in Krsna Consciousness and keeping faith in Krsna and the spiritual master. This faithfulness has pleased me very much. So many great devotees have had to undergo difficulties, and the great example among women was Queen Kunti whose family life was perpetual danger, but because she always thought of Krsna she was saved.

There is no question of your returning to Nara-Narayana. He has remarried, and I also informed him when I was in L.A. last time, that he should keep his one wife, living peacefully in L.A. You have got one child, so now make Krsna your husband and take shelter of our temple. The Detroit temple where you are now is very suitable I think, and you say you are much inspired by devotees like Govardhana and the others. So take spiritual instructions from your elder Godbrothers and sisters, forget the past, and make all progress in Krsna Consciousness without any material lamentation or hankering.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Mahesvari

-

Rome 26 May, 1974

74-05-26

San Diego

My dear Mahesvari,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 11. I am very sorry that your husband Mahatma das has taken my letter to him in the wrong way and has told you to get married to another man although you are only 20 years old and have a 7 month old son. This is a most irresponsible and nonsensical proposal on his part. I never wrote or intended that he should leave you. He can stay out and distribute books on sankirtana, but for that he can remain grhastha, nor does it means he perpetually remains on sankirtana party forgetting his responsibilities. You write that you badly need your husbands instruction and security, therefore, this is natural, so he may go on sankirtana but he must also spend time with you as you require, not in the mood of sense gratification but for cooperation in Krsna Consciousness.

So you may take this letter to the president of the temple and he must do the needful so that Mahatma das does not set an irresponsible example. For your own part, do not be bewildered. Go on chanting Hare Krsna and simply trust in Krsna as the dearmost friend.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sudama

-

Rome 26 May, 1974

74-05-26

Honolulu

My dear Sudama Maharaja,

Please accept my blessings. I beg to acknowledge receipt of letters from devotees of Hawaii ISKCON dated 4/23/74.

Based on their declarations of sincerely following all the prescribed Vaisnava regulations for one year, and on your recommendation, I have accepted Jagat Prabhu das, Praghosa das, Kanva das and Nitai Gauracandra das for second initiation and I have enclosed sacred thread and gayatri. You were present in Hawaii when I was there and was particularly stressing that the presidents must be very careful on recommending gayatri initiation. After all, we are criticizing false cast brahmanas, if we ourselves are bogus brahmanas then our position is very bad. Now that we are more and more trying to implement the varnasrama divisions of society, we should not think that everyone has to become a brahmana. For example you are developing a farm there; so those who work the farm do not necessarily have to be a brahmana if they are not inclined to the brahminical standards. In this way, be careful about awarding the second initiation.

In my upcoming touring programs I am going to attend Rathayatra in Australia from June 26 until about July 2, then I am going to the U.S. for Rathayatra. So it may be that I will break my journey in Hawaii and see you then. I shall inform you further. Please keep me informed of all developments with the land and devotees there. I will be in Paris from June 6, to June 15.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Nityananda

-

Rome 27 May, 1974

74-05-27

New Orleans

My dear Nityananda,

Please accept my blessings. I beg to acknowledge receipt of your letter of April 29, 1974.

On your recommendation I have accepted Robbie Bernstein and James Steelman a my initiated disciples, and their spiritual names are as follows:

Robbie-Rajendra dasa

James-Jvarajit dasa

Please work with them carefully so they will always keep up chanting their rounds and remain enthusiastic to follow the principles.

I am also accepting Jogindra vandana for second initiation who has been initiated for two years. I want to stress to you to be very cautious about giving me recommendation for second initiation. There are four orders of life, it is not that everyone has to be a brahmana just because he has been initiated 1 or 2 or any number of years. Especially if one cannot even rise early for mangala arati he should never be given brahminical initiation. All your programs are encouraging to me and keep sending me information.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Trai

-

Rome 27 May, 1974

74-05-27

Boston

My dear Trai das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 25, 1974.

Upon your recommendation I have accepted Neal Buyers as my initiated disciple and his new spiritual name is Niranjana dasa. Keep him carefully now. Krsna Consciousness means to create ideal men, so you must set the example in following the rules and chanting Hare Krsna mantra and see that others are doing it also.

I am enclosing brahmana threads and gayatri mantra for Ādi Kesava das and Vivasvan das. You must be very careful before you award the brahminical thread by recommending a man to me. Now that we are dividing our society into the four orders as much as possible, it is not that every man has to be made a brahmana after a year. Especially if one cannot even get up early and go to mangala arati he cannot become a brahmana. So consider it carefully before you recommend further men to me. Sometime in the past Rupanuga Maharaja reported that you were not sending him regular reports so he could compile his GBC report to me; please cooperate with him in this so our huge organization can run smoothly in all its parts.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

-

Rome 28 May, 1974

74-05-28

Melbourne

My dear Madhudvisa Maharaja,

Please accept my blessings. I have heard that you are very keen to make the Melbourne Rathayatra very wonderful and you have requested extra instructions. One thing is there are many band parties-if you can get band parties to join that would be nice. Our men should hold kirtana just in front of the ratha, and other parties may proceed before us.

I think we will accept your invitation to join us when we break our journey to Melbourne by stopping somewhere in Malaysia, probably Jakarta, where you say we have good friends who would like to accommodate us with a place to stay. We shall inform you positively of the date of arrival there when we receive our tickets from you in Paris and confirm the flight. So I think we shall arrive in Melbourne no later than the 26th of June.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Rupanuga

74-05-28

Washington, D.C.

My dear Rupanuga Maharaja;

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 21st, 1974.

I am not interested to spend money for your political party neither engage our men to divert attention from spiritual progress for political propaganda. So studying your letter thoroughly I have come to the conclusion you may stop the political program. It will not benefit our real spiritual position.

My only idea was to point out to the public that unless you have purified leaders there is no possibility of advancement even in the material condition. I had no idea to spend money and energy of our society in a way which is not our real spiritual life. As for the Harmonist articles, they are not bad, but the same thing could be presented in our Back to Godhead.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Acyutananda

-

Geneva 31 May, 1974

74-05-31

Hyderabad

My dear Acyutananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter of May 25th, and I have noted the contents.

It appears there is good chance we may get permission for our men to enter Jagannatha Puri temple if we can present the right documents. My idea is that you present the enclosed statement proving our men are bona fide Hindus to Swami Cinmayananda who you say is sympathetic to us on this point. Have him copy this statement on his own letterhead and sign it. In addition, take a similar signed certificate from Mr. Sujya Narayana Rajooa who is the Endowment minister of Andra Pradesh and who came to receive us at

Tirumala. I think with signed statements from these two this will be enough and that we do not have to get the government sanction. So if you can take these statements from these two men it will be an important achievement for our society. Try for it in earnest and Krsna will help you.

I am glad to hear the Hyderabad temple is so enthusiastic for preaching. Please keep me informed.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Radhavallabha

-

Geneva 31 May, 1974

74-05-31

Brooklyn

Dear Radhavallabha,

Please accept my blessings. I beg to acknowledge receipt of your recent letter regarding the printing of the first volume of Caitanya Caritamrta.

As for introduction, you may use the Introduction I have already written and printed in Teachings of Lord Caitanya' I think it will also be suitable for Caitanya-caritamrta. As for dedication, please use the following:

"Presented to my friends and devotees who like to read my books and approached to request me to render the great Caitanya-caritamrta into English."

You have also inquired whether the picture of Lord Brahma and Visnu on the back cover of Srimad-Bhagavatam Third Canto volume one may be used. Yes, there is no objection to go on using it as it is.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sukadeva

-

Geneva 31 May, 1974

74-05-31

Seattle

My dear Sukadeva,

Please accept my blessings. I beg to acknowledge your letter of April 16, 1974.

I am glad to accept the devotees recommended by you for first initiation, and their new spiritual names are as follows:

1. Jerry S. Macdougal-Jalakara dasa
2. Michael Askvig-Manusuta dasa
3. Allen Conticchio-Anagha dasa
4. Deborah Conticchio-Dhanasri dasi

Now take good care of these devotees so that they they remain always enthusiastically engaged in chanting, hearing, reading our books and following the regulative principles.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

June

Letter to: Mahamsa, Giriraja, Gargamuni, Gargamuni, Jayapataka, Tejiyas, Gurudasa

-

Geneva 2 June, 1974

74-06-02

His Holiness Mahamsa Swami, Iskcon Hyderabad Giriraja das Brahmacari, ISKCON BOMBAY His Holiness Gargamuni Swami, ISKCON Calcutta His Holiness Bhavananda Goswami, Mayapur Candrodaya His Holiness Jayapataka Swami, Mayapur Candrodaya Tejyas das Adhikari, ISKCON Delhi Gurudasa das Adhikari, Krishna Balarama Temple, Vrindaban

TO PRESIDENTS OF ISKCON CENTERS IN INDIA, My dear _,

Please accept my blessings. After meeting here in Geneva with Karandhara das Adhikari and several other GBC members, I have decided to send Karandhara to India to replace Tamala Krsna Goswami as the new Governing Body Commissioner for India. I know from experience that Karandhara is a highly qualified devotee and I feel confident in placing him in such an important position for our society as head of affairs in India. It is a great relief for me. Karandhara is very enthusiastic to begin his new assignment and will be leaving for India in a few days. Please give him all cooperation and work together for advancement of our mission to make the people of India Krishna Conscious.

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

-

Geneva 2 June, 1974
74-06-02
Los Angeles
My dear Jayatirtha,

Please accept my blessings. As you know, since the March GBC meeting in Mayapur you have been asked to manage affairs of the west coast U.S. zone until a permanent GBC man for that zone could be selected. From my careful observation of your activities especially in Los Angeles and the other temples, I can understand that you are doing very well as GBC representative for the west coast. Therefore I am appointing you as the regular GBC representative with full standing, for heading affairs in the western region of the U.S.A. I have already instructed the president of the Seattle temple in a recent letter, to sent new initiates beads to you for chanting. I know you will discharge the duties of GBC with full responsibility, especially seeing that the spiritual life in the temples is not neglected. I am having my secretary send a newsletter to all GBC informing them of your regular GBC status.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Sri Ballavh

-

Geneva 4 June, 1974
74-06-04
Taipei, Taiwan
My dear Sri Ballavh,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 26, 1974 and I have examined the contents.

I am very concerned to hear you have left the association of Trivikrama Swami and the devotees in the temple in Taiwan. For one thing you cannot remain in firm Krsna Consciousness without the association of devotees and for another thing you were being counted on to make a strong contribution to the mission in Taiwan. We must stand united. If the few men we have in a far away place like Taiwan become scattered, then we will not be able to stand. I know you are always experiencing difficulties in living with devotees, but we must be tolerant and endure the personal differences, being humbler than a blade of grass, and stick to our duties to the spiritual master.

From your enclosed brochures I see you were developing a very promising business for selling incense, but if you are apart from the society, then how can you continue. I cannot send you five thousand dollars for your business as you request. You must again join with the devotees in our ISKCON community.

In any case do not abandon the regulative principles and be certain to always chant sixteen rounds daily. That will save you from maya. I know you are a sincere disciple, because you are always returning to our camp even though you go away. Krsna will not let you withdraw. But I am hoping that you will soon become sober enough to join with us and stick with determination. working together on behalf of Krsna and completely forgetting the material condition of life.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Bhakta dasa

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Geneva 4 June, 1974
74-06-04
San Francisco
My dear Bhakta das,

Please accept my blessings. I beg to acknowledge your letter of May 21st and I have noted the contents.

I am certainly making all plans to attend Rathayatra in San Francisco on July 7th and 8th. I will be going to Australia for their Rathayatra on June 29th and after that Jayatirtha is arranging my tickets for coming to U.S. I would like to attend the Rathayatra in Chicago on July 6th and, come to San Francisco on the evening of the sixth, so you may prepare to receive me then.

Regarding your looking for a more suitable building and location for the San Francisco temple, one thing is be very careful you don't again buy a place in a bad neighborhood or neighborhood that is about to become bad. And although you are at the same time looking for a farm community land outside the city, you must keep a temple in the city of San Francisco also. So we can discuss things further when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Hrdayananda

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Geneva 4 June, 1974
74-06-04
Mexico
My dear Hrdayananda Maharaja,

Please accept my blessings I beg to acknowledge receipt of your letter of May 10, 1974. I was eager to receive your first GBC report and I have carefully noted the contents.

As GBC your first responsibility is to keep yourself spiritually fit and see that all the devotees in your zone of management are chanting 16 rounds, rising early and strictly avoiding the sinful activities. If they are doing this, then management will be at your finger's end. Of course I am encouraged to hear that in each center you have stressed the distribution of my books and you are seeing that devotees daily go out for sankirtana as a primary devotional item. So you have a very wide range of area to cover and many things to look after, please do it very soberly, consulting when necessary with your GBC Godbrothers. Our progress is slow but sure, when walking down the street, we first place one foot down and when it is firm we take another step. We want to firmly establish centers in South America. I fully agree that the centers should be as far as possible manned by men who are native to the country; that will make our position even stronger, just as in the USA all you men and women have managed.

As far as Brazil, why not go in first with sankirtana parties, distribute books in Portuguese, and then we can see later about opening a center.

As far as counsel is concerned, simply keep up your fresh utsaha or enthusiasm for service. That will accomplish wonders. And always remain ideal yourself by strict adherence to the bhakti principles.

Your ever well-wisher, A.C. Bhaktivedanta Swami, ACBS/sdg

Letter to: Nrsimha Caitanya

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Geneva 5 June, 1974

74-06-05

San Diego

My dear Nrsimha Caitanya,

Please accept my blessings. I beg to acknowledge receipt of your undated letter and I have examined the contents.

Your reports of the devotional progress of San Diego are very convincing, this combination of book distribution and public festivals is very good for bringing the people to an attraction for Krsna Consciousness. Go on holding as many festivals as possible. I am especially attracted to the pictures you have sent of Radha Giridhari, the deities of San Diego ISKCON. I have placed one picture on my desk and I am always admiring the beautiful decoration and the transcendental beauty of these deities. So although your temple may not be one of the largest you are excelling in deity worship; if you can maintain and increase this standard, everything will come successfully.

Regarding the $10,000 you are receiving shortly from your lawyer. Yes, you may keep $1,000 for the local expenses you have mentioned, and the balance $9,000 may be sent to my Mayapur Vrindaban fund which you can submit by mailing to Jayatirtha with instructions it be deposited in ISKCON Mayapur-Vrindaban fund. Thank you very much for this help in our projects to make beautiful temples in India for all of my foreign students.

Do not worry about past mistakes and falldowns. Krsna has given you a new chance in taking care of one of His ISKCON temples, so the future is very bright. There is nothing to worry about, simply yourself be ideal to all the devotees there by chanting as much as possible and following carefully all the regulative principles.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ramesvara

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Geneva 5 June, 1974

74-06-05

Los Angeles

My dear Ramesvara,

Please accept my blessings. I beg to acknowledge your letter of May 29th and I have examined the contents.

You have written to recommend Tripurari for sannyasi. Tripurari is however already a brahmacari so in essence there is no difference between brahmacari. I have asked Tripurari to dedicate his life to distributing my books and he has turned out the most expert of all our sellers. It is certainly miraculous how he is distributing so many big books even to people who are not interested in Vedic literature. If he takes sannyasa he may not be able to constantly assume so many disguise in public and employ so many tricks for selling books to persons, as it is not in accord with some of the etiquette for sannyasa. Also, I have decided for the time being not to award sannyasa order. Your write the this recommendation is your own idea and that he himself is perfectly happy heading up a traveling party of book distributers. So let him go on as he is doing; Krsna is giving him all facility and without question he is doing more than any sannyasi by his personally distributing hundreds of books day after day and inspiring others to follow.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Acyutananda

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Paris 8 June, 1974

74-06-08

Hyderabad

My dear Acyutananda Maharaja,

Please accept my blessings. I am in due receipt of your letter of May 25th and have examined the contents.

You should not write anything to Madhava Maharaja's camp. You may have talked many things with Mangala Niloy but why write him in black and white. The letter must not be sent. Their policy has been all along to suppress me and take credit for himself.

Their proposal for cooperation is a myth. They haven't done anything which is cooperative. You know in a recent article they managed to write in such a way that Madhava is doing the world movement and we are his subordinate. From the beginning that has been their mentality. So there is no possibility of cooperation with them. Rather you should avoid strictly meeting with them. They are not after preaching but material gain and reputation and adoration. Otherwise why they are non cooperating with me? So no cooperation is possible. Do not think or indulge in loose talks. Be careful always. Let us do the duty of propagation sincerely and seriously on our own principles. Krsna and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura are our only hope and they and helping us. If anything thing has to be done it is to be talked on the higher level between Madhava Maharaja and myself, but I know his mentality is different and there is no possibility of cooperation.

Your ever well-wisher, A.C. Bhaktivedanta Swami,

ACB/sdg

Letter to: Damodara

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Paris 8 June, 1974

74-06-08

Washington, DC

My dear Damodara,

Please accept my blessings. I am in due receipt of your letter of June 5, 1974.

I have asked you to stop the political program because actually you cannot organize as the others can. We cannot manage with separate money, separate brains from our regular ISKCON propagation. It is not so easy to do politics, moreover it is a filthy atmosphere. So do not indulge in it. I am glad to hear all the participants have stopped. So you convey to them my instructions in this matter. We have an immense field of work in distributing books, reading and chanting and working for Krsna in many fields. And the aim of it is to always remember Krsna. Some philosophers think that in response negatively to the nasty consciousness of material life we should become "thoughtless" but this is not Krsna Consciousness, nor is it possible to become void or like a stone. Our process is to purify the thinking by always thinking of Krsna, actively and positively.

You have asked about Rupanuga. So I have asked him to not remain secluded but to work vigorously as grhastha now that he has returned with his wife. There is nothing wrong in his preaching as you are and so many GBCs, as grhastha. So although it is officially a falldown from sannyasa, there is no loss if he will become more enthusiastic by this way. So please continue to cooperate with him and implement all our regular programs.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg P.S. Yes you should give up the political offices and our men should return to working in the ISKCON centers.

Letter to: Hamsaduta

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Paris 8 June, 1974

74-06-08

Bhaktivedanta Manor

My dear Hamsaduta,

Please accept my blessings.

Syamasundara. has voluntarily suspended his responsibility as GBC and I am enclosing my letter to him in this regard. So you may continue as GBC. So I have asked Syamasundara. to tell the others to cooperate and I am sure this will alleviate all party feeling.

We have to keep Krsna always in the center, and then although there are disturbances and sometimes fall downs we will be able to work together and keep our society intact. Some people recommend that in the face of so many nasty thoughts which occur in material thinking, we should try to become "thoughtless", but this is never possible. Our Krishna Consciousness principle is not to become thoughtless but to purify the thinking to always thinking of Krishna. So try to spread and encourage this philosophy of thinking of Krsna, after thoroughly assimilating it yourself.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have accepted for initiation the devotees recommended by you and their new spiritual names are as follows: Matthew Norton-Manihara dasa Ann Norton-Amekhala devi dasi

You may chant on their beads.

So we are awaiting your sending us plane tickets so we may leave on the 16th June for Frankfurt, Germany. ACBS/sdg

Letter to: Revatinandana

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Paris 8 June, 1974

74-06-08

London

My dear Revatinandana Maharaja,

Please accept my blessings. I am in due receipt of your letter of 25th May, 1974. It is very good news that you are out preaching free from too much entanglement in temple life. That is your proper engagement and I am glad to hear you are touring to 120 colleges.

Now cooperate with Hamsaduta. This is Krsna's business. We shouldn't form different parties. Hamsaduta is a sincere worker and has given evidence of success in Germany. Now Syamasundara has relinquished his position and I am enclosing a copy of my letter to him in this connection. Try to pacify all the opposing elements and you will also make me happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Rupanuga

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Paris 8 June, 1974
74-06-08
Warrenton, Virginia
My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter of June 3, 1974 and I have carefully examined the contents.

Yes, I could observe that your mind was disturbed on account of meeting your wife privately. There is no need of hide and seek. Better live as husband and wife as householders and in great enthusiasm execute the Krishna Consciousness movement. There are many GBC who are grhastha. you can remain for management of the temples and also work in the schools and colleges for introducing our books in the libraries. The recent reports of this work have been very favorable. Take up this line more seriously helped by your good wife and that will be nice.

I have stopped the political movement because it will not help us. It is a very filthy atmosphere. Better you do not indulge in those things with expenditure of money and spiritual energy.

So you should not consider taking sannyasa again, but in your country it is not a great thing. Although officially it is a falldown from sannyasa, in your country no one understands sannyasa. The more important principle is that we should purify our thoughts and engage them in Krsna's service. Please try to understand this important principle: being disgusted with their nasty thoughts people sometimes attempt to become thoughtless, but this is never possible. We should encourage everyone to not become thoughtless but to purify their thinking by always thinking of Krsna in the recommended ways. So I request you to go back preaching vigorously along with your wife who is also a good preacher.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Syamasundara

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Paris 8 June, 1974
74-06-08
New York
My dear Syamasundara.,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 25, 1974 and I have carefully noted the extensive contents.

You have taken the right decision. For the time being you suspend your GBC responsibilities and let Hamsaduta manage as he is doing nicely. Hamsaduta saw me recently, however, and was complaining that he is meeting with an opposing party there, although he is working as authorized GBC. I think if you ask all of them to cooperate with him while you stry to improve your business separately that will pacify things. I am hopeful and praying to Krsna that you become successful.

The difficulty is you didn't know about the business and you believed everyone. I have a report even from Bal Krsna that you have been cheated. If you have sufficient experience and are careful then you can do the business. I think it requires great experience, otherwise you will be cheated.

For the time being do your business and wherever you stay follow the regulative principles. Always chant and follow the regulative principles. Then you can see me in India during the installation ceremony in Vrindaban. I shall advise you further. There are so many things which happened in your absence which I do not wish to discuss now. But everything can be rectified if you follow my instructions. If you have actually sold jewels that is encouraging and we can discuss further about it when we meet next.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Krsna dasa

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Paris 9 June, 1974
74-06-09
San Francisco
My dear Krsna das,

Please accept my blessings. I am in due receipt of your letter dated May 30 from San Francisco.

It is pleasing to me to here you are happily engaged in devotional service and living as an ideal grhastha. Please go on as you are doing: keep your business separate and wherever you remain keep your family in Krsna Consciousness always chanting Hare Krsna and observing the regulative principles. Cultivate your business for Krsna, remain happy in Krsna Consciousness and always serve Krsna.

Your name is already Krsna das so your new boy may be given the name Krsna das-anudas, the servant of the servant of Krsna [Cc. Madhya 13.80]. This was the position desirable to Lord Caitanya Mahaprabhu,

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Muralidhara

-

Paris 9 June, 1974

74-06-09

Brooklyn

My dear Muralidhara,

Please accept my blessings. I am in due receipt of your letter of May 16, received only now in Paris.

Regarding your questions for painting: The enclosed sketch of Lord Visnu visiting the sacrificial arena of Maharaja Prthu is all right as it is, the architecture is nice. Visnu should rest His left hand on Garuda's shoulder. But in the picture of the four kumaras visiting Prthu Maharaja, why are the Kumaras seen as if coming through the ceiling from above? I think it would be better if they were coming inside through the doorway.

I am sorry to hear of your wife's poor health. You have tried so many treatments, pills and better climates and visits to doctors, but there is no improvement. I think you can admit her to the hospital on a longer term basis for recooping her health. You should not expect to have children until she is in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Nandalal

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Paris 9 June, 1974

74-06-09

Honolulu

My dear Nandalal,

Please accept my blessings. I beg to acknowledge receipt of your letter of May 23, just received here in Paris.

It is good news that you are finding engagement in distributing my books all day in Hawaii. So there is no question of taking other engagement; distribution of my books is the highest kind of preaching, and thus the best engagement. So take it as Krsna's mercy that you have come to Hawaii and engage there full time as it is a very important place.

Regarding your deity. So long as you are not living separately, you may put your deity on the regular temple altar, and as they are caring for the deity and feeding and dressing and cleansing, so the temple pujari may also give your deity the proper care and worship.

The explanation given by Ramesvara that sankirtana is Lord Caitanya's lila, which he compares to the gopies trying to engage others in Krsna's service, is the correct understanding.

Please inform Sudama Maharaja that I have received his May 27th letter and that I am encouraged by the progress of the farm as well as the continued book distribution. I have asked Yasodanandana Swami to help out in Taiwan where there are only two men, rather than come to Hawaii. By now Sudama Maharaja should have been informed by Bali Mardan that myself and my two secretaries will be stopping off in Hawaii on our journey from Australia to the U.S. and that we will arrive July 3rd on Quantas airlines at 8:45 A.M.. We will stay for 30 hours and he should arrange for our staying in Honolulu. More when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Ravindra Svarupa

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Paris 9 June, 1974

74-06-09

Philadelphia

My dear Ravindra Svarupa,

Please accept my blessings. I am in due receipt of your letter of May 14, received in Paris.

I have accepted on your recommendation the three devotees as my duly initiated disciples, and their spiritual names are as follows:

Patti-Pattarajni devi

Donna-Dantadhara devi

Lois-Atura devi

I have also accepted your recommendation for Vanamali prabhu to take second initiation. Enclosed is one sacred thread and gayatri mantra. Have him hear the tape of my chanting the mantra, in his right ear. The beads of the initiated devotees may be chanted on by Kirtanananda Maharaja.

I am glad to hear you are holding a larger Ratha yatra this year. Your multifarious activities in Krsna Consciousness in Philadelphia sound very good. We have so many engagements, therefore I have asked that the political program be stopped as it was creating too much separate effort separate brain, separate money from our regular ISKCON program. I shall be coming to the U.S. in July and perhaps you can see me in Chicago or later in New Vrindaban.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Rsabhadeva

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Paris 9 June, 1974

74-06-09

Laguna Beach

My dear Rsabhadeva,

Please accept my blessings. I am in due receipt of your letter of May 4, 1974, just received here in Paris.

I have accepted as my disciples the devotees recommended by you and their spiritual names are as follows:

Gary-Gopta dasa
Joe-Jyotirganesvara dasa
Peter-Padmagarbha dasa
Steve-Stavapriya dasa
Paya-Papaharinidevi
Rebecca-Rangavalli devi

Jayatirtha prabhu may chant on their beads and you may hold a fire yajna. Initiation means to begin so now these devotees, under your supervision must take the vow with utmost seriousness to chant everyday at least 16 rounds on beads and to refrain from the four sinful activities.

I have also accepted Bhojadeva dasa and Hrsikesa dasa for second initiation trusting that you have carefully examined their devotional behavior for the past year and that they have not deviated from the regulative principles. It is not that automatically we have to award a devotee second initiation after he has been with us for a certain time, but the qualifications have to be there. Enclosed find their threads duly chanted on by me and gayatri mantra. Have them hear the mantra in the right ear with the tape I have made.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Sahadeva

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Paris 9 June, 1974

74-06-09

Houston

My dear Sahadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter of May 13, 1974.

On your recommendation I have accepted the devotee submitted by you as my duly initiated disciple. His new spiritual name is as follows: Bruce Dickmeyer-Bhusaya dasa.

I understand this is the second time you are submitting the names of Siddhavidya and Kirticandra for second initiation and that you have seriously considered their eligibility for brahminical status. Therefore I will accept them as brahmanas, and the sanctified threads are enclosed as well as gayatri mantra. Have them listen to the tape of me chanting the mantra. The beads of the new initiates may be chanted on by Jagadisa Prabhu. I understand you are situated in a new building. You may send me pictures.

Now find enclosed a letter from a life member from Hyderabad, India. He writes that he is going to Houston, Texas for health treatment and he is asking that he and his wife and medical attendant be put up at the temple for room and board for one and a half months. I have written him that he may stay at our temple but I do not know if it is suitable for him. You can consider whether it is actually possible in your present circumstances to house a man and his wife as well as another companion. If the conditions are too crowded you may write to him and in any case let him know the actual situation in Houston. Let me know the further result of this.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Trivikrama

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Paris 9 June, 1974

74-06-09

Taipei, Taiwan

My dear Trivikrama Maharaja,

Please accept my blessings. I am in due receipt of your letter of May 25th, received in Paris.

You send both good and bad news. It is very good that Taiwan is proving a good place for Krsna Consciousness, in that you report many Chinese boys are coming and that you have been given a nice place to operate a center. Unfortunately three men have left you and now there is only you and Dvija hari. I can understand the boys who left you were not very steady. I have written to Yasodananda Swami who was thinking of travelling from Tokyo to come and join you there and also Gurukrpa Swami can come and go from Tokyo and try to help. I will soon be going to Australia (by June 25th) and when I see Madhudvisa Swami I shall ask him to consider if he can investigate your situation and send you brahmacaris as needed. We will also discuss Hong Kong, which as you mention, is also short of men. In the meantime, although you are only two you should carry on all your programs as far as possible. In the beginning I was only one and I started everything, so you have twice as many men. Trust in Krsna and simply dedicate your life to introducing the chanting of Hare Krsna and Krsna Consciousness philosophy to whomever you meet. Surely Lord Caitanya will be pleased by your effort there, and thus you will be eligible for his benediction which is to award love of Krsna.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Yasodanandana

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Paris 9 June, 1974
74-06-09
Tokyo
My dear Yasodananda Maharaja,

Please accept my blessings. I have heard very wonderful reports of the sankirtana being conducted by Gurukrpa Maharaja and yourself in Tokyo, and I am directing Jayatirtha to credit the Mayapur-Vrindaban fund for whatever amounts you deposit in Japan with Dai Nippon.

In the meantime I have received a letter from Trivikrama Maharaja in Taiwan who reports that many Chinese boys are coming to the center and he is very encouraged. However, he had three unsteady men in his party such as Sri Ballavha, Lalita Krsna etc., and they have left him, so that there are only two of them in Taiwan. I have heard from Sudama Maharaja that Yasodananda Maharaja was planning to go to Hawaii, but I think it would be more useful for the time being if you joined with Trivikrama and helped him in Taiwan. I am often thinking if we can get a center in China, and Taiwan is a jumping off place for our entering China. Also, although the program in Tokyo is most important, Gurukrpa Maharaja may also come and go sometimes to Taiwan and help and encourage them there. I do not think it is so far away from Japan.

Again, thank you very much for conducting sankirtana so vigorously that you are outdistancing all other parties. Your special affection for my Indian project is very pleasing to me and shows you understand my intentions very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Amarendra

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Paris 10 June, 1974
74-06-10
Gainesville, Florida
My dear Amarendra,

Please accept my blessings. I am in due receipt of your letter dated 6/6/74 and have carefully noted the contents.

I can understand that you want to run for political office, but we can not spend money even if we have money. If you have money of your own and you want to spend it for running for office you can do that. But for running we not only have to draw on the society's money but also on our men. This is not desirable. By competing with the politicians we may drop from our spiritual ideal. Our actual business is to become brahminical. We want to train some ksatriyas but that we can do in our own communities. Where is the money for this political work, that is my main question. And also, so much attention paid in this area is a diversion from our spiritual life.

Your every well-wisher,
A.C. Bhaktivedanta Swami ACBS/sdg
Letter to: Balavanta

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Paris 10 June, 1974
74-06-10
Atlanta
My dear Balavanta,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1974 and I have carefully noted the contents.

My point is that I cannot employ the society's money in political campaigning. Moreover it is illegal for the society which is a religious society to pay for political campaigns and would cause us to lose our tax exempt status. The alternative, to make a separate brain, separate funds, and separate manpower is a diversion from our spiritual goal. The other political parties are spending lavishly so how can we compete with them. We do not have enough money nor do I wish to spend our money in this way. Therefore I say it is better to stop. You say you plan to run for U.S. Congress. But for this, you can draw no money from the society. So your plan is utopian. Better concentrate on developing the brahminical qualities in the devotees there; that is more important than running for political office. I hope you understand my points.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/sdg
Letter to: Ravindra Svarupa

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Paris 10 June, 1974
74-06-10
Philadelphia
My dear Ravindra Svarupa,

Please accept my blessings. I am in due receipt of your letter dated June 5, and I have carefully noted the contents.

I am glad to hear you have immediately stopped political campaigning on receipt of my letter. I have written a number of letters to the persons involved explaining how we can not spend money and manpower on this project in competition with the big politicians. Therefore I have asked that it be stopped.

I want to thank you a hundred times for the excellent way you are worshiping the Deity there as I can see from the color photographs you have sent. From my very childhood I was also worshiping Lord Jagannatha. When I was six years old my father gave me a ratha and I was performing the Ratha yatra in my neighborhood. And now in the western world you are worshiping Lord Jagannatha so gorgeously and it pleases me very, very much. Thank you again for the way you are conducting the deity worship in the Philadelphia temple. As for the Ratha ceremony, you go on with it, I shall attend there next year. But you go on holding a splendid ceremony for the people of the city. I am sure it will be a success.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gargamuni

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Paris 13 June, 1974

74-06-13

Calcutta

My dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your two recent letters.

I find in both these letters you have especially desired to call Tamala Krsna Goswami to act as GBC. But he left India particularly thinking himself not very fit for management. He has now gone for preaching work with Visnujana Maharaja and recently Karandhara met him and Tamala Krsna Maharaja is now unwilling to come to India for GBC management work. Therefore I have called Karandhara Prabhu to act as GBC in India. He has practical experience in various lines of management work. I hope he will replace Tamala Krsna Maharaja better than anyone else.

Tamala Krsna Maharaja said that you are not following the regulative principles. I do not know why you should do like that. Anyway, if there was any discrepancies in that way I hope you will rectify it and fully cooperate with Karandhara Prabhu. I am coming to India on my way to Sydney to stop for one day in Bombay on June 23rd. If you so desire you can see me in Bombay on the 23rd. Further, Brahmananda Maharaja wanted to remain in India and act as my secretary, but there is no proper man to replace him. Sometimes back you also wanted to go to Africa. If you still feel like that you can consider on the matter and I shall call Brahmananda here in India to act as my personal secretary. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Acyutananda

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Paris 14 June, 1974

74-06-14

Hyderabad

My dear Acyutananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your most recent undated, letter.

I am glad you have received my letter and mailed it to Swami Cinmayananda; so we shall see if they are able to help us so that we may enter Jagannatha Puri Temple with our disciples.

Regarding your philosophical question, if the Bhagavad gita is part of Mahabharata which is considered smrti, how can we claim Bhagavad gita to be GITOPANISAD, or one of the Upanisads which are sruti? Actually because the Gita is spoken by the Supreme Personality of Godhead it is sruti. But people take it as smrti because it is part of the Mahabharata. We take it as sruti as far as we are concerned. The purport of sruti is to make one advanced in understanding the Absolute Truth. Here the Absolute Truth is explaining personally, therefore the Gita should be taken as sruti. But they take it as smrti because it is part of the Smriti (Mahabharata). In one sense it is both sruti and smrti.

Please yourself and Mahamsa Swami work in full cooperation with Karandhara Prabhu who is leaving Paris today for Bombay. You may send him regular reports as he is taking over from Tamala Krsna Maharaja, as GBC of India.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Aksayananda , Pancadravida

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Paris 14 June, 1974

74-06-14

Bangalore

My dear Aksojananda Maharaja and Pancadravida Maharaja,

Please accept my blessings. I am in due receipt of your letter of 3rd June from Bangalore.

Do not be discouraged if so far the collections have not been very great in terms of money. More important than the results is the activity. Krsna wants to see that you are fully engaged with all sincerity in preaching His glories; that will please Him, not a certain amount of money. Moreover, if you remain determined in that activity, then automatically the results will come. It is like a woman who becomes married; if she immediately desires to have a child, that is not possible. But because she is associating with her husband, after due time, in 9 months she may have a child. We have to be enthusiastic, determined and patient in the execution of our duties.

Continue to send your collections to the BBT in Bombay. I shall be glad to hear the progressive reports of your preaching, and now you may report regularly to Karandhara Prabhu and take up management affairs with him, as he has gone today to India to take over GBC affairs. Hope this finds your sankirtana party members in good spirits by careful following of all regulative principles.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Brahmananda

-

Frankfurt 17 June, 1974

74-06-17

Nairobi

My dear Brahmananda Maharaja,

Please accept my blessings. I am in due receipt of two letters from you dated 4/6/74 and 12/6/74.

I am glad to read that you are eager to join me as my permanent secretary and that your major concern is to help provide me with "a conducive environment to translate" my books. That is my desire also. On the other hand, I can understand the programs are developing in Kenya and therefore you want a strong replacement before you leave Africa. I think Gargamuni Maharaja can do it nicely. I have written him a letter inviting him to go to Africa and also Karandhara has gone to Calcutta to talk with him directly about this. So we shall see whether he is willing.

It is very good news that there are persons there who want to cooperate to help us start a Varnasrama College Project and that they may supply us land for living as an ideal community producing our own food from the land. So this should be followed up carefully.

I was glad to receive you second letter and the letter from the Ministry of Home affairs stating that they have no objection to my coming to Kenya. Yes, I would like to go there after the Vrindaban ceremonies. Hopefully you will have joined me by then and we can go together to Kenya and from there to South Africa where Pusta Krsna Maharaja is trying to arrange a program for our coming.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jaya Hari

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Frankfurt 17 June, 1974

74-06-17

London

My dear Jaya Hari,

Please accept my blessings. I am in due receipt of your letter of 11 June 1974.

I am presently travelling through Europe and in the past weeks have held many programs in Rome, Geneva, Paris and now Germany. I, therefore, have no time to carefully study and decide on your proposals. The best thing is if you can come and meet with me personally after I have finished this present tour. I am planning to go to Vrindaban for Janmastami, for the opening installation ceremonies of our Krsna Balarama Temple. If you can come to see me in Vrindaban I would be glad to discuss and plan with you what is best for your devotional service engagement.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Malati

-

Frankfurt 17 June, 1974

74-06-17

Bhaktivedanta Manor

My dear Malati,

Please accept my blessings. I am in due receipt of your letter of June 15, 1974.

I can understand by what you have written that you are advancing in Krsna Consciousness. By your unalloyed service to the Deities you are becoming more and more attracted to the spiritual world and seeing the material world as a condemned place of no happiness. So our business as Vaisnavas is to increase our natural attraction to Krsna and try to tell others about this great hopefulness to human life.

So please go on as you are doing. Your husband is struggling to make his business successful, so let us hope he comes out a grand success.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jagadisa

-

Frankfurt 18 June, 1974

74-06-18

Evanston, Illinois

My dear Jagadisa,

Please accept my blessings. I am in due receipt of your zonal report of May 28 and have examined the contents.

From your report it appears that the transfer of the older Gurukula boys above ten years old has proven successful. I am glad to hear they are housed in a clean building with electricity and hot and cold water and that their teacher from Dallas is with them instructing them just as before. I am always eager to hear that Gurukula is going well so be very vigilant that this program with the older boys in New Vrindaban as well as all levels of teaching at Dallas are just to the standard as I introduced it. There is no more important school in the world, so it requires careful guidance.

Yes, the farm plan in New Orleans is fine. But one thing is if we get land we must first be sure we will be able to fully utilize it, otherwise, if we cannot use it what is the use? I want the world to see by our example that life can be lived naturally, peacefully if one is self sufficient with land, some cows and chanting Hare Krishna. That is the idea of purchasing land. It is not necessary that every temple have a farm, but as many as can be efficiently managed locally is all right. Let them see our centers are self sufficient. Whatever can be managed conveniently. If they can manage a farm in Detroit also, what is the harm?

Yes, consult with BaliMardan and if the new building required for our Montreal center is reasonable in all respects then purchase it.

I can understand that you are travelling widely and managing many projects over a great area. Krsna will give you stamina and intelligence to carry out more and more projects successfully in His Name, provided you are sincere and remain strong spiritually by following the regulative principles.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jayatirtha

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Frankfurt 18 June, 1974

74-06-18

Los Angeles

My dear Jaya Tirtha,

Please accept my blessings. I am in due receipt of your letter of May 25, 1974 with the list of names for initiation.

I appreciate that you say you have very carefully considered the names and the candidates have had several interviews and written statements before you would consider them, both for first and second initiation. I am especially concerned that the second initiation not be taken cheaply and devotees who do not even rise early be recommended for brahmana. Therefore I have accepted the devotees recommended by you and their new spiritual names are as follows:

John Maley-Caitanya Simha dasa
Rhonda Maley-Racitambara-devi
Eugene Edwards-Urjasvat dasa
Mark Molinero-Mahesvasa dasa
Kathryn Ruesnik-Kusala devi
Joe Masters-Jitamrtyu dasa
Sharamine Bruce-Sailodgata devi
Alfredo Ruiz-Abhipraya dasa
Michael Pickup-Manya dasa You may hold a fire yajna and chant on their beads and impress on them they are taking vows before Radha-Krsna, the spiritual master and the Vaisnavas. They must always chant at least 16 rounds daily and avoid the four sinful activities.

The brahmanas threads and gayatri are enclosed for brahmacaris Hasyapriya, Bopadeva, Dharmaksetra and Anila and the girls Meena Arcana, Pancali, Mulaprakrti, and Mahati devi.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Gargamuni

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Frankfurt 19 June, 1974

74-06-19

Calcutta

My dear Gargamuni Maharaja,

Please accept my blessings. With further reference to my letter of June 13, 1974 I beg to inform you that a difficulty has arisen in that we have not yet received visa permission from the Australian government. As such, it may be that I will not be able to meet you in Bombay on 23 June as previously informed. In case I do not go to Australia I will go to U.S.A. via London.

So unless I meet you on my return to India by the 25th July, do not go outside of India. I want to discuss on some important subject matter and want to meet you and Karandhara together. That is the idea.

In case we do not get the visas and I cannot go to Bombay on June 23rd, then I will send you a telegram. But if you do not receive a telegram that means I will go to Bombay on the 23rd June, and will see you there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg c.c. sent to Hare Krishna Land, Bombay

Letter to: Central Bank of India

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Melbourne 24 June, 1974

74-06-24

Central Bank of India

Gowalia Tank Road Branch, Bombay, India

Re: Account Number 16066 in the title of The Bhaktivedanta Book Trust

Dear Sirs:

Please be informed that it has hereby been resolved by myself, A.C. Bhaktivedanta Swami, the Settlor, and the Trustees of the Bhaktivedanta Book Trust, that the following persons shall henceforth be empowered to act as signatories and executors of the above mentioned account at your bank:

1. A.C. Bhaktivedanta Swami
2. Giriraja das Brahmacari
3. Karandhara das Adhikari

I, A.C. Bhaktivedanta Swami, the Settlor of the Bhaktivedanta Book Trust, shall have full power and authority to act alone on all matters pertaining to the above mentioned account; whereas Giriraja das Brahmacari and Karandhara das Adhikari, Trustees of the Bhaktivedanta Book Trust, shall have the same powers by acting conjointly on all account matters.

Thank you for the attention to this matter.

Very truly yours,

A.C. Bhaktivedanta Swami

Settlor

Letter to: Yadunandana

-

Melbourne 25 June, 1974

74-06-25

Boulder

My dear Yadunandana,

Please accept my blessings. I am in due receipt of your letter of May 26th and have noted the contents.

Yes there are example of Krsna Conscious persons whose worship was solitary life, and the greatest example is Haridasa Thakura. Haridasa Thakura used to live only in a cave sometimes and would spend his whole time chanting the Hare Krishna Mantra. Similarly Gaura Keshore das Babaji the spiritual master of my guru maharaj would chant alone in a solitary place so as not to be bothered by anyone in his meditation on Krsna. But these great personalities are not to be imitated. If we artificially imitate, out of some negative feeling or out of desire for adoration as a saintly person, it will not be very beneficial. On the authority of Lord Caitanya and my spiritual master, I am requesting my disciples to always stay in the association of devotees and to propagate the sankirtana movement all over the world, so that others may get a chance also to become liberated from the material condition. Prahlada Maharaja prayed I am not satisfied to go back to the kingdom of God alone, but I must bring back with me all these poor fools who have no alternative ultimately than to surrender to You. This form of worship called gostanandi is more superior than the gostanandi or the holy man who lives alone in meditation of the Lord within the heart. This is the estimation of the scripture.

It is very encouraging that you are feeling convinced of the genuineness of the Hare Krsna movement and the disciples as at New Vrindaban. Although you feel you must leave their company sometimes you should pray to Krsna to give you the intelligence to seek out the association of genuine Vaisnavas more and more. That will insure your own genuineness, if you always engage in chanting Hare Krishna, avoid the four sinful prohibitions, then it does not matter where you are, you can attain to perfect love of Krsna.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Jagadisa

-

Melbourne 25 June, 1974

74-06-25

Evanston, Illinois

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your recent letter mailed to Germany, and I have examined the contents.

As of your writing, Govardhana Prabhu, the Detroit president had left his post and was living in the Chicago temple, because he was not chanting his sixteen rounds. I hope by now he has taken your advice and has returned to his post and is following the chanting with full knowledge. In your previous letter you stated that the deity worship in Detroit was superexcellent and that all programs were being expertly managed by govardhana. Why should he leave therefore? You write he is chanting 14 rounds daily; so you are experienced and know what to do in this case, simply encourage him to chant 16 rounds. The injunction is kirtaniya sada hari, one should always be chanting all day. The 16 rounds is just a minimum 1 set for my disciples so they will chant at least that much. Actually chanting should always be going on. So I will be anxious to hear that Govardhana has returned and is chanting more seriously, aware that he must do so to remain free from the clutches of maya.

Regarding the techniques for book distribution, it is all right if the devotees dress like the young people they are selling the books to. The main thing is that the innocent are given the books and the chance to become Krsna Conscious by reading them. You have to see that our book distributers are also reading my books and following all the regulative principles, then it is all right selling in public in that way.

So I shall expect to see you in Chicago on July 5 for the Rathayatra and we can discuss more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Pancadravida, Aksayananda

-

Melbourne 28 June, 1974

74-06-28

Bangalore

My dear Pancadravida and Aksojananda Swamis,

Please accept my blessings. I am in due receipt of your travelling sankirtana report of 11 June, 1974.

Your work in Bangalore is very commendable and the report is pleasing to me. Go on preaching and making life members and distribute my books as much as possible. This is exactly the meaning of Lord Caitanya's teaching and by carrying it out surely you will receive His blessings which is to achieve Love of Krsna.

Your report that a Christian gentleman became a life member being attracted to our books is also our experience. Just today we spoke at a seminary in Melbourne, Australia, and the young Franciscan monks listened very respectfully. When speaking to Christians we never say our religious system is better than theirs but we speak on the principles of love of God, Sa vai pumsam paro dharmo [SB 1.2.6]. They become convinced and pleased to hear our explanations of God consciousness based on the Vedic conclusion-if they are at all sincere. So whenever you come upon such gentlemen or institutions try to place our books there and make them life members also.

I shall be glad to hear from you again. Be sure to regularly send all collections to the BBT.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhakta dasa

-

Melbourne 28 June, 1974

74-06-28

San Francisco

My dear Bhakta das,

Please accept my blessings. I am in due receipt of your letter of June 17, and have carefully read the contents.

I am glad to hear you have been thinking of me and have arranged a nice house near the temple for my stay there. As you know, I will be arriving 6:30 P.M. from Chicago on United airlines on July the 6th. I am also looking forward to attending the grand festival of Lord Jagannatha.

You have said rightly when you write that the devotees are working to please me by distributing my books. My mission on behalf of my guru maharaj and Lord Caitanya, to spread Krsna Consciousness would never have been so successful if it had not been taken up by enthusiastic boys and girls such as in San Francisco, especially through distribution of books.

I can, however, only stay a few days in San Francisco after the Festival. I am due back in Vrindaban, India by about the 25th of July, and I wanted to visit Los Angeles as well as other cities in the U.S., so that does not leave me much time for staying in one place. My plan presently is to leave S.F. for L.A. on the 11th July. So any engagements you can make in S.F. before that time will be fine.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bal Krsna

-

Melbourne 30 June, 1974

74-06-30

Redfern, Australia

Dear Bal Krishna,

Please accept my blessings. I am in due receipt of your telegram of June 28, 1974.

Allow me to congratulate you and your wife for giving birth to a new child. Now see that she is raised in Krsna Consciousness so that at the end of this life she can go back to Home, back to Godhead. As far as my blessing is concerned it does not require my physical presence. If you are chanting Hare Krishna there and following my instructions, reading the books, taking only Krsna prasadam etc., then there is no question of your not receiving the blessings of Lord Caitanya whose mission I am humbly trying to push on.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

July

Letter to: Gurudasa

-

Melbourne 1 July, 1974

74-07-01

Vrindaban

My dear Gurudasa,

Please accept my blessings. I am spending my last two days in Australia and after this I shall go to the U.S.A. In the meantime, I wish to give you some instructions regarding our Janmastami installation in Vrindaban.

The main thing is the ceremony shall be conducted by our own men. We do not have to be dependent on taking help from persons who will not even eat with us, thinking us inferior. All over the world, in Paris, New York, Australia etc., our men and women are worshiping the deity very nicely and I am very proud of their worship. There is no reason why we have to think we are dependent on any Indian goswami in order to conduct our ceremony in Vrindaban. So you understand this and be convinced of it, and let them come as invited but we shall conduct the affair ourselves.

You can also arrange to have the Her Govinda dramatical players and our own players as well. There should be abundant prasadam for whoever comes all day long. The kitchen should go on. So see there is sufficient stock of rice, attar, ghee, etc. The life members should be especially cared for and invited. We shall manage our own affairs. If they come that is good but if not we shall manage. From our side everything should be done nicely.

All big officers in Mathura and Vrindaban should be invited. Goswamis and godbrothers also. Also invite local Marwaris and invite Parthak also. Practically by distributing a general invitation card we shall invite everyone. All the inhabitants of Vrindaban will be invited to come and see the deity and take prasadam. There should be special arrangement for life members, Mr. Birla and many other respectable visitors. There is no question of money. Let it be a first class, 1-A arrangement. Krsna will provide all expenditures so try to make it gorgeous. Gorgeous means sufficient stock of prasadam and temple decorations as gorgeous as possible. The internal management of dressing can be done by Yamuna, Madira and Jayatirtha they are all expert. The sastric direction can be from Pradyumna.

Furthermore, try to get the land if possible within one lac rupees. If he doesn't agree we don't mind we can see the other land. Also Mr. Jaya Purna of Karnapura came to see me, so invitation should be extended to him. Invite all local asramas and sannyasis as well. I do not hear of Pranava; I sent him a telegram but there is no reply.

The whole management should be done combinedly. Do not fight amongst yourselves, as that is my only anxiety. I shall leave for Vrindaban by 25th July. In the meantime, reply to me at L.A.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Cyavana

-

Melbourne 3 July, 1974

74-07-03

Dakar, Senegal (West Africa)

My dear Cyavana Maharaja,

Please accept my blessings. I am in due receipt of your letter of 24 June which has just been forwarded to me here in Australia.

I am relieved to know your whereabouts again after not hearing from you for some time. You want to see me and I also have some important things to discuss with you, so the best thing is if we meet at the end of July in Vrindaban, India. Today I am leaving for the United States to attend Rathayatra in Chicago and San Francisco but at the end of July I will reach Vrindaban. We are having a very big festival there on Janmastami when we will open our Krsna Balarama temple by installing the deities. So you must also attend to help in conducting the ceremonies. I will therefore see you in Vrindaban by the end of July. If you wish to correspond with me before then you can write to the Los Angeles address.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Bhakta dasa

-

Los Angeles 8 July, 1974

74-07-08

San Francisco

My dear Bhakta das,

Please accept my blessings. I have gladly accepted for first initiation those devotees recommended by you and their spiritual names are as follows.

Tom Guild-Tatvavit dasa

Art Yri-Acyuta dasa

Debbie Yarber-Dhanistha devi

Leaf-Lila smaranam devi

Bala-Bala dasa

Now be sure these devotees know and vow to follow the four rules and that they are chanting at least 16 rounds daily. Initiation does not mean they have completed all spiritual perfection and now they can relax but it means now they have begun spiritual life. If they are true to their vows they will _ all perfection in this life and be eligible to go back to home back to Godhead.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sdg PS. I have also accepted Charles and Alice French for first initiation and Sriman Brikasanga das Raksana das, Srimate Havirdani dasi and Kamatavi dasi for second initiation.

Now go on following all the regulative principles and enthusiastically engage yourselves twenty-four hours in the service of Sri Sri Radha and KRSNA. Alice's spiritual name is Atma-maya dasi and Charlie's is Tapan Misra das.

Letter to: Madhudvisa

-

San Francisco 9 July, 1974

74-07-09

My Dear Madhudvisa Maharaja,

Please accept my blessings. After leaving your place I went to Chicago and then San Francisco and in both the places the Rathayatra ceremony was very successfully performed.

Now about the convent which you showed me, I think that place is suitable for us and is possible we can purchase it. So the reasonable price should be on the land value. So far the buildings are concerned they have already dismantled part of it and it will be our expenditure to rebuild. Consider this points and talk with the realty man at what price they can sell the property to us.

I am going today to Los Angeles and along with me there is Bali Mardan. So if the matter is successful then you can call L.A. I shall be there at least for a week. How much financial help you require from the BBT you can talk on this and we should do the needful.

Hoping this meets you in good health, and everything is going well there.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Citsukhananda:

-

Los Angeles 14 July, 1974

74-07-14

Trinidad

My Dear Citsukhananda das:

Please accept my blessings. I am glad to receive your letter dated July 5, 1974 and have noted the contents. You can immediately secure that land, and I am asking Saurabha from Vrindaban to send you the sample plans exactly like our Vrindaban temple. When the time is ripe, I shall be very glad come there and open the temple.

Krishna may bless you because you are doing so much for Krishna. Try to have a nice temple for Krishna at Trinidad. It is an important place.

I Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Karandhara:

-

Los Angeles 14 July, 1974

74-07-14

Vrindaban

My Dear Karandhara das:

Please accept my blessings. I beg to acknowledge receipt of your express letter dated July 6, 1974 and have noted the contents. The festival must be gorgeously done. It should not be poor. If there is a scarcity of money, it will be supplied. There must be full prasadam for all the guests. You plan for that, and I will supply the funds. Complete prasada distribution must go on.

Regarding the temple not being finished on time, that is your responsibility. What can I do?

I Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

My Dear Saurabha dasa:

Please accept my blessings. I am in due receipt of your letter dated 25/6/74 redirected from Australia. In the meantime I have received one letter from Karandhara Prabhu, so I am replying two letters conjointly. I also request you to draw an exact similar plan like that of our Vrindaban temple and send it to Trinidad at the following address: ISKCON, 21 C Penbroke St., Port Of Spain, Trinidad, West Indies. The idea is that we have got a land there, one half acre, and we want to construct a similar temple like Vrindaban there. So I hope at your earliest convenience you will send the site plan at least to Trinidad as soon as possible. We have a proposed temple in Bhaktivedanta Manor, Letchmore Heath, London, and I hope in the meantime you might have received the same request from Madhavananda Prabhu.

I am a little agitated in mind because Karandhara's letter says that there may be some work to be done even during the time of our festival. So far prasada distribution, it must be very gorgeously done for seven days. There is no scarcity of money. I shall supply. Simply you have to manage things.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Satadari

-

Los Angeles 7 July, 1974

74-07-07

Los Angeles

My dear Satadari devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 13, 1974 and have noted the contents carefully. Yes, a shiksa guru is anyone who can give spiritual advancement. You take instruction from my books, and if you are unable to understand any portion of the books, then you can get it explained by any senior devotee, whether Madhukanta or anyone else. Any senior devotee can be an instructor in spiritual subject matters. If you like to take instruction from Madhukanta, there is no harm.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sridhara Maharaja:

-

Los Angeles 7 July, 1974

74-07-07

Navadvipa

My Dear Revered Sridhara Maharaja:

Kindly accept my humble dandabats at your lotus feet. I am very much thankful to you for your kind letter 17/6/74 and your kindly accepting my invitation during the opening ceremony of our Krishna Balarama temple in Vrindaban. Of course it is provisional if your health is in good order.

I am so much thankful for your appreciating my preaching work in the Western countries. Fortunately these American boys and girls are so kind upon me that we are happily preaching this movement all over the world. This time my world touring covers many European cities like Rome, Geneva, Paris, Frankfurt,; then I went to Australia to Melbourne, then to Chicago via Fiji and Hawaii. From Chicago I came to San Francisco and at present I am staying at Los Angeles. From here I shall go to Dallas, Texas. From there I shall go to West Virginia to our center New Vrindaban. From there I shall go to London. In London our Ratha yatra festival has been held up, and I think behind this obstruction there is some communal feeling. The local religious sect is not always happy on account of our movement being so fast growing. Especially thousands of young boys and girls are interested in this Krishna consciousness movement. So I think there is some plot to check up this fast growing movement. We are trying our best to counteract this opposing element but everything will rest upon Krishna.

Regarding your coming to Vrindaban during our festival, I may assure you that I shall arrange for your comfortable journey in the following way. One way is to come to the Dum Dum airport from Navadvipa by car, and then fly to Delhi, and then to Vrindaban by car, this will take a few hours only to reach Vrindaban. Another second alternative is to come to Howrah Station by rail, then take the Delhi Expression First Class, and come directly to Mathura, and from Mathura directly to Vrindaban. So as soon as you decide, everything will be arranged for your good self as well as one accompanying servant. If you so desire some of our god brothers whom you select may come with you, and you may let know there names, and I shall issue invitational cards to them.

Regarding preaching tour, it has become a little difficult for me because I have got the same heart trouble as you have, and still I am moving just to encourage these young boys who are working on my behalf.

You will be glad to know that our books are selling very nicely. Last year we sold about four million books, and this year within six months we have completed last years quota, and therefore we can reasonably expect to double the sale of last year. The only difficulty is that we are expanded worldwide organization, and it requires very acute management to keep up the status quo. So by Krishna's grace everything is going on nicely, and I am reaching India by the 26th of July.

I am yours ever sincerely,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gosainji:

-

Los Angeles 15 July, 1974

74-07-15

Vrindaban

My dear Gosainji:

Please accept my dandabats and my love for your children and grandchildren and my regards for Ma-gosaini. So I am reaching Vrindaban by the 26th of July, and at that time Panchu may see me and we shall settle up the things so that he can begin his work from the first of August.

We wish to hold a grand festival of the opening of Krishna Balarama temple at Raman Reti. There will be seven days function, and the arrangement has been made that anyone who visits our temple may be supplied with sumptuous prasadam both kachi and pakki. So let Panchu take over this plan and when we meet we shall arrange this plan. Further when we meet at Vrindaban.

With regards, I beg to remain,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Syamasundara

-

Los Angeles 15 July, 1974

74-07-15

My Dear Syamasundara Prabhu,

Please accept my blessings. I do not know where your address is, still I am writing this letter to you for urgent business matter. The philosophy discourses we had years ago is now lying without any utility, so all your Godbrothers are very much anxious to publish it.

I therefore request you to edit it immediately if you have time because you wanted to edit the whole thing yourself. Otherwise why not give it to some of your Godbrothers to do the task? They think this philosophy discourse will very much help our movement, so why it should be delayed unnecessarily? I hope you will do the needful without further delay and let me know the results.

I hope this meets you in good health. Now I am in Los Angeles, and am going to Dallas. Surely I will see your daughter there. From there to New Vrndavana, then to London to see how things are going on. then I shall go to India for the opening ceremonies of our Krsna-Balarama Temple. As I requested you formerly, I hope you will be present in Vrndavana.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS:rdb

Letter to: Yamal, Arjuna

-

Dallas 16 July, 1974

74-07-16

Los Angeles

My Dear Yamal and Arjuna Das:

Please accept my blessings. I beg to acknowledge receipt of your note with the enclosed donation of $15 for my book fund. Thank you very much for this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Alfred Ford

-

Los Angeles 16 July, 1974

74-07-16

Teton Village, Wyoming

Dear Sriman Alfred Ford:

Please accept Krishna's blessings and be happy. Hare Krishna. I beg to acknowledge receipt of your kind letter dated May 22, 1974. I do not know why it is so much delayed. Anyway I was not here and I have just come here one week ago, so I am sorry that replying your letter is delayed so much.

So far as your questions are concerned, in India a sannyasi or a person in the renounced order of life is always honored. Even in this fallen down condition of India a sannyasi is honored everywhere, and he has no problem for his living condition. So you are correct that a person in the renounced order of life is honored. Unfortunately some unscrupulous men take advantage of this renounced order dress and being filled up with all material desires they commit so many wrongful things, and the people in general take note of it and gradually the honor for the sannyasi is dwindling. Exactly like a person having received some counterfeit money is always afraid of being cheated, but this does not mean there is no good money. So unscrupulous men on account of this age of Kali yuga are taking advantage of sannyasi dress and are exploiting the people. So there is very awkward, and even a genuine sannyasi is sometimes in trouble. In the sastras therefore it is stated that unless one is perfectly detached from material things he should not be allowed to accept sannyasa order.

asvamedham gavalambam sannyasam pala paitrkam daivarena sutotpattim kalau panca vivaijayet [Cc. Ādi 17.164]

[TEXT MISSING]

with fish, and meat, and getting children begotten by a husband's brother should all be completely stopped in this age.

I am very glad that you are so much inquisitive about the sense of the sastras. Yes, Krishna always gives shelter to the surrendered soul. Krishna never allows a brahmana to be killed. In the Bhagavad-gita it is stated as follows.

kaunteya pratijanihi na me bhaktah pranasyati [Bg. 9.31]

"My dear son of Kunti, be assured and declare it to the whole world that My devotee is never vanquished." Krishna is also worshiped as namo brahmanyaya devaya. His first business is to give protection to the cows and the brahmanas.

Now this question may be raised why are so many cows being killed in the slaughterhouse. The answer is that those who are killing cows, according to the decision of karma kanda, these killers of cows will in the next life be cows, and the cows who are killed will become men and kill the killers. The word flesh is called mansa which means the animal in future will kill me and eat. This is called karma bandhanam, bound up by the laws of karma. If you kill some living being, he will kill you in the next life. According to Manu samhita, the Vedic lawbook, a murderer is hanged and thereby released from sinful activities so that in the next life he may not be killed. Life for life sentence is given to end the result of sinful activities in this life instead of waiting for the next life. Unfortunately people at the present moment do not know what is the next life, what is this life, what is karma, how one becomes entangled, how one becomes free. The modern education is void of all this enlightenment. They are kept in darkness without any knowledge of the values of life. Our Krishna consciousness movement is a great boon to the human society. We are trying to save the human society from all kinds of suffering, past, present, and future.

If you read all our books, Bhagavad- gita, Srimad-Bhagavatam, and others, you will get all the answers to your questions. Still I shall be very glad to answer besides that.

By the by I beg to invite you to our opening ceremony of our newly constructed temple of Krishna Balarama at Vrindaban beginning from August 8-15. I think we have exchanged some correspondence but I have never seen you. It will be a great pleasure to see you at your convenience.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kuvera, Rebati

-

Dallas 16 July, 1974

74-07-16

Los Angeles

My Dear Kuvera das and Rebati devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 12, 1974 with the enclosed check of $100 as daksine for your first anniversary if initiation. I thank you very much for this and thank you for your kind letter also.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Siddha Svarupananda :

-

Dallas 16 July, 1974

74-07-16

San Francisco

My Dear Siddha Svarupananada Maharaja:

Please accept my blessings. I am here in Dallas, and after two days I am going to New Vrindaban, and then to London on my way to India. I will reach India by July 26th to arrange for our grand festival in Vrindaban.

I cordially invite you to attend our opening ceremony in Vrindaban because all of our sannyasis will be present there. You also come there as a regular sannyasi and take part. That is my desire.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama Vipra :

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Los Angeles 16 July, 1974

74-07-16

Hong Kong

My Dear Sudama Vipra Maharaja:

Please accept my blessings. So I am here in Los Angeles, from tomorrow I am going to Dallas, from there to New Vrindaban, and then to London on my way to India. I am reaching India by July 26th to arrange for our grand festival in Vrindaban. I cordially invite you to attend our opening ceremony in Vrindaban because all our sannyasis will be present there. You also come there as a regular sannyasi and take part. That is my desire.

Yes, it will be very nice if the Chinese boys come there to the Hong Kong center. That is our mission that that the local boys take up interest in our movement.

While I was in Melbourne Tusta Krsna along with other friends met me there and took part in the Ratha yatra festival. He was so kind to pay me $700 for Mayapur-Vrindaban scheme. Similarly Siddha Svarupa Maharaja met me in San Francisco. He took part in the Ratha yatra festival and paid me $501 for Mayapur-Vrindaban scheme. So let us cojointly work for the satisfaction of Krishna. So long I am living I wish you all be strictly under my guidance without any fratricidal disagreement. There is very good scope for preaching our cult all over the world, so let us do it cojointly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tusta Krsna :

-

Dallas 16 July, 1974

74-07-16

Melbourne

My Dear Tusta Krishna Maharaja:

Please accept my blessings. I am here in Dallas, and after two days I am going to New Vrindaban, and then to London on my way to India. I will reach India by July 26th to arrange for our grand festival in Vrindaban.

I cordially invite you to attend our opening ceremony in Vrindaban because all of our sannyasis will be present there. You also come there as a regular sannyasi and take part. That is my desire.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: All GBC and Presidents:

-

Dallas 17 July, 1974

74-07-17

MEMO TO ALL CENTERS

To all GBC and Presidents:

Please accept my humble obeisances at your feet. Srila Prabhupada has especially requested that henceforth there should be no approaches made to Alfred Ford or his family members for donations for temples. Prabhupada will personally handle these types of communications between Alfred Ford and our Society.

Also all devotees when writing a letter to Srila Prabhupada should include the return address on the letter and not only the envelope. Sometimes the envelope gets lost, and if there is no return address on the letter it is difficult to address the reply. All temples should be sure to print their full temple address on their letterhead, and not just have the name of the society with a blank space for the camp address which is sometimes omitted by the writer of the letter.

I hope this meets you in good health.

Your servant, Brahmananda Swami Approved: A.C. Bhaktivedanta Swami

Letter to: Madhudvisa :

-

Dallas 17 July, 1974

74-07-17

Melbourne

My Dear Madhudvisa Maharaja:

Please accept my blessings. I may request you to send three men to go with Subaladas Swami to Fiji for preaching and opening a temple. There is one Indian man there who wants to give $50,000 for construction of a temple there.

Please do this as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Punja:

-

Dallas 17 July, 1974

74-07-17

Lautoka, Fiji

My dear Mr. Punja:

Please accept my best wishes. I wish to inform you that I am sending one of my elder sannyasi disciples to Fiji for preaching and opening a Krishna consciousness temple there. Three other men will also go there to assist him. His name is His Holiness Subaladas Swami. Please see that he is taken care of there. He will be arriving within one months time.

I hope this meets you well.

Sincerely yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vijayadhvaja

-

Dallas 17 July, 1974

74-07-17

Lautoka, Fiji

My Dear Vijayadhvaja dasa:

Please accept my blessings. I may inform you that I am sending Subaladas Swami along with three other men Australia to assist you. So you should arrange for his ticket. I think you can have Mr. Punja arrange this ticket.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Whom it may concern

-

Dallas 18 July, 1974
74-07-18
To Whom It May Concern:

This is to certify that I as the Founder-Acarya of ISKCON, appoint the following persons as the authorized officers of our Nairobi branch, and only they can represent the Society and conduct the affairs in their respective capacities.

1. Brahmananda Swami-GBC Zonal Secretary
2. Bhagavata Das Brahmacari-President
3. Paramesvari Das Brahmacari-Vice President
4. Prabhanu das Brahmacari-Treasurer

For INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS,
A.C. Bhaktivedanta Swami, Founder-Acarya
Brahmananda Swami, GBC Zonal Secretary, Africa
Letter to: Caruhasa

-

New Vrindaban 20 July, 1974
74-07-20
Los Angeles
My Dear Caruhasa das;

Please accept my blessings. I have received your letter undated and also seen the picture book. You should know it that Krsna is not a plaything. These things should strictly not be done.* If you do this, then Krsna will become a fairy tale. Please drop this matter.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS:bs *About trying to have karmis make a movie on Krsna Book.
Letter to: Giriraja

-

New Vrindaban 20 July, 1974
74-07-20
Bombay
My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated July 11, 1974 the copy of which was forwarded to me here at our New Vrindaban. I am very pleased to know that things are going on according to routine. This morning we held a meeting of GBC members, and I have sent a telegram addressed to Karandhara as follows:

”YOUR RESIGNATION ACCEPTED AFTER CONSULTATION WITH GBC GIVE CHARGE TO JAGADISHA”-BHAKTIVEDANTA SWAMI So you note this and inform others. Jagadisa is immediately going there to India to take charge.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Madhavananda:

-

New Vrindaban 20 July, 1974
74-07-20
Bhaktivedanta Manor
My Dear Madhavananda das:

Please accept my blessings. I beg to acknowledge receipt of your letter hand delivered by Brahmananda Swami. I have written to Saurabha Prabhu to send you the same pattern plans for your temple construction. You should build in the same pattern, not different. More when we meet soon.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Satyabhama, Paramananda

-

New Vrindaban 20 July, 1974

74-07-20

New Vrindaban

My Dear Satyabhama and Paramananda:

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents carefully. If Kirtanananda Maharaja speaks what I speak, then he can be taken a siksa guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken a sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong?

You have written that the devotees here say that you cannot know me, but only Kirtanananda Maharaja can know me. But, if Kirtanananda is a disciple and he can know me, and you are also a disciple, why you cannot know me? I have no objection to your taking Kirtanananda's instruction. There is no harm in going through Kirtanananda.

You are both old disciples, so why you should be feeling any difficulty?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

New Vrindaban 20 July, 1974

74-07-20

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I have just received one letter from Dr. O.B.L. Kapoor of Vrindaban and would like to know if you have sent that letter to him regarding the book publishing. You can add to that letter that Dr. Svarupa Damodara M.S. PhD. U.S.A. has written recently one book Scientific Basis of Krsna Consciousness and there was no contract or agreement. He has given us the book, and we have printed 30,000 copies. We shall not publish on the basis of royalty.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sahadeva:

-

New Vrindaban 20 July, 1974

74-07-20

Houston

My Dear Sahadeva das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 10, 1974 and have noted the contents. I have also seen the photos. Regarding the Life Members, you cannot impose rules on the guests. They can remain two or three days as guests, so there should be no difficulty.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Suchitra

-

New Vrindaban 20 July, 1974

74-07-20

New Vrindaban

My Dear Suchitra devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your very nice letter and I thank you very much for your kind sentiments. I understand that you are the mother of the little boy Purnima das. He is very nice boy. He is Vaisnava. So you are very fortunate to have such a son. You can take it that Krsna has given you this son. So you must take care of him nicely and raise him in Krishna consciousness. All these boys must be taken care of very nicely. They are the future hope. When he is ready, he must be taught English and Sanskrit.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Atreya Rsi

-

New York 24 July, 1974

74-07-24

Tehran

[To Atreya Rsi]

URGENT IMMEDIATELY NO SUITABLE PLANE GOING DIRECT TO BOMBAY YOU ARE INVITED TO VRINDABAN FESTIVAL

A.C. Bhaktivedanta Swami

Letter to: Ādi-kesava:

-

Bombay 26 July, 1974

74-07-26

Boston

My Dear Ādi Kesava das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19/7/74. Regarding the boys for initiation, I have initiated them a follows:

Andrew Lerra-Agrani (the foremost)

James Newcomb-Naksatranemi (surrounded by stars-Lord Visnu)

Richard Corbeil-Satangati

So you can have their beads chanted upon by Kirtanananda Swami. My only request is that you see that our men strictly are carrying out my instructions regarding following the rules and regulations.

I thank you for your invitation for your new temple opening. I am now in India and I shall write to you about my future itinerary.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Balavanta:

-

Bombay 26 July, 1974

74-07-26

Atlanta

My Dear Balavanta das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 9, 1974 and have noted the contents. Regarding the initiations, I am pleased to inform you that I have initiated them as follows:

Mike Munoz-Mahejya das

Linda Hynes-Naradi devi dasi

Doreen Mercado-Dhara devi dasi

So you can have their beads chanted upon by Kirtanananda Swami. My only request is that you see to it that all our men are strictly following the rules and regulations as I have given. I am only concerned for your spiritual life.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hladini

-

Bombay 26 July, 1974

74-07-26

New Vrindaban

My Dear Hladini devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 17, 1974 with enclosed photographs of Lord Jagannatha. I can see that you are very nicely taking care of the Deities, and this is much appreciated by me. Now you stick to this process of worship of the Deity and you will advance more and more in Krishna consciousness. I very much enjoyed my stay in New Vrindaban, and was glad to see everything going on very nicely. So now just cooperate with the leaders there and expand it more and more.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Daughters

-

Bombay 26 July, 1974

74-07-26

London

My Dear Daughters:

Please accept my blessings. I beg to acknowledge receipt of your notes, and I thank you very much for your daksine. It was a very nice visit to the Bury Place temple. It is from there that we started our London activities, and I am so glad to see that the Deities are being decorated there the best. You are all working very hard, and this will not go in vain. Whatever we do for Krishna, that is to our eternal credit. Thank you very much.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama :

-

Bombay 26 July, 1974

74-07-26

Honolulu

My Dear Sudama Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 18, 1974 and have noted the contents. Regarding the initiations, I have duly initiated them as follows:

Matt Johnson-Mahaksa
Greg Price-Daksa
Rick Parish-Rtu
Mike-Manohara

I also accept Sukhi devi for twice born brahmana initiation. So you can chant on the beads as it is required and hold a fire sacrifice and let the new brahmana hear the mantra through the right ear from the tape of my recording.

More when we meet in Vrindaban. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: All ISKCON Presidents

-

Bombay 30 July, 1974

74-07-26

To ALL ISKCON Presidents:

This is to introduce Sri and Smt. Karatieya Mahadevia of Bombay who are my good friends and our Life Members. They are now making an extensive tour of American and European cities and will be especially visiting all our centers. I want that they should be well received and accommodated and also given prasadam, and they may be offered whatever assistance they may require on their journey. Sri Mahadevia has kindly hosted me in Bombay before we have gotten our own place, so I am eager to see that he and his wife are nicely received at all our temples.

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Indian Airlines Airport Manager

-

Bombay 30 July, 1974

74-07-30

Indian Airlines Airport Manager Palam

Att: K.K. Syal, Asst. Commercial Manager

Re: One green leather suitcase, one small brown brief case, and one mat.

Dear Sir:

With reference to your letter Ref. No. PAL:BAG: 2 3/4 RSM: 6657 with copy to Sri Balavanta das Adhikari, Atlanta, Georgia, U.S.A., dated 25/7/74, I may inform you that I am prepared to take possession of the above mentioned baggage. Sriman Balavanta das is my disciple. You can deliver the baggage to me, and I shall take responsibility for having it returned to him.

You can hand over the baggage to the bearer of this letter who is acting on my behalf.

Thanking you.

Faithfully yours,

A.C. Bhaktivedanta Swami

CC: Sri Balavanta das Adhikari ACBS/bs

August

Letter to: Amogha:

-

Vrindaban 5 August, 1974

74-08-05

Double Bay, Australia

My Dear Amogha das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 16, 1974 with enclosed clippings and the Christian paper Southern Cross. The articles are very nice, and I am very pleased how the Christian community are appreciating our movement. Actually we have no quarrel with them. We accept Lord Jesus Christ as the son of God and he was a great Vaisnava. Because he appeared in another country does not mean that we should not offer him respect. If we stick to our principles as I have given you, more and more these priestly class they will come to respect us and appreciate something of our philosophy. Therefore I stress so much the devotional rules and regulations.

I very much liked the report of the prasadam distribution at the club for businessmen. So I thank you very much for kindly sending me this report. I understand that you are preparing to go to Jakarta for preaching. So just go on as a sincere servant of Krsna, and you will be blessed by Krsna.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Lilavati

-

Vrindaban 6 August, 1974

74-08-06

Geneva

My Dear Lilavati devi dasi:

Please accept my blessings. I am in due receipt of your letter dated July 14, 1974 and have noted the contents. I am very glad to learn that your illness is cured. You can take it that it is Krsna's mercy. So now I think you have got good engagement there, so continue it always thinking of Krsna at every moment.

At present Vaikunthanatha Prabhu is doing the typing of the tapes, so if you remain there and work in the pujari department nicely, then that will please me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhavananda:

-

Vrindaban 6 August, 1974

74-08-06

Bhaktivedanta Manor

My Dear Madhavananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 3, 1974 and also the juicer. Regarding the meeting you propose, you may arrange it, and I shall come. For Janmastami I am already engaged here, but your proposed meeting is very encouraging. So when you expect me, let me know, and I shall make my program. The Indians there have been cheated by so many rascal swamis who have come simply to collect money and then leave. So our work will be done locally.

Regarding the plans for the temple, I have just now spoken with Saurabha and you shall be getting the plans very soon.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Yudhisthira:

-

Vrindaban 6 August, 1974

74-08-06

New Vrindaban

My Dear Yudhisthira das:

Please accept my blessings. I am in due receipt of your letter dated July 24, 1974 and have noted the contents. I thank you very much for your sentiments, and I was pleased to visit your house. I liked New Vrindaban very much how everything is going on. Now just develop it to bigger scale. Help Kirtanananda Maharaja to do this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dayananda:

-

Vrindaban 8 August, 1974

74-08-08

Vrindaban

My Dear Dayananda das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 10, 1974 and have noted the contents. Regarding the candidates for first initiation, I have initiated them as follows:

Gary Dallman-Gambhira

Mike Mitchell-Mahavaraha
Butch Eichelburger-Bhusaya
Hector Veriell-Hemanga
Christina Kennedy-Krsna devi dasi Please see to it that they follow strictly the rules and regulations as I have given you.

Regarding the second initiations, I am especially concerned that the second initiations not be taken cheaply. Brahmins are expected to rise early in the morning and follow strictly all the devotional practices. So I am enclosing the sanctified sacred threads and mantra sheets for Niragadev das, Paratpara das, Rajarshi das, Nirnasa das, and also a sheet for Vrajaraja devi dasi. So hold a fire yajna and impress upon them that they are taking vows before Radha and Krsna, the spiritual master, and Vaisnavas. Everyone must always chant 16 rounds and follow the four regulative principles.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gargamuni:

-

Vrindaban 8 August, 1974
74-08-08
Calcutta
My Dear Gargamuni Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2/8/74 and have noted the contents. You have not mentioned anything about receiving my letter dated 14/7/74 about purchasing the Pani Hati property. I want to know about this, so I am enclosing the copy of the letter.

Regarding Karandhara's comment that Mayapur and Calcutta were the best organized centers in India, that I know. I have full faith in you, and also Bhavananda and Jayapataka Maharajas.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Giriraja:

-

Vrindaban 8 August, 1974
74-08-08
Bombay
My Dear Giriraja das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 7, 1974 hand delivered by Panca Dravida Swami. Regarding the installation ceremony here at Vrindaban, it will be done before next Janmastami, and if the cement can be obtained, it will be done after three months. It is good that you have almost completed the new cement godown and the cowshed. I am very glad that people have offered to donate cows. Regarding your Janmastami program expectation of 10,000 people, it is very good. Thank you very much. I am very much pleased what you are doing. Give the people nice prasadam. This is what is temple-life. Chanting, dancing, prasadam, this is what I want.

Regarding getting the USA money for your Sunday feast program, no that is not required. Local people can contribute. There are many temples that are getting donations from the public. In Bhuleshvar there is one Hanuman temple, and they are getting grains and ghee from the public. If you try, you can also get.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Satsvarupa

-

Vrindaban 8 August, 1974
74-08-08
Los Angeles
My Dear Satsvarupa das Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 26, 1974 and your Vyasa Puja Offering. It is very encouraging that many professors have purchased books for themselves and are considering to order them for their students. I very much like this program of the standing orders. Try to increase it up to 50,000 such orders from the libraries. I have written to Bali Mardan Goswami in this connection. Regarding the remark that distributing a book to a professor is 100 times better than to a ordinary man, I never said that. I said it was very important.

Regarding your suggestion for a book especially for use in college courses, if possible you can pick it up from my other books, articles and speeches. You have the idea, so you can do it, just suitable for them.

It is all right with me if you manage the Central Zone and also the library party. There is no need for you to come to Vrindaban for the festival.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Tripurari:

-

Vrindaban 8 August, 1974
74-08-08
Los Angeles
My Dear Tripurari das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 25, 1974 and have noted the contents. I am glad to learn that in Washington D.C. temple you are engaged also in the Deity worship. It is good, and it is also a good idea of bringing the Deity of Gaura Nitai with you, as you have suggested in a chest. That is how Indian sadhus carry their Deity. They have one chest, and they use the chest on which to put the Deity by opening the doors of the chest.

Your program of adding six more men to your party is approved by me. Yes, the advanced men can distribute the big books, and the new men the smaller ones. Your entire program is approved by me. By the grace of Krsna, you can teach others at the temples to distribute the books and perform Deity worship, and distributing prasadam. You do this work with my full sanction. Yes, I have seen the bus of Visnujana and Tamala Krsna Maharajas, and it is very nice.

It is all right that Jayatirtha can arrange the Deity paraphernalia here in India.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jadurani

-

Vrindaban 9 August, 1974
74-08-09
Brooklyn
My Dear Jadurani devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letters dated August 14 & 20, 1974 and have noted the contents. Regarding Picture #1, it was not enclosed, but yes Mother Yasoda feeding Krsna is parental love, or sometimes you can show Krsna with great difficulty placing the slipper of Nanda Maharaja on his head. Yes, sketch #2 is all right; it is supported in the Caitanya Caritamrta. #3 is also all right. #4 is also all right. Regarding #5 Visnu, Laksmi must always be with Mahavisnu. Yes there should be devotees around the garden or town. Yes, they would look like Visnu. Lord Visnu is never alone. Inside the building is proper.

#6 of Krsna and Balarama fighting as bulls is completely rejected by me. It is not good. You have made it demoniac. Make Them as they are themselves, as boys fighting. Never show like this. Everything is there in the Krsna Book. Don't imagine.

Regarding question #7 why red background? You can show the full Visnu form. Regarding #8 the color is referred to in the text, so you have to see that portion of the book.

Regarding your letter of August 20, Narada can have yellow dhoti. Brahmacaris can be shown in both yellow or saffron, both are correct. Yes, you can make the flower ships as you have described. Why have you discontinued writing the mantras on the bottom of the portrait paintings?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Natalie Orloff
74-08-09
Montreal
Dear Natalie Orloff;

Please accept my blessings. I am in due receipt of your letter dated August 5th, and am glad that you have had the opportunity to be in our temples in Toronto and Montreal and that you enjoyed the association of the devotees. Forgetfulness of Krishna means an unhealthy state of life which is symptomized by so many problems and distresses. So if we want to attain our natural happy state of life of full satisfaction, we must again take to the shelter of Krishna. Therefore we have established the Krishna consciousness movement, to let people attain again this healthy state of life. I hope you will continue to chant Hare krishna and carefully study our books which will guide you every step of the way to successful spiritual life.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/ndb
Letter to: Sukadeva

-

Vrindaban 9 August, 1974
74-08-09
Seattle
My Dear Sukadeva das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 2, 1974 and have noted the contents. You have mentioned that you want to write a book, but instead of writing books, you should read and explain my books to others. Reading and writing are the same, sravanam kirtanam vishnoh.

You say that Krsna is sending you only one new devotee every six months, but He says in the Bhagavad gita that out of millions of men one only becomes a devotee. You have sent a list of six men for initiation, so why you are disappointed? Do not think of changing the place. Stick to that place and chant Hare Krishna. Krsna will send more men, rest assured. Devotees may come or not come, but you do your duty.

The men you have recommended I accept as my disciples, and their name are as follows:

John Philion-Jyotiraditya dasa
Shannon Philion-Sarada
Sherman Alston-Shasta dasa
Karen Alston-Krsnapriya dasi
Eric Thomas-Aja dasa
John Rowe-Jagadadija dasa

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama Vipra :

-

Mathura 10 August, 1974

74-08-10

Hong Kong

My Dear Sudama Vipra Maharaja:

Please accept my blessings. I am in due receipt of your letter dated July 25, 1974 and have noted the contents. My advice to you is that whatever instruction you have received from me, just try to follow to your best. You must keep your sannyasa stage, because you have taken it from me. Wherever you go, try to follow the regulations, and Krsna will bless you. If Krsna blesses you, your life will be successful.

I do not want any personal service from you, but I want to keep you engaged in Krsna's service.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Amsu:

-

Vrindaban 13 August, 1974

74-08-13

Toronto

My Dear Amsu das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 23, 1974 and have noted the contents. Regarding the worship of our Gaura Nitai by women pujaris, we worship Lord Caitanya in His householder life when He was with His wife, and not as a sannyasi. So, it is alright for women to do this service. But, besides this, service is spiritual and there can be no material designation. In Bhagavad-gita it is stated by Lord Krishna: striyo vaisyas tatha sudras te'pi yanti param gatim. The principle is that everyone who is properly initiated and following the rules and regulations can worship. This activity can not on the material platform.

According to the smarta vidhi, women cannot touch deity during menstrual period but the goswami viddhi allows. But it is better not to do it. One thing is that the seva can never be stopped for any reason. This also for the cooking.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Madhudvisa

-

Vrindaban 13 August, 1974

74-08-13

Melbourne

My Dear Madhudvisa Maharaja,

Please accept my blessings. Please find a letter enclosed from Caru das which I am forwarding to you for necessary action.

Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Caru

-

Vrindaban 13 August, 1974

74-08-13

Melbourne

My Dear Caru das,

Please accept my blessings. I am in due receipt of your letter dated July 17th. I am forwarding your letter to Madhudvisa Swami for necessary action. The idea is very good. You do it as you see fit. Hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Vrindaban 13 August, 1974

74-08-13

Los Angeles

My Dear Ramesvara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 8, 1974 and also your letter dated July 18, 1974 with enclosed Chinese edition of Back to Godhead. I understand from your letter that you have loaned Hong Kong center $1500 for printing Chinese edition of Krsna Reservoir of Pleasure.

Regarding Macmillan, for our missionary work, we want to distribute more books and at a lower price. If they want to increase the price, then terminate the agreement. You must see the contract-if they can increase the price whimsically. Consult with lawyers if the agreement can be terminated. If we can print the Bhagavad-Gita at a lower cost, why they are insisting to print themselves at a higher cost? We can give them a press who can print at a lower cost so why they are insisting to print at a higher cost? Macmillan cannot increase the price unless their raw materials are costly. But we can help them to print it at a lower cost, so why they won't agree?

Regarding sales figures, please endeavor in this way. The sales figures-this is the only solace in my life. When I hear that my books are selling so nicely, I become energetic like a young man. It is very good report that the printers are surprised at our sales figures.

Regarding moneys collected, do not keep this money. Immediately spend on printing books. Perhaps we may require money for building purposes. This should be strictly followed: 50% for printing and 50% for building. No money should be invested for any business…

[TEXT MISSING]

He may require $100,000 for this purpose. Let me know if it is possible. I think it is possible but I want to hear from you.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Tamala Krsna

-

Vrindaban 13 August, 1974

74-08-13

Ann Arbor, Michigan

My dear Tamala Krishna Maharaja,

Please accept my blessings. I am in receipt of your letter dated July 27th along with BBT loan proposal. Yes, regarding the buses, Bali Mardan must give you the loan.

Regarding the society's leaders emphasizing business, you should understand what is the meaning of business. Business means to help the preaching. Preaching needs financial help, otherwise, we have no need for business. So far as I understand, our book business is sufficient to support or movement. I do not want the preaching to be at the expense of managing. Manager must also be a preacher otherwise who will want to follow him?

Regarding your visiting centers and giving advice on management and preaching in many zones, yes, do it cooperatively.

Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. We have to plan our activities in such a way that we become stronger, not weaker. Physically I am becoming weak, so you boys become stronger. Also, at Mayapur they are wanting money and grains, so what are you doing about this? ACBS/bs

Letter to: Uttamasloka

-

Vrindaban 13 August, 1974

74-08-13

Toronto

My Dear Uttama Sloka,

Please accept my blessings. I am in due receipt of your letter dated July 18th. Thank you for your report of the Toronto activities. Regarding the initiations, I think that everyone has been initiated in New Vrndavana recently.

Regarding women worshiping the deity, in the Bhagavad-gita it is stated striyo vaisyas tatha sudras te'pi yanti param gatim. The idea is that everyone who is properly initiated and following the rules and regulations can worship the deity.

I hope this letter meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bali-mardana

-

Vrindaban 14 August, 1974

74-08-14

Brooklyn

My Dear Bali Mardan das Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter undated. Regarding the temple opening ceremony, it has been postponed on account of the temple being unfinished. It will take three months. After opening the temple, then I shall leave India. That is my program. So far going to Honolulu is concerned as you have invited me, I can go there during the winter season, as I did last year, sometime after October.

Yes, I can be made President and Trustee of the Corporation as you have suggested. Now I want to make an International Trust Board for the whole Society. For this purpose I request Taittiriya to make a draft. If she has made it by this time kindly send it to me. What happened to that house that was proposed to be purchased by Alfred Ford?

I have received one letter from Sudama das Goswami that both of you had some hot conversation on the points of management, but I request both of you not to become agitated on any controversial point. A Vaisnava is supposed to be more tolerant than the tree and more forbearing than the grass. Besides that we have taken a great mission of the cult of Sri Caitanya Mahaprabhu, so everything should be done very diligently and soberly so that our missionary activity may not be hampered. All of our members are giving voluntary service, so they should always be encouraged in their service attitude. The other house which is

[TEXT MISSING]

The money is being invested by Mr. Ford, and we can utilize the house for our Hawaii center. I think this project is nice.

Yes, it is already settled about Hamsaduta replacing Karandhara.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavan

74-08-14

Paris

My Dear Bhagavan Das;

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5/8/74 with enclosed photographs of the house. This house is so nice. It is better than the other one. So you can purchase it.

Enclosed is one letter from one person in Portugal which I am forwarding to you for necessary action.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

-

Vrindaban 14 August, 1974

74-08-14

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. You have sent some money for Mayapur and Vrindaban projects and I am very much thankful to you. This money was properly utilized for development of the Mayapur and Vrindaban schemes. Now I am in Vrindaban, but you may have been informed that the opening ceremony has been postponed until the temple and asrama are completed.

I would like to know how much money you have collected and how it was spent. Formally it was understood that money was paid to Dai Nippon and BBT paid to M-V Fund.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Abhirama:

-

Vrindaban 16 August, 1974

74-08-16

Coconut Grove, Florida

My Dear Abhirama das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 15, 1974 and have noted the contents. I have accepted the students upon your recommendation as my initiated disciples. Their spiritual names are as follows:

David Milo Cramer-Dhruva das

Ernest Czwal-Drsta das
Thomas Gribble-Takrahari
John Paul Gribble-Jagatsakha
Ron Jermakakian-Rajakari
Joseph Rizzo-Ragaputra
Jerome Schein-Srisa
Joseph Cyril Streb-Sarvopama
Marsha Bryant-Manini
Aurora Gribble-Akancani
Farnie Spottswood-Srutirupa devi dasi
Donna Tonkinson-Drsya
John Jill-Jambavan

As you have suggested, you may hold a fire sacrifice and the beads may be chanted upon by Rupanuga Prabhu. You should impress upon the new disciples that they are taking vows before Radha and Krsna, the spiritual master, and the Vaisnavas. They must always chant at least 16 rounds daily and avoid the four sinful activities.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Batu Gopala

-

Vrindaban 16 August, 1974

74-08-16

Cleveland

My Dear Batu Gopala Das: I have received your letter dated 3/8/74.

Please accept my blessings. It is all right that you have remained there to do your duty. One should not leave a place if there is important business to do. That should be the principle. Here the temple opening has been postponed until the temple and asrama are fully completed. Yes, send the photos of your Deities, and I shall offer my obeisances.

Regarding the art of management, constant changing is not good. Even if there is some fault in management it should be corrected, not changed. Besides that, Vaisnava philosophy is that everyone is addressed as prabhu, or master. Everyone should consider himself the servant of the other. That will make management very nice.

Yes, you remain there in Cleveland permanently and manage it very nicely. That will please me.

Regarding the restaurant, you should not name it as you have suggested, but ”Hare Krishna Restaurant.” That should be the name. In each restaurant there should be the picture of Lord Caitanya, and the foods should be offered and distributed to the respected customers. There should also be a tape recorder playing the Sankirtana in mild voice.

Regarding the secretary for the Central Zone, I have now re-appointed Jagadisa Prabhu who has returned from India.

Regarding the devotees whom you have recommended, I accept them upon your recommendation and their initiated names are as follows:

John Haslett-Halayudha
Marjorie Haslett-Manovega devi
Chris Hayes-Khangi Please see to it that they follow the regulative principles strictly. That is your responsibility.

You may send the photos of your Deities here to Vrindaban.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

-

Vrindaban 16 August, 1974

74-08-16

Bombay

My Dear Giriraja das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 14, 1974 and have noted the contents. I was very glad to learn that you had such a nice Janmastami celebration and that even our Mr. Setti was dancing during the kirtana. Actually it is due only to him that the plans for the residence quarters were approved by the Municipality. I have today received in the mail a receipt from the Municipality for the amount of Rs. 4,230/- as fees for cultural center.

Regarding Yasomatinandana’s college programs, you should give him full facility for this preaching work. This should be very much encouraged. He is a good preacher in Gujarati and Hindi. Regarding engaging the men, it is required that nobody should sit idle.

Regarding reducing the expenditure, you should reduce the conveyance account by 50%. You should localize your preaching and collecting programs as much as possible. The attempt should be made to raise monthly subscriptions from gentlemen in Juhu and Ville Parle Scheme. No one will give less than Rs. 5/- and you can collect Rs. 20,000/- monthly if you organize it properly, so you may not have to go downtown. Juhu and Ville Parle schemes are developing rapidly and all important men are coming to this side. You make up some monthly subscription books like a passbook with the name and address of each subscriber each with a number and the amount of the monthly subscription and the date paid, and when the subscription is collected the subscriber signs his name. In this way three or four men can go house to house. Now that our temple is recognized, everyone will pay. Now there is a food program that is popular amongst the local people, so they will pay. They can also pay in goods such as rice and dahl.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha:

-

Vrindaban 16 August, 1974

74-08-16

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. With regard to the collections of Gurukrpa Swami that he pays to DNP henceforth, the equivalent amount should be transferred to India as follows: 50% to Mayapur Project in care of American Express Calcutta ISKCON a/c # 090031; and 50% to Vrindaban Project direct.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhavananda:

-

Vrindaban 16 August, 1974

74-08-16

Bhaktivedanta Manor

My Dear Madhavananda Das:

Please accept my blessings. I am in due receipt of your telegram dated August 14, 1974 and am very glad to learn that you had a very successful Janmastami celebration. This is Krishna's special mercy upon you. I think our next big upcoming project will be in London. You are a fortunate boy, both you and your wife. Wherever you go, you are successful in your devotional service. So I am looking forward to ever-growing success there in London. The Indians there are now coming to realize that they have been simply cheated by all the rascal swamis and yogis. So you must be sincere, always strictly following the principles and work with determination and patience. The secret of success in spiritual life is to please your spiritual master. Then, and only then can you be sure that Krsna is pleased.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

-

Vrindaban 16 August, 1974

74-08-16

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 12, 1974. Regarding the initiations I have accepted them as my disciples and their spiritual names are as follows:

Krishna das-Kauravesvara

Ravindra-Raghavendra

You may hold a fire sacrifice and chant on their beads and impress upon them they are taking vows before Radha and Krsna, the spiritual master, and the Vaisnavas. They must always chant 16 rounds daily and avoid the four sinful activities.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana

-

Vrindaban 17 August, 1974

74-08-17

Singapore

My Dear Spiritual Son Bhurijana das:

Please accept my blessings. I am very glad to receive your letter dated 8/7/74 from Singapore. I am very pleased that you have gone to that place simply on my order, alone, to preach the message of Lord Caitanya. I like this kind of spirit in you very much. You know I went to your country also alone, in old age, because of the order given to me by my spiritual master. So I get great pleasure when I see my own disciples from America going to far off places leaving their rich nation with all facilities and their families, to preach. The secret of success in spiritual life is to satisfy one's spiritual master. This is the essence. You have captured this. So now go on in this way and do not falter. Follow the regulative principles and devotional practices I have given you. This will keep you fit. Be patient and determined, and ask everyone you meet to please chant Hare Krsna. I shall be very glad if you send me regular reports of your attempt.

I hope this meets you and also your good wife in best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hrdayananda

-

Vrindaban 17 August, 1974

74-08-17

Mexico

My Dear Hrdayananda das Goswami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 16, 1974 and have noted the contents. Upon your recommendation I have accepted the following students as my initiated disciples, and their spiritual names are as follows:

CARACAS: Walter-Vanasancari das; Miguel-Munipriya das; Elba-Adhara das; Thais-Tadakari das; Janoski-Jayahatakosthaka das SAN JUAN: Magaly-Manohara dasi; Americo-Adhari das; Guillermo-Gopa das SANTO DOMINGO: Rafael-Rasakeli dasi; Ramon-Rajivalicana das MEXICO: Orasess-Prabhudas; Miguel Angel-Mantri das; Fernando-Kutahanta das; Georgina-Jaladhosa dasi; Malena-Mathura dasi.

I am also enclosing sacred threads and sheets for Havi das, Purujit das, Urdhvabhaga das (CARACAS); and SAN JUAN; Raghupatiprana das, Vaisnavananda das, and Bhuvana Rasini das; TSKP-Kirtideva das.

So hold fire sacrifices and you may chant on the beads. Impress upon the students that they are taking vows before Radha and Krsna, the spiritual master, and the Vaisnavas. Everyone must always chant 16 rounds.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

-

Vrndavana 18 August, 1974

74-08-18

My dear Madhudvisa Swami,

Please accept my blessings. I beg to thank you for your kind appreciations on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Purnaprajna, Narayani

-

Vrindaban, India 18 August, 1974

74-08-18

My dear Purnaprajna and Narayani,

Please accept my blessings. I beg to thank you for your kind appreciation on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Balabhadra, Ratnaranjini

-

Vrindaban 18 August, 1974

74-08-18

Edinburgh, Scotland

My Dear Balbhadra das and Ratnaranjini,

Please accept my blessings. I beg to thank you for your kind appreciation on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Ksirodakasayi

-

Vrindaban 18 August, 1974
74-08-18
London
My Dear Ksirodakasayi das,

Please accept my blessings. I beg to thank you for your kind appreciation on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Nalinikanta, Ratnesvari

-

Vrindaban 18 August, 1974
74-08-18
Los Angeles
My Dear Nalinikanta das and Ratnesvari devi,

Please accept my blessings. I beg to thank you for your kind appreciations on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Nayanabhirama

-

Vrindaban 18 August, 1974
74-08-18
Vrndavana
My Dear Nayanabhirama das,

Please accept my blessings. I beg to thank you for your kind appreciation on the Vyasa Puja Day. Your sentiments are appreciated by me. It is stated by Visvanatha Cakravarti Thakura it is only by pleasing the Spiritual Master that one can be assured of pleasing Krishna. So my only request to my disciples all over the world on this day is to go on pushing on this movement with determination and sincerity, rigidly following the principles I have given you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Atreya Rsi

-

Vrindaban 19 August, 1974
74-08-19
Tehran
My Dear Atreya Rsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 28th 1974. I am glad to note that you had nice Rathayatra festival for the Indian community there. I am especially pleased to note that for Vyasa Puja and Janmastami you have so many Iranian devotees there. This is your real success if you can convince the local men to become Krishna Conscious. This is preaching. You know that I went to your country America alone. None of my godbrothers helped me. But, I was able to convince you to become Krishna Conscious. Now you can convince others. This is Krishna Consciousness.

Please increase the preaching activities there and I will surely visit you there on the next opportunity.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Bankatesh

-

Vrindaban 19 August, 1974

74-08-19

Amsterdam

My dear Bankatesh das,

Please accept my blessings. I am in due receipt of your letter and have noted the contents. I suggest that you confer with Hamsaduta prabhu who is in Germany. Perhaps you can go to another temple either in Germany or in Paris. Hamsaduta can check with Prthu prabhu to take care of this matter. Paris is the nearest temple to you so if you like you can go there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hiranyagarbha

-

Vrindaban 19 August, 1974

74-08-19

New Vrndavana

My Dear Hiranyagarbha das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 26th 1974 and have noted the contents. Jagadisa prabhu has informed me that he has already gone over the points with you at New Vrndavana recently. In teaching the children, you should refer very carefully to my books. The qualities of a brahman as mentioned in BG chapter 18: sama dama tapasocam [Bg. 18.42]. You must teach these qualities. These qualities will naturally come out, if you just give the process purely. The information is there in my books so if you strictly adhere to them then your program of teaching will be successful. First of all you must teach by your personal example. This is the principle of Lord Caitanya Mahaprabhu (apani acari bhakti pracaram). So you yourself must chant 16 rounds and follow the regulative principles and automatically they will do as you are doing. Then they will become strong Vaisnavas.

Regarding the initiation of Jon Walsh, please let me know if he was initiated there in New Vrndavana. If not then I will initiate him.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Miss Johnson

-

Vrindaban 19 August, 1974

74-08-19

El Cerrito

Dear Miss Johnson,

Thank you for your letter dated July 15th 1974. Regarding the lecture that I gave at the Rathayatra festival, I think if you contact our San Francisco temple, they might be able to provide you with a transcript. If you speak with the president there Bhakta dasa, he may be able to suggest ways that you can use your public relations in the service of Krishna. First of all you should get our books and read them, especially our Bhagavad gita as it is and Srimad-Bhagavatam. As you begin to understand the philosophy then you will be able to present our movement so that many people may become attracted to this authorized process for developing our dormant love of God.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Lourenco

-

Vrindaban 19 August, 1974

74-08-19

Sintra, Portugal

Dear Mr. Lourenco,

I am in due receipt of your letter and thank you very much for it. I am glad to learn that you are so much keenly interested in our books Bhagavad gita as it is. It is stated in the Bhagavad gita that out of many thousands of men only one is searching for perfection. Manusyanam sahasresu kascid yatati sidhaye [Bg. 7.3]. So even in your young age you have taken to this process of Krishna Consciousness. This means that in your previous life you were advanced in yoga but somehow or other you were not able to complete but now you have taken to it as if automatically. This is also explained in the Bhagavad gita 6th chapter regarding the yoga bhrastras those who have fallen from the process of yoga and who automatically take to the principles of God consciousness in their next life. Regarding performance of Sankirtana yajna, this is explained in my book the nectar of devotion. Caitanya Mahaprabhu has given us the chanting of the Maha mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. It may be performed as sankirtana congregational chanting in public. This done by our sankirtana parties that go daily into the streets in many cities of the world. Or this yajna may be performed quietly and privately with one’s self by chanting on beads. This is known as Japa. So this I think can be performed by you very easily.

We have a temple located in Paris at the following address: 4 reu Le Sueur, 75016 Paris, France. You are welcome to go and stay there for some time to learn Krishna Consciousness. You can write to them and they can give you information on obtaining many of our other books. We have a book on the story of Krishna. It is called Krishna, the Supreme Personality of Godhead. I think you will like this book very much. These books are in disciplic succession. They are authorized and they are giving the real process of Krishna Consciousness never before made available to the English speaking world.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Madhukara

-

Vrindaban 19 August, 1974

74-08-19

New Vrndavana

My dear Madhukara das,

Please accept my blessings. I am in due receipt of your letter dated July 25th 1974 and thank you very much for your nice sentiments. Just as you were pleased that I was able to visit New Vrndavana, so did I also enjoy my visit to New Vrndavana. You are producing nice vegetables from the earth and ample supply of milk from the cows so what more do you want? Just chant Hare Krishna and everything will be alright.

Regarding the two twenty dollar checks that you had sent previously. It has not been recorded because of the change of secretaries. I suggest that you contact your bank whether or not the checks have been deposited and you can inform me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Ganatra

-

Vrindaban 19 August, 1974

74-08-19

Bombay

My dear Sri Ganatra,

Please accept my blessings. I thank you very much for greeting telegram from Bombay dated Aug 12th on the occasion of Vyasa Puja. You may know that we have had to postpone the opening of the temples due to the temple and asrama not being completed. This is due to difficulty in getting cement. They are expecting to complete the temple for the opening ceremony by three months time. Then we can have our opening ceremony.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Sridhara

-

Vrindaban 19 August, 1974

74-08-19

Bombay

My dear Sridhara das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Aug. 14th, 1974 and have noted the contents. Yes you are correct that even though you do not consciously try to create misunderstanding still it seems to always come to you. Samsara davanalalidha loka tranaya karuna gana ganatvam praptasya kalyana gunarnavasyam vande guroh sri caranaravindam. This is the nature of the material world.

I am glad to hear that now in Bombay finally you have good facilities for eating and sleeping, other-wise how will you live? It is also good that Mr. Candrai has donated a water filter.

Regarding your question about eternal spiritual and temporary spiritual, the temporary spiritual is the impersonal brahmajyoti. The impersonalists by severe austerities and penances arise to the Brahman effulgence. But it is only temporary. Eternally we cannot remain aloof. As living entities, we want pleasure in association; therefore we see in the material world where for sense gratification the karmis take so much responsibility. First of all they accept one wife. The more he enjoys the wife, the more he becomes implicated. So, this means that we must have pleasure even at the risk of gross implication. Therefore our Krishna Consciousness movement is that we want pleasure but without any implication. This is happening actually. All of our Krishna Consciousness students they are enjoying life without any implication.

The impersonalist who prefers to merge with the Brahman effulgence has no shelter at the lotus feet of Krishna. Therefore such impersonalist even though raised to the Brahman platform come down again to the material world for pleasure’s sake. In India you will find many sannyasis who merge into the Brahma effulgence, but without any pleasure there, they come down to the platform of material activities of opening schools and hospitals-Daridra Narayana, etc. Such men with poor fund of knowledge do not know that in the material world however you try to arrange things very right, it will always fail. But in the spiritual world the spiritual varieties displayed by Krishna along with his associates gives eternal pleasure. That is wanted. The Brahma effulgence, there the pleasure is temporary.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Vidarbha Kanya

-

Vrindaban 19 August, 1974

74-08-19

Wilingford, Pennsylvania

My dear Vidarbha Kanya dasi

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 2nd 1974. In spiritual life it is very important to set a good example. The teachings of the param para are simply based on this principle of acarya. Sometimes the wife must bring the husband to Krishna Consciousness, so you yourself must chant 16 rounds and follow the devotional practices and reading my books. If it is difficult for you and you are falling down then it would be better for you to live in any one of our temples.

All of you are coming from backgrounds of bad habits, so to make progress in Krishna Consciousness we must overlook the faults of others. You must be patient with your husband. Chanting offenselessly is the remedy for all of these diseases. Therefore I have established that the duty of the president of each temple and also the GBC is to see that each devotee is following the rules and regulations, chanting 16 rounds so that they may be spiritually fit. So if you are having difficulty then it would be better for you not to live apart but to associate with other devotees.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Mr. Arora

-

Vrindaban 20 August, 1974

74-08-20

Toronto

My dear Mr. Arora,

Please accept my best wishes. I beg to acknowledge receipt of your letter undated. I thank you for your very nice sentiments. I appreciate the affection that you have for our movement. Please continue to go to the temple and upon recommendation from the president, we shall see about initiation.

I shall be glad to see you either here in India or when I return to the West and we can talk further.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Mr. Asnani

-

Vrindaban 20 August, 1974

74-08-20

Bombay

My Dear Mr. Asnani:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 17, 1974 and have noted the contents. I have today informed my centers at New York and Dallas to receive Mr. & Mrs. Malkani and arrange for their accommodation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Badruka:

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Vrindaban 20 August, 1974

74-08-20

Hyderabad

My Dear Sri Badruka:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 7, 1974 and have noted the contents. I am very pleased to hear about the progress of Hyderabad centre preaching and construction. With your active interest I am very confident that everything is going on very smoothly.

I have sent to Mahamsa Swami Rs. 60,000/- so that the immediate construction may not be hampered. In the meantime please see that the life members there start collecting.

If the temple is completed by next Janmastami, I will be pleased to come to inaugurate the opening.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Caruhasa

-

Vrindaban 20 August, 1974
74-08-20
Los Angeles
My dear Caruhasa das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 26th 1974 with the enclosed slides. I appreciate your interest in making the Krishna book film but it is not important for now. I therefore think that you could use your talent better if you work with Yadubara. In Hawaii I understand that he is making TV programs. So you can go and help with him. I do not care very much for these filmings because by presenting Krishna in this way it makes it something like fantasy. It is better to have people to read my Krishna books what I have written so that they can understand Krishna fully. I think you can understand this.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Dixit

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Vrindaban 20 August, 1974
74-08-20
Bombay
My dear Dixit das,

Please accept my blessings. I am in due receipt of your letter dated July 23rd and have noted the contents. Yes your idea about minimizing the expenses of the Juhu project are very good. I have just written a letter to Giriraja suggesting that they do this and the way is to localize the collecting program. They should collect their funds from the local people in Juhu and Veille Parle Scheme. So I have given them a plan for taking subscriptions from respectable men who are living in that area. So I may request that you help them to make these subscriptions amongst the local inhabitants. I think if you work with them in this way then everything will be alright.

Service to Krishna is the perfection of all relationships.

You may know that we have had to postpone our temple opening here due to the buildings not being completed, but we hope to complete by three months time.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/ps
Letter to: Temple Presidents

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Vrindaban 20 August, 1974
74-08-20
To: Presidents, New York, Dallas
My Dear Mr. President:

Please accept my blessings. This is to introduce you to Mr. & Mrs. Malkani of Bombay. They are coming to U.S.A. on August 27, 1974. Please receive them nicely and provide whatever accommodation they may require.

Mr. Malkani is a cook and can teach how to prepare nice foodstuffs. He also knows of our idea for the Hare Krishna Restaurants.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs cc: ISKCON New York & Dallas
Letter to: Swami Jara Kumar

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Vrindaban 20 August, 1974
74-08-20
Munchi
Dear Swami Jara Kumar,

Please accept my best wishes, I beg to acknowledge receipt of your letter dated July 10th 1974. In this age the spiritual revolution was recommended by Lord Caitanya Mahaprabhu. He demonstrated that the Yuga Dharma for this age is the Sankirtana chanting of the holy names. If we want the degraded mass of people to be elevated, we must stop their sinful activity. To stop sinful activity one must purify the mind and the best process for purifying the mass mind is the chanting of the maha mantra Hare Krishna. This can be done in public where everyone has a chance to hear and be purified.

We experience that people are becoming more friendly and helping our movement in America simply because we are performing this sankirtana yajna. I hope you can understand this. This movement is authorized and confirmed by great acaryas as well as the sastras and also by Lord Caitanya Himself Who is the Supreme Personality of Godhead, non different from Krishna.

I am presently here in India and will be staying here for some time. If you like you can visit our temple located in Munich at 8042 Oberschliessheim Dr. Hoffmeister Strasse 7, Munchen, West Germany.

I hope this meets you well.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

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Vrindaban 20 August, 1974

74-08-20

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I am enclosing herewith a bank draft on Punjab National Bank No. 224835 dated 20/8/74 for the amount of Rs. 60,000/-. Please acknowledge receipt.

The balance Rs. 40,000/- will be forwarded to you at the end of this month.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Panalalji:

-

Vrindaban 20 August, 1974

74-08-20

My Dear Panalalji:

Please accept my blessings. I would like to thank you for the Rs. 15,000/- that you have pledged towards the construction of the Hyderabad temple. I am also pleased to hear from Mahamsa Swami that the construction has started and the columns have come to beam level.

Since you are the most elderly devotee, I request that you please overlook the construction and fund raising from time to time.

If the temple is completed by the coming Janmastami, I will come for the installation ceremony.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radha-Kanta

-

Vrindaban 20 August, 1974

74-08-20

New Vrndavana

Dear Radha Kanta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 1974 hand delivered. You should understand that when you sat at the fire sacrifice upon your initiation, you made a vow to the Spiritual Master at that time. So, you should not break these vows. You say that you appreciate the association of devotees but how will you withstand the material attraction? If you are not chanting Hare Krishna offenselessly and regularly? Affection for the spiritual master and following the instructions of the Spiritual Master is the same. My instruction is that all of my disciples must attend the mangala arati and chant 16 rounds daily.

This life is very flickering. At any moment you may die so we must cling very close to the instruction of higher authorities, the spiritual master and Lord Krishna in Bhagavad-gita. So I think that you can follow the instructions. You are intelligent hard working boy. In the meantime until you get stronger, you should remain in the association of devotees. In this way you will get a taste for spiritual life. In Bhagavad gita it is stated: mac-citta mad-gata-prana/ bodhayantah parasparam/ kathayantas ca mam nityam/ tusyanti ca ramanti ca [Bg. 10.9].

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Mr. Rameshchandra Lalidji:

-

Vrindaban 20 August, 1974

74-08-20

Dear Mr. Rameshchandra Lalidji:

Please accept my blessings. I have received a report of the progress of Hyderabad. I am pleased to note that the construction has already started and the columns have come up to beam level. I appreciate very much your interest in propagating the teaching of the Bhagavad-gita, and it is because of the assistance of men like you that we are constructing a temple in Hyderabad.

I am pleased that the work is proceeding now at good speed and request that you assist in completing the temple by next Janmastami, and I will come to inaugurate the opening ceremony.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Richard

-

Vrindaban 20 August, 1974

74-08-20

Mathura

My dear Richard,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Aug. 2. Regarding thinking of Krishna at the time of death. It is stated in Bhagavad gita 8th chapter as follows; abhyasa yoga yuktena/ cetasa nanya gamina/ paramam purusam divyam/ yati parthanucintyan [Bg. 8.8]. He who meditates on the Supreme Personality of Godhead his mind constantly engaged in remembering me, undeviated from the path, He oh Partha is sure to reach Me. The proccess for remembering Krishna is very easily done by chanting Hare Krishna Maha mantra. How one should think of Krishna, that is given in the next verse: "One should meditate upon the Supreme Person as the one who knows everything, Who is the oldest, Who is the controller, Who is smaller than the smallest, Maintainer of everything, and Who is beyond all material conception, Who is inconceivable, Who is always a person and luminous like the sun, and Being transcendental, beyond this material nature." So Krishna is not something impersonal or void. So you should read my books and try to understand the nature of Krishna the Supreme Personality of Godhead, then it will be easy for you to think of Him.

I thank you for your desire to distribute the Goswami literature. Right now we are publishing Caitanya Caritamrta in 12 volumes. It is a big expense so if you would like to contribute something give money to my book trust. You can make some contribution and help in this great mission.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Mr. Shastri

-

Vrindaban 20 August, 1974

74-08-20

P. Damodara Shastri Dairy House 1st Floor Sevasi, Baroda, Gujarat

Dear Mr. Shastri,

Please accept my best wishes. I beg to acknowledge receipt of your letter dated Aug 3rd 1974. I am sorry for any misunderstanding. You are welcome to visit any of centers as a life member and enjoy all the facilities. The tour around the world has been called off, however you cannot expect for us to pay all transportation costs. When you go to Europe or America you be sure to visit our temples and they will receive you nicely and that you use the facilities there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/ps

Letter to: Bhagavan:

-

Vrindaban 21 August, 1974

74-08-21

Paris

My Dear Bhagavan das:

Please accept my blessings. I beg to acknowledge receipt of all the letters requesting initiations. I am pleased that you are treating this matter of initiation as a serious business. I have accepted the following as my disciples:

BOYS Amyot, Robert-Avyaya das Cochet, Gerard-Krtajna das Bouvant, Bernard-Bhutakrd das Brinster, Phillipe-Bhima das Mougard, Yves-Mahabala das Perrin, Jean-Prakasatma das Verraes, Jurgen-Viruha das Voyer, Bernard-Vrsakrti das GIRLS Chabaud, Odile-Sasvatpavana dasi Giralt, Carmen Guptalaya dasi Heudebourg, Marie-Homavatsala Jako, Gislaine-Jalapriyadasi Schaufuss, Ann-Satarupa dasi Vautier, Annie-Visesa dasi

I am also enclosing a sanctified thread and mantra sheet for the second initiation of Abhinanda das.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bali-mardana:

-

Vrindaban 30 August, 1974

74-08-30

Brooklyn

My Dear Bali Mardan das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 15, 1974 and have noted the contents. Regarding the illegal taking of the Japanese currency from the country, do not do these things. Also stop the pen stealing. This is not good, and should be stopped. Regarding Ādi lila Chapter 6 and balance of Chapter 5 that has been sent with Bhakta das, so I have been informed. A portion of the Madhya lila has also just now been posted.

Regarding Karandhara, he has already been informed that I have accepted his resignation from BBT. It is all right that Tamala Krsna borrows $10,000 for a bus and that Chicago borrows $10,000 to purchase their present building.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

-

Vrindaban 30 August, 1974

74-08-30

Melbourne

My Dear Madhudvisa Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 14, 1974 and have noted the contents. Regarding the convent, they have put an awkward condition that the chapel must be demolished. Never before has this been done. Indirectly they have denied to sell to us. Never mind. Find out another property. That ten men have just joined us is our real success.

Yes, you can use the book sales money and repay as you have proposed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Take help from Rev. Powell _ that and the Bishops of Melbourne. The proposal is _ and they can rectify it. ACBS/bs

Letter to: Mukunda:

-

Vrindaban 30 August, 1974

74-08-30

Bhaktivedanta Manor

My Dear Mukunda das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 3, 1974 with enclosed copies of the clippings. So something is being done about this discriminatory action. You can keep me informed of further progress.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Vrindaban 30 August, 1974

74-08-30

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 20, 1974 and have noted the contents. I note that Gurukrpa Swami will pay Dai Nippon $150,000 at the end of September and you will pay the Mayapur-Vrindaban account after October 8, 1974. It is good that he will be sending his collections thereafter directly to my account here in India.

Your program for printing the Spanish literature is approved by me. Do it nicely.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Upendra:

-

Vrindaban 30 August, 1974

74-08-30

Laguna Beach

My Dear Upendra das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 16, 1974 and have noted the contents. So you have returned, but now you must be very careful not to become rubbish. If you are keeping long hairs, they must be removed.

All of my disciples must be clean shaved. Even anyone who stays with us must be clean shaved. They can visit, but anyone who wants to remain with us must be clean shaved.

So for a time you may come here to India. Yes, I know your wife, she is of nice character and chaste girl.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Karandhara

-

Mathura 31 August, 1974

74-08-31

Dear Karandhara Prabhu:

Please accept my humble obeisances. I have received your letter with enclosure dated August 21, 1974 and presented your proposal to Srila Prabhupada of his writing a memo to the negligent temples. The following was his reply:

"I am not going to manage Spiritual Sky. This is ridiculous. Why they are dragging me into the management. Now the acharya is meant for handling business? Jayatirtha should handle this. He is the manager. Jayatirtha and Karandhara are the chief men. they should manage. Why I have to manage? They have big, big brains. Why they are failing? Now the Founder-Acarya has to manage. Without my consent the BBT has financed."

He has suggested that the GBC take steps to correct the Spiritual Sky mismanagement, and that local GBC men request the temples under their jurisdiction of those listed in your letter to pay instead of Srila Prabhupada writing himself. He said that this is not the business of the Founder-Acarya of ISKCON.

A memo to all GBC is being sent in this regard.

I hope this meets you in good health.

Your servant, Brahmananda Swami Personal Secretary

Letter to: Candanacarya

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Vrindaban 31 August, 1974

74-08-31

Los Angeles

My Dear Candanacarya Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 15, 1974 and have noted the contents. You, and the others who have signed your proposal, should know that the BBT advanced to Spiritual Sky money without my consent. Now Spiritual Sky cannot return the money to BBT. What is the answer of Karandhara to this implication? Before becoming returned in his BBT position, he must answer this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Citsukhananda

-

Vrindaban 31 August, 1974

74-08-31

Trinidad

My dear Citsukhananda das;

Please accept my blessings. I am in due receipt of your letter dated August 19, 1974, with enclosed clippings and a copy of the Hare Krishna News. Your work there is very much pleasing to me. Take good attention to the negroes and they will come out good devotees. How many copies have you printed of your local newspaper? I think that everyone will be interested in it. Regarding life membership, Brahmananda Swami can instruct you. You say that the money can be sent out; there are no objections from the government to do this? Please give the details how you can send the money here.

One thing, is the Society registered there?

So I am glad to learn that you are with your wife and doing very nicely. Combine together and do everything well together. Raise your children in Krishna consciousness and be an ideal household couple. Your wife is a good devotee, that I know. But one thing, do not pick up any childish quarrels together, live peacefully and go on with your Krishna conscious business. You deserve all good encouragement for the work you are doing there.

Regarding the plans for the temple, you should send to Saurabha a site plan for the area of the plot and then he can send you the plans. If possible also send photos of the plot. Be sure and mention what is the exact area of the plot and he can make the plans accordingly.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

September

Letter to: Gurukrpa :

-

Vrindaban 1 September, 1974
74-09-01
Tokyo
My Dear Gurukrpa Maharaja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 27, 1974 and have noted the contents. I note that you have remitted for M-V total of $185,807.00. You say that after this last payment to Dai Nippon, you will not be able to send any legal payment out of the country. But, Ramesvara has just written that after this payment you will be able to make all future payments to my account direct. Please clarify this. But, there are Indian merchants there who can help you. If they understand that we are using the money here to build temples, they will help. You must use your best judgement. What can I advise?

Regarding the allurements of money and women, Krsna will protect you. Caitanya Mahaprabhu at a young age took sannyasa and Sarvabhauma Bhattacarya was also thinking like you are thinking. So as a friend Sarvabhauma wanted to teach Caitanya Mahaprabhu Vedanta. The result was that Bhattacarya had to learn Vedanta from Caitanya Mahaprabhu, and became his disciple. So Krsna is always strong. If you are fully engaged in Krsna's service attraction of women will be a myth only. It is only Krsna's grace. Of course we are old men now, but even old men they are attracted still by women. So even old man or young man, if one's mind is fixed up in Krsna's lotus feet, there will be no such mundane attraction. Even a woman in the dead of night with all attractive features could not affect even sligtly Haridasa Thakura. So it is a very pleasant job transcendentally. So much so that women and money is no attraction to a devotee. A devotee knows how to engage himself and others in the service of Krsna completely, as well as all the wealth of the world in the matter of propagating Krsna consciousness. Rest assured.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Aksobhya:

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Vrindaban 3 September, 1974
74-09-03
Dallas
My Dear Aksobhya das:

Please accept my blessings. I beg to acknowledge receipt of your letter regarding the Krishna Bowl game, and it should be stopped immediately. This thing will be a taxation on the brain on the young children. Why are you inventing? Why you are not satisfied? You are all only inventing and spoiling money. You should teach the children perfectly Sanskrit and English instead of spoiling time and money. The children cannot pronounce correctly the Sanskrit. Let them read it correctly, that is wanted first. They must pronounce nicely English and Sanskrit. The English is no difficulty. If you can do this, then your education is all right.

You may introduce contests, but if the children and also the older devotees cannot pronounce Sanskrit correctly, it is all a useless waste of time.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Dina Bandhu:

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Vrindaban 3 September, 1974
74-09-03
Portland
My Dear Dina Bandhu dasa Adhikari:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 15, 1974 and have noted the contents. Upon your recommendation I have accepted as my initiated disciples the following devotees and their names are:

1. Ed-Edhaniyasvabhava das
2. Pat-Pati das
3. Linda-Lila devi

Also enclosed are sanctified threads for Mahi Barta das, Krta krta das, Sarva das, Sretha das, Now hold a fire sacrifice and impress upon the devotees that they are taking vows before Radha and Krsna, the spiritual master, and the Vaisnavas. Everyone should attend mangal arati and chant 16 rounds daily.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Giriraja:

-

Vrindaban 3 September, 1974

74-09-03

Bombay

My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated August 29, 1974 with enclosures and have noted the contents. Regarding my health, I am improving by the grace of Krsna. Thank you very much for taking so much care of my health by praying to Nrsimhadeva. He is very kind. By all your prayers He will surely take care of me.

It is very good that you are making life members daily locally instead of going to the city. Better to get sympathy in the neighborhood. As soon as they will see our activities, they will be very much pleased. You must keep in touch with them, that is their real complaint. It is a very big scheme. Hundreds of thousands will give for this scheme. Let them come in the evening, see kirtana, take prasada, and liberally contribute. They will feel releaved to contribute to such a good cause. Try to publish in Hindi and Gujarati our literature.

On Hare Krishna Land no proposal for rental of even a pinch of land shall be entertained by you. Strictly this should be followed by you. No more tenants. What tenants we have, if they peacefully vacate, you can give compensation. Do not entertain any proposal for tenancy for any corner of any pinch of land in the Hare Krishna scheme.

It is good that you have gotten the tax exemption number. Send me a copy of the article you will write for the publishing house.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Vrindaban 3 September, 1974

74-09-03

Los Angeles

My Dear Ramesvara Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 25, 1974 and have note the contents. Yes, it is good that you have understood me about not investing any BBT monies in business. Regarding the Spanish publications, it appears that these versions are shorter in length than the English ones. One thing is that Gurukrpa Swami has written that he will not be able to legally send any more money out of the country after the final payment to Japan, but you have written in your last letter that he would be transferring money into my account.

Regarding my health, I am improving by the grace of Krishna. Thank you very much for taking so much care of my health for praying to Nrsimhadeva. He is very kind. By all your prayers He will surely take care of me. Kindly follow all rules and regulations. That will give you spiritual strength. We should always be in touch with Krishna the Supreme Personality of Godhead directly. That is by chanting Hare Krishna.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rsabhadeva:

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Vrindaban 3 September, 1974

74-09-03

Laguna Beach

My Dear Rsabhadeva das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16/8/74 and have noted the contents. Upon your recommendation I am accepting the following as my initiated disciples and their names are as follows:

1. David Bowmar-Dhanviganesa das
2. Kenneth Venezia-Kalanka das
3. James Sullivan-Jagattraya das
4. Walter Parry-Vrndapati das
5. Michael Matlock-Mangaladata das
6. Christina Wroth-Kriyasakti devi

Please see that they strictly follow all the principles, chanting 16 rounds daily. This is also for the older disciples as well.

Yes, as you have suggested Dr. Wolf-Rotkay can write to me requesting initiation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Temple President

-

Vrindaban 4 September, 1974

74-09-04

Vancouver

Dear Mr. President:

Please accept my blessings. I beg to acknowledge receipt of your invitation for August 17, 1974 to attend the installation of Radha Krishna in your temple. I was not able to attend due to being here in India for the opening of our temple here in Vrindaban. Anyway that program has been postponed until the construction work is completed. So I will be glad to know from you how you have installed Their Lordships in your temple. If possible send me photographs.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rupanuga:

-

Vrindaban 4 September, 1974

74-09-04

Washington D.C.

My Dear Rupanuga das:

Please accept my blessings. I beg to acknowledge receipt of your letters dated August 17 1974 and August 26, 1974 and have noted the contents. As you are appreciating my books, so if all educated people in your country also appreciate, that will expand our missionary activities.

One thing I received one letter from Gurukula regarding the Krsna Bowl contests, and I want you to know that nothing new should be added. Whatever I have introduced should remain. Nothing new should be added. New things means their brain is not clear. Carefully manage things what I have established.

I am glad to learn that in Philadelphia they are increasing Sankirtana. It is our life and soul. Sankirtana should be increased as much as possible. Side by side is book selling. Then our mission will be successful. It is also good that in Atlanta they are doing college courses. Similar attempts should be made in other places.

Regarding the Buffalo project, New Vrindaban is the example. You should develop in a similar way. Have milk, vegetables, simple living, and chanting Hare Krsna. The whole world is engaged in unnecessary hard labor with their factories. It is a brain killing civilization. Let them come to free life. Spend time chanting Hare Krsna, reading books and making their lives successful. This is very essential propaganda. People must be informed.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bali-mardana:

-

Vrindaban 5 September, 1974

74-09-05

Brooklyn

My Dear Bali Mardan das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 28, 1974 and have carefully noted the contents. My only anxiety is to guide you. Krsna sometimes makes me sick just to examine how much you have learned to conduct the business under my guidance, with a little independence. You should never act independently, because my guidance in my words are always there. The main guidance is all of us should remain spiritually strong by chanting the minimum number of rounds and following the rules and regulations. The GBC should personally observe strictly all the rules and regulations and they should become the practical example to others. Then everything will be all right. Then there will be no fear of being victimized by maya.

Regarding the International Trust Board, we are now expanding and so our interests should be carefully guarded. Certainly the 12 GBC members are being trained up strictly under my guidance so that they will protect the interest of the society very, very carefully. All our property should be well protected, and I think in every document my name as Founder-Acarya should be mentioned. Special care should be taken that no property can be sold or mortgaged by local managers as was done by Gaurasundara. This is my only concern.

BBT management should be rigidly done very carefully, and I think Ramesvara is a good manager. He can be appointed BBT secretary. I approve BBT moving to New York, because of their freehand dealing. Ramesvara may be made your assistant and remain with you. It is all right that no others be appointed as Trustees at present.

Regarding the matter of Sudama Maharaja there will be no more discussion. Immediately this should be stopped, this matter. Sudama Maharaja should be encouraged. He is doing nicely. Practically the old branch was abolished. Since he has gone there, things have improved very much. So he should be encouraged very much in his activities. Amongst ourselves there must be very liberal and friendly dealings. This is not an ordinary thing that if somebody has got some fault he should be cut. He should be reformed by amicable dealings. We are training our men since a long time. It is very difficult to get trained up assistants.

Regarding the library party in each GBC zone that is a good idea. Regarding the 24 hour kirtana as a regular temple function, do not do anything impractical. If it is not possible, then don't do it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gargamuni:

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Vrindaban 5 September, 1974

74-09-05

Calcutta

My Dear Gargamuni Swami:

Please accept my blessings. I beg to acknowledge receipt of your letters dated 19/8/74 and 1/9/74 and have noted the contents. So you can fix up the Hindi High School Program as you have proposed, and we shall go. You can fix it for three weeks from now at the end of September. Regarding Kanpur program I could go for one or two days but in my present state of health it is hard to travel.

Regarding books supply, Giriraja informs that a shipment is due in mid September and they have already received the shipping documents. All titles have been ordered, and I have instructed Brahmananda Swami, Bhagavan, and Giriraja to take immediate steps. You must have sufficient stock of books. You can send your order to Giriraja, and as you are sending Rs. 10,000/- monthly, you should be supplied with the same amount of books.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama, Subala

-

Vrindaban 5 September, 1974

74-09-05

Honolulu

My Dear Sudama and Subaladas Goswamis:

Please accept my blessings. I beg to acknowledge receipt of your letters dated July 29, 30, August 6, 28 and 29th and telegram dated August 6, 1974 and have noted the contents. This restaurant program will not work. Do not attempt. You have to organize that new house. The restaurant is not at all advisable at the present moment. Restaurant is a very difficult thing.

Best idea is for Subala to go to Fiji and preach. That is the business of sannyasi, not opening restaurant. Restaurant is for grhastha. Preaching is first. Subala should go there and tactfully manage and get men from Australia. Mr. Punja has written that he is arranging the ticket and will give assistance. So do it nicely.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vijoyadhvaja:

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Vrindaban 5 September, 1974

74-09-05

Lautoka, Fiji

My Dear Vijoyadhvaja das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 30, 1974 and have noted the contents. What is the difficulty if Subala das Goswami comes there. Sudama Vipra Maharaja is already engaged in the Philippines. I have no objection to Sudama Vipra going there, but he is already engaged. Better you continue there and let Subala come and organize in Fiji and get men from Australia.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Jiri Svoboda

-

Vrndavana September 6, 1974

74-09-06

Mr. Jiri Svoboda 494 Huron St. Toronto 5, Ontario Canada

Dear Mr. Svoboda:

Please accept my best wishes. Thank you for your letter dated July 25, 1974 and I am glad to know that you have come to appreciate our Krsna consciousness movement and the philosophy we are trying to spread throughout the world. I hope you will try to regularly visit our temple in Toronto and have association of the devotees and attend the classes on the Bhagavad-gita. So far as your translating the Gita, I suggest you write to Hamsaduta dasa Adhikari who is in charge of this area of the world. You can get his address at our Toronto temple. He will be able to advise you further in translation work.

Actually not only the problem of nationalism, but every problem of the world is due to a lack of Krsna consciousness. That is the only scarcity. So try to learn this philosophy nicely in association with other devotees and certainly you will be able to do great benefit to your fellow countrymen.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Jagadisa:

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Vrindaban 6 September, 1974
74-09-06
Toronto
My Dear Jagadisa das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents. So you may remain wherever you may be peaceful. You may resume your GBC duties as secretary for the Central U.S.A. Zone. GBC means that one must be ideal Vaisnava. That means there must be strict observance in following all the rules and regulations. This is your main responsibility, and then to see that all others are following strictly. Then everything will be all right.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jagajivana:

-

Vrindaban 6 September, 1974
74-09-06
Buenos Aires
My Dear Jagajivana Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated July 8, 1974 and have noted the contents. I am glad that you are enthusiastically taking up book distribution and have increased to 15,000 pieces per month. You have rightly understood the potency contained within my books. So far as being leader is concerned, leader means spiritually not materially. This you should understand very clearly. If spiritual potency and strength is there, then material intelligence will automatically follow. We must have a solid foundation of chanting and following the regulative principles. Then one is fit to lead others. I hope you will understand this point.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Nari

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Vrindaban 6 September, 1974
74-09-06
Buffalo
My Dear Nari devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents. The problems you write of indicate that your spiritual foundation is very weak. To make advancement in Krsna consciousness one must decide whether he is going to be serious or not. If one is actually serious, then by chanting Hare Krsna 16 rounds daily, following the four regulative principles, and reading my books, certainly you will make advancement, and these such problems will fall to the side. I therefore request you because you are an initiated devotee to take up Krsna consciousness seriously as you promise at the time of your initiation, and be happy in Krsna consciousness.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Swami Satpremananda Sarasvati:

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Vrindaban 6 September, 1974
74-09-06
Sweden
Dear Swami Satpremananda Sarasvati:

Please accept my best wishes. I beg to acknowledge receipt of your letter dated July, 1974 and have noted the contents and thank you for it. So far as initiation is concerned, it is best if you live in one of our temples for some time and follow the rules and regulations and chant Hare Krsna on the beads 16 rounds. Then upon recommendation of the temple president, you can be initiated.

Nowadays there are so many so-called spiritual masters, it becomes bewildering to us as to who can actually give spiritual knowledge. Therefore I have written volumes of books, authorized Vedic literature, of which you can take advantage in association with the devotees who are practicing this knowledge. Thus you will be able to learn the science of God.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Apparao

74-09-07

Hyderabad

Dear Mr. Apparao;

Please accept my best wishes. I thank you for your letter dated nil and I am very glad to note your enthusiasm for becoming Krishna conscious. Actually we can see that by so much material endeavor, no one is becoming satisfied or happy. Rather the world is becoming a more hellish place to live. Therefore one who is able to take to Krishna consciousness is considered the most fortunate of men. To help people in this regard I have established my temple all over the world. Presently we have established a nice center in Hyderabad where you can take full advantage of the temple life. There you will be able to purchase our books, attend kirtana and lectures and take Krishna prasada every day. Our temple president Mahamsa Swami will be able to completely guide you. He will be able to engage you in Krishna's service.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Batu Gopala

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Vrindaban 7 September, 1974

74-09-07

Cleveland

My Dear Batugopala das;

Please accept my blessings. I am in due receipt of your letter dated August 21, with enclosed photographs. So Kirtanananda Maharaja has installed Deities. But without twenty devotees how you can have Deities? Your men are coming and going so why you are having Deity installation? You must have twenty devotees. Kirtanananda Maharaja, he should supply those devotees since he has authorized the installation. You can name the Deities, Radha-Muralidhara.

Regarding taking the Deities out on sankirtana as advised by Tamala Krsna Goswami, occasionally the Deities may come and go, however you can let Tamala Krsna Goswami guide you in this connection. Regarding having your wife do the management, if there are no men available then what can be done? But now there is some difficulty in the management there is no question of opening up any restaurant. Do not open any restaurant.

I am glad to see that you are living an ideal grhastha life. That is very good. The more you will become Krishna conscious the more you will forget sex life. Sex life is the original root cause of material bondage. When one takes to Krishna consciousness gradually sex at last becomes abominable, then he is fit to enter back to home back to Godhead.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Cidananda:

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Vrindaban 7 September, 1974

74-09-07

Santa Cruz

My Dear Cidananda das:

Please accept my blessings. I am in due receipt of your five letters. I am glad to know that you are in good health and practicing Krishna consciousness nicely. So far the question of marriage, this is generally not the concern of a sannyasi. Therefore I have asked the temple presidents to take care of this matter in a mature and responsible way. I therefore request you to approach the temple president there and the GBC and ask for their advise.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb P.S. If you can remain a Brahmacari that is the best way of life.

Letter to: Guru-gauranga

74-09-07

Geneva

My dear Gurugauranga das;

Please accept my blessings. I am in due receipt of your letter dated Sept, 1 1974 and have noted the contents. Regarding the marriage of Ramiya devi dasi; you can find out a suitable boy there, I think that Bhagavan das can arrange this. It is not necessary for Bilvamangala to marry this particular girl, another can be found out. Regarding the remarks of Prof. Jean Herbert, in Bhagavad-gita we find no instruction except devotional service or bhakti yoga. We have to prove this from the statements of the Bhagavad gita. We cannot accept the interpretation of an outsider. Regarding karma yoga the Lord says:

yat karosi yad asnasi yaj juhosi dadasi yat yat tapasyasi kaunteya tat kurusva mad-arpanam [Bg. 9.27]

This mad-arpanam is bhakti yoga. Similarly the Lord says:

bahunam janmanam ante jnanavan mam prapadyate vasudevah sarvam iti sa mahatma sudurlabhah [Bg. 7.19]

This means that jnana alone is not good unless the jnani surrenders to Krishna. Unless one does so his knowledge is not perfect. Similarly at the end of the Bhagavad gita the Lord says:

sarva dharman parityajya mam ekam saranam vraja aham tvam sarva papebhyo moksayisyami ma sucah [Bg. 18.66]

This is the ultimate goal to surrender to the Supreme Lord. This is the end of yoga.

He also says at the end of the 6th chapter:

yoginam api sarvesam mad gatenantaratmana sraddhavan bhajate yo mam sa me yuktatamo matah [Bg. 6.47]

Of all yogas, karma yoga, hatha yogi, etc., one who always thinks of Krishna is the 1st class yogi. We are teaching people to become 1st class yogis in Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Hamsaduta:

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Vrindaban 7 September, 1974

74-09-07

Los Angeles

My Dear Hamsaduta das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 10, 1974 forwarded from Bombay. The photo you have sent is a nice picture. I am getting it framed. So in Germany when I was there I was very, very hopeful. There is good scope for preaching Krsna consciousness there. The people there are very intelligent. They are prepared to accept the real truth. Germany was always famous for its intelligent population. You are also appropriately fit to push on this cult in Germany. It will be a great success. Get the German people to take this movement seriously. Utilize the money you are collecting there for printing more and more books in German language, and profusely distribute our books in German language. I am very pleased that you are printing in German the books you have mentioned.

Regarding the farm, the exhibition is there in New Vrindaban. Kirtanananda Maharaja has organized very nicely. The same principle you can follow and organize it in Germany. Let the people be happy with self sufficient food grown in the field with milk products. When I was in Frankfurt round our place I was so happy to see the farms and the cows. Unfortunately they will kill the cows. So if we organize a farm without killing any cows, that will be a great example in that country. Instead of killing cows, if we let them live, we can get so many nutritious foodstuffs filled with vitamins. I have seen in New Vrindaban how happily our devotees are living there with fresh air, fresh vegetables, and ample milk. Simple living in cottages. What you want more? We should not neglect the upkeep of the body, and we should save time to chant Hare Krsna. This mission should be propagated. Save time and chant Hare Krsna.

Now you publish in German language all our books and distribute. Krsna will help you in every respect. The BBT collection should be spent 50% for publishing and 50% for construction of temples. At the present moment the Mayapur-Vrindaban projects are going on, so as soon as there is an excess of money it should be utilized here. Not a single farthing should be invested in any business enterprise. Formally it was so done without any sanction. So be careful. Regarding printing, you can print in U.S.A. or any other country. U.K. also has big presses, I have heard that Belgium is also good. Also Holland, and Germany is also good.

Try to revive the Ratha Yatra next year in London. Agree to follow all their instructions, but the ratha must move in procession as it was done previously. People enjoyed it, both European and Indian. Everyone enjoyed. Why there should be this restriction for public enjoyment? This is injustice both the Indian and European people.

Regarding Madhavananda he will work more and more enthusiastically. Both husband and wife. Combined together they can do herculean task. And they are devotees also. He is good worker. Encourage him. It is nice that you are purchasing the houses in front of Bhaktivedanta Manor. Yes, have London pay BBT as much as possible. They owe a great amount. Regarding record albums, it is something sentimental. They will purchase and hear for sometime and throw it and purchase another. A book purchased will remain, and once even one line is read, that will benefit the reader.

Regarding the printing, it does not matter where you print our German books. Never mind the cost whether it is a little more or less. Wherever it is convenient. We are not after profit. The important thing is good printing and binding so that the people will be impressed. A book sold rather than a record will be a solid sale.

Regarding your trip to U.S.A. you say that you will be tactful and respectful in your dealings. That should be the motto of all GBC. Be tolerant, and if there is any deficiency, rectify it. All our men have volunteered good service, so the background is good will. So everything should be done on the basis of good will.

Regarding transferring to ISKCON FOOD RELIEF, you can transfer to ISKCON American Express a/c # 3002, Bombay. When you transfer, be sure to notify them by letter what the money is for.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhogilal Patel:

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Vrindaban 7 September, 1974

74-09-07

Bombay

My Dear Bhogilal Patel:

Please accept my blessings. I beg to acknowledge receipt of your letter forwarded by Giriraja as well as your telegram dated September 6, 1974 regarding the Haridwar bungalow. I thank you very much for it, and when I am fit, I will take advantage of it.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Deoji Punja:

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Vrindaban 7 September, 1974
74-09-07
Lautoka, Fiji
Dear Deoji Punja:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 7, 1974 forwarded to me from USA. So I thank you very much for your sympathy. I have written to Subaladas Swami to accept your invitation, and I understand that you are arranging for his tickets. So please keep me informed of the progress there. Hare Krishna.

I hope this meets you well.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ādi-kesava
74-09-08
Allston, Massachusetts
My dear Adikesava das;

I beg to acknowledge receipt of your letter dated August 20th. Please accept my blessings. I have also received the enclosed photographs which are very nice. Regarding taking the Deities out on travelling sankirtana, I think you can take guidance from Visnujana Maharaja and Tamala Krishna Goswami who are giving you the example in this connection.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/hdb
Letter to: Vibhavati

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Vrindaban 8 September, 1974
74-09-08
Lachine, Canada
My dear Vibhavati devi;

Please accept my blessings. I am in due receipt of your letter dated August 29th, 1974 and have noted the contents. So whether you are alone or with your husband you must continue to follow the regulative principles. Why there should be any misunderstanding between a Krishna conscious husband and wife. This is not good. Anyway wherever you get place, you should go and always remember Krishna and never forget Him for a moment.

I hope this meets you well.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/hdb
Letter to: Dixit
74-09-08
Bombay
My dear Dixit das;

Please accept my blessings. I thank you for your letter dated August 26th, and have noted the contents. By the grace of Lord Nrsimhadeva I am improving in my health. I expect to be coming to Bombay as soon as Giriraja completes my new quarters on Hare Krishna Land. At that time I may see you.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/hdb
Letter to: Sarvabhauma, Putanara, Gandharvi

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Vrindaban 8 September, 1974
74-09-08
Calcutta
My dear Sarvabhauma, Putanara, and Gandharvi dasi,

Please accept my blessings. I beg to acknowledge receipt of your three letters dated August 6th, and am very glad to receive them. I have noted the questions. Anyway I am expecting to arrive in Calcutta some time this month and at that time I will be glad to see you and answer all of your questions. In the meantime you may please consult with Gargamuni Swami, the in-charge of the Calcutta Temple. He will also be able to help you with your questions.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs/hdb
Letter to: Jadurani

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Vrindaban 8 September, 1974

74-09-08

Brooklyn

My Dear Jadurani devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letters dated August 14 & 20, 1974 and have noted the contents. Regading Picture #1, it was not enclosed, but yes Mother Yasoda feeding Krsna is parental love, or sometimes you can show Krsna with great difficulty placing the slipper of Nanda Maharaja on his head. Yes, sketch #2 is all right; it is supported in the Caitanya Caritamrta. #3 is also all right. #4 is also all right. Regarding #5 Visnu, Laksmi must always be with Mahavisnu. Yes there should be devotees around the garden or town. Yes, they would look like Visnu. Lord Visnu is never alone. Inside the building is proper.

#6 of Krsna and Balarama fighting as bulls is completely rejected by me. It is not good. You have made it demoniac. Make Them as they are themselves, as boys fighting. Never show like this. Everything is there in the Krsna Book. Don't imagine.

Regarding question #7 why red background? You can show the full Visnu form. Regarding #8 the color is referred to in the text, so you have to see that portion of the book.

Regarding your letter of August 20, Narada can have yellow dhoti. Brahmacaris can be shown in both yellow or saffron, both are correct. Yes, you can make the flower ships as you have described. Why have you discontinued writing the mantras on the bottom of the portrait paintings?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka:

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Vrindaban 8 September, 1974

74-09-08

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 1/9/74 and have noted the contents. By the grace of Lord Nrsimhadeva I am improving in my health.

Regarding the citizenship, you should apply as many as possible. You can read, write, and speak Bengali. So take citizenship. The local officers are in favor, so they will grant.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ksirodakasayi

74-09-08

London

My dear Ksirodakasayi dasa;

Please accept my blessings. I am in due receipt of your letter dated Sept 1, 1974, and thank you very much for it. By the grace of Lord Nrsimhadeva I have recovered from the danger and am improving daily and I thank you for your prayers.

I am very glad to learn that you are reading my books and preaching. That will make you happy, and the audience listening they will also become happy. I am very glad that you are taking up this active service of preaching. In Amsterdam you just try to deliver the fallen souls. Caitanya Mahaprabhu is known as patita pavana, the deliverer of the fallen souls. So as you have taken the vow of service you can deliver the most fallen souls by this Krishna consciousness movement. There in the temple they have got now Jagannatha Deities so let them worship and do it nicely. When you have got practice and 12 brahmana devotees then Radha and Krishna can be installed. Regarding the incense factory; yes, you can guide them but you should not be very much involved with business. Be on the sidelines and help them. Regarding the Hindi printing, no, you do not have to send the manuscript here, you can print there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Satsvarupa

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Vrindaban 8 September, 1974

74-09-08

Los Angeles

My dear Satsvarupa dasa Gosvami;

Please accept my blessings. I am in due receipt of your letter dated September 2, 1974 together with enclosures. Your letter is very much pleasing to me with the report of the book distribution. Whenever I get report of my book selling I feel strength. Even now in this weakened condition I have got strength from your report. You should know that in this work you have Krishna's blessings. You are a sincere worker. Right from the very beginning when you joined me you have always been a sincere worker, therefore, I keep you as GBC. You may not be a good manager, but whatever I say you accept. These are all good qualifications. Others should follow your example and take instruction from you to push on this library program. I have instructed Tamala Krishna Goswami that he can also so this library program.

The American people are very intelligent, therefore I concentrate on the Americans for spreading this movement. They are not crippled by poverty like here in India. In India of course the people are naturally Krishna conscious. Whenever we have some Krishna conscious program they come by the thousands, but they are crippled by poverty. Therefore it is difficult for them to take to this movement seriously. So you go on with your work there in America and distribute my books to these libraries. This is very encouraging to me, to write more books.

I hope etc. ACBS

Letter to: Mrs. Singhal

74-09-08

113 D.J. Rd. Ville Parle, W. Bombay 56

My dear Mrs. Singhal;

I thank you very much for your letter dated August 31st. Please accept my blessings. By the grace of Lord Nrsimhadeva my health is improving. I have informed Giriraja das that when he completes my quarters I will surely come to Bombay, and look forward to seeing you then.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Srutadeva

74-09-08

Washington, D.C.

My dear Srutadeva das;

Please accept my blessings. I am in due receipt of your letter dated August 15th, along with the sankirtana news letter #19, and I thank you very much for it. You can continue sending me these news letters as you publish them weekly. It is this sankirtana which is the life and soul of our movement. Sankirtana and book distribution should go on together side by side. I am always glad when these activities are increasing and my pleasure is always increasing.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Svarupa Damodara

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Vrindaban 8 September, 1974

74-09-08

Manipur

My Dear Svarupa Damodara dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 3, 1974 and have noted the contents. So it is very good your preaching there in Manipur. This is your duty. By the grace of Krsna you have got a position in the education field, doctor of chemistry. When you will present our philosophy the educated circle will have to listen. They cannot neglect. So when ever you speak, speak scientifically about Krsna's existence. _ is the background of the cosmic manifestation. This is a fact. Unfortunately because people have become demoniac, Krsna is not realized, naham prakasha sarvasya. He is not exposed to the nondevotee. Our mission is to turn the people to become devotees so that they can see Krsna. As it is stated in the Isopanisad, niranmayena patrena satvasyapihitam mukham.

So we have got a great mission. You are one of the strong pillars of the mission. So I have all confidence in you. Follow strictly all our rules and regulations. Be fully strong to push on this cult amongst the educated scientific circle. That you are getting many speaking invitations is a good indication. Take advantage of this. Krsna is asking you to do this job. The people there are naturally Krsna conscious, and when you present more scientifically, then will be convinced.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna

74-09-08

Brooklyn

My dear Tamala Krishna Goswami;

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 4, 1974. Regarding my health, I was lying almost unconscious. Now by the grace of Krishna, I am walking in the morning but I am still very weak. Neither do I feel any proper appetite. So the weakness is there, but I feel that I am progressing a little each day. So your preaching work is very encouraging to me. You have got the proper field now. So continue with the cooperation of Visnujana Maharaja, so that your example can be followed by others.

Your program for distributing books and having the street festivals and then preaching and making devotees is very good. Also by teaching by your personal example and attending to the Deity worship is the most convincing. Example is better than precept. I am glad to note that the 24 hour kirtana was going on. It is by your chanting that I am now saved from the dangerous condition. It was very serious. Anyway regarding the constant 24 hour kirtana, you should not do anything impractical.

I thank you for sending the thousand dollars to the ISKCON food relief. We are using the moneys that have already been sent from USA in Mayapur for purchasing grains. In Bombay they also have a very nice prasada distribution program.

I have been receiving letters from Satsvarupa das Goswami about his successful library program so I think you also can take up this program in conjunction with your sankirtana festivals. Get standing orders for Srimad-Bhagavatam and Caitanya Caritamrta as many as possible. This is very good preaching work. So you may consult with Satsvarupa das Goswami and he can guide you in this program.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Visala:

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Vrindaban 8 September, 1974

74-09-08

Vrindaban

My dear Visala das:

Please accept my blessings. I am in due receipt of your letter dated Sept. 1st, as well as enclosed daksina of 111/- rupees. I thank you very much for this. My blessings are there for all of my sincere students.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Hamsaduta:

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Vrindaban 12 September, 1974

74-09-12

Los Angeles

My Dear Hamsaduta das:

Please accept my blessings. I have just now received some letters from London from Madhavananda and others brought by Paramahamsa Swami who was there. Regarding Madhavananda being the president, if he received the vote, why you have opposed? You must be impartial. My recommendation is that he must be the president. He has been chosen by the vote, and I am giving the casting vote for him. He is doing things very nicely there, so he must be the president. Prabha Visnu should go on Sankirtana, and Madhavananda should be president. Everything must go on. The women are doing nicely, so why are they being changed from the pujari to the Sankirtana? These things should be done by the President. These are internal things, and you should not interfere. I do not approve of your changing the women. It should be the choice of Madhavananda who should be the pujari.

Why did you close Edinburgh without asking me? Paramahamsa reports that you have closed the Edinburgh temple. Edinburgh was doing nicely. You can't close a temple without asking me? Is this too much to do this? Our propaganda is opening temples, and you are closing them. We are not for closing but for increasing. I do not approve of this. If possible the Edinburgh temple must be re-opened again.

If you close the temple, what is the management? Sri Caitanya Mahaprabhu pushed the Sankirtana movement, but He never said to close the Jagannatha temple or the Govindaji temple. In Edinburgh we had a nice house, why you have closed it? Why you have whimsically done this? If possible the Edinburgh temple must be re-opened. Don't do anything whimsically without consulting me.

I made the GBC to give me relief, but if you do like this, then where is the relief. It is anxiety for me. This is the difficulty, that as soon as one gets power, he becomes whimsical and spoils everything. What can I do? If anything has to be changed, that can be decided at the annual GBC meeting, but not whimsically.

I am not in favor of closing even a small temple. It is not a plaything to close a temple or to start a temple. When we open a temple we are inviting Krsna. So you can't say to Krsna, go away. You have no feeling what are the ideals of a temple. You should always consider that we have invited Lord Caitanya, Lord Jagannatha, and Radha Krsna, and if we close it, it is an insult. How can we call Them, and then say get out. We should always feel when we open a temple that the Deity is living and not dead stone or wood. It is a great offense. Before opening a temple it must be considered a hundred times, and after opening it cannot be closed. It must be maintained.

arcye visnau siladhir gurusu nara matir Vaisnave jati buddhih

"One who considers the arca murti or worshipable Deity of Lord Visnu to be stone, the spiritual master to be an ordinary human being, and a Vaisnava to belong to a particular caste or creed, is possessed of hellish intelligence."

If the Edinburgh house is still available, it must be re-opened.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Bhaktivedanta Manor

Letter to: GBC Godbrothers

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Vrindaban 14 September, 1974

74-09-14

Dear GBC Godbrothers:

Please accept our humble obeisances. Srila Prabhupada has become very disturbed at the news that Hamsaduta Prabhu has closed the Edinburgh temple without consulting Srila Prabhupada and has asked us to issue the following memo.

No GBC man can whimsically do anything without consulting Srila Prabhupada, especially in the matter of opening a new temple and closing an old one. Such activities must be absolutely regulated and cannot be done without consultation of Srila Prabhupada and other GBC. In the annual meeting in Mayapur the activities of the whole year should be resolved, and the GBC cannot do more or less than that.

In addition Srila Prabhupada reiterates that all GBC must strictly follow the rules and regulations and do what Srila Prabhupada does. We must be the strict prototypes of Srila Prabhupada. We must be pure by preaching and chanting.

To close a temple is a very serious business, as well as opening one. It means that we are calling Krsna to come and reside there. Once Krsna is there, we cannot tell Him to now leave. Whimsically closing a temple means we do not understand what is devotional service and violates bhakti. Only under very extraordinary conditions can a temple be closed when there is consultation. Even then a temple is not to be eliminated but moved to an other place.

We hope this meets you in good health.

ApprovedSigned A.C. Bhaktivedanta SwamiBrahmananda Swami Bali Mardan das Bhagavan das

Letter to: Jayadvaita

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Vrindaban 14 September, 1974

74-09-14

Brooklyn

My dear Jayadvaita das,

Please accept my blessings. I am in due receipt of your letter dated August 3, 1974. I have the proposed advertisements for BTG and I approve them. I have also seen the article by Brahmananda Swami and it has been returned to you with Dayananda together with corrections.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/sda

Letter to: Jayatirtha:

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Vrindaban 14 September, 1974

74-09-14

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your letter dated September 1, 1974 and have noted the contents. Regarding my retiring and resting in Hawaii, if Krsna desires I shall do it. I like Hawaii very much. Somehow or other secure that house. I am anxious to go there. Although I am Indian I see now that the Indian climate does not suit me very much. The sickness I had, I never had such experience in the foreign countries. I think the dangerous point is now over, and I am improving slowly. Not only that but several members have fallen sick in this season in Vrindaban. I am very much anxious for all of them. Even Srutakirti has to return. His health is not very suitable. Similarly Bharadraja has also fallen sick. So kindly arrange for their dispatch to L.A.

So I am confident that you are an experienced manager, so do the needful and somehow or other secure that Hawaii house.

What about the property income? Has the quarterly income been deposited in the Fund. I am anxious to know.

Regarding Ramesvara being made BBT Trustee, I have no objection. I have already written to Bali Mardan that he can be made the secretary to the Trust Board, and then later on we can see if required he can be added. He should be taken as one of the important members. He is doing nicely. At the upcoming GBC meeting we shall discuss it further. He can be made the official secretary for the time being. I have already informed this to Bali Mardan.

So you act as GBC and see things are going nicely. Now Bharadraja and his wife have become expert doll makers. So give him all facilities. Let all those with artistic talent assist him. I want very extensive doll exhibits in every center. My guru maharaj used to spend lots of money on doll exhibitions on Srimad-Bhagavatam. So I am sure that if we make doll exhibitions very prominent many tourists and visitors will throng in our temples. Bharadraja and his wife have made here some dolls superexcellent successful. So utilize their talent and get others to assist them.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara

-

Vrindaban 14 September, 1974

74-09-14

Los Angeles

My dear Ramesvara das,

Please accept my blessings. I am in due receipt of the August BBT report dated September 1, 1974. Thank you for sending it, it has given me much pleasure. I am now improving in my health and soon will be leaving Vrindaban for Mayapur. The new form for book distribution in South America is very encouraging. So print largely and distribute. Just as large temples there can distribute easily over 1,000 Isopanisads each day, then you will very easily distribute 100,000 copies per month, so do it.

I very much appreciate your report of Sarvabhauma prabhu who distributed 138 hardbound books simply because of hearing about my letter. That is very, very nice. They are all very nice, Krsna will bless them. This boy he immediately attempted and Krsna immediately responded. So this is the success of your book distribution. So if are books are distributed nationwide that is the success of our movement. I note that Beyond Birth and Death is going to be reprinted. This book is selling very nicely. Everyone is anxious to know what is beyond birth and death. They believe only in ghosts, but they do not know that their is actually another position; tatra dehantara-praptir; you have to change your body for another.

So by Krsna's grace you are becoming a good manager. So stick to Krsna's service and He will give you more and more intelligence and more and more managing power. Krsna will be happy and you will also be happy.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/sda

Letter to: Visakha

-

Vrindaban 14 September, 1974

74-09-14

Brooklyn

My dear Visakha devi,

Please accept my blessings. I am in due receipt of your letter dated August 3, 1974. The advertisement proposals for BTG are approved by me. Yes, you use your American ingenuity in this way to spread Krsna Consciousness. I also thank you very much for the photograph of the sannyasis taken in Mayapur. I have had it framed and it is hanging here in my room in Vrindaban, amongst the large paintings of the Disciplic succession. It is by their kindness, of the previous acaryas that they let us sit between them just like a father calls for a child to sit down next to him. Actually we are unqualified but by their kindness they let us sit next to them.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/sda

Letter to: Resolution

-

Vrindaban 15 September, 1974

74-09-15

BHAKTIVEDANTA BOOK TRUST RESOLUTION

The written resignation of Kelly Gifford Smith (Karandhara das Adhikari) is hereby accepted by the trustees of the Bhaktivedanta Book Trust.

Hans Kary (Hamsaduta das Adhikari) is hereby appointed as a Bhaktivedanta Book Trust trustee to replace Kelly Smith.

Resolved this 15th day of
September, 1974;
A.C. Bhaktivedanta Swami
William Berke (Bali Mardan das Adhikari)

Letter to: Ramesvara:

-

Vrindaban 15 September, 1974

74-09-15

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 6, 1974 and have noted the contents. Regarding the Macmillan contract, if there is no mention in the contract of price increase, how they can do it? Consult a lawyer. But if by paying $20,000 to $25,000 we can be free of this contract and can print ourselves that will be better. Since they have broken the contract by increasing the price, we can compromise with them, and pay them something and be free from the contract.

I am hearing so many things about management. My request is that until I am able to return to the USA you all please work peacefully. At our next annual meeting at Mayapur all complaints and counter complaints will be heard in the presence of all GBC and I will also be present. In the meantime work peacefully without disturbing the situation.

In Bengal there is a proverb that even if there are some dead metal utensils but when they are together they make so much noise, so what to speak of living utensils. So this is natural, but since we are all pledged to work for Krsna we should follow the principle of Lord Caitanya Mahaprabhu trnad api sunicena taror api sahisnuna. This is Vaisnavism. So my request is do not be agitated. Let us do our duty honestly. Krsna will give us the intelligence to do everything nicely.

So far my health is concerned, I am improving daily, although I am not quite fit to the standard, but I hope that a change will come about during this seasonal change of October so that I will be fit enough to return to USA by next April by the time our Gaurange Hall will be complete. With great jubilation we shall open this hall for the glory of Sri Caitanya Mahaprabhu.

Europeans and Americans are very agitative, but since we have all taken a pledge to the service of Krsna, we have to change this habit for the peaceful service of Krsna. Everything will be all right by the grace of Lord Sri Caitanya Mahaprabhu. In the meantime do not be agitated and remain Krsna conscious.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Unknown

-

Vrindaban 15 September, 1974

74-09-15

Buenos Aires

RECEIVED REPORTS OF DISTURBANCE BY HANUMAN HRDAYANANDA SWAMI MUST BE OBEYED HE IS MY REPRESENTATIVE DO NOT MAKE UNNECESSARY AGITATION CHANT HARE KRISHNA

A.C. Bhaktivedanta Swami

Letter to: Taittiriya

-

Vrindaban 15 September, 1974

74-09-15

Brooklyn

My dear Taittiriya dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 11, 1974 and I have also received your contribution of $200. So from your letter it appears that the negotiations for the Park Avenue place are almost nearing completion. As soon as we get opportunity of opening Gaurange Hall, the whole society will worship you as the goddess of fortune. I can read your mind that you are developing devotional attributes very nicely. So do not fail to chant regularly 16 rounds and follow the devotional practices together with your husband. And, I have advise your husband to initiate you by tape record hearing for your second initiation. The mantra sheet is enclosed.

So work together husband and wife diligently and pray to Krsna to help you. He is sitting in your heart and will surely give you good intelligence, as soon as He finds that you are engaged in His service with faith and love. Our Krsna is not a dead God as with other things. He is the supreme living being and very affectionate to His devotees. He is the responsive cooperator with our activities. So stick to His lotus feet as advised by Lord Caitanya.

So our foundation is very nice on the platform of Krsna consciousness. I am sometimes thinking of your grandmother who is so kind to me like my mother and I am looking forward to our meeting together in Japan. It will be a great event when we meet together for a greater program in Japan. I have got very good respect for Japanese people. So far I have met the Japanese boys and girls in our temple there, they are so well behaved that I was astonished that they were more respectful than my direct disciples. I think there is great prospect to spread Krsna consciousness in Japan as well as China, because both China and Japan belong to oriental culture. A little endeavor tactfully in pushing Krsna consciousness in these two countries will be sure advancement. This is my conviction. Always think how to do it, and Krsna will give you intelligence. Let us perform this noble activity for the successful termination of this human form of life. Our project is to help the whole human society without any bodily conception of life.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Manager of Bank of America

-

Vrindaban 16 September, 1974

74-09-16

The Manager Bank of America Branch #600, Main Office Los Angeles, Cal. U.S.A.

Dear Sir:

I have advised Liberty Bank, Main Office, Honolulu, Hawaii to transfer $35,000.00 to you in favor of our account #6004-7143, International Society for Krishna Consciousness Inc. Mayapur-Vrindaban Fund.

On receipt of this amount please transfer to your New Delhi, India correspondent Punjab National Bank with special instructions to transfer the amount to their Vrindaban Branch, Punjab National Bank, account #668 ISKCON Mayapur-Vrindaban Trust.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs N.B. It is understood from the State Bank of India that they are also your correspondent. I would like to know whether it is possible for you to transfer our money directly to the State Bank of India, Mathura Branch. Kindly inform me if you are having correspondence with their Mathura Branch.

A.C. B.S.

Letter to: Manager of Liberty Bank

-

Vrindaban 16 September, 1974

74-09-16

The Manager Liberty Bank Main Office Honolulu Hawaii, U.S.A.

Dear Sir:

Enclosed herewith please find the passbook for savings account #35785 and a savings withdrawal form in favor of Bank of America Branch #600, Main Office, Los Angeles for transferring immediately $35,000.00 in favor of account #6004-7143 International Society for Krishna Consciousness Inc. Mayapur-Vrndaban Fund.

Please acknowledge receipt. Thanking you.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs N.B. The passbook may be kept with you until I collect it from your office.

Letter to: Madhavananda:

-

Vrindaban 16 September, 1974

74-09-16

Bhaktivedanta Manor

My Dear Madhavananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 10, 1974 hand delivered by Paramahamsa Swami with enclosed color photos and cans of ghee. Your success there has given me great pleasure, and I thank you very much for your sincere service in fulfilling the mission of my Guru Maharaja. In the foreign countries you are getting so many Indians, and they are not getting even here in India. Now in U.K. the Indians are getting life. They are Krsna conscious, but now they are getting the chance to serve Krsna. The pictures are wonderful, and I am getting them framed and will hang them in my quarters here. We are creating new life for the Indians in England.

This is your credit, both husband and wife. You are so enthusiastic. Kausalya was loitering as an uncared for girl in Honolulu. She saw me and offered her obeisances, and I immediately picked her up. Now by coming to Krsna consciousness she is coming to her full potency and strength.

There is great potency for developing there in Letchmore Heath. You should purchase the entire village. Whenever I go to Letchmore Heath I remember Vrindaban and say it is Vrindaban. It is like seeing from Kesi ghat the other side of Vrindaban. It is like that. If they do not like the noise of our kirtana there, we shall make it more noisy. So go on performing Hari kirtana for the villagers. They shall get out, not us. Simply by the noise of kirtana the demons actually go away.

I am advising them here to make the center here attractive to all kinds of men and to follow your example. Regarding Damji, it is not good that he pushes his guru to sit down with me. This should be cautiously avoided. Anyway, if his guru has gone away and is not returning that is all right.

The Indians are there for so many years, but they had no place. There are so many Hindu centers but no life. Here is life, as I can see in these pictures. It is good that you are making a parking lot, and that you are splitting the collection for BBT and construction.

Krsna is giving you chance because you want to serve. It is all Krsna's grace. Krsna says "tesam satatam yuktanam . . ." Anyone who is sincerely engaged in My service I give him the intelligence. So if Krsna gives the intelligence who can compete with you? Krsna is the most intelligent.

Regarding the election there for President of the temple, I understand that you received the vote. So you should be the president. I am putting my casting vote for you. I have informed Hamsaduta this by post.

I am very shocked that he has closed the Edinburgh temple. This is very serious matter. Why has he done this? It is against the principles of devotional service to whimsically close a temple. I have written him that the temple must be reopened if possible.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. You may inform Kulasekhara that I have received his letter in the above connection.

Letter to: Prabhas:

-

Vrindaban 17 September, 1974

74-09-17

Mayapur

My Dear Prabhas das:

Please accept my blessings. I beg to acknowledge receipt of your letter in Bengali. I request you to learn the doll making more perfectly, and when I shall go the the foreign countries by the month of April to New York, I will take you with me. In the meantime learn more perfectly the doll making.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Satsvarupa:

-

Vrindaban 17 September, 1974

74-09-17

Los Angeles

My Dear Satsvarupa das Goswami:

Please accept my blessings. I beg to acknowledge of your letter dated from Denver September 7, 1974 with enclosed outline of the book "A Vedic Reader: Sources of Indian Civilization" The synopsis is very nice, and if properly written the book will be very nice. From this book they will understand the importance of our society. So do it nicely.

It is all right that you present only the verses with a short description and that you can also write parts of the essays in the first part of the book, as you have suggested.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

-

Vrindaban 18 September, 1974

74-09-18

Glebe, Australia

My Dear Madhudvisa Swami

Please accept my blessings. I am in due receipt of your letter dated August 3rd, 1974 and have noted the contents. I have also received the enclosed pictures of the proposed house. I am thinking that you are a very sincere devotee. I am remembering that during my recent visit there in Australia how during the kirtana you were seeing to my personal and not letting anybody come forward and still leading the kirtana. When you begin the chanting, everybody becomes captivated, and you can go on without stopping. I feel happy that even after my departure, things will go on. I am happy that I have got so many sincere devotees who will carry on. That is my happiness.

I like Australia very much because of your book distribution. So sell books and secure money and purchase the house and pay BBT conveniently. From the photos it appears that the house is very nice and sufficient for the present. Still the convent was a better place, and Dr. Powell and the bishop of Melbourne could advise them why they are insisting on this point of dismantling the chapel. Anyway either of the houses you can secure.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Majumdar:

-

Vrindaban 18 September, 1974

74-09-18

Calcutta

Dear Mr. Majumdar:

I am in due receipt of your in Bengali dated 5/9/74 and beg to inform you that at present I am very sick. The subject matter you have inquired from me is very grave and cannot be replied haphazardly. It appears you have no deep study in the matter, and if you are serious about it you have to live with us for some time to understand.

As a summary study I may inform you that human life must lead to God realization. Without God realization there is no difference between human life and animal life. All the Vedic literature is aimed at making human life a success by God realization. In this age that God realization is made very easy by chanting the holy names, Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare.

Sri Caitanya Mahaprabhu has very kindly introduced this method 500 years ago, and it has proved a very potent and active process. God being absolute, His holy names, form, pastimes, etc., are not different from Him. So this requires deep study and understanding, otherwise it is very difficult to understand.

I have got my program to go to Calcutta by the end of the month. At that time you can try to meet me. But unless you intimately associate yourself with the devotees in this connection, it will be very difficult for you to understand the whole procedure.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Ogata:

-

Vrindaban 18 September, 1974

74-09-18

Mr. Ogata Overseas Division Dai Nippon Printing Co. Ltd. Tokyo, Japan

Dear Mr. Ogata:

Please accept my greetings. I hope this meets you in good health. I am writing after a long time. I used to send you Hindi composed papers, photo ready, adding to it some colored pictures. The cover types were also turned into Hindi reading. I would like to know if it is possible to print this Hindi magazine from your good press.

Kindly send quotation for 32 pages, simple black printing, and cover colored on four pages, same size as the Back to Godhead. Kindly send quotation for the minimum quantity you print, and what will be the charges F.O.B. India.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. S. N. Sharma

-

Vrindaban 18 September, 1974

74-09-18

Mr. S.N. Sharma Mahila Ashram Bilwara (Rajasthan) Bhilwara, India

Dear Sir:

Please accept my best wishes. I am in due receipt of your letter in Hindi and have noted the contents. To join our mission first of all you have to become a pure Vaisnava. For this purpose you have to remain with us and live the techniques in your life. Then you can be trained up as a preacher. We do not allow anyone become a preacher unless he is strictly following the Vaisnava principles of no eating meat, fish, or eggs; no sex outside of marriage; no gambling; and no taking any kind of intoxication whatsoever. You must also chant 16 rounds Hare Krishna on the japa beads.

So if you are interested, you can practice these things within our association for some time. Then we shall consider you for preaching work.

I hope this meets you well.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ajita:

-

Vrindaban 19 September, 1974

74-09-19

Stockholm, Sweden

My Dear Ajita das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8/18/74 and the contents have given me much pleasure. You have given me all happy news. The festival success is very encouraging to me. So go on with your festivals. Everyone will like this movement, it is such a nice thing, what Sri Caitanya Mahaprabhu has given. You have captured the essence, and therefore you are successful in being able to distribute it to the people of Sweden. I am very glad that I have got such good disciples as you.

The program is already there, publish my books and distribute to your best capacity. Yes, every town and village, that is what Caitanya Mahaprabhu wanted. Krishna will bless you for your sincere effort.

The price for the property you have mentioned is very cheap. You should purchase it. It is very nice that there is water all around it. Certainly I will take the first opportunity and shall go there to visit you to see how you are doing.

You have the intelligence how to execute this mission. That I see. Remain sincere and fixed up and enthusiastic by following the rules and regulations and chanting 16 rounds. Then you will remain spiritually strong. Then maya cannot disturb you.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopijanavallabha

-

Vrindaban 19 September, 1974

74-09-19

Brooklyn

My Dear Gopijanavallabha dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 30, 1974 and have noted the contents. Upon your recommendation I am initiating the following disciples. You must see that they strictly follow the regulative principles, the four prohibitions as well as the devotional practices of arising early, taking morning bath, putting on tilaka, attending mangal arati, chanting japa 16 rounds, and attending Srimmad Bhagavatam class. This is the duty of all my initiated disciples, whether they are big or they are small. Actually in our movement there is no such thing as big or small. Everyone is a devotee. So everyone is expected to follow the devotional practices. Here in Vrindaban I am enjoying my disciples how they are speaking. So two times daily everyone must attend the classes. During the morning and evening times there should be no business, simply kirtana, chant, dance, and be purified. Do not be paramahamsa that now I haven't got to hear Srimad-Bhagavatam and Bhagavad-gita. Don't be a better paramahamsa than your Guru Maharaja. I go and sit and I enjoy the lectures and how they are performing kirtana. So as I am doing, you must also do.

Everyone can become a first class speaker. Simply cram the purports of my books. The references are there, the philosophy is there. Everything is there. So if you do it, everyone will be pleased with your speaking.

The names are: Avritt Brown (Alankara das); Conrad Joseph (Kundali das); Edward Kelly (Adarsi dasa); Richard Masla (Rasatala dasa); William Oliveres (Viprahita dasa); Glenn Covin (Gunabhrt dasa); Luis Martinez (Lokasaksi dasa); Andrea Martinez (Atapatrini devi dasi); Inge Graves (Isa devi dasi)

I am also accepting upon your recommendation Rasaraj and Indriyesa das as twice initiated brahmanas. Enclosed are the sanctified threads and a mantra sheet. See that they and all brahmanas say the gayatri mantra three times daily.

So hold a fire sacrifice and let them hear the mantra from my tape recording through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

-

Vrindaban 19 September, 1974

74-09-19

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. I have received your request through Bhagavan das to initiate the following as twice initiated brahmanas. Upon your recommendation I accept them. Enclosed are the sanctified threads and the mantra sheet for Vamsivadana Suvasa das and Nischintya das.

You can hold a fire sacrifice and they can hear the mantra from my tape recording through the right ear. They must chant the mantra three times daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

-

Vrindaban 19 September, 1974

74-09-19

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I have seen your letter to Bhagavan das and upon your recommendation I am pleased to accept the following as twice initiated brahmanas: Sriman Vasugosh das and Madhavendra Puri das. Enclosed are their mantra sheets and sanctified threads. You can hold a fire sacrifice and they can hear the mantra from my tape recording through the right hear. The mantra must be murmured at three times daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Richard Mende

-

Vrindaban 19 September, 1974

74-09-19

Mathura

Dear Richard Mende:

Please accept my blessings. I am in due receipt of your letter dated September 7, 1974 and I have also seen the copy of the book you gave to Bali Mardan das. This edition can be easily had in Calcutta, so it is not necessary for us to keep it. I have therefore given the book over to Gurudasa, and he will see that it is returned to you.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Vrindaban 19 September, 1974

74-09-19

Los Angeles

My Dear Ramesvara Das:

Please accept my blessings. I am in due receipt of your letter dated September 10, 1974 with enclosed report of the BBT Loan Accounts. Your resignation will be placed before the GBC meeting at Mayapur and a decision will be taken at that time. I hope in the meantime you will come to your real condition of mind. Your duty is to carry out my orders. There cannot be any question of resignation. If anyone surrenders to Krishna wholeheartedly and engages in His service he cannot say later on I resign. It is not something like material service. Once surrendered, it cannot be withdrawn.

So never mind. Don't be agitated. Any complaint may be put before the GBC meeting. In the meantime go on with your duties. That is my request.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. I have received your letter dated August 5, 1974 with enclosed letter from the Macmillan editor, but this biography is not very important. ACBS

Letter to: Vijoyadhvaja:

-

Vrindaban 19 September, 1974

74-09-19

Lautoka, Fiji

My Dear Vijoyadhvaja das:

Please accept my blessings. One letter you have written has been brought to my attention that on the letterhead it is printed that Hare Krishna Movement is affiliated with Sri Sanatana Dharma Sabha. You have also given their _ number. So I would like to know what steps you are taking to register our ISKCON Society there in Fiji.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvar Prabhu

-

Vrindaban

74-09-19HI

Dear Ramesvar Prabhu:

Please accept my humble obeisances. I am in due receipt of your letter dated September 11, 1974. In response to Srila Prabhupad has asked me to write you that what you have deducted from Guru Kripa's collection should also be transferred to Bombay account immediately. BBT must pay for these things, not that it should be deducted from the money being sent here for construction.

Regarding the Dollars 7,500 Giriraj is supposed to have received, that I am enquiring from him, but in the meantime the balance, which comes to Dollars 22,490.63 should be immediately transferred to Bombay American Express account with notice by separate post informing me as such.

I hope this meets you in good health.

Your servant,

Bramananda Swami

Personal Secretary

Approved:

A.C.B.S

Letter to: Giriraj Prabhu

-

Vrindaban 19/9/74

74-09-19

Dear Giriraj Prabhu:

Please accept my humble obeisances. Ramesvar has written that Dollars 78,531.75 has been transferred from L.A. to Bombay American Express account. Please have this money transferred by Telegraphic Transfer to Punjab National Bank, Vrindaban Branch a/c No. 6685, ISKCON Savings Fund.

Ramesvar also informs that you have received there the equivalent of dollars 7,500 from Life Members, so this should also be sent by you here to Vrindaban is the some manner, He has deducted this amount from what he has transferred from Guru Kripa's collection.

I am also informed that you have received Rs. 50,000/- for a donation for Vrindaban project, so please arrange for this immediate transfer as well.

Are you having a spare key to Prabhupad's elmira (metal) in his bedroom? If so, the ms. of Madhya Lila is lying there and is needed by Nitai.

I hope this meets you in good health.

Your servant,

Brahmananda Swami

Personal Secretary

Approved A.C.B.S

Letter to: Jayatirtha:

-

Vrindaban 20 September, 1974

74-09-20

Los Angeles

My Dear Jayatirtha Das:

Please accept my blessings. I am in due receipt of your letter dated September 9, 1974 with enclosed deposit slip. Regarding the collections of Gurukrpa Swami I have instructed to Ramesvara that the entire amount should be transferred to the Bombay American Express account. Ramesvara has written that he has sent only a portion of the collection.

Regarding the Dollars 40,000.00 in Hawaii, Dollars 5,000.00 has been lent to Sudama das Goswami, and I have called for Dollars 35,000.00 for purchasing land here in Vrindaban. I have advised Liberty Bank to transfer the amount to Bank of America Branch No. 600, and I have advised Bank of America to transfer the amount via telegraphic transfer to Punjab National Bank New Delhi with special instructions to transfer to their Vrindaban Branch account 668. So kindly see that this is properly done.

We are purchasing two pieces of land for about Rs. 2 lakhs and another piece for Rs. 35,000/-. I am trying to utilize this money for purchasing land here.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. I am in due receipt of your letter dated September 12, 1974 copy of which to all GBC Secretaries. My only requet is we must spend money very cautiously and not to waste. For improvement we can spend. I am simply afraid that money may not be wasted. So when I saw that the sanctuary was not being finished it gave me some agitation in my mind. So if people say it will be better than Birla Mandir, then your labor and expenditure is a success.

I am confident that you are a good manager. So you do the needful, so by your management I will get good satisfaction. You are a good manager and a devotee also. That is a good qualification.

Letter to: Syamasundara:

-

Vrindaban 20 September, 1974

74-09-20

Hyderabad

My Dear Syamasundara. das:

Please accept my blessings. Enclosed find a copy of a letter received from Swiss Credit Bank which will speak for itself, but it is not at all desirable. Similar many letters are being received in London. So I shall be glad to hear from you how you are going to adjust things. I do not know where you are now, but I am supposing you are in Hyderabad. I am forwarding this letter there. I hope you will reply this letter with a proper explanation.

It is understood from London that you are a debtor there for many, many pounds, and you are also a debtor to the Society for so many pounds. But, we can wait for repayment, but do not lose your credit of the bank, and immediately write them a letter to keep your credit, as well as our prestige.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Syndicate Bank

-

Vrindaban 21/9/74

LT$_{740921A1}$

Syndicate Bank, Brindaban Branch

We the undersigned, A.C. Bhaktivedanta Swami, Brahmananda Swami and Gurudas Adhikary, put the following documents in the Safty Deposit Locker No. 196 of Syindicate Bank, Vrindaban.

The following is the list of documents:

1. Letter from Saraf Trust dated February 6, 1974
2. Registered Deed Vrindaban plot of six pages along with plot one page.
3. Letter from Gitabhai Saraf dated March 12, 1972.
4. Fixed deposit receipt in favor of ISKCON Mayapur-Vrindaban Trust for Rs. 1,60,000/- (rupees one lack sixty thousand.) Date of maturity 10-9-1979.
5. Fixed deposit receipt in favor of A.C. Bhaktivedanta Swami for Rs. 11,000/- (rupees eleven thousand only). Date of maturity March 14, 1976.

A.C. Bhaktivedanta Swami

Brahmananda Swami

Gurudas Adhikary

ACBS/bs

Letter to: Radhavallabha:

-

Calcutta 22 September, 1974

74-09-22

Brooklyn

My Dear Radhavallabha Das:

Please accept my blessings. I am in due receipt of your letter dated 14/9/74 with enclosed advance copies of BTG No. 66. The color is not at all good. It is not attractive, and not as good as Dai Nippon.

Why is the printing being changed from Dai Nippon? This Los Angeles quality is not good. The standard quality of Dai Nippon must be maintained. On what consideration is the printer being changed? I do not know anything of the printer being changed. In my opinion no one can print better than Dai Nippon. Why is the plan changed without my consent?

Why there is need of supervising the Kingsport printer? There was no need of supervising in Japan, but here it requires supervising. That means there is some discrepancy. So why these things are changed?

We cannot change the quality of printing for the matter of a little change in the price. This printing is not approved by me. Repeatedly changing of printers is not at all good. We cannot approve any printing less than quality of printing of Dai Nippon.

I am sending copies of this letter to all BBT Trustees for necessary action.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs CC: Bali Mardan, N.Y.; Hamsaduta, London, Ramesvara, L.A.

Letter to: Ādi-kesava:

-

Calcutta 24 September, 1974

74-09-24

Boston

My Dear Ādi Kesava Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 2, 1974 with enclosed letters from the initiates. Upon your recommendation I am accepting the following as my initiated disciples.

1. Ted Prior-Tatpara dasa
2. Louis Soules-Ladhvamsi dasa

Also, I am accepting the second initiation of Bhudhara dasa, Prthusrava dasa, and Narindra dasa. Enclosed are the sanctified threads and the mantra sheet. The beads may be chanted upon by a sannyasi or GBC man. You should hold a fire sacrifice amongst the devotees, and they can hear the mantra through the right ear. The mantra should be recited three times daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Devotees:

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Calcutta 24 September, 1974

74-09-24

My Dear Devotees:

Please accept my blessings. I thank you very much for your letter received at Vrindaban and your prayers for my health. By your prayers and by your chanting Hare Krishna, and by the grace of Lord Nrsimhadeva I am recovered from the serious illness.

So let us go on with the spreading of this sublime cult of Sri Caitanya Mahaprabhu all over the world. My only request is that you all remain enthusiastic and pure by strictly following all the rules and regulations and the devotional practices of chanting 16 rounds.

I hope this meets you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhakta Dennis:

-

Calcutta 25 September, 1974

74-09-25

Big Bear Lake, California

Dear Bhakta Dennis:

Please accept my blessings. I am in due receipt of your letter with enclosed essay on the "black holes." So you have scientific mind and you want to use it in the service of Krsna. This is very good, and this I want that scientists step forward and preach Krsna consciousness. We are not preaching something fanaticism nor dry philosophy. Krsna consciousness is jnanam and vijnanam, practical knowledge. So I have given all the points in my books, and you should read them thoroughly.

I have shown your essay to Dr. Svarupa Damodara and he has read it. He is returning soon to California, and you can see him and discuss how to improve it. You should write more because it is very important subject matter.

Side by side to your writing you should also chant regularly Hare Krsna.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

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Calcutta 25 September, 1974

74-09-25

Glebe, Australia

My Dear Madhudvisa Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated dated September 6, 1974 and have noted the contents. Upon your recommendation I am accepting the following as my initiated disciples.

1. Mr. Ashok Jeram Patel-Astasiddhi dasa
2. Ian Saller-Yamalarjuna dasa

Please see to it that they follow strictly the four regulative principles and chant 16 rounds minimum daily on the beads.

I hope this meets you in good health. You may chant on their beads.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sukadeva

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Calcutta 25 September, 1974

74-09-25

Seattle

My Dear Sukadeva dasa:

Please accept my blessings. I am in due receipt of your letter dated September 12, 1974 and have noted the contents. Upon your recommendation I am accepting David Kiish as my disciple. His spiritual name is Damaghosa dasa. I am also accepting Abhinanda dasa Brahmacari for second initiation. Enclosed is his sanctified sacred thread and mantra sheet. Hold a fire sacrifice amongst the devotees and he can hear the mantra from my tape record through the right ear. For chanting on the beads, a sannyasi or GBC man can do it.

Regarding your question that if I have ever said that the Society authorities must suffer for the devotees under their protection, no, I never said that.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vrindaban:

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Calcutta 26 September, 1974

74-09-26

Calcutta

My Dear Vrindaban:

Please accept my blessings. I am just now in Calcutta and have received your letter dated 16/9/74 addressed to Vrindaban. I am going to Mayapur tomorrow morning, so you can come there and see me to explain about your business situation.

So far I know, you have not sold any books of ours. More when we meet.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dinesh Candra Sarkar:

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Calcutta 26 September, 1974

74-09-26

Hooghly, India

Dear Dinesh Candra Sarkar:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1974. I am going to Mayapur tomorrow morning, and you are welcome to come to our Sri Candra doya Mandir there and see me.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gurudasa, Pranava

-

Calcutta 26 September, 1974
74-09-26
Vrindaban
My Dear Gurudasa and Pranava:

Please accept my blessings. This is to request you to go see Sri Seth Hanuman Prasad Poddar, Churuwalla Thek, Swami Ghat, P.O. Mathura, U.P. He is the managing director of a large plot of land near Birla Mandir between Mathura and Vrindaban. He will give us 25 bighas at Mathura Gochar Bhumi as a concessional free gift. So immediately go and see the land, and if suitable then immediately take it.

Do not be disturbed that it is a little far away from our temple. That we shall be able to manage, and it is not a problem. If you can manage this land nicely, they can give more. They want to see that the land is used for cow protection. The land is meant for this purpose.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Mr. N.K. Poddar, 34 Raja Santosh Road, Calcutta-27 ACBS/bs N.B. This is to inform you that on October 5, 1974 one lakh will be transferred to Vrindaban so there will be no difficulty for purchasing the other land if the negotiations will be complete by then.

Letter to: Mr. Poddar:

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Calcutta 26 September, 1974
74-09-26
Calcutta
Dear Mr. Poddar:

Please accept my best wishes. Enclosed is a copy of the letter to my disciples in Vrindaban regarding the land. The letter that you write to your father, kindly send me the copy.

I hope this meets you well.

Faithfully yours,
A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Bhagavan:

-

Mayapur 29 September, 1974
74-09-29
Paris
My Dear Bhagavan das:

Please accept my blessings. Recently at Bhaktivedanta Manor they have held one election for President and Hamsaduta was present. But I am receiving so many contradictory reports as to what was the outcome. So I have advised them to again hold election with all members present, and I request you to go there to see what is the outcome of the election.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Hamsaduta:

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Mayapur 29 September, 1974
74-09-29
Frankfurt
My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter from Los Angeles dated September 10, 1974 and have noted the contents. Regarding Bali Mardan we have decided to review the complaints and do the needful at the next GBC meeting. Bali Mardan came to me when I was in Vrndaban and he showed a tendency for retirement, because he knows there are so many complaints against him. Three or four times he said he would like to live in Vrindaban.

So anyway he has given service to the Society, but when there are all GBC present they may consider the complaints and do the needful. But, so far I have studied, if all the GBC so desire, he can retire. Personally I wish all the existing GBC may be trained up so perfectly that in the future in my absence they can manage the whole Society very nicely and strongly. That is my desire. At least in this stage of my life it is not at all desirable that there be any factions amongst yourselves. Try to settle up amicably and correct yourself. One man is trained up with great difficulty especially in spiritual life. Everyone has got some weakness and deficiency. It is better to correct or mend it than to break it. It will be best to discuss this in an open meeting of the GBC and then do the needful.

Regarding the booklet of appreciations, it is better to have the general appreciations than the individual prospectuses you have suggested. By reading one can estimate all the books such as Srimad-Bhagavatam, Bhagavad-gita, Nectar of Devotion, Krsna Books, etc.

Regarding the International Publishing House under one roof, the principle of management is that everything will be managed by BBT. We have so many centers but the management is done by the GBC and myself. So what is the difficulty? It is a question of management, but not that all staff come together. Any big establishment has got different works and staff in different place. Recently I met one big manufacturer from Kannauj. He has got his factories in Orissa, Mysore, etc., but the whole thing is being managed from Kannauj. What is being manufactured in Orissa cannot be brought to Mysore. It is the capacity of management, but not that we bring everyone together.

Regarding the closing of the temples, no temple can be closed for any reason. You have done a great mistake. I am sending you a copy of a letter I have written in this connection. We have to consider very carefully before opening a center, and once opened it cannot be closed. It is disastrous. What you have done is not at all allowed. I am very disappointed that you have done this. Even you did not consult me. Why?

Now you want to purchase a farm, but can you manage? Why are you closing all the temples and then opening a farm? do you have sufficient men to maintain a farm? Why are you purchasing a farm?

Regarding BBT lending Bhaktivedanta Manor dollars 25,000 for purchasing a house in Letchmore Heath, the BBT has no money, that is what I think. It is lending to Australia Dollars 100,000 and prepared to lend to Paris Dollars 100,000. I do not know that after lending this money there will be anything more. Lending for opening a temple is the business of BBT but not lending for residential quarters.

Regarding the temples being mismanaged, these things will be discussed at the GBC meeting here. Yearly once or twice there should be a GBC meeting held to discuss all these intricate questions. This meeting can be held once in India and once in Europe or America in my presence.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagadisa:

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Mayapur 29 September, 1974

74-09-29

Toronto

My Dear Jagadisa das:

Please accept my blessings. I am in due receipt of your telegram dated September 25, 1974 as follows:

REQUEST PERMISSION TO PURCHASE BUILDING IN TORONTO STOP PRICE 200,000 DOLLARS RENOVATIONS 100,000 DOLLARS STOP VERY REASONABLE FOR TORONTO CONSIDERING THAT PROPERTY COSTS IN TORONTO AMONG HIGHEST IN NORTH AMERICA STOP LOCATION SIDE LAYOUT PRICE ALL FEATURES EXTREMELY SUITABLE PLEASE REPLY IMMEDIATELY JAGADISA

So, if suitable you can purchase this house immediately.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mukunda:

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Mayapur 29 September, 1974

74-09-29

Bhaktivedanta Manor

My Dear Mukunda das:

Please accept my blessings. I am in due receipt of your letter dated September 22, 1974 and have noted the contents. Regarding the election of President, a president can only be changed by vote. If no vote was taken, then the president cannot be changed. Neither Hamsaduta can change the president whimsically or can anybody else change the president. According the "Direction of Management" the GBC cannot change the President but only by vote can it be done. The GBC's business is to see that the President and the members are doing nicely, following the regulative principles, and chanting 16 rounds and that other things are going on nicely.

If it was decided by vote that Hamsaduta would select the president then Hamsaduta is right. Without authority Hamsaduta cannot change the election. If the vote was in favor of Madhavananda, then Hamsaduta cannot whimsically change the vote. But, if by vote he was authorized to select the president, then whomever he selects is right. I was not informed by my secretary that Hamsaduta was authorized by vote to make the selection. But, why was Hamsaduta authorized if the vote was already taken? This I do not know.

On the whole I understand there are so many contradictions, so in the presence of all members you may take the vote again and decide finally.

You may inform Prabhavisnu that I have received his letter dated 22/9/74.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

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Mayapur 29 September, 1974
74-09-29
Brooklyn
My Dear Radhavallabha das:

Please accept my blessings. I am in due receipt of your telegram dated September 26, 1974 and have noted the contents. Your telegram reads as follows:

”FOR JADURANI’S NO. 23 PAINTING WHAT SHOULD LAKSMI HOLD IN HER FOUR HANDS PLEASE REPLY BY CABLE-RADHABALLAVA”

Laksmi holds in her two hands lotus flower and offers blessings with the other hand like you see with the murtis of Radha Krsna with palm open and facing forward. I have never seen Laksmi with four hands, so I do not know what she is holding.

I do not think it necessary to reply this matter by cable.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sri Govinda:

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Mayapur 29 September, 1974
74-09-29
Evanston, Illinois
My Dear Sri Govinda:

Please accept my blessings. I am in due receipt of your letters dated September 5 & 9, 1974 with enclosed clippings of my visit to Chicago Ratha Yatra. The clippings are especially nice, and I am requesting that they be displayed here at Mayapur for our Gaura purnima festival. I very much liked your Chicago festival, and I encourage you to increase it next year. This ratha yatra festival is very dear to me from my very childhood days, so I very much appreciate your holding this festival in Chicago. If you have longer route and two or three cars it will be very good.

Regarding your house, yes, you should purchase. Your hall is far better than Los Angeles, I think. You have installed the Deity there so nicely with all nice decorations, and I have seen how clean you are keeping it. And, the room was fully packed even the balcony. On the whole that building is just suitable for our purpose. Your scheme for collecting from the Indian community is all right and I approve the inscription for the plaques. Krsna is giving you all good facilities for spreading Krsna consciousness, and I can assure you that He will supply even more. You are a boy of great energy and the more you use your energy in Krsna’s service, the more He will supply you, rest assured. So it is up to you how much you want to endeavor for Krsna’s sake.

Regarding the initiations, I accept for second initiation upon your recommendation Mrgendra dasa, Bhaktavasya dasi, Subhadra dasi, and Krsna mayi dasi. Enclosed are the thread and sheet. The following I accept as my disciples and their names are as follows:

1. Tom Obnibene-Trinakarta dasa; 2. Chuck Ryskamp-Cakri dasa; 3. Bill Byars-Visvatomukha dasa; 4. Lee Sutton-Lamala dasa; 5. Barb Sutton-Brmhani devi dasi.

Now hold a fire sacrifice and impress upon the devotees that they are taking vows before Radha Krsna, the spiritual master, and the Vaisnavas. The beads may be chanted upon by a sannyasi or GBC man.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Giriraj Prabhu

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Mayapur
74-09-29
My Dear Giriraj Prabhu:

Please accept my humble obeisances at your feet. I am in due receipt of you letter dated September 24, 1974 with enclosed copy of the Income Tax Notice. I have discussed toy letter with His Divine Grace and may reply to the points.

Regarding the money you have transferred to Vrindaban, you have not mentioned what account, I assume it is No. 668, Punjab National Bank. Now they have taken commission of Rs, 305/80 as well as Rs. 5/- for telegram, but this must ve gotten back. Enclosed is a letter from the Vrindaban branch to the Bombay Head Office specifically requesting that no commission charges be made. So you should do the needful. Here at Calcutta we transferred money to PNB Vrindaban, and by showing this letter did not have to pay commision charges. Please let me know what is the outcome of this. Keep the balance of Am. Exp. a/c until the future.

Regarding the repayment of the loan from the account, that Bhagavan knows more then me. It is not good that still the accounts are not in order.

Regarding the Tax Comission, yes use Mr. Nair’s letter that he wanted to give us the land at concession because we had no money at the time. Prabhupad replied that he would pay on installment and Nsir agreed because our cause is very great. We get so many donations of land. Prabhupad has asked me to write to Mahamsa Swami for him to send the Pulla Reddy letter. This letter from

Mrs, Saroff is difficult to obtained at a later date. So you can mention the Vrindaban land in your appeal, but there are also many others. The most recent is a parcel of land donated in Orissa to ISKCON-Bombay. Enclosed please find the document. Similarly in foreign countries Bhaktivedanta Manor was given by George Harrison, and Alfred Ford is giving the Hawaii property, and when this is transaction is completed we can supply the relative documents. So because of the nature of out institution we regularly get donations of land which are not used for profit-making.

Regarding the Life Membership increase, Gargamuni Swami

Presented strong arguments for not increasing it, but because of the situation indigenous to Calcutta. If you are getting success there, and similarly thay got success at Natadwara I understand, I suggest that we have the donar membership at Rs. 1,000/- and the life membership at Rs. 2,000/-. I will discuss it with Gargamuni Swami this weekend and try yo get some agreement.

I hope this meets you in good health.

Your servant,

Brahmananda Swami

Approved

ACBS

October

Letter to: Ramesvara

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Mayapur 1 October, 1974

74-10-01

Dear Ramesvara Prabhu:

Please accept my humble obeisances at your feet. I am in due receipt of your letter dated September 5, 1974 and have discussed the contents with Srila Prabhupada. The Dollars 5,000 which you have collected for Food Relief may be sent for the construction of the Prasadam Distribution Pavilion here at Mayapur temple. One thousand people will be able to be fed at a time and it will cost Dollars 25,000. Gargamuni Swami has pledged to provide one half of the funds. Hamsaduta Prabhu has just sent Dollars 4,000 for Food Relief which will also be used for this project. Please send your money directly to Gargamuni Swami's Calcutta account, with a separate letter to this effect.

Regarding the Dollars 10,000 already sent, Rs. 55,000/- is now in Calcutta and they are planning to purchase the grains necessary. The balance of the money was spent on the Vrindaban Janmastami Festival as a loan, of which Rs. 10,000 has been repaid. Bhagavan Prabhu has more complete details on how this was done.

I hope this meets you in good health and spirits.

Your servant,

Brahmananda Swami Personal Secretary

Approved: (signature) ACBS

Letter to: Giriraja:

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Mayapur 1 October, 1974

74-10-01

Bombay

My Dear Giriraja Das:

Please accept my blessings. I am in due receipt of your letter dated September 26, 1974 with enclosed draft of your article. Regarding the Tax Commission Notice, I understand from Mr. Sethi that at time land in the vicinity of his house was selling for Rs. 60/-, so we have not paid less. The most important point is that Mr. Nair wanted to give us the land at a concessional rate because we are a charitable institution. I have already sent under separate post (Registered), the photocopy of a land donated to us in Orissa, Bhuvaneśvara, and I have asked Mahamsa Swami to also send the photocopy of his gift deed. So we get so many donations of land, due to the charitable nature of our organization.

Regarding the tax exemption for research, we are doing actual research of the Vedic literatures. In this connection you can give the quotations from the many professors in America regarding how they are receiving my books which are heretofore unknown and unavailable to Western readers. Furthermore we are doing active research. We are demonstrating how people can live peacefully and simply, according to the correct civilization. Our ideas are not man-made imperfect ideas, but perfect scientific conclusions. In addition I have a number of Doctorate students in various fields of science, Dr. Svarupa Damodara, Dr. Wolf-Rottkay, Dr. Rao, and others. They can act as the Heads of the research. We are presenting ideal living on Vedic principles of purified life of no illicit sex, no meat eating, gambling or intoxication.

Regarding Manasvi's going abroad, one department that is very important is the tenant and rent department. There are some tenants who are occupying but they are not the original tenants. We must be very careful that in our presesnce the original tenant may not be replaced with someone else.

Regarding increasing the Life Membership fee, that you will have to adjust amongst yourselves. Yes, you can move my things into the new quarters.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

N.B. I am returning the draft with corrections and additions as per enclosed. I have just received notice from Hamsaduta that he has sent Dollars 4,000 to Central Account for Food Relief. That money may be immediately transferred to Gargamuni Swami Calcutta account for use on construction of the Prasadam Distribution Pavillion. ACBS

Letter to: Hamsaduta:

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Mayapur 1 October, 1974

74-10-01

Frankfurt

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your two letters dated September 19 and one September 20 with enclosed copy of the money transfer to Bombay Central account. Regarding the election at Bhaktivedanta Manor, as you have suggested an election of all members present should be held to make a final selection. I have already suggested this to Mukunda. Another meeting should be held, and I have already asked Bhagavan das to be present, so there will be two GBC's and all members present. Out of the two candidates whoever is elected by the majority vote, may be the president.

Regarding Edinburgh temple, yes it should be re-opened. I have already explained that once a temple is opened it cannot be closed. Before opening we must consider very carefully, Worship in the temple means to personally call Krsna, and He personally comes, therefore the arrangement must be there for the temple worship to go on nicely before opening any temple. In Vrindaban there are many dilapidated, important temples started by the Gosvamis, but still they are not closed. They are becoming debtor and debtor and the temple building is practically falling down, but still the Deity worship is going on somehow or other. This is the principle. Closing a temple we cannot do. It becomes a farce and is against the bhakti cult. Our principle must be to carefully consider before opening any temple, and once opened it cannot be closed.

In Germany you have to follow this principle. Once opened it cannot be closed. Somehow or other you have to manage to continue the temple worship. That is the devotional cult. If they are closed and it is impossible to re-open, then what can be done? If there is no Deity, then it doesn't matter. If possible re-open the Hamburg temple and transfer the Deity again and worship. A center without a Deity can be closed, but a center with a Deity if closed it is a great offense. The Deity is not an idol; it is Krsna. We cannot say to Krsna personally, now go away.

I am glad to hear about the Gita sales and the publishing of the new books. Therefore I have appointed you as BBT Trustee to publish the German editions of our books as much as possible. I quite appreciate that one main center may remain there and from there the preaching may go on, but no attempt may be made to open a new center without being confident that it will go on. Strictly this principle should be followed. Before opening a temple it has to be carefully considered, and once opened it cannot be closed. Henceforward completely forget the idea that any present temple can be closed. That you should forget. Don't do it again. At least you should re-open Hamburg and Edinburgh and the Deity should be transferred there again.

The book sales are very encouraging, increasing, increasing. It is very good news. Thank you, I want this. Record selling is temporary. Even George Harrison's record sales do not continue for a long time. But, a book sold becomes a permanent matter for enjoyment. We read the scriptures again and again and it is still fresh. When there is time I go on reading my own books.

Regarding increasing the distribution in USA, yes I expect better service from you. Therefore I have appointed you BBT Trustee. Also, Ramesvara is a very nice boy. You can go to USA, that is all right, but if your European and German men are doing well in Europe, why their attention should be diverted by going to USA. For technical help they can go, but it is better if the local men are trained up to do it, like the boy Tripurari.

Regarding book production staff coming together under one roof, I have already replied this point. These things will be discussed in our open GBC meeting and decided. Regarding Bali Mardan, yes if the buildings do not come, then it is doubtful. I understand that one devotee is engaged as Taittareya's personal servant. No devotee can be engaged as personal servant in this way. Otherwise everyone will do this.

Regarding Spiritual Sky donating to BBT, yes it is all right if some contribution comes to BBT. It will be a welcome facility for expansion of temple activities. Regarding Paris loan, unless full consideration is made in this matter, we cannot lend money to Paris. Your calculation should not be neglected in this matter.

Your statements expressing your surrender to your spiritual master is proper. If this principle is followed you will remain pure and always protected by Krsna. Always follow my instructions and my example. This should be your life and soul.

From Madhavananda I have heard that there is some worship of yourself by the other devotees. Of course it is proper to offer obeisances to a Vaisnava, but not in the presence of the spiritual master. After the departure of the spiritual master, it will come to that stage, but now wait. Otherwise it will create factions.

I am having the Dollars 4,000 you sent transferred to Calcutta for construction of the Prasadam Distribution Pavilion here in Mayapur. They say it will accommodate one thousand persons and cost Dollars 25,000.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Bhaktivedanta Manor ACBS/bs

Letter to: Jagannatha-suta

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Mayapur 1 October, 1974

74-10-01

Brooklyn

My Dear Jagannatha Suta dasa:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 12, 1974 with enclosed copies of issue No. 6 of the New World Harmonist. Simply to criticize what is gong on in the material world, what is the profit? Nature is working, and unless one is a devotee he will be disturbed by nature. Daivi esa guna mayi/ mama maya duratyaya [Bg. 7.14]. The rascals are such that they do not even ask why they are suffering. So if we discuss the food shortage, what is the benefit for us?

A human being must put the question of why am I suffering. Animals also suffer but they have no sense to put the question of why. The materialists are trying to adjust the disturbances of nature in so many ways. But after so many attempts at adjustment have they been able to stop suffering? They are so rascal that still they are suffering after so many adjustments, and yet they do not ask why.

We must enquire for the solution. This is what we must discuss in the Harmonist. After all we have already got our Back to Godhead. Simply to discuss ordinary things, there are so many papers already discussing. Simply saying there is scarcity, that everyone knows. We must give the solution. I am not discouraging you. When you say that the solution is there in Srimad-Bhagavatam that is nice. But, what is the solution that you must give and thus render real service to the people. I think this style of paper will be easily taken by the people.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhavananda:

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Mayapur 1 October, 1974

74-10-01

Bhaktivedanta Manor

My Dear Madhavananda Das:

Please accept my blessings. I am in due receipt of your telegram dated September 28 reading as follows: OBEISANCES RECEIVED PLEDGES FIFTY THOUSAND FROM LIFE MEMBERS INITIAL DONATIONS FOR TEMPLE CONSTRUCTION YOUR CONSENT OVERRULED BY HAMSADUTA STOP AM CONFUSED PLEASE INSTRUCT YOUR EAGER SERVANT-MADHAVANANDA I have also received your letter dated September 20, 1974 and noted the contents. Regarding the election I have already suggested that you hold another election in the presence of Hamsaduta and Bhagavan dasa with all members present, and to take that decision as final. There are so many contradictory statements in this matter.

Regarding the Parikrama in the village if they object, then don’t agitate them unnecessarily. They are Christians, so why do it? You say that the houses are being put up for sale, but where is the money to buy them? What about the Life Member fees you are collecting? If you are keeping them for temple construction, they may be used to purchase these houses for the householder devotees. BBT loan is not meant for residential quarters. You purchase and they will pay rent and you get interest. Use the temple construction fund for this purpose. You say that you have gotten L50,000 in pledges, but we will require much more.

Regarding the 99 year lease, yes do it and construct the temple. I know that George will not ask us to vacate. He is not that type of man. But, still there should be some relationship. We don’t want proprietorship. Krsna is the proprietor and He will manage His own affair. But, the worker must be very sincere.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rupanuga:

-

Mayapur 1 October, 1974

74-10-01

Miami

My Dear Rupanuga Das:

Please accept my blessings. I am in due receipt of your letter dated June 12, 1974 (sic) and have noted the contents. We do not allow divorce, but in your country it is a common thing. Although we do not like it, according to the country, what can be done? There is a Sanskrit saying, Do according to the country’s laws. If both the present husband and wife agree to divorce, then they can do it and re-marry, what can be done?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ken Kaffke:

-

Mayapur 2 October, 1974

74-10-02

Ken Kaffe c/o Russel Grisham P.O. Box 571 Sausalito, California 94965

Dear Ken Kaffke:

Please accept my blessings. I beg to acknowledge receipt of your card from Radha Kunda with enclosed Travelers Cheque for Dollars 50.00. I thank you for this, and I am glad to learn that you are appreciating my books. The opening of the Vrindaban temple has been postponed to after March, 1975, so if you like you can come to our Gaura purnima celebration at Mayapur and then to the Vrindaban festival at that time.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtanananda :

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Mayapur 5 October, 1974

74-10-05

New Vrindaban

My Dear Kirtanananda Maharaja:

Please accept my blessings. I am in due receipt of your letter dated September 24, 1974 with enclosed check for Dollars 500.00, color photos, building plans, and one letter and check for Dollars 50.00 forwarded by you. I was thinking that I have not received any check from Kirtanananda since considerable time passed, so immediately Krishna has sent the check. Thank you.

Regarding New Vrindaban I was very happy when I was there, not only myself but all devotees and GBC members all enjoyed the atmosphere of New Vrindaban, especially the cow protection scheme. May Krishna give more facilities to advance the cause of New Vrindaban, and I am expecting very soon to go there and live in my proposed palace at least for some time.

From the pictures anyone will see that you have organized New Vrindaban very nicely. It is just like Krishna's Vrindaban. Now they are happy in New Vrindaban both animals and men. Here in one picture is Kirtanananda instructing the cow to chant Hare Krishna. In another picture the boys and the cows are being taken equal care. Everyone is living very peacefully and eating very nicely. There is so much land. This is real Vrindaban life. In Vrindaban Krishna calls the cows each by his own name. When cows were purchased in the beginning I have seen them crying because the calf was taken for killing. They can understand. Not that they are animal and cannot understand. The neighboring farmers come and they are astonished at the nice preparations made from their milk. I see in the small cottages they are living very, very happily. The cows are grazing, and the male members are doing the work. Local flowers are used for the garlands. Yes, New Vrindaban is almost a small state. Some of the rogues are envious. Rogues are always envious when they see something nice. Even Hayagriva will not leave that place. He is living very happily there.

The plans for the palace are very nice. It is a temple, like Jagannatha temple. It is very calm and quiet there. I like it. In the beginning when Hayagriva purchased, I immediately gave him the idea of New Vrindaban-cow protection. On the whole our New Vrindaban scheme is successful.

There is one vacancy in the GBC Board, so myself in consultation with Brahmananda Maharaja and Jayatirtha Prabhu, we have decided you can fill up the post. This will be confirmed in the next GBC meeting. In the meantime I wish you may accept this responsibility. My desire is that some of our experienced members who have proved their sincerity of service may form the GBC Board so that the management of the whole institution may go on smoothly, and I may be relieved of affairs of management which hampers my writing of books because my attention is diverted. At present the following members are on the GBC Board: 1. Jayatirtha, 2. Hrdayananda, 3. Rupanuga, 4. Jagadisa, 5. Satsvarupa, 6. Brahmananda, 7. Madhudvisa, 8. Hamsaduta, 9. Bhagavan, 10. Bali Mardan, 11. Tamala Krishna.

So I request you all to follow strictly the regulative principles, especially the chanting on the beads. GBC means to be a practical example to all residents of temples and devotees. If all of us follow this principle of purity, our spiritual position will remain sound, and maya will not touch us. mayam etam tarantite. A fully surrendered soul always remains untouched by the hand of maya. Otherwise it is not possible.

Recently there has been some provocation in our Society regarding Bali Mardan and his wife. Jayatirtha has received a bunch of complaints. Similarly Brahmananda Maharaja has also received, so far so that his wife is eating chicken in the temple. This has hampered me very much, so I wish to form an investigation committee. of three members, namely Tamala Krishna Goswami, Rupanuga Prabhu, and yourself. I am informing them also in this connection with a copy of this letter. So you combine together and investigate about the charges against Bali Mardan and his wife made by the following devotees: 1. Tosana Krishna, 2. Cindy Liston, 3. Kirtiraja, 4. Omkara Dasi, 5. Navadvipa 6. Ramesvara das, 7. Sudama Swami, 8. Jaya Ram das, 9. Sunita devi, 10. Gopala Krishna, 11. Atreya Rsi, 12. Anonymous. Kindly try your best to stop this provocation in our Society and I shall be much obliged to you all. Please submit your combined report as soon as possible.

Also regarding the devotees you have recommended, I have accepted them and their names are as follows: Mike Hoare-Manonatha dasa, Tony Riccardi-Tejomaya, Alfred Tarantino-Ajeya dasa, Terry Sheldon-Tapahpunja dasa, Catherine Conners-Khastha devi dasi. I have also accepted the following as twice initiated: Candramauli das, Krsna-sravana das, Gopinatha das, Krpacarya das, Vahna das, Cirantana das, Gomata devi dasi, Vidya devi dasi, Bhaktiniddhi devi dasi, Vrajasana devi dasi, Vrajeswara devi dasi, Visvadika devi dasi. The threads duly sanctified are enclosed. You can impress upon the initiates that they are taking vows at the fire sacrifice before Krishna and Radha, the spiritual master, and the Vaisnavas, so they should not deviate or fail to follow our principles.

I Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Tamala Krsna Goswami, New York Rupanuga Prabhu, Miami

Letter to: Bhurijana:

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Mayapur 6 October, 1974

74-10-06

East Brighton, Australia

My Dear Bhurijana Das:

Please accept my blessings. I am in due receipt of your letter dated September 15, 1974 from Singapore and have noted the contents. So wherever you find a suitable place you can go, always keeping sure to follow the regulative principles and chanting 16 rounds. Whatever service you can render that is welcome. Do not deviate from the principles.

You are a good soul, and your wife is also a good soul. I hope you get a good child. But, you must be careful not to deviate from the principles.

I think Hong Kong is the best field for you. You started there and remained there for so many years and you have all acquaintances there. You can start a temple there provided you are strong enough. That will please me very much. But if you stick to our principles it will not be difficult. One thing try to remember is that a temple should not be started whimsically. It must be given very careful consideration. And once started, a temple cannot be closed whimsically. You must be fully prepared to maintain nicely the temple. You must consider carefully. Once a temple is started, it cannot be closed in any circumstances.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhavananda:

-

Mayapur 6 October, 1974

74-10-06

Bhaktivedanta Manor

My Dear Madhavananda Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 2, 1974 with enclosed pictures. Regarding Hamsaduta, you cannot criticize him. Hamsaduta is liquidating the debts. You were there but you could not liquidate, but Hamsaduta has come and he is liquidating. Canakya Pandit says that a happy man is he who lives at home and who has no debts. London was so much in debt that it was something shameless. I have not said anything until now, but I was very sorry to see in the temple that the chandelier was taken down. The temple was almost dark without the chandelier. I had told to Syamasundara. that I wanted it, and he borrowed, but then he could not pay, so it was taken.

I am prepared to give you fair chance, but you cannot criticize Hamsaduta. Let there be re-election in the presence of two GBC men. We should utilize our talents without being envious of others. You should do your best, but you should not be envious of others. In material life there is simply envy of others progress, but in spiritual life one encourages another, ”Oh you are doing very nice.” That is Radharani. She says oh here is a very nice devotee. Please Krishna, you accept him.

From the pictures it appears that the Deity worship is going on very nicely. Krishna is very satisfied by His face. He looks very healthy. He is very fond of milk and butter. He is a butter thief. You have now got cows, so offer nicely. I have asked that the picture be framed. I think that the Deity worship is almost better than our Los Angeles center. The Life Member room is very nice. They should have like that here.

The Ratha is very gorgeous. I have already written that if there is complaint, you should not agitate the villagers.

If you have complaints against Hamsaduta, then they can be presented at the GBC meeting at Mayapur and a decision can be taken.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Shaktimati

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Mayapur 7 October, 1974

74-10-07

Nairobi

My Dear Shakti Mati devi dasi:

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17/9/74 in Hindi language and I have noted the contents. I thank you for your concern for my well being. Actually I was very ill. I was falling down. But, by your prayers Krishna has kindly made me recover. Because you have prayed to Krishna therefore I have recovered. Just like Srimat Kunti devi when there was difficulty, she prayed to Krishna. That is Krishna consciousness. Not that when there is difficulty I shall forget Krishna. Whatever the material condition may be we should just cling to Krishna’s lotus feet.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tulsi:

-

Mayapur 7 October, 1974

74-10-07

Los Angeles

My Dear Tulsi das:

Please accept my blessings. I am in due receipt of your letter dated September 29, 1974. I am glad to learn that all the programs are going on nicely. Especially the college programs. If they are helping with funds, then there is much scope.

I am glad that you are taking the recommendation of new initiates very seriously, that they are writing essays. Yes, it is a serious matter. Not that let me take a spiritual master as a pet and I can do whatever I want. No, one must be prepared to follow the order of the spiritual master with life and soul.

I accept the following for second initiation, and the sanctified threads are enclosed: 1. Hamsavatara. das Adhikari, 2. Sangita devi dasi, 3. Loka Saranga das Brahmacari, 4. Omkara dasi, 5. Manindra devi dasi, 6. Divya devi dasi. On your recommendation I accept the following for first initiation and their names are as follows:

1. Roger Villalaban-Ranapriya,
2. Chuck-Ksetrajna dasa,
3. Roger Barbour-Raksana dasa,
4. Bob-Bhava dasa,
5. Glenn-Guruttama dasa,
6. Louis-Lohitaksa dasa,
7. Diane-Diksavati devi dasi,
8. Michelle-Mahavegavati devi dasi,
9. Dawn-Devamata devi dasi,
10. Andrea-Rasajna devi dasi,
11. Francie-Phalini devi dasi.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Vajresvari

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Mayapur 7 October, 1974
74-10-07
New Vrindaban
My Dear Vajresvari devi dasi:

Please accept my blessings. I am in due receipt of your letter dated August 11, 1974 (sic.) I have noted in your letter that you want to serve me. I only want that all you my disciples always think of Krishna and never forget Him for a moment. In this way you can conquer Krishna. He becomes so attracted by pure devotion that He gives Himself to His devotee. And if you get Krishna, then what you want more?

How to think of Krishna that I have given, following the devotional practices and chanting 16 rounds minimum. We have also established worship of the Deity in our temple so that all day long one will automatically think of Krishna, He is so kind. So now Kirtanananda Maharaja has recommended you for twice born initiation. Dvija: (dvi means twice and ja means birth. Now you finish your old birth with the fire of Krishna consciousness. Worship Krishna with love. That is the qualification for Deity worship. If you love Krishna, you will worship Him very nicely.

So follow Kirtanananda Maharaja in this connection. He can guide you. Our New Vrindaban scheme is meant for peaceful living, simple life of chanting Hare Krishna and becoming purified.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Visala:

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Mayapur 7 October, 1974
74-10-07
New Delhi
My Dear Visala das:

Please accept my blessings. I am in due receipt of your letter dated September 15, 1974 with enclosed donation of Rs. 211/- and I thank you very much for it.

I think you can let me know how you are doing there in Delhi for collecting for our Vrindaban temple.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gargamuni Swami

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Nadia 7/10/74

74-10-07-E1

Dear Gargamuni Swami:

Please accept my humble obeisances. Srila Prabhupad has requested me to ask you to kindly bring Mr. Nannungo and his wife Chhavi here to Mayapur to make the Orissa scheme. Prabhupad will talk with him about how much he is prepared to help.

The three month tourist visas of Sruti Kirti, Nitai, and myself expire within three weeks time. Could you please send down the necessary forms that we can fill out along with other requirements such as how many photographs are required for an extention of the tourist visa. We of course would prefer not having for all three of us having to go into Calcutta to the immigration office personally. Can we get an extension of more than three months?

I hope this meets you in good health.

Your servant

Brahmananda Swami

-/bs Personal Secretary

Approved:

ACBS

Letter to: Giriraj Prabhu

-

Mayapur 7/10/74

74-10-07-F1

Dear Giriraj Prabhu:

Please accept my humble obeisances. Regarding your letter dated September 27, 1974 Srila Prabhupad requests the following to be included in the article for "Holymen of India." It should be very nicely written that so far cultural contribution/is world concerned, Srila Prabhupad stands first above all other Indian holymen. Many have gone to the west an abroad, but on one has done what Srila Prabhupad has done. He has completely brought the Vedic culture to the West, and they are following completely. He has transplanted it. This simile of transplanting should be elaborated. As we transplant a tulsi seedling and then it becomes a full grown plant, so Prabhupad has made the Vedic culture flourish all over the world, without harming or changing anything. When transplanting you have to be very careful of the seedling. If you harm it even slightly it will not grow again. Similarily Prabhupad has not superficially transplanted the Vedic culture.

Please send the final draft. I hope this meets you in good health.

Your servant,

Brahmananda Swami

Personal Secretary

approved: ACBS

Letter to: Karandhara:

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Mayapur 8 October, 1974

74-10-08

Los Angeles

My Dear Karandhara das:

Please accept my blessings. I am very pleased to receive your letter dated 9/11/74 and have noted the contents with great delight. The thing is where is the question of making any conspiracy. The materialistic man creates diplomacy and conspiracy for sense gratification. Everyone wants in the material world some reputation, profit, and some adoration. But so far we are concerned we are being trained up by following the footsteps of Lord Sri Caitanya Mahaprabhu: na dhanam na janam na sundarim kavitam va jagadisa kamaye/ mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "My Lord I do not want any monetary gain, neither any number of followers, or wife, but simply I want to be engaged in Your causeless devotional service, which means I do not even want salvation." So if actually we follow the footsteps of Sri Caitanya Mahaprabhu, where is the question of conspiracy?

This whole institution was started singlehandedly without any capital. I went to your country with only Rs. 40/- and 200 sets of books. So if we take the capital of the whole business, it was the books and the Rs. 40/-. The Rs. 40/- was not even touched because Indian Rupees currency could not be spent in your country. In 1967 when I came back to India the Rs. 40/- was paid for the taxi cab. The 200 sets of books was sold, and I was maintaining myself with great difficulty. Now by the grace of Krishna books sales have increased tremendously, and whatever money we are spending it is from the books sales; or whatever money is also being squandered that is also from the book sales.

Now by the grace of Krishna we have got sufficient properties all over the world, so there cannot be any diplomacy or conspiracy by any sane man. All these properties and opulences, whatever we have got, this will not go with me when I go away from this world. It will remain here. I am training some of my experienced disciples how to manage after my departure. So if instead of taking the training, if in my lifetime you people say I am the Lord of all I survey, that is dangerous conspiracy.

As alleged by you I have received complaints against Bali Mardan and his wife, so seriously so much so that the girl has declared that Bali Mardan is an incarnation of Bhaktisiddhanta Sarasvati Thakura on my name. In India some of the important members they have collected huge amounts in the name of the Society and spent it luxuriously. I wanted you all my experienced disciples should manage the whole institution very cleverly without any personal ambition like ordinary materialistic men. The Gaudiya Math institution has become smashed, at least stopped its program of preaching work on account of personal ambitions.

So whatever is done is done. I shall request you all not to be personally ambitious. I shall do everything in my power to fulfill your personal ambitions, but that will be done in due course of time when you are fully trained up and following the regulative principles and chanting 16 rounds.

So complaints against Bali Mardan is very serious, and I have appointed an enquiry committee, consisting of three men. Let us know the report. So far yourself is concerned, you know I had full faith in you, and whatever you did I never objected. But, in the meantime twice thrice you resigned. That has given me a little agitation. So kindly follow the regulative principles regularly chant 16 rounds and make up the deficit in Spiritual Sky, and gradually everything will come to its right position, and I hope Krishna will help us to adjust the present situation very peacefully.

I believe all my students they are very serious devotees, maybe sometimes influenced by maya, but they can be corrected and the whole thing will go on as usual without any difficulty. Please try to help me in this connection in this endeavor.

I hope you are living very peacefully with wife and children without being disturbed by anything else. More in my next.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Badarinarayana:

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Mayapur 8 October, 1974

74-10-08

Ann Arbor, Michigan

My Dear Badarinarayan das:

Please accept my blessings. I am in due receipt of your letter dated September 4, 1974 and am glad to read the contents. You have a nice house, six devotees and a good field. Now that you have opened the temple do not think to close it even if there is some difficulty. If there is any difficulty, you go and just depend upon Krishna. Krishna will help you, that is a fact. I have given order that once a temple is opened it cannot be closed under any circumstance. This is bhakti cult. In whatever condition I will depend on Krishna.

So do your work sincerely, husband and wife, and you will have good success there. I know that they college students in your country are dissatisfied with this material education. Always be eager to present this cult to them and try to save them from the degradation of modern civilization. You be pure, and teach them to be pure. The process is there. Follow very strictly our rules and regulations and maya will not be able to touch you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pranava:

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Mayapur 8 October, 1974

74-10-08

Vrindaban

My Dear Pranava Das:

Please accept my blessings. I am in due receipt of your telegram dated October 5, 1974 reading as follows: RECEIVED YOUR LETTER WORKING ACCORDINGLY LAND ALREADY ARRANGED GURUDASA LEFT FOR LONDON TRANSFER ONE LAKH CONSTRUCTION FUND -PRANAVADAS

I have already asked Bombay to transfer one lakh of Rupees through the Bombay PNB to the PNB Vrindaban Branch account No. 668. So please go and enquire whether they have received the money.

Regarding Gurudasa going to London, it is surprising to me. Anyway I have sent Dhananjaya das Adhikari to act in place of Gurudasa. Please try and help him, both you and Saurabha. He is very nice, obedient boy. He will be very much helpful in Vrindaban, so please cooperate with him fully. He has already left for Vrindaban with my instructions and a letter to the bank.

Regarding the land, you say it will be settled up near about Rs. 90,000/-, so why are you asking for Rs. 1 lakh? But, I have not received any report of enquiry in the affairs of the land, whether Prabhakar Misra assisted you in this connection. Anyway the draft conveyance may be sent to me one copy immediately made by our lawyer. I think he is Mr. Maheswari you said.

So do everything very carefully. Our money is collected with great difficulty. I want that not a single farthing may be at stake. Anyway the money is already there. Simply let me know when and how the money is to be paid to the other party. The usual procedure is that a bank cashiers check may be paid at the time of registration by the government that the land is being transferred to us.

Please send me immediately the draft of conveyance deed made by the lawyer.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Winter:

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Mayapur 8 October, 1974
74-10-08
Amsterdam
My Dear Mr. Winter:

Please accept my best wishes. I am in due receipt of your letter dated 16/9/74 and have noted the contents. Regarding what you want to do, I suggest that you discuss the matter with my secretary, Hamsaduta das Adhikari. He is my secretary and you can discuss the matter fully with him. He can be reached at Schloss Rettershof, Konigstein, Taunua, West Germany.

I hope this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jadurani

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Mayapur 9 October, 1974
74-10-09
Brooklyn
My Dear Jadurani devi dasi:

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. The answers to your questions are as follows:

1. For the portraits of Gaura Kisora and Jagannatha das Babaji, yes you can use the mangalarcana prayers, and also the same for Bhaktivinode Thakura.
2. You can sign your paintings with your personal names.
3. Regarding Devahuti's painting for Ādi lila, yes you can use it. I think it is nice. You can also use the painting you had suggested previously. Both can be used.
4. Yes, it is understood that your paintings are offered to the Deities when they appear in books or on the temple walls. It is understood like that.
5. Regarding asking me questions, yes you can ask, but unless it is sanctioned by me, you cannot act on it.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Mr. Jayakar:

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Mayapur 9 October, 1974
74-10-09
Bombay
Dear Mr. Jayakar:

Please accept my best wishes. I beg to acknowledge receipt of your letter dated September 13, 1974. I was very ill in Vrndaban as you know. Now I have come to Mayapur, Navadvipa. Here it is a very open place. Sometimes when you come to Calcutta, you can visit this place. You can come direct by motor car. You can contact our man, Gargamuni Swami at 3, Albert Road, and he will arrange for your transportation. It is a very nice, open place. Here we have got our temple and nice accommodation for respectable men.

I will be going to Bombay, and I am just waiting for my new apartment to be finished and the construction to be completed. I think it will be ready within one or two weeks time. It is at Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay-54.

As soon as I reach Bombay it will be my duty to inform you and my great pleasure to meet you again.

I hope this meets you in good health.

Faithfully yours,
A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Pariksit

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Mayapur 9 October, 1974
74-10-09
Brooklyn
My Dear Pariksit dasa:

Please accept my blessings. I am in due receipt of your letter dated September 13, 1974 and have noted the contents. The answers to your questions are as follows:

1. Regarding Krsna das Kaviraja, there is no such information, but as far as possible, he was brahmacari.

2. Lord Nityananda and the associates appeared in the room.
3. The stick held by Lord Nityananda is like your sketch.
4. The bodily hues of the devotees of Lord Nityananda, why green? But, it can be done, there is no harm.
5. You can continue not showing Srimati Radharani's feet.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ramesvara:

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Mayapur 9 October, 1974
74-10-09
Los Angeles
My Dear Ramesvara Das:

Please accept my blessings. I am in due receipt of your letter dated 9/12/74 and have noted the contents. I have already told you to go on with your business of distributing my books. There is no need of transferring the BBT accounts to New York now. Let it go on as it is.

Regarding Bali Mardan, there are so many charges and counter charges. We have appointed an enquiry committee., and let it be finished and we shall do the needful. I have also written to Karandhara, and you can read the letter so that everything may be cleared.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ajita:

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West Bengal 10 October, 1974
74-10-10
My Dear Ajita Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 2, 1974 and have noted the contents with pleasure. I am glad to learn that you are expanding all your activities, and I very much appreciate your efforts in this connection. Lord Caitanya will bless you.

I am pleased to accept the following as my initiated disciples and their name are as follows: Per
Jaderstrand-Prapujaka Dasa, and Margaretta Jaderstrand-Mahamedha Devi Dasi.

Upon your recommendation I accept for second initiation Aristahe Das Brahmacari, and enclosed is his sanctified brahminical thread and the mantra sheet. When you hold the fire sacrifice, impress upon the devotees that they are taking vows before Radha and Krishna, the spiritual master, and the Vaisnavas, so it is a serious thing. The gayatri mantra should be heard from my tape recording through the right ear.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Srinathji Temple

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Mayapur 11 October, 1974
74-10-11
Srinathji Temple Nathadwara, Rajasthan
My Dear Sir:

Please accept my best wishes. I have received a report from my disciple Murti das Adhikari of the nice program that was held in Nathadwara. I am very thankful for your cooperation for spreading Krishna consciousness all over the world. Caitanya Mahaprabhu and Vallabhacarya were good friends, and Vallabhacarya many times visited Caitanya Mahaprabhu. We get this information from authorized books. So far I know Gopalaji is coming from Madhavendra Puri, the original acarya of Gaudiya Vaisnavas. His disciple was Isvara Puri, and his disciple was Caitanya Mahaprabhu.

There is a great need for spreading Krishna Consciousness all over the world based on the Bhagavad gita As It Is. We have been successful in this attempt. I am very well known to Dixitji Goswami of Bombay. He likes very much my movement and my books. I am very much grateful for your contribution of so many books on Vallabh Sampradaya and also the framed pictures. They are being kept in Delhi, and when I return to Vrindaban via Delhi, I shall see them.

We are contemplating to open our newly constructed temple in Vrindaban during the Appearance Day of Lord Ramacandra festival, and I wish very fervently that your Holiness may be present on that occasion. If you have got time to attend the ceremony, kindly let me know, and we shall make necessary arrangements for your reception.

I hope this meets you in good health.
Faithfully yours,
A.C. Bhaktivedanta Swami
ACBS/bs cc: Murtidas, ISKCON Delhi
Letter to: Pranava:

-

Mayapur 11 October, 1974

74-10-11

Vrindaban

My Dear Pranava das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 3, 1974 with enclosed eight forms by Registered Post. Before this I have written you one letter dated 8/10/74. Please refer to that. The land will be purchased as I have already instructed in the name of ISKCON Mayapur-Vrindaban Trust. The money Rs. 1 lakh has already been transferred to this bank account. As per my letter dated 8/10/74, when the conveyance deed is prepared, and when I approve it, then I shall advise the bank to pay the amount before the Registrar. That is the way of payment.

Regarding the registration fee, I have purchased the Bombay land paying half and half. This is the system. I cannot invest more than 1 lakh in this transaction, including everything. But, your estimate is for more than that. Somehow or other I have secured this Rs. 1 lakh. It is not possible to pay more than this amount.

Generally a sales agreement is made when the papers are examined and the title certificate is taken from a bona fide lawyer. Then the conveyance is prepared on stamp paper. Then it is registered. This is the procedure. So where is the sales agreement?

You have not mentioned anything whether Pravakar assisted in this connection. The money is already there. There is no question of money, but everything must be done according to regular procedures.

The eight papers sent by you are returned herewith duly signed in two places. Please do everything very carefully. All documents should be made in English. From Bombay on 7th instant the money is transferred to a/c ISKCON Mayapur-Vrindaban Trust No. 668.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Mayapur 11 October, 1974

74-10-11

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your letter dated September 24, 1974. There is no need of changing the signatures. It is all right that Jayatirtha continue signing checks jointly with you for normal business matters that have been approved by the trustees. So let it go on.

Your report of the book distribution there is very encouraging. Make program to distribute our books all over the world. Our books are being appreciated by learned circles, so we should take advantage. Whatever progress we have made, it is simply to distributing these books. So go on, and do not divert your mind for a moment from this. I have full confidence in you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Govinda:

-

Mayapur 11 October, 1974

74-10-11

Evanston, Illinois

My Dear Sri Govinda das:

Please accept my blessings. I am in due receipt of your letter dated September 24, 1974 and have noted the contents. Any discrepancy, that can be corrected. A change of management that is not good. All faults shall be corrected. You are already trained up man. Do not worry. Jaya-tirtha Prabhu is here, and I have advised him in this connection that the three of you: him, Jagadisa, and yourself, chalk out a program. So do not worry. You three men change the discrepancies. Why Jagadisa's wife should interfere? We must run the Society on cooperation. Whatever is done, is done. You are all experienced men, and I have confidence that everything can be corrected.

Debt is not good. It is said that a happy man is he who lives at home and has no debts. That is a happy man. Please try to correct this situation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Your telegram to Brahmananda Swami to cancel the initiations of Barb and Lee Sutton has been received. ACBS/bs

Letter to: Tejiyas:

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Mayapur 11 October, 1974

74-10-11

New Delhi

My Dear Tejiyas das:

Please accept my blessings. One letter from Harikesa has been received regarding getting maintenance money. Gurudasa has all of a sudden left. How will the Vrindaban expenditure be met? Where is the money Gurudasa collected for the Deities? Where is it kept and what is the account? Yamuna is very clever, and I know they have collected huge sum.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Harikesa, Vrindaban ACBS/bs N.B. Your letter to Brahmananda Swami dated Oct. 6, 1974 has just been received and I am glad to learn that things are improving. You just maintain Vrindaban, and your duty is finished.

ACBS ACBS/bs

Letter to: Mr. Perry Muckerheide

-

Mayapur 12 October, 1974

74-10-12

Mr. Perry Muckerheide 9520 Del Grove Drive Beverly Hills, CA 90210

Dear Mr. Muckerheide:

Please accept my best wishes. I am in due receipt of your letter dated August 12, 1974 and have noted the contents. From your letter I can see that you are an intelligent boy and that you have desire to assist me in spreading this movement of Lord Caitanya all over the world. Due to the influence of the Age of Kali everything is deteriorating, but by taking to this chanting of Hare Krishna mantra our real life of bliss and knowledge is awakened.

But before saving others we must first see that we ourselves are protected from the dangerous effects of maya. Therefore my recommendation to you is that you should associate yourself with my disciples in one of our Krishna Consciousness centers, practice our regulative principles, and study my books very carefully.

You are now living very near to our Los Angeles center, so please take advantage of this and participate fully in the program there. In this way your intelligence will become more and more purified and in consultation with the others there Krishna will give you the proper idea of how to spread Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tulsi

-

Mayapur 12 October, 1974

74-10-12

Honolulu

My Dear Tulsi devi dasi:

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. I see that after living in Brazil for some time, you are now living in Hawaii with your son Karnapura. You are right in saying that although Krishna consciousness is a simple process, the application may sometimes be difficult. Now you are one of my older disciples, so please try to follow the devotional practices I have given you. This is the simple formula for victory in our struggle against maya.

Recently I have visited our Gurukula school in Dallas, and I was quite satisfied how the boys and girls are being trained up to be ideal Vaisnavas. This training from an early age is important, and I also was fortunate to have received such training when I was a child. So why not send Karnapura to Dallas, and come yourself to stay here at Mayapur.

Karnapura is an intelligent boy, so give him opportunity, and he will become a pure devotee in this lifetime; and in Mayapur you can devote yourself to chanting Hare Krishna and studying our Krishna consciousness philosophy. Here it is very peaceful living, an open place, very nice. In this way your mind will gradually become controlled.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Murtidas:

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Mayapur 13 October, 1974

74-10-13

New Delhi

My Dear Murtidas:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 3, 1974 as well as your Sankirtana report. I do not know why you are not satisfied with your service there in Delhi. I am very glad that now Tejiyas is regularly collecting and sending to Vrindaban for maintenance, so what is the harm of your helping? This lamentation you have got is not good. Brahma-bhutah prasannatma/ na socati na kanksati [Bg. 18.54]. This is not Krishna consciousness. Do not lament, but go on with your collecting engagement enthusiastically. This is what pleases me. Why are you doubting?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Stephen Graham:

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Mayapur 14 October, 1974

74-10-14

Dunblane Stirlingshire, Scotland

Dear Stephen Graham:

Please accept my best wishes. I am in due receipt of your letter dated February 14, 1974 forwarded to me from my London center. I am very glad to note your interest in Krishna consciousness. So you should come and life with us at one of our centers and practice Krishna consciousness, following the devotional practices, and chanting Hare Krishna.

We have our centers in London, or if you like you can come here to Mayapur where we have got a very nice temple and open land. Anyway, if you are sincere, Krishna will help you in all respects. It is said that according to one's sincere desire to have Krishna, Krishna leads one to a bona fide pure devotee of Krishna, and that pure devotee, he is qualified to lead one to Krishna.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hanuman:

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Mayapur 14 October, 1974

74-10-14

Montreal

My Dear Hanuman das:

Please accept my blessings. I am in due receipt of your letter undated. I had heard that you have since gone to Buenos Aires, so please let me know what is your program.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Frederico Lourenco:

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Mayapur 14 October, 1974

74-10-14

Sintra, Portugal

Dear Frederico Lourenco:

Please accept my best wishes. I am in due receipt of your letter dated nil with enclosed drawings, and I thank you very much. Regarding prasadam, Krishna does not accept any foodstuff offered by a person who is not a devotee. In the Bhagavad-gita it is stated: patram puspam phalam toyam/yo me bhaktya prayacchati [Bg. 9.26]. So the importance is stressed on the bhakti, the devotion. Krishna does not accept anything unless one is a pure devotee of Krishna. How to become a pure devotee of Krishna, you have to chant Hare Krishna and follow the four regulative principles of no meat eating, intoxication, illicit sex, or gambling, and you have to follow a guru who is expert in the science of devotional service. If you are serious about understanding Krishna consciousness, you can live with us for some time in one of our centers with your father's permission and learn the science and do the needful.

Your drawing attempt is very nice. Thank you. Where did you get the om? Om is not required. Krishna is sufficient, but there is no harm.

You should read Bhagavad-gita As It Is carefully verse to verse and word to word, and you will be benefited, and if you have any difficulty to understand anything I shall be very glad to have your inquiry.

I hope this meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tusta Krsna:

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Mayapur 14 October, 1974

74-10-14

Auckland, New Zealand

Dear Tusta Krishna Swami:

Please accept my blessings. I am in due receipt of your letter dated September 15, 1974 from Indonesia and have noted the contents. So for your preaching you should just request everyone you meet to chant Hare Krishna and to follow the four regulative principles. This will be your preaching principle wherever you go. On this basis travel and work, and Krishna will bless you.

I have come here to Mayapur and my health has improved much but still I am suffering from high blood pressure. After all, it is old age. As far as possible Krishna will keep me to work, and when He desires I will go. So I wish all my disciples to push on this movement for the rehabilitation of suffering humanity.

I see on the Indonesian stamps all Indian names: Hari Dharma, Laksmana, Sudarso. I do not know how they have become Mohammedan. They will take to Krishna consciousness, chanting of Hare Krishna because they already know Hari Dharma. When I was in Jakarta, several government officers came to see me, and they appreciated very much and were interested in Bhagavad-gita.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurudas Prabhu

-

Mayapur 14/10/74

74-10-14$_{E1}$

Dear Gurudas Prabhu:

Please accept my humble obeisances. Your letter to Srila Prabhupad dated October 3, 1974 in transit has been received. Srila Prabhupad affirms that he never gave you permission to leave India, but only to leave Vrindaban. You left without informing me of you intentions. Now you are asking for him to write a letter so you can collect money. But what about the monies you have already received? Where is the account? So far I know you have received from Murtidas Dollars 4,000.00; from Nanda Kumar 1700.00; from Srila Prabhupad before he left India Rs. 60,000/-, and from Karandhar Rs. 40,000/-. You must present the account of how these monies were spent before getting any facility for collecting additional funds. As GBC I must request you not to try to collect any money until you account for this money.

What is the need of your going out side of India to collect? Ample money is already coming without your having to go, and Srila Prabhupad has taken responsibility for providing funds whatever you need himself. He wanted you to stay in Vrindaban and manage there. Why have you left?

I hope this meets you in good health.

Your servant

Brahmananda Swami

Personal Secretary, GBC

-/bs

Approved: ACBS

Letter to: Caitya-guru

-

Mayapur 15 October, 1974

74-10-15

Chandigarh, India

My Dear Caityaguru das:

Please accept my blessings. I am in due receipt of your letter dated 29/9/74 and have noted the contents. How long do I have to bring devotees from abroad for preaching here in India? You must recruit local devotees. That is wanted. I went to New York without any Indians to help me. You are Indian and this is India, so you cannot create? One experienced man must go and create local man anywhere; that is real preaching.

Brahmananda Swami reports that what invitations you have got in Batala it was very difficult to make Life Members there. Alone you cannot do anything. It is not possible. Neither it is possible to give you any assistant immediately.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

-

Mayapur 15 October, 1974

74-10-15

Frankfurt

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated September 27, 1974 with enclosure of LICENSE. George should be addressed directly in this matter. It must be explained to him what we want. Don't sign this agreement. We do not recognize Harrisongs. Any agreement must be between George himself or whomever he says. We have taken this house from George not from Harrisongs. Why did Mukunda approach Denis O'Brien? George has his own attorney. What is the position of Denis O'Brien?

Some time ago there was an agreement made regarding the grazing land on the Bhaktivedanta Manor property. So far I know it was done through George's attorney. I want the name of George's attorney and a copy of the agreement papers regarding the settlement. Also I want George's personal address where I can write him one letter.

Yes, under the circumstances we cannot trust George; therefore the temple construction must be considered in the next GBC meeting. Is this at Syamasundara.'s instigation; but you haven't mentioned anything like that. Or is it at the instigation of the neighbors of Letchmore Heath?

So for the time being you go on as we are. For the temple construction find out some place nearby. There are many houses. Let us go on with the Deity worship without any correspondence with them. You can find out there was some old newspaper that said George has given us the house. My picture was published. Where can I write George personally?

Regarding publishing the philosophy book, first of all I want to see the copy after it is edited. Hayagriva can do it. He is paid for that.

Gurudasa is coming to London, but he cannot be allowed to collect on any account. Enclosed is one letter from Brahmananda Maharaja to me that will explain.

Regarding German Switzerland territory, you cannot do anything with them? You cannot make any adjustment? Why are you referring to him this small thing?

I think George's home address is Henley-on-Thames. I have been there. Is this the correct address?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Do not instigate anything with them from our side. It is not necessary to contact them regarding the house. Go on with your business. For building the temple you can purchase some nearby land and construct. There are so many lands there I have seen. We are going to spend so much for the temple, so what is it to purchase some land?

If for some reason you have to vacate, then you can say we are constructing our another place. Anyway, you depend on Krishna. We do not depend upon anyone other than Krishna.

ACBS

Letter to: Jagatikanda

-

Mayapur 15 October, 1974

74-10-15

Ottawa

My dear Jagatikanda devi dasi:

Please accept my blessings. I am in due receipt of your letter dated September 12, 1974 with enclosed silken bead bag. I thank you very much for it. I am now using it for my chanting beads, so it is a welcome gift.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Subala

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Mayapur 15 October, 1974

74-10-15

Lautoka, Fiji

My Dear Subaladas Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 20, 1974 and I was very glad to read the contents. I thank you for following the order of your spiritual master. This is the motto of our spiritual life: yasya prasadad bhagavata prasadao. My other godbrothers they are concerned with litigations, politics, and diplomacy, so what is the pracara? As far as I am concerned I have the blessings of my guru maharaj. I do not need anything else. That is how I went to your country, just to try to carry out his order. By his blessings it has come out successful.

So work diligently. It is a good place. Take more devotees from Australia, and organize it nicely. You have got a good field. You are an old, experienced worker, and I have full confidence in you. Krishna will bless you in this attempt. There I have seen the Indian people are very receptive.

Next time I return to USA by that way this coming April I may go to Fiji, so please arrange.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Puranjana, Bhaja Hari, Janananda, Rohininandana, Partha, Mahavisnu, Nara Haridasa, Patita Uddharanadas, Mukundadas

-

Mayapur 16 October, 1974

74-10-16

Bhaktivedanta Manor

My Dear Puranjana, Bhaja Hari, Janananda, Rohininandan, Partha das, Maha Visnu, Nara Haridasa, Patita Uddharanadas, and Mukundadas:

Please accept my blessings. I am in due receipt of your letter dated October 14, 1974 hand delivered by Puranjana das: Regarding the intended election, I have no preference for anyone. Whomever gets the majority election, he has my vote.

I hope this meets you all well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pusta Krsna:

-

Mayapur 16 October, 1974

74-10-16

Durban, South Africa

My Dear Pusta Krishna Swami:

Please accept my blessings. I am in due receipt of your letter dated September 24, 1974 and am glad to read the contents. Your success with the South Africans there is very good. I have initiated the boy and girl, and their spiritual names are as follows: Gokulendra dasa and Rocanai devi dasi. You can chant on their beads. You must get more South Africans to join and make our mission solid there. The Indians they are hopeless so far I have seen, so get the Europeans to join as many possible. Regarding the draft situation, let them go from the college to the temple. They can stay with us for some time and then go back and forth. In the colleges they can introduce our books. We are getting very good written appreciations from learned circles in USA of our books and many libraries and universities are ordering an open order all of the books as they are published.

Regarding the book distribution to the Indians, yes that was my program. Hold a meeting and sell books. These books are not fiction or imagination. If the Indians like the authority of the books, take advantage and distribute profusely.

I see in the photos of Gaura Nitai they are wearing lungis, but They wear dhotis. You have made it become a lungi.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Revatinandana

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Mayapur 16 October, 1974

74-10-16

Los Angeles

My Dear Revatinandana Swami

Please accept my blessings. I am in due receipt of your letter dated September 20, 1974 and have noted the contents. Jayatirtha was just here but did not mention that you were there. Anyway, go on with preaching to the college students there on the West Coast. Explain to them that after death they have to take another body. The body even in this life is constantly changing, and at death they change and take another body according to one's work in this life. They must know this fact. By taking to Krishna consciousness they can become purified and no longer have to take birth again in this material world where they are the four-fold miseries of the body.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Why not also consult with Satsvarupa Maharaja and take standing orders for my books like he is doing. We are getting very good reception for my books from the learned circles. This is very encouraging. Work like this within the schools and colleges.

Letter to: Sanka:

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Mayapur 16 October, 1974

74-10-16

Bombay

My Dear Sanka das:

Please accept my blessings. I am in due receipt of your letter undated. I understand from Bhavananda Maharaja that you are invited here to plant a garden. So when you come your questions can be discussed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Danavir:

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Mayapur 17 October, 1974

74-10-17

Los Angeles

My Dear Danavir das:

Please accept my blessings. I am in due receipt of your letter dated September 27, 1974 and am very glad to read the nice report of the activities there. Jayatirtha was just here, and he also gave a nice report. I wanted that you Americans use your talents in spreading this cult, and I can see that you are doing that. In all departments you can use your talents and thus do the greatest benefit for the entire world. So my mission has come out a success by the mercy of my guru maharaj who sent me on this mission. That was my only qualification in coming to your country, that I had the blessings of my guru maharaj.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

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Mayapur 17 October, 1974

74-10-17

Bombay

My Dear Giriraja das:

Please accept my blessings. I have received the report of Bombay from Gargamuni Swami that things are being mismanaged. Why you are building this road without my sanction? This road will spoil the whole scheme. Why are you letting the dictation of the municipality spoil the whole thing? This road must be stopped at any cost. Fight in the court if required.

I am sending Gargamuni and Brahmananda to save the situation. They are authorized to take any action in this connection.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

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Mayapur 17 October, 1974

74-10-17

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. I beg to acknowledge receipt of your letter dated September 30, 1974 with enclosed Credit Note No. 125 from Dai Nippon for Dollars 39,474.73. I am very glad to receive it, and I thank you very much. My blessings are there for you in your collecting program. After all you are already Gurukrpa.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. After consultation with the Trustees of the Mayapur-Vrindaban Trust, it has been decided to appoint you as a Trustee. Please affirm your acceptance of this appointment. ACBS

Letter to: Sri Kanungo:

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Mayapur 17 October, 1974

74-10-17

Calcutta

Dear Sri Kanungo:

Please accept my blessings, and offer the same to your good wife Srimati Chhavi Kanungo. I am staying now at Mayapur at the above address, and I was very much eager to see you in connection with your land that you have donated to our Society. Now we have to make a program how to develop the place to make it a nice preaching center in Orissa, and for this purpose your cooperation is much required.

I therefore want to see you personally, and it will be a great pleasure for me if you both husband and wife come here. It is a very nice place, and you will like to remain here for one or two days. I hope you can come here, accompanied by one of our men from Calcutta.

Thanking you in anticipation.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Please come as soon as possible.

Letter to: Mr. Setti:

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Mayapur 17 October, 1974

74-10-17

Bombay

My Dear Mr. Setti:

Please accept my blessings. I have received the report from Gargamuni Swami that things are not being managed properly there. I do not know anything about this road. It must be stopped immediately. I am sending Brahmananda and Gargamuni there to sve the situation, and shall be very thankful to you if you help them in every way to stop this road making.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraj Prabhu

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Mayapur 17/10/74

74-10-17$_{F1}$

Dear Giriraj Prabhu:

Please accept my humble obeisances. I am in do receipt of your registered letter dated October 7, 1974 with enclosed true copy of gift deed and CBI receipt for the fixed deposit certificates. Srila Prabhupad would like to know what is the balance of the Central a/c in American Express Bank. We are expecting that shortly L.A. is to transfer Dollars 40,000.00 in that account, and this money should be kept there until you receive the balance pf that account to date.

Srila Prabhupad had also given to you for deposit into his personal account in CBI Gowlia Tank Branch Dollars 2,000.00; Dollars 1,000 from Tejiyas and Dollars 1,000 from himself; so please report on this. You can send the deposit receipt from the Bank.

Did you receive the copy of the Bhubaneswar gift deed? I sent a photo copy to you. This should be returned to me. Please acknowledge receipt. Let me know if it is necessary for a document form form Geeta Devi Saraf.

Regarding the new Life Membership fee. I understand you compromised with Gargamuni Swami by creating a Patron Membership for Rs. 2222/=, but what are the additional benefits of a Patron Membership? Tejiyas das writes that he is also getting 90% success with the increased fee.

I note that you are ready to accommodate Srila Prabhupad in his come there. In the meantime what about this road that is being constructed? You have not given any report about the intended Government seizure of Hare Krishna Land. What was the results of the hearing?

Do not send Jashomatinandana to Punjab. He should remain in Bamcay and work there.

Enclosed is the letter to CBI regarding the extended Fixed Deposit.

I hope this letter meets you in good health. Jayatirtha was to inform you to send five copies of each book to Calcutta, Gargamuni Swami, to fulfill the Embassy Order gotten by Vrindaban De.

Your servant
Brahmananda Swami
Personal Secretary
Approved: ACBS
Letter to: Gangamayi

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Mayapur 18 October, 1974
74-10-18
London
My Dear Gangamayi devi dasi:

Please accept my blessings. I am in due receipt of your letter dated September 21, 1974 and have noted the contents. There have been many letters coming from different quarters regarding the election; therefore I have called for a re-election in the presence of all members and two GBC men. You can have a written ballot, and whoever receives the majority vote, he shall be the president.

You are right that politics should be avoided. In my personal life I did not participate in the political diplomacy of my godbrothers. I was simply thinking how to fulfill the order of my guru maharaj. He gave me his blessings, and I was saved from any implication. Now I am trying to carry out his instructions strictly, and it has come out successful.

I note that you are planning to come to India, and I have no objection. We will be needing experienced pujaris for our Vrindaban temple.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ksirodakasayi:

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Mayapur 18 October, 1974
74-10-18
London
My Dear Ksirodakasayi das:

Please accept my blessings. I am in due receipt of your letter dated September 28, 1974 and have noted the contents. Yes, the Mahabharata is an authoritative book. It is considered the fifth veda. But, quotations must be given from the original Mahabharata.

Regarding your question on demigod worship, there are so many demigods, and the qualities may be overlapping. Demigod worship is meant for materialistic men whether in goodness, passion, or ignorance. Those in the transcendental position above the qualities of the material world worship Visnu. Most people do not know that Visnu is the ultimate aim of worship. The varna-asrama system is organized with this purpose, to worship Visnu. So far we are concerned, we never recommend to worship any demigod either in goodness, passion or ignorance.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Nandalal

•

Mayapur 18 October, 1974
74-10-18
Honolulu

My Dear Nandalal devi dasi:

Please accept my blessings. I am in due receipt of your letter dated October 6, 1974 and have noted the contents. Regarding the hole in the Deity, no do not repair it like you have stated. You can fill up the hole with wax, and go on worshiping.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ajita:

-

Mayapur 19 October, 1974

74-10-18

Stockholm

My Dear Ajita das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 2, 1974 and have noted the contents with pleasure. I am glad to learn that you are expanding all your activities, and I very much appreciate your efforts in this connection. Lord Caitanya will bless you.

I am pleased to accept the following as my initiated disciples and their names are as follows: Per Jaderstrand-Prapujaka dasa, and Margaretta Jaderstrand-Mahamedha devi dasi. Upon your recommendation I accept for second initiation Aristahe das Brahmacari, and enclosed is his sanctified brahminical thread and the mantra sheet. When you hold the fire sacrifice, impress upon the devotees that they are taking vows before Radha and Krishna, the spiritual master, and the Vaisnavas, so it is a serious thing. The gayatri mantra should be heard from my tape recording through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

-

Mayapur 19 October, 1974

74-10-18

Bombay

My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated October 14, 1974 and have noted the contents. Regarding the tax commission case, we are receiving approximately Rs. 18,000/per annum including the tax payments, which means at 10% interest the value is Rs. 1,80,000/-. So we have paid Rs. 14,50,000/-; less Rs. 1,80,000/is Rs. 12,70,000/-. So we have paid Rs. 12,70,000/- for 6,000 sq. yards; which means we have paid approximately Rs. 200/- per sq. yard. At that time the rate was not more than Rs. 150/- per sq. yard; so we have paid more than the market price. This argument should be placed.

Regarding the road, if by sacrificing the wide road we have gotten the sanction of constructing according to the layout plan, then there is no harm.

Regarding construction, begin something. Begin little, little, so it can be understood that we have begun. At least one foot high walls should be built up on all buildings. That should be done.

Saurabha can go there for one week because now Dhananjaya is there and can look after things while Saurabha is gone. That is nice if you get the NOC from the Police by two weeks time.

Keep Yasomatinandana engaged in college programs. When I come to Bombay at the end of this month or the beginning of next month, if he can arrange my lecture on Bhagavad-gita in all colleges and universities, I shall speak to the students very gladly. It is good that boys are joining us and shaving up. Yes, whoever may live with us must shave and take kunti beads, otherwise they may come and go.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavan Prabhu

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Mayapur 18/10/74

74-10-18

My Dear Bhagavan Prabhu:

Please accept my humble obeisances. I am in due receipt of your letter dated September 30, 1974 and have noted the contents. I have not received any telegram from you, but I understand that you will be coming in about a weeks time. Srila Prabhupad confirmed upon my suggestion that you go straight to Bombay first. In this connection Srila Prabhupad said the following: ”So far I have studied there is a clique of some enemies to acquire the land and spoil the whole scheme. So we have to save ourselves. Even if there is no sanction to build further buildings, we should maintain what we have got. We should not let anyone infringe on our rights. The book distribution program must be thoroughly organized.”

The threat is in relation to a road that is being built there. This you can study when you go there. Regarding the book distribution, Gargamuni Swami and Jayatirtha recently were sent to Bombay especially to organize the BBT there. They have made some suggestions.

I have brought to Srila Prabhupad's attention your remarks regarding Hansadutta's report of Paris, and he does not know why Hansadutta is meddling in Paris affairs. A neighboring GBC man can be called in for help, but if he gives the wrong report, what can be done?

I have already written you what things to bring. Most important is the small manual typewritter and the day/date wristwatch. For Sruta Kirti you can bring dates and granola and honey for his special diet.

I hope this meets you in good health. Have I seen the new copy of the French Ishopanishad?

Your servant,

Brahmananda Swami

Personal Secretary

Approved: ACBS

Letter to: Dhananjaya das

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Mayapur

LT$_{741018E1}$

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your letter dated October 15, 1974 with two bank receipts enclosed. I have noted the contents and am very pleased with the progress going on there. Things are going on. That I wanted. The classes and program must continue. That is the life of the temple. Everyone must attend the morning and evening program, otherwise it will be a dead temple.

Regarding the land purchased, I am enclosing one copy of one letter to Pranava. The land purchase should be done according to this letter. I shall advise the Bank to pay the necessary money, but the sales agreement and the conveyance deeds must be sent to me for my approval. If necessary I shall advise the bank to give a letter of credit to the Vendor, then upon completion of the conveyance, this amount shall be paid in the presence of the registrar.

You can inform Pravana that I have received his note together with 8 forms hand delivered by Daiva Shakti, but I have already sent him the first batch of forms signed and registered post. I understand from his letter that he is coming to Calcutta, and after that he will work on getting the land from Seth Hanuman Prasad Poddar, so he can discuss it with me when he comes here.

Regarding the MP Dr. Subramanian Swamy, have you taken his address?

I hope this meets you in good health.

Your ever well wisher,

A.C. Bhaktivedanta Swami

ACBS/bs

Enc:1

Letter to: Hamsaduta:

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Mayapur 19 October, 1974

74-10-19

Frankfurt

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated October 9, 1974 and have noted the contents. Regarding your statement that your success is due to your dependence on serving my lotus feet, yes, that is the instruction of the Bhagavad-gita. Krishna advises Arjuna to work to his bet capacity but not to think that he is the best capable. We should work to our best capacity and depend for the result on Krishna. After all, our life is dedicated to Krishna's service, and Krishna will give us intelligence, capability, and all kinds of success. I know you are doing your best capacity. Depend for the result on Krishna. When I point out some discrepancy of my disciples, it is always with good will so you can become the best servant of Krishna. There is nothing of material grudge. Kindly remember this.

I am very much satisfied that you are increasing the publishing program. I have received a nice report from Puranjana that the Book Fair was fairly successful. My request is that you print as much as possible and distribute profusely. That is the great success of our movement.

If the Hamburg Deity is moved but worshiped, it is all right. Yo do not have to reopen if it is inconvenient. What you have said about considering a thousand times before opening a temple, that I want. Not that you should open a temple whimsically, and then close whimsically.

Regarding the farm, farm opening is not very essential, but if you can do it conveniently, then do it. The varnasrama system is for convenience sake in the material world. It has nothing to do with spiritual life. Acceptance of varnasrama means a little easy progress to spiritual life, otherwise it has no importance to us. For example, all my European and American disciples have no varnasrama position, but spiritually because they have followed the rules and regulations and also my instructions, their advancement spiritually is being appreciated by everyone. Always remember that varnasrama life is a good program for material life, and it helps one in spiritual life; but spiritual life is not dependent upon it. After all the system of varnasrama has to be realized before accepting spiritual life; and the renounced order of sannyasa is the last stage of varnasrama.

Regarding starting a travelling Sankirtana party with yourself at the head, yes it is approved. It is good.

Regarding the London affair, what can be done. This is the American and European habit of diplomacy. Unless there is spiritual advancement they will do by their nature like this. The whole thing should be corrected by diverting their attention to chanting and the regulative principles. We have to tackle these problems very carefully. In Bengali it is said wherever there is the goddess of fortune, there are varieties of responsibility. When I was alone there were not so many letters of so many problems.

Regarding your dancing in the middle of the kirtana, it is not wrong. It is completely right. If in your kirtana everyone dances in ecstasy it is perfectly all right. That is spiritual enthusiasm.

I have not received the new books. I have learned about them from Puranjana, but I have not received them. Maybe they are held up due to a postal delay in Calcutta, but anyway I am so pleased that you have published. Even I have not seen them, I am pleased and obliged to you. Continue this work. Whenever there is any publication in any language, it enlivens me 100 times.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rupanuga:

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Mayapur 19 October, 1974

74-10-19

Atlanta

My Dear Rupanuga das:

Please accept my blessings. I am in due receipt of your letter dated September 22, 1974 and have noted the contents. Regarding Sankirtana and book distribution, book distribution is also chanting. Anyone who reads the books that is also chanting and hearing. Why distinguish between chanting and book distribution? These books I have recorded and chanted, and they are transcribed. It is spoken kirtanas. So book distribution is also chanting. These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing. Book distribution must not be neglected. If things deteriorate that is another thing, but it is not the fault of book distribution.

In Gainesville the students can live with us, why not? Anyone who agrees to follow our rules and regulations can be admitted.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Balavanta:

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Mayapur 20 October, 1974

74-10-20

Atlanta

My Dear Balavanta das:

Please accept my blessings. I am in due receipt of your letter dated October 5, 1974 and have noted the contents. For naming your temple, our New Navadvipa is already there, and Navadvipa is the same as Mayapur. So your temple shall be named New Panihati. Panihati is the place where Gaura Nitai would assemble for Sankirtana performance and where Raghunath das Goswami supplied a big feast of prasadam for all the devotees.

The book distribution should not be curtailed. You can first have a little chanting, then book distribution; but book distribution is also chanting.

Upon your recommendation I accept the following as my initiated disciples and their names are: John Johnson-Jitakrodha dasa; Susan Neuoff-Surasa dasi; and Cindy Sacco-Svaha dasi. I also accept Naradi devi dasi for second initiation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bali-mardana:

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Mayapur 20 October, 1974

74-10-20

Brooklyn

My Dear Bali Mardan das:

Please accept my blessings. I am in due receipt of your letter dated October 13, 1974 together with the copy of S.B. 3:4, color photos and slides hand delivered by Gopala Krishna. The book is nice. The printing, binding is nice, but the paper is a little inferior, especially the end paper. It is good that you are getting it done quicker. The slides and photos of the Deities are also nice, and I can see that the programs are going on nicely.

Now there is one matter for your urgent attention. Gurudasa has suddenly left India. So when you were there recently you mentioned how you were liking to remain in Vrindaban with your wife for some time. So I may request to go immediately to Vrindaban together with your wife. Then from here we can go to Japan together, and if we get the Gaurange Hall, we can go to New York.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

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Mayapur 20 October, 1974

74-10-20

Bombay

My Dear Giriraja das:

Please accept my blessings. I have seen the BBT Memo to all centers dated October 16, 1974 together with the inventory of book stock prepared by Bhugarbha das. Now henceforward you make the following arrangement for getting payment from the temples for BBT. For all book orders the BBT will present the invoice and shipping documents to your bank a/c BBT for collection. The orders may be shipped by rail, so the temples will pay the invoice amount in order to receive the shipping documents from the Bank, and then collect the goods. Now that the inventory has been sent to all centers, there should be no complaint that there are no books being made available. Let them pay for what they order, and you fill the orders promptly, so there should be no difficulty.

Now I am sending Nayana Bhirama and his wife to Bombay for distributing books. They are enthusiastic for clearing up the book stock there. Give them all facilities for selling the books, as well as their maintenance and travel, and let us see how they can do.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

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Mayapur 22 October, 1974

74-10-22

Bombay

My Dear Giriraja das:

Please accept my blessings. Gargamuni Swami has returned with copies of letters from the BMC architect, the Bandra Asst. Engineer, and the letter regarding the land acquisition. Regarding the property evaluation, I have already written you how we have paid Rs. 200/- per sq. yard. From the developed portion we are receiving income per annum of Rs. 18,000/- including the tax deductions. The current rate of interest for an investment is 10%, so the value for this portion is Rs. 1,80,000/-. For the entire land we have paid Rs. 14,50,00/-; so the value for the undeveloped portion is Rs. 12,70,000/- (for 6,000 sq. yards) or Rs. 200/- per sq. yard. If they are calculating the value at Rs. 130/- per sq. yard, then we have paid more than the market value, not less.

Regarding the road, you must immediately install at the front of the road a permanent iron gate, like the one on the opposite property, with one dharwan or guard. This is very important and must be done immediately. No tenant will be allowed for any reason to park his car on any part of the road. You can make one parking place for their cars on the portion of land opposite the well next to the block where my old flat was where the during the pandal there was the kitchen. But, no trees should be torn down. The tenants can pay something for the parking facilities. You should also make a formal request for increasing the rent of all tenants for the cost of the internal road, otherwise where will the cost of the road come from? I think we can enhance the rent for road improvement. If necessary, you can engage one lawyer for doing all these things, if Mr. Asanani is not helping.

Regarding the construction, you should immediately begin work on all four of the remaining flats. The work must begin whether you have got sufficient cement or bricks. If you have to lay only one brick, then do that. I may be coming there next week, so you can prepare for that.

Regarding distributing the books to all centers, they must pay for whatever they order, even if they order less. If they do not pay cash, then do not fill the order. Regarding their old debts, let them pay whatever they can. But, for what they order, they must pay for. You can ship them whatever way, transporter or whatnot, but it must be COD.

I understand that Manasvi has returned, but he should not be given any responsibility, nothing.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Balabhadra:

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Mayapur 23 October, 1974

74-10-23

Edinburgh, Scotland

My Dear Balabhadra das:

Please accept my blessings. I am in due receipt of your letter dated October 10, 1974 and have noted the contents. I understand that all the others from Scotland have gone to Bhaktivedanta Manor, so why do you not go there also and get recommended by the temple President for Brahminical initiation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Behari:

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Mayapur 23 October, 1974

74-10-23

Vrindaban

Dear Behari das:

Please accept my best wishes. I beg to acknowledge receipt of your letter dated 12/10/74 and have noted the contents. I could have recommended something for you, but you could not reply me a proper account, what was collected and what was spent. Several times you gave me different figures, so how can I recommend you.

I hope this meets you in good health.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna:

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Mayapur 23 October, 1974

74-10-23

Brooklyn

My Dear Tamala Krishna Goswami:

Please accept my blessings. I am in due receipt of your letter dated October 8, 1974 and have noted the contents. Your letter was forwarded from Bombay, but the letter from Ramesvara was not enclosed.

Regarding Sankirtana and book distribution, both should go on, but book distribution is more important. It is brihat kirtana. In Tokyo airport one boy had come up to me asking if he could speak with me. I said yes, and then he asked me "Swamiji, where do you get all that knowledge in your books?" Of course it is Krishna's knowledge, not mine. But the effect is there. So for wider kirtana book distribution is better. Book distribution is also kirtana.

Regarding making hundreds of travelling parties, yes do that please as far as possible.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha, Sudama

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Mayapur 24 October, 1974

74-10-24

My Dear Jayatirtha and Sudama Goswami:

Please accept my blessings. I am writing you because I have not received any letter from either of you regarding the banking business with Liberty Bank, Honolulu. I am very much anxious to know about this banking affair, so why are you not informing me anything? I have sent them my passbook and a withdrawal slip to pay Dollars 35,000.00 to Bank of America Branch 600, Los Angeles. I have also written Bank of America to transfer the amount to Punjab National Bank, New Delhi with special instructions to transfer the amount to Punjab National Bank, Vrindaban Branch, Account No. 668.

Please immediately inform me about this matter.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Jayatirtha, Los Angeles; Sudama Goswami, Honolulu

Letter to: Frederico:

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Mayapur 24 October, 1974

74-10-24

Lisboa, Portugal

My Dear Frederico:

Please accept my blessings. I am in due receipt of your letter dated October 3, 1974 and have noted the contents. I am very glad to learn that you are translating the Bhagavad-gita As It Is into Portuguese. Be careful not to change anything but present it exactly as it is. This is how we receive Bhagavad-gita through the disciplic succession as stated in the Fourth Chapter. By this translating work you will learn our philosophy very nicely. It is very important to broadcast Krishna consciousness all over the world. This is the great need of modern civilization.

If you are going to France why not visit our Paris center. There you should get chanting (japa) beads, and begin chanting Hare Krishna mantra on the beads. They will show you how to do it. This is most important for advancing in spiritual life.

Yes, as you have understood, prasadam is offered only from the category of fruits, vegetables, grains, milk products, and sugar. This is according to the Bhagavad-gita wherein Krishna states what He accepts. We have four rules that all my students follow. They do not take any meat, fish, or eggs; no gambling, no intoxicants, including coffee, tea, or cigarettes; and no illicit sex life. Try to follow these four rules, and Krishna will bless you with quick advancement in spiritual life.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Srutadeva:

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Mayapur 24 October, 1974

74-10-24

Washington, D.C.

My Dear Srutadeva das:

Please accept my blessings. I am in due receipt of your Sankirtana newsletters No. 23 & 24. These statistics are very nice. I like very much to receive the report of my book sales. I think it also gives encouragement to the devotees who distribute the books. Here at Mayapur my guru maharaj was printing one paper. It was selling for only a few paise. Sometimes whenever one brahmacari would go to Navadvipa and sell even a few copies, I would see my guru maharaj become very much pleased. Even if the brahmacari was not a very important member, my guru maharaj would become very, very pleased with him. He personally instructed me that books are more important than big temples. At Radha Kunda he told me that since constructing the big marble temple at Bhag Bazar, there have been so many difficulties. Our men our envious over who will live in which room. I think it would be better to take off all the marbles and sell them and print books. He told me this personally. So I am always emphasizing book distribution. It is the better kirtana. It is better than chanting. Of course chanting should not stop, but book distribution is the best kirtana.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Subala

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Mayapur 24 October, 1974

74-10-24

Lautoka, Fiji

My Dear Subaladas Swami:

Please accept my blessings. I am in due receipt of your letter dated October 7, 1974 and have noted the contents. I am glad that you have arrived there on my order and have already begun the preaching. Krishna will supply everything to you, according to your capacity for preaching purely the message of Lord Caitanya. There I have found the Indians very cooperative for our movement, and you have had good experience in India preaching, so you are the right man to go there. You are sannyasi and the people will automatically respect you. So be ideal in behavior following strictly the rules and regulations. Now you are getting more men, so organize everything carefully, and inform me what is the progress.

Brahmananda Swami says that because of his experience in Africa, you should be careful in registering the Society. Yes, it must be in the name of ISKCON, with my name as Founder-Acarya. Check to see that only Fiji citizens can register the Society there, and if necessary you can have others as the officers.

I have already written you that I would like to come there when I return to USA in April, so please arrange for it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Uttamasloka:

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Mayapur 24 October, 1974

74-10-24

Toronto

My Dear Uttama Sloka das:

Please accept my blessings. I am in due receipt of your letter dated September 27, 1974 with enclosed plans for the new temple and it is all very nice. You are taking on a big responsibility, and I am very pleased. Toronto I think is a very important city in Canada, and it is fitting that you are contemplating to make a first class temple there. Do everything very carefully, in consultation with Jagadisa Prabhu, and do not spend anything unnecessarily. Whatever money we are getting it is from Krishna, so nothing should be misspent.

You can make the interior of the temple in the same design as the Chicago temple with a balcony and the same type of Deity room. I liked the Chicago temple very much when I was there, so make it like that. We are making our temples very nice and gorgeous so that people will come and take Krishna consciousness. Just like here at Mayapur, because we have this very nice house, people are coming to visit and stay. They attend the aratis and listen to my lectures, and take prasadam. If we did not have this house, then they would not come. So this is the meaning of a temple. There must always be activity. Not that we have a nice house for comfortable living. We simply want to bring people back home, Back to Godhead. That is the purpose of our temples, of our books, and our festivals, and preachings.

I will like to come and visit your temple the next time I return to USA. I think I can come to Toronto directly from London.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Sarkar

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Mayapur 24/10/74

74-10-24$_{F1}$

Dear Mr. Sarkar:

Please accept my best wishes. Your letter dated October 17, 1974 has been received, and I may inform you that Srila Prabhupad is expected to be on Calcutta on Wednesday, October 30, 1974 for one day only. So you are welcome to come and see him after 5:00 P.M. I suggest that you confirm these plans with the Calcutta temple, 3 Albert Road, before coming.

I hope this meets you in better health.

Faithfully yours,

Brahmananda Swami

Seen: ACBS

Letter to: Ramesvara

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West Bengal 25 October, 1974

74-10-25

Dear Ramesvara Prabhu:

Please accept my humble obeisances. There have been two letters from GBC men to Srila Prabhupada regarding street chanting and book distribution, and there seems to be some discussion about the two. Srila Prabhupada has said that book distribution is more important that street chanting. Book distribution is brihat kirtana. It is literally kirtana in the sense that the books are spoken and therefore anyone who reads a book is hearing. Because his books are recorded and transcribed Srila Prabhupada calls his books spoken kirtanas, or recorded chanting. So book distribution is also kirtana and should not be considered less than kirtana.

The reason book distribution is greater than chanting is because the effect is wider. A purchased book goes into a person's home and will be read by others, whereas street kirtana only benefits those in the vicinity who hear. Two cases are cited. In Portugal one boy, who is only 11 years old, has become a devotee. He offers prasadam and is translating Bhagavad-gita As It Is into Portuguese with the help of his mother. He got several of our books at a bookstore in Lisbon and has asked his father who is just now coming to USA to get him all available Srimad-Bhagavatams. Prabhupada remarks that our books went there to Portugal but we did not, but still he has become a devotee. Then in Tokyo airport Prabhupada tells how one Japanese youth approached Srila Prabhupada and asked if he could speak with Srila Prabhupada. When Prabhupada said yes, the boy asked, "Where do you get all the knowledge that is in your books?" So by comparative study book selling is more important.

Srila Prabhupada also pointed out that is the West sometimes the street chanting is considered as a farce. Also in India. At first street chanting was tried but was met with mostly derogatory reaction. Therefore there is mostly Life Membership preaching in India, which is of course book distribution.

But on no account should street chanting be stopped. Prabhupada has never said that street chanting should be stopped. The chanting can go on for a little while and when a crowd is drawn books can be distributed. When I mentioned to Srila Prabhupada that when in L.A. last, there was the system of book distribution all week long and on weekend nights full street kirtanas, he said that was a good system.

Regarding the claim that devotees have difficulties maintaining Krishna consciousness by only doing book selling with not enough street chanting, Prabhupada remarked that if things deteriorate that is another thing, but it is not the fault of book distribution. Book distribution must not be neglected.

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Srila Prabhupada received an advance copy of S.B. 3:4 which was printed in the USA in five weeks with the quality practically as good as Japan. Prabhupada was also informed that the index of the Third Canto will be a separate volume, as well as for the Fourth Canto which will have a separate volume index. When we mentioned to His Divine Grace that this is the system of encyclopedias to publish separate volumes for the index he said that we could advertise his Srimad-Bhagavatam as "The Encyclopedia of Spiritual Life." S.B. 4:4 has also been given to the American printer and three remaining volumes of S.B. 3:3, 4:2, and 4:3 have already been printed in Japan. That makes 13 volumes of S.B. not including the index volumes!

Prabhupada's translation of Caitanya Caritamrta is almost finished, only two more chapters left in the whole book. Then he will resume S.B. starting with Canto Five. This was Srila Prabhupada's reason for taking up C.C. by working on C.C. the Press was given time to publish all the backlog of S.B. that was piling up. By exact coincidence Prabhupada is finishing C.C. just as they have finished publishing all of S.B. through the Fourth Canto. Now as Srila Prabhupada resumes S.B., they can publish the C.C.

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MAYAPUR

Here at Sridhama Mayapur, Srila Prabhupada gave further impetus to the main temple project. It will be a 30 story skyscraper temple based on the following verse of Brahma-samhita:

goloka-namni nija-dhamni tale ca tasya devi-mahesa-hari-dhamasu tesu tesu te te prabhava-nicaya vihitas ca yesu govindam adi-purusam tam aham bhajami [Bs. 5.43]

There will be the main temple that will extend upwards the full 30 stories, as well as different levels depicted in doll tableaus, first the material world, devi dhama; then mahesa dhama, then vaikuntha dhama, and finally goloka vrindaban. Already a competent engineering firm in Calcutta, which is the only firm in India to use an IBM computer in its calculations, has been contacted for making the foundation. "It will not be difficult", assured Srila Prabhupada. He further revealed, "I have named this temple Sri Mayapur Candrodaya Mandir, the Rising Moon of Mayapur. Now make it rise, bigger and bigger until it becomes the full moon. And this moonshine will be spread all over the world. All over India they will come to see. From all over the world they will come…Krishna will supply the money. Don't bother. The money will come either locally or from USA."

When informed that the government here will pay 2/3 of the cost for road and bridge development if 1/3 is put up locally, Prabhupada said we should immediately inform them that he will put up 1 crore (dollars 1 million), and they can give 2 crores to develop the entire Mayapur area. He wants roads parks, gardens, like the descriptions of Dvaraka in the Krishna Book. Prabhupada personally surveyed the sites for a large lake as well as the second residential building. He called for a wall with a large front gate to be built. Work on a spacious kitchen complex near the Bhaktisiddhanta Road is progressing, but Prabhupada ordered that a second story should be added so that women and householders can live there and that the kitchen operation in the present residential building be moved there so that additional guest rooms can be added in the present kitchen and women's quarters. A dollar 25,000.00 Prasadam Distribution Pavilion attached to the new kitchen complex will also be built. Gargamuni Swami has pledged half the cost, and Hamsaduta Prabhu has sent dollars 4,000.00 from Germany and promises more. 1,000 people will be able to be served prasada at one sitting.

Turning to philosophy, Prabhupada had some things to say about his godbrothers. ”He is just sitting on Chaitanya Mahaprabhu's birthplace waiting for people to come and give money. He has taken that now this is his own hereditary property. He has taken it that he and Bhaktisiddhanta Saraswati Thakur were associated together in an enterprise, and now that the senior partner is gone, it is his property.

”We should make a scheme so that everybody will come here and not there. We are not competing with Yoga Pith but with the proprietor of Yoga Pith. Actually the birthplace of the Lord is not as important as the place of His activities. Kurukshetra is more important than Mathura, because the whole world knows the Bhagavad-gita. It is because of the activities of the Lord that people take interest in His birthplace. The ”karma” is more important than the ”janma.” Even when Lord Chaitanya Mahaprabhu was present people went to see him at Jagannath Puri, but they did not come to His birthplace, because His activity was more important than His birthplace. To His birthplace we offer our namaskars, but from the place of His activities we get inspiration. And, what was the Lord's activitiy at Puri? It was preaching. Our temple must be active with preaching and not a dead place.”

It was pointed out to Srila Prabhupada that of all the temples in Mayapur our mangol aratik at 4:15 A.M. is the first of the day and that at Chaitanya Math it is suspected to take place after sunrise. When asked if he wanted to see the new temple for Bhaktivinode Thakur that has been constructed near the entrance at Yoga Pith, Prabhupada replied, ”I do not want to see how he has made Bhaktivinode Thakur the gatekeeper.” Within our movement Mayapur temple is the first. ”Nowhere do we have such a nice temple in such an open place,” Prabhupada remarked on one morning walk. In Bombay a shipment of 2,000 kilos of Australian ghee has been sent by Madhudvisa Maharaj. It will be sold to the Indian temples and used for the festival for the opening of the Vrindaban temple to be held after the Gour Purnima festival in April. For the Mayapur festival ghee will be supplied by each and every devotee who comes. Everyone should bring one tin of ghee. It can be brought for personal use.

I mentioned to His Divine Grace that air fares will be increased next year due to the petrol shortage, and this might affect the number of devotees who attend the Gour Purnima festival. Prabhupada asked me, ”How much foodstuffs have you eaten in your whole life?” Quite a lot I had to admit, not understanding why he asked this question. ”And what is the cost of all these foodstuffs?” That I could not say. ”So, do you stop eating because there is so much cost? No. You go on eating and whatever is the cost, you spend. The principle is that if you have got money, then you can spend, but if you do not have money, then you cannot spend.” So as many as possible should surely come if the money is there.

One evening Srila Prabhupada revealed what he said was his theory, that the moon is covered with ice, to explain why the moonshine is so pleasant. Moonrays are very soothing, and we find in many places describing the pleasing effect of the moon, nitai-pada-kamala, koti candra-susitala, ye chayaya jagat judaya. This is because the moon must be covered with ice.

In the morning after his lecture from the Prayers of Queen Kunti in Srimad-Bhagavatam, Srila Prabhupada takes great pleasure in the kirtan with the devotees singing and dancing very nicely. The large temple area affords ample space for everyone to take part in the [indistinct] dancing, and as we move to and fro up and down the temple Prabhupada pelts us with handfuls of flowers. Afterwards he circumambulates the Deity house of Radha Madhava three times, each time ringing the temple bells three times and turning around completely in front of the Deities.

On October 30 Prabhupada will start for Bombay. There on Hare Krishna Land he will stay in a flat that has been newly constructed for him. There is one report that the land there is now worth one crore, whereas we paid only 14 1/2 lakhs for it.

More in my next. I hope this meets you in good health.

Your servant,

Brahmananda Swami

Personal Secretary

N.B. Srila Prabhupada's tentative plans are to remain in India through the April temple opening in Vrindaban, and then start for the USA.

What needed to be repaired on that Adler typewriter I sent with Jayatirtha? It is a brand new one that Paramhansa Swami purchased in U.K.

Seen: ACBS (initialed by hand)

Letter to: Kirtanananda:

-

Mayapur 25 October, 1974

74-10-25

New Vrindaban

My Dear Kirtanananda Swami:

Please accept my blessings. In India ghee is needed in our temples. I want to know if you can supply ghee by exporting it from USA. The quantity is 100 lbs. for Mayapur and 100 lbs. for Vrindaban per month. I am prepared to pay you for it in dollars at the fair market price.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Madhudvisa:

-

Mayapur 25 October, 1974
74-10-25
Melbourne
My Dear Madhudvisa Swami:

Please accept my blessings. In India ghee is required for our temples. I want to now if you can supply 200 lbs. per month in exchange for books.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Saurabha:

-

Mayapur 25 October, 1974
74-10-25
Vrindaban
My Dear Saurabha das:

Please accept my blessings. I have received from the Punjab National Bank, Vrindaban a copy of their letter dated 14/10/74 to the Secretary of ISKCON Vrindaban regarding the opening of a new current account No. 683. I do not know anything about this account. Who is the Secretary? Who are the signatories? What is the purpose of the account?

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jayatirtha:

-

Mayapur 27 October, 1974
74-10-27
Los Angeles
My Dear Jayatirtha das:

Please accept my blessings. I understand from Bhavananda and Jayapataka that you have agreed to give Dollars 8,000.00 from BBT funds for construction of the second story of the Kitchen here. So, you can do this. The money may be sent to Gargamuni Swami in Calcutta, and he will forward here.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Alfred Ford

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Mayapur 28 October, 1974
74-10-28
Teton Village, Wyoming
My Dear Sriman Alfred Ford:

Please accept my blessings. Sudama Maharaja has brought me the news here in India that you have already purchased the house in Honolulu and have given the key to Sudama for taking possession. Thank you very much for your kindness. Krishna will bless you with more opulence and knowledge

Human life is meant for acquiring knowledge and detachment to the material world. Knowledge means to understand that everything belongs to Krishna. Krishna consciousness means that everything including myself are different energies of the Lord and as such should be utilized for the purpose of Krishna. Krishna wants that all living entities should live with Him, as the father likes the whole family to live with him. Our Krishna consciousness movement is to educate people how to re-enter the family of Krishna and thus become eternally happy and blissful.

I am expecting to visit Hawaii latest by April, 1975, and I hope I shall be able to see you at that time. Thanking you once more.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sripati

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Mayapur 28 October, 1974

74-10-28

Montreal

My Dear Sripati dasa:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1974 with enclosed Deed of Sale. I am very glad that you have gotten this house. Now make it very nice for Krishna. It should be so attractive that people will want to go there and take advantage of this Krishna consciousness movement. Do not make it simply for comfortable living. Yes, if you distribute my books side by side than that is a very good arrangement, and your temple will be glorious in the city of Montreal. I will want to go there and visit you when I next come to the USA, so I will look forward to that.

Since it is our own house, you can install large Deities. You can install big Deities like Chicago temple. Invite Kirtanananda Maharaja and Jagadisa Prabhu and have a nice ceremony.

Upon your recommendation I am accepting for brahminical initiation Ghosa Thakura dasa, Priya Bandhu dasa, Priya Bhakta dasa, Bhadra Priya dasi, Sadhvi dasi, and Mohini dasi. Enclosed are the sanctififed threads. I also accept for first initiation the following devotees and their names are: Paul Campbell-Puskaraksa dasa; Christian Thomas-Krtakrta dasa; Leona Bolivar-Lalita devi dasi; Marie Cadeau-Medhya devi dasi. Now hold a fire sacrifice and the gayatri mantra should be listened from my tape recording through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Whom it may concern

-

Calcutta 30 October, 1974

74-10-30

To Whom It May Concern:

As the Founder-Acarya of the International Society for Krishna Consciousness, I authorize that the Society may incorporate under the Religious Societies Act of 1860 separately in West Bengal as the International Society for Krishna Consciousness (Calcutta) with myself as Founder-Acarya.

I also appoint the following as the Trustees: Gargamuni Swami, Bhavananda Goswami, and Jayapataka Swami.

Dated this 30th Day of October, 1974

Signed:

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Amogha:

-

Bombay 31 October, 1974

74-10-31

Alexandria, Australia

My Dear Amogha das:

Please accept my blessings. I am in due receipt of your letter dated October 7, 1974 with enclosed copies of the Library orders. I thank you very much for this. It is very good that our books are being appreciated by the learned circles. If our books are distributed more and more in this way, there will be unlimited scope for spreading this movement of Lord Sri Caitanya Mahaprabhu all over the world. And, personally I become very much encouraged when I get the report of my books being distributed.

Regarding Indonesia program and Gaura Mandala Bhumidas assisting and so far collecting money in Australia for the project, these things should be consulted with the GBC man. Please give me relief from all the managing so I can devote my brain to the literary work. It requires a great deal of concentration.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gargamuni:

-

Bombay 31 October, 1974

74-10-31

Calcutta

My Dear Gargamuni Swami:

Please accept my blessings. Regarding the registration of ISKCON Calcutta center as a separate entity, it should be clearly understood by you that the registration cannot be applied for unless my express sanction is there. No papers should be filed without my permission. Any papers you may draw up must be submitted to me first before filing.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hrdayananda:

-

Bombay 31 October, 1974

74-10-31

Mexico City

My Dear Hrdayananda das Goswami:

Please accept my blessings. I am in due receipt of your letter dated September 26, 1974 and have noted the contents. I am very glad to note that you are seeing that the devotees are maintaining the devotional practices. This is the secret to success. Therefore I am stressing it. And, if you also stress it and show yourself as an ideal Vaisnava, then you are my representative in fullness. We are not after titles and designations. Lord Caitanya made it a principle that we must teach by personal example. This is what I have tried to do. So if all of you my disciples do this, then the future of our movement will be glorious.

I am glad to note the publishing work you are doing, and I look forward to receiving the books printed. I am pleased that you are personally seeing to the translation how it is done. Actually these books are the foundation stone of our movement. Whatever we are is resting on these books, so far reading them and distributing them. This should be our only motto.

Your invitation to visit Mexico and Caracas sounds very nice, and I shall be very pleased to come there. I shall be going to Hawaii sometime in December, and than I can come wherever you like.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

November

Letter to: Cyavana:

-

Bombay 1 November, 1974

74-11-01

Nairobi, Kenya

My Dear Cyavana Swami:

Please accept my blessings. I have seen your telegram to Brahmananda Swami and am glad to learn that you have opened a center in Zambia. You have made some progress there since going and I am pleased. You are a good worker. All my disciples they are good boys, intelligent, and hard working. I pray to Krishna that you all may use your intelligence for Krishna's service and not for any personal ambition. We have worked very hard and established a great institution, but if we think for our personal benefit then it will become ruined. This is my only concern.

Now Caitya-guru is going there, and I understand that Dinanath and others will also go to Africa. So engage these men nicely, and Krishna will give you all facilities according to your capacity for serving Him.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dayananda:

-

Bombay 1 November, 1974

74-11-01

Dallas

My Dear Dayananda das:

Please accept my blessings. I am in due receipt of your letters dated September 27, 1974; nil; and October 15, 1974. I understand that due to financial needs you are doing Sankirtana party in order to raise funds. Regarding the solution to your getting the necessary funds as well as your request for men to lead the Sankirtana, this must be decided by the GBC and not myself. If they cannot solve this problem, then what is the meaning of GBC? They must arrange it for you to receive the necessary funds so that you do not have to be asking me for money. This is what I want. So you consult with them, and inform me the result.

Regarding your recommendations for initiations, I accept the following as my disciples and their names are: Mike Pugh-Mayesa dasa; Beverly Pugh-Vaisnavapriya devi dasi; Raymond Crowe-Rajendranandana dasa; Jan Crowe-Lokahita devi dasi; Joe Torres [Joseph Terrones-ed.]-Jyotirmaya dasa; Raymond Kennedy-Ramadeva dasa; Dennis Winiker-Dhanurdhara dasa. I also accept for second initiation Subandhu dasa and Jayasri devi dasi, the sancitified thread and mantra sheets are enclosed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dhrstaketu:

-

Bombay 1 November, 1974

74-11-01

Dallas

My dear Dhrstaketu das:

Please accept my blessings. I am in due receipt of your letter dated October 1, 1974 and have read the contents with care. With regard to the offenses you are hearing it is not ghosts as you say, but they are creations of your mind. The mind is indeed wretched as you say. Therefore Krishna says that for the endeavoring transcendentalist he must first control the mind, and then by controlling the mind he will have peace. He says: jitamanah prasantasya, Paramatma smahitah. "For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity." [Bg. 6.7] In this age the easiest method for controlling the mind, as taught to us by Lord Caitanya Mahaprabhu, is the chanting of Hare Krishna.

Do not give very much importance to this thing. Chant Hare Krishna. That is my instruction to you.

I hope this meets both you and your wife in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Harikesa:

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Bombay 1 November, 1974

74-11-01

Vrindaban

My Dear Harikesa das:

Please accept my blessings. I have seen your letter dated October 28, 1974 addressed to Brahmananda Swami and also the enclosed letter from Gurudasa. I have also received the report from Gopala Krishna, especially how nice is the prasadam program there. Thank you very much. You have improved the situation there so much. and I am very much obliged to you. I want that our Vrindaban temple to be the first class temple of India. Already people are saying that it surpasses all temples of the district in beauty, and I think it surpasses all temples in India. So now it must be managed very nicely. You have followed my instructions for making the kirtana program there the center, so I know that everything will go on nicely there.

Regarding Gurudasa, please inquire as to how much he has collected and send me the report. I want to know what he has collected and what was the expenditure. Encourage the U.K. devotees to stay in India because they do not have any visa problem.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha:

-

Bombay 1 November, 1974

74-11-01

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your telegram reading as follows: LIBERTY BANK TRANSFER OKAY BUT FIRST LETTER NEVER REACHED BANK OF AMERICA SO MONEY NOT TRANSFERRED UNTIL MONDAY 21ST INFORMING TEJIYAS TO CHECK PUNJAB DELHI REGARDING ARRIVAL -JAYATIRTHA

Now one thing is that Punjab National Bank, Vrindaban Branch, reports on having received on October 8 from New Delhi Rs. 277,991/-. If this transfer is not the Liberty Bank money, then what is it? I have not received any word that the transfer of the 21st has arrived.

Also Gurukrpa Swami wrote me on September 30 with a Credit Note from Dai Nippon for Dollars 39,474.73. He said that this money was already in Los Angeles at that time and that you have been advised to transfer the money to Bombay, but it is not yet received at this date.

Also I requested Ramesvara through Brahmananda Swami on September 19 to transfer the balance of Gurukrpa's payment to Dai Nippon of Dollars 108,000.00. Ramesvara had deducted Dollars 22,490.63 for various expenses, but this money must be paid for by BBT and not deducted from the M-V construction funds. So this amount should also be transferred here immediately so that work in Vrindaban may not be hampered.

I hope this meets you well in health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pranava:

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Bombay 1 November, 1974

74-11-01

Vrindaban

My Dear Pranava das:

Please accept my blessings. I am in due receipt of your letter dated October 28, 1974 and have noted the contents. Even if there is a slight doubt in this land purchasing matter, we shall not purchase. There must be no doubt. This man is legal-minded you say, therefore to my mind it is doubtful. It must be very cautiously examined. Mr. Maheswari must be satisfied, and he must issue a Title Certificate before the conveyance can be made. On the whole if there is a slight doubt even, do not make attempt to purchase this land. That is my request. We cannot risk the money as well purchasing some litigation.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Syamasundara

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Bombay 1 November, 1974
74-11-01
Sri Purusottama Math Chatak Parvat Puri
My Dear Syamasundara das Prabhu:

Please accept my humble obeisances at your lotus feet. I beg to acknowledge receipt of your letter dated 10/10/74 and have noted the contents. Just now I have come to Bombay from our temple at Sri Dhama Mayapur. There is not negotiation going on that I may go to Bhuvaneśvara by the beginning of the month of December. At that time if you find it convenient you can come and see me. I will send you my address upon my arrival there.

Regarding the magazine, if you become a subscriber, then I can get it for you. Free distribution of the "Back to Godhead" has stopped now because it it too expensive. The yearly subscription fee is Rs. 33/- only.

I hope this meets you in good health.
Faithfully yours,
A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Radhavallabha

-

India 3 November, 1974
74-11-03
Dear Radhavallabha Prabhu:

Please accept my humble obeisances. your letter addressed to Nitai Prabhu dated 25/10/74 has been brought to Srila Prabhupada's attention. Regarding book production, Srila Prabhupada is most concerned that you finish C.C. Ādi:1 as soon as you can and at least by Bhaktisiddhanta Sarasvati Thakura's disappearance day as you have anticipated.

Regarding the indexing for Srimad-Bhagavatam, that has caused some confusion. From you letter it appears that you are printing a one volume index covering the first four Cantos, in a softcover edition. But, the indexes for the First and Second Cantos have already been published at the concluding volume of the Canto. Why are you now changing the procedure? Since the indexes for the first two Cantos have already appeared, why not just publish indexes for the next two Cantos which have not yet appeared? And, even if you bring out indexes for all the first four Cantos, since the entire work is not yet completed, you will again have to do the work over again when the succeeding Cantos are published.

Anyway you can do it as you are doing it, but it is advisable to consult directly with Srila Prabhupada on such a matter specially if you are making some change in any of the publishing, that should be consulted with Srila Prabhupada first. Kindly do this.

Prabhupada is expected to remain in Bombay for one month so that the samples of the newly printed books may be sent here.

I hope this meets you in good health.
Your servant, Brahmananda Swami Personal Secretary
Approved: ACBS
Letter to: Bali-mardana:

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Bombay 3 November, 1974
74-11-03
Brooklyn
My Dear Bali Mardan das:

Please accept my blessings. I have sent you one letter dated 20/10/74 but not yet received any reply. The copy is enclosed herewith. I request you to come here and see me in India.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Bijay Kumar Kannungo

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Bombay 3 November, 1974
74-11-03
Bijay Kumar Kannungo c/o Bharata Coal & Coking Ltd. No. 4 Fairlie Place Calcutta-1
Dear Sri Kannungo:

Please accept my blessings. I would like to especially invite you to come here to Bombay. We have kept two rooms vacated for you, so you can come with your wife and family to visit.

I hope this meets you and your family in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Satsvarupa

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Bombay 3 November, 1974
74-11-03
His Holiness Satsvarupa das Goswami Los Angeles

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 15, 1974 with enclosed copies of letters and the Bengali course advertisement. So they are putting me, as well as the others, for getting the students to learn Bengali. That's nice.

I am very glad to learn that you are getting the orders and are increasing the men and parties for distributing the books. Regarding the number of libraries, I read in that book the Almanac that there are 75,000 libraries.

Regarding those professors who say that Siva is the Supreme, in the Rg Veda it is stated: "om tad visnoh paramam padam." The lotus feet of Visnu are the supreme devotional platform. There Visnu is accepted as the Supreme. So there are 18 Puranas. Six of them are for persons in the modes of ignorance, some for those in passion, and the topmost are for those in goodness, the sattvic puranas. If one intelligently reads the Puranas and Vedas, then he can understand that Visnu is the Supreme Person. But, for those on the stage of ignorance and passion, sometimes such statements are there. So it depends on the quality of the nature of the person that one accepts Lord Siva or Lord Visnu as the Supreme, but one who studies scrutinizingly all the Vedic literature and who accepts the statements of the acaryas who guide the destiny of Vedic culture of India who all accept Visnu as the Supreme Person, then he will also have the same conclusion.

So far we are concerned in the Krishna consciousness movement, we are preaching the teachings of the Bhagavad-gita. Krishna is the Supreme Person even before all demigods including Lord Visnu even, and of course Lord Siva. Our fundamental principle is the teaching of the Bhagavad-gita. Those persons who cannot understand this on account of particular modes of nature, such persons require further education, and until such time is fulfilled, we are helpless. To an animal in the modes of ignorance, how can we preach? Then we are helpless.

I have read your letter to the professor and it is a good challenge. You have written nicely. You have correctly cited the Vedas wherein it is stated: eko narayana asin na brahma na isano. . . In the beginning there was no Brahma, no Siva, only Krishna. The cosmic manifestation is from Mahat Tattva, and before the Maha Tattva there is Narayana. Sankaracarya is a Lord Siva worshipper and an incarnation of Lord Siva, and he admits that Narayana is the master, and Narayana is the Supreme. narayanah paro 'vyaktat. This is the best authority. What more evidence you want? This is in his Sanka Bhasya on Bhagavad-gita. This is not even the statement of the Puranas but of Sankaracarya's own writings. How can you deny if the incarnation of Lord Siva says that Krishna is Supreme?

In the Puranas it is stated that another demigod is supreme just to convince the devotee. Just like a student in primary school, he thinks the primary education is everything and has no idea of higher education. This is to convince the devotees but from the Gita we understand that it is from Krishna that He gives the faith by which one can worship the demigods.

Krishna says "aham adi hi devanam." Is Krishna speaking a lie? "mattah parataram nanyat [Bg. 7.7]." Nobody is greater than Me, He says. Why should we reject Krishna's statement? Our mission is to put Krishna as first, and they may take it or not. We do not interfere with their choice, but we do it as our duty.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Lilasakti

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Bombay 5 November, 1974
74-11-05
London
My Dear Lilasakti devi dasi:

Please accept my blessings. I am in due receipt of your letter dated October 26, 1974 with enclosed photograph of your Krishna. Krishna is so kind that although he is ajit, unconquerable, He can be possessed by the devotee. From love He allows this. This is the great position of the devotee.

I am glad to see that you are advancing in Krishna consciousness by this worship of the Deity. This is the practical application to what we find stated in the Bhagavad-gita, man manah bhava mad bhakto, mad yaji mam namaskuru. We do not speculate on what Krishna says but we follow whatever He says implicitly. I also follow this process. Every morning I go to the temple and see the Deity and offer obeisances, so I expect each and every one of my disciples should also follow what I have given in this connection, arising early, taking bath, attending mangal arati. yuktasya bhaktams ca niyunjato 'pi **. The Deity is non-different from Krishna Himself. This we have to understand.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gandharva

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Bombay 6 November, 1974

74-11-06

Seattle

My Dear Gandharva dasa:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1974 and have noted the contents. So you have done you duty at the last moments of your wife's life so that she could hear them chanting. As to where she has gone, that depends on what she was thinking of at the time of her passing away. That is stated in the Bhagavad-gita: anta-kale ca mam eva/ smaran muktva kalevaram/ yah prayati sa mad bhavam/ yati nasty atra samsayah [Bg. 8.5]. "And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt." To remember Krishna requires practice, and this is most easily done by chanting Hare Krishna mantra. I have told Nitai to spread the ashes here in the sea. The maha mantra is the only mantra that need be chanted. Do not neglect this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sarvamangala

-

Bombay 6 November, 1974

74-11-06

Bhaktivedanta Manor

My Dear Sarvamangala devi dasi:

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I thank you very much for your sentiments, and I know that you are all working hard to make Bhaktivedanta Manor a very nice place. You should know it that our temples they are not in this material world. The temple is Vaikuntha, where Krishna and remembered and served 24 hours daily without stopping. So we already are in Vaikuntha by participating in the temple activities. So it must be done very nicely.

You have mentioned controlling lust, and this is very important. In Bhagavad-gita Krishna says: tasmat tvam indriyany adau "In the very beginning you must curb lust by regulating the senses." Therefore we have the four regulated principles at the very beginning of practicing devotional life. In this way we turn the lust into love. This is our material life. Lust is there in everyone, because everyone is actually a lover of Krishna. It just has to be purified by proper training.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Harikesa:

-

Bombay 7 November, 1974

74-11-07

Vrindaban

My dear Harikesa das:

Pleaser accept my blessings. I am in due receipt of your letter dated October 31, 1974 and have noted the contents. Thank you for giving me the account of Gurudasa. What is that hotel bill for Rs. 1200/-?

I have already written you one letter of thanks for your taking care of the Vrindaban temple.

I note that you are reducing the expenses, but why did the Treasurer leave? Even if you restricted the spending, then why did he leave?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rupanuga:

-

Bombay 7 November, 1974

74-11-07

Washington, DC

My Dear Rupanuga das:

Please accept my blessings. I am in due receipt of your letter dated November 1, 1974 with enclosed clipping. But, I have not yet received the report of the inquiry commission investigating the charges against Bali Mardan. (Later on heard something by telephone message to Brahmananda)

Regarding your GBC report, at the Buffalo farm the deer were eating daily the crop or all at once? Regarding Boston, it is a better house they have now purchased? What is the price and what are the facilities? Regarding the book distribution increasing in Philadelphia. yes we are getting such reports of increasing book distribution from all over. In L.A. they have sold over 600 copies of the new Srimad-Bhagavatam in one weekend.

Atlanta facility of 10 acre and 3 building sounds very nice. Purchasing or renting doesn't matter. Only here in India is a purchased house more important than a rented house. The prasadam program must be continued and increased. It is very good program for attracting the students. They have never tasted this kind of foodstuffs. Regarding Miami that you want to replace Abhirama, yes a capable man must be there, what can be done. But I have already written that he can marry that girl and divorce his wife. Regarding Washington, D.C., that Damodara is also resigning, we are increasing in so many ways, but our men are deteriorating. What to do? Regarding Gainesville installation of Gaura-Nitai, where did you get the murtis from?

I hope this meets you in good health.

A.C. Bhaktivedanta Swami

ACBS/bs N.B. Regarding replacing Abhirama and Damodara I refer to the "Direction of Management" as follows: "Removal of a Temple President by GBC requires support by the local Temple members." Therefore you should take a vote of the Temple members and do the needful. A.C. B.S.

Letter to: Sriji

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Bombay 7 November, 1974

74-11-07

Mexico

My Dear Sriji devi dasi:

Please accept my blessings. I am in due receipt of your Vyasa Puja offering dated August 22, 1974, received just now and I am very glad to receive it; better late than never. I thank you very much for your sentiments. Satisfaction of the spiritual master is the secret of advancement in spiritual life. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his sincere disciple. We cannot manufacture our own process, therefore mental speculation does not at all help us in spiritual life. One simply has to surrender himself to his guru and everything will be revealed to him.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka:

-

Bombay 8 November, 1974

74-11-08

Mayapur

My dear Jayapataka Swami:

Please accept my blessings. This is to inform you that yesterday Giriraja has sent by T.T. Rs. 2,25,000/- to American Express Bank a/c No. 090031. Now the wall and proposed rooms and other works must be finished by Gaura Purnima.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: H.H. Gargamuni Swami, Calcutta ACBS/bs

Letter to: Rupanuga:

-

Bombay 8 November, 1974

74-11-08

Washington, DC

My Dear Rupanuga das:

Please accept my blessings. I have seen your letter dated October 31, 1974 addressed to Brahmananda Swami and have noted the contents with care. I have not yet received the report from the Enquiry Commission, but there are four points to be enquired. The first is the meat eating and chicken eating in the temple and even in the Deity kitchen where the prasadam for the Deities is prepared. This is the most serious complaint. And, in spite of the meat eating Taittiriya was allowed to worship the Deity.

The second is the complaint of abusing the devotees and exploiting their service for accumulating money and for aggrandizing himself and herself both. The third is her real identity. And, the fourth is whether actually the building negotiation is going on.

So from your letter the first and second points are corroborated by the Enquiry Commission. Regarding the fourth point about the negotiations for the building purchase, I have written one letter just now to Taittiriya whether according to her letter dated September 11, 1974 she has taken possession of the 5th Avenue house. If it is not taken and no proper reply is received, then surely it is all bogus; and if the transaction is bogus, then the third point, her identity, is also bogus.

So the conclusion is I like Bali Mardan and love him, but if he is still after this bogus wife then I shall have to take action. There is no alternative.

Regarding Abhirama, in your letter you mention that in Miami it is so important center, 65 devotees, growing each day, ideal location. So Abhirama, has done this. He has done much service. He cannot be removed whimsically. Sex disturbance is the permanent disease of the Western people. Anyway I have already written you that the local members must agree for him to be removed by you, according to the "Direction of Management." Regarding his divorce enclosed is one letter dated 1/10/74 regarding this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Taittiriya

-

Bombay 8 November, 1974

74-11-08

Brooklyn

My Dear Taittiriya devi dasi:

Please accept my blessings. With further reference to your letter dated September 11, 1974, I beg to inquire whether you have taken possession of the house at 5th Avenue, and if not please let me know why it is delayed. Please send Bali Mardan with detailed information and necessary documents.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha:

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Bombay 9 November, 1974

74-11-09

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your telegram reading as follows: C D RATE DOWN TO 8 AND HALF PERCENT PLEASE ADVISE ON RENEWAL -JAYATIRTHA

So, yes it can be continued. It is 3 per cent less than what they were giving. What can be done?

I hope this meets you in good health.

Your ever well wishes, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Your following cable is just now received. CD'S EXPIRING NOVEMBER 7 AND NOVEMBER 15 PLEASE ADVISE IF ANY CHANGES DESIRED OTHERWISE THEY WILL AUTOMATICALLY RENEW FOR 119 DAYS -JAYATIRTHA.

So it is all right.

Letter to: Jayatirtha:

-

Bombay 10 November, 1974

74-11-10

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your cable reading as follows: FIRST C.D. MATURED NOVEMBER SEVENTH 9858 DOLLARS INTEREST EARNED TRANSFERRED TO PUNJAB NATIONAL BANK VRINDABAN ALSO 8000 DOLLARS BBT LOAN FOR KITCHEN PROJECT MAYAPUR TRANSFERRED AMERICAN EXPRESS CALCUTTA -JAYATIRTHA.

So it is all right. I did not know it was a loan. In name money comes to India in loan but it is never repaid. In name there are so many loans, like to Spiritual Sky and now it is not beng repaid. And everyone is taking loan from BBT. That is the only source of our income. But if everyone takes loan, then how can it go on?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

-

Bombay 12 November, 1974

74-11-12

West Germany

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated October 11, 1974 and also the new German books KRSNA, TLC, and LIFE FROM LIFE, and also the record "Krsna Meditation." I thank you very much. It is all very nice. May Krsna bless you with more and more publishing work. I am always thinking of your Frankfurt Schloss center. The songs which I have recorded there I have heard today on the record, and they are very nice, especially the "Prayers to the Six Goswamis." It has come out very successful on the whole. I hope the German people will like the Bengali tunes. What is the report of how they are selling?

Whenever you call me for coming there I shall come. Never quit the Frankfurt palace. It is very nicely situated, in a open place. The landlord is a good gentleman, so keep good relations with him and his wife.

The report that the newly published books are all selling like mad is very, very encouraging. Now publish more books. Make more translations. You have not yet published Bhagavatam and also Krsna Book Second Part. Is this translated or not? And what about "Leben Kommt Von Leben?" Are they also selling? I have never studied science, but I am challenging them. They may take me as crazy, but I am not crazy. I am right.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagadisa

-

Bombay 12 November, 1974

74-11-12

Dallas

My Dear Jagadisa dasa:

Please accept my blessings. I am in due receipt of your letter November 2, 1974 and have noted the contents. I have also received the enclosed clipping from Ottawa and the information about the property. This property must be considered by the GBC. If it can be properly utilized, it is nice, for Varna-asrama College and diary farm. With 100 acres for cultivation you can make much production. The land is attractive. If it can be utilized by the opinion of the GBC, then it is good. I think it should be utilized. For which center will it be purchased?

Regarding Gurukula, they are in financial difficulty, so introduce book distribution. Sankirtana and Book Distribution should be pushed side by side, and there will be no difficulties. That is our experience.

If men are available, yes, you can open a center in Kansas City,; that will be nice. Regarding moving the older boys to New Orleans, that is to be decided by the GBC.

Regarding the lollipops, there is nothing wrong. It is something attractive I can understand, an introduction of friendship. What is the wrong? It is sugar, so it can be offered to the Deity. Just like here we can offer sweets purchased from the market place. It is stated in the sastras that if you pay something for it, it is purified even if there is some fault in it.

Regarding Chicago that you paid off Dollars 35,000.00 is wonderful. You are a good manager. As GBC please see that the temples are maintaining the standards, and I will be very much thankful.

The article is nice, the ”elevator” is this Krishna consciousness movement.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtanananda:

-

Bombay 12 November, 1974

74-11-12

New Vrindaban

My Dear Kirtanananda Swami:

Please accept my blessings. I am in due receipt of your letter dated October 22, 1974 with enclosed copy of Brijbasi Spirit and your check for Dollars 500.00. Thank you very much. Here in India one important Hindi paper has published a big article on your New Vrindaban and they much appreciated it, and gave very good report. I have asked them to reprint the article here. So you develop New Vrindaban to your hearts content, and when my palace will be ready I shall go there and stay. I like very much that place, very calm and quiet.

Yes, following the rules and regulations is the real qualification of GBC. We have made things easy for being qualified for such position, but still they are violating. Haridasa Thakura only took one of the items, the chanting, and he was so affectionate to Lord Caitanya. He was doing nothing, just chanting, but that means that he was doing everything. Your conclusion is very good and I very much appreciate that GBC or XYZ you are always servant of Krishna. That is wanted.

I have not yet received the written report of the Enquiry Commission, but one telegram is received and I am telegrammed Bali Mardan to immediately come here.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. The names for the newly initiated devotees you have recommended will follow in my next letter.

Letter to: Pradyumna

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Bombay 12 November, 1974

74-11-12

Calcutta

My Dear Pradyumna dasa:

Please accept my blessings. I am in due receipt of your letter undated. I think you should stay. Your presence is required. If you are leaving because of your wife, then your wife must agree to pay for your return fare. If she agrees, then you can go.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: Delhi ISKCON ACBS/bs

Letter to: Sri Govinda

-

Bombay 12 November, 1974

74-11-12

Evanston, Illinois

My Dear Sri Govinda dasa:

Please accept my blessings. I am in due receipt of your letter dated October 17, 1974 and have noted the contents. I am glad to know that you are cooperating with Jagadisa Prabhu for rectifying the difficulties there. I have received report that you have repaid debts of Dollars 35,000.00, so this is very nice. So continue in this way. I want that all our centers be nicely managed so I can be freed for translation work without any anxiety. Therefore I have created the GBC to take this responsibility.

Simply by maintaining the Krsna conscious standards, everything else will follow. So I have faith in you. I know you are a good worker. Krsna has given you very nice place there in Chicago. So utilize it nicely, and I will be very much pleased.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tripurari

-

Bombay 12 November, 1974

74-11-12

Evanston, Illinois

My Dear Tripurari dasa:

Please accept my blessings. I am in due receipt of your letter post dated October 11, 1974 and have noted the contents. This book selling is the real preaching of our cult. Especially when you sell Caitanya Caritamrta and Srimad-Bhagavatam. They will understand what we mean by reading these books.

So you organize freely. You are the incarnation of book distribution. So take the leadership and do the needful.

Your bus program is a very nice idea, and I pray that by Krsna's grace you will have all success. Yes, you are correct that by distributing books, that income will be sufficient for all programs.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Deoji Punja:

-

Bombay 13 November, 1974

74-11-13

Punja & Sons Ltd. P.O. box 125 Lautoka, Fiji

My Dear Deoji Punja:

Please accept my blessings. I am in due receipt of your letter dated October 25, 1974 and am glad to read the contents. It is very good that you have already opened the center and registered the Society. This is good beginning. One thing, regarding registering, is that our system is to keep the name of the Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada on all registration documents, as well as all stationery, books, and publications. So I see the name there on the letterhead in Subaladas Swami's letter, so it is all right. In this way do it.

Yes, try to get the land you have mentioned and construct a nice temple. That will be a great credit for you. I think the people there will be very much attracted to this movement. It is being received enthusiastically all over the world. So I thank you very much in this connection for your cooperation in the service of the Lord.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Subala

-

Bombay 13 November, 1974

74-11-13

Lautoka, Fiji

My Dear Subaladas Swami:

Please accept my blessings. I am in due receipt of your letter dated October 23, 1974 and have noted the contents with much joy. You have done something tangible, and I am pleased that you are simply carrying out my order without any consideration of your self-interest. This is wanted for progress in spiritual life. So as you have pleased me, you should take it that you have pleased Krsna, the Supreme Personality of Godhead. It is for this I have given you sannyasa, to be prepared to go anywhere on my order and preach sincerely and purely without any other consideration. So I thank you very much in this regard.

Cooperate with Mr. Punja, and chant Hare Krishna and distribute prasadam for the time being. This should be your program. When we get sincere devotees, trained up brahmanas, we shall install Deity there, not before then. It is good that you are getting men from Australia to assist you. Most probably I will be going to Hawaii in mid December, so if you like we can go to Fiji also.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sudama

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Bombay 13 November, 1974
74-11-13
Hawaii
My Dear Sudama das Goswami:

Please accept my blessings. I am in due receipt of your letter dated October 21, 1974 and have noted the contents. So we have already discussed about the new house, and I shall be looking forward to coming there sometime in mid December. So please arrange.

In the meantime you go on managing things there very nicely, and you can refer matters to me. In this way Hawaii will be managed. Regarding your request for being GBC of Hawaii, yes formally you were GBC of Japan, so it can be considered at the next GBC meeting during Gaura Purnima time.

Krsna has given you a very good field there, and I know there is wide scope for spreading our movement, and I like the place there. So do everything very carefully, always following our principles, and Krsna will give the necessary intelligence for pushing on this sublime movement very successfully.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gurukrpa:

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Bombay 14 November, 1974
74-11-14
Tokyo
My Dear Gurukrpa Swami:

Please accept my blessings. I am in due receipt of your letter dated November 5, 1974 and have noted with pleasure that you have paid DNP Dollars 100,000.00 since September last. Here in Bombay only Dollars 86,500.00 approximately has been received, so I am enquiring from Ramesvara.

It is very good that some of the men have the missionary visas and that you are getting Japanese boys to join. You say that the Japanese are less intelligent, but when I was in Japan I saw that they were inclined towards this movement. If you deal with them nicely, they will come out very good devotees.

Yes, in mid December I may go to Hawaii and I shall stop in Japan. I shall make two stops, Hong Kong and Japan. It does not matter that it will be cold. I do not think it will be colder than your Western countries in Europe and America.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Hamsaduta

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Bombay 14 November, 1974
74-11-14
Taunus, West Germany
My Dear Hamsaduta dasa:

Please accept my blessings. I am in due receipt of your letter dated November 5, 1974 with enclosed clipping. Yes, I have received the new books and have already written to you my thanks. You are appreciating the chastisement of your spiritual master, and Krishna will bless you by this appreciation. What six books have you given to the printer? This further publication of books means that you go further to Krishna six steps more. Your news of more publishing after seeing the newly published books is very happy news for me. Thank you. Overflood Europe with German books. I think that the German people are the heart of Europe, and your march will be followed by Bhagavan dasa in French language.

Regarding publishing the Life from Life in English it should be grammatically correct because it is written book. Yes, it will be very good if you publish a book of lectures. Regarding going to New York, oh yes, certainly you can go. I have telegrammed Bali Mardan to come here but not yet received any reply.

I understand from Nitai that if another man can be sent; he mentions Jagannatha dasa; then work on Madhya Lila will be shortened by half and he can also help in the Srimad-Bhagavatam work now resumed after completing Caitanya Caritamrta. So it will be very helpful and convenient to have this boy.

Now the transfer for the Food Relief is not enclosed in your letter. Did you send the copy or the original? It must be done by Registered P Sto payment immediately. When sending money, it must be done by Registered Post. A.D.

Regarding the lectures of Patita Uddharana dasa that is very good. Somebody must speak, and he has taken the task, I am writing him in this connection. It should be encouraged.

So you have Caitanya Caritamrta almost translated, achah! Thank you. You are pukkha BBT Trustee. You are business-like and sincere and assisted by your good wife. She is chaste and also sincere.

You say that before meeting me you could not read or write, so this is all Krishna's grace. If He likes, he can make a crow into a peacock. That is His grace. Krishna consciousness is so valuable that it plays wonderful, and there are many instances within our society. Similarly I was a crow, and now they consider me a peacock. But, I was trying to be a peacock whenever there was the opportunity. I took the endeavor to publish the "Back to Godhead," but I wasted so much time. Ultimately Krishna saved me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Patita Uddharana

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Bombay 14 November, 1974

74-11-14

Bhaktivedanta Manor

My Dear Patita Uddharana dasa:

Please accept my blessings. I have understood from Hamsaduta Prabhu that you are giving lectures in the temple. I have seen the column from the Gujarati newspaper and I am very pleased. Somebody must speak, and you have taken the task. I offer you my thanks. You are an elder disciple and you have heard what I am speaking, so you should just speak what you have heard and it will have potent effect. This is the power of the parampara, disciplic succession. So you must be prepared to meet all opposition because practically everyone is mayavadi. They do not have faith in Krishna's words in Bhagavad-gita. Therefore we have a great responsibility to present Krishna's words without any change. Please do the needful. Your speaking should be continued.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara

-

Bombay 14 November, 1974

74-11-14

Los Angeles

My Dear Ramesvara dasa:

Please accept my blessings. I beg to acknowledge receipt of your letters dated two on October 3, 1974 and one November 7, 1974 with enclosed press proofs of color pages of Bhagavad-gita. Now it was proposed that we would purchase the rights to print Bhagavad-gita As It Is ourselves. What happened to the proposal to buy the rights from Macmillan? This color pages you have submitted are not better. I do not find any improvement. There is no improvement.

Regarding the problems of the C.C. Ādi Lila Vol. 1 being 600 pages, what can I say? That is for you to arrange. But I do not think it will look good if you change the quality of paper from one volume to one volume as you have proposed. Not that one volume should be lighter paper and one volume heavier paper.

It is very good that you are also going on Sankirtana and distributing books. Others will also be enthused to distribute by your personal example. This is our life. "anandambudhi-vardhanam."

Regarding not being able to make any more loans from BBT, I think if necessary we can borrow from the bank using the fixed deposits as security. So long as the loans are not paid back to the bank we shall assure that we shall not withdraw the fixed deposits. These properties should be purchased in the name of BBT, and when the local center repays the loan, then the name can be transferred. Now you have loaned Madhudvisa Dollars 133,505.50. How will he repay? What are the terms for repayment? In France they are wanting to borrow Dollars 120,000.00. Can you arrange for this loan in January, 1975? I understand that Spiritual Sky is not able to repay its loan now. This rule must be strictly followed that 50% paid for printing and 50% paid for property and building loans.

Gurukrpa Swami has informed that on October 31 he paid DNP Dollars 60,000.00. So he has paid approximately Dollars 100.000.00, but here in India only approximately Dollars 86,500.00 has been received. Please explain.

Regarding printing in USA for sending a man to the press to check the work, yes do it. Yes, print quickly in USA our books. The quality of S.B. 3:4 is not bad.

Regarding the book distribution, somehow the distribution must be doubled and tripled as far as possible. Do it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Atreya Rsi

-

Bombay 15 November, 1974

74-11-15

Bombay

F. Attar c/o Arthur Young & Co. Iranians' Bank Building, Fifth Floor Avenue Takht Jamshid Tehran 15, Iran

My Dear Atreya Rsi dasa:

Please accept my blessings. I am in due receipt of your letter dated September 28, 1974, and it is received so late on account of touring. I have sent you one telegram as follows: AUDIT YOUNG ATTAR TEHRAN LT COME AS EARLY AS POSSIBLE BEFORE NOVEMBER 30 -AC BHAKTIVEDANTA SWAMI.

You say that you are all fools. When you can understand that you are a fool that means that you are a little intelligent because you can detect your own foolishness. Caitanya Mahaprabhu wanted to remain a fool just to teach us how to make progress in spiritual life. All Vaisnavas not artificially but seriously think themselves as foolish. The more we remain foolish, the more we remain eager to learn for spiritual advancement in life.

Now you are a practical business manager, so we are expanding by Krishna's grace; so try to make some formula so our institution may go on without any difficulty. In your letter to Ramesvara you call for a meeting of GBC to develop a system of management and communications which will eliminate chances of recurrences. This is a good suggestion you have made, so when we next meet together, you must give it some practical shape.

You have also mentioned to repeatedly offer obeisances to your spiritual master. This is very important. A disciple should offer dandabats, not namaskara. The more one becomes fixed up in guru obeisances, the more he advances in spiritual progress. yasya deve para bhaktir yatha deve tatha gurau [ŚU 6.23].

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dhananjaya

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Bombay 15 November, 1974

74-11-15

Vrindaban

My Dear Dhananjaya dasa:

Please accept my blessings. I am in due receipt of your letter dated November 9, 1974 and have noted the contents. Regarding the land purchase, these soil tests are unnecessary. All the land in that area needs fertilizers, that we know. Anyway, you can give up this. If there is doubt, then there is no need for purchasing this land.

I am glad to note that the Home Minister is looking into the visa problem for our men. The idea is that we are spending so much for constructing these projects but no local Indians are coming forward to join us. So who will manage these projects? We require the foreigners to manage. In Vrindaban we will keep at least 50 foreigners.

It is very good that the Governor Mr. Reddy has visited our temple. He should be invited for being the Chief Guest and Inaugurator of the new temple. I am writing to him in this regard separately. Krishna has sent both these Governors.

Regarding your inquiry about your position, that is a bona fide position to remain a servant of the servant of Krishna [Cc. Madhya 13.80]. So for the time being you can help Tejiyas in Delhi collecting and preaching.

In the meantime please go and see the Manager of Punjab National Bank, Vrindaban with the enclosed two letters and take replies. I also want to know how many Fixed Deposit Receipts are in their custody. Give me all the numbers and amounts. They should keep the certificates but you should mail me the particulars.

It is good that your wife is there. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gaura Gopala

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Bombay 15 November, 1974

74-11-15

Mayapur

My Dear Gaura Gopala dasa:

Please accept my blessings. I am in due receipt of your letter dated 6/11/74 and have noted the contents. My program in India is not yet fixed up. I may go out in December to Honolulu. Anyway Yasomatinandana dasa has written you to come, if he has written you to come, then you can come immediately with the Hindi typewriter.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagadisa, Jayatirtha

•

Bombay 15 November, 1974

74-11-15

Dallas

My Dear Jagadisa, Jayatirtha, and Dayananda dasa:

Please accept my blessings. I am in due receipt of your letter dated November 1, 1974 and have noted the contents. So for maintaining the Gurukula at least the cost price for the books must be paid. Gurukula can take the profit for its maintenance. BBT cannot pay for maintenance of the temples. BBT can only pay for printing and temple properties and construction.

Why are the Spiritual Sky accounts being serviced by Los Angeles rather than by the Dallas devotees?

I hope this meets you all in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tejiyas

-

Bombay 15 November, 1974

74-11-15

New Delhi

My Dear Tejiyas dasa:

Please accept my blessings. I am in due receipt of your letter dated November 8, 1974 with enclosure of emigration application. I shall keep it aside and inform you. Regarding your question about collecting, whatever money sent it is all the hand of Krishna. When Krishna gives, you get. Don't be disappointed if you do not get any collection after working. Always depend on Krishna, and everything will be all right. Fight and depend on the results on Krishna. yudhyasva vigata-jvarah, fight without being lethargic, Krishna says in the Bhagavad-gita.

Pushing on this movement, I had to face so many difficulties throughout since I left my home. I lived in Delhi at Sakur Basti because the rent was cheaper there, and I could not even take an apartment in Delhi. Then I was provided with a room at Chippi Walla, Radha Krishna temple, wherein I was able to keep my publication office.

But, by Krishna's grace we are situated on a standard footing. Let us maintain this position cooperatively, and always pray to Krishna that we may not spoil what Krishna has already given us. Try to make improvement more and more.

Regarding you question about keeping open the Deity doors in the early morning, yes you can do it. That is done in Vrindaban also. Regarding the collections, the books are increasing, so 50% should go to BBT and 50% to construction, but if needed, then that money can be spent in other ways.

Now both CBI and State Bank approached us to open a branch bank, so this should now be done, so we can get the foreign exchange transfers. We will be receiving minimum Dollars 10,000.00 per month. Bali Mardan has promised this. Besides this we are getting interest from investments in USA, and also from other sources. So please arrange for either one to open their office on our premises.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nilambara

-

Bombay 16 November, 1974

74-11-16

Detroit

My Dear Nilambara dasa:

Please accept my blessings. I am in due receipt of your letter undated together with letters from your friends and I am glad to see they are taking serious interest along with yourself in this movement of Lord Caitanya. Try to understand this philosophy very nicely and get more numbers to join. I am especially interested to see the Americans spread this movement. America is already blessed by Krishna, and if they become Krishna conscious, they will become more glorious. There is an Indian saying, "fragrance in gold." Gold is already valuable, but if it has got some nice fragrance, then it becomes even more valuable.

If some percentage of Americans become Vaisnavas, it will be wonderful for the future of the world. It will be a great example for the world. So you yourself take to the process with heart and soul and always follow my instructions, and Krishna will bless you to convince many souls to become Krishna conscious.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha & Karandhar

-

Bombay 16 November, 1974

74-11-16

Dear Jayatirtha & Karandhar Prabhus,

Please accept my humble obeisances. Regarding the corporate status of ISKCON in relation to Spiritual sky, it is desirable that Spiritual Sky separate itself from ISKCON so that ISKCON will not be subject to any debts incurred by Spiritual Sky.

It is expected that in the near future the tax shelter that was offered to Spiritual Sky by ISKCON will not be available when the U.S. tax laws are changed. It is also understood that the Spiritual Sky management intends to separate itself from ISKCON in the near future.

Further, in a memo dated October 16, 1974 written by Ramesvara it is stated: "For a number of reasons the temples around the Society in general have been completely dropping Spiritual Sky over the past three months as a permanent business function." Jayatirtha has also indicated that the future Spiritual Sky personnel policy is to phase out devotee participation as fas as possible.

Therefore the conclusion is that the formal separation between Spiritual Sky and ISKCON should be concluded immediately. You are requested to make Spiritual Sky a separate entity and apart from ISKCON at the earliest possible.

It is also considered that if a suitable price can be gotten for the business, then it may be sold.

I hope this meets you in good health.

Your servants, Brahmananda Swami, Bali Mardan das Adhikary, Bhagavan das Adhikary

Approved: ACBS

(Initialed by Prabhupada)
Letter to: Srutadeva

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Bombay 16 November, 1974
74-11-16
Washington DC
My Dear Srutadeva dasa:

Please accept my blessings. I am in due receipt of the Sankirtana Newsletters Nos. 27-30, and I thank you very much for assisting me in this mission of Lord Caitanya Mahaprabhu. These reports are very encouraging to me, and I think our men will also be encouraged to increase the book distribution. This I want.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jayapataka, Bhavananda

-

Bombay 17 November, 1974
74-11-17
Mayapur
My Dear Jayapataka and Bhavananda Swami:

Please accept my blessings. I am in due receipt of your letter dated November 10, 1974 and have noted the contents. Regarding not building the second story on the Prasdam Pavilion, whatever you think is best is all right. Whatever you all three consult and agree is all right.

Hamsaduta has sent RS. 15,000/00 for the Food Program, and Bhagavan dasa has given the check to Gargamuni Swami for the Pavilion. So money is there. That is no difficulty. Only the projects must be finished by Gaura Purnima.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/bs
Letter to: Dr. Ghosh:

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Bombay 17 November, 1974
74-11-17
Gyan Bhawan 22, Minto Road Allahabad 211002
My Dear Dr. Ghosh:

Please accept my greetings. I am very much thankful for your nice letter dated November 8, 1974 and the presentation of the copy of Pancamrta written by you. I saw the verses formally also. If anyone reads these verses regularly certainly he will make progress in his spiritual life. I have now advised my secretary to send you immediately one copy of my Caitanya Caritamrta. by registered post.

Since you left Bombay, I had been to many places in Europe such as Rome, Frankfurt, Paris, Sydney, Fiji, Honolulu, Chicago, San Francisco, Los Angeles, Dallas, New Vrindaban, New York, London, and then here to India. I was thinking of you, but was missing your address.

Regarding the charitable dispensary, I am not very much enthusiastic for this enterprise because nowadays to keep a proper dispensary pushing on requires much attention and money also. I have heard from the authorities of the Rama Krishna Mission that their charitable dispensaries of hospitals are mostly run by paid men, as formally no intelligent medical practitioner was joining them to run it on.

Therefore I may suggest that if you are really inclined to retire, you are welcome to live with us. We have got three very nice places in India in Bombay, Vrindaban, and Mayapur. We have spent many lakhs of rupees for constructing these centers, and if you live with us in any one of them, you are welcome. You can live with your good wife as vanaprastha, and when you decide to do so, we may maintain a small dispensary for taking care of our own men. But for the general public opening a charitable dispensary is not in our program at least for the time being.

I shall be very glad to hear from you at your convenience.

Further I beg to inform you that all my temples and centers here in India are being managed by my foreign disciples. I want that they should be admitted as immigrants. They have embraced this Vaisnava religion and have given money for constructing these temples and are managing them. Although we have got a few Indians to join, they are neither educated or expert.

In Allahabad you are known to so many lawyers and judges. Kindly consult with them how my foreign disciples can get immigration status in this country. If they were forced to leave, I will be in a great disturbed condition how to manage all these centers. Kindly find out immediately some good lawyer. I think Sir Tej Bahdur's son maybe helpful in this connection.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Unknown

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Bombay 17 November, 1974

74-11-17

DRAFT OF ADDITIONS TO MEMORANDUM OF ASSOCIATION FOR CALCUTTA REGISTRATION

5B There shall be a Governing Body Commission whose purpose is to act as the instrument for the execution of the will of the Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The GBC members will be initially selected by His Divine Grace Srila Prabhupada. It will oversee all operations and management of ISKCON, as it receives direction from Srila Prabhupada, and Srila Prabhupada has the final approval in all matters.

(m) To perform extensive research work in Sanskrit and Bengali literature of historic texts of Vaisnavism such as Bhagavad-gita, Srimad-Bhagavatam, Caitanya Caritamrta, Bhakti Rasamrtia Sinduh, etc. and to distribute this research work throughout educational institutions all over the world, regardless of race, color or creed, and religion.

(n) To promote Vedic research work in the area of argiculture and animal husbandry, and alternative energy sources according to the historic Vedic texts for the sound and healthy development of body, mind, and soul; and to promote and distribute this research work.

(c) To perform research work into the ancient Vedic educational schemes such as Gurukula as well the development of the individual through yoga and to promote and distribute this research work throughout India and the world.

Seen:

ACBS

Letter to: Dr. Marri Chenna Reddy

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Bombay 18 November, 1974

74-11-17

His Excellency Dr. Marri Chenna Reddy Governor of U.P. Raj Bhavan, Lucknow

Your Excellency:

Please accept my greetings and the blessings of Lord Sri Caitanya Mahaprabhu. I am so much thankful to you that you came to see our temple under construction in Vrindaban and supervised the work going on there. As you came all of a sudden, we could not make arrangement for your proper reception, but I am so pleased to learn that you have voluntarily agreed to visit our temple during the opening ceremony.

Tentatively the date is fixed up on Sri Ram Navami, the Birthday of Lord Ramacandra. Probably it will be the fixed up date because we are depending on the progress of the construction work. If you kindly give me your consent, we can print your Excellency's name on the invitation card as the Chief Guest and Inaugurator of the temple.

You are already our member as well as a great devotee of Lord Krishna, so we shall feel it a great privileged if you kindly agree to this proposal.

I hope this meets you in good health.

Your ever well wisher, Sd. A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Ramesvar

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Bombay 17/11/74

74-11-17

Dear Ramesvar:

Please accept my humble obeisances. Your letter dated October 20, 1974 has been received and I have been asked by Srila Prabhupad to enquire who has had this document prepared without Srila Prabhupad's authority being given? It is understood from Bali Maradan that it has taken over one year to prepare this document at a cost of of Dollars 10,00.00. Who has ordered this money to be spent and who has paid for it?

When this questions are answered, Then Srila Prabhupad will reply your letter.

I hope this meets you in good health.

Your Servant,

Brahmananda Swami

Personal Secretary

Approved: ACBS

Letter to: Manager of Punjab National Bank

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Bombay 19 November, 1974

74-11-19

The Manager Punjab National Bank Vrindaban Branch Dist. Mathura, U.P.

Dear Sir:

I have received from my Los Angeles Headquarters by mail Remitter's Advice from Bank of America dated November 7, 1974 No. 588183 that the amount of Dollars 9,843.18 was transferred to you via cable. To date I have not received any acknowledgement from you. If you have not received the money at this date, then immediately enquire from your Head Office as to what is the delay. If you have received the money, which should be by this late date, then you must inform me. How can I arrange things if you do not acknowledge receipt of the transfers?

I have also not yet received any reply from you to my letters dated 29/10/74 from Mayapur, West Bengal, and my letter dated 6/11/74 from Bombay. Please acknowledge these letters.

Faithfully yours, A.C. Bhaktivedanta Swami
ACBS/bs cc: ISKCON, New Delhi & Vrindaban
Letter to: Punjab National Bank

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Bombay 19/11/1974
LT741119C1
Resolution

At the meeting of the members of the Bureau of the International Society for Krishna Consciousness held at their Head Office at the Hare Krishna Land, Juhu, Bombay on the 19th November, 1974, the following resolved:

1. That the Savings Account No. 1123 be enclosed and that the current balance be deposited in the Current Account to be opened.

Signed:
A.C. Bhaktivedanta Swami
Brahmananda Swami
Datted this 19th Day of November, 1974
-/bs
Letter to: Punjabe National Bank

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Bombay 19/11/1974
LT741119D1
Resolution

At the meeting of the members of the Bureau of the International Society for Krishna Conciousness held at their Head Office at the Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay on the 19th day of November, 1974, the following was resolved:

1. That a Current Account be opened with Punjab National

Bank, Bengali Market Branch, New Delhi.

1. That the name of the Current Account be INTERNATIONAL SOCIETY FOR KRISHNA CONCIOUSNESS (ISKCON).
2. That the account will be be operated jointly by Sriman Tejiyas das Adhikary and Sriman Pralad Rakshaka das Brahmachary, whose signatures appear below.

Attested Signatures:
Tejiyas Das Adhilkari
Prahlad Rakshaka das Brahmachary
Brahmananda Swami
Signed: A.C. Bhaktivedanta Swami
Letter to: Professor Stillson Judah

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Bombay 20 November, 1974
74-11-20

Professor Stillson Judah Librarian and Professor of the History of Religions Graduate Theological Union Library 2451 Ridge Road Berkeley, California 94709

Dear Professor Judah:

I beg to thank you very much for your letter dated November 1, 1974. I understand you have sent your book to my Los Angeles address. At present I am in India at the above address. Most probably my secretary in Los Angeles will direct the book here, and I shall read it with great interest.

I am very much pleased that you have taken our Krishna consciousness movement a little seriously. That is very good. Lord Krishna says that when the leading men of the society accept it, then it is followed by the common men. I wish the leading men of the human society may understand the background of this great movement. It is on the basis of God consciousness. Every living entity especially in the human form of life is potentially God conscious. Unfortunately the modern leaders of the society have made the common man forget God somehow or other. Our humble attempt is to revive the forgotten consciousness of the human society.

Without being God conscious you cannot expect perfection in the human society. It is said in the sastra that if a person is God conscious, then all good qualities manifest in his person, but without being God conscious no material quality can make anyone a respected gentleman. Therefore it is essential to teach God consciousness in every school, college, and university to revive man's dormant God consciousness.

I hope you will continue to cooperate with us in this attempt. Thanking you n anticipation. I shall read the book when I get it.

Yours very sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sadajeewatlalji:

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Bombay 20 November, 1974

74-11-20

Sheth Sri Punjabi Chandu Halwi Karachiwala 185, Wallkeshwar Road, Teenbatti Bombay-6

My Dear Sadajeewatlalji:

Last night we had some talks on your new attempt to elevate the girivanavasi people. It is very enlightening for anyone that you are trying to elevate the position of the people in the forest and in the hills. This sort of desire is certainly very much laudable, because in our Vaisnava philosophy it is said that a perfect Vaisnava is always very kind, and he is aggrieved by others miserable condition. para-duhkha-duhkhi krpam buddhih. Or, a Vaisnava is always unhappy by seeing others unhappiness, and he is the ocean of kindness.

In the Bhagavad-gita it is said samah sarvesu bhutesu/ mad bhaktim labhate param [Bg. 18.54]. When a person is self realized, he is equal to everyone, and that is the preliminary stage for entering into transcendental devotional service. But, one should not falsely claim to be equal to the Supreme Personality of Godhead, because in the Vedas it is said: na tasya karyam karanam ca vidyate/na tat-samas cabhyadhikas ca drsyate. Nobody is equal to the Supreme Personality of Godhead. Unfortunately it has become a fashion to equalize everyone with Narayana. This sort of mentality is called pasandi mentality, because if anyone considers even the biggest personalities like Lord Siva or Lord Brahma on the equal status of Narayana the Supreme Personality of Godhead, he is certainly a pasandi.

Your attempt is very good, but be guided by the Vedic principles. The Vedic principles are mentioned clearly in the Bhagavad-gita by the Supreme Personality of Godhead Lord Krishna. If we follow the principles, then our attempt in any field of activities will be successful. But if we follow the pasandis who are mayayapahrta jnana, then any attempt to ameliorate the condition of the general people will be a failure. There are many politicians, social workers, and philanthropists all over the world, but their attempt has not been successful on account of theor knowledge being plundered by maya.

It will be my great pleasure to give you guidance from the Bhagavad-gita As It Is in your this great enterprise. You are free to consult me at any time. If you follow actually the principles of Bhagavad-gita As It Is, there it is said if one does not follow the principles of sastra then he does not get happiness neither any good result of his fruitive activities.

So we should not be confused in the matter of violating the orders given by Lord Krishna. bhagavad-bhakti-hinasya/ jatih sastram janas tanah/ apranasyaiva dehasya/ mandanam loka-ranjanam. A big nation, a big worker, a big ascetic, and all similar big attempts, if they are devoid of bhagavad-bhakti, or devotional service, then such high qualities are exactly like the decoration of the dead body.

Your ever sincerely, A.C. Bhaktivedanta Swami

ACBS:bs wanted by you, enclosed is my photo.

Letter to: Visala

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Bombay, India 21 November, 1974

74-11-21

My Dear Visala Das,

Please accept my blessings. I am in due receipt of your letter dated 28th October, 1974 and I am glad to learn that you and especially your wife are doing nicely in Krishna Consciousness. I understand that you are sitting in Vrindaban. Anyway wherever you may be please continue your preaching. I also may ask you to cooperate with the temple authorities there and always chant Hare Krishna on your beads and follow the rules and regulations as I have given. In India especially, we must be careful to remain above any criticism especially in Vrindaban. Our behavior there and everywhere must be first class example.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Haihaya:

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Bombay 21 November, 1974

74-11-21

Rome

My Dear Haihaya das:

Please accept my blessings. I am in due receipt of your letter dated November 7, 1974 and was glad to hear from you. So I want you to organize Rome temple for the time being. When you train up someone and produce sufficient literatures in the Italian language, then you go to the Spanish speaking countries. We have got a few books in Spanish language, and they are selling them in south America.

I look forward to seeing the Italian Sri Isopanisad. In France they have now published. There is very good scope in Europe for this Sankirtana movement. If you just spread this chanting in Europe, then it becomes Vaikuntha. Side by side push on the literature distribution as far as possible. This should be done very vigorously, and you will have great success there. My guru maharaj was always very pleased when even a small pamphlet was distributed. So I thank you for your assisting me in this mission to fulfill the order of my guru maharaj.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtanananda

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Bombay 21 November, 1974

74-11-21

My Dear Kirtanananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated October 18th, 1974, with your recommendations for first and second initiations. The following are those who I have accepted as my disciples and they are to be given the Hare Nama Initiation. Their names are as follows. Jerry Boy-Janakisa Dasa. Bill Jones-Bimbadhara Dasa. Cris Hall-Krpamaya Dasa.

So far these second initiations are concerned, I accept the following as duly initiated twice born Brahmans. Yajnabhuk Dasa. Lalitasakhi Devi Dasi. Rasa-lila Devi Dasi.

The appropriate sacred thread and mantra sheets are enclosed. You can chant on the beads and hold a fire sacrifice and the Gayatri Mantra can be listened to through the right ear from my tape recording.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Kirtiraja

•

Bombay 21 November, 1974

74-11-21

Los Angeles

Sriman Kirtiraja das:

Please accept my blessings. I have seen your letter dated November 12, 1974 addressed to Brahmananda with enclosed samples of the Christmas cards and the calendar. The pictures are very nice. This sort of painting was done during the Muslim Moghal period. But, we don't encourage Christmas greetings. They are nice pictures undoubtedly.

It is all right, but the general public will take Krishna as an ordinary man. This will deteriorate from the standard. Every picture is with the gopis. People are generally inclined to man and women connection, and by selling these pictures will affirm their sinful activities in the name of Krishna. These are not meant for the common man but for advanced devotees. If we would distribute them, they would misuse it. I hope you can understand this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

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Bombay 21 November, 1974

74-11-21

Melbourne

My Dear Madhudvisa Maharaja,

Please accept my blessings. I am in due reciept of your two letters undated. And I am glad to learn that you are moving into your new Australian Headquarters and look forward to receiving your complete report.

Regarding the initiations upon your recommendation I am accepting the devotees as my disciples and their spiritual names are as follows;

Broad-Bhuvanadhara Dasa. John J-Jagadvira Dasa.
Jean-Gayantidevi Dasi. Keith-Krpakara Dasa.
Dan-Dhami Dasa. Maryanne-Matida Devi Dasi.
Bruce-Bhaskara Dasa. Sandy-Samjata Dasa.
Diane-Deva Deva Priya Devi Dasi.

I am also accepting the following as twice born initiated Brahmans and their mantra sheets and sacred thread is enclosed.

Ramprasada Adhikari. Raminia Devi Dasi. Gopala Devi Dasi.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Now hold a fire sacrifice. The devotees can hear the gayatri mantra through the right ear from my recorded tape. You are authorized to chant on the beads. ACBS/BS/vdd

Letter to: Nrsimha Caitanya

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Bombay 21 November, 1974

74-11-21

San Diego

My Dear Nrsimha Caitanya Das,

Please accept my blessings. I am in due reciept of your letter dated October 12th, 1974, with enclosed letter from Saunaka Dasa Brahmacari. I am very glad to read of all the wonderful activities in Krishna Consciousness that you are engaging in in San Diego. I can understand that you are managing a very nice temple there. The temple is meant to invite everyone to come and take shelter of the Lord. The temple is the opportunity for all conditioned souls to render some service t Krishna either in the matter of Hearing, Chanting, Offering, Cleansing, Reading or taking prasadam. Therefore you are by managing the temple as a president you are doing a very great service to humanity. So please continue in this way and make it nicer and nicer. I am also glad to note that you are distributing the books in increasing numbers. We want that our book distribution should be increased more and more in the coming year.

Regarding the devotees whom you have recommended for initiation I am pleased to accept them as my disciples. Their spiritual names are as follows: Mike-Mahahasaumya Dasa. Ken-Ksamaula Dasa. Karen-Kriyasakti Devi Dasi. Dilana-Duravanya Devi Dasi. I am also please to accept Saunaka Dasa Brahmacari as twice born initiated Brahman. Enclosed is the sacred thread sanctified by me as well as the mantra sheet. Please hold a sacrifice and the Gayatri mantra can be heard by him through the right ear of my recorded type.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd N.B. The beads may be chanted upon by Kirtanananda Swami or Tamala Krishna Goswami.

Letter to: Rocana

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Bombay 21 November, 1974

74-11-21

Winnipeg

My Dear Rocana Das,

Please accept my blessings. I am in due reciept of your letter date October 28th, 1974. I have replied your previous letter of September 17th 1974 and a copy of that letter is enclosed herewith. I am very glad to note of how you are increasing the "Back To Godhead" distribution there in such a remote place. Our "Back To Godhead" is the backbone of our movement so we should always be thinking how to increase it increase it increase it. I note that your are installing Gaura-Nitai deities on Govardhana Puja, please send me the report of how the festival went on.

Regarding the initiations the devotees which you have recommended I am herewith initiating and their names are as follows. Don-Dharmaprana Dasa. Jean Citrakera Dasa. Claudia-Cklamahara Devi Dasi. Kathy-Kamalaksi Devi Dasi.

I hope this meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. You can hold a fire sacrifice for the initiated disciples. The beads may be sent to Kirtanananda Swami or Tamala Krishna Goswami for being chanting upon.

ACBS ACBS/BS/vdd

Letter to: Sudama

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Bombay 21 November, 1974

74-11-21

Hawaii

My Dear Sudamadas Goswami:

Please accept my blessings. I am in due receipt of your letter dated November 6, 1974 and I am glad to note that you are now moved into your new quarters. So I shall be coming in December. The tickets may be sent as follows: Five open dated tickets on Pan American BOMBAY/CALCUTTA/HONG KONG/TOKYO/ HONOLULU.

The Ganesa puja may not be performed. No, it is not to be done. No need of it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tamala Krsna:

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Bombay 21 November, 1974

74-11-21

Brooklyn

My Dear Tamala Krishna Goswami:

Please accept my blessings. I am in due receipt of your letter dated November 8, 1974 with enclosures. Regarding your letter dated October 8, 1974 it was received on October 22, 1974 and replied on October 23, 1974. If you have not yet received it, the copy can be mailed to you.

Regarding the book distribution, apart from our books, the Communist Party has become popular simply by distributing their literatures. I know in Calcutta the Communist agents were inviting friends and reading their literature. The Russians never came to India, but by distributing literature in every language they get a pretty good number of followers. So if it is possible for ordinary third class mundane literature, why not should our transcendental literature create devotees all over the world. I see practically how our books and magazines are becoming popular in your country. So there is good potency for pushing on these literatures very vigorously.

So organize this propaganda work very carefully and our movement will be very much successful by introducing literature from village to village. Lord Caitanya wants this, so carry out His order.

Everyone says the Investigation Committee. report is dispatched, but it is not in my hand.*

It is very good that you have purchased a third bus and also that you are rotating the men. This is a good idea. Yes, train up the brahmanas very carefully. Many Indians and foreigners criticize us how we can create brahmanas. They are under the impression that brahmanas are born like horses and asses are born. According to Bhagavad-gita brahmanas are according to guna and karma. So the training of brahmanas should be so nice that people will be forced to accept them as brahmanas by guna, quality, and karma, action.

So go on with your preaching solidly. Krishna will be pleased and Caitanya Mahaprabhu will be kind. He is already kind. You simply have to go village to village, and your life will be perfect.

I hope this meets you n good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. The report is received in hand today. ACBS/bs

Letter to: Tamopaha

•

Bombay 21 November, 1974

74-11-21

My Dear Tamopaha Das,

Please accept my blessings. I am in due reciept of your letter dated November 4th, 1974, and have noted the contents. I thank you very much for your sincere efforts to be Krishna Conscious and surely you will be blessed by Lord Caitanya Mahaprabhu. Rupa Goswami said a person somehow or other should become attached to Krishna, therefore if you are happily engaged in serving in Honolulu then you should continue your service there. If the foundation is strong in chanting and hearing then your Krishna Consciousness is assured. All these activities are pleasing to me that you are chanting, Worshiping the deity and writing, So please continue and increase your enthusiasm and then surely you will become successful in your Krishna Consciousness.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs/vdd

Letter to: Areya

•

Bombay 22 November, 1974

74-11-22

Spanga, Sweden

My Dear Areya Devi Dasi,

Please accept my blessings. I am in due reciept of your letter dated October 13rd, 1974 in which you request to become married. You can consult this matter with Hamsaduta who is my representative. He is Grhastha and he can advise you in this matter. Please go on regularly chanting your rounds and pushing on Krishna Consciousness philosophy to everyone you meet. This will help you remain fixed in devotional service.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Bahurupa

•

Bombay 22 November, 1974

74-11-22

P.O. Box 2152 Long Beach, CA

My Dear Bahurupa Das,

Please accept my blessings. I am in due reciept of your letter dated September 24th, 1974. I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop. Krishna Consciousness is not a hackneyed thing but it is something which is our natural and original consciousness. Presently our consciousness is clouded just like a mirror becomes covered with dust So the cleansing process is this chanting and hearing and doing some service and trying to please the Spiritual Master. By this process our consciousness becomes clear and we are able to understand everything.

So far Gayatri Mantra is concerned, of course it it not such an important thing. The main thing is to chant Hare Krishna but you can consult with the GBC. Jayatirtha and get his recommendation. The Hare Krishna mantra is sufficient for becoming Krishna Conscious. You may please me the most by reading my books and following the instructions therein and by becoming fully Krishna Conscious in this life time.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: V. S. R. Chakravarti

•

Bombay 22 November, 1974

74-11-22

V.S.R. Chakravarti 24, Kasturi Ranga Iyengar Road Madras-18

Dear Sri Chakravarti:

The book compiled by your father V.R. Srisaila Chakravarti, namely "The Philosophy of Sri Ramanuja," given to me by you on 2/11/74 was very interesting to read. Of course we Gaudiya Vaisnava follow Srila Ramanuja's philosophy almost in the same manner. Sri Caitanya Mahaprabhu gives the identification of jiva soul as the eternal servant of Krishna and is situated as marginal potency of the Lord based on the philosophy of acintya-bheda bheda-tattva. This is almost similar to Visistadvaita vada. Vaisnava philosophy is now being pushed on all over the world under the Hare Krishna movement, and we feel Sripada Ramanuja a great support for the Vaisnava philosophical understanding. It is like a combination of nyaya sruti and smrti prasthans. The Bhagavad-gita supports the Vedanta Sutra brahma-sutra-padais caiva/ hetumadbhir viniscitaih [Bg. 13.5].

To the jiva brahma identification is one part of acintya-bheda bheda-tattva. As spirit soul or identical brahma, or jiva brahma is identical with the Supreme Brahma or the param brahma. In this sense jiva soul is avheda or non-different from the param brahma. But on account of the param brahma being the supreme, the biggest, the identical brahma or jiva brahma being very minute, it is different from the param brahma. The summary is that the simultaneous one and different jiva brahma is simultaneously one with and different from the param brahma. Because it is appreciated simultaneously which is very difficult to comprehend by the common man, this philosophy is called acintya-bheda bheda tattva, inconceivable. This is supported by the Katho Upanisad 2/5/13 nityo nityanam cetanas cetananam/ eko bahunam yo vidadhati kaman. This is almost similar to the visista-dvaita vada.

So far I am personally concerned, following the footsteps of my guru maharaj Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada, we accept the principles of all the acaryas, although officially we belong to the Madhva sampradaya. Our sampradaya is known as the Madhva Gaudiya sampradaya. We find great shelter at the lotus feet of Sri Ramanujacarya because his lotus feet are the strongest fort to combat the mayavadi philosophy.

I hope the book "The Philosophy of Sri Ramanjua" published by you will be a great help the the Vaisnavites all over the world.

Thanking you once again.

Yours sincerely, A.C. Bhaktivedanta Swami, ACBS/bs

Letter to: Mr. Saral Gupta

•

Bombay 22 November, 1974

74-11-22

Mr. Saral Das Gupta, No. 2532, Sector 35C, Chandigarh, Punjab

My Dear Sri SK Das Gupta,

Please accept my blessings. I am in due reciept of your letter dated 11/10/74 and I have noted the contents. I am very glad to note that you are taking active interest in our Krishna Consciousness Movement and are helping to preach this philosophy. Our movement is not a passive movement but it is active. We are trying to awaken the sleeping humanity to reawaken themselves to Krishna Consciousness. At present humanity by and large is working simply for sense gratification. This is to be considered illusion. Actual life is devotional service to the Supreme Lord. By this devotional service one can become perfect and not become a cat or a dog. Please continue to take interest in our movement and read our books and chant Hare Krishna.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Mr. Kapoor

•

Bombay 22 November, 1974

74-11-22

Vrindaban

Dear Mr. Kapoor,

I am in due reciept of your letter dated October 19th, 1974. I have recently heard from Bhagavan Das the GBC secretary for India, and also from Tejas that the accounting records are in a shambles and there has been some mismanagement on your part, So upon rectifying these discrepancies we shall see further regarding your position of your working within this Society As well as your proportionate raise in salary.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Krsnakatha

•

Bombay 22 November, 1974

74-11-22

Toronto

My Dear Krsnakatha Das,

Please accept my blessings. I am in due reciept of your letter dated September 30th, 1974 and have noted the contents. So far I know the paintings are coming out nicely from the press so if you like you can remain with your wife in Montreal. You can also paint like Devahuti does by the instructions of the press managers.

There is no hindrance of your being a householder so far as distributing books are concerned. Lord Caitanya Mahaprabhu had many householder disciples who would preach Krishna Consciousness. I understand recently in Toronto the entire temple distributed many "Isopanisads" and other books. So you can engage your self in spare time in this book distribution without any hindrance. Side by side you can also paint pictures for Krishna. In this way fully engage yourself in Krishna's service. That is what I want. Nothing else.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Nrhari

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Bombay 22 November, 1974

74-11-22

My Dear Nrhari Das,

Please accept my blessings. I am in due reciept of your letter dated September 27th, 1974 from San Diego. I have also received the photograph of your new son Mahaprabhu Das and he appears to be very nice so keep him carefully and raise him in Krishna Consciousness and your life will be successful. I am forwarding your letter to Hrdayananda Swami. The contents of your letter are very complicated and I hope that he can settle this matter peacefully. It appears that you do not have to pay back these debts, anyway you should all work this out amongst yourselves.

Although there may be some difficulties within our Society, these things are not very important. What is important is that we should simply fix our mind on Krishna's Lotus Feet. This is His instruction in the Bhagavad-gita. So we associate with one-another so that we can assist each other in hearing and chanting about Krishna. That is the purpose of our Society. This you will not find in the materialistic society where all hearing and chanting is simply concerned with sense gratification. So our desire is Krishna and we want to go back home-Back to Godhead where Krishna lives eternally. So you simply follow my instructions as I have given to you and surely your life will be a success.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I understand that you are translating "Bhagavad-gita As it Is". Please continue this work and Krishna will bless you. I want to see that my literature is widely distributed. In Spanish language there is great scope for distributing our literature and preaching to the people of South America ACBS/BS/vdd

Letter to: Padmagarbha

-

Bombay 22 November, 1974

74-11-22

My Dear Padmagarbha Das,

Please accept my blessings, I am in due reciept of you letter dated October 22nd, 1974 regarding your proposal to spread Krishna Consciousness in Germany village to village by horse and wagon I do not know if this is a practical suggestion, but if the preaching goes on I have no objection. You can consult with Hamsaduta in this connection to see if he approves. Preaching is the important thing and not the mode of transport, So if it can be done I have no objection.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Hugo Salemon

-

Bombay 22 November, 1974

74-11-22

Balistraat, 1 Amsterdam OOST

My Dear Hugo Salemon,

Please accept my blessings I am in due reciept of your letter dated October 8th, 1974. So far your worship of Lord Jagannatha in your home and your becoming initiated. It is alright provided you have the recommendation of the temple president. I am very glad to see that such a young boy as yourself you are taking serious interest in this Krishna Consciousness Movement. Please continue in this way Our process is something universal. It cannot be checked by any means. Anyone in any place, in any country can chant Hare Krishna. If it is possible to go to the temple, then take advantage of the temple. A temple is a place where by one is given the opportunity to render direct devotional service to the Supreme Lord Sri Krishna. In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect.

I hope this meets you in good health,

Your ever well-wisher A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Mr. Seibert

-

Bombay 22 November, 1974

74-11-22

My Dear Mr. Seibert,

Please accept my best wishes. I am in due reciept of your letter dated September 27th, 1974. I am glad to hear that you are determined to fight maya and take up this Krishna Consciousness philosophy. So go on reading my books and attending the temple regularly. By this process your spiritual life will develop. You should also be sure to chant 16 rounds on your beads if possible. This is the recommended way to become Krishna Conscious in this age of Kali. In this age it is very difficult to become God Conscious, but if we receive the grace of Lord Caitanya Mahaprabhu who is the most merciful of all incarnations, as certified by Srila Rupa Goswami, then certainly we will be successful in our attempt for spiritual life. So this is the movement of Lord Caitanya Mahaprabhu and if you take advantage of it you will see how your attraction to material life diminishes in proportion to your attraction for Krishna, which will increase more and more.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd Specially the Nectar of Devotion

Letter to: Jose

-

Bombay 22 November, 1974

74-11-22

Calcutta

My Dear Sriman Jose,

Please accept my blessings. I am in due reciept of your letter dated November 1st, 1974 and I have noted the contents. I am very glad to see that you are seriously taking up this Krishna Consciousness Movement. I understand that you are distributing my books in Calcutta and I am very pleased by this activity. I also note that you are translating my books into Spanish and this of course will help our cause there in the Spanish speaking countries. So continue on with this service and Krishna will bless you.

Unfortunately the leaders do not take this Krishna Consciousness movement as being very important. They would rather see to the development of various types of sense gratification. They think that this is progress but actually we understand that this leads to degradation of human society. So Krishna Consciousness movement is means to solve the actual problems of the world, So therefore it should be taken up very seriously. You yourself should be purified by following the rules and regulations very strictly by chanting Hare Krishna and by co-operating with the temple authorities. In this way you can make your life perfect as well as everyone you meet.

I hope this meets you in good health,

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: A. K. Shivdasani

-

Bombay 22 November, 1974

74-11-22

15E (2, self help co-operative housing society Ltd., St. Francis Road, Vile Parle) West, Bombay, 400 056

My Dear Sri AK Shivdasani,

Please accept my blessings. I am in due reciept of your letter dated 10/11/74 and have noted the contents. We are having discourses here every evening at 7:30pm on Srimad-Bhagavatam and you are cordially invited to attend the discourses as well as the Arati and the Kirtana. Regarding the opening of the Vrindaban Temple that will take place on the Ram Navami day, the appearance of Lord Ramacandra, April, 1975. So you can discuss further with Giriraja for making the necessary arrangements.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Syamananda

-

Bombay 22 November, 1974

74-11-22

Dr. L.L. Das, Rhada Bazar, Navadvipa, West Bengal, District Nadia.

My Dear Syamananda Das,

Please accept my well wishes. I am in due reciept of your letter dated October 7th 1974 and have noted the contents. It is best that you remain in your place and chant Hare Krishna. That is the best thing for you to do. Caitanya Mahaprabhu's position is to induce everyone to chant Hare Krishna and read Srimad-Bhagavatam. So you should do that. That will be the best service for you. In your old age you cannot work actively in propaganda work, therefore you should take advantage of the chanting and krsnakatha of Srimad-Bhagavatam.

I hope this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/BS/vdd

Letter to: Hamsaduta:

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Bombay 23 November, 1974

74-11-23

Taunus, West Germany

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated November 12, 1974 and have noted the contents. Regarding the grazing land at Bhaktivedanta Manor, it is not very clear from your letter whether you have got the sales document or not. Whether it is at the Manor or not? How are these documents being kept? Mukunda cannot do this work of seeing George and negotiating with him. If possible you try to meet George and settle. You meet him, and neither Mukunda or anyone else should do it.

Regarding your saying that Satsvarupa said I spoke something about some plan for distributing books in Russia, I never said anything. Regarding saligrama sila, forget it. There is no need of installing. Kirtana is most important thing and book distribution.

Regarding my saying that Atreya Rsi is GBC of material affairs, yes, I said that. Regarding Bali Mardan, he came here, and I have asked him to live with me for some time. He will inform me at the end of December. So we have to wait to decide at the end of December.

I hope this meets you in good health.

Regarding the initiations, upon your recommendations I have accepted the following as my disciples and their names are as follows: Ulrike-Amsumala devi dasi; Sabine-Snata devi dasi; Joachim-Jalandhara dasa; Achim-Haraka dasa; Thomas-Taponidhi dasa; Beth-Visoka devi; Detlinde-Dinasarana devi; Ceamack-Candravalipati dasa; Marco-Mahakarta dasa. I also accept the following as twice born initiated brahmanas: Udvargha dasa; Ravinari dasa: Manidhara dasa; Modananlasa devi; Manimanjari devi; Manda devi; Ramburu devi; Silpakarini devi. The sanctified threads and mantra sheets are enclosed. Now hold a fire sacrifice, and the brahmanas may hear the gayatri mantra through the right ear from my recording tape. You are authorized to chant on the beads.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

cc: ISKCON New York ACBS/bs N.B. Please do the needful regarding the enclosed letter from Mr. Patel.

Letter to: Kirtanananda:

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Bombay 23 November, 1974

74-11-23

Brooklyn

My Dear Kirtanananda Swami:

Please accept my blessings. I am in due receipt of your letter dated November 6, 1974 with the enclosed investigation report. In your letter you mention a recent letter relating to Bali Mardan's plan to infiltrate East Coast temples. What is that letter?

Regarding the prasadam, I never approved Mr. Malkani cooking in the temple. He is not initiated. Of course he is Hindu, but he went there to start his business. But, he is not initiated to cook in the temple. Any paid cook is not desirable. Who was cooking formally? He wanted to start his business, not to be engaged by us. The independent cooking done in the temple kitchen is not good.*

Why Taittiriya should have a servant? Godbrothers are not meant for being servants. Without the spiritual master's order, nobody can utilize the service of a godbrother as one's personal servant. We address each-other as prabhu, so how can we engage our godbrother as servant? Lord Caitanya Mahaprabhu engaged Govindadas who was His god brother as His servant, but that was only on the order of Sri Caitanya Mahaprabhu's spiritual master.

So the best thing is that Bali Mardan live with me. This is the only solution.

Regarding ghee for India, what is the price? Australia is also sending in exchange of books. We have received from Australia ghee for Rs. 10-per kg.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

*The right thing is that only twice initiated brahmana disciples cook in the temple. ACBS/bs

Letter to: Surati Morarji:

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Bombay 23 November, 1974

74-11-23

Bombay

My Dear Madam Surati Morarji:

Thank you very much for your kind reception. The present immediate problem is that we require the Police Commissioner's consent to construct a temple. The papers are already there in his possession, and it is understood that if some important Minister recommends immediately the matter will be solved.

So you kindly give immediately a note to the Finance Minister Mr. Choudhury so that Giriraja will go tomorrow morning early to see the Minister. So kindly give your note immediately to Giriraja because the time is very short. We have to get it done before this Tuesday next. So give a strongly recommended note and oblige.

Thanking you.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mukunda:

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Bombay 23 November, 1974

74-11-23

Bhaktivedanta Manor

My Dear Mukunda das:

Please accept my blessings. I am in due receipt of your letter dated 16/11/74 from Germany with enclosed documents. Do not sign these documents. Let Bali Mardan explain to me what is the idea.

No, without removing shoes nobody can visit the temple. Where are the arrangements for a ramp? Neither you should make it. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Saurabha:

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Bombay 23 November, 1974

74-11-23

Vrindaban

My Dear Saurabha das:

Please accept my blessings. I am in due receipt of your letter dated 15/11/74 and the account. I had wanted an account of the last Rs. 5,10,000/- that was sent to you. Please give me that account, how it was spent for the construction. Now we have sent you Rs. 1,25,000/- and I am sending another Rs. 1,75,000/-.

Now Bhugarbha reports that you say the asrama will not be completed for the opening festival. The program was already postponed because the asrama was not finished. Therefore everything must be cent per cent completed by the end of March. Is the contractor cheating? That means it will never be finished. Simply we have to put money. From the photos I have seen, there is not very much progress. What to do?

I want no explanations. I want to see everything finished. If there is still doubt, please tell me frankly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhakta dasa

-

Bombay 24 November, 1974

74-11-24

San Francisco

My Dear Bhakta dasa:

Please accept my blessings. I am in due receipt of your letter dated November 10, 1974 with enclosed photographs of the Hare Krishna Restaurant. It is very nice. I had been there to Stanford University. So you can get Mr. Malkani in New York to help you in the restaurant. He went there to start a restaurant, but now he is cooking in the New York temple, so you arrange for him to help you. Are books being sold also in the restaurant?

Regarding the Ratha Yatra Festival, keep it always gorgeously alive, but do not change the principle. The principle should go on as usual. Yes, it is all right to make something in the park as you have suggested. Why you want to change the wheels? This is unnecessary. Don't do this. Keep the old system strong, and if necessary repair it. Don't change from this to that. That is your American disease. This is very serious that you always want to change everything. Spoked wheels will never be as strong and hard as the old way. Never do this. Neither there should be any separate float as you have suggested for me.

Regarding having the crowds come forward to touch Lord Jagannatha's feet, that will also be impossible to manage. So for the time being this program may not be taken.

Regarding the devotees you have recommended, I am pleased to accept them as my disciples and their names are as follows: Marilyn-Manini devi; Jamie-Janjapukandhi devi; Carol Hansen-Kelilalita devi; Carol Tungate-Kalpalatika devi; Huber-Hanumatpresaka dasa; Steve-Satkrta dasa; Lou-Lankesa das; Kirk-Kalanidhi dasa. Also I accept the following as twice born initiated brahmanas: Vatsala dasa; Sasikhala devi; and Vaisesikha dasa. The sanctified threads and the mantra sheets are enclosed. Hold a fire sacrifice, and the gayatri mantra should be heard through the right ear from my tape recording. I am glad to see that you are taking these initiations seriously.

I hope this meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtiraja das Adhikary

-

24 November, 1974 Bombay

74-11-24

Kirtiraja das Adhikary BBT 3764 Watseka Avenue Los Angeles, CA 90034

Dear Kirtiraja das Adhikary

Please accept my humble obeisances. I am due receipt of your letter dated November 10, 1974, and have noted the contents. Regarding the correct form for Srila Prabhupada's name for appearing in publishing books, it should be as follows:

BHAKTIVEDANTA, SWAMI A.C.

You should see that henceforth all 13 volumes of Srimad Bhagavatam are listed, in Four Cantos, and that they are published by Bhaktivedanta Book Trust.

The Krsna books can be listed as: KRSNA. However in the formal name of the Society the KRISHNA form is used.

I hope this meet you in good health.

Your servant, Brahmananda Swami Personal Secretary Approved: ACBS (Initialed by Prabhupada)

Letter to: Sri S.P. Mandelia:

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Bombay 24 November, 1974

74-11-24

Industry House Bombay

My Dear Sri S.P. Mandelia:

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 16, 1974 and I thank you very much for your invitation to the wedding of your son. I shall be very pleased to attend if I will be in Bombay during that time.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pancadravida:

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Bombay 24 November, 1974

74-11-24

Bangkok

My Dear Pancadravida Swami:

Please accept my blessings. I am in due receipt of your letter dated November 19, 1974 and am glad to read the contents. Never mind if you do not get the visa for India. We can preach anywhere. We have to preach both in heaven and hell. There is a Bengali saying that a husking machine will husk the rice whether in heaven or in hell. So where-ever Krishna desires we will preach this movement.

Try your best to establish a center in Bangkok, and the men here who have to leave India for visa difficulty, they can go to Bangkok and remain there and get the visas from there. Here now there is visa difficulty, so a center in Bangkok will be good. Manasvi can go to Bangkok to assist you. He speaks Hindi and can be valuable. He has already told Brahmananda that he will go.

So take this as Krishna's desire, and we are servants of Krishna, so our only business is to try to satisfy Him. You are a sannyasi and I have got full confidence in you that you can do very nicely there. Everywhere this movement is accepted, so please keep me informed what is the progress there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sukadeva:

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Bombay 24 November, 1974

74-11-24

Seattle

My Dear Sukadeva das:

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. I am glad to learn that you are having nice college programs. Regarding there going to be depression and atomic war, who said that? This is all false propaganda. I never said this.

Regarding free will and pre-destination, yes, materially everything is decided. Spiritually you can make advancement despite all material destiny. Materially you cannot change things as they are but spiritually it is possible. No, devotees are not allowed more than one wife. Devotees should have no wife if possible, but those who cannot maintain celibacy, they can marry one wife. At the present moment people are so unfortunate they cannot maintain even one wife. First of all at the present moment they are not married and remain mostly unmarried. So for such persons even one wife is a great burden. Under the circumstances how one can think of more than one wife? This is stupidity.

Regarding your fifth question, that I shall think over. Regarding the sannyasi, therefore I have stopped sannyasa. No Vaisnava says that he is advanced. Please send me the name of the sannyasi, and I shall do the needful. Regarding the cooking, a non-brahmana may assist but he cannot cook.

I Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Annada

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Bombay 25 November, 1974

74-11-25

Ahmedabad

My Dear Annada devi dasi:

Please accept my blessings. I am in due receipt of your letter dated November 20, 1974 and am pleased to hear that you are well. When I was in Delhi I was sorry to learn that you were ill, so I immediately informed your husband that you must be cared for. Anyway we have to depend upon Krishna in all circumstances. As long as the body is there there will be different degrees of health and unhealth. We have to tolerate these things just as we have to tolerate the seasonal changes of sometimes hot sometimes cold.

You are a devotee, and so Krishna will protect you. Always think that Krishna is with you. He is present in His name, so you are always associating with Him.

I Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

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Bombay 25 November, 1974

74-11-25

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. If you have got a copy of Bhavan's Journal," Diwali Number, No. 8 November, 10, 1974, you can see on page 197 under the heading "Our Reader's Page," there is a question: "Should non-Hindus who have adopted the Hindu way of life e.g. the followers of the Hare Krishna movement, be allowed to enter Hindu temples?

So immediately you reply to the Editor of Bhavan's Journal, Dr. K.M. Munshi Marg, Bombay-400 007, enclosing the letter of Swami Cinmayananda's letter about the approval of learned panditas and sannyasis about the Hare Krishna movement members entering into Hindu temples. You can mention also that we are allowed to enter into the biggest temple in India, Tirupati, as well as Nathadwar where the head of the temple received us very well and presented some gifts. Except the Jagannatha temple in Puri no where have we been checked admission.

This time we wish to go to the Jagannatha temple again, and let us see what they do. The Hindu Vishva Parishad approves us as rigid Hindus as it it will be clear from the letter of Swami Cinmayananda.

So immediately write a letter and send me a copy of your letter as well as Swami Cinmayananda's letter. We shall request them to publish the letter of Swami Cinmayananda in this connection as well.

Last night your mother came to the temple and talked with me. Sometimes you can send her some news of your health, but not very much correspondence, after all she is mother. Lord Caitanya used to also please His mother by sending prasada and men with news.

I Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

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Bombay 25 November, 1974

74-11-25

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your letter dated November 6, 1974 and have noted the contents. No, we cannot loan BBT money for any other purpose than what is mentioned in the BBT Agreement. These other loans for cows, equipment, and restaurants must all be re-paid, and no other loans other than for publishing and temple construction can be granted.

Yes, you can advise Kingsport Press to supply a superior paper. Regarding the technical problems you are having in producing the books and magazines, how can I advise all these things. I have no experience. Better you consult amongst yourselves and do the needful.

Dai Nippon should be charged for the inferior paper used in the new Bhagavatam volumes.

Regarding Jayadvaita it is good for him to avoid controversy. It is a paltry matter, so why he should be disturbed? It was already discovered it was meat, so he said it was by mistake or something.

So it is a good thing that you have distributed books to the son and daughter of the President. This is another example how the book distribution is better than the Street Sankirtana alone. Now the books are in the President's house, but by your chanting you could never approach the President's house. That the body guards allowed our devotee to sell them the books, means that they accept us as good people who do not cause harm. Most probably when entering the house and seeing the father, the daughter would say see what I have purchased today.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sarada

-

Bombay 25 November, 1974

74-11-25

Seattle

My Dear Sarada devi dasi:

Please accept my blessings. I am in due receipt of your letter dated October 17, 1974 and have noted the contents. I am very glad to hear that you are engaged in the service of tulsi devi. Tulsi leaves are very important for satisfying Lord Krishna. But tulsi devi is not pleased by the nice tune of singing but by the nice devotion. So you continue to your best, and you will automatically advance more and more in Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Subala

-

Bombay 25 November, 1974

74-11-25

Lautoka, Fiji

My Dear Subaladas Swami:

Please accept my blessings. I am in due receipt of your letter dated November 13, 1974 and have noted the contents. Regarding your registration, it should be clearly stated that no property can be sold or mortgaged without my express sanction. I am glad to note that you have got three brahmacaris there. Train them up nicely.

Yes I am pleased by your attempt there, and Krishna will bless you undoubtedly. I am always for that purpose. Kindly ask me your problem and I shall try to give you advice. Krishna consciousness can only be increased by chanting, reading our books regularly, and strictly following the rules and regulations.

Krishna is in His name, so He is always present with you. Never think that you are without the association of Krishna. Yes, guru and Krishna are always with you.

So far your health is concerned, so far the body is there the question of health and unhealth will always be there. Sometimes there will be complaints, and sometimes not. In the Gita Krishna says these things come and go like the seasonal changes. So we have to tolerate. Caitanya Mahaprabhu advises trnad api sunicena/taror api sahisnuna. We must be tolerant like the tree and humble like the blade of grass. Such persons can chant the Hare Krishna mantra and preach. In Bombay we are undergoing so many tribulations. What can be done?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Damodara:

-

Bombay, India 26 November, 1974

74-11-26

My Dear Damodara das:

Please accept my blessings. I am in due receipt of your letter dated November 12, 1974 with enclosed photograph. The photo is nice. Thank you. Yes, it is all right that you retire from the president post to do preaching. You are one of the elder students, so you should be careful to always set good example for the others. Maya is undoubtedly very strong, and we have to be very vigilant like soldiers in a fortress. We should not let maya enter into our activities, but keep all of our activities Krishna conscious. I have faith in you, so always try your best to serve Krishna and your spiritual master, and you will be all successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Attorney General's Department

-

Bombay 26 November, 1974

74-11-26

Canberra

Dear Sir:

This is to inform you that I, the undersigned, am the Founder-Acarya of ISKCON and the world leader for all of its branches. I have appointed 12 direct representatives to manage different sectors of the world, and they are known as Governing Board Commissioners.

I have appointed Madhudvisa Swami (Mr. Michael E. Morrissey) as the GBC Secretary for Australia. Mr. Morrissey is my sole agent in Australia and my official representative, and he has supreme authority there in all matters.

Signed,

A.C. Bhaktivedanta Swami

Founder-Acarya ACBS/bs

Letter to: Saurabha:

-

Bombay 26 November, 1974

74-11-26

Vrindaban

My Dear Saurabha das:

Please accept my blessings. I may inform you that the Governor of U.P. has accepted the invitation to become Chief Guest at our temple opening. Now many big men will come. So we have to arrange very nicely for their accommodation. The Governor will require a special apartment for his staying.

It is all Krishna's grace. Bon Maharaja had to go several times to get the Governor, but with one letter he has accepted our invitation. Our movement is being accepted. They are saying that Swamiji is doing nice things. So it is up to you Europeans and Americans to push it all over the world, and one day you will be the leaders of the world. It is not difficult. You just have to work sincerely and intelligently. Krishna will do everything.

Enclosed is a copy of the Governor's letter.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Tejiyas, Jayatirtha, Gargamuni

Letter to: Ajita

-

Bombay 28 November, 1974

74-11-28

Spanga, Sweden

My Dear Ajita dasa:

Please accept my blessings. I am in due receipt of your letter dated 16/11/74 and have noted the contents. Upon your recommendation I accept Dvarakesa das Brahmacari for second initiation as twice born brahmana. Enclosed is the sacred thread duly sanctified by me, and the mantra sheet. Now hold a fire sacrifice and he may hear the gayatri mantra through the right ear from my tape recording. The mantra must be recited three times daily.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopala Krsna:

-

Bombay 28 November, 1974

74-11-28

Brooklyn

My Dear Gopala Krishna das:

Please accept my blessings. I have read your letter dated November 21, 1974 addressed to Brahmananda Swami with enclosed picture from "Back to Godhead." Even they have changed her face, still it was not possible to hide the fact that she is old, like great grandmother. Because you are a devotee you could not tolerate the nonsense. You are a very good boy. I know that whatever money you have left over from maintaining your family, you give that to the Society. You do not even keep anything for yourself. This is very good.

It is very good that you are still trying for a new building. It is long overdue. Why not the same Park Avenue building if it is available? I think that if you all try, it will not be difficult to obtain the required money to obtain it.

You have marked that she bought a Toyota car with temple funds, so how could she be a Toyota. You have used your common sense. She wanted to hide herself in so many ways, just like this picture, but she could not.

Bali Mardan says that taking milk is also the same as eating meat, therefore you can eat meat. Therefore does it mean that because what I eat all turns to stool, then I should eat stool? If everything I eat turns to stool, does it mean I should eat stool? Is this sound logic? He was a sincere boy, but he has fallen down by bad association. Still I can rectify both of them, provided they agree.

If possible send me his address. I want to write to him. I asked him to correct himself, not to leave. Anyway if he agrees he can be corrected. Jagai agreed to the terms of Caitanya Mahaprabhu and was corrected by the Lord.

I Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagannatha

-

Bombay 28 November, 1974

74-11-28

New Vrindaban

My Dear Jagannatha dasa:

Please accept my blessings. I am in due receipt of your letter dated November 13, 1974 and have noted the contents. Regarding your joining the travelling party for Sanskrit work, I have no objection, but these things have to be decided amongst yourselves. I do not know how the Press is managed for doing this work. Who will do your work if you leave? These things you all have to manage. My business is to write the books, and it is your responsibility to publish them. If you are talented to work on the Sanskrit department, then you should do that. This is important work.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka:

-

Bombay 28 November, 1974

74-11-28

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. Enclosed please find the copy of the letter to Gaura Govindas das asking him to come to Bombay. Why he has not yet come?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha:

-

Bombay 28 November, 1974

74-11-28

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your letters dated October 25 and November 9, 1974 with enclosed receipts from the bank. The business card of Mr. Thomas Orr was not enclosed however. I have also received your cable reading as follows: 13,000 DOLLARS GIVEN BY GURU-KRPA TO ME IN JAPAN LAST MONTH DEPOSITED IN BANK OF AMERICA SAVINGS ACCOUNT NOT TRANSFERRED TO INDIA REFER MY LETTER OCTOBER 25 -JAYATIRTHA.

Now enclosed please find one letter to Bank of America. Please see that this letter is executed properly. The Punjab National Bank is taking too long to credit the transfers. You have sent on November 7th and they have credited on November 20th, so we have lost interest for 13 days. So the Bank of America account is now opened. We have also opened an account with First National City Bank in Bombay, and Brahmananda has cabled the account number to Ramesvara, as it is understood he was to transfer Dollars 60,000.00 given by Gurukrpa.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. From your description of the Hawaii estate, it sounds very attractive. The tickets are received here, and I shall inform you when we plan to go.

ACBS ACBS/bs

Letter to: Satsvarupa:

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Bombay 28 November, 1974

74-11-28

Los Angeles

My Dear Satsvarupa das Goswami:

Please accept my blessings. I am in due receipt of your letter dated November 20, 1974 from New York. I am very glad to hear of the continued success of the Library distribution program. You know it that I also was selling my books in this way to the schools and colleges and libraries. I would write, then publish, and then distribute without any help. So how much pleased I am with you that you are helping me in this mission. So you go on with your work. Krishna will help you. You are sincere in your purpose. This is very important engagement of visiting the professors, and the colleges and libraries, and getting the standing orders. This is the most important engagement. Do not doubt this.

It is also good that you are trying for the teaching course. What do the others know. Yes, simply they have written nonsense books. There in America is very good field. Regarding Franklin and Marshall College that was a misunderstanding. I am prepared to take the class. So you write the professor. You had told me it was very cold there, otherwise I was ready.

It is very good that the New York temple life is now much improved. What is very pleasing to me is that they have confronted the nonsense. They are sound devotees, otherwise they would have been carried away by this wrong propaganda.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

December

Letter to: Hamsaduta:

-

Bombay 1 December, 1974

74-12-01

Taunus

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated November 21, 1974 and have noted the contents. Regarding introducing the records in USA, yes, why not, but do not minimize the book selling. Better if a different party is engaged in record selling, so that the book selling may not be affected. Both book selling and record selling are good, but book selling is better and permanent. Record selling is temporary. It is very encouraging that you plan to publish one volume per month of Srimad-Bhagavatam.

Regarding selling the books in Germany, if you want to hire people to sell books, yes, why not? It is due to the scarcity of men. So German people are not coming to join this movement? So far I have seen your German devotees, they are very enthusiastic and steady workers. So if you get some good souls to join, then there will be no difficulty for selling the books. So it doesn't matter if we are selling more or less, so far the publications are there. We may sell or not, but the books must be there.

The present Das Hare Krsna Kochbuch is very nicely printed, especially the picture of Krsna and His friends eating. It is very glorious. We wish to join His party, but it requires great tapasya. For many, many lives these boys performed tapasya to join His party and eating with Him. I see that you are charging the equivalent of Dollars 4.00. Yes, they must pay.

Regarding the interest of Miss Thakura, very good, that's nice. Keep friendship with her and introduce our books. Give her prasadam, and after all she is woman, flatter her. Then she will remain pleased, so keep her as friend.

Regarding the new proposal for a farm, yes arrange for it. So make it another like our New Vrindaban. You have already named it Govardhana Hill. That's nice. If possible add Giri Govardhana Hill. How far is it from the Frankfurt center? As you have recommended for initiation Lisa Reuter and Willy, I have accepted them as my disciples. Their names are Lekhasravanti devi dasi and Bimbasya dasa. Please see to it that they chant on their beads and follow the regulative principles carefully. You are authorized to chant on their beads.

I understand that the boy Jagannatha dasa will join the editing party in Hawaii. Thank you very much. Regarding the loan to Stockholm, yes, that's nice. They must return it again.

Yes, we must invest our money in books and land, but no there will be collapse as you have anticipated. Everything will be adjusted by the grace of Krsna. From my own experience I have seen when first class rice was selling at 8np. per kg, and now that is being sold at Rs. 8. That means that it is 64 times higher, but still people are eating, and the man who lives in care of the footpath he is also eating. So the man in care of the foothpath, and the man on the 30th floor of the sky scraper, they are living and still the inflation is going on. Man-made laws cannot work any rupture in Krsna's plan. Better let us remain now under Krsna's shelter fully dependent, and we shall remain unaffected by all the man-made difficulties.

So concentrate on publishing books as far as possible, and sell, and spend the money accordingly. In the Bhagavad-gita it is stated: sa gunam samatityaitan/ brahma-bhuyaya kalpate [Bg. 14.26] The devotee is transcendental to the material modes. On the whole I am very much pleased with your publishing extensively in the German language. It has given me great pleasure. One thing, for our books the words "Bhaktivedanta Book Trust" must appear on the spine of the jacket. Formally it was being done, and now it has been stopped. These things should always be there. I have seen it on the latest Bhagavatams.

Regarding the DM 5,000 transfer, yes that has been received and sent to Calcutta for Mayapur Prasadam Pavilion. So for transferring money we have opened new accounts so from New York money can be sent through First National City Bank to their Bombay Branch in favor of International Society for Krishna Consciousness Mayapur Vrindaban Fund A/c No. 17168; and from Los Angeles they can send through Bank of America to their Bombay Fort Branch also in favor of International Society for Krishna Consciousness Mayapur Vrindaban Fund A/C No. 16026.

Karandhara is no longer BBT Trustee, so his name can be removed from the accounts and your signature can be added. Bali Mardan is on the marginal stage. Things will be decided when I go to Hawaii. It is my opinion that he has fallen victim to the woman. Maya is very strong, but if we try to save him by our combined efforts, because he is a good asset. So I am trying to save him from the victimization.

It is also my opinion not to move the Press to L.A. but keep it in N.Y. Removal is not my opinion. It will be very much expensive and not much improvement. Yes, make the management nice. Yes, also send some responsible Englishmen here to India who will not have the visa problem.

Regarding purchasing the Schloss, yes I like that Schloss. Does the price include the adjoining lands or not?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: N.Y., W. Ger.

Letter to: Bhurijana:

-

Bombay 2 December, 1974

74-12-02

Melbourne

My Dear Bhurijana das:

Please accept my blessings. I am in due receipt of your letter dated November 7, 1974 with enclosed check for Dollars 100.00. So you stay wherever you are peaceful, but do not forget Krishna consciousness. That is my request. I have received your check, and thank you very much for it.

Now Krishna has blessed you with a daughter. The name Vrindabanleela you have chosen is very nice.

Trivikrama Swami has published one Chinese literature, On the Way to Krishna. I have not read it of course, but it appears very nice, with my photo on the cover. I have asked him to organize the center there. So try to help him even by correspondence, and sometimes try to visit there because you are experienced in Hong Kong affairs.

I shall be gong to Hong Kong and Tokyo shortly, and thereafter to Australia in the month of January, as Madhudvisa Swami has invited me for the temple opening and installation.

I hope this meets you in good health, and also your wife.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

-

Bombay 2 December, 1974

74-12-02

Melbourne

My Dear Madhudvisa Swami:

Please accept my blessings. I am in due receipt of your letter dated November 5, 1974 with enclosed plans of the newly purchased house. It all appears very wonderful. It is very good that the Deity is facing East. Yes, the room above the Deity should be kept vacant. Yes, you can store Ratha Yatra festival gear or books there, also. The proposed pinnacle should not have Om, but shastic or cakra, Krsna's weapon.

So everything is nice, and I shall be glad to come for the Deity installation and temple opening in January. We shall come from Honolulu via Fiji.

I Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Patita Uddharana:

-

Bombay 2 December, 1974

74-12-02

Bhaktivedanta Manor

My Dear Patita Uddharana das:

Please accept my blessings. I am in due receipt of your letter dated November 21, 1974 and have noted the contents. It is nice that you had a nice Diwali-Govardhana Puja celebration. I have not received any photos however. Regarding the Indian gentleman Krishna Das, he can go to Dallas and teach Sanskrit and English, or he can come here to Bombay if he likes.

As you are doing secretarial duties there at the Manor, there is one matter I would like you to look into. There is one man Mr. Mody. What happened? He is a big man. Now Kausalya has irritated him. Try to compromise the situation, and inform me.

I Hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama:

-

Bombay 2 December, 1974

74-12-02

Honolulu

My Dear Sudama das Goswami:

Please accept my blessings. I am in due receipt of your letter dated November 21, 1974 and have noted the contents carefully. I had asked you not to open the restaurant. Do not open the restaurant. Stop this. It cannot be managed.

Regarding the complaints against yourself you have mentioned, I do not find any complaints. But even if there should be such complaints, you must remain pure, and automatically the complaints will vanish. And, if there is any truth in the complaints, you should rectify and be purified.

Regarding the other matters, these things you please consult amongst yourselves and do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Trivikrama:

-

Bombay 2 December, 1974

74-12-02

Hong Kong

My Dear Trivikrama Swami:

Please accept my blessings. I have seen your letter addressed to Brahmananda Swami dated November 29, 1974 and have noted the contents with care. I have sent you one cable on November 21 reading as follows: PLEASE STAY AT LEAST ONE MONTH DO NOT LEAVE IT SHOULD NOT BE CLOSED I AM GOING TO SEE THE SITUATION STOP BHURIJANA MAY ALSO BE PRESENT COPY MADHUDVISA-AC BHAKTIVEDANTA SWAMI So you have not acknowledged that you have received this cable. So you stay there in Hong Kong and struggle for Krishna. I received today also the Chinese literature On the Way to Krsna. One Chinese literature is 1000 times better preaching than worshiping in the temple. But we to have a place and the worship must go on. Without having a sitting place, how will people come to see us and talk with us? So try to distribute and publish as much as possible. I am coming there very soon, so please arrange for it.

If it can be continued why close it? The book you have published is real preaching. At least the Chinese will have some idea of Krishna. So I will come and see how things are going on.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Yasomatinandana:

-

Bombay 2 December, 1974

74-12-02

Hyderabad

My Dear Yasomatinandana das:

Please accept my blessings. I have received one letter from Sucarudev das, a devotee there who has some complaint, that he is left in charge when Mahamsa Swami goes out on tour, and no one cooperates with him, just sleeping and eating. So please enquire and let me know actually what is the situation there, and how things are going on. Also let me know what is the program for Hindi publishing there. Here in Bombay they are going on daily Sankirtana in Fort and selling 100 BTG's (English) daily, and they get requests for Hindi literature.

I have also received a letter from a diseased man, but what can I do? Please read the letter enclosed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to Jayadvaita

-

Bombay December 2, 1974

74-12-02

New York

My Dear Jayadvaita das:

Please accept my blessings. I have seen on the new books printed that on the spine of the jacket the words "Bhaktivedanta Book Trust" have been omitted. Formally they were there on all the books. It is understood from Ramesvara that you removed these words. Why did you do this? Who authorized it? Did Bali Mardan authorize it? These things must be there. Please see to it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha

-

India 3 December, 1974

74-12-03

Dear Radhavallabha Prabhu:

Please accept my humble obeisances. I am in due receipt of you letter dated November 20, 1974 and also your telegram regarding the S.B. indexes. I have discussed the points of your letter with Srila Prabhupada. He said that yes, it was a very good idea to offer the first published edition of C.C. Ādi:1 to Srila Bhaktisiddhanta Sarasvati Thakura on his disappearance day, January 1, 1975.

Regarding the S.B. index idea of separate volumes, Prabhupada does not like this idea. He said that we are selling the books mostly to casual customers, so what will be the fate of the index for them? They will never see the index. Therefore, Srila Prabhupada prefers that each volume have its own separate index. This system should be revived.

I hope this meets you in good health.

Your servant Brahmananda Swami Personal Secretary

Approved: ACBS

Letter to: Madhavananda:

-

Bombay 3 December, 1974

74-12-03

Bhaktivedanta Manor

My Dear Madhavananda das:

Please accept my blessings. I am in due receipt of your letter dated November 1, 1974 and have noted the contents. Of course I was here in India, so I could not attend your Diwali-Govardhana Puja function, but I understand it was very nice.

I am glad to understand that you are living and working peacefully with the others there. This is required. If we also fight and preach Krishna consciousness, what will people say? Therefore Lord Caitanya has stated: trnad api sunicena taror api sahisnuna. Another symptom of a sadhu or spiritually advanced man is described in Srimad-Bhagavatam by Lord Kapila: titiksavah karunikah suhrdah sarva dehinam [SB 3.25.21]. The symptoms of a sadhu is that he is tolerant, merciful, and friendly to all living entities.

I may also refer to a letter to you from Mr. Mody dated November 1, 1974. It appears that Kausalya has annoyed him very much so that he could resign his membership. So I want to know what is the cause.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Mody:

-

Bombay 3 December, 1974

74-12-03

Harrow, England

Dear Sri Mody:

Please accept my best wishes. I am in due receipt of a copy of your letter addressed to Sriman Madhavananda das dated November 1, 1974. I did not know anything about this incident. I am very sorry for it however, and I am inquiring into the matter further.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Are you visiting India sometime in April 1975? If so kindly let me now where you will stay.

ACBS

Letter to: Prabhavisnu:

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Bombay 3 December, 1974

74-12-03

Bhaktivedanta Manor

My Dear Prabhavisnu das:

Please accept my blessings. I am in due receipt of your letter dated November 9, 1974. I am very glad to learn that you are all working peacefully together. This is the most favorable atmosphere for cultivating our Krishna consciousness. And if people see us working together nicely, they cannot criticize anything against our Krishna consciousness movement.

Upon your recommendation I am accepting the following devotees as my initiated disciples and their names are as follows: 1. Soley-Sarvasagara dasa; 2. Angela-Aksunnasakti devi dasi; 3. Jackie-Janardanaprita devi dasi. Their beads may be chanted upon by Hamsaduta. I am also accepting the following as twice born brahmanas upon your recommendation: Brsabha dasa; Jaya Laksmana das; Jnana das; and Jalastitha devi das. Their mantra sheets and sanctified threads are duly enclosed. Now hold a fire sacrifice. The gayatri mantra can be heard through the right ear from my recorded tape.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Bombay 3 December, 1974

74-12-03

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your letter dated October 23, 1974 with enclosed copy of BTG 67 and also your letter dated November 20, 1974 from New York. The BTG issue is very nice, and I am pleased with it.

Regarding the New York temple's books, they should be charged the regular temple price for all literature. When purchasing their house, if they require money, then the BBT will give.

It is understood from a telegram from Jayatirtha that Gurukrpa's Dollars 13,000.00 was not sent to India as you say but deposited in the Savings Account. So let it remain there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa

-

Bombay 4 December, 1974

74-12-04

MADHUDVISA SWAMI

RECEIVED YOUR LETTER IT WILL BE NICE I COME FOR YOUR TEMPLE OPENING IN JANUARY ARRANGE FOR IT

AC BHAKTIVEDANTA SWAMI

Letter to: Atreya Rsi:

-

Bombay 4 December, 1974

74-12-04

Tehran

My Dear Atreya Rsi das:

Please accept my blessings. I am in due receipt of your letter dated November 18, 1974 with enclosed letter about the restaurant. Why you could not come to India? I had wanted you to come to discuss some matters. Bhagavan dasa also wanted you to come.

Anyway I know the people of Tehran they like hatha yoga very much. I understand Parivrajakacarya Swami is teaching a course combining both hatha and bhakti yoga to attract the people. This is a very good idea. Somehow or other inject the bhakti yoga. That will save them from the degradations of sense gratification.

Regarding the restaurant, what kind of restaurant it will be? The people of Iran are very rich and they can supply money for this purpose.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Alfred:

-

Bombay 4 December, 1974

74-12-04

Teton Village, Wyoming

My Dear Alfred:

Please accept my blessings. I thank you very much for your kind letter dated November 9, 1974 and have noted the contents. Most probably I am going to Hawaii by the middle of this month of December, and I shall let you know as soon as I reach there. I shall be glad to see you in Hawaii for making some project for improving the land there.

I shall pray to Krishna for your ever increasing advancement in Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

-

Bombay 4 December, 1974

74-12-04

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. I am in due receipt of your letter dated November 26, 1974 and have noted the contents. The Credit Note from DNP for Dollars 60,338.98 was not enclosed however.

Regarding how the money is being spent for Vrindaban project, I have written to Saurabha Prabhu for a report, but it has not yet come. As soon as it comes, I will reply you. You must be satisfied how the money is being spent.

Why are you having immigration difficulty, when others have gotten the missionary visas you mentioned in your last letter?

We have already got our tourist visas for Japan and will be coming soon.

Regarding the preaching there in Japan, the Japanese people are giving money, even more than America; that is preaching. Somehow or other they are giving service to the Lord. This is wanted.

Regarding the latest money mentioned above, it has not yet been transferred to India, and I am enquiring from Ramesvara.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

-

Bombay 4 December, 1974

74-12-04

Melbourne

My Dear Madhudvisa Swami:

Please accept my blessings. I am in due receipt of your letter dated November 25, 1974 and have noted the contents. Yes, it is a good idea to ship ghee 1200 lbs. twice yearly. You can ship once in January and once in June. I shall talk further with you, when I come there next month. In the meantime you can let me know to which port the ship generally comes to India, whether to Bombay or Calcutta. Which port is nearer?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pranava:

-

Bombay 4 December, 1974

74-12-04

New Delhi

My Dear Pranava das:

Please accept my blessings. I am in due receipt of your letter dated November 29, 1974 with enclosures and have noted the contents carefully. In a letter from Tejiyas to Brahmananda Swami dated November 12, 1974, he writes, "The land transaction is taking an extraordinary length of time." And, in a letter from Dhananjaya to me dated November 9, 1974 he writes, "There has also been a problem with the map of the property . . . and so far both parts of the map have never been presented together to the advocate. Therefore the advocate is also dubious as to the validity of the transaction." On the strength of these two letters I have dropped them idea of purchasing this land. Now it comes to light we have to deal with three separate agreements and they will not take payment from the bank. So considering all these points, I think this transaction may be dropped. On the previous reports submitted I have already dropped the matter. Also, as we have to divert so much attention to fertilize the land, I do not think it is suitable for our purpose. When I return to Vrindaban, then we can reconsider this transaction.

The documents which you sent are returned herewith.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Bombay 4 December, 1974

74-12-04

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I have received a letter from Gurukrpa Swami that he has given to DNP on November 26, 1974 Dollars 60,338.98. This money is not yet received here. If you have not sent it to ISKCON MAYAPUR VRINDABAN FUND A/c No. 17168 at First National City Bank, Bombay; then you can send it through Bank of America in favor of ISKCON MAYAPUR VRINDABAN FUND A/c No. 16026, Bank of America Bombay Branch.

Please acknowledge.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dennis:

-

Bombay 6 December, 1974

74-12-06

London

My Dear Dennis:

Please accept my blessings. I am in due receipt of your letter dated November 22, 1974 and have noted the contents. So regarding the situation that if you leave your wife and your son, she will be broken hearted, therefore I asked you to stay. It is better for you to remain with your wife and son and chant Hare Krishna as much as possible, and Krishna will personally give you direction. It may be that Krishna will make your wife agreeable to your line of action. And if your wife agrees, and your son he is already doing, that will make your life very happy in Krishna consciousness.

The best policy is to chant Hare Krishna all together husband, wife, and son at least a half hour daily. If your wife joins with you in chanting, then the whole problem will be solved.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pusta Krsna:

-

Bombay 6 December, 1974

74-12-06

Johannesburg

My Dear Pusta Krishna Swami:

Please accept my blessings. I am in due receipt of your letter dated November 12, 1974 and have noted the contents. Regarding my travelling, no, I have not stopped travelling. I am trying to go on like a young man, but sometimes the health does not allow. That is beyond my jurisdiction. So you have finally gotten the visa for South Africa. So we are trying to get the endorsement on my passport for going to Africa here in Bombay.

I will come to South Africa. Brahmananda Swami suggests that we come after going to Australia. We shall remain in Australia up to end of February, and will be able to spare two weeks in South Africa, because I must be in India by mid March.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. We were not able to get the S.A. endorsement in Bombay in time, so we shall try for it in Australia.

Letter to: Sri Govinda:

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Bombay 6 December, 1974

74-12-06

Evanston, Illinois

My Dear Sri Govinda das:

Please accept my blessings. I am in due receipt of your letter undated together with clippings and photos, and thank you very much. I think the article about the book distribution at the airport is indirectly an advertisement. People will come to know about our books and our movement. Here in Bombay they also have the complaint that we are nuisance. What can be done? the writer of the article calls us Hare Krishnas. He calls us this over and over again. He does not know that by doing this he is chanting the holy name and will be benefited. Just like during Lord Caitanya's time, the Muhammadans used to joke how the devotees were chanting Hare Krishna. One of the officers said to his subordinate that it was all right that they were chanting, but why was he chanting. And the man had to admit that yes he was also chanting and that he did not know why he was doing it. So by writing this article, this man is chanting.

They say that you are all my disciples. So the guru is not on the scene. He has fled away and nobody knows where he is, but the Krishna consciousness program is going on. That was also going on during the time of Lord Caitanya. In South India He used to travel, and in a village He would meet some man and induce him to chant, and the man would become a devotee, and Lord Caitanya would go away, but still the man would continue to chant. So, I am not personally present, but still things are going on, and it is increasing. So the books are selling and we are expanding. This book distribution is the brihat mrdangam. It is the greater preaching. Anyway, you have replied properly to the article that this may be some isolated incident.

Yes, as you have said in your reply they must see what kind of life our men are living. Our books are better than the nonsense books. You have written them to the point. And, even if there is some complaint, they are getting the real thing from our books. they are forgetting the aim of life. Somehow or other, we have to give them the real thing. Why this one man should be envious? In the history of the world, especially the Western countries, there is no record of selling religious books so many daily. It is unique in the history. Our men are doing good, that they do not see. They are so blind. But, the end justifies the means. We have to give them even if they do not want it. That is our duty.

Actually what is our aim? Our aim is to create men of ideal character. And, if our men are distributing books on this account, they are doing the best service to the society. Because someone has said something in the airport, that is not very

important. What we are doing that they must see. See their sacrifice, what is behind their life, how they are living; how they have sacrificed everything for the welfare of society. In our society there is no distinction between black or white, Hindu or Muslim. Every living being is welcome to take to this cult, and make his life a successful affair.

Regarding your question, actually it is a fact that ultimately everyone should preach and distribute books if they want to please me in the best way. Book distribution must be given stress always. He has spoken the right thing. If you do this sincerely, it is a fact that Krishna will supply everything else required. So you say that your men are like the four Kumaras disobeying Lord Brahma. Does it mean you are Brahma? But, it is a fact. Here in India we are not arranging for publishing Hindi books and other languages for profuse distribution in India. That is my immediate program. I blindly follow my guru maharaj. I do not know what is the result. So I am stressing on this point of book distribution. He told me this personally.

Book distribution is bhagavata marga and temple worship is pancaratriki viddhi. Both are important for cultivating Vaisnavism but comparatively speaking bhagavata marga is more important than pancaratriki viddhi. As far as possible both should go on in parallel lines but still bhagavata marga is more important than the other.

So you are all intelligent boys, so you should judge the desire of my guru maharaj and help me in that way. Regarding the temple management, one man can be left behind, while the others go out, to take care of the Deity. And, you can come home at night and take prasadam sumptuously. Once eating sumptuously is enough to maintain body and soul together. In the daytime you may not take, and at night you can take. As a matter of fact, a devotee may take only once in a day either in the day or night, and whenever you eat, you must first offer. But I do not mean you should neglect temple life. Do not misunderstand this. But, one man can remain, and so far the other devotees are concerned, they can eat once in the day or night, after having kirtana, then six hours of sound sleep, and this will maintain their health properly.

So on the above statements you must make some compromise. Both Tripurari and yourself are intelligent. Sometimes we may differ, but Krishna is the center. Just like in Vrindaban there is Radharani's party and there is Candravali's party. So Krishna is the center of both parties. So even there there is competition between the parties, but they coincide in Krishna.

Regarding the seminar, that is very good. April or May will be good, but May will be very good. I can come at that time.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ameyatma

-

Bombay 8 December, 1974

74-12-08

Los Angeles

My Dear Ameyatma dasa:

Please accept my blessings. I am in due receipt of your letter dated nil together with photos of the paintings and card, and layout sketch. Regarding the two portrait paintings of myself you have done, both are nice but the close-up one is better.

Regarding the sketch of the Six Goswamis I think it is some imagination. Too much imagination is not good. It is better not to go beyond the limitations as described in the Sastras. What is that scaffolding? So better not to do this idea.

Regarding the painting of the arati ceremony, yes do it as it is described in the song. The ceremony was held inside. No arati takes place in the open. Lord Caitanya was a householder at the time. Navadvipa lila means householder lila. The form exhibited was the Panca-tattva form, as it is described: dakhine nitaicand bame gadadhara. Not only are Brahma and Lord Siva but all demigods are offering. And, everyone has got sikhas, why you are asking if only Narahari and others have got? Srivasa was grhastha, and Advaita acharya was grhastha.

Regarding your suggestion for a big, big index, who will do the work?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gargamuni:

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Bombay 8 December, 1974

74-12-08

Calcutta

My Dear Gargamuni Swami:

Please accept my blessings. I am in due receipt of your letter dated December 2, 1974 with enclosed copy of Trial Balance from June '73 to June '74. and also your telegram reading as follows: ONE THOUSAND RUPEES BOOKS SOLD MAYAPUR RAS PURNIMA DAY THOUSAND VISITED CHANDRADOYA MANDIR PRASADAM DISTRIBUTED- GARGAMUNI SWAMI.

So this is very nice. Why not reprint our Gitar Gan in Japan fifty thousand copies? Our temple is getting more and more famous. It is already famous as the sahib temple. And it will become even more famous when there is gate. __ walls, kitchen, prasadam pavilion, and lake. Then it will be very nice. So I am looking forward to seeing these things when I return to Mayapur. This next Sunday I am planning to start for Honolulu.

Please send the monthly trial balances.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopijanavallabha:

-

Bombay 8 December, 1974

74-12-08

Brooklyn

My Dear Gopijanavallabha das:

Please accept my blessings. I am in due receipt of your letter dated December 1, 1974 and have noted the contents carefully. Regarding the abhiseka ceremony, actually it is to be done. There were mlecchas activities. But it does not required to be done because hari nama is going on, but if it is done for the general satisfaction, it will be better. It is Krsna's mercy how easily they were purged out, otherwise it was reported that they were creating a very dangerous situation.

Regarding the discounts from BBT, that may be stopped. You should receive books at the regular temple price. Then when there is the necessity of money the BBT will supply for purchasing the house. No further discount is required.

I am simply surprised how Bali Mardan became so influenced.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

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Bombay 8 December, 1974

74-12-08

Brooklyn

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated November 27, 1974 and have noted the contents carefully. If there is a possibility of moving the Press within a year, then you may not move the Press now. It will be a unnecessary expense. Rupanuga's letter in this connection is not yet received. Yes, New York needs a big house. I am not expert in giving my opinion in this matter, so you three, Ramesvara, Radhavallabha, and yourself consider and do what is best.

Regarding the couple Lisa and Will, upon your recommendation I can accept them as disciples, but other business of purchasing the farm that I cannot tax my brain.

Regarding the BBT and the Society corporation, yes I want this kind of umbrella corporation. But if there is any difficulty, we have got BBT already tax exempt in India. If there is difficulty in getting BBT tax exempt in USA then we have got it here. You say that the lawyer suggests that BBT be a satellite organ of ISKCON, but does that mean that BBT is separate from ISKCON or not? Ramesvara gives the hint that ISKCON may go into liquidation. I cannot think of it. But, anyway, I cannot at any cost risk BBT if ISKCON goes into liquidation. Why risk the BBT by amalgamating it into ISKCON? Therefore I want to keep BBT separate.

Or there is no need of keeping a separate BBT account. The BBT is here in India. That BBT may or may not keep an office in Japan where the majority of the books are printed. The printer ships the books to, say, ISKCON LA, who can warehouse and distribute to other ISKCON centers. BBT India issues the advice what amount ISKCON LA has to pay the printer. And ISKCON LA pays 50% directly to the printer for goods received and 50% may be deposited in the ISKCON Mayapur Vrindaban Fund, to be used for temple construction or purchasing property. In this way there is no need of keeping any separate BBT account which may be taxable. And, ISKCON LA acts as the appointed agent of BBT India. So, if ISKCON LA goes into liquidation, BBT India will not be affected. If the agent goes into liquidation, does it mean that the supplier must also go into liquidation? So ISKCON LA receives goods and pays according to advice received from BBT India.

Regarding the film making BBT has already financed the film, so the film is made, so let them sell it and finance other films. Continually it is not possible for BBT to finance. So let them sell and fiance and make films.

Regarding Spiritual sky becoming independent from ISKCON, that's all right. I have no objection. But whatever the owe to BBT must be repaid. We have already suggested that Spiritual Sky be separate, but all debts must be repaid to BBT.

Regarding the bindery, yes, if it is losing concern, then it must be sold. Who has financed the money to purchase the bindery? And who has financed the purchase of the farm for New York?

Yes, someone is definitely required for BBT in New York. We shall decide in our next GBC meeting.

Regarding the new lawyer Mr. Whitehorn, what he has informed about the other lawyer Mr. Sherman, just see. But who knows if this present man is a competent lawyer?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. I have received reports from Madhavananda, Bhagavata das and others that the number of devotees at the Manor has decreased. This is not a good sign. Why has this happened? I am planning to reach Honolulu by December 20th.

Letter to: Malati

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Bombay 8 December, 1974

74-12-08

London

My Dear Malati devi dasi:

Please accept my blessings. I am in due receipt of your letters dated November 19, and December 3, 1974, and have noted the contents. So why the devotees in London are unhappy? What is the situation?

Yes, it is a very good idea to join with your husband. Try to bring him in line. Induce Syamasundara. to follow the regulative principles and chant Hare Krishna, and then his position will be secure. Do you think his business is improving or not?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

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Bombay 8 December, 1974

74-12-08

Brooklyn

My Dear Radhavallabha das:

Please accept my blessings. I have seen your letter addressed to Brahmananda Maharaja dated November 26, 1974 and I am glad to learn that the situation in New York is proper again. Thank you very much. So now do everything nicely and cooperate together, and keep everything purified. That is the brahminical qualification, truthfulness and cleanliness, satyam and saucam. These are the first qualifications. Then controlling the mind and the senses, simplicity, full knowledge, and practical application of knowledge, and faith in the Vedas and the spiritual master. Those who are initiated by the brahminical thread, their first duty is to maintain cleanliness and truthfulness. I hope you can understand the importance of this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sacimata

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Bombay 8 December, 1974
74-12-08
Calcutta
My Dear Saci Mata devi dasi:

Please accept my blessings. I am in due receipt of your Bengali letter undated and have noted the contents. It is good that you are keeping under your parent's protection for the time being, but wherever you remain do not forget to follow the four regulative principles and chanting at least 16 rounds daily

Then all other things will be manifested in you by the grace of Lord Krishna. It is the advice of Narottama das Thakura to chant the holy name of Gauranga either if one remains at home or in the forest. Similarly, do not forget the chanting of the Hare Krishna mantra either you live in the temple or at home.

I am again going on tour of the Western countries this Sunday next.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Vamanadeva:

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Bombay 8 December, 1974
74-12-08
Breckenridge Hills, Missouri
My Dear Vamanadeva das:

Please accept my blessings. I am in due receipt of your letter dated November 24, 1974 with enclosed photograph of tulsi devi. They are growing very nicely.

Regarding monthly donations, you can send the money to either of the following accounts whichever is more convenient: 1. Bank of America, Bombay Branch, in favor of International Society for Krishna Consciousness Mayapur Vrindaban Fund A/c. 16026; 2. First National City Bank, Bombay Branch, in favor also International Society for Krishna Consciousness Mayapur Vrindaban Fund, A/c 17168.

I hope this meets you and your family in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sama:

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Bombay 9 December, 1974
74-12-09
Glyndon, Maryland
My Dear Sama das Adhikari:

Please accept my blessings. I am in due receipt of your letter dated November 9, 1974 and have noted the contents. I am very glad to know that you are preaching there in Baltimore, and there is no question of bigness or smallness of the center so far pleasing me is concerned. It is the sincerity of the attempt that is the important thing. Of course as Krsna sees the sincerity of our hearts, He supplies the facilities. Just like I came to your country with only Rs. 40/-, and now we have got this huge institution. So you can be sure that Krishna will supply you according to your capacity. So I think that if you continue working sincerely, you will get all facilities that you require for your purposes.

Upon your recommendation I have accepted the following as my disciples and their names are as follows: Tim-Tarakara dasa; Dorinda-Dainyahrt devi dasi. Their beads may be chanted upon by Kirtanananda Swami or Tamala Krishna Goswami.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Radhavallabha

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India 10 December, 1974
74-12-10
My Dear Radhavallabha das Prabhu,

Please accept my humble obeisances. Srila Prabhupada has requested me that you should please publish one new book of Lord Kapiladeva's teachings. The book should consist of Prabhupada's purports to Chapter 25 of S.B. #4 as well as all the lectures he has given on these verses here in the last month and a half. The title of the book should be: Kapila's (the son of Devahuti) Sankhya Philosophy.

The tapes of these lectures have been sent to L.A. via one devotee returning to Washington D.C. (4 tapes) and Bali Mardan (3 tapes). The balance of 4 tapes is with Srutakirti and he will hand them over to you in Hawaii, via Ramesvara. Prabhupada suggested that Hayagriva could edit the lectures into the purports for making this book.

I hope this meets you in good health.

Your servant Brahmananda Swami

Personal Secretary

Approved: ACBS

Letter to: Aksayananda:

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Bombay 10 December, 1974

74-12-10

My Dear Aksojananda Swami:

Please accept my blessings. I am in due receipt of your letter dated 10/12/74, and upon your recommendation I am accepting for twice born brahminical initiation Sriman Muktananda das Brahmacari. Enclosed is his sacred thread duly sanctified and his mantra sheet. Now hold a fire sacrifice, and let him hear the mantra through the right ear, and impress upon him that he is taking vows before Radha and Krishna, the spiritual master and the Vaisnavas.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Navayogendra:

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Bombay 10 December, 1974

74-12-10

Nairobi

My Dear Navayogendra das:

Please accept my blessings. I am in due receipt of your Diwali card forwarded to me from Mayapur. So I have received reports that you are doing nicely there in Nairobi, making Life Members daily. So you are a experienced preacher and this is to your eternal credit. If we can do something even a little thing, in the service of Krishna in this life, then it is considered that this life is a success. So you are sober, intelligent boy, you can understand our Krishna consciousness movement. Please work with continued enthusiasm, strictly following the chanting of 16 rounds daily and maya will never be able to touch you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gargamuni:

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Bombay 12 December, 1974

74-12-12

Calcutta

My Dear Gargamuni Swami:

Please accept my blessings. I am in due receipt of the photos of Vrindaban as well as your telegram reading as follows: WORK STOPPED ON KITCHEN DOLLARS EIGHT THOUSAND NEVER RECEIVED PLEASE ADVISE -GARGAMUNI.

So what I can do? Brahmananda Maharaja informs me that Jayatirtha told him on the telephone that the money was sent. So you have to check with the bank why it is not yet received. But why the work should be stopped?

I understand you are considering a property on Camac Street opposite Central Bank of India and the price is Rs. 20 lakhs. So whether the property is worth Rs. 20 lakhs? Is there sufficient land to build a nice temple there? I do not think so. Anyway, we will not move out of our present place. You are paying rent only Rs. 1100/- monthly. Our men can continue to live there, and we can construct a nice temple on this other property. What is the area?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. Why you do not supply the straps and the brass rings on the __

Letter to: Gopijanavallabha:

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Bombay 12 December, 1974

74-12-12

Brooklyn

My Dear Gopijanavallabha das:

Please accept my blessings. I am in due receipt of your letter dated October 27, 1974 and have also seen your letter addressed to Brahmananda Swami dated November 21, 1974. I never said that what Taitiriya was doing should be overlooked because of getting the buildings. Anyway where are the buildings? Bali Mardan says he will know who she is in the next 8 weeks, so just see he has made her pregnant twice, thrice, and he does not know who she is?

I was tolerating because she was to give the buildings. Bali Mardan said she was this and that, and so I believed. Anyway somehow or other they are out. This is nice. So you all have acted very sensibly. So go on with your Krishna consciousness business. Rupanuga and Kirtanananda Swami I understand are going there, so organize things nicely. We shall try to save Bali Mardan from this fall down. He is a good boy, but he has been mislead.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. What about getting a new building there? This I want.

Letter to: Patita Uddharana:

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Bombay 12 December, 1974

74-12-12

Bhaktivedanta Manor

My Dear Patita Uddharana das:

Please accept my blessings. I am in due receipt of your letter dated October 8, 1974 and have noted the contents. So in your letter you are not finding fault with anyone. So you are good Vaisnava. You do not find fault with anyone. This is the qualification. We should always think ourselves very humble and meek. This you must know.

So we have to all cooperate amongst ourselves, otherwise what will people think if we ourselves fight with one another? A devotee is always ideal in behavior.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Satadhanya:

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Bombay 12 December, 1974

74-12-12

Mayapur

My Dear Satadhanya das:

Please accept my blessings. I am in due receipt of your letter dated December 6, 1974 and have noted the contents. I am simply surprised how many people visited the temple on Ras Purnima and that so many Gitar Gans were distributed. I do not think so many people visited the other maths there in Mayapur.

Regarding the construction you have not mentioned anything about the gate. I want that the gate should be there. The gate should be constructed before the wall is constructed. It is very nice that the work is progressing by having a hired man instead of a contractor. This is proper method for us. Gargamuni Swami has telegrammed that work on the kitchen has stopped and that money from Jayatirtha has not come. But Jayatirtha has told Brahmananda Swami that it was already sent. So what can I do? Anyway the work should not be stopped. This is not good.

I am starting for Hawaii on this Saturday next and will return to India in late February or early March, 1975.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Saurabha:

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Bombay 12 December, 1974

74-12-12

Vrindaban

My Dear Saurabha das:

Please accept my blessings. I am in due receipt of your letter dated December 1, 1974 and have noted the contents. Thank you for supplying the account for the money which has been sent to you. I am encouraged that you expect to have the everything completed on time. This I want.

I am glad to note that you have two more contractors, not to be dependent upon one is better. It is also good that local men like Visvambar are taking part.

I am starting for Hawaii on Saturday next and shall return to India at end of next February or early March.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: People of Bangkok

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Bombay 14 December, 1974

74-12-14

Bangkok

To the People of Bangkok, Thailand

Please accept my best wishes. I am sorry I am not able to come but I must remain here in Bombay for some pressing matters. So I am sending my secretary His Holiness Brahmananda Maharaja who will represent me.

The Krishna Consciousness mission is not sectarian. We want to do what the United Nations has failed to do. The human form of body is an opportunity for solving all the problems of life. Through evolution we come to the human life for solving this problem. The real problem is the repetition of birth, death, disease, and old age.

But there is another status of life where there is no birth, death, disease, and old age. The Krishna Consciousness movement is the means for promoting the human being to that status. This is a great science, and it is elaborately explained in the Bhagavad-gita.

So our mission is to give this benediction to all humanity. Let us cooperate together on this basis so that it will be a more effective United Nations, We shall be united on the basis of the prime need of human society, spiritual life.

I hope this meets you all well.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bahudak

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Bombay 15 December, 1974

74-12-15

Bridesville, Canada

My dear Bahudak,

Please accept my blessings. I am in due receipt of your letter dated November 21, 1974 and have noted the contents.

I am very glad to hear about your new farm-asrama existing there. We want to develop many such farms all over the world. Your are enthusiastic and intelligent and it appears that you are managing in nicely. Why not call it New Gokula instead of New Mayapur. I think that is better. It is alright that you have purchased machinery and are using on the farm but if you can do without as much as possible that is better. It sounds as if the living conditions there may be a little extreme. But if the devotees can learn to tolerate as you say they are determined, and can stay and work there that is very good. And I give all encouragement to them.

Krishna says in the Bhagavad-gita, Ch. 2, text 14; matra-sparsas tu kaunteya, sitosna-sukha-duhkha-dah, agamapayino 'nityas, tams titiksasva bharata [Bg. 2.14] O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed. So remember Krishna's instructions in the Bhagavad-gita and continue to work with all enthusiasm and encourage the others also to do the same.

As far as you opening a local Gurukula program there, I have no objection if it can be done nicely. So consult with Satsvarupa Maharaja for further instructions.

To develop a farm community such as the one you are doing, it requires much hard work and endurance. But if you work sincerely then Krishna will give you all facilities and men. Therefore continue working and follow the good example that the devotees in New Vrndavana have set and everything will go very nicely. If you have any specific questions you can refer to New Vrndavana and they may be able to help you.

Upon your recommendation I have accepted the following as my disciples, and their names are as follows; Doug-Daksina das, Robert-Ranjita das, Margie-Madhumati devi dasi; Danny-Dharmarupa das, Sharon-Subhavrata devi dasi. Their beads may be chanted on by Kirtanananda Swami or Tamala Krsna Goswami.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/ps N.B. Also I have accepted Partha, Uttama, __, Bhadra for 2nd initiation-threads enclosed.

Letter to: Bhakta Mark

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Bombay 15 December, 1974

74-12-15

Brooklyn

My Dear Bhakta Mark,

Please accept my blessings. I am in due receipt of your letter dated nil, and have noted the contents.

It is very nice that you have met with my disciple, Visnujana Swami and you should try to remain with him and learn as much as possible about this wonderful philosophy of Krsna Consciousness from him.

In regards to your initiation it is necessary that you are recommended by one of my elder disciples, such as Visnujana Swami himself or any one of our temple presidents. If he feels you are ready for initiation he can write me a letter and recommend your initiation to me and then we will see. For now I simply request you to continue with this wonderful Sankirtana program and remain as you say in your letter,, cent per cent engaged in serving Krsna and spreading Krsna Consciousness in every way possible by mind, body and words. You can use all of your talents for spreading Krsna Consciousness. So please work closely with Visnujana Maharaja and whatever he says try to do it. And always chant Hare Krsna.

As far as the seven transcendental meters for singing the names of the Lord, that is not so important for now. Better to try to increase the purity of the chanting first, that is our most important thing.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/ps
Letter to: Revatinandana

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Bombay 15 December, 1974
74-12-15
Los Angeles
My dear Revatinandana Swami,

Please accept my blessings. I am in due receipt of your letter dated 24, Oct. 1974 and I have noted the contents.

I am very glad to hear of your program of travelling on the West Coast preaching in the colleges and having radio interviews. This is very encouraging to hear. Actually this preaching work is the duty of a sannyasi. The more he preaches the more he becomes expert and the more the people will accept what he says. So please continue your preaching work and work cooperatively with Jayatirtha Prabhu, and Krsna will give you all facilities.

You mention in your letter that you had heard that I said that you and Syamasundara. were engaged in a conspiracy against me and that you felt very bad upon hearing this. Do not feel like that. But in London at the Vyasa Puja ceremony during the offering of flowers you, Syamasundara. and Mukunda left the room. So questioned by a devotee I might have said something like that. But forget it now. Yes, I also maintain a hope for Syamasundara.. Everyone is hoping that Syamasundara. will be able to reestablish himself in Krsna Consciousness again. I do not understand why he is engaged in this business of his if there is not any tangible profit. He says that there is big, big money but still he has not yet paid ISKCON the debt that he has. Therefore what is this business.

I request you to continue following all of the regulative principles staunchly and encourage all other of my disciples in your preaching area to do the same. This is the most important thing. As soon as one discontinues his staunch following of the regulative principles such as no meat eating, no illicit sex, no intoxication, no gambling, rising early before 4:00, coming to mangala arati, chanting at least 16 rounds, etc., then his spiritual life is hampered and there is a chance that at any time he may become a victim of maya. Continue with great enthusiasm this preaching work and inform me from time to time of your current activities. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tribhuvanatha

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Bombay 15 December, 1974
74-12-15
Bhaktivedanta Manor
My dear Tribhuvanatha,

Please accept my blessings. I am in due receipt of your letter dated Nov. 15, 74 and have noted the contents carefully. I was very happy to hear of your Hare Krishna Festival program and that the response has been so wonderful. Simply by giving people a chance to hear this wonderful Hare Krsna mantra and Krsna's philosophy as stated in Bhagavad-gita, so many people will become interested and actually they will join us. The poster you have enclosed is very nice and attractive. So continue this program of Hare Krsna Festivals all over the United Kingdom and in this way attract people to Krsna Consciousness. Work nicely under you GBC's direction and always keep yourself strictly following all of our principles without deviation.

As far as taking Deities to the programs that sounds like a very nice plan. But if you want to take the Deities permanently on your party there may be difficulties because you have to maintain Them nicely. So you can discuss this with Hamsaduta and see what he thinks.

I am planning to come to England in April-May. So I will see you then. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Bhakta Lance

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Bombay 16 December, 1974
74-12-16
Coconut Grove
My dear Bhakta Lance,

Please accept my blessings. I am in due receipt of your letter date Nov. 1, 1974 and have noted the contents with care.

My simple request is that you remain in association of devotees and continue to chant your 16 rounds daily and follow strictly the four regulative principles and read our books daily with great care. In this way your Krsna Conscious advancement will be assured success and at the end of this life you will go back to Godhead, back to home, and live with Krsna eternally.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Bhakta Steve

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Bombay 16 December, 1974

74-12-16

San Francisco

My dear Bhakta Steve,

Please accept my blessings. I am in due receipt of your letter dated Oct. 28, 1974 and have noted the contents.

It is very nice that you have joined the Radha-Damodara travelling Sankirtana party and that you are engaged in spreading the message of Sri Caitanya Mahaprabhu along with Visnujana Swami and Tamala Krsna Goswami. I think it would be very nice if you would make nice silver jewellery for the Radha-Damodara Deities and in this way your talent will be used in the most perfect way. Please continue reading our books with great care, studying again and again and staunchly following all of our regulative principles and always stay in the association of devotees, chanting Hare Krishna.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Durgesh

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Bombay 16 December, 1974

74-12-16

Southall, England

My dear Durgesh,

Please accept my blessings. I am in due receipt of your letter dated Dec. 12, 1974 and have noted the contents carefully.

Thank you very much for your sentiments. It appears that you have understood our philosophy very nicely, and that is a great boon for someone who is as young as yourself. The perfection of human existence is to somehow or another develop Krsna Consciousness and the sooner that one can develop his Krsna Consciousness the better. Not that I will wait until I become old man, then I will become spiritually advanced. No, it is better if one starts immediately. So there is no question of your discontinuing your efforts in Krsna Consciousness. By all means you should continue practicing Krsna Consciousness everyday. But that does not necessarily mean that you have to move into the Temple immediately. It is also important to get some education. So for some years you should remain studying in school. But on the weekends with your parents permission you can go to the Temple and stay there but do not fall behind in your school work. And everyday you should follow the Krsna Conscious principles that our devotees in our temples follow which means rising early, chanting 16 rounds, eating only Krsna prasadam, no meat, fish or eggs, no illicit sex life, no gambling and no intoxication. This is the process. So follow it strictly and at the same time learn some practical knowledge from your school studies. And then later it may be more appropriate for you to join our temple as a full time brahmacari. But in all circumstances always chant Hare Krsna. That is a must. In the Bhagavad-gita it says; tesam satata-yuktanam, bhajatam priti-purvakam, dadami buddhi-yogam tam, yena mam upayanti te, [Bg. 10.10]. To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me. So do not be in distress. Simply try to engaged yourself constantly in devotional service and develop your love for Krsna. And in this way Krsna will give you all facilities for coming to Him.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Christy Hendryx

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Bombay 16 December, 1974

74-12-16

Seattle

My dear Christy Hendryx,

Please accept my greetings. I am in due receipt of your letter date Dec. 3, 1974.

Thank you for the information about your land in Oregon. I think the best procedure is for you to contact either our temple president in Seattle, Washington whose name is Sukadeva dasa or you can write a letter to our headquarters in Los Angeles to Jayatirtha dasa and they will be able to make the proper decision and let you know about this land offer.

Thank you again. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayatirtha

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Bombay 16 December, 1974

74-12-16

Los Angeles

My dear Jayatirtha,

Please accept my blessings. I am in due receipt of your letter dated Dec. 5, 1974. Regarding the GBC meeting to be held in Mayapur 1975, the meeting should be held five days before the actual festival is to begin and it will be held in my presence. As far as your proposals are concerned the real thing is that we must make broader constitution of the management by GBC. But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting. If the GBC men can ever manage properly then I shall get some time for writing my books.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have just spoken to Bhagavan dasa who received your call today. If by Krsna's grace, things go well here, then I may be coming to Honolulu in two weeks. Thank you for keeping the temple in sound condition. Please make sure that sankirtana, classes, etc. all continue without fail. ACBS/ps

Letter to: S. K. Roy

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Bombay 16 December, 1974

74-12-16

Govt of India Overseas Communication Service Poddar Court Ravindra Sarani Calcutta

My S. K. Roy,

Please accept my blessings. I am in due receipt of your letter dated Dec. 7, 1974. Thank you for your kind sentiments and I am very glad that you have appreciated our International Society for Krishna Consciousness. Our actual credit is that we are simply repeating Bhagavad-gita As It Is without changing it, altering it or adding any mundane opinion. We simply repeat what previous acarya have said and that is our merit. Therefore it is being accepted all over the world. Thank you for appreciating our books. Please continue to read them. In regards to you becoming one of our life members I wish to refer you to Gargamuni Swami who is at our Calcutta Mandir at 3 Albert Rd. You can go and see him there and he will make some arrangement for you to become a member of our society. We have many different membership programs and he can discuss them all with you, and show you all the books we have been publishing, etc.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rsabhadeva

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Bombay 16 December, 1974

74-12-16

Laguna Beach

My dear Rsabhadeva,

Please accept my blessings. I am in due receipt of you letter dated Dec. 7, 1974 and have noted the contents carefully. If we sincerely desire to spread Krsna Consciousness then Krsna provides all facility. So now Krsna has provided the $20,000.00 needed for the down payment for your building. That man who has given us the money, he is a very good man and he should be encouraged in every way to become more and more connected with our movement. Give him good association with Vaisnavas and nice Krsna prasadam and he will develop love for Krsna. I am very happy to hear of the large number of new devotees you are recruiting there in Laguna Beach. That is the real fruit of our preaching work, when people come and join and help us to spread this Krsna Consciousness movement. So I am very pleased with your efforts there. Upon your recommendation I have accepted the following for second initiation; Asurakulanasana dasa brahmachari, Satangati dasa brahmachari, Ratnanabha dasa Adhikari, Khandabhasi dasi, Dhatreyi dasi. Their threads are enclosed herein.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Badarinarayana

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Bombay 17 December, 1974

74-12-17

Ann Arbor, Michigan

My dear Badrinarayana,

Please accept my blessings. I am in due receipt of your letter dated 27/10/74 and have noted the contents carefully.

I am always happy to hear of the wonderful activities of spreading Lord Caitanya Mahaprabhu's sankirtana movement. Your activities are very pleasing. Going door to door, person to preach the message of chanting Hare Krsna is actually the yuga dharma for this age. In other yugas there are different processes for self-realization but in kali-yuga the real method is simply chanting Hare Krsna and trying to encourage everyone else to do the same. So your program is perfect. It is very nice that you are also making so many new devotees. This is the fruit of our activities. So continue your program in the same way with added enthusiasm and your life will be perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jitaprana

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Bombay 17 December, 1974
74-12-17
Dallas
My dear Jitaprana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 10/10/74, and have noted the contents.

Your desire for leading a sankirtana party, preaching and travelling is a very good one and I suggest that you talk to your temple president or GBC and try to arrange such a program if it is possible. If we sincerely try to serve Krsna then He will give you the ability and the facilities. So please continue your service with great enthusiasm and follow strictly all of our principles and regulations. This is the way to spread our Krsna Consciousness movement, the mission of Caitanya Mahaprabhu. First of all one must become spiritually strong by following these basic principles staunchly and by learning our philosophy fully. Then his preaching will be very potent and many many people will become attracted.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sri Mohan Mazumdar

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Bombay 17 December, 1974
74-12-17
Calcutta
Dear Sri Mohan Mazumdar,

Please accept my greetings. I beg to acknowledge receipt of your letter in Bengali dated 10.12.74 and have noted the contents with care. Regarding your proposal for preparing a film on the life and precepts of Sri Caitanya Mahaprabhu, I am ready to help with my men but it is not possible for me to make the financial help. If you can arrange with some film studio men for direction and photographic handling etc., my men are ready to help you in this connection, at any time. Also I shall be glad to give direction. This is all possible in Los Angeles but you have to arrange all these things. I have previously instructed you to contact some film producer company in Los Angeles, but I do not know if you have done so. So I still stick to my word as I earlier said to you. You can arrange but I think it will cost huge amounts of financial assistance, of course our service is free, but for other things you have to arrange for financial balance. Anyway I am always ready to help in the above mentioned ways. But one thing I shall advise you, if there is a difficulty for financial arrangement you can drop the idea. Now you are old, 60 years old, better retire from all enterprising activities and devote yourself fully for developing Krishna Consciousness. That will not cost you any financial assistance at all. You can live with us anywhere in the world and along with our devotees gradually you will learn all devotion activities. And if you desire you can translate our English books into Bengali language. You are already reading our Nectar of Devotion and if you like this idea you can translate this Nectar of Devotion immediately into Bengali and send me some copies of the translation so I can see how you have done.

For the time being I have postponed my journey to Honolulu. Maybe I will be going to Australia by mid-January 1975.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Parvati

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Bombay 17 December, 1974
74-12-17
Bhaktivedanta Manor
My dear Parvati,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil and have noted the contents.

Thank you for your kind sentiments. You should try to become expert at making these nice milk products. The cow is the most wonderful animal and she is so beneficial for human society, giving so many gifts in the form of milk products. And you can turn all those milk products into wonderful preparations to offer to Radha-Krsna and thus your life will become perfect. Please continue advancing in Krsna Consciousness by this wonderful method; reading our books daily, chanting 16 rounds daily, following the regulative principles, rising early, etc. Thank you.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mr. Quinn

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Bombay 17 December, 1974
74-12-17
Cobourg, Canada
Dear Mr. Quinn,

Please accept my blessings. I am in due receipt of your letter dated Nov. 1, 1974, and have noted the contents. Thank you for your kind sentiments. You are a very fortunate person that you have come into contact with our Krsna Consciousness movement. The perfection of human life is to somehow or another advance in spiritual life and achieve love of Godhead and go back to Godhead, back to home. The animals and lower forms they can not achieve this perfection of life. So in this human form of life we have to consider ourselves very fortunate and take advantage in this human form. Because in the next life we don't know what kind of body we may have; maybe dog, maybe pig, maybe tree, maybe fish. So we must take advantage of this human form of life. My recommendation to you is that you somehow or another put yourself in a situation so that you may have as much association with our devotees as possible. Either remain in the temple or visit the temple frequently with your family. If you continue to read our books very carefully and try to understand our philosophy very deeply, this is nice. Also it is a must that you chant Hare Krsna at least 16 times daily on your beads and follow all of the regulative principles that we have given. If there are any questions on these points you can discuss with Jagadisa Prabhu in Toronto or any of the devotees in Toronto.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rupanuga

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Bombay 18 December, 1974

74-12-18

Brooklyn

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your two letters dated Dec. 4, 1974 and Dec. 16, 1974 and I have noted the contents very carefully. I was very much relieved to hear all of the good reports coming from you about New York and I thank you very much for seeing that everything is going on nicely there. As you mention in your letter that the United States is probably the most fertile preaching ground in the world and that the East coast is the best out of that, therefore our New York city temple is an extremely important center and the standard of purity in Krsna Consciousness must be maintained there by all means. If somehow or other we can convince the majority of the United States population to take to Krsna Consciousness then the whole world will become Krsna Conscious. This is a fact. The United States is the leader of all other nations. You simply educate the people in this Krsna Conscious philosophy and then there will be no difficulty in capturing the government. In your country there is very good system of democracy. As we have seen just recently the people, as the common people have so much power, that they were able to get down this Nixon, who is obviously a rascal. So if we can simply convince a good majority of persons then they will automatically want a Krsna Conscious leader. And if there are Krsna Conscious leaders in the government then they will act as Krsna's representative and will be able to save the world from the disastrous condition of life. At the present moment there is nothing but great calamity but by injecting Krsna Consciousness into the masses we can change this situation greatly. Because New York is such an important center we must have a very good building. Therefore I want that you somehow or other get this New York Theological Seminary building at once. From the photographs it appears very big and capable of satisfying all our needs. And according to your letter it is an excellent location. And we can arrange for the money. So there is no difficulty. Try to get it as soon as possible. This will be very pleasing to me.

Your sankirtana reports are very encouraging, especially that one girl, Gauri dasi, who has set an all ISKCON women's record of 108 big books. This is very wonderful. Formerly this would have been considered impossible, but now by Krsna's grace everything is becoming possible. Encourage them all to increase more and more. Now Tripurari Prabhu is there and he can train the others. This book distribution is the essence of our mission.

Our farm projects are an extremely important part of our movement. We must become self-sufficient by growing our own grains and producing our own milk, then there will be no question of poverty. So develop these farm communities as far as possible. They should be developed as an ideal society depending on natural products not industry. Industry has simply created godlessness, because they think they can manufacture everything that they need. Our Bhagavad-gita philosophy explains that men and animals must have food in order to maintain their bodies. And the production of food is dependent on the rain and the rain of course is dependent on chanting Hare Krsna. Therefore let everyone chant Hare Krsna, eat nicely and keep their bodies fit and healthy. This is ideal life style. We do not condemn modern civilization but we don't like to get it at the cost of God Consciousness, that is suicide. Your farm in Pennsylvania sounds very nice. As far as Bali Mardan beng involved with the management he will have nothing to do with that. The two men you have appointed, Paramananda and Devakinandana Prabhus, are both capable and experienced men from New Vrndavana and I am sure they will manage everything very nicely there.

What do you think of exporting nice United States cows such as the ones you have there and in New Vrndavana to India so we can raise them in our Vrndavana and Mayapur projects and provide nice milk? Is it possible?

This isolation that has been imposed on the New York temple that you speak of is not good and it should be dissolved. Your program of travelling to the nearest temples is a good program. You should continue that. Our GBC members should always visit the different temples to see that everything goes on well, and to see that the management is being done very nicely.

In connection with the devotees coming to India for the Mayapur festival in 1975, if they come on the 20th of March that is alright. Our installation for the Krsna-Balarama Mandir in Vrndavana will be on April 20th so the devotees should get visas that will allow them to stay until this installation ceremony takes place in April. I think if you make a special request to get these visas explaining about our two very important festivals that there will be no difficulty and they will give them. But I want that the devotees will stay until the temple in Vrndavana opens.

Your idea about Gopala Krsna going to L.A. to see how things are going, for a week, is a good idea. He can do that. But I do not want him to give up his job. If he could manage Spiritual Sky without giving up his job, that would be one thing, but I don't want him to lose that job. And your second suggestion about him coming to India for GBC business that is also a very welcome idea. He is fully capable and qualified for being GBC of India. But I want him to maintain his job for now anyway. Immediately although, you can make him one of the GBC men. His name can be added to the list. We can decide about the idea of him coming to India at our next GBC meeting in Mayapur. You asked in your letter whether Gurudasa Prabhu is authorized to collect money from US temples for Vrndavana project. No, he is not authorized to do this.

In regards to the $180,000 that was received in discounts. That money should be reinvested in printing books.

New York is now saved from the hands of this woman. Unfortunately it has victimized our Bali Mardan. He is a very nice boy but somehow or another he has become victimized by this woman. I do not know how he could be victimized by such a woman who is of mothers age. Somehow or another we must save Bali Mardan as he is very much attached to this woman.

You mention that in our Buffalo project that Saptaratha Prabhu is there making nice doll display for the temple. You should tell him that others should also learn from him how to make these dolls. We have to make these doll displays for all of our temples all over the world, on all different subject matters, from the scriptures. It is a very nice way of attracting all people especially in the West.

Please continue as GBC there in New York and make sure that everything is going on in a fully Krsna Conscious manner. Everyone should be engaged and everyone should be staunchly following all of our principles. We must pray to Krsna to save us from the attack of so many bad elements.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bahudak

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Bombay 19 December, 1974

74-12-19

Bridesville, Canada

My dear Bahudak,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Dec. 3, 1974 and have noted the contents.

The pictures of your newly installed Deities are very very nice. And you can name them Sri Sri Radha-Madan Mohan. The Deity worship should be done very carefully and nicely. Sri-vigraharadhana-nitya-nana, srngara-tan-mandira-marjanadau, yuktasya bhaktams ca niyunjato'pi, vande guroh sri-caranaravindam **. You should make sure that there is nice arati program; six arati daily at least. You should make sure that there is nice fresh, clean dress every morning, nice bathing ceremony every morning, nice offerings of prasadam. You should see that the Deity is tended for and cooked for only by the duly second initiated brahmanas. The Deity should have nice flowers everyday etc., etc. You should try to bring Them up to the highest standard, such as we have in Los Angeles or New Vrndavana. Sri Sri Radha-Madan Mohan have kindly descended in Their arca vigraha form now you must receive Them with that consciousness. And by serving Them you will all develop pure love of Krsna.

Thanking you for helping me in my mission. Occasionally send me report of how things are going on there. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Vipini

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Bombay 19 December, 1974

74-12-19

Washington, D.C.

My dear Vipini das,

Please accept my blessings. I am in due receipt of your letter dated December 7, 1974 and have noted the contents carefully.

I have received your check for $200.00 and appreciate it very much. As far as your engagement is concerned I think it is most appropriate for you to consult with the GBC men. But one thing that everyone should understand is that I am not so interested in selling incense as I am in selling books. Distribution of my books is the most important thing. These other things such as selling incense, records etc., are not so much important as this. If Spiritual Sky is a separate concern then what is the need of our own men who are capable preachers to be engaged in that way. I want that my books be distributed in huge quantities, and thus we will be able to thoroughly convince the majority of the population especially there in America. But finances are also needed. Therefore for further direction you please contact the GBC men and they will give you consultation. The more one preaches the more he becomes expert and the more he is able to convince others.

Concerning your marriage ceremony that is to be sanctioned by the temple president or GBC.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayadvaita

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Bombay 20 December, 1974

74-12-20

Brooklyn

My dear Jayadvaita,

Please accept my blessings. I am in due receipt of your letter dated December 1l, 1974 and have noted the contents carefully.

Yes, in the future you should make sure that all the books, no matter what size or color, have the words Bhaktivedanta Book Trust under the logos. Whether it is clear or unclear it should be there.

Yes you are correct, when one associates with one who is in illusion or mislead naturally he will also become influenced by that illusion. So you must pray to Krsna to protect you from such bad association. Do not forget our most important business which is to develop pure Krsna Consciousness by following our strict regulations and Vaisnava standards, and always be engaged in service. Yasya prasadad bhagavata-prasadao, yasyaprasadan na gatih kuto 'pi, anyway by Krsna's grace everything is going on there very nicely. So you are one of the officers there, please continue working very enthusiastically and setting a good example for others.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. Santosh Kumar

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Bombay 20 December, 1974

74-12-20

Dr. Santosh Kumar Dept. of Medicine McMaster University St. Joseph's Hospital Hamilton, Canada

Dear Mr. Kumar,

Please accept my greetings. I am in due receipt of your letter dated 18, November 1974. I thank you very much for your kind appreciations of our movement. Actually this Hare Krsna Movement is going all over the world, because the message of Lord Krsna, the Supreme Personality of Godhead, is spoken. I am just like a peon carrying the message of Lord Krsna and Lord Krsna's message, being perfect, it will be appreciated everywhere in any part of the universe. So far others are concerned, as you spoke of Satya Sai Baba, he wants to claim himself as Bhagavan, unfortunately. He can not give any faultless message. The definition of Bhagavan is given in the sastras as one who possesses six kinds of opulences. Nobody is greater than Bhagavan, Krsna. Therefore if we take Krsna's message we will actually be benefited, otherwise not. It will be partial and insufficient. In reply to the last part of your letter I request you to understand properly the message of Bhagavad-gita and other Vedic literatures. You are an educated Indian. According to Sri Caitanya Mahaprabhus order every Indian should learn properly the Vedic conclusion and preach all over the world. That is the best welfare activities. You can be very much help to our present activities, so you can be better than others invited from India. I request you to read our books and whenever you find difficulties you can ask me for clearance and it will be my duty to serve you. I thank you once again for your very kind appreciation of our Hare Krsna Movement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/psk

Letter to: Gopijanavallabha

-

Bombay 21 December, 1974

74-12-21

Brooklyn

My dear Gopijanavallabha,

Please accept my blessings. I am in due receipt of your letter dated Nov. 24, 1974 which was sent to Hong Kong.

I think by this time all of your questions in your letter have been answered. I am very anxious to get that building in New York City. Rupanuga has given photographs as well as floor plans in his most recent letter. I like it very much, so I want you to immediately take it. As far as the $300,000 down payment I don't think there will be any difficulty with that. Keep me informed on this matter as the negotiation has already begun. So you along with Rupanuga keep the atmosphere there very pure by holding regular classes, having morning and evening arati and kirtana programs and ensuring that everyone chants their 16 rounds and follows the four regulative principles without fail. And try to increase my book distribution as much as possible.

I hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hrdayananda

-

Bombay 21 December, 1974

74-12-21

Mexico City

My dear Hrdayananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Nov. 27, 1974 with enclosed Spanish BTG and have noted the contents very carefully and looked through the new Spanish BTG. This new BTG is done very nicely. The printing is very beautiful and I thank you very much for doing such a nice job. I am very glad to hear you have printed 100,000 copies of this magazine. Now give them to everyone. Also I am very happy to hear the other books will be coming out very soon. If you can finish Bhagavad-gita As It Is in Spanish and show me at the Mayapur festival that will be very sublime. Please print as many books as possible, this is my real pleasure. By printing these books of our Krsna Conscious philosophy in so many different languages we can actually inject our movement into the masses of persons all over the world, especially there in the western countries and we can literally turn whole nations into Krsna Conscious nations. Thank you for representing me there in LSS by stressing the importance of attendance to the morning and evening programs and following all of the spiritual practices. This is wanted. Without these things there is no devotional life. And by your example many others will also become strong.

Regarding my coming to Mexico City and Caracas, yes I want to come there very much. Now we are in Bombay trying to get permission from the government to build our temple. And it appears that we will possibly be getting the permission next week. If this works out then I will immediately be going to Honolulu and from Honolulu I can go directly to Mexico City, then Caracas, and then to Australia by the end of Jan. If the Bombay situation is not settled up I may have to stay till mid-Jan. or so and then in mid or end of Jan. I will be going to Australia to stay for one month. After Australia we had planned to go to S. Africa for two weeks, but if this does not work out then I could come to Mexico City and Caracas at that time. Anyway I will let you know as soon as our plan becomes definite. I am always anxious to hear your reports of new book publications and sales.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ramesvara

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Bombay 21 December, 1974

74-12-21

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in due receipt of your telegram dated Dec. 17, 1974 reading as follows; "Great success, book sales for weekend of Dec. 13 thru 15. Tripurari BBT Party 1346 big books, L.A. 1002 big books, N.Y. over 950 big books, Atlanta Airport over 650 big books, in one day. Distribution definitely doubling in USA, Hare Krsna, Ramesvara" This kind of wonderful news is very pleasing to my heart and I thank you all again and again. I think this is the first time in history that ever before so many religious books have sold so popularly. Four thousand books in one day is a very unique figure. Keep distributing as many as possible in huge quantities. This is my pleasure. We must make a large propoganda program for Krsna Consciousness by distributing these books everywhere, all over the world. Just like the communists they are very expert in distributing their literature, their propoganda. At the present moment they are distributing their literature here in India in nine different languages and it is quite effective. Therefore we must print hundreds and thousands of books and distribute them at the same speed and thus we will have a great effect on the mass population of Europe and America. If we can get the masses in the Western countries like Europe and America to become Krsna Conscious, then all the rest of the world will follow. That is a fact. So please, I beg you, continue distributing my books in this way and Krsna will pour His blessings upon you all. Please keep me informed from time to time of the book sales statistics.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Bagai:

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Bombay 23 December, 1974

74-12-23

Chandigarh

Dear Sri Bagai:

Please accept my greetings and the blessings of Lord Caitanya.

I beg to acknowledge receipt of your letter dated 15-12-74 and am sending herewith your Life Membership Card signed by me. I am also sending herewith a letter addressed to all of my temple Presidents to help you in every respect and to provide you boarding and lodging free of charge.

I have instructed my in-charge of my Bombay Headquarters to send you the literature and other items you have requested as far as possible, and you should be hearing from me shorty.

Meanwhile, I hope that you enjoy your visit in the Temples and that we may meet sometime to discuss.

I hope this letter will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/GdB

Letter to: Brahmananda

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Bombay 23 December, 1974

74-12-23

Honolulu

My dear Brahmananda Maharaja,

Please accept my blessings. I am in due receipt of telegrams dated the 18th, 20th, and 21st of December reading as follows respectively: JAYATIRTHA REPORTS HONOLULU SUDAMA SUBAL BROKEN AWAY WITH SIX MEN TAKEN OVER RESTAURANT STOP TEMPLE PROPERTY IN NAME OF ONE OF THEIR MAN NOT IN SOCIETY NAME AM GOING THERE IMMEDIATELY GROUNDWORK GOING ON HERE STOP TROUBLE IN FRANKFURT SIXTY ARMED POLICEMEN RAIDED TEMPLE TEMPLE JAILED LEADERS IMPOUNDED VEHICLES AND BANK ACCOUNTS///HONGKONG SHOULD NOT BE CLOSED ONE INITIATED CHINESE GIVES MONEY AND TRANSLATED THREE CHAPTERS GITA STOP TEMPLE CAN BE MAINTAINED BY INDIANS TRIVIKRAMA ALONE MORE MEN REQUIRED URGENTLY TOKYO TODAY///GURUKRPA WILL TAKE RESPONSIBILITY FOR JAPAN HONOLULU TEMPLE CONSTRUCTION HAS GIVEN ANOTHER 63,000 HONOLULU TODAY-Brahmananda Svami.

You should stay in Honolulu and see that things are settled up there. Sudama must return the property to the Society's name, otherwise we will take action immediately. After things are settled there, you should go immediately to L.A. and take a direct flight to London and then Germany. I want to know what has happened there. How the situation can be rectified? Please keep me fully informed of all progress.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps N.B. Madhudvisa Svami has written one letter postponing the installation until May, 1975. Therefore you need not be too much hurried to finish everything by Mid-January anymore. I want to know fully what is the position of Bhaktivedanta Manor (I think it is not good) and Germany. You must analyze these problems very carefully and make frequent reports and I will give you further instructions.

ACBS

Letter to: Sri Raghava Charyulu

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Bombay 23 December, 1974

74-12-23

Government of India Nuclear Physics Division Bombay

Dear Sri Raghava Charyulu,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 7th Nov, 1974 addressed to my Los Angeles headquarters. I was so much pleased with your interesting letter and I wish you will understand more and more through your learning of mathematics and physics about the intricacies of God's creation. It is the duty of a learned scholar to glorify the Supreme Personality of Godhead by his talent of knowledge, austerity, penance, etc. Why one should become great mathematician? What is the perfectional stage? That stage is when he describes the glories of the Lord by utilization of his talent of education. So I request you to observe more and more the cosmic manifestation; how it is created by the energy of the Supreme Lord. Actually by the evolutionary process when a living entity comes to the status of human life it is his duty to solve all the problems of life. The chief problems of life are collectively birth, death, old age and disease. Bhagavad-gita gives information how to solve these four problems. It is the essence of all Vedic knowledge presented by the Supreme Personality of Godhead, Krsna. I am so glad to learn that you have taken so much interest in my book, Bhagavad-gita As It Is. I shall be staying in Bombay up till mid-Jan. and I wish to cordially invite you to see me at your convenience. Generally I can be seen between 5 and 7 p.m. Thank you once more for your interesting letter.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. Ghosh

•

Bombay 23 December, 1974

74-12-23

Allahabad

My dear Dr. Ghosh,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 15th December, 1974 and have noted the contents. I thank you for your kind appreciations. Our movement actually has been predicted by Sri Caitanya Mahaprabhu. He said that in every town and village all over the world His name would be heard and it is actually happening. Our centers are developing so nicely even in the Muslim countries and countries where Buddhism is the major religion. That proves that this Vaisnava, Sanatana Dharma is not some sectarian philosophy. It proves that what Krsna speaks in the Bhagavad-gita is universal and is applicable to anyone and everyone throughout the world. Therefore they are actually accepting and they are taking to our restrictions. They are chanting Hare Krsna and learning Srimad-Bhagavatam and therefore their lives are becoming happy. I am simply trying to repeat the words of Sri Krsna without any adulteration or twisting and I have full faith that by doing so His message will become well-known throughout the world. Now our books are being so much accepted throughout the universities and colleges as well as amongst the general mass of people. It is really astounding. We are selling literally thousands and thousands of full sized volumes of Srimad-Bhagavatam everyday, in different parts of the world. I am glad that you enjoyed our article in the Bhavan's Journal.

You are cordially invited to come and visit us anytime here in Bombay at your convenience. I am planning to stay in Bombay until mid-Jan. and then I shall go to Australia.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps
Letter to: All Temple Presidents

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Bombay 23 December, 1974
74-12-23
To: All Temple Presidents:
Please accept my blessings.

This is to introduce our life member, Sri Narinder Natha Bagai. Please try to help Mr. Bagai in every respect during his visit to your Temple, and provide him with boarding and lodging free of charge.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/GdB
Letter to: Kisora

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Bombay 23 December, 1974
74-12-23
Edinburgh
My dear Kisora,

Please accept my blessings. I am in due receipt of your letter dated 11-12-74 and have noted the contents. If you like you can come immediately to Bombay and work under the direction of Giriraja who is also anxious to have you as an assistant. At the present moment there are no facilities for householders, therefore you can come alone and in a short while when the householder facilities are better than you can call for your wife. I will be here in Bombay until probably mid-Jan. then I may go to Australia.

Please follow all of our regulative principles, such as rising early, attending classes and without fail chant 16 rounds and follow our 4 regulative principles. Without these things your spiritual life will be hampered.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Patita Uddharana

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Bombay 23 December, 1974
74-12-23
Bhaktivedanta Manor
My dear Patita Uddharana,

Please accept my blessings. I am in due receipt of your letter dated 11 Dec. 74 and have noted the contents carefully.

You should send a copy of that document to me immediately of if Hamsaduta is coming to Bombay you can send it with him. Please keep me informed of the position with Mr. Mody and also of Mr. Kewal Krishan. I hope things are going on well there. I am depending on you as one of my elder disciples to set a nice example for the others to follow. This is very much wanted. You must become ideal in all respects, following all of our principles; rising early, chanting 16 rounds, attending classes, eating only Krsna prasadam, etc. This simple formula will make everything perfect.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps N.B. Received your hand-delivered letter with copy of the surrender and plan. Thank you.
Letter to: Sri Srinivasan

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Bombay 23 December, 1974
74-12-23
Tiruchy Junction 1, India
Dear Sri Srinivasan,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 19-12-74 and have noted the contents. Your life will become perfect if you can engage yourself fully in the devotional service of Sri Krsna. As stated in your letter now you are retired from your job and your daughters are getting married. This means that your grhastha life is almost finished. Therefore, according to Varnasrama Dharma you should spend the rest of your life simply engaged in there devotional service of the Lord. It has been the ancient custom that the man in the later years of his life, usually after the age of 50, prepares to leave home and takes the order of vanaprastha, taking pilgrimages to different holy lands. Then eventually he may take sannyasa, the renounced order of life, with no connection with family whatsoever. This is actually necessary as it is recommended by Sri Krsna Himself. So you have asked my advise and I think the best thing is for you to either go to our Vrndavana center or our Mayapur center or our Bombay center and live there for the rest of your life, chanting Hare Krsna, feeling the bliss of being fully engaged in the service of Sri Krsna. By association of devotees and eating Krsna prasadam, constantly engaged in the service of the Lord you will become purified from all unwanted things and it will be very easy for you to absorb yourself in thoughts of the Supreme Lord only. Then when it comes time to leave your body at the end of life you will go to Krsna. You will not have to take another birth in this material world. But you will go to the spiritual world, the Vaikuntha world. I was also grhastha but now I am sannyasi. As grhastha I was thinking it would be very difficult to leave my householder life and take up preaching full time. But actually it has become very easy by the grace of Sri Krsna. Now there are no difficulties. So I recommend that you also take up this life. Now that your household duties are more or less finished I think this is your best alternative. All great previous personalities such as Arjuna and the Pandava brothers, Maharaja Rsabhadeva, King Bharata, so many great kings and great saintly persons all finished the last part of their lives living as mendicants, sannyasis. Therefore following in the footsteps of the authorities we should understand the Supreme Lord Sri Krsna. If there are any difficulties concerning my request to you to leave your home then if you like you can write me for further advise and it will be my duty to serve you in this way.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Malati

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Bombay 25 December, 1974

74-12-25

London

My dear Malati,

Please accept my blessings. I am in due receipt of your letter dated 21, Dec. 74 and have noted the contents carefully. I want you to stay there in London. This is my order. Hamsaduta cannot make you leave. If necessary you can show him this letter. To prove that your Guru Maharaja wants you to stay there and execute your devotional service in London.

Concerning that remark by Himavati about your being guilty because you are the wife of Syamasundara. who has done horrible things, therefore you must suffer, that is not a fact. Your husband has done nothing horrible. Maybe he has made mistake but he has not done anything horrible.

I have asked Brahmananda Swami to go to London as soon as possible from Hawaii and investigate the situation there. I am very concerned about this problem and I hope Brahmananda Swami will be able to clear things up there. When he comes you can inform him of what has happened there.

If your husband, Syamasundara. is not even keeping correspondence with you how can we know what is his position. Please try to advise him to return the money he owes as soon as possible. Chant 16 rounds, follow all of our regulative principles then everything will be alright in a very short time. I am hoping he will do like this. So you please continue your devotional service, cooking etc, and you can also keep giving Bhagavatam class if you like. Women in our movement can also preach very nicely. Actually male and female bodies, these are just outward designations. Lord Caitanya said that whether one is brahmana or whatever he may be if he knows the science of Krsna then he is to be accepted as guru. So one who gives class, he must read and study regularly and study the purport and realize it. Don't add anything or concoct anything, then he can preach very nicely. The qualification for leading class is how much one understands about Krsna and surrendering to the process. Not whether one is male or female. Of course women, generally speaking are less intelligent, better she has heard nicely then she will speak nicely.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yadubara

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Bombay 25 December, 1974

74-12-25

Coconut Grove, Florida

My dear Yadubara,

Please accept my blessings. I am in due receipt of your letter dated Dec. 16, 1974 and I have noted the contents carefully.

I just saw your film last night and it was very nice. We can collect a lot of money with this film, for ISKCON Food-relief program. But not a single farthing of that money should be used for any other thing. It should all go to our ISKCON food-relief fund, nothing else. Otherwise we will definitely run into trouble, such as Hamsaduta has in Germany.

As far as your future films are concerned I do not think it is possible for the BBT to continue financing these films. BBT is strictly for construction of temples and printing books. My idea is that you can use the original capital that BBT gave you. You don't have to pay that back. You can somehow or another, by business tactics increase that capital and employ it again to make a new film. Then again use the capital from that film or use the profit from that film to create another film, etc. In this way you can make many films. But I do not think that BBT should finance it. These films are very nice and they can be effectively used for our preacing work. Generally people enjoy seeing any film. But when a film has something substantial such as our Krsna Conscious philosophy to offer then it becomes a real pleasure. Therefore our films should be the most popular films ever produced. Try to distribute this and your original first film as widely as possible and in this way the finances will be easily obtained for producing further films.

Please continue chanting 16 rounds daily, rising early, attending mangal arati and classes, and following the 4 regulative principles. By following this simple formula as I have given from the very beginning your life will be completely free from anxiety.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Durgesh

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Bombay 27 December, 1974
74-12-27
Southall, England
My dear Durgesh,

Please accept my blessings. I am in due receipt of your letter 10-12-74 and have noted the contents carefully.

It has been recommended to me by the leaders in London that you should move into our temple as a permanent brahmacari and that your father will allow it if I also recommend. After studying your letter carefully and seeing the devotion and sincerity that you possess I am also very much in favor of your staying at our temple as a brahmacari. In my previous letter I had said that you could go to school during the week and live in the temple on the weekends. But I did not know how serious and determined you were to become Krsna Conscious. Someone as determined as you should be given facilities to spend cent percent of his time in Krsna Consciousness. Therefore I would be very happy to see you living in the temple, following all of our principles of pure life and becoming an expert scholar in Vedic knowledge, through studying my books diligently. This is real education. The so-called education that they are teaching in the schools and universities today is simply useless knowledge which is all based on atheistic and speculative theories. The teachers themselves are following no real authorities in wisdom neither do they set any good examples for their students. By going to school today there is always the danger through bad association of becoming entangled in so many unwanted things such as illicit sex, intoxication etc. Therefore definitely the best thing for you is to live in our temple in London. Please request your father on my behalf to let you do this. If there is any hesitation on his part please request him to write me and I will try to clarify things. If you go to live at our temple, because of your age, you should have a written statement from your father showing that he has given permission. Then authorities will not think that you are a run away.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gopijanavallabha

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Bombay 27 December, 1974
74-12-27
Brooklyn
My dear Gopijanavallabha

Please accept my blessings. I am in due receipt of your telegrams dated the 23rd and 24th of December and have noted the contents which reads as follows "WE WOULD LIKE TO INTIMATE THE FOLLOWING QUALIFIED DEVOTEES FOR ABHISEKA CEREMONY JANUARY 1 DOUGLAS CURRIE FRANK NATALI GABRIEL FRIED BHARAT JAGERNAUTH ORVILLE GRIFFITH PAUL HERSHEY TAB MATTLER KAREN SILVERSTEIN KATHY MCGUIRE PAULA GENSTSCH FOR SECOND BHADRA SEN LOKA MANGALA SADACARA TIRTHAPADA ALARKA DUKHAHANTRI HARANETRANI THEY HAVE ALL WRITTEN NICE PAPERS RUPANUGA CAN CHANT BEADS IF PRABHUPADA AUTHORIZES PLEASE WIRE NAMES AND AUTHORITY FOR 7 BRAHMANAS CAN ALL INTIMATED DISCIPLES POUR WATER ON SMALL DEITIES AT ABHISEKA AS IN LA YOUR SERVANT GOPIJANA BALLAVA DAS" "PLEASE INCLUDE BHUMI DASI AND MATSYA DAS FOR SECOND INITIATION GOPIJANA BALAVA DAS."

I have answered your telegram also by telegram but I am confirming with this letter and also enclosing threads and mantra sheets for the second initiations. I have accepted as initiated disciples for first initiation the following; Douglas Currie-Darpaha, Frank Natali-Pravartaka, Gabriel Fried-Gopisa, Bharata Jagernauth-Bhtadi, Orville Griffith,-Arcita, Paul Hershey-Paramaradhya, Tab Mattler-Taraka, Karen Silverstein-Kamra, devi, Kathy McGuire-Kamalini devi, Paula Genstsch-Parasakti devi. Their beads should be chanted on by a sannyasi preferably Kirtanananda Swami if he has not already done so.

I have accepted the following for second initiation Bhadra Sen, Loka Mangala, Sadacara, Tirthapada, Alarka, Dukhahantri, and Haranetrani. Also Bhumi dasi and Matsya das.

I hope everything is going nicely there. Always keep yourself engaged in Krsna's service and maya will never attack.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Hamsaduta

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Bombay 27 December, 1974
74-12-27
Los Angeles
My dear Hamsaduta,

Please accept my blessings. I have just received one letter from Tamala Krishna Goswami which is very encouraging regarding his preaching program in the United States. He has requested to take a loan from BBT for $30,000 to purchase three more buses. I fully authorize this. Therefore please do the needful. Fifty percent of BBT funds ar for printing books and fifty percent are for construction of temples. So these buses are like temples, moving temples. Therefore you should give him the loan.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Hrdayananda

-

Bombay 27 December, 1974

74-12-27

Los Angeles

My dear Hrdayananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated December 17, 1974 and have noted the contents carefully. Also I have received the books newly printed in Spanish language; Krsna, vol. 1, Beyond Birth and Death and the new Spanish BTG. The printing job is done very nicely. I hope to see many, many more of them coming in the future. Especially as you mention in your letter, Bhagavad-gita complete by the Mayapur festival this year. That will be very nice.

It is very good that people are pleading for devotees to come in Brazil. You should send some competent men there to help direct them and establish two centers there if possible.

As far as my coming there is concerned, I can come immediately. And the programs that you mention in your letter would be very nice. Try to arrange many such programs with all different kinds of respectable gentlemen, philosophers, scholars, educationalists, etc. We will be coming by way of London where we will probably stop for a few days. Also we will be stopping in Bermuda on the way from London to Mexico City for one or two days to have a program there if it can be arranged. In this connection we have contacted Rupanuga das. One telegram has already been sent to you to inform you of this and to request tickets immediately. If you have not sent the tickets as of yet please send them without delay. The tickets should be sent to the Quantas office in Bombay. They should be Bombay to London by Quantas Airlines, London to Mexico City by British Airways or Quantas if possible, via Bermuda and Nassau. The tickets should be open so that we can make reservation as is necessary according to our schedule. The tickets should be made out to A.C. Bhaktivedanta Swami, Paramahamsa Swami and Neal Gorton Delmonico. Three tickets are required. If you wire them to the Quantas office in Bombay it will only take a few days. If you can arrange nice programs in Brazil then I will also be very pleased to go there. It sounds as though the people there are very eager for Krsna Consciousness. So let us have a program there also.

Thank you again for printing so many nice books. Continue distributing them in huge quantities and Krsna will shower His blessings.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps copy sent to Mexico City n.b. Our arrival date in Mexico City should be a little after mid-Jan. As soon as exact dates are fixed up you will be cabled immediately.

Letter to: Jayatirtha

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Bombay 27 December, 1974

74-12-27

Los Angeles

My dear Jayatirtha,

Please accept my blessings. I have received your latest receipt from Bank of America dated 15, November, 1974 confirming $4235.43 that was sent to the Punjab National Bank in New Delhi. But I have not received as of yet any statement from them, indicating that the money has come. I have written them for that statement. Gurukrpa has deposited $63,752.54 to Dai Nippon under Credit note no. 134, dated December 19, 1974. Kindly animate this amount to Bank of America, International Society for Krishna Consciousness, Mayapur-Vrndavana Fund, account no. 16026 in Bombay.

I am enclosing one letter from Urdhvareta das to you and I request you to look it over very closely, make copies and present its proposal to the different GBC members. Ask them to send their opinions to you. Then please summarize these opinions and send them to me. Then I can decide on this matter.

Thank you very much for installing the very nice Radha-Krsna Deities in Denver which I have named Sri Sri Radha-Govinda. The photographs which I received from the installation where very, very beautiful. I appreciated them very much. So do like that in every village and town. The matter is in the American hands. It must go on very nicely. That is my desire.

My program is now to go to Mexico City and S. America on invitation from Hrdayananda Goswami. I will probably be stopping over in London on the way. I should arrive in Mexico City a little after mid-Jan.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pancadravida

-

Bombay 27 December, 1974

74-12-27

Bangkok

My dear Panca Dravida Maharaja,

Please accept my blessings. I am very interested to know how the program in Bangkok is going. I have just written Trivikrama Maharaja in Hong Kong that you and he can work cooperatively together and maybe arrange some big programs in Hong Kong, and you can go there, or arrange big programs in Bangkok and he can come there. Anyway you are both very near so this may be beneficial for both of you. Please make sure that you and your assistances are keeping yourselves fit in Krsna Consciousness by chanting 16 rounds daily and following all the principles very strictly, holding classes, rising early etc. Then the program there will be sure to be successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Parvati

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Bombay 27 December, 1974

74-12-27

Nairobi

My dear Parvati,

Please accept my blessings. I am in due receipt of your letter dated Dec. 21, 1974 and have noted the contents carefully.

Thank you very much for trying so hard so many times to send me milk sweets, like sandesh, etc. Unfortunately this last time they went bad on the way here, therefore they were not in offerable condition. The fact that you have offered them to me is what counts. Not so much whether I have personally eaten them or not. So thank you for your sincere efforts in pleasing me. Under all circumstances you must remain in the association of devotees. Do not let yourself fall out of this association. Even if it is very difficult and there may be many problems or disagreements still simply by remaining in the association of devotees and follow our regulative principles, chanting 16 rounds, rising early etc., you will become purified. If you leave the association of devotees to follow these regulative principles will be very difficult. Therefore stay in the association of devotees and continue making nice milk preparations for the Deities. And when I come there this spring I will be glad to accept them three times a day.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Trivikrama

-

Bombay 27 December, 1974

74-12-27

Hong Kong

My dear Trivikrama Swami,

Please accept my blessings. I have just received one telegram from Brahmananda Swami. He said that there is one Chinese initiated devotee there who is giving money and has already translated three chapters of Bhagavad-gita. This is very wonderful. You can immediately print those first three chapters of Bhagavad-gita into a book. And let him translate three more chapters and then print that into a book. Then three more etc., etc. In this way we can introduce our Bhagavad-gita As It Is in Hong Kong also. He also stated that the temple can be maintained by the Indians. That is good. Let them give some donation for Krsna's service and gradually they will also become Krsna Conscious. Brahmananda Swami seemed to think that you need more men there. His telegram reads, "Trivikrama alone, more men required urgently." I do not understand what he means by alone. What is this alone? Vaisnava is never alone. When I first came to the United States I was seemingly alone for one year. But I never felt alone. I always felt the presence of my Guru Maharaja. Myself, I was cooking, I was printing books, I was selling books, everything seemingly alone. But I did not lose my determination. Actually you should know this, you are never alone. So local men are coming daily. By good association, good preaching, nice prasadam etc., they can all become devotees. This is Lord Caitanya's mission to go to every town and village and create Vaisnava spirit in the local men. I have also sent one letter to Pancadravida Swami in Bangkok that his party can come there sometimes for big programs if you can arrange. Keep in touch with them. Their address is; Pancadravida Swami, c/o D.H. Carturchand, 238 Samteng St. Bangkok, Thailand. Please keep yourself strong and fixed up in Krsna's service by following all of our regulative principles, chanting 16 rounds daily, rising early, attending mangala arati and attending classes. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sons

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Bombay 28 December, 1974

74-12-28

Evanston

My dear Sons,

Please accept my blessings. I am in due receipt of your letter dated December 6, 1974 and have noted the contents carefully.

Krsna says in the Bhagavad-gita, chapter 18; sarva-dharman parityajya, mam ekam saranam vraja, aham tvam sarva-papebhyo, moksayisyami ma sucah [Bg. 18.66]. So why you want to worship someone else. Krsna, Himself, recommends mam ekam, he alone. Therefore we must do like that. If one wants to water the tree he waters the root. There is no necessity of watering the branches. The demigods are all different parts of the universal form of the Supreme Lord. But Krsna is even more than that whole complete universal form. He is the origin of that universal form. Therefore I do not encourage you to worship this demigod, Ganesa. It is not required, it is not necessary. Simply worship Krsna. Perform nice devotional service to Krsna. Then your lives will certainly become perfect. Of course if one has got some sentiment for achieving the blessings of Ganesa for accumulating large sums of money to serve Krsna, then he may perform this Ganesa worship, privately, not making a public show. But first of all he must give me $100,000 per month. Not a single farthing less. If he can supply this amount, $100,000 per month, then he will be allowed to do this Ganesa Puja. Otherwise he should not do it. It will not be good. That is my order. So all of you keep yourselves strong in Krsna Consciousness by following all of my basic principles. That is of the utmost importance. Do not fail to chant 16 rounds daily, rise early, come to mangala arati, come to classes and follow the 4 regulative principles. In this way your life will become free from all anxieties. Please try to distribute my books in huge quantities more and more. This is very much satisfying to me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagadisa

-

Bombay 28 December, 1974

74-12-28

Toronto

My dear Jagadisa,

Please accept my blessings. I am in due receipt of your letter dated Dec. 9, 1974 and have noted the contents carefully.

Regarding your first question, you have not committee. such a serious offense. My request is that you atone for your actions by engaging in devotional service with great enthusiasm. Wherever your health is good, you should remain there and serve.

Regarding Gurukula I am very happy to hear that the financial crisis has passed. That is very good. This is real management. As far as the children are concerned, people are accusing us sometimes that our children are undernourished, underfed and note cared for properly. So it is good that you are seeing that they are happy and healthy. They should be given milk at least 8 ounces a day if possible 16 ounces a day. Dahl, capati, rice, vegetable this will keep them fit. If possible a little bit of fruit also. As for fixing up the Deity house in Dallas with marble altars, this is not necessary for now. We shall see later on. For the time being organize the health, education and care of the children and continue the Deity worship as it is going nicely now. Deities are satisfied with bhakti not marble. Therefore try to increase the bhakti.

I think that you should immediately try and get the church in Toronto. Take it immediately. Church is always cheaper as there are not many other purchasers. This way we can bargain with them and bring the price down. The psychology behind it is that the Christians will hesitate to tear down a church. They would rather see it still standing. Gradually you should buy all the churches and make them into temples. There are so many churches actually they should give us these churches free, if they were actually God-conscious. But they are sectarian. Anyway purchase this church immediately. It is not very costly. $200,000 you can arrange. If it is available from BBT at this time then I have no objection. You can make the $150,000 loan from BBT. I do not know though if that much is available.

Increase the Rathayatra festival in Chicago. Make it twice as big, that will be very nice. This festival must be introduced wherever possible. It is so nice.

In connection with your using your efforts to make television shows, no, that is not important now. Don't waste time in this way. Better to have nice festivals like Rathayatra festivals. If they see us on television show then the next moment they will forget. But if they come to a festival and participate that is eternal benefit.

Now you are raising your third child. So more and more you are becoming responsible for these living entities who are your dependents. You must see that they do not take birth again in this material world. That is your duty. Therefore you and your good wife must endeavor strongly together to become fully Krsna Conscious through this simple, sublime process that I have given. By simply following this process without deviation, chanting 16 rounds, following the four regulative principles, attending classes and mangala arati, rising early, these things will gradually bring you to the platform of pure love of Krsna.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagadisa Pandita

-

Bombay 28 December, 1974

74-12-28

San Francisco

My dear Jagadisa Pandita,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents.

My opinion is that it is not necessary for us to utilize these different musical talents for spreading Krsna Consciousness. I would rather see people follow strictly the path of Lord Caitanya and His Sankirtana devotees. We are using mrdanga, karatala, that is enough. We are not musicians. We are Krsna bhaktas. Therefore we do not stress so much importance on these different musical talents. Sri Caitanya Mahaprabhu is God Himself. Had He thought it would have been better to spread Krsna Consciousness by another way He would have done so. But no, simply with mrdanga and karatala, traveling and chanting Hare Krsna, asking everyone to chant Hare Krsna, preaching simply Srimad-Bhagavatam philosophy, this is the process. There is no need for us to try and add anything to this simple method. It will only be a distraction. Therefore I request you to follow the simple path of Lord Caitanya Mahaprabhu and help me spread this wonderful mission all over the world. Keep yourself pure and fixed up in Krsna Consciousness by following the basic principles that I have given; chanting 16 rounds daily, following the four regulative principles, rising early, attending mangala arati and classes etc. This is of the utmost importance.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Kurusrestha

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Bombay 28 December, 1974

74-12-28

Denver

My dear Kurusrestha,

Please accept my blessings. I am in due receipt of your letter dated December 12, 1974 and have noted the contents carefully, along with the photographs and installation souvenir. I thank you very much for your kind donation of $100.00. Your report is very encouraging and I was very, very happy to see the wonderful photographs of your installation ceremony there. That installation was very, very auspicious. From the photographs it appeared so nice and Vedic. I was looking at those photographs again and again. Such a wonderful ceremony. So now you must see that the service to your Deities will go on very nicely. You should make it first class, just like in our Los Angeles and New Vrndavana centers. You have a very nice temple room there and now Radha and Krsna have come. So you must treat Them very nicely. Then many many devotees will be attracted by the bhakti. I am also glad to hear that in your temple no one misses mangala arati and that everyone is becoming steady and peaceful in their service. It sounds as if you are taking care of your men very nicely. This is first class management. Please continue in this kind of management.

Regarding your farm, that will be very nice. But be sure to maintain your temple there in Denver. It is a very beautiful temple. Do not loose it. Also your idea of forming a trust between ISKCON and the leading men in the Indian community is approved by me. That is very nice. Let the Indians take part in our movement and help us to push on this mission of Sri Caitanya Mahaprabhu. In that trust you must be very careful to make sure that my name is registered there as the founder-acarya and that I am to be the ultimate authority. In other words, in any case of necessity of vetoing or cancelling any decision made by the other trustees, I should be able to do like that. My decision should over-rule all the other trustees combined.

I have accepted the following devotees for first initiation; Martin Babor-Madhvacarya dasa, Bruce Roberts-Bahulavan dasa, Jenny Roberts-Jalasayi devi dasi, Steve Schecter-Siddhanta dasa, Joe Asheraft-Jitadusana dasa, Tove Olson-Trpti devi dasi and Richard Santoro-Rangaji dasa. Their beads can be chanted on by Kirtanananda Swami. I have accepted the following devotees for second initiation; Svavasa dasa Adhikari, Tadit devi dasi, Dhanvir das Brahmacari, Arthada dasa Brahmacari. Their threads and mantra sheets are enclosed herein. Make sure that they hear the gayatri mantra from the tape of myself. They should hear through the right ear.

Your Deities names are Radha-Govinda.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sukadeva

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Bombay 28 December, 1974

74-12-28

Seattle

My dear Sukadeva,

Please accept my blessings. I am in due receipt of your letter dated December 4, 1974 and have noted the contents carefully.

A real Vaisnava, of course, will never say that he is superior to anyone. He will say that he is the lowest of the living entities. If he says that he is superior then actually he is not superior. You mentioned in your previous letter about this person being sexually agitated. If there is agitation in the mind then there is no fault. Actually this is only natural in this material world, unless the mind is fully purified in Krsna Consciousness. But by engaging in devotional service gradually the mind will become purified and the agitation will vanish. So if there is simply agitation in the mind there is no fault. But if there is indulgence in sex fault, then there is big fault. If one engages in illicit sex life he has broken the promise to the spiritual master and that is a great offense.

In regards to your question about how the relationship between a sannyasi and the temple president should be, my hope is that you will all be able to cooperate together. The temple president is in charge and the sannyasi should not contradict the instructions. Although if he does see something wrong or if he sees a fault or defect he should bring it out directly to the temple president. And then work it out in a Krsna Conscious way. Not that he will try to over-ride the temple president's authority. I want that you all work together cooperatively. Please continue your programs there with great enthusiasm and try to strictly follow all of my regulations without any deviation. Keep yourself always fixed in Krsna's service. Don't let even a spit moment go by being engaged in the service of maya.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tamala Krsna

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Bombay 28 December, 1974

74-12-28

Brooklyn

My dear Tamala Krishna Goswami,

Please accept my blessings. I am in due receipt of your letter dated 12-11-74 and have noted the contents carefully.

I was extremely pleased to hear your report from your travelling buses. It sounds as if your program is very very wonderful and I am very encouraged to hear that such a program is coming along so nicely. I am glad that you have understood the importance of my books, therefore I am stressing it so much. Let everyone take these books. If he simply reads one page then he is getting something substantial, a real eternal benefit. Or if he hands it over to his friend and he reads one page the same result is there. So continue these festivals constantly and make them all Krsna Conscious. Overflood the whole country by this preaching work. Let the whole United States become Vaisnavas, then everyone else in the whole world will follow. That is my real ambition. Therefore your program is very glorious. This is really preaching. Your intelligence is being properly utilized. In the beginning you took up the distribution of BTG's and you sold the most. Now you have taken up this van program and you will also be successful in the same way. This preaching spirit will make you recognized by Krsna. There is so much wonderful potential in USA for this type of program. So organize hundreds of such parties. This is fulfilling the mission of Sri Caitanya Mahaprabhu. I am very glad to hear that not only you are maintaining such program but that you want to expand it. Yes, this is our philosophy; anandambuddhi vardhanam. It means to expand or to increase. Therefore I strongly encourage you to double your program by getting three more buses if you can do it. There is no difficulty. BBT will help. I have written Hamsaduta one letter to give you the loan of $30,000. BBT means fifty percent is for printing books and fifty percent for construction of temples. So your buses are all moving temples. Don't worry. There will be no scarcity of money. Go on with your program and increase and increase more and more. In the end of your letter you mention that people are not very much eager to go to Temples but with your program you are bringing the temples to the people. Yes, this is a very important point. You have picked up this idea very nicely, of bringing the temples to the people. In this way you will give everyone the opportunity to step in the direction of back to Godhead, back to home. So you and Visnujana Maharaja and all of your nice brahmacaris continue strongly with great enthusiasm and determination to spread this Krsna Consciousness movement all over your country and Lord Caitanya will certainly be pleased with you.

N.B. Regarding the Appearance Day Festival, yes do it. Your idea of booths for each center to display our books from all over the world is very important. Arrange for it. I am herewith sending one booklet from the Frankfurt Book Fair where our stall was exhibited. So in this way make different stalls so that people may see the work going on in all the different countries of the world. I received a letter from Hansadutta, and he is doing very nicely in Germany, and he has gone to Moscow. He has sent some nice photos, and they can be exhibited. I am sending the photos to Bhadraj, so he can take care to do it nicely. You also instruct him. I also want one new book of Caitanya Caritamrita be published for the Lord's Appearance Day. At least one volume must be ready for distribution of 400 pages, hardbound edition. You can also have photo exhibits of all the Ratha Yatras we hold in London, San Francisco, Melbourne, Toronto, and Philadelphia.

I am herewith returning the map of the fencing where I have indicated that the gate near the residence house is not necessary and should be removed.

ACBS

Letter to: Uddhvareta

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Bombay 28 December, 1974

74-12-28

Los Angeles

My dear Uddhvareta,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents carefully.

Regarding your proposal, I shall have to consult the GBC men first before making that decision. I have sent your proposal to Jayatirtha Prabhu and have asked him to make copies and send it to the GBC men and have them give opinions. Then send these opinions to myself. Then I will give my judgement, after hearing those opinions. I am always praying to Krsna that my disciples will not fall away from the path of Krsna Consciousness. In the Bhagavad-gita it says; bahunam janmanam ante [Bg. 7.19]. After many many births one finally comes unto Me. Sa mahatma sudurlabhah, such a great soul is very rare. My simple request is that you very strictly follow all of our regulative principles without any deviation whatsoever. And thus by example show others how to do the same. Engage in devotional service according to your propensity and the direction of my appointed authorities. Always pray to Krsna so that He may keep you engaged in His transcendental service. Avoid the service of Maya like poison.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Agrawal

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Bombay 29 December, 1974

74-12-29

Dear Sri Agrawal,

Please accept my greetings. I thank you very much for your calendar presentation which I received Wednesday morning on the 18 of December. The pictures on your calendar are very beautiful and much appreciated by me. I am very sorry that I was not able to see you when you came. But I am hoping that you will be able to come again maybe between 5 and 7 p.m. and I will see you then. I will be in Bombay for about one more month and then I may go to Australia.

I thank you very much once again for your calendar and I hope to be seeing you in the near future. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mahamsa

-

Bombay 29 December, 1974

74-12-29

Hyderabad

My dear Mahamsa,

Please accept my blessings. Upon Acyutananda Swamis recommendation I have accepted the following as my duly initiated disciples: Rangacari-Radhasaran dasa, Amarnath-Aradhana dasa, Chalapati-Chandrodaya dasa, Asoka-AmiyaVilasa dasa. There beads have been chanted on by me and have been sent by __ das brahmacari to Hyderabad. Please make sure that these boys follow the 4 regulative principles very carefully and chant 16 nice rounds daily. They must rise early, attend mangala arati and all classes.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mandakini

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Bombay 29 December, 1974

74-12-29

Bhaktivedanta Manor

My dear Mandakini,

Please accept my blessings. I am in due receipt of your letter dated 22, December 1974 and have noted the contents carefully.

You mentioned in your letter that you are getting only a tourist visa for Moscow. But my original plan was that by marrying this man you would be able to get a permanent resident/permit there in Russia as his wife. But apparently this is very difficult. Therefore I think for now you should remain there in __, executing your devotional service, preaching nicely, caring for the Deities nicely. Try to get some type of permanent residence permit for Russia. If you can not get this residence permit then I think it is better not to go there. We shall see as Krsna desires.

Please continue engaging in Krsna's service with staunch determination, not to be defeated and engaged in Maya's service even for one second.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Punja

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Bombay 29 December, 1974

74-12-29

Lautoka

My dear Mr. Punja,

Please accept my blessings. I am in due receipt of your letter dated 12th December, 1974 and have noted the contents carefully.

I think also that Vijayadhvaja das must not be very responsible if he has sold this van in his own name and appropriated that money to his own use. Therefore he should not be in charge there. Because you are eager to distribute my books and magazines and because you are chanting 16 rounds daily I think that you are trustworthy and qualified to be in charge there. So you can go ahead and register our Society there with taking all proper and necessary steps. Before the finalization of registration takes place I would request you to send me one copy of the constitution for our society there so I can approve it finally. My name should be there as the founder-acharya, A.C. Bhaktivedanta Swami. I should have full authority in all matters. Vijoyadhvaja das can continue to preach there and kirtanas if he likes. But it is my desire that he leaves the management and handling of money and registration to your good self. He should be encouraged to help by being a strong preacher and attracting many devotees amongst the local men. As of now I do not know if I will be going to Fiji or not. I am thinking of leaving Bombay for London sometime in the beginning of January. Then I will be going from London to S. America.

You mention in your letter that you will be going to the United States and London in May or June. I may also be there at that time. Please keep me informed of the progress there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps n.b. Please continue the distribution of my books and magazines as much as possible. This is very much pleasing to me. Thank you.

Letter to: Vijayadvaja

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Bombay 29 December, 1974

74-12-29

Lautoka

My dear Vijayadvaja,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents carefully. My feeling is that Mr. Punja should be encouraged as much as possible. He can help our movement there a great deal in Fiji. I have written him one letter asking him to take charge of management, handling of money and the registration of the society. I request you to also remain there, work nicely with Mr. Punja and take charge of the preaching, kirtanas, prasadam and book distribution programs. This is actually the work for a brahmacari. If you absorb yourself in this work you will feel very blissful. Keep that center that Subala Maharaja has opened and try to invite as many guests as possible. Make sure to keep yourself and the boys with you in full Krsna Consciousness by following our regulative principles very strictly without fail; chanting 16 rounds, rising early, attending mangala arati, attending classes, eating only Krsna prasadam, etc. In this way the whole atmosphere will become Vaikuntha, no anxiety. Please try to do like this with all sincerity and Krsna will give you all facilities. Please keep me informed of the progress there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Agent of Central Bank of India

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Bombay 30 December, 1974

74-12-30

The Agent of Central Bank of India Camac Street Branch Calcutta

Dear Sir:

Please refer to the enclosed True Copy of a letter sent by myself on December 3, 1974 by registered mail. Up to this date I have not received any acknowledgement of receipt from you and I am very concerned in this matter. Please inquire as to why it has taken so long and immediately notify me as to whether you have received the document and the check which I enclosed in my letter of December 3rd or not.

Thanking you.

Faithfully yours,

A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Bali-mardana

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Bombay 31 December, 1974

74-12-31

Honolulu

My dear Bali Mardan,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I have to talk with you in detail. Everything can be adjusted by our sincere will to serve Krishna. I do not know why Sudama and yourself are trying to organize another party by some reason or other. The best solution was suggested by me that both you and your wife may stay with me. After all, both of you are my disciples. It is my duty to guide you for spiritual advancement.

So, I wanted to go to Hawaii immediately, but the Bombay business has obliged me to stay here a few days more. After this, I have a program to go to Mexico, so I was thinking of going via Hawaii and to meet you all to study personally what can be done for all the misunderstandings that have taken place. The money you wanted to return, kindly send directly to either of these banks in Bombay: Bank of America, a/c no. 16026, INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS "MAYAPUR VRINDAVAN FUND." or First National City Bank, Bombay a/c no. 17168, "ISKCON MAYAPUR VRINDAVAN FUND."

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gopala Krsna

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Bombay 31 December, 1974

74-12-31

Brooklyn

My dear Gopala Krishna das,

Please accept my blessings. I am in due receipt of your letters dated December 16th and 21st, 1974 and have noted the contents. The only thing I am thinking is that you are getting good money to be used for Krishna. So anyway, if you look after Spiritual Sky business, I have no objection. Hamsaduta is here and I have discussed with him. I have given the decision over to the GBC men. Whatever they decide, I shall accept.

Regarding Gurudasa, he is in L.A. and has engaged himself in preaching work, so I have advised him separately.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gurudasa

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Bombay 31 December, 1974
74-12-31
Los Angeles
My dear Guru das,

Please accept my blessings. I am in due receipt of your letter dated, December 28th, 1974 and have noted the contents. You also organize a party like Tamala Krishna's and preach like that. I like that-more of preaching. If Yamuna has left you, why remain as grhastha? Better take sannyasa like Tamala Krishna Gosvami. I know Yamuna has Krishna in her heart. She'll not be spoiled, but let her have some temporary independence and be more Krishna Conscious. I am glad you have sent the money to India that you have collected. Now, you left Vrndavana on account of Yamuna, but she has left you there also, although you wanted to live with her. Anyway, try to forget all this material attachment and try to be attached to Krishna more and more. Actually, I want many parties like the party of Tamala Krishna and Visnujana, and they can preach all over-USA especially. So, Tamala Krishna has attained experience in this type of preaching work, so you also take advantage of this experience. If you like, you can stay with him for some time. If you can preach there, it is better that you remain in USA. Vrndavana will be managed somehow or other.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gurukrpa

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Bombay 31 December, 1974
74-12-31
Tokyo
My dear Gurukrpa Swami,

Please accept my blessings. I am in due receipt of your letters dated December 20th and 22nd, 1974 and have noted the contents. Also I have received one Credit note no. 134 from Dai Nippon for the amount of 63,752.54 in US dollars. You take this project in Hawaii. Brahmananda Svami is there, so talk with him about it. It will be nice if you make your headquarters in Hawaii. You go sometimes to Tokyo and again come back.

If there is any US bank (I think there is one Liberty Bank), you can remit through their Hawaii branch. I have got an account at that Liberty Bank in Hawaii.

After you give that 100,000 dollars to Ramesvara on Jan. 10th, then you can send money to Hawaii. Until then, the money should come to India. We require it here. The Liberty Bank pass book is with Jayatirtha. You can open an account, HONOLULU TEMPLE CONSTRUCTION account.*

Also regarding sending money out of Japan, you can find some firm in Japan who has to take payment in USA and the matter will be solved. Many Japanese goods are sent to USA. So, payment can be exchanged exactly like with Dai Nippon.

If you can take attention as much as possible in Hong Kong, that is very good.

Regarding your trip to USA, you'll get men, as many as you require.

So far as Central and South America is concerned, that is Hrdayananda's jurisdiction.

Regarding Ganesa Puja, I have received some letters from persons requesting to also perform it. I have explained to them that ultimately it is not required, but if you have some sentiment to get the blessings of Ganesa in order to get huge sums of money for service of Krishna, then it can be done, but privately. I have instructed them that if they want to do it, they must send me at least 100,000 dollars monthly-not less.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps *The Japanese bank pays dollars in exchange of yen. I _ __
Letter to: Hamsaduta

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Bombay 31 December, 1974
74-12-31
Bhaktivedanta Manor
My dear Hamsaduta das,

Please accept my blessings. Now, considering the European situation in a meeting between Myself, yourself and Bhagavan das, I think Madhavananda should become president of London and Prabhavisnu should become president of Amsterdam and you can arrange this.

Regarding the grhasthas living in the temple, I have already discussed with you in detail, so do the needful. The principle is that we make propaganda for devotees to come. Don't ask any of them to go away. That is not our principle. So, make nice arrangement for all the devotees there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps cc; Madhavananda, Prabhavisnu
Letter to: Nara-narayana

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Bombay 31 December, 1974
74-12-31
Los Angeles
My dear Nara-narayana das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 28th, 1974 and have noted the contents. For the time being, continue doing what you are doing consulting Hamsaduta and others. I shall advise you. Whatever income you are getting, give to the temple. Go regularly to the temple and raise your child. There is no need of loitering here and there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Pancadravida

-

Bombay 31 December, 1974
74-12-31
Bangkok
My dear Pancadravida Svami,

Please accept my blessings. I am in due receipt of your letters dated December 18th and 20th, 1974 and have noted the contents. Sankirtana if it is not possible, never mind. Try to organize a meeting and impress upon the people Srimad-Bhagavatam philosophy by explaining. Manasvi can explain in Hindi and you can explain in English. This is also Sankirtana although not singing. So, where sankirtana is hampered, we can go on with kirtana and distributing magazines, that is more important than sankirtana. That is Brhat-mrdanga.

Getting registered we must. I may come there as soon as the Bombay business is finished. Regarding Mr. Sachdeva, instead of writing him, because I am unknown to him, I am thinking of going to talk with him directly.

Sankirtana within the Hindu community is prohibited? If it is very difficult to pull on there, then there is good field in Fiji.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
1975 Correspondence
January
Letter to: Mr. S.T. Asnani

-

Bombay 1 January, 1975
75-01-01
S.T. Asnani, MA Advocate High Court ”Meher House” 15, Cawasji Patel St. Fort, Bombay-1
My dear Mr. Asnani,

Please accept my greetings. I thank you very much for your kind New Year’s card. The picture of Krishna on the front was very nice.

Thanking you once again.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gargamuni

-

Bombay 1 January, 1975
75-01-01
Calcutta
My dear Gargamuni Svami

Please accept my blessings. I am writing you regarding 8,000 dollars that was sent from Ramesvara for the Mayapur Temple Kitchen. I received notice that the money was sent before December 15th, 1974. Have you not received it yet? When you had not received any money for the construction, you sent a threatening letter. Now money is there and you are silent. Why don’t you inform us?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Jayatirtha

-

Bombay 1 January, 1975

75-01-01

Los Angeles

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of you letter dated Dec. 27th, 1974 and have noted the contents. Regarding this matter of Spiritual Sky management, I have given the decision over to the GBC men. Whatever they decide, I will accept.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Phatikcandra

-

Bombay 1 January, 1975

75-01-01

Vineland, New Jersey

My dear Phatikcandra das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 13rd, 1974 and have noted the contents. I simply request you to chant 16 rounds daily without fail and follow all the regulative principles. Rise early, attend temple functions and study my books carefully. Work closely and take advice from your elder godbrothers like the temple president and the GBC.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ramesvara

-

Bombay 1 January, 1975

75-01-01

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in due receipt of your letters dated Dec. 15th and 27th and have noted the contents. Hamsaduta is here and we have discussed many of the points and questions in your letters. You can discuss with him for the details. You are secretary so, you should go on with normal business, budget the money and write regular reports.

Your idea of letting New York have the 200,000 dollars worth of books to help them get the building is good. Do it.

Regarding the length of books, it is alright if it goes a little over 400 pages, but don't let it become 500.

Whatever fund is collected for food distribution should be sent to India. Why is it not sent? The other funds coming from sales of books can be accounted for properly, so where is there any fraud? Sometimes a salesman can say something extraordinary in order to sell something, but that is not fraud. Just like they are selling this oil, saying that if you rub it on your bald head, hair will grow. Where is the case where a bald man's hair grew from this oil? But the government is not charging with fraud. Don't use these UNICEF cards, that will not be good. You can make ISKCON FOOD RELIEF cards. But the money collected using this card must be sent to India where we are actually feeding people. If we simply speak nicely to a person and try sincerely to get him to take the book he'll take it. Why should we adopt unfair means? We should not do anything which will create a bad impression or make us unpopular. People are after these books, they are hankering for them. We don't need to take cheating method. I never had to use any cheating method when I first began. I simply presented the real thing.

Basically and practically speaking everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very very careful in our dealings with others so that they will not take the wrong view. Just like the gopis. They left their homes in the dead of night to go and meet this young boy Krishna for kissing and embracing. To the ordinary person, this is sinful, but to the devotee, it is worshipable and it is considered the highest form of devotion even by Lord Caitanya who was himself a very strict sannyasi. Therefore we are very careful not to discuss this rasa-lila in the presence of ordinary men because they will only misunderstand and commit offense. While dealing with the ordinary men, we must spread this movement in such a way that they will not misunderstand us and take offense. Try to sell as many of my books as possible to your best ability.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dorothy Scott

-

Bombay 1 January, 1975

75-01-01

Dorothy Scott 19 Willow Way Didsbury, Manchester 20 England

My dear Mrs. Scott,

Please accept my blessings. I am in due receipt of your letter dated Dec. 19th, 1974 and have noted the contents. If you like, you may contact the temple president in Paris and find out from him if he thinks it is a good idea for you to go there. Please chant 16 rounds and follow the 4 regulative principles strictly and read my books with great care.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Visalini

-

Bombay 1 January, 1975
75-01-01
Vrndavana
My dear Visalaini devi,

Please accept my blessings. I am in due receipt of your letter dated Dec. 12, 1974 and have noted the contents. You can work on the hair sets while the Deities are taking rest. Regarding your other questions, they can be answered by your temple president or GBC man.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Ādi-kesava

-

Bombay 2 January, 1975
75-01-02
Boston
My dear Ādi Kesava das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 24th, 1974 and have noted the contents carefully.

The thing is, we should have a little common sense in all activities. The example can be given that women by nature do not forget to dress very nicely although always engaged in household affairs. Deity worship or lecturing in the colleges is just as important as book distribution. So, these things must be done very nicely and at the same time, book distribution should be done. Not that we should do one thing at the sacrifice of another. That requires a little common sense. Factually, we should be engaged 24 hours in Krishna's service and everything should be done very nicely and perfectly.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Laksmimoni

-

Bombay 2 January, 1975
75-01-02
Dallas
My dear Laksmimoni devi,

Please accept my blessings. I am in due receipt of your letter dated Dec. 18th, 1974 and have noted the contents. Thank you for your nice pictures of Sri Sri Radha Gopinatha in Toronto.

The thing is, we should have little common sense in all activities. The example can be given that women by nature do not forget to dress very nicely although always engaged in household affairs. Deity worship is just as important as book distribution. As we sing in the Gurvastakam prayers, srivigrahara dhana-nitya-nana-srngara-tanmandira-marjanadau. So, it should be very nicely done, and at the same time, book distribution should be done. Not that we should do one thing at the sacrifice of another. That requires a little common sense. Factually, we should be engaged 24 hours in Krishna's service and everything should be done very nicely and perfectly.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mr. Punja

-

Bombay 2 January, 1975
75-01-02
Lautoka, Fiji
My dear Mr. Punja,

Please accept my blessings. I am writing this letter to inform you that I am now sending Bhagavata dasa brahmacari there to Fiji to be co-manager with your good self. This man is very experienced in the Gujarati communities. He has preached in Africa to the Gujaratis there in Kenya, Tansania, Zambia, etc. for over 3 years, as well as London and Gujarat. He is I think capable of working with you very nicely there. If you would be so kind as to send him a ticket from Bombay to Fiji, he can leave Bombay immediately upon arrival of the ticket. He is very eager to make Fiji an established Krishna Conscious center and to work with you co-operatively. Please send the ticket to his Christian name, Joseph M. Selvester, passport number Z1964356. He is waiting here in Bombay at our Hare Krishna Land. I think you can send the ticket by wire through one of the airlines there that has their branch office in Bombay.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please make the ticket one-way and if possible via Sydney. ACBS/ps

Letter to: Visnuprasada N. Decai

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Bombay 2 January, 1975

75-01-02

Visnuprasada N. Decai Chairman, Managing Comt. Fourteen Co-op Housing Society JVPD Scheme, Bombay-56

Dear Sir:

I thank you very much for your kindly visiting our land the other day. Along with your secretary, Mr. Ramanbhai B. Tolat. The thing is that we are in a little difficulty on account of our entrance road being very narrow. Therefore, I request you to give up your strip of land in front of our Hare Krishna Land for opening the road which will facilitate the traffic congestions. Our Hare Krishna Land is an international institution for preaching Krishna Consciousness all over the world. So, I am seeking your sympathy for these world-wide activities. The other day, your secretary informed me that you will construct a community hall on the road-side, but I know that the strip of land in front of our land will not be required by you. Neither it can be used for any other purpose. So, if you will kindly recommend your committee. to give for this great cause, Krishna will be very much pleased upon you without any doubt.

Thanking you,

In anticipation, I am awaiting your reply.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Alfred Ford

•

Bombay 3 January, 1975

75-01-03

Sriman Alfred Ford Teton Village Wyoming 83024 USA

My dear Alfred,

Please accept my blessings. I am writing this letter to inform you that Sudama Swami has left our camp. He has his own plans. He has violated our rules and regulations and thus fallen down from the spiritual platform. Under these circumstances, please do not act under his advice. I have been very much busy here in Bombay. In about a week, I am going to come to Honolulu. I will notify you of my definite arrival date and I request that you please come and see me there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps cc: Honolulu, Wyoming, c/o G.K. Swami

Letter to: Patita Uddharana

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Bombay 3 January, 1975

75-01-03

Bhaktivedanta Manor

My dear Patita Uddharana das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 27th, 1974 and have noted the contents. Madhavananda is now being sent to Hong Kong to collect for Krishna-Balarama Mandir in Vrndavana.

So, all your desires are fulfilled. Now, work more enthusiastically in Krishna's service and do not deviate from my teachings and everything will be a success.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Aticandra

•

Bombay 4 January, 1975

75-01-04

Los Angeles

My dear Aticandra dasi,

Please accept my blessings. I am in due receipt of your letter dated Dec. 16th, 1974 and have noted the contents. I think your idea is a little utopian. First thing is that one must understand Srimad-Bhagavatam fully. The first verse, if you simply explain, will take volumes and volumes. So, please study my books intensely and do not fail to chant 16 rounds daily following the four regulative principles strictly. This will make everything perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Saral Kumar Gupta

-

Bombay 4 January, 1975

75-01-04

Mr. Saral Kumar Das Gupta B/381 Tribeni Tissues Ltd. PLO. Tribeni, Dist. Hooghly West Bengal

My dear Mr. Gupta,

Please accept my greetings. I am in due receipt of your letter dated Dec. 28th, 1974 and have noted the contents. I think the best thing for you would be to come to our center in Bombay and live with us for a while here. We have very nice facilities here and we are constructing more facilities. I will be here until about mid-January and then I will go for 2 months to U.S.A. and South America for preaching. You are welcome to come at any time.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hiranyagarbha

-

Bombay 4 January, 1975

75-01-04

New Vrindaban

My dear Hiranyagarbha dasa,

Please accept my blessings. I am in due receipt of your letter dated Dec. 25th, 1974 and have noted the contents. Those young boys are living as true brahmacaris. Brahmacari's business is to study and then go to make some collection on behalf of the guru. This is very good engagement for them.

ata sri-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah (Padma Purāṇa) [Brs. 1.2.234]

No one can understand Krishna as He is by the blunt material senses but He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him. So, keep everyone engaged 24 hours and everything will be all right.

Bring them all to India for Lord Caitanya's appearance day and they can also attend the opening of the Krishna-Balarama Temple in Vrndavana.

I have accept Tausteya (Joseph Fournier) as my duly initiated disciple and his name is Jagamanalobha dasa. Kirtanananda Svami can chant his beads.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nrsimha dasa

-

Bombay 4 January, 1975

75-01-04

Honolulu

My dear Nrsimha das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 24th, 1974 and have noted the contents. Your idea is very nice but regarding the practicality of it, you should discuss with either the temple president or the GBC man. You should work it out together with the leaders there.

Please be very strict in following all the rules and regulations as well as chanting at least 16 good rounds daily and reading all my books thoroughly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pancadravida

-

Bombay 4 January, 1975

75-01-04

Bangkok

My dear Pancadravida Svami,

Please accept my blessings. I am in due receipt of your letter dated Dec. 29th, 1974 and have noted the contents. I am sending this letter via one friend who will be coming to Bangkok tomorrow. He will deliver the letter to a Mr. Panikar who will bring it to you. This Mr. Panikar has been recommended to me by one of our life members here as someone who can sign the registration. Along with him, there is a Mr. Raman and a Mr. Chaisrikyl (Thai citizen). Mr. Panikar should be able to advise you how to get in touch with these men also.

Regarding sending men to Bangkok, let us see who is a spare man or is having visa problems. But our policy as you know is not to import devotees, but to make devotees out of the local men there. That is better.

Regarding the German situation, it is an attempt to suppress our movement there. We have become very popular there and now the Christian church, as well as the police are very much feeling pressure that ”now this movement is increasing.” The son of one big police officer has joined us and so his father has a grudge and has tried to cause counter-propaganda to be spread.

Please go on with your work there with continued enthusiasm. The Bombay business is still not yet finished so I have not been able to fix up my journey out of Bombay yet.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Prabhavisnu

-

Bombay 4 January, 1975

75-01-04

Bhaktivedanta Manor

My dear Prabha Visnu das,

Please accept my blessings. I am in due receipt of your letters dated Dec. 17 and Dec. 27th, 1974 and have noted the contents. Your festival sounded very nice. Go on like this. Regarding book distribution, this is my foremost desire to have my books circulated profusely. I have just discussed with Hamsaduta about lowering the prices for England. Keep the grounds there nicely. That is important. I am glad to hear how nicely the cows are doing. Send some milk here.

Madhavananda is being sent to Hong Kong to collect for Krishna-Balarama Mandira in Vrndavana.

As far as the initiations are concerned, Hamsaduta was not so sure about all of them, so he can go over the list with you in London, and after hearing from him, we shall consider.

So, all your desires are fulfilled. You must be very cautious, being president that you set a perfect example so others will not be misled. Always chant 16 rounds and observe our other rules and regulations strictly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yasomatisuta

-

Bombay 4 January, 1975

75-01-04

Hong Kong

My dear Yasomatisuta das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 19, 1974 and have noted the contents. I am very glad to hear of your translating work there. This is very encouraging. Please continue it with full enthusiasm. I was told by Brahmananda Svami that you have finished 3 chapters of Gita already. So, I have asked that it be immediately printed and then as soon as you translate 3 chapters of Gita already. So, I have asked that it be immediately printed and then as soon as you translate 3 chapters more it can be printed. In this way the whole book will be done in six volumes.

Regarding your question, you can always use some equivalent to the words Supreme Personality of Godhead. That will save the situation. The real thing is that you are trying to serve Krishna, He will give you all intelligence.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ajita

-

Bombay 6 January, 1975

75-01-06

Stockholm

My dear Ajita das,

Please accept my blessings. I am due receipt of your letter dated Dec. 27th, 1974 and have noted the contents. Regarding dishonest means being used I have never advised or taught anyone like that. That is not my idea. This record distribution has caused havoc. It should be stopped immediately. I have also asked Hamsaduta to stop it. Book distribution is our real business. If we give them a record, they simply hear some magical sounds and take it for sense gratification, but if they receive one of our books and read even one page, they get eternally benefited. Therefore I am stressing this book distribution, not other things. Stop record selling completely. This is my order.

I have accepted Gauracanda dasa brahmacari and Sriharini devi dasi as duly twice-born brahmanas and their threads are enclosed along with mantra sheet. You can hold a fire sacrifice and let them hear the mantra through the right ear from the tape of myself saying it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. N. N. Bagai

-

Bombay 6 January, 1975

75-01-06

N. N. Bagai 1185 Sector 18-G Chandigarh

My dear Mr. Bagai,

Please accept my greetings. I am in due receipt of your letter dated Dec. 30th, 1974 and have noted the contents. You have now got you identity card, so you can go if you like to any of our centers and live there for some time. If you like the atmosphere, then we have no objection to accept you into our institution. You should remain with us for some time, otherwise how will we know what work you are fit to do? You should understand of course, that we do not pay anyone in our society. After you have stayed with us for some time, then we shall discuss initiation, name and mantra. These things are not awarded immediately. When you take sannyasa, you can use the word svami-not before.

We are not interested in these things like hatha-yoga and swimming. We do not encourage such useless activities. We would never take to such activities for earning money. We get money enough. We don't require to adopt any unauthorized means. At present we spend 8 lakhs of rupees every month and Krishna sends all money. Our process is to chant Hare Krishna. That is sufficient.

You are welcome to Vrndavana anytime.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Svami

Letter to: Candravali

-

Bombay 6 January, 1975

75-01-06

Miami

My dear Candravali devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Dec. 25th, 1974 and have noted the contents. Your husband will be consulting with Gurukrpa Swami as to what his next engagement shall be.

Your son's name can be Virat das.

Wherever you are, you should always be sure to chant at least 16 good rounds daily and to read my books very carefully, as well as following all the rules and regulations strictly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Citsukhananda

-

Bombay 6 January, 1975

75-01-06

Tokyo

My dear Citsukhananda das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 26th, 1974 and have noted the contents. Regarding your new engagement, you can consult with Gurukrpa Maharaja and decide which engagement will be best for you.

Your new son's name can be Virat das.

Always continue chanting 16 rounds and reading my books, observing all the rules and regulations and you will be strong in Krishna's service.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hamsaduta

-

Bombay 6 January, 1975

75-01-06

Bhaktivedanta Manor

My dear Hamsaduta das,

Please accept my blessings. I have considered this matter of record distribution and have decided that it should be immediately stopped. It has simply caused havoc. It should be stopped everywhere. The stress must be on books, nothing else needs to be sold. If someone hears a record, he will not understand anything of our philosophy. He will simply enjoy it as sense gratification. But if he gets a book and reads even one page, then he may very likely be induced to take part in our movement. These records are not important. My books are important. You should make arrangement to distribute them in as much quantity as possible.

Enclosed is one letter from Ajita das (president of Stockholm) wherein he expresses anxiety and confusion coming from this record distribution.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps
Letter to: Mahamsa

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Bombay 6 January, 1975
75-01-06
Hyderabad
My dear Mahamsa Svami,

Please accept my blessings. I have received one letter from Sudharu deva dasa whom you have transferred to Madras. He like to stay in Hyderabad to be engaged in the service of the deity, so what was the difficulty to keep him there? He is interested in worshiping Radha-Modanmohan deity and very very anxious to stay at Hyderabad. If there is not great difficulty, I think he may be called back.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Pancadravida

-

Bombay 6 January, 1975
75-01-06
Bangkok
My dear Pancadravida Svami,

Please accept my blessings. I am in due receipt of your letter dated Dec. 29th, 1974 and have noted the contents. I have sent one letter already responding to your most recent letter, via one life-member, but in case of it not reaching you, I am sending another. Three men have been recommended to me by one of our life-members here in Bombay as men who may be able to help by signing our registration there. Their names are, Mr. Panikar, Mr. Raman, and Mr. Chaisrikul (Thai National). We have sent word to Mr. Panikar to come and visit you and to bring the addresses of the other two gentlemen so you may contact them. I think it is all right to have men who are non-life-members sign our registration if they are good men, sympathetic to our movement. But, you should try to make them members if possible.

As far as sending more men to Bangkok is concerned, we shall see if any of our men are forced to leave India on account of visa difficulties. They can go there. But my policy, as you know, is not to import devotees, but to create devotees out of the local men. That will be better. I did not import any Indian devotees when I first came to your country. Print as much as you can into the Thai language. That will be a great asset.

Regarding the German situation, it is an attempt to suppress our movement there. We have become very popular and important in a very short time and now the Christian church, as well as the police are feeling much pressure that "now this movement is increasing". The son of one big police officer has joined us and therefore his father has a grudge and also one newspaper reporter came to our temple incognito and has some grudge. In this way they and others are trying to spread some counter-propaganda to destroy our reputation.

It is not yet fixed up when I am leaving Bombay, but I will notify you beforehand of my arrival there. Please go on with you work with great determination.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sucharu deva

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Bombay 6 January, 1975
75-01-06
Madras
My dear Sucharu deva dasa,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I have written Mahamsa Svami one letter asking him if it is possible for you to return to Hyderabad. Wherever you go always be sure to chant at least 16 good rounds and rise early, attend mangala-aroti, study my books and serve Krishna without stop.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Brahmananda

-

Bombay 7 January, 1970
75-01-07
Bhaktivedanta Manor
My dear Brahmananda Svami,

Please accept my blessings. I have received you telegram dated Jan. 3rd, 1975 which read as follows: TELEPHONED ALFRED FORD PROPERTY TRANSACTION REGULAR GOING LA MONDAY THEN LONDON GERMANY PER DEC 23 LETTER JAYATIRTHA SAYS RUMOR YOU COMING HERE PLEASE CONFIRM BRAHMANANDA SVAMI. See what is the actual situation there in London. Study it very carefully and let me know how things are going. Hamsaduta was giving stress to selling records using all tricks, by any means. The incident in Germany has caused havoc all over the world. It is hampering our reputation everywhere. I do not want this record distribution to continue. It must be stopped immediately. I have already informed Hamsaduta. Distributing books is our real business, not these records. Has anyone ever become convinced in Krishna Consciousness by listening to this record? No. He will simply think it is nice magical sounds, that's all. But, if he reads one book, he will be convinced about spiritual life. That is our success. So, stop this record distribution immediately everywhere. And stress book distribution more and more.

Enclosed is one letter from Ajita das who is the Stockholm temple president. He is expressing the typical type of anxiety and confusion which arises from this record selling business.

The Bombay business is not yet finished. I am thinking to go to Honolulu as soon as it is finished and then on to Mexico and South America.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Madhudvisa

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Bombay 8 January, 1975

75-01-08

Melbourne

My dear Madhudvisa Svami,

Please accept my blessings. I am in due receipt of your letter dated Dec. 16th, 1974 and have noted the contents. We can have the installation there in May if you think it is wiser.

I have accepted Bhakta Wayne and Bhakta Rod as my firstly initiated disciples. Their names are as follows: Venugopala and Ramasaran. Also I have accepted Antaratma dasa, Ramai dasa, Gunavati dasi, and Camari dasi as duly initiated brahmanas. Their threads and mantra sheets are enclosed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enc: 4 sacred threads and mantra sheet ACBS/ps

Letter to: Malati

•

Bombay 8 January, 1975

75-01-08

Bhaktivedanta Manor

My dear Malati devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 6, 1975 and have noted the contents. Thank you for the fruits and vegetables. Regarding the London situation, I have asked Brahmananda Svami to go there and see what is the position. He is most probably there by now.

Please continue your service nicely as one of my elder women disciples always setting good example for others to follow.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tribhuvanatha

•

Bombay 8 January, 1975

75-01-08

London

My dear Tribhuvanatha das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 5th, 1975 and have noted the contents. Regarding your coming to India, I was told by Bhagavan das that you wanted to leave England and that it would be good for you to come to India, so I said that I had no objection of your coming to India. But if you can stay there in England and continue your festival program, that will be best. It is a very nice program. You should increase it as much as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Devamaya

•

Bombay 9 January, 1975

75-01-09

London

My dear Devamaya devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 6th 1975 and have noted the contents. Thank you for your burfis. Regarding your questions, there is no special planet for the Lord in His form of Lord Jagannatha. This particular lila was performed with His brother and sister when They were on this planet. If you are attracted to worshiping this form of the Lord, then you will go to Krishna. Lord Jagannatha is Krishna. You ask about what kind of food He likes to eat most. That you cannot prepare. If you sometimes come to Jagannatha Puri, then you can see. You should not give them any clubs to hold. It is not necessary.

Regarding astrology, you should not listen to any of these so-called astrologers-strictly avoid. Don't even see them. What is the use of seeing them? Astrology is meant for the materialist, but a spiritualist does not care for the future. Everything is dependent upon Krishna. So where is the necessity of astrology? The devotees' principle is, let there happen anything as Krishna desires. Let me remain sincere devotee, that's all. Pure devotee is never interested in this astrology.

So, continue nicely with your deity worship there and read my books very carefully, and without fail chant 16 rounds on your beads daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: All Temple Presidents

-

Bombay 9 January, 1975

75-01-09

Temple Presidents All ISKCON Centers

My dear temple president,

Please accept my blessings. This letter is to inform you that Hari das Brahmacari has received permission to go to all of our centers in the west for visiting and gaining the experience of preaching there. He is from Bengal and he can cook nicely, go out on sankirtana, lead kirtanas, classes, as well as teach Bengali bhajans. Please give him all facility to engage in these ways while he is staying at your temple. He will be returning to India for the Mayapur festival in March, 1975.

I hope this meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Mohan Masundar

-

Bombay 9 January, 1975

75-01-09

Sri Mohan Masundar 402/1a Netaji Subhas Candra Bose Rd. Calcutta-47

My Dear Sri Mohan Masundar,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 29-12-74 and have noted the contents. Regarding my assistance in the producing of your film, if you are producing it in India, it is impossible for me to assist you with manpower. I have no sufficient men in India to give you.

If you can join our asrama that will be very nice for you. But you have some business to take care of with your daughters, etc., so, finish up your business and then you will be free to join us anytime you like.

I will be returning to Calcutta in March.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rupanuga

-

Bombay 9 January, 1975

75-01-09

Brooklyn

My dear Rupanuga das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 2nd, 1975 and have noted the contents carefully. Regarding the new building, if it is suitable, never mind if it is a little more or less, you should get it. We can rent the unused space, and the householders can live in the building as long as they have separate floors. One thing is that they must be fully engaged. Don't make a hotel for free boarding and lodging. Everyone must be full-time engaged and the best engagement for them is to sell books. That will be very nice. Don't allow anyone to simply eat and sleep. All should attend classes 2 or 3 times daily, chant 16 rounds, and go out for street sankirtana. Eating should be minimized. Too much eating leads to too much sleeping, and then sex desire. So, management should be done very carefully to see that there is not easy-going, lazy attitude which will only end in fall down.

Regarding the controversy about book distribution techniques, you are right. Our occupation must be honest. Everyone should adore our members as honest. If we do something which is deteriorating to the popular sentiments of the public in favor of our movement, that is not good. Somehow or other we should not become unpopular in the public eye. These dishonest methods must be stopped. It is hampering our reputation all over the world. Money collected for feeding people in India should be collected under the name ISKCON Food Relief. Not any other name. And every farthing of that money must be sent to India, or better yet, buy food grains there and ship them here and we will distribute. But every farthing collected for that purpose must be used for that purpose. I have already sent one letter to Ramesvara explaining these points.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Your idea of having the ”summer institute” at your farm is nice. ACBS/ps

Letter to: Asita

-

Bombay 10 January, 1975

75-01-10

Sri Caitanya Gaudiya Math Gaura Bat Sahta Road Swargadwar, Puri Orissa 1752001

My dear Asita das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. If you want to stay there I have no objection. For the time being you can perform your devotional service in Puri and when I return to Mayapur in mid-March, you can see me and we shall see what was the cause for your being asked to leave. It is a big establishment and sometimes disagreement happens and I am helpless. I am enquiring from Mayapur why you were asked to leave there. If you want to take initiation from madhava Gosvami Maharaja I have no objection.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayapataka

-

Bombay 10 January, 1975

75-01-10

Mayapur

My dear Jayapataka Svami,

Please accept my blessings. I have just received one letter from Asita dasa wherein he claims that he was all of the sudden asked to go away from Mayapur. What was the situation? Kindly let me know.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Ram Patel

-

Bombay 10 January, 1975

75-01-10

Sri Ram Patel 105 Park Avenue Southall, Middlesex London, England

My dear Mr. Patel

Please accept my greetings. I am in due receipt of your letter concerning your son Durgesh. I am very sorry for any inconvenience that has come upon you due to this misunderstanding. I did not receive any letter from you until now about the situation so I was not aware fully of the circumstances as you have given them. Your son should stay with you and abide by your instructions. I will be coming there in April and will be more than glad to meet with you and your son at that time if you so wish. Again, I am sorry for any misunderstanding that may have occurred.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: R. M. Patel

-

Bombay 10 January, 1975

75-01-10

Montreal

My dear Sri R. M. Patel

Please accept my greetings. I am in due receipt of your check for the amount of 200 dollars. Thank you very much for this kind offering. I hope by now you have been to our center in Montreal. If not, you are cordially invited at any time to visit there and take prasadam and associate with devotees. The address is: ISKCON, 1626 PIE IX Blvd., H1V 2C5.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Patita Uddharana

-

Bombay 10 January, 1975
75-01-10
Bhaktivedanta Manor
My dear Patita Uddharana das,

Please accept my blessings. I am in due receipt of you letter dated Jan. 4th, 1975 and have noted the contents. I very much appreciated your nice report on London and I am glad to hear how things are going on there. Many thanks to Prabha Visnu das.

Yes, I'll come there, but the first opportunity may be in April. I am also hankering to go there. Please take great care, you are experienced. Co-operate with Prabha Visnu and make an ideal place for devotional service there.

Regarding the incident with Mr. Mody, it was a mistake by Kausalya. Don't commit anything which will cause mistrust. This is not at all desirable. Keep peaceful situation with all men. There is no question of taxing someone for a donation. They can give donation and we will accept on friendly terms. Nobody should be pressured for contribution.

Impure atmosphere can be counteracted by having kirtanas twice and thrice daily with dancing. So, keep the atmosphere very peacefully. Go on chanting and hold classes in Bhagavatam, etc. Don't allow anyone to engage in eating and sleeping alone or the devil's workshop will develop.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Lesley Fordham

-

Bombay 12 January, 1975
75-01-12
Bhaktivedanta Manor
My dear Bhaktin Lesley Fordham,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Thank you very much for participating in this sankirtana movement. I am glad to hear that you are enthusiastic about chanting. Keep chanting 24 hours if possible. This constant chanting of Krishna's names will assure you of not falling down from His service. Never leave the association of devotees, otherwise it will be very difficult to chant constantly.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gandharva

-

Bombay 12 January, 1975
75-01-12
Seattle
My dear Gandharva das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. If you like, you can come to India and live with me for some time. During Sri Caitanya's appearance day festival, if you like you can come and live with me. Then everything will be alright.

Please do not fail to chant 16 rounds, rise early, read my books carefully and follow all the regulative principles.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Jagadisa

-

Bombay 12 January, 1975
75-01-12
Dallas
My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31, 1974 and have noted the contents. Thank you very much for the nice book distribution report. Chicago temple is doing very nicely. Give them many thanks. There are so many devotees there in your zone. So, you must see that every one of them is chanting at least 16 rounds daily and observing our rules and regulations strictly. Keep everything nicely in this way. This is the duty of GBC, to see that all of our members are becoming fixed in Krishna's service.

If you think it best, you can set up headquarters at Gurukula.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Kirtiraja

-

Bombay 12 January, 1975

75-01-12

Los Angeles

My dear Kirtiraja das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31, 1974 and have noted the contents. Any householder devotee who is working full-time (with his wife) as a sankirtana book distributer, of temple managerial duties, artist, cook, etc. shall be provided food, shelter, and other bare minimum necessities by the temple itself. They should not cook their own meals separate from the temple meals. If they have children, then some minimal allowance may be given according to the number of children. If they want anything extra or over and above what the temple president sees as absolute necessity, then they should work outside-the temple cannot pay for anything beyond the bare necessities. And definitely, the BBT cannot pay any salary to anybody. Our philosophy is "simple living and high thinking"-not sense gratification. The temple presidents and leaders (elder students) must show this by example. Temple or asrama means for renunciation and renounced persons. If one is engaged in self-realization process, then his material necessities become almost nil. Persons who do not like this can work outside.

Regarding food-stamps and welfare, if we have to fabricate some lie, that is not good. It can be done only if it is completely honest.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Lepesqueux

-

Bombay 12 January, 1975

75-01-12

France

My dear Mr. Lepesqueux,

Please accept my greetings. I am in due receipt of your letter dated Aug. 28, 1974 and have noted the contents. I am sorry for such a late reply, but I have just received your letter last night due to the poor postal system in India. I hope that you have had the opportunity to visit our temple in Paris. If not, please go there and you will be pleased to see our programs there. The address is: ISKCON, 4 rue le Sueur, 75016 Paris, France.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nari

-

Bombay 12 January, 1975

75-01-12

Buffalo

My dear Nari devi dasi,

Please accept my blessings. I am in due receipt of your letter dated 11-26-74 and have noted the contents. You must follow the principles that I have given at all times, under all circumstances. Without these four principles, there is no spiritual life. Even it may be very difficult you must follow. You should reject anything or anyone who advises you to break these principles. Association with such persons is worse than poison.

If you like, you may come to Vrndavana and live for some time.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sukadeva

-

Bombay 12 January, 1975

75-01-12

Seattle

My dear Sukadeva das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 25, 1976 and have noted the contents. I have also just received one letter from Gandharva das. I have requested him to come to India and live with me for some time. I think that will solve this problem.

Please set a strong example of Krishna Consciousness for all the devotees there who are under you care.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Madhava Maharaja

-

Bombay 14 January, 1975

75-01-14

Puri

My dear Sripada Madhava Maharaja,

Please accept my humble obeisances at your lotus feet. I understand from the letter of Asita das that he has gone to your place in Jagannatha Puri. He has asked permission from me for taking initiation from you. I have given him my permission and you can initiate him if you like so that he may increase his devotional service there.

By the by, I beg to inform you that I have arranged for the opening of the temple in Vrndavana on Sri Ram Navami day by the 20th of April, 1975. Perhaps you know it that the ceremony was to take place on last Janmastami, but as the temple was not finished at that time, it could not be. Therefore, it was postponed. I wish to know whether your Holiness will kindly participate in this ceremony during that time to install the deity properly according to the Hari-bhakti-Vilasa regulations.

His Excellency, the Governor of Uttar Pradesh has kindly consented to join us during the ceremony.

So, I shall be very glad to hear from you in this respect by return post.

I am obliging.

I hope this meets you in good health, and thanking you in anticipation for an early reply.

Yours obediently, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Madame Sangupta

-

Bombay 15 January, 1975

75-01-15

Detroit

Madame Sangupta,

Please accept my greetings. I am in due receipt of your Bengali letter dated 29-12-74 and have noted the contents. The grievances of family life are always the same everywhere. There is nothing new in your case. I am very glad you have taken shelter there at our Detroit temple. You can remain there without any hesitation and learn how to become a devotee. We have no Bengali books. All of our books are in English, but you can chant always Hare Krishna and follow the rules and regulations and this will help you in the advancement of spiritual life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sridhara Maharaja

-

Bombay 15 January, 1975

75-01-15

Navadvipa

My dear Sripada Sridhara Maharaja,

Please accept my humble obeisances at your lotus feet. I beg to inform you that I have arranged for the opening of the temple in Vrndavana on Sri Ram Navami day by the 20th of April 1975. Perhaps you know it that the ceremony was to take place on last Janmastami, but as the temple was not finished at that time, it could not be. Therefore, it was postponed. I wish to know whether your Holiness will kindly participate in this ceremony during that time to install the deity properly according to the Hari-bhakti-Vilasa regulations.

His Excellency, the Governor of Uttar Pradesh has kindly consented to join us during the ceremony.

So, I shall be very glad to hear from you in this respect by return post.

I am obliging.

I hope this meets you in good health and thanking you in anticipation for an early reply.

Yours obediently, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Abhirama

-

Bombay 16 January, 1975

75-01-16

Coconut Grove, Florida

My dear Abhirama das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 7, 1975 and have noted the contents. I have accepted the ten persons whom you have recommended for second initiation and their threads have been enclosed along with mantra sheet. I have also accepted the three you have recommended for first initiation. Their names are: William-Isa das, Eric-Ahobala-Nrsimha dasa, Nancy-Nartaka Gopala dasi. Their beads may be chanted on by Kirtanananda Svami.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enc: 7 threads and mantra sheet.

N.B. You must make sure that all of these devotees are following the regulative principles very nicely. Everyone must rise early, take bath attend mangala arati, chant at least 16 good rounds, attend class, and follow the four regulative principles strictly. If these things are lax, then there is no question of spiritual life. Any one who does not accept these things staunchly will have to fall down. You must teach them by your own personal example otherwise how will they learn. If you are loose in your habits, then everyone in your temple will also be loose in their habits. So, as one of my elder disciples, be strong. Do not deviate and you will be blessed.

ACBS/ps

Letter to: Ādi-kesava

-

Bombay 16 January, 1975

75-01-16

Boston

My dear Ādi Kesava das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 8th, 1975 and have noted the contents. Regarding your proper engagement, you should first discuss that with your GBC and try to work something out together. Regarding your questions. I have already answered the most important question. "How to please Krishna?"-by following all the regulative principle that I have given you, chanting 16 rounds and reading my books scrutinizingly. Everyone must do these things, otherwise they cannot understand Krishna Consciousness.

I have accepted the four persons that you have recommended for second initiation and their threads and mantra sheet are enclosed herein. I have also accepted the six persons you have recommended for first initiation. Their names are: Edward-Sadasiva dasa, Robert-Rupa dasa, Susan-Sitapati dasi, Theothora-Tryadhisa dasi, Mildred-Mahalaksmi dasi, David-Dharmasetu dasa. Their beads can be chanted on by Kirtanananda Svami.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps Enc: 3 threads and mantra sheet.

Letter to: Aksayananda

-

Bombay 16 January, 1975

75-01-16

Madras

My dear Aksayananda Svami,

Please accept my blessings. I am in due receipt of your letter dated 11-1-75 and have noted the contents. Stridish das was just here and he has brought you the answers to your questions I hope. Your program sounds very nice there.

You have mentioned the idea of having a pandal in Madras between the Mayapur and Vrndavana festivals. This will be nice, if it is practical. If you can arrange it co-operatively with the other leaders, then I shall also come there at that time. So, you can consult amongst yourselves and see if it will be possible or not.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhrsakapi

-

Bombay 16 January, 1975

75-01-16

Washington, D.C.

My dear Bhrsakapi das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Thank you for distributing my books so enthusiastically. Please increase this book distribution as much as possible. Regarding the Mayapur and Vrndavana festivals coming up, you can come to one of them or both of them as it is convenient to you.

I have accepted the three devotees that you have recommended for 1st initiation and their names are as follows: Ben-Bhavanatha dasa, Jeff-Yadunatha dasa, Jim-Yajna dasa. Their beads may be chanted on by Kirtanananda Svami. I have also accepted the three men that you have recommended for 2nd initiation. Their threads and mantra sheets are enclosed herein. Let them hear the gayatri mantra through the right ear from the tape of myself saying it. Please make sure that these new devotees (as well as the old ones) follow all of my rules and regulations strictly. They must chant 16 rounds, rise early, attend class, etc. Without these things, there is no spiritual life at all.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps Enc: 3 threads and mantra sheets.

Letter to: P. S. Garg

-

Bombay 16 January, 1975

75-01-16

Sri P.S. Garg M.A., M.B. Advocate High Court Candralok ”A” 97, Nepean Sea Road, Bombay-6

My dear Sri P.S. Garg,

Please accept my greetings. I am in due receipt of your letter dated Jan. 6th, 1975 and have noted the contents. I thank you for your concern for my disciples’ health. Actually, they are getting ghee and other milk products daily along with capatis, dhal, and rice. They are also taking fruits and vegetables daily. Some of them are getting very fatty. Any way the food is there, if they are getting skinny and thin, it might be some other cause.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

N.B. You are cordially invited to come to our Hare Krishna Land. We have a nice evening program starting at 7:00 with kirtana, pravacana, and arati. Please come at your convenience. Hare Krishna.

Letter to: Mr. Gold

-

Bombay 16 January, 1975

75-01-16

Brooklyn

My dear Mr. Gold,

Please accept my greetings. I am in due receipt of your letter dated 12-30-74 and have noted the contents. I am so glad to see that you are so much absorbed in our philosophy and comparing it to other philosophies. I have written many books already which are full of the different aspects of this deep philosophy of Krishna Consciousness. I request you to study them carefully and you will find a treasure house of scientific information in relation to the ultimate goal of life and conquering the major problems of life, birth, death, old age, and disease. Visit our temple there in Brooklyn as much as you can. By associating with the devotees there, your spiritual life will become fully developed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jyotiganesvara

-

Bombay 16 January, 1975

75-01-16

San Diego

My dear Jyotiganesvara das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 4th, 1975 and have noted the contents. Because I am stressing one thing (book distribution) especially, does that mean that everything else is not important? No. Everything must go on. Please consult with your temple president or your GBC for direction as to what is your best engagement there in San Diego.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Krsnavesa

-

Bombay 16 January, 1975

75-01-16

London

My dear Krsnavesa dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 10th, 1975 and have noted the contents. Thank you for your nice book-bag.

My request to you is that you try to follow the authorities there, the temple president, the GBC, etc.-co-operated nicely with them. Our movement is based on love and trust, so if we do not co-operate, then how is that love and trust? Follow all of the rules and regulations very strictly without deviation, chant 16 rounds, attend class and mangala arati and then everything will be alright.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Locanananda

-

Bombay 16 January, 1975

75-01-16

Paris

My dear Locanananda das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31st, 1975 and have noted the contents. Your ideas are good and are surely worth considering. I have discussed them with Bhagavan das and he also thinks that it may be possible to unify Europe in this way. So, Bhagavan should be going back to Europe in a couple of weeks and we shall see how things are working out there.

Please keep yourself fixed up in Krishna Consciousness by strictly adhering to all the rule and regulations. Always be sure to chant 16 rounds and study my books daily. This will keep you strong in spiritual life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Malati

-

Bombay 16 January, 1975

75-01-16

London

My dear Malati devi dasi,

Please accept my blessings. I am in due receipt of your letter dated 12-1-75 and have noted the contents. Thank you very much for the honeycomb and the camphor that you sent. Always fix yourself in Krishna's service and you will be far away from Maya's touch.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mandakini

-

Bombay 16 January, 1975

75-01-16

Bhaktivedanta Manor

My dear Mandakini devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 11th, 1975 and have noted the contents. Regarding your going to Moscow, if as you say, there is a chance of your getting a residential permit, then you should go there and try to get it. If your husband has a plan, that is very good. By Krishna's grace you may be able to stay there and spread Lord Caitanya's movement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Partha

-

Bombay 16 January, 1975

75-01-16

London

My dear Partha das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 7th, 1975 and have noted the contents. Your idea sounds very nice. It is a good proposal. Is it practical? Can you do it? If you think it is practical and you can do it, then it could have very nice results. Work nicely with Hamsaduta and see what can be arranged.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Puranjana

-

Bombay 16 January, 1975

75-01-16

Amsterdam

My dear Puranjana das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 6th, 1975 and have noted the contents. I think your idea about having professional men do our accounting in order to assure good accounting, is a good proposal. Regarding your other points, you must discuss these things with Hamsaduta.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: M. V. Sita Ramalai

-

Bombay 16 January, 1975

75-01-16

Sri M.V. Sita Ramalai, Advocate 46-17-26 Danavayipeta Rajahmundry 533103 East Godavari A.P.

My dear Sri M.V. Ramalal,

Please accept my greetings. I am in due receipt of your letter dated 21-12-74 and have noted the contents. In regards to your question, we are accepting the Srimad-Bhagavatam as it is without interpretation and in that book in the 3rd chapter of the 1st canto all the incarnations of Godhead are listed. (at least the major ones are there). It is stated there that Lord Ramacandra advented and also disappeared many many 100's of thousands of years ago. This is all I can say on this matter. I cannot go beyond what the sastra says.

If you happen to go to Hyderabad sometime, you are welcome to visit our Radha-Krishna Temple there. The address is: Hare Krishna Land, Nampally Station Road, AP.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Revatinandana

-

Bombay 16 January, 1975

75-01-16

Los Angeles

My dear Revatinandana Svami,

Please accept my blessings. I am in due receipt of your letter dated Dec. 27, 1974 and have noted the contents. Your program sounds very nice. Please go on with this work continuously preaching and as far as possible, try to sell some books also.

Regarding your fasting, if you are sick, then fasting is the best medicine. For disease and unwanted guests, if you do not give them food, they will go away.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Srutadeva

-

Bombay 16 January, 1975

75-01-16

Evanston

My dear Srutadeva das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 3, 1975 and have noted the contents. Thank you very much for your sincere endeavors to distribute my books widely. If you continue with such desire and determination, Krishna will give you all strength to increase more and more.

I appreciate your Sankirtana Newsletter greatly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tripurari

-

Bombay 16 January, 1975

75-01-16

Atlanta

My dear Tripurari das,

Please accept my blessings. I am in due receipt of your letters dated Jan. 1st and 5th, 1975 and have noted the contents. My general request is that you all distribute as many books as possible and at the same time be very careful in dealings with others so that they may not become irritated with us. Your book sale statistics are astounding. I am so much pleased. Please continue distributing such nice quantities and try to enthuse others more and more. You are sincere, so Krishna will give you all intelligence, strength and everything else you may need to distribute millions and millions of books.

I have written letters to Ramesvara and Rupanuga in regards to the recent controversies about book distribution methods to be used by our men. You may refer to those letters if you like.

Regarding the two boys you mentioned, they can receive initiation in Mayapur as long as they are recommended by the temple president or GBC.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Uttamasloka

-

Bombay 16 January, 1975

75-01-16

Toronto

My dear Uttamasloka das,

Please accept my bless. I am in due receipt of your letter dated Dec. 31st, 1974 and have noted the contents. Yes. The way that you should make the altars is that there should be three separate rooms, doors, and altars. That will be very nice.

Thank you for your wonderful sankirtana results. It is very pleasing to me that you have sold so many books. Now, continue and increase.

I have accepted for 1st initiation the 6 persons you you have recommended. Their names are as follows: Earl-Harideva dasa, Geoff Meek-Govinda bhakta dasa, Lucien-Laksminatha dasa, Tim-Trilokanatha dasa, Tuija-Tribhuvanesvari dasi, Cathy-Ksiracora dasi. Their beads may be chanted on by Kirtanananda Svami. I have also accepted Purnamasi devi dasi and Rudrani devi dasi as my duly initiated (secondly) disciples. Their gayatri mantra sheet, are enclosed herein. Let them hear the gayatri mantra through the right ear from the tape of myself saying it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps Enc: 1 mantra sheet.

Letter to: Brahmananda

-

Bombay 17 January, 1975

75-01-17

Frankfurt

My dear Brahmananda Svami,

Please accept my blessings. I am in due receipt of your letter dated 11-1-75 and have noted the contents. If Karandhara can continue to pay the 9,000 dollars monthly, then what is the necessity of change? Let him continue.

Regarding the lawyer, is it necessary to pay 20,000 dollars? Can this be avoided? Unnecessarily, we cannot spend so much.

I will be going to Hawaii on Jan. 26th. You can let me know what is the situation by mailing a report there. It is contemplated that we are going to South America afterwards. So, if your business is finished up, then you can join us directly from London to Caracas, but if the South American program does not take place, then I may come back through L.A., New York, London, etc.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hamsaduta

-

Bombay 17 January, 1975

75-01-17

Bhaktivedanta Manor

My dear Hamsaduta das,

Please accept my blessings. I am in due reciept of your letter dated Jan. 11th, 1975 and have noted the contents. It is very encouraging. I pray to Krishna that everything may be settled up as described by you. I am going to Hawaii on Jan. 26th via Bangkok, Hong Kong, and Tokyo. You can report the next incidences to Hawaii. The program is that from Hawaii I may go to Mexico and Caracas as invited by Hrdayananda Gosvami.

All money that is collected on behalf of the Food Relief program should be sent to India. (or if possible, send grains) Why has this not been done? That money (700,000 dm) that has been blocked up in the bank account there, as soon as it is freed, you should send whatever portion of it was collected on behalf of food distribution program to India. All money should be sent to Bank of America, International Society for Krishna Consciousness, Mayapur-Vrndavana Fund, account no. 16026 in Bombay.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps cc. Ajita das, Puranjana das and Viswambhar das

Letter to: Prajapati

-

Bombay 17 January, 1975

75-01-17

Los Angeles

My dear Prajapati das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 8, 1975 and have noted the contents. You can come to the Mayapur festival and stay until the Vrndavana festival if possible. In between the two festival, we will be trying to arrange other large programs in South India (Madras and Hyderabad), so, there will be a nice program for all the devotees. You don't have to worry so much about recruiting new people. Just work nicely with the dancers you have now. Make full utilization of the facilities that you already have. Regarding your plane fare to India, it will be best if you can collect that money by selling some books on sankirtana. Then there will be no shortage.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rupanuga

-

Bombay 17 January, 1975

75-01-17

Brooklyn

My dear Rupanuga das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Why is it that money that has been collected on behalf of ISKCON Food Relief program has not been sent to India? Where is that money? This is not good. If you are not intending to send for food distribution, then do not collect in the name of Food Relief. Whatever is collected for India food distribution, must be sent as soon as it is collected, to India. You should send it to: Bank of America, International Society for Krishna Consciousness, Mayapur-Vrndavana Fund, account no. 16026 in Bombay. It must be sent, otherwise it will be a discrepancy. The plan that the lawyer has proposed to you is very good. There can be two separated accounts, ISKCON Food Relief, and BBT.

Let Gopala Krishna come to India immediately. When he comes, he can get approval from Delhi for importing grains.

Secure the new building. Be cautious. Do not spoil the negotiation. That building is very nice. We want it.

The Bulletin that you have sent is very nice. Pancaratna has done very nicely. Maybe you can approach all the constituent members of the CSR (mentioned on the 2nd page) for giving us facility to expand our preaching work even more.

Regarding Harikesa, I thought he was going to London to take standing orders of books from the libraries there. Anyway he is there now, he can be engaged as you both see it fit. Consult amongst yourselves.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Mrs. Bhatt

-

Bombay 18 January, 1975

75-01-18

Ontario

My dear Mrs. Bhatt,

Please accept my greetings. I am in due receipt of your letter dated 29th of October, 1974 and have noted the contents. Thank you very much for your kind donation of 2500 Rupees for our food distribution program. It will be very helpful in endeavors.

I hope that by now, you have had the opportunity to come and visit our center in Toronto. You are cordially invited to visit there anytime. The address is: 187 Gerrard St., East, Ontario M5A 2E5. We have very nice Radha-Krishna murtis there and there are many devotees there also. Please visit at your convenience.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gurudasa

-

Bombay 19 January, 1975

75-01-19

Los Angeles

My dear Guru das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31st, 1974 and have noted the contents. By Krishna's grace, you are very much engaged there. It is very encouraging. I will be going to Hawaii on Jan. 24th via Hong Kong and Tokyo, arriving in Honolulu about the 29th. If you like, you can see me there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mahamsa

-

Bombay 19 January, 1975

75-01-19

Hyderabad

My dear Mahamsa Svami,

Please accept my blessings. I am in due receipt of your letter dated 10-1-75 and have noted the contents. Mr. Badruka came and talked with me about the land, but I don't know whether he wants to sell it or give it to us. It is not clear. But he has invited me to see the land when I come to Hyderabad. I have agreed to this.

So far the Nellore property is concerned, that is a nice proposal. Now, we should have self-sufficiency. This means to make our own food grains grow and to weave our own cloth-like in Mayapur. If we have food grains, milk, and cloth life becomes easy and we can save time for preaching and chanting. Not that everyone should do these activities of farming, but if one is less intelligent, or not intelligent enough to preach nicely, he can do. If one is capable, then he should preach. On the whole, our society should be divided into 4 divisions, but such divisions are not material. Just like Krishna belonged to the Vaisya community, but he is worshiped by the brahmanas. We shall utilize everything for Krishna's service.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Radhavallabha

•

Bombay 19 January, 1975

75-01-19

Brooklyn

My dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated 1-8-75 and have noted the contents. I have received one copy of Srimad-Bhagavatam, Canto 4, Volume 4, and Krsna Consciousness: the Matchless Gift. Thank you very much for these books. One thing is that every volume of Srimad-Bhagavatam, Caitanya Caritamrta and any other big volumes, must have a full index. It is not a very prestigious presentation without the index. All volumes in the future must have the index.

Please go on there with great enthusiasm and strength to print my books very nicely.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Satsvarupa

•

Bombay 19 January, 1975

75-01-19

Los Angeles

My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Jan. 5th, 1975 and have noted the contents. Thank you very much for doing your work so nicely. I was very pleased to receive the review on the 1st volume of the third canto of Srimad-Bhagavatam written by professor Mehta from the University of Windsor. If you can send more similar reviews on my books, I would very much appreciate it. I am keeping a folder on such things and we can print a small book to distribute that will contain such reviews so that people will see what a great impression our books have on the intelligentsia of the world.

Regarding your question about the controversial talks going on, this kind of talk is not befitting my advanced students. This is childish. In Krishna's service, there is no inferior and superior. Deity worship is just as important as book distribution. It is not material. As mentioned in the Bhagavatam.

sravanam kirtanam visno smaranam pada-sevanam

arcanam vandanam dasyam sakhyam atma-nivedanam Sravanam kirtanam is the beginning-to chant and hear. Book distribution is under this category of sravanam kirtanam. The next item is smaranam. If somebody simply remembers the Supreme Lord, that is also as good as sravanam kirtanam. Then there is arcanam. That is also as good as the others, but one who simply becomes engaged in arcanam and does nothing of sravanam kirtanam, his position becomes in the material field. Any one of the nine processes is as good as the other. There is no question of inferior or superior. But out of all of them sravanam kirtanam is very important. Sri Caitanya Mahaprabhu while instructing Srila Rupa Gosvami, has said how the seed of devotional service sprouts and increases by watering the root by the process of sravanam kirtanam. So, these two items are very important in devotional service, but that does not mean that the other items are inferior. Srila Jiva Gosvami has stressed kirtanam especially in the age of Kali. Even if there is arcanam for sanctifying the contaminated mind, it must be accompanied by sravanam kirtanam.

So, you are all advanced students. You should understand the importance of each and every item of devotional service. Do not make any misunderstanding by devaluating any of the spiritual activities. You are one of the advanced students. One who distinguishes a particular type of service as inferior or superior, he does not know the value of devotional service. It is all transcendental. Whatever item is suitable, that is accepted as very elevated. Just like Maharaja Pariksit. He simply listened to Sukadeva Gosvami. That is sravanam. And Sukadeva Gosvami simply narrated Srimad-Bhagavatam. This is kirtanam. Prahlada Maharaja simply contemplated-smaranam. Prthu Maharaja simply did deity worship-arcanam. Arjuna only remained as friend of Krishna-sakhyam. Hanuman remained only engaged in carrying out the order of Lord Ramacandra-dasyam. And Bali Maharaja surrendered everything to Krishna-atma-nivedanam. So, any devotee executing any one of the nine is transcendentally glorious. One devotee may be proud that his process of service is the best. That is not inglorious. This is called transcendental competition. Everyone should feel proud of his particular type of devotional service, but that does not mean that other types of service are inferior. Everyone should feel proud of becoming sincere servant of Krishna, but the pure devotee never minimizes the importance of other devotees. Krishna is the enjoyer of varieties of service. It is not stuck up with any particular type of service. Krishna takes pleasure with devotees even by fighting service. When Grandfather Bhisma was trying to injure the body of Krishna by sharpened arrows, in full devotion in the mellow of chivalry, Krishna was feeling the piercing of the arrows as good as worshiping him with soft rose flowers. The conclusion is that everyone should be very very sincere. There is no more the question of inferior or superior.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

N.B. I have accepted Bhakta Seth for first initiation. His name can be Sesa das. You may chant his beads. Also, I have accepted Maha Buddhi das and Mahadyuti das as my duly initiated brahmanas. Let them hear the gayatri mantra through the right ear from the tape of myself chanting it. Their threads and mantra sheets are enclosed herein.

Letter to: Sucharu deva

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Bombay 19 January, 1975

75-01-19

Hyderabad

My dear Sucharu deva das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Please try and work nicely with Mahamsa Svami. He is very nice devotee and he can help you to be engaged in Krishna's service with great enthusiasm. I will be coming there shortly-in April, for a large pandal program. You can see me then. For the time being, try to be very staunch in following all the rules and regulations. Chant 16 rounds daily, attend mangala arati and classes, etc. and you will be very happily engaged in the service of the Supreme Lord, Sri Krishna. Never let a moment go by without engaging in at least one of the nine devotional processes.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tejiyas

•

Bombay 20 January, 1975

75-01-20

New Delhi

My dear Tejyas das,

Please accept my blessings. Herewith please find the corrected copy of Gita Gana. Do the needful immediately. The bearer of this letter, Krishnagraja das, is going to Delhi on a mission to see the Home Member. So, give him all help in this connection. If you have got the Hare Krishna film, please make it available for his use.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Amsu

•

Bombay 21 January, 1975

75-01-21

Ottawa

My dear Amsu das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 10th, 1975 and have noted the contents. Thank you very much for distributing my books in such severe conditions of cold. This is Krishna Consciousness. No matter what the conditions, still a devotee will always try his best to please his spiritual master and Krishna.

I have accepted Kati McIntosh as my initiated disciple. Her name is Karanakarana devi dasi. Her beads can be chanted by Kirtanananda Svami.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Madhudvisa

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Bombay 21 January, 1975

75-01-21

Alexandria, Australia

My dear Madhudvisa Svami,

Please accept my blessings. I am in due receipt of your letter dated Jan. 4th, 1975 and have noted the contents. Thank you for settling things up nicely in Fiji. Enclosed, please find one copy of a letter to Vijoya das requesting him to work co-operatively with Asta Siddhi das.

Try to get some nice farm. That will be very good. If we can produce milk products and grain, there will be grand success. I was so much pleased with your book distribution there. I am sure that the coming year will be even better. I am very much encouraged by big book distribution. I have received information from Ramesvara that 50,000 big books will be distributed every month in 1975. Introduce the books as far as possible. That is the success of our mission.

Please send the next shipment of ghee immediately, as it takes quite a while for it to reach India. Shipments should be sent regularly every six months. The amount that you sent last shipment was good, send that much twice a year.

You are so humble and so sincere, this is a sign of your success. May Krishna bless you more and more. Krishna has placed you in that position. Now, you should always be fully conscious of your great responsibility.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Niranjana

•

Bombay 21 January, 1975

75-01-21

Glasgow

My dear Niranjana das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 9th, 1975 and have noted the contents. Thank you very much for translating my books. It is so much important to me to have my books printed in all languages of the world. But, why are you sending the work to Ksirodakasayi for publication. I would rather have you send them to Bombay. You can send them to Yasomatinandana das adhikari here in Bombay. He can do the final editing as well as see to it that they are printed nicely. For the translation of the Supreme Personality of Godhead, you can say either Paramesvara or Bhagavan. Paramatma or Antaryami is good for localized Super-soul. If you can give the meaning of all the sanskrit words, that will be best.

I am glad to hear things are going nicely in Edinburgh and Glasgow.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Radhavallabha

•

Bombay 21 January, 1975

75-01-21

Brooklyn

My dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated 1-7-75 and have noted the contents. Regarding the book on Kapila's philosophy, you can call it "the Sankhya Philosophy of Kapila, (the Son of Devahuti)". You can give the roman transliteration for the sanskrit and the English translation and then the lecture. There is no need of the original sanskrit (deva-nagari), or the synonyms. For the time being, I shall consider regarding the dedication, and introduction. After it is ready, I will tell you. You can use pictures from the Srimad-Bhagavatam. That will be alright.

Finish the Caitanya-Caritamrta as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Vijaya

•

Bombay 21 January, 1975

75-01-21

Lautoka, Fiji

My dear Vijaya das,

Please accept my blessings. I hope that everything is going nicely there in Fiji. I have heard that Mr. Punja is now enlivened to work with us again. This is very good. He can help us in many ways, and he is a devoted man. You are a devotee, so this is the process, yasya prasadad bhagavata prasadao . . . So, kindly follow my instructions very carefully and work co-operatively with Asta Siddhi das. That will be good for you and the people in general. Do not deviate in any way.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhavananda, Jayapataka

•

Bombay 23 January, 1975

75-01-23

Mayapur

My dear Bhavananda Svami and Jayapataka Svami,

Please accept my blessings. The bearer of this letter, Jagannatha das brahmacari is coming to Mayapur to work on the Caitanya Caritamrta manuscript. Hopefully, he will finish editing work on the Antya-lila by the Festival at the end of March. Please give him all facilities in this connection. He will need a quiet spot for working. Try to see that he is full-time engaged in this editing work.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Bhagavan

•

Tokyo 27 January, 1975
75-01-27
Paris
My dear Bhagavan das adhikari,

Please accept my blessings. I am in due receipt of your telegram reading as follows (dated Jan. 25th, 1975): NEED SANCTION LETTER FROM PRABHUPADA FOR MANAGING OTHER EUROPEAN TEMPLES FORWARD TO PARIS GERMANY-BHAGAVANDAS. So far our movement is concerned, actually it is not a so-called religion movement. People throughout the whole world are more or less disgusted with the man-made religious systems. Therefore the government of different states is gradually banning the preaching of religion. People in general also think that this is also another type of so-called religion. So, gradually, they will take steps for banning our propaganda also, unless we present our system very scientifically based on philosophy. Of course, by Krishna's grace, the higher learned section is appreciating our books. That is the only hope for pushing on. But, I am very much depressed by the recent incidences in Germany. It is now evident that some of our top men are very much ambitious and there has been so many fall-downs. In his last letter, Hamsaduta said as follows: I am exhausted, my brain is exhausted, I do not know what to do, so you can just tell me what I should do and I shall do that . . . I cannot understand your mind or actions, I do not know what you divine grace wants, or what you want from me. So, at this moment I am just going to sit and chant till I hear from you, because everything till now has come out wrong, so please just instruct me what to do. Sorry to be the bearer of bad news again. Please forgive me, I am so helpless and spiritually weak. Please save me. What more can I say, please save me. In India you said, "Every rumor contains a grain of truth." So the police, the karmis, newspapers must also bear a grain of Truth. I feel discouraged now. All my godbrothers and your Divine Grace are dissatisfied with me, so I have lost my enthusiasm.

Under the circumstances, I have asked Hamsaduta to come to me at Hawaii. There I shall try to rectify the mistakes and as previously arranged, the GBC's should act as my secretary at least one month in a year. So, he may come and remain with me and in the meantime, you work conjointly with Brahmananda Svami. Try to manage Germany, London, and Paris. The main business in Germany is to reply the charges and rescue the frozen money. In England, we have to revive the Rathayatra festival which is now stopped by the police intrigue. In Paris, you require a larger place to accommodate devotees, so find out a suitable place.

I am going to Honolulu by Wednesday (29th) and if Brahmananda Svami is absolutely required, I'll call him to South America. Otherwise, both of you co-operatively, execute the most important business in Europe.

Kindly send in regular reports and oblige.
I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps cc: Germany
Letter to: Gaurasundara

•

Honolulu 31 January, 1975
75-01-31
Laupahoe hoe, Hawaii
My dear Gaurasundara,

Please accept my blessings. I shall be very happy if you would kindly come and see me here. I am scheduled to leave Hawaii on the morning of Feb. 9th, so if you could possibly come before that time it would be very nice.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tamala Krsna

•

Honolulu 31 January, 1975
75-01-31
Brooklyn
My dear Tamala Krishna Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Jan. 16th, 1975 and have noted the contents. Your report is very very encouraging. It means really preaching Sri Caitanya Mahaprabhu's message. Do that and be blessed. Krishna has given you a special duty, so carry it very faithfully and enthusiastically. The more you preach, the more you become recognized by Krishna and the more He gives you intelligence how to preach. You are a good representative of Radha Damodara. You are very fortunate that Radha Damodara is traveling with you and giving strength and intelligence. All glories to the assembled devotees.

Regarding your meeting with Satsvarupa Maharaja and your 3-fold attack plan for preaching on the campuses, it is a very good idea. Do it. I know that you are practical. Instead of talking 100 times and doing nothing. That I want. This is a very good plan. You can call Revatinandana Svami also to join you. He is a good preacher also. If you think in terms of Krishna's instructions, then

Krishna will give the intelligence how to execute. Strictly adhere to Krishna's instructions and He'll give intelligence how to execute them from within your heart.

Regarding the idea of having the younger boys travel with you, the question is whether the government will object or not to our taking small boys in a sankirtana van. If there is no objection, then you can adopt this program immediately. It will be a very nice program.

The US has got immense potentiality for accepting Krishna Consciousness. So, do service to your country-men, as well as Krishna simultaneously. Your country has been glorified on account of her children like you. Krishna has has own plan for using your country-men for this movement. So, accept Krishna's mercy and do the needful. It is not just my desire, it is the desire of Lord Caitanya, then my Guru Maharaja, then it is my desire, and that desire should be executed by you all; then it will be accepted. Sri Caitanya Mahaprabhu accepted the Bharata-bhumi, but at least one person from Bharata-bhumi has accepted this cult and handed it over to you so, see that this desire takes practical shape.

Your photo is very nice. I'll keep it to show others. Very encouraging. I want to organize such a program in India.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

February

Letter to: Batu Gopala

•

Honolulu 1 February, 1975

75-02-01

Cleveland

My dear Batu Gopala dasa,

Please accept my blessings. I am in due receipt of your letter dated Jan. 27, 1975 and have noted the contents. Thank you very much for distributing my books so enthusiastically. You are right. We must all become ideal in our character and then people will be very impressed with such purity. A devotee is faultless. He has no flaws.

I have accepted the devotees that you have recommended for 1st initiation and their names are as follows: Leon-Lilamohana, Virginia-Venu-Vilasa devi dasi, John-Gurugovinda dasa. Their beads can be chanted on by Kirtanananda Svami. Make sure that all of these candidates follow our principles very staunchly. Train them nicely by your own example.

I have also accepted Madhyam devi dasi and Vajasana devi dasi as duly initiated brahmanas. Their mantra sheets are enclosed herein. Let them hear the gayatri mantra through the right ear from the tape of myself chanting it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhakta dasa

•

Honolulu 1 February, 1975

75-02-01

San Francisco

My dear Bhakta das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 16th, 1975 and have noted the contents. I have been informed by Jayatirtha prabhu that you have decided not to get the farm and that you want to get a building in Berkeley. I have discussed with him and that idea is approved by me.

The boys that you have recommended for 1st initiation are accepted by me. Their names are: Ed-Hrdayagovinda dasa, Nagaraja dasa and Jamie can be called Jiva dasa. Kirtanananda Svami can chant on their beads.

Concerning Ganesa worship, it is not actually necessary for us. But, if someone has a sentiment for getting the blessings of Ganesa in order to get large amounts of money for Krishna's service, then it is alright, but anyone who takes up this kind of worship must send me at least 100,000 dollars monthly-not less. If he cannot send this amount, then he cannot do Ganesa worship.

Please continue distributing by books as many as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

N.B. Thank you for the 100 dollar check.

Letter to: Govinda

•

Honolulu 1 February, 1975

75-02-01

Honolulu

My dear Govinda dasi,

Please accept my blessings. In reply to your letter dated nil and have noted the contents. I beg to advise you to come to India and live in Mayapur comfortably in association of devotees. If you go, then I shall arrange to give you a very nice room completely for your use and you can peacefully engage in your painting work and read Srimad-Bhagavatam as well as join in with the devotees for regular kirtana, arati, and prasadam. What you have to do in this connection is as follows: 1) immediately you go to New York and take an entry visa from the consulate general of India. 2) ask your father to send the 200 dollars monthly to the Bank of America-Bombay branch, account number 16026, (International Society for Krishna Consciousness Mayapur-Vrndavana Fund.) This money will be kept for your expenditure. I think 500 rupees monthly will be sufficient for your food and lodging (60-70 dollars). And the balance you can spend as you like. I think this arrangement will be very nice for you according to my idea. Now you decide what to do.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gurudasa

-

Honolulu 1 February, 1975

75-02-01

Los Angeles

My dear Guru das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I will be leaving Honolulu on Feb. 9th and will be arriving there in Los Angeles on the same day. While I am in L.A., we can discuss your plans in full detail.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagadisa

-

Honolulu 1 February, 1975

75-02-01

Seattle

My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated 1-1-75 and have noted the contents. This problem that you have presented is not the kind of thing to present before the spiritual master. You should try to approach your GBC man, Jayatirtha prabhu in this matter. I am requesting again and again that all of my disciples simply follow all of the rules and regulations very strictly. Rising early, chanting 16 rounds, attending mangala arati and class, etc. are all essential for spiritual development.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Karandhara

-

Honolulu 1 February, 1975

75-02-01

Culver City, California

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 1-28-75 and have noted the contents. I will be leaving Honolulu on Feb. 9th and will be arriving there in Los Angeles on the same day. While I am in L.A., we can discuss your situation in detail. I will see you there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Candramukhi

-

Honolulu 2 February, 1975

75-02-02

Dallas

My dear Candramukhi devi dasi,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I am very happy to see that you are learning our philosophy so nicely. You will grow up to be a great devotee of Krishna. You are very fortunate to have the opportunity of attending Gurukula, so don't waste this opportunity. Take full advantage of it by always rising early, attending arati, classes and chanting at least 16 rounds daily without fail. These things will make you very strong in Krishna Consciousness. Thank you for appreciating my books. Read them carefully and you will preach very nicely.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dayananda

-

Honolulu 2 February, 1975

75-02-02

Dallas

My dear Dayananda das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 17, 1975 and have noted the contents. Your study aids that you are using to help the children learn the meaning of Bhagavad-gita slokas fully seem to be alright. The thing is, you must see that the meaning of the verse is in no way altered or changed. Simplification is alright but do not change anything. I have accepted Brenda and Gary Wallis for 1st initiation. Their names are as follows: Balavati devi dasi and Gaurasarana dasa. Their beads may be chanted on by Kirtanananda Svami. I have also accepted Kamanagari dasi, Jyotir dasa, and Svarga devi dasi as my duly initiated brahmanas. You can perform the fire yajna and let them hear through the right ear the tape of myself chanting the gayatri mantra.

Please continue working nicely there training all of the children to become ideal Vaisnavas.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Sacred thread and mantra sheet enclosed. ACBS/ps

Letter to: Duryodhanaguru

-

Honolulu 2 February, 1975

75-02-02

Toronto

My dear Duryodhanaguru das,

Please accept my blessings. I am in due receipt of your letter dated Dec. 17, 1974 and have noted the contents. I want that someone learns how to make mrdangas in the Western countries. As far as I know Isana has not produced any mrdangas. So how will he teach your wife how to make them. First let him produce something, then he can teach others. I have no objection. If somehow or other someone can learn how to make good mrdangas in America, it will be a great service.

Please study my books very carefully and do not fail in chanting at least 16 rounds daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hari Krsna

-

Honolulu 2 February, 1975

75-02-02

Amsterdam

My Dear Hari Krishna Das,

Please accept my blessings, I am in due reciept of your letter dated January 18, 1975. I am glad to note that your Amsterdam center is improving and that new devotees are joining. Example is better than precept, so you follow the regulative principles, chant 16 rounds daily, attend morning and evening arati and as much as possible go for sankirtana distributing my books.

I have already written Puranjana, that whatever money is owed to the BBT that should be paid. You may continue to distribute records, providing a book is given with each record.

Do not manufacture records, but take from Germany. They are already doing so you take from them. Hamsaduta is here with me now and other GBC members, they are consulting all problems and trying to relieve me of management, so in future you may consult with the local GBC and work co-operatively, that will give me relief for printing my books.

I hope this letter finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagadisa

-

Honolulu 2 February, 1975

75-02-02

Dallas

My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 22, 1975 and have noted the contents. All of your proposals have been approved by me. Try to increase the book distribution as much as possible. This is our business-to put our books in the hands of intelligent men of America. If they read even one page, the influence will be so great.

I have accepted Doug, Judith and Paul for 1st initiation and their names are respectively; Dayala Nitai, dasa, Jaganmayi devi dasi, and Paripurna dasa. Their beads can be chanted on by Kirtanananda Svami. Train them nicely to follow all of our rules and regulations strictly without fail and to engage 24 hours in Krishna’s service. Help them to understand the importance of this Krishna Consciousness Movement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Michael Jon King

-

Honolulu 2 February, 1975
75-02-02
Michael Jon King 3415 Maunaloa Ave. Honolulu, Hawaii 96816
My dear Mr. King,

Please accept my greetings. I am in due receipt of your letter dated Feb. 1, 1975 and have noted the contents. I am glad that you enjoyed our chanting. You are welcome to come again and again if you like. You should understand though that we are not very much concerned with the principles of Hatha-yoga. We practice Bhakti-yoga strictly and since Bhakti includes all other results obtained from practicing other yogas as it is declared in the Bhagavad-gita to be the culmination of all yogas it becomes unnecessary for us to apply any other techniques besides simply chanting and hearing about the Supreme Personality of Godhead, Krishna who is called Yogesvara or the master of all yoga. Of course, it is certain that if one sits with straight spine it may be of some help in his ability to concentrate, but it cannot be considered as essential by any means. That thing which is really essential in Bhakti is to develop one's eternal dormant love for Krishna.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Kirtanananda

-

Honolulu 2 February, 1975
75-02-02
New Vrndavana
My dear Kirtanananda Svami,

Please accept my blessings. I am in due receipt of your recommendations for initiations received on the 2nd of Feb., 1975. I have accepted the ten devotees you have named and their new names are as follows: Gregory-Gaurasakti dasa, Walker-Venkata dasa, Patrick-Parisevana dasa, Barbara-Vibhavari devi dasi, Anne-Amrtaprada devi dasi, Sheryl-Sobhavati, Mary-Mahadevi dasi, Donna-Damagrahya devi daski, Marie-Mudakari devi dasi, Catherine-Kratuphalas devi dasi. You may chant on their japa beads.

I have also accepted upon your recommendation, Hunkara dasa, Stavya dasa, Maha devi dasi, Demagrahya devi dasi and Mudakari devi dasi as my duly initiated brahmanas. Let them hear the gayatri mantra through the right ear from the tape of myself saying it. Their threads and a mantra sheet are enclosed herein.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Lokamangala

-

Honolulu 2 February, 1975
75-02-02
Brooklyn
My dear Lokamangala das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 30, 1975 and have noted the contents. You have asked me what I feel is the best engagement for you at this time and in response, I kindly request you to continue to distribute my books full-time. You are very expert in this matter and you can also teach others how to do it. At the present moment, the plays are not as important as our book distribution. So, my desire is that you increase your book distribution more and more and be blessed by Lord Caitanya Mahaprabhu.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Prabhanu

-

Honolulu 2 February, 1975
75-02-02
Seattle
My dear Prabhanu dasa,

Please accept my blessings. I am in due receipt of your letter dated 1-31-75 and have noted the contents carefully. Regarding your problem, first thing is that the philosophy of the Bhagavad-gita is that one must learn to tolerate the sufferings due to the frailties of the material body. Whenever there is a material body, we have to expect birth, disease, old age and death. We don't want these things, but they are forced upon us, therefore we should try to attain that position in which these miseries will not be forced upon us-eternal life in the kingdom of God. Material life means great risk-at every step there is danger. But, a devotee is not jolted by this. He simply tries to render whatever service possible and accepts everything as the mercy of Krishna. So, you should carefully consider these points and do the needful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Puranjana

-

Honolulu 2 February, 1975

75-02-02

Amsterdam

My dear Puranjana,

Please accept my blessings. I am in due receipt of your letters dated Jan. 6, 13, and 17, 1975 and have noted the contents carefully. Hamsaduta is here with me now and I have given the letters to him. They have all been read and discussed by the GBC members who are present here. I want that the GBC should relieve me of this management burden and in the future, all such questions should be taken up with the local GBC member. If no satisfactory solution can be reached, then other GBC members may be consulted. The GBC can formulate proposals and submit them to me for approval. So, kindly co-operate with Hamsaduta and thereby help me use my time to finish my translating work in my old age.

Whatever money is owed to the BBT, that should be paid. As far as record distribution is concerned, if you have no big books, you may temporarily continue, but give a book with each record. With record distribution alone, the result is temporary. They will hear it for some time and throw away. Book distribution is solid. Even if they do not read, simply by touching they are benefited. It is so much powerful.

You can purchase records from Hamsaduta. Do not manufacture yourself. The BBT fund there has money, so your Bhagavad-gita in Dutch language can be printed with that money. I shall be anxious to see it. Anyway, work combinedly and everything will come out successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ravindra Svarupa

-

Honolulu 2 February, 1975

75-02-02

Philadelphia

My dear Ravindra Svarupa das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 26, 1975 and have noted the contents. Thank you for distributing my books there very nicely. Try to increase it more and more. You mentioned in your letter that you are doing a lot of deity worship and cooking due to lack of sufficient brahmanas. So why don't you ask your GBC man for some brahmanas (at least one) to come and releive you of this service so that you can spend more of your time preaching and distributing books. A temple president should have more time for preaching. That is important.

Regarding your question about the loan for the building, Ramesvara and Jayatirtha have suggested that you be given a 4,000 dollar loan from the BBT. So, I think that will be nice.

I have accepted Joe and tim as my disciples and their new names are respectively; Yamunapriya dasa and Tattvavada dasa. Their beads may be chanted on by Kirtanananda Svami. I have also accepted upon your recommendation, Kamalatika devi dasi for 2nd initiation. Let her hear the gayatri mantra through the right ear from the tape of myself chanting. Her mantra sheet is enclosed herein.

The photos are very nice. Try to spread this movement as far as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rupanuga

-

Honolulu 2 February, 1975

75-02-02

Brooklyn

My dear Rupanuga das,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Regarding the idea of suing the U.S. Government, it is better not to make such a move. Try to solve all problems with the local scale. The GBC men who are here now have considered this point and decided that it would not be wise to sue the Govt. at this point.

According to Jayatirtha prabhu, Jagadisa's proposal for BBT loan has already been rejected.

BTG is not meant for advertising ISKCON Food Relief.

Regarding instruments for temple kirtanas, karatala and mrdanga are sufficient. There is no need of other instruments.

Keep negotiations going for that building. It will be very nice if we can get that building.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sahadeva

-

Honolulu 2 February, 1975

75-02-02

Houston

My dear Sahadeva das adhikari,

Please accept my blessings. I am in due receipt of your letter dated Feb. 1, 1975 and have noted the contents. What is the difficulty if you immediately start preaching in the colleges? At the present moment, Tamala Krishna Gosvami is looking for men who are interested in preaching at the colleges. Why not contact him and work together with him? That will be very nice. There is no necessity of your going to India. Better to begin preaching work immediately.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pierre Sauvageau

-

Honolulu 2 February, 1975

75-02-02

Pierre Sauvageau a/s Centre d'information Hare Krishna 728 Laurier, Trois-Rivieres Province de Quebec, Canada

My dear Mr. Sauvageau,

Please accept my blessings. I am in due receipt of your letter dated Dec. 17, 1974 and have noted the contents. I am very pleased to know that you have taken such a great interest in our Hare Krishna Movement. You are an educated man and you can use your education very nicely in the service of Krishna. I like the idea of yours to continue on for PHD presenting our books and philosophy in your thesis. This will be a great service for you to perform and I shall be very grateful to you if you can do it. Please therefore go ahead with obtaining PHD and become a learned scholar in the science of loving Krishna.* This will be a wonderful credit for you and you will surely get recognition from Krishna for such an attempt.

Keep in touch with Jagadisa dasa and he can give you all assistance.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*That is the verdict of S.B. "Idam hi pumsa srntasya saktasya ca budhadata yo avicyuta'tha kavi bhih nirupitah yaduttamasloka gunanuvarnanam" ACBS/ps

Letter to: Sukadeva

-

Honolulu 2 February, 1975

75-02-02

Seattle

My dear Sukadeva das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 24, 1975 and have noted the contents. If you can acquire that building in Seattle, it will be very nice. Jayatirtha like it very much and he recommended that you should be given the loan for 10,000 dollars. So, if it is there you can take it.

Regarding my coming there on this tour, I think it will not be possible this time, but maybe next time after Mayapur and Vrndavana festivals when I come back to the U.S., I can come there and visit you temple.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tusta Krsna

-

Honolulu 2 February, 1975

75-02-02

Auckland, New Zealand

My dear Tusta Krishna Svami,

Please accept my blessings. I am in due receipt of your letter dated Jan. 12, 1975 and have noted the contents carefully. Thank you for the 1,000 dollars (in checks). I am very happy to hear your report. Krishna is giving you facility there to develop a very nice varna-asrama society in New Zealand. Try you best to develop an ideal society there to set a perfect example for the human society of how one can live very simply, chanting Hare Krishna and developing love for Krishna. Make sure that you keep the whole program pure by carefully following all of the rules and regulations that I have given, rising early, attending mangala arati and holding classes, chanting 16 rounds daily, observing the four basic principles, no intoxication, meat-eating, etc. Then everything will be a great success. You are an intelligent boy, so, I think you can understand how to manage things very nicely there. I hope to be seeing you in Mayapur this year. The festival begins about the 25th of March.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sriman Siddhasvarupa Maharaja is with me here. I met Sudama Vipra _ acarya at Hong Kong

Letter to: Yadunandana

-

Honolulu 2 February, 1975

75-02-02

Dallas

My dear Yadunandana das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 22, 1975 and have noted the contents. Regarding your child, the vedic philosophy is that the miseries of the material body must be tolerated. When material body is there, we must expect so many problems. Considering these things, it is up to you to decide what to do.

It seems to be the best thing to continue our Gurukula program in Dallas, at least for now. However, the GBC is considering building another school at New Vrndavana since one very wealthy man has offered to do so. You can contact Kirtanananda Svami in this connection.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gauri

-

Honolulu 3 February, 1975

75-02-03

Los Angeles

My dear Gauri dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 23, 1975 and have noted the contents. You are a very expert book distributer, so I do not want you to give it up altogether. If you like, you can also do some painting, but you should still distribute books two days out of the week (at least).

Always strictly follow all the rules and regulations, rising early, attending mangala arati and classes and without fail chanting 16 rounds daily. This will make you strong in Krishna Consciousness which is the most essential thing. Always be engaged 24 hours a day in the service of Krishna and be happy.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jivananda

-

Honolulu 3 February, 1975

75-02-03

Honolulu

My dear Jivananda das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 8, 1975 and have noted the contents. Thank you for your kind donation for 108 dollars (in check). I hope that you are being very careful to strictly observe all of our basic rules and regulations such as rising early (before 4:00 AM), attending mangala arati and classes, chanting 16 rounds without fail and of course the four regulative principles. Without accepting these things seriously, there is no question of spiritual life. So, I hope you understand the utmost necessity of these things and are remaining pure in your activities.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Kusa

-

Honolulu 3 February, 1975

75-02-03

Honolulu

My dear Kusa devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 30, 1975 and have noted the contents. I have studied your situation carefully and I encourage you to live in the temple in the association of fixed up devotees who are following my teachings strictly. If your husband cannot follow our principles properly, you are not to think that you should let that hamper your spiritual life.

You should stay with us and cultivate spiritual life peacefully under Krishna's protection and care. If he is not interested in spiritual life, let him do as he pleases. I have given all of my disciple instructions to follow for making spiritual advancement, but if they do not have the desire to follow, then what can I do? Anyone who is unwilling to follow our regulated principles, you should not live or associate closely with such a person.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Malati

-

Honolulu 3 February, 1975

75-02-03

Amsterdam

My dear Malati devi dasi,

Please accept my blessings. I am in receipt of your letter dated Jan. 27, 1975 and have noted the contents. It is good that you have gone to Amsterdam temple to help with the deity program there. It must be done very nicely. So, help train them up to worship Radha and Krishna very nicely.

Thank you for also sending Syamasundara.'s new address.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Patita Uddharana

-

Honolulu 3 February, 1975

75-02-03

Bhaktivedanta Manor

My dear Patita Uddharana das,

Please accept my blessings. I am in due receipt of your letters dated Jan. 18th, and 27th, 1975 and have noted the contents. Your column in the Gujarat Samachar is a great way to preach Krishna Consciousness to the Indians there in London. They will become very much familiar with our ideas and goals by reading it regularly. Please continue it nicely.

Regarding the other points mentioned in your letter, Hamsaduta prabhu has said that he can take care of these matters. Actually, I have requested that these type of matters be brought before the GBC instead of me. I am trying very hard to find time to write my books, so I want to be relieved from so many questions. Please work co-operatively with Hamsaduta and everything will be very successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. You can allow the sacrifice in the Manor for Mrs. Mehta, but as with with the weddings, they must pay for the room. (Don't have it in the temple room.) She can bring her own brahmanas.

Letter to: Prabhavisnu

-

Honolulu 3 February, 1975

75-02-03

London

My dear Prabha Visnu das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 18, 1975 and have noted the contents. Regarding the question about selling records there, I have already told Hamsaduta that it may continue temporarily until the stock is finished, but you must give a book with each record.

I will most probably be coming to London on March 2nd or 3rd after visiting South America. So, I will see you then.

Your picture of the London Deities is very nice. Thank you very much.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have just received your letter (signed by several persons) dated Jan. 27, 1975 and have noted the contents. Hamsaduta will be coming there shortly. We shall decide about the permanent management arrangement when I come there in March. ACBS/ps

Letter to: Radhey Syam Kripalu

-

Honolulu 3 February, 1975

75-02-03

Bhaktivedanta Manor

My dear Radhey Syam Kripalu Sarasvati das,

Please accept my blessings. I am in due receipt of your letter dated 29-1-75 and have noted the contents. I thank you very much for your very nice painting of Krishna. It is very beautiful. I am glad that you are feeling happy in Krishna Consciousness. Please continue to follow all of the rules and regulations very carefully and strictly so that your spiritual life will flourish. Rise early, chant 16 rounds, attend mangala arati and classes and you life will be perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I do not remember your name very well. Could you tell me where and when you were initiated? If you would tell me this information, I could put it in our files. Thank you. ACBS/ps

Letter to: Giriraja

-

Honolulu 4 February, 1975

75-02-04

Bombay

My dear Giriraja das,

Please accept my blessings. I am in due receipt of the two copies of the Governors' letters but nothing from you. I do not know how far you have advanced in the matter of constructing of the building as sanctioned by the municipality. I hope everything is going on nicely there and please send weekly reports as I am anxious to know.

As advised by Sri M. Channa Reddy, have you seen the Chief Minister or not? If you've seen him, let me know the result. But I think the Governor is personally examining our case. So, what is the use of seeing the Chief Minister.

Regarding the bus, now I am serious to purchase one bus at least and I have secured money. So, arrange for this immediately with the help of Sridhara. We do not want the seats-it should be vacant. As such, the price should be reduced considerably. Gurukrpa Svami will go to India to lead the party, but at least 6 Indian men must go with him. As soon as I return to India, I shall take up this Bus sankirtana very seriously.

One copy of our book, Lord Caitanya in Five Features may be handed over to Svami Cinmayananda as our humble presentation. If somebody, or youself sees him personally, give him thanks for his letter recommending our admission in the temples and present this book to him. That will be nice.

As far as possible, all big Mayavadis sannyasis should be presented with this book.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Svami

Letter to: Audolomi

-

Honolulu 6 February, 1975

75-02-06

Evanston, Illinois

My dear Audolomi das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 2, 1975 and have noted the contents carefully. It is the mercy of Krishna that you are getting fair warning of your nearing death. Now, you must become very serious to prepare to meet death without fear of being fully absorbed in the lotus feet of Krishna. You must be very careful and always praying to Krishna that you will not forget Him at the time of dying.

If your heart is weak, do not take part in so much active service. It will be better for you to chant more, read books, eat less-like that you can engage yourself. Everyone has to die sometime, but the problem is that most men your age are thinking, "I will live another fifty years", but now you have been informed that in your case, you will not live so long. Take advantage of this advance notice, consider it a blessing and prepare yourself to go back to home, back to Godhead.

I hope this meets you in strong Krishna Consciousness.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Brahmananda

-

Honolulu 6 February, 1975

75-02-06

Frankfurt, Germany

My dear Brahmananda Svami,

Please accept my blessings. I have heard that you want to make apologies to the police and others. This policy is not at all good. We cannot apologize. We have not done anything wrong. Our policy should be to protest against this persecution if they are determined to suppress our movement there. However, everything can be settled peacefully, if they agree to drop the charges and give us facility to push on our movement without further harassment in the future. These are the two points to be considered, so, discuss with Hamsaduta and Bhagavan and do the needful.

I am coming to London via New York by the 2nd of March and you can meet me there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Caru

-

Honolulu 6 February, 1975

75-02-06

Albert Park, Australia

My dear Caru das,

Please accept my blessings. I am in due reciept of your letter dated nil and have noted the contents. From your letter, it appears that you need a change of activities. I think it will be best if you come to the festival at Mayapur and from there we can decide what project will be best for you to become involved in. For the time being, keep yourself fixed in Krishna's service 24 hours and follow staunchly all of the regulated principles, such as chanting 16 rounds, rising early, attending arati and class, etc.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: All Temple Presidents

-

Honolulu 6 February, 1975

75-02-06

TO ALL TEMPLE PRESIDENTS

My dear President,

Please accept my blessings. Recently in Germany the government, police and church have started heavy persecution against our movement by arrests, investigation, and blocking our monies in the bank. By unfair and slanderous newspaper and television propaganda, they have ruined our reputation and turned the general public against our movement. We cannot sit down and be idle. Even killing of our devotees has been attempted in Berlin by shooting. Hamsaduta prabhu has formulated a plan for protesting at all German Embassies all over the world. This plan has my sanction. He will be contacting you in this connection. Please co-operate with him fully.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Radhavallabha

-

Honolulu 6 February, 1975

75-02-06

Brooklyn

My dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 3, 1975 and have noted the contents. Thank you for distributing my books everyday. This is a nice program for the press workers to increase enthusiasm.

The sample that you sent me of the new design for the BBT logo is approved by me. For the sake of consistency, you can also use it on the cover jacket.

Every volume of Srimad-Bhagavatam as well as Caitanya Caritamrta must be fully complete with an index, list of references, glossary, Sanskrit pronunciation guide, and index of Sanskrit (or Bengali) verses. This will be best.

I will be glad to see you all (at least 15 of you) in Mayapur for our festival.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Govinda

-

Honolulu 6 February, 1975

75-02-06

Evanston, Illinois

My dear Sri Govinda das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 3rd, 1975 and have noted the contents. Regarding your purchasing marble Gaura-Nitai deities, it is not necessary when you already have brass ones. Simply take care of the ones that you have very nicely. There is no need for buying others.

Concerning the woman's duty, if she gets married, that does not necessarily mean that she must give up any of her service in the temple or on sankirtana, but she must also see to it that her household duties are not neglected.

Yes, I want to come there again this year for the Rathayatra festival and presently you can arrange that interview with Hugh Hefner, if it is possible to have it during that time.

I have accepted the devotees that you have recommended for 1st initiation and their names are as follows: Randall-Rathayatra dasa, Joseph-Jayakrsna dasa, Rodney-Ramakeli dasa, Ron-Ramananda dasa, Susan-Suprabha devi dasi, Deby-Danasila devi dasi. Their beads can be chanted by Kirtanananda Svami.

I have also accepted, upon your recommendation, the five men for 2nd initiation. Let them hear the gayatri mantra through the right ear from the tape of myself chanting it. Their threads are enclosed along with mantra sheet. Make sure that everyone is pure by following the four regulated principles and chanting at least 16 rounds daily. Without these things, there is no spiritual life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hanuman

-

Mexico City 12 February, 1975

75-02-12

Mexico City

My dear Hanuman das

Please accept my blessings. Regarding your engagement, I strongly recommend and encourage you to travel extensively and preach our philosophy everywhere you go. You have my authorization to open centers as you see fit after considering twice and thrice. Do not whimsically open or establish any center and then close it down later on. Please report to me directly as to your whereabouts and your programs for preaching work. You must be very strict to follow all of the rules and regulations that I have given without even the slightest deviation. By a perfect example from your own conduct, others will be nicely trained up to be perfect Vaisnavas.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sridhara Maharaja

-

Mexico City 14 February, 1975

75-02-14

Navadvipa Personal

My dear Sripada Sridhara Maharaja,

Please accept my humble obeisances at your lotus feet. I thank you very much for your kind letter dated 1-1-1975 and I have noted the contents with great pleasure. I left India on the 26th January from Bombay and I went to Hong Kong and Tokyo. Then I went to Hawaii and I received your letter there. Then I went to Los Angeles. Now I am staying at our Mexico City temple at the address below. Here the Mexicans are taking part in sankirtana and Deity worship very nicely. They have become very good devotees. In the neighboring countries like Venezuela, Argentina, Puerto Rico, Brazil, Trinidad and the Dominican Republic we have also got our temples. So, I am touring in these temples to see how things are going on, and by the grace of Krishna, everyone is becoming Krishna Conscious.

I shall be reaching India by the 15th of March and by the 20th of March, I shall be in Calcutta. If possible, Sriman Govinda may see me in Calcutta in our temple at 3 Albert Road, near Camac St. off of Theater road. At that time, I may be informed about your health and then I shall do the needful. As you have mentioned in your letter under reply that you cannot take any active part in executing the performances, I have asked my assistants in Vrndavana to take help from the local panditas in Vrndavana to do the needful. I have asked them to invite all different categories of saintly persons and devotees to take part in the ceremony. I am very much thankful to your Holiness for your good wishes in the matter of my preaching work. Factually, it is all being done by the grace of Prabhupada and Sri Caitanya Mahaprabhu, otherwise it was not possible. Srila Prabhupada was very much fond of publishing books and he especially advised me to preach in English language. So, by his blessings, we have now about 30 big books of 400 pages and more than 20 small booklets in English and all of these books and booklets are being translated into French, German, Dutch, Spanish, Portuguese, Chinese, Japanese, Swahili, Hindi, Bengali, Gujarati, Italian, etc.

Thanking you once again for your kind letter and more when we meet.

Yours affectionately, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Giriraja

-

Mexico City 15 February, 1975

75-02-15

Bombay

My dear Giriraja das,

Please accept my blessings. The interest rate here in the west is very low now, so I am thinking very seriously to invest about 410,000 dollars (approximately 32 lakhs rupees). I want to know immediately what kind of monthly interest I would receive if I was to put this amount in a fixed deposit for five years. Check with the big banks and find out what the highest interest rate would be. You can check with many of the big banks such as First National Bank, Punjab National, Central, Bank of India, State Bank of India, etc. Please see to this matter immediately without any delay and let me know by return post to New York Temple.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Send news about new construction ACBS/ps

Letter to: Gopiparanadhana

-

Mexico City 15 February, 1975

75-02-15

Brooklyn

My dear Gopiparanadhana das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 6th, 1975 and have noted the contents. Regarding your problem of not being able to get married, this is not the proper type of question to place before your spiritual master. I think you should discuss this matter with Rupanuga das. Anyway, you should be sure to follow all the regulative principles without fail and to chant at least 16 rounds daily. If you do these things, then in any position of life you will be satisfied. Krishna is fully aware of your every necessity and he will surely provide everything that you need for your bodily maintenance. You should have this kind of faith.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Doctor Currier

-

15 February, 1975 Mexico City, Mexico

Gobernador Tiburcio, Montiel No. 45 San Miguel, Mexico 18, D.F. W.D. Currier, M.D., Inc. 960 East Greet Street Pasadena, California 91101

My dear Doctor Currier,

Please accept my greetings. I am in due receipt of your letter dated Feb. 7th, 1975 and have noted the contents carefully. Thank you for your kind suggestions and interest in our movement. In brief, I have always instructed my disciples to eat only healthy foodstuffs which will be beneficial for the body and mind. Not only that, but I have also instructed that whatever they eat must be first offered to the Supreme Lord Krishna for His pleasure and then they can take the remnants which are called Prasadam or mercy of the Lord. We are very practical. Whatever is necessary for the maintenance of the body and mind, we will accept. I have never said that my disciples should sever all relationships with friends, relatives and others, but sometimes an inexperienced devotee may do it out of fear of being too much attracted to the materialistic way of life by associating with such persons. An experienced devotee is strong enough not to be affected, rather he can help others to become purified by his association. For more information, I suggest you visit one of our centers there in California. Thank you again for your concern.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Govardhana

-

Mexico City 15 February, 1975

75-02-15

Detroit

My dear Govardhana dasa,

Please accept my blessings. I am in due receipt of your letter dated Feb. 8th, 1975 and have noted the contents. Thank you for the photo of Sri Sri Radha Kunja-Bihari. It is very nice photo. They are looking very beautiful. I have accepted the following for 1st initiation: Bruce-Brajendralala, Miriam-Mukhya, Jeff-Jayavamana, Robin-Rajendranatha, Kim-Kaviraja, Karl-Kapiladeva, Sue-Sukti. Their beads may be chanted on by Satsvarupa Maharaja. Be sure and help them become first class devotees by following all the rules and regulations, very carefully, especially, they must rise early for mangala arati, chant at least 16 rounds and attend class.

Your list of qualifications for choosing candidates for 2nd initiation is very good. Regarding Rudra dasa, he can worship Gaura-Nitai in his home. The most important element for their worship is the chanting of the Hare Krishna Mantra. They can have at least one arati and whatever foodstuffs are prepared can be offered. Regarding my books, everyone should read. I am also reading. Everyone should be engaged 24 hours. That is the sum and substance. How much you should read and how much you should do other types of service, that has to be decided by each individual devotee. Eating and sleeping should be minimized-not a single moment should be misused.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Krsna dasa

-

Mexico City 15 February, 1975

75-02-15

Dallas

My dear Krsna dasi,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. You are very fortunate to be attending the Gurukula school. You please take advantage of it and become a pure devotee of Lord Krishna. I would like to come there very much and see all of my sons and daughters there. I will be coming sometime soon, maybe next time I come back to USA after the Mayapur and Vrndavana festivals. Be very careful to follow all of the regulative principles nicely and chant 16 rounds and study my books very deeply. This will make you able to go back to Godhead at the end of your life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mrdapriya

-

Mexico City 15 February, 1975

75-02-15

Laguna Beach

My dear Mrdapriya dasi,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. It is never too late to become Krishna Conscious. If you actually follow all of the regulative principles and chant 16 rounds avoiding the offenses, and attend the mangala arati and classes, then Krishna will see that you are sincerely trying to follow the real process of Krishna Consciousness. Don't try to manufacture some artificial process. The process I have already given. Now you simply have to follow it strictly and Krishna will give you all help.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nityananda

-

Mexico City 15 February, 1975

75-02-15

New Orleans

My dear Nityananda das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 5th, 1975 and have noted the contents. I am very glad to hear that your farm project in Mississippi is going on nicely. Develop it nicely like New Vrndavana.

I have accepted the two persons that you have recommended for 1st initiation. Their names are Michael-Muniraja, and Robin-Rajanatha. Their beads can be chanted by Kirtanananda Swami. Train them to be first class devotees by following very strictly all of our rule regulations, chanting at least 16 good rounds daily.

Thank you for the 100 dollars donation.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pancananda

-

Mexico City 15 February, 1975

75-02-15

Denver

My dear Pancananda das,

Please accept my blessings. I am in due receipt of your letter dated Jan. 31, 1975 and have noted the contents. The problem that you are experiencing may have something to do with the drugs you were taking previous to joining our movement. Any way, you should try very sincerely to become a pure devotee of Krishna by following all of the four regulative principles and chanting at least 16 rounds daily, as well as rising early, attending mangala arati, attending classes, etc. By this simple method, you will be very strongly fixed in spiritual life and whatever problems you may have will seem insignificant. However, if you need medical attention, your temple president should make the necessary arrangement for your seeing a doctor.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Satsvarupa

-

Mexico City 15 February, 1975

75-02-15

Dallas

My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Feb. 8th, 1975 and have noted the contents. Thank you very much for sending the book reviews. Send more if you can. These are very very encouraging. I am keeping a collection of these reviews and I show them to big big scholars and professors when they come to see me. They are very impressed.

Regarding your lecturing in the college classes. This is a very good program also. Why not continue it?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBs/ps

Letter to: Jennifer

-

Mexico City 15 February, 1975

75-02-15

San Francisco

My dear Jennifer,

Please accept my greetings. I am in due reciept of your letter dated Jan. 6th, 1975 and have noted the contents. Thank you for your donation of 20 dollars. We are Vaisnavas. We are not concerned with male or female position in life. That is simply bodily concept of life. It is not spiritual. Whether one is male or female, it doesn't matter, simply chant Hare Krishna and follow the four regulative principles and your life will be perfect.

Regarding initiation, it is required that you be recommend by one of our temple presidents to me and then I shall consider it. First of all, one must have followed the regulative principle for at least six months without deviation. It is not necessarily required to live in the temple, but you must observe the rules.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Svarupa Damodara

-

Mexico City 15 February, 1975

75-02-15

Atlanta

My dear Svarupa Damodara dasa,

Please accept my blessings. I am in due receipt of your letter dated Jan. 20th, 1975 and have noted the contents. I was very glad to receive your letter and to hear that you are feeling very happy in Krishna's service. I will be coming to Atlanta around the first week of March. Rupanuga prabhu has informed me that he will call a meeting of all the scientists in the movement at that time in Atlanta. So I will be seeing all of you there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yadhavacarya

-

Mexico City 15 February, 1975

75-02-15

San Pedro, California

My dear Yadhavacarya das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 6th, 1975 and have noted the contents. I think in connection with film making, you should contact Yadubara das adhikari in Los Angeles temple. He can help you and give you advice as to how is the best way to work in this way. He is experienced in this field.

I understand from your letter that you are now in prison. Anyway, you can use such a situation as an opportunity for preaching Krishna Consciousness. I am very glad to hear that you have already distributed some books in prison. Please try to keep yourself fixed in Krishna Consciousness by chanting 16 rounds daily and following the four regulative principles strictly and reading my books very carefully. These things will keep you nicely in Krishna Consciousness so that wherever you are you will remain strongly fixed in the service of the Lord.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dina Bandhu

-

Mexico City 16 February, 1975

75-02-16

Portland

My dear Dina Bandhu das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 6th, 1975 and have noted the contents. Thank you very much for the 300 dollars daksina. Thank you again and again for distributing my books with great enthusiasm. Now, try to double this enthusiasm. Anyone who even touches one of our books gets such great benefit. Give them to everyone. Because you are all very sincere and working very hard, Krishna is giving you all facilities.

I have accepted upon your recommendation the three persons for 1st initiation and their names are as follows: Dave-Devarsi, Michele-Maladhari, Andrea-Abhaya. Their beads will be sent to you by separate post. I have also accepted Anantatma dasa for 2nd initiation. His thread and mantra sheet are enclosed herein. Let him hear the tape of myself chanting the gayatri mantra. It should be heard through the right ear.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ENC: one thread, mantra sheet. ACBS/ps

Letter to: Jayatirtha

-

Mexico City 16 February, 1975

75-02-16

Los Angeles

My dear Jayatirtha Das,

Please accept my blessings. I have accepted Jesus's for 1st initiation upon your recommendation. His name is Yaduvamsi. His beads may be chanted by Kirtanananda Svami. I have also accepted Aroudha, Vidambha, Pujana, Sastramayi, Jalakara as my duly initiated brahmanas. You should allow them to hear through the right ear, the tape of myself saying the gayatri mantra. Please make sure that these devotees follow very strictly all of our regulative principles and chant at least 16 rounds daily. Then they will not go away from us.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enc: 3 threads, mantra sheet. ACBS/ps

Letter to: Dr. Santosh Kumar

-

Mexico City 16 February, 1975

75-02-16

Dr. Santosh Kumar McMaster University Hamilton, Ontario, Canada Dept. of Medicine St. Joseph's Hospital

My dear Dr. Kumar,

Please accept my greetings. I beg to acknowledge receipt of your letter dated Jan. 18, 1975 and have noted the contents carefully. Regarding your question, the Supreme Personality of Godhead is recognized through the sastras not otherwise. For instance, in the Srimad-Bhagavatam, first canto, third chapter, all the major incarnations of Godhead are listed. Many times the scheduled time of appearance and family, etc. are also mentioned. The incarnation of Godhead must be indicated in the scriptures, otherwise we cannot accept him as being incarnation. Today, there are so many bogus incarnations, but we do not accept them. The Supreme Lord can appear in this world at any time, but he does so according to the regular scheduled appearances mentioned in the sastras. According to the sastras, the last most recent incarnation was Sri Caitanya Mahaprabhu who appeared in West Bengal about 500 years ago. We are following in direct line of disciplic teaching from Him.

Another point is that the words of the Lord have been recorded in the Bhagavad-gita, so if someone comes claiming to be incarnation, but also contradicts the Bhagavad-gita, then we can be sure he is phony. Please try to read and understand my books very carefully. All these things are explained.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gurudasa, Prajapati

-

Mexico City 17 February, 1975

75-02-17

Los Angeles

My dear Guru das and Prajapati,

Please accept my blessings. Regarding the dance troupe, I request you to prepare 7 different dances (a new one each day) from the Caitanya Caritamrta for displaying and performing during the Mayapur festival. Also, I request you to prepare 7 different dances from the Krishna book for performing during the Vrndavana festival. When you come to India, I shall also give you some personal direction concerning these dance performances. There are so many nice stories that can be performed. We can have a party of about 15 persons who can go all over and perform these dances. It will be very attractive, if nicely done and people will be inclined to buy books and even buy tickets to see such a performance. In this way all the expenses of going from one place to another will be covered. So, organize this program nicely and it will be a great success.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Govinda Datta

-

Caracas, Venezuela 19 February, 1975

75-02-19

Calcutta

My dear Govinda Datta,

I am in due receipt of your letter dated 1-1-75 and have noted the contents. I am very glad that you are eager to see our foreign temples and that you wanted my advice in this connection. So, I am now on tour and very soon, by the 15th of March, I will return to India. Maybe, by the 20th I will be in Calcutta and you can see me there. I shall advise you personally. You are also invited to participate in our Mayapur festival during Sri Caitanya Mahaprabhu's appearance day ceremony, as well as the opening celebration of our Krishna-Balarama Temple in Vrndavana on Rama-Navami day. The governor of U.P. will also come there to participate and many other important and respectable gentleman will also be coming. I hope you will also come with your wife and son and mother, and encourage us by taking part in the festivals.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gunagrahi

-

Caracas, Venezuela 19 February, 1975

75-02-19

San Diego

My dear Gunagrahi das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 11, 1975 and have noted the contents. I have accepted upon your recommendation Dan for first initiation. His name is Dvarakaraja dasa. His beads may be chanted upon by Kirtanananda Svami or Satsvarupa Maharaja. I have also accepted Matanga das and Vamsi dasa for 2nd initiation. Their threads and mantra sheet are enclosed herein. Let them hear the tape of myself chanting gayatri mantra (through the right ear). Make sure and train these persons very nicely to follow all of our principles very carefully so that they may not fall victim of Maya.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. Wolf

-

Caracas, Venezuela 19 February, 1975

75-02-19

Los Angeles

My dear Dr. Wolf,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Feb. 12th, 1975 and have noted the contents carefully. I am very soon going to London and I shall meet with Hamsaduta and other secretaries there. I shall seriously see that all such undesirable things may not happen in the future.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Manasvi

-

Caracas, Venezuela 20 February, 1975

75-02-20

Honolulu

My dear Manasvi dasa,

Please accept my blessings. I am very interested to hear of your progress there in Hawaii. Are things going nicely there? How is Siddhasvarupa Maharaja doing? How is his preaching? How are the people accepting? You can write me these things promptly. You should send the letter to Dallas, Gurukula. You are very intelligent devotee, so always keep yourself strong in Krishna Consciousness by following all of the regulative principles very very carefully.

This will save you from the attack of Maya.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayatirtha, Ramesvara

-

Miami 26 February, 1975

75-02-26

My Dear Jayatirtha and Ramesvara,

Please accept my blessings. I have today advised the Bank of America, Los Angeles branch to transfer the whole amount of the two fixed deposits to their Bombay branch, account number 16026, in favor of the International Society for Krishna Consciousness (Mayapur Vrndavana Fund).

Kindly see that it is done.

I hope this finds you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

enc: Letter to Bank of America, L.A.

Letter to: Mr. T. S. Orr

-

Miami 27 February, 1975

75-02-27

Att: Mr. T.S. Orr Vice President Bank of America, L.A.

Dear sir:

Re: Time fixed deposits for 257,356.09 dollars and 110,000.00 dollars respectively, due to be matured by the first week of March with interest.

With reference to the above, I beg to inform you that on maturity of the above time fixed deposit, you can transfer the whole amount to your Bombay branch, account number 16026, in favor of the International Society for Krishna Consciousness (Mayapur vrindavan Fund).

Thanking you in anticipation.

Faithfully yours, A.C. Bhaktivedanta Swami

March

Letter to: Mrs. Mohini H. Singh

-

Brooklyn 6 March, 1975

75-03-06

Mrs. Mohini H. Singh Consul (Culture) & Director Indian Cultural Center 215 Market Street San Francisco, California 94105 USA

My Dear Mrs. Singh,

Please accept the blessings of Lord Krishna. I thank you for your kind letter of invitation dated 21st of Feb., 1975. I am just on my way to London from here (New York), and from there I shall have to go to Tehran, Iran, and then back to India by the 15th of March, 1975 for arranging the birthday anniversary of Lord Caitanya Mahaprabhu at our Mayapur center, (District Nadia), West Bengal, India. Therefore I am very sorry to inform you that I shall not be able to attend the auspicious meeting which you are going to hold on the 23rd of March. I am advising therefore my senior disciple, His Holiness, Kirtanananda Swami to attend the meeting and I hope he will be able to present the proper view of our Krishna Consciousness movement. Our movement is completely a spiritual movement, therefore sometimes it appears to be a little different from the materialistic cultural movement. In the Bhagavad-gita, the spiritual hint is there in the beginning of the lesson to Arjuna. Krishna wanted to pick up the spiritual soul from within the body: dehino 'smin yatha dehe kaumaram yauvanam jara [Bg. 2.13]. So, the spirit soul is within the body. Unless we catch up the spirit soul within the body, there is no question of spiritual life or culture. Still, we are trying to push this movement in the western countries and many of them are taking it very seriously. I hope Sriman Kirtanananda Maharaja will be able to convince you further in the meeting and I hope you will give him some time to speak on the subject matter on my behalf. Further in order to convince people more about this movement philosophically and scientifically, we have published up to date about 50 books. So, if you kindly give me a nice booth for demonstration of the books, it will be a great opportunity to introduce our literature amongst the intelligent class of men. Our books are already recognized by the academic section of universities. They are a standard, authorized collection and I hope you will give us proper facilities to utilize the opportunity.

Thanking you once more for your kind invitation.

Yours sincerely, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Madhava Maharaja

-

Bhaktivedanta Manor 8 March, 1975

75-03-08

Personal

My dear Sripada Madhava Maharaja,

Please accept my humble dandavats. I thank you very much for your letter dated Feb. 5th, 1975, addressed to our Hawaii temple. I started from Bombay on the 24th of January, and then via Hong Kong and Tokyo, I reached Hawaii on the 29th of January. Then, I left Hawaii for Los Angeles and Mexico. From Mexico, I went to Caracas, South American countries, Miami, Atlanta, Dallas, and New York. And just last night I arrived in London at the below address. Your letter arrived in Hawaii after I had already left that place and I received your letter redirected to New York only two days ago. So, just now, I am getting the opportunity to reply your kind letter.

A similar letter was addressed to Sripada Sridhara Maharaja inviting him, but he has not objected to the temple being open on the Srim Rama Navami day. Sridhara Maharaja on account of his uncertain health condition will not be able to take any active part in celebrating the ceremony, but he has promised to come provided his health permits. I have therefore entrusted the matter to a learned pandita, brahmana, Bhimasena Vedacarya, a great astrologer and learned brahmana. He has agreed to conduct the ceremony. Details may be discussed as soon as I return to India by the 16th of March in Bombay, then we will have a detailed program. Another thing is that I have invited the Governor of U.P., Mr. Channa Reddy and he has also agreed to join the ceremony. Under the circumstances, I don't think it will be possible to change the scheduled date. If we change the date, the Governor may not be available because he has his program fixed up.

On my return to India, I shall again try to revise the whole situation as far as possible and let you know.

I hope this meets you in good health.

Yours obediently, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Gurudasa

-

Bhaktivedanta Manor 9 March, 1975

75-03-09

Los Angeles

My dear Guru das,

Please accept my blessings. I have received notice from Saurabha in Vrndavana that we owe 25,000 rs. to the Mukutwala and another 12,500 rs. to Lalita Prasada, and he says that still there are many other deity goods that only been ordered and not paid for. So, I request you to please send the equivalent of at least 30,000 rs. to Vrndavana because there are no collections coming in at this time for the deities and you have ordered this paraphernalia. You should send this money to the Bank of America in Bombay in favor of the International Society for Krishna Consciousness (Mayapur Vrndavana Fund) account number 16026. Address is Express Towers, Nariman Point, Bombay-1. Please send me a copy of the bank receipt after you send the money.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Saurabha das adhikari ACBS/ps

Letter to: Kenneth H. Petchenik

-

Bhaktivedanta Manor 11 March, 1975

75-03-11

Kenneth H. Petchenik President, Who's Who in America 200 East Ohio Street Chicago, Illinois 60611 U.S.A.

Dear Sir:

I am in due receipt of your letter dated Feb. 28th, 1975 along with the enclosed information of Who's Who in America and data form. Enclosed please find the form duly completed which I hope will meet your requirements.

I thank you for your having selected me for being listed in this noteworthy publication. I look forward to receiving the completed biography before publication.

I hope this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Manasvi

-

Tehran 13 March, 1975

75-03-13

Honolulu

My dear Manasvi das,

Please accept my blessings. I am in due receipt of your letter dated Feb. 28th, 1975 and have noted the contents. I am very glad to hear that things are going nicely there. Our Honolulu center is very nice. Give Siddhasvarupa Maharaja nice facilities for preaching. He can attract many people by his preaching. Regarding the shortage of men that you mentioned, I have spoken to Kirtanananda Svami and asked him to try and arrange for more men to come. And regarding the cows on the farm, try to make some ghee also. That will be very valuable.

I have accepted the persons whom you have recommended for 1st initiation. Their names are: Linda-Lilasravana, Kathryn-Kamini, Cynthia-sita, Joe-Yasodala, Ronald-Ranganatha. Their beads can be chanted by Kirtanananda Svami. Also I have accepted Laksmana dasa for 2nd initiation. His thread and mantra sheet is enclosed herein. Let him hear the tape of myself chanting the gayatri mantra in his right ear. Keep the standard of devotional service very strict there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. R.F. Rao

-

Tehran 13 March, 1975

75-03-13

Dr. R. F. Rao Reader in Chemistry University of Gorakhpur Gorakhpur, U.P., INDIA

My dear Dr. Rao,

Please accept my blessings. I am in due receipt of your letter dated Jan 21, 1975 and have noted the contents. I had not received any letter from you until now, Svarupa Damodara das is in our Atlanta temple. The address is: 1287 Ponce de Leon Ave., N.E. Atlanta, Georgia 30306 U.S.A. I have asked Svarupa Damodara to write you and I gave him your address. He promised that he would immediately write a letter. I have just completed a world-wide tour visiting Hong Kong, Japan, U.S.A., South America and Mexico, London, and now I am in Tehran. Our center here is very nice. I will be leaving for Bombay on the 15th of March and then on to Calcutta on the 19th from there. This year, we will again celebrate the birth day of Sri Caitanya Mahaprabhu in Mayapur on March 27th. All the devotees will be coming about a week early for doing parikrama of the different holy spots. About 400-500 devotees will again come this year. I would be happy to see you there if you are able to come.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Augusto, Romeo

-

Tehran 14 March, 1975

75-03-14

Rio, Brazil

My dear Augusto and Romeo,

Please accept my blessings. I am in due receipt of your letter dated Feb. 17th, 1975 and have noted the contents. It is not compulsory that one live in the temple, but in order to make spiritual advancement, one must follow all the rule and regulations of Krishna Consciousness, just as the devotees in the temples do. One must rise early, hold mangala arati, have class and chant at least 16 rounds daily as well as follow the four regulative principles. It is always best to associate with devotees as much as possible if one cannot live in the temple. I think Mahavira dasa is in charge of our Brazil temple, so you can co-operate with him nicely and follow his advice.

Regarding Siddhasvarupa Gosvami, he is preaching nicely in our Honolulu temple.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhanutanya

-

Tehran 14 March, 1975

75-03-14

Brooklyn

My dear Bhanutanya dasi,

Please accept my blessings. I am in due receipt of your letter dated March 6, 1975 and have noted the contents. You should understand that Krishna Consciousness is a purificatory process. One may not be purified immediately, but since he is on the right path for purification, one should not criticize him for some faults that he may still have. Just because some body has made some mistakes does that mean that you should give up your whole career in Krishna Consciousness? What will that accomplish? Simply more rebirth and death. The fact that you have left our movement just on account of some minor disagreements shows that you are not actually serious about going back to home, back to Godhead. I suggest that you become serious about spiritual life and try to overlook the minor offenses of others. You should keep yourself in the association of devotees, chant at least 16 rounds, read my books and follow all of the rules and regulations very strictly.

I hope this meets you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Svami ACBS/ps

Letter to: Mr. Dennany

-

Tehran 14 March, 1975

75-03-14

Mr. Dennany 8653 South 2nd St. Mattawan, Miami, Fla. 49071

My dear Mr. Dennany,

Please accept my greetings. I am in due receipt of your letter dated Jan. 28th, 1975 and have noted the contents. Thank you very much for reading and appreciating my books. Please continue to do so as much as possible and visit our temple in Miami frequently. You mentioned in your letter that you had read many other Bhagavad-gitas before you read mine and that none of them revealed as much to you as Bhagavad-gita As It Is. The reason is because we do not change the actual meaning of the gita at all. Many other commentators due to poor fund of knowledge tamper with the lines of Bhagavad-gita and twist the meaning for their personal motives, but we do not do like that. We present it exactly as it is; without any additions or subtractions. That is perfect in every way and therefore it is actually having a tremendous effect all over the world. The original words of Lord Krishna have unrivalled potency and anyone who is fortunate enough to hear those words and tries to apply them to his life becomes perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagaddhatri

-

Tehran 14 March, 1975

75-03-14

Dallas

My dear Jagaddhatri devi dasi,

Please accept my blessings. I am in due receipt of your letter dated March 4, 1975 and have noted the contents. Thank you for your kind sentiments. From your letter I can understand that you are advancing very nicely in Krishna Consciousness. Yes, you are right-all qualifications come if you simply surrender to a bona fide Guru. Please follow all of our rules very careful and your life will be perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayahatakosthaka

-

Tehran 14 March, 1975

75-03-14

Bhaktivedanta Manor

My dear Jayahatakosthaka dasa,

Please accept my blessings. I am in due receipt of your letter dated March 10th, 1975 and have noted the contents. Regarding your going to Spain, if Hamsaduta and Bhagavan think it is a good idea, then it is alright with me.

Your name means all glories to Krishna who performs the transcendental pastime of breaking into the storeroom (of butter).

Wherever you may go to perform your devotional service, you should always be very careful to observe very strictly the rules and regulations. Rise early, attend mangala arati and class, chant 16 rounds, and follow the four regulative principles without deviation. This will guarantee your spiritual perfection.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Krsna Devi

-

Tehran 14 March, 1975

75-03-14

Dallas

My dear Krishna Dasi,

Please accept my blessings. I am in due receipt of your letter dated March 4th, 1975 and have noted the contents. Thank you for the karatala bag. It is very beautiful. I was very happy to see all of you bright-faced children at Gurukula. And I am already thinking of when I can come and visit there again. You are so fortunate to have such training in Krishna Consciousness from the very beginning of childhood. So, take full advantage of it and follow very obediently what your older Godbrothers and Godsisters ask you to do. Chant Hare Krishna all day and dance nicely. Eat nice Krishna Prasadam and go back to Godhead, back to home.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Lourenco

-

Tehran 14 March, 1975

75-03-14

Sintra, Portugal

My dear Mr. Lourenco,

Please accept my greetings. I am in due receipt of your letter dated 18-9-74 and have noted the contents. Thank you for reading my books and appreciating them. Please continue to do so. That will help you advance nicely in spiritual life. By reading my books and chanting Hare Krishna, your life will become perfect. The reason for the Japa beads is so that you can keep track of how many times you are chanting Hare Krishna mantra daily. It should be chanted a steady amount of times regularly. We chant at least 16 times around the string of 108 beads daily (one full mantra on each bead). This keeps us strong in spiritual consciousness. Try to visit our temples in London, Paris, Rome, etc. as much as you can. The association of the devotees there will help you to become fixed in Krishna Consciousness. If this is not possible then you can correspond with the devotees at those temples.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nandakisora

-

Tehran 14 March, 1975
75-03-14
Los Angeles
My dear Nandakisora dasa,

Please accept my blessings. I am in due receipt of your letter dated Feb. 14th, 1975 and have noted the contents. I think it is best if you consult with Prajapati prabhu on these points. He is in charge of the dramas, so take his advice on these matters. Keep yourself always engaged in Krishna's service following very strictly the rules and regulations so that Maya will not be able to discourage you in your attempt to become Krishna Conscious.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Samjata

-

Tehran 14 March, 1975
75-03-14
Melbourne
My dear Samjata,

Please accept my blessings. I am in due receipt of your letters dated Feb. 3rd and Jan. 20th, 1975 and have noted the contents. Thank-you for the newspaper clipping. This proves that Krishna Consciousness is more attractive than material success.

Krishna has given you a nice responsibility there in Australia, so work nicely with the devotees there and remain always strong in Krishna Consciousness by following all of our rules and regulations very carefully and chant at least 16 good rounds daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sandipani

-

Tehran 14 March, 1975
75-03-14
Puerto Rico
My dear Sandipani dasi,

Please accept my blessings. I am in due receipt of your letter dated Feb. 21, 1975 and have noted the contents. I thank you for you kind sentiments and I am glad to hear that you are feeling happy in Krishna's service. This is a good sign of advancement. Keep yourself strong in all respects by following very carefully all of our rules and regulations without fail. If you try sincerely, Krishna will help you, He will supply all strength and ability.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sivani

-

Tehran 14 March, 1975
75-03-14
Laguna Beach
My dear Sivani devi dasi,

Please accept my blessings. I am in due receipt of your letter dated Feb. 18th, 1975 and have noted the contents. To take shelter of the Spiritual Master means to follow his instructions. So, you should be very careful to not deviate even a little bit from the order of your Guru. You should be very careful to chant 16 rounds daily and read all of the books carefully. You should attend mangala arati and classes. And you should follow the four regulative principles without deviation. If you do these simple things, you will make steady advancement in Krishna Consciousness and there will be no fall downs. Regarding your young boy, do not be sorry because he is a little mischievous. This is only natural for a young boy. It is not anything unusual. Pray to Krishna that he may become a great preacher and try yourself to train him for that by being Krishna Conscious mother.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tirthanga

-

Tehran 14 March, 1975
75-03-14
Berlin
My dear Tirthanga dasa,

Please accept my blessings. I am in due receipt of your letter dated Feb. 28th, 1975 and have noted the contents. Regarding your questions, the main things is that whatever is required by you and your family to live nicely in Krishna Consciousness, that much you should accept. Do not take more than what you actually need. And you should give what ever you can to the temple as donation. Nothing is compulsory. Whatever you kindly pay, that will be accepted.

Regarding sending children to Gurukula, that is also optional, not compulsory. The most important things are that you follow very carefully all of the rules and regulations such as rising early, and having mangala arati and classes, etc. and that you chant at least 16 rounds daily without fail. These things are most essential for your spiritual advancement and then everything will be alright.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Vaikunthanatha, Bahulasva

-

Tehran 14 March, 1975

75-03-14

San Francisco

My dear Vaikunthanatha and Bahulasva,

Please accept my blessings. I am in due receipt of your letters dated March 1, 1975 and have noted the contents, along with the newspaper article. Thank you very much for sending this article. It is very good news. It appears that this scientist has become very intelligent. Yes, try to meet with them somehow and make arrangement for them to meet with me when I come for the San Francisco Rathayatra. That will be very nice. Such persons should be given the chance to study our books very carefully. In this way they will actually understand what is science.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yogamaya

-

Tehran 14 March, 1975

75-03-14

Los Angeles

My dear Yogamaya devi das,

Please accept my blessings. I am in due receipt of your short note (dated nil) and poem. The poem is very nice. You are understanding the philosophy nicely. Keep yourself strongly fixed in Krishna Consciousness by following all of the rules and regulations. Rise early, attend mangala arati, and class. Chant 16 rounds daily without fail and observe the four regulative principle. In this way, you can realize Krishna in every step of life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. G. Ghosh

-

Tehran 15 March, 1975

75-03-15

Dr. G. Ghosh Gyan Bhavan 22, Minto Rd. Allahabad 211002 INDIA

My dear Dr. Ghosh,

Please accept my greetings. I am in due receipt of your letter dated Feb. 8th, 1975 and have noted the contents. On my world tour, I have received your letter redirected to New York City. I started from Bombay on the 24th of Jan., then via Hong Kong, Japan, Hawaii, Los Angeles, Mexico City, Caracas, Miami, Atlanta, Dallas, New York, and London, now I am here in Tehran in our center as above mentioned. I shall be starting from Bombay tonight and will be staying for 2 or 3 days. Then I shall go to Calcutta from there. And after that, I shall go to Mayapur to hold our annual ceremony celebrating Lord Caitanya's Birth day. You are cordially invited to attend our ceremony there and then also our ceremony in Vrndavana. I wish that you may visit our temple along with your wife Mrs. Ghosh.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

NB: Mayapur festival will be held from March 23rd-27th. Vrndavana festival will be held on April 20th. ACBS/ps

Letter to: Gokularani

-

Tehran 15 March, 1975

75-03-15

Bhaktivedanta Manor

My dear Gokularani dasi,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I thank you very much for your kind donation of 10 English Pounds. Please try and render devotional service very carefully following all of the rules and regulations mentioned in our books. Always chant at least 16 good rounds daily. If you try very sincerely to do these things Krishna will help you and you will become spiritually perfect in this life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. T.P. Murli

-

Tehran 15 March, 1975

75-03-15

T.P. Murli 7 Shilloo House 1st Floor, 20th Road, Danda pada, Khar, Bombay-52. AE.

My dear Mr. Murli,

Please accept my greetings. I am in due receipt of your letter dated Feb. 18th, 1975 and have noted the contents. I am returning to Bombay on March 16th (tomorrow). I shall stay up to the 19th. If you like, you can see me there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Radheswarananda Goswami

-

Tehran 15 March, 1975

75-03-15

Goswami Radheswarananda c/o H.K. Ajudia, Advocate At-Jam-Jodhpur 360530 Gujarat State, INDIA

My dear Sri Radheswarananda Goswami,

Please accept my humble dandavats. I thank you very much for your letter dated Feb. 8th, 1975. I am now on world tour. I left Bombay on Jan. 24th, 1975 and traveled to Hong Kong, Japan, Hawaii, Los Angeles, Mexico City, Caracas, Miami, Atlanta, Dallas, New York, London, and now I am at our Tehran center as above mentioned. And again, I am going back to Bombay tomorrow. So, your proposal is very nice. I wanted to take a party of sankirtana movement all over India, if some of the leaders like you co-operate with us. So, I am reaching Bombay tomorrow and I shall stay there until the 19th. If possible, please come and see me at my Bombay center as follows: Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay 400 054. Or, if the letter does not reach you in time, I am inviting you to come to our festival at Mayapur from the 23rd-27th of March. Then we have also got the opening ceremony for our Vrndavana temple on April 10th, 1975. If it is convenient for you, please try to come and join the ceremonies.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gandharva

-

Bombay 18 March, 1975

75-03-18

Seattle

My dear Gandharva dasa,

Please accept my blessings. I am in due receipt of your letter dated Feb. 7th, 1975 and have noted the contents. We are very eager to give everyone a chance to become Krishna Conscious, but if someone repeatedly causes a disturbance then he may be asked to leave. That is not our business to ask people to leave our association but if they are actually causing too much disturbance by not co-operating with authorities or by not following the rules properly (especially the four regulative principles), then we are forced to do the necessary. If someone who has been asked to leave sincerely wants to be given another chance, following the rules strictly and co-operating with authority, then he may be admitted again. That is the Krishna Conscious system. Any way, whatever your position may be simply follow the rules carefully, chant 16 rounds and read my books and you will be saved from Maya. Regarding your writing, it is a little off-time. I suggest that you read my books more carefully and present things as I have presented them.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hanuman

-

Bombay 18 March, 1975

75-03-18

San Jose, Costa Rica

My dear Hanuman,

Please accept my blessings. I have received one letter from Narayana dasa, saying that he has been informed by some of your men that you are GBC there and that he must subjugate to your authority. I never said that you were the GBC there. You cannot say that. If you are unable to work under the direction of Hrdayananda Gosvami, then you must work under my direction, but you are not independent. You cannot interfere with the programs that are now going on there. If you can work co-operatively, that is wanted, but if you cannot work with Narayana, that doesn't mean that you can disturb his program. He is working hard under the direction of Hrdayananda Gosvami. He is not under your authority. If you want to preach there, that is alright, but you cannot interfere with the work that Narayana is doing. If there is any difficulty, we can discuss it in India.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Naveen Khurana, Margaret Khurana

-

Bombay 18 March, 1975

75-03-18

Naveen and Margaret Khurana 2FY Lake Village Dr. Walled Lake, Michigan 48088

My dear Naveen and Margaret,

Please accept my blessings. I am in due receipt of your letter dated March 9th, 1975 and have noted the contents. Thank you for your kind sentiments and the 100 dollar daksina. Upon the recommendation of Sriman Govardhana Prabhu, I have accepted you both as my duly initiated disciples and your names are as follows: Navina-Krsna dasa and Mahanandini devi dasi. Please continue to chant 16 rounds and to follow the four regulative principles as you have promised in your letter and your life will be perfect. Your beads will be sent along with Govardhana dasa.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Lalana

-

Bombay 18 March, 1975

75-03-18

Miami

My dear Lalana devi dasi,

Please accept my blessings. I am in due receipt of your letter dated 3-7-75 and have noted the contents. It is very nice that you are learning to weave. That is a great asset to have. I have no objection to your coming to India as long as your temple president and GBC do not object. So, consult with them and do the needful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Narayana

-

Bombay 18 March, 1975

75-03-18

San Jose, Costa Rica

My dear Narayana Dasa,

Please accept my blessings. I am in due receipt of your letter dated March 4, 1975 and have noted the contents. Hanuman is not GBC. If he cannot work under Hrdayananda Gosvami, then he must work under me. He cannot be independent. I never said he was GBC. You should continue your programs there under the direction of Hrdayananda Gosvami. If Hanuman wants to preach there as long as he does not create any disturbance, he can preach there. I am enclosing one letter to Hanuman which you may present to him explaining his position.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Supriya

-

Bombay 18 March, 1975

75-03-18

Detroit

My dear Supriya,

Please accept my blessings. I am in due receipt of your letter dated March 9, 1975 and have noted the contents. Thank you very much for your kind sentiments and the $100 daksina. Upon the recommendation of your temple president Govardhana dasa, I am accepting you as my initiated disciple. Your name can be Sukrta dasa. I am hoping that you will fulfill your promise to chant at least 16 good rounds a day and to follow all of the four regulative principles. These things are of the utmost importance. Your beads will be sent along with Govardhana dasa.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Lata

-

Bombay 19 March, 1975
75-03-19
Pittsburgh
My dear Lata devi dasi,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Krishna Consciousness is the only truth that exists. Without Krishna Consciousness everything is illusion. You must not waste this life away thinking that everything belongs to you. Everything belongs to Krishna and it must be used in His service. Even your body and mind belong to Krishna and it must be used for Krishna's glorification. Otherwise, if you use your body or mind any other way, you will have to suffer so many future miseries such as rebirth, etc. So, I request you to please try and chant 16 good rounds daily and to follow the four regulative principles as well as to read my books carefully. And give up all these foolish ideas. If you sincerely try to do this, Krishna will reciprocate by giving you the necessary intelligence and determination to carry on in Krishna Consciousness.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Miss Nedungadi

-

Bombay 19 March, 1975
75-03-19
Calicut-2, Kerala State
My dear Miss Nedungadi,

Please accept my greetings. I am in due receipt of your letter dated March 6th, 1975 and have noted the contents. Thank you so much for your kind appreciations. I am so much grateful that you have enjoyed studying my books. Many young intelligent persons such as yourself are studying these books in the colleges and universities all over the world. Actually anyone who tries to understand these books will become a great realized devotee of Lord Krishna gradually. The original potency of the sastra remains in these books because I have not added or opinionated anything of my own. I have simply presented the scriptures such as Bhagavad-gita and Srimad-Bhagavatam as they are. Therefore just see the effect they have on the world. At present, we have about 100 centers worldwide and about 10,000 fully dedicated students in those centers. You are welcome to visit or stay in any of our centers for your spiritual advancement. We have a nice center in Madras: 50, Aspiran Gardens, 2nd St., Kilpauk, Madras-600010. You can get all the books there. I will be in Bombay at the end of April and beginning of May. So, if you can come then, I shall see you there. In the meantime please correspond with or visit one of our temples.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sri B. Kanungo

-

Mayapur 26 March, 1975
75-03-26
Sri B. Kanungo General Manager (Sales) 4, Fairlie Place, Calcutta-7000001
My dear Sri Kanungo,

Please accept the blessings of Lord Caitanya. I thank you for your kind letter dated March 24th, 1975 and I have noted the contents carefully. I am sending my disciple Gaura Govinda dasa brahmacari as my representative. Please give him all facilities and help him to do as is necessary. He will in form you of any other details you may need to know.

Thanking you, I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
April
Letter to: Manasvi

-

Mayapur 1 April, 1975
75-04-01
Honolulu
My dear Manasvi dasa,

Please accept my blessings. I am in due receipt of your letter dated March 13rd, 1975 and have noted the contents. I am very glad to hear that everything is going on nicely there. Encourage Siddhasvarupa Maharaja to continue to speak as much as possible and give him all facilities. Whenever there is some question or if he speaks something incorrect, you may humbly correct him or if need be, I can also give correction by mail. His booklet is very nicely done. It is sound preaching.

Continue all your programs there nicely, giving special stress to strictly following all of the rules and regulations especially the four regulative principles and chanting 16 rounds daily then everything will be very nice. I will most likely be coming there in the fall for some time after my European and American tour.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. R.L. Bhatt

-

Mayapur 2 April, 1975

75-04-02

R.L. Bhatt Gokul Nivas, Ahmedabad _, Baroda

My dear Mr. Bhatt,

Please accept my greetings. I have received your kind letter dated 19th March and have noted the contents. I am very glad that you have appreciated our movement so nicely. I am sorry to say that I did not reach your letter until quite a few days after I left Bombay. Our festival has gone very nicely here in Mayapur. About 400 American and European devotees have come for the celebrations this year. We will all be going to Vrndavana for the opening of our Krishna-Balarama temple there on April 20th, 1975. You and your family are cordially invited to attend our functions there if it is convenient for you at that time.

Regarding your books, we are trying to organize our shipping of books in a better way, so you should be receiving them in the near future.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Caranaravinda

-

Mayapur 2 April, 1975

75-04-02

Zambia

My dear Caranaravinda dasa,

Please accept my blessings. I am in due receipt of your letter dated 15-3-75 and have noted the contents. Thank you for the interesting Photographs that you sent. I am very glad to hear report of your programs going on there, especially with the young boys. Please continue these programs with added enthusiasm. They are very important. You should be very careful to follow all of the principles very rigidly. You must rise early (before 4:00 AM), attend the mangala arati, attend the classes, chant at least 16 good rounds daily, and observe the four basic principles. These things you must do without fail otherwise, there is no question of spiritual life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Kimmel, Mrs. Kimmel

-

Mayapur 2 April, 1975

75-04-02

Mr. and Mrs. Kimmel 20321 Enadia Way Canoga Park, California 91306

My dear Mr. & Mrs. Kimmel,

Please accept my greetings. I have received your kind offering of guava jam through your daughter, Urvasi devi dasi. I wanted to thank you very much for becoming so much interested in our Krishna Consciousness movement. Actually, because Krishna Consciousness is the nature of the soul, it is not unusual that one becomes attracted to the method. We are trying very hard to give everyone in the world, in all walks of life, a chance to hear the message of Krishna and to take up the process which is recommended in the Bhagavad-gita for becoming freed from the cycle of birth and death, and thus go back to the kingdom of God to render eternal service to Him. I sincerely hope that you will continue the process as your good daughter has done and achieve the perfection of human life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Patita Uddharana

-

Mayapur 2 April, 1975

75-04-02

Bhaktivedanta Manor

My dear Patita Uddharana dasa,

Please accept my blessings. I am in due receipt of your letter dated March 17th, 1975 and have noted the contents. Thank you for your articles. They are very nicely written. They have given us a good amount of space. That means that we can present our philosophy in detail and they will read it. Regarding that man Mr. Shah, you can ask him what is the best season for going to Dvaraka. Then I shall arrange for going there. I have never been there yet.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Siddhasvarupa

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Mayapur 2 April, 1975

75-04-02

Honolulu

My dear Siddhasvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 12th of March, 1975 and have noted the contents. Thank you for your kind donation of 1,000 U.S. Dollars. Your small booklet seems very nice. I am very glad that you have taken my request to heart and that you are now preaching in so many nice ways. This is very satisfying to me. You are executing the duty of a sannyasi very well by this preaching. Now continue it and you will simply become more and more expert in your preaching ability.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Visala, Visalini

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Mayapur 2 April, 1975

75-04-02

Mayapur

My dear Visala and Visalini,

Please accept my blessings. I am in due reciept of your letter dated March 27th, 1975 and have noted the contents. Thank you for your kind donation of 501 rs. My simple request to both of you is that you continue to endeavor sincerely in Krishna Consciousness, being very careful to follow all of our principles very seriously and try to co-operate fully with this Hare Krishna movement in spreading the message of Lord Caitanya all over the world.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Alfred Ford

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Mayapur 5 April, 1975

75-04-05

Sriman Alfred Ford Teton Village Wyoming 83025 U.S.A.

My dear Alfred,

Please accept my blessings. Gurukrpa Svami has referred your latter dated March 12th, 1975 to me for final approval. I think your idea is very good. You are giving your forefather's hard-earned money and I don't want to see it spoiled in any way. In a year or so you can turn the property over to: A.C. Bhaktivedanta Swami Prabhupada, Founder Acarya of the International Society for Krishna Consciousness. You are sincerely trying to please Krishna, and therefore He is giving you all intelligence-how to do it.

After the opening of our Vrndavana temple here in India, I shall start for Australia by May 5th to install Gaura-Nitai deities and then I shall go to Fiji for a few days to see how our center is doing there. After that, I shall arrive in Honolulu by May 17th. This time, I will stay there for some time, most probably until the beginning of July, when I will be going to the American mainland for our annual Rathayatra festival in San Francisco. If it is convenient for you, I would like to have you come and stay with me while I am there in Hawaii. I will arrange a nice room for you and any other facilities you may require. I am hoping that you will consider this carefully to my Bombay address.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. Ghosh

•

Mayapur 5 April, 1975

75-04-05

Dr. G. Ghosh Gyan Bhawan 22 _ Road Allahabad 211002

My dear Dr. Ghosh,

Please accept my greetings. I am in due receipt of your two letters dated March 20th and March 23rd, 1975 and have noted the contents very carefully. I thank you very much for your kind invitation and, tentatively, I accept it. Most probably, we shall go to Allahabad from Vrndavana by the 28th of April, 1975 and stay there for a week, and then start for Bombay on the way to Australia by the 5th of May I wish to hold classes on Bhagavad-gita and Srimad-Bhagavatam for one hour in the evening and one hour in the morning. I do not know if gentlemen there will spare so much time. If not two hours, then I shall hold one hour Bhagavad-gita class, and I wish to see how people there appreciate our missionary activities. It is strictly on the basis of Lord Krishna's teachings as they are presented by Sri Caitanya Mahaprabhu. That is our mission. So, if people become interested in our philosophy, then we shall consider the other two items, namely, the nursery school and dispensary. So far dispensary is concerned, we have none all over the world. It will be a new attempt. So far the school is concerned, we have got in Africa and America, and we have got men experienced to teach on our line. But for dispensary, we have no experience at all.

I do not know how you are at the present moment about your health but I request you again to come to Vrndavana about the 20th of April. Then we shall discuss elaborately and make a decision. Otherwise, if you do not come, we will go as already decided and open a nice center there if possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Vincent Karl

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Mayapur 6 April, 1975

75-04-06

Mr. Vincent Karl c/o SOL Press Box 239, Van Brunt Station Brooklyn, N.Y. 11215

My dear Mr. Karl,

Please accept my greetings. I am in due receipt of your letter dated March 20th, 1975 and have noted the contents carefully. I wish to thank you very much for your reading our books so carefully and scrutinizingly. Any man who read these literatures will find a storehouse of transcendental information. I hope you will continue to study so nicely on a daily basis as you have described in your letter.

Regarding your question, you may refer to Ādi-lila, Chapter 6, Text 79 along with the purport, (Caitanya-caritamrta). The answer is there. The basic understanding is that Sada-Siva is an expansion of Maha-Visnu and that same Sada-Siva incarnates as Advaitacarya. Therefore, since Advaitacarya is an incarnation of Sada-Siva who is non-different from Maha-Visnu, we can say that Advaitacarya is an incarnation of Maha-Visnu. It can be said both ways, that He is an incarnation of Sada-Siva or Maha-Visnu.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhakta Dennis

-

Mayapur 8 April, 1975

75-04-08

Los Angeles

My dear Bhakta Dennis,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I think that the best thing for you is to study our books very carefully and then try to write something. Do not try to concoct your own theories. This is not the process. You must write just as you have heard from your Guru and nothing else. Otherwise, your writing is useless. I think you may contact Svarupa Damodara prabhu if you want to ask any questions. Most important thing is to make sure and follow all of the regulative principles and chant at least 16 rounds daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Daruka

-

Mayapur 8 April, 1975

75-04-08

Los Angeles

My dear Daruka dasa,

Please accept my blessings. I am in due receipt of your letter dated 3-16-75 and have noted the contents. Thank you very much for the 150 dollar donation. If you follow my instructions very carefully as you promise in your letter, then your life will be perfect. I am not saying anything which is not given by my Guru Maharaja. I am simply repeating what I have learned from him. So you please do the same and your life will be full of ananda-blissful happiness, and you will be able to help spread this sankirtana movement all over the world.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Devakinandana

-

Mayapur 8 April, 1975

75-04-08

Brooklyn

My dear Devakinandana dasa,

Please accept my blessings. I have heard that you are a very good man with cows. Your service would be very valuable here in India. I think that you could travel to the centers here where we keep cows and try to establish a very high cow-protection standard. Our cow-protection program in India should be the exemplary standard for the whole world. So, if you like, come to India as soon as possible. You may come directly to Calcutta and from there you can easily go to Sri Mayapur-candra-daya Mandira. I want to improve our Gosala here in Mayapur first.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Faul

-

Mayapur 8 April, 1975

75-04-08

Culver City

My dear Mr. Faul,

Please accept my greetings. I am in due receipt of your letter dated nil and have noted the contents. I am glad to hear that you have visited our temple in L.A. If you carefully study our movement around the world, you will find that actually we are solving all of the so-called problems of life. I request you to take an active part in our movement as much as possible and your spiritual understanding will increase manifold.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Fitzgerald

-

Mayapur 8 April, 1975

75-04-08

London

My dear Mr. Fitzgerald,

Please accept my blessings. I am in due receipt of your letter dated March 21, 1975 and have noted the contents. These things should be decided by the GBC. Let them make a decision on the matter. You have already sent letters to them, so the problem is in their hands. I cannot deal with so many managerial problems. The GBC is there to releive me from so many problems such as this one. I hope that you will continue your service nicely following all of the rules and regulations and that you are chanting 16 rounds daily on your beads.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gupta

-

Mayapur 8 April, 1975

75-04-08

Laguna Beach

My dear Gupta Dasa,

Please accept my blessings. I am in due receipt of your letter dated March 8th, 1975 and have noted the contents. Regarding your idea for writing articles for different legal journals, that will be very nice. I think it will be best if you take a little help from the editors who will be in Los Angeles soon. They can help you to make sure that nothing is stated improperly. They are experienced, so consult with them. Jayadvaita and the others are now here in India, but they will be back by the first of May, so take their advice in this matter. Please continue your work, and most of all try to rigidly follow all of the rules and regulations and chant at least 16 good rounds daily without fail.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Krsnanandini

-

Mayapur 8 April, 1975
75-04-08
Cleveland
My dear Krsnanandini devi dasi,

Please accept my blessings. I am in due receipt of your letter dated March 3rd, 1975 and have noted the contents carefully. Regarding Bhumata devi dasi's affliction, she should simply take the proper treatment. Make the best out of a bad bargain. This material body is a bad bargain because it is always miserable. So, to make the best out of this bad bargain means to render devotional service in any circumstance. The dust from the lotus feet of the spiritual master is never to be used for material benefit. That is a great misconception. The best thing is that the girl tries her best to chant 16 rounds daily and to follow all of the rules and regulations even if she is afflicted with something, and in this way, she willfully understand the mercy of Krishna and the spiritual master.

I will be in Hawaii in May and June and then American mainland for about 6 weeks. She can send her offering to Hawaii.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mantrini

-

Mayapur 8 April, 1975
75-04-08
London
My dear Mantrini dasi,

Please accept my blessings. I am in due receipt of your letter dated March 26th, 1975 and have noted the contents. In order to start the proposed project in your letter you must have full sanction of the GBC. Then I will approve of it, if they approve it. Do not try to start any project independent of the GBC. I want that everyone will co-operate nicely with the GBC. Please follow all of the rules and regulations very carefully and chant at least 16 rounds daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mr. Gururaja R. Rao

-

Mayapur 8 April, 1975
75-04-08
Gururaja R. Rao 1626 PIE XI Blvd. HIV 2C5 Montreal, Canada
My dear Mr. Rao,

Please accept my blessings. I am in due receipt of your letter dated March 14th, 1975 and have noted the contents. I am very pleased to know that you are feeling the greatness of the Krishna Consciousness movement. You will find that the more you involve yourself, the more you will understand our philosophy and then automatically you will be able to preach it nicely. Please continue to associate with devotees, read my books, follow all of the rules and regulations as well as chant at least 16 rounds daily and then everything else will follow automatically.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mr. Ashis Roy

-

Mayapur 8 April, 1975
75-04-08
Ashis Roy, B.A. c/o Artists Academy 85, Vasant Nagar, Nagpur-10
My dear Mr. Roy,

Please accept my greetings. I am in due receipt of your kind letter dated 27th march, 1975 and have noted the contents carefully. The process of opening a center somewhere is that we go there and hold classes for one week on the teachings of Bhagavad-gita and if the people like, then we'll open a center. Actually, the teachings of Sri Caitanya Mahaprabhu that in every town and village there will be a center of Krishna Consciousness, is essential. People must co-operate. If not, then they will have to suffer. So, I am very glad that you have come forward, being one of the leaders of the cultural community. I am very much enthused by this. Our ideology is standard. It is not anything new, but it is very old. It is not anything concocted. ajo nityah sasvato 'yam purano na hanyate hanyamane sarire [Bg. 2.20], The living entity is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain. (Bhagavad-gita 2/20).

I would like to take this opportunity to invite you to our Vrndavana festival which will be held on the 20th of April up to the 27th of April. We will be opening our temple there. If you can come, then we can talk in detail about a center at Nagpur.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Indupati

-

Mayapur 9 April, 1975

75-04-09

Indupati Brahmacari Sri Caitanya Gaudiya Math Mathura Rd. Vrndavana-281 121

My dear Sripada Brahmacariji,

Please accept my humble obeisances. I am in due receipt of your letter (in Bengali) dated 29-3-75. I am advising my men in Vrndavana to begin the function from the 16th of April as desired by you. Thanking you for your suggestion.

Yours respectfully, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yasomatinandana

-

Mayapur 9 April, 1975

75-04-09

Vrndavana

Dear Yasomatinandana, Pranava and Pradyumna,

Please accept my blessings. Our deity installation ceremony is to be held on the 20th and the function was to begin three days before, namely, the 17th of April. So, instead of the 17th, you can make it the 16th. That will satisfy everyone. Srimad Bhimasena Vedacarya may be informed in this way and do the needful. Please let me know the result at Hyderabad by phone or if somebody is coming there, through him.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Joy Deb Mullick

-

New Delhi 15 April, 1975

75-04-15

Joy Deb Mullick s/o Late Ratton Lall Mullick 50A, Hari Chose Street Calcutta-6

My dear Joy Deb,

Please accept my blessings. I have duly received your card sent through my devotees and I am so glad to hear from you after so long a time. I am sending herein an invitation card for our Vrndavana festival from the 20th through the 26th of April. And it will be my great pleasure if you attend the ceremony along with your mother. I hope this will meet you in good health along with your brothers and other family members.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Amogha

-

Vrindaban 17 April, 1975

75-04-17

Melbourne, Australia

My dear Amogha dasa,

Please accept my blessings. I am in due reciept of your letter dated 2-4-75 and have noted the contents. I am also hoping that you will be able to print our books in that part of the world in the local languages. I think there is a Dai Nippon branch in Jakarta. It is a great service to sell our books to educational institutions. The more you do this, the more you become recognized by Krishna. Take standing orders, as much as possible. If you can induce any of these educational institutions to invite me, I shall go there to speak amongst the educated persons. Please continue your good work with added enthusiasm.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Narinder Natha Bagai

-

Vrindaban 17 April, 1975

75-04-17

Narinder Natha Bagai 1185, Sector 18C Chandigarh, Punjab

My dear Mr. Bagai,

Please accept my greetings. I am in due receipt of your letter dated 28-3-75 and have noted the contents. Our book shipping department in Bombay is being improved, so I hope you shall receive your books soon. Regarding your taking sannyasa, first, you must come and live with us for some time and then we shall see.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bali-mardana

-

Vrindaban 17 April, 1975

75-04-17

Honolulu

My dear Bali Mardan,

Please accept my blessings. I am in due receipt of your letter dated April 7, 1975 and have noted the contents. Thank you for sending the $1,000 to Bombay. Your article is very nice. You should continue to write very nicely. I am giving your article to the press editors to check over for printing.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dvarakesa

-

Vrindaban 17 April, 1975

75-04-17

Stockholm

My dear Dvarakesa dasa,

Please accept my blessings. I am in due receipt of your letter dated 3-4-75 and have noted the contents. Thank you for sending the final edition of the Swedish Sri Isopanisad. It is very very nice. I am very anxious to see all of my books printed in the Swedish language, so continue your printing, and distributing with all enthusiasm.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jitasvara

-

Vrindaban 17 April, 1975

75-04-17

Dallas

My dear Jitasvara dasa,

Please accept my blessings. I am in due receipt of your letter dated March 27, 1975 and have noted the contents. The best thing for your wife is to try and tolerate the pains and to execute her devotional service to the best of her capacity. If this is difficult, then she should try to get the proper treatment for her problem. And in this case, you may consult with Jagadisa dasa for advice. Under any circumstances, she should follow all the rules and regulations and chant at least 16 good rounds daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Lilavati

-

Vrindaban 17 April, 1975

75-04-17

Paris

My dear Lilavati dasi,

Please accept my blessings. I am in due receipt of your letter dated April 2, 1975 and have noted the contents. Bhagavan das and Brahmananda Swami have suggested that you go to London and collect the money for your ticket there and then immediately go to Africa to help there. I think that will be nice. Make sure that you follow all of the rules and regulations, and chant at least 16 rounds daily. That will make you out of the reach of Maya.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nandarani

-

Vrindaban 17 April, 1975

75-04-17

Dallas

My dear Nandarani,

Please accept my blessings. I am in due receipt of your letter dated April 3, 1975 and have noted the contents. Your going away, I did not take very seriously. I am very glad that you have come back. You should remain with Dayananda. That is your duty. He is a very good boy. So, please remain always fixed in devotional service and live peacefully.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Niranjana

-

Vrindaban 17 April, 1975

75-04-17

P.K. Sjrovastava Dept. of Metallurgy Univ. of Strathclyde Glasgow, U.K.

My dear Niranjana dasa,

Please accept my blessings. I am in due receipt of your letter dated April 6, 1975 and have noted the contents. Go ahead and continue your work and try to work co-operatively with Yasomatinandana dasa. Concerning a temple in Gorakhpur, Ramananda can consult with me about that.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: John Panama

-

Vrindaban 19 April, 1975

75-04-19

John Panama, c/o Zabrek 9113 Sudbury Rd. Silver Springs, M.D. 20901 USA

My dear John Panama,

Please accept my greetings. I am in due receipt of your letter dated nil and have noted the contents. Yes, I can help you. But you must want to be helped. Life is not meant for simply eating, sleeping, mating and defending as the animals are doing. It is meant for developing spiritual consciousness or Krishna Consciousness. I think if you could visit one of our temples, it would be very nice for you. We have many temples there on the east coast in Baltimore, Boston, New York, Washington, Philadelphia, etc. I hope you will make the opportunity to go to one of them in the very near future.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. In the meantime, please chant Hare Krishna as often as possible for purification of the heart. ACBS/ps

Letter to: Mr. Ramanbhai M. Patel

-

Vrindaban 19 April, 1975

75-04-19

Mr. Ramanbhai M. Patel 1255, Fort St., Apt. #201 Montreal H3H 2B8 Canada

My dear Mr. Patel,

Please accept my greetings. I have duly received your check for 200.00 dollars forwarded to me at our Vrndavana branch. Thank you very much for this kind donation. I hope that you are finding the time to visit our Montreal temple frequently, and that you are finding our books interesting to read. By associating and rendering service to the Vaisnavas and hearing the philosophy of Bhagavad-gita and Srimad-bhagavatam as well as chanting Hare Krishna, your life will become perfect.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ramacandra

-

Vrindaban 19 April, 1975

75-04-19

Caracas, Venezuela

My dear Ramacandra dasa,

Please accept my blessings. I am in due receipt of your letter dated nil, and I have noted the contents. Please try your best to come to our temple in Caracas and to follow all of the rules and regulations very carefully. Follow the advice of the devotees there and in this way you can make nice spiritual advancement. Do not try to concoct your own method for developing Krishna Consciousness, simply do as the disciples are doing in our center.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Viruha

-

Vrindaban 19 April, 1975

75-04-19

Paris

My dear Viruha dasa,

Please accept my blessings. I am in due receipt of your letter dated 2-4-75 and have noted the contents. This body belongs to Krishna and therefore we must always keep it in healthy condition to the best of our ability, but if due to some past sinful activities, we are suffering some bodily miseries we should not become discouraged. Devotional service must continue under all circumstances. This material body is actually a bad bargain because it is prone to suffer, but we must make the best use of this bad bargain. That means to always be engaged in the service of Krishna without fail.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mathura Prasad Agarwala

-

Vrindaban 22 April, 1975

75-04-22

Proprietor Mathura Prasad Agarwala Agarwala Iron Works and late Argawal Oil Mills Motilal Nehru Rd. Agra

My dear Mathura Prasad,

Please accept my greetings. I have heard from Gopinatha Mahesawari that you came here to see me, but that due to the Governor's coming there was some confusion and you were not able to see me. I am extremely sorry for this. I wish to invite you to come and take lunch with me on the 26th of April at about 11:00 AM if it is convenient for you. I will be awaiting your arrival.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mathura Prasad Agarwala

-

Vrindaban 28 April, 1975

75-04-28

Mathura Prasad Agarwala Proprietor-Agarwala Iron Works and the Late Agarwala Oil Mills Motilal Nehru Rd. Agra

My dear Mathura Prasad,

Please accept my greetings. I had sent you one letter of invitation which I think did not as of yet reach you. Gopinatha Mahesawari spoke to you on the phone and told me that you will be coming here on the 30th of April. He gave me a more complete address and now I am hoping that this note will reach you in time. I will be awaiting your arrival on the 30th for luncheon with your family also at about 11:00 AM. I hope that will be convenient for you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

May

Letter to: Kartikeya Mahadevia

-

New Delhi 2 May, 1975

75-05-02

Karatiey Mahadevia A-11 Sea Pace Park Bhulabhai Desai Road Bombay-400 026

Dear Karatiey,

Please accept my blessings. I am in due receipt of your letter dated 27-4-75. The enclosure of the Gujarati paper clipping was received but I could not read the Gujarati language. I could although understand the purport of it. I have already decided to make a trust board for Hare Krishna Land in which there will be twelve trustees. Out of them seven will be Indians and five will be foreigners. Foreigners means, not only Americans, but members of the Commonwealth like England, New Zealand, Australia, etc. I have selected you also one of the trustees out of the Indians. I am reaching Bombay on the morning of the 5th instant, so kindly see me so that before leaving for Australia on the 6th I want to immediately make a document of trustees and get it signed by all concerned.

Regarding Ahmedabad program, in Vrndavana, I was certainly a little indisposed, but I have come here in Delhi invited by some MP Ministers in the Central Government. We had one meeting at the place of Brahmananda Reddy, the Home Minister, as well as at the place of Mr. Tripati, the railway minister last night. The meeting was very much successful. They were very much pleased to understand our activities. I am also invited by Mr. L. N. Handa, the late Prime Minister in the central government for a conference at Kuruksetra. We are going there with our party, the morning of the third instant and most probably, I shall come back the same evening. On the fourth instant I shall take rest and then on the fifth morning I shall go to Bombay. This is my present program. I shall be very glad to see you in Bombay on the fifth morning, and we shall discuss how to improve our activities in Hare Krishna Land, Juhu, Bombay.

I hope this will meet you in good health. My blessings for your wife and children.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mahamsa

-

New Delhi 2 May, 1975

75-05-02

Hyderabad

My dear Mahamsa,

Please accept my blessings. At the present moment, I am in New Delhi. We came here on the invitation of two big ministers, the Home Minister and the Railway Minister and we had two successful meetings here. Now, on the third instant, we shall go to Kuruksetra invited by Mr. G.L. Nanda. Then I shall come back on the same evening. On the fourth, I shall take rest and on the fifth, I shall go to Bombay. I do not know how much you have proceeded about the land donation by Mr. Hari Prasad Badruka and brothers. If Hari Prasad Badruka donates the land as stipulated, then I wish to make him one of the trustees of Hare Krishna Land, Bombay. I am going to make a trust board for the Bombay Hare Krishna Land in which I wish to include Sri Panalala Pithi, Hari Prasad Badruka, as well as yourself as members of the trustee board. What is your opinion? If possible, please see me in Bombay on the fifth instant, and we shall discuss on this point. If Hari Prasad Badruka and brothers are serious about donating land to us, then my decision is to make one of them especially Hari Prasad become the member of the trust of the Hare Krishna Land. I hope you will understand my views. I shall be glad to see you in Bombay on the fifth before starting for Australia on the sixth instant.

Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Panalalaji

-

New Delhi 2 May, 1975

75-05-02

Hyderabad

Dear Panalalaji,

Please accept my blessings. I am now staying in New Delhi and I am going to Bombay on the fifth instant. You wanted me to send you news when I am reaching Bombay. You also wanted to come at that time. So, would it be possible to come to Bombay on the fifth instant and do the needful?

Now I have decided to make a trustee board for Hare Krishna Land, Bombay. I wish to select trustees-twelve altogether. Out of them seven will be Indian and five will be foreigners. Foreigner means those who are members of the Commonwealth like Australia, New Zealand, England, Canada, etc. After all, this is an international institution, but the majority of the members of the trustees will be Indian. Namely, out of twelve members, I will make seven Indians and five foreigners. Therefore, I have decided to make you one of the trustees. If you come to Bombay on the fifth instant, we shall discuss on this matter. If not, please send me your letter of acceptance in which you agree to become one of the trustees of the Hare Krishna Land. Kindly treat this as urgent and do the needful.

I hope this meets you in good health. Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aksayananda, Dhananjaya

-

New Delhi 4 May, 1975

75-05-04

Vrndavana

Dear Aksayananda Swami and Dhananjaya,

Please accept my blessings. The bearer of this letter, Sri Munnalai, the driver for Mr. L. S. Agarwal, should be given nice facilities for himself and his family at our Asram when he comes to Vrndavana for pilgrimage. He would like to stay with us very much so see that full prasadam as well as a room is given during his stay in Vrndavana.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhakta dasa

-

Perth, Australia 7 May, 1975

75-05-07

San Francisco

My dear Bhakta dasa,

Please accept my blessings. I am due receipt of your letter dated April 15th, 1975 and have noted the contents. I am very glad to hear all of the good news in your letter. This is very encouraging. Continue to preach vigorously, following all of the rules and regulations very carefully and Krishna will give you every facility. It sounds like the Rathayatra festival will be bigger than ever this year. I am hoping to come there again.

Regarding your physical malady, you should do whatever is required to treat it properly. Whatever is most practical. The names for the new child are approved by me. Circumcision is not important.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Caitya-guru

-

Perth, Australia 7 May, 1975

75-05-07

Nairobi

My dear Caityaguru dasa,

Please accept my blessings. I am in due receipt of your letter dated Jan. 14th, 1975 and have noted the contents. For some reason or other, I have received your letter very very late, otherwise reply would have been much sooner. Anyway, I am very glad that you are feeling very much encouraged working in Africa. If you follow all of the rules and regulations very carefully and continue in this way then you will always be successful.

Regarding the program in Punjab, that may be possible to hold in the fall when I will be in Vrndavana.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Lalita Priya

-

Perth, Australia 7 May, 1975

75-05-07

Edinburgh, Scotland

My dear Lalita Priya devi,

Please accept my blessings. I am in due receipt of your letter dated April 10th, 1975 and have noted the contents. I am happy to know that you are feeling blissful in our Krishna Consciousness movement. We should follow in the footsteps of Lord Caitanya and the six Goswamis of Vrndavana. They were always serving Krishna in the mood of separation. They never said that "now I have seen Krishna" or "last night I danced with Krishna"-No. They were crying where is Krishna, and they were always searching after Him, wondering when they would finally be able to see Him. We should also desire intensely to see and be with Krishna, but first thing is to become purified through devotional service. It is not possible otherwise. So, keep on helping me to spread this Krishna Consciousness movement, following the rules and regulations very carefully, and your life will be perfected and you will see Krishna.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Kamalapati Tripathi

-

Perth, Australia 7 May, 1975

75-05-07

Sri Kamalapati Tripathi Minister of Railways Government of India, New Delhi

My dear Sri Kamalapati Tripathi,

Please accept my Namaskara. Since I met you in New Delhi, I went to Kuruksetra to attend the meeting of Manava Dharma organized by Sri G.L. Nanda. The enclosed letter to Mr. Nanda will speak for itself how I appreciated the grand place of Kuruksetra. I wish to organize this holy spot for spreading Krishna Consciousness all over the world and the suggestions that I have given to Mr. Nanda may be carefully read by you also. And I shall be glad to know whether any co-operation from your side is possible in this attempt. I shall be glad to hear from you at your earliest convenience.

Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Fletcher

-

Perth, Australia 9 May, 1975

75-05-09

Geoffrey Fletcher St. Ives, Australia

My dear Mr. Fletcher,

Please accept my blessings. I am in due receipt of your letter dated April 9th, 1975 and have noted the contents. Thank you for your kind sentiment. You are very fortunate to be taking part in the Krishna Consciousness movement. If you take it very seriously, then you will not have to take another birth in this miserable material world. You can go back to home, back to Godhead at the end of this life. So, my request is that you take it up very boldly and finish your business in this material world.

I hope to see you in Melbourne. I will be arriving on the 17th of May and leaving on the 21st of May.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pavanadeva

-

Perth, Australia 9 May, 1975

75-05-09

Coconut Grove, Miami

My dear Pavanadeva dasa,

Please accept my blessings. I am in due receipt of your letter dated 21st of April, 1975 and have noted the contents. Do not be discouraged. Simply follow all of the rules and regulations very carefully. Rise early, attend mangala arati, attend class, chant 16 rounds and follow the four basic rules and regulations. This is most important. Without these things, there is no spiritual life. If your try sincerely, then Krishna will give you all blessings.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Satkrita

-

Perth, Australia 9 May, 1975

75-05-09

Phoenix, Arizona

My dear Satkrita dasa,

Please accept my blessings. I am in due receipt of your letter dated April 8th, 1975 and I was unable to note the contents. Why do you write such a crazy letter? You cannot write like a normal person? Anyway, I hope that you are following all of the rules and regulations very carefully without any deviation. Try to work hard for Krishna and co-operate very nicely with the temple authorities.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Aksayananda, Dhananjaya

-

Perth, Australia 10 May, 1975

75-05-10

Vrndavana

My dear Aksayananda Swami and Dhananjaya,

Please accept my blessings. Kindly send me report of Vrndavana, how things are going on there, to our Honolulu address: 51 Coelho Way, Honolulu, Hawaii, USA. The proposal for selling rooms should be dropped for the time being unless you take instruction from Giriraja how to take contributions from the prospective clients. For the time being, you organize the paying guest proposal.

Whether you have arranged for Dr. Varma's stay in our guest house? He is an experienced physician, perfectly qualified. Try to accommodate him as a honorary physician of our guest house. Please let me know how things are going on there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Giriraja

-

Perth, Australia 10 May, 1975

75-05-10

Bombay

My dear Giriraja,

Please accept my blessings. I am very much anxious to receive report of the Bombay activities, about construction and everything. Please send full report to my Hawaii address: 51 Coelho Way, Honolulu, Hawaii, USA.

We have got many enemies, especially our tenants. Therefore, things should be very carefully done. Whether the tenants union is legally alright and whether by their united action, they can encroach upon the rights of the landlord. We wanted to build up a wall and the tenants, by force, have broken the wall. Does it mean that the tenants unit can encroach upon the landlord's right? Have you formed any advisory committee. of the persons we selected? I think the advisory committee. should not be more than ten persons, very important from the list. The other day, I saw Mahadevia's attitude not in our favor, but in favor of the tenants, being influenced by Acarya. These things should be considered very carefully. For the time being, we have stopped the wall construction, but it was not at all congenial that the tenants broke the wall illegally.

Now, plans should be made how to utilize all the lands available. Sumati Morarji wanted some land for her school on lease. I think we shall negotiate with her on favorable terms. Things in the past were done very irregularly. Now, everything must be done very carefully and cautiously.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Prof. O.P. Goel

-

Perth, Australia 10 May, 1975

75-05-10

Prof. O.P. Goel 7, Krishna Kunj Plot 143, Tulsipipe Road Matunga, Bombay-26, India

My dear Sriman O.P. Goelji,

Please accept my greetings. I beg to acknowledge receipt of your letter dated April 1st, 1975. Please excuse me for my late reply, as I was very very busy in Vrindavan for the opening ceremony of our Krishna Balarama Temple. As I was scheduled to come to Bombay after the ceremony, I thought I shall call you at my Bombay residence, (Hare Krishna Land, Juhu, Bombay) and talk with you in detail. But circumstantially, I stayed in Bombay for a few hours only because from Vrndavana, I went to Delhi, then to Kuruksetra as I was invited by Sri G.L. Nanda in a big meeting, and again I came back to Delhi, then to Bombay and on the same night, to Perth, Australia, where I am now staying.

Your proposal for co-operation with ISKCON is welcome. I very much appreciate your proposal. The mass problem at the present moment in India is actually a food problem. I have therefore decided to start some village organization program-namely, people should be invited to live in the village, produce their own foodstuff (grains, fruits, and vegetables), maintain a sufficient number of cows to get a large quantity of milk, produce their own cloth, eat sumptuously for keeping fit in health, and then they can regularly sit down and chant the Hare Krishna Maha-mantra. I shall arrange for the irrigation of the land and the people living there should give their labor for their own food and clothing, and then chant Hare Krishna Maha-mantra and cultivate Krishna Consciousness. Besides that, our men should go from village to village with Sankirtana party, hold festival, namely distribution of Bhagavat prasadam and induce them chant and join with us in vibrating the Hare Krishna Maha-mantra. In India, they are not less than 95% villagers and Mahatma Gandhi wanted this village organization. I think this is a solid program. The people must eat sumptuously-not voraciously and make them fit for working and chanting. In this way, they will be purified and everything will be nicely organized. We require some men only like your good self to co-operate with this movement. The necessary things in this connection will surely be supplied by Krishna. Simply we want some sincere worker like your honor. Up to date, I am working chiefly with my foreign assistants and disciples. In India, for them there is the language difficulty, otherwise they are ready to work in Indian villages also. Besides that, they have visa problems. Under the circumstances, I require immediately some willing, educated worker for this purpose. So, kindly reply this letter to my Honolulu center. The address is as follow: 51 Coelho Way, Honolulu Hawaii, USA.

By the by, I be to request you to see His Excellency, Sri Aliyavar Jung, the governor of Maharashtra in connection with our temple construction, the sanction for which is pending in his hand. The Governor of U.P., Dr. Channa Reddy, approached him on my behalf on December 18th, 1974, the copy of the letter is enclosed herein. The Governor of Maharashtra acknowledges

[TEXT MISSING]

which is giving me too much anxiety. I have established about 100 big big temples all over the world. Unfortunately, I am getting too much anxiety in my country and I do not know why. If you kindly solve this problem, it will be a great relief for me and a great service to Krishna.

Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mahamsa

-

Perth, Australia 10 May, 1975

75-05-10

Hyderabad

My dear Mahamsa Swami,

Please accept my blessings. I am in due receipt of your telegram which read as follows: MISSED YOUR GRACE BY HOURS AGREEMENT DRAFT FOR FARM LAND SENT TO YOU PLEASE SANCTION RS 30,000 URGENT TRANSFER TO PREPARE FOR UTILIZING THIS MONSOON -MAHAMSA SWAMI. But, I have not received the draft copy as informed by you. Regarding the money, rs. 30,000, of course, if need be, it must be paid, but one thing is that you must be very careful that our temple portion must be completed by Janmastami so that the Deity can be moved there. This is very important that the temple portion be completed by Janmastami. Whatever money was available, I have given 1-1/2 lakhs to Jayapataka Swami and 2 lakhs to Giriraja. So, you have to take this money from Giriraja. Please arrange like that and let me know what is the progress of Hyderabad activities at my Honolulu address: 51 Coelho Way, Honolulu, Hawaii, USA.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pranava

-

Perth, Australia 10 May, 1975

75-05-10

Vrndavana

My dear Pranava,

Please accept my blessings. I am very much anxious to know what you have done about the land which Tahsilder and Patwari proposed to give us. I am very much anxious to know it. Please send report to our Honolulu address: 51 Coelho Way, Honolulu, Hawaii, USA.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Radheswaranand Goswami

-

Perth, Australia 10 May, 1975

75-05-10

Goswami Raheswaranand c/o H.K. Ajudia, B.A.L.L.B. ADVOCATE Station Road, Jam-Jodhpur 360530 India

My dear Radheswaranand Goswami,

Please accept my humble dandavats. I beg to acknowledge receipt of your letter dated 23-3-75. I expected you at our opening ceremony of the Krishna Balarama Temple in Vrndavana. The Governor of U.P. came and the festival continued for 7 days. Then I went to Kuruksetra, then I have come here in Australia for installing Gaura-Nitai deities in Melbourne. Then I shall go to Fiji and on to Honolulu.

Regarding opening a center in Saurastra, it will be my pleasure to do it immediately if the local important men like you will co-operate with me. I wish to open centers in the villages. The mass problem at the present moment in India is actually a food problem. I have therefore decided to start some village organization program-namely, people should be invited to live in the village, produce their own foodstuff (grains, fruits, and vegetables), maintain a sufficient number of cows to get a large quantity of milk, produce their own cloth, eat sumptuously for keeping fit in health, and then they can regularly sit down and chant Hare Krishna Maha-mantra. I shall arrange for the irrigation of the land and the people living there should give their labor for their own food and clothing, and then chant Hare Krishna Maha-mantra and cultivate Krishna Consciousness. Besides that, our men should go from village to village with Sankirtana party, hold festival, namely distribution of Bhagavat prasadam and induce them to chant and join with us in vibrating the Hare Krishna Maha-mantra. In India, they are not less than 95% villagers and Mahatma Gandhi wanted this village organization. I think this is a solid program. The people must eat sumptuously-not voraciously and make them fit for working and chanting. In this way, they will be purified and everything will be nicely organized. We require some men only like your good self to co-operate with this movement. The necessary things in this connection will surely by supplied by Krishna. Simply we want some sincere worker like your honor. Up to date, I am working chiefly with my foreign assistants and disciples. In India, for them there is language difficulty, otherwise they are ready to work in Indian villages also. Besides that, they have visa problems. Under the circumstances, I require immediately some willing, educated worker for this purpose. So, kindly reply this letter to my Honolulu address as follows: 51 Coelho Way, Honolulu, Hawaii, USA.

Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Ananga Mahan

-

Perth, Australia 11 May, 1975

75-05-11

Sri Caitanya Gaudiya Math Puri

My dear Sri Ananga Mahan dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter in Bengali dated 16-4-75 and have noted the contents. It is understood that you are arranging for passport for going to the foreign countries and if you will get it, there will be no difficulty to see our temples in the foreign countries. I hope you have at least 7,000 rs. for your ticket along with return ticket. There will be no difficulty to stay in our different temples and when you are ready, you can write to my Honolulu address as follows: 51 Coelho Way, Honolulu, Hawaii, USA. I will reach there by the end of this month.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhagavata

-

Perth, Australia 11 May, 1975

75-05-11

Calcutta

My dear Bhagavata dasa,

Please accept my blessings. This is to introduce Sriman Svadhin Kumar Mullick of 50A, Hari Ghose St., Calcutta-6. I do not remember whether I have seen him before, but his grandfather was my very intimate friend. This boy is coming from a very respectful family, Mullick. I think he is slightly deformed by one hand. Anyway, please admit him to be trained up to be a devotee. He appears to be educated. Let him read our books, follow the regulative principle, and be trained in our line. Then, when I go to Calcutta, I shall see how much he has advanced and then we shall give him some definite engagement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Brijratanji

-

Perth, Australia 11 May, 1975

75-05-11

Mustafa Building Bombay

My dear Brijratanji,

Please accept my greetings. I am in due receipt of your letter dated April 17th, 1975 and have noted the contents carefully. I welcome your suggestion. I have advised my assistants to publish one chapter in each issue from the Bhagavat Maha-Purana. This will contain the devanagari script as well as the roman script. I thank you very much for your suggestion.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dinesh Candra Sarkar

-

Perth, Australia 11 May, 1975

75-05-11

Dist. Hooghly West Bengal

My dear Dinesh Candra Sarkarji,

Please accept my blessings. I am in due receipt of your letter dated April 16th, 1975 and have noted the contents. We are not interested to purchase any land at so high a price. That is not practical. I have already spoken with Jayapataka Swami about all details of Mayapur. You may hear from him my ideas.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hamsaduta

-

Perth, Australia 11 May, 1975

75-05-11

Bhaktivedanta Manor

My dear Hamsaduta dasa,

Please accept my blessings. I have received one telegram from Mahamsa Swami which reads as follows: MISSED YOUR GRACE BY HOURS AGREEMENT DRAFT FOR FARM LAND SENT TO YOU PLEASE SANCTION RS 30,000 URGENT TRANSFER TO PREPARE FOR UTILIZING THIS MONSOON-MAHAMSA SWAMI. So, they have agreed to our terms and made a draft agreement form which I have not yet seen. Anyway, as stipulated before, that you will come back to India after setting things up there in London and Frankfurt, the monsoon begins by the latest, July in that part of India, so you have to come back sometime in the month of June. And immediately, you have to send Mahamsa Swami 4,000 dollars. So, do the needful and be in correspondence with Mahamsa Swami at Hyderabad.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jamuna

-

Perth, Australia 11 May, 1975

75-05-11

Hyderabad

My dear Jamuni devi,

Please accept my blessings. I am in due receipt of your letter dated March 28, 1975 and have noted the contents. Your husband recently came to Delhi and Vrndavana and he has sold so many properties of ISKCON through the Mukutwalla. His only business is to acquire money. He is collecting money like anything and is not contributing to the society. So what can I do? I did not say anything to him. I am simply praying to Krishna for his welfare.

It is good that you are now living separate from him. Wherever you live, you can follow the regulative principles and my instructions along with chanting. That will make you happy. Do not deviate from the path I have chalked out for every one of you.

Some years ago, in San Francisco, both you and your husband wanted to live in Vrndavana and I was training both of you to take up the charge of Vrndavana center very expertly. Unfortunately, both of you fell victim to sense enjoyment and now both of you are fallen from the service especially your husband. So what can I do? But if both of you again come to your consciousness, Krishna consciousness, Krishna can lift you again from the fallen condition. That much I can assure you.

Tejyas was complaining that Madira has also gone with Gurudasa. Recently, I was in Delhi for participating in a meeting at Kuruksetra, and he informed me like that.

Anyway, the Vrndavana opening ceremony was performed very gorgeously for 7 days. The Governor of U.P. participated for 2 days. There was a big crowd all the days and it was a grand success. The total expenditure for the opening ceremony was about 60,000 rs. or more and I was feeling your absence. Your husband was present, but his business was different. Anyway, what can I do? I can simply pray to Krishna for revival of your old Krishna Consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jayadvaita

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Perth, Australia 11 May, 1975

75-05-11

Los Angeles

My dear Jayadvaita dasa,

Please accept my blessings. From now on, include one chapter from Srimad-bhagavatam in every issue of Back to Godhead magazine. You can start with the 1st chapter of the 1st canto and continue. You should reproduce the chapter as it is in the book, in other words, with the devanagari script, word meanings, transliteration, etc. If a chapter is very very big, it can be given in two issues.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Kunj Bihari Shastri

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Perth, Australia 11 May, 1975

75-05-11

Mathura, U.P., India

My dear Kunj Bihari Shastri,

I am in due receipt of your note. Your desire to stay with us for regular recitation of the Srimad-bhagavatam is welcome. So, for a few days, you can stay with us and see how it will be suitable for you. But, one thing is the language difficulty. All our men are speaking in English. Still, you can make an experiment and if you like, then you can live with us provided you follow our rules and regulations. Just now, I am on tour and I shall be glad to receive your reply to my Honolulu address as follows: 51 Coelho Way, Honolulu, Hawaii, USA. Then I shall do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Svadhan Kumar Mullick

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Perth, Australia 11 May, 1975

75-05-11

Svadhan Kumar Mullick Calcutta

My dear Svadhin Kumar,

I am in due receipt of your letter dated 1st Vaisakh, 1382. So, I am enclosing herewith one introduction letter to my disciple Bhagavata dasa, in care of our temple at #3 Albert Road, between Camac St. and Hungerford St. near the Hindu school. So, you can go there and present the introduction letter and he will do the needful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Punja

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Perth, Australia 11 May, 1975

75-05-11

Lautoka, Fiji

My dear Mr. Punja,

Please accept my blessings. I am in due receipt of your letter dated April 1st, 1975 and have noted the contents carefully. I have also received from Madhudvisa Swami one copy of the Constitution that you have drawn up there. On my way from Melbourne to Honolulu, I will stop in Fiji for two days around the 22nd of May. Madhudvisa Swami will give you the exact dates of my arrival as soon as it is fixed up. When I come there, we shall discuss everything in detail regarding the Fiji program. I am looking forward to seeing you in Fiji.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. K. C. Nigam

-

Perth, Australia 11 May, 1975

75-05-11

Sri K. C. Nigam Convenor-All India Spiritual Conference 108/119 Durgadevi Road Kanpur-208012, INDIA

My dear Mr. Nigam,

Please accept my blessings. I am in due receipt of your letter dated March 11th, 1975 and have noted the contents. Now, I am on world tour. At present, I am staying in Perth, Australia, then in one week, I shall go to Melbourne, then Fiji, then Honolulu where I will stay for at least one month. Then I shall go to Philadelphia and San Francisco, etc.

I am very glad that you are holding some spiritual conference, but my only request is to follow the standard method of spiritual consciousness. One must know first of all, what is the spiritual basis. Anyone who is accepting this body as the self, he is no better than the cats and dogs. One must know what the spirit soul is within this body. He is eternal part and parcel of God, therefore, his only business is to revive his eternal relation with God and work on that fundamental basis so that he can achieve the ultimate goal of life. The whole thing is instructed in the Bhagavad-gita and if we accept the teachings of Bhagavad-gita, as it is without unnecessary commentary on it, then our spiritual movement will be successful. But, if we manufacture something out of our own concoction, it will never be successful. This is confirmed in the Bhagavad-gita (16/23):

yah sastra-vidhim utsrjya vartate kama-karatah na sa siddhim avapnoti na sukham na param gatim [Bg. 16.23]

”But he who discards scriptural injunctions and acts according to his own whims is headed for a hellish destination.”

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Swami Sachchidanand Bharati

-

Perth, Australia 11 May, 1975

75-05-11

Swami Sachchidanand Bharati c/o Mohan Chand Agrawal Dropadi Bhavan, Baldeo Ganj Kosi Kalan (Mathura) U.P. INDIA

Dear Sir,

For the time being, we don’t want the books you have mentioned in your letter dated 23-4-75. In the future, if we need any of them, we shall let you know. In the meantime, if you have got any source for distributing our books (English), the list is enclosed herewith. If you want the complete catalog, you can get it from our Vrndavana temple: Krishna Balarama Temple, Raman Reti, Vrndavana, Dist. Mathura.

Thank you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tejiyas

-

Perth, Australia 12 May, 1975

75-05-12

New Delhi

My dear Tejyas dasa,

Please accept my blessings. Enclosed is one letter addressed to Acarya Prabhakar Misra. Please find. I do not know his address in Delhi, but I am sure that you know it. Please meet him and hand this letter over to him or forward it by post as is convenient for you. Please also keep in constant contact with Laxman S. Agarwal and his genius wife also. Try to encourage them to construct the temple in their factory as soon as possible.

Also keep in constant contact with that Oriya Minister of Defense. I forget his name. Try to get some acres of land near the Buddha Jayanti Park. I wish to develop a Janmastami Park there and invite all the residents of New Delhi there to observe a grand festival on Janmastami day. I wish to construct a grand temple of Krishna Balarama and keep many cows in this park. The residents of New Delhi will be very much encouraged to visit this park. That is my ambition. Both the Deputy Minister of Defense (the Oriya Minister) as well as Mr. Agarwal can give us substantial help in this progress.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Eldest son of the late Mr. Atulya De

-

Perth, Australia 14 May, 1975

75-05-14

The eldest son of the late, Mr. Atulya De P.O. Barala, Dist. Mursidabad West Bengal, INDIA

My dear son,

Please accept my blessings. I wanted to see you very urgently to know about your family affairs. So, will you kindly give me your exact name and address so that I can arrange to see you? When I was grhastha, I had visited your home two or three times. Now, I am a sannyasi. My headquarters is #3 Albert Road, Calcutta-17. So, it will be very kind of you to write me at this address in Calcutta how I can see you.

Thanking you in anticipation.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps N.B.. If possible, you may reply this letter to my Honolulu address: 51 Coelho Way, Honolulu, Hawaii, USA.

Letter to: Yadunandana

-

Perth, Australia 14 May, 1975

75-05-14

Dallas

My dear Yadunandan,

Please accept my blessings. I have just been informed by my servant, Srutakirti, that the young children, under twelve, are not allowed to use their japa beads while chanting. This policy is not good. Why this change has been made? I never said they should not use their beads. That is our business. They must be taught how to respect their beads. How they can learn unless they use them? That is the trouble with you westerners, always changing. No changes should be made without first consulting with my GBC representative. So, the children should immediately be allowed to chant on their japa beads.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sda

Letter to: Ramesvara

-

Perth, Australia 15 May, 1975

75-05-15

Los Angeles

My dear Ramesvara,

Please accept my blessings. Caitanya caritamrta is complete (12 parts) and only 3 parts are published, and now the 5th Canto is almost finished, so why these books are not being published? This is our first business. Immediately, these pending books (17 in total) must all be published. Why the delay? The US printer's binding is better than Dai Nippon. So, some may be printed in US and some in Japan, but the pending books must be finished in a very short time. When I see so many books pending, it does not encourage me to translate. When I see books printed, I become encouraged to write more and more. We can talk this over more in Hawaii. Now, you and Hamsaduta expedite the publishing work. That is your business. And push on the selling. You request Tripurari Maharaja in this connection along with the others. Now, Bhavananda Swami and Gargamuni Swami are there. They are also expert in pushing this on. By combined effort, publish as quickly as possible and immediately Caitanya-caritamrta should be done.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dinanatha Misra

-

Melbourne 19 May, 1975

75-05-19

Dinanatha Misra, M.A.B.L. Pleader Somewhere in the junction of Chittaranjan Ave. and Balarama De St. Calcutta-6, INDIA

My dear Dinanatha,

Please accept my greetings. Since I saw you last at your house, I had gone to Kuruksetra, Delhi, and also attended our Vrndavana temple opening ceremony, and now I've come to Australia to open another temple here. Just this evening the function is completed. From here, I shall go to Fiji and then Hawaii (USA). I was wondering whether you will be willing to join this Krishna Consciousness movement in your ripe old age. Your beloved son goes to our temple in Calcutta along with your daughter-in-law. I am very much pleased upon them. I also understand that you do not move very much nowadays, therefore you cannot come in the temple, but at home you can render some valuable service for this movement. So far I know, you are a good Hindi scholar as well as in English. So, if you like, you can translate our books into Hindi and I shall be glad to hear from you in this connection. I do not know whether you shall receive this letter because your house number is not known to me. I have simply given an idea of your address on the envelope. I am asking somebody in our temple to go to you with the copy of this letter.

I hope this meets you in good health. My blessings to your children and my regard for your good wife.

I beg to remain,

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dulal Candra

-

Melbourne 19 May, 1975

75-05-19

Pittsburgh

My dear Dulal Candra dasa,

Please accept my blessings. I am in due receipt of your letter dated May 4th, 1975 and have noted the contents. Thank you for boldly infiltrating into the intellectual circles there. By attracting intelligent men to our movement, automatically, others will also be attracted to come. By preaching in this way, one becomes firmly convinced of the philosophy of Krishna Consciousness himself, and gradually it becomes easier and easier for him to convince others also. Most important thing is to follow all of the rules carefully, chant 16 rounds, and read our books carefully. This will make you spiritually strong.

I accept Bob Bauer and Sue Bauer as my duly initiated disciples. Their names are Bhokta dasa, and Sukhavaha devi dasi. Their beads may be chanted by Kirtanananda Swami.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Govinda

-

Melbourne 19 May, 1975

75-05-19

Kamuela, Hawaii

My dear Govinda dasi,

Please accept my blessings. I am in due receipt of your letter dated April 28th, 1975 and have noted the contents. Thank you very much for your kind donation of $100. I am very glad to hear that you are continuing your drawing work nicely. This is your business. Krishna has given you some special talent and you are using it for spreading His glories. This is wanted. I will be arriving at Honolulu on May 25th, 1975 and at that time I can see you. I will be staying there in Honolulu for at least one month, so we can talk during my visit sometimes.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gunagrahi

-

Melbourne 19 May, 1975

75-05-19

San Diego

My dear Gunagrahi dasa,

Please accept my blessings. I am in due receipt of your letter dated May 8th, 1975 and have noted the contents. Thank you very much for doing such nice preaching work there. Train our men to follow all of the rules and regulations very carefully, as well as to chant at least 16 good rounds daily and to read all of our books.

Regarding the festival on July 6th, the best thing is to simply hold big kirtana and have plenty of prasadam distributed. Generally, the public masses are not so much interested in hearing philosophy. After five or ten minutes, their attention is lost. You can speak a little philosophy, but the stress should be on kirtana and prasadam and selling my books.

I accept Sharon Swanson for 1st initiation. Her name is Sandamini. Her beads may be chanted on by Satsvarupa Maharaja. Also I have accepted Sajjane Jivana for 2nd initiation. Let her hear the gayatri tape (of myself chanting) through the right ear. Her mantra sheet is enclosed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hamsaduta

-

Melbourne 19 May, 1975

75-05-19

Bhaktivedanta Manor

My dear Hamsaduta dasa,

Please accept my blessings. I am in due receipt of your letter dated May 15th, 1975 and have noted the contents. Your pair of slippers is very nice. Thank you very much. Thank you for sending my coat to Melbourne. It is a little cool here. Your program in Germany is a good one. There is no need of establishing a deity for the time being in these places you have mentioned. Simply make a nice preaching center. Yes, while you are in India you may appoint other competent devotees to take responsibilities. I am very pleased with the life member program as well as the annadan program. That is a very good idea.

Regarding BBT affairs, European publications are your main business, but for the time being, you must also see to the accounts and managing of the BBT in USA. Bhagavan can also be another BBT trustee. His name can be added to the list. It is approved by me that you get the books for only 20% above the cost of printing.

Regarding the farm, whatever money I had, they have taken 3 1/2 lakhs in India. Giriraja tooks 2 lakhs and Jayapataka Swami took 1 1/2 lakhs. So, you can provide the funds from Europe I think. As far as machines are concerned, it is better to avoid using them as far as possible. I am enclosing one letter that I have recently written to Mahamsa Swami concerning the farm for your information.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Where is Himavati? ACBS/ps

Letter to: Hrdayananda

-

Melbourne 19 May, 1975

75-05-19

Caracas

My dear Hrdayananda Goswami,

Please accept my blessings. I am in due receipt of your report dated April 30, 1975 and have noted the contents. When our Mexico City branch is open, how can we close it? That building there is very nice and we have been there for five years now. I am not at all in favor of closing such a temple. Stay there in that building somehow or other, and if you like, you may also open a center in Guadalajara. We can keep men in Mexico City who are approved by the government, why should we close it? Jagadisa prabhu is there, so, work together with consultation so that we may remain in that building. Jagadisa has met one good lawyer and he is helping us. It looks favorable for us. You and Jagadisa please arrange it so that we may not have to leave Mexico City. That is my desire.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Thank you for distributing so many books and please continue to print more books with added enthusiasm. ACBS/ps

Letter to: Mahamsa

-

Melbourne 19 May, 1975

75-05-19

Hyderabad

My dear Mahamsa Swami,

Please accept my blessings. I am in due receipt of your letter dated 7-5-75 and have noted the contents. Please find enclosed the copy of the draft agreement with my corrections made therein. The money you have requested can be paid, but unless there is a solid transference of the land over to ISKCON, then how can we invest any of our funds? It is not good business to invest money when it is not sure yet that the land will actually be transferred in the name of ISKCON. This must be considered very carefully before anything can be spent. Immediately send me one copy of the original trust document as drawn up by the settlor and I will examine it. After I have seen it, I will give my next instruction. Send reply to this letter along with copy of document to my Hawaii address: 51 Coelho Way, Honolulu, Hawaii, USA.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ramesvara

-

Melbourne 19 May, 1975

75-05-19

Los Angeles

My dear Ramesvara dasa,

Please accept my blessings. I am in due receipt of your letter dated May 7th, 1975 and I have noted the contents. I am extremely happy to hear that a firm of young lawyers are now working with us to help us spread this movement by helping us to flood the world with our books. This is very welcome news. Things are looking very favorable for us, now we simply have to try even harder to sincerely carry out Sri Caitanya Mahaprabhu's orders and He will be pleased to provide us with more and more facilities. Co-operate nicely with one another and strongly push on this mission by printing and distributing our books in unlimited quantity.

Yes, let Hayagriva come to Los Angeles, he is very intelligent. He is becoming more enthused. That is very good.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Vinode Kumar Chudamani

-

Melbourne 19 May, 1975

75-05-19

Vinode Kumar Chudamani B.A.L.L.B. Krishnapuri, Mathura, U.P., INDIA

Dear Sir,

While I am in Australia (Melbourne) at the above address, I received your Hindi newspaper "Vraja-Garima," but unfortunately, I don't see anything written about Brajendra-nandana, Krishna. So far we are concerned, we are preaching the glories of Krishna throughout the world, to glorify Brajendra-nandana Hari. Our Krishna Consciousness movement is going on in the Western world very appreciatively. We have published about 50 books of 400 pages each and they are going well. Recently, we have received a report from our headquarters in Los Angeles, California, USA, how our books are being accepted by the authorities. I think if you want to glorify Vraja, as you like to say, "Vraja-Garimi," then we can co-operate very nicely. We can publish many books in Hindi translated from our English books, and distribute them to the Hindi knowing public, both in India and abroad. If you are interested, please correspond with me at the following address; where I will be going very soon: 51 Coelho Way, Honolulu, Hawaii, USA.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Srutadeva

-

Melbourne 19 May, 1975

75-05-19

Catonsville, Maryland

My dear Srutadeva dasa,

Please accept my blessings. I am in due receipt of your weekly sankirtana newsletters. I am always happy to hear of increasing book sales. These reports are very encouraging to me. Our real business is to print and distribute books. By doing this business, you are all becoming recognized by Krishna. Please try to continue working so nicely for Krishna, following the rules and regulations, chanting 16 rounds, and studying my books and you will finish your business in this material world in this life and enter into the spiritual world to live with Krishna eternally. Don't become discouraged by an so-called problems. Make your program simple, that is to say, always make sure that you are somehow or other engaged in Krishna's service, and the best service is preaching or engaging others in Krishna's service. So continue in this way and be happy.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Kerry Welsh

-

Melbourne 20 May, 1975

75-05-20

Kerry Welsh Whangamata, New Zealand

My dear Kerry,

Please accept my blessings. I am in due receipt of your note and your hand-knitted sweater gift. Thank you very much for this sweater. I have been using it here in Melbourne as it is a little cold here. Please continue living nicely in Krishna Consciousness, chanting 16 rounds daily minimum, rising early, following the rules and regulations, reading my books, and make your life perfect. Regarding your initiation, I will be pleased to accept you as my disciple if Tusta Krishna Swami gives me his recommendation. It appears from your letter that you are following everything very nicely, so if Tusta Krishna Maharaja will recommend you to me, then I will be very happy to accept both you and your wife for first initiation.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBSP

Letter to: Madhava

-

Melbourne 20 May, 1975

75-05-20

Coconut Grove, Florida

My dear Madhava dasa,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. You go to those rascals and they will convert you. You are not so strong that you can convince them and convert them from their foolishness. It is distinctly said in the Bhagavad-gita that the purpose of Vedic knowledge is to understand Krishna, vedais ca sarvair aham eva vedyo, [Bg. 15.15]. So, we are presenting Krishna in so many ways, politically, socially, economically, philosophically, and religiously, etc. We are describing Him in 75 books of 400 pages each. Better read these books thoroughly and be firmly convinced yourself before going to these demons for convincing them. if you are weak yourself, while trying to convert them, you will be converted by them. Don't try any hard task before you are very strong. Chant 16 rounds daily, follow the rules and regulations, and read our books. Don't become very big preacher immediately.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Prabhanu

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Melbourne 20 May, 1975

75-05-20

Seattle

My dear Prabhanu dasa,

Please accept my blessings. I am in due receipt of your letter dated May 15th, 1975 and have noted the contents. I have accepted Lauri and Joni for 1st initiation. Their names are as follows: Lalita devi dasi and Jivanausadhi devi dasi respectively. Their beads may be chanted on by Satsvarupa Maharaja. Also I have accept Simha dasa, Anagha dasa, and Dhanasri dasi, and Kantimati dasi for 2nd initiation. Let them hear the tape of myself chanting the gayatri mantra. It should be heard through the right ear. Their mantra sheets and threads are enclosed. Train all of our boys and girls to follow the rules carefully, chanting 16 rounds and reading our books very carefully.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Subhalaksmi

•

Melbourne 20 May, 1975

75-05-20

Melbourne

My dear Subhalaksmi devi dasi,

Please accept my blessings. I am in due receipt of your letter along with your daksina of $80. Thank you very much. Please continue to sell my books as much as possible in huge quantities. This is very pleasing to me. Try to maintain the standard of a perfect person as is given in the Bhagavad-gita, and do not deviate from this wonderful method of Krishna consciousness. Follow the rules very carefully, chant at least 16 rounds, and read our books over and over.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Tusta Krsna

•

Melbourne 20 May, 1975

75-05-20

Auckland, New Zealand

My dear Tusta Krishna Swami,

Please accept my blessings. I am in due receipt of your letter dated May 14, 1975 and have noted the contents. Thank you for the U.S. 226 dollars and the A. 50 dollars daksina. I am very glad to hear that you are keeping yourself busy preaching. Don't become a dead man. Always preach.

It is very nice here in Melbourne. The temple is very beautiful. I will leave from here on the 23rd for Fiji and stay there for two days. Then I shall go to Honolulu and stay for at least one month.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Ganesa

•

Melbourne 22 May, 1975

75-05-22

Melbourne

My dear Ganesa dasa,

Please accept my blessings. I am in due receipt of your letter dated May 21st, 1975 and have noted the contents. Thank you for the $200 (Australia) and your kind sentiments. From your letter, I can understand that you are reading my books nicely and understanding our philosophy. This is wanted. By reading my books carefully, you will become enthused to distribute them more and more in greater quantities. If you continue in this way being very much determined to achieve success in this lifetime, following all the rules, chanting at least 16 rounds, and reading my books, then all of your desires to advance in Krishna Consciousness will be fulfilled and you will surely attain spiritual perfection and be able to go Back to Godhead, very soon.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rama

-

Melbourne 22 May, 1975

75-05-22

Melbourne

My dear Rama dasa,

Please accept my blessings. I am in due receipt of your note and daksina totalling $142 (New Zealand). Thank you very much for this presentation. Please try very hard to remain fixed-up in devotional service to Lord Krishna, always chanting Hare Krishna (at least 16 rounds), following the four rules, and reading my books frequently. Do not deviate from the path that I have chalked out for every one of you, and be happy in Krishna Consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Rasarani

-

Melbourne 22 May, 1975

75-05-22

Melbourne

My dear Rasarani devi dasi,

Please accept my blessings. I thank you very much for your note and your offering. Always remain engaged in the service of Krishna. That is the sure and safe method to be safe from the grip of Maya. Maya will never touch you if you are cent percent serving Krishna. Follow the rules carefully, chant at least 16 rounds, read and study my books deeply, and in this way be enthusiastic about going back to Godhead in this life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Damodara

-

Honolulu 26 May, 1975

75-05-26

My Dear Damodara dasa,

Please accept my blessings. I am in due receipt of your letter dated May 9th, 1975, and have noted the contents. Regarding your writing, this is very much wanted, but I think that it is better if you write articles, not books. Write articles that can be printed in our Back to Godhead magazine. That will be very nice. Also, be very sure that you always maintain a high spiritual standard by following all of the rules and regulations very carefully. Chant 16 rounds minimum daily and study my books deeply.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Lalitananda

-

Hawaii 26 May, 1975

75-05-26

My Dear Lalitananda dasa,

Please accept my blessings. I am in due receipt of your letter dated May 13rd, 1975 and have noted the contents. I am very sorry that you have taken to homosex. It will not help you advance in your attempt for spiritual life. In fact, it will only hamper your advancement. I do not know why you have taken to such abominable activities. What can I say? Anyway, try to render whatever service you can to Krishna. Even though you are in a very degraded condition Krishna, being pleased with your service attitude, can pick you up from your fallen state. You should stop this homosex immediately. It is illicit sex, otherwise, your chances of advancing in spiritual life are nil. Show Krishna you are serious, if you are.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Aksayananda, Dhananjaya

-

Honolulu 26 May, 1975

75-05-26

Vrndavana

My dear Aksayananda Swami and Dhananjaya,

Please accept my blessings. I am in due receipt of your letter dated May 17th, 1975 and have noted the contents. I was very much encouraged by this nice report you have given. Continue to organize the guest house. This is very important. Do it very nicely with the co-operation of Dr. Verma. In the evening, you must have many varieties of first class ghee-cooked preparations offered to the Deity and you can sell the prasadam. The L.A. standard is good, but still you should have a better standard. You should make kacoris, samosa, etc. If it is required, a professional confectioner may be employed. The Deity worship must be done very gorgeously. The 24 hour chanting is very encouraging to me. Please continue all as I have given you. I have full faith in both you. Kindly execute the routine work very nicely. Please send me a weekly report of how things are going on.

Keep the accounts carefully and occasionally, they may be audited by Vishvambara's brother. Also, what about the Punjab National Bank opening a branch at our temple? Either Syndicate Bank or Punjab National Bank must open a branch on our land and pay 300 rs. rent. If they are not willing, then approach State Bank of Central Bank. Ask Gopala Krishna to complete the negotiations for the 5,000 sq. yds. of land. He's in charge of that.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I am very glad to hear that Pradyumna is teaching English and that the classes are going on. Please continue this. ACBS/ps

Letter to: Mr. Robert Bedoian

-

Honolulu 26 May, 1975

75-05-26

Robert Bedoian 16102 Orange Ave. Paramount, Ca. 90723

My dear Mr. Bedoian,

Please accept my blessings. I am in due receipt of your letter dated May 17, 1975 and have noted the contents. Thank you for being attracted to this Hare Krishna movement and engaging yourself in chanting Hare Krishna. You are most fortunate to be giving up your sinful activities and chanting the name of Krishna. Please continue and go to visit our temples as much as you can. After you have followed our principles for a while under the instructions of one of our temple presidents, I shall, upon his recommendation, give you a spiritual name and initiate you into the chanting of Hare Krishna. For the time being, it is not necessary for you to have a deity of Krishna. That will come later. For now, just chant Hare Krishna and read my books, and try to follow our principles in association with devotees.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Richard Cohen

-

Honolulu 26 May, 1975

75-05-26

Richard Cohen P.O. Box 1615 Sausalito, Calif.

My dear Mr. Cohen,

Please accept my greetings. I am in due receipt of your letter April 10, 1975 and have noted the contents. I am happy to hear that you are attracted to the Krishna Consciousness movement. Your talents for making movies can be engaged very nicely in Krishna's service. I think in this connection, you may contact Sriman Yadubara dasa adhikari, 3764 Watseka Ave., Los Angeles, Ca. 90034. He is very experienced at making Krishna Conscious movies. He may be able to give you some good advice.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gauragopala

-

Honolulu 26 May, 1975

75-05-26

Alexandria

My dear Gauragopala dasa,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. I think it is very obvious, even you have admitted, that the problem is that you are not following the basic principles of our society. The fact that you have not chanted your rounds for a long time is enough to make you without any spiritual strength. The best thing for you is to seriously try to follow all of the rules and regulations very strictly under the guidance of the temple authorities. Then your mind will become very clear, not so agitated. You have taken initiation from me, so actually you are obliged to do this. You have promised, therefore there is no choice,-you must follow strictly. Otherwise, you are carving your pathway to hell.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Hasyakari

-

Honolulu 26 May, 1975
75-05-26
Buffalo
My dear Hasyakari,

Please accept my blessings. I am in due receipt of your letter dated May 17, 1975 and have noted the contents. If the GBC has no objection to your going to India to help with the cow program, then I encourage you to go there. This program is very very important. If you can help to organize our cow program in Mayapur, it will be a great credit for you. We must be able to grow our own fodder for the cows. We don't want to have to purchase food for the cows outside from some other party. That will run into a great expense. Cow protection is the business of the vaisyas and along with our preaching, this is the most important work. We must have a good section of Brahmanas in our society and we must also have a good group of vaisyas who can grow grains and tend cows, and thus supply the society with food-grains and milk products from the cow like ghee, curd, cream, etc. If you can help in Mayapur it would be very much appreciated.

I have accepted the devotees you have recommended for initiation. Their names are: Stephen-Sundarakara, Janet-Jaganmurti, Patricia-Premaka. Their beads may be chanted by Kirtanananda Swami. The thread for Phanamandita dasa is enclosed and the mantra sheet is also enclosed with the gayatri mantra. Let Siladitya devi, Mahavegavati devi, and Phanamandita dasa all hear the tape of myself chanting the gayatri mantra through the right ear. Make sure that these boys and girls follow very carefully all of the rules and regulations, as well as chant 16 rounds daily and read my books carefully.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Jagadisa

-

Honolulu 26 May, 1975
75-05-26
Dallas
My dear Jagadisa dasa,

Please accept my blessings. I am in due receipt of your letter dated May 20th, 1975 and have noted the contents. Thank you for helping in this situation so nicely. By Krishna's grace we shall be able to remain in that building. For the time being, make sure that the Deity worship is been done nicely and that sankirtana goes on daily. Also the devotees must all follow the rules strictly as well as chant 16 rounds daily and read my books.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Radhavallabha

-

Honolulu 26 May, 1975
75-05-26
Brooklyn
My dear Radhavallabha dasa,

Please accept my blessings. I am in due receipt of your letter dated 5/17/75 and have noted the contents. I have also received the first volume of the Madhya-lila. It is very nice. The pictures of Jagannatha Puri and the Samadhi tombs of Rupa Goswami, Jiva Goswami, and Krishna das Kaviraja are very nice. I will be very pleased if you can produce these books at top speed. Please do this.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tapana Misra

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Honolulu 26 May, 1975
75-05-26
Natural Sky Alameda, California
My dear Tapana Misra dasa,

Please accept my blessings. I am in due receipt of your letter dated May 6, 1975 and have noted the contents. Thank you for your kind donation of $50. Regarding your business, if Jayatirtha and the others give their sanction, then I have no objection. The most important thing is that you must follow all of the rules and regulations very strictly. Then everything will be very nice.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tony, Linda, Yajna Sarasvati

-

Honolulu 26 May, 1975
75-05-26
Wellington, New Zealand
My dear Tony, Linda, & Yajna Sarasvati,

Please accept my blessings. I am in due receipt of your letter dated May 20th, 1975 and have noted the contents. I am very glad that you are trying to live Krishna Conscious lifestyle. If you simply try to follow very carefully the prescribed method that has been chalked out for us in the vedas, refrain from eating meat, having illicit sex life, taking intoxications, and gambling, and try to chant 16 rounds on you beads daily, read our books regularly and discuss them, rise early, and eat only Krishna prasadam. By following this path and associating as much as possible with pure devotees, you will go back to your original state-pure spirit soul, eternal servant of Krishna. Please visit our temple there in New Zealand and take advice from them how to advance in Krishna Consciousness.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Vahna

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Honolulu 26 May, 1975
75-05-26
New Vrndavana
My dear Vahna dasa,

Please accept my blessings. I am in due receipt of your letter dated May 12, 1975 and have read the Cintamani poetry book. It is indirect, impersonal and useless. Who will read these things? Krishna's name is only mentioned in two poems in the whole book. What is this? There are so many poems written by great acaryas. Why do you try to concoct something like this? It is not in our line. How is that our Kirtanananda Swami is there and he has approved printing this? It is a waste of time, paper, money, ink, and labor. There is so much work to do for spreading this Krishna Consciousness. Who will become attracted by such things as this. You should all spend more time reading my books very carefully and stop all this unnecessary manufacturing.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Why there is no picture of Krishna on the cover? If you have the desire to write poetry, better if you read one chapter of Krishna book very carefully. Then put it into poetry. But, do not concoct anything. There is no need for that type of poetry. If you do this, I think it will be appreciated nicely. ACBS/ps

Letter to: Giriraja

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Honolulu 28 May, 1975
75-05-28
Bombay
My dear Giriraja dasa,

Please accept my blessings. I am in due receipt of your letter dated May 19th, 1975 and have noted the contents. So far the managing committee. is concerned, when I shall return to Bombay, I shall personally form it. In the meantime, go on managing as it is. If there is any possibility of getting money from Africa, then you must go there and collect. That Major Jagdish Sah should be encouraged to continue nicely as he is doing.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Anangamanjari

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Honolulu 28 May, 1975
75-05-28
Washington D.C.
My dear Anangamanjari devi,

Please accept my blessings. I am in due receipt of your letter dated May 23rd, 1975 and have noted the contents. I have given the information in my books, how to please the spiritual master. Simply by following the rules and regulations very carefully, by chanting at least 16 rounds daily, by reading our books, and by always engaging one's self in the service of Krishna, a person will please the spiritual master and Krishna both.

In your country, the Deity should not go without shirt. Gaura-Nitai may wear turbans. Nothing should be offered to Krishna unless it is prepared by the devotees themselves.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Gopijanavallabha

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Honolulu 28 May, 1975
75-05-28
Brooklyn
My dear Gopijanavallabha dasa,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1975 and have noted the contents. If this building in New York is the best one available, then we must get it. By Krishna's grace, things may work out so that we can get that building. I shall be seeing Alfred Ford here soon so at that time, we can discuss further and we shall inform you if we can devise a plan to get the building with Alfred's help.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Hrdayananda

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Honolulu 28 May, 1975
75-05-28
Caracas
My dear Hrdayananda Gosvami,

Please accept my blessings. I am in due receipt of your letter dated May 21, 1975 and have noted the contents. Try everything to remain in that house in Mexico City. I like that house very much. The best thing to do in Guyana is to kick out Mr. Rama, but if it is not practical, then let him buy us another house of our choice for our use-at least as good as that house, if not better. Regarding registration in Guyana, you simply have to show in court how we are an international society, not for any particular creed, race, or nation. Show them that we are a cultural movement. You should not back away when things get difficult.

Regarding your spanish literature, I am very happy to hear that they are selling nicely. Now, print more and distribute more. Let me know what is the most suitable season for going to Brazil and I may go there. If you want to add Radha Krishna's name to the list of candidates for sannyasa, that is alright.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Kirtiraja

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Honolulu 28 May, 1975
75-05-28
Los Angeles
My dear Kirtiraja dasa,

Please accept my blessings. I am in due receipt of your letter dated May 26, 1975 and have noted the contents. Thank you for sending the book reviews. They are very encouraging to me. As much as possible, we want our books to be accepted by all learned circles of men. Regarding sending books freely to any library. The system that you can adopt is to send the books and tell them to read them over for one week's time. If they do not like the book, they should send it back at our cost. If they like it and want it, then they can send the amount of money to us (whatever the book sells for). But, we cannot give books away free to anyone. They must be paid for.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Hamsaduta

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Honolulu 31 May, 1975
75-05-31
Bhaktivedanta Manor
My dear Hamsaduta dasa,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1975 and have noted the contents. I approve your ideas. Yes, London is a city where we can open many centers. If possible, do it.

In Melbourne, I saw one devotee girl who looked almost exactly like Himavati. Therefore I asked about her. Yes, she is welcome here if she likes.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Babhru

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Honolulu 31 May, 1975
75-05-31
Honolulu, Hawaii
My dear Babhru dasa,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1975 and have noted the contents. Thank you for you daksina of 20 dollars. Please continue to follow very strictly the rules and regulations, chant 16 rounds and read my books well. This will keep you always fixed up in Krishna Consciousness and Maya will not succeed in bewildering you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Kalacanda

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Honolulu 31 May, 1975
75-05-31
Los Angeles
My dear Kalacanda dasa,

Please accept my blessings. I am in due receipt of your letter dated Trivikrama 1,489 and have noted the contents. Thank you for the nice photos. I saw one photo there of Bharadraja's doll studio along with the others. You can tell him that we want many Panca-tattva Deities made out of cement or plaster paris. They can be made the same size as the L.A. Gaura-Nitai Deities.

Regarding your sarod playing, I shall hear you play when I come to Los Angeles next.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
N.B. Continue doing nice plays for the public. This can be very attractive if it is done very nicely. ACBS/ps
Letter to: Kirtanananda

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Honolulu 31 May, 1975
75-05-31
New Vrndavana
My dear Kirtanananda Swami,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1975 and have noted the contents. Your report is very nice to hear. If you give the right protection to the cows, then they will give so much milk, that the ground of New Vrndavana will be muddy with milk. European and American civilization will be finished on account of this sinful activity of killing the cows. Actually, one should not circumambulate when the Deity is open. It is stated in the Nectar of Devotion. I think you can close the doors to the Deity room during Tulasi puja and then open them again afterwards.

Regarding my coming to New Vrndavana, yes, I can stay there for the month of August. That will be very nice.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Prabhakar

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Honolulu 31 May, 1975
75-05-31
New Delhi
My dear Prabhakar,

Please accept my blessings. I thank you for your letter dated May 20, 1975. I have not yet received any reply from Nandaji. So, immediately, what I want is in the Kuruksetra university a class should be opened for studying Krishna Consciousness and there are already about 50 books in English and Sanskrit, so if the university offers degree, B.A., M.A., and P.H.D. in different grades of understanding, I can arrange for many foreign students to come there. My first business is to spread Krishna Consciousness all over the world. Actually, this movement is not to be limited in India only-that is the mission Lord Caitanya Mahaprabhu. As desired by you, I can immediately take up the task of opening a center there and to open a varna-asrama college there affiliated by the university. In this college we shall train up pure brahmanas, (qualified brahmanas), Ksatriyas and Vaisyas. That is the injunction of Bhagavad-gita. And this institution will be open for all without any discrimination. As I am training these European and American boys, most of them coming from Christian and Jewish families, and they are accepting to become a pure brahmana and then a pure sannyasi. This system should be introduced. They must sit for proper examination after being trained. And then why not accept them as real brahmana by quality and work? This procedure is recommended both in the Bhagavad-gita and in the Srimad-bhagavatam.

In the Bhagavad-gita, it is said that the brahmana, ksatriya, vaisya, sudra should be selected by quality and work. Similarly, in the Srimad-bhagavatam, it is said that if quality and work is present in a different varna, that is to say, if the quality of a brahmana is visible in a person born in sudra family, such person on account of quality and work, should be accepted as brahmana. So, if we start a varna-asrama college in terms of Bhagavad-gita instructions and approved by Srimad-bhagavatam, why the university will not give degree to a qualified person as approved brahmana. This is the necessity of the present day. In the days past, when Prthu Maharaja was the emperor, his government was inspecting to see whether a brahmana is acting actually as a brahmana, whether a ksatriya is acting as a ksatriya, and all the different castes were engaged in all their respective duties. At the present moment, even though one is qualified brahmana, he does not get sufficient opportunity to act as brahmana, and therefore he is obliged to accept the occupational duty of someone who is outside the brahminical post. But if we accept the principle of varna and asrama as they are recommended in the sastra, and if we push on the Krishna Consciousness movement, surely everyone will be engaged in his occupation and the question of unemployment will be finished. Therefore, I think if we propagate this movement on the principles of Bhagavad-gita, all the problems of the human society will be solved. I can do all this business if some leading man of India co-operate with me. When I was in Delhi, Nandaji met me and I spoke to him exactly as I am writing now, but he said that immediately, these things cannot be introduced. But, I think it can be introduced immediately without any loss of time, provided you are serious about it.

I am so pleased that you are ready to help me in spreading Krishna Consciousness in India. So, kindly decide it finally and immediately upon my return to India, maybe by the end of August, you meet me anywhere I am (of which I shall inform you duly). In the meantime, you can let me know what is the position of the Birla temple at Kuruksetra. What is the form of Deity being worshiped there? How the management is going on? Who is the chief Birla under whose direction the temple is being managed? My idea is that if this temple can be used for our movement, then we do not need to construct a separate temple. If it is not possible to utilize this temple, then we can construct our own temple and for constructing temple and varnasrama college, we shall require a big plot of land-at least 10-15 acres or more. Whether this plot of land is available through the government acquirement. So, these are the immediate questions which I place before you. Kindly let me know the answers as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps N.B. On May 18, 1975 we just opened a very large headquarters in Melbourne, Australia. The festival took place with great pomp and it was a great success. Many outsiders came and took part in the festival. I installed two very large, beautiful Deities, Gaura and Nitai in a very beautiful all-marble temple room. Things are going on very nicely in the western countries.

June

Letter to: Jayananda

-

Honolulu 3 June, 1975

75-06-03

San Francisco

My dear Jayananda dasa,

Please accept my blessings. The book, "Hare Krishna and the Counterculture" written by Professor Judah, the copy of which was presented to you was lying here at Honolulu temple. I have read it with great interest. Just to congratulate the Professor, I am enclosing herewith a letter to him. I do not know his address therefore I am sending it through you. I wish to present him also one copy of the book titled, "Lord Caitanya in Five Features." So, kindly immediately see him with my letter and the book and congratulate him on my behalf.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Professor Stillson Judah

-

Honolulu 3 June, 1975

75-06-03

My Dear Professor Stillson Judah,

Please accept my humble greeting and blessings of Lord Krishna. Since I have come to Honolulu from Melbourne, I got the opportunity to read your nice book "Hare Krishna and the Counterculture" with profound interest. I am also very much obliged to you as you have shown to me so much mercy, even by illustrating my photograph instead of your goodness. The presentation has been done just fit for ready by all scholars and educationists. If you so permit I can ask my assistants to publish some important extracts from your work in our magazine BTG for benefit of all our readers. Besides that we can sell your book also along with our other books by arrangement. I don't know what is exactly your address and therefore I am dispatching this letter through my disciple Sriman Jayananda Adhikari. I shall be very glad to meet you again when I go to the mainland. You have taken so much pain for writing this book and I thank you very much again & again. May Lord Krishna bless you more & more.

Yours very sincerely

N.B. I take this opportunity to present you one chapter of my translation of Caitanya Caritamrta under the caption L.C. in Five Features

Letter to: Mahamsa

-

Honolulu 3 June, 1975

75-06-03

Hyderabad

My dear Mahamsa Swami,

Please accept my blessings. I am in due receipt of your letter dated 24-5-75 and have noted the contents. Regarding Acyutananda's preaching, what is the use of criticizing Sai Baba and creating some enemies? Do not do this in public meetings. It is different to do it in a private meeting. You can discuss all details about the farm with Hamsaduta and then do the needful. He will be coming there very soon. Anyway I am forwarding your report to him for his information. Regarding registration with the Endowments dept., you can discuss this with Gopala Krishna.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. We're not going to be controlled by the endowment dept. That is not good. They are all worldly men. Why should we be controlled by them? If possible start a center in

[TEXT UNCLEAR]

ACBS/ps

Letter to: Mr. Sharma

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Honolulu 3 June, 1975

75-06-03

Vrndavana

My dear Mr. Sharma,

Please accept my blessings. I am in due receipt of your letter dated 1-5-75 and have noted the contents. The best thing is if you continue to visit our temple regularly in Vrndavana at Raman Reti. The temple manager there is His Holiness Aksayananda Swami. Since I am overseas and cannot personally interview you, you please request Aksayananda Swami to recommend you to me for initiation, and then do the needful as he may suggest to you. By this process, it may be possible for you and your wife to be initiated as my disciples. We are very strict in the selection of disciples. We are not after large numbers. In order to be initiated by us, one has to chant at least 16 times around his japa beads daily (the Hare Krishna maha-mantra), he has to follow strict rules such as: no meat, fish, eggs, no intoxication-including tea and cigarettes, no illicit sex, and no gambling.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Krsna Vilasini

•

Honolulu 3 June, 1975

75-06-03

Los Angeles

My dear Krsna Vilasini devi dasi,

Please accept my blessings. I am in due receipt of your letter dated May 29th, 1975 and have noted the contents. There are many examples in history of persons who have been very much disabled physically, but still have executed Krishna Consciousness. Still, up to date in places like Vrndavana, India, there are many persons who are blind, crippled, lame, deformed, etc., but they are determined to practice Krishna Consciousness to their best ability. So, you should also do like that. Simply be determined to practice the process of Bhakti-yoga with whatever abilities you may have. If you are really sincere, then Krishna will give you help. If you require any medical help, you can take as much as is needed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gopala Krsna

•

Honolulu 4 June, 1975

75-06-04

Bombay

My dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your letter dated May 26, 1975 and have noted the contents. It is a great credit that you have met with the Chief Minister and now he will give us all help. Why you did not apply immediately for the NOC? You should do it immediately, if you have not done so already.

Regarding Bangalore, I am not much interested in staying there. I have already got so many places to stay, but I cannot stay in any of them for more than a few days.

Why the guest house in Vrndavana is not yet organized? You have not even mentioned it in your report. That will pay for the maintenance budget if you simply organize it. You must do it immediately. Pranava and Dhananjaya together can organize it, or anyone else who may be able to do it, but it must be done. Why is there delay? Stop construction for the time being, and clear all of the debts.

Regarding Hong Kong, Bhurijana is in Melbourne and he is again ready to help there if he is needed. Yes, try to start a center in Malaysia. That Malaysian boy can help in this connection.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Pranava

-

Honolulu 4 June, 1975

75-06-04

Vrndavana

My dear Pranava,

Please accept my blessings. I am in due receipt of your letter dated May 26, 1975 and have noted the contents. I agree to give Sri Ghanshyam das amount that you have mentioned, and he must donate the 25,000 rs. and he can be a patron member with his brother. But, why you are asking for so much? You do not need 1 1/4 lakhs. You only need 75,000 rs. Anyway the money can be paid by PNB upon my request, but first you make the sales agreement, then you take the owners' documents to our lawyer to make sure they are actually bona fide, and the lawyer will give a title certificate, if they are bona fide. Then you make the deed conveyance, and take it to the registration office for being registered. Then upon registration, at that time, you give the payment. Not before that time. So, by the time you have done all this, the money will be ready for you. The land should be put in the name of International Society for Krishna Consciousness, Mayapur-Vrndavana Trust, Founder-Acarya A.C. Bhaktivedanta Swami Prabhupada.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Why the guest house not yet started? Please let me know about this. ACBS/ps

Letter to: Satsvarupa

-

Honolulu 4 June, 1975

75-06-04

Los Angeles

My dear Satsvarupa dasa Goswami,

Please accept my blessings. I am in due receipt of your letter dated May 31, 1975 and have noted the contents. Thank you very much for working so hard to distribute my books in the Libraries. This is very much pleasing. You will make your whole country Krishna Conscious in this way. Regarding the book review booklet, it can be included in another small booklet which I have just told Ramesvara to print called "The Hare Krishna Movement." The Miami situation is a great discredit for us because we have made such a bad impression on the neighbors that they have had us kicked out. This is because of nasty management. Rupanuga was the GBC, and now you are, why it cannot be made clean? Abhirama has proved his poor management, so he must be replaced. If you sell the old buildings and buy some land as proposed, it may be very nice. One thing is though, if the management continues to be so nasty, then that place will also be ruined. Management must be done very nicely otherwise it is useless. Regarding your staying in Houston, yes, but do not neglect your other business. Jagadisa can take over New Orleans management. Yes, you will be my GBC travelling secretary in August.

Regarding, Bon Maharaja, I am actually authority accepted by authority. In the Caitanya Caritamrta it is said, krsna sakti vina nahe nama pracar. So, now the Hare Krishna movement is world known, and learned scholars, etc. give plaudits to me as Professor Judah has. So, then why I am not authority? Nobody says Bon Swami has done it, or Vivekananda, or any other swami. There are so many yogis and swamis coming, but nobody is giving credit to them, they are giving the credit to me. So, why I am not an authority? If Krishna accepts me as authority, then who can deny it? Besides that, in 1933, Bon was given the first chance to preach Lord Caitanya's movement in London. He remained there about four years and not a single person could be converted to become a Vaisnava and he was receiving regularly 700rs. per month for his expenditure, being supported by the whole Gaudiya Math institution, and still, as he could not do anything appreciable, he was called back by Guru Maharaja. Then where is his authority? Our authority comes from Parampara system. If the Guru was not satisfied with him and called him back, and since then, he gave up connection with Gaudiya Math and started his own institution, then how he becomes authority? And in spite of all these things, if he is still authority by his own imagination, then people should ask him what he has been doing for the last 40 years, about the objective of Gaudiya Vaisnavism. Even if he thinks that he has done, certainly he has not done better than me. Under the circumstances, accepting him as an authority, I am greater and better authority than him. So, all Vaisnavas are authorities to preach Krishna Consciousness, but still, there are degrees of authorities. On the whole, if his motive is to supress me and that is why he has come here, how we can receive him? He has already given one Professor a wrong impression. He may be treated as a guest, if he comes to our center, give him prasadam, honor him as an elder Vaisnava, but he cannot speak or lecture. If he wants to lecture, you can tell him that there is already another speaker scheduled. That's all.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bon Maharaja

-

Honolulu 5 June, 1975

75-06-05

His Holiness, Sri Srimad B.H. Bon Maharaja c/o Joseph T. O'Connell St. Michael's College University of Toronto

My dear Sripada Bon Maharaja,

Please accept my humble dandavats. When I was in Vrndavana, I was informed that you were staying in New York, but I do not know what is your address. Now, I understand that you are staying with Professor Joseph T. O'Connell. So, I am addressing this letter to his care and I hope you will receive it.

One of my disciples informed me that you had been in our Toronto temple. Now, I invite you to come to Hawaii. The climate is very nice here and I wish that we may pass a few days together in this nice climate.

I hope this meets you in good health.

Your obedient servant,

A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Nityananda

-

Honolulu 5 June, 1975

75-06-05

New Orleans

My dear Nityananda dasa,

Please accept my blessings. I am in due receipt of your letter dated May 31, 1975 and have noted the contents. Thank you for the nice photos. Your Deities are very nice there. Regarding my coming there, we shall see later on.

I have accepted Caron Dempsey for first initiation. Her name is Krsna-pujya devi dasi. Her beads can be chanted on by Satsvarupa Maharaja. Be sure that all of the devotees there are very carefully following all of the regulative principles and chanting 16 rounds daily and let them study the books deeply.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Madhudvisa

-

Honolulu 6 June, 1975

75-06-06

My Dear Madhudvisa Swami

Please accept my blessings. I am writing to find out what has happened with the Fiji affair. What has happened to the registration of the society in Fiji. When I left it was settled up that you would remain there until the completion, but I have not heard from you and I am anxious to know what is the situation there. Please inform me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hkdb

Letter to: Mr. N.V. Bhakta

-

Honolulu 8 June, 1975

75-06-08

N.V. Bhakta Box 130, Nelola Zambia, Africa

My dear Mr. Bhakta,

Please accept my greetings. I am in due receipt of your letter dated 21-5-75 and have noted the contents. I can go to Zambia at any time by my secretary's arrangement. So, Brahmananda Swami, my chief secretary, is coming to meet me in Los Angeles on the 20th of June, and then he can give you reply as to when I shall be coming to Zambia.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Doc Dockstader, Shari Dockstader

-

Honolulu 8 June, 1975

75-06-08

Doc and Shari Dockstader 340 Manzanita Ave. Boulder Creek, Ca. 95006

My dear Doc and Shari,

Please accept my blessings. I am in due receipt of your letter dated May 29th, 1975 and have noted the contents. I am very pleased to know that you have accepted the Krishna Consciousness way of life. Please continue with determination to keep chanting 16 rounds daily and follow all of the regulative principles very strictly. Upon the recommendation of Revatinandana Swami, I have accepted you both as my initiated disciples and I have sent your names to Revatinandana Swami who can give them to you at the proper time at the initiation ceremony. Please continue your Krishna Conscious program with great faith and steadiness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gargamuni

-

Honolulu 8 June, 1975

75-06-08

Evanston, Illinois

My dear Gargamuni,

Please accept my blessings. I am in due receipt of your letter dated May 30, 1975 and have noted the contents. Go on preaching for now, so far money matters, that we shall see later. Preaching is our life. Follow strictly the principles, read, chant,-then there is success. And if you don't do this, spiritual strength is reduced. It is just like a snake is very powerful, so long he has got poison. If it has no poison, nobody cares for it. Similarly, this chanting, reading, and following the principles is our spiritual strength.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Hamsaduta

-

Honolulu 8 June, 1975

75-06-08

Bhaktivedanta Manor

My dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated May 30, 1975 and have noted the contents. I don't think that Hayagriva is at fault. He has not changed the meaning or the philosophy in any way. But if you like to use the original manuscript, then if it is possible, you can use it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Revatinandana

-

Honolulu 8 June, 1975

75-06-08

Laguna Beach

My dear Revatinandana Swami,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1975 and have noted the contents. Yes preach as much as possible. Preaching is our life. Travel, here and there, holding kirtana, distributing prasadam and books and speak our philosophy very nicely. I have accepted Doc and Shari for 1st initiation and their names are as follows: Dharmadhyaksa dasa and Sri Radha devi dasi. Make sure that they continue to follow the principles, chant 16 rounds and read studiously and their spiritual advancement will be guaranteed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sri Govinda

-

Honolulu 8 June, 1975

75-06-08

Evanston, Illinois

My dear Sri Govinda dasa,

Please accept my blessings. I am in due receipt of your invitation dated June 5, 1975 and have studied it carefully. One year ago, I already accepted the invitation of Philadelphia temple for their Rathayatra and they are holding it on the same date as you. So, I may not be able to come there for the festival, but I can come there for a few days stay on my way from Los Angeles to Philadelphia, probably about the 8th or 9th of July, and I shall have to leave Chicago on the 11th of July in order to attend the Philadelphia Rathayatra. If this is alright with you, then we can do it like that. If you like, you can set up those appointments and meetings during that time. That will be nice. I will be seeing you all at that time.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Sudama

-

Honolulu 8 June, 1975

75-06-08

Evanston, Illinois

My dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated June 2, 1975 and have noted the contents. Last time, when I saw you in Hawaii, and I saw that you had become mad, I was very surprised how you had become like that. So, I prayed to Krishna to bring you back. Now, be very careful. Don't make any mistakes. Keep company with Bhavananda. He is very sincere. Also keep Gargamuni with you. Now, the scholarly section of society is accepting our philosophy. Perhaps you have seen Professor Judah's book. So, we have got so many things to do, strictly on Lord Caitanya's principle.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. W.H. Wolf-Rottkay

-

Honolulu 8 June, 1975

75-06-08

Dr. W.H. Wolf-Rottkay 12915 Venice Blvd., Apt. 37 L.A., Ca. 90066

My dear Dr. Wolf-Rottkay,

Please accept my blessings. I am in due receipt of your letter dated June 1, 1975 along with your elaboration of the word LIFE. It is very interesting. Regarding your question at the end, yes, the soul is eternal and it is transmigrating from one body to another. Therefore the body is undergoing evolution, not the soul. Just like if I come to the USA from India, I have to change my residence. I personally do not have to change, but my residence changes. So, the soul travels from one body to another and always remains the same. I shall be looking forward to your elaboration of the word MATTER.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mooljibhai Patel

-

Honolulu 8 June, 1975

75-06-08

Grant Hotel Oakland, California

My dear Mooljibhai Patel,

Please accept my greetings. Since a long time, I did not hear from you. Hope you are all doing well with your business and family affairs. Recently, we have purchased one building at Berkeley and the Deities, I have understood are being removed by the 1st of July. I understood also that the Gujarati Vaisnavas there are not happy on account of the temple being moved to Berkeley. The San Francisco temple, not being situated in a nice quarter, they are trying to remove to somewhere else. Now they have got a Berkeley temple. It is not my policy to close any temple, but if there is inconvenience, we change the place. If we can get another nice house in San Francisco in good quarters, we can immediately re-open another temple in San Francisco. Sriman Citsukhananda das Adhikari is also enthusiastic in this connection, therefore, if your good self along with other Hindu Vaisnavas help us in this connection, it will be my pleasure to get another temple in San Francisco as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

-

Honolulu 9 June, 1975

75-06-09

New Vrndavana

My dear Kirtanananda Swami,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. Your report is very nice. It is wonderful to hear that you are distributing 1000 magazines and collecting $1,000 daily. Now, you have plenty of money, milk, fruits, flowers, grains, everything, and you are living in the jungle. What more could you want? I may be coming there immediately after the Philadelphia Rathayatra, and I shall stay until after Janmastami.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Kurusrestha

-

Honolulu 9 June, 1975
75-06-09
Denver
My dear Kurusrestha dasa,

Please accept my blessings. I am in due receipt of your letter dated June 5, 1975 and have noted the contents. I am very very pleased with your report about how things are going there. This is very encouraging news. Yes, I will come there. I am leaving Honolulu for L.A. on the 20th of June, and on the 27th of June, I shall come to Denver for 6 or 7 days stay on my way to Chicago temple. Make sure all of the devotees there are working very sincerely, following all of the rules and regulations, chanting 16 rounds, and reading every day, and everything will be successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Satsvarupa

-

Honolulu 9 June, 1975
75-06-09
Los Angeles
My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letters dated May 9, June 5, June 6, 1975 and have noted the contents. So, work very nicely to encourage Abhirama and the others to very enthusiastically carry on our program there in Miami, even though there may be so many difficulties. I will be coming to Denver temple on the 27th, of June approximately, from L.A. on my way to Chicago. I can stay in Denver 6 or 7 days.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Ananga Mahan

-

Honolulu 10 June, 1975
75-06-10
Sri Caitanya Gaudiya Math Puri
My dear Ananga Mahan dasa,

Please accept my blessings. I am in due receipt of your letter dated 31-5-75 and have noted the contents. I am returning to Vrndavana by October. At that time, you please see me, and we shall talk about your program.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Bhagavata

-

Honolulu 10 June, 1975
75-06-10
Calcutta
My dear Bhagavata dasa,

Please accept my blessings. I am in due receipt of your letter dated May 28, 1975 and have noted the contents. I am very glad to hear that things are going on very nicely there. Keep on working with this nice enthusiasm and carefully observing all the rules and regulations, chanting, reading,-in this way, you will always be a success. Regarding Nandulala, Gurukrpa Maharaja wanted her to go to Japan and collect for some time there and then afterwards, if she likes, she may come again to Calcutta.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Brhat-samu

-

Honolulu 10 June, 1975
75-06-10
San Francisco
My dear Brhat-samu dasa,

Please accept my blessings. I am in due receipt of your letter dated 6-7-75 and have noted the contents. Thank you for the pecans. I shall be coming to L.A. on the 20th of June for one week and then I shall go to Denver for one week. You can see me in L.A., if you like. Please continue to follow all of the rules and regulations carefully, and chant or read always.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Brsni

-

Honolulu 10 June, 1975
75-06-10
Kealakekua, Hawaii
My dear Brsni dasa,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. I shall be very glad if you come and visit me in Honolulu at our temple at 51 Coelho Way. When you come to see me, we can talk over all these things. I shall be leaving Honolulu for L.A. on June 20th, 1975.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Caitya-guru

-

Honolulu 10 June, 1975
75-06-10
Nairobi
My dear Caityaguru dasa,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. The idea of the Bhetnama system is that the man pays the cost of the room and we make a plate with his name on it saying, "the cost was payed by such and such person." Whenever he may come, he can use the room. And when he is gone we will use the room for other guests, but if he may come the room will immediately be made available. After his death, his heirs cannot make any claim on the room. While staying with us, they must follow the principles and there should be a certain limit to how long they can stay. For the details, I think Giriraja can find out how it is done at Tirupati and other temples in India and let you know. I will ask him to do so and inform you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Will you kindly let me know what Guru Nanakji has said about Lord Krishna and Lord Rama in his Granth Sahib? How we can cooperate with the sikh community? ACBS/ps

Letter to: Radha Krishna Dhawan

-

Honolulu 10 June, 1975
75-06-10
Radha Krishan Dhawan Concord Housing Society 1st Plot-10th N.S. Rd. Juhu Scheme, Bombay-58
My dear Radha Krishna Dhawan,

Please accept my greetings. I am in due receipt of your letter dated April 29, 1975 and have noted the contents. Yes, we are trying to set a perfect example according to the Bhagavad-gita as it is, how to execute simple living and high thinking. We are not interested in any material comforts of life which are limited and temporary. We are interested in solving the real problems of life, birth, death, old-age, and disease. These problems must be solved, and Krishna gives the formula in the Bhagavad-gita. So, we are preaching that simple formula given by Krishna, and people are trying it and finding real happiness in life, therefore the Hare Krishna movement is an undeniable success. Everyone is accepting. I am very glad that you are also accepting. Please visit our temple there in Juhu as much as possible, and try to read our books. We have many books, about 50 400 pages long each, as well as many smaller ones. Study this movement carefully and you will find it very rewarding.

I hope this meets you and your good wife in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Jagadisa

-

Honolulu 10 June, 1975
75-06-10
Dallas
My dear Jagadisa,

Please accept my blessings. I am in due receipt of your letter dated June 5, 1975 and have noted the contents. Yes, when you go to the court in Mexico, show them a copy of Professor Stillson Judah's book, "Hare Krishna and the Counterculture", and a copy of the letter from him to me which I have enclosed. Our movement is a genuine movement and we are being accepted as such by the higher educational circles all over the world.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sudhindra Kisora Roy

-

Honolulu 10 June, 1975
75-06-10
Sudhindra Kisora Roy Govt. of India Overseas Communications Service International Telegraph Office Poddar Court, Calcutta 1 INDIA
My dear Sudhindra Kisora Roy,

Please accept my blessings. I am in due receipt of your letter dated 21-4-75 and have noted the contents. Please continue to visit our temple in Calcutta as often as possible. I cannot very well understand what your letter says due to typing errors and spelling and grammar. But even if there may be some problems, always try to remain in Krishna Consciousness. Do not give up chanting the Hare Krishna mantra simply due to some external difficulties. Under all circumstance you should always chant Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. This will protect you from all danger of being influenced by Maya or the material energy.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Sanatana

-

Honolulu 10 June, 1975
75-06-10
Alexandria, Australia
My dear Sanatana dasa,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. No, you should not bother with all this nonsense. Astrology will not save you at the time of death. My Guru Maharaja was a great astrologer and astronomer, but he gave it all up. It is meant for the karmis. We have no interest in such things.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Mr. R. Van den Tak

-

Honolulu 10 June, 1975
75-06-10
Mr. R. Van den Tak 60 Liverpool St. Paddington, 2021 Sydney, Australia
My dear Mr. Van den Tak,

Please accept my greetings. I am in due receipt of your letter dated 1-6-75 and have noted the contents. Your endeavor to prove scientifically the existence of re-incarnation is not very practical. It is like bringing a cannon to kill a mosquito. It is not required to bring a cannon to kill a mosquito, similarly any sane man can understand the principle of re-incarnation. There is no need of giving some long so-called scientific explanation. Explanation is already given in the Bhagavad-gita, as it is. Krishna, the Supreme Authority has already explained, and you should accept and understand His explanation and then try to make others understand. You should visit our temple in Sydney. The address is: Corner Wrights Rd. and Drummoyne Ave., Drummoyne N.S.W.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tejiyas

-

Honolulu 10 June, 1975
75-06-10
New Delhi
My dear Tejyas dasa,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1975 and have noted the contents. Yes, I have seen the spot for the factory-mandir. Go ahead with the plans and send me a copy of the plans. It is very nice that Mr. Patnai will help us. Persist in that direction. He will be a great help if he can get some land for us. Also Mr. Agarwal can try. We want to have a park in front of Buddha-Jayanti park. We shall call it Krishna-Jayanti Park. We can have our temple there, along with gosala, etc. Try to arrange these things.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/ps
Letter to: Tusta Krsna

-

Honolulu 10 June, 1975

75-06-10

Auckland, New Zealand

My dear Tusta Krishna Swami,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. I accept Kerry Welsh for 1st initiation. His name is Krodhaha dasa. You can give him the name at his ceremony. Keep on preaching. Preaching is our life. Introduce our books, then everyone can understand, if he has good brain. I shall be leaving Hawaii on the 20th of June for LA.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jennifer Wayne Woodward

-

Honolulu 10 June, 1975

75-06-10

Jennifer Wayne Woodward 3081 16th St. #201 San Francisco, CA. 94103

My dear Jennifer,

Please accept my greetings. I am in due receipt of your letter dated June 6, 1975 and have noted the contents. First of all, you decide whether you are female or male, then be one or the other. Then, you may enter our temple any time you like. But sometimes man and sometimes woman, that is not proper. Such awkward thing cannot be allowed. It will be disturbing to others. Anyway, continue to chant Hare Krishna as much as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Professor Stillson Judah

-

Honolulu 11 June, 1975

75-06-11

Professor Stillson Judah Graduate Theological Union Library 2451 Ridge Rd., Berkeley, CA. 94709

My dear Professor Stillson Judah,

Please accept my greetings. Your kind letter dated June 6, 1975 in hand, I thank you very much for this. The chapter 5 of Caitanya-caritamrta is already dispatched yesterday by post. It is my great delight that you have realized how Krishna Consciousness has transformed lives from drug addicted hippies to loving servants of Krishna and humanity. Loving service of Krishna is so exalted, that it automatically turns loving service to humanity. Krishna is just like the root of the tree and if you pour water on the root, it automatically reaches other parts of the tree. It is said in the Srimad-Bhagavatam, yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah harav abhaktasya kuto mahad-guna manorathenasati dhavato bahih [SB 5.18.12]. If a person has unflinching devotion at the lotus feet of Hari (God), then all the good qualities of great personalities like the demigods, automatically becomes manifest in the person of a devotee. Whereas a nondevotee, even he is decorated with material qualities, he is forced to act on the material plane and he stays in temporary field of activities. The idea is that spirit-soul is eternal and the material body is temporary, or for the sake of sense gratification. The mental plane is also material. People being forced to stay on the material platform, they are planning for temporary happiness, and being frustrated, they are jumping from one platform to another which are all temporary. But, fortunately, if one becomes situated on the platform of Krishna Consciousness, then his jumping over material platforms becomes ceased. It is confirmed in the Bhagavad-gita as follows: yam labdhva caparam labham manyate nadhikam tatah-Upon gaining this, he thinks that there is no greater gain. So, at the present moment, there is great necessity to give to the human society Krishna, or God. Everyone speaks of God, but nobody has clear idea what is God, or where is God. We Hare Krishna people are trying to do our best to say, "here is God, Krishna". So, please try to co-operate with this movement and I am sure the world will be happy. I am coming to Los Angeles on the 20th of June, and more when we meet.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Batu Gopala

-

Honolulu 12 June, 1975

75-06-12

Cleveland

My dear Batu Gopala dasa,

Please accept my blessings. I am in due receipt of your letter dated June 9, 1975 and have noted the contents. Thank you very much for selling so many books there. This is very much wanted. Try to sell again more and more each day. Regarding naming your Cleveland center, New Govardhana Hill is a very nice name. But as far as worshiping a Govardhana Sila from Govardhana hill, that we shall see later on.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Jagannatha-suta

-

Honolulu 12 June, 1975

75-06-12

Los Angeles

My dear Jagannatha-suta dasa,

Please accept my blessings. I am in due receipt of your letter dated June 10, 1975 and have noted the contents. I have received the new BTG magazine. It is very nice issue. Having the Indian Rathayatra on the cover and the American one on the inside makes a good contrast.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Mr. Ogata

-

Honolulu 13 June, 1975

75-06-13

Mr. Ogata Int. Sales Manager Dai Nippon Tokyo, Japan

My dear Mr. Ogata,

Please accept my greetings. By experience, we gather that Japanese ladies and gentlemen are very much interested with our Krishna Consciousness movement, especially with our literature, and more specifically with Srimad-bhagavatam. Here in Hawaii, many Japanese gentlemen, they purchase Srimad-bhagavatam simply by hearing the name, but they have got the language difficulty-they don't know English. So, if our books were translated into Japanese language, it will be a great help to us and to you also because it will be another opportunity for printing books. So, why not give us a good translator who can regularly translate all our books into Japanese? This will be another enterprise for printing in your press. So, if you can arrange for this with a Japanese scholar, or if you take this responsibility, then it will give me great pleasure.

I hope this meets you in good health.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Damodara Pandita

-

Honolulu 14 June, 1975

75-06-14

New Vrndavana

My dear Damodara Pandita dasa,

Please accept my blessings. I am in due receipt of your note dated June 12, 1975 and have received the check for 500 dollars. You can thank Kirtanananda Swami for me since he has given the donation. I will be seeing you all there in New Vrndavana after I visit the Rathayatra festivals and some other temples here in America.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dinanatha

-

Honolulu 14 June, 1975

75-06-14

Calcutta

My dear Dinanatha,

Please accept my greetings. I thank you very much for your letter dated 30-5-75. I am very sorry to say that I did not receive your letter addressed to me at Mayapur. I am still in Hawaii and I shall leave this place by the 20th of June for Los Angeles. Our temple there is situated at the following address: 3764 Watseka Ave., Los Angeles, California, USA 90034.

I am not returning to India by Rathayatra festival because there are programs here in America and Europe-Rathayatra festival in five different places like, London, Philadelphia, Chicago, San Francisco, and Melbourne. So, I am introducing this Rathayatra festival in the Western countries and the idea is received everywhere very very enthusiastically.

I am enclosing herewith one Back to Godhead magazine specifically dedicated to describing the Rathayatra activities.

After leaving India, I went to Australia and there we have constructed a very nice temple of Sri Caitanya Mahaprabhu, Radha-Krishna, and Lord Jagannatha at Melbourne. This movement is being highly appreciated by the higher educated circle. One professor in Berkeley, California University has written one big book in favor of this movement, "Hare Krishna and the Counterculture".

I am glad that you are now writing books about Lord Ramacandra. It is a very good idea. I think you are a devotee of Lord Ramacandra, and because you are my very old and dear friend, I will suggest now in your old age (when your sons are grown-up and well-situated), why not join this movement and retire from family life? According to our vedic principle, a person, especially a Brahmana, should leave home after the 50th year and accept the order of Vanaprastha. Then after a few years of Vanaprastha, one should accept the Sannyasa order for the rest of his life and devote himself fully in the service of the Lord.

There is a great need of the Krishna Consciousness movement all over the world. If educated persons like you take active interest in this movement, and preach the cult for the benefit of the mass of people, that is the success of life.

You will find on the 2nd page of the enclosed magazine, a list of our important centers all over the world. In big cities like London, Chicago, New York, Paris, Rome, Geneva, Tokyo, Toronto, Los Angeles, San Francisco, and in India, Vrndavana, Navadvipa, Bombay, Calcutta, Hyderabad, etc. I wish that you may retire from family life and live in one of our so many centers wherever you like, and preach the cult of Krishna Consciousness. That will make your life successful.

Because you are my very intimate friend, from college life, I take this opportunity to give you a suggestion, and I shall be glad to hear from you.

I hope this meets you in good health.

Yours very sincerely, A.C. Bhaktivedanta Swami

ASCBS/ps

Letter to: Pusta Krsna

•

Honolulu 15 June, 1975

75-06-15

Johannesburg, South Africa

My dear Pusta Krishna Swami,

Please accept my blessings. I am in due receipt of your letter dated June 11, 1975 and have noted the contents. I am prepared to come to South Africa by the middle of July. I can come there from Brazil. We shall need at least one visa for Wayne Gunderson (Upendra) and if possible, one for Robert Campagnola (Harikesa). Please arrange for that.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. One travel agent in New Delhi has told us that two of her clients (American) were going to Johannesburg with visa, sufficient funds onward ticket, passport, etc., and due to some change all of the sudden in the Government, they were thrown into jail, and the next day, they were sent, at their own expense out of the country. The travel agent said that it could be even more severe for an Indian citizen, so, if there is any risk, it is not a very good idea. So, you should find out if there any risk at all and then let me know at my Los Angeles address. ACBS ACBS/ps

Letter to: W. D. Currier

•

Unknown Place 16 June, 1975

75-06-15

W. D. Currier, M.D., Pasadena, CA

YES NO (1)Milk products.__x__________ (2)Eggs.__________x___ (3)Cereals, grains, nuts, seeds.__x__________ (4)Vegetables and fruits.__x__________ (5)Seafoods.__________x___ (6)Beef.__________x___ (7)Lamb.__________x___ (8)Pork.__________x___ (9)Fowl - chicken, duck, turkey__________x___ (10)Fruit juices.__x__________ (11)Vegetable juices.__x__________ (12)Vitamin and mineral supplements.__x__________

SIGNED:

A.C. Bhaktivedanta Swami X sign here

Letter to: Narayana

•

Honolulu 16 June, 1975

75-06-16

San Jose, Costa Rica

My dear Narayana dasa,

Please accept my blessings. I am in due receipt of your letter dated June 10, 1975 and have noted the contents. Regarding your report on Hanuman, I am forwarding your letter to Hrdayananda Goswami who can present this problem to the GBC for their solution.

I have accepted Saunaka dasa for 2nd initiation. His thread and mantra sheet are enclosed. Let him hear the tape of myself chanting the gayatri mantra through his right ear.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Yadunandana

•

Honolulu 16 June, 1975

75-06-16

Dallas

My dear Yadunandan dasa,

Please accept my blessings. I am in due receipt of your letter dated June 12, 1975 and have noted the contents. Now, everything has been rectified. That is good. Please continue executing your Krishna Conscious activities, strictly following all of the rules and regulations carefully. Always remain engaged in the service of Krishna and you will be sublime.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Bhakta dasa, Jayananda, Bahulasva

-

Honolulu 17 June, 1975

75-06-17

San Francisco

My dear Bhakta, Jayananda, and Bahulasva,

Please accept my blessings. I am in due receipt of your letters dated June 13rd and 15th, 1975 and have noted the contents. It sounds like things are going very nicely there. I will come for Rathayatra festival and then I shall see the new building also. The photos were very nice. Regarding the sannyasis convincing men within the temple that they should leave and go with them on their parties, that is not at all good. I have never approved of this action. You can tell them. Everyone is concocting something of their own. It must be checked. The sannyasis should work with what men they have got and they cannot secretly convince men in the temples to leave their duties. Those duties also must be done and they are just as important as any other service.

Regarding the books being sold for less than $4, that we shall discuss in L.A. with Ramesvara.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Why did you publish this college program book independently and unauthorized? Any literature that is to be published on behalf of the movement, must be authorized by the BBT Trustees. You have not even mentioned my name in this book. This is not at all good. Why have you done this? ACBS/ps

Letter to: Batu Gopala

-

Honolulu 17 June, 1975

75-06-17

Cleveland

My dear Batu Gopala,

Please accept my blessings. I am in due receipt of your letter dated June 8th, 1975 and have noted the contents. I accept the persons you have recommended for initiation (first). Their names are as follows, Bill-Bhama dasa, Brenda-Brahma-vadini devi dasi, Michael-Mahana dasa. Their beads may be chanted by Kirtanananda Swami. Also, I have accepted Divyanga dasa for 2nd initiation. His thread and mantra sheet are enclosed herein. Let him hear the tape of myself chanting gayatri mantra through his right ear.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gadi

-

Honolulu 17 June, 1975

75-06-17

Charlotte, N.C.

My dear Gadi dasa,

Please accept my blessings. I am in due receipt of your letter dated June 13, 1975 and have noted the contents. Thank you for the $20 donation. Thank you for helping me in this preaching work. Make sure that you preach nicely and at the same time follow the example of perfect behavior given by your spiritual master and the previous acaryas and confirmed in the scriptures. Always remain fixed in the service of Krishna and you will be untouched by Maya.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Madhudvisa

-

Honolulu 17 June, 1975

75-06-17

Melbourne

My dear Madhudvisa Swami,

Please accept my blessings. I am in due receipt of your letter dated June 11, 1975 and have noted the contents. Regarding Ratha-yatra, we shall chose the most favorable time to hold our celebration. If for our preaching, it is going to be more beneficial to hold it in September, then you may do so.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps N.B. I am awaiting your report.

Letter to: Mrs. Beatrice Matusow

-

Honolulu 17 June, 1975

75-06-17

Beatrice Matusow 4542 Lehus St. Kapaa, Kauai, Hi. 96746

My dear Mrs. Matusow,

Please accept my blessings. I am in due receipt of your letter dated June 2, and have noted the contents. Regarding your idea, I think it will be best, if the next time you come to Honolulu, you come to our center here and discuss this proposal to the temple president named Manasvi dasa. Then some decision can be made.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Durgesh Patel

-

Honolulu 18 June, 1975

75-06-18

Durgesh Patel 105 Park Ave. Southall, Midd'x, U.K.

My dear Durgesh,

Please accept my blessings. I am in due receipt of your letter dated 10/6/75 and have noted the contents. Please keep yourself saved by chanting 16 rounds daily and following the regulative principles, and reading books. For the time being, stay with your parents until you are of proper age to be independent. Raghunatha dasa Goswami was also restricted by his parents, but ultimately he joined Sri Caitanya Mahaprabhu's movement and became one of the six Goswamis of Vrndavana. So, do not be discouraged, rather feel fortunate that at such a young age you are able to practice Krishna Consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Karandhara

-

Honolulu 18 June, 1975

75-06-18

Tehran

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 6/9/75 and have noted the contents. Any position we remain in, we must have full dependence on our spiritual life.-chanting 16 rounds daily, following the four regulative principles, etc. This will maintain our spiritual strength. And if we maintain our spiritual strength, then anywhere we live, we live under the protection of Krishna. A Narayana-para or a person who is fully surrendered to Narayana is not afraid to live even in most dangerous place. He is always safe, under the protection of Narayana.

To help the preaching work, that is also preaching. If you can get money to help expand our preaching activities, that is preaching. We require money. Laksmi is the immediate assistant of Narayana. Narayana is always preceded by the word Laksmi. The Mayavadi philosophers do not touch laksmi, but we accept for the service of Krishna. We are not of the mentality of Ravana who took Laksmi from Narayana and became ruined. Keep Laksmi and Narayana always together and you will become as powerful as Hanuman. He is always worshiped along with Lord Rama and Laksmi-Sita. There are many temples of Hanuman in India.

Regarding investing money there in Iran, I have no objection if it is kept in Atreya Rsi's name. He is one of our men. Please send the complete details in this connection and I shall decide.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dhananjaya, Aksayananda

-

Honolulu 18 June, 1975

75-06-18

Vrndavana

My dear Dhananjaya and Aksayananda Swami,

Please accept my blessings. I am in due receipt of your letter dated 7th June, 1975 and have noted the contents. You can go on offering ten plates. In the Radha-Damodara temple, the offer Bhoga to the Six Goswamis. Offer ten full plates, 8 puris, 2 kacoris, 2 samosas, varieties of sweets (2 each), and varieties of vegetables. Make many palatable things such as Jhuri, Dhal-mot, Jalebis, Rauta and many other nice dishes. You can keep a nice stock of these things, so that when a big man comes you can give him a nice plate of free prasada. In this way, our temple will become very popular, because everyone will know that if they come to our temple, they will receive very nice prasada. For the other guests, continue to sell the prasada daily. This is very nice program. Make all the prasadam very first class.

Regarding Tulasi devi in the courtyard: For the time being, put one stone pot in each corner and when I come there I shall see if any other thing is to be done in that connection.

In Delhi, the Home Member, Mr. Brahmananda Reddi, has promised me that 50 of our members will be allowed to stay as permanent residents. He said it may take a little time to arrange, but Tejyas can see him.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

What Pranava is doing about the land? ACBS/ps

Letter to: Dr. W.H. Wolf-Rottkay

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Honolulu 18 June, 1975

75-06-18

Dr. W.H. Wolf-Rottkay 12915 Venice Blvd., Apt. 37 L.A., Ca. 90066

My dear Dr. Wolf-Rottkay,

Please accept my blessings. I am in due receipt of your letter dated June 14, 1975 and have noted the contents. Biological evolution is taking place on account of the soul's desire. It takes place because of infection. If a man has smallpox virus, then he is subjected to smallpox. It is not that everyone is infected and everyone is attacked with smallpox disease. Only the person who is infected, he is attacked.

In this connection Krishna says in the Bhagavad-gita, purusah prakrti-stho hi bhunkte prakrti-jan gunan karanam guna sango'sya sad-asad-yoni-janmasu [Bg. 13.22]. Purusa means the living entity, or the soul. He is subjected to be infected by the modes of material nature. There are 3 modes of material nature, sattva-guna, raja-guna, tama-guna. And when they are mixed up, they become 3 x 3 = 9, and 9 x 9 = 81, and in each quality, there are millions of forms. Therefore the total number of forms is 8,400,000.

So, the diseases are there and the forms of disease are also there. Material form means diseased form. Therefore, one has to change this form-death. And he carries with him the infection and he develops another disease. In this way, the soul although part and parcel of God in diseased condition, they are forced to change body. That is transmigration of the soul from one body to another.

To be more clear, the disease is there. Just as the Small-pox disease is there. One has to become diseased, being infected. Similarly, the forms of the body are there. One has to infect the form and it develops. karanam guna sango'sya sad-asad-yoni-janmasu. Because he is infecting different diseased forms, therefore he is developing different forms of body. There is no such case of Small-pox changing into Malaria. Small-pox is Small-pox, and Malaria is Malaria. By the desire of the living entity, he becomes infected with a certain disease or body. Krishna Consciousness is the vaccine for all the diseases (different forms of material bodies).

Krishna says,

mam ca yo 'vyabhicarena bhakti-yogena sevate sa gunan samatityaitan brahma-bhuyaya kalpate [Bg. 14.26]

Brahma-bhuyaya is the immune stage or Krishna Conscious stage when one is always fixed in Krishna. When one reaches this perfectional stage he no longer has to accept these different types of diseases, or bodies.

Regarding the German translation work, if you feel difficulty because there is no good scholar there in Germany in our temple, then do whatever you can. Do not feel pressured. Whatever you can do is very much appreciated by me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Dr. W.D. Currier

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Honolulu 19 June, 1975

75-06-19

W.D. Currier, M.D., INC. 960 East Green St., Suite 209 Pasadena, California 91106

My dear Dr. Currier,

Please accept my greetings. I am in due receipt of your kind letter dated June 16, 1975 and have noted the contents. If you are willing to offer your medical services to my students, when it is required, that will be very nice. It is important to keep the body fit and healthy so that we will not meet the obstacle of ill health while serving Krishna. Ill health may hinder one's service, so, we want to avoid it as much as possible. Enclosed herein is the question sheet sent by you, duly filled out by me for your information and signed by me. Thank you.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gopijanavallabha

-

Honolulu 19 June, 1975

75-06-19

Brooklyn

My dear Gopijanavallabha dasa,

Please accept my blessings. I am in due receipt of your letter dated June 16, 1975 and have noted the contents. I accept the devotees that you have recommended for 1st initiation. Their names are as follows: Nick-Nandaki, David-Durjaya, Frank-Pharnesvara dasa, Jimmy-Jita-manyu, Joe-Jara-sangha, Kurt-Kesiha, Luis-Lokasvami, Wilfred-Vidisa, Linda-Laksmirniranjana, Judy-Jaganmata, Merylee-Murti-vandya. Their beads may be chanted on by Kirtanananda Swami. I have also accepted Bhaktivinode, Pankajanabha, Preraka, Vipramukhya, Agnideva, Urmila for 2nd initiation. Their threads and mantra sheet enclosed herein. Let them hear the tape of myself chanting the Gayatri mantra through their right ear.

Please train our boys and girls to follow the principles very strictly. They must chant 16 rounds daily, follow the 4 principles, read our books very carefully, and always be engaged in the transcendental loving service of Lord Krishna. These things will give them real spiritual strength and their lives will be perfected.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Taitreya

-

Honolulu 19 June, 1975

75-06-19

Hawaii

My dear Taitreya,

Please accept my blessings. I beg to acknowledge receipt of your letter and check for $1,000 and I thank you very much for this contribution. So, fortunately you have got a very good husband, and you are also a very good wife. So, live co-operatively and help him in writing essays which he has done very nicely. In this way, both of you will be happy and successful in life.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ps

Letter to: Gopala Krsna:

-

Los Angeles 21 June, 1975

75-06-21

Bombay

My Dear Gopala Krishna das:

Please accept my blessings. I am in due receipt of your letter dated June 14, 1975 with enclosure hand delivered by Palika dasi, and I have noted the contents carefully. Yes, I have received your letter dated May 26, 1975. So it is good that you are meeting with the Government officials and they are taking interest. Yes, you arrange for a big festival in Bombay and get them to come. That will be very nice, but not exactly on Gaura Purnima as we will be in Mayapur, but afterwards.

Why are speaking of a loan for Bombay construction when you have already taken two lakhs from the Book Fund? What do you mean that you want another loan? Why are you again asking for a loan? Why is Giriraja not writing?

Regarding the Vrindaban Gurukula land, yes, I shall arrange to pay. Don't worry. I have already told Pranava. The money will be paid. This I have already said. Complete the negotiations and the money shall come. All instructions have already been given.

Regarding the maintenance for Vrindaban, that must come from Tejiyas in Delhi. Whatever he is sending, that you must use. If he can send only Rs.. 7,000/-, then you should maintain with that Rs. 7,000/- per month is no joke. Are other temples there spending like that, , Rs. 18,000/-per month? I do not like that Madras should pay for Vrindaban maintenance. Neither should Aksayananda Swami go out of Vrindaban on a collecting party. His business is to remain there and organize the temple program. I have heard reports that Dhananjaya is not following the schedule. So Aksayananda Swami must be there if Dhananjaya is not so expert. Also, the guest house should be organized to make income. Why have we invested so much money in the guest house? Please organize this.

Regarding your making Yasomatinandana das BBT administrator, I have no objection, but I think he can be better engaged in printing work. Actually he has no business experience. Of course he may be trained up, but in the meantime he should not be in charge. I have given him charge of the publishing work, but what is he doing? Better not to change. Yes, the accounts must be kept very carefully. The book inventory must be recorded, and what is collected and what is spent must be there.

One thing I want is for the book sales to be organized there in India. There are many English books selling there on the market, and there are many English publishing houses. So why it cannot be organized? Even if our own men cannot do the selling, we can hire some agents to do it. Our books are very much appreciated in India, and the people will purchase. Even the clerks they can purchase the small books. We have so many small books. This kind of preaching work is very important. The people must be given some impression of our philosophy.

Regarding the food distribution program, you spend whatever is collected. Why are you asking me?

Regarding Vrindaban construction, you may have all of the creditors submit their final bills and together with the accountant you check them vigilantly and make a full settlement. Then conveniently we shall see how the further work will be done. Now I am very much doubtful. I think there has been some cheating.

It is my habit to see that money is not being squandered. If money is spent unnecessarily, I feel very badly. You are collecting with great effort, and I do not like to see it spoiled. I am thinking that Guru-krpa's collections may be used for book publishing only. He can print books in Japan and send there to you for selling in India. From these sales, you can spend 50% on construction and 50% on Hindi publishing. And anyone who can manage such an organization, he can manage the BBT. But one must do it. It is simply a matter of organization. We can send you unlimited number of books. You simply have to apply your brain how to sell them. Then you will have plenty of money. This my mission you know started when I came alone to your country by selling my books, and still whatever money we are getting it is coming from the book selling. So it is already proven how important the book-selling is.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gurukrpa:

-

Los Angeles 21 June, 1975

75-06-21

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. I am in due receipt of your letter dated June 9, 1975 and have noted the contents carefully. I can understand that you are feeling something regarding your collecting program. These things can be decided by the GBC. One thing is that I may take up one project of constructing a Varna Ashrama College and Temple in Kuruksetra in India. I am presently negotiating for this, and if we get the opportunity, I shall spend the money here first. So in Japan you go on collecting, and I shall tell you how to spend.

Anyway you don't feel any botheration. Dai Nippon has agreed to take money in exchange of books. Whatever money you pay, you print books and send to India. You can also send to Australia or to USA if they want. You begin with Srimad-Bhagavatam and the small edition of Bhagavad-gita. Our work must go on. The world is suffering on account of not taking up Krishna consciousness, so we have to try to save them. You kindly help me to do this.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Purnima:

-

Los Angeles 21 June, 1975

75-06-21

New Vrindaban

My Dear Purnima das:

Please accept my blessings. I am in due receipt of your letter dated June 19, 1975, and I thank you very much for it. I am glad that you are very serious about Krishna consciousness even at such a young age. This is the instruction of Prahlada Maharaja who was a young boy like yourself. He said that now is the time to become Krishna conscious no matter what is one's age. We may die at any moment. There is no guarantee. So you please stick to this line you have taken and chant Hare Krishna every day without fail. You will be very happy, and I shall pray to Krishna for your advancement.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Laksmimoni

-

Los Angeles 23 June, 1975

75-06-23

Dallas

My Dear Laksmimoni devi:

Please accept my blessings. I am in due receipt of your letter dated June 21, 1975 with enclosed photo. Generally it is not good for the women with babies to worship the Deity, because a baby means uncleanliness. You have to touch the baby and there is so many dirtiness, so how can you remain sanctified? But if you are doing it nicely, then it is okay. But, if you have to take care of the baby, then it is not good.

Why is Nandarani not taking care of the Deity?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahajana

-

Los Angeles 23 June, 1975

75-06-23

Los Angeles

My Dear Mahajana das,

Please accept my blessings. I am in due receipt of your letter dated June 21, 1975 and have noted the contents. As far as this matter is concerned, it is my desire that you consult your local Governing Body Commissioner Jayatirtha das. Now I am desiring more and more to have time for translating my books, not that I have to become involved in every question. For this reason I have installed the GBC. Now I have given the guideline that 50% of a householder's income should be donated to the temple. If there is any disagreement, it may be taken up with Jayatirtha.

I hope this meets you and your family in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Svarupa Damodara

-

Los Angeles 23 June, 1975

75-06-23

Atlanta

My Dear Svarupa Damodara dasa:

Please accept my blessings. I am in due receipt of your letter dated June 20, 1975 with enclosures, and I thank you very much for it. It is very good that you are progressing with the book proving scientifically that Lord Sri Krishna is the origin of life. Yes, do it slowly but surely. It is important work for our preaching mission.

As you say you are thinking of retiring from the university, yes, as you are not a family man, you can do it for better service to the Lord. Regarding Manipur, you said that there is a Govinda temple there and that they are willing to hand over the management. I think somebody came to see me in India about it, but I don't exactly remember the name. The best thing will be for you to retire and take charge of such a noble project.

Regarding your question about the jiva soul in the heart and the jiva soul within the cells, they are separate. Both are jiva atmas, but a particular jiva belongs to a particular body. There is the jiva in this body, but there are also jivas within the cells. Just like I am living within this apartment, but does it mean that no other living entity can live here. There are so many ants, flies, bugs, they are also living within the apartment. Even in my stool there are thousands of living entities.

Your second question is not very clear what you want to ask, but the fact is that each and every living entity is covered by two kinds of bodies, one subtle and one gross. So the subtle body causes the living entity to take another gross body. We have got experience that in dreaming the gross body is inactive while the subtle body is continuing activities; and again in deep sleep the subtle body is continuing activities. The living entity after being carried by the subtle body to another gross body, it sometimes remains in deep sleep in the womb of the mother. Then gradually the subtle body begins to act within another gross body. When this gross body is fully developed befitting to come out of the mother's body, that is called another birth. Again he changes to another gross body imperceptibly. Just like in the film thousands of pictures are moved imperceptibly. It looks that the body in the picture is moving, but the audience cannot understand that there are so many pictures in the spool. They think that the picture is moving. Similarly every second every moment we are changing the body.

Those who are not sober cannot understand how the spirit soul is changing from one body to another. Krsna therefore says that this change of body can be appreciated only by the dhiras. dhiras tatra na muhyati [Bg. 2.13]. While those who are not dhiras cannot understand how the soul is changing from one body to another. There are two kind of men, dhira and adhira. The modern education is producing only the adhira class who are neither sober or educated. Therefore the majority of the population cannot understand how the soul is transmigrating from one body to another. They are only interested in wine and woman under the impression of the bodily concept of life. Therefore out of so many scientists in this country only you and the few others are understanding the importance of this subject matter. manusyanam sahasresu [Bg. 7.3]. So please work very hard, following our rules and regulations and you will always remain in the fire of Krsna consciousness.

Regarding your asking me to come to Atlanta, it may be possible. That I shall see.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Pranava:

-

Los Angeles 24 June, 1975

75-06-24

Vrindaban

My Dear Pranava das:

Please accept my blessings. How is that there is no news from you about the land? I expected to receive news through Nitai, but there is no news. Please see to this matter as I have requested you in my previous letter, the copy of which is enclosed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sanat Kumara, Daniel, Yudhisthira

-

Los Angeles 24 June, 1975

75-06-24

Nairobi

My Dear Sanat Kumar, Daniel, and Yudhisthira:

Please accept my blessings. You have been recommended for initiation by Brahmananda Swami and Cyavana Swami, and I am pleased to accept you as my initiated disciples. They have given me a very nice report of your activities and I am glad to know that the government authorities are taking interest in our movement. It is a good sign. So you go on with your preaching and be very careful to follow the rules and regulations, chanting 16 rounds daily and abstaining from eating animal flesh, intoxicants, gambling, and illicit sex.

Your names are Sanat Kumar-Sarva vit dasa; Daniel-Danda dasa; Yudhisthira-Yogisa dasa.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Acyutananda:

-

Denver 27 June, 1974

75-06-27

Hyderabad

My Dear Acyutananda Swami:

Please accept my blessings. I am in due receipt of your letter dated June 5, 1975 and have noted the contents. Regarding the question of New Vrindaban that should be referred to Kirtanananda Swami who can deal with it directly.

I am glad to hear that your Bangalore program was a success. Your question of how did Sukdev Goswami hear Srimad-Bhagavatam, it was in the womb of his mother.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavan:

-

Denver 27 June, 1975

75-06-27

Paris

My Dear Bhagavan das:

Please accept my blessings. I am in due receipt of your letter dated June 20, 1975 and also the French Gita blue prints. Is that the paper that it will be printed on. This paper is very nice. I have also seen the Spanish literature you have published. Why you do not use the literature they are publishing for South America?

Your qualification is that you can live amicably with anyone. Even if one is an offender to you, you do not become agitated. This is a Vaisnava qualification. I am glad to hear of the improvements of Amsterdam temple. That you are now getting so many more people for the feast program means that the management is very much improved.

Yes, I am looking forward to coming to France to see the castle.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hrdayananda:

-

Denver 27 June, 1975

75-06-27

Sao Paulo, Brazil

My Dear Hrdayananda Swami:

Please accept my blessings. I am in due receipt of your letter dated June 9, 1975 with the enclosed books in Portuguese. It is very nice, and I am glad to learn that our movement is being nicely received there.

So I am prepared to come to South America, but the Venezuela Consulate in Los Angeles informs that they have government order not to give me visa. What is the meaning? You can try to arrange programs in Panama, Trinidad, and Guyana, so I can get down there on my way to Brazil. But, if there is any difficulty in getting the visa for these countries, then we may suspend the program. I do not want to take any risk, just like in Nairobi I was refused entry and it was a great inconvenience. This is not good for me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jnana, Lilavati

-

Denver 27 June, 1975

75-06-27

Nairobi

My Dear Jnana das and Lilavati dasi:

Please accept my blessings. I am in due receipt of your letter dated June 16, 1975 hand delivered by Brahmananda Swami. So now that you are married you work together to spread Krsna consciousness. Marriage means that one's service becomes doubled, but at the same time we have to be very careful not to fall into sense gratification. That tendency is there, and we have to be always vigilant. Best thing is to chant carefully our 16 rounds on the beads and always think of Krsna.

Brahmananda Swami has given me a good report of the African program, so you two as man and wife make our movement solid there. This I want.

I hope this meets you both in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ravindra Svarupa:

-

Denver 27 June, 1975

75-06-27

Philadelphia

My Dear Ravindra Svarupa das:

Please accept my blessings. I am in due receipt of your letter dated June 22, 1975 with enclosed clipping. It is a very important article. The magistrate has given a very good judgement in our favor and a very good certificate that this is bona fide religion. I have given the clipping for publishing in our "Back to Godhead" magazine.

Yes, I am coming to your city on Friday morning July 11, 1975 from Chicago. I look forward to meeting the professors. July 15 is all right, as I may be going to San Francisco on Wednesday, July 16.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rsabhadeva

-

Denver 27 June, 1975

75-06-27

Laguna Beach

My Dear Rsabhadeva dasa:

Please accept my blessings. I am in due receipt of your letter dated June 22, 1975 and have noted the contents. I am accepting the following for second initiation as twice born brahmana and their threads are enclosed duly sanctified: Anatacharya das, Gupta das, and Rasatoonga dasi.

I also accept the following as my disciples and their spiritual names are as follows: Arthur Davis-Arka dasa; Ken Kilmer-Kumunda dasa; Kim Kilmer-Kundara dasa; Racy Niciu-Rucirangada dasa; Robert Queen-Rama Sriyah dasa; Russel Noles-Radhapati dasa.

Please see that they are all chanting 16 rounds on their beads and following the rules and regulations. We have to become very strict in this matter. To go back home, back to Godhead is not an easy thing. It requires great discipline of body and mind, and performance of pure devotional service.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopala Krsna:

-

Denver 28 June, 1975

75-06-28

Bombay

My Dear Gopala Krishna das:

Please accept my blessings. I am sending you one copy of a letter to PNB so the bank will pay up to 1 lakh of Rupees. So now complete the negotiation. The bank will guarantee payment. Why you are not completing the negotiation? Pranava is silent. He did not send any message with Nitai so I do not think that he is able to negotiate. If it is ready, then settle up. The money is there in the bank.

I have also given Giriraja 2 lakhs of Rupees but I have not heard anything from him. How has it bee spent?*

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs *Please ask him to write and report

Letter to: Jayapataka:

-

Denver 28 June, 1975

75-06-28

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. I have not received any report from you. I gave you 1 1/2 lakhs of Rupees, and I want to know what you have done with it. How have you spent it, and what is the progress.

Gargamuni Swami is collecting for Mayapur. Is he sending you any money? How is the money being utilized?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nandikesvara:

-

Denver 28 June, 1975

75-06-28

Winnipeg, Canada

My Dear Nandikesvara das:

Please accept my blessings. I am in due receipt of your letter dated June 17, 1975 and thank you for the nice report. You are enthusiastic for spreading Krsna consciousness. This is the most important quality. Please continue.

I am accepting the following as twice born brahmanas and their threads duly sanctified are enclosed: Duryodhana guru dasa and his wife Vrndadevi dasi, and hold a fire sacrifice and impress upon them that they are taking vows before Radha Krsna, the spiritual master, and the assembled Vaisnavas.

I also accept the following as my initiated disciple: Dandra Fohr-Sanga devi dasi. Please see that she carefully follows the regulative principles.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Punjab National Bank

-

Denver 28 June, 1975

75-06-28

Punjab National Bank Vrindaban Branch Vrindaban, Dist. Mathura U.P. INDIA Att: The Manager

Dear Sir:

Re: A/c No. 668 Vrindaban Construction Fund Fixed Deposit for Rs. 3,14,557.36 Date of Maturity 21/6/75

Regarding the above mentioned C.D. which matured on June 21, 1975, out of this 1 lakh of Rupees may be kept with you, and the balance should be renewed for Fixed Deposit for 3 (three) months.

The 1 lakh of Rupees may be kept in your custody, and you issue a letter of credit in favor of Sri Chanshyam das Agarawal of Murzaffar Nagar stating that on completion of the negotiation of selling his land to Mayapur-Vrindaban Trust he will get up to 1 lakh of Rupees when the conveyance deed is registered before the Registrar.

Thanking you.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tulsi:

-

Denver 28 June, 1975

75-06-28

Los Angeles

My Dear Tulsi das:

Please accept my blessings. I have received your request for initiations and I accept the following as my disciples and their spiritual names are as follows: Robin West-Rathagrahi dasa; David Moore-Disa dasa; and Dorrie Winham-Dharmada devi dasa.

I also accept the following as twice born brahmanas and their threads are enclosed duly sanctified: Citraka dasa, Ameyatma dasa, Guruttama dasa, Urjasvat dasa, Padmahara dasi, Manya dasa, Parvata Muni dasa, Nikunjavasini dasi, Krsna Lauliya dasi, Caitanya Simha dasa, and Racitambara dasi.

Now hold a fire sacrifice and impress upon them that they are taking vows before Radha Krsna, the spiritual master and the assembled Vaisnavas. It is a serious business.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

July

Letter to: Bhagavata:

-

Denver 1 July, 1975

75-07-01

Calcutta

My Dear Bhagavata das:

Please accept my blessings. Enclosed please find a copy of a letter addressed to the Central Bank of India, Camao Street Branch dated June 2, 1975. I have not received any reply from them. Will you please personally go to the bank and take their reply or any other information regarding the subject matter and let me know definitely at the above address in Berkeley.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Round about our temple there are many apartment houses constructed. Will you enquire about an apartment not less than three rooms and up to four rooms and find out what is the price and what are the terms. ACBS/bs

Letter to: Hrdayananda:

-

Denver 1 July, 1975

75-07-01

Sao Paulo, Brazil

My Dear Hrdayananda Swami:

Please accept my blessings. With regard to your letter dated June 9, 1975, upon your request I am accepting the following as my initiated disciples: Joca-Yajni dasa; Claudio-Caturmurti das; Bosco-Bhamaka dasa; Lucio-Lokasaksi dasa; Marcio-Maha kala dasa; Julio-Jagad bharta dasa; Flavio-Virocana dasa; and Bernadech-Bhuta mata dasi; Lucia-Raga bhumi devi; Marcia-Maha yogisvari dasi.

Please see that all these new devotees from Brazil are strictly following the regulative principles and chanting 16 rounds minimum daily.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Morris Lapidus

-

Denver 1 July, 1975

75-07-01

Mr. Morris Lapidus 439 Henry St. Brooklyn, New York 11231

Dear Mr. Lapidus:

Please accept my blessings. I am in due receipt of your letter dated June 21, 1975. Actually we are not fond of having businesses. Although for spreading Krsna consciousness we can use millions of dollars, yet we do not like to employ many of our men at great endeavor in the competitive business world. In order to manufacture and market your own inventions it would be a great struggle and too much time and energy would have to be spent, as you have stated. It also requires great business expertise to succeed and not be cheated.

You should regard your main business as trying to become Krsna conscious through reading my books and associating with the devotees in the Sankirtana movement there in Brooklyn temple. You are an older man, 68 years old, so I appreciate it if you can help my disciples in New York in cooperation with the President, Gopijanavallabha.

At any rate we do not know how long we shall live. So we have to concentrate on reading, chanting, and distributing books, and in this way try to become Krsna conscious completely before the next death.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nityananda:

-

Denver 1 July, 1975

75-07-01

New Orleans

My Dear Nityananda das:

Please accept my blessings. I am in due receipt of your letter dated June 28, 1975 with the enclosed photos. Your farm appears very nice, open plain land. The cows are very nice and so are the sheds. This farm project you should consider very important. The idea is that people can be self sufficient and raise their own foodstuffs and have sufficient milk to save time and chant Hare Krishna. Why should they work so hard in the hellish factories? Let everyone live simply and be Krsna conscious.

Upon your recommendation I accept Paul Warren Menard as my initiated disciple. His spiritual name is Pana dasa. Please see that he maintains the Vaisnava standards and chants always 16 rounds minimum.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Acarya Prabhakar Mishra

-

Denver 1 July, 1975

75-07-01

Acarya Prabhakar Mishra E-91, Kirti Nagar, New Delhi-15 INDIA

My Dear Prabhakar:

Please accept my blessings. I wrote you one letter on May 31, 1975, but I have not received any reply from you. Did you see Nandaji in this connection?

Please reply this letter at the following address immediately: ISKCON, 2334 Stuart St., Berkeley, California 94075, U.S.A.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sat Krita

-

Denver 1 July, 1975

75-07-01

Dallas

My Dear Sat Krita dasa:

Please accept my blessings. I am in due receipt of your letter undated June 23, 1975 and have noted the contents. I have organized the GBC for the purpose of spreading Krsna consciousness all over the world. In this way I am trying to become free from the management in order to translate my books. Therefore there is no need to form a separate new committee. of 64 members. Let each zone and center push on in their area of the world. If such an international committee. is to be formed, it can be done by the GBC. You can make your further suggestions to Jagadisa.

I am glad your son is doing well in Gurukula.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

-

Denver 2 July, 1975

75-07-02

West Germany

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated June 10, 1975 and have noted the contents. Regarding the house in Almora, yes it is a good proposal. I shall like to stay there. Almora is a good place. You may go see the house personally.

Regarding the closing of Zurich center, that’s all right. Don’t make competition.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nataka-Candrika, Jusania, Rama Tulasi, Tripti

-

Denver 2 July, 1975

75-07-02

Nataka-Candrika Jusania Rama Tulasi Tripti

My dear daughters,

Please accept my blessings.

I am in due receipt of the nice silver gift box which I already put to my personal use. I thank you very much for your taking seriously to this Krsna Consciousness movement by spreading this movement of Lord Caitanya’s here in Denver. I am sure that Lord Caitanya will benedict you, and that this will be a great success for Krsna Consciousness in Denver.

I hope that this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Kurusrestha

-

Denver 2 July, 1975

75-07-02

Denver

Dear Kurusrestha,

Please accept my blessings.

I am in due receipt of your letter dated July 2, 1975. Upon your recommendation, I am accepting the following twice born brahmanas; Koshalendra Das Adhikari, Jyoti Das Adhikari. Enclosed please find their threads sanctified by me. I also accept as my initiated disciples the following devotees and their spiritual names follow: Al Rhiener-Adhata, Cleef Athey-Kamari Das.

Please see that they are chanting 16 rounds & following the four regulative principles.

Now hold a fire sacrifice and let the brahmanas hear the Gayatri mantra tape that I have spoken in their right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Padmanabha

-

Denver 2 July, 1975

75-07-02

Denver

My Dear Padmanabha and Mahojjvala dasi:

Please accept my blessings. I thank you very much for your guru daksine gift and your nice letter expressing your appreciation for your spiritual master. This is the proper way to receive the blessings of Krsna, by begging the mercy of the spiritual master. yasya prasadad bhagavata prasadao. If one pleases the spiritual master, then it is to be understood that Krsna is pleased.

So continue on in this way following our path of bhakti yoga with enthusiasm and you will have perfection in this life and the next.

Hoping this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

-

Evanston, Illinois 4 July, 1975

75-07-04

Bombay

My Dear Giriraja das:

Please accept my blessings. I have received your report via telephone and it is a very good news that you have received the NOC for the construction of the temple. So, you begin the work, and money will come to you by the grace of God. Don't worry, just finish the buildings as soon as possible and somehow or other money will come. In Bombay you collect as much as you can, and the balance money will be sent rest assured. I am instructing Ramesvara to send Gurukrpa's collection to Bombay. So you just finish all the buildings as soon as possible. You must also keep proper account. Not a single farthing should be wasted. I will see the accounts personally when I return to Bombay.

Regarding the money you are taking for the rooms, this must be carefully done. As soon as you take money and allow a person to stay in your place, then the money can be considered by him as rent. The Rent Act is so subtle in India. If you have to call the police to eject a man, the police will not do it. They will see that the man is living there only, but they will not ask how he got there. That is a matter for the courts to settle. And in India court business is very troublesome. Practically it is useless because you have to bribe. This is Kali Yuga; you have to pay money to get justice. Neither will it be sufficient for you to print on the registration form that the visitor signs that you have some right to bar entrance. Making your own law on the registration form has no value. You know of that Mr. Mukherjee who refuse to leave our place even when you called the police.

In Tirupati they have a nice system. You have to see how the hotels and dharmasalas are doing it. What laws there are to protect them. People are very cunning nowadays, and we have to be careful. You should manage the whole thing very nicely, just like in Tirupati they are managing so many buildings very carefully.

[TEXT UNCLEAR]

India to organize large scale book distribution. He can help Yasomatinandana Prabhu. Yasomatinandana is sincere but not a business minded. But, if sincerity is there, other things will come.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. All money sent to Bombay from L.A. is BBT money and must be paid back by you to the BBT account in Bombay. The money sent to you is on loan basis and must be paid back. You can pay back conveniently. We shall help you, but you must pay back.

Also One of the rooftop blocks may be dedicated for stocking books as go down. You may select the largest one available. If you fit it with book shelves that are away from the wall and not touching one another; i.e. the shelves should be wide enough to accommodate only one row of books and each shelf should be separated by a space wide enough for a man to pass; then you will not have the rat problem.

The Chand Society flat may not be sold. It can used as office and residence of Vaikunthanatha and Yasomatinandana. Two rooms used as residence and one room office and stock. The BBT should provide facilities for offices and stock go down. BBT should pay for the rooftop go down. By my calculation you should be able to sell in India at least four lakhs of Rupees worth of books per month. You simply have to organize it.

What is the report of Hyderabad?

ACBS ACBS/bs

Letter to: Gurukrpa:

-

Evanston, Illinois 4 July, 1975

75-07-04

Tokyo

My Dear Gurukrpa Swami:

Please accept my blessings. I may inform you that we have received the permission for constructing our Juhu temple. I want that your collection should be sent there so that the buildings may be completed as soon as possible.

I am instructing Ramesvara to do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka:

-

Evanston, Illinois 4 July, 1975

75-07-04

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. In Hawaii they are arranging for manufacturing plastic kholes. You can arrange one or two Bengali experts in making and fitting the heads of the kholes. They must be prepared to stay with us for at least one year. We will pay their transportation to Hawaii and return and also a small salary. Our men can then learn from them. We now require so many khols for expanding our Sankirtana movement.

I have not received any report from you. I am anxious to know how you have spent the money.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Manindra

-

Evanston, Illinois 4 July, 1975

75-07-04

Denver

My Dear Manindra devi dasi:

Please accept my blessings. I am in due receipt of your letter dated July 3, 1975 and I thank you very much for your nice sentiments. It is simply by the grace of Lord Caitanya Mahaprabhu that we have now got a feeling for service to Krishna. Krishna is so perfect that He comes and teaches us personally how to become Krishna conscious. What Lord Caitanya is giving no one else has done. So you continue on in this way following our rules and regulations, and I shall pray to Krishna for your ever advancement in Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Paramahamsa, Srutakirti

-

Evanston, Illinois 4 July, 1975

75-07-04

Honolulu

My Dear Paramahamsa Swami and Srutakirti das:

Please accept my blessings. Now we have a plan for expanding our Sankirtana and we will be needing so many hundreds of mrdangas. So you have got the fiberglass shells there, so I am informing Jayapataka Swami to arrange for one or two Bengali craftsmen to come and stay with you for at least one year to make the skins. Then our men can learn from him. We will pay the transportation and some salary.

Please let me know what you think of this idea.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Evanston, Illinois 4 July, 1975

75-07-04

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I may inform you that in Bombay they have received the sanction for constructing the temple in Juhu. Until further order whatever money you collect should be sent to Bombay. You should print books as far as possible, and whatever money you collect should be sent to Bombay.

Gurukrpa has informed by telephone that he is sending you almost $75,000.00. This should be sent to Bombay.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dr. Ram S. Verma, Mrs. Ram S. Verma

-

Evanston, Illinois 4 July, 1975

75-07-04

Dr. & Mrs. Ram S. Verma 1325 Madison St. Apt. 203 Denver, Colorado 80206

Dear Dr. Verma:

Please accept my blessings. I beg to acknowledge with thanks your letter undated with enclosed donation of $50.00 and thank you very much. You have a good position by the grace of Krishna, and I request you to continue on in this spirit of service to the Lord.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavata:

-

Evanston, Illinois 5 July, 1975

75-07-05

Calcutta

My Dear Bhagavata das:

Please accept my blessings. Tripauri Swami is starting his bus preaching program, and you are required for this purpose. You are a good preacher. I very much like these bus programs. They are greatly increasing the scope of our book distribution and many new men are being attracted. So you should immediately come here to USA. You may hand over the management of Calcutta affairs to Bhavananda Maharaja.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramanand

-

Evanston, Illinois 5 July, 1975

75-07-05

Gorakpur

My Dear Ramanand das:

Please accept my blessings. I am in due receipt of your letter dated June 5, 1975 forwarded to me from Vrindaban. When I return to India I shall go to Gorakpur and talk with you in detail.

I understand that Gopala Krishna Prabhu is soon to be going to visit you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Svarupa Damodara:

-

Evanston, Illinois 5 July, 1975

75-07-05

Atlanta

My Dear Svarupa Damodara das:

Please accept my blessings. I have read Dr. Wolf's letter addressed to you dated July 1, 1975. I think he has given you good, sane advice. I think you should not think of relinquish your job without meeting me and discussing the matter deeply. Don't do anything out of sentiment. You must make the best use of a bad bargain. Unless you keep your job, you will not be considered an important man in the material sense. And, if you are not an important man, then who will listen to you?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/bs cc: Dr. W.H. Wolf-Rottkay, California
Letter to: Bon Maharaja:

-

Evanston, Illinois 7 July, 1975
75-07-07
Rector, Institute of Oriental Philosophy Vrndavana
My Dear Sripada Bon Maharaja:

Please accept my humble dandavats. I thank you very much for your letter dated June 18, 1975 and I have noted the contents carefully. I left Honolulu on the 30th of June for Los Angeles where I stayed for one week, then I left for Denver where I stayed for one week, then I have come to Chicago, and I am staying in our temple at the above address. Enclosed are two newspaper clippings from the Chicago newspapers concerning my arrival.

Here we shall observe the Ratha Yatra festival on the twelfth of July and grand arrangement is being prepared with the cooperation of the local authorities. The Ratha will be taken downtown to Chicago as usual.

So after making all these arrangements I shall have to go to go to Philadelphia where I shall attend the Ratha Yatra ceremony, and then I shall go to San Francisco where as usual our Ratha Yatra will take place for the seventh year. The Mayor of the city of San Francisco has declared two days local holiday for this particular ceremony. This will take place on the 20th of July. If you could have found the time to come to Hawaii, I thought I would take you with me to all these places and surely you would appreciate my humble attempts. I thank you very much for your appreciation, ”A wonderful job in this country.”

Sripada Sripada Sridhara Maharaja also appreciated my service. He said that Caitanya Mahaprabhu’s prediction: prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama, would remain a dream only, but he congratulated me that I have done it practically.

I do not know how things are going on automatically by His Divine Grace Srila Prabhupada, because I have no other assets except his causeless mercy. I am glad to know that you visited some of our centers in Canada. Prof. O’Connell is well known to me. Last he met me in London. He sent a copy of his review of Prof. Stillson Judah’s book, Hare Krishna and Counterculture. This book is a favorable presentation of our movement of Hare Krishna in this country, and he has done it very scholarly. I have seen in the book that your good name and Sripada Tirtha’s name are also there. We are also having good sales of our books about 50 in number amongst educated circles both in America and Europe with good appreciation. Enclosed is one pamphlet published in Dutch. We are publishing in all languages.

Last time we met in Vrindaban in that matter of your institution. I gave you my decision, and you were to reply your decision, but I never heard from you in this connection. If there is any possibility of co-operation I am still ready for it. Apart from this, I wish to start a Gurukula Institution in Vrindaban for educating small children attached to my temple. You have enough land still vacant. Therefore I request you to spare some land in the front of my Krsna Balarama temple. It will be a great mercy on me. I hope by this time you have gone back Vrindaban. You can reply this letter to my San Francisco address as follows: ISKCON BERKELEY, 2334 Stuart St., San Francisco 94705.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Encs:
ACBS/bs
Letter to: Locanananda:

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Evanston, Illinois 7 July, 1975
75-07-07
Amsterdam
My Dear Locananda das:

Please accept my blessings. I am in due receipt of your letter dated June 17, 1975 and am very pleased to read the contents. I have also received the copies of the Dutch pamphlet. The get up is very nice. I thank you very much. The picture of Krsna on the inside front cover is very nice. It is very natural. Krsna is so young, and I see on the following page that everyone is getting old. That is the difference of the spiritual world and the material world. On the whole this pamphlet is very nice.

Regarding your proposal for printing the condensed version of Bhagavad-gita, yes, do it. From your figures of book distribution you are doing real preaching. Which books are you distributing? Your prasadam program is also very important. Continue it. By chanting and giving prasadam you will get so many devotees. Yes, as you say the purity is attractive to people. Continue it. Our only asset is our purity. pavitram paramam bhavam. You cannot reach Krsna without being pure, because He is the supreme pure. Yes, on my next visit to Europe, I will certainly visit your temple.

Upon your recommendation, I accept the following as my initiated disciples and their names are: Henk van teylingen-Hayesvara dasa; Gabriel Sebach-Gabhiratma dasa; Ernesto Lucifero-Ekatma dasa.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
N.B. The translation work of Bhagavad-gita in Dutch language is very important work. Do it nicely. ACBS/bs
Letter to: Tulsi:

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Evanston, Illinois 7 July, 1975

75-07-07

Los Angeles

My Dear Tulsi das:

Please accept my blessings. Upon your recommendation I am accepting the following as my initiated disciples and their names are:

Barbara Stark-Bhrama Karika devi; and Bhakta Ned-Nirguna dasa. I also accept for second initiation Mahaswara dasa. His sacred thread is duly enclosed sanctified by me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa :

-

Evanston, Illinois 8 July, 1975

75-07-08

Tokyo

My Dear Gurukrpa Maharaja:

Please accept my blessings. Regarding your request to divert $5,000.00 from your collection to purchase a vehicle for the Hawaii farm costing $8,000.00 does the farm require this? Does it mean that without this truck they cannot develop? Actually I do not think it is a very good place. There is no water arrangement. The temple is not being maintained properly. They are keeping long hairs and not living responsibly. I do not think it is good to put good money after bad. So I have asked the GBC's that are here to discuss this, and the conclusion was that if you can make profit from selling the property, then it should be done. They said that the property was purchased for $60,000.00 and now is worth $100,000.00 So why not sell it and make profit.

If the restaurant is making profit daily of $200.00 as was reported, then they may purchase the truck by paying $100.00 per day. On the whole I am not in favor of investing in this property.

Regarding Manasvi's going to India, it appears that he is doing well in Hawaii. If the restaurant is going on, then Manasvi's presence is required. Then why should he change? In Bombay there is already a qualified accountant, so why should Manasvi be chief accountant? Occasionally he may go to India if his presence is required.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hasyakari:

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Evanston, Illinois 8 July, 1975

75-07-08

Washington D.C.

My Dear Hasyakari das:

Please accept my blessings. I am in due receipt of your letter dated July 1, 1975 and have noted the contents. As for your going to Mayapur is concerned, that is a very good suggestion. But, it is best that you earn the money for the fare independently by doing Sankirtana.

Now Gurukrpa Swami and his men are working very hard to raise money for construction of our important projects in India. He has raised objection why his collections should be used for other purposes such as plane fare, etc.

Therefore it is best that you raise the money through your own efforts, even it may take a little longer. You are sincere in this endeavor, so Lord Caitanya will assist you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramacandra:

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Evanston, Illinois 8 July, 1975

75-07-08

Denver

My Dear Ramacandra das:

Please accept my blessings. I am in due receipt of your letter dated July 4, 1975 and am glad to know that you are happy in Krsna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Yasomatinandana:

-

Evanston, Illinois 8 July, 1975
75-07-08
Bombay
My Dear Yasomatinandanana das:

Please accept my blessings. I am enclosing some correspondence with Goswami Radheswaranand. There is one reply to him and also his latest letter.

So you go to Saurastra and see what is the possibility of opening centers there. I want that we should open up more centers in India. When I return to India I shall go there to Saurastra.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Bhavananda :

-

Evanston, Illinois 10 July, 1975
75-07-10
Calcutta
My Dear Bhavananda Maharaja:

Please accept my blessings. Enclosed are some photographs of a lake here where I take morning walk. Now I want that our lake in Mayapur should be like this. You can make the stone stairway on four sides, one at each end and one at the middle of each side.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ameyatma:

-

Philadelphia 12 July, 1975
75-07-12
Los Angeles
My Dear Ameyatma das:

Please accept my blessings. I am in due receipt of your letter dated June 27, 1975 and have noted the contents. Thank you for your nice sentiments. Yes, this is the proper for you to satisfy your spiritual master. It is stated: yasya prasada bhagavata prasada. By the mercy of Krsna one gets the mercy of Krsna.

As far as your writing additional poetry is concerned, do not spend very much time in this way. It is not very important. There are already so many prayers written by great acaryas. What will you add to this? However if you have got some spare time and the inclination, you can read the chapters of Krsna Book and put them into verse.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Bhumata

-

Philadelphia 12 July, 1975
75-07-12
Cleveland
My Dear Bhumata devi dasi:

Please accept my blessings. I am in due receipt of your letter dated July 10, 1975 with enclosed check for Dollars 300.00. I thank you very much for this your service. You are a good lady and a good devotee. Your willingness to serve shows what is your progress in Krsna consciousness.

Regarding sending money to Mayapur, you can transfer money through your bank by wire in favor of International Society for Krishna Consciousness, American Express Bank, Calcutta, India, Account No. 090031.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Carlos Bismark

-

Philadelphia 12 July, 1975
75-07-12
Carlos Bismark Bagiio City R.P. Philippines
My Dear Carlos:

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. It is very good to hear from you and that you are chanting and trying to follow my instructions, even though you are so far distant from any of our centers. This proves the potency of Lord Caitanya's mission. He predicted, "prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama. In every town and village My name will be heard."

Now through His grace this is coming to pass. So please continue to chant and also carefully follow the four regulative principles namely, no eating meat, fish, or eggs; no illicit sex; no gambling; and no intoxication.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mrdapriya

-

Philadelphia 12 July, 1975

75-07-12

Laguna Beach

My Dear Mrdapriya devi:

Please accept my blessings. I have received your letter undated and noted the contents. You should not feel that it is impossible for you to surrender to Krsna or that you are not a devotee. You are already a devotee, that is clear from your statements. Of course an advanced devotee feels sometimes hopelessness, just like Caitanya Mahaprabhu prayed: "O my Lord out of kindness You enable us to easily approach You by Your Holy Names, but I am so unfortunate that I have no attraction for them."

However in the neophyte stage it is best to develop firm faith, that just by chanting the Hare Krishna Mahamantra everything else will come, and try to avoid the ten offenses. So please continue to chant 16 rounds daily and follow carefully the four rules and regulations, and Krsna will help you more and more.

I hope that this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

Philadelphia 12 July, 1975

75-07-12

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. Herewith please find the following the three checks:

1. No. 2-134/710 on Lake View Bank, Chicago for Dollars 21.00.
2. 6-12/410 on National City Bank, Cleveland for Dollars 300.00.
3. No. 5-161/110 on Barclays Bank, Boston for Dollars 10,000.00.

Please transfer this money to Syndicate Bank, Vrindaban Branch, account No. 3871 in favor of A.C. Bhaktivedanta Swami, and send the duplicate copy of the transfer advice to me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pannalal Bansilalji:

-

Philadelphia 13 July, 1975

75-07-13

Hyderabad

My Dear Pannalal Bansilalji:

Please accept my blessings. I am in due receipt of your letter dated May 19th, 1975 and have noted the contents. I am advising my Bombay center with a copy of this letter to send you the latest amended copy of the Rules of the Society. It is not yet settled up as to those who will be the Trustees. When I return to India, I shall send you the list.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Giriraja das, Bombay

Letter to: Dhananjaya:

-

Philadelphia 13 July, 1975

75-07-13

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your letters dated June 21st and June 29th, 1975 and have noted the contents. Your printing in Hindi in Mathura is a good idea. Do it in consultation with Gopala Krishna Prabhu. So you send me the translation and after seeing it, I shall approve.

Regarding the land, you purchase immediately. I have already advised the bank.

Regarding Nitai, he is now travelling with me for some immediate editing work. Afterwards you can consult with Ramesvara what will be his program.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Please send our latest Vrindaban Temple pictures at the following address.

Sri Mahabir Prasad Jaipuria
8, Prithviraj Road,
New Delhi-110011. ACBS/bs

Letter to: Mahavir Prasad Jaipuriaji:

-

Philadelphia 13 July, 1975

75-07-13

New Delhi

My Dear Mahavir Prasad Jaipuriaji:

Please accept my blessings. Last time we opened our Vrindaban temple under the leadership of the Governor of U.P. Dr. Channa Reddi. I expected your presence also. Perhaps you could not attend due to prior engagement.

So this Vrindaban temple is being visited by many devotees to the extent of 500-1000 per day, and we have got a very nice guest house. I request you to come there at your convenience and see how it is nicely done especially for the retired gentlemen, vanaprastha.

You are Jaipuria, so you can help me in completing such an institution in Jaipur also. Jaipur is visited by many Vaisnavas as a holy place of pilgrimage. Especially Gaudiya Vaisnavas go there to see the duplicate Vrindaban Deities such as Govindaji, Radha Damodaraji, etc. So I want to open a duplicate Krishna Balarama temple in Jaipur. I am sending separately copies of pictures of our Krishna Balarama temple in Vrindaban. Of course there is also Radha Krishna and Gaura Nitai. I wish that you have some land in Jaipur and to help us in constructing a duplicate temple like Vrindaban.

When I was a guest in your house I saw you a great devotee of the Lord, and I hope you will try to fulfill my request as abovementioned.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Narottamananda:

-

Philadelphia 13 July, 1975

75-07-13

Vrindaban

My Dear Narottamananda das:

Please accept my blessings. I am in due receipt of your letter dated July 4, 1975 and have noted the contents. Regarding your taking a second wife, you cannot do this. At least you cannot stay in our temple in Vrindaban. If you want to take a second wife, then you have to leave our Vrindaban temple. Whether you can maintain them and take some job and earn? Our temples cannot support you and your two wives. You will then want three, four, and more. Anyway as an American it is illegal for you to do this. We are trying to minimize sex and you are trying to increase it. Please give up this idea.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tejiyas:

-

Philadelphia 13 July, 1975

75-07-13

New Delhi

My Dear Tejiyas das:

Please accept my blessings. I am in due receipt of your letter dated July 1, 1975 and have noted the contents. It is nice that Mr. Agarwal wants to construct a temple for us in Meerut. It is a good, big city.

Regarding the Jaipur land, yes it is situated in an important place, a good locality although a little deserted. If Mr. Jaipuria gives the land and builds the temple, we can take it. Many pilgrims go there. I am enclosing a copy of my letter to him.

It is a very good suggestion to open the vanaprastha institute. The elderly people can live there according to the Vaisnava principles and worship the Deity and take prasada. I also want to open the Varna Ashrama College there as there is sufficient land.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. You should check with the authorities that we can get an import license for importing printing paper in an equivalent amount to all the foreign exchange we have sent to India. We can print the books there, and many will be exported to Africa, U.K., Fiji, etc. ACBS/bs

Letter to: Giriraja:

-

Philadelphia 14 July, 1975

75-07-14

Bombay

My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated July 6, 1975 and have noted the contents. Why are you making concessions to the tenants? There shall be no common area for the tenants to sit. Why are you doing this? This shall not be allowed. It is not in the Rent Act. This is all nonsense concessions. They should be placed in their rooms, that is all. We have to construct buildings on all the vacant lands. The common reading room is for the public and not for the tenants.

You now have to make a program for building on all the vacant land. Every inch of available land will be built up. In the back side of my apartment the single story tenants should be induced to occupy temporarily the rooftop flats, and we shall construct a three or four story building where their houses are on their plot and shall then give them the same area to live in the new building. Now make this plan. Every drop of land must be filled with buildings. We cannot spare any land for any other purpose. Take sanction and make plans for these buildings. If the tenants become devotees and follow our principles, arising early like the others, then we can forgo their rent, but no nonsense concessions of sitting room. This is all rubbish things. So make plans for all vacant lands for buildings. We actually do not want anyone to live there who is not a devotee. Note this policy and do the needful.

Regarding the internal road, this has to be decided in the court. How can it be a public road? We have purchased it and there never was any mention of a public road. Go to the court. If in the court they prove that the road is public, then you can agree to surrender your claim for compensation for the setback land. But, this is all Matre's program. It will be very, very, bad if this road is public road. Immediately make plans for constructing the land behind my quarters with buildings.

Regarding finances do not worry. Whatever is required, Krishna will send. Don't be bothered. Ramesvara has now transferred Dollars 50,000.00 to Bank of America.

Yasomatinandana is reporting that the publications are coming just now, but this has been going on for 300 years.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopala Krsna:

-

Philadelphia 14 July, 1975

75-07-14

Bombay

My Dear Gopala Krishna das:

Please accept my blessings. I am in due receipt of your letters dated July 4, 6, & 8th, 1975 and have noted the contents. Regarding Vrindaban, yes purchase immediately that land at Rs. 20/-. I have already advised the bank to issue one letter of credit for up to Rs. one lakh. If the cost is more, then we shall pay. Atul Krishna Goswami has given a good certificate. Yes, everybody says like that, that I am incarnation of Caitanya Mahaprabhu. Actually Krishna and Krishna's representative are not different. Anything that is Krishna's is not different from Krishna. Therefore it is said saksadharitvena 'samasta sastrair. The spiritual master is accepted by all advanced devotees as Hari.

Regarding Narottamananda das, no he cannot marry a second wife. If he wants to do so, he can leave our temples. We will not support him and his wives. I have written to him separately in this matter.

Yes, you can use BBT payments from the temples for printing the books. I paid Giriraja three lakhs from the Book Fund and Gargamuni was also given money from the Book Fund. Besides this there are the regular collections, so use this money.

The paper sample you have sent is not at all good. It is third class. If good paper is not available then we shall not print. If the printer is getting import license to import books for selling, why we are not getting? What have we done that we are not getting this license? Why are we prohibited from selling our books, and the others can do it? How are they paying for the books? Are they sending out foreign exchange as payment? The best thing will be for them to get import license to import paper. We shall supply them the paper. But this paper you have sent is not approved. It is not even half as good as the paper supplied from Japan.

Who is writing complaints? I have not received any complaints about your management.

I have no objection to Bhurijana going to Hong Kong and Pancadravida Swami going to South America. That is nice if you can arrange it.

Regarding Bhagavata das, I received report that he was talking privately in his room with a woman, and if anybody would try to come in, then he would get angry, saying get out, get out. What is this? In India private talks with woman are immediately condemned. He is a good preacher, but it is very dangerous to close the door with woman, and then he becomes angry if anybody comes. Lust is so strong that if it is obstructed it turns into anger. Brahmananda Swami and Bhavananda Swami also confirm that he has this tendency. All women should be sent from Calcutta to Mayapur. No women should be in Calcutta. Woman is good and man is good, but if you combine them, then both become bad, unless there is regulation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka:

-

Philadelphia 14 July, 1975

75-07-14

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. I am in due receipt of your letter dated June 25, 1975 and have noted the contents. The Gurukula and poor feeding programs should be developed and it will make us very popular. The wrestling is all right. The program for Nitai Cand to visit the villages and preach and make men join is very good.

Make everything green there. Why not install your American sprinkler system? I have seen in Denver a very nice arrangement in the park for watering the grounds. You have got your own pumping water, so it will be easy for you. There you have got enough water.

Move the dirt from the pukur. It is not nice. I have sent to Bhavananda Maharaja the photos of how it should be done. It may be cleared and the dirt put along the sides where we shall make rooms at a high level for the flooding. The lake water should be clear. What is a charan on the front gate?

I have asked Jayatirtha that Ranadhira may immediately go to Mayapur.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri B. D. Joshi

-

Philadelphia 14 July, 1975

75-07-14

Sri B.D. Joshi 6608 Hagen Blvd. El Cerrito, Ca. 94530

My Dear Sri Joshi:

Please accept my blessings. I am in due receipt of your letter dated July 6, 1975 and your invitation to come to your house. I thank you very much for it, and shall be please to come on July 19th. I shall be accompanied with up to six disciples.

I am starting for San Francisco tomorrow and shall be staying at our new temple located at 2334 Stuart St. Berkeley, Ca. You can come and see me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Paramahamsa:

-

Berkeley 16 July, 1975

75-07-16

Honolulu

My Dear Paramahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated July 11, 1975 and have noted the contents. It is a good idea to send the fiberglass shells to India for fitting and testing. You can easily pack two or three in a crate and send air mail. Your Hare Krishna pineapple program is very nice. Continue to distribute. The name is already nicely advertised and there you can easily get pineapple.

Regarding the restaurant, why they should get salary? There should be no salary. You are working without salary, so why they should take. They are not very important men. So after this month arrange for no one to get any salary there. That will be nice.

Regarding the farm, if by getting money from the cash crops, then do that and improve the place. Construct temple and residential quarter. Somehow or other you have to keep the men who are there engaged. If they are allowed to become idle gradually they will again become hippies. If the farm cannot be utilized, then it may be sold. What is the use of keeping a bad cow? But if you are utilizing, then we can purchase the truck to help. But, what about the idea of selling the bus and repaying me Dollars 3,000.00? What happened to that idea? I had lent Dollars 5,000.00 and that should be repaid somehow or other. Everyone I advance money to, they repay. Brahmananda Swami took Rs. 16,000/-, and he has returned, so why not you also? Anyway, if there is some potential there then keep it and go on. But, if you are able to make profit, then why not you purchase the truck?

So far I have studies Siddhasvarupa, he is not a bad boy, but he has his own philosophy, from the very beginning. It is almost inevitable that there should be enviousness amongst the godbrothers, just like amongst my godbrothers. What kind of business is that which the man is giving Dollars 5,000.00 monthly profit?

It is very nice that you are getting that other property. You are gradually getting men, so try to develop it. If men are required, then you can get them from the mainland.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gopala Krsna:

-

Berkeley 17 July, 1975

75-07-17

Bombay

My Dear Gopala Krishna das:

Please accept my blessings. I am in due receipt of your letter dated July 12, 1975 and have noted the contents. So it is all right that Aksayananda Swami travels and collects provided that the management of Vrindaban does not suffer. This collecting is also preaching. But not only collection, but expenditure must also be stabilized and srutinized. Nothing should be spent extravagantly. That you have to see. Do not bother my brain how to do it. I have put you in charge how to do it.

Regarding purchasing a car, why not purchase one Mercedes car, so when I am in India I can utilize it. I do not like very much the Ambassador car.

Regarding the festivals you are having at the Vrindaban temple, I suggested in my previous letter to make phool wadi of flowers. Please make this possible. Regarding the purchase of the adjoining plot, why not take the help of the D.M. regarding the negotiations. Take his permission that there will not be government enquiry so that there is nothing for the seller to risk. Explain that this man has agreed to sell, but he is now hesitating for this reason. He should help us in this matter.

Yes, you can take out the Deities in a cart for Sankirtana. Yes, you can make the name Mandir and Ashram instead of Guest House.

Formally you said that you would complete the Bombay project in six months if I sent money, and now you say one year, so why is this?

Syamalal Gupta is well known to me. He is an able man, and if he likes he can help us in so many ways. You can inform him that we are selling our books all over the world between 30 to 40 lakhs worth per month, but not in India are we selling because we do not have any sales organization. But, to give him the exclusive rights, they have to guarantee some minimum amount of order per month. We are selling 30-40 lakhs around the world so we shall expect at least sales in India of one lakh per month of Rupees.

So on experimental stage we can make them the exclusive sales agent for six months to one year, if they can guarantee a certain reasonable amount of monthly order. If the agree to Rs. 1 lakh per month than for the first four months they must pay us Rs. 50,000/- per month and then Rs. 1 lakh per month upon delivery. Yes, you can print small books as much as possible. The paper sample you sent in your last letter is all right if it is acceptable for the Indian book market. If the sales will go on, even if the paper is inferior, then it is all right. S. Chand Co. they are able to sell 1 lakh of Rs. of our books per month. They can do this if it is organized properly. But, they should not get any commission on books we sell ourselves, nor will we sell our books at prices below that of the retail shops.

For printing additional small books you can use the loan repayment from Bombay. I gave so much loans and that must be paid back. Or you can take from the Dollars 50,000.00 that was just now sent. But, money will come do not worry. Did the Oberoi-Sheraton purchase the books? The hotels must purchase the books for putting in their rooms. Incidentally, it is my 80th birth anniversary, not 79th.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Brijratan S. Mohatta

-

Berkeley 17 July, 1975

75-07-17

Brijratan S. Mohatta Mustafa Building Sir P. Mehta Road Fort, Bombay-1 INDIA

My Dear Brijratanji:

Please accept my blessings. Enclosed please find herewith a copy of our latest issue of Back to Godhead containing the selection from Srimad-Bhagavatam as you had kindly suggested. We are making it a regular feature each month.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dhananjaya:

-

Berkeley 18 July, 1975

75-07-18

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your letter dated June 14, 1975 and have noted the contents. Yes, if you get guests there in the asrama you can easily make them Life and Patron members. For a gentleman who stays with us there is no difficulty in paying one or two thousand Rupees for this purpose. They come there to Vrindaban to spend for religious purpose their money. But, those who stay with us must be well behaved. From our side we will attend to their needs and make them comfortable, and from their side they must be clean and attend the aratis. Somehow or other they must be induced to take interest in spiritual life. Then it will be successful. You will get money and they will get spiritual profit. Both will be benefited by the grace of Krishna Balarama.

Continue your prasada distribution. This is very important. Yes, make the whole place full of gardens. Especially the small separation wall between my quarters and the temple should be filled with plants and creepers where there are the holes for putting in the plants.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. You should go see Swami Bon Maharaja and ask if he has replied to my last letter to him, a copy of which is enclosed. You should take a copy of his reply and send it to me c/o Los Angeles address. ACBS ACBS/bs

Letter to: Susan Newman

-

Berkeley 18 July, 1975

75-07-18

Bhaktin Susan Newman c/o The Catheart's 7411 Countrybrook Drive Indianapolis, Indiana 46260

Dear Bhaktin Susan Newman:

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents. Do not waste your time with this study of monkeys. What will you learn by this? Better to hear from Lord Krishna Himself in Bhagavad-gita than to waste your time in this way.

Chant Hare Krishna and read our books very carefully. I am going to New Vrindaban at Janmastami, so you can come there for the celebrations.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bunke Behari:

-

Berkeley 20 July, 1975

75-07-20

Berkeley

My Dear Bunke Behari das:

Please accept my blessings. I wish to thank you very much for ivory carving gift which you have kindly presented to me. You have made it very nicely. I can see that it required skill to make it so artistically. You have made Radha and Krishna and Caitanya Mahaprabhu very attractively.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

-

Berkeley 20 July, 1975

75-07-20

Los Angeles

My Dear Radhavallabha das:

Please accept my blessings. In the next issue of "Back to Godhead" you should put one note of thanks to Mr. Alexander Kulik of Laguna Beach California. This boy has kindly paid BBT Dollars 25,000.00 for publication of books.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Abhinanda, Gopesvara

-

Los Angeles 23 June, 1975

75-07-23

Hyderabad

My Dear Abhinanda and Gopesvara das:

Please accept my blessings. I am in due receipt of your letter dated July 15, 1975 from Bhuvaneśvara and was very glad to read the contents how you are selling books there. You have done a great service, and I am very pleased with you. So far for selling books in India, we do not require a license. We are already selling our books there. From where have you gotten this idea? Perhaps they clear the books from the customs on this plea. Anyway, why not obtain an import license and do the needful.

Regarding a book agent, we have got our agent, India Book House in Calcutta. Find out if they are importing. Also Gopala Krishna is arranging with our printer in Delhi who can also import books.

Regarding reducing the sale price of the Srimad-Bhagavatams, Gopala Krishna is arranging for a new printing of Volume One Number 1 in Delhi. For what the book is costing to print, it should be sold for @ Rs. 50/-, but for a poor man we can reduce the price by 25% so it could be sold for Rs. 38/.

You appear to be a very intelligent boy. We have got a land in Bhuvaneśvara. Can you develop it?

Your proposal for travelling and distributing books all over India is very good. Krishna will bless you with His mercy. Take books and sell and spend for your expenses.

I hope this meets you both in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Cyavana:

-

Los Angeles 23 July, 1975

75-07-23

Nairobi

My Dear Cyavana Swami:

Please accept my blessings. I am in due receipt of your letter dated July 2, 1975 and have noted the contents. I am glad to see that you are working enthusiastically there in Africa to spread Lord Caitanya's movement. This I want. It is especially important that you train up the Africans there. Do this carefully.

Now I have received one letter from Bhakti Mati and she has some complaint. She also says there was some physical attack against Navayogendra. This is not good. So I think they can open a separate temple in Mombassa for the Asian community. The Africans and the Asians will not like to mix. So there is no harm in opening separate temples. Both will preach Krishna consciousness and the kirtanas will go on. So do like that.

Regarding your questions, you have to decide amongst yourselves if Jagad-guru is to come, but if you require his assistance since Brahmananda Swami is not there, that is different thing. Yes, there can be a separate bank account for Spiritual Sky. The idea of the travelling ship seems a bit utopian, but at the next GBC Mayapur meeting it can be thoroughly discussed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dhananjaya:

-

Los Angeles 23 July, 1975

75-07-23

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. Enclosed please find a copy of my letter dated July 23, 1975 to Syndicate Bank, Vrindaban. Please take the copy and go there and take information whether they have received the amount and done it according to my instructions, and reply to me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

-

Los Angeles 23 July, 1975

75-07-23

Bombay

My Dear Giriraja das:

Please accept my blessings. Enclosed find a copy of my letter to Bank of America, Bombay. Please take this copy to the Manager and see whether they have made the Fixed Deposit in the name of Bhaktivedanta Book Trust.

Also send me a report of the Bombay affairs. You should send reports regularly. Copies of your letters may be sent to Los Angeles and New York during the next thirty days as I will be touring.

I also request you to send me an account statement of Bank of America A/c No. 16026 International Society for Krishna Consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bank of America

-

Los Angeles 23 July, 1975

75-07-23

Bank of America Express Towers, Nariman Point Bombay, INDIA Att: The Manager

Dear Sir:

Enclosed please find a copy of the cable transfer advice No. 177654 from Bank of America Branch No. 553, San Francisco to your bank in favor of INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS A/c. No. 16026 for the amount of Dollars 24,846.39 (twenty four thousand eight hundred forty six and thirty nine cents).

Please place the entire amount on a Fixed Deposit for six months in the name of Bhaktivedanta Book Trust. The Fixed Deposit receipt may be kept with you, and when I return to Bombay I shall collect it from you.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bon Maharaja:

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Los Angeles 24 July, 1975

75-07-24

His Holiness Swami B.H. Bon Maharaja, D.Lit., I.Ph.D., D.D., D.D., D.Theos., D. AEH. Institute of Oriental Philosophy Vrindaban, Dist. Mathura U.P., INDIA

My Dear Sripada Bon Maharaja:

Please accept my dandabats at your lotus feet. I thank you very much for your kind letter dated July 15, 1975 and have noted the contents carefully. Your letter was addressed to our San Francisco temple, and it is forwarded to me here in Los Angeles. The day after tomorrow I am going to San Diego via Laguna Beach. Then I shall go to Dallas, New Orleans, Detroit, Toronto, Montreal, New York, and then New Vrindaban, West Virginia. From there I shall go to Europe to London and Paris, and then I shall return to Bombay perhaps via Africa by the month of October.

Regarding your proposal for a guest house, we have already got it, a guest house of 75 rooms well equipped. The Governor Dr. Channa Reddy was very pleased with it, but we can extend the guest house program more if we get suitable land. So I can immediately accept your proposal for Gurukula and guest house provided you give us the vacant land in front of our temple. This land is lying vacant without any use. So if you spare this land just behind your college building, we can immediately begin the construction work.

The best thing will be that if you charge some nominal price for the land or as you like it. Then we can use the land independently according to our plan. Immediately we do not require any guest house, but in expectation of a future influx of guests we can construct another house along with the Gurukula building. So either in the newly constructed guest house or the guest house already constructed our scheme is to receive paying guests. So for the Gurukula it will be very suitable if you spare the front land or back side of your college building. That will be very kind of you.

Our Philadelphia Ratha Yatra was very attractive and successful; similarly the San Francisco Rathayatra was also. Some of the Indian saints Shushil Muni Maharaja and Yogi Bhajan and many others attended the ceremony. They also appreciated our activities.

I have not received any report from Saurabha das about his meeting with you in Vrindaban. Nowadays the construction of a guest house is a very costly affair. We have spent about Rs. 50 lakhs for our temple and guest house in Vrindaban and with great difficulty.

Regarding the library building, I am only interested in Caitanya philosophy. As it is stated in the Caitanya Caritamrta, "sri krsna caitanya daya karaha vicara/ vicara karile citte pabe camatkare." If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful. (Cc. Ādi lila 8.15) But, in the library other books may be kept for comparative study by the scholars. I have no objection, but our main purpose will be to accelerate the grandeur of Caitanya philosophy. On this basis I have full cooperation. Besides that I have got about a half a dozen students who are Ph.Ds in different subjects, but they are all expert in Caitanya philosophy. If you so desire, their service can be utilized in this connection. If we fully cooperate on this Institution plan, I can attract students from all over the world such as America, Europe, Canada, Australia and the Middle East. In all these places we have got our centers and there are many students.

So when I arrive in Vrindaban we shall discuss these things in detail, and if possible we can take up the library program at that time. In the meantime if you decide to give us the land in front of our temple we can immediately begin the construction.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Batu Gopala

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Los Angeles 25 July, 1975

75-07-25

Cleveland

My Dear Batu Gopala dasa,

Please accept my blessings. I am in due receipt of your letter dated July 16, 1975, and have noted the contents. Upon your recommendation, I am hereby accepting the following as my initiated disciples:

Shombe Lumkin-Sri Lanka dasa

I also accept upon your recommendation the second brahminical initiation for Murari Caitanya dasa. His sanctified thread and mantra sheet are enclosed. Please have a fire sacrifice and impress upon them that they are accepting vows before Radha Krsna, the Spiritual Master, and the assembled Vaisnavas. The mantra should be heard through the right ear from my recorded tape.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:bs

Letter to: Madhavananda

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Los Angeles 25 July, 1975
75-07-25
Paris
My Dear Madhavananda dasa,

Please accept my blessings. I am in due receipt of your letter dated July 25, 1975 and I am glad to know that everything is going on well in the Paris temple. Upon your recommendation I am accepting the following as my initiated disciples:

Olivier Anconne-Bhusana dasa
Frank-Visodhana dasa
Frances Marlier-Anisa devi dasi

Also upon your recommendation, I am accepting the following as twice-born initiated brahmanas:

Indriyadamana dasa Brahmacari
Mahabala dasa Brahmacari
Brajisma dasa Brahmacari
Vrsaktri dasa Brahmacari
Avyaya dasa Adhikari
Jyestha devi dasi
Navalanga devi dasi

Their sanctified threads and mantra sheets are enclosed. Please hold the fire sacrifice and impress upon them that they are taking vows before Radha Krsna, the Spiritual Master, and the assembled Vaisnavas. Please see that they are chanting 16 rounds and following the four regulative principles. This is your responsibiity.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:od

Letter to: Satcitananda:

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Los Angeles 25 July, 1975
75-07-25
Vrindaban
My Dear Satchitananda das:

Please accept my blessings. I am in due receipt of your letter from Vrindaban and am very engladdened to hear of your report how things are going on. You have given me great pleasure and I thank you for your attempt to please me.

Regarding your going to Malaysia, at the present moment we are not going to open a temple there. We first want to see that the Vrindaban temple is going on very solidly. So go on with working there in Vrindaban for the time being, and when I return to Vrindaban in October I shall speak to you personally.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs

Letter to: Saurabha:

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Los Angeles 25 July, 1975
75-07-25
Vrindaban
My Dear Saurabha das:

Please accept my blessings. I have received one letter from Swami Bon Maharaja regarding his meeting with you to show you the land he is willing to spare for our Gurukula project. Which land did he show you? What is the area of the land? Is it suitable for Gurukula?

I want the land just in front of our temple. The entrance to the Gurukula will be on the road, and we shall partition this land from the rest of the land with a wall.

I shall talk further in detail with Bon Maharaja personally when I return there to Vrindaban.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs cc: Bombay

Letter to: Urvasi

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Los Angeles 25 July, 1975

75-07-25

Mombassa, Kenya

Dear Urvasi dasi,

Please accept my blessings. I am in due receipt of your letter dated July 18, 1975 and have noted the contents. I am glad to learn that you are taking up Krsna Consciousness under the guidance of Shaktimati prabhu. You should follow her example. She is an experienced devotee. You assist her and help spread Krsna consciousness especially amongst the Asian community there. I have given permission for Shaktimati and Navayogendra to combine together for establishing a temple there in Mombassa especially for the Asian community so you also assist in this endeavor. Be sure to follow the regulative principles of chanting 16 rounds without fail each day. Also, we do not take any coffee, tea, or cigarettes, meat, fish, or eggs, illicit sex, or any gambling. Be sure and read my books very carefully, Bhagavad-gita, then Srimad-Bhagavatam, and then Caitanya Caritamrta. You should read every day without fail and become fixed in our philosophy. If you are going to England, we have our temples there so there should be no difficulty for you to remain in Krsna consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:bs

Letter to: Aksayananda

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Los Angeles 26 July, 1975

75-07-26

My Dear Aksayananda Maharaja,

Please accept my blessings. I am in due receipt of your letters dated June 22, and July 3. So I am glad to know that you have had successful program in Kampoor. Yes, I think I remember Radha Krsna in Sadaf Agharwal from Kampoor. What was the name of his shop, is it a bottle shop? Yes, this traveling preaching program is a good idea. It is very nice, and you are a good preacher, so I am sure that you will do it nicely. It is a good idea also to train up other good preachers there in India. This is our need there.

Regarding the Madjar center, sending funds for the deity maintenance in Vrndaban, you are already collecting money, so it is not required that Madjar send money to Vrndaban. Rather the money in Madjar should be used for printing. Not that we should use all collected money for maintenance. Better to print books and distribute.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dinanatha N. Mishra

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Laguna Beach 26 July, 1975

75-07-26

Sriman D.N. Mishra 179, Balarama Dey Street Calcutta-6

My Dear Dinanatha:

Please accept my greetings. I am in due receipt of your letter dated June 27, 1975 and have noted the contents. Regarding seeing your book on Lord Ramacandra partly translated into English, I am very much eager to see it. I am returning to India by the month of October, therefore there is no hurry. When I return I shall be glad to see your book either in Bombay, Vrindaban, or Calcutta.

I have to translate all the Puranas, Ramayana, Mahabharata, and many other theistic literatures left by the Gaudiya Vaisnavas headed by the six Goswamis like Rupa, Sanatana, Jiva, etc. I have already translated about 50 big books of 400 pages each, and my books are selling all over the world in universities, libraries, learned professors, and the public also is receiving my books with great respect. Of course they are not my books, since I have simply translated; but my purports for each and every verse from the Bhagavad-gita and Srimad-Bhagavatam do very much appeal to the people in general as well as learned circles. They are very much appreciating and we are selling to the extent of 30-40 hundred thousands of Rupees per month. Out of this we spend 50% for the maintenance of our different temples all over the world and 50% we spend for reprinting my books.

I do not take any royalty or any profit out of it. Similarly if you agree not to take any profit or royalty then our Bhaktivedanta Book Trust will publish your book on Lord Ramacandra.

I have a great desire to translate the Valmiki Ramayana because that is authorized. Tulsi das' Charit manas is already translated into English by some clergyman, but I do not exactly know his name. Therefore I wish to translate Valmiki Ramayana exactly in the way I have done Srimad-Bhagavatam. I am sending herewith a copy of our monthly paper "Back to Godhead" in which you will find the mode of translating of Srimad-Bhagavatam. It begins after page 14. It will give you an idea in which way we want to translate. Or you are welcome to come to our temple along with your son at 3, Albert Road, Calcutta. There you can see in my books the mode of translation by giving the purport of the verse in English.

I therefore suggested in my last letter that now you are in ripe old age, so you can accept vanaprastha life which is your duty as you are born in a brahmana family. According to our Vedic principle a brahmana is supposed to accept the four asramas, namely brahmacari, grhastha, vanaprastha, and sannyasa. Others are not do not accept sannyasa, but a person who is a brahmana must accept sannyasa at the end of his life.

So I would suggest that you now retire from family life and accept at least vanaprastha order of life keeping your wife with you as assistant and fully engaged in translating the Vedic literature as far as possible.

It appears that in the Western countries there is a great demand for real knowledge of Vedic literature. So you are a learned scholar both in English and Hindi, and you can do this completely devoted to the service of Lord Ramacandra.

I have opened many temples all over the world, numbering 100. Enclosed herewith are some of the photos of some of the Deities in some of the temples.

Very recently we have established our temple in Vrindaban at a cost of 50 lakhs of Rupees or more. The Governor of U.P., Dr. Channa Reddy was present for two days for the opening ceremony. All the goswamis and sannyasis like Akhananda Swami all attended the ceremony. We have got a guest house there containing about 80 rooms, and the recent report is that not less than 500 men are coming daily to visit the temple. Prasad is being distributed to the poor, and others are purchasing prasada (pakki) to the extent of Rs. 100/- per day. We are selling our books also.

Now I wish to establish some temple of Ramacandra, Sita Ram. Of course it depends on the mercy of Lord Ramacandra. Therefore I am still requesting you to join our movement completely retired from family life and engage yourself in translation work for the rest of your life.

More when we meet. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. What is the criminal charge against a public man who decorates himself as D. Lit., D.D. etc? ACBS/bs

Letter to: Niranjana

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Los Angeles 26 July, 1975

75-07-26

Glasgow

My Dear Niranjana dasa,

Please accept my blessings. I am in due receipt of your letter dated July 14, 1975. Regarding the temple that Ramananda is expecting to construct, who will pay for it? Has he mentioned this to you? Anyway, I will be speaking with him when I next go to India. I thank you for your report of the Rathayatra. Please ask Hamsaduta to send me a complete report of the Rathayatra festival in London. Yes, go ahead with your translation work. This is very important and work together with Yasomatinandana. We want very much to publish Hindi publications and distribute throughout India. This will be our next program, so please do it.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sarvavit

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Los Angeles 26 July, 1975

75-07-26

Mombassa, Kenya

My Dear Sarvavit dasa,

Please accept my blessings. I am in due receipt of your letter dated July 15th, and I am very glad to read the contents. I am glad to learn that you are getting good training by Cyavana Maharaja and you should take your post of temple president as a very serious matter. It is your responsibility to always exhibit a Krsna conscious example. You should always be thinking how to spread Krsna consciousness to the African people. This is our mission-to save suffering humanity from the path of repeated birth and death. The way to become free is only by becoming pure devotee of Krsna. You should simply stick to our principles and everything will come out all right in our preaching work. You should publish profusely literature in Swahili and distribute. This is very important. This mission has been established simply on the publishing and distribution of my books. So get them translated and published as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Vrnda

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Los Angeles 26 July, 1975

75-07-26

Winnipeg, Canada

Dear Vrnda devi dasi,

Please accept my blessings. I am in receipt of your letter, undated. Regarding the booklet, "A Guide to the Care of Srimate Tulasi devi," yes, the book is very nice. It is approved. But one thing is that no sprays can be used, not at all. Tulasi is a worshipable plant so there is no question of using any sprays. The best thing is to simply daily water tulasi devi and keep her clean. Nothing else is required.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Cyavana:

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Dallas 29 July, 1975

75-07-29

Nairobi

My Dear Cyavana Swami:

Please accept my blessings. I am in due receipt of several letters from Shakti Mati, also your telegram reading as follows: REGARDING OPENING OF SEPARATE TEMPLE MOMBASSA ASIANS ATTITUDE AND MOTIVES OF NAVAYOGENDRA HIGHLY QUESTIONABLE AND MAKE SUCH A PROPOSITION QUITE IMPOSSIBLE SITUATION HERE DIFFICULT AS IS AND WE CANNOT UNDERSTAND THE VALUE OF A SPLIT IN OUR EFFORTS TO SPREAD KRISHNA CONSCIOUSNESS AFRICA FULL REPORT WILL FOLLOW AND CAREFUL CONSIDERATION IS HUMBLY REQUESTED-YOUR SERVANTS CYAVANA SWAMI AND MANAGING COMMITTEE ISKCON AFRICA. I have also received a letter from Shakti Mati's son.

I have been very much disturbed to learn of the difficulties in Africa. As the leader there you should not have allowed this dissension to take place. Shakti mati is an elderly woman and can do important work with the cultured Indian society, and she also speaks Swahili. She must be given an important position as a manager. She can work under Brahmananda Swami.

They may have had some disagreement with you, but expert management means to engage all of the devotees and not allow them to split into different parties. Your action of sending a letter to the pleader has disturbed me. Why have you taken this rash action without consulting me or Brahmananda Maharaja? You should immediately withdraw that letter.

I want that you approach Navayogendra with all humility and ask his forgiveness for the beating. In this way you can rectify things. You must bring them back. Otherwise if you cannot do it, then you should come here to me and we shall discuss it personally.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

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Dallas 29 July, 1975

75-07-29

Honolulu

My Dear Gurukrpa Swami:

Please accept my blessings. From your telephone conversation with Brahmananda Swami I understand you have paid DNP another $28,000.00. You are keeping 10 men there in Japan, and even if the collection will not be so much as you were doing, that is all right, just as long as it goes on. Regarding setting up a jewelry business in Japan, that is all right. That the men started with $50 and now have $25,000 worth of stock is a good business. Are they our men?

Regarding investing in a new restaurant, it doesn't matter it may be $100,000. If there is profit there, then you can invest. I want that all of our householders be engaged in managing these restaurants.

You cannot sell the Hawaii house. It is a good house, and I do not approve selling it. If you want to expand, then you can purchase other houses for residences. I do not want any of our houses to be sold. I have no objection to your moving the farm on the same island with the temple, but you can purchase a farm separate and keep the present house. What will be gained by selling the house? I do not like this idea.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

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Dallas 29 July, 1975

75-07-29

Bhaktivedanta Manor

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated July 21, 1975 and have read the contents carefully. I am very glad that you had a nice Ratha Yatra there, and that even more people attended this year. It doesn't matter that the ratha was smaller. The people know that the police have reduced the ceremony. Anyway, do not try to agitate the police. Whatever they say, you follow. We want the ceremony, that's all.

Regarding getting a different house in the City, that's nice. In the City purchase a first class house, and the Indians will pay for it. Now the Indians are interested to come to the temple, and in the City they will take more interest. Yes, utilize the land at the Manor, and purchase a first class building in the City. There are many churches that are vacant. Find out one. I saw many nice churches when I was there with Dayananda. He has much information about them, but he does not remember. If required he can go there for one month and find out some church and negotiate. There is one Paddington Church. Also there is one I saw with a weak roof, but we can repair it. There was also a YMCA building available near our temple. So you find out some nice building or church.

You can send the new German publications to New York. I am going to New Vrindaban on August 20th. I am glad you are selling the books nicely there in Germany. Therefore I have elected you BBT Trustee. Sometimes you should come to L.A. to see the BBT affairs. Ramesvara and Jayatirtha they are doing it, but still sometimes you may come and check. Sometimes you may come and sometimes Bhagavan das may come.

Regarding your being depressed, you are becoming older, but so also am I an old man. But, you should not be depressed on account of advanced age. Krishna will help you. I do not think you have done wrongly in your management, and still now I do not think you have done wrongly. Rather you are wrongly depressed. But, for you this feeling of insufficiency is good for progress. No one should think that now I am complete. It is good to think that I am incomplete and useless. Actually Krishna is unlimited, and our energy is limited. Actually we cannot serve the unlimited, but Krishna's unlimited mercy induces us to serve, and He accepts. Actually we are unworthy. He is so kind that He accepts our little service as if it were very big and great.

Regarding your wanting to leave your family and take sannyasa, what is your family? You live aside from your wife, and you have no children, so you are already sannyasa. Anyway we can consider later on. First we have to push this movement. That is most important thing. Grhastha or sannyasa it doesn't matter. First we have to know the science of Krishna consciousness. Caitanya Mahaprabhu never said everyone had to take sannyasa. We should just be after becoming the pure servant of Krishna.

Regarding my coming to London, yes I will come immediately after Janmastami and Vyasa Puja from New Vrindaban. So it will be in the very beginning of September.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Deoji Punja:

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Dallas 29 July, 1975

75-07-29

Lautoka, Fiji

My Dear Deoji Punja:

Please accept my blessings. I am in due receipt of your letter dated July 28, 1975 with enclosed plans for the Fiji temple. Regarding the land, if it cannot be transferred then you should give the use of the land to ISKCON with a formal lease for 99 years with an option to renew. Your purpose that the land cannot be transferred will be served because a temple on leased land cannot be sold or transferred. So your purpose will be served. ISKCON is locally registered with yourselves as the incorporators, and the lease can be made. So do the needful. The adjacent land, that can also be purchased. The money can be collected locally.

Regarding my coming there, yes I shall go there again and again because there is temple there. I was always thinking of how Fiji can be developed and organized. It is a nice place.

Regarding the plans you sent, it is not clear whether the front stairway leads to the temple or the first floor rooms. There should be a space for a large kitchen for preparing mass prasadam. The first floor kitchen seems too small for this purpose.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. There should also be one pujari room for keeping the Deity paraphernalia nearby the Deity. ACBS/bs

Letter to: Tulsi:

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Dallas 29 July, 1975

75-07-29

Los Angeles

My Dear Tulsi das:

Please accept my blessings. Upon your request I accept the following as my disciples and their names are: Mihallais Gitsis-Nandagopa dasa; Jamie Cray-Mahapurusa dasa; Terry Dann-Priyatmaja dasa; and James Mason-Kamalanatha dasa.

I also accept the following disciples as twice born brahmanas. Devamrta dasa brahmacari and Gopiparanadhana das brahmacari. Their threads duly sanctified by me are enclosed. Please have the beads chanted upon by a GBC sannyasi and hold a fire sacrifice. The brahmanas should hear the gayatri mantra with the right ear from my recorded tape.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Also initiated are: Dan Richardson-Gopagopisvara dasa and Beatrice Matusow-Bahubhavini devi dasi. ACBS/bs

Letter to: Jacquetta Buell:

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Dallas 30 July, 1975

75-07-30

Jacquetta Buell c/o Mrs. Keya Laurence 1477-A 19th Ave. San Francisco, Ca. 94122

Dear Jacquetta Buell:

Please accept my blessings. I am in due receipt of your letter dated July 21, 1975 and have noted the contents. It is a very good sign that although you are not happy now you know it is only because you are not in the company of Krishna and the devotees. It is true that in the past there was some mismanagement in our Honolulu temple, but I was there recently, and it is nicely organized. But, since you have moved to San Francisco, I advise you to go there to our very nice temple in Berkeley. All the things you say you are yearning for are there. Radha Krishna are being worshiped, and there are many devotees there. So I am sure that if you go there and join with the devotees, all your problems will be solved, Krishna Consciousness is so nice.

As for your desire to follow the path of the gopis, that can only be done by following the rules and regulations of devotional service in the association of devotees. Once you have joined the temple, then we can see about Deity worship.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Gordon T. Gattone

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Dallas 30 July, 1975

75-07-30

Mr. Gordon T. Gattone Art-Craft Associates 114 Evergreen Ave. Woodlynne, New Jersey 08107

Dear Mr. Gattone:

I am in due receipt of your letter dated July 20, 1975 and have noted the contents. Your feeling on seeing the Ratha Yatra in Philadelphia, which you say cannot be expressed in words but which has since given you great peace in your life-is not astounding. In the authoritative transcendental literature which we have published as The Nectar of Devotion, it is stated that one can be liberated from all material suffering simply by seeing the Ratha Yatra cart passing.

You say, "I am not sure I want to learn more," but a human being should desire to know the science of God consciousness, which is the most important part of human life. Krishna consciousness is not sectarian. One should not think that because he is a Jew or a Christian he should not read the Bhagavad-gita. The Bhagavad-gita As It Is is pure knowledge. It tells us of our relationship as eternal spirit soul with the supersoul Lord Krishna the Supreme Personality of Godhead.

In no other philosophy will you find such a clear conception of God. So I request you to kindly study with seriousness our books, and you may compare Krishna consciousness with other philosophies.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagaddhatri, Pasupati, Sailogata, Pamela

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Dallas 30 July, 1975

75-07-30

Srimatis Jagaddhatri, Pasupati, Sailogata, & Pamela devi dasis Dallas

My Dear Daughters:

Please accept my blessings. I am in due receipt of your letter dated July 29, 1975 and have noted the contents. Regarding the problem of how to be aggressive on Sankirtana and submissive in the temple, my request to you is that you should go on being aggressive on Sankirtana. I myself was aggressive in coming to your country. No one invited me. Even you boys and girls did not invite me. But, I came and I preached aggressively, and therefore you are now my disciples. So now you well know you have to approach the men and women of your country, and it may appear that superficially that you have to disturb them. They are doing their business peacefully, and you come and disturb them, "Please take this Krishna book."

Of course it is good that you are concerned about being chaste, shy, and submissive amongst your godbrothers. Canakya Pandit said that every man should see all other women as mother, and similarly a woman should see all men as son. So what is your difficulty? If you are completely aggressive on Sankirtana, there should be no material aggressiveness and pride remaining. You have to distinguish between devotees and non-devotees.

Aggression for the cause of Lord Caitanya Mahaprabhu is pure. If you become completely absorbed in such aggression to spread Sankirtana Movement, there will be no question of wanting to lord it over in the temple. Preaching purifies us of these material tendencies for sense gratification. It is simply a matter of time that you will see this. Do not worry. Krishna will help you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

August

Letter to: Mahamsa:

-

Detroit 3 August, 1975

75-08-03

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated July 22, 1975 and also the enclosed literatures, and I thank you very much for it. Now you have the land, but the temple construction is not being done. Is it that you are doing too much? You should not become overburdened with too much management responsibilities because then you will not be able to accomplish anything.

Regarding the batai sharing arrangement for the farm, one thing is that if we cannot do ourselves then our attention will be diverted and the preaching will be hampered. As soon as some misunderstanding will be there with the third party then there will be litigation and the preaching will be stopped. The Batai should be done so that the man may not claim proprietorship over the land. That is the risk.

Anyway without court permission we shall not take the land. In the meantime it is all right that you invest only in moveable property. Of course you should not be thinking to sell any of the crops for profit. That is not our purpose. The village organization is that the local people produce their necessities like grain, vegetables, milk, and cloth; and for recreation they have the chanting of Hare Krishna. They should live there comfortably and have spiritual recreation. They should not come to the cities. I wish to introduce this ideal now. Then if we are successful this cheating civilization will stop. They have made these cities as hell. If people do not cooperate with them, then how will the factories run on? And, if the people are satisfied by this arrangement, then what will the communists do?

Regarding registering with the Endowments, will they force our men out? Endowment means that as soon as there is income, they will interfere.

The literature you have published is very nice. The Explosion is very good. I started out with this kind of paper, only I was the only writer, the only editor, the only publisher, and the only distributer. So go on with your publishing. At least each month one Hindi and Telegu magazine should be published from Hyderabad. Arrange like that.

Regarding the Malaysian trip being called off, everything must be done very cautiously because our Indian people they are very poor and are prone to steal. We collect money with so much hard labor. But, one thing is that the money is not important. If the man goes away taking our money that is our discredit. The man is more important than the money. We admit everyone to our society, including the cheater, the drug addicted, all qualified. We should take the responsibility to train them. Why has he left? It is our responsibility to train and rectify them.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Saurabha:

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Detroit 3 August, 1975

75-08-03

Bombay

My Dear Saurabha das:

Please accept my blessings. I am in due receipt of your letter dated July 25, 1975 with enclosed sketch and I have noted the contents carefully. Regarding the land offered by Bon Maharaja, if it cannot be in our name then we shall not take it. Why he cannot lease the land, or sell it to us? He wrote me that I can develop the Gurukula "as I desire," but who will possess the land? I am prepared to cooperate with him, but if our money is there, then also our management must be there. What does it mean that he would like to come with me for preaching? Does he want to travel with me?

Regarding the east side adjacent land, why don't you purchase it? The price has already been settled at Rs. 20/- per sq. yard. You should immediately purchase. The money is there in the bank, so go to the bank. Why there so much delay? So many men are there, Gopala Krishna, Pranava, etc. What is Pranava doing? The M-V Trust will pay, so do not worry about Vishvambar. What is his family business? Anyway, purchase the land first, then we shall see about the scheme. If there is some difficulty about investigation of the sellers properties, then go together to the D.M. and arrange for the seller not to be investigated if possible. You are all simply writing letters to me. Without my personal presence there you cannot do anything. Simply correspondence. Anyway, be careful there is no underhanded dealings in this transaction. It is very much risky, so be careful.

Regarding Bombay, yes the tenants have no right for recreation area. They are paying for the rooms at much less price, so they can remain in their rooms. They cannot have playing ground. This is not in the Rent Act. We cannot spare any land. We will construct land on all available space. They can go to the public park for playing. All vacant land should be developed with buildings. We want sufficient income.

Yes, please send me regular report of the Bombay construction. I am very much anxious and will be glad to receive your regular reports.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja:

-

Detroit 4 August, 1975

75-08-04

Bombay

My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated July 15, 1975 with enclosures redirected to from various places. I am enclosing herewith a check for Dollars 50,000.00 from Bank of America in favor of ISKCON, so you can deposit in your account. It is good that you are contacting interested persons who want to donate. Bhogilal Patel is a perfect gentleman. He has got money and also heart. His son is also good. Yes, get the tax exemption, and they can donate to us each year regularly. It costs them nothing and we get money.

You can present to them for the exemption that all over the world in different parts we are training men to live in the interior parts of the country and to produce their own food grains, sufficient milk, and produce cloth also. The attraction is Krishna consciousness, spiritual enlightenment. The foreigners in Europe and America is where we have already started such centers. In Hyderabad, India we are attempting such a center.

The idea is that local inhabitants will be satisfied with their bare necessities of life and their attention will be diverted towards spiritual development of life. That is the aim of human birth. We are trying this also in Africa, and it is partially successful. The whole scheme is that if a man becomes a devotee all good qualities inherent in him become manifest, whereas a person without being a devotee even though he has so-called academic qualifications, he will remain on the mental platform and will again be brought to the material field of activities which will always bring dissatisfaction. The total scheme is for simple life and high thinking and exalted character of the human society. As a matter of fact all of our members refrain from eating meat, gambling, intoxication, and illicit sex. In this connection Prof. J. Stillson Judah of the University of California, Berkeley, has remarked, "Krishna consciousness has transformed lives from drug addicted hippies to loving servants of Krishna and humanity."

Yes, you can accept donations there for the project in Bombay and not promise them anything. On the whole it should be run on the hotel principle. They come and stay, and upon entering they sign one "Visitors Register." Such a book should be maintained. Every dharmasala they keep such a book. He writes wherefrom he is coming, how long he will stay, where he is going next. Not that there should be big forms to sign. They will resent it, and also they may be able to find some legal fault with the forms. Make it simple. Keep this Visitors Book. And as far as possible let visitors stay together in a room, two or three men together, not each man alone. This will discourage them from over-staying.

Yes, what is the use of approaching a poor man to contribute. A poor man will simply think how can I occupy. Regarding the retired persons staying, retired means vanaprastha. They cannot live with family. Husband and wife must sleep in different rooms. One room should be for two or three retired men, and they will live together. So there will be no accommodation together with the wife. And, husband and wife must follow all the rules and regulations.

When you go to Ahmedabad, you see the following gentleman and invite him to come to Hare Krishna Land. He can recommend many men for becoming life patrons. His name is Dr. Y. G. Naik, N.Sc., Ph D., Retired Principal, Gujarat College, 66, Hemdeep, Sharda Society; Ahmedabad 7, Phone 85516. He wrote an favorable comment on my original edition of Easy Journey to Other Planets.

Regarding Malaysia, postpone it. Hamsaduta sent to Hyderabad L1,000. Where is that money? Please check it. Yes, it is nice that you go to Ahmedabad for collecting only. It is also good that you are selling books in the Santa Cruz Airport.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Enclosure check for Rs. 3,75,000/- three lacs and seventy five thousand on Bank of America, Bombay check no. 60276077 a/c 16026 ACBS/bs

Letter to: Gopala Krsna:

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Detroit 4 August, 1975

75-08-04

Bombay

My Dear Gopala Krishna das:

Please accept my blessings. I have read your letter addressed to Pancadravida Swami dated July 23, 1975. So a temple may not be wanted there now. But, someone must stay there and print literature. Keep Guru Gauranga altar. But there is no good preacher. Even Pancadravida fails. Trivikrama failed. You should simply print literature and distribute. Get the smallest rental place. Let Yasomatisuta do it. Give up the present flat if necessary.

Bhurijana wanted to go there, but if he is spiritually weak, then there is no need. Print literature and distribute, or if it is impossible, then close it. Yasomatisuta should be assisted by somebody. He is a good boy. Therefore I do not like to close it.

Why you have not mentioned anything about Bombay?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

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Detroit 4 August, 1975

75-08-04

Melbourne

My Dear Madhudvisa Swami:

Please accept my blessings. I am in due receipt of your GBC report and have noted the contents carefully. Yes, it is good that you are sending everybody on Sankirtana party, and also that everybody is taking prasada together. This is all very good. And, the cutting of the long hairs is also good. They should all adopt our means of life, and we should behave in such a way that others may follow.

Regarding Sydney, that the President has left, if one does not follow the regulative principles, then he will leave. That is a fact. Has somebody else been elected? This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.

Regarding Adelaide, unless you are sure that the Deity worship will go on nicely, do not install the Deity. Simply have kirtana and keep the Panca-tattva picture, that's all. What are the ingredients of the Lord Caitanya murti? Metal or wood is best, but not ordinary wood. Neem wood which is never attacked by moth is best. Regarding New Zealand Spiritual Sky, that you must decide. Spiritual Sky is not important.

Regarding Fiji, you can decide what to do there. I have written Mr. Punja to lease the land to us in the name of ISKCON for 99 years. Yes, it is all right for you to observe Caturmasya if you can manage in the mornings. The Deities should be offered the regular prasada. The Deities are not devotees. They are Lords. But, it is a fact that Lord Caitanya observed, as we find in Caitanya Caritamrta, but it is not necessary for Them to follow there in your temple.

Regarding your Ratha Yatra and my visit, nothing should be done according to my schedule. I am an old man. My visits should remain independent. As far as possible I am travelling, but nowadays I am feeling a little inconvenience. Still I am thinking to go to Australia during December or January as you like.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Prabhas:

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Detroit 4 August, 1975

75-08-04

Vrindaban

My Dear Prabhas das:

Please accept my blessings. I am in due receipt of your letter and have noted the contents. If you have your ticket, I have no objection to your coming to USA. You should consult with Gopala Krishna Prabhu.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Saptaratha:

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Detroit 4 August, 1975

75-08-04

Buffalo

My Dear Saptaratha das:

Please accept my blessings. I have seen a photo of the dolls you have made of Krishna lifting Govardhana Hill and also Balarama. Your son has sent the photo. So you have done it very nicely. Go on with this work.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Vedavyasa:

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Detroit 4 August, 1975

75-08-04

Taunus, West Germany

My Dear Vedavyasa das:

Please accept my blessings. I am in due receipt of your letter dated July 8, 1975 and have noted the contents. Regarding your going to Los Angeles, if Dr. Wolf suggests that you come, you should do it. At least you can come as tourist, so there should be no difficulty. So you should consult with Dr. Wolf.

Regarding your questions, you may not be so advanced that you will take the karmi remnants as prasada. The karmis should not be given so much that there is waste. You can give them a little, and then if they like you can give them more. This system should be introduced everywhere. I have seen myself that so much prasada is being left. This is not good. Regarding the attitude for taking prasada, if you think it is something palatable, so let me take more and more, then that is sense gratification. But, still it is prasadam so it will act. Prasad is transcendental, but one should not take too much. Sannyasis may take the maha-prasada but not to overeat. Caitanya Mahaprabhu was taking, but on principle he was avoiding.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Candradevi

-

Toronto 7 August, 1975

75-08-07

New Orleans

My Dear Candradevi dasi:

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. It is a very good idea that you have to be more attached to the Deities above marriage. But, it is not good to live at home because there is where meat is eaten. That will be offensive, so how can you worship the Deity under such circumstances. If your whole family become devotees, then that is another thing.

Actually I think that you can move from the Lord Jagannatha Deities to the Gaura Nitai Deities if that is your desire. That will be best.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dr. Y. G. Naik

-

Toronto 7 August, 1975

75-08-07

Dr. Y. G. Naik, M.Sc., Ph.D. Retired Principal, Gujarat College, 66 Hemdeep, Sharda Society Ahmedabad, 7 INDIA

Dear Dr. Naik:

Please accept my greetings. I am in due receipt of your letter dated July 11, 1975. After long years it is pleasing and surprising to receive an affectionate letter from you. I think I met you sometimes in the year 1958. Since then in 1965 I came to America and started this missionary activity from New York in 1966. Now the Society has got about 100 branches all over the world. And, everywhere we have got Deity worship; Guru Gauranga, Radha Krishna, and Jagadisa.

Prasadam in this country means a full meal. From the very beginning even when I was alone, I was cooking myself for at least one dozen men, and I distributed full meals. According to Caitanya Mahaprabhu philosophy, prasadam should be taken up to the neck, akantha. In Jagannatha Puri Caitanya Mahaprabhu's only occupation was holding Sankirtana at least four hours every day and distributing prasadam to the devotees. It is stated in the Caitanya Caritamrta that the Lord was so liberal that He would give to every man prasadam quite sufficient for being eaten by two or three men. So we are trying to follow by distributing prasadam very liberally, and we invite everyone without any discrimination. Everywhere we have got temples we distribute prasadam especially to the poorer men. I am enclosing one issue of our "Back to Godhead" magazine which contains photos of our prasadam distribution starting on page 12. This prasadam distribution is going on all over the world.

Regarding the free distribution of books, there is no need in this country. They have sufficient money and sometimes they pay more than the price. Here in this country if literature is given free of charge, they throw it away. In most cases we offer our books and ask for a contribution. And, sometimes they pay three rimes or four times the requested price. So about money matters they are very liberal. Krishna has given them money, and they spend it very liberally.

You will be interested to know we are collecting about Dollars 250,000 per month. This means about Rs. 20 lakhs per month from book sales. I have written about 50 big books of 400 pages each and about a dozen small books, and all of them are being sold in the above mentioned figures. We spend also very liberally, and whatever we collect we spend it also. The first book was started with your foreword, Easy Journey to Other Planets. Now they are selling revised editions and perhaps it is the best selling item. Since I have come to this country, I might have sold this Easy Journey about one half million copies. My Krishna books are selling more than that. So by Krishna's grace our books are being appreciated by universities, libraries, and respectable professors, and some are being used as textbooks in the universities. I am enclosing herewith a copy of our book catalog which contains some of the comments of the professors. I hope you will enjoy it. Also I am enclosing a copy of one book, Scientific Basis of Krishna Consciousness, written by one of my Ph.D. students. You are also a scientist, and I hope you will enjoy it.

In India we have got a program of membership and patronship costing Rs. 1,111/- and 2,222/- respectively, and all of our members and patrons are receiving all of the books free of charges. So any member can come to our temples and live as long as he likes and take free prasadam. So if any Indians students come here as our member, we shall welcome him and give him a place as well as prasadam free of charge.

We have already organized the Ratha Yatra ceremony, and we hold a great Love Feast festival every Sunday in everyone of our branches. Now I advised to organize more festivals during Janmastami, Lord Ramacandra's Appearance Day, and Gaura Purnima, the Appearance of Lord Caitanya Mahaprabhu.

I am addressing this letter to your Indian address because I could not properly reply your letter earlier because your letter has been redirected to me from the many places I have been on tour. I am also sending a copy of this letter to your address in USA in care of your son. I am very anxious to meet you again. I am returning to India by October, and I am inviting you to come to our Vrindaban temple and live there for some time. I have got a very nice Guest House there, and I would suggest humbly that since you are already retired from service and your sons are well situated, that you may retire from your family life and live in Vrindaban in the vanaprastha order. Our Vrindaban temple is appreciated as the best in this quarter. The Governor of Uttar Pradesh stayed with me for two days recently, so at least for a few days you may come there and live with me.

Learned scholars like you are now needed to represent the cause of Krishna consciousness because without this consciousness the human society is doomed. So I require the help of respectable, learned scholars like you for spreading this movement more and more. According to the Vedic system this body is perishable and the ultimate form of this body is to become ash, stool, or earth. Therefore it is advised by the great pandita Canakya that the body should be sacrificed for a better cause. That is the idea inherent everywhere, especially in India. Everyone is advised to achieve the result of pious activities by engaging this body for such purposes. That is the greatest gain. According to the Vedic varna asrama it is compulsory that one retire from his family life and engage this body for Krishna's service at the end of his life. As it is stated in the Srimad-Bhagavatam:

tat sadhu manye 'suravarya dehinam sada samudvigna dhiyam asad grahat hitvartma patam grham andha-kupam vannad gato yad harim asrayet [SB 7.5.5]

I hope you will try to understand my point of view and join this movement to make it more appreciable by the people in general all over the world.

Thanking you once more for your letter, and more when we meet.

I hope this finds you in good health.

Sincerely yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Amogha:

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Toronto 8 August, 1975

75-08-08

Melbourne

My Dear Amogha das:

Please accept my blessings. I am in due receipt of your letter dated July 15, 1975 and have noted the contents. I think you should take Australian rather than the American passport. The Australian passport is better because it is Commonwealth. So you take the Australian passport, and immediately go to India. We require good men in India now. Indonesia is not a very important place.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayatirtha:

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Toronto 8 August, 1975

75-08-08

Los Angeles

My Dear Jayatirtha das:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 and have noted the contents. Yes, it is all right if you pay something monthly. The monthly dividend is all right. Please send me the balance of the M-V Fund.

Regarding the Bank claim, is it necessary to correspond with them? We do not know whether we have received two or three or whatever payments from them. Anyway, whatever we get, we spend.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana:

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Indre, France 11 August, 1975

75-08-11

Victoria, Australia

My Dear Bhurijana das:

Please accept my blessings. I am in due receipt of your letter dated August 1, 1975 with enclosed currency note of 50 dollars. Thank you very much. I am glad to know that you have applied for your Hong Kong visa. You were happy there, so why not return there. Pancadravida Swami is leaving to go to South America, and Gopala Krishna cannot send any man there. You started there in Hong Kong, and I have full confidence in you to make it successful.

I am presently en route to Bombay, and I have stopped here for one day. Here we have got a very nice land of 250 acres with a big French castle. They are starting to grow vegetables, fruits, and flowers, and they are keeping cows. It is a very nice place about 180 miles from Paris. So you may keep me informed of your program by replying to me in Bombay.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bon Maharaja:

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Indre, France 11 August, 1975

75-08-11

Swami B.H. Bon Maharaja Rector, Institute of Oriental Philosophy Bhajan Kutir, Madan Mohan Ghera P.O Vrindaban, Dist. Mathura U.P. INDIA

My Dear Sripada Bon Maharaja:

Please accept my humble dandabats at your lotus feet. At the present moment I am staying in our French castle in the village of Lucay-le-Male. We have purchased recently 250 acres of land with a big palace. Some photos are enclosed herewith. I am now organizing in Europe and America many farm lands so that my devotees can live there peacefully, grow their own foodstuffs, produce cloth, and save time for chanting Hare Krishna. This scheme has been successful in New Vrindaban, West Virginia; New Orleans; and Pennsylvania. So the same attempt is being made here in France. This place is a little interior from Paris about 180 miles, and there are about 100 devotees already. They are growing vegetables, fruits, and flowers, and keeping cows with great enthusiasm. They are chanting Hare Krishna also village to village in buses, so the propaganda work is going on nicely.

I have received recently one letter from Dhananjaya in which amongst other things he gives me the following information: ”Now Bon Maharaja is prepared to make a proposition regarding allowing the construction of the Gurukula on two acres in his college property. He has assured us that the land will be registered in the Society’s name.”

I have received your letter dated July 15, 1975, and I have replied from Los Angeles. I am very much anxious to start this Gurukula scheme immediately, and as you have kindly agreed to give us the vacant land for our Gurukula, I am starting for India immediately by cancelling other programs.

From here I shall go to London for one or two days, and from there I shall take one Quantas plane which goes directly to Bombay in eight hours. Then I shall see Bombay affairs where we are constructing a very big temple and residential quarters. There are six houses of two stories already on a spacious land of 20,000 sq. yards. We have already constructed one floor more on each house to accommodate our devotees, and still we are constructing another two towers for receiving guests, as well as a very big temple in that land.

After inspecting for a few days how things are going on there, I shall go back to Vrindaban via New Delhi, and if you kindly give us the land I shall begin the constructing of the Gurukula building immediately.

I am coming here via Toronto and Montreal, and it was a great pleasure for me to know that you saw our temples there. Next time if you kindly come either to Europe or America please visit all our temples, especially I will request you to visit our temples in Los Angeles, Detroit, London, and Paris (Lucay-le-Male.)

I hope this meets you in good health.

Affectionately yours,

A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dhananjaya:

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Indre, France 11 August, 1975

75-08-11

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your letters both dated July 30th, 1975 and have noted the contents. Regarding the plot of Bon Maharaja, I will speak with him personally. I am returning to India, and shall reach Bombay by the 14th instant. After seeing Bombay affairs I shall come to Vrindaban via New Delhi.

Regarding men for Vrindaban, when I was in Toronto one British householder with wife and child has agreed to come. Please send me the list of all devotees there in Vrindaban giving their passport names, nationality, and passport number, and date of arrival in India. Send this list to Bombay. Krishna will arrange more men for you there. Do not worry. I have requested them to send more men from Canada.

I am very glad to note that you are having the Phool bangla. It will be very popular. Tell me how it was held. That you are expecting 30,000 people for Jhulana Yatra is wonderful. You should distribute liberally prasadam. Aksayananda Maharaja will supply money. Let each man be given prasadam. That is our special program.

I thank you very much for the photos you have sent. The translation specimen is all right. Please arrange to have this man come and see me when I come there. Navayogendra can also personally guide the translators. The temple there should be kept very nicely. Some one was saying that the front well has been spoiled.

Regarding the adjacent land for sale, yes, it is not to be done in this indirect way. Let them take money from us openly and give us the land. We are prepared to pay for 5,000 sq. yards Rs. 20/- per sq. yard. If Bon Maharaja gives us land, still we can purchase this land for future expansion.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Srutadeva:

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Indre, France 11 August, 1975

75-08-11

Catonsville, Maryland

My Dear Srutadeva das:

Please accept my blessings. I have read this weeks newsletter, and I like it very much. You are doing very nice service. I have got all blessings upon you, and I am ordering all temples to send you regular news. You may send them a copy of this my letter.

You are a very nice boy, and you should be encouraged. It is very nice, and a great service to our cause. But, everyone should read it, otherwise what is the use?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Tejiyas:

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Bombay 15 August, 1975

75-08-15

New Delhi

My Dear Tejiyas das:

Please accept my blessings. I am in due receipt of your letter dated July 26, 1975 and have noted the contents. Regarding the importation of printing paper, it will not be as gift, but it will be paid for from India in foreign exchange. We have sent so much foreign exchange from America and Europe, now we want permission to send out the same amount for purchasing foreign paper. Just like in 1967 when I returned to India. When I wanted to go out, for purchasing my ticket, they would allow only if I had brought in foreign exchange. I showed the bank receipts for encashing the foreign exchange I had brought in, and they immediately granted permission for me to purchase my ticket. So following the same principle we want permission to purchase printing paper up to the amount of foreign exchange that we have sent into the country.

In this connection you can find out in the Import/Export Department on e Mr. Mukherjee who is the son-in-law of the late Mr. N.C. Chatterjee. Mr. Chatterjee was my personal friend, and some 10 years ago promised to help me. So if you find Mr. Mukherjee, he can help you.

Regarding your feeling yourself as unqualified, whatever you can do, then do it, but you should try your best for Krishna. This is important. Ultimately everything is depending on Lord Krishna. You just have to always remember this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gunagrahi:

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Bombay 16 August, 1975

75-08-16

San Diego

My Dear Gunagrahi das:

Please accept my blessings. I am in due receipt of your letter dated August 5, 1975. Your letter to the newspaper is nice. Upon your recommendation I accept for second initiation Sona puri devi dasi. Enclosed is the mantra sheet. Hold a fire sacrifice and let her hear the mantra from my recorded tape through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sama Priya

-

Bombay 16 August, 1975

75-08-16

Boulder Creek, Ca.

My Dear Sama Priya devi dasi:

Please accept my blessings. I am in due receipt of your letter dated July 30, 1975 with enclosed checks for Dollars 50.00 and 5.00. Thank you very much for it. I appreciate your sentiments for your spiritual master, and I will pray to Krsna for your continued spiritual advancement. You simply have to keep yourself always in the fire of Krishna consciousness. Read my books daily, chant 16 rounds, and worship Lord Caitanya in your home. If you do this maya will never touch you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Abhinanda, Gopesvara

-

Bombay 17 August, 1975

75-08-17

Hyderabad

My Dear Abhinanda das and Gopesvara das:

Please accept my blessings. I am in due receipt of your letter dated July 25, 1975 and have noted the contents. Your success of book distribution to the libraries has given me great pleasure. Gopala Krishna has discussed with me the problem of selling books imported under the present CCP. We are planning to import books for sale to libraries through an importer of books in Delhi. The arrangements will be finalized in about two weeks, and then we will be able to supply you with all the books you need for libraries.

This distribution of books to the libraries is very encouraging. Please expand this program all over India. In one library carrying my books, hundreds of people will be able to read.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtanananda:

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Bombay 17 August, 1975

75-08-17

New Vrindaban

My Dear Kirtanananda Swami:

Please accept my blessings. I am in due receipt of your telegram. Upon your recommendation I am accepting the following as my initiated disciples and their spiritual names are as follows: Barbara Wolfe-Vedanta dasi; Janet Cleaver-Viduttama dasi; Kurt Cleaver-Sarvasaksi dasa; Florence Walldeck-Vedapriya dasi; Carlos Ordenoz-Nityodita dasa; Gary Williams-Rsi Kumar dasa; Jeff Long-MahaRudra dasa; Jeff Wiseman-Atmabhu dasa; Jeff Daniels-Visvamohan dasa; Eileen Daniels-Vinalangi dasi; Karen Bogdonoff-Janani dasi.

I also accept for second initiated brahmanas the following: Suksmarupini dasi, Damagraha dasi, Dharmakala dasi, Maha Kamini dasi, Nogomala dasi, Kunjari dasi, Jalakolahali dasa, Baivsyhe dasa, Caidayastru das, Hari Dharma dasa, Advaitacarya dasa. Enclosed are the sanctified threads and mantra sheet.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

-

Bombay 17 August, 1975

75-08-17

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated August 2, 1975 and have noted the contents carefully. The photographs show that the Nellore land is very nice and that a nice center can be constructed there. Yes, you did the right thing in getting the Gift Deed registered. I am sending herewith the Power of Attorney in this connection that you have asked for. Gopala Krishna informed me that you plan to build the temple in Nellore with the help of local life members. This is a very good idea. You may construct a library and a meditation hall to please the donors, but as far as possible the library should carry our books and books of other Vaisnava acaryas. The meditation hall you may put pictures of Krishna on all four sides. The construction may start as soon as you have raised enough money to local help. If the climate there is nice, then I may also come there.

Regarding the Hyderabad construction, it should not be stopped. I have received your request for the additional Rs. 40,000/- that I have agreed to give you, and this is all right. _ you a loan you have requested for Rs. 60,000/-, but one thing is that it must be paid back. So many loans are given and they do not pay back. Please send me in writing that you agree to repay as soon as possible. Regarding the farm, we should not invest any money until it is transferred into our name.

If we are offered land in the future, you can consult with me or Gopala Krishna before accepting it. I would like to have a temple in every village in India and invite everyone to come and eat prasada, and live with us provided they follow our principles. The only problem is that we do not have enough devotees to manage so many centers. But, if you can make local devotees who have management ability, then you may accept as many plots of land as are offered.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Shaktimati

-

Bombay 18 August, 1975

75-08-18

Nairobi

My Dear Shakti Mati devi dasi:

Please accept my blessings. I have received report from Brahmananda Swami that you are still living outside the temple. This is not good, and I would request you to immediately return to the temple. And they must receive you nicely. They are your spiritual sons and daughters, so Mother and children must live together in the temple.

Please especially see that the Deity worship is going nicely. You are an experienced lady, and you can teach especially the girls there to cook nicely for the Deity, to prepare flower garlands nicely for the Deity, to clean and dress the Deity nicely. You organize this to the first class standard, as I have seen they are doing in Los Angeles and in London. Then people will be automatically attracted. You know how to do these things, and they must take instruction from you. And, you can let me know how things are going on there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Abhirama:

-

New Delhi 21 August, 1975

75-08-21

Miami

My Dear Abhirama das:

Please accept my blessings. I am in due receipt of your letter dated August 18, 1975, and upon your recommendation I am accepting the following as my initiated disciples and their names are: Sunil Awatramani-Srisatya dasa; Wayne Prabhu-Upasya dasa; Marcia Bernheimer-Gatiprada devi; Antoinette Kennedy-Gitagamya dasi; Bernadette Bonaccurso-Visnu-kanta devi.

I also accept the following as twice born initiated brahmanas: Langa Ganesa dasa, Janardana das, Nandana Acarya das, and Raghunatha Puri das. Hold a fire sacrifice and let them hear my recorded tape through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurudasa:

-

New Delhi 21 August, 1975

75-08-21

Laguna Beach

My Dear Gurudasa Swami:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 and have noted the contents. The purpose of sannyasa is that now one has no hindrances for preaching work. The purpose is to increase preaching. So if one takes sannyasa and does not increase preaching, then there is no value. So you take this opportunity seriously, and preach and inspire others to also preach. Then there will be no question of thinking of other things. This will all vanish. I have complete faith in you.

Regarding your question, we need not bother about these things now.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nityananda:

-

New Delhi 21 August, 1975

75-08-21

New Orleans

My Dear Nityananda Das:

Please accept my blessings. I am in due receipt of your letter dated August 5, 1975 and have noted the contents. The news clipping was nice. Regarding your festival of Ratha Yatra, you have got my blessings. Either with or without my presence, you will be successful, so do not worry.

I have seen your farm, and it is very nice. Develop it very nicely. You have already done nicely, so develop it further. That is very nice that you are saving money U.S. 250.00 per month on cow feed. Grow for animal and man food as far as possible. That is Krishna's order. annad bhavanti bhutani [Bg. 3.14]. It is also nice that you are making so much profit from your Spiritual Sky. Use it wisely.

Upon your recommendation I am accepting the following disciples as initiated and their names are as follows: Thomas White-Padavja dasa; Henrietta Whelan-Jayaprada dasi; Katherine Kern-Kamarikanta devi; Jim Tucker-Jagatkarta dasa. I also accept for second initiation Sanatanai devi dasi. The mantra sheet is enclosed. I think you can inquire from Jagadisa about getting the tape. Hold a fire sacrifice amongst the devotees and let her hear the tape through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

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New Delhi 21 August, 1975

75-08-21

Los Angeles

My Dear Radhavallabha das:

Please accept my blessings. I am in due receipt of your letter dated August 15, 1975 and also the copies of the Vyasa Puja book. It is done nicely, but why it is mentioned my 79th birthday. It is my 80th birthday. That is correct. You do not know this? One of the GBC articles says 79th birthday. Big GBC man, so many editors, and it is not detected? You are all mudhas, what can I do? Anyway it is better to remain a mudha before your spiritual master. Just like Caitanya Mahaprabhu, He said that My spiritual master saw Me as mudha.

Do not worry, in spite of war, Srimad-Bhagavatam will be distributed. We don't care for war. Our preaching business will go on. Your desire for the complete Srimad-Bhagavatam will be fulfilled. The Sixth Canto I have already completed and I shall begin the Seventh Canto within a fortnight. When I am relieved from the administration work, then it will be done.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

-

New Delhi 21 August, 1975
75-08-21
Los Angeles
My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your letter dated July 12, 1975 and have noted the contents. Yes, when Krsna was present, the religious principles were going on nicely, but when He retired back to His abode, then deterioration infiltrated. But Srimad-Bhagavatam is the sunshine Purana by Vyasadeva to open the eyes of the conditioned souls. It is the sound representation of Lord Krsna.

Regarding your desire for all twelve cantos, you will get it, rest assured. Your so much ardent desire will be fulfilled by Krsna.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Rupanuga:

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New Delhi 21 August, 1975
75-08-21
Deaplane, Virginia
My Dear Rupanuga das:

Please accept my blessings. I am in due receipt of your letter dated August 3, 1975 and have noted the contents. Regarding the Washington temple why are you selling the present building? Why are you changing it? We are not businessmen that we sell for profit and then move the Deity. Develop the farm in New York nicely. Show by example what it means plain living and high thinking. Regarding the letter to the lawyer, I have heard from Brahmananda Swami that the lawyers did not like the letter and threatened to Ramesvara that if it was not retracted then they would bring suit. So if necessary then retract it. Do not write in a way to accuse them. Just terminate their service. So after retracting, then write a new one.

Regarding your questions, no, the large Deity can never be moved, not at all. Regarding remarriage, no, remarriage should be always discouraged. Remarriage means encouraging sense gratification. Our mission is to curtail sense gratification. Three times marrying in a year, this is not good, and they are doing this.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sravanananda:

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New Delhi 21 August, 1975
75-08-21
Madras
My Dear Sravanananda das:

Please accept my blessings. I am in due receipt of your letter dated August 16, 1975 with the enclosed clipping from the "Hindu." It is very nice, and it is very good that you got responses all over India. Madras is a good field, so do your work there very carefully, and you will be very successful. Do not waste any time, but work always to please Krishna within your heart. He is witnessing everything. He only wants us to constantly remember Him. Is it very difficult?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Miss Wanda Bonner

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Vrindaban 24 August, 1975
75-08-24
Miss Wanda Bonner 536 Maple St. No. 305 San Diego, Ca. 92103
Dear Miss Bonner:

Please accept my best wishes. I am in due receipt of your letter dated July 20, 1975 and have noted your problems. My suggestion is that you please chant Hare Krishna Hare Krishna Krishna Krishna Hare Hare; Hare Rama Hare Rama Rama Rama Hare Hare. This maha mantra cleanses the dust from the mirror of the mind and awakens us to a pure life of devotional service to the Lord, free from all anxieties.

You can discuss further your problems with Gunagrahi das Adhikari, the President of our San Diego center.

I hope this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Certification (for Jayapataka)

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Vrindaban 24 August, 1975

75-08-24

CERTIFICATE OF CHARACTER

In the matter of an application for a certificate of naturalization under the Citizenship Act, 1955, made by my disciple Jayapataka Swami/ Gordon John Erdman I, Sri A.C. Bhaktivedanta Swami aged 79 years by occupation the Founder-Acarya: International Society for Krishna Consciousness son of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Goswami Prabhupada, residing at Vrindaban, U.P., do solemnly and sincerely affirm that I am an Indian citizen otherwise then by naturalization; that I am a property-holder; that I am not a solicitor or agent of Jayapataka Swami/ Gordon John Erdman; that I have personal knowledge of, and intimate acquaintance with, the said Gordon John Erdman of seven years; that the statements contained in his application for naturalization are true to the best of my knowledge and belief.

I support Sri Jayapataka Swami's/ Mr. Gordon John Erdman's application for naturalization and I can vouch for his good character and loyalty.

A.C. Bhaktivedanta Swami

Letter to: Deoji Punja:

-

Vrindaban 26 August, 1975

75-08-26

Sriman Deoji Punja Punja & Son's Ltd. P.O. Box 125 Lautoka, Fiji

My Dear Deoji Punja:

Please accept my blessings. I am in due receipt of your letter dated August 12, 1975 and have noted the contents. What you have proposed I have no objections. Do it. Krishna will bless you for this work, rest assured. He will give you all facilities; that is His promise, and actually it is so. You are all respectable gentlemen, and I have full confidence in you.

Yes, I will come there to lay the foundation stone as you invite me.

I hope this meets you in good health. I am sending a copy of this letter to Madhudvisa Swami so he may be instructed to cooperate with you.

It is all right for the appointment of officers as you have suggested.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gurukrpa:

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Vrindaban 26 August, 1975

75-08-26

Honolulu

My Dear Gurukrpa Swami:

Please accept my blessings. I am in due receipt of your letter dated August 15, 1975 and have noted the contents. Regarding Manasvi you immediately inform the police that he has misappropriated so much money. He must give the account or we shall prosecute. Yes, Srutakirti he is a good boy, so he can be made the President as you suggest.

You are GBC so you must stop all this from going on. The best procedure is that the Treasurer takes all money collected and immediately writes it in the book and then daily deposits everything in the bank. None of the collection should be used for spending. All expenditures should be done by check as far as possible. Check means two signatures, so in this way this nonsense will be stopped. Please see that all temples are following this system. These report are very much disturbing to me. How can I translate?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagannatha-suta:

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Vrindaban 26 August, 1975

75-08-26

Los Angeles

My Dear Jagannatha Suta das:

Please accept my blessings. I am in due receipt of your letter dated August 18, 1975 and have noted the contents. I have received the new issue of "Back to Godhead," No. 9 and it is done so nicely. It is all very pleasing to me, and I thank you all for this service. The printing I think is actually better than the Japan printing. Long, long ago when I was alone I was thinking of printing like this, but there was no way to do it. Now you American boys and girls are helping me, so I thank you in this regard. I pray to Krishna for your continued enthusiasm in spreading Krishna consciousness.

The article on Marxism is very much appreciated. We can say all these big so-called philosophers are all simply mudhas. Perhaps I am the first to do it. Our philosophy is perfect, and we cannot be defeated by anyone. So it is up to you to learn it and be able to present it nicely. Now you have everything, respect, philosophy, money, temples, books, all these things I have given, but I am an old man and my notice is already there. Now it is up to you all how to manage it. If you cannot increase it, you should at least maintain what I have given you. You cannot accuse me that I have not given you anything. So it is a great responsibility you now have.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja:

-

Vrindaban 26 August, 1975

75-08-26

Bombay

My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated 22/8/75 and your telegram reading as follows: COMMISSIONER AGREES WRITTEN IOD TEMPLE WITHIN 24 HOURS-GIRIRAJA DASA. So this is very good news. Actually Krishna is doing everything. Only we are taking the credit.

I am enclosing a copy of the latest ”Back to Godhead”, and I am requesting that in your Janmastami Festival meeting you read the article under ”ISKCON NEWS” about the Ratha Yatra Festival. The point is that in the foreign countries they are accepting this a bona fide religion and making holidays and our Ratha Yatra is regularly established. But, in our own country they are giving so many hindrances. Anyway, after all we have got the permission. I am also sending you a copy of the corrspondence with Raj Kapoor. This should also be discussed in your meeting how prominent people are giving us respect, why are others making false propaganda? This correspondence can be published by you along with his photograph. I think you have one publication of Member Lists. It can go in there.

I am returning herewith the Bank of America resolutions duly signed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Raj Kapoor

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Vrindaban 26 August, 1975

75-08-26

Sri Raj Kapoor R.K. Films & Studios Tromby Road, Chambur, Bombay-71

Dear Sri Kapoorji:

Please accept my greetings. I am in due receipt of your letter dated August 14, 1975 with enclosed check for Rs. 2222/- and Membership form. Sometimes in the year 1954 if I am correct I had the chance of meeting you in Jhansi. At that time I was trying to organize my movement with the help of some young men at the Bhakti Bhavan, Jhansi.

So after ten years of struggle, in 1965 I went to USA, and by the grace of Krishna it has become successful all over Europe, America, Canada, and Australia. As it is stated in the Bhagavad-gita; yad yad acarati sresthas, tad tad evetaro janah, sa yat paramanam kurute, lokas tad anuvartate [Bg. 3.21]. ”Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.”. Your donation to this movement and your becoming the Patron Member is a very great thing, and it will ensure others who will also follow in your footsteps. So I am very much grateful to you.

Please visit our Hare Krishna Land Juhu for Janmastami and Vyasa Puja Day on the 30th instant. I think the Mayor of Bombay will preside over the meeting.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

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Vrindaban 26 August, 1975

75-08-26

Los Angeles

My Dear Radhavallabha das:

Please accept my blessings. I am in due receipt of your letter dated August 17, 1975 and have noted the contents. Regarding the English editing discrepancies, that how can I know? Let them point out which part and on which page so I can see.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Ramesvara:

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Vrindaban 26 August, 1975

75-08-26

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. Now Bombay is requesting that more money be sent. So please send them US 50,000 to Bank of America, Bombay. Also I am told that Gargamuni Swami has pledged to send Vrindaban US 1,000 monthly but he has not sent anything this month. Please see why he has not done it yet for this month.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Bon Maharaja:

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Vrindaban 28 August, 1975

75-08-28

His Holiness Swami B.H. Bon Maharaja Bhajan Kutir, Madan Mohan Vrindaban

My Dear Sripada Bon Maharaja:

Please accept my humble dandabats at your lotus feet. Your letter dated August 7, 1975 addressed to my Los Angeles address is just now received having been redirected from there. Please take our invitation card for the Janmastami and Vyasa Puja Day. Kindly attend if possible because I understand that you are sick. The other day Sripada Brahmananda Swami and Sriman Gopala Krishna das Adhikari and Sriman Dhananjaya das Adhikari went to see you, but they were not allowed to disturb you on account of your sickness.

Now I have studied your letter under reply. Regarding the land, if you can't sell then you can lease it to us for 99 years. I think there is no objection. The land is lying vacant from a long time 50 years. Now if it can be utilized for the benefit of the Institute why there should be objection.

The other day while taking my morning walk from the backside of your land I reached on the main road. So much land is still vacant without any utility. If you can spare all these lands on lease terms we can immediately use them properly. Now when you lease out the lands for some income, I don't think there is any objection by the Trustees. So if you come on Janmastami or Vyasa Puja Day we can talk on this matter, or if you are sick, if you give me some appointment I can go and see you.

So far other proposals, if the Institute is given for our management, we can fulfill all your desires mentioned in your letter under reply.

Hope this meets you in good health. Thanking you once more.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Acarya Prabhakar Mishra

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Vrindaban 28 August, 1975

75-08-28

Acarya Prabhakar Mishra Ex. Vice Chancellor: M.S.A. University (Bihar) C-121, Keerti Magar, New Delhi-15

My Dear Prabhakar Mishra:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 addressed to my Los Angeles address and redirected from there just now. I am enclosing herewith one invitation card to our Janmastami and Vyasa Puja Day celebration. So if you come we can discuss further the points.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Rameshji Mahalingam:

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Vrindaban 31 August, 1975

75-08-31

Dear Sri Rameshji Mahalingam:

Please accept my greetings. I am in due receipt of your letter dated August 12, 1975 and have noted the contents carefully. I am very sorry for the incidence which has taken place between you and my devotees. So you may please note it that I am dealing with these foreign students and teaching them to become Krishna devotees, and some of them being neophytes may sometimes commit some offense. There is nothing surprising in this, but their ardent desire to convey the idea of Krishna consciousness is always laudable.

Of course we have to speak the truth but very palatably. These neophyte devotees have not yet learned how to speak the truth palatably, but gradually they are learning. Certainly Hindu culture does not allow illicit sex, eating meat, fish or eggs, taking intoxication, or gambling. If Indians, after going to the foreign countries, learn this behavior, certainly it is not good. The only fault on the part of the devotee is that he could not present the things very politely. So you know the nature of the Western young men, so toleration is needed by you considering the position of the other party. Anyway I beg to apologize on behalf of my student, and shall solicit the pleasure of your goodness to visit our temple regularly. One should not be angry and eat his meals on the floor just because someone has stolen his plates. This is a Bengali saying. The logic is that if one's plates are stolen by a thief, we should not become angry and decide not to purchase new plates and eat on the floor.

I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Svarupa Damodara:

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Vrindaban 31 August, 1975
75-08-31
Atlanta
My Dear Svarupa Damodara das:

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 with enclosed photo of the Gaura Nitai Deities. It is very nice how you are worshiping the Deities. Our movement of Krishna consciousness is not dry. Your letter was pleasing to me. I am glad that you have keen interest in the Institute program. Be ready, as I am negotiating. As soon as it is complete, I shall send a telegram for you to come. In the meantime request all GBC's to send lists of all our disciples who have B.A., M.A. or Ph.D. degrees.

I am glad to know that you are getting nice cows for your farm. If you have good cows then you will have good milk, which is the most important food. We are giving cow protection in the very place where they are eaten. At Bon Maharaja's Institute there is enough land for also keeping cows.

I was not able to come to Atlanta because I was called here to India on urgent business. Also I was feeling inconvenient by so much travelling. Regarding your question, so long they are not getting the human form by natural elevation, they are under the laws of nature. "prakrteh kriyamanani, gunaih karmani sarvasah [Bg. 3.27], "Material nature is helping to bring him to the human body, or human species. When a human being is civilized he can take knowledge from Vedic literature. So in Kali Yuga the Srimad-Bhagavatam is the essence of Vedic literatures: nigama kalpa taror galitam phalam [SB 1.1.3].

So by study of Srimad-Bhagavatam under the bona fide spiritual master, one becomes aware of the full value of life, and then he revives his original Krishna consciousness. That is the perfection of life. The individual soul is already under specific material nature, and the process is going on in lower grades of life, but in the human form of life by advancement of education, one can become above the modes of material nature. That chance is given to him. This is stated in the Bhagavad-gita: "yanti deva vrata devan [Bg. 9.25]." So if he likes he can go back to Godhead, "yanti mad yajino 'pi mam," and stop this transmigration process. Then he comes again perfect in Krishna consciousness. We are trying to bring the human society to this stage of life.

In human life even in the lower stage of modes of nature, he can come to the higher stage. That is our movement. In the animal form there is no chance, only in the human form. Unfortunately the modern mode of education is to kill the chance. In animal stage of life it is very dangerous.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. The negotiation with Bon Maharaja is not very feasible. It is too much encumberous. So if it possible, you start the Institute in USA. Do you think it is possible here in India or in USA? ACBS/bs

Letter to: Minister for Land & Revenue

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Vrindaban 31 August, 1975
75-08-31
Minister for Land & Revenue Government of Uttar Pradesh Civil Secretariat LUCKNOW Re: Land for Community Development
Dear Sir:

I have been told by Sri Ram Pandey who is the Editor of INPF Samachar Samiti, Allahabad, and the District Youth Counsellor for the District Planning Office, Allahabad; that there are enough barren lands that are not suitable for agricultural use that are lying unused in Allahabad District. If you could kindly give over these lands to use we could develop it into a self sufficient community producing foodstuffs, grains and vegetables, milk products, and cloth involving the local peoples for their greater benefit, as we are already doing at our Mayapur Candradaya Community Development Project in West Bengal, Dist. Nadia, and which we are now planning near Hyderabad, Andra Pradesh.

I hope you may enquire into the availability of lands for such a complete development scheme which will benefit the people at large.

Yours sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
September
Letter to: Alanatha:

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Vrindaban 1 September, 1975
75-09-01
Stockholm
My Dear Alanatha das:

Please accept my blessings. I am in due receipt of your letter dated August 22, 1975 with enclosed copies of your new Swedish Back To Godhead magazine. It is very nicely done. The printing and paper are very good. You have published on the first page the first photograph of my preaching in America. It is an historical photograph. Even though I was alone completely in a foreign country, still I was not appearing forlorn. I was confident, that can be seen in my photograph.

I think the translation work was done by Vegavan and Ajita Prabhus. So encourage them in this work. This translation work is very important. It is not simply a matter of ABC's, but it requires spiritual realization to do it properly. I understand that you are a good sankirtana man and book distributer. So you all cooperate. They translate, and you print and distribute. What more do you want? In this way you flood Sweden with transcendental literatures.

I am very glad that you are getting so much interest from persons coming from the Eastern Europe countries. You should give the two devotees from there all facility in translating. Now I am requesting Hamsaduta and Bhagavan to make vigorous propaganda in Eastern Europe. In the latest issue of Back to Godhead English edition there is my discussion about Marx philosophy. It will appeal to any sane man. Lenin has murdered the Czar, that was his only accomplishment, but any gunda could do that. This article should be read and translated.

Upon your recommendation I am accepting Vaclav and Jan as my initiated disciples. Their spiritual names are Paragati dasa and Turiya dasa respectively. See that they chant regularly 16 rounds and follow our principles. Then they will remain strong in Krishna consciousness. Their beads can be chanted upon by Hamsaduta dasa.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Badarinarayana:

-

Vrindaban 1 September, 1975

75-09-01

Ann Arbor

My Dear Badrinarayana das:

Please accept my blessings. I am in due receipt of your note dated May 9, 1975 attached to the letter by Pam Conger. Upon your recommendation I am accepting her as my initiated disciple, and her spiritual name is Padmahasta dasi. Please see that she chants regularly 16 rounds.

Enclosed please find herewith a copy of a letter to Mr. Mahalingam. You have to deal tactfully in your preaching. Do not compromise the truth, but speak palatably so he does not reject it but accepts it. That is preaching.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bahu Rupa:

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Vrindaban 1 September, 1975

75-09-01

Bahu Rupa Das P.O. Box 4758 Long Beach, CA. 90804

Dear Bahu Rupa Das:

Please accept my blessings. I am in due receipt of your letter dated August 16, 1975 and have noted the contents. How can you prove that Vedic culture did not exist before 5,000 years? Darwin's theory says millions and millions of years in calculation. So how are these millions of years existing?

Mundane archeologists are mistaken because they say from monkey the human beings have come into existence, but at the present moment both the human being and the monkey are existing. The monkey is not extinct. So these theories are not correct. Nobody has seen a monkey giving birth to a human being. As the monkey and the human being are existing side by side at present, so for millions of years they were existing like this. That is our theory. The modern material archeology has no meaning for us. Our realization is depending on the spiritual platform. Transmigration of the soul does not depend on history.

There is Vedic literature that gives proof of Lord Parasurama driving out the ksatriyas. We do not take these mundane histories as authority. Regarding the dating of the Srimad-Bhagavatam, the Battle of Kuruksetra took place at the beginning of Kali yuga, and Kali yuga has passed more than 5,000 years. The Bhagavad-gita was also spoken at the beginning of the fight, so we take it as 5,000 years ago. From the Bhagavad-gita we learn it was spoken by the sun god millions of years ago. We take this as authority. If you don't accept my authority, then I don't accept your authority. That is the way of evidence, to accept the Srimad-Bhagavatam and the Vedic literature. The calculation is that the Kali yuga is 432,000 years, out of which we have passed 5,000 years.

I hope that this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Mr. Aubrey L. Duke

-

Vrindaban 1 September, 1975

75-09-01

Mr. Aubrey L. Duke Chief of Police City of Cypress 5275 Orange Avenue Cypress, Ca. 90630

Dear Mr. Duke:

I am in due receipt of your letter dated July 31, 1975 redirected to me here in India. How can I assist you when I am here in India? If you take away the girl, I have no objection. They come and go, but if the parents take her away, I have no objection. We have no business to keep young girls from their parents. We do not force anyone to go or to stay. It is all voluntary.

Yours sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Hamsaduta, Bhagavan

-

Vrindaban 1 September, 1975
75-09-01
London and Paris
My Dear Hamsaduta and Bhagavan das:

Please accept my blessings. I have received one letter from Alanatha das Brahmacari, President of ISKCON Stockholm, in which he reports that there is much interest in Krishna consciousness in Eastern European countries. He is recommending two boys for initiation from Czechoslovakia. I do not know the language otherwise I would have gone there. So I am requesting you to make vigorous propaganda in Eastern Europe. In the latest English BTG there is my discussion about Marx philosophy which will appeal to any sane gentleman. This should be read and translated. Lenin killed the Czar that's all, but any gunda can do that.

You make one book containing my conversations with Prof. Kotovsky and also the one with Syamasundara., and translate it into Russian and distribute in Russia.

My special mission is for the Western countries. Whatever success I have got, it is because the Westerners have cooperated.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Jayananda:

-

Vrindaban 1 September, 1975
75-09-01
Tampa
My Dear Jayananda das:

Please accept my blessings. I am in due receipt of your letter dated August 11, 1975 and have noted the contents. What you have done is good. Why should you remarry? Rather you should take sannyasa. Now you are getting very good training. Why has Jayatirtha suggested you to remarry?

In Delhi there is a certain kind of laddu which has such a taste, that anyone who has tasted it once, he laments, oh how I would like to taste again. And anyone who has never tasted, he also laments, oh I have never tasted. So one who has tasted, and one who has not tasted, both are lamenting. Wife is like that. You have already tasted, now you are lamenting. But my advice to you is not to try to taste again, otherwise your lamentation will increase. You have got no children, so you are free, so take sannyasa.

Sex life is nasty, but out of illusion we think it is nice. Now you are experienced, so don't take sex life again. You should not take sannyasa out of sentiment nor artificially, but it is better to accept it anyway.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ramesvara & Co

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Vrindaban 1 September, 1975
75-09-01
Los Angeles
My Dear Ramesvara & Co.,

Please accept my blessings. I am in due receipt of your letter dated August 31, 1975 and the six new volumes of Caitanya Caritamrta. So the books have increased, and they are all very nicely done. I think I may stop all touring and just sit down here for translating. You have taken seriously the publishing and also the distribution of these books, and that is the success of our mission. You have taken seriously this work and I know that my guru maharaj is pleased with you because he wanted this. So by this your endeavor you will all go back home back to Godhead.

Let me first of all finish Srimad-Bhagavatam, then we can take up others. So I wish to also thank you for your cooperation. Because of your cooperation, therefore I has been possible. For me to publish alone the first three volumes, I had to take so much trouble, but by the cooperation of you American boys and girls now this has become possible.

You promised on Vyasa Puja Day, and it has come, although Nitai has come a little late just after our ceremony. Anyway, what you have done is good. Nitai has said he has brought advance verses for 7th Canto, and this will help me. Nitai was to come on the 20th but now he has come with the substance, so I am very much pleased.

The pictures are all wonderful. The artists tease me with so many questions, about this and that, but they have done nicely, so it is all right. So you all go on with your work, and I will pray to Krsna for your ever advancement in His service.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Omkara

-

Vrindaban 2 September, 1975

75-09-02

Los Angeles

My Dear Omkara dasi:

Please accept my blessings. I have seen your letter dated August 17, 1975 and have noted the contents. I never said there should be no more marriage. By all means legally you can get married. How can I object? They misunderstand me. Unless it is there from me in writing, there are so many things that "Prabhupada said."

I have no objection to marriage, but to bless it by a fire sacrifice, that I am thinking that if they don't stay together, then it is not good. But if they can remain together for one year, then there can be fire sacrifice. But changing three times in a month husband and wife, that is not good.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhakti Ballabh Tirtha:

-

Vrindaban 2 September, 1975

75-09-02

Sri Bhakti Ballabh Tirtha, Secretary Sri Caitanya Gaudiya Math 35, Satish Mukherjee Road, Calcutta-26

My Dear Bhakti Ballabh Tirtha:

Please accept my best wishes. I am in due receipt of your invitation card for the Annual Sri Krishna Janmastami Celebration and I thank you very much for it. I am here in Vrindaban where we are holding our Janmastami and Vyasa Puja ceremony at our Krishna Balarama Mandir.

I hope this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

N.B. I am enclosing herewith a copy of the latest "Hare Krishna Explosion" which is published from our Hyderabad branch for your perusal. ACBS/bs

Letter to: Acyutananda:

-

Vrindaban 3 September, 1975

75-09-03

Bombay

My Dear Acyutananda Swami:

Please accept my blessings. I am in due receipt of your letter dated July 30, 1975 with enclosed clippings. They are very nice. You have done nicely. If you can get money, I have no objection to your getting a bus.

Regarding your question, Sukdev and Vilvamangal Thakura developed the conjugal ecstacies later on.

Regarding your difficulty in rendering Caitanya Bhagavata, yes you are right that you are overstepping your position. Better to stop it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dr. Jagadisa Bhardawaj

-

Vrindaban 3 September, 1975

75-09-03

Dr. Jagadisa Bhardawaj, M.A., Ph. D. Professor Hindi Division Atmaram Sanatana Dharma College New Delhi

Dear Sriman Bharadwajji:

Please accept my blessings. I beg to thank you for your presentation of two books, Krishna Lila he Lila Varnanani and Krishna Lila Vimarsa. I have gone through some of the pages of these books. It is done very scholarly. We are presenting Krishna consciousness all over the world. In future many devotees will be interested to read your books. We understand from the Srimad-Bhagavatam that everyone should utilize his talent in the service of the uttamasloka, Krishna.

idam hi pumsas tapasah srutasya va svitasya suktasya ca buddhi dattayeh avicyute 'rthah kavibhir nirupite yad uttama sloka gunanuvarnanam [SB 1.5.22]

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry." (Bhag. 1.5.22)

Generally it is very difficult to understand Krishna tattvatah, as it is confirmed in the Bhagavad-gita, manusyanam saharasresu/ kascid yatati siddhaye/ yatatam api siddhanam/ kascin mam vetti tattvatah. "Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." (Bg. 7.3) But, Krishna is available through the process of devotional service, bhakti yoga, bhaktya mam abhijanati [Bg. 18.55], and anyone who actually understands about

Krishna, about His appearance and disappearance, he goes back to home, Back to Godhead, janma karma ca me divyam/ evam yo vetti tattvatah/ tyaktva deham punar janma/ naiti mam eti so ’rjuna [Bg. 4.9]. Therefore in the Brahma Samhita we learn: vedesu durlabham adurlabham atma bhaktau [Bs. 5.33]. It is further stated in the Padma Purāṇa: atah sri krsna namadi na bhaved grahyam indriyaih/ sevonmukhe hi jihvadau svayam eva sphuraty adah [Brs. 1.2.234]. ”No one can understand the transcendental nature of the name, form, quality, and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality, pastimes of the Lord revealed to him.” Krishna cannot be known by the materially blunt senses. When you utilize your tongue in the service of the Lord then Krishna reveals Himself. You cannot order Krishna please come and I will see you.

So you are a learned scholar, and you have tried to use your energy for the service of the Lord. That is your success. I thank you very much for your endeavor in spreading Krishna consciousness.

With my best regards, I beg to remain,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

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Vrindaban 3 September, 1975

75-09-03

Bhaktivedanta Manor

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of three copies of the new German edition of Caitanya Caritamrta Chapter 7 & 8. It is very nice. The printing is very good. Bengali types in a German country, is very good. They will take it.

Did Dr. Wolf-Rottkay help edit this book? I do not see his name mentioned. He is professor, so if you mention his name in the book, it will be impressive. When I was in Los Angeles he was coming to see me everyday. Also on the spine of the book under the BBT logo the words ”Bhaktivedanta Book Trust” must appear. They are doing this on all the new volumes of Caitanya Caritamrta from Los Angeles.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mahamsa:

-

Vrindaban 3 September, 1975

75-09-03

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated August 21, 1975 with enclosed copies of the master plan and cost estimate of the Hyderabad land. Who has drawn this big scheme? And, where to get the money? I wanted simple life. What is the Nature Cure Hospital? The first scheme is how to get food grains.

What is the scheme for getting this money? Will Hamsaduta supply? Then I have no objection. Hamsaduta will be president of this scheme. I will go in my quarters there, nothing more.

The idea is good. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Nalinikanta:

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Vrindaban 3 September, 1975

75-09-03

Phoenix

My Dear Nalinikanta das:

Please accept my blessings. I am in due receipt of your letter dated August 8, 1975 with enclosed check for U.S. 50.00. I have noted the contents of your letter. You have been married for a year and a half but do not have any desire for children. Then why did you marry? That is my question. If you do not want children, then why did you marry? You should not take sannyasa.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sankara Pyne, Mira Pyne

-

Vrindaban 3 September, 1975

75-09-03

Sankara and Mira Pyne c/o Sri Krishna Candra Pyne P-63, Tollygunge Road Calcutta-700033

My Dear Sankara and Mira:

Please accept my blessings. I am very much pleased with your Vyasa Puja offerings. Both of you have done very well. I am very pleased to know you are making progress in Krishna Consciousness and following the rules and regulations. Next time when I come to Calcutta, I shall initiate Mira. In the meantime go on with your duties as prescribed by me which will be always pleasing to me.

Thanking you very much.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana:

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Vrindaban 4 September, 1975

75-09-04

Melbourne My dear Bhurijana das:

Please accept my blessings. I am in due receipt of your letter dated August 11, 1975 with enclosed currency note of $50. I thank you very much. Please keep me informed regarding your Hong Kong visa.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Cyavana:

-

Vrindaban 4 September, 1975

75-09-04

Nairobi

My Dear Cyavana Swami:

Please accept my blessings. I am in due receipt of your letter dated August 14, 1975 with enclosed copy of letter to Shakti Mati and the proposed BBT and Spiritual Sky argeements. So it is good that Shakti Mati is again living in the temple. Keep her nicely. She is woman, so you call her Mother. As soon as you call her Mother, that I am so fallen please save, you are so great, then she will be very pleased. She is very talented and can organize the Pujari Dept. You say that the devotees are not enthusiastic, but this is important for spiritual life. Without Deity, then we are just sleeping and eating, and again they will return to hippie life. They must take care of the Deity very carefully. I saw once the film of the Deity installation there, and it was done very nicely, so why are they now slackening? Shakti Mati can teach others how to do things. They should assist her.

It is very good that the Government is cooperating by giving land. It is a good opportunity. Do it nicely. Do not worry about the political situation. Try to convince the African leaders that we have nothing to do with politics. We are trying to unite the whole human society under the flag of Krishna consciousness, love of God. That is our mission. If we get African devotees, then we are successful. So already some are coming. Now keep them fixed, and they will bring others. That is nice that the Africans from South Africa are coming from there and joining you. The philosophy of South Africa is simply on the bodily platform. It is all nonsense. Can they be sure that in their next life they will be South Africans?

The BBT arrangement you have made is all right, but Brahmananda Swami says that it may be difficult for the temples to maintain by giving to both the Book Fund and the Building Fund. So if it is not possible that the temples maintain themselves by giving 45% to the BBT and 45% to the Building Fund, then use the Building Fund for maintenance. But the BBT must get its money. That is the prime responsibility of every temple. So let the temples pay the BBT 50% and when you require money for construction, then we shall see.

I understand you want to print Swahili literature with Dai Nippon and it will cost U.S. 8,000. So Dai Nippon gives BBT-L.A. credit, so let them order, and you pay L.A., even if you can transfer funds yearly. It doesn’t matter. This publishing work is very important. I approve for you to get books from BBT-L.A. at reduced prices, at the cost price, the same as India is getting. You can inform Ramesvara that I give my sanction.

Regarding my coming there, I want to come, especially your Mauritius program is attractive, but my present state of heath will not allow me to travel outside of India. I am not having any appetite so I am eating less. By eating less where is the energy for travelling?

Upon your recommendation I accept the children of Rasa-lila as my disciples. There spiritual names are Radhika devi dasi and Sanatana das Brahmacari. You can chant on their beads. I know the devotees there are working hard, especially as you have mentioned Prabhanu, Sharma, Dinanath, Jnana das, Caitya-guru, Jalakara das, and Pusta Krishna Swami. Because you are all cooperating with me, so much has been done. When I was alone I was taking so much trouble, but now there are so many assistants. But now you have to manage things very carefully and relieve me from the management so I can translate my books. But I do not want to see that everything deteriorates by your management. If you cannot increase then you should at least maintain what I have established.

Yes, you are correct in feeling sorry for mistreating Shakti Mati and Nava Yoginder. Hitting the devotees is not good. We have to teach by our example.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Now I have decided that I must come to Africa. So my visa for South Africa is valid up to October 18. Therefore I shall leave from Bombay approximately October 1 for Mauritius and stay there for one week. Pusta Krishna Swami may come there and take me to South Africa since none of my servants have S.A. visas. I shall stay in South Africa for one week. Then Pusta Krishna

Swami may take me to Nairobi and I will stay there for one week and go to Mombassa if you think. Then I shall return to Bombay by the end of October. So you arrange this program.

ACBS I shall decide later on. ACBS/bs

Letter to: Deoji Punja:

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Vrindaban 4 September, 1975

75-09-04

Sriman Deoji Punja Punja & Sons P.O. Box 125 Lautoka, FIJI

My Dear Deoji Punja:

Please accept my blessings. I am in due receipt of your two letters dated August 6th and August 15th together with the revised plans for the temple. The pujari room on the first floor behind the temple is not meant as living quarters for the Pujari. It is meant for storing the Deity paraphernalia, making flower garlands, etc. No toilets should be on this floor. Water taps will be needed however for washing the Deity utensils and prasadam plates of the Deity. Also on the Ground Floor on the first plan there were living quarters, but on the second plan there is only one big Library. Where will our men live? Living should be on the Ground Floor.

Regarding the adjacent piece of land, if you can donate, then the adjacent land owner can also donate. The management of affairs should be in the hands of my devotees. Your program for making Life Members is approved by me. You should work under the supervision of the GBC.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gatravan

75-09-04

Daytona Beach

My dear Gatravan das;

Please accept my blessings. I am in due receipt of your letter and have noted the contents. I do not know why you are bringing this matter to my attention. I have appointed Rupanuga das as my GBC to take care of these matters. Do not bother my brain. I cannot understand what has gone on but I simply request you to return to the temple and take part in the activities. In addition you should chant Hare Krishna and read my books and cooperate with the authorities. If you engage yourself full time in preaching then there won't be any other time for these other activities. You should approach the other Vaisnavas in a very humble state of mind.

vanca kalpatarubhyas ca krpa sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

Do not be puffed up but always be more tolerant than the tree. This is the prescription given by Sri Caitanya Mahaprabhu.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Ksirodakasayi

75-09-04

London

My Dear Ksirodakasayi das;

Please accept my blessings, I am in due receipt of your Sri Vyasa Puja offering and I thank you very much for it. I hope everything is going nicely in your preaching. Simply read my books and repeat what I have written then your preaching will be perfect.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/bs/hb

Letter to: Madhudvisa

75-09-04

Melbourne

My dear Madhudvisa Swami;

Please accept my blessings. I am in due receipt of your telegram regarding the baby boy born to Ram Prasad. So far the name is concerned you can call him Bhaktivardhana das. All my blessings are there for the child so that he may become a pure Vaisnava. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Paramahamsa:

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Vrindaban 4 September, 1975

75-09-04

Honolulu

My Dear Paramahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated August 21, 1975 with enclosed check for U.S. 1,000. I have not received the letter you say you sent to Paris with a second check for U.S. 1,000. You should immediately inquire.

Regarding Manasvi, you should immediately prosecute. The charge should be Breach of Trust and Misappropriation of Funds. I have received today the Oath of Allegiance duly signed by him and notarized. When required it will be supplied to you. Therefore I wanted this declaration. Immediately prosecute.

Regarding the restaurant, that is the defect, that if we divert our attention more on business. Therefore it is very difficult. Things should be adjusted so that temple programs are not hampered. The brahmacaris and sannyasis must stick to the temple activities. Only the grhasthas can take part in the restaurant. Our aim should not be to work for profit. You American boys and girls can make very large profit, but why you have taken to Krishna consciousness? You are not meant for profit making but for advancing in spiritual life. So we should not take to the restaurant for profit making at the cost of slackening of spiritual life. This is dangerous.

Manasvi is getting a job, but what about the money? Ask him.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudhindra Kisora Roy

75-09-04

Calcutta

Dear Sudhindra Kisora Roy;

Please accept my blessings. I am in due receipt of your letter dated August 18, 1975. It is very nice that you are chanting Hare Krishna and are very enthusiastic to read our literatures. Please take part as much as possible in the activities of our Calcutta temple there. Attend the arotrikas and the classes and read my books very carefully and chant on the japa mala beads 16 rounds daily.

When I come to Calcutta next you can come and see me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Sharon Suzuki

75-09-04

Sharon Suzuki P.O. Box 742 Keaau, Hawaii

My dear Sharon Suzuki;

Please accept my best wishes. I am in due receipt of your letter and I have noted the contents carefully. It is quite evident that you are feeling anxiety in your mind. The best way to overcome this, the way to control the mind is to become Krsna conscious. This is stated in the Bhagavad gita in the sixth chapter, that one has to control the mind otherwise the mind will become his worst enemy. The process for Krsna consciousness is that we control the mind through hearing and chanting. We hear the maha mantra, Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare and we hear the lectures from the spiritual master and read his books. Also we speak by preaching and by chanting. This is the easy method for controlling the mind, by hearing and chanting.

So my advice to you is to somehow or other fix your mind on Krsna then you will experience peace of mind and your mind will be your best friend.

I hope this meets you in the best of health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs/hdb

Letter to: Sri Arjuna:

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Vrindaban 5 September, 1975

75-09-05

Arjuna Das Lecturer in Commerce St. John's College Agra, U.P.

My Dear Sri Arjuna Das:

Please accept my blessings. I beg to acknowledge receipt of your letter dated August 31, 1975, and it is very encouraging that you have tried to understand our philosophy so quickly. As I am travelling all over the world, I see that people are not satisfied. The dissatisfaction of the whole human race is being manifested in different ways. As sometimes the root disease becomes manifest by different symptoms. So far we understand from authoritative sources the dissatisfaction of the human race can be mitigated only by the acceptance of Krishna consciousness. The Bhagavad-gita confirms this: bhoktaram yajna tapasam/ sarva loka mahesvaram/ suhrdam sarva bhutanam/ jnatva mam samtim rcchati [Bg. 5.29]. Another example can be given that if by taking care of the cage of the bird without taking any care of the bird within the cage, certainly the bird will be restless and unhappy and create disturbances.

We require the help of many, many young men like you to understand this philosophy thoroughly and preach this movement in an organized way all over the world. Fortunately some young men cooperated with me in the USA, therefore I have been able to push on this movement in the western countries. Similarly if some of the young, educated men like you in India join this movement, we can change the present situation of poverty and restlessness all over India.

In the Bhagavad-gita the procedure is described very elaborately for acting in all fields. We have to simply understand it and accept it, then everything will be peaceful and in a happy situation. Krishna appears for this purpose. He leaves behind His instructions so that in the future people could take His help and guidance. But, if you do not accept His instructions, then how can you be happy?

I am here in Vrindaban for some time. If you conveniently come and stay with me along with some of your interested friends, I shall be happy to convince you how this Krishna consciousness movement is so needed all over the world.

I hope this meets you in good health.

More when we meet.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs Na byavicarati tabeksa yaya hi byavihito bhagavato dharma. sthiracarasatvakadambesu aprthak dhiyo yam upasate tvarya. (Bhag 1/16/43)

Letter to: Balavanta

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Vrindaban 7 September, 1975

75-09-07

Atlanta

My dear Balavanta das,

Please accept my blessings. I am in due receipt of your letter undated with enclosed check for $500. Thank you very much. I am very glad to hear that everything is going on nicely, especially your developing your new 250-acre farm. Yes, if you can get the government to support our project, that would be big triumph for us. They are spending millions and millions of dollars trying to keep the young people from turning into hippies, drug-addicted, and we are actually doing it. So why they should not give us some support?

Upon your recommendation I am accepting the following as twice-born initiated brahmanas and their sanctified threads and mantra sheets are enclosed: Ballabadra Bhattacarya das Brahmacari and Mahejya das Brahmacari. I also accept as my initiated disciples the following and their spiritual names are: Dr. Richard Thompson, Ph.D.-Sadaputa das; Mike Dunn-Vedaguhya das; Chuck and Diana Sanders-Munjakesa das and Madamohini dasi; and Cindy Barber-Janmasunya dasi. Please see that they are chanting 16 rounds without fail. You should hold a fire sacrifice and let the second initiates hear the mantra from my recorded tape through their right ear. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Bhagavan:

-

Vrindaban 7 September, 1975

75-09-07

Paris, France

My Dear Bhagavan das:

Please accept my blessings. I am in due receipt of your letter dated August 29, 1975 with enclosed copy of Italian Back to Godhead. This is very encouraging. Thank you very much. Regarding the farm, you can call it Bahulaban.

Regarding the question of second marriage, it cannot be done. Neither the law will allow it and neither we can encourage it. If they want to marry more than one wife, they must live outside our temples in their own arrangements. We have no objection if he does it, but it must be done outside the temple. It cannot be done inside the temple jurisdiction. Outside he can work, earn money, and if he wants he can maintain 16,000 wives. But he must go outside the Society. Within the Society only one marriage can be allowed.

I thought these boys and girls will be married and be happy. But, I see that they are not satisfied. In the Western countries they are trained up in a different way. Jumping from one to another. Another wife, another husband. This is the disease all over the world. Simply by agreement, then cancelled, then another agreement.

Everyone wants more than one wife. That is human nature. This means their mind is not being diverted to Krishna. Because they are not madan mohan, they are madan dahan, they are in the Cupid's fire. You want them to have more wives under GBC supervision. You will supply the maintenance? What is this nonsense? They must go outside the Society to do it. And, the sort of marriage where they are not satisfied cannot be allowed. Nor can women with child strictly she cannot marry again.

Regarding Spiritual Sky, yes you can be appointed. Gopala Krishna has suggested that the Board meet bi-annually, and I approve of it.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhakti Pramode Puri Maharaja:

-

Vrindaban 7 September, 1975

75-09-07

Tridanda Swami Sri Bhakti Pramode Puri Sri Ananta Basudev Sri Mandir P.O. Kalna, Dt. Burdwan

Dear Bhakti Pramode Puri Maharaja:

Please accept my obeisances. I am in due receipt of your letter dated August 27, 1975 and have noted the contents. Yes, it is Bhagavan's special mercy upon me that I am getting such immense wealth. You will be pleased to know that my books are selling to the extent of one million of dollars per month. But this money is coming from the mlecchas and yavanas. That is the difficulty. This money is not coming from the brahmanas. Therefore I am afraid to contribute to you as you request. How shall I give to you and pollute you?

They are all mlecchas, and you are a rigid brahmana, pukkha. So how will you accept it? If you like, you can hand over the management charge of your temple, and my devotees will manage.

I hope this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana

-

Vrindaban 7 September, 1975

75-09-07

Melbourne

My dear Bhurijana das,

Please accept my blessings. This is to acknowledge receipt of your letter dated August 15, 1975 with enclosed currency note of $50 Australian. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Dinanatha

-

Vrindaban 7 September, 1975

75-09-07

Mombassa, Kenya

My dear Dininatha das,

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 and have noted the contents. I am glad to learn that you are working very hard there and preaching Krsna consciousness amongst the Africans. If you are sincere and your motive is pure, then everything will come out all right and you will be successful. Regarding the incident with Nava Yogendra, now this can be forgotten and you go on with your work. We are not concerned for these things.

So I am coming there shortly and I will see how you are doing. I am glad to learn that one Moslem girl has joined. I do not know why there should be opposition from her community for wearing sari. In Bengal many Moslem women, they wear sari and there is no objection. Similarly, in other parts of India Moslem women, they wear sari and there is no objection. The fact that the Moslems are saying Hare Krsna to you on the street, that is your success. We do not care for Moslem, Christian, this or that. We see everyone as part and parcel of Krsna, and as such they should re-establish their loving relationship with Krsna. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Jayatirtha

-

Vrindaban 7 September, 1975

75-09-07

Los Angeles

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of your letter dated August 26, 1975. I want that the GBC relieve me of all management which means they have to manage the way I manage. I do not want to see things deteriorate by their management.

I have read the article of Transcendental Meditation. From this study I understand that it is not seriously taken. Therefore it means that this Transcendental Meditation, so-called, will not stay.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Kaumadaki

-

Vrindaban 7 September, 1975

75-09-07

Los Angeles

My dear Kaumadaki devi dasi,

Please accept my blessings. This is to acknowledge reciept of your Sri Vyasa Puja offering, August 30, 1975. Thank you very much for it.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mahavirya:

-

Vrindaban 7 September, 1975

75-09-07

Hyderabad

Dear Mahavirya das:

Please accept my blessings. I am in due receipt of your letter dated August 9, 1975 redirected from Los Angeles. I am very glad to hear that you are working so nicely in developing the project there. It is very important, and I am very encouraged that you are taking it seriously.

The modern civilization is a condemned civilization. The innocent people are being dragged from the villages and exploited in the cities. But in the Bhagavad-gita Lord Krishna recommends them to remain where they are and produce grains: annad bhavanta bhutani. Grow your food, eat sumtuously, and chant Hare Krishna. This is real life. If we establish such projects all over India, we shall be the proprietor of India. Similarly in the USA. And if USA and India join together in such Krishna consciousness projects, then the whole world will be paradise. Krishna provides everything, but we mismanage it. Even in this condemned world He has provided everything complete. He is so perfect. Krishna wants us to pass on our days here in Krishna consciousness, and then go back home, back to Godhead.

This village program is for the ordinary class of people, and for the intellectuals we have got our books. We are not lacking in anything.

I hope this meets you in good health. I very much like that place in Hyderabad. That tree is very nice. I was sleeping underneath it. It is a pleasant place. Now develop it first class.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Parasuram R. Jalan

-

Vrindaban 7 September, 1975

75-09-07

Sri P.R. Jalan Kunjlal Street Upper Bazzar Ranchi, Bihar 834001

Dear Parasuram Jalan,

Please accept my greetings. I am in due receipt of your letter dated September 1, 1975. Becoming a life member of this movement is not the necessary thing. Life membership is a side issue. We want people like you to co-operate with this movement. We want you to work for this movement. This is essential. You must know the philosophy and try to co-operate. Money is not important thing. Money is sent by Krsna.

The thing is that unless one understands the philosophy that the human life is meant for understanding Krsna, then simply a group of men such as you propose of the Jaycees, this will not help us. We have to impress upon all men the importance of this movement. Therefore people should be given the chance to hear somehow or other, to hear the philosophy of Krsna consciousness.

So my suggestion is that some of the intelligent men of Ranchi are welcome to stay here with me and try to understand the philosophy of Krsna consciousness. Then it'll be easier for you to start a center there. So you are invited to come and one who cooperates with this movement, he is the real life member. I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Stokakrsna

-

Vrindaban 7 September, 1975

75-09-07

Spiritual Sky Culver City

My dear Stokakrsna das,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. Yes, you can come here and I know you can do many things, but whether you will stay here. It's like Nanda Kumara. He came and after one day he wanted to leave and return. So you should not uselessly spend money. If you are going to come, then you should remain and do work. You can come on tourist visa and stay for 6 months.

I hope this meets you in good health.

Your ever-wellwisher,

A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Yasomatinandana

-

Vrindaban 7 September, 1975

75-09-07

Auckland

My dear Yasomatinandana das,

Please accept my blessings. I am in due receipt of your letter dated August 11, 1975 with the enclosed letter from Laksmana devi dasi. I have already sent a telegram that I accept her for brahminical initiation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Ed Gilbert:

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Vrindaban 9 September, 1975

75-09-09

Mr. Ed Gilbert 3101 West End Ave. No. C4B Nashville, Tennessee 37203

Dear Ed Gilbert:

Please accept my greetings. I am in due receipt of your letter dated August 19, 1975 redirected to me from New York. Regarding your question, God does not discriminate, but so long as we have got forms we have to discriminate. Without God consciousness the discrimination is there. Why should think that you are American or that he is an Indian? Upon this platform of discrimination the whole philosophy of nationalism, communism, this ism and that ism is going on. When one learns how to see individual persons without discrimination, then he becomes perfect. That is described in the Bhagavad-gita: vidya vinyaya sampanne/ brahmane gavi hastini/ suni caiva svapake ca/ panditah sama darsinah [Bg. 5.18]. "The humble sage by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater (outcaste.)" It is only on the spiritual platform or Krishna consciousness or God consciousness platform that there is no such discrimination. So if you remain on the material platform and artificially desire no discrimination it is not possible.

We are preaching therefore this Krishna consciousness movement so that we may not have material discrimination. The soul has nothing to do with the body. The body is of different varieties calculated to be 8,400,000 forms. The soul is the same passing through different bodies by the process of transmigration. It is exactly like gold passing through business transaction, but when it is in the hands of somebody he thinks that it is "my gold," and when it is passed through another's hands, he thinks it is "my gold." Similarly the soul being as gold when he is situated in a particular body, it identifies with the bodily position, and each and every body is different from the other. So long the soul is in ignorance and identifies with the body, how can there be equality? So unless one is raised to spiritual understanding, there is no question of equality on the bodily platform. This is a scientific calculation.

Women claim to be equal, so that now they are thinking that they do not want to become pregnant, so they are killing their own child. What kind of equality is this that it creates another's suffering? As soon as the body is different how can there be equality? We see that woman cannot work so hard as a man, and women can do work that a man cannot do, so where is there equality?

I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

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Vrindaban 9 September, 1975

75-09-09

Bhaktivedanta Manor

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your letter dated September 3, 1975 with enclosed clippings and the booklet on Cow Protection. Cow protection is one of the items of the Krishna consciousness movement: krsi goraksya vanijyam. raksya means protection. It is especially mentioned. Mukunda has done a great service. I am asking them to reprint it here. It will be very useful for preaching to the Indians. If you are sending men they can bring copies with them.

This time that there were 10,000 Indians for Janmastami is very encouraging. Yes, they are good supporters. Yes, I approve of your program. We work where there is a good field. Do it nicely. You have noted that is the secret of success. Please continue this policy of straight forward dealings. Regarding Bury Place yes, for raising money to purchase there will be no difficulty. Try to keep our temple there. Purchase it and then repair it nicely and it will be a permanent establishment. We are staying there for the last two years. How we can be moved from there? You can hold the day after Diwali the Anakut Govardhana ceremony. There should be heaps of prasadam.

Regarding the farm, our business is not farming. Our business is to spread Krishna consciousness. So in favor of Krishna consciousness whatever policy is suitable that we should take. Even if you move the farm, how will it be conducted if your devotees are not interested? No, it is not a good idea. It will mean our attention will be diverted. If you have got more men, then it can be tackled.

The clipping on the Janmastami day mentions specifically that the Manor was purchased by George for us. Keep this article for future if there is some trouble. Actually he purchased for this purpose. Encourage Alanatha in his publishing, and also in German language publish as many books as possible. Enclosed are letters about Hyderabad.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. English devotees may be requested to come to India imm

Letter to: Mahamsa:

-

Vrindaban 9 September, 1975

75-09-09

Hyderabad

My Dear Mahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated September 6, 1975 with enclosed photos of the farm. I like that place and wish to go there. As soon as you call me I will come. If this scheme is successful, it will be a great fortune for us to capture Indian ideals and the support of the Government. Yes, Hamsaduta can supply Rs. 2 lakhs for irrigation. Also I am asking that he may request that English devotees may be sent. The Nature Cure Hospital as you have described it is all right.

Regarding the libraries taking the books, they can be given up to 25% discount. We shall take a standing order from them, and supply whatever we can, and the balance by and by.

Yes, you can rotate the profits from the milk products and agriculture for future developments.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I wish to make an experiment in preaching by bullock cart. One cart can hold 6-8 men sitting and 2 men for sleeping. ACBS/bs

Letter to: Satsvarupa:

-

Vrindaban 9 September, 1975

75-09-09

Los Angeles

My Dear Satsvarupa Goswami:

Please accept my blessings. I have been informed by Brahmananda Maharaja that only six temples have sent copies of the Affidavit that I have requested from each temple. Please see why they are not sending.

From St. Louis I have received not only the Affidavit but also a "Quit Claim Deed." This decree very nicely expresses very clearly that the property cannot be sold without written permission by myself or the GBC. Such a declaration should be from all centers. Please see to this.

Also I want that all centers follow the following procedure for handling the money. Whatever income is there, every cent must be given to the treasurer. Immediately he records it in the book. Then daily he deposits everything in the bank. For the expenditures, he withdraws from the bank the petty cash by check signed by himself and the President. Then the expenditures are checked by the President to see how the money is being spent. The important thing is that all monies must be given to the treasurer and he records it and every day deposits everything in the bank. And whatever is spent that also is withdrawn from the bank. This will stop the embezzling that is going on. Please arrange for this and inform me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana:

-

Vrindaban 11 September, 1975

75-09-11

Melbourne

My Dear Bhurijana das:

Please accept my blessings. I am in due receipt of your letters dated August 22, 29th and September 5th with enclosed Dollars 50.00, 159.61, and 126.50. You say that someday you hope to be useful, but you are already useful-you are sending checks. This is the best useful. You are remembering me and chanting Hare Krishna. This is Krishna consciousness.

Regarding the other matters, a difference between godbrothers is natural. That difference of opinion will continue, what can be done. Siddhasvarupananda Maharaja and his group, whenever they see me they give me money. So they are not against me. So it is a natural thing for the brothers to fight, as long as they all stay obedient to the father.

You do whatever you like, but do not forget chanting and following the rules and regulations. That will save you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sri Ramchandra Chabriaji:

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Vrindaban 11 September, 1975

75-09-11

Sri Ramchandra Chabriaji Soa Palaco Road 26, Strand Road Bombay-1

My Dear Sri Ramchandra Chabriaji:

Please accept my blessings. Here in Vrindaban we have constructed one Guest House by our Krishna Balarama Mandir. The Guest House contains 44 Guest Rooms not including the rooms for our own men.

I wish that you may kindly come here to Vrindaban to train up my men how to organize and run the Guest House nicely. I think one week will be sufficient. We shall pay all your expenses in coming and going from Bombay.

I am here in Vrindaban, and shall look forward to seeing you.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Giriraja

-

Vrindaban 11 September, 1975

75-09-11

Bombay

My Dear Giriraja das:

Please accept my blessings. I have the copy of your letter addressed to K.T. Charitable Trust dated July 29, 1975 regarding the sale of one guest room. But, what you have agreed to is not satisfactory. We cannot make such agreements with Trusts because it will go on perpetually. It can only be in one person's name and for his lifetime.

The following scheme should be followed hence forth. We have Guest Rooms and Devotee Rooms. The Guest Rooms can be used by anyone who pays the fees, in advance. Any Life Patron Member can live in a Guest room for a period not exceeding three days free of charge. If he wants to stay with us longer for any reason, then he may move to the Devotee Rooms, where he must live as we do, following all devotional practices as we do.

Rooms can be sold on bhetnam basis, but only to an individual and for his lifetime. A person who purchases a room can stay there as long as he likes for his lifetime and the room cannot be transferred to his sons, heirs, or assignees. His individual name will be put on a plaque on the room. Trust or Companies can nominate one man in whose name the room can be sold.

No Guest Rooms can be given to anyone free of charge. Everyone must pay for the accommodation, except Life Patron Members for three days. When a Guest comes he signs in the book how many days he will stay, and then pays in advance. Small kitchens can be provided for the use of Guests for preparing their own tea. Smoking is strictly prohibited. All men who live in the Devotee rooms must attend mangal arati or starve.

The price for rooms on bhetnam basis in Vrindaban are Rs. 60,000/- for a double room and Rs. 50,000/- for a single room.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

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Vrindaban 11 September, 1975

75-09-11

Los Angeles

My Dear Radhavallabha das:

Please accept my blessings. I have seen your letter dated August 31, 1975 regarding the calculation of my birthday. The system for calculating is as follows: the first day of birth is the first birthday. The next year that day is the second birthday; i.e. the second birthday means that one year has been completed. So it is my 80th birthday, and I have completed 79 years.

According to the Hindu system, on the first birthday there is jata karma ceremony and all big, big astrologers assemble and give the horoscope. In the Srimad-Bhagavatam the birthday of Maharaja Pariksit is there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sudama :

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Vrindaban 11 September, 1975

75-09-11

Tampa, Florida

My Dear Sudama Maharaja:

Please accept my blessings. I am in due receipt of your letter dated August 20, 1975 and have noted the contents. I am glad that you are doing nicely in Krishna consciousness, and that you are reading my books and preaching. Tamala Krishna Goswami also gave me a good report of your activities. So now continue.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jnana, Lilavati

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Vrindaban 12 September, 1975

75-09-12

Kilifi, Kenya

My Dear Jnana das and Lilavati devi dasi:

Please accept my blessings. I am in due receipt of your letters dated August 20, 1975 and have noted the contents. So I think that you are both very well suited for preaching in Africa. If you continue as you are now doing by the mercy of Sri Caitanya Mahaprabhu you will be very successful. It is by His order that we are carrying this message all over the world. Do not neglect chanting Hare Krishna.

Cyavana Swami is submitting very good reports of your activities. Now I am coming there to Africa, and shall see you then.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Thomas McCarthy:

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Vrindaban 12 September, 1975
75-09-12
Mr. Thomas McCarthy P.O. Box 446 Kapaa, Kauai Hawaii, U.S.A.
My Dear Thomas McCarthy:

Please accept my blessings. I am in due receipt of your letter and have noted the contents. If you want to donate the profits of your store to the Book Trust, you can do by sending to the Bhaktivedanta Book Trust, 3764 Watseka Ave., Los Angeles, Ca. Att: Sriman Ramesvara das.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Hamsaduta

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Vrindaban 14 September, 1975
75-09-14
Bhaktivedanta Manor
My Dear Hamsaduta das:

Please accept my blessings. The bearer of this letter is Sri Bagla who is the District Magistrate and Collector for the Mathura District. He has been very helpful to us in many ways for our Vrindaban Project. He is traveling with his wife, and I wish that you give him a very good reception. You should invite him to stay with you at Bhaktivedanta Manor and offer any assistance he may require while he is there in England.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Ambarisa:

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Vrindaban 15 September, 1975
75-09-15
Detroit
My Dear Ambarisa das:

Please accept my blessings. The land at Kuruksetra is now available to us. So you can come and join me. If you meet me in Nairobi at about the third week of October, then we can come to India together.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Dinnath N. Misra

-

Vrindaban 15 September, 1975
75-09-15
D.N. Mishra 179 Balram De Ste Calcutta-6
My Dear Dinnath Misra

Please accept my blessings. I am in due receipt of your letter dated September 11, 1975. I have sent you one telegram as follows: RECEIVED YOUR LETTER OF SEPTEMBER 11 PLEASE COME HERE IMMEDIATELY -A.C. BHAKTIVEDANTA SWAMI.

So I am here in Vrindaban at least up to September 25th or longer, as I am leaving for South Africa in the first week of October.

Kindly come here so we can discuss.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Giriraja:

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Vrindaban 15 September, 1975
75-09-15
Bombay
My Dear Giriraja das:

Please accept my blessings. I am in due receipt of your letter dated September 6th, 1975 and have noted the contents. Regarding the tax question, our Krishna consciousness movement is cultural. We are preaching Bhagavad-gita As It Is. Our mission is to spread the instructions of Krishna so that people may become happy, hopeful, and peaceful. The central point is to understand Krishna as the supreme proprietor, the supreme enjoyer and the best friend of all living beings. He is the best friend of the human society because He gives perfect social order, perfect economic development, perfect philosophy, perfect religion, and perfection of life.

Religion is described in the English dictionary as a kind of faith. Of course when we accept Krishna's instructions perfectly we become automatically perfectly religious person. Therefore Krishna consciousness movement is not a sentimental fanaticism of so-called religion. But, it is the perfect culture for peace and happiness of the whole human society.

I am glad that you had a nice Janmastami celebration in Bombay. Continue your dilligent work, and Krishna will give you all success.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtiraja:

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Vrindaban 15 September, 1975

75-09-15

Los Angeles

My Dear Kirtiraja das:

Please accept my blessings. I am in due receipt of your letters dated September 7 & 8th and have noted the contents and the enclosures. The reviews are very nice. He has written that people will want to learn Bengali just to read Caitanya Caritamrta. That was the prediction of my Guru Maharaja. This is very enlivening. Get all these appreciations published in a nice booklet.

Regarding your preaching in Poland, you go there immediately. Take this opportunity. I want that our preaching be pushed in the Eastern European countries. I have recently written to Bhagavan Das and Hamsaduta regarding this. This boy who has written from Poland, can be sent a set of books, Krishna Book, Caitanya Caritamrta, and Bhagavad-gita. If he cannot pay that is all right. You are an intelligent boy, and I know that you will be successful in preaching there.

Regarding my birth date, it is September 1, 1896. Why is there question?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Paramahamsa:

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Vrindaban 15 September, 1975

75-09-15

Honolulu

My Dear Paramahamsa Swami:

Please accept my blessings. I am in due receipt of your letter dated September 2, 1975 with enclosed check for Dollars 3,000.00. Thank you very much for repaying this money. But I have still not received the Dollars 1,000 you sent c/o Paris. You should inquire into this and inform me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami ACBS/bs

Letter to: Ramesvara:

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Vrindaban 15 September, 1975

75-09-15

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your August BBT Report and the August BBT Trustees Report. What is the Prabhupada Maintenance a/c? How is the money collected and how is it dispersed? I have received the latest appreciations from the professors. These should be all collected and published in a booklet. I see from your report that you are planning this. 1,000 copies should be sent here to India, and you may send 250 copies of this and your new catalog to Vrinda Book Co., 30/1B College Row, Calcutta-700009. They are attempting to sell our books all over India.

Nitai has sent additional chapters of Sixth Canto with Tamala Krishna. He is also expecting to send more in a couple of days.

You have written: "The BBT is capable of keeping up with Prabhupada's pace at this time and we humbly request all devotees to respect Prabhupada's desire to fulfill his dreams of publishing and distributing thousands and millions of volumes of Srimad-Bhagavatam in Twelve Cantos all over the world by not disturbing him at this time with problems and decisions that can be made by his direct representatives, the GBC Secretaries." Yes, this is wanted. I want to increase my work. Brahmananda Swami and Gopala Krishna were suggesting that I go to some other place in India, but if Tamala Krishna flies 10,000 miles to lodge some complaint against Jayatirtha what can I do? If you all leaders cannot work together, then how can you expect the others to cooperate with you? Differences may be there, but still you have to cooperate together, otherwise where is the question of my being relieved of so many problems and decisions?

That is good that you are taking discount from the unsatisfactory printing from Donnelly Co. Hardbound abridged Bhagavad-gita will be nice.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Dr. Babbar:

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Vrindaban 17 September, 1975
75-09-17
Dr. Babbar Civil Surgeon District Medical Hospital Mathura (Residence: Dawnpier Park)
Dear Dr. Babbar:

Please accept my best wishes. I wish to introduce to you Mr. Govardhana Sharma, Token No. 0404, Tiamic Shop, Escorts Ltd., Faridabad. He is in need of some service from you, and I request you to kindly give him assistance.

I hope this meets you in good health.
Yours sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Sri Ram Kumar
75-09-17
Sri Ram Kumar Magistrate and Tehsildar P.O. Bassi (Dt. Jaipur)
My Dear Sri Ram Kumar;

Please accept my blessings. I am in due receipt of your nice letter and am very pleased to read the contents. It is rare that an important man like yourself understands the prime importance of the Krishna consciousness movement. In the Bhagavad-gita Lord Sri Krishna says that it is the specific duty of the leaders of society to give an example of Krishna consciousness so that the common people will follow, yad yad arcarati srethas [Bg. 3.21]. Elsewhere in Bhagavad-gita the Lord says that it is the leaders of the society who can understand rightly this transcendental knowledge; imam rajaso vidhuh.

So it is very good that you have understood and are following the Lord's instructions in this way. Now you should perfect your knowledge on a solid basis. At your request I am sending a set of my Krsna Books. Enclosed is the bill. You have enquired about Life Patron Membership, and the necessary form is enclosed. The donation is Rs. 2222/-, and when you become the member you receive these Krishna Books and all other books and magazines for the rest of your life. So you can either send payment for the enclosed bill, or you can send payment for the membership and keep the books.

There are so many things to discuss that I suggest that you come here and see me if it is convenient for you. I am here in Vrindaban at least up until September 25th. I must leave Delhi the latest on October 2nd for Bombay.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Babhru, Satyaki

-

Vrindaban 18 September, 1975
75-09-18
Honolulu
My dear Babhru and Satyaki,

Please accept my blessings. I am in due receipt of your letter dated September 1, 1975 with enclosed check for $15.00. I thank you very much for it and for your appreciation of the Krsna consciousness movement. Please continue reading my books seriously and everything will be revealed to you.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Bhurijana

-

Vrndavana 18 September, 1975
75-09-18
Melbourne
My dear Bhurijana das,

Please accept my blessings. I am in due receipt of your letter dated September 12, 1975 with enclosed check for $127.68. In this way you are rendering very nice service and the more you render service, the more you advance. This is the only way. Therefore the Vedic regulation is that whenever one goes to see some saintly person or to visit a temple, he must offer something. That will help him. It is enjoined that one should first of all dedicate his life and if it is not possible to do that, that one should dedicate his money. If he has no money, then he should utilize his intelligence how to spread Krsna consciousness. Or if he has no intelligence, then he should utilize his words that, "Yes, they are doing nicely. This is a nice movement." This is the process for advancement in Krsna consciousness.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Damodara Pandita

-

Vrndavana 18 September, 1975

75-09-18

New Vrndavana

My dear Damodara Pandit das,

Please accept my blessings. I am in due receipt of your letter dated August 6, 1975 with the enclosed versification of the chanting of the song sung by Lord Siva. It is all right.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Charles Frazier Wilson

-

Vrndavana 18 September, 1975

75-09-18

Mr. Charles Frazier Wilson 924 Littlefield Building Austin, Texas 78701 U.S.A.

My dear Charles Frazier Wilson,

Please accept my blessings. I am in due receipt of your letter dated August 17, 1975, redirected to me here in Vrndavana, and I am glad to see that you have appreciated my books and the Krsna consciousness philosophy. So I recommend you to continue and read as much as possible and also chant Hare Krsna. We have our temple in Houston, Texas, and if possible you can associate with the devotees there for some time.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Pancaratna

-

Vrndavana 18 September, 1975

75-09-18

Brooklyn

My dear Pancaratna das,

Please accept my blessings. I am in due receipt of your letter dated July 17, 1975. This proposal of yours is out of the question and it shall not be done. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Rupanuga

-

Vrndavana 18 September, 1975

75-09-18

Dela Plane, Virginia

My dear Rupanuga das,

Please accept my blessings. I am in due receipt of your letters dated August 29 and September 7, 1975 with enclosures. The matter regarding by-laws and the articles of incorporation should be definitely brought up at our annual Mayapur meeting. One thing: why is that so few temples are sending the affidavits? You should see that this is done. This is the important thing. No one should go against this principle. We have discussed this matter thoroughly. Please see that it is done.

Regarding Washington, D.C. temple, it is the capital of your country. Therefore, the building there must be suitable. Do things very nicely there. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Satsvarupa

-

Vrndavana 18 September, 1975

75-09-18

Boston

My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your GBC monthly report for August dated September 7, 1975 and have noted the contents. I have received a copy of the review written by the Cornell professor and it is very encouraging. I am having them reproduce it here for distribution to the libraries in India. I have also requested Ramesvara to make a booklet of all these reviews.

I'm glad to hear that Miami has got their new property and temple. I understand they have many mango trees there. When is the mango season there in Florida? I am very fond of mangoes and when they are produced on our own property, then they become more palatable. It is a fact that if you purchase fruit in the market, it is not as palatable as if it comes from your own tree. Even Caitanya

Mahaprabhu's devotees were very fond of mangoes. Caitanya Mahaprabhu, He immediately produced one mango tree at the house of Srinivasa and He was daily distributing mangoes.

Regarding Houston temple, it is best thing if they recruit their own men as the other temples are doing. I find that in the United States and also in Europe there are many Indians in every city. Encourage them to take part in our programs.

Regarding St. Louis, I know that Makhanlal is a very good boy. Perhaps it is better for him not to have such a wife. I thank you very much for your report. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Srutadeva

-

Vrndavana 18 September, 1975

75-09-18

Catonsville, Maryland

My dear Srutadeva das,

Please accept my blessings. I was in due receipt of your Sankirtana Newsletter, Volume 2, Number 23. The report from Denver regarding the legal judgment of Judge M. Winner is giving intelligence to the judge also. It appears that the airport officials are defeated. I have heard that in some of the airports they are making announcements telling the people not to purchase our literature. This is impeding our religion and is therefore blasphemy. This cannot be allowed. You should take this to the courts; let people know what they are doing. They cannot impede our right. It is simply wonderful that Carudesna dasa has distributed in one day 210 big books.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/Bs/mdd

Letter to: Sukadeva

-

Vrndavana 18 September, 1975

75-09-18

Honolulu

My dear Sukadeva das,

Please accept my blessings. I am in due receipt of your letter dated September 10, 1975. Your letter will be reviewed during the Mayapur annual meeting. That is the time to take up such matters. You all should co-operate and then things will go on very nicely. We should not bring in politics. That is a very nasty thing. Anyway, this matter will be reviewed at Mayapur. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sushil K. Arora

-

Vrndavana 18 September, 1975

75-09-18

Mr. Sushil K. Arora % Lotus PO Box 761, Station A Toronto 1, Ontario Canada

My dear Sushil K. Arora,

Please accept my blessings. I am in due receipt of your letter dated September 11, 1975 with enclosed check for 250 rupees. I thank you very much for it. I am glad to know that you have appreciated our movement and are taking active interest. I very much enjoyed my stay in Toronto and I hope that everyone there, all the devotees, especially amongst the Indian community, will co-operate to spread our movement in Toronto and establish a very nice temple.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sir Ramgoolam Reewoosagur Kt

-

Vrindaban 19 September, 1975

75-09-19

Dr. The Rt. Hon. Sir Ramgoolam Reewoosagur Kt., M L.A. Prime Minister of Mauritius Government House, Port Louis, MAURITIUS

Your Excellency:

Please accept my best wishes. I am in due receipt of your kind letter dated September 11, 1975 and I thank you very much for your kind invitation to visit Mauritius. I am pleased to inform you that I am arriving at Port Louis from Bombay on the afternoon of September 30th instant. I look forward to meeting with Your Excellency.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Amogha

-

Vrndavana 21 September, 1975

75-09-21

Melbourne

My dear Amogha das,

Please accept my blessings. I am in due receipt of your cable reading as follows: COMING EARLY OCTOBER TO WHICH PLACE SHALL I COME SIGNED AMOGHA DAS.

You may come to Bombay.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Bhaja Hari

-

Vrndavana 21 September, 1975

75-09-21

Bhaktivedanta Manor

My dear Bhaja Hari das,

Please accept my blessings. I am in due receipt of your letter dated September 10, 1975 with the enclosed clippings. The clippings are very interesting and I enjoyed them very much. I have been showing them here to all the people who have been visiting me. Yes, the plan you have sited for the lake and island is approved by me. I am very glad that you are doing this work and since the work started on September 8th, it is already going on. It is because you are charming the Indian community, therefore they are giving you money for these projects. So you should continue in this way.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Harinama, Tadit, Bhaktin De Anna

-

Vrndavana 21 September, 1975

75-09-21

Srimati Harinama-devi dasi Srimati Tadit-devi dasi Bhaktin De Anna Atlanta

My dear devotees,

Please accept my blessings. I am in due receipt of your letter. I thank you very much for the package containing the woolen slippers and the nice bag for the karatalas. They are very nicely done. Regarding the baby Acarya das, yes, the name is approved by me and it is a very nice thing that he was born with umbilical cord wrapped like sacred thread. I am very pleased to hear about the book distribution. I know that Atlanta is very good place for book distribution and you are doing it nicely. So please continue.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Gaura Govinda

-

Vrndavana 21 September, 1975

75-09-21

Hyderabad

My dear Gaura Govinda Swami,

Please accept my blessings. I am in due receipt of your long letter dated September 12, 1975 and your letter dated September 17th and have noted the contents. Regarding your returning to your own village, a sannyasa is not supposed to go back to his own village. If you are doing some substantial work, you should not agitate your mind for opening a center in Orissa. I talked here with Anandapanda and he said after October the season in Orissa is better. I have proposed to him also for arranging for us to go there and during that season we may go there in a party and preach there and if possible open a center.

I understand that you are doing well in Hyderabad so there is no necessity for immediate change. I am going now on tour of Africa and when I return I shall see you and we shall do the needful. I may go to Hyderabad when I return.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mahamsa

-

Vrndavana 21 September, 1975

75-09-21

Hyderabad

My dear Mahamsa Swami,

Please accept my blessings. I thank you very much for the affidavit which you have sent. It should be followed by all other centers. It is very good that people are already coming to see the temple. That means that there is great interest. Regarding the need for money there, if it is a case of emergency, then more money can be lent to you. You have already borrowed Rs. 60,000/-. If you want immediately money, then I am prepared to lend to you at 10% interest. So if there is emergency, you can send account number of your bank and we shall do the needful. I am starting for Delhi on September 23rd and on the following day, September 24th, will go to Ahmedabad for some programs. From Bombay I will start for Mauritius on September 30th.

You have invited me to come to Hyderabad and yes, I will certainly come. It is a very nice place there and I shall come either by the end of October or early November. Yes, if you like we can also go to Nellore. Your idea for the bullock cart sankirtana is very good. So now do it. And your program for distributing the literature, the charity and the prasadam, this is all very nice. And that you yourself will do it personally, that I thank you very much.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Radhavallabha

-

Vrndavana 21 September, 1975

75-09-21

Los Angeles

My dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated September 13, 1975 with enclosures. Regarding 6th Canto, Nitai has just yesterday sent off Chapters 5, 6, 7 and 8 and next week he expects to send off Chapters 9 through 13. This will be sufficient for you to publish one volume. I expect before leaving India on September 30th to have finished the 6th Canto. I have received a letter from Jayadvaita das dated September 8th regarding the Upadesamrta book. The title of the book can be Nectar of Instruction. We already have the Nectar of Devotion so now you will have the Nectar of Instruction. You can make it just like the set-up of the Nectar of Devotion book. The words Sri Upadesamrta do not have to appear in the title. A dedication is not required because it is not a big book. The suggestion for the picture of Rupa Gosvami's Govindaji Temple is approved. Regarding the conclusion of the book, yes, it says in the text that the most fortunate devotees execute devotional service near Radha-kunda. That is stated in the book. I am enclosing the introduction for the book; please find.

Regarding the corrections you have sent, this kind of changes is admissible. There is no harm.

Regarding your managing production of Spanish and German books, yes, it is approved by me. Why not?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Jagadisa:

-

Ahmedabad 26 September, 1975

75-09-26

Evanston, Illinois

My Dear Jagadisa das:

Please accept my blessings. I am in due receipt of your letter dated September 6, 1975 and have noted the contents. Regarding the difficulty with Gurukula what can I reply? This is your responsibility. The GBC can decide what to do. Instead of spending money there, if the government is specifically passing the act against us, then we can spend that money in the Gurukula in Vrindaban. We are getting land adjacent to our temple and on Radhastami I laid the foundation stone for a Gurukula. We shall put up a suitable building there. In India there is no such government regulative law.

I see that all the temple presidents are not to your liking. So how will you manage? If all the presidents are bad and not to your liking, then let the GBC consider what to do.

I hope this meets you in good health. You say that Karandhara was being supported by Jayatirtha, but Karandhara does he have any position still? He has no official position I do not think.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagannatha-suta:

-

Ahmedabad 26 September, 1975

75-09-26

Los Angeles

My Dear Jagannatha Suta das:

Please accept my blessings. I am in due receipt of your letter dated September 15, 1975 with the enclosed copies of the latest issue of BTG No. 10. I can say that each issue you produce is an improvement on the previous one. This is very good. You are doing it enthusiastically. For the article of my touring they have selected the photos very nicely. We can talk with anyone. Marx. Darwin, all professors and politicians, we can challenge and defeat them. Our philosophy is so perfect. So go on exposing them, that is the purpose of Back to Godhead paper, to expose their materialistic ideas as all nonsense and present the real philosophy that Lord Krsna gives. This is the real knowledge.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kirtiraja:

-

Ahmedabad 26 September, 1975

75-09-26

Los Angeles

My Dear Kirtiraja das:

Please accept my blessings. I have seen the latest reviews that you have sent with your letter and I thank you for them. The linguistics professor has correctly remarked. It was my intention in presenting the books that anyone who would read, they would learn Sanskrit. For example almost all of my disciples are pronouncing Sanskrit very nicely just by reading my books. He says that there is no pronunciation guide, but it is there is it not? The best thing would be is a recording. Therefore our process for learning is by hearing. Hearing is so important.

The other professor has remarked that my books will be appreciated by students of consciousness. That is very good. Our books are meant to educate people in consciousness. And, it is very good that the other professor has recommended the Krsna Book for undergraduate study. This book should be introduced as a Krsna study book. As soon as the book is discussed in the class the books will be purchased by the students.

Now you should publish a booklet of all these quotes. It will be very effective. This must be done.

The questionnaire for Religious Who's Who is enclosed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Kurusrestha:

-

Ahmedabad 26 September, 1975

75-09-26

Denver

My Dear Kurusrestha das:

Please accept my blessings. I am in due receipt of your letter dated September 13, 1975 and have noted the contents with pleasure. The District Court has given us the permission ”for as long as the country lasts.” Were these exact words used in the judgement? This is very funny. The judge is a very funny man. He should be sent a congratulation letter. This should be quoted. Actually any gentleman should be a little humorous.

So Krishna has given you the chance to spread Krishna consciousness so long your country lasts. So try to sell a similar quantity of books every day as you are now doing and that will encourage me. And you can offer your heartiest thanks to the justice because he has given us such a great facility. May by the grace of Krishna your country last forever, and may the justice also live a long time and may you go on selling books. That is my desire.

Your country is very much liked by me, and I am sure that if your country takes this Krishna consciousness movement than nobody will be able to vanquish America at any time. With this aim in view try to convert your great country to become krishna conscious. There is a good chance for it, so if you try, you can do it. That is my opinion. I like America very much. So many good boys have come to me from America. Unless your country is good, how could good boys and girls come? You are not poverty sticken. That is a great qualification. You have all good qualities. You are open-minded people. So please go on breaking every month the records of how money you send to BBT. The more you go on in this way, the more your country will go on everlastingly. I see in your country that the girls are being exploited. They are taught to be independent so they become the playthings for sex. So where is the freedom? I want that they live, man and wife together, chant Hare Krishna and be happy.

When I was in Denver I saw the temple very nice. You have great potential for spreading Krishna consciousness there. So if you organize things, it will be very nice. That the people are receiving you nicely, these are all signs of improvement. You have to be determined in your preaching, and at the same time remain humble. The two brother Jagai and Madhai injured Lord Nityananda, but still he continued to preach, and they became great Vaisnavas. In the beginning we have to face awkward situations, but if we stick to our principles and continue to preach, things will come round to our favor. The University wants you because they have seen it is as a good movement. Stick to our principles and be humble even if there is provocation; and things will come out successful. This is the instruction of Caitanya Mahaprabhu, trnad api sunicena.

Regarding your festivals with prasadam, yes do it occasionally. There is no need of accumulating wealth more. You can get wealth more, and also spend wealth more. This is brahmanaism. Get and spend, but not to spoil and squander. This example should be shown to others. That the City was paying you means that they are appreciating. Gradually they will all appreciate very much.

Upon your recommendation I am accepting the following as my initiated disciples and there spiritual names are as follows:

Mike Puglise-Govardhanadhari das

Cheryl Puglise-Gopanandakari devi dasi

Christina Mills-Pradhanagopika dasi

Scott Byrnes-Yajnopabhokta das Please see that they follow the four regulative principles strictly and chant 16 rounds daily, and they will remain strong in Krishna consciousness. I also give brahminical initiation to Puja dasi. The mantra sheet is enclosed. She can hear at the fire sacrifice my tape recording through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Radhavallabha:

-

Ahmedabad 26 September, 1975

75-09-26

Los Angeles

My Dear Radhavallabha das:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 and the two copies of the three other parts of Caitanya Caritamrta. Yes, I am very pleased with how you have done it. I have ordered you in two months to do it, and you have done it. I know you have worked very hard. The art paintings are very, very good. Everyone likes them, and I know they have worked especially hard. You should know that I am very pleased that you have fulfilled my request without any hesitation. This is your success in spiritual life. The photographs are all also wonderful. He has done nicely, the boy Bhargava.

The translations . . . I am not using. There is some fault. I am doing the translations, and Nitai will see that the synonyms are done. I have finished now the Sixth Canto and have already started the Seventh Canto.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Rocana:

-

Ahmedabad 26 September, 1975

75-09-26

Bridesville, Canada

My Dear Rochana das:

Please accept my blessings. I am in due receipt of your letter dated September 17, 1975 and have noted the contents. Upon your recommendation I am accepting the the following as my initiated disciples, and their names are:

Dennis and Paula-Jnanamudra das & Trailokyasundari devi dasi

Timothy Moore-Yoginatha das

Peter and Carol Fortany-Rukminisa das and Vedagarbha devi dasi

Ken Perry-Parampadam das

Marlanee Boyadjian-Yasodanandapatni devi dasi Please see that that they will follow our rules and regulations and chant minimum 16 rounds daily. I also accept for second initiation Mahidhara das and Pracetana devi dasi. Enclosed is the sanctified thread and the mantra sheet.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Sukadeva

-

Ahmedabad 26 September, 1975

75-09-26

Honolulu

My Dear Sukdev das:

Please accept my blessings. I am in due receipt of your letter dated September 8, 1975 and have noted the contents. Yes, the girls when married to a brahmana, still they have to be recommended. She may be recommended by her husband.

Upon your recommendation I accept Sita devi for second initiation. Enclosed is the mantra sheet. She must hear the recorded tape I have given through the right ear.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Dina Dayala

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Ahmedabad 27 September, 1975

75-09-27

Athens

My dear Dina Dayala,

Please accept my blessings. I am in due receipt of your letter dated 18th inst. with Greek pamphlet. This preaching work is very pleasing to me. Go on with your translation work, and Krishna will surely bless you. Thank you very much.

Do everything in consultation with the GBC. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Mr. M.K. Kaul

-

Ahmedabad 28 September, 1975

75-09-28

Mr. M.K. Kaul, M.A. B. Comm. Development Officer New India Assurance Co. Ltd. Station Road, Main Puri, U.P.

Dear Mr. Kaul:

Please accept my best wishes. I am in due receipt of your letter dated 18/9/75 and have noted the contents. The best thing will be for you to immediately come and live with me. I am going on the 30th instant to South Africa, and I am coming back after one months time, and then you can meet me in Bombay, and I will be glad to keep you as my constant companion for sometime so that you can learn Krishna consciousness and be useful for Krishna's service.

It is the great mercy of Krishna that you are feeling like this that you want to serve me. Do not lose this opportunity. The whole world is suffering for want of Krishna consciousness. Although the subject matter is very simple and easy, still fools and rascals will not take to it. This is the influence of maya. To take to Krishna consciousness means to make one's life successful, as well as helping others to make their lives successful. It is a great mission. Try to understand the philosophy and try to dedicate your life for Krishna's mission.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Pradyumna:

-

Ahmedabad 28 September, 1975

75-09-28

Mayapur

My Dear Pradyumna das:

Please accept my blessings. I am in due receipt of your letter dated September 11, 1975 and have noted the contents. It is nice that you have started the Sri Rupanuga Vidyapitha Library and that you are teaching the boys at the Gurukula Sanskrit. You can do it. You have got the capacity. Now do it. You may send me a copy of the examination and what were the results.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Prem J. Batra:

-

Ahmedabad 28 September, 1975

75-09-28

Prem J. Batra Ruparel College, Sr. B.A. Matunga, Bombay 400 016

My Dear Prem Batra:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 and have noted the contents. I am very glad that you are seriously trying to understand our Krishna consciousness philosophy. It is Srila Jiva Goswami who has presented very high philosophy in his Six Sandavas.

Regarding your question about the difference between the mind and the soul, in the Bhagavad-gita it is directly said that the mind is inferior energy in a subtle form, and soul, jiva, is superior energy. So they are completely distinct. Mind is not spiritual, but mind is a subtle material form. When the soul becomes captivated for enjoying the material world instead of rendering service to Krishna, that is the beginning of his falldown. When the living being thinks himself to be the enjoyer, that is called false ego. His constitutional position is to serve Krishna. So this false egotism degrades him to pollute the intelligence and the mind.

So mind and intelligence are already there in the soul, but in the conditional stage the same mind and intelligence become polluted as false egotism or enjoyer. The bhakti process is to purify everything. The mind is not the soul but is a venue for expressing the soul's desire. So if the mind is purified, then things go on nicely in its original position. If he does not go on rightly he falls down in conditional life. The whole yogic system is to convert the mind from matter to spirit. You can utilize the mind in both ways. When the mind is spiritually trained up it is the best friend of the soul, and when the mind is materially polluted, it is the worst enemy. The Bhagavad-gita states:

bandhur atmatmanas tasya yenatmaivatmana jitah anatmanas tu saturve vartetatmaiva satruvat [Bg. 6.6]

For those who are grossly materialistic persons, for them the yogic system is recommended, otherwise if the mind is directly engaged engaged at the lotus feet of Krishna, the senses automatically become engaged in Krishna's service; and that is the liberated stage. Chanting of the Hare Krishna mantra is the direct process for curing the mind of all materialistic contamination. Take to this process and be happy.

You have asked many questions, and I am glad that you are going to join our movement. I am going to South Africa tomorrow for one month, and when I return to Bombay, you can come and see me at that time.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Gargamuni:

-

Ahmedabad 29 September, 1975

75-09-29

Brooklyn

My Dear Gargamuni Swami:

Please accept my blessings. I am in due receipt of your letter dated 25/8/75 and have noted the contents. Regarding the disturbance made by the women devotees, they are also living beings. They also come to Krishna. So consciously I cannot deny them. If our male members, the brahmacaris and the sannyasis, if they become steady in Krishna consciousness, there is no problem. It is the duty of the male members to be very steady and cautious. This can be done by regular chanting like Haridasa Thakura did. Whenever there is a young woman, we should remember Haridasa Thakura and beg his mercy to protect us, and we should think that these beautiful gopis are meant for the enjoyment of Krishna.

It is a dilemma for our Society that we cannot deny these girls, and at the same time they are a great dangerous allurement to the young boys. Yes, as you say, I never think in terms of Indian or American regarding my students. I take you all as part and parcels of Krishna.

Regarding your program, that is your fortune, that wherever you go, you do nicely. One thing is that in your absence the Calcutta center is not being managed very nicely. You were making progress for making a Calcutta temple. Who is there who can do that now? Those men cannot do that. Anyway you are doing greater service there by distributing so many magazines and also books.

Your program of travelling to Europe and then by vehicles to India is a very good idea. I quite appreciate that idea. Do it. Come to India and preach. Six months in America and six months in India. Such a program of world touring work is very nice, and you are the competent person to execute this program. At the same time chant Hare Krishna regularly. That is my request.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Hamsaduta:

-

Ahmedabad 29 September, 1975

75-09-29

Bhaktivedanta Manor

My Dear Hamsaduta das:

Please accept my blessings. I am in due receipt of your two letters dated September 10th & 16th, 1975 and have noted the contents carefully. Regarding the propaganda for Russia, it is a very good idea to include the interview and the Marx discussion in the same book. After publishing the book, there is no question of distributing it underground by smuggling it into Russia. Sell it openly outside of Russia. It will be for people coming to visit our temples who come from there. You can advertise that ISKCON Books in Russian language are available in such and such place. That they cannot stop.

Regarding the logo of the German Caitanya Caritamrta, it is o.k. Regarding the Bury place temple, the girls are taking care of the Deity, so how can you completely stop it. Not many women should stay there, but at least five can stay in a room. Why should they occupy two floors? Only one floor may be given to them.

Regarding your dealings with Bhagavan dasa, when two GBC's are concerned, the whole GBC must consider. What can I do? I have appointed the GBC not to fight amongst yourselves but to manage. If there is fighting then how will you manage? So the whole GBC committee. must decide if there is fighting.

Regarding the Hyderabad project, you will be the principal man for finances. I have received report that they have planted 20 acres of paddy, some being bashmati and rest local variety. Regarding Dr. Wolf, why has he gone against us? First of all consult with Svarupa Damodara. What is his complaint? Regarding the reports of Japan, therefore the police have stopped Gurukrpa. I have sent Trivikrama Maharaja and one man to go there and maintain the center and preach. There is good potency there. I do not want to see it closed.

Regarding your idea for a Gujarati newspaper, no it is better to sell our Gujarati books. We shall print and sell our own books. Yes, you can open a restaurant in Edinburgh. Regarding Bharadraja, I have no objection to him coming. What is he doing in L.A.? Only on Sunday can you keep the Deity curtains open throughout the afternoon.

Regarding the Frankfurt temple and the Deity program, unless we have got our own building, this proposal of installing Deity should be postponed. Do not install, unless we have got our own building, the large Deities. And, the Nrsimha Deity should be installed only in a separate temple building. The Deity must have its own temple.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa:

-

Ahmedabad 29 September, 1975

75-09-29

Dallas

My Dear Jagadisa das:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 with enclosed photographs and map. The property is very nice. You should take it immediately. Make some bargain as far as possible to get the best price, and take it. We shall try to get the money. Ask Ramesvara. He is now getting money from book distribution, so money is coming. I do not know if the centers can contribute. 40 centers would have to contribute U.S. 5,000 each to raise U.S. 200,000. As far as taxing the centers for the maintenance, that should be considered amongst the GBC.

It is a good idea to also have the Vedic Institute there also on this property. So negotiate and develop it cojointly.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. What will you do with the old building? ACBS/bs

Letter to: Ramesvara:

-

Ahmedabad 29 September, 1975

75-09-29

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 and have noted the contents. Why has Dr. Wolf gone against us? What is his complaint? Just consult with Svarupa Damodara.

Regarding the airport distribution, I have personally seen that they do not create any disturbance. They speak quietly and on the side, and no one is disturbed.

Yes, Swami Bon is envious. What can be done?

Here the Hare Krishna People film by Yadubara is very much appreciated. Just encourage Yadubara to make more films. He can do nicely.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs N.B. You have published the photo of Krishna Balarama Mandir in Caitanya Caritamrta. I want that this picture should be printed and 1000 copies may be sent to %Vrindaban and they can paste it on some boards, and people will purchase.

Letter to: Rupanuga:

-

Ahmedabad 29 September, 1975

75-09-29

Delaplane, Virginia

My Dear Rupanuga das:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 and have noted the contents carefully. What is the street address of the new building in New York? The consent letter has been sent from Vrindaban. You should minimize the expenditure and increase the income, otherwise how will you liquidate the debts? I understand that you are saving on the milk bill by supplying your own milk from the farm. This is wanted. If these farm projects are successful, then all this industry will be closed. We do not have to make propaganda, but automatically people will not want. The people are innocent. The rascal leaders say it is primitive to remain on the farm, but to do business in the city and become rogue and rascal, that is advanced. They have dog race, horse race, gambling, coca cola, pepsi cola-all unnecessary. There is no use for it but the business is going on. They take to cigarette and T.V. because they have no good engagement. They are chewing the already chewed. That is nice that the parents are donating. They will donate more and more, because they see here is something good.

Regarding the new New York house, yes, let me know when I shall have to go there to see. I have more houses than anyone else in the world, but I am not allowed to stay. The richest man in the world does not have such facilities. They have one or two, but in each place it is fit for prince, and they do not have as many as I have. And, the wife of Bali Mardan how was she giving such a bluff? This woman is very dangerous.

I see that in every center we are getting good income, and it is all from the sale of the books. Philadelphia temple must have a proper place. Regarding Washington temple yes Brisakapi can be now recognized as the temple president. I give my consent for the present temple to be sold and you may purchase the other one as you have described it.

Regarding Boston, yes you may utilize the funds as you have indicated. People are coming forward to donate. They are actually seeing. These boys were drug addicted, and now they are saintly. They do not smoke even. They talk only of God.

So you get from all the farms all your necessities, then it will be successful. Fodder, milk, grains, vegetables, and animals and man will be satisfied, and you can chant Hare Krishna. No unnecessary cow killing, and no unnecessary needs of the body. The woman's SKP party, that is very good.

I hope this meets you in good health.
A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Gurukrpa:

-

Bombay 30 September, 1975
75-09-30
Los Angeles
My Dear Gurukrpa Swami:

Please accept my blessings. I am in due receipt of your letter addressed to Rupanuga das dated September 16, 1975 and have noted the contents. Why is there this politics? This is not good. If politics come, then the preaching will be stopped. That is the difficulty. As soon as politics come, everything is spoiled. In the Gaudiya Math the politics is still going on. My Guru Maharaja left in 1936, and now it is 1976, so after 40 years the litigation is still going on. Do not come to this.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Arvind Shah:

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Bombay 30 September, 1975
75-09-30
Arvind Shah (Mathiawala) 166 Parkview Ext. Athens, Georgia 30601
My Dear Arvind Shah:

Please accept my best wishes. I am in due receipt of your letter dated September 12, 1975 and have noted the contents. I cannot quote immediately from sastra, but psychologically we can understand that there is no such things as Hindu religion, but according to the Vedic sastra there is varna-asrama, the religion of varna and asrama. The whole varna-asrama system discourages sex life. Circumcision is a facility for sex life. So in other systems of religion or throughout the whole universe the tendency is to enjoy sex life, whereas the varna-asrama system discourages sex life. Sex life is the cause of bondage of the conditioned soul to remain in the material world. If one can conquer over the sex impulses voluntarily, he conquers over the influence of material nature. So the ideals being different, I think in the Vedic system such circumcision is prohibited.

I hope this meets you in good health.
Yours sincerely, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Rakesh Sharma:

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Bombay 30 September, 1975
75-09-30
Rakesh Sharma 2704 West Terrace Dr. Augusta, Georgia 30904
My Dear Rakesh Sharma:

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975 and have noted the contents. You are born in brahmana family, so your forefather's blood is there, and now you are thinking like a brahmana. So it is all Krishna's grace. You have already given up meat eating, etc., and if possible you can live in our temple and execute devotional service. This will save your life in Krishna consciousness.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Svarupa Damodara:

-

Bombay 30 September, 1975
75-09-30
Atlanta
My Dear Svarupa Damodara das:

Please accept my blessings. I am in due receipt of your letter dated September 16, 1975 addressed to Brahmananda Swami. The purpose of the Institute is to achieve the distinction of human life. The human being is meant for understanding his real identity. If a human being becomes entrapped with this body which may be American, Indian, brahmana, ksatriya, and so many other designations, then he remains on the platform of cats and dogs. A dog or a cat is thinking he is such and such. Similarly a human being thinks he is this and that designation, then he remains in the dog and cat category.

The Institute will be primarily for those who have not entered our temples. The subject matter will not be different from what is taught in our temples. There will be no difference between our temples and the Institute, but the Institute will be official for the general mass. It will be a formal education and they will get degree. It will be open for everyone, including those who have already entered our temples, they may also participate. But, the subject matter should not be different from what is in the temples.

I hope this meets you in good health. I have heard that Dr. Wolf has turned against us. What is his complaint?

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

October

Letter to: Ramesvara:

-

Mauritius 3 October, 1975

75-10-03

Los Angeles

My Dear Ramesvara das:

Please accept my blessings. In Bombay I have paid in advance Rs. 25,000/- to Bhavananda Maharaja for Food Relief poor feeding; so whatever you have collected for poor feeding may be sent to Bombay Bank of America.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: West Coast Temple Presidents

-

Mauritius 5 October, 1975

75-10-05

West Coast Presidents

My Dear Devotee Presidents:

Please accept my blessings. I am in due receipt of your letter dated September 21, 1975 with enclosures. This is very bad. These reports about Japan are coming from all over the world. This is very disturbing to me. Their own original face is coming out. This is not at all good. Now you have to do what you have to do to rectify the situation.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhagavan

-

Mauritius 5 October, 1975

Sriman Bhagavan das Adhikary ISKCON 4, Rue Le Sueur Paris, 16 France

My dear Bhagavan das:

Please accept my blessings. Here in Mauritius there is a very good potency for introducing Krsna consciousness on a wide scale. The government is not opposed to our movement. Yesterday we had one meeting and all big government officers, ministers, ambassadors came to hear me speak. And they appreciated.

Most important the local boys, Indians, are coming, and now they want to do something. They are convinced that this is a good movement. They are organizing a program of getting boys from the villages for me to instruct them. So I am prepared to personally take up this program and remain here. The boys here are educated and intelligent and speak English and especially French.

What is required immediately is some French speaking devotees to come here for preaching. You kindly arrange for this. Sober, intelligent men are required who can preach. Now we have so many French literatures, so there is a great opportunity. Not only here but in other islands. And these local Indian boys can in future be sent to India to preach to their people. So on the whole there is great potential here. Enclosed are some cuttings from the newspapers here.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Revatinandana

-

Durban 6 October, 1975

75-10-06

My Dear Revatinandana Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Sept. 19, 1975 and I have noted the contents carefully. It is best that you travel with Visnujana Maharaja and Tamala Krsna Goswami. Our mission is a continued effort and we need not give up the association of devotees simply because there is a difference of opinion how to preach our philosophy. If your conviction is strong and evidential, then try to convince them of your ideas for spreading Krsna Consciousness. Our principle is to simply repeat what we have in our books. But, it is very dangerous to live outside the association of devotees. If you must live a more solitary life for some time, then you can go to our temple in Mayapur or Vrindaban, and they can give one small room there and you can chant and read. I can advise the temple authorities there to permit you to do so without disturbance. In either case you can take boiled vegetables, boiled rice, a little milk, once a day, and this is very easily digestible. I am also taking like this. Living outside the association of devotees is dangerous and unnecessary. You must, however, give up the association of Jamadagni and Kanupriya. Their company will not be beneficial to your Krsna consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dina Bandhu

-

Durban 7 October, 1975

75-10-07

My Dear Dina Bandhu dasa,

Please accept my blessings. I am in due receipt of your letter dated Sept. 25, 1975 with enclosed daksina and I thank you very much. So far as name for Portland Yatra is concerned, you may call it Manipur.

Upon your recommendation I am accepting both boys for my disciples. Their names are Girijarata dasa-Marty, and Amoghavirya dasa-Michael. Also, I am accepting Edhaniyasvabhava das brahmacari and Lila devi dasi as twice born brahmanas. You will find enclosed one brahmana thread duly chanted on. Now everyone must strictly follow the principles of chanting sixteen rounds japa daily, and refraining from illicit sex-life, intoxication, gambling, and animal slaughter and then they will not be blown away by the material energy. You may perform fire-yajna and brahmanas should hear a tape of me chanting Gayatri mantra through the right ear. I thank all of you for assisting me in spreading Lord Caitanya's Movement throughout the world. People are simply being cheated by so many rascals who pose themselves as big, big leader so you must all strictly follow the principles that I have established and for the general mass of people give them chanting, prasadam, and have them take some of our literature. That will benefit them and gradually they will come to the standard.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mokika, Kardama Muni, Vaisnavananda

-

Durban 7 October, 1975

75-10-07

My Dear Mokika dasa, Kardama Muni dasa, and Vaisnavananda dasa,

Please accept my blessings. I am in due receipt of your letter dated August 6 and enclosed daksina and I thank you very much.

I hope this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dhananjaya

75-10-08

Vrndavana

My Dear Dhananjaya das;

Please accept my blessings. Kindly send me a report immediately to the Johannesburg address.

Hoping this meets you in good health.

Your ever well wisher; A.C. Bhaktivedanta Swami

ACBS/hd

Letter to: Swami Sahajananda

-

Durban 12 October, 1975

75-10-12

His Holiness Swami Sahajananda, Divine Life Society of South Africa, P.O. Box 19069, Dormerton, Durban, 4015

My dear Swamiji,

Please accept my humble obeisances. I beg to thank you very much for your kind letter dated 10th October, 1975 and it is very encouraging as you write to say: "As many spiritual leaders are often deriding the Godhood of Lord Krishna, it is gratifying that your great movement is disseminating His greatness and thus keeping alive our devotion to Lord Krishna." It means that Your Holiness is a great devotee of Lord Krishna. So, out of your natural humbleness you have presented yourself as my "humble child." Certainly, in consideration of age, you are my child but I see in devotion you are greater than me. So as you are a devotee of Lord Krishna you are my guru. Thank you very much.

It has become a fashion nowadays amongst the politicians, scholars, and so-called swamis to deride Krishna. This is very dangerous position. Any blasphemous activities to Krishna will not affect His body. He has no material body, therefore prayers or accusations do not affect Him. He is always kind and equal to everyone.

samo 'ham sarva-bhutesu na me dvesyo 'sti na priyah ye bhajanti tu mam bhaktya mayi te tesu capy aham [Bg. 9.29]

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." But, those who are deriding the Godhood of Krishna are considered as demons and raksasas. There was only one raksasa at the time of Lord Ramacandra who did not care for the Lord and attempted to kidnap his wife so he took away maya-laksmiji from Narayana. The result was that he became ruined with his whole family and kingdom. In this age of kali there are a number of Ravanas deriding the Godhood of Lord Krishna and Lord Ramacandra, and they will meet with the same result as it was done in the case of Ravana. So it is a dangerous position of the whole world that they have become all godless or atheists in different degree or manner. It is the duty of saintly persons to save these rascals from ruination. So, I wish that a devotee of Lord Krishna like you may conjointly work in propagating Krishna Consciousness to save the fallen souls from going down to the darkest region of hell. I am quoting one verse from the Srimad-Bhagavatam, Canto 7, chapter 5, verse 31:

na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah andha yathandhair-upaniyamanas te pisatantryam-urudamni baddhah [SB 7.5.31]

Thank you very much for your kind letter. With my best wishes and regards, I beg to remain,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ajita

-

Johannesburg 16 October, 1975

75-10-16

Stockholm

My dear Ajita dasa,

Please accept my blessings. I am in due receipt of your letter dated Oct. 1, 1975 and I have noted the contents carefully. If you see problems in the Stockholm center why don't you try to reform it by your example and practical application of our philosophy. If I have to be involved in every dispute, then what is the need for the GBC? GBC is there for this purpose. However, if there is some serious difficulties, just now I can not give decision. If it is not settled, then it can be discussed at Mayapur.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Audulamidasa

-

Johannesburg 16 October, 1975

75-10-16

Detroit

My Dear Audulamidasa,

Please accept my blessings. It is great offense to change dress now that you have taken babaji dress you must continue. You are all so restless and take everything as farce. Now, take more rest and go on with your program of chanting and that will be good for you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Hamsaduta

-

Johannesburg 16 October, 1975

75-10-16

Taunus, West Germany

My dear Hamsaduta dasa,

Please accept my blessings. I am in due receipt of your letter dated September 29, 1975 and I have noted the contents carefully. It is a good idea to have the Russian teacher in Czechoslovakia to do the translating, but it must be checked afterwards by our men with the help of someone competent. It is encouraging to hear of your book distribution there and if you can manage locally by selling books, then I have no objection. If you want to print another cassette of books, that depends on your good discretion.

Why Bhagavan should interfere with Stockholm. I appoint GBC for peaceful management of affairs and now you are creating disturbances amongst yourselves. So how can I be peaceful to translate my work. So all these things should be kept in abeyance for the time being and when we meet in Mayapur we can discuss amongst the entire GBC. If Stockholm is in your charge why Bhagavan and Jayatirtha should dictate, and why Ajita should join with them. On the whole why there should be difference of opinion amongst the GBC? If there is some difference of opinion how is it that it can not be adjusted amongst you? The Spiritual Sky questions and all other questions of this nature will simply have to wait until we discuss it in Mayapur.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Atreya Rsi, Jayatirtha, Bhagavan. P.S. concerning the castle which you mentioned; if you can afford it then you can buy it. ACBS/pks

Letter to: Jayatirtha

-

Johannesburg 16 October, 1975

75-10-16

Berkeley

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of your letter dated September 28, 1975 and I have noted the contents carefully.

There is no question of removal at the present moment. We shall sit together in Mayapur if there is any complaint against one another. At the Mayapur meeting, whatever we have decided that is good for one year. So if anything has to be done it will be decided by majority decision of the GBC. I do not wish to give any decision without the GBC's verdict. My only grievance is that I appointed GBC to give me relief from the management but, on the contrary, complaints and counter-complaints are coming to me. Then how my brain can be peaceful. Naturally, I want to see that all of my centres are going nicely, so is it not possible to mitigate the differences of opinion and work smoothly, conjointly. So best thing is that we wait for the Mayapur meeting and decide there combinedly what to do.

The local management has to be done by temple president, GBC should see whether management is going on nicely, and if there are any discrepancies that will be discussed at the GBC meeting in Mayapur. That is the process. Sannyasis are meant for preaching only. That is the principle. But, contrary to the principle if things are being embezzled then how can I save them. How one man can manage the whole world affairs? This is my concern.

So far I know you are approved manager, so why complaints are there I do not know.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Karunasindhu

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Johannesburg 16 October, 1975

75-10-16

Los Angeles

My dear Karunasindhu das,

Please accept my blessings. Concerning your letter of Oct. 5, 1975 addressed to Brahmananda Swami, nobody should interfere with our work. There is no need to send anything to be checked by Purusottama das in Vrindaban. It is useless.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kirtiraja

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Johannesburg 16 October, 1975

75-10-16

Los Angeles

My dear Kirtiraja dasa,

Please accept my blessings. I am in due receipt of your letter dated October 8, 1975, and I have noted the contents carefully.

As soon as someone is trained then go to preach very nicely in Poland. Try to make some literature in Polish and Russian. Anyone can be trained to execute orders in sending out the books but preaching requires special qualification. So you have this good qualification for preaching and now do it very nicely.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: S. N. Mukurji

•

Johannesburg 16 October, 1975

75-10-16

S.N. Mukurji Senior Divisional Engineer Damodara Valley Corporation P.O. Maithon Dam (P.1) Dist. Dhanbad, Bihar, India

My dear sir,

Please accept my blessings. I am in due receipt of your letter dated 5/8, and I have noted the contents carefully. In India we have got so many centres. Which ever is convenient for you, you can join and live with us.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Mukund Parikh

•

Johannesburg 16 October, 1975

75-10-16

Mukund Parikh, 838, Mohinoor Court, Gaithersburg, Maryland 20760

My dear Mr. Parikh,

Please accept my blessings. I am in receipt of your letter dated August 22, 1975, and I have noted the contents carefully. You are knowing so many languages and you can be of great service in this respect, so why don't you join our Bombay centre and help to propagate Krishna Consciousness in Hindi and other languages.

I hope that this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

Johannesburg 16 October, 1975

75-10-16

Los Angeles

My dear Ramesvara dasa,

Please accept my blessings. I am in due receipt of your letter dated Sept. 27, 1975 and I have noted the contents carefully.

Concerning the expenses listed of phone calls, you should minimize phone calls. Concerning loans to temples, loans should be limited to a certain extent. Monthly installments should be regularly reminded and taken payment of.

So far Kirtiraja is concerned, preaching is our first business and ordering is routine work. Anyone can learn and manage the ordering department, but preaching requires special qualification. So Kirtiraja, if he is qualified for preaching he can be replaced for routine work of order execution.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Concerning Prices of books to Nairobi, if it is not very difficult for you, you can accept this. Our main purpose is to distribute books not making extraordinary profit. I think India and Africa, both are poor countries; so it is up to you. ACBS/pks

Letter to: Svarupa

-

Johannesburg 16 October, 1975

75-10-16

Los Angeles

My dear Svarupa dasa,

Please accept my blessings. I am in receipt of your letter dated September 27, 1975, and I have noted the contents carefully. Your program of life-membership is a good idea. Thank you very much.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Tejiyas

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Johannesburg 16 October, 1975

75-10-16

New Delhi

My dear Tejyas,

Please accept my blessings. I have received one telegram from Navayogendra stating "Congratulations. All devotees will receive visa for three years confirmed." Please explain the situation there to me. I have not received any further information yet concerning this.

Also, Pusta Krishna Swami is going to purchase one car for my travelling purposes in India and for this I want you to get him a three year visa from the government. The following information will be helpful.

Paul Howard Dossick

Passport number-Z2269551

Issued-U.S. Embassy London, England on May 5, 1975

Expiration date May 4, 1980

Birth date Feb. 8, 1950

Philadelphia, Pennsylvania, U.S.A. Please forward the visa to him in Johannesburg as quickly as possible. Also, kindly find out what are the regulations if a tourist brings (drives) his car into India and forward this information to Pusta Krishna Swami in Johannesburg.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Does it mean that the 50 devotees who we applied for will get three year visa or that all devotees will get three year visa? ACBS/pks

Letter to: Cyavana

-

Johannesburg 17 October, 1975

75-10-17

Nairobi

My dear Cyavana Maharaja,

Please accept my blessings. I have received one letter from Jnana das Adhikari dated Oct. 8, 1975, and also Pusta Krsna Maharaja has pointed out one letter addressed to you here in Johannesburg dated Oct. 10 from Jnana das. This letter was opened by Pusta Krsna because it may have contained information relevant to our travel to Nairobi.

In any case, it appears that Jnana das is restless. It is not a good idea for him to bring Lilavati's daughter to Kilifi as he has described the living conditions as very poor and now she is at least nicely situated in Gurukula. Also, he speaks of going to America, and who will supply him the money for this? So, all these unnecessary expenditures should be stopped. We can discuss the matter further when I am in Nairobi. I will be arriving on BA 018 from Johannesburg on Saturday, October 25.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopijanavallabha

-

Johannesburg 17 October, 1975

75-10-17

Brooklyn

My dear Gopijanavallabha dasa,

Please accept my blessings. I am in due receipt of your letter dated September 24, 1975 and I have noted the contents carefully. Thank you for the enclosed check for Daksina.

Your plan to have my quarters on the 11th. floor is very nice. I have made some alterations to your plan however and if possible you can implement then when you are designing the rooms. Enclosed is a copy of the 11th. floor plan with alterations. When it is completed, then I shall go there. New York is very special to me because I started there without anything except faith in my spiritual master and Lord Krishna. I am very glad to see that things are developing there nicely.

Yes, your plan to hold 24 hour kirtana is approved. Everything is kirtana including recitation of Bhagavatam which is also kirtana, and japa as well.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: All Temple Presidents, G.B.C. and Sannyasis

-

17 October, 1975

75-10-17

59 Muller Street, Yeoville, Johannesburg, South Africa

Dear Prabhus,

Please accept my humble obeisances. All Glories to His Divine Grace, Srila Prabhupad. It has come to our notice that one Godbrother of Srila Prabhupad's, Swami Bon Maharaj, has been spreading damaging propaganda against Srila Prabhupad and against our movement. Satsvarupa Maharaj recently informed Srila Prabhupad that one Professor in Canada refused to take a standing order of Srila Prabhupad's books because he associated with Swami Bon at his Oriental Institute in Vrindaban, and Swami Bon so much made untrue accusations against our beloved Spiritual Master Srila Prabhupad. Swami Bon recently made a tour of Canada and Satsvarup Maharaj reported that his statements were "poisonous, saying many false things about Krsna consciousness." Recently, one professor, Dr. Hines, of Indian Religious Studies at Yale marked: "I think Swami Bon is just jealous of Srila Prabhupad."

Under the circumstances, we shall fully non-cooperate with this Swami Bon and neither we shall form any kind of association with any person whose aim it is to blaspheme the Lord or his pure devotee.

I hope that this meets you all in blissful serving mood,

Your unworthy servant,

Pusta Krsna Swami

Acting Secretary for

Srila Prabhupad

Approved:

ACBS

(initialed by hand)

Letter to: Ramesvara

-

Johannesburg 17 October, 1975

75-10-17

Los Angeles

My dear Ramesvara das,

Please accept my blessings. I am in due receipt of your letter dated September 19, 1975, and I have noted the contents carefully. If Dr. Wolf has become envious then we must simply avoid him. What is his complaint? The idea of the nursery school is very good idea.

I have instructed Pusta Krishna Swami to issue one newsletter to the temple presidents, GBC, and sannyasis concerning the nefarious activities of Swami Bon. Kindly copy this and send out to all the temples accordingly that they should have no dealings with Swami Bon or others who are envious. You will find this letter enclosed.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kartikeya K. Mahadevia

-

Johannesburg 19 October, 1975

75-10-19

Karatieya K. Mahadevia Bombay

My dear Karatieya,

Please accept my blessings and offer the same to your wife, Gauridevi, and your children. I am enclosing herewith some foreign stamps for your beloved son, Kirtana. I am very much pleased that now you are taking more active part in the propagation of our missionary activities. Regarding Ahmedabad Centre, we must have a place there. I am also very much eager to open a centre there, Ahmedabad being one of the most opulent and important cities of India. Last time when we held our festival in Ahmedabad it was certainly very encouraging. People are naturally Krishna Conscious there. If we organize properly, people will get enlightenment more and more and they will be happy. We have to organize in the neighboring village from where the Raja Saheb came to offer his respects to me. He has promised to hold a meeting of the agriculturists of 20,000 people minimum and this will be a great opportunity. Now, our next program will be to organize farming land to set an example to the whole world how people can be peaceful, happy, and free from all anxieties simply by chanting Hare Krishna Maha-mantra and living an honorable life in Krishna Consciousness. In India especially people are religiously inclined. They like to live in village and also like to love Lord Rama, Lord Krishna. This idealism is running through their blood and veins. We have to organize their natural tendency and elevate them again back to Home, Back-to-Godhead. Please think over these points very seriously and as soon as I return we shall take up the program. My beloved sannyasi disciple Swami Pusta Krishna has promised to give me a car, and as soon as I get it I shall move from village to village along with some selected assistants and organize this farming village development program.

More when we meet, in the meantime I hope that this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Visvambhara Dayala Agarwal

-

Johannesburg 20 October, 1975

75-10-20

Sriman Visvambhara Dayala Agarwal, Vrndavana

My dear bhaktaji,

Please accept my blessings. Since I have left India I have received no report from Vrindaban, how things are going on. I am very much anxious to know. Kindly immediately on receipt of this letter send me a report especially touching on the following points:

1. Whether the Gurukula land is purchased by this time.
2. Whether Kasiramji has given the front land legally.
3. Whether temple management is going on without any loss of money.

Herewith please find one letter for Digambhar Singh Chowdhury your friend. The letter speaks for itself, as you will see, and now we have to hold meetings for organizing the Krsan community, better the Vaisya community, for producing food and milk. I have given the idea, now you have to organize it properly.

I hope that this will meet you in good health, and please reply this letter along with Digambar Singh Chowdbury's reply to Bombay address where I am returning by the end of this month. Please offer my blessings to all your friends, especially Sethji Bisanchand and Kasiramji.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Digambar Singh:

-

Johannesburg 20 October, 1975

75-10-20

Digambar Singh Chowdhury

My dear Digambar Singh:

Please accept my blessings. Since I have left India I am touring so many places. Now I am in Johannesburg and on the 25th of October I am going to Nairobi. Regarding our farming scheme, it is almost settled that we shall get some land. Now we have to organize carefully. In this respect, I am counting upon your good help. On my return to India I wish to hold immediately one meeting of Krisans or agriculturist society. The idea is that the land is there and Krisans may be engaged to grow food both for men and for the animals, namely the cows. The cow should be maintained very healthy so that they can give sufficient good milk. The Krisans shall live comfortably in the cottages. They should produce their food, their milk, and their cloth. Everything produced will be used by themselves. If there is any excess production then the question of trade will arise. That we shall see later on. All the products produced will belong to Krishna-Balarama. Everyday at least thrice, all the Krisans meet in the local temple of Krishna-Balarama, chant Hare Krishna Maha-mantra, and take prasadam. In this way they should live peacefully locally without going outside for their livelihood. This is the general program.

Now we have to itemize so that things may go on very nicely. So I am returning to India by the end of this month. Please arrange to hold a meeting successfully for this purpose. I do not know your address therefore I am forwarding this letter through Bhaktaji Sriman Visvambhara Dayala Agarwal. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Nitai

-

Johannesburg 20 October, 1975

75-10-20

Vrindaban

My dear Nitai dasa,

Please accept my blessings. Herewith please find the copy of one letter received from Karunasindhu in the matter of asking my permission to allow Purusottama das Brahmacari to scrutinize final printing. The letter has come from Karunasindhu suggested by Kirtiraja. Did you suggest this proposal to Kirtiraja? If not, then please enquire who suggested this proposal to Kirtiraja. I do not like that anyone should scrutinize our publications without my sanction. Kindly enquire into the matter and let me know the report to Bombay address. Also, send me a general report of Vrindaban affairs.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Radhavallabha

-

Johannesburg 20 October, 1975

75-10-20

Los Angeles

My dear Radhavallabha dasa,

Please accept my blessings. I am in due receipt of the 4 volumes of Caitanya-caritamrta and your letter dated October 1, 1975 and I have noted the contents carefully.

Concerning the synonyms, henceforward I am adding the synonyms myself. From yesterday night I have begun adding the synonyms as it doesn't save very much time to have the synonyms.

The Upadesamrta can be composed in the Bhagavatam format in the size of the pocket NOD.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sama

-

Johannesburg 20 October, 1975

75-10-20

Catonsville, Maryland

My dear Sama dasa,

Please accept my blessings for you, your wife, and your new baby daughter, Sarada devi dasi. I am in due receipt of your letter dated October 8, 1975 and I have noted the contents carefully. Thank you very much for the pictures of Baltimore yatra, especially I have appreciated the beauty of the Gaura-Nitai Deities which you are going to install. Where were these Deities made?

I herein accept your proposal for first initiation as of Francis (Tulasiballabha das) and Carol (Ujjvalaprada dasi). Now, I am accepting them on your recommendation so you must convince them of the seriousness of following the four regulative principles and chanting a minimum of 16 rounds japa daily. Hold a fire-yajna and do the needful in this connection.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dinesh Candra Sarkar

-

Johannesburg 20 October, 1975

75-10-20

Dinesh Candra Sarkar, 5, Bidyasagar Road, P.O Nabagram, Dist., Hooghly, W. Bengal, India

My dear Dinesh Candra,

Please accept my blessings. I am in due receipt of your letter dated 22nd. October, 1975 and I have noted the contents carefully.

I am not keeping always very well. At the present moment I have some trouble with my teeth. By the end of the month, I shall go to Bombay where I shall decide to go either to Calcutta or Vrindaban. Please find out if there is any good big house for sale near where you stay. If so, please send me the details to the Bombay address.

c/o Hare Krishna Land

Gandhi Gram Rd.

Juhu, Bombay 400-054. If you keep in contact with the Calcutta temple they will also let you know when I am coming. Thank you very much.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Siddha Svarupananda

-

Johannesburg 20 October, 1975

75-10-20

Haiku, Hawaii

My dear Siddha Svarupa Ananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated Sept. 25 with enclosed Guru-daksina and I thank you very much. I am pleased to accept your recommendation for the first initiation of William and Barbara Renaroza. Their names are Sakari das and Sivadasi respectively. Now hold a fire-yajna for their initiation and request them to honor the vow of following the four regulative principles and chanting of minimum 16 rounds japa daily.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Srutakirti

-

Johannesburg 20 October, 1975

75-10-20

Honolulu

My dear Srutakirti dasa,

Please accept my blessings. After very long time I've received your letter and this has given me very much satisfaction. By Krishna's Grace you have now a lot of experience travelling with me and I hope it will be possible to manage the restaurant better and better. My blessings to your wife and child.

Another thing, out of 5,000 dollars I have received 4,000 dollars I think. One check which was sent to Paris I did not receive. It was informed to Paramahamsa at the time that I did not receive the check but I didn't know what happened next. Please let me know at the Bombay address.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Amarendra

-

Johannesburg 21 October, 1975

75-10-21

Gainesville

My dear Amarendra dasa,

Please accept my blessings. I am in due receipt of your letter dated 9-22-75 with enclosed Guru-daksina and I thank you very much.

On your recommendation I am accepting the following devotees for initiation:

1st. initiation: Robert Tarjan (Dronacaryaguru), Keith Consbruck (Manusrestha dasa)

2nd. initiation: Bhusaya das Brahmacari, Jagannatha Tirtha das Brahmacari, Ekadasi das Brahmacari, Mahaprabhu das Adhikari, and Jalangi devi dasi.

You will find enclosed 4 brahmana threads and you should perform fire-sacrifice for all of the new initiates stressing the responsibility involved. Everyone must follow the four regulative principles and chant minimum of 16 rounds japa daily. There is no question of falldown if one seriously follows these principles.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Satsvarupa

•

Johannesburg 21 October, 1975

75-10-21

Los Angeles

My dear Satsvarupa das Maharaja,

Please accept my blessings. I am in due receipt of your letter dated September 29, 1975, and I have noted the contents with care. Concerning your debate with the professor who claims that if God knows everything then His foreknowing makes men very much like puppets or machines.

Persons who think of God like himself has no knowledge of God. He immediately becomes a mudha, fool rascal. Avajananti mam mudha [Bg. 9.11] . . . God is omniscient and omnipotent. He knows everything what is going to happen. Therefore to save the living entity from future calamity He says, sarva dharman parityajya mam ekam saranam vraja [Bg. 18.66]. . . So although He knows what is going to happen in the future, He can cancel all that was going to happen by His Grace, that is God's omnipotency. For a devotee, the future destiny is changed as confirmed in the Brahma-samhita:

yas tvindra-gopam athavendram aho sva-karma- bandhanurupa-phala-bhajanam atanoti karmapi nirdhahati kintu ca bhakti-bhajam govindam adi-purusam tam aham bhajami [Bs. 5.54]

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, Who regulated the sufferings and enjoyments of fruitive activity for everyone-from the heavenly King Indra down to the smallest insect (indra-gopa). That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service."

So anyone who surrenders to Krishna, his destiny is changed by the omnipotency of God. He takes charge of the devotee and guides him how the devotee can go back to Home, Back-to-Godhead. This is the Mercy of God. He knows everything and still He says "sarva dharman parityajya mam ekam saranam braja . . . [Bg. 18.66]" But, you are thinking God like you, what is destined is going to happen and even God cannot change it? Then God is impotent? This is their version, not God's. God says surrender to Me and I shall cancel all your destiny, aham tvam sarva papebhyo moksayisyami ma sucah . . . God will save you from the destiny that you have created by misuse of your independence. He knows but still He is so kind. Surrender has nothing to do with your destiny, that will depend on you (the spirit-soul) because you have a little independence, a little freedom. Theirs is atheistic argument. God is not only omniscient, but also Almighty. Predestiny is there but it is cancelled if you surrender to Him, otherwise God is not the controller. Theirs is like karma mimamsa philosophy, that God is our servant and He must reward me according to my activities. If you surrender to Krishna there is no more predestiny. He knows if you do this you must suffer, so why do you suffer. You take His advice. Even if he says predestined, so why don't you surrender to Krishna now, and get out of this material condition.

Concerning our use of analogy. We do not bring in imperfect analogy, but we follow the instructions of the Sastras strictly. Our authority is on the basis of Sastra, not analogy. So, Vyasadeva while giving the history of creation says "Janmadyasya . . . adhikavaye" . . . so He impregnated the heart of Brahma with all the designs of creation. So what is wrong there? If I instruct someone you do like this, and he does it, then what is the difficulty? This is the system. Our authority is sastra. We give analogy for the general mass of people who have no faith in sastra. Analogy is not proof; sastra is proof. Foolish people cannot understand or accept, so we use analogy. The conclusion is not drawn from the analogy but from the sastra. We don't use a combination of logic and authority, we use authority. Logic we use to convince someone who doesn't accept the authority. The basic principle is authority. Vedas say that cowdung is pure and we accept it. There is no logic, but when we practically use it we see that it is correct. The logic of using analogy is called in the sastra "sakha candra nyaya." It is easier to focus on the moon through the branches of a tree. The moon is great distance away, and you say that it is just through the branches. So you can focus more easily on the moon because 2 points joined make a straight line. So focusing on the nearby object helps us to focus on the far-away object. This is the use of analogy.

So there is no question of stagnation in Krishna Consciousness. Krishna is unlimited. The more we advance in Krishna Consciousness, the more we understand about Him. We cannot finish the process of understanding Him. The little more that we advance, we see still that He is far away. Even Krishna couldn't understand His position in relationship to Radharani, therefore, He took the position of Radharani to understand Himself as Sri Caitanya Mahaprabhu.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja

•

Johannesburg 22 October, 1975

75-10-22

Bombay

My dear Giriraja dasa,

Please accept my blessings. I am in due receipt of your letter dated 11-10-75, and I have noted the contents with care. Now that you have received the order from Indian Govt. that our men can get two year visa you should send this to our centres from where men will be coming to India, such as New York, San Francisco, London, Paris, Johannesburg, Nairobi, Etc. This way they can show a copy of the order at the port of entry and get the two years at the port of entry. The persons coming to India, however, must be experienced older devotees, not new men. Navayogendra sent telegram saying it was 3 year visa and you say two years, but never mind, it is a good opportunity all the same.

Do the account under Mr. Vyasa' instruction. They must not remain loose. Accounting is simple, receipts and expenditures. Why complicated? From all centres receipts and expenditures should be taken and everything properly adjusted in the Bombay centre. Do it nicely.

It is very nice to hear of the book distribution. I shall be going to Mauritius from here on Oct. 24, meeting with the Prime Minister there, and then returning to Bombay by November 1.

I hope that this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Send some book-catalogs to Vrinda Book Co. 30/1b College Row Calcutta-9 ACBS/pks

Letter to: Ideal Advertising Agency

-

Johannesburg 22 October, 1975

75-10-22

Ideal Advertising Agency Calcutta

Dear Sir:

It is understood that you are connected with all the important Eastern and Indian newspaper societies. We are interested in advertising in the important Indian daily newspapers. If you kindly send me the respective contract rates of advertising, at the same time our society being a charitable religious concern to propagate God-consciousness all over the world, if there is any special concession for us.

On hearing from you we may begin full-page advertising in the best Indian daily newspapers.

Thanking you,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Tulsi

-

Johannesburg 22 October, 1975

75-10-22

Los Angeles

My dear Tulsi das,

Please accept my blessings. I am in due receipt of your letter dated October 13, 1975 and I have noted the contents with care.

I have marked how you are making mrdangas. Make many mrdangas. It will solve a great problem.

Concerning your idea to go port to port by ship, why waste time and energy. Don't spoil money purchasing boat. Port to port we can go by airplane.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Nb. On your recommendation, I am accepting the following devotees for initiation:

1st. Initiation: Miriam Bicks (Dhrti devi dasi)
Karen Wilson (Krsnastuta devi dasi)
Connie (Pusti devi dasi)
Maddonna (Kulapriya devi dasi)
Bhakti Pete (Mahanidhi das)
Ann Matesow (Yuvati devi dasi)
Jim-(Ksamabhudi das)

2nd Initiation: Gajapati das, Pundarika Vidyanidhi, and Raksana. Enclosed you will find 3 brahmana threads, and you may hold a fire-yajna emphasizing the importance of strictly following the 4 regulative principles, and chanting daily minimum of 16 rounds japa. ACBS/pks

Letter to: Yamuna

-

Johannesburg 22 October, 1975

75-10-22

P.O. Box 65 Murphy, Oregon

My dear Yamuna devi dasi,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1975 and I have noted the contents with care. The picture of the cows shows that they are very nice and friendly.

You have my consent to go ahead with your plan of pratistha for Sri-Sri Radha-Krishna arca vigrahah. You may call them Radha-Banabihari.

The idea of a woman's asrama is good. Those not married, if there is not provision for separate living quarters for them in the temples, they can go there. It is very risky having single women living in the temples, especially where there is no suitable living quarters.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayatirtha

-

Bombay 24 October, 1975

75-10-24

My dear jayatirtha das,

Please accept my blessings. I am in due receipt of the September BBt Trustees report with enclosed report of Mayapur-Vrindaban Fund, Bank of America account number 6004-07143, for the months of July, August, and September 1975.

I have noted that in July there were so many deposits. Why in August, September there were not so many deposits? Please explain.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Jayatirtha as per your request Mohanananda's address Michael Walker, Chandler, 352 W. 15th, New York 10011.

Letter to: Ramesvara

-

Mauritius 24 October, 1975

75-10-24

Los Angeles

My dear Ramesvara das,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1975 and I have noted the contents with care. Concerning the print of the painting "showing Bhagavad-gita being worshiped," I do not consider this suitable for using in our books.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Svarupa Damodara

-

Mauritius 24 October, 1975

75-10-24

Atlanta

My dear Svarupa Damodara das,

Please accept my blessings. Since a long time I have not heard from you. About a week before when I was in passing from Durban to Pietermaritzburg, South Africa, I saw several factories for preparing chickens. The modern scientist, they say, from chemical life has come, or life from matter. So, I suggested that a little chemical composition may be made by the scientists with some yellow color, and why not put this artificial egg in an incubator and get more and more chickens. If they cannot produce even a chicken or even an egg of chicken, how can we believe their very big, big talks.

In the words of Bhagavad-gita, they are described as mudhah, mayaya-apahrta jnana. Besides that, can you tell me what is the scientific opinion of the days being consecutively Sunday then Monday, then Tuesday, Wednesday, Thursday, Friday, and last Saturday? What is the history of this set-up? (from Sunday to Saturday).

According to our sastra, sun is first, then moon, then Venus, Mercury, Mars, Jupiter, and Saturn, like that. In other words, from Bhagavatam we understand that the moon is 1,600,000 miles above the sun. If that is true, then is it possible to go to the moon planet by persons who can never imagine to go the distance to the sun planet? Under the circumstances, if we say that they have never gone to the moon planet, is it exaggeration? You are a scientist, I hope you will reply these 2 points scientifically. If the moon planet is actually far away from the sun planet, how they can go there and publish in the paper that the moon planet is the nearest planet.

Enclosed you will find one form for application to a new professorship that has opened up in the big university here in Durban, South Africa. It is a university only for Indian students, and the rector there is very much impressed and eager to have one of our men with the educational qualifications to come and take the seat of professor there. The rector wants an experienced teacher for Vedic Culture. The whole Vedic Culture is discuss in our books. I think that you shall be able to do this job very well. Please fill out the form enclosed and return to the Johannesburg Temple, 59 Muller Street, Yeoville, Johannesburg, South Africa. When mentioning your qualifications, you can also mention that you are a Bhakti-sastri from (ISKCON).

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Amrita Patrika Newspaper

-

Mauritius 25 October, 1975

75-10-25

"Amrita Patrika" Newspaper Calcutta, India Attn: Advertising Dept.

Dear Sir:

Please accept my greetings. We are interested in advertising in the important daily Indian newspapers. If you can kindly send me the respective contract rates of advertising, at the same time our society being a charitable religious concern to propagate God-consciousness all over the world, if there is any special concession for us.

On hearing from you we may begin full-page advertising in your daily newspaper.

Thanking you,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Hindu Newspaper

-

Mauritius 25 October, 1975

75-10-25

”Hindu” Newspaper Madras, India Attn: Advertising Dept.

Dear Sir:

Please accept my greetings. We are interested in advertising in the important daily Indian newspapers. If you can kindly send me the respective contract rates of advertising, at the same time our society being a charitable religious concern to propagate God-consciousness all over the world, if there is any special concession for us.

On hearing from you we may begin full-page advertising in your daily newspaper.

Thanking you.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: The Statesman

-

Mauritius 25 October, 1975

75-10-25

”The Statesman,” Calcutta-1, India Attn: Advertising Dept.

Dear Sir:

Please accept my greetings. We are interested in advertising in the important daily Indian newspapers. If you can kindly send me the respective contract rates of advertising, at the same time our society being a charitable religious concern to propagate God-consciousness all over the world, if there is any special concession for us.

On hearing from you we may begin full-page advertising in your daily newspaper.

Thanking you,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: The Times of India

-

Mauritius 25 October, 1975

75-10-25

”The Times of India” New Delhi, India Attn: Advertising Dept.

Dear Sir:

Please accept my greetings. We are interested in advertising in the important daily Indian newspapers. If you can kindly send me the respective contract rates of advertising, at the same time our society being a charitable religious concern to propagate God-consciousness all over the world, if there is any special concession for us.

On hearing from you we may begin full-page advertising in your daily newspaper.

Thanking you,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: District Judge of Agra, Mr. S.D. Kulshrestha

-

Nairobi 29 October, 1975

75-10-29

District Judge of Agra Through his Personal Assistant Mr. S.D. Kulshrestha District Judges Court AGRA, U.P., India

Dear Sriman Kulshresthaji:

Please accept my blessings and offer my regards to Judge Saheb. I am in due receipt of your letter dated September 24, 1975, while I am on tour. I left India on September 30th and went to Mauritius. From there I went to South Africa to Durban and Johannesburg, and then again I came to Mauritius and from there to East Africa to Nairobi at the above address.

I am very sorry to learn that Judge Saheb was sick and we could not meet. Anyway I am returning to India on November 2nd and afterwards I have to go to Vrindaban. So if Judge Saheb makes any program for my going to Agra and to arrange for a meeting of the leading people of the city, it will be a great pleasure for me to meet them and present my appeal so that they may join this great movement.

With the consent of Judge Saheb you can reply this letter to my Bombay address as follows: Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay 400054.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mr. Longo A. Ali

-

Nairobi 29 October, 1975

75-10-29

Mr. Longo A. Ali Kilifi Garage Box 21 Kilifi, Kenya

Dear Mr. Ali:

Please accept my blessings. I am in due receipt of your letter dated October 13, 1975 hand delivered to me by my disciple Jnana das Adhikari and I am pleased to note the contents. I am glad to note your determination to be freed from the material entanglement by chanting Hare Krishna mantra. This is the recommended process for this age of disagreement for achieving Krishna consciousness. It is authorized, very easy, and it does not cost anything. I understand that you have got japa beads, so this is very good that you are seriously taking to the process. So if you continue Krishna will bless you, and you will go back home back to Godhead. I also understand that you have Bhagavad gita As It Is, so try to read something regularly, but do not neglect the chanting, that is the important thing.

I hope this meets you and your family members in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Regarding becoming my disciple is concerned, first you have to follow our rules. Besides chanting on the beads 16 rounds daily minimum, you should take only prasadam of vegetarian foodstuffs offered to Guru Gauranga. Jnana das can instruct you in this. ACBS/bs

Letter to: All ISKCON Temple Presidents

-

Nairobi 29 October, 1975

75-10-29

To All ISKCON Temple Presidents:

This is to introduce to you Mr. Harjibhai M. Patel of Diamond Press Ltd., P.O. Box 40030, Nairobi, Kenya. He and his wife are going on world wide tour in April, 1975. Kindly receive Mr. Patel and offer him best accommodation, prasadam, and whatever assistance he might require. He is a pure vegetarian. He is my friend here in Nairobi, and he has kindly hosted me at his home on two occasions before we had our own temple here. He is also one of the important members in helping to assist our mission, especially through his press. So I want that he should have a favorable impression of our movement all over the world. So please do the needful.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

November

Letter to: Gargamuni

-

Bombay 4 November, 1975

75-11-04

Brooklyn

My Dear Gargamuni Swami

Please accept my blessings. Now after consideration it is my desire that you return to take over Calcutta affairs. Otherwise things are not at all going on nicely there. You are experienced man for Calcutta. I do not wish to see things deteriorating there. It is important center, and you have proven that you can manage things nicely, so why you should not be there? I want you to go there immediately. This is more important responsibility. Gopala Krishna also agrees with my desire, so you should go there. You can apply for one year entry visa. Say that you are a member of ISKCON and you are going to India to study Vedic culture and languages and Deity worship in our temples in India. Apply immediately because Gopala Krishna says it may take 6-8 weeks for the visa to be granted.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Madhudvisa:

-

Bombay 4 November, 1975

75-11-04

Melbourne

My Dear Madhudvisa Swami:

Please accept my blessings. I am in due receipt of your letter dated October 21, 1975, and I thank you very much for it. Now I am getting old, so if you can do things without me, that will be a great pleasure for me. You are an experienced devotee and know how to manage things, and you have good men there to help you so I am sure that you can carry on things nicely. Still if I get the chance, I will come for the Ratha Yatra festival.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Mayapurusasa:

-

Bombay 4 November, 1975

75-11-04

Montreal

My Dear Mayapurusasa das:

Please accept my blessings. I am in due receipt of your letter dated Oct. 9, 1975 and have noted the contents. Regarding this matter with your child, I cannot say, but at least I would not have agreed that the doctors perform this operation. In New York in 1968 when I was in the hospital they tried to operate my brain, but I left the hospital tactfully. Therefore I say that you never call a doctor for me or send me to the hospital. So it is up to you, but I would have not agreed.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Deoji Punja:

-

Bombay 4 November, 1975

75-11-04

Lautoka, Fiji

My Dear Deoji Punja:

Please accept my blessings. I am in due receipt of your letter dated October 14, 1975 with enclosed altered plans for the temple. You are doing solid work, even alone, and I am very pleased. This is the test for a sincere devotee. Simply by depending on the mercy of the Lord and carrying out the order of the spiritual master, ones success in spiritual life is guaranteed. I thank you for your endeavor.

So far the plan is concerned, I shall consult with some of my experienced disciples in this matter and shall let you know. One thing is that the domes should be like the ones we have constructed on our Krishna Balarama Mandir in Vrindaban.

Yes, try to get the preaching permit, so that men can come and help you. Upendra das is in Vrindaban, and he is wanting to come and assist you.

It is good that you are taking the leading part in the raising of the funds. By your sincerity and determination, I do not think you will have any difficulty.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Suci

-

Bombay 4 November, 1975

75-11-04

Nairobi

My Dear Suci devi dasi:

Please accept my blessings. I am in due receipt of your letter as I was leaving the temple to come here to Bombay. You have rightly said that the best way to associate with the spiritual master is to follow his instructions. There are two ways of associating, by vani and by vapu. Vani means words and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not. Therefore we should take advantage of the vani, not the physical presence, because the vani continues to exist eternally. Bhagavad-gita for example is the vani of Lord Krishna. Although Krishna was personally present 5,000 years ago and is no longer present physically from the materialistic viewpoint, still Bhagavad-gita continues. So you have correctly concluded.

Nairobi temple is very nice, and there is great potency there. Now just cooperate with Shakti Mati and organize things nicely. This is wanted. Also you may thank Parvati for making the sandesh I took on the plane. She has made it very nicely. She learned the art.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka:

-

Bombay 7 November, 1975

75-11-07

Mayapur

My Dear Jayapataka Swami:

Please accept my blessings. I am in due receipt of your telegram as follows: PADAPADMA SAHASRA PRANAME WELCOME BACK FROM YOUR TOUR STOP DEVOID YOUR LOTUS FEET DUST MAYAPUR IS WEEPING HOPE YOUR ARRIVAL FORTHCOMING WEATHER NICE FRESH STOP-JAYAPATAKA SWAMI

So let us begin the construction on the temple here in Bombay first, then we shall see for coming there to Mayapur to stay with you. Say after a month.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Madhudvisa:

-

Bombay 7 November, 1975
75-11-07
Melbourne
My Dear Madhudvisa Swami:

Please accept my blessings. I have seen your letter to Brahmananda Swami dated October 9, 1975. They promised before me to follow the principles. If they are not, then they are not allowed to initiate, but if they are actually following, then they are allowed. These things should be raised in our next meeting in Mayapur and decided.

My point is that even if somebody does not go in one line with the rest of the godbrothers, he can remain separately, but it does not mean that he may disobey the principles that I have laid down. So long as one follows the principles, he continues to be my disciple.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Nitai:

-

Bombay 7 November, 1975
75-11-07
Vrindaban
My Dear Nitai das:

Please accept my blessings. I am in due receipt of your letter dated October 28, 1975 and have noted the contents. Regarding the matter with Purusottama dasa, you immediately go and take back whatever books of ours that he has in his possession. You may inform him that we do not require his editing, neither should he correspond with our men in Los Angeles. He is a very heinous man. He wants to become more important. Who sent him books from Los Angeles without asking me? Who has given him the books he now has? You take them back immediately. If this man comes to see me in Vrindaban, I do not wish to see him.

Regarding your enrolling in the Sanskrit school, if you get a certificate and you can get the extended student visa, then it is all right, but first of all get it.

It is not at all good that the Deities do not have warm clothing for the cold weather. They are still spending so much for construction, spending spending, but the Deities are not clothed properly. What is this?

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/bs
Letter to: Ramesvara:

-

Bombay 7 November, 1975
75-11-07
Los Angeles
My Dear Ramesvara das:

Please accept my blessings. I have received your report on the telephone to Harikesa. This is very funny thinking in our society that you want to spend for this boat, and that Tulsi das wants to take sannyasa because he is feeling sex agitation. First of all there is no sanction to purchase this boat from the BBT. We are not interested.

Tulsi das is affected by sex, and he wants to take sannyasa? This is nonsense. Is sannyasa so cheap? He will be a victim. He is not fit for sannyasa. His mind is not fixed up. Everyone wants to fulfill their whimsical desires; this is going on. Let him stay with Tamala Krishna for sometime, and if he is recommended, then he can take sannyasa. He cannot make any separate program. He is not fit to stay separate. He must remain with another experienced sannyasa and be trained up.

Another thing, why are you always calling on the telephone? Are you such important men that you have to call all over the world? We are poor men sons, what can I do? But, why are you always calling on the telephone?

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
N.B. Please let me know why Purusottama Das was supplied books (S.B.) for corrections. ACBS/bs
Letter to: Revatinandana:

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Bombay 7 November, 1975
75-11-07
Laguna Beach

My Dear Revatinandana Swami:

Please accept my blessings. I am in due receipt of your letter dated October 17, 1975 and have noted the contents. You are happy because you are chanting, dancing, reading Srimad-Bhagavatam and all the books. If you do these things regularly, then your life is a success. I am glad that things are going on better there. For lecturing, any one of our members can speak. Simply one has to memorize the purports and then speak in one's own language. Anyone who chants and follows the rules and regulations, where is there room for anxiety for him? You are an old, experienced devotee; so you behave like this and teach others to do so wherever you may stay.

You can preach independently as you have suggested, but do not deviate from our principles. You can start out small and then increase it if is successful. I want our men to go town to town village to village to preach Krishna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACB/bs

Letter to: Karunasindhu, Kirtiraja

-

India 7 November, 1975

75-11-07

My Dear Karanasindhu and Kirtiraja das:

Please accept my blessings. you should immediately write one letter to Purusottam das in Vrindaban saying that you are not interested in his work nor do you require his help; and whatever books he has got of ours in his possession he may return to our Vrindaban center immediately.

A copy of your letter should be sent to me.

I hope this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Guru Datta Sharma

-

Bombay 7 November, 1975

75-11-07

Guru Datta Sharma BEAWAR (Dist. Ajmer) Rajasthan 305901

Dear Sriman Sharmaji:

Please accept my greetings. I am very glad to learn that your son Niranjana Datta Sharma is interested in our movement so much so that he wants to join. We are very eager to get educated men to push on our movement all over the world.

I cannot understand from your letter if your son is in India or abroad, but if he is in India then he may come immediately here to Bombay to see me personally.

I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Aksayananda:

-

Bombay 9 November, 1975

75-11-09

Vrindaban

My Dear Aksayananda Swami:

Please accept my blessings. I am in due receipt of your letter dated November 5, 1975 and have noted the contents. Regarding the Life Member collection, Rs. 20,000/- collected locally is not a joke. To collect so much from visitors is Krishna's grace. This is very good. If you simply please the visitors, you will get so many Life Members. Simply I want that by the local collection and the receipts of the Guest House you maintain everything. We are considering to get a temple in Kuruksetra, so the collection from Delhi may be employed there. So it is a good sign that the visitors are becoming Life Members. So follow this policy, and very soon your temple will become self-sufficient.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bhurijana

-

Bombay 9 November, 1975

75-11-09

Melbourne

My dear Bhurijana das,

Please accept my blessings. I am in due receipt of your letters dated September 19 and October 17, 1975 with enclosed checks for $100 and $500 respectively. So this is very nice that your checks are getting bigger. You are one of my older experienced students and

I am always praying for your advancement in Krsna consciousness. As the husband of your wife, you should see that she is trained up nicely in Krishna consciousness. You also have a child, so this is your responsibility to see that your family no longer again has to come back and take material body in this world of birth and death. This is the responsibility of a father in Krsna consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Dhananjaya:

-

Bombay 9 November, 1975

75-11-09

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your letter dated October 5, 1975 and have noted the contents. Regarding the Krishna Balarama Gosala, so let them arrange the meeting of the Trustees. I am in India, so let them arrange the date, time, and place, and I shall go there. There is no difficulty for me to attend. But, let them do it.

The land on Chatikara Road is very good. We can develop it. Your Govardhana Puja celebration sounded very nice.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I am also in receipt of your letters dated October 20 & 21, 1975. I note that your wife and Visalaini both gave birth to baby girls. That is the defect. I want male children but you have no stamina for it. I expected from Visalaini by her belly that it would be a boy. Anyway, never mind. The name Brijlata is nice. Why do the majority of my married disciples give birth to girls? That is nice that Upendra wants to stay and is calling for his family. Anyone who can stay permanently is welcome. I want that as many devotees stay permanently and become Brijabasis. That will be very inspiring. I am coming there soon. ACBS ACBS/bs

Letter to: Ghanasyama

-

Bombay 9 November, 1975

75-11-09

Los Angeles

My dear Ghanasyama das,

Please accept my blessings. I am in due receipt of your letter dated October 5th, 1975 and was very glad to read the contents. You mention about the well-renown psychologist at Harvard who is interested in finding about man's true nature. Man's true nature is to render service. Originally the living entity was meant for rendering service to Krsna and as soon as the living entity misuses this marginal position, he becomes conditioned by material nature.

You are rendering first quality service to Krsna by your preaching success. Be blessed and continue your efforts and Krsna will recognize you very quickly. Anyone who preaches like this is very much appreciated by Krsna.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Hayagriva

-

Bombay 9 November, 1975

75-11-09

Los Angeles

My dear Hayagriva das,

Please accept my blessings. I am in due receipt of your letter dated September 23, 1975 with the proposed Table of Contents for the philosophy book. By the grace of Krsna you have got a special capacity to do this work. I am very glad that you have revived your activities in the editorial work. So Krsna will certainly help. Do not neglect chanting 16 rounds at least. Yes, you can come and see me wherever I am, either at Mayapur in the spring of next year or it may be that I may go to Imphal in Manipur after the Vrndavana festival. The Table of Contents are nice and you can come and we shall discuss further. Yes, you have got a nice farm in New Vrndavana. If you are not there, then let others stay. That is all right.

Regarding the scientists, they will always find something new because their knowledge is not yet standardized. They will go on making new discoveries, on account of their imperfect knowledge. The modern scientists despite their experience of imperfectness, they take everything that they find out as the last word of perfection. Again they find out something which they find out as a further improvement and so they have to adjust everything new. They do not know that the senses are imperfect so any advancement of knowledge with imperfect senses must always remain imperfect.

Our process is different. We admit that we are in the conditional stage and our source of knowledge is not the senses because they are imperfect. We cannot find the right knowledge from the imperfect senses. We therefore take knowledge from the most perfect personality, Krsna, and His faithful servants and the result is that despite all of our imperfect senses, we have perfect knowledge. You have to keep this point of view in your front and pray to Krsna for enlightenment and then we shall be able to understand what is written in the Vedic literature. This is confirmed in the Vedic literatures: yasya deve para bhaktir, yasya deva yatha guru [ŚU 6.23].

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jagadisa

-

Bombay 9 November, 1975

75-11-09

Dallas

My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated October 10, 1975, together with enclosures. Regarding the Dallas Army base property, you can forward this offer to Svarupa Damodara and in this connection you may correspond with him. We may require it for the Bhaktivedanta Institute for Higher Studies. Do not reject this military base. We can use it for this purpose. You can use the Illinois property for the Gurukula and the army base for the Bhaktivedanta Institute. Send details to Svarupa Damodara of the military base.

The military academy property in Illinois sounds very nice. You can consider amongst the GBC and do the needful. Regarding your proposal to reduce the number of students in the Dallas school, and sending them to New York and Los Angles, that is a good idea. You can do that. Anyway, this should be considered by the GBC together and do the needful.

I am glad to hear that Govardhana Prabhu is doing nicely now. I am very happy. If there is any discrepancy, we have to request them to correct, not changing or dismissing. Our whole process is to humbly request, sometimes falling down on the feet and flattering. The vivid example is Nityananda Prabhu converting Jagai and Madhai.

So study my books and reproduce the purports in your own language. You should instruct your temple presidents to preach like this. This is preaching. We haven't got to invent something by our fertile brain for preaching. Everything is there. One who is expert for presenting these things before the audience so they can conveniently understand, this is a successful preacher. You have only to speak what Krsna has said. Then you become a preacher. I am also glad to learn that Sripati Prabhu is traveling with you. Keep him nicely.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Kapoorji

-

Bombay 9 November, 1975

75-11-09

Sri Kapoor ji International Foundation of Meditation 44 Kailash Mandir Kanpur 208001

My dear Kapoorji,

I thank you very much for your letter dated September 30, 1975 and also the one on the 22nd which has been forwarded to me. Yes, I left Vrndavana and went to Delhi, then Ahmedabad, then Bombay. And then I went to Mauritius, South Africa and again Mauritius where I met with a major motor accident in my car. All my men got slightly injured and they were saved by Krsna. The accident was very disastrous, but still Krsna saved. Anyway, then I went to Nairobi and from there I have come just the day before yesterday to Bombay. Perhaps I may stay here for some time for finishing our temple construction on this land.

So far the Vrndavana Gurukula is concerned, it is already named on the foundation stone as ISKCON Gurukula. Regarding the application of the Gurukula for recognition, kindly send me the necessary requisites for this purpose, but the land is not yet transferred, so we shall seriously think about these things when the land is actually obtained.

I hope the meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Karunasindhu

-

Bombay 9 November, 1975

75-11-09

Los Angeles

My dear Karuna Sindhu das,

Please accept my blessings. I am in due receipt of your letter dated October 24, 1975 and I have noted the contents. I am very glad to receive your letter. I can understand this cunning Purusottama das has taken advantage of your simplicity. So any one of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work. They are simply trying to infiltrate our society to so something harmful by their attempt. So please do not have any correspondence with this Purusottama or any of my godbrothers, so-called. And do not do anything without consulting me. You can inform this instruction to everyone and send back to me the sheets of corrections sent to you by Purusottama.

I was very much anxious to know how Purusottama entered in our camp. Now the matter is clear. Be careful for further dealings with such men.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Lokananda, Ramesvarai

-

Bombay 9 November, 1975
75-11-09
Amsterdam
My dear Lokananda das, and Ramesvarai dasi,

Please accept my blessings. I beg to acknowledge receipt of your letters dated October 17 and October 20, 1975. With regard to your son, let him see the Deity and ask him to offer obeisances. He will see and learn it. Yes, the body is received according to karma, still it is not an impediment to advance in Krsna consciousness by being deaf. Just teach him to see the Deity and how to offer obeisances and he will take prasadam. These things will elevate him to Krsna consciousness. Later on if Krsna desires, he can develop his hearing power. Krsna is almighty and He can do whatever He likes. What is the use of the karmi deaf school. Better to sit him down before the Deity and see and offer obeisances.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Rupanuga

-

Bombay 9 November, 1975
75-11-09
Dela Plain, Virginia
My dear Rupanuga das,

Please accept my blessings. I am in due receipt of your letter dated October 21, 1975 and have noted the contents. It is not good that all of the temples are spending more than they are receiving. They should rather save more and not exceed on the expenditures. I do not think that the jewelry business should be encouraged. We are after preaching, not money. Their endeavor should be utilized for selling books. That is different from the endeavor of selling jewelry. I do not think that this attempt should be encouraged. Our principle is tyaga, or renunciation, which means to renounce material activities as far as possible. What plans are there for the book distribution for the bicentennial celebration in Philadelphia?

Regarding Baltimore, again deficit. This is not a good sign. Regarding the Sankirtana Newsletter, then stop it. If the BBT does not pay for it, then stop it. The temple cannot afford to publish it, and if the BBT does not pay for it, then stop it. But it is good attempt.

Regarding Atlanta, everywhere again expenditures more. Why was the airport distribution closed down in Atlanta? I am glad that their farm project is successful. Milk, fruits, flowers and also food grains can all be produced in the farm. Cannot flowers be produced in the farm? This will reduce their expenditure and tulasi also.

It is good that the New York income was more than the expenditures. The description of my room there in the new building sounds very nice.

I hope this meets you in good health.
Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Satsvarupa

-

Bombay 9 November, 1975
75-11-09
Los Angeles
My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1975 from Boston along with enclosed clippings and enclosures. You are doing solid work. Krsna will be pleased with you. You are a sincere student from the very beginning of your spiritual life and I wish that you may advance more and more.

The clippings for Nalini Kanta who is running for the mayor of Phoenix is a good advertisement and we are getting good publicity. But be careful not that he may be implicated too much. There is a proverb which states that one should pick up the fish without touching the water. I think you can understand me on this matter.

Yes, my books should be introduced as regular reading in all courses. There are many evidences of the professor's certificates, so these can be utilized as proof of how our books are being appreciated. Now Cyavana Swami has made one inquiry from the Nobel Foundation for getting myself recognized as Nobel Prize for literature. Enclosed is the correspondence and you will see that one can be nominated by professors of literature and theology at universities and university colleges; so I think if you take up this matter and pursue it, you can get some professors to make the recommendation, such as Professor Judah, who is very familiar with our movement. Also, enclosed is one letter from Karttikeya MahaDevia who suggests in this regard and also Mukunda Prabhu from London has telephoned that the Encyclopedia Brittanica will be containing an article of 350 words on myself in their publication. So far your lecturing is concerned, you simply put in your own language the purports of our books. That will make your lectures successful. And everywhere you can refer to the book, Hare Krsna and Counterculture, written by Professor Judah.

So in the Western countries they are selling their churches and farms which we require. That is also Krsna's plan. In U.S.A. there is enough land and if we organize we can become very big party-Hare Krsna party. We can occupy America and make them all become Krsna conscious. Regarding the St. Louis farm, yes, we can work and build some small cottages with thatched roofs provided we get men. It is very encouraging; you should get this farm. Ten at least are sufficient to run a farm. Regarding Denver, it is very good that they are regularly having kirtana in the colleges and that three new brahmacaries have joined. Just see the result. And also one new householder couple. Regarding the devotee taking a second wife, it is all right from Vedic culture, but is not right from American law view point. That you have to adjust.

Regarding Miami, it is very good news that they have gotten their land and they have got cows and it is good news to know that the cows will live on eating the mango leaves. This is the injunction of Krsna in Bhagavad-gita to produce enough food both for human beings and the animals and you become happy. The animal is happy. If the animal is happy he will produce enough milk so what is the use of killing them.

By these activities I am must trying to satisfy my spiritual master and you are all trying to help me, so I am very much obliged to you. This is real co-operation on the platform of love.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd N.B. I am glad that you are appreciating the new Caitanya-Caritamrta's. It is all the mercy of Sri Caitanya Mahaprabhu.

Letter to: Sukadeva

-

Bombay 9 November, 1975

75-11-09

Honolulu

My dear Sukadeva das,

Please accept my blessings. I am in due receipt of your letter dated October 3, 1975 and have noted the contents. Regarding your question about prosecuting Manasvi, this is a local management problem. Do I have to say on this matter? So Gurukrpa has given you the instruction. So therefore you should issue some warrant. But why has Gurukrpa advised you if you are unable to do it? Why are you asking me this question? Stop this business.

Regarding putting in the new temple floor, marble, and extending the Deity room, yes, that is nice. And your plans to have marble Panca-Tattva Deities, that is also good. You ask whether you should make your life's endeavor to have a temple on every island, but I say first of all improve the present temple, then talk of others.

Regarding your request for initiation. I am accepting the following as my initiated disciples and their names are as follows: Steve Frederick Ricciardi-Puranarsi; Eric Duncan Botts-Santiparayana; Michael Stanely Misiak-Dharmajivana; David John Smith-Ādi Karta; Ronald McClelland-Sarvasatya; Michael Delare Bodhaine-Munisvara; Carissa Annette Crammer-Mahavisnupriya. And for second initiation I accept the following as twice-born brahmanas: Godruma das Brahmacari, Bharata das Brahmacari and Daksa das Brahmacari. Enclosed are their sanctified threads and mantra sheets. You should hold a fire sacrifice and it is your responsibility to see that these devotees strictly follow the rules and regulations such as minimum chanting of 16 rounds daily and following the four regulative principles as well as attending the aroti and the classes. You should lecture to these devotees on the importance of this for their progress in spiritual life, otherwise they will again be carried away by maya.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I have received one letter from Trivikrama Maharaja requesting that Sacideva das and his Japanese wife and two children come immediately to Japan. He is required there. So I request you that you should send him there immediately. This is very important. He also has a valid missionary visa for Japan so his presence is required there now. ACBS. ACBS/BS/mdd

Letter to: Tripurari

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Bombay 9 November, 1975

75-11-09

Evanston, Illinois

My dear Tripurari Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 13, 1975 and have noted the contents. I am glad to learn of your success at the Chicago airport for distributing 800 big books and collecting $4000. I think you should distribute more parties to go in different parts of the U.S.A. Regarding adding the name Krsna to the airport name, anyway you tried. This is Caitanya Mahaprabhu's blessings that everyone of us should become a sadhu and preach Krsna consciousness. So far Krsna consciousness is concerned, we have got new and sufficient number of books and if we read them carefully and reproduce the purports in our own language, that is perfect preaching.

I am very much obliged to you and your government that both the people and the government of America do not put any hindrances in distributing our books. This kindness of your nation will cause the blessings of Lord Caitanya to be showered upon them and the higher section of American people will all of them become Krsna conscious. So many books they are reading, so will there not be any effect?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Trivikrama

-

Bombay 9 November, 1975

75-11-09

Ohaza, Japan

My dear Trivikrama Maharaja,

Please accept my blessings. I am in due receipt of your letter dated October 30, 1975, and I am glad to hear from you, that you are carrying out my order there in Tokyo. What is this stealing and violence. This is not good. By stealing, did Gurukrpa Maharaja collect that money? Stealing is not our business. Our business is to become Krsna conscious. Caesar's wife must be above suspicion. This is our program.

I am writing a letter to Sacideva instructing that Sukadeva should send him immediately to you in Japan. What is that pleasant surprise?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Tusta Krsna

-

Bombay 9 November, 1975

75-11-09

Albany, New Zealand

My dear Tusta Krsna Swami,

Please accept my blessings. I am in due receipt of your letter dated October 16, 1975 along with the enclosed letters from persons you are recommending for initiation. I have no objection to your recommending these devotees, but whether you are acting as a sannyasi and observing all the rules and regulations and keeping yourself in sannyasi dress? On your confirmation I shall accept all these boys and girls as my disciples. So long as one continues to follow the rules and regulations, he continues to be my disciple wherever he may be.

Regarding the restaurant, this is a very good program and I am glad to hear of it. We have also started a restaurant in Honolulu and it is going on very nicely and we are getting good profit. If you take details from Srutakirti das Adhikari, he is in charge of the Govinda's Restaurant and he may be able to help you.

It is a very good idea for people to come to our vegetarian restaurant and take so many nice things, especially the panir, fried cheese, and sandesh, kachori, rasagulla, samosa and in this way they will forget their meat-eating. If you make a soup of fried panir with asafoetida and ginger, this will replace lobster soup nonsense. Of course we are not interested in giving them vegetarian food; we are wanting to give them prasadam. Then gradually they will become devotees.

The varnasrama college means to train people in varnasrama life. In human society a section of people must act as strict brahmanas. Similarly, another section must act as strict ksatriyas, still another as strict vaisyas, and the rest will be considered as sudras and less than sudras or the candalas. This is a materialistic division, but spiritually anyone can be elevated to the transcendental position simply by devotional service. This is the sum and substance of the Vedic education. If you and Siddha Svarupa Maharaja can organize such an institution following yourself the rules and regulations then it will be very glorious thing and I shall be very happy. But in any case both of you do not forget to come to Mayapur during Caitanya Mahaprabhu's birth ceremony. Let us act co-operatively, maybe sometimes separately, but the central point and aim should be one-Krsna.

Your idea for the scholastic institution as discussed with you and Siddha Svarupa Maharaja is a very good idea. Now we have got so many books-almost 50 books of 400 pages-so this institution can be affliated with some nearby university. Then the students will get their degrees of Bachelors and Post Graduates Pd.D. We have enough matter to qualify a person in academic career. At least we can offer the degree of DD-Doctor of Divinity by affliating ourselves with some neighboring recognized university.

The farming and opening the restaurant are correlative-in farming you produce enough milk and milk products, at least ghee, and the ghee is dispatched to the restaurant in the city and with that you prepare first-class samosas, kacoris, vegetables, halava-so many things people will like very much. The principle is that not a drop of milk should be misused.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Visvakarma

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Bombay 9 November, 1975

75-11-09

Toronto

My dear Visvakarma das,

Please accept my blessings. I am in due receipt of your letter dated September 3, 1975 with the enclosed statement about Van Maharaja. So I have now issued orders that all my disciples should avoid all of my godbrothers. They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them.

I have received your telegram that you have purchased the church which I have seen when I was there in Toronto. So this is very good news. Please send me the details.

Upon your recommendation I am accepting Rodney Mort as my disciple and his name is Jitakandarpa. I also accept Nakadi das Brahmacari for brahminical initiation. Enclosed is his thread and mantra sheet. So you should hold a fire sacrifice and lecture on the importance of following the rules and regulations, chanting 16 rounds and all the devotional principles. This is your responsibility as the president of the temple. You must do it yourself and see that they also do it. This is the perfect way of teaching.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. What about that devotee from England who was to come to India? When I was in Toronto you agreed to send him. Now he is immediately required here in Bombay for construction supervision. I received your cable that you have purchased that church. Congratulations. What are the details? My blessings to Mr. Batra. ACBS ACBS/BS/mdd

Letter to: Alanatha

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Bombay 10 November, 1975

75-11-10

Stockholm

My dear Alanatha das,

Please accept my blessings. I am in due receipt of your two letters dated 26th and 27th September 1975 and have noted the contents. Upon your recommendation I am accepting the following as my initiated disciples. Their names are as follows: Johnnie-Jamadagni das; Maggie-Vedatita devi dasi and Christine-Samhartri devi dasi. I also accept for second initiation Vrsnivallabha das Brahmacari. Enclosed is the sanctified mantra thread and mantra sheet. It is your responsibility as the president of the temple to see that these devotees strictly follow the rules and regulations such as chanting 16 rounds minimum on the beads. 16 is the minimum; one can chant more. There is no harm, but one at least must chant the fixed number of rounds. You should hold a fire sacrifice and they may hear the mantra from my recorded tape through the right year. The beads may be chanted on by Hamsaduta.

Regarding the controversy that is going on there in Stockholm, what is the reason. This must be considered at a full meeting of the GBC. You may suggest a way to mitigate this difficulty and if it is not accepted, then both of them should resign. I know that Hamsaduta is very expert in selling books but books are not only for selling but also for reading. Now has the GBC become more than Guru Maharaja? As if simply GBC is meant for looking after pounds, shilling, pence. The GBC does not look after spiritual life. That is a defect. All of our students will have to become guru, but they are not qualified. This is the difficulty.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd Encs.

Letter to: Bahudak

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Bombay 10 November, 1975

75-11-10

Vancouver

My dear Bahudak das,

Please accept my blessings. I am in due receipt of your letter dated September 23rd and have noted the contents. I am glad to note that you are taking out the traveling party. I hope that you have good success. Just do everything very soberly. Regarding the instruments, stringed instruments are Vedic, but the real Vedic instrument is mrdanga and karatala. Anyway, you have to do according to the time and circumstances if you use these other instruments. So you have got my approval and you can go on.

Regarding complaints by the sannyasis, these things shall be discussed in everyone's presence at the Mayapur meeting. There is no question of change but sometimes change is invigorating.

I note that your wife has given birth to one girl child. Are all your other children also dasi's or do you have any das's? We want more das's than dasi's.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Naresh Chandera Gupta

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Bombay 10 November, 1975

75-11-10

Sriman Naresh Chandera Gupta 575 D L F Colony Rohtak Naryana

My dear Sriman Naresh Chandera,

Please accept my blessings. I am very thankful for your letter in appreciation of our Krishna consciousness movement. You will be very much useful in this great movement. Please immediately come to Bombay at the above address and we shall talk in detail and do the needful.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Jayatirtha, Manjuali

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Bombay 10 November, 1975

75-11-10

Los Angeles

My dear Jayatirtha das and Manjuali dasi,

Please accept my blessings. I am in due receipt of your card dated October 25, 1975 along with the beautiful photographs of Sri Sri Rukmini-Dvarakadhisa of New Dvaraka. So do it nicely. I have invited Krsna and He may not be insulted by disrespectful behavior. I have introduced this system of Deity worship amongst the non-believers, the atheists, the mlecchas, the yavanas and I pray to Krsna that I am inviting You to come, so please, because You are seated in their hearts, please give them the intelligence how to serve you so that You may not be inconvenienced. I have introduced this system to the mlecchas, the yavanas and the lowest and the fallen, but still it is successful. I think that you are doing nicely.

As soon as one thinks that he is greater than his spiritual master that is the greatest offense. Krsna will give one everything, but to these offenders everything is lost. I thank you very much. You know how to dress and how to worship and I am very much pleased. It is a question of heart how to please Krsna. One simply has to agree to be trained up how to do it. You have done very nicely. I am very much pleased. And now you should teach others how to do it. This is very important business, Deity worship. The more the Deity is decorated, the more your heart will be decorated with Krsna consciousness. This is the way for the neophyte devotee how to absorb his mind in Krsna consciousness.

Never think of the Deity as made of stone or wood. Every worshipper must remember that Krsna is personally present. He is simply kindly presenting Himself before us in a way so that we can handle Him. That is His mercy, otherwise He is unapproachable.

atah sri-krsna-namadi na bhaved grahyam indriyaih sevon mukhe hi jivadau svayam eva sphuraty adah [Brs. 1.2.234]

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Padma Purāṇa).

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Kirtanananda

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Bombay 10 November, 1975

75-11-10

New Vrndavana

My dear Kirtanananda Swami,

Please accept my blessings. I am in due receipt of your letter dated September 24, 1975 together with your check for $1,111. I thank you very much for it. I was thinking that Kirtanananda Swami is angry upon me because I did not go to New Vrndavana, but what can I do? They are dragging me in so many places and it was arranged for me to see Indira Gandhi, the Prime Minister of India. Therefore, leaving aside all other programs, I had to come here. Of course it has become a little effective because since then the government of India is not considering us an enemy, but they are giving us more and more facility to extend the visa. Then again I had to go to Mauritius, South Africa and East Africa. In Mauritius for the first time in my life I had to meet a very disastrous type of motor accident. We were four in motor carriage, the driver, Brahmananda Swami, Pusta Krsna Swami and myself. The driver was especially injured and we got a little bruises and cuts. Anyway, I have come to Bombay on November 3rd. Here the temple construction is now being undertaken seriously and we are looking after things.

You say that you may be a broken gong, but you will never be broken. You are standing solidly by the grace of Krsna. Have faith in guru and Krsna and your attempt will be successful. You know how I started in the U.S.A. with faith both in the spiritual master and Krsna and they are certainly helping me. I am always praying to Krsna that the New Vrndavana attempt will be more and more successful and ideal for your country. That is my only prayer. I am glad to note that Indians are coming and that you are constructing a large kirtana and prasadam hall and also guest rooms. Yes, so you should do it and it will actually be a New Vrndavana in America. According to our program we will have to construct seven temples, Govindaji, Gopinatha, Madana-Mohana, Syamasundara., Damodara, Gokulananda and Radha-Ramana. And later on if possible, Rangunatha also. These guests rooms, it is very good you are constructing because they were needed.

I am glad also that you have a new gosala. Let other farms see what is our behavior for the cows and how we derive benefit from them and that will be the living example to persons who are using cow flesh rather than cow milk.

Regarding the palace, when will you expect to finish it so I may go there.

I am glad to note that Pittsburgh temple management is going on nicely. This is wanted. We want cooperation. Why there should be non cooperation between ourselves. That is not good. Regarding your desire to be relieved of managing these other centers, I may request you to continue until the next Mayapur meeting and then you can make some other arrangement conveniently.

Regarding your question about the dancing, the dancing should be done enthusiastically by raising the hands like Panca-Tattva. You can also dance enthusiastically by raising hands. All of Lord Caitanya's followers used to dance with raised hands. If someone dances with ecstasy, that is all right, but it is better to dance with raised hands.

Regarding the topics of the Krsna book, this is Istagosthi. Istagosthi means discussion between ourselves but that should not be taken as a competition. It is not the subject matter for competition. It can be discussed in a small group of devotees. That is Istagosthi. This is better than competition.

Regarding your recommendations for first and second initiation; I accept the following for first initiation: Ann Shotland-Sukulina dasi and Diana Alpert-Gopalasyapriya dasi. And for second initiation I accept the following as twice-born brahmanas: Janaladha das, Manipuspaka dasi, Manisa dasi, Damodara Pandit das, Kalanidhi das, Uttamauja das, Ajitananda das and Mudhakari devi dasi. Enclosed are their sacred threads and the mantra sheet. Please see that they follow the rules and regulations. This is not to be taken lightly. If it is then surely they will again fall under the influence of maya. Mama maya duratyaya [Bg. 7.14].

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I am in due receipt of your letter dated November 6, 1975 with enclosed check for U.S. 1111.00 which replaces your previous check which you have cancelled. I am glad to see that the Brijbasi spirit is improving in get-up. Yes, it is all right to close the Buffalo farm. It is also all right to move Radha Madhava to Nandagram and keep Gaura-Nitai and Lord Jagannatha at Madhuban. ACBS ACBS/BS/mdd

Letter to: Madhudvisa

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Bombay 10 November, 1975

75-11-10

Melbourne

My dear Madhudvisa Swami,

Please accept my blessings. I am in due receipt of your letter dated September 16, 1975 together with the nice photographs and the professor's review. From the photo it appears that everything is very nice. I am very glad. In Melbourne, Australia who dreamt that there would be such a nice temple, Radha-Krsna, and that local men would be worshiping. And still anyone who is sincerely serving, he will get inspiration how to do it nicely. Krsna is there in his heart. As is stated in Bhagavad-gita:

tesam evanukampartham aham ajnana-jam tamah nasayamy atma-bhavastho jnana-dipena bhasvata

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." [Bg. 10.11]

As a child when I was going to the neighboring Mallik temple, I was thinking then when will I have such a nice Deity to worship and now Krsna is so kind that I am establishing so many nice temples all over the world. Now I want that there should be established 108 temples before my death, so you think how to do it. Make some program, train up devotees. All temples in Melbourne, London, Paris, Bombay, all are very nice. Everything is very bright and brilliant. The Deity is proof of the sincere service. It is the duty of the GBC now to maintain this. Their duty is how to enthuse them and maintain.

You mention about the wrist-watch given to the Deity. Was it made in Melbourne? Or somewhere else. Was it made in Japan?

The dresses are made very nicely. It appears from the photographs. Some of the dressmakers may come here to India, one or two of them. Krsna is supplying the ideas for you to take photos like this, so you will be recognized by Krsna. Sarvasya caham hrdi sannivistho/ mattah smrtir jnanam apohanam ca [Bg. 15.15].

Regarding the review, the professor has got the real picture. We do not want any compromise. Indological means you have to have the correct view.

Regarding your questions, the first question, when a soul reincarnates, does he associate with the souls he associated with in his lives, that is not necessarily so. Even if he associates, how can he recognize them because everyone changes his body. Regarding your question about karmic debt, yes, it is generally that the debtor is obliged to take birth and also the creditor. Sometimes the creditor takes birth as the son of the debtor and after being a very affectionate son for a few days, he dies and thus the debtor becomes aggrieved very much. This is the punishment. In this way in every transaction the participants are becoming involved in their resultant action of karma. This is karma-bandhana, in Bhagavad-gita, or the bondage of different fruitive activity. It is advised that one should act only for Krsna, otherwise he will be involved in karma-bandhana.

Regarding your second question, whether a person who is a Negro, Chinese, Indian, etc. are they different species of life making up the 400,000 species. Yes, so far their body is concerned. Your question whether woman in each one of these species is another separate species, no, the species means both man and woman of the same type. Of course, strictly speaking the woman is taken differently, otherwise how would Krsna say striyo vaisyas tatha sudras.

Regarding Rathayatra, yes, if possible I will go and I shall let you know timely.

I am glad to note that you are sending men to India. This is very good. Thank you very much. Since they are Australian, they will not require any visa. Now in India we require very good men, men who are steady, who follow the rules and regulations and who are willing to work hard. Here in Bombay we have started our Bombay construction and so on. Men who come here, they should be prepared to stay here for at least two years. And they must be very strict in following the rules and regulations. Now the government is recognizing us so we do not want that there should be any incidences.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mr. A. D. Nyamiaka

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Bombay 10 November, 1975

75-11-10

Mr. A. D. Nyamiaka District Commissioner Office P.O. Box 29 Kilifi, Kenya East Africa

Dear Mr. Nyamiaka,

Please accept my greetings. I am in due receipt of your letter dated October 18, 1975, delivered to me by my disciple Jnana das Adhikari. I had requested Jnana das for you to come and see me in Nairobi and he said you were to come, but unfortunately I did not meet you. Anyway I am glad that you are appreciating this Krsna consciousness movement which is meant for the welfare of all living entities in the universe. Our philosophy is that there cannot be happiness or peace unless everyone serves the Supreme Lord. Just like the body cannot be nourished unless food is supplied to the stomach. When the food is supplied to the stomach, then the entire body becomes nourished very nicely. But if I foolishly think let me put the food not in the mouth hole but in the ear hole or the eye hole, then that is simply foolishness and there will be no good result. So at the present moment, we are thinking let us serve this ”ism” or that ”ism” or so on, but actually we should serve God and then everything will be taken care of. This is not some sectarian faith but it is eternal truth.

I am glad that you are reading Bhagavad-gita. Try to do this regularly. Chapter 2 is very important because it explains that we are not this body, that we are spirit soul, part and parcel of God. One has to have this preliminary understanding if he is to advance in spiritual life.

We want very much to spread this highest welfare activity there amongst the Kenyan people and we are very thankful for your cooperation. Please try to give us more and more facility. We want the people to live simply but to think highly. We want to make projects whereby the people produce their own food, food for themselves and also for the animals. In this way they can produce their own necessities and not live on any artificial standard. My disciple Jnana das Adhikari is there for this purpose of establishing our program. The main thing is to chant Hare Krsna and take the remnants of foodstuffs that have been offered to the Lord. This is our main program and please encourage him for this program within the village people. Everyone will like to sing and dance and to eat nice foodstuffs. This is our simple process for God realization. I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Upendra

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Bombay 10 November, 1975

75-11-10

Vrndavana

My dear Upendra das,

Please accept my blessings. I am in due receipt of your letter dated October 10, 1975 and I have read the contents in entirety. So I thank you very much for your sentiments. Why not stick to Vrndavana. I am coming there soon and again we shall associate. Now you should extend your visa and stay there and stick to that holy place. Ultimately Vrndavana is our goal of life.

I am glad to note your program and that you are also studying Hindi. This is very good. I very much appreciate your service. In the kitchen you should please see that nothing is wasted.

Yes, you will be blessed by Vrndavana-Isvari. I am coming there very soon and things will be adjusted.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Abhinanda

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Bombay 12 November, 1975

75-11-12

Seattle

My dear Abhinanda das,

Please accept my blessings. I am in due receipt of your letter dated October 18, 1975. Yes, this is very good that you have taken seriously our programs here in India such as the book distributing. This is very important. It is a very good idea for the Seattle temple to finance the purchase of a vehicle as well as monthly finances for travel and maintaining and operating expenses of the vehicle. So you can take a leading part in this program. In your party here you can take some Indian devotees. That will be very effective.

So you should take from there an entry visa. You apply for one or two year entry visa, saying that you are student of ISKCON and you are coming to India to study the Vedic culture, live in our temples, and learn Deity worship. If you come all with an entry visa, then there will be no difficulty for you to renew.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Bhagavata

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Bombay 12 November, 1975

75-11-12

Calcutta

My dear Bhagavata das,

Please accept my blessings. I am in due receipt of your letter dated November 2, 1975 with enclosed articles and I have noted the article. So those who say that the Mahabharata battle was fought 3,000 B.C., that is correct. But they had a big, big meeting with big, big professors but was there any conclusion? No. So therefore these kinds of meetings are all useless. Unless there is some conclusion, it is simply a waste of time.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mr. K. T. Desai

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Bombay 12 November, 1975

75-11-12

Mr. K. T. Desai Kambli Block Nehru Road Ville Parke East Bombay 57

Dear Mr. Desai,

I am in due receipt of your letter dated October 14, 1975 with your enclosed article. You mention God, but who is God? If you do not know who is God, then how can you say that He is the Super Joy?

You mention transcendental meditation, but what is transcendental meditation? We do not find it in any authorized scripture, but jnana-yoga is there in the Vedic literature and the yogis practice this type of yoga. These things are explained in the Bhagavad-gita 6th Chapter very nicely. And in the other Vedic literature we find that a yogi by concentrating his mind can see the Supreme Personality of Godhead within the core of his heart. Bhagavad-gita states:

yoginam api sarvesam mad-gatenantaratmana sraddhavan bhajate yo mam sa me yuktatamo matah [Bg. 6.47]

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.)

So this is the perfection of meditation. One must have faith and great love for the Supreme Lord. He must be a devotee. Therefore bhakti is the perfection of meditation.

I do not know what is this transcendental meditation, but I have seen so many advertisements for transcendental meditation in America wherein it was advertised there is no need of religious principles or regulative principles nor is any faith required. But our Vedic culture is chiefly dependent upon regulative principles. It is not possible to perform meditation without performing regulative principles. So in your article, if you support your statements with quotations from the Vedic literature, then we can publish. Otherwise we regret that we cannot do anything.

So far meditation is concerned, sex life is strictly prohibited. But the followers of the transcendental meditation, they do not follow this principle.

Regarding education, that education begins when one understands that he is not the body, but where is that education? That you will find in Krsna consciousness.

Yours, sincerely,

A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Gurudasa

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Bombay 12 November, 1975

75-11-12

Tampa

My dear Gurudasa Swami,

Please accept my blessings. I am in due receipt of your letter dated October 21, 1975 and have noted the contents with much pleasure. So I thank you very much because I see you are doing very good. Now you are doing something. So you should continue in this way. Do practical solid work. This is required. You are an old experienced devotee and I have personally trained you in so many things, so now it is your responsibility to train others otherwise what is the meaning of my training you? So do it with sincerity and know that Caitanya Mahaprabhu, He will give you all facility and you will be a success.

This preaching and managing of the sankirtana parties is our real business. Do it more and Krsna will bless you more and more. It is very good that they are paying something for the lectures.

Upon your recommendation I am accepting for brahminical initiation Locasvara das. Enclosed is his sanctified gayatri thread and also the mantra sheet. I also accept for initiation Chris Nell and hs spiritual name is Srutisagara das. His beads may be chanted on by Tamala Krsna Gosvami. A fire sacrifice should be held so the brahminical initiate can hear the mantra through the right ear from my recorded tape. You should impress upon them of the responsibility for following the rules and regulations and chanting 16 rounds minimum each day. This will save them from maya. No, there is no special name for your Gaura-Nitai Deities.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sacimata

-

Bombay 12 November, 1975

75-11-12

Frankfurt

My dear Sacimata dasi,

Please accept my blessings. I am in due receipt of your letter dated October 23, 1975. So I understand that you are doing the layouts for the German Back to Godhead and also the Swedish Back to Godhead. The Swedish Back to Godhead was very nice. I am very much appreciative. What I suggest for you is to translate articles that have been written by myself or the devotees as they are published in the English Back to Godhead because unless you are conversant with the philosophy, it will be difficult for you to write authoritatively.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sri Singh

-

Bombay 12 November, 1975

75-11-12

Manipur Gita Mandal Paona Bazar Imphal, Manipur 795001 Attn: Kulachandra Singh, Secretary

Dear Sri Singh,

I am in due receipt of your letter from Imphal, Manipur dated August 18, 1975 forwarded to me by my disciple Dr. Svarupa Damodara das. I am prepared to go to Manipur with some of my European and Indian disciples some time in April, 1976. I have written to Sri. N. Tombi Singh in New Delhi as per your instructions. Please find enclosed copy of letter.

I hope this meets you in good health.

Sincerely yours,

A.C. Bhaktivedanta Swami

ACBS/BS/mdd c.c. Svarupa Damodara das, Atlanta, Georgia, U.S.A.

Letter to: Sri N. Tombi Singh

-

Bombay 12 November, 1975

75-11-12

Sri N. Tombi Singh, M.P. (Lok Saba) 108 South Avenue New Delhi

Dear Sri Singh,

I have received a letter from the Manipur Gita Mandal in Imphal dated August 18, 1975 inviting me and my disciples to Manipur for putting on my programs. I am prepared to go to Manipur with 6 or 7 or my European and Indian disciples in April, 1976. So if you can arrange for my going there, I am prepared.

Thanking you,

Sincerely yours,

A.C. Bhaktivedanta Swami

ACBS/BS/mdd c.c. Kulachandra Singh Secretary, Manipur Gita Mandal

Dr. T. H. Damodar Singh Atlanta, Georgia, U.S.A.

Letter to: Svarupa Damodara

-

Bombay 12 November, 1975

75-11-12

Atlanta

My dear Svarupa Damodara das,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1975. I had never received your letter of September 21st and the invitation for going to Imphal for Manipur Gita Mandal. So I have now written them a letter as per enclosed and please find enclosed the copies. So we shall go there in April, 1976 and I will take some of my disciples who are good kirtana men. So you also should come and join in this program. Please arrange for that.

Regarding your letter of September 21, yes, it is a very good idea to have a meeting at the Mayapur meeting time to thoroughly discuss the Bhaktivedanta Institute. So please do the needful. It will be a great service if you can organize such an Institute in the U.S.A. In Dallas there is one former army base which is now vacant that has a number of buildings and enough land. It is located about 70 miles from the city of Dallas. So you should immediately correspond with Jagadisa. It is very big and nice. I think we should take it for the Bhaktivedanta Institute. The climate there is also nice.

I am glad that you are doing lectures in the various universities. When you go, take all of our books and keep them in your front. We have got so many books for study.

I am forwarding you the letter which Dr. Wolf has written me. I have not replied it, but you can reply it as you think fit.

Also enclosed is one article sent to me by Hayagriva about the new discovery which creates turmoil and confuses the physicists. The material scientists, they are discovering so many particles, but they have not yet discovered the soul. In Bhagavad-gita we learn:

apareyam itas tv anyam prakrtim viddhi me param jiva-bhutam maha-baho yayedam dharyate jagat [Bg. 7.5]

That the jiva-atma is the superior particle and these other particles are all inferior. So this is their business, to discover the inferior particles and neither have they discovered the superior particle which is one ten-thousandth the tip of a hair. Simply they are wasting their time. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Alanatha

-

Bombay 13 November, 1975

75-11-13

Stockholm

My dear Alanatha das,

Please accept my blessings. I am in due receipt of your letter dated November 4, 1975, with the enclosed copies of the Yoga Library in Swedish language. The get-up is very nice and I think they will sell very, very well. Just see what books we are publishing all over our Society in all the languages. Where is the CIA message in our books that they are claiming? They are claiming that we are CIA's, but where is the CIA message in our books? Our books are simply on the basis of Krsna consciousness. What better service are we doing than publishing these books?

But one thing is disturbing me, are these reports coming from Sweden. These books are translated by Vegavan and Ajita, so they are rendering good service to you. Do not deal with them by force. They are competent hands, so why fight with them? Do everything amicably. This fighting is going on everywhere. It is not a good sign. I know the fight spirit is there in you, within the Westerners, that even if you do not care to fight, someone will induce you to fight. Rather, you should make vigorous propaganda for making people understand the utility of the Krsna consciousness philosophy. It is not something speculative. Make your plans, organize, and then execute in order to increase all of our Krsna consciousness programs. This will be better.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Gargamuni

-

Bombay 13 November, 1975

75-11-13

Brooklyn

My dear Gargamuni Swami,

Please accept my blessings. I am in due receipt of your letter undated from El Paso, Texas and I have noted the contents. So I am glad to see that you are doing well. Similarly, now we are getting literature published all over the world. I just received very nice books in Swedish and also Italian Isopanisad and similarly our Bhagavad-gita is being prepared in Dutch language. And also our literatures are being received very nicely. Bhagavan das in Paris has reported that they are collecting $20,000 per week in literature distribution. Our Bhagavad-gita in French language is being received very enthusiastically by the people, libraries and schools.

All other reports are also very good. Tamala Krsna is also distributing many big books and also magazines and having many college engagements. Here in India the government is beginning to give us facility for our men to remain here. I am here in Bombay and I am supervising the construction of our temple here. It is a very large project. The temple is larger than our Vrndavana temple. We are trying to get it done as quickly as possible.

I have just received a report from Mukunda in London that the Encyclopedia Brittanica wants to carry my biography article in their publication. So this is all welcome news. So I am very pleased by all of the progress, how you boys and girls are working very sincerely to push on this movement of Sri Caitanya Mahaprabhu. The only difficulty is the fighting that is going on. Why there should be fighting in our society? This is not a good sign.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Hrdayananda:

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Bombay 13 November, 1975

75-11-13

Buenos Aires

My Dear Hrdayananda das Goswami:

Please accept my blessings. I have seen your letter dated October 13, 1975 addressed to all GBC's. Brahmananda is accused, but I shall explain that Pusta Krishna Swami since the last three years was trying for my visa, so out of natural compassion for him I thought let me go to South Africa and come back before sitting down tightly. He was expecting me for a very long time, and South Africa is a strict place in the matter of visa and so on. After going there I was very much satisfied with how my movement is being received there. After my lecture in the University the Europeans clapped and they were very enthusiastically purchasing my books.

Now I have come back, so let me stay in India. I will remain in Bombay, Vrindaban, and Mayapur. As you have desired, now let me do that, to sit down tightly and concentrate on the translating business. But, if you disturb me, then my mind will be disturbed. I want that what I have established may go on nicely, but I see that some of the devotees are reviving their old "good" qualities. That is the difficulty. If the old habits come back, then everything is finished. If my mind becomes disturbed in this way, then how can I concentrate on book writing. It is not possible. Better not to inform me anything, and let me sit in Vrindaban.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Jayapataka

-

Bombay 13 November, 1975

75-11-13

Mayapur

My dear Jayapataka Swami,

Please accept my blessings. I have received a letter from Gargamuni Swami that he has sent $20,000 to Mayapur. So why should there be scarcity of money? What are you doing with this money? Please give me your report.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Palika

-

Bombay 13 November, 1975

75-11-13

Los Angeles

My dear Palika devi dasi,

Please accept my blessings. I am in due receipt of your letter dated November 27, 1975. Yes, the separation of man and woman is desirable. If Yamuna and yourself can develop such an institution of a woman's asrama, that will be nice. You are all elderly devotees. I think that this will be a good idea.

If you produce milk, you should not drink milk very much. Rather, you should save it and convert it into ghee and then sell it to the householders and centers and thus maintain your asrama. The excess quantity of ghee may be exchanged by trade. Kirtana is our first duty. The Deity worship should be simple and the eating should be as meager as possible.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Prabhavisnu

-

Bombay 13 November, 1975

75-11-13

London

My dear Prabhavisnu das,

Please accept my blessings. I am in due receipt of your letter undated and accept upon your recommendation the following as my initiated disciples. For first initiation, their spiritual names are as follows: Martin Webster-Akhandadhi; Gordon Stocker-Prithvipati; John Morgan-Dharanidhara; Frank Jokson-Yajnanga; Terry Maloncis-Ādi Kurma; Lynn Avionis-Sri Kama dasi. I also accept the following as twice-born brahmanas and their threads and mantra sheets are enclosed: Krpamoya das, Yasodadulal das, Sarvasagara das, Gokulananda das; Ragudvaha das, Cittavinodama das, Vamsivadana das, Anjana devi dasi. You should have a fire sacrifice and the second initiates should hear through the right ear the mantra on my recorded tape. The beads may be chanted upon by Hamsaduta. It is your responsibility to see that these devotees that you have recommended strictly follow the rules and regulations, chanting 16 rounds, attending the classes and the mangala aroti and refraining from the four prohibitions. You should lecture on these points at the initiation ceremony so that everyone understands fully. And by your own example you should teach.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd Encs.

Letter to: Devotees of ISKCON Rome

-

Bombay 13 November, 1975

75-11-13

Rome

My dear devotees of ISKCON Rome,

Please accept my blessings. I have received from Haihaya recommendations for the following devotees for initiation and I am glad to accept them. Their spiritual names are as follows: Bhakta Tonino-Narakantaka; Bhakta Franco-Sjjanasraya; Bhaktin Miriam-Amohamoha; Bhaktin Subrena-Yoganandakari; Bhaktin Luciana-Vicitravasini; and Bhaktin Micaela-Citrarupini. So the beads may be chanted on by Bhagavan das and be sure to see that all these devotees follow all our rules and regulations, chanting minimum 16 rounds and attending the mangala aroti and the Srimad-Bhagavatam class. This is very important because the maya is very strong, mama maya duratyaya [Bg. 7.14]. But we can easily cross beyond it if we take cent per cent shelter of the lotus feet of Krsna. Mam eva ye prapadyante/ mayam etam taranti te.

I have asked Haihaya to remain here in India for helping in the management of the Krishna-Balarama temple in Vrndavana and he has gone there.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd
Letter to: Sukadeva

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Bombay 13 November, 1975
75-11-13
Honolulu
My dear Sukadeva das,

Please accept my blessings. I am in due receipt of the booklet on the Kau Farm on the big island of Hawaii dated October 26, 1975. The thing is that to mortgage your present house is not at all good. There is a Bengali saying that one should not borrow money to purchase a gold earring. So I do not approve of this mortgaging transaction.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Tamala Krsna

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Bombay 13 November, 1975
75-11-13
Tampa
My dear Tamala Krsna das Gosvami,

Please accept my blessings. I am in due receipt of your letter undated and I was very pleased to read the contents. This is Lord Caitanya's blessing upon you that you are executing his order. Prthivite ache yata nagaradi gram/ savatra pracara haibe mora nama. You are doing this very nicely. I heard that the Western Zone distributed more than your Radha-Damodara Traveling Sankirtana Parties. Is there a competition between you and Jayatirtha Prabhu? That is nice.

The BBT says that they are publishing at the speed of my translating and that you will distribute at the pace of their publishing. That's nice. But still I am ahead in my translation work. They owe to me now the 6th Canto of Srimad-Bhagavatam. I am working on the 7th Canto already.

I am very pleased that already you have held 50 festivals in the colleges. Param vijayate sri-krsna-sankirtana. And param vijayate American boys. Yes, you are doing very nicely. So many Vaisnavas have taken birth in America. Now America is going to be glorified. So many people are afraid of the American CIA. But now they will welcome Americans as American Vaisnavas.

Now maintain your status quo. You are in a very good position. To manage a sankirtana party nicely is more precious than all other activities. That is the verdict of Bhagavad-gita and the mission of Lord Sri Caitanya Mahaprabhu.

We have received good reports from Europe, Paris, Geneva, Amsterdam. And Bhagavan is doing very well. We have just now received Italian Easy Journey and Isopanisad.

The Bombay temple progress construction is now begun. It was started by you. It is a very nice project. The temple is very large and magnificent and there are so many facilities for guests, restaurant, theater. So I am remaining here to see that the temple construction is completed. We hope that it may be completed within three months.

Now it is understood from the report of Ramesvara that Jayatirtha's zone is Number 1 and that you are Number 2. How is this?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/BS/mdd
Letter to: Bhagavan

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Bombay 14 November, 1975
75-11-14
Paris
My dear Bhagavan das,

Please accept my blessings. I am un due receipt of your letter dated October 23, 1975 together with enclosures. So far your misunderstanding with Hamsaduta is concerned, it is not substantial. But in the presence of all GBC, the matter should be settled though. Don't worry. I have received the weekly cash reports. It is very good that you have the same treasury system and reporting system in all your temples. This is wanted. Please keep the accounts very correctly so that we may remain always above suspicion. I am glad that you now have 20 devotees in Geneva. This is very encouraging. Try to train them up and gradually leave the matters to be managed by them, in the hands of the Swiss devotees. When I started this movement, I wanted to bring some men from India. The problem was that in India the men who joined the Gaudiya Math mission were not very educated. So I declined to bring them in the Western countries and by the grace of Krsna I was able to train the local men. And thus gradually, things became successful. The Western people, they are Aryans and ksatriyas in their origin, but due to bad association with the aborigines, they have taken all bad habits and become degenerated. Now we have to revive this Aryan civilization and rectify things. If we do it nicely, then all the Western people will be happy and they will glorify Lord Caitanya. This is Sri Caitanya Mahaprabhu's prediction, "When they will take this Vedic culture, they will applaude Me." So our mission should be how to have Sri Caitanya Mahaprabhu applauded all over the world. His statement is param vijayate sri-krsna-sankirtanam. That statement will be fulfilled. That we want to see. It is very good that the new house in Geneva temple was former German Embassy. It is a very good honor that the people voted in favor of giving us the lease. Is this new place near to the river?

Regarding Rome, that is very good that you have 50 devotees. Are they all Italian? Yes, that is nice that you are looking for a new building in Rome. Rome is a crowded city. We must have there a very big building. The climate there is also nice. It is always sunny. In Rome I have seen many houses exactly like Indian houses. Also in Paris I have seen this. I have received the Italian new literatures and they are very, very nice. Thank you very much.

Regarding Spain, yes, don't risk anything. You've got sufficient engagement in the other European cities. Do everything slow but sure. The new French Back to Godhead is very nice. Amsterdam temple has also grown to 55 devotees. This is a credit, not that the temple should be a place simply for good residence. It should be a place where there is constant activity in Krsna's service. The Westerners have good brains, but they do not have any good leader. Now the Krsna consciousness movement will provide them with good leader if they take it seriously. Regarding the contract with the incense manufacturer, don't supply them if they do not pay. That is very good to separate the Spiritual Sky business from the temple.

Regarding Paris, the house there in the city must be kept very nicely. It is a very nice house. I always remember my quarters there. Also the Parisian people are very intelligent. So you are selling 100 French Bhagavad-gita's per day at $12 per book. That's $1,200 per day. This is no joke. That means there is very good reception. When are you going to print the next edition? Yes, try to place the books in stores and libraries. Are you liquidating your debts for the farm? You borrowed money on the farm. Are you repaying the loan? It is very good that the farm will be providing foodstuffs for both the farm and the temple in Paris. That is wanted. The farm program should be: grow your own food, produce your own milk, cloth and everything and chant Hare Krsna. It is good that you are repairing the buildings. They are dilapidated, but they can be repaired very nicely.

So your book distribution is very good. I think our books will never keep us in a poverty-stricken condition. This is the blessings of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada. He is very pleased that you are distributing so many books. The American program for distributing books is very successful in this connection. So you collected $20,000 in one week. Now you are a rich man. We are also constructing the Bombay temple and the work has begun and if you so desire, you can send some contribution. Also we now have got Hindi and Gujarati publications. Do you require any for the Indians there? Now you are going to print the small Bhagavad-gita. One thing is if the people will get the small Bhagavad-gita at the cheap price, then will they want to purchase the bigger one? Will that be good? How will you distribute the bigger ones at the more expensive price when there is the cheaper one also available?

Your program in the schools, that is very nice. That is your success, that even the unruly students were well-disciplined. Dhiradhira-jana-priyau priyakarau nirmatsarau pujitau. "I offer my respectful obeisances unto the six Gosvamis, who are always engaged in chanting the holy name of Krsna and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians because they are not envious of anyone."

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Deoji Punja

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Bombay 14 November, 1975

75-11-14

Lautoka, Fiji

My dear Deoji Punja,

Please accept my blessings. I am in due receipt of your letter dated November 1, 1975 with enclosures. I have informed Upendra das, who is in Vrndavana, that his ticket is waiting for him in Delhi. So it is good that you have arranged it. And I think that he will be a good asset for your activities there in Fiji.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sri V. S. Murthy

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Bombay 14 November, 1975

75-11-14

Sri V.S. Murthy Lecturer in Physics Maharani Sri Jaya College Bharatapur, Rajastan

Dear Sri Murthy,

Please accept my greetings. I am in due receipt of your letter dated 8/11/75, and have noted the contents. At present I am at Bombay and you are welcome to come and see me and we shall discuss these things broadly. And if possible I am prepared to go to Bharatapur and speak my views on spiritual advancement of life.

So for our guidance Krsna has spoken everything in Bhagavad-gita. Unfortunately so-called scholars and saintly persons have misguided the people by making different interpretations of the divine instruction unnecessarily. That is the cause of the ruination of our culture in India.

There is all round guidance in Bhagavad-gita for social, political, religious, educational, cultural and philosophical and in all matters of guidance, but instead of taking guidance from Bhagavad-gita, they are now enamored by the external feature of modern civilization. It is said therefore, na te viduh svartha gatim hi visnuh: "They do not know that the supreme self-interest is to know Visnu."

I am very glad to see that you have detected the deficiency in our educational system, but still there is time before complete ruination if we take seriously this Krsna Consciousness Movement.

If you can, come here, we shall provide for your staying here for some time. We have got guest rooms and arrangements for prasadam.

I hope this meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Pusta Krsna:

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Bombay 14 November, 1975

75-11-14

Johannesburg

My Dear Pusta Krishna Swami:

Please accept my blessings. I have today sent you one telegram reading as follows: IMMEDIATELY GO NAIROBI TO TAKE CHARGE INSTRUCTIONS MAILED NAIROBI-A.C. BHAKTIVEDANTA SWAMI.

One telephone call has come from Dinnath that Sharma the president has left Africa because of fighting with Cyavana Swami. When I was in Nairobi I took away from Cyavana all managerial duties. There were so many complaints against him from our men and from outsiders. He could not manage nor could he collect. I had wanted that Sharma and Shakti Mati manage themselves without any interference.

Now I want you to manage things there. The management was not being done properly when I was there. The accounts were not being kept properly, and they were spending everything. Please rectify the situation. Cyavana Swami should go to Europe for preaching and travelling. Caitya-guru das may be sent here to India for starting our Kuruksetra Project.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: Nairobi

Letter to: Ramesvara

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Bombay 14 November, 1975

75-11-14

Los Angeles

My dear Ramesvara das,

Please accept my blessings. I am in due receipt of your October BBT report dated November 5, 1975 and have noted the contents. The report of the BBT Library Party is very encouraging to me that the main library of Harvard told us they would be honored to complete the collection of our books. Just see. This is wonderful. Still University of New Brunswick has ordered our books even though they do not order religious books. This is a success. This quote by the head of their religion department of Oberlin is very important: "I think the best feature of the Hare Krsna Movement is that it is providing scholars with authorized translations of the rarest books on Krsna-bhakti." This should be quoted and printed in a pamphlet. Also the fact that at Colorado Springs Library that 8 volumes of their Bhagavatams had been take out 7 times in the past year. This should be published. You print one poster, big type, and put the quotation of the Oberlin professor. You can title it: How Our Book Are Being Received and have the quotation of the professor, the professor's remarks. This will be a good advertisement for our books.

This book distribution, that was my Guru Maharaja's purpose. He said that I have got so many temples and now in Calcutta I have got a marble temple, but I would have wished that if by selling the marbles I could publish and distribute books. Now by the mercy of His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada I am doing both by the co-operation of my American disciples. I am constructing so many marble temples and I am distributing so many books on Krsna consciousness. This does not mean that I am excelling my Guru Maharaja, but it is the mercy of my Guru Maharaja that he is giving me the facility for doing both.

That is good that Ranadhira is taking over BBT mail order.

I hope the meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Sri P. D. Shastri

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Bombay 14 November, 1975

75-11-14

Sri P.D. Shastri Advocate Dairy House Savasi Baroda, Gujarat

Dear Sri Shastri,

Please accept my best wishes. I am in due receipt of your letter undated as well as your handwritten book, the Gita as it has appeared to me. Lord Caitanya Mahaprabhu strictly followed Krsna. That is his grace: yare dekha tare kaha krsna upadesa/ amara agajnyaya guru hana tara ei desa: [Cc. Madhya 7.128] "Instruct everyone to follow the orders of Lord Sri Krsna as they are given in the Srimad-Bhagavatam and Bhagavad-gita. In this way become a spiritual master and try to liberate everyone in this land." (Caitanya-caritamrta, Madhya-lila, Chapter 7, Verse 128.)

This means that Caitanya Mahaprabhu advises everyone, especially every Indian, to become a guru under His order. And when there is a question what is His order, that is explained in the next line: you simply repeat the instructions of Krsna, that is, Bhagavad-gita, to everyone whom you may meet. Therefore Caitanya Mahaprabhu's mission is as good as that of Krsna, but sometimes non-devotees misunderstand purposefully or foolishly the instruction given by Krsna in the Bhagavad-gita. Sri Caitanya Mahaprabhu says that you strictly follow the instructions of Krsna and preach it to everyone. Therefore our Krsna consciousness movement is based on the advise of Sri Caitanya Mahaprabhu to preach the Bhagavad-gita As It Is.

I hope this meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mr. K.L. Trivedi

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Bombay 14 November, 1975

75-11-14

Mr. K.L. Trivedi 1st Grade Assistant (Retired) General Administration Dept. Nagar Mahpalika Kanpur, U.P.

Dear Mr. Trivedi,

With this letter you can go to Vrndavana and live there under the direction of the President. If both of us find it suitable, then we have no objection.

I hope this letter meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Paul Diglio

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Bombay 15 November, 1975

75-11-15

Mr. Paul Diglio 87 Fairmont Avenue New Haven, Connecticut 06513 U.S.A.

My dear Paul Diglio,

Please accept my blessings. I am in due receipt of your letter and I am glad to know that you have a sincere interest in this Krsna consciousness movement. Now you should try to become strong in Krsna consciousness. The first thing is to chant 16 rounds minimum on the beads and it is best to do this in the association of others who also desire to progress in spiritual life. So you should try to remain at one of our temples; that will help you. You should also read my books very carefully and you should render service. Tad viddhi pranipatena/ pariprasnena sevaya [Bg. 4.34]. Service must be there. So you have to find out some service that you can render. Then your progress will be very quick.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Janajanmadhih

-

Bombay 15 November, 1975

75-11-15

Memphis

My dear Janajanmadhih das,

Please accept my blessings. I am in due receipt of your letter dated October 31, 1975 and have noted the contents. So, if you are strong enough to preach Krsna consciousness there, that is very good; that as long as you chant your 16 rounds and follow the four regulative principles, then you will get the strength. The process is that you should memorize the purports of my books and then speak them in your own words. Do not adulterate or change anything. Then you will be the perfect preacher. You should also distribute our books as far as possible. If you do this sincerely, then you will be successful.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Touati Lakhdar

-

Bombay 15 November, 1975

75-11-15

Frankfurt

Dear Touati Lakhdar,

Please accept my best wishes. I am in due receipt of your letter dated October 21, 1975. I am glad to learn of your interest in Krsna consciousness. You should take up this chanting of Hare Krsna mantra very seriously. The devotees in the Frankfurt temple will instruct you how to do it. In this way you can become cured of any mental anxiety. Krsna consciousness is something non-sectarian. It does not depend on Hindu religion or Moslem religion. So if you chant the Lord's name and pray to Him, "What service can I render?", then soon you will advance in Krsna consciousness.

I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Dinanatha

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Bombay 17 November, 1975

75-11-17

Calcutta

My Dear Dinanath,

Please accept my greetings. I am in due receipt of your letter dated November 14, 1975 and I thank you very much for the same. I am so much pleased that your staying in my Vrindaban temple was not any inconvenience.

I met a very major car accident in Mauritius, and still there is some little sore on my knees. So by the middle of December I shall go back to Vrindaban via Delhi. From there I shall go to South India to Nellore, and then I shall go to Calcutta by the beginning of February, 1976. Surely at that time we shall meet.

By the by we had some talks when you were in Vrindaban about some flat apartment. I require a flat of four rooms. If you kindly negotiate and let me know the terms, it will be very kind of you. The flats can be taken either on rent or maybe purchased.

I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/bs

Letter to: Bharadraja

-

Bombay 18 November, 1975

75-11-18

Los Angeles

My dear Bharadraja das,

Please accept my blessings. I am in due receipt of your letter dated November 1, 1975 with enclosures and thank you very much. From the photographs I see that the work you have done is superexcellent. It is very, very nice. I very much appreciate it. The dolls of Lord Damodara are very nicely done. The face is so nice.

Your plans for including restaurant and bookshop in the museum is very good. So far your future plans are concerned, you should understand that at every center there should be such doll exhibitions. So wherever it is suitable, you should take up in that place first. We want that at every center there should be this doll exhibition. In the new New York building, one flat should be for this exhibition.

The name of your exhibition is approved by me and it is a very good idea that you want to get federal funding. So far the Garuda Stambha is concerned, from the photograph, yes, it is approved what you have done. It can be placed in the Los Angeles temple in front of the Deity underneath the balcony. It must be underneath the balcony, otherwise how can it be done. It is better if it is not underneath, but if there is no other space for where to do it, then you will have to do it like that.

Regarding the Nrsimhadeva Deity, yes, that can be done, however to worship Nrsimhadeva requires a separate temple structure, not that Lord Nrsimhadeva can be worshiped in the same temple as Radha-Krsna. Regarding your question about offering aroti to the form of Damodara, no, the Deity worship that you are now doing is sufficient during the Damodara-vrata.

Regarding my head for the statue, that will appear in the museum, all of them, they are perfectly done. Locana has done very, very well. Yes, it is good if you prepare a mold so that these life-sized murtis can be available. I am sending these photographs with Saurabha to Jaipur for their making the murtis here for the Bombay temple.

Regarding the fruit decorations, it is not proper for them to be on the head of the throne. This should not be done.

Regarding the mrdanga-making, this is very, very important item. It will open a great scope of our activities, so it should be done very carefully. I want to see large production.

I note the signatures of all your assistants and I very much appreciate their activities. Make them all experts. All of them require to be experts because they will have to go to all centers because we want to have this transcendental exhibition in all our centers around the world.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Govardhana

-

Bombay 18 November, 1975

75-11-18

Detroit

My dear Govardhana das,

Please accept my blessings. I am in due receipt of your letter dated November 7, 1975. It is a very good achievement that you have gotten this new building in Detroit. It is very aristocratic and prestigious. Do everything very nicely there now. You now have very good facility for broadcasting our Krsna consciousness propaganda. Just do everything very carefully and soberly. As soon as everything is set up, I will go there. You can call the new Detroit temple Devasadhan, meaning celestial.

Upon your recommendation, I accept as twice-born initiated brahmanas Ramananda Raya das and Visvatomukha das. Enclosed are their brahminical threads, duly sanctified and the mantra sheet. Hold a fire sacrifice and impress upon them the importance of following the rules and regulations so that they may not be affected by the influence of maya. There is two things: there's Krsna and there's sex life. So if you want to have Krsna, one must be above illicit sex life. That requires some strength. So you have to impress upon them that following these rules and regulations, especially by chanting Hare Krsna, one will become strong. Unfortunately, we have no taste for this chanting. This is our misfortune.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Madhudvisa

•

Bombay 18 November, 1975

75-11-18

Melbourne

My dear Madhudvisa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1975 and have noted the contents. Regarding your coming to India and travelling with me, oh yes, you are welcome. It is very good that you have been observing Catur-masya. I have already sent through Brahmananda Swami a telegram approving your travel program. That's very nice that you will travel to the Southeast Asian countries, Indonesia, Thailand, Malaysia, Hong Kong and also China. That is very nice.

Regarding the Gaura-Nitai Deities, yes, they can be installed, but let me see the photographs first. That is very good that you are growing your own flowers at the Melbourne mandir. This is very important.

Regarding China preaching, so far as I know Chinese people, although communists, they are not devoid of God consciousness. If they are sincere communists, they will accept our philosophy. Our philosophy is that every living being is the son of the Supreme Being and whatever we see within our vision-either living beings on the land, on the water-everything belongs to the Supreme Being. Every living being has a right to enjoy the Supreme Father's property. So everyone means not only the human being, but also other living entities, those living in the sky, water, trees, plants, creepers, ants, beasts, birds-all living beings, they are sons of the Supreme Being in different forms.

So we should be compassionate to every living being, accepting them as sons of the Supreme Being. That is the real communistic idea, perfectly enunciated in the Srimad-Bhagavatam. So any communist country, if they take help from us, their communistic ideal will be perfect. Let the leading men of any communistic country come and talk with us about our philosophy and they are sure to make him convinced about this loftiest philosophy of Krsna consciousness. We do not criticize the communistic idea, but we want to make it perfect.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mr. Mohan Majundar

•

Bombay 18 November, 1975

75-11-18

Mr. Mohan Majundar 402/1/A Netaji Subhas Candra Bose Road Calcutta 47

Dear Mohan Majumdar,

I am in due receipt of your letter dated 12/11/75 and have noted the contents. I can be seen during the Lord Caitanya birthday celebration in Sridhama Mayapur. That will be in March of 1976.

We cannot invest any money in any film industry. I am very glad to learn that you will soon be freed from all family responsibility and join our movement.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Dhananjaya:

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Bombay 19 November, 1975

75-11-19

Vrindaban

My Dear Dhananjaya das:

Please accept my blessings. I am in due receipt of your telegram/reading as follows: JAYDAYAL DALMIA IN VRINDABAN TILL 22 AND DELHI 23 NOVEMBER TILL 7 DECEMBER. HE REQUESTS PRABHUPADA TO COME AS HE IS SOLE DECISION MAKER-DHANANJAYA DAS.

I have yesterday sent through my secretary the following reply: PRABHUPADA COMING DELHI MONDAY NOVEMBER 24th INFORM DALMIA -BRAHMANANDA SWAMI.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/bs cc: J. Dalmia, Mathura and Delhi

Letter to: Ghanasyama

-

Bombay 20 November, 1975

75-11-20

Los Angeles

My dear Ghanasyama das,

Please accept my blessings. I am in due receipt of your letter dated November 4, 1975 and was very pleased to read the contents. On the whole it is very encouraging that the professors like our books. This is our success. This quotation is very important: ”One professor went on to explain that the other books were mostly dealing with speculations in contrast to our books which presented religion as a way of life based on authentic writings.” This is a very good quote. This should be publicized and it should be published in the new book that is being presented of all the quotations, The Hare Krishna Movement is Authorized. As I had ordered you to preach and distribute to the libraries, so you are doing it. So I am very pleased with your activities. Now continue and increase. Everyone will want our books. We will always have customers. This is Caitanya Mahaprabhu’s mercy.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Gaura Govinda

-

Bombay 20 November, 1975

75-11-20

Hyderabad

My dear Gaura Govinda Swami,

Please accept my blessings. I am in due receipt of your letter dated 15/11/75 and have noted the contents. So if you think your presence is required in Bhuvaneśvara, then you can go there for necessary action. I am going to Vrndavana, so you can come and meet me at Vrndavana and from there you can go to Bhuvaneśvara.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Jagadisa

-

Bombay 20 November, 1975

75-11-20

Dallas

My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated November 8, 1975. Regarding your letter of October 11th, I have replied it November 9th, so you should have received it by now. Regarding the Illinois property, I have also agreed that it is a nice property. That is good that the GBC men have agreed to the tax proposal. Regarding your use of manpower in the Texas Gurukula, that is very good what you are doing now. There should not be more than twelve students for one teacher. This is tutorial system. I am also glad to see that you have 9 devotees doing full-time book distribution. That is nice and also it is sufficient. Book-selling is our most important engagement.

Regarding Chicago, it is very surprising how they distributed 800 big books in one day. Here in India we could not sell 800 books in one month because there is no market. Here there is only a market for technology and black market. This is the advantage of the Western countries. There is enough resources, but simply it should be used in Krsna’s service. Then it will be nice. Yes, you should develop better relations with the Indians in Chicago. 30,000; that is no joke. In the London temple the Indian devotees are doing everything for the maintenance of the temple. So as soon as the Indians in Chicago come to know, then they will help you. Here in India the temples are maintained by the grhastha bhaktas.

Regarding Toronto, I am glad that they have gotten that church. I have sent them congratulations. Regarding Detroit, I note that Sudama Maharaja was there. Has he left Tamala Krsna’s party? Alone Sudama Maharaja is not safe. He should not leave Tamala Krsna’s party. Regarding the Detroit house, even though you will move there after Christmas, some devotees may go there immediately to take possession, and make the necessary repairing. If you can take out a mortgage for only $70,000, then what is the use? Anyway, this you have to consult among yourselves.

Regarding Montreal, yes, it is required that the temple be ventilated nicely. That you will style it after the Krishna-Balarama temple in Vrndavana, that is very nice.

Regarding the New Orleans’ farm, do not make sugar. Just boil it and make molasses. You can eat the molasses instead of sugar. Just boil it and keep boiling it until granule forms and then keep in a pot. Don’t try to make sugar and sell it. That will simply increase the botheration. If you start trading business, then so many problems will be there. You should produce just enough for our own use. Trading leads to envy and jealousy and cheating, then everything is lost. I am seeing now that the business activities in our society, they are increasing. Originally I allowed that Gargamuni could start the incense business. I thought that the Ramakrishna Mission, they are doing and the incense we are using, so if we make some and sell it, then what is the harm. But now I see that Spiritual Sky, they have so many products. And now there is jewelry business going on. So why should the business increase? Nanda Kumar, he came here to India simply for doing business. This is not required. So I have given him sannyasa and now he is finished with all business, and he will go to Africa to preach. So this business should be discouraged, otherwise, if they do it, our men will again become karmis. Our business is simply book distribution. So far increasing the New Orleans' farm, yes, if you have got more men, you can get more land. You should make a stock of ghee from the farm and if possible open a restaurant in the city for attracting people. You can prepare samosas, kacoris, rasgullas, sweetballs: In Honolulu they are doing nicely, this restaurant. You can take information from Srutakirti das. And the farm will get money by selling ghee to the restaurant. And also you can sell the ghee to the Indian people in the city.

Regarding the Deities of Gurukula, Lord Kalacandji, why you should move? The Deities shall stay. If you want you can install another set of Deities in a new place. There's no question of selling the building; it must be maintained.

Enclosed is some correspondence I had with one Mr. Kumarachar. So he is now in London and he has his ticket up to New York, so if you want him to be Sanskrit teacher in Gurukula, you will have to pay for him from New York to Dallas. I do not know what he has been doing so long for 1 1/2 years since I wrote him April 17, 1974. Anyway, you can see if he is useful and if so, then you should keep him. So you can bring him to Dallas.

The new Gurukula buildings are very nice. We shall invite children there from all over the world. If big Indians here in India understand that Vedic culture in English medium is given, they will want to send their children. This is a unique opportunity. We shall induce big life members to send their children. Sanskrit and Indian culture through English medium-this is what they want if their children will not be trained up to do business. If we organize very nicely, the Indian families will send their children. The whole world is misled. You must apply your brains how to spread Krsna consciousness. I am an old man. I can give you the idea. Now you have to carry it out.

Upon your recommendation, I am accepting the following devotees as my initiated disciples and their spiritual names are as follows: William C. Rich is Kanupriya das; Gregory Furgeson is Gopala das; Melinda Pickup is Yogamaya dasi; David Sliman is Sesadeva das; Sam Santoro is Pralabaha das; Kelly Griffin is Yugapriya and Tracy Smith is Vamana-devi. I also accept for second initiation Rajendranandanana das, Lokahita dasi. Also from Winnipeg, I accept for second initiation Dharmaprana das, Natha das, Lalita devi dasi and Misrani devi dasi. The sanctified gayatri threads are enclosed and also the mantra sheets.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Jayatirtha

•

Bombay 20 November, 1975

75-11-20

Berkeley

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of your letter dated November 12, 1975 with enclosed photographs and also your letter of November 8th. I note that starting December 15th there will be a monthly deposit in the amount of $1,900 in the Mayapur-Vrndavana fund account. You have got a good business brain and you worship the Deity very nicely. Therefore I like you.

I am very glad to see that you have out-collected the Sri Sri Radha-Damodara party. This is good competition. So now is Tamala Krsna defeated by you? So one month you defeat him and another he can defeat you and in this way Radha-Damodara service will be increased by transcendental competition. This is very nice.

Regarding San Diego temple, from the pictures it appears very nice. So you can get this building. It is a good house. They are all selling to ISKCON, the Christians and the Jews. They are all going to liquidation. So take it without any doubt.

I am very pleased with the distribution that the new Dvaraka temple is going. When I hear of your advancement of devotional service by book distribution, it invigorates me although I am an old man. Although I am traveling all over the world, my mind is always in Los Angeles. So do everything very nicely so that very soon I may go there and see the improvement. The mrdanga-making is very important. The new bhaktas, they can be engaged in the mrdanga-making and also help Bharadraja with the doll-making. The nursery school program is very good. That is good that the mothers are being freed to increase their devotional service. It is not that women should only produce children, but they are meant for advancing in devotion. The sign Hare Krishna Colony is very good idea. You can add, the words Come and Join. Why are the French books not being composed on our own equipment? We have got so many nice machines there. I think it will be better if we do it on our own machines and save money.

Regarding Berkeley temple, I note that permission for living in the building is not yet finalized. Please keep me informed. Portland is a very nice city. I am glad that we have our temple there. That is very good that Seattle does not have any debts. This is proper management. This is very much wanted. It is also very good that Jayadvaita is in Laguna Beach and is preaching there. This is our process of preaching, that one shows by his personal example, not that we preach something and then do something else. That is called cheating and that is going on in the religion, especially. We are not that kind of cheaters. And we are not that kind of so-called religionists. Yes, so you keep an eye on things there in Laguna Beach, and see that whoever takes over as temple president is trained up.

Regarding the Vancouver farm, yes, the log cabin type structure you have mentioned, that is nice. Whatever is suitable, that you should do. This is the meaning of plain living and high thinking. If the chanting of Hare Krsna is not there, then there will not be any high thinking.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Ramesvara

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Bombay 20 November, 1975

75-11-20

Los Angeles

My dear Ramesvara das,

Please accept my blessings. I am in due receipt of your BBT Trustees report dated November 11, 1975 and have noted the contents. I note that under transfers you have sent $25,000 to Gurukrpa Swami in Bombay. When was this and why was it done? Please send the details. I note that for the new printing of the abridged Gita, Dia Nippon, there were mistakes. Why there should be mistakes? Mistakes makes the book useless. You must be very, very careful. It will be detrimental to the sales.

Regarding the proposal for a new warehouse, what is the rent that you are presently paying for your warehouse? I think if you can go on renting, that is better. Personally I do not have a financial brain. But my Guru Maharaja, he prefered rented house rather than one's own house. At least India, a rented house is prefered than possessing one and that is practical.

I have received your telegram regarding the one million copies of Back to Godhead printed and also the Spanish Gita. This is solid work. Thank you very much. I have also received a batch of letters of appreciation from professors such as from Anderson College, Alderson-Broaddus, University of Leicester, University of St. Andres and Brandeis University. All these letters are very valuable and they may be added to the quotation book, The Krsna Consciousness Movement is Authorized.

Gopala Krsna has informed me that you have deducted $77,000 for the last shipment of books to India. But this was to be a gift. This money is meant for construction, so you should not deduct this amount.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. Whether you think it is necessary to bring the artist Indra Sharma to U.S.A.? He says that his daughter is also required to assist him, so you will have to pay for two tickets. What will be the advantage of his coming there? So far I see there is no objection against our art work, but if you think it is necessary I have no objection. I do not want to see money wasted, that's all. ACBS/BS/mdd

Letter to: Satsvarupa

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Bombay 20 November, 1975

75-11-20

Los Angeles

My dear Satsvarupa das Gosvami,

Please accept my blessings. I am in due receipt of your letter dated November 10, 1975 and have noted the contents. Krsna will guide you how to increase the library distribution. Do not worry. Just do it sincerely and with a cool brain. Regarding Miami temple, you say it is a paradise. So that must be because it must be better than the former place. But they must keep the whole temple site very neat and clean. This is very important and please instruct them on this. Abhirama, he is an intelligent boy. He can do and he can manage. Simply you have to encourage him and see that he shows good example to all the devotees and they will all work very enthusiastically under his leadership.

Regarding Denver, why are they doing business? This creates a bad atmosphere. We shall only do one business and that is book-selling. That's all. As soon as you become karmis after business, then spiritual life becomes damaged. This business should not be encouraged any more. Doing business and not sankirtana, this is not at all good. Visaya chadiya kabe suddha ha'be mana/ kabe hama herabo sri-vrndavana. "When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vrndavana and the conjugal love of Radha and Krsna, and then my spiritual life will be successful." One has to engage himself in devotional service, giving up the engagement of manufacturing pounds, shilling, pence. Sankirtana is very good, but grhasthas under condition can do other business, only if they give at least 50%, but sankirtana is the best business. Our Denver temple is situated in a very nice place. It is our own house, so it must be managed very nicely. Please encourage Kurusrestha in this regard. He is very good devotee, very sincere and intelligent.

I have seen the photograph you sent of the Houston temple. It is very impressive building. It looks like a secretariat building. I want that our Mayapur festival there should be booths showing our activities. There should be one booth showing all the photographs of our temple buildings. This will be very impressive. Even big, big businessmen, they haven't got such branches all over the world as we have got. And our business is with honor. Why not purchase the Houston temple? And I am glad to note the successful program in Gainesville temple.

Regarding the Africa preaching, in South Africa it was very successful. Although they do not like Indians there very much, still in the university when I spoke, all the European audience, they clapped after and then they purchased my books very enthusiastically. It was very encouraging. Anyone who is not biased and fanatically sophisticated will like our books. Yes, I am doing Srimad-Bhagavatam, trying to finish. I am trying my best.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Bhumata

•

Bombay 21 November, 1975

75-11-21

Cleveland

My dear Bhumata devi dasi,

Please accept my blessings. I am in due receipt of your letter dated October 13, 1975 and also your poem enclosed and have noted the contents. I am very glad to note your enthusiasm for spreading Krsna consciousness and that you want to increase your propaganda work. This is the main thing-to always be anxious how to spread the glories of Sri Caitanya Mahaprabhu's mission. I note that you have got this dedication and I am very pleased.

I have noted your ten requests and I think that yes, there should be a GBC man who I have delegated who can take care of these matters. So Satsvarupa Maharaja, he is the right man. Regarding your request for Krsna consciousness marriage, oh yes, certainly Satsvarupa Maharaja, he can perform the ceremony.

Regarding sending the gifts and offerings, is it cash or kind?

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I think you may send to Bombay address, but you have to be careful if you are sending money in the mail. You can consult with Satsvarupa Maharaja how best to do this. ACBS/BS/mdd

Letter to: Acyutananda, Yasodanandana

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Bombay 21 November, 1975

75-11-21

Hyderabad

My dear Acyutananda Swami and Yasodanandana Swami,

Please accept my blessings. I am in due receipt of your letters dated November 16th and November 18th with all the enclosed clippings which I have read with interest. I am glad to see that your preaching programs are going on. I think Acyutananda Swami, he is a very good preacher. The process is simply to read the books and learn the purports and then speak to them in your own words.

One thing is, where is Gurukrpa Swami? I have not heard anything from him. I do not know where he is.

That you have been victorious in preaching to the big Mayavadis, that is the mercy of Krsna. Now the Western higher circles, they have admitted that the greatest contribution of the Hare Krsna Movement are these authorized translations of the Vedic literatures. This has been said by one professor.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

N.B. I am going to Delhi. I am arranging to start a Krsna-Arjuna temple at Kuruksetra where B.G. was spoken. ACBS. ACBS/BS/mdd

Letter to: Nalinikanta

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Bombay 21 November, 1975

75-11-21

Phoenix

My dear Nalinikanta das,

Please accept my blessings. I am in due reciept of your letter of November 9, 1975 and also your telegram to Brahmananda Swami reading as follows: "ASK SRILA PRABHUPADA IF WE SHOULD BUY SMALL CHURCH IN PHOENIX TWO BLOCKS FROM UNIVERSITY WITH $15,000 to $20,000 LOAN FROM BBT. WIRE BACK IMMEDIATELY AS MAY BE SOLD SOON. NALINIKANTA." So this matter I cannot say because I do not know what money is available. You have to consult this with Ramesvara. Regarding taking sannyasa, this mentality that either I will have sex life or I will take sannyasa, this is not proper. Sannyasa means that one is finished with material life. So you have gotten married and you are in family life. So you should remain there. So you thought that by getting married you would expand your service. So you should do that. Actually all my disciples are sannyasis because they have surrendered everything in the service of Krsna.

I have read the clipping and you have also mentioned of the women wearing karmi clothes and going into sex movies and bars late at night for collecting. So this kind of canvassing should be immediately stopped.

Upon your recommendation I am accepting the following two brahmacaris as my initiated disciples. And their names are Malcolm Perey is Yamunapata das and Monte Flynn is Kalatita das. It is your responsibility since you are recommending them that they follow strictly the rules and regulations and remain strong in Krsna consciousness. They must attend the mangala aroti and the Srimad-Bhagavatam class and Bhagavad-gita class and chant 16 rounds minimum daily and also follow the four rules and regulations.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Svarupa Damodara

•

Bombay 21 November, 1975

75-11-21

Atlanta

My dear Svarupa Damodara das,

Please accept my blessings. I am in due receipt of your letter dated November 9, 1975. Regarding Manipur, I have replied your letter on November 12th and have informed them that we will be able to go to Manipur in April of 1976. And I am glad to note that

Dr. Wolf is ready to help the German translation work. I know that he is a sincere devotee and I pray for his ever advancement in Krsna consciousness.

I am glad to note that your book about the origin of matter and life is progressing very well. This will be a great challenge.

From the Srimad-Bhagavatam we learn that the universe is like a tree with the roots being upwards. The pole star which is situated within the Asking question starts constellation is the root. The universe is pivoting around the pole star. That is one movement. The second movement is that the sun is revolving around the universe, or as if it were going around the tree. That is the second movement. The sun is not fixed. If this is proved, then their whole scientific theory collapses. According to them, the stars are all suns. The stars may have the same composition as the sun but they are not suns. The Brahma-samhita says that the sun is the king with unlimited light and temperature. The Srimad-Bhagavatam sublime literature describes all these things and it was written five thousand years ago. And they say that five thousand years ago there was no civilization. That Srimad-Bhagavatam has this information proves that Indian civilization is the oldest civilization.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Dr. W.H. Wolf-Rottkay

•

Bombay 21 November, 1975

75-11-21

Dr. W.H. Wolf-Rottkey 12915 Venice Blvd., Apt. 37 Los Angeles (Marvista), California 90066

My dear Dr. Wolf,

Please accept my blessings. I am in due receipt of your letter post dated November 12, 1975 and have read the contents carefully. So it appears that the sun planet comes first and then the moon planet. That is the statement in Srimad-Bhagavatam. How do modern scientists say that the moon is nearest from the earth? What is their authority? But according to what is stated by you, the sun is first and then the moon. That is the verdict of Srimad-Bhagavatam. If the moon is beyond the sun, then how they can go to the moon while they are unable to go to the sun? This is the problem I am thinking and if you can make a solution, that would be nice.

According to Srimad-Bhagavatam the moon is above the sun planet by 1,600,000 miles. The scientists say that the sun is 93,000,000 miles from the earth and if the moon is beyond the sun planet, the distance from the earth then would be 95,000,000 miles. So the moon being 95,000,000 miles away, how can they go even if they travel at the speed of 18,000 mph, how can they go 95,000,000 miles in four days. It is not possible. In four days they can go only 1,728,000 miles.

If they say the moon is 240,000 miles from the earth, then why is the moon not mentioned first? Why not Monday being the first day of the week? According to Srimad-Bhagavatam, the sun is first, the moon is second and therefore we have no objection to the first of the week being Sunday and then Monday. Why is it universally accepted in all languages that Sunday is first and then Monday? Why is it not Monday and then Sunday?

I have noted that you are working with the German translation department. Kindly continue your cooperation. It is Krsna's business and He will be very, very happy.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Mr. Himtsinh J. Bhatia, Mrs. Manjula H. Bhatia

•

Bombay 23 November, 1975

75-11-23

Sri Himtsinh J. Bhatia and Srimati Manjula H. Bhatia P.O. Box 82855 Mombassa, Kenya East Africa

Dear Mr. and Mrs. Bhatia,

Please accept my blessings. I have understood from Sripada Nava Yogendra Swami that you have taken keen interest in our Krsna Consciousness Movement. So I am very pleased to hear this and I thank you for your service in helping to push on this mission of Sri Caitanya Mahaprabhu. Our mission is that especially those who have taken their birth in India that it is their responsibility to become perfect in the science of Krsna Consciousness and to deliver everyone in the world. In this way everyone is expected to become guru. But how to be a guru? It is said that one simply has to repeat the instructions that Krsna has given. If he repeats without adding or subtracting anything, then he is qualified as guru. Actually there is only one guru-Krsna, the Supreme Personality of Godhead. So those who simply repeat His words, they also become guru. But of course a guru never thinks himself as being God. He only thinks himself as the servant of the servant of the servant: gopi bhrtya pada-kamalayo das dasanudasa [Cc. Madhya 13.80].

Recently I visited Africa and I could see that the management was not going on properly. So now I have given Nava Yogendra sannyasa order and am sending him back to Africa. He will be the president of the Mombassa temple, so please help him to make our mission there very solid.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Miss P. Boodhena

•

Bombay 23 November, 1975

75-11-23

Miss P. Boodhena Clairfonds Road Vacoas, Mauritius Indian Ocean

My dear Miss Boodhena,

Please accept my blessings. I am in due receipt of your letter dated November 10, 1975 and have noted the contents. I am very glad to see that you are taking keen interest in this sublime movement of Sri Caitanya Mahaprabhu for benedicting the entire world with the holy name, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. It is very good that you are taking serious interest in reading our books. This is very important. I think it will be easier for you to get our Srimad-Bhagavatam from our devotees who are there in Mauritius. If they cannot supply, you can write to our Nairobi temple at P.O. Box 28946, Nairobi, Kenya.

You should chant Hare Krsna every day and read our books and in this way you will make advancement in Krsna consciousness. We have to understand that we are not animals like cows and asses. We should not live like the hogs, but we should realize the higher goal of Krsna consciousness to understand that I am not this body, but part and parcel of the Supreme Lord Sri Krsna. This state of consciousness can only be achieved by following the instructions that Krsna gives and that his representatives teach us.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Cyavana

-

Bombay 23 November, 1975

75-11-23

Addis Ababa, Ethiopia

My dear Cyavana Swami,

Please accept my blessings. I am in due receipt of your letter dated 16/11/75 and am glad to read the contents. I am glad that you are traveling and preaching. This is the business of a sannyasi. Please follow my order in this regard. Africa is huge field, so you have plenty of opportunities for traveling and preaching. This will keep you enthusiastic. So do not neglect it. Of course if the young people there are interested, then you should stay there to instruct them. Then if you can collect and send money to Nairobi, that is very good. In this way their debts can be paid. I am also glad to see that you are taking seriously the Life Member program. So many Life Members they are complaining they are not receiving books or they are not being treated nicely. So if you can rectify this situation, that would be very good.

So far your becoming GBC is concerned, yes, I had wanted that, but there are so many complaints. This is not good. GBC must mean that by his managing, there is not any complaints so that I can be relieved in order to do my translation work. Anyway, you go on with your preaching program and we shall discuss this matter in Mayapur meeting time. In the meantime I am sending Brahmananda Swami to rectify the situation in Nairobi and later on we shall see.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/BS/mdd

Letter to: Brsni Prabhu

-

New Delhi 27 November, 1975

75-11-27

My Dear Brsni Das Prabhu,

Please accept my blessings. I am in receipt of your letter dated September 9, 1975, I have noted the contents carefully.

Regarding the Gaura Nitai deities, I think 100 dollars is too much to pay for one pair of deities. Better you carve them from wood. In India the carvers have always used a wood bitter in taste, this keeps the worms from eating it, best is nim wood if such wood (bitter in taste) is available there then why not make Gaura Nitai from wood.

In New Vrindaban we have so much woodland, it is not that deities have to be made in Hawaii, why not in New Vrindaban and supply all our centers? let me know.

I hope this finds you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Ramesvara Prabhu

-

New Delhi 27 November, 1975

75-11-27

My Dear Ramesvara Prabhu,

Please accept my blessings. I am in receipt of your letters dated November 18th and 20th 1975. I have noted the contents carefully.

The incident with Purusottama is now a closed chapter, in the future be more careful, we have got enemies as well as friends, we have to be careful.

I was very happy to receive the new edition of Bhagavad gita the make up is very nice. Every time I see a new publication of my books it gives me so much enthusiasm that my life is increased by 100 years. Thank you for helping me so much.

The report of Ghanasyama Prabhu selling standing orders to the head of the Mormon church is very encouraging to me, may Krishna bless this boy. Practically speaking there is no religion in the world, the only true religion is Bhagavata Dharma, that is the original religion of the human society, whatever else there may be passing as religion has come after Vedic literature. The whole world is in darkness, so we are bringing light in the shape of Srimad-Bhagavatam. Therefore this is the best service one can render to the human society, to give knowledge, how to go back to home back to Godhead.

The BTG No. 12 is also nice. In India the biggest circulated spiritual magazine is Kalyana printed by Gita press at 95,000 so you have far surpassed them, thank you, the magazine is very nice.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Rup Ram Sharma

•

New Delhi 29 November, 1975

75-11-29

Dear Rup Ram Sharma,

I thank you very much for your invitation card on the occasion of your fortunate girl Anu Karna with Sriman Hari Kantaji. Please convey my blessings to the newly married couple to become Krishna conscious and be happy in life. I am going to Vrindaban next week and I invite you to come to our Krishna Balarama temple, Raman reti Vrindaban.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Tikandas J. Batra

•

New Delhi 30 November, 1975

75-11-30

My Dear Tikandas J. Batra,

Please accept my blessings. Thank you for our letter dated Nov. 26, 1975. I do not know where one could find copies of the old Back to Godhead started by me back in 1944 it is a long time ago. If you write to our Los Angeles center they may be able to send you some of the back issues of the more recent publications.

Regarding your question about Brahma Samhita, it was found by Lord Caitanya Mahaprabhu in a temple on his travels thru south India. There are supposed to be 100 chapters, but this is the only chapter which is known to date.

Regarding your question about Vaikuntha; the example is The King and the bed bug, both of them are sitting on the same throne, but the business of the King is to rule and the bed bug's business is to bite. The place is the same, but the consciousness is different. It is said the Lord is situated in everyone's heart, so that means Krishna is also in the heart of a hog, and he is also in the heart of a demigod, but that does not mean that God has become a hog, or a demigod, God is always in Vaikuntha. Similarly, those who are God conscious, Pure devotees of the Lord, they are always in Vaikuntha, there is nothing like material for them.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: W.J. Carpenter

•

New Delhi 30 November, 1975

75-11-30

My Dear W.J. Carpenter,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil.

Material life means attachment for women, children, friends, countrymen, position, wealth, and good name. In the Srimad-Bhagavatam material existence is compare to a forest full of plunderers, dacoits, jackals, tigers and other ferocious animals. The jackals are compare to one's wife and children. In the dead of the night jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals. The children say, "Father is wanted: give me this, I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed." In this way one is plundered by the thieves in the forest. Now knowing the aim of human life, one is constantly being misguided. The aim of life is Visnu, or Krishna (Na te vidhu svartha-gatim hi visnum) Everyone works very hard to earn money, but no one knows that his real work is to serve Krishna, the supreme Personality of Godhead. Instead of spending money to advance the cause of Krishna consciousness, one spends his hard earned money on clubs, brothels, liquor, drugs cigarettes, slaughterhouses and so forth. All these activities are sinful, and because we are engaged in such sinful activities constantly we are constantly reaping the result of our sinful work, which is suffering in one way or another.

But even if one is pious he cannot escape from the sufferings of material existence in the shape of Birth, death, old age and disease. Therefore the only solution to all problems of life social economic, or political is to surrender to Krishna. Krishna says "the material nature is very difficult to overcome, but one who has surrendered unto me can very easily cross beyond it." So to surrender to Krishna is not difficult all we have to do is follow the instructions given by Krishna in Bhagavad-gita under the guidance of his representative, the spiritual master.

So you are already chanting Hare Krishna, now simply try to give up these four habits of sinful life, and the best way to be successful in this attempt is to associate with the devotees of the Lord. Therefore we have established so many temples of Krishna. You simply go there, the devotees are very kind, you will be welcome and by their association automatically you will make advancement and purify your life. We have got a temple in London, 7 Bury Place WC I and one in Herts. Given to us by George Harrison. So you go there and everything else will come.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Manasvi

•

New Delhi 30 November, 1975

75-11-30

My Dear Manasvi Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nov. 18, 1975. Now you are living peacefully with your family, that is good. Best thing is if you continue your employment at the book store, try to sell my books there if possible. Visit the New York temple regularly with your family and try to help them as far as possible, I think you should not attempt to make life members at this time. Maintain your wife and children by working honestly, attend the temple programs as far as possible and in this way live peacefully as a grhastha following the four regulative principles of spiritual life and chant Hare Krishna on beads and at home with family. That will keep you pure.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

December

Letter to: Cakravarti

•

New Delhi 2 December, 1975

75-12-02

My Dear Cakravarti Prabhu,

Please accept my blessings. I have accepted the following list of Boy and Girls as my duly initiated disciples. So you are the president there at Schloss Rettershof, it is your duty to see that the standards of Krishna Consciousness are always maintained, especially chanting 16 rounds daily, observing the four regulative principles, no meat, fish, eggs, no intoxication, no gambling, and no illicit sex life. The students must all attend morning and evening arati and classes. If we follow this simple program along with regular sankirtana, distributing the books and preaching, then there will be no fall down. Just like if one keeps himself clean and properly nourished by eating regularly, he will not infect disease, but if there is neglect, then there is room for infection, he becomes weak and fall prey to disease. So Krishna consciousness is the medicine for the material disease, and chanting Hare Krishna mantra sincerely is the basic ingredient of that medicine.

George-Pavenesvara das Joseph-Airavata Thomas-Gurusrestha Das Duri-Dhanadhena Das Tulsi-Dinadyatma Das Ananda Kumar-Giri Pati Das Bernhardt-Marendra Das Jurgen-Yadasampati Das Peter-Devarsirat Das Jutta-Saumyarupa Devi Dasi Sabina-Amahamaha Devi Dasi

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Gopiparanadhana

•

New Delhi 2 December, 1975

75-12-02

My Dear Gopiparanadhana Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 20, 1975. Yes! You have done it very nicely. I thank you very much, so immediately it can be printed in BTG and then later on it can be published in book form. I thank you very much for your sincere efforts, please continue to work sincerely and Krishna will bless you more and more.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda Carbon copy: Satsvarupa Goswami

Letter to: Kirtiraja

•

New Delhi 2 December, 1975

75-12-02

My Dear Kirtiraja Prabhu,

Please accept my blessings. I beg to acknowledge receipt of you letter dated November 17, 1975. Due to traveling I have not received it till just now, but in the meantime I have learned from Hamsaduta Prabhu that you have already arrived in Germany. So you work with Cakravarti and Alanatha Prabhu, they will give you good advice and help.

I am very happy that you are taking a chance for Krishna, do everything very carefully and sincerely, Krishna will help you. Lord Caitanya predicted that in the modern age this movement would be spread to every town and village of the world. So by the sincere help of you American and European boys and girls it is actually happening. It is not bogus, like communism, socialism and so many isms going on in the world today. But is purely spiritual authorized by the disciplic succession tracing all the way back to Krishna himself who spoke this science of life 5,000 years ago on the battlefield of Kuruksetra. The battlefield is still there and you will be happy to know that yesterday we have been at that very spot where Krishna spoke to Arjuna, and we will build a gorgeous Krishna Arjuna temple there. People will come from all over the world to see it and understand the authority and sublime message of Lord Krishna.

Please keep me informed how you are progressing with your mission. I hope this letter finds you and your good wife well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Pusta Krsna

-

New Delhi 2 December, 1975

75-12-02

My Dear Pusta Krishna Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1975. Regarding the car, you just register it in your name in Germany. Hamsaduta Prabhu has agreed to give the 11% tax until export. Then drive it here and when it is here we will see how to manage.

The list of devotees to be initiated have been named as follows;

Mike Harris-Pandavagrya Das John Antonopaula-Nagendra Das Gail Netherlands-Vimoha Devi Dasi Martha Kriek-Venurati Devi Dasi

You may chant on their beads, and instruct them nicely in the regulative principles and philosophy of Krishna consciousness.

The Jehova's witnesses do not accept the fact of rebirth, and they claim "AWAKE" so this is nonsense. Your letter was very nice. The whole world is in darkness, we are bringing light by preaching Bhagavata Dharma. Thank you for helping me.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. I just received you letter dated Nov. 20. Yes a roof carrier will be nice. ACBS/hda

Letter to: Tusta Krsna

-

New Delhi 2 December, 1975

75-12-02

My Dear Tusta Krishna Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21 November, 1975. Every student is expected to become Acarya. Acarya means one who knows the scriptural injunctions and follows them practically in life, and teaches them to his disciples. I have given you sannyasa with the great hope that in my absence you will preach the cult thruout the world and thus become recognized by Krishna as the most sincere servant of the Lord. So I'm very pleased that you have not deviated from the principles I have taught, and thus with power of attorney go on preaching Krishna consciousness, that will make me very happy as it is confirmed in the Guru vastakam yasya prasadat bhagavata prasadah just by satisfying your Spiritual Master who is accepted as the bona fide representative of the Lord you satisfy Krishna immediately without any doubt.

I am very glad to inform you that Sudama Vipra Maharaja is also now following my principles. So I am very very happy to receive all this news. Thank you very very much.

Keep trained up very rigidly and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession. I want to see my disciples become bona fide Spiritual Master and spread Krishna consciousness very widely, that will make me and Krishna very happy.

I hope this letter finds you well,

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Ramesvara Prabhu

-

Vrindaban 3 December, 1975

75-12-03

Los Angeles

My Dear Ramesvara Prabhu,

Please accept my blessings. I am in receipt of your very encouraging letter dated November 27, 1975.

Your report of book sales is over encouraging. You are all becoming very very dear to my Guru Maharaja. I started this movement by book selling. I was never a beggar for money, but I was writing books and selling. My Guru Maharaja very much liked my writing and he used to show others in my absence "Just see how nicely he has written, how he has appreciated." He encouraged me, and my Godbrothers, they also like my writing. After I wrote that poem for Vyasa Puja of my Guru Maharaja they used to call me Poet.

Anyway, I was working writing books and publishing BTG alone, but I could not give the thing shape, so I decided to go to U.S.A. and now you all nice boys and girls have helped me so much, it is all the mercy of Krishna. Thank you very much.

You can send one full ticket for Gopala Krishna's wife E. Khanna and one ticket (If necessary) for his son 2 1/2 years old D. Khanna to Gopijanavallabha in New York. The money many be taken from Gurukrpa's money. New York, Bombay, Delhi, immediately.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. For the child a half fare will be required. ACBS/hda

Letter to: Acyutananda, Yasodanandana

-

Vrindaban 4 December, 1975

75-12-04

Hyderabad

My Dear Acyutananda and Yasodanandana Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 28, 1975.

The pictures are very encouraging, and the reports of your life membership and book sales is also nice. There is tremendous field in India for selling books, if you continue this effort you will soon be compete with America. Gopala Krishna Prabhu is arranging to print Srimad-Bhagavatam Hindi, First canto Vol. I 5,000 copies, also Bhagavad-gita as it is. So there is a big field, in India 600,000,000 people. In every home there should be at least one BBT publication, so the field is very big.

I hope this letter meets you both well, keep me informed.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Aja

-

Vrindaban 4 December, 1975

75-12-04

My Dear Aja Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1975. I am very pleased to note that you are attempting to preach seriously in the schools and colleges. Prahlada Maharaja, a great devotee and authority in our line said, Krishna consciousness should be taught from the beginning of Childhood. The defect of modern education is that the children are taught all nonsense things. They do not receive even the first point of knowledge, that I am pure spirit soul part and parcel of God. Everyone is interested in the body only, which is compared in Bhagavad gita to a dress, "As a person puts on new garments, giving up the old and useless ones, similarly, the soul accepts new material bodies, giving up the old and useless ones." [Bg. 2.22] this simple fact they have yet to learn. So if you can teach them just this one point it will be a great success, because this is the basic platform of advancing in spiritual understanding. If we want to read and write, then it is essential to learn first of all A, B, C's.

Whatever knowledge they have got now is on the platform of this body, which is a lump of matter only, there is no knowledge of the soul which is entrapped within the lump of matter, and so people are suffering because of ignorance of this simple point. So try to enlighten them on this point and make them happy, that will please me and krishna, and thus you will become perfect yourself.

My blessings to Sivananda Prabhu, he is a good boy, he singlehandedly started the European movement. I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Cyavana

-

Vrindaban 4 December, 1975

75-12-04

Addis Ababa, Ethiopia

My Dear Cyavana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 17, 1975. I have noted the contents carefully. The program you have suggested can be discussed at the Mayapur GBC meeting. At Mayapur each year a program is chalked out for the entire year, and that is to be executed till the GBC meets again.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gargamuni

-

Vrindaban 4 December, 1975

75-12-04

Boston

My Dear Gargamuni Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 11, November 1975, I have noted the contents carefully. Yes! your present engagement is more important, managing Calcutta temple is not so important. I am pleased that you are selling my books, this is superior engagement, so please continue and increase it more and more.

Your plan for the busses is nice. One address in Yugoslavia is Vladimir Radovanov, 45 Skadarska, Belgrade.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Mark Phillips

-

Vrindaban 4 December, 1975

75-12-04

Parkwood, Via thora N.S.W. 2492 Australia

My Dear Mark Phillips,

Please accept my blessings. Thank you for your letter dated 4th November, 1975. Yes we are eternally related to the Lord as servant, so naturally when we forget our eternal relationship as servants of the supreme master, Krishna, we suffer. A child is naturally subservient to the parent, but if he rebels then the child suffers in so many ways. Therefore Krishna advises everyone in Bhagavad-gita to simply surrender to him, and he will take care of us.

In Australia we have got our temples, consult the Back to Godhead magazine for the temple nearest you. Please visit the temple and take advantage of the pure spiritual atmosphere, this will immediately extinguish the burning fire of material suffering in your heart. Meanwhile I humbly request you to chant Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Rama Hare Hare. This chanting will bring you all perfection of life, please try it.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Dr. Yogi Raj Dev Svarupa

-

Vrindaban 4 December, 1975

75-12-04

Dr. Yogi Raj Dev. Svarupa, c/o Prof. K. Sellin Active University Olfert Fiseersgade 40 Copenhagen Danemark

My Dear Dr. Yogi Raj Dev Svarupa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Nil. In thank you very much for your kind appreciation. Because you are teaching in a respectable University I request you to study some of my books, especially Bhagavad-gita as it is. As stated in the Bhagavad-gita, manah samyamya mac-citto, yukta asita mat parah "One should meditate upon me (Krishna) within the heart and make me the ultimate goal of life." [Bg. 6.13-14]. Western people are now becoming more and more interested in yoga practice, but unfortunately because they have no authorized source of information, they are being mislead by unauthorized teachers and concocted methods of yoga practice. Actually the astanga yoga system practiced thousands of years ago is not practical for this age, therefore Lord Caitanya Mahaprabhu introduced the simple process of chanting the Holy name of Krishna for the people of this fallen age of Kali. It is said in the sastras that the same result that was formerly attained by difficult sacrifices or yoga practice is easily achieved in this age simply by chanting the Holy name of God, Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

In all our temples we are doing that, and we have more than 40 big volumes of authorized books, Srimad-Bhagavatam and Bhagavad gita, etc. Intelligent people are accepting this movement all over the world, so if you are serious about joining this mission, then why not study these books, understand the philosophy and teach.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Jagadisa

-

Vrindaban 6 December, 1975

75-12-06

Dallas

My Dear Jagadisa Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated Dec. 1, 1975, I have noted the contents very carefully. I said from the very beginning that we should not move, but you proposed moving, so now you are proposing staying at Dallas. So it is all right, stay at Dallas and develop there.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Saksi Gopala

-

Vrindaban 6 December, 1975

75-12-06

My Dear Saksi Gopala Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your nicely decorated letter. Thank you very much. From your letter it appears that you are a little confused. This means that the consciousness is not clear, brahma-bhutah prasannatma, na socati na kanksati [Bg. 18.54], the clear stage of consciousness is free from hankering and lamentation. As long as we are on the material platform, bodily conception of life we will hanker for so many things required for material supremacy. Therefore to clear this cloudy consciousness Caitanya Mahaprabhu recommended that one should simply chant the Holy name of God sincerely and hear it with attention. To chant dance, take prasadam and be happy. Marriage is not recommended. Are you prepared to get a job, live outside the temple in apartment, provide the wife with bangles saris and sex? Better you concentrate on this chanting and hearing process, teach others and give them prasadam. So you and Bhumadeva are doing this already, now be steady and increase it more and more. Hamsaduta will guide you in this engagement, he is there to help you execute your program.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Jay Krishna Thakura

-

Vrindaban 6 December, 1975

75-12-06

Sriman Jaya Krishna Thakura B.Se., Ll.B 3 Locket Road Wealdstone Harrow, Middlesex, HA 3 7 LY, England

My Dear Jay Krishna Thakura,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 30, 1975.

Yes I remember you were coming to see me daily at Bhaktivedanta Manor during my stay there in 1973. Regarding your question about my birth. I was born September 1, 1896, Tuesday at about 4:00 in the afternoon. My rasi is Metthuna.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Hrdayananda

-

Vrindaban 7 December, 1975

75-12-07

Los Angeles

My Dear Hrdayananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 22 November 1975 and the new books in Portuguese and Spanish. They are very nice and the reports of sales are also very encouraging. If Radhavallabha Prabhu can help you that is all right, but you have to discuss this with the BBT trustees.

No you should not install Gaura nitai deities if you do not have the required Brahmins. Better wait.

Yes you print all my books, if you can sell then why not print. Print as much as possible and store them if necessary. But you must pay regularly the BBT loans that is not to be neglected.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Madhudvisa

-

Vrindaban 7 December, 1975

75-12-07

Melbourne

My Dear Madhudvisa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter with the recommendations for first and second initiation, their names are as follows;

Steve-Visvahetu Das
Dave-Dustamohana Das
Grant-Jitagarisa Das
Rodney-Usapati Das
Peter-Adhipurusa Das
Samjata Das Brahmacari
Lugudi Das Brahmacari
Veno Gopala Das Brahmacari
Krpa Kara Das Brahmacari
Jagatvira Das Brahmacari

Asta Siddhi Das Brahmacari

I have chanted on the sacred threads and they are enclosed herewith, now hold a fire ceremony and have the students hear the Gayatri mantra chanted by me and the tape recording through the right ear. Instruct the newly initiated Brahmins about cleanliness, taking bath three time daily, taking bath each time after passing stool. Cleanliness within and without, that is very important for brahminical life. The qualifications of the Brahmanans are described in the 18th Chapter 42nd verse of the Bhagavad gita. You may chant on the beads of the first initiates, and they must chant at least 16 rounds daily, that will keep them strong.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Rupanuga

-

Vrindaban 7 December, 1975

75-12-07

New York

My Dear Rupanuga Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 24, 1975. Upon seeing the pictures of the doll exhibit I thought it was some of our devotees play acting. This boy Saptaratha Das has done the dolls very very nicely, now make a museum for the public. This doll making was one of the programs of my Guru Maharaja, and the exhibit used to tour India. That same exhibit, although falling apart, is still touring India today and people are appreciating it. So develop this program, I am very pleased with this boys work, encourage him.

Our cows are happy, therefore they give plenty of milk. Vedic civilization gives protection to all the living creatures, especially the cows, because they render such valuable service to the human society in the shape of milk, without which no one can become healthy and strong. In your country the dog is protected, and the cow is killed. The dog is passing stool and urine in the street, he is considered the best friend of man, and the cow is all pure, stool, urine, and milk, but they are taken to the slaughter house and killed for food. What kind of civilization is this. Therefore we have to preach against all this nonsense.

How is the New temple building in New York?

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Sivarama

-

Vrindaban 7 December, 1975

75-12-07

Winnepeg

My Dear Sivarama Prabhu,

Please accept my greetings. From your report I can understand that things are going on there very nicely. When I first came to America I never imagined that this movement would spread so far and wide. I thought that my Guru Maharaja has ordered me to try to spread his teachings in the English language, so let me try. In a country where everyone is trained from childhood to indulge in sinful activities who will accept these restrictions, no meat fish and eggs, no intoxicants, no gambling, no illicit sex life. These things are the life and soul of western people, and I never imagined that even one person would accept. But by the mercy of my spiritual master and Krishna the thing has taken shape. I am so much indebted to you nice boys and girls who are helping me in this mission that I always pray to Krishna for your advancement in Going back to Godhead more and more. Thank you.

I am accepting the student you have recommended for Brahmin initiation, their names as follows; Dharmaprana das Brahmacari, Natha Das Brahmacari, Misrami Devi Dasi, and Lalita Devi Dasi. Hold a fire ceremony, and let the students hear the mantra from the tape recording through the right rear. Brahminical life means to be very very clean, inside and out. Inside by chanting and hearing, and outside by bathing three times daily, if not possible at least two times, but never less than once. Bathing after passing stool. The qualifications of the Brahmanas are described in the 18th Chapter of Bhagavad gita verse 42 ”Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness-these are the qualities by which the brahmanas work.” So see that these instructions are being followed nicely.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Yasomatinandana

-

Vrindaban 7 December, 1975

75-12-07

Ahmedabad

My Dear Yasomatinandana Prabhu,

Please accept my blessings. You wanted one white assistant for facilitation of your work in Ahmedabad, so we have selected the best man for this work, Sriman Hai Haya Das Adhikari. I understand that you wrote one letter to Gopala Krishna disapproving sending Hai Haya. He is approved manager and why you thought that there is some politics. I am very much surprised to hear all this.

Anyway he is going there, work with him cooperatively and everything will be successful.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Yogescandra

-

Vrindaban 7 December, 1975

75-12-07

New York

My Dear Yogescandra Prabhu,

Please accept my blessings. Thank you for your letter dated December 2, 1975.

You always have my blessings, the father always wishes that the son may be more successful than himself. This is the spiritual conception. If one is doing well, then the materialistic persons become envious and try to check his progress. This was actually so with Prahlada Maharaja, he was only 5 years old, he was preaching Krishna consciousness to his school friends, and the father Hiranyakasipu became so envious that he attempted to kill his 5 year old son in so many ways. Krishna consciousness is just the opposite, if someone is doing well then the attitude of the devotee is to give him all facility to go on and improve more and more.

Yes we are running on the mercy of the spiritual master, to understand this point is to get mercy more and more. Yasya prasadat bhagavata prasada.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Sri Krishna C. Batra

-

Vrindaban 8 December, 1975

75-12-08

Sri Krishna C. Batra Sri Aurobindo Ashram, Pondicherry-605002

Dear Sir,

In reply to your letter dated 26 November 1975, I beg to submit herein that our International Society for Krishna Consciousness is a Bhakti yoga asram as it is enunciated in the Bhagavad-gita. The main purpose of the society is to understand the nature of God and our relationship with Him. The very word yoga means connecting link with the supreme being. We accept Krishna as the supreme being, and nobody is equal to him or greater than him. How he is supreme is lucidly explained in the Bhagavad-gita, and we try to revive our eternal relationship with him. In the Bhagavad-gita itself there are different processes of yoga systems, karma yoga, jnana yoga, dhayana yoga, hatha yoga, bhakti yoga and so many patterns of yoga. Others may practice different patterns of yoga, and we can understand that everyone is trying to pass on the path of yoga, but bhakti yoga is the ultimate goal, and if anyone is actually interested to understand God as he is, he has to come to the platform of bhakti yoga.

It is stated in the Bhagavad-gita that after many many births of practicing yoga, when one is actually mature he surrenders himself at the lotus feet of the Supreme Personality of Godhead. Bahunam janmanam ante, jnanavan mam prapadyate, vasudevah sarvam iti sa mahatma sudurlabhah [Bg. 7.19].

So this bhakti yoga is practiced by varieties of rendering service to the Lord, They are divided into nine prescribed methods as it is called sravanam, kirtanam visnoh, smaranam pada sevanam, arcanam vandanam dasyam, sakhyam atma nivedanam [SB 7.5.23]. The actual path to understand God is bhakti yoga as it is confirmed in the Bhagavad-gita, bhaktya mam abhijanati, yevan yas casmi tattvatah, tato mam tattvato jnatve, visate tad anantaram. [Bg. 18.55] "One can understand the Supreme Personality as he is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." This bhakti yoga is identical with Krishna consciousness this is also confirmed in Bhagavad-gita, Yoginam api sarvesam, mad gatenanteratmana, sraddhavan bhajate yo mama, sa me yuktatamo matah. (Bg. 6.47) And of all yogis, he who always abides in me with great faith, worshiping me in transcendental loving service, is most intimately united with me in yoga and is the highest of all.

So we teach our students how to think of Krishna 24 hours and thus become devotees of Krishna. When one becomes a devotee he worships Krishna by the above nine varieties of bhakti processes and remain always an obedient servant of Krishna, and the vivid example is Arjuna, how he engaged himself on the battlefield of Kuruksetra although he was not willing to kill the enemies on the other side, although they happen to be very near and dear kinsmen of Arjuna.

The conclusion is, when one gives up his concocted ideas of perfection and takes to Krishna consciousness just to render service to the Lord by following his direct order this perfection is actually attained by a pure devotee, so much so that a pure devotee constantly engaged in the service of the Lord can get direct orders from the Lord, and then follow perfectly the instructions of the Lord.

Our society is open to everyone without any discrimination of cast, creed, color, sex, or position, anyone can join us and be trained up in Krishna consciousness. That is evidently proved that we have got more than 100 centers all over the world, including Africa, or other supposed backward countries. Everywhere the Hare Krishna Maha Mantra is being chanted without any difficulty and all of them are becoming pure Vaisnavas. They are completely giving up the four principles of sinful activities, namely illicit sex life, meat eating, intoxication, and gambling, and thus they are making progress in the matter of understanding Krishna consciousness very perfectly.

The addresses of our India centers are listed as follows, ISKCON Bombay, Hare Krishna Land, Gandhi Gram Rd. Juhu 54. ISKCON Hyderabad, Hare Krishna Land, Nampally station Rd. Hyderabad. ISKCON Delhi, 19 Todar Mal Lane, Bengali Market, New Delhi. ISKCON Calcutta, 3 Albert Rd. Calcutta 17 (Near Hindi High School). ISKCON Mayapur, P.O. Sri Mayapur Dham, Mayapur District Nadia, West Bengal.

Just this month we have sent preachers to Ahmedabad and Kanpur for opening centers, and we are planning to build a gorgeous Krishna Arjuna temple at Kuruksetra in co-operation with the late home minister G.L. Nanada.

We have published more than 50 big books in the English language such as Bhagavad-gita as it is, Caitanya Caritamrta, Srimad-Bhagavatam, and others. For a complete catalog of our publications write the secretary at New Delhi temple.

Thank you for your interest.

Respectfully yours,
A.C. Bhaktivedanta Swami
ACBS/hda
Letter to: Sri D. N. Mishra

-

Vrindaban 8 December, 1975
75-12-08
Sri D.N. Mishra M.A., B.L. Advocate 179 Balarama Dey Street, Calcutta-6
My Dear Dina Natha,

Please accept my greetings. I am in due receipt of your letter dated 6 December 1975 and noted the contents. I am coming to Calcutta by beginning of February when I shall see to the matter personally.

I had been to Kuruksetra with the idea of constructing a temple, the negotiations are going on with the late home minister G.L. Nanda. So far my injuries are concerned, by the grace of Krishna and good wishes of friends and relatives it is already completely cured. Thank you very much for your kind inquiries.

I hope this letter meets you well.

Sincerely yours,
A.C. Bhaktivedanta Swami
ACBS/hda
Letter to: Kadamba Kanana

-

Vrindaban 8 December, 1975
75-12-08
San Francisco
My Dear Kadamba Kanana Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8.31.75. The mercy of the spiritual master is always there, but we have to take it. Just like the sun, it is there for everyone, but we at least have to stand in a receptive place to get the benefit. So I do not know what you have done, but now you remain strict in the regulative practices of devotional service and make progress.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/hda
Letter to: Mr. S.D. Purmanan

-

Vrindaban 8 December, 1975
75-12-08
Mr. S.D. Purmanan Central training institute for instructors Kurla, Bombay 70
My Dear S.D. Purmnanan,

Please accept my blessings. Thank you for your letter dated December 1, 1975.

I shall be in Bombay by the 15th December, so you can meet me at that time any day after 5:00 PM till 23rd December. My address there is, Hare Krishna Land, Gandhi Gram Rd. Juhu, Bombay 54.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami
ACBS/hda
Letter to: Mahamsa

-

Vrindaban 9 December, 1975
75-12-09
Hyderabad
My Dear Mahamsa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 5, 1975 and have noted the contents. So Gaura Govinda Maharaja has to go to Orissa to get that land in Bhunesvara, so I have given him the documents for necessary action. Unless he is absolutely required in Hyderabad he may go there with the other Orissa devotee. I have seen his Orissa literature about our movement and it appears to be very nice, any common man can understand it, and it is set up very nicely. He is very much hopeful to sell our books there amongst the higher class. I have already given him all instructions how to organize a center there. So I wish that he may go there and do his best to show his ability.

You have taken a loan from me to the extent of 2 laks but I think you have not returned even a part of this. So kindly send me as statement of accounts. I require a huge amount for the Kuruksetra project, not less than one crore, so now I wish to get it back.

By 15th December I will be in Bombay, so you can reply this letter to the Bombay address.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Ramesvara Prabhu

-

Vrindaban 9 December, 1975

75-12-09

Los Angeles

My Dear Ramesvara Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 1, 1975. I have noted the contents carefully.

Regarding sending money, you have promised to send 50,000 per month to Bombay. So now the project is underway, so you have to keep sending.

You keep your enlivened position. I was just talking to Hamsaduta about the good fortune of America, that Krishna consciousness is there and if you can cover the whole America with Krishna consciousness that will be good for the whole world.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Sri Tikandas J. Batra

-

Vrindaban 9 December, 1975

75-12-09

Sri Tikandas J. Batra Kurla Rd., Andher, Bombay-400-093

My Dear Tikandas,

Please accept my blessings. Thank you for your letter dated December 6, 1975. In the beginning of publishing Back to Godhead I was printing with Sarasvati Press in Calcutta, but the others I cannot remember.

Regarding your question, There is really a place as Vaikuntha, beyond this dark material universe. In the material world if our consciousness is changed to Krishna then even here is vaikuntha consciousness. This is very easy to understand. Suppose one is a foreigner in India, but still he can continue his European or American consciousness. The process for doing this is bhakti yoga and the beginning of that process is hearing and chanting the Holy Name of Krishna, Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. Please chant Hare Krishna and be always in Krishna consciousness.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Dr. W.H. Wolf-Rottkay

-

Vrindaban 9 December, 1975

75-12-09

Los Angeles

My Dear Dr. W.H. Wolf-Rottkay,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 23, 1975.

Because your letter to Nairobi was a long letter I sent it to Svarupa Damodara, he is also one of my trusted disciples. I do not know why he has not replied it yet, and since I do not have a copy with me I am also unable to reply it.

How is the German translation work going on?

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Hrdayananda

-

Vrindaban 11 December, 1975

75-12-11

My Dear Hrdayananda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 25, 1975, I have noted the contents carefully.

The deities in the picture you sent appear nice. Also the article, Visa to the Kingdom of the spirit looks favorable, although I cannot read the language.

Your idea of printing a deluxe edition and an ordinary edition is all right, everyone should get a book that is the idea, so do it.

The idea of GBC changing zones for 2-3 months of the year is also good. Bring up this point at the Mayapur meeting and vote on it.

I accept the below listed students as my initiated disciples their new names are given and you may hold a fire ceremony and chant on their beads. Instruct them to chant 16 rounds daily and refrain from the four sinful habits of material life. The second initiates should hear the Matra from the tape recording through the right ear, instruct them in habits of cleanliness, and brahminical qualifications and behavior. Brazil

Amaro-Srivatsa Das Sergio-Jagajjaitra Das Helio-Kalanemiha Das Evaraldo-Anantakirti Das Antonoi-Visvavandya Das Rogerio-Kuladeva Das Pedro Paulo-Yajnatrata Das Ariel-Dvijapriya Das Argentina Oscar-Jayadhvaja Das Hector-Sadhyasrestha Das Ramon-Sahasranama Das Humberto-Dharmananda Das Maria-Rasasun Devi Dasi Lilian-Yogini Devi Dasi Silvia-Rasavasini Devi Dasi Kamala Carana Das-second initiation Premaprayojana Das-second initiation Mexico city Arturo-Dvija hari Das Rafael-Yajnaphalada Das Vivara-Visvaksena Das Alfredo-Devyahpati Das Ricardo-Kripalu Das Ricardo A.-Adityesa Das Isabel-Bhutabhavya Das Efren-Sananava Das Raul-Stutya Das Jorge-Vedasara Das

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Uttamasloka

-

Vrindaban 11 December, 1975

75-12-11

Evanston, Illinois

My Dear Uttamasloka Prabhu,

Please accept my blessings. I read your Sankirtana news letter with great relish. Europe and America are in great danger, this Hare Krishna movement is enveloping them. The Sankirtana devotees are very very dear to Krishna. Because you are doing the field work of book distribution, Krishna has immediately recognized them as true servants. Just like during war time, a farm boy or ordinary clerk who goes to fight for his country on the front, immediately becomes a national hero for his sincere effort. So Krishna immediately recognizes a preacher of Krishna consciousness who takes all risks to deliver his message.

It is called Dhira vrata-determination. These boys and girls are mahatmas, mahatmanas tu mam partha, daivim prakrtim asritah, bhajantyananya manaso, jnatva bhutadim avyayam [Bg. 9.13] "O son of Pritha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know me as the Supreme Personality of Godhead, original and inexhaustible." This verse is applicable here, if these boys were under material nature they would not take so much risk, they are mahatma, they are real mahatma, not that long beard and saffron cloth mahatma. They are unswerving in their determination, dhira vrata. All glories to the American devotees!

I hope this letter finds you and all the sankirtana devotees well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Yashma Sarna

-

Vrindaban 11 December, 1975

75-12-11

Srimati Yashma Sarna, Muhuroni close, Ngara Rd. P.O. Box 28946, Nairobi, Kenya, East Africa

My Dear Yashma Sarna,

Please accept my blessings. Thank you for your letter dated nil. Thank you also for your kind donation of 800 Shillings. The process of Krishna consciousness is very simple. Everything belongs to Krishna, so our only duty is to give everything for Krishna's service, and chant Hare Krishna. So you chant regularly and make advancement.

In February I am going to Calcutta and then Mayapur, so you can see me there.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Jayasacinandana

-

Vrindaban 12 December, 1975

75-12-12

Los Angeles

My Dear Jayasacinandana Prabhu,

Please accept my blessings. I beg to aknowledge receipt of your letter dated December 2, 1975. No! you have made some discovery. All along you have been hearing the recording of Yamuna devi and now you want to change. It is not ordinary singing, it is concert, many people are singing, so it is not bad. Just like Sankirtana, many voices are there, men and women, so it is the same thing, sankirtana. I approve of it. Here in Krishna Balarama Temple we are hearing the same recording every morning, so if it is good here why not there?

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Vishvambar Dayala

-

Vrindaban 12 December, 1975

75-12-12

Sri Vishvambar Dayala, Raman Reti, Vrindaban, Mathura (U.P.)

My dear Vishvambar Dayala,

Please accept my blessings. I acknowledge receipt of donation* from your mother Srimati Narayani Devi, which donation shall be used for the purchase of Gurukula land. The stone bearing your mother's name in both Hindi and English will be laid down at the proper place just after the registration of the land.

Thanking you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

*received with thanks Rs. 53,000-00 in cash. ACBS/AKS

Letter to: Vishvambhar Dayala

-

New Delhi 15 December, 1975

75-12-15

Sri Vishvambhar Dayala c/o Krishna Balarama Temple, Raman Reti, Vrindaban, (U.P.)

My Dear Vishvambhar Dayala,

Please accept my blessings. I understand that Sri Bhawatyaji has come to Vrindaban for transferring land for Gurukula. I hope by the time this letter reaches you, you will have finished the transaction.

The other day Goswami Nrsimhavallabha's son did not come to see me, so kindly finally once more approach the Goswami and let me know if he is at all interested to take up the translation work as he has informed me that he has already translated a part of the book which I gave him. Then immediately send the translation work to me in Bombay or you can read it yourself, compare with the original book and if possible re-write or copy and send it to me at the Bombay address. On hearing from you finally about this matter I shall decide to appoint one translator either in Delhi or Bombay. Please take it as very important and do the needful.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: M. N. Chaudhuri

-

Bombay 17 December, 1975

75-12-17

Sriman M.N. Chaudhuri, Dept. of Development and Planning, Government of West Bengal, Raj Bhavan, Calcutta

Dear Sriman Chaudhur,

Please accept my blessings. I am very pleased to meet you the other day at the airport of Delhi. I think it was ordained by Lord Krishna because I need your help in the service of Lord Krishna.

The bearer of this letter is my secretary of our Mayapur establishment, and he will explain to you about our activities there. It will be a great satisfaction if you kindly visit our Mayapur establishment to see how things are going on there. We are developing a plan there to be self sufficient. Namely to produce our food grains, maintain cows for drinking milk, and weave cloth for garments, and for this purpose we want a considerable tract of land. For this purpose I wish that the government may acquire some land for us so that we may develop our plan, and I hope you can help me in this connection.

Sriman Jayapataka will further explain to you in this connection and I hope you will kindly do the needful.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Jayapataka

-

Bombay 17 December, 1975

75-12-17

Mayapur

My Dear Jayapataka Swami,

Please accept my blessings. I beg to inform you that this time while coming from Delhi to Bombay I saw one Mr. M.N. Chandhuri he is a very nice gentleman and important West Bengal Government officer, he is in charge of the department of development and planning, government of West Bengal. His office is at Raj Bhavan, Calcutta. He wanted to help me in any way in the government affairs. So immediately see him with some prasadam and flowers. His office phone number is as follows; 23 29 19, 221681/476, 230177-79. His residential number is as follows; 44 53 22.

I am enclosing herewith an introductory letter which you can take with you when you go to see him. First of all try to invite him to come see our Mayapur establishment, give him nice reception, and then try to take his help in acquiring lands. He has personally promised to help me in every way, because he is impressed with my missionary activities all over the world. You can take help from him also about some of our disciples citizenship for which you have already applied.

I asked you to open a bank account for purchasing land, so did you open it? so why did you not let me know the account number etc.? So do the needful.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Mahamsa

-

Bombay 17 December, 1975

75-12-17

Hyderabad

My Dear Mahamsa Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9 December 1975.

I am pleased to note that everything is progressing nicely. Regarding the loan you do not have to repay it immediately, but as soon as possible.

Naturally the sankirtana men traveling with the bullock carts are blissful. It is Lord Caitanya's engagement. Lord Caitanya personally traveled all over India for 6 years. His program was simply kirtana and prasadam distribution. Lord Caitanya never spoke philosophy in public. When he met big scholars like Sarvabhauma Bhattacarya he spoke philosophy, otherwise for the mass of people, kirtana and prasadam distribution. So continue this program, it is very pleasing to Lord Caitanya.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Rocana

-

Bombay 17 December, 1975

75-12-17

Bridesville, B.C., Canada

My Dear Rocana das,

Please accept my blessings. Thank you for your letter dated November 30, 1975. First of all produce your own food grain, milk and vegetables, eat as much as absolutely necessary, don't eat more, and in this way keep your health. Follow the regulative principles and then if there is time left over you can divert your attention. But I think you should not waste your time in any other thing except Devotional service and maintain the body in proper order. Unnecessarily you should not waste your valuable time.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Svarupa Damodara

-

Bombay 17 December, 1975

75-12-17

Atlanta

My Dear Svarupa Damodara Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 29, 1975. I have noted the contents carefully. Your book is selling very nicely in south India, people are appreciating it very much. This scientific book should be done very carefully, so that people in general may not be mislead by the over intelligent scientists. There are so many contradictory things, but we have our authority and they have their authority. Our knowledge is from vedic scriptures which we accept as definite and without any mistake. A modern scientist believes that there was no civilization before 3,000 years, our Bhagavatam was spoken by Sukadeva Goswami 5,000 years ago and he is explaining "as I have heard it from authority", so we have got parampara system for millions of years. If there was no civilization before 3,000 years, then how this subject matter of knowledge could be discussed? How could it be received through the param-para system? So there is contradiction certainly. But the statement that there was no civilization 3,000 years ago can be adjusted by the conviction that there was civilization, millions and millions of years ago.

For more information regarding vedic astronomy you can consult any learned astronomer, there are many in Calcutta, my Guru Maharaja was also very learned in this field.

My point is life comes from life. They say life has come from chemicals, so how these things can be adjusted? Besides that the scientists change their theories after some years, this proves that they have no perfect knowledge, otherwise where is the necessity of changing? That is the basic point of our argument. Perfect knowledge is never changeable. If we can prove that life comes from life, or the soul is from the supper soul, then all other things can be brought into serious consideration. So you try to prove that chemical combination can never bring about life, this is our main argument. If we can prove this particular subject matter, that the soul cannot be manufactured by combination of chemicals, then gradually we can prove that vedic knowledge is perfect, while other sources of knowledge by speculation and imagination are all wrong.

The other day I was talking on the morning walk about the sun globe. They say because it is fiery there cannot be any life there, but sometimes we see a big iron factory is full of flames from the chimney at a long distance, but does it mean there is no life in the factory? Fire is one of the five material elements, and Bhagavad-gita says that the soul is never burnt by fire. So in the sunglobe globe if the living entities have a fiery body, just as fish have body suitable for living in the water, so how is it that there is no living entity in the sun globe if they have a body suitable to live in the sun globe? In the vedic literatures it is said that there are germs (agni pok) within the fire. There are so many contradictions, but we have our own defence. Why should we blindly accept imperfect scientists, they are imperfect because they are changing their position in the name of progress. The word progress is used when there is imperfection at the beginning. So this regular changing of standard knowledge in the name of progress proves that they are always imperfect. It is a fact that they are imperfect, because they gather knowledge with imperfect senses. At any rate we cannot deviate from vedic knowledge. Regarding coming to Mayapur festival, you must come, because after that we are going to Manipur.

I will send your corrections to the editors. Thank you.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Yasomatinandana

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Bombay 17 December, 1975

75-12-17

Ahmedabad

My Dear Yasomatinandana Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 11, 1975, I have noted the contents carefully. The program you have outlined is very nice, however I cannot go on long time procession because I am called by nature, I can go at most one hour.

So I shall come there on 25th morning.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Acyutananda, Yasodanandana

•

Bombay 18 December, 1975

75-12-18

Hyderabad

My Dear Acyutananda and Yasodanandana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 11, 1975.

The books are already on the way. Sankirtana will always be appreciated, because it is the special blessings of Lord Caitanya Mahaprabhu on the people of this fallen age of Kali. Sukadeva Goswami says, this age is an ocean of faults, but there is one boon, in this age one gets the same result as was achieved in former ages through elaborate temple worship, costly sacrifices, or introspective meditation, simply by chanting the Holy Name of The Lord. It is for this reason only that this Hare Krishna movement has spread so quickly all over the world. The people of this age are so fallen they are like cats and dogs. What cats and dogs will understand about philosophy? If a dog is barking and you speak with him very nicely ”my dear dog, please try to control your barking, it is very disturbing” will he be able to understand? therefore we simply throw him a bone, and he is satisfied. So distribute prasadam, and chant Hare Krishna. For the mass of people this is the only medicine. Lord Caitanya never spoke philosophy in public, he held kirtana and distributed prasadam. When he meet Sarvabhauma Bhattacarya he talked high philosophy, otherwise, Chanting and prasadam distribution.

I hope you are well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Brsni

•

Bombay 18 December, 1975

75-12-18

Kamuela, Hawaii

My Dear Brsni Prabhu,

Please accept my blessings. I am in receipt of your letter dated December 8, 1975. The Deities may be carved without hair or dhoties, and then later they can be dressed.

I will be anxious to see the photographs of your work.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Bhakta Steven Knapp

-

Bombay 18 December, 1975

75-12-18

Denver

My Dear Bhakti Steven Knapp,

Please accept my blessings. I beg to acknowledge receipt of your long letter how you are appreciating this philosophy. It is said in the Bhagavad-gita that out of thousands of men, only one takes an interest in the perfection of human life. The perfection of human life is to develop one's dormant love for God, and thus be released from the terrible cycle of birth and death. People are so foolish that they simply waste time in temporary pursuits of material happiness, eating, sleeping, defending and enjoying sex life. Especially sex life. The sum and substance of material life is attraction for the opposite sex. The sum and substance of spiritual life is attraction to Krishna.

So to develop attraction for Krishna is not difficult, you simply have to hear about Krishna, his activities, his name, his form and his teaching in Bhagavad-gita. Naturally you will develop love for Krishna, because we are all part and parcel of Krishna. The beginning process is to Chant Hare Krishna, follow the four regulative principles and associate with devotees, and take Prasadam of Krishna. I think you are now living in the temple of Krishna, so these things will be very easy for you to practice.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: All Temple Presidents

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Bombay 18 December, 1975

75-12-18

My Dear Temple President,

Please accept my blessings. I have received one letter from a Mr. Morris Yanoff with a news paper clipping explaining the disappearance of his Grandson David Yanoff age 12 years. Mr. Yanoff is very anxious about the whereabouts of his grandson and he has asked me to help locate him. If this boy is in your temple please contact the following address. Mr. Morris Yanoff, 6159 North Wolcott Ave. Chicago Ill. 60626, U.S.A.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda cc: All temples

Letter to: Tamala Krsna

-

Bombay 18 December, 1975

75-12-18

Phoenix

My Dear Tamala Krishna Maharaja,

Please accept my blessings. Thank you for your letter dated December 4, 1975 I have noted the contents with great pleasure. Your letter is very very encouraging to me. I do not know how you are selling so many books. There is no instance in history where religious books were sold with such enthusiasm and success. Is there any such history? The Christians have spread their teachings all over the world, and they have only one book, so we have got already 40, Big books published in English, therefore if we distribute, as you are distributing we cannot even imagine the result. Your program is very nice, please continue more and more.

Yes we can print instead of 20,000, 50,000 copies of the first editions of each book, ask Ramesvara to do it.

Your idea for holding Jagannatha festival in the big cities is approved by me, do it. yes you come in January.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Tulsi

-

Bombay 18 December, 1975

75-12-18

Taunus, West Germany

My Dear Tulsi Das,

Please accept my blessings. Thank you very much for your nice letter. I can understand from your letter that you are very intelligent. Generally India people are not taking up this movement, although it is their original culture, they are now in favor of economic development and technological advancement which can never do any good to the people in general, neither material nor spiritual. After all a living being lives by the grace of God. He cannot eat nuts and bolts, however nicely they may be manufactured. We live by food grains, vegetables and milk products as it is stated in the Bhagavad gita ”All living bodies subsist on food grains which are due to rains come by proper proformance of sacrifice” Human life is meant for sacrifice to please Visnu. Bhoktaram yajna-tapasam, sarva-loka-mahesvaram [Bg. 5.29], ”The sages knowing me to be the ultimate purpose of all sacrifices, the Supreme Lord of all planets, and the well wishing friend of all living entities, attain peace from the pangs of material miseries”

So if we want to be happy in this life and the next we have to worship Visnu. But Gandhi did to satisfy Visnu? He was trying to satisfy his country, and his country killed him. He manufactured so many things which were never found in Bhagavad-gita. Throughout the Bhagavad-gita Krishna is encouraging Arjuna to fight, and Gandhi manufactured non-violence from Bhagavad-gita. Everyone in India knows the Mahabharata, the great battle of Kuruksetra, 640,000,000 soldiers gave up their life in that battle, and Krishna was personally instructing Arjuna to fight, and Gandhi took Bhagavad-gita and preached non-violence. So what was his understanding. At the end of his life he frankly said, ”I don’t believe there was ever such a historical person as Krishna”. So what did Gandhi know about Bhagavad-gita?

My only credit is that I have presented Bhagavad-gita as it is, without any speculation, or interpretation, therefore for the first time in the history of the world people are accepting it and living practically according to the principles of Bhagavad-gita.

I understand that you are translating Bhagavad-gita as it is into Malayalam language. Hamsaduta has spoken to me about you. Please send me a sample, and we will see about it’s publication and distribution in India. Maybe in the future you will like to come to India and help preach this message to your countrymen.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Bhagavan

-

Bombay 19 December, 1975

75-12-19

Paris

My Dear Bhagavan Prabhu,

Please accept my blessings. I have received the list of first and second initiations and I have accepted them as my duly initiated disciples. Enclosed please find the sacred threads duly chanted upon by me. Now hold a fire ceremony, and instruct the new devotees to chant 16 rounds daily and follow the regulative principles of devotional service.

The newly initiated brahmanas should hear the mantra from the tape recording through the right ear. Brahmin initiation means to be very clean, inside and outside. Inside by chanting the glories of the Lord, and outside by bathing regularly. Washing hands and mouth after eating. Instruct them all these things, and do it yourself, example is better than precept. First initiates Paris

Olivea-Valyavapu Das
Mathilde Bonci-Nandirupaka Dasi
Benny Beandin-Sadasivapriya Das
Bruno Leny-Aristanasana Das
Christian Zkine-Kesinasana Das
Nicole Bouborin-Dharmarupa Dasi
Anne Faramice-Gopanandini Dasi Rome
Alessio-Papaha Das
Emanuel-Artiha Das
Carlo Dipalo-Suptavigraha Das
Carlo Zacca-Dhenupalaka Das
Paolo-Bhutiha Das
Fregro-Valihara Das Second initiates
Adisekhara Das
Canarari Das
Salagrama Das
Bhima Das
Jivadaya Das (1. Richard Diller, 2. Ann Diller-1. Sivatmaka Das, 2. Pralambahari Dasi

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Gurudasa

-

Bombay 22 December, 1975

75-12-22

Los Angeles

My Dear Guru das Maharaja,

Please accept my blessings. I have received the letters of appreciation of your preaching work. Thank you very much, you are very competent, and if you continue like this you will get strength from Krishna more and more.

I always say, man is good, and woman is also good, but when they combine, then they become bad. Before there was so much difficulty, but now you are doing well and Yamuna dasi is also doing well, and I am very pleased with your work. Please continue like this and keep me informed.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Hrdayananda

-

Bombay 22 December, 1975

75-12-22

Sao Paulo, Brazil

My Dear Hrdayananda Maharaja,

Please accept my blessings. Thank you for your letter dated November 29th 1975. The poem is very nice, however one should not think himself a devotee, poem 3. should read

”Your servant’s calling so sadly,”

”Your servant’s falling so badly,”

”A servant’s trapped in the city.” one cannot call himself a devotee, but servant he can call himself always.*

Your bus program sounds nice, it is approved my me.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

*Sri Caitanya Mahaprabhu presented Himself as ”Patitam kimkarana mam visamey charambudhva”. Kimkaram means servant. ACBS/hda

Letter to: Radhavallabha

-

Bombay 24 December, 1975

75-12-24

Los Angeles [To Radhavallabha das]

THANK YOU BE BLESSED MY GURU MAHARAJ WILL BE VERY MUCH PLEASED UPON YOU AND ALL OTHER WORKERS ON THE HOLY OCCASION OF HIS DISAPPEARANCE DAY

A C BHAKTIVEDANTA SWAMI

Letter to: Punjab National Bank

-

Ahmedabad 27 December, 1975

75-12-27

Punjab National Bank, Vrindaban Branch, Vrindaban Dist. Mathura, Attention: Manager

Dear Sir,

With reference to our conversation regarding opening a branch in our temple. The amount of 5 laks of Rs. to be deposited is already secured. As soon as you open the branch your Bombay head office will immediately transfer the money. The other bank was very much eager to open a branch in our temple, but because our negotiations with you were already completed we did not accept. I hope by this time you have your sanction from the head office and do the needful as soon as possible.

Respectfully yours,

A.C. Bhaktivedanta Swami

ACBS/hda cc. Sri Vishwambar Dayala, General supervisor.

Letter to: Visvambhara

-

Ahmedabad 27 December, 1975

75-12-27

My Dear Visvambhara das,

Please accept my blessings. I wrote you one letter regarding the translation work of Nrsimhavallabha Goswami and sons. I have not received any reply from you although I am very much anxious to know the result.

In the meantime I have written one letter to the Punjab National Bank, the copy of which will speak for itself is sent herewith. Please induce them to open the branch as soon as possible. The money is ready for being deposited.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Madhudvisa

-

Bombay 31 December, 1975

75-12-31

My Dear Madhudvisa Maharaja,

Please accept my blessings. Thank you for your nice invitation card. Thousands of Caitanya Mahaprabhu temples may be established all over Australia so that I may receive one invitation card at least every month. Physical health does not allow me to move very much, but my mind is absorbed in thinking of you with blessings of Krishna.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtiraja

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Bombay 31 December, 1975

75-12-31

My Dear Kirtiraja Prabhu,

Please accept my blessings. I am in due receipt of your letter dated December 7, 1975. I am very please to note your activities in Warsaw Poland. Yes if you can arrange for the translation of my books in Polish language that will please me very much. We do not have to manufacture anything new. We are getting perfect knowledge from krishna through the disciplic succession, so our position is very firm. Whatever we hear from the bona fide spiritual master should be practiced in life and the same message delivered to whomever we meet. In this way you become spiritual master.

We have got so many big big books now, so any sane man will appreciate them, you simply have to present them, that's all. Is it very difficult? It is being done all over the world and professors and scholars are appreciating them by writing reviews and introducing them as standard text books in their university courses. So try to present my books there. It is assure of success because Lord Caitanya predicted, "In ever town and village of the world, my name will be known" The whole world is full of rascals presenting concocted ideas and everyone is suffering. Caitanya Mahaprabhu came just to deliver these rascals. How?

hare nama hare nama hare nama eva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha

Chant Hare Krishna, induce others to chant, and distribute prasadam. This can be done everywhere, who will object. Temple or no temple, you simply chant and give prasadam and it will act.

I am very please that you have taken so much courage and I pray that Krishna will bless you with more and more success. Please keep me informed of your activities and send copy to Hamsaduta and Cakravarti in Germany so that they may help you as far as possible.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Mahavisnu

•

Bombay 31 December, 1975

75-12-31

Edinburgh, Scotland

My Dear Mahavisnu Prabhu,

Please accept my blessings I am in receipt of your letter dated December 12, 1975.

It is very unfortunate that Savitri devi dasi met with such a bad accident. The material world is full of danger at every step. Even a great devotee like Bhisma met his end by being pierced with hundreds of arrows, but he was so powerful that he waited in that condition to see Lord Krishna before he passed away. These are the examples of Bhagavatam, and we have to try to follow the instructions of such great personalities. Please offer my blessings to this nice girl and prayers for her well being.

Regarding your getting married, I have no objection. However as a brahmacari you are not obligated to marry, what is the advantage to your getting married? That should be considered. If one can remain brahmacari that is best. Finish this life and go back to Godhead, that is the basic idea of Krishna consciousness movement. So you decide.

The Edinburgh temple may be moved. However Hamsaduta Prabhu has suggested that if it is to be moved why not move it to Birmingham or Manchester where there will be more facility to preach and make life members and devotees.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. As you have recommended, I accept Jagaddhatri devi dasi for 2nd initiation. Now you must hold a fire ceremony. She should hear the mantra from the tape recording through the right ear. Brahmana initiation means to be very clean, inside and outside. Inside by chanting the glories of the Lord, and outside by bathing regularly, washing hands and mouth after eating. Instruct her on all of these things and do it yourself, as "EXAMPLE IS BETTER THAN PRECEPT."

ACBS/hda

Letter to: Yuvraj Thakura Sahib

•

Bombay 31 December, 1975

75-12-31

Sri Yuvraj Thakura Sahib, Sanand Palace, P.O. Sanand, Dist Ahmedabad, Gujarat

My Dear Yuvraj Thakura Sahib,

Please accept my blessings. I am prepared to organize Gujarat by traveling village to village. You said that you could help me in this respect and also supply a car. So as soon as it is ready I shall accept, please let me know.

I thank you very much for your kind hospitality for me and my disciples while I was there. With my blessings for your family.

I hope this letter finds you and your good wife well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hda

Letter to: Jayadvaja

-

1975

My dear Jayadvaja das,

Please accept my blessings. Your name is not Jaya Dharma but Jayadvaja das. Please chant 16 rounds and follow the 4 regulative principles.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

1976 Correspondence

January

Letter to: Ramesvara Prabhu

-

Nellore 3 January, 1976

76-01-03

Los Angeles

My dear Ramesvara Prabhu,

Please accept my blessings. Thank you for your letter dated December 15th, 1975. I have noted the contents carefully.

Regarding the suggestion for book selling, the point is that the Temples must pay the cost of printing. Then they may sell for whatever price they like.

The transcendental competition is nice. If Jayatirtha Prabhu defeats Tamala Krishna Maharaja, then Tamala will have heart failure. Go on selling books. My Guru Maharaja was very much anxious about selling books and preaching, so you are pleasing him by this bombastic flood of books all over the world. Thank you.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hda/tkg N.B. Your letter dated December 27, 1975 has been delivered by Tamala and I have noted the contents. In regard to sending money for the India projects, after covering the costs of printing, whatever balance is left should be sent. The printing cannot stop, it is the first consideration. But if there is more printing then there is more income, so what is the difficulty? One thing however, is that we have just engaged the best and most experienced construction company in India, Larson and Turbrow, to complete our Bombay project. We have had to guarantee them seven lacs Rupees per month for the next nine months. And thereafter we shall immediately begin the Mayapur temple. So I think $50,000 will not be sufficient. Gopala Krishna Prabhu suggests that in addition to sending this amount, if the Radha Damodara Party is given books at the printer's cost, then whatever else they collect they can send directly to me in India. In this way we shall be able to meet the Rs. 7 lacs per month. So please make this arrangement to send $50,000 per month as well as supplying Radha Damodara Party at cost. Begin this immediately.

The new Sixth Canto Bhagavatams are very nice. Yes, actually they are worshipable Deities. Be careful that our books do not appear like Bible printing. Sometimes the Christians also put gold guilding on their books, but people are adverse to purchasing Bibles. Neither our books should be given free, there must be some renumeration, otherwise it will be like Bible selling.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Subrahmanyan

-

Nellore 3 January, 1976

76-01-03

55 North Car Street Thiruvanai Koil Trichi Tamilnad, India 620005

Dear Sri Subrahmanyan,

Please accept my greetings and prayers for your well being. Thank you for your kind appreciation of our Society's activities and of my humble effort on behalf of Lord Krishna.

Regarding your request for some books, the best thing will be if you ask some able person to buy them for you. Or you may ask for the fare to come to Madras and live with the devotees of our Movement. The address in Madras is 50, Aspiran Gardens, 2nd Street, Kilpauk, Madras-10. If you live with our men following our program then you will also get opportunity to read all our books.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:tkg

Letter to: Trivikrama

-

Nellore 3 January, 1976

76-01-03

My Dear Trivikrama Maharaja,

Please accept my blessings. Replying your letter dated December 17th, 1975, I beg to inform you that until the next meeting of the GBC no new arrangements can be made. Now Gurukrpa Maharaja is being sent to Japan, and as he is already the GBC, you both should work cooperatively. That is the best thing. After all, it is all Krishna's business; there is no personal considerations. When you all come to the Mayapur festival, at that time all suggestions will be heard and the needful will be done.

I am very glad to know that you want to recruit devotees. Unless we get local devotees it is very difficult to maintain. So try to maintain the center with local devotees, that is my urgent desire.

Regarding the "dust" supposedly brought from the moon, that dust can be gotten anywhere. It has already been openly admitted that the same dust is available on this earth planet. These astronauts and scientists are all bluffing. But Srila Vyasadeva is the correct authority. Just study Srimad-Bhagavatam carefully with full faith in Krishna and Guru and all knowledge will be revealed.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Hrdayananda

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Nellore 4 January, 1976

76-01-04

Los Angeles

My dear Hrdayananda Maharaja,

Please accept my blessings. I beg to thank you for your letter dated December 22, 1975. I am glad to learn that everything is going nicely in your zone. In South America the people are not so rich nor so enlightened as their North American neighbors, but they are very nice people and somewhat pious and that is their credit. Now just try to deliver Sri Caitanya Mahaprabhu's message to them. As you are doing go on publishing books, more and more, in Spanish and Portuguese.

It is very good that you have concentrated all the production of Spanish and Portuguese literature to Los Angeles. Please thank all the devotees of the Spanish BBT for the beautiful edition of Bhagavad-gita As It Is. This book publishing was the most important work of my Guru Maharaja and he ordered me to continue in the Western world. So I am very much indebted to all of you who are helping me to carry out the order of Srila Bhaktisiddhanta Sarasvati Goswami. Please see that all of our books are translated as nicely as this edition of Bhagavad-gita As It Is.

Jagadisa Prabhu also is thinking to come as my GBC secretary for the month of February. If you come in February I have no objection, I can have three dozen secretaries. If your business will not suffer, you are welcome anytime. I wish to remain with all my disciples together, but we have to do preaching work and therefore have to remain separate. But actually there is no question of separation for one engaged in Lord Krishna's service.

I accept Sriman Raghava Caitanya das Brahmacari for second initiation. Enclosed please find his sacred thread duly chanted on. Now you must hold a fire ceremony. He should hear the mantra through a tape recording in the right ear. Brahmin initiation means to be very clean, inside and outside. Inside by chanting the Lord's name, and outside by bathing regularly, washing hands and mouth after eating. Instruct him on all these things and do it also yourself-example is better than precept.

I hope this letter finds you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jadurani

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Nellore 5 January, 1976

76-01-05

Los Angeles

My dear Jadurani,

Please accept my blessings. I beg to acknowledge receipt of your undated letter along with enclosed sketches. The sketches are all alright as they are. Please go ahead and make the paintings.

Yes, if Lord Visnu appeared as a Saivite then He must have Saivite tilaka. The brahmanas in Krishna lila should have shaved heads and sikhas.

Since there is no longer such a rush for printing, you may once again send sketches for my approval. Thank you for organizing the art department.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jagadisa

•

Nellore 5 January, 1976

76-01-05

Dallas

My dear Jagadisa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 10th, 1975. I accept all the recommended devotees as my duly initiated disciples. Now hold a fire ceremony, and instruct the new devotees to chant 16 rounds daily and follow the regulative principles of devotional service. Their initiated names are as follows:

Bhakta Benoit-Jayagovinda das
Bhakta Arthur-Sadapusta das
Bhakta Alain-Paranagra das
Bhakta Michel-Vidyaraja das
Bhaktin Louise-Sarada dasi
Bhaktin Elizabeth-Ambhoda dasi
Bhaktin Joyce-Syamaballabha dasi

I accept Medhya devi dasi for brahminical initiation. She should hear the mantra from the tape recording through the right ear. Brahmin initiation means to keep very clean-inside by chanting the Lord’s glories, and outside by regular bathing. See that she is instructed on all these things.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Locanananda

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Nellore 5 January, 1976

76-01-05

Amsterdam

My dear Locanananda,

Please accept my blessings. I am in due receipt of your letter dated December 31, 1976 and have noted the contents carefully.

Your Deities shall be named Radha Gopinatha. Your report is very encouraging about book printing. The more we distribute books our mission becomes solidified.

Yes, we should always remember following the regulative principles and reading our books. That will give us spiritual strength.

Upon your recommendation I am pleased to accept as my initiated disciples: First initiation; Mr. Claude Nowe-Klesapaha-dasa, Bert de Vos-Vrsnivamsa-dasa, Belgin Kaya-Vedasmrit-dasi, and Maria Eugenia Jorquera-Marutvati-dasi; Second initiation; Jaya Gopala dasa, Janaraja dasa, Aharadi dasa. Now, hold a fire sacrifice and instruct the devotees to follow strictly the regulative principles and always chant a minimum of 16 rounds. Let Bhagavan dasa chant on their beads. Play the tape of me chanting Gayatri into the right ears of the second initiates and teach them how to count on their finger divisions.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Radhavallabha

-

Nellore 5 January, 1976

76-01-05

My Dear Radhavallabha Prabhu,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27th, 1975 and I have noted the contents carefully. Also, I wish to thank you and all the devotees serving at the BBT for helping to produce these new volumes. Thank you very much.

This type of decoration on the books, the gold guilding and gold stamping, is generally found on Bibles and Shakespearean texts. Whether people will now confuse our books with these others? Our get-up is already approved, you should not unnecessarily increase the price. You say that these additions will be especially useful for libraries, but if the price is increased they may not accept them. Of course, it depends on the local sellers-they can say whatever is best. You should only make these changes if the sales will actually be increased. I don’t want the BBT or the temples to lose.

The Nectar of Instruction has come out very nice. It is very important and must be immediately read by all devotees. In the near future we shall introduce the Bhakti-sastri examination for second initiation and this shall be one of the required books of study. Anyone who reads it will immediately understand what Krishna Consciousness is. Some minister in Bombay recently asked me how to create morality amongst the students, because the students are all vagabounds. If this book is introduced for study in the schools and colleges it will give a clear idea of what morality actually is. It is a most important book.

Yes, I have already seen the Gopala coloring book.

I will have to see personally what are the mistakes in the synonyms and also how you intend to correct them. I was not satisfied with the corrections that were made before. I saw some changes which I did no approve. Nitai may correct whatever mistakes are there, but the corrected material must be sent to me for final approval. So reprinting the volumes will have to wait until the mistakes are corrected and approved by me. In the meantime you can supply the standing orders whatever new volumes are published.

Yes, try to supply the damaged books to the prisoners. That is a very nice idea. The books should not be wasted, just for some small defect.

Please dedicate your life to publishing all our books. It is our most important work. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Satsvarupa

•

Nellore 5 January, 1976

76-01-05

Los Angeles

My dear Satsvarupa, Maharaja,

Please accept my blessings. I beg to thank you for your monthly GBC report dated December 14th, 1975. I have noted the contents carefully.

Now you and all of your men are experienced in distributing books to the libraries. If you can get our books placed in the public libraries it will be a great victory. Do whatever you think bet to make this possible. Yes, the reviews you are getting are very important. Many times I am showing them to influential gentlemen.

Everything should be done co-operatively. ”Our” and ”your’s” are material conceptions and have no place in our Krishna Consciousness movement. If the members of our movement are unable to co-operate it will be very difficult to spread the mission of Lord Caitanya.

Gaura Nitai deities should not be taken into university classrooms. The professors and students will think we are fanatics. It is better to keep a big picture of Gaura Nitai which can be seen by everyone, rather than taking deities into a classroom.

Yes, as a Sannyasi and GBC your first duty is to read my books. Otherwise how will you preach? In order to remain steadily fixed in Krishna consciousness there must be a sound philosophical understanding. Otherwise it will become only sentiment. Whenever you find time please read my books.

Shortly we shall be introducing the system of examinations for those students who are ready for second initiation as well as sannyasa. According to the degree, devotees will be expected to read and assimilate our different books.

Our first business is this book distribution. There is no need of any other business. If this book distribution is managed properly, pushed on with great enthusiasm and determination and at the same time if our men keep spiritually strong, then the whole world will become Krishna conscious.

I hope this will meet you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: All Governing Body Commissioners

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Nellore, South India 6 January, 1976

76-01-06

To All Governing Body Commissioners

Re: Examinations for awarding titles of Bhakti-sastri, Bhakti-vaibhava, Bhaktivedanta and Bhakti-sarvabhauma. Your response is requested immediately by Srila Prabhupada.

Dear Prabhus,

Please accept my most humble obeisances. Srila Prabhupada has requested me to write you in regard to the above examinations which he wishes to institute. Here in India many persons often criticize our sannyasis and brahmanas as being unqualified due to insufficient knowledge of the scriptures. Factually, there are numerous instances when our sannyasis and brahmanas have fallen down often due to insufficient understanding of the philosophy. This should not be a point of criticism nor a reason for falldown, since Srila Prabhupada has mercifully made the most essential scriptures available to us in his books. The problem is that not all the devotees are carefully studying the books, the result being a fall down or at least unsteadiness.

His Divine Grace therefore wishes to institute examinations to be given to all prospective candidates for sannyasa and brahmana initiation. In addition he wishes that all present sannyasis and brahmanas also pass the examination. Awarding of these titles will be based upon the following books:

Bhakti-sastri - Bhagavad-gita, Nectar of Devotion, Nectar of Instruction, Isopanisad, Easy Journey To Other Planets, and all other small paperbacks, as well as Arcana-paddhati (a book to be compiled by Nitai Prabhu based on Hari-bhakti-vilasa on Deity worship)

Bhakti-vaibhava - All of the above plus the first six cantos of Srimad-Bhagavatam

Bhaktivedanta - All of the above plus cantos 7 through 12 of Srimad-Bhagavatam

Bhakti-sarvabhauma - All the above plus the entire Caitanya-caritamrta

Anyone wishing to be initiated as a brahmana will have to pass the Bhaktisastri exam and anyone wishing to take sannyasa will have to pass the Bhaktivaibhava examination as well. This will prevent our Society from degrading to the level of so many other institutions where, in order to maintain the Temple, they accept all third class men as brahmanas. Any sannyasis or brahmanas already initiated who fail to pass the exams will be considered low class or less qualified. Anyone wishing to be 2nd initiated will sit for examination once a year at Mayapur. Answers will be in essay form and authoritative quotations will be given a bigger score. During the exams books may not be consulted.

Srila Prabhupada wishes to begin this program at this year’s Mayapur meeting. He requests that you all send your opinions and comments here immediately so that everything may be prepared in time.

Hoping this meets you in the best of health and Krsna Consciousness.

Approved:Your servant, A.C. Bhaktivedanta SwamiTamala Krsna Goswami Personal Secretary

Letter to: Aksayananda

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Nellore 6 January, 1976

76-01-06

My Dear Aksayananda Maharaja,

Please accept my blessings. I am in due receipt of your letters dated 24th December and 31st December, 1975, and have noted the contents of each carefully.

Regarding the land of Sri R. N. Bhargava, since he is offering it to us for our unconditional use, why not take it? Naturally, if we start a Gosala there, later on we can start a Vedic school for the higher class of people. Study of the Vedas is not meant for children. You should ascertain definitely by asking some knowledgable persons, whether or not the Ganges will come again. Another point is whether the government can be induced to build a road there. So, if there is possibility of developing the land, then we can take it.

The other piece of land near the Kailash Temple is the most important place in Kanpur. Please enquire from Mr. Kapur what is the actual size of the land and what would be the conditions for transferring it to our name. That land would be most ideal for establishing our center in Kanpur.

I am very glad to hear that Sri Mungturam Jaipuria wishes to stay at our Guesthouse when he visits Vrindaban. He is a very big man, one of the big industrialists like Birla and Dalmia. Please deal very nicely with him, for if he is pleased with us he can be very helpful.

I am glad to know that new men are coming to help with the activities in Vrindaban temple. The kitchen department should be very clean and things should not be wasted. This is the first consideration. Yesterday we have visited a very old and famous Ranganatha Temple here in Nellore. Everything is being managed very nicely and there are very nice arrangements for those who come for darsana. So similarly our temple in Vrindaban must be managed expertly that everyone who comes is given caranamrta and prasadam of the Deity.

The translation of Dr. Radha Raman Gupta is not very good. We have sent Mr. Singh and Mr. Mitra for this purpose.

I accept Govinda das Brahmacari for second initiation. Enclosed is his sacred thread duly chanted on by me. Now you have to hold a fire ceremony and let him hear the gayatri mantra from the tape recording in his right ear. If he is going to engage in the Deity's service, he must be taught to be very clean. Brahmin means to be clean-internally by chanting the Lord's glories and externally by regular bathing.

I hope this will meet you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dina Dayala

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Nellore 6 January, 1976

76-01-06

My Dear Dina Dayala,

Please accept my blessings. I beg to thank you for your letter dated December 12, 1975, giving a report of your preaching in Greece.

Lord Caitanya Mahaprabhu desires that in every city, town and village Krishna Consciousness should be preached. Therefore I left Vrindaban to come to your country. And now you have left your country also on behalf of Sri Caitanya Mahaprabhu, therefore your life is glorious. May Krishna bless you that your preaching attempt becomes successful. As soon as a devotee endeavors to serve Krishna, Krishna immediately wants to help that devotee. Krishna will certainly protect and maintain you. You are an intelligent sincere boy so try to introduce this movement to the people of Greece. Everyone in the world is suffering. Despite so many attempts on the parts of the governments and planning commissions of the world, still the suffering continues. People are thinking that by more education, hospitals, food and so many other things they will become happy. But we actually have the ingredient which alone can make them satisfied-Krishna Consciousness. So please deliver Krishna to everyone you meet; instruct them in the philosophy of Bhagavad-gita As It Is. If it is possible to get our books translated into Greek that will be very helpful for your preaching. In the meantime as you are preaching to intelligent persons such as the lawyer you met, they will be able to read English, so you can give them our English books.

I cannot read the news clipping you have sent. But as you say Lord Krishna's name appears four times, then it is very nice. My Guru Maharaja always see if Krishna's name or Lord Caitanya's name appeared in someone's writing and would appreciate the writing for this alone.

Yes, your idea to teach English by having the students read KRSNA book is very good. When you were in Mayapur you saw Bhavananda Maharaja doing this and it was very successful. Simply repeat this. Have them also chant the Hare Krishna mantra and as far as you can arrange, feed them nice Krishna prasadam. That is our entire process. I started this movement just in this way. It is not very difficult. The important thing is that you behave nicely, chant all your rounds and follow strictly the regulative principles. Example is better than precept. These spiritual practices are our actual strength.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Bhakta Ralph

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Nellore 7 January, 1976

76-01-07

Auckland, New Zealand

My dear Bhakta Ralph

Please accept my blessings. I beg to thank you letter, undated.

There is no reason why you cannot associate with any of my disciples, providing that they adhere to our principles. As long as Siddha Svarupa Maharaja and Tusta Krishna Maharaja act as sannyasis, ie. dress in dhoti, keep shave headed with sikha, follow strictly the rules and regulations and preach from my books, I have no objection. Sometimes there will be a little misunderstanding between Godbrothers, that is even going on amongst liberated souls. What is important is that everyone must engage in Krishna's service under the direction of the spiritual master.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Brahmananda

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Nellore 7 January, 1976

76-01-07

Nairobi

My dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 17th, 1975.

As you report that things have deteriorated in Africa, you can stay there if necessary. Your decision to send Dinanatha to join Tamala is a good idea. Tamala is here now. He says that before coming he telegrammed you to phone him but there was no response.

The first business is that the GBC must see to the management of their zones. Still, I require a permanent secretary. In addition, one GBC man may come and go.

Here we have been given a nice piece of land measuring nine acres. The local people are very enthusiastic and the plan is to construct a Radha Krishna Temple complex.

I hope this meets you in the best of health.

(What about Navayogendra?)

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Brisakapi

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Nellore 7 January, 1976

76-01-07

My Dear Brisakapi,

Please accept my blessings. I beg to thank you for your letter dated December 12th, 1976. I am very pleased that we have now got such a wonderful property in the nation's capitol, Washington, D.C. The photos show that there is good opportunity to develop it into a very important center, and since you say that it is in a most aristocratic location, it is certainly Krishna's mercy. If you can make arrangements for me to meet with the President, I shall surely go.

As far as your desire to have Sita Rama Deities, it is a good idea, but you should wait for some time. First see that you have sufficient brahmanas who are very well trained and qualified, then you can consider to install Sita, Rama, Laksmana, and Hanuman. They are the ideal King and it will be very suitable that They reign over the capitol of America. Now you have got Gaura Nitai Deities, so you can go ahead and get Prabhupada and Bhaktisiddhanta Deities immediately. Guru and Gauranga worship is standard for all our temples.

I am very much pleased to see how much you and all the devotees have increased sankirtana in the Washington area. This you should all make your main business. For a long time there was not so much book distribution done there, but now that you are all concentrating on it there will be no shortage of anything. It is wonderful how many big books you are able to distribute.

I accept John Weber as my initiated disciple. His new name is Ramasena das Brahmacari. See that he chants daily sixteen rounds and follows strictly the rules and regulations. Similarly, I accept Krsna Gopala das, Vardhanya das, Puspuvan das, Gabhira das, Ambujaksa das, and Megha devi dasi for second initiation. Now you must hold a fire ceremony. Enclosed are the sacred threads for the brahmanas. They should be allowed to hear the Gayatri mantra through the right ear from the tape recording. Brahmin means to be very clean-inside by chanting the Lord's glories and outside by regular bathing. Teach everyone by your personal example. Also you must see that the brahmanas are given sufficient time to read the books. Soon we shall be introducing the Bhakti-sastri examination which all brahmanas will be expected to pass. It will be based on Bhagavad-gita, N. O. D., Nectar of Instruction, Isopanisad, and the small paperback books like Easy Journey. A brahmana should be pandita.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Madhudvisa

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Nellore 7 January, 1976

76-01-07

Melbourne

My dear Madhu-dvisah Maharaja,

Please accept my blessings. I beg to thank you for your letter dated 10th December, 1976. I have noted the contents carefully.

Mr. Deoji Punja came to see me in Bombay. If any of the trustees are to be dropped, this has to be discussed between the trustees themselves. These are all important men and we should be careful lest they become offended. If I say something it will not look well. If some of the trustees are not abiding by the principles or not chanting 16 rounds, then they should be induced by the other trustees who are following, to step down. I think you can follow what I mean.

Now Upendra is waiting in Hawaii, so please direct him how he should proceed. I have also asked him to write Mr. Punja.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Upendra

-

Nellore 7 January, 1976

76-01-07

Honolulu

My dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 13rd December, 1975, and I have noted the contents.

Sri Deoji Punja came to see me in Bombay and he explained the whole situation, of how you missed him. Now you may write him and he has promised me that he will do the needful. Be determined and Krishna will surely help.

As to your question concerning whether relationships between devotees are eternal, the answer is ”yes.” This is confirmed by Sri Narottama dasa Thakura: ”cakhudana dilo yei, janme janme prabhu sei”, he is my Lord birth after birth. In this way you have to understand, by studying carefully the philosophy. We have got so many books now and I want all of my disciples to read them carefully. Soon we shall be instituting Bhakti-sastri examinations and all brahmanas will have to pass. So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered.

I hope this letter finds you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Abhirama

-

Bombay 9 January, 1976

76-01-09

Miami

My dear Abhirama,

Please accept my blessings. I beg to thank you for your letter dated 8th December, 1975. I have replied your previous letter. I do not know why you have not received it.

I accept all the candidates for first initiation as my duly initiated disciples. Their spiritual names are:

Bhakta Wayne Melton-Visvavrksa dasa

Bhakta Michael Cremo-Drutakarma dasa

Bhakta Sunil Awatramani-Adridharana dasa

Bhakta Andrew Hooper-Srimaya dasa

Bhaktin Bernadette-Andharupa dasi

Bhaktin Antoinette-Harestanu dasi Now you must hold a fire ceremony. Everyone must vow to chant faithfully 16 rounds minimum a day and follow strictly the rules and regulations. This will insure spiritual strength.

They newly initiated brahmanas are Nandanacarya das, Raghunath Puri das, Langaganesh das, Janardana das, Trimalla Bhatta das, and Nartaka Gopala dasi. They should participate in the fire ceremony and afterward should hear the Gayatri mantra from the tape through the right ear. Brahmin means cleanliness-inside by chanting and externally by regular bathing. Teach them this, not only by precept but by your personal example.

Now you have got very excellent land, so develop it very nicely. Miami is a tropical climate, so it should be made very lush with fruit and flower trees. I was very glad to see how your temple is now amongst the big leaders of book distribution. This is a sure sign of spiritual strength, for where there is preaching there must be life. Please go on increasing more and more the book distribution. You are working in the right direction.

I hope this meets you and all the devotees at New Naimisaranya Forest in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Yasomatinandana

-

Bombay 9 January, 1976

76-01-09

Ahmedabad

My dear Yasomatinandana,

Please accept my blessings. I beg to thank you for your letter dated 3rd January, 1976 and I have noted the contents carefully.

I have sent you a telegram reading as follows: "Gandhi asrama house useless Letter follows." As described by you, there are so many disadvantages of that building. Therefore, forget it. We are not at all interested in it. The entire structure would have to be dismantled.

The other house which you describe sounds very nice. You can accept the offer immediately and begin living there. You say they are prepared to give it for a good cause. What is more public welfare than Krishna Consciousness? To awaken everyone's original consciousness is the best public welfare in the whole world. So occupy this house and show some good work and in this way they may be induced to let us stay. Even if you can only stay for three months, what is the loss? You can always look for another place. Now people are seeing how genuine our movement is, they are coming forward to offer us so many places. We simply have to maintain our strict principles, keeping ourselves pure, Otherwise, there are so many bogus institutions doing business in the name of God and simply cheating the people. We have to be careful not to degenerate like these others. Our strength depends upon regular chanting the required 16 rounds and rigidly adhering to the regulative principles.

Regarding Dr. Ashok's address, my secretary shall be sending it to you by separate post.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Nitai

-

Bombay 9 January, 1976

76-01-09

Vrindaban

My dear Nitai,

Please accept my blessings. I beg to acknowledge receipt of your unsigned letter dated January 1, 1976.

Regarding the translators, I like the work of Nrsimha Vallabha Goswami best, and I want to settle up with him. I have already written Visvambhara in this regard. Sri Tripathi is after money, so we do not want him. Dr. Premlata Paliwal's translation is not bad. Later on we can decide on her. So far Dr. Radharamana Gupta is concerned, first let us have a Gurukula, then we shall see who will be the headmaster. We will consider about him later, but his translation was not very good.

Now beginning from this year's Mayapur festival the devotees will begin preparing for Bhakti-sastri examination. Therefore we require a guidebook for Deity worship, arcana-paddhati, based on Hari-bhakti-Vilasa. All brahmanas will be responsible to learn this book. I would like to have the manuscript ready as soon as possible, preferably my Gaura Purnima. So please work diligently for this. Pradyumna began this, but I do not know what he has done with his work.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Tusta Krsna

-

Bombay 9 January, 1976

76-01-09

Auckland, New Zealand

My dear Tusta Krishna Maharaja,

Please accept my blessings. I beg to thank you for your letter sent in September, which has only now reached me, having been redirected a number of times. I am very pleased to get your report.

Your home to home preaching is very good. The important thing is to make arrangements that they hear and chant. That will make your preaching successful. Once they begin chanting then automatically they will want to follow the rules and regulations, attend Arati, take Prasadam, etc.

Yes, try to encourage book distribution as much as possible. Books are the basis of our Movement. Whatever appreciation we are getting on account of our books, it is because we are following the path chalked out by exalted devotees. We are not writing something whimsical. So far devotees being hesitant to distribute books on account of pressure, sometimes pressure is required, especially when one is not so advanced. Of course it has to be applied properly, otherwise there may be some bad taste. But spontaneous service can only be expected from advanced devotees. Just like a child by pressure goes to school and is made to read. Then after some time he wants to read, even without pressure. We have all got experience of this. It is vaidhi bhakti-vaidhi means "must." Sometimes devotees are promised a plate of maha-prasadam for the biggest distributer. There is no harm. Actually one should try to serve Krishna to his or her full capacity without thought of reward-service is itself the reward. But this takes time to actually realize and until that platform is achieved some pressure or inducement is required.

I am glad to know that a restaurant has been started. In Hawaii you may have seen that the restaurant is very successful. Now that boy's money will be used properly. Instead of maintaining a slaughterhouse, he is paying for prasadam distribution. Very good. But we should not waste time encouraging vegetarianism as opposed to meat eating. We want to encourage prasadam taking and that is automatically vegetarian. The karmis are concerned for vegetarian-non-

[PAGE MISSING]

Bhakti-sastri, Bhakti-vaibhava, Bhaktivedanta, and Bhakti-sarvabhauma. All our brahmanas and anyone wanting to become brahmana, will have to sit for examination once a year at Mayapur. They will be expected to know Bhagavad-gita, Nectar of Devotion, Nectar of Instruction, Sri Isopanisad, a book soon to be published on Deity worship, as well as all the small paperbacks. If they pass the examination they will be awarded Bhakti-sastri certificate. Sannyasis will be asked to sit for Bhakti-vaibhava examination which will include the first six cantos of Bhagavatam.

In our Vedic Universities we will not encourage anyone to be merely a bookworm. There must be life-rising early in the morning, attending mangala arati, taking prasadam, etc. The man who is studying will be brahmana, the farmer will be vaisya. In this way there will be divisions, but they are all one in service to Krishna.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Vishambhar

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Bombay 9 January, 1976

76-01-09

Vrindaban

My dear Vishambhar,

Please accept my blessings. I beg to thank you for your letter undated. I have received so many samples of translations from different persons. Most of them are not very good. Of all, I like the Goswami Nrsimha Vallabha. I want to settle terms with him.

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Jayadayal Dalmia

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Bombay 10 January, 1976

76-01-10

Sri Jayadayal Dalmia 4 Scindia House New Delhi-1

Dear Sri Jayadayalji,

Please accept my best wishes. I beg to acknowledge receipt of your letter dated 7th January, 1976. As you have suggested that someone from our institution be opted as a member of the Managing Committee., I have selected Sri Vishvambhar Dayala as well as myself. Both of us may be made members, and I shall give instructions through him.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Copy forwarded to: Sri Vishambhar Dayala, Nitai Niwas, Raman Reti, Vrindaban. ACBS/tkg

Letter to: Locanananda

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Bombay 10 January, 1976

76-01-10

Amsterdam

My dear Locanananda dasa,

Please accept my blessings. I beg to thank you for your letter dated November 28th, 1975. Your letter was received late so it was not possible to send you a reply in time for your Deity installation ceremony.

I have received the names of all the candidates for initiation and I accept them all as my duly initiated disciples. Their new spiritual names are as follows:

Jan Appelman-Jayagopal dasa Freddy Van de Buerie-Mahasrnga dasa Raymond Nota-Jnanaraja dasa Henry Fluster-Akhiladhara dasa Peter Vander Heyden-Divyasinhadasa Patricio-Krtayajna dasa Jannie Smit-Mangalaya dasi Tettje Meursing-Aharada dasi Francisco van der Linden-Atitagamana dasi

I also accept Yasodavatsala das and Bhasyakara das for second initiation. Enclosed you will find their sacred threads which I have chanted on. Now hold a fire ceremony and the brahmanas may afterward be allowed to hear the Gayatri mantra from the tape recording through the right ear. First initiated devotes must vow to always chant minimum 16 rounds daily and strictly observe the regulative principles. The Brahmins must practice cleanliness, internally by chanting the Lord’s glories and externally by bathing regularly. In addition the brahmanas should study carefully, especially Gita, Isopanisad, Nectar of Devotion and Nectar of Instruction as well as all the small paperbacks. Soon we will have yearly examinations for brahmanas based on these books and those who pass will be awarded Bhakti-sastri titles.

I hope this meets you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Pusta Krsna

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Bombay 10 January, 1976

76-01-10

Tanus, West Germany

My dear Pusta Krishna,

Please accept my blessings. I beg to thank you for your two letters dated December 23rd and 24th respectively.

I have just sent you a telegram: "Yes Purchase Mercedes." For so long there has been contemplation to buy this car. But where is the car? We are spending crores of Rupees to finish this Bombay construction, but whenever I arrive at the airport, I am picked up in a borrowed car. What kind of impression is it to the members that we always have to approach them to borrow their car? Please get it. But one thing is that I have heard that you are taking the money from the BBT to pay for it. There is one story that a guru went to his disciple's home and was greeted very elaborately. When he enquired how was it possible for his disciple to afford such nice arrangements, his disciple told him: every-belongs to you. Later the guru saw that he had no money left in his bank account and he could understand that his disciple had spent all of his money. So whether you are also making such arrangements? I do not want to spend the books fund money for such things. If you can not pay for it, then Tamala Krishna says he will pay Ramesvara who can send you the money.

Thank you for appreciating Sri Caitanya-caritamrta. There is no need to feel sad at the end of a chapter or a volume because there is always another chapter and another volume. There is no scarcity. You want more nectarine and the supply is also there. Those who are actually looking for spiritual culture will find immense wealth in Caitanya-caritamrta.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

76-01-10

My Dear Ramesvara;

Please accept my blessings. Enclosed please find one book written by Harikesa Prabhu called, Spiritual Dialectism. Please first of all print it in Back to Godhead magazine and if the response is good it maybe made into a book along the lines of Svarupa Damodaras book, The Scientific Basis of Krishna Consciousness.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hd

Letter to: Subhavilasa

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Bombay 10 January, 1976

76-01-10

My Dear SubhaVilasa,

Please accept my blessings. I received your letter and I gave it to my secretary with instructions to reply it.

Anyway, all blessings upon you for securing this church. Krishna will certainly be pleased upon you. Now you and your good wife are both initiated, chant faithfully 16 rounds daily, and follow the four regulative principles. This will insure your spiritual perfection.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Svarupa Damodara

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Bombay 10 January, 1976

76-01-10

My Dear Svarupa Damodara,

Please accept my blessings. I beg to thank you for your letter dated December 26th, 1975, and I have noted the contents carefully.

Your plan to have the Bhaktivedanta Summer Institute in one of our farms is a very good idea. But you say that there is a chance that none of our farms will be suitable. Why not? Anyway, you will be discussing it at Mayapur at which time you should fix-up everything definitely.

I have read the aims and objects of the Institute and it is done very nicely. I am satisfied that you are properly understanding the philosophy. The analysis you have given in the section "What is the Bhaktivedanta Institute", regarding the scientists, technologists, and other so-called authorities is most accurate. According to Bhagavatam, they are all asses and cows, sa eva gokhara.

I have also suggested for the GBC's consideration, that we introduce a system of examinations for the devotees to take. Sometimes there is criticism that our men are not sufficiently learned, especially the brahmanas. Of course second initiation does not depend upon passing an examination. How one has moulded his life-chanting, attending arati, etc., these are essential. Still, brahmana means pandita. Therefore I am suggesting examinations. Bhakti-sastri-(for all brahmanas) based on Bhagavad-gita, Sri Isopanisad, Nectar of Devotion, Nectar of Instruction, and all the small paper backs. Bhakti-vaibhava-the above plus first six cantos of S.B. Bhaktivedanta-the above plus cantos 7-12 S.B. Bhakti-sarvabhauma-the above plus Caitanya-caritamrta. These titles can correspond to entrance, B.A., M.A., Ph.D. So just consider how to organize this Institute. At Mayapur we shall finalize everything.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Visvakarma

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Bombay 10 January, 1976

76-01-10

Toronto

My dear Viswakarma,

Please accept my blessings. I beg to thank you for your undated letter.

Yes, it is the mercy of Krishna that we have got such an important building in Toronto. It is a top-most triumph. If you can fix up a neon sign always moving with the maha-mantra Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, that will be a great achievement. The sign can be on from evening to mid-night, that will be the proper utilization of such an ideal building and location. Christianity is now declining, therefore they are having to sell all their churches to us. Because they have got no clear idea of God, people are not satisfied with them. But we can explain what God is, so people are appreciating more and more our Movement. Now by Krishna's grace you have a beautiful Temple, use it to preach very vigorously. If you all strictly follow the principles and chant sixteen rounds, your spiritual strength will be insured, and our Movement will become increasingly prominent.

I accept the recommended devotees as my initiated disciples. Their spiritual names are:

Errol Lewis-Ugresa dasa

Craig Harper-Asuramarjara dasa

Subash Batra-SubhaVilasa dasa

Asha Batra-Ashalata dasi Now you have to hold a fire ceremony. Instruct everyone to faithfully chant 16 rounds and follow the regulative principles. Teach them by your personal example.

Regarding Bon Maharaja, in the future he should be completely avoided. We shall have no further connection with him.

Enclosed is a letter to SubhaVilasa which you may please deliver to him.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Bahudak

-

Bombay 11 January, 1976

76-01-11

Vancouver

My dear Bahudak,

Please accept my blessings. I beg to thank you for your letter dated December 15th, 1975 and I have noted the contents carefully.

I was very glad to learn how our devotees are coming out victorious in the preaching to the university professors and students. Other groups have no philosophy nor do they have any idea of spiritual life, what to speak of living it. Our movement is authorized. Our books are based on the statements of the most exalted devotees. And if we follow strictly the guidelines for devotional service as they are given in the Nectar of Devotion and Nectar of Instruction, then no one can touch us. Our position is definitely due to our books, therefore I am always pressing on this point. All the groups are declining including the Christians. We are being harassed by the authorities and they are all Christians. Because they are losing ground, and we are increasing, they are trying to stop us. There is always this battle between the demons and the devotees, but the devotees always win because they are protected by Krishna.

It is good that you are again the President of the Vancouver temple. Of course the farm projects are important but more stress should be given to Sankirtana. We require so much money here in India. So Jayatirtha has said right. Whatever we are doing in India is from the BBT fund. Continue to go out on Sankirtana. Example is better than precept.

The harmonium may be played during bhajan if there is someone who can play melodiously. But it is not for kirtana and arati.

All of the devotees you have recommended I accept for initiation. Dharmarupa das, Subavrata dasi, Mahojjvala dasi, Sthanur das, Jagadadija das, Damagosh das and Kanti-mati should after holding a fire ceremony, be allowed to hear the Gayatri mantra through the right ear from the tape recording. They must always keep clean, internally by chanting the Lord's glories, and externally by regular bathing. In addition they should regularly study Bhagavad-gita, Nectar of Devotion, Nectar of Instruction, Isopanisad and all the paperbacks because soon we shall be holding examinations based on these books for the brahmanas. Those who pass will be given the title Bhakti-sastri. Gail Bergeron's spiritual name is Paratpara dasi. She that she chants minimum 16 rounds daily and strictly follows the regulative principles.

I hope this meets you and all the devotees there well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Kapur

-

Bombay 11 January, 1976

76-01-11

International Foundation of Meditation 44 Kailash Mandar, Kanpur

Dear Sri Kapur,

Please accept my best wishes. I beg to thank you for your letter dated December 25th, 1975. I shall be returning to Vrindaban by the end of March. At that time I shall try to visit Kanpur to see the park.

Hoping this meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Kirtiraja

-

Bombay 11 January, 1976

76-01-11

Taunus, West Germany

My dear Kirtiraja,

Please accept my blessings. I beg to thank you for your letter dated 3rd January, 1976, giving a report of your preaching in Poland. I also received your letter dated December 7th, 1975 and replied it.

Yes, you should get my books translated into Polish. Wherever our books are being distributed, our movement is established on a firm basis. Therefore I came to your country with books. So try to get the books translated.

You ask what you should do about your wife and child. What can I advise if your wife doesn't want to take inconvenience. Preaching means some inconvenience. There is no reason why you have to be settled in one place. The actual education of a child doesn't begin until five years. Before that the child is free. Thereafter, the child may be sent to Gurukula in Dallas. This is the Vedic system.

The most important aspect of our preaching is Kirtana. Induce the people to chant, that is the only thing. Then everything else will follow. The goal is to make devotees and books; both are required. Distributing the books will make devotees. To make a devotee means to make someone purified. Reading the books will purify the intelligence. A purified heart and mind means Krishna Consciousness.

Don't try to become big very fast. That is not possible. Go slowly.

My advise is that you and your wife should preach together. But your wife doesn't like this so what can I do?

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Rupanuga

-

Bombay 11 January, 1976

76-01-11

New York

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 26th, 1975, and I have noted the contents.

The bombastic distribution of Krsna Trilogies in New York is wonderful. I have read the report given in the Sankirtana Newsletter. But one thing is whether they have collected enough to cover all the costs. I have heard that despite all this distribution, now there is a big debt to the Book Fund. The GBC has to manage so expertly that there will not be debts. This debt to the Book Fund must be cleared immediately, if possible by the Mayapur meeting. Now we require so much money for the Temple projects in India, but if the Temples do not pay their book bills from where will I get the money?

Svarupa Damodara has written me about the Bhaktivedanta Summer Institute. It is a very good idea. If possible try to accommodate it on one of the farms we already have. To buy another farm simply for this purpose is not very practical. The Institute should not only stress book study but there must be equal time given to kirtana, arati, prasadam, etc. There must be spiritual life, then book study will have meaning.

Many people have mentioned the nice prasadam distribution program in our New York Temple. I have heard also that on Sundays there are 500 people attending. So there is tremendous scope for preaching. Now this building must be organized very expertly. I want to come in April or May, but whether my quarters are ready or not?

In the six day book distribution, Eastern zone was first. This is our most important work. All the leaders should tax their brains for increasing the sales of our books. I have always said that if we simply rely on book distribution all our needs will be met.

We shall never use this artificial fertilizer on our farms. It is forbidden in the sastras. If you plant easily grown crops once in the year, then the earth will not become exhausted. Don't overuse the land.

I accept Bhakta John as my disciple and also Padmamalini dasi for second initiation. His name is Amara das. Now hold a fire ceremony. She may be allowed to hear the mantra through the right ear from the tape. Instruct them both on the meaning of first and second initiation respectively.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

-

Calcutta 12 January, 1976

76-01-11

Los Angeles

My dear Ramesvara,

Please accept my blessings. I beg to thank you for your letters dated December 18th and December 25th respectively.

The quote book, ”The Krishna Consciousness Movement is Authorized”, is very important. From each city find out important persons names and post it. You can send it to important members of the Government, businessmen, entertainers, sportsmen, etc. Another device is that you can address it to ”Any Respectable Gentleman, Post Office . . ., City . . ., State . . .”. The postman will then deliver it to some respectable gentleman. Everyone who gets it will think: ”I am a most respectable gentleman because he has give it to me.” The best thing is to find out the customers list to some big magazine like ”Time” or ”Life”, and post it to them. I think the post office can give concession rate for huge numbers of postings. Yes, go on adding any new important quotes in the reprinting.

Regarding the improvements of gold stamping and gold guilding on the Bhagavatams, I have already advised Radhavallabha Prabhu. Simply to make fashionable and increase the price may hamper the sales. Rather decrease the price.

That so many people are purchasing our literature in Los Angeles indicated that it is being advertised: Oh, I have got a very nice book. Then their acquaintances want the book also. The books distribution in Los Angeles during the six day period is transcendental samadhi. They are working in trance, not on the material platform. No common man can work so hard, it is not possible. Working without sleep means no death. Sleeping is dead condition. ”Jiv jago, jiva jago, gauracanda bole, kota nidra yao maya-pisacira kole.” Your book distribution is really intoxication.

Please thank Jagannatha suta for the 10 copies of BTG. Thank you for printing the photo of the Mauritius meeting.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

-

Calcutta 12 January, 1976

76-01-11

Dear Ramesvara Prabhu,

Please accept my humble obeisances.

In regard to Bhargava Prabhu, I discussed with Prabhupada and His Divine Grace asked me to write you. Bhargava is spending money of the BBT frivolously. He is taking and spending more than he is supposed to. Unless he gives very strict account of how he spends, he should be recalled. All money is collected under such difficulty, it should be spent only for Krsna. Srila Prabhupada said he was surprised to see how this boy comes everywhere he goes. Please do the needful.

Also, we received a letter from Ranadhira dasa regarding the request of Dr. Shyam Sundar das Brahmachari for complimentary subscription to BTG. Prabhupada said we should not correspond with him and not reply.

Also please find enclosed a letter with insufficient address which we therefore cannot reply.

Seen:Your servant, A.C. Bhaktivedanta SwamiTamala Krsna Goswami Personal Secretary

P.S. Please inform all Temples and GBC that Prabhupada’s mail should
be sent to Calcutta not Mayapur, as mail to Mayapur takes an
extra week.

Letter to: Aksayananda

-

Calcutta 13 January, 1976

76-01-13

Vrindaban

My dear Aksayananda Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8th January, 1976.

Why Saurabha should be consulted for Temple functioning and maintenance? He cannot give you any idea for these things. He is busy with other matters.

Dramas are alright if you can perform them nicely. Even if you don’t speak them in English, they can be rendered into Hindi on the microphone while the drama goes on. But the puppet shows should be stopped. It is nonsense.

What are those Bengali dramas that Nitai is working on? He should work on arcana-paddhati, not divert his attention here and there. He should make Hari-bhakti-Vilasa into short cut, not more than twenty pages. He can consult Nrsimha Vallabha Goswami for help in this matter. This should be his first consideration now.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please let me know how ”mukut” department is going to be managed? Who is the manager and what is the management scheme? ACBS/tkg

Letter to: Brahmananda

-

Calcutta 13 January, 1976

76-01-13

Nairobi

My dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated December 27th, 1975.

Our movement is so large it requires expert management and strong vigilence. Now you are finding out so many things were mismanaged, but why didn't you find out before? What is the use of complaining now? It is your fault that you remained absent for so long. The GBC's first business is to manage their zones. You said you were training Cyavana. Anyway, just try to mend things and restore it to its original position.

Caitya-guru's case is one of misused intelligence. I have also received complaint about him from Nava Yogendra Maharaja. He has been taken out of any position of responsibility.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jayatirtha

-

Calcutta 13 January, 1976

76-01-13

Berkeley

My dear Jayatirtha,

Please accept my blessings. I beg to thank you for your letter dated December 24th, 1975.

The $1900 payment should be used half for Gurukula and half for the Temple.

Regarding Yamuna and Dinatarine, they want to live independently, that is the defect. A woman cannot live independent. According the the Vedic culture a woman is always to be protected by a man. Why they should purchase a house? We already have Los Angeles. If they want they can have a separate asrama supported independently of ISKCON. Every woman in America has money, so why do they want support? No, the BBT cannot give them loan. You may check that they are chanting and following the rules but do not get involved with their management. So far your suggestion that they sew clothes for the sannyasis Deities it is not possible. Sannyasis may have no connection with women.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri K. Raghupati Rao

-

Calcutta 13 January, 1976

76-01-13

Sri K. Raghupati Rao 5 Raja Annamali Road, Madras 600084

Dear Sri Rao,

Please accept my blessings. I beg to thank you for your letter dated 5th January, 1976.

You say that there is some contradiction in the Bhagavad-gita, that is your defective understanding. The direct meaning of the 15th Chapter 7th verse is that every living entity is the eternal part and parcel of Krishna. How can you think of contradiction in the Bhagavad-gita? Krishna is not an ordinary human being. How can you think that Krishna is contradicting Himself in His own statements? It is your concoction. The jiva is jivatma and Krishna is paramatma. Where is the contradiction? Why do you manufacture ”iva”? That is the defect of Mayavadi philosophy. They concoct ideas.

Yes, Krishna can enter into anything. The body is also His energy. ”Bhumir apo 'nalo vayuh” [Bg. 7.4]. And in Srimad-Bhagavatam in the prayers of Queen Kunti, Krishna is described ”antar-bahih”, within and without. In the Brahma Samhita it is stated by Lord Brahma about Krishna: ”andantara-stha-paramanu-cayantara-stam”, He is present in His fullness in every one of the atoms.

Where are the words ”iva” and ”sadrsa”? You cannot rectify Bhagavad-gita with new words of Sankara. And even if you take sadrsa it can be taken to mean qualititative. ”Nityo nityanam cetanas' cetananam”, the Supreme Absolute is the supreme eternal being amongst all other eternal beings. This is sadrsa, not eternal in quantity, just in quality. Krishna never falls into Maya. Therefore His name is Acyuta. But the living entities can fall into Maya so how can they be sadrsa in all respects? If you take gold and a little fraction of gold, the quality is the same. Only the quantity is changed. This is common sense.

There is no question of ”breaking” as you have mentioned. The jiva is eternal, sanatan. Just like the sun and the sunshine. The sun is a combination of bright molecules and both are eternally existing. Similarly, Krishna and His qualitative fragmental parts are also eternal. Therefore the jiva is explained in the Bhagavad-gita as acchedyah (2:24) so how can it be broken? It is eternally existing as vibhu and anu. Svarupamsa is not jiva, it is Visnu Tattva. Visnu tattva is known as svansa and the jiva is known as Vibhinamsa.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Yamuna, Dinatarine

-

Calcutta 13 January, 1976

76-01-13

My Dear Yamuna and Dinatarine,

Please accept my blessings. I beg to thank you for your letter dated December 24th, 1976.

I am very pleased to see the nice photos of your Deities Radha Vanebehari. The singasana has also come out very nicely.

You can attract the fair sex community. Most of them are frustrated being without any home or husband. If you can organize all these girls they will get a transcendental engagement and may not be allured to the frustration of life. Your engagement should be chanting and worship of the Deity Jiva Goswami advises that in the Kali-yuga sankirtana is the principle worship. Even if one chants many mantras it must be preceded by glorious sankirtana. Sankirtana is the maha-mantra.

Yes, you are right, women are generally after sense gratification. That is the disease. Chant 24 hours a day and don't dress nicely to attract men. It is better that you don't make a large program. Remain a humble program. In bhakti there is no grotesque program. A humble program is better. We are doing all these grotesque programs to allure the masses. My Guru Maharaja used to say that no one hears from a person coming from a humble, simple life. You remain always very humble.

So far as giving loans, I think it won't be possible because in India we require a huge amount of money for Bombay and Mayapur. We also have to build nice Temples at Kuruksetra and Jagannatha Puri. The Americans are accused of being C.I.A., so counteract this. We want to prove how Americans have constructed very large temples. Certainly it is not for C.I.A. propaganda.

Sita Devi, Mother Laksmi, wife of Lord Ramacandra, went to live with Valmiki Muni in a cottage. Although she was a King's daughter and a King's wife, she preferred to live very humbly in the cottage of Valmiki Muni with two sons in the absence of Ramacandra. That should be the ideal example. Women when not with husband must live very very humbly and simple life.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Cidananda

•

Calcutta 15 January, 1976

76-01-15

Santa Cruz

My dear Cidananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 23rd, 1975 which I only received recently. Probably it has been forwarded a number of times before arriving.

Anyway, I have read your letter, and it is my opinion that you should return to Santa Cruz. But where ever you stay you must chant 16 rounds daily and strictly adhere to the regulative principles as well as try to study my books.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Makhanlal

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Calcutta 15 January, 1976

76-01-15

St. Louis

My dear Makhanlal,

Please accept my blessings. I beg to thank you for your letter dated January 1st, 1976.

I accept all the new devotees as my initiated disciples. Their names are:

Glenn Wharton-Isvaripati dasa

Andy De Souza-Sarvadevamaya dasa

Thomas Wyhaupt-Guruvagmi

Harry Troy-Vedatma dasa Now you must hold a fire ceremony. Everyone must agree to chant daily minimum of 16 rounds and follow strictly the rules and regulations. I also accept Gopta Das for second initiation. I have enclosed his sacred thread duly chanted on. After the fire ceremony he should hear the Gayatri mantra through the right ear from the tape. Brahmin means to be very clean, inside by chanting the Lord's glories and externally by regular bathing. Teach him these things by your personal example.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mark Phillips

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Calcutta 15 January, 1976

76-01-15

Mark Phillips Darkwood, Australia

Dear Mark,

Please accept my best wishes. I beg to thank you for your letter dated 22nd December, 1975, along with your contribution. Please continue to chant Hare Krishna, read our books, and associate with the devotees. In this way you will surely become Krishna Conscious.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Pillai

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Calcutta 15 January, 1976

76-01-15

ABC Model House Bombay

Dear Sri Pillai,

Please accept my blessings. I beg to thank you for your kind appreciation of my humble preaching activities. Please continue to read Bhagavad-gita As It Is. You will derive all spiritual benefit from it. Also if you can find the time, I will request you to visit our Temple in Juhu, Hare Krishna Land.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: T. B. Randler

-

Calcutta 15 January, 1976

76-01-15

Carlton Apts. Santa Monica

Dear T. B. Randler,

Please accept my best wishes. I beg to acknowledge receipt of your letter dated December, 1975.

From your letter I can understand that for the time being you are not fixed up. I shall most probably be coming to the U.S. in May, so try to see me at that time and we shall talk about all your points. In the meantime go on chanting Hare Krishna and reading Bhagavad-gita and Srimad-Bhagavatam.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ajitananda

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Calcutta 16 January, 1976

76-01-16

New Vrindaban

My dear Ajitananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated November 25th, 1976. Considering your problem I will advise you to chant on your lips since you become tired chanting out loud. Also you can sit and hear your Godbrothers chanting. And you can also hear tapes. Do all of these and there should be no problem.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Atreya Rsi

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Calcutta 16 January, 1976

76-01-16

My Dear Atreya Rsi,

Please accept my blessings.

It has come to my attention that the GBC have not been able to fully participate in the Mayapur festivities due to the annual meeting. Therefore, I am asking all GBC members to come to Mayapur early and hold the meeting in my presence beginning the morning of March 6th.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Copy to all GBC. ACBS/tkg

Letter to: Bhagavan

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Calcutta 16 January, 1976

76-01-16

My Dear Bhagavan,

Please accept my blessings.

It has come to my attention that the GBC have not been able to fully participate in the Mayapur festivities due to the annual meeting. Therefore, I am asking all GBC members to come to Mayapur early and hold the meeting in my presence beginning the morning of March 6th.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Copy to all GBC. ACBS/tkg

Letter to: Sri S. N. Nayar

-

Calcutta 16 January, 1976

76-01-16

Sri S. N. Nayar Delhi

Dear Sri Nayar ji,

Please accept my greetings. I beg to thank you for your letter dated 21st December, 1975. I have gone through your translation, but it is not acceptable. We have already settled with a Vrindaban gentleman. I am returning herewith your manuscript. Thanking you.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ratnamala

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Calcutta 16 January, 1976

76-01-16

New Delhi

My dear Ratnamala devi,

Please accept my blessings. Thank you very much for the nice greeting card. May Krishna bless you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dvarakesa

-

Mayapur 18 January, 1976

76-01-18

Sweden

My dear Dvarakesa,

Please accept my blessings. I beg to thank you for your letter dated Narayana 21.

You have asked how you can thank me. Whether you thank me or not, if you understand the importance of this Krishna Consciousness Movement, that is my success. The whole world is thinking in the bodily conception of life and thus remaining like animals. The animals cannot be happy but people want to keep themselves like animals. For peace they are barking in the United Nations. Croaking toads who think they are making a big conference, and then one day the snake of death comes and swallows them up.

If there is possibility to preach amongst the communists, you must do it immediately. The intelligent communist people will very easily understand our philosophy. We can convince them on the basis of samah sarvesu bhutesu, a Krishna conscious person is equally disposed to every living entity (B.G. 18:54). You become a communist and make the present imperfect idea of communism perfect. The idea of the communist philosophy is that the state should be benefited. But the state being imperfect, the living entities other than the human beings cannot derive any profit. It is therefore no better than the capitalists. For the benefit of the human beings, the capitalist kills the poor animals. Similarly, the communist does the same thing. Where is the difference? Perfect communism is in the Srimad-Bhagavatam wherein it is stated that you feel for the poor animals as well as the human beings. Srimad-Bhagavatam instructs that even if there is a snake or lizard in the house, it is the duty of the householder to see that they are also eating, not starving. So you have to begin your preaching with such broader idea of communism.

So this is a good wish for Krishna's service. If it is possible take immediate opportunity for it. So far as coming out of Hungary once you enter, if you can preach what is the need of coming out?

Hoping this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Yasomatinandana

-

Mayapur 18 January, 1976

76-01-18

New Zealand

My dear Yashomatinandan,

Please accept my blessings. I am in due receipt of the names of the persons recommended for first and second initiation. I accept all the new devotees as my initiated disciples. Their spiritual names are:

Bhakta Phil-Sarvaksadasa

Bhakta Mark-Parivadi dasa

Bhakta Jimmy-Kalasamvara dasa

Bhakta Bruce-Rudracandi dasa

Bhakta Martin-Krodhesvara dasa

Bhaktin Karen-Sarvaga dasi

Bhaktin Sue-Brahmapatni dasi All of them must agree to faithfully chant 16 rounds minimum daily and rigidly abide by the four regulative principles.

I accept Sriman Ram das and Sriman Dayasara das for second initiation. Their sacred threads are duly chanted on and are enclosed. Brahmin means to be clean-inside by always chanting the Lord's glories, and outside by regular bathing. Brahmin also means pandita, so they must be able to support their preaching by quoting sastric references. Particularly, they should study Bhagavad-gita, Sri Isopanisad, Nectar of Devotion and Nectar of Instruction as well as all the small paperbacks. There will be a yearly examination for all Brahmins based upon these books.

Now you must hold a fire ceremony. Afterwards, the brahmanas may hear the Gayatri mantra through the right ear from the tape recording. Teach everyone to follow the principles by your personal example.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mahamsa

-

Mayapur 18 January, 1976

76-01-18

Hyderabad

My dear Mahamsa,

Please accept my blessings. I have already informed you what is our purpose in the matter of the Nellore establishment. The ladies must be clearly informed that we are not at all interested to be dictated by them. We cannot construct a meditation hall with Sarasvati and Ganesa or create a library with hodgepodge books. We can simply have our Radha Krishna Temple with facilities for the people in general to study our philosophy joining us in our Krishna Consciousness Movement and as we are doing in our other centres we shall act accordingly.

If they refuse to give us in so-called charity the whole land then we can purchase the vacant land at the price mentioned in the document and because we have already installed the foundation stone, we do not wish to go back. We shall construct the Temple and Residential Quarters as we see fit. But we cannot follow their dictation. The idea is that the land, both vacant and occupied, must be given in a real charitable mentality, not to take advantage of our ability and get a temple and then create some trouble. This is not at all possible. We are also prepared to purchase the main land with garden and building by paying the the fixed price. If they are not interested in selling, we can accept charity. But in either case we can allow the two sisters to live in one portion of the building as devotees.

On these grounds you should make a document and do the needful.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

-

Mayapur 18 January, 1976

76-01-18

Los Angeles

My dear Ramesvara,

Please accept my blessings. I beg to thank you for your sending the monthly BBT newsletter. The results for December and for 1975 are wonderful.

In the material world competition one thinks my competitor can do so much, how can I bring him down? In the spiritual world there is appreciation: he has done so nicely, I could not do so well. Just like in the material world there is attraction between men and women and this attraction is stronger than anything else. In the spiritual world there is also beautiful men and beautiful women and there is attraction but this attraction is not so strong as the attraction for chanting the Lord's glories.

The results show that there is no limit to our book distribution. Our books are qualified to be distributed unlimitedly. We are not fiction writers. It is a fact that no expert booksalesmen can compete with our men. The Librarian has noted the difference between our men and other publisher's men. We are working for heart and soul, not for money. Such expert salesmen would have to be paid at least $1000 per month. That means if the had as many men as our Library Party they would have to pay at least $15,000 per month.

You are charging too much for the "Krishna Conscious Movement is Authorized". It should not cost the Temples more than 10 cents or whatever the cost price is. This is our advertisement and is meant for mass distribution. I have already suggested to you how to do this.

The Nectar of Instruction is also over-priced, in comparison with other books of its size. Print at least 100,000 and charge the appropriate price according to the other books.

Hoping this meets you in good health.

From the December ratings there appears over $800,000 was received. There should be $400,000 for construction.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dr. W. H. Wolf-Rottkay

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Mayapur 18 January, 1976

76-01-18

Dr. W. H. Wolk-Rottkay Los Angeles

My dear Dr. Wolf,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th December, 1975 and also your most recent letter, undated, both with enclosures.

Karmis are considered like asses because they are working so hard day and night without profit. The Bhagavad-gita states: antavat tu phalam tesam/ tad bhavaty alpa medhasam [Bg. 7.23]. "Men of small intelligence worship the demigods, and their fruits are limited and temporary." The karmis benefits are temporary and those who are seeking after such benefits are "mudhas." Srila Vishvanath Cakravarti Thakura has identified mudhas with karmis. So we are servants of the acharya, therefore we also cannot give any good position to the karmis. According to Narottama das Thakura: karma-kanda jnana kanda kevala visera bhanda. "The paths of karma kanda and jnana kanda are just like pots of strong poison". Therefore according to the principles, of bhakti, one has to avoid the karmis and jnanis.

Regarding your letter to me send to Nairobi, I have handed it over to Svarupa Damodara, so I do not possess it.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jayatirtha

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Mayapur 20 January, 1976

76-01-20

My Dear Jayatirtha;

Please accept my blessings. Regarding the ISKCON Gurukula presently situated in Dallas-The Gurukula must be based on the principle of renunciation; vairagya vidya nija bhakti yogam [Cc. Madhya 6.254]. Bhakti is based on the principle of the renunciation of material desires beginning from the earliest age; kaumaram acaret prajna dharman bhagavatan iha [SB 7.6.1]. From the very beginning, a boy must be trained to perform devotional service to the Supreme Personality of Godhead, and not to be attached as the fruitive workers, the karmis, to the so-called fallible soldiers; dehapatya kalatradisu atma-sainyesu asatsv api tesam prammato nidhanam pasyanapi na pasyati [SB 2.1.4]. The karmis are attached too much to their bodies, children and wives, who are like fallible fighting soldiers who must ultimately be destroyed. Although they are sufficiently experienced, they still cannot see this.

Therefore our young men must be trained at the earliest age to not be attached to so many things like the home, family, friendship, society, and nation. To train the innocent boy to be a sense gratifier at the early age when the child is actually happy in any circumstance is the greatest violence. Therefore; brahmacari gurukulae vasan danto guror hitam [SB 7.12.1]. The brahmacari lives at the place of the spiritual master and works for the benefit of the spiritual master by begging for his maintenance, by cleaning, learning the principles of Krsna consciousness, and engaging in the process of bhagavata dharma, whereby his life will have a firm, sane foundation with which he can overcome the forces of maya by strong training in the beginning.

The karmis cannot accept this because they are too much attached to their bodies and cannot tolerate any austerities. Since they are too attached to their children they are even more insistent that the child be drowned in bodily consciousness so that he may avoid all types of austerities and enjoy life to the fullest, thereby going to hell at the earliest age; mahat sevam dvares ahur vimuktes tamo-dvaram yosita sangisangam []. Those who associate with the mahatmas through service to them become eligible for liberation whereas those who are associating with woman or those who are too attached to woman are paving their way to hell. Therefore the school systems require so many codes and regulations so the children will not feel any inconvenience. The training is geared to producing cats and dogs who will feel quite at home in a society of sense gratification.

Therefore how can they accept our school system which teaches that the young men must undergo tapasya to become purified? Tapo divyam putraka yena sattvam suddhyed yasmad brahma saukhyam tv anantam [SB 5.5.1]. They will never accept that one must undergo austerities to break the influence of the modes of material nature upon the living entity in order that he may experience the transcendental bliss on the platform of pure goodness. Therefore they see our school as a threat and a cruel punishment to the children. If we were to run our school as it was actually to be run, they would close it down, and factually they will place more and more codes and restrictions as the school develops to water down the process until it becomes unrecognizable and useless.

We cannot be forced to follow the standards of the mlecchas and yavanas. One may build so many buildings to follow this and that code, but the basic principle of such codes is sense gratification which we are against. There are so many thousands of buildings in the west which are filled with illegalities, but how is it that we must come to a perfect standard or be closed down? This is not the standard of law, but prosecution. If in illusion we think that we must spend money to come to that standard what guarantee is there that they will not simply find another standard for us to follow which will cause so much more trouble and cost so much more money and ultimately they will pass some law making the gurukula illegal.

Therefore the school should be moved to India, specifically to our new gurukula project in Vrindaban, where the facility will be just to our needs and the needs of the brahmacari to develop spiritually because it is based on authentic scripture. To live in Vrindaban is the highest perfection and to grow up in Vrindaban the greatest fortune. Who can compare Vrindaban to the nasty western culture? Even to live in Mathura-mandala for a fortnight guarantees one liberation. In Vrindaban no one will place restrictions on the school and it will be encouraged by the government. The people will see such a school and the example will encourage thousands to send their children there to be trained as human beings and devotees. The cost for maintaining such a place is minimal and when compared with the exchange rate in dollars, a very substantial savings. Some have objected to the cost of transport to India for the child, but children ride at a very reduced rate and require no visa. The one way fare can be arranged at a very small cost which will be made up in no time. For the child it costs $100 per month in the USA, but in India the cost will be a fraction of that amount. The average Indian makes about Rs. 400 per month ($50) and supports an entire family nicely. The savings will more than compensate for the ticket and maintenance, and once in a year, during the hot season of April, May and June, the child may return to the parents. Certainly the government will give cheap rates on a return ticket once they find out about the program. This is much cheaper than altering the present building or building a new one to meet the so-called codes.

The atmosphere in Vrindaban is beyond compare and the teachers are far more experienced as we have many men willing to work there who are retired and qualified professors, what to speak of our own scholars who are living in Vrindaban and starting this gurukula project. Many people will contribute to expand this program and the Krishna-Balarama Mandir is the finest in the world. All the devotees in Vrindaban, especially the children are in fine health and their needs are being guaranteed by the members. They can even beg from door to door and collect enough to feed themselves nicely. This is the system. This is the required training. But if this is done in America, they will accuse us of child cruelty although this is actually the saving grace of the child and he becomes very blissful. Therefore in all ways it is obvious that the best place to have this gurukula is in Vrindaban and this should be done before the US Government starts to cause a disturbance which will harm us, and before we have to waste large sums of money on a risky endeavor which may turn out to be a complete failure.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hd

Letter to: Rupanuga

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Mayapur 21 January, 1976

76-01-21

My Dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17th January, 1976.

Madhudvisa Swami has come here from Australia and as he is free I am sending him to New York. I have discussed with him how I want my rooms to be. As things have generally not been so well managed there I have asked him to be ad-hoc President of New York Temple until the coming GBC meeting.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sir

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Mayapur 22 January, 1976

76-01-22

West Bengal

Dear Sir,

Please accept my greetings. It is understood from His Holiness Babaji Advaitanandan das Bhaktibhusan that some respectable gentlemen, headed by your Honor, have selected me as the President of Sri Krishna Caitanya Sangeet College, Bhaktivedyalaya Bisramtala, at Serampur. I wish to speak in detail about this institution. For this purpose I should like to invite you on Sunday, 1st February, 1976, or if this is not convenient, then on such day as is convenient to you. I am here in Mayapur and it will be a great pleasure for me to see you along with your associates. I invite you also to respect noon-day Prasadam with me. Please confirm through Babaji and we shall arrange to receive you.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jagadisa

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Mayapur 22 January, 1976

76-01-22

Dallas

My dear Jagadisa,

Please accept my blessings. I am in due receipt of your letter dated January 3rd, 1976 and I have noted the contents carefully. Jayatirtha has also written me about the future of Gurukula. He was suggesting to have a Gurukula in Santa Cruz. I have replied his letter and am enclosing a copy for you. It is my opinion that considering all points, we will do best to move Gurukula to India. In the letter I have explained everything fully.

Another thing, is that you are expecting a BBT loan of $150,000. but the BBT has already taken responsibility for Bombay, Kuruksetra, Mayapur, so this money has to go to India. Therefore, I do not think the BBT can give this loan. Actually it is the responsibility of the parents to maintain Gurukula. By taxing the Temples or taking loan from the BBT the parents are being allowed to avoid their responsibility. Before having a child the parents should see whether they shall be able to pay for their child's education. The GBC should make an injunction that if they beget children, then whatever the expenses are for supporting Gurukula they must pay for it. In another letter to Jayatirtha I have suggested how the parents can earn money for their children's support. So you can discuss everything together and do the needful.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jayatirtha

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Mayapur 22 January, 1976

76-01-22

Berkeley

My dear Jayatirtha,

Please accept my blessings. I beg to thank you for your letter dated December 12th, 1975 reporting on your Zone for November, which arrived late due to having been redirected a number of times.

Your Zone's book distribution is most commendable. It is to your credit as a good manager that there are now no longer any debts to the Book Fund from the Western USA Temples. Now you will have to meet a very stubborn competitor, Madhudvisa Swami, who I have sent to New York to organize the new building and preaching activities.

All of the leaders should study my books books very carefully, since now everyone will have to appear for the examination. But I don't get any time to go into seclusion. My Guru Maharaja also did not approve of seclusion. He used to say: "Dusta mana, tumi kisera Vaisnava? Pratisthara tare, nirjanera ghare, tava hari-nama kevala kaitava." My dear mind, what kind of Vaisnava are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krishna maha-mantra, but this is all cheating.

Many times in the past it has proven difficult to get the support of the Indians in San Francisco. Because Citsukhananda said there were many men who were willing to help I was encouraging. Now abandon it. Citsukhananda should join Berkeley instead of wasting time. The Berkeley project is actually important. Your idea for establishing a center in San Jose is nice, so you may bring it up before the GBC at Mayapur. As you are finding a good preaching field at the colleges in Berkeley, you will find all places similarly receptive. Human psychology is the same-simply you have concentrated on Berkeley thus far. Now make this propaganda very vigorously every where.

Regarding the donation of $6000 for distribution of books, you can send one or two copies to very distinguished men. You can address them: Sir, kindly have a glance over these books. If you like you can keep them and send the price or if not you can return them at our cost. In this way you can write them. But don't give them freely. There should be either the option to pay or return. Neither you should give the books to the Librarians of public and hospital libraries, it will not be fruitful. They have their managing committee's, so approach these men individually to purchase books for the libraries.

Regarding your question about having a Gurukula in Santa Cruz, I have replied this in a separate letter enclosed, a copy of which I have also sent to Jagadisa. You may consider carefully the points and do the needful.

You have suggested that some men are best engaged in doing business. I agree. All grhasthas who are interested in doing business should do so in full swing. Yat karosi yad asnasi, yaj juhosi dadasi yat/ yat tapasyasi kaunteya tat kurusvamad arpanam [Bg. 9.27]. Let this be the guiding principle. So let all the grhasthas who wish to, execute business full-fledgedly in the USA and in this way support Gurukula. Business must be done by the grhasthas, not by the sannyasis or brahmacaris. Neither the sannyasis or brahmacaris can be expected to support Gurukula. The parents must take responsibility for their children, otherwise they should not have children. It is the duty of the individual parents. I am not in favor of taxing the Temples. The parents must pay for the maintenance of their children. Neither can the BBT be expected to give any loans. Now the BBT 50% for construction is pledged to the projects in India-Bombay, Kuruksetra, Mayapur. The profits from the businesses should first go to support Gurukula and balance may be given for the local Temple's maintenance. Grhasthas can do business. It is best if the Temple Presidents are either sannyasis or brahmacaris. If the grhasthas want to do book distribution, they should be given a commission of 5 to 10% of which part must go to Gurukula. For any others who are engaged in important Society projects, they must get something for maintaining their children at Gurukula. So far as Prasadam and residence, they are already getting that free. But sometimes, grhasthas make their own arrangement for cooking. For that we can give no expenditure. Just try to improve the Prasadam system so nicely that one will not want any other arrangement. Another thing, is that the grhasthas may be encouraged to do agriculture. In the Indian villages like in Vrindaban, they get enough ghee for their personal use, and sufficient excess to be sold to the merchants, who then also get some money. Cow protection means good food and good trade. So I can give you suggestions how to manage everything, but it is up to the GBC to practically execute all these points.

You cannot survive without my mercy and I cannot survive without your mercy. It is reciprocal. This mutual dependence is based on love-Krishna Consciousness.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Satsvarupa

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Mayapur 22 January, 1976

76-01-22

My Dear Satsvarupa,

Please accept my blessings. I beg to thank you for your Zonal report for December dated January 13rd, 1976. Your November report was also received by me and I have replied it on the 5th January. By now you should have received it.

I am always very much pleased with our Library Party's preaching. Their work is most important. Ramesvara has sent me some recent review from Professors and there is no doubt that these intelligent men are deriving benefit from reading my books. These reviews make me very encouraged. also, the Krishna Consciousness Movement is Authorized has come out very nicely. The review or appreciation of your lecture sent by the professor shows that they are appreciating how nicely our men can present this perfect philosophy of Krishna Consciousness. Go on vigorously expanding this preaching. You are proceeding in the right way. It is good that now you have arranged for independent support of the party.

The church proposal in Houston is a good offer. I think somehow or other the BBT must give you loan for it is a worthy cause. The photographs of the St. Louis farm appear very nice. There seems to be ample grazing ground. In India you can't get such nice land, but there is enough good land in America. Just introduce this new type of Krishna Conscious civilization and the whole world will thank you.

I have seen that the Temples in your zone are now leaders in Book Distribution in their respective categories. Particularly Miami, Gainesville, and Houston. I am glad to see that Abhirama is doing well. He is a very intelligent boy. Now he is concentrating on book distribution so there will be no difficulty. This should be our first business. Temple opening is secondary. Yes, I approve Amarendra's program to have the men go out on book distribution and distribute the feast at the Temple instead of at the college. Regarding closing the Phoenix center, since there is no Deity installed, it can be closed if you decide to do so.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Chaudhuri

•

Mayapur 23 January, 1976

76-01-23

Department of Development and Planning Government of West Bengal Raj Bhavan, Calcutta

Dear Sri Chaudhuri ji,

Please accept my greetings. I was very pleased to meet you at the airport in New Delhi. I think it was ordained by Lord Krishna because I need your help in the service of Lord Krishna.

The bearer of this letter is the secretary at our Mayapur establishment, and he will explain to you about our activities there. I am presently at Mayapur and it would be a great satisfaction if you could kindly visit our establishment and see how things are being conducted. We are developing a plan to be self-sufficient. Namely, to produce our food grains, maintain cows, for drinking milk, and weave cloth for garments. We have plans for erecting a magnificent international city based on this Vedic culture. For this purpose we want a considerable tract of land, and I therefore wish that the Government may acquire some land for us so that we may develop our plan. I hope you can help me in this connection. I would be very glad if you could come to Mayapur, see our activities, take noon-day Prasadam and discuss with me.

I hope this letter meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gopala Krsna

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Mayapur 23 January, 1976

76-01-23

Bombay

My dear Gopala Krishna,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated 13rd and 20th January, 1976 respectively, and I have noted the contents.

You say my apartment will be ready by mid-March but without an elevator, how can I use it? Here in Mayapur we have begun construction on a 67 room Residential Quarters along the Northern boundary of the land to be ready for use by Gaura Purnima. I have asked Tamala Krishna to send his Radha Damodara party's collections to pay for it. Caitya-guru is engaged to help oversee the construction.

I have already sent by separate post the authorization for the Rs. 22,143/49p to be transferred to the B. of Hyderabad a/c.

Regarding the Government trying to acquire our land, I have already told you to finish the Temple immediately. So far paying for Bombay construction, what is the wrong if I issue cheques as per your advice? Bank of America should send credit advices whenever they receive funds. You make a photocopy of the advice and against it I will send cheques. ECC only has to paid after 30 days, so what is the hurry?

Haridasa told me he was going to Bombay. If he can't be trusted then let him work in Bombay under supervision.

You say you have enclosed copies of the land deeds from Nellore, but I did not receive them.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mr. Morris Lapidus

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Mayapur 23 January, 1976

76-01-23

Mr. Morris Lapidus Brooklyn

My dear Morris,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 5th, 1976. I am forwarding your letter to His Holiness Madhudvisa Swami who I have sent to New York to organize things. You may meet with him.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Pusta Krsna

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Mayapur 23 January, 1976

76-01-23

West Germany

My dear Pusta Krishna,

Please accept my blessings. I beg to thank you for your letter dated 15th January, 1976.

I am very glad to know that you have already purchased the Mercedes. For such a long time this car has been required and now you are fulfilling that desire. Thank you. But you must pay your entire debt to the Book Fund in the future, otherwise you will become that disciple who spends the money of his Spiritual Master.

Since you are paying, there is no need for Radha Damodara Party to pay. Their money is already being utilized for construction in Mayapur.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

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Mayapur 23 January, 1976

76-01-23

Los Angeles

My dear Ramesvara,

Please accept my blessings. Last year at the Mayapur meeting it was decided to build another residential building. Now the festival is fast approaching, so construction has begun today on a very long residential quarters. Due to urgency, I have asked Tamala Krishna to supply funds immediately. So whatever money his Party sends should be credited against their book bill. Also in the ratings it should be shown for book distribution, not as a Mayapur-Vrindaban Fund donation. They are sending the money as usual, simply I have asked them to send it directly to India.

I have received a letter from Pusta Krishna Swami. He has already paid for the Mercedes from his own money and he intends paying his debt to the Book Fund entirely in the future. Considering this, there is no need for Radha Damodara Party to pay for the car. Their money is already engaged for construction.

Another point is that BBT cannot give loan to Dallas for Gurukula construction. That is not possible. Jagadisa Prabhu is expecting a loan of $150,000 from the BBT. So I have told him that the money is already needed for construction here in India, in Bombay, Kuruksetra, and Mayapur. The best thing is that Gurukula should be moved to India.

Somehow or other arrange to give a loan for $40,000 for a new Temple in Houston. It is a worthy cause.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Debasis Bagahi

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Mayapur 24 January, 1976

76-01-24

Sri Debasis Bagahi New Delhi

Dear Sri Bagchi ji,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 26th December, 1976, which has only now just caught up with me as I was travelling.

Please go on with your translation work. When I see the translation, then we shall consider the honorarium. I am presently in Mayapur and will be remaining here until mid-March. I will be going to Vrindaban at that time.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Cyavana

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Mayapur 24 January, 1976

76-01-24

c/o John G. Milner Coral Springs

My dear Cyavana,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th January, 1976.

Your normal life is Krishna Consciousness. If you so desire you can stay in Mayapur without taking any responsibility. Simply read books, take Prasadam, and chant Hare Krishna. Now, for the time being, you stay with your father. Later on you can decide.

I hope you are recovering.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri P. L. Khanna

•

Mayapur 24 January, 1976

76-01-24

Sri P.L. Khanna Calcutta

Dear Sri Khanna ji,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 17th January, 1976, and I have noted the contents. Regarding the person in question, I have no such news so far. Be assured, my devotees in foreign countries do not admit unauthorized persons without first getting my permission.

Thank you for your concern. I hope this meets you well.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Nitai

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Mayapur 24 January, 1976

76-01-24

Vrindaban

My dear Nitai,

Please accept my blessings. I beg to thank you for your letter dated 13rd January, 1976.

Please continue to work on the Arcana-paddhati and finish it. We can not be sure that Pradyumna will come in time. Also, you can go on translating the drama of Girish Ghosh. Everyone here has appreciated it. As you translate the scenes, there should be people rehearsing it.

In the syllabus of Nrsimha Vallabha Goswami, the Sankhya-karika must be by Kapiladeva, Devahuti putra. The other is atheistic. There are two sankhyas-theistic and atheistic. The Sanskrit in the Visnu Purana is even easier than in Raghu-vamsa. Yes, Bhagavad-gita As It Is should be studied from the beginning. There must be study from my books also. Whatever the syllabus you make up, the point is to somehow or other get recognition. The syllabus can always be changed later on. If we can get equivalency for our degrees that will be even better than affiliation. But whichever is possible that you should get. It is very important because as soon as we are recognized then our students will be able to come very easily.

As far as the Bhakti-sastri and other examinations are concerned, that we will discuss at the GBC meeting.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Prthu Putra

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Mayapur 24 January, 1976

76-01-24

Vrindaban

My dear Prthu Putra Maharaja,

Please accept my blessings. I beg to thank you for your letter dated 12th January, 1976 along with the news clippings. The newsclippings show that the public has appreciated very much our Movement. You can hold similar such programs in every big city and you will always get a nice reception. This is really preaching and Lord Caitanya Mahaprabhu will surely be pleased with you and bless you. That you cannot stay anywhere very long due to the rules of your visa is a blessing in disguise. It is very good for a sannyasi. Narada Muni was similarly cursed by Daksa that he could not stay anywhere very long and this only increases his preaching. So you also increase your preaching and be more merciful to a greater number of persons.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Tikandas J. Batra

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Mayapur 26 January, 1976

76-01-26

Sri Tikandas J. Batra Bombay

Dear Sri Batraji,

Please accept my greetings. I beg to thank you for your nice letter dated January 20th, 1976.

Those who take Indian philosophy and scripture as mythological are not at all intelligent. They have been described in the Bhagavad-gita as "sinful", "rascals", "lowest of mankind", "bereft of all knowledge", and "atheistic". Na mam duskrtino mudhah prapadyante naradhamah/ mayayapahrta-jnana asuram bhavam asritah [Bg. 7.15]. This psychological conception of the so-called Indian philosophers has killed Indian civilization. There is no question of mythology when Krishna says: dehino 'smin yatha dehe kaumaram yauvanam jara/ tatha dehantara praptir dhiras tatra na muhyati [Bg. 2.13]. A baby grows to become a child, and a child grows to become a boy, and a boy grows to a young man, and a young man develops to middle age, and grows to an old man, and then what is next for the old man. The so-called mythologists don't know what will happen to the old man. Neither they believe in the next life, and even if they do believe they don't know what will happen to the old man or what kind of life he will get next. Therefore they are all fools and rascals.

How a rascal can become a professor? That is the defect of modern day education. It is said in the Srimad-Bhagavatam: Na te vidhuh svartha gatim hi visnu. Philosophy means to find out the actual source of everything. Our Vedanta philosophy begins athāto brahma jijñāsā, to enquire about Brahma, that is real philosophy. And the Supreme Brahma is described as the original source of everything: Janmady asya yato [SB 1.1.1], etc. Srimad-Bhagavatam is the real philosophy because it describes the original soruce of everything-Janmady asya yatah. The first chapter of Srimad-Bhagavatam begins with this verse. Accept this, all other philosophies are simply jugglery of words to mislead the less intelligent class of men. You are benedicted by Lord Krishna that you are doubting the philosophical speculation of the mudhas. Please try to read real philosophy-Vedanta Sutra and its right commentary by Vyasadeva, Srimad-Bhagavatam. And the preliminary study, Bhagavad-gita. If you

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directly in the Bhagavad-gita.

My request is that you read carefully the Bhagavad-gita As It Is and do not be mislead by the fools and rascals. The fools and rascals have spoiled Bhagavad-gita simply by their interpretation. We have published it As It Is. Try to visit our center at Juhu-Hare Krishna Land-and associate with the devotees. They will be able to answer all your philosophical questions.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri M. N. Chandhuri

-

Mayapur 26 January, 1976

76-01-26

Sri M. N. Chandhuri Calcutta

Dear Sri Chaudhuriji,

I beg to thank you for kindly accepting my invitation. It will be our great pleasure to receive you this coming Sunday, the 1st of February, at

I hope you are well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mahamsa

-

Mayapur 26 January, 1976

76-01-26

Hyderabad

My dear Mahamsa,

Please accept my blessings. I beg to acknowledge receipt of your telegram regarding the Nellore affair. I have already written you one letter on 18th January in this regard. The summary is, don't relax the conditions. We can either purchase for the price mentioned in the deeds or take in charity, but we cannot accept any conditions. My letter makes everything explicit. If they decline then try to acquire the land through Government because we have already installed the Foundation Stone.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

-

Mayapur 26 January, 1976

76-01-26

Sri Sri Radha Damodara TSKP Tempe, Arizona

My dear Ramesvara,

Please accept my blessings. I beg to thank you for your letter dated January 16th, 1976, and I have noted the contents.

Regarding supplying the Radha Damodara TSKP books at discount, there is no harm. The BBT should charge them the printing cost only and the balance they will send to India. It is the same as before, but instead of the money being sent to the BBT and then to India, this is shortcut and the money will go directly to India. As their collections depend entirely on book distribution, whatever amount they transfer here plus the amount paid to BBT in Los Angeles may be combined for listing in your monthly ratings as book distribution. In this way they will be encouraged to go on increasing the book distribution more and more and at the same time they will be encouraged to send more and more for the construction. There is no question of discounting them ore money than is needed in India, because we require crores and crores of unlimited funds. America has the money, so this is co-operation between the blind men and lame men. This will be a good name to your country, that Americans are building such nice buildings. It will make good relations between India and America. The next chance I have for meeting with Indira Gandhi I shall inform her about how much foreign exchange we are sending. After receiving your encouraging assurance that as book distribution increases the amount BBT sends will also increase, we are now going to attempt the Kuruksetra project and the Jagannatha Puri project. For the time being we are spending in India, but eventually we will spend everywhere. This will greatly enhance the American's spiritual position.

Always remain dependent on Guru and Krishna and your progress will always be assured.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Ajita Kumar Chatterjee

-

Mayapur 27 January, 1976

76-01-27

Sri Ajita Kumar Chatterjee Calcutta

Dear Sri Chatterjeeji,

I beg to thank you for your letter dated January 23rd, 1976. Please come with your articles and see me at Mayapur, we shall discuss on the articles and if they are correct, then we shall publish them. It will be our great pleasure. But first I must see how they are written. We have got sufficient place so you can stay here and we shall read them together.

Your theme is O.K. There were many devotees of Lord Caitanya like Advaita Acarya, and even Lord Nityananda who were grhasthas. Lord Caitanya left His grhastha life. It is a matter of understanding Krishna-that is the real qualification. Whether one is grhastha or sannyasi, how well he knows Krishna. Srila Narottama dasa Thakura has sung: ”grhe va vanete thake, he gauranga bole dake”. Lord Caitanya says

kiba vipra, kibra nyasi, sudra kene nyaya, yei krishna tattva vetta, sei guru haya

So please come and we shall discuss your articles.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Gunendunath Chaudhury

-

Mayapur 27 January, 1976

76-01-27

Sri Gunendunath Chaudhury Calcutta

Dear Sri Chaudhuryji,

I am in due receipt of your Bengali letter and I request you to come here to Mayapur. Live with us for some time, see the situation and conduct of your living with us, and then we shall decide what to do next.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jnanagamya

-

Mayapur 27 January, 1976

76-01-27

My Dear Jnanagamya,

Please accept my blessings. I beg to thank you for your letter dated December 26th, 1975.

Regarding making a movie to help people become Krishna Conscious. If we show such devotional activities as worshiping the Deity, the karmis will think it is some sentiment, people worshiping a statue. Unless they hear from devotees and then practically perform devotional service themselves, what benefit will there be? As far as your point that those who say movies about Hitler identified with him and followed him, Hitler was still finished despite so much propaganda. Napoleon, Mussolini, Churchill-they all made so much propaganda-but the French, Italian, British, and German empires are all lost now. Our real propaganda is to chant the Hare Krishna Maha-mantra, and let the mass of people chant and dance with us. If this movie induces people to chant and dance it is O.K. If it aids our cause then it is welcome. The best thing is for you to give this subject matter to your GBC for discussion at this year's GBC meeting in March.

The photos you have sent are very nice. Thank you. I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Revatinandana

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Mayapur 27 January, 1976

76-01-27

Laguna Beach

My dear Revatinandana,

Please accept my blessings. I beg to thank you for your letter dated 2nd January, 1976.

Where ever you deliver your lectures to students try to introduce at least our small books. If the students purchase these cheaper, smaller books, they will get a permanent impression of Krishna Consciousness. Especially present them Easy Journey to Other Planets, Topmost Yoga, Beyond Birth and Death, Krishna Trilogy, and Nectar of Instruction-these are cheaper and they can purchase them and read them easily.

Yes, for returning to England you should consult Hamsaduta.

When you come to Mayapur and Vrindaban you will very much appreciate how everything has developed since you were last there. There are also very nice accommodations for the devotees living.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri Birendra Kisora Roy

•

Mayapur 27 January, 1976

76-01-27

Sri Birendra Kisora Roy Calcutta

Dear Sri Roy,

We have received your letter in Bengali. Please come here to Mayapur. We shall talk and then we will do the needful.

I hope this meets you well.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Aksayananda

•

Mayapur 29 January, 1976

76-01-29

Vrindaban

My dear Aksayananda,

Please accept my blessings. I beg to thank you for your letter dated 23rd January, 1976 and I have noted the contents.

I have read the letter of Mr. Kapur. I am agreeable to coming to Kanpur; the question is when. You are planning a program at the Prayag Narayana Mandir on the 15th Feb. I know that Temple, it is very famous. If some program is held there, all Kanpur people will come. Just now I am resting at Mayapur, so if it is possible to hold this program without me, then I may not come. Otherwise, if my presence is required* then I can come. Following the Vrndavana festival there is a tentative program for me to go to Manipur. At that time I can easily visit Kanpur on my way to Manipur. Visiting at that time would be very convenient. We should certainly have a centre in Kanpur. It is the third most important city in India after Bombay and Calcutta.

It is not possible to give you definite answer on the land of Mr. Bhargava at this time. We have to wait to see what is the condition of the land during monsoon. If it is not too disturbed we can take it. We will have to wait until July at least to decide. If we get the Kailash Mandir land and this land has a Gosala, it will be a good combination.

I am glad that you are developing the mukut business. Now the devotees must learn so that in the future professionals will not be required.

Regarding holding feasts on Dvadasi days, we don't want to invite some beggar class of men. Don't invite now. When Randas Shastri and Vishvambar think best then we shall invite.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*being invited by some leading men of the city. ACBS/tkg

Letter to: Hamsaduta

-

Mayapur 29 January, 1976

76-01-29

Bhaktivedanta Manor

My dear Hamsaduta,

Please accept my blessings. I beg to thank you for your letter dated January, 23, 1976.

Your struggle in Germany is the struggle between Hiranyakasipu and Prahlada Maharaja, and Prahlada Maharaja must come out triumphant. When there is so much interference on the part of Kamsa, Krishna must come out victorious, and kill Kamsa.

Yes, begin the bus program village to village, distributing kirtana, prasadam and books. That will make our foundation strong.

Just pray to Krishna for help. Krishna will come out triumphant without any doubt.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Karandhara

-

Mayapur 29 January, 1976

76-01-29

Los Angeles

My dear Karandhara,

Please accept my blessings. I beg to thank you for your letter dated January 21st, 1976.

The photos of my murti are very nice. The murti of the Spiritual Master should be treated as good as the Deity. Saksad-dharitvena samasta-sastrair, uktas tatha bhavyata eva sadbhih/kintu prabhor yah priya eva tasya **, The guru should be treated as good as God. This is stated in all the sastras. The difference is that God is master-God and guru is servant-God. So the installation ceremony for such a murti should be similar to that done for other Deities. All Temples can have this Deity if they like. But Temples which have only Panca-tattva painting worship should not be given this Deity.

You should make a murti of Srila Bhaktisiddhanta Sarasvati and then they may be worshiped together as is now being done in our Krishna Balarama Temple. They should be placed with Gaura Nitai-Guru Gauranga.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Svarupa Damodara

-

Mayapur 29 January, 1976

76-01-29

Atlanta

My dear Svarupa Damodara,

Please accept my blessings. I beg to thank you for your letter dated January 21st, 1976 and I have noted the contents carefully.

If you cannot come to India there is no harm. Ordinarily, if you leave, your application will be closed. Better not to take any chances. You instruct your assistants who are coming how and what to discuss with the GBC on your behalf.

In the tentative course outlines some additions are as follows. In the philosophy section there should be a class dealing with all the Vaisnava philosophies (the four sampradayas). Music class can be based on the Sama Veda. In the Political Science class Maharaja Prthu's life may also be studied. There should also be a discussion with the GBC regarding what titles should be awarded to students who pass.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dr. Wolf

-

Mayapur 29 January, 1976

76-01-29

Los Angeles

My dear Dr. Wolf,

Please accept my blessings. I beg to acknowledge receipt of a copy of a letter sent to Sriman Vedavyasa dated January 14, 1976.

Mundane books are written by imperfect persons. Everyone has his own theory, which means he is imperfect. The Srimad-Bhagavatam says if there is a real presentation of spiritual understanding, then even if it is presented i broken language, it is accepted by high, saintly persons, because it glorifies the Supreme Person. On the other hand, if literature is highly metaphorically composed, if it does not glorify the Lord, it is compared to a place inhabited by the crows.

Actually, if some literature doesn't carry any real knowledge, what is the use of ornamental language? We are not interested in presenting ornamental language.

In India the system is that people go to see the Jagannatha Deity. The Deity is not very beautiful from the artistic point of view, but still people attend by the thousands. That sentiment is required. Similarly with our kirtana we are only using drums and karatalas, but people come to the point of ecstasy. It is not the ornamentation, it is the ecstasy. This ecstasy is awakened by sravanam kirtanam by devotees. I hope this makes everything clear.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dhrstadyumna

•

Mayapur 30 January, 1976

76-01-30

Sri Sri Radha Damodara TSKP Tempe, Arizona

My dear Dhrstadyumna,

Please accept my blessings. I thank you very much for sending the conversation between yourself and Professor Verdu. You have talked very nicely. I have asked that the conversation and photos as well as the letter of appreciation from Prof. Verdu, be printed as a small pamphlet by the BBT. Please study carefully my books to be enlightened. You have presented our philosophy very nicely. This engladdens me that our students are presenting so convincingly. This is the way to become future preacher.

These T.V. engagements are very popular. If your bus program can arrange many T.V. shows it will be a very good propaganda.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jayatirtha

•

Mayapur 30 January, 1976

76-01-30

Berkeley

My dear Jayatirtha,

Please accept my blessings. I am forwarding to you the enclosed letter from Mr. Morris Yanoff, for necessary action. Please do the needful.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

•

Mayapur 30 January, 1976

76-01-30

Los Angeles

My dear Ramesvara,

Please accept my blessings.

Enclosed please find a conversation between Dhrstadyumna das and a Professor Verdu of the University of Kansas. It was a television program as you can see from the enclosed photos. The professor has very much appreciated the discussion and he has written that he will now teach a course with special attention to the teachings of Sri Caitanya Mahaprabhu. This conversation can be published as a small pamphlet similar to the one published originally as the "Vedic Way". The photos can be used for the front and back covers. The letter from the Prof. Mr. Verdu, can also be included. You can also include some reviews from important professors on Caitanya-caritamrta. There should be an advertisement for Caitanya-caritamrta 1st Part _ pp.; 2nd Part _ pp.; 3rd Part _ pp.; Complete _ pp. It should be printed so that Temples can give to persons who offer small donations, even too small to give a BTG to. It will also impress all intelligent people, that our students can present our philosophy so nicely and authoritatively.

Now work is proceedingly full scale here on the new residential building and in Bombay work is beginning under the guidance of Larson and Tubrow. So Rs. 7 Lakhs will be required immediately this month for Bombay. In your BBT Trustees report you say that $200,000. has been put in fixed deposit for one month. That one month is now over so you can immediately transfer $100,000. to the Bombay Bank of America account. The balance can be put on fixed deposit for another month and transferred to B. of America Bombay in the beginning of March when it matures.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Bhurijana

-

Mayapur 31 January, 1976

76-01-31

Auckland

My dear Bhurijana,

Please accept my blessings. I beg to thank you for your letter dated 16th January, 1976 along with the enclosed donation. Unless there is loving feeling, how is it possible for you to always make offerings to me? The spiritual master is always instructing his disciples and they in turn are always trying to serve their spiritual master. It is a reciprocal relationship of love.

Naturally your daughter is chanting the transcendental Name of the Lord. It must be so, because unless one is pious in previous life, one cannot take birth in a Vaisnava family. Give her good chance to become Krishna Conscious more and more, and offer my blessings to your good wife Jagatarini.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gaura Govinda

-

Mayapur 31 January, 1976

76-01-31

Puri

My dear Gaura Govinda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 19th January, 1976 and I have noted the contents.

Regarding the mutation, I understand the Settlement officer has asked you to wait still another month. Also you have no men nor books. Neither you have any place to live. Therefore, the best thing is that you come immediately to Mayapur where I am staying until Gaura Purnima. You can do your translation work nicely here, and after the Gaura Purnima festival all the necessary arrangements for Orissa can be made.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri K. C. Kapur

-

Mayapur 31 January, 1976

76-01-31

Sri K.C. Kapur Kanpur

Dear Sri Kapurji,

Please accept my greetings. I beg to thank you for your letter dated January 17th, 1976.

I am remaining in Mayapur most likely until the end of March. At that time I shall be going to Vrindaban. Vrindaban and Kanpur are not far from each other, so it will be most convenient for me to come. From Vrindaban I am tentatively scheduled to go to Manipur, so I am thinking to stop in Kanpur on the way. In the meantime I am sending Sri Gopala Krishna das Adhikari, ISKCON's Zonal Secretary for India and Southeast Asia, to see the land.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Nalinikanta

-

Mayapur 31 January, 1976

76-01-31

Phoenix

My dear Nalinikanta,

Please accept my blessings. I beg to thank you for your letter dated January 12th, 1976.

I accept Mr. and Mrs. Kelley as my disciples. Their spiritual names are Sarvasiddhirat das and Svayamprabha dasi. Now you must hold a fire ceremony and they should vow to always chant minimum of sixteen round daily and strictly to adhere to the regulative principles.

Regarding Phoenix Temple, this should be discussed at the forthcoming GBC meeting. I want that in every village and town there may be Temple. But how far this is possible now, that has to be discussed.

I am glad that you are bringing 10 devotees to Mayapur for the festival. We are constructing 67 rooms more and we hope they will be ready when all the devotees come.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Sri I Kulabhandra Singh

-

Mayapur 31 January, 1976

76-01-31

Sri I, Kulabhandra Singh Secretary, Manipur Gita Mandal Imphal

Dear Sir,

I beg to acknowledge receipt of your letter dated January 8, 1976. I am looking forward to visiting Manipur in April. The list of Foreign and Indian devotees who will accompany me which Mr. L. Kulabidhu Singh has is quite alright.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

February

Letter to: Alain

-

Mayapur 1 February, 1976

76-02-01

Paris

My dear Alain,

Please accept my blessings. I beg to thank you for your French letter. Your feelings are very nice. Please continue chanting Hare Krishna, study my books, and follow faithfully the four regulative principles. Your path Back to Godhead will be assured.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Elaine

-

Mayapur 1 February, 1976

76-02-01

Dallas

Dear Elaine,

Please accept my blessings. I beg to thank you for your letter dated October 20th, 1975. Your letter must have been forwarded a number of times and I have also been travelling, so I have just now received it.

It is your great fortune to be chanting Hare Krishna Mantra. This is the special purpose of human life. In the other forms of life like the animals, this opportunity is not available. So make your life perfect by becoming Krishna Conscious.

Spiritual life means to become pure, and chanting Hare Krishna will automatically make you pure. But just as when a physician prescribes a certain medicine, he also describes the conditions under which the medicine will be most effective. Similarly, the chanting will have the most effect if you can abide by the principles of purified living: First, no eating of meat, fish, or eggs. Second, no gambling. Third, no taking of any kinds of intoxicants such as drugs, alcohol, cigarettes, coffee or tea. And fourth, no illicit sex life, which means sex life only within marriage and then only for the purpose of procreating Krishna Conscious children. If you can follow these principles and chant Hare Krishna, you will make great spiritual advancement. The best thing is for you to associate with the devotees at the Dallas Temple, then it will be much easier.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Geza

-

Mayapur 1 February, 1976

76-02-01

Elwood, Australia

My dear Geza,

Please accept my blessings. I beg to thank you for your appreciative letter dated December 1st, 1975. Yes, when I come next time I will see you.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jagannatha-suta

-

Mayapur 1 February, 1976

76-02-01

Los Angeles

My dear Jagannatha suta,

Please accept my blessings. Thank you very much for the 10 copies of the latest issue No. 2 of Back to Godhead. It is very nicely done.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jagatikanda

-

Mayapur 1 February, 1976

76-02-01

Ottawa

My dear Jagatikanda dasi,

Please accept my blessings. I beg to thank you for your letter dated October 15th, 1975, which has only just now arrived.

I thank you for your kind donation and for your willing service attitude. The disciple is always thinking how he or she can better serve the spiritual master, and the spiritual master is always thinking how to help his disciple to surrender to Krishna. Please continue the process of Krishna Consciousness with full enthusiasm and patience and there is no doubt Krishna will surely accept you.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mangalananda

-

Mayapur 1 February, 1976

76-02-01

Los Angeles

My dear Mangalananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January, 9th, 1976, and I have noted the contents. Your proposal for a varnasrama college shall be discussed at the GBC meeting at Mayapur, this coming March.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dr. Bhatt

-

Mayapur 3 February, 1976

76-02-03

Boston University

Dear Dr. Bhatt,

Please accept my greetings and thanks for your appreciative review of Srimad-Bhagavatam. I am trying my best to publish the entire Srimad-Bhagavatam, which will be about 60 volumes. Thank you very much for your encouragement.

I hope this meets you well.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Dipak Kanti Chowdhury

-

Mayapur 3 February, 1976

76-02-03

Dipak Kanti Chowdhury New York

My Dear Dipakji,

Please accept my blessings. I am in due receipt of your letter dated 22 December, 1975, and have noted the contents. I am very glad to learn that you have got your M.S. degree in Industrial Engineering, so do finish your Ph D course. Krsna will bless you with a good situation for the service of the Lord.

I am glad to learn that you are daily coming to our New York temple to worship the Deity. Most probably I shall be coming to New York next April where we shall meet and talk more about spiritual progress of life.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Rajani

-

Mayapur 3 February, 1976

76-02-03

Paris

My dear daughter Rajani,

Please accept my blessings. I am in due receipt of your Hindi letter dated 11/11/75. I am so pleased to understand that you are living in our Paris temple under the good care of Bhagavan dasa.

I shall be coming to the USA in April and on the way I may stop in London. From London I may go to Paris and see you there. I am so pleased that you are chanting the Hare Krsna mantra 16 rounds regularly and following the principles. Stick to these rules and regulations and Krsna will bless you with Krsna consciousness.

Thank you very much once more.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Radhavallabha

-

Mayapur 3 February, 1976

76-02-03

Los Angeles

My dear Radhavallabha,

Please accept my blessings. I beg to thank you for your letter dated January, 19th, 1976.

If the gold stamping on the bindings will increase the appeal of the books then it is O.K. Yes, I have also seen that the old cover cloths were very poor quality. It is good that you have improved them.

You can add to the Songbook the poem I wrote before arriving at the Boston Port when I first came to America. This can be printed at the beginning of the books.

Ramesvara has asked some questions regarding the art work for the 7th canto, 1st volume. Please inform him of the following:

1. The sketch showing Hiranyakasipu very big is the better of the two. Yes, you should show fire emanating from his head.
2. There should be no effulgence around Prahlada. Hiranyakasipu should not be shown with a pipe. He was a non-smoker.
3. Krishna killing Sisupala took place inside, not outside.
4. To illustrate Prahlada being protected when he is thrown of the cliff, there should be a semi-visible Krishna waiting below, as if to catch.
5. Yes, you can show dead bones, skulls, and snakes in the dungeon. Prahlada was not actually attacked with the tridents, just threatened.

Please also inform Ramesvara that in future any transfers to Bank of America, Bombay, he should send me a photocopy of the bank advice to wherever I am.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Svarupa, Ranadhira

-

Mayapur 3 February, 1976

76-02-03

Los Angeles

My dear Svarupa and Ranadhira,

Please accept my blessings. I beg to thank you for your letter dated January 30th, 1976 with the important enclosures.

The membership pamphlet is very nicely done. That you have got $20,000 in 1975 from the members is certainly very noteworthy. Develop the program more if the results are so good. Also, along with the pamphlet and The K.C. Movement Is Authorized you can send our book catalog. Then the philanthropists will be able to purchase our books.

The reviews have very much encouraged me. Especially those of Prof. Bhatt and Prof. Vajpeye. I have personally written a letter of thanks to Dr. Bhatt, that he has so much encouraged me. Dr. Vajpeye's review we are gong to print and widely distribute, especially in Bombay and Madras, where there is so much propaganda from these bogus gurus and yogis. He has got practical experience of how they are cheating the innocent people in foreign countries and he has written; ”The authorized edition of Bhagavad-gita will help to stop the terrible cheating of 'gurus' and 'yogis' who are false and unauthorized.”

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. The large blow-ups of the reviews are most important. ACBS/tkg

Letter to: Satsvarupa

-

Mayapur 3 February, 1976
76-02-03
Los Angeles
My dear Satsvarupa,

Please accept my blessings. I beg to thank you for your letter dated January 23rd, 1976.

Regarding the examinations, the idea is that anyone, after studying the books, who wants to gain the title of Bhakti-sastri, can take the exam. This is academic. Just like a brahmana with sastric knowledge and a brahmana without. It is optional-one who wants may take. The real purpose is that our men should not be neglectful of the philosophy. The examinations will begin on Gaura Purnima, 1977, not this year, so there is no reason why any of the devotees should give up their normal engagement.

So far your idea for teaching classes, this should be discussed at the GBC meeting. If it does not hamper our normal procedure then it is welcome.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Aditya

•

Mayapur 4 February, 1976
76-02-04
Bombay
My dear Aditya,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 28th January, 1976.

The spirit soul is equal in either a man or woman. One who is actually engaged in the service of Krishna, there is no such distinction as man or woman. In the Bhagavad-gita, 6th Chapter, 1st Verse it is stated anasritah karma-phalam karijam karma karoti yah/ sa sannyasi ca yogi ca na niragnir na cakriyah [Bg. 6.1]. Anyone acting for Krishna, he is a sannyasi or sannyasini. It is also stated: striyo vaisyas tatha sudras te'pi yanti param gatim. So spiritually everyone is equal. But materially a woman cannot be given Sannyasa. But you should not be bothered because you are serving on the spiritual platform.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Danavir

•

Mayapur 4 February, 1976
76-02-04
Los Angeles
My dear Danavir,

Please accept my blessings. I am in due receipt of your news letter of January 22, 1976 and I thank you very much. Your sincere endeavor to engage new devotees is very much appreciated. It is especially encouraging that these new devotees are taking on responsible service within our communities. They should follow our regulative principles, chant Hare Krsna and engage all day in the service of Lord Krsna. That is the only way that they will become satisfied.

Please continue with your service. Encourage everyone to take up this Krsna conscious life and set a high standard by your own good example.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Sravanananda, Bhavabhuti

•

Mayapur 4 February, 1976
76-02-04
Madras
My dear Sravanananda and Bhava Bhuti,

Please accept my blessings. I beg to thank you for your letter dated January 30th, 1976.

In Madras we have to construct a very gorgeous temple. In Nellore the owners of the land are putting so many impossible conditions that we cannot construct. So that foundation stone can be brought to Madras and used for the Madras temple. Now immediately find out some land and begin the construction. Never mind what the cost will be. We are not concerned with the amount of money, but we want a very attractive temple. The money should come from the gentlemen of Madras. The foreign funds are reserved now for Bombay, Kuruksetra, Jagannatha Puri and Mayapur. But if absolutely required, something may be arranged. Go on sending funds to Hyderabad. That construction should be completed as soon as possible. But whatever amount you have sent there, Hyderabad will repay you after their Temple is finished.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Sukadeva

-

Mayapur 4 February, 1976

76-02-04

Hawaii

My dear Sukadeva,

Please accept my blessings. I beg to acknowledge receipt of your letter undated.

I am very glad to know that you have worked so diligently that the BBT debt has become almost nothing. It is very good that you have gone to Hawaii. It is a very good preaching field and our house there is one of the nicest in ISKCON. It simply requires very enthusiastic preaching and side by side very careful management. So I am confident that you can do both.

As you say that the mango season is fast approaching, then I will come and visit by April or May. Everyone knows that I am very fond of mangos. Actually amongst all fruits I like them most. They are considered the king of fruits. And Hawaii has very excellent mangos.

The Panca-tattva should not have long hair. It should only come to Their shoulders as you have shown in the drawing. Please correct this.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P. S. If Gurukrpa Maharaja is there please ask him to send me a report. N.B. The initiation letter is coming by separate post. ACBS/tkg

Letter to: Sukadeva

-

Mayapur 5 February, 1976

76-02-05

Honolulu

Dear Sukadeva dasa,

Please accept my blessings.

I have received the names of the candidates for initiation which you included in your recent undated letter and I accept them all as my duly initiated disciples. Their new spiritual names are as follows:

Scott Wheeler Whitley-Sauri das

Howard Lee Sewell-Haravapu das

Roberta Marie Rivet-Radhanarupini dasi

Shinna Theresa Diaz-Sakhi dasi

I also accept Kanva das Brahmacari for second initiation. Enclosed you will find his sacred thread which I have chanted on. Now hold a sacrifice, a fire ceremony, and afterwards the brahmana initiate may be allowed to hear the Gayatri mantra from the tape recording through the right ear. First initiate devotees must vow to always chant minimum 16 rounds daily and strictly observe the regulative principles. The brahmanas must practice cleanliness internally by chanting the Lord's glories and externally by bathing regularly. You personally should set a high standard for the new devotees to follow.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Ramesvara

-

Mayapur 6 February, 1976

76-02-06

Los Angeles

My dear Ramesvara dasa,

Please accept my blessings. I have received your letter dated January 27, 1976 and have carefully noted the contents. Regarding the Nectar of Instruction, why not distribute it to the common men? Every book is meant for everyone, but especially for the devotees. Please try to print a large number so that it can be distributed just like Sri Isopanisad.

Regarding Krsna Consciousness is Authorized, the first thing you should do is arrange to have a few thousand sent to India immediately. They can be sent to the Calcutta temple but addressed to me. I am organizing an office of book distribution under my direct supervision, and I shall post these books to officers, professors, lawyers, etc. I think that the mass mailings of this book can be done by the BBT Mailorder department and BBT can cover the whole cost. But because we will be distributing it freely for the most part, you should try to get the cost reduced as far as possible. You can try to get a good response from your mailings, but regardless of the response, we should distribute this book indiscriminately to selected persons as I have already indicated: renown business, medical men, government officials, scientists etc. Your new membership publication should be included with the Krsna Consciousness is Authorized in any mass mailing.

Regarding the money for Bombay, you may send it by the first week of each month. There is no need to ask Gopala Krsna. Following each transfer of money, please send a xerox copy of the transfer slip to me.

Hoping this finds you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sri Sudhi Kumar Dutta

-

Mayapur 7 February, 1976

76-02-07

Sri Sudhi Kumar Dutta Calcutta

My dear Sudhi,

Please accept my blessings. When I met with you last in Calcutta I wanted to know whether or not you could organize the sales of our books. If you are interested in this connection, I can help you up to the extent of Rs. 500 per month. Please let me know your decision if you are able to do this business.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Binoy Krishna Mitra

-

Mayapur 7 February, 1976

76-02-07

Binoy Krishna Mitra Calcutta

Dear Binoyji,

Please accept my blessings. I beg to acknowledge receipt of your Bengali letter dated 5 February 1976. I have noted the contents therein and I wish to invite you to come and stay here in Mayapur.

Hoping this meets you well, I remain

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dd

Letter to: Ratan Mala

-

Mayapur 7 February, 1976

76-02-07

New Delhi

My dear Ratan Mala devi,

Please accept my blessings. I am in due receipt of your invitation letter and I am very glad that your daughter Kum Kum is going to be married. Please convey all my blessings to the bride and bridegroom.

I shall remain in Mayapur up to the Gaura Purnima festival in April. Then I shall go to Delhi for our festival there. It will be a great pleasure for me to see you, your daughter and your new son in law at that time.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Acyutananda, Yasodanandana

-

Mayapur 8 February, 1976

76-02-08

Guntur, A.P., India

My Dear Acyutananda and Yasodanandana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 2 February 1976.

Now we have books in so many different languages, they simply have to be distributed everywhere. Then gradually by reading them our movement will be appreciated by all.

Go on preaching, chanting, distributing prasadam and selling our books. I shall see you when you arrive in Mayapur. I may go to Bengala Desh at the end of February.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Jayasacinandana

-

Mayapur 8 February, 1976

76-02-08

Los Angeles

My dear Jayasacinandana,

Please accept my blessings. I am in due receipt of your letter of January 22, 1976, and I have noted the contents. Thank you very much for your nice translation of Markine Bhagavata-dharma. It is well appreciated. I think it can be included in the front of the new printing of the song book, and it can be sung in kirtana like the other songs of Bhaktivinode Thakura. I have included a few corrections below which can be noted. The other prayer can be called Prayer to the Lotus Feet of Krsna, and I will be sending comments on that shortly. Corrections: Verse 2: synonyms: ei-in this ugra-sthane-terrible place

translation: . . . to this terrible place. Verse 3: synonyms: prasanna-is happy or jubilant Verse 5: transliteration: bujhale

synonyms: bujhale nija-vasa-under your controlling power Verse 8: synonyms: kane-by aural reception bara bara-again and again Verse 9: translation: accumulated in the core of the heart Verse 15: synonyms: dhara-determination translation: . . . in my mind there is only great determination

Hoping this meets you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/DDA/nd

Letter to: Brahmananda

-

Mayapur 9 February, 1976

76-02-09

Nairobi

My dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 18, 1976.

It is good that you are paying your debt to the BBT. Please continue to do that.

As far as entering crematorium is concerned, no, we cannot go. That is social system, but we are sannyasis. A sannyasi is in spiritual life, not in social life at all.

We cannot pay for Shakti Mati to see her children. Concerning her scheme, who will pay the rent and who will manage? We cannot. It must be solidly discussed. We can consider at the GBC meeting. Things cannot be whimsically proposed and adopted.

That was a foolish letter sent by Cyavana. He was crazy. These things should not be done without first asking.

Regarding the devotees in Mauritius, first of all they must take care there. So some may come to Mayapur-1 or 2-but they must take care there.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Members of the family of Hirjibhai Gelabhai Baba

-

Mayapur 9 February, 1976

76-02-09

To the members of the family of Hirjibhai Gelabhai Baba. Respected ladies and gentlemen of the family:

I am very sorry to learn that His Holiness Hirji Baba has recently disappeared from this material world. Last time when I was in Nairobi, I had some talks with him when we were preparing to take lunch at the house of Damji Devji. That was our last talk. So it is a great shock that he is not visible to our eyes. But as we know, the living being does not die. It is said about the saintly persons: moro va jivo va which means that the saintly person devoted to the lotus feet of the Lord is always glorious, either physically present or not present. So I wish that the devotees who took shelter of this saintly person continue to progress in spiritual life. May Krishna bless all of you in spiritual life.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda cc: Damji Devji

Letter to: David Alan Ladner

-

Mayapur 9 February, 1976

76-02-09

Berkeley

My dear David Alan Ladner,

Please accept my blessings. I am in due receipt of your letter dated 19 November, 1975.

It is very nice that you chant and take prasadam with our devotees in Berkeley. Please continue to chant Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare and your life will most certainly become perfect. Actually real peace is to spread this chanting everywhere. That we are doing.

Regarding your request for money, we ourselves are beggars and if we do get some money, we immediately use it to spread the chanting of the holy name of Krishna.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Morris Lapidus

-

Mayapur 9 February, 1976

76-02-09

My Dear Morris Lapidus,

Please accept my blessings. I am in due receipt of your letter dated January 29, 1976.

Since we have already moved to our new location and everything is going on according to our standard program, we cannot possibly think of moving again or purchasing another building. Actually it is out of the question altogether.

If you have any further questions in this regard, please consult with Madhudvisa Swami as I have instructed you in my last letter.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Vakresvara

-

Mayapur 9 February, 1976

76-02-09

Puebla, Mexico

My dear Vakresvara das,

Please accept my blessings. I am in due receipt of your letter dated January 12, 1976.

Thank you for the sentiments you have expressed. As far as serving me is concerned, you should chant 16 rounds of the Hare Krishna maha-mantra and obey the four restrictions-no meat eating, no gambling, no intoxication, and no illicit sex life. Also as much as possible go to our temple in Mexico City, nearby you, and associate with the devotees there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Cyavana

-

Mayapur 11 February, 1976

76-02-11

My Dear Cyavana Swami,

Please accept my blessings. I have received your letter dated 6 February, 1976 and have noted the contents. I was informed about your coming to Calcutta, and I understood that you were coming to see me. Then I heard that you left. Now I am pleased that you are in Vrndavana and engaged in the Deity worship. But I think it will be good if you live with me and assist me in so many ways. Here there are other GBC and sannyasis like Jayapataka Maharaja, Bhavananda Maharaja, Tamala Krsna Gosvami, etc. It will be nice if you stay with experienced men. I hope you will be benefited in this way.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Akshayananda Swami

-

Vrndavana 10 February, 1976

Mayapur Candrodaya Mandir P.O. Sridham Mayapur Dist. Nadia, West Bengal Letter to: Akshayananda Swami

My dear Akshayananda Swami,

Please accept my blessings. I am in due receipt of your letter dated 30th January, 1976.

Regarding the program in Kanpur: If the local men are anxious for me to come, then they can spend for my passage. At that time I can go. You should not make me a cheap man simply appearing with others. As I have already said, they can spend for passage for six men going and coming.

Regarding the Gurukula plan, I have instructed Tamal Krsna to write you with his suggestions.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

His Holiness Akshayananda Swami

Krishna Balaram Mandir Vrndavana ACBS/dda

Letter to: Madhavananda

-

Mayapur 11 February, 1976

76-02-11

My Dear Madhavananda,

Please accept my blessings. I am in due receipt of your letter dated February 2, 1976, and I have noted the contents. I am very pleased to see that you are distributing 40-60 books daily. Please go on doing this; it is very good. Tripurari Maharaja is well advanced in this art and your intelligence combined will produce a good effect. Please stick to this engagement, and in that way you will be successful.

In India we haven't established a very strong distribution, but I want to organize sales here. Please consider this, and if you have any suggestions how to do it, please give them to me.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Kausalya is there in Bombay. She cooked for me for a few days. ACBS/dda

Letter to: Svarupa Damodara

-

Mayapur 11 February, 1976

76-02-11

Atlanta

My dear Svarupa Damodara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 2, 1976.

Regarding your initial points you may refer to my previous letter dated 29th January, 1976.

As far as the College and University Lecture Party is concerned that is very important and it may be done very seriously. As a matter of fact Tamala Krishna Maharaja is here and he suggests that our educated gentlemen travel with his buses. So what is the use of working alone. Working conjointly is better. Therefore I have instructed him to call you when he returns to the United States. He has assured me that his college programs are very organized and he is very enthusiastic to increase.

Regarding publishing books, these books can be published by you and men in your rank. Ordinary man cannot write such books. So therefore if a book is written by one man with "Bhaktivedanta" or "Bhakti-sarvabhauma" and it is of high quality then it may be considered by me for publishing.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Caru Gupta

-

Mayapur 12 February, 1976

76-02-12

Auckland

My dear Caru Gupta das,

Please accept my blessings. I am in due receipt of your letter dated 29 January 1976 addresses to Bombay and forwarded here.

Regarding the restaurant, I would like to know how it is running on? Please send a description. How many people are responding? Send all the details.

By your next letter I shall give my decision concerning your initiations. You are already worshiping Gaura Nitai so that is all right. And your wife is assisting you, so that is also all right.

So you wait for a while for initiation and if possible come to India to Mayapur and I shall initiate you.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda P.S. The name Mrnalini means lotus.

Letter to: Dixit

-

Mayapur 12 February, 1976

76-02-12

Bombay

My dear Dixit das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5th February 1976 and I thank you for it.

Regarding your desire to preach in Hindi and English, that is very nice. My suggestion is that you purchase one or two rooms in our Vrindaban centre. The price is Rs. 50,000 for one room or 60,000 for two rooms and you may have your choice of commodes. Thank you very much for your inquiry.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gaura Govinda

-

Mayapur 12 February, 1976

76-02-12

Bhuvaneśvara

My dear Gaura Govinda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 8 February 1976.

It is very good that you have completed one cottage. We are trying to send one man, but in the meantime just think that Krishna is with you and there is no need of disappointment.

Now that you have your cottage, you may remain there and Krishna will help you. You have my full blessings and you try your best and you will be successful. There is no need of coming to Mayapur now. If you can come for the festival, that will be nice, but it is not compulsory.

If you are not getting reply from Gopala Krishna then you may write direct to me. I am also writing Saurabha to send you a plan.

If you publish some book in Oriyan language, that book will give you good support. So now you have an opportunity, you are there and Krishna will help. Gradually we will help. Krishna is so kind, He is always ready to help. "dadami buddhi-yogam tam yena mam upayanti te."

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Sri Ajita Kumar Chatterjee

-

Mayapur 12 February, 1976
76-02-12
Sri Ajita Kumar Chatterjee Calcutta
My dear Ajita Kumarji,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7th February, 1976.

The message of Lord Caitanya Mahaprabhu was to give the same message as Krishna in the Bhagavad-gita: ”surrender to Krishna”. The pastimes of Radha-Krishna relationship are confidential and are not for the distribution to the ordinary public. Caitanya Mahaprabhu used to discuss with Svarupa Damodara, Ramananda Ray, Sikhi Mahiti, but not publicly. Ordinarily he was chanting the Hare Krishna mantra with ordinary devotees at the Jagannatha temple. So I think you should not discuss Radha-Krishna pranyayavikritih openly among ordinary conditional souls.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Saurabha

-

Mayapur 12 February, 1976
76-02-12
Bombay
My dear Saurabha,

Please accept my blessings. I am in receipt of one letter from Gaura Govinda Swami in Puri. In his letter he states that he is ready to submit plans to the municipal authorities. So I am herewith requesting you to send him a plan.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Prthu Putra

-

Mayapur 13 February, 1976
76-02-12
Vrndavana
Dear Prthu Putra Maharaja,

Please accept my blessings. I have received your letter dated 5/1/76 from Kanpur and I have noted the contents with pleasure. The private programs you held in homes in Allahabad were very nice. I would also like you to arrange a suitable place for us to have a tent at the Kumba Mela. We shall go there and have a nice festival.

Regarding the engagements in Kanpur on the 14th and 15th of February, you certainly have my blessings. Please hold a nice program there and invite all the audience to our Vrndavana temple. In fact, wherever you go you should invite people to our temples (Vrindaban).

Thank you very much for your kind sentiments.
Hoping this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Sacimata

-

Mayapur 13 February, 1976
76-02-13
Munich
Dear Sacimata devi,

Please accept my blessings. I am in due receipt of your letter dated 6 February 1976, and the copies of the newspaper. Thank you very much. I have instructed that these copies be displayed in our international literature display at our festival in March. Please continue with the nice work.

Hoping this finds you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Bhagavan

-

Mayapur 14 February, 1976

76-02-14

Paris

My dear Bhagavan,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 2.

Regarding the first volume of Srimad-Bhagavatam, your ideas are very good. Yes, print Krishna-Balarama on the front and the creation on the end pages as you have said.

The Bhaktisastri test will not be held this year, but it will be held next year.

So from your letters, I think things are going nicely, please continue. The book is also nice. Now sell them in huge quantity and print again.

Yes, it is good that you are opening a small centre in Belgium.

The boys you have recommended may be initiated. Hold a fire sacrifice and they may vow before the deity, the spiritual master and the fire that they will chant minimum 16 rounds daily and follow the four regulative principles. Their names are as follows:

Jean Jacques Poree-Yajnesa dasa Bruno Vigneron-Brahma-jyestha dasa Pierre Cortier-Pranesvara dasa Claude Maurin-Kutastha dasa Aziz Neilli-Akhilesvara dasa

Christian-Jagadvasi dasa Jean Claude-Yajnabhuk dasa Christian Mauvillain-Jagatsrasta dasa Dairo Lopez-Devarat dasa Ian Johnston-Aniha dasa Christan Le Paumier-Jagannidhi dasa Georges Mauvillain-Ghora dasa Nestor de Guili-Niramaya dasa

The photograph of the Gaura Nitai deities is very nice and I have having the picture of the Geneva temple framed and placed on my wall.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Brahmananda

•

Mayapur 14 February, 1976

76-02-14

Nairobi

My dear Brahmananda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 1, 1976.

If you are needed there, it is all right for you to miss the festival. You will have to accept the decisions made by the other GBC. You can gradually train Nanda Kumar. He is undoubtedly a good pujari.

Regarding your visa problem, I think by tactful arrangement they will extend, but you know better than me. Otherwise you can come here to India. Or better, why not go to Mauritius and take missionary visa there and at the same time work vigorously. Mauritius is also a nice place on the sea side.

Cyavana is now here in Vrindaban. And Caitya-guru is here in Mayapur working, so we shall see later on about him.

Regarding your questions about the problems in your zone and your question about why are you there, these should be taken up with the GBC.

Please keep some men in Mauritius to carry on as I have said in my last letter.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gopala Krsna

•

Mayapur 14 February, 1976

76-02-14

New Delhi

My dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your telegram and have noted the contents.

Regarding the house, it is nice, but again after just two years we will have to vacate. Why such a short lease? Why not get a long lease?

It is very nice that the Delhi libraries are buying a big order of our Bhagavatam.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gunagrahi

•

Mayapur 14 February, 1976

76-02-14

San Diego

My dear Gunagrahi das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 5, 1976.

Regarding your question about the brahmacaris, you may consult the GBC regarding this matter. Tamala Krishna Maharaja especially is qualified to give you good answer.

Thank you for the picture of Radha-Giriraja: it is very nice. I am having it framed for hanging in my room here in Mayapur.

The boys you have recommended may be initiated. Hold a fire sacrifice and they may vow before the deity, the spiritual master and the fire that they will chant 16 rounds minimum and obey the four regulative principles. Their names are as follows:

Dan Cooper-Dhiman Dasa

Mary Sandoval-Mahodari dasi The six devotees you have recommended for second initiation may also receive the gayatri mantra in the right ear and you may instruct them to be clean inside by always chanting Hare Krishna and clean externally by bathing regularly. You yourself should set the example for them all.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Rupanuga

-

Mayapur 14 February, 1976

76-02-14

Deleplane, Virginia

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 31, 1976.

I have before me the Sankirtana Newsletter for January 12-18, so why are you standing third?

Regarding Philadelphia's move, yes, that is all right. And yes, we require many Ph.D.'s for our Bhaktivedanta Institute for Higher Study.

The program in Amherst is nice, continue it and develop it more and more.

As far as New York is concerned, that is nice. Let Madhudvisa be in charge.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Bhaktijana

-

Mayapur 15 February, 1976

76-02-15

New York

My dear Bhaktijana das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 24, 1976.

Regarding preaching in Harlem and taking sannyasa order of life, you may speak to Madhudvisa Maharaja and work with him. He is senior man and sannyasa, so I will consider seriously his recommendation.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Michael S. Darby

-

Mayapur 15 February, 1976

76-02-15

Michael S. Darby Wheeling, W. Virginia

My dear Michael Darby.

Please accept my blessings. I am in due receipt of your letter dated 15 February, 1976, and I have noted the contents. Later this year I plan to come to America and at that time you may find out my itinerary from Kirtanananda Swami and you may come and see me.

Regarding the history of ISKCON, please ask Kirtanananda Maharaja; he knows everything.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Yasomatinandana

-

Mayapur 15 February, 1976

76-02-15

Ahmedabad

My dear Yasomatinandana,

Please accept my blessings. I am in due receipt of your letter dated 12 February, 1976 and have noted the contents. I am very pleased with your monthly Bhagavata-Darsana. That is a solid program. Please continue it steadily. One thing is, you must be careful with the subscription books so that they are not counterfeit or used by cheaters. One man, Agarwal, was cheating us in

Kota and is now captured and given to the police. Unless one is authorized no one should be given a receipt book. Therefore you must have printed on each receipt: ”NO BEARER CHECK; NO CASH; ACCOUNT PAID CHECK ONLY-MAKE PAYABLE TO INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS ONLY.”

Yes, I approve your distribution ideas, namely subscriber agents, news agents. The subscription drive is a solid program. And if you regularly publish and get registered, you can get a one or two paise charges (postal concession). All right, you may take advertisements. Go ahead and educate the public regarding our philosophy and ISKCON activities. Also in the future there are many cities such as Bombay, Surat, and Calcutta with large numbers of Gujaratis, you may arrange for getting subscriptions there. Gradually as you work there, you will get local men to join you.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Krishnanga

-

Mayapur 15 February, 1976

76-02-15

Vrindaban

My dear Krishnanga devi dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 4th February 1976.

Do not let your mind be disturbed by so many things. Our movement is for chanting Hare Krishna. One can be happy under any condition. Samah duhkha-sukham dhiram. Krishna Consciousness does not depend on any external arrangement. You should not go outside of the shelter of this ISKCON. Just try to be happy by chanting Hare Krishna and following the regulative principles.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Tejiyas

-

Mayapur 15 February, 1976

76-02-15

New Delhi

Dear Tejiyas,

Please accept my blessings. I am in due receipt of your letter dated 8 February 1976 and I have noted the contents. Regarding our sending someone to see Mr. S.M. Patnaik at Bhuvaneśvara, we can do this immediately, however, we may not get a good reception from this man. I would like to have a letter of introduction sent here from Mr. J.B. Patnaik. When we have a positive letter introducing our organization, we can send one man to see Mr. Patnaik in Bhuvaneśvara.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gadi

-

Mayapur 16 February, 1976

76-02-16

Gainesville

My dear Gadi das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 27, 1976.

Regarding your questions; Arjuna, Yudhisthira Maharaja, and Draupadi were not killed in the battle. They are always personal associates of Krishna. Wherever Krishna goes, they go. The Bhagavad-gita says: bahuni me vyatitani janmani tava carjuna. ”Both you and I have passed many lives; I remember, but you do not.”

And at the time of death somehow or other Krishna takes special care. He says: aham tva sarva-papebhyo moksayisyami.

Regarding distribution of my books, somebody may say something, but that doesn’t matter. Somehow or other they are taking our Krishna book. However it should be done so there is not legal implication. And aggressiveness is not good. That should be checked.

So you may hold a fire sacrifice and Hiowana Nivens (Hatari das) should vow to chant minimum 16 rounds and keep strictly the four regulative principles. Paramatma das may hear the mantra in the right ear. He should keep clean internally by chanting Hare Krishna mantra always and externally by bathing regularly. You yourself must set the example. Satsvarupa Maharaja can chant on the beads and you can find enclosed brahmana thread duly chanted on by me.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Hamsaduta

-

Mayapur 16 February, 1976

76-02-16

Delhi

My dear Hamsaduta das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 7, 1976.

Yes, with great pleasure I will accompany and we shall go village to village.

I have seen the pictures and the buses look very nice. They appear costly.

Regarding London, what I can advise. We must have a city centre. You do the needful, whatever is practical.*

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*At least keep 7 Bury Place London, as our London office ACBS/dda

Letter to: Satadhanya

-

Mayapur 16 February, 1976

76-02-16

Mikajima Ohaza, Japan

My dear Satadhanya das,

Please accept my blessings. I am in due receipt of your letter dated 6 February 1976 and have noted the contents. It is nice that you are continuing to distribute BTG. If karmi dress is favorable, then go on with karmi dress. We have to execute missionary activities; dress is not fundamental.

Try to renovate our own position. Rectify it with the blessings of Krishna. Trivikrama Swami is well expert in Japanese dealings.

Yes, your idea is correct. The Japanese boys should join our movement.

Gurukrpa Swami has arrived here this morning and if he is not needed there I can send him to Bengala Desh.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Madhava

-

Mayapur 17 February, 1976

76-02-17

Boston

My dear Madhava das,

Please accept my blessings. I am in due receipt of your letter and article entitled ”Matter Comes from Life”.

It is very nice and why not publish in BTG? It must be published in BTG. And you must also publish in other journals. That is our business. Let them protest or accept. If they protest, we will reply them again. If they accept, then that is victory. It must be recognized that we are not just a religious sect. People are being kept in darkness, so we are trying our best to give this to the world; we must work in that spirit and become qualified.

Regarding your questions, matter originally is spirit and when spirit is not distinctly understood, that is matter. Just like a tree is also a manifestation of spirit soul, but the consciousness is covered. When the tree is cut, it does not protest. But the moving entity has stronger consciousness than the tree. There is consciousness in the tree though. Also consciousness in a dormant state is matter; consciousness in a completely developed state is spirit. Matter is the symbol of undeveloped consciousness.

Thinking is a subtle form of matter. Just like it says in Bhagavad-gita: ”bhumir apo ’nalo vayuh . . . [Bg. 7.4].” Like the ether is subtle, the mind is more subtle-subtle form of matter.

As for your third question is concerned everything is in the spiritual world. Krishna is the sum total of spirit and everything is coming from Him. Aham sarvasya prabhavo . . . [Bg. 10.8]. Matter, spirit, everything comes from Him. He is the supreme life, the origin of spirit and life. Therefore matter emanates from life. Nityo nityanam . . . He is the Supreme Consciousness of all other consciousness.

The moon is situated 1,600,000 miles above the sun. You may refer to the fifth canto and read carefully.

By the grace of Krishna you are already able to increase your service to me.

It is very nice to hear that the students and teachers appreciate our philosophy. Your program will also help them. I am very much pleased with your program. Thank you very much.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Vic

-

Mayapur 17 February, 1976

76-02-17

New Orleans

My dear Vic,

Please accept my blessings. I beg to acknowledge receipt of your letter dated nil.

Thank you for the nice sentiments expressed therein. Go on chanting and reading our books, and gradually you will advance in Krishna Consciousness.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Prabhas

-

Mayapur 17 February, 1976

76-02-17

Poona

My dear Prabhas das,

Please accept my blessings. I beg to acknowledge receipt of your Bengali letter dated 6 February 1976.

In reply I have sent you one telegram as follows: Prabhas immediately come to Mayapur. Signed: Bhaktivedanta Swami.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Raja Laksmi

-

Mayapur 17 February, 1976

76-02-17

Auckland

My dear Raja Laksmi dasi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9 February, 1976.

My advise is always chant 16 rounds minimum and follow the four regulative principles. All of my disciples must agree on this point otherwise they are not my disciples. Let one live anywhere, but stick to the principles. Disagreements will continue in this material world. So one may live in a suitable place, but one must follow these five principles. My disciples must follow these principles living either in heaven or hell.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sri Karani

-

India 18 February, 1976

76-02-18

My dear Sri Karani,

Please accept my blessings. I beg to acknowledge receipt of two checks, one for U.S. $8,000.00 and the other for U.S. $4,000.00 from you and your brother. I thank you very much.

The monies will be deposited into our Bhaktivedanta Book Trust account for printing books. I am instructing our Los Angeles BBT headquarters to send half of all of the books printed to you and half to your brother. One full set of all of our books between you. They will send air freight prepaid.

Recently we have received many acclaims by prominent educators, scholars and scientists throughout the world for our books. Dr. R. E. Asher, Professor of Linguistics, University of Edinburgh, Edinburgh, Scotland said, ”It is axiomatic that no book can be expected entirely to satisfy all it’s potential readers. Her is one, however, which can be said to come remarkably close to ideal…Here we have the ideal of what an edition of a Sanskrit text for a western audience should be…It is beautiful planned and printed…”

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Amogha

-

Mayapur 18 February, 1976

76-02-18

New Delhi

My dear Amogha das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 9 February, 1976.

The guests must be pleased when they give a donation. That shows they are pleased.

I have received a letter from Gopala Krishna wherein he states that you are distributing our books to libraries. That is solid. Simply by bluffing words these bogus gurus and yogis are actually accomplishing nothing. But when they people read our books then they will get good opinion.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Batu Gopala

-

Mayapur 18 February, 1976
76-02-18
Cleveland
My dear Batu Gopala das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 31, 1976.

I accept Sriman Dhananjaya Pandit das for brahman initiation. You may hold a fire sacrifice and he should listen to the Gayatri mantra in the right ear from the tape. He can be instructed that the duty of a brahman is to maintain cleanliness. Internal cleanliness is always chanting Hare Krishna and external cleanliness is bathing regularly. You yourself must set the example.

Regarding your question regarding your household situation, that is not the spiritual master's business.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Hari

-

Mayapur 18 February, 1976
76-02-18
Bombay
My dear Hari das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 16 February, 1976.

Yes, you have better work there. You should stay in Bombay and continue the same work there.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Prabudha

-

Mayapur 18 February, 1976
76-02-18
Miami
My dear Prabudha dasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 2, 1976.

Regarding the sales and distribution of your fruits, please kindly work out the details with Abhirama and Satsvarupa Maharaja. Satsvarupa Maharaja is GBC and senior man, he knows everything about prasadam distribution.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Upendra

-

Mayapur 18 February, 1976
76-02-18
Honolulu
My dear Upendra,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 5 February, 1976.

It is nice to hear that your ministers visa is being processed. In the meantime you can just wait. You will be the right person to be in charge of the temple. Krishna is giving you time for being perfectly trained up.

If others are not listening, then better not cause disturbance, but inform the GBC. On any serious matter you should inform me directly.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/dda
Letter to: Sri D. C. Cakravarti

-

Mayapur 19 February, 1976

76-02-19

Sri D.C. Cakravarti Calcutta

My dear Dwipen,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 February, 1976.

Please kindly come to see me here. I can provide all accommodations for you and your good wife, Uma and any others you wish to bring.

Looking forward to seeing you shortly, I hope this meets you well.

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sridhara

-

Mayapur 19 February, 1976

76-02-19

Calcutta

My dear Sridhara Maharaja,

Please accept my blessings. Herewith Vrindaban is going to you. Please hand over the key as I instructed you and take the letters signed by him. Make three (3) copies in the letter heading of Vrinda Book Co. Keep two (2) copies with you and one (1) copy give to Vrindaban. I hope you have already furnished the room, if not do it quickly because they will enter the house tomorrow in the morning.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Maeve Davies

-

Mayapur 21 February, 1976

76-02-21

Bhaktivedanta Manor

My dear Maeve Davies,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 7 February, 1976.

Please do not be worried. Our movement is essentially for spreading this chanting of Hare Krishna world wide. And the main responsibility of my disciples is to follow the four regulative principles and chant 16 rounds without fail. Please worry about that first.

The best thing is to send your daughter to Gurukula, but if you cannot do that, then somehow see that she is trained nicely in Krishna Consciousness.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gabhira

-

Mayapur 21 February, 1976

76-02-21

Washington, D.C.

My dear Gabhira das,

Please accept my blessings. I have received one article from Rupanuga entitled, ”Officials approve Krishna Ministry”. Thank you very much. We have succeeded by Krishna’s blessing. Now do it nicely. It is a great stride. We can start in other places, too.

In your office you can hang a nice picture of the Panca Tattva done by a good artist, or a sankirtana picture.

I am also recognized as an ordained minister by the immigration authorities.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Rupanuga

-

Mayapur 21 February, 1976

76-02-21

Delaplane, Virginia

My dear Rupanuga,

Please accept my blessings. I beg to acknowledge receipt of your two letters dated January 30 and February 13, 1976 respectively.

Regarding the examination, I never meant that the examination would be held this year. It will be held first next year. The examination is meant for the intelligent class, not all. Neither it is compulsory. So to pass the examination means one must have knowledge. There are higher intelligent class of disciples, otherwise it is not compulsory. So how to organize it, how to do it, you GBC can decide. I have given the idea, now how to do it is up to the GBC.

Regarding the purchase of the Washington temple, that is all right if it is certain that all the monies paid out will be applied toward the cost price. Better purchase than rent. And I think that Brisakapi should follow the example of Rupa Goswami. Rupa Goswami took sannyasa and gave 50% in charity, 25% for family use, and he kept 25% for emergency. Krishna wants to see that the life is sacrificed, but also accumulation, money, should be given to Krishna. Life to Krishna and money to wife is not a good decision.

Thank you for getting this chaplaincy. Now it should be done nicely and started in other places. It will be very nice if we can get it in every school.

It is nice they are maintaining and increasing the Rathayatra program in Philadelphia. Last year's program was very nice. That is good they have sold the jewelry business; we have got so nice book business, why shall we have this? You say Atlanta has pledged $33,000, that is nice, whose business can give us profit like that?

Yes, this supplying of milk to the temple is wanted. Thank you. In the way that Atlanta is doing, every center must have a farm so we can get all milk and if possible vegetable, even fruit, flowers and milk.

They are getting a flat-bed truck, then no blocking. They can sit comfortably and chant and people will hear. He (Madhava das) is giving a class at MIT, that is very good. I challenged them where is the technology to understand the distinction between a dead man and a live man.

Regarding relocating New Kuruksetra and beginning the Bhaktivedanta Institute there, first of all decide among the scientists, Svarupa Damodara and party, and if they agree then I have no objection.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sudhir Kumar Dutta

-

Mayapur 21 February, 1976

76-02-21

Sudhir Kumar Dutta Calcutta

My dear Sudhir,

Please accept my blessings. I am in due receipt of your letter dated February 18, 1976. You can come immediately and talk with me at Mayapur. You can inquire from our Calcutta temple, because often our men go here by jeep. So you can take that opportunity to go by jeep. You may also phone the Calcutta temple; the telephone number is 44-3757.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sukirti

-

Mayapur 21 February, 1976

76-02-21

Paris

My dear Sukirti das,

Please accept my blessings. I am in due receipt of your letter dated nil.

Thank you for serving steadily and taking responsibility in Krishna Consciousness.

The spiritual master cannot be approached for solving marriage problems. That is not the business of the guru.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Trivikrama

-

Mayapur 21 February, 1976

76-02-21

San Francisco

My dear Trivikrama Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 8, 1976.

Regarding having Parivrajakacarya go to Asia to preach, yes, I agree. It is all right.

Satadhanya will be required to stay in India after the festival.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Yamuna, Dinatarine

-

Mayapur 21 February, 1976
76-02-21
Murphy, Oregon
My dear Yamuna and Dinatarine,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 4, 1976.

Enclosed please find a true copy of my reply to your letter dated December 24th, 1976.

The thing is cow protection is not possible for women. You can keep two or three cows, but on larger scale it is not possible. You should not try to take care of more. It is not women's business. Women's business is getting milk and making milk preparations. On the whole larger scale is not to be attempted by women. Manage a small asram, but don't try bigger scale, then you require the help of men.

Don't try manual exertion, then again there is mixture and that is not desired. Simply keep yourself aloof from men-chanting, many more times as possible, read books, worship the deity. I am very much pleased with this girl Svati-she has adopted this white dress. She must not be attractive at all. A widow is forbidden to use ornaments, nice sari, decoration, combing the hair nicely. These are forbidden for the woman who is not with husband.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manager of Punjab National Bank

-

Mayapur 23 February, 1976
76-02-23
The Manager Punjab National Bank Vrndaban
Dear Sri Manager Sahab,

REG.: The opening of your bank's office at the Krishna-Balarama Mandir, Raman Reti, Vrindaban, U.P.

Please accept my greetings. I am in due receipt of your both letters dated 7th and 14th February, 1976. I am very glad to know you have gotten sanction for the branch office at our Krishna-Balarama Temple. I thank you very much for your appreciation. So far as going to Vrindaban, I am engaged here until 17th March. Therefore the earliest that I can reach there by the 18th to 20th March, 1976, if you think you can wait up to that date. But if your order is to open immediately, I have no objection. I have all my blessings upon you all and you can do that. In case you open the branch earlier then let me know the exact date. On or before that time I shall dispatch five (5) laks of rupees as desired by you. But if you think you can wait until my arrival by the 18th to 20th March, then I shall personally deposit the money on that date while opening the ceremony.

Thanking you.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Ramesvara

-

India 25 February, 1976
76-02-25
Dear Ramesvara,

Please accept my blessings. I beg to acknowledge receipt of BBT trustee's report dated February 13, 1976.

Regarding the devotees coming to Mayapur-Vrindaban, I would have liked they come all at least once in a year, so let the other trustees consider. If they come once every five years, then it will be five years vacant. the installment plan is better.

Jayatirtha is experienced; he is very good at negotiations. It is nice that he be retained as consultant/negotiator. The others are neophyte; sometimes they are cheated. George Harrison was cheated 20,000 pounds by reality men.

I have asked several times that you send a copy of the transfer slip when you transfer money to Bombay. You must send it regularly, whenever you transfer. What is the use of Radha-Damodara monies going to Los Angeles; he is sending direct. He will send and you can note.

It is good that the philosophy book is being arranged properly by Hayagriva.

Regarding the BBT book catalog and Mailorder catalogs, do not mention the commission. That will be settled up by the sellers.

Sudama Vipra Maharaja is here and he has advised me that he will order 10,000 Bhagavad-gitas, abridged edition. You can give him concession rate as far as possible and he will pay cash down something.

Please advise Mailorder to send one or two copies of their new catalogs to me.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Bhurijana

-

Mayapur 25 February, 1976
76-02-25
Auckland
My dear Bhurijana das,

Please accept my blessings. I have recently thought of a scheme to increase funds in our BBT account. I would like to send Indian goods to you for sales to the devotees and others. In the beginning I can have cloth sent, especially saris. So many others are doing it successfully, we can also be successful. I will have the papers sent through Lloyd's bank as I have an account with them in London. So you can find out the Lloyd's branch there. You can deposit all monies received from sales of the saris in the Lloyd's Bank. You may also keep a percentage of the sales for yourself. Please advise me if you are able to execute.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Dina Dayala

-

Mayapur 25 February, 1976

76-02-25

Athens

My dear Dina Dayala das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 6, 1976.

It is nice to hear that your activities are going on successfully in Athens. Caitanya Mahaprabhu says, prithivite ache yata nagar adi gram sarvasa . . . so now it is actually becoming a fact. This movement is being spread everywhere. Maintain your activities and increase gradually. I have instructed everything in my books. You may translate the Bhagavad-gita first.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Giriraja

-

Mayapur 25 February, 1976

76-02-25

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated February 10, 1976.

It is my intelligence and your cooperation that is working. There is a story of a man who was challenged whether he had any intelligence. He then began to look in his pocket. When asked why he was looking in his pocket, he replied, "if there is money, then there is intelligence". So you have gone so far to collect money and intelligently, but if there is no money, where is the intelligence? Both must combine, then everything works out nicely.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Vicitravirya

-

Mayapur 25 February, 1976

76-02-25

London

My dear Vicitravirya das,

Please accept my blessings. I have recently thought of a scheme to increase funds in our BBT account. I would like to send Indian goods to you for sales to the devotees and others. In the beginning I can have cloth sent, especially saris. So many others are doing it successfully, we also can be successful. I will have the papers sent through my personal account in Lloyd's Bank and you can deposit all monies received from sales of the saris in my account. You may also keep a percentage of the sales for the London temple. Please advise my secretary if you are able to execute.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Nitai

-

Mayapur 25 February, 1976

76-02-25

Vrindaban

My dear Nitai,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 17 February, 1976.

We will wait for the letter from Giridhari Lal.

As for the college, anyway take some affiliation, that will help students to come here on student visa.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Bhaja Hari, Mukunda

-

Mayapur 26 February, 1976

76-02-26

Bhaktivedanta Manor

My dear Bhaja Hari das and Mukunda das,

Please accept my blessings. I am in due receipt of your letter dated 18th February, 1976.

Yes, Harikesa Maharaja can do nicely there. I do not know the program in Hungary, but London speaking is more important, going to the colleges and universities. I am confident that he can speak well. He may read more books and preach, now he is a sannyasa.

The bus programme is a good idea.

Yes, any lease may be submitted to me for approval.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Justice A.C. Sen

-

Mayapur 26 February, 1976

76-02-26

Justice A.C. Sen Calcutta

Dear Sir,

All Glories to Lord Sri Krishna.

I understand from our Life Member Sri Saral Kumar Das Gupta that you are interested in Krishna Consciousness Movement. I therefore invite you to come to Sri Mayapur Chandrodaya Mandir to stay with us and see our Krishna Conscious activities here.

We will then have an opportunity to present you with Krishna conscious books like Bhagavad-gita As it is, Srimad-Bhagavatam, Caitanya Caritamrta etc. for your perusal and comments.

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Mahamsa

-

Mayapur 27 February, 1976

76-02-27

Hyderabad

Dear Mahamsa Swami,

Please accept my blessings. I am in due receipt of The Hare Krishna Explosion, vol: No. 21. You must stop circulation of this paper immediately. It is not being properly managed. Who is this rascal who is writing such articles. See to this immediately.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Aksayananda

-

Mayapur 28 February, 1976

76-02-28

Vrindaban

My dear Aksayananda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 23rd February, 1976.

If we get chance, we must open a center in Kanpur. It is a very important city in India. I heard that there was someone who was willing to give us a house. Kanpur is the third most important city in India next to Calcutta and Bombay. We must open a center there, if there is a chance.

Padampat Singhania can himself build the whole gurukula. Similarly Banthuram Jaipuria who is our member, I think, can build the whole thing. If anyone gives the whole money for the building, then we can call the building in his name. The mercantile community is advised to follow the brahmanas. So you are bona fide brahmanas. And if the Vaisyas follow your instruction, they will be happy and pious.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Gaura Govinda

-

Mayapur 28 February, 1976

76-02-28

Bhuvaneśvara

My dear Gaura Govinda Swami,

Please accept my blessings. I beg to acknowledge receipt of your letter dated the 20th February, 1976.

Gopala Krishna was just here to see me, so he has been made aware of Sri Jagadisa Prasad again. He is going to contact Mahamsa Swami and certainly if the man has paid the fee, he should get the benefits as much as the others are getting.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda cc: Mahamsa Swami, Hyderabad

Letter to: Srinath Khanna

-

Mayapur 28 February, 1976

76-02-28

Sahitra Ratra Azamgarh, U.P., India

My dear Srinath Das Khanna,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15th January, 1976.

It is too bad that you are suffering too much. However this may be taken as the mercy of the Lord. If the Lord gives us some inconvenience then we may take it that He has reduced our actual punishment and just given us a token punishment. So you remain fixed up at the Lotus Feet of the Supreme Personality Sri Krishna and by always thinking of Him and trying to render some little service to Him, everything will come out all right.

It is nice that you are chanting the Hare Krishna maha-mantra and reading the Bhagavad-gita As It Is. Continue that and Krishna will surely give you protection as He states: kaunteya pratijanihi na me bhakta pranasyati [Bg. 9.31].

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: RamRam Maharaja

-

Mayapur 28 February, 1976

76-02-28

Sanskrit Vidyapith Ajmer, Rajasthan

My dear RamRam Maharaja,

Thank you very much for your kind letter dated 11th February, 1976. And please accept my greetings.

As I am scheduled to stay in Mayapur up to the end of March, I am giving a copy of your letter to my zonal secretary. So you should hear from him shortly.

I beg to remain

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/dda cc Gopala Krishna das

March

Letter to: Gurukula Devotees

-

Mayapur 4 March, 1976

76-03-04

My Dear Gurukula devotees,

Please accept my blessings. I have requested that Dayananda go to take complete charge of Gurukula, so you all please cooperate with him. I do not wish that the Gurukula should be closed. Please work combinedly and endeavour with great determination to keep it going on nicely.

Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dba

Letter to: P. R. Mohapatra

-

Mayapur 4 March, 1976

76-03-04

P.R. Mohapatra, M.A. Senior Deputy Manager (P.O.) Food Corporation of India, 42-Hem Candra Street, Calcutta-23

My dear Mr. Mohapatra,

Please accept the blessings of Lord Krishna. I am in due receipt of your letter dated February 21, 1976 and I have noted the contents with care. Here in Mayapur we are trying to create a place of inspiration for people throughout the world. It is in Mayapur that the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, appeared. This information comes to us from the Srimad-Bhagavatam.

krsna-varnam tvisakrsnam sangopangastra-parsadam yajnaih sankirtana-prayair yajanti hi sumedhasah [SB 11.5.32]

"In this age of Kali those who are intelligent perform the congregational chanting of the Hare Krsna maha-mantra, worshiping the Supreme Personality of Godhead, who appears in this age along with His associates to inaugurate the sankirtana movement, or chanting of the Holy Names. That incarnation is yellowish in hue." This description is there in the Srimad-Bhagavatam, and there are other references also in the Mahabharata, etc. This sankirtana of the Holy Names is the Yuga-dharma and all intelligent men will appreciate, as you are also appreciating the importance of this movement.

As you know March 16 is the birthday celebration of Lord Caitanya Mahaprabhu, and you are welcomed at any time to visit our centre in Mayapur. I thank you for your interest and look forward to your visiting our Mayapur centre with your family in the near future.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Parent

•

Mayapur 4 March, 1976

76-03-04

My Dear parent,

Please accept my blessings. There has been a serious mistake. I do not wish that Gurukula should be closed down in Dallas. So you kindly arrange to send your child back to Gurukula.

One thing is at least for the time being, you must arrange to pay the tuition for your child. If you like, you can get my books and sell them and you can pay tuition in that way. You purchase at the temple's price and sell them and with the profit you can pay your tuition.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/dda

Letter to: Sridhara Maharaja

•

Mayapur 4 March, 1976

76-03-04

My Revered Sripada Sridhara Maharaja,

Please accept my humble dandabats. As we are eager to meet, I am sending hereby Sriman Satadhanya das to hand over this message: I can send my personal car at any time you like to come here. Kindly let me know when I shall send my car to bring Your Holiness here to our temple.

I hope this meets you in good health.

Yours very sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: RamRam Maharaja

•

Mayapur 5 March, 1976

76-03-05

Kulapati RamRam Maharaja Sri Brahma Puskara Sanskrit Vidyapith Puskara, Ajmer (Rajasthan)

Dear RamRam Maharaja,

Thank you very much for your kind letter dated 11th February, 1976. And please accept my greetings.

As I am scheduled to stay in Mayapur up to the end of March, I am giving a copy of your letter to my zonal secretary. So you should hear from him shortly.

I beg to remain

Yours faithfully, A.C. Bhaktivedanta Swami

cc: Gopala Krishna das

Letter to: Subhash Cander Batra

•

Mayapur 6 March, 1976

76-03-06

Subhash Cander Batra, 22 Medina Crescent, Scarborough, Ontario, Canada

My dear Mr. Batra,

Please accept my blessings. I am in due receipt of your letter with enclosed check and I thank you very much. I am very happy to learn that the new Toronto centre has been acquired and I thank you for assisting our mission in this way. It is also very nice that the building is now transferred into the name of our ISKCON. All over the world we are acquiring so many nice centres and this is Krishna's mercy simply to help us push on our preaching work. Thank you very much.

Hoping this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Harikesa

-

Mayapur 7 March, 1976

76-03-07

Frankfurt

My dear Harikesa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated March 1, 1976 and I have noted the contents with care.

I have marked how they are attracted to our kirtana and prasadam there in Hungary. If they consider our philosophy too revolutionary, there is no necessity to print books immediately. First, the heart must be cleansed by chanting Hare Krishna and taking Krishna prasadam. To take birth in such place is due to impious past so it is not easy for them to immediately accept our philosophy. Just give them chanting and prasadam. You must be very tactful to preach in such places. If you like you can print one record there as you have suggested.

If the young people become very serious, if you find it is detrimental to have them wear dhoti and shave head, that is not necessary. Simply introduce the chanting and prasadam distribution and gradually they will be elevated to being Vaisnava. A Vaisnava is aloof from all material conditions of life, so even under such circumstances a Vaisnava will not feel inconvenienced. Kirtiraja should be returning to preach in Eastern Europe so you can work together to introduce Lord Caitanya's sankirtana movement in this part of the world.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Samjata

-

Mayapur 8 March, 1976

76-03-08

Melbourne

My dear Samjata dasa,

Please accept my blessings. I am in due receipt of your letter dated 13 February, 1976 with enclosed daksina and I thank you very much. Now you must very strictly follow the orders of your spiritual master by chanting 16 rounds of japa daily and accepting the 4 restrictions; no illicit sex life, no intoxication, no gambling, and no meat-eating. In this way you will surely make progress in Krsna Consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Robert

-

Mayapur 8 March, 1976

76-03-08

Dallas

My dear Robert,

Please accept my blessings. I am in due receipt of your letter dated February 18, 1976 and I have noted the contents with care.

You mention that the scientists try "to simplify the problem at hand by neglecting any complex factors that may be present." What is that simplification? That there is no God. Their position is "sour grapes." They try by their speculation to understand things, and being unable they say there is no God. So we can use this science to defeat them, just as I have many other disciples, such as Svarupa Damodara. He is Ph.D. in Chemistry and now he is using his scientific background to defeat their atheistic arguments. There is a Bengali proverb: tor shil tor noda, tor bhangi dater goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists own weapons and with them we defeat their atheistic philosophy. There is another example. A hatchet is sitting before a tree. The tree asks, "what are you doing here?" The hatchet replies, "I have come here to cut you down." The tree then said, "You can not cut me down, alone, but with the help of my descendants you can do it." The idea is that the ax-handle is made of wood, and so without the assistance of the wooden tree, the hatchet is useless. Similarly, we can use our materialistic knowledge to defeat the atheistic philosophy of the scientists. So you also can continue your studies and learn what is shil and noda (mortar and pestle) so you can break their dater goda (break their teeth).

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giridharilal

-

Mayapur 11 March, 1976

76-03-11

Delhi

My dear Giridharilal,

Please accept my blessings. I beg to acknowledge receipt of your kind letter dated March 8, 1976 and I have noted the contents very carefully. It will be a great pleasure for me to meet with you either at Delhi or Vrindaban when I return the 26th of March, this month, to Delhi. More when we meet. In the meantime, I hope this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ambarisa

-

Mayapur 14 March, 1976

76-03-14

Boston

My dear Ambarisa das,

Please accept my blessings. I am in due receipt of your letter dated March 8, 1976 and I have noted the contents carefully.

I am glad to hear of your program. Try to satisfy your parents also. Your parents desire that you become educated also, although they do now know that someone who is a devotee is best educated.

I have sent one letter to Srutakirti das in Hawaii. He has been managing the restaurant very nicely in Honolulu and now he can come to assist you in opening another prasadam restaurant there in Boston. I am enclosing a copy of the letter which I have sent to him.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Srutakirti

-

Mayapur 14 March, 1976

76-03-14

Honolulu

My dear Srutakirti das,

Please accept my blessings. I am in due receipt of your letter, hand-delivered, dated March 5, 1976, and I have noted the contents with care.

I have received one letter from our Ambarisa das. He is presently in Boston living at the following address: Alfred Ford, 124 Chandler St. #5, Boston, Mass. 02116, U.S.A. He is very eager to open another restaurant there in Boston. Boston is a very good city for there are many, many young people and a Hare Krishna Restaurant where we serve delicious Prasadam will be appreciated there. So there is some disagreement that you are having there in Hawaii so better that you immediately go to Boston and work with Ambarisa das to open another successful restaurant.

I hope that this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Ambarisa das

Letter to: Tejiyas

-

Mayapur 16 March, 1976

76-03-16

New Delhi

My dear Tejyas,

Please accept my blessings. I am enclosing one copy of a letter to the Punjab National Bank, Bengali Market, New Delhi. Kindly attend to this immediately. We can discuss further when I come to Delhi on the 24th March.

Hoping that this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri Triloki Natha Acarya

-

Mayapur 18 March, 1976

76-03-18

Sri Triloki Natha Acarya, Jnana, Gudadi (Gudri) Vrindaban, (Mathura District) U.P.

Dear Sri Acaryaji,

I beg to acknowledge receipt of your letter dated 24th February, 1976. It was addressed to Calcutta temple but on account of not mentioning the zonal number, it was delivered very late in Calcutta, then it was redirected here in our above temple.

However, I am so glad to receive your letter and I reply that I require your good help in my preaching work. We are preaching all over the world with great success and you'll be pleased to know that we are selling our books tremendously. The general estimate is collection of Rs. 1 lac to Rs. 5 lac daily. Our preachers are very much enthusiastic but in India they have got a language difficulty. If you cooperate with us along with other learned devotees, we can immediately take up preaching work in India with great enthusiasm.

We have got 8 big and small buses and one very nice car for my personal use. If you will start sankirtana movement from town to town and village to village with the cooperation of other learned Indian men like yourself, I'm sure that in very short time our endeavour ill be successful.

Kindly see me on the 30th March, 1976, at Vrindaban in my Krishna-Balarama Temple either in the morning between the hours of 10-12 or in the afternoon between the hours of 5-7 p.m. along with this letter.

Thanking you once more for your willing cooperation.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri S. R. Acarya

-

Mayapur 18 March, 1976

76-03-18

Sri S.R. Acarya, Sripally, Palta, P.O. Bengal Enamel, District 24-Parganas (N), W. Bengal

Dear Sriman Acarya,

Please accept my blessings. I am in due receipt of your postcard dated 10-3-76 and I am very much pleased that a learned scholar like you is prepared to cooperate with our preaching activities. If you kindly come in Calcutta* on the 22nd or 23rd March, 1976, at any time between 10-12 in the morning, or 5-7 in the evening along with your papers, I shall be very glad to meet you and talk with you on the subject matter.

Thanking you.

Yours sincerely, A.C. Bhaktivedanta Swami

3, Albert Road (near Theater Road and Camac St.) Calcutta ACBS/pks

Letter to: Gurukrpa

-

Mayapur 19 March, 1976

76-03-19

My Dear Gurukrpa Maharaja,

Please accept my blessings. The check for rs. 89,433.44, Check no. 6206 83679, of Bank of America, Bombay, is marked A/C Payee only. So how it can be deposited in my personal account? If necessary you must start an account at my bank, the Central Bank of India, 10, Camac Street, Calcutta-17, which is just near the temple. You can deposit the check in this account in your personal name, Gregory M. Gottfried, and give a formal notice to the bank in writing that when the funds are realized (when the check is cleared), the entire amount should be transferred into my account number 831, in favor of A.C. Bhaktivedanta Swami. This account is with the same branch of the Central Bank on Camac St. Thank you very much.

I hope that this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. If necessary this letter can be shown to Mr. Dutta, the Bank Manager.

Letter to: Karandhara

-

Mayapur 21 March, 1976

76-03-21

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated March 5, 1976 which was delivered to me by Ramesvara. Hrdayananda Maharaja has suggested that why don't you come to South America and assist him in responsible management. That is good idea. Please keep me informed of your activities.

I hope that this meets you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mahavirya

-

Mayapur 21 March, 1976

76-03-21

Nairobi

My dear Mahavirya,

Please accept my blessings. I am in due receipt of your letter dated 1-3-76, and I have noted the contents with care.

Concerning your request for babaji initiation, when I come to Nairobi we can discuss it further. I gave babaji initiation to one other devotee but now he is off somewhere restless.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dr. Chittaranjan Mohapatra

-

Mayapur 21 March, 1976

76-03-21

Dr. Chittaranjan Mohapatra, Krishna Youth Club Jasotikiri, Akhuapada, Balasore, Orissa 756122

Dear Dr. Mohapatra,

Please accept my greetings. In reply to your questions of your letter dated 16-3-76 addressed to my secretary, I beg to offer you the following on the basis of the sastras. Krishna is the Supreme Personality of Godhead. The dictionary defines God as the Supreme Being, therefore, Krishna is the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gita: Mattah parataram nanyat, kincid asti . . . [Bg. 7.7] ”There is no Truth superior to Me. Everything is resting upon Me, as pearls are strung on a thread.” And in many other sastras Krishna is accepted as the Supreme Personality of Godhead. All the acaryas such as Ramanuja, Madhvacarya, Nimbarka, Lord Caitanya, and innumerable others have come to this conclusion: that Krishna is the Supreme Personality of Godhead.

Concerning your question as to why we should sacrifice everything to Him; because He is the Supreme Personality of Godhead, He is the Proprietor and Enjoyer of everything; Bhoktaram yajna tapasam sarva loka mahesvaram . . . [Bg. 5.29]. Everything belongs to Him. We have unlawfully encroached upon His property this is mine, that is mine . . . Krishna comes down to teach us real knowledge, therefore He tells you to give up encroaching on His property. Better to deliver it to Him. Therefore, perfection of life is when we deliver or return everything to Him, and He tells us this for our benefit! The sooner we return everything to Him, the better it is for us. Our Krishna Consciousness Movement is teaching this fact all over the world.

One should not think that Krishna is an ordinary man. If you think like that then you do not know anything about Krishna. Avajananti man mudha manusim tanum asritah . . . [Bg. 9.11]. ”Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” All the mudhas or rascals consider Krishna to be an ordinary man, but He is not ordinary, He is the Supreme Being. Where do you get this information that Krishna is an ordinary man like us? In no Vedic Literature is it said that Krishna is an ordinary human being. In the Brahma-Samhita it is said: Isvara Parama Krishna . . . He is described as the Supreme Being. I do not know on what authority you can say that Krishna is an ordinary human being like you or me?

Sacrifice does not mean murdering. The real work is yajna. Yajna means Visnu. In the Bhagavad-gita, yajna is prescribed. Yajnarthat karmano ’nyatra loko ’yam Karma-bandhanah . . . [Bg. 3.9]. ”Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this world.” Yajna is prescribed in Vedic literature. Yajna means satisfying Lord Visnu. Lord Visnu’s another name is Yajna-purusa. One must satisfy Him anyway that He likes. ”Patram puspam phalam toyam yo me bhaktya prayacchati . . . [Bg. 9.26]. If one offers Me in devotion a leaf, flower, fruit or water, I will accept it.” Not that whimsically offer.

You also mentioned that how can I give up attraction for woman; when you learn to love Krishna, then you can forget your lusty desires for women. Krishna’s another name is Madan-Mohan. When Krishna is within the heart, then the Madan or lusty desires become defeated. If we learn to love Krishna, our lusty desires will be finished, otherwise not.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Patita Uddharana

-

Mayapur 21 March, 1976

76-03-21

Indre, France

My dear Patita Uddharana das,

Please accept my blessings. I received one letter from Shaktimata Devi Dasi whom you know from London. She is presently in Nairobi and is looking for a good husband for her daughter. She wrote one letter appealing that you might consider marrying her daughter. So, if you are agreeable then I have not objection.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. her address in Nairobi is: Srimati Shaktimati, P.O. Box 41770, Nairobi, Kenya, East Africa. ACBS/pks

Letter to: Nirmala

-

Mayapur 21 March, 1976

76-03-21

Bombay

My dear daughter Nirmala,

Please accept my blessings. I am in due receipt of your letter dated 11-3-76 and it is very nice how you are appreciating. It is also nice that you are caring for the devotees. They have left everything for me, so they should be treated as sons and daughters.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks My regards for your good mother-in-law

Letter to: Ranadhira

-

Mayapur 21 March, 1976

76-03-21

Los Angeles

My dear Ranadhira das,

Please accept my blessings. I am in due receipt of your letter dated March 5, 1976 along with the lists of libraries and professors who have taken standing orders. Yes, you can compile a list of all the professors who have taken at least 1 of our books and please note his address as well as the title/s of the book/s that he has taken. I thank you very much for your hard work in sending out the 200,000 Krishna Consciousness is Authorized pamphlet to leading citizens. Please continue with this important work.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Foreigners' Registration Office

-

Mayapur 21 March, 1976

76-03-21

Foreigners' Registration Office, Calcutta

Dear Sir:

Please be advised that my student, Mr. Gregory M. Scharf (Gargamuni Swami) was sent here to India by me for his immediate assistance was required. In New York he was told at the Indian High Commission that an entry visa would take 11 weeks, however, I required his assistance immediately, so he arrived on a tourist visa. Since his service here in India is valuable as GBC (Governing Body Commissioner) for our branch in Mayapur, International Society for Krishna Consciousness, kindly give him visa. Your willing assistance in this matter will be much helpful.

Your sincerely,

A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dr. Wolf

-

Mayapur 21 March, 1976

76-03-21

My Dear Dr. Wolf,

Please accept my blessings. I received your kind letter dated March 7, 1976 which was hand-delivered to me. Very soon I shall be able to see you and talk. Kindly chant Hare Krishna, and follow the regulative principles, see the Deity in the temple, and take Krishna prasadam.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kirtanananda

-

Delhi 23 March, 1976

76-03-23

New Vrindaban

My dear Kirtanananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated March 8, 1976 and I have noted the contents carefully. Why should they complain about the way we are living there? We have our cottages and we take our own food. However, if it is necessary to make alterations, you can do. Concerning plumbing indoors, that is not difficult. This can be done very easily if you have a high water tank, and sufficient water there. Just like sometimes we see at big, big factories. If the water supply is sufficient, there is no question of insanitation. Disease comes when there are dirty conditions. Also, don't eat more than necessary. As soon as palatable food is offered, they eat. That is the disease. Concerning the outhouses, if they are not approved then you can have a septic tank, or pass stool in the open field. I was doing that. I never liked to go to the nonsense toilet so I was going in the field.

Your request to take out a loan in books can be arranged so it is good idea. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Nalinikanta Roy, Panchu Gopal Paul, Swarup, Govinda Tarafder, Bijoy Kumar Pramanik, Gopal Chandra Mandal, Gour Chandra Mandal, Surendra Nath Mandal, Mani Lal Mandal, Kartick Chandra Mandal, Balai Chandra Mandal, Dharani Dhar, Debaki Dulal Datta, Gour Kishore Majumder

-

Vrindaban 24 March, 1976

76-03-24

Nalini Kanta RoySri Panchu Gopal Paul, Gopal Nagar, Bangaon,Village Matiganj, District 24-Parganas,P.O. Matiganj, W. BengalDistrict 24-Parganas, W. Bengal

Prabhu Swarup Das, Sri Govinda Tarafder,Sri Bijoy Kumar Pramanik, Sri Gopal Chandra Mandal,Bangaon Bazaar, Sri Gour Chandra Mandal,P.O. Bangaon, Sri Surendra Nath Mandal,District 24-Parganas, Sri Mani Lal Mandal,W. Bengal Sri Kartick Chandra Mandal, Sri Balai Chandra Mandal,Sri Dharani Dhar Das, Village Haridaspore,Village Shimultala, P.O. Chhayagharia,P.O. Matiganj, District 24-ParganaDistrict 24-Parganas, W. BengalW. Bengal

Sri Debaki Dulal Datta,Sri Gour Kishore Majumder, Datta House, Bangaon,Geeta Products, Matiganj, P.O. Bangaon,P.O. Matiganj, District 24-Parganas,District 24-Parganas, W. BengalW. Bengal

Dear Sirs:

With reference to our meeting on March 20, 1976 at Haridaspore, I beg to propose that immediately we require at least Rs. 50,000/- for development of the place. Kindly let me know exactly what is the area of the land (include a sketch of the land), and then we can make a site plan and a building construction plan.

I heard from Prabhu Swarup Das that one gentleman has already promised Rs. 10,000/- so another Rs. 10,000/- can also be given by us. The other Rs. 30,000/- can be collected by your endeavour and the thing can be started immediately. I wish that before the next rainy season we can begin work.

I hope that this meets you in good health,

Yours faithfully, A.C. Bhaktivedanta Swami

Letter to: Sri S. R. Acarya

•

Delhi 24 March, 1976

76-03-24

Sri S.R. Acarya, Sripally Palta P.O. Bengal Enamel, District 24-Parganas W. Bengal (N)

My dear Acaryaji,

Please accept my blessings. I am in due reciept of your letter dated 21-3-76, and I have noted the contents with care.

I shall be in Vrindaban up until the 10th April after which time I shall be going out of India. You can come to our Vrindaban Temple. You have got enough scope for engaging yourself in journalism and peaceful living. If you are in difficulty then by showing this letter you can take a railroad ticket from our Abhirama das Adhikari, the president of our Calcutta temple located at 3 Albert Road, Calcutta-17, near Camac Street and, Theater Road. It will be a great pleasure to talk with you when we meet.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri Kashinath Mullick

•

Delhi 24 March, 1976

76-03-24

Sri Kashinath Mullick, 39 Jatindra Mohan Avenue, Calcutta-5

My dear Kashi Babu,

Please accept my greetings. Last night at the Thakura Bati we had a very nice meeting, so I wanted to talk with you of improvement of the Uddharana Dutta Thakura Path. I know you are managing the establishment so nicely till now but still further improvement can be done if you cooperate with us. We want to establish a small gurukula as mentioned in the Srimad-Bhagavatam, accommodating willing Vaisnavas who will follow the Vaisnava behavior strictly; arranging worship of the Deity by the sincere devotees who will not take any remuneration and who follow the Vaisnava principles.

I do not know how many devotees are staying there for taking prasadam, but I want at least 25 devotees to stay there regularly for taking prasadam, occasionally holding festivals also for distributing prasadam to anyone who visits the temple. I am thinking in this line. I am hoping that you can give me your considerate opinion as to how it can be done. Furthermore, I wish to be enlightened to know how much land the mandir possesses for cultivation because I wish the temple community to be self-sufficient by producing their own food grains. In foreign countries we are organizing our centres on this principle. Here also in Mayapur we are doing the same thing, and we have just taken on another place, Haridasapur, the place of Haridasa Thakura. There are 6 bighas of land and they have donated it to us, and we are trying to develop it according to the above mentioned program.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Cittahari

•

Delhi 27 March, 1976

76-03-27

Adelaide, Australia

My dear Citta Hari das,

Please accept my blessings. I am in due receipt of your letter dated 18 March, 1976 with enclosed daksina and I thank you very much.

Now the new devotees must all be trained very nicely how to render devotional service by chanting 16 offenseless ds daily, and following the 4 regulative principles. Kindly set a nice example yourself for everyone and in this way make your lives perfect in full Krishna Consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: The 14 Cooperative Societies

-

Delhi 27 March, 1976

76-03-27

Chairman, Managing Committee., The 14 Cooperative Societies, Juhu Ville Parle Development Scheme, V.L. Mehta Marg, Juhu, Bombay-56

Dear Sir:

As you may know, our Hare Krishna Land is very popular with the residents of Bombay, in particular the local residents and devotees of Juhu Beach and surroundings. Many visitors regularly attend religious services and we are trying to provide suitable facilities to this end.

Now with so many devotees visiting from the colony, it is necessary that we have access from the colony side to the temple. At present we only have access to the temple from the sea-side and it is proving a great inconvenience to visitors coming from the colony side. We therefore request that access be kindly granted to us on the colony side for the benefit of the many worshipers who regularly visit the temple. We request that you kindly give us permission to construct a suitable access to our property from the colony side and that you kindly provide us such land for use as may be necessary.

Thanking you,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Pranada

-

Delhi 27 March, 1976

76-03-27

St. Louis

My dear Pranada das,

Please accept my blessings. I am in due receipt of your letter dated March 16, 1976, and I have noted the contents with care.

Concerning your questions about tantric sastras; the Vaisnava tantras are bona fide literatures, just like Narada-pancaratra, but not the atheistic tantra which have nothing to do with the Vedic literatures.

sat-karma-nipuno vipro, mantra-tantra visaradah, avaisnava guru na syad, vaisnavah sva paco guruh (Padma Purāṇa)

”Even if a brahmana is very learned in Vedic literatures and knows the six occupational duties of a brahmana, he cannot become a guru or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master.”

The point is that Krishna is the Supreme Personality of Godhead, and He is always purusa (male) not female (prakrti). ”purusam sasvatam divyam, adi devam ajam vibhum.” Worship of the mother aspect is prakrti, not recommended by Krishna for the intelligent class of men.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ambassador of the of United States of America

-

Delhi 27 March, 1976

76-03-27

The Ambassador of the United States of America, Canakya Puri, New Delhi

May it please Your Excellency,

I beg to introduce myself as the founder-acharya of the above institution. Our mission is to preach Krishna Consciousness (God-Consciousness) all over the world, and in your country alone we have got about 40 branches in all the important towns of America. In all the countries, the majority of my disciples are Americans. I met Mr. Kenneth Keating, your former ambassador to India and he was a personal friend to my disciple, Sri Gurudasa Adhikari. A copy of his letter is also enclosed herein.

I have seen a house situated at 12 Ring Road, New Delhi, which is your property. Immediately we need a house for our residential purposes. My disciples are mostly Americans. Our main activities are to preach philosophical and cultural literatures, a list of which is also enclosed. It is understood that the house is for sale and if you kindly give us some concession rate we can immediately pay you. So kindly do the needful. I am sending you Gurudasa Adhikari to take care of this on my behalf.

Thanking you,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

April

Letter to: Mr. Prem J. Batra

-

Vrindaban 2 April, 1976

76-04-02

Prem J. Batra, 97, Amatragar, Chakala Kurla Road Ardhes; Bombay 400-043

My dear Mr. Batra,

Please accept my blessings. I am in due receipt of your letter dated March 27, 1976 with enclosed article. Concerning your questions raised, the process is simply to hear from authority and accept it. From the Bhagavad-gita we can understand Krishna because He is explaining Himself. What is the difficulty to understand. There is somebody Superior in all aspects of material activities. The sun rises exactly on time, the seasons changing, fruits appearing, and flowers. There is no change in the law of nature. Don't you think that there is a Superior Being managing these things. Why not accept this proposal. It is no explanation that it is simply accident that all these things are going on so nicely. "Mayadhaksena prakrti suyatte sacara caram . . . This material world is working under my direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." [Bg. 9.10].

Reasoning is there if you simply explain that Krishna is full in 6 opulences: strength, knowledge, wealth, beauty, fame, and renunciation. No one can excel Krishna in opulence. Nobody is equal to or greater than Krishna, therefore He is God.

The word for philosophy is tattva darsana-the Bhagavad-gita recommends that one approach a spiritual master who is tattva darsana, one who has seen the truth. This is philosophy.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Citsukhananda

-

Vrindaban 2 April, 1976

76-04-02

Vrindaban My dear Citsukhananda das,

Please accept my blessings. The proposed farm project in nothern California is approved by me. Such projects as well as constructing temples, protecting cows, gathering milk, then making ghee, then opening Hare Krishna Restaurants are all good programs for grhasthas.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Deoji, Upendra

-

Vrindaban 2 April, 1976

76-04-02

Lautoka, Fiji

My dear Deoji, (and Upendra das)

Please accept my blessings. I am in due receipt of your two telegrams from Fiji, and I can inform you of the following. I am scheduled to leave Vrindaban for Bombay on the 12th April and then departing for Melbourne en route to Fiji from Bombay on the 18th April. Allowing some days in Australia, we could be in Fiji on or about the 24th or so of April. The only delay could be that I am scheduled to meet the minister of Haryana concerning the donation of land to us at Kuruksetra. If the meeting is favorable it may be necessary for me to attend a conference in Kuruksetra in late April, April 29th. However, that is not settled yet and so far my plans to arrive in Fiji on or about the 24th April stand. I shall inform you immediately as soon as I know of the Kuruksetra land. In the meantime, you should honor the contract, and if necessary do whatever is required. If I am delayed beyond the date of beginning the construction contract then I shall give you further details what to do.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Dhawan

-

Vrindaban 2 April, 1976

76-04-02

Mr. Dhawan Sunenri Dham Mohalla Dehra, Manimajra, Chandigarh

Dear Sir,

I beg to acknowledge receipt of your kind invitation dated Chandigarh, 19-3-76, addressed to my Bombay address. I am very glad to learn that you are endeavouring to understand the prime goal of life, without which the facility of human life becomes futile. I have just come back from Delhi yesterday and I'm preparing for going to Australia by the 10th April, therefore, I am very sorry that I must inform you I will not be able to attend the function, however, I am sending herewith the answers to your questions, as far as I know. As we have received this knowledge from the greatest authority, Krishna, these answers will be acceptable in every sphere of spiritual activity.

First question: What is the true aim of human life?

Answer: The real aim of life is to go back to Home, back to Godhead. We all living entities in different forms of body numbering 8,400,000 forms beginning from the aquatics up to the best advanced form of human life, there is a regular evolution by the laws of nature. The real fact is that we living entities although part and parcel of God, on account of our own disobedience have come down to this material world under different circumstances. We have different types of material dresses to fulfill the tendency for sense gratification, and this by the laws of nature, by association with the 3 modes of material nature. We are transmigrating through different forms of life. So this human form of life is given to us as an opportunity to understand our position because in the human form of life we have more developed consciousness than the lower forms of life like the aquatics, insects, plants, birds, beasts and the civilized and uncivilized human beings. So the point is that a human being must know the aim of life is to go back to Home, back to Godhead.

Question #2: Which is the exact path to attain this aim?

Answer: God is great and we are all subordinate to God. In other words, God is the Supreme Master and we are all living entities, servants of God. Therefore, the path which teaches this fact, that a living entity is eternal servant of God, that is the only single path which leads one back to Home, back to Godhead.

Question #3: How many leaders have actually achieved this aim?

Answer: This aim is a fact, and the path is a fact, and anyone who takes this path, he can achieve the goal. According to our authorities who have achieved this goal, there are many, many acaryas. In the recent years, within 1500 years, the following acaryas are actually leaders of this goal of life. They are Ramanujacarya, Madhvacarya, Visnu svami, and Nimbarka, and latest within the last 500 years is Lord Sri Caitanya Mahaprabhu. There are many such leaders who have achieved the goal of life and if you want to follow them, the path is very clearly mentioned.

Question #4: why all the present religions and spiritual systems came into existence, contradicting each other when humanity is meant to follow only one religion?

Answer: Religious system means the law given by God. In every system of religion the order is to follow the instruction given by God or His representative. Unfortunately, the so-called followers deviate from the orders of the master and sometimes create their own concocted religious system. Otherwise, there can't be different religions. We therefore accept only one religion which teaches one how to love God. Any religious system which doesn't teach this, how to love God is not religion, but is cheating system. The conditioned souls who have come to this world on account of forgetfulness of his eternal relationship with God is prone to be cheated, but a person who is sincere is not cheated, but he takes up the path which leads one to the perfection of life, how to love God. The present religious and spiritual systems in varieties come into existence on account of imperfect leaders who defied the authority of God. My suggestion is therefore that the leaders who actually agree as eternal servant of God may sit together and find out the ways and means of one religious system in this world. God is one. There cannot be many gods, otherwise there is no meaning of God. In the English dictionary, you find that God means the "Supreme Being." There are unlimited number of living beings, but God is one Supreme Being. Supreme Being must be one. Nobody can be equal to Him, and nobody can be greater than Him, otherwise there is no meaning of God. At the present moment it has become a fashion to become God very cheaply, therefore, such system being very cheap and not authorized, there are so many religious systems. Otherwise, God is one, all living entities are His eternal servants, and therefore, the real religious system is to learn how to serve God.

Question #5: What has Hasur Mohammed Sahib said about 14th Century and why?

Answer: I have not sufficient information about the instruction of Hazur Mohammed Sahib, but if you mean Mohammed, the inaugurator of Islam religion, I accept him as empowered servant of God because he preached God consciousness in those parts of the world and induced them to accept the authority of God. He is accepted as the servant of God and we have all respect for him. I do not know what he has said about the 14th Century, therefore, I cannot answer this point. You are mentioning the Holy Names of Nanak, Krishna, Kabir, Christ, Mohammed, etc. Out of all of these names we accept Krishna as the Lord and all others representative servant of God, Krishna. In the English dictionary, it is said God is the Supreme Being, and when Krishna appeared on this earth He proved to be the Supreme Being in all respects. We are spreading this Krishna Consciousness Movement all over the world and if all the leaders would accept this philosophy of the Bhagavad-gita As It Is, then I am sure that the world would be fortunate to follow one type of religion, and accept one God without any faulty conviction.

I thank you once more for your invitation and I regret very much that I will not be able to attend but it will be a great pleasure for me if the leaders of the conference will like to correspond with me regarding our conclusions as above mentioned.

Thanking you once more,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: V. G. K. Dipple

-

Vrindaban 2 April, 1976

76-04-02

V.G.K. Dipple, 9 Kensington-Garden-Square, London W-24Bh, England

My dear Dipple-Kularatnam,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 15-3-76 and I have noted the contents with care. I have forwarded your letter to one of my disciples who is presently in South India, and I have advised him that the two of you can conjointly work together to open a centre in Colombo. That will be very nice, so if by mutual cooperation the two of you can begin a centre there it will very much please me. You can correspond with Pradyumna das Adhikari at the follow address:

Pradyumna das Adhikari,
c/o Raghurama Acarya,
Sri Pejavara Math,

Car Street,
Udipi, S.K.
Karnataka, India
I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Hamsaduta

-

Vrindaban 2 April, 1976
76-04-02
Mayapur
My dear Hamsaduta Maharaja,

Please accept my blessings. I am in due receipt of your letters dated March 29 and March 30, 1976 and I have noted the contents with care. Concerning your need for some competent Hindi speaking devotees to assist the village program, I am authorizing that Lokanatha Swami can go with the buses. Also, I am aware of the shortage of manpower at Mayapur and I am sanctioning Bhavananda Maharaja to do the needful and also for some men to go from here, but whether they actually are being sent?

If it is not possible for you to come to Vrindaban immediately, that is alright. You can manage conjointly with Gopala Krishna by correspondence. So far Himavati's engagement is concerned, she is organizing the nursery here in Vrindaban for the young children. There is a meeting with one minister of Haryana and if it is favorable we may be given some land in Kuruksetra area. It may then be necessary for me to attend one large function there in late April if we are given the land, anyway, however, nothing is fixed up yet. Otherwise, if my presence in Kuruksetra is not needed, I will be flying to Bombay the morning of April 12, and then leaving for Australia, Fiji, and Hawaii about the 18th of April.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Niranjana

-

Vrindaban 2 April, 1976
76-04-02
My Dear Niranjana das,

Please accept my blessings. I am in due receipt of your letter dated 16th March, 1976 and I have noted the contents with care. Concerning your translating into Hindi, you had translated some small books into Hindi, where are they? Please send them to Bombay address. Also, you can write small articles for the Hindi magazine here, "Bhagavata Darsana." Also, translate more small books into Hindi and send them to Bombay.

There was one Hindi translation of "Bhakti-rasamrta-sindhu" which I saw, I do not know the name of it. It was published in Benares and I saw it at one friend's house. One of my Godbrothers attempted also to translate the same into Hindi with Sanskrit slokas but he only completed a few pages. If you like his address is Sridhara Maharaja, P.O. Navadvipa, Dist. Nadia, W. Bengal.

Your program of visiting the local Hindu temple and giving discourse on our philosophy is nice. Try to follow the four regulative principles and chant 16 rounds daily and you will gradually make progress in Krishna Consciousness.

I hope that this meets you in good health,
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Yasodanandana

-

Vrindaban 2 April, 1976
76-04-02
Hyderabad
My dear Yasodanandana Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 22 March, 1976 and I have noted the contents carefully. My program will be comfirmed by the end of April. There is a proposed meeting with the chief minister of Haryana for organizing Kuruksetra and if that meeting is serious, then certainly I shall remain in India. The minister is supposed to meet me in Vrindaban before the 10th April and after the meeting I shall let you know my program.

Concerning the story of Prahlada (Varaha Nrsimha), if the story is mentioned in the Puranas then it is alright. I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Kapurji

-

Vrindaban 6 April, 1976

76-04-06

Kanpur, India

My dear Kapurji,

Please accept my blessings. I am in due receipt of your kind letter dated April 2, 1976 and I have noted the contents with care. Concerning the Chitra Studio, I very much appreciate your offering and I am sending Gopala Krishna das Adhikari along with one of our experienced photographers and filmmakers, Yadubara das Adhikari. They will surely arrive within the next couple of days and do the needful in this connection on my behalf. Thank you very much.

I hope that this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Krishnakanti

-

Vrindaban 6 April, 1976

76-04-06

Los Angeles

My dear Krishna Kanti das,

Please accept my blessings. I am in due receipt of your letter dated March 27, 1976 with enclosed cassette tape and I thank you very much. I very much liked the chanting on this tape. It is very excellent and should be popularized and it will be a great success. Introduce this into every home and that will help them, and if they read our books then finished, no more material life. Yes, when I come also I can make a tape of chanting Hare Krishna but the chanting of Hare Krishna by the other boys on this tape is very nice. Thank you.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Premyogi

-

Vrindaban 6 April, 1976

76-04-06

Chandigarh, India

My dear Premyogi,

Please accept my blessings. I am in due receipt of your kind letter of 3 April, 1976 and I have noted the contents with care. If you are serious about serving Krishna, then remain with us for sometime to learn the transcendental art.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Puru

-

Vrindaban 6 April, 1976

76-04-06

Los Angeles

My dear Puru das,

Please accept my blessings. I am in due receipt of your letter dated February 7, 1976 addressed to Hrdayananda Maharaja. Concerning the use of sour cream in the temple, it should be stopped immediately. Nothing should be offered to the Deities which is purchased in the stores. Things produced by the karmis should not be offered to Radha-Krishna. Ice cream, if you can prepare, is o.k., but not otherwise. Now, you have such a big stock of this sour cream, so sell the stock at any cost. Who is the rascal who has purchased without permission?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kapurji

-

Vrindaban 10 April, 1976

76-04-10

Kanpur, India

My dear Kapurji,

Thank you very much for your letter dated April 9th, 1976. I am very sorry I could not go personally because the Ramnavami function is going on, and there was other function in Mathura yesterday; it was very successful meeting. Tomorrow I am going to Bombay, and then Australia. I will be in Bombay up to the 17th, at Hare Krishna Land, Juhu Road, Juhu, Bombay 400 054.

I can understand from your letters that you want to retire from business. It is very good proposal, but instead of devoting yourself to solitude, why not come with me and travel in foreign countries for some time? This will help you to obtain direct experience of our activities, and maybe you can become a preacher like me.

Hoping this meets you in good health,

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri Viswesha Tirtha Swami

-

Vrindaban 10 April, 1976

76-04-10

Karnataka

Dear Sri Viswesha Tirtha Swami ji

Please accept my greetings.

I have received your letter from Guntur inviting me to Udupi through my disciple Yasodanandana Swami. I am very eager to come however due to prior comitments my program has already been scheduled. I am building one Kaliya-Mardana temple in the Island of Fiji and I will go there via Australia, where we have 4 centres, then New Zealand, where we have a center in Auckland, then on to Fiji. Afterwards I will visit my centre in Hawaii, Los Angeles (California) and New York.

In spite of my preaching program overseas, the scheduled program in Udupi on the 11th 12th 13rd may may go on and my sannyasi disciples Yasodanandana Swami and Acyutananda Swami will carry on the program there. Please help them to make this program a success.

Yasodanandana Swami has written an article on Madhvacarya and Udupi and it has been submitted to my monthly journal Back To Godhead, which has a circulation of 10 lakhs copies monthly.

This Sanatana Dharma pracara is the real path followed by all pure acaryas such as Madhva, Ramanuja, Sri Caitanya and others. Kindly help us to spread this Krishna Consciousness movement all over the land of Bharata Bhumi.

I hope this meets you in good health.

A.C. Bhaktivedanta Swami

Letter to: Karandhara

-

Bombay 13 April, 1976

76-04-13

Los Angeles

My dear Karandhara das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 30, 1976 and I have noted the contents with care. Concerning your going to South America to assist there, if you like there is no need to go immediately. First you can complete the exhibit there in Los Angeles. There is no need to go immediately.

I shall be visiting our centres in Melbourne, Auckland, Fiji, then Hawaii. After some time I shall then come to Los Angeles. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Madhava Sharnaji

-

Bombay 13 April, 1976

76-04-13

Gorakhpur

My dear Madhava Sharnaji,

Please accept my greetings. I am in due receipt of your letter dated 6 April, 1976, and I have noted the contents with care. I am going to Australia shortly, and thereafter to New Zealand, Fiji, Hawaii, etc. It will take about 4 months to come back. There will be another temple opening ceremony in Hyderabad by August, 1976, and probably I shall return by that time. Kindly try to meet me when I return and we shall talk more when we meet.

I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Smt. & Sri Sadajiwatlal Chandulal Bahl

-

Bombay 13 April, 1976

76-04-13

Bombay

My dear Smt. and Sri Sadajiwatlal Chandulal Bahl, Please accept my blessings to you and your family. I received your kind invitation to attend your daughter's wedding and I thank you. As you know we are constructing the Hare Krishna Land project in Juhu Beach and we trust that you and your family members will take advantage of the facilities for generations to come.

I hope that this meets you in good health.*

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

I am going to Australia on the 18th.

Letter to: Aksayananda

-

Bombay 14 April, 1976

76-04-14

My Dear Aksayananda Maharaja,

Please accept my blessings. I beg to inform you that one of our life members, Kanailall Taparia, has generously consented that we may use his place in Vrindaban. He has 12 rooms (10 are small and 2 are big), and they are located in the vicinity of Krishna Bhakti asrama in Raman Reti. You can make inquiries just where it is and survey the facilities.

Now there is some commotion about all the householders and children at the Temple so they can move there and we can use the 2 big rooms as a Gurukula for now. It does not matter that the land is not ours, that we can negotiate later, but we can utilize for the time being and negotiate later to purchase or not, or even he may contribute outright to us.

You can see the property and let me know promptly of the outcome. I shall send you a letter of authorization from Mr. Taparia in short time.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Hasyapriya

-

Bombay 14 April, 1976

76-04-14

Los Angeles

My dear Hasyapriya das,

Please accept my blessings. I have received one telephone call from Srutakirti who is presently with our Ambarisa das in Boston. They are attempting to open a beautiful Hare Krishna Restaurant there and they say it is a good place. Ambarisa is prepared to make substantial investment to do this and the problem is that they require some householders to assist in the maintenance and cooking there full time. They need about 8 devotees to work full-time who are dedicated and would like to assist in the opening of the restaurant. It is also a good opportunity to see practically how this is done as Srutakirti and Ambarisa have good experience from the Hawaii Restaurant.

Please contact Srutakirti at the Boston temple and assist them with the devotees necessary if at all possible so that they can develop the Restaurant there very nicely.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks cc: Srutakirti

Letter to: Aksayananda

-

Bombay 16 April, 1976

76-04-16

Vrindaban

My dear Aksayananda Maharaja,

Please accept my blessings. I have received one invitation for a preaching engagement in Solan, Himachal Pradesh. There is some function there from the 6th May to the 13rd May, 1976, and we have been invited for preaching. They have mentioned taking care of all arrangement and expenses. If you are free you can go there and preach at this program. The gentleman's name is: Sri Hari, address below:

Sri Hari Mandir, Solan
Quarter 3, (number 3)
Somash Kanda,
Giri Nagar,
Kalkazi, New Delhi (110019) You can contact him at this address for further information.

Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Punjabi Premanand

-

Bombay 16 April, 1976

76-04-16

Bombay

My dear Punjabi Premanand,

Please accept my blessings. I am in due receipt of your letter dated 13 April, 1976, and I have noted the contents with care. Concerning your questions: Yes, it will help to read Bhagavad-gita but to have to hear from the realized person. Without the help of guru, if you read independently, you may be misguided. Therefore, so many politicians, scholars, etc. not being guided by the parampara system, have simply misled the public. The Bhagavad-gita is the standard book of knowledge in India and many eminent persons like Gandhi, Aurobindo, Dr. RadhaKrishnan, etc. they tried to understand the Bhagavad-gita, but could not do it. They were themselves misled and on account of their big position they misled so many followers. Our system, the Vedic system, is to approach the right person and hear from him exactly as Arjuna listened from Krishna. Mental speculation will not help. Hearing is the main point. In the Bhagavad-gita, it is written, dharmaksetre kuruksetre . . . when you hear from a realized soul, a person who knows things, he'll explain that Kuruksetra is a place where religious ritualistic ceremonies are performed from time immemorial, from the time before the Battle of Kuruksetra. But, if you read the books of some cunning politician, he'll mislead you and you'll learn that Kuruksetra means this body which is not actually the fact. That is the difference, hearing from devotees, the sound vibration coming from the realized person. Reading the book is the same thing . . . tattva-darsana-hearing from one who has seen the truth. Reading or hearing from the realized person there is no difference, but hearing the sound vibration from the realized soul is still more effective, better.

Concerning your offering of doing padayatra, travelling village to village; what is the use of getting the land in the hands of politicians who cannot properly utilize the land according to the instructions of Krishna. That's a fact, but if Indian young men join me I am immediately ready for this travelling touring from village to village, town to town. However, my foreign disciples have the language defect, they can't speak the village language, otherwise I would have started this program long ago. If some young men like you would join me then along with some foreign disciples I can immediately take up this program. If you are very eager, please get hold of at least half a dozen young men like you then with another half dozen foreign disciples, I can immediately take up this program and tour village to village and town to town. It will be very, very effective, I know that.

To think of Krishna 24 hours a day, if you are serious this can be done. It is not very difficult. Your associates are harassing you for your interest in spiritual culture, yes, that is due to India's great misfortune. They're impressed with so-called politicians and scholars of the modern age. The example is given in this connection that when a man is ghostly haunted, he speaks all nonsense. At the present moment they're all ghostly haunted and in this delirious condition the only cure is chanting the Hare Krishna Mahamantra.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ambarisa

-

Melbourne 21 April, 1976

76-04-21

Boston

My dear Ambarisa das,

Please accept my blessings. I am in due receipt of your letter dated March 22, 1976 and I have noted the contents with care. I am happy to know that you are appreciating our work amongst the academic community. This is very important work to gain the acceptance of the academic world. If scientific men and scholars accept, the more that is a great stride. Here we have seen also in India. Burdwan University in Calcutta has taken a standing order. Also, in Benares the university there took 14 Standing orders. Please let me know how the restaurant is developing there, and also assist me in getting our books recognized by the academic circles there in Boston. That will be very nice.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mrs. Blasko

-

Melbourne 21 April, 1976

76-04-21

Tuscaloosa, Alabama

Dear Mrs. Blasko,

Please accept my blessings. I am in due receipt of your letter dated March 12, 1976 and I have noted the contents with care.

Now that the Dallas Gurukula has been closed we have opened many smaller regional Gurukulas on some of our farming communities, such as our farms in Vancouver, Pennsylvania, and also Mississippi as well as others. It is best if you go to one of these regional Gurukulas where you can be nicely engaged in Krishna's service, and your young daughter can go to Gurukula.

Concerning the 88 acres of land there in Alabama, you can contact our GBC secretary for that area, Balavanta das Adhikari, c/o Iskcon Atlanta, 1287 Ponce de Leon Ave., N.B., Atlanta, Georgia 30306. He can assist you in this connection.

I hope that this meets you and your daughter in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Madhudvisa

-

Melbourne 21 April, 1976

76-04-21

New York

My dear Madhudvisa Maharaja,

Please accept my blessings. I am in due receipt of your letter of April 11, 1976 and I have noted the contents with care. I have sent you and I have experience that you have done nicely in Melbourne, and so you are the right one to organize the New York centre.

I am here in your temple, I'm feeling your separation. But, I'm seeing everything is going nicely, the same as when it was under your management. The devotees here, they are jumping and dancing very nicely. You can also establish the kirtana hall on the farm and install Gaura Nitai Deities. Gaura Nitai can be established anywhere, and it is simple to worship Them simply chant before Their Lordships. He doesn't mind that you have not decorated very nicely, but if you chant and dance He is very pleased. So you have my permission to take loan for this purpose, as you have mentioned for $25,000.

Rathayatra, that will be your achievement. Nobody has done it before. Rathayatra in New York should have been introduced long ago but there was no competent men to do it. So Krishna has sent you there and most likely I shall attend the New York Rathayatra. New York is the place where I first landed and now we have our own place and books, so if you do it very nicely it will be a great triumph.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Puranjana

-

Melbourne 21 April, 1976

76-04-21

Los Angeles

Dear Puranjana das,

Please accept my blessings. I am in due receipt of your letter dated 8 April, 1976 and I have noted the contents with care. Concerning the alternatives, it sounds like the printing cost of $1.25 is best as this will keep the price down and will also allow the full purport to be there. The general practice in deciding such matters shall be to have the BBT trustees discuss amongst themselves, and then they can submit their plan to me for final sanction.

I have noticed how you are producing so many of our books now in the Spanish and Portuguese language. This is very good. I shall be in Fiji by the 28th April, and shortly thereafter in Hawaii.

I hope that this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Fagan

-

Melbourne 22 April, 1976

76-04-22

The United States Consulate, Visa Section 24 Albert Road, Melbourne, Australia, Attn: Mr. Fagan

Dear Sir:

This is to inform you that I am leaving Melbourne for the United States to visit my disciples in our centres in the U.S.A. We are departing from Australia the 26th April, 1976, and first of all we will be visiting our centre in Hawaii. For the past several months, one of my disciples, Mr. Denis Harrison, holding British passport number P606464, has been my personal secretary and for this reason I require that he accompany me to the U.S.A. I know that he is a good boy as I have had ample time to study is character, and I can assure you as the Founder of the International Society for Krishna Consciousness that our society will take care of all his expenses, including maintenance and upkeep, as well as his air tickets to the next place after America; at this time we are scheduled to go to England after our program on the Eastern coast in New York city. I trust that you will do the needful to help me keep my schedule as I am expected to be in certain places on certain dates, and I require the accompaniment of Mr. Harrison, so kindly if you will issue him the required U.S.A. visa for the 3-4 months that he may be there in time before our departure on Monday April 26, 1976.

Thanking you,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sons and Daughters

-

Melbourne 23 April, 1976

76-04-23

The Assembled Devotees Australian Yatra

My dear sons and daughters,

Please accept my blessings. I am very grateful for all your offerings of daksina to your spiritual master. This is the system. Now all of you must very sincerely follow the regulative principles. Four don't's and one do: No illicit sex-life, no intoxication, no gambling, no meat-eating . . . and always chanting Hare Krishna, minimum 16 rounds daily. If you take very seriously these principles then Krishna will bless you without any doubt.

I hope that this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara , Ranadira

-

Melbourne 23 April, 1976

76-04-23

Los Angeles

My dear Ramesvara das Maharaja and Ranadhira das,

Please accept my blessings. I am in due receipt of your letter dated April 19, 1976, and I have noted the contents with care. Firstly, there is no need to print the Reservoir of Pleasure as if it were an excerpt from Dr. Judah's book. Furthermore, we can use some book review when it is favorable, otherwise reject it. Why should we print the Reservoir of Pleasure as if it were Dr. Judah's writing? Furthermore, you should not distribute Dr. Judah's book. We should not distribute anyone else's book except our own.

So far the sign is concerned, why should we make such an expenditure of so many thousands of dollars for a sign . . . what benefit shall we derive? Whether it will be beneficial or not? Everyone knows that it is Hare Krishna Centre so why should you spend some thousands of dollars? One thing, however, I can suggest. If we display there a new picture or painting of our Hare Krishna Movement regularly, very nicely painted. Also, you can have a book display, with pictures and paintings also. That will be good advertisement.

In regards to the International Yoga and Meditation Conference in Chicago, there is no need for any of our men to participate. However, you can have a Bhakti-yoga bookstall, and paintings, a painting of Dhruva Maharaja as 5 years old alone in the forest. One painting of a devotee sitting in a nice place chanting japa Hare Krishna. We have got yoga meditation . . . and quote authoritatively giving evidence: Yoginam api sarvesam, etc [Bg. 6.47]. One who chants Hare Krishna is the topmost yogi. The highest perfection of yoga is Radharani . . . Krishna goes to Mathura and all night She is crying, "Where is My Krishna?" But what they can understand? So you can have a bookstall, and show paintings, like that.

I am going on to Auckland by the 26th April, then to Fiji for 28th April where we are laying the foundation stone for our new temple there. Afterwards, I shall go to Hawaii and then to Los Angeles at the end of May, or early June. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Yasodanandana Swami wants to print the Brahma-Samhita with color paintings. The BBT Trustees can discuss amongst themselves and if they agree then I have no objection. ACBS/pks

Letter to: Shaktimati

-

Melbourne 23 April, 1976

76-04-23

Nairobi

My dear Shaktimati dasi,

Please accept my blessings. I am in due receipt of your letter dated 10-3-76, and I have noted the contents with care. It is best that you stay there in Nairobi. There you have your family, and you can assist in the activities of the Nairobi Temple. If there is any further question in this connection, Brahmananda Maharaja is there and he can further direct you. So far your daughter's marriage is concerned, I have no business. I cannot negotiate marriage. That is impossible. Neither there is any need for her to be sent to India. So you continue there in Nairobi, and take direction from Brahmananda Swami, that will be best. Try to remain always engaged in Krishna's service.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasodanandana

-

Melbourne 23 April, 1976

76-04-23

Hyderabad

My dear Yasodanandana Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 14 April, 1976, and I have noted the contents with care.

Concerning the printing of the Brahmasamhita, I have informed Ramesvara Maharaja that the BBT Trustees can discuss this, and if they approve it, then I have no objection. You have stated that you would also assist in the printing costs. I can write an introduction to the book if it is approved by the others to go ahead and print it.

On your recommendation I agree to the second initiation of Jagaman das Brahmacari. Impress upon him the seriousness to follow the regulative principles strictly, keeping clean outside and inside by constantly chanting Hare Krishna. You can hold fire yajna and play a tape of the chanting of Gayatri Mantra into the right ear.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja

-

Auckland 27 April, 1976

76-04-27

Bombay

My dear Giriraja das,

Please accept my blessings. I beg to inform you that I have sent two separate telegraphic transfers in Indian Rupees to the Bhaktivedanta Book Trust a/c 16066, care of the Central Bank, Gowalia Tank Branch, Bombay. I am enclosing the two receipts, one for Rs. 8,857.15 and the other for Rs. 14,797.17. So the total amount is Rs. 23,654.32. Now please see that this is recorded in the passbook and inform me accordingly.

I had taken some Rs. 59,000/- from the BBT account, so you can deduct the Rs. 23,654.32 from this. Hence I must still give Rs. 35,345.68 towards this.

Tomorrow we go to Fiji for some time, and the laying of the foundation stone of our new temple there, then on to Hawaii, and by about June 1st, we should reach Los Angeles. After that we are planning to visit Detroit, New York Rathayatra tentatively scheduled in late June, then New Vrindaban. Before returning to India, we shall stopover in Europe for about 2 weeks, and possibly Tehran.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mrs. Perera

-

Auckland 27 April, 1976

76-04-27

Melbourne

My dear Mrs. Perera,

Please accept my blessings. I wish to thank you for your kind offering which I have duly given to Srimati Radharani. This is the way, to give the very best thing to Radha-Krishna. Decorated with love, Krishna will accept even the humble offering of a leaf, fruit, flower or some water from His devotee. Anyone, anywhere in the world can worship Krishna following this simple formula.

Now you are placed in some awkward circumstances for rendering devotional service as you have mentioned in your letter to me. Devotional service is so powerful that it cannot be stopped in any circumstance. There are histories of many great devotees, like Prahlada Maharaja, who was living in the house of his demon father, Hiranyakasipu. Hiranyakasipu did not even like to hear the name of Krishna, but Prahlada had perfect faith in chanting the Holy Names of the Mahamantra, Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare, and in this way Krishna saved Prahlada in the end. So please be patient and go on chanting Hare Krishna and try to visit the temple as much as possible. Krishna will offer you all protection and make all suitable arrangements for His devotees to engage in His service. Thank you for your keen interest.

Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Svarupa Damodara

-

Auckland 27 April, 1976

76-04-27

Atlanta

My dear Svarupa Damodara Das,

Please accept my blessings. Now our Ph.D's must collaborate and study the 5th Canto to make a model for building the Vedic Planetarium. My final decision is that the universe is just like a tree, with root upwards. Just as a tree has branches and leaves so the universe is also composed of planets which are fixed up in the tree like the leaves, flowers, fruits, etc. of the tree. The pivot is the pole star, and the whole tree is rotating on this pivot. Mount Sumeru is the center, trunk, and is like a steep hill, like the alps mountains which also have very high peaks. I have seen in Switzerland one mountain peak which was so high that is penetrated through the clouds. The tree is turning and therefore, all the branches and leaves turn with the tree. The planets have their fixed orbits, but still they are turning with the turning of the great tree. There are pathways leading from one planet to another made of gold, copper, etc., and these are like the branches. Distances are also described in the 5th Canto just how far one planet is from another.

We can see that at night, how the whole planetary system is turning around, the pole star being the pivot. Each planet has its orbit fixed but the sun is moving up and down, north and south. It is not that we shall accept the theory that the sun is fixed up and the others are all going around the sun. That is not correct. Even the 7th star is rotating once around the pole star in each 24 hours. The whole universe is just like a big tree, that is a fact. I do not think that the modern astronomers have any such idea that the whole universe is like a big tree. The planets which are full of living entities are one after another, one above the other. The relative positions of the planets is fixed up but the whole thing is turning. The sun is going north and south, it has its own orbit below the moon. So now you all Ph.D.'s must carefully study the details of the 5th Canto and make a working model of the universe. If we can explain the passing seasons, eclipses, phases of the moon, passing of day and night, etc. then it will be very powerful propaganda.

I am sending this letter to you, and you can make photocopies of it and send to our other Ph.D.'s and begin serious research into the matter in detail. But one thing, I am convinced that the universe is just like a great tree as described therein.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

May

Letter to: Ādi-kesava

-

Honolulu 3 May, 1976

76-05-03

New York

My dear Ādi Kesava Maharaja,

Please accept my blessings. I am in due receipt of your letter dated April 21, 1976, and I have noted the contents with care. Your plan to have the Rathayatra on July 18th, down 5th Avenue, is approved by me and I shall try to be there definitely. However make the carts very strong, not that while the procession is going on, the wheel breaks on the cart. It is better to have one first class cart. The cart in Philadelphia was done very nicely. If you are unable to make three strong carts, then make at least one very nicely. But, if you can make three very strong, then I have no objection.

Concerning the house in Delhi, I am surprised to hear that the State Department in Washington has not yet received our application from their Delhi office. I am herewith enclosing a true copy of the application with explanatory note to this effect. I want you to see that this is delivered to the proper person in Washington, and if possible you can arrange an appointment with him so that I can meet with him and finalize matters if possible when I visit Washington. I am tentatively scheduled to visit Washington, D.C. between the 2nd July (friday) and the 9th July (friday). If we can finalize this business during this time in my presence, that will be very nice. I shall likely remain here in Hawaii until the end of May, then I will be in Los Angeles for about 10 days. Please inform me of the outcome of your endeavours.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. Please enclose one "Krishna Consciousness is Authorized" and one copy of the letter from Kenneth Keating to Gurudasa (if available) when you present the application to the State Department official in Washington.

Letter to: Tejiyas

-

Honolulu 3 May, 1976

76-05-03

New Delhi

My dear Tejyas,

Please accept my blessings. I have received one letter from one of our life members in Delhi, and I am enclosing his letter addressed to me, that you might straighten this matter out. Why he should not have been issued with a receipt for his contribution at least?

I have been informed by Ādi Kesava Maharaja that the people in Washington are prepared to approve our purchase of the Delhi house at 12 Ring Road, but they cannot do so until* they receive the application which we submitted in New Delhi. So much time has passed and still they have not received the original application in Washington from the U.S. Embassy in New Delhi. Please look into the matter and inform me in Hawaii where I shall most probably remain until the end of the month of May.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks *Did you take any receipt of the application to the office?

Letter to: Mr. George Twohie

-

Honolulu 3 May, 1976

76-05-03

Mr. George Twohie, State Department, Washington, D.C.

Dear Sir,

I have been informed through one of my disciples that one application for negotiating a house owned by the U.S. Embassy in New Delhi has not yet reached your Washington office. In order to expedite matters, I am enclosing one "true" copy of the original application dated March 27, 1976, and addressed to the Ambassador of the United States in New Delhi. I am hopeful that we may be able to meet in this concern when I visit Washington between July 2 and July 9, 1976.

Thanking you,

Yours faithfully, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Whom it may concern

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Honolulu 4 May, 1976
76-05-04
Bombay
To whom it may concern,

I have been informed by Upendra das in Fiji Island that he wrote one letter similar to the enclosed letter herein and that one month has passed without any reply. What kind of management is this? So these things should be rectified immediately. There is good scope for distributing Gujarati and Hindi books in Fiji, but if there is mismanagement then what can be done. Please reply this letter to Upendra das and other such inquiries at once upon receipt.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Gaurasundara

-

Honolulu 4 May, 1976
76-05-04
My Dear Gaurasundara das,

Please accept my blessings. I am presently here in Hawaii and I would be very pleased if you could come to meet with me. Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: All GBC's in the U.S.A

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Honolulu 4 May, 1976
76-05-04
To All GBC's in the U.S.A.
My dear GBC disciples,

Please accept my blessings. I have met with Tamala Krishna Goswami and it appears impractical to send anyone to China at this time. I am requesting him to resume his old position as manager of the Radha-Damodara TSKP. Book distribution is my most important concern and these devotees should be given facility to distribute books profusely throughout America. They are also helping with substantial contributions to construct the Temple in Mayapur. Please do the needful to see that everything is done very nicely in a cooperative Krishna Conscious spirit.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
n.b. Tamala Krishna Goswami will also be assuming his responsibilities as a Bhaktivedanta Book Trustee for America. ACBS
Letter to: Giriraja

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Honolulu 4 May, 1976
76-05-04
Bombay
My dear Giriraja das,

Please accept my blessings. I am in due receipt of your letter dated April 28, 1976, and I have noted the contents with care. Seeing the success of the BBT Library Party, I am therefore stressing so much on the book distribution. Let the higher section accept these books, it will be a great triumph. Then the nonsense remark that "kirtana is nuisance" will be stopped.

Regarding the Taparia land in Vrindaban, take it! Aksayananda Swami sent me a telegram to say that the place is too secluded, with no road and thieves. Never mind, despite all inconveniences, take the land and when I return I shall see the situation and decide how to use the property. Some of our men can go and live there without difficulty, and begin making the necessary repair work.

With regards to the farmland you mentioned; we can not purchase any land for this purpose. If the land is donated, either by this party or that party, we can make use of the land, but we cannot purchase such land.

With regards to the question of our devotees being permitted to remain in India, this point should be discussed in Parliament. The point should be raised why our devotees who are coming from foreign lands should not be permitted to remain indefinitely in the Holy Places? We have nothing to do with politics and our cultural and religious movement is being spread throughout the world. When they become actually devotees, it is the instruction of the sastra to live in such Holy Places as Vrindaban, Mathura, and Dvaraka. The references are there in the Bhakti-rasamrta-sindhu.

Other sects also have their holy places of sanctuary. Even the Buddhists' sect have a place in India, Gaya. Our Vaisnava injunction is there in the sastra, that devotees should dwell in the Holy Dhamas; many hundreds and thousands of devotees live in places like Vrindaban, Haridwar, and many other such places. Similarly, foreigners who have accepted this sect and religious process, they should be allowed on our recommendation to stay in India. So if some Parliament members debate on this question on the basis of cultural platform, it is a glory for India that our Krishna Consciousness Movement is being accepted all over the world, why the government of India should not accept?

Even taking into consideration the economic point of view that India has already got overpopulation, that is not a very sound ground. Even it is accepted, these foreign devotees are ready not to take a grain of India's production. They can bring their own food sufficiently for taking prasada themselves, as well as for distribution to others. There is no question of economic problem. Why these cultural and religious facilities should not be given to the foreigners who have accepted them as their life and soul. Our students from India go to foreign countries for learning higher technology, why the foreigners should be be denied to learn the higher transcendental science in India. In addition, we have already published over 56 books which are highly appreciated by foreign and Indian scholars and the educated section. So it is a great science of God consciousness. The government should take it very seriously and help spread this Krishna Consciousness Movement all over the world.

At least visa should not be limited to three months, six months, like that. The devotees should be accepted as permanent residents on our recommendation. If it is a question of economics, then they can bring food, and cloth from abroad sufficient for themselves and others. Neither they are going to occupy big, big tracts of land for residential purposes. No, they are trained up to lay down on the floor for taking rest. Whatever is required we shall do, but let them stay. The government allows Christian missionaries to stay, and the foreigners come to learn Indian religion, they are not allowed to stay? This is not a very good policy.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. enclosed you will find another letter addressed to the BBT in Bombay. Please see that it reaches Gopala Krishna and any other people involved in this matter.

Letter to: Kirtanananda

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Honolulu 4 May, 1976

76-05-04

New Vrindaban

My dear Kirtanananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated April 25, 1976, and I have noted the contents with care.

Concerning the construction of a new temple for Sri Sri Radha Vrindaban Candra, our men can see how the Indian mistris are doing the work there, and they can learn the art. During the construction, the Deities can be moved to some temporary place. The worship must continue, it doesn't matter if the Deities are moved.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kashinath Mullick

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Honolulu 4 May, 1976

76-05-04

Calcutta

My dear Sriman Kashinath Mullick,

Please accept my greetings. I am in due receipt of your letter dated April 12, 1976, to my Vrindaban address, and I have noted the contents with care. Since then I have left Vrindaban on my European and American tour and your letter was redirected to me here. From Vrindaban, I went to Australia, then Auckland, New Zealand, and then to Fiji Island where I laid the foundation stone for our new temple there. It was very gorgeously executed.

I am very glad to know that you are going to discuss the proposed matter amongst your contemporaries of the Subarnabanik Community and I shall be glad to hear the report.

I shall be staying in Hawaii at least up until June 1, 1976, at the above address, and then I shall go to Los Angeles where I can be reached at the following address 3764 Watseka Avenue, Los Angeles, California 90034, U.S.A. Thank you once more for your kind letter. Conveniently, if you find time you can visit our Krishna Balarama Temple in Vrindaban at Raman Reti which has now become the best attraction in Vrindaban.

I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Nityananda

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Honolulu 4 May, 1976

76-05-04

New Orleans

My dear Nityananda das,

Please accept my blessings. I am in due receipt of your letter dated April 17, 1976, and I have noted the contents with care. You can call your farm, Talavana. Concerning constructing a temple at the farm, it is feasible only if you have sufficient brahmanas to take nice care otherwise no. You have seen our Vrndavana temple, also the temple in Melbourne and Los Angeles. So things must be at this standard in order to have a temple. The standard must be very high. Neatness and cleanliness are the first business of temple worship. I shall see later on whether or not that Krishna Balarama can be installed there. You cannot paint the Deity with paint to make bluish. Don't manufacture ideas. What is standard you must follow. Don't make it a farce.

On your recommendation I am accepting the following devotees for initiation:

Lee Sutton-Kuruksetra das Ernie Courey-Vidyapati das Barbara Sutton-Parijata dasi Padavja das Brahmacari (second initiation)

Hold a yajna and instruct the initiates that they must follow the 4 regulative principles: no intoxication, no meat-eating, no gambling, and no illicit sex-life, and chanting minimum 16 rounds of Hare Krishna Mahamantra daily. The brahmanas must cultivate the brahminical qualities as mentioned in the Bhagavad-gita and in the other literatures. They must keep clean externally by bathing regularly each day, and internally clean by always chanting Hare Krishna. The beads of the first initiates can be chanted on by one of the sannyasis and the thread for brahmana initiation is herein enclosed. After the fire yajna you can play a recording of the gayatri mantra played into the right ear of the brahmana initiate.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Puranjana

-

Honolulu 4 May, 1976

76-05-04

Los Angeles

My dear Puranjana das,

Please accept my blessings. I am in due receipt of the Spanish edition of the Srimad-Bhagavatam first Canto, Chapters 12-15, and I thank you very much. These books are the life of human society. Others may be disturbed, but they cannot disturb this Srimad-Bhagavatam. Let any man come, but here they cannot touch. We are putting these books for deliberation before the topmost thinkers of human society. Therefore, I have to see that in all languages all of our books are published. If we strain, and if he takes one book home, some day people will come to understand what valuable knowledge they have received. It is transcendental literature. Nobody can challenge it. It is done so nicely, without any spot, the spotless Purana. Please continue like this to print books in all the languages for the benefit of suffering, misdirected humanity.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Radhavallabha

-

Honolulu 4 May, 1976

76-05-04

Los Angeles

My dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated April 22, 1976, and I have noted the contents with care. Yes, there is no need for corrections for the first and second Cantos. Whatever is there is alright. Once Pradyumna comes to join me here from India, then there will be no need for Nitai das or Jagannatha das to edit the Srimad-Bhagavatam.

I would like to know who has done the advertising layout for the ad on page 98 and 99 of the brochure entitled, Association for Asian Studies, San Francisco, March 24-25, 1975. Please make enquiry and inform me who has done the layout and who placed the advertisement. If you do not know, then perhaps Ramesvara das Swami or Satsvarupa das Maharaja would know.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Manager of Central Bank of India

-

Honolulu 5 May, 1976

76-05-05

The Manager, Central Bank of India, Gowalia Tank Branch, Bombay, India

Dear Sir:

Herewith please find enclosed one bank draft for U.S. $2,871.45 (U.S. dollars two thousand eight hundred and seventy one and forty five cents). The check is a Bank of Hawaii check (Honolulu Main Office), draft number FH 099223 dated May 5, 1976. Please credit this amount to the Bhaktivedanta Book Trust savings fund account number 16066 with your branch. This is meant for printing books. Kindly inform me of this transaction upon completion.

Thank you.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks cc: Giriraja, Bombay

Letter to: Giriraja

-

Honolulu 5 May, 1976

76-05-05

Bombay

My dear Giriraja das,

Please accept my blessings. Herewith please find one copy of a letter to the Central Bank of India, Gowalia Tank Road Branch, Bombay. I sent one bank draft to them by registered post. See that the transaction is executed and have the funds entered in the Bhaktivedanta Book Trust passbook.

On Yasodanandana Swami's plea, I have sent him Rs. 15,000/- care of the Hyderabad Temple. This will be used for printing books by Yasodanandana Swami in South India.

Now, I originally owed Rs. 59,000/-, and I sent 2 telegraphic transfers totalling Rs. 23,654/32 from Melbourne, Australia (see my letter dated 27th April, 1976 to you). So this left the balance at Rs. 35,345/68. However, I gave you Rs. 5,000/- when I (by transfer also) was in Bombay, so the remainder is Rs. 30,345/68. Now, this check for U.S. $2,871.45 is approximately Rs. 25,411/06 at the rate given here of U.S. 11.3 cents equals one rupee. So this leaves the balance at Rs. 4,934/62. This amount will be paid by Yasodanandana Swami. He will give Rs. 5,000/- towards the Bhaktivedanta Book Trust account 16066, and the remainder of the loan, Rs. 10,000/- will be paid into my personal account at the Punjab National Bank, Krishna Balarama Mandir branch, savings fund account number 1. In this way he can repay the loan of Rs. 15,000/- and my debt to the BBT will thus be cleared.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Radha-Damodara TSKP

-

Honolulu 5 May, 1976

76-05-05

New York Radha-Damodara TSKP

My dear disciples,

Please accept my blessings. As it is impractical for anyone to be sent to China at this time, I am sending Tamala Krishna Goswami to resume his old position as manager of Radha-Damodara TSKP. Now all of you work cooperatively. I was very pleased to see how you were working so hard last year to distribute so many books. There is no instance of religious books of philosophy being distributed in such magnitude in history. Now go on enthusiastically and increase this book distribution unlimitedly.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Aksayananda

-

Honolulu 6 May, 1976

76-05-06

Vrindaban

My dear Aksayananda Swami,

Please accept my blessings. We have just come from Fiji Island where we are about to build our first temple outside India. This Krishna Kaliya Temple will be in many respects similar to the Vrindaban Temple as regarding the architectural work. Therefore, I am requesting you to make photos of the altars, and give detailed dimensions of the same, as well as the Vyasasana. Also take photos of the area outside the altar from where people will view the Deities. These items and others requested by the devotees in Fiji should be sent to them directly so that they can go ahead unimpeded in the construction of the new temple. Please do this immediately. The address in Fiji is

Mr. Deoji Punja (Vasudeva das Adhikari) P.O. Box 125, Lautoka, Fiji Island

Thank you very much. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Brisakapi

-

Honolulu 6 May, 1976

76-05-06

Potomac, Maryland

My dear Brisakapi,

Please accept my blessings. I am in due receipt of your letter dated May 2, 1976, and I have noted the contents with care. I also am desirous of visiting Washington, as I have never before been there. I am presently scheduled to go to Washington, D.C. from July 2 to July 9. I am looking forward to meeting with one State Department official, a Mr. Twohi, who is handling a house which we want to acquire to house our Delhi Temple. I believe that Ādi Kesava Maharaja who is presently in N.Y. temple is supposed to arrange this meeting between myself and Mr. Twohie. So far meeting the President is concerned, you can try to arrange, but it is not the most important thing.

On your recommendation, I am accepting Larry Tucker for first initiation, and Bhavanath das Brahmacari for second initiation. The first initiates' spiritual name is Lokaguru das. Have his beads chanted on by one of the sannyasis, and see that the devotees are strictly following the 4 regulative principles: no illicit sex life, no intoxication, no gambling, and no meat-eating. Everyone must chant a minimum of 16 rounds of Hare Krishna Mahamantra daily, and in this way be protected from the frailties of material existence. You will find a gayatri mantra sheet enclosed. After holding a fire sacrifice for both initiates, play the gayatri mantra into the right ear of the initiate. Brahmin thread is also enclosed for Bhavanath das.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

enc.: one thread and sheet for brahmana initiation. ACBS/pks

Letter to: Jagadisa

-

Honolulu 6 May, 1976

76-05-06

Los Angeles

My dear Jagadisa das,

Please accept my blessings. I am in due receipt of your letter dated April 29, 1976, along with photocopy of your letter concerning the organization of Gurukula. You have some experience now with Gurukula, so your full-time engagement should now be how to organize the Gurukulas all over the world. Do it very nicely and thoughtfully. So far your plans are concerned for the same, you can have them conjointly approved with the other GBC. In this way, you may make the Gurukula program your portfolio and organize it throughout the world.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Abhirama

-

Honolulu 9 May, 1976

76-05-09

Calcutta

My dear Abhirama das,

Please accept my blessings. Please let me know how negotiations are going on with acquiring the park across the way, for making "Bhaktivedanta Park." You should concentrate on getting the park. The house is of secondary importance.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Susheel Asnani

-

Honolulu 9 May, 1976

76-05-09

Bombay

My dear Sriman Susheel Asnani,

Please accept my blessings. I am in due receipt of your letter dated April 27, 1976, and I have noted the contents with care. The best thing is that you engage yourself in chanting the Hare Krishna Maha-mantra as many times as possible and Krishna will save you. I wish that all your family members should chant, your wife especially, for your prolonged life. Whenever you find time please go to the Bombay temple and offer your sincere obeisances to Lord Krishna. Nobody's life will continue in this material world but if we practice Krishna Consciousness, then certainly by giving up this body one goes back to Home, back to Godhead. As said by Lord Krishna Himself in the Bhagavad-gita:

janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti mam eti so 'rjuna [Bg. 4.9]

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal Abode, O Arjuna."

I hope that this meets you in good spirits.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. Please find one U.S. postage stamp enclosed for your son.

Letter to: Balabhadra

-

Honolulu 9 May, 1976

76-05-09

Captain Cook, Hawaii

My dear Balbhadra das,

Please accept my blessings. I thank you for your kind offering of some of the honey you produce at your honey farm. As you know, I have requested the devotees here to construct one beautiful temple on the grounds in order that many people may come from all around and see the gorgeous worship of the Deities. It is a big project and will require so much capital. So if possible you can try to follow the formula recommended practically by Srila Rupa Goswami, that 50% of one's income be spent for propagating Krishna Consciousness. That will be very nice, and then your business endeavours will surely be pleasing unto the Supreme Lord, as stated in the Srimad-Bhagavatam:

atah pumbhir dvija srestha varnasrama vibhagasah, svanusthi tasya dharmasya samsiddhir hari tosanam [SB 1.2.13]

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties (dharma) according to caste divisions and order of life, is to please the Lord Hari."

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna, Tejiyas

-

Honolulu 9 May, 1976

76-05-09

Bombay

My dear Gopala Krishna and Tejyas das,

Please accept my blessings. I have received very encouraging reports from the Library Party in India, and it appears that this program will increase more and more. Now, you must be very sure to keep a stock of each and every book so that you can supply all of these orders immediately. You may require a stock of some 300 of each and every volume. So, contact Ramesvara Maharaja and compare your stocks with what you may require in the near future. The point is that you must have these books in stock in order to supply the orders promptly.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks Take import order immediately

Letter to: Temple President and GBC for Hawaii

-

Honolulu 9 May, 1976

76-05-09

Temple President and GBC for Hawaii

My dear disciples,

Please accept my blessings. I have consented that when and if a new set of Pancatattva Deities are installed in the Hawaii Temple, the old set of Pancatattva Deities may be given to Govinda dasi. Please comply this at the said time, as Govinda dasi would like to worship these Deities if new Deities are installed in the Temple.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri K. K. Joshi

-

Honolulu 9 May, 1976

76-05-09

Sri K.K. Joshi, Secretary Indian Humanist Union Kotwara House, Kaisarbagh Lucknow, India

Dear Sriman Joshiji,

Please accept my greetings. I thank you very much for your letter dated 3/5/76 and I have noted the contents with care.

Just now I am on my 15th world tour and your letter was forwarded to me here in Hawaii from my Bombay address. It will take at least 3 months to return to India. I am very much pleased that you have invited us to cooperate with you in this matter of humanitarianism. I shall be glad to know in detail what is your program. Our program is to awaken the human society to God Consciousness.

The living entity is eternal and changing body by the evolutionary process. In this material world there are 8,400,000 forms of body and the living entity is passing through the cycle. When the living entity is given a chance in the process to become a human being, he has to decide which way he wants to go.

We are preaching on the basis of the Vedic literatures, which are considered to be the most authentic knowledge by Indian scholars, religionists, and people in general. This authenticity is being appreciated now by all scholarly sections throughout the whole world. Our books are being received by all libraries, universities, and scholarly persons, and I wish also that your institution may also order for all these books so that you can understand our point of view. Enclosed is one catalog which vividly describes some of these books. They are available to your institution through our Bombay branch where address is: Hare Krishna Land, Juhu Road, Juhu, Bombay 400-054.

With reference to your statement that you are concerned with this life alone, I could not follow what you mean by this. In this life also, you take care of educating your children. So if the child is not educated for the next stage of life, then how do you account for the child's youth-hood age. Life is a continuation. The baby grows to become a child, the child grows to become a boy, the boy grows to become a young man, the young man becomes a middle-aged man, and the middle-aged man becomes an old man. So with which stage of life are you concerned? I shall be glad to know in which stage of life you are interested. If you don't take care of the child and simply become concerned with the young man, is it possible to act properly in the matter of humanitarianism? And according to the transmigration of the soul, a man can become a dog in the next life. So you take care of this life, and if in the next life he becomes a dog, then what?

Immediately, of course, we do not insist on philosophy, but if people join sankirtana, chanting and dancing and taking prasadam, then immediately we can begin cooperating without any distinction of Hindu, Christian, Muslim, etc. Unless we make our program in an authorized perfect way, anything we try to do will be a failure. So I shall be glad to hear from you further in this matter.

I hope that this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

Honolulu 9 May, 1976

76-05-09

Los Angeles

My dear Ramesvara das Maharaja,

Please accept my blessings. I have received very encouraging reports from the Indian Library Party. Now, there must be sufficient stock of each book in our India warehouse to supply all of these orders immediately. I have written one letter to both Tejyas and Gopala Krishna in this connection, now you should find out their inventory and see that they have sufficient books to meet all of the orders promptly. Perhaps 300 of each book is required for this purpose in stock in India. So they should take inventory in India and order from the Los Angeles warehouse accordingly. Please supply these books promptly upon realization of the actual needs.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Personal Secretary to the President of the United States

-

Honolulu 9 May, 1976

76-05-09

Office of the President of the United States White House Washington, D.C. Personal Secretary to the President,

Dear Sir:

On your new $2 note it is stated "In God We Trust," and directly beneath "Declaration of Independence, 1776." On the 200th anniversary of this occasion, why not begin teaching the science of God as described in the Vedic literatures, like the Srimad-Bhagavatam, which is authorized and appreciated by all learned professors in the universities throughout the whole world. This Krishna Consciousness Movement is going on since 1966 throughout the whole world, especially in the United States of America. It is a great fortune for the American people that they "Trust in God." Why shouldn't this spiritual education be given to the American people in an organized way? The whole world is going down and becoming Godless. If the American people, who trust in God, constitutionally, take this movement seriously, it will be a great service to the human society. We are prepared to cooperate in this connection if the American Government takes it very seriously.

Awaiting your reply with interest.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Trivikrama

-

Honolulu 9 May, 1976

76-05-09

Japan

My dear Trivikrama Maharaja,

Please accept my blessings. It is understood that you have come back from Korea. I do not know why you have come back. You wanted to organize our preaching there. If Korea attempt has not proven very fruitful, you can come immediately to the U.S.A.

I am here in Hawaii and when you come we shall talk in detail. Maybe you shall be required by Tamala Krishna Goswami and Dhrstadyumna Maharaja for organizing world book distribution.

In any case, I have heard the report from Pusta Krishna Swami concerning the visa situation in Korea, and if you are trying for Missionary Visa then you can apply for it here in America.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ajita

-

Honolulu 11 May, 1976

76-05-11

Cleveland

My dear Ajita das,

Please accept my blessings. I am in due receipt of your letter dated April 26, 1976 and I have noted the contents with care.

Concerning renaming your temple, if I have already given a name previously, then what is the need to re-name it. Now I can see that there is good preaching potential everywhere in your country as you mention the good response at the universities. Push on with these preaching activities and distribute my books profusely. They will someday realize how valuable books we have left them.

If you carry out your plan to hold Rathayatra, be certain that the Ratha-cart is very strongly made, so that it does not break during the procession. They had a very good cart made in Philadelphia and you can take hints from the devotees there how they designed their cart.

Upon your recommendation, I am accepting Lilamohana das and Kesava das for second initiation. Their threads are enclosed and you can play the gayatri mantra with accompanying mantra sheets into their right ear. Also, I am accepting Robert Hamilton (Sthayibhava das), and Joseph Hall (Mahamantra das) as my disciples. You can hold fire sacrifice and their beads may be chanted upon by Kirtanananda Swami. They must agree to strictly follow the regulative principles: no illicit sex-life, no intoxication, no gambling, and no meat-eating, and to chant minimum 16 rounds of japa daily. See that everyone is maintaining this standard of regulation so that there will be no hindrance to developing Krsna Consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja

-

Honolulu 11 May, 1976

76-05-11

Bombay

My dear Giriraja das,

Please accept my blessings. So far the new towers are concerned, not a single space should be allotted without my permission. When completed it will be a wonderful building and we want to keep it open for people to visit from all over the world. We are expecting guests like hotel so the rooms must be available. I also want to know what terms you have arranged with persons who gave substantial contributions for building the rooms in the towers. Please relay this information to me immediately.

Also, I am finding that there is one oil which Pradyumna brought with him from Bombay, it is helping to relieve the pressure on the head a little. You can send me 3 bottles of this oil, Brahmi oil, made by the Sadhana Ausadhala; they have a place in Bombay near the intersection of Kalpadevi Rd. and Princess St. It must be packed very nicely otherwise the bottles will break or leak. To stop leakage, you can melt some parrafin, and seal the bottles with the caps on by dipping the side of the bottle with cap into the liquid parrafin, and when it is pulled out and cooled, it will seal the space around the cap. Then also there should be some soft packing around the bottles so that they do not break in transit. Best if someone is coming personally to the U.S.A., they can bring it with them, but if that is not possible at this time, then send it nicely as above mentioned. You can send it to me care of the Los Angeles Temple as we will be there just after the beginning of June. Send it registered and special delivery so that it is handled very fragilely.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri Govinda

-

Honolulu 11 May, 1976

76-05-11

Evanston, Illinois

My dear Sri Govinda das,

Please accept my blessings. I am in due receipt of your letter dated May 7, 1976, and I have noted the contents with care.

I know that you are a very intelligent devotee and that you are very capable. Why not contact Tamala Krsna Goswami in New York and see if you can work together with him to distribute our literature all over the world. He is now formulating plans how to increase our distribution everywhere, and perhaps you can be instrumental.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mahabuddhi, Library Party

-

Honolulu 11 May, 1976

76-05-11

Bombay

My dear Mahabuddhi and Library Party,

Please accept my blessings. I am in due receipt of your letter dated May 8, 1976, and I have noted the contents with great pleasure. Continue with this program of standing orders. It is very important preaching work. At least if they read our books they will not speak nonsense that kirtana is nuisance. I have asked Gopala Krsna and Tejyas das to keep sufficient stock of all of our books so that we can supply the standing orders immediately. They very much appreciate the fine printing and color illustrations which are not available in other Indian publications. So somehow or other introduce these books into the universities and libraries like that.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. what books do you give with a standing order? Please list them. ACBS/pks

Letter to: RamaKrishnaji

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Honolulu 14 May, 1976

76-05-14

My Dear Sriman RamKrishnaji,

Please accept my greetings. I thank you very much for your invitation letter dated April 28, 1976, addressed to my Bombay headquarters, forwarded to me here in Honolulu. When you came to see me in Bombay I had already accepted to become the member of the Co-ordinating Committee. of the Gita Prachar Conference.

As you know I am trying my best to preach the teachings of the Bhagavad-gita all over the world, and I am experiencing some glimpse of success in this connection. Naturally, I'm inclined to preach the teachings of the Bhagavad-gita very fervently in India. India is the land of spiritual culture. But gradually, India, being influenced by the material allurement; Its spiritual culture is being forgotten.

It is the duty of the Indian Leaders to note this degradation. There is no harm to become materially advanced, but if simply for material advancement we forget our spiritual basis, it will be a great loss. Therefore, I am also very eager to revive India's spiritual culture with the help of the Gita Foundation.

The difficulty is, I have come out of India with a program scheduled to continue up to August 14th, 1976, the expected date of return to Bombay. Now, if I suddenly return to India, I will have to cancel all other programs, or if I go to India by the time, June 28th, I would have to return again to complete the scheduled program, which means very heavy expenditures. Two secretaries travel with me inevitably, so I am in this dilemma; whether I shall return and again come back spending heavily. So, I shall be glad to hear from you what you advise. In this connection, you can contact my secretary, Giriraja das Brahmacari, at our Bombay center.

I hope that this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

n.b. The teachings of the Bhagavad-gita are so potential that if it is practiced seriously, it can bring in a new life and civilization. Now you have established a Gita Pratisthan, so do it very seriously. ACBS/pks

Letter to: Sevananda

•

Honolulu 15 May, 1976

76-05-15

Hong Kong

My dear Sevananda das,

Please accept my blessings. I am in due receipt of your letter dated May 9, 1976, with the enclosed 3 copies of the Chinese edition of the Bhagavad-gita As It Is. It is a great triumph, and now you should see that this work continues. It is very important, and Krsna will bless you all for your sincere determination.

Regarding the two initiations, on your recommendation I agree to accept Yasomatisuta das for second initiation. Enclosed you will find his brahmana thread, and a copy of the gayatri mantra. After the fire sacrifice, you should play a tape of the gayatri mantra into his right ear, teaching him how to count on the fingers the prescribed number of times. The brahmana should remain clean outside and inside by regular bathing and chanting of the Hare Krishna Mahamantra. Also, I agree to accept Bhakta Richard as my disciple. A disciple promises to refraim from the four pillars of sinful life: no illicit sex-life, no intoxication, no gambling, and no meat-eating. In addition, one must chant at least 16 rounds of japa daily and in this way progress in Krsna Consciousness. One promises before the spiritual master, the Deity, the fire, the devotees, the Supersoul, so it should very strictly be followed. You can have Gurukrpa Maharaja chant on his beads before the Fire Sacrifice, and present his beads to him at the time of the sacrifice. His spiritual name is Satyasena das. See that everyone is strictly following by presenting an ideal example yourself, and try to distribute these new Chinese Bhagavad-gita as much as you can.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Trivikrama

•

Honolulu 15 May, 1976

76-05-15

Japan

My dear Trivikrama Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 10, 1976, along with enclosed pamphlet printed in Korean language and photographs of preaching activities in South Korea.

I am very pleased to know that you are doing something solid there. What should be the objection on the part of Gurukrpa Maharaja that you cannot stay there several weeks until you get your missionary visa? There is no cooperative spirit. So you are actually doing preaching work in South Korea, and our mission is one, so why there is objection that you stay in Japan for receiving visa for Korea?

Under the circumstances, I have no objection to your staying there with your party until you receive the missionary visa for South Korea. Gurukrpa Maharaja should assist you in whatever way he can and both of you work cooperatively together.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. We have just received advance copies of the Bhagavad-gita Chinese translation, the first 6 chapters. Might this be of some value to your preaching work in South Korea?

Letter to: Yamuna, Dinatarini

-

Honolulu 15 May, 1976

76-05-15

Murphy, Oregon Yamuna devi dasi Dinatarini devi dasi,

My dear daughters,

Please accept my blessings. I am in due receipt of your letters with photographs enclosed of Sri Sri Radha-Vanabehari, dated May 10, 1976. I am very glad to see how nicely you are caring for the Deities. I am scheduled to be in Los Angeles from June 1 to June 11. I am even contemplating coming to see you there on your farm if you are unable to come to see me. Please continue to develop things there for women devotees as previously instructed.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasomatisuta

-

Honolulu 15 May, 1976

76-05-15

Hong Kong

My dear Yasomatisuta das,

Please accept my blessings. I beg to acknowledge receipt of your translation into Chinese of the first 6 chapters of the Bhagavad-gita. It is a great triumph and is very well done. Some how or another now push it amongst the Chinese. Don't worry about money for printing books. If you require money, it will be supplied; and I am informing Gurukrpa Maharaja and Tamala Krsna Maharaja in this connection. You simply have to find out the market and push these books amongst the Chinese.

Do not be concerned that there may be some difficulty in preaching to the Chinese. Krsna has designated you to raise them to the higher level. Caitanya Mahaprabhu's mission is to raise the degraded to the higher platform. So Krsna has sent you amongst the Chinese people to save them . . . so don't be disheartened and go on with the work, you'll get strength. Whatever financial help you require, I shall see that it is provided.

As your spiritual master, I have my whole-hearted thanks for your service. May Krsna bless you. You have done a great service for being recognized by Krsna, and continue with this work.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

-

Honolulu 16 May, 1976

76-05-16

Bombay

My dear Gopala Krsna Das,

Please accept my blessings. I am in due receipt of your telegram from New Delhi relating the latest victories of the BBT Library Party.

I have requested Radhavallabha in Los Angeles to send you all the transparencies for printing the color pictures in all of our books. So you can proceed to print all of the books and distribute them profusely. These standing orders need standing respect. So print these books in India using the government paper and see that there is good supply of books to all of our distributers throughout India.

Now, Yasodanandana Swami is going to print some of the small and medium size books for his distribution in South India, so you can supply him with the transparencies and he can return them in good condition to you after he has no more use for them.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Trivikrama

-

Honolulu 16 May, 1976

76-05-16

Japan

My dear Trivikrama Swami,

Please accept my blessings. Yesterday my secretary received a telephone call from you indicating that everything was mended between yourself and Gurukrpa Maharaja, and then today he received a call from Gurukrpa Maharaja saying that the both of you were not cooperating. So what am I to do? I have appointed Gurukrpa Swami the GBC for Japan and for now at least it will be necessary to comply with him. He has suggested that you leave Japan while waiting for the reply from the S. Korean embassy there, so you can please comply with his request. He suggested one island called Okinawa where you could go for the time being, and if that is not possible then you should come here to me in Hawaii. In any case, for whatever reasons Gurukrpa Maharaja has requested like this and he is delegated GBC by me, so follow this course of action for the time being so that things can go on peacefully in Japan, as you know it is a very touchy situation with the government, and being GBC, Gurukrpa Swami is given sanction by me to develop the program along guidelines which he can choose.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks cc: Gurukrpa Swami, Melbourne

Letter to: Yasodanandana

-

Honolulu 16 May, 1976

76-05-16

My Dear Yasodanandana Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 4, 1976, and I have noted the contents with care.

By this time you should have received the money I sent for your book printing in Hyderabad. I sent you one check care of Mahamsa Swami, bank draft FH 099222, for $1,700, the equivalent of just over Rs. 15,000/-, which you requested as an advance for printing books. I have to this time received no reply from either Mahamsa Swami, and neither an acknowledgement of reciept of the bank draft from yourself. Please check on this, it was sent to the Hyderabad temple address by registered post care of Mahamsa Swami. Further I gave instructions in my letter to you of May 5, 1976, how you can repay this loan to you. I am concerned to see that this arrived safely through the post.

I have informed Gopala Krsna that you may also use the color transparencies for the printing of your books in South India. Radhavallabha is sending Gopala Krsna all the transparencies from all of our books as we intend to print all of our books in India for profuse distribution.

I am very encouraged to hear about the large crowds that are coming to the programs and taking our books. Concerning the new boy who has joined you from the Hubli program, you can keep him with you as you see fit, but be careful about money matters. Sometimes they will join with some ulterior motive. In the beginning, be very careful with money matters.

As regards your desire for Sadbhuja Deity, if your divert your attention to worship, that will not be good. Time is short. You can keep one picture for your darsana.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Brahmananda

-

Honolulu 18 May, 1976

76-05-18

Nairobi

My dear Brahmananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 2, 1976, and I have noted the contents with care.

Somehow or other I want that the Nairobi center is maintained, not closed. As sannyasi you can come and go, but my only ambition is that the center may not be closed.

You can inform the Mr. Motichand Shah, the gentleman who has started ”Krishna Industries,” that he can pay at least 50% of his income to the temple. If he wants to serve Krishna and he doesn’t spend anything for Krishna, then it is not at all good.

I am writing a letter to Caitya Guru das to issue one letter of explanation and apology to Mr. Amarshi B. Shretta, P.O. Box 53, Kisumu, Kenya, explaining what the reason was for not bringing his car at the time appointed. Also, please find enclosed one letter from Sarva Vit das Brahmacari in the Mombassa Temple. Please advise him in this matter as you best can judge the situation being there.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gurukrpa

-

Honolulu 18 May, 1976

76-05-18

Melbourne

My dear Gurukrpa Maharaja,

Please accept my blessings. I have spoken with Sukadeva das Adhikari, the Honolulu Temple President. It appears that because you had made some derogatory racial remarks against him in the presence of other devotees here in the temple, it has become difficult to manage and win the respect of this devotees. If the GBC undermines the efforts of the temple presidents how will things go on smoothly. This situation could have been avoided by sober dealings in a Krsna Conscious manner.

I do not want that Sukadeva be removed from his position as I can see that he is sincerely following the principles at present. The GBC can not whimsically change the temple president, there is a resolution to this effect. Why have you threatened to remove him and unnecessarily created this situation? Please be very sober in your dealings with these temple presidents, they are undoubtedly rendering a valuable service and are worthy of respect and encouragement.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jamadagni

-

Honolulu 18 May, 1976

76-05-18

Honolulu

My dear Jamadagni das,

Please accept my blessings. I am in receipt of your letter dated May 15, 1976, and I have gladly noted the contents.

Our aims and objects in the Krishna Consciousness Movement are very sublime. Kindly follow and you'll be happy and I'll be happy.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayatirtha

-

Honolulu 18 May, 1976

76-05-18

Bhaktivedanta Manor

My dear Jayatirtha Das,

Please accept my blessings. I am in due receipt of your letter dated May 9, 1976, and I have noted the contents with care.

The house that you mentioned in London, if it is necessary, I approve the L40,000 loan. There is another Hindu very sympathetic by the name of Mr. Modi. See if he cannot be of some service in the absence of Mr. Samani. It is very encouraging to hear the reports of increased sankirtana. Go on like this more and more.

Concerning the situation in Germany: So you are the right man to train them up. It is Krsna's desire that Hamsaduta is replaced by you. I have certified that you are our first class temple manager in our society. A little change is invigorating, so try to serve me to the best of your capacity. As Harikesa Maharaja appears to be very nicely there, why not Harikesa Swami be your assistant.

Your plan to print the books in German language is thoroughly approved by me. Make the same propaganda as in America to attract the scholarly world. Do it immediately. It doesn't matter where you print the books. You can print with Dai Nippon or in India. But why not Germany? We have got money in Germany, and you can present the bill to the bank for payment. Whatever the case may be, print books and present the bill to the bank. It is a good case in our favor. We are printing books in Germany in the German language. So why the money is frozen? Some good lawyer should be gotten. It will be good publicity and at the same time we will have the books. Whether the money was collected illegally or legally, the money is being spent in Germany. it is not going outside so why it is being held up illegally. Let it be spent in Germany. That is our money, there's no dispute. It is not the aim of our society to mislead the public; you can show them our aims. Maybe some workers have done like that but we are trying to enlighten the whole world and the people of Germany with good knowledge. You can show them the full set of books that we are going to print in the German language, and use all of the professors quotes to show how authoritative our books are amongst the scholarly circle throughout the world. So it is not the aim of our society to exploit money for drinking, illicit sex, etc. These are not the aims and objects of our society. If some individual did wrong, the society is not held responsible. The society's aim is to build men and women of character and knowledge. We live a simply life based on the aims and objects of our society. If some individuals have done wrong it shouldn't jeopardize our entire community. People accustomed to all nasty habits have joined our society and are leading pure, happy lives. They want to take the money from us, but who will take payment of all that money that we collected to fulfill the aims of our society? Convince them that, never mind, in your opinion it was collected illegally, but it is being spent in Germany for a good cause. These books are being appreciated all over the world. Let the money be paid to the printer, whatever it may be it is being paid to the German people. In the meantime print the books, that will save us. When the educated circle supports our movement, there is no danger. We have already printed some books in German language.

So what is the loss on their part? We are spending the money in Germany. Print the books; get the government to pay the bill (allow us to spend the frozen money for payment of the books; if the court decides that we must pay the money to the government, then at least we must be able to print the books, pay the bill, and after selling the books we can pay the government as a last resort. Our mission is for enlightenment.

You will require an intelligent lawyer. Collect the opinions and standing orders from all over the world and present it to a first class lawyer to present on our behalf very nicely.

Please keep me informed of the developments there. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Caitya-guru

-

Honolulu 19 May, 1976

76-05-19

Bombay

My dear Caitya-guru das,

Please accept my blessings. I have received on report from Brahmananda Swami in Nairobi about an incident that took place that took place when you were there. One Mr. Amarshi B. Shretta, P.O. Box 53, Kisumu, Kenya, had lent his automobile to you that you might use it for me when I came to Kenya. However, it was reported that you disappeared with the car overnight. Mr. Shretta is very much upset at this and he demands an explanation and an apology. There have been many complaints at the mismanagement in the past and now Brahmananda Swami has worked very hard to regain the respect and support of the Indian community in Kenya. Needless to say they are supporting our movement in Kenya and we must be straightforward in our dealings with them. I want you to write a letter of explanation and apology to Mr. Shretta and also you can send one copy of your letter to Brahmananda Swami at the Nairobi Temple address, P.O. Box 28946, Nairobi, Kenya, East Africa. Kindly do this immediately.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: All Governing Board Commissioners

-

Honolulu 19 May, 1976

76-05-19

All Governing Board Commissioners

My dear GBC disciples,

Please accept my blessings. Over the past ten years I have given the framework and now we have become more than the British Empire. Even the British Empire was not as expansive as we. They had only a portion of the world, and we have not completed expanding. We must expand more and more unlimitedly. But I must now remind you that I have to complete the translation of the Srimad-Bhagavatam. This is the greatest contribution; our books have given us a respectable position. People have no faith in this church or temple worship. Those days are gone. Of course, we have to maintain the temples as it is necessary to keep our spirits high. Simply intellectualism will not do, there must be practical purification.

So I request you to relieve me of management responsibilities more and more so that I can complete the Srimad-Bhagavatam translation. If I am always having to manage, then I cannot do my work on the books. It is document, I have to choose each word very soberly and if I have to think of management then I cannot do this. I cannot be like these rascals who present something mental concoction to cheat the public. So this task will not be finished without the cooperation of my appointed assistants, the GBC, temple presidents, and sannyasis. I have chosen my best men to be GBC and I do not want that the GBC should be disrespectful to the temple presidents. You can naturally consult me, but if the basic principle is weak, how will things go on? So please assist me in the management so that I can be free to finish the Srimad-Bhagavatam which will be our lasting contribution to the world.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

-

Honolulu 19 May, 1976

76-05-19

Mayapur

My dear Jayapataka Maharaja,

Please accept my blessings. I wish to have a report of the situation with the land acquisition in Mayapur. I will be in Hawaii until June 1, then in Los Angeles until June 11.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Upendra

-

Honolulu 19 May, 1976

76-05-19

Lautoka, Fiji

My dear Upendra das,

Please accept my blessings. I am in due receipt of your letter dated May 13, 1976, and I have noted the contents with care.

Concerning the domes, the domes must be over the three Deities. The domes should not be brought to the front of the building. Their place is over the Deities, whether they are visible to the passersby or not.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Abhirama

-

Honolulu 20 May, 1976

76-05-20

Calcutta

My dear Abhirama das,

Please accept my blessings. I am in due receipt of your letter dated May 9, 1976, and I have noted the contents with care.

You can continue to work at trying to get the park for constructing our temple there as previously planned. Keep me informed as to the progress.

So far the land in Jagannatha Puri is concerned, we can have a nice temple on 21 acres of land.* You can negotiate the rental fees and inform me accordingly before proceeding further with this project.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks *Whether in the land there is vegetation? If it is only sandy then it is not good.

Letter to: Manager of Bank of America

-

Honolulu 20 May, 1976

76-05-20

The Manager, Bank of America, Bombay Branch, Express Towers, Nariman Point, P.O. Box 10080, Bombay-1, India

Re: a/c International Society for Krishna Consciousness, (Mayapur-Vrindaban Fund) savings account no. 16026.

Dear Sir:

Please prepare an account payee only bank draft to the credit of Engineering Construction Corporation Limited, for a sum of Rs. 2,48,848/95 (Rupees two lakhs, forty eight thousand, eight hundred and forty eight and ninety five paisa), and debit our account no. 16026,

Please send this account payee only bank draft to the following address: by registered post.

The Manager, Engineering Construction Corporation Limited, (Registered Office), L &T House, Narottama Morarji Marg, Ballard Estate, P.O. Box 278, Bombay 400-001, India

Thank you very much.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks copy: Giriraja

Letter to: Gopala Krsna

-

Honolulu 20 May, 1976

76-05-20

Bombay

My dear Gopala Krishna das,

Please accept my blessings. I am in due receipt of your report dated May 4, 1976, and I have noted the contents with care.

So far that your request for funds to construct Vrindaban Gurukula, is concerned, I approve your plan to take one lac (Rs. 1 lac), out of the money that Bombay receives from Los Angeles. That will leave Bombay with Rs. 6 lacs monthly as you pointed out. I trust that by now you have rented the house in Delhi and there is no immediate difficulty for finding a place in Delhi at present.

You mentioned that the chief minister of Haryana promised to give me land in Kuruksetra for constructing our project there, but where is his letter? We must have this in writing. You mentioned that there is not much land available next to the Bengali temple. That will not suit us. In any case send me a site sketch of the available land, giving length and breadth. However, we do not want some land on one side of the canal and some land on the other side of the canal. All the land must be in one piece, together, not separately. If the government gives us 30 acres of land then we shall attempt, otherwise, let it be postponed. We are not anxious to construct next to the Bengali temple, but send the dimensions of the available land in any case.

The Gurukula in Bombay was to be financed by Brig Mohan Mota. Giriraja, myself, and he talked together.

Now concerning Vrindaban, there is no need to move the mukhuts business to the new house given by Mr. Taparia. It is not safe there, and you will have to employ 3 guards at expense of 500-600 Rupees so what is the use. Let the mukhuts business remain in the guesthouse, however, we must free the other space in the guesthouse. Let all the women and children live in the Taparia house.

The daily Gurukula can also be held at the Taparia house. When the Gurukula construction is completed, then the grhasthas can live on the third floor of the new building, but for now they can utilize the Taparia house for women and children, and the brahmacaris can remain in the guesthouse. The mukhut business should be given one room for working in the guesthouse. Do not move all the valuable stock to Taparia house, as it is risky. For protection of the Taparia house, why use barbed wire. Better to build a wall around it of bricks. Barbed wire can be destroyed very easily. Also, send me a plan of the Taparia house, and do not construct any more rooms there at present. When the Gurukula is completed the third floor will be available. So it is not necessary to spend the proposed Rs. 25,000, and neither the Rs. 10,000 for the extra room there.

The devotees should attend mangala arati at the temple otherwise it will become a household affair. So according to the situation see that if at all possible the devotees staying at the Taparia house can come to the temple for Mangala arati. If not do not insist.

Concerning the rooms for Mr. Badruka in Bombay; they are rich men and they can rent or purchase some other place in Bombay. Why they are utilizing our facility? They have already put us into inconvenience by occupying, but what is this that they are taking it permanently. It is a guest room, not for permanent occupancy.*

Concerning the book printing: why are you having Thompson Press import the paper? We can do it ourselves and save the commission that they would take; also we will not be bound to Thompson Press if we have our own paper. Gurukrpa Swami can send the paper from Japan. In that way he can get money out of Japan in the form of paper, for printing books. Why through Thompson Press we must purchase paper, and then export our books? We can purchase paper and export books ourselves. Simply we pay the printing costs, that's all. First thing you will have to take license of import-export. If we are going to get the Delhi land, we can do the whole business in Delhi, importing through Bombay and Calcutta. If the whole thing turns out cheaper and efficient, then we can print all our books there, so long the quality is not diminished. There is law that what you export, to that value, you can import, so part of the payment can be in paper from Japan, so we get as much as possible paper in profit, in addition to payment for the books. If this can be arranged, I do not know. If Thompson Press can import, why we can't import. Then we can also print where we choose and we save so much money in every respect.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. Which devotee is giving the Hindi lecture in the Vrindaban temple? *There are so many flats available in the vicinity. Why do they not take? Why they should create inconvenience to our workers? This is not at all good.

Letter to: Madhudvisa

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Honolulu 20 May, 1976

76-05-20

New York

My dear Madhudvisa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 15, 1976, and I have noted the contents with great care.

I want to meet you immediately. If you do not come to Hawaii and you want to come to Los Angeles to meet me, then I can go to Los Angeles immediately. If you actually want to give me service, then you can live with me. I want your service.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Revatinandana

•

Honolulu 20 May, 1976

76-05-20

Laguna Beach

My dear Revatinandana Swami,

Please accept my blessings. I am in due receipt of your letter dated May 17, 1976, and I have noted the contents with care.

On your recommendation I agree to accept the following persons for first initiation. Their spiritual names are as follows:

Leon Lane-Devala das Mark Haley-Agastya das Chriss Glenn-Devadatta das Lenny Willoughby-Svetadvipa das Wayne Bell-Sankhadhara das Beverly Bell-Dvarakavasini dasi Laura Banks-Candravamsi dasi

You can chant on their beads and give them their names and beads at the time of the fire sacrifice. They must promise to follow the four regulative principles: no meat-eating, no intoxication, no gambling, and no illicit sex-life, and to chant a minimum of 16 rounds of japa daily.

Also on your recommendation I am accepting Padmagarbha das and Papharini devi dasi for second initiation as brahmanas. After the fire sacrifice you should play the gayatri mantra into the right ear of the initiates. Enclosed please find one brahmana thread and copy of the gayatri mantra. The brahmana must be clean both inside and outside by following the regulative principles strictly, and bathing regularly. The initiates as above mentioned are all taking vow before the Deity, the Supersoul within, the devotees, the spiritual master, the fire, and so they are vowing before so many witnesses to keep faithfully these regulative principles. So my request to them is that they take very seriously this vow and make progress in developing love for Krishna.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Saurabha

•

Honolulu 20 May, 1976

76-05-20

Bombay

My dear Saurabha das,

Please accept my blessings. I am in due receipt of your letter dated May 9, 1976, and I have noted the contents carefully. Incidentally, you mentioned that there was a sketch of my house in Mayapur enclosed however I did not find it enclosed in the letter you sent me.

There is no hurry to build the exhibition hall in Mayapur if you have not yet made the site plan for the city. Also, the basement of the buildings means a risk of flood, also these buildings are for residential purposes. How can it be used for exhibition? Try to give me more information about these basements which you mentioned as I am not familiar about them, or at least wait until I return before going further on the exhibition hall plan.

Concerning the Vrindaban, I have written Gopala Krishna in Bombay what to do with the women and children in the guesthouse. It should allow for a better situation and sufficient room for guests.

Concerning marriages in the Bombay centre as a means of income, if it does not disturb the daily routine, then it can be done. However, the marriages can not take place before the Deity in the temple. Where in the tower would you plan to have the marriages take place? What rooms would be utilized for this purpose?

I am enclosing a copy of the letter to the Bank of America requesting them to issue payment to the ECC (Engineering Construction Corporation). See that this copy is given to Giriraja das, and he can see that this transaction takes place according to instructions contained therein.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Svarupa Damodara

-

Honolulu 20 May, 1976

76-05-20

Atlanta

My dear Svarupa Damodara das,

Please accept my blessings. I am in due receipt of your letter with contents dated May 15, 1976, and I have noted the contents with care.

The idea of lecture seminars is very good. This is required. It is a very nice idea.

Concerning your immigration application, that is o.k. that you may not be able to leave Atlanta for some time, do not worry. They require some bank balance. Whatever bank balance they require, we shall supply. The health examination is there. You are employed by ISKCON, a registered association in the U.S.A.

Concerning the emblem for the Bhaktivedanta Institute, the words ”Athāto brahma jijñāsā” is alright, however instead of inside the emblem, you can put athato on top (in Devanagari) and brahma jijnasa on the bottom (in Devanagari). That will be nice. Enclosed you will find your copy with the ideas written on the appropriate place.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dr. Wolf

-

Honolulu 20 May, 1976

76-05-20

Atlanta

My dear Dr. Wolf,

Please accept my greetings. I beg to inform you that I am in due receipt of your letter dated May 16, 1976, and I have noted the contents with care.

Why should our temples support or denounce Hitler. If somebody says something in this connection it must simply be some sentiment. We have nothing to do with politics. It is after all sentiment, you say something and I say something.

In this material world, to say this is good and this is bad has no value. To us, everything material is bad as it is lacking Krsna Consciousness. Just like wet stool and dry stool. Stool is stool, but somebody is saying that wet stool is better than dry stool. What is this good and bad? The top side of some stool is dry and the bottom side is wet, but anyway that you take it, the material world is stool, and it must be given up. Therefore, we are trying to get out of the material world and go back to Home, Back to Godhead.

But, of course, everyone has got some sentiment. If you want that my sentiment be decried, what is the wrong if I say that your sentiment should be decried. In this world of duality, this is good and this is bad has no meaning, it is called manodharma, mental concoction. However, the real truth is that Krsna says that: duhkhalayam asasvatam [Bg. 8.15], the world is a place of misery wherein repeated birth and death take place. Now this is good misery or bad misery? Misery is misery; and you have to die, good die or bad die? So to us everything material, without connection to Krsna, is to be rejected as stool, otherwise we will waste valuable time needed to solve the real problems of life, namely, birth, death, disease, and old-age.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks
Letter to: Gopala Krsna

•

Honolulu 23 May, 1976
76-05-23
Bombay
My dear Gopala Krsna das,

Please accept my blessings. I am in due receipt of your letters dated May 9, and May 16, 1976, as well as one telegram from Bombay that the Russians are appreciating our books. In that telegram you mentioned that the ”mantra books” arrived. What ”mantra books” are those that the Russians have ordered?

Concerning the prices of the Srimad-Bhagavatam at Rs. 13/-, is this the printer’s price to us, or our price to the temples? And concerning the price of the Bhagavad-gita that Thompson Press is giving, is that for a soft or hardbound edition? We will have to see what is the price if printed in America or Japan. In America, they are selling the Abridged edition (paperback) for $1.95, to the bookstores.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Jayatirtha

•

Honolulu 23 May, 1976
76-05-23
Bhaktivedanta Manor
My dear Jayatirtha das,

Please accept my blessings. Concerning the new temple, that you are going to purchase in London, when Madhavananda and Hamsaduta were there, they were collecting funds to construct a temple there at Bhaktivedanta Manor. Please report to me what was done with these funds.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Nandevara

•

Honolulu 23 May, 1976
76-05-23
Montreal
My dear Nandevara das,

Please accept my blessings. I am in due receipt of your telephone message from my secretary and on your recommendation I am accepting Allan (spiritual name Taraksa das) for first initiation, and the following devotees for second initiation: Dyapaka das, Jitarati das, Dayalaji das, Gauranga das, and Jaganmatha devi dasi.

You can hold a fire sacrifice and you can have Taraksa’s beads chanted on by one of the sannyasis. Give the beads and spiritual name at the time of initiation. For the second initiates, after the fire sacrifice, you can give the men their brahmana threads and play the tape of gayatri mantra into the right ear. I have enclosed a copy of the gayatri mantra for them to follow. The initiates are promising to follow the principles of no illicit sex, no intoxication, no meat-eating, and no gambling, as well as chanting a minimum of 16 rounds of japa daily. This promise is made before the Deity, the spiritual master, the devotees, the fire, like this, one should very strictly keep this vow and make progress in Krishna Consciousness. The brahmanas must keep clean externally by bathing regularly, and within by always chanting Hare Krishna. The symptoms of the brahmana are explained in the Bhagavad-gita and one should cultivate these qualities in their devotional service.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Nityananda

•

Honolulu 23 May, 1976
76-05-23
New Orleans
My dear Nityananda das,

Please accept my blessings. I am in due receipt of your letter dated May 18, 1976 and I have noted the contents with care.

If the Varnasramadharma can be instituted it is welcome, but it is a little difficult today to do. If it can be done we want that. Training is required. The things are there but who will take up the training? Otherwise, the symptoms are mentioned in the Bhagavad-gita and if according to the symptoms some training is given, it is alright. But, everyone is after money and as soon as money is there they drink, eat meat, illicit sex, so who is there to be tained as a Brahmin?

On your recommendation I am accepting Danny Miller and Michael McKinly for first initiation into Hare Krishna chanting. You can have sannyasis chant on their beads, and give them their spiritual names and beads at the fire sacrifice. They must abide by the regulative principles; no illicit-sex, no intoxication, no gambling, and no meat-eating, and chanting minimum of 16 rounds daily. Then there will be steady and sure progress. Their spiritual names are:

Danny-Kalaksara das Michael-Gunavasa das

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Satsvarupa

-

Honolulu 23 May, 1976

76-05-23

Los Angeles

My dear Satsvarupa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 19, 1976 as well as your copies of two purchase orders from two universities for the Bhagavad-gita As It Is.

The public libraries can order many sets, 50 to 100 at a time, for all their branches. Your tactics sound very good. The Indian professors reviews can be used to stimulate American orders, and the American professors' reviews can be used to stimulate orders in India. So now with so many testimonials, why these libraries will not purchase?

The scientists cannot make a machine from a seed. Why not? Can they make a typewriter machine tree, or an automobile tree, that you plant a seed and you get an automobile . . . it gets bigger, bigger, bigger until it is a full size automobile. They cannot make even one egg, and they are going to manufacture life? And we have to believe it? They are lunatics, this is demoniac. They want to compete with God.

Concerning the Deities in Chicago temple, if you want to have large size Gaura-Nitai then I have no objection. Your new travelling mobile temple sounds very nice. I shall be glad to see it when I visit Detroit. Keep yourself comfortable so that you can work nicely. There is no need of dry vairagya.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Syama

-

Honolulu 23 May, 1976

76-05-23

San Francisco

My dear Syama dasi,

Please accept my blessings. I understand from Hayagriva that now you are living in San Francisco along with your youngest son. I hope that you are doing well, but I shall be glad to see you in Los Angeles by the 2nd of June, 1976, when I shall be arriving there.

I hope that this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Tejiyas

-

Honolulu 23 May, 1976

76-05-23

New Delhi

My dear Tejyas das,

Please accept my blessings. I am in due receipt of your letter dated 14-5-76, and I have noted the contents with care. The house that you have rented in New Delhi appears very nice. However is there any garden?*

Concerning your personal service, when I come I shall personally take this up with you. You can come and personally speak with me when I return to India.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks *What is the size of the lecture hall and my quarters?

Letter to: Alanatha

-

Honolulu 26 May, 1976

76-05-26

Stockholm

My dear Alanatha das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 7, 1976, and I thank you for the copy of Easy Journey to Other Planets in the Finnish language. Now go throughout all of Europe with your travelling party and distribute my books profusely, just as the Radha-Damodara TSKP is doing in America. You must remain strong by following the four regulative principles, and chanting 16 rounds of japa daily, and go on distributing my books unlimitedly in Europe.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja

•

Honolulu 26 May, 1976

76-05-26

Bombay

My dear Giriraja das,

Please accept my blessings. I am in due receipt of your letter dated May 15, 1976, and I have noted the contents with care.

You can make inquiry as to why the amount received was Rs. 4/- less than the amount which we transferred (telegraphic transfer) from Melbourne. From my letter to you dated May 5, 1976, you will note that the Rs. 59,000/- which I borrowed from the Bhaktivedanta Book Trust account is now all accounted for and with Yasodanandana Swami's payment it will be completed. Sri Brijratan Mohatta had promised that he would pay for the entire construction of the Bombay Gurukula, but you mentioned that he is only giving Rs. 10,000. Why only 10,000, Gurukula will require Rs. 10 lakhs?

Concerning the purchasing of other books for the Bombay library, I never gave a list of books to Saurabha for purchasing. Anyway, we may require but I never gave such a list to him.

The devotees must learn Hindi, as many as possible, and take citizenship. What about the Parliament? They were going to raise the question about our men coming to stay in India indefinitely, but I have heard nothing further in this connection.

I received the plan of my house in Mayapur from Bombay address. I do not approve of this plan just yet. I liked one plan which I saw in London. Where is that original plan? Then I can make comparison. There was supposed to be a lift from the ground floor to the first floor. Also, why the guest rooms are upstairs, above me. Guest rooms are alright, but they cannot be occupied while I am there. There is also the question of the kitchen. And moreover, if there is no sunshine it will not be very nice. Will sunshine be able to enter my room? . . (there are over-hanging verandas) . . and is there a place on the roof open to the sun for taking massage? In any case, I want to see the plans which I saw in London for comparison. Also, I do not want to go ahead with the construction of my house is Mayapur until I see the master plan of the Mayapur City. It may be that there in a more secluded, less congested, place to situate my house. Being so near the front gate, and the main road, it may get too noisy at times there. So, you can take up these matters with Saurabha, and have him send me the original plan which I saw in London. The site of the house can also be determined only after we have the master plan.

The facilities in Bombay appear to be very nice. I think it will be very peaceful up so high in the towers, and it may be a very good place for me to translate Srimad-Bhagavatam. Let us see.

Concerning Sri Ramakrishna Bajaj, I sent you one letter dated May 14, 1976, concerning their invitation to me to attend the Gita Pratisthan conference as one of the Co-ordinating committee.. Your letter to me was dated May 15, so you could not have received my letter when you wrote me. I will await a reply from Sri Bajaj before making any decision what we will do in this connection. If they do not honor our request as mentioned in the May 14, 1976 letter, than you will have to read some paper on my behalf which I would send you. However, I will make no decisions in this connection until I have received a reply from Sri Bajaj.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please send me a statement account of Vrinda Book Co. with BBT up to date. ACBS/pks

Letter to: Jagannatha, Nitai

•

Honolulu 26 May, 1976

76-05-26

Vrindaban

My dear Jagannatha das and Nitai das,

Please accept my blessings. I have received a report that you are not working on my books. Why you have stopped editing my books? So what are you doing with my books? You have stopped editing, but what is your occupation now?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

•

Honolulu 26 May, 1976

76-05-26

Los Angeles

My dear Ramesvara Maharaja,

Please accept my blessings. I am in due receipt of your BBT Trustee's Report dated May 22, 1976, and I have noted the contents with care.

You have mentioned this Kingsport Press which is now printing our books in America. Where is this located? I am interested to know the details of several expenditures. Firstly, it appears from your report that the BBT is paying for 50% of the Diorama project. Why the BBT should spend money for the Diorama project? Secondly, I want to know how it requires $50,000 per month to maintain ISKCON Press as you have mentioned this on page 2 of the report under "Budget Projections." Concerning the need for a new larger warehouse for stocking and disbursing our books, why not use one entire floor of the new New York building. That will be very nice. There would be a warehouse on the West coast, and one on the East coast as well. The management should not be difficult as Tamala Krsna Goswami is going to make his office in New York and he will have a staff to assist him. Then we could avoid having to locate a new place in Los Angeles for the time being.

I noticed that there is outstanding loan debts of almost $1 million, and also that there is similarly nearly $1 million outstanding owed for books by the temples. What is being done to collect these funds?

Now concerning the London loan, I know that Madhavananda who is presently in Detroit, and Hamsaduta Maharaja both were collecting funds to construct a temple at the Bhaktivedanta Manor. What was done with these funds? And what is done with the money collected from Book sales in Germany and France?

Bhagavan das owes money on a loan which he got for purchasing the Chateau. He can return that money for being used to loan to London to purchase their new temple. Then you will not have to lay out that money from Los Angeles as you mentioned that funds are low this time. Between French and German book sales, it may be possible to loan this money to London. I am sending a copy of this letter to Jayatirtha and Bhagavan to discuss this matter. Since you are all BBT Trustees, you can discuss and come up with some idea how this can be done.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks cc: Bhagavan, Jayatirtha

Letter to: Yasodanandana

-

Honolulu 26 May, 1976

76-05-26

Hyderabad

My dear Yasodananda Swami,

Please accept my blessings. I am in receipt of the Hare Krishna Souvenir printed from the Madras Centre. It appears that you neglected to advertise my books. It was a very good opportunity but why was it overlooked?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasomatinandana

-

Honolulu 26 May, 1976

76-05-26

Auckland, New Zealand

My dear Yasomatinandana das,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1976, and I have noted the contents with care.

I remember how so many people were coming to visit the temple. The Deities should be very beautifully decorated so that people will be able to see the gorgeous worship in the temple. Now you have also received shipment of books so distribute my books profusely. This distribution is the greatest welfare work for humanity. What will be the benefit of so many skyscraper buildings if in their next life they have to take birth as a cat or a dog? Where will be the advancement in such an arrangement? Actual progress is to become fit for going back to home, back to Godhead.

Concerning the incident where the two boys were killed in what appeared to be a bomb blast, it is unfortunate that the newspapers have made it appear that these boys are Hare Krishna devotees. Of course, anyone can chant Hare Krishna, just like we go on the streets chanting, and others will imitate us. However, in our aims you will not find that our organization is dedicated to such methods or goals. Our aim is to awaken people throughout the world to Krishna Consciousness, God consciousness, by chanting the Holy Names of God. We have published so many books to explain our viewpoint, and why we should sit idly by and allow the press to unfairly take advantage of such a situation to misrepresent the Hare Krishna Movement. In any case, the movement cannot be judged simply by the activities of some individuals, but these men were not in our camp and still the press took unfair notice of all the facts. We should demand at least equal time from the press to explain the entire situation clearly, and when necessary we should file suit against such newspapers in order that things are not distorted. It is not in our aims anywhere to build bombs for any purpose. The same mentality is involved in trying to blow-up a slaughterhouse as is there in meat-eating. Such things will not stop people from unnecessary animal slaughter. It is only by educating people in the science of Krishna Consciousness that they will automatically develop all good qualities. Yasyatma bhaktir bhagavati akincana, sarvair gunais tatra samasate surah. And the nondevotee will not have any good qualities even they may be vegetarians. Harav abhaktasya kuto mahad guna manorathenasati dhavato bahih [SB 5.18.12]. So we should clearly establish our aims in such situations and sit by idly. We must preach very boldly whenever the situation is favorable.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Amogha

•

Honolulu 29 May, 1976
76-05-29
Bombay
My dear Amogha das,

Please accept my blessings. I am in due receipt of your letter dated May 18, 1976, and I have noted the contents with care.

You may remain in Bombay and assist with the temple management in cooperation with Giriraja das. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Balavanta

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Honolulu 29 May, 1976
76-05-29
Atlanta
My dear Balavanta das,

Please accept my blessings. I am in due receipt of your letter dated May 23, 1976, with enclosed newspaper clippings, and I have noted the contents carefully.

In connection with the religious discrimination mentioned in the newspaper clipping from Atlanta; Wherever we live we worship God. We are not official worshippers. We worship wherever we are.

satatam kirtayanto mam yatantas ca drdha-vratah, namasyantas ca mam bhaktya nitya-yukta upasate. [Bg. 9.14]

"Always chanting My glories, endeavouring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

Our religion is not a part time transcendental recreation. We live in God. Of course, "Hare Krishna" is there on all these newspaper reports, that I want, that somehow or other hundreds and thousands of men will chant Hare Krishna. They have made all plans to avoid God, and our plan is that they accept God. The struggle will become acute, because formerly they thought we were simply hippies, but now they see our books, that we are here to stay. The professors are writing books, like Hare Krishna and Counter Culture, beginning to realize that Hare Krishna is here to stay. So, now the people are becoming envious that in such a short time we are so well known. Do not be discouraged by these fools and rascals, and simply push on sincerely and Krishna will save you.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Bhargava

•

Honolulu 29 May, 1976
76-05-29
New Delhi
My dear Bhargava das,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1976, along with samples of the Gitar Gan and the cover in for the Bhagavat-darsana.

No, the printing of the Gitar Gan cover this fashion is not at all approved by me. You have done most nonsensically. Why change the cover? When people look to see the Bhagavad-gita they expect to see Krishna and Arjuna, not the picture of Krishna with cow. You have done a great mistake by changing the front picture and it will hamper the sale. In future you don't do any changes without asking me first.

Simply because there is no stock of books, we can do anything whimsically??? Is this logic? Gita is not spoken in Vrindaban, it is spoken on the battlefield of Kuruksetra, but this is Vrindaban picture. That chariot drive by 4 horses, that is the real Kuruksetra picture. It is not that because there is no stock we can do whimsically as we like and lose the idea, that is rasa-bhasa. Because there is no bread, you take stone to eat? There is no stock of bread so you will take stone??? The front picture is most important thing and you have changed it. It must remain standard, and not change. Also, the lettering is not nice on the cover. You could have taken a color picture of Krishna and Arjuna and used it black and white (one color) on the front cover. Just as you did with the inside back cover of the Bhagavat darsana, the original picture of Sri Caitanya Mahaprabhu was in color but you have printed it in black and white. You could have done this on the front cover with Krishna and Arjuna on the Battlefield of Kuruksetra, but the cover must not be changed.

Concerning the Bhagavat darsana cover, this Hindi on the back is not good. Who is translating this? Also, the address on the back of our Vrindaban Temple is not correctly spelled. It has been spelled Chattakara Road; But it should be Chattikara Road. Who is proof-reading?

I am glad to see that some Hindi translating is going on but what about that other boy who was translating The Srimad-Bhagavatam in Vrindaban? Do not do anything whimsically in future, and you can write me if you have questions concerning the printing.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dharmadhyaksa

-

Honolulu 29 May, 1976

76-05-29

Los Angeles

My dear Dharmadhyaksa dasa,

Please accept my blessings. I am in due receipt of your ”Simple Living and High Thinking” magazine. The article is very well-written and convincing. Thank you very much.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Haihaya

-

Honolulu 29 May, 1976

76-05-29

Vrindaban

My dear Haihaya das,

Please accept my blessings. I am in due receipt of your letter dated May 21, 1976, and I have noted the contents with care.

The daily collections from the temple should be counted before 3 persons together. The accountant has nothing to do with these things. He simply notes down the figure in the books. This is how it should be done. Yes, the collections will increase as people come more and more. The temple should become self-sufficient, that is wanted. However, see that stealing is stopped. I am doubtful that things are being stolen, otherwise how is the expenditure so high.

In addition to the picture exhibition in the guests' reception room, you can also have the appreciations for our books exhibited, as was done during the previous Mayapur festival. Fill up the guesthouse with visitors. That is very important.

This business of sleeping devotees should stop. What is the use of such sleeping devotees, simply increasing the expenditures. All of them must be engaged. Women and child should all move to the new Taparia house, and the mukhut business should remain in the Guesthouse for now. Gurukula can also be held daily at the Taparia house, and when the Gurukula is completed, grhasthas may occupy some of the third floor facilities of the Gurukula. But, everyone must be actively engaged.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Hamsaduta

-

Honolulu 29 May, 1976

76-05-29

Vrindaban

My dear Hamsaduta Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 20, 1976, and I have noted the contents with care.

You were there in Kuruksetra when Mr. Gupta, the Chief Minister verbally agreed to grant us land and support. You should personally negotiate with Mr. Gupta as Caitya Guru is not so important to deal with him. I wrote one letter to Gopala Krishna dated May 20, 1976, wherein I mentioned that we must have the land all in one piece, not some on this side of the canal, and some on the other side. If the government gives us 30 acres (which was proposed to me by Gopala Krishna) in one piece, then we can attempt. If the land next to the Bengali temple is too small, we are not particularly anxious to construct next to the Bengali temple. But we must have the land in one piece sufficient for our purposes. Also, I will require a sketch of the available land, giving length and breadth. But you should personally do the transaction with the Chief Minister, don't depend on Caitya Guru.

Caitya Guru can remain on in Chandigarh for now. Was the house there given to us or simply given for our use? In any case, you should guide him as he requires guidance and vigilance. I know that Lokanatha Swami is very nice. I am glad to know that he is doing nicely. So far your program is concerned, do not worry that Gargamuni Maharaja's party is doing more books and collecting more money. Both of you are doing very nicely.

In Solan, if possible take the offer by the Babaji. Land in that part of the country is very nice, with nice climate also. Yes, it will be a good idea if he can give over the asrama to us.

How will you keep the buses in India? Please let me know. As sannyasi, you are competent to spend the rest of your life travelling and preaching. Continue in this way with determination. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jagannatha-suta

-

Honolulu 29 May, 1976
76-05-29
Los Angeles
My dear Jagannatha Suta dasa,

Please accept my blessings. I beg to acknowledge receipt of the latest issue of Back to Godhead magazine, Vol. II, no. 6. I am very pleased with the presentation and the articles of this issue. Thank you very much and continue to work very sincerely and Krishna will bless you.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
June
Letter to: Bhagavan

-

Los Angeles 4 June, 1976
76-06-04
Los Angeles
My dear Bhagavan dasa,

Please accept my blessings. I am in due receipt of your letter dated May 17, 1976, with the enclosed Dutch edition of the Bhagavad-gita and I thank you very much. It is very nicely printed.

This book production is real progress. It is very good news to hear that you are producing so many books in the European languages. This is most pleasing to me.

Now we are starting new centres in Athens and a new building is being acquired in Rome. So as you have requested you can make a program for Rome, and I can go there just after the program in France. The program in France and Rome will be between July 26, and August 10, 1976, before I will be going on to India to officially open our Hyderabad centre.

I have heard with delight of your preaching attempts in Corsica. That is one of our businesses, to expose these rascals who are cheating and who have no spiritual asset. We don't say publicly that they are rascal, otherwise they will condemn also, but by practical action they will see and compare. Simply chant and dance, distribute prasadam, and where possible some books. Nobody will be grudged. This is our duty, yare dekha tare koha krsna upadesa. Everyone is fed up with this rascal civilization of sex and wine. How long one can artificially live on this. They have no other asset. Therefore, people are turning to Indian culture. Let us push on. Others cannot push on, they have no asset.

Your plan to compose the French books in Los Angeles is approved by me. The composition arrangements are very good here. They should always busy composing books. The article from the French-Soir I have given to Ramesvara Maharaja for possible use in connection with Back to Godhead magazine. Try to introduce Rathayatra and Janmastami, at least 4-5 ceremonies and festivals annually. I recall how in the London newspaper, The Guardian, that when our Rathayatra ceremony was taking place in Trafalgar Square, they commented that Rathayatra was rivalling to Nelson, as there is a statue of Lord Nelson in Trafalgar Square. So in this way they thought that if Rathayatra goes on, Nelson will be killed.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Gopavrndesa

-

Los Angeles 4 June, 1976
76-06-04
Los Angeles
My dear Gopavrndesa dasa,

Please accept my blessings. I am in due receipt of your offering of the sanskrit verse which you composed for me and I thank you very much. Now I am encouraging my young disciples to all try to learn at least one Indian language, like Hindi or Bengali. At least those who have the propensity can become proficient in some language, especially Hindi, and then you will be able to preach in India in the native language. It will be very effective.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Gurudasa

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Los Angeles 4 June, 1976
76-06-04
Vancouver
My dear Gurudasa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 28, 1976, and I have noted the contents carefully.

Try to convince them that without God Consciousness, no plan will be successful. Of course, the demoniac class of men will always remain, but unless there is a strong body to present God Consciousness proposals to the leaders of the world, there will be no hope. We have taken Bhagavad-gita as the standard of all human activities. If the leaders of the human society take it as standard, then all the problems will be solved. That we can give practical suggestions for. Any plan of the atheists will never be successful.

Your plan to go to Vrindaban in January is very nice. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Raja Sajid Husain

-

Los Angeles 4 June, 1976

76-06-04

Raja Sajid Husain, Chairman, Indian Humanist Union, Kotwara House, Kaisarbagh, Lucknow, U.P., India

Dear Mr. Raja Sajid Husain,

Please accept my greetings. I beg to acknowledge receipt of your letter dated May 16, 1976, and I have noted the contents carefully.

Your idea of the "unity" of man is utopian. It will never become. The United Nations has tried for so many years, and they will never agree. If we keep human beings in the status of cats and dogs, in the bodily concept of life, how can they live in peace? They will simply fight like cats and dogs amongst one another. However, when members of the human society come to the spiritual platform, then there is a genuine possibility of unity.

Without God Consciousness, nobody can be ethical. In the Vedic literatures, we find this verse:

yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah, harav abhaktasya kuto mahad-guna manorathenasati dhavato bahih. [SB 5.18.12]

"All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can such a man possess any good qualities?"

I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayasacinandana

-

Los Angeles 4 June, 1976

76-06-04

Los Angeles

My dear Jaya Sacinandana dasa,

Please accept my blessings. I am in due receipt of your offering of Bhaktivedanta-astakam, and I thank you very much. It is very nicely done. I have noted that you also have the aptitude for Bengali language, so you can learn this nicely and then you will be able to preach in Bengal in the native language. It would be very effective. Also, you can chant the Gita-Gan in Bengali and people will profusely take out Gita-Gan. Thank you very much.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dr. Bishnu Prasad Mukherjee

-

Los Angeles 4 June, 1976

76-06-04

Bishnu Prasad Mukherjee, Department of Pharmacology, Harvard University, College of Medicine Washington D.C. 20000

Dear Dr. Mukherjee,

Please accept my greetings. I am in due receipt of your letter dated May 27, 1976, with enclosed brochure, and I have noted the contents carefully.

Our Krishna Consciousness Movement is not a Bharatiya artistic one. It is a program to solve all the problems of all the world. We are getting good response, so your cooperation will be welcome, but we are not interested in Bharatiya as there are already so many organizations of this nature. Our workers are all dedicated souls and they are engaging in activities on the spiritual platform. If sometimes you could find the time, perhaps we could meet together and we can talk.

I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Narayana

-

Los Angeles 4 June, 1976

76-06-04

San Jose, Costa Rica

My dear Narayana das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 27, 1976, and I have noted the contents with care.

On your recommendation, I am accepting Bhaktin Shanna Wollerman for first initiation. Her spiritual name is Nilacala dasi. Also, I am accepting Saurani dasi for second initiation. Those who take initiation must vow to refrain from illicit sex life, intoxication, gambling, and meat-eating, and to chant minimum of 16 rounds japa daily. The brahmanas must practice cleanliness internally and externally. Externally by bathing regularly, and internally by always chanting the Mahamantra.

You can perform the fire sacrifice, and at that time give out the japa beads (which should have been chanted on by one of the sannyasis beforehand) at the time of initiation. Also, after the yajna, the gayatri mantra should be played into the right ear of the devotee who is taking brahmana initiation. I am enclosing a copy of the gayatri mantra for learning the gayatri mantra.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Purusottama

-

Los Angeles 4 June, 1976

76-06-04

Lusaka, Zambia

My dear Purusottama Das,

Please accept my blessings. I am in due receipt of your letter dated April 6, 1976, which has been forwarded to me by our Nairobi centre as you had requested there in.

Life cannot be prolonged by heart transplant. You cannot increase the duration of life. One can perhaps give some relief to disease, that is another thing, but the duration of life is destined. From the dead body, one cannot bring life. Similarly, it may appear that one is prolonging the duration of life by medicines or heart transplant, but that is not the case. If one lives 4 years after having had a heart transplant, then by nature's law he was destined to live four years with or without having had a heart transplant. So what is the value of heart transplant?

Only by the yogic process can one prolong the life. By stopping the breathing process, keeping in samadhi, the breath period is not being misused, and he increases the life span. Therefore, destiny can only be changed by devotional service or yoga. Otherwise, what you must suffer, you must suffer, and what you must enjoy, you must enjoy. For a devotee however, whatever it may be, he takes the opportunity to chant Hare Krishna, and if by Krishna's Grace destiny is changed, then it is alright. Nature's law will work. We cannot change that, but Krishna, the Supreme Controller, He can change it; just like if a man is sentenced to be hanged, no one, not even the judge can pardon him, except the king or president. He only can excuse the offender. Similarly, I have to execute Krishna's order, and suppose I have to suffer to execute this order. Therefore, devotional service and the devotee is so dear to Krishna. The devotee is prepared to die at any moment, but he simply wants to be engaged in Krishna's service. "I am suffering, I cannot carry out the order of Krishna. . ." This line of thinking is sense gratification. Suppose a devotee had to suffer in preaching work, just like Haridasa Thakura or Prahlada Maharaja. Prahlada's father, Hiranyakasipu was giving so much trouble, but to Prahlada it was not trouble. He was simply concerned to see that others who were suffering might take to Krsna Consciousness. That is the Vaisnava's concern. For myself, let me go to hell, I can chant Hare Krishna, but the Vaisnava is simply lamenting for the nondevotees who must go immediately from the room? No. The living body or the dead body, either way it is the same, simply earth, air, water, fire, and ether.

What is the proof that they have gone to the moon? Why they are not now utilizing it, and they simply remain quiet? They have simply squandered so much money but there is no proof that they went. A foolish man squanders and does nothing and still we are to believe that they are scientists? According to the Bhagavad-gita, yanti deva vrta devan . . . without the necessary qualification, namely visa, etc., one cannot even go to another country what to speak of another planet, and the moon planet, Candra-loka, being a heavenly planet, how can we accept that they have gone to the moon? Our point is that they are accepting foolish men as scientists.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sridhara

-

Los Angeles 4 June, 1976

76-06-04

Calcutta

My dear Sridhara Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 25, 1976, and I have noted the contents carefully.

I was very pleased to note that you are willing to go to China as we have just printed a Chinese Bhagavad-gita. I am most eager to see this distributed throughout Southeast Asia to as many Chinese speaking people as possible. For this reason I am sending Trivikrama Maharaja to Hong Kong immediately, and he will be followed by two of the big book distributers on the Radha-Damodara TSKP, being sent by Tamala Krsna Goswami. I wish that you will meet Trivikrama Swami in Hong Kong and combinedly organize distribution of the Chinese Gita profusely. It will be a great triumph. After all, one third of the world is Chinese speaking, and they are also human, they have a very old culture, so why shouldn't they be benefited by Lord Caitanya's movement.

You can go dressed as gentleman because it will be easier to travel in this part of the world. I have given full instructions to Trivikrama Maharaja and the both of you can cooperate in this very important mission.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Hunter

-

Los Angeles 5 June, 1976

76-06-05

Houston

Dear Mr. Hunter,

Please accept my greetings. I beg to acknowledge receipt of your letter with enclosed contribution towards the development of our Mayapur City in W. Bengal, and I thank you very much. We are trying to construct a city where people from all over the world can come to visit and live according to the Vedic tenets of "simple living and high thinking." I am pleased to hear that you appreciative of our humble efforts and if you would like to contribute in the future towards this great spiritual city you can send your contributions to me care of:

Hare Krishna Land,
Juhu Road, Juhu,
Bombay 400-054, India

I am enclosing one copy of our latest issue of Back-to Godhead magazine as you mentioned you have read some of our past issues. I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Prabhavisnu

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Los Angeles 5 June, 1976

76-06-05

Vrindaban

My dear Prabhavisnu dasa,

Please accept my blessings. I am in due receipt of your letter dated May 20, 1976, and I have noted the contents with care. Concerning the set of Srimad-Bhagavatams that Dr. Tripati gave us in Aligarh, I happen to know that the complete set should not cost more than Rs. 700, like that. And besides that, the paper may be so brittle that it may be useless. That I can examine when I see the set of books personally in Vrindaban. But, I know that the set of books could not cost so much, Rs. 3,000/-. So wait until I see the books in Vrindaban on my return and then we shall do the needful. At this point there is no need to immediately give Dr. Tripati honorary patron membership. I thought that he was giving the books as an offering.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Amogha

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Los Angeles 6 June, 1976

76-06-06

Bombay

My dear Amogha das,

Please accept my blessings. I am in due receipt of your letter dated May 22, 1976 as well as your letter of May 26, 1976 along with the list of standing orders thus far received. The library party is doing very nicely. It is nectar to my ears to hear the list of schools which are taking our standing order.

Concerning the Nitya Svarupa edition of the Srimad-Bhagavatam that was given to us, I was informed by Prabhavisnu das that the professor who has kindly given them is requesting that since the books cost so much he should be given patron membership. I have one set here in Los Angeles however the paper is so brittle that when you touch the paper, it breaks. Practically it is unuseable. Also, the professor has said that the books would cost Rs. 3,000/- but I happen to know that they could only cost about ?Rs. 700/-. In any case, if the pages are brittle, what is the use. We cannot give him patron membership in exchange for the set of books. Anyway, when I return to Vrindaban, I shall see the set of books, and then I can decide further on this matter.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja

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Los Angeles 6 June, 1976

76-06-06

Bombay

My dear Giriraja dasa,

Please accept my blessings. I am in due receipt of your letter dated May 26, 1976, which was delivered to me by hand, and I have noted the contents with care.

I have received one reply from Mr. Bajaj of the Gita Pratisthan dated May 25, 1976, and it is not feasible for me to attend this meeting so if appears wise you can go as my disciples on my behalf, both yourself and Gopala Krishna. This is the line that you should adopt: We are already propagating Gita, but "As It Is," without changing. This should be the method. Krishna is not going to flatter the politicians and learned scholars, rather Krishna is teaching them how to flatter Krishna. Na mam duskrtino mudhah prapadyante naradhamah, etc [Bg. 7.15]. If one is not prepared to surrender to Krishna, then what is the meaning of preaching Gita. If one has got their own philosophy, then let them preach their own philosophy, but do not do it in the name of the Gita. This is our protest to all of the interpreters of the Bhagavad-gita. If they do not believe in God, Krishna, and they don't want to surrender to Him, then let him preach atheism. Everyone has got the right to do this, but why through the Gita. This is like a man who wants to smoke ganga, but he does not want to be caught. So he takes a friends' hand and smokes it in his hand, and then when the authorities come, he says, "Oh, I have not smoked ganga, see, my hands are clean!" The idea is that if one wants to preach the Gita, then he must preach it as it is, otherwise, don't go through the Gita. So as my students, you can speak very tactfully.

One thing, if they are serious, we are prepared to preach, so together your men, and our men, let us preach. If the Gita is seen as important preaching work, then the Government should help, they should give all facilities. The government can help in the following ways for instance: 1). Our members want to stay and preach but the immigration department is giving us trouble. They are driving us away. So few Indians are coming, but the Americans and the European are coming. Indian educated boys, they are after some service to get income, they are not joining. This must be tackled tactfully. Our mission is to preach Gita. The best thing is that if we can conjointly preach, we can benefit the whole of India, and the whole of the world. Vinobaji is very respected and they can do a great deal to help our preaching mission.

Secondly, just like we require vehicles, we can bring vehicles and men, but they should be allowed to stay without the immigration gagging that we should go out, go out. Unnecessarily we have to spend so much money. So do it very nicely and tactfully.

Concerning the Bhetnama, you can follow the plan of Tirupathi, that guests cannot stay more than 2 months, 60 days, like that. But, there must be space left vacant for receiving foreign guests. Guests must register like dharmasala, where they come and can spend 3 days, otherwise they create trouble. So for ordinary guests, they can stay for 3 days, the ordinary life members. And for those who have paid for constructing one room, they can stay for up to 2 months per year. In Bombay, apartments are very expensive, 2 lakhs, so everyone would purchase an apartment for Rs. 50,000/ if they knew that they could remain permanently. So we cannot have them as permanent residents, only 2 months per year. Precaution must be taken that people don't take advantage like Mr. Badruka who is occupying 3 rooms, it has caused us so much inconvenience. Be careful. Make it clearly understood when they give the donations towards the rooms that they cannot stay more than 2 months per year, otherwise they may cause trouble.

I am anxious to know when my quarters will be ready. In your last letter you gave me an attractive idea of my quarters, so I am anxious for it. Please keep me informed. From Los Angeles, I will go to Detroit, from June 11-16, then Toronto June 16-21, then New Vrindaban June 21-July 2, then Washington, D.C. July 2-July 9, then New York July 9-July 20, then London July 20-26, then Paris farm and Rome July 26-August 10; Then Tehran from August 10-13, expecting to arrive approximately in Bombay August 14.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

-

Los Angeles 6 June, 1976

76-06-06

Mayapur

My dear Jayapataka Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 24, 1976, and I have noted the contents with care.

Concerning the "report" which you submitted to the District Magistrate in Nadia District, you mentioned only 300 acres being given to us. I think that we originally had asked for 350 acres. There is no objection that they give the land in two phases as mentioned but the total land required was 350 acres as I recall. What kind of jobs does the M.L.A. want? Yes, in such a big scheme, so many assistants will be required. So any qualified men's assistance will be considered. Do your best and simply depend on Krishna. We are not acquiring the land for sense gratification. It is for Krishna's Glory. nimitta-matram bhava savyascin. 11.33. Just like Arjuna was asked to fight by Krishna, so it was Prabhupada's dream to make Mayapur a transcendental city. What do we care for Madhava Maharaja or Damodara Maharaja. They are figs. We must be fixed. Just see; Madhava Maharaja is against us and he was supposed to be the greatest preacher.

I am very much encouraged by Bhavananda Swami and Gargamuni Swami's preaching attempts. Now we have just published 30,000 Gita-Gan's (although I am not satisfied with the new cover, why they have changed?). So go on preaching very very nicely. Everyone will like our program.

*Concerning my house in Mayapur, I have requested Saurabha in Bombay to postpone any idea for beginning the house until we have the master plan of the city. I may decide to move the location away from the front gate to a more secluded place, less congested area. Also, I am not satisfied with the plan that he had submitted to me. I had seen one plan in London which I would like to compare to the present plan. I am enclosing a copy of the letter which I sent to Saurabha and Giriraja in Bombay concerning this matter explaining in more detail about this. So the house should not be started until I choose a place for it in the master city-plan.

Concerning the fixed deposit with the bank, we must know what is the minimum amount that they would consider, then we can decide on the matter.

Concerning the festivals, it is a very good idea to have festivals on the major celebrations, at least 4-5 each year.

Concerning the request for another vehicle for preaching, you mentioned the cost of $9,500, Ramesvara Maharaja has informed me that Gargamuni Swami still owes $13,000 or so from when he was in America to the BBT. Ramesvara Maharaja has proposed that Gargamuni Swami purchase the vehicle and then Ramesvara could deduct this amount from Gargamuni's debt with BBT.

I have noted how the Block Development Officer was favorable inclined. So the officials are in favor.

Concerning Prabhu Svarupa das of Haridasa-pur, he is a good man so utilize him.

Concerning the deposit slips which you are holding for me, where were these deposits made? And how many deposits were made? What is the amounts? You can hold these deposit slips for me until I ask for them.

So you are using that newsclipping from Melbourne. Actually it is a fact. The United Nations is barking like dogs, what have they done? Any sane man can understand that after 30 years they are simply barking.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Prabhupada

-

Los Angeles 6 June, 1976

76-06-06

Vancouver

My dear Prabhupada dasa,

Please accept my blessings. I am in due receipt of your letter dated May 31, 1976, and I have noted the contents carefully.

Concerning the production of toothpaste and cosmetics for which I may be able to supply the information, etc., you can come to see me in Toronto when I visit there between the 16th of June until the 21st of June.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: B.R. Sridhara Maharaja

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Los Angeles 6 June, 1976

76-06-06

Navadvipa

My dear Sripada B.R. Sridhara Maharaja,

Please kindly accept my humble obeisances at your lotus feet. Since I saw you last at Mayapur, I left India for my 15th world tour program. From Mayapur we went to Vrindaban, then on to Bombay. Then from Bombay to Melbourne, Australia, then Auckland, New Zealand, and then to Fiji Island where we have observed the foundation stone laying ceremony for our temple there, Krishna-Kaliya Temple. This will be the first temple on that island. There are many Indians on that island but there was no systematic temple worship so we are constructing a temple at the cost of $200,000. In the meantime, I have received one letter from Jayapataka Maharaja in which it informs that Madhava Maharaja and also possibly Damodara Maharaja are making propaganda against our attempt to construct a township in Mayapur, with the centre of attraction being the "Vedic Planetarium." In this connection we have applied to the government for 350 acres of land and the matter is in the process. However, Damodara Maharaja and Madhava Maharaja are trying to frustrate our attempt. I shall quote the portion from Jayapataka's letter to me: "After the report (request for land) was submitted, the District Magistrate sent some land officers to come here to our site to inspect the lands and their position, nature, etc. During this time the local people some how or other came to know about the acquisition. This was mainly transmitted through Damodara Maharaja initially, some persons say. Some local farmers raised a petition against the land acquisition, with about 90 signatures. Petitions for having the development plans go through are also being raised by the local people, the majority of whom support the ISKCON plan. About 2,000 should be raised in total in favor of this project. One supporter, while coming to show me his petition, with 500 signatures on it, was kidnapped and the petition was snatched away. He was taken to Madhava Maharaja's Math doorstep and some of the local cultivators and Prabhu's of the Math threatened him and demanded why he was supporting ISKCON. The supporter was now more determined to raise support in face of the rude behavior. Other persons have been also called to Madhava Maharaja's Math and chastised for helping us. They say our mission is political and we want only the downfall of India and political power. They are so envious." (end of quote). As a matter of fact, I am trying to develop a township in Mayapur spending crores of rupees to give protection against the occasional innundation (flood) and construct a tall planetarium estimated to be 300 feet high. So why they are obstructing this program? What is the harm to them? People are already coming from all parts of the world to see Mayapur and join in the Sankirtana Movement, so if something more attractive is done, more people will come from all parts of the world. So what is their tangible objection? Of course, they cannot do all these things, it is beyond their power, but if somebody else does it, why should they be envious and obstructive to this plan?

They are supposed to be very close associates of Your Holiness, so if you kindly ask them not to obstruct this program, it will be very kind of you. My program is until the middle of August, 1976, in Europe and America. In Europe we are going to open 2 new centres, one in Athens, Greece, and the other on Corsica, a French island. Another good news, we are selling books in Communist countries headed by Russia and Yugoslavia, and learned scholars are appreciating our books. We have published the Bhagavad-gita now in so many different languages, some of which are: English, French, German, Dutch, Italian, Spanish, Portuguese, Swedish, and now Chinese language, and also Russian language is in progress. We are getting very good response, especially where Spanish and Portuguese are spoken, in South America.

Please find enclosed the latest edition of our Back-to-Godhead magazine. I hope that this meets you in good health,

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Svarupa Damodara

-

Los Angeles 6 June, 1976

76-06-06

Atlanta

My dear Svarupa Damodara das,

Please accept my blessings. I am in due receipt of your short note dated June 3, 1976, which was hand-delivered to me by Dr. Wolf. I won't have the opportunity to visit Atlanta on this tour, however, I shall be in New York from July 9th to July 20th. You can see me in New York if it is possible for you.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Abhirama

-

Los Angeles 7 June, 1976

76-06-07

Calcutta

My dear Abhirama das,

Please accept my blessings. I am in due receipt of your letter dated May 29, 1976, and I have noted the contents with care.

Our plan is to be presented in the following way: This is for beautifying the park. Our temple is not sectarian. Just as any beautiful spot is attractive to the public, so all members of the public will be invited to come. We shall decorate the park very nicely, and it will be open for all nations, and all sects. Take it from the beauty side. What is the harm? Suppose that a statue is in a museum, does it mean sectarian? It will glorify Vedic culture, so why the corporation will not agree with our plan? (Of course, the Deity must be there). It will be open to the public and we will invite tourists from all over the world. It shall be an artistic exhibition. And we shall spend any amount of money to make it an attractive spot for world tourists.

So try for the sanctioning by all means. Somehow or other, by flattery or whatever, get it sanctioned. It is very important. Convince them it is beautifying the park. And we shall please the corporation, the municipality, in every respect. It is a cultural presentation, not a temple, and it will attract many visitors. Convince them on this point.

Also, what about the corner house, on the corner of the park? You can make inquiries concerning this as well.

Concerning Puri, whether there is potency of vegetation. That we have to examine. If there is no such potency, then we are not interested. And what about transportation across the hot sand? In the summer season, it will be too hot. So, the question is whether in that sand there is possibility of growing trees and plants, whether the sand is fit for that. Otherwise, it is desert and will not be suitable.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Bhurijana, Jagattarini

-

Los Angeles 7 June, 1976

76-06-07

Dallas

My dear Bhurijana and Jagattarini,

Please accept my blessings. I am in due receipt of your letters with enclosed offering and I thank you very much.

I am very glad to hear that you are settling into some steady service. Krishna is sending us so many children and they must be nicely guided and educated so that they can grow up to become first-class Vaisnavas. Go on with your service now and do not be side-tracked and create unnecessary problems. If you simply follow the simple program that I have initiated you will be happy in this life time and in the end you will go back to home, back to Godhead.

I hope that this meets you in good health.

I have received your check.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gargamuni

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Los Angeles 7 June, 1976

76-06-07

Mayapur

My dear Gargamuni Swami,

Please accept my blessings. I am in due receipt of your letter undated and I have noted the contents with care.

Yes, it is simply time wasting and money wasting the way construction is going on in Mayapur at present. I have seen also when I was in Mayapur that 50% of the workers are simply wasting time. Best will be to get a reliable construction contractor and adopt the same method that has been done in Bombay. We can check their bill according to the contract so that they do not cheat us.

Taru Kanti Ghosh, since he is favorable, there will be government support. So continue this boat program. I do not know about motor launch or not, but you should consult and do the needful. I simply want to see that the preaching goes on. That's all.

In the hot climates, hold programs at nightime, and the daytime can be used for resting. Also, green mango sherbet can be prepared. Roast the green mango, and take out the pulp. Mix this pulp with a little salt, black pepper, sugar, and make a liquid by adding some water, then drink it. This will give protection from stroke from the heat.

Concerning the Rs. 25,000 for continuing the food distribution program, Pusta Krsna Swami has discussed with Ramesvara Maharaja and there is enough money in the Food Relief bank account in Los Angeles to send this amount to India for this purpose. So Ramesvara Maharaja should be forwarding this amount to you for the prasadam distribution program in Mayapur.

If the Jagannatha Puri land is simply desert, sand, and there is no prospect of growing any vegetation there, like grass and trees and plants, then in the hot season it will be difficult to go there and to remain there. So before we consider this plot of land, it will be necessary to see if there is possibility of vegetation or not. What about the Bhuvaneśvara land?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Rameswar Maharaja ACBS/pks

Letter to: Nitai

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Los Angeles 7 June, 1976

76-06-07

Vrindaban

My dear Nitai das,

Please accept my blessings. I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Saurabha

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Los Angeles 7 June, 1976

76-06-07

Bombay

My dear Saurabha,

Please accept my blessings. I am in due receipt of your letter dated May 28, 1976, and I have noted the contents with care.

Concerning the altars, it is not necessary to have three altars of different style. All the three altars should be of the same style. I am enclosing the copy of the style which I have approved for all three altars. This style is nice, the one which you had chosen for Lord Ramacandra's altar, so you can use this style for all three.

Your plan for holding marriages in the theater, and on the theater roof will be acceptable. What will be the expected income?

For worshiping the Deities in Bombay, including Sita-Rama, there is absolutely no change in worship. Adopt the same method as in our Vrindaban centre, simply with 3 pujaris just like in Vrindaban. They are all Visnu-tattva, Ramacandra, Radha-Krsna, Gaura-Nitai. No additional kirtanas, simply do exactly as in Vrindaban. I want to know what it would cost to have Kaliya-Krsna Deity (with four mermaids offering prayers, Nagapatnis), and also Radha-Krishna with Lalita and Visakha, and also Guru and Gauranga; what would be the approximate cost for production and transportation of these Deities to Fiji Island?

I have already written about the house in Mayapur. No further plan should be done until I see the original London plan and the master city plan of Mayapur City. Then I can select the spot where I want my house to be. There is no hurry, we can wait until the master plan is available.

Concerning the workers who were not allowed to go to America, there is no question of illiterate or literate. They are going to construct a temple. They are good workers so we should take them. Concerning using some Indian gentlemen for managing our buildings, that is a good idea. Mr. Vyasa is a competent man, but the difficulty is that he is not joining. Together, I know that they can manage very nicely. Concerning the Govardhana hill sila (stones), keep them there with you and when I come I shall see.

Enclosed please find the letter to the Bank of America, Bombay for transferring Rs. 3 Lakhs to the State Bank of Hyderabad as requested.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jennifer Lynne Davis

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Los Angeles 9 June, 1976

76-06-09

Los Angeles

Bhakti Jennifer Lynne Davis My dear daughter,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 8, 1976, with enclosed guru-daksina and I thank you very much.

Simply follow the regular program of chanting 16 rounds of Hare Krishna Maha-mantra daily and abstain from illicit sex-life, meat-eating, gambling, and intoxication. In this way you will surely make rapid progress in Krishna Consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

-

Los Angeles 9 June, 1976

76-06-09

Vrindaban

My dear Gopala Krsna das,

Please accept my blessings. I beg to acknowledge reciept of your two letters dated June 2, and June 3, 1976 with typed copies of book reviews from Russia.

In your letter to me of May 4, 1976 from Vrindaban you said: concerning the Taparia house, "Dhananjaya and his wife and other grhasthas will live on that land (house). . . . Three or four brahmacarinis who are working on the mukhuts can also live there." You suggested like this, so if some women can live there, why not all? Somehow or other, the guesthouse must be freed from all encumbrances. It will be absolutely used by guests. I have received reliable reports that on account of the devotees staying there, guests were sometimes refused places because all the rooms were taken up by the devotees there. Also, the fact that the mukat business takes up 8-10 rooms is very bad. The guest house cannot be occupied by anything. It is already spoiled, and they must move. Why there are so many women in Vrindaban? Vrindaban is meant for retirement, elderly persons in Krishna Consciousness can devote all their time to devotional service. Such men are wanted to live in Vrindaban, not women and children. That is a fact, the holy dhamas are meant for the sannyasis and brahmacaris especially. If necessary, the management must be done by sannyasis and brahmacaris, not grhasthas.

The printing should be managed by the BBT. Yasodanandana Swami is printing through the agency of the BBT, simply for convenience sake due to the inefficiency of the order department in Bombay. Even a letter from Fiji was not replied. However, the accounts should be kept by the BBT. The printing of Yasodanandana Swami is only for some small books. The quality of the big books must remain, and so they should not be printed by Yasodanandana Swami independently. So you can keep the account what is being sold, and what is the profit. But what is the wrong if Yasodanandana Swami prints the books on behalf of BBT for convenience. You are accusing him of so many bogus complaints. What is bogus? What is genuine? If all these complaints come to me it is too much taxation for me.

If the Ahmedabad centre is not making progress then if necessary you can decide to close it temporarily or not.

Concerning the reviews which you sent me of the Russia

[TEXT MISSING]

dictated the review and did not actually hand you a written review? Then what is the value of such testimonial? Please clear it. Testimonial means it must be written or typed on their official letterhead, and duly signed by them. If it is not so, then what is the value of it?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Tarun Kanti Ghosh

-

Los Angeles 9 June, 1976

76-06-09

Woodland Hills, California

My dear Tarun Kanti dasa,

Please accept my blessings. I thank you very much for your guru-daksina.

Concerning the initiation of your wife, Revatinandan Swami has approved her being recommended for first initiation, and he has been informed accordingly of her spiritual name. As disciples you must strictly chant 16 rounds of japa, Hare Krishna Mahamantra, daily. Also strictly avoid the unwanted habits of illicit sex-life, meat-eating, gambling, and intoxication, and in this way make progress in Krishna Consciousness and be happy.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Lokanatha

-

Detroit 12 June, 1976

76-06-12

Vrindaban

My dear Lokanatha Swami,

Please accept my blessings. I am in due receipt of your letter dated June 2, 1976 and I have noted the contents with pleasure.

I am very glad to see that you are enthusiastically pushing forward with this preaching work and the young Indians are coming forward to join our sankirtana party. It is very encouraging to me. Anyone who has life he can preach, so go on very enthusiastically and there will be all facility given by Lord Krishna.

On your recommendation I am accepting the following devotees for initiation:

1st initiation: Bhakta Adhira whose spiritual name is Abhayasraya-dasa

2nd initiation: Dharanidhara das Brahmacari, Vrajesvara das Brahmacari,

Enclosed please find a copy of gayatri initiation and two brahmana threads. After the yajna, the brahmana initiates should hear the gayatri mantra in the right ear. The devotees must all bear in mind that they are promising to follow the four regulative principles, i.e., no illicit sex-life, no intoxication, no gambling, and no meat-eating, and also chanting a minimum of 16 rounds of japa daily. This promise is made before the spiritual master, before the Deity, the devotees, Vaisnavas, the Supersoul, and the fire. Everyone should take very seriously this vow and make steady and sure progress in Krishna Consciousness and go back to home, back to Godhead in this lifetime.

When I return to India, I shall surely try to travel with your buses. It is a very nice program and I want to see it go on very enthusiastically. I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mahamsa

-

Detroit 12 June, 1976

76-06-12

Hyderabad

My dear Mahamsa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated May 26, 1976 and I have noted the contents with care.

Concerning the installation ceremonies, it is approved that you get some leading Ramanuja Pandits from S. India. The Vrindaban Pandits were useless. But one thing. Along with the panditas, our men should also join in.

Concerning the Nellore project, it will automatically be dropped. Simply forget it, and there is no need to go there. Let them rather drop it instead of we dropping it. Let them say, you are not doing anything so we drop it.

You plan to have travelling parties go out village to village preaching and distributing my books in Telegu language is very important. Do it nicely.

Regarding the trustees for the land, first of all get the land transferred to the ISKCON Trust, then I can send you the names of the 6 trustees from our side. I am having the GBC discuss the matter of trustees in New York and at that time the matter can be taken up in detail. I am presently in Detroit and after that I shall be going to Toronto, New Vrindaban, Washington, D.C., and reaching New York by July 9th.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Bhavabhuti

-

Detroit 15 June, 1976

76-06-15

Madras

My dear Bhavabhuti das,

Please accept my blessings. I am in due receipt of your letter dated June 8, 1976, and I have noted the contents with care.

Before we can begin any construction in Madras we first of all must complete any temple construction that we are presently doing. They are also in want of money. I understand that the Hyderabad Temple is also in want of money to complete the construction, Gopala Krsna knows it. First of all, Bombay and Hyderabad must be finished. The money which was collected in Madras can eventually be used in Madras, but our present projects must be completed, so why are you asking me?

But, where is the local devotees who are coming? You are all foreigners, so how long it will go on? Madras especially they are losing interest in Deity worship. Sometimes the political party is insulting. These atheists class of men who have done this, they should be converted into theism by preaching Bhagavad-gita.

So now there are three GBC's in India and they can consult and make a program how to finance the various programs including the Madras development.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

-

Detroit 15 June, 1976

76-06-15

Vrindaban

My dear Gopala Krsna das,

Please accept my blessings. Concerning the idea of exchanging our books for Russian books, unless we find sellers in India for Russian books (in English language), what will be the value of getting their books. You must ask the prominent book dealers in India what books from Russia (in English) are in demand and to what extent. Then when we exchange our books with the Russians, then we can request these specific books and we can easily sell them to the Indian booksellers. That way we will have no difficulty. If there is no customer for Russian books in India, then let the Russians take order for specific books and we can send them some of our books free of charge. That will prove that the Russians are actually poor.

So you can make this enquiry from the Indian booksellers, "If you are selling Russian books in the English language, if so, kindly send us the list." Then enquire from Russia, "we can supply our books in exchange for particular Russian books in the English language (those titles which are desired in India)."

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Riddha

-

Detroit 15 June, 1976

76-06-15

Durban, South Africa

My dear Riddha das,

Please accept my blessings. I am in due receipt of your letter dated June 7, 1976 with enclosed newspapers and pictures of Durban yatra.

In that newspaper, The Leader, it is very good indication of our acceptance by the South African community. They are clearly rejecting all these bogus rascals like Sai Baba and in the same issue they are glorifying our Rathayatra festival. So this is good sign that they welcome Jagannatha and so you can arrange to have Jagannatha Deities and Rathayatra festival in Durban. Just like when I first began our Rathayatra in San Francisco, all we had was a flatbed truck for the Ratha-cart. So do it immediately. They are eager for it, and this will give life to the Hindus in South Africa.

Actually these rascals are simply creating magic and jugglery. Even during the time of Krishna, Paundraka was there and Krishna immediately cut of his head. That is the only punishment for them, to immediately cut off the head of such rascals who pose themselves as God. They are simply cheating the people.

Concerning the Rathayatra festival, you can hold it in the warm months, just like in Melbourne, the festival is held in January. Pusta Krsna Swami is going to arrange to have Jagannatha Deities sent from Puri if there is no one expert enough to make Jagannatha Deities in South Africa.

Svarupa Damodara is the best candidate for the post at the university. What the other candidates will know? Therefore he is writing so many books. He has rejected the so-called scientific knowledge. It has no basis. So if he is chosen for the post he can go there to Durban and take up the post.

On your recommendation, I am accepting the following devotees for first initiation:

Bhakta Warrick-Caitanya-carana dasa Bhakta Peter-Krsnasraya dasa Bhakta Mike-Ādi Purusa dasa Nadira-Syamasundari dasi

Hold a fire yajna and you can have Jagat Guru Maharaja chant on their beads. The initiates are vowing before the Deity, the Spiritual Master, the fire, the Vaisnavas, and the Supersoul to follow the four regulative principles: namely no illicit sex-life, no intoxication, no meat-eating, and no gambling, and to chant daily at least 16 rounds of japa. In this way if they hold firmly to this principle there will not be any obstacle to their steady progress in Krishna Consciousness, and one can go back to home, back to Godhead in this lifetime.

There is good potency there in South Africa and the Europeans are also taking up Krishna Consciousness seriously so continue enthusiastically to preach and distribute books and develop a nice center in Durban.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Palika

-

India Unknown Date

76-06-18

My dear Palika dasi,

Please accept my blessings. I am in due receipt of your letters of 17th and 25th March, 1972, and shall answer as follows: 1. There is no question of bathing Caitanya deity. Of course He is bathed many times daily by Hare Krishna Mantra, but for bathing of such deities requires Salagrama Sila, and I have not introduced yet, but I shall do so later. Of course you should always cleanse Him with dry or damp cloth from time to time, but no daily bathing process is recommended by me for the time being. 2. You may dress Him in the same manner as Lord Krishna. 3. Deities should be changed in early morning, after mangala arati, before noon offering, and before Sundara arati They should be put on Their fine dress. 4. The Govardhana rock should be returned to Mt. Govardhana as soon as possible. I am very glad that you are doing such a nice service by worshiping Radharani and Krishna so nicely and giving Them so many nice clothes and ornaments and taking such nice care, so now I am very much relieved to know everything is going well in Calcutta during my absence. Now you make Mayapur into a gorgeous palace for Radha and Krishna, and I shall come there immediately and sit down there permanently to stay by Them.

Hoping this meets you in good health,

Your ever well-wisher. A.C. Bhaktivedanta Swami

P.S. Please have my Bengali book Gitar Gan composed by some printer there in Calcutta in the next two or three days, and immediately send it to ISKCON Tokyo. I will correct it personally and hand it over to Dai Nippon for printing. I have asked Jayapataka Maharaja to do this, but he has not done anything yet, so you do it immediately and please do not delay. Books are being sent to our branches in India from Japan, at no cost to you. You may sell them and use the profits for our building funds, 50%, and book fund, 50%. I do not know if we may require the COP permission, so you may inquire this from Gurudasa.

Letter to: Saucarya

-

Iskcon Toronto 18 June, 1976

76-06-18

My Dear daughter, (Soucharya devi dasi)

Please accept my blessings. I am in due receipt of your letter dated June 18, 1976 and I have received your two checks. Thank you very much.

Simply chant Hare Krishna and follow the four regulative principles and Lord Krishna will surely give you all protection.

I hope that this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Saurabha

-

Toronto 18 June, 1976

76-06-18

Bombay

My dear Saurabha das,

Please accept my blessings. I am in due receipt of your letter dated 9-6-76 (June 9th), and I have noted the contents with care.

I do not think that it will be a good idea to construct my residence over the Gurukula as it will be very noisy with the children there so close. You can begin the ”kutir” as you mentioned by the side of the present tank, but it may require some trees and flowers and plants, then it will be alright. It is alright to have the guest rooms as shown in the plan of 3-6-76. I like the idea of being near the west gate as I want to go to the Ganges daily and during the summer I can take bath there.

It may not be a good idea to start immediately as the monsoon will check the work. The monsoon rains have already begun so how you can work? Who will take the contract to construct my house?

It has been suggested that perhaps the kitchen should be separate from the house (like in my Vrindaban house) as there is sometimes much noise coming from the kitchen. You can think this over.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. the hand-looms should also be moved if my house is going to be constructed there by the tank.

Letter to: GBC Secretaries

-

Toronto 18 June, 1976

76-06-18

My Dear GBC Secretaries,

Please accept my blessings. I have received messages that Mahamsa Swami requires 2 more lacs to complete the Hyderabad construction by Janmastami, 1976. Already I have given about 5 lacs of Rupees, and I believe that Hamsaduta Maharaja hs also given a sum of money towards Hyderabad construction. So the total amount of the Hyderabad construction was estimated at about 10 lacs, and if I give this 2 lacs then I have given 7 lacs towards the construction so what is the collection in Hyderabad? It is not good that they are always asking me for money. The money is coming from the BBT in Bombay and it will have to be paid back in due course of time.

So I am sending advice to Bank of America to transfer 2 lacs of Rupees to the Bombay construction account at the State Bank of Hyderabad, Juhu Beach Branch, Bombay, and I want that the 3 GBC secretaries for India should discuss together whether or not to give this 2 lacs to Hyderabad centre for completing their construction. If you think that Mahamsa Maharaja will be able to repay the BBT this money then you can go ahead and give the money to Hyderabad. Otherwise, there is no rush to open the Hyderabad temple by Janmastami, 1976, it can be postponed until a later date when the Hyderabad temple can be completed by collections in South India. So if you are confident that he will pay back the BBT then it is alright, otherwise you can use the 2 lacs for Bombay construction and the Hyderabad temple can be finished with local collections.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Tejiyas

-

Toronto 18 June, 1976

76-06-18

Delhi

My dear Tejyas das,

Please accept my blessings. I am in due receipt of your letter dated June 11th, 1976 and I have noted the contents with care.

If you can arrange with Gopala Krishna then I have no objection to you increasing your preaching activities there. If Gopala Krishna wants to be interim president, then if that is your ”mutual” arrangement, then you can do more preaching work, especially to the government officers. I was very pleased to see how you are getting top-ranking men to read my books. That is real preaching. If all the government officers at least purchase some of our books, it will be a great credit so do it very nicely.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Gopala Krishna das Adikari Gargamuni Swami Hamsaduta Swami GBC Secretary for India n.b. The mentioned how the programs are being well attended at the new centre in New Delhi, so when I stay in Vrindaban, we can arrange meetings with important government officials at our new centre and I can come for the weekend and return to Vrindaban. New Delhi is the most important place for preaching to the leaders of India. ACBS/pks

Letter to: Tusta Krsna

-

Toronto 18 June, 1976

76-06-18

Auckland, New Zealand

My dear Tusta Krsna Swami,

Please accept my blessings. I am in due receipt of your letter dated June 11, 1976, with enclosed outline of the temple which is being proposed.

Concerning your questions: First of all, no, you should not have the four symbols of Visnu on the four corners of the temple. Make the temple in our Vrindaban style. Three domes are there, over the Deities, and then you can have 2 domes or either side in the front. The idea is given in the sketch below:

[SKETCH]

On the inside veranda, you can have Gaura-lila carved. It will be a great attraction and I shall be very glad to have it. Either plaster or wood is alright, whichever is easier and cheaper to do, you can do. Of course, it would be very attractive in wood. But it is my fervent request that the devotees not make any ”bombing-lila” as it was publicized recently.

Just like in our Vrindaban temple, you can have 3 Deity compartments. Facing the altar, Nrsimhadeva can be on the left, Guru-Gauranga in the center, and Jagannatha-Subhadra-Balarama on the right so that you can organize Rathayatra. You can begin the construction with cornerstone.

I would like to receive copies of the letters that you have written to the government officials there as you had mentioned, and also the copies of their replies.

Concerning the preaching to the local people, let them chant Hare Krishna mantra, nothing else, and dance and take prasadam. There is no need of teaching them philosophy in the beginning. In America also, neither white nor black like each other, but in our society they are chanting and dancing. This is on the basis of Hare Krishna; everyone can join. On the small invitation it should read: Singing names of Krishna (God).

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Aksayananda

-

New Vrindaban 24 June, 1976

76-06-24

Vrindaban

My dear Aksayananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 2, 1976, and I have noted the contents with care.

I am very pleased to hear that Haihaya is doing nicely as manager. He is a good boy. Now train him to be first class manager. You mention attracting more people to stay in our guest house . . . yes, but when will that attraction be made? First attraction is to clear all children out of the guesthouse, otherwise no one will come. It is very much botheration.

I had written to you about sending dimensions of the altar and vyasasana, etc. to Fiji where we are presently constructing the Krsna-Kaliya temple, but I have received word from Fiji that as yet they have not received this information from you. Please try to do the needful as they are nearly ready to begin work on that portion of the temple.

Concerning the 4 men who were supposed to have come to New Vrindaban for constructing purposes, Kirtanananda Swami will correspond with you directly in the event the need may arise.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. also send photos of the altars and Vyasasana to Fiji as they will need these for making the designs.

Letter to: Cyavana

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New Vrindaban 24 June, 1976

76-06-24

Evanston, Illinois

My dear Cyavana Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 16, 1976 and I have noted the contents with care.

I am glad to see that you are trying to remain engaged in Krishna's service. Concerning your engagement, why not come to New York immediately. I shall be there on July 9, and at that time I shall do the needful so that everything will be alright. You can meet me there at that time.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

•

New Vrindaban 24 June, 1976

76-06-24

My Dear Gopala Krsna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 12, 1976 and with enclosed news clipping, and I have noted the contents with care.

That Mrs. Kochar, she should be brought in to court, immediately. The Hare Krishna Cult is bona fide, why she should say otherwise. She must withdraw this statement publically. It is Vedic culture. We have so many letters from professors, parents, other swamis, and even in the Encyclopedia Brittanica. All the Gaudiya Maths and Vaisnava Goswamis should join us in fighting this. This must be done very seriously. She should be removed from her post and a responsible person should be there. Therefore, I have wanted to have this Bajaj meeting. In India we have so many things to do. I am sending some copies of some letters to you which you will find enclosed.

Now you can utilize your knowledge of marketing for Krishna's service. idam hi pumsas tapasya srutasya va svistasysa suktasya ca buddhi dattayo, etc. [SB 1.5.22] This is the perfection of education. Gurukula education should be trained up for their character. I have already mentioned in the Srimad-Bhagavatam. Simply they should be able to read our books in English and sanskrit, and explain. That is compulsory.

This business of Yasodanandana's party giving life membership to libraries should be stopped. I am also informing him in Hyderabad that the program must be standard all over India, just as they have had so much success in America and are very respected also.

Concerning the book exchange from Russia or wherever, first of all see if they can be exchanged, sold, in India. Otherwise we do not want to trouble ourselves with their rubbish literature. If it is not possible to sell their books, then if the Russian institutions take order, we can send them some variety of our books, like Bhagavad-gita, one Srimad-Bhagavatam, one Caitanya-caritamrta, etc., like that. What about the boy in Vrindaban who was translating the Bhagavatam into Hindi? Also, do not print the Back-to-Godhead magazine in English. First of all you organize Hindi BTG up to 100,000 copies, then you think of English. Don't bother too many things at a time. Concerning the book to be written by Mr. Verma, what will he write? Does he know everything about our philosophy?

Concerning the new bhakta program, unless one is educated, we should not admit anyone and everyone without discrimination. One who has got culture and education, he can be accepted. Yasomatinandana would be better to go to Bombay and do the Gujarati publications and from time to time he can organize programs in Ahmedabad. That will be better.

Concerning Hariprasada Badruka, he must leave and not create any inconvenience to us. However, if he gives in writing that he will stay up to the end of December, 1976 only, we can give him one room and a kitchen. That's all.

Concerning Kuruksetra project, I have already replied to you concerning this in my letter to you of May 20, 1976, addressed to Bombay address.

Concerning Saurabha's ideas of having plays, When I go I'll personally see; for the time being however stop all these.

Concerning the printing of the Bhagavad-gita in India, we cannot pay more than America. It must be lower price than America, otherwise it is useless.

Concerning the issue of taxes and tax exemption, the divisional commissioner who was our chief guest one day in Vrindaban the last festival in April, 1976, he is from Agra and he is also favorable. He ordered all of our books and he may be able to help in this connection.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Vrindaban ACBS/pks

Letter to: Harikesa

-

New Vrindaban 24 June, 1976

76-06-24

Frankfurt

My dear Harikesa Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 10, 1976, and I have noted the contents with care.

Concerning Arabic translations, someone has already done one. He came to me in Bombay. Also, there is no need to give commentary on the Koran. There is no other religion in the world in truth than this Bhagavat-dharma. However, something is better than nothing. The communism book that you have written, they say that there are some words that may be irritating to the communists. We have just finished a book which Hayagriva is editing at present. It is called Dialectic Spiritualism and within that book, your comments can be added if need be for preaching in the Eastern European countries.

Don’t try for Vaikuntha players, etc. in Eastern Europe at this time. It will make too much encumbrance and you may not be able to manage it.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. when there is such language difficulty as was found in Yugoslavia in that press interview, then we should not give interview. Stop all this bad practice. No interpretation. Otherwise what is the use?

Letter to: George Harrison

-

New Vrindaban 24 June, 1976

76-06-24

George Harrison c/o Bhaktivedanta Manor,

My dear Sriman George,

Please accept my blessings. I would be very much pleased if you can meet me the next time that I am in London. I am scheduled to be there from July 20th to July 26th, 1976, and for further details you can contact Mukunda das. I am looking forward to seeing you again.

Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayatirtha

-

New Vrindaban 24 June, 1976

76-06-24

Bhaktivedanta Manor

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of your letter dated June 14, 1976, and I have noted the contents with care.

Concerning the idea of having a restaurant with the temple, if the temple and restaurant are mixed then it is not a good idea. However, if the restaurant is completely separate entrance and the activities of the restaurant do not mix with the temple at all, then it is possible, otherwise not.

I am writing and enclosing the two letters of invitation that you have requested, one to Mr. Modi, and one to Mr. George Harrison.

In Germany they are not able to sell the big books, that is not very good. I am informing Tamala Krsna Goswami in New York to try to arrange to send some men to Germany to help train the men and distribute these books.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sri Modi

-

New Vrindaban 24 June, 1976

76-06-24

Bhaktivedanta Manor

Dear Sri Modi,

Please accept my greetings. It would give me great pleasure if we could meet together when I am next in London. I am scheduled to be in London from July 20th up to July 26th, 1976. You can contact my secretary, Sriman Jayatirtha das Adhikari at the Bhaktivedanta Manor for details. Looking forward to seeing you then.

I hope that this meets you in good health.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

New Vrindaban 24 June, 1976

76-06-24

Los Angeles

My dear Ramesvara das Maharaja,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 19, 1976 and I have noted the contents with care.

Concerning the $12,000 given to me by Jagat Guru Maharaja, that has nothing to do with Nairobi debts. It was an individual contribution to the book fund. Contributions and debt clearing are two different things.

On your recommendation, I am accepting the following devotees for brahminical initiation:

Vamanajana das Adhikari,
Dayalanitai das Adhikari,
Gopavrndesa das brahmacari,
Bahulavana das Adhikari,
Brahmakarika dasi,
Jaganmayi dasi,
Rukmavati dasi,
Viharini dasi,
Jalasayi dasi,
Khandita dasi,
Darmada dasi,
Anavijnani dasi,

Srila dasi, Hold a fire sacrifice and for the male initiates you can give them sacred thread. The gayatri mantra should be played for them into the right ear and the brahmanas should practice the principles of cleanliness both outside and internally. Outside by bathing regularly, and inside by always chanting the Hare Krishna Mahamantra.

You mentioned that the lawyer was working to open the national parks, etc. What about the L.A. airport situation?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. They require books and magazines in Fiji. Kindly supply them as soon as they make their order. N.B. food distribution fund may be sent to Jayapataka immediately. He wants it.

Letter to: Ramesvara

-

New Vrindaban 24 June, 1976

76-06-24

Los Angeles

My dear Ramesvara Maharaja,

Please accept my blessings. I am in receipt of one letter from Srivatsa Goswami, 45 Dumrao Bagh Colony, Assi, Varanasi 221 005, India. He has written that Santosa das met him at his residence in Vrindaban and proposed to give Srivatsa Goswami all of my books in exchange for a set of "Goswami literature" edited by Sri Puridasa; all this was done without my sanction. Why has Santosa asked him for this? No one told him to do so. Write to him and ask him who gave him permission to do this!

What is this swop??? Why haven't they asked me first??? We have nothing to do with any publication by these people. Those books should be returned at once. Do the needful. Already they have sent several of my books to Srivatsa Goswami and Srivatsa Goswami mentions that he received 2 volumes of Caitanya Caritamrta from Los Angeles BBT Warehouse. Who is doing this?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Srivatsa Goswami

-

New Vrindaban 24 June, 1976

76-06-24

Srivatsa Goswami 45 Dumrao Bahg Colony, Assi, Varanasi 221 005, India

Dear Sir:

Please accept my greetings. With reference to your letter of June 5, 1976, I regret to inform you that this transaction has taken place without my sanction. We are not interested in book exchange. If you want our books you should purchase them from our Bombay centre:

Bhaktivedanta Book Trust,
Hare Krishna Land,
Juhu Rd., Juhu,
Bombay 400-054, India Our Los Angeles office has been notified to return all your volumes to you. I hope that you have not been too much inconvenienced.

Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Vasudeva

-

New Vrindaban 24 June, 1976

76-06-24

Lautoka, Fiji

My dear Vasudeva das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated June 18, 1976, and I have noted the contents with care.

I am requesting the BBT in Los Angeles to forward you the books which you require. There is no need to deal through Australia. You can place your order directly to Ramesvara Maharaja and I am also notifying him to fill your order immediately so that your preaching work goes on there.

Concerning the Deities, I have commissioned Bharadraja in Los Angeles to make them for Fiji, however if anyone else is able to do it nicely and cheaply then it is alright. You can correspond with Bharadraja in Los Angeles concerning this matter.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. I have also sent a reminder to Aksayananda Swami in Vrindaban to send the dimensions of the altar and Vyasasana of the Krishna Balarama Temple. I trust that you will receive this shortly.

Letter to: Vegavan

-

New Vrindaban 24 June, 1976

76-06-24

Stockholm

My dear Vegavan das,

Please accept my blessings. I am in due receipt of your letter dated June 14, 1976 with enclosed copy of affidavit and I have noted the contents with care.

Now you can try to introduce all my books into the Swedish Universities just as we are doing everywhere else. Approach them with all 54 volumes in English and also in all other languages.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasodanandana

-

New Vrindaban 24 June, 1976

76-06-24

Hyderabad

My dear Yasodanandana Maharaja and Acyutananda ,

Please accept my blessings. I am in due receipt of your letter dated June 10, 1976 with enclosed photographs; especially the one taken in Bangalore of the Bar Association members taking my books was best of all.

The people of Bangalore have again shown nice response to our coming, so keep the relationship very friendly, and deal carefully. I am very pleased to read the letter of commendation from the other sannyasis in South India. Now you can make copies of all these letters and send them to both the Jagannatha Temple in Puri, and the Ranganatha Temple in Vrindaban and get their official reply.

Our movement is for everyone. It is not sectarian. When we speak of no intoxication, it is meant for everyone. You should always remember the statement of Caitanya Mahaprabhu:

yei bhaje sei bada abhakta-hina chara

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service of the Lord, there is no consideration service of the Lord, there is no consideration of the status of one's family." [Cc. Antya 4.67].

The devotee is great and the nondevotee is downtrodden. And in the matter of devotional service of Krishna, there is no concern of caste and creed. Krsna also says, mam hi partha vyapasritya ye'pi syuh pata-yonayayah [Bg. 9.32]. Even the papa-yonayayah, if he takes to devotional service, he also goes back to Home, Back-to-Godhead. This conception of caste on the basis of birthright has killed the Vedic culture. Also in the Srimad-Bhagavatam it is said:

yasya yallaksanam proktam puso varnabhivyanjakam, yadanyatrapi drsyeta tat tenaiva vinirdiset [SB 7.11.35]

So despite all these things, these people are still insisting that one can only be Vaisnava if born in a brahmana family. That is not a very learned position.

As yet I have not received a confirmation from

[TEXT MISSING]

which I had sent to him c/o Hyderabad temple. Also, the BBT Bombay says that you owe Rs. 83,000 to them. So why haven't you paid yet? You are such a big preacher, why you shall remain in debt?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

New York 25 June, 1976

76-06-25

My Dear Ramesvara Maharaja,

Please accept my blessings. Enclosed please find one check for $2,000.00 (two thousand dollars), check # 1959, from Iskcon, New Vrindaban, account with The Bank of McMechen, McMechen, W. Virginia. this check is to be immediately deposited in the ISKCON MAYAPUR VRINDABAN a/c # 4-07143, at the Bank of America in Los Angeles (office no. 600). Please do the needful and send me the receipt to the New York address. Thank you very much.

I hope that this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

enc.: 1 check

Letter to: Gopala Krsna

-

New Vrindaban 26 June, 1976

76-06-26

Bombay

My dear Gopala Krsna das,

Please accept my blessings. I am in due receipt of your letter dated June 17, 1976, with enclosed reviews from professors in Russia, and I have noted the contents with care.

I think that the idea of pasting the jacket cover picture on the front of the book is a good idea (the half-bound books which you mentioned). It will not be very respectable. I don't like the idea. Make it hardbound and softbound, that's all.

Hitsaran Sharma can not give good quality work at all. Forget him. Last time that we tried him he also did not do good work. You can also get good composition and good prices in Mathura. They have many hindi presses there as well.

The Rs. 15,000 was sent personally by me to Yasodanandana Swami for printing books. What right had Mahamsa Swami to spend this money? He is spoiling.

South India is a good field for our books. The library party of Mahabuddhi and Bhugarbha are doing very nicely. Indeed there is a good potential or better for our books in Indian libraries and universities. Try to get them visa extension or do the needful in this connection to see that this program goes on increasing. This program is very much encouraging to me.

If the Maharastra govt. has given "No Objection Certificate" on the import of our books, then what is the need for the central govt. to approve also? What is the situation? If one government has already sanctioned, then what is the need for another government to sanction?

Concerning the clinic idea in Bombay, that we shall have to consider. When I go there then I shall see to it.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. enclosed you will find some copies of reviews sent to us by Mahabuddhi's library party. They are very important reviews and they can be used in dealing with that Mrs. Kochar. I wanted to bring this rascal women in the public eyes, that she is worthless and still she is posted in a responsible position. cc: Vrindaban

Letter to: Jagannatha-suta

-

New Vrindaban 26 June, 1976

76-06-26

Los Angeles

My dear Jagannatha Suta das,

Please accept my blessings. I am in due receipt of the most recent issue of BTG issue #7, and I thank you very much.

I very much like the idea, "Declaring our Dependence on God." The scientists can manufacture a big jet airplane 747, but they cannot manufacture a tiny mosquito, so what is their so-called declaration of independence. You can also run the quotes from the scholar's book reviews as mentioned.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

-

New Vrindaban 26 June, 1976

76-06-26

Mayapur

My dear Jayapataka Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 11, 1976, and I have noted the contents with care.

Concerning the doubts of the commission: 1). Christians also convert. It is not conversion from Christian to Hindu. We convert atheist class of men to take God-consciousness. God is one. It is not the question of Christianity, Hindu, Muslim; any religion that teaches to love God is genuine. It has nothing to do with Hinduism, Mohammedanism, etc. 2). Sources (of funds) means we get contributions from all over the world. All of our branches will gladly contribute. Practically this institution is the real U.N. We have the co-operation from all nations, all religions, all communities, etc. It will be an international institute. To see the planetarium and how things are universally situated has nothing to do with sectarian ideas. It is a scientific presentation of spiritual life. 3). The local Mohammedans have already agreed.

Concerning the food relief funds, I am not holding them. The food relief funds go directly from Los Angeles to Calcutta. I have already informed Ramesvara Maharaja to transfer the funds to Calcutta that are available. He has agreed to send Rs. 25,000 already and you should be receiving that soon.

Enclosed are some copies of important book reviews and letters which may be helpful in dealing with the commission. The letter by Subrahmanyam is especially very nice.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. Why Prabhu Svarupa das from Haridasapur is now living with us? He was supposed to arrange for the transfer of the land to us, but now no further word? I understand that he is a disciple of Bon Maharaja and he may have ulterior motives; inquire and inform me

Letter to: Mahabuddhi, Library Party

-

New Vrindaban 26 June, 1976

76-06-26

Bombay

My dear Mahabuddhi das and other members of the library party,

Please accept my blessings. I am in due receipt of your letter with enclosed reviews and I thank you very much. The reviews were particularly important.

Why don't you try to arrange with India to extend visa somehow or other? I am very much encouraged by the efforts and response that you are getting from the universities and libraries. Indeed, the field is as good or better than the U.S.A. for this type of work.

That is nice even if the libraries are taking only 6 volumes per year. The libraries that you mentioned: associated with the Ministry of External Affairs, Education, Information and Broadcasting, Defense, and Indian council for cultural relations, they can all take our books. Let them see the certificates given by all these big, big professors.

I remember when I sold the first one volume personally to the Archeological University. I sold them personally long ago. Now you must work conjointly with the other library men in India. Don't let there be undue competition amongst our men. Do combinedly, it is very much encouraging to me.

You can let Vrindaban De work Orissa and W. Bengal and Bihar, and when I go back I shall see how he's working. I am giving him a chance so let me see how he's done. For the time being at least, let him do it until I return.

Now import the books which are needed to carry on supplying all your orders. Gopala Krishna says that he has secured the needed license from Maharashtra Government. It is a very good report so continue to work enthusiastically.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sriman Arjunan

-

New Vrindaban 30 June, 1976

76-06-30

Bombay

My dear Sriman Arjunan,

Please accept my blessings. I am in due receipt of your letter and have noted the contents with care.

You can come and meet me personally in New York. We shall talk. I will be in New York from July 9th-July 20th, 1976. You can come and stay with me between these dates and when you come we can clear up the whole matter.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to Satsvarupa Goswami

-

New Vrndavana 30 June, 1976

76-06-30

His Holiness Satsvarupa Goswami ISKCON 1014 Emerson St. Evanston, Illinois 60201

My dear Satsvarupa Goswami,

Please accept my blessings. I am in due receipt of your letter dated June 28, 1976, and I have noted the contents with care.

We are concerned with service. What is the meaning of the post, that is, president, secretary, etc., etc. I am glad to see that Govardhana is doing nicely. I have confidence that things will go on nicely there, but he should be encouraged to faithfully follow the rules and regulations and chant 16 rounds daily.

Why was Gaura-Nitai and Radha-Krsna Deities put on the Ratha cart in Chicago? Who has sanctioned this? This is not authorized. It does not mean that we shall make Rathayatra a conglomeration. Everything should be done by proper sanction.

Concerning the installation of Deities of Srila Bhaktisiddhanta Sarasvati Maharaja Prabhupada and myself, you have my permission to have them for the Chicago temple.

With regard to your question about Bengali style kirtana and mrdanga playing, one or two styles is best. To introduce more styles is not good. It will become an encumbrance. Who is that Krsna das Babaji who is teaching? If we introduce so much emphasis on style of kirtana, then simply imitation will go on. Devotional emotion is the main thing. If we give stress to instrument and style then attention will be diverted to the style. That will be spiritual loss.

I hope that this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

New Vrindaban 30 June, 1976

76-06-30

My Dear Giriraja dasa,

Please accept my blessings. I am in due receipt of your letter dated June 24, 1976, and I have noted the contents with care.

I am in the process of answering the questions for Bhavans Journal, and I shall forward this to you when it is completed.

Concerning our proposal to be presented to the Parliament, anyone coming from ISKCON should be given permanent residence. India's original culture and religion is being spread all over the world, and out of their religious feeling if they come to stay in Vrindaban especially, why the government should harass them. Our Goswamis have said:

nama-gane sada rucih, pritis tad-vasatisthale. (Bhakti-rasamrta-sindhu 1.3.25)

A devotee is very much anxious to chant Hare Krishna and to live in that place where Krishna has His pastimes, generally Vrindaban, Mathura, Dvaraka, like that. All of our men who are coming to India for this purpose, they are properly initiated and following the regulative principles. In this connection, the certificates of the S. Indian authorities gotten by Yasodanandana Swami can be used, where in they certify that our ISKCON men are proper Vaisnavas, decorated with tilaka in twelve places, etc., etc.

Take the land for making the road properly, and use it. We shall make a very nice arrangement for parking cars, etc. In this way, from the other side of the Juhu scheme people may take full advantage of the Hare Krishna Land facilities.

Let Brijratan Mohatta help. Personally he can pay 25 lacs or anything. He is a son-in-law of Birla personally and personally he is very rich also. Personally he may give what he wants but let him help collect funds. He is such a big man in Bombay. What I know is that if he likes he can help us, and he is favorably inclined to our movement. Rs. 25,000, he can collect from at least 100 men in Bombay. So he can collect and help raise 25 lacs very easily, although we require about 10 lacs. To pay Rs. 25,000, there are thousands and thousands of men in Bombay who can very easily do it. Bombay is the richest city in India.

Concerning the tax exemption, do it nicely and take help from friends. Ours is a public institution.

Why wasn't the lift for the towers planned from the very beginning? You can go on with your work and try to install the lift as soon as possible otherwise we will have to wait. When I come I shall see the situation.

Mulchand Deomal should be nicely taken care of. He is a very nice gentleman. I know him.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks n.b. So far I have not yet received the statement of account for Vrinda Book Company. Please forward this to me.

Letter to: Upendra

-

New Vrindaban 30 June, 1976

76-06-30

Lautoka, Fiji

My dear Upendra dasa,

Please accept my blessings. I am in due receipt of your letter dated June 20, 1976, and I have noted the contents with care.

Unless the temple is fully under our control, we are not interested. Then we shall call it back. I will decide on receipt of the reply to this letter to Vasudeva dasa (Mr. Punja). So far the Fiji constitution is concerned, where it says: "supplying needs to the sick, poor, and orphans, etc." That is not our program. We distribute prasadam to everyone, not particularly to the needy. We make no discrimination, rich or poor.

I think that the enclosed copy of letter to Vasudeva is self-explanatory and I am awaiting his reply in New York where I shall further inform you concerning our project there. We cannot keep the temple in his private name and use our ISKCON name. Please keep me informed of the situation.

Hoping that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Vasudeva

-

New Vrindaban 30 June, 1976
76-06-30
Lautoka, Fiji
My dear Vasudeva dasa,

Please accept my blessings. In connection with our ISKCON project in Fiji, I beg to inform you that we are managing our Krishna Consciousness Movement by the Governing Body Commission, GBC. We have got about 20 GBC's looking after the whole world affair, and above the GBC I am there. Below the GBC there are the temple president, secretary, treasurer in every centre. So the temple president is responsible to the GBC and the GBC is responsible to me. In this way we are managing. But why are you proposing a separate trustee for Fiji. We have up to now no separate trustee. If this is for security purposes, that we can discuss.

If you have got some new idea please explain to me how you want to manage. But I think Fiji Temple cannot be managed in a separate way. But still I will entertain some idea if you have difference you can write me explaining.

The deed for the property and temple should be made in favor of "His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, founder-acharya of the International Society for Krishna Consciousness." It cannot be dedicated to any of the office bearers. So I suggest that you become the president of the temple and Upendra become the secretary, and either your brother or your wife can become treasurer. There is no need of trustees.

But in any circumstance the temple can't be a private property in the name of ISKCON. If you want to keep it a private property then the ISKCON name should not be utilized.

I am very much anxious to get your clear reply to this thing. So many things are unclear, so let it be cleared up. I would like you to send me a copy of the deed to New York address along with your reply.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
cc: Upendra
July
Letter to: Aksayananda

-

Washington D.C. 5 July, 1976
76-07-05
Vrindaban
My dear Aksayananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 20, 1976, and I have noted the contents with care.

If you organize you will get so many nice guests and they will contribute. Everything must be neat and clean and silent, then people will come. Safety at Taparia house is that it should not be left vacant at any time. Somebody, at least 4-5 men should be there to remain. Then the thieves will stay away. Everything must be kept under lock and key. You see what is necessary. Previously it was proposed to have a barbed wire fence. I do not know if that is necessary, but if a fence is needed then a high brick wall is better than barbed wire.

I hope that this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Ramakrishnaji

-

Washington D.C 5 July, 1976
76-07-05
Bombay
My dear Sriman Ramakrishnaji,

Please accept my greetings. I am in due receipt of your letter dated June 1, 1976, and I have noted the contents with care.

I shall be returning to Bombay on or about August 14, 1976, after which time I shall be able to attend the Coordinating Committee. meeting when the date is fixed up. After visiting our Washington, D.C. centre I shall be going on to New York where we are scheduled to have our Rathayatra procession down 5th. Avenue on July 18th, then London, Paris, Rome, Tehran (Iran) where we have our centers, and reaching Bombay thereafter.

I hope this meets you in good health.
Yours faithfully, A.C. Bhaktivedanta Swami
ACBS/pks
Letter to: Internal Revenue Service

-

Washington D.C. 5 July, 1976

76-07-05

Internal Revenue Service United States of America

Dear Sir:

This is to certify that Miss Elizabeth Luise Reuther contributed the amount of U.S. $50,000 (fifty-thousand) to the Bhaktivedanta Book Trust which is a registered charity whose head office is in Bombay. This contribution was made in March, 1975, and these funds are being used for religious-charitable work.

Thanking you,

Yours faithfully, A.C. Bhaktivedanta Swami,

Chairman of the Board of Trustees ACBS/pks

Letter to: Nityananda

-

Washington D.C. 5 July, 1976

76-07-05

New Orleans

My dear Nityananda dasa,

Please accept my blessings. I am in due receipt of your letter dated July 1, 1976, and I have noted the contents carefully.

On your recommendation I am accepting Jvarajit das Brahmacari for second initiation. Hold a fire sacrifice and after the fire sacrifice a tape recording of the gayatri mantra should be played into his right ear. Enclosed is one brahmana thread and gayatri mantra sheet. Brahmin must practice cleanliness both externally and internally. Externally he must bathe regularly, and internally he must chant Hare Krishna.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Radha Sarana

-

Washington D.C. 5 July, 1976

76-07-05

Santa Domingo

Dear Radha Sarana dasa,

Please accept my blessings. I am in due receipt of your letter dated June 16, 1976, and I have noted the contents with care.

On your recommendation I am accepting the following for first and second initiation:

First Initiation:

Bhakta Carlos-Karunamaya dasa

Bhakta Lalo-Lalitagovinda dasa

Bhakta Jonathan-Jyotsna dasa

Bhakta Willo-Visvadeva dasa

Second Initiation:

Minaksi dasa Brahmacari Hold a fire sacrifice and the initiates should refrain from the four pillars of sinful life: no illicit sex, no intoxication, no gambling, and no meat-eating. This is very easy when one chants daily their prescribed rounds seriously, at least 16 rounds daily. Enclosed you will also find one brahmana thread and gayatri mantra. After the sacrifice the tape of gayatri should be played in the right ear of the brahmana initiate. To become brahmana one must be clean outside and inside. Outside by regularly bathing and inside by always chanting Hare Krishna. The beads for first initiates can be chanted upon by Hrdayananda Maharaja and they should be given these beads and names at the time of initiation.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ranadhira

-

Washington D.C. 5 July, 1976

76-07-05

Los Angeles

My dear Ranadhira dasa,

Please accept my blessings. I am in due receipt of your letter dated June 17, 1976, and I have noted the contents with care.

This is to certify that you should send the Back-to-Godhead magazine regularly to Sridhara Swami in Navadvipa as already requested. I am glad to see that you are now conscientiously executing your duty. Always check with me first before sending out any literature to persons who have not been specifically approved by me.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

New York 8 July, 1976

76-07-08

Los Angeles

My dear Ramesvara Maharaja,

Please accept my blessings. I am enclosing one bank draft for amount of U.S. $2190.00 (two-thousand one-hundred and ninety) for deposit in the Mayapur-Vrindaban account (”ISKCON Mayapur-Vrindaban Fund a/c #6004-07143) at the Bank of America, 600. Please deposit this and send me receipt to the New York address.

Thank you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

enclosed: check 65-318/550

(#59302).

Letter to: Balavanta

-

New York 8 July, 1976

76-07-08

Atlanta

My dear Balavanta dasa,

Please accept my blessings. I am in due receipt of your letter dated June 26, 1976, with enclosures and I thank you very much.

Concerning the distinction between the innocent and the atheists, those who give time to listen to us are innocent. Those who naturally oppose us and have no time are atheists, because we are the only ones talking about God. We don’t talk anything about politics, etc.

The name for the Tennessee community is ”Murarisevak”. On the farms we should have mainly grhasthas. Farms are especially meant for the grhasthas. Brahmins and sannyasis are meant for begging food grains from the grhasthas. They depend on the grhasthas and the grhasthas treat them as their children. As the child is not a burden for the parents, so brahmanas and sannyasis are not burden for the grhasthas. They simply take food grains to survive but they give transcendental knowledge for the benefit of society. They have no worries for producing and securing food. That is the business of grhasthas, but they devote their time to spreading spiritual knowledge. That is the system.

It is alright that the Charlotte temple be moved into the city a bit closer, but our principle is that people may come or not come, it doesn’t matter. We can discuss and chant amongst ourselves.

By coming to America, the Indians have not improved their material condition. It is welcome that they have come to us. Wherever one lives he should continue Krishna Consciousness. The enclosed photo of the Mississippi farm Deities is very nice, super excellent. The Deity must be very nicely worshiped, dressed, and fed, etc. In so doing you will always be peaceful and enlivened. From the extra ghee, you can contact Boston restaurant. They can perhaps purchase it. Sell ghee and you’ll have good income. If possible in the city of New Orleans, open one restaurant. Someone can go to Boston and see how they are organizing things. You can study the history of how cow-slaughter became prominent in the West and then use for preaching.

In Miami there are so many mangos and coconuts. I am enjoying the dobs from Florida. The orange ones especially are very nice. I am taking one each day. From the green mangos you can make pickles. Cut them into pieces with skin intact, and sprinkle with salt and turmeric. Dry them well in the sunshine and put into mustard oil. They will keep for years, and you can enjoy with eating. They are nice and soft and good for digestion. If no vegetable is available, you can eat them with puris, similarly with pickled chilis. When mango pickles and chili pickles are combined, it is very tasteful. The Miami temple sounds to be very nice with bathing place and peacocks, just like Vrindaban. Krishna will supply you everything, don’t worry. Just work sincerely.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Nandarani

-

New York 8 July, 1976

76-07-08

Tehran

My dear Nandarani dasi,

Please accept my blessings. I am in due receipt of the information you sent in your letter of June 10, 1976 and I have noted the contents with care.

Try to publish Persian books as many as possible. That will be a big success. Iranians have very much respect especially for the Americans and your dealings with them will be very much appreciated. Also, if the collections are very good there you can send some money to Gargamuni Swami in Mayapur for the project.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. I am scheduled to visit Tehran for several days in August. ACBS/pks

Letter to: Nitai

-

New York 8 July, 1976

76-07-08

Vrindaban

My dear Nitai das,

Please accept my blessings. I am in due receipt of your letter dated June 19, 1976 and I have noted the contents with care.

Continue with your program in the temple. It is a good program and it sounds that you are doing very nice! You may begin translations of Brhad-Bhagavatamrtam, and Laghu-Bhagavatamrtam as requested.

So you stick to Vrindaban some how or another. Use the security rooms below the Deities and look after it nicely and I will give you silver plates for the Deities on hearing from you assurance that they will be properly cared for. Previously I haven't introduced because of insecurity. Yes, be attached to the Deity and your life will be successful. One thing, how is the Deity collection box checked and accounted for?

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasodalala

-

New York 8 July, 1976

76-07-08

Baltimore

My dear Yasodalala das,

Please accept my blessings. I am in due receipt of your letter with enclosed check and I thank you very much.

The only way that we can overcome maya is by seriously and sincerely taking shelter of Krishna. Daivi esa guna mayi mama maya duratyaya, mam eva ye prapadyante mayam etam taranti te [Bg. 7.14]. So chant very sincerely and follow the four regulative principles strictly and very soon you will be able to find shelter from the miseries of material attachment.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

New York 11 July, 1976

76-07-11

My Dear Ramesvara Maharaja,

Please accept my blessings. Please find enclosed one bank draft 1-8/210, 4 (number 262) for the amount of U.S. dollars 1,737.00 (one thousand seven hundred and thirty seven). This is for deposit in the Bank of America on favor of ISKCON Mayapur-Vrindaban Fund a/c no. 6004-07143. Kindly send me the deposit slip when the transaction is completed.

I hope that this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Delivered by hand. Received, signed by Ramesvara Swami

Letter to: Ambarisa

-

New York 11 July, 1976

76-07-11

Boston

My dear Ambarisa dasa,

Please accept my blessings. I am in due receipt of your letter dated June 27, 1976, and I have noted the contents with care.

You should not pay anything without my permission. Who has requested you to give them money? What is this nonsense? Now, you don't give a single paise without first asking my permission.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Bishambhar

-

New York 11 July, 1976

76-07-11

Vrindaban

My dear Bishambhar,

Please accept my blessings. I am in due receipt of your letter dated June 6, 1976, and I have noted the contents with care.

You can spend the Rs. 10,000 necessary to fix up the Taparia house. Utilize the house properly. There is sweet water well there so all the women and children can go there. It is very encouraging that in May the temple and guesthouse income was Rs. 20,000.

So kindly help the management as Krishna Balarama is your worshipable Deity. Kindly guide our foreign disciples to manage nicely and increasingly you will be able to please Their Lordships Krishna and Balarama. Although I've established their temple, Their Lordships want me to keep outside the temple for touring. So in my absence you kindly manage nicely. Aksayananda Maharaja and yourself are tested devotees and I fully depend on you. I always think of how you are selflessly working for the temple. Please see that the accounts are kept and that no money is wasted. That's my only request. After all money is collected with great hardship. Not a single paise should be wasted.

Concerning Gurukula Construction; Already you have got some money. Begin and try to collect and the balance we shall arrange. Send me the account number and when money will be necessary the money will be transferred someway or another.

The power of attorney needed for filing court action against Baba Sarveshwar Das is coming by separate air freight to New Delhi. Also, there is no need to immediately put HaiHaya das as signer on the bank account. That we shall see. For the time being have Aksayananda Maharaja sign checks and when needed you can have them on hand.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Caitya-guru

•

New York 11 July, 1976

76-07-11

Chandigarh

My dear Caitya Guru das,

Please accept my blessings. I am in due receipt of your letter dated June 5, 1976, and I have noted the contents with care.

Very good. Every thing that you have stated sounds very nice. You are experienced man so do it very conscientiously. Your sign reads "The Perfection of Yoga," actually that is a fact. Bhaktiyoga is the best. Yoginam api sarvesam, madgatenantaratmana . . . [Bg. 6.47]. This Hari-kirtana is the best yoga bhakti-yoga. You just follow our regulative principles and teach others and you will be successful, without any doubt. You are trained up, and you speak the language of the local people, so do everything conscientiously and my blessings are always with you. However, don't create any awkward situation that may be criticized. Caesar's wife must be above criticism. Up to now as I have got respectable situation, I wish that all my disciples will have similar respectable position in society. That will keep my name good. Like father, like son.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gargamuni

•

New York 11 July, 1976

76-07-11

Mayapur

My dear Gargamuni Maharaja,

Please accept my blessings. I am in due receipt of your telegram and I have informed Gopala Krishna to supply you with the needed books. However, he has complained that you have a large debt to the BBT and you are not paying it off. So I request you to gradually reimburse the BBT in Bombay.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

•

New York 11 July, 1976

76-07-11

My Dear Gopala Krishna das,

Please accept my blessings. I am in due receipt of your letter dated June 26, 1976 with enclosed photos of the New Delhi Temple. So many people are coming to the New Delhi Temple because of the nice Deity worship. This is very good. Keep the standard of Deity worship very nicely.

Why should we invest money in a guest room for the New Delhi Temple? After all the house is rented and is someone else's property, so why we should invest money in the house? We cannot receive guests in the New Delhi Temple. It is not possible. Only our own workers should remain. Unpaid guests should be discouraged in New Delhi. This should be discussed in the GBC meetings. No investment should be made. In a rented house we should not spend unreasonable amounts for alterations. To be "big" you must have a dharmasala. One room guesthouse does not make Delhi "big." So far as possible, guests should be avoided in New Delhi and only workers should remain.

What happened to Jagat Purusa in Bombay? He is an experienced man in Bombay so why he should be changed to Delhi? This change of Presidents is to be made in the GBC meeting. In the middle of the year there is no question of change. Tejyas can continue as President. Three times changing president is not good. It should first be conjointly considered by the GBC.

Unless one is initiated they cannot cook. They must be regular disciples then they can do Deity worship. So there is no question of the outsiders cooking in the New Delhi temple.

The Rs. 32,000 should be spent for Gurukula in Vrindaban. Now the construction has begun and it must continue. Do not spend that Rs. 5,000 for alterations in the New Delhi Temple. Unless we have got our own land, where is the question of other projects in New Delhi. Let us continue in the rented house and see how things develop. If local people come and join and take initiation, then we can consider developing. Simply lip-sympathy will not do. They must be regular disciple, follow the regulative principles, and they will develop it themselves. Besides that book distribution and preaching is our most important activity. Opening temples is subordinate. We have to see how books are being distributed and how people are joining wholeheartedly. That is actual development.

The Rs. 11-membership is imagination. What is that membership card? And how will you regularly collect such a small sum from the members? It will engage so much money just to collect this. In any case, this is to be discussed with the GBC. Don't discuss anything new haphazardly. I have no experience of the idea. So far I know, retail business is not good in comparison to wholesale business. The Hyderabad Deity is already installed. Simply they are moving Them to their new temple. The installation ceremony (bathing ceremony) can be at noon. Then again there can be the regular Janmastami function at midnight. Concerning my going to Madras, Delhi, etc. there is first priority engagement contemplated with Mr. Bajaj's group in Poona. Giriraja can consult with Mr. Bajaj and get date fixed up then you can make the program. I have no objection however to the pandal in Madras.

So many standing orders are being taken out but they are not being executed. Why? I have written to Gargamuni Maharaja to gradually repay the BBT for the books that they are getting but you must immediately supply them books to supply their orders. They can gradually repay.

Sridhara Maharaja, if he is in Hong Kong, there is great need of introducing our Chinese literature. Chinese people are interested in India, and Vedic literatures. It is understood that they are purchasing other editions of Bhagavatam from India . . . why not approach the Chinese representative in Bombay for introducing our books. They are establishing good relations with India. In case Sridhara Maharaja cannot stay long in China, that will have to be discussed with Trivikrama Maharaja. But the Chinese Distribution is required.

I received information that Stoka Krishna has left Vrindaban and that they want to put the name of Haihaya on the bank accounts for signing. Kindly confirm, and also in the meantime Aksayananda Swami can sign checks and keep them safely in Vrindaban when Bishambar requires to make payments.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasomatinandana

•

New York 11 July, 1976

76-07-11

Ahmedabad

My dear Yasomatinandana das,

Please accept my blessings. I am in due receipt of your new Gujarati magazine with enclosed letter dated June 28, 1976, and I thank you very much.

Your program in Ahmedabad is very encouraging. Do it. Why not take the government land immediately. If you can publish these magazines you will get many supporters and sympathizers. If the order department in Bombay is not despatching the orders on literature to the foreign temples then you can sometimes go to Bombay and organize things. You are one of the trustees. You can organize it or have some professional shipping agent do it. Ahmedabad is such a big city. Aren't there any shipping agents there? Why from Bombay, why not from Ahmedabad?

The distribution results from the Rathayatra are very nice. There is no question of profit. Distribution is the first consideration.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Krishna Mahesavari

•

New York 11 July, 1976

76-07-11

Krishna das Mahesavari, Son of Lava Pokaar das Sharma Gali, P.O. Hatras U.P. India

Dear Krishna das, Mahesavari,

Please accept my greetings. I beg to acknowledge receipt of your letter (Hindi postcard) addressed to my Vrindaban Mandir address. You'll be pleased to learn that along with the Hare Krishna Movement in the foreign countries, we are taking care of cow protection very vigorously. There are already dozens of such centres and farms where we are protecting cows like our New Vrindaban community in West Virginia, Bhaktivedanta Manor in London, altogether over 14 such projects have been started throughout the world to date. We are giving protection to the cows with great profit. We are getting huge amounts of milk from which we are preparing lovely yogurt, dahi, sandesh, rasagulla, gulabjamon, etc. We have sufficient quantity of ghee for preparing kachori, samosa, and other very palatable confectionaries. The people of this country are gradually taking this idea very seriously for vegetarian diet and stopping cow killing in a practical way. We have got more than 100 temples all over the world and attached to every temple we are opening farms and in many cities restaurants, and all of them are going on very successfully.

In India the difference is that no enthusiastic young men with education are joining this movement wholeheartedly whereas in the foreign countries hundreds and thousands of qualified respectable men are joining us. I hope that you are a young man and along with other young friends you should also join us wholeheartedly, then we can do the same work in India. It is the duty of the Vaisyas to take to agriculture and cow protection. That is mentioned in the Bhagavad-gita: Krsi goraksya vanijyam, vaisya karma svabhava jam (18.44). Unfortunately in India, the Vaisyas are not very much interested in agriculture and cow protection. They are more interested in opening factories. So how things can be done if the Vaisyas give us free advice for cow protection and then they themselves are more interested in opening factories, then how can cow protection be properly done? If you see me personally in this connection I shall talk to you in detail. I am returning to India on August 14, 1976 and you can reply this letter to my Bombay Office which address is below.

c/o Hare Krishna Land,
Juhu Road, Juhu,
Bombay 400-054,
India

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasodanananda

-

New York 11 July, 1976

76-07-11

Hyderabad

My dear Yasodananandan Maharaja,

Please accept my blessings. I am in due receipt of your letter dated June 8, 1976, and I have noted the contents with care.

It is a good idea to use the money which had been collected in Madras to complete the Hyderabad Temple. The immediate necessity must be met first.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Bhagavan

-

New York 14 July, 1976

76-07-14

Paris

My dear Bhagavan das,

Please accept my blessings. I am in due receipt of your letter dated July 8, 1976, and I have noted the contents with care.

Concerning the proposed meeting with the Pope, I have no objection cancelling or delaying the journey to Tehran if the meeting with the Pope is assured. That is important. But if it is simply a courtesy visit, then what is the use? If he is prepared to discuss seriously how religion is becoming degraded all over the world, then it is worthwhile. Religion is now being taken as a formality. People generally have no real conception of God. Ours is a tangible connection with God. We know who is God and how to serve Him. Everything is fact.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Atreya Rsi ACBS/pks

Letter to: Gopala Krsna

-

New York 14 July, 1976

76-07-14

Bombay

My dear Gopala Krishna dasa,

Please accept my blessings. I am in due receipt of your letters dated July 4, and July 9, 1976, and I have noted the contents very carefully.

The power of attorney is presently at the Indian Embassy and by Friday (2 days from now), after it is certified by them, my secretary will send it to Delhi as per your instructions. I am enclosing a letter to Governor Reddy and this may be helpful when you go to see him. If the other groups that you mentioned have been tax-exempted, then our Society should at least have the same facility.

Of the two types of paper which you sent me, the white paper (cost: Rs. 4.60 per kg.) is preferable.

Why Nitai should be attending lectures outside of our temple? If he is not satisfied with the standard of lectures in our temple, then he should be permitted to give some lectures himself, but this habit of going outside to here others should be stopped immediately. I am writing one letter to Nitai and the copy of this is enclosed for your reference.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

enclosures: 3, letter to Gov. Reddy and the letter to Nitai (copy) were sent only to New Delhi. ACBS/pks

Letter to: Nitai

-

New York 14 July, 1976

76-07-14

Vrindaban

My dear Nitai dasa,

Please accept my blessings. I have received reports that you have been developing the habit of going outside the temple to hear lectures by others outside like Nrsimhavallabha. Also, I have heard now that even some of the Indian devotees are doing likewise.

Strictly nobody should go outside to hear lectures by others. If you are not satisfied by the calibre of the classes at the Krishna Balarama Mandir, then you should give another class, but you cannot go outside for hearing others' lectures. Kindly stop this habit immediately.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. Mukherjee

-

New York 14 July, 1976

76-07-14

Bombay

Dear Mr. Mukherjee,

Please accept my greetings. I beg to acknowledge receipt of your letter dated 6th July, 1976, and I have noted the contents with care.

I am returning to Bombay by August 14th, 1976, when I shall be glad to see you in our Juhu Temple and talk in detail about this scheme.

I hope that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Saurabha

-

New York 14 July, 1976

76-07-14

My Dear Saurabha dasa,

Please accept my blessings. I am in due receipt of your letter dated July 5, 1976, and I have noted the contents with care.

The bill which you submit to me should be signed by three persons before we issue payment to ECC. At present you and Giriraja are signing, but I desire that Gopala Krishna also sign. The copy of letter to Bank of America is enclosed, requesting payment of Rs. 5,21,506.60 to the ECC.

The idea to have a wider larger altar for Radha-Krishna is approved however on the plan which you have enclosed it appears that there are pillars separating Lalita and Visakha from Radha-Krishna. There should be no pillars in between the Deity of Visakha Lalita and Radha-Krishna. The scheme should be just like in our Krishna-Balarama Mandir. So from the front there should not be a pillar in between Radha-Krishna and Visakha or Lalita.

Concerning the back road for the land, you should simply acquire the land, but do not begin any construction of the road or gate until I arrive in about one month's time. Simply get the land transferred to us for use and I shall see when I come what will be done.

Concerning the payments for Vrindaban Gurukula construction, you can submit to me bills just as you are doing in Bombay and the funds can be transferred directly from Bank of America to the Punjab National Bank savings account 6685 (ISKCON construction) in Vrindaban.

Concerning Mr. D. Mukerjee, I am always prepared to do anything for spreading Krishna Consciousness. It may be that with our name he will collect from big men. But, the best thing is to wait until I see Mr. Mukerjee when I go to Bombay. Your proposal sounds nice but in Mr. Mukerjee's letter he does not mention anything about anything except to open an audio-visual laboratory. So we don't want to be used by some film producer who might collect money in our name. In any case, I can see him when I return in one month's time, and I am enclosing a copy of my letter to him for your reference.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramesvara

-

New York 17 July, 1976

76-07-17

My Dear Ramesvara Maharaja,

Please accept my blessings. I herewith enclose three cheques for deposit in the Bank of America, ISKCON Mayapur-Vrindaban Fund, a/c # 6004-07143, in Los Angeles. The details are as follows:

BankCheck #Amount

Citibank, New York (1-8/214)4, (#293)$3,987.50 Manufacturers Hanover Trust Co. 1-30/210, (#130)50.00 Empire National Bank, Hopewell Junction, New York 50-165/213 (#193)101.00

TOTAL $4,138.50

Please deposit the sum of $4,138.50 (Four thousand one hundred and thirty eight dollars and fifty cents) in the above mentioned account and send the deposit slip to me by post.

I thank you very much,

Your ever well-wisher A.C. Bhaktivedanta Swami

Enclosed: 3 checks

Hand delivered to Ramesvara Swami:

Received by, signed by Ramesvara Swami

Letter to: Abhinanda

-

New York 17 July, 1976

76-07-17

Mayapur

My dear Abhinanda dasa,

Please accept my blessings. I am in due receipt of your letter dated July 7, 1976, and I have noted the contents with care. There is a great future for making standing orders in India undoubtedly. So now this program must go on very nicely and Krishna will give you all support. In Kuruksetra University, we gave some books to the Vice-chancellor. Please inquire what is their decision concerning taking books and standing order. Thank you very much for the enclosed reviews from the Indian scholars.

Hoping that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Bhaktivedanta Book Trust

-

New York 17 July, 1976

76-07-17

Bhaktivedanta Book Trust, Bombay

To whom it may concern,

Enclosed please find one postcard in Bengali from one sannyasi:

B.N. Niskincana Maharaja,
Sri Gaudiya Math,
Moti Nagar Lucknow 226004

He mentions that he gave Rs. 20/-at Mayapur for a Hindi magazine with the promise of receiving some future issues but as yet he has not received any. Please make inquiries and send him more copies of the Hindi magazine. Please take immediate action and inform him without delay.

Thank you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Damodara Pandita

-

New York 17 July, 1976

76-07-17

New Vrindaban

My dear Damodara Pandita,

Please accept my blessings. I am in due receipt of your letter dated July 12, 1976, and I have noted the contents with care. Concerning the recordings of Krsna dasa Babaji, how can I make any judgment as I have not heard them. However, you should just go on chanting Hare Krishna Mahamantra and the Pancatattva mantra and don't divert your attention. You cannot understand the meaning of the Indian songs and simply parrot like chanting of these songs has no value.

Concerning making a comparative study and critique of philosophy, unless one is very expert it is difficult for him. First of all, let people understand Krishna. We are doing that. Maybe one or two are interested in philosophy and for so few persons we can't spare so much valuable time. Better to induce everyone to chant Hare Krishna and take prasadam. That will be a mass benevolent activity. In the western countries many Ph.D.'s are out of employment because they did not get any service. We do not want to become great philosophers but rather to understand the philosophy in our own books. If we remain strong in our own literature, we can meet anyone else without any fear.

As soon as the palace is complete, I shall go again. I very much appreciated how everyone is living peacefully and happily at New Vrindaban.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Dhrstaketu

-

New York 17 July, 1976

76-07-17

Los Angeles

My dear Dhrstaketu dasa,

Please accept my blessings. I am in due receipt of your letter dated July 11, 1976, and I have noted the contents with care.

You can use the nickname Krishna-dasa, or Caitanya-dasa, etc., etc. when needed if you require some more simply name is distributing books. Everyone is Krishna-dasa, or Gurudasa, like that.

Unless absolutely necessary, one should keep head shaven and not allow the hair to grow long. If absolutely necessary, one can dress like an American gentleman, with short hair, but long hair is prohibited. The reason that one with long hair is not my disciple is because he is against the principle. Unless absolutely necessary one should keep hair short, and if necessary one can dress like an American gentleman with short hair. It is not expected that everyone will join. For that reason we can't compromise. The tendency is there to be hippy. When the acaryas are seen with beard, that is during Caturmasya, July-September. If observed strictly there is not simply a beard. There are so many rules and regulations. One can't eat a variety of foods. Only kitri prepared and poured on the floor, and then licked up. There are so many other rules also. That is not always that they kept beard.

Concerning the Vedic statements, if you do not know, what can I do? You have to know it otherwise why do you speak something about what you do not know. If you have heard from the Bhagavatam or other Vedic literatures, what do you want to know more? Have you seen the different inhabitants on the different planets? We have to hear from the authoritative scriptures and accept it. That's all.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna

-

New York 17 July, 1976

76-07-17

New Delhi

My dear Gopala Krishna dasa,

Please accept my blessings. Enclosed please find the power of attorney which you requested over the telephone from Tamala Krishna Maharaja. It has been duly notarized and registered (recorded) in the court (see the attached blue card), and on the reverse side of the blue card it has been verified by the Consulate General of India in New York. The second blank (unused) page is for use in recording this power of attorney in the court in India. I trust that you will have received this safely and that you will immediately inform me by post upon receipt of this letter.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b. Is the opening of the Hyderabad Centre going to take place as scheduled on August 18, 1976? Please inform me immediately of the program. ACBS/pks

Letter to: Anangamanjari

-

New York 19 July, 1976

76-07-19

Bombay

My dear Anangamanjari,

Please accept my blessing. I am in due receipt of your letter dated June 28, 1976, and I have noted the contents with care.

The best thing will be if you come here to New York and leave your situation there at Bombay. You are a very sincere devotee, that I know, and there are many nice girls here like Silavati who you can associate with. We have just had our Rathayatra here down Fifth Avenue and it was a grand success. It is a very nice field for expanding Krishna Consciousness and you will be very happy here I know. It is not advisable to marry again as this may disturb your former husband who is now engaged in preaching activities. So rather you can come here to New York where your service will be appreciated and there is very nice association with so many nice girls.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ramakrishnaji

-

New York 19 July, 1976

76-07-19

Bombay

My dear Sriman Ramakrishnaji,

Please accept my greetings. Enclosed please find newsclippings of our Rathayatra Festival held on 5th. Avenue, New York last Sunday. They are taking it seriously now, ”East meets West. . .” This is the real platform of United Nations, spiritual understanding. I wish that the coordinator of the Gita Pratisthan will preach the gospel of the Gita on this understanding.

Tomorrow I am going on to London. I hope to return to Bombay on or about August 14th. Hoping that this meets you in good health.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayananda

-

New York 19 July, 1976

76-07-19

New York

My dear Jayananda dasa,

Please accept my blessings. For so long I have wanted to have Rathayatra in New York and now at long last you have helped me fulfill this long-cherished dream. The Ratha-carts were very strong and attractive and I thank you and all of your assistants for working so hard to prepare such nice carts. May Krishna bless you all for your sincere service that you may all go on making more and more advancement in Krishna Consciousness.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

-

New York 19 July, 1976

76-07-19

Mayapur

My dear Jayapataka Maharaja,

Please accept my blessings. I am in due receipt of your letter dated July 12, 1976, and I have noted the contents with care.

Gurukrpa Maharaja is arranging to send you monthly $10,000 which can be used to continue the construction in Mayapur. This money is being sent to the American Express Bank, Old Courthouse Road, Calcutta, India, in account name of International Society for Krishna consciousness, a/c #090031. It is a good policy to use the local builders as you mentioned. Go on building and the money will be supplied for now to the extent of $10,000, monthly which is over Rs. 90,000.

Enclosed please find clippings of our New York Rathayatra which was held last Sunday. You can show these to your friend Mr. Choudhary and others. I always remember Mr. Choudhary and his good wife.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Upendra

-

New York 19 July, 1976

76-07-19

Lautoka, Fiji

My dear Upendra dasa,

Please accept my blessings. I am in due receipt of your letter dated July 15, 1976, and I have noted the contents with care.

Concerning the domes for the temple, you can inquire from Aksayananda Swami in Vrindaban who did the domes on the Krishna-Balarama Temple. To date I have not received any letter from Vasudeva in reply to my last letter. If perhaps there was some delay, you can send the letter to Paris as I am leaving for London tomorrow and shortly thereafter to Paris.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Ādi-kesava

-

New York 19 July, 1976

76-07-19

Iskcon, New York

My dear Ādi Kesava Maharaj,

Please accept my blessings. I wish to thank you for assisting in organizing such a grand Rathayatra on 5th. Avenue in New York. I am very much pleased with your sincere efforts. Go on like this and Krishna will surely bless you.

I hope that this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Joan Fields:

-

Bhaktivedanta Manor 24 July, 1976

76-07-24

My Dear Joan Fields:

Please accept my blessings. I am in due receipt of your very nice gifts and the donation towards the book fund. This is the way to advance in Krishna consciousness. One should always offer to the spiritual master whatever one can. One should chant the Hare Krsna mantra at least 16 rounds daily and follow the four regulative principles then one's life can become perfect. Always try to remember Krsna in all your activities and gradually He will help you to break free of all material attachments of life and along with your sincere desire your path back home back to godhead can be clear. One should always be sincere to please the spiritual master by following his instructions, then life is very easy.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Giriraja:

-

Bhaktivedanta Manor 24 July, 1976

76-07-24

My Dear Giriraja das:

Please accept my blessings. I am in receipt of your letter dated July 17 and have noted the contents with care.

This news of the donation of Mr. Malhotra is very good. Take the land and utilize it. Many good guests will come to such a place and I will also come. Estimate the cost and we shall do it immediately. I will come and see the land upon arriving in Bombay.

You may print in Marathi the Bhagavat Darsana and Lokanatha Swami may edit the translations done by others. We have government paper so you may print with this. I think though, that there is more than one Maharastrian devotee, but anyway there are many sympathisers who would be willing to voluntarily serve by this translation work.

This idea of Mr. Binbani's is very good; you should encourage him. You may say that the entire expense of this issue has been met by the Binani Trust. This will encourage the other trusts to also contribute. It is very nice that he wants to help the printing of literatures. The construction of the temple is going on, now let us have new publications. I am sending by separate registered post the Hindi translation of the Nectar of Devotion. You should print it. Our Bombay center is a general cultural institution for the education of scientific knowledge and spiritual life. I am trying to induce responsible men to fully retire from family life and take to Krsna consciousness.

Ashok's mother is a good lady as are all of them. Please give my blessings to her.

Regarding this research tax exemption, we have got so many Phd's also, and are starting the Bhaktivedanta Institute for making research work for the improvement of the economic condition of the world. We are introducing many farms and they are very successful. We want to introduce this in India also.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Kapardini

-

Bhaktivedanta Manor 24 July, 1976

76-07-24

Dear Kapardini dasi:

Please accept my blessings. I beg to acknowledge receipt of your very nice gift. I thank you very much for it and hope that you and your son Gaurahari das are advancing very nicely in your Krsna consciousness. Please always follow the regulative principles and chant your rounds carefully and surely such sincere practice will lead you to success. Pleasing the spiritual master is the active principle in spiritual life and offerings made with love and devotion are always pleasing to the spiritual master. Please continue in this way.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasasvini

-

Bhaktivedanta Manor 24 July, 1976

76-07-24

My Dear Yasasvini devi dasi:

Please accept my blessings. I am in due receipt of your very nice offering and I thank you very much for it. Pleasing the spiritual master is the most important principle in spiritual life so go on acting in such a way that the spiritual master may be pleased. Always chant at least 16 rounds daily and follow the four principles without fail. Then you will be strong in your spiritual life. By always following the principles, chanting, and performing regulated worship of the Deity, one can make steady advancement.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Pusta Krsna

76-07-25

My Dear Pusta Krsna Maharaja;

Please accept my blessings. I am in due receipt of your letter dated July 18, 1976 and have noted the contents with care. I am very pleased that you are preaching for preaching is our main line. Harikesa Swami was also doing preaching work and now you are also. Preaching is the most important business. Although my personal service is also important, the preaching work comes first. I want everyone of our men to become first class preachers. So you want to preach that is best. Don't be worried, but go on with your preaching and you will be happy.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

76-07-26

My Dear Jayapataka Maharaja;

Please accept my blessings. I am in due receipt of your letter dated July 21, 1976 and have noted the contents with care.

Regarding your meeting me to discuss about the land acquisition matter, I shall inform you later on as to my arrival time in India. For the time being I shall stay at the farm in France. But as far as going to see the Chief Minister is concerned, let him decide on the merit of the report. A full report is there in hand, so let him decide as he likes. I have not seen any one of the officers as yet, but anyone who came I saw. If the Chief Minister comes to Mayapur then that is alright. Otherwise officially whatever he likes he can decide on the merit of the project.

Regarding the approval of the University, we have got both students and teachers and can supply the list to them. But first we must know the conditions which they are asking of us to fulfill. It was very good that they liked the prasadam. Introduce the recitation of Gitar Gan in every school. That will be a nice credit.

Abhirama prabhu should kindly inform me what is the situation of the park. I did not receive the bank statement as yet.

The latest report from Tamala Krsna Goswami is that we are selling $60,000 worth of our books daily. It is because you are helping me that all this has become possible otherwise how can I do anything alone, ekaki amara nahi paya bol, Sri Caitanya Mahaprabhu says that I cannot do anything, alone I am helpless. So Sri Caitanya Mahaprabhu is Krsna Himself and he wants the help of His devotees and what to speak of me.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Cyavana :

-

Paris 29 July, 1976

76-07-29

My Dear Cyavana Maharaja:

Please accept my blessings. I have received your letter dated 22 July 1976 and have noted the contents with care.

Regarding your desire to return to Africa, I think that it would be best if the matter be decided at the next Mayapur meeting. Therefore kindly wait until then.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Mr. B. J. Murdock

-

Paris 29 July, 1976

76-07-29

Mr. B. J. Murdock Manager, Australia and New Zealand Banking Group Ltd. Naviti St. P.O. Box 56 Lautoka, Fiji

Dear Sir:

In regards the loan of $80,000.00 solicited by Deoji Punja in the name of ISKCON, or any other loans solicited in the name of ISKCON, as the Founder-Acarya and final authority on all ISKCON matters please be informed that until you receive authorization from me you may kindly wait in these matters of loans until further notice from me.

Thanking you,

A.C. Bhaktivedanta Swami

cc: Tamala Krishna Goswami Gurukrpa Swami, Upudata, Vasudeva ACBS/pks

Letter to: Mantrini

-

Paris 29 July, 1976

76-07-29

My Dear Mantrini devi dasi:

Please accept my blessings. I am in due receipt of your offering of July 27, 1976 of 108 pounds and I thank you very much for it. Actually you are correct, it is not possible for the disciple to repay the debt to the spiritual master. Therefore the disciple remains eternally indebted to the spiritual master and continually works in such a way that the spiritual master may become pleased upon him for such sincere services rendered. Always follow the four principles, take prasadam, and above all chant your sixteen rounds a day, and thus you will make steady advancement in devotional service. Continue to preach this movement all over the world and thus you will become happy and you will make others happy also.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Vasudeva

76-07-29

My Dear Vasudeva das;

Please accept my blessings. I am in due receipt of the undated joint letter from you and Upendra dasa and have noted the contents with care. Regarding the situation in Fiji, it is necessary that we come to a proper understanding as to the status of the land and the organization of ISKCON Fiji itself. The first point is that the governing board of ISKCON may have yourself and your brother as members, but must also have the GBC for the zone, Gurukrpa Swami, the GBC Chairman, Tamala Krsna Goswami , and Upendra das as members. The second point is that after ISKCON has been organized in the above way the land which the temple is being constructed on must be leased to ISKCON Fiji with a 99 year unconditional lease with option to renew which I shall approve.

In case you do not like this arrangement then you may keep the temple as your private property and as my disciple I will give you guidance. But you may not use the ISKCON name to collect funds or to take loans. In this connection until this matter is resolved no loan may be taken from the bank or elsewhere and all collections in the name of ISKCON, must stop. If you desire to keep the temple as private property then Upendra das may return to Hawaii and ISKCON Fiji may be dissolved. If you want to consider this project as an ISKCON project then you must abide by the orders and direction of the GBC, which you do not like to do. Now whatever you like let me know.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Odette:

-

Paris 29 July, 1976

76-07-29

My Dear Odette:

Please accept my blessings. I am in due receipt of your poem offering and I want to thank you very much for it. I have appreciated the sentiments expressed within and I hope that you will continue to advance more and more in your Krsna consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Yasodanandana:

-

Paris 29 July, 1976

76-07-29

My Dear Yasodanandana Swami:

Please accept my blessings. I am in due receipt of your letter dated 17 July 1976 and have noted the contents. In regards to your point on the brahmanas being dispersed all over the world, Rsabhadeva's sons were both brahmanas and ksatriyas and were throughout the world. The sons of Nava Yogendra were the brahmanas and another son's progeny were the ksatriyas. So continue this preaching work more and more.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Gopala Krsna:

-

Paris 30 July, 1976

76-07-30

Bombay

My dear Gopala Krsna das:

Please accept my blessings. I am in due receipt of your letter dated July 23, 1976 and have noted the contents. Yes I will go to the Delhi temple when I come. You make all arrangements so that everything shall be nice there. I will also go to Madras if you arrange.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Sridhara , Trivikrama

-

Paris 30 July, 1976

76-07-30

Hong Kong

My dear Sridhara and Trivikrama Maharaja's:

Please accept my blessings. I am in due receipt of your letter dated 7 July 1976 and have noted the contents with care.

Yes, I immediately accept for initiation Naisen Wang. Her name shall be Nitya lila dasi and I have personally chanted on her beads which are enclosed. She is a very good devotee and she must immediately be initiated. This girl should be trained up and educated to speak in Chinese and recruit Chinese boys and girls. Just try to create a Chinese group of devotees from Taiwan then all other things are done automatically. We require immediately a Chinese group of devotees. Tamala Krsna Goswami is arranging for the money, you can communicate with him. He has also just sent two men there to assist you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

encl: japa beads ACBS/pks

Letter to: Hamsaduta

76-07-31

Vrindaban

My dear Hamsaduta Maharaja;

Please accept my blessings. I am in due receipt of your letter dated July 24, 1976 and have noted the contents with care. You should carry on your sankirtana movement; you are fit for that. Wherever you like you can make your Hq.

I hope this meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Hrdayananda

76-07-31

Los Angeles

My dear Hrdayananda Maharaja;

Please accept my blessings. I am in due receipt of the new KRSNA books and your letter dated July 24, 1976 and with great pleasure I thank you for them. Please offer all the devotees my blessings. Their enthusiasm for distributing my books will please me very much. Not only will I be pleased, but my guru maharaja will also be pleased and they will all be blessed. This is very good news, prithivite ache yato nagaradi grama sarvatra pracara hoibe mora nama, this is the way of preaching, to spread the news of Krsna in every town and village all over the world. Thank you very much.

I hope this meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Jayapataka

76-07-31

Mayapur

My dear Jayapataka Maharaja;

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents carefully. Let Prabhu Svarupa transfer the land immediately, we shall do the needful. You are an intelligent boy so you can take it from me that this Haridasapur scheme is for making a link with Bangladesh, so we have to deal from that point of view. Let him collect the funds and see that it is done properly there. We shall organize a nice organization there. It doesn't matter that he cannot assure the full money. As far as the fresh initiation goes, we shall see later on. I am expecting to receive the land upon arrival.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Parmanand Patel

-

Paris 31 July, 1976

76-07-31

Sriman Parmanand Patel Asst. Eng. Division Office Madhya Pradesh Electricity Board Burhanpur Post Bulharpur, Dist.-Khandwa (M.P.) INDIA

Dear Sriman Patel;

Please accept my blessings. I am in due receipt of your letter dated 3.6.76 which was addressed to Los Angeles now redirected to here. Therefore I am late in replying to your letter.

By reading your letter, it seems that you are very fortunate. Krsna has given you the best opportunity for developing your Krsna consciousness and certainly He wants to help you. Therefore He has advised you to approach me. As it is the desire of Krsna it is my duty to help you in every respect.

At present I am in Europe, France, and very soon I shall return to Bombay; the latest by the 15th August, 1976. My Bombay address is as follows:

Hare Krishna Land
Gandhi Gram Rd.
Juhu, Bombay 54
INDIA

I shall be very much pleased to see you in person in Bombay and certainly Krsna will give us the opportunity to engage you fully in Krsna conscious service. You are naturally a devotee of Krsna. Pray to Him always for help and chant the maha-mantra; Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. Certainly very soon you will get all possible facilities for advancing in Krsna consciousness.

I am sorry I could not reply to you in Hindi because I have no Hindi Secretary here. I hope this will find you in good health. More when we get together.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/pks

Letter to: Rucira

-

Paris 31 July, 1976

76-07-31

Bhaktivedanta Manor

My dear Rucira dasi:

Please accept my blessings. I am in due receipt of your gift and note dated.

This process of offering whatever one has in one's possession for the pleasure of the spiritual master or Krsna is recommended in the Bhagavad gita by the Lord Himself when he says, "yat karosi yad asnasi yat karosi dadasi yat… [Bg. 9.27]." and "tad viddhi pranipatena pariprasnena sevaya. . . [Bg. 4.34]". This process of offering everything in one's possession or ability is the recommended means for losing all attachment to material things and all attachment to material sense gratification. When one has become purified by this process of offering everything back to the Supreme he becomes simply attached to pleasing the Supreme Lord. This is the perfection of life. It is attained simply by following the four regulative principles, chanting sixteen rounds daily, and regularly offering one's time and effort in the propagation of this Krsna Consciousness Movement.

I hope this meets you in good health.

Your ever well wisher A.C. Bhaktivedanta Swami

ACBS/pks

August

Letter to: Mr. Jootee Boonsoong

-

Valencay, France 1 August, 1976

76-08-01

Mr. Jootee Boonsoong 2nd floor Sarasin Building 14 Surasak Road Bangkok, Thailand

Dear Mr. Boonsoong,

Please accept my blessings. I beg to acknowledge reciept of your nice gift of silk cloth which has been presented to me by my disciple Yogesvara Das. He has also spoken to me of your interest in the activities of our movement. I thank you very much.

This Krsna Consciousness Movement is based on the Bhagavad-gita As It Is. We have attempted to present this great philosophy to the world in a pure way, without material motive, and by the grace of Lord Krsna our effort has come out successful. People everywhere are taking to Krsna Consciousness, following the simple principles, and becoming happy. At least no one has ever seen such high character as in our boys and girls. And thoughtful men like yourself are appreciating.

Again, my thanks for your consideration. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/yd

Letter to: Nityananda

76-08-02

New Orleans

My dear Nityananda das;

Please accept my blessings. I am in due receipt of your letter and have noted the contents with care.

On your recommendation I am accepting the following disciples for first and second initiation: First Initiation: Michael Hyldahl-Vamsimohana dasa Rodolfo Rios-Rasa-Vilasa dasa James Lanclos-Jnana-natha dasa Willie Butch McCord-Vaninatha Raya dasa Second Initiation: Jitamitra das brahmacary

Hold a fire sacrifice and present the beads and gayatri mantra tape with brahmana thread at that time. The initiates should follow our four principles of Godly life namely; no eating of meat, fish or eggs; no gambling, no intoxication, and no illicit sex. All devotees must also chant the prescribed 16 rounds on the beads daily, without fail. Enclosed you will find one brahmana thread and gayatri mantra. After the fire sacrifice the tape of the gayatri mantra should be played into the right ear of the initiate. To become a brahmana means to be always clean outside by regular cleanliness and inside by chanting the Hare Krishna maha mantra. The beads for the first initiates should be chanted on by your GBC man and the names given at the time of the sacrifice.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Ramesvara :

-

France 5 August, 1976

76-08-05

My Dear Ramesvara Maharaja:

Please accept my blessings. Please find enclosed one bank draft #672 from Provident National Bank on account 588 587 6 for the amount of #382.43 (US$ three hundred eighty-two and forty-three cents). This is for deposit in the Bank of America, Los Angeles, in favor of ISKCON Mayapur-Vrindaban Fund a/c no. 6004-07143. Kindly send me the deposit slip when the transaction is completed.

I hope this meets you in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Enclosed: one check

ACBS/hs

Letter to: Catur Murti

-

Tehran 9 August, 1976

76-08-09

My Dear Catur Murti das,

Please accept my blessings. I am in due receipt of your letter dated 6th August 1976 and your very nice donation. Your desire to please me is very pleasing and your preaching program in Spain sounds very nice. Please push on this movement in the Spanish and Portuguese languages with great enthusiasm and certainly Krsna will bless you for taking so much trouble to preach His glories. A Vaisnava always feels himself incapable to repay his debt to his spiritual master therefore he works very hard in order to try and repay that debt. He knows that without the mercy of the spiritual master one cannot preach this Krsna consciousness and therefore he always tries to act in such a way that he may please his guru. Please continue in this way and keep very strictly the regulative principles and chanting the prescribed number of rounds on the beads and you will clear the way for success in your preaching work.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/yd

Letter to: Gopala Krsna

-

Tehran 9 August, 1976

76-08-09

Bombay

My Dear Gopala Krsna das,

Please accept my blessings. I have received your letter of July 31, which was addressed to Harikesa Maharaja and I have noted the contents. I shall be returning to Bombay from Tehran on Friday the 13.

I have received the color proofs for the books and have noted that it is not as good as the foreign printing. It is missing the luster, but it is not bad.

Regarding Tejiyas and Delhi, I have already said that you should arrange whatever is suitable by mutual agreement.

Yes, you may fix up the life member rooms by investing a little money.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sumati Morarjee

-

Valencay, France 7 August, 1976

76-08-09

Bombay

Madame Sumati Morarji,

Please accept my blessings. Since I have not heard from you for a very long time, I was very glad to receive your letter dated 29th July 1976. I came here to our temple to install Krsna Balarama murtis, and the function has now been completed. I shall go to Tehran, Iran from here and shall stay there for a few days before returning to India as soon as possible.

I am sorry to learn that you have become a little agitated regarding the publication of an article in our Back to Godhead magazine. It is certainly unpleasant, but the officers who publish the magazine do not know satyam bruyat priyam bruyat, in this material world only palatable truth should be spoken. Unpalatable truth should be carefully avoided. The cause of Lord Sri Caitanya Mahaprabhu's agitation was much the same as your own. As you are irritated by the criticism of Sri Vallabhacarya, similarly Sri Caitanya Mahaprabhu was also agitated when Vallabhacarya criticized Sridhara Svami.

Sridhara Svami is accepted as the original commentator on the Srimad-Bhagavatam. Perhaps you know that there is an edition of the Srimad-Bhagavatam by Krsna Sankara Sastri ”abhinavah sukah” Vedantacarya, Sahitya-tirtha, sribhagavatasudhanidhi, from Ahmedabad. In his book he has given almost all the important commentaries on the Bhagavatam, as follows: 1. Sridhara Svami 2. Sri Vamsidhara 3. Sri Gangasahaya 4. Srimad Viraraghavacarya 5. Srimad Vijayadhvaja Tirtha 6. Srimad Jiva Gosvami 7. Srimad Visvanatha Cakravarti Thakura 8. Srimad sukadeva 9. Gosvami Sri-giridharalal (Vallabhacarya Sampradaya) 10. Sri Bhagavat-prasadacarya, etc..

Among all commentaries, Sridhara Svami’s is given the first position. This parampara has existed for a very long time. It was also accepted during Sri Caitanya Mahaprabhu’s time, but Sri Vallabhacarya violated the system. Instead of acknowledging Sridhara Svami’s pre-eminent position, he wanted to take it himself. I am enclosing herewith some photocopies of the important verses from the original book Caitanya Caritamrta that specifically deal with the subject matter. These verses are from Antya lila, Chapter 7, entitled ”Lord Caitanya meets Vallabha Bhatta”. I would like to draw your attention to verse 113 on page 55 where Vallabha Bhatta says:

”In my commentary on Srimad-Bhagavatam,” he said, ”I have refuted the explanations of Sridhara Svami. I cannot accept his explanations.”

Moreover, verse 114 states:

”Whatever Sridhara Svami reads he explains according the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority.”

Vallabha Bhatta’s declaration certainly agitated Sri Caitanya Mahaprabhu. Consequently, Sri Caitanya Mahaprabhu remarked sarcastically that He considered that anyone who did not accept the svami (or Sridhara Svami) as an authority was a prostitute. Prabhu hasi kahe; but he smiled and said this jokingly, because they were friends.

Although this point is very controversial, it is not based on hearsay, as you have stated, but it is authoritatively documented by the Caitanya Caritamrta. As you have written in a friendly spirit, I do not wish to discuss this point further. If you will kindly take a little trouble to read this chapter ”Lord Caitanya meets Vallabha Bhatta” you will understand the whole situation. Actually Vallabha Bhatta should not have criticized Sridhara Svami, because even now Sridhara Svami is very respected. Even authorities like Sri Jiva Goswami and Visvanatha Cakravarti Thakura mention in their commentaries, svami caranat, as we have learned it from the lotus feet of Sridhara Svami. So when Vallabha Bhatta criticized Sridhara Svami, Caitanya Mahaprabhu criticized Vallabha Bhatta strongly. This is a fact, but this does not mean that Vallabha Bhatta and Caitanya Mahaprabhu were inimical. Vallabha Bhatta honored Sri Caitanya Mahaprabhu as a superior. Sometimes Sri Caitanya Mahaprabhu would chastise Vallabha Bhatta and sometimes He would favor him, because this was their relationship. Sri Caitanya Mahaprabhu would never refuse the occasional invitations of Vallabha Bhatta.

Everything will become clear if you kindly read this chapter with attention. For example, we see that two lawyers in the courtroom may fight vigorously about a law point, but upon returning to the law library, they talk and embrace like friends. So you should always remember that we have no ill feelings towards Vallabha Bhattacarya. We have full respect for him, so there is no harm if these facts are discussed in the society of devotees. Devotees always humbly offer respect to everyone, but when there is a discussion on a point of sastra, they do not observe the usual etiquette, satyam bruyat priyam bruyat. They speak only the satyam, although it may not necessarily be priyam.

I hope you will understand the whole situation. If you still have any doubts, I shall be glad to hear from you and shall try to satisfy you to the best of my ability. I am presently not in very good health, nonetheless I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Drstaketu

-

Bombay 14 August, 1976

76-08-14

Los Angeles

My Dear Drstaketu das,

Please accept my blessings. I am in due receipt of your letter, with enclosed daksina, dated August 7, 1976. Whatever contribution you have, you may deposit in the Bank of America, Los Angeles Branch, a/c no. 6004-7143 (ISKCON Mayapur-Vrindaban Fund). Please also send me the deposit slip. That would be very nice.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sons and Daughters

-

Bombay 14 August, 1976

76-08-14

My dear Sons and Daughters;

Please accept my blessings. I am in due receipt of your letter dated August 9, 1976 and the enclosed daksina and pictures of the murtis in New Dvaraka which I am having framed and put on my wall here in Bombay.

If you feel at all indebted to me then you should preach vigorously like me. That is the proper way to repay me. Of course, no one can repay the debt to the spiritual master, but the spiritual master is very much pleased by such an attitude by the disciple. In the Bhagavad-gita it is said, vyavasayatmika buddhir ekeha kuru nandana [Bg. 2.41], ”Those who are on this path are resolute in purpose, and their aim is one." Our only business is to be fixed up in devotional service by pleasing the spiritual master. Those who are not fixed up they have various lines of action (eka means 'one' and bahu means 'many').

The real ocean of mercy is Krsna and it is the duty of the spiritual master to tell his disciple to come to the ocean and be happy. The spiritual master's duty is to lead the disciple to this ocean. I am trying my best and if you try to follow surely you will benefit.

Bhaktivinode Thakura has sung, "Krsna sei tomara, krsna dite para, tomara sakati ache. Ami ta'kangala, krsna krsna boli, dhai tava pache pache." "Krsna is yours and you have the power to give Him to anyone you wish. I am poor and wretched and running behind you shouting Krsna, Krsna!"

Krsna is unlimited, no one can catch Him, but if someone follows the parampara, he agrees to be captured. Everyone is afraid of Krsna, but Krsna is afraid of Mother Yasoda. That is Krsna's special mercy.

I hope this meets all of you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Residents of New Dvaraka ISKCON 3764 Watseka Ave. Los Angeles, California USA

Letter to: Pusta Krsna

-

Bombay 14 August, 1976

76-08-14

My Dear Pusta Krsna Maharaja,

Please accept my blessings. I am in due receipt of your letter dated July 30, 1976 and have noted the contents.

If you relieve me of the burden of management, that will be a very great service to Krsna and the movement. See that everything is going on nicely. With great endeavor we have made the framework, now we have to see that things are going on nicely.

Yes, this preaching work is our mission. It is Caitanya Mahaprabhu's mission, my Guru Maharaja's mission, and my mission. It is through the parampara. As I am trying to discharge my Guru Maharaja's mission, you also try and things will go on nicely.

I hope this meets you in good health.

Your ever-well wisher,

A.C. Bhaktivedanta Swami

nb-Where is the Bhavan Journal Questions and Answers? Send it immediately. ACBS/hs

Letter to: Radhe-Syama

-

Bombay 14 August, 1976

76-08-14

Bhaktivedanta Manor

My Dear Radhe-Syama das,

Please accept my blessings. I am in due receipt of your letter dated 5th August 1976, and have noted the contents with care.

I thank you very much for your many gifts to me and your concern for my well being. This is the correct attitude for a disciple. The disciple should be prepared to offer everything he has including his body, mind, and words, in the service of the guru. Anyone who is sincerely serving to his greatest capacity becomes dear in the eyes of the Lord. So continue in your efforts to spread Krsna consciousness and to help Jayatirtha prabhu win this case, and always follow the regulative principles of devotional service without fail.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Ramesvara , Radhavallabha

-

Bombay 14 August, 1976

76-08-14

My Dear Ramesvara Maharaja and Radhavallabha das,

Please accept my blessings. I am in due receipt of the package from Los Angeles containing the Vyasa Puja and the latest BBT newsletter and I have found both to be extremely pleasing.

The report of the book printing is both encouraging and surprising. Every time I see this I remember the words of my Guru Maharaja when he told me that wherever there was money it should be used to print books, not that we shall have big big temples and then fight in the court. He asked me to do this and I am trying my little bit, that's all. It is all by his blessings for without his blessings this wonderful thing would not have happened. He said personally to me, "If I could sell this Gaudiya Matha building, that would have been better." He predicted that there would be fire within these walls. So I took it, "O, His Divine Grace wants some books." So I accepted it, "Yes, I shall do it." It is all by his blessings. Mukam karoti vacalam pangum langhayate girim, by his mercy a dumb man can speak and a lame man can cross a mountain.

Regarding the return of Indrapramada to the press, thank him for coming back. Krsna is so kind that anyone who does some service for Him, Krsna immediately captures him. Svalpam apy asya dharmasya trayate mahato bhayat, a little advancement on this path can protect one from the most dangerous type of fear. There are many instances. Tyaktva sva-dharman caranambujam harer bhajan na pakvo'tha patet tato yadi… [SB 1.5.17] "If someone gives up self-gratificatory pursuits and works in Krsna consciousness and then falls down on account of not completing his work, what loss is there on his part? And if one performs his material activities perfectly, what gain is there?" So let us try to render service to Krsna very sincerely. Even a drop will never go in vain, nitya. In this connection Lord Caitanya Mahaprabhu's prayer, ayi nanda tanuja kinkarama patitam mam . . . is very instructive. Let us remain in that attitude and Krsna will give us protection.

I have received the photocopy of the August transfer to Bank of America, Bombay. I think that the reprinted books should have a list of the numbers on the first page. The totals listed will be very good publicity.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ambarisa

-

Bombay 15 August, 1976

76-08-15

Boston

My Dear Ambarisa das,

Please accept my blessings. I am in due receipt of your letter dated August 2, 1976 and have noted the contents with pleasure. Your idea of opening up an account, depositing in it, and sending me the monthly statements is very nice. I approve of your idea cent per cent. You have voluntarily put yourself under my control. Thank you very much.

I hope this letter meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Mr. Gupta

76-08-15

Chandigarh

Dear Mr. Das Gupta;

Please accept my blessings. I have received your letter dated 7th August 1976 and have noted the contents. I am going to New Delhi by the end of the month. You can come there and take information.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: All GBC Secretaries

-

Unknown Place 19 August, 1976

76-08-19

All GBC Secretaries

Dear GBC Prabhu:

Please accept our humble obeisances at your feet. It has come to His Divine Grace's attention that many members of our society are engaged in the same business that Rsabhdeva (ex-President Laguna Beach) and devotees of Laguna Beach Temple were engaged in. These devotees were recently in Delhi and Calcutta. Some of them also met one of our GBC men in Hongkong. The list of devotees doing this business includes some senior devotees. Furthermore, it was discovered that some GBC members were backing these projects. Exact details on how these activities are carried out were revealed by a participant and His Divine Grace is thoroughly aware of the entire operation now.

His Divine Grace is very very unhappy about this. He said that under no circumstances can any GBC or Temple President accept any money from these devotees. This business has to be stopped at once immediately. His Divine Grace wants all of you to refer to the instruction of 3rd verse of Upadesamrta. First and foremost our profession must be very hones-above all suspicion. His Divine Grace said "I am trying to retire from management to translate but if these things come then how can I translate. I have set up the framework and everything should be done within the framework. Kindly see that this business is stopped at once."

Your servants Gargamuni Swami GBC Gopala Krsna Das Harikesa Swami

Approved: ACBS

Letter to: Ajita

-

Hyderabad 20 August, 1976

76-08-20

Cleveland

My Dear Ajita das,

Please accept my blessings. As per your letter of request, I am accepting on your recommendation the following for first and second initiation,

First Initiation Patricia Taylor-Papsudani dasi Diane Zimmerman-Dinadaya dasi

Second Initiation Maharudra das

The names and beads duly chanted upon by your local GBC man, may be given at a fire yajna. The brahmana thread and gayatri mantra which must be heard through the right ear, may also be given at the fire yajna. All initiated disciples must chant 16 rounds a day without fail and observe the four regulative principles very strictly. The brahmanas must become learned in the sastras and very clean internally and externally by regularly bathing with water and the holy name. A brahmana must be fixed up in understanding of brahmana. One should not take it cheaply. This initiation is very serious and one should endeavor to follow the orders of the spiritual master with great determination. Daksina should also be offered when one presents oneself for initiation.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sampath Kumar

•

Hyderabad 20 August, 1976

76-08-20

Hyderabad

Dear Sampath Kumar,

Please accept my blessings. I am pleased to thank you for your kind help in organizing the Pratistha Yajnas for the opening ceremonies of the Sri Sri Radha-Madana-mohana Temple in Hyderabad.

The Yajnas were conducted very nicely and everything was very clean and neat. Actually in the Kali yuga the real yajna is the sankirtana yajna as it is prescribed in the Srimad-Bhagavatam,

krsna varnam tvisakrsnam sangopangastra parsadam yajnaih sankirtana prayair yajante hi sumedasah [SB 11.5.32]

This is the sacrifice for Kali-yuga, harinama sankirtana.

My request is that you should help us to spread this Krsna conscious brahminical culture over the world.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Jayadharma

•

Hyderabad 20 August, 1976

76-08-20

Sydney

My Dear Jayadharma das,

Please accept my blessings. I am in due receipt of your letter dated 26 July 1976 with enclosed daksine of Rs. 2000/-and have noted the contents. I am pleased to accept on your recommendation the following as my disciples;

Mark Phillips-Mahotsaha dasa

Jane Phillips-Jagat-priya dasi

Greg Jay-Gaura Kesava dasa

You may hold a fire yajna and at that time the names of the initiates as well as their beads chanted on by Gurukrpa Maharaja may be given. Make sure that they are well aware of the four rules and regulations and that they are fixed in chanting the prescribed number of 16 rounds daily on the beads. Without these two principles no one can make advancement on the path of regulated bhakti. Teach them the science of the Bhagavad gita and train them to be first class representatives of Krsna. It is not very difficult, simply one has to hear from the perfect authority who is in disciplic succession from Krsna Himself, and then repeat the same message without any change. If one does this then he is qualified to become guru.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Kapoorji

•

Hyderabad 20 August, 1976

76-08-20

Vrindaban

My Dear Kapoorji,

Please accept my blessings. I have just received your letter dated 4th April 1976. I have been away on a tour of Europe and America and upon returning to Bombay I have just gotten your letter. Therefore I have not replied sooner.

I shall be coming to Vrndavana within a short time and we can talk there.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Niranjana

•

Hyderabad 20 August, 1976

76-08-20

Glasgow

My Dear Niranjana das,

Please accept my blessings. I am in due receipt of your letter dated 3rd August 1976 and have noted the contents with care. Thank you very much for your concern. I have gotten much better. The opening of the temple in Hyderabad was very successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b.-Your idea of putting the disassociated sloka below the original is not good. Do not do it. The Hari-bhakti-vilasa in Hindi is not very important. Neither is the chart of Lord Caitanya's activities, but you can keep it for future reference. ACBS/hs

Letter to: Taksya

-

Hyderabad 20 August, 1976

76-08-20

Trinidad

My Dear Taksya das,

Please accept my blessings. I am in due receipt of your letter dated July 27, 1976 and have noted the contents.

I am pleased to accept on your recommendation Bhakta Walker for first initiation. His name will be Vayuvahana dasa. You may give him his name at a fire yajna and his beads may be chanted on by Hrdayananda Maharaja. Make sure that he is well aware of our four rules and regulations and that they are followed. Also make sure that he chants the prescribed number of rounds. Every initiated disciple must chant 16 rounds a day without fail. If one follows the rules and regulations of devotional life then he may advance very quickly on the path of devotional service.

Kindly take up the mission of spreading the message of the Lord all over the world with greater and greater enthusiasm. Preaching is our life. But in order to preach one must become firmly fixed in the spiritual practices otherwise his words will not act. It is the duty of every initiated disciple to try and please the spiritual master by rendering service and inquiring submissively. There should also be an offering of daksina whenever one presents himself for initiation.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Trivikrama

-

Hyderabad 20 August, 1976

76-08-20

New York

My Dear Trivikrama Maharaja,

Please accept my blessings. I have received your letter dated July 29, 1976 and have noted the contents. Your idea of raising some funds and support in the West and then going back to Taiwan is a very good idea. Do it. This is a very good program. This is a very gentlemanly idea. Unless one has an office and a sitting place, no one really cares about you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Krsna Mahanu Bhava

-

Hyderabad 23 August, 1976

76-08-23

Hyderabad

Dear Krsna das Mahanu Bhava,

Please accept my blessings. Thank you very much for your kind offering of books and daksina. May you be blessed by Lord Krishna so that you may become His pure devotee. I do not know Marathi but I appreciated the books very much.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Gurukrpa

-

Hyderabad 23 August, 1976

76-08-23

My Dear Gurukrpa Maharaja,

Please accept my blessings. During discussions with Jayapataka and Gargamuni Maharaja's regarding the construction of the present new guest house in Mayapur, they informed me that 9,70,000.00 rupees are required to finish the project.

I desire that this project be completed as soon as possible. They inform me that the construction can be completed in five months if funds are provided adequately. Therefore you may transfer the above mentioned amount to ISKCON's Mayapur Development Fund in Calcutta, and advise me of the transfer.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

nb-If you have already done business with their bank in Calcutta, then you can send the funds directly, otherwise, if you do not know the details of their account, then you can transfer the funds to my account at the American Express International Banking Corp. Calcutta, in my name, account no. 5416. cc: 4 c/o Sydney, Tokyo, Hong Kong, & Hawaii ACBS/hs

Letter to: G. L. Kapoor

-

Hyderabad 23 August, 1976

76-08-23

Delhi

Sri G.L. Kapoor;

Please find below my testimonial in honor of Sumati Morarji.

"Madame Sumati Morarji is a great friend of our Krishna Consciousness Movement. I first met her in connection with the printing of my Srimad-Bhagavatam and she was so kind as to immediately pay me 500 Rupees for it. Later on, in 1965 when I wanted to go to the USA, I appealed to this benevolent lady again to carry me aboard one of her ships to New York, and she immediately arranged for it. I was able to start for the USA on account of her kindness and taking some books with me I safely reached on September 19th, 1965.

When I returned to INDIA in 1970, she gave me a good reception in her office building. Many nice gentlemen also met me at that time. I feel obliged to this benevolent lady in so many ways for her helping this Krishna Consciousness Movement. I wish that Lord Krishna may give her a long life fully engaged in the service of the Lord."

Thanking you,

A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Lokanatha

-

Hyderabad 23 August, 1976

76-08-23

Vrindaban

My Dear Lokanatha Maharaja,

Please accept my blessings. I am in receipt of your letter dated 13 August 1976 and have noticed the contents with care. I am very very pleased to learn that you are preaching so nicely. May Krsna bless you and give you more and more abilities. I shall let you know my program when I reach Delhi. I shall be in Delhi on the evening of the 25th of this month. Then after a week I shall go to Vrndavana. I shall chalk out my program at this time.

Either I go with you or not, the program which you are doing is completely approved by me. Go on steadily with your program. As long as we are following the regulative principles of devotional service I am always with you. So be encouraged to continue this program more and more and expand it so that the preaching may be heard in every town and village. I am very pleased by your report with the enclosed news clippings. Thank you very much.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

nb.-the initiations may be done when I reach Vrndavana. ACBS/hs

Letter to: Sri Paramanand Patel

-

Hyderabad 23 August, 1976

76-08-23

Sriman Paramanand Patel c/o Yoga Vidyalaya Ashram Rajnandjaon M.P.

Dear Sri Paramanand Patel,

Please accept my greetings. I am in due receipt of your letter dated 16 August 1976 and have noted the contents with care. I have already left Bombay and I presently am at my Hyderabad center, leaving for Delhi on the 25th of August. I shall remain there up to September 2nd or 3rd and then we shall go to Vrndavana. The distance from Delhi to Vrndavana is not very much. By car it is two and a half hours and by bus it is four hours.

So if you come timely in Delhi that is all right, otherwise you have to come via Delhi to Vrndavana. So do the needful and in the meantime I hope you are in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Pusta Krsna

-

Hyderabad 23 August, 1976

76-08-23

Berkeley

My Dear Pusta Krsna Maharaja,

Please accept my blessings. I am in due receipt of your letter dated August 6, 1976 and have noted the contents. Please send that Bhavan's Journal Manuscript to me in either Delhi or Vrndavana. It is approved by me if you want to sell the farm.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Ramesvara

-

Hyderabad 23 August, 1976

76-08-23

Los Angeles

My Dear Ramesvara Maharaja,

Please accept my blessings. I am in due receipt of the BBT Trustees report and have heard your proposal for funding the Mayapur project. Yes your proposal sounds very nice and you may do it. It is very good that this project be a world-wide effort.

Gurukrpa Maharaja has taken charge of the collecting for Mayapur now. You can simply send his food relief collection money to Mayapur. When the Bombay project is finished and Mayapur begins, the Mayapur project should be financed in the same way.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Tusta Krsna

-

Hyderabad 23 August, 1976

76-08-23

Auckland, New Zealand

My Dear Tusta Krsna Maharaja,

Please accept my blessings. I am in due receipt of your letter of 10 August 1976 and have noted the contents. Your idea and completion of the kirtana hall etc. is very nice. You can visit our farm projects at New Vrndavana and the New York Farm in Port Royal, Pennsylvania. They do everything very nicely and you can develop your farm on their model. That you are growing all your own grains is very good. It is my ambition that all devotees may remain self independent by producing vegetables, grains, milk, fruits, flowers, and by weaving their own cloth in handlooms. This simple life is very nice. Simple village life saves time for other engagements like chanting the Hare Krishna Maha Mantra.

Generally people are spoiling their lives for decorating the dead body and giving no attention at all to the spirit soul within. Our business is just the opposite, to give more time to the spiritual life and accept material necessities only as required. This makes life perfect. This is the Vedic way of life. We do not reject or accept anything until it is seen in the light of our Krsna Consciousness Movement. Anything favorable for Krsna consciousness we accept and anything unfavorable we reject, anukulasya sankalpah pratikulyam-vivarjanam.

Giving classes and holding feasts is our preaching. We should hold sankirtana as much as possible and distribute prasadam. Gradually when their heart is softened, then we will talk of philosophy, not in the beginning.

I have read your telegram of Vyasa Puja offering and I thank you very much for your nice feelings. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to:

LT$_{760824B1}$ Letter Fragment

When I return to Delhi I shall enquire of the Gita Press there, as you requested. If you have not done so, please send the monthly $10__? Also send a few copies of the "Kirtan inthe Park circulars.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Bhavananda

-

Nairobi 9/1/72

LT$_{760824B1}$

My Dear Bhavananda:

Please accept my blessings. I beg to acknowledge receipt of your letter dated January 24, 1972 and have noted the contents carefully. Things here are going on very nicely. Enclosed is one clipping. Last night at the festival meeting one government official spoke very highly of my movement and everyone was very pleased.

Now I am here in Africa and will be returning within a week. From Bombay I shall let you know what is to be done after consulting Tamal Krishna Goswami Maharaj and Shyamasundar, two GBC members. I do not approve the proposal for constructing another new set of temples in the new land. If we construct temple, we must do it according to the big plan in the land already purchased. We have already one cottage in the land, and for three days it is not advisable to construct other houses. Those who have got permits may immediately go and remain in the cottage already there. If need be for three days you can rent some tents and cots. I am surprised that Calcutta cannot arrange even for your food expenditure in Mayapur, then what is the question of the festival?

So far Calcutta branch is concerned, it cannot be closed. It must be maintained. You have got permits for five men, and all of these men must go to Mayapur immediately and perform Sankirtan day and night. If Calcutta cannot supply your maintenance food, then Bombay will supply. So with great difficulty we have of the permits for permission, so with the exception of Bhanu who is going to Tokyo others may go to live there.

I have talked to Brahmananda Maharaj about all these things, and he is ready to take full charge of Calcutta and Mayapur but he is very busy here now. We have purchased a nice house in Nairobi. 50% of the payment, namely 122,000 Shs. has to be paid by the end of February. So after finishing this business if required he will come to India and take charge of things as required. But I am simply surprised why you are so disappointed with Calcutta affairs so you cannot maintain the devotees in Mayapur for ten days even.

I am sending a copy of this letter as well as your letter with enclosures to Tamal Krishna Maharaj, and I am also returning to Bombay and then we shall discuss and do the needful.

I hope this finds you in good health.

Your ever well wisher,

A.C. Bhaktivedanta Swami

cc: Tamal Krishna Maharaj, c/o Jaipur-

Letter to: Bhakta dasa

-

New Delhi 26 August, 1976

76-08-26

Berkeley

My Dear Bhakta das,

Please accept my blessings. On your recommendation I am accepting the following boys and girls as my duly initiated disciples.

John-Jnanagati dasa
Spencer-Saktipati dasa
Orlando-Pranavananda dasa
Mark-Mitrasena dasa
Nadine-Nada dasi
Carol-Karuna dasi

All initiates of mine must strictly follow the four principles of no meat, fish or egg, eating; no gambling; no intoxication of any kind; and no illicit sex. They must chant 16 rounds a day minimum with attention, clearly chanting the mantra, and listening very carefully. This is the recommended process for purifying the heart in this sinful age of Kali. Be serious to push on this sankirtana movement of Lord Caitanya Mahaprabhu, and certainly He will bless you and your life will become perfect, na ca tasmad manusyesu kascit me priya-krtama, anyone who preaches this message of the Bhagavad-gita is the most dear servant of the Lord.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Brahmananda

-

New Delhi 26 August, 1976

76-08-26

Nairobi

My Dear Brahmananda Maharaja,

Please accept my blessings. I am in due receipt of your Janmastami 1976 invitation sheet, but there is no mention of the Vyasa Puja ceremony. Generally in our centers they issue Janmastami invitations along with Vyasa Puja invitations.

I have read your Vyasa Puja offering, so it will be a great pleasure to know whether Vyasa Puja was officially held in Nairobi. I am always anxious to know about Nairobi affairs. If you kindly send a report at least once a month, that will be appreciated.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sri Kuwar Candra Prakash

-

New Delhi 26 August, 1976

76-08-26

Sri Kuwar Candra Prakash Simha M.A.D.L.A. Brahma Nagar Sitapura Rd. Lucknow U.P.

Dear Sir,

I beg to acknowledge receipt of your kind letter dated 29 July 1976 and have noted the contents with care. Thank you very much for it. Just now I am in New Delhi at the above address and am going to Vrndavana by the 2nd or 3rd of September.

It will be a great pleasure for me to see you personally and if possible we may talk about a program how you may be engaged in the service of Krishna Balarama. You are a very qualified person and can render many valuable services to the Lord.

Please excuse me that my secretary could not write in Hindi, therefore the reply is sent in English. Please accept my good wishes and more when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Dinesh Candra Sarkar

-

New Delhi 26 August, 1976
76-08-26
Dinesh Candra Sarkas S, Bidya Jagar Rd. P.O. Nabagram Dr. Hooghly W. Bengal
My Dear Dinesh Babu,

Please accept my blessings. I am in due receipt of your letter dated 24th June 1976 and have noted the contents with care. I am now staying at Delhi at the above address. From here I shall go to Vrndavana. I am also not keeping good health.

In New York I caught a cold and it continued for about one month of coughing at night without any sleep. But still I am travelling. I went from New York to London to Paris to Tehran to Bombay to Hyderabad to here.

So I am sorry to learn that you are not well. Pray to Krishna and chant Hare Krishna. The body is a temple of disease, janma mrtyu jara vyadhi [Bg. 13.9]. Disease is our inevitable companion. We still have to execute our duty of Krishna consciousness as far as possible and Krishna will help us. We are going to have a very big project at Mayapur. We have to acquire 350 acres of land from the Government and construct a spiritual town at the expense of Rs. 200 Crores. The plans and contemplations are going on in different phases, now when Caitanya Mahaprabhu will be pleased it will be taken up.

After Vrndavana, I may return to Mayapur by the month of December and I hope by that time you will be quite fit to come and meet me. Thank you very much for your enquiry.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Radhavallabha

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New Delhi 26 August, 1976
76-08-26
Los Angeles
My Dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letter dated August 13, 1976 and have noted the contents with care.

You may title this book, Teachings of Lord Kapila, but it must be subtitled, "The Son of Devahuti". That will remain, do not try to change it. The Americans may like it or not like it, but we must make the distinction between devahuti putra kapila, and the atheistic Kapila. Do not try to change anything without my permission.

I will give you a foreword for this book.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Sri Tripathi

-

New Delhi 26 August, 1976
76-08-26
Lucknow
Dear Sri Tripathi,

Please accept my greetings. I am in due receipt of your letter dated 15 August 1976 and have noted the contents with care. Thank you very much for your enquiry.

I shall be in Vrndavana by the 2nd or 3rd of September. Please come and see me at that time.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Mr. Gupta

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New Delhi 28 August, 1976
76-08-28
Chandigarh
Dear Mr. Gupta,

Please accept my greetings. I am in due receipt of your letter dated 24 August 1976 and have noted the contents.

You may come and see me after September 3rd in Vrndavana where we can discuss all these affairs. There is also a nice guest house there.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Jagannatha-suta

-

New Delhi 28 August, 1976

76-08-28

Los Angeles

My Dear Jagannatha Suta das,

Please accept my blessings. I am in due receipt of your letter dated August 18, 1976 and the separate package containing ten Back to Godhead magazines. Thank you very much for them.

Actually I am dependent on your mercy. If you kindly follow my instructions and continue to push on Krsna consciousness, that will make me very happy. You must very strictly observe the regulative principles and chant sixteen rounds a day and Krsna will give you guidance. This is also stated in the Bhagavad-gita, tesam satata yuktanam bhajatam priti-purvakam dadami buddhi-yogam tam yena mam upayanti te [Bg. 10.10], to those who worship Him with love, Krsna gives the guidance so that they can come back to Him. The more you give service to Krsna, the more you become advanced. Yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hyarthah prakasante mahatmanah [ŚU 6.23], "Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed." This is the secret of success.

By the way, there has been some disturbance created by the publishing of a few comments on Vallabhacarya in Back to Godhead Vol. 10, No. 8, page 5, column 3, paragraph 2. Kindly avoid comments such as these in future publications.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Karandhara

-

New Delhi 31 August, 1976

76-08-31

Los Angeles

My Dear Karandhara das,

Please accept my blessings. I am in due receipt of your nice letter dated August 13, 1976. So you are already engaged in the service of Krsna. Stick to it and that will make you perfect. You are following the regulative principles. This is our spiritual strength and you are most fortunate that you have got a very good wife. Your wife met me in NY and New Vrndavana and she is a very great devotee.

I know that you are competent to manage any department, whichever department you like you can render your service and keep yourself peaceful with your good wife. There is no impediment for grhasthas to become fully Krsna conscious. All of Caitanya Mahaprabhu's associates were grhasthas and all of them helped Caitanya Mahaprabhu in His missionary activities. Later on He took sannyasa and specifically He was assisted by Svarupa Damodara, but still He had intimate relations with grhasthas like Advaita Acarya, Nityananda, Gadadhara, and Srivas Thakura.

So, in whichever status of life you may remain, if you stick to the principles, then you are alright. I am going to Vrndavana. If it is convenient you can stay for some time in Vrndavana with your family.

I always think of you as I do think of my other disciples, and surely Krsna will help you to become a very strong devotee of the Lord. Please offer my blessings to your wife and children.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Navayogendra

-

New Delhi 31 August, 1976

76-08-31

Mombassa, Kenya

My Dear Nava Yogendra Maharaja,

Please accept my blessings. I am in due receipt of your Vyasa Puja and Janmastami cards and I thank you very much for them. Please continue to render very nice service and certainly Krishna will be pleased upon you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Vegavan

76-08-03

My Dear Vegavan das;

Please accept my blessings. I am in due receipt of your letter dated August 1, 1976 and have noted the contents with care.

On your recommendation I am accepting the following disciples for first and second initiation:

First Initiation:

Bhakta Anders-Atma-nivedana dasa

Bhakta John-Yogindra dasa

Karen Johnstone-Kama-gayatri devi dasi

Second Initiation:
Turiya das brahmacari
Jamadagni das brahmacari
Radhanatha das brahmacari
Paragati das brahmacari

Hold a fire sacrifice and the initiates should refrain from the four pillars of sinful life: no illicit sex no meat, fish or egg eating (only Krsna prasadam), no gambling, and no intoxication. All devotees must also chant the prescribed 16 rounds daily on the beads. Enclosed you will also find four brahmana threads and gayatri mantra. After the fire sacrifice the tape of the gayatri mantra should be played in the right ear of the brahmana initiate. To become brahmana one must be clean inside and outside; outside by regularly taking bath, and inside by always chanting the Hare Krsna maha-mantra. the beads for the first initiates may be chanted on by Sriman Jayatirtha das and they should be given these beads and names at the time of the fire sacrifice.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hs

September

Letter to: Dr. S. B. Chatterjee

•

New Delhi 1 September, 1976

76-09-01

Dr. S. B. Chatterjee Ex-Professor and Head Dept. of Geography N. Bengal U. Calcutta Calcutta

Dear Dr. Chatterjee,

Please accept my blessings. Things are deteriorating on account of the loss of God consciousness. This simple method of chanting the Hare Krsna Maha Mantra will awaken God consciousness, and people will become very grateful all over the world. We welcome you to Vrndavana after the 3rd of September. We have got accommodations and whatever prasadam we have got we can give.

If you want to see me in Calcutta, you will have to wait until December when I may arrive there. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Jagajivana

•

New Delhi 1 September, 1976

76-09-01

Sao Paulo, Brazil

My Dear Jagajivan das,

Please accept my blessings. I am in due receipt of your letter dated July 27, 1976 and have noted the contents with care. I am very pleased that you have taken up this mission of spreading the Krsna consciousness movement all over the world. This is the wish of Sri Caitanya Mahaprabhu that, yare dakho tare kaho krsna upadesa, everyone you see or meet, tell him about krsna; amara ajnaya guru haya tara ei desa [Cc. Madhya 7.128], and by My command you become a guru and save this land. This was also the mission of my guru maharaj and it is my mission. You will perfect your life if you make it also your mission.

People everywhere are suffering on account of being led by blind leaders who are devoid of all knowledge of the soul. Such foolish men lead other foolish men and all concerned suffer. Andha yathandhair upaniyamana, when one blind man leads another, the result is that both of them fall into the ditch. Therefore there is a requirement for a section of society to become first class men, free of the influence of the modes of material nature, who can understand the mission of this human form of life and who can teach it to others. I am trying to create these men, but it is hard, for people have become lost of all intelligence due to the coverings of the three modes of material nature. So I am one man alone, yet now there are so many nice boys and girls like you to help me push on this movement in my old age. I thank you very much for your sincere efforts and you have my blessings that you will without a doubt be successful if you stick to the regulative principles and chant at least 16 rounds a day. Surely Krsna will recognize your service, and as soon as you are recognized by Krsna, then your life immediate becomes perfect. So continue your preaching activities all over South America and try and present this Krsna consciousness as it is without any change or speculation, and distribute as many books as possible, for this will have a very great effect on the lives of all those who are fortunate enough to receive them.

I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Giriraja

•

New Delhi 2 September, 1976

76-09-02

Bombay

My Dear Giriraja das,

Please accept my blessings. The other day you came here but I could not talk to you. All of a sudden you left.

For the time being I understand there is a need of an experienced devotee here. Tejiyas is sick and is going to Vrndavana. I think that Jagat Purusa is a suitable man to come here for at least one month and you can arrange to do this immediately.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Kurusrestha

-

Vrindaban 5 September, 1976

76-09-05

Denver

My Dear Kurusrestha das,

Please accept my blessings. I am in due receipt of your letter dated August 23, 1976 and have noted the contents with care. Your scheme to purchase that building with BBT loan is fully approved by me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sri Radha Krishna Dhawan

-

Vrindaban 6 September, 1976

76-09-06

Sri Radha Krishna Dhawan 4 & 5 - L Model Town Yanumanagar Ambala

Dear Sri Dhawan,

Please accept my blessings. I have received your letter dated August 20, 1976 and have noted the contents.

The Hyderabad temple has been completed on Janmastami August 18, and the temple is called the Sri Sri Radha Madana Mohana Mandir. You can come and see me here in Vrndavana if you like, or perhaps we will come to Chandigarh by the first week in October for programs there.

Thank you very much for your nice letter. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sri Rathindranath Ganguly

-

Vrindaban 6 September, 1976

76-09-06

Sri Rathindranath Ganguly 13 E. Dr. N. L. Bhattacarya Rd. P.O. Srampus Dist. Hooghly

Dear Sri Ganguly,

Please accept my blessings. I am in due receipt of your letter dated August 22, 1976 and have noted the contents.

You may come and see me in Vrndavana* at the above address until about the first week in October, otherwise I am expecting to be in Calcutta sometime in December. It is very nice that you have written to me offering your services. This is the mission to all those who have taken their birth as human beings in the land of Bharata-varsa. As stated by Sri Caitanya Mahaprabhu, bharat bhumite manusya haila janma yara janma sathaka kare karo para upakara. Therefore it is very good that you are taking these instructions of the Lord seriously by surrendering yourself under the direction of His bona fide representative.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Here you can stay with me at least for a month and we can chalk out a programme. ACBS/hs

Letter to: Gaura Gopala (Govinda?)

-

Vrindaban 6 September, 1976

76-09-06

Bhuvaneśvara

My Dear Gaura Gopala (Govinda?) Maharaja,

Please accept my blessings. I am in due receipt of your letter dated August 28, 1976 and have noted the contents with care. Preaching actually done alone, that is the experience we get from the previous acaryas. Caitanya Mahaprabhu was travelling alone and with great difficulty His associates induced Him to accept an assistant.

So far foreign devotees are concerned I can bring immediately 500 devotees from foreign countries but the government will not allow them to stay. If any devotee comes he has to go back again after three months or six months, at 10,000 Rs. expenditure. Still I am struggling and whenever it is possible I am bringing foreign devotees to preach in India and as you say the Indians are cheaters even though not all of them. The majority who come and join us, it has been experienced, they are not sincere. Under the circumstances what can be done, I do not know. Even experienced devotees-perhaps you know Anand Baba-he was asked also to go as there were so many complaints against him. But one hope is there that you are publishing in the Orissan language and it is being distributed and your writing is approved by me. So if you concentrate on these literature printing matters and try to distribute as far as possible that is our great success. You can construct immediately a nice temple there but you say there is no devotees so how temple management can be executed? This is the problem. So you are conversant in the local language. If you bring some sincere souls to join you by preaching then it will be successful. Just like in Europe and America I went singlehandedly and by preaching work the boys responded and therefore we can see some light of success. Unfortunately in India this spirit is lacking. In India generally the young men are after money and woman, this is natural. They have no sacrificing spirit. That is the difference. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Rasa lila

-

Vrindaban 6 September, 1976

76-09-06

Nairobi

My Dear daughter Rasa lila dasi,

Please accept my blessings. I am in due receipt of your congratulations letter. Please accept my hearty thanks for your good wishes. Continue your practicing Krsna consciousness by strictly following the four rules and by always chanting at least sixteen rounds daily. These spiritual practices will make us strong and able to defend ourselves from the onslaughts of maya. Krsna is always ready to help us for He is more eager to have us come back to him than we are to go. Simply we have to accept His helping hand and then all our worries are over.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Vidyabadhu

-

Vrindaban 6 September, 1976

76-09-06

Los Angeles

My Dear Vidyabadhu devi dasi,

Please accept my blessings. You and your son should come immediately to Vrndavana and stay under the direction of Gurukula. You may engage as a teacher of young children and your son will be a student. You will be supported by a pension that your husband has now received from the US government.

There are three enemies. One of them is the mother with child who marries again. The child should be raised in Krsna consciousness movement where both of you will advance in developing love of God.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Jayapataka

-

Vrindaban 7 September, 1976

76-09-07

Mayapur

My Dear Jayapataka Maharaja,

Please accept my blessings. Here is a Bengali letter from Sri Kamal Krsna das. The letter speaks for itself. He wants to live in our Mayapur Center. You can call him, talk to him and if he is useful give him shelter. He is very much anxious to live in our place.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Radhavallabha

-

Vrindaban 7 September, 1976

76-09-07

Los Angeles

My Dear Radhavallabha das,

Please accept my blessings. I am in due receipt of your letters dated August 25 and 31 and have noted the contents.

Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him. Your changes which I have seen of the sanskrit synonyms is also approved by me. Tanmayataya refers to the fact that the trees and the father were absorbed in the same feelings.

Titling of the Ninth Canto as Liberation is good, and the Tenth Canto should be called ”The Summum Bonum”. As far as the 11th and 12th Cantos are concerned they shall be named when they are presented. The title which you have given to the Eighth Canto was a little hard to understand at first but if it refers to pralaya, then it is alright. You must consult with me on such matters. Do not manufacture anything.

All of the sketches which you have sent to me while I am in India are approved. The picture of the Mohini Murti capturing the demons should take place outside on grass, there is no floor or walls. Prahlada Maharaja does not have a beard. Always avoid beards. It is not true that there are no shoes in Krsna lila, rather there are shoes except for the Vrndavana pastimes. But the shoes are of another quality, they are beautiful with jewels etc. On the battlefield they must wear shoes. The severed head of Rahu should look like the head of a demon, not round like a planet.

By controlling sex desire one becomes the most perfect sober person, kandutivan manasajivam visaheta dhirah. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Dixit

-

Vrindaban 8 September, 1976

76-09-08

Osmanabad

My Dear Dixit das,

Please accept my blessings. I am in due receipt of your letter dated 23 July 1976 and have noted the contents with care.

Thank you very much for offering your services at the new university, but first let us get the opportunity and as soon as we start the establishment it will be a great pleasure.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sri Kamal Krishna

-

Vrindaban 8 September, 1976

76-09-08

Mayapur

Dear Sri Kamal Krishna Das,

Please accept my blessings. In reply to your Bengali letter registered posted to Delhi, I have advised the president of the Mayapur center to do the needful. The copy is enclosed and you can see personally.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Ramesvara

-

Vrndavana 8 September, 1976

76-09-08

Los Angeles

My Dear Ramesvara,

Please accept my blessings. I am in due receipt of your letter dated August 29, 1976 and have noted the contents with care. It is very good that all this business has stopped sato vrtte sadhu sange. Revatinandana Swami is a very good preacher and you should encourage him. He can do nicely.

Let the restaurant go on. This is a very nice plan and I have discussed this with Rsabhadeva das. He may show you some communications on the subject. The householders who cannot sell books should be encouraged to work honestly on this restaurant project.

It will be very nice if you GBC men can relieve me from the heavy burden of management.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sri Santosh Kumar Pyne

-

Vrindaban 8 September, 1976

76-09-08

Sri Santosh Kumar Pyne Daspara Maiden Daspara Chursurah, Dist. Hooghly W. Bengal

My Dear Santosh Babu,

Please accept my greetings. After a long time I have received a letter from you with mixed information. I am sorry to learn that one of your sons is in mental disorder, so do your best for treatment and depend on Krsna for the ultimate result. The chequered history of family life is the same for everyone. According to our philosophy we call it samsara dava nada lida loka the blazing forest fire of material life. In the forest fire takes place without any human effort and it burns into ashes all the trees and animals without any relief. The relief comes from the cloud above the head.

Similarly the relief from this material world comes from above as we have got instructions in the Bhagavad-gita. So if you like you can retire from family life-you are old enough-and it may be possible for us to give you some shelter. I am in Vrndavana at present and shall remain here at least for one month. If you so desire you can come here and meet me. With my good wishes for all your family members,

I am yours sincerely,

A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Surendra Babu

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Vrindaban 8 September, 1976

76-09-08

Calcutta

My Dear Surendra Babu,

Please accept my blessings. On my return from Europe and America I have received your Vyasa Puja greetings and I thank you very much for the sentiments you have expressed therein. I am presently in Vrndavana and I am expecting to come to Mayapur as soon as possible, latest in December 1976 where I shall be very glad to meet you.

Thanking you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Trivikrama

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Vrindaban 8 September, 1976

76-09-08

Hong Kong

My Dear Trivikrama Maharaja,

Please accept my blessings. I am in due receipt of your letter dated August 13, 1976 and have noted the contents with care. Unless there is some favorable opinions there is no need of opening a temple there.

Unless one understands what is Krishna they will simply accuse us of having idol worship. They must first understand the science of Krsna then they may appreciate the temple. So go and and distribute as many books as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: David B. Richeter Hughes

-

Vrndavana 8 September, 1976

76-09-08

World Christ COR David B. Richeter Hughes, Founder c/o F.A. Kranert 101 Prospect Ave. Hackensack, New Jersey 07601

Dear David,

Please accept my blessings. I am in due receipt of your letter dated 6, September, 1976 and have noted the contents with care. Thank you very much for your kind offer to have me as your Permanent Acarya and Honorary Chairman. I will accept this if your organization and members are agreed to follow the four regulative principles which discriminate animal life from human life, i.e. no eating of meat fish or eggs; no illicit sex life outside of marriage and then only for the begetting of God conscious children; no intoxicants, including coffee, tea, or cigarettes; no gambling, not even bingo. Unless one follows these principles, spiritual life is not possible.

I can give you all guidance and direction for there are millions of Christians in the world today. We are not concerned with how, so much as the fact that one must develop his dormant love for God. This is alright that you will chant the names of Christ for after all he was the representative of God. People are lost due to not following a bona fide religious system. If you can revive their God consciousness that will be very good service.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Presidents of all ISKCON Centers

-

Vrindaban 9 September, 1976

76-09-09

To the Presidents all-ISKCON Centers.

Dear President,

This is to introduce Srimati Lalita Bose, who is our friend and well-wisher. Wherever in our centers she goes, she should be received free of boarding and lodging at least for three days.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/aks

Letter to: Jayapataka

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Vrndavana 10 September, 1976

76-09-10

Mayapur

My dear Jayapataka Maharaja,

Please accept my blessings. This is to introduce Sri Radha Pada das Adhikari. He is a family man and an electrician. He wants to join with us wholeheartedly with all family members. Please talk with him personally and do the needful.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/ad

Letter to: Balarama

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Vrindaban 11 September, 1976

76-09-11

Melbourne

My Dear Balarama das,

Please accept my blessings. I am in due receipt of your letter dated 10th August 1976 and have noted the contents. However the enclosed daksina never arrived for at customs all currencies are confiscated. Therefore do not send cash in the mails again. The beads are duly chanted upon and are enclosed within along with one brahmana thread. The names are, for Bhakta Rarmer __ Vrajaraja dasa, and for Bhakta Ted-Tribhuvanapati dasa. Jyotir Maya das has been accepted by me for second initiation.

Now hold a fire yajna and present the names at that time. The gayatri mantras may be heard by tape through the right ear. All of our initiated devotees must strictly chant 16 rounds a day and avoid the four pillars of sinful life completely. These four regulative principles should be lectured on by some expert speaker, as well as the ten offenses to the holy name. The brahmana must possess the qualities mentioned in the Bhagavad-gita (18.42) and take bath at least twice a day to maintain external cleanliness as well as always chanting the maha mantra for internal cleanliness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hamsaduta

•

Vrindaban 11 September, 1976

76-09-11

Vrindaban

My Dear Hamsaduta Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 8 September 1976 and have noted the contents. On your recommendation I am accepting David Davidson as my first initiated disciple. His name shall be Visnudutta das. Also on your recommendation I am accepting Parajnana das brahmacari as my second initiated disciple and the thread is found enclosed. He may see me for the mantra and both may have fire sacrifice as you may find convenient.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Revatinandana

•

Vrndavana 11 September, 1976

76-09-11

Laguna Beach

My Dear Revatinandana Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 13 August 1976 and have noted the contents with care. On your recommendation I am accepting Simhesvara das brahmacari as brahmana and his thread is enclosed within. The name of Tyaga dasa may be given to Terry Gardner and the name Sarana devi dasa may be given to Sandra Joaquim.

The newly initiated brahmana may hear the mantra from the tape in the right ear at the time of the fire sacrifice which you may perform and the thread is enclosed within. The names of the first initiates may also be given at that time. Their beads may be chanted upon by Ramesvara Maharaja the GBC for your temple.

Please impress upon the initiates the necessity of chanting 16 rounds daily on the beads and following the four regulative principles. And the brahmanas must become clean outside by taking bath regularly and inside by chanting the maha mantra. Avoid sinful life and spiritual life becomes easier. Without following these principles there is actually no possibility of spiritual life.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Sukadeva

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Vrindaban 11 September, 1976

76-09-11

Honolulu

My Dear Sukadeva das,

Please accept my blessings. I am in due receipt of your letter dated August 16, 1976 and have noted the contents.

On your recommendation I am accepting the following devotees for initiation:

First Initiation

William Jerald Leonard-Vidyagati dasa

Steven Edward Kulakowski-Svatantra dasa

Laura Ellan-Krsnalaulya dasi

Second Initiation

Piyuskanti das brahmacari

Sarva Satya das brahmacari

Please hold a fire sacrifice and present the names at that time. The newly initiated brahmanas may hear the mantra by tape in the right ear. The local GBC man may chant on the beads. All initiates must practice chanting 16 rounds daily and strictly follow the four regulative principles which must be stressed with great care so that they are very familiar with them. The brahmana must be clean inside and out by bathing with water and mantra. They must become fixed up in the sastra so that they may overcome the bondage of maya with the sword of knowledge.

As far as the problems mentioned in your letter, especially the comments attributed to you, I may clearly say that I never said that. But the GBC is there and others also, so these matters should be decided by them. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Cittahari

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Vrindaban 12 September, 1976

76-09-12

Auckland, New Zealand

My Dear Cittahari das,

Please accept my blessings. I am in due receipt of your letter dated August 23, 1976 and have noted the contents.

On your recommendation I am accepting Usapati das for brahminical initiation and Kedara dasa shall be the spiritual name for Bhakta Kevin. Please hold a fire sacrifice and present the name at that time. Your local GBC man may chant on the beads. The tape of the gayatri mantra may be played and heard through the right ear. To be a brahmana means that one is clean inside and out by chanting the maha mantra and bathing regularly. All our initiates must chant at least 16 rounds a day and follow very strictly the regulative principles. This will give one spiritual strength.

Regarding the $30,000.00 which you will receive, you may deposit it in the Bank of America, Main Office, Los Angeles California, in the ISKCON Mayapur Vrndavana Fund. If you forward the amount to Ramesvara Maharaja there he will be able to deposit it for you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Dvarakesa, Prabhujaka

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Vrindaban 12 September, 1976

76-09-12

Frankfurt

My Dear Dvarakesa and Prabhujaka,

Please accept my blessings. I have noted your letter of August 23, 1976 addressed to Harikesa Swami and have noted the contents with pleasure. Please continue your program of preaching in Eastern Europe for this program is very pleasing to me. You should be supplied all funds for this program by the local GBC men there in Europe. This program is very important.

People are suffering greatly presently due to having lost all proper vision. They are completely without knowledge as to what is the real purpose of life. They have forgotten what is the real purpose of life. It is up to you to reestablish their lost relationship with Krsna by being sincere to preach the message of Krsna purely by yourself following the instructions of the Lord and his bona-fide representative, the spiritual master. If you follow nicely our Krsna conscious program and preach to these unfortunate people, surely Krsna will recognize your very nice service as He states in Bhagavad-gita, na ca tasmad manusyesu kascin me priya krttamma, whoever preaches this message of Bhagavad gita is considered by Me to be the most dear. So continue on this way, you have my full approval and support.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Gurudasa

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Vrindaban 12 September, 1976
76-09-12
Stockholm
My Dear Gurudasa Swami,

Please accept my blessings. I am in due receipt of your letter dated August 24, 1976 and have noted the contents with pleasure. As far as your danda goes if it is too troublesome to carry there is no need for it. Lord Caitanya's danda was broken by Nityananda Prabhu and He never carried it again. But if you want you can make another although for preaching purposes it may be dropped.

I am very very pleased with your preaching in Poland and you should continue this program with full enthusiasm. Your coming to Vrndavana is not so important and it may wait. Please expand this program more and more for there is a very good and favorable field there. Try and start a center there, it seems possible. Continue this program of kirtana and prasadam for this will conquer their hearts as they have never experienced anything like it before. I know you are a sincere preacher and they will appreciate your good Vaisnava qualities. Please send me reports of your future successes. Thank you very much.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Satadhanya

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Vrindaban 12 September, 1976
76-09-12
Mayapur
My Dear Satadhanya Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 6 September 1976 and have noted the contents. Please continue this program of preaching and distributing Gita-gan as far as possible for this is our real business.

As far as your visa goes, if you have an entry visa, it can be extended. What is the nature of your visa? I shall telegram you if something can be done here. It is very nice that this publicity has attracted so many people to see our mandir. This is wanted. But are you selling books from the temple? I may be there in Mayapur by the beginning of December.

As you depend on me I similarly depend on you, parasparatam. The brahmanas and ksatriyas should cooperate, that is the Vedic civilization. The hands and legs should cooperate with the brain in order for the whole society to work properly.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Vikas

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Vrindaban 12 September, 1976
76-09-12
Calcutta
My Dear Vikas,

Please accept my blessings. I am in due receipt of your letter dated 8 September 1976. I am very very sorry to learn that your father has expired. Your father was my class friend and neighborhood friend. During the time of your grandfather your whole family was living at Varanasi Ghose St. Our residence was on the same street and because we went to the same college, Scottish Church College, and were in the same class, we were very intimately connected since 1916, more than 50 years.

Naturally I am very very sorry to learn the death news of your father, my beloved friend. So offer your mother my condolences for the bereavement, but there is nothing to be very sorry for. According to Bhagavad-gita your father has not died, he has changed his body, na hanyate hanyamane sarire [Bg. 2.20].

Certainly I shall pray to Krishna for his better situation in the next life. Offer my blessings to your children and wife and I hope that this meets you in good health. I will most probably be in Calcutta in December next and I shall be glad to see you at that time.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Dr. Wolf

-

Vrindaban 12 September, 1976
76-09-12
Los Angeles
My Dear Dr. Wolf,

Please accept my blessings. I am in due receipt of your letter dated August, 1976 and have noted the contents. Yes, this attitude will help you. Always pray to Krsna humbly and He will surely help you, tesam satata yuktanam bhajatam priti purvakam dadami buddhi yogam tam yena mam upayanti te [Bg. 10.10], to those who worship Me with love, I give them the intelligence by which they can come to Me.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: ALL GBC MEMBERS

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Vrindaban 15 September, 1976

76-09-15

NOTE TO ALL GBC MEMBERS:

Please let it be known that Nitai has become a venomous serpent. Be careful of him.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Jayatirtha

-

Vrndavana 18 September, 1976

76-09-18

My dear Jayatirtha das,

Please accept my blessings. I am in due receipt of your letter dated 13rd September 1976 and also the BBT Trustees report and have noted the contents with care.

Enclosed please find a letter of authorization to Lloyds Bank Ltd. Southampton Row Branch for a transfer to your account in the same branch of pounds 4,500.00. You may deliver this letter and advise me accordingly. Please save the wood and soundproofing from the Bury Place Temple as it was quite expensive to install.

I think there is a very good scope for preaching in Yugoslavia as the recent reports show a good success there. You should encourage this preaching program and support it fully. I have received today the Spanish Edition of Srimad-Bhagavatam 1.4. They have printed 75,000 copies. Similarly you should print in the German language as many copies as possible. That is my only life. When I see that there is publication of the Srimad-Bhagavatam and other books in other languages that gives me life. It is very nice that you will print in Yugoslavian, Hungarian , Polish and Russian. It is approved by me if you want to give less than 25% of the BBT income for the Mayapur construction as you require to print books. Your scheme for an English magazine for Great Britain is nice. You should print more and more books and increase your inventory.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Dixit

-

Vrindaban 18 September, 1976

76-09-18

My Dear Dixit das,

Please accept my blessings. I am in due receipt of your kind letter dated 14th Sept. 1976 and have noted the contents with care. I am very much pleased to understand that although you are now living away from Vrndavana, your mind is here. That is a very good sign. This is the symptom of loving affection for Krishna.

I have constructed this temple and all my other temples so that at least some educated retired men shall live here without any material desires, but at the present moment people are so educated that even up to the point of death they cannot give up the enjoyable items, namely money and women. Caitanya Mahaprabhu therefore recommends niskincanasya bhagavata bhajano ’numukhasva.

So if anyone is very serious to go to the other side of this material ocean for him to be completely freed from material attachment is absolutely necessary. Unfortunately people are reluctant to give up material association: that is the difficulty.

So wherever we may remain we can chant the Hare Krishna Maha Mantra without any offense and that will help us in the future how to become detached from visaya and yosit, or sense gratification and women.

So far our Gurukula is concerned, we require some practical assistant who can teach the boys how to be controlled in the mind and senses, how to rise early in the morning, chant the Hare Krishna Maha-Mantra, go to the Yamuna for bathing, then study some Vedic literatures like the Bhagavad-gita and the Srimad-Bhagavatam, remain always for the benefit of the guru, and work for him as a menial servant. These things are recommended for the brahmacari. You will find the statement in the Srimad-Bhagavatam, Canto Seven, Chapter Twelve as follows, brahmacari gurukulae vasandanto gururohitam [SB 7.12.1]. I want my gurukula should be in that way, we don’t want big big scholars, for doing research work; what research work they will do? Everything is in perfect order in the Vedic scriptures summarised so beautifully in the Srimad-Bhagavatam and the Bhagavad-gita is the primal study.

So we want to introduce this system of education for the boys who are at the kaumara age. That is recommended by Prahlada Maharaja, kaumara acaret prajno dharman bhagavatan iha [SB 7.6.1]. So this is the practical application in life of the education mentioned in the Srimad-Bhagavatam. I am also practically finding that if any of our students artificially try to become scholars by associating with unwanted persons they become victimized, for a little learning is dangerous, especially for the Westerners. I am practically seeing that as soon as they begin to learn a little sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself.

So we shall have to teach character and spiritual understanding to the young children. To study other things as a high grade scholar is secondary for us. The first thing is to build up character and be experienced in the understanding of the conclusions of the Srimad-Bhagavatam, hari namanukirtanam, iti nirnitam-it is decided, there is no more need of research work.

So think over these matters. You are experienced and if you take up the charge of our gurukula, it will be a great relief for me, but the principles are described above-we do not want anything more or less. The principles are vividly described in the Srimad-Bhagavatam and we have to follow and accept. I am glad to hear that you are coming here during Diwali holidays and you are always welcome. I hope this meets you in good health.

Your ever well wisher, A.C. Bhaktivedanta Swami

Letter to: Gaura Govinda

•

Vrindaban 18 September, 1976

76-09-18

Bhuvaneśvara

My Dear Gaura Govinda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated September 11, 1976 and have noted the contents with care.

In answer to your question as to why the Indian population is so slack in spiritual life: during the British rule there was a secret policy by the British to cut down the Vedic civilization in India. There was a confidential policy by the British government to kill India's original culture and everything Indian was condemned. From the very beginning they took this position. In our childhood and boyhood we had to read some book by a Mr. Ghose called, "England's Work in India". The purport was that we are uncivilized and the British had come to make us civilized. Later on the policy became successful because in our childhood days any anglicised gentleman was considered to be advanced in civilization.

In Calcutta the Chowringhee quarters were known as the English quarters and the neighborhood places were maintained very nicely. The Indian quarters were known as native quarters therefore even in our own city there was such a division as English quarters and native quarters. Anyway this policy became successful when our leaders took them as fact. Mahatma Gandhi wanted to refute this white prestigious position but he also failed because he did not understand spiritual culture or God consciousness. During the Moslem time, although sometimes fanatically, there were some cases of breaking the temple, but there was no such policy to kill the Indian culture. On account of this during the Moslem period even during the time of Aurangazeb there were Indian Princes and political leaders like Sivaji and Jaya Singh.

So it is a long process how Indians, especially educated Indians, have become victimized by the slowly deteriorating position of Indian culture, but there is no use tracing out the history but generally we have lost our own culture and our leaders are not very serious to revive our own culture to the point. But still the mass of people, not being very much advanced in education, stick to the Indian culture. For example, lakhs of people still visit Jagannatha Puri during the Rathayatra Festival, lakhs still visit the Kumbha mela, and lakhs still visit the holy places of India, but there is no encouragement by the leaders. It is only a continuation of the original culture.

So there is no hopelessness; if we revive Krishna consciousness in a systematic way, within a very short time we can revive our original Indian culture on the basis of the teachings of Lord Krishna and the Bhagavad-gita. So we have to work very hard for this purpose and if you follow the path of Sri Caitanya Mahaprabhu, it will be very easily done.

Arrange for printing the books. We shall supply paper that we have now got from the government. But without the paper you can take estimates from the printers to find the cheapest. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b.-I have three questions: I may come there by the middle of October, what is the climate like? I have heard that there is a famous fountain there whose waters are very digestive for people who are sick and it is a good tonic, is this true, do you know of this? Did you register the lands, complete the forms? ACBS/hs

Letter to: Manager of Lloyds Bank

•

Vrindaban 18 September, 1976

76-09-18

The Manager Lloyds Bank Southampton Row London, England Re: account number 8006334 in the name of A.C. Bhaktivedanta Swami

Dear Sir,

Please withdraw the sum of forty five hundred English Pounds Sterling (4,500 Pounds) from the above mentioned account and transfer it to the account of the International Society for Krishna Consciousness (Hare Krishna Society) in your branch, and advise me that you have done so.

Thanking you,
yours sincerely,
A.C. Bhaktivedanta Swami
ACBS/hs

Letter to: Ramesvara

•

Vrindaban 18 September, 1976

76-09-18

Los Angeles

My Dear Ramesvara Maharaja,

Please accept my blessings. I am in due receipt of your letter dated September 9, 1976 and have noted the contents with care. I am very pleased with your report and your contact with this author and producer. Now you may take it as my direct order that you must finish the Theistic Exhibit before the Mayapur festival, otherwise what is the use of all this endeavor?

Yadubara should be encouraged as he has given good service. Both his wife and himself are both serving nicely. I approve their work and they should be encouraged in all respects. In future we shall get more and more valuable services from them.

These management affairs sometimes disturb me. Kindly manage nicely. I want that the properties should not be jeopardized. So the idea of the declarations from the presidents is absolutely required. Nobody can do anything without my signature; that should be enforced.

In general, if any translator of my books requires the original manuscripts for his work, he should be supplied them by you. If you can succeed in spreading this movement to every town and village throughout the world that will be your great credit. Kindly do this and Sri Caitanya Mahaprabhu will be pleased and my Guru Maharaja will be pleased and I, as their humble servant, will also be pleased. That is our main goal in life, our svartha gatim.

Enclosed please find one check for $1,000.00 from ISKCON BBT Library and College Sales Dept. Kindly deposit this in the ISKCON Mayapur-Vrndavana Trust Fund in Bank of America, LA, and advise me. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Dr. B. N. Shukla

-

Vrindaban 18 September, 1976

76-09-18

Dr. B. N. Shukla 2, Drivatsa, Bhwati Nagar 1 Morris Rd Aligar (U.P.)

Dear Dr. Shuka,

Please accept my greetings. I am very glad to receive your letter dated September 9, 1976 and have noted the contents. I am glad to hear that you are coming to see me. Sriman Surendra Natha was to come here on the 15th, but he has not yet come. Anyway if he is coming I shall be glad to see you along with him.

I am here in Vrndavana at least until 8th October, if not longer, and I hope to see you in the meantime. I hope this meets you in good health and I await your arrival.

Thanking you,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Tusta Krsna

-

Vrindaban 18 September, 1976

76-09-18

Auckland, New Zealand

My Dear Tusta Krsna Maharaja,

Please accept my blessings. I am in due receipt of your letter dated September 11, 1976 and have noted the contents with care. I fully approve of your temple design, it is very nice.

I thank you very much for your very nice presentation of the issue of birth. You have assimilated the process of birth very nicely through the books. This has pleased me very much and I wish that all my students can become as adept at presenting the information in the books like this. You can make this a grand subject for agitation in that country and your preaching on this point alone will make you very famous. Therefore you should speak everywhere on this subject matter from the Bhagavatam and gita and you will be glorified. As the disciple is glorified so also the spiritual master becomes glorified more. Use this issue to advance your propaganda and become a leader in the society.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

n.b.-the Nrsimhadeva Deity should have Hiranyakasipu and Prahlada and should be simple, not very complex. ACBS/hs

Letter to: Acyuta

-

Vrindaban 20 September, 1976

76-09-20

Sao Paulo, Brazil

My Dear Acyuta das,

Please accept my blessings. I am in due receipt of your letter dated August 7, 1976 and the enclosed Magazine article. The article looks very nice and the pictures are very positively descriptive. Continue your nice preaching work there with great enthusiasm.

On your recommendation I am accepting the following disciples for first and second initiation.

First Initiation

Bhakta Ivan-Indrasena dasa

Bhaktin Dora-Dharma-patni dasi

Bhakta Manuel-Madhupati dasa

Bhakta Mozart-Madhava-priya dasa

Bhakta Ramacandra-Rangapuri dasa

Bhakta Luchie-Lilasuka dasa

Bhakta Paulo-Ananta-padmanabha dasa

Second Initiation

Paravyoma das brahmacari

Durasada dasa brahmacari

Mahayogisvara devi dasi

Madhusvara devi dasi

Please hold a fire sacrifice and the first initiated disciples may receive their names at that time while the brahmana initiates may hear the mantra through the right ear and receive the threads. Hrdayananda Maharaja may chant on the beads and give them to the devotees. All initiates must chant minimum 16 rounds on the beads daily and very strictly follow the four regulative principles to insure success on the path of spiritual progress of life. A brahmana must be clean by bathing and chanting daily. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Pancadravida

-

Vrindaban 20 September, 1976

76-09-20

Buenos Aires

My Dear Panca Dravida Maharaja,

Please accept my blessings. I am in due receipt of your letter dated 3, September, 1976 and have noted the contents with care. On your recommendation I am accepting the following as my duly initiated disciples.

First Initiation

Bhakta Gustavo-Gunesvara dasa

Bhakta Damian-Deva-srestha dasa

Bhakta Marceline-Mathura-mandala dasa

Bhakta Javier-Japananda dasa

Bhakta Kique-Kasi Misra dasa

Bhakta Osvaldo-Agnipati dasa

Bhakta Juan-Sacisuta dasa

Second Initiation

Caitanya Svarupa das brahmacari

Nitya Tripta das brahmacari

Hold a fire sacrifice and Hrdayananda Maharaja may chant on the beads. Give the bead, threads, and names at this time and the gayatri mantra may be heard by tape through the right ear. All initiated disciples must chant at least 16 rounds of Hare Krishna Maha-mantra daily on the beads and the brahmanas must remain clean outside by regularly bathing and clean inside by chanting the maha-mantra.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Ayodhyapati

-

Vrindaban 22 September, 1976

76-09-22

Toronto

My Dear Ayodhyapati das,

Please accept my blessings. I am in due receipt of your undated letter and I thank you for it. Your siddhanta is correct to the sastra and in this way go on reading books and have the correct perception and Krsna will help you. siddhanta baliya citte na kara alasa iha haite krsna lage sudrdha manasa [Ādi 2.117]. A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna.

You should be always alert in understanding the sastric conclusions that will help you, otherwise we can be misled by bogus philosophies. I am very pleased that you are studying the books. This will make you happy and successful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Rajkumar

-

Vrindaban 22 September, 1976

76-09-22

Calcutta

Dear Rajkumar,

Please accept my blessings. I am in due receipt of your letter dated 16 September and have noted the contents. You may please come and see me here in Vrndavana. I will be here until October 8th.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Jayapataka

-

Vrindaban 22 September, 1976

76-09-22

Mayapur

My Dear Jayapataka Maharaja,

Please accept my blessings. We should not criticize the Ramakrishna Mission by name, or directly, for they have become somehow or other popular and people are against us for it. So carefully avoid this type of preaching.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

URGENT AND CONFIDENTIAL N.B. All the letters from public to me may send to me immediately.

Letter to: Mahatma Prabhu

-

Vrindaban 22 September, 1976

76-09-22

Seattle

My Dear Mahatma Prabhu,

Please accept my blessings. I am in due receipt of your letter undated with the enclosed sankirtana report. I thank you very much for the good news. The enthusiasm of the devotees is a very good sign. The more they become enthused and anxious to preach the more they become Krishna conscious. ya idam paramam guhyam mad-bhaktesv abhidhasyati, na ca tasman manusyesu kascin me priya-krttamah [Bg 18.68]. One who explains the supreme secret to the devotees is the most dear to Krsna and never will there be one more dear. So always keep them enthused in this book distribution. This pleases me very much.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Giriraja

-

Vrindaban 23 September, 1976

76-09-23

Bombay

My dear Giriraja,

Please accept my blessings. The statement on Bhavan's Journal has been sent to them. Also a copy of my letter to Smt. Morarji has been sent to you by Harikesa Swami. Please acknowledge receipt. Harikesa is not working as my secretary now; he has been sent for preaching work.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Rupanuga

-

Vrindaban 23 September, 1976

76-09-23

Delaplane, Virgina

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter dated 13rd September, 1976 and have noted the contents. Regarding the editorial policy of BTG, if the editorial board is not expert enough they should be changed. Dr. O.B.L. Kapoor also had put a similar complaint. Yes, scientific articles must be published when sent by our men. I cannot see every article, but some of you should examine why nice articles are rejected. See if the board can be changed. If experienced editors are not there it will be unpopular magazine. These things are to be seen to immediately by the GBC. The board should be judged immediately and be changed if required.

A.C. Bhaktivedanta Swami
Letter to: Gurudasa

-

Vrindaban 24 September, 1976
76-09-24
Bhaktivedanta Manor
My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 1st inst. and have noted the contents. Harikesa has gone there to Poland to preach as you are doing, so take him with you. I have given him $1,000.00 for immediate expenditure and he has to return this as soon as possible. So he has gone yesterday morning, perhaps by this time he has reached. He likes to work jointly with Sucandra, but if Sucandra is not free then he may join with you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Yasomatinandana

-

Vrindaban 24 September, 1976
76-09-24
Ahmedabad
My dear Yasomatinandana,

Please accept my blessings. I am in receipt of your letter dated 19th inst. and copy of Gujarati magazine. It appears to be nice. So you have got a new house very suitable for our purpose; it is very nice. So try to purchase some land as soon as possible.

Regarding against propoganda, it is going on practically everywhere, especially Bengal. So we have to work very sincerely and Krishna will give us protection. The only hope, we can understand that demons are disturbed. That is quite natural. When Krishna was born, from the day of His birth, the demons wanted to kill him in so many ways but practically it was found that demons were killed by Krishna and He established His mission yada yada hi dharmasya glanir bhavati bharata/ abhyutthanam adharmasya tadatmanam srjamyaham [Bg. 4.7]. So if we work sincerely, the Krishna Consciousness Movement is non-different from Krishna. As Krishna killed all the demons, we should also be able to kill all demons if we remain faithful in the discharge of our mission.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Jayatirtha

-

Vrindaban 24 September, 1976
76-09-24
Bhaktivedanta Manor
My dear Jayatirtha,

Please accept my blessings. Harikesa was doing nice preaching work and recently he has received one letter from Sucandra. Both of them can work there very nicely. So, as you know, I am interested very much for preaching work. I have sent him yesterday to Poland etc. I have given him one month's expenditure, also including his fare. I have paid him $950.00. He's enthusiastic to preach in that part of the world in co-operation with Sucandra. Try to encourage him in preaching work. So far this $950.00 it is given to him as loan and is to be returned as soon as possible.

Before this I have advised Lloyd's Bank to transfer 4,500 pounds (four thousand, five hundred pounds) to ISKCON a/c (International Society for Krishna Consciousness) of the same branch, from my account number 8006334. This I have advised in a letter dated 18th inst. Please see to it and do the needful.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Lokanatha

-

Vrindaban 24 September, 1976
76-09-24
Delhi
My dear Lokanatha,

Please accept my blessings. I am in due receipt of your letter dated 21st inst. I am also happy to hear your very nice activities. I wish I could have joined you. I like your program very much. If you continue this program you will be benefited, people will be benefited, and everyone will be happy.

If possible you can collect something for our Gurukula and Temple also, and if some high-class men want to offer their children to Gurukula we can accept.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Prabhanu

-

Vrindaban 24 September, 1976
76-09-24
Port Louis, Mauritius
My dear Prabhanu,

Please accept my blessings. With reference to your letter to Harikesa Swami dated 15th inst., Sriman Srineketan das Brahmacari may take second initiation at the next Mayapur festival.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/hs
Letter to: Sukadeva

-

Vrindaban 24 September, 1976
76-09-24
Honolulu
My dear Sukadeva,

Please accept my blessings. I am in due receipt of your letter dated 7th inst. and have noted the contents. Gurukrpa Swami is coming there, and whatever he may advise may be done, regarding the deities.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: Bhaktijana

-

Vrindaban 25 September, 1976
76-09-25
New York
My dear Bhaktijana,

Please accept my blessings. I am in due receipt of your letter dated 14th inst. Why not make preaching with black people in America your lifetime preaching goal? Yes, limit to this. You preach-that is sannyasa. What is the use of changing dress? Do, actually. Regarding my leaving, I'll not leave the planet until you order.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: Sri Ghosh

-

Vrindaban 25 September, 1976
76-09-25
Calcutta
My dear Sri Ghosh,

Please accept my blessings. I am in receipt of your letter dated 22nd inst. and have noted the contents. You are welcome to come and visit us here. By 8th October '76 I will be going out of station, so you may come before then.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: ISKCON Hare Krishna Land

-

Vrindaban 25 September, 1976
76-09-25
to ISKCON HARE KRISHNA LAND JUHU BEACH, BOMBAY 54
WHERE IS GOPAL KRISHNA
A.C. BHAKTIVEDANTA SWAMI
Letter to: Sri S. R. Kejriwal

-

Vrindaban 25 September, 1976

76-09-25

Sri S. R. Kejriwal Kejriwal House, Dorbhanga

My dear Sri Kejriwal,

Please accept my blessings. I am in due receipt of your letter dated 17th inst. and have noted the contents. Regarding your invitation, yes, if you can arrange for our reception, we can go.

Hoping this meets you in good health

Your well-wisher,

A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Karandhara

-

Vrindaban 26 September, 1976

76-09-26

Los Angeles

My dear Karandhara,

Please accept my blessings. I am in due receipt of your letter dated 18th inst. and have noted the contents. Regarding the skyscraper scheme, yes, that I have already sanctioned since the idea was given to me by you.

If you make 2500 mrdangas per year, that is very good, then distribute to the whole of American people.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Radhavallabha

-

Vrindaban 26 September, 1976

76-09-26

Los Angeles

My dear Radhavallabha,

Please accept my blessings. I am in receipt of your letter dated 17th inst. and copies of 8th Canto, vol 1 Srimad-Bhagavatam. Thank you very much.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Ramesvara

-

Vrindaban 26 September, 1976

76-09-26

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in due receipt of your letter dated 17th inst. including two transfer receipts for $70,000 from BBT to B/A Bombay a/c and $1900 rent to M/V a/c LA.

Regarding the Fiji situation, your solution to amend the constitution is nice. Let Vasudeva become president. Your idea to sell BTGs, collect donations, hold kirtana and distribute prasada profusely, yes, do that. I was given the impression that this temple was to be controlled by the Punja family and our devotees would not have any hand. This was the impression given. We want that a very nice relationship be kept with Vasudeva. It was wanted that he follows our instructions including following the GBC, so that everything can go on nicely. Let one brother be president and one treasurer, and give one good man who can act as secretary. I have not lost confidence in Vasudeva. Now the matter is clear-I'm very much pleased with him so let him remain president and that will please him more, and his brother treasurer with one secretary. If the temple remains permanently in ISKCON Fiji's name and cannot be sold, that is very nice; it is not for selling, it is for improving more and more.

Local men must understand our philosophy, then it will be very successful. We cannot import men from outside. We sincerely want that local men either from Vasudeva's family or any other family which will take on the work. We have to work on that line. Just like some of my Godbrothers wanted to take men from India to London but the attempt was a failure-but when I trained up local men then it was successful. I have no objection if the whole Vasudeva Punja family be trained up and take charge of the temple. Local men should not simply become a visitor but they should be trained up to take charge of the temple. That is what I want. As soon as one is a devotee there is no personal ambition-life is dedicated for Krishna.

If my books can be translated and published there, I have no objection. Since Tamala and yourself are there for some time everything will be alright. Vasudeva must be president. Gurukrpa is feeling inconvenience regarding Australia because of the long distance. His interest is mainly Japan. You or another man may take care of Australia.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Dr. Chatterjee

-

Vrindaban 27 September, 1976

76-09-27

Calcutta

Dear Dr. Chatterjee,

Please accept my greetings. I am in due receipt of your letter dated 6th inst. and have noted the contents. I have no objection to your proposal and I can finance this proposal also. But I am afraid there will be hardly any students-that is the difficulty. I have seen in foreign countries that practically no students join high philosophical and scientific classes. People nowadays are only interested in money-earning philosophy. Nobody goes to the philosophical classes in universities. A similar institute was imagined by my Godbrother Bon Maharaja in Vrindaban, but it has not become very successful. There are many difficulties in the line, but I like the idea; therefore if some practical solution can be made we can discuss personally, but I appreciate your idea. The only difficulty I'm feeling is whether we can get sufficient students. Some of my disciples who are Ph.D.'s in science, they are also attempting our institution in Boston U.S.A., but I'm still doubtful how far they'll be successful on account of scarcity of students. It is said in the Kali-yuga everyman is on the standard of sudra, and the curriculum suggested by you is meant for the brahmana-that is the difficulty.

We are attempting one Gurukula in Vrindaban and we have already begun building, to train children from the very beginning of life as is advised by Prahlada Maharaja:

kaumara acaret prajno dharman bha gavatan iha durlabham manusam janma tad apy adhruvam arthadam [SB 7.6.1]

But there is also difficulty of getting students because the parents and the guardians are not interested. Before going to America I approached many respectable friends for giving me at least one boy from each family to be trained up in this line of self-realization, but I was not successful. The parents had no interest-the same difficulty of sudra mentality. Anyway, we are attempting again this Gurukula program, so why not begin from this small endeavor and gradually develop to the ideal university. On the whole if you can arrange such university there will be no financial difficulty. So I think if you kindly begin from this Gurukula attempt and then develop to the International University, that will be very practical.

Of course we have to have independent private university because the government is not interested according to Vedic ideology. Bon Maharaja tried for the last forty years to make a Vaisnava university recognized by the government, but he failed.

I am here up to 8th October, but I don't think it will be possible for us to meet. When I go to Calcutta I will let you know the exact date.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Doctor Ghosh

-

Vrindaban 27 September, 1976

76-09-27

Allahabad

My dear Doctor Ghosh,

Please accept my greetings. I thank you for your letter from Canada dated 1st September, 1976. I hope you have seen all our temples in Canada, especially Toronto where we have got the biggest temple in Canada. Very soon we shall have another big temple in Ottawa. I am hoping to stay in India for some months, and hope to meet you in this time.

I hope this meets you in good health. With my regards to Mrs. Ghosh.

Yours sincerely, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Gopala Krsna

-

Vrindaban 27 September, 1976

76-09-27

New Delhi

My dear Gopala Krishna,

Please accept my blessings. I am in due receipt of your letter dated 26th inst. and have noted the contents. Hamsaduta is not GBC, you are GBC. No, don't return U.S. Immediately come here and talk with me. Don't do like rascal.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Sharma

-

Vrindaban 27 September, 1976

76-09-27

Nairobi

My dear Sharma,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. So, why did you leave Mayapur if you are so expert in chanting? Read my books and do some menial service, but why you have left Mayapur? You are restless, so what can be done. You were chanting in Mayapur. Wherever you may live, you have to abide by the order of the authority. Because you are restless you are not fit for chanting absolutely.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Gopiparanadhana

-

Vrindaban 28 September, 1976

76-09-28

Los Angeles

My dear Gopiparanadhana das,

Please accept my blessings. With reference to your letter to Harikesa dated 21st inst., regarding the purport, 2nd paragraph to Bhagavatam 2.2.38, it is clear. Do not try to change anything.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Harikesa

-

Vrindaban 28 September, 1976

76-09-28

New Delhi

My dear Harikesa,

Please accept my blessings. I am very much perturbed to hear you are suffering from maleria in Delhi. So don't be worried, you'll very soon recover, but I think it is a hindrance for you going to Europe. I therefore request you not to proceed to Europe immediately, but stay and recoup your health, and then we shall think over your going abroad. In the meantime deposit the money in my account at State Bank of India, Connaught Place. Tejiyas knows the bank and he will do the needful.

Hoping for your speedy recovery.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Jayapataka

-

Vrindaban 28 September, 1976

76-09-28

Mayapur

My dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter dated 23rd inst. and have noted the contents. Regarding the Haridasapur land, first give the site plan and boundary statement and then we shall make plan with Saurabha. Yes, Gaura-Nitai Deities can be installed firstly as we generally do, also Lord Jagannatha and then Radha-Krishna, in three compartments. Formerly the construction was estimated at Rs. 50,000/-out of which Rs. 10,000/-is already with Prabhu Svarupa, Rs. 10,000/-we shall see for and Rs. 30,000/-shall be raised. If further investment is required that we shall see to it, but presently Rs. 50,000/-is maximum. Thakura Haridasa's murti can be installed.

Regarding our proposal for West Bengal: West Bengal people may come and join us without any distinction of caste and creed. The occupation will be according to one's capacity. They will be employed in cottage industry backed by spiritual advancement of life, to understand the mission of human life or relationship with God and act accordingly. The idea is that we are prepared to give all facility for maintenance of the body without sinful activities like illicit sex, meat-eating, intoxication and gambling. Everyone should live peacefully in healthy condition of life with the purpose of advancing in spiritual consciousness. In this concept we can accept anyone from any part of the world, what to speak of West Bengal, and give them shelter, food, occupation and enlightenment. I had no contact with Chief Secretary.

Regarding handloom, can they not produce fine cloth? Fine cloth will be received in any part of the world. Regarding food distribution, they may come to take at our Temple. With travelling sankirtana we can distribute wherever we go, but not to the emergency spot, like that.

Who is managing Bengal Bhagavata Darsana? Raghunath Kundau (Radhe Syamasundara.) has come here, and he is now first initiated. He can be used for this preaching work, he's willing. I understand the visitors in our Temple have increased on account of the propaganda. Have we increased distribution of Gitar Gan or not? Yes, whenever strong and probable false statements are made against ISKCON are made, we can take defamation case against them. I have given one statement in English,* Bengali and Hindi which I will send you, this may be published through the English and Bengali Press Trust of India (PTI). Sravanananda has a film on the last New York Rathayatra, so show this in every town, city, and village and present my statement in Bengali. Radhe Syamasundara. is coming there to help, and I will send some newspaper clippings. Go on with our regular work and chanting. You can also show our book distribution figures from Sankirtana newsletters.

You are open to enquire anything from me. There must be my consultation in everything. Who is main acharya after departure of Tirtha Maharaja?

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*enclosed herewith ACBS/as

Letter to: unknown 2

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28 September, 1976

Bhagavan Shri Krishna Chaitanya foretold, ”The singing of My name is sure to be spread in every village and in every town throughout the world.” In order to materialize this divine saying both Shri Shri Bhaktivinode Thakur and Prabhupada Shri Shri Bhakti Siddhanta Sarasvati Goswami tried their best and under their direction even at the old age of 70, I started for America. There, for a full one year I had to experience great difficulties in my single handed mission on this account, and at last at New York with the help of a few friends, we were successful to have the International Society for Krishna Consciousness (ISKCON) already formed during my stay there, registered in 1966 under the Local Government Rules. The intention was that the men of that continent may easily grasp the teachings as well as advice of Shri Chaitanya Mahaprabhu.

With the grace of Shri Chaitanya Mahaprabhu by and by ISKCON’s 40 temples in America’s important cities were constructed and throughout Europe in England, France, Germany, Italy and in Melbourne and Sydney in Australia, New Zealand, Auckland, Africa, Canada and Tehran and other places as well in the world all total of 102 such centres of ISKCON for distribution of Krishna cult were established. Amongst all these the very big temples in London, New York, Los Angeles, and Detroit can be specially mentioned. In these temples the minimum number of devotees attached is 50 and maximum 250 and they are engaged to distribute Krishna hymns leading an austentious life. Everywhere the Deity of Radha and Krishna is being worshiped. From India a large number of renowned persons frequently visit these temples throughout the world and they have made remarks to the effect that in each and every temple arrangements for daily worship and functions relating thereto are remarkably done smoothly and methodically. The artistic way of make up in all respects are exceptionally good and for all these a lot of expenses made towards everything are unparallel. The devotees attached to these temples out of natural devotion frequently visit to have a glance of the holy birthplace of Shri Chaitanya Mahaprabhu at Mayapur, Navadvipa, and that of Shri Krishna at Mathura and His lila-ksetra at Vrndavana, and that they do so in thousands.

Bharatavarsa land is a sacred place. Bhagavan Buddha was born here. Buddhists from different places in the world come to have a darshan of Gaya and Varanasi. What harms them if the devotees of Shri Krishna come here to have a darshan of the birthplaces of Shri Krishna and Shri Chaitanya Mahaprabhu? They are after being initiated with Vaisnavism by having their head shaved and keeping sikha and yajna-sutra and adorning with twelve tilakas, being engaged in Hari sankirtana are not all these things a pride for us Indians? But it is a matter of great regret that recently in my birthplace, West Bengal, there are some who are making agitations and various uncalled for remarks without knowing the real facts. All these have pained me to a great extent. Shri Krishna and His name Krishna are the same. Just after the advent of Shri Krishna, even while He was a mere child, even then Kamsa, Putana, Aghasura, Bakasura, Gardhabasu, Pralambasura and other such demons tried their best to kill Shri Krishna. But their attempts failed. They could not harm Shri Krishna in any way. They were themselves destroyed. So the movement for Krishna Consciousness can in no way be stopped and be faded away. Rather those who are trying to do any harm by uncalled for agitation after spreading false facts, they are sure to be disheartened. It seems if these people without adopting the aforesaid wrong way of doing harm to our International Society for Krishna Consciousness, do themselves join our movement, there is every chance of a formation of the body of a Great United Nation.

After the last great war the existing body of the present United Nations was formed, but what real benefit there has been to be mentioned of for the worldly people. The ISKCON movement has actually got together all nations in the world by their adoption of nonviolence creed and spreading of Krishna’s name, door-to-door. Amongst us there are Hindus, Muslims, Jews, Christians, Buddhists and others who in the same way initiating themselves with shaved head, sikha, tilaka and sacred thread are engaged in singing Krishna nama in accordance with the scripture, ”krsna kirtana gana nartana parau.” So I fervently request my gentle countrymen to have a thorough investigation of our affairs so as to discontinue their uncalled for agitations.

There has been various remarks about our income and expenditure, and on this some questions were raised in our Lokeshava and discussions made there to. The Lokeshava members accepted the fact that our various expenses are met up with our income of selling various books, as well as various donations from the public. Up till now my humble self could write at least 84 books and print them in English. Those are Bhagavad-gita As It Is, Srimad-Bhagavatam, Canto I to VII (24 volumes), Teachings of Lord Chaitanya, Shri Chaitanya Charitamrta (17 volumes), the Nectar of Devotion, Krishna Consciousness The Topmost Yoga System, Shri Isopanisad, etc., etc. These books are sold throughout the world, and the amount of their daily average sale is a little over five lacs, and for this Bhaktivedanta Book Trust, a registered body has been formed, with the intention that 50% of the sale proceeds will be utilized for printing books and the balance to be spent towards building temples, maths, and their day to day expenses.

At the age of 70 I had the energy to go outside India and apart from other various duties, engage myself in writing books even at night without sleep. All these have been done in accordance with the direction of my Prabhupada Gurudeva. My foreign devotees, with the help of various machines, do the needful for printing all these books written by me. These books are sold throughout the world for which an all round very hard labor is required. If sale proceeds of my books sold outside India are brought for aforesaid expenses in India, what harms and what is to be envied of. They have been spent for the benefit of the general public, materially as well as spiritually. We get help from foreign government is an absolute false report. What an unjudicious thinking. How can anyone think of that a foreign government will subscribe money for the promotion of Krishna Consciousness? So my request is not to do injustice to us in any way by unnecessary anti propaganda, but to cooperate with us by joining our Krishna Consciousness movement so that it may spread more and more satisfactorily, and for this we shall be highly obliged. Our cooperation on this account is much coveted for. Hare Krishna.

A.C. Bhaktivedanta Swami Founder Acharya ISKCON (all over the world)

Vrindaban 28/9/76

Letter to: Sastriji

-

Vrindaban 28 September, 1976

76-09-28

New Delhi

Dear Sastriji,

Please accept my blessings. I am in due receipt of your kind letter dated 26 inst. I am so enthused by understanding your desire. Yes, we require qualified men like you for spreading the Krishna Consciousness Movement all over the world. I shall request you to come here immediately with this letter of identification and see me without delay. We have got good accommodation for you. I am here up to 8th October. The best thing will be that you come and see me on receipt of this letter.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Dvarakesa

-

Vrindaban 29 September, 1976

76-09-29

Stockholm

My dear Dvarakesa,

Please accept my blessings. With reference to your letter to Harikesa dated 22nd inst., yes, kirtana and prasada will appeal to even the uneducated. We have means to preach to both the educated and uneducated, the sinful and the pious-dhiradhira-jana-priyau. Regarding the concerts, make mrdanga concert. You will get good mrdangas from L.A.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Pancaratna

-

Vrindaban 29 September, 1976

76-09-29

Mayapur

My dear Pancaratna, Please accept my blessings. I am in due receipt of your letter dated 26th inst. and have noted the contents. I have not received the Bengali Bhagavata Darsana yet. We want first class printing-offset method is cheaper and good. You may use Srila Bhaktivinode Thakura's translation of the Siksastakam. Also, Bhakti-Katha is alright for the title of compilation of my articles from the Gaudiya Math magazine. Sri Isopanisad is being translated by one of my friends here, and as soon as it is ready we can send you a copy. Regarding help, you may negotiate for Jayasacinandana to come from Los Angeles center.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Vicitravirya

-

Vrindaban 30 September, 1976

76-09-30

Bhaktivedanta Manor

My dear Vicitravirya,

Please accept my blessings. With reference to your letter to Harikesa dated 14th inst., on your recommendation I am accepting the following disciples for first initiation.

Radha Krishna Pillay-Rama-Sarana Dasa
Gordon McMillan-Gaura-Nitai Dasa
Brian Daulby-Bhajanananda Dasa
Eamon Morton-Atmatma Dasa
Benedict Bygott-Webb-Bhagavad-bhakta Dasa
Gabriel Zajac-Giri-Govardhana Dasa
Tony Smullen-Tulasi-priya Dasa
Janet Pillay-Janaki Devi Dasi
Laureanne Mcmillan-Lal Gopala Devi Dasi

Hold a fire sacrifice and the disciples may receive their names at that time. Jayatirtha may chant on the beads and give them to the devotees. All initiates must chant minimum 16 rounds on the beads daily and very strictly follow the four regulative principles to insure progress in Krishna Consciousness.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

October

Letter to: Dr. Dave

•

Vrindaban 1 October, 1976

76-10-01

Ahmedabad

Dear Dr. Dave,

Please accept my greetings. I am in due receipt of your kind letter dated 28th September, 1976 and noted the contents with care. I am very much pleased that such a highly qualified person as you desire to join our movement. We require many such persons as you to make our movement successful.

yad yad acarati sresthas tad tad evetaro janah sa yat pramanam kurute lokas tad anuvartate [Bg. 3.21]

”Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.” (Bhagavad-gita, 3.21)

It is the Vedic system that after 50 years of life one has to take to Vanaprastha, then take to Sannyasa.

It will be a great pleasure to meet you again, and if possible please join us as soon as possible.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Guptaji

•

Vrindaban 1 October, 1976

76-10-01

Delhi

My dear Guptaji,

Please accept my blessings. I am in due receipt of your letter undated and have noted the contents. Please come immediately and please bring one nice English to Bengali dictionary, prepared either by Subala Mitra or Ashutosh Deva. The price may be taken from the Temple to purchase it.

I shall be in Vrindaban up till the 8th, and then after going to Aligarh and Chandigarh I shall return about 17th-18th inst.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Madhava

•

Vrindaban 3 October, 1976

76-10-03

Boston

My dear Madhava,

Please accept my blessings. I am in due receipt of your letter dated 22nd Sept. 1976 and have noted the contents. Regarding details of the universe, be satisfied by reading only Bhagavatam. What is the use of reading other books-you are not going there. Some portion of the earth is flat. When you stand in any place you see flat, so for us to some extent it appears flat, but it is round.

Simply keep faith that whatever we describe, that is a fact. After all, we are an insignificant creature in the universe, so whether you take the modern scientists or Sukadeva Goswami, it is inconceivable. It is best to keep faith in Sukadeva Goswami, because actually our only business is to go back to home, back to Godhead. So whether Sukadeva Goswami or the modern scientists are right or wrong, it is nothing interesting to us. We want to go back to home, back to Godhead-yanti mad-yajino’pi mam.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Bharata-varsa in 5th Canto refers to the whole earth. ACBS/as

Letter to: Balavanta

•

Vrindaban 4 October, 1976

76-10-04

My Dear Balavanta,

Please accept my blessings. I am in due receipt of your letters and financial report dated 26th August and 18th Sept. 1976, and have noted the contents. The airport distribution at New Orleans is very good. Regarding the Lord Jagannatha deities, if They cannot be worshiped, They should be thrown in the sea. I acknowledge receipt of check copy No. 1195 on Bank of New Orleans for $1,000.00, and you may send money as you have done to M.V. Fund, L.A.

Deity worship should not be expanded anymore if it is difficult to manage, but Nitai-Gaura can be worshiped. If devotees do not stay in the center that means your preaching is not very strong. Regarding offering spinach, just it should be very clean-everything should be done very cleanly. Regarding the name of your farm, Murari is a name of Krishna, so Murari Sevak means servant of Krishna.

The public should be convinced of this point: that there is life after death, and then prepare for the next life. Otherwise what is the difference between men and animals? If a man has to go outside his home, he has to make so many preparations, but an animal will not-that is the difference between a man and an animal.

Our ultimate aim is to take part in politics, because Krishna took part in politics, we have to follow-but if people do not become Krishna conscious it won't be possible. Actually if we can take up the government, our movement will be very easily spread and beneficial to the people. We can make happy, peaceful men, God conscious-this is our aim. The main thing is to distribute books more and more. That remark by the man in Houston is to your credit, that this movement is becoming an epidemic. Actually, everywhere envious people are against this movement, especially communists, because this movement is a threat to them. The main thing is to distribute books-the communist idea is spread practically all over the world on account of distributing huge amounts of literature, but they have no substance. Introduce Rathayatra very nicely and distribute books. Yes, you are welcome to join me. I wanted that besides my permanent secretary that one of the GBC's may accompany me regularly.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Harikesa

•

Vrindaban 4 October, 1976

76-10-04

Germany

My dear Harikesa,

Please accept my blessings. I am in due receipt of your letter dated Sept. 30th, 1976 and have noted the contents. I sent you especially for preaching in that quarter therefore I gave you money, otherwise in U.S.A. what is need of money. You have experience in that area, therefore I gave money. So I request you not to go to U.S.A., even if it is a little difficult to preach in that quarter. I have written to Gurudasa and Sucandra to join you-combine together and preach. In U.S.A. there are many preachers, but here no preachers. Otherwise, if you must preach in English then you may preach in England.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Kacoriaji

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Vrindaban 4 October, 1976

76-10-04

New York

My dear Kacoriaji,

Please accept my blessings. I am in due receipt of your letter dated 28th August, 1976 and have noted the contents carefully. Thank you very much for your kind sympathy. Thank you also for the check ($25.00 No. 88 dated 8th Sept. '76).

I suggest you approach Tamala Krishna Gosvami at our New York branch. (340 W. 55th St., N.Y. 10019, N.Y.) You may go and join them there, they have a dramatic group, and if your ideas can be developed, I have no objection, that will be very nice.

I hope this meets you well.

Your well-wisher,

A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Tamala Krsna

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Vrindaban 4 October, 1976

76-10-04

New York

My dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter dated 21st Sept. 1976 and have noted the contents. I have received and approved Ramesvara's report from Fiji. I am awaiting your report on Africa. You see what is the situation in Africa, it appears to be a little mess. Yes, that's a fact, New York is the most important city in the world, and our Temple is situated in the most important center. Jayatirtha may act as GBC for South Africa as you have proposed.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: Brahmananda

-

Vrindaban 5 October, 1976
76-10-05
Nairobi
My dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 23rd Sept., 1976 and have noted the contents. I have just informed Tamala Krishna also, that Africans should not be allowed to live in the temple unless they are danger-proof. Of course you must preach but if you allow them to live you must be little careful-better not to allow. Chant and distribute prasada and let them come, take prasada and become practiced for Krishna consciousness. In suitable cases they can be 1st initiated but no 2nd for the time being.

Regarding land, yes, contact Ambarisa immediately and remind him that he wanted to invest some money. If he does that, that will be very nice, and I will give my sanction if he wants. You can purchase-that place is nice where Damji lives. (Ambarisa can be contacted through the Boston temple.) Mortgage is not to be done as the interest will be too high.

For members nowadays we are not giving books free. First when becoming the member they receive five large books, but after that they must pay for future books. If by distributing books you can collect some money for purchasing land, do it.

I was very much anxious for you, therefore Tamala went there. Now I am relieved that you are doing well. This year you must come to Mayapur.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: Tamala Krsna

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Vrindaban 5 October, 1976
76-10-05
New York
My dear Tamala Krishna,

Please accept my blessings. I am in due receipt of your letter from Nairobi dated 3rd inst. and have noted the contents. Africans should not be allowed to live in the temple there unless they are dangerproof. Of course you must preach, but if you allow them to live, you must be little careful-better not to allow. Chanting and prasada distribution is very nice. Let them come, take prasada and become practiced for Krishna consciousness. In suitable cases they can be given 1st initiation, but no 2nd for the time being.*

Yes, the GBCs should move and visit other other zones, and I quite approve that the GBC chairman can do this.

I hope this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
*Note: this has been informed to Brahmananda ACBS/as
Letter to: Dr. Chatterjee

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Vrindaban 6 October, 1976
76-10-06
Calcutta
Dear Dr. Chatterjee,

Please accept my blessings. I am in due receipt of your letter dated 1st inst. and have noted the contents. Your suggestion is very good-if the verses from Srimad-Bhagavatam and Bhagavad-gita are presented in classical art it will be something wonderful-the whole world will appreciate. We already have a dramatic party in New York, and their performances are very much appreciated. Indian classical songs are appreciated here and in foreign countries also. This program of presenting the Bhagavatam in classical song is a good idea.

vedaih sangapada-kramopanisadair ga yanti yam samagah (Bhag. 12.13.1)

Regarding your other suggestions, Ayurvedic medicine is a good idea, provided we can get an expert manufacturer. And agriculture we can also take up-we already have land, many farms. Too much modern machinery is not suitable for our country.

I shall inform you of our arrival in Calcutta, and trust we shall meet for further discussion there.

I hope this meets you in good health
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/as
Letter to: Gaura Govinda

-

Vrindaban 7 October, 1976

76-10-07

Bhuvaneśvara

My dear Gaura Govinda,

Please accept my blessings. I am in due receipt of your letter dated 1st inst. and have noted the contents. Nityananda Kanungo, the father of Bijayananda, can give you information about that land. He is a very famous man, and he lives in Cuttack. Otherwise Bhavananda may be able to give some assistance.

You may send me copies of your new publications.

I hope this meets you well,

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Hrdayananda

-

Vrindaban 7 October, 1976

76-10-07

Los Angeles

My dear Hrdayananda,

Please accept my blessings. I am in due receipt of your letter undated, and have noted the contents.

Thank you very much for your very good printing and preaching work. May Lord Caitanya bless you.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Sriman Bajaji

-

Chandigarh 14 October, 1976

76-10-14

Bombay

Dear Sriman Bajaji,

I thank you very much for your letter dated October 4, 1976, I have noted the contents carefully. I accept your invitation. I will advise Giriraja, my secretary in Bombay to see you in this connection. I wish to take with me my sankirtana party whether you would like to accommodate them. If not then only my personal secretaries, all together five, will go with me, so you have to arrange accommodation for them.

I am sending a copy of this letter to Giriraja to do the needful.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/as

Letter to: Giriraja

-

Chandigarh 14 October, 1976

76-10-14

My Dear Giriraja Prabhu,

Please accept my blessings. I am in receipt of your letter dated 8/10/76 and have noted the contents carefully.

Yes, you can do as you have suggested, reply in the monthly news letter to the members, followed by the reply I sent to Smt. Morarji.

Your preaching in the colleges is nice, try to make some Indian devotees.

I am enclosing two letters to the Bank of America for renewing the fixed deposits, see that it is done and inform me what has been done about the receipt I left for renewal when I was there last. Also one letter to Ramakrishna Bajaj, do the needful.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Dr. W.H. Wolf-Rottkay

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Chandigarh 14 October, 1976

76-10-14

My Dear Dr. W.H. Wolf-Rottkay,

Please accept my blessings. I am in receipt of your letter dated September 27th and October 3, 1976, I have noted the contents carefully.

Regarding the scientists, we have entrusted our own three scientists namely Svarupa Damodara, Sadaputa, and Madhva and we leave the matter to them, we do not say anything ourselves, but are leaving it to them. But there are many common men who do not believe that they have gone to the moon planet. So as common men we can simply say, how can dust and rocks reflect so much of light as to illuminate the night, like the sun at day. It is simply bogus to say that the moon is full of dust and rocks. Such a beautiful soothing planet is full of dust and rock with no living beings there is simply unbelievable. You are a learned scholar, do you think it is believable that dust and rocks can illuminate the whole universe at night. It is so soothing and beautiful. I shall be very glad to receive further enlightenment in this connection from your good self.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Yasomatinandana

-

Chandigarh 14 October, 1976

76-10-14

My Dear Yasomatinandana Prabhu,

Please accept my blessings. I am in receipt of your letter dated 8/10/76 and have noted the contents carefully. You say the farm is only five miles from the city, so we will build our temple on that land. The farmers should be trained up to become devotees of Krishna. The same Idea I have already given for Hyderabad farm. Invite the local farmers to participate in Kirtana and prasadam distribution, engage them to work the land. They may keep whatever they require for their maintenance and the excess production may be traded or sold. But we are not going to develop a competitive farming enterprise for making money. The basic principle is to become independent of artificial city life, working in factories producing nut and bolts. Gandhi had this Idea, the one defect was that there was no Krishna in the center. So the same idea of village organization, but keeping Krishna in the center should be introduced on our farm projects.

Do not install Gaura Nitai deities until sufficient men are there to take proper care of them.

Regarding men; everywhere there is shortage, we cannot continue to import men continually.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: S. B. Bartarya

-

Chandigarh 15 October, 1976

76-10-15

S. B. Bartarya M.A. L.L.B. Geeta Margh, Srinigar Hapur. (U.P.)

Dear S.B. Bartarya,

I am in receipt of your letter dated October 6, 1976 and have noted the contents carefully. I shall be returning to Vrindaban on the 20th October and shall be glad to see you any day thereafter at 4:30 PM. Please bring this letter with you and show it to my secretary on my arrival.

I hope this letter meets you well.

Respectfully yours,

A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Cittahari

-

Chandigarh 15 October, 1976

76-10-15

My Dear Cittahari Prabhu,

Please accept my blessings. I am in due receipt of your letter dated 28th September 1976.

It is your money so you can do with it whatever you like. If you feel the money is needed there, then use it accordingly, I have no objection.

Jita Garisa Das Brahmacari is duly accepted by me as a second initiated disciple. Hold a fire ceremony and let him hear the tape of the Gayatri mantra chanted by me through the right ear. See to it that he is properly trained up in brahminical habits, cleanliness, truthfulness, tolerance, self control, etc.

I hope this letter finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Dr. R.M. Dave

-

Chandigarh 15 October, 1976

76-10-15

Dr. R. A. Dave, Gokula 6, Prabhu Park Co. Near Rajnagar Society Ahmedabad 380 007

Dear Dr. R.M. Dave,

Please accept my blessings. Thank you for your letter dated 6th October 1976.

I am returning to Vrindaban on 20th October and shall be there until end of November. I will be glad to meet you there anytime convenient for you. It will be a great pleasure to meet you, you are always welcome.

I hope this letter meets you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Kirtanananda

-

Chandigarh 15 October, 1976

76-10-15

My Dear Kirtanananda Maharaja,

Please accept my blessings. I am in due receipt of your letter dated October 1, 1976 and have noted the contents carefully.

A film showing illegal techniques of distributing my books (Money shuffle) was never authorized by me. If it is actually a fact what you say, then stop it immediately. In all our dealings we should be above suspicion. They say first impressions are lasting. If someone feels cheated by our men because they are using dubious methods of distribution and collecting money our purity may be doubted and reputation spoiled. So please do not allow such film showing to take place until I have seen the film personally.

Thank you for the enclosed check. I am glad to note that your book distribution is going on nicely.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

P.S. Jabier Rodriguez has been accepted by me as a duly initiated disciple, his name is Jaya Caitanya. Enclosed please find one Brahmin thread for the second initiate, and a mantra sheet, other may make copy.

Letter to: Mrs. Tania Perera

-

Chandigarh 15 October, 1976

76-10-15

My Dear Mrs. Tania Perera,

Please accept my blessings. I am in receipt of your letter dated nil. I have noted the contents carefully. Yes! I remember you and the gold chain you gave me I gave to the deities in Melbourne.

Regarding your situation, the only alternative is to move into the temple and take complete shelter of the devotees and Krishna. Prahlada Maharaja was only 5 years old and because of his becoming a devotee of the Lord his father tried to kill him in so many ways. So that your husband is against Krishna is nothing astonishing, it is quite normal. So if you like you can leave him, and move into the temple of your choice.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Radhavallabha

-

Chandigarh 15 October, 1976

76-10-15

My Dear Radhavallabha Prabhu,

Please accept my blessings. I am in receipt of your letter dated October 5th 1976.

Geetar-gan (Bengali) may be added in the front piece as you have suggested, spelling as above with Bengali in brackets.

There is no need to print Sri Caitanya Mahaprabhu, His Life and Precepts, it is already there in other books.

Ādi-Lila may be printed in 4 volumes as suggested by you.

Let me finish 9th canto then I shall decide, most probably I shall start 11th canto, but as yet I have not decided.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Sacimata

-

Chandigarh 15 October, 1976

76-10-15

My Dear Sacimata Prabhu,

Please accept my blessings. I am in receipt of your letter dated 3rd October 1976 and I have noted the contents carefully.

There is nothing mystical about getting Gaura Nitai deities for worshiping. The Lord is all powerful and omnipresent, he knows the heart of the devotee and reciprocates with the devotee accordingly. So now the Lord has come to your home and agreed to be worshiped by you, therefore everything should be clean and neat. Nice prasadam should be offered regularly and distributed to guests. Kirtana may be performed morning and evening and some discussion from Bhagavad-gita as it is, or other books from our publications.

Your activities in Germany are all right, try to help the sankirtana and preach to your own circle of friends. I think at this time there is no need for you to come to India. If there is need I shall let you know. You are all little older and India will be difficult for you, for the time being please remain situated as you are. Chant Hare Krishna and help spread this movement in the best way open to you.

Hamsaduta Maharaja has told me about you, and he is presently acting as my secretary.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Jagar guru

-

Chandigarh 16 October, 1976

76-10-16

My Dear Jagar guru Maharaja,

Please accept my blessings. I am in receipt of your letter dated September 28, 1976, I have noted the contents carefully.

I understand from Hamsaduta Maharaja that you have gone to Dubai borrowing $400.00 dollars from him. So if you want to change your programme again, at least send this money back to him.

In the last year you have changed your engagement so many times, it is not good, better to stick to something and complete it than constantly changing. If you can carry out your original plan of collecting from Indian in different parts of the world and sending to India that would be good. Why not stick with Nitai Gaura TWSKP and make this successful?

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/

Letter to: Jayarandas Kuthiala

-

Chandigarh 16 October, 1976

76-10-16

Chandigarh

My Dear Jayarandas Kuthiala,

Please accept my greetings. I was very glad to see you. I'm sorry that I could not speak to you in detail because other visitors were waiting. I am very much pleased that you are interested in my scheme at Jyotisar, I think that I shall require your help when this plan is in action. If you have time you can come to Vrindaban to discuss some important matters.

So far I know His Holiness Ram Tirtha was a sannyasi, but you have written in your letter that he was a source of love to Japanese girls. I was very much surprised on this point. Kindly let me know what was the point in this connection of Swami Ram Tirtha. It was surprising, as far as I know a sannyasi is completely aloof from womanly connection. I shall be very glad to be enlightened in this connection about Swami Ram Tirtha.

I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Dr. Mohan Singh

-

Chandigarh 16 October, 1976

76-10-16

Chandigarh

My Dear Dr. Mohan Singh,

It was a great pleasure to meet you this evening. You are a devotee of Krishna and a learned scholar. Meditation is meant for yogis, it is said in the Vedic literature, Dhyanavasthita-tad-gatena manasa pasyanti yam yoginah [SB 12.13.1] a yogi is one who always meditates on the Lotus Feet of the Supreme Personality of Godhead. One who meditates on Krishna is the topmost yogi of all. We have explained this fact in our book "Topmost Yoga." I request you to read this book and meditate on Krishna, then you and your followers will be first class yogis performing the best meditation. Yoginam api sarvesam mad-gatenantaratmana [Bg. 6.47].

I thank you once again for coming here. If possible you may come to Vrindaban. I invite you to stay with me for some time so we can discuss more on this subject matter. I am returning to Vrindaban by 20th October.

I hope this letter meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/hds

Letter to: Kuladri

-

Vrindaban 22 October, 1976

76-10-22

My Dear Kuladri,

Please accept my blessings. I am in due receipt of your letter dated October 7, 1976 along with a check for $1,111. Thank you very much.

Yes, I was there in Buffalo, it is nice. Nitai Gaura is there. It is a very good opportunity. Take advantage and do it nicely. Surely Nitai Gaura will give you strength.

Upon your recommendation I will accept the following devotees as my initiated disciples. Please be sure that they know and follow the four regulative principles and that they always chant at least 16 rounds daily trying to avoid the 10 offenses. Hold a fire ceremony and have Kirtanananda Maharaja chant on their beads. Their new names are as follows:

Charles Vogler-Cakrapani dasa
Bernald Ely-Vallabha Caitanya dasa
Mary Tepas-Manasvini dasi
Theresa Pericola-Tilakaini dasi
Brenda Moffit-Bhaktinistha dasi
Pat Lawrence-Prema-manjari dasi

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Mahamsa

-

Vrindaban 22 October, 1976

76-10-22

My Dear Mahamsa Swami,

Please accept my blessings. I am in due receipt of your letter dated 13/10/76.

I am awaiting your visit. We shall discuss further regarding the land you have described when you come.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Satsvarupa

-

Krishna Balaram Mandir October 22, 1976

My dear Satsvarupa,

Please accept my blessings. I am in due receipt of your report dated October 4, 1976.

I am happy to hear of our great victory at the Chicago airport. Do not mind the dogs barking to get us out of the temple in Chicago. Stay in the temple and prolong as far as possible. In Bombay they tried to evict us in so many ways, but Krsna allowed us to stay and now we are going forward.

Regarding your library work, yes you simply have to try your best. We simply have to work sincerely. Success or no success, that is up to Krsna. Duhkhesv anudvigna-manah/sukhesu vigata-sprhah/Gita 2.56. Yes, you may familiarize yourselves with psychology, sociology, etc. I, also, touch upon these subjects wherever possible. Krsna is all-pervading, therefore we touch everything. Here in India they are also getting good numbers of standing orders from the professors.

It will be a great achievement if you can write this book on the theme, "anything undertaken without Krsna fails." Here in India we have just seen how they have made a big, big plan for the city of Chandigargh. So much land is lying vacant, and in the meantime people are going hungry. Because they are not Krsna conscious, they do not know how to utilize anything properly. They are simply thinking of satisfying their own senses. So many big, big plans, but the result is that people are unhappy. Napoleon and Hitler made big, big plans, where are they now? All failures. Churchill wanted to keep India under control. Gandhi wanted to drive away the Englishmen. Now, the Englishmen are driven away and things are going on by the laws of nature. Churchill and others have remained in comatose condition before dying due to excessive attachment to their plans. All failures.

Yes, there is no harm if you have to do some research. Krsna will supply the materials. You may write slowly, but give something full of meaning and instruction for the misguided people of this age.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Please find enclosed some questions and answers I have given for Bhavans Cultural and Religious Journal in Bombay. This may give you some help in writing your book.

ACBS/jda

Letter to: Ramesvara

-

Vrindaban 22 October, 1976

76-10-22

My Dear Rameswar,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1976.

Yes, my blessings are there that you may always have the strength to act according to my orders. Yes, I am feeling a little better. You are welcome to come in January. Thank you for your wanting to help relieve me from the management burdens.

It is my satisfaction that everything is going nicely in Los Angeles. I want to see that those programs that we have begun will go on expanding and improving more and more.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Srutakirti

-

Vrindaban 22 October, 1976

76-10-22

My Dear Srutakirti,

Please accept my blessings. I am in due receipt of your letter dated October 10, 1976.

Since Tamala Krsna, Gurukrpa, Ambarisa, and yourself are all in agreement to develop the restaurant in Hawaii rather than in Boston, I have no objection.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sudama

-

Vrindaban 22 October, 1976

76-10-22

My Dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated October 7, 1976.

Yes, there was some rumor, but I did not believe it. I am confident now that you'll stick to our Krsna consciousness and do the needful. May Lord Krsna bless you.

I never said that your troupe should come to Bombay for the opening. That is not very necessary.

I appreciate very much your dedication to preaching in Japan.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bala Krsna

-

Vrindaban 23 October, 1976

76-10-23

My Dear Bala Krsna,

Please accept my blessings. I am in due receipt of your letter dated October 6, 1976.

Your report of book distribution is very encouraging. Please go on increasing more and more. Yes, you should become the topmost temple for distributing my books. This is a very good proposal. That is the only way to please me. Distribute my books profusely. That is real preaching.

The girl who has got health problems must learn to be tolerant. As long as the material body will be there, there will only be pain. Pleasure is a misconception.

Upon your recommendation I will accept as my duly initiated disciples the following devotees. Make sure that they strictly follow the regulative principles and always chant a minimum of 16 rounds, avoiding the 10 offenses. Hold a fire sacrifice and have Ramesvara Maharaja chant on their beads. I also enclose one sacred thread and gayatri mantra sheets for the devotees you have recommended. They should also participate in the fire ceremony. Their new names are as follows:

Ken Reilly-Krsnacandra dasa Curt Halberstadt-Kunja-bihari dasa Bryan Baxter-Varaharupa dasa Craig Escalante-Kurma-rupa dasa Debbie Escalante-Dasarathi dasi Sheila Halvie-Syama-priya dasi

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurudasa

-

Vrindaban 23 October, 1976

76-10-23

My Dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 12/10/76.

I never said that you should go undercover for preaching in Eastern Europe. Everything should be done openly and very carefully. Krsna will protect your efforts.

Up to date the Vrindaban guest house is a failure. Nobody's coming. You are always welcome in Vrindaban, but I think you can come for the Mayapur festival. Right now, Harikesa and Sucandra are very eager to preach. So, you should find out where they are and make arrangements to assist them.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Jayapataka

-

Vrindaban 23 October, 1976
76-10-23
My Dear Jayapataka,

Please accept my blessings. I am in due receipt of your letter dated October 19, 1976.

Regarding this co-operative point, who will manage all the expenditure? We will spend so much money, why should it be managed by a co-operative. The co-operative society proposal is absurd. The poor members cannot pay adequately, neither are they interested. It is not tenable from all angles of vision. In the beginning the report was given to the DM. Now again DM, DM. Why again DM, he was first given proposal?

It is up to Mr. Chowdary now. The chief minister has handed the matter to him for decision. He said to wait 2-3 months for a decision. So let us simply wait.

Regarding the concessional paper, we are already getting government paper. If you want we can get as much as you require. It is already sanctioned. However many tons you require just tell Gopala Krsna and he'll do the needful.

Your description of how you are managing is nice. This is management. The British government was conducting the management of 600 million people with just 200 Britishers. We cannot expect all foreigners to come and manage Mayapur affairs. The best management is to turn the local men into devotees. Make the management perfect in this way. Things should be developed in such a way, based on devotional service, that there may not be any racial feelings. This is Kali-yuga. Very easily racial feelings are awakened on the material platform, but on the spiritual platform there is no such thing. Yes, what you are describing is the banking system. Every day, until the trial balance is calculated, no employee can leave the bank. That was the old system in Indian business.

One elderly gentleman, who claims to be my Godbrother, named Jayanarayana das Babaji, from Burdwan district, will be coming there. You may give him a place.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Rajni

-

Vrindaban 23 October, 1976
76-10-23
My Dear Rajni dasi,

Please accept my blessings. I am in due receipt of your letter dated 5/10/76.

Yogesvara is supposed to come there very soon to check on the situation and then report back to me. You may please keep in correspondence with him.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Bhurijana

-

Vrindaban 24 October, 1976
76-10-24
My Dear Bhurijana,

Please accept my blessings. I am in due receipt of your letter dated Oct. 11, 1976 and also the letter from your good wife. Thank you for the traveler's checks in the amount of $100.

I am pleased to know that you are working hard in the service of Krsna and feeling settled in your engagement. Please take this movement very seriously.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Gururaj

-

Vrindaban 24 October, 1976
76-10-24
My Dear Gururaj,

Please accept my blessings. I am in due receipt of your letter dated Sept. 21, 1976. Thank you very much for the donation you have sent, it is very nice.

Please continue to associate with the devotees at our Montreal temple. If you are serious and willing to follow the four regulative principles and chant sixteen rounds daily, you are welcome to live in our Montreal temple. Make an end to this material existence once and for all. There is nothing but suffering in this material world and we are offering the chance for eternal, blissful life. Kindly take advantage of this opportunity.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Makhanlal

-

Vrindaban 24 October, 1976

76-10-24

My Dear Makhanlal,

Please accept my blessings. I am in due receipt of your letter dated 10/7/76.

My blessings are always with you as you have requested. You are a very good devotee and servant of Krsna. So far your questions are concerned. Nityananda is the principle of the Guru. So, the Gurudeva is the incarnation of Nityananda. Anyone strictly following the instruction of the Guru is following Nityananda. The price one has to pay if he wants to become Krsna conscious is that he must dedicate himself to following the order of the spiritual master, mahat seva. If the Spiritual Master is pleased with disciple then the blessings of Guru will be there. That is the best way to become Krsna conscious, and Krsna is non-different from Nityananda. You may pray to Lord Nityananda to help you become dedicated in the service of your Guru. Krsna consciousness cannot be achieved artificially. You should approach Nityananda Prabhu through your Spiritual Master.

I am pleased to accept the devotees you have recommended for initiation. Please be very sure that they all know and follow the regulative principles and chant minimum 16 rounds daily. Hold a fire sacrifice and have Rupanuga chant on their beads. Their new names are: Willard-Vaisnava dasa, John-Jivapati dasa, Adam-Akruranatha dasa, Nancy-Nitya-manjari dasi.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Narahari

-

Vrindaban 24 October, 1976

76-10-24

My Dear Narahari,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1976.

I'm happy to hear how nicely things are going at our Miami temple. Upon your recommendation I accept the devotees you have requested initiation for. Robin Teter's initiated name is Rama Gopala dasa. I am enclosing 2 gayatri mantra sheets and one sacred thread duly chanted on by me. Now, hold a fire ceremony. The first initiates beads may be chanted on by Balavanta. Play the tape of me chanting gayatri mantra into the right ear of the second initiates. Be sure that these devotees and all of my initiated disciples there are strictly following the four regulative principles and chanting a minimum of 16 rounds every day, avoiding the 10 offenses. Also, be sure that the second initiates know the brahminical principles given in Bhagavad-gita, 18,42.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Radha-sarana

-

Vrindaban 24 October, 1976

76-10-24

My Dear Radha-sarana,

Please accept my blessings. I am in due receipt of your letter to my secretary dated October 2, 1976.

According to your recommendation I am accepting for second initiation Amala-harinama das Brahmacari and Viraja dasi. Now hold a fire ceremony for attendance of devotees only. You must be sure that these devotees are very strictly following the regulative principles and chanting a minimum of sixteen rounds daily. They must be fully engaged in devotional service, 24 hours per day. Please find enclosed two gayatri mantra sheets and one sacred thread. After the fire sacrifice, play the tape of me reciting the gayatri mantra into the right ear of these initiates and show them how to count on their fingers.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sivani

-

Vrindaban 24 October, 1976

76-10-24

My Dear Sivani,

Please accept my blessings. I am in due receipt of your letter dated October 11, 1976.

I am forwarding your letter to Jayapataka Maharaja in Mayapur. He will contact you whether it is alright for you to come there to work for Krsna as you have requested. Please take this Krsna consciousness very seriously and make your life perfect.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Bhadravardhana, Hrdayagovinda

-

Vrndavana October 25, 1976
76-10-25
My dear Bhadravardhana and Hrdayagovinda,

Please accept my blessings. I am in receipt of your letter dated October 1, 1976 along with a check for $350. Thank you very much.

Please perform your service of training up the new men very carefully. Present the philosophy of Krsna consciousness as it is. There is no need to add anything or take anything away. As it is. They must learn to strictly follow the four regulative principles and chant 16 rounds minimum every day, avoiding the 10 offenses. The new men should also go out for samkirtan, chanting or distributing my books. This will make them strong. Also, they must study my books at least three hours a day (including classes).

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Advaitacarya

-

Vrindaban 25 October, 1976
76-10-25
My Dear Advaitacarya,

Please accept my blessings. I have received your letter undated.

You are taking care of the cows. That is cow puja. Don't bother with anything else. Keep yourself in Krsna consciousness by strictly observing the regulative principles and chanting sixteen rounds. Always keep engaged in Krsna's service.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Barbara Eady

-

Vrindaban 25 October, 1976
76-10-25
My Dear Barbara Eady,

Please accept my blessings. I am in receipt of your letter undated.

I am very glad to hear that you are very serious about Krsna Consciousness and are chanting 16 rounds, following the regulative principles and trying to distribute my books in New Zealand. I will be pleased to accept you as my initiated disciple, but I must have some recommendation. If you will have Tusta Krsna write to me recommending you then I will gladly do so.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Whom it may concern

-

Vrindaban 25 October, 1976
76-10-25
To whom it may concern:

It is a great pleasure for me that Dr. S.R. Chakravarti has sung some important verses from Srimad-Bhagavatam, now made into a record album. I have heard these songs and am confident that anyone who will listen to these nice songs will be inclined to read my complete translation of the Srimad-Bhagavatam, now available in English (60 volumes), which has been published by the Bhaktivedanta Book Trust in Los Angeles, U.S.A.

Faithfully,
A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Chittrakara

-

Vrindaban 25 October, 1976
76-10-25
My Dear Chittrakara Prabhu,

Please accept my blessings. I am in due receipt of your letter dated 22nd September, 1976, I have noted the contents carefully.

Hamsaduta Maharaja has also given me an account of your activities in Kabul. It doesn't matter that you have been asked to leave the important thing is that you are trying to spread the message of the lord all over the world. In the Bhagavad-gita the Lord says very clearly, that anyone who tries to broadcast his message is considered most dear and there is no one dearer to the lord than such a sincere preacher.

If you can collect money there as you have suggested and send it for Nitai Gaura TWSKP activities in India that will be good. There is no restriction for preachers, they may travel everywhere all over the world. Nitai-Gaura means world wide preaching, because Lord Caitanya appeared to spread this movement to every town and village of the world, and by the grace of good souls like yourself the desire of Lord Caitanya Mahaprabhu is being fulfilled in the modern age.

So collect and send, Hamsaduta Maharaja is doing nicely and can utilize any amount we are planning a big Kumba Mehla

You have my blessings all the time, continue to preach with enthusiasm, keep Hamsaduta Maharaja informed about your activities. I hope this letter finds you well.

Your ever well wisher, A.C. Bhaktivedanta Swami

ACBS/hs

Letter to: Harivilasa

-

Vrindaban 25 October, 1976

76-10-25

My Dear Harivilasa,

Please accept my blessings. I am in receipt of your letter dated 19/10/76.

Let this couple first of all legally marry. After that we bless them by observing a fire ceremony. It is not necessary to burden me with these matters. Please consult with the local GBC.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Krsna Vilasini

-

Vrindaban 25 October, 1976

76-10-25

My Dear Krsna Vilasini dasi,

Please accept my blessings. I am in due receipt of your letter dated October 13, 1976.

As long as the body will be there, there will only be pain. Pleasure is only a misconception. Do not be sorry if you are in an "unfortunate" situation. It can also be fortunate if you take advantage by becoming serious to become Krsna consciousness. Follow the regulative principles, chant 16 rounds and as far as possible render service and study my books. Success is sure.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Svarupa

-

Vrindaban 25 October, 1976

76-10-25

My Dear Svarupa Das,

Please accept my blessings. I am in receipt of your letter dated 20/10/76.

As soon as everything is complete in the matter of registration of the "deed of gift" and the land is in the name of ISKCON, we shall begin immediately. Please communicate to Jayapataka Swami in this connection and he will inform me of the situation.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tribhangananda

-

Vrindaban 25 October, 1976

76-10-25

My Dear Tribhangananda,

Please accept my blessings. I am in receipt of your letter dated 3/10/76.

Thank you very much for your report of the temple activities there. Please offer my thanks to Mr. Pankhania for his kind assistance to our movement.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. please be sure that everyone there is following strictly the four regulative principles and chanting a minimum 16 rounds daily. ACBS/jda

Letter to: Vidya

-

Vrindaban 25 October, 1976

76-10-25

My Dear Vidya dasi,

Please accept my blessings. I am in due receipt of your letter dated September 27, 1976.

If it is not possible for Tulasi to survive the winters when planted in the ground, then a suitable house should be provided for her. Even in the Canadian temples which are in a much colder climate are keeping Tulasi nicely. Why should there be so much difficulty in Los Angeles, which has such a nice climate. Just do everything very carefully. Tulasi flourishes where there is love and devotion.

In answer to your questions; 1) Tulasi is one devotee who appears wherever there is devotion to Krsna. 2) Tulasi's body is spiritual. 3) Yes, jewelry is alright. 4) If possible. 5) Tulasi leaves should be offered to the Deity. 6) If possible. 7) Yes. 8) Yes. 9) You may cut the dead branches, but what is the necessity. 10) I never said that. 11) No. 12) Yes. 13) Use the wood for beads as far as possible, the balance may be placed within the earth. 14) I said no chemical sprays. 15) Undisturbed means what? 16) Use common sense and if you have none then consult with others. 17) No. 18) Don't try to introduce something new. The most important thing is the love and devotion.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Brahmananda

-

Vrindaban 26 October, 1976

76-10-26

My Dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated 12/10/76.

Cyavana has misspent, that is clear. Therefore, indirectly we are responsible because we could not control him. Slack management Arrange things so that in the future these things may not occur.

Whether we require our own house in Mombassa? Why spend energy in that way when there is no money? Preaching is first and foremost. If by preaching people will contribute, then we can get, otherwise, what is the need?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurukrpa

-

Vrindaban 26 October, 1976

76-10-26

My Dear Gurukrpa,

Please accept my blessings. I am in receipt of your letter dated 15/10/76.

The behavior of Sukadeva is very bad. It is good that he has resigned. The fact is that unless the management is strictly supervised, these things will happen. Sudama and Manasvi did the same thing. Be careful so that these things may not happen again in the future. The president cannot take any loans without authorization. This is a declaration. These things must not be allowed. Whatever he has taken must be returned and he must pay back the money that he has kept. How can he claim proprietorship, everything is the property of the Guru. You must inform them wherever he has gone that he must return whatever he has taken.

Now you please stay there until you have properly trained up a competent manager and then you must carefully supervise so that this may not happen again. Hawaii is a good field so do it carefully. You have done the right thing to inform me of the situation. Thank you for rectifying the situation.

I am pleased to accept the devotees you have recommended for initiation. Hold a fire ceremony. Instruct the devotees in the necessary way. You may chant on the beads. Play the tape of me chanting the gayatri mantra, etc. Do the needful. The new initiate's name is Naga-natana dasa.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

-

Vrindaban 26 October, 1976

76-10-26

My Dear Ramesvara,

Please accept my blessings. I am in receipt of your letter dated 17/10/76.

Upon your recommendation I am pleased to accept the following devotees for first initiation and also those whom yo have recommended for second initiation. Hold a fire ceremony. Instruct the new initiates to strictly follow the regulative principles and chant minimum 16 rounds daily avoiding the 10 offenses. Allow the second initiates to hear the tape of me chanting the gayatri mantra. You may chant on the beads.

Allen Z.-Amala-bhakta dasa

Steve M.-Stambha dasa
Mike D.-Mukunda-mala dasa
Steve F.-Satyasena dasa
James C.-Jaya Saci-natha dasa
Steve R.-Svarocisa dasa
Jack G.-Jagadisananda dasa
Philip M.-Puspadanta dasa
Carl D.-Kavi Datta dasa
Mike M.-Mahadeva dasa
Gary D.-Gaura-pada dasa
Cathy G.-Citradevi dasi
Cheryl N.-Subhra dasi
Terry B.-Tulasi-carana dasi
Tracy A.-Tusita dasi
Michele G.-Mayura dasi

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayatirtha

-

Vrindavan 27 October, 1976

76-10-27

My dear Jayatirtha,

Please accept my blessings. I am in due receipt of your letter dated October 16, 1976.

Yes, it is a good plan to leave the money in my account until you need it. What is the use of keeping money unless thereis a need. It is also a good idea for you to fill in the position of GBC for South Africa until the Mayapur meeting. You are a fit man. I think you are the best experienced GBC. Yes, go to South Africa as soon as you get the opportunity to see that everything is going on there nicely.

Regarding my car, the present exchange rate is not proper. So, deposit the money from selling the car either in my account in Lloyd's Bank or Punjab National Bank. I shall pay here for purchasing a new car.

I am very pleased to see how nice the book distribution is increasing in Germany. Give those two boys who have done so nicely my thanks. Krishna will bless them. ye yatha mam prapdayante tams tathaiva bhajamy aham [Bg. 4.11]. Krsna becomes more and more pleased by seeing the increment of book distribution. Devotional service is absolute but one who preaches His message becomes very dear to Lord Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Manidhara, Rohinisuta

-

India. 27 October, 1976

76-10-27

My Dear Manidhara and Rohini Suta,

Please accept my blessings. I have received a Letter from Jayatirtha saying that you have distributed in one week 522 and 521 big books respectively. This is very wonderful. I thank you so much. Ye yatha mam prapadyante tams tathaiva bhajamy aham [Bg. 4.11]. Krsna becomes more and more pleased by seeing the increment of book distribution. Devotional service is absolute but Krsna is especially pleased to see someone preaching His glories.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Bahudak

-

Vrindaban 27 October, 1976

76-10-27

My Dear Bahudak,

Please accept my blessings. I am in receipt of your request for initiations.

Upon your recommendation I will accept the following devotees for first initiation, as well as the ones you have recommended for second initiation. Hold a fire ceremony and instruct the devotees to follow the regulative principles and to chant a minimum of 16 rounds every day. Play the tape of me chanting gayatri into the right ear of the second initiates. Their beads may be chanted on by Ramesvara Maharaja. The names of the new initiates are:

Mark L.-Madhu Pandita dasa
Marilyn-Madhava-priya dasi
John B.-Janapati dasa

James H.-Jaya Hari dasa

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Yudhisthira

-

Vrindaban 27 October, 1976

76-10-27

Friendship, New York

My dear Yudhisthira,

Please accept my blessings. I am in receipt of your letter dated October 13, 1976, along with photographs of your farm. It appears very nice.

As far as the farm being authorized, you discuss with Kuladri and Kirtanananda Maharaja. Whatever they say I agree. Kuladri is an experienced man so you may organize things there taking his advice. Please just work sincerely and Krsna will bless you.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Caitya-guru

-

Vrindaban 28 October, 1976

76-10-28

Chandigarh

My dear Caityaguru dasa,

Please accept my blessings. I am in due receipt of your letter dated 26/10/76.

Yes, Krsna will bless you with good success. Do it rigidly. Krsna will give you strength undoubtedly. I started this movement alone in a foreign country and Krsna gave me all success. Krsna will certainly help you if you simply remain sincere and try to present Krsna consciousness as it is. I know the atmosphere in Chandigarh is very receptive.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Harikesa

-

Vrindaban 28 October, 1976

76-10-28

Frankfurt

My dear Harikesa,

Please accept my blessings. I am in due receipt of your letter dated 19/10/76.

Thank you for making payment on my loan to you at 12% interest. I'm very glad. It's alright that you have sent it to Los Angeles.

I am very pleased to learn of our success in Yugoslavia. When there is a little hope of success in these countries, it encourages me 100 times more than in other places. If they take up this Krishna Consciousness, they'll take it very seriously. This is the perfection of Communist ideology. Everything belongs to God. No private proprietorship. They have gone on the radio, that means they have purified the whole atmosphere. That is the way to introduce, the transcendental sound vibration will act. Utilize this approach. Gradually try to convince them that this movement is the perfection of Communism. Go on singing Krsna kirtana. That is our program. Caitanya Mahaprabhu used to go out chanting. He never spoke philosophy in public, only among higher circles. The chanting is very effective. Along with tampura and mrdanga played very rhythmically let them chant. Perform this musical demonstration and sell books as far as possible, and feasting. Then everything will be successful. It is good that they do not like these bogus yogis and they like Hare Krsna mantra. Give them the chance to chant the Hare Krsna maha mantra somehow or other, then very soon good results will be visible.

I am not very much in favor of Gurudasa coming here. Let him know that his former wife, Yamuna, is here, therefore he should not come. Why is he so adamant to come here. He can come later during the Mayapur festival. Why doesn't he join with you until Mayapur at least?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Makhanlal

-

Vrindaban 28 October, 1976

76-10-28

St. Louis

My dear Makhanlal,

Please accept my blessings. I am in receipt of your letter dated 13/10/76, along with a check for $25.

Yes, you must rectify this mistake. All society stationary must bear my name as founder-acarya. Please do it immediately.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tripurari

-

Vrindaban 28 October, 1976

76-10-28

New York

My dear Tripurari,

Please accept my blessings. I am in receipt of your letter dated 14/10/76 along with a copy of National Geographic magazine.*

Please go on with your program, preaching and distributing my books, encouraging others to remain pure by following our simple program of chanting, reading, Deity worship, etc. Krsna will certainly help you. Keep yourself always engaged in the service of Gaura-Nitai and that will keep you liberated from material contamination.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*It is overmaterialistic. ACBS/jda

Letter to: Pusta Krsna

-

Vrindaban 29 October, 1976

76-10-29

Berkeley

My dear Pusta Krsna,

Please accept my blessings. I am in receipt of your letter dated 10/10/76.

I know that you are intelligent and can act very nicely to help spread Krsna consciousness. If you feel Maya attracting, then live an honest life as a householder and contribute to our movement. As a family man you can join Svarupa Damodara to help with the Bhaktivedanta Institute. Caitanya Mahaprabhu says it doesn't matter whether one is a sannyasi, grhastha, brahmana, or sudra. You have intelligence. Study more and more. If you think that you should be married, then do that and assist Bhaktivedanta Institute by giving service. My request is, don't become an ordinary foolish man. Keep Krsna consciousness in any condition of life. That is success.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ramesvara

-

Vrindaban 29 October, 1976

76-10-29

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in receipt of your letter dated 19/10/76.

It is a fact that we are different from all bogus groups. Now we should present our movement very nicely so that people will be able to understand. We are trying to raise the animal-like humans to real human status.

Yes, this book distribution movie should be excluded. Why has this been taken. Even if there is some bad dealing in the family, it should not be exposed.

What about that book Dialectical Spiritualism edited by Hayagriva? Also, the rejection by the BTG staff has somehow or other alienated Dr. Kapoor. You must carefully oversee which articles are being accepted for BTG.

I approve your efforts to sue this Ted Patrick and his publisher. It must be done.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Srutadeva

-

Vrindaban 30 October, 1976

76-10-30

My Dear Srutadeva,

Please accept my blessings. I am in receipt of your letter dated October 14, 1976.

The Deities in London are named Radha London Isvara. Krsna is the proprietor everywhere but especially London. Yes you have my permission to sing as you have requested.

One has to be qualified to preach. It is a gradual process that one becomes sense controlled and a personal example. Preaching is not an easy thing. In the beginning one should worship the Deity and follow the basic practices. When one becomes advanced he can preach. The kanistha adhikari is not condemned. It is a comparative study. The kanistha adhikari can also achieve perfection. If one does not preach, it does not mean that he is fallen, condemned. It is not artificial, one gradually becomes perfect by association.

It is correct that the brahmajyoti is comprised of spiritual souls and that ultimately nothing is impersonal. Dead matter means forgetfulness of Krsna.

If you want to stay in Krsna Consciousness you will have to develop firm faith in Guru and Sastra. Therefore, you must study my books very scrutinizingly, follow the four regulative principles very strictly and chant 16 rounds daily avoiding the ten offenses. Don't take this movement as something cheap.

Thank you for the picture of the Deities.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

"N.B. The tulasi or whatever leaves you sent were too old and dried out when they got here. Srila Prabhupada said the test is by smelling and tasting."

Letter to: Tamala Krsna

•

Vrindaban 30 October, 1976

76-10-30

New York

My dear Tamala Krsna,

Please accept my blessings. I am in receipt of your letter dated 22/10/76, along with pictures, newsclippings, etc.

Regarding the point about whether our movement is bona fide, you can use the following arguments. Bhagavad-gita has got so many editions. Our books are older than the Bible. In India there are millions of Krsna temples. Let the judges and juries read our books and take the opinion of learned scholars and professors. Regarding the second point about the parents jurisdiction over their children here are some suggestions. Do the parents like that their children become hippies? Why don't they stop it? Do the parents like their children to become involved in prostitution and intoxication? Why don't they stop this? When the government takes the children for the draft neither the parents nor the children like it. This question should be raised.

There are so many men over 30. Are they brainwashed? It may be a minority in your country, but in other places it is the majority. The diamond seller caters to a minority. Why are they allowed to sell. Always when there is something valuable only a minority will be able to purchase. Our books are not commercial, they are religion and philosophy.

They are now feeling the weight of this movement. Formerly they thought these people come and go, but now they see we are staying. Now we have set fire. It will go on, it cannot be stopped. You can bring big, big fire brigades but the fire will act. The brainwash books are already there. Even if they stop externally, internally it will go on. Our first class campaign is book distribution. Go house to house. The real fighting is now. Krsna will give you all protection. So, chant Hare Krsna and fight. One movie expert has opined there are so many ideas in our movement. Try to get our ideas into movies.

Get some Indian professor's opinions. Get a list of standing orders from Indian Universities. Take this opportunity for being well advertised. They are afraid. So many young men are being affected. They have rightly said that it is an epidemic. Let all the Indians say that this is bona fide. Have profuse testimony. Collect testimony in London and Toronto. Ask SubhaVilasa to collect opinions that this is bona fide Indian culture. This same attack came in Germany. By propaganda you cannot suppress the truth. You cannot suppress fire by propaganda. Now we have to become strong to defend. The fighting has become acute, but if you stick to the regulative principles, Krsna will give all strength. Whatever is done is by Krsna's mercy. They are afraid that a different culture is conquering over their culture. param drstva nivartate [Bg. 9.59]. That is natural. If someone finds something better he'll give up the old, how can he stop? It is a fight, do not be afraid.

I am not very enthusiastic about the Harmonist idea, but if you have to sell Back To Godhead for minimum $1.00 then do it, what can be done? Regarding SubhaVilasa as Canadian GBC, if the presidents are satisfied with things the way they are and do not want SubhaVilasa that is alright. It was just a suggestion of Hamsaduta.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

November

Letter to: M. M. De

•

Vrindaban 1 November, 1976

76-11-01

Calcutta

My dear M. M. De,

From my side there is no instruction for stopping payment. There is a good job for you in Bombay. Free quarter and boarding and salary up to one thousand per month. If you like you can come to see me immediately.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayatirtha

-

Vrindaban 1 November, 1976

76-11-01

Bhaktivedanta Manor

My dear Jayatirtha,

Please accept my blessings. I am in due receipt of your letter dated 25/10/76.

So, if we can stay at Bury Place that is Krsna's arrangement. Let Mr. Patel purchase the new property. In that case there is no need of sending the pass book. The transfer order may be torn up.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ramakrishna Bajaj

-

Vrindaban 1 November, 1976

76-11-01

Bombay

My dear Ramakrishna Bajaj,

I have received your letter dated October 21, 1976. In that connection, whatever Giriraja will accept, arrange and I'll do.

One thing has developed now in the Western countries. They are feeling the weight of our movement. Therefore, an attempt is being made to suppress or stop the movement in Europe and America. In America the parents of my disciples are combining together.

On account of the Hare Krsna Movement people in the Western countries are being attracted. There is now counter-propaganda by the enemies. They are now organizing opposition. Will Gita Pratisthan help this Hare Krsna Movement to face the cultural fighting between East and West?

The idea is, that the rapid advancement of the Hare Krsna Movement has threatened the foundation of Western Civilization. One American politician has remarked in this connection, that the Hare Krsna Movement is spreading like an epidemic. If we do not take steps to stop it, it may one day capture the government. This is a good certification for our success, but the time has come now when we have to meet strong opposition. After all this Hare Krsna Movement is Indian culture. If the leaders of Indian culture will take it seriously, then certainly India's glories will be magnified.

In the foreign countries India is much advertised as a poverty stricken country. But, if India can give Her spiritual culture, Krsna consciousness, she will be glorified everywhere. This should be the aim of Gita Pratisthan.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Hrdayananda

-

Vrindaban 2 November, 1976

76-11-02

Los Angeles

Hrdayananda,

Please accept my blessings. I am in receipt of your letter dated nil accompanied by two copies of the first edition of the Portuguese Bhagavad-gita. It is very nice.

You are doing very nicely. This enthusiasm is required. It is the basic principle in making advancement in Krsna's service. You have written to say you want to start printing Caitanya Caritamrta. I think it is too difficult. It is better for the time being to simply continue with the Bhagavatam. Caitanya Caritamrta is the post-graduate study.

You have written that chanting, dancing and book distribution are going on nicely. Prasadam distribution should also be introduced. This will make the program even more effective. I am glad to know that Pancadravida is doing so nicely. He is a very good assistant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Morris Lapidus

-

Vrindaban 2 November, 1976

76-11-02

Brooklyn

My dear Morris Lapidus,

Please accept my blessings. I am in receipt of your letter dated October 22, 1976.

I am sorry to see that you have so many quarrels with my disciples. They are working very hard on my behalf trying to serve Krsna. Why not try to cooperate with them, instead of trying to get them to cooperate with you. I understand you are older, but then please just try to be tolerant and help in whatever way you can. Krsna will see your sincere desire, and if He wants you will be recognized and if not, there is nothing you can do to force it.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prthu Putra

-

Vrindaban 2 November, 1976

76-11-02

Cairo

My dear Prthu Putra,

Please accept my blessings. I am in due receipt of your letter dated 23/10/76.

I am very happy to see you are trying to spread Krsna consciousness in Egypt. You should present Krsna consciousness not as a religion, but a science of God realization. Try to convince them that it is not just a kind of faith. It is a chance to understand God. In every religion there is a glimpse of the idea of God. This Movement is explaining what God is. The educated persons should be convinced about this fact. Every sane man should be interested to know God and then love Him.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Shasta

-

Vrindaban 2 November, 1976

76-11-02

Honolulu

My dear Shasta,

Please accept my blessings. I am in due receipt of your letter dated 25/10/76.

Regarding Sukadeva, it has been found that he has got a substantial amount of money in private bank accounts. Perhaps you do not know this. He has caused a great difficulty in the management of our Honolulu temple. Of course Gurukrpa has got to handle the situation nicely, but what can I do from here.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Hrsikesananda

-

Vrindaban 3 November, 1976

76-11-03

Kathmandu

My dear Hrsikesananda,

Please accept my blessings. I am in due receipt of your letter dated 23/10/76.

I shall send Aksayananda as soon as possible. Let him survey the situation there. As soon as possible I shall also come.

Worship Saligram Sila nicely, husband and wife. Do not forget to follow strictly the four regulative principles and chant sixteen rounds minimum daily.

My thanks are due to H.H. Sri Kali Baba Maharaja and His Majesty for trying to help our movement there. I am eager to open a nice center in Nepal.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sacimata

-

Vrindaban 3 November, 1976

76-11-03

West Germany

My dear Sacimata,

Please accept my blessings. I am in receipt of your letter dated 26/10/76.

You may send the money (1.000 DM) that you have offered to my account here in the name of A.C. Bhaktivedanta Swami. The name of the bank is Punjab National Bank, Krishna Balarama Branch, account #1. Thank you very much.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vasudeva

-

Vrindaban 3 November, 1976

76-11-03

Lautoka, Fiji

My dear Vasudeva,

Please accept my blessings. I am in receipt of your letter dated 30/10/76.

I have replied to Ramesvara as follows:

Regarding the Fiji situation, your solution to amend the constitution is nice. Let Vasudeva become president. Your idea to sell BTGs, collect donations, hold kirtanas and distribute prasada profusely, yes, do that. I was given the impression that this temple was to be controlled by the Punja family and our devotees would not have any hand. This was the impression given. We want that a very nice relationship be kept with Vasudeva. It was wanted that he follows our instructions including following the GBC, so that everything can go on nicely. Let one brother be president and one treasurer, and give one good man who can act as secretary. I have not lost confidence in Vasudeva. Now the matter is clear; I'm very much pleased with him so let him remain president and that will please him more, and his brother, treasurer, with one secretary. If the temple remains permanently in Iskcon Fiji's name and cannot be sold, that is very nice; it is not for selling, it is for improving more and more.

Local men must understand our philosophy, then it will be very successful. We cannot import men from outside. We sincerely want that local men, either from Vasudeva's family or any family which will take on the work. We have to work on that line. Just like some of my Godbrothers wanted to take men from India to London but the attempt was a failure; but when I trained up local men then it was successful. I have no objection if Vasudeva's whole family is trained up to take charge of the temple. Local men should not simply become a visitor but they should be trained up to take charge of the temple. That is what I want. As soon as one is a devotee of Krsna, there is no personal ambition. Life is dedicated for Him.

Whatever Ramesvara and yourself will do, that is alright. Now you order huge quantity of Hindi and Gujarati books from our BBT office in Bombay. Distribute as much literature as possible, English, Hindi, and Gujarati. That is real preaching. Thank you very much.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Giriraja

-

Vrindaban 6 November, 1976

76-11-06

My Dear Giriraja,

Please accept my blessings. I am in receipt of your letter dated 5/11/76.

Yes, if there is no difficulty to finalize the fixed deposit later we can wait until I come to Bombay.

Regarding the Gita Pratisthan conference, will they pay for my going or not? Talk to Bajaj personally about it, his secretary is useless. When he returns speak to him. If they do not pay we will not take a sankirtana party. But, if we can transport in our own bus, then we can do.

It is good that our friends are coming forward to help in Bombay. Let them present a statement that it is a genuine movement. All Indians are interested in spreading this movement. Krsna is accepted as the Supreme Lord by all Indians. His birthday ceremony, Janmastami, is observed by all Indians. In Bombay there is an embassy branch. Our Bombay friends should go there to express their protest.

Encourage Dr. Jhawer, I know he is very enthusiastic. Mohata can give lots of help. One thing, is the sanction there for our Gurukula construction?

That newspaper article is very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtanananda

-

Vrindaban 6 November, 1976

76-11-06

New Vrindaban

My dear Kirtanananda,

Please accept my blessings. I am in due receipt of the October issue of Brijbasi Spirit.

It is very nice. I have read with great pleasure the article about the construction of my palace. When is it going to be finished? When it is finished I will be anxious to come there to stay.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bhagavan

-

Vrindaban 7 November, 1976

76-11-07

Paris

My dear Bhagavan dasa,

Please accept my blessings. I am in due receipt of your letter dated 28/10/76.

I have received the books you have sent. They are very nicely done. Thank you. But, I did not receive the BTG yet.

Yes, let Haya haya go to Spain and work very carefully. When it is established I shall go there. It is very good news that we are opening a center in Greece. I have been to Zurich. It is a very clean city. Develop it nicely. Many important persons who were very interested in our movement came to see me when I was in Geneva. All the news of these centers is very encouraging. May Krsna bless you that you always remain fully engaged in His service. Also, it is nice that you are holding two feasts each week in Rome. On my next tour I must go there.

When people are enlightened they take this movement seriously. We are given to understand that formerly in Europe only the French people were enlightened. Therefore it is to be expected that many people in Paris will join us. Regarding Rathayatra, you can change the date according to a suitable time. You may hold it in Paris whenever it is the best time. It will attract many persons. Please do it.

Have there been rains at New Mayapur? There should at least be rains in our area. Yes, increase the flowers. You have got sufficient space. Produce flowers, fruits, vegetables and grains in ample quantities. We should be fully self-sufficient. I like New Mayapur very much.

Yes, if Harikesa can go to Thailand that is alright. He can manage nicely.

Upon your recommendation I am pleased to accept the following devotees for initiation (first) as well as those you have recommended for second initiation. Hold a fire ceremony and instruct the new initiates to follow rigidly the regulative principles and chant minimum 16 rounds daily avoiding the ten offenses. You may chant on their beads. Play the tape of me chanting gayatri mantra into the right ear of the second initiations. The new names are:

Bhakta Phillipe-Prana-dhana Dasa
Bhakta Christian-Caitanya-Nitai Dasa
Bhakta Houle-Harivamsa Dasa
Bhakta Pierro-Purusottama Dasa
Bhakta Gianne-Gandharva Dasa
Bhaktin Monique-Manavi Dasi

I am enclosing herewith a copy of a letter to Ramesvara. Consult with him in the matter and do the needful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Everyone has praised the Krsna Book. enclosures: 13 sacred threads, gayatri mantra sheet, cc of letter to Ramesvara ACBS/jda

Letter to: Ramesvara

-

Vrindaban 7 November, 1976

76-11-07

Los Angeles

My dear Ramesvara,

Please accept my blessings. Please find enclosed two letters which have just reached me here in Vrindaban after being forwarded several times, and my reply to them.

I think this matter is serious. Previously I sent one newsletter asking that this boy be returned to his father or at least that his father be notified of his whereabouts. My directions were not followed and now this is becoming a very burdensome situation unnecessarily. Why should we sacrifice the reputation of our Movement for one boy? If Krsna wants, how can his father force the boy not to become Krsna's devotee? We should do everything legally. Just show in the court that the boy wants to remain with his mother and that the mother wants to keep the boy very nicely. You can say that his father may force the boy to eat meat, etc. and in this way convince them not to take the boy away from his mother.

I understand that due to this incident we are now voted out of our Evanston temple by the city council, and that in San Diego we have been stopped from purchasing one building. Now, this Mr. Yanoff is creating a very bad impression of our movement. What is our gain? These things should be done legally not whimsically. If the father is victorious in the courts then what can we do? Our business is not to kidnap. People must come voluntarily. It is always voluntary. Krsna is offering the chance to go back home, Back to Godhead, but He leaves the choice up to the living entity.

The example of Prahlada Maharaja is there. Despite all efforts on the part of his atheistic father to change him, he remained a staunch devotee of the Lord. It is undoubtedly unfortunate circumstances, but why should we jeopardize the reputation of our Movement? You have been handling the affair. Please now rectify the situation. Do everything legally. Do not cause unnecessary troublesome situations. Our main business is to distribute my books and people will come gradually. Everything should be done for that purpose. People will criticize and oppose us, there is no doubt, so why should we create more trouble unnecessarily.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. They have also given us trouble in getting visas for the Gurukula boys to come to India on account of complaints to the U.S. embassy by Mr. Yanoff. cc: Bhagavan das c/o Paris temple

Letter to: Gaura Govinda

-

Vrindaban 8 November, 1976

76-11-08

Bhuvaneśvara

My dear Gaura Govinda Svami,

Please accept my blessings. I am in due receipt of your letter dated 3/11/76.

Try to get the certified copy. Otherwise, what can be done? Do not be discouraged. Go on serving sincerely. Your success is your sincere desire to serve Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rupanuga

-

Vrindaban 8 November, 1976

76-11-08

Potomac, Maryland

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter dated October 28, 1976.

Yes, we should take advantage of this opportunity to preach. I see it that somehow or other they are chanting Krsna. Either they criticize or chant. The article you have sent from the college newspaper can help our counter-propaganda. Ramesvara should be informed.

This incident with the president of our Washington temple is not good. He can't even maintain one wife. Just see how lusty he is. Now he'll dare to take another. Anyway he cannot live in the temple. If he wants two wives it must be done outside. He should maintain his family by working and give 50% to the temple. He may not live off temple funds. Temple president is generally meant for sannyasi, but a grhastha may be if he is restrained. It is not good if he remains as president.

Our place there is very nice, now develop it. It is nice if you can begin Bhaktivedanta Institute there.

You have mentioned that they are looking at a new building in St. Louis, a church, that's nice. It is very good that there are now 55 devotees at our Montreal temple. It is a big temple, a good place.

Regarding our men becoming lawyers, yes do it. For a graduate it is not difficult. You can also take a degree. However, five years is too long for our men to work as a clerk. That is not good.

Hoping this will meet you in good health. Your son has arrived here. I am happy to see him.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: B.S. Bodhayana Maharaja

-

Vrindaban 9 November, 1976

76-11-09

Mayapur

My dear B.S. Bodhayana Maharaja,

Please accept my humble obeisances. I am in due receipt of your letter dated 2/11/76 for which I thank you very much. The Bengali letter delivered with my letter has been delivered to Kamal Narayana. My thanks are also to Santo Maharaja.

I'm very much obliged to you that you write to say, "It is clear to me that you are great powerful Acarya in the Vaisnava world at present." Sometimes Sridhara Maharaja also says like that. So, actually if you are feeling like that let us work conjointly. There is great prospect for preaching Caitanya Mahaprabhu's message all over the world and in India also. At least in India we can preach very vigorously if we combine together. It is already tested in many cases. Whenever we held some festival in big, big cities like Calcutta, Bombay, Hyderabad, Madras, Delhi, etc. thousands of men gather and they request regularly to continue the program. Recently we held a similar program in Candigargh and the devotees of Sri Caitanya Gaudiya Math also participated. They invited me in the local center of Sri Caitanya Gaudiya Math and many thousands of people came to hear me. So there is great prospect if we work conjointly at least in India. So you can consult Sridhara Maharaja also. He's also of that opinion s you have opined and if in this old age we can do something combinedly it will be a great triumph. I thank you very much once more.

Yours affectionately, A.C. Bhaktivedanta Swami

N.B. I am expecting to go to Mayapur in January ACBS/jda

Letter to: S. N. Sharma

-

Vrindaban 9 November, 1976

76-11-09

My Dear S.N. Sharma,

I am in receipt of your letter dated 6/11/76 and have noted the contents carefully.

Yes, if you want to give us this land we shall be willing immediately to invest in developing a project there. We have long been interested in developing something in Delhi, but we were waiting for the opportunity. What Krishna preaches is meant for the weaker section. If they feel weak and abide by my direction, it is not my direction, it is Krishna's, they can be raised to the standard of the most exalted persons, even if they are all fools and rascals. The teaching is very simple, "man-mana bhava mad-bhakto mad-yaji mam namaskuru" [Bg. 18.65]. Even a child can do it. Even the weakest child can do it if he is trained up. Let all the weaker section come to me. I shall train how to become first class men by chanting Hare Krishna Maha mantra and be fit for Krishna consciousness. That will solve all their problems. It is doing practically all over the world. I don't think there is any other institution throughout the whole world which can take charge of a weaker section and raise them to the standard of most exalted persons.

We have no business with Tagore's Gitanjali. We are simply interested in spreading Krishna's Gita. When the greatest author, Krishna, is there, there is no need of bringing smaller author. When there is brightest sunshine, there is no need of bringing small lamp. When there is brightest moonshine, there is no need of bringing glowworm. This is our principle. If you want to write something, read our Bhagavad-gita As It Is carefully and write something simple to benefit the common people. In Gitanjali there is a little hint to surrender to the Supreme.

Faithfully yours,

A.C. Bhaktivedanta Swami

Letter to: Bhavananda

-

Vrindaban 10 November, 1976

76-11-10

Mayapur

My dear Bhavananda Maharaja,

Please accept my blessings. I have received one telegram from Gargamuni reading as follows; Ras purnima over five thousand books sold four lakhs visit temple Bhavananda signs twenty thousand autographs awaiting your arrival 15th or after please reply.

This means that by the grace of Krishna, not only our Mayapur Candrodaya Mandir has become very popular all over Bengal, side by side you have also become the attractive feature in Bengal. So, it is Krsna blessing you. Take this opportunity for preaching in Bengal. Especially please go from village to village with a party of 5, 6 men and preach the message of Lord Caitanya Mahaprabhu with great enthusiasm. Along with preaching simultaneously Gitar Gana will be distributed.

So far my going to Mayapur, I am expecting to go to Hyderabad, therefore I shall fix up my date later on. In the meantime both Gargamuni and yourself preach vigorously.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

cc: Gargamuni Swami in Calcutta ACBS/jda

Letter to: Brisakapi

-

Vrindaban 11 November, 1976

76-11-11

Potomac, Maryland

Dear Brisakapi,

Please accept my blessings. I am in receipt of your letter dated November 1, 1976.

This matter must be decided by the GBC. Let them consult together and decide. Whatever they decide is approved by me.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gaura Govinda

-

Vrindaban 11 November, 1976

76-11-11

Calcutta

My dear Gaura Govinda,

Please accept my blessings. I am in due receipt of your letter dated 26/10/76.

I have already informed you that I received only one document, which I have received from Gargamuni Swami. I received no sale deed. You may take one certified copy and use that.

I cannot read the Oriyan books, but I thank you very much. Please go on increasing. You can ask for paper from Gopala Krsna. Ask him where he is printing, what his cost is, the size of the paper, etc.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rajni

-

Vrindaban 11 November, 1976

76-11-11

Bangkok

My dear Rajni,

I am in receipt of your letter dated 5/11/76. Please accept my blessings.

Please be sure that anyone who comes to live with us there follows strictly the four regulative principles and chants a minimum of 16 rounds daily. Try to distribute my books as much as possible, as this is the best method of giving a chance to the conditioned souls to understand Krsna consciousness.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rupanuga

-

Vrindaban 11 November, 1976

76-11-11

Potomac, Maryland

My dear Rupanuga,

Please accept my blessings.

Upon your recommendation I will accept the devotees whose names appear below for first initiation and also the one you have recommended for second initiation. Please hold a fire sacrifice and instruct the new initiates to follow the four regulative principles and chanting sixteen rounds daily avoiding the ten offenses. You may chant on their beads. Play the tape of me chanting Gayatri mantra in the right ear of the second initiate and teach him how to count on his fingers.

Bhakta Andy-Ananta dasa

Bhakta Randy-Raghunatha Bhatta dasa

Bhaktin Gayle-Gopamatrka Dasi (from Baltimore)

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Kirtiraja

-

Vrindaban 11 November, 1976

76-11-12

Los Angeles

My dear Kirtiraja,

Please accept my blessings. I am in due receipt of your letter dated 2/11/76.

Now you have got good contact in Poland. You must immediately supply the books for the University library. It is a very good order. Yes, encourage them to visit other libraries. It is my earnest desire to have my books translated and published in Russian and Polish. Yes, the translations must be checked. Work with Jayatirtha in that connection. I think Easy Journey to Other Planets will be very much appreciated because it is the scientific basis of our Krishna Consciousness Movement. I approve your plan to relocate to Bhaktivedanta Manor within the next year.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Prabhusvarupa

-

Vrindaban 12 November, 1976

76-11-12

Haridasapur

My dear Prabhusvarupa,

Please accept my blessings. I am in due receipt of your letter dated 8/11/76.

Yes we shall begin work immediately. Where is that Rs. 10,000 which you have already collected. With that 10,000 plus 10,000 from us you can begin work immediately to construct a boundary wall. I am going to Mayapur by the fifteenth instant. From Mayapur I may go to Haridasapur and begin work immediately. Our architect has been ordered to make a design plan. The boundary wall you can begin immediately.

Please chant regularly the Hare Krishna Maha-mantra and observe the regulative principles. Then you'll get spiritual strength.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gargamuni

-

Vrindaban 13 November, 1976

76-11-13

Calcutta

My dear Gargamuni,

Please accept my blessings. I am in due receipt of your telegram reading as follows; ”Due to your displeasure with Vrindaban management …”

Before this I received one letter form you addressed to Jagadisa. The reply to that letter is sent with Debu. There I have requested you to come here with the car. I’ve sent one letter to Bhavananda also, in which I requested him to preach in the interior of Bengal. Now he is in the limelight, so his attention should not be diverted.

Regarding management in Vrindaban, it is improving in My presence. I hope it will go on nicely. The only problem is the guest house. There are practically no guests. Out of 44 rooms we cannot engage even one daily. So, here is the real problem. We have invested in this guest house about 25 lakhs. So, without utilization of these rooms, we are losing about 20,000 per month. This is the real problem. Other problems are minor, they can be rectified. So, amongst yourselves discuss this guest house problem, and when you come, please bring the solution scheme. Then I will be able to talk with you how things can be improved.

The proposal of closing Calcutta center is very inauspicious. Any center we open cannot be closed at any cost, what to speak of the Calcutta center. You have asked for 2 lakhs loan. That can be also arranged, but why Calcutta center bank account is broken. I’m too much perturbed on this point. I was just planning to go to Mayapur when Jagadisa received your letter, therefore I postponed my journey to Mayapur until I come here and I shall discuss with you. My health is also not very sound, still I wanted to go to Mayapur. But, I think the Calcutta problem would give me more trouble even if I am in Mayapur. Thus, I postponed. So, when you come here we shall discuss the matter in detail.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Trivikrama

-

Vrindaban 13 November, 1976

76-11-13

Taipei, Taiwan

My dear Trivikrama,

Please accept my blessings. I am in due receipt of your letter dated Oct. 25, 1976.

I’m very glad to hear about the good response you are getting in Taiwan. Krsna is blessing you. You have taken a bold step. Krsna will help you. My blessings are with you. Do your best, surely you’ll be successful. Print books and distribute. For now there is no need of opening temples.

If you can go to the mainland that will be the greatest mercy of Krsna. Once we can set the fire of Krsna consciousness in the country, there will be spontaneous combustion.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ādi-kesava

-

Vrindaban 14 November, 1976

76-11-14

New York

My dear Ādi Kesava,

Please accept my blessings. I am in receipt of your letter dated 3/8/76 which has just now reached me.

Upon your recommendation I am pleased to accept the boy you have recommended for initiation. His new name is Giridhari dasa. Please make sure he knows to strictly follow the four regulative principles and chant a minimum of sixteen rounds daily avoiding the ten offenses. Hold a fire sacrifice. Tamala Krsna may chant on his beads.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Mahamsa

-

Vrindaban 15 November, 1976

76-11-15

Hyderabad

My dear Mahamsa,

Please accept my blessings. I am in due receipt of your letter dated 2/11/76.

I am ready. When you call I shall come. So far Kadal kanal is concerned, I shall decide when I am in Hyderabad.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Syama Sundarji

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Vrindaban 15 November, 1976

76-11-15

Sri Purusottama Math Puri

My dear Syama Sundarji,

Please accept my humble obeisances. I am in due receipt of your letter dated 30/10/76 and have noted the contents.

You have given me the credit of being the best disciple of Prabhupada. That is very kind of you, but I am just trying to serve him. Whatever success there is is due to his mercy. In my last meeting with him in Radha Kunda he advised me to print some books if I get money. I took it very seriously and by His grace we have now published my translations of Bhagavad-gita, Srimad-Bhagavatam, Caitanya Caritamrta, Bhakti-rasamrta-sindhu, Upadesamrta, etc. to the extent of 84 books. You'll be surprised to know that these books and my magazine Back To Godhead are selling daily 5-6 lakhs of rupees in the foreign countries. Out of such proceeds I am bringing foreign exchange of not less than 10 lakhs per month for construction work in Bombay, Mayapur, Vrndavana, etc. So, this is all due to the blessings of Srila Prabhupada. I have no credit in this connection. These American boys are helping me in this endeavor, therefore, until they are admitted to the Jagannatha Puri temple I'm not inclined to go there.

My disciples are trying for this purpose. The government officials are in favor. Maybe it will be soon.

So far the magazine is concerned, in India it is very difficult to send attractive magazines by post. The peons take it away. I have seen this myself and others have also seen. Therefore, we are publishing one local magazine from Hyderabad. A copy is sent herewith. If you like I can advise the managers in Hyderabad to send you a regular complimentary copy.

By the middle or end of November I may be going to Hyderabad. There we have got 600 acres of land to develop a farm project. We have got one very nice temple in Hyderabad City. As we are doing in Mayapur and many other places, I want to develop self-sufficient centers with cloth and food production by the devotees locally and save time as much as possible to devote themselves to chant Hare Krishna.

I thank you very much for your kindly remembering me. Sometimes I wish to take Jagannatha prasada, because nowadays I have no appetite here. I went to Jagannatha Puri in 1958 during some special function. I was taking Lord Jagannatha prasada very sumptuously. I am praying to Lord Jagannatha to take me there again at His will and honor His remnants of food.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: M. M. De

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Vrindaban 16 November, 1976

76-11-16

Calcutta

My Dear M.M. De,

Please accept my blessings. I am in due receipt of your letter dated 12/11/76.

Thanks for your determination. Why not act as liaison, agent, and representative of Krsna following in the footsteps of your father? Your father didn't despise the service of Krsna; because service of Krsna is eternal engagement of the living entity. Practically, your father's books sell all over the world to the extent of Rs. 5 to 6 lacs per day. If he would have taken the royalty to the minimum of 15% his daily income would have been Rs. 75,000/- per day. But he does not take a single paise and is engaged as representative of Krsna day and night. Why not follow this tradition of your noble heritage?

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. At Bhuvaneśvara (Orissa) I want to construct a Jagannatha temple exactly like that in Puri. If you like you can do the full charge to do this job. I shall spend as much money as it is required to do it nicely. ACBS ACBS/jda

Letter to: Gunagrahi

•

Vrindaban 16 November, 1976

76-11-16

Los Angeles

My dear Gunagrahi,

Please accept my blessings. I am in receipt of your request for initiations.

Now hold a fire sacrifice for these devotees. Make sure they know the four regulative principles and follow them strictly. They must also chant at least 16 rounds per day avoiding the ten offenses. Ramesvara Maharaja chant on the beads of the first initiates. Play the tape of Me chanting the Gayatri mantra into the right ear of the second initiates. Teach them how to chant on the finger divisions.

The names of the new initiates are as follows:

Enrique Ross-Yogananda dasa
Felipe Musquiz-Padmalocan dasa
Peter Tapp-Purusa dasa
Richard Warfield-Raktaka dasa
Heather O'Neil-Harsarani dasi

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

note: the second initiates names are: Ramanya dasa, Parasakti dasi ACBS/jda

Letter to: Gaura Govinda

-

Vrindaban 17 November, 1976

76-11-17

Bhuvaneśvara

My dear Gaura Govinda,

Please accept my blessings.

What is the climate like there in Bhuvaneśvara now? I want to come there. I want to begin work immediately on constructing a temple exactly like Jagannatha's temple in Puri. You can immediately begin to get estimates from contractors. It will be a very important temple.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. What is the progress with the land registration? ACBS/jda

Letter to: S. N. Sharma

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Vrindaban 17 November, 1976

76-11-17

Dehradan, India

My dear S.N. Sharma,

Please accept my blessings. I am in due receipt of your letter dated 14/11/76.

I am here at least for another fortnight, so if you can come immediately it will be very kind of you. We have good accommodation and good prasadam for you. You can just bring your clothing and personal needs. It will be a great pleasure for me to talk to you on the various topics you are interested in. It will be best if you can come immediately upon receipt of this letter.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurudasa

-

Vrindaban 18 November, 1976

76-11-18

Frankfurt

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 14/11/76.

I am very happy to hear that you are going to Poland. Bharadraja also speaks Polish. He may come there sometimes if it can be arranged. Sri Garbha's wife doesn't have to go to Mayapur, she may go to the farm in France. it is very nice there. Or she may go to any of our farms. The preaching in Poland is the first consideration. Vrindaban is being managed somehow by others. Aksayananda has one man who is collecting very well (Rs. 15,000-20,000 per month) Vrindaban is becoming self-dependent. If you can preach vigorously in Poland it will be a great asset. You may come to Vrindaban if you like, but preaching in Poland is my greater interest. So, now Vrindaban is somehow being managed. Now the most important work is that side in the Communist countries. If you can do something there, it is more than if you come here. Our business is to glorify Krsna as the Lord of Vrndavana and to popularize Lord Caitanya Mahaprabhu's Hare Krsna Movement. I was a resident in Vrndavana, but at the age of 70 I tried to preach Krsna consciousness a little bit and now this Institution has come out. So, I think it is more profitable to preach about the Master of Vrndavana, Krsna, outside of Vrndavana. A devotee of Krsna can create Vrndavana everywhere by preaching the glories of Krsna.

There are many sahajiyas who imitate Rupa Goswami not to go out of Vrndavana, but Caitanya Mahaprabhu remained always outside Vrndavana for preaching purposes, although He is is the master of Vrndavana personally. I have no objection to your coming to Vrndavana, but as you have accepted the sannyasa order, it is more important to preach about Vrndavana rather than to come to Vrndavana. I am getting older and older and it is getting difficult for me, therefore I am requesting all my younger disciples to preach all over the world. Otherwise, you are always welcome in Vrndavana. I have no objection.

I am a little hopeful that if we preach in the communist countries, they will like it. According to our Vaisnava philosophy even a snake or lizard is in the house shall not go without eating, what to speak of other living entities. The communists have an idea for feeding human society, but our idea is expanding. We want to see even a snake not fasting.

If somebody wants to go to Bangkok it will be very good. The address there is: ISKCON CENTER, 17 Amorn Soi 2 Sukumvit 49, Bangkok, Thailand. In charge there now is Rajni dasi.

Alex, who was just here, told me he has given you the money for my house as well as some for purchasing a bus. The house construction money can be sent to American Express International Banking Corporation in Calcutta. The account number is S/B a/c no. 5416. It is in the name Sri A.C. Bhaktivedanta Swami (ISKCON). Please send one copy of the deposit notice to me.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Satsvarupa

-

Vrindaban 18 November, 1976
76-11-18
Los Angeles
My dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter dated November 6, which has just now reached me.

Your report on the library party is very encouraging, especially regarding the use of Bhagavad-gita as a text for College courses.

So far the professors helping us, take affidavits from them. If necessary we may ask them to go to court, but as far as possible avoid this if it is unnecessary.

Regarding your coming to be the secretary in February. You arrange amongst yourselves. All of you are welcome.

Thank you for sending the $500 from Detroit. Yes, it was due.

Regarding the difficulty at Chicago airport, my advice is to depend on Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Visvakarma

-

Vrindaban 19 November, 1976
76-11-19
Toronto
My dear Visvakarma,

Please accept my blessings. I have received your recommendations for initiation through Jagadisa.

Yes, I will accept these devotees as you have recommended; Jita Kandarpa das and Subuddhi dasi for second initiation and Bhakta Clem for first initiation. His new name is Karatieya dasa. Hold a fire sacrifice. Instruct Karatieya to always follow very strictly the four regulative principles and chant a minimum of 16 rounds daily avoiding the ten offenses. The second initiates should hear the tape of me chanting Gayatri in their right ear. Instruct them how to chant on their finger divisions. Kirtanananda may chant on the beads of the new initiate.

No, you may not serve decaffinated coffee in the restaurant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Ādi-kesava, Dhrstadyumna

-

Vrindaban 23 November, 1976
76-11-23
New York
My dear Ādi Kesava and Dhrstadyumna,

Please accept my blessings. I am in due receipt of your letter dated November 9, 1976.

Upon your recommendation I will be pleased to accept Drsya Krsna, Hamsarupa, and Subuddhi Raya for second initiation. Now hold a fire sacrifice for devotees only. Let the initiates hear the tape of me chanting Gayatri in the right ear. Teach them how to chant on the finger divisions.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Jitadusana

-

Vrindaban 20 November, 1976
76-11-20
Los Angeles
My dear Jitadusana,

Please accept my blessings. I am in receipt of your letter dated Nov. 10, 1976.

Devotional service does not depend on material assessment. It is said in Srimad-Bhagavatam, "ahaituki apratihata". Devotional service must be without any material ambition and there is no material impediment which can check advancement in devotional service. Srila Gaura Kisora das Babaji was unable to sign his name, and yet he became the spiritual master of Bhaktisiddhanta Sarasvati Gosvami Maharaja, the most erudite learned scholar of His time. We should begin our devotional service in whichever position we are. It isn't that we have to learn something extra for advancing in devotional service.

sa vai pumsam paro dharmo yato bhaktir adhoksaja ahaituky apratihata yayatma suprasidati [SB 1.2.6] vasudeve bhagavati bhakti-yogah prayojitah janyayaty asu vairagyam jnanam ca yad ahaitukam [SB 1.2.7]

If one is materially well equipped it is welcome but devotional service does not depend on material qualifications.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Balavanta

-

Vrindaban 23 November, 1976

76-11-23

Atlanta

My dear Balavanta,

Please accept my blessings. I am in due receipt of your letters dated November 5 and 9.

I am very glad to hear how the book distribution is increasing more and more. This is our greatest weapon. The more the books are distributed, the more the ignorance of the Age of Kali will be smashed. The world is feeling the weight of this Hare Krishna Movement, especially in your country. We have to increase this book distribution work more and more to firmly establish this Movement, which is the only hope for the suffering living entities.

The plans for the new temple in Mississippi are very nice.

Upon your recommendation I am pleased to accept the following devotees for initiation. Now hold a fire sacrifice. The first initiates must promise to follow the four regulative principles and chant a minimum of 16 rounds daily, avoiding the ten offenses. You may chant on their beads. The second initiates should hear the tape of me chanting Gayatri mantra in their right ears. Teach them how to count on their finger divisions. 1st: B. Warren Oeshawn-Dvaraka dasa; Bhakta Bill Chilack-Vrndavana dasa. 2nd: Munjakesa dasa; Madanamohini dasi; Vedaguhya dasa; Hamsagati dasa; Kokila dasa; Svaha dasi; Bhusaya dasa; Brahmanya dasa.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ranadhira

-

Vrindaban 23 November, 1976

76-11-23

Los Angeles

My dear Ranadhira,

Please accept my blessings. I am in due receipt of your letters accompanied by the fall quarterly newsletter and the BBT calendar. Thank you very much. They are very nice.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ādi-kesava

-

Mathura, India 24 November, 1976

76-11-24

My Dear Ādi Kesava,

Please accept my blessings. I am in due receipt of your letter dated November 8, 1976.

I have studied all the letters and clippings in our support. It is very good. This is very important. By Krsna's grace, due to this apparent setback, now this Movement will become more prominent. Sometimes these tactics are also employed in military encounters. Temporarily retreating, then coming forward with stronger force than before. You may consult with Tamala Krsna and Ramesvara and whatever expenditure is required for emergency legal costs may be loaned from the BBT. We must spend for this purpose.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

Vrindaban 24 November, 1976

76-11-24

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 22/11/76.

Yes, I accept your invitation to attend your Hare Krishna festival. I can come for either date, so you can arrange according to the convenience of the Mayor.

That's very nice that we are now getting rear access to our land. That means that more visitors will come.

About our tenants; most of them are employed. So, there is good chance of their vacating when they are transferred. You should be very vigilant to see that they do not transfer occupancy to someone else and cause unnecessary harassment. Similarly, when someone purchases an apartment he is liable to vacate. So whenever possible we should take possession of the apartment so we may utilize them for our purposes.

I am enclosing copies of the bank notifications for the construction work for the coming month.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Radhavallabha

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Vrindaban 24 November, 1976

76-11-24

Los Angeles

My dear Radhavallabha,

Please accept my blessings. I am on due receipt of your letter dated November 15, 1976 regarding the Dialectical Spiritualism book. However, you have called it Spiritual Dialecticism. It should be Dialectical Spiritualism.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ramesvara

•

Vrindaban 24 November, 1976

76-11-24

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in due receipt of your letter dated November 3, 1976.

It is good that you are engaging so many people to speak on behalf of Krishna. I did not receive, however, the list of quotes from parents of the Los Angeles devotees that you say was enclosed.

We can print the books written by Dr. Judah, Dr. Gerson, etc., only if they will agree not to charge royalties. If they want royalties, then we shall not print.

Yes, these attempts to stop our Movement will completely fail. It is Krishna's plan for us to become more prominent. In Bengal the press tried to defame our Bhavananda Maharaja, but now he has become a great hero. He signed 20,000 autographs on one holiday. Go on increasing the book distribution more and more. That is the key to our success.

Thank you very much for the pictures of Rukmini Dvarakadhisa. They are very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Today I have received the December issue of Back to Godhead. The interview with the London reporter is very important. This should be presented in the courts. It is 95% of the evidence we require to prove that Krishna Consciousness is genuine. This is not a sentimental faith or religion, it is a great science. Everyone is changing bodies. Regardless of his so-called faith, the Christians as well as the Hindus are changing bodies. This is science. There is a Bengali story. A deaf man used to call his wife. She would reply, "I'm coming!" But, he couldn't hear her. He would think, "The women's deaf." Actually he was deaf but he accused her of being deaf. Similarly these people are brainwashed and they are accusing us of being brainwashed. This we have to prove. We have the real science. This should be preached and proven in the courts. Use this article as evidence and with a good lawyer prove that Krishna Consciousness is the real science and that all others are brainwashed. ACBS/jda

Letter to: Giriraja

•

Vrindaban 25 November, 1976

76-11-25

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 23/11/76.

You can reply to Govindalalji Maharaja as follows:

What we have discussed is printed in Caitanya Caritamrta. How can we rectify? We can't rectify what is written in Caitanya Caritamrta. We have no bad feeling or disrespect for Vallabhacarya. We consider ourselves the most obedient servants of Vallabhacarya. The exchange between Lord Caitanya and Vallabhacarya was on friendly terms. This was raised in connection with supporting the position of the acaryas. The real point is that Sridhara Swami is still being criticized by you in the following words, ". . . and has shown specifically the nature of the error committed by the previous Commentators including Sridhara Swami . . . Sridhara Swami . . . was never regarded as a Master . . ." So, this criticism of Sridhara Swami was as much intolerable for Caitanya Mahaprabhu as His criticism upon Vallabhacarya is intolerable for you. Such kind of friendly criticism you'll always find among learned scholars, but that does not mean any ill feeling with one another. So, as you can criticize Sridhara Swami in the above words, what is the wrong if in the same spirit the supporters of Sridhara Swami criticize you. There is an English proverb spoken by Lord Jesus Christ, "Judge not others lest ye be judged." So, the conclusion is, as we learn from Caitanya Caritamrta, that in the beginning Sri Vallabhacarya criticized Sridhara Swami and then Sri Caitanya Mahaprabhu criticized Vallabhacarya. So what can we do now after 500 years? Recently some criticism has appeared in the Illustrated Weekly also. So, such things will go on in this world, but that does not mean we have got any disrespect for any Vaisnava acarya.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

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NEWSLETTER 26 November, 1976

76-11-26

Dear Ramesvara Maharaja,

Please accept my humble obeisances. All glories to Srila Prabhupada. The following is an extract from a morning class on S.B. 5/6/3, delivered on 25/11/76. Srila Prabhupada has requested that it be sent to all temples and G.B.C.

"If you pat your subordinates it will increase their faulty habits and if you chastise them, they will improve. Therefore it is advised that either your son or disciple, you should always chastise them, never give them leniency. So a little leniency, immediately so many faults will grow. Now for our practical life we are known all over the world as shaven headed, is it not? Now we are becoming hair-headed, we are forgetting shaving. Because there is a little leniency, immediately faulty things are creeping in. So we should be known as shaven-headed, not hair-headed. This is discrepancy. At least once in a month you must be clearly shaven-headed. On the bright fortnight, on the day of purnima, four days after ekadasi. Once in a month, in the bright fortnight we must be shaven-headed. It is not desirable that in grown up age also, you be chastised. that is not desirable-that is also difficult because when the disciple or son is grown up, if he is chastised, then he breaks. So before being chastised we should be conscious that this is our rules and regulations, we must observe. Therefore it is advised by Canakya Pandit (Sanskrit) After the 16th year of the disciple or son, he should be treated as friend because if you chastise when he is grown up then he will break up- that is also another risk. So our request is that instead of chastising, with folded hands I request you, don't you become hippies again by growing hair. Keep your head cleansed at least once in a month. That is my request. Neither I can chastise you, I am an old man and you are young men."

And in the room after the lecture:

S.P.: "At least once in a month you must be shaven-headed."

Dev.: "Actually we usually shave more than once a month-every two weeks because even after two weeks it looks a little dirty.

Dev.: "You can get good wigs."

S.P.: "No. There is no need. That is also mental concoction. Nowadays you can go with coat, pant and shaven head, no one will criticize. It has become fashion. Russians, they use, Krushchev, I have seen, shaven head.

Dev.: "They don't have a sikha. That's all."

S.P.: "It is practice only"

And also there was some discussion regarding the new G.A.P. record: "A Change of Heart". In your recent BBT newsletter you quoted Srila Prabhupada as saying: "Why not in the temple." When he was asked whether it could be played in the temple. However, I was under the impression that he had said "Not in the temple." Therefore, to clarify matters Jagadisa prabhu again inquired from His Divine Grace. Please bear in mind that Srila Prabhupada has heard one full side of the album. His Divine Grace's comments were as follows:

HSd.: Srila Prabhupada, when you were in L.A., you heard that new record by Krsna Kanti…

HSd.: …this pop music, you know, the tape you just got. The western style music

HSd.: In the new BBT newsletter which just came yesterday, there is a statement by Ramesvara that you were asked whether this record could be played in the temples and you replied: "Why not in the temples" Hari Sauri thought you said, "not in the temples," but Ramesvara,..

S.P.: No, not in the temple. If the wordings are alright, if there is no mistake in the set up of the wording, the change of musical tune, that is not harmful. Hare Krsna, this vibration you can make in different tune, we are already doing that.

HSd: But we are talking about these songs they are writing, philosophy songs, like this "caterpillar had a change of heart"

S.P.: Therefore we see the wording.

D: If the words are alright, can they be played in the temple?

GKd: Because no one can hear the words, it's the pop music that people hear.

Ak Sw: The words are just like modern pop songs, you can't really tell what it means. I suggested to these people: "Why don't you put music to Prabhupada's books. Take the words straight from prabhupada's books…

HSd: No, Prabhupada has approved this method for attracting karmis, but the thing is, when you become a devotee,..

S.P.: Yes.

Ak Sw: That kind of music reminds us of past bad sinful activities,..

HSd: The question is whether it should be played in the temple or not?

S.P.: Temple it may not be played. What is the use of playing in the temple?

GKd: I know from practical experience Srila Prabhupada, I just played the record, it is all current pop music with English philosophy wording and the brahmacaris were so agitated. They came to listen to it and they were taking fun of it like the pop songs.

Ak Sw: Because that style of music reminds us of the night club.

S.P.: Therefore I said it is better not to make these records.

GKd: Just your records and parampara records should be played I think. There are so many tapes of your records.

HSd: Yes, but this style they are doing now they explain that they wanted it because then that way they will be able to get them played on the radio; otherwise, they won't play bhajans or anything on the radio. But there's a distinction between that kind of music and pure Krishna Consciousness music. Even though the words indicate Krishna Consciousness, most of the songs are written in such a way that it's like, indirect. It's not directly Krsna. It's indirect.

S.P.: Yes, indirect.

HSd: Like they give this thing: "A caterpillar changed his mind," like that. It provokes some speculation.

S.P.: No. Indirect (it's) for gross outsiders. not for us. Therefore it should not be played in the temple. Gross outsiders only.

Kindly send a copy to each of our centers as soon as is conveniently possible. His Divine Grace specially requests that the system of shaving on the fourth day (the head) after Ekadasi, on Purnima, be introduced immediately in all centers.

Hoping this meets you in good health and Krsna Consciousness.

Your eternally worthless servant, Hari Sauri Das, personal servant

Approved: A.C. Bhaktivedanta Swami.

Letter to: Harikesa

-

Vrindaban 26 November, 1976

76-11-26

Frankfurt

My dear Harikesa Swami,

Please accept my blessings. I am in due receipt of your letter dated 24/11/76.

Yes, I approve of your helping to rectify the situation in Germany.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have received the $480 sent with Gurudasa. Thank you very much. I think this clears your loan. ACBS/jda

Letter to: Jayapataka

-

Vrindaban 26 November, 1976

76-11-26

Mayapur

My dear Jayapataka Swami,

Please accept my blessings. I am advising you by this letter to advance Rs. 10,000 to Prabhusvarupa in Haridasapur. He is to add another Rs. 5,000. With the Rs. 15,000 you may open a bank account there. You, Bhavananda and Prabhusvarupa may be the signers. Any 2 or 3 may sign on the cheques. Send site plan to Saurabha.

Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Prabhusvarupa

-

Vrindaban 26 November, 1976

76-11-26

Haridasapur

My dear Prabhusvarupa,

Please accept my blessings. I am in due receipt of your letter dated 23/11/76.

I am advising Jayapataka to advance Rs. 10,000 to be added to your balance of Rs. 5,000. The Rs. 15,000 may be deposited in the bank in ISKCON's name. Jayapataka, Bhavananda and yourself can be the signers. Any two may sign on the cheques.

Where is the site plan? Give me the length and breadth of the site. I can give it to Saurabha. He'll make a nice building plan.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Balarama

-

Vrindaban 27 November, 1976

76-11-27

Vrindaban

My dear Balarama,

Please accept my blessings.

Upon your recommendation I am pleased to accept the following devotees as my initiated disciples. Now hold a fire sacrifice and instruct the first initiates to always follow the four regulative principles and chant minimum of 16 rounds daily avoiding the ten offenses. Let the second initiate hear the tape of me chanting Gayatri in the right ear. Show him how to count on the finger divisions. Their beads and thread have been duly sanctified by me.

Bhakta Andre-Atmarama dasa

Edward R. Byrne-Brhaspati dasa

Heather Abbot-Hari dasi second initiation-Visvahetu dasa

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sridhara

-

Vrindaban 28 November, 1976

76-11-28

New York

My dear Sridhara,

Please accept my blessings. I am in due receipt of your letter dated 16/11/76.

I am very satisfied by the report of your activities. I fully approve your plan to come to India for Kumba Mela and to work mainly in India after that, visiting America every six months to see that everything is going on properly with the life membership program.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Yasomatinandana

-

Vrindaban 28 November, 1976

76-11-28

Ahmedabad

My dear Yasomatinandana,

Please accept my blessings. I am in due receipt of your letter dated 11/30/76 (somehow mistakenly dated).

I am very encouraged by your book distribution report as also your enthusiasm to publish my books in Gujarati. One thing, what is the reason no local men are joining? This is wanted. Then the center there will become strong.

You say we must have a gosala trust, that is our real purpose. krsi-goraksya-vanijyam vaisya karma svabhava-jam, [Bg 18.44]. Where there is agriculture there must be cows. That is our mission: Cow protection and agriculture and if there is excess, trade. This is a no-profit scheme. For the agriculture we want to produce our own food and we want to keep cows for our own milk. The whole idea is that we are Iskcon, a community to be independent from outside help. This farm project is especially for the devotees to grow their own food. Cotton also, to make their own clothes. And keeping cows for milk and fatty products.

Our mission is to protect our devotees from unnecessary heavy work to save time for advancing in Krsna consciousness. This is our mission. So there is no question of profit, but if easily there are surplus products, then we can think of trading. Otherwise we have no such intention. We want a temple, a gosala and agriculture. A community project as in Europe and America. We are making similar attempts in India in several places. Immediately I'm going to Hyderabad to organize the farm project there. We have 600 acres. We have the permission from the government. There is no question of ceiling.

You may call the gosala: ISKCON Gosala and Farm Project Trust. The trustees shall be; myself as chairman, Pranlal Bhogilal, yourself, Gopala Krsna, Mahamsa, Hamsaduta, Karatieya Mahadevia, Aksayananda, and the life member you have mentioned in your letter (You haven't mentioned his name, but you say that he is an actor and has a farm of his own).

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurukrpa

-

Vrindaban 30 November, 1976

76-11-30

Honolulu

My dear Guru krpa,

Please accept my blessings.

This letter is to inform you that I am sending Bali Mardan to Australia to act as GBC for Australia and New Zealand until the Mayapur festival next year. Now you may concentrate on Hawaii and Japan.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

December

Letter to: Brahmananda

-

Hyderabad 2 December, 1976

76-12-02

Nairobi

My dear Brahmananda,

Please accept my blessings. I am in due receipt of your letter dated November 15, 1976.

I'm very glad to hear that Mr. Karsan and others are prepared to collect the entire amount for the house in Mombassa. I am enclosing a letter of encouragement for Mr. Karsan.

I like your idea for side by side arrangements to preach to the Africans and the Asians. Do it nicely, Krishna will give you all intelligence. I like the pictures you have __ __ chanting. One may remain perpetually illiterate, but if one practices the devotional service activities, he will become a devotee. That's all, train them up to become devotees. How to play mrdanga, how to play karatalas, take prasadam, attend arati, etc. They'll never understand the books. They are less than sudras, candalas. Just train as Vaisnavas, then all education is there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Mr. Karsan

•

Hyderabad 2 December, 1976

76-12-02

Dear Mr. Karsan,

Please accept my blessings.

I have heard from Brahmananda Swami that you are organizing the purchase of the house in Mombassa that we want as Krishna's temple. All the blessings of Krishna are with you.

na ca tasman manusyesu kaccin me priya-krttamah bhavita na ca me tasmad anyah priyataro bhuvi [Bg. 18.69]

Anyone who preaches Bhagavad-gita is very dear to Krsna. So, you are helping this preaching. Certainly you'll be dear to Krsna. It is an open secret, anyone who helps spread Krsna consciousness becomes very dear to Krsna. Others are simply wasting time in the valuable human form of life.

Simply help to the best of your capacity. Krsna will be pleased to recognize you. Krsna is the root of everything. If He is pleased, everyone will be pleased. If you pour water on the root, the water will be distributed all over the tree. This is the best service to humanity.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Krsna Kanti

•

Hyderabad 2 December, 1976

76-12-02

Los Angeles

My dear Krsna Kanti,

Please accept my blessings. I am in due receipt of your letter dated November 23, 1976 along with the record album.

The music is nice for the nondevotee class of men. However, the picture on the album cover is not nice. Why this crazy picture? This will not help our cause. They will not be able to understand. They will think it is change of body, not of heart. We have got so many nice pictures of Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ramesvara

•

Hyderabad 2 December, 1976

76-12-02

Los Angeles

My dear Ramesvara,

Please accept my blessings. I am in due receipt of your letter dated November 26, 1976.

If they are giving us trouble to distribute at the airports, then go to the courts. What can be done? We already have favorable decisions from some courts. We are doing something good for the whole world. Present the scholars' opinions. They have the power, we are powerless. What can be done? Depend on Krishna.

You write to say that we are getting good response from the latest issue of BTG. These testimonials should be presented in the court. Dharmadhyaksa's article is very nice. Such articles should be published. Take the psychologists opinion in writing. If somehow or other people chant, they'll be our men. So, somehow induce them to chant.

Regarding these deprogrammers, we must defeat their false accusations in the courts. We do not force anyone. They may stay or go, the freedom is there. Out of their own accord they don't want association with meat eaters, drunkards, and debauches. Just as there is warning from the government that if you steal you'll be punished. We are convincing people not to commit sinful activities or associate with sinful persons. Are these bad tactics? We are making men of good character. It is folly to be wise where ignorance is bliss. Even 10 year old boys are smoking, so much degraded. We are trying to convince people to become first class men rather than fifth class men. We have to fight.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vrikodara

-

Hyderabad 2 December, 1976

76-12-02

New Orleans

My dear Vrikodara,

Please accept my blessings. I am in due receipt of your letter dated November 8, 1976.

Upon your recommendation I will accept the devotees you have recommended as my duly initiated disciples. Now hold a fire sacrifice. Instruct them on the offenses to be avoided while chanting the Holy Names. They must promise to always chant a minimum of 16 rounds and strictly follow the four regulative principles. Balavanta may chant on their beads. Their new names are; Victor-Vedanta Krt dasa, Albert-Ananda dasa, Paul-Paramatma dasa.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayapataka

-

Hyderabad 4 December, 1976

76-12-04

Mayapur

My dear Jayapataka,

Please accept my blessings. I am in due receipt of your letters dated Nov. 2 and nil.

If you can get concessional paper there that's alright. Do it.

Damodara Maharaja is a dangerous man. Remain very cautious with him. He is always causing difficulty.

Regarding the two men who have come to us from Gaudiya Math, for the time being we should try not to give shelter to such persons unless they are tested.

Regarding the Narayana Kavaca mantra, the Hare Krsna mantra is everything. But, I think that you are working too hard. Your illness is the result of too hard work. Remain in Mayapur. Take rest as much as necessary. And work through your assistants. And chant Hare Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Giriraja

-

Hyderabad 5 December, 1976

76-12-05

Bombay

My dear Giriraja,

Please accept my blessings. I am in due receipt of your letter dated 27/11/76.

After thorough deliberation it seems much better for us to go straight from Hyderabad to Vardha instead of going first to Bombay. There is no advantage in going first to Bombay. There is a train which goes direct from Hyderabad to Vardha called the daksina express. It goes every night at 10:15 from Hyderabad arriving in Vardha the next morning at 8 AM. This way I can leave here on the 17th and arrive in time for the meeting with Vinobhaji on the 18th morning. Ask Mr. Bajaj to send us the money for purchasing the tickets. I would appreciate to have four first class accommodations so that we may have one full compartment and the balance seven can be second class. Then from Vardha I would like to go with one assistant to Nagpur and return to Bombay by plane. The balance nine men can go second class by train either to Bombay or Hyderabad. Hamsaduta is prepared to bring as many men as possible to make up the quota of ten others.

Otherwise the program as outlined by you is accepted. I am preparing now for the meeting with Vinobhaji as you have suggested.

We shall not exchange our top floor flat because we have the advantage of the roof. I also approve the suggestion to hold the pandal in Bombay the weekend after returning from Vardha.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayapataka, Bhavananda

-

Hyderabad 7 December, 1976

76-12-07

Mayapur

My dear Jayapataka and Bhavananda,

Please accept my blessings. I am in due receipt of your letter dated December 3, 1976.

Yes, I sanction your getting the necessary funds from the MVT (1 1/2 lakhs). One thing is, you say you have received $10,000 from Gurukrpa for a generator. However, that should not cost more than $6,000. The balance can be utilized in the building scheme.

The boat party must continue preaching. It is very nicely responded to. The educated men you have mentioned, who have joined us must be kept very satisfied. These men are required. You say that everyone is working without any caste or race consideration. That is required. That is the basic standard of Krsna Consciousness.

Regarding Sri Jaya Narayana das Babaji, don't allow him any more. He has gone out without telling, that's alright.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Pancaratna

-

Hyderabad 7 December, 1976

76-12-07

Mayapur

My dear Pancaratna,

Please accept my blessings. I am in due receipt of your letter dated 2nd November, 1976.

Yes, try to make Bhagavata Darsana a regular monthly journal. We have got enough material. Simply it has to be translated to Bengali. Either from old Back to Godheads or from our books.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Dr. Suresh Candra

-

Hyderabad 8 December, 1976

76-12-08

West Bengal

Dear Dr. Suresh Candra,

Please accept my blessings. I thank you very much for your Bengali letter dated Nov. 26, 1976. I have noted the contents carefully.

It appears that you are an unmarried brahmacari. So, if you continue this status of life for the matter of executing devotional service, that will be a great advantage. Many great personalities remain brahmacari throughout their whole lives and get freedom from material bondage very easily. Of course marriage is not prohibited in devotional service, but if one can remain brahmacari, in unmarried life, it is a great facility.

I'm very much pleased for your proposal to devote your life for Krishna's service. You are a qualified man. Anyone can become a pure devotee by engaging himself in the business of glorifying the Supreme Lord (Sankirtana movement). So long we have got this material body the problems of birth, death, old age, and disease will continue. Therefore, to help the devotees when they're in bodily ailments is also a great great service. If you so desire you can join our Movement. We have got very good centers, especially in Mayapur, Bombay, Sri Vrindaban, Hyderabad, etc. If you decide to join, we can give you all facilities for rendering this service. At present I am staying at Hyderabad center and very soon I shall go to Bombay by the end of the month. Our Bombay address is as follows: Hare Krishna Land, Juhu Road, Juhu, Bombay 400 054. I shall be glad to hear from you. Thanking you once more for your offering service to Lord Krishna.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayatirtha, Bhagavan

-

Hyderabad 10 December, 1976

76-12-10

Dear Jayatirtha and Bhagavan prabhus,

Please accept my blessings. I am very satisfied with the work Harikesa Swami is doing there in Germany and Eastern Europe, therefore in order to encourage him and give him facility to rectify the situation in Germany, I have appointed him as acting GBC/BBT until the Mayapur meeting. You GBC men should please help him in his efforts to win the case there as this case will decide the future of our movement there in Europe.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vicitravirya

-

Hyderabad 10 December, 1976

76-12-10

Bhaktivedanta Manor

My dear Vicitravirya,

Please accept my blessings. I am in due receipt of your letter dated 8th December, 1976.

Upon your recommendation I am pleased to accept the devotees; Tirthakara das, Mahavidya das, Jagatam dasi, Jagannathaisvare dasi, for second initiation. Now, hold a fire yajna for devotees only. Let the new brahmanas hear the tape of me chanting Gayatri in their right ears, and teach them to chant on their finger divisions.

It is a very nice report of book distribution. Your proposal to make 20 devotees per month is also very nice.

Yes, the accounts must be kept very clearly. Then everyone will be pleased with us. Not a single farthing should be wasted. That will be our credit.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Dina Bandhu

-

Hyderabad 11 December, 1976

76-12-11

Portland

My dear Dina Bandhu,

Please accept my blessings. I am in due receipt of your letter dated Nov. 25, 1976.

Upon your recommendation I am pleased to accept the devotees you have recommended for initiation. For first initiation their new names are; Sam R.-Syamasundara. dasa and Jim N.-Jyotindra dasa. The second initiates are; Ramyaka dasa, Kaviraja dasa, Girijarata dasa, Abhaya dasi, and Srimati dasi. Now hold a fire sacrifice instructing the first initiates to always chant a minimum of sixteen rounds, and to strictly follow the regulative principles. Their beads may be chanted on by Ramesvara or Hrdayananda. Teach the second initiates how to chant on their finger divisions and let them hear the tape of me chanting Gayatri mantra in their right ears.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gaura Govinda

-

Hyderabad 11 December, 1976

76-12-11

My Dear Gaura Govinda,

Please accept my blessings. I am in due receipt of your letter dated 30/11/76.

Yes, as soon as we get electricity, the sooner it will be fit for my coming there. For my translation work I require electricity. I am going to Wardha on the 17th. Find out the travel arrangements from Wardha to Bhuvaneśvara. Whether there is a direct railway line? Or are there airplane flights from Nagpur to Bhuvaneśvara?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have just now received your letter dated 8/12/76. You may come to meet me in Hyderabad before the 17th or come to Bombay by the 22nd December 1976. ACBS/jda

Letter to: Prabhusvarupa

-

Hyderabad 11 December, 1976

76-12-11

Haridasapur

My dear Prabhusvarupa Das,

Please accept my blessings. I am in due receipt of your letter dated 4/12/76.

Regarding the construction of the boundary wall you may consult with Jayapataka Swami and Bhavananda Goswami. They'll do the needful, I have already advised them. Please work very closely with them in all matters.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

very soon I shall go to Bombay and send you the new plan. ACBS/jda

Letter to: Purnaprajna

-

Hyderabad 11 December, 1976

76-12-11

Calcutta

My dear Purnaprajna,

Please accept my blessings. I am in due receipt of your letter dated 7/12/76.

Who says you are a bhajananandi. Don't be a bhajananandi. As soon as you become a bhajananandi you'll be spoiled. You'll be spoiled as Nitai has spoiled himself. You have an intense desire to preach, so do that.

So far as your engagement is concerned, you are already engaged as pujari, so do that and whenever you get time preach Bhagavad-gita.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Aksayananda

-

Hyderabad 12 December, 1976

76-12-12

Vrindaban

My dear Aksayananda,

Please accept my blessings. I am in due receipt of your letter dated 8th December, 1976.

You have sent me the balances recorded in the passbook, but I want the balance according to the bank. Please do this immediately. Find out from the bank manager what the balance of these two accounts are and send the information to me immediately. Also, what is the progress with the municipal affairs? Please send me a full report.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Giriraja

-

Hyderabad 12 December, 1976

76-12-12

Bombay

My dear Giriraja,

Please accept my blessings.

Sriman Sri Krishna Badruka, son of Hariprasada Badruka, who is staying in our temple there, may stay for one month more. By the end of January he will leave his room. So, there is no cause for agitation.

Regarding going to Wardha, we could not get reservations till now. We shall try again tomorrow. If reservations are not available we shall have to fly to Bombay and then go to Wardha from Bombay, as it will be suitable.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rajiva

-

Hyderabad 12 December, 1976

76-12-12

Delhi

My dear Rajiva,

Please accept my blessings. I am in due receipt of your letter dated nil.

Regarding your working on the translation of the second canto of Srimad-Bhagavatam, we shall see later on, for now just try to finish what you have begun.

I am going from Hyderabad on the 17th to Wardha for Gita Pratisthan conference. From there I will go to Bombay by the 22nd. After Bombay it is not yet fixed up, but most likely I will go to the Kumba Mela in Allahabad in January.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sukadeva

-

Hyderabad 12 December, 1976

76-12-12

Seattle

My dear Sukadev,

Please accept my blessings. I am in due receipt of your letter dated November 26, 1976.

So, Gurukrpa says one thing and you say something else. What can I say? Now you should consult with Ramesvara and Hrdayananda Maharajas about your engagement. Work under their direction. That will be alright.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurudasa

-

Hyderabad 14 December, 1976

76-12-14

Bombay

My dear Gurudasa,

Please accept my blessings. I am in due receipt of your letter dated 6/12/76.

Jagadisa informs me that Sri Garbha came to him saying that he preferred to go to Mayapur, but that due to pressure from you he had agreed to go to Poland. So, for the time being let him go to Mayapur. We require many men there also. When he has to leave India he can then go to Poland. Are you going to Vrindaban?

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gurukrpa

-

Hyderabad 14 December, 1976

76-12-14

Honolulu

My dear Gurukrpa,

Please accept my blessings. I am in due receipt of your letter dated 29 Nov. 1976.

Your proposal to purchase a new temple in Sydney is good. I remember the bay side, it is the best side. It’s a very nice bay. It will certainly increase the preaching to have a center there.

I’m pleased to know the restaurant is again doing nicely. If palatable dishes are available people will certainly come. Srutakirti is a good boy. You can trust him. Cooperation must be there. It is a nice idea to sell prasadam at the beaches from a vehicle.

Now with Bhagavad-gita translated in Japanese our standing will be there. Let us sell Bhagavad-gita only in plain dress, we don’t require saffron dress. Try to sell to the professors and at the school colleges as we are doing in other countries. Book distribution is our best preaching work. But, all our men must follow the regulative principles. That must not be neglected.

Please keep the money you have in the bank. I’m thinking of one temple in Bhuvaneśvara. It will be required later on. India is poor. Hawaii already has a building. A temple is required, but not very urgent. As it is convenient we can do it. Because our devotees are not allowed to enter Jagannatha’s temple at Puri I’m thinking to build a duplicate temple at Bhuvaneśvara.

You are welcome to come to India. When you come we’ll begin the Bhuvaneśvara temple by the 15th of January. They are also arranging a Kumba Mela camp in January. You’ll enjoy that also.

We have got the land already in Bhuvaneśvara. I’m waiting for the plan and estimate. So keep the $160,000 for this purpose. Further developments I shall let you know. The Bhuvaneśvara address is as follows: Iskcon Center/ Nayapalli/ Bhuvaneśvara-12/ Orissa.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Lokanatha

-

Hyderabad 14 December, 1976

76-12-14

Kanpur

My dear Lokanatha,

Please accept my blessings. I am in due receipt of your letter dated 10/12/76.

The preaching work you are doing is very good. Continue this program enthusiastically and increase your number of company. You have to create devotees by your preaching work and train them according to your needs. Krsna has given you and your companions a very nice responsibility. If you like you can go all over India and make it more and more in that way. Try to distribute Hindi and other vernacular literature.

Do not depend on outside help. Also, for financial support depend on Krsna. That is preaching success. People’s appreciation will be practical when they help you financially also. Also, book distribution. We are maintaining our huge establishment by selling books. That is wanted. In foreign countries they are distributing huge quantities of books. Money is needed, that you have to collect. You can’t expect money from outside. That is not successful preaching.

Regarding starting a center in Kanpur, that is a very good proposal. Yesterday one gentleman came from Kanpur to see me. His name and address are as follows: Mr. G. Pant/ 111A/87 Ashoknagar/ Kanpur 208012. He’s a great devotee, he can help you. But, the center should be for this purpose, that you go to the villages for preaching and come back. But, if you become packed up in the center, that is not wanted. The center should be opened for financial help for the preaching program. Just like our Aksayananda Maharaja is sending out men to the surrounding villages and towns preaching and holding programs. This should be the purpose, otherwise you may simply go on as you are now and simply depend on Krsna.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Yasomatinandana

-

Hyderabad 14 December, 1976

76-12-14

Ahmedabad

My dear Yasomatinandana,

Please accept my blessings. I am in due receipt of your letter dated 7/12/76.

The publishing you are doing is very good. That is very enthusiastic propaganda work.

I'm going to Bombay by the end of the third week of December. If possible, try to see me there.

Regarding the artist you have written about, if he can paint improved paintings, we shall publish. Yes, you can bring him to Bombay when you come.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayatirtha

-

Hyderabad 17 December, 1976

76-12-17

Bhaktivedanta Manor

My dear Jayatirtha,

Please accept my blessings. I am in due reciept of your letter dated December 1st, 1976 from South Africa.

That the devotees refuse to follow those who do not keep strictly to the regulative principles is very nice. These practices are our spiritual strength.

I'm glad to hear that you are feeling spiritually strong. Krsna will give you all intelligence and protection. You are a sincere servant.

I will be glad to go to the Rathayatra festival in Durban next year if they will allow me into the country. They are very strict.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vegavan

-

Hyderabad 17 December, 1976

76-12-17

Stockholm

My dear Vegavan,

Please accept my blessings. I am in due receipt of your letter dated 76/12/03.

Regarding the question you have asked, you can give a very straight answer. Bhagavad-gita says, "dehantara praptih [Bg. 2.13]". The soul transmigrates, but there is no regular process. In the beginning of creation, when all the world was water, all living entities were aquatics. Then gradually from aquatics the soul passes into plant bodies, then insect bodies, then bird bodies, then animal bodies, then human beings. In the human form the soul can decide whether to go back to home, back to Godhead or return to birth and death, accepting material bodies according to his karma. Therefore, it is advised to take advantage of the human form of body to go back home, back to Godhead. Our movement is for this purpose, to offer all human beings a chance to go back home, back to Godhead.

That is very good news that they are going to use our Bhagavad-gita as it is in the high schools. That you are getting new devotees who are not from Sweden doesn't matter. Anyone coming is welcome.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: M. N. De

-

Bombay 20 December, 1976

76-12-20

Calcutta

My dear M.N. De,

Please accept my blessings.

Regarding Bhuvaneśvara temple, whatever you have said is alright, but we have received estimate much less than that of yours. It is almost 50% less than what you have said. Besides that we are not prepared to spend so much for this project. So, for the time drop this matter. But, I am going to Bhuvaneśvara by the first week of January 1977. So, as proposed, you can accept the other responsibility as proposed by Govinda. He is not pestering, but he is your real well-wisher to give you a good chance. If you desire you can see me at Bombay between 21st to 31st December 1976 and do the needful.

With all my good wishes, I beg to remain,

Yours affectionately, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayatirtha

•

Bombay 20 December, 1976

76-12-20

My Dear Jayatirtha,

Please accept my blessings. I am in due receipt of your letter dated nil.

Yes, then we can purchase. Why should we remain in doubt about 7 Bury Place. The place is nice, but the building is not so nice (7 Bury Place that is). The building on Soho is nice, I've seen it. Your idea to in the future build a major temple is very good. Then we can either sell the building on Soho or we can keep it for a restaurant if it is profitable. We can make the whole building a restaurant or a hotel. The Indians would like a completely vegetarian hotel.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rupanuga

•

Bombay 20 December, 1976

76-12-20

Potomac, Maryland

My dear Rupanuga,

Please accept my blessings. I am in due receipt of your letter dated November 29, 1976.

Kirtanananda's offer to Brisakapi is good. If one is fully engaged in preaching, his mind will be subdued. That is the only way. Yadavadhi mama cetah krsna-padaravinde.

Your description of the steps being taken to rally support is nice. It is wanted, both from the parents and the Indian residents. If you can take the lawyer training as you have described that's nice. The cover for Sa-vijnanam is very good. Yes, Makhanlal is very sincere, so try to work with him.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tamala Krsna

•

Bombay 20 December, 1976

76-12-20

New York

My dear Tamala Krsna,

Please accept my blessings. I am in due receipt of your letter dated December 9, 1976.

Your book distribution report is very encouraging. If I see our leaders are enthusiastic, that gives me more enthusiasm. Your suggestion to get new buses is good. I always recommended that. I don't like old vehicles. I think one hundred buses are not sufficient for America. You propose to induce the American people to surrender to Lord Caitanya by expansion of book distribution, that is wanted. When you come to that, that is success. Then you can take charge of the government. And, as soon as in America the Krsna conscious boys are in power the whole world will be changed. The idea is to bring under control all atheist class of men. There are two ways of bringing the opposition under control. One is by logic and philosophy, the other is by force. That was done by Bharata Maharaja when he was king of this planet.

Why the wife should be disturbed if she is living not in the association of her husband. When Caitanya Mahaprabhu went to East Bengal for preaching, his first wife was alone. Wife's duty is not to disturb the husband. That is Vedic principle. The marriage relationship is not for sex. Of course, that is the way in this age. So, such wife may marry for the second time, what can be done? Vedic marriage is not for sex.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Ramanuja

-

Bombay 21 December, 1976
76-12-21
Berkeley
My dear Ramanuja das:
Please accept my blessings.

I have received your letter dated December 7, 1976 and have noted the contents. The newsletters which you have sent are very nice. Thank you very much.

I hope this letter will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/gdb
Letter to Aksayananda

-

Bombay December 21, 1976
76-12-21
Vrndavana
My dear Aksayananda Maharaja,
Please accept my blessings

It is very nice that the U. P. State Ministry has booked eleven double rooms in our guesthouse. Kindly give them a good reception and food and deal very nicely with them in all respects. It is very nice that the chokidars have nice uniforms and are working very efficiently. That is wanted. The uniforms for the guesthouse staff should also be ready when the government people come.

I am very anxious to know what happened about the Municipal affair. Please let me know at the earliest.

I hope this letter will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

His Holiness Aksayananda Swami c/o ISKCON Krishna Balaram Mandir Bhaktivedanta Swami Road Raman Reti, Vrindavan, Mathura, U.P. ACBS/gdb

Letter to: Sudama

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Bombay 22 December, 1976
76-12-22
New York
My dear Sudama,

Please accept my blessings. I am in due receipt of your letter dated December 4, 1976.

Yes, you need to come to the festival this year. Your health must be taken care of first. Regarding the others, it is alright that they may or not come as convenient.

Sita should address Lord Ramacandra as "My Lord." The matter of drawing the line is not very important. There is a summary of the Ramayana in the 9th canto. That will help you. You can show the fight between Rama and Ravana. The monkeys were throwing big, big mountains and trees blocking the passages in Lanka.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/jda
Letter to: Dharmatma

-

Bombay 23 December, 1976
76-12-23
My Dear Dharmatma,

Please accept my blessings. I am in due receipt of your letter dated November 28, 1976.

I'm very pleased that you are taking my order to distribute books so seriously. All blessings of Krishna are on these girls who are working so hard to distribute my books. that is very nice that you want to distribute more books than Tamala Krsna goswami's sankirtana party.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Alanatha

-

Bombay 23 December, 1976

76-12-23

My Dear Alanatha,

Please accept my blessings. I am in due receipt of your letter dated nil along with two copies of the second volume of the Portuguese Srimad-Bhagavatam. It is very nice.

You write to say that the reception is very good in Brazil. So now organize very nicely. Distribute literature to the fullest extent. Thank you for inviting me to come. I shall maintain this ambition. At the first opportunity I shall go. For now I will depend 99% on you to push on there.

Upon your recommendation I am pleased to accept the devotees you have recommended for initiation. Now hold a fire yajna. Instruct the first initiates to always chant a minimum of sixteen rounds daily and to follow strictly the four regulative principles. Hrdayananda Maharaja may chant on their beads. Their names are as follow: Kiko-Kirticandra dasa; Mozart-Murari Gupta dasa; Francisco-Vasistha Muni dasa; Paulo-Paramahamsa dasa; Leandro-Lilananda dasa; Tercio-Trilocana dasa; Claudio-Karana karana dasa; Eneas-Isvara dasa; Regina-Rasavihari dasi; Christina-Krsnanandini dasi; Marta-Matsya dasi; Ivonette-Indumati dasi; Dora-Dev dasi; Maria-Murti dasi. For the second initiates, namely Ugraha dasa, Sadhyasrestha dasa, Ananda Murti dasi and Yogini dasi, you should play for them into the right ear the tape of me chanting Gayatri. Teach them how to count on the finger divisions.

Regarding the installation of Lord Ramacandra, it is a very good idea. For obtaining these Deities you can take the help of Saurabha. During the festival you are invited to come to Bombay to see the Deities here.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Amogha

-

Bombay 23 December, 1976

76-12-23

Melbourne

My dear Amogha,

Please accept my blessings. I am in due receipt of your very long letter dated 2 December, 1976.

I have no objection to your working there in Australia. If you are happy there and can execute devotional service with enthusiasm that is nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jayasacinandana

-

Bombay 23 December, 1976

76-12-23

Mayapur

My dear Jayasacinandana,

Please accept my blessings. I am in due receipt of your letter dated Nov. 30, 1976 accompanied by your translation of Srila Bhaktivinode's songs. Thank you very much. You have done nicely.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Lokanatha

-

Bombay 23 December, 1976

76-12-23

Kanpur

My dear Lokanatha,

Please accept my blessings. I am in due receipt of your letter dated nil.

Regarding having more Hindi books to distribute, that you'll have by the end of the month. Ask Gopala Krishna when they'll be ready, they can be sent to Kanpur. Prasad distribution and chanting and book distribution is sufficient for your program. There is no special method other than this simple program. You must train up the men. I hope you will be able to do that. Keep your behavior right to the point, set a very good example and others will follow.

Yes, I want you to concentrate on preaching. You must see whether Gopala Krishna can give any men as you have suggested. It will be nice if you can organize Kanpur preaching. The men there are __ and rich also. In this connection you can take advise from Aksayananda. He has got sufficient experience. The more you get popular you can increase the propaganda paraphernalia. There is enough money in Kanpur. There you can raise any amount.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Saurabha

-

Bombay 23 December, 1976

76-12-23

Los Angeles

My dear Saurabha,

Please accept my blessings. I am in due receipt of your letter dated 12/12/76.

I have no objection to your going to visit your family and then to Los Angeles to discuss the doll exhibitions for the planetarium.

Yes, make this guesthouse the most beautiful building in Bombay. You have got the credit for Vrindaban, now take the credit for Bombay. Your service will be commemorated as long as the buildings remain. Krsna will shower all blessings for your long life and spiritual advancement. Perhaps when you come back you can take the still more wonderful Mayapur project. One thing, making the hallways Kotastone is not good. It has no aristocratic value. Why not tiles? Of course, as you decide. This is my suggestion. I think Kotastone pavement is no better than cement pavement.

Yes, the management must be very first class. If required we can keep some paid men. Amateur management is not always efficient. I approve of your ideas for management. We shall get it passed by resolution meeting. I like the ideas.

Keep in contact with Mr. Kitumera. His help may be required. Yes, you may keep thinking about the Mayapur planetarium.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Trivikrama

-

Bombay 23 December, 1976

76-12-23

Taipei, Taiwan

My dear Trivikrama,

Please accept my blessings. I am in due receipt of your letter dated Dec. 9, 1976.

Your description of how you are distributing Bhagavad-gita is very nice. Follow that principle. There is no need of sannyasa dress. Organize this system all over Southeast Asia and distribute as many books as possible. I think that in Taiwan the Chinese people are very friendly to the Americans.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Citsukhananda

-

Bombay 24 December, 1976

76-12-24

Los Angeles

My dear Citsukhananda,

Please accept my blessings. I am in due receipt of your letter dated Dec. 16, 1976.

I approve your plan to combine together with Kesava to lead a party of Spanish speaking devotees with nama-sankirtana to every town and village in Spain.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gaura Govinda

-

Bombay 24 December, 1976

76-12-24

Bhuvaneśvara

My dear Gaura Govinda,

Please accept my blessings.

I am prepared to come to Bhuvaneśvara immediately to begin construction on the following conditions. The growth of the temple should be based on book distribution. I am prepared to print books. You can then sell them and 50% of the collections must then be returned to the BBT to pay for the books. The balance can be used for construction. Whatever you can raise by this method, I am prepared to give an equal amount toward the construction. In other words, the amount required for construction will come 50% from your side and 50% from me. In the beginning I can advance something if necessary so that we may begin immediately. I will print books for you to distribute. You distribute, and whatever you collect, 50% must go to the BBT to pay for the books.* The balance may be used toward the construction. Whatever you can raise in this way for construction, I will give an equal amount. And, in the beginning I may give some advance. Is that clear? So, let me know whether you like this proposal. If you agree, I am prepared to come there immediately to begin work.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

*Some Oriya scholar may be engaged to translate our books under your check to expedite printing work. ACBS/jda

Letter to: Upendra

-

Bombay 24 December, 1976

76-12-24

Honolulu

My dear Upendra,

Please accept my blessings. I am in due receipt of your letter dated 7 December, 1976.

If you want to stay with Satsvarupa, I have no objection, but what about your wife and children? They cannot travel. If without wife and children you can travel that will be alright.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vrikodara

-

Bombay 24 December, 1976

76-12-24

New Orleans

My dear Vrikodara,

Please accept my blessings. I am in due receipt of your telegram as follows, ”Dearest Srila Prabhupada please accept my fallen obeisances I am requesting permission for second initiation for following boys RasaVilasa das brahmacari Janananatha das brahmacari they have both been chanting 16 rds daily without fail for 10 months and have taken their service very seriously your fallen servant Vrikodara das adhikary”.

Upon your recommendation I will accept these boys for second initiation. Now, hold a fire ceremony for devotees only. Let them hear the tape of me chanting Gayatri mantra in their right ears. Teach them how to chant on their finger divisions.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Jnana, Lilavati

-

Bombay 25 December, 1976

76-12-25

Mombassa

My dear Jnana das and Lilavati,

Please accept my blessings. I am in due receipt of your letter dated 10/12/76 along with all the letters from the children. My blessings to Dinesh, Nitin, Kamlesh, Rekha, Minaxi, Raksha, Shila, Hitesh, Malti, Mradula, Sumir, Dipak, Sangeeta, Vijay, Ketan, Raj Kumar, Renu, Shilpa, Niraj, Samir, Rakesh, Sanjay, Dipak, Hiten and Prupdarsana.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Dr. Wolf

-

Bombay 25 December, 1976

76-12-25

My Dear Dr. Wolf,

Please accept my blessings. I am in due receipt of your letter dated 1st of December, ’76.

I’m glad to hear that you are coming to India in the near future. Yes, Krsna wants you, don’t try to avoid Him. You are a sincere devotee.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ādi-kesava

-

Bombay 26 December, 1976

76-12-26

My Dear Ādi Kesava,

please accept my blessings. I am in due receipt of your letter dated December 24, 1976. I have noted the contents carefully.

Mare krsna rakhe ke rakhe krsna mare ke. If Krsna protects, who can kill? And, if krsna kill, who can protect? So, if we are sincere servants, then Krsna will give us protection. Who can kill us? This Bombay land, such a huge attempt was made to kill us. Now we are the owner of this huge property. We were going to be driven out, now we are the richest men. In Bombay nobody has got such property.

The society of friends in support of the Hare Krsna Movement is a very good proposal. So, induce them to do that. That will be great success. If such persons organize a movement that the Hare Krsna Movement is genuine it is a very, very good success. Try to do it. All the scholars who have given certification will join. That will be great success if that corporation is formed. So our scholars, students like Svarupa Damodara and others can join with them to form this corporation. This should be organized. This is a very good proposal. Somehow or other try for that.

That you are gathering good support from the Indian community is nice. This Candra Swami has said that "In America there is no one turning Christians into Hindus except for the Hare Krsna Movement." That means his support is genuine, he's appreciating. Yes, it is dangerous to associate with such men, you should always remember that. But to take our interest, if the help is coming from such persons, we should not lose it also. But you must be very careful. If it is by his arrangement that we shall be able to see Carter, then we shall take advantage. If we can explain our philosophy that will be nice.

That Krsna is on our side is our only hope. Still we shall endeavor to do the needful. We want that Krsna's name will become the most prominent in the Western world, directly or indirectly. Either they paise Krsna or criticize they are being purifies. this is very curious. They are helping to sell our books. They are curious: "What is this nonsense?" That's nice that Krsna is now appearing on the front page of the New York Times.

Yes, be assured Krsna will bless you to be strong against these demons.

Regarding the use of Ostrich feathers, we don't find such things mentioned in the sastras, only peacock feathers. But, there is no harm. It is for dressing the Deity.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

-

Bombay 27 December, 1976

76-12-27

My Dear Ramesvara,

Please accept my blessings. I am in due receipt of your telegram as follows: Christmas week book distribution in Los Angeles despite closed airport better than ever by your grace 112000 BTGS 8000 Gitas sold stop on invitation of governor Brown of California 50 devotees visited State mental institutions to help improve conditions and morale by giving religious message publicity very good Hare Krishna. Thank you very much. This is very good.

Fight and depend on Krsna, that will bring you victory.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Kurusrestha

-

Bombay 28 December, 1976

76-12-28

Denver

My dear Kurusrestha,

Please accept my blessings. I am in due receipt of your letter dated December 12, 1976 and have noted the contents carefully.

I have seen the pictures of the Deity installation you have sent. It appears to be very nicely done. Stick to the principles. All the brahmana devotees appear to be very nice. Do this and be happy. In your country hundreds of temples like this must be opened. Town to town, village to village. I am very pleased. Another temple opened, another book published, that is the success of this Movement. Without book distribution the temple worship standard will also diminish. Therefore both of them should go side by side. I can see in the pictures so many outsiders offering respect with awe and veneration. This Deity worship is very important. As soon as you get sufficient initiated brahmanas try to open another center.

It is good that you have stopped all business ventures. Now, stick to it. Book distribution is sufficient. You should not divert for any other business.

Regarding Bhakta Wayne, yes let him work as you have described. That is real preaching. That will be very good preaching if he meets professors of his standard and they are convinced of our philosophy. That will be a great success.

I am very much pleased, thank you very much. Krsna will bless you.

Upon your recommendation I am pleased to accept as my duly initiated disciples the devotees whose names are as follows: Larry-Lalitananda dasa, Otis-Sridama dasa, Nancy-Nidra devi das, Jody-Jagajjanani dasi, Lisa-Lila devi dasi, Pam-Pandurani dasi.

Now hold a fire sacrifice. Ramesvara Maharaja may chant on their beads (or Satsvarupa Maharaja in his absence). Instruct the new initiates to chant a minimum of 16 rounds daily and to follow the four regulative principles very strictly.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Mahamsa

-

Bombay 29 December, 1976

76-12-29

Hyderabad

My dear Mahamsa,

Please accept my blessings. I am in due receipt of your letter dated 23/12/76 and have noted the contents carefully.

Kindly make this farm project successful so that the majority of my time I can spend there. I like this place. You should work with full energy and endeavor to make this program successful. There will be no scarcity of financial help. Chant Hare Krishna and there will be good rainfall.

Your suggestion for paying back the loan is approved. You deposit in my account and whenever you require money I shall request the bank to transfer again. In this way keep regular accounts. Please find enclosed the original and duplicate copies of a letter of advice to the Punjab National Bank to transfer Rs. 46,500 into the Trust account. You may do the needful.

I am glad to hear that the sankirtana party is collecting nicely. That is very hopeful.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. What is the road like from Madras to Kodai Kanal. Is it a pakka road? Or is it not very good? Is it a winding and twisting road, going up into the mountains? ACBS/jda

Letter to: Shaktimati

-

Bombay 29 December, 1976

76-12-29

Carlgary, Canada

My dear Shaktimati,

Please accept my blessings. I am in due receipt of your Hindi letter dated 18/11/76.

You can open a center along with all the members of your family. Just make sure to follow all the regulative principles. Wherever you stay just chant the Holy Name.

At present I'm in Bombay. In a couple of days I am going to Bhuvaneśvara, then probably to Kumbha Mela and then to Mayapur. So, open a center now and when I get an opportunity I will come.

Hoping this will find you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Subhavilasa

-

Bombay 29 December, 1976

76-12-29

Don Mills, Canada

My dear SubhaVilasa,

Please accept my blessings. I am in due receipt of your letter dated Dec. 9, 1976 and have noted the contents.

Thank you for helping in this way by taking signatures in support of our movement from the Indian people in Toronto. Yes, I will be happy to visit your home again next time I come to Toronto. In the meantime, please give whatever assistance you can to help manage the temple affairs there.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sukadeva

-

Bombay 29 December, 1976

76-12-29

Seattle

My dear Sukadev,

Please accept my blessings. I am in due receipt of your letter dated November 30, 1976.

So far your question as to whether it is more important to organize the women's book distribution or to work on College preaching, the book distribution is more important.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Damodara Pandita

-

Bombay 30 December, 1976

76-12-30

New Delhi

My dear Damodara Pandita,

Please accept my blessings. I am in due receipt of your letter dated 26/12/76 and have noted the contents carefully.

You have written that there is one man in Kathmandu who wants to become our devotee. So, take this man's cooperation and start a center. Then even if you are deported, if this couple's attempt is successful, things will go on. If you find him sincere, then we can immediately offer him initiation and he may start the center. Our men may come and go. The program should be the same. Invite persons to love feast, chant Hare Krsna, distribute prasadam. This couple may be in charge of the center. Start with local men, 2, 3, 4, then it will be successful. Take books as much as you like and with the local man's help immediately open a center and try to stay there as long as possible. In your absence the local man may manage. Train him in that way.

Thank you for your nice poem. Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

1977 Correspondence

January

Letter to: Satsvarupa

-

Bombay 1 January, 1977

77-01-01

Los Angeles

My dear Satsvarupa,

Please accept my blessings. I am in due receipt of your zonal report dated December 13, 1976 and have noted the contents carefully.

The parents' meeting in Detroit was very nice. It is a very good idea to organize a "Parents for Krishna" club. Try to do that. Regarding Chicago, why isn't the boy returned yet? He should be returned right away.

I will be going to the Kumbha Mela around the 10th or 12th of this month. I will stay as long as possible up to three weeks. then we'll be going to Mayapur until the festival.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Upon your recommendation I am pleased to accept the devotees you have recommended for initiation. Their names are as follows: Manu P.-Mahaprabhu dasa, Pujush D.-Purusottama dasa, Keith C.-Kulasekhar dasa, Gary C.-Gariyan dasa, Jim S.-Jaya dasa, Linda C.-Laksmipriya dasi, Robbie K.-Ramapriya dasi, Ann C.-Annapurna dasi. Now hold a fire ceremony and do the needful. ACBS/jda

Letter to: Amarendra

-

Bombay 3 January, 1977

77-01-03

Gainesville

My dear Amarendra,

Please accept my blessings. I am in due receipt of your letter dated 12-8-76.

Yes, civil disobedience will be the only method in this circumstance. But there are so many judgments in our favor. We should bring the matter in the court. We have the opinions of so many scholars. Bring the matter in the court. But if it is a state policy to cut down this Movement, then civil disobedience. What can be done?

As far as your wife is concerned, the only solution is that she become Krsna conscious. She should live in association with devotees, and strictly follow the regulative practices of Krsna consciousness. If you feel competent to give her the spiritual strength she needs then let her return to Gainesville, otherwise she can go to another temple. Let her read Bhagavad-gita every day.

Upon your recommendation I am pleased to accept the devotees you have recommended for second initiation; Manusrestha dasa, Vaninatha Vasu dasa, Akincana Krsna dasa, Sranti dasi, Garuda Pandita dasa, Brhanti dasi. Now hold a fire sacrifice for devotees only. Play the tape of me chanting Gayatri mantra into the right ears of the devotees and teach them how to count on their finger divisions.

Regarding your question as to when the soul leaves the body, it is when the heart stops beating. Even if the brain has stopped functioning, if the heart is beating that means the soul is present.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Balavanta

-

Bombay 3 January, 1977

77-01-03

Atlanta

My dear Balavanta,

Please accept my blessings. I am in due receipt of your report dated Dec. 3, 1976 and have noted the contents.

That the Miami newspapers are appreciating our temple grounds is very good.

Why artificial insemination? We should avoid that. The physiology is, if the semina is more, then comes bull. So, take more land and engage them in agriculture, plowing by the bulls instead of tractor. Bulls can be engaged in plowing and transporting. Nice bullock carts village to village for preaching. Make the farm the center and go ten miles this side, ten miles that side, ten miles this side, etc., with four bullock carts. Sell books and preach and live peacefully on the farm. People used to engage the bull for this purpose. So there was no problem which way to utilize them. First of all this artificial way should be stopped, and the bulls should be engaged in plowing and transporting, and smashing the grains. To avoid machinery, petrol, machine oil, by nature's way.

Your description of the Tennessee farm is very nice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Tikandas Batra

-

Bombay 3 January, 1977

77-01-03

Chandigarh

My dear Tikandas Batra,

Please accept my blessings. I am in due receipt of your letter dated December 27, 1976, and have noted the contents.

In answer to your questions, sastra says that only for progeny there should be sex, otherwise no sex, "dharmaviruddho bhutesu kamo 'smi." No "indriyartha," for sense gratification there should be no sex. But, this sterilization is for sense gratification. That is most sinful. The Indian government is becoming demonic because those who elect the government are becoming demonic.

You can prepare for M.A. examination and live with us. Why not come and live with us? You are a single man. You are in Bombay. What is the difference? Then you can help us as far as possible and at the same time continue your studies.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bhakta Wayne

-

Bombay 3 January, 1977

77-01-03

Denver

My dear Bhakta Wayne,

Please accept my blessings. I am in due receipt of your letter dated December 18, 1976. I have noted the contents.

Temple life means following strictly the regulative principles and chanting a minimum of 16 rounds, or more if possible. The temple must always be kept neat and clean. If the family is not favorable then let them remain separate and you remain in the temple. And, even if you live with your family, where is the difficulty? The same principles must be followed.

As far as music is concerned, we have got our standard of music, the Hare Krishna Maha Mantra. We do not require to introduce anything new.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Sri Guptaji

-

Bombay 3 January, 1977

77-01-03

Sri Raj Kumar Gupta Chandigarh

Dear Sri Guptaji:

Please accept my greetings and sincere thanks for your kindly helping our movement in so many ways. The whole world is being misled by the blind leaders; they are keeping the people in darkness. Our present position is that we have got this human form of life after a great evolutionary process and this is the opportunity to understand God Krishna, and revive our original consciousness without which we are sure to go back to the cycle of birth and death.

Krishna Consciousness movement is trying to save the people in general, religionists and philosophers, to save them from the downfall. Opening our center means to educate people in this great science. Krishna Consciousness is not a ism or simply blind following. It is based on authority; scientific and logical. I am so glad that you are trying to help us in opening this educational center in Chandigarh. Thank you very much for your help.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Madhudvisa

-

Bombay 3 January, 1977

77-01-03

Honolulu

My dear Madhudvisa,

Please accept my blessings.

Srimati Govinda dasi is here and I have heard everything from her about yourself. Therefore, immediately after hearing from her I have sent you the following telegram: My dear son Madhudvisa please immediately come and live with me letter follows. So, when you come here we shall talk in detail and according to the conditions we shall arrange everything. There is no worry. I am still prepared to accept you as my original disciple and if there is anything wrong, I am prepared to try and correct it so that your life may not be spoiled. Please therefore come here immediately and live with me.

I hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Balavanta

-

Bombay 4 January, 1977

77-01-04

My Dear Balavanta,

Please accept my blessings. I am in due receipt of your letter dated Dec. 27, 1976 and have noted the contents.

It appears that now it is the government policy to curb our activities. The zoning problem is another harassment. The general policy is to stop our Movement. That has begun, in so many ways; by the parents, by the municipality, by the government, by zoning; somehow or other to check this Movement. We are enemies to their standard of civilization. That is the problem. We are enemies, certainly. We frankly say, ”This civilization is soul-killing. We have to save them, para upakara.” Actually that is also fact, they are misleading people that the skin is everything. That is not the fact. The soul is everything. That they do not understand. They say, ”What is this nonsense.” They have no idea of religion. For them it is just a decoration.

When the property is secured, then you can install the Deities. Otherwise, don’t take the risk. I have no objection to your taking a loan for your farm project as you have proposed.

Try to concentrate on these farm projects. Let the villagers come and hear, and distribute prasadam. In this way draw their sympathy and gradually they’ll become our associates. Then they can come to live with us and work with us. In this way let them be induced. In the evenings you can hold kirtana and invite them to come and distribute prasadam. We are doing this now on our farm near Hyderabad. Gradually they may be invited to come and live and work with us. We will give them food, clothing and shelter and they can live simply and save time for developing their Krsna consciousness. Do this and then our Movement is successful. Our only motive is how to interest people in Krsna consciousness. That’s all. There is no economic problem. We can produce our own food and clothes, gradually, and save time for spiritual life.

So, [TEXT MISSING] that this is genuine Hindu religion. How can there be discrimination against us? There are so many Hindus in your country.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Ekesvara

-

Bombay 4 January, 1977

77-01-04

Potomac, Maryland

My dear Ekesvara,

Please accept my blessings. I am in due receipt of your letter dated nil and have noted the contents.

So, revive rigidly the devotional practices and be repentant. Then Krsna may be pleased to excuse you. You must be repentant.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Aksayananda

-

Bombay 5 January, 1977

77-01-05

Vrindaban

My dear Aksayananda,

Please accept my blessings. I am in due receipt of your letter dated 1/1/77 and have noted the contents.

Now the corner land of the parikrama road may be applied for acquisition. We shall use it for agricultural purposes. Sometime back they approached us for acquiring that land. Now you can seriously do this. First of all check whether it would be possible to build a drainage line to that land. If we can arrange for that it will be very good. It will solve our drainage problem, we won't have to pay tax to the municipality, and it will make that land very cultivatable. That drainage water is very good for fertilization. Please check into this possibility. Do it discreetly, so the acquisition may not be checked if it is possible. If it is not possible then you may go ahead with the sewer line.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Embar Sampath Kumarachar

-

Bombay 5 January, 1977

77-01-05

Karantaka

My dear Embar Sampath Kumarchar,

I am in due receipt of your letter dated 2/1/77 and have noted the contents.

Whether you will be able to teach our boys Sanskrit in the standard way? That is the first question. Have you ever worked as a Sanskrit teacher anywhere? To teach these young boys requires special technique. Whether you know it? We have reports from the U.S.A. about you just to the contrary. Kindly reply this point.

We don't pay any salary to anyone. You can bring your aged parents to Vrindaban. They shall also be provided and you can take personally care of them.

What for do you want to go to Atlanta? I have received a letter from Atlanta. They haven't mentioned that your presence is required there. So, why do you want to go there and waste money? If you have got money keep it with you. Don't spoil it unnecessarily. Concentrate on bhajan along with your father and mother. That is my advice.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Nandikesvara

-

Bombay 5 January, 1977

77-01-05

Montreal

My dear Nandikesvara,

Please accept my blessings. I am in due receipt of your letter dated nil requesting initiations.

Upon your recommendation I am pleased to accept these devotees: for first initiation: John-Jamahara-dasa, Don-Danapti-dasa, Andre-Aprakrtadasa, Cindy-Sindura-dasi, Sylvy-Siddhidasi, Clemence-Klesaghni-bhakti-dasi, and for second initiation: Jaya Govinda dasa, Sadapusta dasa, Paranagara dasa. Instruct the devotees to always chant a minimum of sixteen rounds and to follow the four regulative principles very strictly. One of the GBC or sannyasis may chant on the beads. Hold a fire sacrifice. Teach the second initiates how to count on their finger divisions and let them hear the tape of me chanting Gayatri mantra.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. Gururaj's name is Guru-prasada dasa ACBS/jda

Letter to: Parvati

-

Bombay 5 January, 1977

77-01-05

Mombassa

My dear Parvati,

Please accept my blessings. I am in due receipt of your letter dated 25 December 1976 and have noted the contents.

So, Brahmananda should be changed. Yes, I have received other reports. The GBC will change the situation. Someone of the GBC will come there and Brahmananda will be transferred to somewhere else. Perhaps he can go to Europe.

If Brahmananda also falls then of course there will be trouble there. What can be done?

As far as your own position is concerned, that can be definitely decided during the Mayapur festival. In the meantime you can remain in Kenya.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Vegavan

-

Bombay 5 January, 1977

77-01-05

Stockholm

My dear Vegavan,

Please accept my blessings. I am in due receipt of your letter dated 76/12/27 along with two copies of the Russian Easy Journey to Other Planets. Thank you very much.

This is very, very good. I'm very pleased. It is another epoch making event. I'm sending one copy to the Russian embassy here and asking for their comment and opinion. The inclusion of my conversation with Professor Kotovsky is welcome.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Gaura Govinda

-

Bombay 6 January, 1977

77-01-06

Bhuvaneśvara

My dear Gaura Govinda,

Please accept my blessings. I am in due receipt of your letter dated 2/1/77 and have noted the contents carefully.

We shall arrange for one man to oversee the construction. That will be supplied. You have got all blessings of Krsna. You are so nice faithful servant of Krsna, surely you will be successful.

Come to the Kumbha Mela where I am going on the 11th instant and we shall talk in detail. Then with you I shall return to Bhuvaneśvara and start immediately the work. You can stay with us for four or five days at Kumbha Mela, then we shall go with you. Arrange for that. You can book one first class compartment for four of us from Allahabad to Bhuvaneśvara for the 17th or 18th.

Before coming to Allahabad you can go to see one professor. His name is Dr. Banshidhar Mohanty. He is in the department of Oriya at Utkal University in Bhuvaneśvara. He has got one manuscript of Srimad-Bhagavatam that he wants to show me. You can see him and see also this manuscript. You can inform him of my coming there and ask him to come to see me at that time. When you come to Allahabad you can inform me about the manuscript.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Rajiva

-

Bombay 6 January, 1977

77-01-06

Delhi

My dear Rajiva,

Please accept my blessings. I am in due receipt of your letter dated 3/1/77 and have noted the contents.

Yes you may translate Bhagavad-gita. You're so enthusiastic. Krsna will give you strength. The more you serve the more you'll get strength.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/jda

Letter to: Bhagavatji, Gunarnava

-

Bombay 8 January, 1977

77-01-08

Vrindaban

My dear Bhagavatji and Gunarnava,

Please accept my blessings. I am in due receipt of your letter dated 4.1.77 and have noted the contents.

In your letter dated 24/12/76 you have stated, "to enable the work to carry on steadily as per schedule we will require Rs. 2 lakhs per month beginning 1st January 1977, as opposed to the Rs. 1 lakh you have been sending us over these last months." So I have arranged for this for the months of January, February and March as indicated in Jagadisa's letter. For January you will receive one lakh from the Bank of America in Bombay as usual and one lakh from the Mayapur-Vrindaban a/c no. 668 at the Punjab National Bank in Vrindaban as indicated by the bank advice I sent to you dated December 27, 1976. For February and March you will receive two lakhs from the Bank of America Bombay instead of the usual one. Therefore so far I can see I have fulfilled your request, so what is the problem? If you require more after March, we shall see at that time.

Yes, from now on I shall send the money to a/c no. 1, current a/c in the name ISKCON construction a/c as has been requested by the bank manager.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Visvadharini

-

Allahabad 12 January, 1977

77-01-12

Bombay

Dear Visvadharini dasi,

Please accept my blessings. I am in due receipt of your letter dated 9.1.77 and have noted the contents. Our strength is in following the regulative principles and chanting 16 rounds japa. Then Krsna will give you protection. We don't believe in material protection, like so-called family, friends, etc. Dehapatya-kalatradisu, atmasainyassv asatsv api, tesam pramatto nidhanam, pasyann api na pasyati. "Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children, wife, etc. Although sufficiently experienced, still they do not see their inevitable destruction" [SB 2.1.4]. We do strongly believe in Krsna's protection. Real, spiritual protection is firm faith in Krishna. So go on with your real life as Krsna's devotee.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Jayatirtha

-

Kumbha Mela, Allahabad 13 January, 1977

77-01-13

My Dear Jayatirtha,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31st and have noted the contents. Let Harikesa Swami have some encouragement, and at Mayapur we can decide. He is intelligent and has got good energy. It is good news about German book printing and distribution. It is all your credit, Krsna will bless you. You are competent to decide all these things. This book printing and distributions is wanted. Thank you very much, go on and be more competent.

The Christmas distribution in England is unimaginable. Europe is a great field for preaching. New York-Radha Damodara and Los Angeles have already accepted defeat. This transcendental competition is very encouraging. But combined together, we must defeat Maya and her influence. When the Kurus and the Pandavas used to fight, there were 100 brothers on one side, and 5 brothers on the other side. But when there was another party, then the 105 brother were together. In this way, we must cooperate to spread Krsna consciousness.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sudama

-

Allahabad 13 January, 1977

77-01-13

New York

My Dear Sudama Swami,

Please accept my blessings. I have received your letter dated Jan. 3rd and have noted the contents. It is nice that you are enthusiastically engaged in New York. I have no objection to your worshiping my murti for Guru Puja. But for placing in the temple there must be a pair of murtis, (my Guru Maharaja must be there) as in Krsna-Balarama Mandir, and they must be permanently installed. This may be done in accord with the temple authorities. Or else you may worship one murti of myself privately in your room.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Uthal

-

Allahabad 13 January, 1977

77-01-13

West Germany

Dear Uthal dasa,

Please accept my blessings. I am in due receipt of your letter dated Dec. 31st and have noted the contents. I do not think this ship will be successful. Getting and managing a farm is a good proposal. I am encouraging farm projects everywhere. That is a very important, solid program. So do this enthusiastically and Krsna will be pleased.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Balarama

-

Calcutta 16 January, 1977

77-01-16

Melbourne

My dear Balarama dasa,

Please accept my blessings. I am in receipt of your two letters dated December 23rd and January 7th respectively, and have noted the contents. Enclosed please find a letter as you requested announcing my appointing Bali Mardan as GBC. Upon your recommendation, I am happy to accept Nakula dasa Adhikari for second initiation. Now hold a fire yajna, and play the tape into the right ear of me chanting Gayatri. Enclosed please find one sacred thread.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Bali-mardana

-

Calcutta 16 January, 1977

77-01-16

Melbourne

My dear Bali Mardan dasa,

Please accept my blessings. I am in due receipt of your letter dated Jan. 6th along with photographs and have noted the contents. Yes take this house at any cost. It is very nice from the photographs, just suitable for our purposes. You should purchase it at once. If required, you can have a loan from BBT for the renovation.

Yes, Krsna will give you strength, as you engage yourself in His service, Tesam satat-yuktanam, bhajatam priti-purvakam, dadami buddhi-yogam tam, yena man upayanti te. "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me". [Bg. 10.10]

Hoping this will meet you in good health,

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have sent you a telegram reading as follows ACBS/rds

Letter to: Hrdayananda

-

Calcutta 16 January, 1977

77-01-16

Los Angeles

My Dear Hrdayananda Gosvami,

Please accept my blessings. I am in due receipt of your letters dated December 25th and January 9th respectively, and have noted the contents. Yes, I am very pleased with your book distribution because nobody was able to defeat Radha Damodara TSKP previously. Radha-Damodara is Himself pleased upon you. sometimes the Lord wants to be defeated by His devotee. Nobody can defeat the Lord, but still He desires like that sometimes. That is His mercy. Pancadravida Swami is very intelligent in every way. He is a very competent, nice devotee. I am very much pleased, so go on increasing the distribution more and more.

Upon your recommendation I am pleased to accept the devotees you have recommended for initiation. The name for Jose is Harinamananda dasa. You may chant on his beads. For the second initiate, Radha-Vinode dasa, hold a fire yajna. Instruct the first initiate to always chant a minimum of sixteen rounds daily and follow strictly the four regulative principles. For the second initiate, play for him the tape of me chanting Gayatri into the right ear.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Prapujaka, Avinasa Candra

-

Calcutta 16 January, 1977

77-01-16

Frankfurt

Dear Prapujaka dasa and Avinasa Candra dasa,

Please accept my blessings. I am in due receipt of your report dated Dec. 28th. Yes go on with your preaching work, Krsna will bless you. A little attempt is required, then all other things will come from Krsna. This is my practical experience I made a little attempt and Krsna has sent so many representatives like you to help me. Regarding that Sanskrit student who bought six books, yes, our word meanings will induce any Sanskrit scholar to purchase.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Nayanabhirama

-

Calcutta 16 January, 1977

77-01-16

New York

Dear Nayanabhirama dasa,

Please accept my blessings. I am in due receipt of your letter dated January 4th. Yes, you are welcome to come to India if you like, to work in Bombay.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Attorney General's Department

-

Calcutta 16 January, 1977

77-01-16

The Secretary Attorney General's Department Canberra, A.C.T. 2600 Australia

Dear Sir,

This is to inform you that I, the undersigned, am the Founder-Acarya of the International Society for Krishna Consciousness, and the world leader for all of its branches. I have appointed 18 direct representatives to manage different sectors of the world, and they are known as Governing Body Commissioners.

I have appointed Bali Mardan dasa Adhikari (William Berke) as the Governing Body Commissioner for Australia. Mr. Berke is my direct agent in Australia and my official representative, and he has executive authority there in all matters.

Signed:

A.C. Bhaktivedanta Swami

Founder-Acarya ACBS/rds

Letter to: All Iskcon Temple Presidents

-

Calcutta 18 January, 1977

77-01-18

To All Iskcon Temple Presidents,

Please accept my blessings. Now you must arrange in each temple there must be sufficient stock of prasadam for distribution. You can keep first class cooks, two or three, and they should be always engaged. Whenever any guest comes, he must get prasada. This arrangement must be made, that the cooks prepare ten-twenty servings at a time, of puris and subji, and you can add halava and pakoras, and the visitors must be supplied immediately. Whenever a gentleman comes, he must be served. As the twenty servings are being distributed, immediately the cooks prepare another twenty servings and store it. At the end of the day, if no one comes, our own men will take, so there is no loss. You cannot say, "it is finished," "it is not cooked yet," "there is no supply for cooking" etc. This must be enforced rigidly. The temple is managed by Srimati Radharani, Laksmiji; so why should there be want? Our philosophy is, if anyone comes, let him take prasada, chant Hare Krsna and be happy. Everything is being supplied by Krsna, Krsna is not poor, so why we should deny them? This should be done at any cost. There is no difficulty, it simply requires nice management. At the end of the day you may sell or give away. If we believe that Krsna is providing and maintaining everyone, then why should we be misers? This means losing faith in Krsna, and thinking that we are the doers and suppliers. We are confident Krsna will supply! Let the whole world come, we can feed them. So please do this nicely, begin at once.

Hoping this meets you all in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/rds

Letter to: Brisakapi

-

Bhuvaneśvara 19 January, 1977

77-01-19

Dear Brisakapi dasa,

Please accept my blessings. I am in receipt of your letter of Jan. 2nd and have noted the contents. It is good news that you have started a center in Bloomington. Go on chanting Hare Krsna and immediately Krsna will help you. Sex indulgence is not good; it is grossly material and we have to surpass it. But when one has staunch faith in Krsna, he'll be able to transcend the urge. Now you will be able to chastise your sex dictation. You are determined, so Krsna will help you.

This prasadam distribution is very important. Do it nicely. Our main programs are distributing prasadam and sankirtana.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:rds

Letter to: Kunja Behari

-

Bhuvaneśvara 19 January, 1977
77-01-19
Ashland, Kentucky
Dear Kunja Behari das,

Please accept my blessings. I have received your letter dated January 4th and have noted the contents. My instruction is that whatever food they serve, you should not eat meat, only bread, some butter, milk, vegetables and fruit if available. And always chant Hare Krishna. Then, it doesn't matter whether you are in heaven or hell. Yes, it will be a great service, even in prison, if you can preach there. You should inform the authorities for protection if other prisoners attack you. We have no business there except chanting Hare Krishna.

Hoping this meets you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:rds
Letter to: Pancadravida

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Orissa, India 20 January, 1977
77-01-20
My Dear Pancadravida Swami,

Please accept my blessings. I am in receipt of your letter dated Jan. 9th and am very pleased to note your book distribution results in Latin America. I am always thinking of Caracas temple. Although I went there once, it has given me some impression. Now I am an old man, and am depending on you to carry on our mission more enthusiastically. The seed is already there. Now water it and let it grow and fruit will come out, fruit of love of Godhead, and you will all enjoy, even in this material world. Just try to give shape to the instructions of Caitanya Mahaprabhu. Pritivite ache yata nagaradi grama, sarvatra pracara haibe mora nama. "My name will be spread in every nook and corner of every town and village of the world." That is your duty, and you are one of the foremost workers.

I want to travel continually to see my centers. Now there is little impediment on account of my old body. Still I am trying and will continue to try to see you again and again. My visiting different centers means to see you all, even the buildings are the same, and the Deity is the same, but your enthusiasm is ever fresh and invigorating.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Aksayananda

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Bhuvaneśvara 20 January, 1977
77-01-20
Vrindaban
Dear Aksayananda Swami,

Please accept my blessings. I am in due receipt of your letters dated December 27th and January 12th respectively, and have noted the contents. Since we are bound to go ahead with the sewer-line, what can be done, so do it. There is no need to send me the plans for the dharmasala, simply go ahead and begin. I am staying here at least until Feb. 2nd for laying the cornerstone of our new temple, then sometime afterwards, I will be going to Mayapur.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:rds
Letter to: Yasasvini

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Bhuvaneśvara 20 January, 1977
77-01-20
Nairobi
My dear Yasasvini dasi,

Please accept my blessings. I am in due receipt of your letter dated Jan. 10th and noted the contents. Thank you very much. Now my request to you is that you go on faithfully chanting daily 16 rounds at least and follow all our principles, and Krsna will help you advance in Krsna consciousness.

Hoping this will meet you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS:rds
Letter to: Mrs. Perlmutter

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Bhuvaneśvara 23 January, 1977
77-01-23
Dear Mrs. Perlmutter,

Please accept my blessings. I have received your letter dated January 7th, and have noted the contents with pleasure. Yes, our Society is depending on love and respect; we are bound by love. You have thought exactly like an affectionate mother. Every mother should think like you for the benefit of her son. Our endeavor is to save human society from the danger of animalism. In our scripture it is said that one should not become a father or a mother unless one is able to give protection to one's children from the imminent danger of death. People do not know, especially in the western countries, that anyone, if he likes, can be saved from the cycle of birth and death. It is said in the Bhagavad-gita as follows:

janma karma ca me divyam evam yo vetti tattvtah tyaktva deham punar janma naiti mam eti so 'rjuna [Bg. 4.9]

"One who knows the transcendental nature of My (Krsna, God) appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Gita, Ch. 4, Text 9)

So you have given this chance to your beloved son to be saved from the repetition of birth and death, and your good example must be followed by all mothers in America. Thank you very much for your kind appreciation. Your son is doing very well here in India. I am very much pleased upon him.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:rds

Letter to: Vasudeva

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Bhuvaneśvara 23 January, 1977

77-01-23

My Dear Vasudeva,

Please accept my blessings. I am in due receipt of your letter dated 13rd January and have noted the contents. Yes, Krsna will give you strength because you are so sincere. I simply want to see that you, your wife and your whole family become perfect Vaisnavas, Krsna's devotees. Remain in your position and try to understand the philosophy-that will make you perfect. Jnane prayasam udapasya namanta eva, jivanti sanmukharitam bhavadiya-vartam, sthane sthitah sruti-gatam tanuvan-manobhir, ye prayaso jita jito-py asi tais tri-lokyam. Ramananda Raya said (to Lord Caitanya), "Lord Brahma said (to Krsna), 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication, and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.' " (Caitanya-caritamrta, Madhya-lila Ch. 8 Text 67)

The purport is, don't become over intelligent. Just hear from the self-realized soul. If you sincerely, seriously hear from the realized soul, then one day, although nobody can conquer Him, you will be able to conquer Krsna.

It is very good news that the temple will be ready in late March. I have now instructed Ramesvara Swami and Bali Mardan dasa Adhikari, who I have sent to Australia to help manage there, to make all the final arrangements for the Deities, pujaris, etc. Ramesvara will contact you very soon about these details. So far my going for the opening of the temple, and installing the Deities, if my health is physically fit, then I can come in late April or early May, and if the temple can be opened then. So please go on and do everything nicely and I will try to see you then.

Hoping this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Alex, Bob, Drdhavrata, Gupta, Rsabhadeva, Stan

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Bhuvaneśvara 24 January, 1977

77-01-24

Prasadam Distributing International 4350 Von Karman-Penthouse Newport Beach, California U.S.A.

Dear Alex, Bob, Drdhavrata, Gupta, Rsabhadeva and Stan,

Please accept my blessings. I have received your invitation to the opening of Prasadam Distributing International Inc., and I found it nicely presented. Krsna will give you intelligence how to engage in honest, brilliant, glorious work on His behalf. There is no need to engage in anything dishonest. Krsna has given enough money, now earn by honest means.

I have also heard that you are making plans for a very large order of my books from the BBT to be sold on a door to door basis on the style of the encyclopedia sales. If you can do this it will revolutionize our book distribution and afford greater spreading of Krsna Consciousness than any book distribution thus far. I want that every respectable person has a full set of Bhagavatam and Caitanya Caritamrta in his home. I have given some suggestions how this book distribution in the homes can be done to one of my secretaries, Satsvarupa das Goswami and you can consult further with him as well as with Ramesvara and Tamala Krsna Maharajas. Hoping this finds you all in good health.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Danavir

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Bhuvaneśvara 26 January, 1977

77-01-26

Bhaktivedanta Manor

Dear Danavir,

Please accept my blessings. I have received your letter of January 11th along with enclosures regarding the Bhakta Program and it is very nice.

It is good to hold more classes with the bhaktas, but they should all be on the basis of our books. You should not go beyond the jurisdiction of our teaching. The idea of theater, based on Bhagavatam topics is also a very good way to introduce the philosophy to the people in general. Go on preaching with vigorous enthusiasm and increase your program for bringing new men to live in Krsna Consciousness.

You yourself must be ideal in following the rules and regulations, rising early, and restricting eating and sleeping. The less a person is concerned with material enjoyment such as eating, sex and sleeping, the more he is spiritually advanced. If the ”devotee” himself lives like a hog or dog how can he preach?

We are planning to construct a temple here in Puri and I was instructing the GBC that we can invite anyone to come and stay with us for three days and we shall supply room and board. In that time, however, he should rise early and attend our programs. After three days if he likes he can stay with us permanently, become shaven headed, engage as we request him, and we shall take care of all his necessities.

Yes, your plan to have all temple presidents report the scores on new men recruited is approved by me. You can keep count which temple is recruiting the most men, just as they keep count of the book distribution. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:rds

Letter to: Vidyapati

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Bhuvaneśvara, Orissa 27 January, 1977

77-01-27

Singapore

Dear Vidyapati,

Please accept my blessings. I have received your letter dated January 12, and have studied the contents.

I am very pleased with your activities there and advise you to go on with kirtana. You say there is a small community there taking part in kirtana and prasadam distribution, so try to increase it as far as possible, according to time and place in the situation you find in Singapore.

You lament that you are not qualified to present Krsna Consciousness properly, but this is the qualification: hold kirtanas with your friends, read passages from my books, distribute prasadam and try to get more people to read the books. That you are already doing. You don’t need to establish a temple, but gradually get funds and organize. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Gopala Krsna

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Bhuvaneśvara 28 January, 1977

77-01-28

Bombay

Dear Gopala Krsna,

Please accept my blessings. I have received your report of January 25, 1977 and studied the contents.

I was especially pleased by the information that ”The Hindi books are selling like hotcakes in Vrndavana.” This is very good news.

I approve of the arrangement for the writing on the ”Bhaktivedanta Swami Gate”. Your dealing with the municipality men and hosting them at the temple shows you have done these things very nicely.

I have already sanctioned the expenditures for Gurukula, estimated at Rs. 1,800,000 which will include the Vrindaban gates and drainage.

As for foreign publications I also want books in the Orissan language.

Regarding the English edition of Srimad-Bhagavatam, I find the color reproductions are very good. You should also ask Tusta Krsna to order in New Zealand. The advertising for the English edition should be distributed to all government heads, state and Central. The Russian orders are very impressive. Yes, they can be given the books gratis; we do not want to exchange for Russian books.

On the whole, the report from Vrindaban and BBT is pleasing; just go on enthusiastically and Krsna will give you all intelligence how to manage affairs expertly. Hoping this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sdg

Letter to: Ramesvara

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India 29 January, 1977

77-01-29

Dear Ramesvara Maharaja,

Please accept my blessings. I have received your letter of January 24 with the enclosed newspaper, ”The world Examiner”. He has done this expertly, in the style of ”The Reader’s Digest”, taking articles from different newspapers. Combinedly, it is a strong statement against the criminal position of ”deprogramming”. Distribute them widely, and if you can do it freely that is also good.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Charles Gold

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Bhuvaneśvara 29 January, 1977

77-01-29

Brooklyn

Dear Charles Gold,

Please accept my greetings. I have only now received your letter of December 7th, and have heard the contents. It is a very good idea, that through modern science you try to convince people of Krsna Consciousness.

Krsna Consciousness is based on perfect information received from Krsna in Vedic literatures like Bhagavad-gita and Srimad-Bhagavatam. Our method is not the so-called research conducted by imperfect beings by their imperfect senses and mental speculation. It is difficult to understand why this inductive process is being credited as the highest form of knowledge, since the material scientists who follow this method are not able to do anything towards solving the basic problems of humanity. Although they spend billions of dollars of the public's money for ventures like going to the moon and collecting dust there, they cannot solve the basic miserable conditions of birth, death, old age and disease. Neither do they give us definite information of the cause of the universal manifestation, nor-despite their wild claims-can they produce even the smallest form of life. As stated in the Bhagavad-gita, everything in the universe is actually under the control of the Supreme Being, the Cause of all Causes, and He is Sri Krsna, the Supreme Personality of Godhead. Hearing from the perfect source of the Supreme Being, one can get answers to solve the miseries of life, which begins with self-realization, knowledge of the self as the soul, beyond the body. Knowledge of the cause and origin of life are also given perfectly. I request you to first make a thorough study of these Vedic books as I have translated, and make inquiries of the devotees in the New York temple. Gradually all these things will be known to you.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Jayapataka

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Bhuvaneśvara 29 January, 1977

77-01-29

Mayapur

Dear Jayapataka Maharaja,

Please accept my blessings. Our plan is to arrive in Calcutta on the morning of February 4th; after a day or two, we will come to Mayapur.

In the meantime, what is the position of the Panihati scheme? I want you to negotiate with the municipality so that we can take over management of Raghava Pandit's house. Our first project will be to take pictures of this house, and then tear it down for exact reconstruction. Therefore, complete the negotiations so we can proceed. More when we meet.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sdg

Letter to: Giriraja

-

Bhuvaneśvara 31 January, 1977

77-01-31

Bombay

Dear Giriraja,

Please accept my blessings. I have received your letter of January 28, and read the contents.

Yes, train the others in responsibilities in Bombay, and go on as you are doing.

In five days at Kumbhamela we were able to distribute 30,000 pieces of literature. Therefore we can expect to receive 1 lakh collections per month from all the centers.

It is good news hearing good preachers like Jagat Guru and Sridhara Swami Maharajas, and Madhavananda are arriving to Bombay to push on the membership, other preaching and collecting.

As for your plan to invite university students to spend the weekend, it is very good; do it.

Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

N.B. I have received a letter from the Bombay secretary, Aditya dasi, requesting me to sign a number of legal forms for the bank. Neither you or Gopala Krsna have even signed or initialled an approval, so how can I sign these forms? If you actually want me to sign them please write me your approval with regular signature. ACBS:sdg

Letter to: Jagat-guru

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Bhuvaneśvara 31 January, 1977

77-01-31

Bombay

Dear Jagat Guru Maharaja,

Please accept my blessings. I have received your letter of January 26, 1977, and studied the contents.

I like your plan to take a travelling party for concentrating on book distribution in India. Our recent success in distributing 30,000 books in Kumbha Mehla indicates that there is a big scope for this distribution in India. Please work in cooperation with the GBCs and other leading devotees in India, and never mind if your efforts take some time before they produce solid results. The main thing is enthusiasm and determination. If you are actually sincere Krsna will reward all your desires to render Him pure devotional service. You are a very nice sannyasi, and expert in this kind of preaching, so I have faith that you will be able to do effective work to spread this movement for everyone's benefit.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS:sdg

February

Letter to: Harikesa

•

Bhuvaneśvara 1 February, 1977

77-02-01

Frankfurt

Dear Harikesa Swami,

Please accept my blessings. I have received your letter of January 23rd, and examined the contents.

As for the German court case, it now appears to be suspended. So keep prepared and let us depend on Krsna.

The tendency you report of the householders living at the expense of others in our Society, is not good. One way to earn money is by selling books, they can be given a salary or commission. But if you say that they do not want to do that, yes, they should do some honest work. As an overall problem, this can be discussed by the entire GBC at Mayapur.

I am immediately engladdened when I hear of your plans to produce new German books; this is first class.

If you are getting people to chant and take prasadam in Eastern European countries, that is our great success. If you so desire, you can send manuscripts of Hungarian and other books and we can get them printed in India cheaper. In this matter you can write to Gopala Krsna prabhu. Our movement is an epidemic. It will devour the whole of Europe and America. As for the newspapers giving bad reports, they simply take some opportunity for selling their newspaper; it has no lasting value. These countries are faced with difficulty but it is nature's law. They will be without food, water and they will be heavily taxed. There will be revolution. How long can they keep the people terrorized? It will burst. I can't imagine how people are living in such a rotten state. There is nothing like pleasure; all is morose. Only we are benedicting the fallen souls all over the world, so go on with your enthusiastic preaching and try to do good to others with Krsna Consciousness. Hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Sri Govinda

•

Orissa, Puri 1 February, 1977

77-02-01

Dear Sri Govinda,

Please accept my blessings. I am in receipt of your letter of January 20, and I have examined the contents.

I am glad to hear you are enlivened at becoming editor of Back to Godhead magazine. This magazine must be edited very carefully. Nothing irresponsible should be printed, because in the future the articles in Back to Godhead will be taken as Vedic evidence. I am asking the GBC members to also concern themselves with the content of the magazine to assure that it meets the standards I am describing.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Sri Govinda das 3764 Watseka Ave. Los Angeles, California 90034 ACBS/sdg

Letter to: Gurudasa

•

Calcutta 5 February, 1977

77-02-05

Vrindaban

Dear Gurudasa Maharaja,

Please accept my blessings. I have received your letter of January 28, and studied the contents.

Your suggestion that the devotees visiting Vrindaban engage in preaching and chanting and not in gossiping is very good. I have instructed that this be taken to the GBC and implanted. We have sacrificed our life for Krsna's service, where is there scope for sleeping and gossiping? You can see in my example, not a single moment is wasted. This idleness is the business of the karmis. They can be seen sitting in the park gossiping, "my son-in-law said this," "this man has cheated me." But it has no place in devotional service, so your suggestion is well made.

Your suggestion for groups teaching practical subjects like book distribution, deity worship, is also good. These things are wanted.

The installing of telex communications for our main temples is not required. Then they will gossip more through the telex.

So if you apply yourself in helping to prepare and implement these suggestions for the Vrindaban portion of our festival, that will be very good. Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Yamuna

-

Calcutta 17 February 5, 1977

LT$_{770205B1}$

Dear Yamuna,

Please accept my blessings. I have received your letter of January 18, and studied the contents.

The picture of your Radha Krishna deities is very good. They appear to be like the Radha Govinda deities of Mullick Thakur which I used to see from my childhood.

Yes, go on with your program. Live a simple life. Take a little milk and food grains, chant Hare Krishna and worship Sri Sri Radha Krishna deity, that's all. That will make you perfect.

Hoping this finds you in good health.

Your ever well-wisher,
A.C. Bhaktivedanta Swami

Smte. Yamuna devi dasi
Sri Sri Radha Vanabehari Mandir
Murphy, Oregon 97533

ACBS/sdg

Letter to: Mr. Sarkar

-

West Bengal 9 February, 1977

77-02-09

Dear Mr. Sarkar,

Regarding your proposed Hare Nama Sankirtana, please accept my well wishes for your sincere endeavor.

Hoping this meets you in good health.

Yours Sincerely, A.C. Bhaktivedanta Swami

Letter to: Bir Krsna

-

Mayapur 10 February, 1977

77-02-10

Caracas

Dear Bir Krsna,

Please accept my blessings. I have received your report of January 23, 1977, and examined the contents.

Your dedication to translating and distributing my books in Caracas is very pleasing to me. This will be the most effective method for carrying out Lord Caitanya's prediction that the chanting of Hare Krsna will be taken up in every town and village of the world.

The purpose of this Krsna Consciousness movement is stated by Caitanya Mahaprabhu in the Caitanya Caritamrta:

Bharata-bhumite haila manusya-janma yara janma sarthaka kari kara para-upakara [Cc. Ādi 9.41]

"One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people." It is for doing good to others. So you should understand that as I have taken up this mission with full faith in my guru maharaja, as you also preach earnestly in the countries of South America, you will do the highest good for others and for yourself as well.

Your statement that Guyana is a communistic county but still we are successful in getting people to chant Hare Krsna, is significant. The communist movement is artificial, but the chanting of Hare Krsna is the real and natural situation. Go on cooperating with Hrdayananda Maharaja and gradually spread the book distribution to every home in South America. I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/sdg

Letter to: Vegavan

-

West Bengal 13 February, 1977

77-02-13

Dear Vegavan,

Please accept my blessings. I have received your letter of 19 January and examined the contents.

It gives me great pleasure to hear that the Bhagavad-gita As It Is will soon be published in the Swedish language.

On your recommendation, I have accepted the two devotees for first initiation, and their spiritual names are as follows:

Ryno Svensson—Raivata Dasa Helga Svensson—Hiranyangi Dasi I have also accepted Yogendra Das Brahmacari for second initiation. Enclosed find one sanctified thread and the gayatri mantra. Have him hear the recording of me in the right ear. You may hold a fire yajna for the first initiations.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Ramesvara

-

India 13 February, 1977
77-02-13
Dear Ramesvara Maharaja,
Please accept my blessings.
I have received a very favorable testimony of our Movement from the President of Indian Brain Research Association, Department of Biochemistry, University of Calcutta, Professor J.J. Ghosh. Dhira Krsna das, who obtained this letter writes that he has sent you the original. This will help us, and therefore I want it printed in prominent newspapers, even if we have to pay them to print it as and advertisement. Papers like the San Francisco Chronicle and Los Angeles Times should carry it. Please do the needful.
Your ever well-wisher A.C. Bhaktivedanta Swami
Letter to: Gaurachand Goswami

-

Mayapur, West Bengal 16 February, 1977
77-02-16
Dear Gaurachand Goswamiji,
Please accept my dandabats. Enclosed please find one copy of advise to the Punjab National Bank, Kunjhaba-Balarama Temple branch, to pay you Rs 50 (fifty rupees) per month. I shall arrange that you get this money so long as you live. When I was in your temple both you and your wife took very much care for me, so kindly accept this little help. This is apart from my temple contribution; this is for your personal expenditure. Thank you very much.
Yours Sincerely, A.C. Bhaktivedanta Swami.
Letter to: Gurudasa

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Mayapur 18 February, 1977
77-02-18
To Gurudasa,
I have received your letter dated Feb. 12, and examined the contents. Please accept my blessings. Locks on the door, ask Gaurachand to help. I have just arranged to send him Rs. 50 per month for his lifetime and he will cooperate with us.

If you like to stay in my rooms at Radha Damodara then you may stay there. I allow it. Preaching also means reading and writing, or else what will you preach? If I do go to Manipur I still plan to go to Vrndavana afterward. My schedule is being planned as leaving for Manipur on the 8th March and staying utmost a week say until the 15th. So as the festival program in Vrndavana runs through the 22nd March, I will still be there during the festival. N.B. You say you are on good terms with Madan Mohan Goswami. Under the circumstances take the whole house on rent from him. Although he is appealing to the court it will not stand. Better while the litigation goes on let him take money from us and let out the whole house to us. That will be his own gain. Whatever the court decides for the time being he can rent from us for the whole house. If you can induce him it is gain for him. Rent should be at the same rent as present.
Your ever well wisher, A.C. Bhaktivedanta Swami
Letter to: Aksayananda

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Mayapur 26 February, 1977
77-02-26
Vrindaban
My Dear Aksayananda Maharaja,
Please accept my blessings. I beg to thank you for your letter dated 15th February, 1977. So far my coming to Vrindaban, if I don't go to Manipur then I shall certainly come.
I hope this finds you in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Jayananda

-

Mayapur 26 February, 1977
77-02-26
Los Angeles
My dear Jayananda,
Please accept my blessings. I beg to acknowledge receipt of your letter dated February 21st, 1977, and I thank you for the check as well as the nice sentiments you have expressed. In the beginning you also gave me $5,000 and now again you have sent.

This body is today or tomorrow finished. We should not be very much bothered about the body. Trees also live for thousands of years but that does not mean a successful life. A successful life is one of Krishna consciousness. By the grace of Krishna from the very beginning you are a devotee and that is the real profit of your life.

I thank you for your check, but I would prefer that you may require the money for your treatment. So if you like I can return it. But I hear that you have some income. I pray to Krishna for your more advanced Krishna conscious life.

About a sadhu it is said, "jiva va mara va," a sadhu may live or die, it doesn't matter. While living he is engaged in Krishna Conscious business and when dying he goes back home back to Godhead.

Hoping this finds you improving in your health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Amogha

-

Mayapur 27 February, 1977

77-02-27

Australia

My dear Amogha,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 20th February, 1977. Thank you for the check of $20.

Regarding your situation, it is nothing new for Westerners. This is a family matter. It is better to consult Bali Mardan how to manage your personal affairs. He is a grhastha, so you can speak with him. You are an intelligent boy, so do not misuse your intelligence.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Turyadas

-

Mayapur 27 February, 1977

77-02-27

My dear Turyadas Prabhu,

Please accept my blessings. I beg to acknowledge receipt your letter dated Feb.16, 1977.

Please continue to increase the deity worship and teach others to become a very good pujari like you. When I see my disciples doing deity worship nicely that engladdens me. 'Sevonmukhe hi jivadau/ svayam eva sphuraty adah', God realization is possible only by service. That is the only way. He is adhoksaja. 'Tesam satata-yuktanam bhajantam priti purvakam/ dadami buddhi-yogam tam yena mam upayanti te', When one engages in devotional service, Krishna gives intelligence from within. Otherwise, how the unlimited can be served by the limited? So please continue to make the worship more and more beautiful.

Hoping this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Caru

-

Mayapur February 28, 1977

77-02-28

Berkeley

Dear Caru,

Please accept my blessings. I have received your letter of January 24, and examined the contents.

Regarding your standing in the book distribution as number three in the world, I am very pleased that you have worked so hard to help me in carrying out the order of my Guru Maharaja. Be convinced that you are doing the highest service for your fellow countrymen by distributing books of Krsna Consciousness. Actually in the west there is now no culture, and no brain even for what is the purpose of life. American civilization is finished, except that it can be saved if it takes to Krsna Consciousness. Try to become more convinced of this necessity for Krsna Consciousness and that will enable you to preach even stronger and distribute more books.

I have heard that you are still not allowed to live in the Berkeley temple. You must fight this and continue the case until we win it. I have read your program for the grand opening of the temple, but I think it will be wiser to make our worship private. Declare that the building is our residence, and that wherever we live we worship the Deity. It is our private residential worship, it is not a temple. Argue like that. As for hiring the bhajan group Bharati Mandal, they are not as good as our bhajans. They eat anything and everything but no bhakti.

I have accepted Mother Debbie for first initiation and her spiritual name is Divyadrsti dasi.

Your ever well-wisher, A.C. Bhaktivedanta Swami

March

Letter to: Rajarsi

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Mayapur 12 March, 1977

77-03-12

Escondido, California

My dear Rajarsi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated February 21st, 1977.

Personal service to the spiritual master means to follow his instructions. My request is the same for everyone: that they follow strictly the regulative principles and chant at least sixteen rounds daily. And as much time as they are able should be devoted for preaching according to our books. So you and your wife should try to follow this instruction.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

77-03-13 Mayapur 13th March, 1977

Letter to: Bhagavat Asraya

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Mayapur 13 March, 1977

77-03-13

New Delhi

My dear Bhagavat Asraya,

Please accept my blessings. I have read your letter dated 8th March, 1977.

On your recommendation, I accept Sriman Rabindranatha Dasa, Sriman Mahabhuj Dasa, and Matachandra Libha for second initiation. The sacred threads for the men duly chanted on by me are enclosed. I also accept Bhakta Richard for first initiation and his name is now Ripughna dasa.

Now you may perform the Agnihotra on Rama Navami as you have proposed. The first initiate should vow to always follow the regulative principles and chant at least sixteen rounds daily. The brahmanas should be explained the qualities of brahminical life and be allowed to hear the gayatri tape in the right ear after the ceremony. The best way to instruct the initiates is by your own good example.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Srila Prabhupada

-

Unknown Place 13 March, 1977

77-03-13

Dearest Srila Prabhupada,

Let me first offer my fallen head under the petal-soft soles of your lotus feet, where I hope it will eternally remain. Out of pure causeless mercy and kindness you have given this coarse, gross materialist a taste of real pleasure derived from the ocean of devotional service to the Supreme Lord Sri Krsna and His eternal consort, Srimati Radharani. For that extraordinary gift I shall always be grateful and I beg you for the benediction that I shall never leave the service of your lotus feet. All glories to Your Divine Grace, the all-blissful Personality of servitor Godhead, and all glories to those most fortunate souls who are engaged by you in their real business of devotional service. I roll in the dust of their lotus feet!

I just wanted to take the opportunity of expressing my heartfelt thanks for Your Divine Grace's kindness in allowing me to serve you these last sixteen months. I can honestly say that I have never been more satisfied at any time than when I had the opportunity to associate with you personally. Sri Krsna says in the Bhagavad-gita that a person who knows Him in truth is a very rare personality, and actually, as I have traveled all over India and the world with you I have seen these words substantiated. I am convinced beyond a doubt that only one person on this entire planet has really realized who the Supreme is and how to serve Him, and that person is you.

There may be so many panditas, big big scholars, but Krsna says that the real pandita is the 'sama darsi,' that one who sees the equality of all living entities as part and parcels of the one Supreme Whole (mamaivamso jiva loke jiva bhuta sanatana [Bg. 15.7]). If anyone can be called 'pandita' it is you because you have practically demonstrated this equalness to all by engaging all persons from all parts of the world in service to Krsna, something which no one else, despite big words and much expellation of air, has been able to do.

Even amongst the Vaisnavas you are a rare jewel set in the purest gold. The brightness of your devotion to Krsna outshines all others, and while they stay at home with the Deity and their bhajan, you boldly set forth to preach the message of Lord Caitanya and your Guru Maharaja. In recognition of this the Supreme Lord has agreed to live amongst the mlecchas and accept their poor hearted offerings. Without your devotion He could never have agreed to do this. Once in 1971, after you had installed Their Lordships Sri Sri Radha Krsna in Sydney in a 'temple' that was actually a converted garage, you prayed to Krsna that "Now I am living you in the hands of these rascals, so You kindly look after Yourself and see they serve You nicely." The following year you told us that story and commented that now you could see that He has done this and you encouraged us to go on increasing our service to the Lord more and more.

Just recently also, you told us how, when the Bombay land dispute was going on and the demons tried to throw us off the land, you prayed to Krsna, "Sir, You kindly sit down tight and do not move from this place and I shall manage everything." Krsna did that; when the demons came to demolish the temporary temple you had constructed, they were stopped by 'outside' intervention just as they were about to remove the roof of the Deity room. Now, in fulfillment of your promise you have erected a most wonderful temple structure, certainly the best in Bombay, if not in India. These are proofs of your pure, unalloyed devotion and your determination to serve Him under any circumstance, 'ahaituki apratihata.'

Just now in the west, the demons are combining to try and stop this wonderful movement of yours, but that will never be. Because you desire the welfare of all living entities Krsna will spread this movement everywhere and the demons will be vanquished.

Now I am feeling very mixed emotions as I take leave of your lotus feet and venture off to try and enter the fire of preaching. I want very much to try to please you in all respects and I will do my best to spread whatever I have learned from you without envy or interpretation, and I beg of you your blessings in this regard. I also feel very much attached to your personal service, massaging your feet and doing whatever menial service I can, and if at any time in the future Your Divine Grace sees fit to have me back, I will immediately come. I know that my only business is to try and please you and that is all that makes me happy. Anything else is simply artificial and simply gives me suffering. Somehow or another I have become the most fortunate person to be your servant, so let that good fortune continue, forever, and wherever you go, kindly take this foolish person with you and engage him in your service in whatever way you see fit.

Jaya, all glories to you Srila Prabhupada, the full moon of devotion to Sri Krsna.

I beg to remain always licking up the dust of your lotus feet.

Hari Sauri das.

Letter to: Hari-sauri

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Mayapur 18 March, 1977

77-03-18

My dear Hari Sauri,

Please accept my blessings. I beg to thank you for your letter dated March 13rd, 1977. Your letter is very nice. You have expressed transcendental sentiments.

As far as knowing Krsna, I am not so fortunate that I claim like that. But still, as a child, I claim the Person Krsna is reality. My estimation may be childish. Just like our Syamasundara's daughter Sarasvati, she believed: "You know who Krsna is? He is the Supreme Personality of Godhead!" Like a child.

Yes, I prayed like that in Sydney: "I can't do anything good to them. But somehow or other I have brought them to You Sir. Now You make them Krsna conscious. Otherwise, how can I do anything? It is beyond my power." When I left Krsna in that condition and when again came back I saw Krsna was doing everything. He is so kind. Krsna can do wonderful things. In Bombay He has done the most wonderful things. Everyone, the whole Bombay appreciates how wonderful. If Krsna likes He can do anything. Now in our New York court case the judge has declared that Krsna consciousness is a genuine religion and has dismissed the case. Is it not Krsna's great blessing?

Be blessed by Krsna. Your sentiments are all very nice. Krsna will help you. Keep in that position, and whenever convenient you can come and serve me, but now your main business is there.

I hope this finds you very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Nityananda

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Mayapur 16 March, 1977

77-03-16

My Dear Nityananda,

Please accept my blessings. I beg to thank you for your letter dated February 21st, 1977, and I have noted the contents. The New Talavan Review and the brochure are both very nicely done and I thank you for them.

So far as Gurukula is concerned, literary education is for the Brahminical class, not for all. Others should learn by seeing, like the ksatriyas, vaisyas, and sudras. Just like driving a bullock cart; it doesn't require education. Modern so-called education is simply a waste of time producing hippies. Shameless! Why compulsory education? To make hippies-compulsory education to degrade. So it is very fortunate that there is no compulsory education required by the state of Mississippi.

Whatever is available easily we can use. There is no objection to using electricity. But we should not be dependent upon it. Produce oil from castor seeds and stock the oil sufficiently. It can be used in so many ways-for burning, grease, cooking, and as a purgative to cure all diseases. And oxen can be used for driving carts and go preaching village to village. What is the question of killing them? Here in India our Lokanatha Maharaja has successfully organized such a program and it is a great success. He has traveled all over India and everywhere they distribute books, prasadam and perform kirtana, village to village. Each night they stop at a different village. We can introduce many millions of such carts all over the world.

If you are getting enough milk from the cows simply by pasturing them, then that is all right. But if you require more then you may have to feed them special grains. We want to do whatever is easy and save time for Krishna consciousness.

As far as you are able to adjust to a natural way of life, do it immediately. Our principle is that we are against nothing and for nothing. Only for Krishna. We want whatever is favorable for Krishna.

I am returning one Deity photo to you. This dressing style is not authorized. But the other photos are very nice. Please go on very enthusiastically developing your farming community. I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Subhavilasa

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Mayapur 16 March, 1977

77-03-16

Toronto

My dear SubhaVilasa,

Please accept my blessings and offer the same to your good wife Ashalata, and to your very nice children, Minakshi and Indresh. I beg to acknowledge receipt of your letter dated March 3rd, 1977, with enclosed photos.

The farm you describe sounds nice and if you can supply grains, butter, etc. to Toronto, Montreal and Ottawa as you suggest, it is very good. From the photos it seems that it gets very cold there. Whether the weather will hinder the farming as happened at the Vancouver farm? There they were forced to sell the farm. The farm may be called "Subha Farm". I have already given general guidelines for our other farms.

Whatever is available easily we can use. There is no objection to using electricity. But we should not be dependent upon it. Produce oil from castor seeds and stock the oil sufficiently. It can be used in so many ways-for burning, grease, cooking, and as a purgative to cure all diseases. And oxen can be used for driving carts and go preaching village to village. What is the question of killing them? Here in India our Lokanatha Maharaja has successfully organized such a program and it is a great success. He has traveled all over India and everywhere they distribute books, prasadam and perform kirtana. Each night they stop at a different village. We can introduce many millions of such carts all over the world.

As far as possible try to adjust to a natural way of life free from dependence on machines. But our principle should be that we are against nothing and for nothing. Only for Krishna. We want whatever is favorable for Krishna. From the farms we should get sufficient foodstuffs and these can be sent to be used at our restaurants. Along with the restaurants there can be "Bhaktivedanta Reading Room" where all my books can be kept and people can come and sit comfortably and read. The people will like these restaurants and reading rooms. They will take them as non-sectarian.

Why should anyone work at a place where meat is served? Are there no other jobs? There is never any good reason for this. There is no unusual circumstance for eating where meat is served. Such places should be avoided altogether.

So far my coming to North America this year, that I cannot say yet.

I hope this meets you and all your family well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Minakshi

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Mayapur 16 March, 1977

77-03-16

Toronto

My dear Minakshi,

Please accept my blessings. I beg to thank you for your nice letter dated March 3, 1977. From your letter I can understand that you and your brother Indresh are both great devotees. You are very fortunate to have devotee parents and from your very childhood take to Krishna consciousness. I also had the good fortune to have a devotee father and mother and when I was young they gave me Radha Krishna to worship and I was also performing Rathayatra festival with my young friends. I am always thinking of you and your brother, what nice devotees you are. Please continue with your service to Srimate Tulsi devi and to Radha and Krishna and your life will be sublime.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gurudasa

-

Mayapur 18 March, 1977

77-03-18

Vrindaban

My dear Gurudasa Maharaja,

Please accept my blessings. I beg to thank you for your letter undated and delivered by hand.

The Krishna conscious Katha contest and the workshops appear to be very nice. This is our only business-to endeavor to serve Krishna at every moment. The whole world is busy for sense gratification, it is anthill civilization. So much endeavor for what? We also work hard because we know the goal of life-to please Krishna. So if by these workshops service to Krishna has been increased in everyone, then they are very nice. Why there was no weaving and spinning workshop?

On the map of Vrndavana it is still called Chattikara Road. Also still on the letterhead. If the municipality has decided to rename the road in my name, why it is not yet changed?

In my room at Radha Damodara Temple you should keep one photo of me and offer to it Prasadam of Sri Radha Damodara.

I hope this meets you in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Mr. Sarkar

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West Bengal 19 March, 1977
77-03-19
My Dear Mr. Sarkar,

Please accept my blessing. I beg to thank you for your letter dated 10th March, 1977. My health is improving by the grace of Krishna, and I am leaving for Bombay by the 22nd instant. Thank you very much for your concern.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Kirtiraja

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Mayapur 19 March, 1977
77-03-19
Los Angeles
My dear Kirtiraja,

Please accept my blessings. I beg to thank you for your letter dated 8th March, 1977. It is very encouraging.

I am very grateful to the boy and girl who are distributing our books in Poland. Gradually, it will be alright if they are initiated. In their case some special concession may be made to encourage them, even they cannot follow so strictly. Let them continue still a little longer before initiation.

The program of preaching aboard the Russian ships is very nice. You are very intelligent. As to which way to preach aboard the ship, do you think best.

The best thing will be if you and your family stay in Poland over a long period of time so that you can train the interested persons. At the same time others may come and go visiting for book distribution. You should try to get residency and if you can get property there that is very nice. That is our main business, that by our association we should try to train people up in our philosophy and principles. Yes, I approve your idea to have a sankirtana party in America to support the Polish preaching. You have got good intelligence so utilize it properly and Krishna will help you.

The idea to send Bhagavad-gita to influence people and world leaders as complimentary copy is good, and the cover letter as you suggest is also O.K. The BBT may pay for it.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Loan Agreement

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Mayapur 20 March, 1977
77-03-20
LOAN AGREEMENT

I, A.C. Bhaktivedanta Swami, Founder Acarya of the International Society for Krishna Consciousness, have decided to give a loan not to exceed Rs. 800,000/- (Rupees Eight Lakhs only) for the purpose of completing the construction of the Bhaktivedanta Swami Gurukula Ashram. The Management of ISKCON Vrindaban whose signatures appear below, agree on their part to repay this loan in full plus 10% interest not later than June 30th, 1978.

Dated 20th March, 1977
A.C. Bhaktivedanta Swami,
ISKCON Vrindaban Managers:
Aksayananda Swami
Yasodanandana Swami
Sri Bishambhar Dayala
Gunarnava das Adhikari
Jagadisa das Adhikari

Letter to: Aksayananda

•

Bombay 25 March, 1977
77-03-25
Vrindaban
My Dear Aksayananda Maharaja,

Please accept my blessings. I beg to thank you for your letter dated 18th March, 1977.

It is alright that the road is called ”Bhaktivedanta Swami Marg”, there is no harm. But in your letter you have mentioned that in the letterhead it will be called ”Bhaktivedanta Marg”. Why you are leaving out the name ”Swami”? Please do not commit this nonsense mistake.

Regarding the fixed deposit, the main point is that Punjab National Bank, must renew it from the date of maturity, March 15th, 1977.

Now I have given a loan of Rs. 150,000/- towards the completion of the Gurukula. This is given as a loan, not donation, so you must all make arrangements, so that I may be repaid in full.

In regard to the Rs. 51/- to be given to Gaurachand Goswami, I have already informed the bank to do this, so there is no question that any of you pay to him, otherwise he will be paid twice.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gurudasa

-

Bombay 25 March, 1977

77-03-25

Vrindaban

My dear Gurudasa,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 18th March, 1977.

There is no need to pay Gaurachand. I have already advised the bank, and they will pay him directly. You need not. As you have described the placing of my photograph and offering to it Prasadam, that is good. In consultation with Aksayananda Maharaja, just find out some responsible men to stay there. Everything should be kept neat and clean as if I am staying there. It is very good if someone daily sells books from there.

Thank you, yes, I am feeling a little stronger now. On the 28th instant I shall be moving into my new quarters and then we have to organize Bombay as our world headquarters from every point of view, culturally, scientifically, philosophically, etc.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Laksmi Narayana

-

Bombay 26 March, 1977

77-03-26

Houston

My dear Laksmi Narayana,

Please accept my blessings. I have read your letter dated 19th March, 1977.

As you are recommending these devotees for initiation, I am accepting them. Their initiated names are:

John-Jaya Jagannatha dasa

Lisa-Lalita Krsna dasi

No you must hold a fire sacrifice and they should vow to abide by the four regulative principles and chanting minimum sixteen rounds daily. Dugdhapana dasa may also be given his second initiation and you may find his sacred thread duly chanted on enclosed. After the ceremony he should hear the gayatri tape in the right ear. By your good example teach him how to be brahminical.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Candravali

-

Bombay 28 March, 1977

77-03-28

Sebastapol, California

My dear Candravali,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 7th, 1977.

Regarding keeping the cows, unless there is sufficient grazing land and cultivation, it is very difficult. But there has been some discussion about having a farm in California. You may write to Ramesvara Maharaja and Satsvarupa Maharaja in this regard. In any case the cows must be protected and cared for. If the farm is gotten then they can shifted there, otherwise continue to care for them as best you can.

I hope this finds you and your children well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nicholas

-

Bombay 30 March, 1977

77-03-30

Wiesbaden, Germany

My dear Nicholas,

Please accept my blessings. I beg to thank you for your letter dated 11 March, 1977.

Your proposal for arranging a Gita on tapes in different languages for distributing all over the world is very good. You may contact my representative, His Holiness Harikesa Swami, at:

6241 Schloss Rettershof
uber Konigstein
Taunus, West Germany and arrange everything with him.

I hope this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Swami Sri Radhey Baba

-

Bombay 30 March, 1977
77-03-30
Swami Sri Radhey Baba Siddha Baba-Ka-Asthan Kachchi Sarak-Mathura, U.P.

My dear Sri Radhey Baba,

Please accept my greetings. I beg to thank you for your letter dated 24 March, 1977.

I was expecting to come to Vrndavana to be with my disciples during the Gaura Purnima time but I was suddenly forced to change my plans due to illness. Now, by the grace of Krishna, I am gradually recovering. Sooner or later we have to give up this body, but a Vaisnava may live or die for in either case he is always serving his Lord Krishna. So whatever Krishna's desire is, we are quite agreeable to it. As you are eager to see me, I am also eager to see you, but as to when I shall be returning to Vrndavana I cannot say. You can take information from time to time from my disciples as to when I shall be expected to be there, and when I come we shall be able to spend time together.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Lilavati

-

Bombay 31 March, 1977
77-03-31
Bhaktivedanta Manor

My dear Lilavati,

Please accept my blessings. I beg to thank you for your letter dated December 3, 1976, along with the enclosed manuscript. Your letter has taken a very long time to reach me.

Our literature is not sentimental stories. It is meant to be understood by the intelligent class of men. Children and those with child-like mentalities will do better to chant "Hare Krishna" and take prasadam. We cannot water down the philosophy to make it more palatable. Our books must remain as they are. Do not waste your time anymore with such attempts. We are not going to publish it. Whatever books we have got, let them try to understand, and if they cannot then let them chant "Hare Krishna" and take prasadam.

Hoping this finds you and your husband well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
Letter to: Edward

-

Bombay 31 March, 1977
77-03-31
New York

My dear Edward,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 31-1-76 which has only now reached me here in Bombay.

It is difficult to send things through the mail, so better if you go to our New York temple for getting prasadam. Krishna is absolute so prasadam offered in our temple in New York is as good and the same as the prasadam from here. I am glad that you are enjoying chanting "Hare Krishna" and reading my books. You and your wife should continue with this process and try to attend our temple as often as possible and gradually you will come to Krishna consciousness.

Hoping this finds you both well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
April
Letter to: Dravida

-

Bombay, India 2 April,, 1977
77-04-02

My Dear Dravida das,

Please accept my blessings.

You may be knowing that we have formed one party of scientists under the leadership of Sriman Svarupa Damodara prabhu. Also we have formed the Bhaktivedanta Institute for organizing scientific presentations of Krishna Consciousness. This party is our most important preaching arm with which we will be able to destroy the bogus speculation and cheating which goes under the banner of scientific advancement. Therefore I have got great hope for Svarupa Damodara and his colleagues. I want them to travel vigorously throughout the world to lecture in all universities and other institutions. There is no lack of financial resources and we shall spare nothing to see to this party's success.

His party already consists of Madhava prabhu, Sadaputa prabhu, Ravindra Svarupa prabhu, and himself, and he has approached me that he would like you to help with the editing work as they are publishing scientific papers. In consultation with Ramesvara Maharaja try to have whatever work you are doing assumed by others so that you can free yourself for working with Svarupa Damodara. You may contact Svarupa Damodara, who is returning to America, for more details.

Hoping this meets you well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Amarendra

•

Bombay 2 April, 1977

77-04-02

Gainesville

My dear Amarendra,

Please accept my blessings.

You may be knowing that we have formed one party of scientists under the leadership of Sriman Svarupa Damodara prabhu. Also we have formed the Bhaktivedanta Institute for organizing scientific presentations of Krishna Consciousness. This party is our most important preaching arm with which we will be able to destroy the bogus speculation and cheating which goes under the banner of scientific advancement. Therefore I have got great hope for Svarupa Damodara and his colleagues. I want them to travel vigorously throughout the world to lecture in all universities and other institutions. There is no lack of financial resources and we shall spare nothing to see to this party's success.

Svarupa Damodara has approached me that he likes to have you join him for making arrangements and engagements for his lectures. I know that you are intelligent and very energetic so kindly try to arrange things in consultation with your GBC so that you may be spared for this most important work. You may contact Svarupa Damodara who is returning to America for more details.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Ramesvara

•

Bombay 2 April, 1977

77-04-02

Los Angeles

My dear Rameswar,

Please accept my blessings.

Now we are forming scientists party and we shall try with their help to establish Krishna consciousness as the genuine scientific movement of the world exposing the so-called scientists as nothing but speculators. Svarupa Damodara has received very good response here in India from the scientific community and there is good hope that many others will join him. He is returning to America for preparing some publications and when these are completed I have asked him to tour vigorously throughout the world lecturing with his other colleagues at all major institutions and universities. He has drawn up a budget of immediate needs, a copy of which is enclosed and I immediately sanction this amount. Whatever expenditure he requires supply him immediately from the BBT. I am prepared to give $10,000 or more monthly if required to finance this most important preaching program. So whatever money Svarupa Damodara needs must be supplied monthly and he will send you accounts.

You can save this money by minimizing the expenditures in the luxury departments of Sanskrit and artists. We do not want these departments for the time being. One or two men must suffice for Sanskrit work. There is no need of new paintings. Whatever paintings we have, that is enough. There is no need of constantly making new variations on the same themes. So for the art department no more expenditure. If they want to continue painting let them come and live here in Bombay or in any of our other temples in India. We have got sufficient facilities now for accommodation and in this way we can save so much money.

Svarupa Damodara has requested that Dravida das may come and help him with editing work. The scientists are publishing some booklets to be completed by their return here on Janmastami. If possible please arrange for Dravida das to join them.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Mrs. Rose Forkash

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Bombay 3 April, 1977

77-04-03

Mrs. Rose Forkash Sp., 166, 3940 Via Real Carpenteria, California 93013, U.S.A.

Dear Mrs. Forkash:

Please accept my greetings. I beg to thank you for the nice ”Parents for Krishna” newsletter dated March, 1977. It is very nicely done. This newsletter should be sent to all the parents of our devotees. Just recently the mother of one of our senior devotees, Mrs. L. H. Gibline, whose son is Jayapataka Swami, Director of our Mayapur Project, visited Mayapur West Bengal as well as our other Indian centres. She was very much impressed with the deep philosophy and roots which our movement has within the culture of India. You can communicate with her at the following address:

Mrs. L. H. Giblin
6171 No. Sheridan Road,
Chicago, Illinois 60660 USA I am sure she would be very pleased to be an active assistant. If the parents of our devotees study the philosophy of Krishna consciousness there is no doubt they will benefit equally as their children are now doing.

I hope this meets you well.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Aksayananda

-

Bombay 6 April, 1977

77-04-06

Vrindaban

My dear Aksayananda,

Please accept my blessings. I beg to thank you for your letter dated 1-4-77 and I have noted the contents.

I have received the advices from both the Punjab National Bank and Syndicate Bank.

As you have requested for the time being Vishambarji may stay for helping with the Gurukula construction. I know he is very much expert.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Gurukrpa

-

Bombay 6 April, 1977

77-04-06

My Dear Gurukrpa,

Please accept my blessings. I beg to thank you for your letter dated 30 March, 1977.

Yes, yesterday Bank of America has received your transfer of $100,000. May you live long and serve Krsna.

As you have suggested I am instructing Bharadraja to immediately make a new set of Panca-tattva Deities for our Hawaii temple.

Now that our Bombay temple is nearing completion you must begin to construct a nice temple at the birthplace of Sri Caitanya Mahaprabhu at Mayapur dham. I think in Japan there are some of the best architectural construction firms in the world. If it is possible kindly find out the best architect in Japan. Describe generally our Mayapur temple project and for more details have him write to Surabhi Swami, c/o Hare Krishna Land, Bombay.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Jagadisa

-

Bombay 6 April, 1977

77-04-06

Vrindaban

My dear Jagadisa,

Please accept my blessings. I beg to thank you for your letter dated April 2, 1977.

Yes, Dr. Omkar Sharma is the proper man. Regarding Dr. Brojendra Nandan Goswami he is a little flickering and can not be given such heavy responsibility. If he wants to serve there can be no conditions. He has to live under our conditions.

Our students should be taught English and Sanskrit so in the future they can read our books. That will make them MA, PHD. That much I want. Other things are external. And their behavior and character must also be most upstanding. Now you are all senior intelligent men so yourself, Yasodanandana Maharaja and Aksayananda Maharaja cooperatively do everything.

So far a letter authorizing the collecting program which you propose, Tamala Krishna Maharaja has already written as GBC so it is not necessary for me to write.

Adopt whatever means are necessary for raising funds for the loan repayment and permanent maintenance of the Gurukula.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Radhavallabha

-

Bombay 6 April, 1977

77-04-06

My Dear Radhavallabha,

Please accept my blessings. I beg to thank you for your letter dated March 29, 1977.

The photographs you have sent are all excellent. I have ordered them to be mounted and hung in various places in the temple. Thank you very much.

Just now I am not completely fit but as soon as I become fit I shall write an introduction to the Kapila Book.

Yes, try to reduce the expenditures more and more. It is only with great difficulty upon all our book distributers that BBT gets its funds. So those who are responsible should be very frugal to see that not one penny is unnecessarily spent.

Thank you all for praying to Lord Nrsimhadeva for my good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Swami Sri Radhey Baba

-

Bombay 8 April, 1977

77-04-08

Swami Sri Radhey Baba Siddha Baba-Ka-Asthan Kachchi Sarak, Mathura U.P.

My dear Radhey Baba,

Please accept my blessings. I beg to thank you for your letter dated 4th April, 1977 along with the enclosed essay entitled ”Back.”

The essay is very good and I thank you for it. You have very nicely understood and described the meaning of ”Back to Godhead.” I am sending your article to the editor of our Back to Godhead Magazine in Los Angeles, Sri Satsvarupa Goswami, for publication.

Hoping this meets you well.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Nityananda:

-

Bombay 12 April, 1977

77-04-12

New Talavan, Mississippi

My dear Nityananda:

Please accept my blessings. I beg to thank you for your letter dated 29 March, 1977.

Oh yes, it is quite correct to try for complete exemption for your land. Why we should be taxed? Our work is all welfare work meant for the good of the general public. Such properties are always given tax exemption as you have pointed out to the newspapermen. The presentation of our position in the article is nicely given.

Yes, if our householders cannot distribute books, then let them live in the farm communities. They can produce thread for cloth, spinning, and other such activities. But they must do something, not sit idly, for an idle brain is the devil’s workshop.

As you have recommended them, I am accepting for first initiation Kiki Laureen Cogan and David Hughes. Their initiated names are Krsna Kripa dasi and Dasanu dasa. Now you must hold a fire ceremony and they must vow to follow the four regulative principles and chant 16 rounds daily. I also accept Kamarikanta devi dasi and Jagatkarta dasa for second initiation. Jagatkarta’s brahmana thread is duly enclosed. After the fire ceremony they may both be allowed to hear the Gayatri mantra from the tape in the right ear. By your good example teach them how to be brahmanas.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Vasudeva:

-

Bombay 16 April, 1977

77-04-16

Lautoka, Fiji

My dear Vasudeva:

Please accept my blessings. I beg to thank you for your letter dated 5th and 6th April, 1977, and I have noted the contents respectively.

Enclosed please find a ”message” which you can use when you print your souvenir issue commemorating the opening of the temple. Also enclosed is an article entitled ”Who is Harijan?” written by Tamala Krishna Goswami which can be included in the issue. I shall try to send you a special article by separate post in the absence of which you can print any of my shorter essays like ”On Chanting the Hare Krishna Mantra” which you can take from by book or our Back To Godhead magazines.

Regarding Bali Mardan, he is now here in Bombay and will be in charge of our international guesthouse. I have suggested that Ramesvara Swami be the GBC for Fiji, and I think Tamala Krishna has already written you about this.

Your suggestion that I come to Fiji for recovering my health is very good. We are now thinking of going to Kashmir. When my program is definitely fixed up then I will let you know further. I know that your new house is very nice with a good view and that you and your family will take very good care of me. Let us see our program here then I shall let you know. My health is very slowly improving. I am simply trusting in Krishna.

I hope this meets you and all your family members very well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Radha-sarana

-

Juhu, Bombay 17 April, 1977

77-04-17

My Dear Radha-Sarana,

Please accept my blessings. I beg to thank you for your letter dated April 4, 1977.

Just because there are no men is not a good reason to make someone a brahmana. This policy is not good. First have devotees. Then we should consider to open a center. Not that we open centers and have no devotees to manage them and therefore we create brahmanas. However, because this is a special case, I accept the two devotees, Sriman Jyotsna dasa brahmacari and Sriman Lalita-Govinda dasa brahmacari for second initiation. Their sacred threads duly chanted on are enclosed along with the Gayatri Mantra sheet. After performing the fire ceremony they may be allowed to hear the gayatri mantra from the tape in the right ear. You must teach them the principles of brahminical living, especially cleanliness is very important. Internally one should keep clean by chanting Hare Krsna and externally by bathing regularly. Teach them by your own personal example.

I also accept as my disciples Bhakta Dhimas and Bhakta Ramon. Their initiated names are:

Bhakta Dhimas-Devaprastha Dasa Bhakta Ramon-Raya Bhavananda Dasa

During the fire ceremony they should vow to faithfully follow the four regulative principles and to chant minimum 16 rounds daily.

I hope this meets you well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Ramesvara

-

India 17 April, 1977

77-04-17

My Dear Ramesvara,

Please accept my blessings. I beg to thank you for your letter dated March 26, 1977. Thank you very much for the Guru Daksina.

Why not hold the Rathayatra on Janmastami? It comes at about the same time as you are planning and it will be very much appreciated. For Gaura-Nitai alone, Rathayatra is not at all recommended because They are playing the part of devotees. But as you are having three large carts you may arrange the following: Sri Sri Gaura-Nitai in the first ratha, Sri Sri Radha-Krsna in the second ratha and Sri Jagannatha, Balarama and Subhadra in the third ratha. I have received a letter from Caru dasa from Berkeley. He is worried that due to your Rathayatra no devotees will attend the San Francisco Jagannatha festival. This must not happen. Due to competition one program should not be diminished for another. San Francisco Jagannatha festival is established for many years, and it must be maintained and increased in the same grand style. As far as possible all of the devotees should attend it, as has been done in the previous years. You may also hold Rathayatra as described above in Los Angeles. In this way both festivals can be performed very grandly.

Thank you for your prayers for my good health. Do not worry, I am working at night, a couple of hours, although I am not quite fit.

I hope this meets you in best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Satsvarupa

-

Bombay 17 April, 1977

77-04-17

Los Angeles

My dear Satsvarupa,

Please accept my blessings. I beg to thank you for your letter dated March 25, 1977 along with the copy of ”Readings in Vedic Literature.”

Yes, that is our aim, to destroy the position of the mundane scholars. Mundane scholars are called adhyksik, which means simply sense perceivers, no realization. Everyone has appreciated the substance of your book. This shows you are expert. Although you have quoted so many rascals, you have not become polluted nor has your book. Therefore I have sent you to Los Angeles for being the editor of Back To Godhead. Stick to your principles and be Krsna conscious. We have to prove to the world that anyone who is not Krsna conscious is a duskrtina and mudha. It is very good news that the book will be taken by many colleges and high schools as a textbook.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tks
Letter to: Nalinikanta

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Bombay 18 April, 1977
77-04-18
My Dear Nalini Kanta,

Please accept my blessings. I beg to thank you for your letter dated April 12th, 1977. Thank you very much for the donation of 50 dollars.

Unless the books are written by a PhD we do not want it. We are not going to be able to print the books you have suggested. There is no need for such books. Instead of writing simply read my books. That will be better for you. Whatever free time you have engage in reading my books. Otherwise, an idle mind is a devil's workshop.

Hoping this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tks
Letter to: Ranadhira

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Bombay 18 April, 1977
77-04-18
Los Angeles
My dear Ranadhira,

Please accept my blessings. I beg to thank you for your letter dated April 8th, 1977 along with the enclosed review from "Choice." The review is very remarkable considering the importance of the journal, and I thank you very much for securing it. You have written: "We are all eager for the day when your books are recognized as the greatest masterpieces of all. We are all eager for the day when your books are the most demanded works in the library. We are sure that day is not far away." Yes, Krsna will fulfill your desire. Actually it is so. But because they are fools and rascals it will take some time. Regarding the error which the critic has noted about the location of Tirupati, I did not say so. It should be corrected.

Do not worry. I have not stopped my business. I am writing at night even though I am not quite fit. Thank you all for your prayers.

I hope this meets you well.
Your ever well-wisher, A.C. Bhaktivedanta Swami

P.S. Thank you for sending me a copy of the anthology by Professor Robert S. Ellwood, Jr. They have quoted very nicely from our Krsna Book. ACBS/tks
Letter to: Atreya Rsi

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Bombay 20 April, 1977
77-04-20
My Dear Atreya Rsi,

Please accept my blessings. I beg to thank you for your letter dated March 25th, 1977.

Power hungry politicians are creating havoc everywhere. These rascals create so many difficult situations. The public is very nice but the politicians keep them in ignorance. I have studied the whole world. Human nature is the same everywhere. The mass of people are very good but these rogues create by their personal aggrandizement so many difficulties.

Your report of your visit to Pakistan is very very encouraging. Why not develop this center and take the help of these men? The temple is already there and the men are willing to help. Simply we have to explain our philosophy to the learned circles. Generally our program should be to hold kirtana and give very nice sumptuous prasadam, and if the opportunity arises we can speak some philosophy. If you invite everyone, and the Hindus and Muslims come and take prasadam, that will unify the whole country.

Your entire program as you have outlined it is one hundred percent approved by me. I have got all faith that you can intelligently guide and develop this center very nicely. I also like the idea of Amoghalila going there. Just now Gopala Krishna has gone to Delhi and Vrndavana but when he returns I shall speak to him about Amogha-lila going to Karachi.

Thank you very much for opening up this encouraging field of preaching. I shall be very glad to receive a report how everything is going in Tehran.

Hoping this meets you and all of the devotees there in good health.
Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tks
Letter to: Radha Krsna

-

Bombay 27 April, 1977
77-04-27
Columbia

My dear Radha Krsna dasa,

Please accept my blessings. I beg to thank you for your letter dated April 16th, 1977.

As you have recommended them, I accept all six devotees for second initiation. This is the success of our movement-that our devotees are becoming brahmanas. To be a brahmana means to be clean, internally by always chanting Hare Krsna mantra, and externally by bathing regularly. You have to teach others to be brahmanas by your own personal example. Please find enclosed six sacred threads duly chanted by me. Now you must perform the fire sacrifice and after the sacrifice the new brahmanas may be allowed to hear the Gayatri mantra from the tape in the right ear. Now all of you combined together and very vigorously spread Krsna consciousness throughout South America.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Enclosures: Six sacred threads for Akilapatit dasa, Agnipuja dasa, Lilanatha dasa, Mrgesa dasa, Rayaram dasa, and Harigada dasa, and six gayatri mantra sheets. ACBS/tks

Letter to: Harikesa

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Bombay 28 April, 1977

77-04-28

Frankfurt

My dear Harikesa Maharaja,

Please accept my blessings. I beg to thank you for your letter dated April 16th, 1977.

Do not be worried. I have written one letter to Radhavallabha telling the Press to immediately print all pending German books lying with them in Los Angeles. I have got all my blessings upon you so organize everything very nicely and see that we come out successful in this trial.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Kuladri

•

Bombay 28 April, 1977

77-04-28

New Vrindaban

My dear Kuladri,

Please accept my blessings. I beg to acknowledge receipt of your telegram requesting permission for the fire ceremony for the new initiates and second initiations.

I have already sent you a telegram reading as follows:

"Initiated names Phil-Pippalada Dasa, Mark-Mahaprabhu Krpa Dasa, Susan-Syama Dasi, Rita-Pitambar Dasi, Brahmans all approved sacred thread of Aravinda sent with letter.

Signed . . . Bhaktivedanta Swami"

As you have recommended all of these new devotees so I accept them as my duly initiated disciples. Their spiritual names are as follows:

Phil Newberry-Pippalada Dasa

Mark Knox-Mahaprabhu Krpa Dasa

Susan Marietta-Syama Dasi

Rita-Pitambar Dasi By now you must have held the fire ceremony for their initiation.

I have also accepted the brahmanas who you have recommended: Sukalina Devi Dasi, Vedapriya Devi Dasi, and Aravinda Dasa. Enclosed please find a sacred thread duly chanted on for Aravinda Dasa. After putting on the sacred thread he may be allowed to hear from the tape the Gayatri Mantra in the right ear. Since there is no sacred thread for the women, they may have already heard the mantra. In any case there are enclosed three mantra sheets, one for each of them. Now teach them to be good brahmanas by keeping clean internally by always chanting Hare Krsna and externally by always bathing.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Radhavallabha

•

Bombay 28 April, 1977

77-04-28

My Dear Radhavallabha,

Please accept my blessings.

As you probably know, our society is facing a very serious courtcase in Germany. It is understand that if we have difficulty in this courtcase, we may not get further chance to print our German books. Whatever German books you have lying with you ready for printing should be immediately printed. This work should be given priority as our society's well-being there depends upon it.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

Letter to: Charles (Krsna Balarama)

•

Hare Krsna Land ,Bombay, India 29 April, 1977

77-04-29

My Dear Charles, (Krishna Balarama das)

Please accept my blessings. I beg to thank you for your very nice letter dated 18th April, 1977. We are not concerned with the skin but with the soul. As it is stated in the Bhagavad-gita As It Is:

”vidya-vinyaya-sampanne brahmane gavi hastini suni caiva svapake ca panditah sama-darsinah” [Bg. 5.18]

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater (outcaste).”

So Krsna consciousness means not to make any distinctions of black or white, Christian or Muslim or Hindu, African, American or Indian. Krsna claims everyone as His son. This movement of Krsna consciousness is an attempt to enlighten the whole world on the spiritual platform. We are trying to do this. Please try to help us. By your letter, you appear to be a very intelligent young man. Try to understand this whole philosophy and work cooperatively with Brahmananda Swami to spread Krsna consciousness to all of your countrymen. Your letter is so nice that I have asked that it be published in our Back to Godhead magazine. Thank you very much for your nice sentiments. I hope this meets you well.

Your ever well-wisher A.C. Bhaktivedanta Swami

Letter to: Brahmananda

•

Bombay 29 April, 1977

77-04-29

Nairobi

My dear Brahmananda,

Please accept my blessings. I beg to acknowledge receipt of your letter dated 21st April, 1977.

The letter which you have sent from the student, Charles, is wonderful. I have asked that it be published in our English Back To Godhead as well as in all of the Indian language Back to Godheads here in India. Charles' letter shows that he is very intelligent and has begun to understand our philosophy. It is very encouraging. Take care of all of these good souls that Krsna is sending you. By your own exemplary behavior, train them all as ideal Vaisnavas. This will greatly please me, and if it is possible for me to come to Kenya, I shall be very glad to meet all of them. The photographs which you have sent are also very good and we are going to display them here for all visitors to see. The program which you are now conducting should be expanded more and more. By prasadam distribution and kirtana everyone will become attracted to Krsna consciousness. I am also enclosing a letter to Jayanta which I hope will encourage him.

There is no harm if the land in Mauritius is jointly in the name of ISKCON and the Gita society.

Why do these life members not come on time to see the Deity? Yes, in special cases you can open the curtain for a moment. But they should be instructed next time to come at the correct time to properly respect the Deity. The best thing will be if you immediately send a printed schedule to all of the life members showing what are the times of darsana.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tks

May

Letter to: Hari-sauri

•

Bombay 1 May, 1977

77-05-01

Melbourne

My Dear Hari Sauri,

Please accept my blessings. I beg to thank you for your letter dated 20th April, 1977.

I am very much obliged to you for giving such a full report. May Krsna bless you and give you more and more intelligence how to manage everything very nicely in Australia and New Zealand.

As you have recommended them I accept Michael Pepper and Jackie as my duly initiated disciples. Their new spiritual names are;

Michael Pepper-Sikhipiccha-dhari Dasa

Jackie-Venu-dhara Dasi

Now hold a fire sacrifice and the new initiates should vow to always chant minimum 16 rounds daily and faithfully follow the four regulative principles. I also accept for second initiation Jayasila Dasa, Vashrestha Das, Atitaguna Dasi, and Bhadra Dasi. The sacred threads duly chanted on for Jayasila Das and Vasusrestha Das are enclosed herewith, as are the Gayatri mantra sheets for all of them. After the fire sacrifice they may be allowed to hear the Gayatri mantra from the tape in the right ear. Teach them to be good brahmanas, always remaining internally pure by chanting Hare Krsna, and externally by regular bathing.

Yes, the name ”New Govardhana” will be very appropriate for your farm. Regarding the idea of getting 36” nim wood Gaura Nitai from Calcutta, that is very good. Or if somebody can carve them locally, that will also be very nice. Regarding the gentleman whom you have met who speaks so many languages, let him translate in any one of these languages any of our books and that will be a great service.

You will be glad to know that I am feeling a little recovered now and every evening I am again able to do my translation work. Now my only disease is that I have no appetite.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Aksayananda

•

Bombay 3 May, 1977

77-05-03

Vrndavana

My dear Aksayananda Maharaja,

Please accept my blessings,

Just now I have sent you a telegram reading as follows:

”CANNOT ATTEND BY MEDICAL ORDER PROGRAM MAY GO ON BY VRNDAVAN PARTY LETTER FOLLOWS ALSO SENDING MY ZONAL SECRETARY

BHAKTIVEDANTA SWAMI”

My health being not very good, the doctors have advised against making the long train journey as well as the vigorous preaching involved. Under the circumstances I was forced to cancel my going. However you may go as planned along with a few other devotees and hold the pandal program. Kindly let me know what was the response from the villagers during the program. Mr. Dwivedi is very eager for our cooperation, and if there is good response, then I think we can develop a very nice program there. So please give me your report in detail after the function is completed.

Hoping this meet you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gurukrpa

•

Bombay 3 May, 1977

77-05-03

Tokyo

My dear Gurukrpa Maharaja,

Please accept my blessings.

Yesterday, Gopala Krsna spoke with Ramesvara Maharaja, and it is understood that you are waiting for a letter from me before sending the second amount of $100,000. It is also understood that no money will be coming this month from the BBT. Therefore you can arrange to immediately send the $100,000 to the Bank of America, Express Towers, Nariman Point, Bombay, India to the advice and credit of the International Society for Krishna Consciousness Mayapur-Vrndavana Fund, Account no. 16026. Please advise me when this transfer has been made.

Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Jayananda

•

Bombay 5 May, 1977

77-05-05

My Dear Jayananda,

Please accept my blessings.

I am feeling very intensely your separation. In 1967 you joined me in San Francisco. You were driving my car and chanting Hare Krsna. You were the first man to give me some contribution ($5000) for printing my Bhagavad-gita. After that, you have rendered very favorable service to Krsna in different ways. I so hope at the time of your death you were remembering Krsna and as such, you have been promoted to the eternal association of Krsna. If not, if you had any tinge of material desire, you have gone to the celestial kingdom to live with the demigods for many thousands of years and enjoy the most opulent life of material existence. From there you can promote yourself to the spiritual world. But even if one fails to promote himself to the spiritual world, at that time he comes down again on the surface of this globe and takes birth in a big family like a yogis’ or a brahmanas’ or an aristocratic family, where there is again chance of reviving Krsna Consciousness. But as you were hearing Krsna-kirtana, I am sure that you were directly promoted to Krsna-loka.

janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti man eti so’ rjuna [Bg. 4.9]

Krsna has done a great favor to you, not to continue your diseased body, and has given you a suitable place for your service. Thank you very much.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Harikesa

•

Bombay 6 May, 1977
77-05-06
Frankfurt
My dear Harikesa Maharaja,

Please accept my blessings. I beg to thank you for your zonal report for the month of April, dated April 27th, 1977.

Regarding the Arabic translation, whether it is good or bad, something should be printed. As you have suggested, let it be printed in India. Our good friend Mr. Brij Ratan Mohatta volunteered to help pay the printing costs of Arabic publication. So in this regard you can send the manuscripts to Gopala Krishna, and he will arrange everything. Regarding the translations into Russian and other East European languages, you are the expert in the field, so however you decide to get the work done is alright. I will simply be very glad to receive any publications from these languages. If you think that by getting a telex hookup in Bombay our international work would be benefited, I have no objection.

I am very pleased to know that our activities are going nicely in Scandinavia. I know that Vegavan is a very intelligent good boy. The place as you have described it that they are thinking to get sounds very nice. I know how dedicated all of the distributers of my books are in Germany where it is not easy to work. Please find enclosed one letter to the sankirtana men.

If you can overflood all India with ghee as you propose, that will be a great service. But what you describe sounds like a dream. As far as what to do with the ghee, it may be better that we take it directly. If we take it there will be no question of any black marketing. Rather we can take all of the ghee and advertise that everyone wanting free ghee apply through ISKCON. Does that sound alright?

Now Krsna has given you suitable responsibility, and you are trying your best. That much I want. Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: German Disciples

•

Bombay May 6, 1977
My dear beloved disciples,

Please accept my blessings. I know that over the past years you have suffered so many tribulations to push forward Krsna consciousness in Germany. But this has not stopped you from your determination to serve the cause of Lord Caitanya Mahaprabhu. A devotee is pleased when there is difficulty, for in these difficulties he is forced to remember Krsna. We cannot expect that the people of Kali-yuga will welcome our attempt to spread Krsna consciousness. It is just like a lunatic asylum: The patients are running around madly and when the doctor tries to give them treatment, they insist that they are not crazy. Sometimes the patient even strikes the doctor. So our task is like that. We cannot stand to see people suffering due to ignorance. What is that ignorance? They do not know that they are not their body. This Krsna consciousness movement is meant to deliver people to the proper understanding that they are not their body, that they are pure spirit soul. We may or may not be appreciated, that is not our concern. We must execute the order of Sri Caitanya Mahaprabhu which is:

"Yare dekha tare kaha krsna upadesa amara ajna guru haya tara ei desa [Cc. Madhya 7.128]

"Whomever you meet, instruct them to follow the orders of Sri Krsna as they are given in the Bhagavad-gita and Srimad-Bhagavatam. In this way by My order become a spiritual master and try to liberate everyone in this land."

So our business is to satisfy the acaryas and Krsna. If they are pleased then we know our work is successful.

Go on spreading the sankirtana movement more and more. I am only one person, but because all of you have kindly cooperated with me, this movement has now become a success all over the world. Be assured that there is no more direct way to preach than to distribute Krsna conscious books. Whoever gets a book is benefitted. If he reads the book he is benefitted still more, or if he gives the book to someone else for reading, both he and the other person is benefitted. Even if one does not read the book but simply holds if and sees it, he is benefitted. If he simply gives small donation towards the work of Krsna consciousness he is benefitted. And anyone who distributes these transcendental literatures, he is also benefitted. Therefore sankirtana is the prime benediction for the age:

krsna varnam tvisa krsna sango vangastra parsadam yajnaih sankirtana prayair yajanti sumedhasah [SB 11.5.32]

Hoping this meets you all well.

Your ever well-wisher, A.C. Bhaktivedanta Swami
ACBS/tkg
Letter to: Bank of America

•

India 7 May, 1977
77-05-07
Bank of America Culver City Branch Los Angeles, California
Dear Sirs,

Kindly transfer the amount of $40,000.00 (Forty Thousand Dollars and no cents) from our account number 6004-07143, "International Society for Krishna Consciousness Mayapur-Vrndavana Fund" held with your bank to the favor of "Bhaktivedanta Book

Trust” account at the Union Bank, Los Angeles. Please advise me when the transaction has been completed at my above Bombay address.

Thanking you.

Yours faithfully, A.C. Bhaktivedanta Swami

c.c. Ramesvara Swami (Robert Grant) Bhaktivedanta Book Trust 3764 Watseka Ave. Los Angeles, Calif. 90034

Letter to: Ambarisa

-

New Delhi 11 May, 1977

77-05-11

My Dear Ambarisa,

Please accept my blessings. Perhaps you know that my health has not been so good recently. So I have journeyed to Risikesh, hoping to recover somewhat my strength. Here we have the best house and it is situated just on the side of the Ganges. It is very beautiful, with mountains, cool breezes and very nicely flowing Ganges River. All of the devotees say it is the nicest place that have seen in India.

Recently I have received some photographs of the Doll Exhibit which they have prepared in Los Angeles. From the photographs it appears that they have done everything very nicely. This idea of doll exhibitions to demonstrate our philosophy has long been proposed, and my Guru Maharaja was very keen to execute this idea. Therefore I am just trying to give some shape to what my Guru Maharaja wanted. There is a proposal to make a very grand exhibition in the capital of the country, Washington D.C. It is proposed to have a restaurant and bookshop attached, and everything will be held within a specially built building. Formerly you told me that whatever money you had, it is my money. Of course I do not take it as mine, but it is a fact that everything belongs to Krsna: ”isavasyam idam sarvam yat kinca jagatyam jagat [Īśo mantra 1].” I thing you can utilize some of your money to try to give some shape to this idea of a doll exhibit, restaurant, and bookshop. I have seen that in Washington so many tourists came daily to see the many monuments and museums. So why not let one of the museums be about Krsna. Everything should be done first-class, and I am suer that it will become the most popular place to visit in Washington. I shall be very glad to hear from you whether you think it is possible to execute such an ambitious project.

Hoping this finds you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Giriraja

-

New Delhi 11 May, 1977

77-05-11

Bombay

My dear Giriraja,

Please accept my blessings. I beg to thank you for your letters, both dated 8th May, 1977.

As Mr. Mohatta has recommended, I have enclosed a letter to Bank of America advising them to make payment to E.C.C. for the amount of Rs. 2 Lakhs. This letter as well as the other letter advising a transfer of Rs. 6 1/2 Lakhs to State Bank of Hyderabad account, should only be presented to Bank of America after they advise you that they have received Gurukrpa Swami’s $100,000.00, and not before. But Mr. Mohatta should be shown all the bills so that he can check them. I am not at all in favor of paying them any more money until the final bill is presented.

Has I.O.B. began construction of their premises yet? Thank you for organizing the all day Sunday Kirtana program. This should be developed very nicely, stressing kirtana and prasadam.

Yes, my health is improving a very little. The house that we have been given is the best in Risikesh. It is very nice and the climate is much better than Bombay’s. Many persons are coming in the afternoons for darsana. I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Ramesvara

-

New Delhi 11 May, 1977

77-05-11

Hrsikesa

My dear Ramesvara,

Please accept my blessings. I beg to acknowledge receipt of your letter dated May 1st, 1977 along with all of the photographs and drawings.

I have just sent you a telegram readings as follows:

”ALL PAINTINGS OKAY BABY KRISHNA LYING DOWN”

All of the artists’ drawings are alright as they are showing, except for this one correction, that baby Krsna should be showing lying down, not standing up in front of Visnu.

I am very glad to know that you are all working so hard to double the book distribution this year. Here in Risikesh Mahesh Yogi has his headquarters and he is training his disciples. But he has to pay each of them a regular monthly salary and give them vacations as well. So he is not so fortunate as I am, that I have so many sincere disciples that I do not have to pay them any salary nor do they ever ask for any vacation. Instead they are working twice as hard to double the book distribution. I am so much thankful to all of my sincere disciples who are working so hard to fulfill this great mission of Krsna consciousness.

Jayananda's death is glorious. It is very good that he had stated, what is the use of such a useless body, better to give it up. He has left his body very wonderfully, and he has been transferred to Vaikuntha. I have already sent a condolence letter for publication in Back To Godhead. Everyone should follow the example of Jayananda. I am very proud that I had such a nice disciple. If possible Jayananda's picture should be hung in the ratha of Lord Jagannatha, and in all of our temples a day may be set aside for holding a festival in his honor, just as we do on the disappearance day of the other great Vaisnavas.

All of the photos of the doll exhibit are very nice. As you have suggested I have written a letter to Ambarisa encouraging him about the doll exhibit for Washington D.C.

From the photographs of the new construction I can see that in L.A. things are improving. Lord Dvarakadhisa is sitting there overseeing everything. He will give you all facility, simply you must cooperatively work together, faithfully following in the footsteps of the acaryas. You have written that the rent will pay back the loan and mortgages on the new building, but who will pay the rent if there are all brahmacaris living there?

I am staying here in Risikesh in the best house. It is situated just on the Ganges and the climate is very first-class. Many persons are coming in the afternoon for darsana, and in every case they are going away very much impressed that our movement is not some concoction.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

His Holiness Ramesvara Swami

c/o ISKCON Los Angeles

ACBS/tkg

Letter to: Dasanudasa

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Hrsikesa 13 May, 1977

77-05-13

New Talavan, Mississippi

My dear Dasanudasa,

Please accept my blessings. I beg to thank you for your letter dated April 21st, 1977. Thank you very much for sending the Guru Daksina.

The two essays which you have sent are very nicely written. It appears that you have good talent for writing, so kindly continue to develop in this way and write more and more of your realizations based upon our books. There is no need to concoct anything new. You simply have to study carefully our books and then in your own words try to express what you have read. This will automatically make you a very successful preacher.

There is no need to learn Bengali. I do not encourage learning any new skills. Whatever material abilities one has when he comes to Krsna consciousness, let him learn to engage these in Krsna's service: that is sufficient. There is no need of learning new skills now. That will simply be a waste of time.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Gurukrpa

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Vrndavana, 18 May, 1977

77-05-18

Tokyo

My dear Gurukrpa Maharaja,

Please accept my blessings.

I am so much grateful to you and to all of your men how much you are sacrificing for spreading the movement of Sri Krsna Caitanya Mahaprabhu. I have heard with great pleasure how in only one month's time you have distributed 50,000 Bhagavad gita As It Is in the Japanese language. Param vijayate sri krsna sankirtanam! I think there has never been a case in history when so many religious books were distributed in such a short time. Now that our books have been taken by the people it is only a question of time until our movement is well accepted in Japan. Go on distributing these books more and more and Caitanya Mahaprabhu will bless all of you. It is simply wonderful how with only 12 men you were able to distribute so many books and at the same time send such sizeable contribution for our Indian projects. Thank you all very much.

For some reason temples are not sending in as much money as was expected to the BBT. Ramesvara says that he cannot afford to send any money for completing Bombay at this time. Therefore I am hoping it may be possible for you to continue to send $100,000 monthly for finishing the Bombay project, until such a time when the BBT can arrange instead to send the money. When the BBT can once again transfer funds regularly then I shall tell you what to do with further collections.

I was staying in Risikesh hoping to improve my health but instead I have become a little weaker. Now I have come back to my home, Vrndavana. If anything should go wrong, at least I will be here in Vrndavana. Vrndavana is for residence, Bombay is office for organization, and Mayapur is for worship of the Supreme Lord Caitanya Mahaprabhu.

I shall be very happy to hear of how your activities are going in Japan and Hawaii. Hoping this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Hari-sauri

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Vrndavana 18 May, 1977

77-05-18

My Dear Hari Sauri,

Please accept my blessings. I beg to acknowledge receipt of your telegram. It is not possible to reply you by telegram because there is necessity of sending beads, and sacred thread which can only be sent through a regular letter.

As you have recommended him, I accept Clayton as my duly initiated disciple. His spiritual name is Karsna-Dasa. You should hold a fire sacrifice and he must vow to chant minimum 16 rounds daily and follow the four regulative principles faithfully. His beads already chanted on are being sent by separate post, so the fire ceremony should be held after receipt of the beads. I also accept Anupam Das and Bimala Dasi for second initiation. Anupam's sacred thread duly chanted on is enclosed herewith. After the fire ceremony they may be allowed to hear the Gayatri mantra in the right ear. They should be instructed to always remain clean, internally by chanting Hare Krsna and externally by regularly bathing.

For ten days I was staying in Risikesh in a very nice house on the side of the Ganges River. But my health was not good and so I have come to Vrndavana where I will stay indefinitely.

I hope this meets you well.

Your ever well-wisher, A.C. Bhaktivedanta Swami

July

Letter to: All G.B.C., All Temple Presidents

-

Vrindaban 9 July, 1977

77-07-09

To All G.B.C., and Temple Presidents

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrndavana, Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as "ritvik

- representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity:

His Holiness Kirtanananda Swami His Holiness Satsvarupa dasa Gosvami His Holiness Jayapataka Swami His Holiness Tamala Krsna Gosvami His Holiness Hrdayananda Gosvami His Holiness Bhavananda Gosvami His Holiness Hamsaduta Swami His Holiness Ramesvara Swami His Holiness Harikesa Swami His Grace Bhagavan dasa Adhikari His Grace Jayatirtha dasa Adhikari

In the past Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book.

Hoping this finds you all well.

Your servant, Approved:Tamala Krsna Gosvami A.C. Bhaktivedanta SwamiSecretary to Srila Prabhupada

August

Letter to: Embassy of the USA

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Vrndavana 2 August, 1977

77-08-02

The Embassy of the United States of America, Dept. of Immigration and Visa, New Delhi Re: Extension of the validity of my Alien Registration Receipt, Card No. A-17978480.

Dear Sir,

I left the United States of America in July of 1976. As I am planning to go to the United States shortly, and as over one year has passed since I was last there, I am requesting your good office to extend the validity of my Registration Card for another year.

Thanking you.

Yours faithfully, A.C. Bhaktivedanta Swami

ACBS/tkg

September

Letter to: Vasudeva

-

Bhaktivedanta Manor 6 September, 1977

77-09-06

Lautoka, Fiji

My Dear Vasudeva,

Please accept my blessings. Today I have received a report from Ramesvara Maharaja describing the Grand Opening ceremony of the Sri Krsna-Kaliya Temple at Fiji. I am so much pleased that this occasion has been celebrated so successfully. I pray that Kaliya-Krsna bless you with all intelligence and strength for pushing this great movement of Krsna consciousness forward to all the people of your country. You have worked so sincerely and now Krsna has personally appeared.

In his letter Ramesvara has written, ”Our plan is to continue expanding book distribution and try to get literally thousands of Hindus to begin chanting japa. In short, my report is that Fiji could easily become the first country in the world to have a Krsna conscious government, and Vasudeva is the perfect devotee to help accomplish this task.” May Ramesvara Maharaja’s words come true. By your example teach all of the citizens to become ideal Vaisnavas, faithfully following the regulative principles and chanting regularly the Hare Krsna mantra. Worship the Deity very gorgeously with full attention to regularity and cleanliness. Distribute ample quantities of sumptuous prasadam to everyone who visits Kaliya-Krsna. This program will make us successful. And in the morning and evening hold regular Bhagavatam and Bhagavad-gita discourses, but do not allow any rascal professional receiters to discourse in our temple. Only initiated disciples should be allowed to speak on the subject matter of Krsna consciousness.

Now I have come to the West in a broken condition of health. In such condition no one would think of touring. An ordinary man would prepare for death. But I am not afraid of death, so why not let me see once again all of my beloved disciples and the Temples all over the world. When I go to Hawaii this winter I shall be very much eager to come to Fiji and to see you at that time. Until then go on very enthusiastically and try to make all of the citizens Krsna conscious.

Hoping this meets you and all of your family members in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

ACBS/tkg

Letter to: Rayarama

•

Unknown Place Unknown Date

My Dear Rayarama,

Please accept my blessings. I am in due receipt of your letter dated March 9. So far the ideas for San Francisco or India are concerned, they are dropped for the time being. Better the press idea be fulfilled in N.Y. I have got a greater attachment for N.Y. than any other city of your country. You better stick to N.U. for the time being and do your money making schemes. The India plan will be fructified when I return there.

So far the title Swami is concerned, although this word is used generally for Sannyasins, this Swami is my particular name as Sannyasi. Therefore, it must be suffixed at the end of my real name, A.C. Bhaktivedanta. So far the prefix ”Swami” is concerned, every sannyasi has got to do that, but two ways Swami (Swami A.C. Bhaktivedanta Swami) is not good looking. The end ”Swami” is necessary because it is my Sannyasa name. The first Swami may be transformed into Goswami, which is on the same order of Swami. Therefore, I use the prefix Tridandi Goswami and suffix Swami, as I have printed on my card enclosed herewith. That will be nice. In small lettering, it can be written above my name ”Tridandi Goswami”. Vaisnava sannyasins are known as Tridandi gosvamis, and Mayavadi sannyasins are know as only Swami.

With reference to the boys holding kirtanas independently, our propaganda should be like that. That people may open different centers of their own, or each and every householder may have his own class at home. Not that everyone is required to join the society; they may take the idea from the society and introduce in their private life. And if possible, let us sell to them the paraphernalia of Kirtana, karatalas, mrdanga, Deities, etc.

Hope you are well.

P.S. No feasting in the evening of Caitanya’s birthday. Fasting all day till evening moon rise. Then take Prasadam like Ekadasi. Next day you can have full swing feasting. On the birthday if can take a procession of Kirtana on the street it is very nice.

Letter to: :Madhudvisa

•

Unknown Place Unknown Date

MADHUVISA SWAMI

IF NO MEN AVAILABLE FOR HONG KONG WHATEVER YOU DECIDE IS ALL RIGHT … A C BHAKTIVEDANTA SWAMI

Letter to: :Madhudvisa

•

Unknown Place Unknown Date

MADHUDVISA SWAMI

ADDRESSED TRIVIKRAMA QUOTE PLEASE STAY AT LEAST ONE MONTH DO NOT LEAVE IT SHOULD NOT BE CLOSED I AM GOING TO SEE SITUATION BHURIJANA MAY ALSO BE PRESENT

BHAKTIVEDANTA SWAMI

Letter to: Saurabha:

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Bombay 26 May, 1974

My Dear Saurabha das:

Please accept my blessings. I may inform you that the Governor of U.P. has accepted the invitation to become Chief Guest at our temple opening. Now many big men will come. So we have to arrange very nicely for their accommodation. The Governor will require a special apartment for his staying.

It is all Krishna's grace. Bon Maharaja had to go several times to get the Governor, but with one letter he has accepted our invitation. Our movement is being accepted. They are saying that Swamiji is doing nice things. So it is up to you Europeans and Americans to push it all over the world, and one day you will be the leaders of the world. It is not difficult. You just have to work sincerely and intelligently. Krishna will do everything.

Enclosed is a copy of the Governor's letter.

I hope this meets you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami.

Letter to: Ksirodakasayi

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Unknown Place Unknown Date

My Dear Ksirodakasayi,

Please accept my blessings.

We are getting a good opportunity to possess a nice house and a press in Vrndavana. So instead of making your headquarters in Delhi, if you live in Vrndavana and manage the printing affair and gradually develop a large press-what do you think of this idea? As you are conversant in both Hindi and English, you can train up some of our American and European students to speak Hindi. We can have a large center in Vrndavana. Please think this over and let me have your opinion as soon as possible.

From Delhi, Vrndavana is not far. From Vrndavana you can easily go to Delhi, even daily. Many people of Vrndavana go to Delhi early in the morning and in the evening come back. Of course it is not a daily business, but our Delhi business can also be conducted if we make our headquarters in Vrndavana. Hope this will meet you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Unknown

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Unknown Place Unknown Date

Bio data Previous name:Sankara Pyne Mira Pyne Present name:Sankarasana Das (initiating name)Jalatala Devi Dasi Permanent residence:63, P. Tollygunge Road Calcutta, 700 033 Spiritual Father's name:A.C. Bhaktivedanta Swami Prabhupada Year of initiation:1974, Sri Dham Mayapur full disciple of Srila Prabhupada (1st and 2nd initiation) Relationship with Srila Prabhupada:Grand Nephew and Grand Niece Date of joining Krsna Consciousness movement:September 1970 in Calcutta

Letter to: Ved Prakash ji

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Unknown Place Unknown Date

My dear Ved Prakash ji,

On Sunday morning 29/6/68, when you were speaking I was very glad to note that you have studied the whole question of social and spiritual upliftment of mankind in a very broader sense. I was also glad to note that your study is deeper than many of the so-called Sannyasis who take the shelter of yellow robe for solving the question of bread problem. And because you are a critical student of everything, I am sure that you will appreciate the teaching of Lord Caitanya when you hear them patiently and scrutinize the same by all practical tests.

Lord Caitanyas presentation of facts is that you cannot kill the human propensities, but they can be changed for higher purposes. You said of annihilation of desire orVasana. But you can think on it very wisely ofVasanacan be stopped at all. No; vasana can never be stopped. The Vasana is an eternal function of the soul and as the soul is eternal or "Sanatana" souls so also is the Vasana Therefore Vasana can be changed only from one object to another. The mind is always a thinking and feeling organ. It does not matter what does it think but it is a fact that it thinks. I am sure that you cannot probably put the mind completely at rest without thinking something. So the quality of thinking feeling and willing has to be changed but we may not attempt to kill the mind altogether. That is an impossible fact because the mind acts even after the so-called death or after the annihilation of the material body.

So far "Paropakara", which you have very nicely explained, is concerned-it is the only function of every living being. But what is the standard of "Paropakara" that should be known. On that way we must know the actual position of the entity entitled to received benefit. A patient suffering from a chronic disease may have many kinds of painful symptoms. The physician does not give much attention to the various symptoms of the disease but wants treat with the root cause. Therefore when we wish to render 'paropakara' we must know the actual cause of the miserable conditions. You cannot do any benefit to a fish on the land by any amount of earthly comfort. The fish must be allowed to go down to the water where every comfort is there for it. Therefore we have to take account of the living being and its real nature. The living being is an eternal spiritual fragment of the whole spirit A living being is called Sanatana or eternal whereas the absolute whole is also called Sanatana. And the Sanatana activities of the combination of the whole and the part are also Sanatana. These are the informations from all reliable sources of Vedic knowledge.

Lord Caitanya's teachings are based on the above facts. If you give it patient hearing you will know how he wants to solve the whole problem. He is as much Vedic as anyone can claim but he is more than any Vedic scholar with limited qualification.

Lord Caitanya's movement still awaits for being preached all over the world. And to broadcast anything all over the world-English language is the only medium of circulation. I shall be very much pleased if you kindly cooperate with this world movement very intelligently and be knowing it with all your reasoning powers. More when we meet on Sunday next at 10 am.

Thanking you in anticipation. Yours Sincerely.

Letter to: Sivananda

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Unknown Place Unknown Date

My Dear Sivananda,

Please accept my blessings. I understand from Krishna Das that you are improving in your health. Please take care of your health, and the two boys who are with you are just like your junior brothers and they will take care of you also. You can do whatever you find convenient because I know that whatever you do must be in accordance with our Krishna Consciousness movement. But do not leave these boys alone for the time being. They will never interrupt in your activities, they will obey your orders, and you will live there as their senior guardian, as my representative. Hope this finds you in good health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: VARIOUS

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Unknown Place Unknown Date

Dear Prabhus,

The following are letters from His Divine Grace to particular devotees, these are to be considered the last of such letters, from now on all the letters will be answered by the GBC, thus leaving His Divine Grace to translate. Unless there happens to be any specific questions that cannot be answered by the GBC, then only will Prabhupada be disturbed, it is hoped that all devotees will read these very carefully. All Presidents should distribute these letters to all devotees, instead of hiding them in the files, which usually happens in most cases, thus very few devotees are actually aware of what is really going on in our Society.

Thank you very much.

Your servant, Jai Hari dasa Brahmacari.

Letter No. 1 to Aksayananda Maharaja

Regarding your questions, in the spiritual sky everything is spiritual, so Krsna has no need for living in the heart. They are seeing Krsna face to face always, so what is the use of being in the heart? Outside, inside they are always the same, even their heart that is also sat-cit-ananda. There is no mechanical arrangement like this material body for anyone in the spiritual, what to speak of Krsna.

You can calculate how old is Lord Brahma. It is very difficult to say but only one day of Brahma in which we are, that has not yet passed. We have come in the middle of his first day. We find in Bhagavad-gita that Brahma's one day is equal to 1000 times 400,300 years. So we are fixing his one day, so similarly he has got one night of same duration, such month, such year, similarly such 100 years he will live. He is not even yet one day old, and there are millions of Brahmas and he is one of the smallest.

Letter No. 2: Pat Keller

I am very glad to hear that you are very serious to become a devotee of Krsna, and that your Christian background has led you to Krsna Consciousness. Actually there is no difference or contradiction between Christian religion and Krsna Consciousness movement, and because the science of devotional service is absolute, just like 2+2=4 in any country of the world, therefore we say it is nonsectarian and open for everyone. But one thing is, Krsna says in Bhagavad-gita mam ekam, "unto Me", so why we should divide our attention to others? "Sarva dharman paritajya, mam ekam saranam vraja:" just give up all varieties of religious dharmas and surrender unto Me, that is Krsna's final word. So if you want to make progress in Krsna Consciousness, do not divert your attention unnecessarily to other, "mam ekam," only unto Me, otherwise your spiritual life will not be very progressive.

Letter No. 3: To Mahati dasi

So far dreaming is concerned, we regard dreaming condition as another form of illusion or maya, only more subtle, that's all. But just like we may be serving Krsna in our waking state and thinking about Him then, so also it is possible to dream about Krsna and the Spiritual Master and so many things. But generally we should not take such dreaming very seriously, these are not very important matters. But if we occasionally dream of Krsna, that is nice, that means you are making advancement in Krsna Consciousness. But do not take such things very seriously, important business is to become conscious of Krsna all the time by absorbing the mind, body, and words in pleasing Krsna, and that means following strictly the regulative principles and practices of devotional service, such as chanting, reading, attending arati, going for street sankirtana, like that, and engaging oneself full time in some work for Krsna. In this way, you will become too much busy serving Krsna and there will be not time for feeling emoions or dreaming, that is advanced stage of spiritual perfection.

No. 5 to Tirthanga dasa

I do not know how these doubts have come upon you. Why bother about all these things? They are not very important. Everything is explained in Bhagavad-gita, Srimad-Bhagavatam, why you are still asking? If you believe whatever the material so-called scientists are saying, that is your business, but I do not believe any of their so-called observations in outer space by the blunt material senses can be true without any doubt. So why you doubt Vedas and not scientists. I cannot even see into the next room, how I can see anything very surely so many millions of miles distant? But if someone who has been there tells me, then I can know everything about that place. So we must have to take the authority of experienced persons to get the truth, and what experience our so-called scientists have got? Can they deliver even an ant from the miserable conditions of this spot-life, from birth, death, disease, and old age? No. They have spent simply millions of dollars to make a show of their so-called learning and the resul is a handful of dust, that's all. So we are not very much impressed by them, neither we take their version as perfect. They will say that millions of years ago the human beings were primitive hunters. But if we see Vedic language, we can understand that their thought and language and intelligence was not that of primitive men, no. If you are looking for some excuse to doubt, then maya will always provide you. So this or that you may find out something flaw if you want. But Krsna says surrender unto Me and I will give you all protection, perfect knowledge of everything. You should not go to modern scientists for perfect knowledge. They cannot supply that. Krsna will supply you. Of course, sometimes there is allegorical reference in the Vedas, just like the body is called the city of nine gates, like that, so we may sometimes misunderstand due to our imperfect reading. Even it is true that they have landed on the moon, so what is their accomplishment? If I come to Earth planet and land in the Sahara desert, then I say, "Oh, this planet is a barren desert, no one lives here?" The moon may be like that or like this, so what does that help to our Krsna consciousness movement. We have nothing to do with moon planet or this planet and that planet in Krsna consciousness. We simply want to serve to Krsna, that's all. Do not be disturbed by these things. Simply go on with your work in positive mood. That will be best for you and for other also. After all intelligence to understand Krsna is not within the range of your material senses. You cannot make any experiments and calculations and expect to find Krsna. But if somehow or other you are fortunate enough to find out a pure devotee of the Lord, then you get opportunity to him, and as you surrender Krsna gives you the intelligence by which you may come to him, that is sure. No other process will give us any intelligence to understand things as they are, except Krsna consciousness.

No. 6 Syamasundara to Kausika

Here are the points in brief: 1) Anyone who comes to a zone from outside must sell books only, no collecting; 2) They must follow explicitly the directions of the local presidents, e.g. they cannot be independent and live separately from the temple. So I suggested to Dhananjaya that each day he designates an area of London for them to distribute in which we have never touched before, especially for instance South London, Greenwich, Woolwich, Brixton, Herne Hill, like that-so they do not interfere with our Oxford Street. So in this way you must control them, and if (they) object or disobey in any (way), they must be sent away; 3) Ultimately the decision rests with the President whether their presence in London (or anywhere else) is favorable for the local situation, or if it is unfavorable. That is Dhananjaya's discretion. If he feels they are doing more harm than good, then they must go immediately. If they bark at going out after you have asked them to go, go see Mr. Jordan or someone at the Home Office andget them deported. But if their presence is judged as favorable in London, they can remain under the following conditions: 4) That, above and beyond the wholesale price (for books) not the cost price (our price), but above the usual wholesale price charged to temples-as if they were selling books to another temple, which we are, in fact-any profit must be given to London center (or the local temple wherever they are working); 5) Besides that, they should not be expected to get any special privileges above and beyond those enjoyed by other devotees and they must strictly obey the same regimen and practices of devotional service which are followed by the others. In future, before anyone from outside can enter another zone for exploiting, they must settle-up first with the GBC man for that zone. In this case, Kesava did not inform me, and you all did right by consulting me when they came. Of course, the point is to sell as many of Prabhupada's books as possible, somehow or other, so if they are favorable in that way, and their activities are not detracting from the overall program, and they are playing fair by giving you minimum 50%, then I have no objection, if they remain there.

No. 8: Jayadvaita. Nov. 18, 1972

I am so glad to know that you and the others at ISKCON Press are doing so wonderfully service in this way. These books and magazines are our most important propaganda weapons to defeat the ignorance of maya's army, and the more we produce such literature and sell profusely all over the world, the more we shall deliver the world from the suicide course. So your work is the most important preaching work, may Krsna bless you more and more.

Letter No. 11 Bali Mardana Gosvami to Karandhara: Jan. 31, 1973

From now on the twelve GBC men will be acting as Srila Prabhupada's secretary on a rotating basis as Srila Prabhupada originally planned, and it appears that I shall have to go with Him to Australia, at least a couple of weeks, to explain the system to Madhudvisa Swami. Syamasundara prabhu will be shortly going to London via Los Angeles. You will probably be seeing him there shortly. He has many big ideas for increasing the preaching work, which he will probably tell you about. I have just received your letter regarding polygamy and Prabhupada has told me it should strictly be prohibited; although he does not object to the principle, we do not have the correct persons nor the correct time and place for putting it into practice.

Letter No. 26-to a devotee.

I have heard a rumor by . . . that you have been detected, along with . . ., smoking ganja or other things like that. This is not at all good, and I am very much disturbed to hear it. I had also got one report that you were previously smoking ganja at….. You are one of the important leaders, so if you are feeble and you are still victim of such habits, then the other members who are following your example will be led to ruination by you only. That will be the greatest disservice to Krsna, if we work so hard to make a man a devotee and then seeing the older members taking intoxication and doing all nonsense, they become lost to Krsna, that is the greatest sin. You may be forgiven once, twice, but more than that it is impossible. So I do not know why this weakness has come upon you, you are intelligent boy, but we shall not tolerate such nonsense again. Once before our Rayarama was also detected and exposed as a cheater and he left our society. So no one is exempt from being asked to leave, only I have gt also great affection for you personally and you have done so much service that I am little reluctant to become angry upon you. But do not involve the other devotees in your nonsense activities of intoxication.

Now I am old man, I have become a little weakened, and I do not know how much longer I shall be able to push on this Krsna Consciousness movement in active preaching capacity. Therefore I have entrusted my right hand men, like GBC, sannyasis and men like yourself, to take up where I had left off and continue expanding and propagating KC all over the world as per the desire of Lord Caitanya Mahaprabhu. In this way, you have got the opportunity of being favored by Krsna to become responsible leader of the human society, therefore I am simply surprised that you have again fallen under the spell of old bad habits. If you are actually intelligent and not simply pretending intelligence, then you will take this as a lesson and make repentance. If Krsna sees that you are sincerely repenting, He will excuse you. As austerity, you should forget these things and never again think about them in your mind. That will make you very strong.

Letter no. 30. To Bhurijana dasa.

Now you have left the Hong Kong temple and no one is remaining there. Of course, it may be, as you say, strictly a city for doing business and no one is interested in Krsna Consciousness seriously. But still it is one of the most important cities of the world, so do not neglect it completely, that will be discredit. I have very, very much appreciated the Chinese BTG, that is a great victory for us. So far I know, no one else Indian spiritual movement has produced such literature in Chinese language. That is a big credit for you. And you have mixed with the Chinese people and they have purchased, there is good response, so why we are leaving that place? Your plan is to go there from time to time to collect money from the Hindus for spreading Krsna Consciousness in other places in Far East, that is nice. But if there is good opportunity to preach amongst the Chinese population, why not try for it? It will not accomplish much to go to them from time to time and preach something and then go away, no. Rather here must be place for them to come and see how this Krsna Consciousness way of life is practically applied, such as deity worship, cooking, rising early, cleansing, study, like that. Otherwise they are reserved people, they will not be easily convinced, and only if there is place where they may attend for many years even will they gradually accept. So I think there should be center there at Hong Kong, and emphasis should be to preach and sell books to the Chinese persons. Just like we have done it in Nairobi, Africa. There are also many Indians living at that place, and they are also wealthy businessmen, and the African black people are poor, neglected, not very much educated. So at the beginning Brahmananda was mixing only with those Indians, and they were giving profusely money, and there were so many plans for temple and deities. In this way he was neglecting to do the real work which was preaching to the black Africans. No one Hindu who is rich and living in foreign place is very much interested to becom devotee, it is show only, sentiment or custom. So I wanted that he should preach to the Africans and convert them to become devotees, that should be his real business, nevermind wasting time with so many nonsense Indians. And as soon as he did as I instructed, immediately he has got some black devotees, and he has removed himself from the entanglement of the Hindus, and he is making good progress spreading Krsna Consciousness amongst the native citizens. And there black devotees are making advancement and they are also going out to preach themselves to other places in Africa. So that should be the program in Hong Kong. I read(?) to the Chinese residents, do not bother with the Hindu businessmen except to collect for the preaching work. Actually, the Indians will be glad to donate if they see you are converting Chinese to their religion. They will provide immense funds for this purpose, because they have got interest for improving Indian and Chinese relations for their business. So preach widely and enthusiasically to Chinese population, especially to the young people, and they may not respond quickly, but they are very sober-minded, when they decide to join us that will be fixed decision. So in this way go on and make some Chinese devotees, then they will manage things and spread further to other places in China. After all, a large portion of the earth's population is Chinese origin, so why should we neglect them? If you can turn only one or two men to be devotees, they can do the rest themselves. There is one boy here in India, I think he is going to Malaysia very soon, Lalita Krsna, and he is Chinese boy. Why not invite him there to help you open nice center in the Chinese neighborhood so the preaching will go on? Otherwise you yourself consulting Madhudvisa Swami, try to make some solution to the problem. If we cannot persuade at least one local man to come forward, then we have missed the point. But if you try for that, praying to Krsna for helping you remain strong, He does not like to see His devotees upset or frustrated, so if you are determined and sincere Krsna will do everything, you needn't worry for anything. At least one will come out to take up Krsna's mission, that is sure.

You request me for the purity to help on "engage in his eternal position as servant of Krsna, so I think that one soul is there in Hong Kong, Chinese boy, who can be helped by you. " why one soul, as preacher you will help many, many souls in that way, so try for that.

Letter No. 33 To Ravindra-svarupa.

So far as your course at the Temple University is concerned, that is the best platform for introducing our philosophy to the serious persons. And if they become sincere to learn the highest topics of subject matter or transcendental knowledge from us, that will be the perfection of their education. If you must read some other books of philosophers, even they are Mayavadis, as a sideline we can speak about them as comparative study. Otherwise our main aim is to study and preach Bhagavad-Gita and Lord Caitanya. Our purpose is to teach our own philosophy. Do not lose sight of that purpose or become distracted by other things. I have also made one book about other philosophies of your western philosophers, but I did not make compromise. My purpose was to defeat them and expose their nonsense propositions, in the light of Vedic knowledge or Krsna consciousness philosophy. That is our purpose.

Regarding your other questions, Lord Jagannatha does not have His own planet. The whole spiritual world is a manifestation of the spiritual energy of Krsna, so Subhadra or Radharani, they are spiritual energy of Krsna, but there are varieties of different forms of that energy, that's all.

Letter No. 34 To Ramananda.

I have no objection to paying you something monthly for doing the Hindi translating work, thereby freeing you to devote your time 100% in this way, but I am hesitating for one reason only, that it is the common understanding of Krsna Consciousness or the science of devotional service rendered to Krsna that we shall serve Him spontaneously and without any desire for compensation for our service. Our service to Krsna is voluntary and we are interested only that He shall be pleased, not myself. Therefore the advanced devotee is ready to serve Krsna under all conditions of difficulty or scarcity, never mind other things, because he knows in his mind that by giving his full attention and energy to Krsna, that the Supreme Personality of Godhead will not disregard this and make him to suffer. No, Krsna is not like that. If He sees His devotee sincerely and seriously trying to serve Him, He is prepared to give His devotee anything and everything to mitigate any suffering conditions. That is mature understanding nd realization of Krsna Consciousness. Of course, I can understand that you are a married man, with wife and children, but so are many of my students, and what will they think if I give you money for your devotional service? But I do not give them any money? They will think something discrimination. "Oh, he is Indian boy, therefore Prabhupada is giving him some special favor," like that. I do not want to set such example. It is not that I cannot pay you, I am easily able to pay you, and I am willing to pay you in principle, only I do not want to create any example which may be mistaken by other students. So under these circumstances, if you do not want to give your time and energy full time for translating and editing the Hindi work, unless there is some compensation of money, then what can I do? All of these American and European boys and girls, they have had enough of money, they are sons of millionaires and rich men of America, still they do not ask me for one farthing for their work. They could go out and make thousands of dollars a month as educators and skilled professional men, still they prefer to live with me and eat only a little rice from the floor, and sleep on the cold ground without cover, that is their advanced realization of spiritual life.

Letter No. 36 To Jagamohini Dasi

…whether we may prune the leaves of Tulasi, no, there is no question of pruning. But you can take for worshiping Krsna leaves from the Tulasi. First utilize the dead leaves or leaves which have fallen down, and if more leaves are required for worshiping Krsna, you may take them from Tulasi plant in this way: First approach Tulasi Devi and offer your obeisances, requesting her that for worshiping Krsna you want to take some leaves. Then if she allows you may take. There is no question of pruning in the manner of gardeners just to make nice beautiful plant for ornamental purposes. And if there are any dead branches, these may be made into beads, like neck beads, and if they are large branches you can make japa beads. There is no need to keep candle burning all night, but you can burn candle in the evening for one hour for Tulasi Devi, that will be nice.

Letter No. 38 To Yukio Ogata and Mr. Kugillaty.

Please accept my greeting and blessings of Lord Krsna. I am in due receipt of your kind card wishing me the best for the new year coming of 1973, and I thank you very much for thinking of me in this way. As you are thinking of me, so also I am sometimes thinking of you with fond appreciation how much you are helping us to push on this Krsna Consciousness movement all over the world. That is the perfection of spiritual life, when one may utilize his occupational duty to serve the Supreme Personality of Godhead. In this way, although he is engaged in normal business pursuits, because he is contributing something of his energy for satisfying the Supreme, in return he shall be rewarded with something more satisfying than simple monetary considerations. Without such making sacrifice for God or Krsna, our life is only full of anxieties, worries, insecurities, and false ideas. Trying to be happy under these conditions is impossible. Still the materialistic men struggle to live long under great difficulty to tryto make a permanent settlement in the material environment, and everything is defeated at the moment of their death. So what is the use of such wasted labor? So we are most pleased that you and other good members and employees of Dai Nippon Company are giving such nice service to Krsna. That means you are getting benefit also. That means whenever Krsna is pleased by our working on His behalf, automatically everything becomes successful. He is the supreme proprietor of everything, so if He likes, He can give any amount of wealth, fame, reputation, like that. Therefore if one dedicates some portion of his energy to Krsna in this way, he is never the loser. And as you are wishing me the best in the new year, so also I wish you nice gentlemen and your co-workers at Dai Nippon the same. May Krsna bless you all more and more, in this year and all years to come.

Letter to: Artists

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Unknown Place Unknown Date

[PAGE 1 MISSING]

Page 2

Endeavor means energy which is employed. Anything you do, there must be some activity. That is endeavor. In our devotional service, if the endeavor is right, then it is successful. So the painting is not very clear. The doer means the man. The place must be favorable. The activities must be authorized. The doer must be expert, the instruments must be fit and the help from the Supersoul may be adequate. These are the five causes for success and opposite are the five factors for nonsuccess. So I can give you hints only, but you must put life into the painting. For instance, from the business point of view, one man is doing some business. If he goes to the marketplace, it will be done very nice, since there are so many customers. Similarly one looking for spiritual life goes to where devotees are and associates with them. So one must go to a particular type of place for a particular type of activity. And the person acting must be well versed, or expert. Just as an expert salesman, his method of business is bona fide. The senses must be used in order to see if one is cheating, hear offers, etc. And above all is the help from the Supersoul who dictates in this way and so everything becomes successful, spiritually or materially, by these five factors.

The picture of Yamaraja and Skanda is all right. But generally Yamaraja is portrayed in a fearful way and so is often pictured as black. That is all right. But actually he is a demigod and must be fair complexion. He is a mahajana and a Vaisnava as well and he is also very good looking. Skanda is Kartikeya. He is very beautiful and is situated on a peacock's back with bows and arrows and two hands. From the photograph, he appears to have many heads. But that is not correct. He only has one head. And he is considered the most beautiful personality next to Cupid. In India if a person is very beautiful, he is compared with Kartikeya.

Regarding the picture for B.G. 2/62, now that I am seeing it, the snake is all right. Another name for the snake is kal. So the snake is kala, or time. Time is also death. As soon as the snake bites, everything is finished.

Vasudeva means both two and four armed. At Kuruksetra both forms were shown to Arjuna. At Kuruksetra, Krsna is Vasudeva Krsna.

Gaurasundara's drawing is done under my dictation, so it is authoritative and is perfect also. You can make improvements on that basis, but don't add or subtract anything.

B.G. 7/15&16. The picture is all right. You can leave it if you wish, but Laksmi-Narayana would be better.

B.G. 16/5&21. Radha and Krsna may remain. Similarly with B.G. 15/1-2. Introduction, pp.34 is also all right.

So all your questions are good sign. You are always welcome to question me. It is my duty to guide you also, and I am always prepared. How else you will do your work? And this is also utilization of my valuable time, to give you suggestions. So far as Mahabharata is concerned, there is a Hindi translation, but I do not know of any English translation. But never mind. You can go on asking me as you have done in the past.

Please offer my full blessings to all the artists there working with you. I am so much pleased upon you all and very soon I shall be going to N.Y. and thank you all personally also.

Hoping this will meet you all in the best of health.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Nandarani, Unknown

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Unknown Place Unknown Date

OM

1. What is the real meaning of Omkara?

It is explained clearly in the twenty-first chapter of the Teachings of Lord Caitanya that the sound representation of Omkara is non-different than Krsna. Omkara is one of Krsna's innumerable incarnations and as such Omkara is completely transcendental. The impersonalist, however, has a tendency to place more emphasis on Omkara and less on the Personality of Godhead, Sri Krsna. Lord Caitanya appeared specifically to teach personal love of God through the chanting of the supreme Name of Krsna. For purification we need concern ourselves with no other teachings than those of Lord Caitanya; and what He taught was that in this age of Kali there is no other way to achieve God-realization than by chanting the Holy Names Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. Omkara is there, and one may chant Omkara and achieve impersonal realization. But we are Vaisnavas and we are seeking the supreme perfection. Therefore we are chanting the supreme Name-Krsna.

My dear Nandarani,

The answers are all right and you directly write him. Also invite him to question further if he does not understand. In this way go on and if there is difficulty consult me.

ACBS

P.S. Krsna has made all living entities perfect and therefore every living entity has independence. Misuse of independence is the cause of imperfection. Living entity being minute there is always a chance of misuse of his independence. This is unavoidable because that is the meaning of independence.

Letter to: Artists

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Unknown Place Unknown Date

[PAGE 1 MISSING]

(2)

Regarding your question, how could Visnu appear from the nostril of Brahma? The answer is that Visnu being all pervading, He can appear from anyplace. He appeared as Nrsimhadeva from the pillar. So, one may question how Visnu may appear from pillar, but actually He appeared. He is all powerful with inconceivable potency, and therefore He can appear Himself from anywhere He likes. When Lord appeared as a small hog from the nostril of Brahma He began to expand Himself more and more and gradually He became a gigantic boar. So these are inconceivable energy of the Supreme Lord. It does not, however, mean that Brahma's nostril is the birthplace of Visnu. The sun rises from the eastern horizon. That does not mean that eastern horizon is the birthplace of the sun. I hope you will understand the transcendental appearance and disappearance of the transcendental Personality of Godhead as such. In the Bhagavad-gita therefore it is stated that anyone who understands the transcendental position of the appearance, disppearance, and activities of Krsna becomes liberated immediately after quitting the present body.

Your ever well-wisher, A.C. Bhaktivedanta Swami

Letter to: Inquirer

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Boston Unknown Date

ISKCON PRESS

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Dear Inquirer,

I thank you very much for your interest.

Since you would like to know more about the temple, the worshipers and the scriptures, I beg to inform you that this Krsna consciousness movement is based on the Vedic scriptures. Veda means knowledge, and there are two kinds of knowledge, one mundane and another transcendental. The Vedas are considered to be originally transcendental because they come from the platform which existed before the creation. This transcendental knowledge was impregnated in the heart of the first created living being, and then he distributed the knowledge both for material and spiritual purposes.

This Vedic knowledge was stated in the Atharva-veda. Later on, just at the beginning of this millennium, the Kali-yuga, Vyasadeva, who is the supreme authority on Vedic knowledge, considering the degraded condition of men in this age, divided the whole Veda into departmental knowledge, and some of his disciples were entrusted with the particular departments. In this way the entire Vedic knowledge was developed into four Vedas, then 108 Upanisads, 18 Puranas, and then summarized in Vedanta-sutra. And then again, to benefit the less intelligent class of men like women, workers, and the degraded descendants of the higher class, Vyasadeva made a fifth Veda, known as Mahabharata, or the great history of India.

The original Bharata and modern India are not the same. The original Bharata means the whole planet earth. Having been gradually divided, the modern India is only a fractional part of the original Bharata. So the knowledge is distributed in so many departments of Vedic knowledge, but the whole process aims at God realization.

The living entities within this material world are understood to be rebellious conditioned souls who disregarded the order of the Supreme Lord and thus lost their spiritual kingdom. It is something like Milton's idea of Paradise Lost. This material world is created, developed, and maintained; it produces many by-products, then gradually dwindles, and at last it is dissolved or annihilated. The spirit souls or living beings are by nature eternal. This condition of life for the living beings, namely, to go through repeated births and deaths, is unnatural for them. Therefore the entire Vedic knowledge is designed to regulate the life of the living entity, not in the animal form of life, but in the human form of life, so that he can fulfill his material desires but at the same time become elevated to his original spiritual position. This process of evolution from the lowest aquatic life up to the stage of brahminical culture is deliniated in the Vedas. This is called knowledge, and when one is liberated from the material contamination, the same knowledge, further advanced, becomes transcendental knowledge.

This process of elevating oneself from different platforms of understanding to the highest status of life is called religion. According to the Sanskrit language, religion is not a kind of faith, but it is a prescribed form of duty to be discharged by the respective divisions of human society, ultimately rising to the platform of Krsna consciousness or God consciousness. The first-class religion, therefore, is that which teaches love of God because religion means to understand one's position in relationship with God.

This God realization also depends on three phases of life. When God realization is there, distinguished from material realization, this is called the liberated stage of transcendental enlightenment. The next stage is to realize God everywhere in His localized aspect, and the highest stage of God realization is to know Him as the Supreme Person-all-powerful, full of all riches, all reputation, all beauty, all wisdom, and all renunciation.

For further understanding of this religious process, I would recommend that you read our three books, namely Sri Isopanisad, Bhagavad-gita As It Is, and Easy Journey to Other Planets. When you have finished them, you can read Srimad-Bhagavatam and Teachings of Lord Caitanya. Besides these we have many other books and our Back to Godhead magazines, in which we fully describe this religion only. So please read them one after another, and whenever there is a question you may write to me, and I shall be very glad to answer you as far as possible.

I am so pleased to learn that you are so impressed with our activities and that you are so eager to learn about religion. Thank you very much.

A.C. Bhaktivedanta Swami

The International Society for Krishna Consciousness has branches in major cities throughout the United States, Canada, England, Germany, France, Japan, Australia, and India.

End of Letters

13 Life Comes from Life

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13.2 Foreword

For people who have come to accept every pronouncement of modern scientists as tested and proven truth, this book will be an eye-opener. Life Comes From Life is an impromptu but brilliant critique of some of the dominant policies, theories and presuppositions of modern science and scientists by one of the greatest philosophers and scholars of the century, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda's vivid analysis uncovers the hidden and blatantly unfounded assumptions that underlie currently fashionable doctrines concerning the origins and purpose of life.

This book is based on taped morning-walk conversations that Śrīla Prabhupāda had with some of his disciples during 1973, in the Los Angeles area. On those mornings when he focused on science, Śrīla Prabhupāda spoke mainly with his disciple Thoudam D. Singh, Ph.D. An organic chemist, Dr. Singh presently directs the Bhaktivedanta Institute, an international center for advanced study and research in science, philosophy and theology.

Each day, wherever in the world he happened to be, Śrīla Prabhupāda would go out for a lengthy stroll in the chill quietude of the early morning, and cloaked in a warm wrap, he would share intimate moments with a small group of students, disciples and special guests. Some mornings found him immersed in contemplation or quiet appreciation of the surroundings, and little dialogue emerged. At other times he spoke at great length, and often with considerable intensity, on various subjects. During these animated discourses he demonstrated that philosophical analysis need not be a dull, abstruse affair, but can be a dynamic cutting edge into every sphere of life. Nothing could escape his keen intellect, deep spiritual insight and uncommon wit. Rejecting superficial and dogmatic thinking, he edified, challenged, cajoled, charmed and enlightened his students, and he carefully guided them to increased insight and understanding.

Śrīla Prabhupāda (1896–1977) is an internationally recognized author, scholar and spiritual preceptor, and he is widely esteemed as India's greatest cultural ambassador to the world. In Life Comes From Life, Śrīla Prabhupāda takes the role of philosopher-social critic. With philosophical rigor, profound common sense and disarming frankness, he exposes not only modern science's methodological shortcomings and unexamined biases but also the unverified (and unverifiable) speculations that scientists present to the trusting public as known fact. Thus Śrīla Prabhupāda breaks the spell of the materialistic and nihilistic myths which, masquerading as science, have so bewitched modern civilization.

<1>-The Publishers

13.3 Introduction

Science: Truth and Fiction

Once upon a time (as in a fairy tale), most of us believed that the food we ate was basically wholesome, nutritious and free from dangerous chemicals, that advertising may have been believable, and that product labels truly described the qualities and contents of what we fed ourselves and our families. Once upon a time, most of the world believed in the integrity of our heads of state, high-ranking political officials and local leaders. Once upon a time, we thought our children were getting a solid education in the public school system. Once upon a time, many of us believed atomic energy had ”peacetime uses” that were perfectly safe and completely congruous with a happy and healthy society.

Yet in recent times our illusions have been shattered. Repeated exposes of widespread consumer fraud and grand political collusion and bribery have all but destroyed our former innocence. We now know that through mass marketing and the media, a veil of fantasy and deception can be created with such unprecedented expertise that it can become impossible for us to distinguish between substance and simulation, reality and illusion.

Today many scientists are propagating the doctrine that life originates from matter. However, they cannot provide proof, either experimentally or theoretically. In fact, they hold their stance essentially on faith, in the face of all sorts of scientific objections. Śrīla Prabhupāda points out that this groundless dogma has done great damage to moral and spiritual standards worldwide and has thus caused incalculable suffering.

Though beset by internal doubt and division, modern scientists have somehow managed to present a united front to the nonscientific public. Their behavior brings to mind the worst in political and corporate trickery. For instance, despite the recent outcry over their masking the difficulties of maintaining safety standards at nuclear power plants, the scientists and the government remain committed to nuclear power and even make light of the fact that there is no safe way of dealing with radioactive waste.

In popular works and in textbooks scientists present their account of the material origin of life as the only possible scientific conclusion. They claim that no other theory can be scientifically acceptable. And so everyone is taught that life gradually arose from chemicals, a ”primordial soup” consisting of amino acids, proteins and other essential ingredients. Yet in their journals and private discussions, the same scientists acknowledge that their theory has grave, sometimes insuperable difficulties. For example, certain features of the DNA coding mechanism cast serious doubt upon the substance of evolutionary thought. The noted biologist W. H. Thorpe writes, ”Thus we may be faced with a possibility that the origin of life, like the origin of the universe, becomes an impenetrable barrier to science and a block which resists all attempts to reduce biology to chemistry and physics.” The highly committed evolutionist Jacques Monod has pointed out these same difficulties. Theodisius Dobzhansky, another prominent advocate of evolution, can only agree: ”Our scientific knowledge is, of course, quite insufficient to give anything like satisfactory accounts of these transitions [from no life to life, from no mind to mind]. Biologists as basically different in their… views as W. H. Thorpe and Jacques Monod agree that the origin of life is a difficult and thus far intractable and unsolved problem. I concur.” Dobzhansky goes on to call the origin of life ”miraculous.” These admissions by Dobzhansky, Monod and Thorpe are by no means unique. Yet in popular presentations and textbooks one finds little hint of such widespread doubt.

Nobel prize-winning physicist Eugene Wigner has shown that the probability of the existence of a self-duplicating unit is zero. Since the ability to reproduce is one of the fundamental characteristics of all living organisms, Wigner concludes that our present understanding of physics and chemistry does not enable us to explain the phenomenon of life. Herbert Yockey has demonstrated by information theory that even a single informational molecule such as cytochrome c (what to speak of complex organisms) could not have arisen by chance in the estimated lifetime of the earth: ”One must conclude that, contrary to the established and current wisdom, a scenario describing the genesis of life on earth by chance and natural causes which can be accepted on the basis of fact and not faith has not yet been written.”

As we can see, on the one hand many scientists have a deep personal commitment to the concept that life comes from matter. On the other hand they admit that they do not have the evidence to corroborate their conviction, and that their theory is beset with intractable problems. They are convinced that life arose from matter and is reducible to matter, yet at the same time they must confess to having scant scientific grounds for their conviction. Thus their theory is a priori: it supersedes the scientific method and science itself. Their fervent, almost messianic hope is that someday, somehow, someone may be able to validate it, and in the meantime their faith is unshakable.

Dazzling technological achievements have given modern scientists an aura of infallibility, and so when the scientists present untested or unprovable theories about life's origin, people tend to accept with blind faith. In Passages About Earth William Irwin Thompson writes, ”Just as once there was no appeal from the power of the churches without risking damnation, so now there is no appeal from the power of science without risking a charge of irrationality or insanity.” And as botanist Garrett Hardin notes, anyone who questions the status of Darwin ”inevitably attracts the speculative psychiatric eye to himself.”

The dialogues in Life Comes From Life may seem revolutionary, but then were not Newton, Pasteur and Einstein scientific revolutionaries? Life Comes From Life does not simply criticize those who support the theory that matter is the origin of life. Rather, this book encourages them to rededicate themselves to a more genuine and intense quest for truth and knowledge, and to thereby redirect their valuable intelligence, resources and work toward the true benefit of the world.

13.4 The First Morning Walk:

April 18, 1973

Recorded on April 18, 1973,

In Cheviot Hills Park, Los Angeles.

Śrīla Prabhupāda is accompanied by Dr. Thoudam Dāmodara Singh, Karandhara dāsa adhikārī, Brahmānanda Svāmī and other students.

Life on Other Planets

Śrīla Prabhupāda. Even on the sun and moon there are living entities. What is the opinion of the scientists?

Dr. Singh. They say there is no life there.

Śrīla Prabhupāda. That is nonsense. There is life there.

Dr. Singh. They say that there is no life on the moon because they did not find any there.

Śrīla Prabhupāda. Why do they believe that? The moon planet is covered with dust, but within that dust the living entities can live. Every atmosphere is suitable for life-any atmosphere. Therefore the Vedas[1] describe the living entities as sarva-gataḥ, which means ”existing in all circumstances.” The living entity is not material. Although encaged in a material body, he is not material. But when we speak of different atmospheres, we refer to different material conditions.

Karandhara. They say that the moon’s atmosphere is unsuitable for life, but all they can legitimately say is that it is unsuitable for life as they know it.

Śrīla Prabhupāda. The Vedas say that the living entity has no connection with material things. He cannot be burned, cut, dried up or moistened. This is discussed in Bhagavad-gītā.[2]

Dr. Singh. Scientists extend their knowledge about life on this planet, thinking that it must apply to life on other planets also.

Śrīla Prabhupāda. Yes. They are thinking foremost of their own selves. They are thinking limitedly, in terms of their own circumstances. This is what we call ”Dr. Frog’s philosophy. [Laughter.]

Once there was a frog in a well, and when a friend informed him of the existence of the Atlantic Ocean, he asked the friend, ”Oh, what is this Atlantic Ocean?”

”It is a vast body of water,” his friend replied.

”How vast? Is it twice the size of this well?”

”Oh, no-much, much larger,” his friend replied.

”How much larger? Ten times the size?” In this way, the frog went on calculating. But what is the possibility or ever understanding the vastness of the great ocean in this way? Our faculties, our experience, and our powers of speculation are always limited. The speculations of the scientists only give rise to such frog philosophy.

Karandhara. The basis of what they call ”scientific integrity” is that they talk only about what they can directly experience.

Śrīla Prabhupāda. You may talk about your experience, and I may talk about my experience. But why should I accept your experience? You may be a fool, so why should I also become a fool? You may be a frog, but suppose I am a whale. Why should I take your well as all in all? You have your method of acquiring scientific knowledge, and I have mine.

Dr. Singh. Because the scientists haven’t detected any water on the surface of the moon, they’ve concluded that no life could survive there.

Śrīla Prabhupāda. They haven’t seen the whole surface of the moon. Suppose someone were to come here from another planet, drop into the Arabian Desert and then return home. Could he come to a complete conclusion about the nature of the whole earth? His knowledge would not be complete.

Karandhara. They have a device that senses water. They say they’ve had it orbit the moon, and they’ve concluded that the moon has no water and therefore no life.

Śrīla Prabhupāda. Even if, as on the sun, there is apparently no water, still there are living entities there. How does a cactus grow in the desert, apparently without water?

Karandhara. It gets water from the atmosphere.

Śrīla Prabhupāda. Yes, because the atmosphere contains all the elements needed to sustain life: earth, water, fire, air and ether. In anything material, all these elements are present. For example, in my body there is water, although you cannot see it. Similarly, you don’t see fire in my body, yet my body is warm. Where does this warmth come from? You don’t see any fire. Do you see any fire burning in my body? Then where does the warmth come from? What is the answer?

The Universe in the Atom

Śrīla Prabhupāda. All matter is a combination of five gross elements (earth, water, fire, air and ether) and three subtle elements (mind, intelligence and false ego).

Karandhara. According to the Vedic science, material energy begins with the false ego and then develops into the intelligence, then the mind and then the gross elements-ether, air, fire and so on. So the same basic ingredients are present in all matter. Is this right?

Śrīla Prabhupāda. Yes. The creation of the material universe is like the growth of a great banyan tree[3] from a tiny seed. No one can see the tree within the seed, but all the necessary ingredients for the tree are there, including the required intelligence. Actually, everyone's body is simply a sample universe. Your body and my body are different universes, small universes. Therefore, all eight material elements are present within our bodies, just as they are within the whole universe. Similarly, an insect's body is another universe.

Karandhara. How about the atom?

Śrīla Prabhupāda. The same formula applies: all these constituents are within the atom. Aṇor aṇīyān mahato mahīyān (Kaṭha Upaniṣad 1.2.20). This means that whether something is extremely large or infinitesimal, it is still made of the same basic elements. This is true everywhere in the material world. Just as a woman's small watch has all the requisite machinery for its smooth functioning, so an ant has all the necessary brain substance to manage its affairs nicely. How is this possible? To answer this properly, you must minutely examine the brain tissues in the ant. But this you cannot do. Moreover, there are innumerable insects smaller than the ant. So there must be a mechanical arrangement for all this detailed activity, but scientists cannot discover it.

Relativity and Knowledge

Śrīla Prabhupāda. All living entities possess the required intelligence to execute four principles: eating, sleeping, sexual intercourse and defense. These four principles exist even in the atom. The only difference in the human being is that he has the extra intelligence with which to understand God. This is the difference. Āhāra-nidrā-bhaya-maithunaṁ ca samānam etat paśubhir narāṇām. Eating, sleeping, sex life and defense are to be found everywhere. You have seen trees growing. Wherever there is a knot, the bark does not go this way; it goes that way. [Śrīla Prabhupāda gestures to show that a tree's bark grows not over a knot, but around it.] The tree has intelligence: "If I go this way, I will be blocked, so I will go that way." But where are its eyes? How can it see? It has intelligence. That intelligence may not be as good as yours, but it is intelligence. Similarly, a child also has intelligence, though not as developed as his father's. In due course of time, when the child gets a body like that of his father, the child's intelligence will be fully developed and exhibited.

Dr. Singh. Then intelligence is relative.

Śrīla Prabhupāda. Yes. Everything is relative. You have your body, your duration of life, and your intelligence, and the ant has his. Both we and the ant live for one hundred years, but the length of our hundred-year life-span is relative to our bodies. Even Brahmā, the longest-living entity in this universe, lives for one hundred years. To us the ant's life-span may seem only a few days. In the same way, on other planets with atmospheres different from the earth's, there are life-forms suited to those conditions. But the scientists try to view everything according to the relative conditions of planet earth. This is nonsense. Why are they doing that? If the whole cosmic manifestation follows the law of relativity, how can the scientist say that the conditions of this planet must apply to life on other planets? The Vedas instruct us that knowledge must always be considered in terms of deśa-kāla-pātra. Deśa means "circumstances," kāla means "time," and pātra means "the object." We must understand everything by taking these three elements into consideration. For example, a fish is living very comfortably in the water, and we are shivering on the shore of the sea. This is because my deśa-kāla-pātra and the fish's deśa-kāla-pātra are different. But if we conclude that the sea gulls will also shiver in the water, that is nonsense; their deśa-kāla-pātra is again different. There are 8,400,000 different species of life in the material cosmic manifestation, and each species must adjust to circumstances differently. Even on this planet, you cannot go live comfortably in Alaska, although it is America. Similarly, the living entities enjoying life in Alaska do not come here.

Karandhara. Relativity, then, is based upon our individual situation.

Śrīla Prabhupāda. Yes. Therefore it is said that what is food for one is poison for another.

Brahmānanda Swami. Because scientists cannot survive on the moon, they think no one else can.

The 8.6-Billion-Year Day

Dr. Singh. The problem with the world is that practically everyone is thinking only in terms of his own circumstances-and that is nonsense.

Student. Someone who has never gone out of his village thinks that his village is the whole world.

Śrīla Prabhupāda. Yes. The frog is always thinking in terms relative to his well. He has no power to think otherwise. The ocean is great, but he is thinking of the ocean's greatness in terms relative to his own greatness. Similarly, God is great, but we are thinking of God in terms of relative greatness, greatness relative to our own. There are certain insects that are born at night, and they grow, bear offspring and die-all before daybreak. They never see the morning. So if they conclude that there is no morning, that is nonsense. In the same way, as soon as we hear from the śāstras [revealed scriptures] that Brahmā's duration of life is equivalent to millions of our years, we do not believe it. We say, "How can it be?" But Bhagavad-gītā (8.17) says, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ: "Four billion three hundred million earth years equal Brahmā's twelve hours." Even a leading Indian politician who was known as a great scholar of the Gītā could not accept this information. He said it is mental speculation. Such a rascal! Yet he is passing as an important scholar. This is the problem. Rascals and fools are passing as scholars, scientists and philosophers, and therefore the whole world is being misguided.

13.5 The Second Morning Walk:

April 19, 1973

Recorded on April 19, 1973,

In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Karandhara dāsa adhikārī, Brahmānanda Svāmī and other students.

Darwinism Extinct

Śrīla Prabhupāda. This material world is a composition of three qualities-sattva, rajas and tamas (goodness, passion and ignorance)-which are working everywhere. These three qualities are present in various proportions in all species of life. For example, some trees produce nice fruit, while others are simply meant for fuel. This is due to the association of particular qualities of nature. Among animals also, these three qualities are present. The cow is in the quality of goodness, the lion in passion, and the monkey in ignorance. According to Darwin, Darwin's father is a monkey. [Laughter.] He has theorized foolishly.

Dr. Singh. Darwin has said that some species become extinct in the struggle for survival. Those which are capable of surviving will survive, but those which are not will become extinct. So he says survival and extinction go side by side.

Śrīla Prabhupāda. Nothing is extinct. The monkey is not extinct. Darwin's immediate forefather, the monkey, is still existing.

Karandhara. Darwin said there must be a natural selection. But selection means choice. So who is choosing?

Śrīla Prabhupāda. That must be a person. Who is allowing someone to survive and someone to be killed? There must be some authority with discretion to give such an order. That is our first proposition. Who that authority is, is explained in Bhagavad-gītā. Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ: "Nature is working under My supervision." (Bg. 9.10)

Dr. Singh. Darwin also says that the different species were not created simultaneously, but evolved gradually.

Śrīla Prabhupāda. Then what is his explanation for how the process of evolution began?

Karandhara. Modern proponents of Darwinism say that the first living organism was created chemically.

Śrīla Prabhupāda. And I say to them, "If life originated from chemicals, and if your science is so advanced, then why can't you create life biochemically in your laboratories?"

In the Future

Karandhara. They say they will create life in the future.

Śrīla Prabhupāda. What future? When this crucial point is raised, they reply, "We shall do it in the future." Why in the future? That is nonsense. "Trust no future, however pleasant." If they are so advanced, they must demonstrate now how life can be created from chemicals. Otherwise what is the meaning of their advancement? They are talking nonsense.

Karandhara. They say that they are right on the verge of creating life.

Śrīla Prabhupāda. That's only a different way of saying the same thing: "In the future." The scientists must admit that they still do not know the origin of life. Their claim that they will soon prove a chemical origin of life is something like paying someone with a postdated check. Suppose I give you a postdated check for ten thousand dollars but I actually have no money. What is the value of that check? Scientists are claiming that their science is wonderful, but when a practical example is wanted, they say they will provide it in the future. Suppose I say that I possess millions of dollars, and when you ask me for some money I say, "Yes, I will now give you a big postdated check. Is that all right?" If you are intelligent, you will reply, "At present give me at least five dollars in cash so I can see something tangible." Similarly, the scientists cannot produce even a single blade of grass in their laboratories, yet they are claiming that life is produced from chemicals. What is this nonsense? Is no one questioning this?

Karandhara. They say that life is produced by chemical laws.

Śrīla Prabhupāda. As soon as there is a law, we must take into consideration that someone made the law. Despite all their so-called advancement, the scientists in their laboratories cannot produce even a blade of grass. What kind of scientists are they?

Dr. Singh. They say that in the ultimate analysis, everything came from matter. Living matter came from nonliving matter.

Śrīla Prabhupāda. Then where is this living matter coming from now? Do the scientists say that life came from matter in the past but does not at the present? Where is the ant coming from now-from the dirt?

The Missing Link

Dr. Singh. in fact, there are several theories explaining how life originated from matter, how living matter came from the nonliving.

Śrīla Prabhupāda. [casting Dr. Singh in the role of a materialistic scientist]. All right, scientist, why is life not coming from matter now? You rascal. Why isn't life coming from matter now? Actually such scientists are rascals. They childishly say that life came from matter, although they are not at all able to prove it. Our Kṛṣṇa consciousness movement should expose all these rascals. They are only bluffing. Why don't they create life immediately? In the past, they say, life arose from matter; and they say that this will happen again in the future. They even say that they will create life from matter. What kind of theory is this? They have already commented that life began from matter. This refers to the past-"began." Then why do they now speak of the future? Is it not contradictory? They are expecting the past to occur in the future. This is childish nonsense.

Karandhara. They say that life arose from matter in the past and that they will create life this way in the future.

Śrīla Prabhupāda. What is this nonsense? If they cannot prove that life arises from matter in the present, how do they know life arose this way in the past?

Dr. Singh. They are assuming…

Śrīla Prabhupāda. Everyone can assume, but this is not science. Everyone can assume something. You can assume something, I can assume something. But there must be proof. We can prove that life arises from life. For example, a father begets a child. The father is living, and the child is living. But where is their proof that a father can be a dead stone? Where is their proof? We can easily prove that life begins from life. And the original life is Kṛṣṇa. That also can be proven. But what evidence exists that a child is born of stone? They cannot actually prove that life comes from matter. They are leaving that aside for the future. [Laughter.]

Karandhara. The scientists say that they can now formulate acids, amino acids, that are almost like one-celled living organisms. They say that because these acids so closely resemble living beings, there must be just one missing link needed before they can create life.

Śrīla Prabhupāda. Nonsense! Missing link. I'll challenge them to their face! [Laughter.] They are missing this challenge. The missing link is this challenge to their face.

Nobel Prize for an Ass

Dr. Singh. Some scientists hope that in the future they will be able to make babies in test tubes.

Śrīla Prabhupāda. Test tubes?

Dr. Singh. Yes, they intend to combine male and female elements in biological laboratories.

Śrīla Prabhupāda. If they begin with living entities, what is the purpose of the test tube? It is only a place for combination, but so is the womb. Where is the credit for the scientists if this is already being done in nature's test tube?

Karandhara. It is already being done by nature, but when some scientist does it, people will give him the Nobel Prize.

Śrīla Prabhupāda. Yes, that is stated in Śrīmad-Bhāgavatam: śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ.[4] This verse indicates that those who praise men who are like animals are no better than dogs, hogs, camels and asses. Śva means ”dog,” vid-varāha means ”stool-eating hog,” uṣṭra means ”camel,” and khara means ”ass.” If the Nobel Prize is given to a scientist who is a rascal, the men on the committee who give him that prize are no better than dogs, hogs, camels and asses. We don't accept them as human beings. One animal is praised by another animal. Where is the credit in that? If the men on the committee are no better than animals, anyone who receives the Nobel Prize in science is fool number one, because animals are praising him, not human beings.

Dr. Singh. For some scientists, the Nobel Prize is the ultimate.

Śrīla Prabhupāda. They are rascals. They are speaking nonsense, and because they are juggling words, others are being misled.

Brahmānanda Swami. Nobel is the person who invented dynamite.

Śrīla Prabhupāda. He has created great misfortune, and he has left his money for creating further misfortune. [Laughter.]

Brahmānanda Swami. The Gītā says that demoniac people perform acts meant to destroy the world.

Śrīla Prabhupāda. Yes. Ugra-karmāṇaḥ kṣayāya jagato 'hitaḥ (Bg. 16.9). They perform acts meant for inauspiciousness and the destruction of the world.

The Difference Between the Living and the Nonliving

[Śrīla Prabhupāda points at a dead tree with his cane.]

Śrīla Prabhupāda. Formerly leaves and twigs were growing from this tree. Now they are not. How would the scientists explain this?

Karandhara. They would say the tree's chemical composition has changed.

Śrīla Prabhupāda. To prove that theory, they must be able to inject the proper chemicals to make branches and leaves grow again. The scientific method includes observation, hypothesis and then demonstration. Then it is perfect. But the scientists cannot actually demonstrate in their laboratories that life comes from matter. They simply observe and then speak nonsense. They are like children. In our childhood, we observed a gramophone box and thought that within the box was a man singing, an electric man. We thought there must have been an electric man or some kind of ghost in it. [Laughter.]

Dr. Singh. One of the popular questions that arises when we start studying biology is ”What is the difference between a living organism and that which is not living?” The textbooks say that the chief characteristics that distinguish the two are that a living being can move and reproduce, whereas dead matter can do neither. But the books never talk about the nature of the soul or about the consciousness of the living entity.

Śrīla Prabhupāda. But consciousness is the primary indication that life is present. Only because of consciousness can a living being move and reproduce. Because a person is conscious, he thinks of marrying, and begetting children. And the original consciousness is described in the Vedas: tad aikṣata bahu syām (Chāndogya Upaniṣad 6.2.3). This means that God, the original conscious being, said, ”I shall become many.” Without consciousness, there is no possibility of by-products.

The Individual Living Force

Śrīla Prabhupāda. The gardeners supply water to the green trees, so why don't they supply water to this dead tree and make it green?

Dr. Singh. From experience they know that it will not grow.

Śrīla Prabhupāda. Then what is the element that is lacking? Scientists say that chemicals are the cause of life, but all the chemicals that were present when the tree was alive are still there. And these chemicals are still supporting the lives of many living entities such as microbes and insects. So they cannot say that life energy is lacking in the body of the tree. The life energy is there.

Dr. Singh. But what about the life energy of the tree itself?

Śrīla Prabhupāda. Yes, that is the difference. The living force is individual, and the particular individual living entity that was the tree has left. This must be the case, since all the chemicals necessary to support life are still there, yet the tree is dead. Here is another example. Suppose I am living in an apartment, and then I leave it. I am gone, but many other living entities remain there-ants, spiders and so forth. So it is not true that simply because I have left the apartment, it can no longer accommodate life. Other living entities are still living there. It is simply that I-an individual living being-have left. The chemicals in the tree are like the apartment: they are simply the environment for the individual force-the soul-to act through. And the soul is an individual. I am an individual, and therefore I may leave the apartment. Similarly, the microbes are also individuals; they have individual consciousness. If they are moving in one direction but are somehow blocked, they think, ”Let me go the other way.” They have personality.

Karandhara. But in a dead body there is no personality.

Śrīla Prabhupāda. This indicates that the individual soul has left that body. The soul has left, and therefore the tree does not grow.

Dr. Singh. Within the living body, Śrīla Prabhupāda, there are innumerable small living entities, but the individual self who owns the body is also living there. Is that correct?

Śrīla Prabhupāda. Yes. In my body there are millions of living entities. In my intestines there are many worms. If they become strong, then whatever I eat, they eat, and I derive no benefit from the food. Therefore those who are full of hookworms eat very much but do not grow. They become lean and thin, and they are very hungry, because these small living entities are eating their food. So there are thousands and millions of living entities in my body-they are individuals, and I am an individual-but I am the proprietor of the body, just as I may be the proprietor of a garden in which many millions of living entities reside.

Student. So if I eat kṛṣṇa-prasāda [food offered to Lord Kṛṣṇa], are the living entities in my body also eating prasāda?

Śrīla Prabhupāda. Yes. You are very benevolent. [Laughs.] You take kṛṣṇa-prasāda for others.

Karandhara. Welfare work.

Śrīla Prabhupāda. Yes, but there are so many things within you for them to eat that you do not need to make a separate endeavor to feed them.

Minimum Words, Maximum Solution

Śrīla Prabhupāda. The individual soul is never lost. He does not die, nor is he born. He simply changes from one body to another, just as one changes garments. This is perfect science.

Dr. Singh. But why don't scientists accept this?

Śrīla Prabhupāda. They are not nice men. They are rascals. They are not even gentlemen. Under appropriate circumstances, gentlemen will have some shyness or some shame. But these men are shameless. They cannot properly answer our challenges, yet they shamelessly claim that they are scientists and that they will create life. They are not even gentlemen. At least I regard them like that. A gentleman will be ashamed to speak nonsense.

Dr. Singh. They do not think before they speak.

Śrīla Prabhupāda. That means that they are not human beings. A human being thinks twice before saying anything. Kṛṣṇa makes the presence of life within the body so easy to understand. He says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

["As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)] In these two lines, Kṛṣṇa solves the whole biological problem. That is knowledge. Minimum words, maximum solution. Volumes of books expounding nonsense have no meaning. Materialistic scientists are like croaking frogs: ka-ka-ka, ka-ka-ka. [Śrīla Prabhupāda imitates the sound of a croaking frog, and the others laugh.] The frogs are thinking, "Oh, we are talking very nicely," but the result is that the snake finds them and says, "Oh, here is a nice frog!" [Śrīla Prabhupāda imitates the sound of a snake eating a frog.] Bup! Finished. When death comes, everything is finished. The materialistic scientists are croaking-ka-ka-ka-but when death comes, their scientific industry is finished, and they become dogs, cats or something like that.

13.6 The Third Morning Walk:

April 28, 1973

Recorded on April 28, 1973,
In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Karandhara dāsa adhikārī and other students.

Scientists as Thieves

Śrīla Prabhupāda. [holding a rose in his hand]. Can any scientist create a flower like this in the laboratory?

Dr. Singh. That is not possible.

Śrīla Prabhupāda. No, it is not. Just see how wonderfully Kṛṣṇa's energy is working! No scientist can create a flower like this in his laboratory. They cannot create even a few grains of sand, yet they claim to possess the most advanced intellects in the universe. This is foolish.

Dr. Singh. They take matter from Kṛṣṇa, manipulate it, and then claim that they have created something wonderful.

Śrīla Prabhupāda. At least if they would admit that they have taken the matter from Kṛṣṇa, that would be good. We understand that everything comes from Kṛṣṇa.

Dr. Singh. But they will not admit that they are taking anything from Kṛṣṇa. Instead they say that they are the creators.

Śrīla Prabhupāda. How have they created anything? They take the sand and mix it with some chemicals and make glass. They have not created the sand or the chemicals; they have taken them from the earth. How have they created anything?

Dr. Singh. They say, "We have taken the materials from nature."

Śrīla Prabhupāda. "From nature" means from a person. They have taken from nature, but they are thieves because everything in nature belongs to Kṛṣṇa. Īśāvāsyam idaṁ sarvam: "Everything is God's creation." (Īśopaniṣad 1) In Bhagavad-gītā Kṛṣṇa states that if one does not perform yajña [sacrifice], he is a thief. Yajña means acknowledging that things have been taken from Kṛṣṇa. We should think, "Kṛṣṇa, You have given us many, many things for our maintenance." This much acknowledgement Kṛṣṇa wants; that's all. Otherwise, what can He expect from you? What are you in His presence? We should acknowledge Kṛṣṇa's kindness. Therefore, before we eat we offer the food to Kṛṣṇa and say, "Kṛṣṇa, You have given us this nice food, so first You taste it." Then we eat it. Kṛṣṇa is not hungry, yet He can eat the whole world and then again produce it exactly as it was. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate (Īśopaniṣad Invocation). Kṛṣṇa is so perfect that if you take from Kṛṣṇa all of Kṛṣṇa's energy, all the original energy is still with Him. That is perfect conservation of energy.

The Origin of Nature

Dr. Singh. There is a scientific journal called Nature. It contains articles concerning natural products like plants, flowers and minerals, but it does not mention God.

Śrīla Prabhupāda. We may rightly observe that plants are being produced by nature. But the next question we must ask is, "Who has produced nature?" To ask this is real intelligence.

Dr. Singh. They don't generally think about this.

Śrīla Prabhupāda. Then they are foolish. Where does nature come from? As soon as we speak of nature, the next question should be, "Whose nature?" Is it not so? For instance, I speak of my nature, and you speak of your nature. Therefore, as soon as we speak of nature, the next inquiry should be, "Whose nature?" Nature means energy. And as soon as we speak of energy, we must inquire into the source of that energy. For example, if you speak of electric energy, you must accept its source, the powerhouse. How can you deny it? Electricity does not come to us automatically. Similarly, nature is not working automatically; it is under the control of Kṛṣṇa.

Student. In the Vedas it is said that material energy works under Kṛṣṇa's direction.

Śrīla Prabhupāda. Yes. As soon as you speak of energy, there must be a source.

The Mirage of the Material World

Karandhara. Geologists study the strata of the earth's crust to trace out the origin of the earth.

Śrīla Prabhupāda. But these strata are being created and destroyed at every moment. Now they are one way, and a half hour from now they will be different. They are jagat, always changing. Kṛṣṇa states in Bhagavad-gītā (8.4), adhibhūtaṁ kṣaro bhāvaḥ: "Physical nature is known to be endlessly mutable." Therefore, one cannot find out the source of all energy simply by observing the energy itself. Now the earth's strata may be black, later they may be white, and then again black. So the geologists study the black color, then the white color, again the black, and so on. This is called punaḥ punaś carvita-carvaṇānām [SB 7.5.30], "chewing the chewed."[5] Now it is cold, at midday it will be warm, and at night it will be cold again. In this way, the entire material cosmic manifestation is subject to different types of change. Even our bodies are changing. Everything is changing. But what is the eternity behind this changing? That is the subject of real knowledge. The scientists do not find that eternity, and therefore they are disappointed. They think that the background of everything is void, zero. They think that eternity is zero. And when they are asked where this zero comes from, they say, "It comes from nothing." So we must ask them, "How have the varieties come about?" The Vedic conclusion is that variety is eternal, although the changing varieties the scientists study in the material world are temporary. These varieties are shadow varieties. Real variety exists eternally in the spiritual world.

Dr. Singh. So the material universe is like a mirage?

Śrīla Prabhupāda. Yes. Suppose I think I see water in the desert when there is not water. This is an illusion. Water exists, but not in the mirage. Similarly, the material varieties we see-the varieties of enjoyment-are like that mirage. We, the living entities, are meant for enjoyment, but we are seeking enjoyment in a false place-in an illusion. We are like the desert animals who run after water in a mirage and eventually die of thirst. They cannot relieve their thirst with such illusory water. Similarly, we are trying to manufacture many things to satisfy our thirst for enjoyment, but we are being baffled at every turn because material existence is an illusion. Therefore real intelligence means to inquire, "Where is the reality? Where is the eternal substance behind the illusion?" if we can find that out, we can experience real enjoyment.

13.7 The Fourth Morning Walk:

April, 29, 1973

Recorded on April, 29, 1973,

On the shores of the Pacific Ocean

Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Brahmānanda Svāmī, Karandhara dāsa adhikārī and other students.

The Progress of the Asses

Śrīla Prabhupāda. Everyone is suffering here in the material world, and scientific improvement means that the scientists are creating a situation of further suffering. That's all. They are not making improvements. Bhaktivinoda Ṭhākura[6] confirms this by saying, moha janamiyā, anitya saṁsāre, jīvake karaye gāḍha: "By so-called scientific improvements, the scientist has become an ass." Moreover, he is becoming a better and better ass, and nothing more. Suppose that by working very hard like an ass, a person builds a skyscraper. He may engage in a lifelong labor for this, but ultimately he must die. He cannot stay; he will be kicked out of his skyscraper, because material life is impermanent. Scientists are constantly doing research, and if you ask them what they are doing, they say, "Oh, it is for the next generation, for the future." But I say, "What about you? What about your skyscraper? If in your next life you are going to be a tree, what will you do with your next generation then?" But he is an ass. He does not know that he is going to stand before his skyscraper for ten thousand years. And what about the next generation? If there is no petrol, what will the next generation do? And how will the next generation help him if he is going to be a cat, a dog or a tree?

The scientists-and everyone else-should endeavor to achieve freedom from the repetition of birth and death. But instead, everyone is becoming more and more entangled in the cycle of birth and death. Bhave 'smin kliśyamānānām avidyā-kāma-karmabhiḥ. This is a quotation from Śrīmad-Bhāgavatam (1.8.35). Here in one line the whole material existence is explained. This is literature. This one line is worth thousands of years of research work. It explains how the living entity is taking birth in this world, where he comes from, where he is going, what his activities should be, and many other essential things. The words bhave 'smin kliśyamānānām refer to the struggle for existence. Why does this struggle exist? Because of avidyā, ignorance. And what is the nature of that ignorance? Kāma-karmabhiḥ, being forced to work simply for the senses, or in other words, entanglement in material sense gratification.

Student. So, is it true that modern scientific research increases the demands of the body because the scientist is ultimately working to gratify his senses?

Śrīla Prabhupāda. Yes.

Word Jugglery and World Crisis

Śrīla Prabhupāda. It is said in the Vedas, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: "If one knows the Absolute Truth, then all other things become known." I am not a Ph.D., yet I can challenge the scientists. Why? Because I know Kṛṣṇa, the Absolute Truth. Yasmin sthito na duḥkhena guruṇāpi vicālyate: "If one is situated in Kṛṣṇa consciousness, then even in the greatest calamities he will not be disturbed." (Bg. 6.22) Śrīmad-Bhāgavatam (1.5.22) declares, avicyuto 'rthaḥ kavibhir nirūpito yad uttamaśloka-guṇānuvarṇanam: "Great personalities have decided that Kṛṣṇa consciousness is the perfection of life." This kind of knowledge is required. Not that we do some research, come up with a theory, and after fifteen years say, "No, no, it is not right-it is another thing." That is not science; that is child's play.

Dr. Singh. That is how they discover things-by research.

Śrīla Prabhupāda. And what is the cost of the research? It is a scientific method for drawing money from others, that's all. In other words, it is cheating. Scientists juggle words like plutonium, photons, hydrogen and oxygen, but what good will people get from this? When people hear this jugglery of words, what can they say? One scientist explains something to some extent, and then another rascal comes along and explains it again, but differently, with different words. And all the time the phenomenon has remained the same. What advancement has been made? They have simply produced volumes of books. Now there is a petrol problem. Scientists have created it. If the petrol supply dwindles away, what will these rascal scientists do? They are powerless to do anything about it.

The Billion-Dollar Dustheap

Śrīla Prabhupāda. Now there is a scarcity of water in India, but what are the scientists doing about it? There is more than enough water in the world, so why don't the scientists bring water where it is urgently required? They should employ irrigation immediately. But instead they are going to the moon, the dusty planet, to make it fertile. Why don't they irrigate this planet? There's plenty of seawater, so why don't they irrigate the Sahara or the Arabian or Rajasthani Desert? "Yes," they say, "in the future. We are trying." In their pride, they immediately say, "Yes, yes. We are trying." In Bhagavad-gītā it is said that when one is engaged in the business of satisfying unnecessary desires, he becomes bereft of all intelligence (kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]).

This moon project is childish. Those who aspire to go to the moon are like crying children. A child cries, "Mother, give me the moon," so the mother gives the child a mirror and says, "Here is the moon, my dear son." And the child takes the mirror, sees the moon in it and says, "Oh, I have the moon." Unfortunately, this is not just a story.

Karandhara. After spending all that money to go to the moon and bring back just a few rocks, the people on the space project decided that there was nothing more to do there.

Brahmānanda Swami. Now they want to go to another planet, but they are short of money. Going to other planets costs millions and billions of dollars.

Śrīla Prabhupāda. People work very hard while the rascal government takes taxes and spends money unnecessarily. There should be no sympathy when so much hard-earned money comes from the public and is spent so foolishly. Now the leaders are presenting another bluff "Don't worry, we are going to another planet. Now we shall bring more dust. We shall bring tons of dust. Oh, yes, now we shall have tons of dust."

Dr. Singh. They believe there may be life on Mars.

Śrīla Prabhupāda. They may believe or not believe. What is the difference? Life exists here, but people are fighting. So suppose there is life on Mars. There is life on Mars, undoubtedly. But what will we gain from this?

Dr. Singh. People are curious to know what is going on there.

Śrīla Prabhupāda. That means that for their childish curiosity they must spend vast sums of money. Just see the fun. And when they are asked to help one of the many poverty-stricken countries, they say, "No. No money." Do you see?

Sāṅkhya Philosophy and Modern Science

Dr. Singh. Śrīla Prabhupāda, may we hear a little bit about Sāṅkhya philosophy?

Śrīla Prabhupāda. There are actually two kinds of Sāṅkhya philosophy: the ancient Sāṅkhya philosophy originally taught by Lord Kapiladeva, and the modern Sāṅkhya philosophy taught more recently by the atheist Kapila. Lord Kapila's Sāṅkhya explains how to become detached from matter and search out Lord Viṣṇu within the heart. This Sāṅkhya is actually a process of devotional service. But the modern Sāṅkhya philosophy simply analyzes the material world into its various elements. In that respect, it is just like modern scientific research. Sāṅkhya means "to count." We are also Sāṅkhya philosophers to some extent because we count the material elements: this is land, this is water, this is fire, this is air, this is ether. Furthermore, I can count my mind, my intelligence and my ego. Beyond my ego, however, I cannot count. But Kṛṣṇa says that there is something beyond the ego, and that is the living force. This is what scientists do not know. They think that life is merely a combination of material elements, but Kṛṣṇa denies this in the Bhagavad-gītā (7.5):

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature [earth, water, fire, air, ether, mind, intelligence and false ego] there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and sustaining the universe."

Dr. Singh. Are both the inferior and the superior energies studied in modern Sāṅkhya philosophy?

Śrīla Prabhupāda. No. Modern Sāṅkhya philosophers do not study the superior energy. They simply analyze the material elements, just as the scientists are doing. The scientists do not know that there is spirit soul, nor do the Sāṅkhya philosophers.

Dr. Singh. They are analyzing the creative material elements?

Śrīla Prabhupāda. The material elements are not creative! Only the soul is creative. Life cannot be created from matter, and matter cannot create itself. You, a living entity, can mix hydrogen and oxygen to create water. But matter itself has no creative potency. If you place a bottle of hydrogen near a bottle of oxygen, will they automatically combine, without your help?

Dr. Singh. No. They must be mixed.

Śrīla Prabhupāda. Of course. Oxygen and hydrogen are Kṛṣṇa's inferior energy, but when you, the superior energy, mix them, then they can become water.

The Remote Cause and the Immediate Cause

Śrīla Prabhupāda. Inferior energy has no power unless superior energy is involved. This sea [indicating the Pacific Ocean] is calm and quiet. But when the superior force, air, pushes it, it manifests high waves. The ocean has no power to move without the superior force of the air. Similarly, there is another force superior to the air, and another and another, until ultimately we arrive at Kṛṣṇa. This is real research. Kṛṣṇa controls nature just as an engineer controls a train. The engineer controls the locomotive, which pulls one car, and that car in turn pulls another, which pulls another, and so the whole train is moving. Similarly, with the creation, Kṛṣṇa gives the first push, and then, by means of successive pushes, the entire cosmic manifestation comes into being and is maintained. This is explained in Bhagavad-gītā (9.10). Mayādhyakṣena prakṛtiḥ sūyate sacarācaram: "This material nature is working under My direction and is producing all moving and unmoving beings." And in the Fourteenth Chapter [Bg. 14.4] Kṛṣṇa says:

sarva-yoniṣu kaunteya

mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”All species of life are made possible by birth in this material nature, O son of Kuntī, and I am the seed-giving father.” For example, if we sow a banyan seed, a huge tree eventually comes up and, along with it, millions of new seeds. Each of these seeds can in turn produce another tree with millions of new seeds, and so on. This is how Kṛṣṇa, the original seed-giving father, is the primary cause of everything we see.

Unfortunately, the scientists observe only the immediate cause; they cannot perceive the remote cause. Kṛṣṇa is described in the Vedas as sarva-kāraṇa-kāraṇam [Bs. 5.1] , the cause of all causes. If one understands the cause of all causes, then he understands everything. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: ”If one knows the original cause, the subordinate causes are automatically known.” Although the scientists are searching after the original cause, when the Vedas, perfect knowledge, declare the original cause to be the Supreme Personality of Godhead, the scientists won’t accept it. They keep to their partial, imperfect knowledge. This is their disease.

The Cosmic Machine

Śrīla Prabhupāda. Scientists do not know that there are two types of energy-inferior and superior-although they are actually working with these two energies every day. Material energy can never work independently; it must first come in contact with spiritual energy. So how can people accept that the entire cosmic manifestation, which is nothing but matter, has come about automatically? A competent machine does not work unless a man who knows how to work it pushes a button. A Cadillac is a nice car, but if it has no driver, what is the use of it? So the material universe is also a machine.

People are amazed at seeing a big machine with many, many parts, but an intelligent person knows that however wonderful a machine may be, it does not work unless an operator comes and pushes the proper button. Therefore, who is more important-the operator or the machine? So we are concerned not with the material machine-this cosmic manifestation-but with its operator, Kṛṣṇa. Now you may say, ”Well, how do I know that He is the operator?” Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: [Bg. 9.10] ”Under My direction the whole cosmic manifestation is working.” If you say, ”No, Kṛṣṇa is not the operator behind the cosmos,” then you have to accept another operator, and you must present him. But this you cannot do. Therefore, in the absence of your proof, you should accept mine.

13.8 The Fifth Morning Walk:

May 3, 1973

Recorded on May 3, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh and Brahmānanda Svāmī.

The Invisible Pilot

Śrīla Prabhupāda. Almost everyone in the world is under the false impression that life is born from matter. We cannot allow this nonsensical theory to go unchallenged. Life does not come from matter. Matter is generated from life. This is not theory; it is fact. Science is based on an incorrect theory; therefore all its calculations and conclusions are wrong, and people are suffering because of this. When all these mistaken modern scientific theories are corrected, people will become happy. So we must challenge the scientists and defeat them; otherwise they will mislead the entire society. Matter changes in six phases: birth, growth, maintenance, production of by-products, dwindling and death. But the life within matter, the spirit soul, is eternal; it goes through no such changes. Life appears to be developing and decaying, but actually it is simply passing through each of these six phases until the material body can no longer be maintained. Then the old body dies, and the soul enters a new body. When our clothing is old and worn, we change it. Similarly, one day our bodies become old and useless, and we pass on to a new body.

As Kṛṣṇa says in the Bhagavad-gītā (2.13), dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā/ tathā dehāntara-prāptiḥ: ”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death.” And a little later (2.18): antavanta ime dehā nityasyoktāḥ śarīriṇaḥ. This means that only the material body of the indestructible and eternal living entity is subject to destruction. The material body is perishable, but the life within the body is nitya, eternal.

Everything works on the basis of this living force. This is the Pacific Ocean, and these high waves are being manipulated by living force. This airplane [Śrīla Prabhupāda gestures toward a passing aircraft] is flying, but is it flying undirected?

Dr. Singh. Someone is directing it.

Śrīla Prabhupāda. Yes. Everything is working under someone’s direction. Why do the rascal scientists deny this? The airplane is a big machine, but it is flying under the direction of a small spiritual spark, the pilot. Scientists cannot prove that this big 747 airplane could fly without the small spiritual spark. So, as the small spiritual spark can direct a large plane, the big spiritual spark directs the whole cosmic manifestation.

Setting the Real Problems Aside

Śrīla Prabhupāda. The Śvetāśvatara Upaniṣad says:

keśāgra-śata-bhāgasya
śatāṁśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo ’yaṁ
saṅkhyātīto hi cit-kaṇaḥ
[Cc. Madya 19.140]

According to this verse, the measurement of the soul, the proprietor of the body, is one ten-thousandth part of the tip of a hair. This is very small-atomic. But because of that atomic spiritual energy, my body is working. That atomic spiritual energy is within the body, and therefore the body works, and the airplane flies. Is it so difficult to understand?

Suppose a man thinks himself very stout and strong. Why is he stout and strong? It is only because within him there exists a spiritual spark. As soon as the small spiritual spark is gone, his strength and vigor disappear, and the vultures come and eat his body. If scientists say that matter is the cause and origin of life, then let us ask them to bring back to life just one dead man, one great man like Professor Einstein. Let them inject some chemicals so that just one dead man may come back to life and work again. But this they cannot do. There are so many things they do not know, but still they are called scientists.

Dr. Singh. Sometimes when a problem is too dreadfully serious, we tend to take it lightly.

Śrīla Prabhupāda. Yes. When a monkey confronts a tiger, the monkey closes its eyes, and the tiger immediately attacks. Similarly, if scientists cannot solve a problem, they may think, "All right, let it go on." This is actually what they are doing, because our real problem is death. No one wants to die, but scientists cannot stop death. They speak superficially about death because they cannot give any relief from it. We do not wish to die, we do not wish to become old, and we do not wish to become diseased. But what help can the scientists offer? They cannot do anything about it. They have set aside the major problems.

President Jackal

Śrīla Prabhupāda. In Bengal there is a story called jaṅgal-kī rājā, concerning a jackal who became king of the forest. Jackals are known for their cunning. One day this jackal came into a village and fell into a tub of blue dye. He fled to the forest, but he had become blue. So all the animals said, "What is this? What is this? Who is this animal?" Even the lion was surprised: "We have never seen you before, sir. So who are you?" The jackal replied, "I have been sent by God." So they began to worship him as God. But then one night some other jackals began to cry: "Wa, wa, wa!" And since jackals cannot restrain themselves from returning the call of their own kind, this blue jackal also began to cry, "Wa, wa, wa!" And thus he exposed himself before all the other animals as being nothing more than a jackal. Many jackals have been arrested and have resigned from your government.

Brahmānanda Swami. The Watergate affair. It is called the Watergate scandal.

Śrīla Prabhupāda. Practically speaking, at the present moment no honest man can become a government official. This is true everywhere. Unless one is a rogue, a dishonest person, one cannot maintain his governmental position. Therefore no noble man goes into the government. But what can you do?

Dr. Singh. Politicians are the greatest cheaters.

Śrīla Prabhupāda. Yes, they are scoundrels. One philosopher said that politics is the last resort of scoundrels.

Science Should Stop Death

Brahmānanda Swami. Do scientists know the cause of cancer?

Dr. Singh. They have several theories.

Śrīla Prabhupāda. Suppose you know the cause of cancer. What is the benefit? Even if you could stop cancer, you could not make a man live forever. That is not possible. Cancer or no cancer, a man has to die. He cannot stop death. Death may be caused, if not by cancer, simply by an accident. Real scientific research should aim at stopping death. That is real science, and that is Kṛṣṇa consciousness. Simply to discover some medicine to cure disease is not a triumph. The real triumph is to stop all disease. Bhagavad-gītā (8.16) asserts that the real trouble is birth, death, old age and disease. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." The solution to the problem of repeated birth and death is Kṛṣṇa consciousness, which we are practicing and offering to everyone. The perfect result of this practice is that after the present body becomes useless and dies, one is no longer forced to accept a material body subject to birth, death, disease and old age. This is real science.

13.9 The Sixth Morning Walk:

May 7, 1973

Recorded on May 7, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Brahmānanda Svāmī and other students.

Chemicals From Mystic Power

Śrīla Prabhupāda: The scientists say that life begins from chemicals. But the real question is, "Where have the chemicals come from?" The chemicals come from life, and this means that life has mystic powers. For example, an orange tree contains many oranges, and each orange contains chemicals-citric acid and others. So where have these chemicals come from? Obviously they have come from the life within the tree. The scientists are missing the origin of the chemicals. They have started their investigation from the chemicals, but they cannot identify the origin of the chemicals. Chemicals come from the supreme life-God. Just as the living body of a man produces many chemicals, the supreme life (the Supreme Lord) is producing all the chemicals found in the atmosphere, in the water, in humans, in animals and in the earth. And that is called mystic power. Unless the mystic power of the Lord is accepted, there is no solution to the problem of the origin of life.

Dr. Singh. The scientists will reply that they cannot believe in mystic power.

Śrīla Prabhupāda: But they must explain the origin of the chemicals. Anyone can see that an ordinary tree is producing many chemicals. But how does it produce them? Since the scientists cannot answer this, they must accept that the living force has mystic power. I cannot even explain how my fingernail is growing out of my finger; it is beyond the power of my brain. In other words, my fingernail is growing by inconceivable potency, acintya-śakti. So if acintya-śakti exists in an ordinary human being, imagine how much acintya-śakti God possesses. The difference between God and me is that although I have the same potencies as God, I can produce only a small quantity of chemicals, whereas He can produce enormous quantities. I can produce a little water in the form of perspiration, but God can produce the seas. Analysis of one drop of seawater gives you the qualitative analysis of the sea, without any mistake. Similarly, the ordinary living being is part and parcel of God, so by analyzing the living beings we can begin to understand God. In God there is great mystic potency. God's mystic potency is working swiftly, exactly like an electric machine. Some machines operate by electrical energy, and they are so nicely made that all the work is done simply by pushing a button. Similarly, God said, "Let there be creation," and there was creation. Considered in this way, the workings of nature are not very difficult to understand. God has such wonderful potencies that the creation, on His order alone, immediately takes place.

Brahmānanda Swami. Some scientists don't accept God or acintya-śakti.

Śrīla Prabhupāda: That is their rascaldom. God exists, and His acintya-śakti also exists. Where does a bird's power to fly come from? Both you and the bird are living entities, but the bird can fly because of its acintya-śakti, and you cannot. To give another example, semen is produced from blood. A man has mystic power in his body so that because he is sexually inclined, blood is transformed into semen. How is this done unless there is some mystic power involved? There are many mystic powers in the living entities. The cow eats grass and produces milk. Everyone knows this, but can you take some grass and produce milk? Can you? Therefore there is mystic power within the cow. As soon as the cow eats grass, she can transform it into milk. Men and women are basically the same, but as a man you cannot eat food and produce milk, although a woman can. These are mystic powers.

Dr. Singh. Scientists would say that there are different enzymes or chemicals inside different types of bodies and that these account for the cow's producing milk.

Śrīla Prabhupāda. Yes, but who produced those enzymes and that arrangement? That was done by mystic power. You cannot make these enzymes or that arrangement. You cannot produce milk from dry grass in your laboratory. Within your body, by mystic power, you can transform food into blood and tissue, but in your laboratory, without mystic power, you cannot even transform grass into milk. Therefore you must accept the existence of mystic power.

The Origin of Mystic Power

Śrīla Prabhupāda. Yogīs are mainly concerned with developing different mystic powers. A yogī can walk on the water without drowning. The law of gravity does not operate on him. That is a mystic power called laghimā. Laghimā means that a person can become lighter than cotton and counteract the law of gravity. The yoga system simply develops the inconceivable potency already present in the practitioner. These boys are swimming [gesturing to surf bathers], but I cannot swim. Yet that swimming power is potential within me; I simply have to practice it. So, if yogic power is so potent in the human being, think how much more yogic power God has. Therefore, in the Vedas He is called Yogeśvara, which means "master of all mystic power." In the Bhagavad-gītā (10.8) Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Unless we accept this statement from God, there is no conclusive explanation to the origin of material nature. God cannot be understood without accepting the existence of mystic power, but if you understand God scientifically, then you will understand everything.

Dr. Singh. So do you mean to say that science has started from an intermediate point-not from the original point?

Śrīla Prabhupāda. Yes, that is it exactly. They are ignorant of the origin. The scientists start from one point-but where does that point come from? That they do not know, in spite of vast research. One has to accept that the original source is God, who is full of all mystic powers and from whom everything emanates. He Himself says in the Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." [Bg. 10.8] Our conclusions are not based on blind faith; they are most scientific. Matter comes from life. In life-in the origin-there are unlimited material resources; that is the great mystery of creation. If you drop a needle, it will fall immediately, but a bird weighing several pounds can float in the air. We must establish the origin of this floating. If we study nature, we find that every living entity has some mystic power. A man cannot live within the water for more than a few hours, yet a fish lives there continuously. is that not mystic power?

Dr. Singh. It is mystic power for me, but not for the fish.

Śrīla Prabhupāda. Yes. That is because mystic power is not uniformly distributed. But all the mystic powers exist in God, the origin of everything. I derive some of His mystic power, you derive some, and the birds derive some. But the storehouse of mystic power is God.

There are eight basic types of mystic powers. Some of them are laghimā (by which one can become lighter than a feather), mahimā (by which one can become bigger than a mountain), prāpti (which enables one to capture anything he likes) and īśitva (by which one can completely subdue and control another being). Another type of mystic power can be seen in the sun, because from the sunshine innumerable things are inexplicably produced. Unless the scientists accept the existence of mystic power, they cannot explain these phenomena. They are simply beating around the bush.

Dr. Singh. A clever scientist may say anything to prove his point, without actually proving it. A real scientist must reach the ultimate, original cause-the final analysis.

Śrīla Prabhupāda. Yes, unless he finds the ultimate source, he is not actually practicing science.

Dr. Singh. Does understanding mysticism mean knowing that every day our bodies are dying?

Śrīla Prabhupāda. Yes.

Dr. Singh. But the average man does not think he is dying.

Śrīla Prabhupāda. That is due to foolishness. Every moment he is dying, but he is thinking, "I shall live forever." Actually, death begins from the very moment of birth. Our analysis of the problem is that since people are dying, we should stop their death. But the so-called scientists are not only accelerating the process of death, but also refusing to take constructive advice to correct themselves.

13.10 The Seventh Morning Walk:

May 8, 1973

Recorded on May 8, 1973,
On the shores of the Pacific Ocean

Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh and other students.

The Cheaters and the Cheated

Śrīla Prabhupāda. Natural phenomena such as the law of gravity or weightlessness are acintya-śakti, inconceivable energies, and real science means to understand this acintya-śakti. To observe a chain of events only from a certain point in time is unscientific and gives only incomplete knowledge. We must know where things begin. If we carry our investigation far enough, we will find that the origin of nature is acintya-śakti. For example, with brain, brush and color we can paint a flower. But we cannot conceive how vegetation throughout the whole earth is automatically growing and fructifying. We can explain the painted flower, but we cannot explain the real flower. Scientists actually cannot explain biological growth. They simply juggle words like molecule and chromosome, but they cannot actually explain the phenomena.

The essential fault of the so-called scientists is that they have adopted the inductive process to arrive at their conclusions. For example, if a scientist wants to determine by the inductive process whether or not man is mortal, he must study every man to try to discover if some or one of them may be immortal. The scientist says, ”I cannot accept the proposition that all men are mortal. There may be some men who are immortal. I have not yet seen every man. Therefore how can I accept that man is mortal?” This is called the inductive process. And the deductive process means that your father, your teacher or your guru says that man is mortal, and you accept it.

Dr. Singh. So there is an ascending process of gaining knowledge and a descending process?[7]

Śrīla Prabhupāda. Yes. The ascending process will never be successful, because it relies on the information gathered through the senses, and the senses are imperfect. So we accept the descending process.

God cannot be known by the inductive process. Therefore He is called adhokṣaja, which means ”unknowable by direct perception.” The scientists say there is no God because they are trying to understand Him by direct perception. But He is adhokṣaja! Therefore, the scientists are ignorant of God because they are missing the method of knowing Him. In order to understand transcendental science, one must approach a bona fide spiritual master, hear from him submissively and render service to him. Lord Kṛṣṇa explains that in the Bhagavad-gītā (4.34): tad viddhi praṇipātena paripraśnena sevayā.

My Guru Mahārāja[8] once said, ”The modern world is a society of the cheaters and the cheated.” Unfortunately, the cheated are eulogizing the cheaters, and the small cheaters are worshiping the great cheaters. Suppose a flock of asses comes and eulogizes me, saying, ”Oh, you are Jagad-guru.”[9] What is the value of their praise? But if a gentleman or learned man gives praise, his words have some value. Generally, however, the persons who are praising and those who are being praised are both ignorant. As the Vedas put it, saṁstutaḥ puruṣaḥ paśuḥ: ”A big animal is being praised by a small animal.”

Compassion

Śrīla Prabhupāda. The law is cheating, medical science is cheating, and the government is cheating. Top government officials are charged with taking bribes. If the governor takes bribes and the constable takes bribes, then where is the good society? People elect the leader who promises them happiness. But since that happiness is māyā [or illusion], he can never deliver it, and society simply becomes filled with cheaters. Since people are actually after this illusory happiness, however, they continue to elect such unscrupulous leaders time and time again.

The position of a Vaiṣṇava[10] is to take compassion on all these ignorant people. The great Vaiṣṇava Prahlāda Mahārāja once prayed to the Lord, ”My Lord, as far as I am concerned, I have no problems. My consciousness is always absorbed in Your very powerful transcendental activities, and therefore I have understood things clearly. But I am deeply concerned for these rascals who are engaged in activities for illusory happiness.” A Vaiṣṇava thinks only about how people can become happy. He knows that they are vainly searching after something that will never come to be. For fifty or sixty years people search after illusory happiness, but then they must die without completing the work and without knowing what will happen after death. Actually, their position is like that of an animal, because an animal also does not know what happens to him after death. The animal does not know the value of life, nor why he has come here. By the influence of māyā, he simply eats, sleeps, mates, defends and dies. That’s all. Throughout their lives the ignorant animals-and the animalistic men-greatly endeavor to do these five things only: eat, sleep, mate, defend and die. Therefore the business of a Vaiṣṇava is to instruct people that God exists, that we are His servants, and that we can enjoy an eternally blissful life serving Him and developing our love for Him.

Beyond the Cage

Dr. Singh. But doesn’t the living entity need matter as long as he is in material nature?

Śrīla Prabhupāda. No, the living entity is purely spiritual; therefore, he doesn’t require matter. Because his thinking is diseased, however, he believes he does. The conditioned living entity is like a drunkard who doesn’t require drinking, but who nevertheless thinks, ”Without drinking, I shall die.” This is called māyā, or illusion. is it true that if a drunkard doesn’t get his drink, he will die?

Dr. Singh. No, but if a man doesn’t eat, he will die.

Śrīla Prabhupāda. That’s also not a fact. Last night we were discussing Raghunātha dāsa Gosvāmī.[11] In his later life, he almost completely abstained from eating and sleeping. He would drink only a little buttermilk every three or four days, and he worked twenty-two hours a day, sleeping two or three. And some days he did not sleep at all. So you may ask, ”How could he survive?” Actually, he lived for one hundred years. Eating, sleeping, mating and defending were not problems for Raghunātha dāsa Gosvāmī, but still he lived. Because he was a pure devotee of Kṛṣṇa, he was fully aware that the soul is eternal and independent, although it has been put into this bodily cage, which it actually does not require. Suppose a bird is encaged. Is he living simply because he is in the cage? Without the cage he is free. People are thinking that by being encaged within the body they are happy. That is nonsense. Actually, our encagement within this body makes us fearful. But as soon as we purify our existence-we do not even have to come out of our bodies-we will immediately be abhaya, fearless.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām

Bhagavad-gītā 18.54.

Lord Kṛṣṇa says, "One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

We can immediately awaken to our original, spiritual existence, in which there is no more fear, no more lamentation, and no more material desire.

Dr. Singh. But the scientist would still want some more explanations as to how the living entity can be independent of matter.

Śrīla Prabhupāda. As long as you are conditioned, you are dependent on matter. For example, a man from Africa is conditioned because he cannot tolerate this cold weather. Therefore he feels discomfort. But there are many people here [gesturing toward children playing on the beach] who are not affected by the cold. The ability to tolerate is simply a question of conditioning.

When you are conditioned, you think in terms of dualities like hot and cold, pain and pleasure. But when you are liberated, you have no such conditioned thoughts. Spiritual life means to become unconditioned-to come to the brahma-bhūta stage. That is the perfection of life. Being conditioned means that although the living entity is eternal, due to his conditioning he thinks that he is born, he is dying, he is diseased and he is old. But an unconditioned person is not even old. Kṛṣṇa is described in the Brahma-saṁhitā as advaitam acyutam anādim ananta rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca [Bs 5.33]. This means that He is the oldest person, the first person, but that He has no old age. He always appears just like a young man of twenty because He is fully spiritual.

13.11 The Eighth Morning Walk:

May 11, 1973

Recorded on May 11, 1973,

On the shores of the Pacific Ocean

Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh and other students.

The Evolution of Consciousness

Dr. Singh. Śrīla Prabhupāda, I came across a statement in the Bhagavad-gītā to the effect that all 8,400,000 species of living entities are created simultaneously. Is that correct?

Śrīla Prabhupāda. Yes.

Dr. Singh. Does that mean that there are some living entities who come directly to the human species without undergoing the evolutionary process?

Śrīla Prabhupāda. Yes. Living beings move from one bodily form to another. The forms already exist. The living entity simply transfers himself, just as a man transfers himself from one apartment to another. One apartment is first class, another is second class and another is third class. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same, but now, according to his capacity for payment, or karma,[13] he is able to occupy a higher-class apartment. Real evolution does not mean physical development, but development of consciousness. Do you follow?

Dr. Singh. I think so. Do you mean that if one falls to one of the lower stages of life, he must evolve step by step up to the higher stages?

Śrīla Prabhupāda. Yes. As you get more money you can move to a better apartment. The apartment already exists, however. It is not that the lower-class apartment becomes the higher-class apartment. That is Darwin's nonsensical theory. He would say that the apartment has become high class. Modern scientists think that life has come from matter. They say that millions and millions of years ago there was simply matter, but no life. We do not accept that. Of the two energies-life and matter-life, or spirit, is the original, superior energy, and matter is the resultant inferior energy.

Dr. Singh. Do they exist simultaneously?

Śrīla Prabhupāda. Yes, but spirit is independent, and matter is dependent. For example, I can live even without my hands or legs. If they were amputated, I could survive. Therefore I am not dependent on my hands and legs; my hands and legs are dependent on me, the spirit soul within my body.

Bodies for Eternal Desires

Dr. Singh. But do life and matter come simultaneously?

Śrīla Prabhupāda. No. They do not "come" at all. They already exist. The "coming" idea is in our minds because we are living in this limited world, where we see that there is a beginning to everything. Therefore we think in terms of things "coming." But actually matter and spirit already exist. When I am born, I think my birth is the beginning of the world. But the world already exists. Another example is a fire. When you light a fire, do the light and heat begin later on? No. Whenever a fire is ignited, immediately there is light and heat. But suppose I think, "Now there is a fire, but I have to wait for the light and heat to come later on." isn't that foolishness?

Dr. Singh. But fire is the source of the heat and light.

Śrīla Prabhupāda. Yes, but still the heat and light exist simultaneously with the fire. Similarly, the eternal living entities have many different eternal desires. And all the varieties of species also exist eternally to fit these various eternal desires.

Dr. Singh. And the living entities are made to live in different bodies according to these desires?

Śrīla Prabhupāda. Yes. For example, the government constructs a prison house because it knows there will be criminals. So when a criminal is tried and convicted, the prison already exists, even before the judgment period. Similarly, God is described as sarva-jña, He who knows everything. Thus He knows that some living entities will become criminal and rebel against His service. Furthermore, He knows the various desires the living entities in the material world acquire according to the three modes of material nature. Therefore He creates all the species of life from the very beginning to accommodate all the conditioned souls.

The three modes of material nature are sattva-guṇa [goodness], rajo-guṇa [passion] and tamo-guṇa [ignorance]. With these three qualities, all the different objects of the material world are made, just as one might mix the three primary colors (blue, red and yellow) to make millions of hues. The great expertise required to handle this arrangement exists in nature. According to the Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ: ”All activities are performed by the modes of material nature.” And these modes are manifested in the different types of species, which include plants, trees, aquatics, human beings, demigods, cats, dogs and many others, totaling 8,400,000.

The Supreme Lord expands Himself as the Paramātmā, or Supersoul, in everyone's heart. Although dwelling in the material body, this Supersoul is not material, even though He is the original source of the material body. Because heat and light are the energies of the sun, the sun never feels ”too hot.” Similarly, for the Paramātmā there is no distinction between spiritual and material because both the material and the spiritual energies emanate from Him. Sometimes we see that clouds cover the sun; but that is actually our imperfection. We on this planet experience both sunshine and cloudiness, but on the sun, even though it can create clouds, only sunshine is experienced. Similarly, the division of matter and spirit is our experience, not God's. Whether He comes in a so-called material body or in a spiritual body, He is always spiritual. For Him matter and spirit are the same because He is the energetic. He can turn matter into spirit, and spirit into matter.

H<8><3p>2 O Plus Mystic Power

Dr. Singh. The chemists and the scientists think that certain elements enable the spirit soul to remain in the material world. These elements, they say, are carbon, hydrogen, nitrogen and oxygen-the main elements that combine to form living units. I think the Vedas teach that in order for a living creature to develop, spirit must first enter within these preexisting chemical elements. Is that correct?

Śrīla Prabhupāda. Yes. For example, the earth contains everything necessary for a plant to grow, but you must first put a seed in the earth. Similarly, a mother has within her womb all the necessary ingredients for creating another body, but the father must first inject the semen, or seed, into the womb; then the child will develop. A dog forms a dog's body, and a human forms a human body. Why? Because all the required ingredients are there, respectively.

We find a certain quantity of chemicals in my body, a smaller quantity in an ant's body, and a greater quantity in an elephant's body. So, if I can create so many more chemicals than an ant, and an elephant can create so many more chemicals than I can, then just think how many more chemicals God can create! This is the basis on which scientists should consider how hydrogen and oxygen combine to form water. Otherwise, they cannot identify the source of the vast quantities of hydrogen and oxygen required to make the oceans. But we can. This hydrogen and oxygen exist in the virāṭ-rūpa, the universal body of the Lord. Why do the scientists fail to understand this plain truth? Hydrogen and oxygen combine to form the water in the seas. We both accept this fact. But the scientists are surprised to hear that the origin of this huge quantity of hydrogen and oxygen is actually acintya-śakti, or the inconceivable mystic power of the Lord.

The Definition of ”Life”

Dr. Singh. I have noticed a disagreement within the scientific community over the definition of living and nonliving. Some say that if a being can reproduce, it is alive. Therefore, they claim to have created life because certain large DNA molecules[14] produced in the laboratory can replicate themselves; that is, they can reproduce other chains of molecules by their own power. Some scientists say these DNA molecules are living, and others say they are not.

Śrīla Prabhupāda. Because somebody is saying one thing and somebody is saying another, their knowledge must be imperfect.

Dr. Singh. Can we define living as ”containing consciousness” and nonliving as ”without consciousness”?

Śrīla Prabhupāda. Yes, that is the difference. As Kṛṣṇa says in the Bhagavad-gītā (2.17), avināśi tu tad viddhi yena sarvam idaṁ tatam: ”That which is spread all over the body is indestructible.” Anyone can understand what is spread all over a living body; it is consciousness. According to our consciousness at the time of death, we are awarded a particular bodily shape. If you have a dog's consciousness, you will get a dog's body, and if you have a godly consciousness, you get a demigod's body.[15] Kṛṣṇa gives everyone the freedom to take whatever body he wants:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

”Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” (Bg. 9.25)

Darwin Condemned

Dr. Singh. If a human being doesn't attain liberation, does he have to pass through all 8,400,000 species of life before again coming to the human form?

Śrīla Prabhupāda. No, only in the lower forms of life does the living entity progress step by step, according to the laws of nature. In the human form of life, he is endowed with developed consciousness-he has discretion. Therefore if he is advanced in consciousness, he is not going to get the body of a dog or cat; he will get another human body.

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate
[Bg. 6.41]

The word yoga-bhraṣṭaḥ refers to someone practicing yoga who somehow or other could not fully succeed. There's no question of evolution here; he is again awarded a human body. He does not get a cat's body or a dog's body. As with the apartments we were discussing, if you can pay more, you get a nicer apartment. You do not have to come to the lower-class apartment first.

Dr. Singh. What you have been saying completely contradicts Darwin's theory of evolution.

Śrīla Prabhupāda. Darwin is a rascal. What is his theory? We kick out Darwin's philosophy. The more we kick out Darwin's philosophy, the more we advance in spiritual consciousness.

Dr. Singh. Many scientists doubt Darwin's theories. But Darwin's supporters say that life started from matter and evolved from unicellular organisms to multicellular organisms. They believe that higher species like animals and men did not exist at the beginning of creation.

Śrīla Prabhupāda. Darwin and his followers are rascals. If originally there were no higher species, why do they exist now? Also, why do the lower species still exist? For example, at the present moment we see both the intellectual person and the foolish ass. Why do both these entities exist simultaneously? Why hasn't the ass form evolved upward and disappeared? Why do we never see a monkey giving birth to a human? The Darwinists' theory that human life began in such and such an era is nonsense. Bhagavad-gītā says that you can directly transmigrate to any species of life you like, according to your efforts. Sometimes I travel to America, sometimes to Australia and sometimes to Africa. The countries already exist. I am simply traveling through them. It is not that because I have come to America, I have created or become America. And there are many countries I have not yet seen. Does that mean they do not exist? The scientists who support Darwin are nonsensical.

Bhagavad-gītā clearly says that all the species exist simultaneously, and that you can go to whichever species you like. You can even go up to the kingdom of God, if you so desire. All this is declared in Bhagavad-gītā by Lord Kṛṣṇa.

13.12 The Ninth Morning Walk:

May 13, 1973

Recorded on May 13, 1973,

In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Karandhara dāsa adhikārī and other students.

Evolution From Human to Dog

Śrīla Prabhupāda. The so-called scientists are putting their faith in a fraudulent theory. Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything." (Bg. 10.8) Kṛṣṇa is life; Kṛṣṇa is not a dead stone.

Dr. Singh. So matter is caused by life?

Śrīla Prabhupāda. Yes, and matter grows upon life; my body grows upon me, the spirit soul. For example, I have put on this overcoat, which is made according to the size of my body. But i would be foolish if I thought, "I am this overcoat."

Student. Śrīla Prabhupāda, mineralogists have proven that mountains are growing by sedimentary activity. Is this growth due to the presence of the spirit soul?

Śrīla Prabhupāda. Yes. Śrīmad-Bhāgavatam describes mountains as the bones of God, and the grass as the hair on His body. So, in this sense, God has the biggest body.

Dr. Singh. Śrīla Prabhupāda, what is the difference between the transmigration of souls in animal bodies and the transmigration of human souls?

Śrīla Prabhupāda. Animals transmigrate in only one direction-upward-but human beings can transmigrate to either a higher or a lower form of life. The body is awarded according to the living entity's desire. The lower animals have one kind of desire, but the human being has thousands and millions of desires-animal desires as well as human desires. By nature's law, the lower species are coming up from animal forms to the higher, human forms. But once you come to the human form, if you don't cultivate Kṛṣṇa consciousness you may return to the body of a cat or dog.

Nirvāṇa

Dr. Singh. The scientists have no information that there is evolution up or down from the human platform.

Śrīla Prabhupāda. Therefore I say they are rascals. They have no knowledge, yet they still claim to be scientists. Real science is in the Bhagavad-gītā, where Kṛṣṇa says, yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ (Bg. 9.25). This means that whatever one worships in this life will determine the type of body he gets in his next life. But if one worships Kṛṣṇa, he ends the process of transmigration entirely. Yaṁ prāpya na nivartante tad dhāma: "When one goes to that supreme abode of Mine, he never returns [to this material world of birth and death]." (Bg. 8.21) Promotion to the spiritual world (saṁsiddhiṁ paramām) is the ultimate perfection of human life. Read Bhagavad-gītā; everything is there. But the scientists have no idea of this perfection; they do not even believe in the existence of the living entity apart from the gross body.

Dr. Singh. They do not speak of the living entity; they speak only of bodies.

Student. Their conception is something akin to Buddhism. The Buddhists say that the body is like a house. Just as a house is put together with wood, the body is put together with chemicals. And when the body dies, it is just like a house that falls apart. Just as the house becomes simply pieces of wood and then there is no more house, so the body becomes simply chemicals, and there is no more body and no more life.

Śrīla Prabhupāda. That state is called nirvāṇa. And then, with the ingredients, you can build another house or another body. That is Buddhism. The Buddhists do not have any information regarding the soul.

Destiny and Karma

Student. Some scientists argue that there are several souls within each body. They use the earthworm as an example. If you cut it in half, both parts will live. They say this proves that two souls occupied the original worm's body.

Śrīla Prabhupāda. No. It is simply that a new soul has come to occupy the other half of the worm's body.

Dr. Singh. Must the spirit soul necessarily have a body-either spiritual or material?

Śrīla Prabhupāda. The soul already has a spiritual body, which the material body covers. My material body grows upon me-my spiritual body-but my material body is unnatural. The real body is spiritual. I am accepting various bodies that are unnatural to my constitution. My real, constitutional position is to be the servant of Kṛṣṇa. As long as I do not come to that position, I remain a servant of matter and get many material bodies according to the laws of material energy. i get one body and then give it up. I desire something else and again get another body. This process is going on under the strict laws of material nature. People think they completely control their destinies, but they are always under nature's law of karma:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are In actuality carried out by nature." (Bg. 3.27) The source of this bewilderment is that the living entity thinks, "I am this body."

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
[Bg. 18.61]

In this verse the word yantra, or "machine," means that in any species of life, we are traveling in bodies that are like machines provided by material nature. Sometimes we are moving to higher species, sometimes to lower species. But if, by the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service and cultivates it, he can become free from the cycle of birth and death. Then his life is successful. Otherwise, he has to travel up and down the different species of life, becoming sometimes a blade of grass, sometimes a lion, and so forth.

Advertising Ignorance as knowledge

Student. So it is our desire to enjoy that causes us to take on these material bodies, and our desire to achieve Kṛṣṇa that brings us to our natural position?

Śrīla Prabhupāda. Yes.

Dr. Singh. But there seems to be a constant struggle with our lower nature. We are constantly fighting our desires for sense gratification, even though we want to serve Kṛṣṇa. Does this continue?

Student. The body is almost like a dictator from within.

Śrīla Prabhupāda. Yes. That means you are strongly under the control of material energy, or māyā.

Dr. Singh. Even though we also desire to serve Kṛṣṇa?

Śrīla Prabhupāda. Yes. A thief may know that if he steals he will be arrested and put into jail-he may have even seen others being arrested-yet he still steals. Even though he is aware that he is under the authority of the state, he still acts according to his desires. This is called tamas, or ignorance. Therefore, knowledge is the beginning of spiritual life. In Bhagavad-gītā, Kṛṣṇa gives Arjuna knowledge. He teaches, "You are not this body." This is the beginning of knowledge. But where is the university that teaches this knowledge? Dr. Singh, can you tell me where that university is that teaches this knowledge?

Dr. Singh. There is none.

Śrīla Prabhupāda. That is the position of education: there is no knowledge. They simply advertise ignorance as knowledge.

Dr. Singh. But if the scientists knew that they were not their bodies, their whole outlook would change.

Śrīla Prabhupāda. Yes, we want that.

Student. But they don't want to admit their failure.

Śrīla Prabhupāda. Then that is further foolishness. If you are a fool and you pose yourself as intelligent, that is further foolishness. Then you cannot make progress. And if you remain in ignorance and advertise yourself as a man of knowledge, you are a great cheater. You are cheating yourself and cheating others. People are so mad after the material advancement of civilization that they have become exactly like cats and dogs. For instance, they have set up an immigration department, and as soon as you enter a country these dogs go "Woof, woof, woof! Why have you come? What is your business?" This is a watchdog's activity. A first-class gentleman is being searched for a revolver. People cannot be trusted, and now there are so many educated rogues and thieves. So what is the meaning of advancement? Can we say that education means advancement? Is this civilization?

Fighting Ignorance With Arguments and Knowledge

Student. Some people say that one reason for the Vietnam war was that the Communists were atheists. It was a dispute between the theists and the atheists. At least that is one excuse given for the war.

Śrīla Prabhupāda. We are also prepared to kill the atheists. But that killing is by preaching. If I kill your ignorance, it can also be called killing. Killing doesn't necessarily mean that everyone has to take the sword.

Dr. Singh. A new method of warfare?

Śrīla Prabhupāda. No, fighting ignorance with arguments and knowledge has always existed. The bodily conception of life is animal life. The animal does not know about matter and spirit. And one who is under the bodily conception of life is no better than an animal. When an animal "talks," the intelligent man laughs. Such "talk" is nonsense. The animal is not talking knowledge.

Student. At least the animals live by certain codes. They do not kill unnecessarily, and they only eat when necessary, whereas humans kill unnecessarily and eat unnecessarily. So in one sense humans are lower than animals.

Śrīla Prabhupāda. Therefore we must suffer more than animals. Kṛṣṇa consciousness is not a bogus, sentimental religious movement. It is a scientific movement designed to alleviate human suffering.

Dr. Singh. Scientists and other people say that everything in the universe is happening by chance.

Śrīla Prabhupāda. So, are they also writing books on the subject by chance?

Karandhara. The books are also written by chance, they say.

Śrīla Prabhupāda. So, what is their credit? By chance, anything can be written.

Dr. Singh. The French scientist Dr. J. Monod got the Nobel Prize in 1965. He says that everything started by chance-that by chance certain chemicals combined and formed the basic molecules.

Śrīla Prabhupāda. But where did the chemicals come from?

Dr. Singh. According to him, they were created simply by chance, and when the necessity arose, molecules of the chemicals reoriented themselves.

Śrīla Prabhupāda. If everything was happening by chance, how can there be necessity? How can he speak of chance and necessity in the same breath? It is nonsense. If everything is directed by chance, why do people send their children to school? Why not let them grow up by chance? Suppose I break a law. If I say, "Well, it just happened by chance," will I be excused?

Dr. Singh. So, is crime caused by ignorance?

Śrīla Prabhupāda. Yes. That is the cause: my ignorance.

Student. It would certainly be stupid to say that a beautiful instrument like a violin was made by chance.

Śrīla Prabhupāda. Yes. It is most regrettable that such a rascal can get recognition. He is talking foolishness and getting recognition.

13.13 The Tenth Morning Walk:

May 14, 1973

Recorded on May 14, 1973,

In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh and other students.

The Scientists' Mistake

Śrīla Prabhupāda. The scientists' mistake is that they are ignorant of the two energies-material and spiritual. They say that everything is material and that everything emanates from matter. The defect in their theories is that they begin from matter instead of spirit. Since matter comes from spirit, in a sense everything is spiritual. Spiritual energy is the source and can exist without the material energy. But the material energy has no existence without the spiritual energy. It is correct to say that darkness begins from light, not that light begins from darkness. Scientists think that consciousness comes from matter. Actually, consciousness always exists, but when it is covered or degraded by ignorance, it is a form of unconsciousness. So "material" means forgetfulness of Kṛṣṇa, and "spiritual" means full consciousness of Kṛṣṇa. Is this clear? Try to understand: darkness comes from light. When no light is visible, then we are in darkness. Clouds are not to be found in the sun; that would be against the nature of the sun. But by the energy of the sun other things are temporarily created, such as mist, clouds or darkness. These creations are temporary, but the sun remains. Similarly, material nature is temporary, but spiritual nature is permanent. Kṛṣṇa consciousness means getting out of this temporary nature and attaining a permanent, spiritual nature. No one actually wants this temporary nature; no one likes this cloudy atmosphere.

Dr. Singh. is this cloudy consciousness created from spiritual energy?

Śrīla Prabhupāda. Yes.

Dr. Singh. And matter is also created from the superior energy?

Śrīla Prabhupāda. Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. Kṛṣṇa says, "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg. 8.10) Kṛṣṇa is the creator of everything, bad or good. Actually, "bad and good" is a material creation. Kṛṣṇa's creation is good; God is good. What you think is bad is good for God. Therefore, we cannot understand Kṛṣṇa. He is doing something that in our consideration may be bad, but for Him there is no such thing as good or bad. For example, Kṛṣṇa married sixteen thousand wives. Some people may criticize, "Ah, He is so mad after women." But they do not see the whole picture. Kṛṣṇa's power is so great that He expanded Himself into sixteen thousand different husbands.

"Everything Is One" Is Nonsense

Dr. Singh. You said this mist of material nature is temporary. But why should we bother to disentangle ourselves from something transitory?

Śrīla Prabhupāda. Why do you put coverings on your body? You may walk naked. The weather will clear in a few hours. Why do you cover yourself?

Dr. Singh. The danger is now.

Śrīla Prabhupāda. Whenever it may be, why do you take this step of covering your body?

Dr. Singh. To avoid discomfort.

Śrīla Prabhupāda. Yes. Otherwise you would be uncomfortable. Not to bother to dress is the Māyāvāda theory: "Everything will come automatically, so why bother? Everything is one." That is a nonsensical theory. The Māyāvāda philosophy is that God is one and that every thing and every living being is equal to God.

We have no quarrel with the chemists if they begin from life, but unfortunately they say that everything begins from darkness-dead matter. That is what we object to. We say, "Begin from life," and they say, "No, begin from matter-darkness." The reason they are in darkness is simple: if one goes from darkness to light, he thinks that darkness is the beginning. Suppose you have been in darkness all your life, and now you suddenly come into the light. You will think, "Oh, light has come from darkness." Actually, darkness occurs when light becomes dim. Darkness does not produce light.

Dr. Singh. Then darkness is dependent on light?

Śrīla Prabhupāda. Yes. Or in other words, in the light there is no darkness. When the light is dim-then we experience darkness. Similarly, when our spiritual consciousness, or Kṛṣṇa consciousness, is dim, our consciousness is material. In the morning we awaken, and at the end of the day we become tired and go to sleep. When life is somehow or other interrupted, we sleep. We sleep at night, and when we get up in the morning we understand that our wakefulness, or "life," has not come into existence from the sleepy condition. I was alive even while I slept, and on awakening I am still alive. This should be clearly understood. A baby comes from the womb of his mother. He thinks that his life has begun from the day he comes out of the womb. But that is not a fact. Actually, he is eternal. He constructed his material body within the womb of his mother while he was unconscious, and as soon as his bodily features were sufficiently developed, he came out of the womb and again to consciousness.

Dr. Singh. And he again falls asleep at death.

Śrīla Prabhupāda. Yes. That is described in Bhagavad-gītā (8.19):

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active, and again night falls, O Pārtha, and they are helplessly dissolved."

We Are Not These Bodies

Śrīla Prabhupāda. Do you see this flower? It has come back to consciousness, and soon it will dry up and die. This is material life. But spiritual life means to flower only-no dissolution. That is the difference between matter and spirit. I have achieved this body according to my consciousness in my last life. And I will receive my next body according to my consciousness in this life. This is also confirmed in the Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

Dr. Singh. Śrīla Prabhupāda, if our next body is always achieved by our consciousness in this life, how is it that I cannot remember my previous life?

Śrīla Prabhupāda. Do you remember everything you did last year, or even yesterday?

Dr. Singh. No, I don't.

Śrīla Prabhupāda. That is your nature: you forget.

Dr. Singh. Some things.

Śrīla Prabhupāda. And somebody forgets more than others. But we all forget.

Dr. Singh. Is that a principle of material nature?

Śrīla Prabhupāda. Yes. It is something like stealing. Somebody is a pickpocket and somebody is a bank robber, but both of them are stealing.

Dr. Singh. When we dream, are we being carried away by the subtle elements?

Śrīla Prabhupāda. You are being carried away by nature. Kṛṣṇa says in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." We forget our real identity because we are under the grip of material nature. The first lesson in spiritual life is that we are not these bodies, but eternal spirit souls. Once you were a child. Now you are a grown man. Where is your childhood body? That body does not exist, but you still exist because you are eternal. The circumstantial body has changed, but you have not changed. This is the proof of eternality. You remember that you did certain things yesterday and certain things today, but you forget other things. Your body of yesterday is not today's body. Do you admit it or not? You cannot say that today is the thirteenth of May, 1973. You cannot say that today is yesterday. The thirteenth was yesterday. The day has changed. But you remember yesterday; and that remembrance is evidence of your eternality. The body has changed, but you remember it; therefore you are eternal, although the body is temporary. This proof is very simple. Even a child can understand it. Is it difficult to understand?

Changing Bodies

Dr. Singh. People want more proof.

Śrīla Prabhupāda. What more is required? The eternality of the soul is a simple fact. I am an eternal soul. My body is changing, but I am not changing. For example, I am now an old man. Sometimes I think, "Oh, I used to jump and play, but now I cannot jump because my body has changed." I want to jump, but I cannot do it. That jumping propensity is eternal, but because of my old body I cannot do it.

Dr. Singh. Opponents will say that according to their observation, the nature of consciousness is that it lasts for only one body.

Śrīla Prabhupāda. That is foolishness. In Bhagavad-gītā (2.13) Kṛṣṇa explains:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Just as this body is always changing (as I can see in my daily experience), there is a similar change at the time of death.

Dr. Singh. But according to the scientists, we cannot actually observe this last change.

Śrīla Prabhupāda. Their eyes are so imperfect that they cannot observe many, many things. Their ignorance does not make the Bhagavad-gītā unscientific. Why don't the scientists admit the imperfection of their senses? They must first admit the imperfection of their senses. Their seeing power does not determine what is and what is not science. Dogs cannot understand the laws of nature. Does that mean the laws of nature don't exist?

Dr. Singh. Well, the scientists admit that argument, but they say the way to become perfect is through objective information and experience.

Śrīla Prabhupāda. No. That is not the way to become perfect. No one can become perfect through imperfect thinking, and our thinking must be imperfect because our senses and minds are imperfect.

Dr. Singh. Śrīla Prabhupāda, another question can be raised. is it not possible that the soul may accept three, four or five bodies and then die?

Śrīla Prabhupāda. You are accepting millions of bodies. I say that your body of yesterday is not your body of today. So, if you live for one hundred years, how many times have you changed bodies? Just calculate.

Dr. Singh. Thirteen.

Śrīla Prabhupāda. Why thirteen?

Dr. Singh. Medical science says that all the bodily cells are replaced every seven years.

Śrīla Prabhupāda. No, not every seven years-every second. Every second, the blood corpuscles are changing. Is it not so?

Dr. Singh. Yes.

Śrīla Prabhupāda. And as soon as the blood corpuscles change, you change your body.

Dr. Singh. In scientific terminology, can the eternality of the soul be compared to conservation of energy?

Śrīla Prabhupāda. There is no question of the conservation of energy, because energy is always existing.

Dr. Singh. But according to scientific terminology, the law of conservation of energy is that energy cannot be created or destroyed, which means, I think, that it is eternal.

Śrīla Prabhupāda. Oh, yes, that we admit. Kṛṣṇa is eternal; therefore all His energies are eternal.

Dr. Singh. Is that why the living entity is also eternal?

Śrīla Prabhupāda. Yes. If the sun is eternal, its energies-heat and light-are also eternal.

Dr. Singh. Does it follow from this, then, that life cannot be created or destroyed?

Śrīla Prabhupāda. Yes. Life is eternal. It is not created or destroyed. It is only temporarily covered. I am eternal, but last night I was covered by sleep, so I think in terms of yesterday and today. This is the condition of the material world.

Everything Is Spiritual

Dr. Singh. Is material consciousness the absence of Kṛṣṇa consciousness?

Śrīla Prabhupāda. Yes.

Dr. Singh. And when there is Kṛṣṇa consciousness, where is material nature?

Śrīla Prabhupāda. If you continue in Kṛṣṇa consciousness, you will see that nothing is material. When you offer a flower to Kṛṣṇa, it is not material. Kṛṣṇa will not accept anything material. And this does not mean that the flower is material on the bush, and then it becomes spiritual when you offer it to Kṛṣṇa. No. The flower is ”material” only as long as you think that it is made for your enjoyment. But as soon as you see that it is for Kṛṣṇa’s enjoyment, you see it as it really is-spiritual.

Dr. Singh. So the entire world is actually spiritual?

Śrīla Prabhupāda. Yes. Therefore, we want to engage everything in Kṛṣṇa’s service; that is the spiritual world.

Dr. Singh. Can we also appreciate Kṛṣṇa’s creation in that light? For example, can we think, ”This tree is very beautiful because it is Kṛṣṇa’s property”?

Śrīla Prabhupāda. Yes. That is Kṛṣṇa consciousness.

Dr. Singh. If someone looks at the Deity of Kṛṣṇa in the temple and thinks that it is only stone or wood, what does that mean?

Śrīla Prabhupāda. He is ignorant of the facts. How can the Deity be material? Stone is also Kṛṣṇa’s energy. Just as electric energy is everywhere but only the electricians know how to utilize it, so Kṛṣṇa is everywhere-even in stone-but only His devotees know how to utilize stone to appreciate Kṛṣṇa. The devotees know that stone cannot exist outside of Kṛṣṇa. Therefore, when the devotees see the Deity, they say, ”Here is Kṛṣṇa.” They see the real oneness of Kṛṣṇa and His energy.

Simultaneously One and Different

Dr. Singh. Is it true that Kṛṣṇa conscious persons perceive Kṛṣṇa in a plain stone as much as in the Deity carved from stone?

Śrīla Prabhupāda. Yes.

Dr. Singh. Just as much?

Śrīla Prabhupāda. Yes. Why not? In the Bhagavad-gītā (9.4) Kṛṣṇa says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

This means that Kṛṣṇa’s energy-that is, Kṛṣṇa in His partially manifested form-pervades every atom of the universe. But His fully manifested personal form is present in the Deity shaped according to His directions. This is the philosophy of acintya-bhedābheda-tattva, the simultaneous oneness and difference of God and His energies. For example, when the sunshine is in your room, that does not mean the sun itself is in your room. The sun and its separated energies, like heat and light, are one in quality, but different in quantity.

Dr. Singh. But still, you say that one can see Kṛṣṇa in ordinary stone?

Śrīla Prabhupāda. Yes, why not? We see the stone as Kṛṣṇa’s energy.

Dr. Singh. But can we worship Him within the stone?

Śrīla Prabhupāda. We can worship Him through His energy in the stone. But we cannot worship the stone as Kṛṣṇa. We cannot worship this bench as Kṛṣṇa. But we can worship everything because we see everything as Kṛṣṇa’s energy. This tree is worshipable because both Kṛṣṇa and His energy are worshipable, but this does not mean we worship the tree in the same way as we worship the Deity of Kṛṣṇa in the temple.

In my childhood I was taught by my parents never to waste Kṛṣṇa's energy. They taught me that if even a small grain of rice was stuck between the floorboards, I should pick it up, touch it to my forehead and eat it to save it from being wasted. I was taught how to see everything in relation to Kṛṣṇa. That is Kṛṣṇa consciousness. We therefore do not like to see anything wasted or misused. We are teaching our disciples how to use everything for Kṛṣṇa and how to understand that everything is Kṛṣṇa. As Kṛṣṇa says in the Bhagavad-gītā (6.30):

yo māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."

13.14 The Eleventh Morning Walk:

May 15, 1973

Recorded on May 15, 1973,
In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh and other students.

Detecting the Spirit Soul

Dr. Singh. Scientists find it very hard to see the spirit soul. They say its existence is very doubtful.

Śrīla Prabhupāda. How can they see it? It is too small to see. Who has that seeing power?

Dr. Singh. Still, they want to sense it by some means.

Śrīla Prabhupāda. if you inject someone with just one hundredth of a grain of very venomous poison, he dies immediately. No one can see the poison or how it acts, but it is acting nevertheless. So why don't the scientists see the soul by its action? In such cases we have to see by the effect. The Vedas say that because of the minute particle called the soul, the whole body is working nicely. If I pinch myself, I immediately feel it because I am conscious throughout the whole of my skin. But as soon as the soul is out of my body, which is the case when my body dies, you can take the same skin and cut and chop it, and nobody will protest. Why is this simple thing so hard to understand? Is this not detecting spirit?

Dr. Singh. We may detect the soul in this way, but what about God?

Śrīla Prabhupāda. First of all let us understand the soul. The soul is a sample God. If you can understand the sample, then you can understand the whole.

Modern Science: Help or Harm?

Dr. Singh. Scientists are in the process of trying to create life.

Śrīla Prabhupāda. "Process of"! "Trying to"! That we kick out; that we do not accept. A beggar is saying, "I am trying to be a millionaire." We say, "When you become a millionaire, then talk. Now you are a poor beggar; that is all." The scientists say they are trying, but suppose I ask you, "What are you?" Will you say, "I am trying to be…"? What are you now? That is the question. "We are trying" is not a proper answer, what to speak of a scientific proposition.

Dr. Singh. Well, although they haven't been able to create life so far, they say that soon they should be able to do so.

Śrīla Prabhupāda. Any rascal may say that. If you say, "In the future I shall be able to do something extraordinary," why should I trust or believe you?

Dr. Singh. Well, the scientists say they have done so much in the past and they will accomplish more in the future.

Śrīla Prabhupāda. In the past there was death, and people are dying now. So what have the scientists done?

Dr. Singh. Helped them.

Śrīla Prabhupāda. Scientists have helped to minimize the duration of life! Formerly men lived one hundred years; now they seldom live more than sixty or seventy years. And the scientists have discovered atomic energy; now they can kill millions of men. So they have helped only in dying. They have not helped in living, and still they dare to declare that they will create.

Dr. Singh. But now we have airplanes and-

Śrīla Prabhupāda. The scientists cannot stop death, they cannot stop birth, they cannot stop disease, and they cannot stop old age. So what have they done? Formerly people used to become old, and nowadays they are becoming old. Formerly people used to become diseased, and now they are becoming diseased. Now there is more medicine-and more disease. So what have they accomplished? Scientists have not helped improve the order of the world. We are going to challenge all the rascal scientists who say that life has grown out of matter. The fact is that matter has grown from life.

The Illusion of Progress

Śrīla Prabhupāda. How long can science cheat people? One hundred years, two hundred years? They cannot cheat them for all time.

Dr. Singh. Cheating has been going on since time immemorial, so perhaps they think they can continue forever.

Śrīla Prabhupāda. Not since time immemorial! Science has been cheating people for only the past two or three hundred years, not before that.

Dr. Singh. Oh, really?

Śrīla Prabhupāda. Yes, for the last two hundred years they have been preaching that life comes from matter-not for thousands of years. And the cheating will be finished in another fifty years.

Dr. Singh. Yes, now there is a so-called anti-intellectual movement. People are rebelling against science and modern progress.

Śrīla Prabhupāda. And what is that science? It is not science! It is ignorance. Ignorance is passing for science, and irreligion is passing for religion. But this cheating cannot go on for long, because some people are becoming intelligent.

Dr. Singh. In Newsweek, one of the largest magazines in the United States, there was an article about the degradation of Christianity. The article included a cartoon picturing the devil causing earthquakes. There was recently a very large earthquake in South America that killed many thousands of people. The cartoon attributed such things to the devil, and right next to him it showed Richard Nixon presenting himself as a follower of Christ but bombing Southeast Asia. In this cartoon, the devil turned to Richard Nixon and said, ”It's hell keeping up with Christians.”

Śrīla Prabhupāda. Yes, people will criticize in that way. People are becoming advanced. How long can they be cheated by so-called science and so-called religion? If Mr. Nixon loves his countrymen, why does he not love his country's cows? They are also born in the same land, and they have the same right to live. Why are they killed? ”Thou shalt not kill.” But the animals are being killed. That is imperfection. Kṛṣṇa embraces both the cows and Rādhārāṇī.[18] That is perfection. Kṛṣṇa even talks with the birds. One day on the bank of the Yamunā River, He was talking with a bird, because He speaks even in the languages of the birds. An old lady saw this and was struck with wonder: ”Oh, He is talking with a bird!”

Dr. Singh. You mean He was actually talking the way the birds talk?

Śrīla Prabhupāda. Yes. One of Kṛṣṇa's qualities described in the Vedas is that He can speak any language. He is the father of all living beings, and the father can understand the language of his children.

Kṛṣṇa is the supreme enjoyer. Actually, except for those who are Kṛṣṇa conscious, no one can have any real knowledge, nor can anyone enjoy. One simply suffers, but he thinks the suffering is enjoyment. This is called māyā, or illusion. In America people work hard day and night, and they think, ”I am enjoying.” This is māyā. A conditioned soul cannot enjoy anything; he simply suffers, but he thinks he is enjoying.

Therefore, in Śrīmad-Bhāgavatam the conditioned soul is likened to the camel. The camel is very fond of eating thorny twigs that cut his tongue. While he is eating them, blood issues from his tongue and mixes with the thorny twigs. They become a little tasty, and he is thinking, ”Oh, these twigs are very nice.” That is called māyā. Māyā means ”that which is not.” Mā means ”not,” and yā means ”this.” So māyā means ”not this.” That is the explanation of māyā, or illusion. The scientists are in māyā because they think they are improving things and becoming happy. But this world, along with everything in it, will eventually be finished because it is māyā; it is not what we think it is. As Śrīmad-Bhāgavatam explains, the materialists are thinking they are becoming victorious, but they are actually being defeated.

13.15 The Twelfth Morning Walk:

May 17, 1973

Recorded on May 17, 1973,

A Misty Morning,

In Cheviot Hills Park, Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Karandhara dāsa adhikārī, Kṛṣṇakānti dāsa adhikārī and other students.

Yogic Weapons

Śrīla Prabhupāda. You have no power to drive away this mist. Scientists merely explain it with some word jugglery, saying that it contains certain chemicals. [He laughs.] But they have no power to drive it away.

Dr. Singh. They do have an explanation as to how the mist is formed.

Śrīla Prabhupāda. That they may have, and I may have that also, but that is not a very great credit. If you really know how it is formed, then you should be able to counteract it. Dr. Singh. We know how it is formed.

Śrīla Prabhupāda. Then discover how to counteract it. Formerly, in Vedic warfare, the atomic brahmāstra[19] was used. And to counteract it, the opposing army would have to use a weapon that would transform it into water. But where is such a science today?

Dr. Singh. Mist is something like milk. Milk looks white, but actually it is a colloidal suspension of certain protein molecules. Similarly, fog is a colloidal suspension of water.

Śrīla Prabhupāda. So if you could create some type of fire, the mist would be immediately driven away; water can be driven away by fire. But that you cannot do. If you were to explode a bomb, it would generate heat, and all the mist would go away.

Karandhara. That might damage the whole city.

Śrīla Prabhupāda. Everyone knows that fire can counteract water, but you cannot drive away the mist without killing people or destroying property. But by nature's way, as soon as the sun rises, the mist is vanquished. The power of the sun is greater than your power. Therefore, you have to accept that inconceivable power exists.

Symptoms of God

Śrīla Prabhupāda. Without accepting the principle of inconceivable power, no one can understand God. God is not so cheap that any so-called yogī can become God. Such imitation gods are for rascals and fools. Those who are intelligent will test whether or not such a person has inconceivable power. We accept Kṛṣṇa as God because He has demonstrated His inconceivable power. As a child, Kṛṣṇa lifted a big hill. And Lord Rāma, an incarnation of Kṛṣṇa, constructed a bridge without pillars by floating stones on water. So one should not accept God cheaply. Nowadays, some rascal comes along and says, ”I am an incarnation of God,” and another rascal accepts him. But Lord Rāma and Lord Kṛṣṇa actually demonstrated Their inconceivable power. Sometimes people say the descriptions of Their activities are just stories or myths. But these literatures were composed by Vālmīki,[20] Vyāsadeva and other ācāryas, who are all great and vastly learned sages. Why would these great sages simply waste their time writing mythology? They never said it was mythology. They treated the accounts as actual facts. For instance, in the Tenth Canto of Śrīmad-Bhāgavatam, Vyāsadeva tells of a forest fire in Vṛndāvana. All of Kṛṣṇa's cowherd boyfriends became disturbed and looked to Kṛṣṇa for help. He simply swallowed up the whole fire. That is inconceivable mystic power. That is God. Because we are tiny samples of God, or Kṛṣṇa, we also possess inconceivable mystic power within our bodies-but only in very minute quantities.

Scientific Knowledge Comes From Kṛṣṇa

Kṛṣṇakānti. The doctors marvel at the complex nature of the human brain.

Śrīla Prabhupāda. Yes, but it is not the brain that works the body; it is the spirit soul. Does a computer work by itself? No, a man works it. He pushes the button; then something happens. Otherwise, what is the value of the machine? You can keep the machine for thousands of years, but it will not work until a man comes to push the button. But who is working, the machine or the man? Similarly, the human brain is also a machine, and it is working under the direction of Paramātmā, an expansion of God within everyone's heart.

Scientists should accept God and His mystic power. If they don't, they should be considered foolish. On the basis of transcendental knowledge, we are directly challenging many big scientists and philosophers. The other day, you brought that chemist, and I told him, "You are foolish." But he was not angry. He admitted it, and I defeated all his arguments. Perhaps you remember.

Dr. Singh. Yes. In fact, he acknowledged that perhaps Kṛṣṇa didn't give him all the procedural steps needed to perform his experiments.

Śrīla Prabhupāda. He is against Kṛṣṇa, so why should Kṛṣṇa give him any facilities? If you are against Kṛṣṇa and you want credit without Kṛṣṇa, you will fail. You must first be submissive, and then Kṛṣṇa will give you all facilities. We dare to face any scientist or philosopher and challenge him. How? On the strength of Kṛṣṇa. I know that when I talk with them, Kṛṣṇa will give me the necessary intelligence to defeat them. Otherwise, from the viewpoint of scientific qualification, they are much more qualified than we. We are laymen before them. But we know Kṛṣṇa, and Kṛṣṇa knows everything. Therefore we can challenge any scientists, just as a small child can challenge a very big man because he knows, "My father is here." He clutches the hand of his father, who makes sure that nobody can harm him.

Dr. Singh. Is the human form of life spoiled for those who do not try to understand Kṛṣṇa consciousness?

Śrīla Prabhupāda. Yes. People who do not try to understand their relationship with God simply die like animals-like cats and dogs. They take birth, eat, sleep, beget children and die. This is the sum total of their human lives. These rascals think, "I am this body." They have no information of ātmā. Ātmā means the self, or the individual soul. Śrīmad-Bhāgavatam and Bhagavad-gītā give us knowledge about the ātmā, but people are unaware of this.

People are unaware of the knowledge given to human society in the Vedic literature. For example, the Vedas inform us that cow dung is pure. Here in America especially, people bring their dogs onto the street to pass stool. Of course, dog stool is very impure-germs thrive in it. But people are such rascals that they do not consider this; instead, they distribute dog stool everywhere. But there's no cow dung to be seen, even though the Vedas say that cow dung is pure. Here is a sign: "Littering Illegal." But dog stool is allowed. Just see how foolish people are. It is illegal to drop a paper on the grass, but your dog is allowed to pass stool. The government authorities will not allow you to bring even one mango from another country; but they will allow your dog to distribute its stool everywhere, although this stool is full of infectious germs.

The Space Program:
A Childish Waste of Time and Money

Dr. Singh. When the astronauts returned from the moon to the surface of the earth, the scientists in the space program were very careful. They thought the astronauts might have brought some new germs as yet unknown, so they put the astronauts in quarantine for several days to make sure that-

Śrīla Prabhupāda. First of all, find out whether they have gone to the moon. I am not so sure. Sixteen years ago, when I wrote Easy Journey to Other Planets, I remarked that the scientists were childish in their attempts to explore outer space and would never be successful. Many years later, when I visited San Francisco, a press reporter asked me, "What is your opinion about the moon expedition?" I told him, "It is simply a waste of time and money, that's all."

Kṛṣṇakānti. The space program recently had another failure.

Śrīla Prabhupāda. That is always happening. What was it?

Kṛṣṇakānti. They sent up a space vehicle to orbit the earth and act as sort of a space outpost, but it failed. It cost two billion dollars.

Śrīla Prabhupāda. Why are they wasting time and money in that way?

Kṛṣṇakānti. They were criticized in the newspapers.

Śrīla Prabhupāda. They are simply childish fools. What have they gained in the last-how many years? For how many years have they been trying to go to the moon? with their sputnik.

Śrīla Prabhupāda. But they were trying for many years before that. So let us say that for twenty-five years they have been trying. They have not gained anything except dust, but still they are trying. How obstinate! The space program will never be successful.

Dr. Singh. They say that in the future they want to go to the subsurface of Mars.

Śrīla Prabhupāda. They are all becoming "big men" with their statements about the future.

Dr. Singh. They say that it will happen in about ten years.

Śrīla Prabhupāda. So what if they say one year? They may say ten years or one year, but we do not accept such propositions. We want to see what they are doing now.

Dr. Singh. They are developing their technology by using small scale models.

Śrīla Prabhupāda. They are simply childish. In my childhood I used to watch the tramcars go along the rail. Once I thought, "I shall take a stick and touch it to the wire, and I shall also go along the rails." The scientists, with all their plans, are just as childish. They spend so much time and money, but what is their purpose? Their effort is hopeless because they do not actually know the purpose of life. The scientists are spending large sums of money, and politicians are financing them, but the result is zero. They are like a doctor who doesn't understand a particular disease, but who still says to his patient, "All right, first try this pill, and if that doesn't work, then try this pill." The doctor will never admit that he doesn't know the remedy for the disease. The scientists are simply bluffing and cheating. They cannot solve the real problems of life-birth, death, old age and disease-and therefore all their programs are taking place on the utopian platform, which in Sanskrit is called ākāśa-puṣpa. Ākāśa-puṣpa means "a flower from the sky." All their efforts to know the truth by exploring outer space are like trying to pluck a flower from the sky.

To give another example, the scientists act like foolish ducks. In India we may sometimes observe a duck following all day behind a bull. The duck is thinking that the testicles of the bull are a fish. In India this is a common sight. The bull is walking, and all day the duck is walking behind, following that big fish and thinking, ”It will drop, and I will eat it.”

13.16 The Thirteenth Morning Walk:

December 2, 1973

Recorded on December 2, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Hṛdayānanda dāsa Goswami. Kṛṣṇa kānti dāsa adhikārī and other students.

The Devotee Beyond Desires

Śrīla Prabhupāda. Now, who knows the difference between the karmī, the jñānī, the yogī and the bhakta?

Hṛdayānanda dāsa Goswami. The karmī wants to enjoy the gross senses, the jñānī wants to enjoy the subtle mind-to mentally speculate-and the yogī wants to manipulate the universe with mystic powers.

Śrīla Prabhupāda. These are all material powers.

Hṛdayānanda dāsa Goswami. And the bhakta has no material desires.

Śrīla Prabhupāda. Yes. And unless one is actually desireless, he cannot be happy. The karmī, the jñānī and the yogī are all full of desires; therefore they are unhappy. Karmīs are the most unhappy, the jñānī is a little less unhappy, and the yogī is still more advanced. But the bhakta, the devotee, is perfectly happy. Some yogīs have a mystic power that enables them to snatch pomegranates from trees in another country, thousands of miles away. Others can fly without an airplane. And some yogīs can hypnotize anyone. Then they point to someone and say, ”This is God,” and their victims believe them. I have actually seen such magical nonsense.

Kṛṣṇakānti. Is the pure devotee more merciful than Kṛṣṇa?

Śrīla Prabhupāda. Yes. A real Vaiṣṇava, a real devotee, is even more merciful than Kṛṣṇa. Take Lord Jesus Christ, for example. It is said that Lord Jesus took everyone’s sins upon himself, yet

he was crucified. We can see how merciful he was. Today, rascals think, ”Let us go on committing sinful activities; Christ has taken a contract to suffer for us.” [There is a long, thoughtful silence.]

The Difference Between Matter and Spirit

Dr. Singh. Scientists say that trees also have consciousness.

Śrīla Prabhupāda. Yes, that is true, but a tree’s consciousness and my consciousness are different. My consciousness is more developed. If you pinch my body, I will immediately protest. But if you cut a tree, it will not protest. Actually, everything has consciousness in it; it is simply a question of degree. The more covered consciousness is by matter, the more it is considered material. And the more consciousness is developed, the more it is considered spiritual. This is the difference between matter and spirit.

Spirit souls are everywhere. They are trying to come out of the earth. [Points to the grass.] As soon as there is an opportunity, they want to express their consciousness. Those souls who descend from higher planets to this planet sometimes fall down to the ground in raindrops. Then they become grass and gradually evolve to higher forms of life.

Dr. Singh. Oh, that is terrible.

Śrīla Prabhupāda. These are the workings of subtle energy. What do the scientists know about this? Actually, their knowledge is carried away by māyā, illusion, and they are thinking, ”Oh, I am a very learned scholar.”

Soul Transplants?

Dr. Singh. Śrīla Prabhupāda, what about heart transplants? We know that the spirit soul is within the heart. But nowadays doctors can replace an old heart with a new one. What happens to the spirit soul in each heart? Does the person who receives a new heart also get a new personality?

Śrīla Prabhupāda. No.

Dr. Singh. Why not?

Śrīla Prabhupāda. Suppose I get up from one chair and go sit in another chair. Does my personality change? I may change my seat, but does that mean I have changed?

Dr. Singh. But the heart is changed, and the heart contains the spirit soul.

Śrīla Prabhupāda. The Vedas describe the heart as a sitting place for the soul. So when they transplant hearts, they simply change the soul’s seat. The same soul remains. If they could prove that by changing the heart they have increased the patient’s duration of life, then that would prove they’ve caught the spirit soul. But they cannot increase the duration of life, because people have acquired their bodies by a superior arrangement. You have this body, and you must live within it for a certain period. If you simply change one of the parts of your body, that will not help you prolong your life. That is impossible. The doctors think that by changing the heart they will increase the duration of life, but that is not possible.

Dr. Singh. So a heart transplant is a kind of artificial transmigration of the soul from an old heart to a new one?

Śrīla Prabhupāda. Yes, it is something like that. Kṛṣṇa explains in the Bhagavad-gītā (2.13):

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” Changing hearts is just a change of material bodily organs. The heart is not the real source of life, and therefore changing the heart does not prolong the duration of life.

Dr. Singh. Yes, most heart transplant patients live only a very short time after the operation. But is it ever possible to transplant the soul from one body to another?

Śrīla Prabhupāda. Sometimes certain yogīs can do that. They can find a better body and transfer themselves into it.

Dr. Singh. When the doctors perform a heart transplant, they take a heart from someone who has just died and exchange it for a weak heart in someone else's body. Does the soul from the dead heart change places with the soul in the weak living heart?

Śrīla Prabhupāda. No. The soul has already left the dead heart. There is no question of bringing in another soul.

Dr. Singh. Let me see if I understand you correctly. When the doctors remove the heart of a man who has just died, the soul has already left his heart. Then, when they transplant his dead heart into the body of the patient, the patient's soul passes into the transplanted heart.

Śrīla Prabhupāda. Yes. The soul is destined to live in a particular body for a certain number of years. You may change whatever part of the body you like, but you cannot change the duration of the life of that body.

Dr. Singh. So the heart is just a machine-an instrument?

Śrīla Prabhupāda. Yes. It is the sitting place of the soul.

A Mustard Seed in a Bag of Mustard Seeds

Dr. Singh. Śrīla Prabhupāda, biologists tell us that there are many species of life that can reproduce without sex. Do the Vedas agree with this?

Śrīla Prabhupāda. Oh, yes.

Dr. Singh. So we cannot curtail their reproduction?

Śrīla Prabhupāda. No. How could we? There are so many living entities that have come into this material world to enjoy life, and therefore reproduction must continue. This material world is like a jail. You cannot put an end to jails. As soon as one man leaves the jail, another is ready to enter it. This same question was discussed by Lord Caitanya Mahāprabhu.[21] One of His devotees, Vāsudeva Datta, said, ”Please take all the living entities of this entire universe and release them from material bondage. And if You think they are too sinful to be rectified, then just give all their sins to me.” But Caitanya Mahāprabhu said, ”Suppose I were to take this entire universe and all the living entities with it. This is only one of innumerable universes. It is just like a mustard seed in a huge bag of mustard seeds. If you removed one seed from the bag, what would be the difference?” So reproduction cannot actually be stopped. Living entities are unlimited in number, and therefore it must continue.

Dr. Singh. You have said that this material world is like a correction house to teach one to get out of material entanglement and the cycle of repeated birth and death.

Śrīla Prabhupāda. Yes. Therefore you must practice Kṛṣṇa consciousness.

13.17 The Fourteenth Morning Walk:

December 3, 1973

Recorded on December 3, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Dr. W. H. Wolf-Rottkay and other students.

The Origin of the Interplanetary Gases

Dr. Singh. The scientists say that at one point the earth was composed of dust particles floating in some gaseous material. Then, in due course, this colloidal suspension condensed and formed the earth.

Śrīla Prabhupāda. That may be, but where did the gas come from?

Dr. Singh. They say it just existed!

Śrīla Prabhupāda. Kṛṣṇa says in Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.” Here Kṛṣṇa explains that vāyu (gas) came from Him. And finer than vāyu is kham (ether), finer than ether is mind, finer than mind is intelligence, finer than intelligence is false ego, and finer than false ego is the soul. But the scientists do not know this. They understand only gross things. They mention gas, but where does the gas come from?

Dr. Singh. That they cannot answer.

Śrīla Prabhupāda. But we can answer. From Śrīmad-Bhāgavatam we know that gas has come from kham, or ether, ether comes from mind, mind comes from intelligence, intelligence comes from false ego, and false ego comes from the soul.

Dr. Singh. The scientists argue that before Darwin's biophysical type of evolution could take place, there had to be what they call prebiotic chemistry, or chemical evolution.

Śrīla Prabhupāda. Yes. And the term ”chemical evolution” means that chemicals have an origin, and that origin is spirit, or life. A lemon produces citric acid, and our bodies produce many chemicals in urine, blood, and bodily secretions. This is proof that life produces chemicals, not that chemicals produce life.

Dr. Singh. Scientists say that once the seed of life is present in the cells, then the living entity automatically develops and functions.

Śrīla Prabhupāda. Yes, but who gives the seed? In the Bhagavad-gītā (7.10) Kṛṣṇa answers this question. Bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam: ”O son of Pṛthā, know that I am the original seed of all existences.” And later (14.4):

sarva-yoniṣu kaunteya

mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

Giving Credit to the Primal Creator

Dr. Wolf-Rottkay. But in all humility, Śrīla Prabhupāda, suppose the scientists actually succeed in artificially creating a living cell. What would you say?

Śrīla Prabhupāda. What would be their credit? They would only be imitating what already exists in nature. People are very fond of imitations. If a man in a nightclub imitates a dog, people will go and pay money to watch him. But when they see a real dog barking, they don’t pay any attention to it.

Dr. Singh. Śrīla Prabhupāda, the idea of chemical evolution came from a Russian biologist in 1920. He demonstrated that before biochemical evolution, the earth’s atmosphere was in a state of reduction. In other words, it was mostly full of hydrogen, with very little oxygen. Then, in due course, the sun’s radiation caused these hydrogen molecules to form into different chemicals.

Śrīla Prabhupāda. This is a side study. First of all, where did the hydrogen come from? The scientists simply study the middle of the process; they do not study the origin. We must know the beginning. There is an airplane. [indicates an airplane appearing on the horizon.] Would you say the origin of that machine is the sea? A foolish person might say that all of a sudden a light appeared in the sea, and that’s how the airplane was created. But is that a scientific explanation? The scientists’ explanations are similar. They say, ”This existed, and then all of a sudden, by chance, that occurred.” This is not science. Science means to explain the original cause.

Perhaps the scientists can create imitations of nature, but why should we give them credit? we should give credit to the original creator, God; that is our philosophy.

Dr. Singh. When a scientist discovers some natural law, he usually names it after himself.

Śrīla Prabhupāda. Yes, exactly. The law is already there in nature, but the rascal wants to take credit for it.

Gerontology: Prolonging the Suffering

Dr. Singh. They are actually fighting against the laws of nature, but often they take pleasure in the struggle.

Śrīla Prabhupāda. That pleasure is childish. Suppose a child builds a sand castle on the beach with great effort. He may take pleasure in it, but that is childish pleasure. That is not a grown man’s pleasure. Materialistic men have created a standard of false happiness. They have created a gorgeous arrangement for a comfortable civilization, but it is all false because they cannot create a situation in which they will be able to enjoy it. At any moment, anyone can be kicked out by death, and all his enjoyment will be finished.

Dr. Singh. That is why they say that God hasn’t given us everything-because we are not able to live here forever.

Śrīla Prabhupāda. But God has given them everything necessary to live peacefully, and everything necessary to understand Him. So why will they not inquire about God? Instead, they do things that help them forget God.

Dr. Singh. Now the scientists have organized a whole department in science called gerontology, in which they study how to prolong life.

Śrīla Prabhupāda. Their real aim should be to stop the suffering. Suppose an old man is in great pain, suffering from many diseases, and suddenly the doctors increase his life-span. What is the profit?

Dr. Singh. That is what they do with heart transplants.

Śrīla Prabhupāda. It is nonsense! Let them stop death; that would be an achievement. Let them stop all disease; ah, that would be an achievement. They cannot do these things! Therefore, I say that all their research is simply a struggle for existence. Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

”The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

Student. Now there is a shortage of oil.

Śrīla Prabhupāda. Yes, we have built a civilization that is dependent on oil. This is against nature’s law, and therefore there is now an oil shortage. By nature’s law, winter is now coming. Scientists cannot stop it and turn it into summer. They wrongly think they are in control of nature. In Bhagavad-gītā Kṛṣṇa informs us that the living being thinks himself to be the doer of activities that are in actuality carried out by nature. The sun is now rising. Can they make it dark? And when it is dark, can they command the sun, ”Get up!” They do not realize that if they really want to conquer nature, they should try to conquer birth, death, old age and disease. In Bhagavad-gītā (7.14) Kṛṣṇa says:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

Dr. Singh. So, is it very hard to overcome nature’s laws?

Śrīla Prabhupāda. For the materialists, it is impossible. But if one surrenders to Kṛṣṇa, it becomes easy.

The Real Origin of Species

Dr. Singh. To explain why there are so many varieties of living entities, the scientists say that at a certain time during evolution, the cells' genes, which normally reproduce themselves perfectly for the next generation, sometimes make a mistake in copying-something like the printing press that sometimes makes mistakes. In some circumstances these mistakes, or mutations, have stood, and different species of living entities have been formed because of the difference in the genes.

Śrīla Prabhupāda. But that "mistake" has been continuing since time immemorial, for you will find that all varieties of living entities have always existed. Therefore the "mistake" is eternal. But when a "mistake" is permanent, it is not a mistake; it is intelligence!

Dr. Singh. But scientists say that if there were no mutations, then there would be only one kind of living entity in the whole universe.

Śrīla Prabhupāda. No. Every living entity has a different mind, and therefore there are so many different species of life to accommodate the different mentalities. For example, we are walking here, but most people are not coming to join us, because they have different mentalities than we do. Why does this difference exist?

Dr. Singh. Maybe it is a mistake.

Śrīla Prabhupāda. It is not a mistake. It is their desire, and at the time of death everyone will get a body exactly according to his desire. Kṛṣṇa says in Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." What you are thinking of at the time of death exactly determines your next body. Nature will give you the body; the decision is not in your hands, but in nature's, and she is working under the direction of God.

Dr. Singh. But science seems to have evidence that different species of life do arise by mistakes.

Śrīla Prabhupāda. That is their mistake! In the laws of nature there are no mistakes. In railway cars there are first-class, second-class and third-class sections. If you purchase a third-class ticket but by mistake go to the first-class section, you will not be allowed to stay there. It is not a mistake that there are sections; that is the arrangement. But it is your mistake that you have gone to the wrong section. So, God is so thorough that He knows all the mistakes that will be made. Therefore, according to the mistakes you commit, you enter a particular body: "Here, come here. The body is ready." There are 8,400,000 species of life, and nature works, assigning different bodies, with mathematical precision. When the government builds a city, it builds a prison even before the city is completed, because the government knows that there will be many criminals who will have to go to prison. This is not the government's mistake; it is the mistake of the criminals. Because they become criminals, they have to go there. It is their mistake.

In nature there are no mistakes. Kṛṣṇa says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and producing all moving and nonmoving beings." (Bg. 9.10) Nature works under the supervision of God, Kṛṣṇa, so how can nature make mistakes? But we commit mistakes, we are illusioned, our senses are imperfect, and we cheat. That is the difference between God and man. God does not have imperfect senses; His senses are perfect.

Satisfied Animals

Dr. Wolf-Rottkay. Because our senses are defective, the technological enlargements of our senses must also be defective, of course.

Dr. Singh. The microscopes with which we detect things must also be defective.

Śrīla Prabhupāda. Material existence means defective existence. If you construct something with defective knowledge and imperfect senses, whatever you construct must be defective.

Dr. Singh. Even if scientists devised a perfect microscope, they would still have to look through it with defective eyes.

Śrīla Prabhupāda. Yes. That is right. Therefore we conclude that whatever the scientists may say is defective.

Dr. Singh. But they seem quite satisfied.

Śrīla Prabhupāda. The ass is also satisfied. The ass is satisfied to carry the load of the washerman. Everyone is satisfied, even the worm in the stool. That is nature's law.

Dr. Wolf-Rottkay. It is said that even the pauper is proud of his penny.

Śrīla Prabhupāda. Yes. In some parts of India one may sometimes see a dog starving to death. But as soon as it gets a female dog, it is satisfied with having sex. Is that satisfaction? The dog is starving, but still it is satisfied with sex.

13.18 The Fifteenth Morning Walk:

December 7, 1973

Recorded on December 7, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Dr. W. H. Wolf-Rottkay and another student.

Getting the Eyes to See God

Student. For the last one hundred fifty years, one of the major problems of Western theologians has been the relationship between reason and faith. They have been seeking to understand faith through reason, but they have been unable to find the relationship between the reasoning abilities and faith. Some of them have faith in God, but their reason tells them there is no God. For instance, they would say that when we offer prasāda to the Lord, it is only faith to think that He accepts it, because we cannot see Him.

Śrīla Prabhupāda. They cannot see Him, but I can see Him. I see God, and therefore I offer prasāda to Him. Because they cannot see Him, they must come to me so I can open their eyes. They are blind-suffering from cataracts-so I shall operate, and they will see. That is our program.

Student. Scientists say that their common ground of objectivity is what they can perceive with their senses.

Śrīla Prabhupāda. Yes, they can perceive things with their senses, but very imperfectly. They perceive the sand with their senses, but can they see who has made the sand? Here is the sand, and here is the sea; they can be seen by direct perception. But how can one directly perceive the origin of the sand and the sea?

Student. The scientists say that if the sand and the sea were made by God, we would be able to see Him, just as we can see the sand and the sea themselves.

Śrīla Prabhupāda. Yes, they can see God, but they must get the eyes to see Him. They are blind. Therefore they must first come to me for treatment. The śāstras say that one must go to a guru to be treated so that one can understand God. How can they see God with blind eyes?

Student. But seeing God is supramundane. Scientists only consider mundane vision.

Śrīla Prabhupāda. Everything is supramundane. For instance, you may think there is nothing in the clear sky-that it is vacant-but your eyes are deficient. In the sky there are innumerable planets you cannot see because your eyes are limited. Therefore, because it is not in your power to perceive, you have to accept my word: ”Yes, there are millions of stars out there.” Is space vacant because you cannot see the stars? No. Only the deficiency of your senses leads you to think so.

Student. The scientists will admit their ignorance of some things, but they say they cannot accept what they cannot see.

Śrīla Prabhupāda. If they’re ignorant, they have to accept knowledge from someone who knows the truth.

Student. But they say, ”What if what we are told is wrong?”

Śrīla Prabhupāda. Then that is their misfortune. Because their imperfect senses cannot perceive God, they have to hear it from an authority. That is the process. If they don’t approach the authority-if they approach a cheater-that is their misfortune. But the process is that wherever your senses cannot act, you must approach an authority to learn the facts.

The Frustration of the Atheists

Dr. Singh. The difficulty is that in a group of atheists, you can’t prove the existence of God.

Śrīla Prabhupāda. The atheists are rascals. Let us teach the others-those who are reasonable. Everything has been made by someone: the sand has been made by someone, the water has been made by someone, and the sky has been made by someone. Kṛṣṇa consciousness means learning who that someone is.

Dr. Singh. The scientists will say, ”Present that someone to me so I can see Him.”

Śrīla Prabhupāda. And I answer them, ”I am presenting that someone to you, but you have to take the training as well.” You have to qualify your eyes to see that someone. If you are blind, but you do not want to go to the physician, how will you be cured of your blindness and see? You have to be treated; that is the injunction.

Student. That step requires faith.

Śrīla Prabhupāda. Yes, but not blind faith-practical faith. If you want to learn anything, you must go to an expert. That is not blind faith; it is practical faith. You cannot learn anything by yourself.

Student. If somebody is actually sincere, will he always meet a bona fide guru?

Śrīla Prabhupāda. Yes. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. Kṛṣṇa is within you, and as soon as He sees that you are sincere, He will send you to the right person.

Student. And if you are not completely sincere, you will get a cheater for a teacher?

Śrīla Prabhupāda. Yes. If you want to be cheated, Kṛṣṇa will send you to a cheater. Kṛṣṇa is superintelligent. If you are a cheater, He will cheat you perfectly. But if you are actually sincere, then He will give you the right guidance. In Bhagavad-gītā (15.15) Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: ”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” Kṛṣṇa speaks of both remembrance and forgetfulness. If you are a cheater, Kṛṣṇa will give you the intelligence to forget Him forever.

Student. But the atheists are in control. They have the dominance.

Śrīla Prabhupāda. One kick of māyā and all their dominance is finished in one second. That is the nature of māyā. The atheists are under control, but due to māyā, or illusion, they think they’re free.

moghāśā mogha-karmāṇo
mogha jñānā vicetasaḥ
rākṣasīṁ āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

”Those who are bewildered are attracted by demoniac and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities and their culture of knowledge are all defeated.” (Bg. 9.12) Because they are bewildered, all their hopes are frustrated. That is stated here in Bhagavad-gītā, and that is actually happening. So many of their big plans, like this moon project, are frustrated, but they still claim that they can dominate nature.

Dr. Singh. They do not want to come to their senses.

Śrīla Prabhupāda. Therefore they are rascals.

Scientists Bravely Going to Hell

Śrīla Prabhupāda. A sensible man will take a good lesson, but a rascal will never take a good lesson. There is a story of a great poet named Kālidāsa, who was a great rascal also. Once, Kālidāsa was sitting on the branch of a tree and simultaneously cutting it. A gentleman asked him, "Why are you cutting this tree limb? You will fall down."

Kālidāsa replied, "No, no, I will not fall down." So he kept cutting the limb, and he fell down. The conclusion is that he was a rascal because he would not take good advice. By their so-called scientific advancement, scientists are going to hell. But they do not listen when they are told; therefore they are rascals. Rascals repeatedly make a plan, see it frustrated, and again make another plan. This plan is also frustrated, so they make another plan. Yet when we try to explain to them that all their materialistic plans will be unsuccessful and useless, they refuse to listen. That is rascaldom. The rascals repeatedly chew the chewed. At home, in the street, at the nightclub, at the theater-wherever he is, sex in its different varieties is his only pleasure.

Student. Śrīla Prabhupāda, one could say that that is bravery.

Śrīla Prabhupāda. Yes, you can say that, but that bravery is their rascaldom. They are bravely going to hell, that's all. Once, one man was chasing another man, and the man who was chasing asked, "Why are you fleeing? Are you afraid of me?" The other man replied, "I am not afraid of you. Why should I not run? Why should I stop?"

In the same way, the gross materialist is bravely going to hell. "Why should I stop with my sinful activities?" he says. "I will Bravely face any reaction."

Dr. Singh. They are crazy.

Śrīla Prabhupāda. Yes, crazy. The Vedas say that once a man becomes crazy, or haunted by ghosts, he speaks all kinds of nonsense. Similarly, anyone under the influence of the material energy is crazy. Therefore he talks only nonsense, that's all. Though scientists are not expert in science, they are expert in bluffing others and juggling words.

Mystic Television

Dr. Singh. They now have things they did not have before, like telephones, televisions, airplanes, missiles and many other new discoveries.

Śrīla Prabhupāda. But there are better telephones that they do not know about. In Bhagavad-gītā, Sañjaya demonstrated this when he was sitting with his master, Dhṛtarāṣṭra, and relating all the affairs that were taking place far away on the Battlefield of Kurukṣetra. Sañjaya's vision was actually greater than the telephone. It was mystic television. It was television within the heart, for he was sitting in a room far from the battlefield and still seeing everything that was occurring there. In Bhagavad-gītā, Dhṛtarāṣṭra inquired of Sañjaya, "How are my sons and nephews? What are they doing?" Then Sañjaya described how Duryodhana was going to Droṇācārya, what Droṇācārya was speaking, how Duryodhana was replying, and so on. Even though these activities were too far away to be seen by ordinary eyes, Sañjaya could see and describe them through his mystic power. That is real science.

Dr. Singh. Some scientists say that we have improved on nature by making things like plastic and medicine.

Śrīla Prabhupāda. In Vedic times people ate on silver and golden plates, but now the scientists have improved things with plastic plates. [Laughter.]

Dr. Singh. The plastic has become a great problem because they cannot get rid of it. There is no way to dispose of it. It just continues to pile up.

Here Is the Proof

Dr. Wolf-Rottkay. The materialists would be more sincere if they said, "We don't want to be taken out of our dream. We want to continue trying to enjoy our senses with all our machines." But they will not admit that their attempts to enjoy always fail.

Śrīla Prabhupāda. That is their foolishness. Eventually they have to admit it.

Dr. Wolf-Rottkay. But they say, "Try, try again."

Śrīla Prabhupāda. How can they try? Suppose you cannot see because you are suffering from cataracts. If you try to see-you try, try, try, try, try. Is that the cure for cataracts? No. You will never be cured like that. You must go to a physician, who will perform a surgical operation to restore your eyesight. You cannot see by trying and trying.

Dr. Wolf-Rottkay. That is just what they do not want to accept-that all their efforts to know the truth by materialistic science have failed.

Śrīla Prabhupāda. They are foolish. They will not take good advice. If you give a rascal some good advice, he will become angry, just like a serpent. Suppose you bring a serpent into your home and say, "My dear serpent, please live with me. Every day I will give you nice food-milk and bananas." The snake will be very pleased, but the result will be that its poison will increase, and one day you will say, "Ah!" [imitates a bitten person.]

Dr. Wolf-Rottkay. But the scientists will never give up hope.

Śrīla Prabhupāda. Their plans are being frustrated at every moment, but still they are hoping.

Student. Śrīla Prabhupāda, one librarian wanted me to prove that Bhagavad-gītā was five thousand years old. He wanted to see a copy that was written down five thousand years ago.

Śrīla Prabhupāda. Suppose I go into a dark room and say to the person inside, "The sun has risen. Come out!" The person in darkness may say, "Where is the proof that there is light? First prove it to me; then I will come out." I may plead with him, "Please, please, just come out and see." But if he does not come out to see, he remains ignorant, waiting for proof. So, if you simply read Bhagavad-gītā you will see everything. Come and see. Here is the proof.

13.19 The Sixteenth Morning Walk:

December 10, 1973

Recorded on December 10, 1973,
On the shores of the Pacific Ocean
Near Los Angeles

Śrīla Prabhupāda is accompanied by Dr. Singh, Hṛdayānanda dāsa Goswami and other students.

The Meaning of ”Supreme”

Śrīla Prabhupāda. What is the meaning of supremacy in this material world? Why do you accept President Nixon as the supreme person within your state?

Dr. Singh. Because he has some power.

Śrīla Prabhupāda. Yes. And why is he supreme? Because as the government’s number one servant, he gets the highest salary, has all the best facilities, and his order is final.

Dr. Singh. He has the power to convince others.

Śrīla Prabhupāda. No. You may not agree with him, but because he is supreme, you have to accept his order. That is his position. It does not depend on your acceptance or nonacceptance. That is the meaning of supremacy, is it not? The Vedic literature says that one who has the symptoms of supremacy is fortunate. The supremely fortunate person is God. Lakṣmī-sahasra-śata-sambhrama-sevyamānam: ”He is served by hundreds and thousands of lakṣmīs, or goddesses of fortune.” (Brahma-saṁhitā 5.29) Here on this planet we are begging a little favor from the goddess of fortune. But Kṛṣṇa is always worshiped by many thousands of goddesses of fortune.

Dr. Singh. To conceive of anyone so fortunate is beyond our thinking capacity.

Śrīla Prabhupāda. Yes. Therefore Kṛṣṇa is acintya, inconceivable. We cannot estimate how great or fortunate He is! Acintya means ”that which we cannot estimate.” We can see only a part of God’s opulence-this material nature-which is only a partial exhibition of God’s potencies. The Supreme Personality has many potencies. He has inferior energies and superior energies. In Bhagavad-gītā (7.4) Kṛṣṇa says:

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.” In the next verse of Bhagavad-gītā, Kṛṣṇa describes His superior energy (parā prakṛti), which is manifested as the spiritual world. So, if in the inferior, material energy there are so many wonderful things, just imagine how much more important and how much more wonderful things are in the spiritual world. This is the meaning of superior.

The Mysteries of Yogic Power

Hṛdayānanda dāsa Goswami. And are all the varieties of life we see on earth contained in the spiritual world?

Śrīla Prabhupāda. Yes. And, moreover, if in this inferior energy there are so many wonderful varieties of life, just think how wonderful are the superior varieties of life in the spiritual world. Even in this material universe, the inhabitants of some planets are far superior to those on other planets. For example, people on earth practice mystic yoga for achieving wonderful powers, but people on the planet called Siddhaloka have these great yogic powers naturally. On earth it is natural that a bird can fly; but we cannot, except with costly machines. However, on such planets as Siddhaloka, the residents can fly even from one planet to another without machines. They can go to other planets simply at will. Even on earth there are some yogīs who can take their bath early in the morning in four places at once-Jagannātha Purī, Rāmeśvara, Hardwar and Dvārakā.[22] One yogī friend used to visit my father in Calcutta. The yogī told him that when he (the yogī) would simply sit down and touch his guru, he would travel from Calcutta to Dvārakā in two minutes. That is yogic power. So what are today’s airplanes? Durvāsā Muni traveled all over the universe and up to Vaikuṇṭha[23] within one year. According to modern calculations, certain planets in this universe are more than forty thousand light-years[24] distant from the earth. This means it would take forty thousand years to reach these planets if you traveled at the speed of light. Even if they had the means, how could the astronauts live for forty thousand years? So, why are they so proud?

Dr. Singh. The scientists have a theory that they can produce a machine that will travel at the speed of light.

Śrīla Prabhupāda. That is rascaldom. They say that, but they will never be able to do it.

Vedic Cosmology

Śrīla Prabhupāda. There are many invisible planets and stars. For example, when the Rāhu planet passes before the sun and moon, there is an eclipse. But the scientists describe an eclipse differently. Actually, the Rāhu planet causes an eclipse. There are many questionable points regarding the modern scientists’ theory of the eclipse. Their explanation is incorrect according to Vedic information.

Dr. Singh. But the scientists say that they can prove their theories.

Śrīla Prabhupāda. They say that science proves everything. But that is nonsense. The scientist has proved everything except what he is. That he does not know. And why does he die? That also he does not know. That is the extent of his knowledge.

Dr. Singh. They can make a model of the universe. They can make a model of the planets and the moon.

Śrīla Prabhupāda. If they can make things, why don’t they make an imitation sun to save electricity? These rascals say everything, but they cannot do anything. That is their position. If they can make a model of the universe, let them make a big model of the sun. Then in the dark night we will not have to spend so much money on electricity. But they cannot do it. Yet they speak big, big words, simply to take money from the taxpayers. They say they know the composition of the moon and the composition of the sun, so why can’t they make them? Why can’t they create an artificial sun so that the people of Iceland and Greenland can be saved from so much cold?

God Is Never Zero

Śrīla Prabhupāda. Lord Caitanya Mahāprabhu once gave the example of the jewel called cintāmaṇi, which produces many other jewels while remaining as it is.

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

[Īśopaniṣad, Invocation]

The meaning of this verse is that although everything emanates from the Personality of Godhead, He never diminishes. Here on earth the petrol is running out, and this is becoming a terrible problem, but the sun is still shining and will continue to shine for an untold number of years. And Kṛṣṇa can create millions of suns; in fact, He has already done so. But He is still fully potent. He has lost nothing. That is God, and that is the supreme energy of God, acintya-śakti.

We have some money to spend, and the next day our account becomes zero. Rascals say that ultimate truth is zero, śūnyavāda. They do not know that God is never zero-that He is always positive. So we must have a clear idea of God. Theologians should take these ideas from Vedic descriptions and not be misled by fools and rascals. God and His full energies are explained in the Vedic literatures. Our energy is lost, but God's is not. That is the difference between God and us. I cannot walk swiftly or do so many other things that a young man can do, because I have lost my youthful energy. But God is always youthful. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca: "Kṛṣṇa, the Supreme Personality of Godhead, is absolute, infallible and beginningless. Expanded into unlimited forms, He is the original person, the oldest, and always appearing as a fresh youth." (Brahma-saṁhitā 5.33) Kṛṣṇa also says in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] "The Supreme Lord is situated in everyone's heart." He is also within every atom. But still He is one. That is God. And He is advaita, without duality. Not that He is living within your heart and a different personality is living within my heart. No, they are one. God is everywhere by His all-pervasive features, and He is also localized; yet He is still one.

The Absolute Nature of Kṛṣṇa's Love

Dr. Singh. In some Western theological literature, Śrīla Prabhupāda, they say that God is love.

Śrīla Prabhupāda. God is everything. Why do they say He is this or that? Anything is God because He is absolute. His love and His enmity are the same. In the material world, we distinguish between love and animosity. But God's animosity and God's love are the same thing. Therefore, He is called acintya. or inconceivable. God's love for the gopīs[25] and God's enmity for Kaṁsa[26] achieved the same result. Both Kaṁsa and the gopīs went to the spiritual world. Also, Pūtanā[27] came to poison Kṛṣṇa, and mother Yaśodā was always anxious to save Kṛṣṇa, the naughty child, lest He be harmed. So mother Yaśodā and Pūtanā are opposite, but they both achieved the same results. Kṛṣṇa thought, "I have sucked Pūtanā's breast, so now she is My mother. She must reach the same destination as Yaśodā." This is the absolute nature of Kṛṣṇa's enmity and Kṛṣṇa's love.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (Śrīmad-Bhāgavatam 1.2.11) God has His impersonal, all-pervasive feature (known as Brahman) and His localized Paramātmā feature. At the same time He is Bhagavān, which is His original, personal, transcendental form. The three are different but the same. This is the nature of God, acintya-bhedābheda-tattva-simultaneously one and different. One who has reached the personal conception of Bhagavān has automatically reached Brahman and Paramātmā. They are all Kṛṣṇa, but there is a difference between them. They are simultaneously one and different.

Accepting Knowledge From a Learned Person

Dr. Singh. Śrīla Prabhupāda, many people have difficulty accepting God.

Śrīla Prabhupāda. They are diseased, but they do not want to be treated. If they do not agree to be treated, that is their fault. One who is not Kṛṣṇa conscious-God conscious-is a madman. Under the power of the illusory energy-the inferior, material energy-he talks only nonsense, just like someone haunted by a ghost. You must approach a person who is learned. You must find such a person, a guru, and surrender to him. Then question him, and whatever answers you get from him you must accept. That is the process for understanding God. You must first find the guru; then you must satisfy him by service and by surrendering unto him. The guru will explain everything. Kṛṣṇa explains in Bhagavad-gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

14 Light of the Bhagavata

14.1 Table of Contents

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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14.2 Preface

We offer our respectful obeisances unto the lotus feet of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness, who has delivered the light of the Bhāgavata to the whole world. We are pleased to present for his pleasure this publication of his sublime work Light of the Bhāgavata.

Of all His Divine Grace's writings, this work is perhaps the most unique. It was written in Vṛndāvana in 1961 in response to an invitation to attend a world conference, the Congress for Cultivating the Human Spirit, held in Japan. As most of the participants to the Conference were from the Orient, Śrīla Prabhupāda considered deeply how he could best present the timeless teachings of the Śrīmad-Bhāgavatam suitable to the Oriental people. The original Bhāgavatam was written over five thousand years ago as an extremely large book composed of eighteen thousand verses. Participants to the conference would not have the time to hear it all. He therefore chose one chapter from the original version for presentation.

The chapter he selected was a description of the autumn season in Vṛndāvana, the place of Lord Kṛṣṇa's appearance. Śrīla Prabhupāda knew that the Oriental people were very fond of hearing descriptions of nature and that the time of the autumn season is particularly auspicious to them. Presenting spiritual philosophy by examples from nature would be best for their understanding. For each seasonal phenomenon, a parallel teaching could be given. For example, the dark, cloudy evening of the rainy autumn season when no stars are visible is compared to the present materialistic, godless civilization when the bright stars of the Bhāgavata's wisdom (the devotees and scriptures) are temporarily obscured. Altogether Śrīla Prabhupāda composed forty-eight commentaries to go along with the verses of the chapter.

Śrīla Prabhupāda's plan was that the organizers of the conference should find a qualified Oriental artist to illustrate each verse, and he wrote directions from which the artist could design each painting. He hoped that the paintings and their accompanying explanations would make an impressive display for visitors to the conference. If possible, he wished that there might be published a book containing the illustrations and the texts.

Due to unfortunate circumstances, Śrīla Prabhupāda was unable to attend the conference, and the whole project of Light of the Bhāgavata was postponed. In fact, at the time of Śrīla Prabhupāda's disappearance the Light of the Bhāgavata still remained unpublished and the illustrations not yet painted.

The task of completing this great project was therefore left in the hands of the Bhaktivedanta Book Trust, the publishing house dedicated to keeping all of Śrīla Prabhupāda's books in print. Particularly, the work was assigned to the Hong Kong branch of the Book Trust, since Śrīla Prabhupāda had meant the book especially for the Oriental people. After much searching it was our good fortune to secure the help of the renowned artist Madame Li Yun Sheng, whose mature creative talent and sensitive brushwork alone could properly complement Prabhupāda's beautiful descriptions of the autumn season. Thus the beautifully effulgent light of the Bhāgavata may now shine upon the world.

The book has been divided into two sections to accommodate the tastes of different readers. Those who prefer to gaze with poetic imagination will appreciate the first section which contains the beautiful color reproductions of Madame Li's work, forty-eight paintings completed in less than a year's time, meticulous in their detail despite her advanced age and sometimes failing eyesight. Undoubtedly, this collection presents the culmination of her long distinguished career as one of the great artists of modern China. Her Gongbi style of painting together with Śrīla Prabhupāda's poetic descriptions which appear along side make for a unique blending of the world's two oldest cultural traditions-India and China.

Those readers who wish to go more deeply into the philosophy of the Light of the Bhāgavata may turn to the black and white section of the book. There they will find the complete commentaries written by Śrīla Prabhupāda along with small miniature reproductions of the paintings to help identify the painting being described.

-The Publisher

14.3 The Light of the Bhagavat

The arrival of clouds, accompanied by thunder and flashes of lightning all over the sky, provides a picture of life-giving hope. Covered by deep bluish clouds, the sky appears artificially dressed. The thunder and lightning within the clouds are signs of hope for a new way of life.

The serene sky, limitlessly expansive, is compared to the Absolute Truth. The living entities are truths manifested in relation with the modes of material nature. The deep bluish cloud covers only an insignificant portion of the limitless sky, and this fractional covering is compared to the quality of ignorance, or forgetfulness of the real nature of the living being. A living entity is as pure as the limitless sky. He becomes covered by the cloud of forgetfulness, however, in his tendency for enjoying the material world. Because of this quality, called tamas (ignorance), he considers himself different from the Absolute Whole and forgets his purity, which is like that of the clear sky. This forgetfulness gives rise to separatism in false ego. Thus the forgetful living entities, individually and collectively, make sounds like thundering clouds: "I am this," "It is ours," or"It is mine." This mood of false separatism is called the quality of rajas, and it gives rise to a creative force for separate lordship over the mode of tamas. The flash of lightning is the only beam of hope that can lead one to the path of knowledge, and therefore it is compared to the mode of sattva, or goodness.

The limitless sky, or the all-pervading Absolute Truth (Brahman), is nondifferent from the covered portion of the sky, but simultaneously the whole sky is different from the fractional portion that is liable to be covered by the dark cloud. The cloud, accompanied by thunder and lightning, cannot possibly cover the limitless sky. Therefore the Absolute Truth, which is compared to the whole sky, is simultaneously one with the manifested living being and different from him. The living being is only a sample of the Absolute Truth and is Prone to be covered by the circumstantial cloud of ignorance.

There are two parties of philosophers, generally known as the monists and the dualists. The monist believes in the oneness of the Absolute Truth and the living entity, but the dualist believes in the separate identities of the living being and the Absolute Truth. Above these two classes of philosophers is the philosophy of acintya-bhedābheda tattva, or the truth of simultaneous oneness and difference. This philosophy was propounded by Lord Śrī Caitanya Mahāprabhu in His explanation of the Vedānta-sūtras. The Vedānta is the medium of philosophical interpretations, and thus the Vedānta cannot be the absolute property of any Particular class of philosopher. A sincere seeker of the Absolute Truth is called a Vedantist. Veda means "knowledge." Any department of knowledge is called a part of the Vedic knowledge, and vedānta means the ultimate conclusion of all branches of knowledge. As philosophy is called the science of all sciences, Vedānta is the ultimate philosophy of all philosophical speculations.

The scorching heat of the sun evaporates water from the seas, rivers, lakes, and reservoirs, and there is little water anywhere. The people become thirsty and always look overhead for rain, but in despair. Yet just at the right moment, torrents of rain begin to fall everywhere in the land, even on the hard stones, and the land becomes overflooded.

The welfare state imposes upon its citizens scorching taxes in various forms-income tax, sales tax, land tax, terminal tax, excise tax, customs tax, and so many other taxes. But in due course, when the taxes accumulate into a large sum of money, they are utilized for the welfare of the citizens in various ways. Nonetheless, sometimes it happens that the benefits of the taxes fall like rains on stone-hearted men in the state who are unable to utilize the money properly and who squander it for sense gratification.

The common man supposes the unequal distribution of rain to represent nature's wrath for our sinful acts. There is truth in this. Thus to have an equal distribution of state-raised taxes, the citizens need to be scrupulously honest and virtuous. They should be honest in the payment of taxes to the state and should have honest representatives to look over the administration. In the modern setup of democratic states the citizens can have no cause for grievances, because the whole administration is conducted by the people themselves. If the people themselves are dishonest, the administrative machinery must be corrupt. Although a damned government of the people may be given a good or fancy name, if the people are not good they cannot have good government, regardless of which party governs the administration. Therefore good character in the consciousness of the mass of people is the first principle necessary for a good government and equal distribution of wealth.

In ancient days the kings were taught lessons in political philosophy by ideal teachers, and the citizens from village to village were taught the principles of self-realization according to the Vedic codes for both the material and the spiritual upliftment of society. Therefore the citizens were God conscious and honest in their dealings, and the kings were responsible for the welfare of the state. The same basic principles are accepted in the democratic governments of the present day, for the irresponsible party of the people is always voted out of power and must yield to the responsible party for a better government. In the cosmic administration there is only one party, which consists of the servants of God, and the responsible deities of the various planets maintain the cosmic laws in terms of the orders of the Supreme Lord. But the people suffer on account of their own folly.

And what is that folly? In Bhagavad-gītā it is said that people should perform yajñas, or sacrifices for the satisfaction of the Supreme. The Supreme is all-pervading. Therefore people must learn to perform yajñas to satisfy the all-pervading Supreme Truth. There are different yajñas prescribed for different ages, and in the present age of iron industry the yajña that enlightens the mind of the masses for God consciousness is recommended. This process of yajña is called the saṅkīrtana-yajña, or mass agitation for invoking man's lost spiritual consciousness. As soon as this movement is taken up through spiritual singing, dancing, and feasting, the people will automatically become obedient and honest.

Obedience is the first law of discipline. The people have become disobedient to the laws of God, and therefore neither rain nor wealth is equally distributed. A man who is ultimately disobedient cannot have any good qualifications. When disobedient leaders lead the disobedient people, the whole atmosphere of the administration becomes polluted and full of dangers, as when a blind man leads several other blind men. The state taxes, therefore, should be spent to build the character of the people in general. That will bring happiness to the citizens of the state.

Attracted by electricity throughout the sky and driven by forceful winds, clouds gradually cover the surface of the earth to satisfy the needy people by supplying water, which is the substance of their life. The clouds bestow rains upon man as the mercy of the Lord, who is always kind to the needy living being.

We should always know that God is ever kind to us. Despite our gross disobedience to the laws of God's nature, the Lord is kind enough to look after our maintenance. Water is one of the most important items for our maintenance, because without water we can neither produce food grains nor quench our thirst. Water is also required very liberally for many other purposes. Thus the Lord has preserved water on three fourths of the globe and has made it salty to preserve it. Salty water does not decompose, and that is the arrangement of providence. The Lord has engaged the powerful sun to evaporate the water of planets like earth and distill it into clear water in the clouds and then stock it on the peaks of mountains, as we stock water in overhead tanks for later distribution. part of the stock of water is refrigerated into ice, so that it will not flood the earth for no good purpose. The ice melts gradually throughout the year, flows down through the great rivers, and glides down to the sea again for preservation.

Therefore the laws of God's nature are neither blind nor accidental, as men with a poor fund of knowledge conclude. Behind the laws of nature is the living brain of God, just as there is always a lawmaker behind all the laws of the state. It does not matter whether or not we see the lawmaker behind the common laws; we must admit that there is a lawmaker. Matter can never work automatically, without a living hand, and therefore we must admit the existence of God, the supreme living being, behind the laws of nature. The Lord says in Bhagavad-gītā that nature works under His superintendence. Nature is only a power, and behind the power is a powerhouse and a brain, just as behind electrical power there is an electrical powerhouse, where everything is conducted by the brain of the resident engineer. The material nature works so nicely, and not blindly, because of the superintendence of the supreme powerful God. In the Vedic hymns (Atharva Veda) the same thing is confirmed. It is only under the superintendence of God that all the natural laws are conducted.

The Lord distributes His mercy in the form of rains on the scorched earth at times of dire necessity. He supplies rain when we are practically on the verge of death for want of water. God is merciful undoubtedly, but He bestows His mercy on us when we need it most. This is so because we forget God as soon as we obtain this mercy. We should therefore remember the mercy of God constantly if we want to avoid distress. We are eternally related with Him, despite the state of forgetfulness already described above. Bhagavad-gītā confirms that the laws of nature are stringent because they are conducted by three different modes. But one who surrenders unto the Lord overcomes the stringency of nature easily.

After heavy rain showers, the fields and forests in all directions appear green and healthy. Thus they resemble a man who has undergone severe austerities for some material gain and has achieved his end, for such a man is strong, hearty, and good-looking.

The greenery of the rainy season is but a temporary show. It looks very pleasant, but we must remember that it will not last. Similarly, there are persons who undergo severe austerities for some material gain, but those who are sane avoid this. Severe austerities for temporary gains are simply a waste of time and energy. Material loss and gain are destined in accordance with the formation of each particular body. There are 8,400,000 species of life, and each type of body is destined to enjoy and suffer in accordance with its particular formation. The bodily enjoyments and sufferings of a wealthy man's son are different from those of a poor man's son. Although no one undergoes severe austerities to obtain distress, it comes upon us uncalled. Similarly, the happiness we are destined to enjoy will come upon us even without our desires. Even though we may be able to avoid distress and artificially enjoy some material happiness by temporary achievements, this represents no factual gain in life. Our duty is to achieve permanent happiness and eternal life, and it is for that purpose only-for the ultimate gain-that we should undertake all sorts of penances and austerities.

This ultimate gain is possible to achieve in the human form of life. permanent happiness is possible when one is free from material sources of happiness, for continuation of material bondage means continuation of the threefold miseries. Human life is meant for ending these miseries.

We should not try to be beautiful like seasonal flowers or greenery that flourish in the rainy season but are weary in the winter. To be enlivened by the clouds of ignorance overhead and to enjoy the sight of temporary greenery is not at all desirable. One should try to live in the unlimited clear sky overflooded with the rays of the sun and moon. That is what we actually desire. A life of freedom in eternity, complete knowledge, and a blissful atmosphere is the heart's desire of an enlightened soul. We should undertake all sorts of penances and austerities to attain that permanent source of happiness.

The evening in the rainy season is dark all around. There is no sight of the twinkling stars on the horizon or the pleasing moon. They are covered by clouds. And the insignificant glowworms become prominent in the absence of the luminaries in the open sky.

As there are seasonal changes within a year, so there are changing ages in the duration of the manifest cosmic world. These changing ages are called yugas, or periods. As there are three modes of nature, there are also various ages dominated by these three modes. The period dominated by the mode of goodness is called Satya-yuga, the period of passion is called Tretā-yuga, the period of mixed passion and ignorance is called Dvāpara-yuga, and the period of darkness and ignorance (the last period) is called Kali-yuga, or the age of quarrel. The word kali means ”quarrel.” Kali-yuga is compared to the rainy season because many difficulties in life are experienced during this damp season.

In Kali-yuga there is a dearth of proper guidance. One may take guidance in the evening from the stars and moon, but in the rainy season the light of guidance comes from insignificant glowworms. The real light in life is the Vedic knowledge. Bhagavad-gītā affirms that the purpose of the Veda is to know the all-powerful Personality of Godhead. But in this age of quarrel there are quarrels even over the point of the existence of Godhead. In the godless civilization of the age of quarrel there are countless religious societies, them trying to banish God from religion. Glowworms want to be prominent in the absence of the sun and the stars, and these small groups following various religious conceptions are like glowworms trying to be prominent before the eyes of the ignorant mass of people. There are now a number of self-made incarnations people follow without authority from the Vedic literatures, and there is regular competition between one incarnation’s group and another’s.

The Vedic knowledge comes in a tradition from the spiritual master through the chain of disciplic succession, and the knowledge must be acquired through this chain, without deviation. In the present age of quarrel the chain has been broken here and there, and thus the Veda is now interpreted by unauthorized men who have no realization. The so-called followers of the Vedas deny the existence of God, as in the darkness of a cloudy evening the glowworms deny the existence of the moon and stars. Saner people should not be waylaid by such unscrupulous men. Bhagavad-gītā is the summary of all Vedic knowledge because it is spoken by the same Personality of Godhead who imparted the Vedic knowledge into the heart of Brahmā, the first created being in the universe. Śrīmad-Bhāgavatam was especially spoken for the guidance of the people of this age, which is darkened by the cloud of ignorance.

On hearing the sound of the torrential rains, the frogs come out of the mountain caves and begin to chant, like brahmacārīs who chant the Vedic hymns by the order of the spiritual master.

In this age of a godless civilization, the sages of world-recognized religious sects who believe in God must come out of their secluded places and preach the science of God, the Supreme Will, to the people in general. Hindus, Muslims, Christians, and the members of the other sects that have convincing faith in the authority of God must not sit idly now and silently watch the rapid growth of a godless civilization. There is the supreme will of God, and no nation or society can live in peace and prosperity without acceptance of this vital truth.

The warning is already there, and responsible leaders of religious sects must meet together and form a common platform of a league of devotees of the Lord. There is no need for self-realized souls to live in a secluded place. Perfect self-realized souls, engaged in the service of the Lord, are unafraid of māyā, just as law-abiding citizens of a state never fear the police. Such fearless devotees of God always speak scientifically about the existence of God, even at the risk of death. Such devotees of God feel compassion for the mass of people, who have completely forgotten the Supreme Lord and who engage in the false pursuit of happiness that ends in the sense pleasures enjoyed by the hogs and dogs.

The small rivulets that almost dried up during the months of May and June now begin to overflow their banks, like upstarts that suddenly overflow the limits of expenditure.

One should learn gravity from the sea and the rivulet. The sea is always within its limits, in spite of the many rivers pouring water into it. Similarly, one should properly use the assets of life and not squander them for purposes that have no permanent value. Uncontrolled, sensuous persons play with the assets of the body and accumulate wealth. But the strength of the body should be used for self-realization, not for sense gratification.

Human beings have two kinds of temperament. Some are introspective, and the others are extravagant. Those who are extravagant are enamored of the external features of phenomenal beauty and have no insight into the whole manifestation. They are practically asleep to introspection, and thus they are unable to derive any permanent value from the assets of the human form of body. But one who has developed introspection is as grave as the sea. While those who are extravagant are calm and quiet in sleep, such grave persons use the full advantage of the human form of life.

Although the animal propensities of the body should be minimized, those who are extravagant temporarily overflow in material enjoyment. Nonetheless, as soon as the rainy season of life is over, they become as dry as dry river beds. Life is meant for the right cause, or sat-that which exists for all time. In the material world, nothing is sat, or eternal, but the bad bargain of the material world can be used for the best purpose. The mind dedicated to extravagance is a bad bargain, but one can make the best use of the mind by introspection.

The colorful greenery of the newly grown grass, the seasonal flowers, the frog’s umbrellas, the butterflies, and the other variegatedness of the rainy season perfectly represent a well-to-do family absorbed in vanity over their personal assets.

A rich man displays his opulence in various colorful ways. He has a good residential bungalow with sufficient property and a well-trimmed garden. The bungalow is decorated with up-to-date furniture and carpets. There are motorcars with dazzling polish, and a radio set receiving and broadcasting colorful news and melodious songs. All these captivate their proprietor as though he were in a dreamland of his own creation.

When the same man was as dry as fallow land and had none of these opulences, he was plain in behavior, but since obtaining all these material means of enjoyment he has forgotten the principle that everything in the world comes and goes away like the changing seasons. The beautiful Red Fort and the Taj Mahal were built by Shah Jahan, who left the place long ago, and many others have also come and gone in the same place, like seasonal flowers. Material assets are like seasonal flowers only. Either the flowers wither, or the gardener himself leaves. This is the law of nature. Therefore, if we want permanent life, knowledge, and bliss, we must seek them somewhere else, not in the changeable, temporary rainy season, which is flooded with so many varieties of pleasing sights that vanish when the season ends.

Material manifestations of things are but shadowy representations of reality. They are compared to mirages in the desert. In the desert there is no water, but the foolish deer runs after illusory water in the desert to quench his thirsty heart. Water is not unreal, but the place where we seek it is misleading. The advancement of materialistic civilization is just like a mirage in the desert. The deer runs after water in the desert with full speed, and the illusion of water moves ahead at the same speed as the foolish deer. Water is not false, but we must not seek it in the desert. A living entity, by his past experience, remembers the real happiness of his original, spiritual existence, but since he has forgotten himself he seeks spiritual or permanent happiness in matter, although this is impossible to achieve.

A picturesque scene of green paddy fields enlivens the heart of the poor agriculturalist, but it brings gloom to the face of the capitalist who lives by exploiting the poor farmers.

With good rains, the farmer's business in agriculture flourishes. Agriculture is the noblest profession. It makes society happy, wealthy, healthy, honest, and spiritually advanced for a better life after death. The vaiśya community, or the mercantile class of men, take to this profession. In Bhagavad-gītā the vaiśyas are described as the natural agriculturalists, the protectors of cows, and the general traders. When Lord Śrī Kṛṣṇa incarnated Himself at Vṛndāvana, He took pleasure in becoming a beloved son of such a vaiśya family. Nanda Mahārāja was a big protector of cows, and Lord Śrī Kṛṣṇa, as the most beloved son of Nanda Mahārāja, used to tend His father's animals in the neighboring forest. By His personal example Lord Kṛṣṇa wanted to teach us the value of protecting cows. Nanda Mahārāja is said to have possessed nine hundred thousand cows, and at the time of Lord Śrī Kṛṣṇa (about five thousand years ago) the tract of land known as Vṛndāvana was flooded with milk and butter. Therefore God's gifted professions for mankind are agriculture and cow protection.

Trade is meant only for transporting surplus produce to places where the produce is scanty. But when traders become too greedy and materialistic they take to large-scale commerce and industry and allure the poor agriculturalist to unsanitary industrial towns with a false hope of earning more money. The industrialist and the capitalist do not want the farmer to remain at home, satisfied with his agricultural produce. When the farmers are satisfied by a luxuriant growth of food grains, the capitalist becomes gloomy at heart. But the real fact is that humanity must depend on agriculture and subsist on agricultural produce.

No one can produce rice and wheat in big iron factories. The industrialist goes to the villagers to purchase the food grains he is unable to produce in his factory. The poor agriculturalist takes advances from the capitalist and sells his produce at a lower price. Hence when food grains are produced abundantly the farmers become financially stronger, and thus the capitalist becomes morose at being unable to exploit them.

Just as a living being attains a transcendentally attractive form by rendering service to Lord Hari, similarly, all the in habitants of the land and the water assume beautiful forms by taking advantage of the newly fallen water.

We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty looking, although they had naturally beautiful personal features; but due to having no information of Kṛṣṇa consciousness they appeared very dirty and wretched. Since they have taken to Kṛṣṇa consciousness, their health has improved, and by following the rules and regulations, their bodily luster has increased. When they are dressed with saffron-colored cloth, with tilaka on their foreheads and beads in their hands and on their necks, they look exactly as if they come directly from Vaikuṇṭha.

The residents of the water are the fish, frogs, and so on, and the residents of the land are the cows, deer, and so on. By constantly drinking and taking bath in the fresh rainwater of the rainy season, the tired and parched animals are refreshed, and their complexions become brilliant as their health is invigorated by the arrival of new rainwater. The lakes, ponds, and rivers are cleansed and invigorated by the downpour of new rainwater and thus become most beautiful. Similarly, a devotee of the Supreme Lord who takes advantage of the beautiful and invigorating downpour of the transcendental descriptions of God found in Vedic literature finds his spiritual consciousness invigorated and refreshed. In this way his spiritualized body becomes very beautiful.

In the rainy season, when the rivers swell and rush to the ocean, and as the wind blows the waves about, the ocean appears to be agitated. Similarly, if a person engaged in the mystic yoga process is not very advanced in spiritual life, he can be affected by the modes of nature and thus will be agitated by the sex impulse.

A person fixed in spiritual knowledge will not be attracted by the allurement of material nature in the form of beautiful women and the sex pleasure enjoyed in their association. One, however, who is still immature in the cultivation of spiritual knowledge may be attracted at any moment by the illusion of temporary happiness, just as the ocean is agitated by the rushing rivers and blowing wind that occur during the rainy season. It is therefore very important to fix oneself at the lotus feet of a bona fide spiritual master who is a representative of God so that one will not be carried away by sex agitation.

The mountains, although being struck by torrents of rain during the rainy season, are not shaken, just as those whose hearts are dedicated to the transcendental Personality of Godhead are never disturbed, even when harassed by great misfortune.

Because a person who is spiritually advanced accepts any adverse condition of life as the mercy of the Lord, he is completely eligible to enter into the spiritual kingdom. Even though a person takes to the devotional service of the Supreme Lord, he may sometimes become diseased, impoverished, or disappointed by life's events. A true devotee of the Lord always considers these sufferings to be due to past sinful activities, and thus without becoming disturbed he patiently awaits the mercy of the Supreme Lord. Such devotees are compared to high mountains, which are never agitated in any way, even when struck by powerful torrents of rain in the rainy season. Rather, such devotees remain humble in spiritual enlightenment. Free from pride and envy, they easily gain the mercy of the Lord and go back home, back to Godhead.

In the rainy season some of the roads are not frequently used and become covered with long grasses, and thus it becomes very difficult to see the road. Similarly, in this age the transcendental scriptures are not properly studied by the brāhmaṇas. Being covered by the effects of time, the scriptures are practically lost, and it becomes very difficult to understand or follow them.

A covered road is exactly like a brāhmaṇa who is not accustomed to studying and practicing the reformatory practices of Vedic injunctions-he becomes covered with the long grasses of illusion. In that condition, forgetful of his constitutional nature, he forgets his position of eternal servitorship to the Supreme Personality of Godhead. By being deviated by the seasonal overgrowth of long grasses created by māyā, a person identifies himself with illusory productions of nature and succumbs to illusion, forgetting his spiritual life.

The lightning becomes unsteady in its friendship, failing to remain faithfully in any one of the clouds, although they are the friends of the entire world, just as lusty women do not remain steady even in the company of men who possess excellent qualities.

During the rainy season, lightning appears in one group of clouds and then immediately in another group of clouds. This phenomenon is compared to a lusty woman who does not fix her mind on one man. A cloud is compared to a qualified person because it pours rain and gives sustenance to many people; a man who is qualified similarly gives sustenance to many living creatures, such as family members or many workers in business. Unfortunately, his whole life can be disturbed by a wife who divorces him. When the husband is disturbed, the whole family is ruined, the children are dispersed, or the business is closed, and everything is affected. It is therefore recommended that a woman desiring to advance in Kṛṣṇa consciousness peacefully live with a husband and that the couple should not separate under any condition. The husband and wife should control sex indulgence and concentrate their minds on Kṛṣṇa consciousness so their life may be successful. After all, in the material world a man requires a woman, and a woman requires a man. When they are combined, they should live peacefully in Kṛṣṇa consciousness and should not be restless, like the lightning, flashing from one group of clouds to another.

In the midst of the thunder in the cloudy sky there appears a rainbow that has no string. Its appearance is compared to the appearance of the Supreme Personality of Godhead or His servants in the midst of the material atmosphere.

The Sanskrit word guṇa means "quality" or "mode," as well as "string" or "rope." When a rainbow appears during the rainy season, it is observed to be like a bow with no guṇa, or string. Similarly, the appearance of the Personality of Godhead or His transcendental servants has nothing to do with the qualitative modes of material nature. The phenomenal appearance of the Transcendence is free from the qualities of material nature, and thus it resembles a bow with no string.

The transcendental Supreme Lord is eternally the form of transcendental existence, knowledge, and bliss. The material energy works under His good will, and therefore He is never affected by the modes of material nature. When He appears before us in the midst of material interactions, He remains always unaffected, like a stringless rainbow.

By His inconceivable energy, the Supreme Lord can appear and disappear like a rainbow, which appears and disappears without being affected by the roaring thunder and the cloudy sky. The Lord is eternally the biggest of the big and the smallest of the small. The living beings, who are His parts and parcels, are the smallest of the small, and He is the biggest of the big as the Absolute Truth, the Supreme Personality of Godhead.

At night, by the grace of the moonlight, the clouds in the sky can be seen moving. Yet the moon itself also appears to be moving, just as a living being appears to be moving because of false identification with matter.

At night in the rainy season the moving clouds reflecting the moonlight make the moon appear to be moving. This is called illusion. The spirit soul, or the living being, is the root of all the activities of the material body, but because of illusion the spirit soul remains covered by the gross and subtle material bodies. Thus covered, the conditioned soul identifies with the material body and becomes subject to the sense of false ego.

This false ego obliges a living being to consider his material body to be his self, the offspring of the body to be his children, and the land of the birth of the body to be an object of worship. Thus the living being's conception of nationalism is another type of ignorance. Because of ignorance, a living being identifies himself with the land of his birth and moves with the misconceptions of national ideas. In fact, however, a living being does not belong to any nation or species of life. He has nothing to do with the body, as the moon has nothing to do with the moving clouds.

The moon is far away from the clouds and is fixed in its own orbit, but illusion presents a scene in which the moon appears to be moving. A living being should not float with the misconception of the temporary body; he must always know himself to be transcendental to the bodily identity. This is the path of knowledge, and complete knowledge fixes the living being in the orbit of spiritual activities.

The spiritual living force is always active by nature. By illusion his activities are wrongly directed in relation with the body, but in the liberated condition of complete knowledge his activities are conducted in spiritual devotion. Liberation does not mean stopping activities; it means being purified of illusory activities and becoming transcendental to relations with the gross and subtle bodies.

When the clouds appear in the sky the peacock begins to dance in ecstasy, as a sincere soul becomes overwhelmed with joy on the appearance of a saint at his house.

The duty of sages and saints is to go from door to door and thus enlighten the householders in spiritual knowledge. Householder life is compared to a dark well. In a dark well the frog cannot see the free light of the open sky. The dark well of householder life kills the soul. One should therefore get out of it so that he may see the light of spiritual vision. Saints and sages mercifully try to uplift fallen souls from the dark well of householder life. An enlightened householder therefore takes pleasure in the appearance of such saints and sages at his house. The mind of the householder who is a conditioned soul is always disturbed by the threefold miseries of material life. Everyone wants to be happy in his householder life, but the laws of nature do not allow one to become happy in material existence, which is like a spontaneous forest fire.

In the age of Kali, as described before, people in general no longer take pleasure in the presence of saints and sages, nor are they interested in spiritual enlightenment. The saints and sages, however, take all risks to propagate the message of Godhead. Lord Jesus Christ, Ṭhākura Haridāsa, Lord Nityānanda Prabhu, and many such sages risked their life to propagate the message of Godhead. Self-realized saints and sages take such risks for the spiritual enlightenment of the people in general. They do not take vows of silence meant to win cheap glory from the ignorant mass of people. God is satisfied only when His devotees take all sorts of risks to propagate His glories. Such devotees are unafraid of the difficult journey to cross the ocean of nescience. They are always anxious for the welfare of the fallen souls, who are attached to the false enjoyment of materialistic life, in which they forget their eternal relation with God.

It is the duty of the saints and sages to enlighten the fallen souls, and reciprocally it is the duty of the householder to receive the saints and sages cordially, as the peacock dances in ecstasy at the presence of clouds in the sky. The fire of threefold miseries experienced by materialistic men can be extinguished only by the cloud of mercy of the saints and sages who can pour down the water of transcendental messages to put an end to the miseries of the householders.

Many plants and creepers that were almost dead during the months of April and May are now visible again in various forms, for they are nourished by their roots in the moist earth. These numberless plants and creepers resemble persons who dry up in severe penances for some material gain but then achieve their objectives and become luxuriously fat, nourished by sense enjoyment.

In Bhagavad-gītā it is said that when the daytime of Brahmā is over, the manifested creations of the universe all vanish, and after the end of Brahmā's night the creation is manifested again. Thus the cosmic creation, in its manifestation and nonmanifestation, resembles the creepers and plants that appear during the rainy season and gradually vanish when the season is over.

Even when the plants and creepers are no longer to be seen, their seeds remain, and these dormant seeds fructify in contact with water. Similarly, the seedlike spiritual sparks who are dominated by the desire to lord it over the material nature exist in a dormant state after the cosmic manifestation is annihilated; and when the cosmic manifestation reappears, all the silent living beings within the womb of material nature come out and engage in sense enjoyment, thereby growing luxuriously fat.

To attain liberation, one must be completely purified of perverted forms of desire. A living being cannot snuff out desires, and to practice artificially erasing the actions of desire is more dangerous than the active desires themselves. All desires should be reformed and directed toward spiritual activities; otherwise those same desires will repeatedly manifest themselves in different varieties of material enjoyment, thus conditioning the living being perpetually in material bondage.

A crane stands on the edge of a pond that is always disturbed by flowing water, mud, and stones. The crane is like a householder who is disturbed in the shelter of his home but who, because of too much attachment, does not want to change his position.

The forgetful householder life of the conditioned soul is a soul-killing dark well. This is the opinion of Śrī Prahlāda Mahārāja, the celebrated devotee of the Lord. Too much attachment for hearth and home is never recommended by a self-realized soul. Therefore the span of human life should be methodically divided.

The first stage is called the brahmacarya-āśrama, or the order of life in childhood, when the man-to-be is trained in the ultimate goal of life. The next stage is the gṛhastha-āśrama, in which the man is trained to enter into the Transcendence. Then comes the vānaprastha-āśrama, the preliminary stage of renounced life. The last stage recommended is the sannyāsa order, or the renounced order of life. In this way one accepts a gradual process of spiritual activities for the ultimate goal of liberation.

Unfortunately, for want of sufficient culture of the human spirit, no one wants to give up the householder life, even though it is full of pinpricks and mud. And those who are too attached amidst the pinpricks of muddy householder life are compared to the cranes that stand on the bank of the river for some sense enjoyment despite all the inconveniences there. We should always remember that the society, friendship, only shadowy representations of the real society, friendship, and love reciprocated in the kingdom of God. There is no reality in the conditioned life of material existence, but because of our ignorance we are attached to the mirage. The idea of society, friendship, and love is not at all false, but the place where we search for it is false. We have to give up this false position and rise to the reality. That should be the aim of life, and that is the result of cultivating the human spirit.

Unfortunately, for want of sufficient culture of this spirit, the materialistic man always sticks to this false place in spite of all its turmoils. It is said that a man should give up the order of householder life at the age of fifty. But in this era of ignorance even an old man wants to rejuvenate his bodily functions, put on artificial teeth, and make a pretense of youthful life, even on the verge of death. Cranelike politicians especially are too much attached to the false prestige of position and rank, and so they always seek reelection, even at the fag end of life. These are some of the symptoms of an uncultured life.

Fierce torrents of rain break over the strands and the partition walls of the paddy field. These disturbances resemble those created by the seasonal opponents of the standard principles of the Vedas, who are influenced by the age of Kali.

Originally the path of self-realization was established by the standard direction of the Vedas. Śrīla Vyāsadeva divided the original Veda into four divisions, namely Sāma, Atharva, Ṛg, and Yajur. Then he divided the same Vedas into eighteen Purāṇas (supplements) and the Mahābhārata, and then again the same author summarized them in the Vedānta-sūtras. The purpose of all these Vedic literatures is to realize one's self to be a spiritual being, eternally related with the Supreme Personality of Godhead, the all-attractive form (Śrī Kṛṣṇa).

But all these different Vedic literatures were systematically distorted by the onslaught of the age of Kali, as the walls of the paddy field and the strand of the river are distorted by the onslaught of heavy rains. The attacks of distortion are offered by atheistic philosophers who are concerned only with eating, drinking, being merry, and enjoying. These atheists are all against the revealed scriptures because such persons are intimately attached to sense pleasures and gross materialism. There are also others who do not believe in the eternity of life. Some of them propose that life is ultimately to be annihilated and that only the material energy is conserved. Others are less concerned with physical laws but do not believe anything beyond their experience. And still others equate spirit and matter and declare the distinction between them to be illusory.

There is no doubt that the Vedas stand as the most recognized books of knowledge, from every angle of vision. But over the course of time the Vedic path has been attacked by philosophers like Cārvāka, Buddha, Arhat, Kapila, Patañjali, Śaṅkara, Vaikāraṇa, Jaimini, the Nyāyakas, the Vaiśeṣikas, the Saguṇists, the empiricists, the Pāśupata Śaivas, the Saguṇa Śaivas, the Brāhmas, the Aryas, and many others (the list of non-Vedic speculators grows daily, without restriction). The path of the Vedas does not accord with any principle devoid of an eternal relation with God, attainment of His devotional service, and culmination in transcendental love for Him.

The wind carries the clouds to different parts of the globe, and the clouds distribute rains, to the satisfaction of the people in general, just as rich kings and merchants distribute their accumulated wealth, inspired by religious priests.

As already explained, the four divisions of society-namely the intelligent class of men (the brāhmaṇas), the ruling class (the kṣatriyas), the mercantile class (the vaiśyas), and the laboring class (the śūdras)-are meant to achieve one goal in life: self-realization, or cultivation of the human spirit. The intelligent class of men, the brāhmaṇas, are to inspire the kṣatriyas and vaiśyas in performing sacrifices for spiritual cultivation, and thus the cooperation of the brāhmaṇas, kṣatriyas, and vaiśyas uplifts the people in general, or the ordinary laboring class of men. As soon as this cooperation between the four classes of men in society stops and the basic principles of spiritual culture are neglected, the social structure of humanity becomes a second edition of animal life, based on the propensities of eating, sleeping, fearing, and mating. It is the duty of the intelligent men to influence the members of the richer communities-the kṣatriyas and vaiśyas-to sacrifice for spiritual culture. Only in this way can the tension between the capitalists and the laborers be well mitigated.

In this age of Kali, when a slight difference of opinion leads to quarrel, even to the extent of riots, it is the duty of the intelligent men, the brāhmaṇas, to selflessly inspire the richer people to sacrifice for this purpose. It is suggested herewith that the men of the intelligent class should not themselves try to become kṣatriyas or vaiśyas, nor should they engage themselves in the occupations of the various other classes; rather, the brāhmaṇas should simply guide them in spiritual cultivation, just as the wind carries the clouds to other places to pour water. The wind itself does not take up the responsibility for pouring water.

The most intelligent men in society are the saints and sages who have sacrificed everything for the service of spiritual culture. Their duty is to travel throughout human society and inspire its members to engage themselves in acts of spiritual culture by sacrificing their words, money, intelligence, and life. That should be the theme of human life in order to make it a complete success. A society with no taste for spiritual culture is a blazing fire, and everyone in that fire perpetually suffers the threefold miseries. As clouds pour water on a blazing fire in the forest and thus extinguish it, the intelligent men who work as the spiritual masters of society pour water on the blazing fire of miseries by disseminating spiritual knowledge and inspiring the richer section of the society to help in the cause. Temples of worship, for example, are constructed by the rich, and these temples are meant to impart spiritual education to people in general. The periodic spiritual ceremonies are held for inspiration, and not for exploitation. If there are flaws now because of the age of Kali, they should be rectified, but the institutions must be saved.

After the complete rainy season, the forest of Vṛndāvana was full of fruits like dates and blackberries ripening on the trees and bushes. Lord Śrī Kṛṣṇa, along with His elder brother, Śrī Baladeva, and other cowherd boys of the vicinity, entered the beautiful forest, accompanied by the cows, to display transcendental pastimes with His eternal friends.

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appears with His personal entourage once in paraphernalia, just to attract the conditioned souls of the material world. Although the material world is only a shadow of the spiritual world, the materially encaged living entities seek spiritual happiness here in a form perverted by materialistic attachment. Empiric philosophers with a poor fund of knowledge imagine a spiritual picture that is impersonal. But the spiritual living being, less attracted by the impersonal form of spiritual emancipation, becomes more attracted by the material form and becomes hopeless of spiritual emancipation.

Therefore the Absolute personality of Godhead, out of His limitless and causeless mercy, descends from the spiritual kingdom and displays His personal pastimes at Vṛndāvana, the replica of the Kṛṣṇaloka planet in the spiritual sky. Vṛndāvana is the most sacred place within this cosmic universe, and people seeking to achieve spiritual emancipation by entering the kingdom of God may make a home at Vṛndāvana and become serious students of the six Gosvāmīs, who were instructed by Lord Śrī Caitanya Mahāprabhu. The six Gosvāmīs were headed by Śrīla Rūpa Gosvāmī, who was followed by Śrīla Sanātana, Śrīla Bhaṭṭa Raghunātha, Śrīla Jīva, Śrīla Gopāla Bhaṭṭa, and Śrīla Raghunātha dāsa Gosvāmī. They were all seriously engaged in research and excavation of the mystery of Vṛndāvana-dhāma.

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appeared at Vṛndāvana about five thousand years ago, and the relics of His appearance at Vṛndāvana were lost from view. But Lord Śrī Caitanya Mahāprabhu, who is the very same Lord Śrī Kṛṣṇa in the form of a great devotee, appeared at Navadvīpa, a district in West Bengal, and excavated the holy places of Lord Śrī Kṛṣṇa's transcendental pastimes. He instructed the above-mentioned six Gosvāmīs to compose authorized literature on the cult of Vṛndāvana, and any serious student anxious to know about the Supreme Lord may take advantage of this invaluable literature and the guidance of authorized scholars and thus know about the Lord of Vṛndāvana, Śrī Kṛṣṇa, the Personality of Godhead.

The cows that followed the Lord within the forest moved slowly because of their heavy, milk-laden udders. But when the Lord called them by their specific names they at once became alert, and as they hastened toward Him their milk bags overflowed and poured milk on the ground because of affection for the Lord.

It is understood from scriptures like the Brahma-saṁhitā that in the spiritual abode of the Lord the houses are made of touchstone and the trees are all desire trees. There the Lord is accustomed to tending thousands and thousands of kāmadhenus (cows able to supply unlimited quantities of milk). And all the houses, trees, and cows are qualitatively nondifferent from the Lord. The Lord and His paraphernalia in the spiritual abode are one and the same in quality, although there are differences for the pleasure of the Lord. In the material world also we have various paraphernalia for our pleasures in life, but because all this paraphernalia is made of matter, it is all destructible at the end. In the spiritual sky there are the very same varieties of pleasure, but they are all meant for the Lord. There the Lord alone is the supreme enjoyer and beneficiary, and all others are enjoyed by the Lord. The Lord is served there by all kinds of servitors, and both the master and the servitors are of the same quality. This spiritual variegatedness is displayed by the Lord when He descends at Vṛndāvana, and we may know that the Lord descends with His personal staff of cows, cowherd boys, and cowherd maidens, all of whom are but spiritual expansions of the Lord Himself for His own pleasures. Thus when called by the Lord the cows were overwhelmed by joyous affection, just as the mother's breast overflows with milk when the child cries for it.

All of us living beings are differentiated expansions of the Lord, but our affection for the Lord is submerged within us, artificially covered by the material quality of ignorance. Spiritual culture is meant to revive this natural affection of the living being for the Lord. The ingredients of fire are already present in safety matches, and only mild friction is needed to ignite a fire. Similarly, our natural affection for the Lord has to be revived by a little culture. Specifically, we have to receive the messages of the Lord with a purified heart.

For spiritual realization one has to purify the heart and know things in their true perspective. As soon as one does this, the flow of one's natural affection begins to glide toward the Lord, and with the progress of this flow one becomes more and more self-realized in various relations with the Lord. The Lord is the center of all the affection of all living beings, who are all His parts and parcels. When the flow of natural affection for the Lord is clogged by desires to imitate His Lordship, one is said to be in māyā, or illusion. Māyā has no substantial existence, but as long as its hallucinations go on, their reactions are felt. The Lord, by His causeless mercy, displays the reality of life so that our hallucinations may be completely dissipated.

When the Lord entered the forest of Vṛndāvana, all the inhabitants of the forest, both animate and inanimate, were eager to receive Him. He saw that the flowers of the forest, all fully blossoming, were weeping in ecstasy, honey flowing down their petals. The waterfalls on the hilly rocks were gladly flowing, and one could hear sweet sounds from the caves nearby.

The Lord has multifarious energies, and therefore the Lord and His energies are identical. Among His various energies the material energy is one, and it is said in the Bhagavad-gītā that the material energy is inferior in quality to the spiritual energy. Spiritual energy is superior because without contact with the spiritual energy the material energy alone cannot produce anything. But the source of all energies is the all-attractive Personality of Godhead, Śrī Kṛṣṇa. This material world is a combination of matter and spirit, but the spiritual world, which is far, far away from the material sky, is purely spiritual and has no contact with matter. In the spiritual world, everything is spirit. We have already discussed this. The Personality of Godhead, the original source of all energies, is able to convert spirit into matter and matter into spirit. For Him there is no difference between matter and spirit. He is therefore called kaivalya.

In Lord Śrī Kṛṣṇa's transcendental pastimes, He reciprocates with spirit, not matter. When He is in the mortal world, the material qualities cannot work upon Him. An electrician knows how to take work from electricity. With the help of electricity he can turn water into cold or heat. Similarly, the Personality of Godhead can turn matter into spirit and spirit into matter by His inconceivable power. Everything is therefore matter and spirit by the grace of the Almighty, although there is a difference between matter and spirit for the ordinary living being.

Flowers, waterfalls, trees, fruits, hills, caves, birds, beasts, and human beings are nothing but combinations of God's energy. Therefore when the Personality of Godhead appeared before them they all became spiritually inclined, and by natural affection they wanted to serve the Almighty in various capacities.

There are different stages of spiritual development in matter. In the material world the spiritual sparks of the Personality of Godhead are covered by the material energy in different proportions, and gradually they become spiritualized in various species of life. The human form of life represents the complete development of the senses for spiritual realization of one's original affection for the Lord. Therefore if despite this opportunity for human life we are unable to revive our natural affection for the Lord, we must know that we are wasting our life for nothing. By the grace of the Lord, however, the spiritual consciousness of every species of life can occupy its proper place, and these species can express their spiritual affection for the Lord in the śānta-rasa, as displayed by the land, water, hills, trees, fruits, and flowers of Vṛndāvana during the presence of Lord Śrī Kṛṣṇa, the Personality of Godhead.

The Lord reciprocated the feelings of the inhabitants of the forest of Vṛndāvana. When there was rainfall, the Lord took shelter at the feet of the trees or in the caves and enjoyed the taste of different fruits with his eternal associates the cowherd boys. He played with them, sat with them, and ate fruits with them.

Becoming one with God does not always indicate that a living being merges into the existence of the Lord. To become one with God means to attain one's original, spiritual quality. Unless one attains one's spiritual quality one cannot enter into the kingdom of God. The members of the impersonalist school explain their idea of oneness by the example of the mixing of river water with the seawater. But we should know that within the water of the sea there are living beings, who do not merge into the existence of water but keep their separate identities and enjoy life within the water. They are one with the water in the sense that they have attained the quality of living within the water. Similarly, the spiritual world is not without its separate paraphernalia. A living being can keep his separate spiritual identity in the spiritual kingdom and enjoy life with the supreme spiritual being, the Personality of Godhead.

In Vṛndāvana all the spiritual entities-the cowherd boys, the cow maids, the forest, the trees, the hills, the water, the fruits, the cows, and all others-enjoy life spiritually in association with the Lord, Śrī Kṛṣṇa. They are simultaneously one with and different from the Lord. But ultimately they are one in different varieties.

The Lord enjoyed in the company of Lord Baladeva and the other cowherd boys and sometimes sat with them on the same stone slab. While sitting they ate simple food like rice, dal, vegetables, bread, and curd, which they had brought from their homes and which they shared in friendly exchanges.

In Bhagavad-gītā the Lord has expressed His willingness to accept fruit, flowers, leaves, and water from His devotee when they have been offered to Him in devotional affection. The Lord can eat anything and everything, because everything is but a transformation of His own energy. But when there is a question of offering Him something, the offerings must be within the range of the eatables the Lord has ordered. We cannot offer the Lord that which He has not ordered. The Personality of Godhead, Śrī Kṛṣṇa, cannot be offered anything beyond the range of good foodstuffs like rice, dal, wheat, vegetables, milk and milk preparations, and sugar. At Jagannātha Purī the Lord is offered such foodstuffs, and in all scriptures the very same foodstuffs are mentioned everywhere.

The Lord is never hungry, nor does He require any food to fill His empty stomach. He is complete in Himself. Yet He always mercifully eats the foods offered by His devotees in sincere affection. The cowherd boys brought simple foodstuffs from home, and the Lord, who is constantly served by hundreds and thousands of goddesses of fortune, is always glad to accept such simple foodstuffs from His devotee friends. All the relatives of the Lord are His devotees only, and they are situated in different transcendental mellows as friends, parents, and lovers. The Lord derives transcendental pleasure by accepting services from His various grades of devotees, who are situated in various grades of rasas. These transcendental rasas are pervertedly reflected in the material atmosphere, and thus the spiritual living being, out of ignorance only, vainly seeks the same bliss in matter.

After good rains the grazing ground for the animals was full of green pasture, and both the bulls and the cows sat down on the grass fully satisfied. The cows, followed by their calves, appeared tired of grazing, because of full milk bags. Calmly and quietly the cows and calves rested and ruminated, chewing their cud.

Protection and grazing ground for the cows are among the essential needs for society and the welfare of people in general. The animal fat required for the human body can be well derived from cow's milk. Cow's milk is very important for human energy, and the economic development of society depends on sufficient food grains, sufficient milk, and sufficient transportation and distribution of these products. Lord Śrī Kṛṣṇa, by His personal example, taught us the importance of cow protection, which is meant not only for the Indian climate but for all human beings all over the universe.

Less intelligent people underestimate the value of cow's milk. Cow's milk is also called gorasa, or the juice from the body of the cow. Milk is the most valuable form of gorasa, and from milk we can prepare many important and valuable foodstuffs for the upkeep of the human body. The killing of cows by human society is one of the grossest suicidal policies, and those who are anxious to cultivate the human spirit must turn their attention first toward the question of cow protection.

If we really want to cultivate the human spirit in society we must have first-class intelligent men to guide the society, and to develop the finer tissues of our brains we must assimilate vitamin values from milk. Devotees worship Lord Śrī Kṛṣṇa by addressing Him as the well-wisher of the brāhmaṇas and the cows. The most intelligent class of men, who have perfectly attained knowledge in spiritual values, are called the brāhmaṇas. No society can improve in transcendental knowledge without the guidance of such first-class men, and no brain can assimilate the subtle form of knowledge without fine brain tissues. For such important brain tissues we require a sufficient quantity of milk and milk preparations. Ultimately, we need to protect the cow to derive the highest benefit from this important animal. The protection of cows, therefore, is not merely a religious sentiment but a means to secure the highest benefit for human society.

The fully beautiful scenery after the rainy season was attractive to the eyes of everyone, including Śrī Kṛṣṇa, the cause of all causes.

We should always appreciate the creative energy of the Supreme Lord. Beautiful nature, even though material and therefore temporary, is always full of the glories of the creator. There is a class of philosophers who condemn the material creation as false. They say that Brahman is truth but the creation is false. This is not good. The temporary creation is also a relative truth. It is in fact the temporary picture of the eternal creation. The forgetful soul has no information of the spiritual creation, known as the sanātana-dhāma, but the temporary creation gives an idea of this original creation. The devotees of the Lord, therefore, make the best use of the bad bargain by utilizing the temporary creation in the service of the Lord.

Everything emanates as different energies from the Lord, and thus everything should be engaged for His service only. As soon as even temporary things are engaged in His service, they take on permanent values. The process of such engagement in the service of the Lord is what the sages call cikitsitam, or "well treated." If we have some kind of trouble in the stomach from drinking milk, the physician prescribes the same milk in the form of yogurt, which is nothing but treated milk. Similarly, the temporary creation of the material world is undoubtedly full of miseries, but when accepted in terms of its relation with the Supreme Lord, the whole thing becomes as well treated as the yogurt. Everything accepted in full God consciousness has its spiritual value, and by the grace of the Almighty its material effects are diminished in terms of the increasing degree of spiritual consciousness. That is the process for cultivating the human spirit.

Thus the rainy season came to an end. The autumn began, and there were no more clouds in the sky. All the reservoirs of water became crystal clear, and the wind was no longer forceful. Lord Kṛṣṇa, along with His elder brother, Lord Baladeva, lived at Vṛndāvana in this auspicious season.

When the sky is clear of all clouds there is no longer any distinction between the portion of the sky that was covered and that which was never covered. Similarly, when the living entity now covered by the modes of material nature is freed from ignorance, passion, and so-called goodness, he becomes one with the Absolute Truth. Such oneness is called mukti, or freedom from the miseries of material life. There are five different kinds of mukti. Impersonalists prefer to merge into the existence of the Transcendence, but the personalists, or devotees, do not annihilate their individuality, and thus the devotees of the Lord individually enjoy spiritual variegatedness on the planets of the spiritual sky.

The material sky is also the spiritual sky, but it is covered by the modes of material nature. This material nature is also a temporary creation of the Lord, as the cloud is a creation of the sun. When the cloud of the material modes is cleared off, the material nature is said to have been annihilated.

There are two kinds of living entities, namely the conditioned and the pure. It is for the conditioned living entities that the material nature is created, and the conditioned souls are put into it to become pure, unconditioned souls. Those who become unconditioned by devotional service enter into the eternal kingdom of God, and those who lose the chance rot in dormant material conditions, sometimes manifested and sometimes unmanifested. Lord Śrī Kṛṣṇa descends to reclaim the conditioned souls.

In autumn all the reservoirs of water become enriched with growing lotuses. The muddy water again becomes normally clear and decorated, just as fallen, conditioned souls once more become spiritually enriched in devotional service.

We should not be disappointed in our muddy life of material existence, for as soon as we voluntarily take to the devotional service of the Lord our whole life becomes clear, like water in autumn. Devoid of our relationship with God our life is barren, but as soon as the muddy mind is cleared by spiritual association or cultivation of the human spirit the threefold miseries of material life are at once cleared off. Thus the lotus of knowledge gradually fructifies, and this gradual process of development ushers in transcendental bliss.

The whole spiritual process is technically called yoga, or linking with the Supreme. It is something like a long staircase, and the upward steps are variously designated as regulated work, transcendental knowledge, mystic powers, and ultimately bhakti-yoga, or devotional service. Bhakti-yoga is pure and unalloyed, being entirely beyond all the preliminary steps. Such unalloyed devotional service in favor of the Supreme Lord was displayed at Vṛndāvana when the Lord descended there, and thus the yoga exhibited by the gopīs of Vṛndāvana is the highest unalloyed love of Godhead, the perfection of bhakti-yoga. To rise to the stage of love shown by the gopīs is very difficult, but this stage is attainable for serious conditioned souls.

Unfortunately, cheap neophytes make a show of the transcendental ecstasies of the gopīs, bringing them onto the mundane plane for perverted manifestations and thus clearing the way to hell by such unwanted caricatures. Serious students of yoga, however, practice it seriously, and thus they attain the highest perfection in bhakti-yoga, as stated in Bhagavad-gītā (6.47):

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ

sa me yuktatamo mataḥ

The four prominent features of autumn are that there is no water in the sky, the weeds that grew here and there in the rainy season all wither away, the muddy roads and fields dry up, and the ponds of water become crystal clear. These four features of the autumn atmosphere are compared to the four orders of life.

In the varṇāśrama system the student goes to the āśrama of the master to take lessons from him and serve him, even as a menial servant. The troubles o the student are at once mitigated when he attains transcendental knowledge in terms of his relation with Śrī Kṛṣṇa, the Personality of Godhead. As the white clouds no longer bear the burden of water in the autumn sky, the student finds that the troubles of drawing water for the master become a burdenless job if the student, by the grace of his master, attains to spiritual knowledge.

Householders who beget children without restriction, like weeds in the rainy season, become solitary as soon as they attain to the stage of devotional service. The family planning of a godless civilization cannot check weedlike unwanted population. People should learn to check sex life by voluntary restraint. This voluntary restraint is possible when one is dovetailed with the service of the Lord. This is confirmed in Bhagavad-gītā. Well-situated devotees of the Lord refrain from materialistic sense enjoyment, for they are attracted by the beauty of the Transcendence. Forcible restraint by regulative family planning or similar artificial means cannot work very long; one must be attracted by the Transcendence. Once can give up the inferior quality of enjoyment as soon as one receives the superior quality of spiritual enjoyment. So family planning is successful when one is engaged in the culture of the human spirit.

The vānaprasthas, who voluntarily avoid cleaning themselves and who allow their beards and nails to grow, no longer feel the discomforts of these burdens when they engage in the service of the Lord. And above all, the mendicants who take a vow to refrain from sex life no longer feel sexual urges when fixed in the transcendental service of the Lord.

Therefore, in all four spiritual orders and four grades of social life, devotional service to the Lord is essential. Without this relationship, all the regulative principles of varṇa and āśrama become burdensome duties, as they have in the age of Kali. When the regulative principles have no aim, the varṇas become a caste system and the āśramas become the business of various shopkeepers. All these anomalies of the present social system can be reformed only by cultivation of the human spirit in the devotional service of the Lord.

The beautiful white clouds, freed from all burdens of water distribution, float in midair, like mendicants freed from all family responsibilities.

As long as one is attached to the so-called responsibilities of family burdens, he is always full of cares and anxieties about meeting his family expenses. The four orders of social life, as designed in the varṇāśrama system, are very scientific and cooperative. In student life one is taught the primary principles of the human form of life. One who enters the householder's life can execute the duties of a family man because he has already been trained for this job in the brahmacarya-āśrama. And after fifty years of age the householder retires from family life and prepares for the life of sannyāsa.

The householder is duty-bound to maintain the members of all three of the other āśramas, namely the brahmacārīs, the vānaprasthas, and sannyāsīs. In this way, every member of society was given a chance to retire for a higher order of spiritual culture, and the householders neglected no one. The brahmacārīs, vānaprasthas, and sannyāsīs all curtailed their necessities to the minimum, and therefore no one would begrudge maintaining them in the bare necessities of life.

In Kali-yuga, however, the entire system has gone topsy-turvy. The student lives in luxury at the expense of the father or the father-in-law. When the educated, indulgent student becomes a householder by the strength of university degrees, he requires money by all means for all kinds of bodily comfort, and therefore he cannot spare even a penny for the so-called vānaprasthas and sannyāsīs. The vānaprasthas and sannyāsīs nowadays are those who were unsuccessful in family life. Thus the so-called sannyāsīs try to construct another home in the name of the sannyāsa-āśrama and glide down into all sorts of luxury at the expense of others. So all these varṇas and āśramas have now become so many transcendental frauds.

But that does not mean that there is no reality in them. One should not conclude that there is no good money simply because one has met with counterfeit coins. The sannyāsa-āśrama is meant for complete freedom from all anxieties, and it is meant for uplifting the fallen souls, who are merged in materialism. But unless the sannyāsī is freed from all cares and anxieties, like a white cloud, it is difficult for him to do anything good for society.

There are waterfalls flowing from the hills of the forest, but sometimes water does not flow from them. So the waterfalls are not like ordinary rainfall. They are compared to great reformers, who speak or do not speak, as the time requires.

There are two different kinds of religious preachers. One of them is called the professional preacher, and the other is called the ācārya. The professional preachers are like the rainfall from the sky, but the ācāryas are like waterfalls. The professional traders in Bhāgavatam and Rāmāyaṇa will speak from the portion of the scripture that will appeal to the mundane senses of the audience. For example, the professional Bhāgavatam reciter will generally speak on the subject of rāsa-līlā, which appears to the layman to be something like the dealings of ordinary men and women. Thus the professional reciters earn money from their so-called admirers. But an ācārya will never speak on rāsa-līlā to the general mass of people. The rāsa-līlā chapters of the Bhāgavatam are the most confidential part of the scripture, and they are meant for advanced students of spiritual realization. In the Bhāgavatam there are twelve cantos, and the rāsa-līlā is in the tenth. So before one comes to the Tenth Canto, the Bhāgavatam tries to convince him of the transcendental nature of the Absolute Truth. Unless one has grasped the spiritual status of the Supreme Personality of Godhead, one is sure to accept Him as an ordinary man and thereby commit offenses at His lotus feet by so many unwanted activities.

The ācārya is he who knows the scriptures well and teaches his disciples in terms of the disciple's capacity to understand and advance in spiritual realization. Therefore he sometimes speaks and sometimes does not speak. The holy messages of Godhead have to be received from the realized soul, and not from the professional man. Although rainwater and the waterfalls are the same, the water from the waterfalls has a different effect than ordinary rainwater. One should not accept messages from the professional men, as one should not accept milk touched by the tongue of a serpent. Milk is good, but as soon as it is touched by the snake it becomes poisonous. The ācārya, therefore, is not a mercenary order-supplier like the professional reciter of scriptures.

Small pools of water accumulate during the rainy season, and in the autumn they gradually dry up. The little creatures playing in those small pools do not understand that their days are now numbered and will end very soon. Thus they are like foolish men who, not caring for the nearing day of their death, become absorbed in the so-called enjoyment of family life.

Foolish politicians are too attached to family life. A big politician means a big family man. An ordinary family man is attached to his limited family of wife and children, but big politicians extend the same family feeling to a wider circle and thus become encumbered by false prestige, honor, and self-interest. The politician never retires from politics, even if he has enjoyed many covetable posts, like those of minister or president. The older he is, the more he is attached to his false prestige. Even at the fag end of his life he thinks that everything will be spoiled without him. He is so foolish that he does not see that many other politicians who thought like him have come and gone, with no gain or loss for want of them. These family men, big and small, are like the small fish in the pools of water that gradually dry up in the autumn. They are foolish because they think that their attachment to their family, even at the end of their lives, will be able to protect them from the cruel hands of death.

As already mentioned, the human life must be divided into four component parts: the student life, the householder life, the preparative life, and the life of dedication to the service of the Lord. One must retire from all sorts of family life, big or small, at the age of fifty, and thus prepare for the next life. That is the process of human culture. The householders are allowed a pension from service so that they can live for a higher cultural life. But foolish men, reluctant even to accept this pension, want to artificially increase the duration of their life. Such foolish men should take lessons from the drying pools of water and should know, in their own interests, that life is eternal, continuing even after death. Only the body changes, whether spiritually or materially. An intelligent man should be careful to know what sort of body is going to be awarded him, and thus he must prepare for a better life in other planets, even if he is reluctant to go back to Godhead.

When the small pools of water become too hot because of the scorching heat of the autumn sun, the poor, small creatures, with their many family members, suffer terribly, as poor householders with too many family members suffer economic strains and yet go on begetting children because of uncontrolled senses.

Human life is meant for controlling the senses, for uncontrolled senses are the cause of material bondage. But for fools sense enjoyment is the pivot of life's activities. All men undergo hard, laborious duties all day and night and in all seasons of the year, only for the sake of sense pleasure with their mates. These foolish creatures have no information of other enjoyment. In a godless civilization especially, sense pleasure, accepted in the name of culture and philosophy, is all in all. Men who are addicted to this pleasure are called kṛpaṇas.

When the kṛpaṇas have too many children, they suffer the scorching heat of family life, and then similar leaders advise them to undertake family planning. The idea of this family planning is that sense pleasure should not be curtailed, but birth control should be accomplished by artificial measures. Such methods of birth control are called bhrūṇa-hatyā, or killing the child in embryo. Such killing is a sinful act, and in the revealed scriptures a specific hell is designated for those who commit such sins.

Spiritual culture means pursuing a better engagement in life. When a man engages in such cultural life, the desire for mating automatically abates, and the sufferings of uncontrolled family life are mitigated without artificial means.

The attention of a human being, therefore, should be drawn to the cultivation of the human spirit, for this will gradually protect him from all sorts of discomfiture and elevate him to a higher status of life for real and eternal enjoyment in personal contact with the Personality of Godhead, Śrī Kṛṣṇa.

With the progress of the autumn season the moist earth and muddy places begin to dry up, and the green vegetation begins to fade. This drying up and fading resembles the gradual disappearance of the false sense of affinity and ego.

Progress in cultivating the human spirit entails the gradual disappearance of the materialistic ego. Covered by ignorance, passion, and so-called goodness, the spirit soul thinks himself all in all and is covered by a false sense of ego. Thus he falsely identifies the soul with the body, and his bodily relations with material things become the objects of his attraction. This false identification and attraction for matter gradually dry up and fade away by success in the cultivation of the human spirit. That is the effect of such higher cultivation. Progress in spiritual culture brings about the disintegration of false ego and material attraction.

The ultimate goal of cultivating the human spirit is God realization and surrender unto God with a full sense of His all-pervasive nature. When a liberated soul thus surrenders unto the lotus feet of the all-pervading Godhead, the ocean of nescience becomes as insignificant to him as the water in the small hoofprint of a calf. He at once becomes eligible to be promoted to the spiritual kingdom, and he has nothing to do with the miserable land of the material world.

Cultivation of the human spirit is not, therefore, mere adjustment of materialistic anomalies. It is the process for preparing oneself to be promoted to the spiritual kingdom. No one can adjust the sufferings of material existence, but by spiritual culture one can elevate himself from the effects of such miserable life. As an example one may cite the condition of a dry coconut. The dry coconut pulp automatically becomes separated from its outer skin. Similarly, the outer skin, or the gross and subtle material coverings of the soul, automatically separates from the spirit soul, and the spirit soul can then exist in spiritual existence, even though apparently within the dry skin. This freedom from the false sense of ego is called the liberation of the soul.

With the inauguration of the autumn season the rough sea becomes calm and quiet, just like a philosopher after self-realization, who is no longer troubled by the modes of nature.

The result of self-realization is cessation of the storms of desire and lust, which are products of the modes of ignorance and passion. This cessation of the storm does not mean that the sea becomes inactive. When the storm subsides, the work of navigation can take place smoothly. According to the Indian system of navigation, there is a ceremony on the seashore known as the coconut day. On the coconut day the sea is offered a coconut because she has become peaceful, and from that day on the seagoing vessels sail to foreign countries.

The three modes of nature divide human activities into two different spheres, one external and the other introspective. As long as a man is dominated by the modes of ignorance and passion, he is active externally in desire and lust. Men absorbed in desire and lust are called asuras, and they are always chasing after women and money. For the sake of women and money the asuras exploit every source of economic development. As a result of this asuric civilization, the entire human society becomes like a stormy sea, with no trace of peace and prosperity.

Too much of an external view of the world gives rise to an overly large-scale and difficult type of industry and trade, known as ugra-karma. The word ugra means ”hard” or ”difficult,” and karma means ”task.” The development of hard and difficult industrial undertakings always hinders the progressive cultivation of the human spirit. Asuric leaders of society never retire from such lustful undertakings unless killed by the laws of nature. For them there is no question of retirement or of cultivating the human spirit. But men in the mode of goodness have an introspective mind, and after a regulative struggle for existence they retire at a ripe old age and engage their time in cultivating the human spirit.

According to the varṇāśrama principle, it is compulsory that one retire after the age of fifty, without considering other circumstances. Business offices close at a fixed hour no matter what balance of work remains. Similarly, after the age of fifty one must retire from the active, external life and devote oneself to the introspective cultivation of the human spirit. This retirement must be compulsory, so that foolish old men will no longer disturb the peaceful progress of spiritual culture. In the modern democratic government, no one should be elected after the age of fifty. Otherwise the storm of the ocean of nescience cannot be stopped to allow the ships and boats to sail back to Godhead. The greatest enemies of progressive spiritual culture in human society are the old fossils of political parties who are blind themselves and who try to lead other blind men. They bring about disaster in a peaceful human society. The members of the younger generation are not as stupid as the old politicians, and therefore by state law the foolish old politicians must retire from active life at the age of fifty.

After the rainy season, the farmers begin to rebuild the partitioning walls of the paddy fields so that the water will be conserved, just as yogīs try to use their conserved energy for self-realization.

The living being is the marginal energy of the Absolute Personality of Godhead, and he can spend his conserved energy either externally or internally. When spent internally, the energy is identified with the internal energy of the Personality of Godhead, but the same conserved energy, when spent for His external energy, is identified with that external energy. All energies-internal, external, and marginal-are emanations from Him, the Supreme, and they act differently to prove diversity in unity. The unity is the Lord, and the energies represent diversity. The Lord is so powerful that He can do anything and everything merely by His sweet will alone. As mentioned above, everything is done by His energies in a natural way, with full knowledge and complete perfection. That is the information we have from the Vedic literatures.

The internal energy and the marginal energy are of the same superior quality, but the external energy is inferior in quality. That is the information we have from Bhagavad-gītā. Because the living entity is classified as marginal energy and is of the same quality as the internal energy, it is quite natural for him to cooperate with the internal energy. But when the living entity prefers to cooperate with the external energy, he is put into difficulty. By the process called pratyāhāra (diversion), yoga diverts our energies from the external to the internal.

The energy of our senses is meant to be diverted, not stopped. The senses are to be purified, so that they serve the Lord instead of disturbing His settled harmony. The entire cosmic harmony is a settled fact by the will of the Supreme. So we must find the supreme will in every action of the cosmic situation. That is the instruction of Īśopaniṣad. The human life is an opportunity to understand this cosmic harmony, and therefore our conserved energy, which is likened to the conserved water in the paddy field, must be used for this purpose only.

As there is no chance of rain from the sky in autumn, we shall not immediately have a chance to get a human body again if we spend our conserved energy for sense enjoyment. The senses have their utility for the service of the Lord, and if properly engaged they can reach the highest perfection by being directly engaged in the service of the Lord in His personal presence. When the living entity thus goes back home, back to Godhead, and engages in the personal service of the Lord, he is said to have attained saṁsiddhi paramā, the highest perfection. This is confirmed in Bhagavad-gītā.

In the autumn there is a gulf of difference between the day and the night. During the day the extreme heat of the sun is unbearable, but at night the moonlight is extremely soothing and refreshing. Similarly, Lord Śrī Kṛṣṇa is soothing for both the gopīs and the mundane man in illusion, who accepts the body as the soul.

As long as the living being, under illusion, accepts the body or the mind as the soul, he will always be unhappy, like a man in the burning heat of autumn. But when the same living being becomes a devotee of Lord Śrī Kṛṣṇa, the Personality of Godhead, he at once lives a soothing life, as if under the cooling rays of the moon in autumn. Lord Śrī Kṛṣṇa is so merciful that He descends to reclaim suffering humanity and preaches Bhagavad-gītā with the intense desire that all living beings give up all of their engagements and take shelter of His lotus feet. This is the most confidential part of all revealed scripture.

The example of the damsels of Vrajabhūmi Vṛndāvana (the gopīs) is given here because these eternal consorts of the Lord terribly suffered the separation of Lord Kṛṣṇa when the Lord was absent from their presence for His engagement in tending the cows in the forest. During the absence of Kṛṣṇa, the entire day would appear to the gopīs to be as unbearable as a hot day in autumn. The Lord so much appreciated this natural feeling of the gopīs that He declared His inability to repay their intense love. Lord Caitanya recommended the feeling of the gopīs as the highest mode of worship that can be rendered to the Lord. The conclusion is that the regular practice of bhakti-yoga will lead the devotee to the plane of intense love for the Lord, and that is the single qualification by which the conditioned soul is allowed to reenter the eternal life of bliss in the kingdom of God. The threefold miseries of material existence are at once nullified by intense love of God, which is the ultimate goal of cultivating the human spirit.

In the clear autumn sky the twinkling stars appear brighter and brighter, just like a transcendentalist clear vision of the purpose of the Vedas.

It is said that the import of the Vedas becomes clear to one who is not only a sincere devotee of the Lord but also a sincere servitor of the spiritual master. The spiritual master knows the purpose of the Vedas, practices it personally, and teaches the disciple of the true light of the Vedas. The supreme spiritual master, Lord Śrī Kṛṣṇa, teaches us the import of the Vedas in the following verse of Bhagavad-gītā (15.16):

dvāv imau puruṣau loke
kṣaraś cākṣara eva ca

kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho 'kṣara ucyate

The Lord says that in the Vedas it is mentioned that there are two kinds of living beings, called the fallible and the infallible. Those living beings who are materially encaged are all fallible, whereas those who are not conditioned and who are eternally situated in the spiritual realm are called akṣara, or infallible. The Lord then says,

uttamaḥ puruṣas tv anyaḥ
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ
yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

"Besides these innumerable fallible and infallible living beings there is another, superior personality, known as the Paramātmā. He pervades all the three worlds and exists as the supreme controller.

"And because I [Lord Śrī Kṛṣṇa] am transcendental to all of them, even those who are infallible, I am known in all the Vedas and histories [the Purāṇas, Mahābhārata, Rāmāyaṇa, etc.] as the Absolute Supreme Personality of Godhead." (Bg. 15.17–18)

The import of the Vedas is still more explicitly explained in Śrīmad-Bhāgavatam. The conclusion of the Vedic literatures is that Lord Śrī Kṛṣṇa is the primeval Lord and the cause of all causes. He has His eternal two-armed form as Śyāmasundara, with features exactly like those of a most beautiful young man, and that is the sum and substance of the Vedas concerning God. God is one, but the living entities, including both the liberated and the conditioned, are many and have many different grades of positions. The living entities are never equal to God, but as parts and parcels of the Lord they are eternally His servitors. As long as the living entities are situated normally as His servitors they are happy; otherwise they are always unhappy. That is the Vedic conclusion.

In the clear sky of autumn, the beautiful moon among the beautiful stars becomes the cynosure of all eyes, just as Lord Śrī Kṛṣṇa is the central attraction in the Vṛṣṇi dynasty or in the family of Yadu.

The Personality of Godhead, Śrī Kṛṣṇa, appeared in the family of Yadu, and since then the Yadu dynasty has been luminous like the moon in autumn. The appearance and disappearance of the Lord are similar to the appearance and disappearance of the sun. The sun is first seen on the eastern horizon, but that does not mean that the sun is the son of that side. The sun is fixed in its own orbit, and it neither rises nor sets. But because we first see it on the eastern horizon we may say that the sun rises on that side. Similarly, the appearance of Godhead in some particular family does not mean that He is limited by obligations to that family. He is fully independent and may appear and disappear. anywhere and everywhere, because He is all-pervading.

Less intelligent persons cannot accommodate the appearance and disappearance of the Lord as an incarnation, but there is no sound reasoning to support such unbelievers. If God is all-pervading, like the power of electricity, He can manifest Himself at any place within His creation. When He is within we cannot see Him, but when He is without He is seen by everyone, although very few know Him as He is. Everyone sees the sun every day, but that does not mean that everyone knows what the sun actually is. Similarly, when Lord Śrī Kṛṣṇa was present five thousand years ago, very few could know what He was.

Anyone who comes to know Him as He is becomes liberated at once, and while leaving this present body such a knower goes back to Godhead, never to return to this universe of manifold miseries. In Bhagavad-gītā (4.9) the Lord confirms this as follows:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"My birth and activities are all transcendental. One who knows them in reality will not be conditioned by another material body, but will come back to My abode, where there is no birth and death."

But there are foolish persons who take Him to be an ordinary man, not knowing the essence of His transcendental features. In Bhagavad-gītā (9.11) the Lord affirms this:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

At night in autumn the atmosphere is pleasant because it is neither very hot nor very cold. The mild wind blowing through the gardens of fruits and flowers in Vṛndāvana appeared very much pleasing to all-all but the gopīs, who were always overtaken by heartfelt sorrow in the absence of Kṛṣṇa.

There are two kinds of transcendental feelings for those engaged in the worship of the Lord. One is called sambhoga, and the other is called viraha. According to authorities in the disciplic line, viraha worship is more palatable than sambhoga worship. Sambhoga takes place in direct touch, whereas viraha takes place without such direct contact. Lord Caitanya Mahāprabhu taught us to accept viraha worship. In the present state of affairs we cannot make any direct touch with the Personality of Godhead. But if we practice the viraha mode of worship we can transcendentally realize the presence of the Lord more lovingly than in His presence.

Without love of Godhead there is no meaning even to direct contact. During the presence of the Lord there were thousands and thousands of men, but because they were not in love of Godhead they could hardly realize the Personality of Godhead, Śrī Kṛṣṇa. Therefore we must first activate our dormant love of Godhead by following the prescribed rules and by following in the footsteps of the authorities who are actually fixed in love of Godhead. The gopīs provide the highest example of such unalloyed love of Godhead, and Lord Caitanya at the ultimate stage of realization displayed the viraha worship in the mood of the gopīs.

In the mundane world there is also some shadow of such viraha. A loving wife, husband, or friend may for some time be maddened by the absence of the beloved. Such a state of mind, however, is not permanent. The loving husband or wife takes to another and forgets everything of the past. This is so because there is no reality to such relationships in the material world.

The spiritual situation, however, is completely different. A bona fide lover of God could never forget Him, even in exchange for everything else. The devotee of the Lord cannot be happy in any circumstance without the Lord. In the absence of the Lord the devotee associates with Him by remembering His separation, and because the Lord is absolute, the devotee's feeling of separation is transcendentally more relishable than direct contact. This is possible only when we develop genuine love for Him. In that state the devotee is always with the Lord by feelings of separation, which become more acute and intolerable in suitable circumstances. The mild wind reminded the gopīs of the association of the Lord, and they felt separation from Him acutely.

In the autumn season all the birds, beasts, and men become sexually disposed, and the bull, the stag, the male bird, the man, and other male creatures forcibly impregnate the fair sex. A similar impregnation takes place as a result of devotional service to the Lord.

Devotional service to the Lord never goes in vain. Just at the right moment, the result of one's particular devotional service will come, even if one has no desire for it. The pure devotees do not wish any return from the Lord in exchange for their service; they do not make business exchanges with the Lord. But the Lord, out of His own accord, fulfills all the desires of the devotees.

It may appear that a devotee of the Lord is becoming poorer and poorer in terms of material prosperity, but factually he is not. The typical example is the Pāṇḍavas. The five brothers, headed by King Yudhiṣṭhira, underwent all sorts of difficulties because of the conspiracy of their cousins, headed by Duryodhana. But in the long run King Yudhiṣṭhira was enthroned by Lord Śrī Kṛṣṇa, and his enemies were vanquished. King Yudhiṣṭhira was never disturbed by all the calamities that overcame them even though Lord Kṛṣṇa was ever their companion. The Pāṇḍavas never prayed to the Lord for anything but His devotional service, and in due time everything came out in favor of the devotees.

A devotee, therefore, should execute his devotional services with full energy, endurance, and confidence. He should perform his scheduled duties, he should be pure in heart, and he should serve in association with devotees. All six of these items will lead the devotee to the path of success. One should not be discouraged in the discharge of devotional service. Failures may not be detrimental; they may be the pillars of success. One must have good faith in the regulative principles followed by the self-realized souls, and one should not be doubtful about the ultimate result of such devotional service. Rather, one must go on executing his prescribed duties without hesitation, and one should never be influenced by unwanted association.

We should not consider going back to Godhead a plaything. We must take it seriously, as enjoined in the scriptures. For a strict follower, the result is sure and certain, and when the time is right the result will come of its own force. Dhruva Mahārāja went to worship God to gain something, but when he actually came in contact with God he did not want anything from the Lord. The Lord, however, awarded Dhruva Mahārāja both benefits-that is, the Lord fulfilled his desires and also gave him eternal salvation. Such are the lessons we learn from all the revealed scriptures. The almighty God awards the results we desire, and therefore we should desire that which is eternal, blissful, and full of knowledge. In devotional service we should not endeavor for that which is temporary and useless.

In the autumn season all the reservoirs of water are full of lotus flowers. There are also flowers that resemble the lotus but are of a different class. Among them is a flower called kumuda. When the sun rises, all the flowers but the kumuda blossom beautifully. Similarly, lotuslike men take pleasure in the advent of a responsible king, but men who are like the kumuda do not like the existence of a king.

In this age of Kali the people want their own government, because the kings have become corrupt. Formerly it was not like that. The sons of kings were trained under the guidance of a good brāhmaṇa-ācārya just as the Pāṇḍavas and the Kauravas were put under the instruction of the qualified brāhmaṇa professor Śrī Droṇācārya. Princes were rigidly trained in politics, economics, the military arts, ethics and morality, the sciences, and, above all, devotional service to the Lord. Only after such good training were the princes allowed to be enthroned. When such a prince became king, then too he was guided by the advice of good brāhmaṇas. Even in the Middle Ages, Mahārāja Candragupta was guided by the learned brāhmaṇa Cāṇakya Paṇḍita.

In a monarchy, one man sufficiently trained was competent enough to conduct alone the business of the state. But in a democracy no one is trained like a prince; instead, politicians are voted to responsible posts of administration by diplomatic arrangements. In place of one king or supreme executive officer, in a democracy there are so many quasi-kings: the president, the ministers, the deputy ministers, the secretaries, the assistant secretaries, the private secretaries, and the undersecretaries. There are a number of parties-political, social, and communal-and there are party whips, party whims, and so on. But no one is well enough trained to look after the factual interests of the governed. In a so-called democratic government, corruption is even more rampant than in an autocracy or monarchy.

Men who want to flourish in the guise of servants of the people do not want a good king at the head of the state. They are like the kumuda flowers, which do not take pleasure in the sunrise. The word ku means "bad," and mud means "pleasure." Persons who want to exploit the administrative power for their own self-interest do not like the presence of a good king. Although professing democracy, they want to be kings themselves. Thus they compete for votes by bad propaganda and take pleasure in having politics but no king. Thieves and dacoits also take no pleasure in the presence of a good king, but it is in the interest of the people to have a well-trained king as the head of the state.

After the new grains were cut and brought home from the paddy fields, the people began to observe the navānna ceremony everywhere, in the presence of the Lord as Śrī Kṛṣṇa and Baladeva.

According to Vedic culture, learned men consider all natural products, such as food grains, fruits, flowers, and milk, to be God-sent. No one can manufacture these things in man-made factories, however scientifically advanced people may be. People can make preparations of such God-sent foodstuffs, but they cannot manufacture the natural ingredients. Spiritually cultured men, therefore, feel obliged to the Lord when they get sufficient natural foodstuffs by the grace of the Lord.

The navānna-prāśana ceremony is observed as a way of acknowledging the gifts of God. Newly collected grains would first be offered to the Lord by the villagers, either individually or collectively, and in either case all the members of the village would partake of the prasādam thus offered to the Lord. Such ceremonies make the people happy and prosperous.

We should always acknowledge the mercy of God. We should not think that we can produce ample food grains merely with the help of tractors and fertilizers. These can help us only as instruments for such production; without the sanction of the Lord there is no possibility of having grains, even if there are trucks and fertilizers.

When Lord Kṛṣṇa and Baladeva were present, the good men of Vṛndāvana realized that it was due to the presence of the Lord that their supply of food grains was sufficient. Some of the people of Vṛndāvana, including Lord Kṛṣṇa's father, Nanda Mahārāja, used to perform sacrifices to propitiate King Indra, the king of heaven, because he is the controller of rains. Without good rains, grains cannot be produced, and therefore the people would offer sacrifices to Indra. Lord Śrī Kṛṣṇa, however, stopped this age-old ceremony and advised His father to offer the same sacrifice to the Supreme Lord. His purpose was to teach that we need not satisfy the various demigods in charge of the various departments of cosmic affairs; instead we must offer sacrifices to the Supreme Lord, for the Lord is the master and all others are His servants. The famous anna-kūṭa ceremony, performed in Vṛndāvana especially and also in all other parts of India, was thus introduced by the Lord, and people still follow this path by worshiping Govardhana Hill, where the Lord used to take pleasure in tending cows. People also worship Giri Govardhana as identical with the Lord, because there is no difference between God and His paraphernalia and pastimes.

The merchants, preachers, kings, and students who were confined to home during the four months June, July, August, and September began to flow out and attain success in life, just as perfected souls attain the required body as soon as they leave the present one.

The people in general-especially the merchants, preachers, kings, and students-are advised not to leave home during the four months of the rainy season. These four months are known as Cāturmāsya, and for everyone there are specific rules for observing this period, partly for the sake of health and partly for spiritual realization. During this period the merchants cannot do free business, dedicated souls like sannyāsīs cannot freely preach the doctrines of the Vedas, kings cannot go out to tour their states, and students cannot go to their schools, which are closed. But after the Cāturmāsya period they all get the freedom to go out and perform their respective duties, and by doing so they can achieve the results they desire.

In the same way, one cannot achieve the desired results of one's penances until one attains freedom from the present body. There are various ways to practice the various kinds of yoga to attain various results in various spheres of life. It is not that everything is the same. There are varieties of life, varieties of planets, and varieties of success in spiritual realization. And all these can be achieved only when we have finished the Cāturmāsya-like period of life. It is a foolish imagination, therefore, that we can go to other planets in the present body. If we want to go to Devaloka, the planets of the demigods, we must achieve the required qualifications, and the same is true if we want to go back to the kingdom of God. If we want to remain on this planet in some better condition of life, that also will depend on the required achievements. In any case, those achievements can be fulfilled just after one leaves the body.

The merchants, preachers, kings, and students form the four important sections of human society. The merchants should see that everyone gets his proper share of the food given as a gift by God. The sannyāsī preachers should go from door to door to preach the sense of God consciousness, not to build maṭhas and temples but to enlighten the people. The king should go out from his home to see with his own eyes how things are going on. (Mahārāja Parīkṣit, while on tour, saw a man, Kali, attempting to kill a cow, so the king at once punished him.) And students should gather knowledge wherever it is available. The combined work of these four sections is meant for the general welfare of society.

From the Transcendence, which is called Kṛṣṇaloka, there emanates a glowing effulgence that resembles the tail of a comet. This glowing effulgence is unlimited, immeasurable, and unfathomable. Within this effulgence there are innumerable glowing planets, each of them self-luminous. Somewhere, a limited part of that glowing effulgence is covered by material energy, just as a part of the sky is covered by a cloud. Within this material energy there are innumerable universes, in every universe there are innumerable material planets, and the earth is one of these planets. Thus we can understand what an insignificant part of the entire cosmos is this globe on which we live.

Kṛṣṇaloka, as above mentioned, is the residence of the Personality of Godhead, the original Transcendence. The glowing effulgence emanating from Kṛṣṇaloka is the personal glow of the Lord. The almighty Lord, being full of inconceivable energies, expands Himself in various forms and energies. There are forms from His energy as well as forms from His person. He has innumerable energies, and therefore He can do anything and everything as He desires, and these things take place immediately, with all perfection. His energies are like the heat and light that expand from a fire. The entire cosmic manifestation is nothing but an expansion of His energies; the energies are emanations from Him, and therefore the emanations are simultaneously one with and different from Him.

The Transcendence is compared to milk, and the emanations are compared to yogurt. Yogurt is nothing but milk, but at the same time it is different from milk. Yogurt is a milk preparation, but it cannot be used in place of milk. The Lord is also sometimes compared to a tree. The root of the tree is the cause of the trunk, branches, twigs, leaves, and fruits, yet the trunk is not the fruit, the fruit is not the leaf, nor is the leaf the root. When water is needed it has to be poured on the root, not on the leaves. Pouring water on the leaves serves no purpose, but pouring water on the root serves all purposes. This is the essence of the philosophy of spiritual culture.

Kṛṣṇaloka is also called Goloka Vṛndāvana. Beneath this Goloka are Hari-dhāma, Maheśa-dhāma, and Devī-dhāma. Hari (Viṣṇu, Nārāyaṇa) is the formal expansion of the Lord, Maheśa (Śiva) is the formal energetic expansion of the Lord, and Devī is the Lord's energetic expansion. The living entities are also energetic expansions of the Lord. There are two different kinds of living entities, called the liberated souls and the conditioned souls.

The planets within the glowing effulgence are called Hari-dhāma. On these planets the predominating Deity is Hari, and the predominated deities are the liberated souls. The features of the liberated souls and those of Hari are almost the same, yet Hari is predominator and the liberated souls are predominated. The innumerable planets in Hari-dhāma are predominated by different formal expansions of the Lord, and all of them have different names.

The universes within the material energy are called Devī-dhāma, and within Devī-dhāma the predominating Deity is Viṣṇu, who is assisted by Brahmā and Śiva. Devī-dhāma is controlled by three modes, namely goodness, passion, and ignorance. Viṣṇu is the incarnation of goodness, Brahmā of passion, and Śiva of ignorance. Brahmā creates, Viṣṇu maintains, and Śiva destroys the material creation. The material creation comes into being by the will of the Lord, and it is again annihilated by His will. But although the universes of the material energy are thus created and annihilated, the planets in Hari-dhāma are ever existent.

The conditioned living entities who wish to enjoy and not serve are given a chance within Devī-dhāma to seek liberation. Some of them enter Hari-dhāma, some of them enter Maheśa-dhāma, and some of them remain within Devī-dhāma. Maheśa-dhāma is the marginal place between Hari-dhāma and Devī-dhāma. The impersonalists who want to merge into the existence of the Transcendence are placed within Maheśa-dhāma. Those who want to remain within the planetary systems of the material universes do so on various planets. But those who want to go outside the material energy can enter Hari-dhāma and go either to the various planets there or directly to Kṛṣṇaloka.

The system of bhakti-yoga makes one eligible to enter Hari-dhāma, the system of jñāna-yoga makes one eligible to enter Maheśa-dhāma, and the system of karma-yoga obliges one to remain in Devī-dhāma and repeatedly be born and die, changing his material covering according to the standard of karma he performs.

The moon, or Candraloka, is one of the four important places of residence for the demigods. Beyond Mānasa Lake is Sumeru Mountain. On the eastern side of this mountain is the planet Devadhānī, where Indra resides. On the southern side is the planet known as Saṁyamanī, where Yamarāja resides. On the western side is the planet known as Nimlocanī, the residence of Vāyu, the demigod who controls the wind. And on the northern side of the mountain is the moon, which is also known as Vibhāvarī.

All these various planets are within the universe in which our planet is situated. Persons who are too materialistic always engage in sense enjoyment. Such persons worship the material demigods and goddesses to fulfill their material desires. They are fond of performing many yajñas to propitiate the various demigods and the forefathers in heaven. Such persons are automatically promoted to the moon, where they enjoy soma, a celestial beverage.

The moon is too cold for the inhabitants of this earth, and therefore ordinary persons who want to go there with earthly bodies are attempting to do so in vain. Merely seeing the moon from a distance cannot enable one to understand the real situation of the moon. One has to cross Mānasa Lake and then Sumeru Mountain, and only then can one trace out the orbit of the moon. Besides that, no ordinary man is allowed to enter that planet. Even those admitted there after death must have performed the prescribed duties to satisfy the pitās and devas. Yet even they are sent back to earth after a fixed duration of life-on the moon.

Men with developed consciousness, therefore, do not waste time making excursions, real or imaginary, to the moon. Such intelligent persons do not endeavor to achieve temporary sense enjoyment. Rather, they apply their conserved energy for the sake of spiritual cultivation. They discharge religious duties for the satisfaction of the Supreme Lord, and not for personal sense enjoyment. The signs of such exceptional devotees of the Lord are that they are unattached to material enjoyment, contented, pure in heart, attached to devotional service, free from affection for temporary things, and devoid of false ego. According to Vedic injunctions, such great personalities ultimately attain the place where the Supreme Personality of Godhead predominates and where there is no death, no birth, no old age, and no disease. On the way to these spiritual planets, such personalities pass through the sun line called arcir-mārga. And on the way they can see all the planets between here and the spiritual world.

15 On the Way to Krsna

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His Divine Grace
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15.2 Chapter One

Throughway to Happiness

Every one of us is searching after happiness, but we do not know what real happiness is. We see so much advertised about happiness, but practically speaking we see so few happy people. This is because so few people know that the platform of real happiness is beyond temporary things. It is this real happiness that is described in Bhagavad-gītā by Lord Kṛṣṇa to Arjuna.

Happiness is generally perceived through our senses A stone, for instance, has no senses and cannot perceive happiness and distress. Developed consciousness can perceive happiness and distress more intensely than undeveloped consciousness. Trees have consciousness, but it is not developed. Trees may stand for a long time in all kinds of weather, but they have no way of perceiving miseries. If a human being were asked to stand like a tree for only three days or even less, he would not be able to tolerate it. The conclusion is that every living being feels happiness or distress according to the degree of development of his consciousness.

The happiness that we are experiencing in the material world is not real happiness. If one asks a tree, "Are you feeling happy?" the tree, if it could, might say,"Yes, I am happy, standing here all year. I'm enjoying the wind and snowfall very much, etc." This may be enjoyed by the tree, but for the human being it is a very low standard of enjoyment. There are different kinds and grades of living entities, and their conceptions and perceptions of happiness are also of all different types and grades. Although one animal may see that another animal is being slaughtered, he will go right on chewing grass, for he has no knowledge to understand that he may be next. He is thinking that he is happy, but at the next moment he may be slaughtered.

In this way there are different degrees of happiness. Yet of all of them, what is the highest happiness? Śrī Kṛṣṇa tells Arjuna:

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ

"In that joyous state (samādhi), one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." (Bg. 6.21)

Buddhi means intelligence; one has to be intelligent if he wants to enjoy. Animals do not have really developed intelligence and so cannot enjoy life as a human being can. The hands, the nose, the eyes, the other sense organs and all the bodily parts may be present on a dead man, but he cannot enjoy. Why not? The enjoying energy, the spiritual spark, has left, and therefore the body has no power. If one looks further into the matter with a little intelligence, he can understand that it was not the body that was enjoying at all but the small spiritual spark that was within. Although one may think that he is enjoying by the bodily sense organs, the real enjoyer is that spiritual spark. That spark always has the potency of enjoyment, but it is not always manifest due to being covered by the material tabernacle. Although we may not be aware of it, it is not possible for the body to experience enjoyment without the presence of this spiritual spark. If a man is offered the dead body of a beautiful woman, will he accept it? No, because the spiritual spark has moved out of the body. Not only was it enjoying within the body, but it was maintaining the body. When that spark leaves, the body simply deteriorates.

It follows that if the spirit is enjoying, it must have its senses also, otherwise how can it enjoy? The Vedas confirm that the spirit soul, although atomic in size, is the actual enjoying agent. It is not possible to measure the soul, but that is not to say that it is without measurement. An object may seem to us to be no bigger than a point and may seem to have no length or width, but when we perceive it under a microscope we can see that it has both length and width. Similarly, the soul also has its dimensions, but we cannot perceive them. When we buy a suit or dress, it is made to fit the body. The spiritual spark must have form, otherwise how is it the material body has grown to accommodate it? The conclusion is that the spiritual spark is not impersonal. It is an actual person. God is an actual person, and the spiritual spark, being a fragmental part of Him, is also a person. If the father has personality and individuality, the son also has them; and if the son has them, we can conclude that the father has them. So how can we, as sons of God, assert our personality and individuality and at the same time deny them to our Father, the Supreme Lord?

Atīndriyam means that we have to transcend these material senses before we can appreciate real happiness. Ramante yogino 'nante satyānanda-cid-ātmani: the yogīs who are aspiring after spiritual life are also tasting enjoyment by focusing on the Supersoul within. If there is no pleasure, if there is no enjoyment, then what is the point of going to so much trouble to control the senses? What kind of pleasure are the yogīs relishing if they are taking so much trouble? That pleasure is ananta-endless. How is this? The spirit soul is eternal, and the Supreme Lord is eternal; therefore reciprocation of their loving exchanges is eternal. One who is actually intelligent will refrain from the flickering sensual enjoyment of this material body and fix his enjoyment in spiritual life. His participation in spiritual life with the Supreme Lord is called rāsa-līlā.

We have often heard of Kṛṣṇa's rāsa-līlā with the cowherd girls in Vṛndāvana. That is not like ordinary exchanges that take place between these material bodies. Rather it is an exchange of feelings through spiritual bodies. One has to be somewhat intelligent to understand this, for a foolish man, who cannot understand what real happiness is, seeks happiness in this material world. In India there is the story of a man who did not know what sugarcane was and was told that it was very sweet to chew. "Oh, what does it look like?" he asked. "It looks just like a bamboo rod," someone said. So the foolish man began to chew all kinds of bamboo rods. How can he begin to experience the sweetness of sugarcane? Similarly, we are trying to get happiness and pleasure, but we are trying for them by chewing this material body; therefore there is no happiness and no pleasure. For the time being there may be some little feeling of pleasure, but that is not actual pleasure, for it is temporary. It is like a show of lightning which we may see flashing in the sky that may momentarily seem like lightning, but the real lightning is beyond that. Because a person does not really know what happiness is, he deviates from real happiness.

The process for establishing oneself in real happiness is this process of Kṛṣṇa consciousness. By Kṛṣṇa consciousness we can gradually develop our real intelligence and naturally enjoy relishing spiritual happiness as we make spiritual progress. As we begin to relish spiritual happiness, we proportionately abandon material happiness. As we make progress in understanding the Absolute Truth, we naturally become detached from this false happiness. If somehow or other one is promoted to that stage of Kṛṣṇa consciousness, what is the result?

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate

"Upon gaining this, he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty." (Bg. 6.22)

When one attains that stage, other achievements appear insignificant. In this material world we are trying to achieve so many things-riches, women, fame, beauty, knowledge, etc.-but as soon as we are situated in Kṛṣṇa consciousness we think, "Oh, no achievement is better than this." Kṛṣṇa consciousness is so potent that a little taste can save one from the greatest danger. As one begins to relish the taste of Kṛṣṇa consciousness, he begins to see other so-called enjoyments and attainments as flat and tasteless. And if one is situated firmly in Kṛṣṇa consciousness, the greatest danger cannot disturb him. There are so many dangers in life because the material world is a place of danger. We tend to close our eyes to this, and because we are foolish we try to adjust to these dangers. We may have many dangerous moments in our lives, but if we are training ourselves in Kṛṣṇa consciousness and preparing ourselves to go home, back to Godhead, we will not care for them. Our attitude will then be: "Dangers come and go-so let them happen." It is very difficult to make this kind of adjustment as long as one is on the materialistic platform and is identifying with the gross body, which is composed of perishable elements. But the more one advances in Kṛṣṇa consciousness, the more he becomes free from bodily designations and this material entanglement.

In Śrīmad-Bhāgavatam the material world is compared to a great ocean. Within this material universe there are millions and billions of planets floating in space, and we can just imagine how many Atlantic and pacific Oceans are there. In fact, the whole material universe is likened to a great ocean of misery, an ocean of birth and death. In order to cross this great ocean of nescience, a strong boat is needed, and that strong boat is the lotus feet of Kṛṣṇa. We should immediately get aboard that boat. We should not hesitate, thinking that Kṛṣṇa's feet are very small. The whole universe is simply resting on His leg. For one who takes shelter of His feet, it is said that the material universe is no more significant than a puddle of water found in the impression of a calf's hoofprint. There is certainly no difficulty in crossing over such a small puddle.

taṁ vidyād duḥkha-saṁyoga-
viyogam yoga-saṁjñitam

"This indeed is actual freedom from all miseries arising from material contact." (Bg. 6.23)

We are entangled in this material world due to uncontrolled senses. The yoga process is meant to control these senses. If somehow we can manage to control the senses, we can turn our face to actual spiritual happiness and make our lives successful.

sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ
viniyamya samantataḥ
śanaiḥ śanair uparamed
buddhyā dhṛti-gṛhītayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet
yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet

"One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind. Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else. From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self." (Bg. 6.24–26)

The mind is always disturbed. It is going sometimes this way and sometimes that way. By yoga practice we literally drag the mind to Kṛṣṇa consciousness. The mind strays from Kṛṣṇa consciousness to so many exterior objects because from time immemorial, life after life, that has been our practice. Due to this, there may be great difficulty in the beginning when one tries to fix his mind in Kṛṣṇa consciousness, but these difficulties can all be overcome.

It is because the mind is agitated and not fixed on Kṛṣṇa that it goes from one thought to another. For instance, when we are engaged in work, memories of events that happened ten, twenty, thirty or forty years ago may suddenly come to our mind for no apparent reason. These thoughts come from our subconscious, and because they are always rising, the mind is always agitated. If we agitate a lake or a pond, all the mud from the bottom comes to the surface. Similarly, when the mind is agitated so many thoughts arise from the subconscious that have been stored there over the years. If we do not disturb a pond, the mud will settle to the bottom. This yoga process is the means to quiet the mind and allow all these thoughts to settle. For this reason there are so many rules and regulations to follow in order to keep the mind from becoming agitated. If we follow the rules and regulations, gradually the mind will come under control. There are so many don't's and so many do's, and if one is serious about training the mind, he has to follow them. If he acts whimsically, what is the possibility of the mind being controlled? When the mind is finally trained to the point where it will think of nothing but Kṛṣṇa, it will attain peace and will become very tranquil.

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam

"The yogī whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin." (Bg. 6.27)

The mind is always concocting objects for happiness. I am always thinking, "This will make me happy," or "That will make me happy. Happiness is here. Happiness is there." In this way the mind is taking us anywhere and everywhere. It is as though we are riding on a chariot behind an unbridled horse. We have no power over where we are going but can only sit in horror and watch helplessly. As soon as the mind is engaged in the Kṛṣṇa consciousness process-specifically by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-then the wild horses of the mind will gradually come under our control. We must engage in Kṛṣṇa's service every moment of our lives in order to keep the restless and turbulent mind from dragging us from one object to another in a vain search for happiness in the temporary material world.

yuñjann evaṁ sadātmānaṁ
yogī vigata-kalmaṣaḥ
sukhe na brahma-saṁsparśam

atyantaṁ sukham aśnute

”Steady in the Self, being freed from all material contamination, the yogī achieves the highest perfectional stage of happiness in touch with the supreme consciousness.” (Bg. 6.28)

Kṛṣṇa serves as a patron for one who is devoted to Him. When one is in difficulty, his patron saves him. As stated in Bhagavad-gītā, Kṛṣṇa is the real friend of every living entity, and we have to revive our friendship with Him. The method for reviving this friendship is the process of Kṛṣṇa consciousness. By practice of Kṛṣṇa consciousness, mundane passionate hankering will come to a stop. This passionate hankering keeps us divorced from Kṛṣṇa. Kṛṣṇa is within us and is waiting for us to turn to Him, but we are too busy passionately eating the fruits of the tree of material desire. This passionate compulsion to enjoy these fruits must stop, and we must situate ourselves in our real identity as Brahman-pure spirit.

15.3 Chapter Two

The Way of Chanting and Knowing Kṛṣṇa

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is transcendental sound vibration. It will help us to cleanse the dust from the mirror of the mind. At the present moment we have accumulated so much material dust on the mirror of the mind, just as on Second Avenue (New York City) there is dust and soot over everything due to the heavy traffic. Due to our manipulation of material activities, a great deal of dust has collected over our mind’s clear mirror, and as a consequence we are unable to see things in perspective. This vibration of transcendental sound (the Hare Kṛṣṇa mantra) will cleanse away this dust and enable us to see clearly our real constitutional position. As soon as we come to understand ”I am not this body; I am spirit soul, and my symptom is consciousness,” we will be able to establish ourselves in real happiness. As our consciousness is purified by this process of chanting Hare Kṛṣṇa, all our material miseries will disappear. There is a fire that is always blazing over this material world, and everyone is trying to extinguish it, but there is no possibility of extinguishing this fire of the miseries of material nature unless we are situated in our pure consciousness, in our spiritual life.

One of the purposes for Lord Kṛṣṇa’s descent or appearance in this material world is to extinguish the fire of material existence for all living entities by setting forth the dharma.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.7–8)

In this verse the word dharma is used. This word has been translated into English in various ways. Sometimes it is translated as ”faith,” but according to Vedic literature, dharma is not a kind of faith. Faith may change, but dharma cannot be changed. The liquidity of water cannot be changed. If it is changed-if, for instance, water becomes solid-it is actually no longer in its constitutional position. It is existing under a certain qualifying condition. Our dharma or constitutional position is that we are part and parcel of the Supreme, and this being the case, we have to dovetail or subjugate our consciousness to the Supreme.

This position of transcendental service to the Supreme Whole is being misused due to material contact. Service is implicit in our constitutional position. Everyone is a servant, and no one is a master. Everyone is serving someone or other. Although the president may be the chief executive of the state, still he is serving the state, and when his services are no longer required, the state disposes of him. To think to oneself,”I am the master of all I survey,” is called māyā, illusion. Thus in material consciousness our service is being misused under various designations. When we can become free from these designations, that is to say when the dust has been cleared from the mirror of the mind, we will be able to see ourselves in our actual position as eternal servants of Kṛṣṇa.

One should not think that his service in the material world and his service in the spiritual atmosphere are the same. We may shudder to think, ”Oh, after liberation will I still be a servant?” This is because we have experience that being a servant in the material world is not very enjoyable, but transcendental service is not like this. In the spiritual world there is no difference between the servant and the master. Here, of course, there is distinction, but in the absolute world everything is one. For instance, in Bhagavad-gītā we can see that Kṛṣṇa has taken the position of servant as the chariot driver of Arjuna. In his constitutional position, Arjuna is the servant of Kṛṣṇa, but in behavior we can see that sometimes the Lord becomes the servant of the servant. So we should be careful not to carry materialistic ideas into the spiritual realm. Whatever we have materially experienced is but a perverted reflection of things in spiritual life.

When our constitutional position or dharma is deteriorated due to the contaminations of matter, the Lord Himself comes as an incarnation or sends some of His confidential servitors. Lord Jesus Christ called himself the ”son of God,” and so is a representative of the Supreme. Similarly, Mohammed identified himself as a servant of the Supreme Lord. Thus whenever there is a discrepancy in our constitutional position, the Supreme Lord either comes Himself or sends His representative to inform us of the real position of the living entity.

Therefore, one should not make the mistake of thinking that dharma is a created faith. In its proper sense, dharma cannot be divorced from the living entity at all. It is to the living entity what sweetness is to sugar, or saltiness is to salt, or solidity is to stone. In no case can it be cut off. The dharma of the living entity is to serve, and we can easily see that every living entity has the tendency to serve himself or others. How to serve Kṛṣṇa, how to disentangle ourselves from materialistic service, how to attain Kṛṣṇa consciousness and become free from material designations is all taught as a science by Śrī Kṛṣṇa in Bhagavad-gītā.

The word sādhu in the verse quoted above, beginning paritrāṇāya sādhūnām refers to a holy man or a saintly person. A saintly person is tolerant, very kind to everyone, is a friend to all living entities, is no one's enemy and is always peaceful. There are twenty-six basic qualifications for a holy man, and in the Bhagavad-gītā we find that Śrī Kṛṣṇa Himself gives the following verdict:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

”Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.” (Bg. 9.30)

On the mundane platform, what is morality for one person is immorality for another, and what is immorality for one person is morality for another. According to the Hindu conception, the drinking of wine is immoral, whereas in the Western world, wine drinking is not considered immoral but is a common thing. So morality is dependent on time, place, circumstance, social position, etc. There is, however, a sense of morality and immorality in all societies. In this verse Kṛṣṇa points out that even if one is engaged in immoral acts but at the same time is fully in Kṛṣṇa consciousness, he is to be considered a sādhu or a saint. In other words. although a person may have some immoral habits due to his past association, if he is engaged fully in Kṛṣṇa consciousness, these habits are not to be considered important. Whatever the case, if one becomes Kṛṣṇa conscious, he will gradually be purified and will become a sādhu. As one progresses in executing Kṛṣṇa consciousness, his bad habits diminish, and he attains to saintly perfection.

In this regard there is the story of a thief who went on a pilgrimage to a holy town, and on route he and the other pilgrims stopped to rest overnight at an inn. Being addicted to stealing, the thief began making plans to steal the other pilgrims' baggage, but he thought, ”I'm going on a pilgrimage, so it doesn't seem appropriate that I should steal this baggage. No, I shall not do it.” Nonetheless, due to his habit, he could not keep his hands off the baggage. So he picked up one person's bag and placed it in another place, and then another person's bag and placed it elsewhere. He spent all night placing different bags in different places, but his conscience bothered him so that he could not take anything from them. In the morning, when the other pilgrims awoke, they looked around for their bags and couldn't find them. There was a great row, and eventually, one by one, they began to find the bags in various places. After they were all found, the thief explained: ”Gentlemen, I am a thief by occupation. Being that I am habituated to stealing at night, I wanted to steal something from your bags, but I thought that since I am going to this holy place, it is not possible to steal. So I may have rearranged the baggage, but please excuse me.” This is the characteristic of a bad habit. He does not want to commit theft anymore, but because he is habituated, sometimes he does. Thus Kṛṣṇa says that one who has decided to refrain from his immoral habits and make progress in Kṛṣṇa consciousness is to be considered a sādhu, even if out of past habit or by chance he yields to his fault. In the next verse we find that Śrī Kṛṣṇa says:

kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

”He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.” (Bg. 9.31)

Because one has committed himself to Kṛṣṇa consciousness, it is proclaimed here by Śrī Kṛṣṇa that within a very short time he will become saintly. One may pull the plug out of an electric fan, and the fan may still go on even though the juice has been disconnected, but it is understood that the fan will soon come to a stop. Once we take shelter of the lotus feet of Kṛṣṇa, we turn the switch off for our karmic activities, and although these activities may still revolve, it is to be understood that they will quickly diminish. It is a fact that whoever takes to Kṛṣṇa consciousness does not have to endeavor independently to become a good man. All the good qualifications will automatically come. It is stated in Śrīmad-Bhāgavatam that one who has attained Kṛṣṇa consciousness has simultaneously attained all good qualities. On the other hand, if a person is devoid of God consciousness and yet has many good qualities, his good qualities are to be considered useless, for he will not in any way be prohibited from doing that which is undesirable. If one is devoid of Kṛṣṇa consciousness, he is sure to commit mischief in this material world.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” (Bg. 4.9)

The mission for which Kṛṣṇa appears is here further explained. When He comes with some mission, there are some activities. Of course there are some philosophers who do not believe that God comes as an incarnation. They say, ”Why should God come to this rotten world?” But from Bhagavad-gītā we understand otherwise. We should always remember that we read Bhagavad-gītā as scripture, and whatever is spoken in Bhagavad-gītā must be accepted, otherwise there is no reason in reading it. In Gītā Kṛṣṇa says that He has come as an incarnation with a mission, and along with His mission there are some activities. We can see, for example, that Kṛṣṇa is active as chariot-driver for Arjuna and engages in so many activities on the battlefield of Kurukṣetra. just as when there is war one person or nation may side with another person or nation and show partiality, Lord Kṛṣṇa on the battlefield shows some partiality and sides with Arjuna. Actually Kṛṣṇa is not partial to anyone, but externally it appears that He is partial. This partiality, however, should not be accepted in the ordinary sense.

In this verse Kṛṣṇa also points out that His descent into the material world is transcendental. The word divyam means transcendental. His activities are not in any way ordinary. Even today, in India, at the end of August the people are accustomed to celebrating

Kṛṣṇa's birthday, regardless of sect, just as in the Western world Jesus Christ's birthday is celebrated at Christmas. Kṛṣṇa's birthday is called Janmāṣṭamī, and in this verse Kṛṣṇa uses the word janma in referring to "My birth." Because there is birth, there are some activities. Kṛṣṇa's birth and activities are transcendental, which means they are not like ordinary births and activities. One may ask how it is that His activities are transcendental. He is born, He takes part in a battle with Arjuna, he has a father by the name of Vasudeva and a mother Devakī and a family-what can be considered transcendental? Kṛṣṇa says, evaṁ yo vetti tattvataḥ-we must know of His birth and activities in truth. When one knows of Kṛṣṇa's birth and activities in truth, the result is: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]-when he leaves this material body, he is not born again but goes directly to Kṛṣṇa. This means that he becomes a liberated soul. He goes to the eternal spiritual world and attains his constitutional position full of bliss, knowledge and eternality. All this can be obtained simply by knowing in truth the transcendental nature of Kṛṣṇa's birth and activities.

Ordinarily when one quits the body he has to take up another body. The lives of the living entities are going on simply due to the living entities' changing dress from one body to another-transmigration of the soul-according to the work of the living entities. At the present moment we may think that this material body is our actual body, but it is like a dress. In reality we do have an actual body, a spiritual body. This material body is superficial compared to the real spiritual body of the living entity. When this material body becomes old and worn out, or when it is rendered useless by some accident, we put it aside as we might put aside a soiled or ruined suit and take up another material body.

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones." (Bg. 2.22)

In the beginning the body is the size of a pea. Then it grows to become a baby, then a child, a young boy, a youth, a grown man and an old man, and finally, when it becomes useless, the living entity changes into another body. The body is therefore always changing, and death is simply the ultimate change of the present body.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Although the body is changing, the dweller within the body remains the same. Although the boy grows into manhood, the living entity within the body is not changed. It is not that the self who was there as a boy has gone away. Medical science agrees that at every moment the material body is changing. just as living entities are not bewildered by this, an enlightened man is not bewildered when the body undergoes its ultimate change at death. But a person who does not understand things as they are laments. In the material condition we are simply changing bodies all the time; that is our disease. It is not that we always change to a human body. We may change to an animal body or a demigod body depending on our activities. According to the Padma Purāṇa there are at death. But Kṛṣṇa promises that one who knows His birth and activities in truth is freed from this cycle of transmigration.

How does one understand Kṛṣṇa's birth and activities in truth? This is explained in the Eighteenth Chapter of Bhagavad-gītā:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

Here again the word tattvataḥ, "in truth," is used. One can understand the science of Kṛṣṇa in truth by becoming a devotee. He who is not a devotee, who does not strive for Kṛṣṇa consciousness, cannot understand. At the beginning of the Fourth Chapter also Kṛṣṇa tells Arjuna (Bg. 4.3) that He is explaining this ancient science of yoga to him because Arjuna is "My devotee and My friend." For one who simply makes an academic study of Bhagavad-gītā, the science of Kṛṣṇa remains a mystery. Bhagavad-gītā is not a book that one can just purchase from the bookstore and understand by scholarship alone. Arjuna was not a great scholar, nor a Vedāntist, nor a philosopher nor a brāhmaṇa, nor a renunciate; he was a family and military man. But still Kṛṣṇa selected him to be the recipient of Bhagavad-gītā and the first authority in the disciplic succession. Why? "Because you are My devotee." That is the qualification to understand Bhagavad-gītā as it is and Kṛṣṇa as He is-one must become Kṛṣṇa conscious.

And what is this Kṛṣṇa consciousness? That is the process of cleansing the dust from the mirror of the mind through the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting this mantra and by hearing Bhagavad-gītā, we can gradually attain to Kṛṣṇa consciousness. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]-Kṛṣṇa is always present within our heart. The individual soul and the Supersoul are both sitting in the tree of the body. The individual soul (jīva) is eating the fruit of the tree, and the Supersoul (Paramātmā) is witnessing. As the individual soul begins the process of devotional service and gradually begins to develop his Kṛṣṇa consciousness, the Supersoul who is seated within begins to help him dust all the impurities from the mirror of the mind. Kṛṣṇa is a friend to all saintly persons, and the attempt to become Kṛṣṇa conscious is a saintly endeavor. Śravaṇam. kīrtanam-by chanting and hearing one can come to understand the science of Kṛṣṇa and thereby come to understand Kṛṣṇa. And upon understanding Kṛṣṇa, one can, at the moment of death, go immediately to His abode in the spiritual world. This spiritual world. is described thus in Bhagavad-gītā:

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ

yad gatvā na nivartante
tad dhāma paramaṁ mama

”That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.” (Bg. 15.6)

This material world is always dark; therefore we require the sun, moon and electricity. The Vedas enjoin us not to remain in this darkness but to transfer ourselves to the world of illumination, the spiritual world. The word darkness has a twofold meaning; it not only means without light, but it means ignorance.

The Supreme Lord has manifold energies. It is not that he comes to this material world to perform activities. It is stated in the Vedas that the Supreme Lord has nothing to do. In Bhagavad-gītā Śrī Kṛṣṇa also says:

na me pārthāsti kartavyaṁ
triṣu lokeṣu kiñcana
nānavāptam avāptavyaṁ
varta eva ca karmaṇi

”O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything-and yet I am engaged in work.” (Bg. 3.22)

We should therefore not think that Kṛṣṇa is required to descend upon this material world and engage in so many activities. No one is equal to or greater than Kṛṣṇa, and He has all knowledge naturally. It is not that He has to undergo penances to acquire knowledge or that He at any time has to receive knowledge or attain knowledge. At all times and in all conditions He is full of knowledge. He may be speaking Bhagavad-gītā to Arjuna, but at no time was He ever taught Bhagavad-gītā. One who can understand that this is Kṛṣṇa’s position does not have to return to the cycle of birth and death in this material world. Being under the influence of illusion, we spend our lifetimes trying to make adjustments to this material atmosphere, but this is not the purpose of human life. Human life is meant for understanding the science of Kṛṣṇa.

Our material needs are these: the problem of eating, of mating, of sleeping, of defending ourselves and of acquiring sense gratification. These are common both to human beings and to animals. The animals are busily engaged trying to solve these problems, and if we are also only engaged in solving them how are we any different from the animals? The human being, however, has a special qualification whereby he can develop transcendental Kṛṣṇa consciousness, but if he does not avail himself of this, he is in the animal category. The defect of modern civilization is that it puts too much stress on solving these survival problems. As spiritual living beings it is incumbent upon us to extricate ourselves from this entanglement of birth and Death. We should therefore be careful not to miss the special opportunity of human life. Śrī Kṛṣṇa Himself comes to deliver Bhagavad-gītā and to help us to become God conscious. Indeed, this very material creation is given to us to utilize for this cultivation. But if after receiving this chance and this gift of human life we do not utilize them to develop Kṛṣṇa consciousness, we shall be missing this rare opportunity. The process for cultivation is very simple: śravaṇam kīrtanam-hearing and chanting. We have nothing to do other than listen, and by listening carefully, enlightenment is sure to come. Kṛṣṇa will surely help, for He is seated within. We only have to make the effort and spare a little time. We will not need anyone to ask us whether we are making progress. We will know it automatically, just as a hungry man knows that he has been satisfied by a full meal.

Actually this process of Kṛṣṇa consciousness or self-realization is not very difficult. Kṛṣṇa taught it to Arjuna in Bhagavad-gītā, and if we understand Bhagavad-gītā just as Arjuna did, we will have no problem in coming to the perfectional state. But if we try to interpret Bhagavad-gītā according to our own mundane academic mentality, we spoil it all.

As stated before, this chanting of Hare Kṛṣṇa is a process by which all contaminations due to material association are removed from the mirror of the mind. There is no need for external help in reviving our Kṛṣṇa consciousness, for Kṛṣṇa consciousness is dormant within the self. In fact, it is the very quality of the self. We have only to invoke it by this process. Kṛṣṇa consciousness is an eternal fact. It is not a doctrine or set of beliefs imposed by some organization. It is within all living entities, whether they be human being or animal. When Lord Caitanya Mahāprabhu was passing through the jungles of South India some five hundred years ago, He chanted Hare Kṛṣṇa, and all the animals-the tigers, elephants and deer-joined Him in dancing to the holy names. Of course this depends on the purity of the chanting. As we progress in chanting, purification is sure to come.

15.4 Chapter Three

Seeing Kṛṣṇa Everywhere and Always

In our practical life, Kṛṣṇa instructs us how to invoke Kṛṣṇa consciousness. It is not that we are to stop executing our duty or to cease from activity. Rather, activities have to be conducted in Kṛṣṇa consciousness. Everyone has a vocation in life, but with what consciousness does he enter upon it? Everyone is thinking, ”Oh, I must have a vocation in order to maintain my family.” Society, the government or the family have to be satisfied, and no one is free from such consciousness One has to be in proper consciousness to execute any activity nicely. He whose consciousness is agitated, who is like a madman, cannot execute any duty. We should execute our duty properly, but we should do it thinking to satisfy Kṛṣṇa. It is not that we have to change our process of work, but we do have to understand for whom we are working. Whatever activity we have to do we must execute, but we should not be carried away by kāma, desire. The Sanskrit word kāma is used to indicate lust, desire or sense satisfaction. Śrī Kṛṣṇa instructs that we should not work for the satisfaction of kāma or our own lust. The whole teaching of Bhagavad-gītā is based on this principle.

Arjuna wanted to satisfy his senses by refraining from fighting with his relatives, but Kṛṣṇa spoke to him to convince him to execute his duty for the satisfaction of the Supreme. Materially it may seem very pious that he is giving up his claim for a kingdom and refusing to kill his relatives, but Kṛṣṇa did not approve of this because the principle for Arjuna’s decision was to satisfy his own senses. One’s business or occupation need not be changed-as Arjuna’s was not changed-but one does have to change his consciousness. In order to change this consciousness, however, knowledge is required. That knowledge is knowing ”I am part and parcel of Kṛṣṇa, the superior energy of Kṛṣṇa.” That is real knowledge. Relative knowledge may teach us how to repair a machine, but real knowledge is knowing our position as being integral with Kṛṣṇa. Being part of Him, our pleasure, which is partial, is dependent on the whole. For instance, my hand can take pleasure when it is attached to my body and serves it. It does not take pleasure in serving another's body. Because we are part of Kṛṣṇa, our pleasure is in serving Him. "I cannot be happy serving you," everyone is thinking. "I can only be happy serving myself." But no one knows who the self is. That self is Kṛṣṇa.

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The jīvas, or living entities, are now detached from the whole due to material contact. It is therefore necessary for us to strive to attach ourselves again through the latent Kṛṣṇa consciousness that is within us. Artificially, we are trying to forget Kṛṣṇa and live independently, but this is not possible. When we strive to live independent of Kṛṣṇa, we come under the influence of the laws of material nature. If one thinks he is independent of Kṛṣṇa, he becomes dependent on the illusory energy of Kṛṣṇa, just as if one thinks that he is independent of the government and its regulations, he becomes dependent on the police force. Everyone is trying to become independent, and this is called māyā, illusion. Individually, communally, socially, nationally, or universally, it is not possible to become independent. When we come to realize that we are dependent, we will have attained knowledge. Today so many people are striving for peace in the world, but they do not know how to implement that peace formula. The United Nations has been striving for peace for so many years, but still war is going on.

yac cāpi sarva-bhūtānām-
bījaṁ tad aham arjuna
na tad asti vinā yat syān
mayā bhūtaṁ carācaram

"Furthermore, O Arjuna, I am the generating seed of all existences. There is no being-moving or unmoving-that can exist without Me." (Bg. 10.39)

Kṛṣṇa is thus the proprietor of everything, the ultimate beneficiary and the receiver of the results of everything. We may consider ourselves to be the proprietors of the fruits of our labor, but this is a misconception. We must come to understand that Kṛṣṇa is the ultimate proprietor of the fruits of all our works. Hundreds of people may be working in an office, but they understand that whatever profit the business makes belongs to the proprietor. As soon as a teller at the bank thinks, "Oh, I have so much money. I am the proprietor. Let me take it home with me," his trouble begins. If we think that we can use whatever wealth we have amassed for our own sense gratification, we are acting out of kāma, lust. But if we come to understand that everything we have belongs to Kṛṣṇa, we are liberated. We may have the same money in our hands, but as soon as we think that we are the proprietor, we are under the influence of māyā. One who is situated in the consciousness that everything belongs to Kṛṣṇa is an actual learned man.

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one must not accept other things, knowing well to whom they belong." (Īśopaniṣad, Mantra 1)

This consciousness of īśāvāsya- everything belongs to Kṛṣṇa-must be revived, not only individually but nationally and universally. Then there will be peace. We often tend to be philanthropic and altruistic, and we strive to be friends with our countrymen, with our families and with all the peoples of the world-but this is based on a wrong conception. The real friend is Kṛṣṇa, and if we want to benefit our family, nation or planet, we will work for Him. If we have our family's welfare in mind, we will try to make all members Kṛṣṇa conscious. There are so many men trying to benefit their families, but unfortunately they do not succeed. They do not know what the real problem is. As the Bhāgavatam says, one should not attempt to become a father, or mother, or teacher unless he is able to save his children from death, from the grip of material nature. The father should be in knowledge of Kṛṣṇa, and he should be determined that the innocent children who are entrusted to him will not have to undergo the cycle of birth and death again. He should be resolved to train his children in such a way that they will no longer have to be subjected to the painful cycle of birth and death. But before one can do this, he has to make himself expert. If he becomes expert in Kṛṣṇa consciousness, he can help not only his children but his society and nation. But if he himself is bound by ignorance, how can he untie others who are similarly bound? Before one can make others free, he must be free himself. Actually no one is a free man, for everyone is under the spell of material nature, but one who is surrendered to Kṛṣṇa cannot be touched by māyā. He, of all men, is free. If one places himself in sunlight, there is no question of darkness. But if one places himself in artificial light, it may flicker and go out. Kṛṣṇa is just like sunlight. Where He is present there is no question of darkness and ignorance. The wise men, the mahātmās, understand this.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

In this verse the word budha is used, which indicates a wise man or one who is learned. What is his symptom? He knows that Kṛṣṇa is the fountainhead of everything, of all emanations. He knows that whatever he sees is but an emanation of Kṛṣṇa. In the material world, sex life is the most prominent factor. Sexual attraction is found in all species of life, and one may ask where it comes from. The wise man understands that this tendency is in Kṛṣṇa and that it is revealed in His relationships with the damsels of Vraja. Whatever is found in this material world can also be found in perfection in Kṛṣṇa. The difference is that in the material world everything is manifest in a perverted form. In Kṛṣṇa all of these tendencies and manifestations exist in pure consciousness, in spirit. One who knows this, in full knowledge, becomes a pure devotee of Kṛṣṇa.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
[Bg. 9.13]
satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
[Bg. 9.14]

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible. Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." (Bg. 9.13)

Who is the great soul, the mahātmā? It is he who is under the influence of the superior energy. At present we are under the influence of Kṛṣṇa's inferior energy. As living entities, our position is marginal-we can transfer ourselves to either of the two energies. Kṛṣṇa is fully independent, and because we are part and parcel of Him we also have this quality of independence. Therefore we have a choice as to which energy we will function under. Because we are ignorant of the superior nature, we have no alternative but to remain in the inferior nature.

Some philosophies propound that there is no nature other than the one we are presently experiencing and that the only solution to this is to nullify it and become void. But we cannot be void because we are living entities. It does not mean that we are finished just because we change our bodies. Before we can get out from the influence of material nature, we have to understand where our place actually is, where we are to go. If we do not know where to go, then we will simply say, "Oh, we do not know what is superior and inferior. All we know is this, so let us stay here and rot." Bhagavad-gītā however, gives us information of the superior energy, the superior nature.

What Kṛṣṇa speaks, He speaks for all eternity; it does not change. It does not matter what our present occupation is or what Arjuna's occupation was-we only have to change our consciousness. At present we are guided by the consciousness of self-interest. but we do not know what our real self-interest is. Actually we do not have self-interest, but sense interest. Whatever we are doing, we are doing to satisfy the senses. It is this consciousness that has to be changed. In its place we must implant our real self-interest-Kṛṣṇa consciousness.

How is this done? How is it possible to become Kṛṣṇa conscious in every step of our life? Actually Kṛṣṇa makes it very easy for us:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water. the light of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

In this verse Śrī Kṛṣṇa is describing how we can become Kṛṣṇa conscious fully, in all stages of life. All living entities must drink water. The taste of water is so nice that when we are thirsty nothing but water seems to do. No manufacturer can create the pure taste of water. We can thus remember Kṛṣṇa or God when we drink water. No one can avoid drinking water every day of his life, so God consciousness is there-how can we forget?

Similarly, when there is some illumination, that is also Kṛṣṇa. The original effulgence in the spiritual sky, the brahmajyoti, emanates from the body of Kṛṣṇa. This material sky is covered. The very nature of the material universe is darkness, which we experience at night. It is being artificially illuminated by the sun, by the reflected light of the moon, and by electricity. Where is this illumination coming from? The sun is being illumined by the brahmajyoti, or the bright effulgence of the spiritual world. In the spiritual world there is no need for sun, moon or electricity because there everything is illuminated by the brahmajyoti. On this earth, however, we can remember Kṛṣṇa whenever we see some illumination from the sun.

When we chant the Vedic mantras which begin with oṁ, we can also remember Kṛṣṇa. Oṁ, like Hare Kṛṣṇa, is also an address to God, and oṁ is also Kṛṣṇa. Śabdaḥ means sound, and whenever we hear any sound we should know that it is a vibration of the original sound, the pure spiritual sound oṁ or Hare Kṛṣṇa. Whatever sound we hear in the material world is but a reflection of that original spiritual sound oṁ. In this way when we hear sound, when we drink water, when we see some illumination, we can remember God. If we can do this, then when will we not remember God? This is the process of Kṛṣṇa consciousness. In this way we can remember Kṛṣṇa twenty-four hours a day, and in this way Kṛṣṇa is with us. Of course Kṛṣṇa is always with us, but as soon as we remember this, His presence is factual and is felt.

There are nine different processes for associating with God, and the first method of association is śravaṇam- hearing. By reading Bhagavad-gītā we hear the speeches of Śrī Kṛṣṇa, which means that we are actually associating with Kṛṣṇa or God. (We should always remember that when we speak of Kṛṣṇa, we refer to God.) Inasmuch as we associate with God and as we go on hearing the words of Kṛṣṇa and His names, the contamination of material nature is reduced. In understanding that Kṛṣṇa is sound, illumination, water, and so many other things, it becomes impossible to avoid Kṛṣṇa. If we can remember Kṛṣṇa in this way, our association with Him is permanent.

Association with Kṛṣṇa is like association with sunshine. Where there is sunshine, there is no contamination. As long as one is out in the ultraviolet rays of the sun, he will not be diseased. In western medicine, sunshine is recommended for all kinds of diseases, and according to the Vedas a diseased man should worship the sun for cure. Similarly, if we associate with Kṛṣṇa in Kṛṣṇa consciousness, our maladies are cured. By chanting Hare Kṛṣṇa we can associate with Kṛṣṇa, and we can see the water as Kṛṣṇa, the sun and the moon as Kṛṣṇa, and we can hear Kṛṣṇa in sound and taste Him in water. Unfortunately, in our present condition we have forgotten Kṛṣṇa. But now we have to revive our spiritual life by remembering Him.

This process of śravaṇaṁ kīrtanam-hearing and chanting-was approved by Lord Caitanya Mahāprabhu. When Lord Caitanya was speaking with Rāmānanda Rāya, a friend of the Lord's and a great devotee, the Lord questioned him about the methods of spiritual realization. Rāmānanda recommended varṇāśrama-dharma, sannyāsa, the renunciation of work, and so many other methods, but Lord Caitanya said, "No, all of these are not so good." Each time Rāmānanda Rāya suggested something, Lord Caitanya rejected it, requesting a better method for spiritual development. Finally Rāmānanda Rāya quoted a Vedic aphorism which recommended that one give up all unnecessary endeavor in mental speculation for understanding God because by speculation it is not possible to arrive at the ultimate truth. Scientists, for instance, may speculate about distant stars and planets, but they can never come to any conclusions without experience. One may go on speculating throughout his life and never reach any conclusions.

It is especially useless to speculate about God. Therefore Śrīmad-Bhāgavatam recommends that all sorts of speculation should be given up. It is recommended instead that one become submissive, realizing that not only is he an insignificant creature, but that this earth is only one small point in the great universe. New York City may seem very large, but when one realizes that the earth is such a small spot, and that on the earth the United States is just another small spot, and that in the United States New York City is but a small spot, and that in New York the individual is only one out of millions, then one can understand that he is not so very important after all. Realizing our insignificance in the face of the universe and God, we should not be artificially puffed-up but should be submissive. We should be very careful not to fall prey to the frog philosophy. Once there was a frog in a well, and upon being informed of the existence of the Atlantic Ocean by a friend, he asked the friend, "Oh, what is this Atlantic Ocean?"

"It is a vast body of water," his friend replied.

"How vast? Is it double the size of this well?"

"Oh no, much much larger," his friend replied.

"How much larger? Ten times the size?" In this way the frog went on calculating. But what is the possibility of his ever understanding the depths and far reaches of the great ocean? Our faculties, experience, and powers of speculation are always limited. We can only give rise to such frog philosophy. Therefore Śrīmad-Bhāgavatam recommends that we give up the method of speculation as a waste of time in trying to understand the Supreme.

After giving up speculation, what should we do? Bhāgavatam recommends that we become submissive and hear the message of God submissively. This message may be found also in the Bhagavad-gītā and other Vedic literatures, in the Bible or the Koran-in any bona fide scripture-or it may be heard from a realized soul. The main point is that one should not speculate but should simply hear about God. What will be the result of such hearing? Regardless of what one is-whether he be a poor or rich man, an American, European or Indian, a brāhmaṇa, śūdra or whatever-if one but hears the transcendental word of God, the Lord, who can never be conquered by any power or force, will be conquered by love. Arjuna was a friend of Kṛṣṇa's, but Kṛṣṇa, although the Supreme Godhead, became Arjuna's chariot driver, a menial servant. Arjuna loved Kṛṣṇa, and Kṛṣṇa reciprocated his love in this way. Similarly, when Kṛṣṇa was a child, He playfully took the shoes of His father, Nanda Mahārāja, and put them on His head. People may try very hard to become one with God, but actually we can surpass that-we can become father of God. Of course God is the father of all creatures, and He has no father Himself, but He accepts His devotee, His lover, as a father. Kṛṣṇa agrees to be conquered by His devotee out of love. All one has to do is hear the message of the Lord very carefully.

In the Seventh Chapter of Bhagavad-gītā Śrī Kṛṣṇa gives additional ways in which He can be perceived in every step of life:

puṇyo gandhaḥ pṛthivyāṁ ca
tejaś cāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu
tapaś cāsmi tapasviṣu

"I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics." (Bg. 7.9)

The words puṇyo gandhaḥ refer to fragrances. Only Kṛṣṇa can create flavors and fragrances. We may synthetically create some scents or fragrances, but these are not as good as the originals that occur in nature. When we smell a good natural fragrance, we can think, "Oh, here is God. Here is Kṛṣṇa." Or when we see some natural beauty, we can think, "Oh, here is Kṛṣṇa." Or when we see something uncommon, powerful or wonderful, we can think,"Here is Kṛṣṇa." Or when we see any form of life, whether it be in a tree, in a plant, or an animal or in a human being, we should understand that this life is part and parcel of Kṛṣṇa, for as soon as the spiritual spark, which is part and parcel of Kṛṣṇa, is taken away from the body, the body disintegrates.

bījaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham

"O son of Pṛthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men." (Bg. 7.10)

Here again it is explicitly stated that Kṛṣṇa is the life of all that lives. Thus at every step we can see God. People may ask, "Can you show me God?" Yes, of course. God can be seen in so many ways. But if one closes his eyes and says, "I shall not see God," then how can He be shown?

In the above verse the word bījam means seed, and that seed is proclaimed to be eternal (sanātanam). One may see a huge tree, but what is the origin of this tree? It is the seed, and that seed is eternal. The seed of existence is within every living entity. The body itself may go through so many changes-it may develop within the mother's womb, come out as a small baby and grow through childhood and adulthood-but the seed of that existence that is within is permanent. Therefore it is sanātanam. Imperceivably we are changing our bodies at every moment, at every second. But the bījam, the seed, the spiritual spark, does not change. Kṛṣṇa proclaims Himself to be this eternal seed within all existences. He is also the intelligence of an intelligent person. Without being favored by Kṛṣṇa, one cannot become extraordinarily intelligent. Everyone is trying to be more intelligent than others, but without the favor of Kṛṣṇa this is not possible. Therefore whenever we encounter someone with extraordinary intelligence we should think, "That intelligence is Kṛṣṇa." Similarly, the influence of one who is very influential is also Kṛṣṇa.

balaṁ balavatāṁ cāhaṁ
kā ma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

"I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas [Arjuna]." (Bg. 7.11)

The elephant and the gorilla are very strong animals, and we should understand that they get their strength fro m Kṛṣṇa. The human being cannot acquire such strength by his own endeavor, but if Kṛṣṇa so favors, a man can get strength to exceed the elephant thousands of times. The great warrior Bhīma, who fought in the battle of Kurukṣetra, was said to have strength ten thousand times that of an elephant. Similarly, desire or lust (kāma) which is not against religious principles should also be seen as Kṛṣṇa. What is this lust? lust generally means sex life, but here kāma refers to sex life which is not against religious principles, that is to say, sex for the begetting of good children. If one can beget good Kṛṣṇa conscious children, he can have sex thousands of times, but if he can only beget children who are raised in the consciousness of cats and dogs, his sex life is to be considered irreligious. In religious and civilized societies, marriage is intended as an indication that a couple is to engage in sex for begetting good children. Therefore married sex life is considered religious, and unmarried sex life is considered irreligious. Actually there is no difference between the sannyāsī and the householder provided that the householder's sexual activities are based on religious principles.

ye caiva sāttvikā bhāvā
rajasas tāmasāś ca ye
matta eveti tān viddhi
na tv ahaṁ teṣu te mayi

"All states of being-be they of goodness, passion or ignorance-are manifested by My energy. I am, in one sense, everything-but I am independent. I am not under the modes of this material nature." (Bg. 7.12)

One may question Kṛṣṇa in this way: "You say You are sound, water, illumination, fragrance, the seed of all, strength, and kāma, desire-does that mean that you exist simply in the mode of goodness?" In the material world there are the modes of goodness, passion and ignorance. Thus far, Kṛṣṇa has described Himself as that which is good (for instance, sex in marriage according to religious principles). But what about the other modes? Does not Kṛṣṇa exist in them? In answer, Kṛṣṇa replies that whatever is seen in the material world is due to an interaction of three modes of material nature. Whatever can be observed is a combination of goodness, passion or ignorance, and in all cases these three states are "produced by Me." Because they are produced by Kṛṣṇa, their position is in Him, but He is not in them, for Kṛṣṇa Himself is transcendental to the three modes. Thus, in another sense, bad and evil things, which are produced out of ignorance, are also Kṛṣṇa, when they are applied by Kṛṣṇa. How is this? For example, an electrical engineer is producing electrical energy. In our homes we are experiencing this electrical energy as coldness in the refrigerator or heat in the electric stove, but at the power plant electrical energy is neither cold nor hot. The manifestations of this energy may be different for the living entities, but for Kṛṣṇa they are not different. Therefore Kṛṣṇa sometimes acts on what appears to be the principles of passion or ignorance, but for Kṛṣṇa there is nothing but Kṛṣṇa, just as for the electrical engineer electrical energy is simply electricity and nothing else. He makes no distinction that this is "cold electricity" or that is "hot electricity."

Everything is being generated by Kṛṣṇa. Indeed, the Vedānta-sūtra confirms: athāto brahma jijñāsā janmādy asya yataḥ: [SB 1.1.1] everything is flowing from the

Supreme Absolute Truth. What the living entity is considering to be bad or good is only so for the living entity, for he is conditioned. But because Kṛṣṇa is not conditioned, for Him there is no question of bad or good. Because we are conditioned, we are suffering from dualities, but for Him everything is perfect.

15.5 Chapter Four

The Roads of the Foolish and the Wise

Kṛṣṇa is thus explaining Himself as He is. Yet we are not attracted to Him. Why is this? The reason is given by Kṛṣṇa Himself:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

The material world is pervaded by the three qualities of material nature. All living entities are influenced by these qualities. If they are primarily influenced by the mode of goodness, they are called brāhmaṇas, and if they are influenced by the mode of passion, they are called kṣatriyas. If they are influenced by the modes of passion and ignorance, they are vaiśyas, and if they are influenced by ignorance, they are śūdras. This is not an artificial imposition due to birth or social status but is according to guṇa, or the mode of nature under which one is operating.

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable." (Bg. 4.13)

It is not that this system refers to the perverted caste system in India. Śrī Kṛṣṇa specifically states: guṇa-karma-vibhāgaśaḥ: men are classified according to the guṇa or the mode under which they are operating, and this applies to men all over the universe. When Kṛṣṇa speaks, we must understand that whatever He says is not limited but is universally true. He claims to be the father of all living entities-even the animals, the aquatics, the trees, plants, worms, birds and bees are all claimed to be His sons. Śrī Kṛṣṇa asserts that the entire universe is illusioned by the interactions of the three qualities of material nature, and we are under the spell of that illusion; therefore we cannot understand what God is.

What is the nature of this illusion, and how can it be overcome? That is also explained in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etaṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered to Me can easily cross beyond it." (Bg. 7.14)

No one can get rid of the entanglement of the three qualities of material nature by mental speculation. The three guṇas are very strong and hard to overcome. Can't we feel how we are in the grip of material nature? The word guṇa (mode) also means rope. When someone is bound by three strong ropes, he is certainly very tightly secured. Our hands and legs are all bound by the strong ropes of goodness, passion and ignorance. Are we therefore to abandon hope? No, for here Śrī Kṛṣṇa promises that whoever surrenders unto Him is at once free. When one becomes Kṛṣṇa conscious-whether in this way or that way-he becomes free.

We are all related to Kṛṣṇa, for we are all His sons. A son may have a disagreement with his father, but it is not possible for him to break that relation. In the course of his life he will be asked who he is, and he will have to reply, "I am the son of so and so." That relation cannot be broken. We are all sons of God, and that relationship with Him is eternal, but we have simply forgotten. Kṛṣṇa is all-powerful, all-famous, all-wealthy, all-beautiful, all-knowledgeable, and He is full of renunciation as well. Although we are friends of such a great personality, we have forgotten it. If a rich man's son forgets his father, leaves home and becomes mad, he may lie on the street to go to sleep, or he may beg money for food, but all of this is due to his forgetfulness. If someone, however, gives him information that he is simply suffering because he has left his father's home and that his father, a very wealthy man and owner of vast property, is anxious to have him return-the person is a great benefactor.

In this material world we are always suffering under threefold miseries-the miseries arising from the body and the mind, from other living entities, and from natural catastrophes. Being covered by illusion, by the modes of material nature, we do not take account of these miseries. However, we should always know that in the material world we are undergoing so much suffering. One who has sufficiently developed consciousness, who is intelligent, inquires why he is suffering. "I do not want miseries. Why am I suffering?" When this question arises, there is chance for becoming Kṛṣṇa conscious.

As soon as we surrender ourselves to Kṛṣṇa, He welcomes us very cordially. It is just like a lost child who returns to his father and says, "My dear father, due to some misunderstanding I left your protection, but I have suffered. Now I return to you." The father embraces his son and says, "My dear boy, come on. I was so anxious for you all the days you were gone, and now I'm so happy you have come back." The father is so kind. We are in the same position. We have to surrender to Kṛṣṇa, and it is not very difficult. When the son surrenders to the father, is it a very difficult job? It is very natural, and the father is always waiting to receive the son. There is no question of insult. If we bow down before our Supreme Father and touch His feet, there is no harm for us, nor is it difficult. Indeed, it is glorious for us. Why should we not? By surrendering unto Kṛṣṇa we come immediately under His protection and are relieved of all miseries. This is validated by all scriptures. At the end of Bhagavad-gītā, Śrī Kṛṣṇa says:

sarva-dharmān parityajya
mam ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

When we throw ourselves at the feet of God, we come under His protection, and from that time on there is no fear for us. When children are under the protection of their parents, they are fearless because they know that their parents will not let them be harmed. Mām eva ye prapadyante: Kṛṣṇa promises that those who surrender to Him have no cause for fear.

If surrender unto Kṛṣṇa is such an easy thing, then why don't people do it? Instead there are many who are challenging the very existence of God, claiming that nature and science are everything and that God is nothing. So-called advancement of civilization in knowledge means that the populace is becoming more mad. Instead of being cured, the disease is being increased. People don't care for God, but they care for nature, and it is nature's business to give kicks in the form of the threefold miseries. She is always administering these kicks twenty-four hours a day. However, we have become so accustomed to being kicked that we think it is all right and consider it to be the ordinary course of things. We have become very proud of our education, but we tell material nature, "Thank you very much for kicking me. Now please continue." Thus deluded, we think that we have even conquered material nature. But how is this so? Nature is still inflicting upon us the miseries of birth, old age, disease and death. Has any one solved these problems? Then what advancement have we really made in knowledge and civilization? We are under the stringent rules of material nature, but still we are thinking that we have conquered. This is called māyā.

There may be some difficulty in surrendering to the father of this body, for he has limited knowledge and power, but Kṛṣṇa is not like an ordinary father. Kṛṣṇa is unlimited and has full knowledge, full power, full wealth, full beauty, full fame and full renunciation. Shouldn't we consider ourselves lucky to go to such a father and enjoy His property? Yet no one seems to care about this, and now everyone is making propaganda that there is no God. Why do people not seek Him out? The answer is given in the next verse of Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta jñāna
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

In this way the fools are categorized. A duṣkṛtī is always acting against the scriptural injunctions. The business of current civilization is to break scriptural rules-that's all. By definition, a pious man is one who doesn't. There must be some standard to distinguish between duṣkṛtī (an evil doer) and sukṛtī (a virtuous man). Every civilized country has some scripture-it may be Christian, Hindu, Moslem or Buddhist. That doesn't matter. The point is that the book of authority, the scripture, is there. One who does not follow its injunctions is considered an outlaw.

Another category mentioned in this verse is mūḍha, fool number one. The narādhama is one who is low in the human scale, and māyayāpahṛta jñāna refers to one whose knowledge is carried away by māyā, or illusion. Āsuraṁ bhāvam āśritāḥ refers to those who are out and out atheists. Although there are no disadvantages to surrendering unto the Father, people who are thus characterized never do it. As a result, they are constantly punished by the agents of the Father. They have to be slapped, caned and kicked severely, and they have to suffer. just as a father has to chastise his unruly boy, so material nature has to employ certain punishments. At the same time nature is nourishing us by supplying food and other necessities. Both processes are going on because we are sons of the wealthiest Father of all, and Kṛṣṇa is kind even though we do not surrender unto Him. Yet despite being furnished so well by the Father, the duṣkṛtī still performs unsanctioned actions. One is foolish if he persists in being punished, and one is low on the human scale if he does not use this human form of life to understand Kṛṣṇa. If a man does not use his life to reawaken the relationship he has with his real Father, he is to be considered fallen in the human scale.

Animals simply eat, sleep, defend themselves, have sexual intercourse and die. They do not avail themselves of higher consciousness because that is not possible in the lower forms of life. If a human being follows the activities of the animals and does not avail himself of his ability to elevate his consciousness, he falls down the human scale and prepares for an animal body in his next life. By the grace of Kṛṣṇa we are given a highly developed body and intelligence, but if we do not utilize them, why should He give them to us again? We must understand that this human body has developed after millions and millions of years of evolution and that in itself it is a chance to get out of the cycle of birth and death in which over eight millions species of life evolve. This chance is given by the grace of Kṛṣṇa, and if we do not take it, are we not the lowest among men? One may be a degree holder-M.A., Ph.D., etc.-from some university, but the illusory energy takes away this mundane knowledge. He who is really intelligent will apply his intelligence to understand who he is, who God is, what material nature is, why he is suffering in material nature, and what is the remedy to this suffering.

We may apply our intelligence to manufacture an automobile, radio or television for sense gratification, but we have to understand that this is not knowledge. Rather, this is plundered intelligence. Intelligence was given to man to understand the problems of life, but it is being misused. People are thinking that they have acquired knowledge because they know how to manufacture and drive cars, but before the car was here people were still going from one place to another. It is just that the facility has been increased, but along with this facility come additional problems-air pollution and over-crowded highways. This is māyā; we are creating facilities, but these facilities in their turn are creating so many problems.

Instead of wasting our energy to supply ourselves with so many facilities and modern amenities, we should apply intelligence to understand who and what we are. We do not like to suffer, but we should understand why suffering is being forced upon us. By so-called knowledge we have simply succeeded in manufacturing the atomic bomb. Thus the killing process has been accelerated. We are so proud to think that this is advancement of knowledge, but if we can manufacture something that can stop death, we have really advanced in knowledge. Death is already there in material nature, but we are so eager to promote it by killing everyone at one drop-this is called māyayāpahṛta-jñāna knowledge carried away by illusion.

The āsuras, the demons and proclaimed atheists, actually challenge God. If it were not for our Supreme Father, we would not see the light of day, so what is the point of challenging Him? In the Vedas it is stated that there are two classes of men, the devas and āsuras, the demigods and demons. Who are the devas? The devotees of the Supreme Lord are called devas because they also become like God, whereas those who defy the authority of the Supreme are called āsuras or demons. These two classes are always found in human society.

just as there are four types of miscreants who never surrender to Kṛṣṇa, there are four types of fortunate men who worship Him, and they are categorized in the next verse:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." (Bg. 7.16)

This material world is full of distress, and both the pious and impious are subject to it. The cold of winter treats everyone alike. It does not care for the pious or impious, the rich or the poor. The difference between the pious and the impious, however, is that the pious man thinks of God when he is in his miserable condition. Often when a man is distressed, he will go to church and pray, ”Oh my Lord, I am in difficulty. Please help me.” Although he is praying for some material necessity, such a man is still to be considered pious because he has come to God in his distress. Similarly, a poor man may go to church and pray, ”My dear Lord, please give me some money.” On the other hand, the inquisitive are usually intelligent. They are always researching to understand things. They may ask, ”What is God?” and then conduct scientific research to find out. They are also considered pious because their research is directed to the proper object. The man in knowledge is called jñānī-one who has understood his constitutional position. Such ajñānī may have an impersonal conception of God, but because he is taking shelter of the ultimate, the Supreme Absolute Truth, he is also to be considered pious. These four types of men are called sukṛtī-pious-because they are all after God.

teṣāṁ jñānī nitya-yukta
eka-bhaktir viśiṣyate
priyo hi jñānino ’tyartham
ahaṁ sa ca mama priyaḥ

”Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.” (Bg. 7.17)

Out of the four classes of men who approach God, he who is philosophically trying to understand the nature of God, who is trying to become Kṛṣṇa conscious-viśiṣyate-is best qualified. Indeed, Kṛṣṇa says that such a person is very dear to Him because he has no other business than understanding God. The others are inferior. No one has to pray to God to ask for anything, and he who does so is foolish because he does not know that the all-knowing God is within his heart and is well aware when he is in distress or in need of money. The wise man realizes this and does not pray for relief from material miseries. Rather, he prays to glorify God and inform others how great He is. He doesn’t pray for his personal interest, for bread, dress or shelter. The pure devotee, when he is distressed, says, ”Dear Lord, this is Your kindness. You have put me into distress just to rectify me. I should be put in much greater distress, but out of Your mercy You have minimized this.” This is the vision of a pure devotee who is not disturbed.

He who is in Kṛṣṇa consciousness does not care for material distress, insult or honor because he is aloof from all these. He knows well that distress, honor and insult pertain to the body only and that he is not the body. Socrates, for instance, who believed in the immortality of the soul, was condemned to death, and upon being asked how he would like to be buried, replied, ”First of all you may have to catch me.” So one who knows that he is not the body is not disturbed, for he knows the soul cannot be caught, tortured, killed or buried. He who is conversant with the science of Kṛṣṇa knows perfectly well that he is not the body, that he is part and parcel of Kṛṣṇa, that his real relationship is with Kṛṣṇa, and that somehow or other, although he has been put in the material body, he must remain aloof from the three qualities of material nature. He is not concerned with the modes of goodness, passion or ignorance, but with Kṛṣṇa. One who understands this is a jñānī, a wise man, and he is very much dear to Kṛṣṇa. A distressed man, when he is put into opulence, may forget God, but a jñānī, who knows the real position of God, will never forget Him.

There is a class of jñānīs called impersonalists who say that because worshiping the impersonal is too difficult, a form of God has to be imagined. These are not real jñānīs-they’re fools. No one can imagine the form of God, for God is so great. One may imagine some form, but that is a concoction; it is not the real form. There are those who imagine the form of God, and there are those who deny the form of God. Neither is a jñānī. Those who imagine the form are called iconoclasts. During the Hindu-Muslim riots in India, some Hindus would go to the Moslem mosque and would break statues and images of God, and the Moslems would reciprocate in like manner. In this way they were both thinking, ”We’ve killed the Hindu God. We’ve killed the Moslem God, etc.” Similarly, when Gandhi was leading his resistance movement, many Indians would go to the street and destroy the mailboxes and in this way think that they were destroying the government postal service. people of such mentality are not jñānīs. The religious wars between the Hindus and Moslems and Christians and non-Christians were all conducted on the basis of ignorance. One who is in knowledge knows that God is one; He cannot be Moslem, Hindu or Christian.

It is our imagination that God is such and such and such and such. That is all imagination. The real wise man knows that God is transcendental. One who knows that God is transcendental to the material modes truly knows God. God is always beside us, present in our hearts. When we leave the body, God also goes with us, and when we take on another body, He goes with us there just to see what we are doing. When shall we turn our face towards Him? He is always waiting. As soon as we turn our face toward God, He says, ”My dear son, come on-sa ca mama priyaḥ-you are eternally dear to Me. Now you are turning your face to Me, and I am very glad.”

The wise man, the jñānī, actually understands the science of God. One who only understands that ”God is good” is in a preliminary stage, but one who actually understands how great and good God is, is further progressed. That knowledge is to be had in Śrīmad-Bhāgavatam and Bhagavad-gītā. One who is actually interested in God should study the science of God, Bhagavad-gītā.

idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase ’śubhāt

”My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.” (Bg. 9.1)

The knowledge of God imparted in Bhagavad-gītā is very subtle and confidential. It is full of jñāna, metaphysical wisdom, and vijñāna, scientific knowledge. And it is full of mystery also. How can one understand this knowledge? It must be imparted by God Himself or a bona fide representative of God. Therefore Śrī Kṛṣṇa says that whenever there is a discrepancy on understanding the science of God, He incarnates Himself.

Nor does knowledge come from sentiment. Devotion is not sentiment. It is a science. Śrīla Rūpa Gosvāmī says, ”A show of spirituality without reference to the Vedic knowledge is simply a disturbance to society.” One must taste the nectar of devotion by reason, argument and knowledge, and then he must pass it on to others. One should not think that Kṛṣṇa consciousness is mere sentimentality. The dancing and singing are all scientific. There is science, and there is also loving reciprocation. Kṛṣṇa is very dear to the wise man, and the wise man is very dear to Kṛṣṇa. Kṛṣṇa will return our love a thousand-fold. What capacity do we finite creatures have to love Kṛṣṇa? But Kṛṣṇa has immense capacity-unlimited capacity-for love.

15.6 Chapter Five

Steering Toward the Supreme

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamāṁ gatim

"All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me." (Bg. 7.18)

Here Kṛṣṇa is saying that all the men who come to Him-whether they be distressed, in need of money, curious, etc.-are welcomed, but out of them the person who is in knowledge is very dear to Him. The others are welcomed because it is understood that in course of time, if they continue on the path to God, they will become as good as the man of knowledge. Generally, however, it so happens that when one goes to church for profit, and the money doesn't come, he concludes that approaching God is nonsense, and he gives up all connection with church. That is the danger of approaching God with ulterior motives. For instance, during World War II it was reported that many wives of the German soldiers went to church to pray for their husbands' safe return, but when they found they had been killed in battle, they became atheistic. Thus we want God to become our order-supplier, and when He does not supply our order, we say that there is no God. That is the effect of praying for material things.

In this connection there is a story of a little boy, about five years old, named Dhruva, who belonged to a royal family. In the course of time his father, the king, tired of his mother and deposed her as his queen. He then took another woman as queen, and she became stepmother to the boy. She was very envious of him, and one day, as Dhruva was sitting on the father's knee, she insulted him. "Oh you cannot sit on the lap of your father," she said, "because you are not born of me." She dragged Dhruva from his father's lap and the boy became very angry. He was the son of a kṣatriya, and kṣatriyas are notorious for their quick tempers. Dhruva took this to be a great insult, and he went to his mother who had been deposed.

"Dear Mother," he said, "my stepmother has insulted me by dragging me from my father's lap."

"Dear son," the mother replied, "what can I do? I am helpless, and your father no longer cares for me.

"Well, how can I take revenge?" the boy asked.

"My dear boy, you are helpless. Only if God helps you can you take revenge."

"Oh, where is God?" Dhruva asked enthusiastically.

"I understand so many sages go to the jungle and forest to see God," the mother replied. "They undergo great penances and austerities in order to find God there."

At once Dhruva went to the forest and began asking the tiger and the elephant, "Oh, are you God? Are you God?" In this way he was questioning all the animals. Seeing that Dhruva was very much inquisitive, Śrī Kṛṣṇa sent Nārada Muni to see about the situation. Nārada quickly went to the forest and found Dhruva.

"My dear boy," Nārada said, "you belong to the royal family. You cannot suffer all this penance and austerity. Please return to your home. Your mother and father are very much anxious for you."

"Please don't try to divert me in that way," the boy said. "If you know something about God, or if you know how I can see God, please tell me. Otherwise go away and don't disturb me."

When Nārada saw that Dhruva was so determined, he initiated him as a disciple and gave him the mantra, oṁ namo bhagavate vāsudevāya. Dhruva chanted this mantra and became perfect, and God came before him.

"My dear Dhruva, what do you want? You can take from Me whatever you want."

"My dear Lord," the boy replied, "I was undergoing such severe penances simply for my father's kingdom and land, but now I have seen You. Even the great sages and saints cannot see You. What is my profit? I left my home to find merely some scraps of glass and rubbish, and instead I have found a very valuable diamond. Now I am satisfied. I have no need to ask anything of You."

Thus even though one may be poverty-stricken or in distress, if he goes to God with the same determination as Dhruva, intent on seeing God and taking His benediction, and if he happens to see God, he will no longer want anything material. He comes to understand the foolishness of material possessions, and he puts the illusion aside for the real thing. When one becomes situated in Kṛṣṇa consciousness, like Dhruva Mahārāja, he becomes fully satisfied and doesn't want anything.

The jñānī, the wise man, knows that material things are flickering. He also knows that there are three aspects that complicate all material gain-one wants profit from his work, one wants adoration from others because of his riches, and one wants fame because of his wealth. In any case, he knows that all of these apply but to the body and that when the body is finished, they also go. When the body dies, one is no longer a rich man but a spirit soul, and according to his work, he has to enter another body. The Gītā says that a wise man is not bewildered by this, for he knows what is what. Why then should he bother himself attaining material wealth? His attitude is, "I have an eternal connection with Kṛṣṇa, the Supreme Lord. Now let me establish that relationship firmly so that Kṛṣṇa will take me back to His kingdom."

The cosmic situation is giving us all facility to reestablish this relationship with Kṛṣṇa and return to Godhead. This should be our mission in life. Everything we need is bring supplied by God-land, grain, fruits, milk, shelter and clothing. We only have to live peacefully and cultivate Kṛṣṇa consciousness. That should be our mission in life. We should therefore be satisfied with what God has supplied in the form of food, shelter, defense and sex, and should not want more and more and more. The best type of civilization is one that ascribes to the maxim of ”plain living and high thinking.” It is not possible to manufacture food or sex in a factory. These and whatever else we require are supplied by God. Our business is to take advantage of these things and become God conscious.

Although God has given us all facilities to live peacefully on this earth, cultivate Kṛṣṇa consciousness, and finally to come to Him, in this age we’re unfortunate. We are short-lived, and there are so many people without food, shelter, married life or defense from the onslaughts of nature. This is due to the influence of this age of Kali. Therefore Lord Caitanya Mahāprabhu, seeing the dreadful situation in this age, emphasized the absolute necessity for cultivating spiritual life. And how should we do it? Caitanya Mahāprabhu gives the formula:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”Just always chant Hare Kṛṣṇa.” Never mind whether you are in a factory or in a hell, in a shack or in a skyscraper-it doesn’t matter. just go on chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expense, there is no impediment, there is no caste, there is no creed, there is no color-anyone can do it. just chant and hear.

Somehow or other, if one comes into contact with Kṛṣṇa consciousness and executes the process under the guidance of a bona fide guide, he is sure to go back to God.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

”After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

Philosophical research into the science of God has to be prosecuted for many births. God realization is very easy, but at the same time it is very difficult. It is easy for those who accept Kṛṣṇa’s word as truth, but those who try to understand through research work, by dint of advancement of knowledge, have to create their faith after finishing so much research work, and this process takes many births. There are different types of transcendentalists, called tattvavit, who know the Absolute Truth. The transcendentalists call the Absolute Truth that in which there is no duality. In the Absolute Truth there is no duality-everything is on the same level. One who knows this in truth is called tattvavit.

Kṛṣṇa proclaims that the Absolute Truth is known in three aspects-Brahman, Paramātmā and Bhagavān-impersonal Brahman effulgence, localized Supersoul, and the Supreme Personality of Godhead. Thus there are three angles from which one may envision the Absolute Truth. One may view a mountain from a great distance and thus perceive it from one angle of vision. As he comes closer, he may see the trees and foliage of the mountain, and if he begins to climb the mountain, he will find so much variegatedness in trees, plants and animals. The objective is the same, but due to different angles of vision, sages have different conceptions of the Absolute Truth. Another example: there is the sunshine, the sun disc and the sun god. One who is in the sunshine cannot claim that he is on the sun itself, and one who is situated in the sun is, from the point of view of vision, better situated. The sunshine may be compared to the all-pervasive brahmajyoti effulgence, the localized sun-disc may be compared to the localized aspect of the Supersoul, and the sun god who resides within the sun may be compared to the personality of Godhead. As on this earth planet we have a multivariety of living entities, we can understand from Vedic literatures that in the sun also there is a variety of living entities, but their bodies are made of fire, just as ours are made of earth.

In material nature there are five gross elements: earth, water, air, fire and space. In different planets there are different atmospheres due to one of these five elements prevailing, and there are different bodies for the living entities composed of whatever element may be predominant in a particular planet. We should not think that all planets have the same quality of life, yet there is uniformity in the sense that these five elements are present in some form or other. Thus on some planets earth is prominent, fire is prominent, water is prominent, and air and space are prominent. We should not think, therefore, that just because a planet is not composed primarily of earth, or because the atmosphere does not duplicate ours, that there is no life on these planets. Vedic literatures give us information that there are countless planets filled with living entities with different types of bodies. As, by making some material adjustment, we may qualify to enter into different material planets, by qualification we can enter into the spiritual planet where the Supreme Lord resides.

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

”Those who worship the demigods will take birth among the demigods; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” (Bg. 9.25)

Those who are trying to enter higher planets can go there, and those who are trying to qualify to enter into Goloka Vṛndāvana, the planet of Kṛṣṇa, can also enter there by the process of Kṛṣṇa consciousness. Before going to India, we may acquire a description of what the country is like; the hearing of a place is the first experience. Similarly, if we want to get information about the planet where God lives, we have to hear. We cannot immediately make an experiment and go there. That is not possible. But we have so many descriptions of the supreme planet in Vedic literature. For instance, the Brahma-saṁhitā states:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

”I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, fulfilling all desire, in abodes built with spiritual gems, surrounded by millions of wish-fulfilling trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs, or gopīs.” There are also other detailed descriptions given, specifically in Brahma-saṁhitā.

Those who are trying to realize the Absolute Truth are categorized according to the aspect of the Absolute Truth upon which they concentrate. Those who concentrate on Brahman, the impersonalists, are called brahmavādīs. Generally, those who are trying to realize the Absolute Truth first of all realize the brahmajyoti. Those who concentrate on the Supersoul, the localized form of the Lord in the heart, called Paramātmā, are known as paramātmāvādīs. The Supreme Lord, by His plenary portion, is sitting in everyone’s heart, and by meditation and concentration one can perceive this form. Not only is He within everyone’s heart, but He is situated also within every atom of the creation. This Paramātmā realization is the second stage. The third and last stage is the realization of Bhagavān, the Supreme Personality of Godhead. Because there are three main stages of realization, the Supreme Absolute Truth is not attained in one birth. Bahūnāṁ janmanām ante [Bg. 7.19]. If one is fortunate, he can achieve the ultimate in one second. But generally it takes many, many years and many, many births to realize what God is.

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

”I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.” (Bg. 10.8)

The Vedānta-sūtra also confirms that the Absolute Truth is He from whom everything is born. If we truly believe that Kṛṣṇa is the origin of everything, and if we worship Him, our whole account is closed in one second. But if one doesn’t believe and says, ”Oh, I want to see what God is,” he has to go by stages by realizing the impersonal Brahman effulgence and then Paramātmā, the localized feature, before finally coming to the last stage of realizing, ”Oh, here is the Supreme Personality of Godhead.” It should be understood, however, that this process takes more time. When one through many years of research comes to realize the Absolute Truth, he concludes vāsudevaḥ sarvam iti [Bg. 7.19]-”Vāsudeva is all that is.” Vāsudeva is a name for Kṛṣṇa, and it means ”He who lives everywhere.” Realizing that Vāsudeva is the root of everything-māṁ prapadyate-he surrenders. The surrendering process is the ultimate goal; either one does it immediately or after many births of research work. In either case, surrender must be there by realizing that ”God is great, and I am His subordinate.”

Understanding this, the wise man will surrender immediately and not wait to take many, many births. He understands that this information is given by the Supreme Lord out of His infinite mercy on the conditioned souls. We are all conditioned souls, suffering the threefold miseries of this material world. Now the Supreme Lord is giving us the opportunity to escape these miseries by the surrendering process.

At this point one may ask that if the Supreme Personality is the ultimate goal and one has to surrender to Him, why are there so many different processes of worship in the world? This question is answered in the next verse.

kāmais tais tair hṛta jñānāḥ
prapadyante ’nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

”Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.” (Bg. 7.20)

There are many different types of men in the world, and they’re functioning under the different modes of material nature. Generally speaking, most men are not after liberation. If they take to spirituality, they wish to gain something by spiritual power. It is not uncommon in India for a person to go to a svāmī and say, ”Swāmīji, could you give me some medicine? I am suffering from this disease.” He thinks that because a doctor is too expensive, he can go to a svāmī who can work miracles. In India also there are svāmīs who go to people’s houses and preach, ”If you give me one ounce of gold I can make it into one hundred ounces of gold.” The people think, ”I have five ounces of gold. Let me give it to him, and I’ll get five hundred ounces.” In this way the svāmī collects all the gold in the village, and after collecting it, he vanishes. This is our disease: when we go to a svāmī, or a temple or a church, our hearts are filled with material desires. Wanting some material profit out of spiritual life, we practice yoga just to keep our health fit. But, in order to keep healthy, why take shelter of yoga? We can become healthy through regular exercises and regulated diet. Why resort to yoga? Because: kāmais tais tair hṛta-jñānāḥ [Bg. 7.20]. We have the material desire to keep ourselves fit and to enjoy life by going to church and making God our order-supplier.

Having material desires, men worship various demigods. They have no idea how to get out of matter; they want to utilize the material world to its best capacity. For instance, in Vedic literature there are so many recommendations: if one wants to cure his disease, he worships the sun, or if a girl wants a good husband, she worships Lord Śiva, or if one wants to become beautiful, he worships such and such god, or if one wants to become educated, he worships goddess Sarasvatī. In this way Westerners often think that the Hindus are polytheistic, but actually this worship is not to God, but to demigods. We should not think that the demigods are God. God is one, but there are demigods who are also living entities just like us. The difference is that they have a considerable amount of power. On this earth there may be a king or a president or a dictator-these are men like us, but they have some extraordinary power, and in order to get favors from them, to take advantage of their power, we worship them in one way or another. But Bhagavad-gītā condemns worship of the demigods. This verse clearly states that people worship the demigods due to kāma, material lust.

This material life is simply based on lust; we want to enjoy this world, and we love this material world because we want to gratify our senses. This lust is a perverted reflection of our love of God. In our original constitution we are made to love God, but because we have forgotten God, we love matter. Love is there. Either we love matter, or we love God. But in no case can we get out of this loving propensity; indeed, we often see that when one doesn't have children, he loves a cat or a dog. Why? Because we want and need to love something. In the absence of reality, we put our faith and love in cats and dogs. Love is always there, but it is distorted into the form of lust. When this lust is baffled, we become angry; when we become angry, we become illusioned; and when we are illusioned, we are doomed. This is the process that is going on, but we have to reverse this process and turn lust into love. If we love God, we love everything. But if we do not love God, it is not possible to love anything. We may think that it is love, but it is simply a glamorized form of lust. Those who have become the dogs of lust are said to have lost all good sense: kāmais tais tair hṛta-jñānāḥ [Bg. 7.20].

There are many rules and regulations for the worship of demigods in the scriptures, and one may question why the Vedic literatures recommended their worship. There is necessity. Those who are motivated by lust want the opportunity to love something, and the demigods are acknowledged as the officers of the Supreme Lord. The idea is that as one worships these demigods, he will gradually develop Kṛṣṇa consciousness. But if one is completely atheistic and disobedient and rebellious against any authority, what hope is there? So one's obedience to a higher personality can start with the demigods.

If, however, we take directly to the worship of the Supreme Lord, worship of the demigods is not necessary. Those who worship the Supreme Lord directly show all respect to the demigods, but they do not need to worship them because they know that the supreme authority behind the demigods is the Supreme Personality of Godhead, and they are engaged in worshiping Him. In any case, respect is still there. A devotee of the Lord shows respect even to an ant, what to speak of the demigods? The devotee is aware that all living entities are parts and parcels of the Supreme Lord and that they are playing different roles only.

In relation to the Supreme Lord, all beings are to be respected. Therefore a devotee refers to others as "prabhu," meaning "My dear sir, my dear lord." Submissiveness is a qualification for a devotee of the Lord. Devotees are kind and obedient, and they have all good qualifications. In conclusion, if one becomes a devotee of the Lord, all good qualifications will automatically develop. By nature, the living entity is perfect, but due to the contamination of lust, he becomes vicious. That which is part and parcel of gold is also gold, and whatever is part and parcel of the Complete perfect is also perfect.

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The personality of Godhead is perfect and complete. Because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Śrī Īśopaniṣad, Invocation)

Due to the contamination of matter, the perfect living entity falls down, but this process of Kṛṣṇa consciousness will again make him perfect. Through it, he can become truly happy, and after leaving the material body, enter into the kingdom where there is eternal life, bliss and full knowledge.

16 Perfect Questions, Perfect Answers

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PQPA Concluding words

16.2 Introduction

God, spiritual life-those were such vague terms to me before I met Śrīla Prabhupāda. I have always been interested in religion, but before I met the Kṛṣṇa conscious devotees, somehow I did not have the proper perspective needed to inquire fruitfully about spiritual life. The existence of a Creator is only common sense-but who is God? Who am I? I had been to Hebrew School and had studied Oriental philosophy, but I could never get satisfying answers to my questions.

I first heard the Hare Kṛṣṇa mantra in Greenwich Village, New York, in late 1968.

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

The chanting was captivating, and it made me feel very comfortable. The mantra stuck in my mind, and I soon regretted that I had not taken a magazine from the devotees. As explained to me later, a transcendental seed had been planted that could eventually ripen into love of Godhead.

Several months later, I came across a card with the Hare Kṛṣṇa mantra on it. The card promised, "Chant these names of God, and your life will be sublime!" I would occasionally chant, and I found that the mantra did, in fact, give me a feeling of peace of mind.

After graduating from college with a B.S. in chemistry, I joined the Peace Corps in 1971 and went to India as a science teacher. In India I inquired about the Hare Kṛṣṇa movement. I was attracted by the chanting and intrigued by the philosophy, and I was curious about the movement's authenticity. I had visited the Kṛṣṇa temple in New York several times before going to India, but I did not consider the seemingly austere life of a devotee for myself.

In India I first met the Kṛṣṇa conscious devotees at a festival they were holding in Calcutta during October of 1971. The devotees explained to me the purpose of yoga and the need to inquire about spiritual life. I began to feel that the rituals and ceremonies they practiced were not dull, sentimental obligations, but a real, sensible way of life.

At first, however, it was very difficult for me to understand the philosophy of Kṛṣṇa consciousness. In so many subtle ways, my Western upbringing prevented me from seeing things that were as plain as the nose on my face! Fortunately the devotees convinced me of the need to practice some few basic austerities, and in this way I began to gain some insight into spiritual life. I can now recall how distant and tenuous were my concepts of spirituality and transcendental existence. I met Śrīla Prabhupāda briefly at this time-in November of 1971-and shortly thereafter I decided to become a vegetarian. (I was proud of being a vegetarian, but later Śrīla Prabhupāda reminded me that even pigeons are, too.)

In February of 1972, I met some devotees in Calcutta who invited me to a festival in Māyāpur (a holy island ninety miles to the north). The festival was to be held in honor of Lord Caitanya Mahāprabhu, who is considered an incarnation of Kṛṣṇa Himself. I had then been planning a trip to Nepal, but the Peace Corps denied me permission to leave India, and so I went to Māyāpur.

I left for Māyāpur planning to stay for two days at the most, but I ended up staying a week. I was the only Western nondevotee on the island, and since I was living with the devotees on their land, this was a unique opportunity to learn intimately about Kṛṣṇa consciousness.

On the third day of the festival, I was invited in to see Śrīla Prabhupāda. He was living in a small hut-half-brick and half-thatched, with two or three pieces of simple furniture. Śrīla Prabhupāda asked me to be seated and then asked how I was and whether I had any questions. The devotees had explained to me that Śrīla Prabhupāda could answer my questions because he represents a disciplic succession of spiritual masters. I thought that Śrīla Prabhupāda might really know what is going on in the world. After all, his devotees claimed this, and I admired and respected them. So with this in mind I began to ask my questions. Inadvertently, I had approached a guru, or spiritual master, in the prescribed way-by submissively asking questions about spiritual life.

Śrīla Prabhupāda seemed pleased with me, and over the next several days, he answered my questions. I asked them mostly from an academic point of view, but he always gave me personal answers so that I would actually spiritualize my life. His answers were logical, scientific, satisfying and amazingly lucid. Before I met Śrīla Prabhupāda and his disciples, spiritual life was always obscure and nebulous. But the discussions with Śrīla Prabhupāda were realistic, clear and exciting! Śrīla Prabhupāda was patiently trying to help me understand that Kṛṣṇa-God-is the supreme enjoyer, supreme friend and supreme proprietor. I put forward many impediments to accepting the obvious: that I would have to become serious about God consciousness to understand God. But Śrīla Prabhupāda relentlessly yet kindly urged me on. Even though I had little ability to express myself, Śrīla Prabhupāda understood my every inquiry and answered perfectly.

Bob Cohen

August 14, 1974

16.3 Chapter One

Kṛṣṇa, the All-Attractive

February 27, 1972

Bob: What is a scientist?

Śrīla Prabhupāda: One who knows things as they are.

Bob: He thinks he knows things as they are.

Śrīla Prabhupāda: What?

Bob: He hopes he knows things as they are.

Śrīla Prabhupāda: No, he is supposed to know. We approach the scientist because he is supposed to know things correctly. A scientist means one who knows things as they are. Kṛṣṇa means "all-attractive."

Bob: All-attractive.

Śrīla Prabhupāda: Yes. So unless God is all-attractive, how can He be God? A man is important when he is attractive. Is it not?

Bob: It is so.

Śrīla Prabhupāda: So, God must be attractive and attractive for all. Therefore, if God has any name, or if you want to give any name to God, only "Kṛṣṇa" can be given.

Bob: But why only the name Kṛṣṇa?

Śrīla Prabhupāda: Because He's all-attractive. Kṛṣṇa means"all-attractive."

Bob: Oh, I see.

Śrīla Prabhupāda: Yes. God has no name, but by His qualities we give Him names. If a man is very beautiful, we call him "beautiful." If a man is very intelligent, we call him "wise.' So the name is given according to the quality. Because God is all-attractive, the name Kṛṣṇa can be applied only to Him. Kṛṣṇa means "all-attractive." It includes everything.

Bob: But what about a name meaning "all-powerful"?

Śrīla Prabhupāda: Yes…. Unless you are powerful, how can you be all-attractive?

Śyāmasundara: [an American devotee, Śrīla Prabhupāda's secretary] It includes everything.

Śrīla Prabhupāda: Everything. He must be very beautiful, He must be very wise, He must be very powerful, He must be very famous…

Bob: Is Kṛṣṇa attractive to rascals?

Śrīla Prabhupāda: Oh, yes! He was the greatest rascal also.

Bob: How is that?

Śrīla Prabhupāda: [laughing] Because He was always teasing the gopīs.

Śyāmasundara: Teasing?

Śrīla Prabhupāda: Yes. Sometimes when Rādhārāṇī would go out, Kṛṣṇa would attack Her, and when She would fall down-”Kṛṣṇa, don't torture Me in that way”-They would fall down, and Kṛṣṇa would take the opportunity and kiss Her. [He laughs.] So, Rādhārāṇī was very pleased, but superficially Kṛṣṇa was the greatest rascal. So unless rascaldom is in Kṛṣṇa, how could rascaldom be existent in the world? Our formula of God is that He is the source of everything. Unless rascaldom is in Kṛṣṇa, how can it be manifest… because He is the source of everything. But His rascaldom is so nice that everyone worships His rascaldom.

Bob: What about the rascals who are not so nice?

Śrīla Prabhupāda: No, rascaldom is not nice, but Kṛṣṇa is absolute. He is God. Therefore His rascaldom is also good. Kṛṣṇa is all-good. God is good.

Bob: Yes.

Śrīla Prabhupāda: Therefore, when He becomes a rascal, that is also good. That is Kṛṣṇa. Rascaldom is not good, but when it is practiced by Kṛṣṇa, because He is absolutely good, that rascaldom is also good. This one has to understand.

Bob: Are there some people who do not find Kṛṣṇa attractive?

Śrīla Prabhupāda: No. All people will find Him attractive. Who is not attracted? just give an example: ”This man or this living entity is not attracted to Kṛṣṇa.”Just find such a person.

Bob: Somebody who wishes to do things in life that he may feel are wrong but who wishes to gain power or prestige or money…

Śrīla Prabhupāda: Yes.

Bob:… may find God unattractive. He may not find God attractive, because God gives him guilt.

Śrīla Prabhupāda: No, not God. His attraction is to become powerful. A man wants to become powerful or rich-is it not? But nobody is richer than Kṛṣṇa. Therefore Kṛṣṇa is attractive to him.

Bob: If a person who wants to become rich prays to Kṛṣṇa, will he become rich?

Śrīla Prabhupāda: Oh, yes!

Bob: He can become rich through this means?

Śrīla Prabhupāda: Oh, yes. Because Kṛṣṇa is all-powerful, if you pray to Kṛṣṇa to become rich, Kṛṣṇa will make you rich.

Bob: If somebody lives an evil life but prays to become rich, he may still become rich?

Śrīla Prabhupāda: Yes. Praying to Kṛṣṇa is not evil.

Bob: Oh, yes.

Śrīla Prabhupāda: [chuckling] Somehow or other he prays to Kṛṣṇa, so you cannot say that he is evil.

Bob: Yes.

Śrīla Prabhupāda: Kṛṣṇa says in Bhagavad-gītā, api cet sudurācāro bhajate mām ananya-bhāk. Have you read it?

Bob: Yes. The Sanskrit I don't know, but the English I do.

Śrīla Prabhupāda: Hm-m.

Bob: ”Even if the most evil man prays to Me…”

Śrīla Prabhupāda: Yes.

Bob: ”… He will be elevated.”

Śrīla Prabhupāda: Yes. As soon as he begins to pray to Kṛṣṇa, that is not evil. Therefore He is all-attractive. It is said in the Vedas that the Absolute Truth, or the Supreme Personality of Godhead, is the reservoir of all pleasure-raso vai saḥ. Everyone is hankering after someone because he realizes some mellow in it.

Bob: Excuse me?

Śrīla Prabhupāda: Some mellow. Suppose a man is drinking. Why is he drinking? He is getting some mellow out of that drinking. A man is hankering after money because by possessing money he gets a mellow out of it.

Bob: What does mellow mean?

Śrīla Prabhupāda: [to Śyāmasundara] How do they define mellow?

Śyāmasundara: Taste, pleasure.

Bob: OK.

Śrīla Prabhupāda: Pleasing taste. So the Vedas say, raso vai saḥ. The exact translation of mellow is rasa. [Mālatī, Śyāmasundara's wife, enters with a tray of food] What is that?

Mālatī: Eggplant, fried.

Śrīla Prabhupāda: Oh! All-attractive! All-attractive! [Laughter.]

Śyāmasundara: How is Kṛṣṇa the greatest scientist?

Śrīla Prabhupāda: Because He knows everything. A scientist is one who knows a subject matter thoroughly. He is a scientist. Kṛṣṇa-He knows everything.

Bob: I am presently a science teacher.

Śrīla Prabhupāda: Yes, teaching. But, unless you have perfect knowledge, how can you teach? That is our question.

Bob: Without perfect knowledge, though, you can teach-

Śrīla Prabhupāda: That is cheating; that is not teaching. That is cheating. Just like the scientists say, ”There was a chunk… and the creation took place. Perhaps. Maybe…” What is this? Simply cheating! It is not teaching; it is cheating.

Bob: Let me repeat what you said this morning-that was interesting. I asked about miracles, and you said that only a fool would believe in miracles because-let us say you are a child and an adult lifts this table. That's a miracle. Or you're a chemist and you combine acid and base and you make smoke, an explosion or whatever. To somebody ignorant, that's a miracle. But for everything there is a process, and so when you see a miracle, it's just ignorance of the process. So that only a fool would believe in miracles, and-you correct me if I say wrong…

Śrīla Prabhupāda: Yes, yes.

Bob: You said when Jesus came the people then were somewhat more ignorant and needed miracles as aid. I wasn't sure if that's quite what you said.

Śrīla Prabhupāda: Yes, yes. Miracles are for the ignorant.

Bob: I had asked this in relation to all the miracle men you hear about in India.

Śrīla Prabhupāda: Kṛṣṇa is the highest miracle man.

Bob: Yes.

Śrīla Prabhupāda: That is stated by Kuntī…

Bob: Without perfect knowledge, can I not teach some things? For example, I may-

Śrīla Prabhupāda: You can teach up to the point you know.

Bob: Yes, but I should not claim to teach more than I know.

Śrīla Prabhupāda: Yes, that is cheating.

Śyāmasundara: In other words, he can't teach the truth with partial knowledge.

Śrīla Prabhupāda: Yes. That is not possible for any human being. A human being has imperfect senses. So how can he teach perfect knowledge? Suppose you see the sun as a disc. You have no means to approach the sun. If you say that we can see the sun by telescope and this and that, they are also made by you, and you are imperfect. So how can your machine be perfect? Therefore, your knowledge of the sun is imperfect. So don't teach about the sun unless you have perfect knowledge. That is cheating.

Bob: But what about to teach that it is supposed that the sun is 93,000,000 miles away?

Śrīla Prabhupāda: As soon as you say ”it is supposed,” it is not scientific.

Bob: But I think that almost all science, then, is not scientific.

Śrīla Prabhupāda: That is the point!

Bob: All science is based on, you know, suppositions of this or that.

Śrīla Prabhupāda: Yes. They are teaching imperfectly. Just like they are advertising so much about the moon. Do you think their knowledge is perfect?

Bob: No.

Śrīla Prabhupāda: Then?

Bob: What is the proper duty of the teacher in society? Let us say a science teacher. What should he be doing in the classroom?

Śrīla Prabhupāda: Classroom? You should simply teach about Kṛṣṇa.

Bob: He should not teach about…

Śrīla Prabhupāda: No. That will include everything. His aim should be to know Kṛṣṇa.

Bob: Can a scientist teach the science of combining acid and alkaline, and this kind of science, with Kṛṣṇa as its object?

Śrīla Prabhupāda: How can it be?

Bob: If you-when one studies science, one finds general tendencies of nature, and these general tendencies of nature point to a controlling force….

Śrīla Prabhupāda: That I was explaining the other day. I asked one chemist whether, according to chemical formulas, hydrogen and oxygen linked together become water. Do they not?

Bob: It's true.

Śrīla Prabhupāda: Now, there is a vast amount of water in the Atlantic Ocean and Pacific Ocean. What quantity of chemicals was required?

Bob: How much?

Śrīla Prabhupāda: Yes. How many tons?

Bob: Many!

Śrīla Prabhupāda: So who supplied it?

Bob: This was supplied by God.

Śrīla Prabhupāda: Somebody must have supplied it.

Bob: Yes.

Śrīla Prabhupāda: So that is science. You can teach like that.

Bob: Should one bother teaching that if you combine acid and alkaline they form a neutral?

Śrīla Prabhupāda: The same thing. There are so many effervescents. So, who is performing it? Who is supplying the acid and alkaline? [There is a long pause.]

Bob: So this comes from the same source as the water.

Śrīla Prabhupāda: Yes. You cannot manufacture water unless you have hydrogen and oxygen. So, here is a vast-not only this Atlantic or Pacific: there are millions of planets, and there are millions of Atlantic and Pacific oceans. So who created this water with hydrogen and oxygen, and how was it supplied? That is our question. Somebody must have supplied it, otherwise how has it come into existence?

Bob: But should it also be taught how you make water from hydrogen and oxygen? The procedure of burning them together-should this also be taught? That is, you burn hydrogen and oxygen together…

Śrīla Prabhupāda: That is secondary. That is not very difficult. Just like Mālatī made this puri [a kind of bread]. So, there is flour, and there is ghee [clarified butter], and she made a puri. But unless there is ghee and flour, where is the chance of making a puri? In the Bhagavad-gītā there is this statement: "Water, earth, air, fire-they are My energies." What is your body? This external body-that is your energy. Do you know that? Your body is made out of your energy. For example, I am eating…

Bob: Yes.

Śrīla Prabhupāda: So I am creating some energy, and therefore my body is maintained.

Bob: Oh, I see.

Śrīla Prabhupāda: So therefore your body is made out of your energy.

Bob: But when you eat the food, there is energy from the sun in the food.

Śrīla Prabhupāda: So, I am giving an example. I am creating some energy by digesting the food, and that is maintaining my body. If your energy supply is not proper, then your body becomes weak or unhealthy. Your body is made out of your own energy. Similarly, this gigantic cosmic body-the universe-is made of Kṛṣṇa's energy. How can you deny it? As your body is made out of your energy, similarly the universal body must be made by somebody's energy. That is Kṛṣṇa. [There is a long pause.]

Bob: I'll have to think about it to follow that.

Śrīla Prabhupāda: What is to follow? It is a fact. [He laughs.] Your hair is growing daily. Why? Because you have some energy.

Bob: The energy I obtain from my food.

Śrīla Prabhupāda: Somehow or other you have obtained that energy! And through that energy your hair is growing. So if your body is manufactured by your energy, similarly the whole gigantic manifestation is made of God's energy. It is a fact! It is not your energy.

Bob: Yes. Oh, I see that.

A devotee: Just like-aren't the planets in this universe the sun's energy-a product of the sun's energy?

Śrīla Prabhupāda: Yes, but who produced the sun? That is Kṛṣṇa's energy. Because it is heat, and Kṛṣṇa says, bhūmir āpo 'nalo vāyuḥ: "Heat-that is My energy." The sun is the representation of the heating energy of Kṛṣṇa. It is not your energy. You cannot say, "The sun is made by me." But somebody must have made it, and Kṛṣṇa says that He did. So, we believe Kṛṣṇa. Therefore we are Kṛṣṇa-ites.

Bob: Kṛṣṇa-ites?

Śrīla Prabhupāda: Yes. Our knowledge is perfect. If I say that heat is the energy of Kṛṣṇa, you cannot deny it, because it is not your energy. In your body there is some certain amount of heat. Similarly, heat is someone's energy. And who is that person? That is Kṛṣṇa. Kṛṣṇa says, "Yes, it is My energy." So my knowledge is perfect. Because I take the version of the greatest scientist, I am the greatest scientist. I may be a fool personally, but because I take knowledge from the greatest scientist, I am the greatest scientist. I have no difficulty.

Bob: Excuse me?

Śrīla Prabhupāda: I have no difficulty in becoming the greatest scientist because I take the knowledge from the greatest scientist. [There is a long pause.] "This earth, water, fire, air, ether, mind, intelligence and ego-they are My eight separated energies."

Bob: They are separated energies?

Śrīla Prabhupāda: Yes. Just like this milk. What is this milk? The separated energy of the cow. [Śyāmasundara and Bob, stunned, laugh in realization.] Is it not? It is the manifestation of the separated energy of the cow.

Śyāmasundara: Is it like a by-product?

Śrīla Prabhupāda: Yes.

Bob: So, what is the significance of this energy's being separated from Kṛṣṇa?

Śrīla Prabhupāda: "Separated" means that this is made out of the body of the cow but it is not the cow. That is separation.

Bob: So, this earth and all is made out of Kṛṣṇa but it is not Kṛṣṇa?

Śrīla Prabhupāda: It is not Kṛṣṇa. Or, you can say, Kṛṣṇa and not Kṛṣṇa simultaneously. That is our philosophy. One and different. You cannot say that these things are different from Kṛṣṇa, because without Kṛṣṇa they have no existence. At the same time, you cannot say, "Then let me worship water. Why Kṛṣṇa? The pantheists say that because everything is God, whatever we do is God worship. This is Māyāvāda philosophy-that because everything is made of God, therefore everything is God. But our philosophy is that everything is God but also not God.

Bob: So what on earth is God? Is there anything on earth that is God?

Śrīla Prabhupāda: Yes. Because everything is made out of the energy of God. But that does not mean that by worshiping anything you are worshiping God.

Bob: So what is on earth that is not māyā [illusion]? It is…

Śrīla Prabhupāda: Māyā means "energy."

Bob: It means energy?

Śrīla Prabhupāda: Yes. Māyā-and another meaning is "illusion." So foolish persons accept the energy as the energetic. That is māyā. Just like sunshine. Sunshine enters your room. Sunshine is the energy of the sun. But because the sunshine enters your room, you cannot say that the sun

Śrīla Prabhupāda: Just wire.

Bob: So if I build a statue of Kṛṣṇa, it is not Kṛṣṇa unless…

Śrīla Prabhupāda: It is Kṛṣṇa. But you have to know the process of understanding that it is Kṛṣṇa. It is Kṛṣṇa.

Bob: It is not just earth and mud.

Śrīla Prabhupāda: No. Earth has no separate existence without Kṛṣṇa. Kṛṣṇa says, "My energy." You cannot separate the energy from the energetic. It is not possible. You cannot separate heat from fire. But fire is different from the heat, and heat is different from the fire. You are taking heat; that does not mean you are touching fire. Fire, in spite of emanating heat, keeps its identity. Similarly, although Kṛṣṇa, by His different energies, is creating everything, He remains Kṛṣṇa. The Māyāvādī philosophers think that if Kṛṣṇa is everything, then Kṛṣṇa's separate identity is lost. That is material thinking. For example, by drinking this milk, little by little, when I finish, there is no more milk; it has gone to my belly. Kṛṣṇa is not like that. He is omnipotent. We are utilizing His energy continually; still He is there, present. Just like a man begetting children unlimitedly, but the man is there. A crude example. It's not that because he has produced hundreds of children, he is finished. So, similarly, God or Kṛṣṇa, in spite of His unlimited number of children, is there.

pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." This is Kṛṣṇa consciousness. Kṛṣṇa is never finished. Kṛṣṇa is so powerful. Therefore He is all-attractive. This is one side of the display of Kṛṣṇa's energy. Similarly, He has unlimited energies. This study of Kṛṣṇa's energy is only one side, or a portion only. So in this way, if you go on studying Kṛṣṇa, that is Kṛṣṇa consciousness. It is not a bogus thing-"maybe," "perhaps not." Absolutely! It is!

Śyāmasundara: And the study itself is never finished.

Śrīla Prabhupāda: No. How can it be? Kṛṣṇa has unlimited energy.

16.4 Chapter Two

Vedic Culture: Varṇāśrama-dharma

February 28, 1972

Bob: I've asked devotees about how they feel towards sex in their relations, and I see the way they feel, but I can't see myself acting the same way. See, I'll be getting married at the end of this summer.

Śrīla Prabhupāda: Hm-m?

Bob: I'll be getting married at the end of this summer, in September or August when I return to America. And the devotees say that the householders only have sex to conceive a child, and I cannot picture myself at all in such a position, and-What kind of sex life can one lead, living in the material world?

Śrīla Prabhupāda: The Vedic principle is that one should avoid sex life altogether. The whole Vedic principle is to get liberation from material bondage. There are different attachments for material enjoyment, of which sex life is the topmost enjoyment. The Bhāgavatam says that this material world…

puṁsaḥ striyā mithunī-bhāvam etam

Man is attached to woman, and woman is attached to man. Not only in human society-in animal society also. That attachment is the basic principle of material life. So, a woman is hankering or seeking after the association of a man, and a man is hankering or seeking for the association of a woman. All the fiction novels, dramas, cinema and even ordinary advertisements that you see simply depict the attachment between man and woman. Even in the tailor's shop you will find in the window some woman and some man.

pravṛttir eṣā bhūtānāṁ
nivṛttis tu mahāphalām

So this attachment is already there.

Bob: Attachment between man and woman?

Śrīla Prabhupāda: Man and woman. So if you want to get liberation from this material world, then that attachment should be reduced to nil. Otherwise, simply further attachment-You will have to take rebirth, either as a human being or as a demigod or as an animal, as a serpent, as a bird, as a beast. You will have to take birth. So, this basic principle of increasing attachment is not our business, although it is the general tendency. Gṛha, kṣetra, suta [home, land, sons]. But if one can reduce and stop it, that is first class. Therefore our Vedic system is to first of all train a boy as a brahmacārī-no sex life. The Vedic principle is to reduce attachment, not to increase it. Therefore the whole system is called varṇāśrama-dharma. The Indian system calls for varṇa and āśrama-four social orders and four spiritual orders. Brahmacarya [celibate student life], gṛhastha [married life], vānaprastha [retired life] and sannyāsa [renounced life]-these are the spiritual orders. And the social orders consist of brāhmaṇas [intellectuals], kṣatriyas [administrators], vaiśyas [merchants and farmers] and śūdras [ordinary workers]. So under this system, the regulative principles are so nice that

even if one has the tendency to enjoy material life, he is so nicely molded that at last he achieves liberation and goes back home, back to Godhead. This is the process. So sex life is not required, but because we are attached to it, therefore there are some regulative principles under which it is maintained.

[chanting starts somewhere in the background, with exotic mṛdaṅga drumbeats amidst laughing and the loud blowing of horns.]

Śrīla Prabhupāda: It is said in Śrīmad-Bhāgavatam that-

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(Bhāg. 5.5.8)

This sex life is the basic principle of material life-attachment for man or woman. And when they are united, when a man and woman are united, that attachment becomes increased, and that increased attachment will induce one to accumulate gṛha (a home), kṣetra (land), suta (children), āpta (friendship or society) and vitta. Vita means money. In this way-gṛha-kṣetra-sutāpta-vittaiḥ-he becomes entangled. janasya moho 'yam: this is the illusion. And by this illusion he thinks, ahaṁ mameti: [SB 5.5.8] "I am this body, and anything in relationship with this body is mine."

Bob: What is that again?

Śrīla Prabhupāda: This attachment increases. The material attachment involves thinking, "I am this body, and because I have this body in a particular place, that is my country." And that is going on: "I am American, I am Indian, I am German, I am this, I am that-this body. This is my country. I shall sacrifice everything for my country and society." So in this way, the illusion increases. And under this illusion, when he dies he gets another body. That may be a superior body or inferior body, according to his karma. So if he gets a superior body, then that is also an entanglement, even if he goes to the heavenly planets. But if he becomes a cat or dog, then his life is lost. Or a tree-there is every chance of it. So this science is not known in the world-how the soul is transmigrating from one body to another, and how he is being entrapped in different types of bodies. This science is unknown. Therefore when Arjuna was speaking-"If I kill my brother, if I kill my grandfather on the other side…"-he was simply thinking on the basis of the bodily concept of life. But when his problems could not be solved, he surrendered to Kṛṣṇa and accepted Him as spiritual master. And when Kṛṣṇa became his spiritual master, He chastised Arjuna in the beginning:

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

"You are talking like a learned man, but you are fool number one because you are talking about the bodily concept of life." [Bg. 2.11] So this sex life increases the bodily concept of life. Therefore, the whole process is to reduce it to nil.

Bob: To reduce it over the stages of your life?

Śrīla Prabhupāda: Yes. Reduce it. A boy is trained as a student up to twenty-five years, restricting sex life. Brahmacārī. So, some of the boys remain naiṣṭhika-brahmacārī [celibate for life]. Because they are given education and they become fully conversant with spiritual knowledge, they don't want to marry. That is also restricted-he cannot have sex life without being married. Therefore in human society there is marriage, not in animal society.

But people are gradually descending from human society to animal society. They are forgetting marriage. That is also predicted in the śāstras. Dāmpatye 'bhirucir hetuḥ: in the Kali-yuga [the present age of quarrel], eventually there will be no marriage performances; the boy and the girl will simply agree to live together, and their relationship will exist on sexual power. If the man or the woman is deficient in sex life, then there is divorce. So, for this philosophy there are many Western philosophers like Freud and others who have written so many books. But according to Vedic culture, we are interested in sex only for begetting children, that's all. Not to study the psychology of sex life. There is already natural psychology for that. Even if one does not read any philosophy, he is sexually inclined. Nobody is taught it in the schools and colleges. Everyone already knows how to do it. [He laughs.] That is the general tendency. But education should be given to stop it. That is real education. [There is a long pause, filled with the sound of bicycle horns, children playing, and throngs of people calling to one another]

Bob: Presently, in America, that's a radical concept.

Śrīla Prabhupāda: Well, in America there are so many things that require reformation, and this Kṛṣṇa consciousness movement will bring that. I went to your country and saw that the boys and girls were living like friends, so I said to my students, "You cannot live together as friends; you must get yourselves married."

Bob: Many people see that even marriage is not sacred, so they find no desire to marry. Because people get married, and if things are not proper, they get a divorce so very easily-

Śrīla Prabhupāda: Yes, that also.

Bob:-that some people feel that to get married is not meaningful.

Śrīla Prabhupāda: No, their idea is that marriage is for legalized prostitution. They think like that, but that is not marriage. Even that Christian paper-what is that? Watch-?

Śyāmasundara: Watchtower?

Śrīla Prabhupāda: Watchtower. It has criticized that one priest has allowed a marriage between two men-homosexuality. So these things are all going on. They take it purely for prostitution, that's all. So therefore people are thinking, "What is the use of keeping a regular prostitute at such heavy expenditure? Better not to have this."

Śyāmasundara: You use that example of the cow and the market.

Śrīla Prabhupāda: Yes-when the milk is available in the marketplace, what is the use of keeping a cow? [Everyone laughs.] It is a very abominable condition in the Western countries-I have seen it. Here also in India, gradually it is coming. Therefore we have started this Kṛṣṇa consciousness movement to educate people in the essential principles of spiritual life. It is not a sectarian religious movement. It is a cultural movement for everyone's benefit.

16.5 Chapter Three

The Real Goal of life

February 28, 1972 (continued)

Śrīla Prabhupāda: This movement is especially meant to enable a human being to reach the real goal of life.

Bob: The real goal… ?

Śrīla Prabhupāda: The real goal of life.

Bob: Is the real goal of life to know God?

Śrīla Prabhupāda: Yes. To go back home, back to Godhead. That is the real goal of life. The water that comes from the sea forms clouds, the clouds fall down as rain, and the actual goal is to flow down the river and again enter the sea. So, we have come from God, and now we are embarrassed by material life. Therefore, our aim should be to get out of this embarrassing situation and go back home, back to Godhead. This is the real goal of life.

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

["After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."] [Bg. 8.15] That is the version of Bhagavad-gītā. If anyone comes to Me-mām upetya: he does not come back again. Where? To this place-duḥkhālayam aśāśvatam [Bg. 8.15]. This place is the abode of miseries. Everyone knows, but they have been befooled by so-called leaders. Material life is miserable life. Kṛṣṇa says, God says, that this place is duḥkhālayam-it is a place of miseries. And it is also aśāśvatam, temporary. You cannot make a compromise: "All right, let it be miserable. I shall remain here as an American or Indian." No. That also you cannot do. You cannot remain an American. You may think that, having been born in America, you are very happy. But you cannot remain an American for long. You will have to be kicked out of that place. And your next life you do not know! Therefore, it is duḥkhālayam aśāśvatam [Bg. 8.15]-miserable and temporary. That is our philosophy.

Bob: But when you have some knowledge of God, then life is not so miserable?

Śrīla Prabhupāda: No! Some knowledge will not do. You must have perfect knowledge.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
[Bg. 4.9]

Tattvataḥ means "perfectly." Perfect knowledge is being taught in Bhagavad-gītā. So, we are giving everyone in human society a chance to learn Bhagavad-gītā as it is and make his life perfect. That is the Kṛṣṇa consciousness movement. What does your science say about the transmigration of the soul?

Bob: I think… that science… cannot deny or affirm it. Science does not know it.

Śrīla Prabhupāda: Therefore I say that science is imperfect.

Bob: Science may. though, say something. It is said in science that energy is never destroyed; it is changed.

Śrīla Prabhupāda: That's all right. But how the energy is working in the future-that science does not know. How is the energy diverted? How, by different manipulations, is the energy working differently? For instance, electrical energy. By different handling it is operating the heats and it is operating the refrigerator. They are just the opposite, but the electrical energy is the same. Similarly, this energy-living energy-how is it being directed? Which way is it going? How is it fructifying in the next life? That they do not know. But in Bhagavad-gītā it is very simply stated.

vāsāṁsi jīrṇāni yathā vihāya
[Bg. 2.22]

You are covered by a dress, by a shirt. When this shirt is unuesable, you change it. Similarly, this body is just like a shirt and coat. When it is no longer workable, we have to change it.

Bob: What is the "we" that has to change? What is constant?

Śrīla Prabhupāda: That is the soul.

Bob: From one life to the next?

Śrīla Prabhupāda: That is the soul-I. What "you" is speaking? You! What "I" is speaking? Identity: ātmā, or soul.

Bob: My soul is different from your soul?

Śrīla Prabhupāda: Yes. You are an individual soul, I am an individual soul.

Bob: You have removed yourself from karmic influences. If I was to remove myself from karmic influences, would our souls be the same or different?

Śrīla Prabhupāda: The soul is of the same quality in all. You are under a certain conception of life at the present moment, and these countrymen of yours [the Kṛṣṇa conscious devotees] were under a certain conception of life, but by training they have taken to another conception of life. So the ultimate training is how to become Kṛṣṇa conscious. That is the perfection.

Bob: If two people are Kṛṣṇa conscious, is their soul the same?

Śrīla Prabhupāda: The soul is always the same.

Bob: In each person? In each person is it the same?

Śrīla Prabhupāda: Yes.

Bob: [pointing to two devotees] If these two are Kṛṣṇa conscious, are their souls the same?

Śrīla Prabhupāda: The soul is the same but always individual, even if one is not Kṛṣṇa conscious. For instance, you are a human being, and I am a human being. Even if I am not a Christian, even if you are not a Hindu, still we are human beings. Similarly, the soul may not be Kṛṣṇa conscious, or he may be Kṛṣṇa conscious-it doesn't matter. But the soul is the soul.

Bob: Can you tell me more about this?

Śrīla Prabhupāda: Soul-as pure spirit, all souls are equal. Even in an animal. Therefore it is said, paṇḍitāḥ sama-darśinaḥ: [Bg. 5.18] those who are actually learned do not see the outward covering, either in a human being or in an animal.

Bob: If I may ask another question on this?

Śrīla Prabhupāda: Yes.

Bob: I have considered the soul somewhat as part of God. At times I think I feel God. I'm here, and you may say God is here. So if the soul is inside me, then should I be able to feel God inside me? Not all of God, I mean, but a…

Śrīla Prabhupāda: Part of God.

Bob: But I don't feel God in me, but God may be here, separate-separate from me. But should I be able to feel God inside me, since my soul is Part of God?

Śrīla Prabhupāda: Yes. God is inside also. God is everywhere. God is inside and outside also. This is to be known.

Bob: How do you feel God inside you?

Śrīla Prabhupāda: Not in the beginning, but you have to know from the śāstras [scriptures], by the Vedic information. For example, in the Bhagavad-gītā it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] God is there in everyone's heart. Paramāṇu-cayāntara-stham: God is also within every atom. So this is the first information. And then, by the yogic process, you have to realize it.

Bob: Yogic process?

Śrīla Prabhupāda: Yes.

Bob: Is chanting Hare Kṛṣṇa such a yogic process?

Śrīla Prabhupāda: Yes, it is also a yogic process.

Bob: What kind of yogic process must I do to find out-to feel this information-to feel the soul inside?

Śrīla Prabhupāda: Yes, there are many different yogic Processes, but for this age this process is very nice.

Bob: Chanting.

Śrīla Prabhupāda: Yes.

Bob: Through this I can feel not only God outside but God inside?

Śrīla Prabhupāda: You'll understand everything of God-how God is inside, how God is outside, how God is working. Everything will be revealed. By this attitude of service, God will reveal Himself. You cannot understand God by your endeavor. Only if God reveals Himself. For instance, when the sun is out of your sight at night, you cannot see it by your torchlight, or any light. But in the morning you can see the sun automatically. without any torchlight. Similarly, you have to create a situation-you have to put yourself in a situation-in which God will be revealed. It is not that by some method you can ask God, "Please come. I will see You." No, God is not your order carrier.

Bob: You must please God for Him to reveal Himself. Is that correct?

Śrīla Prabhupāda: Yes.

Śyāmasundara: How do we know when we are pleasing God?

Śrīla Prabhupāda: When we see Him. Then you will understand. Just as, when you eat, you do not require to ask anyone whether you are feeling strength or your hunger is satisfied. If you eat, you understand that you are feeling energy. You don't need to inquire from anyone. Similarly. if you actually serve God, then you will understand, "God is dictating to me. God is there. I am seeing God."

A devotee: Or God's representative.

Śrīla Prabhupāda: Yes.

Devotee: It comes easier.

Śrīla Prabhupāda: You have to go through God's representative.

yasya prasādād bhagavat-prasādaḥ **

"By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa." If you please God's representative, then automatically God becomes pleased, and thus you can directly see Him.

An Indian gentleman: How to please God's representative?

Śrīla Prabhupāda: You have to carry out his orders, that's all. God's representative is the guru. He asks you to do this, to do that-if you do that, that is pleasing.

yasyāprasādān na gatiḥ kuto 'pi

"Without the grace of the spiritual master one cannot make any advancement." If you displease him, then you are nowhere. Therefore we worship the guru.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

["The spiritual master is to be honored as much as the Supreme Lord because of his being the most confidential servitor of the Lord. This is acknowledged by all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Lord Kṛṣṇa."] The guru should be accepted as God. That is the injunction of all śāstra.

Bob: The guru should be accepted as a representative of God?

Śrīla Prabhupāda: Yes, the guru is God's representative. The guru is the external manifestation of Kṛṣṇa.

Bob: But different from the incarnations of Kṛṣṇa that come?

Śrīla Prabhupāda: Yes.

Bob: In what way is the external manifestation of the guru different from the external manifestation of, let us say, Kṛṣṇa or Caitanya when They come to earth?

Śrīla Prabhupāda: The guru is the representative of Kṛṣṇa. So there are symptoms of who is a guru. The general symptoms are described in the Vedas.

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

A guru must come in a disciplic succession, and he must have heard thoroughly about the Vedas from his spiritual master. Generally a guru's symptom is that he is a perfect devotee, that's all. And he serves Kṛṣṇa by preaching His message.

Bob: Lord Caitanya-He was a different type of guru than you are?

Śrīla Prabhupāda: No, no. Gurus cannot be of different types. All gurus are of one type.

Bob: But He was-was He also an incarnation at the same time?

Śrīla Prabhupāda: Yes, He is Kṛṣṇa Himself, but He is representing the guru.

Bob: I… I see.

Śrīla Prabhupāda: Yes.

Bob: And then…

Śrīla Prabhupāda: Because Kṛṣṇa was God, He demanded:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
[Bg. 18.66]

”Abandon all varieties of religion and just surrender unto Me.” But people misunderstood Him. Therefore Kṛṣṇa again came as a guru and taught people how to surrender to Kṛṣṇa.

Śyāmasundara: Doesn’t He say in Bhagavad-gītā, ”I am the spiritual master”?

Śrīla Prabhupāda: Yes, He is the original spiritual master because He was accepted as spiritual master by Arjuna. So what is the difficulty? Śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam. Arjuna told the Lord, ”I am Your disciple, and a soul surrendered unto You. Please instruct me.” So unless He is a spiritual master how does Arjuna become His disciple? He is the original guru. Tene brahma hṛdā ya ādi-kavaye: ”It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being.” Therefore He is the original guru.

Bob: Kṛṣṇa.

Śrīla Prabhupāda: Yes. He is the original guru. Then His disciple Brahmā is a guru, then his disciple Nārada is a guru, then his disciple Vyāsa is a guru-in this way there is a guru-paramparā [disciplic succession of gurus]. Evaṁ paramparā-prāptam: the transcendental knowledge is received through the disciplic succession.

Bob: So a guru receives his knowledge through the disciplic succession, not directly from Kṛṣṇa? Do you receive some knowledge directly from Kṛṣṇa?

Śrīla Prabhupāda: Yes. Kṛṣṇa’s direct instruction is there: Bhagavad-gītā.

Bob: I see, but…

Śrīla Prabhupāda: But you have to learn it through the disciplic succession, otherwise you will misunderstand it.

Bob: But presently you do not receive information directly from Kṛṣṇa? It comes through the disciplic succession from the books?

Śrīla Prabhupāda: There is no difference. Suppose I say that this is a pencil. If you say to him, ”There is a pencil,” and if he says to another man, ”This is a pencil,” then what is the difference between his instruction and my instructions?

Bob: Kṛṣṇa’s mercy allows you to know this now?

Śrīla Prabhupāda: You can take Kṛṣṇa’s mercy also, provided it is delivered as it is. Just as we are teaching Bhagavad-gītā In Bhagavad-gītā Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
[Bg. 18.66]

”Just give up all other forms of religion and simply surrender unto Me.” Now we are saying that you should give up everything and surrender to Kṛṣṇa. Therefore, there is no difference between Kṛṣṇa’s instruction and our instruction. There is no deviation. So if you receive knowledge in that perfect way, that is as good as receiving instruction directly from Kṛṣṇa. But we don’t change anything.

Bob: When I pray reverently, faithfully, does Kṛṣṇa hear me?

Śrīla Prabhupāda: Yes.

Bob: From me to Him?

Śrīla Prabhupāda: Yes, because He is within your heat He is always hearing you-whether you are praying or not praying. When you are doing some nonsense, He is also hearing you. And when you pray, that is very good-welcome.

Bob: To Kṛṣṇa’s ear, is praying louder than nonsense?

Śrīla Prabhupāda: No. He is all-perfect. He can hear everything. Even if you don’t speak, even if you simply think, ”I shall do it,” then He hears you. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: Kṛṣṇa is seated in everyone’s heart.

Bob: But one should pray-is that so?

Śrīla Prabhupāda: That is his business-praying.

Bob: Whose business?

Śrīla Prabhupāda: Every living entity’s. That is the only business. Eko bahūnāṁ yo vidadhāti kāmān. That is the statement of the Vedas.

Bob: What does that mean?

Śrīla Prabhupāda: He supplies everything to everyone. He is supplying food to everyone. So He is the Father. So why should you not pray, ”Father, give me this”? Just as in the Christian Bible there is, ”Father, give us our daily bread.” That is good-they are accepting the Supreme Father. But grown-up children should not ask from the father; rather, they should be prepared to serve the father. That is bhakti [devotion].

Bob: My questions you solve so nicely. [Everyone laughs with affection.]

Śrīla Prabhupāda: Thank you very much.

Bob: So, should I ask you another question now?

Śrīla Prabhupāda: Oh, yes. Yes!

16.6 Chapter Four

The Three Modes Of Nature

February 28, 1972 (continued)

Bob: I have read that there are three guṇas-passion, ignorance and goodness-in life. I was wishing that you would explain this somewhat, especially what is meant by the mode of ignorance and the mode of goodness.

Śrīla Prabhupāda: In goodness you can understand things-knowledge. You can know that there is God, that this world was created by Him, and so many things, actual things-the sun is this, the moon is this-perfect knowledge. If one has some knowledge, even though it may not be perfect, that is goodness. And in passion one identifies with his material body and tries to gratify his senses. That is passion. And ignorance is animal life-in ignorance, one does not know what is God, how to become happy, why we are in this world. For example, if you take an animal to the slaughterhouse, it will go. This is ignorance. But a man will protest. If a goat is to be killed after five minutes but you give it a morsel of grass, it is happy because it is eating. Just like a child-even if you are planning to kill her or kill him, he is happy and laughs because he is innocent. That is ignorance.

Bob: Being in these modes determines your karma. Is that correct?

Śrīla Prabhupāda: Yes. According to the association of the modes of nature, your activities are being contaminated.

kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

A man gets a higher birth or lower birth according to the association of the guṇas, or the modes of nature.

Bob: So cheating and like that-what mode is that?

Śrīla Prabhupāda: Cheating is mixed passion and ignorance. Suppose one man cheats another. That means he wants to obtain something; he is passionate. But if he commits murder, he does not know that he will have to suffer for it, so it is a mixture of passion and ignorance.

Bob: And what about when somebody helps another person?

Śrīla Prabhupāda: That is goodness.

Bob: Why is that goodness? What intelligence is that? I mean-this represents knowledge of what? You said that goodness is when you have knowledge.

Śrīla Prabhupāda: Yes.

Bob: Intelligence.

Śrīla Prabhupāda: Yes.

Bob: So helping another person?

Śrīla Prabhupāda: That means that he is ignorant and you are trying to enlighten him.

Bob: So giving intelligence…

Śrīla Prabhupāda: Yes, that is goodness.

Bob: And what about just giving assistance?

Śrīla Prabhupāda: That is also goodness.

Bob: If a beggar has nothing and you give him alms…

Śrīla Prabhupāda: So that may still be goodness. But in your Bowery Street, they give some charity, and immediately he purchases one bottle of wine and drinks and lies down flat. [All laugh.] So that is charity. But that is not goodness; that is ignorance.

Bob: Charity is ignorance?

Śrīla Prabhupāda: There are three kinds of charities-good, passionate and ignorant. Goodness is giving charity where charity must be given. Just like this Kṛṣṇa consciousness movement-if anyone gives charity to this movement, that is goodness because it is spreading God consciousness, Kṛṣṇa consciousness. That is goodness. And if one gives charity for some return, that is passion. And if somebody gives in charity in an improper place and time, without respect and to an unworthy person, just like the Bowery man, that is ignorance. But Kṛṣṇa says:

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat

"All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." If Kṛṣṇa takes, that is the perfection of charity. Or anyone who is a representative of Kṛṣṇa-if he takes, that is perfection.

Bob: And what kind of charity is it when you give food to somebody who is hungry?

Śrīla Prabhupāda: Well, that depends on the circumstances. For example, a doctor has forbidden his patient to take any solid food, and if the patient is asking, "Give me some solids," and if you give him solid food in charity, then you are not doing good to him. That is ignorance.

Bob: Are the devotees beyond accumulating karma? These devotees-do they feel karma? Do they work in these modes? Are they in the mode of goodness?

Śrīla Prabhupāda: They are above goodness! Śuddha-sattva. The devotees are not in this material world. They are in the spiritual world. That is stated in the Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

["One who engages in full devotional service, who does not fall down in any circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."] Devotees are neither in goodness, passion nor ignorance. They are transcendental to all these qualities.

Bob: A devotee who is very faithful reaches this stage?

Śrīla Prabhupāda: Yes. Devotee… You can become a devotee as they have become. It is not difficult. Simply you have to engage yourself in the transcendental loving service of the Lord, that's all.

Bob: I wish to gain more knowledge of God and be able to feel God's presence more. The reason for this is because I feel life has little meaning without this.

Śrīla Prabhupāda: Yes! If you miss this human form of life, then it is a great loss. That is a great chance given to the living entity to get out of the entanglement of material existence.

Bob: I feel thankful that I've been able to ask these questions…

Śrīla Prabhupāda: Yes, you can learn more and more.

Bob: But I still have… my connections at home. Marriage is… I am engaged….

Śrīla Prabhupāda: No, no. There are so many marriages. [He indicates Śyāmasundara.] He is married. Marriage is no barrier. I told you that there are four different orders of spiritual life-brahmacārī, gṛhastha, vānaprastha and sannyāsa. So after brahmacārī life, one can marry. That is not obligatory. One may remain naiṣṭhika-brahmacārī for his whole life. But a brahmacārī can marry. And after marriage, there is vānaprastha life. This means that one is a little aloof from family-the husband and wife live separately. At that time there is no sex life. Then when he is fully renounced, detached from family life, he takes sannyāsa,

Bob: Does somebody forget his wife completely then?

Śrīla Prabhupāda: Yes. Forgetting is not very difficult, if you try to forget. Out of sight, out of mind. [All laugh.] Just as I have my wife, children, grandchildren-everything. But, out of sight, out of mind, that's all. Therefore, vānaprastha, sannyāsa-everything is nicely arranged by the Vedic system.

16.7 Chapter Five

Becoming Pure

February 29, 1972

Bob: Thank you so much for allowing me to ask my questions.

Śrīla Prabhupāda: That is my mission. People should understand the science of God. Unless we cooperate with the Supreme Lord, our life is baffled. I have given the example many times that a screw which has fallen from a machine has no value. But when the same screw is again attached to the machine, it has value. Similarly, we are part and parcel of God. So without God, what is our value? No value! We should again come back to our position of attachment to God. Then we have value.

Bob: I met a fellow today who came in the afternoon. His reason for coming-you may find it humorous-was that he heard the hippies were in Māyāpur.

Śrīla Prabhupāda: What?

Bob: He heard that hippies were in Māyāpur. I was talking to him, and then some devotees were talking to him. He had said some things to me which I could find no answer for. And he said he would come back tomorrow and meet some devotees. But let me tell you what he said. This is confusing. When he was young-

Śrīla Prabhupāda: He's Indian?

Bob: Yes, Indian. He lives nearby and speaks English fairly well. When he was young he worshiped Kālī [a popular demigoddess] every day very rigorously, and then the floods came. When the floods came, the people saw hardship, and now he has no religion, and he says he finds his happiness in trying to develop love among people. And I couldn't think of what to say to him to add God and religion to his life. He says that after he dies, "maybe I'll become part of God, maybe not," but he can't worry about it now. He says he's tried these religious experiences, but they didn't work. One reason I ask this is because when I go back to America, a lot of people I come across are like this. They see that religion, like his worship of Kālī or other kinds of religion they've experienced, doesn't work. And I don't know what to say to them to convince them it's worth trying.

Śrīla Prabhupāda: Do not try at the present moment. You try to be convinced yourself.

Bob: Yes. I asked him to see devotees, but then on the way out, as he was leaving down the road, I met him again and told him, "Come back," but… Oh, I see.

Śrīla Prabhupāda: You first of all be convinced. And then try to convince others. Caitanya Mahāprabhu's instruction is that you can improve the welfare of others when your own life is a success:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

First make your life perfect. Then try to teach others.

Bob: The devotees have told me that without consciousness of Kṛṣṇa all the time, you cannot be happy. But at times I feel happy.

Śrīla Prabhupāda: At times. Not always.

Bob: Yes.

Śrīla Prabhupāda: But if you become Kṛṣṇa conscious, you will feel happy always.

Bob: They had implied that you cannot feel happy without Kṛṣṇa consciousness.

Śrīla Prabhupāda: That is a fact. For example, if you are an animal of the land and you are thrown into the water, you cannot be happy in water in any condition. When you are again taken up a the land, then you'll be happy. Similarly, we are part and parcel of Kṛṣṇa. We cannot be happy without being part and parcel of Kṛṣṇa. The same example: the machine part, without the machine, has no value, but when it is again put into the machine it has value. We are part of Kṛṣṇa; we must join Kṛṣṇa. And you can join Kṛṣṇa immediately by your consciousness, simply by thinking, "I am Kṛṣṇa's, Kṛṣṇa is mine:' That's all.

Bob: What is that? Kṛṣṇa is…

Śrīla Prabhupāda: Kṛṣṇa is mine.

Bob: Mine?

Śrīla Prabhupāda: Yes. Mine. My Kṛṣṇa.

Bob: Ah.

Śrīla Prabhupāda: Kṛṣṇa is mine. Kṛṣṇa is mine.

Bob: Yes.

Śrīla Prabhupāda: And I am Kṛṣṇa's. That is our actual position.

Bob: We are part of Kṛṣṇa.

Śrīla Prabhupāda: Yes. Everything is part and parcel of Kṛṣṇa. Because everything is generated by the energy of Kṛṣṇa and everything is the energy of Kṛṣṇa.

An Indian gentleman: Śrīla Prabhupāda, I have one question. What is the status of service minus devotion?

Śrīla Prabhupāda: Hm-m? That is not service, that is business. [Everyone laughs.] For example, here in Māyāpur we have employed a contractor. That is not service-that is business. Is it not? Sometimes they will advertise, "Our customers are our masters." Is it not? But in spite of the flowery language-"Our customers are our masters"-this is business, because nobody is a qualified customer unless he pays. But service is not like that. Service-Caitanya Mahāprabhu prays to Kṛṣṇa:

yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

"You do whatever You like, but still You are my worshipable Lord." That is service. "I don't ask any return from You." That is service. When you expect some return, that is business.

Bob: I wish to ask you to advise me on how I can come to feel closer to God. I'll be leaving you soon. And I'm-

Śrīla Prabhupāda: You have to be purified.

Bob: I come to the temple at times, and then I leave, and I'm not sure how much I take with me.

Śrīla Prabhupāda: It does not take much time. Within six months you will realize your progress. But you have to follow the regulative principles. Then it will be all right. Just like these boys and girls are doing.

Bob: Yes, I see.

Śrīla Prabhupāda: They have no tendency for going to the cinema or going to a hotel. No. They have stopped all anarthas, all unnecessary things.

Bob: I-I feel that when I go back, they'll-

Śrīla Prabhupāda: The whole human life is meant for purification.

Bob: Yes.

Śrīla Prabhupāda:

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

Sattva means existence. So if you don't purify your existence, then you will have to change your body. From this body to that. Sometimes it may be higher, sometimes lower. For example, if you don't cure a disease, it can put you into trouble in so many ways. Similarly. if you don't purify your existence, then you will have to transmigrate from one body to another. There are very subtle laws of nature. Now there is no guarantee that you will get a very comfortable body or an American body. Therefore, it is essential for the human being to purify his existence. Unless you purify your existence, you will hanker after happiness but will not always be happy.

Bob: When I go to my job in New York, I hope I'll become pure, but I'm sure that I won't become as pure as your devotees here. I-I don't see myself doing that.

Śrīla Prabhupāda: You can do as they are doing. They were not pure in the beginning; now they are pure. Similarly. you can become pure. For example, in your childhood you were not educated-but now you are educated.

Bob: So, what are the things that I may do? When I go back, I must-

Śrīla Prabhupāda: When do you go back?

Bob: I'll be going back to Chaibasa to do my work there, and…

Śrīla Prabhupāda: What is there in Chaibasa?

Bob: That is where I do my teaching. I live there.

Śrīla Prabhupāda: So better not to teach-because you do not know what to teach.

Bob: [laughs] I'll be going-I don't like this teaching so much, and I'll be returning to America in May, but while I'm here, this is my agreement for staying in India.

Śrīla Prabhupāda: If you are serious, you can keep yourself pure anywhere. It doesn't matter whether you stay in America or India. But you must know how to keep yourself purified. That's all.

Bob: You mean by folllowing these principles?

Śrīla Prabhupāda: Yes, I went to America, for instance, but either in America or India, I am the same man.

Bob: I-I have somewhat tried to follow since I met you the first time. [a brief visit to Calcutta in November 1971]

Śrīla Prabhupāda: Hm-m. But follow-you must strictly follow if you are serious.

Bob: Maybe- OK, Maybe-what I say now is-well-the most foolish all I've said. But let me tell you how I feel.

Śrīla Prabhupāda: No, no, not foolish. I don't say foolish-but imperfect.

Bob: OK [He laughs.] Imperfect. But let me tell you. I feel that right now I admire and respect your devotees, but I don't feel as if I am part of them, or even that I have a great desire to be part of them. I feel that I just want-I want to do what is right, come closer to God, and if-and if I just go to a better life next time-I'd be satisfied.

Śrīla Prabhupāda: Very good.

Bob: I guess it's material clinging, but …

Śrīla Prabhupāda: So, you just follow in their footsteps, and your desire will be fulfilled. We are training them how to become purified and happy. That is our mission we want to see everyone happy. Sarve sukhino bhavantu. People do not know how to become happy. They do not take the standard path to become happy. They manufacture their own way. That is the difficulty. Therefore, Ṛṣabhadeva gave this advice to his sons: "My dear boys, just undergo austerity for transcendental realization." Everyone is performing austerity. This boy I know-he had to go to a foreign country to learn commercial management. Now he is well situated. In this way. everyone must undergo some austerity for future life. So why not take that austerity for permanent happiness? You have to purify your existence and your body. As many times as you accept a material body, you will have to change it. But as soon as you get a spiritual body, there is no question of change. You already have a spiritual body. Now, due to our material contamination, we are developing the material body. But if we associate with spiritual life, then we shall develop a spiritual body. The same example I have several times given is that if you put an iron rod within fire, it will become like fire. Is it not?

Bob: Put the iron rod into fire?

Śrīla Prabhupāda: Yes, and it will become like fire.

Bob: Yes.

Śrīla Prabhupāda: Although iron.

Bob: Yes.

Śrīla Prabhupāda: Similarly, if you always keep yourself spiritually engaged, your body will act spiritually, although it is material. The same example: when an iron rod is red-hot, touch it anywhere, and it will burn. It takes on the quality of fire. Similarly, if you always keep yourself in Kṛṣṇa consciousness, then you will become spiritualized. You will act spiritually. No more material demands.

Bob: How do I do this?

Śrīla Prabhupāda: This process. They are doing it. You have seen these boys, our six boys who have been initiated today. It is very simple. You have to follow the four restrictive regulations and chant these beads. Very easy.

Bob: Well, but, see-when I am back in Bihar and following my lifestyle there, I-if I follow all these regulative principles-some I follow now, but not all-

Śrīla Prabhupāda: "Some" means… ?

Bob: "Some"?

Śrīla Prabhupāda: There are only four regulative principles. "Some" means three, or two?

Bob: Two or three.

Śrīla Prabhupāda: So why not the other one?

Bob: No, no. I mean I follow one or two. One or two I follow now.

Śrīla Prabhupāda: [Laughs.] Why not the other three? What is the difficulty? Which one do you follow?

Bob: Which one do I follow? Well, I'm almost vegetarian, but I eat eggs.

Śrīla Prabhupāda: Then that is also not complete.

Bob: No, not even complete. Since last time [November], I've become vegetarian, but…

Śrīla Prabhupāda: Vegetarian is no qualification.

Bob: Not much.

Śrīla Prabhupāda: The pigeon is vegetarian. The monkey is vegetarian-the most rubbish creature…

Bob: Well…

Śrīla Prabhupāda: The monkey is vegetarian. This naked sannyāsī lives in the forest… the most mischievous…

Bob: I-I felt that it was a little bit of progress because it was somewhat difficult at first, then easy, and I had returned to-

Śrīla Prabhupāda: No, you can stick to all the regulative principles, provided you take to the Kṛṣṇa consciousness process-otherwise it is not possible.

Bob: Yes, this is it. I have-when I'm back in Bihar, and-um-my friends may say… We're sitting in the evening, and there's nothing to do but fight mosquitoes, and they say, "How about smoking some marijuana?" And I say, "Sure, there's nothing else to do;" and then I sit down, and I enjoy myself for the evening. Now we did this, we got carried away. we were doing it every day and realizing we were hurting ourselves and stopped, but still on occasion we…

Śrīla Prabhupāda: You have to live with us. Then your friends will not ask you, "What about marijuana?" [Bob laughs.] Keep the association of devotees. We are opening centers to give people a chance to associate with us. Why have we taken so much land [in Māyāpur]? Those who are seriously desirous-they will come and live with us. Association is very influential. If you associate with drunkards, you become drunk; if you associate with sādhus, then you become a sādhu.

Śyāmasundara: He can come and stay with you in Bombay.

Śrīla Prabhupāda: Yes, you can stay with us in Bombay. But he wants friends with marijuana. That is the difficulty.

Bob: Let me ask you about something else; then maybe I'll come back to this. I find that I think of myself too much, and this way I can't think of God so much. I think of myself in too many places. How can I forget about myself so I can concentrate on other, more important things?

Śrīla Prabhupāda: As they [the devotees] have done.

Bob: [Laughs.] You are saying to me that my path-I think what you're saying is that my path to purity is to become a devotee.

Śrīla Prabhupāda: Do you hesitate?

Bob: Well, I…

Śrīla Prabhupāda: Is it very difficult to become a devotee?

Bob: For myself-it is. I-I don't feel so much the desire. First the devotees tell me that they have given up material life. These four regulative principles, they have explained to me, mean giving up material life, and that I see. And in place of this they have…

Śrīla Prabhupāda: What do you mean by material life? [Bob is silent] I am sitting on this bed. Is it material or spiritual?

Bob: Material.

Śrīla Prabhupāda: Then how have we given up material life?

Bob: I think how I interpreted it was "a desire for our material gains…"

Śrīla Prabhupāda: What is material?

Bob: Working towards material gains and not giving up all materials.

Śrīla Prabhupāda: Material life means-when you desire to gratify your senses, that is material life. And when you desire to serve God, that is spiritual life. That is the difference between material life and spiritual life. Now we are trying to serve our senses. But instead of serving the senses, when we serve God, that is spiritual life. What is the difference between our activities and others, activities? We are using everything-table, chair, bed, tape recorder, typewriter-so what is the difference? The difference is that we are using everything for Kṛṣṇa.

Bob: The devotees have said that the sensual pleasures they have given up are replaced with spiritual kinds of pleasures, but-see-I haven't felt this.

Śrīla Prabhupāda: Spiritual pleasures come when you desire to please Kṛṣṇa. That is spiritual pleasure. For example, a mother is more pleased by feeding her son. She's not eating, but when she sees that her son is eating very nicely, then she becomes pleased.

Bob: Hmm-m. Spiritual pleasure, then, is pleasing God.

Śrīla Prabhupāda: Spiritual pleasure means the pleasure of Kṛṣṇa.

Bob: Pleasing Kṛṣṇa.

Śrīla Prabhupāda: Yes. Material pleasure means the Pleasure of the senses. That's all. This is the difference. When you simply try to please Kṛṣṇa, that is spiritual pleasure.

Bob: I had viewed this as-my thought of pleasing God was to-

Śrīla Prabhupāda: Don't manufacture your ways of Pleasing God. Don't manufacture. Suppose I want to please you. Then I shall ask you, "How can I serve you?" Not that I manufacture some service. That is not pleasing. Suppose I want a glass of water. If you concoct the idea, "Swāmījī will be more pleased if I give him a glass of milk, hot milk," that will not please me. If you want to please me, then you should ask me, "How can I Please you?" And if you do what I order, that will please me.

Bob: And pleasing Kṛṣṇa, then, is being a devotee of Kṛṣṇa.

Śrīla Prabhupāda: A devotee is one who is always pleasing Kṛṣṇa. He has no other business. That is a devotee.

Bob: Can you tell me some more about chanting Hare Kṛṣṇa? I have for quite some time chanted, but never regularly-just a little bit here and there. I just got beads very recently, and once in a while I feel comfortable chanting, and once in a while not comfortable at all. Maybe I don't chant Properly. I don't know.

Śrīla Prabhupāda: Yes, everything has a process. You have to adopt the process.

Bob: The devotees tell me of the ecstasy they feel when chanting.

Śrīla Prabhupāda: Yes, the more you become purified, the more you will feel ecstasy. This chanting process is the purifying process.

16.8 Chapter Six

The Perfect Devotee

February 29, 1972, evening

Śyāmasundara: Śrīla Prabhupāda, this afternoon we were discussing austerities.

Śrīla Prabhupāda: Mm?

Śyāmasundara: If we don't practice austerities voluntarily, then we must involuntarily practice some austerities.

Śrīla Prabhupāda: Yes, under the direction of the spiritual master one should… You have no mind to follow austerities, but when you accept a spiritual master, you have to carry out his order. That is austerity.

Śyāmasundara: Even if you don't want to practice austerity, you must.

Śrīla Prabhupāda: Yes, you must. Because you have surrendered to your spiritual master, his order is final. So even if you don't like it, you have to do it. To please me.

Śyāmasundara: Ah.

Śrīla Prabhupāda: But you don't like… [He laughs.] Nobody likes to fast, but the spiritual master says, "Today, fasting," so what can be done? [Śyāmasundara laughs.] A disciple is one who has voluntarily agreed to be disciplined by the spiritual master. That is austerity.

Śyāmasundara: Say, like our parents or many people in the material world, completely enamored by the material life-they don't want to undergo austerity or bodily pain, but still they must. They are being forced by nature to suffer austerities.

Śrīla Prabhupāda: That is forced austerity. That is not good. Voluntary austerity will help.

Śyāmasundara: If you don't undergo voluntary austerity, then you must be forced to undergo austerity.

Śrīla Prabhupāda: That is the difference between man and animal. An animal cannot accept austerity. But a man can accept it. There is a nice foodstuff in the confectioner's shop, so a man wants to eat it, but he sees that he has no money, so he can restrain himself. But when a cow comes, immediately she pushes her mouth in. You can beat her with a stick, but she will tolerate it. She will do that. Therefore an animal cannot undergo austerity. Our austerity is very nice. We chant Hare Kṛṣṇa, dance, and Kṛṣṇa sends very nice foodstuffs, and we eat. That's all. Why are your people not agreeable to such austerity? Chanting, dancing and eating nicely?

Bob: What is that?

Śrīla Prabhupāda: Because we are following austerities, Kṛṣṇa sends us nice things. So we are not losers. When you become Kṛṣṇa-ized, then you get more comforts than at the present moment. That's a fact. I have been living alone for the last twenty years, but I have no difficulties. Before taking sannyāsa I was living in Delhi. So I had no difficulties, although I was living alone.

Śyāmasundara: If you don't accept spiritual discipline, then nature will force so many calamities.

Śrīla Prabhupāda: Oh, yes. That is stated in the Bhagavad-gītā:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

["This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."] Māyā is imposing so many difficulties, but as soon as you surrender to Kṛṣṇa, no more imposition.

Śyāmasundara: We were so foolish that we were always thinking, "In the future I'll be happy."

Śrīla Prabhupāda: Yes, that is māyā, illusion. That is like the ass. You sit down on the back of the ass and just take a morsel of grass. The ass is thinking, "Let me go forward a little, and I shall get the grass." [Bob laughs.] But it is always one foot distant. That is ass-ism. [They all laugh.] Everyone is thinking, "Let me go a little forward, and I'll get it. I'll be very happy."

Bob: I… I thank you so much for…

Śrīla Prabhupāda: Hmm?

Bob: Tomorrow I'll have to leave you and-

Śrīla Prabhupāda: Don't talk l-e-a-v-e, but talk l-i-v-e.

Bob: I cannot yet, but I was thinking now of returning tomorrow to my town. But…

Śrīla Prabhupāda: Don't return.

Bob: I should stay here tomorrow-here?

Śrīla Prabhupāda: Stay here.

Bob: You tell me to, I'll stay.

Śrīla Prabhupāda: Yes, you are a very good boy. [There is a long pause. It is now, much quieter.] It is very simple. When the living entities forget Kṛṣṇa, they are in this material world. Kṛṣṇa means His name, His form, His abode, His pastimes-everything.

Bob: What was that last?

Śrīla Prabhupāda: Ah? Pastimes.

Bob: Pastimes.

Śrīla Prabhupāda: When we speak of a king, it means the king's government, king's palace, king's queen, king's sons, secretaries, military strength-everything. Is it not?

Bob: Yes.

Śrīla Prabhupāda: Similarly, Kṛṣṇa being the Supreme Personality of Godhead, as soon as we think of Kṛṣṇa, this means all the energies of Kṛṣṇa. That is complete by saying, "Rādhā-Kṛṣṇa." Rādhā represents all the energy of Kṛṣṇa. And Kṛṣṇa is the Supreme Lord. So when we speak of Kṛṣṇa, the living entities are also included because the living entities are energies, different energies of Kṛṣṇa-superior energy. So when this energy is not serving the energetic, that is material existence. The whole world is not serving Kṛṣṇa. They are serving Kṛṣṇa in a different way. They are serving indirectly, just as disobedient citizens serve the government indirectly. Prisoners come to the prison house on account of their disobedience of the laws of the state. So, in the prison house, they are forced to obey the laws of the state. Similarly. all the living entities here are godless, either by ignorance or by choice. They do not like to accept the supremacy of God. Demoniac. So we are trying to bring them to their original condition. That is the Kṛṣṇa consciousness movement.

Bob: I'd like to ask you just something I talked with devotees about-medicine. I walked to the river with some devotees today. I have a cold, so I said I shouldn't go in the water. Some felt I should because it is the Ganges, and some said I shouldn't because I have a cold, and we were talking, and I don't understand. Do we get sick because of our bad actions in the past?

Śrīla Prabhupāda: Yes, that's a fact.

Bob: But when one…

Śrīla Prabhupāda: Any kind of distress we suffer is due to our impious activities in the past.

Bob: But when someone is removed from karmic influence…

Śrīla Prabhupāda: Yes?

Bob: … does he still get sick?

Śrīla Prabhupāda: No. Even if he gets sick, that is very temporary. For instance, this fan is moving. If you disconnect the electric power, then the fan will move for a moment. That movement is not due to the electric current. That is force-what is it called, physically, this force?

Śyāmasundara: Momentum.

Śrīla Prabhupāda: Momentum. But as soon as it stops, no more movement. Similarly, even if a devotee who has surrendered to Kṛṣṇa is suffering from material consequences, that is temporary. Therefore, a devotee does not take any material miseries as miseries. He takes them as Kṛṣṇa's, God's, mercy.

Bob: A perfected soul, a devotee, a pure devotee…

Śrīla Prabhupāda: A perfected soul is one who engages twenty-four hours a day in Kṛṣṇa consciousness. That is perfection. That is a transcendental position. Perfection means to engage in one's original consciousness. That is perfection. That is stated in Bhagavad-gītā:

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ

"By following his qualities of work, every man can become perfect." Complete perfection. Saṁsiddhi. Siddhi is perfection. That is Brahman realization, spiritual realization. And saṁsiddhi means devotion, which comes after Brahman realization.

Bob: Could you just say that last thing again please?

Śrīla Prabhupāda: Saṁsiddhi.

Bob: Yes.

Śrīla Prabhupāda: Sam means complete.

Bob: Yes.

Śrīla Prabhupāda: And siddhi means perfection. In the Bhagavad-gītā it is stated that one who goes back home, back to Godhead, has attained the complete perfection. So perfection comes when one realizes that he is not this body; he is spirit soul. Brahma-bhūta-that is called Brahman realization. That is perfection. And saṁsiddhi comes after Brahman realization, when one engages in devotional service. Therefore if one is already engaged in devotional service, it is to be understood that Brahman realization is there. Therefore it is called saṁsiddhi.

Bob: I ask you this very humbly, but do you feel diseases and sickness?

Śrīla Prabhupāda: Hm-m?

Bob: Do you personally feel disease and sickness?

Śrīla Prabhupāda: Yes.

Bob: Is this a result of your past karma?

Śrīla Prabhupāda: Yes.

Bob: So one in this material world never escapes his karma completely?

Śrīla Prabhupāda: Yes, he escapes. No more karma for a devotee. No more karmic reaction.

Bob: But you must be the best devotee.

Śrīla Prabhupāda: Hm-m… No, I don't consider myself the best devotee. I am the lowest.

Bob: No!

Śrīla Prabhupāda: You are the best devotee.

Bob: [Laughs.] Oh, no, no! But, see, you say-what you say… always seems right.

Śrīla Prabhupāda: Yes.

Bob: Then you must be the best devotee.

Śrīla Prabhupāda: The thing is that even the best devotee, when he preaches, comes to the second-class platform of a devotee.

Bob: What would the best devotee be doing?

Śrīla Prabhupāda: The best devotee does not preach.

Bob: What does he do?

Śrīla Prabhupāda: He sees that there is no need of preaching. For him, everyone is a devotee. [Bob laughs heartily] Yes, he sees no more nondevotees-all devotees. He is called an uttama-adhikārī. But while I am preaching, how can I say I am the best devotee? Just like Rādhārāṇī-She does not see anyone as a nondevotee. Therefore we try to approach Rādhārāṇī.

Bob: Who is this?

Śrīla Prabhupāda: Rādhārāṇī, Kṛṣṇa's consort.

Bob: Ah.

Śrīla Prabhupāda: If anyone approaches Rādhārāṇī, She recommends to Kṛṣṇa, "Here is the best devotee. He is better than Me," and Kṛṣṇa cannot refuse him. That is the best devotee. But it is not to be imitated: "I have become the best devotee."

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ
(Bhāg. 11.2.46)

A second-class devotee has the vision that some are envious of God, but this is not the vision of the best devotee. The best devotee sees, "Nobody is envious of God. Everyone is better than me." Just like Caitanya-caritāmṛta's author, Kṛṣṇadāsa Kavirāja. He says, "I am lower than the worm in the stool."

Bob: Who is saying this?

Śrīla Prabhupāda: Kṛṣṇadāsa Kavirāja, the author of Caitanya-caritāmṛta: purīṣera kīṭa haite muñi se laghiṣṭha. He is not making a show. He is feeling like that. "I am the lowest. Everyone is best, but I am the lowest. Everyone is engaged in Kṛṣṇa's service. I am not engaged." Caitanya Mahāprabhu said "Oh, I have not a pinch of devotion to Kṛṣṇa. I cry to make a show. If I had been a devotee of Kṛṣṇa, I would have died long ago. But I am living. That is the proof that I do not love Kṛṣṇa." That is the vision of the best devotee. He is so much absorbed in Kṛṣṇa's love that he says, "Everything is going on, but I am the lowest. Therefore I cannot see God." That is the best devotee.

Bob: So a devotee must work for everybody's liberation?

Śrīla Prabhupāda: Yes. A devotee must work under the direction of a bona fide spiritual master, not imitate the best devotee.

Bob: Excuse me?

Śrīla Prabhupāda: One should not imitate the best devotee.

Bob: Imitate. Oh. I see.

Śyāmasundara: One time you said that sometimes you feel sickness or pain due to the sinful activities of your devotees. Can sometimes disease be due to that? Caused by that?

Śrīla Prabhupāda: You see, Kṛṣṇa says:

ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"I will deliver you from all sinful reaction. Do not fear." So Kṛṣṇa is so powerful that He can immediately take up all the sins of others and immediately make them right. But when a living entity plays the part on behalf of Kṛṣṇa, he also takes the responsibility for the sinful activities of his devotees. Therefore to become a guru is not an easy task. You see? He has to take all the poisons and absorb them. So sometimes-because he is not Kṛṣṇa-sometimes there is some trouble. Therefore Caitanya Mahāprabhu has forbidden, "Don't make many śiṣyas, many disciples." But for preaching work we have to accept many disciples-for expanding preaching-even if we suffer. That's a fact. The spiritual master has to take the responsibility for all the sinful activities of his disciples. Therefore to make many disciples is a risky job unless one is able to assimilate all the sins.

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls."] He takes responsibility for all the fallen souls. That idea is also in the Bible. Jesus Christ took all the sinful reactions of the people and sacrificed his life. That is the responsibility of a spiritual master. Because Kṛṣṇa is Kṛṣṇa, He is apāpa-viddha-He cannot be attacked by sinful reactions. But a living entity is sometimes subjected to their influence because he is so small. Big fire, small fire. If you put some big thing in a small fire, the fire itself may be extinguished. But in a big fire, whatever you put in is all right. The big fire can consume anything.

Bob: Christ's suffering was of that nature?

Śrīla Prabhupāda: Mm-m?

Bob: Was Christ's suffering-

Śrīla Prabhupāda: That I have already explained. He took the sinful reactions of all the people. Therefore he suffered.

Bob: I see.

Śrīla Prabhupāda: He said-that is in the Bible-that he took all the sinful reactions of the people and sacrificed his life. But these Christian people have made it a law for Christ to suffer while they do all nonsense. [Bob gives a short laugh.] Such great fools they are! They have let Jesus Christ make a contract for taking all their sinful reactions so they can go on with all nonsense. That is their religion. Christ was so magnanimous that he took all their sins and suffered, but that does not induce them to stop all these sins. They have not come to that sense. They have taken it very easily. "Let Lord Jesus Christ suffer, and we'll do all nonsense." Is it not?

Bob: It is so.

Śrīla Prabhupāda: They should have been ashamed: "Lord Jesus Christ suffered for us, but we are continuing the sinful activities." He told everyone, "Thou shalt not kill," but they are indulging in killing, thinking, "Lord Jesus Christ will excuse us and take all the sinful reactions." This is going on. We should be very much cautious: "For my sinful actions my spiritual master will suffer, so I'll not commit even a pinch of sinful activities." That is the duty of the disciple. After initiation, all sinful reaction is finished. Now if he again commits sinful activities, his spiritual master has to suffer. A disciple should be sympathetic and consider this. "For my sinful activities, my spiritual master will suffer." If the spiritual master is attacked by some disease, it is due to the sinful activities of others. "Don't make many disciples." But we do it because we are preaching. Never mind-let us suffer-still we shall accept them. Therefore your question was-when I suffer is it due to my past misdeeds? Was it not? That is my misdeed-that I accepted some disciples who are nonsense. That is my misdeed.

Bob: This happens on occasions?

Śrīla Prabhupāda: Yes. This is sure to happen because we are accepting so many men. It is the duty of the disciples to be cautious. "My spiritual master has saved me. I should not put him again into suffering." When the spiritual master is in suffering, Kṛṣṇa saves him. Kṛṣṇa thinks, "Oh, he has taken so much responsibility for delivering a fallen person." So Kṛṣṇa is there.

kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

["O son of Kuntī, declare it boldly that My devotee never perishes."] Because the spiritual master takes the risk on account of Kṛṣṇa.

Bob: Your suffering is not the same kind of pain…

Śrīla Prabhupāda: No, it is not due to karma. The pain is there sometimes, so that the disciples may know, "Due to our sinful activities, our spiritual master is suffering."

Bob: You look very well now.

Śrīla Prabhupāda: I am always well… in the sense that even if there is suffering, I know Kṛṣṇa will protect me. But this suffering is not due to my sinful activities.

Bob: But let us say when I-in the town I live in, I take boiled water because some of the water has disease in it. Now, why should I drink boiled water if I have been good enough not to get a disease? Then I may drink any water. And if I have been not acting properly. then I shall get disease anyway.

Śrīla Prabhupāda: So long as you are in the material world, you cannot neglect physical laws. Suppose you go to a jungle and there is a tiger. It is known that it will attack you, so why should you voluntarily go and be attacked? It is not that a devotee should take physical risk so long as he has a physical body. It is not a challenge to the physical laws: "I have become a devotee. I challenge everything." That is foolishness.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

The devotee is advised to accept the necessities of life without attachment. He'll take boiled water, but if boiled water is not available, does it mean he will not drink water? If it is not available, he will drink ordinary water. We take Kṛṣṇa prasāda, but while touring, sometimes we have to take some food in a hotel. Because one is a devotee, should he think, "I will not take any foodstuffs from the hotel. I shall starve"? If I starve, then I will be weak and will not be able to preach.

Bob: Does a devotee lose some of his individuality, in that-

Śrīla Prabhupāda: No, he has full individuality for pleasing Kṛṣṇa. Kṛṣṇa says, "You surrender unto Me." So he voluntarily surrenders. It is not that he has lost his individuality. He keeps his individuality. Just like Arjuna-in the beginning, he was declining to fight, on account of his individuality. But when he accepted Kṛṣṇa as his spiritual master, he became śiṣya [a disciple]. Then whatever Kṛṣṇa ordered, he said yes. That doesn't mean he lost his individuality. He voluntarily accepted: "Whatever Kṛṣṇa says, I shall do it.” Just like all my disciples-they have not lost their individuality, but they have surrendered their individuality. That is required. For example, suppose a man does not use sex. It does not mean he has become impotent. If he likes, he can have sex life a thousand times. But he has voluntarily avoided it. Paraṁ dṛṣṭvā nivartate: he has a higher taste. Sometimes we fast, but that does not mean we are diseased. We voluntarily fast. It does not mean that I am not hungry or cannot eat. But we voluntarily fast.

Bob: Does the devotee who surrenders keep his individual taste?

Śrīla Prabhupāda: Yes, in full.

Bob: Taste for different things?

Śrīla Prabhupāda: Hm?

Bob: Does he keep his individual likes and dislikes?

Śrīla Prabhupāda: Yes, he keeps everything. But he gives preference to Kṛṣṇa. Suppose I like this thing but Kṛṣṇa says, ”No, you cannot use it.” Then I shall not use it. It is for Kṛṣṇa’s sake.

nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Kṛṣṇa says positively, ”I like these things.” So we have to offer to Kṛṣṇa what He likes, and then we’ll take prasāda. Kṛṣṇa likes Rādhārāṇī. Therefore all the gopīs, they are trying to push Rādhārāṇī to Kṛṣṇa. ”Kṛṣṇa likes this gopī. All right, push Her.” That is Kṛṣṇa consciousness. To satisfy the senses of Kṛṣṇa, not to satisfy my senses. That is bhakti. That is called prema, love for Kṛṣṇa. ”Ah, Kṛṣṇa likes this. I must give Him this.”

Bob: There is some prasāda [food offered to Kṛṣṇa]. It’s offered, and then we go and eat, and different prasādams are served. Some I like, and some I find the taste not at all to my liking.

Śrīla Prabhupāda: You should not do that. The perfection is that whatever is offered to Kṛṣṇa you should accept. That is perfection. You cannot say. ”I like this, I don’t like this.” So long as you make such discrimination, that means you have not appreciated what prasāda is.

A devotee: What if there is someone speaking of likes and dislikes? Say someone is preparing some prasāda…

Śrīla Prabhupāda: No disliking, no liking. Whatever Kṛṣṇa likes, that’s all right.

A devotee: Yes. But say someone prepares something, like some prasāda for Kṛṣṇa, but he does not make it so good, and it is-

Śrīla Prabhupāda: No, if made sincerely with devotion, then Kṛṣṇa will like it. Just like Vidura. Vidura was feeding Kṛṣṇa bananas, but he was so absorbed in thought that he was throwing away the real bananas and he was giving Kṛṣṇa the skin, and Kṛṣṇa was eating. [All laugh] Kṛṣṇa knew that he was giving in devotion, and Kṛṣṇa can eat anything, provided there is devotion. It does not matter whether it is materially tasteful or not. Similarly, a devotee also takes Kṛṣṇa prasāda, whether it is materially tasteful or not. We should accept everything.

A devotee: But if the devotion is not there, like in India…

Śrīla Prabhupāda: If devotion is not there, He doesn’t like any food, either tasteful or not tasteful. He does not accept it.

A devotee: In India… Somebody-

Śrīla Prabhupāda: Oh, India, India. Don’t talk of India! Talk of philosophy. If there is not devotion, Kṛṣṇa does not accept anything, either in India or in your country. Lord Kṛṣṇa is not obliged to accept anything costly because it is very tasty. Kṛṣṇa has very many tasteful dishes in Vaikuṇṭha. He is not hankering after your food. He accepts your devotion, bhakti. The real thing is devotion, not the food. Kṛṣṇa does not accept any food of this material world. He accepts only the devotion.

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

[”If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.”] ”Because it has been offered to Me with devotion and love”-that is required. Therefore we do not allow anyone to cook who is not a devotee. Kṛṣṇa does not accept anything from the hands of a nondevotee. Why should He accept? He is not hungry. He does not require any food. He accepts only the devotion, that’s all. That is the main point. So one has to become a devotee. Not a good cook. But if he is a devotee, then he will be a good cook also. Automatically he will become a good cook. Therefore one has to become a devotee only. Then all other good qualifications will automatically be there. And if he is a nondevotee, any good qualifications have no value. He is on the mental plane, so he has no good qualification. [There is a long pause in the conversation.]

Śrīla Prabhupāda: And the time?

Śyāmasundara: Six o’clock.

Śrīla Prabhupāda: Questions and answers are required. They are beneficial to all.

Bob: I still have a question on the prasāda.

Śrīla Prabhupāda: Sūta Gosvāmī says:

munayaḥ sādhu pṛṣṭo ’haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati
[SB 1.2.5]

[”O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are relevant to the world’s welfare. Only questions of this sort are capable of completely satisfying the self.”] Kṛṣṇa-sampraśnaḥ, that is very good. When you discuss and hear, that is loka-maṅgalam, auspicious for everyone. Both the questions and the answers.

Bob: I still do not understand so much about prasāda. But if you like I’ll think about it and ask you again tomorrow.

Śrīla Prabhupāda: Prasāda is always prasāda. But because we are not elevated sufficiently, therefore we do not like some prasāda.

Bob: I found specifically that what I mean-that some are too spicy, and it hurts my stomach.

Śrīla Prabhupāda: Well… That is also due to not appreciating, but the cook should have consideration. Kṛṣṇa must be offered first-class foodstuffs. So if he offers something last class, he is not performing his duty. But Kṛṣṇa can accept anything if it is offered by a devotee, and a devotee can accept any prasāda, even if it is spicy. Hiraṇyakaśipu gave his son poison [and the son offered it to Kṛṣṇa], and the son drank it as nectar. So even if it is spicy to others, taste, it is very palatable to the devotee. What is the question of spicy? He was offered poison, real poison. And Pūtanā Rākṣasī-she also offered Kṛṣṇa poison. But Kṛṣṇa is so nice that He thought, "She took Me as My mother," so He took the poison and delivered her. Kṛṣṇa does not take the bad side. A good man does not take the bad side-he takes only the good side. Just like one of my big Godbrothers-he wanted to make business with my Guru Mahārāja [spiritual master], but my Guru Mahārāja did not take the bad side. He took the good side. He thought, "He has come forward to give me some service."

Bob: Business with your-what was that? Business with who?

Śrīla Prabhupāda: I am talking about my Guru Mahārāja.

Bob: Oh, I see. I have another question on prasāda, if I may. Let us say some devotee has some trouble and does not eat a certain type of food-like some devotees do not eat ghee because of liver trouble. So these devotees, should they take all the prasāda?

Śrīla Prabhupāda: No, no. Those who are not perfect devotees may discriminate. But a perfect devotee does not discriminate. Why should you imitate a perfect devotee? So long as you have discrimination, you are not a perfect devotee. So why should you artificially imitate a perfect devotee and eat everything?

Bob: Oh.

Śrīla Prabhupāda: The point is, a perfect devotee does not make any discrimination. Whatever is offered to Kṛṣṇa is nectar. That's all. Kṛṣṇa accepts anything from a devotee. "Whatever is offered to Me by My devotee," He accepts. The same thing for a devotee. Don't you see the point? A perfect devotee does not make any discrimination. But if I am not a perfect devotee and I have discrimination, why shall I imitate the perfect devotee? It may not be possible for me to digest everything because I am not a perfect devotee. A devotee should not be a foolish man. It is said:

kṛṣṇa ye bhaje se baḍa catura

So a devotee knows his position, and he is intelligent enough to deal with others accordingly.

16.9 Chapter Seven

Acting in Knowledge of Kṛṣṇa

February 29, 1972 (evening, continued)

An Indian gentleman: By what kind of actions does one earn good karma?

Śrīla Prabhupāda: Good karma means what is prescribed in the Vedas. Specifically, it is prescribed that one should perform yajña. Yajña means actions for the satisfaction of Lord Viṣṇu, the Supreme Personality of Godhead. So good karma means performance of the yajñas as they are prescribed in the Vedic literatures. And the purpose of this yajña is to satisfy the Supreme Lord. A good, law-abiding citizen is one whose actions satisfy the government. So, good karma is to satisfy Lord Viṣṇu, the Supreme Lord. Unfortunately, modern civilization does not know what the Supreme Personality of Godhead is, what to speak of satisfying Him. people do not know. They are simply busy with material activities. Therefore all of them are performing only bad karma and therefore suffering. They are blind men leading other blind men. And both are then suffering by bad karma. That is very easy to understand. If you do something criminal, you will suffer. If you do something benevolent for the state, for the people, then you are recognized; you are sometimes given a title. This is good and bad karma. So, good karma means you enjoy some material happiness; bad karma means you suffer from material distress. By good karma you get birth in a good family; you get riches, good money. Then you become a learned scholar; you become beautiful also.

[Some time passes.]

Bob: What about the person who-who is not very aware of God, but…

Śrīla Prabhupāda: Then he is an animal. The animal does not know what is good. A person who does not know what is God, or one who does not try to understand what is God-he is an animal. The animals are with four legs, and that animal is with two legs. And Darwin's theory is they are monkeys. So anyone who does not know God, or does not try to understand God, is nothing but an animal.

Bob: What about the innocent people?

Śrīla Prabhupāda: The animal is very innocent. If you cut its throat, it won't protest. So innocence is not a very good qualification. The animals are all innocent. Therefore you get the chance to cut their throats. So to become innocent is not a very good qualification. Our proposition is that one must be very, very intelligent, and then he can understand Kṛṣṇa. To become an innocent, ignorant simpleton is not a very good qualification. Simplicity is all right, but one should not be unintelligent.

Bob: Can you tell me again what intelligence is?

Śrīla Prabhupāda: Intelligence means… One who knows what he is, what is this world, what is God, what are the interrelations-he is intelligent. The animal does not know what he is. He thinks that he is the body. Similarly, anyone who does not know what he is, he is not intelligent.

Bob: What about a person who does-tries to do-what is right and is very conscientious instead of being unconscious about the things he does? Like the servant who is very honest to his master but knows that if he were not honest he would not be caught. If he stays honest anyway… a person like that? Is that some kind of good karma?

Śrīla Prabhupāda: Yes, to become honest is also good karma. How to become a good man is described in the Bhagavad-gītā very elaborately.

daivī sampad vimokṣāya
nibandhāyāsurī matā

So if you become qualified with the daivī sampad (transcendental qualities), then, vimokṣāya-you will be liberated. And, nibandhāyāsurī-if you are qualified with the demoniac qualifications, then you will be more and more entangled. Unfortunately the modern civilization does not know what is liberation and what is entanglement. They are so much ignorant; they do not know. Suppose if I ask you what you mean by liberation, can you answer? [No answer.] And if I ask you what you mean by entanglement, can you answer? [Again no answer.] These words are there in the Vedic literature-liberation and entanglement-but, at the present moment, people do not even know what is liberation and what is entanglement. They are so ignorant and foolish, and still they are proud of their advancement in knowledge. Can you answer what is liberation? You are a professor, teacher, but if I ask you, can you explain what is liberation?

Bob: Not adequately because if I could explain, then I would become liberated very fast.

Śrīla Prabhupāda: But if you do not know what is liberation, then how fast or slow liberation? [Everyone laughs.] There is no question of liberation. It is neither fast nor slow. You should first know what is liberation. If you do not know where the train is going, then what is the use of asking, understanding, whether it is going fast or slow? You do not know your destination. What is liberation?

Bob: Umm…

Śrīla Prabhupāda: I am asking. You daily ask me. I am asking you.

Bob: [Laughs.] Ah-okay… I'll think for a moment.

Śrīla Prabhupāda: Liberation is described in the Śrīmad-Bhāgavatam. The exact Sanskrit word for liberation is mukti. So that is defined in the Śrīmad-Bhāgavatam.

muktir hitvānyathā rūpaṁ
svarūpena vyavasthitiḥ

One should stop doing all nonsense, and he must be situated in his original position. But this is also more embarrassing because nobody knows his original position and how to act properly. Because people are generally acting differently, because they do not know what is proper-the modern population is so much ignorant about their life-it is a very awkward position. They do not know.

Bob: Can you tell me who is honest?

Śrīla Prabhupāda: If one does not know what is honesty, how can he be honest? But if you know what is honesty, then you can be honest. What is honesty? First of all explain.

Bob: Aaah, ummm-Honesty is doing what you really feel is right.

Śrīla Prabhupāda: A thief is feeling, "I must steal to provide for my children. It is right." Does it mean that he is honest? Everyone thinks-The butcher thinks, "It is my life. I must cut the throat of the animals daily." Just like that-what is that hunter? And Nārada Muni met him?

Śyāmasundara: Mṛgāri.

Śrīla Prabhupāda: Yes, Mṛgāri. Nārada asked him, "Why are you killing in this way?" And he said, "Oh, it is my business. My father taught it." So he was honestly doing that. So a feeling of honesty depends on culture. A thief's culture is different. He thinks stealing is honest.

Bob: So what is honesty?

Śrīla Prabhupāda: Yes, that is my question. [Everyone laughs.] Real honesty is that you should not encroach upon another's property. This is honesty. For instance, this is my table. If you want to take it away while going, is that honesty? So therefore the simple definition of honesty is that you should not encroach upon another's rights. That is honesty.

Bob: So somebody who is honest would be in the mode of goodness? Would that be correct?

Śrīla Prabhupāda: Certainly, certainly. Because the mode of goodness means knowledge. So if you know, "This table does not belong to me; it belongs to Swāmījī," you will not try to take it away. Therefore, one must know-be thoroughly well conversant-then he can be honest.

Bob: So, now you have said the mode of goodness was knowledge of God, but somebody may be honest without having very much knowledge of God.

Śrīla Prabhupāda: Hm-m?

Bob: Without-without being honest-without thinking they are honest because it is God's wishes-they just feel like they ought to be honest.

Śrīla Prabhupāda: Mmm. God wishes everyone to be honest. Why should God think otherwise?

Bob: So… so you may follow God's wishes without knowing you are following God's wishes? Like somebody may be in the mode…

Śrīla Prabhupāda: No, following without knowing-that is absurd. You must know the order of God. And if you follow that, then that is honesty.

Bob: But somebody would not be honest without knowing God?

Śrīla Prabhupāda: Yes, because God is the supreme proprietor, the supreme enjoyer, and He is the supreme friend. That is the statement of the Bhagavad-gītā. If anyone knows these three things, then he is in full knowledge. These three things only: that God is the proprietor of everything, God is friend of everyone, and God is the enjoyer of everything. For example, everyone knows that in the body, the stomach is the enjoyer. Not the hands, legs, eyes, ears. These are there simply to help the stomach. Eyes-the vulture goes seven miles up to see where there is food for the stomach. Is it not?

Bob: That is so.

Śrīla Prabhupāda: Then the wings fly there, and the jaws catch the food. Similarly, as in this body the stomach is the enjoyer, the central figure of the whole cosmic manifestation, material or spiritual, is Kṛṣṇa, God. He is the enjoyer. We can understand this just by considering our own bodies. The body is also a creation. The body has the same mechanical nature you will find in the whole universe. The same mechanical arrangement will be found anywhere you go, even in animals. In the human body or in the cosmic manifestation-almost the same mechanism. So you can understand very easily that in this body-any body, your body-the stomach is the enjoyer. There is a central enjoyer. And the stomach is the friend also. Because if you cannot digest food, you see, then all other limbs of the body become weak. Therefore the stomach is the friend. It is digesting and distributing the energy to all the limbs of the body. Is it not?

Bob: It is so.

Śrīla Prabhupāda: Similarly, the central stomach of the whole creation is God, or Kṛṣṇa. He is the enjoyer, He is the friend, and, as the supreme proprietor, He is maintaining everyone. Just as a king can maintain the whole country's citizens because he is the proprietor. Without being the proprietor, how can one become everyone's friend? So these things have to be understood. Kṛṣṇa is the enjoyer, Kṛṣṇa is the proprietor, and Kṛṣṇa is the friend. If you know these three things, then your knowledge is full; you do not require to understand anything more.

yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati

If you simply understand Kṛṣṇa by these three formulas, then your knowledge is complete. You don't require any more knowledge. But people will not agree. "Why should Kṛṣṇa be the proprietor? Hitler should be the proprietor. Nixon ..." That is going on. Therefore you are in trouble. But if you understand these three things only, then your knowledge is complete. But you will not accept-you will put forward so many impediments to understanding these three things, and that is the cause of our trouble. But in the Bhagavad-gītā it is plainly said:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

["The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."] But we won't take this. We shall put forward so many false proprietors, false friends, false enjoyers, and they will fight one another. This is the situation of the world. If education is given and people take this knowledge, there is immediately peace (śāntim ṛcchati). This is knowledge, and if anyone follows this principle, he is honest. He does not claim, "It is mine." He knows everything: "Oh, it is Kṛṣṇa's, so therefore everything should be utilized for Kṛṣṇa's service." That is honesty. If this pencil belongs to me, the etiquette is-My students sometimes ask, "Can I use this pencil?" "Yes, you can." Similarly, if I know that everything belongs to Kṛṣṇa, I will not use anything without His permission. That is honesty. And that is knowledge. One who does not know is ignorant; he is foolish. And a foolish man commits criminality. All criminals are foolish men. Out of ignorance one commits lawbreaking. So ignorance is not bliss, but it is folly to be wise where ignorance is bliss. That is the difficulty. The whole world is enjoying ignorance. And when you talk about Kṛṣṇa consciousness, they do not very much appreciate it. If I say, "Kṛṣṇa is the proprietor; you are not the proprietor," you will not be very much satisfied. [They laugh.] Just see-ignorance is bliss. So it is my foolishness to say the real truth. Therefore it is folly to be wise where ignorance is bliss. So we are taking the risk of offending

people, and they will think we are fools. If I say to a rich man, "You are not the proprietor. Kṛṣṇa is the proprietor, so whatever money you have, spend it for Kṛṣṇa," he will be angry.

upadeśo hi mūrkhānāṁ
prakopāya na śāntaye

"If you instruct a rascal, he'll be angry." Therefore we go as beggars: "My dear sir, you are a very nice man. I am a sannyāsī beggar, so I want to construct a temple. Can you spare some money?" So he will think, "Oh, here is a beggar. Give him some money." [They laugh] But if I say, "Dear sir, you have millions of dollars at your disposal. That is Kṛṣṇa's money. Give it to me. I am Kṛṣṇa's servant." Oh, he'll… [Everyone laughs.] He will not be very satisfied. Rather, if I go as a beggar, he will give me something. And if I tell him the truth, he will not give me a farthing. [They laugh] We convince him as beggars. We are not beggars. We are Kṛṣṇa's servants. We don't want anything from anyone. Because we know Kṛṣṇa will provide everything.

Bob: Oh-h…

Śrīla Prabhupāda: This is knowledge. For instance, a child will sometimes take something important, so we have to flatter him. "Oh, you are so nice. Please take these lozenges and give me that paper. It is nothing; it is paper." And he will say, "Oh, yes. Take. That's nice." Two-paise lozenges-very nice and sweet. So we have to do that. Why? Because a man will go to hell by taking Kṛṣṇa's money. So some way or other, take some money from him and engage him in the Kṛṣṇa consciousness movement.

Bob: And then he may not go to hell?

Śrīla Prabhupāda: Yes. You save him from going to hell.

needs it. Who is not poor? There are so many gentlemen sitting here. Who is not in need of money and food? You are also in need of money. So how do you distinguish poor from rich? Everyone needs it. If that is your definition… If one needs money and food, then everyone needs money and food. So everyone is poor.

Bob: So, but, well-I was thinking in terms of just people who are relatively poor.

Śrīla Prabhupāda: Relatively, relatively, maybe. You are more hungry than me. That does not mean you are not hungry or I am not hungry. I do not feel hungry now. That does not mean I do not feel hungry or I am not hungry. For the time being you may not be hungry. But tomorrow you'll be hungry.

Bob: What I feel is that-somehow these people-that… Everybody around them may be stealing, but they still stand up and don't steal. These people somehow deserve something good to happen to them.

Śrīla Prabhupāda: But the man who is thinking that he is not stealing is also a thief because he does not know that everything belongs to Kṛṣṇa. Therefore, whatever he is accepting, he is stealing.

Bob: Is he less of a thief?

Śrīla Prabhupāda: You may not know that I am the proprietor of this wrapper, but if you take it away, are you not stealing?

Bob: But maybe if I know it is yours and I take it, I am a worse thief than if I do not know whose it is. I just think it may be nobody's, and I take it.

Śrīla Prabhupāda: That is also stealing. Because it must belong to somebody. And you take it without his permission. You may not know exactly who is the proprietor, but you know, "It must belong to someone." That is knowledge. Sometimes we see on the road so many valuable things left there-government property for repairing roads or some electrical work. A man may think, "Oh, fortunately these things are lying here, so I may take them." Is it not stealing?

Bob: It is stealing.

Śrīla Prabhupāda: Yes. He does not know that this is all government property. He takes it away. That is stealing. And when he is caught, he is arrested, and he is punished. So, similarly, whatever you are collecting-suppose you are drinking a glass of water from the river. Is the river your property?

Bob: No.

Śrīla Prabhupāda: Then? It is stealing. You have not created the river. You do not know who is the proprietor. Therefore it is not your property. So, even if you drink a glass of water without knowing to whom it belongs, you are a thief. So you may think, "I am honest," but actually you are a thief. You must remember Kṛṣṇa. "Oh, Kṛṣṇa, it is Your creation, so kindly allow me to drink." This is honesty. Therefore a devotee always thinks of Kṛṣṇa. In all activities: "Oh, it is Kṛṣṇa's." This is honesty. So without Kṛṣṇa consciousness, everyone is a rascal, is a thief, is a rogue, is a robber. These qualifications. Therefore our conclusion is that anyone who does not understand Kṛṣṇa has no good qualifications. Neither is he honest, nor has he knowledge. Therefore he is a third-class man. Is that correct? What do you think, Girirāja?

Girirāja: [a disciple]: Yes.

Śrīla Prabhupāda: This is not dogmatism. This is a fact. [Some time elapses.] So, you have understood what is knowledge and what is honesty?

Bob: I-in a way. In a way.

Śrīla Prabhupāda: And is there another way? [Bob laughs.] Is there any other way? Defy it! [Bob laughs again. Śrīla Prabhupāda also laughs.] Another way? Girirāja?

Girirāja: No.

Śrīla Prabhupāda: Is there an alternative? We do not say anything that can be defied by anyone. That experience we have. Rather, we defy everyone: "Any questions?" Till now, Kṛṣṇa has given us protection. In big, big meetings in big, big countries, after speaking I ask, "Any questions?"

Bob: Now, I have none.

Śrīla Prabhupāda: In London, we had-how many days, lectures in that-what is that? Conway Hall?

A devotee: Twelve days. Conway Hall.

Śrīla Prabhupāda: Conway Hall.

A devotee: Twelve days.

Śrīla Prabhupāda: Yes. So after every meeting I was asking, "Any questions?"

Bob: Did you get many questions?

Śrīla Prabhupāda: Oh, yes. Many foolish questions. [Everyone laughs.]

Bob: Let me ask one more question. What is being foolish?

Śrīla Prabhupāda: One having no knowledge is to be considered foolish.

An Indian gentleman: Prabhupāda, I have one personal question. Can I ask?

Śrīla Prabhupāda: Yes.

Indian gentleman: Some time ago in Calcutta they observed a week-it was named, "Prevention of Cruelty to Animals Week."

Śrīla Prabhupāda: Mmm. [He gives a quick laugh] This is another foolishness. They are advertising prevention of cruelty, and they are maintaining thousands of slaughterhouses. You see? That is another foolishness.

Indian gentleman: So I wanted just to ask-

Śrīla Prabhupāda: Asking-before you ask, I give you the answer. [All laugh] That is another foolishness. They are regularly cruel to animals, and they are making a society…

Bob: Maybe this is-

Śrīla Prabhupāda: Suppose a gang of thieves has a signboard-"Goodman and Company." You sometimes find such a signboard.

Śyāmasundara: Our landlord in the San Francisco temple was named Goodman.

Śrīla Prabhupāda: The philosophy is that when an animal is not properly nourished, that is cruelty. Therefore instead of allowing it to starve, better to kill it. That is their theory. Is it not?

Bob: Yes.

Śrīla Prabhupāda: They say, "Oh, it is better to kill him than to give him so much pain." That theory is coming in communist countries. An old man-grandfather-is suffering, so better to kill him. And there-in Africa there is a class of men who make a festival by killing their great-grandfathers. Is it not? Yes.

Śyāmasundara: They eat them?

Śrīla Prabhupāda: Yes. [Śyāmasundara laughs.] Yes?

A devotee: I had an uncle and aunt. They were in the Army. So when they went overseas, they could not take their dog with them. So they said, "The poor dog. He will be so heartbroken not to be with us," so they put him to sleep-killed him.

Śrīla Prabhupāda: In Gandhi's life also, he once killed one calf or some cow. It was suffering very much. So Gandhi ordered, "Instead of letting it suffer, just kill it."

Girirāja: Yesterday you said that the spiritual master may have to suffer due to the sinful activities of his disciples. What do you mean by sinful activities?

Śrīla Prabhupāda: Sinful activities means that you promised, "I shall follow the regulative principles." If you do not follow, that is sinful. That is the promise. Very simple. You break the promise and do nasty things; therefore you are sinful. Is it not?

Girirāja: Yes. [pause] But there are some things that we're instructed to do…

Śrīla Prabhupāda: Hm-m?

Girirāja: There are other things which we're instructed to do which, even though we try to do, we cannot do perfectly yet.

Śrīla Prabhupāda: How is that? You try to do and cannot do? How is that?

Girirāja: Like chanting attentively. Sometimes we try to, but-

Śrīla Prabhupāda: Well, that is not a fault. Suppose you are trying to do something. Due to your inexperience if you sometimes fail, that is not a fault. You are trying. There is a verse in the Bhāgavatam-hm-m-that if a devotee is trying his best but due to his incapability he sometimes fails, Kṛṣṇa excuses him. And in the Bhagavad-gītā also it is said:

api cet su-durācāro
bhajate mām ananya-bhāk

Sometimes not willingly but due to past bad habits-habit is second nature-one does something nonsensical. But that does not mean he is faulty. But he must repent for that-"I have done this." And he should try to avoid it as far as possible. But habit is second nature. Sometimes, in spite of your trying hard, māyā is so strong that it pushes with Pitfalls. That can be excused. Kṛṣṇa excuses. But those who are doing something willingly are not excused. On the strength that I am a devotee, if I think, "Because I am chanting, I may therefore commit all this nonsense, and it will be nullified," that is the greatest offense.

16.10 Chapter Eight

Advancing in Kṛṣṇa Consciousness

(an exchange of letters)

Springfield, New Jersey
June 12, 1972

Dear Prabhupāda,

I offer my humble obeisances.

I have been associating with the devotees of the New York temple. With the association of such fine, advanced devotees, I hope that I may make some advancement in Kṛṣṇa consciousness. My fiancee has started to come to the temple and is chanting a little. She knew nothing about Kṛṣṇa consciousness until I wrote her about it from India. Ātreya Ṛṣi has been kind enough to invite us to his home so that we may see an ideal householder life.

I went to Bombay the end of April for termination from the Peace Corps. I was fortunate enough to come down with a minor illness, so that I had to stay in Bombay for two weeks. I spent the time with the advanced and kind devotees at Juhu. Unfortunately you had left five days previously.

I understand so little, but I have faith in the process of Kṛṣṇa consciousness and hope to take to it more and more.

I look forward to Ātreya Ṛṣi's description of the temple in Los Angeles and hope that I may personally hear you in New York.

Thank you for the kindness you have shown to a very undeserving boy.

Sincerely,
Bob Cohen

A. C. Bhaktivedanta Swami
ISKCON Los Angeles
June 16, 1972

Bob Cohen
Springfield, New Jersey

My dear Bob,

Please accept my blessings. I thank you very much for your letter dated June 12, 1972. I have noted the sentiments expressed therein with great pleasure. I am very glad to hear that you are associating with us. I know that you are a very good boy, very intelligent, and your behavior is gentle, so I have all confidence that very quickly Kṛṣṇa will bestow all His blessings upon you, and you will feel yourself becoming perfectly happy in Kṛṣṇa consciousness. One makes his advancement in Kṛṣṇa consciousness by voluntarily giving up his attachment to material nature, or māyā. Such renunciation is called tapasya. But we are not very willing to perform austerities without good reason; therefore any man with a good scientific and philosophical mind, like your good self, must first appreciate what transcendental knowledge is. If you get knowledge, automatically tapasya will follow, and then you make your advancement in spiritual life. So to get knowledge is the first item for anyone who is hoping to find the perfection of his life. Therefore I advise you to read our books daily as far as possible and try to understand the subject matter from different angles of vision by discussing it frequently with the devotees at the New York temple. In this way you will gradually become convinced, and by your sincere attitude and devotional service you will make progress.

Yes, having some faith in me and in this Kṛṣṇa consciousness process is the first and only requirement for getting actual wisdom. If there is faith, understanding will follow. And as your understanding increases, so will your disgust with the spell of illusory energy. And when you voluntarily give up your entanglements in the material world, then the progress is assured.

I think we are just now typing up the tapes of those conversations we held in Māyāpur, and we shall be publishing them as a book. It will be called Perfect Questions, Perfect Answers. I shall send you a copy as soon as they are ready to distribute. Meanwhile, I shall be stopping in New York for two or three days on my way to London for the Ratha-yātrā Festival there. I am not yet certain when I shall be arriving in New York, but it will be some time in the early part of July. You may keep in regular contact with Bali Mardana regarding the arrival date, and I shall be very much engladdened to meet with you in New York once again. Again we shall discuss if you have any questions.

Hoping this will meet you in good health and a happy mood,
Your ever well-wisher,
A. C. Bhaktivedanta Swami

16.11 Chapter Nine

Deciding for the Future

New York-July 4, 1972

Bob: I received your very kind letter.

Śrīla Prabhupāda: Oh.

Bob: About a week ago.

Śrīla Prabhupāda: Now, you are a very intelligent boy. You can try to understand this philosophy. It is very important. For sense gratification people are wasting so much energy. They are not aware of what is going to happen in the next life. There is a next life, but foolish people are ignorant. This life is preparation for the next life. That they do not know. The modern education and its universities are completely in darkness about this simple knowledge. We are changing bodies every moment-that is a medical fact. After leaving this body, we will have to accept another body. How are we going to accept that body? What kind of body? This can also be known. For example, if someone is being educated, one can understand that when he passes his examination, he is going to be an engineer or medical practitioner. Similarly, in this life, you can prepare yourself to become something in the next life.

Barbara: [Bob's wife] Can we decide what we want to be next life?

Śrīla Prabhupāda: Yes, you can decide. We have decided that next life we are going to Kṛṣṇa. This is our decision-back home, back to Godhead. Suppose you want to become educated. After this decision that you are going to be an engineer or you are going to be a medical practitioner, with that objective you prepare and educate yourself. Similarly, you can decide what you are going to do next life. But if you don't decide, then the material nature will decide.

Barbara: Could I have been Kṛṣṇa conscious in my last life?

Śrīla Prabhupāda: It doesn't matter. But you can become. Take advantage of our Kṛṣṇa consciousness movement.

A devotee: She's asking if it was possible that in her last life she was a Kṛṣṇa devotee and has come back again.

Śrīla Prabhupāda: When one is perfectly Kṛṣṇa's devotee, he does not come back. But if there is a little deficiency, then there is a possibility of coming back. But even though there is a deficiency, he comes back to a nice family. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. ["The unsuccessful yogī takes birth in a religious or aristocratic family."] Human intelligence can decide for the future. That is human intelligence. The animal cannot decide. We have discriminatory power. If I do this, I will be benefited; if I do that, I will not be benefited. This is there in human life. So you have to use it properly. You should know what is our goal of life and decide in that way. That is human civilization….

Barbara: Have you ever seen Kṛṣṇa?

Śrīla Prabhupāda: Yes.

Barbara: You have?

Śrīla Prabhupāda: Daily. Every moment.

Barbara: But not in the material body?

Śrīla Prabhupāda: He has no material body.

Barbara: Well, in the temple here they have pictures of Kṛṣṇa….

Śrīla Prabhupāda: That is not a material body. You are seeing materially because you have material eyes. Because you have material eyes, you cannot see the spiritual form. Therefore He kindly appears to be in a material body so that you can see. However, because He has kindly made Himself just fit for your seeing, that does not mean He has a material body. Suppose the President of the United States kindly comes to your house. That does not mean that his position and your position are the same. It is his kindness. Out of love, he may come to your house, but that does not mean he is on the same level as you. Similarly, because we cannot see Kṛṣṇa with our present eyes, Kṛṣṇa therefore appears before us as a painting, as made of stone, as made of wood. And Kṛṣṇa is not different from these paintings and wood because everything is Kṛṣṇa.

Barbara: After we die, what happens to our spirit?

Śrīla Prabhupāda: You get another body.

Barbara: Immediately?

Śrīla Prabhupāda: Yes. Just as when you change your apartment: you fix up your new apartment first; then you leave this one and go there.

Barbara: So do we know what type of body we will get?

Śrīla Prabhupāda: Yes, provided you are qualified. Otherwise nature will arrange for it. Those who know-they know what is there. But for those who do not know, nature will arrange things. If you do not know, this means you have not prepared your life, so accidentally, at the time of death, your mentality will create another body, and nature will supply it.

Barbara: And chanting-what does chanting do?

Śrīla Prabhupāda: That you can ask these boys [the devotees]. They will explain.

Bob: If Kṛṣṇa controls everything, how does Kṛṣṇa control a nondevotee?

Śrīla Prabhupāda: By māyā. Just as the government controls everything. A kingdom is controlled by the king's departments.

Bob: And how does Kṛṣṇa control a devotee?

Śrīla Prabhupāda: Just as you control your beloved. For example, if you have a beloved child, you control him for his benefit. If he is going to touch fire, you will immediately tell him, "No, no, my dear child. Don't touch it." So a Kṛṣṇa conscious person, a devotee, is never misled, because Kṛṣṇa is always guiding him, whereas those who are not Kṛṣṇa conscious are in the charge of māyā, and māyā will do the needful, as you have seen.

Bob: Is it preset, when we're born, the time that we'll die?

Śrīla Prabhupāda: What?

Bob: Is the time that I'm going to die, and others are going to die, preset before we are born? When I'm born, do I have a certain given life span?

Śrīla Prabhupāda: Yes.

A devotee: And he cannot change that?

Śrīla Prabhupāda: No, he cannot change it, but Kṛṣṇa can change it.

Devotee: If he commits suicide, is that also preset?

Śrīla Prabhupāda: Not preset. That you can do because you have a little independence. It is not natural to commit suicide; it is unnatural. So because we have independence, we can go from nature to "un-nature." A prisoner cannot go out of the prison house naturally, but somehow or other he arranges to jump over the wall and goes away. Then he becomes a criminal for further imprisonment. Naturally, the prisoner cannot go out of the prison house, but if somehow or other he manages to escape, that means he becomes again a criminal. He will be arrested again, and his term of imprisonment will be increased, or he will be punished more. So, naturally we cannot violate destiny. But if we do it, then we will suffer. But our destiny can be changed by Kṛṣṇa when we are Kṛṣṇa conscious. We do not do it, but Kṛṣṇa will do it. Kṛṣṇa says: ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you protection." That change takes place for my protection.

There are two stages-nondevotee and devotee. The nondevotee is under the control of material nature, and the devotee is under the direct control of Kṛṣṇa. In the office of a big man, an executive of a big company, there are many employees, and they are controlled by different departmental superintendents. But although outside of home he controls indirectly, the same man at home is controlling his children directly. But he is always a controller. Similarly, God is the controller always. When one becomes a devotee, he is controlled by God; when he is a nondevotee, he is controlled by His agent, māyā. But he has to be controlled. For example, every citizen of America is controlled by the government. When he is all right, the civil department controls him; when he is not all right, the criminal department controls him. But he cannot say, "I am not controlled." That is not possible. Everyone is controlled. If somebody says, "I am not controlled," he is not sane; he is crazy. Everyone is controlled. So either you are controlled directly by God, or you are controlled by His agency, māyā. Being controlled by māyā, you spoil your life; you remain in material existence one birth after another, changing your bodies. But if you choose to be controlled by God, then after this body, you go back home, back to Godhead. Then your life is successful. You cannot exist without being controlled; that is not possible. That is intelligence. And that is stated in the Bhagavad-gītā. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] "After many births of traveling or speculation, one surrenders unto Me." Vāsudevaḥ sarvam iti: "Kṛṣṇa, You are everything. So I have come. Accept me. I am now fully surrendered unto You, and You control me. I am controlled. For so long I have been controlled by these rascals. There is no benefit. I have been controlled by my senses. So under the control of the senses I have served so-called family, society, country, nation-up to serving the dogs. But nothing has given me satisfaction. Therefore now I have good sense; I put myself under Your control. Instead of being controlled by dog, let me be controlled by God." This is Kṛṣṇa consciousness. Have you not seen how a man is controlled by a dog? In the street the dog stops, passes stool, and his master will stand and wait. Is it not? He is passing stool and urine, and the master is thinking, "I am master." But he is being controlled. That is māyā. He has become servant of the dog, but he is thinking, "I am master." So unless one is Kṛṣṇa conscious, one cannot understand. We can understand that this rascal is being controlled by his dog, but he is thinking that he is the master. We can understand. What do you think? Has he not become controlled by the dog?

Bob: That is so.

Śrīla Prabhupāda: But he is thinking, "I am the master of the dog." A family man is controlled by his wife, his children, by his servants, by everyone, but he is thinking, "I am master." President Nixon is thinking that he is master of his country, but he is controlled. At once he can be dismissed by the public, his servants! And he will take a position, claiming, "I will give you very good service," and "I shall be a first-class servant." Therefore people vote, "All right, you become president." And he is advertising: "Reelect me! Reelect me!" That means he is a servant. But he is thinking, "I am master." That is the position. Māyā. One who is controlled by māyā is thinking himself master, but he is a servant. And a devotee never thinks to himself, "I am master," only "I am servant." That is the difference between māyā and reality. He at least knows: "I am never master. I am always a servant." When a servant is thinking, "I am master," that is called illusion. But when a servant thinks, "I am a servant," that is not illusion. That is mukti, liberation. Because he is not controlled by false thoughts. Try to think about this subject matter. A devotee is never controlled by false thoughts. He knows his position. Svarūpena vyavasthitiḥ. Mukti, liberation, means to be situated in one's own constitutional position. I am a servant. So if I know that I am a servant, that is my liberation. And if I think that I am master, that is bondage. This is the difference between conditioned life and liberated life.

So these Kṛṣṇa conscious devotees are always thinking that they are servants of Kṛṣṇa. Therefore they are all liberated. They do not endeavor for liberation. They are already liberated because they are situated in their constitutional position. They are not artificially thinking, "I am master." Otherwise, everyone is thinking, "I am master." That is illusion. You cannot be master in any state of your life; you must remain a servant. That is your position. When one thinks artificially that he is master, that is his conditioned life. And when one voluntarily surrenders to the supreme master, that is his liberation. A devotee does not try for liberation separately. As soon as he surrenders to Kṛṣṇa or Kṛṣṇa's representative, he is liberated.

Bob: Prabhupāda, people that engage in religions, like these "Jesus freaks" and other people, claim that Jesus is guiding them. Can this be so?

Śrīla Prabhupāda: Yes, but they are not taking the guidance. Just like the Christians. Jesus is guiding them, "Thou shalt not kill," but they are killing. Where is the Jesus guidance? Simply saying, "I am guided by Jesus Christ"-will that do? "But I don't care for his words." Is that guidance? Nobody is being guided by Jesus Christ. Their claim is false. It is very hard to find a man who is actually being guided by Jesus Christ. Jesus Christ's guidance is available, but nobody is caring for him. They have taken Jesus Christ as contractor to take up their sins. That is their philosophy. They commit all kinds of sins, and poor Jesus Christ will be responsible. That is their religion. Therefore they say, ”We have a very good religion. For all our sinful activities, Jesus Christ will die.” So is that good religion? They have no sympathy for Jesus Christ. He died for our sins. Why should we commit sins again? Such a great life has been sacrificed for our sins, so we should be guided by Jesus Christ. But if you take it otherwise-”Ah, we shall go on committing all sins, and Jesus Christ will make a contract to nullify all my sins; I'll simply go to the church and confess and come back and again do all nonsense”-do you think that shows very good intelligence?

Bob: No.

Śrīla Prabhupāda: Actually, one who is guided by Jesus Christ will certainly get liberation. But it is very hard to find a man who is actually being guided by Jesus Christ.

Bob: What about the ”Jesus freaks,” the young people that have joined the Jesus movement? They read the Bible very often, and they try to-

Śrīla Prabhupāda: But violence is against the Bible's injunctions. How can they kill if they are following the Bible?

Bob: I asked one this, and he claimed that Jesus was also eating meat in the Bible.

Śrīla Prabhupāda: That's all right. He may eat anything. He is powerful. But he has ordered, ”Thou shalt not kill. You must stop killing.” He is powerful. He can eat the whole world. But you cannot compare to Jesus Christ. You cannot imitate Jesus Christ; you have to abide by his order. Then you are guided by Jesus Christ. That is actually obedience. That is explained in the Bhāgavata. One who is īśvara, who is empowered, can do anything, but we cannot imitate. We have to abide by his order: ”What he says to me, that I will do.” You cannot imitate. You say that Jesus Christ ate meat. Admitting that, you do not know in what condition he ate meat. He is himself eating meat, but he is advising others not to kill. Do you think that Jesus Christ was contradicting himself?

Bob: No.

Śrīla Prabhupāda: He cannot do that. That is real faith in him-that he cannot do that. So why has he eaten meat? He knows, but he has asked me not to kill. I have to follow. That is the real system. You are not Jesus Christ; you cannot imitate him. He has sacrificed his life for God. Can you

do that? So why shall you imitate Jesus Christ? You are imitating Jesus Christ by eating meat. Why not imitate Jesus Christ and sacrifice your life for spreading God consciousness? What do you think? Yes, when you preach you can say what you think. They are so-called Christians-but what are they doing for God? Just consider the sun. The sun is absorbing urine. Can you drink urine? If you want to imitate the sun-”Oh, here is the sun absorbing urine. Let me drink urine”-can you? Jesus Christ is powerful; he can do everything. But we cannot imitate; we have to simply abide by his order. That is real Christianity. We cannot imitate a powerful man. That is wrong. In our Vedic literature, there was a poison ocean, so people could not find out what to do with it. Then Lord Śiva said, ”All right, I'll drink it.” So he drank the whole poison ocean and kept it in his throat. Can you drink poison? Not the ocean-just one cup? So how can we imitate Lord Śiva? Lord Śiva never advised that we drink poison. So you have to abide by the advice, not imitate. These LSD and marijuana people say that Lord Śiva used to smoke gañja. But Lord Śiva drank the whole poisoned ocean. Can you do that? Lord Śiva's instructions should be taken. He says that the best worship is worship of Viṣṇu. Viṣṇor ārādhanaṁ param. When he was asked by Pārvatī what method of worship is best, then he said, ”The best worship is worship of Lord Viṣṇu [Kṛṣṇa].” There are many demigods, but he recommended Viṣṇu worship as the best. And better than Viṣṇu worship is worship of a Vaiṣṇava. Tadīyānām-His servants, or those who are in relation to Him. For instance, we are worshiping this plant, tulasī. We are not worshiping all plants, but because this tulasī has a very intimate connection with Kṛṣṇa, Viṣṇu, we are therefore worshiping her. Similarly, if anything is intimately related with Kṛṣṇa, worship of that thing is better than worship of Viṣṇu.

Bob: Why is that?

Śrīla Prabhupāda: Because Kṛṣṇa will be pleased. Suppose you have a dog and some friends come and pat your dog. [Śrīla Prabhupāda makes big patting motions.] You become pleased. You become pleased: ”Oh, he is my good friend.” You see how they think. We see this-some friend comes and says, ”My, what a nice dog you have.” [Laughter.] [Some Indian guests enter the room.]

Śrīla Prabhupāda: Please have some prasāda.

[Śrīla Prabhupāda continues speaking with his guests, sometimes in English and sometimes Hindi. It is his last day in New York, and his plane to London is scheduled to leave in only a few hours, Bob has brought a car to drive Śrīla Prabhupāda to Kennedy Airport. The devotees are scurrying about, bringing luggage to the car, putting the manuscripts of Śrīla Prabhupāda's latest translating work in order, and making other last-minute arrangements.]

Śyāmasundara: Everything's ready, Śrīla Prabhupāda. The car is waiting for us.

Śrīla Prabhupāda: So? We can go now? All right. Hare Kṛṣṇa!

16.12 Concluding words

On July 19, 1976, His Divine Grace Śrīla Prabhupāda accepted my wife and me as his disciples and initiated us with the names Bhakti-devī dāsī and Brahmatīrtha dāsa. As I reflect back on that day, I can see how fortunate I was to have met His Divine Grace and my Godbrothers in the Hare Kṛṣṇa movement.

When I was handed my beads at initiation, I promised to follow the regulative principles and to chant God's names daily. Four years previously, Śrīla Prabhupāda had advised me to follow these principles, and within six months, he said, I could be like the other devotees; all unnecessary things (anarthas), such as mundane movies and restaurants, would cease to attract me. ”The whole human life is meant for purification,” he said. I was interested in being purified, even though I did not really know what purification meant. I had gone to India with the Peace Corps hoping to find a higher level of consciousness. I could not believe that satisfying the senses was the all in all, yet I myself was bound by the senses. Later I could understand that yoga means becoming free from the dictation of the senses.

Upon returning to America, I started graduate school in geology, got married, and became somewhat entangled in domestic responsibilities, but I would very often think of my conversations with Śrīla Prabhupāda and of his instructions. One of his primary instructions was simply to associate with the devotees, and this I gladly did. Devotees are different: by understanding that loving service to the Supreme Lord is the goal of life, they avoid getting caught up in the petty affairs of sense gratification and false ego. Visiting the temple was most refreshing. Gradually, my wife and I became friends with many devotees and wanted somehow to do some service for the movement. I sponsored a bhakti-yoga club at the university, and our apartment served as a way station for traveling parties of devotees.

As we followed Śrīla Prabhupāda's instructions, even our eating became purified. In India I had told Śrīla Prabhupāda that I could not offer my food as the devotees do because I did not understand that Kṛṣṇa is God. So he told me simply to thank God for my food before eating. This we did, and finally our devotion matured, and we started actually offering our food to the Supreme Lord. What a wonderful feeling, to be cooking for the Supreme Lord! This actually freed us from the control of the tongue.

Finally, we were ready to become involved fully in temple life. By Kṛṣṇa's grace, I obtained a job near a temple in Texas and began to take part in all the temple programs. In this way, all the anarthas disappeared, just as Śrīla Prabhupāda had predicted. It was like having a burden lifted from our shoulders. We were no longer servants of our senses, but servants of God and His devotees. The value of Śrīla Prabhupāda's instructions had become clear. A human being is not meant to labor like an ass and enjoy like a dog. Purification means coming to a higher level of consciousness.

Even though I have been initiated, I still admire my Godbrothers' spiritual awareness and wish to advance. Actually, initiation is the beginning.

Brahmatīrtha dāsa Adhikārī
(Bob Cohen)
Houston, Texas
October 16, 1976

17 Raja - Vidya: The King of Knowledge

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His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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17.2 Chapter One

Rāja-Vidyā: The King of Knowledge

śrī bhagavān uvāca
idaṁ tu te guhyatamaṁ
pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ
yaj jñātvā mokṣyase 'śubhāt

"The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence." (Bg. 9.1)

The opening words of the Ninth Chapter of Bhagavad-gītā indicate that the Supreme Godhead is speaking. Here Śrī Kṛṣṇa is referred to as Bhagavān. Bhaga means opulences, and vān means one who possesses. We have some conception of God, but in the Vedic literature there are definite descriptions and definitions of what is meant by God, and what is meant is described in one word-Bhagavān. Bhagavān possesses all opulences, the totality of knowledge, wealth, power, beauty, fame and renunciation. When we find someone who possesses these opulences in full, we are to know that he is God. There are many rich, wise, famous, beautiful and powerful men, but no one man can claim to possess all of these opulences. Only Kṛṣṇa claims to possess them in totality.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

Here Kṛṣṇa proclaims that He is the enjoyer of all activities and the proprietor of all planets (sarva-loka-maheśvaram). An individual may possess a large tract of land, and he may be proud of his ownership, but Kṛṣṇa claims to possess all planetary systems. Kṛṣṇa also claims to be the friend of all living entities (suhṛdaṁ sarva-bhūtānām). When a person understands that God is the proprietor of everything, the friend of everyone and the enjoyer of all, he becomes very peaceful. This is the actual peace formula. No one can have peace as long as he thinks, "I am the proprietor." Who is capable of claiming proprietorship? Only a few hundred years ago the red Indians were considered to be the proprietors of America. Today we in our turn are claiming that proprietorship, but in four hundred or a thousand years perhaps someone else will come to claim the same. The land is here, and we come here and falsely claim ourselves to be proprietors of it. This philosophy of false proprietorship is not in line with Vedic injunctions. Śrī Īśopaniṣad states that "everything animate or inanimate that is within the universe is controlled and owned by the Lord (īśāvāsyam idaṁ sarvaṁ)." The truth of this statement is factual, but under illusion we are thinking that we are the proprietors. In actuality God owns everything, and therefore He is called the richest.

Of course there are many men who claim to be God. In India, for instance, at any time, one has no difficulty in finding at least one dozen people claiming to be God. But if you ask them if they are the proprietor of everything, they find this difficult to answer. This is a criterion by which we can understand who God is. God is the proprietor of everything, and, being so, He must be more powerful than anyone or anything else. When Kṛṣṇa was personally present on this earth, no one could conquer Him. There is no record of His ever having lost a battle. He belonged to a kṣatriya (warrior) family, and the kṣatriyas are meant to give protection to the weak. As far as His opulence is concerned, He married 16,108 wives. Every wife had her own separate palace, and Kṛṣṇa expanded Himself 16,108 times in order to enjoy them all. This may seem difficult to believe, but it is stated in Śrīmad-Bhāgavatam, and the great sages of India recognize this as scripture and recognize Kṛṣṇa as God.

In the first verse of this Ninth Chapter, by the word guhyatamam, Śrī Kṛṣṇa intimates that He is imparting the most confidential knowledge to Arjuna. Why is He proclaiming this to Arjuna? It is because Arjuna is anasūyu-non-envious. In the material world if someone is greater than us, we are envious. We are not only envious of one another, but of God. Also when Kṛṣṇa says, "I am the proprietor," we disbelieve it. But this is not the case with Arjuna, who listens to Kṛṣṇa without envy. Arjuna does not cavil with Kṛṣṇa but agrees with whatever He says. This is his special qualification, and this is the way of understanding Bhagavad-gītā. It is not possible to understand what God is by our own mental speculations; we have to hear, and we have to accept.

Because Arjuna is not envious, Kṛṣṇa speaks this special knowledge to him. This is not only theoretical knowledge but practical knowledge (vijñāna-sahitam). Whatever knowledge we receive from Bhagavad-gītā should not be taken for sentimentality or fanaticism. The knowledge is both jñāna and vijñāna, theoretical wisdom and scientific knowledge. If one becomes well-versed in this knowledge, liberation is certain. Life in this material world is by nature inauspicious and miserable. Mokṣa means liberation, and the promise is that by dint of understanding this knowledge one will attain liberation from all miseries. It is important then to understand what Kṛṣṇa says about this knowledge.

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam

"This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed." (Bg. 9.2)

According to Bhagavad-gītā, the topmost knowledge (rāja-vidyā rāja-guhyam) is Kṛṣṇa consciousness because in Bhagavad-gītā we find that the symptom of one who is actually in knowledge is that he has surrendered unto Kṛṣṇa. As long as we go on speculating about God but do not surrender, it is understood that we have not attained the perfection of knowledge. The perfection of knowledge is:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

As long as we do not surrender, we cannot understand God. Surrender to God may take many births, but if we accept that God is great, it is possible to surrender unto Him immediately. But generally this is not our position in the material world. We are characteristically envious and consequently think, "Oh, why should I surrender unto God? I am independent. I shall work independently." Therefore in order to rectify this misgiving, we have to work for many births. In this regard, the name of Kṛṣṇa is especially significant. Kṛṣ means "repetition of birth," and ṇa means "one who checks." Our repetition of birth can be checked only by God. No one can check his repetition of birth and death without the causeless mercy of God.

The subject matter of the Ninth Chapter is rāja-vidyā. Rāja means "king," and vidyā means "knowledge." In ordinary life we find one person king in one subject and another in another subject. This knowledge, however, is sovereign over all others, and all other knowledge is subject or relative to it. The word rāja-guhyam indicates that this sovereign knowledge is very confidential, and the word pavitram means that it is very pure. This knowledge is also uttamam; ud means "transcend," and tama means "darkness," and that knowledge which surpasses this world and the knowledge of this world is called uttamam. It is the knowledge of light, and darkness has been separated from it. If one follows this path of knowledge, he will personally understand how far he has progressed down the path of perfection (pratyakṣāvagamaṁ dharmyam). Su-sukhaṁ kartum indicates that this knowledge is very happy and joyful to execute. And avyayam indicates that this knowledge is permanent. We may work in this material world for education or riches, but these things are not avyayam, for as soon as this body is finished, everything else is also finished. With death, our education, advanced degrees, bank balances, family-everything-are all finished. Whatever we're doing in this material world is not eternal. However, this knowledge is not like that.

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (Bg. 2.40)

Knowledge in Kṛṣṇa consciousness is so perfect that if one performs work in Kṛṣṇa consciousness and yet does not attain perfection, in his next life he takes up from wherever he left off. In other words, actions performed in Kṛṣṇa consciousness are durable. On the other hand, material achievements, because they pertain to the body, are vanquished at death. Knowledge that pertains to designations does not endure. I am thinking that I am a man or a woman, an American or Indian, a Christian or Hindu-these are all designations pertaining to the body, and when the body is finished, they will also be finished. We are actually spirit, and therefore our spiritual activities will go with us wherever we go.

Śrī Kṛṣṇa indicates that this king of knowledge is also happily performed. We can easily see that activities in Kṛṣṇa consciousness are joyfully done. There is chanting and dancing, eating prasādam (food that has been offered to Kṛṣṇa) and discussing Bhagavad-gītā. These are the main processes. There are no stringent rules and regulations that we have to sit so straight for so long or do so many gymnastics, or control our breath. No, the process is very easily and happily done. Everyone wants to dance, to sing, to eat and to hear the truth. This process is truly susukham-very happy.

In the material world there are so many gradations of education. Some people never finish grammar school or high school, whereas others go on and receive a university education, a BA, MA, PhD, and so on. But what is this rāja-vidyā, the king of education, the summum bonum of knowledge? It is this Kṛṣṇa consciousness. Real knowledge is understanding ”what I am.” Unless we come to the point of understanding what we are, we cannot attain real knowledge. When Sanātana Gosvāmī left his government post and came to Caitanya Mahāprabhu for the first time, he asked the Lord, ”What is education?” Although Sanātana Gosvāmī knew a number of languages, including Sanskrit, he still inquired about real education. ”The general populace calls me highly educated,” Sanātana Gosvāmī told the Lord, ”and I am such a fool that I actually believe them.”

The Lord replied, ”Why should you not think you’re well educated? You’re a great scholar in Sanskrit and Persian.”

”That may be,” Sanātana Gosvāmī said, ”but I do not know what I am.” He then went on to tell the Lord: ”I do not wish to suffer, but these material miseries are forced upon me. I neither know where I’ve come from nor where I’m going, but people are calling me educated. When they call me a great scholar, I am satisfied, but in truth I am such a great fool that I know not what I am.” Sanātana Gosvāmī was actually speaking for all of us, for this is our present situation. We may be proud of our academic education, but if asked what we are, we are not able to say. Everyone is under the conception that this body is the self, but we learn from Vedic sources that this is not so. Only after realizing that we are not these bodies can we enter into real knowledge and understand what we actually are. This then, is the beginning of knowledge.

Rāja-vidyā may be further defined as not only knowing what one is, but acting accordingly. If we do not know who we are, how can our activities be proper? If we are mistaken about our identity, we will also be mistaken about our activities. Simply knowing that we are not these material bodies is not sufficient; we must act according to the conviction that we are spiritual. Action based on this knowledge-spiritual activity-is work in Kṛṣṇa consciousness. This kind of knowledge may not seem to be so easily attainable, but it is made very easy by the mercy of Kṛṣṇa and Lord Caitanya Mahāprabhu who made this knowledge easily available through the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Caitanya Mahāprabhu divided the living entities into two major categories: those that are moving and those that are not moving. Trees, grass, plants, stones, etc., do not move because they do not have sufficiently developed consciousness. Their consciousness is there, but is covered. If a living being does not understand his position, he is stonelike, although dwelling in a human body. The living entities-birds, reptiles, animals, insects, human beings, demigods, etc.-number over 8,000,000 species, and of these a very small number are human beings. Lord Caitanya further points out that out of 400,000 species of human beings, some are civilized; and out of many civilized persons, there are only a few who are devoted to the scriptures.

In the present day most people claim to be devoted to some religion-Christian, Hindu, Moslem, Buddhist, etc.-but in fact they do not really believe in the scriptures. Those who do believe in the scriptures are, by and large, attached to pious philanthropic activities. They believe that religion means yajña (sacrifice), dāna (charity) and tapas (penance). One who engages in tapasya undertakes voluntarily very rigid regulations, such as brahmacārī students (celibates) or sannyāsīs (renounced order) undertake. Charity means voluntarily giving away one’s material possessions. In the present age there is no sacrifice, but from historical literatures like the Mahābhārata we get information that kings performed sacrifices by distributing rubies, gold and silver. Yajña was primarily for kings, and charity, on a much smaller scale, was meant for householders. Those who actually believed in scriptures usually adopted some of these principles. But generally in this age people simply say that they belong to a religion but in actuality do nothing. Out of millions of such people, a very small number actually perform charity, sacrifice and penance. Caitanya Mahāprabhu further points out that out of millions who perform such religious principles all over the universe, only a few attain perfect knowledge and understand what they are.

Just knowing ”I am not this body but am spirit soul” is not sufficient. We have to escape this entanglement of material nature. This is called mukti, liberation. Out of many thousands of persons who are in self-knowledge as to what and who they are, only one or two may be actually liberated. And out of many thousands who are liberated, only one or two may understand what and who Kṛṣṇa is. So understanding Kṛṣṇa is not such an easy job. Thus in this age of Kali, an age characterized by ignorance and chaos, liberation is out of the reach of practically everyone. One has to go through the whole ordeal of becoming civilized, then religious, and then one has to perform charities and sacrifices and come to the platform of knowledge, then to the stage of liberation, and finally, after liberation, to the understanding of what Kṛṣṇa is. This process is also indicated in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

These are the signs of liberation. The first symptom of one who is liberated is that he is very happy. It is not possible to find him morose. Nor does he have any anxiety. He never frets, ”This thing I don’t have. Oh, I must secure this thing. Oh, this bill I have to pay. I have to go here, there.” One who is liberated has no anxieties at all. He may be the poorest man in the world, but he neither laments nor thinks that he is poor. Why should he think that he is poor? When we think that we are these material bodies and that we have possessions to go with them, then we think that we are poor or rich, but one who is liberated from the material conception of life has nothing to do with possessions or lack of possessions. ”I have nothing to lose and nothing to gain,” he thinks. ”I am completely separate from all this.” Nor does he see anyone else as rich or poor, educated or uneducated, beautiful or ugly, etc. He does not see any material dualities, for his vision is completely on the spiritual platform, and he sees that every living entity is part and parcel of Kṛṣṇa. Thus seeing all entities in their true identity, he tries to take them back to Kṛṣṇa consciousness. His viewpoint is that everyone-whether he be brāhmaṇa or śūdra, black or white, Hindu, Christian, or whatever-should come to Kṛṣṇa consciousness. When one is situated in this way, then: mad-bhaktiṁ labhate parām [Bg. 18.54]-he becomes eligible for becoming a pure devotee of Kṛṣṇa’s.

Practically speaking, this process is not very easy in this age of Kali. In Śrīmad-Bhāgavatam a description is given of the people of this age. Their duration of life is said to be very short, they tend to be phlegmatic and slow and to sleep a great deal, and when they’re not sleeping, they are busy earning money. At the most they only have two hours a day for spiritual activities, so what is the hope for spiritual understanding? It is also stated that even if one is anxious to make spiritual progress, there are many pseudo-spiritual societies to take advantage of him. People are also characterized in this age as being unfortunate. They have a great deal of difficulty meeting the primary demands of life-eating, defending, mating, and sleeping-necessities which are met even by the animals. Even if people are meeting these necessities in this age, they are always anxious about war, either defending themselves from aggressors or having to go to war themselves. In addition to this, there are always disturbing diseases and economic problems in Kali-yuga. Therefore Lord Śrī Kṛṣṇa considered that in this age it is impossible for people to come to the perfectional stage of liberation by following the prescribed rules and regulations.

Thus out of His causeless mercy, Śrī Kṛṣṇa came as Lord Caitanya Mahāprabhu and distributed the means to the highest perfection of life and spiritual ecstasy by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process of chanting is most practical, and it does not depend on whether one is liberated or not, or whether one’s condition is conducive to spiritual life or not-whoever takes to this process becomes immediately purified. Therefore it is called pavitram (pure). Furthermore, for one who takes to this Kṛṣṇa consciousness process, the seeds of latent reactions to his sinful actions are all nullified. just as a fire turns whatever we put into it to ashes, this process turns to ashes all the sinful reactions of our past lives.

We must understand that our suffering is due to our sinful activity, and sinful activity is due to our ignorance. Sins, or transgressions, are committed by those who do not know what is what. A child, for instance, will naively put his hand in a fire because of ignorance. He is thus burned immediately, for the fire is impartial and does not allow any special consideration for the innocent child. It will simply act as fire. Similarly, we do not know how this material world is functioning, who its controller is, nor how it is controlled, and due to our ignorance we act in foolish ways, but nature is so stringent that she does not allow us to escape the reactions to our actions. Whether we commit an act knowingly or unknowingly, the reactions and consequent sufferings are there. However, through knowledge we can understand what the actual situation is, who God is, and what our relationship with Him is.

This knowledge by which we can gain release from suffering is possible in the human form of life, not in the animal form. To give us knowledge, to give us proper direction, there are scriptures written in various languages in all parts of the world. Lord Caitanya Mahāprabhu pointed out that people are forgetful from time immemorial about their relationship with the Supreme Lord; therefore Kṛṣṇa has sent so many representatives to impart the scriptures to man. We should take advantage of these, especially of Bhagavad-gītā, which is the prime scripture for the modern world.

17.3 Chapter Two

Knowledge Beyond Saṁsāra

Kṛṣṇa specifically states that this process of Kṛṣṇa consciousness is susukham, very pleasant and easy to practice. Indeed, the devotional process is very pleasant; we melodiously sing with instruments, and someone will listen and also join (śravaṇaṁ kīrtanam). Of course the music should be in relation with the Supreme Lord, in glorification of Him. Hearing Bhagavad-gītā is also part of devotional service, and in addition to hearing it one should be eager to apply it in his life. Kṛṣṇa consciousness is a science and should not be accepted blindly. There are nine processes of devotional service recommended (hearing, chanting, remembering, worshiping, praying, serving, engaging as a servitor of the Lord, establishing friendly relations with the Lord, offering everything to the Lord). These are all easy to practice and should be joyfully performed.

Of course if one thinks that Bhagavad-gītā and the Hare Kṛṣṇa mantra are part of the Hindu system and doesn’t want to accept them because of this, he can nonetheless attend the Christian church and sing there. There is no difference between this process and that process; the point is whatever process one follows, he must become God conscious. God is neither Moslem nor Hindu nor Christian-He is God. Nor are we to be considered Hindu, Moslem or Christian. These are bodily designations. We are all pure spirit, part and parcel of the Supreme. God is pavitram, pure, and we are also pure. Somehow or other, however, we have fallen into this material ocean, and as the waves toss, we suffer. Actually we have nothing to do with the tossing waves of material miseries. We must simply pray, ”Kṛṣṇa, please pick me up.” As soon as we forget Kṛṣṇa, the ocean of illusion is there, and it at once captures us. The chanting of Hare Kṛṣṇa is most important in order to escape from this ocean. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is a sound (śabda) that is non-different from Kṛṣṇa. The sound Kṛṣṇa and the original Kṛṣṇa are the same. When we chant Hare Kṛṣṇa and dance, Kṛṣṇa is also dancing with us. Of course we may say, ”Well, I do not see Him,” but why do we put so much stress on seeing? Why not hearing? Seeing, tasting, smelling, touching, and hearing are all instruments for experience and knowledge. Why do we put such exclusive stress on seeing? A devotee does not wish to see Kṛṣṇa; he is satisfied by simply hearing of Kṛṣṇa. Seeing may eventually be there, but hearing should not be considered any less important. There are things which we hear but do not see-the wind may be whistling past our ears, and we can hear it, but there is no possibility of seeing the wind. Since hearing is no less an important experience or valid one than seeing, we can hear Kṛṣṇa and realize His presence through sound. Śrī Kṛṣṇa Himself says, "I am not there in My abode, or in the heart of the meditating yogī but where my pure devotees are singing." We can feel the presence of Kṛṣṇa as we actually make progress.

It is not that we should simply take things from Kṛṣṇa and offer Him nothing. Everyone is taking something from God, so why not give something? We are taking from Kṛṣṇa so much light, air, food, water and so on. Unless these resources are supplied by Kṛṣṇa, no one can live. Is it love to simply keep taking and taking and taking without ever offering anything in return? Love means taking and giving also. If we just take from someone and give him nothing in return, that is not love-it is exploitation. It is not that we should just continue eating without ever offering anything to Kṛṣṇa. In Bhagavad-gītā Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad arpaṇam

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it. O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you perform, should be done as an offering unto Me." (Bg. 9.26–27)

In addition to giving and receiving, in the execution of devotional service one has to submit to Kṛṣṇa whatever distress or confidential problem he has. He should say, "Kṛṣṇa, I am suffering in this way. I have fallen in this tossing ocean of material illusion. Kindly pick me up. I understand now that am simply put here, as if thrown into the Atlantic Ocean. I may not in any way identify with the Atlantic Ocean, but I am subject to the tossing of the ocean. Actually I am a spiritual spark, a fragmental part of You." To our misfortune, we try to identify with this ocean and stop its tossing. We must not try to stop the tossing. It is not possible. In any case, the tossing will go on, for that is the law of nature. Only the foolish try to adjust to this world; the real problem is how to get out of it. Those who do attempt to adjust and who never turn to Kṛṣṇa are continually subject to transmigration in the ocean of birth and death.

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3)

By definition, religion is that which connects us with God. If it is not capable of connecting us with God, it is no religion. Religion means searching for God, understanding God and establishing a relationship with God. This is religion. Those who are engaged in devotional service are acting for Kṛṣṇa or God, and since in this way there is connection with God, Kṛṣṇa consciousness is a religion.

It is not possible to manufacture a religion. A true religion must come from an authorized source, and that source is either God or His representative. Religion has been called the law of God. It is not possible for a person to manufacture a State law. The law is there, and it is given by the State. One may create some bylaws for his own society, but these laws must be sanctioned by the law of the State. Similarly, if we wish to make some principle of religion, it must be sanctioned by the Vedic authority.

Bhagavad-gītā is also religion. Great authorities like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Lord Caitanya, Śaṅkarācārya, and so many others have accepted Bhagavad-gītā as the supreme principle of religion and Kṛṣṇa as the Supreme Personality of Godhead. There is no doubt about it. In the West also Bhagavad-gītā is accepted as a great book of philosophy, and many great scholars and philosophers in the West have read it and commented upon it. Despite acceptance by the scholars and ācāryas, there are persons who do not accept Bhagavad-gītā and who have no faith. They do not accept it at all as authority, for they think that it is some sentimental exaggeration by a man known as Kṛṣṇa. Thus Kṛṣṇa states in the above quoted verse that those who reject Bhagavad-gītā as authority cannot have any connection with Him, and because they have no relation to Him, they remain in the cycle of birth and death. Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani. Being subjected to saṁsāra, the cycle of birth and death, does not guarantee that one will necessarily get a similar facility for understanding Bhagavad-gītā in the next life. One may not necessarily be born again as a human being, or in America, or in India, or even on this planet. There is no certainty; it all depends on our work. On the path of birth and death we take our birth, remain for some time, enjoy or suffer, then again give up this body and enter into the womb of a mother, either human being or animal, then prepare another body to come out and begin our work again. This is called mṛtyu-saṁsāra-vartmani. If one wants to avoid this path, he must take to Kṛṣṇa consciousness.

When Yudhiṣṭhira Mahārāja was asked, "What is the most wonderful thing in the world?" he replied, "The most wonderful thing is that every day, every moment, people are dying, and yet everyone thinks that death will not come for him." Every minute and every second we experience that living entities are going to the temple of death. Men, insects, animals, birds-everyone is going. This world, therefore, is called mṛtyuloka-the planet of death. Every day there are obituaries, and if we bother to go to the cemetery or crematorium grounds we can validate them. Yet everyone is thinking, "Somehow or other I'll live." Everyone is subject to the law of death, yet no one takes it seriously. This is illusion. Thinking we will live forever, we go on doing whatever we like, feeling that we will never be held responsible. This is a very risky life, and it is the densest part of illusion. We should become very serious and understand that death is waiting. We have heard the expression, "as sure as death." This means that in this world death is the most certain thing; no one can avoid it. When death comes, no longer will our puffed-up philosophy or advanced degrees help us. At that time our stout and strong body and our intelligence-which don't care for anything-are vanquished. At that time the fragmental portion (jīvātmā) comes under the dictation of material nature, and prakṛti (nature) gives us the type of body for which we are fit. If we want to take this risk, we can avoid Kṛṣṇa; if we don't want to take it, Kṛṣṇa will come to help us.

17.4 Chapter Three

Knowledge of Kṛṣṇa's Energies

It may be noted at this point that the Ninth Chapter of Bhagavad-gītā is especially meant for those who have already accepted Śrī Kṛṣṇa as the Supreme Personality of Godhead. In other words, it is meant for His devotees. If one does not accept Śrī Kṛṣṇa as the Supreme, this Ninth Chapter will appear as something different from what it actually is. As stated in the beginning, the subject matter of the Ninth Chapter is the most confidential material in the entire Bhagavad-gītā. If one doesn't accept Kṛṣṇa as the Supreme, he will think the chapter to be a mere exaggeration. This is especially the case with the verses dealing with Kṛṣṇa's relationship with His creation.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

The world which we see is also Kṛṣṇa's energy, His māyā. Here, mayā means "by Me," as if one says, "This work has been done by me." This "by Me" does not mean that He has done His work and has finished or retired. If I start a large factory and I say, "This factory was started by me," in no case should it be concluded that I am lost or in any way not present. Although a manufacturer may refer to his products as being "manufactured by me," it does not mean that he personally created or constructed his product, but that the product was produced by his energy. Similarly, if Kṛṣṇa says, "Whatever you see in the world was created by Me," we are not to suppose that He is no longer existing.

It is not very difficult to see God everywhere in the creation, for He is everywhere present. Just as in the Ford factory the workers see Mr. Ford in every corner, those who are conversant with the science of Kṛṣṇa can see Him in every atom of the creation. Everything is resting on Kṛṣṇa (mat-sthāni sarva bhūtāni), but Kṛṣṇa is not there (na cāhaṁ teṣv avasthitaḥ). Kṛṣṇa and His energy are non-different, yet the energy is not Kṛṣṇa. The sun and the sunshine are not different, but the sunshine is not the sun. The sunshine may come through our window and enter our room, but this is not to say that the sun is in our room. The Viṣṇu Purāṇa states: parasya brāhmaṇaḥ śaktiḥ: parasya means supreme, brāhmaṇaḥ means Absolute Truth, and śaktiḥ means energy. The energy of the Supreme Absolute is everything, but in that energy Kṛṣṇa is not to be found.

There are two kinds of energy-material and spiritual. Jīvas, or individual souls, belong to the superior energy of Kṛṣṇa, but because they are prone to be attracted to the material energy, they are called marginal energy. But actually there are only two energies. All of the planetary systems and universes are resting on the energies of Kṛṣṇa. Just as all the planets in the solar system are resting in the sunshine, everything within the creation is resting on Kṛṣṇa-shine. All of these potencies of the Lord give pleasure to a devotee, but one who is envious of Kṛṣṇa rejects them. When one is a nondevotee, the statements of Kṛṣṇa seem to be so much bluff, but when one is a devotee, he thinks, "Oh, my Lord is so powerful," and he becomes filled with love and adoration. Nondevotees think that because Kṛṣṇa says, "I am God," they and everyone else can say the same. But if asked to show their universal form, they cannot do it. That is the difference between a pseudo god and the real God. Kṛṣṇa's pastimes cannot be imitated. Kṛṣṇa married over 16,000 wives and kept them nicely in 16,000 palaces, but an ordinary man cannot even keep one wife nicely. It is not that Kṛṣṇa just spoke so many wonderful things; He also acted wonderfully. We should not believe one thing that Kṛṣṇa says or does and reject another; if belief is there, it must be full belief.

In this regard, there is a story of Nārada Muni, who was once asked by a brāhmaṇa: "Oh, you are going to meet the Lord? Will you please ask Him when I'm going to get my salvation?"

"All right," Nārada agreed. "I shall ask Him."

As Nārada proceeded, he met a cobbler who was sitting under a tree mending shoes, and the cobbler similarly asked Nārada, "Oh, you are going to see God? Will you please inquire of Him when my salvation will come?"

When Nārada Muni went to the Vaikuṇṭha planets, he fulfilled their request and asked Nārāyaṇa (God) about the salvation of the brāhmaṇa and the cobbler, and Nārāyaṇa replied, "After leaving this body, the cobbler shall come here to me."

"What about the brāhmaṇa?" Nārada asked.

"He will have to remain there for a number of births. I do not know when he is coming."

Nārada Muni was astonished, and he finally said, "I can't understand the mystery of this."

"That you will see," Nārāyaṇa said. "When they ask you what I am doing in My abode, tell them that I am threading the eye of a needle with an elephant."

When Nārada returned to earth and approached the brāhmaṇa, the brāhmaṇa said, "Oh, you have seen the Lord? What was He doing?"

"He was threading an elephant through the eye of a needle," Nārada answered.

"I don't believe such nonsense," the brāhmaṇa replied. Nārada could immediately understand that the man had no faith and that he was simply a reader of books.

Nārada then left and went on to the cobbler, who asked him, "Oh, you have seen the Lord? Tell me, what was He doing?"

"He was threading an elephant through the eye of a needle," Nārada replied.

The cobbler began to weep, "Oh, my Lord is so wonderful, He can do anything."

"Do you really believe that the Lord can push an elephant through the hole of a needle?" Nārada asked.

"Why not?" the cobbler said, "Of course I believe it."

"How is that?"

”You can see that I am sitting under this banyan tree,” the cobbler answered, ”and you can see that so many fruits are falling daily, and in each seed there is a banyan tree like this one. If, within a small seed there can be a big tree like this, is it difficult to accept that the Lord is pushing an elephant through the eye of a needle?”

So this is called faith. It is not a question of blindly believing. There is reason behind the belief. If Kṛṣṇa can put a large tree within so many little seeds, is it so astounding that He is keeping all the planetary systems floating in space through His energy?

Although scientists may think that the planets are being held in space simply by nature alone, behind nature there is the Supreme Lord. Nature is acting under His guidance. As Śrī Kṛṣṇa states:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

”This material nature is working under My direction, O son of Kuntī, and is producing all moving and unmoving beings. By its rule this manifestation is being created and annihilated again and again.” (Bg. 9.10)

Mayādhyakṣena means ”under My supervision.” Material nature cannot act so wonderfully unless the Lord’s hand is behind it. We cannot give any example of material things automatically working. Matter is inert, and without the spiritual touch there is no possibility of its acting. Matter cannot act independently or automatically. Machines may be very wonderfully constructed, but unless a man touches that machine, it cannot work. And what is that man? He is a spiritual spark. Without spiritual touch, nothing can move; therefore everything is resting on Kṛṣṇa’s impersonal energy. Kṛṣṇa’s energy is impersonal, but He is a person. We often hear of persons performing wonderful actions, yet despite their energetic accomplishments, they still remain persons. If this is possible for human beings, why isn’t it possible for the Supreme Lord? We are all persons, but we are all dependent upon Kṛṣṇa, the Supreme Person.

We have often seen pictures of Atlas, a stout man bearing a large planet on his shoulders and struggling very hard to hold it up. We may think that because Kṛṣṇa is maintaining the universe, He is struggling under its burden like Atlas. But this is not the case.

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

”And yet everything that is created does not rest in Me. Behold My mystic opulence. Although I am the maintainer of all living entities and although I am everywhere, still My Self is the very source of creation.” (Bg. 9.5)

Although all beings in the universe are resting in Kṛṣṇa’s energy, still they are not in Him. Kṛṣṇa is maintaining all living entities, and His energy is all-pervading, yet He is elsewhere. This is Kṛṣṇa’s inconceivable mystic power. He is everywhere, yet He is aloof from everything. We can perceive his energy, but we cannot see Him because He cannot be seen with material eyes. However, when we develop our spiritual qualities, we sanctify our senses so that even within this energy we can see Him. Electricity, for instance, is everywhere, and an electrician is capable of utilizing it. Similarly, the energy of the Supreme Lord is everywhere, and when we become transcendentally situated, we can see God eye to eye everywhere. That spiritualization of the senses is possible through devotional service and love of God. The Lord is all-pervading all over the universe and is within the soul, the heart, water, air-everywhere. Thus if we make an image of God in anything-clay, stone, wood or whatever-it should not be considered to be just a doll. That also is God. If we have sufficient devotion, the image will also speak to us. God is everywhere impersonally (mayā tatam idaṁ sarvam), but if we make His personal form from anything, or if we create an image of God within ourselves, He will be present personally for us. In the śāstras, there are eight kinds of images recommended, and any kind of image can be worshiped because God is everywhere. One may protest and ask, ”Why should God be worshiped in images and not in His original spiritual form?” The answer is that we cannot see God immediately in His spiritual form. With our material eyes we can only see stone, earth, wood-something tangible. Therefore Kṛṣṇa comes as arcā-vigraha, a form conveniently presented by the Supreme Lord in order for us to see Him. The result is that if we concentrate upon the image and make offerings with love and devotion, Kṛṣṇa will respond through the image.

There are many instances of this happening. In India, there is one temple called Sākṣi-Gopāla (Kṛṣṇa is often called Gopāla). The Gopāla mūrti or statue was at one time located in a temple in Vṛndāvana. Once two brāhmaṇas, one old and one young, went to visit Vṛndāvana on a pilgrimage. It was a long trip, and in those days there were no railways, so travelers underwent many hardships. The old man was much obliged to the youth for helping him on the journey, and upon arriving in Vṛndāvana, he said to him: ”My dear boy, you have rendered me so much service, and I am much obliged to you. I would like very much to return that service and give you some reward.”

”My dear sir,”the youth said, ”you are an old man just like my father. It is my duty to serve you. I don’t require any reward.”

”No, I’m obliged to you, and I must reward you,” the old man insisted. He then promised to give the young man his young daughter in marriage.

The old man was a very rich man, and the youth, although a learned brāhmaṇa, was very poor. Considering this, the youth said, ”Don’t promise this, for your family will never agree. I am such a poor man, and you are aristocratic, so this marriage will not take place. Don’t promise this way before the Deity.”

The conversation was taking place in the temple before the Deity of Gopāla Kṛṣṇa, and the young man was anxious not to offend the Deity. However, despite the youth’s pleas, the old man insisted on the marriage. After staying in Vṛndāvana for some time, they finally returned home, and the old man informed his eldest son that his young sister was to be married to the poor brāhmaṇa youth. The eldest son became very angry. ”Oh, how have you selected that pauper as husband for my sister? This cannot be.”

The old man’s wife also came to him and said, ”If you marry our daughter to that boy, I shall commit suicide.”

The old man was thus perplexed. After some time, the brāhmaṇa youth became very anxious. ”He has promised to marry his daughter to me, and he made that promise before the Deity. Now he is not coming to fulfill it.” He then went to see the old man to remind him of his promise.

"You promised before Lord Kṛṣṇa," the youth said, "and you are not fulfilling that promise. How is that?"

The old man was silent. He began praying to Kṛṣṇa, for he was perplexed. He didn't want to marry his daughter to the youth and cause such great trouble within his family. In the meantime the elder son came out and began to accuse the brāhmaṇa youth. "You have plundered my father in the place of pilgrimage. You gave him some intoxicant and took all his money, and now you are saying that he has promised to offer you my youngest sister. You rascal!"

In this way there was much noise, and people began to gather. The youth could understand that the old man was still agreeable but that the family was making it difficult for him. People began to gather about because of the noise which the elder son was raising, and the brāhmaṇa youth began to exclaim to them that the old man made this promise before the Deities but that he could not fulfill it because the family was objecting. The eldest son, who was an atheist, suddenly interrupted the youth and said, "You say that the Lord was witnessing. Well, if He comes and bears witness to this promise of my father's, you can have my sister in marriage."

The youth replied, "Yes, I shall ask Kṛṣṇa to come as a witness." He was confident that God would come. An agreement was then made before everyone that the girl would be given in marriage if Kṛṣṇa came from Vṛndāvana as a witness to the old man's promise.

The brāhmaṇa youth returned to Vṛndāvana and began to pray to Gopāla Kṛṣṇa. "Dear Lord, You must come with me." He was such a staunch devotee that he spoke to Kṛṣṇa just as one would speak to a friend. He was not thinking that the Gopāla was a mere statue or image, but he considered Him to be God Himself. Suddenly the Deity spoke to him:

"How do you think that I can go with you? I am a statue. I can't go anywhere."

"Well, if a statue can speak, he can also walk," the boy replied.

"All right then," the Deity said finally. "I shall go with you, but on one condition. In no case shall you look back to see Me. I will follow you, and you will know that I am following by the jingle of My leg bangles."

The youth agreed, and in this way they left Vṛndāvana to go to the other town. When the trip was nearly over, just as they were about to enter his home village, the youth could no longer hear the sound of the bangles, and he began to fear. "Oh, where is Kṛṣṇa?" Unable to contain himself any longer, he looked back. He saw the statue standing still. Because he looked back, it would go no further. He immediately ran into the town and told the people to come out and see Kṛṣṇa who had come as a witness. Everyone was astounded that such a large statue had come from such a distance, and they built a temple on the spot in honor of the Deity, and today people are still worshiping Sākṣi-Gopāla, the Lord as a witness.

We should therefore conclude that because God is everywhere, He is also in His statue, in the image made of Him. If Kṛṣṇa is everywhere, as even the impersonalists admit, then why isn't He in His image? Whether an image or statue speaks to us or not is dependent on the degree of our devotion. But if we choose to see the image merely as a piece of wood or stone, Kṛṣṇa will always remain wood or stone for us. Kṛṣṇa is everywhere, but as we advance in spiritual consciousness we can begin to see Him as He is. If we put a letter into a mailbox, it will go to its destination because the mailbox is authorized. Similarly, if we worship an authorized image of God, our faith will have some effect. If we are prepared to follow the various rules and regulations-that is to say, if we become qualified-it is possible to see God anywhere and everywhere. When a devotee is present, Kṛṣṇa, by His omnipresent energies, will manifest Himself anywhere and everywhere, but when His devotee is not there, He will not do this. There are many instances of this. Prahlāda Mahārāja saw Kṛṣṇa in a pillar. There are many other examples. Kṛṣṇa is there; all that is required is our qualification to see Him.

Kṛṣṇa Himself gives an example of His omnipresence in this way:.

yathākāśa sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

"As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me." (Bg. 9.6)

Everyone knows that the wind blows within space, and on earth it is blowing everywhere. There is no place where there is no air or wind. If we wish to drive out air, we have to create a vacuum artificially by some machine. Just as the air is blowing everywhere in space, so everything is existing within Kṛṣṇa. If this is the case, when the material creation is dissolved, where does it go?

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

"O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create." (Bg. 9.7)

Kṛṣṇa sets His nature (prakṛti) into motion, as one may wind up a clock, and when nature unwinds, it is absorbed into the Lord. The spiritual creation, however, is not like this, for it is permanent. In the material creation everything is temporary. Just as our bodies are developing due to the spiritual spark that is within, the whole creation is coming into being, developing and passing out of being, due to the spirit of the Lord which is within it. Just as our spirit is present within the body, the Lord is present within the universe as Paramātmā. Due to the presence of Kṣīrodakaśāyī Viṣṇu, the material creation exists, just as due to our presence our bodies are existing. Sometimes Kṛṣṇa manifests the material creation, and sometimes He does not. In all cases, its existence is due to His presence.

17.5 Chapter Four

Knowledge by Way of the Mahātmās, Great Souls

The presence of Kṛṣṇa in all aspects of the creation is perceived by the mahātmās, the great souls, who are always engaged in the worship of Kṛṣṇa. As Kṛṣṇa Himself states, these great souls are conversant with the confidential knowledge found in the Ninth Chapter of Bhagavad-gītā, and they know Kṛṣṇa to be the source of all things.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” (Bg. 9.13)

The great soul knows without a doubt that Kṛṣṇa is the Supreme Personality of Godhead and that He is the origin of all emanations. The Vedānta-sūtra states, athāto brahma jijñāsā: Human life is meant for inquiring about Brahman. At present we are all engaged in studying temporary, small things. Brahman means the greatest, but instead of concerning ourselves with the greatest, we have become enmeshed in trying to solve the animal problems of eating, sleeping, defending and mating. These small problems are automatically solved. Even the animals are enjoying mating, sleeping, eating and defending. The arrangements are all provided. These demands of the body are not really problems, but we have made them into problems. The Vedānta-sūtra enjoins us not to concern ourselves with these problems, for they are satisfied in any form of life. Our problem is to inquire about the source of all these manifestations. The human form of life is not meant for struggling hard to solve the material problems which even a hog, a stool-eater, can solve. The hog is considered to be the lowest among animals, yet he has eating facility, mating facility, sleeping facility, and facilities for defense. Even if we don’t strive for these things, we will have them. Man is meant, rather, to find out the source from which all these things are coming. The Vedānta-sūtra states that Brahman is that from which everything is emanating (janmādy asya yataḥ [SB 1.1.1]). Philosophers, scientists, yogīs, jñānīs and transcendentalists are all trying to find out the ultimate source of everything. This source is given in Brahma-saṁhitā, sarva-kāraṇa-kāraṇam: [Bs. 5.1] Kṛṣṇa is the cause of all causes.

Understanding Kṛṣṇa to be the primal source of everything, how do the great souls act? Kṛṣṇa Himself characterizes them in this way:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

”Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.” (Bg. 9.14)

That glorification is this process of bhakti-yoga, the chanting of Hare Kṛṣṇa. The great souls, understanding the nature of God, His descent and His mission, glorify Him in so many ways, but there are others who do not accept Him. Kṛṣṇa also mentions them in the Ninth Chapter:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

”Fools deride Me when I descend in the human form. They do not know My transcendental nature and my supreme dominion over all that be.” (Bg. 9.11)

The mūḍhas, or foolish men, who are lower than the animals, deride Him. Any person who doesn’t believe in God must either be a madman or fool number one. There is no reason not to believe in God, and there is every reason to believe in Him. Man may say that he doesn’t believe in God, but who gives him the power to say this? When death comes, this speaking power ceases-so who is giving the power of speech? Has the speaking power come automatically from stone? As soon as the speaking power is withdrawn by the Supreme Authority, the body is no better than stone. The very power of speech is proof that there is a Supreme Power who is giving us everything. A Kṛṣṇa conscious person knows that whatever he has is not under his control. If we do not believe in God, we must believe in some power beyond us which is controlling us at every step, call that power God or nature or whatever. There is a controlling power in the universe, and no sane man can deny it.

Kṛṣṇa was present on this earth and appeared just like a human being with supernatural power. At that time, however, ninety-nine percent of the people could not recognize Him as God. They could not recognize Him because they had no eyes to see (paraṁ bhāvam ajānantaḥ). How is it possible to recognize God? He can be recognized through supernatural power, by the evidence of authorities, and by scriptural evidence. As far as Kṛṣṇa is concerned, every Vedic authority has accepted Him as God. When He was present on earth, His activities displayed were superhuman. If one does not believe this, it is to be concluded that he will not believe whatever evidence is given.

One must also have the eyes to see God. God cannot be seen by material senses, therefore the bhakti-yoga process is the process of purifying the senses so that we will be able to understand what and who God is. We have power of seeing, hearing, touching, tasting and so on, but if these senses are blunt, we cannot understand God. The process of Kṛṣṇa consciousness is the process of training these senses through regulated principles, specifically through the chanting of Hare Kṛṣṇa.

Śrī Kṛṣṇa further characterizes the mūḍhas:

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

”Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.” (Bg. 9.12)

The word moghāśā indicates that the aspirations of the atheists will be baffled. The karmīs, or fruitive laborers, are always hoping for something better to gratify their senses. There is no limit to where they will stop. They are trying to increase their bank balance and are hoping to be happy at a certain point, but that point never comes because they do not know the ultimate point of satiation. Those who are enamored by the attractions of illusory energy cannot understand the ultimate aim of life. The word mogha-karmāṇaḥ indicates that they are laboring very hard but that in the end they will only meet with frustration. Unless we are established in Kṛṣṇa consciousness, all of our activities will be baffled at the end.

This is not the verdict of an ordinary man, but of Śrī Kṛṣṇa Himself. If we are searching for knowledge, we should conduct research to find out whether Kṛṣṇa is not God. Without any objective, what is the point of thousands of years of speculation? The Supreme Lord is so vast that one cannot reach Him by mental speculation. If we travel at the speed of mind and wind for millions of years, it is not possible to reach the Supreme by speculation. There is not one single instance in which one has arrived at the Supreme Absolute Truth by means of his own mental speculation. Therefore the word mogha-jñānāḥ indicates that the process of mundane knowledge is bewildering. Through our own endeavor it is not possible to see the sun after it has set. We have to wait until the sun reveals itself in the morning at sunrise. If it is not possible with our limited senses to perceive a material thing like the sun, how is it possible to perceive the nonmaterial? We cannot find out or understand Kṛṣṇa by our own endeavor. We have to qualify ourselves through Kṛṣṇa consciousness and wait for Him to reveal Himself.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

Kṛṣṇa is within, but due to our material conditioning, we do not realize it. Those who are of the nature of fiends and demons (rākṣasīm āsurīm) think that this material life is all and that it is the purpose of human life to squeeze out as much pleasure from matter as possible. They try squeezing, but they are constantly baffled. Squeezing material nature is not the process for finding out real pleasure. If we are searching for real pleasure, we have to take to Kṛṣṇa consciousness. All happiness in the material world has a beginning and an end, but happiness in Kṛṣṇa is unlimited, and there is no end. In order to get this happiness we simply have to sacrifice a little time and chant Hare Kṛṣṇa. In former ages, the great sages and demigods used to sacrifice their whole lives for realizing the Supreme, and still they would not attain success. For this age Caitanya Mahāprabhu has given an easy process for God realization. All that is necessary is careful listening. We have to listen to Bhagavad-gītā, and we have to chant the names of Kṛṣṇa and listen to them carefully. We should not be puffed up, falsely thinking that our knowledge is great or that we are very learned. We need only become a little gentle and submissive to hear the messages from Kṛṣṇa.

At present, this world is being managed by the rākṣasas. The rākṣasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rākṣasas senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless, the rākṣasas are prepared to sacrifice everything to satisfy their whimsical desires. It is very difficult for them to understand the real situation because they are overly enamored with material civilization. Who then can understand? Those who are mahātmās, whose hearts have become magnified, understand that ”everything belongs to God, and I also belong to God.”

Such mahātmās are not under the control of material nature (mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ [Bg. 9.13]). God is great and the mahātmā’s heart also becomes great by serving the great. Mahātmā is not a stamp for a political leader. One cannot be stamped mahātmā by votes. The standard for mahātmā is given in Bhagavad-gītā: the mahātmā is he who has taken shelter of the superior energy of the Lord. Of course all energies are His, and He does not make distinctions between spiritual energy and material energy, but for the conditioned soul who is situated marginally between material energy and spiritual energy, there is a distinction. The mahātmās see this distinction and so take shelter under the spiritual energy (daivīṁ prakṛtim).

By serving the great, the mahātmās also become great through identifying with the superior energy: (ahaṁ brahmāsmi) ”I am Brahman-spirit.” It is not that they become puffed up and think that they are God. Rather, if one becomes Brahman, he must show his activities in Brahman. Spirit is active, and to become Brahman is not to become inactive. Brahman is spirit, and these material bodies are active only because Brahman is within them. If we are active despite our contact with material nature, do we cease to be active when we purify ourselves of the material contamination and establish ourselves in our proper identity as pure Brahman? Realizing ”I am Brahman” means engagement in spiritual activity because we are spirit, and our activities are exhibited even though we are contaminated by matter. To become Brahman does not mean to become void but to establish ourselves in the superior nature, which means superior energy and superior activities. To become Brahman means to be completely engaged in rendering devotional service to the Lord. Thus the mahātmā understands that if service is to be rendered, it is to be to Kṛṣṇa and no one else. We have so long served our senses; now we should serve Kṛṣṇa.

There is no question of stopping service, for we are meant for service. Is there anyone who does not serve? If we ask the President, ”Who are you serving?” he will tell us that he is serving the country. No one is devoid of service. Service we cannot stop, but we do have to redirect our service from the illusion to the reality. When this is done, we become mahātmā.

This process of kīrtana (kīrtayantaḥ), always chanting the glories of the Lord, is the beginning of mahātmā. That process is simplified by Lord Caitanya Mahāprabhu who imparted to mankind this chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are nine different processes of devotional service, of which śravaṇaṁ kīrtanam, hearing and chanting, are the most important. Kīrtanam actually means ”describing.” We can describe with music, words, pictures, etc. Śravaṇam goes hand in hand with kīrtanam, for unless we hear, we cannot describe. We don’t need any material qualifications in order to attain the Supreme. All we have to do is hear from authoritative sources and repeat accurately what we hear.

Formerly, the Vedas were heard by the student from the spiritual master, and thus the Vedas became known as śruti, meaning

”that which is heard.” In Bhagavad-gītā, for example, we see that Arjuna is listening to Kṛṣṇa on the battlefield. He is not engaged in the study of Vedānta philosophy. We can hear from the Supreme Authority in any place, even in the battlefield. The knowledge is received, not manufactured. Some people think, ”Why should I listen to Him? I can think for myself. I can manufacture something new.” This is not the Vedic process of descending knowledge. By ascending knowledge, one tries to elevate himself by his own effort, but by descending knowledge one receives the knowledge from a superior source. In the Vedic tradition, knowledge is imparted to the student from the spiritual master, as in Bhagavad-gītā (evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]). Submissive hearing is so powerful that simply by hearing from authoritative sources we can become completely perfect. In becoming submissive, we become aware of our own imperfections. As long as we are conditioned, we are subject to four kinds of imperfections: we are sure to commit mistakes, to become illusioned, to have imperfect senses and to cheat. Therefore our attempt to understand the Absolute Truth by our faulty senses and experience is futile. We must hear from a representative of Kṛṣṇa who is a devotee of Kṛṣṇa’s. Kṛṣṇa made Arjuna His representative because Arjuna was His devotee: bhakto ’si me sakhā ceti. (Bg. 4.3)

No one can become a representative of God without being a devotee of God’s. One who thinks, ”I am God,” cannot be a representative. Because we are part and parcel of God, our qualities are the same as His, and therefore if we study these qualities in ourselves, we come to learn something of God. This does not mean that we understand the quantity of God. This self-realization process is one way of understanding God, but in no case can we preach, ”I am God.” We cannot claim to be God without being able to display the powers of God. As far as Kṛṣṇa is concerned, He proved that He was God by displaying so much power and by revealing His universal form to Arjuna. Kṛṣṇa showed this awesome form in order to discourage people who would claim to be God. We should not be fooled by one who claims to be God; following in the footsteps of Arjuna, we should request to see the universal form before accepting anyone as God. Only a fool would accept another fool as God.

No one can be equal to God, and no one can be above Him. Even Lord Brahmā and Śiva, the most exalted demigods, are subservient to Him and pay their respectful obeisances. Instead of trying to become God by some meditational process or other, we had better hear about God submissively and try to understand Him and our relationship to Him. The representative of God or the incarnation of God never claims to be God but the servant of God. This is the sign of the bona fide representative.

Whatever we learn of God from authoritative sources can be described, and that will help us make spiritual progress. This description is called kīrtana. If we try to repeat what we hear, we become established in knowledge. By the process of śravaṇaṁ kīrtanam, hearing and chanting, we can become free from material conditioning and attain to the kingdom of God. In this age it is impossible to practice sacrifice, speculation or yoga. There is no way open to us but the way of hearing submissively from authoritative sources. This is the way the mahātmās received the most confidential knowledge. It is the way Arjuna received it from Kṛṣṇa, and it is the way we must receive it from the disciplic succession stemming from Arjuna.

17.6 Chapter Five

Paramparā: Knowledge Through Disciplic Succession

śrī bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt

”The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bg. 4.1)

Many ages ago Kṛṣṇa imparted the divine knowledge of Bhagavad-gītā to Vivasvān, the god of the sun. To the best of our knowledge, the sun is a very hot place, and we do not consider it possible for anyone to live there. It is not even possible to approach the sun very closely with these bodies. However, from the Vedic literatures we can understand that the sun is a planet just like this one but that everything there is composed of fire. Just as this planet is predominately composed of earth, there are other planets which are predominately composed of fire, water and air.

The living entities on these various planets acquire bodies composed of elements in accordance with the predominating element on the planet; therefore those beings who live on the sun have bodies which are composed of fire. Of all beings on the sun, the principal personality is a god by the name of Vivasvān. He is known as the sun-god (sūrya-nārāyaṇa). On all planets there are principal personalities, just as in the United States the chief person is the President. From the history called the Mahābhārata we understand that formerly there was only one king on this planet by the name of Mahārāja Bharata. He ruled some 5,000 years ago, and the planet was named after him. Subsequently the earth has become divided into so many different countries. In this way there is usually one and sometimes many controllers of the various planets in the universe.

From this first verse of the Fourth Chapter we learn that millions of years ago Śrī Kṛṣṇa imparted the knowledge of karma-yoga to the sun-god Vivasvān, Śrī Kṛṣṇa, who imparts the teachings of Bhagavad-gītā to Arjuna, here indicates that these teachings are not at all new but were enunciated many ages ago on a different planet. Vivasvān, in his turn, repeated these teachings to his son, Manu. In turn, Manu imparted the knowledge to his disciple Ikṣvāku. Mahārāja Ikṣvāku was a great king and forefather of Lord Rāmacandra. The point being made here is that if one wants to learn Bhagavad-gītā and profit by it, there is a process for understanding it, and that process is described here. It is not that Kṛṣṇa is speaking Bhagavad-gītā to Arjuna for the first time. It is estimated by Vedic authorities that the Lord imparted these divine instructions to Vivasvān some 400 million years ago. From the Mahābhārata we understand that Bhagavad-gītā was spoken to Arjuna some 5,000 years ago. Before Arjuna, the teachings were handed down by disciplic succession, but over such a long period of time, the teachings became lost.

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā

yogo naṣṭaḥ parantapa
sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam
[Bg. 4.3]

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost. That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science." (Bg. 4.2–3)

In Bhagavad-gītā a number of yoga systems are delineated-bhakti-yoga, karma-yoga, jñāna-yoga, haṭha-yoga-and therefore it is here called yoga. The word yoga means "to link up," and the idea is that in yoga we link our consciousness to God. It is a means for reuniting with God or re-establishing our relationship with Him. In the course of time, this yoga imparted by Śrī Kṛṣṇa was lost. Why is this? Were there no learned sages at the time Śrī Kṛṣṇa was speaking to Arjuna? No, there were many sages present at the time. By "lost" it is meant that the purport of Bhagavad-gītā was lost. Scholars may give their own interpretation of Bhagavad-gītā, analyzing it according to their own whims, but that is not Bhagavad-gītā. This is the point that Śrī Kṛṣṇa is stressing, and a student of Bhagavad-gītā should note it. A person may be a very good scholar from the material point of view, but that does not qualify him to comment on Bhagavad-gītā. In order to understand Bhagavad-gītā, we have to accept the principle of disciplic succession (paramparā). We must enter into the spirit of Bhagavad-gītā and not approach it simply from the viewpoint of erudition.

Of all people, why did Śrī Kṛṣṇa select Arjuna as a recipient of this knowledge? Arjuna was not a great scholar at all, nor was he a yogī, meditator or a holy man. He was a warrior about to engage in battle. There were many great sages living at the time, and Śrī Kṛṣṇa could have given Bhagavad-gītā to them. The answer is that despite being an ordinary man, Arjuna had one great qualification: bhakto 'si me sakhā ceti: "You are My devotee and My friend." This was Arjuna's exceptional qualification, a qualification which the sages did not have. Arjuna knew that Kṛṣṇa was the Supreme Personality of Godhead, and therefore he surrendered himself unto Him, accepting Him as his spiritual master. Unless one is a devotee of Lord Kṛṣṇa's, he cannot possibly understand Bhagavad-gītā. If one wants to understand Bhagavad-gītā, he cannot take help from other methods. He must understand it as prescribed in Bhagavad-gītā itself, by understanding it as Arjuna understood it. If we wish to understand Bhagavad-gītā in a different way, or give an individual interpretation, that may be an exhibition of our scholarship, but it is not Bhagavad-gītā.

By scholarship we may be able to manufacture some theory of Bhagavad-gītā, just as Mahātmā Gandhi did when he interpreted Bhagavad-gītā in an effort to support his theory of nonviolence. How is it possible to prove nonviolence from Bhagavad-gītā? The very theme of Bhagavad-gītā involves Arjuna's reluctance to fight and Kṛṣṇa's inducing him to kill his opponents. In fact, Kṛṣṇa tells Arjuna that the battle had already been decided by the Supreme, that the people who were assembled on the battlefield were predestined never to return. It was Kṛṣṇa's program that the warriors were all destined to die, and Kṛṣṇa gave Arjuna the opportunity of taking the credit of conquering them. If fighting is proclaimed a necessity in Bhagavad-gītā, how is it possible to prove nonviolence from it? Such interpretations are attempts to distort Bhagavad-gītā. As soon as the Gītā is interpreted according to the motive of an individual, the purpose is lost. It is stated that we cannot attain the conclusion of the Vedic literature by the force of our own logic or argument. There are many things which do not come within the jurisdiction of our sense of logic. As far as scriptures are concerned, we find different scriptures describing the Absolute Truth in different ways. If we analyze all of them, there will be bewilderment. There are also many philosophers with different opinions, and they're always contradicting one another. If the truth cannot be understood by reading various scriptures, by logical argument or philosophical theories, then how can it be attained? The fact is that the wisdom of the Absolute Truth is very confidential, but if we follow the authorities, it can be understood.

In India, there are disciplic successions coming from Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇusvāmī and other great sages. The Vedic literatures are understood through the superior spiritual masters. Arjuna understood Bhagavad-gītā from Kṛṣṇa, and if we wish to understand it, we have to understand it from Arjuna, not from any other source. If we have any knowledge of Bhagavad-gītā, we have to see how it tallies with the understanding of Arjuna. If we understand Bhagavad-gītā in the same way that Arjuna did, we should know that our understanding is correct. This should be the criteria for our studying of Bhagavad-gītā. If we actually want to receive benefit from Bhagavad-gītā, we have to follow this principle. Bhagavad-gītā is not an ordinary book of knowledge which we can purchase from the market place, read and merely consult a dictionary to understand. This is not possible. If it were, Kṛṣṇa would never have told Arjuna that the science was lost.

It is not difficult to understand the necessity of going through the disciplic succession to understand Bhagavad-gītā. If we wish to be a lawyer, an engineer or doctor, we have to receive knowledge from the authoritative lawyers, engineers and doctors. A new lawyer has to become an apprentice of an experienced lawyer, or a young man studying to be a doctor has to become an intern and work with those who are already licensed practitioners. Our knowledge of a subject cannot be perfectionalized unless we receive it through authoritative sources.

There are two processes for attaining knowledge-one is inductive and the other is deductive. The deductive method is considered to be more perfect. We may take a premise such as, "All men are mortal," and no one need discuss how man is mortal. It is generally accepted that this is the case. The deductive conclusion is: "Mr. Johnson is a man; therefore Mr. Johnson is mortal." But how is the premise that all men are mortal arrived at? Followers of the inductive method wish to arrive at this premise through experiment and observations. We may thus study that this man died and that man died, etc., and after seeing that so many men have died we may conclude or generalize that all men are mortal, but there is a major defect in this inductive method, and that is that our experience is limited. We may never have seen a man who is not mortal, but we are judging this on our personal experience, which is finite. Our senses have limited power, and there are so many defects in our conditional state. The inductive process consequently is not always perfect, whereas the deductive process from a source of perfect knowledge is perfect. The Vedic process is such a process.

Although the authority is acknowledged, there are many passages in Bhagavad-gītā which appear to be dogmatic. For instance, in the Seventh Chapter Śrī Kṛṣṇa says:

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

”O conqueror of wealth (Arjuna), there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.” (Bg. 7.7)

Śrī Kṛṣṇa is saying that there is no authority greater than Him, and this appears to be very dogmatic. If I say, ”There is no one greater than me,” people would think, ”Oh, Swāmījī is very proud.” If a man who is conditioned by so many imperfections says that he is the greatest of all, he blasphemes. But Kṛṣṇa can say this, for we can understand from the histories that even while He was on this earth, He was considered the greatest personality of His time. Indeed, He was the greatest in all fields of activity.

According to the Vedic system, knowledge which is achieved from the greatest authority is to be considered perfect. According to the Vedas, there are three kinds of proof: pratyakṣa, anumāna and śabda. One is by direct visual perception. If a person is sitting in front of me, I can see him sitting there, and my knowledge of his sitting there is received through my eyes. The second method, anumāna, is auricular: we may hear children playing outside, and by hearing we can conjecture that they are there. And the third method is the method of taking truths from a higher authority. Such a saying as ”Man is mortal” is accepted from higher authorities. Everyone accepts this, but no one has experienced that all men are mortal. By tradition, we have to accept this. If someone asks, ”Who found this truth first? Did you discover it?” it is very difficult to say. All we can say is that the knowledge is coming down and that we accept it. Out of the three methods of acquiring knowledge, the Vedas say that the third method, that of receiving knowledge from higher authorities, is the most perfect. Direct perception is always imperfect, especially in the conditional stage of life. By direct perception we can see that the sun is just like a disc, no larger than the plate we eat on. From scientists, however, we come to understand that the sun is many thousands of times larger than the earth. So what are we to accept? Are we to accept the scientific proclamation, the proclamation of authorities, or our own experience? Although we cannot ourselves prove how large the sun is, we accept the verdict of astronomers. In this way we are accepting the statements of authorities in every field of our activities. From newspapers and radio we also understand that such and such events are taking place in China and India and other places all around the earth. We’re not experiencing these events directly, and we don’t know that such events are actually taking place, but we accept the authority of the newspapers and radio. We have no choice but to believe authorities in order to get knowledge. And when the authority is perfect, our knowledge is perfect.

According to the Vedic sources, of all authorities Kṛṣṇa is the greatest and most perfect (mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya [Bg. 7.7]). Not only does Kṛṣṇa proclaim Himself to be the highest authority, but this is also accepted by great sages and scholars of Bhagavad-gītā. If we do not accept Kṛṣṇa as authority and take His words as they are, we cannot derive any benefit from Bhagavad-gītā. It is not dogmatic; it is a fact. If we study scrutinizingly what Kṛṣṇa says, we will find that it is right. Even scholars like Śaṅkarācārya, who have different opinions from the Personality of Godhead, admit that Kṛṣṇa is svayaṁ bhagavān-Kṛṣṇa is the Supreme Lord.

Vedic knowledge is not a recent discovery. It is all old revealed knowledge. Kṛṣṇa refers to it as purātanaḥ, which means ancient. Kṛṣṇa says that millions of years before He spoke this yoga to the sun-god, and we do not know how many millions of years before that He spoke it to someone else. This knowledge is always being repeated, just as summer, autumn, winter and spring are repeated every year. Our fund of knowledge is very poor; we do not even know the history of this planet more than 5,000 years back, but the Vedic literatures give us histories extending millions of years ago. Just because we have no knowledge of what happened 3,000 years ago on this planet, we cannot conclude that there was no history then. Of course one can disclaim the historical validity of Kṛṣṇa. One may say that Kṛṣṇa, according to Mahābhārata, lived 5,000 years ago, and this being the case, there is no possibility of His having spoken Bhagavad-gītā to the sun god so many millions of years before. If I said that I gave a speech on the sun some millions of years ago to the sun-god, people would say, ”Swāmījī is speaking some nonsense.” But this is not the case with Kṛṣṇa, for He is the Supreme Personality of Godhead. Whether we believe that Kṛṣṇa spoke Bhagavad-gītā to the sun-god or not, this fact is being accepted by Arjuna. Arjuna accepted Kṛṣṇa as the Supreme Lord, and therefore he knew that it was quite possible for Kṛṣṇa to have spoken to someone millions of years before. Although Arjuna personally accepts the statements of Śrī Kṛṣṇa, in order to clarify the situation for people who would come after him, he asks:

aparaṁ bhavato janma
paraṁ janma vivasvataḥ
katham etad vijānīyāṁ
tvam ādau proktavān iti

”The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?” (Bg. 4.4)

Actually this is a very intelligent question, and Kṛṣṇa answers it in this way:

bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa

”Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!” (Bg. 4.5)

Although Kṛṣṇa is God, He incarnates many, many times. Arjuna, being a living entity, also takes his birth many, many times. The difference between the Supreme Personality of Godhead and a living entity is, tāny ahaṁ veda sarvāṇi: Kṛṣṇa remembers the events of His past incarnations, whereas the living entity cannot remember. That is one of the differences between God and man. God is eternal, and we are also eternal, but the difference is that we are always changing our bodies. At death we forget the events of our lifetime; death means forgetfulness, that’s all. At night, when we go to sleep, we forget that we are the husband of such and such a wife and the father of such and such children. We forget ourselves in sleep, but when we wake up, we remember, "Oh, I am so and so, and I must do such and such." It is a fact that in our previous lives we had other bodies with other families, fathers, mothers and so on in other countries, but we have forgotten all of these. We might have been dogs or cats or men or gods-whatever we were we have now forgotten.

Despite all these changes, as living entities, we are eternal. Just as in previous lives we have prepared for this body, in this lifetime we are preparing for another body. We get our bodies according to our karma, or activities. Those who are in the mode of goodness are promoted to higher planets, in a higher status of life (Bg. 14.14). Those who die in the mode of passion remain on earth, and those who die in the mode of ignorance may fall into the animal species of life or may be transferred to a lower planet (Bg. 14.15). This is the process that has been going on, but we forget it.

At one time, Indra, the king of heaven, committed an offense at the feet of his spiritual master, and his spiritual master cursed him to take the birth of a hog. Thus the throne of the heavenly kingdom became empty as Indra went to earth to become a hog. Seeing the situation, Brahmā came to earth and addressed the hog: "My dear sir, you have become a hog on this planet earth. I have come to deliver you. Come with me at once." But the hog replied:. "Oh I cannot go with you. I have so many responsibilities-my children, wife and this nice hog society." Even though Brahmā promised to take him back to heaven, Indra, in the form of a hog, refused. This is called forgetfulness. Similarly, Lord Śrī Kṛṣṇa comes and says to us, "What are you doing in this material world? Sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Come to Me, and I'll give you all protection." But we say, "I don't believe You Sir. I have more important business here." This is the position of the conditioned soul-forgetfulness. This forgetfulness is quickly dissipated by following in the path of disciplic succession.

17.7 Chapter Six

Knowledge of Kṛṣṇa's Appearances and Activities

There are two forces of nature working in us. By one we decide that in this lifetime we will make spiritual advancement, but at the next moment the other force, māyā, or illusory energy, says, "What is all this trouble that you're going to? Just enjoy this life and be easy with yourself." This tendency to fall into forgetfulness is the difference between God and man. Arjuna is a companion and associate of Kṛṣṇa's, and whenever Kṛṣṇa appears on any planet, Arjuna also takes birth and appears with Him. When Kṛṣṇa spoke Bhagavad-gītā to the sun god, Arjuna was also present with Him. But, being a finite living entity, Arjuna could not remember. Forgetfulness is the nature of the living entity. We cannot even remember what we were doing at this exact time yesterday or a week ago. If we cannot remember this, how is it possible to remember what happened in our previous lives? At this point we may ask how it is that Kṛṣṇa can remember and we cannot, and the answer is that Kṛṣṇa does not change His body.

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6)

The word ātma-māyayā means that Kṛṣṇa descends as He is. He does not change His body, but we, as conditioned souls, change ours, and because of this we forget. Kṛṣṇa knows not only the past, present and future of His activities, but the past, present and future of everyone's activities.

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows." (Bg. 7.26)

In Śrīmad-Bhāgavatam we also find that the Supreme Lord is defined as one who knows everything. This is not the case with even the most elevated living entities, such as Brahmā and Śiva. Only Viṣṇu or Kṛṣṇa knows everything. We may also ask that if the Lord does not change His body, why does He come as an incarnation? There is much difference among philosophers concerning this question. Some say that Kṛṣṇa assumes a material body when He comes, but this is not the case. If He assumed a material body like ours, He could not remember, for forgetfulness is due to the material body. The actual conclusion is that He doesn't change His body. God is called all-powerful, and in the verse quoted above, His omnipotence is explained. Kṛṣṇa has no birth, and He is eternal. Similarly, the living entity has no birth, and he is also eternal. It is only the body with which the living entity identifies that takes birth.

In the very beginning of Bhagavad-gītā, in the Second Chapter, Kṛṣṇa explains that what we accept as birth and death is due to the body, and as soon as we regain our spiritual body and get out of the contamination of birth and death, we should be qualitatively as good as Kṛṣṇa. That is the whole process of Kṛṣṇa consciousness-the revival of our original sac-cid-ānanda spiritual body. That body is eternal (sat), full of knowledge (cit), and blissful (ānanda). This material body is neither sat, cit, nor ānanda. It is perishable, whereas the person who is occupying the body is imperishable. It is also full of ignorance, and because it is ignorant and temporary, it is full of misery. We feel severe hot or severe cold due to the material body, but as soon as we revive our spiritual body, we become unaffected by dualities. Even while within the material bodies there are yogīs who are impervious to dualities such as heat and cold. As we begin to make spiritual advancement while in the material body, we begin to take on the qualities of a spiritual body. If we put iron into a fire, it becomes hot, and then it becomes red-hot, and finally it is no longer iron, but fire-whatever it touches bursts into flames. As we become advanced in Kṛṣṇa consciousness, our material body will become spiritualized and will no longer be affected by material contamination.

Kṛṣṇa's birth, His appearance and disappearance, are likened unto the appearance and disappearance of the sun. In the morning it appears as if the sun is born from the eastern horizon, but actually it is not. The sun is neither rising nor setting; it is as it is in its position. All risings and settings are due to the rotation of the earth. Similarly, in Vedic literatures there are prescribed schedules for the appearance and disappearance of Śrī Kṛṣṇa. Kṛṣṇa's rising is just like the sun. The sun's rising and setting are going on at every moment; somewhere in the world people are witnessing sunrise and sunset. It is not that at one point Kṛṣṇa is born and at another point He is gone. He is always there somewhere, but He appears to come and go. Kṛṣṇa appears and disappears in many universes. We only have experience of this one universe, but from Vedic literatures we can understand that this universe is but a part of the infinite manifestations of the Supreme Lord.

Although Kṛṣṇa is the Supreme Lord and is unborn and unchangeable, He appears in His original transcendental nature. The word prakṛti means "nature." In the Seventh Chapter of Bhagavad-gītā, it is stated that there are many kinds of nature. These have been categorized into three basic types. There is external nature, internal nature and marginal nature. The external nature is the manifestation of this material world, and in the Seventh Chapter of Bhagavad-gītā this is described as aparā or material nature. When Kṛṣṇa appears, He accepts the higher nature (prakṛtiṁ svām), not the inferior material nature. Sometimes the head of a state may go to the prison house in order to inspect the prison and see the inmates there, but the prisoners are in error if they think, "The head of the state has come to prison, so he is a prisoner just like us." As pointed out before, Śrī Kṛṣṇa states that fools deride Him when He descends in human form (Bg. 9.11).

Kṛṣṇa, as the Supreme Lord, can come here at any time, and we cannot object and say that He cannot come. He is fully independent, and He can come and disappear as He likes. If the head of a state goes to visit a prison, we are not to assume that he is forced to do so. Kṛṣṇa comes with a purpose, and that is to reclaim fallen conditioned souls. We do not love Kṛṣṇa, but Kṛṣṇa loves us. He claims everyone as His son.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving Father." (Bg. 14.4)

The father is always affectionate to the son. The son may forget the father, but the father can never forget the son. Kṛṣṇa comes to the material universe out of His love for us to deliver us from the miseries of birth and death. He says, "My dear sons, why are you rotting in this miserable world? Come to Me, and I'll give you all protection." We are sons of the Supreme, and we can enjoy life very supremely without any misery and without any doubt. Therefore we should not think that Kṛṣṇa comes here just as we do, being obliged by the laws of nature. The Sanskrit word avatāra literally means "he who descends." One who descends from the spiritual universe into the material universe through his own will is called an avatāra. Sometimes Śrī Kṛṣṇa descends Himself, and sometimes He sends His representative. The major religions of the world-Christian, Hindu, Buddhist and Moslem-believe in some supreme authority or personality coming down from the kingdom of God. In the Christian religion, Jesus Christ claimed to be the son of God and to be coming from the kingdom of God to reclaim conditioned souls. As followers of Bhagavad-gītā, we admit this claim to be true. So basically there is no difference of opinion. In details there may be differences due to differences in culture, climate and people, but the basic principle remains the same-that is, God or His representatives come to reclaim conditioned souls.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." (Bg. 4.7)

God is very compassionate. He wishes to see our miseries cease, but we are trying to adjust to these miseries. Because we are part and parcel of the Supreme Lord, we are not meant for these miseries, but somehow or other we have voluntarily accepted them. There are miseries arising from the body and mind, from other living entities and from natural catastrophes. We are either suffering from all three of these miseries, or at least from one. We are always trying to make a solution to these miseries, and this attempt constitutes our struggle for existence. That solution cannot be made by our tiny brain. It can be made only when we lake to the shelter of the Supreme Lord.

We can become happy when we are reinstated in our constitutional position, and Bhagavad-gītā is meant to reinstate us in that position. God and His representative also come to help. As stated previously, they descend upon the material world from the superior nature and are not subject to the laws of birth, old age, disease and death. Kṛṣṇa gives Arjuna the following reasons for His descent upon the world:

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

Here Kṛṣṇa says that He comes when there is a decline in dharma. The Sanskrit word dharma has been translated into English as "faith," but faith has come to mean a religious system that goes under the name of Christian, Moslem, Hindu, Buddhist, etc. But the word dharma does not have the same meaning as faith. The faith of an individual may change from Hindu to Buddhist to Christian to Moslem, etc. People have the ability to accept one faith and reject another, but dharma cannot be changed. It is the nature of every individual to render service, either to himself, his family, his community, nation or to humanity at large. This rendering of service cannot in any way be divorced from the living entity, and it is this that constitutes the dharma of every living being. Without rendering service, one cannot exist. The world goes on because we are all rendering and exchanging service. We must forget whether we are Christian, Moslem or Hindu, and we must understand that we are living entities whose constitutional position is to render service to the supreme living entity. When we reach that stage of understanding, we are liberated.

Liberation is freedom from temporary designations which we have acquired from association with material nature. Liberation is nothing more than this. Because we have material bodies, we take on so many designations; thus we call ourselves a man, a parent, an American, a Christian, Hindu, etc. These designations should be abandoned if we at all want to become free. Under no circumstances are we master. We are at the present serving, but we are serving with designations. We're the servants of a wife, of a family, of a job, of our own senses, of our children, and if we have no children we become servants of our cats or dogs. In any case, we must have someone, something to serve. If we have no wife or child, we have to catch some dog or other lower animal in order to serve it. That is our nature. We are compelled to do it. When we at last become free from these designations and begin to render transcendental loving service to the Lord, we attain our perfectional state. We then become established in our true dharma.

Thus Śrī Kṛṣṇa says that He appears whenever there is a discrepancy in the dharma of the living entities, that is to say whenever the living entities cease rendering service to the Supreme. In other words, when the living entity is too busily engaged serving his senses, and there is an over-indulgence in sense gratification, the Lord comes. In India, for instance, when people were over-indulging in animal slaughter, Lord Buddha came to establish ahiṁsā, nonviolence to all living entities. Similarly, in the above-quoted verse, Śrī Kṛṣṇa says that He comes in order to protect the sādhus (paritrāṇāya sādhūnām). Sādhus are typified by their toleration of all other living entities. Despite all inconveniences and dangers, they try to give real knowledge to the people in general. A sādhu is not the friend of a particular society, community or country but is a friend of all-not only of human beings, but of animals and lower forms of life. In short, the sādhu is an enemy of no one and a friend to all. Consequently he is always peaceful. Such persons who have sacrificed everything for the Lord are very, very dear to the Lord. Although the sādhus do not mind if they are insulted, Kṛṣṇa does not tolerate any insult to them. As stated in the Ninth Chapter of Bhagavad-gītā, Kṛṣṇa is alike to all, but He is especially inclined to His devotees:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." (Bg. 9.29)

Although Kṛṣṇa is neutral to all, for one who is constantly engaged in Kṛṣṇa consciousness, who is spreading the message of Bhagavad-gītā, He gives special protection. It is Śrī Kṛṣṇa's promise that His devotee shall never perish: kaunteya pratijānīhi na me bhaktaḥ praṇaśyati (Bg. 9.31).

Not only does Kṛṣṇa come to protect and save His devotees, but also to destroy the wicked (vināśāya ca duṣkṛtām). Kṛṣṇa wanted to establish Arjuna and the five Pāṇḍavas, who were the most pious kṣatriyas and devotees, as rulers of the world, and He also wanted to vanquish the atheistic party of Duryodhana. And as mentioned before, a third reason for His coming is to establish real religion (dharma-saṁsthāpanārthāya). Thus Śrī Kṛṣṇa's purpose for coming is threefold: He protects His devotees, vanquishes the demonic, and establishes the real religion of the living entity. He comes not only once, but many, many times (sambhavāmi yuge yuge) because this material world is such that in the course of time, after an adjustment is made, it will again deteriorate.

The world is so conceived that even if we make a very good arrangement, it will gradually deteriorate. After World War I an armistice was signed, and there was a short period of peace, but World War II soon came, and now that that is over they are making preparations for World War III. This is the function of time (kāla) in the material world. We build up a very nice house, and after fifty years it deteriorates, and after one hundred years it deteriorates even more. Similarly, when the body is young, people care for it, always lavishing affection upon it and kissing it, but when it grows old no one cares for it. This is the nature of the material world-even if a very good adjustment is made, it will in course of time be vanquished. Therefore adjustments are periodically required, and from age to age the Supreme Lord or His representative come to make adjustments in the direction of civilization. Thus Śrī Kṛṣṇa descends many times to establish or rejuvenate many different religions.

17.8 Chapter Seven

Knowledge as Faith in Guru and surrender to Kṛṣṇa

In the Fourth Chapter of Bhagavad-gītā Śrī Kṛṣṇa concludes that of all sacrifices, the best is the acquisition of knowledge.

śreyān dravya-mayād yajñāj
jñāna-yajñaḥ parantapa
sarvaṁ karmākhilaṁ pārtha
jñāne parisamāpyate

"O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Pṛthā, after all, the sacrifice of work culminates in transcendental knowledge." (Bg. 4.33)

Knowledge is the best sacrifice because this conditional life is due to ignorance. The purpose of sacrifice, penance, yoga and philosophical discussion is to acquire knowledge. There are three stages of transcendental knowledge by which one realizes the impersonal aspect of God (Brahman realization), the localized aspect of God within the heart and within every atom (Paramātmā or Supersoul realization) and the realization of the Supreme Personality of Godhead (Bhagavān realization). But the very first step in acquiring knowledge is coming to understand that "I am not this body. I am spirit soul, and my aim of life is to get out of this material entanglement." The point is that whatever sacrifice we make is intended to enable us to come to the point of real knowledge. The highest perfection of knowledge is given in Bhagavad-gītā as surrender to Kṛṣṇa (bahūnāṁ janmanām ante jñānavān māṁ prapadyate) (Bg. 7.19). The jñānavān, not the fool, surrenders unto Kṛṣṇa, and that is the highest stage of knowledge. Similarly, at the end of Bhagavad-gītā Śrī Kṛṣṇa advises Arjuna:

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This is the most confidential part of knowledge. From all points of view, if we make an analytical study of the Vedic literatures, we will find that the ultimate summit of knowledge is to surrender unto Kṛṣṇa. And what type of surrender is recommended? Surrender in full knowledge-when one comes to the perfectional point he must understand that Vāsudeva, Kṛṣṇa, is everything. This is also confirmed in Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." (Brahma-saṁhitā 5.1)

The words sarva-kāraṇa indicate that Kṛṣṇa is the cause of all causes. If we search to see who the father of our father is, and who his father is, and so on back, if it were somehow possible to trace our ancestry back through time, we would arrive at the Supreme Father, the Supreme Personality of Godhead.

Of course everyone wants to see God immediately, but we can see God when we are qualified and in perfect knowledge. We can see God eye to eye, just as we are seeing one another, but qualification is required, and that qualification is Kṛṣṇa consciousness. Kṛṣṇa consciousness begins with śravaṇam, hearing about Kṛṣṇa through Bhagavad-gītā and other Vedic literatures, and kīrtanam, repeating what we've heard and glorifying Kṛṣṇa by chanting His names. By chanting and hearing of Kṛṣṇa we can actually associate with Him, for He is absolute and nondifferent from His names, qualities, forms and pastimes. As we associate with Kṛṣṇa, He helps us to understand Him and dispels the darkness of ignorance with the light of knowledge. Kṛṣṇa is sitting within our hearts acting as guru. When we begin hearing topics about Him, the dust which has accumulated on our minds due to so many years of material contamination becomes gradually cleaned. Kṛṣṇa is a friend to everyone, but He is a special friend to His devotees. As soon as we become a little inclined toward Him, He begins to give favorable instructions from within our hearts so that we can gradually make progress. Kṛṣṇa is the first spiritual master, and when we become more interested in Him, we have to go to a sādhu or holy man who serves as spiritual master from without. This is enjoined by Śrī Kṛṣṇa Himself in the following verse:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

It is necessary to select a person to whom we can surrender ourselves. Of course no one likes to surrender to anyone. We are puffed up with whatever knowledge we have, and our attitude is, "Oh, who can give me knowledge?" Some people say that for spiritual realization there is no need for a spiritual master, but so far as Vedic literature is concerned, and as far as Bhagavad-gītā, Śrīmad-Bhāgavatam and the Upaniṣads are concerned, there is need of a spiritual master. Even in the material world if one wants to learn to be a musician, he has to search out a musician to teach him, or if one wants to be an engineer, he has to go to a technological college and learn from those who know the technology. Nor can anyone become a doctor by simply purchasing a book from the market and reading it at home. One has to be admitted to a medical college and undergo training under licensed doctors. It is not possible to learn any major subject simply by purchasing books and reading them at home. Someone is needed to show us how to apply that knowledge which is found in the books. As far as the science of God is concerned, Śrī Kṛṣṇa, the Supreme Personality of Godhead Himself, advises us to go to a person to whom we can surrender. This means that we have to check to see if a person is capable of giving instructions in Bhagavad-gītā and other literatures of God realization. It is not that we are to search out a spiritual master whimsically. We should be very serious to find a person who is actually in knowledge of the subject.

In the beginning of Bhagavad-gītā Arjuna was talking to Kṛṣṇa just like a friend, and Kṛṣṇa was questioning how he, as a military man, could give up fighting. But when Arjuna saw that friendly talks would not make a solution to his problems, he surrendered unto Kṛṣṇa, saying, śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam: "Now I am Your disciple and a soul surrendered unto You. Please instruct me." (Bg. 2.7) This is the process. It is not that we should blindly surrender, but we should be able to inquire with intelligence.

Without inquiry, we cannot make advancement. In school a student who makes inquiries from the teacher is usually an intelligent student. It is generally a sign of intelligence when a small child inquires from his father, "Oh, what is this? What is that?" We may have a very good spiritual master, but if we have no power to inquire, we cannot make progress. Nor should the inquiry be of the nature of a challenge. One should not think, "Now I will see what kind of spiritual master he is. I will challenge him." Our inquiries (paripraśnena) should be on the subject of service (sevayā). Without service, our inquiries will be futile, but even before making inquiries, we should have some qualification. If we go to a store to purchase some gold or jewelry and we know nothing about jewels or gold, we are likely to be cheated. If we go to a jeweler and say, "Can you give me a diamond?" he will understand that this is a fool. He could charge us any price for anything. That kind of searching will not do at all. We first have to become a little intelligent, for it is not possible to make spiritual progress otherwise.

The beginning injunction of the Vedānta-sūtra is: athāto brahma jijñāsā. ”Now is the time to inquire about Brahman.” The word atha means that one who is intelligent, who has come to the point of realizing the basic frustrations of material life, is capable of making inquiry. In Śrīmad-Bhāgavatam it is stated that one should inquire from a spiritual master about subjects that are ”beyond this darkness.” This material world is by nature dark, and it is artificially lighted by fire. Our inquiries should be about the transcendental worlds which lie beyond this universe. If one is desirous to find out about these spiritual worlds, he should seek out a spiritual master; otherwise there is no point in searching. If I want to study Bhagavad-gītā or Vedānta-sūtra in order to make material improvement, it is not necessary to find a spiritual master. One should first want to inquire about Brahman and then search out a master who has perfect vision of the Absolute Truth (jñāninas tattva-darśinaḥ). Kṛṣṇa is the supreme tattva, Absolute Truth. In the Seventh Chapter of Bhagavad-gītā Śrī Kṛṣṇa states:

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

”Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” (Bg. 7.3)

Thus out of many perfected spiritualists, one man may know what Kṛṣṇa actually is. As this verse indicates, the subject matter of Kṛṣṇa is not so easy but is very difficult. Yet Bhagavad-gītā also indicates that it is easy.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

If we accept the process of devotional service, we can understand Kṛṣṇa very easily. Through it we can understand the science of Kṛṣṇa perfectly and become eligible for entering into the spiritual kingdom. If, as Bhagavad-gītā says, after many births we have to eventually surrender to Kṛṣṇa, why not surrender to Him immediately? Why wait for many, many births? If surrender is the end of perfection, why not accept perfection immediately? Of course the answer is that people are generally doubtful. Kṛṣṇa consciousness can be attained in one second, or it cannot be had even after a thousand births and deaths. If we choose, we can immediately become great souls by surrendering to Kṛṣṇa, but because we have doubts whether or not Kṛṣṇa is actually the Supreme we have to take time to dissipate these doubts through study of the scriptures. By studying Bhagavad-gītā under the guidance of a bona fide spiritual master, we can remove these doubts and make definite progress.

It is the fire of knowledge that burns all doubts and fruitive activities to ashes. Śrī Kṛṣṇa gives the following information of the results of inquiring of the truth from one who has actually seen the truth.

yaj jñātvā na punar moham
evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣāṇi
drakṣyasy ātmany atho mayi
api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛttamaḥ
sarvaṁ jñāna-plavenaiva
vṛjinaṁ santariṣyasi
yathaidhāṁsi samiddho ’gnir
bhasmasāt kurute ’rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā

”And when you have thus learned the truth, you will know that all living beings are but parts of Me-and that they are in Me, and are Mine. Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries. As a blazing fire burns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all the reactions to material activities.” (Bg. 4.35–37)

The fire of knowledge is ignited by the spiritual master, and when it is ablaze, all the reactions to our works are turned to ashes. The reactions to our work, or our karma, are the cause for our bondage. There are good works and bad works, and in this verse the word sarva-karmāṇi indicates both. For one who wants to be liberated from this material bondage, the reactions of both good works and bad works are detrimental. In this material world we are attached to performing good works if we are situated in the modes of goodness. If we are in the modes of passion and ignorance, however, we do bad work in passion and ignorance. But for those who are going to be Kṛṣṇa conscious, there is no need of good work or bad work. By good work we may get a good birth in an aristocratic or wealthy family, and by bad work we may take birth even in the animal kingdom or in degraded human families, but in any case birth means bondage, and one who is striving for Kṛṣṇa consciousness is striving for liberation from the bondage of transmigration. What is the advantage of being born in a wealthy or aristocratic family if one does not get rid of his material miseries? Whether we enjoy the reactions of good work or suffer the reactions of bad, we have to take on the material body and thereby undergo the material miseries.

By engaging in the transcendental service of Kṛṣṇa, we actually get out of the cycle of birth and death. But because the fire of knowledge is not burning in our minds, we accept material existence as happiness. A dog or hog cannot understand what kind of miserable life he is passing. He actually thinks that he is enjoying life, and this is called the covering or illusive influence of material energy. On the Bowery, there are so many drunkards lying in the street, and they’re all thinking, ”We are enjoying life.” But those who are passing them by are thinking, ”Oh how miserable they are.” That is the way of the illusory energy. We may be in a miserable condition, but we accept it thinking that we are very happy. This is called ignorance. But when one is awakened to knowledge, he thinks, ”Oh, I am not happy. I want freedom, but there is no freedom. I don’t want to die, but there is death. I don’t want to grow old, but there is old age. I don’t want diseases, but there are diseases.” These are the major problems of human existence, but we ignore them and concentrate on solving very minor problems. We consider economic development to be the most important thing, forgetting how long we shall live here in this material world. Economic development or no economic development, at the end of sixty or a hundred years our life will be finished. Even if we accumulate a million dollars, we must leave it all behind when we leave this body. We need to come to understand that in the material world whatever we are doing is being defeated by the influence of material nature.

We want freedom, and we want to travel all over the world and all over the universe. Indeed, that is our right as spirit soul. The spirit soul in Bhagavad-gītā is called sarva-gataḥ, which means that he has the ability to go wherever he likes. In the Siddhalokas there are perfected beings or yogīs who can travel wherever they want without the aid of airplanes or other mechanical contrivances. Once we are liberated from material conditioning, we can become very powerful. Actually we have no idea how powerful we are as spiritual sparks. Instead we are very much satisfied staying on this earth and sending up a few spaceships, thinking that we have become greatly advanced in material science. We spend millions and millions of dollars constructing spaceships without knowing that we have the ability to travel wherever we want free of charge.

The point is that we should cultivate our spiritual potencies by knowledge. The knowledge is already there; we simply have to accept it. In former ages people underwent so many penances and austerities to acquire knowledge, but in this age this process is not possible because our lives are very short and we are always disturbed. The process for this age is the process of Kṛṣṇa consciousness, the chanting of Hare Kṛṣṇa, which was inaugurated by Śrī Caitanya Mahāprabhu. If, by this process, we can kindle the fire of knowledge, all of the reactions of our activities will be reduced to ashes, and we will be purified.

na hi jñānena sadṛśaṁ
pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ
kālenātmani vin dati

”In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.” (Bg. 4.38)

What is that sublime and pure knowledge? It is the knowledge that we are part and parcel of God and that we are to dovetail our consciousness with the Supreme Consciousness. This is the purest knowledge in the material world. Here everything is contaminated by the modes of material nature-goodness, passion and ignorance. Goodness is also a kind of contamination. In goodness one becomes aware of his position and transcendental subjects, etc, but his defect is in thinking, ”Now I have understood everything. Now I am all right.” He wants to stay here. In other words, the man in the mode of goodness becomes a first class prisoner and, becoming happy in the prison house, wants to stay there. And what to speak of those in the modes of passion and ignorance? The point is that we have to transcend even the quality of goodness. The transcendental position begins with the realization ahaṁ brahmāsmi-”I am not this matter, but spirit.” But even this position is unsettled. More is required.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

In the brahma-bhūtaḥ stage one no longer identifies with matter. The first symptom of one’s having become established on the brahma-bhūtaḥ platform is that one becomes jolly (prasannātmā). On that platform, there is neither lamentation nor hankering. But even if we rise to this stage and do not take to the loving service of Kṛṣṇa, there is the possibility of falling down again into the material whirlpool. We may rise very high in the sky, but if we have no shelter there, if we do not land on some planet, we will again fall down. A simple understanding of the brahma-bhūtaḥ stage will not help us unless we take to the shelter of Kṛṣṇa’s lotus feet. As soon as we engage ourselves in the service of Kṛṣṇa, there is no longer any chance of falling down again into the material world.

Our nature is such that we want some engagement. A child may commit mischief, but he cannot refrain from mischief unless he is given some engagement. When he is given some toys, his attention is diverted and his mischievous activities stop. We are like mischievous children, and therefore we must have spiritual engagement. Simply understanding that we are spirit soul will not help. Understanding that we are spirit, we have to sustain the spirit by spiritual engagement. It is not uncommon in India for a man to give up all material engagements, to leave his home and family and take the renounced order, sannyāsa, and after meditating for some while, begin doing philanthropic work by opening some hospitals or engaging in politics. The hospital-making business is being conducted by the government; it is the duty of a sannyāsa to make hospitals whereby people can actually get rid of their material bodies, not patch them up. But for want of knowing what real spiritual activity is, we take up material activities.

By becoming perfect in Kṛṣṇa consciousness, knowledge and wisdom are found in due course of time. There may be some discouragement at first, but the word kālena, meaning ”in due course of time,” indicates that if we simply persevere we will be successful. Faith is required, as stated in the next verse.

śraddhāvāḷ labhate jñānaṁ
tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇādhigacchati

”A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.” (Bg. 4.39)

For those who are hesitant and have no faith, Kṛṣṇa consciousness is very difficult. Even in our daily affairs a certain amount of faith is required. When we buy a ticket, we have faith that the airline company will take us to our destination. Without faith we cannot even live in the material world, what to speak of making spiritual progress. Where are we to keep our faith? In the authority. We should not book our ticket with an unauthorized company. Faith must be in Kṛṣṇa, the speaker of Bhagavad-gītā. How do we become faithful? Control of the senses (saṁyatendriyaḥ) is required. We are in the material world because we want to gratify our senses. If we have faith that a physician can cure us, and he tells us not to eat such and such, and we eat it anyway, what kind of faith do we have? If we have faith in our physician, we will follow his prescriptions for cure. The point is that we have to follow the instructions with faith. Then wisdom will come. When we attain to the stage of wisdom, the result is parāṁ śāntim-supreme peace. Kṛṣṇa indicates that when one controls the senses, faith comes in the near future (acireṇa). Having attained that stage of faith in Kṛṣṇa, one feels that he is the happiest man in the world. This is our position. We have to accept the formula and execute it with faith. This faith must be in the supreme authority, not in a third class man. We must search out a spiritual master in whom we can have faith. Kṛṣṇa is the most authorized personality, but anyone who is Kṛṣṇa conscious can be accepted because a person fully in Kṛṣṇa consciousness is the bona fide representative of Kṛṣṇa. Having tasted the words of Kṛṣṇa's representative, we will feel satisfied, just as we feel satisfied upon eating a full meal.

ajñaś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ

"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next." (Bg. 4.40)

Those who are hesitant in taking this path of knowledge have no chance. Hesitation is due to ignorance (ajñaś ca). For one hesitant in taking to Kṛṣṇa consciousness, not even this material world will be happy, and what to speak of the next life. The material world is already miserable, but if one has no faith it will be more miserable. Thus for the faithless the situation is very precarious. We may put thousands of dollars in a bank because we have faith that that bank will not close down. If we have faith in banks and airlines, why not have faith in Śrī Kṛṣṇa who is acknowledged by so many Vedic literatures and by so many sages to be the supreme authority? Our position is to follow in the footsteps of great authorities like Śaṅkarācārya, Rāmānujācārya and Caitanya Mahāprabhu. If we keep our faith by executing our duties and following in their footsteps, success is guaranteed.

As stated before, we must search out one who has seen the Absolute Truth and surrender to him and serve him. When this is done, there is no doubt about one's spiritual salvation. Everyone is anxious to see God, but in our present stage of life we are conditioned and deluded. We have no idea of things as they really are. Although we are Brahman and by nature jolly, we have somehow fallen from our constitutional position. Our nature is sac-cid-ānanda, eternal, blissful and full of knowledge, yet this body is destined to die, and while it is existing it is full of ignorance and miseries. The senses are imperfect, and it is not possible to attain perfect knowledge through them. Therefore it is stated in Bhagavad-gītā that if we at all want to learn transcendental knowledge, we must approach one who has actually seen the Absolute Truth (tad-viddhi praṇipātena [Bg. 4.34]). Traditionally, brāhmaṇas are meant to be spiritual masters, but in this age of Kali, it is very difficult to find a qualified brāhmaṇa. Consequently it is very difficult to find a qualified spiritual master. Therefore Caitanya Mahāprabhu has recommended kibā vipra, kibā nyāsī, śūdra kene naya/yei kṛṣṇa-tattva-vettā, sei 'guru' haya: [Cc. Madhya 8.128] "Whether one be a brāhmaṇa or a śūdra or a sannyāsī or a householder, it doesn't matter. If he knows the science of Kṛṣṇa, he's a bona fide spiritual master."

Bhagavad-gītā is the science of Kṛṣṇa, and if we study it scrutinizingly with all of our argument, sense and philosophical knowledge, we will come to know that science. It is not that we are to submit ourselves blindly. The spiritual master may be self-realized and situated in the Absolute Truth, yet we have to question him in order to understand all spiritual points. If one is able to factually answer the questions about the science of Kṛṣṇa, he is the spiritual master, regardless of where he is born or what he is-whether he be a brāhmaṇa or śūdra or American, Indian or whatever. When we go to a doctor, we do not ask him whether he is a Hindu, Christian or brāhmaṇa. He has the qualification of a medical man, and we simply surrender, saying, "Doctor, treat me. I am suffering."

Kṛṣṇa is the ultimate goal of spiritual science. Of course when we speak of Kṛṣṇa we refer to God. There are many names for God throughout the world and throughout the universe, but Kṛṣṇa is the supreme name according to Vedic knowledge. Therefore Lord Caitanya Mahāprabhu recommended the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as the supreme means for realization in this age. Caitanya Mahāprabhu did not make any distinctions as to caste or social position. Indeed, most of His foremost disciples were considered to be fallen in society. Caitanya Mahāprabhu even appointed Haridāsa Ṭhākura, a Mohammedan, as nāmācārya, or preceptor of the holy names. Similarly, Rūpa and Sanātana Gosvāmīs, two of Lord Caitanya's principle disciples, were formerly known as Sākara Mallika and Dabira Khāsa, and they were employed by the Mohammedan government. In those days, the Hindus were so strict that if a brāhmaṇa accepted service from a non-Hindu, he was immediately ostracized from Hindu society. Despite this, Rūpa and Sanātana Gosvāmīs were made principle authorities in the science of Kṛṣṇa by Caitanya Mahāprabhu. So there is no bar against anyone; anyone can become a spiritual master provided he knows the science of Kṛṣṇa. This is the only qualification, and this science in essence is contained in Bhagavad-gītā. At the present moment, thousands of spiritual masters are needed to spread this great science throughout the world.

We should understand that when Kṛṣṇa is speaking to Arjuna in Bhagavad-gītā, He is speaking not simply to Arjuna alone but to the whole human race. Śrī Kṛṣṇa Himself declares that simply by knowing the science of Kṛṣṇa, Arjuna would not be subject to illusion (yaj jñātvā na punar moham). If we have a very good ship, we can easily cross the Atlantic Ocean. At present we are in the midst of the ocean of ignorance, for this material world has been likened to a great ocean of nescience. Therefore Lord Caitanya Mahāprabhu prayed to Kṛṣṇa in this way:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-

sthita-dhūlī-sadṛśaṁ vicintaya

”O son of Mahārāja Nanda, I am Your eternal servitor, and although I am so, somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and fix me as one of the atoms at Your lotus feet.”(Śikṣāṣṭaka 5)

If we have the boat of perfect knowledge, there is no fear, for we can cross the ocean very easily. Even if a person is most sinful, if he receives the boat of the science of Kṛṣṇa, he can cross the ocean very easily. As stated before (Bg. 4.36), it does not matter what we were in our past lives. Because we were in ignorance, we may have committed so many abominable actions. Indeed, no one can say that he is free from sinful activity. But according to Bhagavad-gītā, this does not matter. Just by knowing the science of Kṛṣṇa, one becomes free.

It is therefore absolutely necessary that we seek knowledge, and the perfection of knowledge is to understand Kṛṣṇa. Today there are so many theories, and everyone claims to know the best way to live; therefore so many ”ism's” have evolved. Of these, communism has become very prominent in the world. But in Śrīmad-Bhāgavatam we find the seed for spiritual communism. There Nārada Muni explains that in this material universe-whether one be in a lower, middle or higher planetary system or even in outer space-all natural resources are manifested by the Supreme Lord. We must understand that whatever exists in this world was not produced by any human being, but everything was created by God. No sane man can deny this. Śrī Īśopaniṣad enjoins:

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

”Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One must therefore accept only those things necessary for himself, which are set aside as his quota, and one must not accept other things, knowing well to whom they belong.” (Śrī Īśopaniṣad, Mantra 1)

Consequently all living entities, beginning from Brahmā, the highest demigod, down to the lowest ant, have the right to use natural resources. Nārada Muni points out that we can use these resources as much as we require, but if we take more than required, we become thieves. Unfortunately everyone is trying to conquer and predominate. Countries race to the moon in order to put up their flags and claim that planet. When Europeans came to America, they put up their flag and claimed it for their nation. This flag planting and flag waving is all due to ignorance. We do not stop to think where we are putting our flag. It is not our property, but God's. Knowing this is knowledge, and thinking that it is my property is ignorance. We have the right to utilize but not to claim or hoard.

If we throw a bag of grain into the street, pigeons may come and eat four or five small grains and then go away. They will not take more than they can eat, and having eaten they go freely on their way. But if we were to put many bags of flour on the sidewalk and invite people to come and get them, one man would take ten or twenty bags and another would take fifteen or thirty bags and so on. But those who do not have the means to carry so much away will not be able to take more than a bag or two. Thus the distribution will be uneven. This is called advancement of civilization; we are even lacking in the knowledge which the pigeons, dogs and cats have. Everything belongs to the Supreme Lord, and we can accept whatever we need, but not more. That is knowledge. By the Lord's arrangement the world is so made that there is no scarcity of anything. Everything is sufficient, provided that we know how to distribute it. However, the deplorable condition today is that one is taking more than he needs while another is starving. Consequently the starving masses are revolting and asking, ”Why should we starve?” But their methods are imperfect. The perfection of spiritual communism is found in the knowledge that everything belongs to God. By knowing the science of Kṛṣṇa, we can easily cross over the ignorance of false proprietorship.

We are actually suffering due to our ignorance. In the law court ignorance is no excuse. If we tell the judge that we are not aware of the law, we will be punished anyway. If one has illegally amassed so much wealth and yet claims ignorance of his transgression, he will be punished nonetheless. The whole world is lacking this knowledge, and therefore thousands of teachers of the science of Kṛṣṇa are needed. There is a great necessity for this knowledge now. We should not think that because Kṛṣṇa was born in India that the knowledge of Bhagavad-gītā is sectarian or that Kṛṣṇa is a sectarian God. Indeed, in the Fourteenth Chapter Śrī Kṛṣṇa proclaims Himself to be the father of all beings, as pointed out previously (Bg. 14.4).

As spirit souls we are part and parcel of the Supreme Spirit, but due to our desire to enjoy this material world, we have been put into material nature. Yet in whatever species of life we may be, Kṛṣṇa is the Father. Thus Bhagavad-gītā is not meant for any particular party or nation but for everyone all over the world-even for the animals. Now that the sons of the Supreme are committing theft due to ignorance, it is the duty of one who is conversant with Bhagavad-gītā to spread this supreme knowledge to all beings. In this way people may realize their true spiritual nature and their relationship to the supreme spiritual whole.

17.9 Chapter Eight

Action in Knowledge of Kṛṣṇa

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo 'bhijānāti
karmabhir na sa badhyate

”There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.”(Bg. 4.14)

The whole world is bound by karma. We all know of the existence of microbes or germs which exist by the million within the measurement of one millimeter. In the Brahma-saṁhitā it is stated that beginning with the microbe, which is called indragopa, up to Indra, the king of the heavenly planets, all are bound by karma, the reaction of work. We all have to suffer or enjoy the reactions of our work, be they good or bad. As long as we have to suffer or enjoy these reactions, we are bound to these material bodies.

By nature's arrangement the material body is given to the living entity for his suffering or enjoying. Different types of bodies are acquired for different purposes. The body of a tiger is made for killing and eating raw meat. Similarly, the hogs are made in such a way that they can eat stool. And as human beings our teeth are made for eating vegetables and fruits. All of these bodies are made according to the work done in past lives by the living entity. Our next bodies are being prepared according to the work which we are now doing, but in the previously quoted verse Śrī Kṛṣṇa indicates that one who knows the transcendental nature of His activities becomes free from the reactions of activities. Our activities should be such that we will not again become entangled in this material world. This can be made possible if we become Kṛṣṇa conscious by studying Kṛṣṇa, learning of the transcendental nature of His activities, and understanding how He behaves in this material world and in the spiritual world.

When Kṛṣṇa comes on this earth, He is not like us; He is totally transcendental. We desire the fruits of our activities, but Kṛṣṇa does not desire any fruits, nor are there any reactions to His actions. Nor does He have any desire for fruitive activity (na me karma-phale spṛhā). When we enter into business, we hope for profit, and with that profit we hope to buy things that will make our life enjoyable. Whenever conditioned souls do something, there is desire for enjoyment behind it. But Kṛṣṇa has nothing to desire. He is the Supreme Personality of Godhead, and He is full with everything. When Kṛṣṇa came on this earth He had many girl friends and over 16,000 wives, and some people think that He was very sensual. But this was not the fact.

We must understand the meaning of relationships with Kṛṣṇa. In this material world we have many relationships as father, mother, wife or husband. Whatever relationship we find here is but a perverted reflection of the relationship we have with the Supreme Lord. Whatever we find in this material world is born of the Absolute Truth, but here it is pervertedly reflected in time. Whatever relationship we have with Kṛṣṇa goes on. If we have a relationship in friendship, that friendship is eternal and continues from life to life. In the material world, a friendship exists for a few years and then breaks; therefore it is called perverted, temporal, or unreal. If we make our friendship with Kṛṣṇa, it will never break. If we make our master Kṛṣṇa, we will never be cheated. If we love Kṛṣṇa as our son, He will never die. If we love Kṛṣṇa as our lover, He will be the best of all, and there will be no separation. Because Kṛṣṇa is the Supreme Lord, He is unlimited and has an unlimited number of devotees. Some are trying to love Him as lover or husband, and therefore Kṛṣṇa accepts this role. In whatever way we approach Kṛṣṇa, He will accept us, as He states in Bhagavad-gītā.

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā." (Bg. 4.11)

The gopīs or cowherd girl friends of Kṛṣṇa underwent tremendous penances in their previous lives to attain Kṛṣṇa as their husband. Similarly, in Śrīmad-Bhāgavatam, Śukadeva Gosvāmī says that those boys who were playing with Kṛṣṇa had undergone great penances and austerities in their previous lives in order to acquire Kṛṣṇa as a playmate. Thus the playmates, associates and wives of Kṛṣṇa are not ordinary living entities. Because we have no idea of Kṛṣṇa consciousness, we take His activities as triflings, but actually they are sublime. All perfection of our desires is there; whatever desires we have constitutionally will be perfectly fulfilled when we are in Kṛṣṇa consciousness.

Kṛṣṇa did not need any friends to play with Him, nor did He desire a single wife. We take on a wife because we have some desire to fulfill, but Kṛṣṇa is complete in Himself (pūrṇam). A poor man may desire to have a thousand dollars in the bank, but a rich man who has millions has no such desire. If Kṛṣṇa is the Supreme Personality of Godhead, why should He have desires? Rather, He fulfills the desires of others. Man proposes and God disposes. If Kṛṣṇa had any desire, He would be imperfect, for He would be lacking something. Therefore He says that He has no desire to fulfill. As Yogeśvara, or as master of all yogīs, whatever He wills is immediately realized. There is no question of desire. He becomes a husband or lover or friend just to fulfill the desires of His devotees. If we accept Kṛṣṇa as friend, master, son or lover, we will never be frustrated. Every living entity has a specific relationship with Kṛṣṇa, but at present this relationship is covered. As we advance in Kṛṣṇa consciousness, it will be revealed.

Although the Supreme Lord is full and has nothing to do, He works in order to set an example. He is not bound to His activities in the material world, and one who knows this also becomes free from reactional activities.

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ kṛtam

"All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness." (Bg. 4.15)

The process of Kṛṣṇa consciousness requires that we follow in the footsteps of the great ācāryas who have attained success in spiritual life. If one acts by following the examples set by great ācāryas, sages, devotees and enlightened kings who have performed karma-yoga in their lives, he shall also become free.

On the battlefield of Kurukṣetra, Arjuna was very much afraid of being entangled in his activities by engaging in warfare. Kṛṣṇa therefore assured him that if he fought for His sake there would be no possibility of entanglement.

kiṁ karma kim akarmeti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt

"Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins." (Bg. 4.16)

People are actually confused as to what is work (karma) and what is not work (akarma). Kṛṣṇa here indicates that even great scholars (kavayaḥ) are bewildered about the nature of work. It is necessary to know which activities are genuine and which are not, which are bona fide and which are not, which are prohibited and which are not. If we understand the principle of work, we can become free from material bondage. It is therefore necessary to know how to conduct work so that when we leave the material body we will no longer be forced to take another but will be free to enter into the spiritual sky. The principle of proper work is clearly stated by Śrī Kṛṣṇa in the last verse of the Eleventh Chapter:

mat-karma-kṛn mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava

”My dear Arjuna, one who is engaged in My pure devotional service, free from the contamination of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.” (Bg. 11.55)

This one verse is sufficient for understanding the essence of Bhagavad-gītā. One must be engaged in ”My work.” And what is this work? It is indicated in the last instruction in Bhagavad-gītā in which Kṛṣṇa tells Arjuna to surrender unto Him (Bg. 18.66).

By the example of Arjuna we are to learn that we should only perform work which is sanctioned by Kṛṣṇa. This is the mission of human life, but we do not know it. Because of our ignorance we engage in so much work which is connected with the bodily or material conception of life. Kṛṣṇa wanted Arjuna to fight, and although Arjuna did not want to fight, he fought because Kṛṣṇa desired it. We have to learn to follow this example.

Of course Kṛṣṇa was present to tell Arjuna what his work was, but what about us? Śrī Kṛṣṇa was personally directing Arjuna to act in such and such a way, but just because Kṛṣṇa is not personally present before us, we should not assume that there is no direction. Indeed, there is direction. In the last chapter of Bhagavad-gītā the proper work which we are to perform is given.

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

”For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (Bg. 18.68–69)

It is therefore incumbent upon us to preach the method of Bhagavad-gītā and make people Kṛṣṇa conscious. People are actually suffering for want of Kṛṣṇa consciousness. We should all engage in spreading the science of Kṛṣṇa for the benefit of the whole world. Lord Caitanya Mahāprabhu came with this mission of teaching Kṛṣṇa consciousness, and He said that regardless of one’s position, if he teaches Kṛṣṇa consciousness he is to be considered a spiritual master. Both Bhagavad-gītā and Śrīmad-Bhāgavatam are filled with information on how to become Kṛṣṇa conscious. Lord Caitanya Mahāprabhu selected these two books and requested that people in all corners of the world spread this science of Kṛṣṇa in every town and village. Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, and we should take this to be Kṛṣṇa’s indication of our proper work. But we should be careful to present Bhagavad-gītā as it is, without personal interpretation or motivation. Some people present interpretations of Bhagavad-gītā, but we should present the words as they are spoken by Śrī Kṛṣṇa.

One who works for Kṛṣṇa may appear to be working like anyone else in the material world, but this is not the case. Arjuna may have fought just like an ordinary military man, but because he fought in Kṛṣṇa consciousness, he was free from the entanglement of his activities. In this way, his work, although appearing material, was not material at all. Any action sanctioned by Kṛṣṇa-regardless of what it may be-has no reaction. Fighting may not be a very nice thing, but sometimes, as in the case of the Battle of Kurukṣetra, it is an absolute necessity. On the other hand, we may perform work which may be very altruistic or humanitarian in the opinion of the world and yet be bound to material activity. So it is not the action itself which is important but the consciousness in which the action is carried out.

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

”The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.” (Bg. 4.17)

The path of karma is very intricate; therefore we should understand the distinctions between karma, akarma and vikarma. If we simply engage in Kṛṣṇa consciousness, everything becomes clear. Otherwise we will have to make distinctions between what we should do and what we should not do in order not to become entangled. In the ordinary course of life we unknowingly break some law and have to suffer the consequences. Similarly, the laws of nature are very strict and stringent, and they accept no excuse. It is a law of nature that fire burns, and even if a child touches it, he will be burned despite his ignorance and innocence. Thus we have to choose our course of action very carefully lest the stringent laws of nature react to bind us to suffering. It is therefore necessary to understand what work to do and what work to avoid.

The word karma refers to prescribed duties. The word vikarma refers to activities which are against one’s prescribed duties. And the word akarma refers to activities which have no reaction at all. In the execution of akarmic activities, there may appear to be some reactions, but in actuality there are not. When we work under the directions of Kṛṣṇa, this is actually the case-there are no reactions. If we take it upon ourselves to kill someone, we are subject to capital punishment by the state government. Our actions are then called vikarma, for they are against prescribed actions. If, however, the government drafts us into the army, and we engage in battle and kill someone, we do not suffer the reactions, and this is called akarma. In the one case we are acting according to our own whims, and in the other we are acting under the direction of the government. Similarly, when we act under the direction of Kṛṣṇa, our actions performed are called akarma, for that kind of activity has no reaction.

karmaṇy akarma yaḥ paśyed
akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt

"One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities." (Bg. 4.18)

One who can actually see that despite activities there are no karmic reactions, who understands the nature of akarma actually sees things as they are. The word akarmaṇi refers to one who is trying to avoid the reactions of karma. By dovetailing his activities in Kṛṣṇa consciousness, although one may perform all kinds of activities, he is free. On the Battlefield of Kurukṣetra, Arjuna engaged in fighting, and those on the side of Duryodhana also engaged in fighting. We must understand how it is that Arjuna is free from reaction whereas Duryodhana is not. Externally we can see that both parties are engaged in fighting, but we should understand that Arjuna is not bound by reactions because he is fighting under the order of Kṛṣṇa. Thus when we see someone working in Kṛṣṇa consciousness, we should understand that his work does not carry any reaction. One who can see such work and understand it is to be considered very intelligent (sa buddhimān). The technique is not so much in seeing what a person is doing but in understanding why he is doing it.

Actually Arjuna was engaged in very unpleasant activity on the battlefield, but because he was in Kṛṣṇa consciousness, he suffered no reaction. We may be performing some action which we may consider to be very good work, but if we do not perform it in Kṛṣṇa consciousness we have to suffer the reactions. From the material point of view, Arjuna's initial decision not to fight was a good one, but from the spiritual point of view it was not. When we do pious work, we get certain results. We may take a birth in a very good family, in the family of a brāhmaṇa or a wealthy man, we may become very rich or very learned, or we may become very beautiful. On the other hand, if we do impious work, we may have to take birth in a low class family or animal family, or become illiterate or foolish, or very ugly. Although we engage in very pious work and take a good birth, we will still be subject to the stringent laws of action and reaction. Our principal aim should be to escape the laws of this material world. If we don't understand this, we will become attracted by aristocratic families, wealth, or a good education or a beautiful body. We should come to understand that despite having all these facilities for material life, we are not free from birth, old age, disease and death. To caution us of this, Śrī Kṛṣṇa warns in Bhagavad-gītā:

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16)

Even on Brahmaloka, the highest planet in the material universe, repetition of birth and death are also present. We have to go to Kṛṣṇa's planet in order to be free from this. It may be very nice to be a rich man or a beautiful man, but how long shall we remain such? That is not our permanent life. We may remain learned, rich and beautiful for fifty, sixty or at most a hundred years, but real life is not for fifty or a hundred years, nor a thousand years nor even a million years. We are eternal, and we have to attain our eternal life. That we have not attained it is our whole problem. That problem can be solved when we are Kṛṣṇa conscious.

If we leave this material body in Kṛṣṇa consciousness, we will no longer have to return to the material world. The point is to avoid this material existence altogether. It is not a question of improving our condition in the material world. In prison a man may want to improve his condition to become a first class prisoner, and the government may give him A-status, but no sane man will become satisfied by becoming an A-class prisoner. He should desire to get out of the prison altogether. In the material world some of us are A-class, B-class or C-class prisoners, but in any case we are all prisoners. Real knowledge does not consist in simply getting an MA or PhD but in understanding these basic problems of existence.

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhaḥ

"One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge." (Bg. 4.19)

The word paṇḍitam means learned, and budhāḥ means well-versed. In the Tenth Chapter we also find the word budhāḥ in the verse budhā bhāva-samanvitāḥ (Bg. 10.8). According to Bhagavad-gītā, one may not be a learned man just because he has received a lot of education from a university. Bhagavad-gītā says that he is a learned man who can see everything on an equal level.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater (outcaste)." (Bg. 5.18)

In India, according to Vedic civilization, a brāhmaṇa who is learned is considered to be the topmost man in human society. The paṇḍita, who is learned and gentle, sees such a brāhmaṇa on the same level with a dog or an outcaste who eats dogs. In other words, he sees no distinctions between the highest and the lowest. Is this to say that being a learned brāhmaṇa is no better than being a dog? No, that is not so. But the paṇḍita sees them as the same because he does not see the skin but the spirit. One who has learned the art of seeing the same spirit soul within every living being is considered to be a paṇḍita, for in actuality every living being is a spiritual spark, part and parcel of the complete spirit whole. The spiritual spark is the same in all, but it is covered by different dresses. An honored man may come in a very shabby dress, but this does not mean that he should be dishonored. In Bhagavad-gītā these material bodies are likened unto dresses which are worn by the spirit soul.

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones." (Bg. 2.22)

Whenever we see any living entity we should think, "Here is a spirit soul." Anyone who can understand such a spiritual vision of life is paṇḍita. Cāṇakya Paṇḍita gives the standard for education or the qualification for a paṇḍita in this way: "The learned man sees all women, with the exception of his wife, as his mother; he sees all material possessions as garbage in the street, and he looks on the sufferings of others as he would look on them in himself." Lord Buddha taught that we should not even hurt animals by word or deed. This is the qualification for a paṇḍita, and this should be the standard of life. It is therefore to be understood that one is to be considered educated in accordance with his vision of life and his activity in accordance with that vision, not by his academic degrees. This is the understanding of the word paṇḍita from Bhagavad-gītā. Similarly, the word budhāḥ specifically refers to one who is well-versed in the study of scripture. The results of such realization and scriptural learning are thus described in Bhagavad-gītā:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

The well-versed person or budhāḥ is one who has understood that Kṛṣṇa is the origin of all emanations. Whatever we happen to see is but an emanation of Kṛṣṇa. For millions and millions of years sunshine has been emanating from the sun, and yet the sun is as it is. Similarly, all material and spiritual energies are coming from Kṛṣṇa. As a result of knowing this, one becomes a devotee of Kṛṣṇa.

Thus one who knows that he must work in Kṛṣṇa consciousness, who no longer desires to enjoy this material world, is actually learned. Everyone is working in the material world due to lust (kāma), but the wise man is free from the dictations of this lust (kāma-saṅkalpa-varjitāḥ). How is this possible? Jñānāgni-dagdha-karmāṇam: the fire of knowledge burns up all reactions of sinful activities. It is the most potent of purifiers. Our lives have meaning and direction only in so far as we strive to attain this transcendental knowledge of Kṛṣṇa consciousness, rāja-vidyā, which is the king of all knowledge.

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18.2 Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in the Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in the Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of the Bhagavad-gītā, Lord Kṛṣṇa directly says, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine and then the sun globe, and after entering into that globe, one may come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Lord Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect samādhi. This perfect samādhi is verified at the end of the Sixth Chapter of the Bhagavad-gītā, where Lord Kṛṣṇa says, "And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me-he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position-the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquiring of knowledge or for the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling and willing. Depending on one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities-both subtle and gross-become favorable. The Bhagavad-gītā's process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and Tulasī leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results: "O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works." (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances, such as disease, but this is not the prescription for giving up sense gratification. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and rules of yoga-the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects-are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage one's mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Sri Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, the Bhagavad-gītā, the Mahābhārata, and the Upaniṣads, Kṛṣṇa is the Supreme Personality of Godhead Himself and is worshipable by everyone in this age of disagreement. Everyone can join in His saṅkīrtana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If a person is fortunate enough to be attracted by Lord Caitanya's features, he is sure to be successful in his life's mission. In other words, those who are interested in attaining spiritual existence can easily be released from the clutches of māyā by the grace of Lord Caitanya. The teachings presented in this book are nondifferent from the Lord.

Engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature that govern such things. As long as one is engaged in fruitive activity, one is sure to be baffled in the attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life, which will open the field of activity for the pure soul.

oṁ tat sat
A.C. Bhaktivedanta Swami
March 14, 1968
The Birthday of Lord Caitanya
Śrī Śrī Rādhā-Kṛṣṇa Temple
New York, N.Y.

18.3 Introduction

(Originally delivered as five morning lectures on the Caitanya-caritāmṛta-the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī-before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.)

The word caitanya means "living force." As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words caitanya-caritāmṛta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternality and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

From the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights, where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (māyā), any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of māyā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who think the Supreme Lord is subject to material conditioning are called fools by Kṛṣṇa Himself in the Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māyā. Kṛṣṇa, His expansions and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." From this one would not foolishly think that the teacher is learning his ABC's. Similarly, although Lord Caitanya appears in the guise of a devotee, we should not foolishly think He is an ordinary human being; we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In the Bhagavad-gītā (18.66) Lord Kṛṣṇa sets forth the highest religious principle in this way:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And māyā, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by māyā, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit.

Māyā has many activities, and in the material world her strongest shackle is the female. Of course, in actuality we are neither male nor female, for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by iron chains in the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, one must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of māyā. Or, if we remain with Māyā, we should live in such a way that we will not be subject to illusion. It is not necessary for a man to abandon his family, for there were many householders among Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. Lord Caitanya's mission was to teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From the Caitanya-caritāmṛta we learn how Lord Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individuals. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Among the minute living entities, one being can excel another in one capacity or another. Like each of these living entities, the Lord is an individual, but He is different in that He is the supreme individual. God is also infallible, and in the Bhagavad-gītā He is addressed as Acyuta, which means "He who never falls down." This name is indicated because in the Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in the Bhagavad-gītā (14.19) Kṛṣṇa states,

nānyaṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ vetti
mad-bhāvaṁ so 'dhigacchati

"When a person properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature." (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is, How can we remain unpolluted by material contamination while in the material world? It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, "How can I serve?" Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa's service can be attained only by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles-anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus engaged in the service of Kṛṣṇa, we cannot be considered to exist in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees-that is, those who work for Him-are not in material nature, although people with a poor fund of knowledge think that they are.

The Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaiṣṇava says. "Now let us begin our real talks, talks of Kṛṣṇa." The Māyāvādīs are also fond of using the example of the waterpot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A waterpot is not an active living force, but we are. Ever-silent meditation may be adequate for a waterpot, but not for us. Indeed, when a devotee realizes how much he has to say about Kṛṣṇa, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī writes, "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole paramparā, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the guru is addressed in the plural to show the author's highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa's energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Rāmānujācārya. In the Viśiṣṭādvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually, the Caitanya-caritāmṛta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with the Bhagavad-gītā and advances through Śrīmad-Bhāgavatam to the Caitanya-caritāmṛta. Although all these great scriptures are on the same absolute level, for the sake of comparative study the Caitanya-caritāmṛta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Lord Nityānanda are compared to the sun and the moon in that They dissipate the darkness of the material world. In this instance both the sun and the moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Lord Nityānanda.

In the Western world, where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Kṛṣṇa Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally, in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Īśopaniṣad, where, after a description of the all-pervading, we find the following verse:

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Śrī Īśopaniṣad 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of the Īśopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Lord Caitanya. In other words, Śrī Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in the Bhagavad-gītā (14.27) that the impersonal Brahman rests on Him: brahmaṇo hi pratiṣṭhāham. The Paramātmā, or Supersoul, who is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Lord Caitanya. Śrī Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa."

It is not that Lord Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In the Bhagavad-gītā Kṛṣṇa begins His teachings by distinguishing the soul from matter, and in the Eighteenth Chapter He concludes at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the Vedānta-sūtra which begins, athāto brahma-jijñāsā: "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa Gosvāmī thus praises Lord Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Lord Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In the Bhagavad-gītā Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Lord Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of the Caitanya-caritāmṛta but of Śrīmad-Bhāgavatam as well. There are no other scriptures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship, in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vṛndāvana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī wrote of Lord Caitanya: "Devotional service in the relationship of lover and beloved is the highest platform, the glorious platform Lord Caitanya has contributed, and it was never given by any previous incarnation or ācārya. Lord Caitanya is Kṛṣṇa in a yellow complexion, and He is Śacīnandana, the son of mother Śacī. May you always keep Him in your hearts. It will be easy to understand Kṛṣṇa through Him." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literature. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditioned life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real, transcendental love, we have to transfer our love to the supreme lovable object-the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa, or God, is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately, no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu tried to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahāprabhu is Kṛṣṇa, but He has taken the mood and role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Śrīmatī Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal potencies. In the internal potency there are three divisions: saṁvit, hlādinī and sandhinī. The hlādinī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. In the Bhagavad-gītā Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhāgavatam, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Daśama-skandha, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajiyā-materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency, or energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case-Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa-the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in the absolute, or spiritual, life there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: ”Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?” In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Lord Caitanya’s complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in the Caitanya-caritāmṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Lord Nityānanda. He explains that Lord Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of Mahā-Viṣṇu. Kṛṣṇa’s first manifestation is as Balarāma, then He is manifest as Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in the Brahma-saṁhitā. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called viṣṇu-tattva. Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universes, Viṣṇu expands Himself as Mahā-Viṣṇu. Mahā-Viṣṇu lies down in the Causal Ocean and breathes all the universes from His nostrils. Thus from Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole that His foot made, and it is said that that flow of water became the river Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

Mahā-Viṣṇu is actually an expansion of Balarāma, who is Kṛṣṇa’s first expansion and, in the Vṛndāvana pastimes, His brother. In the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-the word Rāma refers to Balarāma. Since Lord Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Lord Nityānanda as well.

The subject matter of the Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

”Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.”

That supreme nature is beyond the manifested (vyakta) and unmanifested (avyakta). This superior nature beyond both creation and annihilation is the living force, which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious-everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic literature gives information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe extends, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt

”I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bg. 4.1)

This is the method of paramparā, or disciplic succession. Similarly, Śrīmad-Bhāgavatam explains that Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple Nārada, and Nārada imparted that knowledge to his disciple Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge has come down to Mādhavendra Purī, to Īśvara Purī, and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of an ācārya (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In Śrīmad-Bhāgavatam it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This, then, is one way knowledge is received-through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru, or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the Vaikuṇṭha planetary systems, which are beyond the material universe. Similarly, a great deal of inconceivable information is given in the Caitanya-caritāmṛta. Any attempt to arrive at this information through experimental knowledge will fail. The knowledge simply has to be accepted. According to the Vedic method, śabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration, then, is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, Mahā-Viṣṇu combines with His wife māyā, or material nature. This is confirmed in the Bhagavad-gītā (14.4), where Kṛṣṇa states:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

Viṣṇu impregnated Māyā, the material nature, simply by glancing at her. This is the spiritual method. Materially we are limited to impregnating by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of the material nature. The Brahma-saṁhitā confirms that the spiritual body of the Supreme Lord is so powerful that any part of His body can perform the functions of any other part. We can touch only with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes; we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foods are offered to Kṛṣṇa, we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world, where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower that grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world a man can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of Mahā-Viṣṇu, and when He exhales, they are all manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of Mahā-Viṣṇu, for within one breath all the universes are created and annihilated. Lord Brahmā lives only for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord, Kṛṣṇa, of whom Mahā-Viṣṇu is but a partial manifestation.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means ”nondual,” and His name is such because He is nondifferent from the Supreme Lord. He is also called ācārya, teacher, because He disseminated Kṛṣṇa consciousness. In this way He is just like Caitanya Mahāprabhu. Although Lord Caitanya is Śrī Kṛṣṇa Himself, He appeared as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus He is also the Lord incarnated as a devotee. In the pastimes of Lord Caitanya, Kṛṣṇa is manifested in five different features, and He and His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Lord Nityānanda, Advaitācārya, Śrī Gadādhara, and Śrī Śrīvāsa. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura states, ”My dear

Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding among his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write the Caitanya-caritāmṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya Mahāprabhu's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopīnātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In the Caitanya-caritāmṛta, Kṛṣṇadāsa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana vigraha, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopīs, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends, just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvāmīs were there, kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in the Caitanya-caritāmṛta he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana, on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the gopīs, serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments, and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Govinda Deity shows us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deity simply establishes that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless, He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha: "May that Gopīnātha, the master of the gopīs, Kṛṣṇa, bless you. May you become blessed by Gopīnātha." The author of the Caitanya-caritāmṛta prays that just as Kṛṣṇa attracted the gopīs by the sweet sound of His flute, He will also attract the reader's mind by His transcendental vibration.

18.4 Ādi-līlā

18.4.1 Chapter 1

The Spiritual Masters

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are the two principal followers of Śrīla Svarūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Raghunātha dāsa Gosvāmī. The author of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

The direct disciple of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was Śrīla Narottama dāsa Ṭhākura, who accepted Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Oṁ Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of Śrī Caitanya-caritāmṛta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself. Lord Śrī

Caitanya Mahāprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of Śrī Caitanya-caritāmṛta, which is a transcendental literature meant for the postgraduate study of one who has realized all the Vedic scriptures such as the Upaniṣads and Vedānta-sūtra and their natural commentaries such as Śrīmad-Bhāgavatam and the Bhagavad-gītā.

This edition of Śrī Caitanya-caritāmṛta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of Śrī Caitanya-caritāmṛta begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (avatāras) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions-incarnations of the potency of the Lord, incarnations of His qualities, and incarnations of His authority. In this connection, Lord Śrī Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuṇṭha), the queens of Dvārakā-dhāma and, highest of all, the damsels of Vrajadhāma. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Śrī Kṛṣṇa and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the Vedānta-sūtra, is called acintya-bhedābheda-tattva, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda Prabhu are described with reference to the above theistic facts.

TEXT 1

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande-I offer respectful obeisances; gurūn-unto the spiritual masters; īśa-bhaktān-unto the devotees of the Supreme Lord; īśam-unto the Supreme Lord; īśa-avatārakān-unto the incarnations of the Supreme Lord; tat-of the Supreme Lord; prakāśān-unto the manifestations; ca-and; tat-of the Supreme Lord; śaktīḥ-unto the potencies; kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; saṁjñakam-named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

TEXT 2

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau

SYNONYMS

vande-I offer respectful obeisances; śrī-kṛṣṇa-caitanya-to Lord Śrī Kṛṣṇa Caitanya; nityānandau-and to Lord Nityānanda; saha-uditau-simultaneously arisen; gauḍa-udaye-on the eastern horizon of Gauḍa; puṣpavantau-the sun and moon together; citrau-wonderful; śam-dau-bestowing benediction; tamaḥ-nudau-dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

SYNONYMS

yat-that which; advaitam-nondual; brahma-the impersonal Brahman; upaniṣadi-in the Upaniṣads; tat-that; api-certainly; asya-His; tanu-bhā-the effulgence of His transcendental body; yaḥ-who; ātmā-the Supersoul; antaḥ-yāmī-indwelling Lord; puruṣaḥ-supreme enjoyer; iti-thus; saḥ-He; asya-His; aṁśa-vibhavaḥ-plenary expansion; ṣaṭ-aiśvaryaiḥ-with all six opulences; pūrṇaḥ-full; yaḥ-who; iha-here; bhagavān-the Supreme Personality of Godhead; saḥ-He; svayam-Himself; ayam-this; na-not; caitanyāt-than Lord Caitanya; kṛṣṇāt-than Lord Kṛṣṇa; jagati-in the world; para-higher; tattvam-truth; param-another; iha-here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

TEXT 4

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

anarpita-not bestowed; carīm-having been formerly; cirāt-for a long time; karuṇayā-by causeless mercy; avatīrṇaḥ-descended; kalau-in the Age of Kali; samarpayitum-to bestow; unnata-elevated; ujjvala-rasām-the conjugal mellow; sva-bhakti-of His own service; śriyam-the treasure; hariḥ-the Supreme Lord; puraṭa-than gold; sundara-more beautiful; dyuti-of splendor; kadamba-with a multitude; sandīpitaḥ-lighted up; sadā-always; hṛdaya-kandare-in the cavity of the heart; sphuratu-let Him be manifest; vaḥ-your; śacī-nandanaḥ-the son of mother Śacī.

TRANSLATION

May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

TEXT 5

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

rādhā-Śrīmatī Rādhārāṇī; kṛṣṇa-of Lord Kṛṣṇa; praṇaya-of love; vikṛtiḥ-the transformation; hlādinī śaktiḥ-pleasure potency; asmāt-from this; eka-ātmānau-both the same in identity; api-although; bhuvi-on earth; purā-from beginningless time; deha-bhedam-separate forms; gatau-obtained; tau-those two; caitanya-ākhyam-known as Śrī Caitanya; prakaṭam-manifest; adhunā-now; tat-dvayam-the two of Them; ca-and; aikyam-unity; āptam-obtained; rādhā-of Śrīmatī Rādhārāṇī; bhāva-mood; dyuti-the luster; su-valitam-who is adorned with; naumi-I offer my obeisances; kṛṣṇa-svarūpam-to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

TEXT 6

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

SYNONYMS

śrī-rādhāyāḥ-of Śrīmatī Rādhārāṇī; praṇaya-mahimā-the greatness of the love; kīdṛśaḥ-of what kind; vā-or; anayā-by this one (Rādhā); eva-alone; āsvādyaḥ-to be relished; yena-by that love; adbhuta-madhurimā-the wonderful sweetness; kīdṛśaḥ-of what kind; vā-or; madīyaḥ-of Me; saukhyam-the happiness; ca-and; asyāḥ-Her; mat-anubhavataḥ-from realization of My sweetness; kīdṛśam-of what kind; vā-or; iti-thus; lobhāt-from the desire; tat-Her; bhāva-āḍhyaḥ-richly endowed with emotions; samajani-took birth; śacī-garbha-of the womb of Śrīmatī Śacīdevī; sindhau-in the ocean; hari-Lord Kṛṣṇa; induḥ-like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

TEXT 7

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ-Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī-Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī-Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca-and; payaḥ-abdhi-śāyī-Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ-Śeṣa Nāga, the couch of Viṣṇu; ca-and; yasya-whose; aṁśa-plenary portions; kalāḥ-and parts of the plenary portions; saḥ-He; nityānanda-ākhya-known as Lord Nityānanda; rāmaḥ-Lord Balarāma; śaraṇam-shelter; mama-my; astu-let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

TEXT 8

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte-beyond the material creation; vyāpi-all-expanding; vaikuṇṭha-loke-in Vaikuṇṭhaloka, the spiritual world; pūrṇa-aiśvarye-endowed with full opulence; śrī-catuḥ-vyūha-madhye-in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpam-form; yasya-whose; udbhāti-appears; saṅkarṣaṇa-ākhyam-known as Saṅkarṣaṇa; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

TEXT 9

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā-the master of the illusory energy; aja-aṇḍa-saṅgha-of the multitude of universes; āśraya-the shelter; aṅgaḥ-whose body; śete-He lies; sākṣāt-directly; kāraṇa-ambhodhi-madhye-in the midst of the Causal Ocean; yasya-whose; eka-aṁśaḥ-one portion; śrī-pumān-the Supreme Person; ādi-devaḥ-the original puruṣa incarnation; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya-whose; aṁśa-aṁśaḥ-portion of a plenary portion; śrīla-garbha-uda-śāyī-Garbhodakaśāyī Viṣṇu; yat-of whom; nābhi-abjam-the navel lotus; loka-saṅghāta-of the multitude of planets; nālam-having a stem that is the resting place; loka-sraṣṭuḥ-of Lord Brahmā, the creator of the planets; sūtikā-dhāma-the birthplace; dhātuḥ-of the creator; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

TEXT 11

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya-whose; aṁśa-aṁśa-aṁśaḥ-a portion of a portion of a plenary portion; para-ātmā-the Supersoul; akhilānām-of all living entities; poṣṭā-the maintainer; viṣṇuḥ-Viṣṇu; bhāti-appears; dugdha-abdhi-śāyī-Kṣīrodakaśāyī Viṣṇu; kṣauṇī-bhartā-upholder of the earth; yat-whose; kalā-portion of a portion; saḥ-He; api-certainly; anantaḥ-Śeṣa Nāga; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 12

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ-Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā-the creator of the cosmic world; māyayā-by the illusory energy; yaḥ-who; sṛjati-creates; adaḥ-that universe; tasya-His; avatāraḥ-incarnation; eva-certainly; ayam-this; advaita-ācāryaḥ-of the name Advaita Ācārya; īśvaraḥ-the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of Māyā.

TEXT 13

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam-known as Advaita; hariṇā-with Lord Hari; advaitāt-from being nondifferent; ācāryam-known as Ācārya; bhakti-śaṁsanāt-from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram-the incarnation as a devotee; īśam-to the Supreme Lord; tam-to Him; advaita-ācāryam-to Advaita Ācārya; āśraye-I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 14

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam-comprehending the five transcendental subject matters; kṛṣṇam-unto Lord Kṛṣṇa; bhakta-rūpa-in the form of a devotee; sva-rūpakam-in the expansion of a devotee; bhakta-avatāram-in the incarnation of a devotee; bhakta-ākhyam-known as a devotee; namāmi-I offer my obeisances; bhakta-śaktikam-the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

TEXT 15

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām-all glory to; su-ratau-most merciful, or attached in conjugal love; paṅgoḥ-of one who is lame; mama-of me; manda-mateḥ-foolish; gatī-refuge; mat-my; sarva-sva-everything; pada-ambhojau-whose lotus feet; rādhā-madana-mohanau-Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 16

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat-shining; vṛndā-araṇya-in the forest of Vṛndāvana; kalpa-druma-desire tree; adhaḥ-beneath; śrīmat-most beautiful; ratna-āgāra-in a temple of jewels; siṁha-āsana-sthau-sitting on a throne; śrīmat-very beautiful; rādhā-Śrīmatī Rādhārāṇī; śrīla-govinda-devau-and Śrī Govindadeva; preṣṭha-ālībhiḥ-by most confidential associates; sevyamānau-being served; smarāmi-I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 17

śrīmān rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrī-mān-most beautiful; rāsa-of the rāsa dance; rasa-of the mellow; ārambhī-the initiator; vaṁśī-vaṭa-of the name Vaṁśīvaṭa; taṭa-on the shore; sthitaḥ-standing; karṣan-attracting; veṇu-of the flute; svanaiḥ-by the sounds; gopīḥ-the cowherd girls; gopī-nāthaḥ-Śrī Gopīnātha; śriye-benediction; astu-let there be; naḥ-our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 18

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glory; śrī-caitanya-to Śrī Caitanya; jaya-all glory; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glory to Advaita Ācārya; jaya-all glory; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

TEXT 19

ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt
e tinera caraṇa vandoṅ, tine mora nātha

SYNONYMS

ei-these; tina-three; ṭhākura-Deities; gauḍīyāke-the Gauḍīya Vaiṣṇavas; kariyāchena-have done; ātmasāt-absorbed; e-these; tinera-of the three; caraṇa-lotus feet; vandoṅ-I worship; tine-these three; mora-my; nātha-Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of Śrī Caitanya-caritāmṛta offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellows (rasas) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one's development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the gopīs. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities-Madana-mohana, Govinda and Gopījana-vallabha-have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. Paṅgoḥ refers to one who cannot move independently by his own strength, and manda-mateḥ is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhā-ramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the five thousand temples now existing in Vṛndāvana.

"Gauḍīya" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhyā Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kānyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lakṣmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāviḍa devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava ācāryas who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava ācāryas, who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūtapurī, Śrī Madhva Ācārya appeared at Pājakam (near Vimānagiri) in the district of Mangalore, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the tattva-vādīs, who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the tattva-vādī branch of Madhva's descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṁ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

TEXT 20

granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān,–tinera smaraṇa

SYNONYMS

granthera-of this book; ārambhe-in the beginning; kari-I make; maṅgala-ācaraṇa-auspicious invocation; guru-the spiritual master; vaiṣṇava-the devotees of the Lord; bhagavān-the Supreme Personality of Godhead; tinera-of these three; smaraṇa-remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

TEXT 21

tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa

SYNONYMS

tinera-of these three; smaraṇe-by remembrance; haya-there is; vighna-vināśana-the destruction of all difficulties; anāyāse-very easily; haya-there is; nija-our own; vāñchita-of the desired object; pūraṇa-fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

TEXT 22

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

SYNONYMS

se-that; maṅgala-ācaraṇa-auspicious invocation; haya-is; tri-vidha-three kinds; prakāra-processes; vastu-nirdeśa-defining the object; āśīḥ-vāda-benedictions; namaḥ-kāra-obeisances.

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

TEXT 23

prathama dui śloke iṣṭa-deva-namaskāra
sāmānya-viśeṣa-rūpe dui ta' prakāra

SYNONYMS

prathama-in the first; dui-two; śloke-verses; iṣṭa-deva-worshipable Deity; namaskāra-obeisances; sāmānya-generally; viśeṣa-rūpe-and specifically; dui-two; ta'-certainly; prakāra-ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

TEXT 24

tṛtīya ślokete kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

SYNONYMS

tṛtīya ślokete-in the third verse; kari-I make; vastura-of the object; nirdeśa-indication; yāhā ha-ite-from which; jāni-I understand; para-tattvera-of the Absolute Truth; uddeśa-identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

TEXT 25

caturtha ślokete kari jagate āśīrvāda
sarvatra māgiye kṛṣṇa-caitanya-prasāda

SYNONYMS

caturtha-fourth; ślokete-in the verse; kari-I make; jagate-for the world; āśīḥ-vāda-benediction; sarvatra-everywhere; māgiye-I am begging; kṛṣṇa-caitanya-of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prasāda-the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

TEXT 26

sei śloke kahi bāhyāvatāra-kāraṇa
pañca ṣaṣṭha śloke kahi mūla-prayojana

SYNONYMS

sei śloke-in that same verse; kahi-I tell; bāhya-the external; avatāra-for the incarnation of Lord Caitanya; kāraṇa-reason; pañca-the fifth; ṣaṣṭha-and the sixth; śloke-in the verses; kahi-I tell; mūla-the prime; prayojana-purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

TEXT 27

ei chaya śloke kahi caitanyera tattva
āra pañca śloke nityānandera mahattva

SYNONYMS

ei-these; chaya-six; śloke-in verses; kahi-I describe; caitanyera-of Lord Caitanya Mahāprabhu; tattva-truth; āra-further; pañca śloke-in five verses; nityānandera-of Lord Nityānanda; mahattva-the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.

TEXT 28

āra dui śloke advaita-tattvākhyāna
āra eka śloke pañca-tattvera vyākhyāna

SYNONYMS

āra-further; dui śloke-in two verses; advaita-of Śrī Advaita Prabhu; tattva-of the truth; ākhyāna-description; āra-further; eka śloke-in one verse; pañca-tattvera-of the Pañca-tattva; vyākhyāna-explanation.

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

TEXT 29

ei caudda śloke kari maṅgalācaraṇa
taṅhi madhye kahi saba vastu-nirūpaṇa

SYNONYMS

ei caudda śloke-in these fourteen verses; kari-I make; maṅgala-ācaraṇa-auspicious invocation; taṅhi-therefore in that; madhye-within; kahi-I speak; saba-all; vastu-object; nirūpaṇa-description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

TEXT 30

saba śrotā-vaiṣṇavere kari' namaskāra
ei saba ślokera kari artha-vicāra

SYNONYMS

saba-all; śrotā-hearers or audience; vaiṣṇavere-unto the Vaiṣṇavas; kari'-offering; namaskāra-obeisances; ei saba ślokera-of all these (fourteen) verses; kari-I make; artha-of the meaning; vicāra-analysis.

TRANSLATION

I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses.

TEXT 31

sakala vaiṣṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa

SYNONYMS

sakala-all; vaiṣṇava-O devotees of the Lord; śuna-please hear; kari'-making; eka-mana-rapt attention; caitanya-Lord Caitanya Mahāprabhu; kṛṣṇera-of Lord Śrī Kṛṣṇa; śāstra-scriptural reference; mata-according to; nirūpaṇa-decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritāmṛta proves all his statements by citing the śāstras. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

SYNONYMS

kṛṣṇa-the Supreme Lord, Śrī Kṛṣṇa; guru-the spiritual masters; bhakta-the devotees; śakti-the potencies; avatāra-the incarnations; prakāśa-plenary portions; kṛṣṇa-Lord Kṛṣṇa; ei chaya-rūpe-in these six features; karena vilāsa-enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

TEXT 33

ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācaraṇa

SYNONYMS

ei-these; chaya-six; tattvera-of these expansions; kari-I make; caraṇa-the lotus feet; vandana-prayers; prathame-at first; sāmānye-in general; kari-I make; maṅgala-ācaraṇa-auspicious invocation.

TRANSLATION

I therefore worship the lotus feet of these six diversities of the one truth by invoking their benedictions.

TEXT 34

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande-I offer respectful obeisances; gurūn-unto the spiritual masters; īśa-bhaktān-unto the devotees of the Supreme Lord; īśam-unto the Supreme Lord; īśa-avatārakān-unto the incarnations of the Supreme Lord; tat-of the Supreme Lord; prakāśān-unto the manifestations; ca-and; tat-of the Supreme Lord; śaktīḥ-unto the potencies; kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; saṁjñakam-named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurūn is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of guru.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Īśāvatārakān refers to ācāryas like Advaita Prabhu, who is an avatāra of the Lord. Tat-prakāśān indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. Tac-chaktīḥ refers to the spiritual energies (śaktis) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called māyā, can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

TEXT 35

mantra-guru āra yata śikṣā-guru-gaṇa
tāṅhāra caraṇa āge kariye vandana

SYNONYMS

mantra-guru-the initiating spiritual master; āra-and also; yata-as many (as there are); śikṣā-guru-gaṇa-all the instructing spiritual masters; tāṅhāra-of all of them; caraṇa-unto the lotus feet; āge-at first; kariye-I offer; vandana-respectful obeisances.

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

TEXT 36

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; sanātana-Sanātana Gosvāmī; bhaṭṭa-raghunātha-Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva-Śrīla Jīva Gosvāmī; gopāla-bhaṭṭa-Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha-Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

TEXT 37

ei chaya guru–śikṣā-guru ye āmāra
tāṅ'-sabāra pāda-padme koṭi namaskāra

SYNONYMS

ei-these; chaya-six; guru-spiritual masters; śikṣā-guru-instructing spiritual masters; ye-who are; āmāra-my; tāṅ'-sabāra-of all of them; pāda-padme-unto the lotus feet; koṭi-ten million; namaskāra-respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.

TEXT 38

bhagavānera bhakta yata śrīvāsa pradhāna
tāṅ'-sabhāra pāda-padme sahasra praṇāma

SYNONYMS

bhagavānera-of the Supreme Personality of Godhead; bhakta-the devotees; yata-as many (as there are); śrīvāsa pradhāna-headed by Śrī Śrīvāsa; tāṅ'-sabhāra-of all of them; pāda-padme-unto the lotus feet; sahasra-thousands; praṇāma-respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

TEXT 39

advaita ācārya–prabhura aṁśa-avatāra
tāṅra pāda-padme koṭi praṇati āmāra

SYNONYMS

advaita ācārya-Advaita Ācārya; prabhura-of the Supreme Lord; aṁśa-partial; avatāra-incarnation; tāṅra-of Him; pāda-padme-unto the lotus feet; koṭi-ten million; praṇati-respectful obeisances; āmāra-my.

TRANSLATION

Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

TEXT 40

nityānanda-rāya–prabhura svarūpa-prakāśa
tāṅra pāda-padma vando yāṅra muñi dāsa

SYNONYMS

nityānanda-rāya-Lord Nityānanda; prabhura-of the Supreme Lord; sva-rūpa-prakāśa-personal manifestation; tāṅra-of Him; pāda-padma-unto the lotus feet; vando-I offer respectful obeisances; yāṅra-of whom; muñi-I am; dāsa-the servant.

TRANSLATION

Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

TEXT 41

gadādhara-paṇḍitādi–prabhura nija-śakti
tāṅ'-sabāra caraṇe mora sahasra praṇati

SYNONYMS

gadādhara-paṇḍita-ādi-headed by Śrī Gadādhara Paṇḍita; prabhura-of the Supreme Lord; nija-śakti-internal potencies; tāṅ'-sabāra-of all of them; caraṇe-unto the lotus feet; mora-my; sahasra-thousands; praṇati-respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

TEXT 42

śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān
tāṅhāra padāravinde ananta praṇāma

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prabhu-the Supreme Lord; svayam-bhagavān-is the original Personality of Godhead; tāṅhāra-His; pada-aravinde-unto the lotus feet; ananta-innumerable; praṇāma-respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

TEXT 43

sāvaraṇe prabhure kariyā namaskāra
ei chaya teṅho yaiche–kariye vicāra

SYNONYMS

sa-āvaraṇe-along with His associates; prabhure-unto Lord Śrī Caitanya Mahāprabhu; kariyā-having made; namaskāra-respectful obeisances; ei-these; chaya-six; teṅho-He; yaiche-what they are like; kariye-I make; vicāra-discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

yadyapi āmāra guru–caitanyera dāsa
tathāpi jāniye āmi tāṅhāra prakāśa

SYNONYMS

yadyapi-even though; āmāra-my; guru-spiritual master; caitanyera-of Lord Caitanya Mahāprabhu; dāsa-the servitor; tathāpi-still; jāniye-know; āmi-I; tāṅhāra-of the Lord; prakāśa-direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

TEXT 45

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣna kṛpā karena bhakta-gaṇe

SYNONYMS

guru-the spiritual master; kṛṣna-rūpa-as good as Kṛṣṇa; hana-is; śāstrera-of revealed scriptures; pramāṇe-by the evidence; guru-rūpe-in the form of the spiritual master; kṛṣṇa-Lord Śrī Kṛṣṇa; kṛpā-mercy; karena-distributes; bhakta-gaṇe-unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

TEXT 46

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

SYNONYMS

ācāryam-the spiritual master; mām-Myself; vijānīyāt-one should know; na avamanyeta-one should never disrespect; karhicit-at any time; na-never; martya-buddhyā-with the idea of his being an ordinary man; asūyeta-one should be envious; sarva-deva-of all demigods; mayaḥ-representative; guruḥ-the spiritual master.

TRANSLATION

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmacārī should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upanīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called āśraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an ācārya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an ācārya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as ācāryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real ācārya. In fact, however, a bona fide ācārya is nondifferent from the Personality of Godhead, and therefore to envy such an ācārya is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his Bhakti-sandarbha (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later ācāryas like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient scriptures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

TEXT 47

śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,–ei dui rūpa

SYNONYMS

śikṣā-guruke-the spiritual master who instructs; ta'-indeed; jāni-I know; kṛṣṇera-of Kṛṣṇa; sva-rūpa-the direct representative; antaryāmī-the indwelling Supersoul; bhakta-śreṣṭha-the best devotee; ei-these; dui-two; rūpa-forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva vigraha. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

TEXT 48

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SYNONYMS

na eva-not at all; upayanti-are able to express; apacitim-their gratitude; kavayaḥ-learned devotees; tava-Your; īśa-O Lord; brahma-āyuṣā-with a lifetime equal to Lord Brahmā's; api-in spite of; kṛtam-magnanimous work; ṛddha-increased; mudaḥ-joy; smarantaḥ-remembering; yaḥ-who; antaḥ-within; bahiḥ-outside; tanu-bhṛtām-of those who are embodied; aśubham-misfortune; vidhunvan-dissipating; ācārya-of the spiritual master; caittya-of the Supersoul; vapuṣā-by the forms; sva-own; gatim-path; vyanakti-shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about yoga.

TEXT 49

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām-unto them; satata-yuktānām-always engaged; bhajatām-in rendering devotional service; prīti-pūrvakam-in loving ecstasy; dadāmi-I give; buddhi-yogam-real intelligence; tam-that; yena-by which; mām-unto Me; upayānti-come; te-they.

TRANSLATION

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of the Bhagavad-gītā (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enthralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

yathā brahmaṇe bhagavān
svayam upadiśyānubhāvitavān

SYNONYMS

yathā-just as; brahmaṇe-unto Lord Brahmā; bhagavān-the Supreme Lord; svayam-Himself; upadiśya-having instructed; anubhāvitavān-caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [svayaṁ bhagavān] taught Brahmā and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the Personality of Godhead's acting as the spiritual master from within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word tapa, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called tapasya. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration tapa, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī

Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in Śrīmad-Bhāgavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

jñānam-knowledge; parama-extremely; guhyam-confidential; me-of Me; yat-which; vijñāna-realization; samanvitam-fully endowed with; sa-rahasyam-along with mystery; tat-of that; aṅgam-supplementary parts; ca-and; gṛhāṇa-just try to take up; gaditam-explained; mayā-by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān-as I am in My eternal form; aham-I; yathā-in whichever manner; bhāvaḥ-transcendental existence; yat-whatever; rūpa-various forms and colors; guṇa-qualities; karmakaḥ-activities; tathā eva-exactly so; tattva-vijñānam-factual realization; astu-let there be; te-your; mat-My; anugrahāt-by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike śyāma and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than sixteen thousand queens at Dvārakā, and entering the rāsa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance-these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of the Bhagavad-gītā, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by the descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the Supreme Truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

TEXT 53

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham-I, the Personality of Godhead; eva-certainly; āsam-existed; eva-only; agre-before the creation; na-never; anyat-anything else; yat-which; sat-the effect; asat-the cause; param-the supreme; paścāt-at the end; aham-I, the Personality of Godhead; yat-which; etat-this creation; ca-also; yaḥ-who; avaśiṣyeta-remains; saḥ-that; asmi-am; aham-I, the Personality of Godhead.

TRANSLATION

”Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means ”I”; therefore the speaker who is saying aham, ”I,” must have His own personality. The Māyāvādī philosophers interpret this word aham as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means ”I” and that ”I” refers to a personality. Therefore the Personality of Godhead, speaking to Brahmā, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term that can be whimsically interpreted. Aham, when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. Vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ. The meaning of this mantra is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in the Bhagavad-gītā that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word ”creation” refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says aham, therefore, it is to be understood that He exists with full potency, including all opulences.

The word yat refers to Brahman, the impersonal effulgence of the Lord. In the Brahma-saṁhitā (5.40) it is said, tad brahma niṣkalam anantam aśeṣa-bhūtam: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikuṇṭhas, this brahmajyoti emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy, impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the Upaniṣads, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as Śrīmad-Bhāgavatam explains.

Sat means ”effect,” asat means ”cause,” and param refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the mahat-tattva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedānta-sūtra (janmādy asya yataḥ). The source of birth of the cosmic manifestation, or mahat-tattva, is the Personality of Godhead. This is confirmed throughout Śrīmad-Bhāgavatam and the Bhagavad-gītā. In the Bhagavad-gītā (10.8) the Lord says, ahaṁ sarvasya prabhavaḥ: ”I am the fountainhead of all emanations.” The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words paścād aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikuṇṭhas. During the creation the Lord also exists as He is in the Vaikuṇṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma-saṁhitā (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṇṭha, He is nevertheless all-pervading (akhilātma-bhūtaḥ). The all-pervading feature of the Lord is called the Supersoul. In the Bhagavad-gītā it is said, ahaṁ kṛtsnasya jagataḥ prabhavaḥ: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Kṛṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, ”I am everything,” because everything is His energy and is therefore nondifferent from Him.

Yo ’vaśiṣyeta so ’smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikuṇṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in the Bhagavad-gītā it is said, yad gatvā na nivartante tad dhāma paramaṁ mama: ”The abode from which no one returns to this material world is the supreme abode of the Lord.” (Bg. 15.6)

TEXT 54

ṛte ’rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte-without; artham-value; yat-that which; pratīyeta-appears to be; na-not; pratīyeta-appears to be; ca-certainly; ātmani-in relation to Me; tat-that; vidyāt-you must know; ātmanaḥ-My; māyām-illusory energy; yathā-just as; ābhāsaḥ-the reflection; yathā-just as; tamaḥ-the darkness.

TRANSLATION

”What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called māyā, or material nature, is explained here. Māyā has no independent existence. One who is less intelligent is captivated by the wonderful activities of māyā, but he does not understand that behind these activities is the direction of the Supreme Lord. In the Bhagavad-gītā it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of māyā, the illusory existence of the material manifestation, is clearly explained in Śrīmad-Bhāgavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Māyā means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the Vedānta-sūtra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamaḥ) but to try to reach the shining regions of the Absolute (yogi-dhāma).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in the Bhagavad-gītā (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called māyā, or ignorance. This illusion is exhibited in two ways, as explained in the Bhagavad-gītā. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by māyā if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

TEXT 55

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā-as; mahānti-the universal; bhūtāni-elements; bhūteṣu-in the living entities; ucca-avaceṣu-both gigantic and minute; anu-after; praviṣṭāni-situated internally; apraviṣṭāni-situated externally; tathā-so; teṣu-in them; na-not; teṣu-in them; aham-I.

TRANSLATION

”As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

TEXT 56

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat-up to this; eva-certainty; jijñāsyam-to be inquired about; tattva-of the Absolute Truth; jijñāsunā-by the student; ātmanaḥ-of the Self; anvaya-directly; vyatirekābhyām-and indirectly; yat-whatever; syāt-it may be; sarvatra-everywhere; sarvadā-always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmānanda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord-śānta, dāsya, sakhya, vātsalya and mādhurya. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in śānta, or the neutral and silent sense, whereas servants work in the dāsya relationship. The reciprocation between friends is called sakhya, the affection of a parent for a child is known as vātsalya, and the affairs of conjugal love constitute mādhurya. These five relationships in the material world are distorted reflections of the original, pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are reestablished with Lord Kṛṣṇa, the result is eternal, blissful life.

From this and the preceding three verses of the Caitanya-caritāmṛta, which have been selected from Śrīmad-Bhāgavatam, the missionary activities of Lord Caitanya can be understood. The Śrīmad-Bhāgavatam has eighteen thousand verses, which are summarized in the four verses beginning with aham evāsam evāgre (53) and concluding with yat syāt sarvatra sarvadā (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, māyā. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called acintya-bhedābheda-tattva. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words anvaya-vyatirekābhyām, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

TEXT 57

cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ

SYNONYMS

cintāmaṇiḥ jayati-all glory to Cintāmaṇi; soma-giriḥ-Somagiri (the initiating guru); guruḥ-spiritual master; me-my; śikṣā-guruḥ-instructing spiritual master; ca-and; bhagavān-the Supreme Personality of Godhead; śikhi-piñcha-with peacock feathers; mauliḥ-whose head; yat-whose; pāda-of the lotus feet; kalpa-taru-like desire trees; pallava-like new leaves; śekhareṣu-at the toe nails; līlā-svayam-vara-of conjugal pastimes; rasam-the mellow; labhate-obtains; jaya-śrīḥ-Śrīmatī Rādhārāṇī.

TRANSLATION

”All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort.”

PURPORT

This verse is from the Kṛṣṇa-karṇāmṛta, which was written by a great Vaiṣṇava sannyāsī named Bilvamaṅgala Ṭhākura, who is also known as Līlāśuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kuṇḍa, a still-existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called Śrī Vallabha-digvijaya. He appeared in the eighth century of the Śaka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya’s monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhīśa temple there. He entrusted the service of his Deity to Hari Brahmacārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as Kṛṣṇa-karṇāmṛta. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was one of his instructing spiritual masters because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental rasa of nuptial love. The complete treatise Kṛṣṇa-karṇāmṛta is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

TEXT 58

jīve sākṣāt nāhi tāte guru caittya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe

SYNONYMS

jīve-by the living entity; sākṣāt-direct experience; nāhi-there is not; tāte-therefore; guru-the spiritual master; caittya-rūpe-in the form of the Supersoul; śikṣā-guru-the spiritual master who instructs; haya-appears; kṛṣṇa-Kṛṣṇa, the Supreme Personality of Godhead; mahānta-the topmost devotee; sva-rūpe-in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the caittya-guru, Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

TEXT 59

tato duḥsaṅgam utsṛjya
satsu sajjeta buddhi-mān
santa evāsya chindanti
mano-vyāsaṅgam uktibhiḥ

SYNONYMS

tataḥ-therefore; duḥsaṅgam-bad association; utsṛjya-giving up; satsu-with the devotees; sajjeta-one should associate; buddhi-mān-an intelligent person; santaḥ-devotees; eva-certainly; asya-one’s; chindanti-cut off; manaḥ-vyāsaṅgam-opposing attachments; uktibhiḥ-by their instructions.

TRANSLATION

”One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service.”

PURPORT

This verse, which appears in Śrīmad-Bhāgavatam (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the Uddhava-gīta. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

TEXT 60

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām-of the devotees; prasaṅgāt-by intimate association; mama-of Me; vīrya-saṁvidaḥ-talks full of spiritual potency; bhavanti-appear; hṛt-to the heart; karṇa-and to the ears; rasa-āyanāḥ-a source of sweetness; kathāḥ-talks; tat-of them; joṣaṇāt-from proper cultivation; āśu-quickly; apavarga-of liberation; vartmani-on the path; śraddhā-faith; ratiḥ-attraction; bhaktiḥ-love; anukramiṣyati-will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, a person must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

TEXT 61

īśvara-svarūpa bhakta tāṅra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma

SYNONYMS

īśvara-the Supreme Personality of Godhead; svarūpa-identical with; bhakta-the pure devotee; tāṅra-His; adhiṣṭhāna-abode; bhaktera-of the devotee; hṛdaye-in the heart; kṛṣṇera-of Lord Kṛṣṇa; satata-always; viśrāma-the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditioned stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

SYNONYMS

sādhavaḥ-the saints; hṛdayam-heart; mahyam-My; sādhūnām-of the saints; hṛdayam-the heart; tu-indeed; aham-I; mat-than Me; anyat-other; te-they; na-not; jānanti-know; na-nor; aham-I; tebhyaḥ-than them; manāk-slightly; api-even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambarīṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the king, when the Sudarśana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted king's protection. When the Sudarśana cakra attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Not one of them was able to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambarīṣa, not from Him. In this context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

TEXT 63

bhavad-vidhā bhāgavatās

tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavat-your good self; vidhāḥ-like; bhāgavatāḥ-devotees; tīrtha-holy places of pilgrimage; bhūtāḥ-existing; svayam-themselves; vibho-O almighty one; tīrthī-kurvanti-make into holy places of pilgrimage; tīrthāni-the holy places; sva-antaḥ-sthena-being situated in their hearts; gadā-bhṛtā-by the Personality of Godhead.

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Mahārāja Yudhisṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

TEXT 64

sei bhakta-gaṇa haya dvi-vidha prakāra
pāriṣad-gaṇa eka, sādhaka-gaṇa āra

SYNONYMS

sei-these; bhakta-gaṇa-devotees; haya-are; dvi-vidha-twofold; prakāra-varieties; pāriṣat-gaṇa-factual devotees; eka-one; sādhaka-gaṇa-prospective devotees; āra-the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuṇṭha to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

TEXTS 65-66

īśvarera avatāra e-tina prakāra
aṁśa-avatāra, āra guṇa-avatāra
śaktyāveśa-avatāra–tṛtīya e-mata
aṁśa-avatāra–puruṣa-matsyādika yata

SYNONYMS

īśvarera-of the Supreme Lord; avatāra-incarnations; e-tina-these three; prakāra-kinds; aṁśa-avatāra-partial incarnations; āra-and; guṇa-avatāra-qualitative incarnations; śakti-āveśa-avatāra-empowered incarnations; tṛtīya-the third; e-mata-thus; aṁśa-avatāra-partial incarnations; puruṣa-the three puruṣa incarnations; matsya-the fish incarnation; ādika-and so on; yata-all.

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The puruṣas and Matsya are examples of partial incarnations.

TEXT 67

brahmā viṣṇu śiva–tina guṇāvatāre gaṇi
śakty-āveśa–sanakādi, pṛthu, vyāsa-muni

SYNONYMS

brahmā-Lord Brahmā; viṣṇu-Lord Viṣṇu; śiva-Lord Śiva; tina-three; guṇa-avatāre-among the incarnations controlling the three modes of material nature; gaṇi-I count; śakti-āveśa-empowered incarnations; sanaka-ādi-the four Kumāras; pṛthu-King Pṛthu; vyāsa-muni-Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahā-muni Vyāsa [the compiler of the Vedas].

TEXT 68

dui-rūpe haya bhagavānera prakāśa
eke ta' prakāśa haya, āre ta' vilāsa

SYNONYMS

dui-rūpe-in two forms; haya-are; bhagavānera-of the Supreme Personality of Godhead; prakāśa-manifestations; eke-in one; ta'-certainly; prakāśa-manifestation; haya-is; āre-in the other; ta'-certainly; vilāsa-engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakāśa and vilāsa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The prakāśa forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand prakāśa expansions. Similarly, during the rāsa dance He expanded Himself in identical prakāśa forms to dance beside each and every gopī simultaneously. When the Lord manifests His vilāsa expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first vilāsa expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as vilāsa-vigrahas.

TEXTS 69-70

eka-i vigraha yadi haya bahu-rūpa
ākāre ta' bheda nāhi, eka-i svarūpa
mahiṣī-vivāhe, yaiche yaiche kaila rāsa
ihāke kahiye kṛṣṇera mukhya 'prakāśa'

SYNONYMS

eka-i-the same one; vigraha-person; yadi-if; haya-becomes; bahu-rūpa-many forms; ākāre-in appearance; ta'-certainly; bheda-difference; nāhi-there is not; eka-i-one; sva-rūpa-identity; mahiṣī-with the queens of Dvārakā; vivāhe-in the marriage; yaiche yaiche-in a similar way; kaila-He did; rāsa-rāsa dance; ihāke-this; kahiye-I say; kṛṣṇera-of Kṛṣṇa; mukhya-principal; prakāśa-manifested forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms [prakāśa-vigrahas].

TEXT 71

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

SYNONYMS

citram-wonderful; bata-oh; etat-this; ekena-with one; vapuṣā-form; yugapat-simultaneously; pṛthak-separately; gṛheṣu-in the houses; dvi-aṣṭa-sāhasram-sixteen thousand; striyaḥ-all the queens; ekaḥ-the one Śrī Kṛṣṇa; udāvahat-married.

TRANSLATION

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.69.2).

TEXT 72

rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena
tāsāṁ madhye dvayor dvayoḥ

SYNONYMS

rāsa-utsavaḥ-the festival of the rāsa dance; sampravṛttaḥ-was begun; gopī-maṇḍala-by groups of gopīs; maṇḍitaḥ-decorated; yoga-īśvareṇa-by the master of all mystic powers; kṛṣṇena-by Lord Kṛṣṇa; tāsām-of them; madhye-in the middle; dvayoḥ dvayoḥ-of each two.

TRANSLATION

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the rāsa dance, the Lord of all mystic powers placed Himself between each two girls."

PURPORT

This verse is also quoted from Śrīmad-Bhāgavatam (10.33.3).

TEXTS 73-74

praviṣṭena gṛhītānāṁ
kaṇṭhe sva-nikaṭaṁ striyaḥ
yaṁ manyeran nabhas tāvad
vimāna-śata-saṅkulam
divaukasāṁ sa-dārāṇām
aty-autsukya-bhṛtātmanām
tato dundubhayo nedur
nipetuḥ puṣpa-vṛṣṭayaḥ

SYNONYMS

praviṣṭena-having entered; gṛhītānām-of those embracing; kaṇṭhe-on the neck; sva-nikaṭam-situated at their own side; striyaḥ-the gopīs; yam-whom; manyeran-would think; nabhaḥ-the sky; tāvat-at once; vimāna-of airplanes; śata-with hundreds; saṅkulam-crowded; diva-okasām-of the demigods; sa-dārāṇām-with their wives; ati-autsukya-with eagerness; bhṛta-ātmanām-whose minds were filled; tataḥ-then; dundubhayaḥ-kettledrums; neduḥ-sounded; nipetuḥ-fell; puṣpa-vṛṣṭayaḥ-showers of flowers.

TRANSLATION

"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quote from Śrīmad-Bhāgavatam (10.33.3-4).

TEXT 75

anekatra prakaṭatā
rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva
sa prakāśa itīryate

SYNONYMS

anekatra-in many places; prakaṭatā-the manifestation; rūpasya-of form; ekasya-one; yā-which; ekadā-at one time; sarvathā-in every respect; tat-His; sva-rūpa-own form; eva-certainly; saḥ-that; prakāśaḥ-manifestive form; iti-thus; īryate-it is called.

TRANSLATION

"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord."

PURPORT

This is a quotation from the Laghu-bhāgavatāmṛta (1.21), compiled by Śrīla Rūpa Gosvāmī.

TEXT 76

eka-i vigraha kintu ākāre haya āna
aneka prakāśa haya, 'vilāsa' tāra nāma

SYNONYMS

eka-i-one; vigraha-form; kintu-but; ākāre-in appearance; haya-is; āna-different; aneka-many; prakāśa-manifestations; haya-appear; vilāsa-pastime form; tāra-of that; nāma-the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

TEXT 77

svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyeṇātma-samaṁ śaktyā
sa vilāso nigadyate

SYNONYMS

sva-rūpam-the Lord's own form; anya-other; ākāram-features of the body; yat-which; tasya-His; bhāti-appears; vilāsataḥ-from particular pastimes; prāyena-almost; ātma-samam-self-similar; śaktyā-by His potency; saḥ-that; vilāsaḥ-the vilāsa (pastime) form; nigadyate-is called.

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas."

PURPORT

This is another quotation from the Laghu-bhāgavatāmṛta (1.15).

TEXT 78

yaiche baladeva, paravyome nārāyaṇa
yaiche vāsudeva pradyumnādi saṅkarṣaṇa

SYNONYMS

yaiche-just as; baladeva-Baladeva; para-vyome-in the spiritual sky; nārāyaṇa-Lord Nārāyaṇa; yaiche-just as; vāsudeva-Vāsudeva; pradyumna-ādi-Pradyumna, etc.; saṅkarṣaṇa-Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭha-dhāma, and the catur-vyūha-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXTS 79-80

īśvarera śakti haya e-tina prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vraje gopī-gaṇa āra sabhāte pradhāna
vrajendra-nandana yā'te svayaṁ bhagavān

SYNONYMS

īśvarera-of the Supreme Lord; śakti-energy; haya-is; e-tina-these three; prakāra-kinds; eka-one; lakṣmī-gaṇa-the goddesses of fortune in Vaikuṇṭha; pure-in Dvārakā; mahiṣī-gaṇa-the queens; āra-and; vraje-in Vṛndāvana; gopī-gaṇa-the gopīs; āra-and; sabhāte-among all of them; pradhāna-the chief; vraja-indra-nandana-Kṛṣṇa, the son of the King of Vraja; yā'te-because; svayam-Himself; bhagavān-the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

TEXT 81

svayaṁ-rūpa kṛṣṇera kāya-vyūha–tāṅra sama
bhakta sahite haya tāṅhāra āvaraṇa

SYNONYMS

svayam-rūpa-His own original form (two-handed Kṛṣṇa); kṛṣṇera-of Lord Kṛṣṇa; kāya-vyūha-personal expansions; tāṅra-with Him; sama-equal; bhakta-the devotees; sahite-associated with; haya-are; tāṅhāra-His; āvaraṇa-covering.

TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further, secondary expansions, or servitor expansions, who are called devotees.

TEXT 82

bhakta ādi krame kaila sabhāra vandana
e-sabhāra vandana sarva-śubhera kāraṇa

SYNONYMS

bhakta-the devotees; ādi-and so on; krame-in order; kaila-did; sabhāra-of the assembly; vandana-worship; e-sabhāra-of this assembly; vandana-worship; sarva-śubhera-of all good fortune; kāraṇa-the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

TEXT 83

prathama śloke kahi sāmānya maṅgalācaraṇa
dvitīya ślokete kari viśeṣa vandana

SYNONYMS

prathama-first; śloke-in the verse; kahi-I express; sāmānya-general; maṅgala-ācaraṇa-invocation of benediction; dvitīya-second; ślokete-in the verse; kari-I do; viśeṣa-particular; vandana-offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

TEXT 84

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau

SYNONYMS

vande-I offer respectful obeisances; śrī-kṛṣṇa-caitanya-to Lord Śrī Kṛṣṇa Caitanya; nityānandau-and to Lord Nityānanda; saha-uditau-simultaneously arisen; gauḍa-udaye-on the eastern horizon of Gauḍa; puṣpavantau-the sun and moon together; citrau-wonderful; śam-dau-bestowing benediction; tamaḥ-nudau-dissipating darkness.

TRANSLATION

”I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

TEXTS 85-86

vraje ye vihare pūrve kṛṣṇa-balarāma
koṭī-sūrya-candra jini doṅhāra nija-dhāma
sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karilā udaya

SYNONYMS

vraje-in Vraja (Vṛndāvana); ye-who; vihare-played; pūrve-formerly; kṛṣṇa-Lord Kṛṣṇa; balarāma-Lord Balarāma; koṭī-millions; sūrya-suns; candra-moons; jini-overcoming; doṅhāra-of the two; nija-dhāma-the effulgence; sei-these; dui-two; jagatere-for the universe; ha-iyā-becoming; sa-daya-compassionate; gauḍa-deśe-in the country of Gauḍa; pūrva-śaile-on the eastern horizon; karilā-did; udaya-arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yāṅhāra prakāśe sarva jagat ānanda

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya; āra-and; prabhu nityānanda-Lord Nityānanda; yāṅhāra-of whom; prakāśe-on the appearance; sarva-all; jagat-the world; ānanda-full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

TEXTS 88-89

sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmera pracāra
ei mata dui bhāi jīvera ajñāna-
tamo-nāśa kari’ kaila tattva-vastu-dāna

SYNONYMS

sūrya-candra-the sun and the moon; hare-drive away; yaiche-just as; saba-all; andhakāra-darkness; vastu-truth; prakāśiyā-manifesting; kare-do; dharmera-of inborn nature; pracāra-preaching; ei mata-like this; dui-two; bhāi-brothers; jīvera-of the living being; ajñāna-of ignorance; tamaḥ-of the darkness; nāśa-destruction; kari'-doing; kaila-made; tattva-vastu-of the Absolute Truth; dāna-gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings' and enlighten them with knowledge of the Absolute Truth.

TEXT 90

ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vāñchā ādi saba

SYNONYMS

ajñāna-tamera-of the darkness of ignorance; nāma-name; kahiye-I call; kaitava-cheating process; dharma-religiosity; artha-economic development; kāma-sense gratification; mokṣa-liberation; vāñchā-desire for; ādi-and so on; saba-all.

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

TEXT 91

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ-religiosity; projjhita-completely rejected; kaitavaḥ-in which fruitive intention; atra-herein; paramaḥ-the highest; nirmatsarāṇām-of the one-hundred-percent pure in heart; satām-devotees; vedyam-to be understood; vāstavam-factual; atra-herein; vastu-substance; śiva-dam-giving well-being; tāpa-traya-of threefold miseries; unmūlanam-causing uprooting; śrīmat-beautiful; bhāgavate-in the Bhāgavata Purāṇa; mahā-muni-by the great sage (Vyāsadeva); kṛte-compiled; kim-what; vā-indeed; paraiḥ-with others; īśvaraḥ-the Supreme Lord; sadyaḥ-at once; hṛdi-within the heart; avarudhyate-becomes confined; atra-herein; kṛtibhiḥ-by pious men; śuśrūṣubhiḥ-desiring to hear; tat-kṣaṇāt-without delay.

TRANSLATION

"The great scripture Śrīmad-Bhāgavatam, compiled by Mahā-muni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (1.1.2). The words mahā-muni-kṛte indicate that Śrīmad-Bhāgavatam was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahā-muni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhāgavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Śrīmad-Bhāgavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the Vedānta-sūtra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Śrīmad-Bhāgavatam is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (karma-kāṇḍa), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work a person is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead him to a distressful position of material want and scarcity. However, even if a person is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jñāna-mārga) and of mystic powers (yoga-mārga) are equally hazardous, for one does not know where one will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness-in other words, until he transcends the plane of material speculation-it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vasudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogīs are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogīs. He therefore came to India not to learn the methods of the yogīs' mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Śrīmad-Bhāgavatam. Mystic powers can make a yogī materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhāgavata school, this path of religiosity is also a method of cheating its followers. In the Bhagavad-gītā it is clearly defined that the most elevated and powerful mystic yogīs one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kāṇḍa and jñāna-kāṇḍa. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the śāstras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of the Bhagavad-gītā. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Śrīmad-Bhāgavatam, however, is able to give its followers permanent relief from the threefold miseries. The Bhāgavatam describes the highest religious form-reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging into the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word projjhita is significant. Pra means "complete," and ujjhita indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of bhāgavata-dharma, or the transcendental religion that is the eternal function of the living being.

Bhāgavata-dharma, or the religious principle described in Śrīmad-Bhāgavatam, of which the Bhagavad-gītā is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of bhāgavata-dharma, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanaṁ tava

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as vastu, or the Substance, and the living entities are described as vāstavas, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called bhāgavata-dharma, or sanātana-dharma-real religion. This is described in the pages of Śrīmad-Bhāgavatam. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear Śrīmad-Bhāgavatam immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

TEXT 92

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

SYNONYMS

tāra-of them; madhye-in the midst; mokṣa-vāñchā-the desire to merge into the Supreme; kaitava-of cheating processes; pradhāna-the chief; yāhā haite-from which; kṛṣṇa-bhakti-devotion to Lord Kṛṣṇa; haya-becomes; antardhāna-disappearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

PURPORT

The desire to merge into the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

TEXT 93

"pra-śabdena mokṣābhisandhir api nirastaḥ" iti

SYNONYMS

pra-śabdena-by the prefix "pra"; mokṣa-abhisandhiḥ-the intention of liberation; api-certainly; nirastaḥ-nullified; iti-thus.

TRANSLATION

"The prefix 'pra' [in the verse from Śrīmad-Bhāgavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam.

TEXT 94

kṛṣṇa-bhaktira bādhaka–yata śubhāśubha karma
seha eka jīvera ajñāna-tamo-dharma

SYNONYMS

kṛṣṇa-bhaktira-of devotional service to Kṛṣṇa; bādhaka-hindrance; yata-all; śubha-aśubha-auspicious or inauspicious; karma-activity; seha-that; eka-one; jīvera-of the living entity; ajñāna-tamaḥ-of the darkness of ignorance; dharma-the character.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is to render devotional service to the Supreme Lord in full Kṛṣṇa consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Kṛṣṇa consciousness.

TEXT 95

yāṅhāra prasāde ei tamo haya nāśa
tamo nāśa kari' kare tattvera prakāśa

SYNONYMS

yāṅhāra-whose; prasāde-by the grace; ei-this; tamaḥ-darkness; haya-is; nāśa-destroyed; tamaḥ-darkness; nāśa-destruction; kari'-doing; kare-does; tattvera-of the truth; prakāśa-discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

TEXT 96

tattva-vastu–kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa
nāma-saṅkīrtana–saba ānanda-svarūpa

SYNONYMS

tattva-vastu-Absolute Truth; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; prema-rūpa-taking the form of love for Lord Kṛṣṇa; nāma-saṅkīrtana-congregational chanting of the holy name; saba-all; ānanda-of bliss; svarūpa-the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

TEXT 97

sūrya candra bāhirera tamaḥ se vināśe
bahir-vastu ghaṭa-paṭa-ādi se prakāśe

SYNONYMS

sūrya-the sun; candra-the moon; bāhirera-of the external world; tamaḥ-darkness; se-they; vināśe-destroy; bahiḥ-vastu-external things; ghaṭa-waterpots; paṭa-ādi-plates, etc.; se-they; prakāśe-reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

TEXT 98

dui bhāi hṛdayera kṣāli' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra

SYNONYMS

dui-two; bhāi-brothers; hṛdayera-of the heart; kṣāli'-purifying; andhakāra-darkness; dui bhāgavata-of the two bhāgavatas; saṅge-by the association; karāna-cause; sākṣāt-kāra-a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

TEXT 99

eka bhāgavata baḍa–bhāgavata-śāstra
āra bhāgavata–bhakta bhakti-rasa-pātra

SYNONYMS

eka-one; bhāgavata-in relation to the Supreme Lord; baḍa-great; bhāgavata-śāstra-Śrīmad-Bhāgavatam; āra-the other; bhāgavata-in relation to the Supreme Lord; bhakta-pure devotee; bhakti-rasa-of the mellow of devotion; pātra-the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

TEXT 100

dui bhāgavata dvārā diyā bhakti-rasa
tāṅhāra hṛdaye tāṅra preme haya vaśa

SYNONYMS

dui-two; bhāgavata-the bhāgavatas; dvārā-by; diyā-giving; bhakti-rasa-devotional inspiration; tāṅhāra-of His devotee; hṛdaye-in the heart; tāṅra-his; preme-by the love; haya-becomes; vaśa-under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee’s love.

TEXT 101

eka adbhuta–sama-kāle doṅhāra prakāśa
āra adbhuta–citta-guhāra tamaḥ kare nāśa

SYNONYMS

eka-one; adbhuta-wonderful thing; sama-kāle-at the same time; doṅhāra-of both; prakāśa-the manifestation; āra-the other; adbhuta-wonderful thing; citta-guhāra-of the core of the heart; tamaḥ-darkness; kare-do; nāśa-destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

TEXT 102

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

SYNONYMS

ei-these; candra-moon; sūrya-sun; dui-two; parama-very; sa-daya-kind; jagatera-of the people of the world; bhāgye-for the fortune; gauḍe-in the land of Gauḍa; karilā-did; udaya-appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gauḍadeśa or Gauḍa, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvīpa, which is now known as Māyāpur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauḍadeśa to spread the science of Kṛṣṇa consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the Western civilizations by Their mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the Mahābhārata, Udyoga-parva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one’s standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead’s energy. Everything is a manifestation of Kṛṣṇa.

TEXT 103

sei dui prabhura kari caraṇa vandana
yāṅhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa

SYNONYMS

sei-these; dui-two; prabhura-of the Lords; kari-I do; caraṇa-feet; vandana-obeisance; yāṅhā ha-ite-from which; vighna-nāśa-destruction of obstacles; abhīṣṭa-pūraṇa-fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

TEXT 104

ei dui śloke kaila maṅgala-vandana
tṛtīya ślokera artha śuna sarva-jana

SYNONYMS

ei-these; dui-two; śloke-in the verses; kaila-I did; maṅgala-auspicious; vandana-obeisance; tṛtīya-third; ślokera-of the verse; artha-meaning; śuna-please hear; sarva-jana-everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

TEXT 105

vaktavya-bāhulya, grantha-vistārera ḍare
vistāre nā varṇi, sārārtha kahi alpākṣare

SYNONYMS

vaktavya-of words to be spoken; bāhulya-elaboration; grantha-of the book; vistārera-of the big volume; ḍare-in fear; vistāre-in expanded form; nā-not; varṇi-I describe; sāra-artha-essential meaning; kahi-I say; alpa-akṣare-in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

TEXT 106

”mitaṁ ca sāraṁ ca vaco hi vāgmitā” iti

SYNONYMS

mitam-concise; ca-and; sāram-essential; ca-and; vacaḥ-speech; hi-certainly; vāgmitā-eloquence; iti-thus.

TRANSLATION

”Essential truth spoken concisely is true eloquence.”

TEXT 107

śunile khaṇḍibe cittera ajñānādi doṣa
kṛṣṇe gāḍha prema habe, pāibe santoṣa

SYNONYMS

śunile-on one's hearing; khaṇḍibe-will remove; cittera-of the heart; ajñāna-ādi-of ignorance, etc.; doṣa-the faults; kṛṣṇe-in Lord Kṛṣṇa; gāḍha-deep; prema-love; habe-there will be; pāibe-will obtain; santoṣa-satisfaction.

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

TEXTS 108-109

śrī-caitanya-nityānanda-advaita-mahattva
tāṅra bhakta-bhakti-nāma-prema-rasa-tattva
bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra

SYNONYMS

śrī-caitanya-of Lord Caitanya Mahāprabhu; nityānanda-of Lord Nityānanda; advaita-of Śrī Advaita; mahattva-greatness; tāṅra-Their; bhakta-devotees; bhakti-devotion; nāma-names; prema-love; rasa-mellows; tattva-real nature; bhinna bhinna-different; likhiyāchi-I wrote; kariyā-doing; vicāra-consideration; śunile-on hearing; jānibe-will know; saba-all; vastu-tattva-sāra-the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu-and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges-one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritāmṛta] with logic and discrimination.

TEXT 110

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.

18.4.2 Chapter 2

Śrī Caitanya Mahāprabhu Is the Supreme Personality of Godhead

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The puruṣa-avatāras are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord's manifestation of prābhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa's ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikuṇṭhas, which are manifestations of the Supreme Lord's internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

TEXT 1

śrī-caitanya-prabhuṁ vande
bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptaṁ siddhānta-sāgaram

SYNONYMS

śrī-caitanya-prabhum-to Lord Śrī Caitanya Mahāprabhu; vande-I offer obeisances; bālaḥ-an ignorant child; api-even; yat-of whom; anugrahāt-by the mercy; taret-may cross over; nānā-various; mata-of theories; grāha-the crocodiles; vyāptam-filled with; siddhānta-of conclusions; sāgaram-the ocean.

TRANSLATION

I offer my obeisances to Sri Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jñānīs, the yoga systems of Patañjali and Gautama, and the systems of philosophers like Kaṇāda, Kapila and Dattātreya are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

TEXT 2

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī

SYNONYMS

kṛṣṇa-of the holy name of Lord Kṛṣṇa; utkīrtana-loud chanting; gāna-singing; nartana-dancing; kalā-of the other fine arts; pāthaḥ-jani-with lotuses; bhrājitā-beautified; sat-bhakta-of pure devotees; āvali-rows; haṁsa-of swans; cakra-cakravāka birds; madhu-pa-and bumble bees; śreṇī-like swarms; vihāra-of pleasure; āspadam-the abode; karṇa-ānandi-gladdening the ears; kala-melodious; dhvaniḥ-sound; vahatu-let it flow; me-my; jihvā-of the tongue; maru-desertlike; prāṅgaṇe-in the courtyard; śrī-caitanya dayā-nidhe-O Lord Caitanya, ocean of mercy; tava-of You; lasat-shining; līlā-sudhā-of the nectar of the pastimes; svardhunī-the Ganges.

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glory; śrī-caitanya-to Lord Caitanya; jaya-all glory; nityānanda-to Lord Nityānanda; jaya-all glory; advaita-candra-to Advaita Ācārya; jaya-all glory; gaura-bhakta-vṛnda-to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

TEXT 4

tṛtīya ślokera artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa

SYNONYMS

tṛtīya-third; ślokera-of the verse; artha-the meaning; kari-I do; vivaraṇa-description; vastu-of the Absolute Truth; nirdeśa-rūpa-in the form of delineation; maṅgala-auspicious; ācaraṇa-conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

TEXT 5

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

SYNONYMS

yat-that which; advaitam-without a second; brahma-the impersonal Brahman; upaniṣadi-in the Upaniṣads; tat-that; api-certainly; asya-His; tanu-bhā-the effulgence of His transcendental body; yaḥ-who; ātmā-the Supersoul; antaḥ-yāmī-indwelling Lord; puruṣaḥ-the supreme enjoyer; iti-thus; saḥ-He; asya-His; aṁśa-vibhavaḥ-expansion of a plenary portion; ṣaṭ-aiśvaryaiḥ-with the six opulences; pūrṇaḥ-full; yaḥ-who; iha-here; bhagavān-the Supreme Personality of Godhead; saḥ-He; svayam-Himself; ayam-this one; na-not; caitanyāt-than Lord Caitanya; kṛṣṇāt-than Lord Kṛṣṇa; jagati-in the world; para-higher; tattvam-truth; param-another; iha-here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upaniṣads speak very highly of the impersonal Brahman. The Upaniṣads, which are considered the most elevated portion of the Vedic literature, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa- indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upaniṣads can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called advaita-vāda, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The antar-yāmī, the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in the Bhagavad-gītā (15.15), wherein Lord Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am situated in everyone's heart." The Bhagavad-gītā (5.29) also states, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the Brahma-saṁhitā (5.35) states, aṇḍāntara-stha-paramāṇu-cayāntara-stham. The Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as pūrṇa, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of sannyāsa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of sannyāsa. Although in Kali-yuga acceptance of the sannyāsa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the śāstras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In the Bhagavad-gītā (7.7) Lord Kṛṣṇa says to Arjuna, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of sac-cid-ānanda (full life, knowledge and bliss). By realization of the sat portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the cit portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramātmā. But neither of these partial realizations of the Complete Whole can help one realize ānanda, or complete bliss. Without such realization of ānanda, knowledge of the Absolute Truth is incomplete.

This verse of the Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī is confirmed by a parallel statement in the Tattva-sandarbha by Śrīla Jīva Gosvāmī. In the Ninth Part of the Tattva-sandarbha it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa, the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

TEXT 6

brahma, ātmā, bhagavān–anuvāda tina
aṅga-prabhā, aṁśa, svarūpa–tina vidheya-cihna

SYNONYMS

brahma-the impersonal Brahman; ātmā-the localized Paramātmā; bhagavān-the Personality of Godhead; anuvāda-subjects; tina-three; aṅga-prabhā-bodily effulgence; aṁśa-partial manifestation; svarūpa-original form; tina-three; vidheya-cihna-predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

TEXT 7

anuvāda āge, pāche vidheya sthāpana
sei artha kahi, śuna śāstra-vivaraṇa

SYNONYMS

anuvāda-the subject; āge-first; pāche-afterwards; vidheya-the predicate; sthāpana-placing; sei-this; artha-the meaning; kahi-I speak; śuna-please listen; śāstra-vivaraṇa-to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

TEXT 8

svayaṁ bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva

SYNONYMS

svayam-Himself; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; viṣṇu-of all-pervading Viṣṇu; para-tattva-the ultimate truth; pūrṇa-jñāna-full knowledge; pūrṇa-ānanda-full bliss; parama-supreme; mahattva-greatness.

TRANSLATION

Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

TEXT 9

'nanda-suta' bali' yāṅre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāñi

SYNONYMS

nanda-suta-the son of Nanda Mahārāja; bali'-as; yāṅre-who; bhāgavate-in Śrīmad-Bhāgavatam; gāi-is sung; sei-that; kṛṣṇa-Lord Kṛṣṇa; avatīrṇa-descended; caitanya-gosāñi-Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, the Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is the viṣṇu-tattva, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The viṣṇu-tattva has different categories, of which the highest is Lord Kṛṣṇa, the ultimate viṣṇu-tattva, as confirmed in the Bhagavad-gītā and throughout the Vedic literature. In Śrīmad-Bhāgavatam the same Supreme Personality of Godhead Kṛṣṇa is described as Nanda-suta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all tattvas (truths), namely Brahman, Paramātmā and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all tattvas. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātmā and Bhagavān.

TEXT 10

prakāśa-viśeṣe teṅha dhare tina nāma
brahma, paramātmā āra svayaṁ-bhagavān

SYNONYMS

prakāśa-of manifestation; viśeṣe-in variety; teṅha-He; dhare-holds; tina-three; nāma-names; brahma-Brahman; paramātmā-Paramātmā (Supersoul); āra-and; svayam-Himself; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramātmā and the original Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word bhagavān in his Bhagavat-sandarbha. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word bhagavān is bha, which means "sustainer" and "protector." The next letter, ga, means "leader," "pusher" and "creator." Va means "dwelling" (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word bhagavān carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in the Bhagavad-gītā (15.13) where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from the Bhagavad-gītā, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the puruṣa-avatāras, who are invested with potencies similar to His. The puruṣa-avatāras are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deputes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deputes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need for such an officer, and he returns home. The Paramātmā is compared to such an officer.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramātmā, or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth that exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

TEXT 11

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma-Brahman; iti-thus; paramātmā-Paramātmā; iti-thus; bhagavān-Bhagavān; iti-thus; śabdyate-is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of Śrīmad-Bhāgavatam, where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. Tattva-vidaḥ refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through yoga practice will be able to realize Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called māyā. One who is not Kṛṣṇa conscious is ruled by the spell of māyā under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Viṣṇu, the controller of māyā, are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogīs who try to locate the Paramātmā accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Kṛṣṇa, and therefore his realization is the most perfect of all.

TEXT 12

tāṅhāra aṅgera śuddha kiraṇa-maṇḍala
upaniṣat kahe tāṅre brahma sunirmala

SYNONYMS

tāṅhāra-His; aṅgera-of the body; śuddha-pure; kiraṇa-of rays; maṇḍala-realm; upaniṣat-the Upaniṣads; kahe-say; tāṅre-unto that; brahma-Brahman; su-nirmala-transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

Three mantras of the Muṇḍaka Upaniṣad (2.2.9-11) give information regarding the bodily effulgence of the Supreme Personality of Godhead. They state:

hiraṇmaye pare kośe
virajaṁ brahma niṣkalam
tac chubhraṁ jyotiṣāṁ jyotis
tad yad ātma-vido viduḥ
na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti
brahmaivedam amṛtaṁ purastād brahma
paścād brahma dakṣiṇataś cottareṇa
adhaś cordhvaṁ ca prasṛtaṁ brahmai-
vedaṁ viśvam idaṁ variṣṭham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

TEXT 13

carma-cakṣe dekhe yaiche sūrya nirviśeṣa
jñāna-mārge laite nāre kṛṣṇera viśeṣa

SYNONYMS

carma-cakṣe-by the naked eye; dekhe-one sees; yaiche-just as; sūrya-the sun; nirviśeṣa-without variegatedness; jñāna-mārge-by the path of philosophical speculation; laite-to accept; nāre-not able; kṛṣṇera-of Lord Kṛṣṇa; viśeṣa-the variety.

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa's transcendental varieties.

TEXT 14

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya-of whom; prabhā-the effulgence; prabhavataḥ-of one who excels in power; jagat-aṇḍa-of universes; koṭi-koṭīṣu-in millions and millions; aśeṣa-unlimited; vasudhā-ādi-with planets, etc; vibhūti-with opulences; bhinnam-becoming variegated; tat-that; brahma-Brahman; niṣkalam-without parts; anantam-unlimited; aśeṣa-bhūtam-being complete; govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

[Lord Brahmā said:] "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

PURPORT

This verse appears in the Brahma-saṁhitā (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

TEXT 15

koṭī koṭī brahmāṇḍe ye brahmera vibhūti
sei brahma govindera haya aṅga-kānti

SYNONYMS

koṭī-tens of millions; koṭī-tens of millions; brahma-aṇḍe-in universes; ye-which; brahmera-of Brahman; vibhūti-opulences; sei-that; brahma-Brahman; govindera-of Lord Govinda; haya-is; aṅga-kānti-bodily effulgence.

TRANSLATION

"The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

TEXT 16

sei govinda bhaji āmi, tehoṅ mora pati
tāṅhāra prasāde mora haya sṛṣṭi-śakti

SYNONYMS

sei-that; govinda-Lord Govinda; bhaji-worship; āmi-I; tehoṅ-He; mora-my; pati-Lord; tāṅhāra-His; prasāde-by the mercy; mora-my; haya-becomes; sṛṣṭi-of creation; śakti-power.

TRANSLATION

"I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. The Bhagavad-gītā (14.27) clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17

munayo vāta-vāsanāḥ
śramaṇā ūrdhva-manthinaḥ
brahmākhyaṁ dhāma te yānti
śāntāḥ sannyāsino 'malāḥ

SYNONYMS

munayaḥ-saints; vāta-vāsanāḥ-naked; śramanāḥ-who perform severe physical penances; ūrdhva-raised up; manthinaḥ-whose semen; brahma-ākhyam-known as Brahmaloka; dhāma-to the abode; te-they; yānti-go; śāntāḥ-equipoised in Brahman; sannyāsinaḥ-who are in the renounced order of life; amalāḥ-pure.

TRANSLATION

[Śrī Uddhava said:] "Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloka."

PURPORT

In this verse from Śrīmad-Bhāgavatam (11.6.47), vāta-vāsanāḥ refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

TEXT 18

ātmāntaryāmī yāṅre yoga-śāstre kaya
seha govindera aṁśa vibhūti ye haya

SYNONYMS

ātmā antaḥ-yāmī-in-dwelling Supersoul; yāṅre-who; yoga-śāstre-in the scriptures of yoga; kaya-is spoken; seha-that; govindera-of Govinda; aṁśa-plenary portion; vibhūti-expansion; ye-which; haya-is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antar-yāmī] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is in the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His puruṣa-avatāras, who direct the aggregate material energy and all the conditioned souls. By understanding the three expansions of the puruṣa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total aggregate of living entities, or the second puruṣa, He is known as Garbhodakaśāyī Viṣṇu. As the creator or original cause of innumerable universes, or the first puruṣa, who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three puruṣas direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of yoga is the process of transcending the influence of the material elements by establishing a connection with the puruṣa known as the Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

TEXT 19

ananta sphaṭike yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāśe

SYNONYMS

ananta-unlimited; sphaṭike-in crystals; yaiche-just as; eka-one; sūrya-sun; bhāse-appears; taiche-just so; jīve-in the living entity; govindera-of Govinda; aṁśa-portion; prakāśe-manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as the Paramātmā] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode, Goloka Vṛndāvana, is reflected in everyone's heart as the Supersoul. In the Upaniṣads it is said that the jīva (living entity) and the Paramātmā (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramātmā has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramātmā), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers who do not believe in the law of karma put forward the argument that it is absurd for a person to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of the Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

TEXT 20

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

atha vā-or; bahunā-much; etena-with this; kim-what use; jñātena-being known; tava-by you; arjuna-O Arjuna; viṣṭabhya-pervading; aham-I; idam-this; kṛtsnam-entire; eka-aṁśena-with one portion; sthitaḥ-situated; jagat-universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Śrī Kṛṣṇa spoke this verse of the Bhagavad-gītā (10.42).

TEXT 21

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
prati-dṛśam iva naikadhārkam ekaṁ
samadhigato 'smi vidhūta-bheda-mohaḥ

SYNONYMS

tam-Him; imam-this; aham-I; ajam-the unborn; śarīra-bhājām-of the conditioned souls endowed with bodies; hṛdi hṛdi-in each of the hearts; dhiṣṭhitam-situated; ātma-by themselves; kalpitānām-which are imagined; prati-dṛśam-for every eye; iva-like; na eka-dhā-not in one way; arkam-the sun; ekam-one; samadhigataḥ-one who has obtained; asmi-I am; vidhūta-removed; bheda-mohaḥ-whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as the Paramātmā in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion."

PURPORT

This verse from Śrīmad-Bhāgavatam (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as the Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

TEXT 22

seita govinda sākṣāc caitanya gosāñi
jīva nistārite aiche dayālu āra nāi

SYNONYMS

seita-that; govinda-Govinda; sākṣāt-personally; caitanya-Lord Caitanya; gosāñi-Gosāñi; jīva-the fallen living entities; nistārite-to deliver; aiche-such; dayālu-a merciful Lord; āra-another; nāi-there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāñi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmā features, now the author of Śrī Caitanya-caritāmṛta advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of the Bhagavad-gītā. In the Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, the Paramātmā is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāñi.

The author of Śrī Caitanya-caritāmṛta most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the prakāśa or vilāsa forms of Śrī Kṛṣṇa; He is the svayaṁ-rūpa, Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, there are innumerable other scriptural statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the Caitanya Upaniṣad (5): gauraḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktiṁ loke kāśyati. "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the Śvetāśvatara Upaniṣad:

tam īśvarāṇāṁ paramaṁ maheśvaraṁ
taṁ devatānāṁ paramaṁ ca daivatam
patiṁ patīnāṁ paramaṁ parastād
vidāma devaṁ bhuvaneśam īḍyam

"O Supreme Lord, You are the Supreme Maheśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (Śvetāśvatara Upaniṣad 6.7)

mahān prabhur vai puruṣaḥ
sattvasyaiṣa pravartakaḥ
su-nirmalām imāṁ prāptim
īśāno jyotir avyayaḥ

"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti." (Śvetāśvatara Upaniṣad 3.12)

(3) From the Muṇḍaka Upaniṣad (3.1.3):

yadā paśyaḥ paśyate rukma-varṇaṁ
kartāram īśaṁ puruṣaṁ brahma-yonim

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Śrīmad-Bhāgavatam:

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

”We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death.” (Bhāg. 11.5.33)

tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

”We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy.” (Bhāg. 11.5.34)

Prahlāda said:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam

”My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga [one who appears in only three yugas].” (Bhāg. 7.9.38)

(5) From the Kṛṣṇa-yāmala-tantra: puṇya-kṣetre navadvīpe bhaviṣyāmi śacī-sutaḥ. ”I shall appear in the holy land of Navadvīpa as the son of Śacīdevī.”

(6) From the Vāyu Purāṇa: kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ. ”In the Age of Kali when the saṅkīrtana movement is inaugurated, I shall descend as the son of Śacīdevī.”

(7) From the Brahma-yāmala-tantra:

atha vāhaṁ dharādhāme
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyāṁ ca bhaviṣyāmi
kalau saṅkīrtanāgame

”Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the saṅkīrtana movement.”

(8), From the Ananta-saṁhitā:

ya eva bhagavān kṛṣṇo
rādhikā-prāṇa-vallabhaḥ
sṛṣṭy ādau sa jagan-nātho
gaura āsīn maheśvari

”The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī.”

TEXT 23

para-vyomete vaise nārāyaṇa nāma
ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān

SYNONYMS

para-vyomete-in the transcendental world; vaise-sits; nārāyaṇa-Lord Nārāyaṇa; nāma-of the name; ṣaṭ-aiśvarya-of six kinds of opulences; pūrṇa-full; lakṣmī-kānta-the husband of the goddess of opulence; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

TEXT 24

veda, bhāgavata, upaniṣat, āgama
’pūrṇa-tattva’ yāṅre kahe, nāhi yāṅra sama

SYNONYMS

veda-the Vedas; bhāgavata-Śrīmad-Bhāgavatam; upaniṣat-the Upaniṣads; āgama-other transcendental literatures; pūrṇa-tattva-full truth; yāṅre-unto whom; kahe-they say; nāhi-there is not; yāṅra-whose; sama-equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the Ṛk-saṁhitā (1.22.20):

tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayo divīva cakṣur ātatam

"The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

(2) From the Nārāyaṇātharva-śira Upaniṣad (1-2): nārāyaṇād eva samutpadyante nārāyaṇāt pravartante nārāyaṇe pralīyante. . . . atha nityo nārāyaṇaḥ. . . . nārāyaṇa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. . . . śuddho deva eko nārāyaṇo na dvitīyo 'sti kaścit. "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

(3) From the Nārāyaṇa Upaniṣad (1.4): yataḥ prasūtā jagataḥ prasūtī. "Nārāyaṇa is the source from whom all the universes emanate."

(4) From the Hayaśīrṣa Pañcarātra: paramātmā harir devaḥ. "Hari is the Supreme Lord."

(5) From the Bhāgavatam (11.3.34-35):

nārāyaṇābhidhānasya
brahmaṇaḥ paramātmanaḥ
niṣṭhām arhatha no vaktuṁ
yūyaṁ hi brahma-vittamāḥ

"O best of the brāhmaṇas, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā."

sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suṣuptiṣu sad bahiś ca
dehendriyāsu-hṛdayāni caranti yena
sañjīvitāni tad avehi paraṁ narendra

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness-namely waking, dreaming and deep sleep-as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme."

TEXT 25

bhakti-yoge bhakta pāya yāṅhāra darśana
sūrya yena savigraha dekhe deva-gaṇa

SYNONYMS

bhakti-yoge-by devotional service; bhakta-the devotee; pāya-obtains; yāṅhāra-whose; darśana-sight; sūrya-the sun-god; yena-like; sa-vigraha-with form; dekhe-they see; deva-gaṇa-the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

TEXT 26

jñāna-yoga-mārge tāṅre bhaje yei saba
brahma-ātma-rūpe tāṅre kare anubhava

SYNONYMS

jñāna-of philosophical speculation; yoga-and of mystic yoga; mārge-on the paths; tāṅre-Him; bhaje-worship; yei-who; saba-all; brahma-of impersonal Brahman; ātma-and of the Supersoul (Paramātmā); rūpe-in the forms; tāṅre-Him; kare-do; anubhava-perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (jñāna-mārga) or want to meditate in mystic yoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

TEXT 27

upāsanā-bhede jāni īśvara-mahimā
ataeva sūrya tāṅra diyeta upamā

SYNONYMS

upāsanā-bhede-by the different paths of worship; jāni-I know; īśvara-of the Supreme Lord; mahimā-greatness; ataeva-therefore; sūrya-the sun; tāṅra-of Him; diyeta-was given; upamā-simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

TEXT 28

sei nārāyaṇa kṛṣṇera svarūpa-abheda
eka-i vigraha, kintu ākāra-vibheda

SYNONYMS

sei-that; nārāyaṇa-Lord Nārāyaṇa; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-original form; abheda-not different; eka-i-one; vigraha-identity; kintu-but; ākāra-of bodily features; vibheda-difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

iṅhota dvi-bhuja, tiṅho dhare cāri hātha
iṅho veṇu dhare, tiṅho cakrādika sātha

SYNONYMS

iṅhota-this one; dvi-bhuja-two arms; tiṅho-He; dhare-manifests; cāri-four; hātha-hands; iṅho-this one; veṇu-flute; dhare-holds; tiṅho-He; cakra-ādika-the wheel, etc.; sātha-with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

TEXT 30

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ-Lord Nārāyaṇa; tvam-You; na-not; hi-certainly; sarva-all; dehinām-of the embodied beings; ātmā-the Supersoul; asi-You are; adhīśa-O Lord; akhila-loka-of all the worlds; sākṣī-the witness; nārāyaṇaḥ-known as Nārāyaṇa; aṅgam-plenary portion; nara-of Nara; bhū-born; jala-in the water; ayanāt-due to the place of refuge; tat-that; ca-and; api-certainly; satyam-highest truth; na-not; tava-Your; eva-at all; māyā-the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This statement, which is from Śrīmad-Bhāgavatam (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord had defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their calves from the pasturing grounds, but when he returned to the pastures he saw that all the boys and calves were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa's, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

śiśu vatsa hari' brahmā kari aparādha
aparādha kṣamāite māgena prasāda

SYNONYMS

śiśu-playmates; vatsa-calves; hari'-stealing; brahmā-Lord Brahmā; kari-making; aparādha-offense; aparādha-offense; kṣamāite-to pardon; māgena-begged; prasāda-mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

TEXT 32

tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya

SYNONYMS

tomāra-Your; nābhi-padma-lotus of the navel; haite-from; āmāra-my; janma-udaya-birth; tumi-You; pitā-father; mātā-mother; āmi-I; tomāra-Your; tanaya-son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

TEXT 33

pitā mātā bālakera nā laya aparādha
aparādha kṣama, more karaha prasāda

SYNONYMS

pitā-father; mātā-mother; bālakera-of the child; nā-not; laya-take seriously; aparādha-the offense; aparādha-the offense; kṣama-please pardon; more-unto me; karaha-please show; prasāda-mercy.

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

TEXT 34

kṛṣṇa kahena–brahmā, tomāra pitā nārāyaṇa
āmi gopa, tumi kaiche āmāra nandana

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kahena-says; brahmā-O Lord Brahmā; tomāra-your; pitā-father; nārāyaṇa-Lord Nārāyaṇa; āmi-I (am); gopa-cowherd boy; tumi-you; kaiche-how; āmāra-My; nandana-son.

TRANSLATION

Śrī Kṛṣṇa said, "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?"

TEXT 35

brahmā balena, tumi ki nā hao nārāyaṇa
tumi nārāyaṇa–śuna tāhāra kāraṇa

SYNONYMS

brahmā-Lord Brahmā; balena-says; tumi-You; ki nā hao-are not; nārāyaṇa-Lord Nārāyaṇa; tumi-You; nārāyaṇa-Lord Nārāyaṇa; śuna-please hear; tāhāra-of that; kāraṇa-reason.

TRANSLATION

Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

TEXT 36

prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa
tāhāra ye ātmā tumi mūla-svarūpa

SYNONYMS

prākṛta-material; aprākṛta-and spiritual; sṛṣṭye-in the creations; yata-as many as there are; jīva-rūpa-the living beings; tāhāra-of them; ye-who; ātmā-the Supersoul; tumi-You; mūla-svarūpa-ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls, who remain within the material cosmic creation, are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Saṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationship with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. A person considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent: he is but a minute particle of the energy of Lord Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

TEXT 37

pṛthvī yaiche ghaṭa-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya

SYNONYMS

pṛthvī-the earth; yaiche-just as; ghaṭa-of earthen pots; kulera-of the multitude; kāraṇa-the cause; āśraya-the shelter; jīvera-of the living beings; nidāna-root cause; tumi-You; tumi-You; sarva-āśraya-shelter of all.

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the Supreme Soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in the Bhagavad-gītā (7.10), where the Lord says, bījaṁ māṁ sarva-bhūtānām ("I am the seed of all living entities"), and in the Upaniṣads (Kaṭha Upaniṣad 5.3), which say, nityo nityānāṁ cetanaś cetanānām ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of Viśiṣṭādvaita-vāda philosophy explain the Vedānta-sūtra by saying that although the living entity has two kinds of bodies-subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)-and although he thus lives in three bodily dimensions (gross, subtle and spiritual), he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead, who emanates the material and spiritual worlds, is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of acintya-bhedābheda-tattva, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

TEXT 38

'nāra'-śabde kahe sarva jīvera nicaya
'ayana'-śabdete kahe tāhāra āśraya

SYNONYMS

nāra-śabde-by the word nāra; kahe-one means; sarva jīvera-of all living entities; nicaya-the assemblage; ayana-śabdete-by the word ayana; kahe-one means; tāhāra-of them; āśraya-the refuge.

TRANSLATION

"The word nāra refers to the aggregate of all the living beings, and the word ayana refers to the refuge of them all.

TEXT 39

ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitīya kāraṇa

SYNONYMS

ataeva-therefore; tumi-You; hao-are; mūla-original; nārāyaṇa-Nārāyaṇa; ei-this; eka-one; hetu-reason; śuna-please listen; dvitīya-second; kāraṇa-to the reason.

TRANSLATION

"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

TEXT 40

jīvera īśvara–puruṣādi avatāra
tāṅhā sabā haite tomāra aiśvarya apāra

SYNONYMS

jīvera-of the living beings; īśvara-the Supreme Lord; puruṣa-ādi-puruṣa incarnations, etc.; avatāra-incarnations; tāṅhā-Them; sabā-all; haite-than; tomāra-Your; aiśvarya-opulences; apāra-boundless.

TRANSLATION

"The direct Lords of the living beings are the puruṣa incarnations. But Your opulence and power are more exalted than Theirs.

TEXT 41

ataeva adhīśvara tumi sarva pitā
tomāra śaktite tāṅrā jagat-rakṣitā

SYNONYMS

ataeva-therefore; adhīśvara-primeval Lord; tumi-You; sarva-of all; pitā-father; tomāra-Your; śaktite-by the energy; tāṅrā-They; jagat-of the cosmic creations; rakṣitā-protectors.

TRANSLATION

"Therefore You are the primeval Lord, the original father of everyone. They [the puruṣas] are protectors of the universes by Your power.

TEXT 42

nārera ayana yāte karaha pālana
ataeva hao tumi mūla nārāyaṇa

SYNONYMS

nārera-of the living beings; ayana-the shelters; yāte-those to whom; karaha-You give; pālana-protection; ataeva-therefore; hao-are; tumi-You; mūla-original; nārāyaṇa-Nārāyaṇa.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three puruṣa-avatāras. But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the puruṣas. Śrī Kṛṣṇa is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.

TEXT 43

tṛtīya kāraṇa śuna śrī-bhagavān
ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma

SYNONYMS

tṛtīya-third; kāraṇa-reason; śuna-please hear; śrī-bhagavān-O Supreme Personality of Godhead; ananta-unlimited; brahma-aṇḍa-universes; bahu-many; vaikuṇṭha-ādi-Vaikuṇṭha, etc.; dhāma-planets.

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikuṇṭhas.

TEXT 44

ithe yata jīva, tāra trai-kālika karma
tāhā dekha, sākṣī tumi, jāna saba marma

SYNONYMS

ithe-in these; yata-as many; jīva-living beings; tāra-of them; trai-kālika-past, present and future; karma-the activities; tāhā-that; dekha-You see; sākṣī-witness; tumi-You; jāna-You know; saba-of everything; marma-the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

TEXT 45

tomāra darśane sarva jagatera sthiti
tumi nā dekhile kāro nāhi sthiti gati

SYNONYMS

tomāra-Your; darśane-by the seeing; sarva-all; jagatera-of the universe; sthiti-maintenance; tumi-You; nā dekhile-in not seeing; kāro-of anyone; nāhi-there is not; sthiti-staying; gati-moving.

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

TEXT 46

nārera ayana yāte kara daraśana
tāhāteo hao tumi mūla nārāyaṇa

SYNONYMS

nārera-of the living beings; ayana-the motion; yāte-since; kara-You do; daraśana-seeing; tāhāteo-therefore; hao-are; tumi-You; mūla-original; nārāyaṇa-Nārāyaṇa.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa."

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in the Bhagavad-gītā, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

TEXT 47

kṛṣṇa kahena–brahmā, tomāra nā bujhi vacana
jīva-hṛdi, jale vaise sei nārāyaṇa

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kahena-says; brahmā-O Brahmā; tomāra-your; nā-not; bujhi-I understand; vacana-speech; jīva-of the living entity; hṛdi-in the heart; jale-in the water; vaise-sits; sei-that; nārāyaṇa-Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said, "Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean."

TEXT 48

brahmā kahe–jale jīve yei nārāyaṇa
se saba tomāra aṁśa–e satya vacana

SYNONYMS

brahmā-Lord Brahmā; kahe-says; jale-in the water; jīve-in the living being; yei-who; nārāyaṇa-Nārāyaṇa; se-They; saba-all; tomāra-Your; aṁśa-plenary part; e-this; satya-truthful; vacana-word.

TRANSLATION

Brahmā replied, "What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

TEXT 49

kāraṇābdhi-garbhodaka-kṣīrodaka-śāyī
māyā-dvāre sṛṣṭi kare, tāte saba māyī

SYNONYMS

kāraṇa-abdhi-Kāraṇodakaśāyī Viṣṇu; garbha-udaka-Garbhodakaśāyī Viṣṇu; kṣīra-udaka-śāyī-Kṣīrodakaśāyī Viṣṇu; māyā-dvāre-with the material energy; sṛṣṭi-creation; kare-They do; tāte-therefore; saba-all; māyī-connected with māyā.

TRANSLATION

"The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

TEXT 50

sei tina jala-śāyī sarva-antaryāmī
brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī

SYNONYMS

sei-these; tina-three; jala-śāyī-lying in the water; sarva-of all; antaḥ yāmī-the Supersoul; brahma-aṇḍa-of universes; vṛndera-of the multitude; ātmā-Supersoul; ye-who; puruṣa-puruṣa; nāmī-named.

TRANSLATION

”These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

TEXT 51

hiraṇya-garbhera ātmā garbhodaka-śāyī
vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī

SYNONYMS

hiraṇya-garbhera-of the total of the living entities; ātmā-the Supersoul; garbha-udaka-śāyī-Garbhodakaśāyī Viṣṇu; vyaṣṭi-the individual; jīva-of the living entity; antaḥ-yāmī-Supersoul; kṣīra-udaka-śāyī-Kṣīrodakaśāyī Viṣṇu.

TRANSLATION

”Garbhodakaśāyī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of each individual living being.

TEXT 52

e sabhāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha

SYNONYMS

e-this; sabhāra-of the assembly; darśanete-in seeing; āche-there is; māyā-gandha-connection with māyā; turīya-the fourth; kṛṣṇera-of Lord Kṛṣṇa; nāhi-there is not; māyāra-of the material energy; sambandha-connection.

TRANSLATION

”Superficially we see that these puruṣas have a relationship with māyā, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three puruṣas-Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-all have a relationship with the material energy, called māyā, because through māyā They create the material cosmos. These three puruṣas, who lie on the Kāraṇa, Garbha and Kṣīra oceans, are the Supersoul of everything that be: Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for māyā. But the transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by māyā. His transcendental state is called turīya, or the fourth-dimensional stage.

TEXT 53

virāḍ hiraṇya-garbhaś ca
kāraṇaṁ cety upādhayaḥ
īśasya yat tribhir hīnaṁ
turīyaṁ tat pracakṣate

SYNONYMS

virāṭ-the virāṭ manifestation; hiraṇya-garbhaḥ-the hiraṇyagarbha manifestation; ca-and; kāraṇam-the kāraṇa manifestation; ca-and; iti-thus; upādhayaḥ-particular designations; īśasya-of the Lord; yat-that which; tribhiḥ-these three; hīnam-without; turīyam-the fourth; tat-that; pracakṣate-is considered.

TRANSLATION

” ’In the material world the Lord is designated as virāṭ, hiraṇyagarbha and kāraṇa. But beyond these three designations, the Lord is ultimately in the fourth dimension.’

PURPORT

The phenomenal manifestation of the Supreme Whole, the numinous soul of everything, and the cause or causal nature are all but designations of the puruṣas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī’s commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Śrīmad-Bhāgavatam.

TEXT 54

yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāhi, sabhe māyā-pāra

SYNONYMS

yadyapi-although; tinera-of these three; māyā-the material energy; la-iyā-taking; vyavahāra-the dealings; tathāpi-still; tat-of that; sparśa-the touch; nāhi-there is not; sabhe-all of them; māyā-pāra-beyond the material energy.

TRANSLATION

”Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

TEXT 55

etad īśanam īśasya
prakṛti-stho ’pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat-this; īśanam-opulence; īśasya-of the Supreme Lord; prakṛti-sthaḥ-situated in the material nature; api-although; tat-of māyā; guṇaiḥ-by the qualities; na-not; yujyate-is affected; sadā-always; ātma-sthaiḥ-which are situated in His own energy; yathā-as also; buddhiḥ-the intelligence; tat-of Him; āśrayā-which has taken shelter.

TRANSLATION

" 'This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

PURPORT

This text is from Śrīmad-Bhāgavatam (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

TEXT 56

sei tina janera tumi parama āśraya
tumi mūla nārāyaṇa–ithe ki saṁśaya

SYNONYMS

sei-these; tina-three; janera-of the plenary portions; tumi-You; parama-ultimate; āśraya-shelter; tumi-You; mūla-primeval; nārāyaṇa-Nārāyaṇa; ithe-in this; ki-what; saṁśaya-doubt.

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations-namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first puruṣa-avatāra, Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second puruṣa, Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third puruṣa, Kṣīrodakaśāyī Viṣṇu, is an expansion of Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

TEXT 57

sei tinera aṁśī paravyoma-nārāyaṇa
teṅha tomāra vilāsa, tumi mūla-nārāyaṇa

SYNONYMS

sei-these; tinera-of the three; aṁśī-source; para-vyoma-in the spiritual sky; nārāyaṇa-Lord Nārāyaṇa; teṅha-He; tomāra-Your; vilāsa-pastime expansion; tumi-You; mūla-original; nārāyaṇa-Nārāyaṇa.

TRANSLATION

"The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa."

TEXT 58

ataeva brahma-vākye–paravyoma-nārāyaṇa
teṅho kṛṣṇera vilāsa–ei tattva-vivaraṇa

SYNONYMS

ataeva-therefore; brahma-of Lord Brahmā; vākye-in the speech; para-vyoma-in the spiritual sky; nārāyaṇa-Lord Nārāyaṇa; teṅho-He; kṛṣṇera-of Lord Kṛṣṇa; vilāsa-pastime incarnation; ei-this; tattva-of the truth; vivaraṇa-description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the predominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

TEXT 59

ei śloka tattva-lakṣaṇa bhāgavata-sāra
paribhāṣā-rūpe ihāra sarvatrādhikāra

SYNONYMS

ei-this; śloka-verse; tattva-the truth; lakṣaṇa-indicating; bhāgavata-of Śrīmad-Bhāgavatam; sāra-the essence; paribhāṣā-of synonyms; rūpe-in the form; ihāra-of this (Śrīmad-Bhāgavatam); sarvatra-everywhere; adhikāra-jurisdiction.

TRANSLATION

The truth indicated in this verse [Text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

TEXT 60

brahma, ātmā, bhagavān–kṛṣṇera vihāra
e artha nā jāni' mūrkha artha kare āra

SYNONYMS

brahma-impersonal Brahman; ātmā-Supersoul; bhagavān-the Supreme Personality of Godhead; kṛṣṇera-of Lord Kṛṣṇa; vihāra-manifestations; e-this; artha-meaning; nā-not; jāni'-knowing; mūrkha-fools; artha-meaning; kare-make; āra-other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

TEXT 61

avatārī nārāyaṇa, kṛṣṇa avatāra
teṅha catur-bhuja, iṅha manuṣya-ākāra

SYNONYMS

avatārī-source of incarnations; nārāyaṇa-Lord Nārāyaṇa; kṛṣṇa-Lord Kṛṣṇa; avatāra-incarnation; teṅha-that; catuḥ-bhuja-four arms; iṅha-this; manuṣya-like a man; ākāra-form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

TEXT 62

ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa

SYNONYMS

ei-mate-thus; nānā-many; rūpa-forms; kare-takes; pūrva-pakṣa-the objections; tāhāre-them; nirjite-overcoming; bhāgavata-of Śrīmad-Bhāgavatam; padya-poetry; dakṣa-expert.

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

TEXT 63

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma-Brahman; iti-thus; paramātmā-Paramātmā; iti-thus; bhagavān-Bhagavān; iti-thus; śabdyate-is known.

TRANSLATION

”Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.”

PURPORT

This text is from Śrīmad-Bhāgavatam (1.2.11).

TEXT 64

śuna bhāi ei śloka karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra

SYNONYMS

śuna-please listen; bhāi-brothers; ei-this; śloka-verse; karaha-please give; vicāra-consideration; eka-one; mukhya-principal; tattva-truth; tina-three; tāhāra-of that; pracāra-manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

TEXT 65

advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān–tina tāṅra rūpa

SYNONYMS

advaya-jñāna-knowledge without duality; tattva-vastu-the Absolute Truth; kṛṣṇera-of Lord Kṛṣṇa; sva-rūpa-own nature; brahma-Brahman; ātmā-Paramātmā; bhagavān-the Supreme Personality of Godhead; tina-three; tāṅra-of Him; rūpa-forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features-as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from Śrīmad-Bhāgavatam cited above (Bhāg. 1.2.11), the principal word, bhagavān, indicates the Personality of Godhead, and Brahman and Paramātmā are concomitants deduced from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

TEXT 66

ei ślokera arthe tumi hailā nirvacana
āra eka śuna bhāgavatera vacana

SYNONYMS

ei-this; ślokera-of the verse; arthe-by the meaning; tumi-you; hailā-have become; nirvacana-speechless; āra-other; eka-one; śuna-please hear; bhāgavatera-of Śrīmad-Bhāgavatam; vacana-speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

TEXT 67

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-these; ca-and; aṁśa-plenary portions; kalāḥ-parts of plenary portions; puṁsaḥ-of the puruṣa-avatāras; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Supreme Personality of Godhead; svayam-Himself; indra-ari-the enemies of Lord Indra; vyākulam-full of; lokam-the world; mṛḍayanti-make happy; yuge yuge-at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of Śrīmad-Bhāgavatam (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an avatāra of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṁha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 68

saba avatārera kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana

SYNONYMS

saba-all; avatārera-of the incarnations; kari-making; sāmānya-general; lakṣaṇa-symptoms; tāra-of them; madhye-in the middle; kṛṣṇa-candrera-of Lord Śrī Kṛṣṇa; karila-did; gaṇana-counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

TEXT 69

tabe sūta gosāñi mane pāñā baḍa bhaya
yāra ye lakṣaṇa tāhā karila niścaya

SYNONYMS

tabe-then; sūta gosāñi-Sūta Gosvāmī; mane-in the mind; pāñā-obtaining; baḍa-great; bhaya-fear; yāra-of whom; ye-which; lakṣaṇa-symptoms; tāhā-that; karila-he made; niścaya-certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

TEXT 70

avatāra saba–puruṣera kalā, aṁśa
svayaṁ-bhagavān kṛṣṇa sarva-avataṁsa

SYNONYMS

avatāra-the incarnations; saba-all; puruṣera-of the puruṣa-avatāras; kalā-parts of plenary portions; aṁśa-plenary portions; svayam-Himself; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; sarva-of all; avataṁsa-crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

TEXT 71

pūrva-pakṣa kahe–tomāra bhāla ta' vyākhyāna
paravyoma-nārāyaṇa svayaṁ-bhagavān

SYNONYMS

pūrva-pakṣa-opposing side; kahe-says; tomāra-your; bhāla-nice; ta'-certainly; vyākhyāna-exposition; para-vyoma-situated in the spiritual sky; nārāyaṇa-Lord Nārāyaṇa; svayam-Himself; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

An opponent may say, "This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

TEXT 72

teṅha āsi' kṛṣṇa-rūpe karena avatāra
ei artha śloke dekhi ki āra vicāra

SYNONYMS

teṅha-He (Nārāyaṇa); āsi'-coming; kṛṣṇa-rūpe-in the form of Lord Kṛṣṇa; karena-makes; avatāra-incarnation; ei-this; artha-meaning; śloke-in the verse; dekhi-I see; ki-what; āra-other; vicāra-consideration.

TRANSLATION

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

TEXT 73

tāre kahe–kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre-to him; kahe-one says; kene-why; kara-you make; ku-tarka-of a fallacious argument; anumāna-conjecture; śāstra-viruddha-contrary to scripture; artha-a meaning; kabhu-at any time; nā-not; haya-is; pramāṇa-evidence.

TRANSLATION

To such a misguided interpreter we may reply, ”Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture.

TEXT 74

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam-the subject; anuktvā-not stating; tu-but; na-not; vidheyam-the predicate; udīrayet-one should speak; na-not; hi-certainly; alabdha-āspadam-without a secure position; kiñcit-something; kutracit-anywhere; pratitiṣṭhati-stands.

TRANSLATION

” ’One should not state a predicate before its subject, for it cannot thus stand without proper support.’

PURPORT

This rhetorical rule appears in the Ekādaśī-tattva, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

TEXT 75

anuvāda nā kahiyā nā kahi vidheya
āge anuvāda kahi, paścād vidheya

SYNONYMS

anuvāda-the subject; nā kahiyā-not saying; nā-not; kahi-I say; vidheya-the predicate; āge-first; anuvāda-the subject; kahi-I say; paścāt-afterwards; vidheya-the predicate.

TRANSLATION

”If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

TEXT 76

’vidheya’ kahiye tāre, ye vastu ajñāta
’anuvāda’ kahi tāre, yei haya jñāta

SYNONYMS

vidheya-the predicate; kahiye-I say; tāre-to him; ye-that; vastu-thing; ajñāta-unknown; anuvāda-the subject; kahi-I say; tāre-to him; yei-that which; haya-is; jñāta-known.

TRANSLATION

”The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

TEXT 77

yaiche kahi,–ei vipra parama paṇḍita
vipra–anuvāda, ihāra vidheya–pāṇḍitya

SYNONYMS

yaiche-just as; kahi-I say; ei-this; vipra-brāhmaṇa; parama-great; paṇḍita-learned man; vipra-the brāhmaṇa; anuvāda-subject; ihāra-of this; vidheya-predicate; pāṇḍitya-erudition.

TRANSLATION

”For example, we may say: ’This vipra is a greatly learned man.’ In this sentence, the vipra is the subject, and the predicate is his erudition.

TEXT 78

vipratva vikhyāta tāra pāṇḍitya ajñāta
ataeva vipra āge, pāṇḍitya paścāta

SYNONYMS

vipratva-the quality of being a vipra; vikhyāta-well known; tāra-his; pāṇḍitya-erudition; ajñāta-unknown; ataeva-therefore; vipra-the word vipra; āge-first; pāṇḍitya-erudition; paścāta-afterwards.

TRANSLATION

”The man’s being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

TEXT 79

taiche iṅha avatāra saba haila jñāta
kāra avatāra?–ei vastu avijñāta

SYNONYMS

taiche-in the same way; iṅha-these; avatāra-incarnations; saba-all; haila-were; jñāta-known; kāra-whose; avatāra-incarnations; ei-this; vastu-thing; avijñāta-unknown.

TRANSLATION

”In the same way, all these incarnations were known, but whose incarnations they are was unknown.

TEXT 80

’ete’-śabde avatārera āge anuvāda
’puruṣera aṁśa’ pāche vidheya-saṁvāda

SYNONYMS

ete-śabde-in the word ete (these); avatārera-of the incarnations; āge-first; anuvāda-the subject; puruṣera-of the puruṣa-avatāras; aṁśa-plenary portions; pāche-afterwards; vidheya-of the predicate; saṁvāda-message.

TRANSLATION

”First the word, ’ete’ [’these’], establishes the subject [the incarnations]. Then ’plenary portions of the puruṣa-avatāras’ follows as the predicate.

TEXT 81

taiche kṛṣṇa avatāra-bhitare haila jñāta
tāṅhāra viśeṣa-jñāna sei avijñāta

SYNONYMS

taiche-in the same way; kṛṣṇa-Lord Kṛṣṇa; avatāra-bhitare-among the incarnations; haila-was; jñāta-known; tāṅhāra-of Him; viśeṣa-jñāna-specific knowledge; sei-that; avijñāta-unknown.

TRANSLATION

”In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

TEXT 82

ataeva ’kṛṣṇa’-śabda āge anuvāda
’svayaṁ-bhagavattā’ piche vidheya-saṁvāda

SYNONYMS

ataeva-therefore; kṛṣṇa-śabda-the word kṛṣṇa; āge-first; anuvāda-the subject; svayam-bhagavattā-being Himself the Supreme Personality of Godhead; piche-afterwards; vidheya-of the predicate; saṁvāda-the message

TRANSLATION

”Therefore first the word ’kṛṣṇa’ appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

kṛṣṇera svayaṁ-bhagavattā–ihā haila sādhya
svayaṁ-bhagavānera kṛṣṇatva haila bādhya

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; svayam-bhagavattā-the quality of being Himself the Supreme Personality of Godhead; ihā-this; haila-was; sādhya-to be established; svayam-bhagavānera-of the Supreme Personality of Godhead; kṛṣṇatva-the quality of being Lord Kṛṣṇa; haila-was; bādhya-obligatory

TRANSLATION

”This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Kṛṣṇa.

TEXT 84

kṛṣṇa yadi aṁśa haita, aṁśī nārāyaṇa
tabe viparīta haita sūtera vacana

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yadi-if; aṁśa-plenary portion; haita-were; aṁśī-the source of all expansions; nārāyaṇa-Lord Nārāyaṇa; tabe-then; viparīta-the reverse; haita-would have been; sūtera-of Sūta Gosvāmī; vacana-the statement.

TRANSLATION

”Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

TEXT 85

nārāyaṇa aṁśī yei svayaṁ-bhagavān
teṅha śrī-kṛṣṇa–aiche karita vyākhyāna

SYNONYMS

nārāyaṇa-Lord Nārāyaṇa; aṁśī-the source of all incarnations; yei-who; svayam-bhagavān-Himself the Supreme Personality of Godhead; teṅha-He; śrī-kṛṣṇa-Lord Kṛṣṇa; aiche-in such away; karita-would have made; vyākhyāna-explanation.

TRANSLATION

”Thus he would have said: ’Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.’

TEXT 86

bhrama, pramāda, vipralipsā, karaṇāpāṭava
ārṣa-vijña-vākye nāhi doṣa ei saba

SYNONYMS

bhrama-mistakes; pramāda-illusion; vipralipsā-cheating; karaṇa-apāṭava-imperfectness of the senses; ārṣa-of the authoritative sages; vijña-vākye-in the wise speech; nāhi-not; doṣa-faults; ei-these; saba-all.

TRANSLATION

”Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Śrīmad-Bhāgavatam has listed the avatāras, the plenary expansions of the puruṣa, and Lord Kṛṣṇa appears among them. But the Bhāgavatam further explains Lord Kṛṣṇa’s specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of Śrīmad-Bhāgavatam are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramāda refers to inattention or misunderstanding of reality, and vipralipsā is the cheating propensity. Karaṇāpāṭava refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendentally situated, they cannot be misled by such deficiencies.

TEXT 87

viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa

SYNONYMS

viruddha-artha-contrary meaning; kaha-say; tumi-you; kahite-pointing out; kara-you do; roṣa-anger; tomāra-your; arthe-in the meaning; avimṛṣṭa-vidheya-aṁśa-of the unconsidered predicate portion; doṣa-the fault.

TRANSLATION

"You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

TEXT 88

yāṅra bhagavattā haite anyera bhagavattā
'svayaṁ-bhagavān'-śabdera tāhātei sattā

SYNONYMS

yāṅra-of whom; bhagavattā-the quality of being the Supreme Personality of Godhead; haite-from; anyera-of others; bhagavattā-the quality of being the Supreme Personality of Godhead; svayam-bhagavān-śabdera-of the word svayaṁ-bhagavān; tāhātei-in that; sattā-the presence.

TRANSLATION

"Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayaṁ bhagavān, or the primeval Lord.

TEXT 89

dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana

SYNONYMS

dīpa-a lamp; haite-from; yaiche-just as; bahu-many; dīpera-of lamps; jvalana-lighting; mūla-the original; eka-one; dīpa-lamp; tāhā-that; kariye-I make; gaṇana-consideration

TRANSLATION

"When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-saṁhitā, Chapter Five, verse 46, states that the viṣṇu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the viṣṇu-tattva, but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā-According to Śrīla Jīva Gosvāmī, śambhos tu tamo-'dhiṣṭhānatvāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam: "The śambhu-tattva, or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle."

TEXT 90

taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana

SYNONYMS

taiche-in a similar way; saba-all; avatārera-of the incarnations; kṛṣṇa-Lord Kṛṣṇa; se-He; kāraṇa-the cause; āra-another; eka-one; śloka-verse; śuna-please hear; ku-vyākhyā-fallacious explanations; khaṇḍana-refuting.

TRANSLATION

"Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

TEXTS 91-92

atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ
daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

SYNONYMS

atra-in Śrīmad-Bhāgavatam; sargaḥ-the creation of the ingredients of the universe; visargaḥ-the creations of Brahmā; ca-and; sthānam-the maintenance of the creation; poṣaṇam-the favoring of the Lord's devotees; ūtayaḥ-impetuses for activity; manu-antara-prescribed duties given by the Manus; īśa-anukathāḥ-a description of the incarnations of the Lord; nirodhaḥ-the winding up of creation; muktiḥ-liberation; āśrayaḥ-the ultimate shelter, the Supreme Personality of Godhead; daśamasya-of the tenth (the āśraya);

viśuddhi-artham-for the purpose of perfect knowledge; navānām-of the nine; iha-here; lakṣaṇam-the nature; varṇayanti-describe; mahā-ātmānaḥ-the great souls; śrutena-by prayer; arthena-by explanation; ca-and; añjasā-direct.

TRANSLATION

" 'Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.'

PURPORT

These verses from Śrīmad-Bhāgavatam (2.10.1-2) list the ten subject matters dealt with in the text of the Bhāgavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows:

(1) Sarga-the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.

(2) Visarga-the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (brahmāṇḍa).

(3) Sthāna-the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu's function is more important and His glory greater than Brahmā's and Lord Śiva's, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) Poṣaṇa-special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) Ūti-the urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.

(6) Manvantara-the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the Manu-saṁhitā, guide the way to such perfection.

(7) Iśānukathā: scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) Nirodha: the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) Mukti: liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭhaloka or Kṛṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jīvan-mukta, a liberated soul, even while in the material body.

(10) Āśraya: the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The āśraya is also called the Supreme Brahman, as in the Vedānta-sūtra (athāto brahma-jijñāsā, janmādy asya yataḥ). Śrīmad-Bhāgavatam especially describes this Supreme Brahman as the āśraya. Śrī Kṛṣṇa is this āśraya, and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein-namely āśraya, the object providing shelter, and āśrita, the dependents requiring shelter. The āśrita exist under the original principle, the āśraya. The first nine categories, described in the first nine cantos of Śrīmad-Bhāgavatam, from creation to liberation-including the puruṣa-avatāras; the incarnations; the marginal energy, or living entities; and the external energy, or material world-are all āśrita. The prayers of Śrīmad-Bhāgavatam, however, aim for the āśraya-tattva, the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing Śrīmad-Bhāgavatam have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.

TEXT 93

āśraya jānite kahi e nava padārtha
e navera utpatti-hetu sei āśrayārtha

SYNONYMS

āśraya-the ultimate shelter; jānite-to know; kahi-I discuss; e-these; nava-nine; pada-artha-categories; e-these; navera-of the nine; utpatti-of the origin; hetu-cause; sei-that; āśraya-of the shelter; artha-the meaning.

TRANSLATION

"To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

TEXT 94

kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrāma

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; eka-one; sarva-āśraya-shelter of all; kṛṣṇa-Lord Kṛṣṇa; sarva-dhāma-the abode of all; kṛṣṇera-of Lord Kṛṣṇa; śarīre-in the body; sarva-viśvera-of all the universes; viśrāma-resting place.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

TEXT 95

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyaṁ paraṁ dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame-in the Tenth Canto; daśamam-the tenth subject matter; lakṣyam-to be seen; āśrita-of the sheltered; āśraya-of the shelter; vigraham-who is the form; śrī-kṛṣṇa-ākhyam-known as Lord Śrī Kṛṣṇa; param-supreme; dhāma-abode; jagat-dhāma-the abode of the universes; namāmi-I offer my obeisances; tat-to Him.

TRANSLATION

" 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of Śrīmad-Bhāgavatam.

TEXT 96

kṛṣṇera svarūpa, āra śakti-traya-jñāna
yāṅra haya, tāṅra nāhi kṛṣṇete ajñāna

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; sva-rūpa-the real nature; āra-and; śakti-traya-of the three energies; jñāna-knowledge; yāṅra-whose; haya-there is; tāṅra-of him; nāhi-there is not; kṛṣṇete-in Lord Kṛṣṇa; ajñāna-ignorance.

TRANSLATION

"One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Śrīla Jīva Gosvāmī states in his Bhagavat-sandarbha (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, particles of His potency (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikuṇṭhalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikuṇṭha nature.

These three energies of the Absolute Truth are also described in the Viṣṇu Purāṇa, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. Māyā, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of māyā is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of Brahmā, the constructor of the cosmos. The pradhāna, the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies-namely internal, external and marginal-are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original, internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

TEXT 97

kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāśa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; svarūpera-of the form; haya-there are; ṣaṭ-vidha-six kinds; vilāsa-pastime forms; prābhava-vaibhava-rūpe-in the divisions of prābhava and vaibhava; dvi-vidha-two kinds; prakāśa-manifestations.

TRANSLATION

”The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are prābhava and vaibhava.

PURPORT

Now the author of Śrī Caitanya-caritāmṛta turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely prābhava and vaibhava. The prābhava forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially potent. The prābhava forms are manifested in relation with potencies, but the vaibhava forms are manifested in relation with excellences. The potent prābhava manifestations are also of two varieties: temporary and eternal. The Mohinī, Haṁsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other prābhavas, who are not very famous according to the material estimation, are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the vaibhava-prakāśa forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, as well as the manv-antara avatāras Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

TEXT 98

aṁśa-śaktyāveśa-rūpe dvi-vidhāvatāra
bālya paugaṇḍa dharma dui ta’ prakāra

SYNONYMS

aṁśa-of the plenary expansion; śakti-āveśa-of the empowered; rūpe-in the forms; dvi-vidha-two kinds; avatāra-incarnations; bālya-childhood; paugaṇḍa-boyhood; dharma-characteristics of age; dui-two; ta’-certainly; prakāra-kinds

TRANSLATION

”His incarnations are of two kinds, namely partial and empowered. He appears in two ages-childhood and boyhood.

PURPORT

The vilāsa forms are six in number. Incarnations are of two varieties, namely śakty-āveśa (empowered) and aṁśāveśa (partial). These incarnations also come within the category of prābhava and vaibhava manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

TEXT 99

kiśora-svarūpa kṛṣṇa svayaṁ avatārī
krīḍā kare ei chaya-rūpe viśva bhari’

SYNONYMS

kiśora-svarūpa-whose real nature is that of an adolescent; kṛṣṇa-Lord Kṛṣṇa; svayam-Himself; avatārī-the source of all incarnations; krīḍā kare-He plays; ei-these; chaya-rūpe-in six forms; viśva-the universes; bhari’-maintaining

TRANSLATION

”The Personality of Godhead Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

TEXT 100

ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda

SYNONYMS

ei-these; chaya-rūpe-in six forms; haya-there are; ananta-unlimited; vibheda-varieties; ananta-rūpe-in unlimited forms; eka-rūpa-one form; nāhi-there is not; kichu-any; bheda-difference.

TRANSLATION

”In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) prābhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead’s forms. The jīvas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

TEXT 101

cic-chakti, svarūpa-śakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṇṭhādi dhāma

SYNONYMS

cit-śakti-spiritual energy; svarūpa-śakti-personal energy; antaḥ-aṅgā-internal; nāma-named; tāhāra-of that; vaibhava-manifestations; ananta-unlimited; vaikuṇṭha-ādi-Vaikuṇṭha, etc.; dhāma-abodes.

TRANSLATION

”The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

māyā-śakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa

SYNONYMS

māyā-śakti-the illusory energy; bahiḥ-aṅgā-external; jagat-kāraṇa-the cause of the universe; tāhāra-of that; vaibhava-manifestations; ananta-unlimited; brahma-aṇḍera-of universes; gaṇa-multitudes.

TRANSLATION

"The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

TEXT 103

jīva-śakti taṭasthākhya, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta

SYNONYMS

jīva-śakti-the energy of the living entity; taṭa-stha-ākhya-known as marginal; nāhi-there is not; yāra-of which; anta-end; mukhya-principal; tina-three; śakti-energies; tāra-of them; vibheda-varieties; ananta-unlimited.

TRANSLATION

"The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called cit-śakti or antaraṅga-śakti, exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Śvetāśvatara Upaniṣad (6.8) informs us:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him or greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

TEXT 104

e-mata svarūpa-gaṇa, āra tina śakti
sabhāra āśraya kṛṣṇa, kṛṣṇe sabhāra sthiti

SYNONYMS

e-mata-in this way; svarūpa-gaṇa-personal forms; āra-and; tina-three; śakti-energies; sabhāra-of the whole assembly; āśraya-the shelter; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇe-in Lord Kṛṣṇa; sabhāra-of the whole assembly; sthiti-the existence.

TRANSLATION

"These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Śrī Kṛṣṇa, the Transcendence. They have their existence in Him.

TEXT 105

yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādi sabhāra kṛṣṇa mūlāśraya

SYNONYMS

yadyapi-although; brahma-aṇḍa-gaṇera-of the multitude of universes; puruṣa-the puruṣa-avatāra; āśraya-the shelter; sei-that; puruṣa-ādi-of the puruṣa-avatāras, etc.; sabhāra-of the assembly; kṛṣṇa-Lord Kṛṣṇa; mūla-āśraya-original source.

TRANSLATION

"Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

TEXT 106

svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya

SYNONYMS

svayam-Himself; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇa-Lord Kṛṣṇa; sarva-āśraya-the shelter of all; parama-Supreme; īśvara-Lord; kṛṣṇa-Lord Kṛṣṇa; sarva-śāstre-all scriptures; kaya-say.

TRANSLATION

"Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

TEXT 107

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of the Brahma-saṁhitā.

TEXT 108

e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

SYNONYMS

e-these; saba-all; siddhānta-conclusions; tumi-you; jāna-know; bhāla-mate-in a good way; tabu-still; pūrva-pakṣa-objection; kara-you make; āmā-to me; cālāite-to give useless anxiety.

TRANSLATION

"You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

TEXT 109

sei kṛṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra

SYNONYMS

sei-that; kṛṣṇa-Lord Kṛṣṇa; avatārī-the source of all incarnations; vrajendra-kumāra-the son of the King of Vraja; āpane-personally; caitanya-rūpe-in the form of Lord Caitanya Mahāprabhu; kaila-made; avatāra-incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

TEXT 110

ataeva caitanya gosāñi paratattva-sīmā
tāṅre kṣīroda-śāyī kahi, ki tāṅra mahimā

SYNONYMS

ataeva-therefore; caitanya gosāñi-Lord Caitanya Mahāprabhu; para-tattva-sīmā-the highest limit of the Absolute Truth; tāṅre-Him; kṣīroda-śāyī-Kṣīrodakaśāyī Viṣṇu; kahi-if I say; ki-what; tāṅra-of Him; mahimā-glory.

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyī Viṣṇu does not add to His glory.

TEXT 111

sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhave tāṅte, yāte avatārī

SYNONYMS

sei-that; ta'-certainly; bhaktera-of a devotee; vākya-speech; nahe-is not; vyabhicārī-deviation; sakala-all; sambhave-possibilities; tāṅte-in Him; yāte-since; avatārī-the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

TEXT 112

avatārīra dehe saba avatārera sthiti
keho kona-mate kahe, yemana yāra mati

SYNONYMS

avatārīra-of the source; dehe-in the body; saba-all; avatārera-of the incarnations; sthiti-existence; keho-someone; kona-mate-in some way; kahe-says; yemana-as in the manner; yāra-of whom; mati-the opinion.

TRANSLATION

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In Śrī Caitanya-bhāgavata (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

TEXT 113

kṛṣṇake kahaye keha–nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāṭ vāmana

SYNONYMS

kṛṣṇake-Lord Kṛṣṇa; kahaye-says; keha-someone; nara-nārāyaṇa-Nara-Nārāyaṇa; keho-someone; kahe-says; kṛṣṇa-Lord Kṛṣṇa; haya-is; sākṣāt-directly; vāmana-Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

TEXT 114

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho-someone; kahe-says; kṛṣṇa-Lord Kṛṣṇa; kṣīroda-śāyī-Kṣīrodakaśāyī Viṣṇu; avatāra-incarnation; asambhava-impossible; nahe-is not; satya-true; vacana-speeches; sabāra-of all.

TRANSLATION

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The Laghu-bhāgavatāmṛta (5.383) states:

ata evā purāṇādau
kecin nara-sakhātmatām
mahendrānujatāṁ kecit
kecit kṣīrābdhi-śāyitām
sahasra-śīrṣatāṁ kecit
kecid vaikuṇṭha-nāthatām
brūyuḥ kṛṣṇasya munayas
tat-tad-vṛtty-anugāminaḥ

”According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikuṇṭha.”

TEXT 115

keho kahe, para-vyome nārāyaṇa hari
sakala sambhave kṛṣṇe, yāte avatārī

SYNONYMS

keho-someone; kahe-says; para-vyome-in the transcendental world; nārāyaṇa-Lord Nārāyaṇa; hari-the Supreme Personality of Godhead; sakala sambhave-all possibilities; kṛṣṇe-in Lord Kṛṣṇa; yāte-since; avatārī-the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

TEXT 116

saba śrotā-gaṇera kari caraṇa vandana
e saba siddhānta śuna, kari’ eka mana

SYNONYMS

saba-all; śrotā-gaṇera-of the hearers; kari-I do; caraṇa-to the lotus feet; vandana-praying; e-these; saba-all; siddhānta-conclusions; śuna-please hear; kari’-making; eka-one; mana-mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Śrī Caitanya-caritāmṛta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

TEXT 117

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

SYNONYMS

siddhānta-conclusion; baliyā-considering; citte-in the mind; nā kara-do not be; alasa-lazy; ihā-this; ha-ite-from; kṛṣṇe-in Lord Kṛṣṇa; lāge-becomes fixed; su-dṛḍha-very firm; mānasa-the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading the Bhagavad-gītā, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary, historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one’s own benefit as well as the benefit of one’s audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a mahā-bhāgavata. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī (Cc. Madhya 22.65) we learn:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
’uttama-adhikārī’ sei tāraye saṁsāra

”A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence.” Śrīla Rūpa Gosvāmī, in his Upadeśāmṛta (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaiṣṇavas and who therefore imitate the previous ācāryas but do not follow them in principle, are condemned in the words of Śrīmad-Bhāgavatam (2.3.24) as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: bahir aśru-pulakayoḥ sator api yad dhṛdayaṁ na vikriyeta tad aśma-sāram iti kaniṣṭhādhikāriṇām eva aśru-pulakādi-mattve ’pi aśma-sāra-hṛdayatayā nindaiṣā. ”Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned.” The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Kṛṣṇa and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous ācāryas is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous ācāryas, has inculcated the conclusions of the scriptures in the six theses called the Ṣaṭ-sandarbhas. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

TEXT 118

caitanya-mahimā jāni e saba siddhānte
citta dṛḍha hañā lāge mahimā-jñāna haite

SYNONYMS

caitanya-mahimā-the glory of Lord Caitanya Mahāprabhu; jāni-I know; e-these; saba-all; siddhānte-by the conclusions; citta-the mind; dṛḍha-firm; hañā-becoming; lāge-becomes fixed; mahimā-jñāna-knowledge of the greatness; haite-from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the ācāryas.

TEXT 119

caitanya-prabhura mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre

SYNONYMS

caitanya-prabhura-of Lord Caitanya Mahāprabhu; mahimā-the glories; kahibāra tare-for the purpose of speaking; kṛṣṇera-of Lord Kṛṣṇa; mahimā-the glories; kahi-I speak; kariyā-doing; vistāre-in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

TEXT 120

caitanya-gosāñira ei tattva-nirūpaṇa
svayaṁ-bhagavān kṛṣṇa vrajendra-nandana

SYNONYMS

caitanya-gosāñira-of Lord Caitanya Mahāprabhu; ei-this; tattva-of the truth; nirūpaṇa-settling; svayam-bhagavān-Himself the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; vrajendra-nandana-the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

TEXT 121

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.

18.4.3 Chapter 3

The External Reasons for Lord Caitanya’s Appearance

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancees. According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from Śrīmad-Bhāgavatam and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates-Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees-to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and Purāṇas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering tulasī leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.

TEXT 1

śrī-caitanya-prabhuṁ vande
yat-pādāśraya-vīryataḥ
saṅgṛhṇāty ākara-vrātād
ajñaḥ siddhānta-san-maṇīn

SYNONYMS

śrī-caitanya-prabhum-to Lord Caitanya Mahāprabhu; vande-I offer my respectful obeisances; yat-of whom; pāda-āśraya-of the shelter of the lotus feet; vīryataḥ-from the power; saṅgṛhṇāti-collects; ākara-vrātāt-from the multitude of mines in the form of scriptures; ajñaḥ-a fool; siddhānta-of conclusion; sat-maṇīn-the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

TEXT 3

tṛtīya ślokera artha kaila vivaraṇa
caturtha ślokera artha śuna bhakta-gaṇa

SYNONYMS

tṛtīya-third; ślokera-of the verse; artha-meaning; kaila-there was; vivaraṇa-description; caturtha-fourth; ślokera-of the verse; artha-meaning; śuna-please hear; bhakta-gaṇa-O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

TEXT 4

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita-not bestowed; carīm-having been formerly; cirāt-for a long time; karuṇayā-by causeless mercy; avatīrṇaḥ-descended; kalau-in the Age of Kali; samarpayitum-to bestow; unnata-elevated; ujjvala-rasām-the conjugal mellow; sva-bhakti-of His own service; śriyam-the treasure; hariḥ-the Supreme Lord; puraṭa-than gold; sundara-more beautiful; dyuti-of splendor; kadamba-with a multitude; sandīpitaḥ-illuminated; sadā-always; hṛdaya-kandare-in the cavity of the heart; sphuratu-let Him be manifest; vaḥ-your; śacī-nandanaḥ-the son of mother Śacī.

TRANSLATION

”May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

PURPORT

This is a quotation from the Vidagdha-mādhava, a drama compiled and edited by Śrīla Rūpa Gosvāmī.

TEXT 5

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

SYNONYMS

pūrṇa-full; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; vrajendra-kumāra-the son of the King of Vraja; goloke-in Goloka; vrajera saha-along with Vrajadhāma; nitya-eternal; vihāra-pastimes.

TRANSLATION

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendentally variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called aprakaṭa, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be aprakaṭa, or unmanifested.

TEXT 6

brahmāra eka dine tiṅho eka-bāra
avatīrṇa hañā karena prakaṭa vihāra

SYNONYMS

brahmāra-of Lord Brahmā; eka-one; dine-in the day; tiṅho-He; eka-bāra-one time; avatīrṇa-descended; hañā-being; karena-performs; prakaṭa-manifest; vihāra-pastimes.

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

TEXT 7

satya, tretā, dvāpara, kali, cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

SYNONYMS

satya-Satya; tretā-Tretā; dvāpara-Dvāpara; kali-Kali; cāri-yuga-four ages; jāni-we know; sei-these; cāri-yuge-in the four ages; divya-divine; eka-yuga-one age; māni-we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Tretā, Dvāpara and Kali. These four together comprise one divya-yuga.

TEXT 8

ekāttara catur-yuge eka manv-antara
caudda manv-antara brahmāra divasa bhitara

SYNONYMS

ekāttara-seventy-one; catuḥ-yuge-in cycles of four ages; eka-one; manu-antara-period of a Manu; caudda-fourteen; manu-antara-periods of Manu; brahmāra-of Lord Brahmā; divasa-a day; bhitara-within.

TRANSLATION

Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antaras in one day of Brahmā.

PURPORT

A manv-antara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the Sūrya-siddhānta. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing a commentary on the Sūrya-siddhānta, and the title Gosvāmī Mahārāja was added when he accepted sannyāsa, the renounced order of life.

TEXT 9

’vaivasvata’-nāma ei saptama manv-antara
sātāiśa catur-yuga tāhāra antara

SYNONYMS

vaivasvata-nāma-named Vaivasvata; ei-this; saptama-seventh; manu-antara-period of Manu; sātāiśa-twenty-seven; catuḥ-yuga-cycles of four ages; tāhāra-of that; antara-period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudraputra (Rudra-sāvarṇi), (13) Raucya, or Deva-sāvarṇi, (14) and Bhautyaka, or Indra-sāvarṇi.

TEXT 10

aṣṭāviṁśa catur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāśe

SYNONYMS

aṣṭāviṁśa-twenty-eighth; catuḥ-yuge-in the cycle of four ages; dvāparera-of the Dvāpara-yuga; śeṣe-at the end; vrajera sahite-along with Vraja; haya-is; kṛṣṇera-of Lord Kṛṣṇa; prakāśe-manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth divya-yuga, and then Lord Caitanya appears in the Kali-yuga of the same divya-yuga. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen manv-antaras, each of seventy-one divya-yugas in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

TEXT 11

dāsya, sakhya, vātsalya, śṛṅgāra–cāri rasa
cāri bhāvera bhakta yata kṛṣṇa tāra vaśa

SYNONYMS

dāsya-servitude; sakhya-friendship; vātsalya-parental affection; śṛṅgāra-conjugal love; cāri-four; rasa-mellows; cāri-four; bhāvera-of the sentiments; bhakta-devotees; yata-as many as there are; kṛṣṇa-Lord Kṛṣṇa; tāra-by them; vaśa-subdued.

TRANSLATION

Servitude [dāsya], friendship [sakhya], parental affection [vātsalya] and conjugal love [śṛṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

PURPORT

Dāsya, sakhya, vātsalya and śṛṅgāra are the transcendental modes of loving service to the Lord. Śānta-rasa, or the neutral stage, is not mentioned in this verse because although in śānta-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Śānta-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Śānta-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dāsya-rasa is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers dāsya the first stage of transcendental devotional service.

TEXT 12

dāsa-sakhā-pitā-mātā-kāntā-gaṇa lañā
vraje krīḍā kare kṛṣṇa premāviṣṭa hañā

SYNONYMS

dāsa-servants; sakhā-friends; pitā-mātā-father and mother; kāntā-gaṇa-lovers; lañā-taking; vraje-in Vraja; krīḍā kare-plays; kṛṣṇa-Lord Kṛṣṇa; prema-āviṣṭa-absorbed in love; hañā-being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In the Bhagavad-gītā it is said that one who knows the truth about Śrī Kṛṣṇa's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

TEXT 13

yatheṣṭa vihari' kṛṣṇa kare antardhāna
antardhāna kari' mane kare anumāna

SYNONYMS

yathā-iṣṭa-as much as He wishes; vihari'-enjoying; kṛṣṇa-Lord Kṛṣṇa; kare-makes; antardhāna-disappearance; antardhāna kari'-disappearing; mane-in the mind; kare-He makes; anumāna-consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna

SYNONYMS

cira-kāla-for a long time; nāhi kari-I have not done; prema-bhakti-loving devotional service; dāna-giving; bhakti-devotional service; vinā-without; jagatera-of the universe; nāhi-not; avasthāna-existence.

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

TEXT 15

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti

SYNONYMS

sakala-all; jagate-in the universe; more-to Me; kare-they do; vidhi-bhakti-regulative devotional service; vidhi-bhaktye-by regulative devotional service; vraja-bhāva-the feelings of those in Vraja; pāite-to obtain; nāhi-not; śakti-the power.

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.

TEXT 16

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete-with knowledge of the opulences; saba-all; jagat-the world; miśrita-mixed; aiśvarya-śithila-preme-to love enfeebled by opulence; nāhi-there is not; mora-My; prīta-attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in dāsya, sakhya, vātsalya and mādhurya. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter into personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering into personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

TEXT 17

aiśvarya-jñāne vidhi-bhajana kariyā
vaikuṇṭhake yāya catur-vidha mukti pāñā

SYNONYMS

aiśvarya-jñāne-in knowledge of the opulences; vidhi-according to rules and regulations; bhajana-worship; kariyā-doing; vaikuṇṭhake-to Vaikuṇṭha; yāya-they go; catuḥ-vidha-four kinds; mukti-liberation; pāñā-achieving.

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuṇṭha and attain the four kinds of liberation.

TEXT 18

sārṣṭi, sārūpya, āra sāmīpya, sālokya
sāyujya nā laya bhakta yāte brahma-aikya

SYNONYMS

sārṣṭi-opulences equal with the Lord's; sārūpya-the same form as the Lord's; āra-and; sāmīpya-personal association with the Lord; sālokya-residence on a Vaikuṇṭha planet; sāyujya-oneness with the Lord; nā laya-they do not accept; bhakta-devotees; yāte-since; brahma-aikya-oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord's], sāmīpya [living as a personal associate of the Lord] and sālokya [living on a Vaikuṇṭha planet]. Devotees never accept sāyujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sārṣṭi, sārūpya, sāmīpya and sālokya, they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sāyujya, is never accepted even by devotees who perform only ritualistic worship. To attain sāyujya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sāyujya liberation.

TEXT 19

yuga-dharma pravartāimu nāma-saṅkīrtana

cāri bhāva-bhakti diyā nācāmu bhuvana

SYNONYMS

yuga-dharma-the religion of the age; pravartāimu-I shall inaugurate; nāma-saṅkīrtana-chanting of the holy name; cāri-four; bhāva-of the moods; bhakti-devotion; diyā-giving; nācāmu-I shall cause to dance; bhuvana-the world.

TRANSLATION

"I shall personally inaugurate the religion of the age-nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

TEXT 20

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

SYNONYMS

āpani-personally; karimu-I shall make; bhakta-bhāva-the position of a devotee; aṅgīkāre-acceptance; āpani-personally; ācari'-practicing; bhakti-devotional service; śikhāimu-I shall teach; sabāre-to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sārṣṭi, sārūpya, sāmīpya or sālokya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Kṛṣṇa-the system of worship recommended in this age-He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

TEXT 21

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya

SYNONYMS

āpane-personally; nā kaile-if not practiced; dharma-religion; śikhāna-the teaching; nā yāya-does not advance; ei-this; ta'-certainly; siddhānta-conclusion; gītā-in the Bhagavad-gītā; bhāgavate-in Śrīmad-Bhāgavatam; gāya-they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

TEXT 22

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

SYNONYMS

yadā yadā-whenever; hi-certainly; dharmasya-of religious principles; glāniḥ-decrease; bhavati-there is; bhārata-O descendant of Bharata; abhyutthānam-increase; adharmasya-of irreligion; tadā-then; ātmānam-Myself; sṛjāmi-manifest; aham-I.

TRANSLATION

" 'Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

TEXT 23

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

SYNONYMS

paritrāṇāya-for the deliverance; sādhūnām-of the devotees; vināśāya-for the destruction; ca-and; duṣkṛtām-of the miscreants; dharma-religious principles; saṁsthāpana-arthāya-for the purpose of establishing; sambhavāmi-I appear; yuge yuge-in every age.

TRANSLATION

" 'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in the Bhagavad-gītā (4.7-8). Texts 24 and 25, which follow, are also from the Bhagavad-gītā (3.24, 21).

TEXT 24

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

SYNONYMS

udsīdeyuḥ-would fall into ruin; ime-these; lokāḥ-worlds; na kuryām-did not perform; karma-action; cet-if; aham-I; saṅkarasya-of unwanted population; ca-and; kartā-a creator; syām-would become; upahanyām-would spoil; imāḥ-these; prajāḥ-living entities.

TRANSLATION

" 'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

TEXT 25

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat-however; ācarati-behaves; śreṣṭhaḥ-the best man; tat tat-that; eva-certainly; itaraḥ-the lesser; janaḥ-man; saḥ-he; yat-which; pramāṇam-standard; kurute-shows; lokaḥ-the people; tat-that; anuvartate-follow.

TRANSLATION

" 'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

TEXT 26

yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite

SYNONYMS

yuga-dharma-of the religion of the age; pravartana-the inauguration; haya-is; aṁśa-the plenary portion; haite-from; āmā-for Me; vinā-except; anye-another; nāre-is not able; vraja-prema-love like that of the residents of Vraja; dite-to bestow.

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

TEXT 27

santv avatārā bahavaḥ
paṅkaja-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api prema-do bhavati

SYNONYMS

santu-let there be; avatārāḥ-incarnations; bahavaḥ-many; paṅkaja-nābhasya-of the Lord, from whose navel grows a lotus flower; sarvataḥ-bhadrāḥ-completely auspicious; kṛṣṇāt-than Lord Kṛṣṇa; anyaḥ-other; kaḥ vā-who possibly; latāsu-on the surrendered souls; api-also; prema-daḥ-the bestower of love; bhavati-is.

TRANSLATION

" 'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?'

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the Laghu-bhāgavatāmṛta (1.5.37).

TEXT 28

tāhāte āpana bhakta-gaṇa kari' saṅge
pṛthivīte avatari' karimu nānā raṅge

SYNONYMS

tāhāte-in that; āpana-My own; bhakta-gaṇa-with devotees; kari'-doing; saṅge-in association; pṛthivīte-on the earth; avatari'-descending; karimu-I shall perform; nānā-various; raṅge-colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

TEXT 29

eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpani nadīyāya

SYNONYMS

eta-thus; bhāvi'-thinking; kali-kāle-in the Age of Kali; prathama-first; sandhyāya-in the junction; avatīrṇa hailā-descended; kṛṣṇa-Lord Kṛṣṇa; āpani-Himself; nadīyāya-in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the Age of Kali.

PURPORT

The prathama-sandhyā is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the prathama-sandhyā. The prathama-sandhyā and śeṣa-sandhyā, the last division of the preceding age, form the junction of the two ages. According to the Sūrya-siddhānta, the prathama-sandhyā of Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the prathama-sandhyā after 4,586 solar years of Kali-yuga had passed.

TEXT 30

caitanya-siṁhera navadvīpe avatāra
siṁha-grīva, siṁha-vīrya, siṁhera huṅkāra

SYNONYMS

caitanya-siṁhera-of the lionlike Lord Caitanya Mahāprabhu; navadvīpe-at Navadvīpa; avatāra-the incarnation; siṁha-grīva-having the neck of a lion; siṁha-vīrya-the strength of a lion; siṁhera huṅkāra-the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

TEXT 31

sei siṁha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāśe yāṅhāra huṅkāre

SYNONYMS

sei-that; siṁha-lion; vasuk-let Him sit; jīvera-of the living entities; hṛdaya-of the heart; kandare-in the cavern; kalmaṣa-of sins; dvi-rada-the elephant; nāśe-destroys; yāṅhāra-of whom; huṅkāre-the roar.

TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

TEXT 32

prathama līlāya tāṅra 'viśvambhara' nāma
bhakti-rase bharila, dharila bhūta-grāma

SYNONYMS

prathama-first; līlāya-in the pastimes; tāṅra-of Him; viśvambhara nāma-the name Viśvambhara; bhakti-rase-with the mellow of devotional service; bharila-He filled; dharila-saved; bhūta-grāma-all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

TEXT 33

ḍubhṛñ dhātura artha–poṣaṇa, dhāraṇa
puṣila, dharila prema diyā tri-bhuvana

SYNONYMS

ḍubhṛñ-known as ḍubhṛñ (bhṛ); dhātura-of the verbal root; artha-the meaning; poṣaṇa-nourishing; dhāraṇa-maintaining; puṣila-nourished; dharila-maintained; prema diyā-distributing love of God; tri-bhuvana-in the three worlds.

TRANSLATION

The verbal root "ḍubhṛñ" [which is the root of the word "viśvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

TEXT 34

śeṣa-līlāya dhare nāma 'śrī-kṛṣṇa-caitanya'
śrī-kṛṣṇa jānāye saba viśva kaila dhanya

SYNONYMS

śeṣa-līlāya-in His final pastimes; dhare-He held; nāma-the name; śrī-kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; śrī-kṛṣṇa-about Lord Kṛṣṇa; jānāye-He taught; saba-all; viśva-the world; kaila-made; dhanya-fortunate.

TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore śeṣa-līlā, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava sampradāya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the sannyāsa order from Śrīpāda Keśava Bhāratī, who belonged to the Śaṅkara sect, which approves of only ten names for sannyāsīs. Long before the advent of Śrīpāda Śaṅkarācārya, however, the sannyāsa order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava sampradāya, there are ten different kinds of sannyāsa names and 108 different names for sannyāsīs who accept the tri-daṇḍa, the triple staff of sannyāsa. This is approved by the Vedic rules. Therefore Vaiṣṇava sannyāsa was existent even before the appearance of Śaṅkarācārya, although those who know nothing about Vaiṣṇava sannyāsa unnecessarily declare that there is no sannyāsa in the Vaiṣṇava sampradāya.

During the time of Lord Caitanya, the influence of Śaṅkarācārya in society was very strong. People thought that one could accept sannyāsa only in the disciplic succession of Śaṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyāsa. Since His acceptance of sannyāsa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyāsī in the disciplic succession of Śaṅkarācārya, although sannyāsa was also sanctioned in the Vaiṣṇava sampradāya.

In the Śaṅkara-sampradāya there are ten different names awarded to sannyāsīs: (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Araṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters sannyāsa, he has one of the various names for a brahmacārī, the assistant to a sannyāsī. Sannyāsīs with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their brahmacārī name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their brahmacārī name is Prakāśa. Those with the names Giri, Parvata and Sāgara generally stay at Badarikāśrama, and their brahmacārī name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śṛṅgerī in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four sannyāsīs who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara's sect must first be trained as a brahmacārī under a bona fide sannyāsī, The brahmacārī's name is ascertained according to the group to which the sannyāsī belongs. Lord Caitanya accepted sannyāsa from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a brahmacārī with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took sannyāsa, He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took sannyāsa from a Bhāratī, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a sannyāsī in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A brahmacārī is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the daṇḍa (rod) and begging pot, symbolic of the sannyāsa order, at the time He took sannyāsa.

TEXT 35

tāṅra yugāvatāra jāni' garga mahāśaya
kṛṣṇera nāma-karaṇe kariyāche nirṇaya

SYNONYMS

tāṅra-of Him; yuga-avatāra-incarnation for the age; jāni'-knowing; garga-Garga Muni; mahāśaya-the great personality; kṛṣṇera-of Lord Kṛṣṇa; nāma-karaṇe-in the name-giving ceremony; kariyāche-made; nirṇaya-ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

TEXT 36

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan-were; varṇāḥ-colors; trayaḥ-three; hi-certainly; asya-of this one; gṛhṇataḥ-who is manifesting; anu-yugam-according to the age; tanūḥ-bodies; śuklaḥ-white; raktaḥ-red; tathā-thus; pītaḥ-yellow; idānīm-now; kṛṣṇatām-blackness; gataḥ-obtained.

TRANSLATION

"This boy [Kṛṣṇa] has three other colors-white, red and yellow-as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.8.13).

TEXT 37

śukla, rakta, pīta-varṇa–ei tina dyuti
satya-tretā-kali-kāle dharena śrī-pati

SYNONYMS

śukla-white; rakta-red; pīta-varṇa-the color yellow; ei-these; tina-three; dyuti-lusters; satya-in Satya-yuga; tretā-in Tretā-yuga; kali-kāle-in the Age of Kali; dharena-manifests; śrī-pati-the husband of the goddess of fortune.

TRANSLATION

White, red and yellow-these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

TEXT 38

idānīṁ dvāpare tiṅho hailā kṛṣṇa-varṇa
ei saba śāstrāgama-purāṇera marma

SYNONYMS

idānīm-now; dvāpare-in the Dvāpara-yuga; tiṅho-He; hailā-was; kṛṣṇa-varṇa-blackish color; ei-these; saba-all; śāstra-āgama-and Vedic literatures; purāṇera-of the Purāṇas; marma-the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.

TEXT 39

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare-in the Dvāpara-yuga; bhagavān-the Supreme Personality of Godhead; śyāmaḥ-blackish; pīta-vāsāḥ-having yellow clothes; nija-own; āyudhaḥ-having weapons; śrīvatsa-ādibhiḥ-such as Śrīvatsa; aṅkaiḥ-by bodily markings; ca-and; lakṣaṇaiḥ-by external characteristics such as the Kaustubha jewel; upalakṣitaḥ-characterized.

TRANSLATION

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

kali-yuge yuga-dharma–nāmera pracāra
tathi lāgi' pīta-varṇa caitanyāvatāra

SYNONYMS

kali-yuge-in the Age of Kali; yuga-dharma-the religious practice for the age; nāmera-of the holy name; pracāra-propagation; tathi-this; lāgi'-for; pīta-varṇa-having a yellow color; caitanya-avatāra-the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this Age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvācārya in his commentary on the Muṇḍaka Upaniṣad. He quotes this verse from the Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pañcarātra and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa mantra is specifically mentioned in many Upaniṣads, such as the Kali-santaraṇa Upaniṣad, where it is said:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare
iti ṣoḍaśakaṁ nāmnāṁ
kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛśyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

TEXT 41

tapta-hema-sama-kānti, prakāṇḍa śarīra
nava-megha jini kaṇṭha-dhvani ye gambhīra

SYNONYMS

tapta-hema-as molten gold; sama-kānti-same luster; prakāṇḍa-enormous; śarīra-body; nava-megha-new clouds; jini-conquering; kaṇṭha-dhvani-the sound of the voice; ye-that; gambhīra-deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

TEXT 42

dairghya-vistāre yei āpanāra hāta
cāri hasta haya 'mahā-puruṣa' vikhyāta

SYNONYMS

dairghya-in length; vistāre-and in breadth; yei-who; āpanāra-of his own; hāta-hand; cāri-four; hasta-cubits; haya-is; mahā-puruṣa-as a great personality; vikhyāta-celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

'nyagrodha-parimaṇḍala' haya tāṅra nāma
nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma

SYNONYMS

nyagrodha-parimaṇḍala-nyagrodha-parimaṇḍala; haya-is; tāṅra-of him; nāma-the name; nyagrodha-parimaṇḍala-nyagrodha-parimaṇḍala; tanu-having such a body; caitanya-Lord Caitanya Mahāprabhu; guṇa-dhāma-the abode of good qualities.

TRANSLATION

Such a person is called nyagrodha-parimaṇḍala. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimaṇḍala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.

TEXT 44

ājānulambita-bhuja kamala-locana
tilaphula-jini-nāsā, sudhāṁśu-vadana

SYNONYMS

ā-jānu-lambita-bhuja-arms that reach the knees; kamala-locana-with lotus eyes; tila-phula-the blossom of the sesame plant; jini-conquering; nāsā-whose nose; sudhā-aṁśu-vadana-whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

TEXT 45

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama

SYNONYMS

śānta-peaceful; dānta-controlled; kṛṣṇa-bhakti-to the service of Lord Kṛṣṇa; niṣṭhā-parāyaṇa-fully devoted; bhakta-vatsala-affectionate toward the devotees; su-śīla-good character; sarva-bhūte-to all living beings; sama-equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari' karena kṛṣṇa-saṅkīrtana

SYNONYMS

candanera-of sandalwood; aṅgada-and armlets; bālā-bangles; candana-of sandalwood pulp; bhūṣaṇa-decorations; nṛtya-kāle-at the time of dancing; pari'-putting on; karena-does; kṛṣṇa-saṅkīrtana-congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in śrī-kṛṣṇa-saṅkīrtana.

TEXT 47

ei saba guṇa lañā muni vaiśampāyana
sahasra-nāme kaila tāṅra nāma-gaṇana

SYNONYMS

ei-these; saba-all; guṇa-qualities; lañā-taking; muni-the sage; vaiśampāyana-named Vaiśampāyana; sahasra-nāme-in the Viṣṇu-sahasra-nāma; kaila-did; tāṅra-of Him; nāma-gaṇana-counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

TEXT 48

dui līlā caitanyera–ādi āra śeṣa
dui līlāya cāri cāri nāma viśeṣa

SYNONYMS

dui-two; līlā-pastimes; caitanyera-of Lord Caitanya Mahāprabhu; ādi-first; āra-and; śeṣa-final; dui-two; līlāya-in pastimes; cāri-four; cāri-and four; nāma-names; viśeṣa-specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions-the early pastimes [ādi-līlā] and the later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

TEXT 49

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-of gold; varṇaḥ-having the color; hema-aṅgaḥ-whose body was like molten gold; vara-aṅgaḥ-having a most beautiful body; candana-aṅgadī-whose body was smeared with sandalwood; sannyāsa-kṛt-practicing the renounced order of life; śamaḥ-equipoised; śāntaḥ-peaceful; niṣṭhā-devotion; śānti-and of peace; parāyaṇaḥ-the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra). In his commentary on the Viṣṇu-sahasra-nāma called the Nāmārtha-sudhā, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniṣads. He explains that suvarṇa-varṇaḥ means a golden complexion. He also quotes the Vedic injunction yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yonim (Muṇḍaka Upaniṣad 3.1.3). Rukma-varṇaṁ kartāram īśam refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word varāṅga means ”exquisitely beautiful.”

Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

TEXT 50

vyakta kari' bhāgavate kahe bāra bāra
kali-yuge dharma–nāma-saṅkīrtana sāra

SYNONYMS

vyakta-evident; kari'-making; bhāgavate-in Śrīmad-Bhāgavatam; kahe-they say; bāra bāra-time and time again; kali-yuge-in the Age of Kali; dharma-the religion; nāma-saṅkīrtana-congregational chanting of the holy name; sāra-the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Kṛṣṇa.

TEXT 51

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api yathā śṛṇu

SYNONYMS

iti-thus; dvāpare-in the Dvāpara Age; uru-īśa-O King; stuvanti-they praise; jagat-īśvaram-the Lord of the universe; nānā-various; tantra-of scriptures; vidhānena-by the regulations; kalau-in the Age of Kali; api-also; yathā-in which manner; śṛṇu-please hear.

TRANSLATION

”O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.31).

TEXT 52

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam-repeating the syllables kṛṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-along with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ-intelligent persons.

TRANSLATION

”In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

PURPORT

This text is from Śrīmad-Bhāgavatam (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the Bhāgavatam, known as the Krama-sandarbha, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Śrīmad-Bhāgavatam by Garga Muni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors-red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaura Hari.

Śrīla Jīva Gosvāmī explains that kṛṣṇa-varṇam means Śrī Kṛṣṇa Caitanya. Kṛṣṇa-varṇa and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoys transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as viṣṇu-tattva. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the saṅkīrtana movement, He attracted many great scholars and ācāryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said, "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

TEXT 53

śuna, bhāi, ei saba caitanya-mahimā
ei śloke kahe tāṅra mahimāra sīmā

SYNONYMS

śuna-please hear; bhāi-O brothers; ei-this; saba-all; caitanya-of Lord Caitanya Mahāprabhu; mahimā-the glories; ei-this; śloke-verse; kahe-says; tāṅra-of Him; mahimāra-of the glories; sīmā-the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

'kṛṣṇa' ei dui varṇa sadā yāṅra mukhe
athavā, kṛṣṇake tiṅho varṇe nija sukhe

SYNONYMS

kṛṣṇa-kṛṣ-ṇa; ei-these; dui-two; varṇa-syllables; sadā-always; yāṅra-of whom; mukhe-in the mouth; athavā-or else; kṛṣṇake-Lord Kṛṣṇa; tiṅho-He; varṇe-describes; nija-His own; sukhe-in happiness.

TRANSLATION

The two syllables "kṛṣ-ṇa" are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

TEXT 55

kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa
kṛṣṇa vinu tāṅra mukhe nāhi āise āna

SYNONYMS

kṛṣṇa-varṇa-śabdera-of the word kṛṣṇa-varṇa; artha-the meaning; dui-two; ta-certainly; pramāṇa-examples; kṛṣṇa-Kṛṣṇa; vinu-except for; tāṅra-of Him; mukhe-in the mouth; nāhi āise-does not come; āna-anything else.

TRANSLATION

These are two meanings of the word "kṛṣṇa-varṇa." Indeed, nothing else but Kṛṣṇa issues from His mouth.

TEXT 56

keha tāṅre bale yadi kṛṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa

SYNONYMS

keha-someone; tāṅre-to Him; bale-ascribes; yadi-if; kṛṣṇa-black; varaṇa-the color; āra-another; viśeṣaṇe-in the adjective; tāra-of that; kare-does; nivāraṇa-prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

TEXT 57

deha-kāntye haya teṅho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa

SYNONYMS

deha-kāntye-in the luster of the body; haya-is; teṅho-He; akṛṣṇa-not black; varaṇa-the color; akṛṣṇa-varaṇe-by a color that is not blackish; kahe-one means; pīta-yellow; varaṇa-the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

TEXT 58

kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtana-mayaiḥ

upāsyaṁ ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

kalau-in the Age of Kali; yam-Him whom; vidvāṁsaḥ-the learned men; sphuṭam-clearly manifested; abhiyajante-worship; dyuti-bharāt-due to an abundance of bodily luster; akṛṣṇa-aṅgam-whose body is not blackish; kṛṣṇam-Lord Kṛṣṇa; makha-vidhibhiḥ-by the performances of sacrifice; utkīrtana-mayaiḥ-consisting of loud chanting of the holy name; upāsyam-worshipable object; ca-and; prāhuḥ-they said; yam-whom; akhila-all; caturtha-āśrama-juṣām-of those who are in the fourth order of life (sannyāsa); saḥ-He; devaḥ-the Supreme Personality of Godhead; caitanya-ākṛtiḥ-having the form of Lord Caitanya Mahāprabhu; atitarām-excessively; naḥ-unto us; kṛpayatu-let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahaṁsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the Stava-mālā of Śrīla Rūpa Gosvāmī.

TEXT 59

pratyakṣa tāṅhāra tapta-kāñcanera dyuti
yāṅhāra chaṭāya nāśe ajñāna-tamastati

SYNONYMS

pratyakṣa-vivid; tāṅhāra-of Him; tapta-molten; kāñcanera-of gold; dyuti-effulgence; yāṅhāra-of whom; chaṭāya-by the luster; nāśe-destroys; ajñāna-of ignorance; tamastati-the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

TEXT 60

jīvera kalmaṣa-tamo nāśa karibāre
aṅga-upāṅga-nāma nānā astra dhare

SYNONYMS

jīvera-of the living entity; kalmaṣa-of sinful activities; tamaḥ-the darkness; nāśa karibāre-for destroying; aṅga-associates; upāṅga-devotees; nāma-holy names; nānā-various; astra-weapons; dhare-He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

TEXT 61

bhaktira virodhī karma-dharma vā adharma
tāhāra 'kalmaṣa' nāma, sei mahā-tamaḥ

SYNONYMS

bhaktira-to devotional service; virodhī-averse; karma-activity; dharma-religious; vā-or; adharma-irreligious; tāhāra-of that; kalmaṣa-sin; nāma-the name; sei-this; mahā-tamaḥ-great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

TEXT 62

bāhu tuli' hari bali' prema-dṛṣṭye cāya
kariyā kalmaṣa nāśa premete bhāsāya

SYNONYMS

bāhu tuli'-raising the arms; hari bali'-chanting the holy name; prema-dṛṣṭye-with His glance of deep love; cāya-He looks; kariyā-causing; kalmaṣa-to sins; nāśa-destruction; premete-in love of God; bhāsāya-He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

TEXT 63

smitālokaḥ śokaṁ harati jagatāṁ yasya parito
girāṁ tu prārambhaḥ kuśala-paṭalīṁ pallavayati
padālambhaḥ kaṁ vā praṇayati na hi prema-nivahaṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

smita-smiling; ālokaḥ-glance; śokam-the bereavement; harati-takes away; jagatām-of the world; yasya-whose; paritaḥ-all around; girām-of the speech; tu-also; prārambhaḥ-the beginning; kuśala-of auspiciousness; paṭalīm-the mass; pallavayati-causes to blossom; pada-ālambhaḥ-the taking hold of the lotus feet; kam vā-what possibly; praṇayati-leads to; na-not; hi-certainly; prema-nivaham-quantity of love of Godhead; saḥ-He; devaḥ-the Supreme Personality of Godhead; caitanya-ākṛtiḥ-having the form of Lord Caitanya Mahāprabhu; atitarām-excessively; naḥ-unto us; kṛpayatu-may He show His mercy.

TRANSLATION

”May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once.”

TEXT 64

śrī-aṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana

SYNONYMS

śrī-aṅga-His body; śrī-mukha-His face; yei-anyone who; kare-does; daraśana-seeing; tāra-of him; pāpa-kṣaya-destruction of sins; haya-there is; pāya-obtains; prema-dhana-the wealth of love of Godhead.

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

TEXT 65

anya avatāre saba sainya-śastra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge

SYNONYMS

anya-other; avatāre-in incarnations; saba-all; sainya-soldiers; śastra-and weapons; saṅge-along with; caitanya-kṛṣṇera-of Lord Kṛṣṇa as Lord Caitanya; sainya-soldiers; aṅga-plenary parts; upāṅge-and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

TEXT 66

sadopāsyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitāṁ
vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhāṁ nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

sadā-always; upāsyaḥ-worshipable; śrīmān-beautiful; dhṛta-who accepted; manuja-kāyaiḥ-the bodies of men; pranayitām-love; vahadbhiḥ-who were bearing; giḥ-vāṇaiḥ-by the demigods; giriśa-Lord Śiva; parameṣṭhi-Lord Brahmā; prabhṛtibhiḥ-headed by; sva-bhaktebhyaḥ-unto His own devotees; śuddhām-pure; nija-bhajana-of His own worship; mudrām-the mark; upadiśan-instructing; saḥ-He; caitanyaḥ-Lord Caitanya; kim-what; me-my; punaḥ-again; api-certainly; dṛśoḥ-of the two eyes; yāsyati-He will go; padam-to the abode.

TRANSLATION

”Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?”

TEXT 67

āṅgopāṅga astra kare sva-kārya-sādhana
’aṅga’-śabdera artha āra śuna diyā mana

SYNONYMS

āṅga-upāṅga-plenary parts and associates; astra-weapons; kare-do; sva-kārya-of their own business; sādhana-as the accomplishment; aṅga-śabdera-of the word aṅga; artha-the meaning; āra-another; śuna-please hear; diyā-giving; mana-the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word ”aṅga.”

TEXT 68

’aṅga’-śabde aṁśa kahe śāstra-paramāṇa
aṅgera avayava ’upāṅga’-vyākhyāna

SYNONYMS

aṅga-śabde-by the word aṅga, or limb; aṁśa-part; kahe-says; śāstra-of the scriptures; paramāṇa-the evidence; aṅgera-of the limb; avayava-the constituent part; upāṅga-vyākhyāna-the exposition of the word upāṅga.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [aṅga] is also called a part [aṁśa], and a part of a limb is called a partial part [upāṅga].

TEXT 69

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo ’ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ-Lord Nārāyaṇa; tvam-You; na-not; hi-certainly; sarva-all; dehinām-of the embodied beings; ātmā-the Supersoul; asi-You are; adhīśa-O Lord; akhila-loka-of all the worlds; sākṣī-the witness; nārāyaṇaḥ-known as Nārāyaṇa; aṅgam-plenary portion; nara-of Nara; bhū-born; jala-in the water; ayanāt-due to the place of refuge; tat-that; ca-and; api-certainly; satyam-highest truth; na-not; tava-Your; eva-at all; māyā-the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in Śrīmad-Bhāgavatam (10.14.14).

TEXT 70

jala-śāyī antar-yāmī yei nārāyaṇa
seho tomāra aṁśa, tumi mūla nārāyaṇa

SYNONYMS

jala-śāyī-lying in the water; antaḥ-yāmī-indwelling Supersoul; yei-He who; nārāyaṇa-Lord Nārāyaṇa; seho-He; tomāra-Your; aṁśa-plenary portion; tumi-You; mūla-original; nārāyaṇa-Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone's heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

TEXT 71

'aṅga'-śabde aṁśa kahe, seho satya haya
māyā-kārya nahe–saba cid-ānanda-maya

SYNONYMS

aṅga-śabde-by the word aṅga; aṁśa-plenary portion; kahe-one means; seho-that; satya-the truth; haya-is; māyā-of the material energy; kārya-the work; nahe-is not; saba-all; cit-ānanda-maya-full of knowledge and bliss.

TRANSLATION

The word "aṅga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of māyā. The Īśopaniṣad says:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Śrī Īśopaniṣad, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of the Bhagavad-gītā, the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, māyā. In the spiritual world the material energy is conspicuous only by its absence.

In the category of viṣṇu-tattva there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the viṣṇu-tattvas, from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsiṁha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of māyā cannot even approach Them.

TEXT 72

advaita, nityānanda–caitanyera dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga

SYNONYMS

advaita-Advaita Ācārya; nityānanda-Lord Nityānanda; caitanyera-of Lord Caitanya Mahāprabhu; dui-two; aṅga-limbs; aṅgera-of the limbs; avayava-gaṇa-the constituent parts; kahiye-I say; upāṅga-parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

TEXT 73

aṅgopāṅga tīkṣṇa astra prabhura sahite
sei saba astra haya pāṣaṇḍa dalite

SYNONYMS

aṅga-upāṅga-plenary portions and parts; tīkṣṇa-sharp; astra-weapons; prabhura sahite-along with Lord Caitanya Mahāprabhu; sei-these; saba-all; astra-weapons; haya-are; pāṣaṇḍa-the atheists; dalite-to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word pāṣaṇḍa is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a pāṣaṇḍa. Pāṣaṇḍas try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the pāṣaṇḍas.

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (karma). As the Bhagavad-gītā (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

TEXT 74

nityānanda gosāñi sākṣāt haladhara
advaita ācārya gosāñi sākṣāt īśvara

SYNONYMS

nityānanda gosāñi-Lord Nityānanda Gosāñi; sākṣāt-directly; hala-dhara-Lord Balarāma, the holder of the plow; advaita ācārya gosāñi-Śrī Advaita Ācārya Gosāñi; sākṣāt-directly; īśvara-the Personality of Godhead.

TRANSLATION

Śrī Nityānanda Gosāñi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

TEXT 75

śrīvāsādi pāriṣada sainya saṅge lañā
dui senā-pati bule kīrtana kariyā

SYNONYMS

śrīvāsa-ādi-Śrīvāsa and others; pāriṣada-associates; sainya-soldiers; saṅge-along with; lañā-taking; dui-two; senā-pati-captains; bule-travel; kīrtana kariyā-chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

pāṣaṇḍa-dalana-vānā nityānanda rāya
ācārya-huṅkāre pāpa-pāṣaṇḍī palāya

SYNONYMS

pāṣaṇḍa-dalana-of trampling the atheists; vānā-having the feature; nityānanda-Lord Nityānanda; rāya-the honorable; ācārya-of Advaita Ācārya; huṅkāre-by the war cry; pāpa-sins; pāṣaṇḍī-and atheists; palāya-run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

TEXT 77

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

SYNONYMS

saṅkīrtana-pravartaka-the initiator of congregational chanting; śrī-kṛṣṇa-caitanya-Lord Caitanya Mahāprabhu; saṅkīrtana-of congregational chanting; yajñe-by the sacrifice; tāṅre-Him; bhaje-worships; sei-he; dhanya-fortunate.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

TEXT 78

sei ta' sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra

SYNONYMS

sei-he; ta'-certainly; su-medhā-intelligent; āra-others; ku-buddhi-poor understanding; saṁsāra-in the material world; sarva-yajña haite-than all other sacrifices; kṛṣṇa-nāma-of chanting the name of Lord Kṛṣṇa; yajña-the sacrifice; sāra-the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the saṅkīrtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the saṅkīrtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the saṅkīrtana movement is the most glorious.

TEXT 79

koṭi aśvamedha eka kṛṣṇa nāma sama
yei kahe, se pāṣaṇḍī, daṇḍe tāre yama

SYNONYMS

koṭi-ten million; aśvamedha-horse sacrifices; eka-one; kṛṣṇa-of Lord Kṛṣṇa; nāma-name; sama-equal to; yei-one who; kahe-says; se-he; pāṣaṇḍī-atheist; daṇḍe-punishes; tāre-him; yama-Yamarāja.

TRANSLATION

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brāhmaṇas or saintly persons, opening charitable educational institutions, distributing free food and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ

”Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the brāhmaṇas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa.” In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although pāsaṇḍīs do not understand this, pious activity can never compare to the chanting of the holy name.

TEXT 80

’bhāgavata-sandarbha’-granthera maṅgalācaraṇe
e-śloka jīva-gosāñi kariyāchena vyākhyāne

SYNONYMS

bhāgavata-sandarbha-granthera-of the book called Bhāgavata-sandarbha; maṅgala-ācaraṇe-in the auspicious introduction; e-śloka-this verse; jīva-gosāñi-Jīva Gosvāmī; kariyāchena-has made; vyākhyāne-in explaining.

TRANSLATION

In the auspicious introduction of Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

TEXT 81

antaḥ kṛṣṇaṁ bahir gauraṁ
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ

SYNONYMS

antaḥ-internally; kṛṣṇam-Lord Kṛṣṇa; bahiḥ-externally; gauram-fair-colored; darśita-displayed; aṅga-limbs; ādi-beginning with; vaibhavam-expansions; kalau-in the Age of Kali; saṅkīrtana-ādyaiḥ-by congregational chanting, etc.; sma-certainly; kṛṣṇa-caitanyam-unto Lord Caitanya Mahāprabhu; āśritāḥ-sheltered.

TRANSLATION

”I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this Age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord.”

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from Śrīmad-Bhāgavatam quoted in text 52 (kṛṣṇa-varṇaṁ tviṣākṛṣṇam) as the auspicious introduction to his Bhāgavata-sandarbha, or Ṣaṭ-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhāgavatam verse, as the second verse of the same work. The verse from Śrīmad-Bhāgavatam was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the Sarva-saṁvādinī, Jīva Gosvāmī’s commentary on his own Ṣaṭ-sandarbha.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the gopīs, among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī’s Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.

TEXT 82

upa-purāṇeha śuni śrī-kṛṣṇa-vacana
kṛpā kari vyāsa prati kariyāchena kathana

SYNONYMS

upa-purāṇeha-in the Upapurāṇas; śuni-we hear; śrī-kṛṣṇa-vacana-the words of Lord Kṛṣṇa; kṛpā kari-having mercy; vyāsa prati-toward Vyāsadeva; kariyāchena-He did; kathana-speaking.

TRANSLATION

In the Upapurāṇas we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.

TEXT 83

aham eva kvacid brahman
sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi
kalau pāpa-hatān narān

SYNONYMS

aham-I; eva-certainly; kvacit-somewhere; brahman-O brāhmaṇa; sannyāsa-āśramam-the renounced order of life; āśritaḥ-taking recourse to; hari-bhaktim-devotional service to the Supreme Personality of Godhead; grāhayāmi-I shall give; kalau-in the Age of Kali; pāpa-hatān-sinful; narān-to men.

TRANSLATION

”O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord.”

TEXT 84

bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-kṛṣṇa-avatāre prakaṭa pramāṇa

SYNONYMS

bhāgavata-Śrīmad-Bhāgavatam; bhārata-śāstra-Mahābhārata; āgama-works of Vedic literature; purāṇa-the Purāṇas; caitanya-as Lord Caitanya Mahāprabhu; kṛṣṇa-of Lord Kṛṣṇa; avatāre-in the incarnation; prakaṭa-displayed; pramāṇa-evidence.

TRANSLATION

Śrīmad-Bhāgavatam, the Mahābhārata, the Purāṇas and other works of Vedic literature all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

TEXT 85

pratyakṣe dekhaha nānā prakaṭa prabhāva
alaukika karma, alaukika anubhāva

SYNONYMS

pratyakṣe-directly; dekhaha-just see; nānā-various; prakaṭa-manifested; prabhāva-influence; alaukika-uncommon; karma-activities; alaukika-uncommon; anubhāva-realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya’s manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

TEXT 86

dekhiyā nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa

SYNONYMS

dekhiyā-seeing; nā dekhe-they do not see; yata-all; abhaktera-of nondevotees; gaṇa-crowds; ulūke-the owl; nā dekhe-does not see; yena-just as; sūryera-of the sun; kiraṇa-rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mataiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum

SYNONYMS

tvām-You; śīla-character; rūpa-forms; caritaiḥ-by acts; parama-most; prakṛṣṭaiḥ-eminent; sattvena-by uncommon power; sāttvikatayā-with the quality of predominant goodness; prabalaiḥ-great; ca-and; śāstraiḥ-by the scriptures; prakhyāta-renowned; daiva-divine; parama-artha-vidām-of those who know the highest goal; mataiḥ-by the opinions; ca-and; na-not; eva-certainly; āsura-prakṛtayaḥ-those whose disposition is demoniac; prabhavanti-are able; boddhum-to know.

TRANSLATION

”O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature.”

PURPORT

This is a verse from the Stotra-ratna (12) of Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in the Bhagavad-gītā, the most authentic scripture in the world. He is further explained in Śrīmad-Bhāgavatam, which is considered the explanation of the Vedānta-sūtra. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In the Bhagavad-gītā the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Tṛṇāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Ṛṣabhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Parāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of the Bhagavad-gītā, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ulūkas, or owls, who cannot open their eyes in the sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

TEXT 88

āpanā lukāite kṛṣṇa nānā yatna kare
tathāpi tāṅhāra bhakta jānaye tāṅhāre

SYNONYMS

āpanā-Himself; lukāite-to hide; kṛṣṇa-Lord Kṛṣṇa; nānā-various; yatna-efforts; kare-makes; tathāpi-still; tāṅhāra-His; bhakta-devotees; jānaye-know; tāṅhāre-Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanaṁ tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānaṁ
paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita-passed over; tri-vidha-three kinds; sīma-the limitations; sama-of equal; atiśāyi-and of excelling; sambhāvanam-by which the adequacy; tava-Your; parivraḍhima-of supremacy; svabhāvam-the real nature; māyā-balena-by the strength of the illusory energy; bhavatā-Your; api-although; niguhyamānam-being hidden; paśyanti-they see; kecit-some; aniśam-always; tvat-to You; ananya-bhāvāḥ-those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yāmunācārya. Everything covered by the influence of māyā is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word ullaṅghita. He is transcendental to space, time and thought; although He appears within them, He exists transcendentally. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of māyā is very strong, Lord Kṛṣṇa says in the Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of māyā. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

TEXT 90

asura-svabhāve kṛṣṇe kabhu nāhi jāne

lukāite nāre kṛṣṇa bhakta-jana-sthāne

SYNONYMS

asura-svabhāve-those whose nature is demoniac; kṛṣṇe-Lord Kṛṣṇa; kabhu-at any time; nāhi-not; jāne-know; lukāite-to hide; nāre-is not able; kṛṣṇa-Lord Kṛṣṇa; bhakta-jana-of pure devotees; sthāne-in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Rāvaṇa and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

TEXT 91

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

SYNONYMS

dvau-two; bhūta-of the living beings; sargau-dispositions; loke-in the world; asmin-in this; daivaḥ-godly; āsuraḥ-demoniac; eva-certainly; ca-and; viṣṇu-bhaktaḥ-a devotee of Lord Viṣṇu; smṛtaḥ-remembered; daivaḥ-godly; āsuraḥ-demoniac; tat-viparyayaḥ-the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the Padma Purāṇa. Viṣṇu-bhaktas, or devotees in Kṛṣṇa consciousness, are known as devas (demigods). Atheists, who do not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The viṣṇu-bhaktas, Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. Asuras work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for devas, or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

TEXT 92

ācārya gosāñi prabhura bhakta-avatāra
kṛṣṇa-avatāra-hetu yāṅhāra huṅkāra

SYNONYMS

ācārya gosāñi-Advaita Ācārya Gosāñi; prabhura-of the Lord; bhakta-avatāra-incarnation of a devotee; kṛṣṇa-of Lord Kṛṣṇa; avatāra-of the incarnation; hetu-the cause; yāṅhāra-whose; huṅkāra-loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

TEXT 93

kṛṣṇa yadi pṛthivīte karena avatāra
prathame karena guru-vargera sañcāra

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yadi-if; pṛthivīte-on the earth; karena-makes; avatāra-incarnation; prathame-first; karena-makes; guru-vargera-of the group of respectable predecessors; sañcāra-the advent.

TRANSLATION

Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

pitā mātā guru ādi yata mānya-gaṇa
prathame karena sabāra pṛthivīte janama

SYNONYMS

pitā-father; mātā-mother; guru-spiritual master; ādi-headed by; yata-all; mānya-gaṇa-respectable members; prathame-first; karena-He makes; sabāra-of all of them; pṛthivīte-on earth; janama-the births.

TRANSLATION

Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

TEXT 95

mādhava-īśvara-purī, śacī, jagannātha
advaita ācārya prakaṭa hailā sei sātha

SYNONYMS

mādhava-Mādhavendra Purī; īśvara-purī-Īśvara Purī; śacī-Śacīmātā; jagannātha-Jagannātha Miśra; advaita ācārya-Advaita Ācārya; prakaṭa-manifested; hailā-were; sei-this; sātha-with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Īśvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

TEXT 96

prakaṭiyā dekhe ācārya sakala saṁsāra
kṛṣṇa-bhakti gandha-hīna viṣaya-vyavahāra

SYNONYMS

prakaṭiyā-manifesting; dekhe-He saw; ācārya-Advaita Ācārya; sakala-all; saṁsāra-material existence; kṛṣṇa-bhakti-of devotion to Lord Kṛṣṇa; gandha-hīna-without a trace; viṣaya-of the sense objects; vyavahāra-affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

TEXT 97

keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

SYNONYMS

keha-someone; pāpe-in sinful activities; keha-someone; puṇye-in pious activities; kare-do; viṣaya-of the sense objects; bhoga-enjoyment; bhakti-gandha-a trace of devotional service; nāhi-there is not; yāte-by which; yāya-goes away; bhava-roga-the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

TEXT 98

loka-gati dekhi' ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya

SYNONYMS

loka-gati-the course of the world; dekhi'-seeing; ācārya-Advaita Ācārya; karuṇa-hṛdaya-compassionate heart; vicāra karena-considers; lokera-of the world; kaiche-how; hita-welfare; haya-there is.

TRANSLATION

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide ācārya. An ācārya does not exploit his followers. Since the ācārya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an ācārya. Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society.

In the grim clutches of māyā, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called māyā. People held in the grip of māyā are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the ācārya, however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in the Bhagavad-gītā that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called ācāryas of the Age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal ācārya, was concerned with improving the condition of the world situation.

TEXT 99

āpani śrī-kṛṣṇa yadi karena avatāra
āpane ācari' bhakti karena pracāra

SYNONYMS

āpani-Himself; śrī-kṛṣṇa-Lord Kṛṣṇa; yadi-if; karena-He makes; avatāra-incarnation; āpane-Himself; ācari'-practicing; bhakti-devotional service; karena-does; pracāra-propagation.

TRANSLATION

[Advaita Ācārya thought:] "If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

nāma vinu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra

SYNONYMS

nāma vinu-except for the holy name; kali-kāle-in the Age of Kali; dharma-religion; nāhi-there is not; āra-another; kali-kāle-in the Age of Kali; kaiche-how; habe-there will be; kṛṣṇa-Lord Kṛṣṇa; avatāra-incarnation.

TRANSLATION

"In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?

TEXT 101

śuddha-bhāve kariba kṛṣṇera ārādhana
nirantara sadainye kariba nivedana

SYNONYMS

śuddha-bhāve-in a purified state of mind; kariba-I shall do; kṛṣṇera-of Lord Kṛṣṇa; ārādhana-worship; nirantara-constantly; sadainye-in humility; kariba-I shall make; nivedana-request.

TRANSLATION

"I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

TEXT 102

āniyā kṛṣṇere karoṅ kīrtana sañcāra
tabe se 'advaita' nāma saphala āmāra

SYNONYMS

āniyā-bringing; kṛṣṇere-Lord Kṛṣṇa; karoṅ-I make; kīrtana-chanting of the holy name; sañcāra-advent; tabe-then; se-this; advaita-nondual; nāma-name; sa-phala-fulfilled; āmāra-My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Māyāvādī philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Māyāvādīs because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable, simultaneous dualism and monism.

TEXT 103

kṛṣṇa vaśa karibena kon ārādhane
vicārite eka śloka āila tāṅra mane

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; vaśa karibena-shall propitiate; kon ārādhane-by what worship; vicārite-while considering; eka-one; śloka-verse; āila-came; tāṅra-of Him; mane-in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to His mind.

TEXT 104

tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ

SYNONYMS

tulasī-of tulasī; dala-a leaf; mātreṇa-by only; jalasya-of water; culukena-by a palmful; vā-and; vikrīṇīte-sells; svam-His own; ātmānam-self; bhaktebhyaḥ-unto the devotees; bhakta-vatsalaḥ-Lord Kṛṣṇa, who is affectionate to His devotees.

TRANSLATION

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasī leaf and a palmful of water."

PURPORT

This is a verse from the Gautamīya-tantra.

ei ślokārtha ācārya karena vicāraṇa
kṛṣṇake tulasī-jala deya yei jana
tāra ṛṇa śodhite kṛṣṇa karena cintana–
'jala-tulasīra sama kichu ghare nāhi dhana'

SYNONYMS

ei-this; śloka-of the verse; artha-the meaning; ācārya-Advaita Ācārya; karena-does; vicāraṇa-considering; kṛṣṇake-to Lord Kṛṣṇa; tulasī-jala-tulasī and water; deya-gives; yei jana-that person who; tāra-to Him; ṛṇa-the debt; śodhite-to pay; kṛṣṇa-Lord Kṛṣṇa; karena-does; cintana-thinking; jala-tulasīra sama-equal to water and tulasī; kichu-any; ghare-in the house; nāhi-there is not; dhana-wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasī leaf and water, Lord Kṛṣṇa thinks, "There is no wealth in My possession that is equal to a tulasī leaf and water."

TEXT 107

tabe ātmā veci' kare ṛṇera śodhana
eta bhāvi' ācārya karena ārādhana

SYNONYMS

tabe-then; ātmā-Himself; veci'-selling; kare-does; ṛṇera-of the debt; śodhana-payment; eta-thus; bhāvi'-thinking; ācārya-Advaita Ācārya; karena-does; ārādhana-worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the tulasī plant and a little water. As the Lord says in the Bhagavad-gītā (9.26), a leaf, a flower, a fruit or some water (patraṁ puṣpaṁ phalaṁ toyam), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasī leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshiping the Lord with tulasī leaves and the water of the Ganges.

TEXT 108

gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa

SYNONYMS

gaṅgā-jala-the water of the Ganges; tulasī-mañjarī-buds of the tulasī plant; anukṣaṇa-constantly; kṛṣṇa-of Lord Kṛṣṇa; pāda-padma-lotus feet; bhāvi'-thinking of; kare-does; samarpaṇa-offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

TEXT 109

kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; āhvāna-invitation; kare-makes; kariyā-making; huṅkāra-loud shouts; e-mate-in this way; kṛṣṇere-Lord Kṛṣṇa; karāila-caused to make; avatāra-incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

TEXT 110

caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatare dharma-setu

SYNONYMS

caitanyera-of Lord Caitanya Mahāprabhu; avatāre-in the incarnation; ei-this; mukhya-principal; hetu-cause; bhaktera-of the devotee; icchāya-by the desire; avatare-He descends; dharma-setu-protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

TEXT 111

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat tad vapuḥ praṇayase sad-anugrahāya

SYNONYMS

tvam-You; bhakti-yoga-by devotional service; paribhāvita-saturated; hṛt-of the heart; saroje-on the lotus; āsse-dwell; śruta-heard; īkṣita-seen; pathaḥ-whose path; nanu-certainly; nātha-O Lord; puṁsām-by the devotees; yat yat-whatever; dhiyā-by the mind; te-they; uru-gāya-O Lord, who are glorified in excellent ways; vibhāvayanti-contemplate upon; tat tat-that; vapuḥ-form; praṇayase-You manifest; sat-to Your devotees; anugrahāya-to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Śrīmad-Bhāgavatam (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma-saṁhitā (5.29) describes that in the abode of Lord Kṛṣṇa, which is made of cintāmaṇi (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word śruta in śrutekṣita-pathaḥ refers to the Vedas, and īkṣita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendentally situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as the Bhagavad-gītā confirms in the Sixth Chapter (47), stating that anyone absorbed in such thought is the best of all yogīs. Such transcendental absorption is known as samādhi. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendentally elevated. The Lord has innumerable forms, as the Brahma-saṁhitā confirms (advaitam acyutam anādim ananta-rūpam). The Lord expands Himself in innumerable svāṁśa forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees in whose heart He is always present because of their highly elevated transcendental love.

TEXT 112

ei ślokera artha kahi saṅkṣepera sāra
bhaktera icchāya kṛṣṇera sarva avatāra

SYNONYMS

ei-this; ślokera-of the verse; artha-the meaning; kahi-I relate; saṅkṣepera-of conciseness; sāra-the pith; bhaktera-of the devotee; icchāya-by the desire; kṛṣṇera-of Lord Kṛṣṇa; sarva-all; avatāra-incarnations.

TRANSLATION

The essence of the meaning of this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

caturtha ślokera artha haila suniścite
avatīrṇa hailā gaura prema prakāśite

SYNONYMS

caturtha-fourth; ślokera-of the verse; artha-the meaning; haila-was; su-niścite-very surely; avatīrṇa hailā-incarnated; gaura-Lord Caitanya Mahāprabhu; prema-love of God; prakāśite-to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet of; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Third Chapter, describing the causes for the descent of Lord Caitanya Mahāprabhu.

18.4.4 Chapter 4

The Confidential Reasons for Lord Caitanya's Appearance

In this chapter of the epic Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

TEXT 1

śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
bālo 'pi kurute śāstraṁ
dṛṣṭvā vraja-vilāsinaḥ

SYNONYMS

śrī-caitanya-prasādena-by the mercy of Lord Caitanya Mahāprabhu; tat-of Him; rūpasya-of the form; vinirṇayam-complete determination; bālaḥ-a child; api-even; kurute-makes; śāstram-the revealed scriptures; dṛṣṭvā-having seen; vraja-vilāsinaḥ-who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit śloka only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glory; śrī-caitanya-to Lord Caitanya; jaya-all glory; nityānanda-to Lord Nityānanda; jaya-all glory; advaita-candra-to Advaita Ācārya; jaya-all glory; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

TEXT 3

caturtha ślokera artha kaila vivaraṇa
pañcama ślokera artha śuna bhakta-gaṇa

SYNONYMS

caturtha-fourth; ślokera-of the verse; artha-the meaning; kaila-made; vivaraṇa-description; pañcama-fifth; ślokera-of the verse; artha-the meaning; śuna-please hear; bhakta-gaṇa-O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

mūla-ślokera artha karite prakāśa
artha lāgāite āge kahiye ābhāsa

SYNONYMS

mūla-original; ślokera-of the verse; artha-the meaning; karite-to make; prakāśa-revelation; artha-the meaning; lāgāite-to touch; āge-first; kahiye-I shall speak; ābhāsa-hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

caturtha ślokera artha ei kaila sāra
prema-nāma pracārite ei avatāra

SYNONYMS

caturtha-fourth; ślokera-of the verse; artha-the meaning; ei-this; kaila-gave; sāra-essence; prema-love of Godhead; nāma-the holy name; pracārite-to propagate; ei-this; avatāra-incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

TEXT 6

satya ei hetu, kintu eho bahiraṅga
āra eka hetu, śuna, āche antaraṅga

SYNONYMS

satya-true; ei-this; hetu-reason; kintu-but; eho-this; bahiraṅga-external; āra-another; eka-one; hetu-reason; śuna-please hear; āche-is; antaraṅga-internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason-the confidential reason-for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared in order to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7

pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatīrṇa hailā śāstrete pracāre

SYNONYMS

pūrve-previously; yena-as; pṛthivīra-of the earth; bhāra-burden; haribāre-to take away; kṛṣṇa-Lord Kṛṣṇa; avatīrṇa-incarnated; hailā-was; śāstrete-the scriptures; pracāre-proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.

TEXT 8

svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana

SYNONYMS

svayam-bhagavānera-of the original Supreme Personality of Godhead; karma-the business; nahe-is not; bhāra-haraṇa-taking away the burden; sthiti-kartā-the maintainer; viṣṇu-Lord Viṣṇu; karena-does; jagat-pālana-protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

TEXT 9

kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla

SYNONYMS

kintu-but; kṛṣṇera-of Lord Kṛṣṇa; yei-that which; haya-is; avatāra-of incarnation; kāla-the time; bhāra-haraṇa-of taking away the burden; kāla-the time; tāte-in that; ha-ila-there was; miśāla-mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa's incarnation.

PURPORT

We have information from the Bhagavad-gītā that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.

However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

TEXT 10

pūrṇa bhagavān avatare yei kāle
āra saba avatāra tāṅte āsi' mile

SYNONYMS

pūrṇa-full; bhagavān-the Supreme Personality of Godhead; avatare-incarnates; yei-that; kāle-at the time; āra-other; saba-all; avatāra-incarnations; tāṅte-in Him; āsi'-coming; mile-meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

TEXTS 11-12

nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra
sabe āsi' kṛṣṇa-aṅge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa

SYNONYMS

nārāyaṇa-Lord Nārāyaṇa; catuḥ-vyūha-the four expansions; matsya-ādi-beginning with Matsya; avatāra-the incarnations; yuga-manv-antara-avatāra-the yuga and manv-antara incarnations; yata-as many as; āche-there are; āra-other; sabe-all; āsi'-coming; kṛṣṇa-aṅge-in the body of Lord Kṛṣṇa; haya-are; avatīrṇa-incarnated; aiche-in this way; avatare-incarnates; kṛṣṇa-Lord Kṛṣṇa; bhagavān-the Supreme Personality of Godhead; pūrṇa-full.

TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras, the manv-antara incarnations and as many other incarnations as there are-all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

TEXT 13

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

SYNONYMS

ataeva-therefore; viṣṇu-Lord Viṣṇu; takhana-at that time; kṛṣṇera-of Lord Kṛṣṇa; śarīre-in the body; viṣṇu-dvāre-by Lord Viṣṇu; kare-does; kṛṣṇa-Lord Kṛṣṇa; asura-saṁhāre-killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

TEXT 14

ānuṣaṅga-karma ei asura-māraṇa
ye lāgi' avatāra, kahi se mūla kāraṇa

SYNONYMS

ānuṣaṅga-karma-secondary work; ei-this; asura-of the demons; māraṇa-killing; ye-that; lāgi'-for; avatāra-the incarnation; kahi-I shall speak; se-the; mūla-root; kāraṇa-cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXTS 15-16

prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama

SYNONYMS

prema-rasa-of the mellow of love of God; niryāsa-the essence; karite-to do; āsvādana-tasting; rāga-mārga-the path of spontaneous attraction; bhakti-devotional service; loke-in the world; karite-to do; pracāraṇa-propagation; rasika-śekhara-the supremely jubilant; kṛṣṇa-Lord Kṛṣṇa; parama-karuṇa-the most merciful; ei-these; dui-two; hetu-reasons; haite-from; icchāra-of desire; udgama-the birth.

TRANSLATION

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa's appearance, the killing of asuras or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa took place as a matter of course and was an incidental activity for Him. But the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called rāga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by rāga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas (Taittirīya Upaniṣad 2.7), raso vai saḥ: the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of rāga-bhakti. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

TEXT 17

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora prīta

SYNONYMS

aiśvarya jñānete-with knowledge of majesty; saba-all; jagat-the universe; miśrita-mixed; aiśvarya-śithila-weakened by majesty; preme-in love; nāhi-there is not; mora-My; prīta-pleasure.

TRANSLATION

[Lord Kṛṣṇa thought:] ”All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

TEXT 18

āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna

SYNONYMS

āmāre-Me; īśvara-the Lord; māne-regards; āpanāke-himself; hīna-low; tāra-of him; preme-by the love; vaśa-controlled; āmi-I; nā ha-i-am not; adhīna-subservient.

TRANSLATION

”If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

TEXT 19

āmāke ta’ ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji,–e mora svabhāve

SYNONYMS

āmāke-Me; ta’-certainly; ye ye-whatever; bhakta-devotee; bhaje-worships; yei-which; bhāve-in the mood; tāre-him; se se-that; bhāve-in the mood; bhaji-I reciprocate; e-this; mora-My; svabhāve-in the nature.

TRANSLATION

”In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiancī and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

TEXT 20

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye-all who; yathā-as; mām-unto Me; prapadyante-surrender; tān-them; tathā-so; eva-certainly; bhajāmi-reward; aham-I; mama-My; vartma-path; anuvartante-follow; manuṣyāḥ-all men; pārtha-O son of Pṛthā; sarvaśaḥ-in all respects.

TRANSLATION

” ’In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.’

PURPORT

In the Fourth Chapter of the Bhagavad-gītā Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the Gītā to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of the Bhagavad-gītā. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

TEXTS 21-22

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti
āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

SYNONYMS

mora-my; putra-son; mora-my; sakhā-friend; mora-my; prāṇa-pati-lord of life; ei bhāve-in this way; yei-those who; more-unto Me; kare-do; śuddha-bhakti-pure devotion; āpanāke-himself; baḍa-great; māne-he regards; āmāre-Me; sama-equal; hīna-or lower; sei bhāve-in that way; ha-i-am; āmi-I; tāhāra-to him; adhīna-subordinate.

TRANSLATION

”If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In the Caitanya-caritāmṛta three kinds of devotional service are described-namely, bhakti (ordinary devotional service), śuddha-bhakti (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, the Bhagavad-gītā also describes karma-yoga, jñāna-yoga and dhyāna-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jñāna-yoga and dhyāna-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jñāna-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such viddha-bhakti because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (śuddha-bhakti), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

TEXT 23

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi-to Me; bhaktiḥ-devotional service; hi-certainly; bhūtānām-of the living beings; amṛtatvāya-the eternal life; kalpate-brings about; diṣṭyā-by good fortune; yat-which; āsīt-was; mat-for Me; snehaḥ-the affection; bhavatīnām-of all of you; mat-of Me; āpanaḥ-the obtaining.

TRANSLATION

" 'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa had apparently left them to reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhāg. 10.82.44).

TEXT 24

mātā more putra-bhāve karena bandhana
atihīna-jñāne kare lālana pālana

SYNONYMS

mātā-mother; more-Me; putra-bhāve-in the position of a son; karena-does; bandhana-binding; ati-hīna-jñāne-in thinking very poor; kare-does; lālana-nourishing; pālana-protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,–tumi āmi sama

SYNONYMS

sakhā-the friend; śuddha-sakhye-in pure friendship; kare-does; skandhe-on the shoulders; ārohaṇa-mounting; tumi-You; kon-what; baḍa-big; loka-person; tumi-You; āmi-I; sama-the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

TEXT 26

priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana

SYNONYMS

priyā-the lover; yadi-if; māna kari'-sulking; karaye-does; bhartsana-rebuking; veda-stuti-the Vedic prayers; haite-from; hare-takes away; sei-that; mora-My; mana-mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upaniṣads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (Kaṭha Upaniṣad 5.3), nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancī or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of

Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

TEXTS 27-28

ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra
vaikuṇṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

SYNONYMS

ei-these; śuddha-bhakta-pure devotees; lañā-taking; karimu-I shall make; avatāra-incarnation; kariba-I shall do; vividha-vidha-various kinds; adbhuta-wonderful; vihāra-pastimes; vaikuṇṭha-ādye-in the Vaikuṇṭha planets, etc.; nāhi-not; ye ye-whatever; līlāra-of the pastimes; pracāra-broadcasting; se se-those; līlā-pastimes; kariba-I shall perform; yāte-in which; mora-My; camatkāra-wonder.

TRANSLATION

”Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṇṭha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṇṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

TEXT 29

mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve

SYNONYMS

mo-viṣaye-on the subject of Me; gopī-gaṇera-of the gopīs; upapati-of a paramour; bhāve-in the position; yoga-māyā-yogamāyā, Lord Kṛṣṇa’s internal potency; karibeka-will make; āpana-her own; prabhāve-by the influence.

TRANSLATION

”The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamāyā potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

TEXT 30

āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duṅhāra rūpa-guṇe duṅhāra nitya hare mana

SYNONYMS

āmiha-I; nā jāni-shall not know; tāhā-that; nā jāne-will not know; gopī-gaṇa-the gopīs; duṅhāra-of the two; rūpa-guṇe-the beauty and qualities; duṅhāra-of the two; nitya-always; hare-carry away; mana-the minds.

TRANSLATION

”Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another’s beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as parakīya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakīya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamāyā. The Bhagavad-gītā states that devotees of the highest grade are under the care of daiva-māyā, or yogamāyā: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ (Bg. 9.13). Those who are actually great souls (mahātmās) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the care of daivī-prakṛti, or yogamāyā. Yogamāyā creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamāyā he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of yogamāyā, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamāyā.

In the spiritual loving sentiment induced by the yogamāyā potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopīs plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sex. Because spiritual love of Godhead is above everything mundane, the gopīs superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamāyā acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in the Bhagavad-gītā (7.25), where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamāyā make it possible for the Lord and the gopīs, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rāsa-līlā is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rāsa-līlā is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's rāsa-līlā through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

dharma chāḍi' rāge duṅhe karaye milana
kabhu mile, kabhu nā mile,–daivera ghaṭana

SYNONYMS

dharma chāḍi'-giving up religious customs; rāge-in love; duṅhe-both; karaye-do; milana-meeting; kabhu-sometimes; mile-they meet; kabhu-sometimes; nā mile-they do not meet; daivera-of destiny; ghaṭana-the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The gopīs came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse (see Cc. Ādi 5.224) that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the gopīs forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the gopīs transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopīs to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendentally, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

TEXT 32

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda

SYNONYMS

ei-these; saba-all; rasa-niryāsa-essence of mellows; kariba-I shall do; āsvāda-tasting; ei dvāre-by this; kariba-I shall do; saba-all; bhaktere-to the devotees; prasāda-favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

TEXT 33

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārge bhaje yena chāḍi' dharma-karma

SYNONYMS

vrajera-of Vraja; nirmala-spotless; rāga-love; śuni'-hearing; bhakta-gaṇa-the devotees; rāga-mārge-on the path of spontaneous love; bhaje-they worship; yena-so that; chāḍi'-giving up; dharma-religiosity; karma-fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the Manaḥ-śikṣā that one should simply worship Rādhā and Kṛṣṇa with all attention. Na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book Mukunda-mālā-stotra (5):

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

"I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."

TEXT 34

anugrahāya bhaktānāṁ
mānuṣaṁ deham āśritaḥ
bhajate tādṛśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

SYNONYMS

anugrahāya-for showing favor; bhaktānām-to the devotees; mānuṣam-humanlike; deham-body; āśritaḥ-accepting; bhajate-He enjoys; tādṛśīḥ-such; krīḍāḥ-pastimes; yāḥ-which; śrutvā-having heard; tat-paraḥ-fully intent upon Him; bhavet-one must become.

TRANSLATION

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction upon human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations-as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on-to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called parakīya-rasa is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as sahajiyās try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the sahajiyās simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The rāsa dance is arranged by Kṛṣṇa's internal potency yogamāyā, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the sahajiyās misinterpret the sayings tat-paratvena nirmalam and tat-paro bhavet. By misinterpreting tādṛśīḥ krīḍāḥ, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized gosvāmīs. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

”When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa.” In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord’s pastimes while they remain absorbed in materialism, they are sure to blunder like the sahajiyās.

TEXT 35

’bhavet’ kriyā vidhiliṅ, sei ihā kaya
kartavya avaśya ei, anyathā pratyavāya

SYNONYMS

bhavet-bhavet; kriyā-the verb; vidhi-liṅ-an injunction of the imperative mood; sei-that; ihā-here; kaya-says; kartavya-to be done; avaśya-certainly; ei-this; anyathā-otherwise; pratyavāya-detriment.

TRANSLATION

Here the use of the verb ”bhavet,” which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material, conditioned life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of rasa will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called love between man and woman. Similarly, one who understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence, with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

TEXTS 36-37

ei vāñchā yaiche kṛṣṇa-prākaṭya-kāraṇa
asura-saṁhāra–ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāṅra kāma

SYNONYMS

ei-this; vāñchā-desire; yaiche-just as; kṛṣṇa-of Lord Kṛṣṇa; prākaṭya-for the manifestation; kāraṇa-reason; asura-saṁhāra-the killing of demons; ānuṣaṅga-secondary; prayojana-reason; ei mata-like this; caitanya-as Lord Caitanya Mahāprabhu; kṛṣṇa-Lord Kṛṣṇa; pūrṇa-full; bhagavān-the Supreme Personality of Godhead; yuga-dharma-the religion of the age; pravartana-initiating; nahe-is not; tāṅra-of Him; kāma-the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa’s appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana

SYNONYMS

kona kāraṇe-by some reason; yabe-when; haila-there was; avatāre-in incarnation; mana-inclination; yuga-dharma-for the religion of the age; kāla-the time; haila-there was; se kāle-at that time; milana-conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

TEXT 39

dui hetu avatari’ lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkīrtana

SYNONYMS

dui-two; hetu-reasons; avatari'-incarnating; lañā-taking; bhakta-gaṇa-the devotees; āpane-Himself; āsvāde-tastes; prema-love of God; nāma-saṅkīrtana-and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

TEXT 40

sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mālā gāṅthi' parāila saṁsāre

SYNONYMS

sei dvāre-by that; ā-caṇḍāle-even among the caṇḍālas; kīrtana-the chanting of the holy names; sañcāre-He infuses; nāma-of the holy names; prema-and of love of God; mālā-a garland; gāṅthi'-stringing together; parāila-He put it on; saṁsāre-the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

ei-mata bhakta-bhāva kari' aṅgīkāra
āpani ācari' bhakti karila pracāra

SYNONYMS

ei-mata-like this; bhakta-bhāva-the position of a devotee; kari'-making; aṅgīkāra-acceptance; āpani-Himself; ācari'-practicing; bhakti-devotional service; karila-did; pracāra-propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatāra of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In the Bhagavad-gītā Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. The intention of Lord Caitanya is to taste Kṛṣṇa's sweetness in transcendental love. He does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the nadīyā-nāgarīs or gaura-nāgarīs pretend that they have the sentiment of gopīs toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nāgarīs are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called vipralambha-bhāva, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is ānukūlyena, or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kaṁsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the room where Lord Caitanya Mahāprabhu stayed in Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in Śrīmad-Bhāgavatam, and Lord Caitanya appreciated his assistance. But the gaura-nāgarīs, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

TEXT 42

dāsya, sakhya, vātsalya, āra ye śṛṅgāra
cāri prema, catur-vidha bhakta-i ādhāra

SYNONYMS

dāsya-servitude; sakhya-friendship; vātsalya-parental affection; āra-and; ye-that; śṛṅgāra-conjugal love; cārī-four types; prema-love of God; catuḥ-vidha-four kinds; bhakta-i-devotees; ādhāra-the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

TEXT 43

nija nija bhāva sabe śreṣṭha kari' māne
nija-bhāve kare kṛṣṇa-sukha āsvādane

SYNONYMS

nija nija-each his own; bhāva-mood; sabe-all; śreṣṭha kari'-making the best; māne-accepts; nija-bhāve-in his own mood; kare-does; kṛṣṇa-sukha-happiness with Lord Kṛṣṇa; āsvādane-tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.

TEXT 44

taṭastha ha-iyā mane vicāra yadi kari
saba rasa haite śṛṅgāre adhika mādhurī

SYNONYMS

taṭa-stha ha-iyā-becoming impartial; mane-in the mind; vicāra-consideration; yadi-if; kari-doing; saba rasa-all the mellows; haite-than; śṛṅgāre-in conjugal love; adhika-greater; mādhurī-sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

TEXT 45

yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā-uttaram-one after another; asau-that; svāda-viśeṣa-of particular tastes; ullāsa-mayī-consisting of the increase; api-although; ratiḥ-love; vāsanayā-by the different desire; svādvī-sweet; bhāsate-exists; kā api-any; kasyacit-of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38).

TEXT 46

ataeva madhura rasa kahi tara nāma
svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna

SYNONYMS

ataeva-therefore; madhura-sweet; rasa-mellow; kahi-I say; tāra-of that; nāma-the name; svakīyā-svakīyā (own); parakīyā-and named parakīyā (another's); bhāve-in the moods; dvi-vidha-two types; saṁsthāna-positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa

SYNONYMS

parakīyā-bhāve-in the mood of parakīyā, or conjugal relations outside of marriage; ati-very great; rasera-of mellow; ullāsa-increase; vraja vinā-except for Vraja; ihāra-of this; anyatra-anywhere else; nāhi-there is not; vāsa-residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi

SYNONYMS

vraja-vadhū-gaṇera-of the young wives of Vraja; ei-this; bhāva-mood; niravadhi-unbounded; tāra madhye-among them; śrī-rādhāya-in Śrīmatī Rādhārāṇī; bhāvera-of the mood; avadhi-the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

TEXT 49

prauḍha nirmala-bhāva prema sarvottama
kṛṣṇera mādhurya-rasa-āsvāda-kāraṇa

SYNONYMS

prauḍha-matured; nirmala-bhāva-pure condition; prema-love; sarva-uttama-best of all; kṛṣṇera-of Lord Kṛṣṇa; mādhurya-rasa-of the mellow of the conjugal relationship; āsvāda-of the tasting; kāraṇa-the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

TEXT 50

ataeva sei bhāva aṅgīkāra kari'
sādhilena nija vāñchā gaurāṅga-śrī-hari

SYNONYMS

ataeva-therefore; sei bhāva-that mood; aṅgīkāra kari'-accepting; sādhilena-fulfilled; nija-His own; vāñchā-desire; gaurāṅga-Lord Caitanya Mahāprabhu; śrī-hari-the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service-dāsya, sakhya, vātsalya and mādhurya-mādhurya is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakīya and parakīya. Svakīya is the relationship with Kṛṣṇa as a formally married husband, and parakīya is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakīya mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakīya and parakīya conjugal love of Godhead have no existence in the material world, and parakīya is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy parakīya-rasa. The six Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where parakīya-rasa is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth catur-yuga of Vaivasvata Manu and brings with Him His Vrajadhāma, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in Caitanya-caritāmṛta that the parakīya sentiment exists only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopīs in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of parakīya-rasa, as exhibited in the transcendental abode of Vraja.

TEXT 51

sureśānāṁ durgaṁ gatir atiśayenopaniṣadāṁ
munīnāṁ sarva-svaṁ praṇata-paṭalīnāṁ madhurimā
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśāṁ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

sura-īśānām-of the kings of the demigods; durgam-fortress; gatiḥ-the goal; atiśayena-eminently; upaniṣadām-of the Upaniṣads; munīnām-of the sages; sarva-svam-the be-all and end-all; praṇata-paṭalīnām-of the groups of the devotees; madhurimā-the sweetness; viniryāsaḥ-the essence; premṇaḥ-of love; nikhila-all; paśu-pālā-of the cowherd women; ambuja-dṛśām-lotus-eyed; saḥ-He; caitanyaḥ-Lord Caitanya; kim-what; me-my; punaḥ-again; api-certainly; dṛśoḥ-of the two eyes; yāsyati-will come; padam-to the abode.

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopīs. Will He again be the object of my vision?"

TEXT 52

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kam-api yaḥ
rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram-boundless; kasya api-of someone; praṇayi-jana-vṛndasya-of the multitude of lovers; kutukī-one who is curious; rasa-stomam-the group of mellows; hṛtvā-stealing; madhuram-sweet; upabhoktum-to enjoy; kam api-some; yaḥ-who; rucam-luster;

svām-own; āvavre-covered; dyutim-luster; iha-here; tadīyām-related to Him; prakaṭayan-manifesting; saḥ-He; devaḥ-the Supreme Personality of Godhead; caitanya-ākṛtiḥ-having the form of Lord Caitanya Mahāprabhu; atitarām-greatly; naḥ-unto us; kṛpayatu-may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the Stava-mālā of Śrīla Rūpa Gosvāmī.

TEXT 53

bhāva-grahaṇera hetu kaila dharma-sthāpana
tāra mukhya hetu kahi, śuna sarva-jana

SYNONYMS

bhāva-grahaṇera-of accepting the mood; hetu-the reason; kaila-did; dharma-religion; sthāpana-establishing; tāra-of that; mukhya-principal; hetu-reason; kahi-I say; śuna-please hear; sarva-jana-everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

TEXT 54

mūla hetu āge ślokera kaila ābhāsa
ebe kahi sei ślokera artha prakāśa

SYNONYMS

mūla hetu-the root cause; āge-in the beginning; ślokera-of the verse; kaila-gave; ābhāsa-hint; ebe-now; kahi-I shall speak; sei-that; ślokera-of the verse; artha-meaning; prakāśa-manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

TEXT 55

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā-Śrīmatī Rādhārāṇī; kṛṣṇa-of Lord Kṛṣṇa; praṇaya-of love; vikṛtiḥ-the transformation; hlādinī śaktiḥ-pleasure potency; asmāt-from this; eka-ātmānau-both the same in identity; api-although; bhuvi-on earth; purā-from beginningless time; deha-bhedam-separate forms; gatau-obtained; tau-these two; caitanya-ākhyam-known as Śrī Caitanya; prakaṭam-manifest; adhunā-now; tat-dvayam-the two of Them; ca-and; aikyam-unity; āptam-obtained; rādhā-of Śrīmatī Rādhārāṇī; bhāva-mood; dyuti-the luster; suvalitam-who is adorned with; naumi-I offer my obeisances; kṛṣṇa-svarūpam-to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 56

rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilase rasa āsvādana kari'

SYNONYMS

rādhā-kṛṣṇa-Rādhā and Kṛṣṇa; eka-one; ātmā-self; dui-two; deha-bodies; dhari'-assuming; anyonye-one another; vilase-They enjoy; rasa-the mellows of love; āsvādana kari'-tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency: they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a mahā-bhāgavata devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmatī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence-or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as hlādinī, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

sei dui eka ebe caitanya gosāñi
rasa āsvādite doṅhe hailā eka-ṭhāṅi

SYNONYMS

sei-these; dui-two; eka-one; ebe-now; caitanya gosāñi-Lord Caitanya Mahāprabhu; rasa-mellow; āsvādite-to taste; doṅhe-the two; hailā-have become; eka-ṭhāṅi-one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

TEXT 58

ithi lāgi' āge kari tāra vivaraṇa
yāhā haite haya gaurera mahimā-kathana

SYNONYMS

ithi lāgi'-for this; āge-first; kari-I shall do; tāra-of that; vivaraṇa-description; yāhā haite-from which; haya-there is; gaurera-of Lord Caitanya Mahāprabhu; mahimā-the glory; kathana-relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

TEXT 59

rādhikā hayena kṛṣṇera praṇaya-vikāra
svarūpa-śakti–'hlādinī' nāma yāṅhāra

SYNONYMS

rādhikā-Śrīmatī Rādhārāṇī; hayena-is; kṛṣṇera-of Lord Kṛṣṇa; praṇaya-vikāra-transformation of love; svarūpa-śakti-personal energy; hlādinī-hlādinī; nāma-name; yāṅhāra-whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

TEXT 60

hlādinī karāya kṛṣṇe ānandāsvādana
hlādinīra dvārā kare bhaktera poṣaṇa

SYNONYMS

hlādinī-the hlādinī energy; karāya-causes to do; kṛṣṇe-in Lord Kṛṣṇa; ānanda-āsvādana-the tasting of bliss; hlādinīra dvārā-by the pleasure potency; kare-does; bhaktera-of the devotee; poṣaṇa-nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the hlādinī potency in his Prīti-sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self sufficient, and that māyā, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, brahmānanda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely, the hlādinī-śakti, or pleasure potency, the sandhinī-śakti, or existential potency, and the samvit-śakti, or cognitive potency. In the Viṣṇu Purāṇa (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. ”Love of God” is an epithet for the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Śaṅkarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hlādinī potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

TEXT 61

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāṅra dhare tina rūpa

SYNONYMS

sat-cit-ānanda-eternity, knowledge and bliss; pūrṇa-full; kṛṣṇera-of Lord Kṛṣṇa; sva-rūpa-own form; eka-i-one; cit-śakti-spiritual energy; tāṅra-of Him; dhare-manifests; tina-three; rūpa-forms.

TRANSLATION

Lord Kṛṣṇa’s body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

TEXT 62

ānandāṁśe hlādinī, sad-aṁśe sandhinī
cid-aṁśe samvit–yāre jñāna kari’ māni

SYNONYMS

ānanda-aṁśe-in the bliss portion; hlādinī-the pleasure energy; sat-aṁśe-in the eternal portion; sandhinī-the existence-expanding energy; cit-aṁśe-in the cognizant portion; samvit-the full energy of knowledge; yāre-which; jñāna kari’-as knowledge; māni-I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbha (103), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhinī. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hlādinī.

The total exhibition of these potencies is called viśuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material: they belong to the pure transcendental state. The Bhagavad-gītā confirms that anyone who understands the transcendental nature of the Lord’s appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hlādinī potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called miśra-sattva. But the transcendental variegatedness of viśuddha-sattva is completely free from all mundane qualities. Viśuddha-sattva is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the hlādinī potency directly by the power of the samvit potency.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literature directly and indirectly corroborates. Lord Kṛṣṇa Himself says in the Eleventh Canto of Śrīmad-Bhāgavatam (11.25.12), sattvaṁ rajas tama iti guṇā jīvasya naiva me: ”The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead.” The Viṣṇu Purāṇa confirms this as follows:

sattvādayo na santīśe
yatra na prākṛtā gunāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu

”The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us.” In the Tenth Canto of Śrīmad-Bhāgavatam (10.27.4), Indra praised Kṛṣṇa as follows:

viśuddha-sattvaṁ tava dhāma śāntaṁ
tapo-mayaṁ dhvasta-rajas-tamaskam
māyā-mayo ’yaṁ guṇa-sampravāho
na vidyate te ’grahaṇānubandhaḥ

”My dear Lord, Your abode is viśuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances.”

When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is viśuddha-sattva. When it is predominated by the sandhinī potency, it is perceivable as the existence of all that be. When predominated by the samvit potency, it is perceived as knowledge in transcendence. And when predominated by the hlādinī potency, it is perceived as the most confidential love of Godhead. Viśuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivably variegated spiritual world, the manifestation of the marginal energy comprises the living entities, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles-the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayaṁ-rūpa and vaibhava-prakāśa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency-the sandhinī, samvit and hlādinī energies-influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī-pleasure potency; sandhinī-existence potency; samvit-knowledge potency; tvayi-in You; ekā-one; sarva-saṁsthitau-who are the basis of all things; hlāda-pleasure; tāpa-and misery; karī-causing; miśrā-a mixture of the two; tvayi-in You; na u-not; guṇa-varjite-who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Viṣṇu Purāṇa (1.12.69).

TEXT 64

sandhinīra sāra aṁśa–'śuddha-sattva' nāma
bhagavānera sattā haya yāhāte viśrāma

SYNONYMS

sandhinīra-of the existence potency; sāra-essence; aṁśa-portion; śuddha-sattva-śuddha-sattva (pure existence); nāma-named; bhagavānera-of the Supreme Personality of Godhead; sattā-the existence; haya-is; yāhāte-in which; viśrāma-the resting place.

TRANSLATION

The essential portion of the sandhinī potency is śuddha-sattva. Lord Kṛṣṇa's existence rests upon it.

TEXT 65

mātā, pitā, sthāna, gṛha, śayyāsana āra
e-saba kṛṣṇera śuddha-sattvera vikāra

SYNONYMS

mātā-mother; pitā-father; sthāna-place; gṛha-house; śayya-āsana-beds and seats; āra-and; e-saba-all these; kṛṣṇera-of Lord Kṛṣṇa; śuddha-sattvera-of the śuddha-sattva; vikāra-transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of śuddha-sattva.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same viśuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in viśuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of sandhinī-śakti, or a transformation of viśuddha-sattva. To make this more clear, it may be said that this sandhinī-śakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhinī-śakti. The existential sandhinī-śakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

TEXT 66

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ

sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhīyate

SYNONYMS

sattvam-existence; viśuddham-pure; vasudeva-śabditam-named vasudeva; yat-from which; īyate-appears; tatra-in that; pumān-the Supreme Personality of Godhead; apāvṛtaḥ-without any covering; sattve-in goodness; ca-and; tasmin-that; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-Vāsudeva; hi-certainly; adhokṣajaḥ-who is beyond the senses; me-my; manasā-by the mind; vidhīyate-is procured.

TRANSLATION

”The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vāsudeva, is perceived by my mind.”

PURPORT

This text from Śrīmad-Bhāgavatam (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the sandhinī-śakti of the Lord’s internal potency.

TEXT 67

kṛṣṇe bhagavattā-jñāna–saṁvitera sāra
brahma-jñānādika saba tāra parivāra

SYNONYMS

kṛṣṇe-in Kṛṣṇa; bhagavattā-of the quality of being the original Supreme Personality of Godhead; jñāna-knowledge; saṁvitera-of the knowledge potency; sāra-the essence; brahma-jñāna-knowledge of Brahman; ādika-and so on; saba-all; tāra-of that; parivāra-dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the samvit-śakti produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-śakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hlādinī potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-śakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-śakti.

TEXT 68

hlādinīra sāra ’prema’, prema-sāra ’bhāva’
bhāvera parama-kāṣṭhā, nāma–’mahā-bhāva’

SYNONYMS

hlādinīra-of the pleasure potency; sāra-the essence; prema-love for God; prema-sāra-the essence of such love; bhāva-emotion; bhāvera-of emotion; parama-kāṣṭhā-the highest limit; nāma-named; mahā-bhāva-mahābhāva.

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the hlādinī-śakti is love of Godhead, which has two divisions-namely, pure love of Godhead and adulterated love of Godhead. Only when the hlādinī śakti emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hlādinī-śakti is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

SYNONYMS

mahā-bhāva-of mahābhāva; svarūpā-the form; śrī-rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī; sarva-guṇa-of all good qualities; khani-mine; kṛṣṇa-kāntā-of the lovers of Lord Kṛṣṇa; śiromaṇi-crown jewel.

TRANSLATION

Śrī Rādhā Ṭhākurāṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the hlādinī-śakti is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the hlādinī-śakti is love of Godhead, the essence of love of Godhead is bhāva, or transcendental sentiment, and the highest pitch of that bhāva is called mahābhāva. Śrīmatī Rādhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

TEXT 70

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ-of them; api-even; ubhayoḥ-of both (Candrāvalī and Rādhārāṇī); madhye-in the middle; rādhikā-Śrīmatī Rādhārāṇī; sarvathā-in every way; adhikā-greater; mahā-bhāva-svarūpā-the form of mahābhāva; iyam-this one; guṇaiḥ-with good qualities; ativarīyasī-the best of all.

TRANSLATION

"Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nīlamaṇi of Śrīla Rūpa Gosvāmī.

TEXT 71

kṛṣṇa-prema-bhāvita yāṅra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā krīḍāra sahāya

SYNONYMS

kṛṣṇa-prema-love for Lord Kṛṣṇa; bhāvita-steeped in; yāṅra-whose; citta-mind; indriya-senses; kāya-body; kṛṣṇa-of Lord Kṛṣṇa; nija-śakti-His own energy; rādhā-Śrīmatī Rādhārāṇī; krīḍāra-of pastimes; sahāya-companion.

TRANSLATION

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified hlādinī-śakti (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The sandhinī portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the hlādinī feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the ail-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

TEXT 72

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda-bliss; cit-and knowledge; maya-consisting of; rasa-mellows; prati-at every second; bhāvitābhiḥ-who are engrossed with; tābhiḥ-with those; yaḥ-who; eva-certainly; nija-rūpatayā-with His own form; kalābhiḥ-who are parts of portions of His pleasure potency; goloke-in Goloka Vṛndāvana; eva-certainly; nivasati-resides; akhila-ātma-as the soul of all; bhūtaḥ-who exists; govindam-Lord Govinda; ādi-puruṣam-the original personality; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the Brahma-saṁhitā (5.37).

TEXT 73

kṛṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa

SYNONYMS

kṛṣṇere-unto Lord Kṛṣṇa; karāya-causes to do; yaiche-how; rasa-the mellows; āsvādana-tasting; krīḍāra-of pastimes; sahāya-helper; yaiche-how; śuna-please hear; vivaraṇa-the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa's consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra
śrī-rādhikā haite kāntā-gaṇera vistāra

SYNONYMS

kṛṣṇa-kāntā-gaṇa-the lovers of Lord Kṛṣṇa; dekhi-I see; tri-vidha-three; prakāra-kinds; eka-one; lakṣmī-gaṇa-the goddesses of fortune; pure-in the city; mahiṣī-gaṇa-the queens; āra-and; vraja-aṅganā-of the beautiful women of Vraja; rūpa-having the form; āra-another type; kāntā-gaṇa-of the lovers; sāra-the essence; śrī-rādhikā haite-from Śrīmatī Rādhārāṇī; kāntā-gaṇera-of the lovers of Kṛṣṇa; vistāra-the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

TEXT 76

avatārī kṛṣṇa yaiche kare avatāra
aṁśinī rādhā haite tina gaṇera vistāra

SYNONYMS

avatārī-the source of all incarnations; kṛṣṇa-Lord Kṛṣṇa; yaiche-just as; kare-makes; avatāra-incarnation; aṁśinī-the source of all portions; rādhā-Śrīmatī Rādhārāṇī; haite-from; tina-three; gaṇera-of the groups; vistāra-expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

TEXT 77

vaibhava-gaṇa yena tāṅra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

SYNONYMS

vaibhava-gaṇa-the expansions; yena-as it were; tāṅra-of Her; aṅga-of the body; vibhūti-powerful expansions; bimba-reflections; pratibimba-counterreflections; rūpa-having the form; mahiṣīra-of the queens; tati-the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the queens are reflections of Her image.

TEXT 78

laksmī-gaṇa tāṅra vaibhava-vilāsāṁśa-rūpa
mahiṣī-gaṇa vaibhava-prakāśa-svarūpa

SYNONYMS

lakṣmī-gaṇa-the goddesses of fortune; tāṅra-Her; vaibhava-vilāsa-as vaibhava-vilāsa; aṁśa-of plenary portions; rūpa-having the form; mahiṣī-gaṇa-the queens; vaibhava-prakāśa-of vaibhava-prakāśa; svarūpa-having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilāsa. The queens are of the nature of Her vaibhava-prakāśa.

TEXT 79

ākāra svabhāva-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tāṅra rasera kāraṇa

SYNONYMS

ākāra-of features; svabhāva-of natures; bhede-with differences; vraja-devī-gaṇa-the gopīs; kāya-of Her body; vyūha-of expansions; rūpa-having the form; tāṅra-of Her; rasera-of mellows; kāraṇa-instruments.

TRANSLATION

The Vraja-devīs have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

TEXT 80

bahu kāntā vinā nahe rasera ullāsa
līlāra sahāya lāgi' bahuta prakāśa

SYNONYMS

bahu-many; kāntā-lovers; vinā-without; nahe-there is not; rasera-of mellow; ullāsa-exultation; līlāra-of pastimes; sahāya-helper; lāgi'-for the purpose of being; bahuta-many; prakāśa-manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

TEXT 81

tāra madhye vraje nānā bhāva-rasa-bhede
kṛṣṇake karāya rāsādika-līlāsvāde

SYNONYMS

tāra madhye-among them; vraje-in Vraja; nānā-various; bhāva-of moods; rasa-and of mellows; bhede-by differences; kṛṣṇake-Lord Kṛṣṇa; karāya-cause to do; rāsa-ādika-beginning with the rāsa dance; līlā-of the pastimes; āsvāde-tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the rāsa dance and other pastimes.

PURPORT

As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the puruṣas. Similarly, Śrīmatī Rādhārāṇī expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original form and the reflected forms. The female reflections of Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called vaibhava-vilāsa and vaibhava-prakāśa, and Rādhā's expansions are similarly described. The goddesses of fortune are Her vaibhava-vilāsa forms, and the queens are her vaibhava-prakāśa forms. The personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as gopīs or sakhīs. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the rāsa dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the rāsa-līlā flower, is also known by the names found in the following verses.

TEXT 82

govindānandinī rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

SYNONYMS

govinda-ānandinī-She who gives pleasure to Govinda; rādhā-Śrīmatī Rādhārāṇī; govinda-mohinī-She who mystifies Govinda; govinda-sarvasva-the be-all and end-all of Lord Govinda; sarva-kāntā-of all the Lord's lovers; śiromaṇi-the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

TEXT 83

devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī-who shines brilliantly; kṛṣṇa-mayī-nondifferent from Lord Kṛṣṇa; proktā-called; rādhikā-Śrīmatī Rādhārāṇī; para-devatā-most worshipable; sarva-lakṣmī-mayī-presiding over all the goddesses of fortune; sarva-kāntiḥ-in whom all splendor exists; sammohinī-whose character completely bewilders Lord Kṛṣṇa; parā-the superior energy.

TRANSLATION

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Bṛhad-gautamīya-tantra.

TEXT 84

'devī' kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-krīḍāra vasati nagarī

SYNONYMS

devī-the word devī; kahi-I say; dyotamānā-shining; paramā-most; sundarī-beautiful; kimvā-or; kṛṣṇa-pūjā-of the worship of Lord Kṛṣṇa; krīḍāra-and of sports; vasati-the abode; nagarī-the town.

TRANSLATION

"Devī" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Kṛṣṇa."

TEXT 85

kṛṣṇa-mayī–kṛṣṇa yāra bhitare bāhire
yāṅhā yāṅhā netra paḍe tāṅhā kṛṣṇa sphure

SYNONYMS

kṛṣṇa-mayī-the word kṛṣṇa-mayī; kṛṣṇa-Lord Kṛṣṇa; yāra-of whom; bhitare-the within; bāhire-the without; yāṅhā yāṅhā-wherever; netra-the eyes; paḍe-fall; tāṅhā-there; kṛṣṇa-Lord Kṛṣṇa; sphure-manifests.

TRANSLATION

"Kṛṣṇa-mayī" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

TEXT 86

kimvā, prema-rasa-maya kṛṣṇera svarūpa
tāṅra śakti tāṅra saha haya eka-rūpa

SYNONYMS

kimvā-or; prema-rasa-the mellows of love; maya-made of; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-the real nature; tāṅra-of Him; śakti-the energy; tāṅra saha-with Him; haya-there is; eka-rūpa-oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇa-mayī has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called kṛṣṇa-mayī. Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called kṛṣṇa-mayī.

TEXT 87

kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane
ataeva 'rādhikā' nāma purāṇe vākhāne

SYNONYMS

kṛṣṇa-vāñchā-of the desire of Lord Kṛṣṇa; pūrti-rūpa-of the nature of fulfillment; kare-does; ārādhane-worship; ataeva-therefore; rādhikā-Śrīmatī Rādhikā; nāma-named; purāṇe-in the Purāṇas; vākhāne-in the description.

TRANSLATION

Her worship [ārādhana] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.

PURPORT

The name Rādhā is derived from the root word ārādhana, which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

TEXT 88

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā-by this one; ārādhitaḥ-worshiped; nūnam-certainly; bhagavān-the Supreme Personality of Godhead; hariḥ-Lord Kṛṣṇa; īśvaraḥ-the Supreme Lord; yat-from which; naḥ-us; vihāya-leaving aside; govindaḥ-Govinda; prītaḥ-pleased; yām-whom; anayat-lead; rahaḥ-to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.30.28).

TEXT 89

ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva jagatera mātā

SYNONYMS

ataeva-therefore; sarva-pūjyā-worshipable by all; parama-supreme; devatā-goddess; sarva-pālikā-the protectress of all; sarva jagatera-of all the universes; mātā-the mother.

TRANSLATION

Therefore Rādhā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

TEXT 90

'sarva-lakṣmī'-śabda pūrve kariyāchi vyākhyāna
sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna

SYNONYMS

sarva-lakṣmī-śabda-the word sarva-lakṣmī; pūrve-previously; kariyāchi-I have done; vyākhyāna-explanation; sarva-lakṣmī-gaṇera-of all the goddesses of fortune; tiṅho-She; hana-is; adhiṣṭhāna-abode.

TRANSLATION

I have already explained the meaning of "sarva-lakṣmī." Rādhā is the original source of all the goddesses of fortune.

TEXT 91

kimvā, 'sarva-lakṣmī'–kṛṣṇera ṣaḍ-vidha aiśvarya
tāṅra adhiṣṭhātrī śakti–sarva-śakti-varya

SYNONYMS

kimvā-or; sarva-lakṣmī-the word sarva-lakṣmī; kṛṣṇera-of Lord Kṛṣṇa; ṣaṭ-vidha-six kinds; aiśvarya-opulences; tāṅra-of Him; adhiṣṭhātrī-chief; śakti-energy; sarva-śakti-of all energies; varya-the best.

TRANSLATION

Or "sarva-lakṣmī" indicates that She fully represents the six opulences of Kṛṣṇa. Therefore She is the supreme energy of Lord Kṛṣṇa.

TEXT 92

sarva-saundarya-kānti vaisaye yāṅhāte
sarva-lakṣmī-gaṇera śobhā haya yāṅhā haite

SYNONYMS

sarva-saundarya-of all beauty; kānti-the splendor; vaisaye-sits; yāṅhāte-in whom; sarva-lakṣmī-gaṇera-of all the goddesses of fortune; śobhā-the splendor; haya-is; yāṅhā haite-from whom.

TRANSLATION

The word "sarva-kānti" indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.

TEXT 93

kimvā 'kānti'-śabde kṛṣṇera saba icchā kahe kṛṣṇera sakala vāñchā rādhātei rahe

SYNONYMS

kimvā-or; kānti-śabde-by the word kānti; kṛṣṇera-of Lord Kṛṣṇa; saba-all; icchā-desires; kahe-says; kṛṣṇera-of Lord Kṛṣṇa; sakala-all; vāñchā-desires; rādhātei-in Śrīmatī Rādhārāṇī; rahe-remain.

TRANSLATION

"Kānti" may also mean "all the desires of Lord Kṛṣṇa." All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

TEXT 94

rādhikā karena kṛṣṇera vāñchita pūraṇa
'sarva-kānti'-śabdera ei artha vivaraṇa

SYNONYMS

rādhikā-Śrīmatī Rādhārāṇī; karena-does; kṛṣṇera-of Lord Kṛṣṇa; vāñchita-desired object; pūraṇa-fulfilling; sarva-kānti-śabdera-of the word sarva-kānti; ei-this; artha-meaning; vivaraṇa-the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kānti."

TEXT 95

jagat-mohana kṛṣṇa, tāṅhāra mohinī
ataeva samastera parā ṭhākurāṇī

SYNONYMS

jagat-mohana-enchanting the universe; kṛṣṇa-Lord Kṛṣṇa; tāṅhāra-of Him; mohinī-the enchantress; ataeva-therefore; samastera-of all; parā-foremost; ṭhākurāṇī-goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

rādhā–pūrṇa-śakti, kṛṣṇa–pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa

SYNONYMS

rādhā-Śrīmatī Rādhārāṇī; pūrṇa-śakti-the complete energy; kṛṣṇa-Lord Kṛṣṇa; pūrṇa-śaktimān-the complete possessor of energy; dui-two; vastu-things; bheda-difference; nāi-there is not; śāstra-paramāṇa-the evidence of revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

mṛgamada, tāra gandha–yaiche aviccheda
agni, jvālāte–yaiche kabhu nāhi bheda

SYNONYMS

mṛga-mada-musk; tāra-of that; gandha-fragrance; yaiche-just as; aviccheda-inseparable; agni-the fire; jvālāte-temperature; yaiche-just as; kabhu-any; nāhi-there is not; bheda-difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa

SYNONYMS

rādhā-kṛṣṇa-Rādhā and Kṛṣṇa; aiche-in this way; sadā-always; eka-i-one; svarūpa-nature; līlā-rasa-the mellows of a pastime; āsvādite-to taste; dhare-manifest; dui-rūpa-two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

TEXTS 99-100

prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgīkāra kari'
śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokera artha paracāra

SYNONYMS

prema-bhakti-devotional service in love of Godhead; śikhāite-to teach; āpane-Himself; avatari-descending; rādhā-bhāva-the mood of Śrīmatī Rādhārāṇī; kānti-and luster; dui-two; aṅgīkāra kari'-accepting; śrī-kṛṣṇa-caitanya-of Lord Caitanya Mahāprabhu; rūpe-in the form; kaila-made; avatāra-incarnation; ei-this; ta'-certainly; pañcama-fifth; ślokera-of the verse; artha-meaning; paracāra-proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

TEXT 101

ṣaṣṭha ślokera artha karite prakāśa
prathame kahiye sei ślokera ābhāsa

SYNONYMS

ṣaṣṭha-sixth; ślokera-of the verse; artha-meaning; karite-to do; prakāśa-manifestation; prathame-first; kahiye-I shall speak; sei-that; ślokera-of the verse; ābhāsa-hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

avatari' prabhu pracārila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana

SYNONYMS

avatari'-incarnating; prabhu-the Lord; pracārila-propagated; saṅkīrtana-the congregational chanting of the holy name; eho-this; bāhya-external; hetu-reason; pūrve-previously; kariyāchi-I have given; sūcana-indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

TEXT 103

avatārera āra eka āche mukhya-bīja
rasika-śekhara kṛṣṇera sei kārya nija

SYNONYMS

avatārera-of the incarnation; āra-another; eka-one; āche-there is; mukhya-bīja-principal seed; rasika-śekhara-the foremost enjoyer of the mellows of love; kṛṣṇera-of Lord Kṛṣṇa; sei-that; kārya-business; nija-own.

TRANSLATION

There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

TEXT 104

ati gūḍha hetu sei tri-vidha prakāra
dāmodara-svarūpa haite yāhāra pracāra

SYNONYMS

ati-very; gūḍha-esoteric; hetu-reason; sei-that; tri-vidha-three; prakāra-kinds; dāmodara-svarūpa haite-from Svarūpa Dāmodara; yāhāra-of which; pracāra-the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

TEXT 105

svarūpa-gosāñi–prabhura ati antaraṅga
tāhāte jānena prabhura e-saba prasaṅga

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; prabhura-of Lord Caitanya Mahāprabhu; ati-very; antaraṅga-confidential associate; tāhāte-by that; jānena-he knows; prabhura-of Lord Caitanya Mahāprabhu; e-saba-all these; prasaṅga-topics.

TRANSLATION

Svarūpa Gosāñi is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmacarya from a Māyāvādī sannyāsī. When he became a brahmacārī, he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking sannyāsa, and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitā-devī, the second expansion of Rādhārāṇī. However, the authoritative Gaura-gaṇoddeśa-dīpikā of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhā-devī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

TEXT 106

rādhikāra bhāva-mūrti prabhura antara
sei bhāve sukha-duḥkha uṭhe nirantara

SYNONYMS

rādhikāra-of Śrīmatī Rādhārāṇī; bhāva-mūrti-the form of the emotions; prabhura-of Lord Caitanya Mahāprabhu; antara-the heart; sei-that; bhāve-in the condition; sukha-duḥkha-happiness and distress; uṭhe-arise; nirantara-constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as rādhā-bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand rādhā-bhāva, but one who is freed from the demands of sense gratification can understand it. Rādhā-bhāva must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called superelevated. The loving affairs exhibited in Dvārakā are the elevated form. The superelevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly superelevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise one may misidentify the Lord as nāgara, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasābhāsa, or overlapping understanding.

TEXT 107

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda

SYNONYMS

śeṣa-līlāya-in the final pastimes; prabhura-of Lord Caitanya Mahāprabhu; kṛṣṇa-viraha-from separation from Lord Kṛṣṇa; unmāda-the madness; bhrama-maya-erroneous; ceṣṭā-efforts; āra-and; pralāpa-maya-delirious; vāda-talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the nadīyā-nāgarīs, a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the gaurāṅga-nāgarīs are simply a mental concoction, and they are completely on the mental platform.

TEXT 108

rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine

SYNONYMS

rādhikāra-of Śrīmatī Rādhārāṇī; bhāva-emotion; yaiche-just as; uddhava-darśane-in seeing Śrī Uddhava; sei-that; bhāve-in the state; matta-maddened; prabhu-Lord Caitanya Mahāprabhu; rahe-remains; rātri-dine-day and night.

TRANSLATION

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the sahajiyās cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

TEXT 109

rātre pralāpa kare svarūpera kaṇṭha dhari'
āveśe āpana bhāva kahaye ughāḍi'

SYNONYMS

rātre-at night; pralāpa-delirium; kare-does; svarūpera-of Svarūpa Dāmodara; kaṇṭha dhari'-embracing the neck; āveśe-in ecstasy; āpana-His own; bhāva-mood; kahaye-speaks; ughāḍi'-exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

yabe yei bhāva uṭhe prabhura antara
sei gīti-śloke sukha dena dāmodara

SYNONYMS

yabe-when; yei-that; bhāva-mood; uṭhe-arises; prabhura-of Lord Caitanya Mahāprabhu; antara-in the heart; sei-that; gīti-by the song; śloke-or verse; sukha-happiness; dena-gives; dāmodara-Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

ebe kārya nāhi kichu e-saba vicāre

āge ihā vivariba kariyā vistāre

SYNONYMS

ebe-now; kārya-business; nāhi-there is not; kichu-any; e-saba-all these; vicāre-in the considerations; āge-ahead; ihā-this; vivariba-I shall describe; kariyā-doing; vistāre-in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

TEXT 112

pūrve vraje kṛṣṇera tri-vidha vayo-dharma
kaumāra, paugaṇḍa, āra kaiśora atimarma

SYNONYMS

pūrve-previously; vraje-in Vraja; kṛṣṇera-of Lord Kṛṣṇa; tri-vidha-three sorts; vayaḥ-dharma-characteristics of age; kaumāra-childhood; paugaṇḍa-boyhood; āra-and; kaiśora-adolescence; ati-marma-the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

vātsalya-āveśe kaila kaumqāra saphala
paugaṇḍa saphala kaila lañā sakhāvala

SYNONYMS

vātsalya-of parental love; āveśe-in the attachment; kaila-made; kaumāra-childhood; sa-phala-fruitful; paugaṇḍa-boyhood; sa-phala-fruitful; kaila-made; lañā-taking along; sakhā-āvala-friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari' āsvādila rasera niryāsa

SYNONYMS

rādhikā-ādi-Śrīmatī Rādhārāṇī and the other gopīs; lañā-taking along; kaila-did; rāsa-ādi-beginning with the rāsa dance; vilāsa-pastimes; vāñchā bhari'-fulfilling desires; āsvādila-He tasted; rasera-of mellow; niryāsa-the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rāsa dance with Śrīmatī Rādhikā and the other gopīs.

TEXT 115

kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tina karila saphala

SYNONYMS

kaiśora-vayase-in the adolescent age; kāma-amorous love; jagat-sakala-the entire universe; rāsa-ādi-such as the rāsa dance; līlāya-by pastimes; tina-three; karila-made; sa-phala-successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.

TEXT 116

so 'pi kaiśoraka-vayo
mānayan madhusūdanaḥ
reme strī-ratna-kūṭa-sthaḥ
kṣapāsu kṣapitāhitaḥ

SYNONYMS

saḥ-He; api-especially; kaiśoraka-vayaḥ-the age of adolescence; mānayan-honoring; madhu-sūdanaḥ-the killer of the Madhu demon; reme-enjoyed; strī-ratna-of the gopīs; kūṭa-in multitudes; sthaḥ-situated; kṣapāsu-in the autumn nights; kṣapita-ahitaḥ-who destroys misfortune.

TRANSLATION

"Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the Viṣṇu Purāṇa (5.13.60).

TEXT 117

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā-by speech; sūcita-revealing; śarvarī-of the night; rati-in amorous pastimes; kalā-of the portion; prāgalbhyayā-the importance; rādhikām-Śrīmatī Rādhārāṇī; vrīḍā-from shame; kuñcita-locanām-having Her eyes closed; viracayan-making; agre-before;

sakhīnām-Her friends; asau-that one; tat-of Her; vakṣaḥ-ruha-on the breasts; citra-keli-with variegated pastimes; makarī-in drawing dolphins; pāṇḍitya-of cleverness; pāram-the limit; gataḥ-who reached; kaiśoram-adolescence; sa-phalī-karoti-makes successful; kalayan-performing; kuñje-in the bushes; vihāram-pastimes; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (2.1.231) of Śrīla Rūpa Gosvāmī.

TEXT 118

harir eṣa na ced avātariṣyan
mathurāyāṁ madhurākṣi rādhikā ca
abhaviṣyad iyaṁ vṛthā visṛṣṭir
makarāṅkas tu viśeṣatas tadātra

SYNONYMS

hariḥ-Lord Kṛṣṇa; eṣaḥ-this; na-not; cet-if; avātariṣyat-would have descended; mathurāyām-in Mathurā; madhura-akṣi-O lovely-eyed one (Paurṇamāsī); rādhikā-Śrīmatī Rādhikā; ca-and; abhaviṣyat-would have been; iyam-this; vṛthā-useless; visṛṣṭiḥ-the whole creation; makara-aṅkaḥ-the demigod of love, Cupid; tu-then; viśeṣataḥ-above all; tadā-then; atra-in this.

TRANSLATION

"O Paurṇamāsī, if Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation-and especially Cupid, the demigod of love-would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndā-devī in the Vidagdha-mādhava (7.3) of Śrīla Rūpa Gosvāmī.

TEXTS 119-120

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa
tathāpi nahila tina vāñchita pūraṇa
tāhā āsvādite yadi karila yatana

SYNONYMS

ei mata-like this; pūrve-previously; kṛṣṇa-Lord Kṛṣṇa; rasera-of mellows; sadana-the reservoir; yadyapi-even though; karila-did; rasa-of the mellows; niryāsa-the essence; carvaṇa-chewing; tathāpi-still; nahila-was not; tina-three; vāñchita-desired objects; pūraṇa-fulfilling; tāhā-that; āsvādite-to taste; yadi-though; karila-were made; yatana-efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

TEXT 121

tāṅhāra prathama vāñchā kariye vyākhyāna
kṛṣṇa kahe,–'āmi ha-i rasera nidāna

SYNONYMS

tāṅhāra-His; prathama-first; vāñchā-desire; kariye-I do; vyākhyāna-explanation; kṛṣṇa-Lord Kṛṣṇa; kahe-says; āmi-I; ha-i-am; rasera-of mellow; nidāna-primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says, "I am the primary cause of all rasas.

TEXT 122

pūrṇānanda-maya āmi cin-maya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta

SYNONYMS

pūrṇa-ānanda-maya-made of full joy; āmi-I; cit-maya-spiritual; pūrṇa-tattva-full of truth; rādhikāra-of Śrīmatī Rādhārāṇī; preme-the love; āmā-Me; karāya-makes; unmatta-maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

TEXT 123

nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala

SYNONYMS

nā jāni-I do not know; rādhāra-of Śrīmatī Rādhārāṇī; preme-in the love; āche-there is; kata-how much; bala-strength; ye-which; bale-strength; āmāre-Me; kare-makes; sarvadā-always; vihvala-overwhelmed.

TRANSLATION

"I do not know the strength of Rādhā's love, with which She always overwhelms Me.

TEXT 124

rādhikāra prema–guru, āmi–śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa

SYNONYMS

rādhikāra-of Śrīmatī Rādhārāṇī; prema-the love; guru-teacher; āmi-I; śiṣya-disciple; naṭa-dancer; sadā-always; āmā-Me; nānā-various; nṛtye-in dances; nācāya-causes to dance; udbhaṭa-novel.

TRANSLATION

"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

TEXT 125

kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kaḥ
taṁ tvan-mūrtiḥ prati-taru-lataṁ dig-vidikṣu sphurantī
śailūṣīva bhramati parito nartayantī sva-paścāt

SYNONYMS

kasmāt-from where; vṛnde-O Vṛndā; priyā-sakhi-O dear friend; hareḥ-of Lord Hari; pāda-mūlāt-from the lotus feet; kutaḥ-where; asau-that one (Lord Kṛṣṇa); kuṇḍa-araṇye-in the forest on the bank of Rādhā-kuṇḍa; kim-what; iha-here; kurute-He does; nṛtya-śikṣām-dancing practice; guruḥ-teacher; kaḥ-who; tam-Him; tvat-mūrtiḥ-Your form; prati-taru-latam-on every tree and vine; dik-vidikṣu-in all directions; sphurantī-appearing; śailūṣī-expert dancer; iva-like; bhramati-wanders; paritaḥ-all around; nartayantī-causing to dance; sva-paścāt-behind.

TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?"

"I am coming from the feet of Śrī Hari."

"Where is He?"

"In the forest on the bank of Rādhā-kuṇḍa."

"What is He doing there?"

"He is learning dancing."

"Who is His master?"

"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-līlāmṛta (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 126

nija-premāsvāde mora haya ye āhlāda
tāhā ha'te koṭi-guṇa rādhā-premāsvāda

SYNONYMS

nija-own; prema-love; āsvāde-in tasting; mora-My; haya-there is; ye-whatever; āhlāda-pleasure; tāhā ha'te-than that; koṭi-guṇa-ten million times greater; rādhā-of Śrīmatī Rādhārāṇī; prema-āsvāda-the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

TEXT 127

āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya

SYNONYMS

āmi-I; yaiche-just as; paraspara-mutually; viruddha-dharma-of conflicting characteristics; āśraya-the abode; rādhā-prema-the love of Śrīmatī Rādhārāṇī; taiche-just so; sadā-always; viruddha-dharma-maya-consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

TEXT 128

rādhā-premā vibhu–yāra bāḍite nāhi ṭhāñi
tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi

SYNONYMS

rādhā-premā-the love of Śrīmatī Rādhārāṇī; vibhu-all-pervading; yāra-of which; bāḍite-to increase; nāhi-there is not; ṭhāñi-space; tathāpi-still; se-that; kṣaṇe kṣaṇe-every second; bāḍaye-increases; sadāi-always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

yāhā va-i guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita

SYNONYMS

yāhā-which; va-i-besides; guru-great; vastu-thing; nāhi-there is not; suniścita-quite certainly; tathāpi-still; gurura-of greatness; dharma-characteristics; gaurava-varjita-devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

TEXT 130

yāhā haite sunirmala dvitīya nāhi āra
tathāpi sarvadā vāmya-vakra-vyavahāra

SYNONYMS

yāhā haite-than which; su-nirmala-very pure; dvitīya-second; nāhi-there is not; āra-another; tathāpi-still; sarvadā-always; vāmya-perverse; vakra-crooked; vyavahāra-behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

TEXT 131

vibhur api kalayan sadābhivṛddhiṁ
gurur api gaurava-caryayā vihīnaḥ
muhur upacita-vakrimāpi śuddho
jayati mura-dviṣi rādhikānurāgaḥ

SYNONYMS

vibhuḥ-all-pervading; api-although; kalayan-making; sadā-always; abhivṛddhim-increase; guruḥ-important; api-although; gaurava-caryayā vihīnaḥ-without proud behavior; muhuḥ-again and again; upacita-increased; vakrimā-duplicity; api-although; śuddhaḥ-pure; jayati-all glories to; mura-dviṣi-for Kṛṣṇa, the enemy of the demon Mura; rādhikā-of Śrīmatī Rādhārāṇī; anurāgaḥ-the love.

TRANSLATION

"All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the Dāna-keli-kaumudī (2) of Śrīla Rūpa Gosvāmī.

TEXT 132

sei premāra śrī-rādhikā parama 'āśraya'
sei premāra āmi ha-i kevala 'viṣaya'

SYNONYMS

sei-that; premāra-of the love; śrī-rādhikā-Śrīmatī Rādhārāṇī; parama-highest; āśraya-abode; sei-that; premāra-of the love; āmi-I; ha-i-am; kevala-only; viṣaya-object.

TRANSLATION

"Śrī Rādhikā is the highest abode of that love, and I am its only object.

TEXT 133

viṣaya-jātīya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda

SYNONYMS

viṣaya jātīya-relating to the object; sukha-happiness; āmāra-My; āsvāda-tasting; āmā haite-than Me; koṭi-guṇa-ten million times more; āśrayera-of the abode; āhlāda-pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

TEXT 134

āśraya-jātiya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya

SYNONYMS

āśraya-jātīya-relating to the abode; sukha-happiness; pāite-to obtain; mana-the mind; dhāya-chases; yatne-by effort; āsvādite-to taste; nāri-I am unable; ki-what; kari-I do; upāya-way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

TEXT 135

kabhu yadi ei premāra ha-iye āśraya
tabe ei premānandera anubhava haya

SYNONYMS

kabhu-sometime; yadi-if; ei-this; premāra-of the love; ha-iye-I become; āśraya-the abode; tabe-then; ei-this; prema-ānandera-of the joy of love; anubhava-experience; haya-there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viṣaya and āśraya are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the āśraya, and his beloved, Kṛṣṇa, is the viṣaya. Different ingredients are involved in the exchange of love between the āśraya and viṣaya, which are known as vibhāva, anubhāva, sāttvika and vyabhicārī. Vibhāva is divided into the two categories ālambana and uddīpana. Ālambana may be further divided into āśraya and viṣaya. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the āśraya feature and Kṛṣṇa the viṣaya. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the viṣaya. The pleasure enjoyed by Rādhārāṇī, the āśraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the āśraya category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 136

eta cinti' rahe kṛṣṇa parama-kautukī
hṛdaye bāḍaye prema-lobha dhakdhaki

SYNONYMS

eta cinti'-thinking this; rahe-remains; kṛṣṇa-Lord Kṛṣṇa; parama-kautukī-the supremely curious; hṛdaye-in the heart; bāḍaye-increases; prema-lobha-eager desire for love; dhakdhaki-blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

TEXT 137

ei eka, śuna āra lobhera prakāra
sva-mādhurya dekhi' kṛṣṇa karena vicāra

SYNONYMS

ei-this; eka-one; śuna-please hear; āra-another; lobhera-of eager desire; prakāra-type; sva-mādhurya-own sweetness; dekhi'-seeing; kṛṣṇa-Lord Kṛṣṇa; karena-does; vicāra-consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

TEXT 138

adbhuta, ananta, pūrṇa mora madhurimā
tri-jagate ihāra keha nāhi pāya sīmā

SYNONYMS

adbhuta-wonderful; ananta-unlimited; pūrṇa-full; mora-My; madhurimā-sweetness; tri-jagate-in the three worlds; ihāra-of this; keha-someone; nāhi-not; pāya-obtains; sīmā-limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

ei prema-dvāre nitya rādhikā ekali
āmāra mādhuryāmṛta āsvāde sakali

SYNONYMS

ei-this; prema-dvāre-by means of the love; nitya-always; rādhikā-Śrīmatī Rādhārāṇī; ekali-only; āmāra-of Me; mādhurya-amṛta-the nectar of the sweetness; āsvāde-tastes; sakali-all.

TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa

SYNONYMS

yadyapi-although; nirmala-pure; rādhāra-of Śrīmatī Rādhārāṇī; sat-prema-of real love; darpaṇa-the mirror; tathāpi-still; svacchatā-transparency; tāra-of that; bāḍhe-increases; kṣaṇe kṣaṇa-every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

TEXT 141

āmāra mādhurya nāhi bāḍhite avakāśe
e-darpaṇera āge nava nava rūpe bhāse

SYNONYMS

āmāra-of Me; mādhurya-sweetness; nāhi-not; bāḍhite-to increase; avakāśe-opportunity; e-darpaṇera āge-in front of this mirror; nava nava-newer and newer; rūpe-in beauty; bhāse-shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

man-mādhurya rādhāra prema–doṅhe hoḍa kari'
kṣaṇe kṣaṇe bāḍe doṅhe, keha nāhi hāri

SYNONYMS

mat-mādhurya-My sweetness; rādhāra-of Śrīmatī Rādhārāṇī; prema-the love; doṅhe-both together; hoḍa kari'-challenging; kṣaṇe kṣaṇe-every second; bāḍe-increase; doṅhe-both; keha nāhi-no one; hāri-defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Rādhā's love. They both go on increasing, but neither knows defeat.

TEXT 143

āmāra mādhurya nitya nava nava haya
sva-sva-prema-anurūpa bhakte āsvādaya

SYNONYMS

āmāra-of Me; mādhurya-the sweetness; nitya-always; nava nava-newer and newer; haya-is; sva-sva-prema-anurūpa-according to one's own love; bhakte-the devotee; āsvādaya-tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

darpaṇādye dekhi' yadi āpana mādhurī
āsvādite haya lobha, āsvādite nāri

SYNONYMS

darpaṇa-ādye-beginning in a mirror; dekhi'-seeing; yadi-if; āpana-own; mādhurī-sweetness; āsvādite-to taste; haya-there is; lobha-desire; āsvādite-to taste; nāri-I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

TEXT 145

vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya

SYNONYMS

vicāra-consideration; kariye-I do; yadi-if; āsvāda-to taste; upāya-way; rādhikā-svarūpa-the nature of Śrīmatī Rādhārāṇī; ha-ite-to become; tabe-then; mana-mind; dhāya-chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā."

PURPORT

Kṛṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the āśraya category. The mirror of Śrīmatī Rādhārāṇī's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī's heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī's attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 146

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmaye rādhikeva

SYNONYMS

aparikalita-not experienced; pūrvaḥ-previously; kaḥ-who; camatkāra-kārī-causing wonder; sphurati-manifests; mama-My; garīyān-more great; eṣaḥ-this; mādhurya-pūraḥ-abundance of sweetness; ayam-this; aham-I; api-even; hanta-alas; prekṣya-seeing; yam-which; lubdha-cetāḥ-My mind being bewildered; sa-rabhasam-impetuously; upabhoktum-to enjoy; kāmaye-desire; rādhikā iva-like Śrīmatī Rādhārāṇī.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.

PURPORT

This text is from the Lalita-mādhava (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

TEXT 147

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; mādhuryera-of the sweetness; eka-one; svābhāvika-natural; bala-strength; kṛṣṇa-Lord Kṛṣṇa; ādi-beginning with; nara-nārī-men and women; karaye-makes; cañcala-perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

TEXT 148

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇa karena yatana

SYNONYMS

śravaṇe-in hearing; darśane-in seeing; ākarṣaye-attracts; sarva-mana-all minds; āpanā-Himself; āsvādite-to taste; kṛṣṇa-Lord Kṛṣṇa; karena-makes; yatana-efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

TEXT 149

e mādhuryāmṛta pāna sadā yei kare
tṛṣṇā-śānti nahe, tṛṣṇā bāḍhe nirantare

SYNONYMS

e-this; mādhurya-amṛta-nectar of sweetness; pāna-drinks; sadā-always; yei-that person who; kare-does; tṛṣṇā-śānti-satisfaction of thirst; nahe-there is not; tṛṣṇā-thirst; bāḍhe-increases; nirantare-constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

TEXT 150

atṛpta ha-iyā kare vidhira nindana
avidagdha vidhi bhāla nā jāne sṛjana

SYNONYMS

atṛpta-unsatisfied; ha-iyā-being; kare-do; vidhira-of Lord Brahmā; nindana-blaspheming; avidagdha-inexperienced; vidhi-Lord Brahmā; bhāla-well; nā jāne-does not know; sṛjana-creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

TEXT 151

koṭi netra nāhi dila, sabe dila dui
tāhāte nimeṣa,–kṛṣṇa ki dekhiba muñi

SYNONYMS

koṭi-ten million; netra-eyes; nāhi dila-did not give; sabe-to all; dila-gave; dui-two; tāhāte-in that; nimeṣa-a blink; kṛṣṇa-Lord Kṛṣṇa; ki-how; dekhiba-shall see; muñi-I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

TEXT 152

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

SYNONYMS

aṭati-goes; yat-when; bhavān-Your Lordship; ahni-in the day; kānanam-to the forest; truṭiḥ-half a second; yugāyate-appears like a yuga; tvām-You; apaśyatām-of those not seeing; kuṭila-kuntalam-adorned with curled hair; śrī-mukham-beautiful face; ca-and; te-Your; jaḍaḥ-stupid; udīkṣatām-looking at; pakṣma-kṛt-the maker of eyelashes; dṛśām-of the eyes.

TRANSLATION

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

TEXT 153

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti
dṛgbhir hṛdi kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujāṁ durāpam

SYNONYMS

gopyaḥ-the gopīs; ca-and; kṛṣṇam-Lord Kṛṣṇa; upalabhya-seeing; cirāt-after a long time; abhīṣṭam-desired object; yat-prekṣaṇe-in the seeing of whom; dṛśiṣu-in the eyes; pakṣma-kṛtam-the maker of eyelashes; śapanti-curse; dṛgbhiḥ-with the eyes; hṛdi kṛtam-who entered the heart; alam-enough; parirabhya-embracing; sarvāḥ-all; tat-bhāvam-that highest stage of joy; āpuḥ-obtained; api-although; nitya-yujām-by perfected yogīs; durāpam-difficult to obtain.

TRANSLATION

"The gopīs saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogīs can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.82.39).

TEXT 154

kṛṣṇāvalokana vinā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; avalokana-looking at; vinā-without; netra-the eyes; phala-fruit; nāhi-not; āna-other; yei-who; jana-the person; kṛṣṇa-Lord Kṛṣṇa; dekhe-sees; sei-he; bhāgyavān-very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

TEXT 155

akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ
yair vā nipītam anurakta-kaṭākṣa-mokṣam

SYNONYMS

akṣaṇvatām-of those who have eyes; phalam-the fruit; idam-this; na-not; param-other; vidāmaḥ-we know; sakhyaḥ-O friends; paśūn-the cows; anuviveśayatoḥ-causing to enter one forest from another; vayasyaiḥ-with Their friends of the same age; vaktram-the faces; vraja-īśa-of Mahārāja Nanda; sutayoḥ-of the two sons; anuveṇu-juṣṭam-possessed of flutes; yaiḥ-by which; vā-or; nipītam-imbibed; anurakta-loving; kaṭa-akṣa-glances; mokṣam-giving off.

TRANSLATION

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the gopīs, one can see Kṛṣṇa continuously if one is fortunate enough. In the Brahma-saṁhitā it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from Śrīmad-Bhāgavatam (10.21.7) was sung by the gopīs on the advent of the śarat season.

TEXT 156

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ-the gopīs; tapaḥ-austerities; kim-what; acaran-performed; yat-from which; amuṣya-of such a one (Lord Kṛṣṇa); rūpam-the form; lāvaṇya-sāram-the essence of loveliness; asama-ūrdhvam-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusava-abhinavam-constantly new; durāpam-difficult to obtain; ekānta-dhāma-the only abode; yaśasaḥ-of fame; śriyaḥ-of beauty; aiśvarasya-of opulence.

TRANSLATION

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa's great wrestlers Muṣṭika and Cāṇūra.

TEXT 157

apūrva mādhurī kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala

SYNONYMS

apūrva-unprecedented; mādhurī-sweetness; kṛṣṇera-of Lord Kṛṣṇa; apūrva-unprecedented; tāra-of that; bala-the strength; yāhāra-of which; śravaṇe-in hearing; mana-the mind; haya-becomes; ṭalamala-unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

TEXT 158

kṛṣṇera mādhurye kṛṣṇe upajaya lobha
samyak āsvādite nāre, mane rahe kṣobha

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; mādhurye-in the sweetness; kṛṣṇe-in Lord Kṛṣṇa; upajaya-arises; lobha-eager desire; samyak-fully; āsvādite-to taste; nāre-is not able; mane-in the mind; rahe-remains; kṣobha-sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

ei ta' dvitīya hetura kahila vivaraṇa
tṛtīya hetura ebe śunaha lakṣaṇa

SYNONYMS

ei-this; ta'-certainly; dvitīya-second; hetura-of the reason; kahila-has been said; vivaraṇa-description; tṛtīya-the third; hetura-of the reason; ebe-now; śunaha-please hear; lakṣaṇa-the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160

atyanta-nigūḍha ei rasera siddhānta
svarūpa-gosāñi mātra jānena ekānta

SYNONYMS

atyanta-extremely; nigūḍha-deep; ei-this; rasera-of mellow; siddhānta-conclusion; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; mātra-only; jānena-knows; ekānta-much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.

TEXT 161

yebā keha anya jāne, seho tāṅhā haite
caitanya-gosāñira teṅha atyanta marma yāte

SYNONYMS

yebā-whoever; keha-someone; anya-other; jāne-knows; seho-he; tāṅhā haite-from him (Svarūpa Dāmodara); caitanya-gosāñira-of Lord Caitanya Mahāprabhu; teṅha-he; atyanta-extremely; marma-secret core; yāte-since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

TEXT 162

gopī-gaṇera premera 'rūḍha-bhāva' nāma
viśuddha nirmala prema, kabhu nahe kāma

SYNONYMS

gopī-gaṇera-of the gopīs; premera-of the love; rūḍha-bhāva-rūḍha-bhāva; nāma-named; viśuddha-pure; nirmala-spotless; prema-love; kabhu-at anytime; nahe-is not; kāma-lust.

TRANSLATION

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the gopīs in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called rūḍha-bhāva. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

TEXT 163

premaiva gopa-rāmānāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

prema-love; eva-only; gopa-rāmānām-of the women of Vraja; kāmaḥ-lust; iti-as; agamat-went to; prathām-fame; iti-thus; uddhava-ādayaḥ-headed by Śrī Uddhava; api-even; etam-this; vāñchanti-desire; bhagavat-priyāḥ-dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopīs has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

PURPORT

This is a verse from Bhakti-rasāmṛta-sindhu (1.2.285).

TEXT 164

kāma, prema,–doṅhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilakṣaṇa

SYNONYMS

kāma-lust; prema-love; doṅhākāra-of the two; vibhinna-separate; lakṣaṇa-symptoms; lauha-iron; āra-and; hema-gold; yaiche-just as; svarūpe-in nature; vilakṣaṇa-different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

TEXT 165

ātmendriya-prīti-vāñchā–tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

SYNONYMS

ātma-indriya-prīti-for the pleasure of one's own senses; vāñchā-desires; tāre-to that; bali-I say; kāma-lust; kṛṣṇa-indriya-prīti-for the pleasure of Lord Kṛṣṇa's senses; icchā-desire; dhare-holds; prema-love; nāma-the name.

TRANSLATION

The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṁsa-rahitaṁ
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ
sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopīs were bound to Kṛṣṇa in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the gopīs and Kṛṣṇa.

The author of Śrī Caitanya-caritāmṛta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance-sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

TEXT 166

kāmera tātparya–nija-sambhoga kevala
kṛṣṇa-sukha-tātparya-mātra prema ta' prabala

SYNONYMS

kāmera-of lust; tātparya-the intent; nija-own; sambhoga-enjoyment; kevala-only; kṛṣṇa-sukha-for Lord Kṛṣṇa's happiness; tātparya-the intent; mātra-only; prema-love; ta'-certainly; prabala-powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

TEXTS 167-169

loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhairya, deha-sukha, ātma-sukha-marma
dustyaja ārya-patha, nija parijana
sva-jane karaye yata tāḍana-bhartsana
sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana

SYNONYMS

loka-dharma-customs of the people; veda-dharma-Vedic injunctions; deha-dharma-necessities of the body; karma-fruitive work; lajjā-bashfulness; dhairya-patience; deha-sukha-the happiness of the body; ātma-sukha-the happiness of the self; marma-the essence; dustyaja-difficult to give up; ārya-patha-the path of varṇāśrama; nija-own; parijana-family members; sva-jane-one's own family; karaye-do; yata-all; tāḍana-punishment; bhartsana-scolding; sarva-tyāga kari'-giving up everything; kare-do; kṛṣṇera-of Lord Kṛṣṇa; bhajana-worship; kṛṣṇa-sukha-hetu-for the purpose of Lord Kṛṣṇa's happiness; kare-do; prema-out of love; sevana-service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama-dharma, which is difficult to give up-the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

TEXT 170

ihāke kahiye kṛṣṇe dṛḍha anurāga
svaccha dhauta-vastre yaiche nāhi kona dāga

SYNONYMS

ihāke-this; kahiye-I say; kṛṣṇe-in Lord Kṛṣṇa; dṛḍha-strong; anurāga-love; svaccha-pure; dhauta-clean; vastre-in cloth; yaiche-just as; nāhi-not; kona-some; dāga-mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of Śrī Caitanya-caritāmṛta advises everyone to give up all engagements of sense gratification and, like the gopīs, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in the Bhagavad-gītā. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

TEXT 171

ataeva kāma-preme bahuta antara
kāma–andha-tamaḥ, prema–nirmala bhāskara

SYNONYMS

ataeva-therefore; kāma-preme-in lust and love; bahuta-much; antara-space between; kāma-lust; andha-tamaḥ-blind darkness; prema-love; nirmala-pure; bhāskara-sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172

ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha

SYNONYMS

ataeva-therefore; gopī-gaṇera-of the gopīs; nāhi-not; kāma-gandha-the slightest bit of lust; kṛṣṇa-sukha-the happiness of Lord Kṛṣṇa; lāgi-for; mātra-only; kṛṣṇa-Lord Kṛṣṇa; se-that; sambandha-the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

TEXT 173

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat-which; te-Your; sujāta-very fine; caraṇa-ambu-ruham-lotus feet; staneṣu-on the breasts; bhītāḥ-being afraid; śanaiḥ-gently; priya-O dear one; dadhīmahi-we place; karkaśeṣu-rough; tena-with them; aṭavīm-the path; aṭasi-You roam; tat-they; vyathate-are distressed; na-not; kim svit-we wonder; kūrpa-ādibhiḥ-by small stones and so on; bhramati-flutters; dhīḥ-the mind; bhavat-āyuṣām-of those of whom Your Lordship is the very life; naḥ-of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from Śrīmad-Bhāgavatam (10.31.19) was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

TEXT 174

ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

SYNONYMS

ātma-sukha-duḥkhe-in personal happiness or distress; gopīra-of the gopīs; nāhika-not; vicāra-consideration; kṛṣṇa-sukha-hetu-for the purpose of Lord Kṛṣṇa's happiness; ceṣṭā-activity; manaḥ-of the mind; vyavahāra-the business.

TRANSLATION

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

TEXT 175

kṛṣṇa lāgi' āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga

SYNONYMS

kṛṣṇa lāgi'-for Lord Kṛṣṇa; āra-other; saba-all; kare-do; parityāga-give up; kṛṣṇa-sukha-hetu-for the purpose of Lord Kṛṣṇa's happiness; kare-do; śuddha-pure; anurāga-attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

TEXT 176

evaṁ mad-arthojjhita-loka-veda-
svānāṁ hi vo mayy anuvṛttaye 'balāḥ
mayā parokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhatha tat priyaṁ priyāḥ

SYNONYMS

evam-thus; mat-artha-for Me; ujjhita-rejected; loka-popular customs; veda-Vedic injunctions; svānām-own families; hi-certainly; vaḥ-of you; mayi-Me; anuvṛttaye-to increase regard for; abalāḥ-O women; mayā-by Me; parokṣam-invisible; bhajatā-favoring; tirohitam-withdrawn from sight; mā-Me; asūyitum-to be displeased with; mā arhatha-you do not deserve; tat-therefore; priyam-who is dear; priyāḥ-O dear ones.

TRANSLATION

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from Śrīmad-Bhāgavatam (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the rāsa-līlā.

TEXT 177

kṛṣṇera pratijñā eka āche pūrva haite
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; pratijñā-promise; eka-one; āche-there is; pūrva haite-from before; ye-whoever; yaiche-just as; bhaje-he worships; kṛṣṇa-Lord Kṛṣṇa; tāre-to him; bhaje-reciprocates; taiche-just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye-those who; yathā-as; mām-to Me; prapadyante-surrender; tān-them; tathā-so; eva-certainly; bhajāmi-reward; aham-I; mama-My; vartma-path; anuvartante-follow; manuṣyāḥ-men; pārtha-O son of Pṛthā; sarvaśaḥ-in all respects.

TRANSLATION

”In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

PURPORT

Kṛṣṇa was never ungrateful to the gopīs, for as He declares to Arjuna in this verse from the Bhagavad-gītā (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal-namely the absolute Personality of Godhead-is also different. The gopīs attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the gopīs.

TEXT 179

se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane

SYNONYMS

se-that; pratijñā-promise; bhaṅga haila-was broken; gopīra-of the gopīs; bhajane-by the worship; tāhāte-in that; pramāṇa-the proof; kṛṣṇa-of Lord Kṛṣṇa; śrī-mukha-vacane-by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

TEXT 180

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na-not; pāraye-am able to make; aham-I; niravadya-saṁyujām-to those who are completely free from deceit; sva-sādhu-kṛtyam-proper compensation; vibudha-āyuṣā-with a lifetime as long as that of the demigods; api-although; vaḥ-to you; yāḥ-who; mā-Me; abhajan-have worshiped; durjaya-geha-śṛṅkhalāḥ-the chains of household life, which are difficult to overcome; saṁvṛścya-cutting; tat-that; vaḥ-of you; pratiyātu-let it be returned; sādhunā-by the good activity itself.

TRANSLATION

”O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”

PURPORT

This verse from Śrīmad-Bhāgavatam (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the gopīs upon hearing their songs of separation.

TEXT 181

tabe ye dekhiye gopīra nija-dehe prīta
seho ta' kṛṣṇera lāgi, jāniha niścita

SYNONYMS

tabe-now; ye-whatever; dekhiye-we see; gopīra-of the gopīs; nija-dehe-in their own bodies; prīta-affection; seho-that; ta'-certainly; kṛṣṇera lāgi-for Lord Kṛṣṇa; jāniha-know; niścita-for certain.

TRANSLATION

Now, whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the gopīs cannot have any parallel. We should not, therefore, misunderstand the carefulness of the gopīs in their personal decoration. The gopīs dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

TEXT 182

'ei deha kailuṅ āmi kṛṣṇe samarpaṇa
tāṅra dhana tāṅra ihā sambhoga-sādhana

SYNONYMS

ei-this; deha-body; kailuṅ-have done; āmi-I; kṛṣṇe-to Lord Kṛṣṇa; samarpaṇa-offering; tāṅra-of Him; dhana-the wealth; tāṅra-of Him; ihā-this; sambhoga-sādhana-brings about the enjoyment.

TRANSLATION

[The gopīs think:] ”I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

TEXT 183

e-deha-darśana-sparśe kṛṣṇa-santoṣaṇa'
ei lāgi' kare dehera mārjana-bhūsaṇa

SYNONYMS

e-deha-of this body; darśana-by sight; sparśe-and touch; kṛṣṇa-of Lord Kṛṣṇa; santoṣaṇa-the satisfaction; ei lāgi'-for this; kare-they do; dehera-of the body; mārjana-cleaning; bhūṣaṇa-decorating.

TRANSLATION

"Kṛṣṇa finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

TEXT 184

nijāṅgam api yā gopyo
mameti samupāsate
tābhyaḥ paraṁ na me pārtha
nigūḍha-prema-bhājanam

SYNONYMS

nija-aṅgam-own body; api-although; yāḥ-who; gopyaḥ-the gopīs; mama-Mine; iti-thus thinking; samupāsate-engage in decorating; tābhyaḥ-than them; param-greater; na-not; me-for Me; pārtha-O Arjuna; nigūḍha-prema-of deep love; bhājanam-receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Kṛṣṇa in the Ādi Purāṇa.

TEXT 185

āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva

SYNONYMS

āra-another; eka-one; adbhuta-wonderful; gopī-bhāvera-of the emotion of the gopīs; svabhāva-nature; buddhira-of the intelligence; gocara-an object of perception; nahe-is not; yāhāra-of which; prabhāva-the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopīs. Its power is beyond the comprehension of the intelligence.

TEXT 186

gopī-gaṇa kare yabe kṛṣṇa-daraśana
sukha-vāñchā nāhi, sukha haya koṭi-guṇa

SYNONYMS

gopī-gaṇa-the gopīs; kare-do; yabe-when; kṛṣṇa-daraśana-seeing Lord Kṛṣṇa; sukha-vāñchā-desire for happiness; nāhi-there is not; sukha-the happiness; haya-there is; koṭi-guṇa-ten million times.

TRANSLATION

When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187

gopīkā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya

SYNONYMS

gopikā-darśane-in seeing the gopīs; kṛṣṇera-of Lord Kṛṣṇa; ye-whatever; ānanda-joy; haya-there is; tāhā haite-than that; koṭi-guṇa-ten million times more; gopī-the gopīs; āsvādaya-taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the gopīs are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the gopīs a million times more happy than Kṛṣṇa Himself.

TEXT 188

tāṅ sabāra nāhi nija-sukha-anurodha
tathāpi bāḍhaye sukha, paḍila virodha

SYNONYMS

tāṅ sabāra-of all of them; nāhi-not; nija-sukha-for their own happiness; anurodha-entreaty; tathāpi-still; bāḍhaye-increases; sukha-happiness; paḍila-happened; virodha-contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

TEXT 189

e virodhera eka mātra dekhi samādhāna
gopikāra sukha kṛṣṇa-sukhe paryavasāna

SYNONYMS

e-this; virodhera-of the contradiction; eka-one; mātra-only; dekhi-I see; samādhāna-solution; gopikāra-of the gopīs; sukha-the happiness; kṛṣṇa-sukhe-in the happiness of Lord Kṛṣṇa; paryavasāna-the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the gopīs is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the gopīs. Devotees at Vṛndāvana therefore try to serve the gopīs, namely Rādhārāṇī and Her associates. If one gains the favor of the gopīs, he easily gains the favor of

Kṛṣṇa because on the recommendation of the gopīs Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopīs instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a sannyāsī.

TEXT 190

gopikā-darśane kṛṣṇera bāḍhe praphullatā
se mādhurya bāḍhe yāra nāhika samatā

SYNONYMS

gopikā-darśane-in seeing the gopīs; kṛṣṇera-of Lord Kṛṣṇa; bāḍhe-increases; praphullatā-the cheerfulness; se-that; mādhurya-sweetness; bāḍhe-increases; yāra-of which; nāhika-there is not; samatā-equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha

SYNONYMS

āmāra darśane-in seeing me; kṛṣṇa-Lord Kṛṣṇa; pāila-obtained; eta-so much; sukha-happiness; ei-this; sukhe-in happiness; gopīra-of the gopīs; praphulla-full-blown; aṅga-mukha-bodies and faces.

TRANSLATION

[The gopīs think:] ”Kṛṣṇa has obtained so much pleasure by seeing me.” That thought increases the fullness and beauty of their faces and bodies.

TEXT 192

gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata
kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata

SYNONYMS

gopī-śobhā-the beauty of the gopīs; dekhi'-seeing; kṛṣṇera-of Lord Kṛṣṇa; śobhā-the beauty; bāḍhe-increases; yata-as much as; kṛṣṇa-śobhā-the beauty of Lord Kṛṣṇa; dekhi'-seeing; gopīra-of the gopīs; śobhā-the beauty; bāḍhe-increases; tata-that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

TEXT 193

ei-mata paraspara paḍe huḍāhuḍi
paraspara bāḍhe, keha mukha nāhi muḍi

SYNONYMS

ei mata-like this; paraspara-reciprocal; paḍe-happens; huḍāhuḍi-jostling; paraspara-mutually; bāḍhe-increases; keha-someone; mukha-face; nāhi-not; muḍi-covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

TEXT 194

kintu kṛṣṇera sukha haya gopī-rūpa-guṇe
tāṅra sukhe sukha-vṛddhi haye gopī-gaṇe

SYNONYMS

kintu-but; kṛṣṇera-of Lord Kṛṣṇa; sukha-the happiness; haya-is; gopī-rūpa-guṇe-in the qualities and beauty of the gopīs; tāṅra-of Him; sukhe-in the happiness; sukha-vṛddhi-increase of happiness; haye-there is; gopī-gaṇe-in the gopīs.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

TEXT 195

ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe

SYNONYMS

ataeva-therefore; sei-that; sukha-happiness; kṛṣṇa-sukha-the happiness of Lord Kṛṣṇa; poṣe-nourishes; ei-this; hetu-reason; gopī-preme-in the love of the gopīs; nāhi-there is not; kāma-doṣe-the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopīs Kṛṣṇa becomes enlivened, and this enlivens the gopīs, whose youthful faces and bodies blossom. This competition of increasing beauty between the gopīs and Kṛṣṇa, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the gopīs' intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ
smitāṅkura-karambitair naṭad-apāṅga-bhaṅgī-śataiḥ
stana-stavaka-sañcaran-nayana-cañcarīkāñcalaṁ

vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

SYNONYMS

upetya-having mounted their palaces; pathi-on the path; sundarī-tatibhiḥ ābhiḥ-by the women of Vraja; abhyarcitam-who is worshiped; smita-aṅkura-karambitaiḥ-intermingled with the sprouts of gentle smiles; naṭat-dancing; apāṅga-of glances; bhaṅgī-śataiḥ-with a hundred manners; stana-stavaka-the multitude of breasts; sañcarat-wandering about; nayana-of the two eyes; cañcarīka-like bees; añcalam-Him whose corners; vraje-in Vraja; vijayinam-coming; bhaje-I worship; vipina-deśataḥ-from the forest; keśavam-Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

PURPORT

This statement appears in the Keśavāṣṭaka (8) of the Stava-mālā, compiled by Śrīla Rūpa Gosvāmī.

TEXT 197

āra eka gopī-premera svābhāvika cihna
ye prakāre haya prema kāma-gandha-hīna

SYNONYMS

āra-another; eka-one; gopī-premera-of the love of the gopīs; svābhāvika-natural; cihna-symptom; ye-which; prakāre-in the way; haya-is; prema-the love; kāma-gandha-hīna-without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

TEXT 198

gopī-preme kare kṛṣṇa-mādhuryera puṣṭi
mādhurye bāḍhāya prema hañā mahā-tuṣṭi

SYNONYMS

gopī-preme-the love of the gopīs; kare-does; kṛṣṇa-mādhuryera-of the sweetness of Lord Kṛṣṇa; puṣṭi-nourishment; mādhurye-the sweetness; bāḍhāya-causes to increase; prema-the love; hañā-being; mahā-tuṣṭi-greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

TEXT 199

prīti-viṣayānande tad-āśrayānanda
tāṅhā nāhi nija-sukha-vāñchāra sambandha

SYNONYMS

prīti-viṣaya-ānande-in the joy of the object of love; tat-of that love; āśraya-ānanda-the joy of the abode; tāṅhā-that; nāhi-not; nija-sukha-vāñchāra-of desire for one's own happiness; sambandha-relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

TEXTS 200-201

nirupādhi prema yāṅhā, tāṅhā ei rīti
prīti-viṣaya-sukhe āśrayera prīti
nija-premānande kṛṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe

SYNONYMS

nirupādhi-without identification; prema-love; yāṅhā-which; tāṅhā-that; ei-this; rīti-style; prīti-viṣaya-of the object of love; sukhe-in the happiness; āśrayera-of the abode of that love; prīti-the pleasure; nija-one's own; prema-of love; ānande-by the joy; kṛṣṇa-to Lord Kṛṣṇa; seva-ānanda-the joy of service; bādhe-is obstructed; se-that; ānandera prati-toward the joy; bhaktera-of the devotee; haya-is; mahā-krodhe-great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopīs are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopīs had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

TEXT 202

aṅga-stambhārambham uttuṅgayantaṁ
premānandaṁ dāruko nābhyanandat
kaṁsārāter vījane yena sākṣād
akṣodīyān antarāyo vyadhāyi

SYNONYMS

aṅga-of the limbs; stambha-ārambham-the beginning of stupefaction; uttuṅgayantam-which was causing him to reach; prema-ānandam-the joy of love; dārukaḥ-Dāruka, the Lord's chariot driver; na-not; abhyanandat-welcomed; kaṁsa-arāteḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; vījane-in fanning with a cāmara fan; yena-by which; sākṣāt-clearly; akṣodīyān-greater; antarāyaḥ-obstacle; vyadhāyi-has been created.

TRANSLATION

"Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa."

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (3.2.62).

TEXT 203

govinda-prekṣaṇākṣepi-
bāṣpa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā

SYNONYMS

govinda-of Lord Govinda; prekṣaṇa-the seeing; ākṣepi-hindering; bāṣpa-pūra-groups of tears; abhivarṣiṇam-which cause to rain; uccaiḥ-powerfully; anindat-condemned; ānandam-the bliss; aravinda-vilocanā-the lotus-eyed Rādhārāṇī.

TRANSLATION

"The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from Bhakti-rasāmṛta-sindhu (2.3.54).

TEXT 204

āra śuddha-bhakta kṛṣṇa-prema-sevā vine
sva-sukhārtha sālokyādi nā kare grahaṇe

SYNONYMS

āra-and; śuddha-bhakta-the pure devotee; kṛṣṇa-prema-out of love for Lord Kṛṣṇa; sevā-service; vine-without; sva-sukha-artha-for the purpose of one's own pleasure; sālokya-ādi-the five types of liberation, beginning from sālokya (residing on the same spiritual planet as the Lord); nā kare-do not do; grahaṇe-acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

TEXT 205

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat-of Me; guṇa-of the qualities; śruti-mātreṇa-only by hearing; mayi-to Me; sarva-guhā-in all hearts; āśaye-who am situated; manaḥ-gatiḥ-the movement of the mind; avicchinnā-unobstructed; yathā-just as; gaṅgā-ambhasaḥ-of the celestial waters of the Ganges; ambudhau-to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all.

TEXT 206

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam-the symptom; bhakti-yogasya-of devotional service; nirguṇasya-beyond the three modes of nature; hi-certainly; udāhṛtam-is cited; ahaitukī-causeless; avyavahitā-uninterrupted; yā-which; bhaktiḥ-devotional service; puruṣottame-to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 207

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-being on the same planet as Me; sārṣṭi-having opulence equal to Mine; sārūpya-having the same form as Me; sāmīpya-having direct association with Me; ekatvam-oneness with Me; api-even; uta-or; dīyamānam-being given; na-not; gṛhṇanti-accept; vinā-without; mat-sevanam-My service; janāḥ-the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me-even if I offer these liberations-in preference to serving Me."

PURPORT

These three verses from Śrīmad-Bhāgavatam (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 208

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

SYNONYMS

mat-of Me; sevayā-by service; pratītam-obtained; te-they; sālokya-ādi-liberation, beginning sālokya; catuṣṭayam-four kinds of; na icchanti-do not desire; sevayā-by service; pūrṇāḥ-complete; kutaḥ-where; anyat-other things; kāla-viplutam-which are lost in time.

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from Śrīmad-Bhāgavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambarīṣa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

TEXT 209

kama-gandha-hīna svābhāvika gopī-prema
nirmala, ujjvala, śuddha yena dagdha hema

SYNONYMS

kāma-gandha-hīna-without any scent of lust; svābhāvika-natural; gopī-prema-the love of the gopīs; nirmala-spotless; ujjvala-blazing; śuddha-pure; yena-like; dagdha hema-molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

TEXT 210

kṛṣṇera sahāya, guru, bāndhava, preyasī
gopikā hayena priyā śiṣyā, sakhī dāsī

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; sahāya-helpers; guru-teachers; bāndhava-friends; preyasī-wives; gopikā-the gopīs; hayena-are; priyā-dear; śiṣyā-students; sakhī-confidantes; dāsī-servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

TEXT 211

sahāyā guravaḥ śiṣyā
bhujiṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha
gopyaḥ kiṁ me bhavanti na

SYNONYMS

sahāyāḥ-helpers; guravaḥ-teachers; śiṣyāḥ-students; bhujiṣyāḥ-servants; bāndhavāḥ-friends; striyaḥ-wives; satyam-truthfully; vadāmi-I say; te-unto you; pārtha-O Arjuna; gopyaḥ-the gopīs; kim-what; me-for Me; bhavanti-are; na-not.

TRANSLATION

"O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This is a verse from the Gopī-premāmṛta.

TEXT 212

gopikā jānena kṛṣṇera manera vāñchita
prema-sevā-paripāṭī, iṣṭa-samīhita

SYNONYMS

gopikā-the gopīs; jānena-know; kṛṣṇera-of Lord Kṛṣṇa; manera-of the mind; vāñchita-the desired object; prema-sevā-of service in love; paripāṭī-perfection; iṣṭa-samīhita-achievement of the desired goal of life.

TRANSLATION

The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

TEXT 213

man-māhātmyaṁ mat-saparyāṁ
mac-chraddhāṁ man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ

SYNONYMS

mat-māhātmyam-My greatness; mat-saparyām-My service; mat-śraddhām-respect for Me; mat-manaḥ-gatam-the intention of My mind; jānanti-they know; gopikāḥ-the gopīs; pārtha-O Arjuna; na-not; anye-others; jānanti-know; tattvataḥ-factually.

TRANSLATION

"O Pārtha, the gopīs know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the Ādi Purāṇa.

TEXT 214

sei gopī-gaṇa-madhye uttamā rādhikā
rūpe, guṇe, saubhāgye, preme sarvādhikā

SYNONYMS

sei-those; gopī-gaṇa-the gopīs; madhye-among; uttamā-the highest; rādhikā-Śrīmatī Rādhārāṇī; rūpe-in beauty; guṇe-in qualities; saubhāgye-in good fortune; preme-in love; sarva-adhikā-above all.

TRANSLATION

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

PURPORT

Among all the gopīs, Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

TEXT 215

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā-just as; rādhā-Śrīmatī Rādhārāṇī; priyā-very dear; viṣṇoḥ-to Lord Kṛṣṇa; tasyāḥ-Her; kuṇḍam-bathing place; priyam-very dear; tathā-so also; sarva-gopīṣu-among all the gopīs; sā-She; eva-certainly; ekā-alone; viṣṇoḥ-of Lord Kṛṣṇa; atyanta-vallabhā-most dear.

TRANSLATION

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."

PURPORT

This verse is from the Padma Purāṇa.

TEXT 216

trai-lokye pṛthivī dhanyā
yatra vṛndāvanaṁ purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

SYNONYMS

trai-lokye-in the three worlds; pṛthivī-the earth; dhanyā-fortunate; yatra-where; vṛndāvanam-Vṛndāvana; purī-the town; tatra-there; api-certainly; gopikāḥ-the gopīs; pārtha-O Arjuna; yatra-where; rādhā-Śrīmatī Rādhārāṇī; abhidhā-named; mama-My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the Ādi Purāṇa.

TEXT 217

rādhā-saha krīḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa

SYNONYMS

rādhā-saha-with Śrīmatī Rādhārāṇī; krīḍā-pastimes; rasa-of mellow; vṛddhira-of the increase; kāraṇa-the cause; āra-the other; saba-all; gopī-gaṇa-gopīs; rasa-upakaraṇa-accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopīs are divided into five groups, namely the sakhīs, nitya-sakhīs, prāṇa-sakhīs, priya-sakhīs and parama-preṣṭha-sakhīs. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The parama-preṣṭha-sakhīs are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

TEXT 218

kṛṣṇera vallabhā rādhā kṛṣṇa-prāṇa-dhana
tāṅhā vinu sukha-hetu nahe gopī-gaṇa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; vallabhā-beloved; rādhā-Śrīmatī Rādhārāṇī; kṛṣṇa-prāṇa-dhana-the wealth of the life of Lord Kṛṣṇa; tāṅhā-Her; vinu-without; sukha-hetu-cause of happiness; nahe-are not; gopī-gaṇa-the gopīs.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

TEXT 219

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-ariḥ-Lord Kṛṣṇa, the enemy of Kaṁsa; api-moreover; saṁsāra-for the essence of enjoyment (rāsa-līlā); vāsanā-by the desire; baddha-tied on; śṛṅkhalām-who was like the chains; rādhām-Śrīmatī Rādhārāṇī; ādhāya-taking; hṛdaye-in the heart; tatyāja-left aside; vraja-sundarīḥ-the other gopīs.

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the Gīta-govinda (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the rāsa-līlā to search for Śrīmatī Rādhārāṇī.

TEXT 220

sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra

SYNONYMS

sei-that; rādhāra-of Śrīmatī Rādhārāṇī; bhāva-the emotion; lañā-taking; caitanya-of Lord Caitanya; avatāra-the incarnation; yuga-dharma-the religion of the age; nāma-prema-the holy name and love of Godhead; kaila-did; paracāra-preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age-the chanting of the holy name and pure love of God.

TEXT 221

sei bhāve nija-vāñchā karila pūraṇa
avatārera ei vāñchā mūla-kāraṇa

SYNONYMS

sei-that; bhāve-in the mood; nija-vāñchā-His own desires, karila-did; pūraṇa-fulfilling; avatārera-of the incarnation; ei-this; vāñchā-desire; mūla-root; kāraṇa-cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

śrī-kṛṣṇa-caitanya gosāñi vrajendra-kumāra
rasa-maya-mūrti kṛṣṇa sākṣāt śṛṅgāra

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi-Śrī Caitanya Mahāprabhu; vrajendra-kumāra-the child of King Nanda; rasa-maya-consisting of mellows; mūrti-the form; kṛṣṇa-Lord Kṛṣṇa; sākṣāt-directly; śṛṅgāra-amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

TEXT 223

sei rasa āsvādite kaila avatāra
ānusaṅge kaila saba rasera pracāra

SYNONYMS

sei-that; rasa-mellow; āsvādite-to taste; kaila-made; avatāra-incarnation; ānusaṅge-as a secondary motive; kaila-did; saba-all; rasera-of mellows; pracāra-broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

SYNONYMS

viśveṣām-of all the gopīs; anurañjanena-by the act of pleasing; janayan-producing; ānandam-the bliss; indīvara-śreṇī-like a row of blue lotuses; śyāmala-bluish black; komalaiḥ-and soft; upanayan-bringing; aṅgaiḥ-with His limbs; anaṅga-utsavam-a festival for Cupid; svacchandam-without restriction; vraja-sundarībhiḥ-by the young women of Vraja; abhitaḥ-on both sides; prati-aṅgam-each limb; āliṅgitaḥ-embraced; śṛṅgāraḥ-amorous love; śakhi-O friend; mūrtimān-embodied; iva-like; madhau-in the springtime; mugdhaḥ-perplexed; hariḥ-Lord Hari; krīḍati-plays.

TRANSLATION

"My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from Jayadeva Gosvāmī's Gīta-govinda (1.11).

TEXT 225

śrī-kṛṣṇa-caitanya gosāñi rasera sadana
aśeṣa-viśeṣe kaila rasa āsvādana

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi-Lord Śrī Caitanya Mahāprabhu; rasera-of mellow; sadana-the residence; aśeṣa-viśeṣe-unlimited varieties of enjoyment; kaila-did; rasa-mellow; āsvādana-tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

TEXT 226

sei dvāre pravartāila kali-yuga-dharma
caitanyera dāse jāne ei saba marma

SYNONYMS

sei dvāre-in that way; pravartāila-He initiated; kali-yuga-of the Age of Kali; dharma-the religion; caitanyera-of Lord Caitanya Mahāprabhu; dāse-the servant; jāne-knows; ei-these; saba-all; marma-secrets.

TRANSLATION

Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the gopīs. He Himself assumes the role of the gopīs to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.

TEXTS 227-228

advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa
āra yata caitanya-kṛṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra caraṇa

SYNONYMS

advaita ācārya-Advaita Ācārya; nityānanda-Lord Nityānanda; śrīnivāsa-Śrīvāsa Paṇḍita; gadādhara-Gadādhara Paṇḍita; dāmodara-Svarūpa Dāmodara; murāri-Murāri Gupta; haridāsa-Haridāsa Ṭhākura; āra-other; yata-all; caitanya-kṛṣṇera-of Śrī Kṛṣṇa Caitanya; bhakta-gaṇa-devotees; bhakti-bhāve-with a devotional attitude; śire-on my head; dhari-I take; sabāra-of all of them; caraṇa-the lotus feet.

TRANSLATION

Bowing down with devotion, I hold on my head the lotus feet of Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta, Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya..

PURPORT

The author of Śrī Caitanya-caritāmṛta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

TEXT 229

ṣaṣṭha-ślokera ei kahila ābhāsa
mūla ślokera artha śuna kariye prakāśa

SYNONYMS

ṣaṣṭha-ślokera-of the sixth verse; ei-this; kahila-has been spoken; ābhāsa-a hint; mūla ślokera-of the original verse; artha-meaning; śuna-please hear; kariye prakāśa-I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

TEXT 230

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

SYNONYMS

śrī-rādhāyāḥ-of Śrīmatī Rādhārāṇī; praṇaya-mahimā-the greatness of the love; kīdṛśaḥ-of what kind; vā-or; anayā-by this one (Rādhā); eva-alone; āsvādyaḥ-to be relished; yena-by that love; adbhuta-madhurimā-the wonderful sweetness; kīdṛśaḥ-of what kind;

vā-or; madīyaḥ-of Me; saukhyam-the happiness; ca-and; asyāḥ-Her; mat-anubhavataḥ-from realization of My sweetness; kīdṛśam-of what kind; vā-or; iti-thus; lobhāt-from the desire; tat-Her; bhāva-āḍhyaḥ-richly endowed with the emotions; samajani-took birth; śacī-garbha-of the womb of Śacīdevī; sindhau-in the ocean; hari-Lord Kṛṣṇa; induḥ-like the moon.

TRANSLATION

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean."

TEXT 231

e saba siddhānta gūḍha,–kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya

SYNONYMS

e-this; saba-all; siddhānta-conclusions; gūḍha-very confidential; kahite-to speak; nā-not; yuyāya-quite fit; nā-not; kahile-speaking; keha-anyone; ihāra-of it; anta-end; nāhi-not; pāya-gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

ataeva kahi kichu kariñā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha

SYNONYMS

ataeva-therefore; kahi-I speak; kichu-something; kariñā-squeezing; nigūḍha-essence; bujhibe-can understand; rasika-humorous; bhakta-devotees; nā-not; bujhibe-will understand; mūḍha-rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

TEXT 233

hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda

SYNONYMS

hṛdaye-in the heart; dharaye-captures; ye-anyone who; caitanya-Śrī Caitanya Mahāprabhu; nityānanda-and Lord Nityānanda; e-saba-all these; siddhānte-by transcendental conclusions; sei-that man; pāibe-will get; ānanda-bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

TEXT 234

e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha

SYNONYMS

e-these; saba-all; siddhānta-transcendental conclusions; haya-are; āmrera-of mango; pallava-twigs; bhakta-gaṇa-the devotees; kokilera-to those who are just like cuckoo birds; sarvadā-always; vallabha-pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

TEXT 235

abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa

SYNONYMS

abhakta-nondevotee; uṣṭrera-of a camel; ithe-in this; nā-not; haya-is there; praveśa-entrance; tabe-then; citte-in my heart; haya-there is; mora-my; ānanda-viśeṣa-special jubilation.

TRANSLATION

The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

ye lāgi kahite bhaya, se yadi nā jāne
ihā va-i kibā sukha āche tribhuvane

SYNONYMS

ye lāgi-for the matter of which; kahite bhaya-afraid to speak; se yadi nājāne-if they do not know; ihā va-i-except this; kibā-what; sukha-happiness; āche-there is; tri-bhuvane-in the three worlds.

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

TEXT 237

ataeva bhakta-gaṇe kari namaskāra
nihśaṅke kahiye, tāra hauk camatkāra

SYNONYMS

ataeva-therefore; bhakta-gaṇe-unto the devotees; kari-I offer; namaskāra-obeisances; niḥśaṅke-without any doubt; kahiye-I say; tāra-of the devotees; hauk-let there be; camatkāra-astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

kṛṣṇera vicara eka āchaye antare
pūrṇānanda-pūrṇa-rasa-rūpa kahe more

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; vicāra-consideration; eka-one; āchaye-is; antare-within the heart; pūrṇa-ānanda-complete transcendental bliss; pūrṇa-rasa-rūpa-full with transcendental mellows; kahe more-they say unto Me.

TRANSLATION

Once Lord Kṛṣṇa considered within His heart,"Everyone says that I am complete bliss, full of all rasas.

TEXT 239

āmā ha-ite ānandita haya tribhuvana
āmāke ānanda dibe–aiche kon jana

SYNONYMS

āmā ha-ite-from Me; ānandita-pleased; haya-becomes; tri-bhuvana-all the three worlds; āmāke-unto Me; ānanda dibe-will give pleasure; aiche-such; kon jana-what person.

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

TEXT 240

āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana

SYNONYMS

āmā haite-than Me; yāra-whose; haya-there is; śata śata guṇa-hundreds of qualities more; sei-jana-that person; āhlādite-to give pleasure; pāre-is able; mora-My; mana-to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

āmā haite guṇī baḍa jagate asambhava
ekali rādhāte tāhā kari anubhava

SYNONYMS

āmā haite-than Me; guṇī-qualified; baḍa-greater; jagate-in the world; asambhava-there is no possibility; ekali-only; rādhāte-in Śrīmatī Rādhārāṇī; tāhā-that; kari anubhava-I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

TEXTS 242-243

koṭi-kāma jini' rūpa yadyapi āmāra
asamordhva-mādhurya–sāmya nāhi yāra
mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana

SYNONYMS

koṭi-kāma-ten million Cupids; jini'-conquering; rūpa-beauty; yadyapi-although; āmāra-Mine; asama-ūrdhva-unequaled and unsurpassed; mādhurya-sweetness; sāmya-equality; nāhi-there is not; yāra-of whom; mora-My; rūpe-in beauty; āpyāyita-pleased; haya-becomes; tri-bhuvana-all three worlds; rādhāra-of Śrīmatī Rādhārāṇī; darśane-seeing; mora-My; juḍāya-satisfies; nayana-eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

TEXT 244

mora vaṁśī-gīte ākarṣaye tri-bhuvana
rādhāra vacane hare āmāra śravaṇa

SYNONYMS

mora-My; vaṁśī-gīte-by the vibration of the flute; ākarṣaye-I attract; tri-bhuvana-the three worlds; rādhāra vacane-the words of Śrīmatī Rādhārāṇī; hare-conquers; āmāra-My; śravaṇa-hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

TEXT 245

yadyapi āmāra gandhe jagat sugandha
mora citta-prāṇa hare rādhā-aṅga-gandha

SYNONYMS

yadyapi-although; āmāra-My; gandhe-by the fragrance; jagat-the whole universe; su-gandha-sweet-smelling; mora-My; citta-prāṇa-mind and heart; hare-attracts; rādhā-of Śrīmatī Rādhārāṇī; aṅga-bodily; gandha-flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart.

TEXT 246

yadyapi āmāra rase jagat sarasa
rādhāra adhara-rasa āmā kare vaśa

SYNONYMS

yadyapi-although; āmāra-of Me; rase-by the taste; jagat-the whole world; sa-rasa-is palatable; rādhāra-of Śrīmatī Rādhārāṇī; adhara-rasa-the taste of the lips; āmā-Me; kare-makes; vaśa-submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

TEXT 247

yadyapi āmāra sparśa koṭīndu-śītala
rādhikāra sparśe āmā kare suśītala

SYNONYMS

yadyapi-although; āmāra-My; sparśa-touch; koṭi-indu-like millions upon millions of moons; śītala-cool; rādhikāra-of Śrīmatī Rādhārāṇī; sparśe-the touch; āmā-Me; kare-makes; su-śītala-very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

TEXT 248

ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu

SYNONYMS

ei mata-in this way; jagatera-of the whole world; sukhe-in the matter of happiness; āmi-I am; hetu-the cause; rādhikāra-of Śrīmatī Rādhārāṇī; rūpa-guṇa-beauty and attributes; āmāra-My; jīvātu-life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

TEXT 249

ei mata anubhava āmāra pratīta
vicāri' dekhiye yadi, saba viparīta

SYNONYMS

ei mata-in this way; anubhava-affectionate feelings; āmāra-My; pratīta-understood; vicāri'-by consideration; dekhiye-I see; yadi-if; saba-everything; viparīta-contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

TEXT 250

rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna

SYNONYMS

rādhāra-of Śrīmatī Rādhārāṇī; darśane-in meeting; mora-My; juḍāya-are satisfied; nayana-eyes; āmāra-of Me; darśane-in meeting; rādhā-Śrīmatī Rādhārāṇī; sukhe-in happiness; ageyāna-more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana

SYNONYMS

paraspara-against each other; veṇu-gīte-the singing of the bamboo; haraye-attracts; cetana-consciousness; mora-of Me; bhrame-in mistake; tamālere-a black tree known as tamāla; kare-She does; āliṅgana-embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

TEXT 252

kṛṣṇa-āliṅgana pāinu, janama saphale
kṛṣṇa-sukhe magna rahe vṛkṣa kari' kole

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; āliṅgana-the embrace; pāinu-I have gotten; janama sa-phale-My birth is now fulfilled; kṛṣṇa-sukhe-in the matter of pleasing Kṛṣṇa; magna-immersed; rahe-She remains; vṛkṣa-the tree; kari'-taking; kole-on the lap.

TRANSLATION

" 'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

TEXT 253

anukūla-vāte yadi pāya mora gandha
uḍiyā paḍite cāhe, preme haya andha

SYNONYMS

anukūla-vāte-in a favorable breeze; yadi-if; pāya-there is; mora-My; gandha-fragrance; uḍiyā-flying; paḍite-to drop; cāhe-She wants; preme-in ecstatic love; haya-becomes; andha-blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

TEXT 254

tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne

SYNONYMS

tāmbūla-betel nut; carvita-chewed; yabe-when; kare-does; āsvādane-tasting; ānanda-samudre-in an ocean of transcendental bliss; ḍube-drowns; kichui-anything; nā-not; jāne-knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta

SYNONYMS

āmāra-My; saṅgame-in association; rādhā-Śrīmatī Rādhārāṇī; pāya-gets; ye-whatever; ānanda-transcendental bliss; śata-mukhe-in hundreds of mouths; bali-if I say; tabu-still; nā-not; pāi-I reach; tāra-its; anta-limitation.

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

TEXT 256

līlā-ante sukhe iṅhāra aṅgera mādhurī
tāhā dekhi' sukhe āmi āpanā pāśari

SYNONYMS

līlā-ante-at the end of Our pastimes; sukhe-in happiness; iṅhāra-of Śrīmatī Rādhārāṇī; aṅgera-of the body; mādhurī-sweetness; tāhā-that; dekhi'-seeing; sukhe-in happiness; āmi-I; āpanā-Myself; pāśari-forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

TEXT 257

doṅhāra ye sama-rasa, bharata-muni māne
āmāra vrajera rasa seha nāhi jāne

SYNONYMS

doṅhāra-of both; ye-whatever; sama-rasa-equal mellows; bharata-muni-the saintly person named Bharata Muni; māne-accepts; āmāra-My; vrajera-of Vṛndāvana; rasa-mellows; seha-he; nāhi-not; jāne-knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

TEXT 258

anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sukha śata adhikāi

SYNONYMS

anyera-others; saṅgame-by meeting; āmi-I; yata-all; sukha-happiness; pāi-get; tāhā haite-than that; rādhā-sukha-happiness by association with Rādhārāṇī; śata-one hundred times; adhikāi-increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

TEXT 259

nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo
vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghā-bhidas te giraḥ
aṅgaṁ candana-śītalaṁ tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādya mamedam indriya-kulaṁ rādhe muhur modate

SYNONYMS

nirdhūta-defeats; amṛta-of nectar; mādhurī-the sweetness; parimalaḥ-whose flavor; kalyāṇi-O most auspicious one; bīmba-adharaḥ-red lips; vaktram-face; paṅkaja-saurabham-which smells like a lotus flower; kuharita-of the sweet sounds made by the cuckoos; ślāghā-the pride; bhidaḥ-which defeat; te-Your; giraḥ-words; aṅgam-limbs; candana-śītalam-as cool as sandalwood pulp; tanuḥ-body; iyam-this; saundarya-of beauty; sarva-sva-bhāk-which displays the all-in-all; tvām-You; āsādya-tasting; mama-My; idam-this; indriya-kulam-all the senses; rādhe-O Śrīmatī Rādhārāṇī; muhuḥ-again and again; modate-become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the Lalita-mādhava (9.33) of Śrīla Rūpa Gosvāmī.

TEXT 260

rūpe kaṁsa-harasya lubdha-nayanāṁ sparśe ’tihṛṣyat-tvacaṁ
vāṇyām utkalita-śrutiṁ parimale saṁhṛṣṭa-nāsā-puṭām
ārajyad-rasanāṁ kilādhara-puṭe nyañcan-mukhāmbho-ruhāṁ
dambhodgīrṇa-mahā-dhṛtiṁ bahir api prodyad-vikārākulām

SYNONYMS

rūpe-in the beauty; kaṁsa-harasya-of Kṛṣṇa, the enemy of Kaṁsa; lubdha-captivated; nayanām-whose eyes; sparśe-in the touch; ati-hṛṣyat-very much jubilant; tvacam-whose skin; vāṇyām-in the vibration of the words; utkalita-very eager; śrutim-whose ear; parimale-in the fragrance; saṁhṛṣṭa-stolen by happiness; nāsā-puṭām-whose nostrils; ārajyat-being completely attracted; rasanām-whose tongue; kila-what to speak of; adhara-puṭe-to the lips; nyañcat-bending down; mukha-whose face; ambhaḥ-ruhām-like a lotus flower; dambha-by pride; udgīrṇa-manifesting; mahā-dhṛtim-great patience; bahiḥ-externally; api-although; prodyat-manifesting; vikāra-transformations; ākulām-overwhelmed.

TRANSLATION

”Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa.”

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

TEXT 261

tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa

SYNONYMS

tāte-thereupon; jāni-I can understand; mote-in Me; āche-there is; kona-some; eka-one; rasa-transcendental mellow; āmāra-My; mohinī-captivator; rādhā-Śrīmatī Rādhārāṇī; tāre-Her; kare vaśa-subdues.

TRANSLATION

”Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

TEXT 262

āmā haite rādhā pāya ye jātīya sukha
tāhā āsvādite āmi sadāi unmukha

SYNONYMS

āmā haite-from Me; rādhā-Śrīmatī Rādhārāṇī; pāya-gets; ye-whatever; jātīya-types of; sukha-happiness; tāhā-that; āsvādite-to taste; āmi-I; sadāi-always; unmukha-very eager.

TRANSLATION

”I am always eager to taste the joy that Rādhārāṇī derives from Me.

TEXT 263

nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte

SYNONYMS

nānā-various; yatna-attempts; kari-do; āmi-I; nāri-I am not able; āsvādite-to taste; sei-that; sukha-of the happiness; mādhurya-the sweetness; ghrāṇe-by smelling; lobha-desire; bāḍhe-increases; citte-in the mind.

TRANSLATION

”In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

TEXT 264

rasa āsvādite āmi kaila avatāra
prema-rasa āsvādiba vividha prakāra

SYNONYMS

rasa-mellow; āsvādite-to taste; āmi-I; kaila-made; avatāra-incarnation; prema-rasa-transcendental mellow of love; āsvādiba-I shall taste; vividha prakāra-different varieties of.

TRANSLATION

”I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

TEXT 265

rāga-mārge bhakta bhakti kare ye prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre

SYNONYMS

rāga-mārge-on the path of spontaneous love; bhakta-the devotee; bhakti-devotional service; kare-does; ye prakāre-in what way; tāhā-that; śikhāiba-I shall teach; līlā-pastimes; ācaraṇa-dvāre-by means of practical demonstration.

TRANSLATION

”I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

ei tina tṛṣṇā mora nahila pūraṇa

vijātīya-bhāve nahe tāhā āsvādana

SYNONYMS

ei-these; tina-three; tṛṣṇā-desires; mora-My; nahila-were not; pūraṇa-satisfied; vijātīya-of the opposite partner of a relationship; bhāve-in ecstasy; nahe-is not possible; tāhā-that; āsvādana-tasting.

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

rādhikāra bhāva-kānti aṅgīkāra vine
sei tina sukha kabhu nahe āsvādane

SYNONYMS

rādhikāra-of Śrīmatī Rādhārāṇī; bhāva-kānti-luster of ecstatic love; aṅgīkāra-accepting; vine-without; sei-those; tina-three; sukha-happiness; kabhu-at any time; nahe-is not possible; āsvādane-tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

TEXT 268

rādhā-bhāva aṅgīkari' dhari' tāra varṇa
tina-sukha āsvādite haba avatīrṇa

SYNONYMS

rādhā-bhāva-the moods of Rādhārāṇī; aṅgīkari'-accepting; dhari'-taking; tāra varṇa-Her bodily complexion; tina-three; sukha-happiness; āsvādite-to taste; haba-I shall; avatīrṇa-descend as an incarnation.

TRANSLATION

"Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall descend to fulfill these three desires."

TEXT 269

sarva-bhāve kaila kṛṣṇa ei ta' niścaya
hena-kāle āila yugāvatāra-samaya

SYNONYMS

sarva-bhāve-in all respects; kaila-made; kṛṣṇa-Lord Kṛṣṇa; ei-this; ta'-certainly; niścaya-decision; hena-kāle-at this time; āila-came; yuga-avatāra-of the incarnation according to the age; samaya-the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for the incarnation of the age.

TEXT 270

sei-kāle śrī-advaita karena ārādhana
tāṅhāra huṅkāre kaila kṛṣṇe ākarṣaṇa

SYNONYMS

sei-kāle-at that time; śrī-advaita-Advaita Ācārya; karena-performs; ārādhana-worship; tāṅhāra-of Him; huṅkāre-by the tumultuous call; kaila-did; kṛṣṇe-to Lord Kṛṣṇa; ākarṣaṇa-attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

TEXTS 271-272

pitā-mātā, guru-gaṇa, āge avatāri'
rādhikāra bhāva-varṇa aṅgīkāra kari'
nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu
tāhāte prakaṭa hailā kṛṣṇa pūrṇa indu

SYNONYMS

pitā-mātā-parents; guru-gaṇa-teachers; āge-first; avatāri'-descending; rādhikāra-of Śrīmatī Rādhārāṇī; bhāva-varṇa-the luster of transcendental ecstasy; aṅgīkāra kari'-accepting; navadvīpe-in Navadvīpa; śacī-garbha-the womb of Śacī; śuddha-pure; dugdha-sindhu-the ocean of milk; tāhāte-in that; prakaṭa-manifested; hailā-became; kṛṣṇa-Lord Kṛṣṇa; pūrṇa indu-full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

TEXT 273

ei ta' kariluṅ ṣaṣṭha ślokera vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari' dhyāna

SYNONYMS

ei ta'-thus; kariluṅ-I have made; ṣaṣṭha ślokera-of the sixth verse; vyākhyāna-explanation; śrī-rūpa-Śrīla Rūpa Gosvāmī; gosāñira-of the master; pāda-padma-lotus feet; kari'-doing; dhyāna-meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

TEXT 274

ei dui ślokera āmi ye karila artha
śrī-rūpa-gosāñira śloka pramāṇa samartha

SYNONYMS

ei-these; dui-two; ślokera-of the verses; āmi-I; ye-whatever; karila-gave; artha-the meanings; śrī-rūpa-gosāñira-of Śrī Rūpa Gosvāmī; śloka-verse; pramāṇa-evidence; samartha-competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Śrī Rūpa Gosvāmī'.

TEXT 275

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kam api yaḥ
rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram-boundless; kasya api-of someone; praṇayi-jana-vṛndasya-of the multitude of lovers; kutukī-one who is curious; rasa-stomam-the group of mellows; hṛtvā-stealing; madhuram-sweet; upabhoktum-to enjoy; kam api-some; yaḥ-who; rucam-luster; svām-own; āvavre-covered; dyutim-luster; iha-here; tadīyām-related to Him; prakaṭayan-manifesting; saḥ-He; devaḥ-the Supreme Personality of Godhead; caitanya-ākṛtiḥ-having the form of Lord Caitanya Mahāprabhu; atitarām-greatly; naḥ-unto us; kṛpayatu-may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second Caitanyāṣṭaka of Śrīla Rūpa Gosvāmī's Stava-mālā.

TEXT 276

maṅgalācaraṇaṁ kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanaṁ cāvatāre
śloka-ṣaṭkair nirūpitam

SYNONYMS

maṅgala-ācaraṇam-invoking auspiciousness; kṛṣṇa-caitanya-of Lord Kṛṣṇa Caitanya Mahāprabhu; tattva-lakṣaṇam-symptoms of the truth; prayojanam-necessity; ca-also; avatāre-in the matter of His incarnation; śloka-verses; ṣaṭkaiḥ-by six; nirūpitam-ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

TEXT 277

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

18.4.5 Chapter 5

The Glories of Lord Nityānanda Balarāma

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī Balarāma.

Beyond the limitation of this material world is the spiritual sky, paravyoma, which has many spiritual planets, the supreme of which is called Kṛṣṇaloka. Kṛṣṇaloka, the abode of Kṛṣṇa, has three divisions, which are known as Dvārakā, Mathurā and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions-Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Kṛṣṇaloka is a transcendental place known as Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka in the spiritual sky are the Vaikuṇṭha planets. On each Vaikuṇṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkarṣaṇa (attracting Deity), and from this Saṅkarṣaṇa expands another Saṅkarṣaṇa, called Mahā-saṅkarṣaṇa, who resides in one of the Vaikuṇṭha planets. By His internal potency, Mahā-saṅkarṣaṇa maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaikuṇṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloka. On the other side of the Brahmaloka is the spiritual kāraṇa-samudra, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original puruṣa expansion from Saṅkarṣaṇa. This Mahā-Viṣṇu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as pradhāna, and as the source of the manifestations of the material energy it is known as māyā. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣīrodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikuṇṭha planet in every universe, where He lives as the Supersoul or supreme controller of the universe. Garbhodakaśāyī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśāyī Viṣṇu.

In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas-one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vṛndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-saṅkarṣaṇa and His expansions as the puruṣas in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhāmaṭapura, which is near Naihāṭī. Kṛṣṇadāsa Kavirāja's brother invited Śrī Mīnaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Miśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī's brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

TEXT 1

vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate

SYNONYMS

vande-let me offer my obeisances; ananta-unlimited; adbhuta-and wonderful; aiśvaryam-whose opulence; śrī-nityānandam-unto Lord Nityānanda; īśvaram-the Supreme Personality of Godhead; yasya-whose; icchayā-by the will; tat-svarūpam-His identity; ajñena-by the ignorant; api-even; nirūpyate-can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; jaya nityānanda-all glories to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

TEXT 3

ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā
pañca-śloke kahi nityānanda-tattva-sīmā

SYNONYMS

ei-this; ṣaṭ-śloke-in six verses; kahila-described; kṛṣṇa-caitanya-mahimā-the glories of Lord Śrī Caitanya Mahāprabhu; pañca-śloke-in five verses; kahi-let me explain; nityānanda-of Lord Nityānanda; tattva-of the truth; sīmā-the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

TEXT 4

sarva-avatārī kṛṣṇa svayaṁ bhagavān
tāṅhāra dvitīya deha śrī-balarāma

SYNONYMS

sarva-avatārī-the source of all incarnations; kṛṣṇa-Lord Kṛṣṇa; svayam-personally; bhagavān-the Supreme Personality of Godhead; tāṅhāra-His; dvitīya-second; deha-expansion of the body; śrī-balarāma-Lord Balarāma.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called svāṁśa, and forms that have limited potencies (the living entities) are called vibhinnāṁśa.

TEXT 5

eka-i svarūpa doṅhe, bhinna-mātra kāya
ādya kāya-vyūha, kṛṣṇa-līlāra sahāya

SYNONYMS

eka-i-one; svarūpa-identity; doṅhe-both of Them; bhinna-mātra kāya-only two different bodies; ādya-original; kāya-vyūha-quadruple expansions; kṛṣṇa-līlāra-in the pastimes of Lord Kṛṣṇa; sahāya-assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a svāṁśa expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

TEXT 6

sei kṛṣṇa–navadvīpe śrī-caitanya-candra
sei balarāma–saṅge śrī-nityānanda

SYNONYMS

sei kṛṣṇa-that original Kṛṣṇa; navadvīpe-at Navadvīpa; śrī-caitanya-candra-Lord Śrī Caitanya Mahāprabhu; sei balarāma-that Lord Balarāma; saṅge-with Him; śrī-nityānanda-Lord Nityānanda.

TRANSLATION

That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

TEXT 7

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ-Mahā-saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī-Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī-Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca-and; payaḥ-abdhi-śāyī-Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ-Śeṣa Nāga, the couch of Viṣṇu; ca-and; yasya-whose; aṁśa-plenary portions; kalāḥ-and parts of the plenary portions; saḥ-He; nityānanda-ākhya-known as Lord Nityānanda; rāmaḥ-Lord Balarāma; śaraṇam-shelter; mama-my; astu-let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 8

śrī-balarāma gosāñi mūla-saṅkarṣaṇa
pañca-rūpa dhari' karena kṛṣṇera sevana

SYNONYMS

śrī-balarāma-Balarāma; gosāñi-the Lord; mūla-saṅkarṣaṇa-the original Saṅkarṣaṇa; pañca-rūpa dhari'-accepting five bodies; karena-does; kṛṣṇera-of Lord Kṛṣṇa; sevana-service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

TEXT 9

āpane karena kṛṣṇa-līlāra sahāya
sṛṣṭi-līlā-kārya kare dhari' cāri kāya

SYNONYMS

āpane-personally; karena-performs; kṛṣṇa-līlāra sahāya-assistance in the pastimes of Lord Kṛṣṇa; sṛṣṭi-līlā-of the pastimes of creation; kārya-the work; kare-does; dhari'-accepting; cāri kāya-four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

TEXT 10

sṛṣṭy-ādika sevā,–tāṅra ājñāra pālana
'śeṣa'-rūpe kare kṛṣṇera vividha sevana

SYNONYMS

sṛṣṭi-ādika sevā-service in the matter of creation; tāṅra-His; ājñāra-of the order; pālana-execution; śeṣa-rūpe-the form of Lord Śeṣa; kare-does; kṛṣṇera-of Lord Kṛṣṇa; vividha sevana-varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-saṅkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

TEXT 11

sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma–gaura-saṅge nityānanda

SYNONYMS

sarva-rūpe-in all these forms; āsvādaye-tastes; kṛṣṇa-sevā-ānanda-the transcendental bliss of serving Kṛṣṇa; sei balarāma-that Lord Balarāma; gaura-saṅge-with Gaurasundara; nityānanda-Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

TEXT 12

saptama ślokera artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke

SYNONYMS

saptama ślokera-of the seventh verse; artha-the meaning; kari-I do; cāri-śloke-in four verses; yāte-in which; nityānanda-tattva-the truth of Lord Nityānanda; jāne-one knows; sarva-loke-all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

TEXT 13

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte-beyond the material creation; vyāpi-all-expanding; vaikuṇṭha-loke-in Vaikuṇṭhaloka, the spiritual world; pūrṇa-aiśvarye-endowed with full opulence; śrī-catuḥ-vyūha-madhye-in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpam-form; yasya-whose; udbhāti-appears; saṅkarṣaṇa-ākhyam-known as Saṅkarṣaṇa; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 14

prakṛtira pāra 'paravyoma'-nāme dhāma
kṛṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

SYNONYMS

prakṛtira-the material nature; pāra-beyond; para-vyoma-the spiritual sky; nāme-in name; dhāma-the place; kṛṣṇa-vigraha-the form of Lord Kṛṣṇa; yaiche-just as; vibhūti-ādi-like the six opulences; guṇa-vān-full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in the Bhagavad-gītā as the eternal (sanātana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktāvyakta) is the sanātana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing rays of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuṇṭha planet. In the highest region of the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore one who goes to the moon will be able to pick up large weights and jump vast distances. In the Rāmāyaṇa, Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, in reality we can get knowledge only from the Vedic sources. The four Vedas, with their supplementary Purāṇas, the Mahābhārata, the Rāmāyaṇa and their corollaries, which are known as smṛtis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great ācāryas, who have left ample commentations upon them; none of these ācāryas has disbelieved in the śāstras. One who disbelieves in the śāstras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the śāstras, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

TEXT 15

sarvaga, ananta, vibhu–vaikuṇṭhādi dhāma
kṛṣṇa, kṛṣṇa-avatārera tāhāñi viśrāma

SYNONYMS

sarva-ga-all-pervading; ananta-unlimited; vibhu-greatest; vaikuṇṭha-ādi dhāma-all the places known as Vaikuṇṭhaloka; kṛṣṇa-of Lord Kṛṣṇa; kṛṣṇa-avatārera-of the incarnations of Lord Kṛṣṇa; tāhāñi-there; viśrāma-the residence.

TRANSLATION

That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti
dvārakā-mathurā-gokula–tri-vidhatve sthiti

SYNONYMS

tāhāra-of all of them; upari-bhāge-on the top; kṛṣṇa-loka-khyāti-the planet known as Kṛṣṇaloka; dvārakā-mathurā-gokula-the three places known as Dvārakā, Mathurā and Vṛndāvana; tri-vidhatve-in three departments; sthiti-situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions-Dvārakā, Mathurā and Gokula.

TEXT 17

sarvopari śrī-gokula–vrajaloka-dhāma
śrī-goloka, śvetadvīpa, vṛndāvana nāma

SYNONYMS

sarva-upari-above all of them; śrī-gokula-the place known as Gokula; vraja-loka-dhāma-the place of Vraja; śrī-goloka-the place named Goloka; śveta-dvīpa-the white island; vṛndāvana nāma-also named Vṛndāvana.

TRANSLATION

Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

TEXT 18

sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama
upary-adho vyāpiyāche, nāhika niyama

SYNONYMS

sarva-ga-all-pervading; ananta-unlimited; vibhu-the greatest; kṛṣṇa-tanu-sama-exactly like the transcendental body of Kṛṣṇa; upari-adhaḥ-up and down; vyāpiyāche-expanded; nāhika-there is no; niyama-regulation.

TRANSLATION

Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his Kṛṣṇa-sandarbha. In the Bhagavad-gītā the Lord refers to "My abode." Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa's abode, refers to the Skanda Purāṇa, which states:

yā yathā bhuvi vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
tat-tal-līlārtham ādṛtāḥ

"The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma." The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the Svāyambhuva-tantra in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the mantra of fourteen syllables. There it is stated:

nānā-kalpa-latākīrṇaṁ
vaikuṇṭhaṁ vyāpakaṁ smaret
adhaḥ sāmyaṁ guṇānāṁ ca
prakṛtiḥ sarva-kāraṇam

"While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuṇṭha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dvārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The Brahma-saṁhitā states that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotuslike planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa's residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The tantras also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṇṭha is also called Brahmaloka. The Nārada-pañcarātra, in a statement concerning the mystery of Vijaya, describes:

tat sarvopari goloke
tatra lokopari svayam
viharet paramānandī
govindo 'tula-nāyakaḥ

"The predominator of the gopīs, Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dvārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

TEXT 19

brahmāṇḍe prakāśa tāra kṛṣṇera icchāya
eka-i svarūpa tāra, nāhi dui kāya

SYNONYMS

brahmāṇḍe-within the material world; prakāśa-manifestation; tāra-of it; kṛṣṇera icchāya-by the supreme will of Lord Kṛṣṇa; eka-i-it is the same; svarūpa-identity; tāra-of it; nāhi-not; dui-two; kāya-bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhāmas are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His dhāmas appear, without changing their original structure. One should not discriminate between the dhāmas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhāmas and the Lord Himself, in His arcā form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

TEXT 20

cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-cakṣe dekhe tāre prapañcera sama

SYNONYMS

cintāmaṇi-bhūmi-the land of touchstone; kalpa-vṛkṣa-maya-full of desire trees; vana-forests; carma-cakṣe-the material eyes; dekhe-see; tāre-it; prapañcera sama-equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His dhāmas and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those dhāmas in their original appearance.

Śrīla Narottama dāsa Ṭhākura, a great ācārya in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the dhāmas only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by the threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

TEXT 21

prema-netre dekhe tāra svarūpa-prakāśa
gopa-gopī-saṅge yāṅhā kṛṣṇera vilāsa

SYNONYMS

prema-netre-with the eyes of love of Godhead; dekhe-one sees; tāra-its; svarūpa-prakāśa-manifestation of identity; gopa-cowherd boys; gopī-saṅge-with the cowherd damsels; yāṅhā-where; kṛṣṇera vilāsa-the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.

TEXT 22

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

cintāmaṇi-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vṛkṣa-of desire trees; lakṣa-by millions; āvṛteṣu-surrounded; surabhīḥ-surabhi cows; abhipālayantam-tending; lakṣmī-of goddesses of fortune; sahasra-of thousands; śata-by hundreds; sambhrama-with great respect; sevyamānam-being served; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from the Brahma-saṁhitā (5.29). This description of the abode of Kṛṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in Śrīmad-Bhāgavatam. In the beginning of Lord Brahmā's self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

Śrīmad-Bhāgavatam (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṇṭha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world-namely, ignorance, misery, egoism, anger and envy-are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created: everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of māyā, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord.

The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamondlike metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭhaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikuṇṭhaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The aṣṭāṅga-yoga system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how yogīs can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogīs can block these holes by complete suspension of air. The yogī then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogī can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogī is at liberty to do either.

For the perfect yogī who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere-either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in Paradise Lost. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is easy for one perfect in the practice of yoga.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of brahma-pada (occupation of the post of Brahmā) and visit Siddhaloka, the planet of materially perfect beings who have full capacities to control gravity, space and time. To visit such higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The Bhagavad-gītā confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not yogīs but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogī is that a materialist cannot determine his next body, whereas a yogī can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogīs, however, try to perfect their lives, and therefore the Bhagavad-gītā enjoins that everyone should become a yogī. Yoga is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such yoga in his life without changing his social position. As already described, a yogī can go anywhere he desires without mechanical help, for a yogī can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a yogī can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform yajñas, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śiśumāra-cakra, are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of parārdha time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by yantra (machine) but mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśāyī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśāyī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogī who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the Bhagavad-gītā and the Bhāgavata Purāṇa, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Śrī Caitanya-caritāmṛta has therefore presented them for the easy understanding of all concerned.

TEXT 23

mathurā-dvārakāya nija-rūpa prakāśiyā
nānā-rūpe vilasaye catur-vyūha haiñā

SYNONYMS

mathurā-in Mathurā; dvārakāya-in Dvārakā; nija-rūpa-personal body; prakāśiyā-manifesting; nānā-rūpe-in various ways; vilasaye-enjoys pastimes; catuḥ-vyūha haiñā-expanding into four wonderful forms.

TRANSLATION

He manifests His own, form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
sarva-catur-vyūha-aṁśī, turīya, viśuddha

SYNONYMS

vāsudeva-Lord Vāsudeva; saṅkarṣaṇa-Lord Saṅkarṣaṇa; pradyumna-Lord Pradyumna; aniruddha-and Lord Aniruddha; sarva-catuḥ-vyūha-of all other quadruple expansions; aṁśī-source; turīya-transcendental; viśuddha-pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

ei tina loke kṛṣṇa kevala-līlā-maya
nija-gaṇa lañā khele ananta samaya

SYNONYMS

ei-these; tina-three; loke-in the locations; kṛṣṇa-Lord Kṛṣṇa; kevala-only; līlā-maya-consisting of pastimes; nija-gaṇa lañā-with His personal associates; khele-He plays; ananta samaya-unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

TEXT 26

para-vyoma-madhye kari' svarūpa prakāśa
nārāyaṇa-rūpe karena vividha vilāsa

SYNONYMS

para-vyoma-madhye-within the spiritual sky; kari'-making; svarūpa prakāśa-manifesting His identity; nārāyaṇa-rūpe-the form of Lord Nārāyaṇa; karena-performs; vividha vilāsa-varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

TEXTS 27-28

svarūpa-vigraha kṛṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja
śaṅkha-cakra-gadā-padma, mahaiśvarya-maya
śrī-bhū-nīlā-śakti yāṅra caraṇa sevaya

SYNONYMS

svarūpa-vigraha-personal form; kṛṣṇera-of Lord Kṛṣṇa; kevala-only; dvi-bhuja-two hands; nārāyaṇa-rūpe-in the form of Lord Nārāyaṇa; sei-that; tanu-body; catuḥ-bhuja-four-handed; śaṅkha-cakra-conchshell and disc; gadā-club; padma-lotus flower; mahā-very great; aiśvarya-maya-full of opulence; śrī-named śrī; bhū-named bhū; nīlā-named nīlā; śakti-energies; yāṅra-whose; caraṇa sevaya-serve the lotus feet.

TRANSLATION

Kṛṣṇa's own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the śrī, bhū and nīlā energies. In Bengal the nīlā energy is sometimes called the līlā energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaikuṇṭha. Relating how three of the Alwars, namely Bhūta-yogī, Sara-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a brāhmaṇa in the village of Gehalī, the Prapannāmṛta of the Śrī-sampradāya describes Nārāyaṇa as follows:

tārkṣyādhirūḍhaṁ taḍid-ambudābhaṁ
lakṣmī-dharaṁ vakṣasi paṅkajākṣam
hasta-dvaye śobhita-śaṅkha-cakraṁ
viṣṇuṁ dadṛśur bhagavantam ādyam
ā-jānu-bāhuṁ kamanīya-gātraṁ
pārśva-dvaye śobhita-bhūmi-nīlam
pītāmbaraṁ bhūṣaṇa-bhūṣitāṅgaṁ
catur-bhujaṁ candana-ruṣitāṅgam

"They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, the goddess of fortune, to His chest. He resembled a bluish rain cloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā."

There is the following reference to the śrī, bhū and nīlā energies in the Sītopaniṣad: mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śakty-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaktir iti. icchā-śaktis tri-vidhā bhavati, śrī-bhūmi-nīlātmikā. "Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. She is divided into material and spiritual potencies, and in both features she acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely śrī, bhū and nīlā."

Quoting from the revealed scriptures in his commentary on the Bhagavad-gītā (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely śrī, bhū and nīlā. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbha (Part 23, Texts 8-9), Śrīla Jīva Gosvāmī Prabhu states: "The Padma Purāṇa refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies śrī, bhū and nīlā. The Mahā-saṁhitā, which discusses the transcendental name and form of Godhead, also mentions Durgā as the potency of the Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that śrī is the energy of Godhead that maintains the cosmic manifestation, bhū is the energy that creates the cosmic manifestation, and nīlā, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jīva-māyā.

TEXT 29

yadyapi kevala tāṅra krīḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma

SYNONYMS

yadyapi-although; kevala-only; tāṅra-His; krīḍā-mātra-pastime only; dharma-characteristic function; tathāpi-still; jīvere-to the fallen souls; kṛpāya-by the causeless mercy; kare-does; eka-one; karma-activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

TEXT 30

sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra

SYNONYMS

sālokya-the liberation called sālokya; sāmīpya-the liberation called sāmīpya; sārṣṭi-the liberation called sārṣṭi; sārūpya-the liberation called sārūpya; prakāra-varieties; cāri-four; mukti-liberation; diyā-giving; kare-does; jīvera-of the fallen souls; nistāra-deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation-sālokya, sāmīpya, sārṣṭi and sārūpya.

PURPORT

There are two kinds of liberated souls-those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely sālokya (status equal to that of the Lord), sāmīpya (constant association with the Lord), sārṣṭi (opulence equal to that of the Lord) and sārūpya (features like those of the Lord).

TEXT 31

brahma-sāyujya-muktera tāhā nāhi gati
vaikuṇṭha-bāhire haya tā'-sabāra sthiti

SYNONYMS

brahma-sāyujya-of merging into the Supreme Brahman; muktera-of the liberation; tāhā-there (in Vaikuṇṭha); nāhi-not; gati-entrance; vaikuṇṭha-bāhire-outside the Vaikuṇṭha planets; haya-there is; tā'-sabāra sthiti-the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṇṭha; their residence is outside the Vaikuṇṭha planets.

TEXT 32

vaikuṇṭha-bāhire eka jyotir-maya maṇḍala
kṛṣṇera aṅgera prabhā, parama ujjvala

SYNONYMS

vaikuṇṭha-bāhire-outside the Vaikuṇṭhalokas; eka-one; jyotiḥ-maya maṇḍala-the atmosphere of the glowing effulgence; kṛṣṇera-of Lord Kṛṣṇa; aṅgera-of the body; prabhā-rays; parama-supremely; ujjvala-bright.

TRANSLATION

Outside the Vaikuṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

TEXT 33

'siddha-loka' nāma tāra prakṛtira pāra
cit-svarūpa, tāṅhā nāhi cic-chakti vikāra

SYNONYMS

'siddha-loka'-the region of the Siddhas; nāma-named; tāra-of the effulgent atmosphere; prakṛtira pāra-beyond this material nature; cit-svarūpa-full of knowledge; tāṅhā-there; nāhi-there is not; cit-śakti-vikāra-change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond the material nature. Its essence is spiritual, but it does not have spiritual varieties.

TEXT 34

sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa

SYNONYMS

sūrya-maṇḍala-the sun globe; yena-like; bāhire-externally; nirviśeṣa-with out varieties; bhitare-within; sūryera-of the sun-god; ratha-ādi-opulences like chariots and other things; sa-viśeṣa-full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called paravyoma, is the glaring effulgence of Kṛṣṇa's bodily rays. This is called the brahmajyoti. The transcendental region of that effulgence is called Siddhaloka or Brahmaloka. When impersonalists achieve liberation, they merge into that Brahmaloka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

TEXT 35

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad aghaṁ hitvā
bahavas tad gatiṁ gatāḥ

SYNONYMS

kāmāt-influenced by lusty desire; dveṣāt-by envy; bhayāt-by fear; snehāt-or by affection; yathā-as; bhaktyā-by devotion; īśvare-in the Supreme Personality of Godhead; manaḥ-the mind; āveśya-fully absorbing; tat-that; agham-sinful activity; hitvā-giving up; bahavaḥ-many; tat-that; gatim-destination; gatāḥ-achieved.

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Śrīmad-Bhāgavatam (7.1.30).

TEXT 36

yad arīṇāṁ priyāṇāṁ ca
prāpyam ekam iveditam
tad brahma-kṛṣṇayor aikyāt
kiraṇārkopamā-juṣoḥ

SYNONYMS

yat-that; arīṇām-of the enemies of the Supreme Personality of Godhead; priyāṇām-of the devotees, who are very dear to the Supreme Personality of Godhead; ca-and; prāpyam-destination; ekam-one only; iva-thus; uditam-said; tat-that; brahma-of impersonal Brahman; kṛṣṇayoḥ-and of Kṛṣṇa, the Supreme Personality of Godhead; aikyāt-due to the oneness; kiraṇa-the sunshine; arka-and the sun; upamā-the comparison; juṣoḥ-which is understood by.

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his Laghu-bhāgavatāmṛta (Pūrva 5.41). There he refers to the Viṣṇu Purāṇa (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiraṇyakaśipu next became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiraṇyakaśipu failed to recognize Lord Nṛsiṁhadeva as Lord Viṣṇu. He thought that Nṛsiṁhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṁhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiraṇyakaśipu was killed by the hands of Lord Nṛsiṁhadeva, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain sāyujya, or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted to Rāma's wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana cakra of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmaloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiraṇyakaśipu, Rāvaṇa and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kaṁsa, who were famous for killing brāhmaṇas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill brāhmaṇas and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

TEXT 37

taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa

SYNONYMS

taiche-in that way; para-vyome-in the spiritual sky; nānā-varieties; cit-śakti-vilāsa-pastimes of spiritual energy; nirviśeṣa-impersonal; jyotiḥ-of the effulgence; bimba-reflection; bāhire-externally; prakāśa-manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

TEXT 38

nirviśeṣa-brahma sei kevala jyotir-maya
sāyujyera adhikārī tāṅhā pāya laya

SYNONYMS

nirviśeṣa-brahma-the impersonal Brahman effulgence; sei-that; kevala-only; jyotiḥ-maya-effulgent rays; sāyujyera-the liberation called sāyujya (oneness with the Supreme); adhikārī-one who is fit for; tāṅhā-there (in the impersonal Brahman effulgence); pāya-gets; laya-merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sāyujya liberation merge into that effulgence.

TEXT 39

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ

SYNONYMS

siddha-lokaḥ-Siddhaloka, or impersonal Brahman; tu-but; tamasaḥ-of darkness; pāre-beyond the jurisdiction; yatra-where; vasanti-reside; hi-certainly; siddhāḥ-the spiritually perfect; brahma-sukhe-in the transcendental bliss of becoming one with the Supreme; magnāḥ-absorbed; daityāḥ ca-as well as the demons; hariṇā-by the Supreme Personality of Godhead; hatāḥ-killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamas means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons who are killed by Kṛṣṇa, such as Kaṁsa and Śiśupāla, enter that Brahman effulgence. Yogīs who attain oneness through meditation according to the Patañjali yoga system also reach Siddhaloka. This is a verse from the Brahmāṇḍa Purāṇa.

TEXT 40

sei para-vyome nārāyaṇera cāri pāśe
dvārakā-catur-vyūhera dvitīya prakāśe

SYNONYMS

sei-that; para-vyome-in the spiritual sky; nārāyaṇera-of Lord Nārāyaṇa; cāri pāśe-on four sides; dvārakā-Dvārakā; catur-vyūhera-of the quadruple expansions; dvitīya-the second; prakāśe-manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-saṅkarṣaṇa.

The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-saṅkarṣaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as jīva-śakti, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpāda Śaṅkarācārya, have interpreted the aphorisms of the Vedānta-sūtra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his Laghu-bhāgavatāmṛta, which is a natural commentary on the aphorisms of the Vedānta-sūtra.

The Padma Purāṇa, as quoted by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purāṇa also describes a place in the spiritual sky known as Vedavatī-pura, where Vāsudeva resides. In Viṣṇuloka, which is above Satyaloka, Saṅkarṣaṇa resides. Mahā-saṅkarṣaṇa is another name of Saṅkarṣaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as ananta-śayyā, on the island called Śvetadvīpa, in the ocean of milk.

TEXT 41

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
’dvitīya catur-vyūha’ ei–turīya, viśuddha

SYNONYMS

vāsudeva-the expansion named Vāsudeva; saṅkarṣaṇa-the expansion named Saṅkarṣaṇa; pradyumna-the expansion named Pradyumna; aniruddha-the expansion named Aniruddha; dvitīya catuḥ-vyūha-the second quadruple expansion; ei-this; turīya-transcendental; viśuddha-free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Śrīpāda Śaṅkarācārya has misleadingly explained the quadruple form (catur-vyūha) in his interpretation of the forty-second aphorism of Chapter Two of the second khaṇḍa of the Vedānta-sūtra (utpatty-asambhavāt). In verses 41 through 47 of this chapter of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī answers Śrīpāda Śaṅkarācārya’s misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Nārada-pañcarātra this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as They are described. The authority of the Vedas is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Śārīraka-bhāṣya, however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vāsudeva-sattva (śuddha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency-or, in other words, to be impotent-is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and the material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentary on Vedānta-sūtra 2.2.42-45, His Holiness Śrīpāda Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (sūtra 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarṣaṇa is jīva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahaṅkāra (false ego). Among these expansions, Vāsudeva is considered the origin of material nature. Therefore Śaṅkarācārya says that Saṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees’ understanding, but he must protest the idea that Saṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Saṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Saṅkarṣaṇa is understood to represent the living entities created from the body of Vāsudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the second chapter of the Vedānta-sūtra’s second khaṇḍa, Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (nātmā śruter nityatvāc ca tābhyaḥ). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (sūtra 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Saṅkarṣaṇa, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedānta-sūtra cannot be accepted, for no other philosophers accept the sūtras in that way.

Śaṅkarācārya also says (sūtra 44) that he cannot accept the devotees' idea that Saṅkarṣaṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Saṅkarṣaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Saṅkarṣaṇa, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the Pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the śrutis and smṛtis.

Śaṅkarācārya also says (sūtra 45) that the devotees who follow the Pañcarātra state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the Bhāgavata school state that the six opulences-wisdom, wealth, strength, fame, beauty and renunciation-are identical with Lord Vāsudeva? This is impossible.

In his Laghu-bhāgavatāmṛta (Pūrva 5.165-193), Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpāda Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in Śrīmad-Bhāgavatam (4.3.23).

Saṅkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called jīva. The beauty of Saṅkarṣaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, sarpa (the snake), antaka (death) and the demons.

Pradyumna, the third manifestation, appears from Saṅkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Saṅkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as Ilāvṛta-varṣa, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors of mankind) and the devatās (demigods). The Mokṣa-dharma Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the Pañcarātra tantras in all respects.

In the Laghu-bhāgavatāmṛta (Pūrva 5.86-100), there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the Mahā-varāha Purāṇa declares:

sarve nityāḥ śāśvatāś ca
dehās tasya parātmanaḥ
hānopādāna-rahitā
naiva prakṛti-jāḥ kvacit

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the Nārada-pañcarātra asserts:

maṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidūrya gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of Śrīmad-Bhāgavatam:

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

”It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives.” (Bhāg. 10.69.2) The Padma Purāṇa also explains:

sa devo bahudhā bhūtvā
nirguṇaḥ puruṣottamaḥ
ekī-bhūya punaḥ śete
nirdoṣo harir ādi-kṛt

”The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form.”

In the Tenth Canto of Śrīmad-Bhāgavatam it is said, yajanti tvan-mayās tvāṁ vai bahu-mūrty-eka-mūrtikam: ”O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You.” (Bhāg. 10.40.7) In the Kūrma Purāṇa it is said:

asthūlaś cānaṇuś caiva
sthūlo ’ṇuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ
śyāmo raktānta-locanaḥ

”The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless.” By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. Śrīmad-Bhāgavatam establishes this in the Sixth Canto (6.9.34-37):

”O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The Vedas say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone’s help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

”Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

”Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

”People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You create various philosophical methods in pursuance of their uncertain positions.”

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the son of Yaśodāmātā not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In the Bhagavad-gītā it is said that the Lord, being equally disposed toward every living being, has no enemies and no friends but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God; otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord’s inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord’s inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the Brahma-sūtras accepts this fact and says, śrutes tu śabda-mūlatvāt: the Supreme Personality of Godhead, being inconceivable to an ordinary man, can be understood only through the evidence of the Vedic injunctions. The Skanda Purāṇa confirms, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet: ”Matters inconceivable to a common man should not be a subject for argument.” We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears to be a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavān). To refute such an argument, the aphorism svarūpa-dvayam īkṣyate declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. Śrīmad-Bhāgavatam (3.4.16) gives the following description of the inconceivable potency of the Lord:

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-rateḥ khidyati dhīr vidām iha

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathurā in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (yogamāyā) serves Him in creating and performing such pastimes.

The scriptures known as the Pañcarātra-śāstras are recognized Vedic scriptures that have been accepted by the great ācāryas. These scriptures are not products of the modes of passion and ignorance. Learned scholars and brāhmaṇas therefore always refer to them as sātvata-saṁhitās. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the Mokṣa-dharma (349.68), which is part of the Śānti-parva of the Mahābhārata. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the Pañcarātra-śāstra. Śrīmad-Bhāgavatam is also considered a sātvata-saṁhitā. Indeed, Śrī Caitanya Mahāprabhu declared, śrīmad-bhāgavataṁ purāṇam amalam: "Śrīmad-Bhāgavatam is a spotless Purāṇa." Malicious editors and scholars who attempt to misrepresent the Pañcarātra-śāstras to refute their regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon the Bhagavad-gītā, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the pāñcarātrika-vidhi will be shown below.

(1) In commenting on Vedānta-sūtra 2.2.42, Śrīpāda Śaṅkarācārya has claimed that Saṅkarṣaṇa is a jīva, an ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarṣaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The Upaniṣads declare, nityo nityānāṁ cetanaś cetanānām: "He is the supreme living entity among all the living entities." Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the Vedas, and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.43, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla-saṅkarṣaṇa. Mūla means "the original." Saṅkarṣaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the Brahma-saṁhitā, wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūlasaṅkarṣaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth aphorism, it may be said that no pure devotees strictly following the principles of Pañcarātra will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpāda Śaṅkarācārya, in his commentary on the forty-second aphorism, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second aphorism and his commentary on the forty-fourth aphorism are contradictory. It is a defect of Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhāgavata school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the Bhāgavata school accepts the quadruple forms of Nārāyaṇa, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the Vedas. Devotees completely believe, with strong faith, that Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the Laghu-bhāgavatāmṛta of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpāda Śaṅkarācārya has tried to prove that Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their expansions (nānyad yat sad-asat-param). The Kūrma Purāṇa also confirms, deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit: "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme

Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Bṛhad-āraṇyaka Upaniṣad 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme Personality of Godhead, who is the controller of māyā, or with His quadruple expansions. The equalization of māyā and spirit, or māyā and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in the Bhagavad-gītā (ekāṁśena sthito jagat). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the catur-vyūha, the quadruple expansions of the Personality of Godhead, but unfortunately the Māyāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.45, the substance of the transcendental qualities and their spiritual nature is described in the Laghu-bhāgavatāmṛta (Pūrva 5.208-214) as follows: "Some say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as Brahma-tarka, which states that the Supreme Lord Hari is qualified by Himself, and therefore Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the Viṣṇu Purāṇa Lord Viṣṇu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same Viṣṇu Purāṇa it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purāṇa, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of Śrīmad-Bhāgavatam (1.16.29) it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' " It is therefore to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to Śrīmad-Bhāgavatam, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpāda Rāmānujācārya has also refuted the arguments of Śaṅkara in his own commentary on the Vedānta-sūtra, which is known as the Śrī-bhāṣya: "Śrīpāda Śaṅkarācārya has tried to equate the Pañcarātras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pañcarātras contradict the Vedic injunctions. The Pañcarātras state that the personality of jīva called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jīva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Kaṭha Upaniṣad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Saṅkarṣaṇa is jīva, this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything-including life, mind and the senses-comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

"Saṅkarṣaṇa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of Pañcarātra cannot be neglected. Only untrained persons who have not genuinely studied the Pañcarātras think that the Pañcarātras contradict the śrutis regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of Śrīmad-Bhāgavatam, which says: 'The absolute Personality of Godhead, who is known as Vāsudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauṣkara-saṁhitā states: 'The scriptures that recommend that brāhmaṇas worship the quadruple forms of the Supreme Personality of Godhead are called āgamas [authorized works of Vedic literature].' In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva, the Supreme Brahman. In the Pauṣkara-saṁhitā it is said: ’If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva.’ It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Saṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pañcarātra. Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as jīva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms ’sky’ and ’light’ sometimes identify the Absolute Brahman.

”The scriptures completely deny the birth or production of the living entity. In the Parama-saṁhitā it is described that material nature, which is used for others’ purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors, and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every saṁhitā, the jīva (living entity) has been accepted as eternal, and in the Pañcarātra the birth of the jīva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literature says that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the Parama-saṁhitā it is definitely stated that the face of material nature is constantly changeable. Therefore ’beginning,’ ’annihilation’ and all such terms are applicable only in the material nature.

”Considering all these points, one should understand that Śaṅkarācārya’s statement that Saṅkarṣaṇa is born as a jīva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on Śrīmad-Bhāgavatam (3.1.34) is very helpful.”

For a detailed refutation of Śaṅkarācārya’s arguments to prove Saṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśanācārya’s commentary on Śrī-bhāṣya, which is known as the Śruta-prakāśikā.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Saṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakaśāyī Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called śuddha-sattva, which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of śuddha-sattva display the potencies of Mahā-saṅkarṣaṇa, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total jīva. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jīva is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

TEXT 42

tāṅhā ye rāmera rūpa–mahā-saṅkarṣaṇa
cic-chakti-āśraya tiṅho, kāraṇera kāraṇa

SYNONYMS

tāṅhā-there; ye-which; rāmera rūpa-the personal feature of Balarāma; mahā-saṅkarṣaṇa-Mahā-saṅkarṣaṇa; cit-śakti-āśraya-the shelter of the spiritual potency; tiṅho-He; kāraṇera kāraṇa-the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

cic-chakti-vilāsa eka–’śuddha-sattva’ nāma
śuddha-sattva-maya yata vaikuṇṭhādi-dhāma

SYNONYMS

cit-śakti-vilāsa-pastimes in the spiritual energy; eka-one; śuddha-sattva nāma-named śuddha-sattva, pure existence, free from material contamination; śuddha-sattva-maya-of purely spiritual existence; yata-all; vaikuṇṭha-ādi-dhāma-the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.

TEXT 44

ṣaḍ-vidhaiśvarya tāṅhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niścaya

SYNONYMS

ṣaṭ-vidha-aiśvarya-six kinds of opulences; tāṅhā-there; sakala cit-maya-everything spiritual; saṅkarṣaṇera-of Lord Saṅkarṣaṇa; vibhūti saba-all different opulences; jāniha niścaya-know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

TEXT 45

'jīva'-nāma taṭasthākhya eka śakti haya
mahā-saṅkarṣaṇa–saba jīvera āśraya

SYNONYMS

jīva-the living entity; nāma-named; taṭa-sthā-ākhya-known as the marginal potency; eka-one; śakti-energy; haya-is; mahā-saṅkarṣaṇa-of the name Mahā-saṅkarṣaṇa; saba-all; jīvera-of living entities; āśraya-the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-saṅkarṣaṇa is the shelter of all jīvas.

TEXT 46

yāṅhā haite viśvotpatti, yāṅhāte pralaya
sei puruṣera saṅkarṣaṇa samāśraya

SYNONYMS

yāṅhā haite-from whom; viśva-utpatti-the creation of the material cosmic manifestation; yāṅhāte-in whom; pralaya-merging; sei puruṣera-of that Supreme Personality of Godhead; saṅkarṣaṇa-of the name Saṅkarṣaṇa; samāśraya-the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

TEXT 47

sarvāśraya, sarvādbhuta, aiśvarya apāra
'ananta' kahite nāre mahimā yāṅhāra

SYNONYMS

sarva-āśraya-the shelter of everything; sarva-adbhuta-wonderful in every respect; aiśvarya-opulences; apāra-unfathomed; ananta-Ananta Śeṣa; kahite nāre-cannot speak; mahimā yāṅhāra-the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

TEXT 48

turīya, viśuddha-sattva, 'saṅkarṣaṇa' nāma
tiṅho yāṅra aṁśa, sei nityānanda-rāma

SYNONYMS

turīya-transcendental; viśuddha-sattva-pure existence; saṅkarṣaṇa nāma-named Saṅkarṣaṇa; tiṅho yāṅra aṁśa-of whom that Saṅkarṣaṇa is also a partial expansion; sei nityānanda-rāma-that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

TEXT 49

aṣṭama ślokera kaila saṅkṣepe vivaraṇa
navama ślokera artha śuna diyā mana

SYNONYMS

aṣṭama-eighth; ślokera-of the verse; kaila-I have done; saṅkṣepe-in brief; vivaraṇa-description; navama-the ninth; ślokera-of the verse; artha-the meaning; śuna-please hear; diyā mana-with mental attention.

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā-the master of the illusory energy; aja-aṇḍa-saṅgha-of the multitude of universes; āśraya-the shelter; aṅgaḥ-whose body; śete-He lies; sākṣāt-directly; kāraṇa-ambhodhi-madhye-in the midst of the Causal Ocean; yasya-whose; eka-aṁśaḥ-one portion; śrī-pumān-the Supreme Person; ādi-devaḥ-the original puruṣa incarnation; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

vaikuṇṭha-bāhire yei jyotir-maya dhāma
tāhāra bāhire 'kāraṇārṇava' nāma

SYNONYMS

vaikuṇṭha-bāhire-outside the Vaikuṇṭha planets; yei-that; jyotiḥ-maya dhāma-impersonal Brahman effulgence; tāhāra bāhire-outside that effulgence; kāraṇa-arṇava nāma-an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with the material creation. The Bhagavad-gītā confirms that the Lord glances over material nature and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-saṅkarṣaṇa in the form of Kāraṇodakaśāyī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, māyā, never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called pradhāna supplies the material ingredients for cosmic development, and the aspect called māyā causes the manifestation of her ingredients, which are temporary, like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared in order to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how māyā acts by Kṛṣṇa's power, the author of Śrī Caitanya-caritāmṛta gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so: When a potter manufactures a pot from clay, the potter's wheel, his tools and the clay are the immediate causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In the Bhagavad-gītā it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahātmā.

TEXT 52

vaikuṇṭha beḍiyā eka āche jala-nidhi
ananta, apāra–tāra nāhika avadhi

SYNONYMS

vaikuṇṭha-the spiritual planets of Vaikuṇṭha; beḍiyā-surrounding; eka-one; āche-there is; jala-nidhi-ocean of water; ananta-unlimited; apāra-unfathomed; tāra-of that; nāhika-no; avadhi-limitation.

TRANSLATION

Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

TEXT 53

vaikuṇṭhera pṛthivy-ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya

SYNONYMS

vaikuṇṭhera-of the spiritual world; pṛthivī-ādi-earth, water, etc.; sakala-all; cit-maya-spiritual; māyika-material; bhūtera-of elements; tathi-there; janma-generation; nāhi haya-there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

TEXT 54

cinmaya-jala sei parama kāraṇa

yāra eka kaṇā gaṅgā patita-pāvana

SYNONYMS

cit-maya-spiritual; jala-water; sei-that; parama kāraṇa-original cause; yāra-of which; eka-one; kaṇā-drop; gaṅgā-the sacred Ganges; patita-pāvana-the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

TEXT 55

sei ta' kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka aṁśe karena śayana

SYNONYMS

sei-that; ta'-certainly; kāraṇa-arṇave-in the ocean of cause, or Causal Ocean; sei-that; saṅkarṣaṇa-Lord Saṅkarṣaṇa; āpanāra-of His own; eka-one; aṁśe-by the part; karena śayana-lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.

TEXT 56

mahat-sraṣṭā puruṣa, tiṅho jagat-kāraṇa
ādya-avatāra kare māyāya īkṣaṇa

SYNONYMS

mahat-sraṣṭā-the creator of the total material energy; puruṣa-the person; tiṅho-He; jagat-kāraṇa-the cause of the material cosmic manifestation; ādya-original; avatāra-incarnation; kare-does; māyāya-over the material energy; īkṣaṇa-glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

TEXT 57

māyā-śakti rahe kāraṇābdhira bāhire
kāraṇa-samudra māyā paraśite nāre

SYNONYMS

māyā-śakti-material energy; rahe-remains; kāraṇa-abdhira-to the Causal Ocean; bāhire-external; kāraṇa-samudra-the Causal Ocean; māyā-material energy; paraśite nāre-cannot touch.

TRANSLATION

Māyā-śakti resides outside the Causal Ocean. Māyā cannot touch its waters.

TEXT 58

sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', prakṛti

SYNONYMS

sei-that; ta'-certainly; māyāra-of the material energy; dui-vidha-two varieties; avasthiti-existence; jagatera-of the material world; upādāna-the ingredients; pradhāna-named pradhāna; prakṛti-material nature.

TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. Māyā is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as māyā, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhāna. An explicit description of these divisions of external energy is given in Śrīmad-Bhāgavatam (11.24.1-4). Elsewhere in Śrīmad-Bhāgavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kālo daivaṁ karma jīvaḥ svabhāvo
dravyaṁ kṣetraṁ prāṇa ātmā vikāraḥ
tat-saṅghāto bīja-roha-pravāhas
tvan-māyaiṣā tan-niṣedhaṁ prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [māyā] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body-these are the ingredient aspect of māyā. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called māyā. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of māyā, he is nevertheless conducted by the ingredients of māyā. Three forces work in the causal portion of māyā: knowledge, desire and activity. The material ingredients are a manifestation of māyā as pradhāna. In other words, when the three qualities of māyā are in a dormant stage, they exist as prakṛti, avyakta or pradhāna. The word avyakta, referring to the nonmanifest, is another name of pradhāna. In the avyakta stage, material nature is without varieties. Varieties are manifested by the pradhāna portion of māyā. The word pradhāna is therefore more important than avyakta or prakṛti.

TEXT 59

jagat-kāraṇa nahe prakṛti jaḍa-rūpā

śakti sañcāriyā tāre kṛṣṇa kare kṛpā

SYNONYMS

jagat-of the material world; kāraṇa-the cause; nahe-cannot be; prakṛti-the material nature; jaḍa-rūpā-dull, without action; śakti-energy; sañcāriyā-infusing; tāre-unto the dull material nature; kṛṣṇa-Lord Kṛṣṇa; kare-shows; kṛpā-mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

TEXT 60

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa

SYNONYMS

kṛṣṇa-śaktye-by the energy of Kṛṣṇa; prakṛti-the material nature; haya-becomes; gauṇa-indirect; kāraṇa-cause; agni-śaktye-by the energy of fire; lauha-iron; yaiche-just as; karaye-becomes; jāraṇa-powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

TEXT 61

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti–kāraṇa yaiche ajā-gala-stana

SYNONYMS

ataeva-therefore; kṛṣṇa-Lord Kṛṣṇa; mūla-original; jagat-kāraṇa-the cause of the cosmic manifestation; prakṛti-material nature; kāraṇa-cause; yaiche-exactly like; ajā-gala-stana-nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of pradhāna or prakṛti as the ingredient-supplying portion and māyā as the causal portion, is known as māyā-śakti. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in Śrīmad-Bhāgavatam (3.28.40):

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

”Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood.” The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhāna is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore pradhāna cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Prakṛti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipplelike bumps of skin hanging on the neck of a goat.

TEXT 62

māyā-aṁśe kahi tāre nimitta-kāraṇa
seha nahe, yāte kartā-hetu–nārāyaṇa

SYNONYMS

māyā-aṁśe-to the other portion of the material nature; kahi-I say; tāre-unto her; nimitta-kāraṇa-immediate cause; seha nahe-that cannot be; yāte-because; kartā-hetu-the original cause; nārāyaṇa-Lord Nārāyaṇa.

TRANSLATION

The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

TEXT 63

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā–puruṣāvatāra

SYNONYMS

ghaṭera-of the earthen pot; nimitta-hetu-original cause; yaiche-just as; kumbhakāra-the potter; taiche-similarly; jagatera kartā-the creator of the material world; puruṣa-avatāra-the puruṣa incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyī Viṣṇu].

TEXT 64

kṛṣṇa–kartā, māyā tāṅra karena sahāya
ghaṭera kāraṇa–cakra-daṇḍādi upāya

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kartā-the creator; māyā-material energy; tāṅra-His; karena-does; sahāya-assistance; ghaṭera kāraṇa-the cause of the earthen pot; cakra-daṇḍa-ādi-the wheel, the rod, and so on; upāya-instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

TEXT 65

dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte karena ādhāna

SYNONYMS

dūra haite-from a distance; puruṣa-the Supreme Personality of Godhead; kare-does; māyāte-unto the material energy; avadhāna-glancing over; jīva-rūpa-the living entities; vīrya-seed; tāte-in her; karena-does; ādhāna-impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

TEXT 66

eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa

SYNONYMS

eka-one; aṅga-ābhāse-bodily reflection; kare-does; māyāte-in the material energy; milana-mixture; māyā-the material energy; haite-from; janme-grows; tabe-then; brahma-aṇḍera gaṇa-the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jīva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or māyā. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers: whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipplelike bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called māyā, or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditioned life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in the Bhagavad-gītā (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3 x 3 equaling 9, 9 x 9 thus equaling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestation, wants to lord it over material energy, just as a moth wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called the marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Kṛṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. The Bhagavad-gītā does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled, either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

TEXT 67

agaṇya, ananta yata aṇḍa-sanniveśa
tata-rūpe puruṣa kare sabāte prakāśa

SYNONYMS

agaṇya-innumerable; ananta-unlimited; yata-all; aṇḍa-universes; sanniveśa-groups; tata-rūpe-in as many forms; puruṣa-the Lord; kare-does; sabāte-in every one of them; prakāśa-manifestation.

TRANSLATION

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

TEXT 68

puruṣa-nāsāte yabe bāhirāya śvāsa
niśvāsa sahite haya brahmāṇḍa-prakāśa

SYNONYMS

puruṣa-nāsāte-in the nostrils of the Lord; yabe-when; bāhirāya-expels; śvāsa-breath; niśvāsa sahite-with that exhalation; haya-there is; brahmāṇḍa-prakāśa-manifestation of universes.

TRANSLATION

When the puruṣa exhales, the universes become manifest with each outward breath.

TEXT 69

punarapi śvāsa yabe praveśe antare
śvāsa-saha brahmāṇḍa paiśe puruṣa-śarīre

SYNONYMS

punarapi-thereafter; śvāsa-breath; yabe-when; praveśe-enters; antare-within; śvāsa-saha-with that inhaled breath; brahmāṇḍa-universes; paiśe-enter; puruṣa-śarīre-within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual karma from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbhodakaśāyī Viṣṇu. His coming in contact with māyā is explained in the Bhagavad-gītā by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

gavākṣera randhre yena trasareṇu cale
puruṣera loma-kūpe brahmāṇḍera jāle

SYNONYMS

gavākṣera-of windows of a room; randhre-within the holes; yena-like; trasareṇu-six atoms together; cale-moves; puruṣera-of the Lord; loma-kūpe-in the holes of the hair; brahmāṇḍera-of universes; jāle-a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

TEXT 71

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking shelter of; jīvanti-live; loma-vila-jāḥ-grown from the hair holes; jagat-aṇḍa-nāthāḥ-the masters of the universes (the Brahmās); viṣṇuḥ mahān-the Supreme Lord, Mahā-Viṣṇu; saḥ-that; iha-here; yasya-whose; kalā-viśeṣaḥ-particular plenary portion or expansion; govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Visṇu is a portion of a plenary portion."

PURPORT

This description of the Lord's creative energy is from the Brahma-saṁhitā (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universes emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire creation develops from the spiritual atoms emanating from the body of the Lord.

TEXT 72

kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam

SYNONYMS

kva-where; aham-I; tamaḥ-material nature; mahat-the total material energy; aham-false ego; kha-ether; cara-air; agni-fire; vāḥ-water; bhū-earth; saṁveṣṭita-surrounded by; aṇḍa-ghaṭa-a potlike universe; sapta-vitasti-seven vitastis; kāyaḥ-body; kva-where; īdṛk-such; vidha-like; avigaṇita-unlimited; aṇḍa-universes; para-aṇu-caryā-moving like the atomic dust; vāta-adhva-air holes; roma-of hair on the body; vivarasya-of the holes; ca-also; te-Your; mahitvam-greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (Bhāg. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

aṁśera aṁśa yei, 'kalā' tāra nāma
govindera pratimūrti śrī-balarāma

SYNONYMS

aṁśera-of the part; aṁśa-part; yei-that which; kalā-a kalā, or part of the plenary portion; tāra-its; nāma-name; govindera-of Lord Govinda; prati-mūrti-counterform; śrī-balarāma-Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a kalā. Śrī Balarāma is the counterform of Lord Govinda.

TEXT 74

tāṅra eka svarūpa–śrī-mahā-saṅkarṣaṇa
tāṅra aṁśa 'puruṣa' haya kalāte gaṇana

SYNONYMS

tāṅra-His; eka-one; svarūpa-manifestation; śrī-mahā-saṅkarṣaṇa-the great Lord Mahā-saṅkarṣaṇa; tāṅra-His; aṁśa-part; puruṣa-the Mahā-Viṣṇu incarnation; haya-is; kalāte gaṇana-counted as a kalā.

TRANSLATION

Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

TEXT 75

yāṅhāke ta' kalā kahi, tiṅho mahā-viṣṇu

mahā-puruṣāvatārī teṅho sarva-jiṣṇu

SYNONYMS

yāṅhāke-unto whom; ta'-certainly; kalā kahi-I say kalā; tiṅho-He; mahā-viṣṇu-Lord Mahā-Viṣṇu; mahā-puruṣāvatārī-Mahā-Viṣṇu, the source of other puruṣa incarnations; teṅho-He; sarva-jiṣṇu-all-pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

TEXT 76

garbhoda-kṣīroda-śāyī doṅhe 'puruṣa' nāma
sei dui, yāṅra aṁśa,–viṣṇu, viśva-dhāma

SYNONYMS

garbha-uda-in the ocean known as Garbhodaka within the universe; kṣīra-uda-śāyī-one who lies in the ocean of milk; doṅhe-both of Them; puruṣa nāma-known as puruṣa, Lord Viṣṇu; sei-those; dui-two; yāṅra aṁśa-whose plenary portions; viṣṇu viśva-dhāma-Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyī and Kṣīrodaśāyī are both called puruṣas. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first puruṣa, who is the abode of all the universes.

PURPORT

The symptoms of the puruṣa are described in Laghu-bhāgavatāmṛta. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the Viṣṇu Purāṇa (6.8.59), where it is said: "Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the puruṣa.

TEXT 77

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi-forms; puruṣa-ākhyāni-celebrated as the puruṣa; atho-how; viduḥ-they know; ekam-one of them; tu-but; mahataḥ sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-saṁsthitam-situated within the universe; tṛtīyam-the third; sarva-bhūta-stham-within the hearts of all living entities; tāni-these three; jñātvā-knowing; vimucyate-one becomes liberated.

TRANSLATION

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva 2.9), where it has been quoted from the Sātvata-tantra.

TEXT 78

yadyapi kahiye tāṅre kṛṣṇera 'kalā' kari
matsya-kūrmādy-avatārera tiṅho avatārī

SYNONYMS

yadyapi-although; kahiye-I say; tāṅre-to Him; kṛṣṇera-of Lord Kṛṣṇa; kalā-part of the part; kari-making; matsya-the fish incarnation; kūrma-ādi-the tortoise incarnation and others; avatārera-of all these incarnations; tiṅho-He; avatārī-the original source.

TRANSLATION

Although Kṣīrodaśāyī Viṣṇu is called a kalā of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

TEXT 79

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-all these; ca-also; aṁśa-kalāḥ-part or part of the part; puṁsaḥ-of the Supreme Person; kṛṣṇaḥ tu-but Lord Kṛṣṇa; bhagavān-the original Personality of Godhead; svayam-Himself; indra-ari-the demons; vyākulam-disturbed; lokam-all the planets; mṛḍayanti-makes them happy; yuge yuge-in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from Śrīmad-Bhāgavatam (1.3.28).

TEXT 80

sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā

SYNONYMS

sei-that; puruṣa-the Personality of Godhead; sṛṣṭi-sthiti-pralayera-of creation, maintenance and annihilation; kartā-creator; nānā-various; avatāra-incarnations; kare-makes; jagatera-of the material world; bhartā-maintainer.

TRANSLATION

That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

TEXT 81

sṛṣṭy-ādi-nimitte yei aṁśera avadhāna
sei ta' aṁśere kahi 'avatāra' nāma

SYNONYMS

sṛṣṭi-ādi-nimitte-for the cause of creation, maintenance and annihilation; yei-which; aṁśera avadhāna-manifestation of the part; sei ta'-that certainly; aṁśere kahi-I speak about that plenary expansion; avatāra nāma-by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma

SYNONYMS

ādya-avatāra-the original incarnation; mahā-puruṣa-Lord Mahā-Viṣṇu; bhagavān-the Personality of Godhead; sarva-avatāra-bīja-the seed of all different kinds of incarnations; sarva-āśraya-dhāma-the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ-original incarnation; puruṣaḥ-the Lord; parasya-of the Supreme; kālaḥ-time; svabhāvaḥ-nature; sat-asat-cause and effect; manaḥ ca-as well as the mind; dravyam-the five elements; vikāraḥ-transformation or the false ego; guṇaḥ-modes of nature; indriyāṇi-senses; virāṭ-the universal form; svarāṭ-complete independence; sthāsnu-immovable; cariṣṇu-movable; bhūmnaḥ-of the Supreme Personality of Godhead.

TRANSLATION

"The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhāgavatāmṛta has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an avatāra, or incarnation. The two categories of avatāras are empowered devotees and tad-ekātma-rūpa (the Lord Himself). An example of tad-ekātma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and the elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the Bhāgavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme puruṣa, Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling māyā, sometimes they are known as māyika, or having a relationship with māyā. This is a verse from Śrīmad-Bhāgavatam (2.6.42).

TEXT 84

jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe-accepted; pauruṣam-the puruṣa incarnation; rūpam-the form; bhagavān-the Supreme Personality of Godhead; mahat-ādibhiḥ-by the total material energy etc.; sambhūtam-created; ṣoḍaśa-sixteen; kalam-energies; ādau-originally; loka-the material worlds; sisṛkṣayā-with the desire to create.

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.1). The commentary of Madhva on Śrīmad-Bhāgavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) śrī, (2) bhū, (3) līlā, (4) kānti, (5) kīrti, (6) tuṣṭi, (7) gīr, (8) puṣṭi, (9) satyā (10) jñānājñānā, (11) jayā utkarṣiṇī, (12) vimalā, (13) yogamāyā, (14) prahvī, (15) īśānā and (16) anugrahā. In his commentary on the Laghu-bhāgavatāmṛta, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) vimalā, (2) utkarṣiṇī (3) jñānā, (4) kriyā, (5) yogā, (6) prahvī, (7) satyā, (8) īśānā and (9) anugrahā. In the Bhagavat-sandarbha of Śrīla Jīva Gosvāmī (Anuccheda 103) they are described as śrī, puṣṭi, gīr, kānti, kīrti, tuṣṭi, ilā, jaya; vidyāvidyā, māyā, samvit, sandhinī, hlādinī, bhakti, mūrti, vimalā, yogā, prahvī, īśānā, anugrahā, etc. All these energies act in different spheres of the Lord's supremacy.

TEXT 85

yadyapi sarvāśraya tiṅho, tāṅhāte saṁsāra
antarātmā-rūpe tiṅho jagat-ādhāra

SYNONYMS

yadyapi-although; sarva-āśraya-the shelter of everything; tiṅho-He (the Lord); tāṅhāte-in Him; saṁsāra-the material creation; antaḥ-ātmā-rūpe-in the form of the Supersoul; tiṅho-He; jagat-ādhāra-the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

TEXT 86

prakṛti-sahite tāṅra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha

SYNONYMS

prakrti-sahite-with the material energy; tāṅra-His; ubhaya sambandha-both relationships; tathāpi-still; prakṛti-saha-with the material nature; nāhi-there is not; sparśa-gandha-even the slightest contact.

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viṣṇu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called yoga. However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, Śrīmad-Bhāgavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word guṇa means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viṣṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viṣṇu.

TEXT 87

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat-this is; īśanam-opulence; īśasya-of the Lord; prakṛti-sthaḥ-within this material world; api-although; tat-guṇaiḥ-by the material qualities; na yujyate-never affected; sadā-always; ātma-sthaiḥ-situated in His own energy; yathā-as also; buddhiḥ-intelligence; tat-His; āśrayā-devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.11.38).

TEXT 88

ei mata gītāteha punaḥ punaḥ kaya
sarvadā īśvara-tattva acintya-śakti haya

SYNONYMS

ei mata-in this way; gītāteha-in the Bhagavad-gītā; punaḥ punaḥ-again and again; kaya-it is said; sarvadā-always; īśvara-tattva-the truth of the Absolute Truth; acintya-śakti haya-is inconceivable.

TRANSLATION

Thus the Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

āmi ta' jagate vasi, jagat āmāte
nā āmi jagate vasi, nā āmā jagate

SYNONYMS

āmi-I; ta'-certainly; jagate-in the material world; vasi-situated; jagat-the whole material creation; āmāte-in Me; nā-not; āmi-I; jagate-within the material world; vasi-situated; nā-nor; āmā-on Me; jagate-the material world.

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or māyā, cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

TEXT 90

acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra

SYNONYMS

acintya-inconceivable; aiśvarya-opulence; ei-this; jāniha-you must know; āmāra-of Me; ei ta'-this; gītāra artha-the meaning of the Bhagavad-gītā; kaila paracāra-Lord Kṛṣṇa propagated.

TRANSLATION

"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in the Bhagavad-gītā.

TEXT 91

sei ta' puruṣa yāṅra 'aṁśa' dhare nāma
caitanyera saṅge sei nityānanda-rāma

SYNONYMS

sei ta'-that; puruṣa-Supreme Person; yāṅra-of whom; aṁśa-as part; dhare nāma-is known; caitanyera saṅge-with Śrī Caitanya Mahāprabhu; sei-that; nityānanda-rāma-Lord Nityānanda or Balarāma.

TRANSLATION

That Mahā-puruṣa [Kāraṇodakaśāyī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

TEXT 92

ei ta' navama ślokera artha-vivaraṇa
daśama ślokera artha śuna diyā mana

SYNONYMS

ei ta'-thus; navama ślokera-of the ninth verse; artha-vivaraṇa-description of the meaning; daśama ślokera-of the tenth verse; artha-meaning; śuna-hear; diyā mana-with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya-whose; aṁśa-aṁśaḥ-portion of a plenary portion; śrīla-garbha-uda-śāyī-Garbhodakaśāyī Viṣṇu; yat-of whom; nābhi-abjam-the navel lotus; loka-saṅghāta-of the multitude of planets; nālam-having a stem that is the resting place; loka-sraṣṭuḥ-of

Lord Brahmā, creator of the planets; sūtikā-dhāma-the birthplace; dhātuḥ-of the creator; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahābhārata, Śānti-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in Śrīmad-Bhāgavatam (3.8.15-16).

Describing the features of the three puruṣas, the Laghu-bhāgavatāmṛta says that Garbhodakaśāyī Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the Sātvata-tantra it is said that the third puruṣa incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

TEXT 94

sei ta' puruṣa ananta-brahmāṇḍa sṛjiyā
saba aṇḍe praveśilā bahu-mūrti hañā

SYNONYMS

sei-that; ta'-certainly; puruṣa-incarnation; ananta-brahmāṇḍa-innumerable universes; sṛjiyā-creating; saba-all; aṇḍe-in the egg-like universes; praveśilā-entered; bahu-mūrti hañā-taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśāyī.

TEXT 95

bhitare praveśi' dekhe saba andhakāra
rahite nāhika sthāna karila vicāra

SYNONYMS

bhitare-within the universe; praveśi'-entering; dekhe-He sees; saba-all; andhakāra-darkness; rahite-to stay; nāhika-there is not; sthāna-place; karila vicāra-considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

TEXT 96

nijāṅga-sveda-jala karila sṛjana
sei jale kaila ardha-brahmāṇḍa bharaṇa

SYNONYMS

nija-aṅga-of His own body; sveda-jala-water from perspiration; karila-did; sṛjana-creation; sei jale-with that water; kaila-did; ardha-brahmāṇḍa-half of the universe; bharaṇa-filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

TEXT 97

brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana
āyāma, vistāra, dui haya eka sama

SYNONYMS

brahmāṇḍa-pramāṇa-measurement of the universe; pañcāśat-fifty; koṭi-ten millions; yojana-lengths of eight miles; āyāma-length; vistāra-breadth; dui-both of them; haya-are; eka sama-one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

jale bhari' ardha tāṅhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana prakāśa

SYNONYMS

jale-with water; bhari'-filling; ardha-half; tāṅhā-there; kaila-made; nija-vāsa-own residence; āra-other; ardhe-in the half; kaila-did; caudda-bhuvana-fourteen worlds; prakāśa-manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

tāṅhāi prakaṭa kaila vaikuṇṭha nija-dhāma
śeṣa-śayana-jale karila viśrāma

SYNONYMS

tāṅhāi-there; prakaṭa-manifestation; kaila-did; vaikuṇṭha-the spiritual world; nija-dhāma-His own abode; śeṣa-of Lord Śeṣa; śayana-on the bed; jale-on the water; karila-did; viśrāma-rest.

TRANSLATION

There He manifested Vaikuṇṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

TEXTS 100-101

ananta-śayyāte tāṅhā karila śayana
sahasra mastaka tāṅra sahasra vadana
sahasra-caraṇa-hasta, sahasra-nayana
sarva-avatāra-bīja, jagat-kāraṇa

SYNONYMS

ananta-śayyāte-on Lord Ananta as a bed; tāṅhā-there; karila śayana-lay down; sahasra-thousands; mastaka-heads; tāṅra-His; sahasra vadana-thousands of faces; sahasra-thousands; caraṇa-legs; hasta-hands; sahasra-nayana-thousands of eyes; sarva-avatāra-bīja-the seed of all incarnations; jagat-kāraṇa-the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśāyī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in Śrīmad-Bhāgavatam and in the four Vedas as follows:

sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśāṅgulam

The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world.

TEXT 102

tāṅra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma

SYNONYMS

tāṅra-His; nābhi-padma-lotus navel; haite-from; uṭhila-grew; eka-one; padma-lotus flower; sei padme-on that lotus; haila-there was; brahmāra-of Lord Brahmā; janma-sadma-the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

TEXT 103

sei padma-nāle haila caudda-bhuvana
teṅho brahmā hañā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle-within the stem of that lotus flower; haila-were; caudda-bhuvana-the fourteen worlds; teṅho-He Himself; brahmā hañā-appearing as Brahmā; sṛṣṭi-the creation; karila sṛjana-created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

TEXT 104

viṣṇu-rūpa hañā kare jagat pālane
guṇātīta-viṣṇu sparśa nāhi māyā-guṇe

SYNONYMS

viṣṇu-rūpa-the form of Lord Viṣṇu; hañā-becoming; kare-does; jagat pālane-maintenance of the material world; guṇa-atīta-beyond the material qualities; viṣṇu-Lord Viṣṇu; sparśa-touch; nāhi-not; māyā-guṇe-in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vāmana Purāṇa it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of Śrīmad-Bhāgavatam it is said:

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

”The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature.” (Bhāg. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

TEXT 105

rudra-rūpa dhari’ kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya–icchāya yāṅhāra

SYNONYMS

rudra-rūpa-the form of Lord Śiva; dhari’-accepting; kare-does; jagat saṁhāra-annihilation of the material world; sṛṣṭi-sthiti-pralaya-creation, maintenance and annihilation; icchāya-by the will; yāṅhāra-of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the Brahma-saṁhitā says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

TEXT 106

hiraṇya-garbha, antaryāmī, jagat-kāraṇa
yāṅra aṁśa kari’ kare virāṭa-kalpana

SYNONYMS

hiraṇya-garbha-of the name Hiraṇyagarbha; antaḥ-yāmī-the Supersoul; jagat-kāraṇa-the cause of the material world; yāṅra aṁśa kari’-taking as His expansion; kare-does; virāṭa-kalpana-conception of the universal form.

TRANSLATION

He is the Supersoul, Hiraṇyagarbha, the cause of the material world. The universal form is conceived as His expansion.

TEXT 107

hena nārāyaṇa,–yāṅra aṁśera aṁśa
sei prabhu nityānanda–sarva-avataṁsa

SYNONYMS

hena-such; nārāyaṇa-Lord Nārāyaṇa; yāṅra-of whom; aṁśera-of the plenary part; aṁśa-apart; sei-that; prabhu-the Lord; nityānanda-of the name Nityānanda; sarva-avataṁsa-the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

TEXT 108

daśama ślokera artha kaila vivaraṇa
ekādaśa ślokera artha śuna diyā mana

SYNONYMS

daśama-tenth; ślokera-of the verse; artha-meaning; kaila-have done; vivaraṇa-description; ekādaśa-eleventh; ślokera-of the verse; artha-meaning; śuna-please hear; diyā mana-with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so ’py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya-whose; aṁśa-aṁśa-aṁśaḥ-a portion of a portion of a plenary portion; para-ātmā-the Supersoul; akhilānām-of all living entities; poṣṭā-the maintainer; viṣṇuḥ-Viṣṇu; bhāti-appears; dugdha-abdhi-śāyī-Kṣīrodakaśāyī Viṣṇu; kṣaunī-bhartā-upholder of the earth; yat-whose; kalā-portion of a portion; saḥ-He; api-certainly; anantaḥ-Śeṣa Nāga; tam-to Him; śrī-nityānanda-rāmam-to Lord Balarāma in the form of Lord Nityānanda; prapadye-I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

TEXT 110

nārāyaṇera nābhi-nāla-madhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇi

SYNONYMS

nārāyaṇera-of Lord Nārāyaṇa; nābhi-nāla-the stem from the navel; madhyete-within; dharaṇī-the material planets; dharaṇīra madhye-among the material planets; sapta-seven; samudra-oceans; ye gaṇi-they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

TEXT 111

tāṅhā kṣīrodadhi-madhye 'śvetadvīpa' nāma
pālayitā viṣṇu,–tāṅra sei nija dhāma

SYNONYMS

tāṅhā-within that; kṣīra-udadhi-madhye-in part of the ocean known as the ocean of milk; śvetadvīpa nāma-the island named Śvetadvīpa; pālayitā viṣṇu-the maintainer, Lord Viṣṇu; tāṅra-of Him; sei-that; nija dhāma-own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the Siddhānta-śiromaṇi, an astrological text, the different oceans are described as follows: (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugarcane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where Lord Kṣīrodakaśāyī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

TEXT 112

sakala jīvera tiṅho haye antaryāmī
jagat-pālaka tiṅho jagatera svāmī

SYNONYMS

sakala-all; jīvera-of the living entities; tiṅho-He; haye-is; antaḥ-yāmī-the Supersoul; jagat-pālaka-the maintainer of the material world; tiṅho-He; jagatera svāmī-the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhāgavatāmṛta gives the following description of the Viṣṇuloka within this universe, quoted from the Viṣṇu-dharmottara: "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible to any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka, in the ocean of salt water. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Lakṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendentally beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort." There are references to Śvetadvīpa in the Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata and Padma Purāṇa, and there is the following reference in Śrīmad-Bhāgavatam (11.15.18).

śvetadvīpa-patau cittaṁ
śuddhe dharma-maye mayi
dhārayañ chvetatāṁ yāti
ṣaḍ-ūrmi-rahito naraḥ

"My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form."

TEXT 113

yuga-manvantare dhari' nānā avatāra
dharma saṁsthāpana kare, adharma saṁhāra

SYNONYMS

yuga-manu-antare-in the ages and millenniums of Manu; dhari'-accepting; nānā-various; avatāra-incarnations; dharma saṁsthāpana kare-establishes the principles of religion; adharma saṁhāra-vanquishing irreligious principles.

TRANSLATION

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every manv-antara (i.e., in the course of the reign of each Manu, who lives for 71 x 4,320,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

TEXT 114

deva-gaṇe nā pāya yāṅhāra daraśana
kṣīrodaka-tīre yāi' karena stavana

SYNONYMS

deva-gaṇe-the demigods; nā-not; pāya-get; yāṅhāra-whose; daraśana-sight; kṣīra-udaka-tīre-on the bank of the ocean of milk; yāi'-go; karena stavana-offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

TEXT 115

tabe avatari' kare jagat pālana
ananta vaibhava tāṅra nāhika gaṇana

SYNONYMS

tabe-at that time; avatari'-descending; kare-does; jagat pālana-maintenance of the material world; ananta-unlimited; vaibhava-the opulences; tāṅra-of Him; nāhika-there is not; gaṇana-counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

sei viṣṇu haya yāṅra aṁśāṁśera aṁśa
sei prabhu nityānanda–sarva-avataṁsa

SYNONYMS

sei-that; viṣṇu-Lord Viṣṇu; haya-is; yāṅra-whose; aṁśa-aṁśera-of the part of the plenary part; aṁśa-part; sei-that; prabhu-Lord; nityānanda-Nityānanda; sarva-avataṁsa-the source of all incarnations.

TRANSLATION

That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT

The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvīpa.

TEXT 117

sei viṣṇu 'śeṣa'-rūpe dharena dharaṇī
kāṅhā āche mahī, śire, hena nāhi jāni

SYNONYMS

sei-that; viṣṇu-Lord Viṣṇu; śeṣa-rūpe-in form of Lord Śeṣa; dharena-carries; dharaṇī-the planets; kāṅhā-where; āche-are; mahī-the planets; śire-on the head; hena nāhi jāni-I cannot understand.

TRANSLATION

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

TEXT 118

sahasra vistīrṇa yāṅra phaṇāra maṇḍala
sūrya jini' maṇi-gaṇa kare jhala-mala

SYNONYMS

sahasra-thousands; vistīrṇa-spread; yāṅra-whose; phaṇāra-of the hoods; maṇḍala-group; sūrya-the sun; jini'-conquering; maṇi-gaṇa-jewels; kare-do; jhala-mala-glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

TEXT 119

pañcāśat-koṭi-yojana pṛthivī-vistāra
yāṅra eka-phaṇe rahe sarṣapa-ākāra

SYNONYMS

pañcāśat-fifty; koṭi-ten millions; yojana-eight miles; pṛthivī-of the universe; vistāra-breadth; yāṅra-whose; eka-phaṇe-on one of the hoods; rahe-stays; sarṣapa-ākāra-like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name "Saṅkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in Śrīmad-Bhāgavatam (5.17.21), where it is said:

yam āhur asya sthiti janma-saṁyamaṁ
tribhir vihīnaṁ yam anantam ṛṣayaḥ
na veda siddārtham iva kvacit sthitaṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

"O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The Bhāgavatam further says (5.25.2):

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

TEXT 120

sei ta' 'ananta' 'śeṣa'–bhakta-avatāra
īśvarera sevā vinā nāhi jāne āra

SYNONYMS

sei ta'-that; ananta-Lord Ananta; śeṣa-the incarnation Śeṣa; bhakta-avatāra-incarnation of a devotee; īśvarera sevā-the service of the Lord; vinā-without; nāhi-not; jāne-knows; āra-anything else.

TRANSLATION

That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his Kṛṣṇa-sandarbha, has described Śeṣa Nāga as follows: "Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called svarāṭ, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa." In the Skanda Purāṇa, in the Ayodhyā-māhātmya chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lakṣmaṇa, "Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present." After thus dispatching Lakṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lakṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lakṣmaṇa returns to His abode in Vaikuṇṭha.

The Laghu-bhāgavatāmṛta gives the following description: "The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord."

TEXT 121

sahasra-vadane kare kṛṣṇa-guṇa gāna
niravadhi guṇa gā'na, anta nāhi pā'na

SYNONYMS

sahasra-vadane-in thousands of mouths; kare-does; kṛṣṇa-guṇa gāna-chanting of the holy attributes of Kṛṣṇa; niravadhi-continuously; guṇa gā'na-chanting of the transcendental qualities; anta nāhi pā'na-does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

TEXT 122

sanakādi bhāgavata śune yāṅra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe

SYNONYMS

sanaka-ādi-the great sages headed by Sanaka, Sananda, etc.; bhāgavata-Śrīmad-Bhāgavatam; śune-hear; yāṅra mukhe-from whose mouth; bhagavānera-of the Personality of Godhead; guṇa-attributes; kahe-say; bhāse-float; prema-sukhe-in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

TEXT 123

chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, siṁhāsana

SYNONYMS

chatra-umbrella; pādukā-slippers; śayyā-bed; upādhāna-pillow; vasana-garments; ārāma-resting chair; āvāsa-residence; yajña-sūtra-sacred thread; siṁha-āsana-throne.

TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

TEXT 124

eta mūrti-bheda kari' kṛṣṇa-sevā kare
kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare

SYNONYMS

eta-so many; mūrti-bheda-different forms; kari'-taking; kṛṣṇa-sevā kare-serves Lord Kṛṣṇa; kṛṣṇera-of Lord Kṛṣṇa; śeṣatā-ultimate end; pāñā-having reached; śeṣa nāma dhare-assumes the name Śeṣa Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

TEXT 125

sei ta' ananta, yāṅra kahi eka kalā
hena prabhu nityānanda, ke jāne tāṅra khelā

SYNONYMS

sei ta'-that; ananta-Lord Ananta; yāṅra-of whom; kahi-I say; eka kalā-one part of the part; hena-such; prabhu nityānanda-Lord Nityānanda Prabhu; ke-who; jāne-knows; tāṅra-His; khelā-pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

TEXT 126

e-saba pramāṇe jāni nityānanda-tattva-sīmā
tāṅhāke 'ananta' kahi, ki tāṅra mahimā

SYNONYMS

e-saba-all these; pramāṇe-by the evidences; jāni-I know; nityānanda-tattva-sīmā-the limit of the truth of Lord Nityānanda; tāṅhāke-to Him (Lord Nityānanda, Balarāma); ananta-Lord Ananta; kahi-if I say; ki tāṅre mahimā-what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

TEXT 127

athavā bhaktera vākya māni satya kari'
sakala sambhave tāṅte, yāte avatārī

SYNONYMS

athavā-otherwise; bhaktera vākya-anything spoken by a pure devotee; māni-I accept; satya kari'-as truth; sakala-everything; sambhave-possible; tāṅte-in Him; yāte-since; avatārī-the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

TEXT 128

avatāra-avatārī–abheda, ye jāne
pūrve yaiche kṛṣṇake keho kāho kari' māne

SYNONYMS

avatāra-avatārī-an incarnation and the source of all incarnations; abheda-identical; ye jāne-anyone who knows; pūrve-formerly; yaiche-just as; kṛṣṇake-unto Lord Kṛṣṇa; keho-somebody; kāho-somewhere; kari'-making; māne-accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

TEXT 129

keho kahe, kṛṣṇa sākṣāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

keho kahe-someone says; kṛṣṇa-Lord Kṛṣṇa; sākṣāt-directly; nara-nārāyaṇa-Lord Nara-Nārāyaṇa; keho kahe-someone says; kṛṣṇa haya-Kṛṣṇa is; sākṣāt vāmana-Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmanadeva incarnate.

TEXT 130

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho kahe-someone says; kṛṣṇa-Lord Kṛṣṇa; kṣīroda-śāyī avatāra-an incarnation of Lord Viṣṇu lying in the ocean of milk; asambhava nahe-there is not impossibility; satya-true; vacana sabāra-everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyī. All these names are true; nothing is impossible.

TEXT 131

kṛṣṇa yabe avatare sarvāṁśa-āśraya
sarvāṁśa āsi' tabe kṛṣṇete milaya

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yabe-when; avatare-descends; sarva-aṁśa-āśraya-the shelter of all other viṣṇu-tattvas; sarva-aṁśa-all plenary portions; āsi'-coming; tabe-at that time; kṛṣṇete-in Kṛṣṇa; milaya-join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

TEXT 132

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe

SYNONYMS

yei yei-whatever; rūpe-in the form; jāne-one knows; sei-he; tāhā-that; kahe-says; sakala sambhave kṛṣṇe-everything is possible in Kṛṣṇa; kichu mithyā nahe-there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our sannyāsīs while we were preaching the Hare Kṛṣṇa mahā-mantra in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare

Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in Śrī Caitanya-caritāmṛta we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands "Rāmacandra," he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the viṣṇu-tattva do not fight over all these details.

In the Laghu-bhāgavatāmṛta Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Śaṅkarācārya, in his commentary on the Bhagavad-gītā, has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of the Bhagavad-gītā that everything emanates from Kṛṣṇa, who says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in his Laghu-bhāgavatāmṛta, has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from Śrīmad-Bhāgavatam (3.2.15) that states:

sva-śānta-rūpeṣv itaraiḥ svarūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaikuṇṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of araṇi wood." Araṇi wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from araṇi wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṁhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the Brahmāṇḍa Purāṇa it is said: "The same Personality of Godhead who is known in Vaikuṇṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all puruṣas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various Purāṇas Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśāyī Viṣṇu, sometimes as Garbhodakaśāyī Viṣṇu and sometimes as Vaikuṇṭhanātha, the Lord of Vaikuṇṭha. Because Kṛṣṇa is always full, Mūla-saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla-saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

TEXT 133

ataeva śrī-kṛṣṇa-caitanya gosāñi
sarva avatāra-līlā kari' sabāre dekhāi

SYNONYMS

ataeva-therefore; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; gosāñi-the Lord; sarva-all; avatāra-līlā-the pastimes of different incarnations; kari'-exhibiting; sabāre-to everyone; dekhāi-He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

ei-rūpe nityānanda 'ananta'-prakāśa
sei-bhāve–kahe muñi caitanyera dāsa

SYNONYMS

ei-rūpe-in this way; nityānanda-Lord Nityānanda; ananta-prakāśa-unlimited manifestations; sei-bhāve-in that transcendental emotion; kahe-He says; muñi-I; caitanyera dāsa-the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā
pūrve yena tina-bhāve vraje kaila khelā

SYNONYMS

kabhu-sometimes; guru-spiritual master; kabhu-sometimes; sakhā-friend; kabhu-sometimes; bhṛtya-līlā-pastimes as a servant; pūrve-formerly; yena-as; tina-bhāve-in three different modes; vraje-in Vṛndāvana; kaila khelā-played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

TEXT 136

vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa
kabhu kṛṣṇa kare tāṅra pāda-saṁvāhana

SYNONYMS

vṛṣa hañā-becoming a bull; kṛṣṇa-sane-with Kṛṣṇa; māthā-māthi raṇa-fighting head to head; kabhu-sometimes; kṛṣṇa-Kṛṣṇa; kare-does; tāṅra-His; pāda-saṁvāhana-massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

TEXT 137

āpanāke bhṛtya kari' kṛṣṇe prabhu jāne
kṛṣṇera kalāra kalā āpanāke māne

SYNONYMS

āpanāke-Himself; bhṛtya kari'-considering a servant; kṛṣṇa-Kṛṣṇa; prabhu-master; jāne-He knows; kṛṣṇera-of Lord Kṛṣṇa; kalāra kalā-as a plenary portion of a plenary portion; āpanāke-Himself; māne-He accepts.

TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

TEXT 138

vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

SYNONYMS

vṛṣāyamāṇau-becoming like bulls; nardantau-making roaring sounds; yuyudhāte-both used to fight; parasparam-each other; anukṛtya-imitating; rutaiḥ-with cries; jantūn-the animals; ceratuḥ-used to play; prākṛtau-ordinary boys; yathā-just like.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

PURPORT

This and the following quotation are from the Bhāgavatam (10.11.40 and 10.15.14).

TEXT 139

kvacit krīḍā-pariśrāntaṁ
gopotsaṅgopabarhaṇam
svayaṁ viśrāmayaty āryaṁ
pāda-saṁvāhanādibhiḥ

SYNONYMS

kvacit-sometimes; krīḍā-playing; pariśrāntam-very much fatigued; gopa-utsaṅga-the lap of a cowherd boy; upabarhaṇam-whose pillow; svayam-personally Lord Kṛṣṇa; viśrāmayati-causing to rest; āryam-His elder brother; pāda-saṁvāhana-ādibhiḥ-by massaging His feet, etc.

TRANSLATION

"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet."

TEXT 140

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā-who; iyam-this; vā-or; kutaḥ-from where; āyātā-has come; daivī-whether demigod; vā-or; nārī-woman; uta-or; āsurī-demoness; prāyaḥ-in most cases; māyā-illusory energy; astu-she must be; me-My; bhartuḥ-of the master, Lord Kṛṣṇa; na-not; anyā-any other; me-My; api-certainly; vimohinī-bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma's thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhāg. 10.13.37).

TEXT 141

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahema ciram asya nṛpāsanaṁ kva

SYNONYMS

yasya-whose; aṅghri-paṅkaja-lotuslike feet; rajaḥ-the dust; akhila-loka-of the universal planetary systems; pālaiḥ-by the masters; mauli-uttamaiḥ-with valuable turbans on their heads; dhṛtam-accepted; upāsita-worshiped; tīrtha-tīrtham-the sanctifier of the holy places; brahmā-Lord Brahmā; bhavaḥ-Lord Śiva; aham api-even I; yasya-of whom; kalāḥ-portions; kalāyāḥ-of a plenary portion; śrīḥ-the goddess of fortune; ca-and; udvahema-we carry; ciram-eternally; asya-of Him; nṛpa-āsanam-the throne of a king; kva-where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (Bhāg. 10.68.37).

TEXT 142

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

SYNONYMS

ekale-alone; īśvara-the Supreme Personality of Godhead; kṛṣṇa-Kṛṣṇa; āra-others; saba-all; bhṛtya-servants; yāre-unto whom; yaiche-as; nācāya-He causes to dance; se-He; taiche-in that way; kare nṛtya-dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

ei mata caitanya-gosāñi ekale īśvara
āra saba pāriṣada, keha vā kiṅkara

SYNONYMS

ei mata-in this way; caitanya-gosāñi-Lord Śrī Caitanya Mahāprabhu; ekale-alone; īśvara-the Supreme Personality of Godhead; āra saba-all others; pāriṣada-associates; keha-someone; vā-or; kiṅkara-servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXTS 144-145

guru-varga,–nityānanda, advaita ācārya
śrīvāsādi, āra yata–laghu, sama, ārya
sabe pāriṣada, sabe līlāra sahāya
sabā lañā nija-kārya sādhe gaura-rāya

SYNONYMS

guru-varga-elders; nityānanda-Lord Nityānanda; advaita ācārya-and Advaita Ācārya; śrīvāsa-ādi-Śrīvāsa Ṭhākura and others; āra-others; yata-all; laghu, sama, ārya-junior, equal or superior; sabe-everyone; pāriṣada-associates; sabe-everyone; līlāra sahāya-helpers in the pastimes; sabā lañā-taking all of them; nija-kārya-His own aims; sādhe-executes; gaura-rāya-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees-whether His juniors, equals or superiors-are all His associates who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

TEXT 146

advaita ācārya, nityānanda,–dui aṅga
dui-jana lañā prabhura yata kichu raṅga

SYNONYMS

advaita ācārya-Śrī Advaita Ācārya; nityānanda-Lord Nityānanda; dui aṅga-two limbs of the Lord; dui-jana lañā-taking the two of Them; prabhura-of Lord Śrī Caitanya Mahāprabhu; yata-all; kichu-some; raṅga-playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

TEXT 147

advaita-ācārya-gosāñi sākṣāt īśvara
prabhu guru kari' māne, tiṅho ta' kiṅkara

SYNONYMS

advaita-ācārya-of the name Advaita Ācārya; gosāñi-the Lord; sākṣāt īśvara-directly the Supreme Personality of Godhead; prabhu-Lord Śrī Caitanya Mahāprabhu; guru kari' māne-accepts Him as His teacher; tiṅho ta' kiṅkara-but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's

Godbrothers as one respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

TEXT 148

ācārya-gosāñira tattva nā yāya kathana
kṛṣṇa avatāri yeṅho tārila bhuvana

SYNONYMS

ācārya-gosāñira-of Advaita Ācārya; tattva-the truth; nā yāya kathana-cannot be described; kṛṣṇa-Lord Kṛṣṇa; avatāri-making descend; yeṅho-who; tārila-delivered; bhuvana-all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

TEXT 149

nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhrātā haiyā kare rāmera sevana

SYNONYMS

nityānanda-svarūpa-Lord Nityānanda Svarūpa; pūrve-formerly; ha-iyā-becoming; lakṣmaṇa-Lakṣmaṇa, Lord Rāmacandra's younger brother; laghu-bhrātrā haiyā-becoming the younger brother; kare-does; rāmera sevana-service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother.

PURPORT

Among the sannyāsīs of the Śaṅkara-sampradāya there are different names for brahmacārīs. Each sannyāsī has some assistants, known as brahmacārīs, who are called by different names according to the names of the sannyāsī. Among such brahmacārīs there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained Himself as a brahmacārī; He never took sannyāsa. As a brahmacārī His name was Nityānanda Svarūpa, and therefore the sannyāsī under whom He was living must have been from the tīrthas or āśramas.

TEXT 150

rāmera caritra saba,–duḥkhera kāraṇa
svatantra līlāya duḥkha sahena lakṣmaṇa

SYNONYMS

rāmera caritra saba-all the activities of Lord Rāmacandra; duḥkhera kāraṇa-causes of suffering; sva-tantra-although independent; līlāya-in the pastimes; duḥkha-unhappiness; sahena lakṣmaṇa-Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

TEXT 151

niṣedha karite nāre, yāte choṭa bhāi
mauna dhari' rahe lakṣmaṇa mane duḥkha pāi'

SYNONYMS

niṣedha karite nāre-unable to prohibit Lord Rāmacandra; yāte-because; choṭa bhāi-younger brother; mauna dhari'-becoming silent; rahe-remains; lakṣmaṇa-Lakṣmaṇa; mane-in the mind; duḥkha-unhappiness; pāi'-getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

kṛṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa
kṛṣṇake karāila nānā sukha āsvādana

SYNONYMS

kṛṣṇa-avatāre-in the incarnation of Lord Kṛṣṇa; jyeṣṭha hailā-He became the elder brother; sevāra kāraṇa-for the purpose of service; kṛṣṇake-to Kṛṣṇa; karāila-made; nānā-various; sukha-happinesses; āsvādana-tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

TEXT 153

rāma-lakṣmaṇa–kṛṣṇa-rāmera aṁśa-viśeṣa
avatāra-kāle doṅhe doṅhāte praveśa

SYNONYMS

rāma-lakṣmaṇa-Rāmacandra and Lakṣmaṇa; kṛṣṇa-rāmera aṁśa-viśeṣa-particular expansions of Lord Kṛṣṇa and Lord Balarāma; avatāra-kāle-at the time of incarnation; doṅhe-both of Them (Rāma and Lakṣmaṇa); doṅhāte praveśa-entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the Viṣṇu-dharmottara, the Laghu-bhāgavatāmṛta explains that Rāma is an incarnation of Vāsudeva, Lakṣmaṇa is an incarnation of Saṅkarṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The Padma Purāṇa describes that Rāmacandra is Nārāyaṇa and that Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra and Śaṅkha (the conchshell in the hand of Nārāyaṇa). In the Rāma-gīta of the Skanda Purāṇa, Lakṣmaṇa, Bharata and Śatrughna have been described as the triple attendants of Lord Rāma.

TEXT 154

sei amśa lañā jyeṣṭha-kaniṣṭhābhimāna
aṁśāṁśi-rūpe śāstre karaye vyākhyāna

SYNONYMS

sei aṁśa lañā-taking that plenary portion; jyeṣṭha-kaniṣṭha-abhimāna-considering Themselves the elder or younger; aṁśa-aṁśi-rūpe-as the expansion and the original Supreme Personality of Godhead; śāstre-in the revealed scriptures; karaye-does; vyākhyāna-explanation.

TRANSLATION

Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

TEXT 155

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

rāma-ādi-the incarnation of Lord Rāma, etc.; mūrtiṣu-in different forms; kalā-niyamena-by the order of plenary portions; tiṣṭhan-existing; nānā-various; avatāram-incarnations; akarot-executed; bhuvaneṣu-within the worlds; kintu-but; kṛṣṇaḥ-Lord Kṛṣṇa; svayam-personally; samabhavat-appeared; paramaḥ-the supreme; pumān-person; yaḥ-who; govindam-unto Lord Govinda; ādi-puruṣam-the original person; tam-unto Him; aham-I; bhajāmi-offer obeisances.

TRANSLATION

”I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa.”

PURPORT

This is a quotation from Brahma-saṁhitā (5.39).

TEXT 156

śrī-caitanya–sei kṛṣṇa, nityānanda–rāma
nityānanda pūrṇa kare caitanyera kāma

SYNONYMS

śrī-caitanya-Lord Śrī Caitanya; sei kṛṣṇa-that original Kṛṣṇa; nityānanda-Lord Nityānanda; rāma-Balarāma; nityānanda-Lord Nityānanda; pūrṇa kare-fulfills; caitanyera kāma-all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires.

TEXT 157

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,–se kṛpā tāṅhāra

SYNONYMS

nityānanda-mahimā-of the glories of Lord Nityānanda; sindhu-the ocean; ananta-unlimited; apāra-unfathomed; eka kaṇā-one fragment; sparśi-I touch; mātra-only; se-that; kṛpā-mercy; tāṅhāra-His.

TRANSLATION

The ocean of Lord Nityānanda’s glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

āra eka śuna tāṅra kṛpāra mahimā
adhama jīvere caḍhāila ūrdhva-sīmā

SYNONYMS

āra-another; eka-one; śuna-please hear; tāṅra kṛpāra mahimā-glory of His mercy; adhama jīvere-the downtrodden living being; caḍhāila-He elevated; ūrdhva-sīmā-to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

veda-guhya kathā ei ayogya kahite
tathāpi kahiye tāṅra kṛpā prakāśite

SYNONYMS

veda-like the Vedas; guhya-very confidential; kathā-incident; ei-this; ayogya kahite-not fit to disclose; tathāpi-still; kahiye-I speak; tāṅra-His; kṛpā-mercy; prakāśite-to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

TEXT 160

ullāsa-upari lekhoṅ tomāra prasāda
nityānanda prabhu, mora kṣama aparādha

SYNONYMS

ullāsa-upari-on account of great ecstasy; lekhoṅ-I write; tomāra prasāda-Your mercy; nityānanda prabhu-Lord Nityānanda; mora-my; kṣama-please excuse; aparādha-offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tāṅra nāma

SYNONYMS

avadhūta-the mendicant; gosāñira-of Lord Nityānanda; eka-one; bhṛtya-servant; prema-dhāma-reservoir of love; mīnaketana-Mīnaketana; rāma-dāsa-Rāmadāsa; haya-is; tāṅra-his; nāma-name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

TEXT 162

āmāra ālaye aho-rātra-saṅkīrtana
tāhāte āilā teṅho pāñā nimantraṇa

SYNONYMS

āmāra ālaye-at my house; ahaḥ-rātra-day and night; saṅkīrtana-chanting the Hare Kṛṣṇa mantra; tāhāte-on account of this; āilā-came; teṅho-he; pāñā nimantraṇa-getting an invitation.

TRANSLATION

At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

TEXT 163

mahā-prema-maya tiṅho vasilā aṅgane
sakala vaiṣṇava tāṅra vandilā caraṇe

SYNONYMS

mahā-prema-maya-absorbed in emotional love; tiṅho-he; vasilā-sat; aṅgane-in the courtyard; sakala vaiṣṇava-all other Vaiṣṇavas; tāṅra-his; vandilā-worshiped; caraṇe-lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

TEXT 164

namaskāra karite, kā’ra uparete caḍe
preme kā’re vaṁśī māre, kāhāke cāpaḍe

SYNONYMS

namaskāra karite-while offering obeisances, bowing down; kā’ra-of someone; uparete-on the body; caḍe-gets up; preme-in ecstatic love; kā’re-someone; vaṁśī-the flute; māre-strikes; kāhāke-someone; cāpaḍe-slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

TEXT 165

ye nayana dekhite aśru haya mane yāra
sei netre avicchinna vahe aśru-dhāra

SYNONYMS

ye-his; nayana-eyes; dekhite-seeing; aśru-tears; haya-appear; mane-from the mind; yāra-of someone; sei netre-in his eyes; avicchinna-continuously; vahe-flows; aśru-dhāra-a shower of tears.

TRANSLATION

When someone saw the eyes of Mīnaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketana Rāmadāsa.

TEXT 166

kabhu kona aṅge dekhi pulaka-kadamba
eka aṅge jāḍya tāṅra, āra aṅge kampa

SYNONYMS

kabhu-sometimes; kona-some; aṅge-in parts of the body; dekhi-I see; pulaka-kadamba-eruptions of ecstasy like kadamba flowers; eka aṅge-in one part of the body; jāḍya-stunned; tāṅra-his; āra aṅge-in another limb; kampa-trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

TEXT 167

nityānanda bali’ yabe karena huṅkāra
tāhā dekhi’ lokera haya mahā-camatkāra

SYNONYMS

nityānanda-the name Nityānanda; bali’-saying; yabe-whenever; karena huṅkāra-makes a great sound; tāhā dekhi’-seeing that; lokera-of the people; haya-there is; mahā-camatkāra-great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

TEXT 168

guṇārṇava miśra nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare sevā-kārya

SYNONYMS

guṇārṇava miśra-of Guṇārṇava Miśra; nāme-by the name; eka-one; vipra-brāhmaṇa; ārya-very respectable; śrī-mūrti-nikaṭe-by the side of the Deity; teṅho-he; kare-does; sevā-kārya-activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.

TEXT 169

aṅgane āsiyā teṅho nā kaila sambhāṣa
tāhā dekhi' kruddha hañā bale rāmadāsa

SYNONYMS

aṅgane-to the courtyard; āsiyā-coming; teṅho-he; nā-not; kaila-did; sambhāṣa-address; tāhā dekhi'-seeing this; kruddha hañā-becoming angry; bale-says; rāma-dāsa-Śrī Rāmadāsa.

TRANSLATION

When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

TEXT 170

'ei ta' dvitīya sūta romaharaṣaṇa
baladeva dekhi' ye nā kaila pratyudgama'

SYNONYMS

ei ta'-this; dvitīya-second; sūta romaharaṣaṇa-of the name Romaharṣaṇa-sūta; baladeva dekhi'-seeing Lord Balarāma; ye-who; nā-not; kaila-did; pratyudgama-stand up.

TRANSLATION

"Here I find the second Romaharṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma."

TEXT 171

eta bali' nāce gāya, karaye santoṣa
kṛṣṇa-kārya kare vipra–nā karila roṣa

SYNONYMS

eta bali'-saying this; nāce-he dances; gāya-chants; karaye santoṣa-becomes satisfied; kṛṣṇa-kārya-the duties of Deity worship; kare-performs; vipra-the brāhmaṇa; nā karila-did not become; roṣa-angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiṣāraṇya. Lord Baladeva entered that great assembly, but since Romaharṣana-sūta was on the vyāsāsana, he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

TEXT 172

utsavānte gelā tiṅho kariyā prasāda
mora bhrātā-sane tāṅra kichu haila vāda

SYNONYMS

utsava-ante-after the festival; gelā-went away; tiṅho-he; kariyā prasāda-showing mercy; mora-of me; bhrātā-sane-with the brother; tāṅra-of him; kichu-some; haila-there was; vāda-controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

caitanya-prabhute tāṅra sudṛḍha viśvāsa
nityānanda-prati tāṅra viśvāsa-ābhāsa

SYNONYMS

caitanya-prabhute-unto Lord Caitanya; tāṅra-his; su-dṛḍha-fixed; viśvāsa-faith; nityānanda-prati-unto Lord Nityānanda; tāṅra-his; viśvāsa-ābhāsa-dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

TEXT 174

ihā jāni' rāmadāsera duḥkha ha-ila mane
tabe ta' bhrātāre āmi karinu bhartsane

SYNONYMS

ihā-this; jāni'-knowing; rāma-dāsera-of the saint Rāmadāsa; duḥkha-unhappiness; ha-ila-there was; mane-in the mind; tabe-at that time; ta'-certainly; bhrātāre-to my brother; āmi-I; karinu-did; bhartsane-chastisement.

TRANSLATION

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

TEXT 175

dui bhāi eka-tanu–samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa

SYNONYMS

dui bhāi-two brothers; eka-tanu-one body; samāna-prakāśa-equal manifestation; nityānanda-Lord Nityānanda; nā māne-you do not believe; tomāra-your; habe-that will be; sarva-nāśa-downfall.

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.

TEXT 176

ekete viśvāsa, anye nā kara sammāna
"ardha-kukkuṭī-nyāya" tomāra pramāṇa

SYNONYMS

ekete viśvāsa-faith in one; anye-in the other; nā-not; kara-do; sammāna-respect; ardha-kukkuṭī-nyāya-the logic of accepting half of a hen; tomāra-your; pramāṇa-evidence.

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

TEXT 177

kiṁvā, doṅhā nā māniñā hao ta' pāṣaṇḍa
eke māni' āre nā māni,–ei-mata bhaṇḍa

SYNONYMS

kiṁvā-otherwise; doṅhā-both of Them; nā-not; māniñā-accepting; hao-you become; ta'-certainly; pāṣaṇḍa-atheist; eke-one of Them; māni'-accepting; āre-the other; nā māni-not accepting; ei-mata-this kind of faith; bhaṇḍa-hypocrisy.

TRANSLATION

"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

TEXT 178

kruddha haiyā vaṁśī bhāṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāśa

SYNONYMS

kruddha haiyā-being very angry; vaṁśī-the flute; bhāṅgi'-breaking; cale-departs; rāma-dāsa-of the name Rāmadāsa; tat-kāle-at that time; āmāra-my; bhrātāra-of the brother; haila-there was; sarva-nāśa-downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

ei ta' kahila tāṅra sevaka-prabhāva
āra eka kahi tāṅra dayāra svabhāva

SYNONYMS

ei ta'-thus; kahila-explained; tāṅra-of Him; sevaka-prabhāva-the power of the servant; āra-other; eka-one; kahi-I say; tāṅra-His; dayāra-of mercy; svabhāva-characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

TEXT 180

bhāike bhartsinu muñi, lañā ei guṇa
sei rātre prabhu more dilā daraśana

SYNONYMS

bhāike-my brother; bhartsinu-chastised; muñi-I; lañā-taking; ei-this; guṇa-as a good quality; sei rātre-on that night; prabhu-my Lord; more-unto me; dilā-gave; daraśana-appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

TEXT 181

naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma
tāṅhā svapne dekhā dilā nityānanda-rāma

SYNONYMS

naihāṭi-nikaṭe-near the village Naihāṭi; jhāmaṭapura-Jhāmaṭapura; nāme-by the name; grāma-village; tāṅhā-there; svapne-in a dream; dekhā-appearance; dilā-gave; nityānanda-rāma-Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

TEXT 182

daṇḍavat haiyā āmi paḍinu pāyete

nija-pāda-padma prabhu dilā mora māthe

SYNONYMS

daṇḍavat haiyā-offering obeisances; āmi-I; paḍinu-fell down; pāyete-at His lotus feet; nija-pāda-padma-His own lotus feet; prabhu-the Lord; dilā-placed; mora-my; māthe-on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

'uṭha', 'uṭha' bali' more bale bāra bāra
uṭhi' tāṅra rūpa dekhi' hainu camatkāra

SYNONYMS

uṭha uṭha-get up, get up; bali'-saying; more-unto me; bale-says; bāra bāra-again and again; uṭhi'-getting up; tāṅra-His; rūpa dekhi'-seeing the beauty; hainu-became; camatkāra-astonished.

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

śyāma-cikkaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra

SYNONYMS

śyāma-blackish; cikkaṇa-glossy; kānti-luster; prakāṇḍa-heavy; śarīra-body; sākṣāt-directly; kandarpa-Cupid; yaiche-like; mahā-malla-very stout and strong; vīra-hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

suvalita hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna

SYNONYMS

suvalita-well-formed; hasta-hands; pada-legs; kamala-nayāna-eyes like lotus flowers; paṭṭa-vastra-silk cloth; śire-on the head; paṭṭa-vastra-silk garments; paridhāna-wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

TEXT 186

suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā
pāyete nūpura bāje, kaṇṭhe puṣpa-mālā

SYNONYMS

suvarṇa-kuṇḍala-gold earrings; karṇe-on the ears; svarṇa-aṅgada-golden armlets; vālā-and bangles; pāyete-on the feet; nūpura-ankle bells; bāje-tinkle; kaṇṭhe-on the neck; puṣpa-mālā-flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

TEXT 187

candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna

SYNONYMS

candana-with sandalwood pulp; lepita-smeared; aṅga-body; tilaka suṭhāma-nicely decorated with tilaka; matta-gaja-a mad elephant; jini'-surpassing; mada-manthara-maddened by drinking; payāna-movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

TEXT 188

koṭi-candra jini' mukha ujjvala-varaṇa
dāḍimba-bīja-sama danta tāmbūla-carvaṇa

SYNONYMS

koṭi-candra-millions upon millions of moons; jini'-surpassing; mukha-face; ujjvala-varaṇa-bright and brilliant; dāḍimba-bīja-pomegranate seeds; sama-like; danta-teeth; tāmbūla-carvaṇa-chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

TEXT 189

preme matta aṅga ḍāhine-vāme dole
'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale

SYNONYMS

preme-in ecstasy; matta-absorbed; aṅga-the whole body; ḍāhine-to the right side; vāme-to the left side; dole-moves; kṛṣṇa kṛṣṇa-Kṛṣṇa, Kṛṣṇa; baliyā-saying; gambhīra-deep; bola-words; bale-was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted ”Kṛṣṇa, Kṛṣṇa” in a deep voice.

TEXT 190

rāṅgā-yaṣṭi haste dole yena matta siṁha
cāri-pāśe veḍi āche caraṇete bhṛṅga

SYNONYMS

rāṅgā-yaṣṭi-a red stick; haste-in the hand; dole-moves; yena-like; matta-mad; siṁha-lion; cāri-pāśe-all around; veḍi-surrounding; āche-there is; caraṇete-at the lotus feet; bhṛṅga-bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

TEXT 191

pāriṣada-gaṇe dekhi' saba gopa-veśe
'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveśe

SYNONYMS

pāriṣada-gaṇe-associates; dekhi'-seeing; saba-all; gopa-veśe-in the dress of cowherd boys; kṛṣṇa kṛṣṇa-Kṛṣṇa, Kṛṣṇa; kahe-says; sabe-all; sa-prema-of ecstatic love; āveśe-in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted ”Kṛṣṇa, Kṛṣṇa,” absorbed in ecstatic love.

TEXT 192

śiṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara ḍhulāya

SYNONYMS

śiṅgā vāṁśī-horns and flutes; bājāya-play; keha-some; keha-some of them; nāce-dance; gāya-sing; sevaka-a servant; yogāya-supplies; tāmbūla-betel nut; cāmara-fan; ḍhulāya-moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

TEXT 193

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā–alaukika saba

SYNONYMS

nityānanda-svarūpera-of Lord Nityānanda Svarūpa; dekhiyā-seeing; vaibhava-the opulence; kibā rūpa-what a wonderful form; guṇa-qualities; līlā-pastimes; alaukika-uncommon; saba-all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

TEXT 194

ānande vihvala āmi, kichu nāhi jāni
tabe hāsi' prabhu more kahilena vāṇī

SYNONYMS

ānande-in transcendental ecstasy; vihvala-overwhelmed; āmi-I; kichu-anything; nāhi-not; jāni-know; tabe-at that time; hāsi'-smiling; prabhu-the Lord; more-unto me; kahilena-says; vāṇī-some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

TEXT 195

āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,–tāṅhā sarva labhya haya

SYNONYMS

āre āre-O! O!; kṛṣṇa-dāsa-of the name Kṛṣṇadāsa; nā-not; karaha-make; bhaya-fear; vṛndāvane yāha-go to Vṛndāvana; tāṅhā-there; sarva-everything; labhya-available; haya-is.

TRANSLATION

”O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things.”

TEXT 196

eta bali' prerilā more hātasāni diyā
antardhāna kaila prabhu nija-gaṇa lañā

SYNONYMS

eta bali'-saying this; prerilā-dispatched; more-me; hātasāni-indication of the hand; diyā-giving; antardhāna kaila-disappeared; prabhu-my Lord; nija-gaṇa lañā-taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

TEXT 197

mūrcchita ha-iyā muñi paḍinu bhūmite
svapna-bhaṅga haila, dekhi, hañāche prabhāte

SYNONYMS

mūrcchita ha-iyā-fainting; muñi-I; paḍinu-fell; bhūmite-on the ground; svapna-bhaṅga-breaking of the dream; haila-there was; dekhi-I saw; hañāche-there was; prabhāte-morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

ki dekhinu ki śuninu, kariye vicāra
prabhu-ājñā haila vṛndāvana yāibāra

SYNONYMS

ki dekhinu-what did I see; ki śuninu-what did I hear; kariye vicāra-I began to consider; prabhu-ājñā-the order of my Lord; haila-there was; vṛndāvana-to Vṛndāvana; yāibāra-to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

TEXT 199

sei kṣaṇe vṛndāvane karinu gamana
prabhura kṛpāte sukhe āinu vṛndāvana

SYNONYMS

sei kṣaṇe-that very second; vṛndāvane-toward Vṛndāvana; karinu-I did; gamana-starting; prabhura kṛpāte-by the mercy of Lord Nityānanda; sukhe-in great happiness; āinu-arrived; vṛndāvana-at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

TEXT 200

jaya jaya nityānanda, nityānanda-rāma
yāṅhāra kṛpāte pāinu vṛndāvana-dhāma

SYNONYMS

jaya jaya-all glories; nityānanda-to Lord Nityānanda; nityānanda-rāma-to Lord Balarāma, who appeared as Nityānanda; yāṅhāra kṛpāte-by whose mercy; pāinu-I got; vṛndāvana-dhāma-shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

TEXT 201

jaya jaya nityānanda, jaya kṛpā-maya
yāṅhā haite pāinu rūpa-sanātanāśraya

SYNONYMS

jaya jaya-all glories; nityānanda-to Lord Nityānanda; jaya kṛpā-maya-all glories to the most merciful Lord; yāṅhā haite-from whom; pāinu-I got; rūpa-sanātana-āśraya-shelter at the lotus feet of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

TEXT 202

yāṅhā haite pāinu raghunātha-mahāśaya
yāṅhā haite pāinu śrī-svarūpa-āśraya

SYNONYMS

yāṅhā haite-from whom; pāinu-I got; raghunātha-mahā-āśaya-the shelter of Raghunātha dāsa Gosvāmī; yāṅhā haite-from whom; pāinu-I got; śrī-svarūpa-āśraya-shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.

TEXT 203

sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta

SYNONYMS

sanātana-kṛpāya-by the mercy of Sanātana Gosvāmī; pāinu-I got; bhaktira siddhānta-the conclusions of devotional service; śrī-rūpa-kṛpāya-by the mercy of Śrīla Rūpa Gosvāmī; pāinu-I got; bhakti-rasa-prānta-the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the Bṛhad-bhāgavatāmṛta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as the

Daśama-ṭippanī which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the Hari-bhakti-vilāsa, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava brahmacārīs, Vaiṣṇava vānaprasthas and Vaiṣṇava sannyāsīs. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer Vilāpa-kusumāñjali, verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanas taṁ prabhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section of Caitanya-caritāmṛta, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the bhakti-rasācārya, or one who knows the essence of devotional service. His famous book Bhakti-rasāmṛta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is Ujjvala-nīlamaṇi. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

TEXT 204

jaya jaya nityānanda-caraṇāravinda
yāṅhā haite pāinu śrī-rādhā-govinda

SYNONYMS

jaya jaya-all glories to; nityānanda-of Lord Nityānanda; caraṇa-aravinda-the lotus feet; yāṅhā haite-from whom; pāinu-I got; śrī-rādhā-govinda-the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as Prārthanā, has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

TEXT 205

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha

SYNONYMS

jagāi mādhāi-the two brothers Jagāi and Mādhāi; haite-than; muñi-I; se-that; pāpiṣṭha-more sinful; purīṣera-in stool; kīṭa-the worms; haite-than; muñi-I am; se-that; laghiṣṭha-lower.

TRANSLATION

I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool.

TEXT 206

mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

SYNONYMS

mora nāma-my name; śune-hears; yei-anyone who; tāra-his; puṇya kṣaya-destruction of piety; mora nāma-my name; laya-takes; yei-anyone; tāra-his; pāpa-sin; haya-is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

TEXT 207

emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare

SYNONYMS

emana-such; nirghṛṇa-abominable; more-unto me; kebā-who; kṛpā-mercy; kare-shows; eka-one; nityānanda-Lord Nityānanda; vinu-but; jagat-world; bhitare-within.

TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

TEXT 208

preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra

SYNONYMS

preme-in ecstatic love; matta-mad; nityānanda-Lord Nityānanda; kṛpā-merciful; avatāra-incarnation; uttama-good; adhama-bad; kichu-any; nā-not; kare-makes; vicāra-consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

TEXT 209

ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra

SYNONYMS

ye-whoever; āge-in front; paḍaye-falls down; tāre-unto him; karaye-does; nistāra-deliverance; ataeva-therefore; nistārilā-delivered; mo-as me; hena-such; durācāra-sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

TEXT 210

mo-pāpiṣṭhe ānilena śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa

SYNONYMS

mo-pāpiṣṭhe-unto me, who am so sinful; ānilena-He brought; śrī-vṛndāvana-to Vṛndāvana; mo-hena-such as me; adhame-to the lowest of mankind; dilā-delivered; śrī-rūpa-caraṇa-the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

TEXT 211

śrī-madana-gopāla-śrī-govinda-daraśana
kahibāra yogya nahe e-saba kathana

SYNONYMS

śrī-madana-gopāla-Lord Madana Gopāla; śrī-govinda-Lord Rādhā-Govinda; daraśana-visiting; kahibāra-to speak; yogya-fit; nahe-not; e-saba kathana-all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madana Gopāla and Lord Govinda.

TEXT 212

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt vrajendra-kumāra

SYNONYMS

vṛndāvana-purandara-the chief Deity of Vṛndāvana; śrī-madana-gopāla-Lord Madana Gopāla; rāsa-vilāsī-the enjoyer of the rāsa dance; sākṣāt-directly; vrajendra-kumāra-the son of Nanda Mahārāja.

TRANSLATION

Lord Madana Gopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

TEXT 213

śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yāṅhāra prakāśa

SYNONYMS

śrī-rādhā-Śrīmatī Rādhārāṇī; lalitā-Her personal associate named Lalitā; saṅge-with; rāsa-vilāsa-enjoyment of the rāsa dance; manmatha-of Cupid; manmatha-rūpe-in the form of Cupid; yāṅhāra-of whom; prakāśa-manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām-among them; āvirabhūt-appeared; śauriḥ-Lord Kṛṣṇa; smayamāna-smiling; mukha-ambujaḥ-lotus face; pīta-ambara-dharaḥ-dressed with yellow garments; sragvī-decorated with a flower garland; sākṣāt-directly; manmatha-of Cupid; manmathaḥ-Cupid.

TRANSLATION

”Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.2).

TEXT 215

sva-mādhurye lokera mana kare ākarṣaṇa
dui pāśe rādhā lalitā karena sevana

SYNONYMS

sva-mādhurye-in His own sweetness; lokera-of all people; mana-the minds; kare-does; ākarṣaṇa-attracting; dui pāśe-on two sides; rādhā-Śrīmatī Rādhārāṇī; lalitā-and Her associate Lalitā; karena-do; sevana-service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

nityānanda-dayā more tāṅre dekhāila
śrī-rādhā-madana-mohane prabhu kari' dila

SYNONYMS

nityānanda-dayā-the mercy of Lord Nityānanda; more-unto me; tāṅre-Madanamohana; dekhāila-showed; śrī-rādhā-madana-mohane-Rādhā-Madanamohana; prabhu kari' dila-gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

TEXT 217

mo-adhame dila śrī-govinda daraśana
kahibāra kathā nahe akathya-kathana

SYNONYMS

mo-adhame-to one as abominable as me; dila-delivered; śrī-govinda daraśana-the audience of Lord Śrī Govinda; kahibāra-to speak this; kathā-words; nahe-there are not; akathya-unspeakable; kathana-narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

TEXTS 218-219

vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-siṁhāsane
śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakāśi' karena jagat mohana

SYNONYMS

vṛndāvane-at Vṛndāvana; yoga-pīṭhe-at the principal temple; kalpa-taru-vane-in the forest of desire trees; ratna-maṇḍapa-an altar made of gems; tāhe-upon it; ratna-siṁha-āsane-on the throne of gems; śrī-govinda-Lord Govinda; vasiyāchena-was sitting; vrajendra-nandana-the son of Nanda Mahārāja; mādhurya prakāśi'-manifesting His sweetness; karena-does; jagat mohana-enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

TEXT 220

vāma-pārśve śrī-rādhikā sakhī-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

SYNONYMS

vāma-pārśve-on the left side; śrī-rādhikā-Śrīmatī Rādhārāṇī; sakhī-gaṇa-saṅge-with Her personal friends; rāsa-ādika-līlā-pastimes like the rāsa dance; prabhu-Lord Kṛṣṇa; kare-performs; kata raṅge-in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

TEXT 221

yāṅra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantre kare upāsana

SYNONYMS

yāṅra-of whom; dhyāna-the meditation; nija-loke-in his own abode; kare-does; padma-āsana-Lord Brahmā; aṣṭādaśa-akṣara-mantre-by the hymn composed of eighteen letters; kare-does; upāsana-worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the mantra of eighteen syllables, klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī mantra three times a day know this aṣṭādaśākṣara (eighteen-syllable) mantra. The inhabitants of Brahmaloka and the planets below Brahmaloka worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the mahā-mantra, Hare Kṛṣṇa, with soft chanting of the aṣṭādaśākṣara, the mantra of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

TEXT 222

caudda-bhuvane yāṅra sabe kare dhyāna
vaikuṇṭhādi-pure yāṅra līlā-guṇa gāna

SYNONYMS

caudda-bhuvane-within the fourteen worlds; yāṅra-of whom; sabe-all; kare dhyāna-perform meditation; vaikuṇṭha-ādi-pure-in the abodes of the Vaikuṇṭha planets; yāṅra-of whom; līlā-guṇa-attributes and pastimes; gāna-chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

TEXT 223

yāṅra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāñi kariyāchena se-rūpa varṇana

SYNONYMS

yāṅra-of whom; mādhurīte-by the sweetness; kare-does; lakṣmī-the goddess of fortune; ākarṣaṇa-attraction; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; kariyāchena-has done; se-that; rūpa-of the beauty; varṇana-enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

PURPORT

Śrīla Rūpa Gosvāmī, in his Laghu-bhāgavatāmṛta, has quoted from the Padma Purāṇa, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the gopīs in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in Śrīmad-Bhāgavatam (10.16.36), where the Nāga-patnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a gopī and desired the dust of His lotus feet.

TEXT 224

smerāṁ bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭiṁ
vaṁśī-nyastādhara-kiśalayām ujjvalāṁ candrakeṇa
govindākhyāṁ hari-tanum itaḥ keśī-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ

SYNONYMS

smerām-smiling; bhaṅgī-traya-paricitām-bent in three places, namely the neck, waist and knees; sāci-vistīrṇa-dṛṣṭim-with a broad sideways glance; vaṁśī-on the flute; nyasta-placed; adhara-lips; kiśalayām-newly blossomed; ujjvalām-very bright; candrakeṇa-by the moonshine; govinda-ākhyām-named Lord Govinda; hari-tanum-the transcendental body of the Lord; itaḥ-here; keśī-tīrtha-upakaṇṭhe-on the bank of the Yamunā in the neighborhood of Keśīghāṭa; mā-do not; prekṣiṣṭhāḥ-glance over; tava-your; yadi-if; sakhe-O dear friend; bandhu-saṅge-to worldly friends; asti-there is; raṅgaḥ-attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from the Bhakti-rasāmṛta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithilā, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśitīrtha, or Keśīghāṭa, in Vṛndāvana and attracts all the gopīs to His transcendental loving service.

TEXT 225

sākṣāt vrajendra-suta ithe nāhi āna
yebā ajñe kare tāṅre pratimā-hena jñāna

SYNONYMS

sākṣāt-directly; vrajendra-suta-the son of Nanda Mahārāja; ithe-in this matter; nāhi-there is not; āna-any exception; yebā-whatever; ajñe-a foolish person; kare-does; tāṅre-unto Him; pratimā-hena-as a statue; jñāna-such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

sei aparādhe tāra nāhika nistāra
ghora narakete paḍe, ki baliba āra

SYNONYMS

sei aparādhe-by that offense; tāra-his; nāhika-there is not; nistāra-deliverance; ghora-terrible; narakete-in a hellish condition; paḍe-falls down; ki baliba-what will I say; āra-more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In his Bhakti-sandarbha Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendentally it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arcā form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arcā-mūrti, or form of the Lord in the temple, as nondifferent from the Lord.

The Padma Purāṇa specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the ācāryas, even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as pañcopāsanā, which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇī-Kṛṣṇa. Māyāvādīs admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as bhauma ijya-dhīḥ. Bhauma means earth, and ijya-dhīḥ means worshiper. There are two kinds of bhauma ijya-dhīḥ: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

TEXT 227

hena ye govinda prabhu, pāinu yāṅhā haite
tāṅhāra caraṇa-kṛpā ke pāre varṇite

SYNONYMS

hena-thus; ye govinda-this Lord Govinda; prabhu-master; pāinu-I got; yāṅhā haite-from whom; tāṅhāra-His; caraṇa-kṛpā-mercy of the lotus feet; ke-who; pāre-is able; varṇite-to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

TEXT 228

vṛndāvane vaise yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala

SYNONYMS

vṛndāvane-in Vṛndāvana; vaise-there are; yata-all; vaiṣṇava-maṇḍala-groups of devotees; kṛṣṇa-nāma-parāyaṇa-addicted to the name of Lord Kṛṣṇa; parama-maṅgala-all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

TEXT 229

yāṅra prāṇa-dhana–nityānanda-śrī-caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya

SYNONYMS

yāṅra-whose; prāṇa-dhana-life and soul; nityānanda-śrī-caitanya-Lord Nityānanda and Śrī Caitanya Mahāprabhu; rādhā-kṛṣṇa-to Kṛṣṇa and Rādhārāṇī; bhakti-devotional service; vine-except; nāhi jāne anya-do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

TEXT 230

se vaiṣṇavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā

SYNONYMS

se vaiṣṇavera-of all those Vaiṣṇavas; pada-reṇu-the dust of the feet; tāra-their; pada-chāyā-the shade of the feet; adhamere-unto this fallen soul; dila-gave; prabhu-nityānanda-dayā-the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

TEXT 231

'tāṅhā sarva labhya haya'–prabhura vacana
sei sūtra–ei tāra kaila vivaraṇa

SYNONYMS

tāṅhā-at that place; sarva-everything; labhya-obtainable; haya-is; prabhura-of the Lord; vacana-the word; sei sūtra-that synopsis; ei-this; tāra-His; kaila vivaraṇa-has been described.

TRANSLATION

Lord Nityānanda said, "In Vṛndāvana all things are possible." Here I have explained His brief statement in detail.

TEXT 232

se saba pāinu āmi vṛndāvane āya
sei saba labhya ei prabhura kṛpāya

SYNONYMS

se saba-all this; pāinu-got; āmi-I; vṛndāvane-to Vṛndāvana; āya-coming; sei saba-all this; labhya-obtainable; ei-this; prabhura kṛpāya-by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste gosvāmīs have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of nadīyā-nāgarī, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādha-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of māyā.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of prākṛta-sahajiyās.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 233

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

SYNONYMS

āpanāra-personal; kathā-description; likhi-I write; nirlajja ha-iyā-being shameless; nityānanda-guṇe-the attributes of Nityānanda; lekhāya-cause to write; unmatta kariyā-making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

TEXT 234

nityānanda-prabhura guṇa-mahimā apāra
'sahasra-vadane' śeṣa nāhi pāya yāṅra

SYNONYMS

nityānanda-prabhura-of Lord Nityānanda; guṇa-mahimā-glories of transcendental attributes; apāra-unfathomable; sahasra-vadane-in thousands of mouths; śeṣa-ultimate end; nāhi-does not; pāya-get; yāṅra-whose.

TRANSLATION

The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

TEXT 235

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.

18.4.6 Chapter 6

The Glories of Śrī Advaita Ācārya

The truth of Advaita Ācārya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.

TEXT 1

vande taṁ śrīmad-advaitā-
cāryam adbhuta-ceṣṭitam
yasya prasādād ajño 'pi
tat-svarūpaṁ nirūpayet

SYNONYMS

vande-I offer my respectful obeisances; tam-unto Him; śrīmat-with all opulences; advaita-ācāryam-Śrī Advaita Ācārya; adbhuta-ceṣṭitam-whose activities are wonderful; yasya-of whom; prasādāt-by the mercy; ajñaḥ api-even a foolish person; tat-svarūpam-His characteristics; nirūpayet-may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

TEXT 3

pañca śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva

SYNONYMS

pañca śloke-in five verses; kahila-described; śrī-nityānanda-tattva-the truth of Śrī Nityānanda; śloka-dvaye-in two verses; kahi-I describe; advaita-ācāryera-of Advaita Ācārya; mahattva-the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

TEXT 4

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ-of the name Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā-the creator of the cosmic world; māyayā-by the illusory energy; yaḥ-who; sṛjati-creates; adaḥ-that universe; tasya-His; avatāraḥ-incarnation; eva-certainly; ayam-this; advaita-ācāryaḥ-of the name Advaita Ācārya; īśvaraḥ-the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

TEXT 5

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam-known as Advaita; hariṇā-with Lord Hari; advaitāt-from being nondifferent; ācāryam-known as Ācārya; bhakti-śaṁsanāt-from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram-the incarnation as a devotee; īśam-to the Supreme Lord; tam-to Him; advaita-ācāryam-to Advaita Ācārya; āśraye-I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 6

advaita-ācārya gosāñi sākṣāt īśvara
yāṅhāra mahimā nahe jīvera gocara

SYNONYMS

advaita-ācārya-of the name Advaita Ācārya; gosāñi-the Lord; sākṣāt īśvara-directly the Supreme Personality of Godhead; yāṅhāra mahimā-whose glories; nahe-not; jīvera gocara-within the reach of the understanding of ordinary living beings.

TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

mahā-viṣṇu sṛṣṭi karena jagad-ādi kārya
tāṅra avatāra sākṣāt advaita ācārya

SYNONYMS

mahā-viṣṇu-the original Viṣṇu; sṛṣṭi-creation; karena-does; jagat-ādi-the material world; kārya-the occupation; tāṅra-His; avatāra-incarnation; sākṣāt-directly; advaita ācārya-Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

TEXT 8

ye puruṣa sṛṣṭi-sthiti karena māyāya
ananta brahmāṇḍa sṛṣṭi karena līlāya

SYNONYMS

ye puruṣa-that personality who; sṛṣṭi-sthiti-creation and maintenance; karena-performs; māyāya-through the external energy; ananta brahmāṇḍa-unlimited universes; sṛṣṭi-creation; karena-does; līlāya-by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

icchāya ananta mūrti karena prakāśa
eka eka mūrte karena brahmāṇḍe praveśa

SYNONYMS

icchāya-by His will; ananta mūrti-unlimited forms; karena-does; prakāśa-manifestation; eka eka-each and every; mūrte-form; karena-does; brahmāṇḍe-within the universe; praveśa-entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

se puruṣera aṁśa–advaita, nāhi kichu bheda
śarīra-viśeṣa tāṅra–nāhika viccheda

SYNONYMS

se-that; puruṣera-of the Lord; aṁśa-part; advaita-Advaita Ācārya; nāhi-not; kichu-any; bheda-difference; śarīra-viśeṣa-another specific transcendental body; tāṅra-of Him; nāhika viccheda-there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

TEXT 11

sahāya karena tāṅra la-iyā 'pradhāna'
koṭi brahmāṇḍa karena icchāya nirmāṇa

SYNONYMS

sahāya karena-He helps; tāṅra-His; lā-iyā-with; pradhāna-the material energy; koṭi-brahmāṇḍa-millions of universes; karena-does; icchāya-only by the will; nirmāṇa-creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yāṅra nāma

SYNONYMS

jagat-maṅgala-all-auspicious to the world; advaita-Ādvaita Ācārya; maṅgala-guṇa-dhāma-the reservoir of all auspicious attributes; maṅgala-caritra-all characteristics are auspicious; sadā-always; maṅgala-auspicious; yāṅra nāma-whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an ācārya, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

koṭi aṁśa, koṭi śakti, koṭi avatāra
eta lañā sṛje puruṣa sakala saṁsāra

SYNONYMS

koṭi aṁśa-millions of parts and parcels; koṭi śakti-millions and millions of energies; koṭi avatāra-millions upon millions of incarnations; eta-all this; lañā-taking; sṛje-creates; puruṣa-the original person, Mahā-Viṣṇu; sakala saṁsāra-all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

TEXTS 14-15

māyā yaiche dui aṁśa–'nimitta', 'upādāna'
māyā–'nimitta'-hetu, upādāna–'pradhāna'
puruṣa īśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣṭi kare 'nimitta' 'upādāna' lañā

SYNONYMS

māyā-the external energy; yaiche-as; dui aṁśa-two parts; nimitta-the cause; upādāna-the ingredients; māyā-the material energy; nimitta-hetu-original cause; upādāna-ingredients; pradhāna-immediate cause; puruṣa-the person Lord Viṣṇu; īśvara-the Supreme Personality of Godhead; aiche-in that way; dvi-mūrti ha-iyā-taking two forms; viśva-sṛṣṭi kare-creates this material world; nimitta-the original cause; upādāna-the material cause; lañā-with.

TRANSLATION

Just as the external energy consists of two parts-the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause-so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikuṇṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations-the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikuṇṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya smṛti, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhyites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to the Bhagavad-gītā, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his Govinda-bhāṣya on the Vedānta-sūtra. He writes as follows:

”The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as mahat, and mahat produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the puruṣa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakṛti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

”The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sāṅkhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The puruṣa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The puruṣa, the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the puruṣa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of prakṛti (material nature) and puruṣa (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, puruṣa, there are powers of control and enjoyment. When the puruṣa is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sāṅkhya philosophy the puruṣa is described to be always indifferent to the activities of prakṛti.

”The Sāṅkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptional evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures-namely, parimāṇāt (transformation), samanvayāt (adjustment) and śaktitaḥ (performance of energies)-as the causes of the cosmic manifestation.”

Śrīla Baladeva Vidyābhūṣaṇa, in his commentary on the Vedānta-sūtra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a waterpot and clay. Clay is the cause of the waterpot, but the clay can be found as both cause and effect. The waterpot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sāṅkhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣana has therefore enunciated the nature of pradhāna as follows:

”Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building.

”The example of the waterpot cannot be accepted because a waterpot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the waterpot, cannot be synchronized with it.

”Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is this: the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Bṛhad-āraṇyaka Upaniṣad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the puruṣa, according to Sāṅkhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different fragrances and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the Bṛhad-āraṇyaka Upaniṣad-that different kinds of living creatures are put into different kinds of bodies by the management of a superior power-is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. The Bhagavad-gītā (13.22) also further affirms:

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

'The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of tree produces a particular kind of fruit and flower; it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors or fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life.

"Thus one should understand that pradhāna, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called prakṛti, which refers to female energy. A woman is prakṛti, a female. A female cannot produce a child without the association of a puruṣa, a man. The puruṣa causes the birth of a child because the man injects the soul, which is sheltered in the semen, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the puruṣa, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the Brahma-saṁhitā that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow-namely, the bull-also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in the Bhagavad-gītā (9.10), where the Lord says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: 'This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.' The Supreme Lord says, mayādhyakṣeṇa ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of the Bhagavad-gītā's statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator.

The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

”The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Ṛṣi has also confirmed this in the Viṣṇu Purāṇa. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

”This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

”It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in the Bhagavad-gītā that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this Age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

”A Vedic injunction states, sarve vedā yat padam āmananti (Kaṭha Upaniṣad 1.2.15): all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, nārāyaṇa-parā vedāḥ: the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, the Bhagavad-gītā also confirms, vedaiś ca sarvair aham eva vedyaḥ: by all the Vedas, Kṛṣṇa is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedānta-sūtra is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

”If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parāśara in the disciplic succession. Their statements, however, do not support the atheistic Kapila because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahūti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The Padma Purāṇa gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a brāhmaṇa of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditioned and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedānta-sūtra.”

TEXT 16

āpane puruṣa–viśvera ’nimitta’-kāraṇa
advaita-rūpe ’upādāna’ hana nārāyaṇa

SYNONYMS

āpane-personally; puruṣa-Lord Viṣṇu; viśvera-of the entire material world; nimitta kāraṇa-the original cause; advaita-rūpe-in the form of Advaita; upādāna-the material cause; hana-becomes; nārāyaṇa-Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

TEXT 17

’nimittāṁśe’ kare teṅho māyāte īkṣaṇa

'upādāna' advaita karena brahmāṇḍa-sṛjana

SYNONYMS

nimitta-aṁśe-in the portion as the original cause; kare-does; teṅho-He; māyāte-in the external energy; īkṣaṇa-glancing; upādāna-the material cause; advaita-Advaita Ācārya; karena-does; brahmāṇḍa-sṛjana-creation of the material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

TEXT 18

yadyapi sāṅkhya māne, 'pradhāna'–kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana

SYNONYMS

yadyapi-although; sāṅkhya-Sāṅkhya philosophy; māne-accepts; pradhāna-ingredients; kāraṇa-cause; jaḍa ha-ite-from matter; kabhu-at any time; nahe-there is not; jagat-sṛjana-the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

nija sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe

SYNONYMS

nija-own; sṛṣṭi-śakti-power for creation; prabhu-the Lord; sañcāre-infuses; pradhāne-in the ingredients; īśvarera śaktye-by the power of the Lord; tabe-then; haye-there is; ta'-certainly; nirmāṇe-the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

advaita-rūpe kare śakti-sañcāraṇa
ataeva advaita hayena mukhya kāraṇa

SYNONYMS

advaita-rūpe-in the form of Advaita Ācārya; kare-does; śakti-sañcāraṇa-infusion of the energy; ataeva-therefore; advaita-Advaita Ācārya; hayena-is; mukhya kāraṇa-the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21

advaita-ācārya koṭi-brahmāṇḍera kartā
āra eka eka mūrtye brahmāṇḍera bhartā

SYNONYMS

advaita-ācārya-of the name Advaita Ācārya; koṭi-brahmāṇḍera kartā-the creator of millions and millions of universes; āra-and; eka eka-each and every; mūrtye-by expansions; brahmāṇḍera bhartā-maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

TEXT 22

sei nārāyaṇera mukhya aṅga,–advaita
'aṅga'-śabde aṁśa kari' kahe bhāgavata

SYNONYMS

sei-that; nārāyaṇera-of Lord Nārāyaṇa; mukhya aṅga-the primary part; advaita-Advaita Ācārya; aṅga-śabde-by the word aṅga; aṁśa kari'-taking as a plenary portion; kahe-says; bhāgavata-Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Advaita is the principal limb [aṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of "limb" [aṅga] as "a plenary portion" [aṁśa] of the Lord.

TEXT 23

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇaḥ-Lord Nārāyaṇa; tvam-You; na-not; hi-certainly; sarva-all; dehinām-of the embodied beings; ātmā-the Supersoul; asi-You are; adhīśa-O Lord; akhila-loka-of all the worlds; sākṣī-the witness; nārāyaṇaḥ-known as Nārāyaṇa; aṅgam-plenary portion; nara-of Nara; bhū-born; jala-in the water; ayanāt-due to the place of refuge; tat-that; ca-and; api-certainly; satyam-highest truth; na-not; tava-Your; eva-at all; māyā-the illusory energy.

TRANSLATION

”O Lord of lords, You are the seer of all creation. You are indeed everyone’s dearest life. Are You not, therefore, my father, Nārāyaṇa? ’Nārāyaṇa’ refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This text is from Śrīmad-Bhāgavatam (10.14.14).

TEXT 24

īśvarera ’aṅga’ aṁśa–cid-ānanda-maya
māyāra sambandha nāhi’ ei śloke kaya

SYNONYMS

iśvarera-of the Lord; aṅga-limb; aṁśa-part; cit-ānanda-maya-all-spiritual; māyāra-of the material energy; sambandha-relationship; nāhi’-there is not; ei śloke-this verse; kaya-says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

TEXT 25

’aṁśa’ nā kahiyā, kene kaha tāṅre ’aṅga’
’aṁśa’ haite ’aṅga,’ yāte haya antaraṅga

SYNONYMS

aṁśa-part; nā kahiyā-not saying; kene-why; kaha-you say; tāṅre-Him; aṅga-limb; aṁśa haite-than a part; aṅga-limb; yāte-because; haya-is; antaraṅga-more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that ”limb” implies greater intimacy.

TEXT 26

mahā-viṣṇura aṁśa–advaita guṇa-dhāma
īśvare abheda, teñi ’advaita’ pūrṇa nāma

SYNONYMS

mahā-viṣṇura-of Lord Mahā-Viṣṇu; aṁśa-part; advaita-Advaita Ācārya; guṇa-dhāma-reservoir of all attributes; īśvare-from the Lord; abheda-nondifferent; teñi-therefore; advaita-nondifferent; pūrṇa nāma-full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

pūrve yaiche kaila sarva-viśvera sṛjana
avatari’ kaila ebe bhakti-pravartana

SYNONYMS

pūrve-formerly; yaiche-as; kaila-performed; sarva-all; viśvera-of the universes; sṛjana-creation; avatari’-taking incarnation; kaila-did; ebe-now; bhakti-pravartana-inauguration of the bhakti cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

TEXT 28

jīva nistārila kṛṣṇa-bhakti kari’ dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

SYNONYMS

jīva-the living entities; nistārila-delivered; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; kari’-making; dāna-gift; gītā-bhāgavate-in the Bhagavad-gītā and Śrīmad-Bhāgavatam; kaila-performed; bhaktira vyākhyāna-explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained the Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Ācārya especially intended to teach the conditioned souls about devotional service. The word ācārya means ”teacher.”The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an ācārya is that he presents himself as a servant of the Supreme. Such a bona fide ācārya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an ācārya to defy such imposters posing as God before the innocent public.

TEXT 29

bhakti-upadeśa vinu tāṅra nāhi kārya
ataeva nāma haila ’advaita ācārya’

SYNONYMS

bhakti-upadeśa-instruction of devotional service; vinu-without; tāṅra-His; nāhi-there is not; kārya-occupation; ataeva-therefore; nāma-the name; haila-became; advaita ācārya-the supreme teacher (ācārya) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

TEXT 30

vaiṣṇavera guru teṅho jagatera ārya
dui-nāma-milane haila ’advaita-ācārya’

SYNONYMS

vaiṣṇavera-of the devotees; guru-spiritual master; teṅho-He; jagatera ārya-the most respectable personality in the world; dui-nāma-milane-by combining the two names; haila-there was; advaita-ācārya-the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

TEXT 31

kamala-nayanera teṅho, yāte ’aṅga’ ’aṁśa’
’kamalākṣa’ kari dhare nāma avataṁsa

SYNONYMS

kamala-nayanera-of the lotus-eyed; teṅho-He; yāte-since; aṅga-limb; aṁśa-part; kamala-akṣa-the lotus-eyed; kari’-accepting that; dhare-takes; nāma-the name; avataṁsa-partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

TEXT 32

īśvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa

SYNONYMS

īśvara-sārūpya-the same bodily features as the Lord; pāya-gets; pāriṣada-gaṇa-the associates; catur-bhuja-four hands; pīta-vāsa-yellow dress; yaiche-just as; nārāyaṇa-Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

TEXT 33

advaita-ācārya–īśvarera aṁśa-varya
tāṅra tattva-nāma-guṇa, sakali āścarya

SYNONYMS

advaita-ācārya-Advaita Ācārya Prabhu; īśvarera-of the Supreme Lord; aṁśa-varya-principal part; tāṅra-His; tattva-truths; nāma-names; guṇa-attributes; sakali-all; āścarya-wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

yāṅhāra tulasī-jale, yāṅhāra huṅkāre
sva-gaṇa sahite caitanyera avatāre

SYNONYMS

yāṅhāra-whose; tulasī-jale-by tulasī leaves and Ganges water; yāṅhāra-of whom; huṅkāre-by the loud voice; sva-gaṇa-His personal associates; sahite-accompanied by; caitanyera-of Lord Śrī Caitanya Mahāprabhu; avatāre-in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

TEXT 35

yāṅra dvārā kaila prabhu kīrtana pracāra
yāṅra dvārā kaija prabhu jagat nistāra

SYNONYMS

yāṅra dvārā-by whom; kaila-did; prabhu-Lord Śrī Caitanya Mahāprabhu; kīrtana pracāra-spreading of the saṅkīrtana movement; yāṅra dvārā-by whom; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; jagat nistāra-deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

TEXT 36

ācārya gosāñira guṇa-mahimā apāra
jīva-kīṭa kothāya pāibeka tāra pāra

SYNONYMS

ācārya gosāñira-of Advaita Ācārya; guṇa-mahimā-the glory of the attributes; apāra-unfathomable; jīva-kīṭa-a living being who is just like a worm; kothāya-where; pāibeka-will get; tāra-of that; pāra-the other side.

TRANSLATION

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

TEXT 37

ācārya gosāñi caitanyera mukhya aṅga
āra eka aṅga tāṅra prabhu nityānanda

SYNONYMS

ācārya gosāñi-Advaita Ācārya; caitanyera-of Lord Śrī Caitanya Mahāprabhu; mukhya-primary; aṅga-part; āra-another; eka-one; aṅga-part; tāṅra-of Lord Caitanya Mahāprabhu; prabhu nityānanda-Lord Nityānanda.

TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

TEXT 38

prabhura upāṅga–śrīvāsādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādy-astra-sama

SYNONYMS

prabhura upāṅga-Lord Caitanya's smaller parts; śrīvāsa-ādi-headed by Śrīvāsa; bhakta-gaṇa-the devotees; hasta-hands; mukha-face; netra-eyes; aṅga-parts of the body; cakra-ādi-the disc; astra-weapons; sama-like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face and eyes and His disc and other weapons.

TEXT 39

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra

SYNONYMS

e-saba-all these; la-iyā-taking; caitanya-prabhura-of Śrī Caitanya Mahāprabhu; vihāra-pastimes; e-saba-all of them; la-iyā-taking; karena-does; vāñchita pracāra-spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

TEXT 40

mādhavendra-purīra iṅho śiṣya, ei jñāne
ācārya-gosāñire prabhu guru kari' māne

SYNONYMS

mādhavendra-purīra-of Mādhavendra Purī; iṅho-Advaita Ācārya; śiṣya-disciple; ei jñāne-by this consideration; ācārya-gosāñire-unto Advaita Ācārya; prabhu-Śrī Caitanya Mahāprabhu; guru-spiritual master; kari'-taking as; māne-obeys Him.

TRANSLATION

Thinking "He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Śrī Mādhavendra Purī is one of the ācāryas in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as Gaura-gaṇoddeśa-dīpikā and Prameya-ratnāvalī, as well as by Gopāla Guru Gosvāmī. The Gaura-gaṇoddeśa-dīpikā clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: "Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada's disciple is Vyāsa, and Vyāsa's disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha's disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīmān Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati."

TEXT 41

laukika-līlāte dharma-maryādā-rakṣaṇa
stuti-bhaktye karena tāṅra caraṇa vandana

SYNONYMS

laukika-popular; līlāte-in pastimes; dharma-maryādā-etiquette of religious principles; rakṣaṇa-observing; stuti-prayers; bhaktye-by devotion; karena-He does; tāṅra-of Advaita Ācārya; caraṇa-lotus feet; vandana-worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

TEXT 42

caitanya-gosāñike ācārya kare 'prabhu'-jñāna
āpanāke karena tāṅra 'dāsa'-abhimāna

SYNONYMS

caitanya-gosāñike-unto Śrī Caitanya Mahāprabhu; ācārya-Advaita Ācārya; kare-does; prabhu-jñāna-considering His master; āpanāke-unto Himself; karena-does; tāṅra-of Śrī Caitanya Mahāprabhu; dāsa-as a servant; abhimāna-conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

brahmānando bhaved eṣa
cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

”If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of bhakti, or transcendental service.” (Bhakti-rasāmṛta-sindhu 1.1.38) Similarly, the Bhāvārtha-dīpikā states:

tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecic
catur-vargaṁ tṛṇopamam

”For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord.” Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the Padma Purāṇa, in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe ’haṁ vareśād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ
kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me ’sti dāmodareha

”Dear Lord, always remembering Your childhood pastimes at Vṛndāvana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You.” In the Hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stava, in the chapter called Nārāyaṇa-stotra, it is stated:

na dharmaṁ kāmam arthaṁ vā
mokṣaṁ vā vara-deśvara
prārthaye tava pādābje
dāsyam evābhikāmaye

”My dear Lord, I do not wish to become a man of religion or a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme bestower of benedictions, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet.” Nṛsiṁhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

bhava-bandha-cchide tasyai
spṛhayāmi na muktaye
bhavān prabhur ahaṁ dāsa
iti yatra vilupyate

”I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost.” Similarly, in the Nārada-pañcarātra it is stated:

dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-paṅkajasyādho
jīvitaṁ dīyatāṁ mama

”I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord.” King Kulaśekhara, in his very famous book Mukunda-mālā-stotra, prays:

nāhaṁ vande tava caraṇayor dvandvam advandva-hetoḥ
kumbhī-pākaṁ gurum api hare nārakaṁ nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantuṁ
bhāve bhāve hṛdaya-bhavane bhāvayeyaṁ bhavantam

”My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship.” (M.m.s. 4) In Śrīmad-Bhāgavatam also there are many instances in the Third and Fourth cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (Bhāg. 3.4.15, 3.25.34, 3.25.36, 4.8.22, 4.9.10 and 4.20.24).

TEXT 43

sei abhimāna-sukhe āpanā pāsare
’kṛṣṇa-dāsa’ hao–jīve upadeśa kare

SYNONYMS

sei-that; abhimāna-sukhe-in the happiness of that conception; āpanā-Himself; pāsare-He forgets; kṛṣṇa-dāsa hao-You are servants of Lord Kṛṣṇa; jīve-the living beings; upadeśa kare-He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, ”You are servants of Śrī Caitanya Mahāprabhu.”

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

TEXT 44

kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu
koṭī-brahma-sukha nahe tāra eka bindu

SYNONYMS

kṛṣṇa-dāsa-abhimāne-under this impression of being a servant of Kṛṣṇa; ye-that; ānanda-sindhu-ocean of transcendental bliss; koṭī-brahma-sukha-ten million times the transcendental bliss of becoming one with the Absolute; nahe-not; tāra-of the ocean of transcendental bliss; eka-one; bindu-drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

TEXT 45

muñi ye caitanya-dāsa āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda

SYNONYMS

muñi-I; ye-that; caitanya-dāsa-servant of Lord Caitanya; āra-and; nityānanda-of Lord Nityānanda; dāsa-bhāva-the emotion of being a servant; sama-equal to; nahe-not; anyatra-anywhere else; ānanda-transcendental bliss.

TRANSLATION

He says, ”Nityānanda and I are servants of Lord Caitanya.” Nowhere else is there such joy as that which is tasted in this emotion of servitude.

TEXT 46

parama-preyasī lakṣmī hṛdaye vasati
teṅho dāsya-sukha māge kariyā minati

SYNONYMS

parama-preyasī-the most beloved; lakṣmī-the goddess of fortune; hṛdaye-on the chest; vasati-residence; teṅho-she; dāsya-sukha-the happiness of being a maidservant; māge-begs; kariyā-offering; minati-prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

TEXT 47

dāsya-bhāve ānandita pāriṣada-gaṇa
vidhi, bhava, nārada āra śuka, sanātana

SYNONYMS

dāsya-bhāve-in the conception of being a servant; ānandita-very pleased; pāriṣada-gaṇa-all the associates; vidhi-Lord Brahmā; bhava-Lord Śiva; nārada-the great sage Nārada; āra-and; śuka-Śukadeva Gosvāmī; sanātana-and Sanātana.

TRANSLATION

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

TEXT 48

nityānanda avadhūta sabāte āgala
caitanyera dāsya-preme ha-ilā pāgala

SYNONYMS

nityānanda avadhūta-the mendicant Lord Nityānanda; sabāte-among all; āgala-foremost; caitanyera dāsya-preme-in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; ha-ilā pāgala-became mad.

TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXTS 49-50

śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakreśvara
e-saba paṇḍita-loka parama-mahattva
caitanyera dāsye sabāya karaye unmatta

SYNONYMS

śrīvāsa-Śrīvāsa Ṭhākura; haridāsa-Haridāsa Ṭhākura; rāmadāsa-Rāmadāsa; gadādhara-Gadādhara; murāri-Murāri; mukunda-Mukunda; candraśekhara-Candraśekhara; vakreśvara-Vakreśvara; e-saba-all of them; paṇḍita-loka-very learned scholars; parama-mahattva-very much glorified; caitanyera-of Śrī Caitanya Mahāprabhu; dāsye-the servitude; sabāya-all of them; karaye unmatta-makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

ei mata gāya, nāce, kare aṭṭahāsa
loke upadeśe,–'hao caitanyera dāsa'

SYNONYMS

ei mata-in this way; gāya-chant; nāce-dance; kare-do; aṭṭa-hāsa-laughing like madmen; loke-unto the people in general; upadeśe-instruct; hao-just become; caitanyera dāsa-servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

TEXT 52

caitanya-gosāñi more kare guru jñāna
tathāpiha mora haya dāsa-abhimāna

SYNONYMS

caitanya-gosāñi-Lord Śrī Caitanya Mahāprabhu; more-unto Me; kare-does; guru-jñāna-consideration as a spiritual master; tathāpiha-still; mora-My; haya-there is; dāsa-abhimāna-the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

TEXT 53

kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsya-bhāva

SYNONYMS

kṛṣṇa-premera-of love of Kṛṣṇa; ei-this; eka-one; apūrva prabhāva-unprecedented influence; guru-to those on the level of the spiritual master; sama-equal level; laghuke-unto the less important; karāya-makes; dāsya-bhāva-the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of pāñcarātrika regulative principles and the way of bhāgavata transcendental loving service. The love of Godhead of those engaged in pāñcarātrika regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

TEXT 54

ihāra pramāṇa śuna–śāstrera vyākhyāna
mahad-anubhava yāte sudṛḍha pramāṇa

SYNONYMS

ihāra-of this; pramāṇa-evidence; śuna-please hear; śāstrera vyākhyāna-the description in the revealed scriptures; mahat-anubhava-the conception of great souls; yāte-by which; su-dṛḍha-strong; pramāṇa-evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXTS 55-56

anyera kā kathā, vraje nanda mahāśaya
tāra sama 'guru' kṛṣṇera āra keha naya
śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhākei preme karāya dāsya-anukāra

SYNONYMS

anyera-of others; kā-what; kathā-to speak; vraje-in Vṛndāvana; nanda mahāśaya-Nanda Mahārāja; tāra sama-like him; guru-a superior; kṛṣṇera-of Lord Kṛṣṇa; āra-another; keha-anyone; naya-not; śuddha-vātsalye-in transcendental paternal love; īśvara-jñāna-conception of the Supreme Lord; nāhi-not; tāra-his; tāhākei-unto him; preme-ecstatic love; karāya-makes; dāsya-anukāra-the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, what to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

TEXT 57

teṅho rati-mati māge kṛṣṇera caraṇe
tāhāra śrī-mukha-vāṇī tāhāte pramāṇe

SYNONYMS

teṅho-he also; rati-mati-affection and attraction; māge-begs; kṛṣṇera caraṇe-unto the lotus feet of Kṛṣṇa; tāhāra-his; śrī-mukha-vāṇī-words from his mouth; tāhāte-in that; pramāṇe-evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

TEXTS 58-59

śuna uddhava, satya, kṛṣṇa–āmāra tanaya
teṅho īśvara–hena yadi tomāra mane laya
tathāpi tāṅhāte rahu mora mano-vṛtti
tomāra īśvara-kṛṣṇe hauka mora mati

SYNONYMS

śuna uddhava-my dear Uddhava, please hear me; satya-the truth; kṛṣṇa-Lord Kṛṣṇa; āmāra tanaya-my son; teṅho-He; īśvara-the Supreme Personality of Godhead; hena-thus; yadi-if; tomāra-your; mane-the mind; laya-takes; tathāpi-still; tāṅhāte-unto Him; rahu-let there be; mora-my; manaḥ-vrtti-mental functions; tomāra-your; īśvara-kṛṣṇe-to Kṛṣṇa, the Supreme Lord; hauka-let there be; mora-my; mati-attention.

TRANSLATION

”My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.

TEXT 60

manaso vṛttayo naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vāco ’bhidhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiṣu

SYNONYMS

manasaḥ-of the mind; vṛttayaḥ-activities (thinking, feeling and willing); naḥ-of us; syuḥ-let there be; kṛṣṇa-of Lord Kṛṣṇa; pāda-ambuja-the lotus feet; āśrayāḥ-those sheltered by; vācaḥ-the words; abhidhāyinīḥ-speaking; nāmnām-of His holy names; kāyaḥ-the body; tat-to Him; prahvaṇa-ādiṣu-bowing down to Him, etc.

TRANSLATION

”May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

TEXT 61

karmabhir bhrāmyamāṇānāṁ
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

SYNONYMS

karmabhiḥ-by the activities; bhrāmyamāṇānām-of those wandering within the material universe; yatra-wherever; kva api-anywhere; īśvara-icchayā-by the supreme will of the Personality of Godhead; maṅgala-ācaritaiḥ-by auspicious activities; dānaiḥ-like charity and philanthropy; ratiḥ-the attraction; naḥ-our; kṛṣṇe-in Kṛṣṇa; īśvare-the Supreme Personality of Godhead.

TRANSLATION

”Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase.”

PURPORT

These verses from Śrīmad-Bhāgavatam (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

TEXT 62

śrīdāmādi vraje yata sakhāra nicaya
aiśvarya-jñāna-hīna, kevala-sakhya-maya

SYNONYMS

śrīdāmā-ādi-Kṛṣṇa’s friends, headed by Śrīdāmā; vraje-in Vṛndāvana; yata-all; sakhāra-of the friends; nicaya-the group; aiśvarya-of opulence; jñāna-knowledge; hīna-without; kevala-purely; sakhya-maya-fraternal affection.

TRANSLATION

Lord Kṛṣṇa’s friends in Vṛndāvana, headed by Śrīdāmā, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

TEXT 63

kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tārā dāsya-bhāve kare caraṇa-sevana

SYNONYMS

kṛṣṇa-saṅge-with Kṛṣṇa; yuddha kare-fight; skandhe-on His shoulders; ārohaṇa-getting up; tārā-they; dāsya-bhāve-in the conception of being Lord Kṛṣṇa’s servants; kare-do; caraṇa-sevana-worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

TEXT 64

pāda-saṁvāhanaṁ cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāpmāno
vyajanaiḥ samavījayan

SYNONYMS

pāda-saṁvāhanam-massaging the feet; cakruḥ-performed; kecit-some of them; tasya-of Lord Kṛṣṇa; mahā-ātmanaḥ-of the Supreme Personality of Godhead; apare-others; hata-destroyed; pāpmānaḥ-whose resultant actions of sinful life; vyajanaiḥ-with hand-held fans; samavījayan-fanned very pleasingly.

TRANSLATION

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

TEXTS 65-66

kṛṣṇera preyasī vraje yata gopī-gaṇa
yāṅra pada-dhūli kare uddhava prārthana
yāṅ-sabāra upare kṛṣṇera priya nāhi āna
tāṅhārā āpanāke kare dāsī-abhimāna

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; preyasī-the beloved girls; vraje-in Vṛndāvana; yata-all; gopī-gaṇa-the gopīs; yāṅra-of whom; pada-dhūli-the dust of the feet; kare-does; uddhava-of the name Uddhava; prārthana-desiring; yāṅ-sabāra-all of them; upare-beyond; kṛṣṇera-of Lord Kṛṣṇa; priya-dear; nāhi-there is not; āna-anyone else; tāṅhārā-all of them; āpanāke-to themselves; kare-do; dāsī-abhimāna-the conception of being maidservants.

TRANSLATION

Even the beloved girlfriends of Lord Kṛṣṇa in Vṛndāvana, the gopīs, the dust of whose feet was desired by Śrī Uddhava and beyond whom no one is more dear to Kṛṣṇa, regard themselves as Kṛṣṇa's maidservants.

TEXT 67

vraja-janārti-han vīra yoṣitāṁ
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jala-ruhānanaṁ cāru darśaya

SYNONYMS

vraja-jana-ārti-han-O one who diminishes all the painful conditions of the inhabitants of Vṛndāvana; vīra-O hero; yoṣitām-of women; nija-personal; jana-of the associates; smaya-the pride; dhvaṁsana-destroying; smita-whose smile; bhaja-worship; sakhe-O dear friend; bhavat-kiṅkarīḥ-Your servants; sma-certainly; naḥ-unto us; jala-ruha-ānanam-a face exactly like a lotus flower; cāru-attractive; darśaya-please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero of all women! O Lord who destroy the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the rāsa dance of Kṛṣṇa with the gopīs is quoted from Śrīmad-Bhāgavatam (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the gopīs sang like this in separation from Kṛṣṇa.

TEXT 68

api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathāṁ naḥ kiṅkariṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

SYNONYMS

api-certainly; bata-regrettable; madhu-puryām-in the city of Mathurā; ārya-putraḥ-the son of Nanda Mahārāja; adhunā-now; āste-resides; smarati-remembers; saḥ-He; pitṛ-gehān-the household affairs of His father; saumya-O great soul (Uddhava); bandhūn-His many friends; ca-and; gopān-the cowherd boys; kvacit-sometimes; api-or; saḥ-He; kathām-talks; naḥ-of us; kiṅkarīṇām-of the maidservants; gṛṇīte-relates; bhujam-hand; aguru-su-gandham-having the fragrance of aguru; mūrdhni-on the head; adhāsyat-will keep; kadā-when; nu-may be.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in Śrīmad-Bhāgavatam (10.47.21) in the section known as the Bhramara-gītā. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

TEXTS 69-70

tāṅ-sabāra kathā rahu,–śrīmatī rādhikā
sabā haite sakalāṁśe parama-adhikā
teṅho yāṅra dāsī haiñā sevena caraṇa
yāṅra prema-guṇe kṛṣṇa baddha anukṣaṇa

SYNONYMS

tāṅ-sabāra-of the gopīs; kathā-talk; rahu-let alone; śrīmatī rādhikā-Śrīmatī Rādhārāṇī; sabā haite-than all of them; sakala-aṁśe-in every respect; parama-adhikā-highly elevated; teṅho-She also; yāṅra-whose; dāsī-maidservant; haiñā-becoming; sevana-worships; caraṇa-the lotus feet; yāṅra-whose; prema-guṇe-because of loving attributes; kṛṣṇa-Lord Kṛṣṇa; baddha-obliged; anukṣaṇa-always.

TRANSLATION

What to speak of the other gopīs, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

TEXT 71

hā nātha ramaṇa preṣṭha
kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me
sakhe darśaya sannidhim

SYNONYMS

hā-O; nātha-My Lord; ramaṇa-O My husband; preṣṭha-O My most dear one; kva asi kva asi-where are You, where are You; mahā-bhuja-O mighty-armed one; dāsyāḥ-of the maidservant; te-You; kṛpaṇāyāḥ-very much aggrieved by Your absence; me-to Me; sakhe-O My friend; darśaya-show; sannidhim-nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.39). When the rāsa dance was going on in full swing, Kṛṣṇa left all the gopīs and took only Śrīmatī Rādhārāṇī with Him. At that time all the gopīs lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

TEXT 72

dvārakāte rukmiṇy-ādi yateka mahiṣī
tāṅhārāo āpanāke māne kṛṣṇa-dāsī

SYNONYMS

dvārakāte-in Dvārakā-dhāma; rukmiṇī-ādi-headed by Rukmiṇī; yateka-all of them; mahiṣī-the queens; tāṅhārāo-all of them also; āpanāke-themselves; māne-consider; kṛṣṇa-dāsī-maidservants of Kṛṣṇa.

TRANSLATION

In Dvārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

TEXT 73

caidyāya mārpayitum udyata-kārmukeṣu
rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caraṇo 'stu mamārcanāya

SYNONYMS

caidyāya-unto Śiśupāla; mā-me; arpayitum-to deliver or to give in charity; udyata-upraised; kārmukeṣu-whose bows and arrows; rājasu-among the kings headed by Jarāsandha; ajeya-unconquerable; bhaṭa-of the soldiers; śekharita-aṅghri-reṇuḥ-the dust of whose lotus feet is the crown; ninye-forcibly took; mṛga-indraḥ-the lion; iva-like; bhāgam-the share; aja-of the goats; avi-and sheep; yūthāt-from the midst; tat-that; śrī-niketana-of the shelter of the goddess of fortune; caraṇaḥ-the lotus feet; astu-let there be; mama-my; arcanāya-for worshiping.

TRANSLATION

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.83.8) was spoken by Queen Rukmiṇī.

TEXT 74

tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pāṇiṁ
sāhaṁ tad-gṛha-mārjanī

SYNONYMS

tapaḥ-austerity; carantīm-performing; ājñāya-knowing; sva-pāda-sparśana-of touching His feet; āśayā-with the desire; sakhyā-with His friend Arjuna; upetya-coming; agrahīt-accepted; pāṇim-my hand; sā-that woman; aham-I; tat-His; gṛha-mārjanī-keeper of the home.

TRANSLATION

”Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa.”

PURPORT

Like the previous verse, this verse appears in Śrīmad-Bhāgavatam (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

TEXT 75

ātmārāmasya tasyemā
vayaṁ vai gṛha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima

SYNONYMS

ātmārāmasya-of the Supreme Personality of Godhead, who is satisfied in Himself; tasya-His; imāḥ-all; vayam-we; vai-certainly; gṛha-dāsikāḥ-the maidservants of the home; sarva-all; saṅga-association; nivṛttyā-fully bereft of; addhā-directly; tapasā-on account of austerity; ca-also; babhūvima-we have become.

TRANSLATION

”Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself.”

PURPORT

During the same incident, this verse, quoted from Śrīmad-Bhāgavatam (10.83.39), was spoken to Draupadī by a queen of Kṛṣṇa’s named Lakṣmaṇā.

TEXT 76

ānera ki kathā, baladeva mahāśaya
yāṅra bhāva–śuddha-sakhya-vātsalyādi-maya

SYNONYMS

ānera-of others; ki kathā-what to speak; baladeva-Lord Baladeva; mahāśaya-the Supreme Personality; yāṅra-His; bhāva-emotion; śuddha-sakhya-pure friendship; vātsalya-ādi-maya-with a touch of paternal love.

TRANSLATION

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa’s worshipable elder brother, He used to act as Kṛṣṇa’s eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the catur-vyūha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

TEXT 77

teṅho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā

SYNONYMS

teṅho-He also; āpanāke-Himself; karena-does; dāsa-bhāvanā-considering a servant; kṛṣṇa-dāsa-bhāva-the conception of being a servant of Kṛṣṇa; vinu-without; āche-is; kona-what; janā-person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

TEXT 78

sahasra-vadane yeṅho śeṣa-saṅkarṣaṇa
daśa deha dhari’ kare kṛṣṇera sevana

SYNONYMS

sahasra-vadane-with thousands of mouths; yeṅho-one who; śeṣa-saṅkarṣaṇa-Lord Śeṣa, the incarnation of Saṅkarṣaṇa; daśa-ten; deha-bodies; dhari’-accepting; kare-does; kṛṣṇera-of Lord Kṛṣṇa; sevana-service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

TEXT 79

ananta brahmāṇḍe rudra–sadāśivera aṁśa
guṇāvatāra teṅho, sarva-deva-avataṁsa

SYNONYMS

ananta-unlimited; brahmāṇḍe-in the universes; rudra-Lord Śiva; sadāśivera aṁśa-part and parcel of Sadāśiva; guṇa-avatāra-an incarnation of a quality; teṅho-he also; sarva-deva-avataṁsa-the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pināki and Aparājita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yājī. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with tamo-guṇa he appears contaminated by the material modes of nature. This is explained in Śrīmad-Bhāgavatam and the Brahma-saṁhitā. In Śrīmad-Bhāgavatam, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the Brahma-saṁhitā the relationship between Viṣṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viṣṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the Purāṇas it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkarṣaṇa and the ultimate fire to burn the whole creation. In the Vāyu Purāṇa there is a description of Sadāśiva in one of the Vaikuṇṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṇṭha planets (Lord Viṣṇu) and that his consort, Mahāmāyā, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

TEXT 80

teṅho karena kṛṣṇera dāsya-pratyāśa
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'

SYNONYMS

teṅho-he; karena-does; kṛṣṇera-of Lord Kṛṣṇa; dāsya-pratyāśa-expectation of being a servant; nirantara-constantly; kahe-says; śiva-Lord Śiva; muñi-I; kṛṣṇa-dāsa-a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

TEXT 81

kṛṣṇa-preme unmatta, vihvala digambara
kṛṣṇa-guṇa-līlā gāya, nāce nirantara

SYNONYMS

kṛṣṇa-preme-in ecstatic love of Kṛṣṇa; unmatta-almost mad; vihvala-overwhelmed; digambara-without any dress; kṛṣṇa-of Lord Kṛṣṇa; guṇa-attributes; līlā-pastimes; gāya-chants; nāce-dances; nirantara-constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

TEXT 82

pitā-mātā-guru-sakhā-bhāva kene naya
kṛṣṇa-premera svabhāve dāsya-bhāva se karaya

SYNONYMS

pitā-father; mātā-mother; guru-superior teacher; sakhā-friend; bhāva-the emotion; kene naya-let it be; kṛṣṇa-premera-of love of Kṛṣṇa; svabhāve-in a natural inclination; dāsya bhāva-the emotion of becoming a servant; se-that; karaya-does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

TEXT 83

eka kṛṣṇa–sarva-sevya, jagat-īśvara
āra yata saba,–tāṅra sevakānucara

SYNONYMS

eka kṛṣṇa-one Lord Kṛṣṇa; sarva-sevya-worthy of being served by all; jagat-īśvara-the Lord of the universe; āra yata saba-all others; tāṅra-His; sevaka-anucara-servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

TEXT 84

sei kṛṣṇa avatīrṇa–caitanya-īśvara
ataeva āra saba,–tāṅhāra kiṅkara

SYNONYMS

sei-that; kṛṣṇa-Lord Kṛṣṇa; avatīrṇa-descended; caitanya-īśvara-Lord Caitanya, the Supreme Personality of Godhead; ataeva-therefore; āra-others; saba-all; tāṅhāra kiṅkara-His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

TEXT 85

keha māne, keha nā māne, saba tāṅra dāsa
ye nā māne, tāra haya sei pāpe nāśa

SYNONYMS

keha māne-someone accepts; keha nā māne-someone does not accept; saba tāṅra dāsa-all His servants; ye nā māne-one who does not accept; tāra-of him; haya-there is; sei-that; pāpe-in sinful activity; nāśa-annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurement of material enjoyment attracts him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

TEXT 86

caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tāṅra dāsera dāsa

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; dāsa-servant; muñi-I; caitanyera dāsa-a servant of Lord Caitanya; caitanyera dāsa muñi-I am a servant of Caitanya Mahāprabhu; tāṅra dāsera dāsa-a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

TEXT 87

eta bali' nāce, gāya, huṅkāra gambhīra
kṣaṇeke vasilā ācārya haiñā susthira

SYNONYMS

eta bali'-saying this; nāce-dances; gāya-sings; huṅkāra-loud vibrations; gambhīra-deep; kṣaṇeke-in a moment; vasilā-sits down; ācārya-Advaita Ācārya; haiñā su-sthira-being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

TEXT 88

bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tāṅra aṁśa-gaṇe

SYNONYMS

bhakta-abhimāna-to think oneself a devotee; mūla-original; śrī-balarāme-in Lord Balarāma; sei bhāve-in that ecstasy; anugata-followers; tāṅra aṁśa-gaṇe-all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

TEXT 89

tāṅra avatāra eka śri-saṅkarṣaṇa
bhakta bali' abhimāna kare sarva-kṣaṇa

SYNONYMS

tāṅra avatāra-His incarnation; eka-one; śrī-saṅkarṣaṇa-Lord Saṅkarṣaṇa; bhakta bali'-as a devotee; abhimāna-conception; kare-does; sarva-kṣaṇa-always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

tāṅra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsya tiṅho kaila anukṣaṇa

SYNONYMS

tāṅra avatāra-His incarnation; āna-another; śrī-yuta-with all beauty and opulence; lakṣmaṇa-Lord Lakṣmaṇa; śrī-rāmera-of Rāmacandra; dāsya-servitude; tiṅho-He; kaila-did; anukṣaṇa-always.

TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

TEXT 91

saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī
tāṅhāra hṛdaye bhakta-bhāva anuyāyī

SYNONYMS

saṅkarṣaṇa-avatāra-an incarnation of Lord Saṅkarṣaṇa; kāraṇa-abdhi-śāyī-Lord Viṣṇu lying on the Causal Ocean; tāṅhāra-His; hṛdaye-in the heart; bhakta-bhāva-the emotion of being a devotee; anuyāyī-accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92

tāṅhāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tāṅra bhakti sadā kārya

SYNONYMS

tāṅhāra-His; prakāśa-bheda-separate expansion; advaita-ācārya-Advaita Ācārya; kāya-manaḥ-vākye-by His body, mind and words; tāṅra-His; bhakti-devotion; sadā-always; kārya-occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

vākye kahe, 'muñi caitanyera anucara'
muñi tāṅra bhakta–mane bhāve nirantara

SYNONYMS

vākye-by words; kahe-He says; muñi-I am; caitanyera anucara-a follower of Lord Śrī Caitanya Mahāprabhu; muñi-I; tāñra-His; bhakta-devotee; mane-in His mind; bhāve-in this condition; nirantara-always.

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

TEXT 94

jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana

SYNONYMS

jala-tulasī-Ganges water and tulasī leaves; diyā-offering together; kare-does; kāyāte-with the body; sevana-worship; bhakti-the cult of devotional service; pracāriyā-preaching; saba-all; tārilā-delivered; bhuvana-the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasī leaves, and by preaching devotional service He delivered the entire universe.

TEXT 95

pṛthivī dharena yei śeṣa-saṅkarṣaṇa
kāya-vyūha kari' karena kṛṣṇera sevana

SYNONYMS

pṛthivī-planets; dharena-holds; yei-that one who; śeṣa-saṅkarṣaṇa-Lord Śeṣa Saṅkarṣaṇa; kāya-vyūha kari'-expanding Himself in different bodies; karena-does; kṛṣṇera sevana-service to Lord Kṛṣṇa.

TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

TEXT 96

ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra

SYNONYMS

ei saba-all of them; haya-are; śrī-kṛṣṇera avatāra-incarnations of Lord Kṛṣṇa; nirantara-constantly; dekhi-I see; sabāra-of all; bhaktira ācāra-behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

TEXT 97

e-sabāke śāstre kahe 'bhakta-avatāra'
'bhakta-avatāra'-pada upari sabāra

SYNONYMS

e-sabāke-all of them; śāstre-the scriptures; kahe-say; bhakta-avatāra-incarnations as devotees; bhakta-avatāra-of such an incarnation as a devotee; pada-the position; upari sabāra-above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

TEXT 98

eka-mātra 'aṁśī'–kṛṣṇa, 'aṁśa'–avatāra
aṁśī aṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra

SYNONYMS

eka-mātra-only one; aṁśī-source of all incarnations; kṛṣṇa-Lord Kṛṣṇa; aṁśa-of the part; avatāra-incarnations; aṁśī-is the source of all incarnations; aṁśe-in the incarnation; dekhi-we can see; jyeṣṭha-as superior; kaniṣṭha-and inferior; ācāra-behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

TEXT 99

jyeṣṭha-bhāve aṁśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna

SYNONYMS

jyeṣṭha-bhāve-in the emotion of being superior; aṁśīte-in the original source of all incarnations; haya-there is; prabhu-jñāna-knowledge as master; kaniṣṭha-bhāve-in an inferior conception; āpanāte-in Himself; bhakta-abhimāna-the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

TEXT 100

kṛṣṇera samatā haite baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta haya premāspada

SYNONYMS

kṛṣṇera-with Lord Kṛṣṇa; samatā-equality; haite-than this; baḍa-greater; bhakta-pada-the position of a devotee; ātmā haite-than His own self; kṛṣṇera-of Lord Kṛṣṇa; bhakta-a devotee; haya-is; prema-āspada-the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In Śrīmad-Bhāgavatam (9.4.68) the Lord clearly says:

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad anyat te na jānanti
nāhaṁ tebhyo manāg api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

TEXT 101

ātmā haite kṛṣṇa bhakte baḍa kari' māne
ihāte bahuta śāstra-vacana pramāṇe

SYNONYMS

ātmā haite-than His own self; kṛṣṇa-Lord Kṛṣṇa; bhakte-His devotee; baḍa kari' māne-accepts as greater; ihāte-in this connection; bahuta-many; śāstra-vacana-quotations from revealed scripture; pramāṇe-evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

na tathā me priya-tama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

SYNONYMS

na tathā-not so much; me-My; priya-tamaḥ-dearmost; ātma-yoniḥ-Lord Brahmā; na śaṅkaraḥ-nor Śaṅkara (Lord Śiva); na ca-nor; saṅkarṣaṇaḥ-Lord Saṅkarṣaṇa; na-nor; śrīḥ-the goddess of fortune; na-nor; eva-certainly; ātmā-My self; ca-and; yathā-as; bhavān-you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from Śrīmad-Bhāgavatam (11.14.15).

TEXT 103

kṛṣṇa-sāmye nahe tāṅra mādhuryāsvādana
bhakta-bhāve kare tāṅra mādhurya carvaṇa

SYNONYMS

kṛṣṇa-sāmye-on an equal level with Kṛṣṇa; nahe-not; tāṅra-His; mādhurya-āsvādana-relishing the sweetness; bhakta-bhāve-as a devotee; kare-does; tāṅra-His; mādhurya carvaṇa-chewing of the sweetness.

TRANSLATION

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.

TEXT 104

śāstrera siddhānta ei,–vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava

SYNONYMS

śāstrera-of the revealed scriptures; siddhānta-conclusion; ei-this; vijñera anubhava-realization by experienced devotees; mūḍha-loka-fools and rascals; nāhi jāne-do not know; bhāvera vaibhava-devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the sārūpya form of liberation, having a spiritual form exactly like Viṣṇu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

TEXTS 105-106

bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa
kṛṣṇera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna

SYNONYMS

bhakta-bhāva-the conception of being a devotee; aṅgīkari'-accepting; balarāma-Lord Balarāma; lakṣmaṇa-Lord Lakṣmaṇa; advaita-Advaita Ācārya; nityānanda-Lord Nityānanda; śeṣa-Lord Śeṣa; saṅkarṣaṇa-Lord Saṅkarṣaṇa; kṛṣṇera-of Lord Kṛṣṇa; mādhurya-transcendental bliss; rasa-amṛta-the nectar of such a taste; kare pāna-they drink; sei sukhe-in such happiness; matta-mad; kichu-anything; nāhi-do not; jāne-know; āna-else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

TEXT 107

anyera āchuk kārya, āpane śrī-kṛṣṇa
āpana-mādhurya-pāne ha-ilā satṛṣṇa

SYNONYMS

anyera-of others; āchuk-let be; kārya-the business; āpane-personally; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa; āpana-mādhurya-personal sweetness; pāne-in drinking; ha-ilā-became; sa-tṛṣṇa-much eager.

TRANSLATION

What to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

TEXT 108

svā-mādhurya āsvādite karena yatana
bhakta-bhāva vinu nahe tāhā āsvādana

SYNONYMS

svā-mādhurya-the sweetness of Himself; āsvādite-to taste; karena yatana-makes endeavors; bhakta-bhāva-the emotion of being a devotee; vinu-without; nahe-there is not; tāhā-that; āsvādana-tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 109

bhakta-bhāva aṅgīkari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa

SYNONYMS

bhakta-bhāva-the ecstasy of being a devotee; aṅgīkari'-accepting; hailā-became; avatīrṇa-incarnated; śri-kṛṣṇa-caitanya-rūpe-in the form of Lord Śrī Kṛṣṇa Caitanya; sarva-bhāve pūrṇa-complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

TEXT 110

nānā-bhakta-bhāve karena sva-mādhurya pāna
pūrve kariyāchi ei siddhānta vyākhyāna

SYNONYMS

nānā-bhakta-bhāve-various emotions of a devotee; karena-does; sva-mādhurya pāna-drinking the sweetness of Himself; pūrve-formerly; kariyāchi-I discussed; ei-this; siddhānta-conclusion; vyākhyāna-the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

TEXT 111

avatāra-gaṇera bhakta-bhāve adhikāra
bhakta-bhāva haite adhika sukha nāhi āra

SYNONYMS

avatāra-gaṇera-of all the incarnations; bhakta-bhāve-in the emotion of a devotee; adhikāra-there is the right; bhakta-bhāva-the emotion of being a devotee; haite-than; adhika-greater; sukha-happiness; nāhi-not; āra-any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

TEXT 112

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra taṅhi advaite gaṇana

SYNONYMS

mūla-original; bhakta-of a devotee; avatāra-incarnation; śrī-saṅkarṣaṇa-Lord Śrī Saṅkarṣaṇa; bhakta-avatāra-the incarnation of a devotee; taṅhi-as that; advaite-Advaita Ācārya; gaṇana-counting.

TRANSLATION

The original bhakta-avatāra is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Ādvaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

TEXT 113

advaita-ācārya gosāñira mahimā apāra
yāṅhāra huṅkāre kaila caitanyāvatāra

SYNONYMS

advaita-ācārya-Advaita Ācārya; gosāñira-of the Lord; mahimā apāra-unlimited glories; yāṅhāra-of whom; huṅkāre-by the vibration; kaila-brought; caitanya-avatāra-the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

TEXT 114

saṅkīrtana pracāriyā saba jagat tārila
advaita-prasāde loka prema-dhana pāila

SYNONYMS

saṅkīrtana pracāriyā-by preaching the cult of saṅkīrtana; saba-all; jagat-the universe; tārila-delivered; advaita-prasāde-by the mercy of Advaita Ācārya; loka-all people; prema-dhana pāila-received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching saṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

TEXT 115

advaita-mahimā ananta ke pāre kahite
sei likhi, yei śuni mahājana haite

SYNONYMS

advaita-mahimā-the glories of Advaita Ācārya; ananta-unlimited; ke-who; pāre-is able; kahite-to say; sei-that; likhi-I write; yei-whatever; śuni-I hear; mahājana haite-from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

TEXT 116

ācārya-caraṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra

SYNONYMS

ācārya-caraṇe-at the lotus feet of Advaita Ācārya; mora-my; koṭi namaskāra-offering obeisances ten million times; ithe-in this connection; kichu-some; aparādha-offense; nā labe-please do not take; āmāra-my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

TEXT 117

tomāra mahimā–koṭi-samudra agādha
tāhāra iyattā kahi,–e baḍa aparādha

SYNONYMS

tomāra mahimā-Your glories; koṭi-samudra agādha-as unfathomable as the millions of seas and oceans; tāhāra-of that; iyattā-the measure; kahi-I say; e-this; baḍa-great; aparādha-offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

TEXT 118

jaya jaya jaya śrī-advaita ācārya
jaya jaya śrī-caitanya, nityānanda ārya

SYNONYMS

jaya jaya-all glories; jaya-all glories; śrī-advaita ācārya-to Śrī Advaita Ācārya; jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; ārya-the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

TEXT 119

dui śloke kahila advaita-tattva-nirūpaṇa
pañca-tattvera vicāra kichu śuna, bhakta-gaṇa

SYNONYMS

dui śloke-in two verses; kahila-described; advaita-Advaita; tattva-nirūpaṇa-ascertaining the truth; pañca-tattvera-of the five truths; vicāra-consideration; kichu-something; śuna-please hear; bhakta-gaṇa-O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

TEXT 120

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.

18.4.7 Chapter 7

Lord Caitanya in Five Features

TEXT 1

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam

śrī-caitanyaṁ likhyate ’sya
prema-bhakti-vadānyatā

SYNONYMS

agati-of the most fallen; eka-the only one; gatim-destination; natvā-after offering obeisances; hīna-inferior; artha-interest; adhika-greater than that; sādhakam-who can render; śrī-caitanyam-unto Lord Śrī Caitanya; likhyate-is being written; asya-of the Lord, Śrī Caitanya Mahāprabhu; prema-love; bhakti-devotional service; vadānyatā-magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditioned stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of māyā, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In the Bhagavad-gītā (13.9) it is stated, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called akiñcana, or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter.

Everyone depends upon dharma (religiosity), artha (economic development), kāma (sense gratification) and ultimately mokṣa (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words hīnārthādhika-sādhakam indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, premā pum-artho mahān: ”Love of Godhead is the ultimate benediction for all human beings.” Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

TEXT 2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita, sei baḍa dhanya

SYNONYMS

jaya-all glories; jaya-all glories; mahāprabhu-unto the Supreme Lord; śrī-kṛṣṇa-caitanya-of the name Śrī Kṛṣṇa Caitanya; tāṅhāra-of His; caraṇa-āśrita-one who has taken shelter of the lotus feet; sei-he; baḍa-is very much; dhanya-glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

TEXT 3

pūrve gurv-ādi chaya tattve kaila namaskāra
guru-tattva kahiyāchi, ebe pāṅcera vicāra

SYNONYMS

pūrve-in the beginning; guru-ādi-the spiritual master and others; chaya-six; tattve-in the subjects of; kaila-I have done; namaskāra-obeisances; guru-tattva-the truth in understanding the spiritual master; kahiyāchi-I have already described; ebe-now; pāṅcera-of the five; vicāra-consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

PURPORT

In the First Chapter of Caitanya-caritāmṛta, Ādi-līlā, the author, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words vande gurūn īśa-bhaktān īśam īśāvatārakān. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five tattvas (truths), namely, īśa-tattva (the Supreme Lord), His expansion tattva, His incarnation tattva, His energy tattva and His devotee tattva.

TEXT 4

pañca-tattva avatīrṇa caitanyera saṅge
pañca-tattva lañā karena saṅkīrtana raṅge

SYNONYMS

pañca-tattva-these five tattvas; avatīrṇa-advented; caitanyera-with Caitanya Mahāprabhu; saṅge-in company with; pañca-tattva-the same five subjects; lañā-taking with Himself; karena-He does; saṅkīrtana-the saṅkīrtana movement; raṅge-in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure.

PURPORT

In Śrīmad-Bhāgavatam there is the following statement regarding Śrī Caitanya Mahāprabhu:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

”In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña.” (Bhāg. 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say śrī-kṛṣṇa-caitanya prabhu -ityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a mahā-mantra of their own. Sometimes they sing, bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Actually, however, one should chant the names of the full Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu’s pure devotees is to chant first the full Pañca-tattva mantra and then chant the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

pañca-tattva–eka-vastu, nāhi kichu bheda
rasa āsvādite tabu vividha vibheda

SYNONYMS

pañca-tattva-the five subjects; eka-vastu-they are one in five; nāhi-there is not; kichu-anything; bheda-difference; rasa-mellows; āsvādite-to taste; tabu-yet; vividha-varieties; vibheda-differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his Anubhāṣya commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (rasas). In the Vedas it is said, parāsya śaktir vividhaiva śrūyate: ”The varieties of energy of the Supreme Personality of Godhead are differently known.” From this statement of the Vedas one can understand that there are eternal varieties of humors, or tastes, in the spiritual world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee’s spiritual master, Advaita Prabhu is the form of a bhakta (devotee) incarnation, Gadādhara Prabhu is the energy of a bhakta, and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The bhakta-rūpa (Śrī Caitanya Mahāprabhu), the bhakta-svarūpa (Śrī Nityānanda Prabhu) and the bhakta-avatāra (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

TEXT 6

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam-comprehending the five transcendental subject matters; kṛṣṇam-unto Lord Kṛṣṇa; bhakta-rūpa-in the form of a devotee; svarūpakam-in the expansion of a devotee; bhakta-avatāram-in the incarnation of a devotee; bhakta-ākhyam-known as a devotee; namāmi-I offer my obeisances; bhakta-śaktikam-the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛsna, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of sac-cid-ānanda-vigraha. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called bhakta-rūpa (the form of a devotee), and Śrī Nityānanda Prabhu is called bhakta-svarūpa (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is viṣṇu-tattva and belongs to the same category. There are also different types of bhaktas, or devotees, on the platforms of neutrality, servitude, friendship, parenthood and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic sūtra parāsya śaktir vividhaiva śrūyate. All these bhakta subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

TEXT 7

svayaṁ bhagavān kṛṣna ekale īśvara
advitīya, nandātmaja, rasika-śekhara

SYNONYMS

svayam-Himself; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; ekale-the only one; īśvara-the supreme controller; advitīya-without a second; nanda-ātmaja-appeared as the son of Mahārāja Nanda; rasika-the most mellow; śekhara-summit.

TRANSLATION

Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kavirāja Gosvāmī gives an accurate description of Lord Kṛṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmayī.

TEXT 8

rāsādi-vilāsī, vrajalalanā-nāgara
āra yata saba dekha,–tāṅra parikara

SYNONYMS

rāsa-ādi-the rāsa dance; vilāsī-the enjoyer; vraja-lalanā-the damsels of Vṛndāvana; nāgara-the leader; āra-others; yata-all; saba-everyone; dekha-must know; tāṅra-His; parikara-associates.

TRANSLATION

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word rāsādi-vilāsī (”the enjoyer of the rāsa dance”) is very important. The rāsa dance can be enjoyed only by Śrī Kṛṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Kṛṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rāsa dance of Śrī Kṛṣṇa. They are Māyāvādīs, and people should be wary of them. The rāsa dance can be performed only by Śrī Kṛṣṇa and no one else.

TEXT 9

sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya

SYNONYMS

sei kṛṣṇa-that very Lord Kṛṣṇa; avatīrṇa-has advented; śrī-kṛṣṇa-caitanya-in the form of Lord Caitanya Mahāprabhu; sei-those; parikara-gaṇa-associates; saṅge-with Him; saba-all; dhanya-glorious.

TRANSLATION

The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

TEXT 10

ekale īśvara-tattva caitanya-īśvara
bhakta-bhāvamaya tāṅra śuddha kalevara

SYNONYMS

ekale-only one person; īśvara-tattva-the supreme controller; caitanya-the supreme living force; īśvara-controller; bhakta-bhāva-maya-in the ecstasy of a devotee; tāṅra-His; śuddha-transcendental; kalevara-body.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different tattvas, or truths, including īśa-tattva, jīva-tattva and śakti-tattva. Īśa-tattva refers to the Supreme Personality of Godhead Viṣṇu, who is the supreme living force. In the Kaṭha Upaniṣad it is said, nityo nityānāṁ cetanaś cetanānām: the Supreme

Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities, who are part and parcel of the supreme eternal, are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities.

The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called Advaita-vāda, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in the Bhagavad-gītā, when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as mūḍha, or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu is Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own "Gods" by advertising a human being as God. This is their mistake. Therefore here the words tāṅra śuddha kalevara warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gaurāṅga-nāgarī, who stage plays of Kṛṣṇa's pastimes using a vigraha, or form, of Caitanya Mahāprabhu. This is a mistake that is technically called rasābhāsa. While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

TEXT 11

kṛṣṇa-mādhuryera eka adbhuta svabhāva
āpanā āsvādite kṛṣṇa kare bhakta-bhāva

SYNONYMS

kṛṣṇa-mādhuryera-the supreme pleasure potency of Kṛṣṇa; eka-is one; adbhuta-wonderful; svabhāva-nature; āpanā-Himself; āsvādite-to taste; kṛṣṇa-the Supreme Personality of Godhead; kare-does; bhakta-bhāva-accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam. Śrī Svarūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

TEXT 12

ithe bhakta-bhāva dhare caitanya gosāñi
'bhakta-svarūpa' tāṅra nityānanda-bhāi

SYNONYMS

ithe-for this reason; bhakta-bhāva-the ecstasy of a devotee; dhare-accepts; caitanya-Lord Caitanya Mahāprabhu; gosāñi-the transcendental teacher; bhakta-svarūpa-exactly like a pure devotee; tāṅra-His; nityānanda-Lord Nityānanda; bhāi-brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

TEXT 13

'bhakta-avatāra' tāṅra ācārya-gosāñi
ei tina tattva sabe prabhu kari' gāi

SYNONYMS

bhakta-avatāra-incarnation as a devotee; tāṅra-His; ācārya-gosāñi-the supreme teacher, Advaita Ācārya Prabhu; ei-all these; tina-three; tattva-truths; sabe-all; prabhu-the predominator; kari'-by such understanding; gāi-we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] are the predominators, or masters.

PURPORT

Gosāñi means gosvāmī. A person who has full control over the senses and mind is called a gosvāmī or gosāñi. One who does not have such control is called godāsa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvāmī. Although the gosvāmī title has become a hereditary designation for unscrupulous men, actually the title gosāñi, or gosvāmī, began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary gṛhastha and minister in government service but became gosvāmī when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore gosvāmī is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called gosvāmī. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosāñi Prabhu are natural gosvāmīs because They belong to the viṣṇu-tattva category. As such, all of Them are prabhus (”predominators” or ”masters”), and They are sometimes called Caitanya Gosāñi, Nityānanda Gosāñi and Advaita Gosāñi. Unfortunately Their so-called descendants who do not have the qualifications of gosvāmīs have accepted this title as a hereditary designation or a professional degree. That is not in accord with the śāstric injunctions.

TEXT 14

eka mahāprabhu, āra prabhu duijana
dui prabhu seve mahāprabhura caraṇa

SYNONYMS

eka mahāprabhu-one Mahāprabhu, or the supreme predominator; āra prabhu duijana-and the other two (Nityānanda and Advaita) are two prabhus (masters); dui prabhu-the two prabhus (Nityānanda and Advaita Gosāñi); seve-serve; mahāprabhura-of the supreme predominator, Lord Caitanya Mahāprabhu; caraṇa-the lotus feet.

TRANSLATION

One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two prabhus engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in Caitanya-caritāmṛta (Ādi 5.142) it is said, ekale īśvara kṛṣṇa, āra saba bhṛtya: the only supreme master is Kṛṣṇa, and all others, both viṣṇu-tattva and jīva-tattva, engage in the service of the Lord. Both the viṣṇu-tattva (as Nityānanda Prabhu and Advaita) and the jīva-tattva (śrīvāsādi-gaura-bhakta-vṛnda) engage in the service of the Lord, but one must distinguish between the viṣṇu-tattva servitors and the jīva-tattva servitors. The jīva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

TEXT 15

ei tina tattva,–’sarvārādhya’ kari māni
caturtha ye bhakta-tattva,–’ārādhaka’ jāni

SYNONYMS

ei tina tattva-all three of these truths; sarva-ārādhya-worshipable by all living entities; kari māni-accepting such; caturtha-fourth; ye-who is; bhakta-tattva-in the category of devotees; ārādhaka-worshiper; jāni-I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pañca-tattva, explains that we can understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator and that Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are viṣṇu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Pañca-tattva-namely, śakti-tattva and jīva-tattva, represented by Gadādhara and Śrīvāsa-are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

TEXT 16

śrīvāsādi yata koṭi koṭi bhakta-gaṇa
’śuddha-bhakta’-tattva-madhye tāṅ-sabāra gaṇana

SYNONYMS

śrīvāsa-ādi-devotees headed by Śrīvāsa Ṭhākura; yata-all others; koṭi koṭi-innumerable; bhakta-gaṇa-devotees; śuddha-bhakta-pure devotees; tattva-madhye-in the truth; tāṅ-sabāra-all of them; gaṇana-counted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

TEXT 17

gadādhara-paṇḍitādi prabhura ’śakti’-avatāra
’antaraṅga-bhakta’ kari’ gaṇana yāṅhāra

SYNONYMS

gadādhara-of the name Gadādhara; paṇḍita-of the learned scholar; ādi-headed by; prabhura-of the Lord; śakti-potency; avatāra-incarnation; antaraṅga-very confidential; bhakta-devotee; kari’-accepting; gaṇana-counting; yāṅhāra-of whom.

TRANSLATION

The devotees headed by Gadādhara Paṇḍita are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya: ”There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are śakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of

Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of devotees in conjugal love." This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

gaurāṅga balite habe pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitāicāṅda karuṇā karibe
saṁsāra-vāsanā mora kabe tuccha habe
viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana
rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba śrī-yugala-pirīti

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs, headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

TEXTS 18-19

yāṅ-sabā lañā prabhura nitya vihāra
yāṅ-sabā lañā prabhura kīrtana-pracāra
yāṅ-sabā lañā karena prema āsvādana
yāṅ-sabā lañā dāna kare prema-dhana

SYNONYMS

yāṅ-sabā-all; lañā-taking company; prabhura-of the Lord; nitya-eternal; vihāra-pastime; yāṅ-sabā-all those who are; lañā-taking company; prabhura-of the Lord; kīrtana-saṅkīrtana; pracāra-movement; yāṅ-sabā-persons with whom; lañā-in accompaniment; karena-He does; prema-love of God; āsvādana-taste; yāṅ-sabā-those who are; lañā-in accompaniment; dāna kare-gives in charity; prema-dhana-love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the saṅkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī Rūpa Gosvāmī, in his book Upadeśāmṛta, traces the following gradual process of development. Out of many thousands of karmīs, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the gopīs are the best, and among the gopīs Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Śyāma-kuṇḍa and Rādhā-kuṇḍa, are also very dear to the Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in his Anubhāṣya that among the five tattvas, two are energies (śakti-tattva) and the three others are energetic (śaktimān tattva). Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called mādhurya-bhaktas, or internal devotees. The loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three puruṣa incarnations, namely, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, always accompany the Supreme Lord to propound the saṅkīrtana movement.

TEXTS 20-21

sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṇḍārera mudrā ughāḍiyā
pāṅce mili' luṭe prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa

SYNONYMS

sei-those; pañca-tattva-five truths; mili'-combined together; pṛthivī-on this earth; āsiyā-descending; pūrva-original; prema-bhāṇḍārera-the store of transcendental love; mudrā-seal; ughāḍiyā-opening; pāṅce mili'-mixing together all these five; luṭe-plunder; prema-love of Godhead; kare āsvādana-taste; yata yata-as much as; piye-drink; tṛṣṇā-thirst; bāḍhe-increases; anukṣaṇa-again and again.

TRANSLATION

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Śrī Caitanya Mahāprabhu is called mahā-vadānyāvatāra because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

TEXT 22

punaḥ punaḥ piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta

SYNONYMS

punaḥ punaḥ-again and again; piyāiyā-causing to drink; haya-becomes; mahā-matta-highly ecstatic; nāce-dances; kānde-cries; hāse-laughs; gāya-chants; yaiche-as if; mada-matta-one is drunk.

TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, kṛṣṇotkīrtana-gāna-nartana-parau: not only did Lord Caitanya Mahāprabhu and His associates demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

TEXT 23

pātrāpātra-vicāra nāhi, nāhi sthānāsthāna
yei yāṅhā pāya, tāṅhā kare prema-dāna

SYNONYMS

pātra-recipient; apātra-not a recipient; vicāra-consideration; nāhi-there is none; nāhi-there is none; sthāna-favorable place; asthāna-unfavorable place; yei-anyone; yāṅhā-wherever; pāya-gets the opportunity; tāṅhā-there only; kare-does; prema-dāna-distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as brāhmaṇas and offering them sannyāsa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than brāhmaṇas, Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, brāhmaṇas and sannyāsīs? These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

TEXT 24

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe

SYNONYMS

luṭiyā-plundering; khāiyā-eating; diyā-distributing; bhāṇḍāra-store; ujāḍe-emptied; āścarya-wonderful; bhāṇḍāra-store; prema-love of Godhead; śata-guṇa-one hundred times; bāḍe-increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudoincarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this movement will go on unchecked by imitation svāmīs, sannyāsīs, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

TEXT 25

uchalila prema-vanyā caudike veḍāya
strī, vṛddha, bālaka, yuvā, sabāre ḍubāya

SYNONYMS

uchalila-became agitated; prema-vanyā-the inundation of love of Godhead; caudike-in all directions; veḍāya-surrounding; strī-women; vṛddha-old men; bālaka-children; yuvā-young men; sabāre-all of them; ḍubāya-merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation that covers the entire land. In Śrīdhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

TEXT 26

saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ḍubāila jagatera jana

SYNONYMS

sat-jana-gentle men; durjana-rogues; paṅgu-lame; jaḍa-invalid; andha-gaṇa-blind men; prema-vanyāya-in the inundation of love of Godhead; ḍubāila-drowned; jagatera-all over the world; jana-people.

TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyāsa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

TEXT 27

jagat ḍubila, jīvera haila bīja nāśa
tāhā dekhi' pāṅca janera parama ullāsa

SYNONYMS

jagat-the whole world; ḍubila-drowned; jīvera-of the living entities; haila-it so became; bīja-the seed; nāśa-completely finished; tāhā-then; dekhi'-by seeing; pāñca-five; janera-of the persons; parama-highest; ullāsa-happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement that endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement.

Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama ullāsa. But because they are kaniṣṭha-adhikārīs or prākṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement. Yet Śrīmat Prabodhānanda Sarasvatī writes in his Caitanya-candrāmṛta that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogīs give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyāsīs give up their study of Sāṅkhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

TEXT 28

yata yata prema-vṛṣṭi kare pañca-jane
tata tata bāḍhe jala, vyāpe tri-bhuvane

SYNONYMS

yata-as many; yata-so many; prema-vṛṣṭi-showers of love of Godhead; kare-causes; pañca-jane-the five members of the Pañca-tattva; tata tata-as much as; bāḍhe-increases; jala-water; vyāpe-spreads; tri-bhuvane-all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brāhmaṇas or sannyāsīs. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

TEXTS 29-30

māyāvādī, karma-niṣṭha kutārkika-gaṇa
nindaka, pāṣaṇḍī yata paḍuyā adhama
sei saba mahādakṣa dhāñā palāila
sei vanyā tā-sabāre chuṅite nārila

SYNONYMS

māyāvādī-the impersonalist philosophers; karma-niṣṭha-the fruitive workers; kutārkika-gaṇa-the false logicians; nindaka-the blasphemers; pāṣaṇḍī-nondevotees; yata-all; paḍuyā-students; adhama-the lowest class; sei saba-all of them; mahā-dakṣa-they are very expert; dhāñā-running; palāila-went away; sei vanyā-that inundation; tā-sabāre-all of them; chuṅite-touching; nārila-could not.

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in the Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be."

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the śāstras and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in the Bhagavad-gītā, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of the śāstras. Caitanya Mahāprabhu is described in the śāstras as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the śāstras about his appearance to substantiate his claim.

TEXTS 31-32

tāhā dekhi' mahāprabhu karena cintana
jagat ḍubāite āmi kariluṅ yatana
keha keha eḍāila, pratijñā ha-ila bhaṅga
tā-sabā ḍubaite pātiba kichu raṅga

SYNONYMS

tāhā dekhi'-observing this advancement; mahāprabhu-Lord Śrī Caitanya Mahāprabhu; karena-does; cintana-thinking; jagat-the whole world; ḍubāite-to drown; āmi-I; kariluṅ-endeavored; yatana-attempts; keha keha-some of them; eḍāila-escaped; pratijñā-promise; ha-ila-became; bhaṅga-broken; tā-sabā-all of them; ḍubāite-to make them drown; pātiba-shall devise; kichu-some; raṅga-trick.

TRANSLATION

Seeing that the Māyāvādīs and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādīs and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an ācārya. An ācārya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means that are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

TEXT 33

eta bali' mane kichu kariyā vicāra
sannyāsa-āśrama prabhu kailā aṅgīkāra

SYNONYMS

eta bali'-saying this; mane-within the mind; kichu-something; kariyā-doing; vicāra-consideration; sannyāsa-āśrama-the renounced order of life; prabhu-the Lord; kailā-did; aṅgīkāra-accept.

TRANSLATION

Thus the Lord accepted the sannyāsa order of life after full consideration.

PURPORT

There was no need for Lord Śrī Caitanya Mahāprabhu to accept sannyāsa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight varṇas and āśramas, namely, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha and sannyāsa. He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyāsa on the grounds that when He became a sannyāsī everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyāsa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyāsa was to deliver the Māyāvādī sannyāsīs. This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term "Māyāvādī" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of māyā and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be māyā. The Māyāvādī considers all the paraphernalia of devotional service to be māyā." Māyā refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when bhāgavatas (devotees) are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutārkikas (false logicians), and those who consider devotional service to be fruitive activity are also called karma-niṣṭhas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pāṣaṇḍīs, and scholars with a similar viewpoint are called adhama paḍuyās.

The kutārkikas, nindakas, pāṣaṇḍīs and adhama paḍuyās all avoided the benefit of Śrī Caitanya Mahāprabhu's movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyāsa order, for by seeing Him as a sannyāsī they would offer Him respects. The sannyāsa order is still respected in India. Indeed, the very dress of a sannyāsī still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted sannyāsa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

TEXT 34

cabbiśa vatsara chilā gṛhastha-āśrame
pañca-viṁśati varṣe kaila yati-dharme

SYNONYMS

cabbiśa-twenty-four; vatsara-years; chilā-He remained; gṛhastha-householder life; āśrame-the order of; pañca-five; viṁśati-twenty; varṣe-in the year; kaila-did; yati-dharme-accepted the sannyāsa order.

TRANSLATION

Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.

PURPORT

There are four orders of spiritual life, namely, brahmacarya, gṛhastha, vānaprastha and sannyāsa, and in each of these āśramas there are four divisions. The divisions of the brahmacary-āśrama are sāvitrya, prājāpatya, brāhma and bṛhat, and the divisions of the gṛhasthāśrama are vārtā (professionals), sañcaya (accumulators), śālīna (those who do not ask anything from anyone) and śiloñchana (those who collect grains from the paddy fields). Similarly, the divisions of the vānaprasthāśrama are vaikhānasa, vālakhilya, auḍumbara and pheṇapa, and the divisions of sannyāsa are kuṭīcaka, bahūdaka, haṁsa and niṣkriya. There are two kinds of sannyāsīs, who are called dhīras and narottamas, as stated in Śrīmad-Bhāgavatam (1.13.26-27). At the end of the month of January in the year 1432 śakābda (A.D. 1511), Śrī Caitanya Mahāprabhu accepted the sannyāsa order from Keśava Bhāratī, who belonged to the Śaṅkara-sampradāya.

TEXT 35

sannyāsa kariyā prabhu kailā ākarṣaṇa
yateka pālāñāchila tārkikādigaṇa

SYNONYMS

sannyāsa-the sannyāsa order; kariyā-accepting; prabhu-the Lord; kailā-did; ākarṣaṇa-attract; yateka-all; pālāñāchila-fled; tārkika-ādi-gaṇa-all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

TEXT 36

paḍuyā, pāṣaṇḍī, karmī, nindakādi yata
tārā āsi' prabhu-pāya haya avanata

SYNONYMS

paḍuyā-students; pāṣaṇḍī-material adjusters; karmī-fruitive actors; nindaka-ādi-critics; yata-all; tārā-they; āsi'-coming; prabhu-the Lord's; pāya-lotus feet; haya-became; avanata-surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

TEXT 37

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājāle

SYNONYMS

aparādha-offense; kṣamāila-excused; ḍubila-merged into; prema-jale-in the ocean of love of Godhead; kebā-who else; eḍāibe-will go away; prabhura-the Lord's; prema-loving; mahā-jāle-network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal ācārya. An ācārya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal ācārya, Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

tasmāt kenāpy upāyena
manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur
etayor eva kiṅkarāḥ

An ācārya should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Kṛṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya Mahāprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The ācārya must devise a means to bring them to devotional service. Therefore, although I am a sannyāsī I sometimes take part in getting boys and girls married, although in the history of sannyāsa no sannyāsī has personally taken part in marrying his disciples.

TEXT 38

sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare cāturī apāra

SYNONYMS

sabā-all; nistārite-to deliver; prabhu-the Lord; kṛpā-mercy; avatāra-incarnation; sabā-all; nistārite-to deliver; kare-did; cāturī-devices; apāra-unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared in order to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the ācārya to show mercy to the fallen souls. In this connection, deśa-kāla-pātra (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Kṛṣṇa consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. Gṛhasthas live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and Lord Kṛṣṇa with redoubled strength. In this verse the words sabā nistārite kare cāturī apāra indicate that Śrī Caitanya Mahāprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the śāstras yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

TEXT 39

tabe nija bhakta kaila yata mleccha ādi
sabe eḍāila mātra kāśīra māyāvādī

SYNONYMS

tabe-thereafter; nija-own; bhakta-devotee; kaila-converted; yata-all; mleccha-one who does not follow the Vedic principles; ādi-heading the list; sabe-all those; eḍāila-escaped; mātra-only; kāśīra-of Vārāṇasī; māyāvādī-impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Śaṅkarācārya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahāprabhu converted Muslims and other mlecchas into devotees, the impersonalist followers of Śaṅkarācārya could not be converted. After accepting the renounced order of life, Caitanya Mahāprabhu converted many karma-niṣṭhas who were addicted to fruitive activities, many great logicians like Sārvabhauma Bhaṭṭācārya, nindakas (blasphemers) like Prakāśānanda Sarasvatī, pāṣaṇḍīs (nondevotees) like Jagāi and Mādhāi, and adhama paḍuyās (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans (Muslims), but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahāprabhu.

In describing the Kāśīra Māyāvādīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but māyā, or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kāśīra Māyāvādīs, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth or in His varieties of activities in the spiritual world. Although they have their own arguments, which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Śaṅkarācārya, are generally known as Kāśīra Māyāvādīs.

Near Vārāṇasī there is another group of impersonalists, who are known as Saranātha Māyāvādīs. Outside the city of Vārāṇasī is a place known as Saranātha, where there is a big Buddhist stūpa. Many followers of Buddhist philosophy live there, and they are known as Saranātha Māyāvādīs. The impersonalists of Saranātha differ from those of Vārāṇasī, for the Vārāṇasī impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranātha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of māyā, or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in the Bhagavad-gītā. Actually, neither the Vārāṇasī nor Saranātha Māyāvādīs accept the principles of the Bhagavad-gītā, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the nondevotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gītā As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of bhakti-yoga is a creation of māyā and that Kṛṣṇa, devotional service and the devotee are also māyā. Therefore, as stated by Śrī Caitanya Mahāprabhu, māyāvādī kṛṣṇe aparādhī. "All the Māyāvādīs are offenders to Lord Kṛṣṇa." (Cc. Madhya 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

TEXT 40

vṛndāvana yāite prabhu rahilā kāśīte
māyāvādi-gaṇa tāṅre lāgila nindite

SYNONYMS

vṛndāvana-the holy place called Vṛndāvana; yāite-while going there; prabhu-Lord Śrī Caitanya Mahāprabhu; rahilā-remained; kāśīte-at Vārāṇasī; māyāvādi-gaṇa-the Māyāvādī philosophers; tāṅre-unto Him; lagila-began; nindite-to speak against Him.

TRANSLATION

While Lord Caitanya Mahāprabhu was passing through Vārāṇasī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.

PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing svāmīs, yogīs, impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

TEXT 41

sannyāsī ha-iyā kare gāyana, nācana
nā kare vedānta-pāṭha, kare saṅkīrtana

SYNONYMS

sannyāsī-a person in the renounced order of life; ha-iyā-accepting such a position; kare-does; gāyana-singing; nācana-dancing; nā kare-does not practice; vedānta-pāṭha-study of the Vedānta philosophy; kare saṅkīrtana-but simply engages in saṅkirtana.

TRANSLATION

"Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana.

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī sannyāsīs neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyāsī should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In the Bhagavad-gītā (15.15) Kṛṣṇa says, vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham: "By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the transcendental form of Śrīmad-Bhāgavatam, the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled Śrīmad-Bhāgavatam as a commentary on the Vedānta-sūtra. Śrīmad-Bhāgavatam is bhāṣyo 'yaṁ brahma-sūtrāṇām; in other words, all the Vedānta philosophy in the aphorisms of the Brahma-sūtra is thoroughly described in the pages of Śrīmad-Bhāgavatam. Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding the Bhagavad-gītā and Śrīmad-Bhāgavatam and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as Śrīmad-Bhāgavatam and others written by the ācāryas. The commentary of the Gauḍīya Vaiṣṇavas is the Govinda-bhāṣya.

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of Śrīmad-Bhāgavatam, called bhāgavata-dharma, are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a sannyāsī and they did not find Caitanya Mahāprabhu engaged in such direct study, they criticized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy: vedānta-vākyeṣu sadā ramantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ. "A sannyāsī, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedānta-sūtra. Such a person in the renounced order is to be considered very fortunate." The Māyāvādīs in Vārāṇasī blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī sannyāsīs and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhaṭṭācārya.

TEXT 42

mūrkha sannyāsī nija-dharma nāhi jane
bhāvuka ha-iyā phere bhāvukera sane

SYNONYMS

mūrkha-illiterate; sannyāsī-one in the renounced order of life; nija-dharma-own duty; nāhi-does not; jāne-know; bhāvuka-in ecstasy; ha-iyā-becoming; phere-wanders; bhāvukera-with another ecstatic person; sane-with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyāsī and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, Śrīmad-Bhāgavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gītā As It Is. After understanding the Bhāgavata philosophy, or bhāgavata-dharma, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as "the Hare Kṛṣṇa people," Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

TEXT 43

e saba śuniyā prabhu hāse mane mane
upekṣā kariyā kāro nā kaila sambhāṣaṇe

SYNONYMS

e saba-all these; śuniyā-after hearing; prabhu-the Lord; hāse-smiled; mane mane-within His mind; upekṣā-rejection; kariyā-doing so; kāro-with anyone; na-did not; kaila-make; sambhāṣaṇe-conversation.

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

TEXT 44

upekṣā kariyā kaila mathurā gamana
mathurā dekhiyā punaḥ kaila āgamana

SYNONYMS

upekṣā-neglecting them; kariyā-doing so; kaila-did; mathurā-the town named Mathurā; gamana-traveling; mathurā-Mathurā; dekhiyā-after seeing it; punaḥ-again; kaila āgamana-came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādīs, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

TEXT 45

kāśīte lekhaka śūdra-śrīcandraśekhara
tāṅra ghare rahilā prabhu svatantra īśvara

SYNONYMS

kāśīte-in Vārāṇasī; lekhaka-writer; śūdra-born of a śūdra family; śrī-candraśekhara-of the name Candraśekhara; tāṅra ghare-in his house; rahilā-remained; prabhu-the Lord; svatantra-independent; īśvara-the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candraśekhara, although he was regarded as a śūdra or kāyastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candraśekhara, a clerk, although a sannyāsī is not supposed to reside in a śūdra's house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brāhmaṇas were accepted as brāhmaṇas, and all those who took birth in other families-even the higher castes, namely, the kṣatriyas and vaiśyas-were considered śūdra non-brāhmaṇas. Therefore although Śrī Candraśekhara was a clerk from a kāyastha family in upper India, he was considered a śūdra. Similarly, vaiśyas, especially those of the suvarṇa-vaṇik community, were accepted as śūdras in Bengal, and even the vaidyas, who were generally physicians, were also considered śūdras. Lord Caitanya Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the kāyasthas, vaidyas and vaṇiks all began to accept the sacred thread, despite objections from the so-called brāhmaṇas.

Before the time of Caitanya Mahāprabhu, the suvarṇa-vaṇik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarṇa-vaṇik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a suvarṇa-vaṇik banker. Ballal Sen's bankruptcy later obliged the suvarṇa-vaṇik banker to stop advancing money to him, and thus he became angry and condemned the entire suvarṇa-vaṇik society as belonging to the śūdra community. Ballal Sen tried to induce the brāhmaṇas not to accept the suvarṇa-vaṇiks as followers of the instructions of the Vedas under the brahminical directions, but although some brāhmaṇas approved of Ballal Sen's actions, others did not. Thus the brāhmaṇas also became divided amongst themselves, and those who supported the suvarṇa-vaṇik class were rejected from the brāhmaṇa community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born brāhmaṇas, act as ācāryas by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava tantras. For example, in the families of Ṭhākura Raghunandana Ācārya, Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa and Rasikānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in brāhmaṇa families, they are bona fide spiritual masters who have the facility to worship the śālagrāma-śilā, which is worshiped with the Deity. As of this writing, śālagrāma-śilā worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-mārga (Deity worship).

TEXT 46

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantraṇa

SYNONYMS

tapana-miśrera-of Tapana Miśra; ghare-in the house; bhikṣā-accepting food; nirvāhaṇa-regularly executed; sannyāsīra-with other Māyāvādī sannyasīs; saṅge-in company with them; nāhi-never; māne-accepted; nimantraṇa-invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Miśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava sannyāsī cannot accept invitations from Māyāvādī sannyāsīs or intimately mix with them.

TEXT 47

sanātana gosāñi āsi' tāṅhāi mililā
tāṅra śikṣā lāgi' prabhu du-māsa rahilā

SYNONYMS

sanātana-of the name Sanātana; gosāñi-a great devotee; āsi'-coming there; tāṅhai-there at Vārāṇasī; milila-visited Him; tāṅra-His; śikṣā-in struction; lāgi'-for the matter of; prabhu-Lord Caitanya Mahāprabhu; du-māsa-two months; rahilā-remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapana Miśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book Hari-bhakti-vilāsa, which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In this Hari-bhakti-vilāsa Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brāhmaṇa. In this connection he says:

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

”As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brāhmaṇa.” Sometimes those born in brāhmaṇa families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one’s life can change. This is confirmed in Śrīmad-Bhagavatam by the words jahāti bandham and śudhyanti. Jahāti bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brāḥmaṇa by initiation under his strict guidance. Śrīla Jīva Gosvāmī states how a non-brāhmaṇa can be turned into a brāhmaṇa by the association of a pure devotee. Prabhaviṣṇave namaḥ: Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

TEXT 48

tāṅre śikhāilā saba vaiṣṇavera dharma
bhāgavata-ādi śāstrera yata gūḍha marma

SYNONYMS

tāṅre-unto him (Sanātana Gosvāmī); śikhāilā-the Lord taught him; saba-all; vaiṣṇavera-of the devotees; dharma-regular activities; bhāgavata-Śrīmad-Bhāgavatam; ādi-beginning with; śāstrera-of the revealed scriptures; yata-all; gūḍha-confidential; marma-purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam, which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the paramparā system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the śāstras, and therefore they are considered to be apa-sampradāya, which means ”outside of the sampradāya.” Some of these groups are known as āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi sahajiyā, sakhībhekī, smārta, jata-gosāñi, ativāḍī, cūḍādhārī and gaurāṅga-nāgarī. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these apasampradāya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of the Bhagavad-gītā. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the Vedas (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master.” Śrīla Narottama dāsa Ṭhākura advises, sādhu-śāstra-guru-vākya, hṛdaye kariyā aikya. The meaning of this instruction is that one must consider the instructions of the sādhu, the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a sādhu (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

TEXT 49

itimadhye candraśekhara, miśra-tapana
duḥkhī hañā prabhu-pāya kaila nivedana

SYNONYMS

iti-madhye-in the meantime; candraśekhara-the clerk of the name Candraśekhara; miśra-tapana-as well as Tapana Miśra; duḥkhī hañā-becoming very unhappy; prabhu-pāya-at the lotus feet of the Lord; kaila-made; nivedana-an appeal.

TRANSLATION

While Lord Caitanya Mahāprabhu was instructing Sanātana Gosvāmī, both Candraśekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

TEXT 50

kateka śuniba prabhu tomāra nindana
nā pāri sahite, ebe chāḍiba jīvana

SYNONYMS

kateka-how much; śuniba-shall we hear; prabhu-O Lord; tomāra-Your; nindana-blasphemy; nā pāri-we are not able; sahite-to tolerate; ebe-now; chāḍiba-give up; jīvana-life.

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśī, the Māyāvādī sannyāsīs blasphemed Him in many ways because although He was a sannyāsī He was indulging in chanting and dancing. Tapana Miśra and Candraśekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

TEXT 51

tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāṭe hṛdaya-śravaṇa

SYNONYMS

tomāre-unto You; nindaye-blasphemes; yata-all; sannyāsīra gaṇa-the Māyāvādī sannyāsīs; śunite-to hear; nā-cannot; pāri-tolerate; phāṭe-it breaks; hṛdaya-our hearts; śravaṇa-while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārīs, madhyama-adhikārīs and uttama-adhikārīs. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapana Miśra and Candraśekhara are understood to be kaniṣṭha-adhikārīs because they could not refute the arguments of the sannyāsīs in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

TEXT 52

ihā śuni rahe prabhu īṣat hāsiyā
sei kāle eka vipra milila āsiyā

SYNONYMS

ihā-this; śuni-hearing; rahe-remained; prabhu-Lord Caitanya Mahāprabhu; īṣat-slightly; hāsiyā-smiling; sei kāle-at that time; eka-one; vipra-brāhmaṇa; milila-met; āsiyā-coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a brāhmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapana Miśra and Candraśekhara; therefore by His grace this brāhmaṇa immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

TEXT 53

āsi' nivedana kare caraṇe dhariyā

eka vastu māgoṅ, deha prasanna ha-iyā

SYNONYMS

āsi'-coming there; nivedana-submissive statement; kare-made; caraṇe-unto the lotus feet; dhariyā-capturing; eka-one; vastu-thing; māgoṅ-beg from You; deha-kindly give it to me; prasanna-being pleased; ha-iyā-becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, tad viddhi praṇipātena paripraśnena sevayā: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this brāhmaṇa, being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

TEXT 54

sakala sannyāsī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana

SYNONYMS

sakala-all; sannyāsī-renouncers; muñi-I; kainu-made; nimantraṇa-invited; tumi-Your good self; yadi-if; āisa-come; pūrṇa-fulfillment; haya-becomes; mora-my; mana-mind.

TRANSLATION

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This brāhmaṇa knew that Caitanya Mahāprabhu was the only Vaiṣṇava sannyāsī in Benares at that time and all the others were Māyāvādīs. It is the duty of a gṛhastha to sometimes invite sannyāsīs to take food at his home. This gṛhastha-brāhmaṇa wanted to invite all the sannyāsīs to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to accept such an invitation because the Māyāvādī sannyāsīs would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

TEXT 55

nā yāha sannyāsi-goṣṭhī, ihā āmi jāni
more anugraha kara nimantraṇa māni'

SYNONYMS

nā-not; yāha-You go; sannyāsi-goṣṭhī-the association of Māyāvādī sannyāsīs; ihā-this; āmi-I; jāni-know; more-unto me; anugraha-merciful; kara-become; nimantraṇa-invitation; māni'-accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation.

PURPORT

An ācārya, or great personality of the Vaiṣṇava school, is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvādī sannyāsīs, yet He conceded to the request of the brāhmaṇa, as stated in the next verse.

TEXT 56

prabhu hāsi' nimantraṇa kaila aṅgīkāra
sannyāsīre kṛpā lāgi' e bhaṅgī tāṅhāra

SYNONYMS

prabhu-the Lord; hāsi'-smiling; nimantraṇa-invitation; kaila-made; aṅgīkāra-acceptance; sannyāsīre-unto the Māyāvādī sannyasīs; kṛpā-to show them mercy; lāgi'-for the matter of; e-this; bhaṅgī-gesture; tāṅhāra-His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvādī sannyāsīs.

PURPORT

Tapana Miśra and Candraśekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyāsīs in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brāhmaṇa came to request Him to accept his invitation to be present in the midst of the other sannyāsīs. This coincidence was made possible by the omnipotency of the Lord.

TEXT 57

se vipra jānena prabhu nā yā'na kā'ra ghare
tāṅhāra preraṇāya tāṅre atyāgraha kare

SYNONYMS

se-that; vipra-brāhmaṇa; jānena-knew it; prabhu-Lord Caitanya Mahāprabhu; nā-never; yā'na-goes; kā'ra-anyone's; ghare-house; taṅhāra-His; preraṇāya-by inspiration; tāṅre-unto Him; atyāgraha kare-strongly urging to accept the invitation.

TRANSLATION

57>The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

TEXT 58

āra dine gelā prabhu se vipra-bhavane
dekhilena, vasiyāchena sannyāsīra gaṇe

SYNONYMS

āra-next; dine-day; gelā-went; prabhu-the Lord; se-that; vipra-brāhmaṇa; bhavane-in the house of; dekhilena-He saw; vasiyāchena-there were sitting; sannyāsīra-all the sannyāsīs; gaṇe-in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, He saw all the sannyāsīs of Benares sitting there.

TEXT 59

sabā namaskari' gelā pāda-prakṣālane
pāda prakṣālana kari vasilā sei sthāne

SYNONYMS

sabā-to all; namaskari'-offering obeisances; gelā-went; pāda-foot; prakṣālane-for washing; pāda-foot; prakṣālana-washing; kari-finishing; vasilā-sat down; sei-in that; sthāne-place.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a sannyāsī. Śrī Caitanya Mahāprabhu teaches, amāninā māna-dena: one should always be respectful to others but should not demand respect for himself. A sannyāsī should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal ācārya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

TEXT 60

vasiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa

SYNONYMS

vasiyā-after sitting; karilā-exhibited; kichu-some; aiśvarya-mystic power; prakāśa-manifested; mahā-tejo-maya-very brilliantly; vapu-body; koṭi-millions; sūrya-sun; ābhāsa-reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.

TEXT 61

prabhāve ākarṣila saba sannyāsīra mana
uṭhila sannyāsī saba chāḍiyā āsana

SYNONYMS

prabhāve-by such illumination; ākarṣila-He attracted; saba-all; sannyāsīra-the Māyāvādī sannyāsīs; mana-mind; uṭhila-stood up; sannyāsī-all the Māyāvādī sannyāsīs; saba-all; chāḍiyā-giving up; āsana-sitting places.

TRANSLATION

When the sannyāsīs saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, ācāryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats that are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and then to utilize this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

TEXT 62

prakāśānanda-nāme sarva sannyāsi-pradhāna
prabhuke kahila kichu kariyā sammāna

SYNONYMS

prakāśānanda-Prakāśānanda; nāme-of the name; sarva-all; sannyāsi-pradhāna-chief of the Māyāvādī sannyāsīs; prabhuke-unto the Lord; kahila-said; kichu-something; kariyā-showing Him; sammāna-respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī sannyāsīs, similarly the leader of the Māyāvādī sannyāsīs, Prakāśānanda, also showed his respects to the Lord.

TEXT 63

ihāṅ āisa, ihāṅ āisa, śunaha śrīpāda
apavitra sthāne vaisa, kibā avasāda

SYNONYMS

ihāṅ āisa-come here; ihāṅ āisa-come here; śunaha-kindly hear; śrīpāda-Your Holiness; apavitra-unholy; sthāne-place; vaisa-You are sitting; kibā-what is that; avasāda-lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly.The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place that was not even clean. Therefore the Māyāvādī sannyāsīs thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.

TEXT 64

prabhu kahe,–āmi ha-i hīna-sampradāya
tomā-sabāra sabhāya vasite nā yuyāya

SYNONYMS

prabhu kahe-the Lord replied; āmi-I; ha-i-am; hīna-sampradāya-belonging to a lower spiritual school; tomā-sabāra-of all of you; sabhāya-in the assembly; vasite-to sit down; nā-never; yuyāya-I can dare.

TRANSLATION

The Lord replied: "I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you."

PURPORT

Māyāvādī sannyāsīs are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a brāhmaṇa and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life or become a preacher. Māyāvādī sannyāsīs always misinterpret all the śāstras with their word jugglery and grammatical compositions, yet Śrīpāda Śaṅkarācārya himself condemned such jugglery of words in the verse prāpte sannihite kāle na hi na hi rakṣati ḍukṛñ karaṇe. Ḍukṛñ refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śrīpāda Śaṅkarācārya's instructions, foolish Māyāvādī sannyāsīs are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī sannyāsīs are very puffed up if they hold the elevated sannyāsa title Tīrtha, Āśrama or Sarasvatī. Even among Māyāvādīs, those who belong to other sampradāyas and hold other titles, such as Vana, Araṇya or Bhāratī, are considered to be lower-grade sannyāsīs. Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī-sampradāya, and thus He considered Himself a lower sannyāsī than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava sannyāsīs, the sannyāsīs of the Māyāvādi-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradāya of sannyāsīs. Thus He wanted to point out clearly that a sannyāsī is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Māyāvādi-sampradāya sannyāsīs are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in the Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or "knower of Vedānta philosophy," is simply a pretension. Māyāvādī sannyāsīs always think of themselves as real sannyāsīs and consider sannyāsīs of the Vaiṣṇava order to be brahmacārīs. A brahmacārī is supposed to engage in the service of a sannyāsī and accept him as his guru. Māyāvādī sannyāsīs therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-gurus. Śrīla Rūpa Gosvāmī, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Pṛthivīṁ sa śiṣyāt: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī sannyāsīs who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava sannyāsī who humbly engages in the service of the Lord.

TEXT 65

āpane prakāśānanda hātete dhariyā
vasāilā sabhā-madhye sammāna kariyā

SYNONYMS

āpane-personally; prakāśānanda-Prakāśānanda; hātete-by His hand; dhariyā-capturing; vasāilā-made Him sit; sabhā-madhye-in the assembly of; sammāna-with great respect; kariyā-offering Him.

TRANSLATION

Prakāśānanda Sarasvatī, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvatī toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be ajñāta-sukṛti, or pious activities that one executes unknowingly. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvatī an opportunity to advance in ajñāta-sukṛti so that in the future he might actually become a Vaiṣṇava sannyāsī.

TEXT 66

puchila, tomāra nāma 'śrī-kṛṣṇa-caitanya'
keśava-bhāratīra śiṣya, tāte tumi dhanya

SYNONYMS

puchila-inquired; tomāra-Your; nāma-name; śrī-kṛṣṇa-caitanya-the name Śrī Kṛṣṇa Caitanya; keśava-bhāratīra śiṣya-You are a disciple of Keśava Bhāratī; tāte-in that connection; tumi-You are; dhanya-glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: "I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

TEXT 67

sāmpradāyika sannyāsī tumi, raha ei grāme
ki kāraṇe āmā-sabāra nā kara darśane

SYNONYMS

sāmpradāyika-of the community; sannyāsī-Māyāvādī sannyāsi; tumi-You are; raha-live; ei-this; grāme-in Vārāṇasī; ki kāraṇe-for what reason; āmā-sabāra-with us; nā-do not; kara-endeavor; darśane-to mix.

TRANSLATION

"You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava sannyāsī or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles-namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous-and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī sannyāsīs, but when there are arguments on the basis of śāstra, a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī sannyāsīs, only one who takes sannyāsa in the disciplic succession from Śaṅkarācārya is a Vedic sannyāsī. Sometimes it is challenged that the sannyāsīs who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to brāhmaṇa families, for Māyāvādīs do not offer sannyāsa to one who does not belong to a brāhmaṇa family by birth. Unfortunately, however, they do not know that at present everyone is born a śūdra (kalau śūdra-sambhavaḥ). It is to be understood that there are no brāhmaṇas in this age because those who claim to be brāhmaṇas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brāhmaṇa family, if he has the brahminical qualifications he should be accepted as a brāhmaṇa, as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in Śrīmad-Bhāgavatam. Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a brāhmaṇa by birthright but must possess the qualities of a brāhmaṇa. Thus in our Kṛṣṇa consciousness movement we never offer the sannyāsa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brāhmaṇa he cannot become a sannyāsī, it is not a valid principle that an unqualified man who is born in a brāhmaṇa family is a brāhmaṇa whereas a brahminically qualified person born in a non-brāhmaṇa family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of Śrīmad-Bhāgavatam, avoiding misleading heresy and manufactured conclusions.

TEXT 68

sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge lañā kara saṅkīrtana

SYNONYMS

sannyāsī-the renounced order of life; ha-iyā-accepting; kara-You do; nartana-gāyana-dancing and chanting; bhāvuka-fanatics; saba-all; saṅge-in Your company; lañā-accepting them; kara-You do; saṅkīrtana-chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that Śrī Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka:

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena

kīrtanīyaḥ sadā hariḥ

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

TEXT 69

vedānta-paṭhana, dhyāna,–sannyāsīra dharma
tāhā chāḍi' kara kene bhāvukera karma

SYNONYMS

vedānta-paṭhana-studying Vedānta philosophy; dhyāna-meditation; sannyāsīra-of a sannyāsi; dharma-duties; tāhā chāḍi'-giving them up; kara-You do; kene-why; bhāvukera-of the fanatics; karma-activities.

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?

PURPORT

As explained in regard to verse 41, Māyāvādī sannyāsīs do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sārvabhauma Bhaṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young sannyāsī, and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyāsī.

TEXT 70

prabhāve dekhiye tomā sākṣāt nārāyaṇa
hīnācāra kara kene, ithe ki kāraṇa

SYNONYMS

prabhāve-in Your opulence; dekhiye-I see; tomā-You; sākṣāt-directly; nārāyaṇa-the Supreme Personality of Godhead; hīna-ācāra-lower-class behavior; kara-You do; kene-why; ithe-in this; ki-what is; kāraṇa-reason.

TRANSLATION

"You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī sannyāsīs are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. Sākṣāt nārāyaṇa: he considered Him to be Nārāyaṇa Himself. Māyāvādī sannyāsīs address one another as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

TEXT 71

prabhu kahe–śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dekhi' karila śāsana

SYNONYMS

prabhu kahe-the Lord replied; śuna-kindly hear; śrīpāda-Your Holiness; ihāra-of this; kāraṇa-reason; guru-My spiritual master; more-Me; mūrkha-fool; dekhi'-understanding; karila-he did; śāsana-chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The śāstras strongly recommend:.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying the Vedānta-sūtra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

TEXT 72

mūrkha tumi, tomāra nāhika vedāntādhikāra
'kṛṣṇa-mantra' japa sadā,–ei mantra-sāra

SYNONYMS

mūrkha tumi-You are a fool; tomāra-Your; nāhika-there is not; vedānta-Vedānta philosophy; adhikāra-qualification to study; kṛṣṇa-mantra-the hymn of Kṛṣṇa (Hare Kṛṣṇa); japa-chant; sadā-always; ei-this; mantra-hymn; sāra-essence of all Vedic knowledge.

TRANSLATION

" 'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called śrauta-vākya, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction ('kṛṣṇa-mantra' japa sadā,-ei mantra-sāra).

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa mahā-mantra. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in the Bhagavad-gītā (15.15):

vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas."

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudospiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, māyā, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahma-jñāna, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of holy name of Lord Kṛṣṇa, which is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection Śrīmad-Bhāgavatam (3.33.7) states:

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." Another quotation states:

ṛg-vedo 'tha yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ
adhītās tena yenoktaṁ harir ity akṣara-dvayam

"A person who chants the two syllables ha-ri has already studied the four Vedas-Sāma, Ṛg, Yajur and Atharva."

Taking advantage of these verses, there are some sahajiyās who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the Vedānta-sūtra or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in the Bhagavad-gītā (15.15). Vedānta means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas (sahajiyās) do not care to study the Vedānta philosophy as commented upon by the four ācāryas. In the Gauḍīya-sampradāya there is a Vedānta commentary called the Govinda-bhāṣya, but the sahajiyās consider such commentaries to be untouchable philosophical speculation, and they consider the ācāryas to be mixed devotees. Thus they clear their way to hell.

TEXT 73

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

SYNONYMS

kṛṣṇa-mantra-the chanting of the Hare Kṛṣṇa mahā-mantra; haite-from; habe-it will be; saṁsāra-material existence; mocana-delilverance; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; haite-from; pābe-one will get; kṛṣṇera-of Lord Kṛṣṇa; caraṇa-lotus feet.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of māyā and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, one can realize a transcendental position that is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships-namely, śānta, dāsya, sakhya, vātsalya or mādhurya-and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jñāna, abhidheya and prayojana. Sambandha-jñāna refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (premā pum-artho mahān). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Māyāvādī sannyāsīs generally indulge. Śrī Śaṅkarācārya also stressed this point: na hi na hi rakṣati ḍukṛñ karaṇe. "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa mahā-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa, one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in Śrīmad-Bhāgavatam (1.7.6).

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic scripture [Śrīmad-Bhāgavatam], which is in relation to the Supreme Truth." One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhagavatam to relieve the conditioned souls from the clutches of māyā. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Śrīmad-Bhāgavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa mahā-mantra.

The holy name and the Lord are identical. One who is completely free from the clutches of māyā can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu's chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

TEXT 74

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

SYNONYMS

nāma-the holy name; vinu-without; kali-kāle-in this Age of Kali; nāhi-there is none; āra-or any alternative; dharma-religious principle; sarva-all; mantra-hymns; sāra-essence; nāma-the holy name; ei-this is; śāstra-revealed scriptures; marma-purport.

TRANSLATION

" 'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

PURPORT

The principles of the paramparā system were strictly honored in previous ages-Satya-yuga, Tretā-yuga and Dvāpara-yuga-but in the present age, Kali-yuga, people neglect the importance of this system of śrauta-paramparā, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura: golokera prema-dhana, hari-nāma-saṅkīrtana. The transcendental vibration of hari-nāma-saṅkīrtana is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa mahā-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuṇṭha, which means "without anxiety." In the material world everything is full of anxiety (kuṇṭha), whereas in the spiritual world (Vaikuṇṭha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa mahā-mantra is the only process that is in a transcendental position, beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva-mantra-sāra, the essence of all Vedic hymns.

A name that represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, the fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of nāmāparādha they gradually glide down from their exalted position of brahma-jñāna, as confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Although by severe austerities they rise to the exalted position of brahma-jñāna, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra sarvaṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14.1), which means "Everything is brahman," they are unable to understand that the holy name is also brahman. If they regularly chant the mahā-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

TEXT 75

eta bali' eka śloka śikhāila more
kaṇṭhe kari' ei śloka kariha vicāre

SYNONYMS

eta bali'-saying this; eka śloka-one verse; śikhāila-taught; more-Me; kaṇṭhe-in the throat; kari'-keeping; ei-this; śloka-verse; kariha-You should do; vicāre-in consideration.

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

TEXT 76

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma-the holy name of the Lord; hareḥ nāma-the holy name of the Lord; hareḥ nāma-the holy name of the Lord; eva-certainly; kevalam-only; kalau-in this Age of Kali; na asti-there is none; eva-certainly; na asti-there is none; eva-certainly; na asti-there is none; eva-certainly; gatiḥ-progress; anyathā-otherwise.

TRANSLATION

" 'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the śāstras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In Śrīmad-Bhāgavatam there are many references to this fact. In the Twelfth Canto (12.3.51) it is said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction-simply by chanting the Hare Kṛṣṇa mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Nārada-pañcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

trayo vedāḥ ṣaḍ-aṅgāni

chandāṁsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥsthaṁ
yac cānyad api vāṅ-mayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ

”The essence of all Vedic knowledge-comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa], the chandas, or Vedic hymns, and the processes for satisfying the demigods-is included in the eight syllables Hare Kīṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience.” Similarly, the Kali-santaraṇa Upaniṣad states, ”Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name.” Similarly, Śrī Madhvācārya, while commenting upon the Muṇḍaka Upaniṣad, has said:

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

”In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the pāñcarātrikī system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name.” In his Bhakti-sandarbha (verse 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-nāmātmakā eva mantrāḥ, tatra viśeṣeṇa namaḥ-śabdādy-alaṅkṛtāḥ śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato mantreṣu nāmato ’py adhika-sāmarthye labdhe kathaṁ dīkṣādy-apekṣā. ucyate-yady api svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadarya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Śrīla Jīva Gosvāmī states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama oṁ and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one’s restlessness due to the contaminations of conditioned life. Thus Nārada, in his pāñcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

TEXT 77

ei ājñā pāñā nāma la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana

SYNONYMS

ei-this; ājñā-order; pāñā-receiving; nāma-the holy name; la-i-chant; anukṣaṇa-always; nāma-the holy name; laite-accepting; laite-accepting; mora-My; bhrānta-bewilderment; haila-taking place; mana-in the mind.

TRANSLATION

”Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

TEXT 78

dhairya dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta

SYNONYMS

dhairya-patience; dharite-capturing; nāri-unable to take; hailāma-I have become; unmatta-mad after it; hāsi-laugh; kāndi-cry; nāci-dance; gāi-sing; yaiche-as much as; madamatta-madman.

TRANSLATION

”While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

TEXT 79

tabe dhairya dhari’ mane kariluṅ vicāra
kṛṣṇa-nāme jñānācchanna ha-ila āmāra

SYNONYMS

tabe-thereafter; dhairya-patience; dhari’-accepting; mane-in the mind; kariluṅ-I did; vicāra-consideration; kṛṣṇa-nāme-in the holy name of Kṛṣṇa; jñāna ācchanna-covering of My knowledge; ha-ila-has become; āmāra-of Me.

TRANSLATION

”Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

TEXT 80

pāgala ha-ilāṅ āmi, dhairya nāhi mane
eta cinti' nivediluṅ gurura caraṇe

SYNONYMS

pāgala-madman; ha-ilāṅ-I have become; āmi-I; dhairya-patience; nāhi-not; mane-in the mind; eta-thus; cinti'-considering; nivediluṅ-I submitted; gurura-of the spiritual master; caraṇe-at his lotus feet.

TRANSLATION

”I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

TEXT 81

kibā mantra dilā, gosāñi, kibā tāra bala
japite japite mantra karila pāgala

SYNONYMS

kibā-what kind of; mantra-hymn; dilā-you have given; gosāñi-My lord; kibā-what is; tāra-its; bala-strength; japite-chanting; japite-chanting; mantra-the hymn; karila-has made Me; pāgala-madman.

TRANSLATION

” 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

PURPORT

Śrī Caitanya Mahāprabhu prays in His Śikṣāṣṭaka:

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

”O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.” It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa mahā-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

TEXT 82

hāsāya, nācāya, more karāya krandana
eta śuni' guru hāsi balilā vacana

SYNONYMS

hāsāya-it causes Me to laugh; nācaya-it causes Me to dance; more-unto Me; karāya-it causes; krandana-crying; eta-thus; śuni'-hearing; guru-My spiritual master; hāsi-smiling; balilā-said; vacana-words.

TRANSLATION

” 'Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, ”How successful my disciple has become!” He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

TEXT 83

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

SYNONYMS

kṛṣṇa-nāma-the holy name of Kṛṣṇa; mahā-mantrera-of the supreme hymn; ei ta'-this is its; svabhāva-nature; yei-anyone; jape-chants; tāra-his; kṛṣṇe-unto Kṛṣṇa; upajaye-develops; bhāva-ecstasy.

TRANSLATION

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

PURPORT

In this verse it is explained that one who chants the Hare Kṛṣṇa mantra develops bhāva, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. Lord Kṛṣṇa mentions this bhāva stage in the Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. Bhāva is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name.

When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa mahā-mantra. Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kṛṣṇa mahā-mantra.

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa mahā-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa mahā-mantra induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, kṛṣṇa-śakti vinā nahe tāra pravartana; unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa mahā-mantra. As devotees propagate the Hare Kṛṣṇa mahā-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhāva, he always thinks of Kṛṣṇa in many different ways. One who has attained this bhāva stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are added to this bhāva stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the mahā-mantra. Other mantras mentioned in the Nārada-pañcarātra are known simply as mantras, but the chanting of the holy name of the Lord is called the mahā-mantra.

TEXT 84

kṛṣṇa-viṣayaka premā–parama puruṣārtha
yāra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

kṛṣṇa-viṣayaka-in the subject of Kṛṣṇa; premā-love; parama-the highest; puruṣa-artha-achievement of the goal of life; yāra-whose; āge-before; tṛṇa-tulya-like the grass in the street; cāri-four; puruṣa-artha-achievements.

TRANSLATION

" 'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (premā pum-artho mahān śri-caitanya-mahāprabhor matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for bubhukṣus, or those who desire to enjoy this material world, and mumukṣus, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed bhāva, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kāma (sense gratification) and mokṣa (liberation) are the four principles of religion that pertain to the material world. Therefore in the beginning of Śrīmad-Bhāgavatam it is declared, dharmaḥ projjhita-kaitavo 'tra: cheating religious systems in terms of these four material principles are completely discarded from Śrīmad-Bhāgavatam, for Śrīmad-Bhāgavatam teaches only how to develop one's dormant love of God. The Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam, and therefore it ends with the words, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called sanātana. When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

TEXT 85

pañcama puruṣārtha–premānandāmṛta-sindhu
mokṣādi ānanda yāra nahe eka bindu

SYNONYMS

pañcama-fifth; puruṣa-artha-goal of life; prema-ānanda-the spiritual bliss of love of Godhead; amṛta-eternal; sindhu-ocean; mokṣa-ādi-liberation and other principles of religiosity; ānanda-pleasures derived from them; yāra-whose; nahe-never comparable; eka-one; bindu-drop.

TRANSLATION

" 'For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.

TEXT 86

kṛṣṇa-nāmera phala–'premā', sarva-śāstre kaya
bhāgye sei premā tomāya karila udaya

SYNONYMS

kṛṣṇa-nāmera-of the holy name of the Lord; phala-result; premā-love of Godhead; sarva-in all; śāstre-revealed scriptures; kaya-describe; bhāgye-fortunately; sei-that; premā-love of Godhead; tomāya-Your; karila-has done; udaya-arisen.

TRANSLATION

" 'The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

TEXT 87

premāra svabhāve kare citta-tanu kṣobha
kṛṣṇera caraṇa-prāptye upajāya lobha

SYNONYMS

premāra-out of love of Godhead; svabhāve-by nature; kare-it induces; citta-the consciousness; tanu-the body; kṣobha-agitated; kṛṣṇera-of Lord Kṛṣṇa; caraṇa-lotus feet; prāptye-to obtain; upajāya-it so becomes; lobha-aspiration.

TRANSLATION

" 'It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

TEXT 88

premāra svabhāve bhakta hāse, kānde, gāya
unmatta ha-iyā nāce, iti-uti dhāya

SYNONYMS

premāra-by such love of Godhead; svabhāve-by nature; bhakta-the devotee; hāse-laughs; kānde-cries; gāya-chants; unmatta-mad; ha-iyā-becoming; nāce-dances; iti-here; uti-there; dhāya-moves.

TRANSLATION

" 'When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

TEXTS 89-90

sveda, kampa, romāñcāśru, gadgada, vaivarṇya
unmāda, viṣāda, dhairya, garva, harṣa, dainya
eta bhāve premā bhaktagaṇere nācāya
kṛṣṇera ānandāmṛta-sāgare bhāsāya

SYNONYMS

sveda-perspiration; kampa-trembling; romāñca-standing of the hairs on the body; aśru-tears; gadgada-faltering; vaivarṇya-changing of bodily color; unmāda-madness; viṣāda-melancholy; dhairya-patience; garva-pride; harṣa-joyfulness; dainya-humbleness; eta-in many ways; bhāve-in ecstasy; premā-love of Godhead; bhakta-gaṇere-unto the devotees; nācāya-causes to dance; kṛṣṇera-of Lord Kṛṣṇa; ānanda-transcendental bliss; amṛta-nectar; sāgare-in the ocean; bhāsāya-floats.

TRANSLATION

" 'Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility-these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his Prīti-sandarbha (66), explains this stage of love of Godhead: bhagavat-prīti-rūpā vṛttir māyādi-mayī na bhavati. kiṁ tarhi, svarūpa-śakty-ānanda-rūpā, yad-ānanda-parādhīnaḥ śrī-bhagavān apīti. Similarly, in the 69th anuccheda he offers further explanation: tad evaṁ prīter lakṣaṇaṁ citta-dravas tasya ca roma-harṣādikam. kathañcij jāte 'pi citta-drave roma-harṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam. āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyaṁ ca. ata evānimittā svābhāvikī ceti tad viśeṣaṇam. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions.This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called āśaya-śuddhi, or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of āśaya-śuddhi are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"That religion is best which causes its followers to become ecstatic in love of God that is unmotivated and free from material impediments, for this only can completely satisfy the self."

TEXT 91

bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailāṅ kṛtārtha

SYNONYMS

bhāla haila-let it be good; pāile-You have gotten; tumi-You; parama-puruṣārtha-superexcellent goal of life; tomāra-Your; premete-by development in love of Godhead; āmi-I; hailāṅ-become; kṛta-artha-very much obliged.

TRANSLATION

" 'It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and maṭhas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

TEXT 92

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana

SYNONYMS

nāca-go on dancing; gāo-chant; bhakta-saṅge-in the society of devotees; kara-continue; saṅkīrtana-chanting of the holy name in assembly; kṛṣṇa-nāma-the holy name of Kṛṣṇa; upadeśi'-by instructing; tāra'-deliver; sarva-jana-all fallen souls.

TRANSLATION

" 'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the saṅkīrtana movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees-namely, goṣṭhy-ānandīs and bhajanānandīs. Bhajanānandī refers to one who is satisfied to cultivate devotional service for himself, and goṣṭhy-ānandī is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (Bhāg. 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place.” Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvati Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in Śrīmad-Bhāgavatam beginning naitat samācarej jātu manasāpi hy anīśvaraḥ (10.33.30), and the following verse in Bhakti-rasāmṛta-sindhu (1.2.255):

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa’s service.

TEXT 93

eta bali’ eka śloka śikhāila more
bhāgavatera sāra ei–bale vāre vāre

SYNONYMS

eta bali’-saying this; eka-one; śloka-verse; śikhāila-has taught; more-unto Me; bhāgavatera-of Śrīmad-Bhāgavatam; sāra-essence; ei-this is; bale-he said; vāre vāre-again and again.

TRANSLATION

”Saying this, My spiritual master taught Me a verse from Śrīmad-Bhāgavatam. It is the essence of all the Bhāgavatam’s instructions; therefore he instructed Me on this verse again and again.”

PURPORT

This verse from Śrīmad-Bhāgavatam (11.2.40) was spoken by Śrī Nārada Muni to Vasudeva to teach him about Bhāgavata-dharma. Vasudeva had already achieved the result of Bhāgavata-dharma because Lord Kṛṣṇa appeared in his house as his son, yet in order to teach others, he desired to hear from Śrī Nārada Muni to be enlightened in the process of Bhāgavata-dharma. This is the humbleness of a great devotee.

TEXT 94

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ-when one thus engages in the vow to chant and dance; sva-own; priya-very dear; nāma-holy name; kīrtyā-by chanting; jāta-in this way develops; anurāgaḥ-attachment; druta-cittaḥ-very eagerly; uccaiḥ-loudly; hasati-laughs; atho-also; roditi-cries; rauti-becomes agitated; gāyati-chants; unmāda-vat-like a madman; nṛtyati-dancing; loka-bāhyaḥ-without caring for outsiders.

TRANSLATION

” ’When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

TEXTS 95-96

ei tāṅra vākye āmi dṛḍha viśvāsa dhari’
nirantara kṛṣṇa-nāma saṅkīrtana kari
sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

SYNONYMS

ei-this; tāṅra-his (My spiritual master’s); vākye-in the words of; āmi-I; dṛḍha-firm; viśvāsa-faith; dhari’-depend; nirantara-always; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; saṅkīrtana-chanting; kari-continue; sei-that; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kabhu-sometimes; gāoyāya-causes Me to chant; nācāya-causes Me to dance; gāhi-by chanting; nāci-dancing; nāhi-not; āmi-Myself; āpana-own; icchāya-will.

TRANSLATION

”I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the saṅkīrtana movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the saṅkīrtana movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way-in a helpless way-but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the Vedānta-sūtra, I never followed the explanation of the Śaṅkara-sampradāya or Māyāvādī sannyāsīs. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of the Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity [dharma], economic development [artha], sense gratification [kāma] and liberation [mokṣa], it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhāgavata-jīvana, or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

TEXT 97

kṛṣṇa-nāme ye ānanda-sindhu-āsvādana
brahmānanda tāra āge khātodaka-sama

SYNONYMS

kṛṣṇa-nāme-in the holy name of the Lord; ye-which; ānanda-transcendental bliss; sindhu-ocean; āsvādana-tasting; brahma-ānanda-the transcendental bliss of impersonal understanding; tāra-its; āge-in front; khāta-udaka-shallow water in the canals; sama-like.

TRANSLATION

"Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasāmṛta-sindhu (1.1.38) it is stated:

brahmānando bhaved eṣa
cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

"If brahmānanda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmānanda could not compare with even an atomic portion of the pleasure relished in pure devotional service."

TEXT 98

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat-Your; sākṣāt-meeting; karaṇa-such action; āhlāda-pleasure; viśuddha-spiritually purified; abdhi-ocean; sthitasya-being situated; me-by me; sukhāni-happiness; goṣpadāyante-a small hole created by the hoof of a calf; brāhmaṇi-the pleasure derived from impersonal Brahman understanding; api-also; jagat-guro-O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.' "

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 99

prabhura miṣṭa-vākya śuni' sannyāsīra gaṇa
citta phiri' gela, kahe madhura vacana

SYNONYMS

prabhura-of the Lord; miṣṭa-vākya-sweet words; śuni'-after hearing; sannyāsīra gaṇa-all the groups of sannyāsīs; citta-consciousness; phiri'-moved; gela-went; kahe-said; madhura-pleasing; vacana-words.

TRANSLATION

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī sannyāsīs met Caitanya Mahāprabhu at Vārāṇasī to criticize the Lord regarding His participation in the saṅkīrtana movement, which they did not like. This demonic nature of opposition to the saṅkīrtana movement perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahlāda Mahārāja. He used to chant in saṅkīrtana although his father did not like it, and that was the reason for the misunderstanding between the father and son. In the Bhagavad-gītā (7.15) the Lord says:

na māṁ duṣkṛtino mūḍhāh
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." The Māyāvādī sannyāsīs are āsuraṁ bhāvam āśritāḥ, which means that they have taken the path of the asuras (demons), who do not believe in the existence of the form of the Lord. The Māyāvādīs say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs or hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Māyāvādīs' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedāntists, they are factually māyayāpahṛta-jñāna; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī sannyāsīs. Therefore the original purpose of the Māyāvādī sannyāsīs of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī sannyāsīs. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu as far as possible and try to convince the opposition by quoting from the śāstras and presenting the conclusion of the ācāryas. It is in this way that we should try to defeat all the enemies of the Lord.

TEXT 100

ye kichu kahile tumi, saba satya haya
kṛṣṇa-premā sei pāya, yāra bhāgyodaya

SYNONYMS

ye-all; kichu-that; kahile-You spoke; tumi-You; saba-everything; satya-truth; haya-becomes; kṛṣṇa-premā-love of Godhead; sei-anyone; pāya-achieves; yāra-whose; bhāgya-udaya-fortune is now awakened.

TRANSLATION

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master, or ācārya, he develops love of Godhead. One whose love of Godhead (kṛṣṇa-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī sannyāsīs admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

TEXT 101

kṛṣṇe bhakti kara–ihāya sabāra santoṣa
vedānta nā śuna kene, tāra kibā doṣa

SYNONYMS

kṛṣṇe-unto Kṛṣṇa; bhakti-devotional service; kara-do; ihāya-in this matter; sabāra-of everyone; santoṣa-there is satisfaction; vedānta-the philosophy of the Vedānta-sūtra; nā-do not; śuna-hear; kene-why; tāra-of the philosophy; kibā-what is; doṣa-fault.

TRANSLATION

”Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, ”Māyāvādī sannyāsīs accept that the commentary by Śrī Śaṅkarācārya known as Śārīraka-bhāṣya gives the real meaning of the Vedanta-sūtra. In other words, Māyāvādī sannyāsīs accept the meanings expressed in the explanations of the Vedānta-sūtra by Śaṅkarācārya, which are based on monism. Thus they explain the Vedānta-sūtra, the Upaniṣads and all such Vedic literature in their own impersonal way.” The great Māyāvādī sannyāsī Sadānanda Yogīndra has written a book known as Vedānta-sāra, in which he writes, vedānto nāma upaniṣat-pramāṇam. tad-upakārīṇi śārīraka-sūtrādīni ca. According to Sadānanda Yogīndra, the Vedānta-sūtra and Upaniṣads, as presented by Śrī Śaṅkarācārya in his Śārīraka-bhāṣya commentary, are the only sources of Vedic evidence. Actually, however, Vedānta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Śaṅkarācārya’s Śārīraka-bhāṣya. There are other Vedānta commentaries, written by Vaiṣṇava ācāryas, none of whom follow Śrī Śaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Śaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava ācāryas, which are known as śuddhādvaita (purified monism), śuddha-dvaita (purified dualism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism) and acintya-bhedābheda (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevalādvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of the Vedānta-sūtra, they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body made of māyā, and the loving service of the Lord executed by devotees is also māyā. They consider such devotional service to be an aspect of fruitive activities (karma-kāṇḍa). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

TEXT 102

eta śuni’ hāsi’ prabhu balilā vacana
duḥkha nā mānaha yadi, kari nivedana

SYNONYMS

eta-thus; śuni’-hearing; hāsi’-smiling; prabhu-Lord Caitanya Mahāprabhu; balilā-said; vacana-His words; duḥkha-unhappy; nā-do not; mānaha-take it; yadi-if; kari-I say; nivedana-something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, ”My dear sirs, if you don’t mind I can say something to you regarding Vedānta philosophy.”

PURPORT

The Māyāvādī sannyāsīs, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the Śārīraka-bhāṣya commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī sannyāsīs, wanted to speak regarding Vedānta philosophy.

The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the sahajiyās. All the Vaiṣṇava ācāryas were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an ācārya. To be accepted as an ācārya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

The words bhaktyā śruta-gṛhītayā in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upaniṣads and Vedānta-sūtra. Śrīla Rūpa Gosvāmī said:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service performed without reference to the Vedas, Purāṇas, Pañcarātras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society.” There are different grades of Vaiṣṇavas (kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī), but to be a madhyama-adhikārī preacher one must be a learned scholar in the Vedānta-sūtra and other Vedic literature because when bhakti-yoga develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (Bhāg. 1.2.12):

TRANSLATION

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vāsudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of human beings-the karmīs, the jñānīs, the yogīs and the devotees. The karmīs are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gītā and other Vedic literatures, the Supreme Person is realized by devotional service which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of jñāna and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment from material association, and which is fixed by dint of the aural reception of the Vedānta-śruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavata. The number one Bhāgavata is the established personality of devotee, and the other Bhāgavata is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of the Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upaniṣads, Vedānta-sūtra and other literatures left by the previous authorities, or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, Purāṇa and Pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samādhi.

TEXT 103

ihā śuni' bale sarva sannyāsīra gaṇa
tomāke dekhiye yaiche sākṣāt nārāyaṇa

SYNONYMS

ihā-this; śuni'-hearing; bale-spoke; sarva-all; sannyāsīra-of the Māyāvādī sannyāsīs; gaṇa-group; tomāke-unto You; dekhiye-we see; yaiche-exactly like; sākṣāt-directly; nārāyaṇa-the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī sannyāsīs address each other as Nārāyaṇa. Whenever they see another sannyāsī, they offer him respect by calling oṁ namo nārāyaṇāya ("I offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed up with the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term daridra-nārāyaṇa ("poor Nārāyaṇa"), which was invented by a so-called svāmī who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī sannyāsīs who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī sannyāsīs, understanding that He was directly Nārāyaṇa Himself whereas they were false, puffed-up Nārāyaṇas, spoke to Him as follows.

TEXT 104

tomāra vacana śuni' juḍāya śravaṇa
tomāra mādhurī dekhi' juḍāya nayana

SYNONYMS

tomāra-Your; vacana-speeches; śuni'-hearing; juḍāya-very much satisfied; śravaṇa-aural reception; tomāra-Your; mādhurī-nectar; dekhi'-seeing; juḍāya-satisfies; nayana-our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the śāstras it is said:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"With one's materially contaminated senses one cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself." (Bhakti-rasāmṛta-sindhu 1.2.234) Here one can see the effect of the Māyāvādī sannyāsīs' service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of sannyāsa, they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī sannyāsīs recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the daridra-nārāyaṇas invented by so-called sannyāsīs.

TEXT 105

tomāra prabhāve sabāra ānandita mana
kabhu asaṅgata nahe tomāra vacana

SYNONYMS

tomāra-Your; prabhāve-by influence; sabāra-of everyone; ānandita-joyful; mana-mind; kabhu-at anytime; asaṅgata-unreasonable; nahe-does not; tomāra-Your; vacana-speeches.

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on the Vedānta-sūtra."

PURPORT

In this verse the words tomāra prabhāve ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla. "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī sannyāsīs were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī sannyāsīs were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.

TEXT 106

prabhu kahe, vedānta-sūtra īśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa

SYNONYMS

prabhu kahe-the Lord began to speak; vedānta-sūtra-the philosophy of Vedanta-sūtra; īśvara-vacana-spoken by the Supreme Personality of Godhead; vyāsa-rūpe-in the form of Vyāsadeva; kaila-He has made; yāhā-whatever; śrī-nārāyaṇa-the Supreme Personality of Godhead.

TRANSLATION

The Lord said, "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva.

PURPORT

The Vedānta-sūtra, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athāto brahma-jijñāsā ("Now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the Vedānta-sūtra very concisely explains the human mission. This is confirmed by the words of the Vāyu and Skanda Purāṇas, which define a sūtra as follows:

alpākṣaram asandigdhaṁ
sāra-vat viśvato-mukham
astobham anavadyaṁ ca
sūtraṁ sūtra-vido viduḥ

"A sūtra is an aphorism that expresses the essence of all knowledge in a minimum of words It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such sūtras must be aware of the Vedānta-sūtra, which is well known among scholars by the following different names: (1) Brahma-sūtra, (2) Śārīraka, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṁsā and (6) Vedānta-darśana.

There are four chapters (adhyāyas) in the Vedānta-sūtra, and there are four divisions (pādas) in each chapter. Therefore the Vedānta-sūtra may be referred to as ṣoḍaśa-pāda, or sixteen divisions of aphorisms. The theme of each and every division is fully described in terms of five different subject matters (adhikaraṇas), which are technically called pratijñā, hetu, udāharaṇa, upanaya and nigamana. Every theme must necessarily be explained with reference to pratijñā, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedānta-sūtra is athāto brahma-jijñāsā, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (hetu), examples must be given in terms of various facts (udaharaṇa), the theme must gradually be brought nearer for understanding (upanaya), and finally it must be supported by authoritative quotations from the Vedic śāstras (nigamana).

According to the great dictionary compiler Hemacandra, also known as Koṣakāra, Vedānta refers to the purport of the Upaniṣads and the Brāhmaṇa portion of the Vedas. Professor Apte, in his dictionary, describes the Brāhmaṇa portion of the Vedas as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the mantra portion of the Vedas. Hemacandra said that the supplement of the Vedas is called the Vedānta-sūtra. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedānta knowledge. Such knowledge, as given in the aphorisms of the Vedānta-sūtra, must be supported by the Upaniṣads.

According to learned scholars, there are three different sources of knowledge, which are called prasthāna-traya. According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In the Bhagavad-gītā (13.5) the Lord says, brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ: "Understanding of the ultimate goal of life is ascertained in the Brahma-sūtra by legitimate logic and argument concerning cause and effect." Therefore the Vedānta-sūtra is known as nyāya-prasthāna, the Upaniṣads are known as śruti-prasthāna, and the Gītā, Mahābhārata and Purāṇas are known as smṛti-prasthāna. All scientific knowledge of transcendence must be supported by śruti, smṛti and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the Vedas called the Sātvata-pañcarātra emanated from the breathing of Nārāyaṇa, the Supreme Personality of Godhead. The Vedānta-sūtra aphorisms were compiled by Śrīla Vyāsadeva, a powerful incarnation of Śrī Nārāyaṇa, although it is sometimes said that they were compiled by a great sage named Apāntaratamā. Both the Pañcarātra and Vedānta-sūtra, however, express the same opinions. Śrī Caitanya Mahāprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because the Vedānta-sūtra was compiled by Śrīla Vyāsadeva, it may be understood to have emanated from the breathing of Śrī Nārāyaṇa. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments that while Vyāsadeva was compiling the Vedānta-sūtra, seven of his great saintly contemporaries were also engaged in similar work. These saints were Ātreya Ṛṣi, Āśmarathya, Auḍulomi, Kārṣṇājini, Kāśakṛtsna, Jaimini and Bādarī. In addition, it is stated that Pārāśarī and Karmandī-bhikṣu also discussed the Vedānta-sūtra aphorisms before Vyāsadeva.

The Vedānta-sūtra consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as sambandha-jñāna, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhidheya-jñāna. The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu: jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'. "The living entity is an eternal servant of Kṛṣṇa, the Supreme God." (Cc. Madhya 20.108) Therefore, to act in that relationship one must perform sādhana-bhakti, or the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheya-jñāna. The fourth chapter describes the result of such devotional service (prayojana-jñāna). This ultimate goal of life is to go back home, back to Godhead. The words anāvṛttiḥ śabdāt in the Vedānta-sūtra indicate this ultimate goal.

Śrīla Vyāsadeva, a powerful incarnation of Nārāyaṇa, compiled the Vedānta-sūtra, and in order to protect it from unauthorized commentaries, he personally composed Śrīmad-Bhāgavatam on the instruction of his spiritual master, Nārada Muni, as the original commentary on the Vedānta-sūtra. Besides Śrīmad-Bhāgavatam, there are commentaries on the Vedānta-sūtra composed by all the major Vaiṣṇava ācāryas, and in each of them devotional service to the Lord is described very explicitly. Only those who follow Śaṅkara's commentary have described the Vedānta-sūtra in an impersonal way, without reference to viṣṇu-bhakti, or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this Śārīraka-bhāṣya, or impersonal description of the Vedānta-sūtra, but all commentaries that are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original Vedānta-sūtra. In other words, Lord Caitanya definitely confirmed that the commentaries, or bhāṣyas, written by the Vaiṣṇava ācāryas on the basis of devotional service to Lord Viṣṇu, and not the Śārīraka-bhāṣya of Śaṅkarācārya, give the actual explanation of the Vedānta-sūtra.

TEXT 107

bhrama, pramāda, vipralipsā, karaṇāpāṭava
īśvarera vākye nāhi doṣa ei saba

SYNONYMS

bhrama-mistake; pramāda-illusion; vipralipsā-cheating purposes; karaṇa-apāṭava-inefficiency of the material senses; īśvarera-of the Lord; vākye-in the speech; nāhi-there is not; doṣa-fault; ei saba-all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gītā (4.2) the Lord says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

TEXT 108

upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛttye sei artha parama mahattva

SYNONYMS

upaniṣat-the authorized Vedic version; sahita-along with; sūtra-the Vedānta-sūtra; kahe-it is said; yei-the subject matter; tattva-in truth; mukhya-vṛttye-by direct understanding; sei-that truth; artha-meaning; parama-ultimate; mahattva-glory.

TRANSLATION

"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the śāstras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gītā As It Is. We do not create meanings by concoction. Sometimes commentators say that the word kurukṣetra in the first verse of the Bhagavad-gītā refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place that still exists, and according to the Vedic version it is a dharma-kṣetra, or a place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that kurukṣetra means the body and that pañca-pāṇḍava refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahāprabhu confirms that all Vedic literature, including the Upaniṣads, Brahma-sūtra and others, whether śruti, smṛti or nyāya, must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahāprabhu fully deprecated the attempt to describe the Vedas in this way.

Regarding the Upaniṣads, the following eleven Upaniṣads are considered to be the topmost: Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhad-āraṇyaka and Śvetāśvatara. However, in the Muktikopaniṣad, verses 30-39, there is a description of 108 Upaniṣads. They are as follows: (1) Īśopaniṣad, (2) Kenopaniṣad, (3) Kaṭhopaniṣad, (4) Praśnopaniṣad, (5) Muṇḍakopaniṣad, (6) Māṇḍūkyopaniṣad, (7) Taittirīyopaniṣad, (8) Aitareyopaniṣad, (9) Chāndogyopaniṣad, (10) Bṛhad-āraṇyakopaniṣad, (11) Brahmopaniṣad, (12) Kaivalyopaniṣad, (13) Jābālopaniṣad, (14) Śvetāśvataropaniṣad, (15) Haṁsopaniṣad, (16) Āruṇeyopaniṣad, (17) Garbhopaniṣad, (18) Nārāyaṇopaniṣad, (19) Paramahaṁsopaniṣad, (20) Amṛta-bindūpaniṣad, (21) Nāda-bindūpaniṣad, (22) Śiropaniṣad, (23) Atharva-śikhopaniṣad, (24) Maitrāyaṇy-upaniṣad, (25) Kauṣītaky-upaniṣad, (26) Bṛhaj-jābālopaniṣad, (27) Nṛsiṁha-tāpanīyopaniṣad, (28) Kālāgni-rudropaniṣad, (29) Maitreyy-upaniṣad, (30) Subālopaniṣad, (31) Kṣurikopaniṣad, (32) Mantrikopaniṣad, (33) Sarva-sāropaniṣad, (34) Nirālambopaniṣad, (35) Śuka-rahasyopaniṣad, (36) Vajra-sūcikopaniṣad, (37) Tejo-bindūpaniṣad, (38) Nāda-bindūpaniṣad, (39) Dhyāna-bindūpaniṣad, (40) Brahma-vidyopaniṣad, (41) Yoga-tattvopaniṣad, (42), Ātma-bodhopaniṣad, (43) Nārada-parivrājakopaniṣad, (44) Triśikhy-upaniṣad, (45) Sītopaniṣad, (46) Yoga-cūḍāmaṇy-upaniṣad, (47) Nirvāṇopaniṣad, (48) Maṇḍala-brāhmaṇopaniṣad, (49) Dakṣiṇā-mūrty-upaniṣad, (50) Śarabhopaniṣad, (51) Skandopaniṣad, (52) Mahānārāyaṇopaniṣad, (53) Advaya-tārakopaniṣad, (54) Rāma-rahasyopaniṣad, (55) Rāma-tāpaṇy-upaniṣad, (56) Vāsudevopaniṣad, (57) Mudgalopaniṣad, (58) Śāṇḍilyopaniṣad, (59) Paiṅgalopaniṣad, (60) Bhikṣūpaniṣad, (61) Mahad-upaniṣad, (62) Śārīrakopaniṣad, (63) Yoga-śikhopaniṣad, (64) Turīyātītopaniṣad, (65) Sannyāsopaniṣad, (66) Paramahaṁsa-parivrājakopaniṣad, (67) Mālikopaniṣad, (68) Avyaktopaniṣad, (69) Ekākṣaropaniṣad, (70) Pūrṇopaniṣad, (71) Sūryopaniṣad, (72) Akṣy-upaniṣad, (73) Adhyātmopaniṣad, (74) Kuṇḍikopaniṣad, (75) Sāvitry-upaniṣad, (76) Ātmopaniṣad, (77) Pāśupatopaniṣad, (78) Param-brahmopaniṣad, (79) Avadhūtopaniṣad, (80) Tripurā-tapanopaniṣad, (81) Devy-upaniṣad, (82) Tripuropaniṣad, (83) Kaṭha-rudropaniṣad, (84) Bhāvanopaniṣad, (85) Hṛdayopaniṣad, (86) Yoga-kuṇḍaliny-upaniṣad, (87) Bhasmopaniṣad, (88) Rudrākṣopaniṣad, (89) Gaṇopaniṣad, (90) Darśanopaniṣad, (91) Tāra-sāropaniṣad, (92) Mahā-vākyopaniṣad, (93) Pañca-brahmopaniṣad, (94) Prāṇāgni-hotropaniṣad, (95) Gopāla-tāpany-upaniṣad, (96) Kṛṣṇopaniṣad, (97) Yājñavalkyopaniṣad, (98) Varāhopaniṣad, (99) Śāṭyāyany-upaniṣad, (100) Hayagrīvopaniṣad, (101) Dattātrey-opaniṣad, (102) Gāruḍopaniṣad, (103) Kaly-upaniṣad, (104) Jābāly-upaniṣad, (105) Saubhāgyopaniṣad, (106) Sarasvatī-rahasyopaniṣad, (107) Bahvṛcopaniṣad and (108) Muktikopaniṣad. Thus there are 108 generally accepted Upaniṣads, of which eleven are the most important, as previously stated.

TEXT 109

gauṇa-vṛttye yebā bhāṣya karila ācārya
tāhāra śravaṇe nāśa haya sarva kārya

SYNONYMS

gauṇa-vṛttye-by indirect meanings; yebā-which; bhāṣya-commentary; karila-prepared; ācārya-Śaṅkarācārya; tāhāra-its; śravaṇe-hearing; nāśa-destruction; haya-becomes; sarva-all; kārya-business.

TRANSLATION

”Śrīpāda Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

TEXT 110

tāṅhāra nāhika doṣa, īśvara-ājñā pāñā
gauṇārtha karila mukhya artha ācchādiyā

SYNONYMS

tāṅhāra-of Śrī Śaṅkarācārya; nāhika-there is none; doṣa-fault; īśvara-the Supreme Lord; ājñā-order; pāñā-receiving; gauṇa-artha-indirect meaning; karila-make; mukhya-direct; artha-meaning; ācchādiyā-covering.

TRANSLATION

”Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gītā is an important book of Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of the Bhagavad-gītā is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, mukhya-vṛttye sei artha parama mahattva: ”To teach the Vedic literature according to its direct meaning, without false commentary, is glorious.” Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Śārīraka-bhāṣya commentary on the Vedānta-sūtra.

One should not, therefore, attribute very much importance to the Śārīraka-bhāṣya. In order to understand Vedānta philosophy, one must study Śrīmad-Bhāgavatam, which begins with the words oṁ namo bhagavate vāsudevāya, janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ: ”I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent.” (Bhāg. 1.1.1) Śrīmad-Bhāgavatam is the real commentary on the Vedānta-sūtra. Unfortunately, if one is attracted to Śrī Śaṅkarācārya’s commentary, Śārīraka-bhāṣya, his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the Padma Purāṇa in the words of Lord Śiva himself:

māyāvādam asac chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā
brahmaṇaś cāparaṁ rūpaṁ
nirguṇaṁ vakṣyate mayā
sarva-svaṁ jagato’py asya
mohanārthaṁ kalau yuge
vedānte tu mahā-śāstre
māyāvādam avaidikam
mayaiva vakṣyate devi
jagatāṁ nāśa-kāraṇāt

”The Māyāvāda philosophy,” Lord Śiva informed his wife Pārvatī, ”is impious [asac chāstra]. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in the Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same Māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord.” In the Śiva Purāṇa the Supreme Personality of Godhead told Lord Śiva:

dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru

”In the Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them.” These are the descriptions of the Purāṇas.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that mukhya-vṛtti (”the direct meaning”) is abhidhā-vṛtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gauṇa-vṛtti (”the indirect meaning”) is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kurukṣetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gauṇa-vṛtti, whereas the direct meaning found in the dictionary is mukhya-vṛtti or abhidhā-vṛtti. This is the distinction between the two. Śrī Caitanya Mahāprabhu recommends that one understand the Vedic literature in terms of abhidhā-vṛtti, and the gauṇa-vṛtti He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the lakṣaṇā-vṛtti or gauṇa-vṛtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upaniṣads and Vedānta-sūtra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of lakṣaṇā-vṛtti, or indirect meanings. Thus instead of being tattva-vāda, or in search of the Absolute Truth, they become Māyāvāda, or illusioned by the material energy. When Śrī Viṣṇusvāmī, one of the four ācaryas of the Vaiṣṇava cult, presented his thesis on the subject matter of śuddhādvaita-vāda, immediately the Māyāvādīs took advantage of this philosophy and tried to establish their advaita-vāda or kevalādvaita-vāda. To defeat this kevalādvaita-vāda, Śrī Rāmānujācārya presented his philosophy as viśiṣṭādvaita-vāda, and Śrī Madhvācārya presented his philosophy of tattva-vāda, both of which are stumbling blocks to the Māyāvādīs because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Śrī Rāmānujācārya's viśiṣṭādvaita-vāda and Śrī Madhvācārya's tattva-vāda contest the impersonal Māyāvāda philosophy. Śrī Caitanya Mahāprabhu, however, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the Śārīraka-bhāṣya is doomed. This is confirmed in the Padma Purāṇa, where Lord Śiva tells Pārvatī:

śṛṇu devi pravakṣyāmi
tāmasāni yathā-kramam
yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñāninām api
apārthaṁ śruti-vākyānāṁ
darśayaḷ loka-garhitam
karma-svarūpa-tyājyatvam
atra ca pratipādyate
sarva-karma-paribhraṁśān
naiṣkarmyaṁ tatra cocyate
parātma-jīvayor aikyaṁ
mayātra pratipādyate

"My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Māyāvāda philosophy I have described the jīvātmā and Paramātmā to be one and the same." How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the Śārīraka-bhāṣya and considers himself to be one with God. The Māyāvādī philosophers have presented their arguments in such attractive, flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a mahā-bhāgavata, or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

TEXT 111

'brahma'-śabde mukhya arthe kahe–'bhagavān'
cid-aiśvarya-paripūrṇa, anūrdhva-samāna

SYNONYMS

brahma-the Absolute Truth; śabde-by this word; mukhya-direct; arthe-meaning; kahe-says; bhagavān-the Supreme Personality of Godhead; cit-aiśvarya-spiritual opulence; paripūrṇa-full of; anūrdhva-unsurpassed by anyone; samāna-not equaled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in the Bhagavad-gītā (7.7), where the Lord says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 112

tāṅhāra vibhūti, deha,–saba cid-ākāra
cid-vibhūti ācchādi' tāṅre kahe 'nirākāra'

SYNONYMS

tāṅhāra-His (the Supreme Personality of Godhead's); vibhūti-spiritual power; deha-body; saba-everything; cit-ākāra-spiritual form; cit-vibhūti-spiritual opulence; ācchādi'-covering; tāṅre-Him; kahe-says; nirākāra-without form.

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite-temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirākāra, this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (nirākāra). In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid-ānanda-vigrahaḥ).

In the Bṛhad-āraṇyaka Upaniṣad (5.1.1) it is said, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In the Bhagavad-gītā (10.8) the Lord says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the origin of all. Everything emanates from Me." Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the Bṛhad-āraṇyaka Upaniṣad confirms, pūrṇam idaṁ pūrṇāt pūrṇam udacyate: "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, elsewhere it is stated, vicitra-śaktiḥ puruṣaḥ purāṇaḥ: "The Supreme Personality of Godhead, the original person [puruṣa], has multifarious energies." And the Śvetāśvatara Upaniṣad declares, sa vṛkṣa-kālākṛtibhiḥ paro 'nyo yasmāt prapañcaḥ parivartate 'yaṁ dharmāvahaṁ pāpanudaṁ bhageśam: "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (Śvetāśvatara Upaniṣad 6.6) Vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastāt: "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (Śvetāśvatara Upaniṣad 3.8) Patiṁ patīnāṁ paramaṁ parastāt: "He is the master of all masters, the superior of all superiors." (Śvetāśvatara Upaniṣad 6.7) Mahān prabhur vai puruṣaḥ: "He is the supreme master and supreme person." (Śvetāśvatara Upaniṣad 3.12) Parāsya śaktir vividhaiva śrūyate: "We can understand His opulences in different ways." (Śvetāśvatara Upaniṣad 6.8) These are all statements of the Śvetāśvatara Upaniṣad. Similarly, in the Ṛg Veda it is stated, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: "Viṣṇu is the Supreme, and those who are actually learned think only of His lotus feet." In the Praśna Upaniṣad it is said, sa īkṣāṁ cakre: "He glanced over the material creation." (6.3) In the Aitareya Upaniṣad it is said, sa aikṣata-"He glanced over the material creation"-and sa imāḷ lokān asṛjata-"He created this entire material world." (1.1.1-2)

Thus many verses can be quoted from the Upaniṣads and Vedas which prove that the Supreme Godhead is not impersonal. In the Kaṭha Upaniṣad (2.2.13) it is also said, nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān: "He is the supreme eternally conscious person who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person, although no one can equal or excel Him. Although there are many foolish Māyāvādī philosophers who think that they are even greater than Kṛṣṇa, Kṛṣṇa is asamaurdhva: no one is equal to or above Him.

As stated in the Śvetāśvatara Upaniṣad (3.19), apāṇi-pādo javano grahītā. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form that is distinct from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this distinction.

TEXT 113

cid-ānanda–teṅho, tāṅra sthāna, parivāra
tāṅre kahe–prākṛta-sattvera vikāra

SYNONYMS

cit-ānanda-spiritual bliss; teṅho-He is personally; tāṅra-His; sthāna-abode; parivāra-entourage; tāṅre-unto Him; kahe-someone says; prākṛta-material; sattvera-goodness; vikāra-transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of the Bhagavad-gītā the Supreme Personality of Godhead has classified His energies in two distinct divisions-namely, prākṛta and aprākṛta, or parā-prakṛti and aparā-prakṛti. In the Viṣṇu Purāṇa the same distinction is made. The Māyāvādī philosophers cannot understand these two prakṛtis, or natures-material and spiritual-but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Māyāvādī philosophers deny the spiritual varieties of the spiritual world? The Bhāgavatam (10.2.32) says:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term aviśuddha-buddhayaḥ refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Māyāvādī philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body that is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Māyāvādī philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called nirguṇa, as clearly indicated in the Bhagavad-gītā (trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna). The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world, where their influence is completely absent. Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda philosophy in the following verse.

TEXT 114

tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa
āra yei śune tāra haya sarva-nāśa

SYNONYMS

tāṅra-his (Lord Śiva's); doṣa-fault; nāhi-there is none; teṅho-he; ājñā-kārī-obedient order-carrier; dāsa-servant; āra-others; yei-anyone; śune-hears (the Māyāvāda philosophy); tāra-of him; haya-becomes; sarva-nāśa-everything lost

TRANSLATION

"Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but in the Bhagavad-gītā Lord Śrī Kṛṣṇa certifies that they are māyayāpahṛta-jñāna, bereft of real knowledge due to māyā. Māyā has two potencies with which to execute her two functions-prakṣepātmikā-śakti, the power to throw the living entity into the ocean of material existence, and āvaraṇātmikā-śakti, the power to cover the knowledge of the living entity. The function of the āvaraṇātmikā-śakti is explained in the Bhagavad-gītā by the word māyayāpahṛta-jñānāḥ.

Why the daivī-māyā, or illusory energy of Kṛṣṇa, takes away the knowledge of the Māyāvādī philosophers is also explained in the Bhagavad-gīta by the use of the words āsuraṁ bhāvam āśritāḥ, which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs, who are not in agreement with the existence of the Lord, can be classified in two groups, exemplified by the impersonalist Śaṅkarites of Vārāṇasī and the Buddhists of Saranātha. Both groups are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither group agrees to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śaṅkarites do not openly deny God, they say that the Absolute is nirākāra, or formless. Thus both the Buddhists and the Śaṅkarites are aviśuddha-buddhayaḥ, or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogīndra, has written a book called Vedānta-sāra, in which he expounds the philosophy of Śaṅkarācārya, and all the followers of Śaṅkara's philosophy attribute great importance to his statements. In this Vedānta-sāra Sadānanda Yogīndra defines Brahman as sac-cid-ānanda combined with knowledge and without duality, and he defines ignorance (jaḍa) as knowledge distinct from that of sat and asat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogindra that since everything is nirākāra (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the viśuddha-sattva conception of the Vaiṣṇavas is nothing but pradhāna, or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the viśuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead, who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme īśvara, etc. According to Sadānanda Yogīndra, because īśvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jña, or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than īśvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (īśvara) is a transformation of material ignorance and that the living entity (jīva) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the jīva, or individual soul, as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in the Bhagavad-gītā, however, the Māyāvādīs are to be considered māyayāpahṛta-jñāna, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (māyā). These are characteristics of asuras, or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhaṭṭācārya, said:

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa
(Cc. Madhya 6.169)

Vyāsadeva composed the Vedānta-sūtra to deliver the conditioned souls from this material world, but Śaṅkarācārya, by presenting the Vedānta-sūtra in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the Vedanta-sūtra, devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore the Māyāvādīs are called aviśuddha-buddhayaḥ, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

TEXT 115

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

SYNONYMS

prākṛta-material; kariyā-taking it to be so; māne-accepts; viṣṇu-Lord Viṣṇu's; kalevara-body; viṣṇu-nindā-defaming or blaspheming Lord Viṣṇu; āra-beyond this; nāhi-none; ihāra-of this; upara-above.

TRANSLATION

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī explains that the variegated personal feature of the Absolute Truth is the viṣṇu-tattva and that the material energy, which creates this cosmic manifestation, is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that because the Lord has distributed Himself in an impersonal form He has no separate existence.. The impersonal Brahman, however, cannot possess energies, nor does the Vedic literature state that māyā (the illusory energy) is covered by another māyā. There are hundreds and thousands of references, however, to viṣṇu-māyā (parāsya śaktiḥ), or the energy of Lord Viṣṇu. In the Bhagavad-gītā (7.14) Kṛṣṇa refers to mama māyā ("My energy"). Māyā is controlled by the Supreme Personality of Godhead; it is not that He is covered by māyā. Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmādy asya yataḥ, indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term māyayāpahṛta-jñāna, which is applied to them in the Bhagavad-gītā, is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadānanda Yogīndra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Ṛg-vedic mantra oṁ tad viṣṇoḥ paramaṁ padam ("Viṣṇu is always in a superior position"). This mantra is also confirmed in the Bhagavad-gītā: mattaḥ parataraṁ nānyat-there is no truth superior to Lord Kṛṣṇa, or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may worship either Lord Viṣṇu, the goddess Kālī (Durgā) or whomever one likes and achieve the same result. This is an ignorant conclusion that is not accepted in the Bhagavad-gītā, which distinctly says, yānti deva-vratā devān . . . yānti mad-yājino'pi mām: "The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Kṛṣṇa explains very clearly in the Bhagavad-gitā that His material energy is very difficult to overcome: daivī hy eṣā guṇa-mayī mama māyā duratyayā. Māyā's influence is so strong that even learned scholars and spiritualists are also covered by māyā and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of māyā one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in the Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te. It is to be concluded, therefore, that Lord Viṣṇu does not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called māyayāpahṛta-jñāna, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu's body and Viṣṇu's soul, for they are advaya-jñāna, one knowledge. In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the Padma Purāṇa states, arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ: "One who considers the arcā-mūrti, the worshipable Deity of Lord Viṣṇu, to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

TEXT 116

īśvarera tattva–yena jvalita jvalana
jīvera svarūpa–yaiche sphuliṅgera kaṇa

SYNONYMS

īśvarera tattva-the truth of the Supreme Personality of Godhead; yena-is like; jvalita-blazing; jvalana-fire; jīvera-of the living entities; svarūpa-identity; yaiche-is like; sphuliṅgera-of the spark; kaṇa-particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in the Bhagavad-gītā (mamaivāṁśaḥ), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In the Bhagavad-gītā the spiritual sparks are declared to be sanātana (eternal); therefore the material energy, māyā, cannot affect their constitutional position.

Someone may argue, ”Why is there a need to create the spiritual sparks?” The answer can be given in this way: Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In the Bhagavad-gītā (7.5) the Lord says:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

”Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises all living entities who are exploiting the resources of this material, inferior nature.” The jīva-bhūta, the living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to māyā they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. Aṇor aṇīyān mahato mahīyān: ’. ”The Lord is greater than the greatest and smaller than the smallest.” He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Kṛṣṇa. If there were no one to control, there would be no meaning to the conception of the supreme controller (īśvara), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called cid-vilāsa, or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in the Vedānta-sūtra (1.1.12) as ānanda-mayo ’bhyāsāt. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

TEXT 117

jīva-tattva–śakti, kṛṣṇa-tattva–śaktimān
gītā-viṣṇupurāṇādi tāhāte pramāṇa

SYNONYMS

jīva-tattva-the truth of the living entities; śakti-energy; kṛṣṇa-tattva-the truth of the Supreme Personality of Godhead; śakti-mān-the possessor of the energies; gītā-the Bhagavad-gītā; viṣṇu-purāṇa-ādi-Viṣṇu Purāṇa and other Purāṇas; tāhāte-in them; pramāṇa-there are evidences.

TRANSLATION

”The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in the Bhagavad-gītā, the Viṣṇu Purāṇa and other Vedic scriptures.

PURPORT

As already explained, there are three prasthānas on the path of advancement in spiritual knowledge-namely, nyāya-prasthāna (Vedānta philosophy), śruti-prasthāna (the Upaniṣads and Vedic mantras) and smṛti-prasthāna (the Bhagavad-gītā, Mahābhārata, Purāṇas, etc.). Unfortunately, Māyāvādī philosophers do not accept the smṛti-prasthāna. Smṛti refers to the conclusions drawn from the Vedic evidence. Sometimes Māyāvādī philosophers do not accept the authority of the Bhagavad-gītā and the Purāṇas, and this is called ardha-kukkuṭī-nyāya, ”the logic of half a hen.” (A foolish farmer once thought he would save money by cutting off his hen’s head, which he had to feed, and leaving its tail, which produced the eggs.) If one believes in the Vedic literature, one must accept all the Vedic scriptures recognized by the great ācāryas, but these Māyāvādī philosophers accept only the nyāya-prasthāna and śruti-prasthāna, rejecting the smṛti-prasthāna. Here, however, Śrī Caitanya Mahāprabhu cites evidence from the Gītā, Viṣṇu Purāṇa, etc., which are smṛti-prasthāna. No one can avoid the Personality of Godhead in the statements of the Bhagavad-gītā and other Vedic scripttures such as the Mahābhārata and the Purāṇas. Lord Caitanya therefore quotes a passage from the Bhagavad-gītā (7.5).

TEXT 118

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā-inferior energy; iyam-this material world; itaḥ-beyond this; tu-but; anyām-another; prakṛtim-energy; viddhi-you must know; me-of Me; parām-which is superior energy; jīva-bhūtām-they are the living entities; mahā-bāho-O mighty-armed; yayā-by which; idam-this material world; dhāryate-is being conducted; jagat-the cosmic manifestation.

TRANSLATION

” ’Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises all living entities who are exploiting the resources of this material, inferior nature.’.’

PURPORT

In the Bhagavad-gītā it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in the Bhagavad-gītā (mama māyā duratyayā), the inferior energy, known as māyā, is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jīva-bhūta) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the jīva-bhūta, or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material, phenomenal world.

The supreme cause is Kṛṣṇa (janmādy asya yataḥ), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities that are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of māyayāpahṛta-jñāna, or loss of all intelligence due to the influence of māyā. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of mukti (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Māyāvādī philosophers confuse such spiritual activity with material activity, but the Bhagavad-gītā (14.26) confirms:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

One who engages in the spiritual activities of unalloyed devotional service (avyabhicāriṇī-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhūta, which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’: the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in the Bhagavad-gītā (7.19): bahūnāṁ janmanām ante jñānavān māṁ prapadyate. ”After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me.” Such an advanced mahātmā, or great soul, is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

TEXT 119

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ-the potency of Lord Viṣṇu; parā-spiritual; proktā-it is said; kṣetra-jña-ākhyā-the potency known as kṣetra-jña; tathā-as well as; parā-spiritual; avidyā-ignorance; karma-fruitive activities; saṁjñā-known as; anyā-other; tṛtīyā-third; śaktiḥ-potency; iṣyate-known thus.

TRANSLATION

” ’The potency of Lord Viṣṇu is summarized in three categories-namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

In the previous verse, quoted from the Bhagavad-gītā, it has been established that the living entities are to be categorized among the Lord’s potencies. The Lord is potent, and there are varieties of potencies (parāsya śaktir vividhaiva śrūyate). Now, in this quotation from the Viṣṇu Purāṇa, this is further confirmed. There are varieties of potencies, and they have been divided into three categories-namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is also confirmed in the Bhagavad-gītā (4.5):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My spiritual potency I still appear in every millennium in My original transcendental form." Ātma-māyā refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Viṣṇu Purāṇa, the kṣetra-jña, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this Age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidyā-karma-saṁjñānyā.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in the Bhagavad-gītā (9.4), mat-sthāni sarva-bhūtāni: "Everything is resting on Me." This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight constitute My separated material energies." The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in the Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the Viṣṇu Purāṇa the total energy of the Supreme Personality of Godhead is classified in three divisions-namely, the spiritual or internal potency of the Lord, the marginal potency, or kṣetra-jña (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (yayā sammohito jīva ātmānaṁ tri-guṇātmakam). The separated, material energy bewilders the living entities (jīvas), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

ṛṇaṁ kṛtvā ghṛtaṁ pibet
yāvaj jīvet sukhaṁ jīvet
bhasmī-bhūtasya dehasya kutaḥ
punar āgamano bhavet

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of food. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Cārvāka Muni, however, says, "If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished." This is called ignorance. From the Bhagavad-gītā it is understood that one does not die with the annihilation of his body (na hanyate hanyamāne śarīre). The annihilation of one body involves changing to another (tathā dehāntara-prāptiḥ). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as avidyā-karma-saṁjñānyā.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (yadā yadā hi dharmasya glānir bhavati bhārata). As soon as they deviate from their original nature, the Lord comes to teach them, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”My dear living entities, give up all material activities and simply surrender unto Me for protection.” (Bg. 18.66)

It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (ṛṇaṁ kṛtvā ghṛtaṁ pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.

TEXT 120

hena jīva-tattva lañā likhi' para-tattva
ācchanna karila śreṣṭha īśvara-mahattva

SYNONYMS

hena-such degraded; jīva-tattva-the living entities; lañā-taking them; likhi'-having written; para-tattva-as the Supreme; ācchanna-covering; karila-did; śreṣṭha-the Supreme Personality of Godhead; īśvara-the Lord's; mahattva-glories.

TRANSLATION

”The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the jīva-tattva, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the jīva-tattva with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the jīva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in the Bhagavad-gītā, is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the Vedānta-sūtra, Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (janmādy asya yataḥ), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the Viṣṇu Purāṇa:

ekadeśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

”Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire that spreads illumination for a long distance although it is situated in one place.” This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (goloka eva nivasaty akhilātma-bhūtaḥ), where He enjoys His transcendental pastimes with the cowherd boys and gopīs, He is nevertheless present everywhere, even within the atoms of this universe (aṇḍāntara-stha-paramāṇu-cayāntara-stham). This is the verdict of the Vedic literature.

Unfortunately, the Māyāvāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa mahā-mantra.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

”In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” People should simply engage in the chanting of the Hare Kṛṣṇa mahā-mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26) Therefore the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.

TEXT 121

vyāsera sūtrete kahe 'pariṇāma'-vāda
'vyāsa bhrānta'–bali' tāra uṭhāila vivāda

SYNONYMS

vyāsera-of Śrīla Vyāsadeva; sūtrete-in the aphorisms; kahe-describes; pariṇāma-transformation; vāda-philosophy; vyāsa-Śrīla Vyāsadeva; bhrānta-mistaken; bali'-accusing him; tāra-his; uṭhāila-raised; vivāda-opposition.

TRANSLATION

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains, "In the Vedanta-sūtra of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkarācārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vāda, or the Māyāvāda theory of illusion."

In the Brahma-sūtra, Second Chapter, the first quote is as follows: tad-ananyatvam ārambhaṇa-śabdādibhyaḥ. Commenting on this sūtra in his Śārīraka-bhāṣya, Śaṅkarācārya has introduced the statement vācārambhaṇaṁ vikāro nāmadheyam from the Chāndogya Upaniṣad (6.1.4) to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvādī philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (sa aikṣata), He created this material world (sa asṛjata). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedic literature it is said, sa-tattvato 'nyathā-buddhir vikāra ity udāhṛtaḥ. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called vikāra, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikāra or pariṇāma. To give another example of vikāra, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chāndogya Upaniṣad there is the following mantra: aitad-ātmyam idaṁ sarvam. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Śvetāśvatara Upaniṣad (parāsya śaktir vividhaiva śrūyate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (pūrṇam), but the original pūrṇam, the complete Absolute Truth, always remains the same. Pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittirīya Upaniṣad (3.1): yato vā imāni bhūtani jāyante. "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause and that the living entities (jīvas) and the cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the jīvas to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the jīvas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan brahma satyaṁ jagan mithyā, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithyā, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaiṣṇava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a sūtra from the Aitareya Upaniṣad (1.1.1), ātmā vā idam agra āsīt, which points out that the supreme ātmā, the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Śrīpāda Rāmānujācārya quotes a mantra from the Taittirīya Upaniṣad (3.1) that states:

yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṁviśanti

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree: it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānujapāda's theory of Viśiṣṭādvaita, although all the energies of the Lord are one, each keeps its individuality (vaiśiṣṭya).

Śrīpāda Śaṅkarācārya has tried to mislead the readers of the Vedānta-sūtra by misinterpreting the words ānanda-mayo 'bhyāsāt, and he has even tried to find fault with Vyāsadeva. All the aphorisms of the Vedānta-sūtra need not be examined here, however, since we intend to present the Vedānta-sūtra in a separate volume.

TEXT 122

pariṇāma-vāde īśvara hayena vikārī
eta kahi' 'vivarta'-vāda sthāpanā ye kari

SYNONYMS

pariṇāma-vāde-by accepting the theory of transformation of energy; īśvara-the Supreme Lord; hayena-becomes; vikārī-transformed; eta kahi'-saying this; vivarta-illusion; vāda-theory; sthāpanā-establishing; ye-what; kari-do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of pariṇāma-vāda, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chāndogya Upaniṣad (6.8.4) it is said, san-mūlāḥ saumyemāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ.The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by pariṇāma-vāda (transformation of energy) Brahman would be transformed (vikārī), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the Māṇḍūkya Upaniṣad, but it is meant to explain the error of identifying the body with the soul. Since the soul is actually a spiritual particle, as confirmed in the Bhagavad-gītā (mamaivāṁśo jīva-loke), it is due to illusion (vivarta-vāda) that a human being, like an animal, identifies the body with the self. This is a proper example of vivarta, or illusion. The verse atattvato 'nyathā-buddhir vivarta ity udāhṛtaḥ describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called vivarta-vāda. Every conditioned living entity who considers the body to be the soul is deluded by this vivarta-vāda. One can be attacked by this vivarta-vāda philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the Īśopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmī, in his Paramātma-sandarbha, comments regarding the vivarta-vāda as follows: "Under the spell of vivarta-vāda one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (vivarta-vāda). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

TEXT 123

vastutaḥ pariṇāma-vāda–sei se pramāṇa
dehe ātma-buddhi–ei vivartera sthāna

SYNONYMS

vastutaḥ-factually; pariṇāma-vāda-transformation of the energy; sei-that; se-only; pramāṇa-proof; dehe-in the body; ātma-buddhi-concept of self; ei-this; vivartera-of illusion; sthāna-place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The jīva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vivarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in the Bhagavad-gītā (bhūmir āpo 'nalo vāyuḥ, etc.), acts and reacts in different phases.

TEXT 124

avicintya-śakti-yukta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma

SYNONYMS

avicintya-inconceivable; śakti-potency; yūkta-possessed of; śrī-the affluent; bhagavān-Personality of Godhead; icchāya-by His wish; jagat-rūpe-in the form of the cosmic manifestation; pāya-becomes; pariṇāma-transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

TEXT 125

tathāpi acintya-śaktye haya avikārī
prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari

SYNONYMS

tathāpi-yet; acintya-śaktye-by inconceivable potency; haya-remains; avikārī-without change; prākṛta-material; cintāmaṇi-touchstone; tāhe-in that respect; dṛṣṭānta-example; ye-which; dhari-we accept.

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

TEXT 126

nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

SYNONYMS

nānā-varieties; ratna-rāśi-valuable jewels; haya-become possible; cintāmaṇi-the touchstone; haite-from; tathāpiha-still, certainly; maṇi-the touchstone; rahe-remains; svarūpe-in its original form; avikṛte-without change.

TRANSLATION

"Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

TEXT 127

prākṛta-vastute yadi acintya-śakti haya
īśvarera acintya-śakti,–ithe ki vismaya

SYNONYMS

prākṛta-vastute-in material things; yadi-if; acintya-inconceivable; śakti-potency; haya-becomes possible; īśvarera-of the Supreme Lord; acintya-inconceivable; śakti-potency; ithe-in this; ki-what; vismaya-wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and the touchstone, there are many other material things that transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya's explanation of vivarta-vāda and pariṇāma-vāda has been detected by the Vaiṣṇava ācāryas, especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the Vedānta-sūtra. In Śaṅkara's explanation of one sūtra, ānanda-mayo 'bhyāsāt, he has interpreted the affix mayaṭ with such word jugglery that this very explanation proves that he had little knowledge of the Vedānta-sūtra but simply wanted to support his impersonalism through the aphorisms of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the phrase brahma pucchaṁ pratiṣṭhā (Taittirīya Upaniṣad 2.5), which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedānta-sūtra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially the Bhagavad-gītā. One of them has even explained that the word kurukṣetra refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from the Vedānta-sūtra and other Vedic scriptures, one should accept the words of these books as they are. In presenting the Bhagavad-gītā As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies the Vedānta-sūtra as it is, without whimsical and capricious adulteration, one can understand the Vedanta-sūtra very easily. Śrīla Vyāsadeva therefore explains the Vedānta-sūtra, beginning from the first sūtra, janmādy asya yataḥ, in his Śrīmad-Bhāgavatam (1.1.1):

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijña, always fully conscious. The Lord therefore says in the Bhagavad-gītā (7.26) that He knows everything, past, present and future, but that no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī philosophers, who unnecessarily speculate to understand the Absolute Truth, simply waste their time.

TEXT 128

'praṇava' se mahāvākya–vedera nidāna
īśvara-svarūpa praṇava sarva-viśva-dhāma

SYNONYMS

praṇava-the oṁkāra; se-that; mahā-vākya-transcendental sound vibration; vedera-of the Vedas; nidāna-basic principle; īśvara-svarūpa-direct representation of the Supreme Personality of Godhead; praṇava-oṁkāra; sarva-viśva-of all universes; dhāma-is the reservoir.

TRANSLATION

"The Vedic sound vibration oṁkāra, the principal word in the Vedic scriptures, is the basis of all Vedic vibrations. Therefore one should accept oṁkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In the Bhagavad-gītā (8.13) the glories of oṁkāra are described as follows:

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

This verse indicates that oṁkāra, or praṇava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers oṁkāra, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. Oṁkāra is the basic principle of all Vedic mantras, for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the Vedas, as stated in the Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaḥ). Māyāvādī philosophers cannot understand these simple facts explained in the Bhagavad-gītā, and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as Vidantīs, those who have no teeth (vi means "without," and dantī means "possessing teeth"). The statements of the Śaṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great ācāryas, especially Rāmānujācārya. Śrīpāda Rāmānujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vidantīs, "toothless."

The transcendental vibration oṁkāra is explained in the Bhagavad-gītā, Chapter Eight, verse thirteen:

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

"After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets."

If one actually understands that oṁkāra is the sound representation of the Supreme Personality of Godhead, whether he chants oṁkāra or the Hare Kṛṣṇa mantra, the result is certainly the same.

The transcendental vibration of oṁkāra is further explained in the Bhagavad-gītā, Chapter Nine, verse seventeen:

pitāham asya jagato
mātā dhātā pitāmahaḥ
vedyaṁ pavitram oṁkāra
ṛk sāma yajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable oṁ. I am also the Ṛg, the Sāma and the Yajur Vedas. ."

Similarly, the transcendental sound oṁ is further explained in the Bhagavad-gītā, Chapter Seventeen, verse twenty-three:

oṁ tat sad iti nirdeśo
brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca
yajñāś ca vihitāḥ purā

"From the beginning of creation, the three syllables oṁ tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic scriptures the glories of oṁkāra are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis Bhagavat-sandarbha, says that in the Vedic literature oṁkāra is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of māyā. Sometimes oṁkāra is also called the deliverer (tāra). Śrīmad-Bhāgavatam begins with the oṁkāra vibration: oṁ namo bhagavate vāsudevāya. Therefore oṁkāra has been described by the great commentator Śrīdhara Svāmī as tārāṅkura, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration oṁkāra are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or oṁkāra, the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or oṁkāra, is the Supreme Personality of Godhead Himself. In other words, anyone who chants oṁkāra and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the Nārada-pañcarātra it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally appears before the chanter who engages in chanting the aṣṭākṣara, or eight-syllable mantra, oṁ namo nārāyaṇāya. A similar statement in the Māṇḍūkya Upaniṣad declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of oṁkāra.

On the basis of all the Upaniṣads, Śrīla Jīva Gosvāmī says that oṁkāra is the Supreme Absolute Truth and is accepted as such by all the ācāryas and authorities. Oṁkāra is beginningless, changeless, supreme and free from deterioration and external contamination. Oṁkāra is the origin, middle and end of everything, and any living entity who thus understands oṁkāra attains the perfection of spiritual identity in oṁkāra. Oṁkāra, being situated in everyone's heart, is īśvara, the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā (18.61): īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Oṁkāra is as good as Viṣṇu because oṁkāra is as all-pervasive as Viṣṇu. One who knows oṁkāra and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants oṁkāra no longer remains a śūdra but immediately comes to the position of a brāhmaṇa. Simply by chanting oṁkāra one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord: idaṁ hi viśvaṁ bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavāḥ. "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (Bhāg. 1.5.20) Although one who does not understand concludes otherwise, Śrīmad-Bhagavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, oṁkāra.

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters-a, u and m-to represent Him. Factually the transcendental sound oṁkāra, although a combination of the three letters a, u and m, has transcendental potency, and one who chants oṁkāra will very soon realize oṁkāra and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, praṇavaḥ sarva-vedeṣu: "I am the syllable oṁ in the Vedic mantras." (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, oṁkāra is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (abhinnatvān nāma-nāminoḥ). Since oṁkāra is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without oṁkāra, no Vedic mantra is successful. The Gosvāmīs therefore declare that praṇava (oṁkāra) is the complete representation of the Supreme Personality of Godhead, and they have analyzed oṁkāra in terms of its alphabetical constituents as follows:

a-kāreṇocyate kṛṣṇaḥ
sarva-lokaika-nāyakaḥ
u-kāreṇocyate rādhā
ma-kāro jīva-vācakaḥ

Oṁkāra is a combination of the letters a, u and m. A-kāreṇocyate kṛṣṇaḥ: the letter a (a-kāra) refers to Kṛṣṇa, who is sarva-lokaika-nāyakaḥ, the master of all living entities and planets, material and spiritual. Nāyaka means "leader." He is the supreme leader (nityo nityānāṁ cetanaś cetanānām). The letter u (u-kāra) indicates Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and m (ma-kāra) indicates the living entities (jīvas). Thus oṁ is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, oṁkāra represents Kṛṣṇa, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. As Caitanya Mahāprabhu states in the present verse of Śrī Caitanya-caritāmṛta, sarva-viśva-dhāma: oṁkāra is the resting place of everything, just as Kṛṣṇa is the resting place of everything (brahmaṇo hi pratiṣṭhāham).

The Māyāvādī philosophers consider many Vedic mantras to be the mahā-vākya, or principal Vedic mantra, such as tat tvam asi (Chāndogya Upaniṣad 6.8.7), idaṁ sarvaṁ yad ayam ātmā and brahmedaṁ sarvam (Bṛhad-āraṇyaka Upaniṣad 2.5.1), ātmaivedaṁ sarvam (Chāndogya Upaniṣad 7.25.2) and neha nānāsti kiñcana (Kaṭha Upaniṣad 2.1.11). That is a great mistake. Only oṁkāra is the mahā-vākya. All these other mantras that the Māyāvādīs accept as the mahā-vākya are only incidental. They cannot be taken as the mahā-vākya, or mahā-mantra. The mantra tat tvam asi indicates only a partial understanding of the Vedas, unlike oṁkāra, which represents the full understanding of the Vedas. Therefore the transcendental sound that includes all Vedic knowledge is oṁkāra (praṇava).

Aside from oṁkāra, none of the words uttered by the followers of Śaṅkarācārya can be considered the mahā-vākya. They are merely passing remarks. Śaṅkarācārya, however, has never stressed chanting of the mahā-vākya oṁkāra; he has accepted only tat tvam asi as the mahā-vākya. Imagining the living entity to be God, he has misrepresented all the mantras of the Vedānta-sūtra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from the Bhagavad-gītā. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of the Bhagavad-gītā are absurd, so also is Śaṅkarācārya's explanation of the Vedānta-sūtra, and no sane and reasonable man will accept it. At present, however, the Vedānta-sūtra is misrepresented not only by the so-called Vedāntis but also by other unscrupulous persons who are so degraded that they even recommend that sannyāsīs eat meat, fish and eggs. In this way Śaṅkara's so-called followers, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain the Vedānta-sūtra, which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, māyāvādi-bhāṣya śunile haya sarva-nāśa: "Anyone who hears commentary on the Vedānta-sūtra from the Māyāvāda school is completely doomed." As explained in the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: all Vedic literature aims to understand Kṛṣṇa. Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava ācāryas. One should read Bhagavad-gītā As It Is to try to understand the real purpose of the Vedas.

TEXT 129

sarvāśraya īśvarera praṇava uddeśa
'tat tvam asi'–vākya haya vedera ekadeśa

SYNONYMS

sarva-āśraya-the reservoir of everything; īśvarera-of the Supreme Personality of Godhead; praṇava-oṁkāra; uddeśa-purpose; tat tvam asi-the Vedic mantra tat tvam asi ("you are the same"); vākya-statement; haya-becomes; vedera-of the Vedic literature; eka-deśa-partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present praṇava [oṁkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

TEXT 130

'praṇava, mahā-vākya–tāhā kari' ācchādana
mahāvākye kari 'tat tvam asi'ra sthāpana

SYNONYMS

praṇava-oṁkāra; mahā-vākya-principal mantra; tāhā-that; kari'-making; ācchādana-covered; mahā-vākye-in place of the principal mantra; kari-I do; 'tat tvam asi'ra sthāpana-establishment of the statement tat tvam asi.

TRANSLATION

"Praṇava [oṁkāra] is the mahā-vākya [mahā-mantra] in the Vedas. Śaṅkarācārya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Māyāvādī philosophers stress the statements tat tvam asi, so 'ham, etc., but they do not stress the real mahā-mantra, praṇava (oṁkāra). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, māyāvādī kṛṣṇe aparādhī: "Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa." Lord Kṛṣṇa declares:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among mankind, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in the Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru ("Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Śrī Caitanya Mahāprabhu clearly states the purpose of the Vedas.

TEXT 131

sarva-veda-sūtre kare kṛṣṇera abhidhāna
mukhya-vṛtti chāḍi' kaila lakṣaṇā-vyākhyāna

SYNONYMS

sarva-veda-sūtre-in all the aphorisms of the Vedānta-sūtra; kare-establishes; kṛṣṇera-of Lord Kṛṣṇa; abhidhāna-explanation; mukhya-vṛtti-direct interpretation; chāḍi'-giving up; kaila-made; lakṣaṇā-indirect; vyākhyāna-explanation.

TRANSLATION

"In all the Vedic sūtras and scriptures, it is Lord Kṛṣṇa who is to be understood, but the followers of Śaṅkarācārya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

vede rāmāyaṇe caiva
purāṇe bhārate tathā
ādāv ante ca madhye ca
hariḥ sarvatra gīyate

In the Vedic literature, including the Rāmāyaṇa, Purāṇas and Mahābhārata, from the very beginning (ādau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.

TEXT 132

svataḥ-pramāṇa veda–pramāṇa-śiromaṇi

lakṣaṇā karile svataḥ-pramāṇatā-hāni

SYNONYMS

svataḥ-pramāṇa-self-evident; veda-the Vedic literature; pramāṇa-evidence; śiromaṇi-topmost; lakṣaṇā-interpretation; karile-doing; svataḥ-pramāṇatā-self-evidence; hāni-lost.

TRANSLATION

"The self-evident Vedic scriptures are the highest evidence of all, but if these scriptures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of principiis obsta.

TEXT 133

ei mata pratisūtre sahajārtha chāḍiyā
gauṇārtha vyākhyā kare kalpanā kariyā

SYNONYMS

ei mata-like this; prati-sūtre-in every sūtra, or aphorism, of the Vedānta-sūtra; sahaja-artha-the clear, simple meaning; chāḍiyā-giving up; gauṇa-artha-indirect meaning; vyākhyā-explanation; kare-he makes; kalpanā kariyā-by imagination.

TRANSLATION

"To prove their philosophy, the members of the Māyāvāda school have given up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

PURPORT

Unfortunately, the Śaṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting Bhagavad-gītā As It Is, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

TEXT 134

ei mate pratisūtre karena dūṣaṇa
śuni' camatkāra haila sannyāsīra gaṇa

SYNONYMS

ei mate-in this way; prati-sūtre-in each and every aphorism; karena-shows; dūṣaṇa-defects; śuniyā-hearing; camatkāra-struck with wonder; haila-they became; sannyāsīra-of all the Māyāvādīs; gaṇa-the group.

TRANSLATION

When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śaṅkarācārya's explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

TEXT 135

sakala sannyāsī kahe,–'śunaha śrīpāda
tumi ye khaṇḍile artha, e nahe vivāda

SYNONYMS

sakala-all; sannyāsī-the Māyāvādī sannyāsīs; kahe-say; śunaha-please hear; śrīpāda-Your Holiness; tumi-You; ye-that; khaṇḍile-refuted; artha-meaning; e-this; nahe-not; vivāda-quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said, "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

TEXT 136

ācārya-kalpita artha,–ihā sabhe jāni
sampradāya-anurodhe tabu tāhā māni

SYNONYMS

ācārya-Śaṅkarācārya; kalpita-imaginative; artha-meaning; ihā-this; sabhe-all of us; jāni-know; sampradāya-anurodhe-but for the sake of our party; tabu-still; tāhā-that; māni-we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Śaṅkarārārya, and yet because we belong to his sect, we accept it although it does not satisfy us.

TEXT 137

mukhyārtha vyākhyā kara, dekhi tomāra bala'
mukhyārthe lāgāla prabhu sūtra-sakala

SYNONYMS

mukhya-artha-direct meaning; vyākhyā-explanation; kara-You do; dekhi-let us see; tomāra-Your; bala-strength; mukhya-arthe-direct meaning; lāgāla-began; prabhu-the Lord; sūtra-sakala-all the aphorisms of the Vedānta-sūtra.

TRANSLATION

"Now let us see," the Māyāvādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya Mahāprabhu began His direct explanation of the Vedānta-sūtra.

TEXT 138

bṛhad-vastu 'brahma' kahi–'śrī-bhagavān'
ṣaḍ-vidhaiśvarya-pūrṇa, para-tattva-dhāma

SYNONYMS

bṛhat-vastu-the substance, which is greater than the greatest; brahma-called by the name Brahman; kahi-we call; śrī-bhagavān-the Supreme Personality of Godhead; ṣaṭ-six; vidha-varieties; aiśvarya-opulences; pūrṇa-full; para-tattva-Absolute Truth; dhāma-reservoir.

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātmā and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātmā are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

TEXT 139

svarūpa-aiśvarye tāṅra nāhi māyā-gandha
sakala vedera haya bhagavān se 'sambandha'

SYNONYMS

svarūpa-in His original form; aiśvarye-opulence; tāṅra-His; nāhi-there is none; māyā-gandha-contamination of the material world; sakala-in all; vedera-Vedas; haya-it is so; bhagavān-the Supreme Personality of Godhead; se-that; sambandha-relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences, which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

TEXT 140

tāṅre 'nirviśeṣa' kahi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni

SYNONYMS

tāṅre-unto Him; nirviśeṣa-impersonal; kahi-we say; cit-śakti-spiritual energy; nā-do not; māni-accept; ardha-half; svarūpa-form; nā-not; mānile-accepting; pūrṇatā-fullness; haya-becomes; hāni-defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upaniṣads it is said:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

This verse, which is mentioned in the Īśopaniṣad, Bṛhad-āraṇyaka Upaniṣad and many other Upaniṣads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine, which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in the Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In the Bhagavad-gītā the Lord is also addressed as Parabrahman. Māyāvādīs and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the first realization, one must enter into it, as mentioned in the Īśopaniṣad, to find the Supreme Person, and then one's knowledge is perfect. The Bhagavad-gītā (7.19) also confirms this: bahūnāṁ janmanām ante jñānavān māṁ prapadyate. One's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth-namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead-his knowledge is imperfect. Śrīpāda Rāmānujācārya, in his Vedārtha-saṅgraha, says: jñānena dharmeṇa svarūpam api nirūpitam, na tu jñāna-mātraṁ brahmeti katham idam avagamyate. He thus indicates that the real absolute identity must be understood in terms of both His knowledge and His characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature (Muṇḍaka Upaniṣad 1.1.9) we find the statement yaḥ sarva-jñaḥ sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parāsya śaktir vividhaiva śrūyate that not only does He know everything, but He also acts accordingly by utilizing

His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

TEXT 141

bhagavān-prāpti-hetu ye kari upāya
śravaṇādi bhakti–kṛṣṇa-prāptira sahāya

SYNONYMS

bhagavān-the Supreme Personality of Godhead; prāpti-hetu-the means by which He can be approached; ye-what; kari-I do; upāya-means; śravaṇa-ādi-devotional service, beginning with hearing; bhakti-devotional service; kṛṣṇa-the Supreme Lord; prāptira-to approach Him; sahāya-means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvādī philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaiṣṇava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

>One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (śravaṇādi). Śrī Caitanya Mahāprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will gradually develop their dormant awareness or love of Godhead. Śravaṇādi-śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasāda to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's prasāda. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child-anyone who simply hears about the Supreme Personality of Godhead and takes prasāda is certainly elevated to the transcendental position of devotional service.

TEXT 142

sei sarva-vedera 'abhidheya' nāma
sādhana-bhakti haite haya premera udgama

SYNONYMS

sei sarva-vedera-that is the essence of all Vedic literature; abhidheya nāma-the process called abhidheya, or devotional activities; sādhana-bhakti-another name of this process, "devotional service in practice"; haite-from this; haya-there is; premera-of love of Godhead; udgama-awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu: jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'. "The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patanty adhaḥ.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

>It is the statement of Prahlāda Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.

TEXT 143

kṛṣṇera caraṇe haya yadi anurāga

kṛṣṇa vinu anyatra tāra nāhi rahe rāga

SYNONYMS

kṛṣṇera-of Kṛṣṇa; caraṇe-at the lotus feet; haya-becomes; yadi-if; anurāga-attachment; kṛṣṇa-the Supreme Personality of Godhead; vinu-without; anyatra-anywhere else; tāra-his; nāhi-there does not; rahe-remain; rāga-attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Kṛṣṇa, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. As stated in Śrīmad-Bhāgavatam (11.2.42), bhaktir pareśānubhavo viraktir anyatra ca: in bhakti, a devotee's only attachment is Kṛṣṇa; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big sannyāsīs who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as mithyā (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaiṣṇava and Māyāvādī philosophers. Devotional service, therefore, is practical, whereas Māyāvāda philosophy is merely mental speculation.

TEXT 144

pañcama puruṣārtha sei prema-mahādhana
kṛṣṇera mādhurya-rasa karāya āsvādana

SYNONYMS

pañcama-fifth; puruṣa-artha-goal of life; sei-that; prema-love of God; mahā-dhana-foremost wealth; kṛṣṇera-of Lord Kṛṣṇa; mādhurya-conjugal love; rasa-mellow; karāya-causes; āsvādana-taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Māyāvādī philosophers consider the highest goal of perfection to be liberation (mukti), which is the fourth perfectional platform. Generally people are aware of four principal goals of life-religiosity (dharma), economic development (artha), sense gratification (kāma) and ultimately liberation (mokṣa)-but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (mukta) he can understand the meaning of love of Godhead (kṛṣṇa-prema). While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu stated, koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta: "Out of millions of liberated persons, one may become a devotee of Lord Kṛṣṇa."

The most elevated Māyāvādī philosopher can rise to the platform of liberation, but kṛṣṇa-bhakti, devotional service to Kṛṣṇa, is transcendental to such liberation. Śrīla Vyāsadeva explains this fact in Śrīmad-Bhāgavatam (1.1.2):

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam

"Completely rejecting all religions which are materially motivated, the Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." Śrīmad-Bhāgavatam, the explanation of the Vedānta-sūtra, is meant for paramo nirmatsarāṇām, those who are completely aloof from jealousy. Māyāvādī philosophers are jealous of the existence of the Personality of Godhead. Therefore the Vedānta-sūtra is not actually meant for them. They unnecessarily poke their noses into the Vedanta-sūtra, but they have no ability to understand it because the author of the Vedānta-sūtra writes in his commentary, Śrīmad-Bhāgavatam, that it is meant for those who are pure in heart (paramo nirmatsarāṇām). If one is envious of Kṛṣṇa, how can he understand the Vedānta-sūtra or Śrīmad-Bhagavatam? The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead, Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in the Bhagavad-gītā, the greatest scholar and so-called philosopher in India has protested that it is "not to Kṛṣṇa" that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of the Vedānta-sūtra. Even if they were on the liberated platform, as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

TEXT 145

premā haite kṛṣṇa haya nija bhakta-vaśa
premā haite pāya kṛṣṇera sevā-sukha-rasa

SYNONYMS

premā-love of Kṛṣṇa; haite-from; kṛṣṇa-the Supreme Personality of Godhead; haya-becomes; nija-His own; bhakta-vaśa-submissive to devotees; premā-love of God; haite-from; pāya-he gets; kṛṣṇera-of Lord Kṛṣṇa; sevā-sukha-rasa-the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Muktiḥ svayaṁ mukulitāñjali sevate 'smān (Kṛṣṇa-karṇāmṛta 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṭhākura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers' standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

TEXT 146

sambandha, abhidheya, prayojana nāma
ei tina artha sarva-sūtre paryavasāna

SYNONYMS

sambandha-relationship; abhidheya-functional duties; prayojana-the goal of life; nāma-name; ei-there; tina-three; artha-purport; sarva-all; sūtre-in the aphorisms of the Vedānta; paryavasāna-culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]-these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In Śrīmad-Bhāgavatam (5.5.5) it is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman." It is such inquiry that begins the Vedānta-sūtra: athāto brahma-jijñāsā. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items-namely, oneself, the universe, God, and their internal relationship-is called sambandha-jñāna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Śrīmad-Bhāgavatam (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to śravaṇaṁ kīrtanam (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

TEXT 147

ei-mata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsī kahe vinaya kariyā

SYNONYMS

ei-mata-in this way; sarva-sūtrera-of all the aphorisms of the Vedānta-sūtra; vyākhyāna-explanation; śuniyā-by hearing; sakala-all; sannyāsī-the groups of Māyāvādī sannyāsīs; kahe-said; vinaya-humbly; kariyā-doing so.

TRANSLATION

When all the Māyāvādī sannyāsīs thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand the Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava ācāryas who have also commented on the Vedānta-sūtra according to the principles of bhakti-yoga. After hearing the explanation of the Vedānta-sūtra from Śrī Caitanya Mahāprabhu, all the sannyāsīs, headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

TEXT 148

vedamaya-mūrti tumi,–sākṣāt nārāyaṇa
kṣama aparādha,–pūrve ye kailuṅ nindana

SYNONYMS

veda-maya-transformation of the Vedic knowledge; mūrti-form; tumi-You; sākṣāt-directly; nārāyaṇa-the Supreme Personality of Godhead; kṣama-excuse; aparādha-offense; pūrve-before; ye-that; kailuṅ-we have done; nindana-criticism.

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were very humble and submissive after hearing His explanation of the Vedānta-sūtra, and they begged to be pardoned for the offenses they had committed by criticizing the Lord for simply chanting and dancing and not taking part in the study of the Vedānta-sūtra. We are propagating the Kṛṣṇa consciousness movement simply by following in the footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the Vedānta-sūtra aphorisms and may not understand their meaning, but we follow in the footsteps of the ācāryas, and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood that we know everything regarding the Vedānta-sūtra.

TEXT 149

sei haite sannyāsīra phiri gela mana
'kṛṣṇa' 'kṛṣṇa' nāma sadā karaye grahaṇa

SYNONYMS

sei haite-from that time; sannyāsīra-all the Māyāvādī sannyāsīs; phiri-turn; gela-became; mana-mind; kṛṣṇa kṛṣṇa-the holy name of the Supreme Personality of Godhead, Kṛṣṇa; nāma-name; sadā-always; karaye-do; grahaṇa-accept.

TRANSLATION

From that moment when the Māyāvādī sannyāsīs heard the explanation of the Vedānta-sūtra from the Lord, their minds changed, and on the instruction of Caitanya Mahāprabhu, they too chanted "Kṛṣṇa! Kṛṣṇa!" always.

PURPORT

In this connection it may be mentioned that sometimes the sahajiyā class of devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī sannyāsīs in Benares, was a different person. Prabodhānanda Sarasvatī belonged to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkarācārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books, among which are the Caitanya-candrāmṛta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-mādhava, Vṛndāvana-śataka and Navadvīpa-śataka. While traveling in southern India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers, Veṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmānuja-sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī. From historical records it is found that Śrī Caitanya Mahāprabhu traveled in South India in the year 1433 śakābda (A.D. 1511) during the Cāturmāsya period, and it was at that time that He met Prabodhānanda, who belonged to the Rāmānuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkara-sampradāya in 1435 śakābda, two years later? It is to be concluded that the guess of the sahijiyā-sampradāya that Prabodhānanda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

TEXT 150

ei-mate tāṅ-sabāra kṣami' aparādha
sabākāre kṛṣṇa-nāma karilā prasāda

SYNONYMS

ei-mate-in this way; tāṅ-sabāra-of all the sannyāsīs; kṣami'-excusing; aparādha-offense; sabākāre-all of them; kṛṣṇa-nāma-the holy name of Kṛṣṇa; karilā-gave; prasāda-as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as mahā-vadānyāvatāra, or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, karuṇayāvatīrṇaḥ kalau: it is only by His mercy that He has descended in this Age of Kali. Here this is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī sannyāsīs because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (tāṅ-sabāra kṣami' aparādha). This is an example in preaching. Āpani ācari' bhakti śikhāimu sabāre. Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa mahā-mantra. Our propagation of the saṅkīrtana movement is continuing, despite many opponents, and people are taking up this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa mantra, Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

TEXT 151

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā

SYNONYMS

tabe-after this; saba-all; sannyāsī-the Māyāvādī sannyāsīs; mahāprabhuke-Caitanya Mahāprabhu; laiyā-taking Him; bhikṣā karilena-took prasāda, or took lunch; sabhe-all together; madhye-in the middle; vasāiyā-seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī sannyāsīs, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch, or bhagavat-prasāda, with them, although Śrī Caitanya Mahāprabhu knew that the food was not offered to the Deity. Māyāvādī sannyāsīs do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the pañcopāsanā (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and Sūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the sannyāsīs on the basis that they had chanted the Hare Kṛṣṇa mahā-mantra and that He had excused their offenses.

TEXT 152

bhikṣā kari' mahāprabhu āilā vāsāghara
hena citra-līlā kare gaurāṅga-sundara

SYNONYMS

bhikṣā-accepting food from others; kari'-accepting; mahāprabhu-Lord Caitanya; āilā-returned; vāsāghara-to His residence; hena-thus; citra-līlā-wonderful pastimes; kare-does; gaurāṅga-Lord Śrī Caitanya Mahāprabhu; sundara-very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

TEXT 153

candraśekhara, tapana miśra, āra sanātana
śuni' dekhi' ānandita sabākāra mana

SYNONYMS

candraśekhara-of the name Candraśekhara; tapana miśra-of the name Tapana Miśra; āra-and; sanātana-of the name Sanātana; śuni'-hearing; dekhi'-seeing; ānandita-very pleased; sabākāra-all of them; mana-minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candraśekhara, Tapana Miśra and Sanātana Gosvāmī were all extremely pleased.

PURPORT

Here is an example of how a sannyāsī should preach. When Śrī Caitanya Mahāprabhu went to Vārāṇasī, He went there alone, not with a big party. Locally, however, He made friendships with Candraśekhara and Tapana Miśra, and Sanātana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyāsīs on the Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

TEXT 154

prabhuke dekhite āise sakala sannyāsī
prabhura praśaṁsā kare saba vārāṇasī

SYNONYMS

prabhuke-unto Lord Caitanya Mahāprabhu; dekhite-to see; āise-they came; sakala-all; sannyāsī-the Māyāvādī sannyāsīs; prabhura-of Lord Caitanya Mahāprabhu; praśaṁsā-praise; kare-they do; saba-all; vārāṇasī-the city of Vārāṇasī.

TRANSLATION

Many Māyāvādī sannyāsīs of Vārāṇasī came to see the Lord after this incident, and the entire city praised Him.

TEXT 155

vārāṇasī-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

SYNONYMS

vārāṇasī-of the name Vārāṇasī; purī-city; āilā-came; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; purī-city; saha-with; sarva-loka-all the people; haila-became; mahā-dhanya-thankful.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasī, and all of its people were very thankful.

TEXT 156

lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiḍa haila dvāre, nāre praveśite

SYNONYMS

lakṣa lakṣa-hundreds ofthousands; loka-people; āise-came; prabhuke-unto the Lord; dekhite-to see; mahā-bhiḍa-a great crowd; haila-there happened; dvāre-at the door; nāre-may not; praveśite-to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds of thousands.

TEXT 157

prabhu yabe yā'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne

SYNONYMS

prabhu-Lord Caitanya Mahāprabhu; yabe-when; yā'na-goes; viśveśvara-the deity of Vārāṇasī; daraśane-to visit; lakṣa lakṣa-hundreds of thousands; loka-people; āsi'-come; mile-meet; sei-that; sthāne-on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds of thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara (Lord Śiva) at Vārāṇasī. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vārāṇasī. Generally Māyāvādī sannyāsīs and worshipers of Lord Śiva live in Vārāṇasī, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava sannyāsī, also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma-saṁhitā there are mantras offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as pañcopāsanā. In their temples impersonalists also install deities of Lord Viṣṇu, Lord Śiva, the sun-god, Goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of the Brahma-saṁhitā, which is recommended by Śrī Caitanya Mahāprabhu. We may note in this connection the mantras for worshiping Lord Śiva, Lord Brahmā, Goddess Durgā, the sun-god and Gaṇeśa, as described in the Brahma-saṁhitā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The external potency, māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (Brahma-saṁhitā 5.44)

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk is transformed into curd by the actions of acids, yet the effect, 'curd,' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord, Govinda, of whom the state of Śambu is a similar transformation for the performance of the work of destruction." (Brahma-saṁhitā 5.45)

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I adore the primeval Lord, Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as sūrya-kānta." (Brahma-saṁhitā 5.49)

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda. Gaṇeśa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds." (Brahma-saṁhitā 5.50)

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Kṛṣṇa; they are not equal with Kṛṣṇa. Therefore even if one goes to a temple of the pañcopāsanā, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Śaṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the Padma Purāṇa. He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter: tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa. "Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." Although Lord Śiva, in the form of a brāhmaṇa (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tāṅra doṣa nāhi).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. Ekale īśvara kṛṣṇa, āra saba bhṛtya: "Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, Goddess Durgā and Ganeśa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, the living entities and the Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

TEXT 158

snāna karite yabe yā'na gaṅgā-tīre
tāhāñi sakala loka haya mahā-bhiḍe

SYNONYMS

snāna-bath; karite-taking; yabe-when; yā'na-goes; gaṅgā-Ganges; tīre-bank; tāhāñi-then and there; sakala-all; loka-people; haya-assembled; mahā-bhiḍe-in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds of thousands of people also assembled there.

TEXT 159

bāhu tuli' prabhu bale,–bala hari hari
hari-dhvani kare loka svarga-martya bhari'

SYNONYMS

bāhu tuli'-raising the arms; prabhu-Lord Śrī Caitanya Mahāprabhu; bale-speaks; bala-all of you chant; hari hari-the holy name of Lord Kṛṣṇa (Hari); hari-dhvani-the sound vibration of Hari; kare-does; loka-all people; svarga-martya-in heaven, the sky and the land; bhari'-completely filling.

TRANSLATION

Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.

TEXT 160

loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

SYNONYMS

loka-people; nistāriyā-delivering; prabhura-of the Lord; calite-to leave; haila-became; mana-mind; vṛndāvane-toward Vṛndāvana; pāṭhāilā-sent; śrī-sanātana-Sanātana Gosvāmī.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārāṇasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārāṇasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord's return to Vārāṇasī, where the Lord taught him for two months about the intricacies of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about five thousand.

TEXT 161

rātri-divase lokera śuni' kolāhala
vārāṇasī chāḍi' prabhu āilā nīlācala

SYNONYMS

rātri-night; divase-day; lokera-of the people in general; śuni-hearing; kolāhala-tumult; vārāṇasī-the city of Benares; chāḍi'-leaving; prabhu-the Lord; āilā-returned; nīlācala-to Purī.

TRANSLATION

Because the city of Vārāṇasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

TEXT 162

ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṅ ihāṅ prasaṅga pāiyā

SYNONYMS

ei-these; līlā-pastimes; kahiba-I shall speak; āge-later on; vistāra-vivid description; kariyā-making; saṅkṣepe-in short; kahilāṅ-I have spoken; ihāṅ-in this place; prasaṅga-topics; pāiyā-taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

TEXT 163

ei pañca-tattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

SYNONYMS

ei-this; pañca-tattva-rūpe-the Lord in His five forms; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; prema-love of Kṛṣṇa; diyā-delivering; viśva-the whole world; kailā-made; dhanya-thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the saṅkīrtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa mahā-mantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyāsa, but here we find that Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement all over the universe. For preaching work, sannyāsīs are essential. These critics think that only Indians or Hindus should be offered sannyāsa to preach, but their knowledge is practically nil. Without sannyāsīs, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyāsa so that the cult of Śrī Caitanya Mahāprabhu's saṅkīrtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

TEXT 164

mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti pracāraṇa

SYNONYMS

mathurāte-toward Mathurā; pāṭhāila-sent; rūpa-sanātana-the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; dui-both of them; senā-pati-as commanders in chief; kaila-He made them; bhakti-devotional service; pracāraṇa-to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādhā-ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His saṅkīrtana movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

TEXT 165

nityānanda-gosāñe pāṭhāilā gauḍa-deśe
teṅho bhakti pracārilā aśeṣa-viśeṣe

SYNONYMS

nityānanda-Lord Nityānanda; gosāñe-the ācārya; pāṭhāilā-was sent; gauḍa-deśe-in Bengal; teṅho-He; bhakti-devotional cult; pracārilā-preached; aśeṣa-viśeṣe-in a very extensive way.

TRANSLATION

As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, left his home because of his brother's stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All devotees of Lord Caitanya or Nityānanda are worshipable persons.

TEXT 166

āpane dakṣiṇa deśa karilā gamana
grāme grāme kailā kṛṣṇa-nāma pracāraṇa

SYNONYMS

āpane-personally; dakṣiṇa deśa-South India; karilā-went; gamana-traveling; grāme grāme-in each and every village; kailā-He did; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; pracāraṇa-broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.

TEXT 167

setubandha paryanta kailā bhaktira pracāra
kṛṣṇa-prema diyā kailā sabāra nistāra

SYNONYMS

setubandha-the place where Lord Rāmacandra constructed His bridge; paryanta-up to that place; kailā-did; bhaktira-of the cult of devotional service; pracāra-broadcast; kṛṣṇa-prema-love of Kṛṣṇa; diyā-delivering; kailā-did; sabāra-everyone; nistāra-deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

TEXT 168

ei ta' kahila pañca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva jñāna

SYNONYMS

ei ta'-this; kahila-described; pañca-tattvera-of the Pañca-tattva; vyākhyāna-explanation; ihāra-of this; śravaṇe-hearing; haya-becomes; caitanya-tattva-the truth of Śrī Caitanya Mahāprabhu; jñāna-knowledge.

TRANSLATION

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are sahajiyās who, not knowing the importance of the Pañca-tattva, concoct their own slogans, such as bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa mahā-mantra without offense. When chanting the Hare Kṛṣṇa mahā-mantra, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great ācāryas. This is confirmed in the Mahābhārata: mahā-jano yena gataḥ sa panthāḥ. "The real path of progress is that which is traversed by great ācāryas and authorities."

TEXT 169

śrī-caitanya, nityānanda, advaita,–tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa

SYNONYMS

śrī-caitanya, nityānanda, advaita-Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; tina-these three; jana-personalities; śrīvāsa-gadādhara-Śrīvāsa and Gadādhara; ādi-etc.; yata-all; bhakta-gaṇa-the devotees.

TRANSLATION

While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

TEXT 170

sabākāra pādapadme koṭi namaskāra
yaiche taiche kahi kichu caitanya-vihāra

SYNONYMS

sabākāra-all of them; pāda-padme-on the lotus feet; koṭi-countless; namaskāra-obeisances; yaiche taiche-somehow or other; kahi-I speak; kichu-something; caitanya-vihāra-about the pastimes of Lord Caitanya Mahāprabhu.

TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

TEXT 171

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the saṅkīrtana movement. Specifically, He sent Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the ācāryas, surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-lilā, Seventh Chapter, describing Lord Caitanya in five features.

18.4.8 Chapter 8

The Author Receives the Orders of Kṛṣṇa and Guru

The Eighth Chapter of Śrī Caitanya-caritāmṛta is summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this Eighth Chapter the glories of Śrī Caitanya Mahāprabhu and Nityānanda are described, and it is also stated that one who commits offenses in chanting the Hare Kṛṣṇa mantra does not achieve love of Godhead, even after chanting for many years. In this connection, Śrīla Bhaktivinoda Ṭhākura warns against artificial displays of the bodily symptoms called aṣṭa-sāttvika-vikāra. That is also another offense. One should seriously and sincerely continue to chant the Pañca-tattva names śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All these ācāryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa mahā-mantra. Previous to the composition of Caitanya-caritāmṛta, Śrīla Vṛndāvana dāsa Ṭhākura wrote a book called Śrī Caitanya-bhāgavata. Only those subjects which were not discussed by Śrīla Vṛndāvana dāsa Ṭhākura in his Caitanya-bhāgavata have been taken up by Kṛṣṇadāsa Kavirāja Gosvāmī to be depicted in Śrī Caitanya-caritāmṛta. In his very old age, Kṛṣṇadāsa Kavirāja Gosvāmī went to Vṛndāvana, and by the order of Śrī Madana-mohanajī he wrote Śrī Caitanya-caritāmṛta. Thus we are now able to relish its transcendental bliss.

TEXT 1

vande caitanya-devaṁ taṁ

bhagavantaṁ yad-icchayā
prasabhaṁ nartyate citraṁ
lekha-raṅge jaḍo ’py ayam

SYNONYMS

vande-I offer my respectful obeisances; caitanya-devam-unto Lord Srī Caitanya Mahāprabhu; tam-Him; bhagavantam-the Personality of Godhead; yat-icchayā-by whose desires; prasabham-all of a sudden; nartyate-dancing; citram-wonderfully; lekha-raṅge-in the matter of writing; jaḍaḥ-dull fool; api-although; ayam-this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī Caitanya-caritāmṛta.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jaya jaya paramānanda jaya nityānanda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya Mahāprabhu; gaura-candra-whose name is Lord Gaurāṅga; jaya jaya-all glories; paramānanda-most joyful; jaya-all glories; nityānanda-unto Nityānanda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

TEXT 3

jaya jayādvaita ācārya kṛpāmaya
jaya jaya gadādhara paṇḍita mahāśaya

SYNONYMS

jaya jaya-all glories; advaita-unto Advaita Prabhu; ācārya-teacher; kṛpāmaya-very merciful; jaya jaya-all glories to; gadādhara-of the name Gadādhara; paṇḍita-learned scholar; mahāśaya-great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Paṇḍita, the learned scholar.

TEXT 4

jaya jaya śrīvāsādi yata bhakta-gaṇa
praṇata ha-iyā vandoṅ sabāra caraṇa

SYNONYMS

jaya jaya-all glories; śrīvāsa-ādi-unto Śrīvāsa Ṭhākura, etc.; yata-all; bhakta-gaṇa-devotees; praṇata-offering obeisances; ha-iyā-doing so; vandoṅ-I pray; sabāra-all; caraṇa-lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī teaches us first to offer respect to the Pañca-tattva-Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the mantra śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-we must chant the Pañca-tattva’s names and offer our respects to them.

TEXT 5

mūka kavitva kare yāṅ-sabāra smaraṇe
paṅgu giri laṅghe, andha dekhe tārā-gaṇe

SYNONYMS

mūka-dumb; kavitva-poet; kare-becomes; yāṅ-whose; sabāra-all; smaraṇe-by remembering; paṅgu-the lame; giri-mountains; laṅghe-crosses; andha-blind; dekhe-sees; tārā-gaṇe-the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection-namely, sādhana-siddha, perfection attained by executing devotional service according to the rules and regulations; nitya-siddha, eternal perfection attained by never forgetting Kṛṣṇa at any time; and kṛpā-siddha, perfection attained by the mercy of the spiritual master or another Vaiṣṇava. Kavirāja Gosvāmī here stresses kṛpā-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

TEXT 6

e-saba nā māne yei paṇḍita sakala
tā-sabāra vidyā-pāṭha bheka-kolāhala

SYNONYMS

e-saba-all these; nā-does not; māne-accept; yei-anyone; paṇḍita-so-called learned; sakala-all; tā-sabāra-of all of them; vidyā-pāṭha-the educational cultivation; bheka-of frogs; kolāhala-tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Śrī Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

TEXT 7

ei saba nā māne yebā kare kṛṣṇa-bhakti
kṛṣṇa-kṛpā nāhi tāre, nāhi tāra gati

SYNONYMS

ei-these; saba-all; nā māne-does not accept; yebā-anyone who; kare-executes; kṛṣṇa-bhakti-devotional service; kṛṣṇa-kṛpā-mercy of Kṛṣṇa; nāhi-is not; tāre-unto him; nāhi-there is not; tāra-his; gati-advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa or advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the ācāryas, and he must understand their conclusions. The śāstra says: dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ (Mahābhārata, Vana-parva 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous ācāryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrīla Narottama dāsa Ṭhākura says in this connection, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Unless one serves the spiritual master and ācāryas, one cannot be liberated." Elsewhere he says:

ei chaya gosāñi yāra–mui tāra dāsa
tāṅ' sabāra pada-reṇu mora pañca-grāsa

"I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person's lotus feet is my food."

TEXT 8

pūrve yaiche jarāsandha-ādi rāja-gaṇa
veda-dharma kari' kare viṣṇura pūjana

SYNONYMS

pūrve-formerly; yaiche-as it was; jarāsandha-King Jarāsandha; ādi-heading; rāja-gaṇa-kings; veda-dharma-performance of Vedic rituals; kari'-doing; kare-does; viṣṇura-of Lord Viṣṇu; pūjana-worship.

TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kaṁsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, utpāta (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 9

kṛṣṇa nāhi māne, tāte daitya kari' māni
caitanya nā mānile taiche daitya tāre jāni

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; nāhi-does not; māne-accept; tāte-therefore; daitya-demon; kari' māni-we accept; caitanya-Lord Śrī Caitanya Mahāprabhu; nā-without; mānile-accepting; taiche-similarly; daitya-demon; tāre-to him; jāni-we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarāsandha who strictly followed the Vedic rituals, acted as charitable, competent kṣatriyas, possessed all kṣatriya qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarāsandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jarāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an asura, or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called kṛṣṇa-bhakti without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. The author of Śrī Caitanya-caritāmṛta, pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

TEXT 10

more nā mānile saba loka habe nāśa
ithi lāgi' kṛpārdra prabhu karila sannyāsa

SYNONYMS

more-unto Me; nā-without; mānile-accepting; saba-all; loka-people in general; habe-will go to; nāśa-destruction; ithi-for this; lāgi'-for the reason of; kṛpā-ārdra-all merciful; prabhu-Lord Caitanya; karila-accepted; sannyāsa-the sannyāsa order.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu thought, "Unless people accept Me they will all be destroyed." Thus the merciful Lord accepted the sannyāsa order.

PURPORT

In Śrīmad-Bhāgavatam (12.3.51) it is said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: "Simply by chanting the Hare Kṛṣṇa mantra, or Lord Kṛṣṇa's name, one is liberated and goes back home, back to Godhead." This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyāsa, for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

TEXT 11

sannyāsi-buddhye more karibe namaskāra
tathāpi khaṇḍibe duḥkha, pāibe nistāra

SYNONYMS

sannyāsi-buddhye-by consideration of a sannyāsī; more-unto Me; karibe-they will; namaskāra-offer obeisances; tathāpi-therefore; khaṇḍibe-will diminish; duḥkha-distress; pāibe-will get; nistāra-liberation.

TRANSLATION

"If a person offers obeisances to Me, even due to accepting Meonly as an ordinary sannyāsī, his material distresses will diminish, and he will ultimately get liberation."

PURPORT

Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in the Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself."Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him śāstras like the Bhagavad-gītā Why? It is so that people may take advantage of the benediction to be liberated from the clutches of māyā. Śrī Caitanya Mahāprabhu accepted sannyāsa so that even a foolish person who accepted Him as an ordinary sannyāsī would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvatī points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa (mahāprabhu śrī-caitanya, rādha-kṛṣṇa-nahe anya). Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyāsa so that they would offer Him obeisances, accepting Him as a sannyāsī. Śrī Caitanya Mahāprabhu accepted sannyāsa to bestow His great mercy on people in general, who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

TEXT 12

hena kṛpāmaya caitanya nā bhaje yei jana
sarvottama ha-ileo tāre asure gaṇana

SYNONYMS

hena-such; kṛpāmaya-merciful; caitanya-Lord Srī Caitanya; nā-does not; bhaje-worship; yei-one; jana-person; sarvottama-supreme; ha-ileo-in spite of his being; tāre-unto him; asure-among the demons; gaṇana-the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Mahārāja says in this connection: "O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu." Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or Śikṣāṣṭaka, and He said, ihā haite sarva-siddhi haibe tomāra: "By chanting the Hare Kṛṣṇa mantra, one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is still an asura, or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. The word asura refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that atheist smārtas, or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the ācāryas. Such a conclusion is a product of Kali-yuga.

TEXT 13

ataeva punaḥ kahoṅ ūrdhva-bāhu hañā
caitanya-nityānanda bhaja kutarka chāḍiyā

SYNONYMS

ataeva-therefore; punaḥ-again; kahoṅ-I speak; ūrdhva-lifting; bāhu-arms; hañā-so doing; caitanya-Śrī Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; bhaja-worship; kutarka-useless arguments; chāḍiyā-giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT

Because a person who performs kṛṣṇa-bhakti but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī; requests that everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

TEXT 14

yadi vā tārkika kahe,–tarka se pramāṇa
tarka-śāstre siddha yei, sei sevyamāna

SYNONYMS

yadi-if; vā-or; tārkika-logician; kahe-says; tarka-logic; se-that; pramāṇa-evidence; tarka-śāstre-in the logic; siddha-accepted; yei-whatever; sei-that; sevyamāna-is worshipable.

TRANSLATION

Logicians say, ”Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?”

TEXT 15

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karite citte pābe camatkāra

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; dayā-His mercy; karaha-just put into; vicāra-consideration; vicāra-when such consideration; karile-will be done by you; citte-in your heart; pābe-you will get; camatkāra-striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The Mahābhārata therefore says: acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. (Mahābhārata, Bhīṣma-parva 5.22) How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. Kṛṣṇadāsa Kavirāja Gosvāmī addresses them, ”Please put Śrī Caitanya Mahāprabhu’s mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya.” Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from the Bhagavad-gītā (2.18) we understand, antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu’s philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is the mahā-vadānyāvatāra, the most magnanimous incarnation. He is even more magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Śrī Caitanya Mahāprabhu. Therefore Śrīla Rūpa Gosvāmī offers Lord Caitanya his respectful obeisances with the words namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ. Lord Kṛṣṇa simply gave the Bhagavad-gītā, by which one can understand Lord Kṛṣṇa as He is, but Śrī Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa without discrimination.

TEXT 16

bahu janma kare yadi śravaṇa, kīrtana
tabu ta’ nā pāya kṛṣṇa-pade prema-dhana

SYNONYMS

bahu-many; janma-births; kare-does; yadi-if; śravaṇa-hearing; kīrtana-chanting; tabu-still; ta'-in spite of; nā-does not; pāya-get; kṛṣṇa-pade-unto the lotus feet of Kṛṣṇa; prema-dhana-love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the Śikṣāṣṭaka (3):

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rasāmṛta-sindhu it is clearly said: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. Sevonmukhe hi jihvādau: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtaṁ
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa mahā-mantra and eat prasāda that is offered to the Lord.

TEXT 17

jñānataḥ su-labhā muktir
bhuktir yajñādi-puṇyataḥ
seyaṁ sādhana-sāhasrair
hāri-bhaktiḥ su-durlabhā

SYNONYMS

jñānataḥ-by cultivation of knowledge; su-labhā-easily obtainable; muktiḥ-liberation; bhuktiḥ-sense enjoyment; yajña-ādi-performance of sacrifices, etc.; puṇyataḥ-and by performing pious activities; sā-that; iyam-this; sādhana-sāhasraiḥ-execution of thousands of sacrifices; hari-bhaktiḥ-devotional service; su-durlabhā-is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlāda Mahārāja instructs:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
(Bhāg. 7.5.30)
naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(Bhāg. 7.5.32)

These ślokas are to be discussed. Their purport is that one cannot obtain kṛṣṇa-bhakti, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dāsa Ṭhākura sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Who has been elevated without rendering service to a pure Vaiṣṇava?" It is the statement of Prahlāda Mahārāja that unless one is able to accept the dust from the lotus feet of a pure Vaiṣṇava there is no possibility of achieving the platform of devotional service. That is the secret. The above-mentioned tantra-vacana, quoted from the Bhakti-rasāmṛta-sindhu (1.1.36), is our perfect guidance in this connection.

TEXT 18

kṛṣṇa yadi chuṭe bhakte bhukti mukti diyā
kabhu prema-bhakti nā dena rākhena lukāiyā

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yadi-of course; chuṭe-goes away; bhakte-unto the devotee; bhukti-material enjoyment; mukti-liberation; diyā-offering; kabhu-at any time; prema-bhakti-love of Godhead; nā-does not; dena-give; rākhena-keeps; lukāiyā-hiding.

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

TEXT 19

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam

SYNONYMS

rājan-O King; patiḥ-master; guruḥ-spiritual master; alam-certainly; bhavatām-of your; yadūnām-of the Yadus; daivam-God; priyaḥ-very dear; kula-patiḥ-head of the family; kva-even sometimes; ca-also; kiṅkaraḥ-order carrier; vaḥ-you; astu-there is; evam-thus; aṅga-however; bhagavān-the Supreme Personality of Godhead; bhajatām-those who are in devotional service; mukundaḥ-Lord Kṛṣṇa; muktim-liberation; dadāti-gives; karhicit-sometimes; sma-certainly; na-not; bhakti-yogam-devotional service.

TRANSLATION

"The great sage Nārada said, 'My dear Mahārāja Yudhiṣṭhira, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee.' "

PURPORT

This passage is a quotation from Śrīmad-Bhāgavatam (5.6.18). While Śukadeva Gosvāmī was describing the character of Ṛṣabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhira's by carrying a letter Yudhiṣṭhira had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as dāsya, sakhya, vātsalya and mādhurya. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamaṅgala Ṭhākura. Muktiḥ svayaṁ mukulitāñjali sevate 'smān: for a devotee, mukti is not very important because mukti is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana, who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in śānta-rasa, His servants serve Him in dāsya-rasa, and His cowherd friends serve Him in sakhya-rasa. Similarly, the elder gopīs and gopas serve Kṛṣṇa as father and mother, uncle and other relatives, and the gopīs, the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called sāyujya-mukti. Vaiṣṇavas never accept sāyujya-mukti, although sometimes they accept the other forms of liberation, namely, sārūpya, sālokya, sāmīpya and sārṣṭi. A pure devotee, however, does not accept any kind of mukti. He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge into the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabodhānanda Sarasvatī Ṭhākura, describing this kind of mukti, which is called kaivalya, or becoming one with the Supreme, has said, kaivalyaṁ narakāyate: "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

TEXT 20

hena prema śrī-caitanya dilā yathā tathā jagāi mādhāi paryanta–anyera kā kathā

SYNONYMS

hena-such; prema-love of Godhead; śrī-caitanya-Lord Śrī Caitanya Mahāprabhu; dilā-has given; yathā-anywhere; tathā-everywhere; jagāi-of the name Jagāi; mādhāi-of the name Mādhāi; paryanta-up to them; anyera-of others; kā-what to speak; kathā-words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhāi. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Śrī Caitanya Mahāprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kavirāja Gosvāmī said:

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Ādi 8.15)

Śrīla Narottama dāsa Ṭhākura says:

dīna-hīna yata chila, hari-nāme uddhārila,
tā'ra sākṣī jagāi mādhāi

The two brothers Jagāi and Mādhāi epitomize the sinful population of this Age of Kali. They were most disturbing elements in society because they were meat-eaters, drunkards, woman-hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. The Bhagavad-gītā confirms that to say nothing of the brahminically qualified devotees and rājarṣis (kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā), anyone who by the association of a pure devotee comes to Kṛṣṇa consciousness becomes eligible to go back home, back to Godhead. In the Bhagavad-gītā (9.32) the Lord thus declares:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in other words, woman-hunters, meat-eaters, gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman-hunter, meat-eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of māyā. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ). Because people are now associating with the modes of ignorance (tamo-guṇa) and, to some extent, passion (rajo-guṇa), with no trace of goodness (sattva-guṇa), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. Tadā rajas-tamo-bhavāḥ kāma-lobhādayaś ca ye: "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (Bhāg. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Śrī Caitanya Mahāprabhu's saṅkīrtana movement, which can promote all the Jagāis and Mādhāis to the topmost position of sattva-guṇa, or brahminical culture.

Śrīmad-Bhāgavatam (1.2.18-19) states:

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

Considering the chaotic condition of human society, if one actually wants peace and tranquillity, one must take to the Kṛṣṇa consciousness movement and engage always in bhāgavata-dharma. Engagement in bhāgavata-dharma dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaiṣṇava platform. It is only on this Vaiṣṇava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (tamo-guṇa), although there may also be some symptoms of passion (rajo-guṇa). Full of kāma and lobha, lust and greed, the entire population of the world consists mostly of śūdras and a few vaiśyas, and gradually it is coming about that there are śūdras only. Communism is a movement of śūdras, and capitalism is meant for vaiśyas. In the fighting between these two factions, the śūdras and vaiśyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can't understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities-not only human beings but even animals, birds, plants and so on-are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 21

svatantra īśvara prema-nigūḍha-bhāṇḍāra
bilāila yāre tāre, nā kaila vicāra

SYNONYMS

svatantra-fully independent; īśvara-the Supreme Personality of Godhead; prema-love of God; nigūḍha-very confidential; bhāṇḍāra-stock; bilāila-distributed; yāre-to anyone; tāre-to everyone; nā-not; kaila-did; vicāra-consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a śūdra, vaiśya, Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa mahā-mantra. Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Kṛṣṇa-prema-pradāya te: He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

TEXT 22

adyāpiha dekha caitanya-nāma yei laya
kṛṣṇa-preme pulakāśru-vihvala se haya

SYNONYMS

adyāpiha-even up to date; dekha-you see; caitanya-nāma-Lord Śrī Caitanya Mahāprabhu's name; yei-anyone; laya-who takes; kṛṣṇa-preme-in love of Kṛṣṇa; pulaka-aśru-tears in ecstasy; vihvala-overwhelmed; se-he; haya-becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants śrī-kṛṣṇa-caitanya prabhu-nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prākṛta-sahajiyās who chant nitāi-gaura rādhe śyāma have very little knowledge of the Bhāgavata conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant bhaja nitāi-gaura, their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of nitāi-gaura, their swift advancement on the path of love of Godhead is very prominently visible.

TEXT 23

'nityānanda' balite haya kṛṣṇa-premodaya
āulāya sakala aṅga, aśru-gaṅgā vaya

SYNONYMS

nityānanda balite-while talking of Nityānanda Prabhu; haya-it so becomes; kṛṣṇa-prema-udaya-awakening of love of Kṛṣṇa; āulāya-agitated; sakala-all; aṅga-limbs of the body; aśru-gaṅgā-tears like the Ganges waters; vaya-flow down.

TRANSLATION

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

TEXT 24

'kṛṣṇa-nāma' kare aparādhera vicāra
kṛṣṇa balile aparādhīra nā haya vikāra

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kare-takes; aparādhera-of offenses; vicāra-consideration; kṛṣṇa-Lord Kṛṣṇa; balile-if one chants; aparādhīra-of the offenders; nā-never; haya-becomes; vikāra-changed.

TRANSLATION

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

PURPORT

It is very beneficial to chant the names śrī-kṛṣṇa-caitanya prabhu-nityānanda before chanting the Hare Kṛṣṇa mahā-mantra because by chanting these two holy names-śrī-kṛṣṇa-caitanya prabhu-nityānanda-one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa mahā-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa mahā-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the śāstra (Cc. Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana:

one cannot distribute the holy names of the Hare Kṛṣṇa mahā-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa mahā-mantra. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second nāmāparādha is described as follows:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu-or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu-is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called guror avajñā, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (śruti-śāstra-nindanam) is to blaspheme Vedic scriptures such as the four Vedas and the Puraṇas. The fifth offense (artha-vādaḥ) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (hari-nāmni kalpanam) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

The eighth offense is stated thus:

dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ

It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa mahā-mantra must not be compared to such materialistic religiosity.This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories or the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ
ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [ahaṁ mameti]," and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

TEXT 25

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāmadheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

SYNONYMS

tat-that; aśma-sāram-as hard as iron; hṛdayam-heart; bata-O; idam-this; yat-which; gṛhyamāṇaiḥ-in spite of taking the chanting; hari-nāmadheyaiḥ-meditating on the holy name of the Lord; na-does not; vikriyeta-change; atha-thus; yadā-when; vikāraḥ-transformation; netre-in the eyes; jalam-tears; gātra-ruheṣu-in the pores of the body; harṣaḥ-ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from Śrīmad-Bhāgavatam (2.3.24), remarks that sometimes a mahā-bhāgavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, and sometimes a kaniṣṭha-adhikārī, a neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the mahā-bhāgavata devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa mahā-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktir pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kaniṣṭha-adhikārī (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

TEXT 26

'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa

SYNONYMS

eka-one; kṛṣṇa-nāme-by chanting the holy name of Lord Kṛṣṇa; kare-makes; sarva-all; pāpa-sinful life; nāśa-exhausted; premera-of love of Godhead; kāraṇa-cause; bhakti-devotional service; karena-becomes; prakāśa-manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ
pāpaṁ janānāṁ puṇya-karmanām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa mahā-mantra can relieve them from the reactions of their sins. Eka kṛṣṇa-nāme: only by chanting Kṛṣṇa's name is this possible. This is also confirmed in Śrīmad-Bhāgavatam (kīrtanād eva kṛṣṇasya). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa mantra and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (premā pum-artho mahān).

TEXT 27

premera udaye haya premera vikāra
sveda-kampa-pulakādi gadgadāśrudhāra

SYNONYMS

premera-of love of Godhead; udaye-when there is awakening; haya-it becomes so; premera-of love of Godhead; vikāra-transformation; sveda-perspiration; kampa-trembling; pulaka-ādi-throbbing of the heart; gadgada-faltering; aśru-dhāra-tears in the eyes.

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyābhilāṣitā-śūnyam, without desire for anything material. Advanced devotees manifest many bodily transformations, which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

TEXT 28

anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana

SYNONYMS

anāyāse-without hard labor; bhava-kṣaya-stoppage of repetition of birth and death; kṛṣṇera-of Lord Kṛṣṇa; sevana-service; eka-one; kṛṣṇa-nāmera-chanting the name of Kṛṣṇa; phale-as a result of; pāi-we achieve; eta-so much; dhana-wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

TEXTS 29-30

hena kṛṣṇa-nāma yadi laya bahu-bāra
tabu yadi prema nahe, nahe aśrudhāra
tabe jāni, aparādha tāhāte pracura
kṛṣṇa-nāma-bīja tāhe nā kare aṅkura

SYNONYMS

hena-such; kṛṣṇa-nāma-holy name of the Lord; yadi-if; laya-one takes; bahu-bāra-again and again; tabu-still; yadi-if; prema-love of Godhead; nahe-is not visible; nahe aśru-dhāra-there are no tears in the eyes; tabe-then; jāni-I understand; aparādha-offense; tāhāte-there (in that process); pracura-enough; kṛṣṇa-nāma-the holy name of Kṛṣṇa; bīja-seed; tāhe-in those activities; nā-does not; kare-do; aṅkura-sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

TEXT 31

caitanya-nityānande nāhi esaba vicāra
nāma laite prema dena, vahe aśrudhāra

SYNONYMS

caitanya-nityānande-when chanting the holy names of Lord Caitanya and Nityānanda; nāhi-there are not; esaba-all these; vicara-considerations; nāma-the holy name; laite-simply by chanting; prema-love of Godhead; dena-they give; vahe-there is a flow; aśru-dhāra-tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass,and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa mahā-mantra, but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa mahā-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

gaurāṅga balite habe pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitāicāṅdera karuṇā ha-ibe
saṁsāra-vāsanā mora kabe tuccha habe
viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. Kabe hāma bujhaba se yugala-pirīti. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa vigraha.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa mahā-mantra because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.

TEXT 32

svatantra īśvara prabhu atyanta udāra
tāṅre nā bhajile kabhu nā haya nistāra

SYNONYMS

svatantra īśvara-the fully independent Supreme Lord; prabhu-the Lord; atyanta-very much; udāra-magnanimous; tāṅre-unto Him; nā-without; bhajile-worshiping; kabhu nā-never at any time; haya-becomes so; nistāra-liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks that one should not give up the worship of Rādhā-Kṛṣṇa to worship Śrī Caitanya Mahāprabhu. By worshiping either Rādhā-Kṛṣṇa or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvāmīs, for they are ācāryas and very dear to Lord Caitanya. Therefore Narottama dāsa Ṭhākura sings:

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead, Rādhā-Kṛṣṇa.

TEXT 33

ore mūḍha loka, śuna caitanya-maṅgala
caitanya-mahimā yāte jānibe sakala

SYNONYMS

ore-O all of you; mūḍha-foolish; loka-people; śuna-just hear; caitanya-maṅgala-the book of this name; caitanya-Lord Caitanya's; mahimā-glories; yāte-in which; jānibe-you will know; sakala-all.

TRANSLATION

O fools, just read Śrī Caitanya-maṅgala! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Vṛndāvana dāsa Ṭhākura's Caitanya-bhāgavata was originally entitled Caitanya-maṅgala, but when Śrīla Locana dāsa Ṭhākura later wrote another book named Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as Caitanya-bhāgavata. The life of Śrī Caitanya Mahāprabhu is very elaborately described in the Caitanya-bhāgavata, and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his Śrī Caitanya-caritāmṛta he has described whatever Vṛndāvana dāsa Ṭhākura has not mentioned. This acceptance of Śrī Caitanya-bhāgavata by Kṛṣṇadāsa Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous ācāryas.

TEXT 34

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa
caitanya-līlāra vyāsa–vṛndāvana-dāsa

SYNONYMS

kṛṣṇa-līlā-the pastimes of Lord Kṛṣṇa; bhāgavate-in the book Śrīmad-Bhāgavatam; kahe-tells; veda-vyāsa-Vyāsadeva, the editor of the Vedic literature; caitanya-līlāra-of the pastimes of Lord Caitanya; vyāsa-compiler; vṛndāvana-dāsa-is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

TEXT 35

vṛndāvana-dāsa kaila 'caitanya-maṅgala'
yāṅhāra śravaṇe nāśe sarva amaṅgala

SYNONYMS

vṛndāvana-dāsa-of the name Vṛndāvana dāsa; kaila-compiled; caitanya-maṅgala-the book named Caitanya-maṅgala; yāṅhāra-of which; śravaṇe-by hearing; nāśe-annihilated; sarva-all; amaṅgala-inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Śrī Caitanya-maṅgala. Hearing this book annihilates all misfortune.

TEXT 36

caitanya-nitāira yāte jāniye mahimā
yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā

SYNONYMS

caitanya-nitāira-of Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; yāte-in which; jāniye-one can know; mahimā-all glories; yāte-in which; jāni-I can understand; kṛṣṇa-bhakti-of devotion to Lord Kṛṣṇa; siddhāntera-of the conclusion; sīmā-limit.

TRANSLATION

By reading Śrī Caitanya-maṅgala one can understand all the glories and truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.

PURPORT

Śrīmad-Bhagavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. Śrīmad-Bhāgavatam is the original commentary on the Vedānta-sūtra, which is called nyāya-prasthāna. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, Śrīmad-Bhāgavatam, is extremely elaborate. Professional reciters have created the impression that Śrīmad-Bhāgavatam deals only with Kṛṣṇa's rāsa-līlā, although Kṛṣṇa's rāsa-līlā is described only in the Tenth Canto (chapters 29-35). They have in this way presented Kṛṣṇa to the Western world as a great woman-hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding Śrīmad-Bhāgavatam is that the professional reciters have introduced bhāgavata-saptāha, or seven-day readings of the Bhāgavatam. They want to finish Śrīmad-Bhagavatam in a week, although it is so sublime that even one verse of Śrīmad-Bhāgavatam, if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Śrīla Vṛndāvana dāsa Ṭhākura's Caitanya-bhāgavata, for thus he can actually understand devotional service, Kṛṣṇa, Lord Caitanya and Nityānanda. Śrīla Rūpa Gosvāmī has said:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

"Devotional service to the Lord that ignores the authorized Vedic scriptures like the Upaniṣads, Purāṇas, Nārada-pañcarātra, etc., is simply an unnecessary disturbance in society." Due to misunderstanding Śrīmad-Bhāgavatam, people are misled regarding the science of Kṛṣṇa. However, by reading Śrīla Vṛndāvana dāsa Ṭhākura's book one can very easily understand this science.

TEXT 37

bhāgavate yata bhakti-siddhāntera sāra
likhiyāchena iṅhā jāni' kariyā uddhāra

SYNONYMS

bhāgavate-in Śrīmad-Bhāgavatam; yata-all; bhakti-siddhāntera-in understanding devotional service; sāra-essence; likhiyāchena-has written; iṅhā-this; jāni'-I know; kariyā-making; uddhāra-quotation.

TRANSLATION

In Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.

TEXT 38

'caitanya-maṅgala' śune yadi pāṣaṇḍī, yavana
seha mahā-vaiṣṇava haya tatakṣaṇa

SYNONYMS

caitanya-maṅgala-the book named Caitanya-maṅgala; śune-anyone hears; yadi-if; pāṣaṇḍī-great atheist; yavana-a disbeliever in the Vedic culture; seha-he also; mahā-vaiṣṇava-great devotee; haya-becomes; tatakṣaṇa-immediately.

TRANSLATION

If even a great atheist hears Śrī Caitanya-maṅgala, he immediately becomes a great devotee.

TEXT 39

manuṣye racite nāre aiche grantha dhanya
vṛndāvana-dāsa-mukhe vaktā śrī-caitanya

SYNONYMS

manuṣye-a human being; racite-compiled; nāre-cannot; aiche-such; grantha-book; dhanya-so glorious; vṛndāvana-dāsa-the author, Srīla Vṛndāvana dāsa Ṭhākura; mukhe-from his mouth; vaktā-speaker; śrī-caitanya-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT

Śrīla Sanātana Gosvāmī has written in his Hari-bhakti-vilāsa:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Purāṇas and pañcarātrika-vidhi can be written only by a pure devotee.

It is not possible for a common man to write books on bhakti, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in the Bhagavad-gītā (10.10), dadāmi buddhi-yogaṁ taṁ yena mām upayānti te. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for Śrī Caitanya-caritāmṛta. Kṛṣṇadāsa Kavirāja Gosvāmī wrote Śrī Caitanya-caritāmṛta in his old age, in an invalid condition, but it is such a sublime scripture that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say, ”The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta.” We are trying to present Śrī Caitanya-caritāmṛta in English and do not know how successful it will be, but if one reads the original Caitanya-caritāmṛta in Bengali he will relish increasing ecstasy in devotional service.

TEXT 40

vṛndāvana-dāsa-pade koṭi namaskāra
aiche grantha kari' teṅho tārilā saṁsāra

SYNONYMS

vṛndāvana-dāsa-pade-unto the lotus feet of Śrīla Vṛndāvana dāsa Ṭhākura; koṭi-millions; namaskāra-obeisances; aiche-such; grantha-book; kari'-compiling; teṅho-he; tarilā-delivered; saṁsāra-all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. No one else could write such a wonderful book for the deliverance of all fallen souls.

TEXT 41

nārāyaṇī–caitanyera ucchiṣṭa-bhājana
tāṅra garbhe janmilā śrī-dāsa-vṛndāvana

SYNONYMS

nārāyaṇī-of the name Nārāyaṇī; caitanyera-of Lord Caitanya Mahāprabhu; ucchiṣṭa-bhājana-eater of the remnants of food; tāṅra-of her; garbhe-in the womb; janmilā-took birth; śrī-dāsa-vṛndāvana-Śrīla Vṛndāvana dāsa Thākura.

TRANSLATION

Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, a book written by Kavi-karṇapūra that describes all the associates of Śrī Caitanya Mahāprabhu and who they previously were, there is the following statement regarding Nārāyaṇī:

ambikāyāḥ svasā yāsīn
nāmnā śrīla-kilimbikā
kṛṣṇocchiṣṭaṁ prabhuñjānā
seyaṁ nārāyaṇī matā

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā, who had a younger sister named Kilimbikā. During the time of Lord Caitanya's incarnation, the same Kilimbikā used to eat the remnants of food left by Lord Śrī Caitanya Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a niece of Śrīvāsa Ṭhākura's. Later on, when she grew up and married, Śrīla Vṛndāvana dāsa Ṭhākura was born from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated in terms of devotional service rendered to the Lord; thus we know Śrīla Vṛndāvana dāsa Ṭhākura as the son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

TEXT 42

tāṅra ki adbhuta caitanya-carita-varṇana
yāhāra śravaṇe śuddha kaila tri-bhuvana

SYNONYMS

tāṅra-Śrīla Vṛndāvana dāsa Ṭhākura's; ki-what; adbhuta-wonderful; caitanya-carita-of the pastimes of Lord Caitanya Mahāprabhu; varṇana-description; yāhāra-of which; śravaṇe-by hearing; śuddha-purified; kaila-made; tri-bhuvana-the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

TEXT 43

ataeva bhaja, loka, caitanya-nityānanda
khaṇḍibe saṁsāra-duḥkha, pābe premānanda

SYNONYMS

ataeva-therefore; bhaja-worship; loka-O people in general; caitanya-Lord Śrī Caitanya Mahāprabhu; nityānanda-Nityānanda Prabhu; khaṇḍibe-will vanquish; saṁsāra-duḥkha-miserable condition of material existence; pābe-he will get; premānanda-the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

TEXT 44

vṛndāvana-dāsa kaila 'caitanya-maṅgala'
tāhāte caitanya-līlā varṇila sakala

SYNONYMS

vṛndāvana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura; kaila-did; caitanya-maṅgala-the book of the name Caitanya-maṅgala; tāhāte-in that book; caitanya-līlā-the pastimes of Lord Caitanya; varṇila-described; sakala-everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Śrī Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.

TEXT 45

sūtra kari' saba līlā karila granthana
pāche vistāriyā tāhāra kaila vivaraṇa

SYNONYMS

sūtra kari'-making a synopsis; saba-all; līlā-pastimes; karila-did; granthana-writing in the book; pāche-later; vistāriyā-vividly describing; tāhāra-all of them; kaila-did; vivaraṇa-description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

TEXT 46

caitanya-candrera līlā ananta apāra
varṇite varṇite grantha ha-ila vistāra

SYNONYMS

caitanya-candrera-of Lord Caitanya Mahāprabhu; līlā-pastimes; ananta-unlimited; apāra-unfathomable; varṇite-describing; varṇite-describing; grantha-the book; ha-ila-became; vistāra-expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

TEXT 47

vistāra dekhiyā kichu saṅkoca haila mana
sūtra-dhṛta kona līlā nā kaila varṇana

SYNONYMS

vistāra-expansive; dekhiyā-seeing; kichu-some; saṅkoca-with hesitation; haila-became; mana-mind; sūtra-dhṛta-taking the aphorisms; kona-some; līlā-pastimes; nā-did not; kaila-make; varṇana-description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

TEXT 48

nityānanda-līlā-varṇane ha-ila āveśa
caitanyera śeṣa-līlā rahila avaśeṣa

SYNONYMS

nityānanda-Lord Nityānanda; līlā-pastimes; varṇane-in the matter of description; ha-ila-there was; āveśa-ecstasy; caitanyera-of Lord Caitanya Mahāprabhu; śeṣa-līlā-pastimes in the last portion of His life; rahila-remained; avaśeṣa-supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

TEXT 49

sei saba līlāra śunite vivaraṇa
vṛndāvana-vāsī bhaktera utkaṇṭhita mana

SYNONYMS

sei-those; saba-all; līlāra-of the pastimes; śunite-to hear; vivaraṇa-description; vṛndāvana-vāsī-the inhabitants of Vṛndāvana; bhaktera-of devotees; utkaṇṭhita-in anxiety; mana-minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.

TEXT 50

vṛndāvane kalpa-drume suvarṇa-sadana
mahā-yogapīṭha tāhāṅ, ratna-siṁhāsana

SYNONYMS

vṛndāvane-in Vṛndāvana; kalpa-drume-under the desire trees; suvarṇa-sadana-golden throne; mahā-great; yoga-pīṭha-pious temple; tāhāṅ-there; ratna-bedecked with jewels; siṁhāsana-throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

TEXT 51

tāte vasi' āche sadā vrajendra-nandana
'śrī-govinda-deva' nāma sākṣāt madana

SYNONYMS

tāte-on that throne; vasi'-sitting; āche-there is; sadā-always; vrajendra-nandana-the son of Mahārāja Nanda; śrī-govinda-deva-whose name is Govinda; nāma-name; sākṣāt-direct; madana-transcendental Cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental Cupid.

TEXT 52

rāja-sevā haya tāṅhā vicitra prakāra
divya sāmagrī, divya vastra, alaṅkāra

SYNONYMS

rāja-sevā-majestic service; haya-render; tāṅhā-there; vicitra-varieties; prakāra-all kinds of; divya-spiritual; sāmagrī-ingredients; divya-spiritual; vastra-garments; alaṅkāra-ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

TEXT 53

sahasra sevaka sevā kare anukṣaṇa

sahasra-vadane sevā nā yāya varṇana

SYNONYMS

sahasra-many thousands; sevaka-servitors; sevā-service; kare-render; anukṣaṇa-always; sahasra-thousands; vadane-mouths; sevā-process of service; nā-not possible; yāya-goes on; varṇana-description.

TRANSLATION

In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

TEXT 54

sevāra adhyakṣa–śrī-paṇḍita haridāsa
tāṅra yaśaḥ-guṇa sarva-jagate prakāśa

SYNONYMS

sevāra-of the service; adhyakṣa-commander; śrī-paṇḍita haridāsa-Haridāsa Paṇḍita; tāṅra-of his; yaśaḥ-fame; guṇa-quality; sarva-jagate-all over the world; prakāśa-known.

TRANSLATION

In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.

PURPORT

Śrī Haridāsa Paṇḍita was a disciple of Śrī Ananta Ācārya, who was a disciple of Gadādhara Paṇḍita.

TEXT 55

suśīla, sahiṣṇu, śānta, vadānya, gambhīra
madhura-vacana, madhura-ceṣṭā, mahā-dhīra

SYNONYMS

suśīla-well behaved; sahiṣṇu-tolerant; śānta-peaceful; vadānya-magnanimous; gambhīra-grave; madhura-vacana-sweet words; madhura-ceṣṭā-sweet endeavor; mahā-dhīra-completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

TEXT 56

sabāra sammāna-kartā, karena sabāra hita
kauṭilya-mātsarya-hiṁsā nā jāne tāṅra cita

SYNONYMS

sabāra-of all; sammāna-kartā-respectful; karena-does; sabāra-everyone's; hita-benefit; kauṭilya-diplomatic; mātsarya-jealousy; hiṁsā-envy; nā jāne-does not know; tāṅra-his; cita-heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

TEXT 57

kṛṣṇera ye sādhāraṇa sad-guṇa pañcāśa
se saba guṇera tāṅra śarīre nivāsa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ye-that; sādhāraṇa-general; sat-guṇa-good qualities; pañcāśa-fifty; se-those; saba-all; guṇera-qualities; tāṅra-his; śarīre-in the body; nivāsa-were always present.

TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary (ayaṁ netā su-ramyāṅgaḥ, etc.), and in minute quantity they were all present in the body of Śrī Haridāsa Paṇḍita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Śrīmad-Bhāgavatam (5.18.12), as mentioned in the text below.

TEXT 58

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya-one who; asti-has; bhaktiḥ-devotional service; bhagavati-unto the Supreme Personality of Godhead; akiñcanā-without motive; sarvaiḥ-all; guṇaiḥ-qualities; tatra-there; samāsate-become manifested; surāḥ-with all the demigods; harau-unto the Supreme Personality; abhaktasya-one who is not a devotee; kutaḥ-where; mahat-guṇāḥ-high qualities; manaḥ-rathena-concoction; asati-the material existence; dhāvataḥ-run on; bahiḥ-externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

TEXT 59

paṇḍita-gosāñira śiṣya–ananta ācārya

kṛṣṇa-premamaya-tanu, udāra, sarva-ārya

SYNONYMS

paṇḍita-gosāñira-of Gadādhara Paṇḍita; śiṣya-disciple; ananta ācārya-of the name Ananta Ācārya; kṛṣṇa-premamaya-always overwhelmed by love of God; tanu-body; udāra-magnanimous; sarva-in all respects; ārya-advanced.

TRANSLATION

Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

TEXT 60

tāṅhāra ananta guṇa ke karu prakāśa
tāṅra priya śiṣya iṅha–paṇḍita haridāsa

SYNONYMS

tāṅhāra-his; ananta-unlimited; guṇa-qualities; ke-who; karu-can; prakāśa-display; tāṅra-his; priya-dear; śiṣya-disciple; iṅha-this person; paṇḍita haridāsa-of the name Haridāsa Paṇḍita.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.

PURPORT

Śrī Ananta Ācārya is one of the eternal associates of Śrī Caitanya Mahāprabhu. Previously, during the advent of Lord Śrī Kṛṣṇa, Ananta Ācārya was Sudevī, one of the eight gopīs. This is stated in the Gaura-gaṇoddeśa-dīpikā, verse 165, as follows: anantācārya-gosvāmī yā sudevī purā vraje. ”Ananta Ācārya Gosvāmī was formerly Sudevī-gopī in Vraja [Vṛndāvana].” In Jagannātha Purī, or Puruṣottama-kṣetra, there is a monastery known as Gaṅgā-mātā Maṭha that was established by Ananta Ācārya. In the disciplic succession of the Gaṅgā-mātā Maṭha, he is known as Vinoda-mañjarī. One of his disciples was Haridāsa Paṇḍita Gosvāmī, who is also known as Śrī Raghu Gopāla and as Śrī Rāsa-mañjarī. His disciple Lakṣmīpriyā was the maternal aunt of Gaṅgā-mātā, a princess who was the daughter of the King of Puṭiyā. Gaṅgā-mātā brought a Deity of the name Śrī Rasika-rāya from Kṛṣṇa Miśra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Purī. The disciple in the fifth generation after Śrī Ananta Ācārya was Śrī Vanamālī; in the sixth generation, Śrī Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Oriyā; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅgā-mātā monastery.

TEXT 61

caitanya-nityānande tāṅra parama viśvāsa
caitanya-carite tāṅra parama ullāsa

SYNONYMS

caitanya-Śrī Caitanya Mahāprabhu; nityānande-in Lord Nityānanda; tāṅra-his; parama-very great; viśvāsa-faith; caitanya-carite-in the pastimes of Lord Caitanya; tāṅra-his; parama-great; ullāsa-satisfaction.

TRANSLATION

Paṇḍita Haridāsa had great faith in Lord Caitanya and Nityānanda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

TEXT 62

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiṣṇava-santoṣa

SYNONYMS

vaiṣṇavera-of devotees; guṇa-grāhī-accepting good qualities; nā-never; dekhaye-sees; doṣa-any fault; kāya-manaḥ-vākye-with heart and soul; kare-does; vaiṣṇava-devotee; santoṣa-pacification.

TRANSLATION

He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas.

PURPORT

It is a qualification of a Vaiṣṇava that he is adoṣa-darśī: he never sees others’ faults. Of course, every human being has both good qualities and faults. Therefore it is said, saj-janā guṇam icchanti doṣam icchanti pāmarāḥ: everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man’s glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

TEXT 63

nirantara śune teṅho ’caitanya-maṅgala’
tāṅhāra prasāde śunena vaiṣṇava-sakala

SYNONYMS

nirantara-always; śune-hears; teṅho-he; caitanya-maṅgala-the book prasāde-mercy; śunena-hear; vaiṣṇava-sakala-all other Vaiṣṇavas.

TRANSLATION

He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiṣṇavas used to hear it by his grace.

TEXT 64

kathāya sabhā ujjvala kare yena pūrṇa-candra
nija-guṇāmṛte bāḍāya vaiṣṇava-ānanda

SYNONYMS

kathāya-by words; sabhā-assembly; ujjvala-illuminated; kare-does; yena-as; pūrṇa-candra-full moon; nija-own; guṇa-amṛte-nectar of qualities; bāḍāya-increases; vaiṣṇava-of the devotees; ānanda-pleasure.

TRANSLATION

Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Śrī Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

TEXT 65

teṅho ati kṛpā kari' ājñā kailā more
gaurāṅgera śeṣa-līlā varṇibāra tare

SYNONYMS

teṅho-he; ati-very much; kṛpā-mercy; kari'-showing; ājñā-order; kailā-made it; more-unto me; gaurāṅgera-of Lord Caitanya; śeṣa-līlā-last portion of the pastimes; varṇibāra-describing; tare-for the matter of.

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

TEXT 66

kāśīśvara gosāñira śiṣya–govinda gosāñi
govindera priya-sevaka tāṅra sama nāñi

SYNONYMS

kāśīśvara gosāñira-of Kāśīśvara Gosvāmī; śiṣya-disciple; govinda-of the name Govinda; gosāñi-spiritual master; govindera-of Govinda; priya-sevaka-most confidential servitor; tāṅra-his; sama-equal; nāñi-is none.

TRANSLATION

Govinda Gosāñi, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kāśīśvara Gosāñi. There was no servant more dear to the Govinda Deity.

PURPORT

Kāśīśvara Gosāñi was one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Purī. Also known as Kāśīśvara Paṇḍita, he was a disciple of Īśvara Purī and son of Vāsudeva Bhaṭṭācārya, who belonged to the dynasty of Kāñjilāla Kānu. His surname was Caudhurī. His nephew, his sister's son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Śrīrāmapura railway station in the village of Cātarā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kāśīśvara Gosāñi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasāda to the devotees after kīrtana.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhurī, who was a descendant of Kāśīśvara Gosāñi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kāśīśvara Gosāñi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-gaṇoddeśa-dīpikā that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kāśīśvara Gosāñi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took prasāda there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga vigraha, are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take prasāda in this Jagannātha temple also. These two temples are situated within a one mile-radius of the Śrīrāmapura railway station, near Calcutta.

TEXT 67

yādavācārya gosāñi śrī-rūpera saṅgī
caitanya-carite teṅho ati baḍa raṅgī

SYNONYMS

yādavācārya-of the name Yādavācārya; gosāñi-spiritual master; śrī-rūpera-of Śrīla Rūpa Gosvāmī; saṅgī-associate; caitanya-carite-in the pastimes of Lord Caitanya; teṅho-he; ati-very much; baḍa-great; raṅgī-enthusiastic.

TRANSLATION

Śrī Yādavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

TEXT 68

paṇḍita-gosāñira śiṣya–bhugarbha gosāñi
gaura-kathā vinā āra mukhe anya nāi

SYNONYMS

paṇḍita-gosāñira-of Paṇḍita Gosāñi (Gadādhara Paṇḍita); śiṣya-disciple; bhugarbha gosāñi-of the name Bhugarbha Gosāñi; gaura-kathā-topics of Lord Caitanya; vinā-without; āra-else; mukhe-in his mouth; anya nāi-nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Gadādhara Paṇḍita, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

TEXT 69

tāṅra śiṣya–govinda pūjaka caitanya-dāsa
mukundānanda cakravartī, premī kṛṣṇadāsa

SYNONYMS

tāṅra śiṣya-his disciple; govinda-the Govinda Deity; pūjaka-priest; caitanya-dāsa-of the name Caitanya dāsa; mukundānanda cakravartī-of the name Mukundānanda Cakravartī; premī-a great lover; kṛṣṇadāsa-of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.

TEXT 70

ācārya-gosāñira śiṣya–cakravartī śivānanda
niravadhi tāṅra citte caitanya-nityānanda

SYNONYMS

ācārya-gosāñira-of Ācārya Gosāñi; śiṣya-the disciple; cakravartī śivānanda-of the name Śivānanda Cakravartī; niravadhi-always; tāṅra-his; citte-in the heart; caitanya-nityānanda-Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravartī, in whose heart Lord Caitanya and Nityānanda constantly dwelled.

TEXT 71

āra yata vṛndāvane baise bhakta-gaṇa
śeṣa-līlā śunite sabāra haila mana

SYNONYMS

āra yata-there are many others; vṛndāvane-in Vṛndāvana; baise-residents; bhakta-gaṇa-great devotees; śeṣa-līlā-the last portions of Caitanya Mahāprabhu's pastimes; śunite-to hear; sabāra-of everyone; haila-became; mana-the mind.

TRANSLATION

In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

TEXT 72

more ājñā karilā sabe karuṇā kariyā
tāṅ-sabāra bole likhi nirlajja ha-iyā

SYNONYMS

more-unto me; ājñā-order; karilā-gave; sabe-all; karuṇā-merciful; kariyā-doing so; tāṅ-sabāra-of all of them; bole-by the order; likhi-I write; nirlajja-without shame; ha-iyā-becoming.

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

TEXT 73

vaiṣṇavera ājñā pāñā cintita-antare
madana-gopāle gelāṅ ājñā māgibāre

SYNONYMS

vaiṣṇavera-of all the Vaiṣṇava devotees; ājñā-order; pāñā-receiving; cintita-antare-anxiety within myself; madana-gopāle-to the temple of Śrī Madana-mohana; gelāṅ-I went; ājñā-order; māgibāre-to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of guru and Kṛṣṇa. Śrī Caitanya-caritāmṛta was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor gurus, or spiritual masters, and Madana-gopāla (Śrī Madana-mohana vigraha) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both guru and Kṛṣṇa, he was able to write this great literature, Śrī Caitanya-caritāmṛta. This example should be followed. Anyone who attempts to write about Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated antar-bahiḥ, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

TEXT 74

daraśana kari kailuṅ caraṇa vandana
gosāñi-dāsa pūjārī kare caraṇa-sevana

SYNONYMS

daraśana-by visiting; kari-doing; kailuṅ-made; caraṇa-lotus feet; vandana-worship; gosāñi-dāsa-of the name Gosāñi dāsa; pūjārī-priest; kare-does; caraṇa-lotus feet; sevana-service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosāñi dāsa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

TEXT 75

prabhura caraṇe yadi ājñā māgila
prabhu-kaṇṭha haite mālā khasiyā paḍila

SYNONYMS

prabhura-of the Lord; caraṇe-lotus feet; yadi-when; ājñā-order; māgila-requested; prabhu-kaṇṭha-the neck of the Lord; haite-from; mālā-garland; khasiyā-slipped; paḍila-fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

TEXT 76

saba vaiṣṇava-gaṇa hari-dhvani dila
gosāñi-dāsa āni' mālā mora gale dila

SYNONYMS

saba-all; vaiṣṇava-devotees; gaṇa-group; hari-dhvani-chanting Hare Kṛṣṇa; dila-made; gosāñi-dāsa-of the name Gosāñi dāsa; āni'-bringing; mālā-garland; mora-my; gale-on the neck; dila-gave it.

TRANSLATION

As soon as this happened, the Vaiṣṇavas standing there all loudly chanted, "Haribol!" and the priest, Gosāñi dāsa, brought me the garland and put it around my neck.

TEXT 77

ājñā-mālā pāñā āmāra ha-ila ānanda
tāhāṅi karinu ei granthera ārambha

SYNONYMS

ājñā-mālā-the garland of order; pāñā-receiving; āmāra-my; ha-ila-became; ānanda-great pleasure; tāhāṅi-then and there; karinu-attempted; ei-this; granthera-of Śrī Caitanya-caritāmṛta; ārambha-beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

TEXT 78

ei grantha lekhāya more 'madana-mohana'
āmāra likhana yena śukera paṭhana

SYNONYMS

ei-this; grantha-great scripture; lekhāya-causes me to write; more-unto me; madana-mohana-the Deity; āmāra-my; likhana-writing; yena-like; śukera-of the parrot; paṭhana-responding.

TRANSLATION

Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Śrīmad Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of mayā, the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (dadāmi buddhi-yogaṁ tam). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Śrī Caitanya-caritāmṛta that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

TEXT 79

sei likhi, madana-gopāla ye likhāya
kāṣṭhera puttalī yena kuhake nācāya

SYNONYMS

sei likhi-I write that; madana-gopāla-the Deity Madana-gopāla; ye-whatever; likhāya-dictates to me; kāṣṭhera-wooden; puttalī-a doll; yena-like; kuhake-the enchanter; nācāya-causes to dance.

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

TEXT 80

kulādhidevatā mora–madana-mohana
yāṅra sevaka–raghunātha, rūpa, sanātana

SYNONYMS

kula-adhidevatā-the family Deity; mora-mine; madana-mohana-Lord Madana-mohana; yāṅra-whose; sevaka-servitor; raghunātha-Raghunātha dāsa Gosvāmī; rūpa-Rūpa Gosvāmī; sanātana-Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmīs.

TEXT 81

vṛndāvana-dāsera pāda-padma kari' dhyāna
tāṅra ājñā lañā likhi yāhāte kalyāṇa

SYNONYMS

vṛndāvana-dāsera-of Śrīla Vṛndāvana dāsa Ṭhākura; pāda-padma-lotus feet; kari'-doing; dhyāna-meditation; tāṅra-his; ājñā-order; lañā-receiving; likhi-I write; yāhāte-in which permission; kalyāṇa-all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious scripture.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī took permission not only from the Vaiṣṇavas and Madana-mohana but also from Vṛndāvana dāsa Ṭhākura, who is understood to be the Vyāsa of the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 82

caitanya-līlāte 'vyāsa'–vṛndāvana-dāsa
tāṅra kṛpā vinā anye nā haya prakāśa

SYNONYMS

caitanya-līlāte-in describing the pastimes of Lord Caitanya; vyāsa-Vyāsadeva; vṛndāvana-dāsa-is Śrīla Vṛndāvana dāsa Ṭhākura; tāṅra-his; kṛpā-mercy; vinā-without; anye-other; nā-never; haya-becomes; prakāśa-manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

TEXT 83

mūrkha, nīca, kṣudra muñi viṣaya-lālasa
vaiṣṇavājñā-bale kari eteka sāhasa

SYNONYMS

mūrkha-foolish; nīca-lowborn; kṣudra-very insignificant; muñi-I; viṣaya-material; lālasa-desires; vaiṣṇava-of the Vaiṣṇavas; ājñā-order; bale-on the strength of; kari-I do; eteka-so much; sāhasa-energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature.

TEXT 84

śrī-rūpa-raghunātha-caraṇera ei bala
yāṅra smṛte siddha haya vāñchita-sakala

SYNONYMS

śrī-rūpa-Rūpa Gosvāmī; raghunātha-Raghunātha dāsa Gosvāmī; caraṇera-of the lotus feet; ei-this; bala-strength; yāṅra-whose; smṛte-by remembrance; siddha-successful; haya-becomes; vāñchita-sakala-all desires.

TRANSLATION

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.

TEXT 85

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eighth Chapter, in the matter of the author's receiving the orders of the authorities-Kṛṣṇa and guru.

18.4.9 Chapter 9

The Tree of Devotional Service

A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the Ninth Chapter the author of Śrī Caitanya-caritāmṛta has devised a figurative example by describing the "plant of bhakti." He considers Lord

Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvīpa, the birthsite of Lord Caitanya Mahāprabhu, and then the plant was brought to Puruṣottama-kṣetra (Jagannātha Purī) and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Purī and then his disciple Śrī Īśvara Purī. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. The devotees, headed by Paramānanda Purī and eight other great sannyāsīs, are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.

TEXT 1

taṁ śrīmat-kṛṣṇa-caitanya-
devaṁ vande jagad-gurum
yasyānukampayā śvāpi
mahābdhiṁ santaret sukham

SYNONYMS

tam-unto Him; śrīmat-with all opulence; kṛṣṇa-caitanya-devam-unto Lord Kṛṣṇa Caitanyadeva; vande-I offer obeisances; jagat-gurum-spiritual master of the world; yasya-whose; anukampayā-by the mercy of; śvā api-even a dog; mahā-abdhīm-great ocean; santaret-can swim; sukham-without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana vigraha, it is possible for him to cross a transcendental ocean to present Śrī Caitanya-caritāmṛta.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jaya jayādvaita jaya jaya nityānanda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-to Lord Śrī Caitanya Mahāprabhu; gauracandra-whose name is Gaurahari; jaya jaya-all glories; advaita-to Advaita Gosāñi; jaya jaya-all glories; nityānanda-to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

TEXT 3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
sarvābhīṣṭa-pūrti-hetu yāṅhāra smaraṇa

SYNONYMS

jaya jaya-all glories; śrīvāsa-ādi-to Śrīvāsa and others; gaura-bhakta-gaṇa-all the devotees of Lord Caitanya; sarva-abhīṣṭa-all ambition; pūrti-satisfaction; hetu-for the matter of; yāṅhāra-whose; smaraṇa-remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañca-tattva that were described in the Seventh Chapter of the Ādi-līlā.

TEXT 4

śrī-rūpa, sanātana, bhaṭṭa raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; sanātana-Śrīla Sanātana Gosvāmī; bhaṭṭa raghunātha-Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva-Śrī Jīva Gosvāmī; gopāla-bhaṭṭa-Śrī Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha-Raghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs-Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are many fools who consider kṛṣṇa-līlā to be a subject of art and write or paint pictures about the pastimes of Lord Kṛṣṇa with the gopīs, sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

TEXT 5

esaba-prasāde likhi caitanya-līlā-guṇa
jāni vā nā jāni, kari āpana-śodhana

SYNONYMS

esaba-all these; prasāde-by the mercy of; likhi-I write; caitanya-of Lord Caitanya; līlā-guṇa-pastimes and qualities; jāni-know; vā-or; nā-not; jāni-know; kari-do; āpana-self; śodhana-purification.

TRANSLATION

It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

TEXT 6

mālā-kāraḥ svayaṁ kṛṣṇa-
premāmara-taruḥ svayam
dātā bhoktā tat-phalānāṁ
yas taṁ caitanyam āśraye

SYNONYMS

mālā-kāraḥ-gardener; svayam-Himself; kṛṣṇa-Lord Kṛṣṇa; prema-love; amara-transcendental; taruḥ-tree; svayam-Himself; dātā-giver; bhoktā-enjoyer; tat-phalānām-of all the fruits of that tree; yaḥ-one who; tam-unto Him; caitanyam-Lord Caitanya Mahāprabhu; āśraye-I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

TEXT 7

prabhu kahe, āmi 'viśvambhara' nāma dhari
nāma sārthaka haya, yadi preme viśva bhari

SYNONYMS

prabhu kahe-the Lord said; āmi-I; viśvambhara-Viśvambhara; nāma-named; dhari-accept; nāma-the name; sārthaka-complete; haya-becomes; yadi-if; preme-in love of God; viśva-the whole universe; bhari-fulfilled.

TRANSLATION

Lord Caitanya thought, "My name is Viśvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

TEXT 8

eta cinti' lailā prabhu mālākāra-dharma
navadvīpe ārambhilā phalodyāna-karma

SYNONYMS

eta cinti'-thinking like this; lailā-took; prabhu-the Lord; mālā-kāra-dharma-the business of a gardener; navadvīpe-in Navadvīpa; ārambhilā-began; phala-udyāna-garden; karma-activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

TEXT 9

śrī-caitanya mālākāra pṛthivīte āni'
bhakti-kalpataru ropilā siñci' icchā-pāni

SYNONYMS

śrī-caitanya-Lord Śrī Caitanya Mahāprabhu; mālā-kāra-gardener; pṛthivīte-on this planet; āni'-bringing; bhakti-kalpa-taru-the desire tree of devotional service; ropilā-sowed; siñci'-watering; icchā-will; pāni-water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-latā, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (mālā-kāra) can then enjoy without impediments.

TEXT 10

jaya śrī mādhavapurī kṛṣṇa-prema-pūra
bhakti-kalpatarura teṅho prathama aṅkura

SYNONYMS

jaya-all glories; śrī mādhava-purī-unto Mādhavendra Purī; kṛṣṇa-prema-pūra-a storehouse of all love of Godhead; bhakti-kalpa-tarura-of the desire tree of devotional service; teṅho-he is; prathama-first; aṅkura-fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated sannyāsī. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words ayi dīna-dayārdra nātha, "O supremely merciful Personality of Godhead." In that poem is the seed of Caitanya Mahāprabhu's cultivation of love of Godhead.

TEXT 11

śrī-iśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila

SYNONYMS

śrī-īśvara-purī-by the name Śrī Īśvara Purī; rūpe-in the form of; aṅkura-the seed; puṣṭa-cultivated; haila-became; āpane-Himself; caitanya-mālī-the gardener of the name Śrī Caitanya Mahāprabhu; skandha-trunk; upajila-expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT

Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭa. Nearby there is also another station named Hālisahara, which belongs to the Eastern Railway that runs from the eastern section of Calcutta.

Īśvara Purī appeared in a brāhmaṇa family and was the most beloved disciple of Śrīla Mādhavendra Purī. In the last portion of Śrī Caitanya-caritāmṛta (Antya 8.28-31), it is stated:

īśvara-purī gosāñi kare śrī-pada sevana
sva-haste karena mala-mūtrādi mārjana
nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa
tuṣṭa hañā purī tāṅre kaila āliṅgana
vara dilā kṛṣṇe tomāra ha-uka prema-dhana
sei haite īśvara-purī premera sāgara

"At the last stage of his life Śrī Mādhavendra Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa mahā-mantra and reminding Śrī Mādhavendra Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Mādhavendra Purī, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Kṛṣṇa that He will be pleased with you.' Thus Īśvara Purī, by the grace of his spiritual master, Śrī Mādhavendra Purī, became a great devotee in the ocean of love of Godhead." Śrīla Viśvanātha Cakravartī states in his Gurv-aṣṭaka prayer, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopīnātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, Kṛṣṇa-līlāmṛta. This is explained in Śrī Caitanya-bhāgavata, Ādi-līlā, Chapter Eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhaṭṭa and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Seventeen. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.

TEXT 12

nijācintya-śaktye mālī hañā skandha haya
sakala śākhāra sei skandha mūlāśraya

SYNONYMS

nija-His own; acintya-inconceivable; śaktye-by potency; mālī-gardener; hañā-becoming; skandha-trunk; haya-became; sakala-all; śākhāra-of other branches; sei-that; skandha-trunk; mūla-āśraya-original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

TEXTS 13-15

paramānanda purī, āra keśava bhāratī
brahmānanda purī, āra brahmānanda bhāratī
viṣṇu-purī, keśava-purī, purī kṛṣṇānanda
śrī-nṛsiṁhatīrtha, āra purī sukhānanda

ei nava mūla nikasila vṛkṣa-mūle
ei nava mūle vṛkṣa karila niścale

SYNONYMS

paramānanda purī-of the name Paramānanda Purī; āra-and; keśava bhāratī-of the name Keśava Bhāratī; brahmānanda purī-of the name Brahmānanda Purī; āra-and; brahmānanda bhāratī-of the name Brahmānanda Bhāratī; viṣṇu-purī-of the name Viṣṇu Purī; keśava-purī-of the name Keśava Purī; purī kṛṣṇānanda-of the name Kṛṣṇānanda Purī; śrī-nṛsiṁha-tīrtha-of the name Śrī Nṛsiṁha Tīrtha; āra-and; purī sukhānanda-of the name Sukhānanda Purī; ei nava-of these nine; mūla-roots; nikasila-fructified; vṛkṣa-mūle-in the trunk of the tree; ei nava mūle-in these nine roots; vṛkṣa-the tree; karila niścale-became very steadfast.

TRANSLATION

Paramānanda Purī, Keśava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Keśava Purī, Kṛṣṇānanda Purī, Śrī Nṛsiṁha Tīrtha and Sukhānanda Purī-these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramānanda Purī: Paramānanda Purī belonged to a brāhmaṇa family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Caitanya Mahāprabhu. In the Caitanya-bhāgavata, Antya-līlā, there is the following statement:

sannyāsīra madhye īśvarera priya-pātra
āra nāhi eka purī gosāñi se mātra
dāmodara-svarūpa paramānanda-purī
sannyāsi-pārṣade ei dui adhikārī
niravadhi nikaṭe thākena dui jana
prabhura sannyāse kare daṇḍera grahaṇa
purī dhyāna-para dāmodarera kīrtana
yata-prīti īśvarera purī-gosāñire
dāmodara-svarūpereo tata prīti kare

”Among his sannyāsī disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a sannyāsī, was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the daṇḍa. Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara.” It is described in the Caitanya-bhāgavata, Antya-līlā, Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

āji dhanya locana, saphala āji janma
saphala āmāra āji haila sarva-dharma
prabhu bale āji mora saphala sannyāsa
āji mādhavendra more ha-ilā prakāśa

”My eyes, My mind, My religious activities and My acceptance of the sannyāsa order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī.” The Caitanya-bhāgavata further states:

kathokṣaṇe anyo ’nye karena praṇāma
paramānanda-purī caitanyera priya-dhāma

”Thus Śri Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him.” Paramānanda Purī established a small monastery behind the western side of the Jagannātha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī’s well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhāgavata, Antya-līlā:

prabhu bale āmi ye āchiye pṛthivīte
niścaya-i jāniha purī-gosāñira prīte

”Śrī Caitanya Mahāprabhu used to say: ’I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.’ ” The Gaura-gaṇoddeśa-dīpikā, verse 118, states, purī śrī-paramānando ya āsīd uddhavaḥ purā. ”Paramānanda Purī is none other than Uddhava.” Uddhava was Lord Kṛṣṇa’s friend and uncle, and in caitanya-līlā the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Keśava Bhāratī: The Sarasvatī, Bhāratī and Purī sampradāyas belong to the Śṛṅgerī Maṭha in South India, and Śrī Keśava Bhāratī, who at that time was situated in a monastery in Katwa, belonged to the Bhāratī-sampradāya. According to some authoritative opinions, although Keśava Bhāratī belonged to the Śaṅkara-sampradāya, he had formerly been initiated by a Vaiṣṇava. He is said to have been a Vaiṣṇava on account of having been initiated by Mādhavendra Purī, for some say that he took sannyāsa from Mādhavendra Purī. The temple and Deity worship started by Keśava Bhāratī are still existing in the village known as Khāṭundi, which is under the postal jurisdiction of Kāndarā in the district of Burdwan. According to the managers of that maṭha, the priests are descendants of Keśava Bhāratī, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhāratī. In his householder life he had two sons, Niśāpati and Ūṣāpati, and a brāhmaṇa of the name Śrī Nakaḍicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple. According to some, the priests of the temple belong to the family of Keśava Bhāratī’s brother. Still another opinion is that they descend from Mādhava Bhāratī, who was another disciple of Keśava Bhāratī’s. Mādhava Bhāratī’s disciple Balabhadra, who also later became a sannyāsī of the Bhāratī-sampradāya, had two sons in his family life, named Madana and Gopāla. Madana, whose family's surname was Bhāratī, lived in the village of Āuriyā, and Gopāla, whose family's surname was Brahmacārī, lived in the village of Denduḍa. There are still many living descendants of both families.

In the Gaura-gaṇoddeśa-dīpikā, verse 52, it is said:

mathurāyāṁ yajña-sūtraṁ
purā kṛṣṇāya yo muniḥ
dadau sāndīpaniḥ so 'bhūd
adya keśava-bhāratī

"Sāndīpani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhāratī." It is he who offered sannyāsa to Śrī Caitanya Mahāprabhu. There is another statement from the Gaura-gaṇoddeśa-dīpikā, verse 117: iti kecit prabhāṣante 'krūraḥ keśava-bhāratī. "According to some authoritative opinions, Keśava Bhāratī is an incarnation of Akrūra." Keśava Bhāratī offered the sannyāsa order to Śrī Caitanya Mahāprabhu in the year 1432 śakābda (A.D. 1510) in Katwa. This is stated in the Vaiṣṇava-mañjuṣā, Part Two.

Brahmānanda Purī: Śrī Brahmānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing kīrtana in Navadvīpa, and he also joined Lord Caitanya in Jagannātha Purī. We may note in this connection that the name Brahmānanda is accepted not only by Māyāvādī sannyāsīs but by Vaiṣṇava sannyāsīs also. One of our foolish Godbrothers criticized our sannyāsī Brahmānanda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmānanda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore also be called Brahmānanda; this is evident from the fact that Brahmānanda Purī was one of the chief sannyāsī associates of Lord Caitanya Mahāprabhu.

Brahmananda Bhāratī: Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color, as used by Vaiṣṇava sannyāsīs. For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 16

madhya-mūla paramānanda purī mahā-dhīra
aṣṭa dike aṣṭa mūla vṛkṣa kaila sthira

SYNONYMS

madhya-mūla-the middle root; paramānanda purī-of the name Paramānanda Purī; mahā-dhīra-most sober; aṣṭa dike-in the eight directions; aṣṭa mūla-eight roots; vṛkṣa-the tree; kaila sthira-fixed.

TRANSLATION

With the sober and grave Paramānanda Purī as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

TEXT 17

skandhera upare bahu śākhā upajila
upari upari śākhā asaṅkhya ha-ila

SYNONYMS

skandhera upare-upon the trunk; bahu śākhā-many branches; upajila-grew; upari upari-over and above them; śākhā-other branches; asaṅkhya-innumerable; ha-ila-fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.

TEXT 18

viśa viśa śākhā kari' eka eka maṇḍala
mahā-mahā-śākhā chāila brahmāṇḍa sakala

SYNONYMS

viśa viśa-twenty, twenty; śākhā-branches; kari'-making a group; eka eka maṇḍala-form a society; mahā-mahā-śākhā-big branches; chāila-covered; brahmāṇḍa-the whole universe; sakala-all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

TEXT 19

ekaika śākhāte upaśākhā śata śata
yata upajila śākhā ke gaṇibe kata

SYNONYMS

ekaika-each branch; śākhāte-in the branch; upaśākhā-subbranches; śata śata-hundreds and hundreds; yata-all; upajila-grew; śākhā-branches; ke-who; gaṇibe-can count; kata-how much.

TRANSLATION

From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

TEXT 20

mukhya mukhya śākhā-gaṇera nāma agaṇana
āge ta' kariba, śuna vṛkṣera varṇana

SYNONYMS

mukhya mukhya-the foremost of them all; śākhā-gaṇera-of the branches; nāma-name; agaṇana-uncountable; āge-subsequently; ta' kariba-I shall do; śuna-please hear; vṛkṣera varṇana-the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

TEXT 21

vṛkṣera upare śākhā haila dui skandha
eka 'advaita' nāma, āra 'nityānanda'

SYNONYMS

vṛkṣera-of the tree; upare-on the top; śākhā-branch; haila-became; dui-two; skandha-trunks; eka-one; advaita-Śrī Advaita Prabhu; nāma-of the name; āra-and; nityānanda-of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

TEXT 22

sei dui-skandhe bahu śākhā upajila
tāra upaśākhā-gaṇe jagat chāila

SYNONYMS

sei-that; dui-skandhe-in two trunks; bahu-many; śākhā-branches; upajila-grew; tāra-of them; upaśākhā-gaṇe-subbranches; jagat-the whole world; chāila-covered.

TRANSLATION

From these two trunks grew many branches and subbranches that covered the entire world.

TEXT 23

baḍa śākhā, upaśākhā, tāra upaśākhā
yata upajila tāra ke karibe lekhā

SYNONYMS

baḍa śākhā-the big branches; upaśākhā-subbranches; tāra-their; upaśākhā-subbranches; yata-all that; upajila-grew; tāra-of them; ke-who; karibe-can count; lekhā-or write.

TRANSLATION

These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

TEXT 24

śiṣya, praśiṣya, āra upaśiṣya-gaṇa
jagat vyāpila tāra nāhika gaṇana

SYNONYMS

śiṣya-disciples; praśiṣya-granddisciples; ara-and; upaśiṣya-gaṇa-admirers; jagat-the whole world; vyāpila-spread; tāra-of that; nāhika-there is none; gaṇana-enumeration.

TRANSLATION

Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

TEXT 25

uḍumbara-vṛkṣa yena phale sarva aṅge
ei mata bhakti-vṛkṣe sarvatra phala lāge

SYNONYMS

uḍumbara-vṛkṣa-a big fig tree; yena-as if; phale-grew fruits; sarva-all; aṅge-parts of the body; ei-this; mata-like; bhakti-vṛkṣe-in the tree of devotional service; sarvatra-all over; phala-fruit; lāge-appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

TEXT 26

mūla-skandhera śākhā āra upaśākhā-gaṇe
lāgilā ye prema-phala,–amṛtake jine

SYNONYMS

mūla-skandhera-of the chief trunk; śākhā-branches; āra-and; upaśākhā-gaṇe-subbranches; lāgilā-as it grew; ye-that; prema-phala-the fruit of love; amṛtake jine-such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and subbranches surpassed the taste of nectar.

TEXT 27

pākila ye prema-phala amṛta-madhura
vilāya caitanya-mālī, nāhi laya mūla

SYNONYMS

pākila-ripened; ye-that; prema-phala-the fruit of love of Godhead; amṛta-nectarean; madhura-sweet; vilāya-distributes; caitanya-mālī-the gardener, Lord Caitanya; nāhi-does not; laya-take; mūla-price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī Caitanya Mahāprabhu, distributed them without asking any price.

TEXT 28

tri-jagate yata āche dhana-ratnamaṇi
eka-phalera mūlya kari' tāhā nāhi gaṇi

SYNONYMS

tri-jagate-in the three worlds; yata-as much as; āche-there is; dhana-ratna-maṇi-wealth and riches; eka-phalera-one fruit's; mūlya-price; kari'-calculated; tāhā-that; nāhi-do not; gaṇi-count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

TEXT 29

māge vā nā māge keha, pātra vā apātra
ihāra vicāra nāhi jāne, deya mātra

SYNONYMS

māge-begs; vā-or; nā-not; māge-begs; keha-anyone; pātra-candidate; vā-or; apātra-not a candidate; ihāra-of this; vicāra-consideration; nāhi-does not; jāne-know; deya-gives; mātra-only.

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's saṅkīrtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the saṅkīrtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the saṅkīrtana movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this saṅkīrtana movement to the world.

TEXT 30

añjali añjali bhari' phele caturdiśe
daridra kuḍāñā khāya, mālākāra hāse

SYNONYMS

añjali-handful; añjali-handful; bhari'-filling; phele-distributes; catur-diśe-in all directions; daridra-poor; kuḍāñā-picking up; khāya-eats; mālā-kāra-the gardener; hāse-smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

TEXT 31

mālākāra kahe,–śuna, vṛkṣa-parivāra
mūlaśākhā-upaśākhā yateka prakāra

SYNONYMS

mālā-kāra-the gardener; kahe-said; śuna-hear; vṛkṣa-parivāra-the family of this transcendental tree of devotional service; mūla-śākhā-chief branches; upaśākhā-subbranches; yateka-as many; prakāra-varieties.

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

TEXT 32

alaukika vṛkṣa kare sarvendriya-karma
sthāvara ha-iyā dhare jaṅgamera dharma

SYNONYMS

alaukika-transcendental; vṛkṣa-tree; kare-does; sarva-indriya-all senses; karma-activities; sthāvara-immovable; ha-iyā-becoming; dhare-accepts; jaṅgamera-of the movable; dharma-activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.

TEXT 33

e vṛkṣera aṅga haya saba sa-cetana
bāḍiyā vyāpila sabe sakala bhuvana

SYNONYMS

e-this; vṛkṣera-of the Caitanya tree; aṅga-parts; haya-are; saba-all; sa-cetana-spiritually cognizant; bāḍiyā-increasing; vyāpila-overflooded; sabe-all the parts; sakala-all; bhuvana-the world.

TRANSLATION

”All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

TEXT 34

ekalā mālākāra āmi kāhāṅ kāhāṅ yāba
ekalā vā kata phala pāḍiyā vilāba

SYNONYMS

ekalā-alone; mālā-kāra-gardener; āmi-I am; kāhāṅ-where; kāhāṅ-where; yāba-shall I go; ekalā-alone; vā-or; kata-how many; phala-fruits; pāḍiyā-picking; vilāba-shall distribute.

TRANSLATION

”I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa mahā-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, ”How can I act alone? How can I alone pick the fruit and distribute it all over the world?” This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa mahā-mantra without consideration of the time, place or situation.

TEXT 35

ekalā uṭhāñā dite haya pariśrama
keha pāya, keha nā pāya, rahe mane bhrama

SYNONYMS

ekalā-alone; uṭhāñā-picking up; dite-to give; haya-it becomes; pariśrama-too laborious; keha-someone; pāya-does get; keha-someone; nā-not; pāya-does get; rahe-remains; mane-in the mind; bhrama-suspicion.

TRANSLATION

”It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

TEXT 36

ataeva āmi ājñā diluṅ sabākāre
yāhāṅ tāhāṅ prema-phala deha’ yāre tāre

SYNONYMS

ataeva-therefore; āmi-I; ājñā-order; diluṅ-give; sabākāre-to everyone; yāhāṅ-wherever; tāhāṅ-everywhere; prema-phala-the fruit of love of Godhead; deha’-distribute; yāre-anyone; tāre-everyone.

TRANSLATION

”Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

enechi auṣadhi māyā nāśibāra lāgi’
hari-nāma-mahā-mantra lao tumi māgi’
bhakativinoda prabhu-caraṇe paḍiyā
sei hari-nāma-mantra laila māgiyā

The saṅkīrtana movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of māyā, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body: he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activity and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of māyā, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the saṅkīrtana movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhaktivinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa mahā-mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa mahā-mantra, his life is successful.

TEXT 37

ekalā mālākāra āmi kata phala khāba
nā diyā vā ei phala āra ki kariba

SYNONYMS

ekalā-alone; mālā-kāra-gardener; āmi-I; kata-how many; phala-fruits; khāba-eat; nā-without; diyā-giving; vā-or; ei-this; phala-fruits; āra-else; ki-what; kariba-shall I do.

TRANSLATION

”I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?

PURPORT

Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī’s love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Śrīla Rūpa Gosvāmī therefore writes:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

TEXT 38

ātma-icchāmṛte vṛkṣa siñci nirantara
tāhāte asaṅkhya phala vṛkṣera upara

SYNONYMS

ātma-self; icchā-amṛte-by the nectar of the will; vṛkṣa-the tree; siñci-sprinkle; nirantara-constantly; tāhāte-there; asaṅkhya-unlimited; phala-fruits; vṛkṣera-on the tree; upara-upper.

TRANSLATION

”By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshiping Him regularly in devotional service.

TEXT 39

ataeva saba phala deha’ yāre tāre
khāiyā ha-uk loka ajara amare

SYNONYMS

ataeva-therefore; saba-all; phala-fruits; deha’-distribute; yāre tāre-to everyone and anyone; khāiyā-eating; ha-uk-let them become; loka-all people; ajara-without old age; amare-without death.

TRANSLATION

”Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa mahā-mantra. Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa mahā-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

TEXT 40

jagat vyāpiyā mora habe puṇya khyāti
sukhī ha-iyā loka mora gāhibeka kīrti

SYNONYMS

jagat vyāpiyā-spreading all over the world; mora-My; habe-there will be; puṇya-pious; khyāti-reputation; sukhī-happy; ha-iyā-becoming; loka-all the people; mora-My; gāhibeka-glorify; kīrti-reputation.

TRANSLATION

”If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu’s is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in saṅkīrtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

TEXT 41

bhārata-bhūmite haila manuṣya janma yāra
janma sārthaka kari' kara para-upakāra

SYNONYMS

bhārata-of India; bhūmite-in the land; haila-has become; manuṣya-human being; janma-birth; yāra-anyone; janma-such a birth; sārthaka-fulfillment; kari'-doing so; kara-do; para-others; upakāra-benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Vedānta-sūtra: athāto brahma-jijñāsā. Anyone who takes birth in the land of India (Bhārata-varṣa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage, such as Gayā, Benares, Mathurā, Prayāga, Vṛndāvana, Haridvāra, Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life-namely, illicit sex, meat-eating, intoxication and gambling-and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a saṅkīrtana festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in the thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Śrī Caitanya Mahāprabhu said, janma sārthaka kari' kara para-upakāra: if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness, or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life-meat-eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the footpaths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world, and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in the Bhagavad-gītā, anyone who understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in Śrīmad-Bhāgavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in Caitanya-caritāmṛta.

TEXT 42

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

SYNONYMS

etāvat-up to this; janma-of birth; sāphalyam-perfection; dehinām-of every living being; iha-in this world; dehiṣu-toward those who are embodied; prāṇaiḥ-by life; arthaiḥ-by wealth; dhiyā-by intelligence; vācā-by words; śreyaḥ-eternal good fortune; ācaraṇam-acting practically; sadā-always.

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

PURPORT

There are two kinds of general activities-śreyas, or activities which are ultimately beneficial and auspicious, and preyas, or those which are immediately beneficial and auspicious. For example, children are fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of preyas, or immediately beneficial activities. But there are also śreyas, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is, and what their interrelationships are. This is called śreyas, or ultimately auspicious activity.

In this verse of Śrīmad-Bhāgavatam it is said that one should be interested in śreyas. To achieve the ultimate goal of śreyas, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in śreyas in his own life, he cannot preach of śreyas for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words manuṣya-janma, these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including dharma (religion), artha (economic development), kāma (sense gratification) and mokṣa (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of rajas (passion) and tamas (ignorance), neglecting the other quality of nature, sattva (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhāgavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the Viṣṇu Purāṇa, Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of Caitanya-caritāmṛta as verse 43.

TEXT 43

prāṇinām upakārāya
yad eveha paratra ca
karmaṇā manasā vācā
tad eva mati-mān bhajet

SYNONYMS

prāṇinām-of all living entities; upakārāya-for the benefit; yat-whichever; eva-certainly; iha-in this world or in this life; paratra-in the next life; ca-and; karmaṇā-by work; manasā-by the mind; vācā-by words; tat-that; eva-certainly; mati-mān-an intelligent man; bhajet-must act.

TRANSLATION

" 'By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next.'

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species, or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in the Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods;those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Therefore, one may promote himself to the higher planetary systems, which are the residence of the demigods, one can promote himself to the Pitṛloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed elsewhere in the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna. After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the śāstras, and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems, where the demigods live, and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

TEXT 44

mālī manuṣya āmāra nāhi rājya-dhana
phala-phula diyā kari' puṇya upārjana

SYNONYMS

mālī-gardener; manuṣya-man; āmāra-My; nāhi-there is none; rājya-kingdom; dhana-wealth; phala-fruit; phula-flowers; diyā-giving; kari'-do; puṇya-piety; upārjana-achievement.

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his Bhakti-rasāmṛta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as the Lord recommends in the Bhagavad-gītā (9.26):-

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or a flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is a story in the Mahābhārata illustrating how by Kṛṣṇa's eating, the sixty thousands disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (prāṇaiḥ), by our wealth (arthaiḥ), by our intelligence (dhiyā) or by our words (vācā) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa mantra. Thus the entire world situation will become very happy and peaceful.

TEXT 45

mālī hañā vṛkṣa ha-ilāṅ ei ta' icchāte
sarva-prāṇīra upakāra haya vṛkṣa haite

SYNONYMS

mālī hañā-although I am the gardener; vṛkṣa ha-ilāṅ-I am also the tree; ei ta'-this is; icchāte-by My will; sarva-prāṇīra-of all living entities; upakāra-welfare; haya-there is; vṛkṣa-the tree; haite-from.

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His saṅkīrtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from Śrīmad-Bhāgavatam (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

TEXT 46

aho eṣāṁ varaṁ janma
sarva-prāṇy-upajīvinām
su-janasyeva yeṣāṁ vai
vimukhā yānti nārthinaḥ

SYNONYMS

aho-oh, just see; eṣām-of these trees; varam-superior; janma-birth; sarva-all; prāṇi-living entities; upajīvinām-one who provides maintenance; su-janasya iva-like the great personalities; yeṣām-from whose; vai-certainly; vimukhāḥ-disappointed; yānti-goes away; na-never; arthinaḥ-one who is asking for something.

TRANSLATION

" 'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.' "

PURPORT

According to Vedic civilization, kṣatriyas are considered to be great personalities because if anyone goes to a kṣatriya king to ask for charity, the king will never refuse. The trees are compared to those noble kṣatriyas because everyone derives all kinds of benefits from them-some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from Śrīmad-Bhāgavatam, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopīs (vastra-haraṇa-līlā). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

TEXT 47

ei ājñā kaila yadi caitanya-mālākāra
parama ānanda pāila vṛkṣa-parivāra

SYNONYMS

ei-this; ājñā-order; kaila-gave; yadi-when; caitanya-Śrī Caitanya Mahāprabhu; mālā-kāra-as a gardener; parama-the greatest; ānanda-pleasure; pāila-got; vṛkṣa-of the tree; parivāra-descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the saṅkīrtana movement, which was inaugurated five hundred years ago in Navadvīpa, be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world. But even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The Age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

TEXT 48

yei yāhāṅ tāhāṅ dāna kare prema-phala
phalāsvāde matta loka ha-ila sakala

SYNONYMS

yei-anyone; yāhāṅ-wherever; tāhāṅ-anywhere; dāna-charity; kare-gives in; prema-phala-the fruit of love of Godhead; phala-fruit; āsvāde-by tasting; matta-intoxicated; loka-people; ha-ila-become; sakala-all.

TRANSLATION

The fruit of love of God is so relishable that wherever a devotee distributes it, those who taste the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu's gift, the Hare Kṛṣṇa mahā-mantra. The statements of Śrī Caitanya-caritāmṛta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 49

mahā-mādaka prema-phala peṭa bhari' khāya
mātila sakala loka–hāse, nāce, gāya

SYNONYMS

mahā-mādaka-great intoxicant; prema-phala-this fruit of love of God; peṭa-belly; bhari'-filling; khāya-let them eat; mātila-became mad; sakala loka-all the people in general; hāse-laugh; nāce-dance; gāya-chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

TEXT 50

keha gaḍāgaḍi yāya, keha ta' huṅkāra
dekhi' ānandita hañā hāse mālākāra

SYNONYMS

keha-some of them; gaḍāgaḍi yāya-roll on the floor; keha-some of them; ta'-certainly; huṅkāra-hum very loudly; dekhi'-seeing this; ānandita-gladdened; hañā-becoming so; hāse-smiles; mālā-kāra-the great gardener.

TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasāda, become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

TEXT 51

ei mālākāra khāya ei prema-phala
niravadhi matta rahe, vivaśa-vihvala

SYNONYMS

ei-this; mālā-kāra-great gardener; khāya-eats; ei-this; prema-phala-fruit of love of Godhead; niravadhi-always; matta-maddened; rahe-remains; vivaśa-as if helpless; vihvala-as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, āpani ācari' bhakti karila pracāra (Cc. Ādi 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Kṛṣṇa mahā-mantra, Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His Śikṣāṣṭaka (7):

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." This is the perfectional stage of chanting the Hare Kṛṣṇa mantra and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the mahā-mantra, and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

TEXT 52

sarva-loke matta kailā āpana-samāna
preme matta loka vinā nāhi dekhi āna

SYNONYMS

sarva-loke-all people; matta-maddened; kailā-He made; āpana-Himself; samāna-like; preme-in love of God; matta-maddened; loka-people in general; vinā-without; nāhi-do not; dekhi-we see; āna-anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

TEXT 53

ye ye pūrve nindā kaila, bali' mātoyāla
seho phala khāya, nāce, bale–bhāla bhāla

SYNONYMS

ye ye-persons who; pūrve-before; nindā-blasphemy; kaila-made; bali'-saying; mātoyāla-drunkard; seho-such persons; phala-fruit; khāya-takes; nāce-dance; bale-say; bhāla bhāla-very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahāprabhu started the saṅkīrtana movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society. But the preachers of the saṅkīrtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasāda and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking prasāda with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

TEXT 54

ei ta' kahiluṅ prema-phala-vitaraṇa
ebe śuna, phala-dātā ye ye śākhā-gaṇa

SYNONYMS

ei-this; ta'-however; kahiluṅ-I have explained; prema-phala-the fruit of love of Godhead; vitaraṇa-distribution; ebe-now; śuna-hear; phala-dātā-the giver of the fruit; ye ye-who and who; śākhā-gaṇa-branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahāprabhu.

TEXT 55

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Ninth Chapter, describing the tree of devotional service.

18.4.10 Chapter 10

The Trunk, Branches and Subbranches of the Caitanya Tree

This chapter describes the branches of the tree named Śrī Caitanya Mahāprabhu.

TEXT 1

śrī-caitanya-padāmbhoja-
madhupebhyo namo namaḥ
kathañcid āśrayād yeṣāṁ
śvāpi tad-gandha-bhāg bhavet

SYNONYMS

śrī-caitanya-Lord Śrī Caitanya Mahāprabhu; pada-ambhoja-the lotus feet; madhu-honey; pebhyaḥ-unto those who drink; namaḥ-respectful obeisances; namaḥ-respectful obeisances; kathañcit-a little of it; āśrayāt-taking shelter of; yeṣām-of whom; śvā-dog; api-also; tat-gandha-the aroma of the lotus flower; bhāk-shareholder; bhavet-may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasī plant. Indeed, a dog is especially inclined to pass urine on the tulasī plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu's saṅkīrtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Purī. The dog began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Ṭhākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya-nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; jaya advaita-candra-all glories to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya, headed by Śrīvāsa.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu and Lord Nityānanda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

ei mālīra–ei vṛkṣera akathya kathana
ebe śuna mukhya-śākhāra nāma-vivaraṇa

SYNONYMS

ei mālīra-of this gardener; ei vṛkṣera-of this tree; akathya kathana-inconceivable description; ebe-now; śuna-hear; mukhya-chief; śākhāra-branches; nāma-of the names; vivaraṇa-description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

TEXT 4

caitanya-gosāñira yata pāriṣada-caya
guru-laghu-bhāva tāṅra nā haya niścaya

SYNONYMS

caitanya-Lord Caitanya Mahāprabhu; gosāñira-of the supreme spiritual master; yata-all; pāriṣada-caya-groups of associates; guru-laghu-bhāva-conceptions of high and low; tāṅra-of them; nā-never; haya-become; niścaya-ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

TEXT 5

yata yata mahānta kailā tāṅ-sabāra gaṇana
keha karibāre nāre jyeṣṭha-laghu-krama

SYNONYMS

yata yata-as many as there are; mahānta-great devotees; kailā-made; tāṅ-sabāra-of all of them; gaṇana-counting; keha-all of them; karibāre nāre-can not do; jyeṣṭha-elder; laghu-younger; krama-chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

TEXT 6

ataeva tāṅ-sabāre kari' namaskāra
nāma-mātra kari, doṣa nā labe āmāra

SYNONYMS

ataeva-therefore; tāṅ-sabāre-to all of them; kari'-doing; namaskāra-offer my obeisances; nāma-mātra-that is also a token; kari-I do; doṣa-fault; nā-do not; labe-take; āmāra-of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

TEXT 7

vande śrī-kṛṣṇa-caitanya-
premāmara-taroḥ priyān
śākhā-rūpān bhakta-gaṇān
kṛṣṇa-prema-phala-pradān

SYNONYMS

vande-I offer my obeisances; śrī-kṛṣṇa-caitanya-to Lord Śrī Caitanya Mahāprabhu; prema-amara-taroḥ-of the eternal tree full of love of Godhead; priyān-those who are devotees; śākhā-rūpān-represented as branches; bhakta-gaṇān-all the devotees; kṛṣṇa-prema-of love of Kṛṣṇa; phala-of the fruit; pradān-the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title Prabhupāda is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, keha karibāre nāre jyeṣṭha-laghu-krama. Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.

TEXT 8

śrīvāsa paṇḍita, āra śrī-rāma paṇḍita
dui bhāi–dui śākhā, jagate vidita

SYNONYMS

śrīvāsa paṇḍita-of the name Śrīvāsa Paṇḍita; āra-and; śrī-rāma paṇḍita-of the name Śrī Rāma Paṇḍita; dui bhāi-two brothers; dui śākhā-two branches; jagate-in the world; vidita-well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 90, Śrīvāsa Paṇḍita (Śrīvāsa Ṭhākura) is described as an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada's. Śrīvāsa Paṇḍita's wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of Śrī Caitanya-bhāgavata, was the sister of Ambikā in kṛṣṇa-līlā. We also understand from the description of Śrī Caitanya-bhāgavata that after Lord Caitanya Mahāprabhu's acceptance of the sannyāsa order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

TEXT 9

śrīpati, śrīnidhi–tāṅra dui sahodara
cāri bhāira dāsa-dāsī, gṛha-parikara

SYNONYMS

śrīpati-of the name Śrīpati; śrīnidhi-of the name Śrīnidhi; tāṅra-their; dui-two; sahodara-own brothers; cāri-four; bhāira-brothers; dāsa-dāsī-family members, manservants and maidservants; gṛha-parikara-all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnidhi. These four brothers and their servants and maidservants are considered one big branch.

TEXT 10

dui śākhāra upaśākhāya tāṅ-sabāra gaṇana
yāṅra gṛhe mahāprabhura sadā saṅkīrtana

SYNONYMS

dui śākhāra-of the two branches; upaśākhāya-on the subbranches; tāṅ-sabāra-of all of them; gaṇana-counting; yāṅra gṛhe-in whose house; mahāprabhura-of Lord Caitanya Mahāprabhu; sadā-always; saṅkīrtana-congregational chanting.

TRANSLATION

There is no counting the subbranches of these two branches. Śrī Caitanya Mahāprabhu held congregational chanting daily at the house of Śrīvāsa Paṇḍita.

TEXT 11

cāri bhāi sa-vaṁśe kare caitanyera sevā
gauracandra vinā nāhi jāne devī-devā

SYNONYMS

cāri bhāi-four brothers; sa-vaṁśe-with all family members; kare-do; caitanyera-of Lord Śrī Caitanya Mahāprabhu; sevā-service; gauracandra-Gaurasundara (Lord Caitanya Mahāprabhu); vinā-except; nāhi jāne-they do not know; devī-goddess; devā-or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Ṭhākura has said, anya-devāśraya nāi, tomāre kahinu bhāi, ei bhakti parama-kāraṇa: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or -goddesses. Foolish Māyāvādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in the Bhagavad-gītā (7.20): kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ. "Those whose minds are distorted by material desires surrender unto demigods." Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

TEXT 12

'ācāryaratna' nāma dhare baḍa eka śākhā
tāṅra parikara, tāṅra śākhā-upaśākhā

SYNONYMS

ācāryaratna-of the name Ācāryaratna; nāma-name; dhare-he accepts; baḍa-big; eka-one; śākhā-branch; tāṅra-his; parikara-associates; tāṅra-his; śākhā-branch; upaśākhā-subbranches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were subbranches.

TEXT 13

ācāryaratnera nāma 'śrī-candraśekhara'–
yāṅra ghare devī-bhāve nācilā īśvara

SYNONYMS

ācāryaratnera-of Ācāryaratna; nāma-name; śrī-candraśekhara-of the name Śrī Candraśekhara; yāṅra-of whom; ghare-in the home; devī-bhāve-as the goddess; nācilā-danced; īśvara-Śrī Caitanya Mahāprabhu.

TRANSLATION

Ācāryaratna was also named Śrī Candraśekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as yātrā-dale nārada, which means "farcical Nārada." Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Ṭhākura and other devotees in the house of Candraśekhara. The place where Candraśekhara's house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candraśekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted sannyāsa from Keśava Bhāratī in Katwa. It is he who first spread the word in Navadvīpa of Lord Caitanya's accepting sannyāsa. Śrī Candraśekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

TEXT 14

puṇḍarīka vidyānidhi–baḍa-śākhā jāni
yāṅra nāma lañā prabhu kāndilā āpani

SYNONYMS

puṇḍarīka vidyānidhi-of the name Puṇḍarīka Vidyānidhi; baḍa-śākhā-another big branch; jāni-I know; yāṅra nāma-whose name; lañā-taking; prabhu-the Lord; kāndilā-cried; āpani-Himself.

TRANSLATION

Puṇḍarīka Vidyānidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā Śrīla Puṇḍarīka Vidyānidhi is described as the father of Śrīmatī Rādhārāṇī in kṛṣṇa-līlā. Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānidhi's father was known as Bāṇeśvara or, according to another opinion, Śuklāmbara Brahmacārī, and his mother's name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānidhi was in East Bengal, in a village near Dacca named Bāghiyā, which belonged to the Vārendra group of brāhmaṇa families. Sometimes these Vārendra brāhmaṇas were at odds with another group known as Rāḍhīya brāhmaṇas, and therefore Puṇḍarīka Vidyānidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarasvatī informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭagrāma in East Bengal that is known as Hāta-hājāri, and a short distance from this place is a village known as Mekhalā-grāma in which Puṇḍarīka Vidyānidhi's forefathers lived. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. The temple constructed there by Puṇḍarīka Vidyānidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about two hundred yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānidhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānidhi "father," and He gave him the title Premanidhi. Puṇḍarīka Vidyānidhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara's. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānidhi to be an ordinary pounds-and-shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānidhi, who are named Śrī Harakumāra Smṛtitīrtha and Śrī Kṛṣṇakiṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as Vaiṣṇava-mañjuṣā.

TEXT 15

baḍa śākhā,–gadādhara paṇḍita-gosāñi
teṅho lakṣmī-rūpā, tāṅra sama keha nāi

SYNONYMS

baḍa śākhā-big branch; gadādhara paṇḍita-gosāñi-the descendants or disciplic succession of Gadādhara Paṇḍita; teṅho-Gadādhara Paṇḍita; lakṣmī-rūpā-incarnation of the pleasure potency of Lord Kṛṣṇa; tāṅra-his; sama-equal; keha-anyone; nāi-there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verses 147 through 153, it is stated: "The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvaneśvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord Caitanya Mahāprabhu." Śrī Svarūpa Dāmodara Gosvāmī has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of the Caitanya-caritāmṛta there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

TEXT 16

tāṅra śiṣya-upaśiṣya,–tāṅra upaśākhā
eimata saba śākhā-upaśākhāra lekhā

SYNONYMS

tāṅra-his; śiṣya-disciples; upaśiṣya-granddisciples and admirers; tāṅra-his; upaśākhā-subbranches; eimata-in this way; saba-all; śākhā-branches; upaśākhāra-subbranches; lekhā-to describe by writing.

TRANSLATION

His disciples and granddisciples are his subbranches. To describe them all would be difficult.

TEXT 17

vakreśvara paṇḍita–prabhura baḍa priya bhṛtya
eka-bhāve cabbiśa prahara yāṅra nṛtya

SYNONYMS

vakreśvara paṇḍita-of the name Vakreśvara Paṇḍita; prabhura-of the Lord; baḍa-very; priya-dear; bhṛtya-servant; eka-bhāve-continuously in the same ecstasy; cabbiśa-twenty-four; prahara-a duration of time comprising three hours; yāṅra-whose; nṛtya-dancing.

TRANSLATION

Vakreśvara Paṇḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 71, it is stated that Vakreśvara Paṇḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita was one of the chief dancers, and he danced continuously for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya Mahāprabhu, has described the life of Vakreśvara Paṇḍita in his book Gaura-kṛṣṇodaya. There are many disciples of Vakreśvara Paṇḍita in Orissa, and they are known as Gauḍīya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

TEXT 18

āpane mahāprabhu gāya yāṅra nṛtya-kāle
prabhura caraṇa dhari' vakreśvara bale

SYNONYMS

āpane-personally; mahāprabhu-Śrī Caitanya Mahāprabhu; gāya-sang; yāṅra-whose; nṛtya-kāle-at the time of dancing; prabhura-of the Lord; caraṇa-lotus feet; dhari'-embracing; vakreśvara-Vakreśvara Paṇḍita; bale-said.

TRANSLATION

Śrī Caitanya Mahāprabhu personally sang while Vakreśvara Paṇḍita danced, and thus Vakreśvara Paṇḍita fell at the lotus feet of the Lord and spoke as follows.

TEXT 19

"daśa-sahasra gandharva more deha' candramukha
tārā gāya, muñi nācoṅ–tabe mora sukha"

SYNONYMS

daśa-sahasra-ten thousand; gandharva-residents of Gandharvaloka; more-unto me; deha'-please deliver; candra-mukha-O moon-faced one; tārā gāya-let them sing; muñi nācoṅ-let me dance; tabe-then; mora-my; sukha-happiness.

TRANSLATION

"O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakreśvara Paṇḍita wanted to dance as they sang.

TEXT 20

prabhu bale–tumi mora pakṣa eka śākhā
ākāśe uḍitāma yadi pāṅ āra pākhā

SYNONYMS

prabhu bale-Lord Śrī Caitanya Mahāprabhu replied; tumi-you; mora-My; pakṣa-wing; eka-one; śākhā-one-sided; ākāśe-in the sky; uḍitāma-I could fly; yadi-if; pāṅ-I could get; āra-another; pākhā-wing.

TRANSLATION

Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

TEXT 21

paṇḍita jagadānanda prabhura prāṇa-rūpa
loke khyāta yeṅho satyabhāmāra svarūpa

SYNONYMS

paṇḍita jagadānanda-of the name Paṇḍita Jagadānanda; prabhura-of the Lord; prāṇa-rūpa-life and soul; loke-in the world; khyāta-celebrated; yeṅho-who; satyabhāmāra-of Satyabhāmā; svarūpa-personification.

TRANSLATION

Paṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāmā [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Paṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Paṇḍita and Candraśekhara Ācārya.

TEXT 22

prītye karite cāhe prabhura lālana-pālana
vairāgya-loka-bhaye prabhu nā māne kakhana

SYNONYMS

prītye-in intimacy or affection; karite-to do; cāhe-wanted; prabhura-the Lord's; lālana-pālana-maintenance; vairāgya-renouncement; loka-bhaye-fearing the public; prabhu-the Lord; nā-did not; māne-accept; kakhana-any time.

TRANSLATION

Jagadānanda Paṇḍita [as an incarnation of Satyabhāmā] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāsī He did not accept the luxuries that Jagadānanda Paṇḍita offered.

TEXT 23

dui-jane khaṭmaṭi lāgāya kondala
tāṅra prītyera kathā āge kahiba sakala

SYNONYMS

dui-jane-two persons; khaṭmaṭi-fighting over trifles; lāgāya-continued; kondala-quarrel; tāṅra-his; prītyera-affection; kathā-narration; āge-ahead; kahiba-I shall speak; sakala-all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

TEXT 24

rāghava-paṇḍita–prabhura ādya-anucara
tāṅra eka śākhā mukhya–makaradhvaja kara

SYNONYMS

rāghava paṇḍita-of the name Rāghava Paṇḍita; prabhura-of the Lord; ādya-original; anucara-follower; tāṅra-his; eka-one; śākhā-branch; mukhya-chief; makaradhvaja-of the name Makaradhvaja; kara-surname.

TRANSLATION

Rāghava Paṇḍita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The Gaura-gaṇoddeśa-dīpikā, verse 166, states:

dhaniṣṭhā bhakṣya-sāmagrīṁ
kṛṣṇāyādād vraje 'mitām
saiva sāmprataṁ gaurāṅga-
priyo rāghava-paṇḍitaḥ

Rāghava Paṇḍita was formerly a confidential gopī in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhaniṣṭhā. This gopī, Dhaniṣṭhā, always engaged in preparing foods for Kṛṣṇa.

TEXT 25

tāṅhāra bhaginī damayantī prabhura priya dāsī
prabhura bhoga-sāmagrī ye kare vāra-māsi

SYNONYMS

tāṅhāra-his; bhaginī-sister; damayantī-of the name Damayantī; prabhura-of the Lord; priya-dear; dāsī-maidservant; prabhura-of the Lord; bhoga-sāmagrī-cooking materials; ye-who; kare-does; vāra-māsi-throughout the whole year.

TRANSLATION

Rāghava Paṇḍita's sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 167, it is mentioned, guṇamālā vraje yāsīd damayantī tu tat-svasā: The gopī named Guṇamālā appeared as Rāghava Paṇḍita's sister Damayantī. On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura, which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pāṇihāṭī, in which the residential quarters of Rāghava Paṇḍita still exist. On Rāghava Paṇḍita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pāṇihāṭī.

TEXT 26

se saba sāmagrī yata jhālite bhariyā
rāghava la-iyā yā'na gupata kariyā

SYNONYMS

se saba-all those; sāmagrī-ingredients; yata-all of them; jhālite bhariyā-packing in bags; rāghava-Rāghava Paṇḍita; la-iyā-carried; yā'na-goes; gupata kariyā-very confidentially.

TRANSLATION

The foods Damayantī cooked for Lord Caitanya when He was at Purī were carried in bags by her brother Rāghava without the knowledge of others.

TEXT 27

vāra-māsa tāhā prabhu karena aṅgīkāra
'rāghavera jhāli' bali' prasiddhi yāhāra

SYNONYMS

vāra-māsa-the whole year; tāhā-all those foods; prabhu-Lord Śrī Caitanya Mahāprabhu; karena-did; aṅgīkāra-accept; rāghavera jhāli-the bags of Rāghava Paṇḍita; bali'-so called; prasiddhi-celebrated; yāhāra-of which.

TRANSLATION

The Lord accepted these foods throughout the entire year. Those bags are still celebrated as rāghavera jhāli [”the bags of Rāghava Paṇḍita”].

TEXT 28

se-saba sāmagrī āge kariba vistāra
yāhāra śravaṇe bhaktera vahe aśrudhāra

SYNONYMS

se-saba-all these things; sāmagrī-ingredients of the foods; āge-further on; kariba-I shall describe; vistāra-vividly; yāhāra-of which; śravaṇe-by the hearing; bhaktera-of a devotee; vahe-flowing; aśru-dhāra-tears.

TRANSLATION

I shall describe the contents of the bags of Rāghava Paṇḍita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of these rāghavera jhāli is to be found in Chapter Ten of the Antya-līlā portion of Śrī Caitanya-caritāmṛta.

TEXT 29

prabhura atyanta priya–paṇḍita gaṅgādāsa
yāṅhāra smaraṇe haya sarva-bandha-nāśa

SYNONYMS

prabhura-of the Lord; atyanta-very much; priya-dear; paṇḍita gaṅgādāsa-of the name Paṇḍita Gaṅgādāsa; yāṅhāra-who; smaraṇe-by remembering; haya-it becomes; sarva-bandha-nāśa-freedom from all kinds of bondage.

TRANSLATION

Paṇḍita Gaṅgādāsa was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

TEXT 30

caitanya-pārṣada–śrī-ācārya purandara
pitā kari’ yāṅre bale gaurāṅga-sundara

SYNONYMS

caitanya-pārṣada-associate of Lord Caitanya; śrī-ācārya purandara-of the name Śrī Ācārya Purandara; pitā-father; kari’-taking him; yāṅre-whom; bale-says; gaurāṅga-sundara-Lord Caitanya Mahāprabhu.

TRANSLATION

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the Caitanya-bhāgavata that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paṇḍita, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

TEXT 31

dāmodara-paṇḍita śākhā premete pracaṇḍa
prabhura upare yeṅho kaila vākya-daṇḍa

SYNONYMS

dāmodara-paṇḍita-of the name Dāmodara Paṇḍita; śākhā-another branch (the tenth branch); premete-in affection; pracaṇḍa-very much advanced; prabhura-the Lord; upare-upon; yeṅho-he who; kaila-did; vākya-daṇḍa-chastisement by speaking.

TRANSLATION

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

TEXT 32

daṇḍa-kathā kahiba āge vistāra kariyā
daṇḍe tuṣṭa prabhu tāṅre pāṭhāilā nadīyā

SYNONYMS

daṇḍa-kathā-the narration of such chastisement; kahiba-I shall speak; āge-ahead; vistāra-detailed description; kariyā-making; daṇḍe-in the matter of chastisement; tuṣṭa prabhu-the Lord is very much satisfied; tāṅre-him; pāṭhāilā-sent back; nadīyā-Nadia (a district in Bengal).

TRANSLATION

Later in the Caitanya-caritāmṛta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vraja-dhāma, used to carry messages from Lord Caitanya to Śacīmātā, and during the Ratha-yātrā festival he carried messages from Śacīmātā to Lord Caitanya Mahāprabhu.

TEXT 33

tāṅhāra anuja śākhā–śaṅkara-paṇḍita
’prabhu-pādopādhāna’ yāṅra nāma vidita

SYNONYMS

tāṅhāra-his (Dāmodara Paṇḍita’s); anuja-younger brother; śākhā-the eleventh branch; śaṅkara-paṇḍita-of the name Śaṅkara Paṇḍita; prabhu-the Lord’s; pāda-upadhāna-shoes; yāṅra-whose; nāma-name; vidita-celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

TEXT 34

sadāśiva-paṇḍita yāṅra prabhu-pade āśa
prathamei nityānandera yāṅra ghare vāsa

SYNONYMS

sadāśiva-paṇḍita-of the name Sadāśiva Paṇḍita; yāṅra-whose; prabhu-pade-unto the lotus feet of the Lord; āśa-constant desire; prathamei-in the beginning; nityānandera-of Lord Nityānanda; yāṅra-of whom; ghare-in the home; vāsa-residence.

TRANSLATION

Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

TEXT 35

śrī-nṛsiṁha-upāsaka–pradyumna brahmacārī
prabhu tāṅra nāma kailā 'nṛsiṁhānanda' kari'

SYNONYMS

śrī-nṛsiṁha-upāsaka-the worshiper of Lord Nṛsiṁhadeva; pradyumna brahmacārī-of the name Pradyumna Brahmacārī; prabhu-the Lord; tāṅra-his; nāma-name; kailā-turned into; nṛsiṁhānanda-of the name Nṛsiṁhānanda; kari'-by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛsiṁhānanda Brahmacārī.

PURPORT

Pradyumna Brahmacārī is described in the Antya-līlā, Second Chapter, of Śrī Caitanya-caritāmṛta. He was a great devotee of Lord Caitanya's who changed his name to Nṛsiṁhānanda. While coming from the house of Rāghava Paṇḍita at Pānihāṭī to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsiṁhānanda Brahmacārī. To acknowledge this, Nṛsiṁhānanda Brahmacārī used to accept as eatables the food of three Deities, namely, Jagannātha, Nṛsiṁhadeva and Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliyā, Nṛsiṁhānanda absorbed himself in meditation and by his mental activities began constructing a very nice road from Kuliyā to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi Nāṭaśālā. This is described in the Madhya-līlā, Chapter One, verses 155 through 162. The Gaura-gaṇoddeśa-dīpikā, verse 74, says, āveśaś ca tathājñeyo miśre pradyumna-saṁjñake: Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmacārī, to Nṛsiṁhānanda Brahmacārī, for in his heart Lord Nṛsiṁhadeva was manifest. It is said that Lord Nṛsiṁhadeva used to talk with him directly.

TEXT 36

nārāyaṇa-paṇḍita eka baḍa-i udāra
caitanya-caraṇa vinu nāhi jāne āra

SYNONYMS

nārāyaṇa-paṇḍita-of the name Nārāyaṇa Paṇḍita; eka-one; baḍai-very; udāra-liberal; caitanya-caraṇa-the lotus feet of Lord Caitanya; vinu-except; nāhi-not; jāne-know; āra-anything else.

TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is mentioned in the Caitanya-bhāgavata, Ninth Chapter, verse 93, that he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Ṭhākura's brother Śrī Rāma Paṇḍita.

TEXT 37

śrīmān-paṇḍita śākhā–prabhura nija bhṛtya
deuṭi dharena, yabe prabhu karena nṛtya

SYNONYMS

śrīmān-paṇḍita-of the name Śrīmān Paṇḍita; śākhā-branch; prabhura-of the Lord; nija-own; bhṛtya-servant; deuṭi-torch light; dharena-carries; yabe-while; prabhu-Lord Caitanya; karena-does; nṛtya-dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed saṅkīrtana. When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita carried a torch to light the way.

TEXT 38

śuklāmbara-brahmacārī baḍa bhāgyavān
yāṅra anna māgi' kāḍi' khāilā bhagavān

SYNONYMS

śuklāmbara-brahmacārī-of the name Śuklāmbara Brahmacārī; baḍa-very; bhāgyavān-fortunate; yāṅra-whose; anna-food; māgi'-begging; kāḍi'-snatching; khāilā-ate; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Śuklāmbara Brahmacārī, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Suklāmbara Brahmacārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu's first companion in the saṅkīrtana movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmacārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmacārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmacārī was one of the wives of the yajñic brāhmaṇas during the time of Lord Kṛṣṇa's pastimes in Vṛndāvana. Lord Kṛṣṇa begged food from the wives of the yajñic brāhmaṇas, and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmacārī.

TEXT 39

nandana-ācārya-śākhā jagate vidita
lukāiyā dui prabhura yāṅra ghare sthita

SYNONYMS

nandana-ācārya-of the name Nandana Ācārya; śākhā-the seventeenth branch; jagate-in the world; vidita-celebrated; lukāiyā-hiding; dui-two; prabhura-of the Lords; yāṅra-of whom; ghare-in the house; sthita-situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His kīrtana pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His mahā-prakāśa, He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Ācārya. In this connection one may refer to Śrī Caitanya-bhāgavata, Madhya-līlā Chapters Six and Seventeen.

TEXT 40

śrī-mukunda-datta śākhā–prabhura samādhyāyī
yāṅhāra kīrtane nāce caitanya-gosāñi

SYNONYMS

śrī-mukunda-datta-of the name Śrī Mukunda Datta; śākhā-another branch; prabhura-of Lord Śrī Caitanya Mahāprabhu; samādhyāyī-class friend; yāṅhāra-whose; kīrtane-in saṅkīrtana; nāce-dances; caitanya-gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Śrī Mukunda Datta was born in the Caṭṭagrāma district, in the village of Chanharā, which is under the jurisdiction of the police station named Paṭiyā. This village is situated ten krośas, or about twenty miles, from the home of Puṇḍarīka Vidyānidhi. In the Gaura-gaṇoddeśa-dīpikā (140) it is said:

vraje sthitau gāyakau yau
madhukaṇṭha-madhuvratau
mukunda-vāsudevau tau
dattau gaurāṅga-gāyakau

"In Vraja there were two very nice singers named Madhukaṇṭha and Madhuvrata. They appeared in caitanya-līlā as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in the Caitanya-bhāgavata, Ādi-līlā, Chapters Eleven and Twelve. When Lord Caitanya Mahāprabhu returned from Gayā, Mukunda Datta gave Him pleasure by reciting verses from Śrīmad-Bhāgavatam about kṛṣṇa-līlā. It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānidhi, as stated in Śrī Caitanya-bhāgavata, Madhya-līlā, Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sāta-prahariyā, Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him khaḍajāṭhiyā beṭā because he attended many functions held by different classes of nondevotees. This is stated in the Caitanya-bhāgavata, Madhya-līlā, Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candraśekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His saṅkīrtana movement for a few days more before taking sannyāsa. This is stated in Caitanya-bhāgavata, Madhya-līlā Chapter Twenty-six. The information of Lord Caitanya's accepting the renounced order was made known to Gadādhara Paṇḍita, Candraśekhara Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for kīrtana and all the paraphernalia for Lord Caitanya's acceptance of sannyāsa. After the Lord took sannyāsa, they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the sannyāsa rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Purī.

TEXT 41

vāsudeva datta–prabhura bhṛtya mahāśaya
sahasra-mukhe yāṅra guṇa kahile nā haya

SYNONYMS

vāsudeva datta-of the name Vāsudeva Datta; prabhura-of Lord Śrī Caitanya Mahāprabhu; bhṛtya-servant; mahāśaya-great personality; sahasra-mukhe-with thousands of mouths; yāṅra-whose; guṇa-qualities; kahile-describing; nā-never; haya-becomes fulfilled.

TRANSLATION

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vāsudeva Datta, the brother of Mukunda Datta, was also a resident of Caṭṭagrāma. In the Caitanya-bhāgavata it is said, yāṅra sthāne kṛṣṇa haya āpane vikraya: Vāsudeva Datta was such a powerful devotee that Kṛṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita's house, and in the Caitanya-bhāgavata it is described that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī. This will be found in the Caitanya-caritāmṛta, Antya-līla, Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sena to become his sarakhela, or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of the Caitanya-caritāmṛta's Madhya-līlā, verses 159 through 180.

There is a railway station named Pūrvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Maṭha devotees have now taken charge of this temple, and the sevā-pūjā is going on very nicely. Every year all the pilgrims on the navadvīpa-parikrama visit Māmagāchi. Since Śrī Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated the navadvīpa-parikrama function, the temple has been very well managed.

TEXT 42

jagate yateka jīva, tāra pāpa lañā
naraka bhuñjite cāhe jīva chāḍāiyā

SYNONYMS

jagate-in the world; yateka-all; jīva-living entities; tāra-their; pāpa-sinful activities; lañā-taking; naraka-hell; bhuñjite-to suffer; cāhe-wanted; jīva-the living entities; chāḍāiyā-liberating them.

TRANSLATION

Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

TEXT 43

haridāsa-ṭhākura śākhāra adbhuta carita
tina lakṣa nāma teṅho layena apatita

SYNONYMS

haridāsa-ṭhākura-of the name Haridāsa Ṭhākura; śākhāra-of the branch; adbhuta-wonderful; carita-characteristics; tina-three; lakṣa-hundred thousand; nāma-names; teṅho-he; layena-chanted; apatita-without fail.

TRANSLATION

The twentieth branch of the Caitanya tree was Haridāsa Ṭhākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa Ṭhākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our Society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Two, that Haridāsa Ṭhākura was born in a village known as Buḍhana but after some time came to live on the bank of the Ganges at Phuliyā near Śāntipura. From the description of his chastisement by a Muslim magistrate, which is found in the Sixteenth Chapter of the Ādi-līlā of Caitanya-bhāgavata, we can understand how humble and meek Haridāsa Ṭhākura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridāsa Ṭhākura played the part of a police chief. While chanting the Hare Kṛṣṇa mahā-mantra in Benāpola, he was personally tested by Māyādevī herself. Haridāsa Ṭhākura's passing away is described in the Antya-līlā of Caitanya-caritāmṛta, Eleventh Chapter. It is not definitely certain whether Śrī Haridāsa Ṭhākura appeared in the village named Buḍhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four pargaṇas within the Sātakṣīrā division.

TEXT 44

tāṅhāra ananta guṇa–kahi diṅmātra

ācārya gosāñi yāṅre bhuñjāya śrāddha-pātra

SYNONYMS

tāṅhāra-Haridāsa Ṭhākura's; ananta-unlimited; guṇa-qualities; kahi-I speak; diṅ-mātra-only a small part; ācārya gosāñi-Śrī Advaita Ācārya Prabhu; yāṅre-to whom; bhuñjāya-offered to eat; śrāddha-pātra-prasāda offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridāsa Ṭhākura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvāmī, when performing the śrāddha ceremony of his father, offered him the first plate.

TEXT 45

prahlāda-samāna tāṅra guṇera taraṅga
yavana-tāḍaneo yāṅra nāhika bhrū-bhaṅga

SYNONYMS

prahlāda-samāna-exactly like Prahlāda Mahārāja; tāṅra-his; guṇera-qualities; taraṅga-waves; yavana-of the Muslims; tāḍaneo-even by the persecution; yāṅra-whose; nāhika-there was none; bhrū-bhaṅga-even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlāda Mahārāja. He did not even slightly raise an eyebrow when persecuted by the Muslim ruler.

TEXT 46

teṅho siddhi pāile tāṅra deha lañā kole
nācila caitanya-prabhu mahā-kutūhale

SYNONYMS

teṅho-he; siddhi-perfection; pāile-after achieving; tāṅra-his; deha-body; lañā-taking; kole-on the lap; nācila-danced; caitanya-prabhu-Lord Śrī Caitanya Mahāprabhu; mahā-kutūhale-in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

TEXT 47

tāṅra līlā varṇiyāchena vṛndāvana-dāsa
yebā avaśiṣṭa, āge kariba prakāśa

SYNONYMS

tāṅra-his; līlā-pastimes; varṇiyāchena-described; vṛndāvana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura; yebā-whatever; avaśiṣṭa-remained undescribed; āge-later in the book; kariba-I shall make; prakāśa-manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

TEXT 48

tāṅra upaśākhā–yata kulīna-grāmī jana
satyarāja-ādi–tāṅra kṛpāra bhājana

SYNONYMS

tāṅra upaśākhā-his subbranch; yata-all; kulīna-grāmī jana-the inhabitants of Kulīna-grāma; satyarāja-of the name Satyarāja; ādi-heading the list; tāṅra-his; kṛpāra-of mercy; bhājana-recipient.

TRANSLATION

One subbranch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khān, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

PURPORT

Satyarāja Khān was the son of Guṇarāja Khān and father of Rāmānanda Vasu. Haridāsa Ṭhākura lived for some time during the Cāturmāsya period in the village named Kulīna-grāma, where he chanted the holy name, the Hare Kṛṣṇa mahā-mantra, and distributed his mercy to the descendants of the Vasu family. Satyarāja Khān was allotted the service of supplying silk ropes for the Jagannātha Deity during the Rathayātrā festival. The answers to his inquiries from Śrī Caitanya Mahāprabhu about the duty of householder devotees are vividly described in the Madhya-līlā, Chapters Fifteen and Sixteen. The village of Kulīna-grāma is situated two miles from the railway station named Jaugrāma on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulīna-grāma, and He stated that even a dog of Kulīna-grāma was very dear to Him.

TEXT 49

śrī-murāri gupta śākhā–premera bhāṇḍāra
prabhura hṛdaya drave śuni' dainya yāṅra

SYNONYMS

śrī-murāri gupta-of the name Śrī Murāri Gupta; śākhā-branch; premera-of love of Godhead; bhāṇḍāra-store; prabhura-of the Lord; hṛdaya-the heart; drave-melts; śuni'-hearing; dainya-humility; yāṅra-of whom.

TRANSLATION

Murāri Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murāri Gupta wrote a book called Śrī Caitanya-carita. He belonged to a vaidya physician family of Śrīhaṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvīpa. He was among the elders of Śrī Caitanya Mahāprabhu. Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, as described in the Caitanya-bhāgavata, Madhya-līlā, Third Chapter. When Śrī Caitanya Mahāprabhu exhibited His mahā-prakāśa form, He appeared before Murāri Gupta as Lord Rāmacandra. When Śrī

Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Ṭhākura, Murāri Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murāri Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahāprabhu, Murāri Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan, or betel nut, to Murāri Gupta. Once Śivānanda Sena offered food to Lord Caitanya that had been cooked with excessive ghee, and the next day the Lord became sick and went to Murāri Gupta for treatment. Lord Caitanya accepted some water from the waterpot of Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murāri Gupta was a physician, he gave the Lord some drinking water and cured Him.

When Caitanya Mahāprabhu appeared in the house of Śrīvāsa Ṭhākura in His Caturbhuja mūrti, Murāri Gupta became His carrier in the form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murāri Gupta to leave his body before the disappearance of Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in Caitanya-bhagāvata, Madhya-līlā, Chapter Twenty. When Śrī Caitanya Mahāprabhu one day appeared in ecstasy as the Varāha mūrti, Murāri Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, verses 137 through 157.

TEXT 50

pratigraha nāhi kare, nā laya kāra dhana
ātma-vṛtti kari' kare kuṭumba bharaṇa

SYNONYMS

pratigraha nāhi kare-he did not accept charity from anyone; nā-not; laya-take; kāra-anyone's; dhana-wealth; ātma-vṛtti-own profession; kari'-executing; kare-maintained; kuṭumba-family; bharaṇa-provision.

TRANSLATION

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a gṛhastha (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a brāhmaṇa, kṣatriya or vaiśya, but he should not engage in the service of others, for this is the duty of a śūdra. One should simply accept whatever he earns by his own profession. The engagements of a brāhmaṇa are yajana, yājana, paṭhana, pāṭhana, dāna and pratigraha. A brāhmaṇa should be a worshiper of Viṣṇu, and he should also instruct others how to worship Him. A kṣatriya can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A vaiśya can accept agriculture or general trade as an occupational duty. Since Murāri Gupta was born in a physician's family (vaidya-vaṁśa), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in Śrīmad-Bhāgavatam, everyone should try to satisfy the Supreme Personality of Godhead through the execution of his occupational duty. That is the perfection of life. This system is called daivī-varṇāśrama. Murāri Gupta was an ideal gṛhastha, for he was a great devotee of Lord Rāmacandra and Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

TEXT 51

cikitsā karena yāre ha-iyā sadaya
deha-roga bhāva-roga,–dui tāra kṣaya

SYNONYMS

cikitsā-medical treatment; karena-did; yāre-upon whom; ha-iyā-becoming; sadaya-merciful; deha-roga-the disease of the body; bhāva-roga-the disease of material existence; dui-both; tāra-his; kṣaya-diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called adhyātmika, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa mahā-mantra, and the diet of prasāda. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

TEXT 52

śrīmān sena prabhura sevaka pradhāna
caitanya-caraṇa vinu nāhi jāne āna

SYNONYMS

śrīmān sena-of the name Śrīmān Sena; prabhura-of the Lord; sevaka-servant; pradhāna-chief; caitanya-caraṇa-the lotus feet of Lord Caitanya Mahāprabhu; vinu-except; nāhi-does not; jāne-know; āna-anything else.

TRANSLATION

Śrīmān Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīmān Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

TEXT 53

śrī-gadādhara dāsa śākhā sarvopari
kājī-gaṇera mukhe yeṅha bolāila hari

SYNONYMS

śrī-gadādhara dāsa-of the name Śrī Gadādhara dāsa; śākhā-another branch; sarva-upari-above all; kājī-gaṇera-of the Kāzīs (Muslim magistrates); mukhe-in the mouth; yeṅha-one who; bolāila-caused to speak; hari-the holy name of Hari.

TRANSLATION

Śrī Gadādhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Muslim Kāzīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eṅḍiyādaha-grāma. Śrīla Gadādhara dāsa was known as an inhabitant of this village (eṅḍiyādaha-vāsī gadādhara dāsa). The Bhakti-ratnākara (Seventh Wave), informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadādhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eṅḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadādhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī Herself. Caitanya Mahāprabhu is sometimes explained to be rādhā-bhāva-dyuti-suvalita, or characterized by the emotions and bodily luster of Śrīmatī Rādhārāṇī. Gadādhara dāsa is this dyuti, or luster. In the Gaura-gaṇoddeśa-dīpikā he is described to be the expansion potency of Śrīmatī Rādhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahāprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 śakābda (A.D. 1513), when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the saṅkīrtana movement in Bengal, Śrī Gadādhara dāsa was one of Lord Nityānanda's chief assistants. He preached the saṅkīrtana movement by requesting everyone to chant the Hare Kṛṣṇa mahā-mantra. This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of hari-kīrtana, there was a magistrate who was very much against his saṅkīrtana movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa mahā-mantra. The Kāzī replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa mantra, so simply continue."

In the Gaura-gaṇoddeśa-dīpikā (verses 154-55) it is said:

rādhā-vibhūti-rūpā yā
candrakāntiḥ purā vraje
sa śrī-gaurāṅga-nikaṭe
dāsa-vaṁśyo gadādharaḥ
pūrṇānandā vraje yāsīd
baladeva-priyāgraṇī
sāpi kārya-vaśād eva
prāviśat taṁ gadādharam

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Rādhārāṇī, and Pūrṇānandā, who is the foremost of Lord Balarāma's very dear girlfriends. Thus Śrīla Gadādhara dāsa Prabhu was one of the associates of both Caitanya Mahāprabhu and Nityānanda Prabhu.

Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Purī with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhūmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the gopīs, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahāprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahāprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Eṅḍiyādaha he established a Bāla Gopāla mūrti for worship there. Śrī Mādhava Ghoṣa performed a drama known as "Dāna-khaṇḍa" with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa. This is explained in the Caitanya-bhāgavata, Antya-līlā 5.318-94.

The tomb of Gadādhara dāsa Prabhu, which is in the village of Eṅḍiyādaha, was under the control of the Saṁyogī Vaiṣṇavas and later under the direction of Siddha Bhagavān dāsa Bābājī of Kālnā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelaḍāṅgā in Calcutta, established a pāṭavāṭī (monastery) there in the Bengali year 1256 (A.D. 1849). He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicāṅda Mullik established Gaura-Nitāi Deities there in the Bengali year 1312 (A.D. 1905). Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Śiva as Gopeśvara. This is all described on a stone by the side of the entrance door.

TEXT 54

śivānanda sena–prabhura bhṛtya antaraṅga
prabhu-sthāne yāite sabe layena yāṅra saṅga

SYNONYMS

śivānanda sena-of the name Śivānanda Sena; prabhura-of the Lord; bhṛtya-servant; antaraṅga-very confidential; prabhu-sthāne-in Jagannātha Purī, where the Lord was staying; yāite-while going; sabe-all; layena-took; yāṅra-whose; saṅga-shelter.

TRANSLATION

Śivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannātha Purī to visit Lord Caitanya took shelter and guidance from Śrī Śivananda Sena.

TEXT 55

prativarṣe prabhu-gaṇa saṅgete lā-iyā
nīlācale calena pathe pālana kariyā

SYNONYMS

prati-varṣe-every year; prabhu-gaṇa-the devotees of Lord Caitanya; saṅgete-along with; lā-iyā-taking; nīlācale-to Jagannātha Purī; calena-goes; pathe-on the road; pālana-maintenance; kariyā-providing.

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

TEXT 56

bhakte kṛpā karena prabhu e-tina svarūpe
'sākṣāt,' 'āveśa' āra 'āvirbhāva'-rūpe

SYNONYMS

bhakte-unto devotees; kṛpā-mercy; karena-bestows; prabhu-Lord Caitanya; e-these; tina-three; svarūpe-features; sākṣāt-directly; āveśa-empowered by the Lord; āra-and; āvirbhāva-appearance; rūpe-in the features.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The sākṣāt feature of Śrī Caitanya Mahāprabhu is His personal presence. Āveśa refers to invested power, like that invested in Nakula Brahmacārī. Āvirbhāva is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered food at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the food she saw that it had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, when Śrīvāsa Ṭhākura performed saṅkīrtana, everyone felt the presence of Śrī Caitanya Mahāprabhu, even in His absence. This is another example of āvirbhāva.

TEXT 57

'sākṣāte' sakala bhakta dekhe nirviśeṣa
nakula brahmacāri-dehe prabhura 'āveśa'

SYNONYMS

sākṣāte-directly; sakala-all; bhakta-devotees; dekhe-see; nirviśeṣa-nothing peculiar but as He is; nakula brahmacārī-of the name Nakula Brahmacārī; dehe-in the body; prabhura-the Lord's; āveśa-symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee's presence is called sākṣāt. His appearance in Nakula Brahmacārī as a symptom of special prowess is an example of āveśa.

TEXT 58

'pradyumna brahmacārī' tāṅra āge nāma chila
'nṛsiṁhānanda' nāma prabhu pāche ta' rākhila

SYNONYMS

pradyumna brahmacārī-of the name Pradyumna Brahmacārī; tāṅra-his; āge-previously; nāma-name; chila-was; nṛsiṁhānanda-of the name Nṛsiṁhānanda; nāma-the name; prabhu-the Lord; pāche-afterward; ta'-certainly; rākhila-kept it.

TRANSLATION

The former Pradyumna Brahmacārī was given the name Nṛsiṁhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

TEXT 59

tāṅhāte ha-ila caitanyera 'āvirbhāva'
alaukika aiche prabhura aneka svabhāva

SYNONYMS

tāṅhāte-in him; ha-ila-there was; caitanyera-of Lord Śrī Caitanya Mahāprabhu; āvirbhāva-appearance; alaukika-uncommon; aiche-like that; prabhura-of Lord Caitanya Mahāprabhu; aneka-various; svabhāva-features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (74) it is said that Nakula Brahmacārī displayed the prowess (āveśa) and Pradyumna Brahmacārī the appearance (āvirbhāva) of Śrī Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called āveśa. Śrī Caitanya Mahāprabhu personally spread the saṅkīrtana movement, and He advised all the inhabitants of Bhāratavarṣa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called āveśa. Śrīla Śivānanda Sena observed such āveśa symptoms in Nakula Brahmacārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The Caitanya-caritāmṛta states that in the Age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called āveśa, or sometimes it is called śakty-āveśa.

Pradyumna Brahmacārī was formerly a resident of a village known as Piyārīgañja in Kālnā. There is a description of him in the Antya-līlā of Śrī Caitanya-caritāmṛta, Second Chapter, and in the Antya-līlā of Śrī Caitanya-bhāgavata, chapters Three and Nine.

TEXT 60

āsvādila e saba rasa sena śivānanda
vistāri' kahiba āge esaba ānanda

SYNONYMS

āsvādila-tasted; e-these; saba-all; rasa-mellows; sena śivānanda-Śivānanda Sena; vistāri'-describing vividly; kahiba-I shall speak; āge-later on; esaba-all this; ānanda-transcendental bliss.

TRANSLATION

Śrīla Śivānanda Sena experienced the three features sākṣāt, āveśa and āvirbhāva. Later I shall vividly describe this transcendentally blissful subject.

PURPORT

Śrīla Śivānanda Sena has been described by Śrīla Bhaktisiddhānta Sarasvatī Mahārāja as follows: He was a resident of Kumārahaṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārahaṭṭa is another village, known as Kāṅcaḍāpāḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Kṛṣṇarāya that is still existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purī dāsa or Kavi-karṇapūra. Paramānanda Sena wrote in his Gaura-gaṇoddeśa-dīpikā (176) that two of the gopīs of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to become his father. Śrīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Sixteen, verses 19 through 27. Śrīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kavi-karṇapūra, and he is the author of Gaura-gaṇoddeśa-dīpikā. His spiritual master was Śrīnātha Paṇḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Śrī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of sākṣat, āveśa and āvirbhāva. He once picked up a dog while on his way to Jagannātha Purī, and it is described in the Antya-līlā, First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunātha dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunātha dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to Śivānanda Sena's son, who gave the Lord the kinds of food that would help His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the Antya-līlā, Tenth Chapter, verses 142 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Purī dāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His food. This is described in the Antya-līlā, Chapter Twelve, verse 53.

TEXT 61

śivānandera upaśākhā, tāṅra parikara
putra-bhṛty-ādi kari' caitanya-kiṅkara

SYNONYMS

śivānandera-of Śivānanda Sena; upaśākhā-subbranch; tāṅra-his; parikara-associates; putra-sons; bhṛtya-servants; ādi-all these; kari'-taking together; caitanya-kiṅkara-servants of Caitanya Mahāprabhu.

TRANSLATION

The sons, servants and family members of Śivānanda Sena constituted a subbranch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

TEXT 62

caitanya-dāsa, rāmadāsa, āra karṇapūra
tina putra śivānandera prabhura bhakta-śūra

SYNONYMS

caitanya-dāsa-of the name Caitanya dāsa; rāmadāsa-of the name Rāmadāsa; āra-and; karṇapūra-of the name Karṇapūra; tina putra-three sons; śivānandera-of Śivānanda Sena; prabhura-of the Lord; bhakta-śūra-of the heroic devotees.

TRANSLATION

The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇapūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on Kṛṣṇa-karṇāmṛta that was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper Sajjana-toṣaṇī. According to expert opinion, Caitanya dāsa was the author of the book Caitanya-carita (also known as Caitanya-caritāmṛta), which was written in Sanskrit. The author was not Kavi-karṇapūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the Gaura-gaṇoddeśa-dīpikā (145) that the two famous parrots named Dakṣa and Vicakṣaṇa in kṛṣṇa-līlā became the elder brothers of Kavi-karṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purī dāsa, was initiated by Śrīnātha Paṇḍita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as Ānanda-vṛndāvana-campū, Alaṅkāra-kaustubha, Gaura-gaṇoddeśa-dīpikā and the great epic Caitanya-candrodaya-nāṭaka. He was born in the year 1448 śakābda (A.D. 1527). He continually wrote books for ten years, from 1488 until 1498.

TEXT 63

śrī-vallabhasena, āra sena śrīkānta
śivānanda-sambandhe prabhura bhakta ekānta

SYNONYMS

śrī-vallabha-sena-of the name Śrīvallabha Sena; āra-and; sena śrīkānta-of the name Śrīkānta Sena; śivānanda-Śivānanda Sena; sambandhe-in relationship; prabhura-the Lord's; bhakta-devotees; ekānta-unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also subbranches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Sena on the way to Purī, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them prasāda until the party of Śivānanda arrived. During the Ratha-yātrā saṅkīrtana festival these two brothers were members of the party led by Mukunda. In the Gaura-gaṇoddeśa-dīpikā, verse 174, it is said that the gopī whose name was Kātyāyanī appeared as Śrīkānta Sena.

TEXT 64

prabhu-priya govindānanda mahābhāgavata
prabhura kīrtanīyā ādi śrī-govinda datta

SYNONYMS

prabhu-priya-the most dear to the Lord; govindānanda-of the name Govindānanda; mahā-bhāgavata-great devotee; prabhura-of the Lord; kīrtanīyā-performer of kīrtana; ādi-originally; śrī-govinda datta-of the name of Śrī Govinda Datta.

TRANSLATION

Govindānanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kīrtana in the company of Śrī Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kīrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadaha.

TEXT 65

śrī-vijaya-dāsa-nāma prabhura ākhariyā
prabhure aneka puṅthi diyāche likhiyā

SYNONYMS

śrī-vijaya-dāsa-of the name Śrī Vijaya dāsa; nāma-name; prabhura-of the Lord; ākhariyā-chief singer; prabhure-unto the Lord; aneka-many; puṅthi-literatures; diyāche-has given; likhiyā-by writing.

TRANSLATION

Śrī Vijaya dāsa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses or printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrī Caitanya Mahāprabhu.

TEXT 66

'ratnabāhu' bali' prabhu thuila tāṅra nāma
akiñcana prabhura priya kṛṣṇadāsa-nāma

SYNONYMS

ratnabāhu-the title Ratnabāhu; bali'-calling him; prabhu-the Lord; thuila-kept; tāṅra-his; nāma-name; akiñcana-unalloyed; prabhura-of the Lord; priya-dear; kṛṣṇadāsa-of the name Kṛṣṇadāsa; nāma-name.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiñcana Kṛṣṇadāsa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

TEXT 67

kholā-vecā śrīdhara prabhura priya-dāsa
yāṅhā-sane prabhu kare nitya parihāsa

SYNONYMS

kholā-vecā-a person who sells the bark of banana trees; śrīdhara-Śrīdhara Prabhu; prabhura-of the Lord; priya-dāsa-very dear servant; yāṅha-sane-with whom; prabhu-the Lord; kare-does; nitya-daily; parihāsa-joking.

TRANSLATION

The twenty-ninth branch was Śrīdhara, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Śrīdhara was a poor brāhmaṇa who made a living by selling banana-tree bark to be made into cups. Most probably he had a banana-tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdhara danced in jubilation.The Lord used to drink water from his water jug. Śrīdhara presented a squash to Śacīdevī to cook before Lord Caitanya took sannyāsa. Every year he went to see Lord Caitanya Mahāprabhu at Jagannātha Purī. According to Kavi-karṇapūra, Śrīdhara was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his Gaura-gaṇoddeśa-dīpikā, verse 133, it is stated:

kholā-vecātayā khyātaḥ
paṇḍitaḥ śrīdharo dvijaḥ
āsīd vraje hāsya-karo
yo nāmnā kusumāsavaḥ

”The cowherd boy known as Kusumāsava in kṛṣṇa-līlā later became Kholāvecā Śrīdhara during Caitanya Mahāprabhu’s līlā at Navadvīpa.”

TEXT 68

prabhu yāṅra nitya laya thoḍa-mocā-phala
yāṅra phuṭā-lauhapātre prabhu pilā jala

SYNONYMS

prabhu-the Lord; yāṅra-whose; nitya-daily; laya-takes; thoḍa-the pulp of the banana tree; mocā-the flowers of the banana tree; phala-the fruits of the banana tree; yāṅra-whose; phuṭā-broken; lauha-pātre-in the iron pot; prabhu-the Lord; pilā-drank; jala-water.

TRANSLATION

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

TEXT 69

prabhura atipriya dāsa bhagavān paṇḍita
yāṅra dehe kṛṣṇa pūrve hailā adhiṣṭhita

SYNONYMS

prabhura-of the Lord; atipriya-very dear; dāsa-servant; bhagavān paṇḍita-of the name Bhagavān Paṇḍita; yāṅra-whose; dehe-in the body; kṛṣṇa-Lord Kṛṣṇa; pūrve-previously; hailā-became; adhiṣṭhita-established.

TRANSLATION

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

TEXT 70

jagadīśa paṇḍita, āra hiraṇya mahāśaya
yāre kṛpā kaila bālye prabhu dayāmaya

SYNONYMS

jagadīśa paṇḍita-of the name Jagadīśa Paṇḍita; āra-and; hiraṇya-of the name Hiraṇya; mahāśaya-great personality; yāre-unto whom; kṛpā-mercy; kaila-showed; bālye-in childhood; prabhu-the Lord; dayāmaya-merciful.

TRANSLATION

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiraṇya Mahāśaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadīśa Paṇḍita was formerly a great dancer in kṛṣṇa-līla and was known as Candrahāsa. Regarding Hiraṇya Paṇḍita, it is said that once when Lord Nityānanda, decorated with valuable jewels, was staying at his home, a great thief attempted all night long to plunder these jewels but was unsuccessful. Later he came to Nityānanda Prabhu and surrendered unto Him.

TEXT 71

ei dui-ghare prabhu ekādaśī dine
viṣṇura naivedya māgi’ khāila āpane

SYNONYMS

ei dui-ghare-in these two houses; prabhu-the Lord; ekādaśī dine-on the Ekādaśī day; viṣṇura-of Lord Viṣṇu; naivedya-food offered to Lord Viṣṇu; māgi’-begging; khāila-ate; āpane-personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged food on the Ekādaśī day and personally ate it.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī there are no restrictions regarding food that may be offered to the Lord. Lord Śrī Caitanya Mahāprabhu took the food of Lord Viṣṇu in His ecstasy as viṣṇu-tattva.

TEXT 72

prabhura paḍuyā dui,–puruṣottama, sañjaya vyākaraṇe dui śiṣya–dui mahāśaya

SYNONYMS

prabhura paḍuyā dui-the Lord's two students; puruṣottama-of the name Puruṣottama; sañjaya-of the name Sañjaya; vyākaraṇe-studying grammar; dui śiṣya-two disciples; dui mahāśaya-very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the saṅkīrtana movement. According to the Caitanya-bhāgavata, Puruṣottama Sañjaya was the son of Mukunda Sañjaya, but the author of Śrī Caitanya-caritamṛta has clarified that Puruṣottama and Sañjaya were two people, not one.

TEXT 73

vanamālī paṇḍita śākhā vikhyāta jagate
soṇāra muṣala hala dekhila prabhura hāte

SYNONYMS

vanamālī paṇḍita-of the name Vanamālī Paṇḍita; śākhā-the next branch; vikhyāta-celebrated; jagate-in the world; soṇāra-made of gold; muṣala-club; hala-plow; dekhila-saw; prabhura-of the Lord; hāte-in the hand.

TRANSLATION

Vanamālī Paṇḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw a golden club and plow in the hands of the Lord.

PURPORT

Vanamālī Paṇḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine.

TEXT 74

śrī-caitanyera ati priya buddhimanta khān
ājanma ājñākārī teṅho sevaka-pradhāna

SYNONYMS

śrī-caitanyera-of Lord Śrī Caitanya Mahāprabhu; ati priya-very dear; buddhimanta khān-of the name Buddhimanta Khān; ājanma-from the very beginning of his life; ājñā-kārī-follower of the orders; teṅho-he; sevaka-servant; pradhāna-chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by vāyu-vyādhi (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the kīrtana movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candraśekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Purī.

TEXT 75

garuḍa paṇḍita laya śrīnāma-maṅgala
nāma-bale viṣa yāṅre nā karila bala

SYNONYMS

garuḍa paṇḍita-of the name Garuḍa Paṇḍita; laya-takes; śrī-nāma-maṅgala-the auspicious Hare Kṛṣṇa mahā-mantra; nāma-bale-by the strength of this chanting; viṣa-poison; yāṅre-whom; nā-did not; karila-affect; bala-strength.

TRANSLATION

Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paṇḍita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 76

gopīnātha siṁha–eka caitanyera dāsa
akrūra bali' prabhu yāṅre kailā parihāsa

SYNONYMS

gopīnātha siṁha-of the name of Gopīnātha Siṁha; eka-one; caitanyera dāsa-servant of Lord Caitanya; akrūra bali'-famous as Akrūra; prabhu-the Lord; yāṅre-whom; kaila-did; parihāsa-joking.

TRANSLATION

Gopīnātha Siṁha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrūra.

PURPORT

Actually he was Akrūra, as stated in the Gaura-gaṇoddeśa-dīpikā, verse 117.

TEXT 77

bhāgavatī devānanda vakreśvara-kṛpāte

bhāgavatera bhakti-artha pāila prabhu haite

SYNONYMS

bhāgavatī devānanda-Devānanda, who used to recite Śrīmad-Bhāgavatam; vakreśvara-kṛpāte-by the mercy of Vakreśvara; bhāgavatera-of Śrīmad-Bhāgavatam; bhakti-artha-the bhakti interpretation; pāila-got; prabhu haite-from the Lord.

TRANSLATION

Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-one, it is stated that Devānanda Paṇḍita and Sārvabhauma Bhaṭṭācārya's father, Viśārada, lived in the same village. Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliyā, Lord Caitanya showed such mercy to him that he gave up the Māyāvādī interpretation of Śrīmad-Bhāgavatam and learned how to explain Śrīmad-Bhāgavatam in terms of bhakti. Formerly, when Devānanda was expounding the Māyāvādī interpretation, Śrīvāsa Ṭhākura was once present in his meeting, and when he began to cry, Devānanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devānanda He chastised him severely because of his Māyāvāda interpretation of Śrīmad-Bhāgavatam. At that time Devānanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devānanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain Śrīmad-Bhāgavatam according to the Vaiṣṇava understanding In the Gaura-gaṇoddeśa-dīpikā, verse 106, it is described that he was formerly Bhāguri Muni, who was the sabhā-paṇḍita who recited Vedic literature in the house of Nanda Mahārāja.

TEXTS 78-79

khaṇḍavāsī mukunda-dāsa, śrī-raghunandana
narahari-dāsa, cirañjīva, sulocana
ei saba mahāśākhā–caitanya-kṛpādhāma
prema-phala-phula kare yāhāṅ tāhāṅ dāna

SYNONYMS

khaṇḍa-vāsī mukunda-dāsa-of the name Mukunda dāsa; śrī-raghunandana-of the name Raghunandana; narahari-dāsa-of the name Narahari dāsa; cirañjīva-of the name Cirañjīva; sulocana-of the name Sulocana; ei saba-all of them; mahā-śākhā-great branches; caitanya-kṛpā-dhāma-of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; prema-love of God; phala-fruit; phula-flower; kare-does; yāhāṅ-anywhere; tāhāṅ-everywhere; dāna-distribution.

TRANSLATION

Śrī Khaṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjīva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇa dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kānāi, who had two sons-Madana Rāya, who was a disciple of Narahari Ṭhākura, and Vaṁśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the Gaura-gaṇoddeśa-dīpikā, verse 175, it is stated that the gopī whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Fifteen. It is stated in the Bhakti-ratnākara (Eighth Wave), that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Ṭhākura, the celebrated author of Śrī Caitanya-maṅgala, was his disciple. In the Caitanya-maṅgala it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Cirañjīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Cirañjīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīnivāsācārya and an intimate associate of Narottama dāsa Ṭhākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Cirañjīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Cirañjīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The Gaura-gaṇoddeśa-dīpikā, verse 207, states that he was formerly Candrikā in Vṛndāvana.

TEXT 80

kulīnagrāma-vāsī satyarāja, rāmānanda
yadunātha, puruṣottama, śaṅkara, vidyānanda

SYNONYMS

kulīna-grāma-vāsī-the inhabitants of Kulīna-grāma; satyarāja-of the name Satyarāja; rāmānanda-of the name Rāmānanda; yadunātha-of the name Yadunātha; puruṣottama-of the name Puruṣottama; śaṅkara-of the name Śaṅkara; vidyānanda-of the name Vidyānanda.

TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

TEXT 81

vāṇīnātha vasu ādi yata grāmī jana
sabei caitanya-bhṛtya,–caitanya-prāṇadhana

SYNONYMS

vāṇīnātha vasu-of the name Vāṇīnātha Vasu; ādi-heading the list; yata-all; grāmī-of the village; jana-inhabitants; sabei-all of them; caitanya-bhṛtya-servants of Lord Caitanya Mahāprabhu; caitanya-prāṇa-dhana-their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vāṇīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

TEXT 82

prabhu kahe, kulīnagrāmera ye haya kukkura
sei mora priya, anya jana rahu dūra

SYNONYMS

prabhu-the Lord; kahe-says; kulīna-grāmera-of the village of Kulīna-grāma; ye-anyone who; haya-becomes; kukkura-even a dog; sei-he; mora-My; priya-dear; anya-others; jana-persons; rahu-let them remain; dūra-away.

TRANSLATION

The Lord said, "What to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

TEXT 83

kulīnagrāmīra bhāgya kahane nā yāya
śūkara carāya ḍoma, seha kṛṣṇa gāya

SYNONYMS

kulīna-grāmīra-the residents of Kulīna-grāma; bhāgya-fortune; kahane-to speak; nā-not; yāya-is possible; śūkara-hogs; carāya-tending; ḍoma-sweeper; seha-he also; kṛṣṇa-Lord Kṛṣṇa; gāya-chants.

TRANSLATION

"No one can describe the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa mahā-mantra."

TEXT 84

anupama-vallabha, śrī-rūpa, sanātana
ei tina śākhā vṛkṣera paścime sarvottama

SYNONYMS

anupama-of the name Anupama; vallabha-of the name Vallabha; śrī-rūpa-of the name Śrī Rūpa; sanātana-of the name Sanātana; ei-these; tina-three; śākhā-branches; vṛkṣera-of the tree; paścime-on the western side; sarvottama-very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches-Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.

PURPORT

Śrī Anupama was the father of Śrīla Jīva Gosvāmī and youngest brother of Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Muslim government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Rādhā-Govinda temple. They belong to the same family as we do. (Our family gotra, or original genealogical line, is the Gautama-gotra, or line of disciples of Gautama Muni, and our surname is De.) But due to their accepting the posts of Zamindars in the Muslim government, they received the title Mullik. Similarly, Rūpa, Sanātana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Muslims give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among Muslims. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectabilityi

Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the Bharadvāja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as sārasvata-deva, or a member of the Sārasvata family (namas te sārasvate deve), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu (gaura-vāṇī-pracāriṇe) and to fight with impersonalists and voidists (nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe). This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.

The genealogical table of Sanātana Gosvāmī, Rūpa Gosvāmī and Vallabha Gosvāmī can be traced back to the twelfth century śakābda, when a gentleman of the name Sarvajña appeared in a very rich and opulent brāhmaṇa family in the province of Karṇāṭa. He had two sons, named Aniruddhera Rūpeśvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rūpeśvara, who was named Padmanābha, moved to a place in Bengal known as Naihāṭī on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumāradeva, who was the father of Rūpa, Sanātana and Vallabha. Kumāradeva lived in Bāklācandradvīpa, which was in the district of Jessore and is now known as Phateyābād. Of his many sons, three took to the path of Vaiṣṇavism. Later, Śrī Vallabha and his elder brothers Śrī Rūpa and Sanātana came from Candradvīpa to the village in the Maldah district of Bengal known as Rāmakeli. It is in this village that Śrīla Jīva Gosvāmī took birth, accepting Vallabha as his father. Because of engaging in the service of the Muslim government, the three brothers received the title Mullik. When Lord Caitanya Mahāprabhu visited the village of Rāmakeli, He met Vallabha there. Later, Śrī Rūpa Gosvāmī, after meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is described in the Madhya-līlā, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a gentleman named Subuddhi Rāya, who maintained himself by selling dry fuel wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one month and then again went to search for Sanātana Gosvāmī. Following the course of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana Gosvāmī had come there by a different road, they did not meet him there, and when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at Jagannātha Purī.

In the year 1436 śakābda (A.D. 1515), the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great devotee of Śrī Rāmacandra; therefore he could not seriously consider the worship of Rādhā-Govinda according to the instructions of Śrī Caitanya Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation of the Supreme Personality of Godhead Rāmacandra. In the Bhakti-ratnākara there is the following statement: "Vallabha was given the name Anupama by Śrī Gaurasundara, but he was always absorbed in the devotional service of Lord Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that Caitanya Gosāñi was the same Lord Rāmacandra."

In the Gaura-gaṇoddeśa-dīpikā (180) Śrī Rūpa Gosvāmī is described to be the gopī named Śrī Rūpa-mañjarī. In the Bhakti-ratnākara there is a list of the books Śrī Rūpa Gosvāmī compiled. Of all his books, the following sixteen are very popular among Vaiṣṇavas: (1) Haṁsadūta, (2) Uddhava-sandeśa, (3) Kṛṣṇa-janma-tithi-vidhi, (4 and 5) Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā, Bṛhat (major) and Laghu (minor), (6) Stavamālā, (7) Vidagdha-mādhava, (8) Lalita-mādhava, (9) Dāna-keli-kaumudi, (10) Bhakti-rasāmṛta-sindhu (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) Ujjvala-nīlamaṇi, (12) Ākhyāta-candrikā, (13) Mathurā-mahimā, (14) Padyāvalī, (15) Nāṭaka-candrikā and (16) Laghu-bhāgavatāmṛta. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brāhmaṇas and Vaiṣṇavas and twenty-five percent to his kuṭumba (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī could compose verses according to the desires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named Lalita-mādhava and Vidagdha-mādhava. Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the Gaura-gaṇoddeśa-dīpikā (181). He was formerly known as Rati-mañjarī or sometimes Lavaṅga-mañjarī. In the Bhakti-ratnākara it is stated that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Muslim he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Muslim kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Muslim kings, and thus he considered himself to have been converted into a Muslim. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, "I am always in association with lower-class people, and my behavior is therefore very abominable." He actually belonged to a respectable brāhmaṇa family, but because he considered his behavior to be abominable, he did not try to place himself among the brāhmaṇas but always remained among people of the lower castes. He wrote the Hari-bhakti-vilāsa and Vaiṣṇava-toṣaṇī, which is a commentary on the Tenth Canto of Śrīmad-Bhāgavatam. In the year 1476 śakābda (A.D. 1555) he completed the Bṛhad-vaiṣṇava-toṣaṇī commentary on Śrīmad-Bhāgavatam. In the year 1504 śakābda (A.D. 1583) he finished the Laghu-toṣaṇī.

Śrī Caitanya Mahāprabhu taught His principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī Rāmānanda Rāya, however, vanquished Cupid's pride. Indeed, while rehearsing the Jagannātha-vallabha-nāṭaka he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable brāhmaṇa family, was exceptional for his humility and meekness.

In the Madhya-līlā, Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governer, but actually he was studying Śrīmad-Bhāgavatam with brāhmaṇas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to discover his intentions. The Nawab requested Sanātana to accompany him on an expedition to Orissa, but when Sanātana Gosvāmī refused, the Nawab ordered that he be imprisoned. When Rūpa Gosvāmī left home, he wrote a note for Sanātana Gosvāmī informing him of some money that he had entrusted to a local grocer. Sanātana Gosvāmī took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahāprabhu, bringing with him only one servant, whose name was Īśāna. On the way they stopped at a sarāi, or hotel, and when the hotel keeper found out that Īśāna had some gold coins with him, he planned to kill both Sanātana Gosvāmī and Īśāna to take away the coins. Later Sanātana Gosvāmī saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Īśāna was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanātana Gosvāmī, Īśāna admitted that he indeed had money with him, and immediately Sanātana Gosvāmī took the money and gave it to the hotel keeper, requesting him to help them get though the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Śrīkānta, who requested that he stay with him. Sanātana Gosvāmī refused, but before they parted Śrīkānta gave him a valuable blanket.

Somehow or other Sanātana Gosvāmī reached Vārāṇasī and met Lord Caitanya Mahāprabhu at the house of Candraśekhara. By the order of the Lord, Sanātana Gosvāmī was cleanly shaved and his dress changed to that of a mendicant, or bābājī. He put on old garments of Tapana Miśra and took prasāda at the house of a Maharashtran brāhmaṇa. Then, in discourses with Lord Caitanya Mahāprabhu, the Lord Himself explained everything about devotional service to Sanātana Gosvāmī. He advised Sanātana Gosvāmī to write books on devotional service, including a book of directions for Vaiṣṇava activities, and to excavate the lost places of pilgrimage in Vṛndāvana. Lord Caitanya Mahāprabhu gave him His blessings to do all this work and also explained to Sanātana Gosvāmī the import of the ātmārāma verse from sixty-one different angles of vision.

Sanātana Gosvāmī went to Vṛndāvana by the main road, and when he reached Mathurā he met Subuddhi Rāya. Then he returned to Jagannātha Purī through Jhārikhaṇḍa, the Uttar Pradesh jungle. At Jagannātha Purī he decided to give up his body by falling down beneath a wheel of the Jagannātha ratha, but Caitanya Mahāprabhu saved him. Then Sanātana Gosvāmī met Haridāsa Ṭhākura and heard about the disappearance of Anupama. Sanātana Gosvāmī later described the glories of Haridāsa Ṭhākura. Sanātana observed the etiquette of Jagannātha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadānanda Paṇḍita to give him permission to return to Vṛndāvana. Lord Caitanya Mahāprabhu praised the character of Sanātana Gosvāmī, and He embraced Sanātana, accepting his body as spiritual. Sanātana Gosvāmī was ordered by Śrī Caitanya Mahāprabhu to live at Jagannātha Purī for one year. When he returned to Vṛndāvana after many years, he again met Rūpa Gosvāmī, and both brothers remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu.

The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of English Bazaar. There the following places are still visited: (1) the temple of Śrī Madana-mohana Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṁskāra-samiti was established in 1924 to repair the temple and renovate the pond.

TEXT 85

tāṅra madhye rūpa-sanātana–baḍa śākhā
anupama, jīva, rājendrādi upaśākhā

SYNONYMS

tāṅra-within that; madhye-in the midst of; rūpa-sanātana-the branch known as Rūpa-Sanātana; baḍa śākhā-the big branch; anupama-of the name Anupama; jīva-of the name Jīva; rājendra-ādi-and Rājendra and others; upaśākhā-their subbranches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their subbranches.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 195, it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-mañjarī gopī. From his very childhood Jīva Gosvāmī was greatly fond of Śrīmad-Bhāgavatam. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the Bhakti-ratnākara. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) Hari-nāmāmṛta-vyākaraṇa, (2) Sūtra-mālikā, (3) Dhātu-saṅgraha, (4) Kṛṣṇārcā-dīpikā, (5) Gopāla-virudāvalī, (6) Rasāmṛta-śeṣa, (7) Śrī Mādhava-mahotsava, (8) Śrī Saṅkalpa-kalpavṛkṣa, (9) Bhāvārtha-sūcaka-campū, (10) Gopāla-tāpanī-ṭīkā, (11) a commentary on the Brahma-saṁhitā, (12) a commentary on the Bhakti-rasāmṛta-sindhu, (13) a commentary on the Ujjvala-nīlamaṇi, (14) a commentary on the Yogasāra-stava, (15) a commentary on the Gāyatrī-mantra, as described in the Agni Purāṇa, (16) a description of the Lord's lotus feet derived from the Padma Purāṇa, (17) a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) Gopāla-campū (in two parts) and (19-25) seven sandarbhas: the Krama-, Tattva-, Bhagavat-, Paramātma-, Kṛṣṇa-, Bhakti- and Prīti-sandarbha. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of sixty-five, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous Caitanya-caritāmṛta. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that had been collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura, in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya's, and to Rāmacandra's younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnavī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and prasāda. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The sahajiyās level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the sahajiyā class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Viṣṇu or the ācāryas are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His Śikṣāṣṭaka (3):

tṛṇād api sunīcena
taror ivasahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

”One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the guru and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar’s victory over his gurus, Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of Śrī Caitanya-caritāmṛta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the pārakīya-rasa of Vraja-dhāma and therefore supported svakīya-rasa, showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the pārakīya-rasa of the gopīs. Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported svakīya-rasa, for he could understand that sahajiyās would otherwise exploit the pārakīya-rasa, as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among sahajiyās, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in pārakīya-rasa. Foreseeing this, Śrīla Jīva Gosvāmī supported svakīya-rasa, and later all the Vaiṣṇava ācāryas also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental pārakīya-rasa, nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor gurus and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor gurus.

TEXT 86

mālīra icchāya śākhā bahuta bāḍila
bāḍiyā paścima deśa saba ācchādila

SYNONYMS

mālīra icchāya-on the desire of the gardener; śākhā-branches; bahuta-many; bāḍila-expanded; bāḍiyā-so expanding; paścima-western; deśa-countries; saba-all; ācchādila-covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

TEXT 87

ā-sindhunadī-tīra āra himālaya
vṛndāvana-mathurādi yata tīrtha haya

SYNONYMS

ā-sindhu-nadī-to the border of the river Sindhu; tīra-border; āra-and; himālaya-the Himalayan Mountains; vṛndāvana-of the name Vṛndāvana; mathurā-of the name Mathurā; ādi-heading the list; yata-all; tīrtha-places of pilgrimage; haya-there are.

TRANSLATION

Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, these two branches expanded throughout India, including all the places of pilgrimage, such as Vṛndāvana, Mathurā and Haridvāra.

TEXT 88

dui śākhāra prema-phale sakala bhāsila
prema-phalāsvāde loka unmatta ha-ila

SYNONYMS

dui śākhāra-of the two branches; prema-phale-by the fruit of love of Godhead; sakala-all; bhāsila-became overflooded; prema-phala-the fruit of love of Godhead; āsvāde-by tasting; loka-all people; unmatta-maddened; ha-ila-became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

TEXT 89

paścimera loka saba mūḍha anācāra
tāhāṅ pracārila doṅhe bhakti-sadācāra

SYNONYMS

paścimera-on the western side; loka-people in general; saba-all; mūḍha-less intelligent; anācāra-not well behaved; tāhāṅ-there; pracārila-preached; doṅhe-Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; bhakti-devotional service; sad-ācāra-good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Muslims, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until five thousand years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the saṅkīrtana movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, five hundred years ago these practices were unknown in India-at least in eastern India-but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

TEXT 90

śāstra-dṛṣṭye kaila lupta-tīrthera uddhāra
vṛndāvane kaila śrīmūrti-sevāra pracāra

SYNONYMS

śāstra-dṛṣṭye-according to the directions of revealed scriptures; kaila-did; lupta-forgotten; tīrthera-places of pilgrimage; uddhāra-excavation; vṛndāvane-in Vṛndāvana; kaila-did; śrī-mūrti-Deity; sevāra-of worship; pracāra-propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhā-kuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally Rādhā-kuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhā-kuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaiṣṇava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramaṇa temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

TEXT 91

mahāprabhura priya bhṛtya–raghunātha-dāsa
sarva tyaji' kaila prabhura pada-tale vāsa

SYNONYMS

mahāprabhura-of Lord Caitanya Mahāprabhu; priya-very dear; bhṛtya-servant; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; sarva tyaji'-renouncing everything; kaila-did; prabhura-of the Lord; pada-tale-under the shelter of the lotus feet; vāsa-habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was most probably born in the year 1416 śakābda (A.D. 1495) in a kāyastha family as the son of Govardhana Majumdāra, who was the younger brother of the then Zamindar, Hiraṇya Majumdāra. The village where he took birth is known as Śrī Kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Triśābaghā, and about one and a half miles away is the village of Śrī Kṛṣṇapura, where the parental home of Śrī Raghunātha dāsa Gosvāmī was situated. A temple of Śrī Śrī Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricaraṇa Ghoṣa, who resided in the Simlā quarter, recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunātha dāsa Gosvāmī used to worship the Deity. By the side of the temple is the dying River Sarasvatī.

The forefathers of Śrīla Raghunātha dāsa Gosvāmī were all Vaiṣṇavas and were very rich men. His spiritual master at home was Yadunandana Ācārya. Although Raghunātha dāsa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu. This incident took place in the year 1439 śakābda (A.D. 1518). Raghunātha dāsa Gosvāmī compiled three books, named Stava-mālā (or Stavāvalī), Dāna-carita and Muktācarita. He lived a long time. For most of his life he resided at Rādhā-kuṇḍa. The place where Raghunātha dāsa Gosvāmī performed his devotional service still exists by Rādhā-kuṇḍa. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Śrīnivāsa Ācārya went to see Raghunātha dāsa Gosvāmī, the Gosvāmī blessed him by embracing him. Śrīnivāsa Ācārya requested his blessings for preaching in Bengal, and Śrīla Raghunātha dāsa Gosvāmī granted them. In the Gaura-gaṇoddeśa-dīpikā (186) it is stated that Śrīla Raghunātha dāsa Gosvāmī was formerly the gopī named Rasa-mañjarī. Sometimes it is said that he was Rati-mañjarī.

TEXT 92

prabhu samarpila tāṅre svarūpera hāte
prabhura gupta-sevā kaila svarūpera sāthe

SYNONYMS

prabhu-Lord Caitanya Mahāprabhu; samarpila-handed over; tāṅre-him; svarūpera-Svarūpa Dāmodara; hāte-to the hand; prabhura-of the Lord; gupta-sevā-confidential service; kaila-did; svarūpera-Svarūpa Dāmodara; sāthe-with.

TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at Jagannātha Purī, the Lord entrusted him to the care of Svarūpa Dāmodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarūpa Dāmodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha dāsa Gosvāmī acted as the assistant secretary of the Lord.

TEXT 93

ṣoḍaśa vatsara kaila antaraṅga-sevana
svarūpera antardhāne āilā vṛndāvana

SYNONYMS

ṣoḍaśa-sixteen; vatsara-years; kaila-did; antaraṅga-confidential; sevana-service; svarūpera-of Svarūpa Dāmodara; antardhāne-disappearance; āilā-came; vṛndāvana-to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannātha Purī, and after the disappearance of both the Lord and Svarūpa Dāmodara, he left Jagannātha Purī and went to Vṛndāvana.

TEXT 94

vṛndāvane dui bhāira caraṇa dekhiyā
govardhane tyajiba deha bhṛgupāta kariyā

SYNONYMS

vṛndāvane-at Vṛndāvana; dui bhāira-the two brothers (Rūpa and Sanātana); caraṇa-feet; dekhiyā-after seeing; govardhane-on the hill of Govardhana; tyajiba-will give up; deha-this body; bhṛgupāta-falling down; kariyā-doing so.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt separation from these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

TEXT 95

ei ta' niścaya kari' āila vṛndāvane
āsi' rūpa-sanātanera vandila caraṇe

SYNONYMS

ei ta'-thus; niścaya kari'-having decided; āila-came; vṛndāvane-to Vṛndāvana; āsi'-coming there; rūpa-sanātanera-of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; vandila-offered respects; caraṇe-at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

TEXT 96

tabe dui bhāi tāṅre marite nā dila
nija tṛtīya bhāi kari' nikaṭe rākhila

SYNONYMS

tabe-at that time; dui bhāi-the two brothers (Śrīla Rūpa and Sanātana); tāṅre-him; marite-to die; nā dila-did not allow; nija-own; tṛtīya-third; bhāi-brother; kari'-accepting; nikaṭe-near; rākhila-kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

TEXT 97

mahāprabhura līlā yata bāhira-antara
dui bhāi tāṅra mukhe śune nirantara

SYNONYMS

mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; līlā-pastimes; yata-all; bāhira-external; antara-internal; dui bhāi-the two brothers; tāṅra-his; mukhe-in the mouth; śune-hear; nirantara-always.

TRANSLATION

Because Raghunātha dāsa Gosvāmī was an assistant to Svarūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

TEXT 98

anna-jala tyāga kaila anya-kathana
pala dui-tina māṭhā karena bhakṣaṇa

SYNONYMS

anna-jala-food and drink; tyāga-renunciation; kaila-did; anya-kathana-talking of other things; pala dui-tina-a few drops of; māṭhā-sour milk; karena-does; bhakṣaṇa-eat.

TRANSLATION

Raghunātha dāsa Gosvāmī gradually gave up all food and drink but a few drops of buttermilk.

TEXT 99

sahasra daṇḍavat kare, laya lakṣa nāma
dui sahasra vaiṣṇavere nitya paraṇāma

SYNONYMS

sahasra-thousand; daṇḍavat-obeisances; kare-does; laya-takes; lakṣa-one hundred thousand; nāma-holy names; dui-two; sahasra-thousand; vaiṣṇavere-unto the devotees; nitya-daily; paraṇāma-obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas.

TEXT 100

rātri-dine rādhā-kṛṣṇera mānasa sevana
prahareka mahāprabhura caritra-kathana

SYNONYMS

rātri-dine-day and night; rādhā-kṛṣṇera-of Rādhā and Kṛṣṇa; mānasa-within the mind; sevana-service; prahareka-about three hours; mahāprabhura-of Lord Caitanya; caritra-character; kathana-discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmīs engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them (kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī). Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

TEXT 101

tina sandhyā rādhā-kuṇḍe apatita snāna
vraja-vāsī vaiṣṇave kare āliṅgana māna

SYNONYMS

tina sandhyā-three times, namely morning, evening and noon; rādhā-kuṇḍe-in the lake of Rādhā-kuṇḍa; apatita-without failure; snāna-taking bath; vraja-vāsī-inhabitants of Vrajabhūmi; vaiṣṇave-all devotees; kare-does; āliṅgana-embracing; māna-and offering respect.

TRANSLATION

Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect.

TEXT 102

sārdha sapta-prahara kare bhaktira sādhane
cāri daṇḍa nidrā, seha nahe kona-dine

SYNONYMS

sārdha-one and a half hours; sapta-prahara-seven praharas (twenty-one hours); kare-does; bhaktira-of devotional service; sādhane-in execution; cāri daṇḍa-about two hours; nidrā-sleeping; seha-that also; nahe-not; kona-dine-some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

TEXT 103

tāṅhāra sādhana-rīti śunite camatkāra
sei rūpa-raghunātha prabhu ye āmāra

SYNONYMS

tāṅhāra-his; sādhana-rīti-process of devotional service; śunite-to hear; camatkāra-wonderful; sei-that; rūpa-Śrī Rūpa Gosvāmī; raghunātha-Raghunātha dāsa Gosvāmī; prabhu-lord; ye-that; āmāra-my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa. Sometimes it is misunderstood that by using the word raghunātha he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭa Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭa Gosvāmī was his initiating spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha Bhaṭṭa Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 104

iṅhā-sabāra yaiche haila prabhura milana
āge vistāriyā tāhā kariba varṇana

SYNONYMS

iṅhā-of them; sabāra-all; yaiche-as; haila-became; prabhura-of Śrī Caitanya Mahāprabhu; milana-meeting; āge-later on; vistāriyā-expanding; tāhā-that; kariba-I shall do; varṇana-description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

TEXT 105

śrī-gopāla bhaṭṭa eka śākhā sarvottama
rūpa-sanātana-saṅge yāṅra prema-ālāpana

SYNONYMS

śrī-gopāla bhaṭṭa-of the name Śrī Gopāla Bhaṭṭa; eka-one; śākhā-branch; sarva-uttama-very exalted; rūpa-of the name Rūpa; sanātana-of the name Sanātana; saṅge-company; yāṅra-whose; prema-love of Godhead; ālāpana-discussion.

TRANSLATION

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

PURPORT

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Veṅkata Bhaṭṭa, a resident of Śrīraṅgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 śakābda (A.D. 1512), when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of Cāturmāsya at the house of Veṅkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart's content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great sannyāsī Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava smṛti named Hari-bhakti-vilāsa and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the Rādhāramaṇa Deity. The sevaits (priests) of the Rādhāramaṇa temple belong to the Gauḍīya-sampradāya.

When Kṛṣṇadāsa Kavirāja Gosvāmī took permission from all the Vaiṣṇavas before writing Śrī Caitanya-caritāmṛta, Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of the Caitanya-caritāmṛta. Śrīla Jīva Gosvāmī has written in the beginning of his Tattva-sandarbha, "A devotee from southern India who was born of a brāhmaṇa family and was a very intimate friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jīva, am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvācārya, Śrīdhara Svāmī, Rāmānujācārya and other senior Vaiṣṇavas in the disciplic succession." In the beginning of the Bhagavat-sandarbha there are similar statements by Śrīla Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called Sat-kriyā-sāra-dīpikā, edited the Hari-bhakti-vilāsa, wrote a forword to the Ṣaṭ-sandarbha and a commentary on the Kṛṣṇa-karṇāmṛta, and installed the Rādhāramaṇa Deity in Vṛndāvana. In the Gaura-gaṇoddeśa-dīpikā, verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anaṅga-mañjarī. Sometimes he is also said to have been an incarnation of Guṇa-mañjarī. Śrīnivāsa Ācārya and Gopīnātha Pūjārī were two of his disciples.

TEXT 106

śaṅkarāraṇya–ācārya-vṛkṣera eka śākhā
mukunda, kāśīnātha, rudra–upaśākhā lekhā

SYNONYMS

śaṅkarāraṇya-of the name Śaṅkarāraṇya; ācārya-vṛkṣera-of the tree of ācāryas; eka-one; śākhā-branch; mukunda-of the name Mukunda; kāśīnātha-of the name Kāśīnātha; rudra-of the name Rudra; upaśākhā lekhā-they are known as subbranches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the sannyāsa name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 śakābda (A.D. 1512) at Sholapur, where there is a place of pilgrimage known as Pāṇḍerapura. This is referred to in the Madhya-līlā, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Puruṣottama, became the Lord's student. Kāśīnātha arranged the marriage of Lord Caitanya in His previous āśrama, when His name was Viśvambhara. Kāśīnātha induced the court paṇḍita, Sanātana, to offer Viśvambhara his daughter. In the Gaura-gaṇoddeśa-dīpikā, verse 50, it is mentioned that Kāśīnātha was an incarnation of the brāhmaṇa Kulaka, whom Satrājit sent to arrange the marriage of Kṛṣṇa and Satyabhāmā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Paṇḍita, was formerly a friend of Lord Kṛṣṇa's named Varūthapa. Śrī Rudrarāma Paṇḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Vandyopādhyāya, are known as Cakravartī Ṭhākuras, and they are in charge of the maintenance of this temple as sevaits. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the Ratha-yātrā festival, but in the Bengali year 1262 (A.D. 1855), due to a misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

TEXT 107

śrīnātha paṇḍita–prabhura kṛpāra bhājana yāṅra kṛṣṇa-sevā dekhi' vaśa tri-bhuvana

SYNONYMS

śrīnātha paṇḍita-of the name Śrīnātha Paṇḍita; prabhura-of the Lord; kṛpāra-of mercy; bhājana-receiver; yāṅra-whose; kṛṣṇa-sevā-worship of Lord Kṛṣṇa; dekhi'-seeing; vaśa-subjugated; tri-bhuvana-all the three worlds.

TRANSLATION

Śrīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Śrī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarhaṭṭa, which is a few miles from Calcutta, is a village known as Kāṅcaḍāpāḍā which was the home of Śrī Śivānanda Sena. There he constructed a temple of Śrī Gauragopāla. Another temple was established there with Śrī Rādhā-Kṛṣṇa mūrtis by Śrīnātha Paṇḍita. The Deity of that temple is named Śrī Kṛṣṇa Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 śakābda (A.D. 1787) by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking prasāda. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Śrīnātha Paṇḍita and his father and grandfather and the date of construction of the temple. Śrīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Śivānanda Sena, who was known as Paramānanda Kavi-karṇapūra. It is said that during the time of Kavi-karṇapūra the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Murśidābād from which three Deities were carved-namely, the Rādhāvallabha vigraha of Vallabhapura, the Śyāmasundara vigraha of Khaḍadaha and the Śrī Kṛṣṇa Rāya vigraha of Kāṅcaḍāpāḍā. The home of Śivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

TEXT 108

jagannātha ācārya prabhura priya dāsa
prabhura ājñāte teṅho kaila gaṅgā-vāsa

SYNONYMS

jagannātha ācārya-of the name Jagannātha Ācārya; prabhura-of the Lord; priya dāsa-very dear servant; prabhura ājñāte-by the order of the Lord; teṅho-he; kaila-agreed; gaṅgā-vāsa-living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the Gaura-gaṇoddeśa-dīpikā (111) to have formerly been Durvāsā of Nidhuvana.

TEXT 109

kṛṣṇadāsa vaidya, āra paṇḍita-śekhara
kavicandra, āra kīrtanīyā ṣaṣṭhīvara

SYNONYMS

kṛṣṇadāsa vaidya-of the name Kṛṣṇadāsa Vaidya; āra-and; paṇḍita-śekhara-of the name Paṇḍita Śekhara; kavicandra-of the name Kavicandra; āra-and; kīrtanīyā-kīrtana performer; ṣaṣṭhīvara-of the name Ṣaṣṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Śekhara, the fifty-third was Kavicandra, and the fifty-fourth was Ṣaṣṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (171) it is mentioned that Śrīnātha Miśra was Citrāṅgī and that Kavicandra was Manoharā-gopī.

TEXT 110

śrīnātha miśra, śubhānanda, śrīrāma, īśāna
śrīnidhi, śrīgopīkānta, miśra bhagavān

SYNONYMS

śrīnātha miśra-of the name Śrīnātha Miśra; śubhānanda-of the name Śubhānanda; śrīrāma-of the name Śrīrāma; īśāna-of the name Īśāna; śrīnidhi-of the name Śrīnidhi; śrī-gopīkānta-of the name Śrī Gopīkānta; miśra bhagavān-of the name Miśra Bhagavān.

TRANSLATION

The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Śubhānanda, the fifty-seventh was Śrīrāma, the fifty-eighth was Īśāna, the fifty-ninth was Śrīnidhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

PURPORT

Śubhānanda, who formerly lived in Vṛndāvana as Mālatī, was one of the kīrtana performers who danced in front of the Ratha-yātrā car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Ratha-yātrā car. Īśāna was a personal servant of Śrīmatī Śacīdevī, who showered her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

TEXT 111

subuddhi miśra, hṛdayānanda, kamala-nayana
maheśa paṇḍita, śrīkara, śrī-madhusūdana

SYNONYMS

subuddhi miśra-of the name Subuddhi Miśra; hṛdayānanda-of the name Hṛdayānanda; kamala-nayana-of the name Kamala-nayana; maheśa paṇḍita-of the name Maheśa Paṇḍita; śrīkara-of the name Śrīkara; śrī-madhusūdana-of the name Śrī Madhusūdana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Miśra, the sixty-third was Hṛdayānanda, the sixty-fourth was Kamala-nayana, the sixty-fifth was Maheśa Paṇḍita, the sixty-sixth was Śrīkara, and the sixty-seventh was Śrī Madhusūdana.

PURPORT

Subuddhi Miśra, who was formerly Guṇacūḍā in Vṛndāvana, installed Gaura-Nityānanda Deities in a temple in the village known as Belagān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.

TEXT 112

puruṣottama, śrī-gālīma, jagannātha-dāsa
śrī-candraśekhara vaidya, dvija haridāsa

SYNONYMS

puruṣottama-of the name Puruṣottama; śrī-gālīma-of the name Śrī Gālīma; jagannātha-dāsa-of the name Jagannātha dāsa; śrī-candreśekhara vaidya-of the name Śrī Candraśekhara Vaidya; dvija haridāsa-of the name Dvija Haridāsa.

TRANSLATION

The sixty-eighth branch of the original tree was Puruṣottama, the sixty-ninth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candraśekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of Aṣṭottara-śata-nāma. He had two sons named Śrīdāma and Gokulānanda, who were disciples of Śrī Advaita Ācārya. Their village, Kāñcana-gaḍiyā, is situated within five miles of the Bājārasāu station, the fifth station from Ājīmagañja in the district of Murśidābād, West Bengal.

TEXT 113

rāmadāsa, kavicandra, śrī-gopāladāsa
bhāgavatācārya, ṭhākura sāraṅgadāsa

SYNONYMS

rāmadāsa-of the name Rāmadāsa; kavicandra-of the name Kavicandra; śrī gopāla-dāsa-of the name Śrī Gopāla dāsa; bhāgavatācārya-of the name Bhāgavatācārya; ṭhākura sāraṅga-dāsa-of the name Ṭhākura Sāraṅga dāsa.

TRANSLATION

The seventy-third branch of the original tree was Rāmadāsa, the seventy-fourth was Kavicandra, the seventy-fifth was Śrī Gopāla dāsa, the seventy-sixth was Bhāgavatācārya, and the seventy-seventh was Ṭhākura Sāraṅga dāsa.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (203) it is said, "Bhāgavatācārya compiled a book entitled Kṛṣṇa-prema-taraṅgiṇī, and he was the most beloved devotee of Lord Caitanya Mahāprabhu." When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate brāhmaṇa who was a very learned scholar in Bhāgavata literature. As soon as this brāhmaṇa saw Lord Caitanya Mahāprabhu, he began to read Śrīmad-Bhāgavatam. When Mahāprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of Śrīmad-Bhāgavatam. I therefore designate you Bhāgavatācārya. Your only duty is to recite Śrīmad-Bhāgavatam. That is My injunction." His real name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.

Another name of Ṭhākura Śāraṅga dāsa was Śārṅga Ṭhākura. Sometimes he was also called Śārṅgapāṇi or Śārṅgadhara. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Sāraṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Sāraṅga. His disciplic succession still inhabits the village of Śar. There is a temple at Māmagācchi that is said to have been started by Śārṅga Ṭhākura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gauḍīya Maṭha. It is said that the management of the temple is now far better than before. In the Gaura-gaṇoddeśa-dīpikā (172) it is stated that Śāraṅga Ṭhākura was formerly a gopī named Nāndīmukhī. Some devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavi-karṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

TEXT 114

jagannātha tīrtha, vipra śrī-jānakīnātha
gopāla ācārya, āra vipra vāṇīnātha

SYNONYMS

jagannātha tīrtha-of the name Jagannātha Tīrtha; vipra-brāhmaṇa; śrī-jānakīnātha-of the name Śrī Jānakīnātha; gopāla ācārya-of the name Gopāla Ācārya; āra-and; vipra vāṇīnātha-the brāhmaṇa of the name Vāṇīnātha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the seventy-ninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāṇīnātha.

PURPORT

Jagannātha Tīrtha was one of the nine principal sannyāsīs who were Lord Caitanya's associates. Vāṇīnātha Vipra was a resident of Cāṅpāhāṭi, a village in the district of Burdwan near the town of Navadvīpa, the police station of Pūrvasthalī and the post office of Samudragaḍa. The temple there was very much neglected, but it was renovated in the Bengali year 1328 (A.D. 1921) by Śrī Paramānanda Brahmacārī, one of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's disciples, who reorganized the sevā-pūjā (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māyāpur. In the temple as it now exists, the Deity of Śrī Gaura-Gadādhara is worshiped strictly according to the principles of the revealed scriptures. Cāṅpāhāṭi is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.

TEXT 115

govinda, mādhava, vāsudeva–tina bhāi
yāṅ-sabāra kīrtane nāce caitanya-nitāi

SYNONYMS

govinda-of the name Govinda; mādhava-of the name Mādhava; vāsudeva-of the name Vāsudeva; tina bhāi-three brothers; yāṅ-sabāra-all of whom; kīrtane-in the performance of saṅkīrtana; nāce-dance; caitanya-nitāi-Lord Caitanya and Nityānanda Prabhu.

TRANSLATION

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

PURPORT

The three brothers Govinda, Mādhava and Vāsudeva Ghoṣa all belonged to a kāyastha family. Govinda established the Gopīnātha temple in Agradvīpa, where he resided. Mādhava Ghoṣa was expert in performing kīrtana. No one within this world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed saṅkīrtana, immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the Gaura-gaṇoddeśa-dīpikā (188), the three brothers were formerly Kalāvatī, Rasollāsā and Guṇatuṅgā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed kīrtana when Lord Śrī Caitanya Mahāprabhu attended the Ratha-yātrā festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the Madhya-līlā, Chapter Thirteen, verses 42 and 43.

TEXT 116

rāmadāsa abhirāma–sakhya-premarāśi
ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

SYNONYMS

rāmadāsa abhirāma-of the name Rāmadāsa Abhirāma; sakhya-prema-friendship; rāśi-great volume; ṣolasa-aṅgera-of sixteen knots; kaṣṭha-wood; tuli'-lifting; ye-one who; karila-made; vāṅśī-flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirāma was an inhabitant of Khānākula-kṛṣṇa-nagara.

TEXT 117

prabhura ājñāya nityānanda gauḍe calilā
tāṅra saṅge tina-jana prabhu-ājñāya āilā

SYNONYMS

prabhura ājñāya-under the order of Lord Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; gauḍe-to Bengal; calilā-went back; tāṅra saṅge-in His company; tina jana-three men; prabhu-ājñāya-under the order of the Lord; āilā-went.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

TEXT 118

rāmadāsa, mādhava, āra vāsudeva ghoṣa
prabhu-saṅge rahe govinda pāiyā santoṣa

SYNONYMS

rāmadāsa-of the name Rāmadāsa; mādhava-of the name Mādhava; āra-and; vāsudeva ghoṣa-of the name Vāsudeva Ghoṣa; prabhu-saṅge-in the company of Lord Caitanya Mahāprabhu; rahe-remained; govinda-of the name Govinda; pāiyā-feeling; santoṣa-great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. Govinda Ghoṣa, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

TEXT 119

bhāgavatācārya, cirañjīva śrī-raghunandana
mādhavācārya, kamalākānta, śrī-yadunandana

SYNONYMS

bhāgavatācārya-of the name Bhāgavatācārya; cirañjīva-of the name Cirañjīva; śrī-raghunandana-of the name Śrī Raghunandana; mādhavācārya-of the name Mādhavācārya; kamalākānta-of the name Kamalākānta; śrī-yadunandana-of the name Śrī Yadunandana.

TRANSLATION

Bhāgavatācārya, Cirañjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda's daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said that when Nityānanda Prabhu's daughter married Mādhavācārya, the Lord gave him the village named Pāñjinagara as a dowry. Mādhavācārya's temple is situated near the Jīrāṭ railway station on the eastern railway. According to the

Gaura-gaṇoddeśa-dīpikā (169) Śrī Mādhavācārya was formerly the gopī named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

TEXT 120

mahā-kṛpā-pātra prabhura jagāi, mādhāi
'patita-pāvana' nāmera sākṣī dui bhāi

SYNONYMS

mahā-kṛpā-pātra-object of very great mercy; prabhura-of the Lord; jagāi mādhāi-the two brothers Jagāi and Mādhāi; patita-pāvana-deliverer of the fallen; nāmera-of this name; sākṣī-witness; dui bhāi-these two brothers.

TRANSLATION

Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (115) it is said that the two brothers Jagāi and Mādhāi were formerly the doorkeepers named Jaya and Vijaya, who later became Hiraṇyākṣa and Hiraṇyakaśipu. Jagāi and Mādhāi were born in respectable brāhmaṇa families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman-hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa mahā-mantra. As a result of chanting, both brothers became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhāi still exist, and they are respectable brāhmaṇas. The tombs of these two brothers, Jagāi and Mādhāi, are in a place known as Ghoṣahāṭa, or Mādhāitalā-grāma, which is situated about one mile south of Katwa. It is said that Śrī Gopīcaraṇa dāsa Bābājī established a temple of Nitāi-Gaura at this place about two hundred years ago.

TEXT 121

gauḍa-deśa-bhaktera kaila saṅkṣepa kathana
ananta caitanya-bhakta nā yāya gaṇana

SYNONYMS

gauḍa-deśa-in Bengal; bhaktera-of the devotees; kaila-I have described; saṅkṣepa-in brief; kathana-narration; ananta-unlimited; caitanya-bhakta-devotees of Lord Caitanya; nā-not; yāya-can be; gaṇana-counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

TEXT 122

nīlācale ei saba bhakta prabhu-saṅge
dui sthāne prabhu-sevā kaila nānā-raṅge

SYNONYMS

nīlācale-at Jagannātha Purī; ei-these; saba-all; bhakta-devotees; prabhu-saṅge-in the company of Lord Caitanya; dui sthāne-in two places; prabhu-sevā-service of the Lord; kaila-executed; nānā-raṅge-in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as Oriyās and Gauḍīyas. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Śrī Bhaktivinoda Ṭhākura.

TEXT 123

kevala nīlācale prabhura ye ye bhakta-gaṇa
saṅkṣepe kariye kichu se saba kathana

SYNONYMS

kevala-only; nīlācale-in Jagannātha Purī; prabhura-of the Lord; ye ye-all those; bhakta-gaṇa-devotees; saṅkṣepe-in brief; kariye-I do; kichu-some; se saba-all those; kathana-narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Purī.

TEXTS 124-126

nīlācale prabhu-saṅge yata bhakta-gaṇa
sabāra adhyakṣa prabhura marma dui-jana
paramānanda-purī, āra svarūpa-dāmodara
gadādhara, jagadānanda, śaṅkara, vakreśvara
dāmodara paṇḍita, ṭhākura haridāsa
raghunātha vaidya, āra raghunātha-dāsa

SYNONYMS

nīlācale-in Jagannātha Purī; prabhu-saṅge-in the company of Lord Caitanya; yata-all; bhakta-gaṇa-devotees; sabāra-of all of them; adhyakṣa-the chief; prabhura-of the Lord; marma-heart and soul; dui jana-two persons; paramānanda-purī-of the name Paramānanda Purī; āra-and; svarūpa-dāmodara-of the name Svarūpa Dāmodara; gadādhara-of the name Gadādhara; jagadānanda-of the name Jagadānanda; śaṅkara-of the name Śaṅkara; vakreśvara-of the name Vakreśvara; dāmodara paṇḍita-of the name Dāmodara Paṇḍita; ṭhākura haridāsa-of the name Ṭhākura Haridāsa; raghunātha vaidya-of the name Raghunātha Vaidya; āra-and; raghunātha-dāsa-of the name Raghunātha dāsa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them-Paramānanda Purī and Svarūpa Dāmodara-were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakreśvara, Dāmodara Paṇḍita, Ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The Caitanya-bhāgavata, Antya-līlā, Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇihāṭī. He was a great devotee and had all good qualities. According to the Caitanya-bhāgavata, he was formerly Revatī, the wife of Balarāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name Sthāna-nirūpaṇa.

TEXT 127

ityādika pūrva-saṅgī baḍa bhakta-gaṇa
nīlācale rahi’ kare prabhura sevana

SYNONYMS

iti-ādika-all these and others; pūrva-saṅgī-former associates; baḍa-very; bhakta-gaṇa-great devotees; nīlācale-at Jagannātha Purī; rahi’-remaining; kare-do; prabhura-of the Lord; sevana-service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

TEXT 128

āra yata bhakta-gaṇa gauḍa-deśa-vāsī
pratyabde prabhure dekhe nīlācale āsi’

SYNONYMS

āra-others; yata-all; bhakta-gaṇa-devotees; gauḍa-deśa-vāsī-residents of Bengal; prati-abde-each year; prabhure-the Lord; dekhe-see; nīlācale-in Jagannātha Purī; āsi’-coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī every year to see the Lord.

TEXT 129

nīlācale prabhu-saha prathama milana
sei bhakta-gaṇera ebe kariye gaṇana

SYNONYMS

nīlācale-at Jagannātha Purī; prabhu-saha-with the Lord; prathama-first; milana-meeting; sei-that; bhakta-gaṇera-of the devotees; ebe-now; kariye-I do; gaṇana-count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.

TEXT 130

baḍa-śākhā eka,–sārvabhauma bhaṭṭācārya
tāṅra bhagnī-pati śrī-gopīnāthācārya

SYNONYMS

baḍa-śākhā eka-one of the biggest branches; sārvabhauma bhaṭṭācārya-of the name Sārvabhauma Bhaṭṭācārya; tāṅra bhagnī-pati-his brother-in-law (the husband of Sārvabhauma’s sister); śrī-gopīnāthācārya-of the name Śrī Gopīnātha Ācārya.

TRANSLATION

There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister’s husband, Śrī Gopīnātha Ācārya.

PURPORT

The original name of Sārvabhauma Bhaṭṭācārya was Vāsudeva Bhaṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cāṅpāhāṭī railway station. His father was a very celebrated man of the name Maheśvara Viśārada. It is said that Sārvabhauma Bhaṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihar he became a student of a great professor named Pakṣadhara Miśra, who did not allow any student to note down his explanations of logic. Sārvabhauma Bhaṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Śiromaṇi was also a student of Sārvabhauma Bhaṭṭācārya’s. In effect, Sārvabhauma Bhaṭṭācārya became the leader of all students of logic. Although he was a gṛhastha (householder), he even taught many sannyāsīs in the knowledge of logic.

He started a school at Jagannātha Purī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhaṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhaṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Ṣaḍbhuja. A Ṣaḍbhuja Deity is still situated at one end of the Jagannātha temple. Daily saṅkīrtana performances take place in this part of the temple. The meeting of Sārvabhauma Bhaṭṭācārya with Lord Caitanya

Mahāprabhu is vividly described in the Madhya-līlā, Chapter Six. Sārvabhauma Bhaṭṭācārya wrote a book named Caitanya-śataka. In addition to the hundred verses of this book, two verses beginning with the words vairāgya-vidyā-nija-bhakti-yoga and kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ are very famous among Gauḍīya Vaiṣṇavas. The Gaura-gaṇoddeśa-dīpikā (119) states that Sārvabhauma Bhaṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable brāhmaṇa family, was also an inhabitant of Navadvīpa and a constant companion of the Lord. As mentioned in the present verse of Śrī Caitanya-caritāmṛta, he was the husband of Sārvabhauma Bhaṭṭācārya's sister. In the Gaura-gaṇoddeśa-dīpikā (178) it is described that he was formerly the gopī named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

TEXT 131

kāśī-miśra, pradyumna-miśra, rāya bhavānanda
yāṅhāra milane prabhu pāilā ānanda

SYNONYMS

kāśī-miśra-of the name Kāśī Miśra; pradyumna-miśra-of the name Pradyumna Miśra; rāya bhavānanda-of the name Bhavānanda Rāya; yāṅhāra-of whom; milane-meeting; prabhu-the Lord; pāilā-got; ānanda-great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Purī [which begins with Paramānanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśī Miśra was the fifth, Pradyumna Miśra the sixth and Bhavānanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśī Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Paṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The Gaura-gaṇoddeśa-dīpikā (193) states that Kāśī Miśra was formerly Kubjā in Mathurā.. Pradyumna Miśra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Miśra was born of a brāhmaṇa family and Rāmānanda Rāya of a non-brāhmaṇa family, yet Lord Caitanya Mahāprabhu advised Pradyumna Miśra to take instruction from Rāmānanda Rāya. This incident is described in the Antya-līlā, Chapter Five.

Bhavānanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Ālālanātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the karaṇa community of Orissa, whose members were sometimes known as kāyasthas and sometimes as śūdras, but he was the governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

TEXT 132

āliṅgana kari' tāṅre balila vacana
tumi pāṇḍu, pañca-pāṇḍava–tomāra nandana

SYNONYMS

āliṅgana kari'-embracing; tāṅre-unto him; balila-said; vacana-those words; tumi-you; pāṇḍu-were Pāṇḍu; pañca-five; pāṇḍava-the Pāṇḍavas; tomāra-your; nandana-sons.

TRANSLATION

Embracing Rāya Bhavānanda, the Lord declared to him, "You formerly appeared as Pāṇḍu, and your five sons appeared as the five Pāṇḍavas."

TEXT 133

rāmānanda rāya, paṭṭanāyaka gopīnātha
kalānidhi, sudhānidhi, nāyaka vāṇīnātha

SYNONYMS

rāmānanda rāya-of the name Rāmānanda Rāya; paṭṭanāyaka gopīnātha-of the name Paṭṭanāyaka Gopīnātha; kalānidhi-of the name Kalānidhi; sudhānidhi-of the name Sudhānidhi; nāyaka vāṇīnātha-of the name Nāyaka Vāṇīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānidhi, Sudhānidhi and Nāyaka Vāṇīnātha.

TEXT 134

ei pañca putra tomāra mora priyapātra
rāmānanda saha mora deha-bheda mātra

SYNONYMS

ei-these; pañca-five; putra-sons; tomāra-your; mora-Mine; priya-pātra-very dear; rāmānanda saha-with Śrī Rāmānanda Rāya; mora-Mine; deha-bheda-bodily difference; mātra-only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, "Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different."

PURPORT

The Gaura-gaṇoddeśa-dīpikā (120-24) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the gopī Lalitā, although in the opinion of others he was an incarnation of Viśākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, "Although I am a sannyāsī, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Rāmānanda Rāya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu's final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from Śrīmad-Bhāgavatam to pacify the Lord's ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Sārvabhauma Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, declaring that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the gopīs. While touring South India, Lord Caitanya met Rāmānanda Rāya by the bank of the Godāvarī, and in their long discourses the Lord took the position of a student, and Rāmānanda Rāya instructed Him. Caitanya Mahāprabhu concluded these discourses by saying, "My dear Rāmānanda Rāya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Rāmānanda Rāya to resign from his government post and come back to Jagannātha Purī to live with Him. Although Śrī Caitanya Mahāprabhu refused to see Mahārāja Pratāparudra because he was a king, Rāmānanda Rāya, by a Vaiṣṇava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-līlā, Chapter Twelve, verses 41-57. Śrī Rāmānanda Rāya was present during the water sports of the Lord after the Ratha-yātrā festival.

Lord Śrī Caitanya Mahāprabhu considered Śrī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a gṛhastha engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities. Śrī Rāmānanda Rāya was one of the three and a half personalities with whom Śrī Caitanya Mahāprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrī Rāmānanda Rāya. As Subala always assisted Kṛṣṇa in His dealings with Rādhārāṇī in kṛṣṇa-līlā, so Rāmānanda Rāya assisted Lord Caitanya Mahāprabhu in His feelings of separation from Kṛṣṇa. Śrī Rāmānanda Rāya was the author of Jagannātha-vallabha-nāṭaka.

TEXTS 135-136

pratāparudra rājā, āra oḍhra kṛṣṇānanda
paramānanda mahāpātra, oḍhra śivānanda
bhagavān ācārya, brahmānandākhya bhāratī
śrī-śikhi māhiti, āra murāri māhiti

SYNONYMS

pratāparudra rājā-King Pratāparudra of Orissa; āra-and; oḍhra kṛṣṇānanda-Kṛṣṇānanda, an Oriya devotee; paramānanda mahāpātra-of the name Paramānanda Mahāpātra; oḍhra śivānanda-the Oriya Śivānanda; bhagavān ācārya-of the name Bhagavān Ācārya; brahmānanda-ākhya bhāratī-of the name Brahmānanda Bhāratī; śrī-śikhi māhiti-of the name Śrī Śikhi Māhiti; āra-and; murāri māhiti-of the name Murāri Māhiti.

TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇānanda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti and Murāri Māhiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT

Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya that he was able to serve Lord Caitanya. In the Gaura-gaṇoddeśa-dīpikā (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named Caitanya-candrodaya was written under his direction.

In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, Paramānanda Mahāpātra is described as follows: "Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu." Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śatānanda Khān, was completely materialistic, and his younger brother, Gopāla Bhaṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Purī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Svarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavān Ācārya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarūpa Dāmodara, the Lord's secretary, did not allow him to do so. Later Svarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarūpa Dāmodara, begging his mercy. This is described in the Antya-līlā, Chapter Five, verses 91-158.

In the Gaura-gaṇoddeśa-dīpikā, verse 189, it is said that Śikhi Māhiti was formerly an assistant of Śrīmatī Rādhārāṇī named Rāgalekhā. His sister Mādhavī was also an assistant of Śrīmatī Rādhārāṇī and was named Kalākelī. Śikhi Māhiti, Mādhavī and their brother Murāri Māhiti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahākāvya in which there are many narrations about Śikhi Māhiti. One narration concerns his seeing an ecstatic dream. Śikhi Māhiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with His long arms." As he spoke to his brother and sister in this way, Śikhi Māhiti's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in the Jagamohana (the kīrtana hall in the Jagannātha temple), looking at the beauty of the Śrī Jagannātha Deity just as in Śikhi Māhiti's dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhiti, exclaiming, "You are the elder brother of Murāri!" Being thus embraced, Śikhi Māhiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murāri Māhiti, the youngest brother of Śikhi Māhiti, is described in the Madhya-līlā, Chapter Ten, verse 44.

TEXT 137

mādhavī-devī–śikhi-māhitira bhaginī
śrī-rādhāra dāsī-madhye yāṅra nāma gaṇi

SYNONYMS

mādhavī-devī-of the name Mādhavīdevī; śikhi-māhitira-of Śikhi Māhiti; bhaginī-sister; śrī-rādhāra-of Śrīmatī Rādhārāṇī; dāsī-madhye-amongst the maidservants; yāṅra-whose; nāma-name; gaṇi-count.

TRANSLATION

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhiti. She is considered to have formerly been a maidservant of Śrīmatī Rādhārāṇī.

PURPORT

In the Antya-līlā of Caitanya-caritāmṛta, Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her one of the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosāñi, Śrī Rāmānanda Rāya and Śikhi Māhiti, and Śikhi Māhiti's sister, Mādhavīdevī, being a woman, was considered the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

TEXT 138

īśvara-purīra śiṣya–brahmacārī kāśīśvara
śrī-govinda nāma tāṅra priya anucara

SYNONYMS

īśvara-purīra śiṣya-disciple of Īśvara Purī; brahmacārī kāśīśvara-of the name Brahmacārī Kāśīśvara; śrī-govinda-of the name Śrī Govinda; nāma-name; tāṅra-his; priya-very dear; anucara-follower.

TRANSLATION

Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 137, it is stated that the servants formerly named Bhṛṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

TEXT 139

tāṅra siddhi-kāle doṅhe tāṅra ājñā pāñā
nīlācale prabhu-sthāne milila āsiyā

SYNONYMS

tāṅra siddhi-kāle-at the time of Īśvara Purī's passing away; doṅhe-the two of them; tāṅra-his; ājñā-order; pāñā-getting; nīlācale-at Jagannātha Purī; prabhu-sthāne-at the place of Lord Caitanya Mahāprabhu; milila-met; āsiyā-coming there.

TRANSLATION

In the list of prominent devotees at Nīlācala [Jagannātha Purī], Kāśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannātha Purī, being thus ordered by Īśvara Purī at the time of his passing away.

TEXT 140

gurura sambandhe mānya kaila duṅhākāre
tāṅra ājñā māni' sevā dilena doṅhāre

SYNONYMS

gurura sambandhe-in relationship with His spiritual master; mānya-honor; kaila-offered; duṅhākāre-to both of them; tāṅra ājñā-his order; māni'-accepting; sevā-service; dilena-gave them; doṅhāre-the two of them.

TRANSLATION

Both Kāśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Īśvara Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

TEXT 141

aṅga-sevā govindere dilena īśvara
jagannātha dekhite calena āge kāśīśvara

SYNONYMS

aṅga-sevā-taking care of the body; govindere-unto Govinda; dilena-He gave; īśvara-the Supreme Personality of Godhead; jagannātha-the Jagannātha Deity; dekhite-while going to visit; calena-goes; āge-in front; kāśīśvara-of the name Kāśīśvara.

TRANSLATION

Govinda cared for the body of Śrī Caitanya Mahāprabhu, whereas Kāśīśvara went in front of the Lord when He went to see Jagannātha in the temple.

TEXT 142

aparaśa yāya gosāñi manuṣya-gahane
manuṣya ṭheli' patha kare kāśī balavāne

SYNONYMS

aparaśa-untouched; yāya-goes; gosāñi-Śrī Caitanya Mahāprabhu; manuṣya-gahane-in the crowd; manuṣya theli'-pushing the crowd of men; patha kare-clears the way; kāśī-Kāśīśvara; balavāne-very strong.

TRANSLATION

When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

TEXT 143

rāmāi-nandāi–doṅhe prabhura kiṅkara
govindera saṅge sevā kare nirantara

SYNONYMS

rāmāi-nandāi-of the names Rāmāi and Nandāi; doṅhe-both of them; prabhura-Lord Caitanya's; kiṅkara-servants; govindera-with Govinda; saṅge-with him; sevā-service; kare-rendered; nirantara-twenty-four hours a day.

TRANSLATION

Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Purī, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

TEXT 144

bāiśa ghaḍā jala dine bharena rāmāi
govinda-ājñāya sevā karena nandāi

SYNONYMS

bāiśa-twenty-two; ghaḍā-big waterpots; jala-water; dine-daily; bharena-fills; rāmāi-of the name Rāmāi; govinda-ājñāya-by the order of Govinda; sevā-service; karena-renders; nandāi-of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big waterpots, whereas Nandāi personally assisted Govinda.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (139) it is stated that two servants who formerly supplied milk and water to Lord Kṛṣṇa became Rāmāi and Nandāi in the pastimes of Caitanya Mahāprabhu.

TEXT 145

kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa
yāre saṅge laiyā kailā dakṣiṇa gamana

SYNONYMS

kṛṣṇadāsa-of the name Kṛṣṇadāsa; nāma-name; śuddha-pure; kulīna-respectable; brāhmaṇa-brāhmaṇa; yāre-whom; saṅge-with; laiyā-taking; kailā-did; dakṣiṇa-southern India; gamana-touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa with Him.

PURPORT

Kṛṣṇadāsa is described in the Madhya-līlā, chapters Seven and Nine. He went with Śrī Caitanya Mahāprabhu to carry His waterpot. In the Malabar state, members of the Bhaṭṭathāri cult tried to captivate Kṛṣṇadāsa by supplying a woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being harmed, when they returned to Jagannātha Purī He asked Kṛṣṇadāsa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord Caitanya Mahāprabhu.

TEXT 146

balabhadra bhaṭṭācārya–bhakti adhikārī
mathurā-gamane prabhura yeṅho brahmacārī

SYNONYMS

ballabhadra bhaṭṭācārya-of the name Balabhadra Bhaṭṭācārya; bhakti adhikārī-bona fide devotee; mathurā-gamane-while touring Mathurā; prabhura-of the Lord; yeṅho-who; brahmacārī-acted as a brahmacārī.

TRANSLATION

As a bona fide devotee, Balabhadra Bhaṭṭācārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭācārya acted as a brahmacārī, or personal assistant of a sannyāsī. A sannyāsī is not supposed to cook. Generally a sannyāsī takes prasāda at the house of a gṛhastha, and a brahmacārī helps in this connection. A sannyāsī is supposed to be a spiritual master and a brahmacārī his disciple. Balabhadra Bhaṭṭācārya acted as a brahmacārī for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

TEXT 147

baḍa haridāsa, āra choṭa haridāsa
dui kīrtanīyā rahe mahāprabhura pāśa

SYNONYMS

baḍa haridāsa-of the name Baḍa Haridāsa; āra-and; choṭa haridāsa-of the name Choṭa Haridāsa; dui kīrtanīyā-both of them were good singers; rahe-stay; mahā-prabhura-Lord Caitanya Mahāprabhu; pāśa-with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nīlācala, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the Antya-līlā, Chapter Two.

TEXT 148

rāmabhadrācārya, āra oḍhra siṁheśvara
tapana ācārya, āra raghu, nīlāmbara

SYNONYMS

rāmabhadrācārya-of the name Rāmabhadra Ācārya; āra-and; oḍhra-resident of Orissa; siṁheśvara-of the name Siṁheśvara; tapana ācārya-of the name Tapana Ācārya; āra raghu-and another Raghunātha; nīlāmbara-of the name Nīlāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Purī, Rāmabhadra Ācārya was the twenty-sixth, Siṁheśvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nīlāmbara the thirtieth.

TEXT 149

siṅgābhaṭṭa, kāmābhaṭṭa, dantura śivānanda
gauḍe pūrva bhṛtya prabhura priya kamalānanda

SYNONYMS

siṅgābhaṭṭa-of the name Siṅgābhaṭṭa; kāmābhaṭṭa-of the name Kāmābhaṭṭa; dantura śivānanda-of the name Dantura Śivānanda; gauḍe-in Bengal; pūrva-formerly; bhṛtya-servant; prabhura-of the Lord; priya-very dear; kamalānanda-of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmābhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śrī Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Purī.

TEXT 150

acyutānanda–advaita-ācārya-tanaya
nīlācale rahe prabhura caraṇa āśraya

SYNONYMS

acyutānanda-of the name Acyutānanda; advaita-ācārya-tanaya-the son of Advaita Ācārya; nīlācale-at Jagannātha Purī; rahe-stays; prabhura-of Lord Caitanya Mahāprabhu; caraṇa-lotus feet; āśraya-taking shelter.

TRANSLATION

Acyutānanda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.

PURPORT

There is a statement about Acyutānanda in Chapter Twelve, verse 13, of Ādi-līlā.

TEXT 151

nirloma gaṅgādāsa, āra viṣṇudāsa
ei sabera prabhu-saṅge nīlācale vāsa

SYNONYMS

nirloma gaṅgādāsa-of the name Nirloma Gaṅgādāsa; āra-and; Viṣṇudāsa-of the name Viṣṇudāsa; ei sabera-of all of them; prabhu-saṅge-with Lord Caitanya Mahāprabhu; nīlācale-at Jagannātha Purī; vāsa-residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya Mahāprabhu.

TEXTS 152-154

vārāṇasī-madhye prabhura bhakta tina jana
candraśekhara vaidya, āra miśra tapana
raghunātha bhaṭṭācārya–miśrera nandana
prabhu yabe kāśī āilā dekhi' vṛndāvana
candraśekhara-gṛhe kaila dui māsa vāsa
tapana-miśrera ghare bhikṣā dui māsa

SYNONYMS

vārāṇasī-madhye-at Vārāṇasī; prabhura-of Lord Caitanya Mahāprabhu; bhakta-devotees; tina jana-three persons; candraśekhara vaidya-the clerk of the name Candraśekhara; āra-and; miśra tapana-Tapana Miśra; raghunātha bhaṭṭācārya-of the name Raghunātha Bhaṭṭācārya; miśrera nandana-the son of Tapana Miśra; prabhu-Lord Śrī Caitanya Mahāprabhu; yabe-when; kāśī-Vārāṇasī; āilā-came; dekhi'-after visiting; vṛndāvana-the holy place known as Vṛndāvana; candraśekhara gṛhe-in the house of Candraśekhara Vaidya; kaila-did; dui māsa-for two months; vāsa-reside; tapana-miśrera-of Tapana Miśra; ghare-in the house; bhikṣā-accepted prasāda; dui māsa-for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana Miśra and Raghunātha Bhaṭṭācārya, Tapana Miśra's son. When Lord Caitanya came to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence of Candraśekhara Vaidya and accepted prasāda at the house of Tapana Miśra.

PURPORT

When Śrī Caitanya Mahāprabhu was in Bengal, Tapana Miśra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received hari-nāma initiation. After that, by the order of the Lord, Tapana Miśra resided in Vārāṇasī, and when Lord Caitanya visited Vārāṇasī He stayed at the home of Tapana Miśra.

TEXT 155

raghunātha bālye kaila prabhura sevana

ucchiṣṭa-mārjana āra pāda-saṁvāhana

SYNONYMS

raghunātha-Raghunātha, the son of Tapana Miśra; bālye-in his boyhood; kaila-did; prabhura-of Lord Caitanya; sevana-rendering service; ucchiṣṭa-mārjana-washing the dishes; āra-and; pāda-saṁvāhana-massaging the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

TEXT 156

baḍa haile nīlācale gelā prabhura sthāne
aṣṭa-māsa rahila bhikṣā dena kona dine

SYNONYMS

baḍa haile-when he grew to be a young man; nīlācale-at Jagannātha Purī; gelā-went; prabhura-of Lord Śrī Caitanya Mahāprabhu; sthāne-at the place; aṣṭa-māsa-eight months; rahila-stayed; bhikṣā-prasāda; dena-gave; kona dine-some days.

TRANSLATION

When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Purī and stayed there for eight months. Sometimes he offered prasāda to the Lord.

TEXT 157

prabhura ājñā pāñā vṛndāvanere āilā
āsiyā śrī-rūpa-gosāñira nikaṭe rahilā

SYNONYMS

prabhura-of Lord Caitanya Mahāprabhu; ājñā-order; pāñā-receiving; vṛndāvanere-to Vṛndāvana; āilā-he came; āsiyā-coming there; śrī-rūpa-gosāñira-of Śrīla Rūpa Gosvāmī; nikaṭe-at his shelter; rahilā-remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunātha went to Vṛndāvana and remained there under the shelter of Śrīla Rūpa Gosvāmī.

TEXT 158

tāṅra sthāne rūpa-gosāñi śunena bhāgavata
prabhura kṛpāya teṅho kṛṣṇa-preme matta

SYNONYMS

tāṅra sthāne-in his place; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; śunena-heard; bhāgavata-the recitation of Śrīmad-Bhāgavatam; prabhura kṛpāya-by the mercy of Lord Caitanya; teṅho-he; kṛṣṇa-preme-in love of Kṛṣṇa; matta-always maddened.

TRANSLATION

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapana Miśra. Born in approximately 1425 śakābda (A.D. 1504), he was expert in reciting Śrīmad-Bhāgavatam, and in the Antya-līlā, Chapter Thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Śrī Caitanya Mahāprabhu was greatly pleased to accept the food that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of food left by Śri Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight months in Jagannātha Purī, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a brahmacārī, and He also ordered him to read Śrīmad-Bhāgavatam constantly. Thus he went to Vṛndāvana, where he engaged in reciting Śrīmad-Bhāgavatam to Śrīla Rūpa Gosvāmī. He was so expert in reciting Śrīmad-Bhāgavatam that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of tulasī said to be as long as fourteen cubits. Under Raghunātha Bhaṭṭa Gosvāmī's order, one of his disciples constructed the Govinda temple. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhā-kuṇḍa in a small cottage. In the Gaura-gaṇoddeśa-dīpikā, verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the gopī named Rāga-mañjarī.

TEXT 159

ei-mata saṅkhyātīta caitanya-bhakta-gaṇa
diṅmātra likhi, samyak nā yāya kathana

SYNONYMS

ei-mata-in this way; saṅkhyā-atīta-innumerable; caitanya-bhakta-gaṇa-devotees of Lord Caitanya; diṅ-mātra-only a fractional part; likhi-I write; samyak-full; nā-cannot; yāya-be possible; kathana-to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

TEXT 160

ekaika-śākhāte lāge koṭi koṭi ḍāla
tāra śiṣya-upaśiṣya, tāra upaḍāla

SYNONYMS

eka-eka-in each; śākhāte-branch; lāge-grow; koṭi koṭi-hundreds and thousands; ḍāla-twigs; tāra-His; śiṣya-disciples; upaśiṣya-subdisciples; tāra-His; upaḍāla-subbranches.

TRANSLATION

From each branch of the tree have grown hundreds and thouands of subbranches of disciples and granddisciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyāsa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu must take pride in the spread of the Kṛṣṇa consciousness movement instead of viciously criticizing its propaganda work.

TEXT 161

sakala bhariyā āche prema-phula-phale
bhāsāila tri-jagat kṛṣṇa-prema-jale

SYNONYMS

sakala-all; bhariyā-filled; āche-there is; prema-love of Godhead; phula-flowers; phale-fruits; bhāsāila-inundated; tri-jagat-the whole world; kṛṣṇa-prema-of love of Kṛṣṇa; jale-with water.

TRANSLATION

Every branch and subbranch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Kṛṣṇa.

TEXT 162

eka eka śākhāra śakti ananta mahimā
'sahasra vadane' yāra dite nāre sīmā

SYNONYMS

eka eka-of each and every; śākhāra-branch; śakti-power; ananta-unlimited; mahimā-glories; sahasra vadane-in thousands of mouths; yāra-of which; dite-to give; nāre-becomes unable; sīmā-limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

TEXT 163

saṅkṣepe kahila mahāprabhura bhakta-gaṇa
samagra balite nāre 'sahasra-vadana'

SYNONYMS

saṅkṣepe-in brief; kahila-described; mahāprabhura-of Lord Caitanya Mahāprabhu; bhakta-gaṇa-the devotees; samagra-all; balite-to speak; nāre-cannot; sahasra-vadana-Lord Śeṣa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

TEXT 164

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrī Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Tenth Chapter, in the matter of the main trunk of the Caitanya tree, its branches and its subbranches.

18.4.11 Chapter 11

The Expansions of Lord Nityānanda

As the branches and subbranches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and subbranches of Śrī Nityānanda Prabhu are similarly listed.

TEXT 1

nityānanda-padāmbhoja-
bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhyā
likhyante katicin mayā

SYNONYMS

nityānanda-of Lord Śrī Nityānanda; pada-ambhoja-lotus feet; bhṛṅgān-the bumblebees; prema-of love of Godhead; madhu-by the honey; unmadān-maddened; natvā-offering obeisances; akhilān-to all of them; teṣu-out of them; mukhyāḥ-the chief; likhyante-being described; katicit-a few of them; mayā-by me.

TRANSLATION

After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

TEXT 2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita yei, sei dhanya

SYNONYMS

jaya jaya-all glories; mahāprabhu-unto Lord Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa-caitanya-known as Kṛṣṇa Caitanya; tāṅhāra caraṇa-āśrita-all who have taken shelter at His lotus feet; yei-anyone; sei-he is; dhanya-glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

TEXT 3

jaya jaya śrī-advaita, jaya nityānanda
jaya jaya mahāprabhura sarva-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-advaita-unto Śrī Advaita Ācārya; jaya-all glories; nityānanda-unto Lord Śrī Nityānanda Prabhu; jaya jaya-all glories; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; sarva-all; bhakta-vṛnda-devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

TEXT 4

tasya śrī-kṛṣṇa-caitanya-
sat-premāmara-śākhinaḥ
ūrdhva-skandhāvadhūtendoḥ
śākhā-rūpān gaṇān numaḥ

SYNONYMS

tasya-His; śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; sat-prema-of eternal love of Godhead; amara-indestructible; śākhinaḥ-of the tree; ūrdhva-very high; skandha-branch; avadhūta-indoḥ-of Śrī Nityānanda; śākhā-rūpān-in the form of different branches; gaṇān-to the devotees; numaḥ-I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

TEXT 5

śrī-nityānanda-vṛkṣera skandha gurutara
tāhāte janmila śākhā-praśākhā vistara

SYNONYMS

śrī-nityānanda-vṛkṣera-of the tree known as Śrī Nityānanda; skandha-main branch; gurutara-extremely heavy; tāhāte-from that branch; janmila-grew; śākhā-branches; praśākhā-subbranches; vistara-expansively.

TRANSLATION

Śrī Nityānanda Prabhu is an extremely heavy branch of the Śrī Caitanya tree. From that branch grow many branches and subbranches.

TEXT 6

mālākarera icchā jale bāḍe śākhā-gaṇa
prema-phula-phale bhari' chāila bhuvana

SYNONYMS

mālā-kārera-of Śrī Caitanya Mahāprabhu; icchā-jale-by the water of His wish; bāḍe-increase; śākhā-gaṇa-the branches; prema-love of Godhead; phula-phale-with flowers and fruits; bhari'-filling; chāila-covered; bhuvana-the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

TEXT 7

asaṅkhya ananta gaṇa ke karu gaṇana
āpanā śodhite kahi mukhya mukhya jana

SYNONYMS

asaṅkhya-innumerable; ananta-unlimited; gaṇa-devotees; ke-who; karu-can; gaṇana-count; āpanā-the self; śodhite-to purify; kahi-I speak; mukhya mukhya-only the chief; jana-persons.

TRANSLATION

These branches and subbranches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Kṛṣṇa conscious activities should be undertaken for personal purification (āpanā śodhite), not for material gain.

TEXT 8

śrī-vīrabhadra gosāñi–skandha-mahāśākhā
tāṅra upaśākhā yata, asaṅkhya tāra lekhā

SYNONYMS

śrī-vīrabhadra gosāñi-of the name Śrī Vīrabhadra Gosāñi; skandha-of the trunk; mahā-śākhā-the biggest branch; tāṅra-his; upaśākhā-subbranches; yata-all; asaṅkhya-innumerable; tāra-of that; lekhā-the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and subbranches. It is not possible to describe them all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosāñi as the direct son of Śrīla Nityānanda Prabhu and a disciple of Jāhnavā-devī. His real mother was Vasudhā. In the Gaura-gaṇoddeśa-dīpikā, verse 67, he is mentioned as an incarnation of Kṣīrodakaśāyī Viṣṇu. Therefore Vīrabhadra Gosāñi is nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name Jhāmaṭapura, in the district of Hugali, Vīrabhadra Gosāñi had a disciple named Yadunāthācārya, who had two daughters-a real daughter named Śrīmatī and a foster daughter named Nārāyaṇī. Both these daughters married, and they are mentioned in Bhakti-ratnākara (Thirteenth Wave). Vīrabhadra Gosāñi had three disciples who are celebrated as his sons-Gopījana-vallabha, Rāmakṛṣṇa and Rāmacandra. The youngest, Rāmacandra, belonged to the Śāṇḍilya dynasty and had the surname Vaṭavyāla. He established his family at Khaḍadaha, and its members are known as the gosvāmīs of Khaḍadaha. The eldest disciple, Gopījana-vallabha, was a resident of a village known as Latā, near the Mānakara railway station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha, in a village named Gayeśapura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Vīrabhadra Gosāñi. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra's son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacāṇḍa, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Vīrabhadra Gosāñi.

TEXT 9

īśvara ha-iyā kahāya mahā-bhāgavata
veda-dharmātīta hañā veda-dharme rata

SYNONYMS

īśvara-the Supreme Personality of Godhead; ha-iyā-being; kahāya-calls Himself; mahā-bhāgavata-great devotee; veda-dharma-the principles of Vedic religion; atīta-transcendental; hañā-being; veda-dharme-in the Vedic system; rata-engaged.

TRANSLATION

Although Vīrabhadra Gosāñi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

TEXT 10

antare īśvara-ceṣṭā, bāhire nirdambha
caitanya-bhakti-maṇḍape teṅho mūla-stambha

SYNONYMS

antare-within Himself; īśvara-ceṣṭā-the activities of the Supreme Personality of Godhead; bāhire-externally; nirdambha-without pride; caitanya-bhakti-maṇḍape-in the devotional hall of Śrī Caitanya Mahāprabhu; teṅho-He is; mūla-stambha-the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

TEXT 11

adyāpi yāṅhāra kṛpā-mahimā ha-ite
caitanya-nityānanda gāya sakala jagate

SYNONYMS

adyāpi-until today; yāṅhāra-whose; kṛpā-mercy; mahimā-glorious; ha-ite-from; caitanya-nityānanda-Śrī Caitanya-Nityānanda; gāya-sing; sakala-all; jagate-in the world.

TRANSLATION

It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

TEXT 12

sei vīrabhadra-gosāñira la-inu śaraṇa
yāṅhāra prasāde haya abhīṣṭa-pūraṇa

SYNONYMS

sei-that; vīrabhadra-gosāñira-of Śrī Vīrabhadra Gosāñi; la-inu-I take; śaraṇa-shelter; yāṅhāra-whose; prasāde-by mercy; haya-it becomes so; abhīṣṭa-pūraṇa-fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosāñi so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.

TEXT 13

śrī-rāmadāsa āra, gadādhara dāsa
caitanya-gosāñira bhakta rahe tāṅra pāśa

SYNONYMS

śrī-rāmadāsa-of the name Śrī Rāmadāsa; āra-and; gadādhara dāsa-of the name Gadādhara dāsa; caitanya-gosāñira-of Lord Śrī Caitanya Mahāprabhu; bhakta-devotees; rahe-stay; tāṅra pāśa-with Him.

TRANSLATION

Two devotees of Lord Caitanya, named Śrī Rāmadāsa and Gadādhara dāsa, always lived with Śrī Vīrabhadra Gosāñi.

PURPORT

Śrī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve gopālas, cowherd boyfriends, of Śrī Nityānanda Prabhu. The Gaura-gaṇoddeśa-dīpikā, verse 126, states that Śrī Rāmadāsa was formerly Śrīdāmā. In Bhakti-ratnākara (Fourth Wave), there is a description of Śrīla Abhirāma Ṭhākura. By the order of Śrī Nityānanda Prabhu, Abhirāma Ṭhākura became a great ācārya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very afraid of him. Empowered by Śrī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a śālagrāma-śilā, it would immediately fracture.

Ten miles southwest of the Cāṅpāḍāṅgā railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Āmtā, a village in the Hugalī district, is a small town named Khānākūla-kṛṣṇanagara, where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāṭa, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānākūla. The temple of Abhirāma Ṭhākura is situated in Kṛṣṇanagara, which is near the kūla (bank) of the Khānā (Dvārakeśvara River); therefore this place is celebrated as Khānākūla-kṛṣṇanagara. Outside of the temple is a bakula tree. This place is known as Siddha-bakula-kuñja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānākūla-kṛṣṇanagara there is a big fair held every year in the month of Caitra (March-April) on the Kṛṣṇa-saptamī, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopīnātha. There are many sevaita families living near the temple. It is said that Abhirāma Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Śrīmān Śrīnivāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

TEXTS 14-15

nityānande ājñā dila yabe gauḍe yāite
mahāprabhu ei dui dilā tāṅra sāthe
ataeva dui-gaṇe duṅhāra gaṇana
mādhava-vāsudeva ghoṣerao ei vivaraṇa

SYNONYMS

nityānande-unto Lord Nityānanda; ājñā-order; dila-gave; yabe-when; gauḍe-to Bengal; yāite-to go; mahāprabhu-Śrī Caitanya Mahāprabhu; ei dui-these two; dilā-gave; tāṅra sāthe-with Him; ataeva-therefore; dui-gaṇe-in both the parties; duṅhāra-two of them; gaṇana-are counted; mādhava-of the name Mādhava; vāsudeva-of the name Vāsudeva; ghoṣerao-of the surname Ghoṣa; ei-this; vivaraṇa-description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityānanda. Similarly, Mādhava and Vāsudeva Ghoṣa belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dāṅihāṭa, near the Agradvīpa railway station and Pāṭuli in the district of Burdwan, where the Deity of Śrī Gopīnāthajī is still situated. This Deity accepted Govinda Ghoṣa as His father. Even until today, the Deity performs the śrāddha ceremony on the anniversary of the death of Govinda Ghoṣa. The temple of this Deity is managed by the rāja-vaṁśa family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of Vaiśākha, when there is a bāradola ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnāthajī is brought back to the temple in Agradvīpa.

TEXT 16

rāmadāsa–mukhya-śākhā, sakhya-prema-rāśi
ṣolasāṅgera kāṣṭha yei tuli' kaila vaṁśī

SYNONYMS

rāma-dāsa-of the name Rāmadāsa; mukhya-śākhā-chief branch; sakhya-prema-rāśi-full of fraternal love; ṣolasa-aṅgera-of sixteen knots; kāṣṭha-wood; yei-that; tuli'-raising; kaila-made; vāṁśī-flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

TEXT 17

gadādhara dāsa gopībhāve pūrṇānanda
yāṅra ghare dānakeli kaila nityānanda

SYNONYMS

gadādhara dāsa-of the name Gadādhara dāsa; gopī-bhāve-in the ecstasy of the gopīs; pūrṇa-ānanda-fully in transcendental bliss; yāṅra ghare-in whose house; dāna-keli-performance of dānakeli-līlā; kaila-did; nityānanda-Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.

TEXT 18

śrī-mādhava ghoṣa–mukhya kīrtanīyā-gaṇe
nityānanda-prabhu nṛtya kare yāṅra gāne

SYNONYMS

śrī-mādhava ghoṣa-of the name Śrī Mādhava Ghoṣa; mukhya-chief; kīrtanīyā-gaṇe-amongst the performers of saṅkīrtana; nityānanda-prabhu-of the name Nityānanda Prabhu; nṛtya-dance; kare-does; yāṅra-whose; gāne-in song.

TRANSLATION

Śrī Mādhava Ghoṣa was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

TEXT 19

vāsudeva gīte kare prabhura varṇane
kāṣṭha-pāṣāṇa drave yāhāra śravaṇe

SYNONYMS

vāsudeva-of the name Vāsudeva; gīte-while singing; kare-does; prabhura-of Nityānanda Prabhu and Śrī Caitanya Mahāprabhu; varṇane-in description; kāṣṭha-wood; pāṣāṇa-stone; drave-melt; yāhāra-whose; śravaṇe-by hearing.

TRANSLATION

When Vāsudeva Ghoṣa performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

TEXT 20

murāri-caitanya-dāsera alaukika līlā
vyāghra-gāle caḍa māre, sarpa-sane khelā

SYNONYMS

murāri-of the name Murāri; caitanya-dāsera-of the servant of Śrī Caitanya Mahāprabhu; alaukika-uncommon; līlā-pastimes; vyāghra-tiger; gāle-on the cheek; caḍa māre-slaps; sarpa-a snake; sane-with; khelā-playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Murāri Caitanya dāsa was born in the village of Sar-vṛndāvana-pura, which is situated about two miles from the Galaśī station on the Burdwan line. When Murāri Caitanya dāsa came to Navadvīpa, he settled in the village of Modadruma, or Māmagāchi-grāma. At that time he became known as Śārṅga or Sāraṅga Murāri Caitanya dāsa. The descendants of his family still reside in Sarer Pāṭa. In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, there is the following statement: "Murāri Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa mahā-mantra or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa mahā-mantra. No one can describe his specific characteristics, but it is understood that wherever Murāri Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created."

TEXT 21

nityānandera gaṇa yata–saba vraja-sakhā
śṛṅga-vetra-gopaveśa, śire śikhi-pākhā

SYNONYMS

nityānandera-of Lord Nityānanda Prabhu; gaṇa-followers; yata-all; saba-all; vraja-sakhā-residents of Vṛndāvana; śṛṅga-horn; vetra-cane stick; gopa-veśa-dressed like a cowherd boy; śire-on the head; śikhi-pākhā-the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhūmi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnavā-mātā is also within the list of Lord Nityānanda's followers. She is described in the Gaura-gaṇoddeśa-dīpikā, verse 66, as Anaṅga-mañjarī of Vṛndāvana. All the devotees who are followers of Jāhnavā-mātā are counted within the list of Śrī Nityānanda Prabhu's devotees.

TEXT 22

raghunātha vaidya upādhyāya mahāśaya
yāṅhāra darśane kṛṣṇa-prema-bhakti haya

SYNONYMS

raghunātha vaidya-the physician Raghunātha; upādhyāya mahāśaya-a great personality with the title Upādhyāya; yāṅhāra-whose; darśane-by visiting; kṛṣṇa-prema-love of Kṛṣṇa; bhakti-devotional service; haya-awakened.

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

TEXT 23

sundarānanda–nityānandera śākhā, bhṛtya marma
yāṅra saṅge nityānanda kare vraja-narma

SYNONYMS

sundarānanda-of the name Sundarānanda; nityānandera śākhā-a branch of Nityānanda Prabhu; bhṛtya marma-very intimate servant; yāṅra saṅge-with whom; nityānanda-Lord Nityānanda; kare-performs; vraja-narma-activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda's most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the Caitanya-bhagavata, Antya-līlā, Chapter Fives, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā he is stated to have been Sudāmā in kṛṣṇa-līlā. Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Maheśapura, which is about fourteen miles east of the Mājadiyā railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a bāula (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Maheśapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the name Vetravatī.

Sundarānanda Prabhu was a naiṣṭhika-brahmacārī: he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgalaḍihi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Maheśapura, Rādhāvallabha, was taken by the Saidābād Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Maheśapura has looked after Their worship. On the full moon day of the month of Māgha (January-February), the anniversary of Sundarānanda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

TEXT 24

kamalākara pippalāi–alaukika rīta
alaukika prema tāṅra bhuvane vidita

SYNONYMS

kamalākara pippalāi-of the name Kamalākara Pippalāi; alaukika-uncommon; rīta-behavior or pastime; alaukika-uncommon; prema-love of Godhead; tāṅra-his; bhuvane-in the world; vidita-celebrated.

TRANSLATION

Kamalākara Pippalāi is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 128, Kamalākara Pippalāi is described as the third gopāla. His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalākara Pippalāi. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The genealogy of the family of Kamalākara Pippalāi is given as follows. Kamalākara Pippalāi had a son named Caturbhuja, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had one son named Jagadānanda, and his son's name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah Sujā, donated 1,185 bighās of land in the Bengali year 1060 (A.D. 1653). The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that when Kamalākara Pippalāi left home his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a brāhmaṇa family.

The history of the Jagannātha temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer food to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three deities-Jagannātha, Balarāma and Subhadrā-floating in the Ganges. He picked up all those deities and installed them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means "one who is empowered to worship the Lord." These Adhikārīs belong to a respectable brāhmaṇa family. Five types of upper-class brāhmaṇas are recognized by the surname Pippalāi.

TEXT 25

sūryadāsa sarakhela, tāṅra bhāi kṛṣṇadāsa
nityānande dṛḍha viśvāsa, premera nivāsa

SYNONYMS

sūryadāsa sarakhela-of the name Sūryadāsa Sarakhela; tāṅra bhāi-his brother; kṛṣṇadāsa-of the name Kṛṣṇadāsa; nityānande-unto Lord Nityānanda; dṛḍha viśvāsa-firm faith; premera nivāsa-the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the Bhakti-ratnākara (Twelfth Wave), it is stated that a few miles from Navadvīpa is a place called Śāligrāma that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary in the Muslim government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnavā were two daughters of Sūryadāsa Sarakhela.

TEXT 26

gaurīdāsa paṇḍita yāṅra premoddaṇḍa-bhakti
kṛṣṇa-premā dite, nite, dhare mahāśakti

SYNONYMS

gaurīdāsa paṇḍita-of the name Gaurīdāsa Paṇḍita; yāṅra-whose; prema-uddaṇḍa-bhakti-the most elevated in love of Godhead and devotional service; kṛṣṇa-premā-love of Kṛṣṇa; dite-to deliver; nite-and to receive; dhare-empowered; mahāśakti-great potency.

TRANSLATION

Gaurīdāsa Paṇḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gaurīdāsa Paṇḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gaurīdāsa Paṇḍita lived in the village of Śāligrāma, which is situated a few miles from the railway station Muḍāgāchā, and later he came to reside in Ambikā-kālanā. It is stated in the Gaura-gaṇoddeśa-dīpikā, verse 128, that formerly he was Subala, one of the cowherd boyfriends of Kṛṣṇa and Balarāma in Vṛndāvana. Gaurīdāsa Paṇḍita was the younger brother of Sūryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gaurīdāsa Paṇḍita are as follows: (1) Śrī Nṛsiṁha-caitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghunātha, (7) Baḍu Gaṅgādāsa, (8) Āuliyā Gaṅgārāma, (9) Yādavācārya, (10) Hṛdaya-caitanya, (11) Cānda Hāladāra, (12) Maheśa Paṇḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliyā Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāiyā Kṛṣṇadāsa and (22 12) Annapūrṇā. The eldest son of Gaurīdāsa Paṇḍita was known as big Balarāma, and the youngest was known as Raghunātha. The sons of Raghunātha were Maheśa Paṇḍita and Govinda. Gaurīdāsa Paṇḍita's daughter was known as Annapūrṇā.

The village Ambikā-kālanā, which is situated just across the river Ganges from Śāntipura, is two miles east of the Kālanā-korṭa railway station, on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gaurīdāsa Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of the Bhagavad-gītā written by Śrī Caitanya Mahāprabhu still exists in this temple.

TEXT 27

nityānande samarpila jāti-kula-pāṅti
śrī-caitanya-nityānande kari prāṇapati

SYNONYMS

nityānande-to Lord Nityānanda; samarpila-he offered; jāti-caste distinction; kula-family; pāṅti-fellowship; śrī-caitanya-Lord Caitanya; nityānande-in Lord Nityānanda; kari-making; prāṇa-pati-the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityānanda the Lords of his life, Gaurīdāsa Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

TEXT 28

nityānanda prabhura priya–paṇḍita purandara
premārṇava-madhye phire yaichana mandara

SYNONYMS

nityānanda-Lord Nityānanda Prabhu; prabhura-of the Lord; priya-very dear; paṇḍita purandara-of the name Paṇḍita Purandara; prema-arṇava-madhye-in the ocean of love of Godhead; phire-moved; yaichana-exactly like; mandara-the Mandara Hill.

TRANSLATION

The thirteenth important devotee of Śrī Nityānanda Prabhu was Paṇḍita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Paṇḍita Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Paṇḍita.The paṇḍita was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground and proclaimed himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

TEXT 29

parameśvara-dāsa–nityānandaika-śaraṇa
kṛṣṇa-bhakti pāya, tāṅre ye kare smaraṇa

SYNONYMS

parameśvara-dāsa-of the name Parameśvara dāsa; nityānanda-eka-śaraṇa-completely surrendered to the lotus feet of Nityānanda; kṛṣṇa-bhakti pāya-gets love of Kṛṣṇa; tāṅre-him; ye-anyone; kare-does; smaraṇa-remembering.

TRANSLATION

Parameśvara dāsa, said to be the fifth gopāla of kṛṣṇa-līlā, completely surrendered to the lotus feet of Nityānanda. Anyone who remembers his name, Parameśvara dāsa, will get love of Kṛṣṇa very easily.

PURPORT

The Caitanya-bhāgavata states that Parameśvara dāsa, known sometimes as Parameśvarī dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place of Lord Nityānanda's pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve gopālas. He accompanied Śrīmatī Jāhnavā-devī when she performed the festival at Kheturi. It is stated in the Bhakti-ratnākara that by the order of Śrīmatī Jāhnavā-mātā, he installed Rādhā-Gopīnātha in the temple at Āṭapura in the district of Hugalī. The Āṭapura station is on the narrow-gauge railway line between Howrah and Āmatā. Another temple in Āṭapura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a tulasī bush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a vaidya family. A descendant of his brother's is at present a worshiper in the temple. Some of their family members still reside in the district of Hugalī, near the post office of Caṇḍītalā. The descendants of Parameśvarī Ṭhākura took many disciples from brāhmaṇa families, but as these descendants gradually took to the profession of physicians, persons from brāhmaṇa families ceased becoming their disciples. The family titles of Parameśvarī's descendants are Adhikārī and Gupta. Unfortunately, his family members do not worship the Deity directly; they have engaged paid brāhmaṇas to worship the Deity. In the temple, Baladeva and Śrī Śrī Rādhā-Gopinātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādhā cannot stay on the same throne. On the full moon day of Vaiśākha (April-May), the disappearance festival of Parameśvarī Ṭhākura is observed in this temple.

TEXT 30

jagadīśa paṇḍita haya jagat-pāvana
kṛṣṇa-premāmṛta varṣe, yena varṣā ghana

SYNONYMS

jagadīśa paṇḍita-of the name Jagadīśa Paṇḍita; haya-becomes; jagat-pāvana-the deliverer of the world; kṛṣṇa-prema-amṛta varṣe-he always pours torrents of devotional service; yena-like; varṣā-rainfall; ghana-heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from Caitanya-bhāgavata, Ādi-līlā, Chapter Six, and Caitanya-caritāmṛta, Ādi-lila, Chapter Fourteen. He belonged to the village of Yaśaḍā-grāma, in the district of Nadia near the Cākadaha railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duḥkhinī and brother Maheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Purī to preach the hari-nāma-saṅkīrtana movement. After returning from Jagannātha Purī, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yaśaḍā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yaśaḍā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.

TEXT 31

nityānanda-priyabhṛtya paṇḍita dhanañjaya
atyanta virakta, sadā kṛṣṇa-premamaya

SYNONYMS

nityānanda-priya-bhṛtya-another dear servant of Nityānanda Prabhu; paṇḍita dhanañjaya-of the name Paṇḍita Dhanañjaya; atyanta-very much; virakta-renounced; sadā-always; kṛṣṇa-prema-maya-merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityānanda Prabhu was Dhanañjaya Paṇḍita. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Paṇḍita Dhanañjaya was a resident of the village in Katwa named Śītala. He was one of the twelve gopālas. His former name, according to Gaura-gaṇoddeśa-dīpikā, verse 127, was Vasudāma. Śītala-grāma is situated near the Maṅgalakoṭa police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Śītala. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bājāravana Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasī pillar near the temple, and every year during the month of January the disappearance day of Dhanañjaya is observed. It is said that for some time Paṇḍita Dhanañjaya was in a saṅkīrtana party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Sāṅcaḍāpāṅcaḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as "the place of Dhanañjaya" (Dhanañjayera Pāṭa). After some time, he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Śītala-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Paṇḍita Dhanañjaya still live in Śītala-grāma and look after the temple worship.

TEXT 32

maheśa paṇḍita–vrajera udāra gopāla
ḍhakkā-vādye nṛtya kare preme mātoyāla

SYNONYMS

maheśa paṇḍita-of the name Maheśa Paṇḍita; vrajera-of Vṛndāvana; udāra-very liberal; gopāla-cowherd boy; ḍhakkā-vādye-with the beating of a kettledrum; nṛtya kare-used to dance; preme-in love; mātoyāla-as if a madman.

TRANSLATION

Maheśa Paṇḍita, the seventh of the twelve gopālas, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Maheśa Paṇḍita, which is known as Pālapāḍā, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Paṇḍita lived on the eastern side of Jirāṭ in the village known as Masipura or Yaśīpura, and when Masipura merged into the riverbed of the Ganges, the Deities there were brought to Pālapāḍā, wh ich is situated in the midst of various villages such as Beleḍāṅgā, Berigrāma, Sukhasāgara, Cānduḍe and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāñcanagara Paragaṇā.) It is mentioned that Maheśa Paṇḍita joined the festival performed by Śrī Nityānanda Prabhu at Pāṇihāṭī. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Paṇḍita saw him on that occasion. In the temple of Maheśa Paṇḍita there are Deities of Gaura-Nityānanda, Śrī Gopīnātha, Śrī Madana-mohana and Rādhā-Govinda, as well as a śālagrāma-śilā.

TEXT 33

navadvīpe puruṣottama paṇḍita mahāśaya
nityānanda-nāme yāṅra mahonmāda haya

SYNONYMS

navadvīpe puruṣottama-Puruṣottama of Navadvīpa; paṇḍita mahāśaya-a very learned scholar; nityānanda-nāme-in the name of Lord Nityānanda Prabhu; yāṅra-whose; mahā-unmāda-great ecstasy; haya-becomes.

TRANSLATION

Puruṣottama Paṇḍita, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.

PURPORT

It is stated in the Caitanya-bhāgavata that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve gopalas, his former name was Stokakṛṣṇa.

TEXT 34

balarāma dāsa–kṛṣṇa-prema-rasāsvādī
nityānanda-nāme haya parama unmādī

SYNONYMS

balarāma-dāsa-of the name Balarāma dāsa; kṛṣṇa-prema-rasa-the nectar of always merging in love of Kṛṣṇa; āsvādī-fully tasting; nityānanda-nāme-in the name of Śrī Nityānanda Prabhu; haya-becomes; parama-greatly; unmādī-maddened.

TRANSLATION

Balarāma dāsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityānanda Prabhu, he would become greatly maddened.

TEXT 35

mahā-bhāgavata yadunātha kavicandra
yāṅhāra hṛdaye nṛtya kare nityānanda

SYNONYMS

mahā-bhāgavata-a great devotee; yadunātha kavicandra-of the name Yadunātha Kavicandra; yāṅhāra-whose; hṛdaye-in the heart; nṛtya-dancing; kare-does; nityānanda-Lord Nityānanda Prabhu.

TRANSLATION

Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter One, it is said that a gentleman known as Ratnagarbha Ācārya was a friend of Śrī Caitanya Mahāprabhu's father. They were residents of the same village. He had three sons-Kṛṣṇānanda, Jīva and Yadunātha Kavicandra.

TEXT 36

rāḍhe yāṅra janma kṛṣṇadāsa dvijavara
śrī-nityānandera teṅho parama kiṅkara

SYNONYMS

rāḍhe-in West Bengal; yāṅra-whose; janma-birth; kṛṣṇadāsa-of the name Kṛṣṇadāsa; dvija-vara-the best brāhmaṇa; śrī-nityānandera-of Nityānanda Prabhu; teṅho-he; parama-first-class; kiṅkara-servant.

TRANSLATION

The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Rāḍha-deśa refers to the part of Bengal where the Ganges does not flow.

TEXT 37

kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna
nityānanda-candra vinu nahi jāne āna

SYNONYMS

kālā-kṛṣṇadāsa-of the name Kālā Kṛṣṇadāsa; baḍa-great; vaiṣṇava-pradhāna-first-class Vaiṣṇava; nityānanda-candra-Lord Nityānanda; vinu-except; nāhi jāne-he did not know; āna-of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 132), it is said that Kālā Kṛṣṇadāsa, who was also known as Kāliyā Kṛṣṇadāsa, was formerly a gopa (cowherd boy) of the name Lavaṅga. He was one of the twelve cowherd boys. Kāliyā Kṛṣṇadāsa had his headquarters in a village named Ākāihāṭa, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Akāihāṭa, one has to go from the Vyāṇḍela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dāṅihāṭa station and from there go one mile. The village of Akāihāṭa is very small. In the month of Caitra, on the day of Vāruṇī, there is a festival commemorating the disappearance day of Kālā Kṛṣṇadāsa.

TEXT 38

śrī-sadāśiva kavirāja–baḍa mahāśaya
śrī-puruṣottama-dāsa–tāṅhāra tanaya

SYNONYMS

śrī-sadāśiva kavirāja-of the name Śrī Sadāśiva Kavirāja; baḍa-great; mahāśaya-respectable gentleman; śrī-puruṣottama-dāsa-of the name Śrī Puruṣottama dāsa; tāṅhāra tanaya-his son.

TRANSLATION

The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

TEXT 39

ājanma nimagna nityānandera caraṇe
nirantara bālya-līlā kare kṛṣṇa-sane

SYNONYMS

ājanma-from birth; nimagna-merged; nityānandera-of Lord Nityānanda Prabhu; caraṇe-in the lotus feet; nirantara-always; bālya-līlā-childish play; kare-does; kṛṣṇa-sane-with Kṛṣṇa.

TRANSLATION

From birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the Caitanya-bhāgavata as mahā-bhāgyavān, greatly fortunate. They belonged to the vaidya caste of physicians. The Gaura-gaṇoddeśa-dīpikā, verse 156, says that Candrāvalī, a most beloved gopī of Kṛṣṇa's, later took birth as Sadāśiva Kavirāja. In verses 194 and 200 it is said that Kaṁsāri Sena, the father of Sadāśiva Kavirāja, was formerly the gopī named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śimurāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beleḍāṅgā-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged into the bed of the Ganges, the Deities were brought with Jāhnavā-mātā's Deity to Sāhebaḍāṅgā Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

TEXT 40

tāṅra putra–mahāśaya śrī-kānu ṭhākura
yāṅra dehe rahe kṛṣṇa-premāmṛta-pūra

SYNONYMS

tāṅra putra-his son; mahāśaya-a respectable gentleman; śrī-kānu ṭhākura-of the name Śrī Kānu Ṭhākura; yāṅra-whose; dehe-in the body; rahe-remained; kṛṣṇa-prema-amṛta-pūra-the nectar of devotional service to Kṛṣṇa.

TRANSLATION

Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

PURPORT

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikaragāchā-ghāṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikaragāchā-ghāṭa station, he can see Bodhakhānā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during kṛṣṇa-līlā. It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnavā, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that Kānu Ṭhākura was born some time in the Bengali year 942 (A.D. 1535). It is said that he took birth on the Ratha-yātrā day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave him the name Śiśu Kṛṣṇadāsa. When he was five years old he went to Vṛndāvana with Jāhnavā-mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kānāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Maharashtrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Harikṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhānā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Kheṭari utsava, when Jāhnavā-devī and Vīrabhadra Gosvāmī were also present. One of Kānu Ṭhākura's family members, Mādhavācārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gaṅgādevī. Both

Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from brāhmaṇa families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā, by the river Śilāvatī, in the Midnapore district.

TEXT 41

mahā-bhāgavata-śreṣṭha datta uddhāraṇa
sarva-bhāve seve nityānandera caraṇa

SYNONYMS

mahā-bhāgavata-great devotee; śreṣṭha-chief; datta-the surname Datta; uddhāraṇa-of the name Uddhāraṇa; sarva-bhāve-in all respects; seve-worships; nityānandera-of Lord Nityānanda; caraṇa-lotus feet.

TRANSLATION

Uddhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Triśabighā railway station in the district of Hugalī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṅśabeḍiyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkhanagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community, and especially by the suvarṇa-vaṇik community who came down from Saptagrāma to establish their businesses and homes all over Calcutta. They were known as the Saptagrāmī mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Muslim rulers, received the title Mullik.

In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khaḍadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The suvarṇa-vaṇik community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (suvarṇa means "gold," and vaṇik means "merchant"). Long ago there was a misunderstanding between Balla Sena and the suvarṇa-vaṇik community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the suvarṇa-vaṇiks outcastes, and since then they have been ostracized from the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas. But by the grace of Śrīla Nityānanda Prabhu, the suvarṇa-vaṇik community was again elevated. It is said in the Caitanya-bhāgavata, yateka vaṇik-kula uddhāraṇa haite pavitra ha-ila dvidhā nāhika ihāte: there is no doubt that all the community members of the suvarṇa-vaṇik society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu, and on the left side is Gadādhara Prabhu. There are also a Rādhā-Govinda mūrti and a śālagrāma-śilā, and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavī-latā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarṇa-vaṇik community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 (A.D. 1876) one bābājī of the name Nitāi dāsa arranged for a donation of twelve bighās of land for this temple. The management of the temple later deteriorated, but then in 1306 (A.D. 1899), through the cooperation of the famous Balarāma Mullik of Hugalī, who was a subjudge, and many rich suvarṇa-vaṇik community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddhāraṇa Datta Ṭhākura named Jagamohana Datta established a wooden mūrti(statue) of Uddhāraṇa Datta Ṭhākura in the temple, but that mūrti is no longer there; at present, a picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however, that the wooden mūrti of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana Datta and is now being worshiped with a śālagrāma-śilā by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in Naihāṭī, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dāiṅhāṭa station. Since Uddhāraṇa Datta Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura. Uddhāraṇa Datta Ṭhākura installed Nitāi-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyārībāda. Śrīla Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His father's name was Śrīkara Datta, his mother's name was Bhadrāvatī, and his son's name was Śrīnivāsa Datta.

TEXT 42

ācārya vaiṣṇavānanda bhakti-adhikārī
pūrve nāma chila yāṅra 'raghunātha purī'

SYNONYMS

ācārya-teacher; vaiṣṇavānanda-of the name Vaiṣṇavānanda; bhakti-devotional service; adhikārī-fit candidate; pūrve-previously; nāma-name; chila-was; yāṅra-whose; raghunātha purī-of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya Vaiṣṇavānanda, a great personality in devotional service. He was formerly known as Raghunātha Purī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 97, it is said that Raghunātha Purī was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

TEXT 43

viṣṇudāsa, nandana, gaṅgādāsa–tina bhāi
pūrve yāṅra ghare chilā ṭhākura nitāi

SYNONYMS

viṣṇudāsa-of the name Viṣṇudāsa; nandana-of the name Nandana; gaṅgādāsa-of the name Gaṅgādāsa; tina bhāi-three brothers; pūrve-previously; yāṅra-whose; ghare-in the house; chilā-stayed; ṭhākura nitāi-Nityānanda Prabhu.

TRANSLATION

Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgādāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Viṣṇudāsa, Nandana and Gaṅgādāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya brāhmaṇa family. Both Viṣṇudāsa and Gaṅgādāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Purī, and the Caitanya-bhāgavata states that formerly Nityānanda Prabhu stayed at their house.

TEXT 44

nityānanda-bhṛtya–paramānanda upādhyāya
śrī-jīva paṇḍita nityānanda-guṇa gāya

SYNONYMS

nityānanda-bhṛtya-servant of Nityānanda Prabhu; paramānanda upādhyāya-of the name Paramānanda Upādhyāya; śrī-jīva paṇḍita-of the name Śrī Jīva Paṇḍita; nityānanda-Lord Nityānanda Prabhu; guṇa-qualities; gāya-glorified.

TRANSLATION

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.

PURPORT

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the Caitanya-bhāgavata, where Śrī Jīva Paṇḍita is also mentioned as the second son of Ratnagarbha Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 169, it is said that Śrī Jīva Paṇḍita was formerly the gopī named Indirā.

TEXT 45

paramānanda gupta–kṛṣṇa-bhakta mahāmatī
pūrve yāṅra ghare nityānandera vasati

SYNONYMS

paramānanda gupta-of the name Paramānanda Gupta; kṛṣṇa-bhakta-a great devotee of Lord Kṛṣṇa; mahā-mati-advanced in spiritual consciousness; pūrve-formerly; yāṅra-whose; ghare-in the house; nityānandera-of Lord Nityānanda Prabhu; vasati-residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta, who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as Kṛṣṇa-stavāvalī. In the Gaura-gaṇoddeśa-dīpikā, verses 194 and 199, it is stated that he was formerly the gopī named Mañjumedhā.

TEXT 46

nārāyaṇa, kṛṣṇadāsa āra manohara
devānanda–cāri bhāi nitāi-kiṅkara

SYNONYMS

nārāyaṇa-of the name Nārāyaṇa; kṛṣṇadāsa-of the name Kṛṣṇadāsa; āra-and; manohara-of the name Manohara; devānanda-of the name Devānanda; cāri bhāi-four brothers; nitāi-kiṅkara-servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Kṛṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

TEXT 47

hoḍa kṛṣṇadāsa–nityānanda-prabhu-prāṇa
nityānanda-pada vinu nāhi jāne āna

SYNONYMS

hoḍa kṛṣṇadāsa-of the name Hoḍa Kṛṣṇadāsa; nityānanda-prabhu-of Lord Nityānanda; prāṇa-life and soul; nityānanda-pada-the lotus feet of Lord Nityānanda; vinu-except; nāhi-does not; jāne-know; āna-anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

TEXT 48

nakaḍi, mukunda, sūrya, mādhava, śrīdhara
rāmānanda vasu, jagannātha, mahīdhara

SYNONYMS

nakaḍi-of the name Nakaḍi; mukunda-of the name Mukunda; sūrya-of the name Sūrya; mādhava-of the name Mādhava; śrīdhara-of the name Śrīdhara; rāmānanda vasu-of the name Rāmānanda Vasu; jagannātha-of the name Jagannātha; mahīdhara-of the name Mahīdhara.

TRANSLATION

Among Lord Nityānanda's devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādhava the fortieth, Śrīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahīdhara the forty-fourth.

PURPORT

Śrīdhara was the twelfth gopāla.

TEXT 49

śrīmanta, gokula-dāsa hariharānanda
śivāi, nandāi, avadhūta paramānanda

SYNONYMS

śrī-manta-of the name Śrīmanta; gokula-dāsa-of the name Gokula dāsa; hariharānanda-of the name Hariharānanda; śivāi-of the name Śivāi; nandāi-of the name Nandāi; avadhūta paramānanda-of the name Avadhūta Paramānanda.

TRANSLATION

Śrīmanta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.

TEXT 50

vasanta, navanī hoḍa, gopāla, sanātana
viṣṇāi hājarā, kṛṣṇānanda, sulocana

SYNONYMS

vasanta-of the name Vasanta; navanī hoḍa-of the name Navanī Hoḍa; gopāla-of the name Gopāla; sanātana-of the name Sanātana; viṣṇāi hājarā-of the name Viṣṇāi Hājarā; kṛṣṇānanda-of the name Kṛṣṇānanda; sulocana-of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navanī Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth, Viṣṇāi the fifty-fifth, Kṛṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navanī Hoḍa appears to have been the same person as Hoḍa Kṛṣṇadāsa, the son of the King of Baḍagāchi. His father's name was Hari Hoḍa. One can visit Baḍagāchi by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāchi, but now it has become a canal known as the Kālśira Khāla. Near the Muḍāgāchā station is a village known as Śāligrāma in which King Kṛṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the Bhakti-ratnākara,(Twelfth Wave). It is sometimes said that Navanī Hoḍa was the son of Rāja Kṛṣṇadāsa. His descendants still live in Rukuṇapura, a village near Bahiragāchi. They belong to the dakṣiṇa-rāḍhīya-kāyastha community, but, having been reformed as brāhmaṇas, they still initiate all classes of men.

TEXT 51

kaṁsāri sena, rāmasena, rāmacandra kavirāja
govinda, śrīraṅga, mukunda, tina kavirāja

SYNONYMS

kaṁsāri sena-of the name Kaṁsāri Sena; rāmasena-of the name Rāmasena; rāmacandra kavirāja-of the name Rāmacandra Kavirāja; govinda-of the name Govinda; śrīraṅga-of the name Śrīraṅga; mukunda-of the name Mukunda; tina kavirāja-all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁsāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khaṇḍavāsī Cirañjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title Kavirāja. Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Cirañjīva of Śrīkhaṇḍa. Although at first a śākta, or worshiper of Goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari, on the southern bank of the river Padmā. Since Govinda Kavirāja, the author of two books, Saṅgīta-mādhava and Gītāmṛta, was a great Vaiṣṇava kavi, or poet, Śrīla Jīva Gosvāmī gave him the title Kavirāja. He is described in the Bhakti-ratnākara (Ninth Wave).

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the Gaura-gaṇoddeśa-dīpikā, verses 194 and 200.

TEXT 52

pītāmbara, mādhavācārya, dāsa dāmodara
śaṅkara, mukunda, jñāna-dāsa, manohara

SYNONYMS

pītāmbara-of the name Pītāmbara; mādhavācārya-of the name Mādhavācārya; dāsa dāmodara-of the name Dāmodara dāsa; śaṅkara-of the name Śaṅkara; mukunda-of the name Mukunda; jñāna-dāsa-of the name Jñāna dāsa; manohara-of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the sixty-seventh, Mukunda the sixty-eighth, Jñāna dāsa the sixty-ninth and Manohara the seventieth.

TEXT 53

nartaka gopāla, rāmabhadra, gaurāṅga-dāsa
nṛsiṁha-caitanya, mīnaketana rāmadāsa

SYNONYMS

nartaka gopāla-the dancer Gopāla; rāmabhadra-of the name Rāmabhadra; gaurāṅga-dāsa-of the name Gaurāṅga dāsa; nṛsiṁha-caitanya-of the name Nṛsiṁha-caitanya; mīnaketana rāma-dāsa-of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛsiṁha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Saṅkarṣaṇa.

TEXT 54

vṛndāvana-dāsa–nārāyaṇīra nandana
'caitanya-maṅgala' yeṅho karila racana

SYNONYMS

vṛndāvana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura; nārāyaṇīra nandana-son of Nārāyaṇī; caitanya-maṅgala-the book of the name Caitanya-maṅgala; yeṅho-who; karila-did; racana-composition.

TRANSLATION

Vṛndāvana dāsa Ṭhākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

TEXT 55

bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa
caitanya-līlāte vyāsa–vṛndāvana dāsa

SYNONYMS

bhāgavate-in Śrīmad-Bhāgavatam; kṛṣṇa-līlā-the pastimes of Lord Kṛṣṇa; varṇilā-described; veda-vyāsa-Dvaipāyana Vyāsadeva; caitanya-līlāte-in the pastimes of Lord Caitanya; vyāsa-Vedavyāsa; vṛndāvana dāsa-Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Ṭhākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīḍa in kṛṣṇa-līlā. In other words, the author of Śrī Caitanya-bhāgavata, Śrīla Vṛndāvana dāsa Ṭhākura, the son of Śrīvāsa Ṭhākura's niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīḍa. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his commentary on Śrī Caitanya-bhāgavata giving the biographical details of the life of Vṛndāvana dāsa Ṭhākura.

TEXT 56

sarvaśākhā-śreṣṭha vīrabhadra gosāñi
tāṅra upaśākhā yata, tāra anta nāi

SYNONYMS

sarva-śākhā-śreṣṭha-the best of all the branches; vīrabhadra gosāñi-of the name Vīrabhadra Gosāñi; tāṅra upaśākhā-His sub-branches; yata-all; tāra-of them; anta-limit; nāi-there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosāñi was the topmost. His subbranches were unlimited.

TEXT 57

ananta nityānanda-gaṇa–ke karu gaṇana
ātma-pavitratā-hetu likhilāṅ kata jana

SYNONYMS

ananta-unlimited; nityānanda-gaṇa-followers of Śrī Nityānanda Prabhu; ke karu-who can; gaṇana-count; ātma-pavitratā-of self-purification; hetu-for the reason; likhilāṅ-I have written; kata jana-some of them.

TRANSLATION

No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification.

TEXT 58

ei sarva-śākhā pūrṇa–pakva prema-phale
yāre dekhe, tāre diyā bhāsāila sakale

SYNONYMS

ei-these; sarva-śākhā-all branches; pūrṇa-complete; pakva prema-phale-with ripened fruits of love of Godhead; yāre dekhe-whomever they see; tāre diyā-distributing to him; bhāsāila-overflooded; sakale-all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa.

TEXT 59

anargala prema sabāra, ceṣṭā anargala
prema dite, kṛṣṇa dite dhare mahābala

SYNONYMS

anargala-unchecked; prema-love of Kṛṣṇa; sabāra-of everyone of them; ceṣṭā-activity; anargala-unchecked; prema dite-to give love of Kṛṣṇa; kṛṣṇa dite-to deliver Kṛṣṇa; dhare-they possess; mahābala-great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

TEXT 60

saṅkṣepe kahilāṅ ei nityānanda-gaṇa
yāṅhāra avadhi nā pāya 'sahasra-vadana'

SYNONYMS

saṅkṣepe-in brief; kahilāṅ-described; ei-these; nityānanda-gaṇa-devotees of Lord Nityānanda; yāṅhāra-of whom; avadhi-limitation; nā-does not; paya-get; sahasra-vadana-the thousand-mouthed Śeṣa Nāga, on whom Lord Viṣṇu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣa Nāga cannot describe all of these unlimited devotees.

TEXT 61

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eleventh Chapter, in the matter of the expansions of Lord Nityānanda.

18.4.12 Chapter 12

The Expansions of Advaita Ācārya and Gadādhara Paṇḍita

Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of Ādi-līlā in his Amṛta-pravāha-bhāṣya. This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized.This chapter also includes narrations concerning he son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśvāsa. In his early life Gopāla fainted during the cleansing of the Guṇḍicā-mandira at Jagannātha Purī and thus became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśvāsa concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśvāsa was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmī.

TEXT 1

advaitāṅghry-abja-bhṛṅgāṁs tān
sārāsāra-bhṛto 'khilān
hitvāsārān sāra-bhṛto
naumi caitanya-jīvanān

SYNONYMS

advaita-aṅghri-the lotus feet of Advaita Ācārya; abja-lotus flower; bhṛṅgān-bumblebees; tān-all of them; sāra-asāra-real and not real; bhṛtaḥ-accepting; akhilān-all of them; hitvā-giving up; asārān-not real; sāra-bhṛtaḥ-those who are real; naumi-offer my obeisances; caitanya-jīvanān-whose life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Śrī Advaita Ācārya's real followers, whose life and soul was Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

jaya jaya-all glories; mahāprabhu-Mahāprabhu; śrī-kṛṣṇa-caitanya-of the name Śrī Kṛṣṇa Caitanya; jaya jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya advaita-all glories to Advaita Prabhu; dhanya-who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of Them are glorious.

TEXT 3

śrī-caitanyāmara-taror
dvitīya-skandha-rūpiṇaḥ
śrīmad-advaita-candrasya
śākhā-rūpān gaṇān numaḥ

SYNONYMS

śrī-caitanya-Lord Śrī Caitanya Mahāprabhu; amara-eternal; taroḥ-of the tree; dvitīya-second; skandha-big branch; rūpiṇaḥ-in the form of; śrīmat-the all-glorious; advaita-candrasya-of Lord Advaitacandra; śākhā-rūpān-in the form of branches; gaṇān-to all the followers; numaḥ-I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

TEXT 4

vṛkṣera dvitīya skandha–ācārya-gosāñi
tāṅra yata śākhā ha-ila, tāra lekhā nāñi

SYNONYMS

vṛkṣera-of the tree; dvitīya skandha-the second big branch; ācārya-gosāñi-Śrī Advaita Ācārya Gosvāmī; tāṅra-His; yata-all; śākhā-branches; ha-ila-became; tāra-of that; lekhā-description; nāñi-there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

TEXT 5

caitanya-mālīra kṛpā-jalera secane
sei jale puṣṭa skandha bāḍe dine dine

SYNONYMS

caitanya-mālīra-of the gardener named Caitanya; kṛpā-jalera-of the water of His mercy; secane-by sprinkling; sei jale-by that water; puṣṭa-nourished; skandha-branches; bāḍe-increased; dine dine-day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

TEXT 6

sei skandhe yata prema-phala upajila
sei kṛṣṇa-prema-phale jagat bharila

SYNONYMS

sei skandhe-on that branch; yata-all; prema-phala-fruits of love of Godhead; upajila-grew; sei-those; kṛṣṇa-prema-phale-fruits of love of Kṛṣṇa; jagat-the whole world; bharila-spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

TEXT 7

sei jala skandhe kare śākhāte sañcāra
phale-phule bāḍe,–śākhā ha-ila vistāra

SYNONYMS

sei jala-that water; skandhe-on the branches; kare-does; śākhāte-on the subbranches; sañcāra-growing; phale-phule-in fruits and flowers; bāḍe-increases; śākhā-the branches; ha-ila-became; vistāra-widespread.

TRANSLATION

As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa

SYNONYMS

prathame-in the beginning; ta'-however; eka-mata-one opinion; ācāryera-of Advaita Ācārya; gaṇa-followers; pāche-later; dui-mata-two opinions; haila-became; daivera-of providence; kāraṇa-the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split into two factions over who the next ācārya would be. Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the Bhagavad-gītā verse vyavasāyātmikā buddhir ekeha kuru-nandana. According to this instruction of Viśvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asāra, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

TEXT 9

keha ta' ācārya ājñāya, keha ta' svatantra
sva-mata kalpanā kare daiva-paratantra

SYNONYMS

keha ta'-some; ācārya-the spiritual master; ājñāya-upon His order; keha ta'-some; sva-tantra-independently; sva-mata-their own opinions; kalpanā kare-they concoct; daiva-paratantra-under the spell of māyā.

TRANSLATION

Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

TEXT 10

ācāryera mata yei, sei mata sāra
tāṅra ājñā laṅghi' cale, sei ta' asāra

SYNONYMS

ācāryera-of the spiritual master (Advaita Prabhu); mata-opinion; yei-what is; sei-that; mata-opinion; sāra-active principle; tāṅra-his; ājñā-order; laṅghi'-transgressing; cale-becomes; sei-that; ta'-however; asāra-useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

asārera nāme ihāṅ nāhi prayojana
bheda jānibāre kari ekatra gaṇana

SYNONYMS

asārera-of the useless persons; nāme-in their name; ihāṅ-in this connection; nāhi-there is no; prayojana-use; bheda-differences; jānibāre-to know; kari-I do; ekatra-in one list; gaṇana-counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

dhānya-rāśi māpe yaiche pātnā sahite
paścāte pātnā uḍāñā saṁskāra karite

SYNONYMS

dhānya-rāśi-heaps of paddy; māpe-measures; yaiche-as it is; pātnā-useless straw; sahite-with; paścāte-later; pātnā-useless straw; uḍāñā-fanning; saṁskāra-purification; karite-to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

acyutānanda–baḍa śākhā, ācārya-nandana
ājanma sevilā teṅho caitanya-caraṇa

SYNONYMS

acyutānanda-of the name Acyutānanda; baḍa śākhā-a big branch; ācārya-nandana-the son of Advaita Ācārya; ājanma-from the very beginning of life; sevilā-served; teṅho-he; caitanya-caraṇa-the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

TEXT 14

caitanya-gosāñira guru–keśava bhāratī
ei pitāra vākya śuni' duḥkha pāila ati

SYNONYMS

caitanya-Lord Caitanya; gosāñira-the spiritual master; guru-His spiritual master; keśava bhāratī-of the name Keśava Bhāratī; ei-these; pitāra-his father's; vākya-words; śuni'-hearing; duḥkha-unhappiness; pāila-got; ati-very much.

TRANSLATION

When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

TEXT 15

jagad-gurute tumi kara aiche upadeśa
tomāra ei upadeśe naṣṭa ha-ila deśa

SYNONYMS

jagat-gurute-on the spiritual master of the universe; tumi-You; kara-do; aiche-such; upadeśa-instruction; tomāra-Your; ei upadeśe-by this instruction; naṣṭa-spoiled; ha-ila-will become; deśa-the country.

TRANSLATION

He told his father, "Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

TEXT 16

caudda bhuvanera guru–caitanya-gosāñi
tāṅra guru–anya, ei kona śāstre nāi

SYNONYMS

caudda-fourteen; bhuvanera-planetary systems; guru-master; caitanya-gosāñi-Lord Śrī Caitanya Mahāprabhu; tāṅra guru-His spiritual master; anya-someone else; ei-this; kona-any; śāstre-in scripture; nāi-there is no mention.

TRANSLATION

"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

TEXT 17

pañcama varṣera bālaka kahe siddhāntera sāra
śuniyā pāilā ācārya santoṣa apāra

SYNONYMS

pañcama-five; varṣera-years; bālaka-small boy; kahe-says; siddhāntera-conclusive; sāra-essence; śuniyā-hearing; pāilā-got; ācārya-Advaita Ācārya; santoṣa-satisfaction; apāra-very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutānanda, He felt great satisfaction because of his conclusive judgment.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Ṭhākura gives an extensive description of the descendants of Advaita Ācārya. The Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, states that Acyutānanda was the eldest son of Advaita Ācārya. The Sanskrit book Advaita-carita states, "Advaita Ācārya Prabhu had three sons, named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife, Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutānanda was the eldest.

Advaita Prabhu married in the beginning of the fifteenth century śakābda (late fifteenth century A.D.). When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the śakābda years 1433 and 1434 (A.D. 1512 and 1513), Acyutānanda was only five years old. The Caitanya-bhāgavata, Antya-khaṇḍa, Fourth Chapter, describes Acyutānanda at that time as pañca-varṣa vayasa madhura digambara, "only five years old and standing naked." Therefore it is to be concluded that Acyutānanda was born sometime in the year 1428 (A.D. 1507). Before the birth of Acyutānanda, Advaita Prabhu's wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 śakābda (A.D. 1486 and 1507). In an unauthorized book of the name Sītādvaita-carita, published in Bengali in the unauthorized newspaper Nityānanda-dāyinī in 1792 śakābda (A.D. 1871), it is mentioned that Acyutānanda was a class friend of Śrī Caitanya Mahāprabhu. According to Caitanya-bhāgavata, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of sannyāsa, He came to the house of Advaita Prabhu at Śāntipura in the year 1431 śakābda (A.D. 1510). At that time, as stated in Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, Acyutānanda was only three years old. The Caitanya-bhāgavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers."

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrīvāsa Ṭhākura's brother, to go to Śāntipura and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, advaitera tanaya 'acyutānanda' nāma parama-bālaka, seho kānde avirāma. Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining Śrīmad-Bhāgavatam from an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyāsa order. In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named Śākhā-nirṇayāmṛta it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten, states that Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Ratha-yātrā festival, Acyutānanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śāntipura, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The Gaura-gaṇoddeśa-dīpikā, compiled by Śrī Kavi-karṇapūra, has described Acyutānanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the gopī named Acyutā. The Gaura-gaṇoddeśa-dīpikā has supported both these opinions. Another book, Narottama-vilāsa, compiled by Śrī Narahari dāsa, mentions Acyutānanda's presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Śāntipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, three-Acyutānanda, Kṛṣṇa Miśra and Gopāla dāsa-lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dola-govinda. The descendants of Raghunātha still live in Śāntipura in the neighborhoods of Madana-gopāla-pāḍa, Gaṇakara, Mṛjāpura and Kumārakhāli. Dola-govinda had three sons, namely, Cāṅda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābāḍī. Gopīnātha had three sons, Śrīvallabha, Prāṇavallabha and Keśava. The descendants of Śrīvallabha live in the villages known as Maśiyāḍārā (Mahiṣaḍerā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Śolamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the sannyāsa order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of Navadvīpa-dhāma. One may refer to the Vaiṣṇava-mañjuṣā for the complete genealogical table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

TEXT 18

kṛṣṇa-miśra-nāma āra ācārya-tanaya
caitanya-gosāñi baise yāṅhāra hṛdaya

SYNONYMS

kṛṣṇa-miśra-of the name Kṛṣṇa Miśra; nāma-name; āra-and; ācārya-tanaya-the son of Advaita Ācārya; caitanya-gosāñi-Lord Caitanya Mahāprabhu; baise-sits; yāṅhāra-in whose; hṛdaya-heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

TEXT 19

śrī-gopāla-nāme āra ācāryera suta
tāṅhāra caritra, śuna, atyanta adbhuta

SYNONYMS

śrī-gopāla-of the name Śrī Gopāla; nāme-by the name; āra-another; ācāryera-of Advaita Ācārya; suta-son; tāṅhāra-his; caritra-character; śuna-hear; atyanta-very; adbhuta-wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. He is described in the Madhya-līlā of Caitanya-caritāmṛta, Chapter Twelve, texts 143 through 149.

TEXT 20

guṇḍicā-mandire mahāprabhura sammukhe
kīrtane nartana kare baḍa prema-sukhe

SYNONYMS

guṇḍicā-mandire-in the Guṇḍicā-mandira in Jagannātha Purī; mahāprabhura-of Lord Caitanya Mahāprabhu; sammukhe-in front; kīrtane-in saṅkīrtana; nartana-dancing; kare-does; baḍa-very; prema-sukhe-in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā-mandira in Jagannātha Purī, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā-mandira is situated in Jagannātha Purī, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Purī, every year He personally cleansed this temple with His principal devotees. The Guṇḍicā-mārjana chapter of Caitanya-caritāmṛta (Madhya 12) describes this vividly.

TEXT 21

nānā-bhāvodgama dehe adbhuta nartana
dui gosāñi 'hari' bale, ānandita mana

SYNONYMS

nānā-various; bhāva-udgama-ecstatic symptoms; dehe-in the body; adbhuta-wonderful; nartana-dancing; dui gosāñi-the two gosāñis (Caitanya Mahāprabhu and Advaita Prabhu); hari bale-chanted Hare Kṛṣṇa; ānandita-pleased; mana-mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu chanted the Hare Kṛṣṇa mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

TEXT 22

nācite nācite gopāla ha-ila mūrcchita
bhūmete paḍila, dehe nāhika saṁvita

SYNONYMS

nācite-while dancing; nācite-while dancing; gopāla-the son of Advaita Prabhu; ha-ila-became; mūrcchita-unconscious; bhūmete-on the ground; paḍila-fell down; dehe-in the body; nāhika-there was no; saṁvita-knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

duḥkhita ha-ilā ācārya putra kole lañā
rakṣā kare nṛsiṁhera mantra paḍiyā

SYNONYMS

duḥkhita-unhappy; ha-ilā-became; ācārya-Advaita Prabhu; putra-His son; kole-on the lap; lañā-taking; rakṣā-protection; kare-does; nṛsiṁhera-of Lord Nṛsiṁha; mantra-the hymn; paḍiyā-by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for his protection.

TEXT 24

nānā mantra paḍena ācārya, nā haya cetana
ācāryera duḥkhe vaiṣṇava karena krandana

SYNONYMS

nānā-various; mantra-hymns; paḍena-chants; ācārya-Advaita Ācārya; nā-not; haya-became; cetana-conscious; ācāryera-of Advaita Ācārya; duḥkhe-in unhappiness; vaiṣṇava-all the Vaiṣṇavas; karena-do; krandana-cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

TEXT 25

tabe mahāprabhu, tāṅra hṛde hasta dhari'
'uṭhaha, gopāla,' kaila bala 'hari' 'hari'

SYNONYMS

tabe-at that time; mahāprabhu-Lord Caitanya Mahāprabhu; tāṅra-His; hṛde-on the heart; hasta-hand; dhari'-keeping; uṭhaha-get up; gopāla-My dear Gopāla; kaila-did say; bala-chant; hari hari-the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, "My dear Gopāla, get up and chant the holy name of the Lord!"

TEXT 26

uṭhila gopāla prabhura sparśa-dhvani śuni'
ānandita hañā sabe kare hari-dhvani

SYNONYMS

uṭhila-got up; gopāla-of the name Gopāla; prabhura-of the Lord; sparśa-touch; dhvani-sound; śuni'-hearing; ānandita-jubilant; hañā-becoming; sabe-all; kare-did; hari-dhvani-chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

TEXT 27

ācāryera āra putra–śrī-balarāma
āra putra–'svarūpa'-śākhā, 'jagadīśa' nāma

SYNONYMS

ācāryera-of Śrīla Advaita Ācārya; āra-another; putra-son; śrī-balarāma-of the name Śrī Balarāma; āra putra-another son; svarūpa-of the name Svarūpa; śākhā-branch; jagadīśa nāma-of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book Advaita-carita states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being smārtas, or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as pañcopāsaka-smārtas, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the smārta or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title gosvāmī because it is generally meant for sannyāsīs, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste gosvāmīs because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu-namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the gṛhastha āśrama, or the status of family life, is a sort of concession for sense gratification. Therefore a gṛhastha should not falsely adopt the title gosvāmī. The ISKCON movement has never conferred the title gosvāmī upon a householder. Although all the sannyāsīs we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svāmī and gosvāmī, because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that not only do the householder caste gosvāmīs disrespect the title gosvāmī, but also, following the principles of the smārta Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a śrāddha ceremony, thus acting as Rākṣasas and disrespecting the cause of Hari-bhakti-vilāsa, which is the guide for Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that sometimes these smārta caste gosvāmīs write books on Vaiṣṇava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

'kamalākānta viśvāsa'-nāma ācārya-kiṅkara
ācārya-vyavahāra saba–tāṅhāra gocara

SYNONYMS

kamalākānta viśvāsa-of the name Kamalākānta Viśvāsa; nāma-name; ācārya-kiṅkara-servant of Advaita Ācārya; ācārya-vyavahāra-the dealings of Advaita Ācārya; saba-all; tāṅhāra-his; gocara-with in the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamalākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamalānanda mentioned in the Ādi-līlā (10.149) and the name Kamalākānta mentioned in the Madhya-līlā (10.94) both refer to the same man. Kamalākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a brāhmaṇa family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Purī went from Navadvīpa to Jagannātha Purī, he took Kamalākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Purī. It is mentioned in the Madhya-līlā (10.94) that one of the devotees of Lord Caitanya, the brāhmaṇa Kamalākānta, went with Paramānanda Purī to Jagannātha Purī.

TEXT 29

nīlācale teṅho eka patrikā likhiyā
pratāparudrera pāśa dila pāṭhāiyā

SYNONYMS

nīlācale-at Jagannātha Purī; teṅho-Kamalākānta; eka-one; patrikā-note; likhiyā-writing; pratāparudrera-Pratāparudra Mahārāja; pāśa-addressed to him; dila pāṭhāiyā-sent.

TRANSLATION

When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

TEXT 30

sei patrīra kathā ācārya nāhi jāne
kona pāke sei patrī āila prabhu-sthāne

SYNONYMS

sei patrīra-of that note; kathā-information; ācārya-Śrī Advaita Ācārya; nāhi-does not; jāne-know; kona-somehow or other; pāke-by means; sei-that; patrī-note; āila-came; prabhu-sthāne-in the hand of Lord Caitanya Mahāprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

TEXT 31

se patrīte lekhā āche–ei ta' likhana
īśvaratve ācāryere kariyāche sthāpana

SYNONYMS

se-that; patrīte-in the note; lekhā āche-it is written; ei ta'-this; likhana-writing; īśvaratve-in the place of the Supreme Lord; ācāryere-unto Advaita Ācārya; kariyāche-established; sthāpana-situation.

TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

TEXT 32

kintu tāṅra daive kichu ha-iyāche ṛṇa
ṛṇa śodhibāre cāhi taṅkā śata-tina

SYNONYMS

kintu-but; tāṅra-His; daive-in due course of time; kichu-some; ha-iyāche-there was; ṛṇa-debt; ṛṇa-debt; śodhibāre-to liquidate; cāhi-I want; taṅkā-rupees; śata-tina-about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

TEXT 33

patra paḍiyā prabhura mane haila duḥkha
bāhire hāsiyā kichu bale candra-mukha

SYNONYMS

patra-note; paḍiyā-reading; prabhura-of Lord Caitanya Mahāprabhu; mane-in the mind; haila-became; duḥkha-unhappiness; bāhire-externally; hāsiyā-smiling; kichu-something; bale-says; candra-mukha-the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

ācāryere sthāpiyāche kariyā īśvara
ithe doṣa nāhi, ācārya–daivata īśvara

SYNONYMS

ācāryere-unto Śrī Advaita Ācārya; sthāpiyāche-he established; kariyā-mentioning; īśvara-as the Supreme Personality of Godhead; ithe-in this; doṣa-fault; nāhi-there is not; ācārya-Advaita Ācārya; daivata īśvara-He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

TEXT 35

īśvarera dainya kari' kariyāche bhikṣā
ataeva daṇḍa kari' karāiba śiksā

SYNONYMS

īśvarera-of the Supreme Personality of Godhead; dainya-poverty; kari'-establishing; kariyāche-has done; bhikṣā-begging; ataeva-therefore; danda-punishment; kari'-giving him; karāiba-shall cause; śikṣā-instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-nārāyaṇa, or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, māyāvādi-bhāṣya śunile haya sarva-nāśa: "Anyone who follows the principles of Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called daridra-nārāyaṇas as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

TEXT 36

govindere ājñā dila,–"iṅhā āji haite
bāuliyā viśvāse ethā nā dibe āsite"

SYNONYMS

govindere-unto Govinda; ājñā dila-ordered; iṅhā-to this place; āji-today; haite-from; bāuliyā-the Māyāvādī; viśvāse-unto Kamalākānta Viśvāsa; ethā-here; nā-do not; dibe-allow; āsite-to come.

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that bāuliyā Kamalākānta Viśvāsa to come here."

PURPORT

The bāuliyās, or bāulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a bāuliyā. Thus although the bāula-sampradāya, āula-sampradāya and sahajiyā-sampradāya, as well as the smārtas, jāta-gosāñis, atibāḍis, cūḍādhārīs and gaurāṅga-nāgarīs, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

TEXT 37

daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita
śuniyā prabhura daṇḍa ācārya harṣita

SYNONYMS

daṇḍa-punishment; śuni'-hearing; viśvāsa-Kamalākānta Viśvāsa; ha-ila-became; parama-very; duḥkhita-unhappy; śuniyā-hearing; prabhura-of Lord Caitanya Mahāprabhu; daṇḍa-punishment; ācārya-Śrī Advaita Ācārya Prabhu; harṣita-very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In Bhagavad-gītā the Lord says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore He was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

viśvāsere kahe,–tumi baḍa bhāgyavān
tomāre karila daṇḍa prabhu bhagavān

SYNONYMS

viśvāsere-unto Kamalākānta Viśvāsa; kahe-said; tumi-you; baḍa-very; bhāgyavān-fortunate; tomāre-unto you; karila-did; daṇḍa-punishment; prabhu-the Lord; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

TEXT 39

pūrve mahāprabhu more karena sammāna
duḥkha pāi' mane āmi kailuṅ anumāna

SYNONYMS

pūrve-previously; mahāprabhu-Lord Caitanya Mahāprabhu; more-unto Me; karena-does; sammāna-respect; duḥkha-unhappy; pāi'-becoming; mane-in the mind; āmi-I; kailuṅ-made; anumāna-a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

mukti–śreṣṭha kari' kainu vāśiṣṭha vyākhyāna
kruddha hañā prabhu more kaila apamāna

SYNONYMS

mukti-liberation; śreṣṭha-the topmost; kari'-accepting; kainu-I did; vāśiṣṭha-the book known as Yoga-vāśiṣṭha; vyākhyāna-explanation; kruddha-angry; hañā-becoming; prabhu-the Lord; more-unto Me; kaila-did; apamāna-disrespect.

TRANSLATION

”Thus I expounded the Yoga-vāśiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name Yoga-vāśiṣṭha that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the Yoga-vāśiṣṭha. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

daṇḍa pāñā haila mora parama ānanda
ye daṇḍa pāila bhāgyavān śrī-mukunda

SYNONYMS

daṇḍa pāñā-receiving the punishment; haila-became; mora-My; parama-very great; ānanda-happiness; ye daṇḍa-the punishment; pāila-got; bhāgyavān-the most fortunate; śrī-mukunda-of the name Śrī Mukunda.

TRANSLATION

”When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, ”Mukunda will get permission to see Me after many millions of years.” When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the Caitanya-bhāgavata, Madhya-līlā, Tenth Chapter.

TEXT 42

ye daṇḍa pāila śrī-śacī bhāgyavatī
se daṇḍa prasāda anya loka pābe kati

SYNONYMS

ye daṇḍa-the punishment; pāila-got; śrī-śacī bhāgyavatī-the most fortunate mother Śacīdevī; se daṇḍa-the same punishment; prasāda-favor; anya-other; loka-person; pābe-can get; kati-how.

TRANSLATION

”A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?”

PURPORT

Mother Śacīdevī was similarly punished, as mentioned in the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a sannyāsī. Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

TEXT 43

eta kahi’ ācārya tāṅre kariyā āśvāsa
ānandita ha-iyā āila mahāprabhu-pāśa

SYNONYMS

eta kahi’-speaking thus; ācārya-Śrī Advaita Ācārya Prabhu; tāṅre-unto Kamalākānta Viśvāsa; kariyā-doing; āśvāsa-pacification; ānandita-happy; ha-iyā-becoming; āila-went; mahāprabhu-pāśa-to the place of Lord Caitanya Mahāprabhu.

TRANSLATION

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

TEXT 44

prabhuke kahena–tomāra nā bujhi e līlā
āmā haite prasāda-pātra karilā kamalā

SYNONYMS

prabhuke-unto the Lord; kahena-says; tomāra-Your; nā-do not; bujhi-I understand; e-these; līlā-pastimes; āmā-Myself; haite-more than; prasāda-pātra-object of favor; karilā-You did; kamalā-unto Kamalākānta Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, ”l cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

TEXT 45

āmāreha kabhu yei nā haya prasāda
tomāra caraṇe āmi ki kainu aparādha

SYNONYMS

āmāreha-even upon Me; kabhu-at any time; yei-that; nā-never; haya-becomes; prasāda-favor; tomāra caraṇe-at Your lotus feet; āmi-I; ki-what; kainu-have done; aparādha-offense.

TRANSLATION

”The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?”

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading Yoga-vāśiṣṭha, Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

TEXT 46

eta śuni' mahāprabhu hāsite lāgilā
bolāiyā kamalākānte prasanna ha-ilā

SYNONYMS

eta śuni'-thus hearing; mahāprabhu-Lord Caitanya Mahāprabhu; hāsite-to laugh; lāgilā-began; bolāiyā-calling; kamalākānte-unto Kamalākānta; prasanna-satisfied; ha-ilā-became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

TEXT 47

ācārya kahe, ihāke kene dile daraśana
dui prakārete kare more viḍambana

SYNONYMS

ācārya kahe-Śrī Advaita Ācārya said; ihāke-unto him; kene-why; dile-You gave; daraśana-audience; dui-two; prakārete-in ways; kare-does; more-unto Me; viḍambana-cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

TEXT 48

śuniyā prabhura mana prasanna ha-ila
duṅhāra antara-kathā duṅhe se jānila

SYNONYMS

śuniyā-hearing this; prabhura-of Caitanya Mahāprabhu; mana-mind; prasanna-satisfaction; ha-ila-felt; duṅhāra-of both of Them; antara-kathā-confidential talks; duṅhe-both of Them; se-that; jānila-could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

TEXT 49

prabhu kahe–bāuliyā, aiche kāhe kara
ācāryera lajjā-dharma-hāni se ācara

SYNONYMS

prabhu kahe-the Lord said; bāuliyā-one who does not know what is right; aiche-in that way; kāhe-why; kara-do; ācāryera-of Śrī Advaita Ācārya; lajjā-privacy; dharma-religion; hāni-loss; se-that; ācara-you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a bāuliyā, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Purī, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called rasābhāsa, or overlapping of one humor (rasa) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (daridra-nārāyaṇa).

TEXT 50

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khāile duṣṭa haya mana

SYNONYMS

pratigraha-acceptance of alms; kabhu-at any time; nā-not; karibe-should do; rāja-dhana-charity by kings; viṣayīra-of men who are materialistic; anna-food; khāile-by eating; duṣṭa-polluted; haya-becomes; mana-mind.

TRANSLATION

"Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to sannyāsīs and brāhmaṇas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brāhmaṇas would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava ācārya can accept him. In fact, a Vaiṣṇava should not even accept charity or food from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

TEXT 51

mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa
kṛṣṇa-smṛti vinu haya niṣphala jīvana

SYNONYMS

mana-mind; duṣṭa-polluted; ha-ile-becoming; nahe-is not possible; kṛṣṇera-of Lord Kṛṣṇa; smaraṇa-remembrance; kṛṣṇa-smṛti-remembrance of Lord Kṛṣṇa; vinu-without; haya-becomes; niṣphala-without any result; jīvana-life.

TRANSLATION

”When one’s mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one’s life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The śāstras state, smartavyaḥ satataṁ viṣṇuḥ: in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, smartavyo nityaśaḥ. In the Second Canto, First Chapter, of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

”O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.” (Bhāg. 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (kṛṣṇa-smṛti vinu haya niṣphala jīvana). Śrīla Rūpa Gosvāmī states in Bhakti-rasāmṛta-sindhu, avyartha-kālatvam: A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or viṣayīs, materialists who are simply interested in sense gratification, pollutes one’s mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, asat-saṅga-tyāga–ei vaiṣṇava-ācāra: a Vaiṣṇava should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

TEXT 52

loka-lajjā haya, dharma-kīrti haya hāni
aiche karma nā kariha kabhu ihā jāni’

SYNONYMS

loka-lajjā-unpopularity; haya-becomes; dharma-religion; kīrti-reputation; haya-becomes; hāni-damaged; aiche-such; karma-work; nā-do not; kariha-execute; kabhu-ever; ihā-this; jāni’-knowing.

TRANSLATION

”Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact.”

TEXT 53

ei śikṣā sabākāre, sabe mane kaila
ācārya-gosāñi mane ānanda pāila

SYNONYMS

ei-this; śikṣā-instruction; sabākāre-for all; sabe-all present; mane-in the mind; kaila-took it; ācārya-gosāñi-Advaita Ācārya; mane-within the mind; ānanda-pleasure; pāila-felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

TEXT 54

ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākya ācārya samujhe

SYNONYMS

ācāryera-of Advaita Ācārya; abhiprāya-intention; prabhu-mātra-only Lord Caitanya Mahāprabhu; bujhe-can understand; prabhura-of Lord Caitanya Mahāprabhu; gambhīra-grave; vākya-instruction; ācārya-Advaita Ācārya; samujhe-can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

TEXT 55

ei ta’ prastāve āche bahuta vicāra
grantha-bāhulya-bhaye nāri likhibāra

SYNONYMS

ei ta’-in this; prastāve-statement; āche-there are; bahuta-many; vicāra-considerations; grantha-of the book; bāhulya-of the expansion; bhaye-out of fear; nāri-I do not; likhibāra-write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

TEXT 56

śrī-yadunandanācārya–advaitera śākhā
tāṅra śākhā-upaśākhāra nāhi haya lekhā

SYNONYMS

śrī-yadunandana-ācārya-of the name Śrī Yadunandana Ācārya; advaitera-of Advaita Ācārya; śākhā-branch; tāṅra-his; śākhā-branches; upaśākhāra-subbranches; nāhi-not; haya-there is; lekhā-writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and subbranches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 57

vāsudeva dattera teṅho kṛpāra bhājana
sarva-bhāve āśriyāche caitanya-caraṇa

SYNONYMS

vāsudeva dattera-of Vāsudeva Datta; teṅho-he was; kṛpāra-of the mercy; bhājana-competent to receive; sarva-bhāve-in all respects; āśriyāche-took shelter; caitanya-caraṇa-of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

TEXT 58

bhāgavatācārya, āra viṣṇudāsācārya
cakrapāṇi ācārya, āra ananta ācārya

SYNONYMS

bhāgavata-ācārya-of the name Bhāgavata Ācārya; āra-and; viṣṇudāsa-ācārya-of the name Viṣṇudāsa Ācārya; cakrapāṇi ācārya-of the name Cakrapāṇi Ācārya; āra-and; ananta ācārya-of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his Anubhāṣya Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Paṇḍita. The sixth verse of Śākhā-nirṇayāmṛta, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name Prema-taraṅgiṇī. According to the Gaura-gaṇoddeśa-dīpikā, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-mañjarī. Viṣṇudāsa Ācārya was present during the Khetari-mahotsava. He went there with Acyutānanda, as stated in the Bhakti-ratnākara, Tenth Taraṅga. Ananta Ācārya was one of the eight principal gopīs. His former name was Sudevī. Although he was among Advaita Ācārya's followers, he later became an important devotee of Gadādhara Gosvāmī.

TEXT 59

nandinī, āra kāmadeva, caitanya-dāsa
durlabha viśvāsa, āra vanamāli-dāsa

SYNONYMS

nandinī-of the name Nandinī; āra-and; kāmadeva-of the name Kāmadeva; caitanya-dāsa-of the name Caitanya dāsa; durlabha viśvāsa-of the name Durlabha Viśvāsa; āra-and; vanamāli-dāsa-of the name Vanamālī dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamālī dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

TEXT 60

jagannātha kara, āra kara bhavanātha
hṛdayānanda sena, āra dāsa bholānātha

SYNONYMS

jagannātha kara-of the name Jagannātha Kara; āra-and; kara bhavanātha-of the name Bhavanātha Kara; hṛdayānanda sena-of the name Hṛdayānanda Sena; āra-and; dāsa bholānātha-of the name Bholānātha dāsa.

TRANSLATION

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

TEXT 61

yādava-dāsa, vijaya-dāsa, dāsa janārdana
ananta-dāsa, kānu-paṇḍita, dāsa nārāyaṇa

SYNONYMS

yādava-dāsa-of the name Yādava dāsa; vijaya-dāsa-of the name Vijaya dāsa; dāsa janārdana-of the name Janārdana dāsa; ananta-dāsa-of the name Ananta dāsa; kānu-paṇḍita-of the name Kānu Paṇḍita; dāsa nārāyaṇa-of the name Nārāyaṇa dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Paṇḍita and Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twentythird and twenty-fourth branches of Advaita Ācārya.

TEXT 62

śrīvatsa paṇḍita, brahmacārī haridāsa
puruṣottama brahmacārī, āra kṛṣṇadāsa

SYNONYMS

śrīvatsa paṇḍita-of the name Śrīvatsa Paṇḍita; brahmacārī haridāsa-of the name Haridāsa Brahmacārī; puruṣottama brahmacārī-of the name Puruṣottama Brahmacārī; āra-and; kṛṣṇadāsa-of the name Kṛṣṇadāsa.

TRANSLATION

Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

TEXT 63

puruṣottama paṇḍita, āra raghunātha
vanamālī kavicandra, āra vaidyanātha

SYNONYMS

puruṣottama paṇḍita-of the name Puruṣottama Paṇḍita; āra raghunātha-and Raghunātha; vanamālī kavicandra-of the name Vanamālī Kavicandra; āra-and; vaidyanātha-of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra and Vaidyanātha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

TEXT 64

lokanātha paṇḍita, āra murāri paṇḍita
śrī-haricaraṇa, āra mādhava paṇḍita

SYNONYMS

lokanātha paṇḍita-of the name Lokanātha Paṇḍita; āra-and; murāri paṇḍita-of the name Murāri Paṇḍita; śrī-haricaraṇa-of the name Śrī Haricaraṇa; āra-and; mādhava paṇḍita-of the name Mādhava Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricaraṇa and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

TEXT 65

vijaya paṇḍita, āra paṇḍita śrīrāma
asaṅkhya advaita-śākhā kata la-iba nāma

SYNONYMS

vijaya-paṇḍita-of the name Vijaya Paṇḍita; āra-and; paṇḍita śrīrāma-of the name Śrīrāma Paṇḍita; asaṅkhya-innumerable; advaita-śākhā-branches of Advaita Ācārya; kata-how many; la-iba-shall I enumerate; nāma-their names.

TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni's most intimate friend.

TEXT 66

māli-datta jala advaita-skandha yogāya
sei jale jīye śākhā,–phula-phala pāya

SYNONYMS

māli-datta-given by the gardener; jala-water; advaita-skandha-the branch known as Advaita Ācārya; yogāya-supplies; sei-by that; jale-water; jīye-lives; śākhā-branches; phula-phala-fruits and flowers; pāya-grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water (jala) supplied by Sri Caitanya Mahāprabhu are to be considered bona fide ācāryas. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups-the bona fide branches of the ācārya's disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

TEXT 67

ihāra madhye mālī pāche kona śākhā-gaṇa
nā māne caitanya-mālī durdaiva kāraṇa

SYNONYMS

ihāra-of them; madhye-within; mālī-the gardener; pāche-later on; kona-some; śākhā-gaṇa-branches; nā-does not; māne-accept; caitanya-mālī-the gardener Lord Caitanya; durdaiva-unfortunate; kāraṇa-reason.

TRANSLATION

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

TEXT 68

sṛjāila, jīyāila, tāṅre nā mānila
kṛtaghna ha-ilā, tāṅre skandha kruddha ha-ila

SYNONYMS

sṛjāila-fructified; jīyāila-maintained; tāṅre-Him; nā-not; mānila-accepted; kṛtaghna-ungrateful; ha-ilā-thus became; tāṅre-to them; skandha-trunk; kruddha-angry; ha-ila-became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

kruddha hañā skandha tāre jala nā sañcāre
jalābhāve kṛśa śākhā śukāiyā mare

SYNONYMS

kruddha hañā-being angry; skandha-the trunk; tāre-onto them; jala-water; nā-did not; sañcāre-sprinkle; jala-abhāve-for want of water; kṛśa-thinner; śākhā-branch; śukāiyā-dried up; mare-died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

caitanya-rahita deha–śuṣkakāṣṭha-sama
jīvitei mṛta sei, maile daṇḍe yama

SYNONYMS

caitanya-rahita-without consciousness; deha-body; śuṣka-kāṣṭha-sama-exactly like dry wood; jīvitei-while living; mṛta-dead; sei-that; maile-after death; daṇḍe-punishes; yama-Yamarāja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the Śrīmad-Bhāgavatam, Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, ”A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord must be brought before me for punishment.” In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is dehāntara, a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the reactions of their past activities. This is the process of dehāntara, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in Bhagavad-gītā. After giving up the body (tyaktvā deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

TEXT 71

kevala e gaṇa-prati nahe ei daṇḍa
caitanya-vimukha yei sei ta’ pāṣaṇḍa

SYNONYMS

kevala-only; e-this; gaṇa-group; prati-unto them; nahe-it is not; ei-this; daṇḍa-punishment; caitanya-vimukha-against Śrī Caitanya Mahāprabhu; yei-anyone; sei-he; ta’-but; pāṣaṇḍa-atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

TEXT 72

ki paṇḍita, ki tapasvī, kibā gṛhī, yati
caitanya-vimukha yei, tāra ei gati

SYNONYMS

ki paṇḍita-whether a learned scholar; ki tapasvī-whether a great ascetic; kibā-or; gṛhī-householder; yati-or sannyāsī; caitanya-vimukha-one who is against the cult of Śrī Caitanya Mahāprabhu; yei-anyone; tāra-his; ei-this; gati-destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

TEXT 73

ye ye laila śrī-acyutānandera mata
sei ācāryera gaṇa–mahā-bhāgavata

SYNONYMS

ye ye-anyone who; laila-accepted; śrī-acyutānandera-of Śrī Acyutānanda; mata-the path; sei-those; ācāryera gaṇa-descendants of Advaita Ācārya; mahā-bhāgavata-are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, gives this short note: ”Śrī Advaita Ācārya is one of the important trunks of the bhakti-kalpataru, or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of māyā, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-kalpataru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu-even if he is independently a great sannyāsī, learned scholar or ascetic-is like a dead branch of a tree.”

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the daiva-varṇāśrama-dharma. As we have explained several times, however, we find no such word as ”Hindu” in the Vedic literature. The word most probably came from Afghanistan, a predominantly Muslim country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Muslim countries.

The actual Vedic system of religion is called varṇāśrama-dharma, as confirmed in the Viṣṇu Purāṇa:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
(Viṣṇu Purāṇa 3.8.9)

The Vedic literature recommends that a human being follow the principles of varṇāśrama-dharma. Accepting the process of varṇāśrama-dharma will make a person’s life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, jīvera ’svarūpa’ haya–kṛṣṇera nitya-dāsa: ”Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead.” Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the saṅkīrtana movement, we find that people very easily accept the Hare Kṛṣṇa mahā-mantra without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svāmīs, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

yāre dekha, tāre kaha ’kṛṣṇa’ upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa
(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of kṛṣṇa-kathā, as expressed in Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam. One who has no interest in kṛṣṇa-kathā or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

TEXT 74

sei sei,–ācāryera kṛpāra bhājana
anāyāse pāila sei caitanya-caraṇa

SYNONYMS

sei sei-whoever; ācāryera-of Advaita Ācārya; kṛpāra-of the mercy; bhājana-eligible candidate; anāyāse-without difficulty; pāila-got; sei-he; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya’s lotus feet without difficulty.

TEXT 75

acyutera yei mata, sei mata sāra
āra yata mata saba haila chārakhāra

SYNONYMS

acyutera-of Acyutānanda; yei-which; mata-direction; sei-that; mata-direction; sāra-essential; āra-other; yata-all; mata-directions; saba-all; haila-became; chārakhāra-dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

sei ācārya-gaṇe mora koṭi namaskāra
acyutānanda-prāya, caitanya–jīvana yāṅhāra

SYNONYMS

sei-those; ācārya-gaṇe-unto the spiritual masters; mora-my; koṭi-millions; namaskāra-obeisances; acyutānanda-prāya-almost as good as Acyutānanda; caitanya-Caitanya Mahāprabhu; jīvana-life; yāṅhāra-whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to Acyutānanda's actual followers, whose life and soul was Śrī Caitanya Mahāprabhu.

TEXT 77

ei ta' kahilāṅ ācārya-gosāñira gaṇa
tina skandha-śākhāra kaila saṅkṣepa gaṇana

SYNONYMS

ei ta'-thus; kahilāṅ-I have spoken; ācārya-Advaita Ācārya; gosāñira-of the spiritual master; gaṇa-descendants; tina-three; skandha-of the trunk; śākhāra-of branches; kaila-was done; saṅkṣepa-in brief; gaṇana-counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miṣra and Gopāla] of Śrī Advaita Ācārya's descendants.

TEXT 78

śākhā-upaśākhā, tāra nāhika gaṇana
kichu-mātra kahi' kari dig-daraśana

SYNONYMS

śākhā-upaśākhā-branches and subbranches; tāra-of them; nāhika-there is no; gaṇana-counting; kichu-mātra-something about them; kahi'-describing; kari-I am simply giving; dig-daraśana-a glimpse of the direction.

TRANSLATION

There are multifarious branches and subbranches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

TEXT 79

śrī-gadādhara paṇḍita śākhāte mahottama
tāṅra upaśākhā kichu kari ye gaṇana

SYNONYMS

śrī-gadādhara paṇḍita-Śrī Gadādhara Paṇḍita; śākhāte-of the branch; mahottama-very great; tāṅra-his; upaśākhā-branches and subbranches; kichu-something; kari-let me do; ye-that; gaṇana-counting.

TRANSLATION

After describing the branches and subbranches of Advaita Ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

TEXT 80

śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī
bhāgavatācārya, haridāsa brahmacārī

SYNONYMS

śākhā-śreṣṭha-the chief branch; dhruvānanda-of the name Dhruvānanda; śrīdhara brahmacārī-of the name Śrīdhara Brahmacārī; bhāgavatācārya-of the name Bhāgavatācārya; haridāsa brahmacārī-of the name Haridāsa Brahmacārī.

TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmacārī, (3) Haridāsa Brahmacārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the Gaura-gaṇoddeśa-dīpikā describes Śrī Dhruvānanda Brahmacārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmacārī as the gopī known as Candralatikā.

TEXT 81

ananta ācārya, kavidatta, miśra-nayana
gaṅgāmantrī māmu ṭhākura, kaṇṭhābharaṇa

SYNONYMS

ananta ācārya-of the name Ananta Ācārya; kavi-datta-of the name Kavi Datta; miśra-nayana-of the name Nayana Miśra; gaṅgāmantrī-of the name Gaṅgāmantrī; māmu ṭhākura-of the name Māmu Ṭhākura; kaṇṭhābharaṇa-of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gaṅgāmantrī; the ninth, Māmu Ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the Gaura-gaṇoddeśa-dīpikā describe Kavi Datta as the gopī named Kalakaṇṭhī, verses 196 and 207 describe Nayana Miśra as the gopī named Nitya-mañjarī, and verses 196 and 205 describe Gaṅgāmantrī as the gopī named Candrikā. Māmu Ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle is called māmā, and in East Bengal and Orissa, māmu. Thus Jagannātha Cakravartī was known as Māmā or Māmu Ṭhākura. Māmu Ṭhākura's residence was in the district of Faridpur in the village known as Magaḍobā. After the demise of Śrī Gadādhara Paṇḍita, Māmu Ṭhākura became the priest in charge of the temple known as Ṭoṭā-gopīnātha in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu Ṭhākura was formerly known as Śrī Rūpa-mañjarī. The followers of Māmu Ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Śāntāmaṇi, Harinātha, Navīnacandra, Matilāla, Dayāmayī and Kuñjavihārī.

Kaṇṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the gopī named Gopālī in kṛṣṇa-līlā.

TEXT 82

bhūgarbha gosāñi, āra bhāgavata-dāsa
yei dui āsi' kaila vṛndāvane vāsa

SYNONYMS

bhūgarbha gosāñi-of the name Bhūgarbha Gosāñi; āra-and; bhāgavata-dāsa-of the name Bhāgavata dāsa; yei dui-both of them; āsi'-coming; kaila-did; vṛndāvane vāsa-residing in Vṛndāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-mañjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana-namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda-that are authorized institutions of Gauḍīya Vaiṣṇavas.

TEXT 83

vāṇīnātha brahmacārī–baḍa mahāśaya
vallabha-caitanya-dāsa–kṛṣṇa-premamaya

SYNONYMS

vāṇīnātha brahmacārī-of the name Vāṇīnātha Brahmacārī; baḍa mahāśaya-very great personality; vallabha-caitanya-dāsa-of the name Vallabha-caitanya dāsa; kṛṣṇa-prema-maya-always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Śrī Vāṇīnātha Brahmacārī is described in the Tenth Chapter, verse 114, of Ādi-līlā. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

TEXT 84

śrīnātha cakravartī, āra uddhava dāsa
jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa

SYNONYMS

śrīnātha cakravartī-of the name Śrīnātha Cakravartī; āra-and; uddhava dāsa-of the name Uddhava dāsa; jitāmitra-of the name Jitāmitra; kāṣṭhakāṭā jagannātha-dāsa-of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The Śākhā-nirṇaya, verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The Gaura-gaṇoddeśa-dīpikā, verse 202, mentions Jitāmitra as the gopī named Śyāma-mañjarī. Jitāmitra wrote a book entitled Kṛṣṇa-māyurya. Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Āḍiyala, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaśomādhava. The worshipers in this temple are the Gosvāmīs of Āḍiyala. As one of the sixty-four sakhīs, he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmanṛsiṁha, Rāmagopāla, Rāmacandra, Sanātana, Muktārāma, Gopīnātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and Lakṣmīkānta. The Śākhā-nirṇaya mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

TEXT 85

śrī-hari ācārya, sādi-puriyā gopāla
kṛṣṇadāsa brahmacārī, puṣpa-gopāla

SYNONYMS

śrī-hari ācārya-of the name Śrī Hari Ācārya; sādi-puriyā gopāla-of the name Sādipuriyā Gopāla; kṛṣṇadāsa brahmacārī-of the name Kṛṣṇadāsa Brahmacārī; puṣpa-gopāla-of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmacārī; and the twenty-second, Puṣpagopāla.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verses 196 and 207, mentions that Hari Ācārya was formerly the gopī named Kālākṣī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura, in East Bengal. Kṛṣṇadāsa Brahmacārī was formerly among the group of sakhīs known as the aṣta-sakhīs. His name was Indulekhā. Kṛṣṇadāsa Brahmacārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa's tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmacārī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Śākhā-nirṇaya mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

TEXT 86

śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha
baṅgavāṭī-caitanya-dāsa, śrī-raghunātha

SYNONYMS

śrīharṣa-of the name Śrīharṣa; raghu-miśra-of the name Raghu Miśra; paṇḍita lakṣmīnātha-of the name Lakṣmīnātha Paṇḍita; baṅgavāṭī-caitanya-dāsa-of the name Baṅgavāṭī Caitanya dāsa; śrī-raghunātha-of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Baṅgavāṭī Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verses 195 and 201, as Karpūra-mañjarī. Similarly, Lakṣmīnātha Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The Śākhā-nirṇaya states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmiṇīkānta, Jīvanakṛṣna, Yugalakiśora, Ratanakṛṣṇa, Rādhāmādhava, Ūṣāmaṇi, Vaikuṇṭhanātha and Lālamohana, or Lālamohana Śāhā Śāṅkhānidhi. Lālamohana was a great merchant in the city of Dacca. The Gaura-gaṇoddeśa-dīpikā, verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

TEXT 87

amogha paṇḍita, hasti-gopāla, caitanya-vallabha
yadu gāṅguli āra maṅgala vaiṣṇava

SYNONYMS

amogha paṇḍita-of the name Amogha Paṇḍita; hasti-gopāla-of the name Hastigopāla; caitanya-vallabha-of the name Caitanya-vallabha; yadu gāṅguli-of the name Yadu Gāṅguli; āra-and; maṅgala vaiṣṇava-of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Paṇḍita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭiṭakaṇā in the district of Murśidābāda. His forefathers were śāktas who worshiped the goddess Kirīṭeśvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch brahmacārī, left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākuras of Kāṅdaḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāṅdaḍā, and Nṛsiṁha-prasāda Mitra, whose family members are well-known mṛdaṅga players. Sudhākṛṣṇa Mitra and Nikuñjavihārī Mitra are both especially famous mṛdaṅga players. In the family of Puruṣottama Cakravartī there are famous persons like Kuñjavihārī Cakravartī and Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from Caitanya-maṅgala. It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jagannātha Purī, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāṅdaḍā in the village named Rāṇīpura. The śālagrāma-śilā personally worshiped by Maṅgala Ṭhākura still exists in the village of Kāṅdaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Maṅgala Ṭhākura had three sons-Rādhikāprasāda, Gopīramaṇa and Śyāmakiśora. The descendants of these three sons are still living.

TEXT 88

cakravartī śivānanda sadā vrajavāsī
mahāśākhā-madhye teṅho sudṛḍha viśvāsī

SYNONYMS

cakravartī śivānanda-of the name Śivānanda Cakravartī; sadā-always; vraja-vāsī-resident of Vṛndāvana; mahā-śākhā-madhye-amongst the great branches; teṅho-he is; sudṛḍha viśvāsī-possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 183, mentions that Śivānanda Cakravartī was formerly Lavaṅga-mañjarī. The Śākhā-nirṇaya, written by Yadunandana dāsa, also names other branches of Gadādhara Paṇḍita, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khaḍadaha in the village known as Sāṅibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple of Gopīnāthajī in Vṛndāvana), (6) Acyutānanda, (7) Candraśekhara, (8) Vakreśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavarya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (15) Caitanya dāsa, (16) Lokanātha Bhaṭṭa (this devotee, who lived in the village of Tālakhaḍi in the district of Yaśohara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jagannātha Purī).

TEXT 89

ei ta' saṅkṣepe kahilāṅ paṇḍitera gaṇa
aiche āra śākhā-upaśākhāra gaṇana

SYNONYMS

ei ta'-thus; saṅkṣepe-in brief; kahilāṅ-I have described; paṇḍitera gaṇa-the branches of Śrī Gadādhara Paṇḍita; aiche-similarly; āra-another; śākhā-upaśākhāra gaṇana-description of branches and subbranches.

TRANSLATION

Thus I have briefly described the branches and subbranches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

TEXT 90

paṇḍitera gaṇa saba,–bhāgavata dhanya
prāṇa-vallabha–sabāra śrī-kṛṣṇa-caitanya

SYNONYMS

paṇḍitera-of Gadādhara Paṇḍita; gaṇa-followers; saba-all; bhāgavata dhanya-glorious devotees; prāṇa-vallabha-the heart and soul; sabāra-of all of them; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 91

ei tina skandhera kailuṅ śākhāra gaṇana
yāṅ-sabā-smaraṇe bhava-bandha-vimocana

SYNONYMS

ei tina-of all these three; skandhera-trunks; kailuṅ-described; śākhāra gaṇana-enumeration of the branches; yāṅ-sabā-all of them; smaraṇe-by remembering; bhava-bandha-from entanglement in the material world; vimocana-freedom.

TRANSLATION

Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

TEXT 92

yāṅ-sabā-smaraṇe pāi caitanya-caraṇa
yāṅ-sabā-smaraṇe haya vāñchita pūraṇa

SYNONYMS

yāṅ-sabā-all of them; smaraṇe-by remembering; pāi-I get; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu; yāṅ-sabā-all of them; smaraṇe-by remembering; haya-becomes; vāñchita pūraṇa-fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

TEXT 93

ataeva tāṅ-sabāra vandiye caraṇa
caitanya-mālīra kahi līlā-anukrama

SYNONYMS

ataeva-therefore; tāṅ-sabāra-of all of them; vandiye-I offer prayers; caraṇa-to the lotus feet; caitanya-mālīra-of the gardener known as Śrī Caitanya Mahāprabhu; kahi-I speak; līlā-anukrama-the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

TEXT 94

gaura-līlāmṛta-sindhu–apāra agādha
ke karite pāre tāhāṅ avagāha-sādha

SYNONYMS

gaura-līlāmṛta-sindhu-the ocean of the pastimes of Lord Caitanya; apāra-immeasurable; agādha-unfathomable; ke-who; karite-to do; pāre-is able; tāhāṅ-in that ocean; avagāha-taking a dip; sādha-execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

tāhāra mādhurya-gandhe lubdha haya mana
ataeva taṭe rahi' cāki eka kaṇa

SYNONYMS

tāhāra-His; mādhurya-sweet and mellow; gandhe-by the fragrance; lubdha-attracted; haya-becomes; mana-mind; ataeva-therefore; taṭe-on the beach; rahi'-standing; cāki-I taste; eka-one; kaṇa-particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

TEXT 96

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at their lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Twelfth Chapter, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.

18.4.13 Chapter 13

The Advent of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of Śrī Caitanya-caritāmṛta describes Lord Caitanya Mahāprabhu's appearance. The entire Ādi-līlā section describes Lord Caitanya Mahāprabhu's household life, and similarly the Antya-līlā describes His life in the sannyāsa order. Within the Antya-līlā, the first six years of His sannyāsa life are called Madhya-līlā. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the saṅkīrtana movement.

A learned brāhmaṇa named Upendra Miśra who resided in the district of Śrīhaṭṭa was the father of Jagannātha Miśra, who came to Navadvīpa to study under the direction of Nīlāmbara Cakravartī and then settled there after marrying Nīlāmbara Cakravartī's daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viśvarūpa. Then, in 1407 Śaka Era (A.D. 1486), on the full moon evening of the month of Phālguna, during the constellation of siṁha-lagna, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and brāhmaṇas, bringing many gifts, came to see the newly born baby. Nīlāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

sa prasīdatu caitanya-
devo yasya prasādataḥ
tal-līlā-varṇane yogyaḥ
sadyaḥ syād adhamo 'py ayam

SYNONYMS

saḥ-He; prasīdatu-may bestow His blessings; caitanya-devaḥ-Lord Śrī Caitanya Mahāprabhu; yasya-of whom; prasādataḥ-by the grace; tat-līlā-His pastimes; varṇane-in the description; yogyaḥ-able; sadyaḥ-immediately; syāt-becomes possible; adhamaḥ-the most fallen; api-although; ayam-I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahāprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. Kṛṣṇa-śakti vinā nahe tāra pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jayādvaitacandra jaya jaya nityānanda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; gaura-candra-Lord Gauracandra; jaya ādvaita-candra-all glories to Advaita Ācārya; jaya jaya-all glories to; nityānanda-Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

TEXT 3

jaya jaya gadādhara jaya śrīnivāsa
jaya mukunda vāsudeva jaya haridāsa

SYNONYMS

jaya jaya gadādhara-all glories to Gadādhara Prabhu; jaya śrīnivāsa-all glories to Śrīvāsa Ṭhākura; jaya mukunda-all glories to Mukunda; vāsudeva-all glories to Vāsudeva; jaya haridāsa-all glories to Haridāsa Ṭhākura.

TRANSLATION

All glories to Gadādhara Prabhu! All glories to Śrīvāsa Ṭhākura! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

TEXT 4

jaya dāmodara-svarūpa jaya murāri gupta
ei saba candrodaye tamaḥ kaila lupta

SYNONYMS

jaya-all glories; dāmodara-svarūpa-of the name Svarūpa Dāmodara; jaya-all glories; murāri gupta-of the name Murāri Gupta; ei saba-of all these; candra-udaye-such moons having arisen; tamaḥ-darkness; kaila-made; lupta-dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

jaya śrī-caitanyacandrera bhakta candra-gaṇa
sabāra prema jyotsnāya ujjvala tri-bhuvana

SYNONYMS

jaya-all glories; śrī-caitanya-of Lord Caitanya Mahāprabhu; candrera-who is as bright as the moon; bhakta-devotees; candra-gaṇa-other moons; sabāra-of all of them; prema-jyotsnāya-by the full light of love of Godhead; ujjvala-bright; tri-bhuvana-all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as candra-gaṇa, which is plural in number. This indicates that there are many moons. In the Bhagavad-gītā the Lord says, nakṣatrāṇām ahaṁ śaśī: "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In Caitanya-caritāmṛta Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritāmṛta (Madhya 22.31) states:

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

"Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

ei ta' kahila granthārambhe mukha-bandha
ebe kahi caitanya-līlā-krama-anubandha

SYNONYMS

ei ta'-thus; kahila-I have spoken; grantha-ārambhe-in the beginning of the book; mukha-bandha-preface; ebe-now; kahi-I speak; caitanya-of Lord Caitanya Mahāprabhu; līlā-krama-the chronological order of His pastimes; anubandha-as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall describe Caitanya Mahāprabhu's pastimes in chronological order.

TEXT 7

prathame ta' sūtra-rūpe kariye gaṇana
pāche tāhā vistāri kariba vivarana

SYNONYMS

prathame-in the beginning; ta'-however; sūtra-rūpe-in the form of a synopsis; kariye-do; gaṇana-counting; pāche-thereafter; tāhā-that; vistāri-describing; kariba-I shall do; vivaraṇa-expansion.

TRANSLATION

First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

TEXT 8

śrī-kṛṣṇa-caitanya navadvīpe avatari
āṭa-calliśa vatsara prakaṭa vihari

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; navadvīpe-at Navadvīpa; avatari-adventing Himseif; āṭa-calliśa-forty-eight; vatsara-years; prakaṭa-visible; vihari-enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

caudda-śata sāta śake janmera pramāṇa
caudda-śata pañcānne ha-ila antardhāna

SYNONYMS

caudda-śata-1400 (A.D. 1479); sāta-and seven; śake-in the Śaka Era; janmera-of birth; pramāṇa-evidence; caudda-śata pañcānne-in the year 1455 (A.D. 1534); ha-ila-became; antardhāna-disappearance.

TRANSLATION

In the year 1407 of the Śaka Era (A.D. 1486), Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

TEXT 10

cabbiśa vatsara prabhu kaila gṛha-vāsa
nirantara kaila kṛṣṇa-kīrtana-vilāsa

SYNONYMS

cabbiśa-twenty-four; vatsara-years; prabhu-the Lord; kaila-did; gṛha-vāsa-residing at home; nirantara-always; kaila-did; kṛṣṇa-kīrtana-chanting of the Hare Kṛṣṇa mantra; vilāsa-pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the gṛhastha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

cabbiśa vatsara-śeṣe kariyā sannyāsa
āra cabbiśa vatsara kaila nīlācale vāsa

SYNONYMS

cabbiśa-twenty-four; vatsara-years; śeṣe-at the end of; kariyā-accepting; sannyāsa-renounced order; āra-another; cabbiśa-twenty-four; vatsara-years; kaila-did; nīlācale-at Jagannātha Purī; vāsa-reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.

TEXT 12

tāra madhye chaya vatsara–gamanāgamana
kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana

SYNONYMS

tāra madhye-out of that; chaya vatsara-six years; gamana-āgamana-touring; kabhu-sometimes; dakṣiṇa-in South India; kabhu-sometimes; gauḍa-in Bengal; kabhu-sometimes; vṛndāvana-in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

TEXT 13

aṣṭādaśa vatsara rahilā nīlācale
kṛṣṇa-prema-nāmāmṛte bhāsā'la sakale

SYNONYMS

aṣṭādaśa-eighteen; vatsara-years; rahilā-remained; nīlācale-at Jagannātha Purī; kṛṣṇa-prema-love of Godhead; nāma-amṛte-in the nectar of the Hare Kṛṣṇa mantra; bhāsā'la-inundated; sakale-everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.

TEXT 14

gārhasthye prabhura līlā–'ādi'-līlākhyāna
'madhya'- 'antya'-līlā–śeṣa-līlāra dui nāma

SYNONYMS

gārhasthye-in household life; prabhura-of the Lord; līlā-pastimes; ādi-the original; līlā-pastimes; ākhyāna-has the name of; madhya-middle; antya-last; līlā-pastimes; śeṣa-līlāra-the last part of the pastimes; dui-two; nāma-names.

TRANSLATION

The pastimes of His household life are known as ādi-līlā, or the original pastimes. His later pastimes are known as madhya-līlā and antya-līlā, or the middle and final pastimes.

TEXT 15

ādi-līlā-madhye prabhura yateka carita
sūtra-rūpe murāri gupta karilā grathita

SYNONYMS

ādi-līlā-the original pastimes; madhye-within; prabhura-of the Lord; yateka-whatever; carita-activities; sūtra-rūpe-in the form of notes; murāri gupta-of the name Murāri Gupta; karilā-has; grathita-recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His ādi-lilā were recorded in summary form by Murāri Gupta.

TEXT 16

prabhura ye śeṣa-līlā svarūpa-dāmodara
sūtra kari' granthilena granthera bhitara

SYNONYMS

prabhura-of the Lord; ye-whatever; śeṣa-līlā-pastimes at the end; svarūpa- dāmodara-of the name Svarūpa Dāmodara; sūtra kari'-in the form of notes; granthilena-recorded; granthera-a book; bhitara-within.

TRANSLATION

His later pastimes [madhya-līlā and āntya-līlā] were recorded in the form of notes by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.

TEXT 17

ei dui janera sūtra dekhiyā śuniyā
varṇanā karena vaiṣṇava krama ye kariyā

SYNONYMS

ei-of these; dui-two; janera-persons; sūtra-notes; dekhiyā-after looking at; śuniyā-and hearing; varṇanā-description; karena-does; vaiṣṇava-the devotee; krama-chronological; ye-which; kariyā-making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

bālya, paugaṇḍa, kaiśora, yauvana,–cāri bheda
ataeva ādi-khaṇḍe līlā cāri bheda

SYNONYMS

bālya-childhood; paugaṇḍa-early boyhood; kaiśora-later boyhood; yauvana-youth; cāri-four; bheda-divisions; ataeva-therefore; ādi-khaṇḍe-in the original part; līlā-of the pastimes; cāri-four; bheda-divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugaṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

TEXT 19

sarva-sad-guṇa-pūrṇāṁ tāṁ
vande phālguna-pūrṇimām
yasyāṁ śrī-kṛṣṇa-caitanyo
’vatīrṇaḥ kṛṣṇa-nāmabhiḥ

SYNONYMS

sarva-all; sat-auspicious; guṇa-qualities; pūrṇām-filled with; tām-that; vande-I offer obeisances; phālguna-of the month of Phālguna; pūrṇimām-the full-moon evening; yasyām-in which; śrī-kṛṣṇa-caitanyaḥ-Lord Śrī Caitanya Mahāprabhu; avatīrṇaḥ-advented; kṛṣṇa-Lord Kṛṣṇa’s; nāmabhiḥ-with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

TEXT 20

phālguna-pūrṇimā-sandhyāya prabhura janmodaya
sei-kāle daiva-yoge candra-grahaṇa haya

SYNONYMS

phālguna-pūrṇimā-of the full moon of the month of Phālguna; sandhyāya-in the evening; prabhura-of Lord Śrī Caitanya Mahāprabhu; janma-udaya-at the time of His birth; sei-kāle-at that moment; daiva-yoge-accidentally; candra-grahaṇa-lunar eclipse; haya-takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

TEXT 21

’hari’ ’hari’ bale loka haraṣita hañā
janmilā caitanya-prabhu ’nāma’ janmāiyā

SYNONYMS

hari hari-the holy names of the Lord; bale-speak; loka-the people; haraṣita-jubilant; hañā-becoming; janmilā-took birth; caitanya-prabhu-Lord Śrī Caitanya Mahāprabhu; nāma-the holy name; janmāiyā-after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord-”Hari! Hari!”-and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

TEXT 22

janma-bālya-paugaṇḍa-kaiśora-yuvā-kāle
hari-nāma laoyāilā prabhu nānā chale

SYNONYMS

janma-time of birth; bālya-childhood; paugaṇḍa-early boyhood; kaiśora-end of boyhood; yuvā-kāle-youth; hari-nāma-the holy name of the Lord; laoyāilā-caused to take; prabhu-the Lord; nānā-various; chale-under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

TEXT 23

bālya-bhāva chale prabhu karena krandana
’kṛṣṇa’ ’hari’ nāma śuni’ rahaye rodana

SYNONYMS

bālya-bhāva chale-as if in His childhood state; prabhu-the Lord; karena-does; krandana-crying; kṛṣṇa-Lord Kṛṣṇa; hari-Lord Hari; nāma-names; śuni’-hearing; rahaye-stops; rodana-crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

TEXT 24

ataeva 'hari' 'hari' bale nārīgaṇa
dekhite āise yebā sarva bandhu jana

SYNONYMS

ataeva-therefore; hari hari-the holy name of the Lord; bale-chant; nārī-gaṇa-all the ladies; dekhite-to see; āise-they come; yebā-whoever; sarva-all; bandhu-jana-friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

TEXT 25

'gaurahari' bali' tāre hāse sarva nārī
ataeva haila tāṅra nāma 'gaurahari'

SYNONYMS

gaurahari-of the name Gaurahari; bali'-addressing Him thus; tāre-unto the Lord; hāse-laugh; sarva nārī-all the ladies; ataeva-therefore; haila-became; tāṅra-His; nāma-name; gaurahari-of the name Gaurahari.

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

TEXT 26

bālya vayasa–yāvat hāte khaḍi dila
paugaṇḍa vayasa–yāvat vivāha nā kaila

SYNONYMS

bālya vayasa-childhood age; yāvat-until the time; hāte-in His hand; khaḍi-chalk; dila-was given; paugaṇḍa vayasa-the part of boyhood known as paugaṇḍa; yāvat-until; vivāha-marriage; nā-not; kaila-did take place.

TRANSLATION

His childhood lasted until the date of hāte khaḍi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

TEXT 27

vivāha karile haila navīna yauvana
sarvatra laoyāila prabhu nāma-saṅkīrtana

SYNONYMS

vivāha karile-after getting married; haila-began; navīna-new; yauvana-youth; sarvatra-everywhere; laoyāila-caused to take; prabhu-the Lord; nāma-saṅkīrtana-the saṅkīrtana movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

TEXT 28

paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe
sarvatra karena kṛṣṇa-nāmera vyākhyāne

SYNONYMS

paugaṇḍa-vayase-in the age of paugaṇḍa; paḍena-studies; paḍāna-teaches; śisya-gaṇe-disciples; sarvatra-everywhere; karena-does; kṛṣṇa-nāmera-the holy name of Lord Kṛṣṇa; vyākhyāne-description.

TRANSLATION

During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

TEXT 29

sūtra-vṛtti-pāṅji-ṭīkā kṛṣṇete tātparya
śiṣyera pratīta haya,–prabhāva āścarya

SYNONYMS

sūtra-aphorisms; vṛtti-explanation; pāṅji-application; ṭīkā-notes; kṛṣṇete-unto Kṛṣṇa; tātparya-culmination; śiṣyera-of the disciple; pratīta-realization; haya-becomes; prabhāva-influence; āścarya-wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jiva Gosvāmī compiled a grammar in two parts named Laghu-hari-nāmāmṛta-vyākaraṇa and Bṛhad-dhari-nāmāmṛta-vyākaraṇa. If someone studies these two texts in vyākaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the Caitanya-bhāgavata, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the aphorisms of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in Bhagavad-gītā (7.15): narādhamā māyayāpahṛta-jñānāḥ. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

yāre dekhe, tāre kahe,–kaha kṛṣṇa-nāma
kṛṣṇa-nāme bhāsāila navadvīpa-grāma

SYNONYMS

yāre-whomever; dekhe-He sees; tāre-to him; kahe-He says; kaha-speak; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kṛṣṇa-nāme-by the holy name of Lord Kṛṣṇa; bhāsāila-was inundated; navadvīpa-the place of the name Navadvīpa; grāma-village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhāma is but a part of the whole of Navadvīpa. Navadvīpa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in the Śrīmad-Bhāgavatam (7.5.23) that there are nava-vidha bhakti, nine different activities of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Sīmantadvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) Ṛtudvīpa, (7) Jahnudvīpa, (8) Modadruma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Māyāpur. There Śrī Jagannātha Miśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His saṅkīrtana party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

TEXT 31

kiśora vayase ārambhilā saṅkīrtana
rātra-dine preme nṛtya, saṅge bhakta-gaṇa

SYNONYMS

kiśora vayase-just before the beginning of His youthful life; ārambhilā-began; saṅkīrtana-the saṅkīrtana movement; rātra-dine-night and day; preme-in ecstasy; nṛtya-dancing; saṅge-along with; bhakta-gaṇa-the devotees.

TRANSLATION

Just prior to His youthful life, He began the saṅkīrtana movement. Day and night He used to dance in ecstasy with His devotees.

TEXT 32

nagare nagare bhrame kīrtana kariyā
bhāsāila tri-bhuvana prema-bhakti diyā

SYNONYMS

nagare nagare-in different parts of the town; bhrame-wanders; kīrtana-chanting; kariyā-performing; bhāsāila-inundated; tri-bhuvana-all the three worlds; prema-bhakti-love of Godhead; diyā-distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed kīrtana only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the saṅkīrtana movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

TEXT 33

cabbiśa vatsara aiche navadvīpa-grāme
laoyāilā sarva-loke kṛṣṇa-prema-nāme

SYNONYMS

cabbiśa-twenty-four; vatsara-years; aiche-in that way; navadvīpa-of the name Navadvīpa; grāme-in the village; laoyāilā-induced; sarva-loke-every man; kṛṣṇa-prema-love of Kṛṣṇa; nāme-in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

TEXT 34

cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa lañā kailā nīlācale vāsa

SYNONYMS

cabbiśa-twenty-four; vatsara-years; chilā-remained; kariyā-accepting; sannyāsa-the renounced order; bhakta-gaṇa-devotees; lañā-taking with Him; kailā-did; nīlācale-in Jagannātha Purī; vāsa-reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

TEXT 35

tāra madhye nīlācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara

SYNONYMS

tāra madhye-out of those twenty-four years; nīlācale-while He was staying at Jagannātha Purī; chaya vatsara-continuously for six years; nṛtya-dancing; gīta-chanting; prema-bhakti-love of Kṛṣṇa; dāna-distribution; nirantara-always.

TRANSLATION

For six of these twenty-four years in Nīlācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

TEXT 36

setubandha, āra gauḍa-vyāpi vṛndāvana
prema-nāma pracāriyā karilā bhramaṇa

SYNONYMS

setubandha-Cape Comorin; āra-and; gauḍa-Bengal; vyāpi-extending; vṛndāvana-to Vṛndāvana; prema-nāma-love of Kṛṣṇa and the holy name of Kṛṣṇa; pracāriyā-distributing; karilā-performed; bhramaṇa-touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

TEXT 37

ei ’madhya-līlā’ nāma–līlā-mukhyadhāma
śeṣa aṣṭādaśa varṣa–’antya-līlā’ nāma

SYNONYMS

ei-these; madhya-līlā nāma-named the middle pastimes; līlā-pastimes; mukhya-dhāma-principal place; śeṣa-last; aṣṭādaśa-eighteen; varṣa-years; antya-līlā-the final pastimes; nāma-named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-līlā, or the final portion of His pastimes.

TEXT 38

tāra madhye chaya vatsara bhaktagaṇa-saṅge
prema-bhakti laoyāila nṛtya-gīta-raṅge

SYNONYMS

tāra madhye-out of that; chaya vatsara-six years; bhakta-gaṇa-saṅge-along with devotees; prema-bhakti-love of Kṛṣṇa; laoyāila-induced; nṛtya-dancing; gīta-chanting; raṅge-in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

TEXT 39

dvādaśa vatsara śeṣa rahilā nīlācale
premāvasthā śikhāilā āsvādana-cchale

SYNONYMS

dvādaśa-twelve; vatsara-years; śeṣa-balance; rahilā-remained; nīlācale-at Jagannātha Purī; prema-avasthā-a state of ecstasy; śikhāilā-instructed everyone; āsvādana-chale-under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Purī, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sādhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sādhana-bhakti. prema-bhakti is the stage of relishing, whereas sādhana-bhakti is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, āpani ācari’ bhakti śikhāimu sabāre. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a kṛṣṇa-bhakta, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

TEXT 40

rātri-divase kṛṣṇa-viraha-sphuraṇa
unmādera ceṣṭā kare pralāpa-vacana

SYNONYMS

rātri-divase-day and night; kṛṣṇa-viraha-feelings of separation from Kṛṣṇa; sphuraṇa-awakening; unmādera-of a madman; ceṣṭā-activities; kare-performs; pralāpa-talking inconsistently; vacana-words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

śrī-rādhāra pralāpa yaiche uddhava-darśane
seimata unmāda-pralāpa kare rātri-dine

SYNONYMS

śrī-rādhāra-of Śrīmatī Rādhārāṇī; pralāpa-talking; yaiche-as She did; uddhava-darśane-by meeting Uddhava; sei-mata-exactly like that; unmāda-madness; pralāpa-talking inconsistently; kare-does; rātri-dine-day and night.

TRANSLATION

As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect by Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Ādi-līlā, verses 107 and 108.

TEXT 42

vidyāpati, jayadeva, caṇḍīdāsera gīta
āsvādena rāmānanda-svarūpa-sahita

SYNONYMS

vidyāpati-the author of the name Vidyāpati; jayadeva-of the name Jayadeva; caṇḍīdāsera-of the name Caṇḍīdāsa; gīta-their songs; āsvādena-tastes; rāmānanda-of the name Rāmānanda; svarūpa-of the name Svarūpa; sahita-along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Caṇḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a brāhmaṇa family. It is calculated that he composed his songs during the reign of King Śivasiṁha and Queen Lachimādevī in the beginning of the fourteenth century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmaṇa Sena of Bengal in the eleventh or twelfth century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in southern India. He passed the last days of his life in Jagannātha Purī. One of his famous books is Gīta-govinda, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The gopīs felt separation from Kṛṣṇa before the rāsa dance, as mentioned in the Śrīmad-Bhāgavatam, and the Gīta-govinda expresses such feelings. There are many commentaries on the Gīta-govinda by many Vaiṣṇavas.

Caṇḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a brāhmaṇa family, and it is said that he also took birth in the beginning of the fourteenth century, Śakābda Era. It has been suggested that Caṇḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caṇḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrīmatī Rādhārāṇī, and His appropriate associates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were paramahaṁsas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate rāgānuga devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 43

kṛṣṇera viyoge yata prema-ceṣṭita
āsvādiyā pūrṇa kaila āpana vāñchita

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; viyoge-in separation; yata-as many; prema-loving affairs; ceṣṭita-activities; āsvādiyā-tasting them; pūrṇa-fulfilled; kaila-made; āpana-own; vāñchita-desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of Caitanya-caritāmṛta it is said that Lord Caitanya appeared in order to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa with the feelings of Rādhārāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti: "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

TEXT 44

ananta caitanya-līlā kṣudra jīva hañā
ke varṇite pāre, tāhā vistāra kariyā

SYNONYMS

ananta-unlimited; caitanya-līlā-the pastimes of Lord Caitanya; kṣudra-a small; jīva-living entity; hañā-being; ke-who; varṇite-describe; pāre-can; tāhā-that; vistāra-expanding; kariyā-doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

sūtra kari' gaṇe yadi āpane ananta
sahasra-vadane teṅho nāhi pāya anta

SYNONYMS

sūtra-aphorisms; kari'-making; gaṇe-counts; yadi-if; āpane-personally; ananta-Śeṣa Nāga, the Personality of Godhead; sahasra-vadane-by thousands of mouths; teṅho-He also; nāhi-does not; pāya-get; anta-the limit.

TRANSLATION

If Śeṣanāga Ananta personally were to make the pastimes of Lord Caitanya into sūtras, even with His thousands of mouths there is no possibility that He could find their limit.

TEXT 46

dāmodara-svarūpa, āra gupta murāri
mukhya-mukhya-līlā sūtre likhiyāche vicāri'

SYNONYMS

dāmodara-svarūpa-of the name Svarūpa Dāmodara; āra-and; gupta murāri-of the name Murāri Gupta; mukhya-mukhya-most important; līlā-pastimes; sūtre-in notes; likhiyāche-have written; vicāri'-by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

TEXT 47

sei, anusāre likhi līlā-sūtragaṇa
vistāri' varṇiāchena tāhā dāsa-vṛndāvana

SYNONYMS

sei-that; anusāre-following; likhi-I write; līlā-pastimes; sūtra-gaṇa-notes; vistāri'-very explicitly; varṇiyāchena-has described; tāhā-that; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 48

caitanya-līlāra vyāsa,–dāsa vṛndāvana
madhura kariyā līlā karilā racana

SYNONYMS

caitanya-līlāra-of the pastimes of Lord Caitanya; vyāsa-the authorized writer Vyāsadeva; dāsa vṛndāvana-Vṛndāvana dāsa Ṭhākura; madhura-sweet; kariyā-making it; līlā-pastimes; karilā-did; racana-compilation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

TEXT 49

grantha-vistāra-bhaye chāḍilā ye ye sthāna
sei sei sthāne kichu kariba vyākhyāna

SYNONYMS

grantha-of the book; vistāra-of expansion; bhaye-being afraid; chāḍilā-gave up; ye ye sthāna-which different places; sei sei sthāne-in those places; kichu-something; kariba-I shall make; vyākhyāna-description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

prabhura līlāmṛta teṅho kaila āsvādana
tāṅra bhukta-śeṣa kichu kariye carvaṇa

SYNONYMS

prabhura-of the Lord; līlāmṛta-the nectar of the pastimes; teṅho-he (Vṛndāvana dāsa Ṭhākura); kaila-did; āsvādana-taste; tāṅra-his; bhukta-of food; śeṣa-remnants; kichu-something; kariye-I do; carvaṇa-chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food left by him.

TEXT 51

ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa
saṅkṣepe likhiye samyak nā yāya likhana

SYNONYMS

ādi-līlā-the first part of His pastimes; sūtra likhi-I write a synopsis; śuna-hear; bhakta-gaṇa-all you devotees; saṅkṣepe-in brief; likhiye-I write; samyak-full; nā-not; yāya-possible; likhana-to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write a synopsis of the ādi-līlā; I write of these pastimes in brief because it is not possible to describe them in full.

TEXT 52

kona vāñchā pūraṇa lāgi' vrajendra-kumāra
avatīrṇa haite mane karilā vicāra

SYNONYMS

kona-some; vāñchā-desire; pūraṇa-fulfillment; lāgi'-for the matter of; vrajendra-kumāra-Lord Kṛṣṇa; avatīrṇa haite-to descend as an incarnation; mane-in the mind; karilā-did; vicāra-consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

TEXT 53

āge avatārilā ye ye guru-parivāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

āge-first of all; avatārilā-allowed to descend; ye ye-all those; guru-parivāra-family of spiritual masters; saṅkṣepe-in brief; kahiye-I describe; kahā-to describe; nā-not; yāya-possible; vistāra-expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXTS 54-55

śrī-śacī-jagannātha, śrī-mādhava-purī
keśava bhāratī, āra śrī-īśvara purī
advaita ācārya, āra paṇḍita śrīvāsa
ācāryaratna, vidyānidhi, ṭhākura haridāsa

SYNONYMS

śrī-śacī-jagannātha-Śrīmatī Śacidevī and Jagannātha Miśra; śrī-mādhava purī-Śrī Mādhavendra Purī; keśava bhāratī-of the name Keśava Bhāratī; āra-and; śrī-īśvara purī-of the name Śrī Īśvara Purī; advaita ācārya-of the name Advaita Ācārya; āra-and; paṇḍita śrīvāsa-of the name Śrīvāsa Paṇḍita; ācārya-ratna-of the name Ācāryaratna; vidyānidhi-of the name Vidyānidhi; ṭhākura haridāsa-of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Śrīvāsa Paṇḍita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.

TEXT 56

śrīhaṭṭa-nivāsī śrī-upendra-miśra-nāma
vaiṣṇava, paṇḍita, dhanī, sad-guṇa-pradhāna

SYNONYMS

śrī-haṭṭa-nivāsī-a resident of Śrīhaṭṭa; śrī-upendra-miśra-nāma-by the name of Upendra Miśra; vaiṣṇava-a devotee of Lord Viṣṇu; paṇḍita-learned; dhanī-rich; sat-guṇa-pradhāna-qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrīhaṭṭa. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verse 35, as the gopāla named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣiṇa-grāma in the district of Śrīhaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

TEXTS 57-58

sapta miśra tāṅra putra–sapta ṛṣīśvara
kaṁsāri, paramānanda, padmanābha, sarveśvara
jagannātha, janārdana, trailokyanātha
nadīyāte gaṅgā-vāsa kaila jagannātha

SYNONYMS

sapta miśra-seven Miśras; tāṅra-his; putra-sons; sapta-seven; ṛṣi-great saintly persons; īśvara-most influential; kaṁsāri-of the name Kaṁsāri; paramānanda-of the name Paramānanda; padmanābha-of the name Padmanābha; sarveśvara-of the name Sarveśvara; jagannātha-of the name Jagannātha; janārdana-of the name Janārdana; trailokyanātha-of the name Trailokyanātha; nadīyāte-at Navadvīpa; gaṅgā-vāsa-living on the bank of the Ganges; kaila-did; jagannātha-the fifth son of Upendra Miśra.

TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kaṁsāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyanātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

TEXT 59

jagannātha miśravara–padavī 'purandara'
nanda-vasudeva-rūpa sadguṇa-sāgara

SYNONYMS

jagannātha miśra-vara-Jagannātha Miśra, who was the chief among the seven; padavī-designation; purandara-another name of Vasudeva; nanda-Nanda, the father of Kṛṣṇa; vasudeva-the father of Kṛṣṇa; rūpa-like; sat-guṇa-good qualities; sāgara-ocean.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

TEXT 60

tāṅra patnī 'śacī'-nāma, pativratā satī
yāṅra pitā 'nīlāmbara' nāma cakravartī

SYNONYMS

tāṅra patnī-his wife; śacī-of the name Śacī; nāma-named; pati-vratā-devoted to her husband; satī-chaste; yāṅra-whose; pitā-father; nīlāmbara-of the name Nīlāmbara; nāma-named; cakravartī-with the title Cakravartī.

TRANSLATION

His wife, Śrīmatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī's father's name was Nīlāmbara, and his surname was Cakravartī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 104, it is mentioned that Nīlāmbara Cakravartī was formerly Garga Muni. Some of the family descendants of Nīlāmbara Cakravartī still live in the village of the name Magḍobā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Paṇḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopīnātha. Nīlāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book Prema-vilāsa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nīlāmbara Cakravartī as kākā, or "uncle." One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

TEXT 61

rāḍhadeśe janmilā ṭhākura nityānanda
gaṅgādāsa paṇḍita, gupta murāri, mukunda

SYNONYMS

rāḍha-deśe-the place where there is no Ganges; janmilā-took birth; ṭhākura nityānanda-Nityānanda Prabhu; gaṅgādāsa paṇḍita-of the name Gaṅgādāsa Paṇḍita; gupta murāri-of the name Murāri Gupta; mukunda-of the name Mukunda.

TRANSLATION

In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here rāḍha-deśe refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.

On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a ghāṭa known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Baṅkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura, in the village of Vīracandra-pura, about half a mile west, in a place underneath a nima tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākurāṇī, the mistress of Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), the temple being in a dilapidated condition, a brahmacārī of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopījana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvāmīs who take charge of the temple management, one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the rāsa-līlā and various other pastimes of Vṛndāvana.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Mauḍeśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārapharmā. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of Vaiśākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three bighās (fourteen acres) of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty bighās (6.5 acres) of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Ciḍiyā-kuñja is a place now managed by the gosvāmīs of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boyfriends used to take part in sporting activities known as jhāla-jhapeṭā. There is a bakula tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the nother, Nityānanda Prabhu, by His mercy, merged the two trunksinto one.

Another place nearby is named Hāṅṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṅṭugāḍā because Śrīla Nityānanda Prabhu used to perform the dadhi-ciḍā festival of distributing chipped rice with yogurt prasāda there and He took the prasāda kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

TEXT 62

asaṅkhya bhaktera karāilā avatāra
śeṣe avatīrṇa hailā vrajendra-kumāra

SYNONYMS

asaṅkhya-unlimited; bhaktera-of devotees; karāilā-made into being; avatāra-incarnation; śeṣe-at last; avatīrṇa-descended; hailā-became; vrajendra-kumāra-Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

TEXT 63

prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa
advaita-ācāryera sthāne karena gamana

SYNONYMS

prabhura-of the Lord; āvirbhāva-appearance; pūrve-before; yata-all; vaiṣṇava-gaṇa-devotees; advaita-ācāryera-of Advaita Ācārya; sthāne-place; karena-do; gamana-go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.

TEXT 64

gītā-bhhāgavata kahe ācārya-gosāñi
jñāna-karma nindi' kare bhaktira baḍāi

SYNONYMS

gītā-Bhagavad-gītā; bhāgavata-Śrīmad-Bhāgavatam; kahe-recites; ācārya-gosāñi-Advaita Ācārya; jñāna-the path of philosophical speculation; karma-fruitive activity; nindi'-decrying; kare-establishes; bhaktira-of devotional service; baḍāi-excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

TEXT 65

sarva-śāstre kahe kṛṣṇa-bhaktira vyākhyāna
jñāna, yoga, tapo-dharma nāhi māne āna

SYNONYMS

sarva-śāstre-in all revealed scriptures; kahe-says; kṛṣṇa-bhaktira-of devotional service to Lord Kṛṣṇa; vyākhyāna-explanation; jñāna-philosophical speculation; yoga-mystic haṭha-yoga; tapas-austerities; dharma-religious procedures; nāhi-does not; māne-accept; āna-other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following jñāna, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

TEXT 66

tāṅra saṅge ānanda kare vaiṣṇavera gaṇa
kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana

SYNONYMS

tāṅra saṅge-with Him (Advaita Ācārya); ānanda-pleasure; kare-takes; vaiṣṇavera-of the devotees; gaṇa-assembly; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; kṛṣṇa-pūjā-worship of Kṛṣṇa; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa mahā-mantra.

TEXT 67

kintu sarva-loka dekhi' kṛṣṇa-bahirmukha
viṣaye nimagna loka dekhi' pāya duḥkha

SYNONYMS

kintu-but; sarva-loka-all people; dekhi'-seeing; kṛṣṇa-bahirmukha-without Kṛṣṇa consciousness; viṣaye-material enjoyment; nimagna-merged; loka-all people; dekhi'-seeing; pāya duḥkha-felt pained.

TRANSLATION

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

TEXT 68

lokera nistāra-hetu karena cintana
kemate e saba lokera ha-ibe tāraṇa

SYNONYMS

lokera-of all people; nistāra-hetu-for the matter of deliverance; karena-does; cintana-contemplation; kemate-how; e-these; saba-all; lokera-of people in general; ha-ibe-will become; tāraṇa-liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

TEXT 69

kṛṣṇa avatari' karena bhaktira vistāra

tabe ta' sakala lokera ha-ibe nistāra

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; avatari'-descending; karena-does; bhaktira-of devotional service; vistāra-expansion; tabe-then; ta'-certainly; sakala-all; lokera-of the people; ha-ibe-there will be; nistāra-liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought, "If Kṛṣṇa Himself appears in order to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

kṛṣṇa avatārite ācārya pratijñā kariyā
kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; avatārite-to cause His advent; ācārya-Advaita Ācārya; pratijñā-promise; kariyā-making; kṛṣṇa-pūjā-worship of Lord Kṛṣṇa; kare-does; tulasī-tulasī leaves; gaṅgā-jala diyā-with the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā:

patraṁ puspaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with tulasī leaves and water of the Ganges.

TEXT 71

kṛṣṇera āhvāna kare saghana huṅkāra
huṅkāre ākṛṣṭa hailā vrajendra-kumāra

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; āhvāna-invitation; kare-does; saghana-with great gravity; huṅkāra-vibration; huṅkāre-and by such loud cries; ākṛṣṭa-attracted; hailā-became; vrajendra-kumāra-the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

jagannāthamiśra-patnī śacīra udare
aṣṭa kanyā krame haila, janmi' janmi' mare

SYNONYMS

jagannātha-miśra-of the name Jagannātha Miśra; patnī-his wife; śacīra-of Śacīmātā; udare-within the womb; aṣṭa-eight; kanyā-daughters; krame-one after another; haila-appeared; janmi'-after taking birth; janmi'-after taking birth; mare-all died.

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacīmātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

TEXT 73

apatya-virahe miśrera duḥkhī haila mana
putra lāgi' ārādhila viṣṇura caraṇa

SYNONYMS

apatya-of children; virahe-in separation; miśrera-of Jagannātha Miśra; duḥkhī-unhappy; haila-became; mana-mind; putra-son; lāgi'-for the matter of; ārādhila-worshiped; viṣṇura-of Lord Viṣṇu; caraṇa-lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

tabe putra janamilā 'viśvarūpa' nāma
mahā-guṇavān teṅha–'baladeva'-dhāma

SYNONYMS

tabe-thereafter; putra-son; janamilā-took birth; viśvarūpa-Viśvarūpa; nāma-named; mahā-guṇavān-highly qualified; teṅha-He; baladeva-of Lord Baladeva; dhāma-incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took sannyāsa and left home. He took the sannyāsa name of Śaṅkarāraṇya. In 1431 Śakābda Era (A.D. 1510), He disappeared in Pāṇḍerapura in the district of Sholapur. As an incarnation of Saṅkarṣaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as aṁśa and aṁśī, or the part and the whole, are not different. He belongs to the quadruple manifestation of catur-vyūha as an incarnation of Saṅkarṣaṇa. In the Gaura-candrodaya it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

TEXT 75

baladeva-prakāśa–parama-vyome ’saṅkarṣaṇa’
teṅha–viśvera upādāna-nimitta-kāraṇa

SYNONYMS

baladeva-prakāśa-manifestation of Baladeva; parama-vyome-in the spiritual sky; saṅkarṣaṇa-of the name Saṅkarṣaṇa; teṅha-He; viśvera-the cosmic manifestation; upādāna-ingredient; nimitta-kāraṇa-immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

TEXT 76

tāṅhā ba-i viśve kichu nāhi dekhi āra
ataeva ’viśvarūpa’ nāma ye tāṅhāra

SYNONYMS

tāṅhā ba-i-except Him; viśve-within this cosmic manifestation; kichu-something; nāhi-there is none; dekhi-I see; āra-further; ataeva-therefore; viśvarūpa-universal form; nāma-name; ye-that; tāṅhāra-His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

TEXT 77

naitac citraṁ bhagavati
hy anante jagad-īśvare
otaṁ protam idaṁ yasmin
tantuṣv aṅga yathā paṭaḥ

SYNONYMS

na-not; etat-this; citram-wonderful; bhagavati-in the Supreme Personality of Godhead; hi-certainly; anante-in the unlimited; jagat-īśvare-the master of the universe; otam-lengthwise; protam-breadthwise; idam-this universe; yasmin-in whom; tantuṣu-in the threads; aṅga-O King; yathā-as much as; paṭaḥ-a cloth.

TRANSLATION

”As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.15.35).

TEXT 78

ataeva prabhu tāṅre bale, ’baḍa bhāi’
kṛṣṇa, balarāma dui–caitanya, nitāi

SYNONYMS

ataeva-therefore; prabhu-Lord Caitanya; tāṅre-unto Viśvarūpa; bale-says; baḍa bhāi-elder brother; kṛṣṇa-Lord Kṛṣṇa; balarāma-and Baladeva; dui-two; caitanya-Lord Caitanya Mahāprabhu; nitāi-and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

TEXT 79

putra pāñā dampati hailā ānandita mana
viśeṣe sevana kare govinda-caraṇa

SYNONYMS

putra-son; pāñā-having gotten; dampati-husband and wife; hailā-became; ānandita-pleased; mana-mind; viśeṣe-specifically; sevana-service; kare-render; govinda-caraṇa-the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In Bhagavad-gītā (7.16) this is also confirmed:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"If backed by pious activities in the past, four kinds of men-namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive-become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they became more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

TEXT 80

caudda-śata chaya śake śeṣa māgha māse
jagannātha-śacīra dehe kṛṣṇera praveśe

SYNONYMS

caudda-śata-1400; chaya-6; śake-in the year of the Śaka Era; śeṣa-last; māgha-Māgha; māse-in the month; jagannātha-of Jagannātha Miśra; śacīra-and of Śacīdevī; dehe-in the bodies; kṛṣṇera-of Lord Kṛṣṇa; praveśe-by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era (A.D. 1485), Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407 Śaka Era (A.D. 1486), in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten lunar months, but here we see that the Lord remained within the body of His mother for thirteen lunar months.

TEXT 81

miśra kahe śacī-sthāne,–dekhi āna rīta
jyotirmaya deha, geha lakṣmī-adhiṣṭhita

SYNONYMS

miśra kahe-Jagannātha Miśra began to speak; śacī-sthāne-in the presence of Śacīdevī-mātā; dekhi-I see; āna-extraordinary; rīta-behavior; jyotir-maya-effulgent; deha-body; geha-home; lakṣmī-the goddess of fortune; adhiṣṭhita-situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

TEXT 82

yāhāṅ tāhāṅ sarva-loka karaye sammāna
ghare pāṭhāiyā deya dhana, vastra, dhāna

SYNONYMS

yāhāṅ-wherever; tāhāṅ-anywhere; sarva-loka-all people; karaye-show; sammāna-respect; ghare-at home; pāṭhāiyā-sending; deya-give; dhana-riches; vastra-cloth; dhāna-paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brāhmaṇa does not become anyone's servant. To render service to someone else is the business of the śūdras. A brāhmaṇa is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In the Bhagavad-gītā the Lord has divided society into four divisions-brāhmaṇa, kṣatriya, vaiśya and śūdra. A society cannot run smoothly without this scientific division. A brāhmaṇa should give good advice to all the members of the society, a kṣatriya should look after the administration, maintaining law and order in society, vaiśyas should produce and trade to meet all the needs of society, whereas śūdras should render service to the higher sections of society (the brāhmaṇas, kṣatriyas and vaiśyas).

Jagannātha Miśra was a brāhmaṇa; therefore people would send him all bodily necessities-money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brāhmaṇa. In other words, if a brāhmaṇa or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83

śacī kahe,–muñi dekhoṅ ākāśa-upare
divya-mūrti loka saba yena stuti kare

SYNONYMS

śacī kahe-mother Śacīdevī replied; muñi-I; dekhoṅ-see; ākāśa-upare-in outer space; divya-mūrti-brilliant forms; loka-people; saba-all; yena-as if; stuti-prayers; kare-offering.

TRANSLATION

Śacīmatā told her husband, "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

TEXT 84

jagannātha miśra kahe,–svapna ye dekhila
jyotirmaya-dhāma mora hṛdaye paśila

SYNONYMS

jagannātha miśra kahe-Jagannātha Miśra replied; svapna-dream; ye-that; dekhila-I have seen; jyotir-maya-with a brilliant effulgence; dhāma-abode; mora-my; hṛdaye-in the heart; paśila-entered.

TRANSLATION

Jagannātha Miśra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

TEXT 85

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye

SYNONYMS

āmāra hṛdaya haite-from my heart; gelā-transferred; tomāra hṛdaye-into your heart; hena-like this; bujhi-I understand; janmibena-will take birth; kona-some; mahāśaye-very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

TEXT 86

eta bali' duṅhe rahe haraṣita hañā
śālagrāma sevā kare viśeṣa kariyā

SYNONYMS

eta bali'-after this conversation; duṅhe-both of them; rahe-remained; haraṣita-jubilant; hañā-becoming; śālagrāma-śālagrāma-nārāyaṇa-śilā; sevā-service; kare-rendered; viśeṣa-with special attention; kariyā-giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household śālagrāma-śilā.

PURPORT

Especially in every brāhmaṇa's house there must be a śālagrāma-śilā to be worshiped by the brāhmaṇa family. This system is still current. People who are brāhmaṇa by caste, who are born in a brāhmaṇa family, must worship the śālagrāma-śilā. Unfortunately, with the progress of Kali-yuga, the so-called brāhmaṇas, although very proud of taking birth in brāhmaṇa families, no longer worship the śālagrāma-śilā. But actually it has been a custom since time immemorial that a person born in a brāhmaṇa family must worship the śālagrāma-śilā in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the śālagrāma-śilā, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the brāhmaṇa caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this śālagrāma-śilā will be introduced.

In this age, the worship of the śālagrāma-śilā is not as important as the chanting of the holy name of the Lord. That is the injunction of the śāstra. Harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the śālagrāma-śilā.

The transference of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śacīmātā are nitya-siddhas, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of Vasudeva. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendentally situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In Śrīmad-Bhāgavatam (10.2.16) it is stated:

bhagavān api viśvātmā
bhaktānām abhayaṅ-karaḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: 'mana āviveśa' manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kaṁsa by the side of Devakī's bed. At that time, by the spell of yogamāyā, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, muhyanti yat sūrayaḥ (Bhāg. 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of Śrīmad-Bhāgavatam, Chapter Six, verse 43, it is stated, ”When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head.” Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, ”This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: ”As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa mantra by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart.” From this statement of Śrīmad-Bhāgavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the ”heart of Devakī” means the womb of Devakī because in the Śrīmad-Bhāgavatam, Tenth Canto, Second Chapter, verse 41, the demigods say, diṣṭyāmba te kukṣi-gataḥ paraḥ pumān: ”Mother Devakī, the Lord is already within your womb.” Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the Caitanya-caritāmṛta, the words viśeṣe sevana kare govinda-caraṇa, ”they specifically began to worship the lotus feet of Govinda,” indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya’s appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 87

haite haite haila garbha trayodaśa māsa
tathāpi bhūmiṣṭha nahe,–miśrera haila trāsa

SYNONYMS

haite haite-thus becoming; haila-it so became; garbha-pregnancy; trayodaśa-thirteenth; māsa-month; tathāpi-still; bhūmiṣṭha-delivery; nahe-there was no sign; miśrera-of Jagannātha Miśra; haila-became; trāsa-apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

TEXT 88

nīlāmbara cakravartī kahila gaṇiyā
ei māse putra habe śubha-kṣaṇa pāñā

SYNONYMS

nīlāmbara cakravartī-of the name Nīlāmbara Cakravartī; kahila-said; gaṇiyā-by astrological calculation; ei māse-in this month; putra-son; habe-will take birth; śubha-kṣaṇa-auspicious moment; pāñā-taking advantage of.

TRANSLATION

Nīlāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

caudda-śata sāta-śake māsa ye phālguna
paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa

SYNONYMS

caudda-śata sāta-śake-in 1407 of the Śaka Era (A.D. 1486); māsa-month; ye-which; phālguna-of the name Phālguna; paurṇamāsira-of the full moon; sandhyā-kāle-in the evening; haile-there was; śubha-kṣaṇa-an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March-April], on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

śala 140710222845
dinam
7 11 8
15 54 38
40 37 40
13 6 23

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) was in Meṣa-rāśi (Aries), in the constellation of Aśvinī; Ketu (the ninth planet) was in Siṁha-rāśi (Leo), in Uttaraphalgunī; Candra (the moon) was in Siṁha-rāśi, in Pūrvaphalgunī (the eleventh lunar mansion);

Śani (Saturn) was in Vṛścika-rāśi (Scorpio), in Jyeṣṭhā; Bṛhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāṣāḍhā (Sagittarius); Maṅgala (Mars) was in Makara-rāśi (Capricorn), in Śravaṇā; Ravi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhādrapāda; and Budha (Mercury) was in Mīna-rāśi (Pisces), in Uttarabhādrapāda.. The lagna was Siṁha.

TEXT 90

siṁha-rāśi, siṁha-lagna, ucca graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa

SYNONYMS

siṁha-the lion; rāśi-sign of the zodiac; siṁha-the lion; lagna-birth moment; ucca-high; graha-gaṇa-all planets; ṣaṭ-varga-six area; aṣṭa-varga-eight area; sarva-all; su-lakṣaṇa-auspiciousness.

TRANSLATION

According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaḍ-varga and aṣṭa-varga, which are all-auspicious moments.

PURPORT

The divisions of the ṣaḍ-varga area are technically called kṣetra, horā, drekkāṇa, navāṁśa, dvādaśāṁśa and triṁśāṁśa. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named Bṛhaj-jātaka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of aṣṭa-varga can explain the auspicious constellations. This science is known especially by persons who are called horā-śāstra-vit, or those who know the scripture of the name Horā. On the strength of astrological calculations from the Horā scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

TEXT 91

a-kalaṅka gauracandra dilā daraśana
sa-kalaṅka candre āra kon prayojana

SYNONYMS

a-kalaṅka-without contamination; gauracandra-the moon of Lord Caitanya Mahāprabhu; dilā-gave; daraśana-audience; sa-kalaṅka-with contamination; candre-for a moon; āra-also; kon-what; prayojana-necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

eta jāni' rāhu kaila candrera grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana

SYNONYMS

eta jāni'-knowing all this; rāhu-the zodiac figure Rāhu; kaila-attempted; candrera-of the moon; grahaṇa-eclipse; kṛṣna kṛṣṇa-the holy name of Kṛṣṇa; hari-the holy name of Hari; nāme-the names; bhāse-inundated; tri-bhuvana-the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

PURPORT

According to the Jyotir-veda, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures bathe in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa mahā-mantra. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 93

jaya jaya dhvani haila sakala bhuvana
camatkāra haiyā loka bhāve mane mana

SYNONYMS

jaya jaya-all glories; dhvani-vibration; haila-there was; sakala-all; bhuvana-worlds; camatkāra-wonderful; haiyā-becoming; loka-all the people; bhāve-state; mane mana-within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

TEXT 94

jagat bhariyā loka bale–'hari' 'hari'
sei-kṣaṇe gaurakṛṣṇa bhūme avatari

SYNONYMS

jagat-the whole world; bhariyā-fulfilling; loka-people; bale-said; hari hari-the holy name of the Lord; sei-kṣaṇe-at that time; gaurakṛṣṇa-Lord Kṛṣṇa in the form of Gaurahari; bhūme-on the earth; avatari-advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

TEXT 95

prasanna ha-ila saba jagatera mana
’hari’ bali’ hinduke hāsya karaye yavana

SYNONYMS

prasanna-joyful; ha-ila-became; saba-all; jagatera-of the whole world; mana-the mind; hari-the holy name of the Lord; bali’-saying; hinduke-unto the Hindus; hāsya-laughing; karaye-do so; yavana-the Muslims.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

PURPORT

Although the Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, while the Hindus in Navadvīpa chanted during the lunar eclipse the Muslims imitated them. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

TEXT 96

’hari’ bali’ nārīgaṇa dei hulāhuli
svarge vādya-nṛtya kare deva kutūhalī

SYNONYMS

hari bali’-by saying the word Hari; nārī-gaṇa-all the ladies; dei-chanting; hulāhuli-the sound of hulāhuli; svarge-in the heavenly planets; vādya-nṛtya-music and dance; kare-do; deva-demigods; kutūhalī-curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

prasanna haila daśa dik, prasanna nadījala
sthāvara-jaṅgama haila ānande vihvala

SYNONYMS

prasanna-jubilant; haila-became; daśa-ten; dik-directions; prasanna-satisfied; nadī-jala-the water of the rivers; sthāvara-immovable; jaṅgama-movable; haila-became; ānande-in joy; vihvala-overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

TEXT 98

nadīyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari’ ha-ila udaya
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,
jagabhari’ hari-dhvani haya

SYNONYMS

nadīyā-the place known as Nadīyā; udayagiri-is the appearing place; pūrṇa-candra-the full moon; gaurahari-Lord Śrī Caitanya Mahāprabhu; kṛpā-by mercy; kari’-doing so; ha-ila-became; udaya-risen; pāpa-sinful; tamaḥ-darkness; haila-became; nāśa-dissipated; tri-jagatera-of the three worlds; ullāsa-happiness; jaga-bhari’-filling the whole world; hari-dhvani-the transcendental vibration of Hari; haya-resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99

sei-kāle nijālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita-mane
haridāse lañā saṅge, huṅkāra-kīrtana-raṅge
kene nāce, keha nāhi jāne

SYNONYMS

sei-kāle-at that time; nija-ālaya-in His own house; uṭhiyā-standing; advaita-Advaita Ācārya; rāya-the rich man; nṛtya-dancing; kare-performs; ānandita-with joyful; mane-mind; haridāse-Ṭhākura Haridāsa; lañā-taking; saṅge-with Him; huṅkāra-loudly; kīrtana-saṅkīrtana; raṅge-performing; kene-why; nāce-dances; keha nāhi-no one; jāne-knows.

TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

TEXT 100

dekhi’ uparāga hāsi’, śīghra gaṅgā-ghāṭe āsi’
ānande karila gaṅgā-snāna
pāñā uparāga-chale, āpanāra mano-bale,

brāhmaṇere dila nānā dāna

SYNONYMS

dekhi'-seeing; uparāga-the eclipse; hāsi'-laughing; śīghra-very soon; gaṅga-ghāṭe-on the bank of the Ganges; āsi'-coming; ānande-in jubilation; karila-took; gaṅgā-snāna-bath in the Ganges; pāñā-taking advantage of; uparāga-chale-on the event of the lunar eclipse; āpanāra-His own; manaḥ-bale-by the strength of mind; brāhmaṇere-unto the brāhmaṇas; dila-gave; nānā-various; dāna-charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brāhmaṇas. In the Śrīmad-Bhāgavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brāhmaṇas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

TEXT 101

jagat ānandamaya, dekhi' mane sa-vismaya,
ṭhāreṭhore kahe haridāsa
tomāra aichana raṅga, mora mana parasanna,
dekhi–kichu kārye āche bhāsa

SYNONYMS

jagat-the whole world; ānanda-maya-full of pleasure; dekhi'-seeing; mane-within the mind; sa-vismaya-with amazement; ṭhāreṭhore-by direct and indirect indications; kahe-says; haridāsa-Haridāsa Ṭhākura; tomāra-Your; aichana-that kind of; raṅga-performance; mora-my; mana-mind; parasanna-very much pleased; dekhi-I can understand; kichu-something; kārye-in work; āche-there is; bhāsa-indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya, "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

TEXT 102

ācāryaratna, śrīvāsa, haila mane sukhollāsa
yāi' snāna kaila gaṅgā-jale
ānande vihvala mana, kare hari-saṅkīrtana
nānā dāna kaila mano-bale

SYNONYMS

ācāryaratna-of the name Ācāryaratna; śrīvāsa-of the name Śrīvāsa; haila-became; mane-in the mind; sukha-ullāsa-happy; yāi'-going; snāna-bathing; kaila-executed; gaṅgā-jale-in the water of the Ganges; ānande-in jubilation; vihvala-overwhelmed; mana-mind; kare-does; hari-saṅkīrtana-performance of saṅkīrtana; nānā-various; dāna-charities; kaila-did; manaḥ-bale-by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103

ei mata bhakta-tati, yāṅra yei deśe sthiti,
tāhāṅ tāhāṅ pāñā mano-bale
nāce, kare saṅkīrtana, ānande vihvala mana,
dāna kare grahaṇera chale

SYNONYMS

ei mata-in this way; bhakta-tati-all the devotees there; yāṅra-whose; yei-whichever; deśe-in the country; sthiti-resident; tāhāṅ tāhāṅ-there and there; pāñā-taking advantage; manaḥ-bale-by the strength of the mind; nāce-dance; kare saṅkīrtana-perform saṅkīrtana; ānande-in joyfulness; vihvala-overwhelmed; mana-mind; dāna-in charity; kare-give; grahaṇera-of the lunar eclipse; chale-on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed saṅkīrtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'
āilā sabe yautuka la-iyā
yena kāṅcā-soṇā-dyuti, dekhi' bālakera mūrti,

āśīrvāda kare sukha pāñā

SYNONYMS

brāhmaṇa-the respectful brāhmaṇas; sat-jana-gentlemen; nārī-ladies; nānā-varieties; dravye-with gifts; thālī-plates; bhari'-filled up; āilā-came; sabe-all; yautuka-presentations; la-iyā-taking; yena-like; kāṅcā-raw; soṇā-gold; dyuti-glaring; dekhi'-seeing; bālakera-of the child; mūrti-form; āśīrvāda-blessings; kare-offered; sukha-happiness; pāñā-achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

sāvitrī, gaurī, sarasvatī, śacī, rambhā, arundhatī
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana

SYNONYMS

sāvitrī-the wife of Lord Brahmā; gaurī-the wife of Lord Śiva; sarasvatī-the wife of Lord Nṛsiṁhadeva; śacī-the wife of King Indra; rambhā-a dancing girl of heaven; arundhatī-the wife of Vasiṣṭha; āra-and; yata-all; deva-celestial; nārī-gaṇa-women; nānā-varieties; dravye-with gifts; pātra bhari'-filling up the baskets; brāhmaṇīra-in the forms of brāhmaṇa ladies; veśa dhari'-dressing like that; āsi'-coming there; sabe-all; kare-do; daraśana-visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vasiṣṭha Ṛṣi, along with Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brāhmaṇas. In the dress of brāhmaṇas' wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as respectable brāhmaṇa ladies of the neighborhood, but actually they were all celestial ladies dressed in that way.

TEXT 106

antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāce pāñā prīta

SYNONYMS

antarīkṣe-in outer space; deva-gaṇa-the demigods; gandharva-the inhabitants of Gandharvaloka; siddha-the inhabitants of Siddhaloka; cāraṇa-the professional singers of the heavenly planets; stuti-prayers; nṛtya-dancing; kare-do; vādya-music; gīta-song; nartaka-dancers; vādaka-professional drummers; bhāṭa-professional blessers; navadvīpe-in the city of Navadvīpa; yāra-of whom; nāṭa-stage; sabe-all of them; āsi'-coming; nāce-began to dance; pāñā-achieving; prīta-happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The bhāṭas are a class of brāhmaṇas who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

TEXT 107

kebā āse kebā yāya, kebā nāce kebā gāya,
sambhālite nāre kāra bola
khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,
miśra hailā ānande vihvala

SYNONYMS

kebā-who; āse-is coming; kebā-who; yāya-is going; kebā-who; nāce-is dancing; kebā-who; gāya-is singing; sambhālite-to understand; nāre-cannot; kāra-others; bola-language; khaṇḍileka-dissipated; duḥkha-unhappiness; śoka-lamentation; pramoda-jubilation; pūrita-full of; loka-all people; miśra-Jagannātha Miśra; hailā-became; ānande-in happiness; vihvala-overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another's language. Yet all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

TEXT 108

ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,
āsi' tāṅre kare sāvadhāna

karāila jātakarma, ye āchila vidhi-dharma,
tabe miśra kare nānā dāna

SYNONYMS

ācāryaratna-Candraśekhara Ācārya; śrīvāsa-Śrīvāsa Ṭhākura; jagannātha-miśra pāśa-at the house of Jagannātha Miśra; āsi'-coming; tāṅre-unto him; kare-do; sāvadhāna-attention; karāila-executed; jāta-karma-the auspicious ceremony at the time of birth; ye-whatever; āchila-there was; vidhi-dharma-regulative principles of religion; tabe-at that time; miśra-Jagannātha Miśra; kare-does; nānā-varieties; dāna-charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

TEXT 109

yautuka pāila yata, ghare vā āchila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñcana jana,
dhana diyā kaila sabāra māna

SYNONYMS

yautuka-presentation; pāila-received; yata-as much as; ghare-in the house; vā-or; āchila-there was; kata-whatever; saba dhana-all riches; vipre-unto the brāhmaṇas; dila-gave; dāna-in charity; yata-all; nartaka-dancers; gāyana-singers; bhāṭa-blessers; akiñcana jana-poor men; dhana diyā-giving them riches; kaila-did; sabāra-everyone's; māna-honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

TEXT 110

śrīvāsera brāhmaṇī, nāma tāṅra 'mālinī',
ācāryaratnera patnī-saṅge
sindūra, haridrā, taila, kha-i, kalā, nārikela,
diyā pūje nārīgaṇa raṅge

SYNONYMS

śrīvāsera brāhmaṇī-the wife of Śrīvāsa Ṭhākura; nāma-name; tāṅra-her; mālinī-of the name Mālinī; ācāryaratnera-of Candraśekhara (Ācāryaratna); patnī-wife; saṅge-along with; sindūra-vermilion; haridrā-turmeric; taila-oil; kha-i-fused rice; kalā-banana; nārikela-coconut; diyā-giving; pūje-worship; nārī-gaṇa-ladies; raṅge-in a happy mood.

TRANSLATION

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candraśekhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

advaita-ācārya-bhāryā, jagat-pūjitā āryā,
nāma tāṅra 'sītā ṭhākurāṇī'
ācāryera ājñā pāñā, gela upahāra lañā,
dekhite bālaka-śiromaṇi

SYNONYMS

advaita-ācārya-bhāryā-the wife of Advaita Ācārya; jagat-pūjitā-worshiped by the whole world; āryā-the most advanced cultured lady; nāma-name; tāṅra-her; sītā ṭhākurāṇī-mother Sītā; ācāryera ājñā pāñā-taking the order of Advaita Ācārya; gela-went; upahāra-presentation; lañā-taking; dekhite-to see; bālaka-the child; śiromaṇi-topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife, Sītādevī, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained (text 99), from Advaita's old paternal house in Śāntipura (nijālaya)Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

TEXT 112

suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,
suvarṇera aṅgada, kaṅkaṇa

du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hāragaṇa

SYNONYMS

suvarṇera-made of gold; kaḍi-ba-uli-bangles worn on the hand; rajata-mudrā-gold coins; pāśuli-a kind of ornament covering the foot; suvarṇera-made of gold; aṅgada-a kind of ornament; kaṅkaṇa-another kind of ornament for the hand; du-bāhute-in two arms; divya-celestial; śaṅkha-conchshell; rajatera-made of gold; malabaṅka-bangles for the foot; svarṇa-mudrāra-made of gold; nānā-varieties; hāra-gaṇa-necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

TEXT 113

vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana

SYNONYMS

vyāghra-nakha-tiger nails; hema-jaḍi-set in gold; kaṭi-paṭṭasūtra-ḍorī-silken thread for the waist; hasta-padera-of the hands and legs; yata-all kinds of; ābharaṇa-ornaments; citra-varṇa-printed with varieties of colors; paṭṭa-sāḍī-silken sārīs; buni-woven; photo-small jackets for children; paṭṭa-pāḍī-with embroidery of silk; svarṇa-gold; raupya-silver; mudrā-coins; bahu-dhana-all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākurāṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although brāhmaṇas are not the rich men of society, Advaita Ācārya, being the leader of the brāhmaṇas in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, sārīs, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

TEXT 114

durvā, dhānya, gorocana, haridrā, kuṅkuma, candana,
maṅgala-dravya pātra bhariyā
vastra-gupta dolā caḍi' saṅge lañā dāsī ceḍī,
vastrālaṅkāra peṭāri bhariyā

SYNONYMS

durvā-fresh grass; dhānya-rice paddy; gorocana-a yellow patch for the head of a cow; haridrā-turmeric; kuṅkuma-a kind of scent produced in Kashmir; candana-sandalwood; maṅgala-dravya-auspicious things; pātra bhariyā-filling up a dish; vastra-gupta-covered by cloth; dolā-palanquin; caḍi'-riding; saṅge-along with; lañā-taking; dāsī-maidservant; ceḍī-female attendants; vastra-alaṅkāra-ornaments and clothes; petāri-basket; bhariyā-filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words vastra-gupta dolā are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word asūrya-paśyā indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

TEXT 115

bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,
śacī-gṛhe haila upanīta
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,
varṇa-mātra dekhi viparīta

SYNONYMS

bhakṣya-foods; bhojya-fried foods; upahāra-presentation; saṅge-along with her; la-ila-took; bahu bhāra-many packages; śacī-gṛhe-in the house of mother Śacī; haila-was; upanīta-carried; dekhiyā-seeing; bālaka-ṭhāma-the feature of the child; sākṣāt-directly; gokula-kāna-Lord Kṛṣṇa of Gokula; varṇa-mātra-only the color; dekhi-seeing; viparīta-opposite.

TRANSLATION

When Sītā Ṭhākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A peṭāri is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a bhārī. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

sarva aṅga–sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga–sulakṣaṇamaya
bālakera divya jyoti, dekhi' pāila bahu prīti,
vātsalyete dravila hṛdaya

SYNONYMS

sarva aṅga-all different parts of the body; sunirmāṇa-well constructed; suvarṇa-gold; pratimā-form; bhāna-like; sarva-all; aṅga-parts of the body; sulakṣaṇa-maya-full of auspicious signs; bālakera-of the child; divya-transcendental; jyoti-effulgence; dekhi'-seeing; pāila-got; bahu-much; prīti-satisfaction; vātsalyete-by parental affection; dravila-melted; hṛdaya-her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,
cirajīvī hao dui bhāi
ḍākinī-śāṅkhinī haite, śaṅkā upajila cite,
ḍare nāma thuila 'nimāi'

SYNONYMS

durvā-fresh grass; dhānya-paddy; dila-gave; śīrṣe-on the head; kaila-did; bahu-with much; āśīṣe-blessing; cira-jīvī-live long; hao-become; dui bhāi-two brothers; ḍākinī-śāṅkhinī-ghosts and witches; haite-from; śaṅkā-doubt; upajila-grew; cite-in the heart; ḍare-out of fear; nāma-name; thuila-kept; nimāi-Lord Caitanya's childhood name, derived from the nima (nimba) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Ḍākinī and Śāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a nima tree. At least medically it is accepted that nima wood is extremely antiseptic, and formerly it was customary to have a nima tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of nima trees. Nima wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the nima tree, which is called margosic acid. Nima is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use nima twigs for this purpose. Because of all the antiseptic effects of the nima tree and because Lord Caitanya was born beneath a nima tree, Sītā Ṭhākurāṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

TEXT 118

putramātā-snānadine, dila vastra vibhūṣaṇe,
putra-saha miśrere sammāni'
śacī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā ṭhākurāṇī

SYNONYMS

putra-mātā-of the mother and child; snāna-dine-on the day of bathing; dila-gave; vastra-cloth; vibhūṣaṇe-ornaments; putra-saha-with the child; miśrere-unto Jagannātha Miśra; sammāni'-congratulating; śacī-Śacīdevī; miśrera-Jagannātha Miśra; pūjā-honor; lañā-receiving; manete-within the mind; hariṣa-pleased; hañā-becoming; ghare-home; āilā-returned; sītā ṭhākurāṇī-mother Sītā, wife of Advaita Ācārya.

TRANSLATION

On the day the mother and son bathed and left the maternity home, Sītā Ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākurāṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother bathes either in the Ganges or in a sacred place. This is called niṣkrāmaṇa, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called niṣkrāmaṇa. Of the ten purificatory processes, niṣkrāmaṇa is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas, observed only twenty-one days as a quarantine, whereas the śūdras had to observe thirty days. For the sections of society known as kartābhajā and satīmā, the mother of the child was immediately purified after the quarantine by the throwing of hari-nuṭa, small pieces of sweetmeat, in saṅkīrtana. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākurāṇī. Similarly, while Sītā Ṭhākurāṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

TEXT 119

aiche śacī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa ha-ila sakala vāñchita
dhana-dhānye bhare ghara, lokamānya kalevara,
dine dine haya ānandita

SYNONYMS

aiche-in that way; śacī-jagannātha-mother Śacīdevī and Jagannātha Miśra; putra-son; pāñā-having obtained; lakṣmī-nātha-personally the husband of the goddess of fortune; pūrṇa-fulfilled; ha-ila-became; sakala-all; vāñchita-desires; dhana-dhānye-with riches and grains; bhare ghara-the house filled up; loka-mānya kalevara-the body beloved by the people in general; dine dine-day after day; haya-becomes; ānandita-pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

miśra–vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi’ mile, tata,
viṣṇu-prīte dvije dena dāna

SYNONYMS

miśra-Jagannātha Miśra; vaiṣṇava-a great devotee; śānta-peaceful; alampaṭa-very regular; śuddha-purified; dānta-controlled; dhana-bhoge-in the matter of enjoying material happiness; nāhi-there is no; abhimāna-desire; putrera-of their son; prabhāve-by the influence; yata-all; dhana-riches; āsi’-coming; mile-gets; tata-so much so; viṣṇu-prīte-for the satisfaction of Lord Viṣṇu; dvije-to the brāhmaṇas; dena-gives; dāna-charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

TEXT 121

lagna gaṇi’ harṣamati, nīlāmbara cakravartī,
gupte kichu kahila miśrere
mahāpuruṣera cihna, lagne aṅge bhinna bhinna,
dekhi,–ei tāribe saṁsāre

SYNONYMS

lagna gaṇi’-by astrological calculation of the birth moment; harṣa-mati-very pleased; nīlāmbara cakravartī-of the name Nīlāmbara Cakravartī; gupte-in private; kichu-something; kahila-said; miśrere-unto Jagannātha Miśra; mahā-puruṣera cihna-all the symptoms of a great personality; lagne-in the birth moment; aṅge-on the body; bhinna bhinna-different; dekhi-I see; ei-this child; tāribe-shall deliver; saṁsāre-all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

aiche prabhu śacī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa
gaura-prabhu dayāmaya, tāṅre hayena sadaya,
sei pāya tāṅhāra caraṇa

SYNONYMS

aiche-in this way; prabhu-Lord Śrī Caitanya Mahāprabhu; śacī-ghare-in the home of Śacīdevī; kṛpāya-by His causeless mercy; kaila-made; avatāre-advent; yei-anyone who; ihā-this; karaye-does; śravaṇa-hear; gaura-prabhu-Lord Caitanya Mahāprabhu; dayā-maya-being very merciful; tāṅre-upon him; hayena-becomes; sa-daya-merciful; sei-that person; pāya-gets; tāṅhāra-His; caraṇa-lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni,
janmiyā se kene nāhi maila

SYNONYMS

pāiyā mānuṣa janma-anyone who has gotten the form of a human body; ye-who; nā-does not; śune-hear; gaura-guṇa-the qualities of Lord Caitanya Mahāprabhu; hena janma-such a birth; tāra-his; vyartha haila-becomes useless; pāiyā-getting the opportunity; amṛtadhunī-of the river of nectar; piye-drinks; viṣa-garta-pāni-water in a poison pit of material happiness; janmiyā-taking birth as a human being; se-he; kene-why; nāhi-did not; maila-die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śri Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his Caitanya-candrāmṛta (37, 36, 34):

acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram
na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ

”This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world.”

prasārita-mahā-prema-pīyūṣa-rasa-sāgare
caitanya-candre prakaṭe yo dīno dīna eva saḥ

”A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor.”

avatīrṇe gaura-candre vistīrṇe prema-sāgare
suprakāśita-ratnaughe yo dīno dīna eva saḥ

”The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor.”

Similarly, the Śrīmad-Bhāgavatam (2.3.19, 20, 23) states:

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ
jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo ’bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham

”A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the tulasī leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working.”

Similarly, the Śrīmad-Bhāgavatam, Tenth Canto, Chapter One, verse 4, states:

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-’bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt

”Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world.”

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the Bhāgavatam says, na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ: ”Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body.”

TEXT 124

śrī-caitanya-nityānanda, ācārya advaitacandra,
svarūpa-rūpa-raghunāthadāsa
iṅhā-sabāra śrī-caraṇa, śire vandi nija-dhana,

janma-līlā gāila kṛṣṇadāsa

SYNONYMS

śrī-caitanya-nityānanda-Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; ācārya advaitacandra-Ācārya Śrī Advaitacandra; svarūpa-rūpa-raghunāthadāsa-Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; iṅhā-sabāra-of all of them; śrī-caraṇa-the lotus feet; śire-on the head; vandi-offering respect; nija-dhana-personal property; janma-līlā-narration of the birth; gāila-sang; kṛṣṇadāsa-Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the Śrīmad-Bhāgavatam (10.88.8), where Lord Kṛṣṇa says, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

dhana mora nityānanda, rādhā-kṛṣṇa-śrīcaraṇa
sei mora prāṇadhana

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (adhane yatana kari' dhana teyāginu).

Sometimes smārtas consider Raghunātha dāsa Gosvāmī a śūdra. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions svarūpa-rūpa-raghunāthadāsa. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.

18.4.14 Chapter 14

Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his Amṛta-pravāha-bhāṣya: "In this Fourteenth Chapter of the Caitanya-caritāmṛta there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes-crawling, crying, eating dirt and giving intelligence to His mother, favoring a brāhmaṇa guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasāda in the house of Hiraṇya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

TEXT 1

kathañcana smṛte yasmin
duṣkaraṁ sukaraṁ bhavet
vismṛte viparītaṁ syāt
śrī-caitanyaṁ namāmi tam

SYNONYMS

kathañcana-somehow or other; smṛte-by remembering; yasmin-whom; duṣkaram-difficult things; sukaram-easy; bhavet-become; vismṛte-by forgetting Him; viparītam-just the opposite; syāt-become; śrī-caitanyam-Lord Śrī Caitanya Mahāprabhu; namāmi-I offer my respectful obeisances; tam-unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book Caitanya-candrāmṛta Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs." A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu.

The Hari-bhakti-vilāsa confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove that this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of Caitanya-caritāmṛta takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2

jaya jaya śrī-caitanya, jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

TEXT 3

prabhura kahila ei janmalīlā-sūtra
yaśodā-nandana yaiche haila śacī-putra

SYNONYMS

prabhura-of the Lord; kahila-I have spoken; ei-thus; janma-līlā-pastimes of the birth; sūtra-in summary; yaśodā-nandana-the son of mother Yaśodā; yaiche-as much as; haila-became; śacī-putra-the son of mother Śacī.

TRANSLATION

I have thus described in brief the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma hailo nitāi

"The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma."

TEXT 4

saṅkṣepe kahila janmalīlā-anukrama
ebe kahi bālyalīlā-sūtrera gaṇana

SYNONYMS

saṅkṣepe-in brief; kahila-I have spoken; janma-līlā-the pastimes of birth; anukrama-chronological order; ebe-now; kahi-I shall speak; bālya-līlā-of the pastimes of childhood; sūtrera-of the sūtras; gaṇana-enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.

TEXT 5

vande caitanya-kṛṣṇasya
bālya-līlāṁ mano-harām
laukikīm api tām īśa-
ceṣṭayā valitāntarām

SYNONYMS

vande-I worship; caitanya-kṛṣṇasya-of Lord Caitanya, who is Kṛṣṇa Himself; bālya-līlā-pastimes of childhood; manaḥ-harām-which are so beautiful; laukikīm-appearing ordinary; api-although; tām-those; īśa-ceṣṭayā-by manifestation of supreme authority; valita-antarām-quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In the Bhagavad-gītā (9.11) this statement is confirmed as follows:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." To execute His pastimes, the Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood-like the killing of the demon Pūtanā or lifting of Govardana Hill-were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

bālya-līlāya āge prabhura uttāna śayana
pitā-mātāya dekhāila cihna caraṇa

SYNONYMS

bālya-līlāya-in His pastimes as a child; āge-first of all; prabhura-of the Lord; uttāna-turning the body; śayana-lying down; pitā-mātāya-unto the parents; dekhāila-showed; cihna-marks; caraṇa-of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word uttāna is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is utthāna, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

TEXT 7

gṛhe dui jana dekhi laghupada-cihna
tāhe śobhe dhvaja, vajra, śaṅkha, cakra, mīna

SYNONYMS

gṛhe-at home; dui jana-the father and mother; dekhi-seeing; laghu-pada-cihna-the marks of the lotus feet, which were very small at that time; tāhe-in those; śobhe-which were beautifully visible; dhvaja-flag; vajra-thunderbolts; śaṅkha-conchshell; cakra-disc; mīna-fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

TEXT 8

dekhiyā doṅhāra citte janmila vismaya
kāra pada-cihna ghare, nā pāya niścaya

SYNONYMS

dekhiyā-seeing all these marks; doṅhāra-of the parents, Śacīmātā and Jagannātha Miśra; citte-in their hearts; janmila-there was; vismaya-wonder; kāra-whose; pada-cihna-footprints; ghare-at home; nā-does not; pāya-get; niścaya-certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

TEXT 9

miśra kahe,–bālagopāla āche śilā-saṅge
teṅho mūrti hañā ghare khele, jāni, raṅge

SYNONYMS

miśra kahe-Jagannātha Miśra said; bāla-gopāla-Lord Kṛṣṇa as a child; āche-there is; śilā-saṅge-along with the śālagrāma-śilā; teṅho-He; mūrti hañā-taking His transcendental form; ghare-within the room; khele-plays; jāni-I understand; raṅge-in curiosity.

TRANSLATION

Jagannātha Miśra said, "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT

When the form of the Lord is carved from wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. Deity worship or worship of the śālagrāma-śilā is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

sei kṣaṇe jāgi' nimāi karaye krandana
aṅke lañā śacī tāṅre piyāila stana

SYNONYMS

sei kṣaṇe-immediately; jāgi'-awakening; nimāi-the Lord of the name Nimāi; karaye-does; krandana-crying; aṅke-on the lap; lañā-taking; śacī-mother Śacī; tāṅre-Him; piyāila-caused to suck; stana-breast.

TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

TEXT 11

stana piyāite putrera caraṇa dekhila
sei cihna pāye dekhi' miśre bolāila

SYNONYMS

stana-her breast; piyāite-while letting Him suck; putrera-of her son; caraṇa-lotus feet; dekhila-observed; sei-those very; cihna-marks; pāye-on the sole; dekhi'-seeing; miśre-Jagannātha Miśra; bolāila-called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

TEXT 12

dekhiyā miśrera ha-ila ānandita mati
gupte bolāila nīlāmbara cakravartī

SYNONYMS

dekhiyā-by seeing; miśrera-of Jagannātha Miśra; ha-ila-became; ānandita-satisfied; mati-intelligence; gupte-privately; bolāila-called for; nīlāmbara cakravartī-of the name Nīlāmbara Cakravarti.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nīlāmbara Cakravartī.

TEXT 13

cihna dekhi' cakravartī balena hāsiyā
lagna gaṇi' pūrve āmi rākhiyāchi likhiyā

SYNONYMS

cihna dekhi'-by seeing the marks; cakravartī-Nīlāmbara Cakravartī; balena-says; hāsiyā-smiling; lagna gaṇi'-by astrological calculation of the birth moment; pūrve-formerly; āmi-I; rākhiyāchi-have kept; likhiyā-after writing all these things.

TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing.

TEXT 14

batriśa lakṣaṇa–mahāpuruṣa-bhūṣaṇa
ei śiśu aṅge dekhi se saba lakṣaṇa

SYNONYMS

batriśa-thirty-two; lakṣaṇa-symptoms; mahā-puruṣa-great personality; bhūṣaṇa-ornament; ei śiśu-this child; aṅge-on the body; dekhi-I see; se-those; saba-all; lakṣaṇa-symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

pañca-dīrghaḥ pañca-sūkṣmaḥ
sapta-raktaḥ ṣaḍ-unnataḥ
tri-hrasva-pṛthu-gambhīro
dvātriṁśal-lakṣaṇo mahān

SYNONYMS

pañca-dīrghaḥ-five large; pañca-sūkṣmaḥ-five fine; sapta-raktaḥ-seven reddish; ṣaṭ-unnataḥ-six raised; tri-hrasva-three small; pṛthu-three broad; gambhīraḥ-three grave; dvā-triṁśat-in this way thirty-two; lakṣaṇaḥ-symptoms; mahān-of a great personality.

TRANSLATION

" 'There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Sāmudrika.

TEXT 16

nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śiśu sarva loke karibe tāraṇa

SYNONYMS

nārāyaṇera-of Lord Nārāyaṇa; cihna-yukta-with positive marks; śrī-hasta caraṇa-the palm and the sole; ei-this; śiśu-baby; sarva loke-all the three worlds; karibe-will; tāraṇa-deliver.

TRANSLATION

"This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

TEXT 17

ei ta' karibe vaiṣṇava-dharmera pracāra
ihā haite habe dui kulera nistāra

SYNONYMS

ei ta'-this child; karibe-will do; vaiṣṇava-of Vaiṣṇavism, or devotional service; dharmera-of the religion; pracāra-preaching; ihā haite-from this; habe-there will be; dui-two; kulera-dynasties; nistāra-deliverance.

TRANSLATION

"This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Only Nārāyaṇa Himself or His bona fide representative can preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

TEXT 18

mahotsava kara, saba bolāha brāhmaṇa
āji dina bhāla,–kariba nāma-karaṇa

SYNONYMS

mahotsava-a festival; kara-observe; saba-all; bolāha-call; brāhmaṇa-the brāhmaṇas; āji-today; dina-day; bhāla-auspicious; kariba-I shall perform; nāma-karaṇa-the name-giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

PURPORT

It is a Vedic principle to observe a festival in connection with Nārāyaṇa and brāhmaṇas. Giving a child a particular name is among the purificatory processes known as daśa-vidha-saṁskāra, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing prasāda, chiefly among the brāhmaṇas.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra understood from the marks on the Lord's lotus feet that the child Nimāi was not an ordinary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the śāstras. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the śāstras and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the śāstra. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

TEXT 19

sarva-lokera karibe ihaṅ dhāraṇa, poṣaṇa
'viśvambhara' nāma ihāra,–ei ta' kāraṇa

SYNONYMS

sarva-lokera-of all people; karibe-will do; ihaṅ-this child; dhāraṇa-protection; poṣaṇa-maintenance; viśvambhara-the name Viśvambhara; nāma-name; ihāra-His; ei-this; ta'-certainly; kāraṇa-the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara."

PURPORT

The Caitanya-bhāgavata also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially Western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the Atharva-veda-saṁhitā (3.3.16.5): viśvambhara viśvena mā bharasā pāhi svāhā.

TEXT 20

śuni' śacī-miśrera mane ānanda bāḍila
brāhmaṇa-brāhmaṇī āni' mahotsava kaila

SYNONYMS

śuni'-hearing this; śacī-of mother Śacī; miśrera-and of Jagannātha Miśra; mane-within the minds; ānanda-pleasure; bāḍila-increased; brāhmaṇa-the brāhmaṇas; brāhmaṇī-and their wives; āni'-inviting them; mahotsava-a festival; kaila-observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brāhmaṇas. In every festival the brāhmaṇas are to be fed first, and when the brāhmaṇas are pleased they bless the festival by chanting Vedic mantras or the Hare Kṛṣṇa mahā-mantra.

TEXT 21

tabe kata dine prabhura jānu-caṅkramaṇa
nānā camatkāra tathā karāila darśana

SYNONYMS

tabe-thereafter; kata-some; dine-days; prabhura-of the Lord; jānu-knees; caṅkramaṇa-the crawling; nānā-various; camatkāra-wonderful; tathā-also; karāila-caused; darśana-the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The Caitanya-bhāgavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

krandanera chale balāila hari-nāma
nārī saba 'hari' bale,–hāse gaura-dhāma

SYNONYMS

krandanera-of crying; chale-on the pretense of; balāila-caused to speak; hari-nāma-the holy name of the Lord; nārī-ladies; saba-all; 'hari' bale-chant the holy name of the Lord; hāse-laughs; gaura-dhāma-Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhāgavata this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the saṅkīrtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them."

TEXT 23

tabe kata dine kaila pada-caṅkramaṇa
śiśu-gaṇe mili' kaila vividha khelana

SYNONYMS

tabe-thereafter; kata dine-in a few days; kaila-did; pada-legs; caṅkramaṇa-movement; śiśu-gaṇe-all the children; mili'-mingling together; kaila-executed; vividha-varieties; khelana-sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

TEXT 24

ekadina śacī kha-i-sandeśa āniyā
bāṭā bhari' diyā baila,–khāo ta' basiyā

SYNONYMS

eka-dina-one day; śacī-mother Śacī; kha-i-fused rice; sandeśa-sweetmeat; āniyā-bringing; bāṭā-tiffin dish; bhari'-filling; diyā-delivering; baila-said; khāo-eat; ta'-now; basiyā-sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

TEXT 25

eta bali' gelā śacī gṛhe karma karite
lukāñā lāgilā śiśu mṛttikā khāite

SYNONYMS

eta bali'-saying this; gelā-returned; śacī-mother Śacī; gṛhe-in the house; karma-duties; karite-to execute; lukāñā-hiding; lāgilā-began; śiśu-the child; mṛttikā-dirt; khāite-to eat.

TRANSLATION

But when she returned to her household duties, the child hid from His mother and began to eat dirt.

TEXT 26

dekhi' śacī dhāñā āilā kari' 'hāya, hāya'
māti kāḍi' lañā kahe 'māṭi kene khāya'

SYNONYMS

dekhi'-seeing this; śacī-mother Śacī; dhāñā-rushing; āilā-came back; kari'-making a noise; hāya, hāya-"What is this! What is this!"; māṭi-dirt; kāḍi'-snatching; lañā-taking; kahe-she said; 'māṭi kene khāya'-why is the child eating dirt?

TRANSLATION

Seeing this, mother Śacī hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

TEXT 27

kāndiyā balena śiśu,–kene kara roṣa
tumi māṭi khāite dile, mora kibā doṣa

SYNONYMS

kāndiyā-while crying; balena-says; śiśu-the child; kene-why; kara-you become; roṣa-angry; tumi-you; māṭi-dirt; khāite-to eat; dile-gave Me; mora-My; kibā-what is; doṣa-fault.

TRANSLATION

Crying, the child inquired from His mother, ”Why are you angry? You have already given Me dirt to eat. What is My fault?

TEXT 28

kha-i-sandeśa-anna yateka–māṭira vikāra
eho māṭi, seha māṭi, ki bheda-vicāra

SYNONYMS

kha-i-fused rice; sandeśa-sweetmeat; anna-eatables; yateka-all; māṭira-of dirt; vikāra-transformations; eho-this is also; māṭi-dirt; seha-that; māṭi-dirt; ki-what; bheda-of difference; vicāra-consideration.

TRANSLATION

”Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?

TEXT 29

māṭi–deha, māṭi–bhakṣya, dekhaha vicāri'
avicāre deha doṣa, ki balite pāri

SYNONYMS

māṭi-dirt; deha-this body; māṭi-dirt; bhakṣya-eatable; dekhaha-just try to see; vicāri'-by consideration; avicāre-without considering; deha-you put; doṣa-fault upon Me; ki-what; balite-to say; pāri-I am able.

TRANSLATION

”This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?”

PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual.” Brahma-bhūyāya refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very eager to merge into the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them means engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the Vedānta-sūtra (1.1.12): ānanda-mayo 'bhyāsāt. In devotional service the activities are variegated and full of enjoyment. As stated in Bhagavad-gītā (9.2), all devotional activities are easy to perform (su-sukhaṁ kartum) and they are eternal and spiritual (avyayam). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, etc.) are all material and are therefore māyā. They also consider Kṛṣṇa's advent in this universe and His activities to be māyā. Therefore, because they consider everything māyā, they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is māyā. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is māyā. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is māyā but the nonsense they speak. While saying that everything is māyā, the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, māyāvādi-bhāṣya śunile haya sarva-nāśa (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

TEXT 30

antare vismita śacī balila tāhāre
”māṭi khāite jñāna-yoga ke śikhāla tore

SYNONYMS

antare-within herself; vismita-surprised; śacī-mother Śacī; balila-replied; tāhāre-unto Him; māṭi-dirt; khāite-to eat; jñāna-yoga-philosophical speculation; ke-who; śikhāla-taught; tore-You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied, ”Who has taught You this philosophical speculation that justifies eating dirt?”

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, ”If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?”

TEXT 31

māṭira vikāra anna khāile deha-puṣṭi haya
māṭi khāile roga haya, deha yāya kṣaya

SYNONYMS

māṭira-of the dirt; vikāra-transformation; anna-food grains; khāile-by eating; deha-of the body; puṣṭi-nourishment; haya-becomes; māṭi-the dirt; khāile-by eating; roga-disease; haya-becomes; deha-the body; yāya-goes; kṣaya-to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said, ”My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

TEXT 32

māṭira vikāra ghaṭe pāni bhari’ āni
māṭi-piṇḍe dhari yabe, śoṣi’ yāya pāni”

SYNONYMS

māṭira-of the dirt; vikāra-transformation; ghaṭe-in the waterpot; pāni-water; bhari’-filling; āni-I can bring; māṭi-of dirt; piṇḍe-on the lump; dhari-I hold; yabe-when; śoṣi’-soaking; yāya-goes; pāni-the water.

TRANSLATION

”In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless.”

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the waterpot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual, blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the Bhāgavatam gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

ātma lukāite prabhu balilā tāṅhāre
”āge kena ihā, mātā, nā śikhāle more

SYNONYMS

ātma-Himself; lukāite-to hide; prabhu-the Lord; balilā-replied; tāṅhāre-unto Śacīmātā; āge-in the beginning; kena-why; ihā-this; mātā-My dear mother; nā śikhāle-you didn’t teach; more-unto Me.

TRANSLATION

The Lord replied to His mother, ”Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (janmādy asya yataḥ). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu’s philosophy is acintya-bhedābheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord’s energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

ebe se jānilāṅ, āra māṭi nā khāiba
kṣudhā lāge yabe, tabe tomāra stana piba”

SYNONYMS

ebe-now; se-that; jānilāṅ-I understand; āra-more; māṭi-dirt; nā-not; khāiba-I shall eat; kṣudhā-hunger; lāge-arises; yabe-when; tabe-at that time; tomāra-your; stana-breast; piba-I shall suck.

TRANSLATION

”Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast’s milk.”

TEXT 35

eta bali’ jananīra kolete caḍiyā
stana pāna kare prabhu īṣat hāsiyā

SYNONYMS

eta bali’-saying this; jananīra-of the mother; kolete-on the lap; caḍiyā-rising; stana pāna-sucking the nipple; kare-does; prabhu-the Lord; īṣat-slightly; hāsiyā-smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

TEXT 36

eimate nānā-chale aiśvarya dekhāya
bālya-bhāva prakaṭiyā paścāt lukāya

SYNONYMS

eimate-in this way; nānā-chale-under different excuses; aiśvarya-opulence; dekhāya-exhibits; bālya-bhāva-the status of a child; prakaṭiyā-manifesting; paścāt-thereafter; lukāya-hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

TEXT 37

atithi-viprera anna khāila tina-bāra
pāche gupte sei vipre karila nistāra

SYNONYMS

atithi-guest; viprera-of a brāhmaṇa; anna-food; khāila-ate; tina-bāra-thrice; pāche-afterwards; gupte-in privacy; sei-that; vipre-unto the brāhmaṇa; karila-made; nistāra-deliverance.

TRANSLATION

On one occasion the Lord ate the food of a brāhmaṇa guest three times, and later, in confidence, the Lord delivered that brāhmaṇa from material engagement.

PURPORT

The story of the deliverance of this brāhmaṇa is as follows. One brāhmaṇa who was touring all over the country, traveling from one place of pilgrimage to another, reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the brāhmaṇa prepared his food. When the brāhmaṇa was offering the food to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat it, and because of this the brāhmaṇa thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the food, again spoiling the offering. By the request of Jagannātha Miśra the brāhmaṇa cooked for a third time, but for a third time the Lord came before him and began to eat the food, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his food and that he was therefore ordained to fast, the brāhmaṇa became greatly agitated and cried aloud, hāya hāya: "What has been done! What has been done!". When Lord Caitanya Mahāprabhu saw the brāhmaṇa in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the food you have prepared." Understanding the favor offered to him by the Lord, the brāhmaṇa was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brāhmaṇa not to disclose the incident to anyone else. This is very elaborately explained in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three.

TEXT 38

core lañā gela prabhuke bāhire pāiyā
tāra skandhe caḍi' āilā tāre bhulāiyā

SYNONYMS

core-two thieves; lañā-taking; gela-went; prabhuke-the Lord; bāhire-outside; pāiyā-finding Him; tāra-their; skandhe-on the shoulders; caḍi'-rising; āilā-came back; tāre-them; bhulāiyā-misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of His house. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house and given to mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the Ādi-līlā of Caitanya-bhāgavata, Third Chapter.

TEXT 39

vyādhi-chale jagadīśa-hiraṇya-sadane
viṣṇu-naivedya khāila ekādaśī-dine

SYNONYMS

vyādhi-chale-on the plea of being diseased; jagadīśa-hiraṇya-of the names Jagadīśa and Hiraṇya; sadane-in the house of; viṣṇu-naivedya-food offered to Lord Viṣṇu; khāila-ate; ekādaśī-of Ekādaśī; dine-on the day.

TRANSLATION

Pretending to be sick, the Lord asked some food from the house of Hiraṇya and Jagadīśa on the Ekādaśī day.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, Chapter Six, fully describes the Lord's accepting viṣṇu-prasāda on the Ekādaśī day at the house of Jagadīśa and Hiraṇya. Regular prasāda is offered to Lord Viṣṇu on Ekādaśī because, while fasting is recommended for devotees on Ekādaśī, it is not recommended for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiraṇya Paṇḍita there were arrangements for preparing special prasāda for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the viṣṇu-prasāda because He was feeling sick. The house of Jagadīśa and Hiraṇya Paṇḍita was situated about two miles from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu, came to ask Jagadīśa and Hiraṇya for the prasāda, they were a little astonished. How could the boy understand that special prasāda was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special prasāda? Therefore they immediately sent the food to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the viṣṇu-prasāda He was cured, and He also distributed the prasāda among His playmates.

TEXT 40

śiśu saba laye pāḍā-paḍasīra ghare
curi kari' dravya khāya māre bālakere

SYNONYMS

śiśu-children; saba-all; laye-taking with Him; pāḍā-paḍasīra-neighboring; ghare-in the houses; curi kari'-stealing; dravya-eatables; khāya-eats; māre-fights; bālakere-with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

TEXT 41

śiśu saba śacī-sthāne kaila nivedana
śuni' śacī putre kichu dilā olāhana

SYNONYMS

śiśu saba-all the children; śacī-sthāne-in the presence of mother Śacī; kaila-made; nivedana-petition; śuni'-hearing that; śacī-mother Śacī; putre-unto her son; kichu-some; dilā-gave; olāhana-chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

TEXT 42

"kene curi kara, kene māraha śiśure
kene para-ghare yāha, kibā nāhi ghare"

SYNONYMS

kene curi kara-why do You steal; kene māraha śiśure-why do You beat other children; kene-why; para-ghare-in others' houses; yāha-You go; kibā-what; nāhi-is not there; ghare-in Your own house.

TRANSLATION

Śacīmātā said, "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do You not have in Your own house?"

PURPORT

According to the Vedānta-sūtra (janmādy asya yataḥ), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy but as a friend in a loving condition. He steals as a child not because He is in want but out of a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

TEXT 43

śuni' kruddha hañā prabhu ghara-bhitara yāñā
ghare yata bhāṇḍa chila, phelila bhāṅgiyā

SYNONYMS

śuni'-hearing; kruddha-angry; hañā-becoming; prabhu-the Lord; ghara-bhitara-within the room; yāñā-going; ghare-in the room; yata-all; bhāṇḍa-pots; chila-there were; phelila-He threw them; bhāṅgiyā-breaking.

TRANSLATION

Thus rebuked by His mother, he Lord would go in anger to a room and break all the pots within it.

TEXT 44

tabe śacī kole kari' karāila santoṣa
lajjita ha-ilā prabhu jāni' nija-doṣa

SYNONYMS

tabe-at that time; śacī-mother Śacīdevī; kole-on the lap; kari'-taking; karāila-made; santoṣa-pacified; lajjita-ashamed; ha-ilā-became; prabhu-the Lord; jāni'-knowing; nija-His own; doṣa-fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three, where it is said that as a child the Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small, but your child puts water in his ears and makes him cry."

TEXT 45

kabhu mṛdu-haste kaila mātāke tāḍana
mātāke mūrcchitā dekhi' karaye krandana

SYNONYMS

kabhu-sometimes; mṛdu-haste-by His soft hand; kaila-did; mātāke-His mother; tāḍana-chastise; mātāke-His mother; mūrcchitā-fainted; dekhi'-seeing; karaye-was; krandana-crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother pretended to faint. Seeing this, the Lord began to cry.

TEXT 46

nārīgaṇa kahe,–"nārikela deha āni'
tabe sustha ha-ibena tomāra jananī"

SYNONYMS

nārī-gaṇa-all the ladies; kahe-say; nārikela-coconut; deha-give; āni'-bringing from somewhere; tabe-then; sustha ha-ibena-will be cured; tomāra-Your; jananī-mother.

TRANSLATION

The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

TEXT 47

bāhire yāñā ānilena dui nārikela
dekhiyā apūrva haila vismita sakala

SYNONYMS

bāhire-outside; yāñā-going; ānilena-He immediately brought; dui-two; nārikela-coconuts; dekhiyā-seeing; apūrva-this wonder; haila-became; vismita-astonished; sakala-all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

TEXT 48

kabhu śiśu-saṅge snāna karila gaṅgāte
kanyāgaṇa āilā tāhāṅ devatā pūjite

SYNONYMS

kabhu-sometimes; śiśu-saṅge-along with other children; snāna-bathing; karila-did; gaṅgāte-in the Ganges; kanyā-gaṇa-the girls; āilā-came there; tāhāṅ-on the bank of the Ganges; devatā-demigods; pūjite-to worship.

TRANSLATION

Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, when small girls ten or twelve years old would go to the bank of the Ganges to take their bath, they would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

gaṅgā-snāna kari' pūjā karite lāgilā
kanyāgaṇa-madhye prabhu āsiyā basilā

SYNONYMS

gaṅgā-snāna-bath in the Ganges; kari'-having taken; pūjā-worship; karite-to do; lāgilā-began; kanyā-gaṇa-the girls; madhye-in the midst of; prabhu-the Lord; āsiyā-coming there; basilā-sat down.

TRANSLATION

When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

TEXT 50

kanyāre kahe,–āmā pūja, āmi diba vara
gaṅgā-durgā–dāsī mora, maheśa–kiṅkara

SYNONYMS

kanyāre kahe-addressing the girls, the Lord would say; āmā pūja-"Worship Me"; āmi-I; diba-shall give; vara-nice husband; gaṅgā-the Ganges; durgā-Goddess Durgā; dāsī-maidservants; mora-My; maheśa-Lord Śiva; kiṅkara-servant.

TRANSLATION

Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and Goddess Durgā are My maidservants. What to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Muslims, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually, one who becomes a devotee and worshiper of the Supreme Personality of Godhead does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. The Bhagavad-gītā (7.20, 28) therefore condemns such demigod worship:

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures."

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and hṛta-jñāna, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people into worshiping so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

anya devāśraya nāi, tomāre kahinu bhāi,
ei bhakti parama karaṇa

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [ananya-bhāk], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

TEXT 51

āpani candana pari' parena phula-mālā
naivedya kāḍiyā khā'na–sandeśa, cāla, kalā

SYNONYMS

āpani-Himself; candana-pulp of sandalwood; pari'-smearing over the body; parena-takes; phula-mālā-the flower garlands; naivedya-offering of food; kādiyā-snatching; khā'na-begins to eat; sandeśa-the sweetmeats; cāla-rice; kalā-bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in Śrīmad-Bhāgavatam (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣnaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

"One should worship the Supreme Personality of Godhead who appears in this Age of Kali with His associates as the Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa mahā-mantra and, if possible, distributing prasāda." Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the Western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa mantra, offering prasāda and distributing prasāda to people in general.

TEXT 52

krodhe kanyāgaṇa kahe–śuna, he nimāñi
grāma-sambandhe hao tumi āmā sabāra bhāi

SYNONYMS

krodhe-in anger; kanyā-gaṇa-all the girls; kahe-said; śuna-hear; he-O; nimāñi-of the name Nimāi; grāma-village; sambandhe-in relationship; hao-are; tumi-You; āmā-of us; sabāra-everyone; bhāi-the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

TEXT 53

āmā sabākāra pakṣe ihā karite nā yuyāya
nā laha devatā sajja, nā kara anyāya

SYNONYMS

āmā sabākāra-of all of us; pakṣe-on the behalf; ihā-this; karite-to do; nā-not; yuyāya-is suitable; nā-don't; laha-take; devatā-demigods; sajja-worshipable paraphernalia; nā-don't; kara-do; anyāya-mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

TEXT 54

prabhu kahe,–"tomā sabāke dila ei vara
tomā sabāra bhartā habe parama sundara

SYNONYMS

prabhu kahe-the Lord replied; tomā-you; sabāke-to all; dila-I give; ei-this; vara-benediction; tomā sabāra-of all of you; bhartā-the husbands; habe-will be; parama-very; sundara-beautiful.

TRANSLATION

The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

TEXT 55

paṇḍita, vidagdha, yuvā, dhana-dhānyavān
sāta sāta putra habe–cirāyu, matimān"

SYNONYMS

paṇḍita-learned; vidagdha-expert and humorous; yuvā-young man; dhana-dhānyavān-very rich, possessing wealth and rice; sāta sāta-seven each; putra-sons; habe-you will have; cirāyu-born with a long life; matimān-and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. Dhānyena dhanavān gavayā dhanavān: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (putra) who are very intelligent and long-lived. Now because society has deteriorated there is propaganda to have one or two children and kill the rest by contraceptive methods. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted sannyāsa at an early age, it is not necessary for His devotees to follow Him by also taking sannyāsa. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the śāstras advise, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32). Every householder, therefore, who is actually intelligent should introduce the saṅkīrtana movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

vara śuni' kanyā-gaṇera antare santoṣa
bāhire bhartsana kare kari' mithyā roṣa

SYNONYMS

vara śuni'-hearing the benediction; kanyā-gaṇera-of the girls; antare-within; santoṣa-very much satisfaction; bāhire-externally; bhartsana-rebuking; kare-they do; kari'-making; mithyā-false; roṣa-anger.

TRANSLATION

Hearing this benediction from Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

kona kanyā palāila naivedya la-iyā
tāre ḍāki' kahe prabhu sakrodha ha-iyā

SYNONYMS

kona kanyā-some of the girls; palāila-fled; naivedya-the plate of worshipable things; la-iyā-taking away; tāre-unto them; ḍāki'-calling; kahe-says; prabhu-the Lord; sakrodha-angry; ha-iyā-becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

yadi naivedya nā deha ha-iyā kṛpaṇī
buḍā bhartā habe, āra cāri cāri satinī

SYNONYMS

yadi-if; naivedya-offering; nā-do not; deha-give Me; ha-iyā-becoming; kṛpaṇī-miser; buḍā-old; bhartā-husband; habe-will have; āra-and; cāri-four; cāri-four; satinī-co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes-the brāhmaṇas, the vaiśyas and particularly the kṣatriyas-could marry more than one wife. In the Mahābhārata, or the old history of India, we see that kṣatriya kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. To punish the girls unwilling to offer Him the naivedya, Lord Śrī Caitanya Mahāprabhu apparently wanted to curse them to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

ihā śuni' tā-sabāra mane ha-ila bhaya
kona kichu jāne, kibā devāviṣṭa haya

SYNONYMS

ihā śuni'-hearing this; tā-sabāra-of all the girls; mane-in the minds; ha-ila-became; bhaya-fear; kona kichu-something uncommon; jāne-He knows; kibā-what if; deva-āviṣṭa-empowered by demigods; haya-He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

āniyā naivedya tārā sammukhe dharila
khāiyā naivedya tāre iṣṭa-vara dila

SYNONYMS

āniyā-bringing; naivedya-offering; tārā-all of them; sammukhe-in front; dharila-held; khāiyā-eating; naivedya-offering; tāre-them; iṣṭa-vara-desired benediction; dila-gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

TEXT 61

ei mata cāpalya saba lokere dekhāya
duḥkha kāro mane nahe, sabe sukha pāya

SYNONYMS

ei mata-in this way; cāpalya-cunning behavior; saba lokere-unto the people in general; dekhāya-exhibits; duḥkha-unhappiness; kāro-distress; mane-in the mind; nahe-there is no such thing; sabe-everyone; sukha-happiness; pāya-enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

TEXT 62

eka-dina vallabhācārya-kanyā 'lakṣmī' nāma
devatā pūjite āila kari gaṅgā-snāna

SYNONYMS

eka-dina-one day; vallabhācārya-kanyā-the daughter of Vallabhācārya; lakṣmī-Lakṣmī; nāma-named; devatā-demigods; pūjite-to worship; āila-came; kari-taking; gaṅgā-snāna-bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the Gaura-gaṇoddeśa-dīpikā, verse 45, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

TEXT 63

tāṅre dekhi' prabhura ha-ila sābhilāṣa mana
lakṣmī citte prīta pāila prabhura darśana

SYNONYMS

tāṅre dekhi'-seeing her; prabhura-of the Lord; ha-ila-there was; sa-her; abhilāsa-attachment; mana-mind; lakṣmī-Lakṣmī also; citte-in the heart; prīta-satisfaction; pāila-attained; prabhura-of the Lord; darśana-meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

sāhajika prīti duṅhāra karila udaya
bālya-bhāvācchanna tabhu ha-ila niścaya

SYNONYMS

sāhajika-natural; prīti-affection; duṅhāra-both of them; karila-made; udaya-appearance; bālya-childhood; bhāva-ācchanna-covered by emotion; tabhu-still; ha-ila-it so became; niścaya-fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw each other. Their natural feelings were immediately awakened by their meeting.

TEXT 65

duṅhā dekhi' duṅhāra citte ha-ila ullāsa
deva-pūjā chale kaila duṅhe parakāśa

SYNONYMS

duṅhā-both of them; dekhi'-seeing; duṅhāra-of both of them; citte-in the minds; ha-ila-there was; ullāsa-pleasure; deva-pūjā-worshiping the demigods; chale-on the plea of; kaila-there was; duṅhe-both of them; parakāśa-manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing each nother, and under the pretext of demigod worship they manifested their feelings.

TEXT 66

prabhu kahe, 'āmā' pūja, āmi maheśvara
āmāre pūjile pābe abhīpsita vara'

SYNONYMS

prabhu kahe-the Lord said; āmā' pūja-just worship Me; āmi-I am; maheśvara-the Supreme Lord; āmāre-unto Me; pūjile-if you worship; pābe-you will get; abhīpsita-desired; vara-benediction.

TRANSLATION

The Lord told Lakṣmī, "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be achieved. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

TEXT 67

lakṣmī tāṅra aṅge dila puṣpa-candana
mallikāra mālā diyā karila vandana

SYNONYMS

lakṣmī-Lakṣmīdevī; tāṅra-His; aṅge-on the body; dila-gave; puṣpa-flowers; candana-sandalwood pulp; mallikāra-of the flower of the name mallikā; mālā-garland; diyā-giving; karila-offered; vandana-prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers.

TEXT 68

prabhu tāṅra pūjā pāñā hāsite lāgilā
śloka paḍi' tāṅra bhāva aṅgīkāra kailā

SYNONYMS

prabhu-the Lord; tāṅra-her; pūjā-worship; pāñā-receiving; hāsite-to smile; lāgilā-began; śloka paḍi'-reciting one verse; tāṅra-her; bhāva-emotion; aṅgīkāra kailā-accepted.

TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The gopīs worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the gopīs, and therefore He enjoyed the pastime of vastra-haraṇa. When the gopīs went to bathe in the river Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopīs desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the gopīs received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

TEXT 69

saṅkalpo viditaḥ sādhvyo
bhavatīnāṁ mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati

SYNONYMS

saṅkalpaḥ-desire; viditaḥ-has been understood; sādhvyaḥ-O all of you chaste ladies; bhavatīnām-of all of you; mat-arcanam-for worshiping Me; mayā-by Me; anumoditaḥ-accepted; saḥ-that; asau-that determination or desire; satyaḥ-successful; bhavitum-to become; arhati-deserves.

TRANSLATION

"My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The gopīs, the girlfriends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopīs, unnecessarily criticize from their own angle of vision, but the real purpose of vastra-haraṇa is expressed by the Lord in this verse.

TEXT 70

ei-mata līlā kari' duṅhe gelā ghare
gambhīra caitanya-līlā ke bujhite pāre

SYNONYMS

ei-mata-in this way; līlā-pastimes; kari'-executing; duṅhe-both of them; gelā-returned; ghare-home; gambhīra-very grave; caitanya-līlā-the pastimes of Lord Caitanya; ke-who; bujhite-to understand; pāre-is able.

TRANSLATION

After thus expressing their feelings to each other, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

TEXT 71

caitanya-cāpalya dekhi' preme sarva jana
śacī-jagannāthe dekhi' dena olāhana

SYNONYMS

caitanya-Lord Caitanya; cāpalya-naughtiness; dekhi'-seeing; preme-out of love; sarva jana-all people; śacī-before Śacīmātā; jagannāthe-and Jagannātha Miśra; dekhi'-seeing them; dena-gave; olāhana-a little rebuke.

TRANSLATION

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Śacīmātā and Jagannātha Miśra.

TEXT 72

ekadina śacī-devī putrere bhartsiyā
dharibāre gelā, putra gelā palāiyā

SYNONYMS

eka-dina-one day; śacī-devī-mother Śacī; putrere-unto the son; bhartsiyā-rebuking; dharibāre-to catch Him; gelā-went; putra-the son; gelā-went; palāiyā-running away.

TRANSLATION

One day mother Śacī went to catch her son, wanting to rebuke Him, but He fled from the spot.

TEXT 73

ucchiṣṭa-garte tyakta-hāṇḍīra upara
basiyāchena sukhe prabhu deva-viśvambhara

SYNONYMS

ucchiṣṭa-garte-in the pit where the remnants of food were thrown; tyakta-rejected; hāṇḍīra-pots; upara-upon; basiyāchena-sat down; sukhe-very pleasingly; prabhu-the Lord; deva-the Supreme God; viśvambhara-the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of brāhmaṇas to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

TEXT 74

śacī āsi' kahe,–kene aśuci chuṅilā
gaṅgā-snāna kara yāi'–apavitra ha-ilā

SYNONYMS

śacī āsi'-mother Śacī, coming there; kahe-said; kene-why; aśuci-untouchable; chuṅilā-You have touched; gaṅgā-snāna-bathing in the Ganges; kara-do; yāi'-going there; apavitra ha-ilā-You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges."

TEXT 75

ihā śuni' mātāke kahila brahma-jñāna
vismitā ha-iyā mātā karāila snāna

SYNONYMS

ihā śuni'-hearing this; mātāke-unto His mother; kahila-explained; brahma-jñāna-absolute knowledge; vismitā-amazed; ha-iyā-becoming; mātā-the mother; karāila-forced; snāna-bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Viṣṇu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath."

TEXT 76

kabhu putra-saṅge śacī karilā śayana
dekhe, divyaloka āsi' bharila bhavana

SYNONYMS

kabhu-sometimes; putra-saṅge-taking the boy; śacī-mother Śacī; karilā śayana-took rest; dekhe-sees; divya-loka-celestial denizens; āsi'-coming there; bharila-filled up; bhavana-the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

TEXT 77

śacī bale,–yāha, putra, bolāha bāpere
mātṛ-ājñā pāiyā prabhu calilā bāhire

SYNONYMS

śacī bale-mother Śacī said; yāha-go; putra-my dear son; bolāha-call; bāpere-Your father; mātṛ-ājñā-the order of His mother; paiyā-getting; prabhu-the Lord; calilā-went; bāhire-out.

TRANSLATION

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

TEXT 78

calite caraṇe nūpura bāje jhanjhan
śuni' camakita haila pitā-mātāra mana

SYNONYMS

calite-while going; caraṇe-on the lotus feet; nūpura-ankle bells; bāje-sounded; jhanjhan-tinkling; śuni'-hearing; camakita-struck with wonder; haila-became; pitā-of His father; mātāra-and mother; mana-the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

TEXT 79

miśra kahe,–ei baḍa adbhuta kāhinī

śiśura śūnya-pade kene nūpurera dhvani

SYNONYMS

miśra kahe-Jagannātha Miśra said; ei baḍa-this is very; adbhuta-wonderful; kāhinī-incident; śiśura-of the child; śūnya-pade-on the naked legs; kene-why; nūpurera-of the ankle bells; dhvani-sound.

TRANSLATION

Jagannātha Miśra said, ”This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?”

TEXT 80

śacī kahe,–āra eka adbhuta dekhila
divya divya loka āsi' aṅgana bharila

SYNONYMS

śacī kahe-mother Śacī said; āra-another; eka-one; adbhuta-wonderful; dekhila-I saw; divya-celestial; divya-celestial; loka-people; āsi'-coming there; aṅgana-courtyard; bharila-filled up.

TRANSLATION

Mother Śacī said, ”I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

kibā kelāhala kare, bujhite nā pāri
kāhāke vā stuti kare–anumāna kari

SYNONYMS

kibā-what; kelāhala-rowdy sounds; kare-they make; bujhite-to understand; nā-not; pāri-I am able; kāhāke-to whom; vā-or; stuti-prayer; kare-they offer; anumāna-guess; kari-I do.

TRANSLATION

”They made noisy sounds I could not understand. I guess they were offering prayers to someone.”

TEXT 82

miśra bale,–kichu ha-uk, cintā kichu nāi
viśvambharera kuśala ha-uk,–ei mātra cāi

SYNONYMS

miśra bale-Jagannātha Miśra replied; kichu ha-uk-whatever it may be; cintā kichu nāi-don't be worried; viśvambharera-of Viśvambhara; kuśala-auspiciousness; ha-uk-let there be; ei-this; mātra-only; cāi-I want.

TRANSLATION

Jagannātha Miśra replied, ”Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want.”

TEXT 83

eka-dina miśra putrera cāpalya dekhiyā
dharma-śikṣā dila bahu bhartsanā kariyā

SYNONYMS

eka-dina-one day; miśra-Jagannātha Miśra; putrera-of his son; cāpalya-the mischievous behavior; dekhiyā-seeing; dharma-śikṣā-religious teaching; dila-gave; bahu-much; bhartsanā-rebuking; kariyā-doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

TEXT 84

rātre svapna dekhe,–eka āsi' brahmaṇa
miśrere kahaye kichu sa-roṣa vacana

SYNONYMS

rātre-at night; svapna dekhe-he dreamt; eka-one; āsi'-coming; brāhmana-brāhmaṇa; miśrere-unto Jagannātha Miśra; kahaye-spoke; kichu-something; sa-roṣa-with anger; vacana-words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

TEXT 85

”miśra, tumi putrera tattva kichui nā jāna
bhartsana-tāḍana kara,–putra kari' māna”

SYNONYMS

miśra-my dear Jagannātha Miśra; tumi-you; putrera-of your son; tattva-truth; kichui-something; nā-do not; jāna-know; bhartsana-rebuking; tāḍana-chastisement; kara-you do; putra-son; kari'-making Him; māna-you regard.

TRANSLATION

”My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him.”

TEXT 86

miśra kahe,–deva, siddha, muni kene naya
ye se baḍa ha-uk mātra āmāra tanaya

SYNONYMS

miśra kahe-Jagannātha Miśra replied; deva-demigod; siddha-mystic yogī; muni-great saintly person; kene naya-may be so or not; ye se-whatever; baḍa-great; ha-uk-He may be; mātra-only; āmāra-my; tanaya-son.

TRANSLATION

Jagannātha Miśra replied, ”This boy may be a demigod, a mystic yogī or a great saintly person. It doesn’t matter what He is, for I think He is only my son.

TEXT 87

putrera lālana-śikṣā–pitāra sva-dharma
āmi nā śikhāle kaiche janibe dharma-marma

SYNONYMS

putrera-of the son; lālana-maintenance; śikṣā-education; pitara-of the father; sva-dharma-duty; āmi-if I; nā-do not; śikhāle-give education; kaiche-how; janibe-He will know; dharma-marma-religion and morality.

TRANSLATION

”It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?”

TEXT 88

vipra kahe,–putra yadi daiva-siddha haya
svataḥ-siddha-jñāna, tabe śikṣā vyartha haya

SYNONYMS

vipra kahe-the brāhmaṇa replied; putra-son; yadi-if; daiva-transcendental; siddha-mystic; haya-were; svataḥ-siddha-jñāna-self-illuminated perfect knowledge; tabe-at that time; śikṣā-education; vyartha-futile; haya-becomes.

TRANSLATION

The brāhmaṇa replied, ”If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?”

PURPORT

The brāhmaṇa Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

TEXT 89

miśra kahe,–”putra kene nahe nārāyaṇa
tathāpi pitāra dharma–putrera śikṣaṇa”

SYNONYMS

miśra kahe-Jagannātha Miśra replied; putra-my son; kene-may be; nahe-why not; nārāyaṇa-the Supreme Personality of Godhead; tathāpi-still; pitāra-of a father; dharma-the duty; putrera-of the son; śikṣaṇa-instruction.

TRANSLATION

Jagannātha Miśra replied, ”Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son.”

TEXT 90

ei-mate duṅhe karena dharmera vicāra
viśuddha-vātsalya miśrera, nāhi jāne āra

SYNONYMS

ei-mate-in this way; duṅhe-both of them; karena-do; dharmera-of religion; vicāra-consideration; viśuddha-unalloyed; vātsalya-parental affection; miśrera-of Jagannātha Miśra; nāhi-there is not; jāne-he knew; āra-anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In Śrīmad-Bhāgavatam (10.8.45) it is said: ”Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upaniṣads and by great personalities through sāṅkhya-yoga in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son.” Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprahhu his beloved little boy, although He is worshiped with all veneration by learned brāhmaṇas and saintly persons.

TEXT 91

eta śuni’ dvija gelā hañā ānandita
miśra jāgiyā ha-ilā parama vismita

SYNONYMS

eta śuni’-after hearing so much; dvija-the brāhmaṇa; gelā-returned; hañā-becoming; ānandita-very much pleased; miśra-Jagannātha Miśra; jāgiyā-being awakened; ha-ilā-became; parama-highly; vismita-astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

TEXT 92

bandhu-bāndhava-sthāne svapna kahila
śuniyā sakala loka vismita ha-ila

SYNONYMS

bandhu-bāndhava-of friends and relatives; sthāne-in the presence; svapna-dream; kahila-explained; śuniyā-after hearing; sakala-all; loka-the people; vismita-astonished; ha-ila-became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

ei mata śiśu-līlā kare gauracandra
dine dine pitā-mātāra bāḍāya ānanda

SYNONYMS

ei-this; mata-like; śiśu-līlā-childhood pastimes; kare-does; gauracandra-Śrī Gaurahari; dine dine-day after day; pitā-mātāra-of His parents; bāḍāya-He increases; ānanda-the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

kata dine miśra putrera hāte khaḍi dila
alpa dine dvādaśa-phalā akṣara śikhila

SYNONYMS

kata dine-after some days; miśra-Jagannātha Miśra; putrera-of his son; hāte-in the hand; khaḍi-chalk; dila-gave; alpa-within a very few; dine-days; dvādaśa-phalā-twelve combinations of letters; akṣara-letters; śikhila-learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve phalā, or combinations of letters, are called repha, mūrdhanya (cerebral), ṇa, dāntavya (dental), na, ma, ya, ra, la, va, ṛ, ṝ, ḷ and \ḷ. Hāte khaḍi is the primary educational beginning. At the age of four or five years, on an auspicious day called vidyārambha marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, ā, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phalā, as mentioned above.

TEXT 95

bālyalīlā-sūtra ei kaila anukrama
ihā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

bālya-līlā-sūtra-synopsis of the pastimes of childhood; ei-this; kaila-did; anukrama-in chronological order; ihā-this; vistāriyāchena-has elaborately explained; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.

TEXT 96

ataeva ei-līlā saṅkṣepe sūtra kaila
punarukti-bhaye vistārirā nā kahila

SYNONYMS

ataeva-therefore; ei-līlā-these pastimes; saṅkṣepe-in brief; sūtra-synopsis; kaila-made; punar-ukti-repetition; bhaye-being afraid of; vistārirā-elaborate explanation; nā-did not; kahila-say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

18.4.15 Chapter 15

The Lord's Paugaṇḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the sannyāsa order, invited Him in a dream to accept sannyāsa also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

TEXT 1

ku-manāḥ su-manastvaṁ hi
yāti yasya padābjayoḥ
su-mano-'rpaṇa-mātreṇa

taṁ caitanya-prabhuṁ bhaje

SYNONYMS

ku-manāḥ-a person interested in activities of material sense enjoyment; su-manastvam-the position of a devotee without material desires; hi-certainly; yāti-gets; yasya-whose; pada-abjayoḥ-at the lotus feet; su-manaḥ-the flower of the name sumanas; arpaṇa-offering; mātreṇa-simply by doing so; tam-Him; caitanya-prabhum-Lord Caitanya Mahāprabhu; bhaje-I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-Lord Nityānanda Prabhu; jaya-advaitacandra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

paugaṇḍa-līlāra sūtra kariye gaṇana
paugaṇḍa-vayase prabhura mukhya adhyayana

SYNONYMS

paugaṇḍa-of the age from five years to ten years; līlāra-of the pastimes; sūtra-synopsis; kariye-I do; gaṇana-enumerate; paugaṇḍa-vayase-in that age between five and ten years; prabhura-of the Lord; mukhya-chief; adhyayana-studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

TEXT 4

paugaṇḍa-līlā caitanya-
kṛṣṇasyāti-suvistṛtā
vidyārambha-mukhā pāṇi-
grahaṇāntā mano-harā

SYNONYMS

paugaṇḍa-līlā-the pastimes of the paugaṇḍa age; caitanya-kṛṣṇasya-of Lord Caitanya, who is Kṛṣṇa Himself; ati-suvistṛtā-very much expanded; vidyā-ārambha-the beginning of education; mukhā-chief business; pāṇi-grahaṇa-marriage; antā-at the end; manaḥ-harā-very beautiful.

TRANSLATION

The pastimes of the Lord during His paugaṇḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

TEXT 5

gaṅgādāsa paṇḍita-sthāne paḍena vyākaraṇa
śravaṇa-mātre kaṇṭhe kaila sūtra-vṛtti-gaṇa

SYNONYMS

gaṅgādāsa-of the name Gaṅgādāsa; paṇḍita-sthāne-at the place of the teacher; paḍena-studies; vyākaraṇa-grammar; śravaṇa-mātre-simply by hearing; kaṇṭhe-between the neck and the heart; kaila-did; sūtra-vṛtti-gaṇa-the aphorisms and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paṇḍita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

alpa-kāle hailā pañjī-ṭīkāte pravīṇa
cira-kālera paḍuyā jine ha-iyā navīna

SYNONYMS

alpa-kāle-within a very short time; hailā-became; pañjī-ṭīkāte-in the commentary on grammar named Pañjī-ṭīkā; pravīṇa-very expert; cira-kālera-all older; paḍuyā-students; jine-conquers; ha-iyā-being; navīna-their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-ṭīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named Pañjī-ṭīkā that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

TEXT 7

adhyayana-līlā prabhura dāsa-vṛndāvana
'caitanya-maṅgale' kaila vistāri varṇana

SYNONYMS

adhyayana-līlā-pastimes of studying; prabhura-of the Lord; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale-in his book Caitanya-maṅgala; kaila-has done; vistāri-elaborately; varṇana-explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord's pastimes of study.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 8

eka dina mātāra pade kariyā praṇāma
prabhu kahe,–mātā, more deha eka dāna

SYNONYMS

eka dina-one day; mātāra-of the mother; pade-on the feet; kariyā-doing; praṇāma-obeisances; prabhu-the Lord; kahe-said; mātā-My dear mother; more-unto Me; deha-give; eka-one; dāna-gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

mātā bale,–tāi diba, yā tumi māgibe
prabhu kahe,–ekādaśīte anna nā khāibe

SYNONYMS

mātā bale-His mother said; tāi diba-I shall give that; yā-whatever; tumi-You; māgibe-should ask me; prabhu kahe-the Lord said; ekādaśīte-on the Ekādaśī day; anna-grains; nā-don't; khāibe-eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the Bhakti-sandarbha, by Śrīla Jīva Gosvāmī, there is a quotation from the Skanda Purāṇa admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and dahi, but it is enjoined that a Vaiṣṇava should not even take viṣṇu-prasāda on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even mahā-prasāda offered to Viṣṇu, although such prasāda may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

TEXT 10

śacī kahe,–nā khāiba, bhāla-i kahilā
sei haite ekādaśī karite lāgilā

SYNONYMS

śacī kahe-mother Śacī said; nā khāiba-I shall not take; bhāla-i kahilā-You have said very nicely; sei haite-from that day; ekādaśī-Ekādaśī day; karite lāgilā-began to observe.

TRANSLATION

Mother Śacī said, "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst smārta-brāhmaṇas that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being sa-dhava, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

TEXT 11

tabe miśra viśvarūpera dekhiyā yauvana
kanyā cāhi' vivāha dite karilena mana

SYNONYMS

tabe-thereafter; miśra-Jagannātha Miśra; viśvarūpera-of Viśvarūpa, his elder son; dekhiyā-seeing; yauvana-youthfulness; kanyā cāhi'-wanting to find a girl; vivāha-marriage; dite-to give; karilena-made up; mana-his mind.

TRANSLATION

Thereafter, seeing that Viśvarūpa was a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

viśvarūpa śuni' ghara chāḍi palāilā

sannyāsa kariyā tīrtha karibāre gelā

SYNONYMS

viśvarūpa-of the name Viśvarūpa; śuni'-hearing this; ghara-home; chāḍi-giving up; palāilā-went away; sannyāsa-the renounced order; kariyā-accepting; tīrtha-the holy places; karibāre-for touring; gelā-went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

TEXT 13

śuni, śacī-miśrera duḥkhī haila mana
tabe prabhu mātā-pitāra kaila āśvāsana

SYNONYMS

śuni'-hearing this; śacī-of mother Śacī; miśrera-and of Jagannātha Miśra; duḥkhī-very unhappy; haila-became; mana-minds; tabe-at that time; prabhu-Lord Caitanya Mahāprabhu; mātā-pitāra-of the parents; kaila-did; āśvāsana-pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

bhāla haila,–viśvarūpa sannyāsa karila
pitṛ-kula, mātṛ-kula,–dui uddhārila

SYNONYMS

bhāla haila-it is very good; viśvarūpa-of the name Viśvarūpa; sannyāsa-the renounced order of life; karila-has accepted; pitṛ-kula-father's family; mātṛ-kula-mother's family; dui-both of them; uddhārila-delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the sannyāsa order in this Kali-yuga because in the śāstra it is said:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

"In this Kali-yuga the performance of the aśvamedha-yajña or gomedha-yajña, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyāsa, the renounced order of life." (Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted sannyāsa and approved of the sannyāsa of His elder brother, Viśvarūpa. It is clearly said here, bhāla haila,–viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula,–dui uddhārila. Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept sannyāsa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyāsa, for by accepting such sannyāsa one renders the best service to both his paternal and maternal families. But one should not accept the sannyāsa order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī sannyāsīs simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī sannyāsīs have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyāsa that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of sannyāsa were very strict, but later the so-called Māyāvādī sannyāsīs became degraded because of their false philosophy, which propounds that by accepting sannyāsa one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of sannyāsa. But the acceptance of sannyāsa is one of the items of the varṇāśrama-dharma. How then can it be rejected?

TEXT 15

āmi ta' kariba tomā' duṅhara sevana
śuniyā santuṣṭa haila pitā-mātāra mana

SYNONYMS

āmi ta'-I; kariba-shall do; tomā-for you; duṅhāra-both; sevana-service; śuniyā-after hearing; santuṣṭa-pleased; haila-became; pitā-mātāra mana-the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

TEXT 16

eka-dina naivedya-tāmbūla khāiyā
bhūmite paḍilā prabhu acetana hañā

SYNONYMS

eka-dina-one day; naivedya-food offered to the Deity; tāmbūla-betel nut; khāiyā-after eating; bhūmite-on the ground; padilā-fell; prabhu-the Lord; acetana-unconscious; hañā-becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

TEXT 17

āste-vyaste pitā-mātā mukhe dila pāni
sustha hañā kahe prabhu apūrva kāhinī

SYNONYMS

āste-vyaste-with great haste; pitā-mātā-both the parents; mukhe-on the mouth; dila-gave; pāni-water; sustha hañā-being revived; kahe-says; prabhu-the Lord; apūrva-something astonishing; kāhinī-narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

TEXT 18

ethā haite viśvarūpa more lañā gelā
sannyāsa karaha tumi, āmāre kahilā

SYNONYMS

etha-here; haite-from; viśvarūpa-of the name Viśvarūpa; more-Me; lañā-taking with Him; gelā-went; sannyāsa-the renounced order of life; karaha-accept; tumi-You also; amāre-unto Me; kahilā-He said.

TRANSLATION

The Lord said, "Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

TEXT 19

āmi kahi,–āmāra anātha pitā-mātā
āmi bālaka,–sannyāsera kibā jāni kathā

SYNONYMS

āmi kahi-I said; āmāra-My; anātha-helpless; pitā-mātā-father and mother; āmi-I am; bālaka-only a child; sannyāsera-of the renounced order of life; kibā-what; jāni-I know; kathā-words.

TRANSLATION

"I replied to Viśvarūpa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?

TEXT 20

gṛhastha ha-iyā kariba pitā-mātāra sevana
ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa

SYNONYMS

gṛhastha-a householder; ha-iyā-becoming; kariba-I shall do; pitā-mātāra-of the parents; sevana-service; ihāte-i-in this; tuṣṭa-satisfied; habena-will become; lakṣmī-nārāyaṇa-the goddess of fortune and Nārāyaṇa.

TRANSLATION

" 'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.'

TEXT 21

tabe viśvarūpa ihāṅ pāṭhāila more
mātāke kahio koṭi koṭi namaskāre

SYNONYMS

tabe-then; viśvarūpa-of the name Viśvarūpa; ihāṅ-here; pāṭhāila-sent; more-Me; mātāke kahio-speak to My mother; koṭi koṭi-hundreds and thousands; namaskāre-obeisances.

TRANSLATION

"Then Viśvarūpa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Śacīdevī.' "

TEXT 22

ei mata nānā līlā kare gaurahari
ki kāraṇe līlā,–ihā bujhite nā pāri

SYNONYMS

ei mata-in this way; nānā-various; līlā-pastimes; kare-does; gaurahari-Śrī Caitanya Mahāprabhu; ki kāraṇe-what is the reason; līlā-pastimes; ihā-this; bujhite-to understand; nā-not; pāri-I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called sādhu-nindā.

TEXT 23

kata dina rahi' miśra gelā para-loka
mātā-putra duṅhāra bāḍila hṛdi śoka

SYNONYMS

kata dina-some days; rahi'-remaining; miśra-Jagannātha Miśra; gelā-passed away; para-loka-for the transcendental world; mātā-mother; putra-son; duṅhāra-of both of them; bāḍila-increased; hṛdi-in the hearts; śoka-lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

bandhu-bāndhava asi' duṅhā prabodhila
pitṛ-kriyā vidhi-mate īśvara karila

SYNONYMS

bandhu-friends; bāndhava-relatives; āsi'-coming there; duṅhā-both of them; prabodhila-pacified; pitṛ-kriyā-rituals performed after the death of the father; vidhi-mate-according to the Vedic system; īśvara-the Supreme Personality of Godhead; karila-executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

kata dine prabhu citte karilā cintana
gṛhastha ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine-after some days; prabhu-the Lord; citte-within His mind; karilā-made; cintana-consideration; gṛhastha ha-ilāma-I remained in householder life; ebe-now; cāhi-I want; gṛha-dharma-activities of family life.

TRANSLATION

After some days the Lord thought, "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

TEXT 26

gṛhiṇī vinā gṛha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana

SYNONYMS

gṛhiṇī-wife; vinā-without; gṛha-dharma-duties of family life; nā-not; haya-become; śobhana-beautiful; eta cinti'-thinking thus; vivāha-marriage; karite-to execute; haila-became; mana-mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

TEXT 27

na gṛhaṁ gṛham ity āhur
gṛhiṇī gṛham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute

SYNONYMS

na-not; gṛham-the home; gṛham-the house; iti-thus; āhuḥ-said; gṛhiṇī-the wife; gṛham-home; ucyate-it is said; tayā-with her; hi-certainly; sahitaḥ-together; sarvān-all; puruṣa-arthān-goals of human life; samaśnute-perfects.

TRANSLATION

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

TEXT 28

daive eka dina prabhu paḍiyā āsite
vallabhācāryera kanyā dekhe gaṅgā-pathe

SYNONYMS

daive-accidentally; eka dina-one day; prabhu-the Lord; paḍiyā-after studying; āsite-while He was coming back; vallabhācāryera-of Vallabhācārya; kanyā-daughter; dekhe-sees; gaṅgā-pathe-on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhācārya on the way to the Ganges.

TEXT 29

pūrva-siddha bhāva duṅhāra udaya karila
daive vanamālī ghaṭaka śacī-sthāne āila

SYNONYMS

pūrva-siddha-as it is already settled; bhāva-ecstasy; duṅhāra-of both of them; udaya-awakened; karila-was made; daive-also accidentally; vanamālī-of the name Vanamālī; ghaṭaka-the marriage-maker; śacī-sthāne-at the place of Śacīmātā; āila-came.

TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacīmātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a brāhmaṇa by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the brāhmaṇa who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same brāhmaṇa acted as the marriage-maker of the Lord in caitanya-līlā.

TEXT 30

śacīra iṅgite sambandha karila ghaṭana
lakṣmīke vivāha kaila śacīra nandana

SYNONYMS

śacīra iṅgite-by the indication of mother Śacī; sambandha-the relationship; karila-made; ghaṭana-possible; lakṣmīke-unto Lakṣmīdevī; vivāha-marriage; kaila-executed; śacīra nandana-the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

TEXT 31

vistāriyā varṇilā tāhā vṛndāvana-dāsa
ei ta' paugaṇḍa-līlāra sūtra-prakāśa

SYNONYMS

vistāriyā-having elaborated; varṇilā-has described; tāhā-that; vṛndāvana-dāsa-Ṭhākura Vṛndāvana dāsa; ei ta'-this is; paugaṇḍa-līlāra-of the pastimes of His early age; sūtra-prakāśa-manifestation of the synopsis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

TEXT 32

paugaṇḍa vayase līlā bahuta prakāra
vṛndāvana-dāsa ihā kariyāchena vistāra

SYNONYMS

paugaṇḍa vayase-in His early age; līlā-pastimes; bahuta prakāra-of various kinds; vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura; ihā-this; kariyāchena-has done; vistāra-the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

TEXT 33

ataeva diṅmātra ihāṅ dekhāila
'caitanya-maṅgale' sarva-loke khyāta haila

SYNONYMS

ataeva-therefore; diṅ-mātra-only in the matter of indication; ihāṅ-here; dekhāila-I have exhibited; caitanya-maṅgale-in the book of the name Caitanya-maṅgala; sarva-loke-all over the world; khyāta-famous; haila-became.

TRANSLATION

I have given but a single hint of these pastimes, for Vrndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

TEXT 34

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Fifteenth Chapter, describing the Lord's paugaṇḍa-līlā.

18.4.16 Chapter 16

The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's kaiśora-līlā, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His kaiśora-līlā the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the saṅkīrtana movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kāśmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the paṇḍita. Later the Kāśmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

TEXT 1

kṛpā-sudhā-sarid yasya
viśvam āplāvayanty api
nīca-gaiva sadā bhāti
taṁ caitanya-prabhuṁ bhaje

SYNONYMS

kṛpā-sudhā-of the nectar of the mercy; sarit-river; yasya-whose; viśvam-the whole universe; āplāvayantī-inundating; api-although; nīca-gā eva-more inclined to the poor and fallen; sadā-always; bhāti-is manifest; tam-Him; caitanya-prabhum-Lord Śrī Caitanya Mahāprabhu; bhaje-I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dāsa Ṭhākura has sung, śrī-kṛṣṇa-caitanya prabhu dayā kara more. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this Age of Kali practically everyone is like Jagāi and Mādhāi, but the saṅkīrtana movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya-all glories to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya advaitacandra-all glories to Advaitacandra; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

jīyāt kaiśora-caitanyo
mūrti-matyā gṛhāśramāt
lakṣmyārcito 'tha vāg-devyā
diśāṁ jayi-jaya-cchalāt

SYNONYMS

jīyāt-long live; kaiśora-situated in the kaiśora age; caitanyaḥ-Lord Caitanya Mahāprabhu; mūrti-matyā-having accepted such a body; gṛha-āśramāt-from a householder's life; lakṣmyā-by Lakṣmī; arcitaḥ-being worshiped; atha-then; vāk-devyā-by the goddess of learning; diśām-of all directions; jayi-the conqueror; jaya-chalāt-on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvatī, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4

ei ta' kaiśora-līlāra sūtra-anubandha
śiṣya-gaṇa paḍāite karilā ārambha

SYNONYMS

ei ta'-thus; kaiśora-the age of kaiśora (the age between the eleventh and fifteenth years); līlāra-of the pastimes; sūtra-anubandha-chronological synopsis; śiṣya-gaṇa-students; paḍāite-to teach; karilā-did; ārambha-begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

TEXT 5

śata śata śiṣya saṅge sadā adhyāpana
vyākhyā śuni sarva-lokera camakita mana

SYNONYMS

śata śata-very many; śiṣya-disciples; saṅge-along with Him; sadā-always; adhyāpana-studying; vyākhyā-explanation; śuni-hearing; sarva-lokera-of all people; camakita-astonished; mana-minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6

sarva-śāstre sarva paṇḍita pāya parājaya
vinaya-bhaṅgīte kāro duḥkha nāhi haya

SYNONYMS

sarva-śāstre-in all scriptures; sarva-all; paṇḍita-learned scholars; pāya-obtain; parājaya-defeat; vinaya-gentle; bhaṅgīte-by behavior; kāro-anyone's; duḥkha-unhappiness; nāhi-does not; haya-become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

TEXT 7

vividha auddhatya kare śiṣya-gaṇa-saṅge
jahnavite jala-keli kare nana range

SYNONYMS

vividha-various; auddhatya-impudences; kare-does; śiṣya-gaṇa-His disciples; saṅge-with; jāhnavīte-in the water of the Ganges; jala-keli-sporting in the water; kare-does; nānā-in various; raṅge-jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

TEXT 8

kata dine kaila prabhu baṅgete gamana
yāhāṅ yāya, tāhāṅ laoyāya nāma-saṅkīrtana

SYNONYMS

kata dine-after a few days; kaila-did; prabhu-the Lord; baṅgete-in East Bengal; gamana-touring; yāhāṅ yāya-wherever He goes; tāhāṅ-there; laoyāya-induces; nāma-saṅkīrtana-the saṅkīrtana movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce saṅkīrtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the saṅkīrtana movement, for that is the mission of the Caitanya cult.

TEXT 9

vidyāra prabhāva dekhi camatkāra cite
śata śata paḍuyā āsi lāgilā paḍite

SYNONYMS

vidyāra-of His learning; prabhāva-the influence; dekhi-seeing; camatkāra-wonder; cite-within the heart; śata śata-many hundreds; paḍuyā-disciples or students; āsi-coming there; lāgila-began; paḍite-to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to the Lord and began studying under His direction.

TEXT 10

sei deśe vipra, nāma–miśra tapana
niścaya karite nāre sādhya-sādhana

SYNONYMS

sei deśe-in that region of East Bengal; vipra-a brāhmaṇa; nāma-named; miśra tapana-Tapana Miśra; niścaya karite-to ascertain; nāre-not able; sādhya-objective; sādhana-process.

TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life or how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative śāstras and Vedas.

TEXT 11

bahu-śāstre bahu-vākye citte bhrama haya
sādhya-sādhana śreṣṭha nā haya niścaya

SYNONYMS

bahu-śāstre-by many books or scriptures; bahu-vākye-by many versions of many persons; citte-within the heart; bhrama-doubt; haya-there is; sādhya-sādhana-objective and means; śreṣṭha-about the best; nā-not; haya-there is; niścaya-certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Śrīmad-Bhāgavatam (7.13.8) it is said, granthān naivābhyased bahūn na vyākhyām upayuñjīta: "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed kṛṣṇa-bhakti, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

TEXT 12

svapne eka vipra kahe,–śunaha tapana
nimāñi-paṇḍita pāśe karaha gamana

SYNONYMS

svapne-in a dream; eka-one; vipra-brāhmaṇa; kahe-says; śunaha-just hear; tapana-Tapana Miśra; nimāñi-paṇḍita-of the name Nimāi Paṇḍita; pāśe-unto Him; karaha gamana-go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

TEXT 13

teṅho tomāra sādhya-sādhana karibe niścaya
sākṣāt īśvara teṅho,–nāhika saṁśaya

SYNONYMS

teṅho-He; tomāra-your; sādhya-objective of life; sādhana-process; karibe-will do; niścaya-ascertain; sākṣāt-direct; īśvara-the Lord; teṅho-He is; nāhika-there is no; saṁśaya-doubt.

TRANSLATION

"Because He is the Lord [īśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

TEXT 14

svapna dekhi' miśra āsi' prabhura caraṇe
svapnera vṛttānta saba kaila nivedane

SYNONYMS

svapna dekhi'-by seeing the dream; miśra-Tapana Miśra; āsi'-coming; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇe-at the shelter of the lotus feet; svapnera-of the dream; vṛttānta-details; saba-all; kaila-did; nivedane-inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

prabhu tuṣṭa hañā sādhya-sādhana kahila
nāma-saṅkīrtana kara,–upadeśa kaila

SYNONYMS

prabhu-the Lord; tuṣṭa-satisfied; hañā-becoming; sādhya-sādhana-the objective and the process; kahila-described; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; kara-practice; upadeśa kaila-gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa mahā-mantra regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

TEXT 16

tāṅra icchā,–prabhu-saṅge navadvīpe vasi
prabhu ājñā dila,–tumi yāo vārāṇasī

SYNONYMS

tāṅra icchā-his desire; prabhu-saṅge-with the Lord; navadvīpe-in Navadvīpa; vasi-I live there; prabhu ājñā dila-but the Lord advised him; tumi-you; yāo-go; vārāṇasī-to Benares.

TRANSLATION

Tapana Miśra desired to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

TEXT 17

tāhāṅ āmā-saṅge tomāra habe daraśana
ājñā pāñā miśra kaila kāśīte gamana

SYNONYMS

tāhāṅ-there; āmā-saṅge-with Me; tomāra-your; habe-there will be; daraśana-meeting; ājñā pāñā-receiving this order; miśra-Tapana Miśra; kaila-did; kāśīte-to Benares; gamana-going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Miśra went there.

TEXT 18

prabhura atarkya-līlā bujhite nā pāri
sva-saṅga chāḍāñā kene pāṭhāya kāśīpurī

SYNONYMS

prabhura-Lord Caitanya Mahāprabhu's; atarkya-līlā-inconceivable pastimes; bujhite-to understand; nā-not; pāri-able; sva-saṅga-personal association; chāḍāñā-avoiding; kene-why; pāṭhāya-sends; kāśī-purī-to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the sannyāsa order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept sannyāsa and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

ei mata baṅgera lokera kailā mahā hita
'nāma' diyā bhakta kaila, paḍāñā paṇḍita

SYNONYMS

ei mata-in this way; baṅgera-of East Bengal; lokera-of the people; kailā-contributed; mahā-great; hita-benefit; nāma-the holy name of the Lord; diyā-giving them; bhakta-devotees; kaila-made them; paḍāñā-by educating them; paṇḍita-learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa mahā-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are chanting the Hare Kṛṣṇa mahā-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

TEXT 20

ei mata baṅge prabhu kare nānā līlā
ethā navadvīpe lakṣmī virahe duḥkhī hailā

SYNONYMS

ei mata-in this way; baṅge-in East Bengal; prabhu-Lord Śrī Caitanya Mahāprabhu; kare-does; nānā-various; līlā-pastimes; ethā-here; navadvīpe-in Navadvīpa; lakṣmī-the wife of Nimāi Paṇḍita; virahe-in separation; duḥkhī-unhappy; hailā-became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

TEXT 21

prabhura viraha-sarpa lakṣmīre daṁśila
viraha-sarpa-viṣe tāṅra paraloka haila

SYNONYMS

prabhura-of the Lord; viraha-sarpa-the separation snake; lakṣmīre-Lakṣmīdevī; daṁśila-bit; viraha-sarpa-of the separation snake; viṣe-by the poison; tāṅra-her; para-loka-next world; haila-it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in the Bhagavad-gītā (8.6), yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram: one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

TEXT 22

antare jānilā prabhu, yāte antaryāmī
deśere āilā prabhu śacī-duḥkha jāni'

SYNONYMS

antare-within Himself; jānilā-knew; prabhu-the Lord; yāte-because; antaryāmī-He is the Supersoul; deśere-to the country; āilā-returned; prabhu-the Lord; śacī-of mother Śacīdevī; duḥkha-the unhappiness; jāni'-knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

ghare āilā prabhu bahu lañā dhana-jana
tattva-jñāne kailā śacīra duḥkha vimocana

SYNONYMS

ghare-home; āilā-returned; prabhu-the Lord; bahu-much; lañā-bringing; dhana-riches; jana-followers; tattva-jñāne-by transcendental knowledge; kailā-did; śacīra-of Śacīmātā; duḥkha-the unhappiness; vimocana-relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in the Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Such verses from the Bhagavad-gītā or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from the Bhagavad-gītā or Śrīmad-Bhāgavatam, a sober man can certainly understand that the soul never dies but rather passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in the Bhagavad-gītā, dhīras tatra na muhyati: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-kathā, or real truth.

TEXT 24

śiṣya-gaṇa lañā punaḥ vidyāra vilāsa
vidyā-bale sabā jini' auddhatya prakāśa

SYNONYMS

śiṣya-gaṇa-disciples; lañā-taking; punaḥ-again; vidyāra-of education; vilāsa-pastime; vidyā-bale-by the strength of education; saba-everyone; jini'-conquering; auddhatya-of pride; prakāśa-manifestation.

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

tabe viṣṇupriyā-ṭhākurāṇīra pariṇaya
tabe ta' karila prabhu digvijayī jaya

SYNONYMS

tabe-after this; viṣṇupriyā-of the name Viṣṇupriyā; ṭhākurāṇīra-of the goddess of fortune; pariṇaya-marriage; tabe ta'-thereafter; karila-did; prabhu-the Lord; dig-vijayī-the champion; jaya-conquer.

TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the sampradāya of Nimbārka. He wrote Kaustubha-prabhā, a commentary on the Vedānta commentary of the Nimbārka-sampradāya, which is known as the Pārijāta-bhāṣya.

The Bhakti-ratnākara mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (1 2) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhūri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the Bhakti-ratnākara that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title dig-vijayī, which means "one who has conquered everyone in all directions." He belonged to a very respectable brāhmaṇa family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

TEXT 26

vṛndāvana-dāsa ihā kariyāchena vistāra
sphuṭa nāhi kare doṣa-guṇera vicāra

SYNONYMS

vṛndavana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura; ihā-this; kariyāchena-has made; vistāra-elaborate description; sphuṭa-what was clear; nahi-not; kare-does; doṣa-guṇera-of both the faults and the virtues; vicāra-analysis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

TEXT 27

sei aṁśa kahi, tāṅre kari' namaskāra
yā' śuni' digvijayī kaila āpanā dhik-kāra

SYNONYMS

sei-that; aṁśa-portion; kahi-I mention; tāṅre-unto Śrī Vṛndāvana dāsa Ṭhākura; kari'-making; namaskāra-obeisances; yā'-of which; śuni-hearing; dig-vijayī-the conquering paṇḍita; kaila-did; āpanā-his own; dhik-kāra-condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

TEXT 28

jyotsnāvatī rātri, prabhu śiṣya-gaṇa saṅge
vasiyāchena gaṅgātīre vidyāra prasaṅge

SYNONYMS

jyotsnāvatī-full moon; rātri-night; prabhu-Lord Caitanya Mahāprabhu; śiṣya-gaṇa-disciples; saṅge-along with; vasiyāchena-was sitting; gaṅgā-tīre-on the bank of the Ganges; vidyāra-educational; prasaṅge-in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29

hena-kāle digvijayī tāhāṅi āilā
gaṅgāre vandana kari' prabhure mililā

SYNONYMS

hena-kāle-at this time; dig-vijayī-Keśava Kāśmīrī; tāhāṅi-there; āilā-reached; gaṅgāre-to mother Ganges; vandana-prayers; kari'-offering; prabhure-the Lord; mililā-met.

TRANSLATION

Coincidentally Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

TEXT 30

vasāilā tāre prabhu ādara kariyā
digvijayī kahe mane avajñā kariyā

SYNONYMS

vasāilā-made seated; tāre-him; prabhu-the Lord; ādara-adoration; kariyā-offering him; dig-vijayī-Keśava Kāśmīrī; kahe-says; mane-within his mind; avajñā-disregard; kariyā-doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

TEXT 31

vyākaraṇa paḍāha, nimāñi paṇḍita tomāra nāma
bālya-śāstre loke tomāra kahe guṇa-grāma

SYNONYMS

vyākaraṇa-grammar; paḍāha-You teach; nimāñi paṇḍita-Nimāi Paṇḍita; tomāra-Your; nāma-name; bālya-śāstre-in grammar, which is considered a study for boys; loke-the people in general; tomāra-of You; kahe-declare; guṇa-grāma-very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the śāstras are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

TEXT 32

vyākaraṇa-madhye, jāni, paḍāha kalāpa
śuniluṅ phāṅkite tomāra śiṣyera saṁlāpa

SYNONYMS

vyākaraṇa-madhye-among grammars; jāni-I understand; paḍāha-You teach; kalāpa-the Kalāpa-vyākaraṇa; śuniluṅ-I have heard; phāṅkite-in deceitful word jugglery; tomāra-Your; śiṣyera-of the disciples; saṁlāpa-the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the śāstras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the śāstras with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

TEXT 33

prabhu kahe, vyākaraṇa paḍāi–abhimāna kari
śiṣyete nā bujhe, āmi bujhāite nāri

SYNONYMS

prabhu kahe-the Lord replied; vyākaraṇa paḍāi-yes, I teach grammar; abhimāna kari-I am supposed to do so; śiṣyete-amongst My disciples; nā-do not; bujhe-understand; āmi-I also; bujhāite-to make them understand; nāri-am not able.

TRANSLATION

The Lord said, ”Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāśmīrī was a little puffed up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

TEXT 34

kāhāṅ tumi sarva-śāstre kavitve pravīṇa
kāhāṅ āmi sabe śiśu–paḍuyā navīna

SYNONYMS

kāhāṅ-whereas; tumi-your good self; sarva-śāstre-in all scriptures; kavitve-in a literary career; pravīṇa-very experienced; kāhāṅ-whereas; āmi-I; sabe-just; śiśu-a boy; paḍuyā-student; navīna-new.

TRANSLATION

”My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy-a new student and nothing more.

TEXT 35

tomāra kavitva kichu śunite haya mana
kṛpā kari’ kara yadi gaṅgāra varṇana

SYNONYMS

tomāra-your; kavitva-poetic integrity; kichu-something; śunite-to hear; haya-becomes; mana-mind; kṛpā-mercy; kari’-showing Me; kara-you do; yadi-if; gaṅgāra-of mother Ganges; varṇana-description.

TRANSLATION

”Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges.”

TEXT 36

śuniyā brāhmaṇa garve varṇite lāgilā
ghaṭī eke śata śloka gaṅgāra varṇilā

SYNONYMS

śuniyā-hearing this; brāhmaṇa-the paṇḍita, Keśava Kāśmīrī; garve-in pride; varṇite-to describe; lāgilā-began; ghaṭī-hour; eke-one; śata-hundred; śloka-verses; gaṅgāra-of the Ganges; varṇilā-described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

TEXT 37

śuniyā karila prabhu bahuta satkāra
tomā sama pṛthivīte kavi nāhi āra

SYNONYMS

śuniyā-hearing this; karila-did; prabhu-the Lord; bahuta-very much; satkāra-high praise; tomā-you; sama-like; pṛthivīte-in the world; kavi-poet; nāhi-there is not; āra-anyone else.

TRANSLATION

The Lord praised him, saying, ”Sir, there is no greater poet than you in the entire world.

TEXT 38

tomāra kavitā śloka bujhite kāra śakti
tumi bhāla jāna artha kiṁvā sarasvatī

SYNONYMS

tomāra-your; kavita-poetry; śloka-verses; bujhite-to understand; kāra-whose; śakti-power; tumi-you; bhāla-well; jāna-know; artha-meaning; kiṁvā-or; sarasvatī-the goddess of learning.

TRANSLATION

”Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, ”Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them.” Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

TEXT 39

eka ślokera artha yadi kara nija-mukhe
śuni' saba loka tabe pāiba baḍa-sukhe

SYNONYMS

eka-one; ślokera-of a verse; artha-the meaning; yadi-if; kara-you do; nija-mukhe-by your own mouth; śuni'-hearing; saba-all; loka-persons; tabe-thereafter; pāiba-we shall get; baḍa-sukhe-with great happiness.

TRANSLATION

”But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy.”

TEXT 40

tabe digvijayī vyākhyāra śloka puchila
śata ślokera eka śloka prabhu ta' paḍila

SYNONYMS

tabe-thereafter; dig-vijayī-Keśava Kāśmīrī; vyākhyāra-for explanation; śloka-a verse; puchila-inquired about; śata-one hundred; ślokera-of the verses; eka-one; śloka-verse; prabhu-the Lord; ta'-then; paḍila-recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

TEXT 41

mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā
dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā

SYNONYMS

mahattvam-greatness; gaṅgāyāḥ-of mother Ganges; satatam-always; idam-this; ābhāti-shines; nitarām-without comparison; yat-because; eṣā-she; śrī-viṣṇoḥ-of Lord Viṣṇu; caraṇa-feet; kamala-lotus flower; utpatti-generation; subhagā-fortunate; dvitīya-second; śrī-beautiful; lakṣmīḥ-goddess of fortune; iva-like; sura-naraiḥ-by demigods and human beings; arcya-worshipable; caraṇā-feet; bhavānī-of goddess Durgā; bhartuḥ-of the husband; yā-she; śirasi-on the head; vibhavati-flourishes; adbhuta-wonderful; guṇā-qualities.

TRANSLATION

” 'The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.' ”

TEXT 42

'ei ślokera artha kara'–prabhu yadi baila
vismita hañā digvijayī prabhure puchila

SYNONYMS

ei-this; ślokera-of the verse; artha-explanation; kara-kindly do; prabhu-Lord Caitanya; yadi-when; baila-said; vismita-struck with wonder; hañā-being; dig-vijayī-the champion; prabhure-unto the Lord; puchila-inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

TEXT 43

jhañjhāvāta-prāya āmi śloka paḍila
tāra madhye śloka tumi kaiche kaṇṭhe kaila

SYNONYMS

jhañjhā-vāta-the strong wind of a storm; prāya-like; āmi-I; śloka-verses; paḍila-recited; tāra-of them; madhye-in the midst; śloka-one verse; tumi-You; kaiche-how; kaṇṭhe-within the heart; kaila-have taken.

TRANSLATION

”I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?”

TEXT 44

prabhu kahe, devera vare tumi–'kavi-vara'
aiche devera vare keho haya 'śrutidhara'

SYNONYMS

prabhu-the Lord; kahe-replied; devera-of a superior power; vare-by benediction; tumi-you; kavi-vara-the most elevated poet; aiche-similarly; devera-of the Lord; vare-by the benediction; keho-someone; haya-becomes; śruti-dhara-one who can immediately remember.

TRANSLATION

The Lord replied, ”By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śruti-dhara who can memorize anything immediately.”

PURPORT

In this connection, śruti-dhara is a very important word. Śruti means ”hearing” and dhara means ”one who can capture.” Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the brahmaṇas, was a śruti-dhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a śruti-dhara, one who can remember simply by hearing, is a great achievement for a student. In the Bhagavad-gītā (10.41) the Lord says:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

”Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.” (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a śruti-dhara and thus memorize anything immediately simply by hearing it.

TEXT 45

ślokera artha kaila vipra pāiyā santoṣa
prabhu kahe–kaha ślokera kibā guṇa-doṣa

SYNONYMS

ślokera-of the verse; artha-explanation; kaila-made; vipra-the brāhmaṇa; pāiyā-obtaining; santoṣa-satisfaction; prabhu-the Lord; kahe-said; kaha-kindly speak; ślokera-of the verse; kibā-what are; guṇa-qualities; doṣa-faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said, ”Now kindly explain the special qualities and faults in the verse.”

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the brāhmaṇa had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

vipra kahe śloke nāhi doṣera ābhāsa
upamālaṅkāra guṇa, kichu anuprāsa

SYNONYMS

vipra kahe-the brāhmaṇa replied; śloke-in that verse; nāhi-there is not; doṣera-of fault; ābhāsa-even a tinge; upamā-alaṅkāra-simile or metaphor; guṇa-quality; kichu-something; anuprāsa-alliteration.

TRANSLATION

The brāhmaṇa replied, ”There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration.”

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter bha is repeated many times, as in the words bhavānī, bhartur, vibhavati and adbhuta. Such repetition is called anuprāsa, or alliteration. The words lakṣmīr iva and viṣṇoś caraṇa-kamalotpatti are instances of upamā-alaṅkāra, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

prabhu kahena,–kahi, yadi na karaha roṣa
kaha tomāra ei śloke kibā āche doṣa

SYNONYMS

prabhu kahena-the Lord replied; kahi-let Me say; yadi-if; nā-do not; karaha-you become; roṣa-angry; kaha-please tell Me; tomāra-your; ei śloke-in this verse; kiba-what; āche-there is; doṣa-fault.

TRANSLATION

The Lord said, ”My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?

TEXT 48

pratibhāra kāvya tomāra devatā santoṣe
bhāla-mate vicārile jāni guṇa-doṣe

SYNONYMS

pratibhāra-of ingenuity; kāvya-poetry; tomāra-your; devatā-the Lord; santoṣe-satisfies; bhāla-mate-scrutinizingly; vicārile-on analyzing; jāni-I know; guṇa-doṣe-there are faults and good qualities also.

TRANSLATION

”There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults.”

TEXT 49

tāte bhāla kari' śloka karaha vicāra

kavi kahe,–ye kahile sei veda-sāra

SYNONYMS

tāte-therefore; bhāla-very carefully; kari'-doing it; śloka-the verse; karaha-do; vicāra-judgment; kavi kahe-the poet said; ye kahile-what You have said; sei-that is; veda-sāra-exactly right.

TRANSLATION

The Lord concluded, "Now, therefore, let us carefully scrutinize this verse." The poet replied, "Yes, the verse You have recited is perfectly correct.

TEXT 50

vyākaraṇiyā tumi nāhi paḍa alaṅkāra
tumi ki jānibe ei kavitvera sāra

SYNONYMS

vyākaraṇiyā-a student of grammar; tumi-You are; nāhi-do not; paḍa-study; alaṅkāra-poetic ornaments; tumi-You; ki-what; jānibe-will know; ei-this; kavitvera-of poetic quality; sāra-review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a śruti-dhara, possessing a complete memory, He could understand the process for such a review.

TEXT 51

prabhu kahena–ataeva puchiye tomāre
vicāriyā guṇa-doṣa bujhāha āmāre

SYNONYMS

prabhu kahena-the Lord said; ataeva-therefore; puchiye-I am asking; tomāre-you; vicāriyā-completely reviewing; guṇa-qualities; doṣa-faults; bujhāha-teach; āmāre-Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said, "Because I am not of your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry.

TEXT 52

nāhi paḍi alaṅkāra, kariyāchi śravaṇa
tāte ei śloke dekhi bahu doṣa-guna

SYNONYMS

nāhi paḍi-I do not study; alaṅkāra-the art of literary embellishment; kariyāchi-I have done; śravaṇa-hearing; tāte-by that; ei śloke-in this verse; dekhi-I see; bahu-many; doṣa-faults; guṇa-good qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyāchi śravaṇa ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called śrauta-panthā, or the acquisition of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or avaroha-panthā.

TEXT 53

kavi kahe,–kaha dekhi, kon guṇa-doṣa
prabhu kahena,–kahi, śuna, nā kariha roṣa

SYNONYMS

kavi kahe-the poet said; kaha dekhi-you say "I see"; kon-what; guṇa-qualities; doṣa-faults; prabhu kahena-the Lord replied; kahi-let Me say; śuna-please hear; nā-do not; kariha-become; roṣa-angry.

TRANSLATION

The poet said, "All right, let me see what qualities and faults You have found." The Lord replied, "Let Me speak, and please hear Me without becoming angry.

TEXT 54

pañca doṣa ei śloke pañca alaṅkāra
krame āmi kahi, śuna, karaha vicāra

SYNONYMS

pañca-five; doṣa-faults; ei śloke-in this verse; pañca-five; alaṅkāra-literary embellishments; krame-one after another; āmi-I; kahi-say; śuna-kindly hear; karaha-give; vicāra-judgment.

TRANSLATION

”My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with mahattvaṁ gaṅgāyāḥ there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimṛṣṭa-vidheyāṁśa and one example each of the faults viruddha-mati, punar-ukti and bhagna-krama.

Vimṛṣṭa means ”clean,” and vidheyāṁśa means ”predicate.” It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, ”This man is learned,” his composition is in order. But if one says, ”Learned is this man,” the composition is not in order. Such a flaw is called avimṛṣṭa-vidheyāṁśa-doṣa, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam (”this”), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimṛṣṭa-vidheyāṁśa-doṣa occurs in the words dvitīya-śrī-lakṣmir iva. In this composition the word dvitīya (”second”) is vidheya, or unknown. Placing the unknown first to make the compound word dvitīya-śrī-lakṣmīr is another fault. The words dvitīya-śrīlakṣmir iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavānī-bhartuḥ. The word bhavānī refers to the wife of Bhava, Lord Śiva. But since Bhavānī is already known as the wife of Lord Śiva, to add the word bhartā, ”husband,” thus forming a compound meaning ”the husband of the wife of Lord Śiva,” is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is punar-ukti, or redundancy, which occurs when the verb vibhavati (”flourishes”), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-guṇā (”endowed with wonderful qualities”). The fifth fault is bhagna-krama, which means ”broken order.” In the first, third and fourth lines there is anuprāsa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anuprāsa, and therefore the order is broken.

TEXT 55

’avimṛṣṭa-vidheyāṁśa’–dui ṭhāñi cihna
’viruddha-mati’, ’bhagna-krama’, ’punar-ātta’,–doṣa tina

SYNONYMS

avimṛsta-vidheyāṁśa-unclean composition; dui ṭhāñi-in two places; cihna-symptoms; viruddha-mati-a contradictory conception; bhagna-krama-broken order; punar-ātta-redundancy (also called punar-ukti); doṣa-faults; tina-three.

TRANSLATION

”In this verse the fault of avimṛṣṭa-vidheyāṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-ātta occur once each.

TEXT 56

’gaṅgāra mahattva’–śloke mūla ’vidheya’
idaṁ śabde ’anuvāda’–pāche avidheya

SYNONYMS

gaṅgāra mahattva-glorification of mother Ganges; śloke-in the verse; mūla-chief; vidheya-unknown; idam-this; śabde-by the word; anuvāda-the known; pāche-at the end; avidheya-improper.

TRANSLATION

”The glorification of the Ganges [mahattvaṁ gaṅgāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word ’idam,’ which has been placed after the unknown.

TEXT 57

’vidheya’ āge kahi’ pāche kahile ’anuvāda’
ei lāgi’ ślokera artha kariyāche bādha

SYNONYMS

vidheya-what is unknown; āge-first; kahi’-after speaking; pāche-at the end; kahile-if one speaks; anuvāda-known things; ei lāgi’-for this reason; ślokera-of the verse; artha-meaning; kariyāche-has been made; bādha-objectionable.

TRANSLATION

”Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

TEXT 58

anuvādam anuktvaiva
na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam-things already known; anuktvā-without mentioning; eva-certainly; na-not; vidheyam-unknown subject matters; udīrayet-one should mention; na-not; hi-certainly; alabdha-āspadam-without having achieved a proper place; kiñcit-something; kutracit-anywhere; pratitiṣṭhati-has a position.

TRANSLATION

” ’Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.’

PURPORT

This is a verse from the Ekādaśī-tattva.

TEXT 59

'dvitīya śrī-lakṣmī'–ihāṅ 'dvitīyatva' vidheya
samāse gauṇa haila, śabdārtha gela kṣaya

SYNONYMS

dvitīya śrī-lakṣmī-the word dvitīya-śrī-lakṣmī ("all-opulent goddess of fortune"); ihāṅ-this; dvitīyatva-the quality of being a second; vidheya-the unknown, which is to be explained; samāse-in the compound word; gauṇa-secondary; haila-became; śabda-artha-the word's intended meaning; gela-became; kṣaya-lost.

TRANSLATION

"In the word 'dvitīya-śrīlakṣmī' ['the second all-opulent goddess of fortune'], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

TEXT 60

'dvitīya' śabda–vidheya tāhā paḍila samāse
'lakṣmīra samatā' artha karila vināśe

SYNONYMS

dvitīya śabda-the word dvitīya ("second"); vidheya-the unknown; tāhā-that; paḍila-joined; samāse-in the compound word; lakṣmīra-with Lakṣmī; samatā-equality; artha-meaning; karila-became; vināśe-lost.

TRANSLATION

"Because the word 'dvitīya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

TEXT 61

'avimṛṣṭa-vidheyāṁśa'–ei doṣera nāma
āra eka doṣa āche, śuna sāvadhāna

SYNONYMS

avimṛṣṭa-vidheyāṁśa-avimṛṣṭa-vidheyāṁśa; ei-this; doṣera-of the fault; nāma-the name; āra-another; eka-one; doṣa-fault; āche-there is; śuna-hear; sāvadhāna-carefully.

TRANSLATION

"Not only is there the fault avimṛṣṭa-vidheyāṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

'bhavānī-bhartṛ'-śabda dile pāiyā santoṣa
'viruddha-mati-kṛt' nāma ei mahā doṣa

SYNONYMS

bhavānī-bhartṛ śabda-the word bhavānī-bhartṛ ("the husband of Bhavānī"); dile-you have placed; pāiyā-getting; santoṣa-very much satisfaction; viruddha-mati-kṛt-a statement of opposing elements; nāma-named; ei-this; mahā-great; doṣa-fault.

TRANSLATION

"Here is another great fault. You have arranged the word 'bhavānī-bhartṛ' to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

bhavānī-śabde kahe mahādevera gṛhiṇī
tāṅra bhartā kahile dvitīya bhartā jāni

SYNONYMS

bhavānī śabde-by the word bhavānī ("the wife of Lord Śiva"); kahe-is mentioned; mahādevera-of Lord Śiva; gṛhiṇī-the wife; tāṅra-her; bhartā-husband; kahile-if we say; dvitīya-second; bhartā-husband; jāni-we understand.

TRANSLATION

"The word 'bhavānī' means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

'śiva-patnīra bhartā' ihā śunite viruddha
'viruddha-mati-kṛt' śabda śāstre nahe śuddha

SYNONYMS

śiva-patnīra-of the wife of Lord Śiva; bhartā-husband; iha-this; śunite-to hear; viruddha-contradiction; viruddha-mati-kṛt-that which creates a contradiction; śabda-such a word; śāstre-in the scriptures; nahe-is not; śuddha-pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

TEXT 65

'brāhmaṇa-patnīra bhartāra haste deha dāna'
śabda śunitei haya dvitīya-bhartā jñāna

SYNONYMS

brāhmaṇa-patnīra-of the wife of a brāhmaṇa; bhartāra-of the husband; haste-in the hand; deha-give; dāna-charity; śabda-these words; śunitei-hearing; haya-there is; dvitīya-bhartā-another husband; jñāna-knowledge.

TRANSLATION

”If someone says, ’Place this charity in the hand of the husband of the wife of the brāhmaṇa,’ when we hear these contradictory words we immediately understand that the brāhmaṇa’s wife has another husband.

TEXT 66

’vibhavati’ kriyāya vākya–sāṅga, punaḥ viśeṣaṇa
’adbhuta-guṇā’–ei punar-ātta dūṣaṇa

SYNONYMS

vibhavati kriyāya-by the verb vibhavati (”flourishes”); vākya-statement; sāṅga-complete; punaḥ-again; viśeṣaṇa adbhuta-guṇa-the adjective adbhuta-guṇa (”wonderful qualities”); ei-this; punar-ātta-repetition of the same word; dūṣaṇa-fault.

TRANSLATION

”The statement by the word ’vibhavati’ [’flourishes’] is complete. Qualifying it with the adjective ’adbhuta-guṇā’ [’wonderful qualities’] creates the fault of redundancy.

TEXT 67

tina pāde anuprāsa dekhi anupama
eka pāde nāhi, ei doṣa ’bhagna-krama’

SYNONYMS

tina pāde-in three lines; anuprāsa-alliteration; dekhi-I see; anupama-extraordinary; eka pāde-in one line; nāhi-there is not (alliteration); ei doṣa-this fault; bhagna-krama-deviation.

TRANSLATION

”There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

TEXT 68

yadyapi ei śloke āche pañca alaṅkāra
ei pañca-doṣe śloka kaila chārakhāra

SYNONYMS

yadyapi-although; ei śloke-in this verse; āche-there are; pañca-five; alaṅkāra-literary embellishments; ei pañca-doṣe-by the above-mentioned five faults; śloka-the verse; kaila-has been made; chārakhāra-spoiled.

TRANSLATION

”Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

TEXT 69

daśa alaṅkāre yadi eka śloka haya
eka doṣe saba alaṅkāra haya kṣaya

SYNONYMS

daśa alaṅkāre-with ten instances of literary ornamentation; yadi-if; eka-one; śloka-verse; haya-there is; eka doṣe-by one fault; saba-all; alaṅkāra-ornaments; haya kṣaya-become null and void.

TRANSLATION

”If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

TEXT 70

sundara śarīra yaiche bhūṣaṇe bhūṣita
eka śveta-kuṣṭhe yaiche karaye vigīta

SYNONYMS

sundara-beautiful; śarīra-body; yaiche-as; bhūṣaṇe-with ornaments; bhūṣita-decorated; eka-one; śveta-kuṣṭhe-with a white spot of leprosy; yaiche-as; karaye-is made; vigīta-abominable.

TRANSLATION

”One’s beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

TEXT 71

rasālaṅkāra-vat kāvyaṁ
doṣa-yuk ced vibhūṣitam
syād vapuḥ sundaram api
śvitreṇaikena durbhagam

SYNONYMS

rasa-with humors; alaṅkāra-vat-with ornaments (metaphors, similes, etc.); kāvyam-poetry; doṣa-yuk-faulty; cet-if; vibhūṣitam-very nicely decorated; syāt-it becomes so; vapuḥ-the body; sundaram-beautiful; api-even though; śvitreṇa-by a white spot of leprosy; ekena-one; durbhagam-unfortunate.

TRANSLATION

” ’As one’s body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.’

TEXT 72

pañca alaṅkārera ebe śunaha vicāra
dui śabdālaṅkāra, tina artha-alaṅkāra

SYNONYMS

pañca-five; alaṅkārera-of the literary embellishments; ebe-now; śunaha-just hear; vicāra-description; dui-two; śabda-alaṅkāra-ornaments of sound or ornaments of words; tina-three; artha-alaṅkāra-ornaments of meaning.

TRANSLATION

”Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

TEXT 73

śabdālaṅkāra–tina-pāde āche anuprāsa
’śrī-lakṣmī’ śabde ’punar-uktavad-ābhāsa’

SYNONYMS

śabda-alaṅkāra-ornamentation of sound; tina-pāde-in three lines; āche-there is; anuprāsa-alliteration; śrī-lakṣmī-śabde-in the words śrī-lakṣmī; punar-ukta-vat-of repetition of the same word; ābhāsa-there is a tinge.

TRANSLATION

”There is a sound ornament of alliteration in three lines. And in the combination of the words ’śrī’ and ’lakṣmī’ there is the ornament of a tinge of redundancy.

TEXT 74

prathama-caraṇe pañca ’ta’-kārera pāṅti
tṛtīya-caraṇe haya pañca ’repha’-sthiti

SYNONYMS

prathama-caraṇe-in the first line; pañca-five; ta-karera-of the letter ta; pāṅti-very nice composition; tṛtīya-caraṇe-in the third line; haya-there is; pañca-five; repha-of the letter ra; sthiti-composition.

TRANSLATION

”In the arrangement of the first line the letter ’ta’ occurs five times, and the arrangement of the third line repeats the letter ’ra’ five times.

TEXT 75

caturtha-caraṇe cāri ’bha’-kāra-prakāśa
ataeva śabdālaṅkāra anuprāsa

SYNONYMS

caturtha-caraṇe-in the fourth line; cāri-four; bha-kāra-of the letter bha; prakāśa-manifestations; ataeva-therefore; śabda-alaṅkāra-ornamental use of different sounds; anuprāsa-alliteration.

TRANSLATION

”In the fourth line the letter ’bha’ occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

TEXT 76

’śrī’-śabde, ’lakṣmī’-śabde–eka vastu ukta
punar-ukta-prāya bhāse, nahe punar-ukta

SYNONYMS

śrī-śabde-by the word śrī; lakṣmī-śabde-by the word lakṣmī; eka vastu-one thing; ukta-is indicated; punar-ukta-prāya-almost repetition; bhāse-appears; nahe-but actually it is not; punar-ukta-repetition.

TRANSLATION

”Although the words ’śrī’ and ’lakṣmī’ convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

TEXT 77

’śrī-yukta lakṣmī’ arthe arthera vibheda
punar-uktavad-ābhāsa, śabdālaṅkāra-bheda

SYNONYMS

śrī-yukta lakṣmī-Lakṣmī, possessed of opulence; arthe-in the sense; arthera-of the meaning; vibheda-difference; punar-ukta-vad-ābhāsa-tinge of punar-ukta-vat; śabda-alaṅkāra-ornamental use of words; bheda-different.

TRANSLATION

”Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

TEXT 78

’lakṣmīr iva’ arthālaṅkāra–upamā-prakāśa
āra arthālaṅkāra āche, nāma–’virodhābhāsa’

SYNONYMS

lakṣmīr iva-the words lakṣmīr iva (like Lakṣmī); artha-alaṅkāra-ornamental use of the meaning; upamā-analogy; prakāśa-manifestation; āra-also; artha-alaṅkāra-ornamental use of meaning; āche-there is; nāma-which is named; virodha-ābhāsa-possibility of contradiction.

TRANSLATION

”The use of the words ’lakṣmīr iva’ [’like Lakṣmī’] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodhābhāsa, or a contradictory indication.

TEXT 79

’gaṅgāte kamala janme’–sabāra subodha
’kamale gaṅgara janma’–atyanta virodha

SYNONYMS

gaṅgāte-in the river Ganges; kamala-lotus flower; janme-grows; sabāra-of everyone; subodha-understanding; kamale-in the lotus flower; gaṅgāra-of the Ganges; janma-birth; atyanta-very much; virodha-contradiction.

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

'ihāṅ viṣṇu-pāda-padme gaṅgāra utpatti'
virodhālaṅkāra ihā mahā-camatkṛti

SYNONYMS

ihāṅ-in this connection; viṣṇu-pāda-padme-in the lotus feet of Lord Viṣṇu; gaṅgāra-of mother Ganges; utpatti-beginning; virodha-contradiction; alaṅkāra-literary decoration; iha-it; mahā-very great; camatkṛti-wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

TEXT 81

īśvara-acintya-śaktye gaṅgāra prakāśa
ihāte virodha nāhi, virodha-ābhāsa

SYNONYMS

īśvara-acintya-śaktye-by the inconceivable potency of the Supreme Lord; gaṅgāra-of the Ganges; prakāśa-emanation; ihāte-in this; virodha nāhi-there is no contradiction; virodha-ābhāsa-appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the Vedas, nityo nityānāṁ cetanaś cetanānām: "He is the chief eternal of all eternals and the chief living entity among all living entities." (Kaṭha Upaniṣad 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Śrī Caitanya-caritāmṛta Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

ambujam ambuni jātaṁ kvacid api na jātam ambujād ambu
mura-bhidi tad-viparītaṁ pādāmbhojān mahā-nadī jātā

SYNONYMS

ambujam-lotus flower; ambuni-in the water; jātam-is grown; kvacit-at any time; api-certainly; na-not; jātam-grown; ambujāt-from a lotus flower; ambu-water; mura-bhidi-in Kṛṣṇa, the killer of Murāsura; tat-viparītam-just the opposite of that; pāda-ambhojāt-from the lotus flower of His feet; mahā-nadī-the great river; jātā-has grown.

TRANSLATION

" 'Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa: the great river Ganges has grown from His lotus feet.'

TEXT 83

gaṅgāra mahattva–sādhya, sādhana tāhāra
viṣṇu-pādotpatti–'anumāna' alaṅkāra

SYNONYMS

gaṅgāra-of the Ganges; mahattva-opulences; sādhya-subject matter; sādhana-means; tāhāra-of that; viṣṇu-pāda-utpatti-her origin from the lotus feet of the Lord; anumāna-called anumāna (hypothesis); alaṅkāra-an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament, called anumāna.

TEXT 84

sthūla ei pañca doṣa, pañca alaṅkāra
sūkṣma vicāriye yadi āchaye apāra

SYNONYMS

sthūla-gross; ei-these; pañca-five; doṣa-faults; pañca-five; alaṅkāra-literary ornaments; sūkṣma-in detail; vicāriye-we consider; yadi-if; āchaye-there are; apāra-unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

pratibhā, kavitva tomāra devatā-prasāde
avicāra kāvye avaśya paḍe doṣa-bādhe

SYNONYMS

pratibhā-ingenuity; kavitva-poetic imagination; tomāra-your; devatā-of a demigod; prasāde-by the grace; avicāra-without good judgment; kāvye-in the poetry; avaśya-certainly; paḍe-there is; doṣa-fault; bādhe-obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

vicāri' kavitva kaile haya sunirmala
sālaṅkāra haile artha kare jhalamala

SYNONYMS

vicāri'-with proper consideration; kavitva-poetic explanation; kaile-if done; haya-it becomes; sunirmala-very pure; sa-alaṅkāra-with metaphorical use of words; haile-if it is; artha-meaning; kare-does; jhalamala-dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

TEXT 87

śuniyā prabhura vyākhyā digvijayī vismita
mukhe nā niḥsare vākya, pratibhā stambhita

SYNONYMS

śuniyā-hearing; prabhura-of the Lord; vyākhyā-explanation; dig-vijayī-the champion; vismita-struck with wonder; mukhe-in the mouth; nā-did not; niḥsare-come out; vākya-words; pratibhā-ingenuity; stambhita-choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet was struck with wonder. His cleverness stunned, he could not say anything.

TEXT 88

kahite cāhaye kichu, nā āise uttara
tabe vicāraye mane ha-iyā phāṅphara

SYNONYMS

kahite-to speak; cāhaye-wants; kichu-something; nā-not; āise-comes; uttara-any reply; tabe-thereafter; vicāraye-considers; mane-within the mind; ha-iyā-becoming; phāṅphara-puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

paḍuyā bālaka kaila mora buddhi lopa
jāni–sarasvatī more kariyāchena kopa

SYNONYMS

paḍuyā-student; bālaka-a boy; kaila-made; mora-my; buddhi-intelligence; lopa-lost; jāni-I can understand; sarasvatī-mother Sarasvatī; more-with me; kariyāchena-must have been; kopa-angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In the Bhagavad-gītā it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the paṇḍita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion paṇḍita so that he might surrender unto Lord Caitanya Mahāprabhu.

TEXT 90

ye vyākhyā karila, se manuṣyera nahe śakti
nimāñi-mukhe rahi' bale āpane sarasvatī

SYNONYMS

ye vyākhyā-which explanation; karila-He has made; se-that; manuṣyera-of any human being; nahe-there is not; śakti-power; nimāñi-mukhe-in the mouth of this boy Nimāi; rahi'-remaining; bale-speaks; āpane-personally; sarasvatī-mother Sarasvatī.

TRANSLATION

”The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth.”

TEXT 91

eta bhāvi’ kahe–śuna, nimāñi paṇḍita
tava vyākhyā śuni’ āmi ha-ilāṅ vismita

SYNONYMS

eta bhāvi-thinking like this; kahe-the paṇḍita says; śuna-hear; nimāñi paṇḍita-O Nimāi Paṇḍita; tava-Your; vyākhyā-explanations; śuni’-hearing; āmi-I; ha-ilāṅ-have become; vismita-struck with wonder.

TRANSLATION

Thinking thus, the paṇḍita said, ”My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

TEXT 92

alaṅkāra nāhi paḍa, nāhi śāstrābhyāsa
kemane e saba artha karile prakāśa

SYNONYMS

alaṅkāra-the literary use of words; nāhi pada-You never read; nāhi-nor is there; śāstra-abhyāsa-long practice in the discussion of the śāstras; kemane-by which method; e saba-all these; artha-explanations; karile-You have made; prakāśa-manifestation.

TRANSLATION

”I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?”

TEXT 93

ihā śuni’ mahāprabhu ati baḍa raṅgī
tāṅhāra hṛdaya jāni’ kahe kari’ bhaṅgī

SYNONYMS

ihā śuni’-hearing this; mahāprabhu-Caitanya Mahāprabhu; ati-very; baḍa-much; raṅgī-funny; tāṅhāra-his; hṛdaya-heart; jāni’-understanding; kahe-says; kari’-doing; bhaṅgī-indication.

TRANSLATION

Hearing this and understanding the paṇḍita’s heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

TEXT 94

śāstrera vicāra bhāla-manda nāhi jāni
sarasvatī ye balāya, sei bali vāṇī

SYNONYMS

śāstrera vicāra-discussion of śāstra; bhāla-manda-good or bad; nāhi jāni-do not know; sarasvatī-mother Sarasvatī; ye balāya-whatever she speaks; sei-those; bali-I say; vāṇī-words.

TRANSLATION

”My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī.”

TEXT 95

ihā śuni’ digvijayī karila niścaya
śiśu-dvāre devī more kaila parājaya

SYNONYMS

ihā śuni’-hearing this; dig-vijayī-the champion; karila-admitted; niścaya-decision; śiśu-dvāre-through this boy; devī-mother Sarasvatī; more-unto me; kaila-has done; parājaya-defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

TEXT 96

āji tāṅre nivediba, kari’ japa-dhyāna
śiśu-dvāre kaila more eta apamāna

SYNONYMS

āji-today; tāṅre-unto her; nivediba-I shall offer my prayers; kari’-performing; japa-chanting; dhyāna-meditation; śiśu-dvāre-through a boy; kaila-has done; more-unto me; eta-so much; apamāna-insult.

TRANSLATION

”I shall offer prayers and meditation to the goddess of learning,” the champion concluded, ”and ask her why she has insulted me so greatly through this boy.”

TEXT 97

vastutaḥ sarasvatī aśuddha śloka karāila
vicāra-samaya tāṅra buddhi ācchādila

SYNONYMS

vastutaḥ-in fact; sarasvatī-mother Sarasvatī; aśuddha-impure; śloka-verse; karāila-caused him to compose; vicāra-samaya-at the time of reviewing; tāṅra-his; buddhi-intelligence; ācchādila-covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

tabe śiṣya-gaṇa saba hāsite lāgila
tā'-sabā niṣedhi' prabhu kavire kahila

SYNONYMS

tabe-at that time; śiṣya-gaṇa-the disciples; saba-all; hāsite-to laugh; lāgila-began; tā'-sabā-all of them; niṣedhi'-forbidding; prabhu-the Lord; kavire-unto the poet; kahila-addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

tumi baḍa paṇḍita, mahākavi-śiromaṇi
yāṅra mukhe bāhirāya aiche kavya-vāṇī

SYNONYMS

tumi-you; baḍa paṇḍita-greatly learned scholar; mahā-kavi-of all great poets; śiromaṇi-the topmost; yāṅra-of whom; mukhe-in the mouth; bāhirāya-emanates; aiche-such; kāvya-vāṇī-poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

TEXT 100

tomāra kavitva yena gaṅgā-jala-dhāra
tomā-sama kavi kothā nāhi dekhi āra

SYNONYMS

tomāra-your; kavitva-poetic ingenuity; yena-like; gaṅgā-jala-dhāra-the flowing of the waters of the Ganges; tomā-sama-like you; kavi-poet; kothā-anywhere; nāhi-not; dekhi-I see; āra-anyone else.

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

TEXT 101

bhavabhūti, jayadeva, āra kālidāsa
tāṅ-sabāra kavitve āche doṣera prakāśa

SYNONYMS

bhavabhūti-of the name Bhavabhūti; jayadeva-of the name Jayadeva; āra-and; kālidāsa-of the name Kālidāsa; tāṅ-sabāra-of all of them; kavitve-in the poetic power; āche-there is; doṣera-of faults; prakāśa-manifestation.

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

TEXT 102

doṣa-guṇa-vicāra–ei alpa kari' māni
kavitva-karaṇe śakti, tāṅhā se vākhāni

SYNONYMS

doṣa-guṇa-vicāra-therefore to criticize one's poetry as good or bad; ei-this; alpa-negligible; kari'-making; māni-I consider; kavitva-poetic ingenuity; karaṇe-in performing; śakti-power; tāṅhā-that; se-we; vākhāni-describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In Śrīmad-Bhāgavatam (1.5.11) it is said:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmany anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrīkaṇṭha, include Mālatī-mādhava, Uttara-carita, Vīra-carita and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nīlakaṇṭha, a brāhmaṇa. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumāra-sambhava, Abhijñāna-śakuntala and Megha-dūta. His drama Raghu-vaṁśa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Ādi-līlā.

TEXT 103

śaiśava-cāpalya kichu nā labe āmāra
śiṣyera samāna muñi nā haṅ tomāra

SYNONYMS

śaiśava-childish; cāpalya-impudence; kichu-anything; nā-do not; labe-please take; āmāra-My; śiṣyera-of disciples; samāna-the equal; muñi-I; na-not; haṅ-am; tomāra-your.

TRANSLATION

”I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104

āji vāsā’ yāha, kāli miliba ābāra
śuniba tomāra mukhe śāstrera vicāra

SYNONYMS

āji-today; vāsā’-resting place; yāha-go back; kāli-tomorrow; miliba-we will meet; ābāra-again; śuniba-I shall hear; tomāra mukhe-from your mouth; śāstrera-on the śāstras; vicāra-discussion.

TRANSLATION

”Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth.”

TEXT 105

ei-mate nija ghare gelā dui jana
kavi rātre kaila sarasvatī-ārādhana

SYNONYMS

ei-mate-in this way; nija ghare-to their respective homes; gelā-went back; dui jana-both of them; kavi-poet; rātre-at night; kaila-performed; sarasvatī-of mother Sarasvatī; ārādhana-worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

TEXT 106

sarasvatī svapne tāṅre upadeśa kaila
sākṣāt īśvara kari’ prabhuke jānila

SYNONYMS

sarasvatī-mother Sarasvatī; svapne-in a dream; tāṅre-unto him; upadeśa-advice; kaila-gave; sākṣāt-directly; īśvara-the Supreme Person; kari’-accepting; prabhuke-the Lord; jānila-he understood.

TRANSLATION

In a dream the goddess informed him of the Lord’s position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

TEXT 107

prāte āsi’ prabhu-pade la-ila śaraṇa
prabhu kṛpā kaila, tāṅra khaṇḍila bandhana

SYNONYMS

prāte-in the morning; āsi’-coming back; prabhu-pade-at the lotus feet of the Lord; la-ila-took; śaraṇa-shelter; prabhu-the Lord; kṛpā-mercy; kaila-showed; tāṅra-his; khaṇḍila-cut off; bandhana-all bondage.

TRANSLATION

The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of theBhagavad-gītā as it is-”Surrender unto Me in all instances”-was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna.

TEXT 108

bhāgyavanta digvijayī saphala-jīvana
vidyā-bale pāila mahāprabhura caraṇa

SYNONYMS

bhāgyavanta-very fortunate; dig-vijayī-the poetic champion; sa-phala-successful; jīvana-life; vidyā-bale-by the strength of learning; pāila-got; mahā-prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa-lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

e-saba līlā varṇiyāchena vṛndāvana-dāsa
ye kichu viśeṣa ihāṅ karila prakāśa

SYNONYMS

e-saba-all these; līlā-pastimes; varṇiyāchena-has described; vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura; ye kichu-whatever; viśeṣa-specifics; ihāṅ-in this connection; karila-I have made; prakāśa-presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

caitanya-gosāñira līlā–amṛtera dhāra
sarvendriya tṛpta haya śravaṇe yāhāra

SYNONYMS

caitanya-gosāñira līlā-the pastimes of Lord Caitanya Mahāprabhu; amṛtera dhāra-drops of nectar; sarva-indriya-all senses; tṛpta-satisfied; haya-become; śravaṇe-by hearing; yāhāra-of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

TEXT 111

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

18.4.17 Chapter 17

The Pastimes of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the Caitanya-bhāgavata. Therefore Kṛṣṇa dāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the gopīs showed their respect, but they were not very much interested in Him. In the ecstatic love of the gopīs, all worshipable forms but Kṛṣṇa are rejected. Among all the gopīs, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the gopīs, sometimes takes birth in a brāhmaṇa family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the gopīs, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the Ādi-līlā pastimes separately.

TEXT 1

vande svairādbhutehaṁ taṁ
caitanyaṁ yat-prasādataḥ
yavanāḥ sumanāyante
kṛṣṇa-nāma-prajalpakāḥ

SYNONYMS

vande-let me offer my obeisances; svaira-completely independent; adbhuta-and uncommon; īham-whose activities; tam-unto Him; caitanyam-Śrī Caitanya Mahāprabhu; yat-of whom; prasādataḥ-by the mercy; yavanāḥ-even the unclean; sumanāyante-are transformed into gentlemen; kṛṣṇa-nāma-of the holy name of Lord Kṛṣṇa; prajalpakāḥ-taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste brāhmaṇas and advanced Vaiṣṇavas, or gosvāmīs, because caste brāhmaṇas, or smārtas, are of the opinion that one cannot become a brāhmaṇa unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a yavana, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa mantra, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

kaiśora-līlāra sūtra karila gaṇana
yauvana-līlāra sūtra kari anukrama

SYNONYMS

kaiśora-līlāra-of the activities before His youth; sūtra-synopsis; karila-I have done; gaṇana-an enumeration; yauvana-līlāra-of the pastimes of youth; sūtra-synopsis; kari-I enumerate; anukrama-in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

TEXT 4

vidyā-saundarya-sad-veśa-
sambhoga-nṛtya-kīrtanaiḥ
prema-nāma-pradānaiś ca
gauro dīvyati yauvane

SYNONYMS

vidyā-education; saundarya-beauty; sat-veśa-nice dress; sambhoga-enjoyment; nṛtya-dancing; kīrtanaiḥ-by chanting; prema-nāma-the holy name of the Lord, which induces one to become a devotee; pradānaiḥ-by distributing; ca-and; gauraḥ-Lord Śrī Gaura-sundara; dīvyati-illuminated; yauvane-in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, as He chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

TEXT 5

yauvana-praveśe aṅgera aṅga vibhūṣaṇa
divya vastra, divya veśa, mālya-candana

SYNONYMS

yauvana-praveśe-on the entrance of His youth; aṅgera-of the body; aṅga-limbs; vibhūṣaṇa-ornaments; divya-transcendental; vastra-garments; divya-transcendental; veśa-dress; mālya-garland; candana-(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

vidyāra auddhatye kāhoṅ nā kare gaṇana
sakala paṇḍita jini' kare adhyāpana

SYNONYMS

vidyāra auddhatye-because of pride in education; kāhoṅ-anyone; nā-does not; kare-do; gaṇana-care; sakala-all; paṇḍita-learned scholars; jini'-conquering; kare-does; adhyāpana-studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

vāyu-vyādhi-cchale kaila prema parakāśa
bhakta-gaṇa lañā kaila vividha vilāsa

SYNONYMS

vāyu-vyādhi-disease caused by disturbance of the air in the body; chale-on the plea of; kaila-made; prema-love of Godhead; parakāśa-manifestation; bhakta-gaṇa-the devotees; lañā-taking with Him; kaila-did; vividha-varieties of; vilāsa-pastimes.

TRANSLATION

In His youth, the Lord exhibited His ecstatic love of Kṛṣṇa on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, vāyu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Ayur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled Hari-nāmāmṛta-vyākaraṇa. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain that there is nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter One.

TEXT 8

tabeta karilā prabhu gayāte gamana
īśvara-purīra saṅge tathāi milana

SYNONYMS

tabeta-thereafter; karilā-did; prabhu-Lord Caitanya Mahāprabhu; gayāte-to Gayā; gamana-travel; īśvara-purīra saṅge-with Īśvara Purī; tathāi-there; milana-meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Īśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called piṇḍa-dāna. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or śrāddha. Following this principle, Lord Caitanya Mahāprabhu also went there to offer piṇḍa to His dead father. Fortunately He met Īśvara Purī there.

TEXT 9

dīkṣā-anantare haila, premera prakāśa
deśe āgamana punaḥ premera vilāsa

SYNONYMS

dīkṣā-initiation; anantare-immediately after; haila-became; premera-of love of Godhead; prakāśa-exhibition; deśe-in His home country; āgamana-coming back; punaḥ-again; premera-of love of God; vilāsa-enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of brāhmaṇas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brāhmaṇa, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to brāhmaṇas.

The followers of the Lord must be prepared to offer brāhmaṇas all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a brāhmaṇa without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brāhmaṇa family is a brāhmaṇa. Therefore one should not indiscriminately follow the Lord's example of showing respect to brāhmaṇas by drinking water that has washed their feet. Gradually the brāhmaṇa families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

śacīke prema-dāna, tabe advaita-milana
advaita pāila viśvarūpa-daraśana

SYNONYMS

śacīke-unto mother Śacīdevī; prema-dāna-giving love of Godhead; tabe-thereafter; advaita-with Advaita Ācārya; milana-meeting; advaita-Advaita Ācārya; pāila-received; viśva-rūpa-of the universal form of the Lord; daraśana-vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this, all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. Caitanya-caritāmṛta has described such an offense as follows:

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

prabhura abhiṣeka tabe karila śrīvāsa
khāṭe vasi' prabhu kailā aiśvarya prakāśa

SYNONYMS

prabhura-of the Lord; abhiṣeka-worship; tabe-after that; karila-did; śrīvāsa-of the name Śrīvāsa; khāṭe-on the cot; vasi'-sitting; prabhu-Lord Śrī Caitanya Mahāprabhu; kailā-did; aiśvarya-opulence; prakāśa-manifestation.

TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This abhiṣeka function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

tabe nityānanda-svarūpera āgamana
prabhuke miliyā pāila ṣaḍ-bhuja-darśana

SYNONYMS

tabe-thereafter; nityānanda-svarūpera-of the Personality of Godhead Nityānanda; āgamana-appearance; prabhuke-Lord Caitanya Mahāprabhu; miliyā-meeting; pāila-obtained; ṣaṭ-bhuja-darśana-a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of Ṣaḍ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a sannyāsa-daṇḍa and kamaṇḍalu, or waterpot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a sannyāsī came to the house of Hāḍāi Paṇḍita, begging to have the paṇḍita's son as his brahmacārī assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the sannyāsī. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 13

prathame ṣaḍ-bhuja tāṅre dekhāila īśvara śaṅkha-cakra-gadā-padma-śārṅga-veṇu-dhara

SYNONYMS

prathame-at first; ṣaṭ-bhuja-six-armed; tāṅre-unto Him; dekhāila-showed; īśvara-the Lord; śaṅkha-conchshell; cakra-disc; gadā-club; padma-lotus flower; śārṅga-bow; veṇu-flute; dhara-carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

tabe catur-bhuja hailā, tina aṅga vakra
dui haste veṇu bājāya, duye śaṅkha-cakra

SYNONYMS

tabe-thereafter; catuḥ-bhuja-four-armed; hailā-became; tina-three; aṅga-body; vakra-curved; dui haste-in two hands; veṇu bājāya-blowing the flute; duye-in two (hands); śaṅkha-cakra-conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

TEXT 15

tabe ta' dvi-bhuja kevala vaṁśī-vadana
śyāma-aṅga pīta-vastra vrajendra-nandana

SYNONYMS

tabe-thereafter; ta'-certainly; dvi-bhuja-two-handed; kevala-only; vaṁśī-flute; vadana-on the mouth; śyāma-bluish; aṅga-body; pīta-vastra-yellow dress; vrajendra-nandana-the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Śrī Caitanya-maṅgala vividly elaborates upon this description.

TEXT 16

tabe nityānanda-gosāñira vyāsa-pūjana
nityānandāveśe kaila muṣala dhāraṇa

SYNONYMS

tabe-thereafter; nityānanda-of the name Nityānanda; gosāñira-of the Lord; vyāsa-pūjana-worshiping Vyāsadeva or the spiritual master; nityānanda-āveśe-in the ecstasy of becoming Nityānanda; kaila-did; muṣala dhāraṇa-carrying a plowlike weapon called a muṣala.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plowlike weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or guru-pūjā, through the agency of Vyāsadeva. Since Vyāsadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and saṅkīrtana was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of Them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

TEXT 17

tabe śacī dekhila, rāma-kṛṣṇa–dui bhāi
tabe nistārila prabhu jagāi-mādhāi

SYNONYMS

tabe-thereafter; śacī-mother Śacīdevī; dekhila-saw; rāma-kṛṣṇa-Lord Kṛṣṇa and Lord Balarāma; dui bhāi-two brothers; tabe-thereafter; nistārila-delivered; prabhu-the Lord; jagāi-mādhāi-the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the naivedya, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take prasāda at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable brāhmaṇa family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa mahā-mantra from the Lord and were delivered.

TEXT 18

tabe sapta-prahara chilā prabhu bhāvāveśe
yathā tathā bhakta-gaṇa dekhila viśeṣe

SYNONYMS

tabe-thereafter; sapta-prahara-twenty-one hours; chilā-remained; prabhu-the Lord; bhāva-āveśe-in ecstasy; yathā-anywhere; tathā-everywhere; bhakta-gaṇa-the devotees; dekhila-saw; viśeṣe-specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic mantras of the Puruṣa-sūkta, beginning with sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Puruṣa-sūkta and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, ārati paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven praharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in the Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. All the different forms of the Supreme Personality of Godhead, or viṣṇu-tattva, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sāta-prahariyā bhāva, or "the ecstasy of twenty-one hours," and others call it mahābhāva-prakāśa or mahā-prakāśa. There are other descriptions of this sāta-prahariyā bhāva in the Caitanya-bhāvagata, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Kholāvecā Śrīdhara, and showed him His mahā-prakāśa. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain the Bhagavad-gītā as it is (gītāra satya-pāṭha) and showed special favor to Mukunda.

TEXT 19

varāha-āveśa hailā murāri-bhavane
tāṅra skandhe caḍi' prabhu nācilā aṅgane

SYNONYMS

varāha-āveśa-the ecstasy of becoming Varāhadeva; hailā-became; murāri-bhavane-in the house of Murāri Gupta; tāṅra skandhe-on the shoulders of Murāri Gupta; caḍi'-riding; prabhu-the Lord; nācilā-danced; aṅgane-in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, "Śūkara! Śūkara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small gāḍu, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

TEXT 20

tabe śuklāmbarera kaila taṇḍula-bhakṣaṇa
'harer nāma' ślokera kaila artha vivaraṇa

SYNONYMS

tabe-thereafter; śuklāmbarera-of Śuklāmbara Brahmacārī; kaila-did; taṇḍula-raw rice; bhakṣaṇa-eating; harer nāma ślokera-of the verse celebrated as such; kaila-did; artha-of the meaning; vivaraṇa-explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmacārī and explained very elaborately the import of the "harer nāma" śloka mentioned in the Bṛhan-nāradīya Purāṇa.

PURPORT

Śuklāmbara Brahmacārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

TEXT 21

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma-the holy name of the Lord; hareḥ nāma-the holy name of the Lord; hareḥ nāma-the holy name of the Lord; eva-certainly; kevalam-only; kalau-in the Age of Kali; na asti-there is none; eva-certainly; na asti-there is none; eva-certainly; na asti-there is none; eva-certainly; gatiḥ-destination; anyathā-otherwise.

TRANSLATION

" 'In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.'

TEXT 22

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

SYNONYMS

kali-kāle-in this Age of Kali; nāma-rūpe-in the form of the holy name; kṛṣṇa-Lord Kṛṣṇa; avatāra-incarnation; nāma-holy name; haite-from; haya-becomes; sarva-all; jagat-of the world; nistāra-deliverance.

TRANSLATION

"In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

dārḍhya lāgi' 'harer nāma'-ukti tina-vāra
jaḍa loka bujhāite punaḥ 'eva'-kāra

SYNONYMS

dārḍhya lāgi'-in the matter of emphasizing; harer nāma-of the holy name of Lord Hari; ukti-there is utterance; tina-vāra-three times; jaḍa loka-ordinary common people; bujhāite-just to make them understand; punaḥ-again; eva-kāra-the word eva, or "certainly."

TRANSLATION

"This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nāma' ['the holy name of the Lord'], just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Bṛhan-nāradīya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa mahā-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nāma mahā-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

'kevala'-śabde punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa

SYNONYMS

'kevala'-śabde-by the word kevala, or "only"; punarapi-again; niścaya-karaṇa-final decision; jñāna-cultivation of knowledge; yoga-practice of the mystic yoga system; tapa-austerity; karma-fruitive activities; ādi-and so on; nivāraṇa-prohibition.

TRANSLATION

"The use of the word 'kevala' ['only'] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the śāstras, we cannot make compromises with these so-called jñānīs, yogīs, karmīs and tapasvīs. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the śāstras. We must not deviate from the injunctions of the śāstras. This is confirmed in the next verse of Caitanya-caritāmṛta.

TEXT 25

anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi–e tina 'eva'-kāra

SYNONYMS

anyathā-otherwise; ye-anyone who; māne-accepts; tāra-of him; nāhika-there is no; nistāra-deliverance; nāhi nāhi nāhi-there is nothing else, nothing else, nothing else; e-in this; tina-three; eva-kāra-bearing the meaning of emphasis.

TRANSLATION

"This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

TEXT 26

tṛṇa haite nīca hañā sadā labe nāma
āpani nirabhimānī, anye dibe māna

SYNONYMS

tṛṇa-grass; haite-than; nīca-lower; hañā-becoming; sadā-always; labe-chant; nāma-the holy name; āpani-personally; nirabhimānī-without honor; anye-unto others; dibe-you should give; māna-all respect.

TRANSLATION

"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

taru-sama sahiṣṇutā vaiṣṇava karibe
bhartsana-tāḍane kāke kichu nā balibe

SYNONYMS

taru-sama-like a tree; sahiṣṇutā-forbearance; vaiṣṇava-devotee; karibe-should practice; bhartsana-rebuking; tāḍane-chastising; kāke-unto anyone; kichu-something; nā-not; balibe-will utter.

TRANSLATION

"A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

kāṭileha taru yena kichu nā bolaya
śukāiyā mare, tabu jala nā māgaya

SYNONYMS

kāṭileha-even being cut; taru-the tree; yena-as; kichu-something; nā-not; bolaya-says; śukāiyā-drying up; mare-dies; tabu-still; jala-water; nā-does not; māgaya-ask for.

TRANSLATION

"For even if one cuts a tree, it never protests, and even if it is drying up and dying it does not ask anyone for water.

PURPORT

This practice of forbearance (tṛṇād api sunīcena) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

TEXT 29

ei-mata vaiṣṇava kāre kichu nā māgiba
ayācita-vṛtti, kiṁvā śāka-phala khāiba

SYNONYMS

ei-mata-in this way; vaiṣṇava-a devotee; kāre-from anyone; kichu-anything; nā-not; māgiba-shall ask for; ayācita-vṛtti-the profession of not asking for anything; kiṁvā-or; śāka-vegetables; phala-fruits; khāiba-shall eat.

TRANSLATION

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

TEXT 30

sadā nāma la-iba, yathā-lābhete santoṣa
eita ācāra kare bhakti-dharma-poṣa

SYNONYMS

sadā-always; nāma-the holy name; la-iba-one should chant; yathā-inasmuch as; lābhete-gains; santoṣa-satisfaction; eita-this; ācāra-behavior; kare-does; bhakti-dharma-of devotional service; poṣa-maintenance.

TRANSLATION

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

TEXT 31

tṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

SYNONYMS

tṛṇāt api-than downtrodden grass; su-nīcena-being lower; taroḥ-than a tree; iva-like; sahiṣṇunā-with tolerance; amāninā-without being puffed up by false pride; māna-dena-giving respect to all; kīrtanīyaḥ-to be chanted; sadā-always; hariḥ-the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

TEXT 32

ūrdhva-bāhu kari' kahoṅ, śuna, sarva-loka
nāma-sūtre gāṅthi' para kaṇṭhe ei śloka

SYNONYMS

ūrdhva-bāhu-raising my hands; kari'-doing so; kahoṅ-I declare; śuna-please hear; sarva-loka-all persons; nāma-of the holy name; sūtre-on the thread; gāṅthi-stringing; para-get it; kaṇṭhe-on the neck; ei-this; śloka-verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Kṛṣṇa mahā-mantra, in the beginning one may commit many offenses, which are called nāmābhāsa and nāma-aparādha. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-mantra. Therefore one must chant the Hare Kṛṣṇa mahā-mantra according to the principles of the above verse, tṛṇād api su-nīcena taror iva sahiṣṇunā. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa mahā-mantra. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

TEXT 33

prabhu-ājñāya kara ei śloka ācaraṇa
avaśya pāibe tabe śrī-kṛṣṇa-caraṇa

SYNONYMS

prabhu-of the Lord; ājñāya-on the order; kara-do; ei śloka-of this verse; ācaraṇa-practice; avaśya-certainly; pāibe-he will get; tabe-afterwards; śrī-kṛṣṇa-caraṇa-the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

TEXT 34

tabe prabhu śrīvāsera gṛhe nirantara
rātre saṅkīrtana kaila eka saṁvatsara

SYNONYMS

tabe-thereafter; prabhu-the Lord, Śrī Caitanya Mahāprabhu; śrīvāsera-of Śrīvāsa Ṭhākura; gṛhe-in the home; nirantara-always; rātre-at night; saṅkīrtana-congregational chanting of the Hare Kṛṣṇa mahā-mantra; kaila-performed; eka saṁvatsara-one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

TEXT 35

kapāṭa diyā kīrtana kare parama āveśe
pāṣaṇḍī hāsite āise, nā pāya praveśe

SYNONYMS

kapāṭa-door; diyā-closing; kīrtana-chanting; kare-performed; parama-very high; āveśe-in an ecstatic condition; pāṣaṇḍī-nonbelievers; hāsite-to laugh; āise-come; nā-does not; pāya-get; praveśe-entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Kṛṣṇa mahā-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa mahā-mantra, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

TEXT 36

kīrtana śuni' bāhire tārā jvali' puḍi' mare
śrīvāsere duḥkha dite nānā yukti kare

SYNONYMS

kīrtana śuni'-after hearing the chanting; bāhire-outside; tārā-the nonbelievers; jvali'-burned; puḍi'-to ashes; mare-die; śrīvāsere-unto Śrīvāsa Ṭhākura; duḥkha-troubles; dite-to give; nānā-various; yukti-plans; kare-do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

TEXTS 37-38

eka-dina vipra, nāma–'gopāla cāpāla'
pāṣaṇḍī-pradhāna sei durmukha, vācāla
bhavānī-pūjāra saba sāmagrī lañā
rātre śrīvāsera dvāre sthāna lepāñā

SYNONYMS

eka-dina-one day; vipra-one brāhmaṇa; nāma-named; gopāla cāpāla-of the name Gopāla Cāpāla; pāṣaṇḍī-pradhāna-the chief of the nonbelievers; sei-he; durmukha-ferocious, using strong words; vācāla-talkative; bhavānī-pūjāra-for worshiping the goddess

Bhavānī; saba-all; sāmagrī-ingredients, paraphernalia; lañā-taking; rātre-at night; śrīvāsera-of Śrīvāsa Ṭhākura; dvāre-on the door; sthāna-the place; lepāñā-smearing.

TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the non-believers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT

This brāhmaṇa, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a śākta, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of Goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītalā and Caṇḍī. Such devotees, who are known as śāktas, or worshipers of the śakti-tattva, are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform of the śāktas. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the Caitanya-bhāgavata.

TEXT 39

kalāra pāta upare thuila oḍa-phula
haridrā, sindūra āra rakta-candana, taṇḍula

SYNONYMS

kalāra pāta-a banana leaf; upare-upon it; thuila-placed; oḍa-phula-a particular type of flower; haridrā-turmeric; sindūra-vermilion; āra-and; rakta-candana-red sandalwood; taṇḍula-rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermilion, red sandalwood and rice.

TEXT 40

madya-bhāṇḍa-pāśe dhari' nija-ghare gela
prātaḥ-kāle śrīvāsa tāhā ta' dekhila

SYNONYMS

madya-bhāṇḍa-a pot of wine; pāśe-by the side of; dhari'-placing; nija-ghare-to his own home; gela-went; prātaḥ-kāle-in the morning; śrīvāsa-Śrīvāsa Ṭhākura; tāhā-all those things; ta'-certainly; dekhila-saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

TEXT 41

baḍa baḍa loka saba ānila bolāiyā
sabāre kahe śrīvāsa hāsiyā hāsiyā

SYNONYMS

baḍa baḍa-respectable; loka-persons; saba-all; ānila-brought them; bolāiyā-causing to be called; sabāre-to everyone; kahe-addresses; śrīvāsa-Śrīvāsa Ṭhākura; hāsiyā hāsiyā-while smiling.

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

TEXT 42

nitya rātre kari āmi bhavānī-pūjana
āmāra mahimā dekha, brāhmaṇa-sajjana

SYNONYMS

nitya rātre-every night; kari-I do; āmi-I; bhavānī-pūjana-worship of Bhavānī, the wife of Lord Śiva; āmāra-my; mahimā-glories; dekha-you see; brāhmaṇa-sat-jana-all respectable brāhmaṇas.

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable brāhmaṇas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes-the brāhmaṇas, kṣatriyas, vaiśyas and śūdras-and below them are the pañcamas, who are lower than the śūdras. The higher castes-the brāhmaṇas, the kṣatriyas and even the vaiśyas-were known as brāhmaṇa-saj-jana. The brāhmaṇas especially were known as sajjana, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable brāhmaṇas to settle them. Now it is very difficult to find such brāhmaṇas and saj-janas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras must be introduced all over the world. Unless some people are trained as brāhmaṇas, there cannot be peace in human society.

TEXT 43

tabe saba śiṣṭa-loka kare hāhākāra
aiche karma hethā kaila kon durācāra

SYNONYMS

tabe-thereafter; saba-all; śiṣṭa-loka-gentlemen; kare-exclaimed; hāhā-kāra-alas, alas; aiche-such; karma-activities; hethā-here; kaila-did; kon-who; durācāra-sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

TEXT 44

hāḍike āniyā saba dūra karāila
jala-gomaya diyā sei sthāna lepāila

SYNONYMS

hāḍike-a sweeper; āniyā-calling; saba-all; dūra karāila-caused to be thrown far; jala-water; gomaya-cow dung; diyā-mixing; sei-that; sthāna-place; lepāila-caused to be smeared over.

TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hāḍis. Sometimes they are untouchable, especially when engaged in their profession, yet such hāḍis also have the right to become devotees. This is established by Śrī Bhagavad-gītā (9.32), where the Lord declares:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, tṛṇād api su-nīcena taror iva sahiṣṇunā, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called su-nīcatva, and being more tolerant than a tree is called sahiṣṇutva, forbearance. Being situated in devotional service, not caring for the material conception of life, is called amānitva, indifference to material respect; yet a devotee thus situated is called māna-da, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the hari-jana movement to purify the untouchables, but he was a failure because he thought that one could become a hari-jana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a hari-jana. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

TEXT 45

tina dina rahi' sei gopāla-cāpāla
sarvāṅge ha-ila kuṣṭha, vahe rakta-dhāra

SYNONYMS

tina dina-three days; rahi'-remaining in that way; sei-that; gopāla-cāpāla-of the name Gopāla Cāpāla; sarva-aṅge-all over the body; ha-ila-became visible; kuṣṭha-leprosy; vahe-discharging; rakta-dhāra-a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

TEXT 46

sarvāṅga beḍila kīṭe, kāṭe nirantara
asahya vedanā, duḥkhe jvalaye antara

SYNONYMS

sarva-aṅga-all over the body; beḍila-became covered; kīṭe-by insects; kāṭe-biting; nirantara-always; asahya-unbearable; vedanā-pain; duḥkhe-in unhappiness; jvalaye-burns; antara-without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

TEXT 47

gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā
eka dina bale kichu prabhuke dekhiyā

SYNONYMS

gaṅgā-ghāṭe-on the bank of the Ganges; vṛkṣa-tale-underneath a tree; rahe-remains; ta'-certainly; vasiyā-sitting; eka dina-one day; bale-says; kichu-something; prabhuke-the Lord; dekhiyā-seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

TEXT 48

grāma-sambandhe āmi tomāra mātula
bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula

SYNONYMS

grāma-sambandhe-in a village relationship; āmi-I (am); tomāra-Your; mātula-maternal uncle; bhāgina-nephew; mui-I; kuṣṭha-vyādhite-by the disease of leprosy; hañāchi-have become; vyākula-too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

TEXT 49

loka saba uddhārite tomāra avatāra
muñi baḍa dukhī, more karaha uddhāra

SYNONYMS

loka-people; saba-all; uddhārite-to deliver; tomāra-Your; avatāra-incarnation; muñi-I (am); baḍa-very; dukhī-unhappy; more-unto me; karaha-please do; uddhāra-deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

TEXT 50

eta śuni' mahāprabhura ha-ila kruddha mana
krodhāveśe bale tāre tarjana-vacana

SYNONYMS

eta-thus; śuni'-hearing; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; ha-ila-there was; kruddha-angry; mana-mind; krodha-āveśe-out of intense anger; bale-says; tāre-unto him; tarjana-chastising; vacana-words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

āre pāpi, bhakta-dveṣi, tore na uddhārimu
koṭi-janma ei mate kīḍāya khāoyāimu

SYNONYMS

āre-O; pāpi-you sinful person; bhakta-dveṣi-envious of devotees; tore-you; nā uddhārimu-I shall not deliver; koṭi-janma-for ten million births; ei mate-in this way; kīḍāya-by the germs; khāoyāimu-I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

śrīvāse karāili tui bhavānī-pūjana
koṭi janma habe tora raurave patana

SYNONYMS

śrīvāse-unto Śrīvāsa Ṭhākura; karāili-you have caused to do; tui-you; bhavānī-pūjana-worshiping the goddess Bhavānī; koṭi janma-for ten million births; habe-there will be; tora-your; raurave-in hell; patana-fall down.

TRANSLATION

"You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this bhavānī-pūjā as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities performed by so-called svāmīs and yogīs are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such bhavānī-pūjā for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In the Bhagavad-gītā (4.11) the Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: "I reward everyone according to his surrender unto Me." Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasāda. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization, Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion pāṣaṇḍīs, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

pāṣaṇḍī saṁhārite mora ei avatāra
pāṣaṇḍī saṁhāri' bhakti karimu pracāra

SYNONYMS

pāṣaṇḍī-demons, atheists; saṁhārite-to kill; mora-My; ei-this; avatāra-incarnation; pāṣaṇḍī-atheist; saṁhāri'-killing; bhakti-devotional service; karimu-I shall do; pracāra-preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as He states in the Bhagavad-gītā (4.7-8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium"

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu, or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all avatāras, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. Māyāvādi-bhāṣya śunile haya sarva-nāśa. Simply by hearing the Māyāvāda interpretation of the śāstras, one is doomed (Cc. Madhya 6.169).

TEXT 54

eta bali' gelā prabhu karite gaṅgā-snāna
sei pāpī duḥkha bhoge, nā yāya parāṇa

SYNONYMS

eta bali'-saying this; gelā-went away; prabhu-the Lord; karite-to take; gaṅgā-snāna-a bath in the Ganges; sei-that; pāpī-sinful man; duḥkha-pains; bhoge-suffers; nā-not; yāya-go away; parāṇa-the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great vaiṣṇava-aparādhī is continuously suffering so much that it is difficult for him to move, and yet he does not die.

TEXTS 55-56

sannyāsa kariyā yabe prabhu nīlācale gelā
tathā haite yabe kuliyā grāme āilā
tabe sei pāpī prabhura la-ila śaraṇa
hita upadeśa kaila ha-iyā karuṇa

SYNONYMS

sannyāsa kariyā-after accepting the renounced order of life; yabe-when; prabhu-Lord Caitanya Mahāprabhu; nīlācale-to Jagannātha Purī; gelā-went; tathā haite-from there; yabe-when; kuliyā-of the name Kuliyā; grāme-to the village; āilā-came back; tabe-at that time; sei-that; pāpī-sinful man; prabhura-of the Lord; la-ila-took; śaraṇa-shelter; hita-beneficial; upadeśa-advice; kaila-gave; ha-iyā-becoming; karuṇa-merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliyā, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like Bhakti-ratnākara, Caitanya-carita-mahākāvya, Caitanya-candrodaya-nāṭaka and Caitanya-bhāgavata it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as kuliāra gañja and a place called kuliāra daha, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages, named Kuliyā and Pāhāḍapura, on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāṅcaḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as aparādha-bhañjanera pāṭa, or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

TEXTS 57-58

śrīvāsa paṇḍitera sthāne āche aparādha
tathā yāha, teṅho yadi karena prasāda
tabe tora habe ei pāpa-vimocana
yadi punaḥ aiche nāhi kara ācaraṇa

SYNONYMS

śrīvāsa paṇḍitera-of Śrīvāsa Ṭhākura; sthāne-at the lotus feet; āche-there is; aparādha-offense; tathā-there; yāha-go; teṅho-he; yadi-if; karena-does; prasāda-blessings; tabe-then; tora-your; habe-there will be; ei-this; pāpa-vimocana-immunity from sinful reaction; yadi-if; punaḥ-again; aiche-such; nāhi kara-you do not commit; ācaraṇa-behavior.

TRANSLATION

”You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura,” the Lord said. ”First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions.”

TEXT 59

tabe vipra la-ila āsi śrīvāsa śaraṇa
tāṅhāra kṛpāya haila pāpa-vimocana

SYNONYMS

tabe-after that; vipra-the brāhmaṇa (Gopāla Cāpāla); la-ila-took shelter; āsi-coming; śrīvāsa-Śrīvāsa Ṭhākura; śaraṇa-shelter of his lotus feet; tāṅhāra kṛpāya-by his mercy; haila-became; pāpa-vimocana-free from all sinful reaction.

TRANSLATION

Then the brāhmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura’s mercy he was freed from all sinful reactions.

TEXT 60

āra eka vipra āila kīrtana dekhite
dvāre kapāṭa,–nā pāila bhitare yāite

SYNONYMS

āra-another; eka-one; vipra-brāhmaṇa; āila-came; kīrtana-chanting of the Hare Kṛṣṇa mantra; dekhite-to see; dvāre-in the gateway; kapāṭa-the door (being closed); nā pāila-did not get; bhitare-inside; yāite-to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

phiri’ gela vipra ghare mane duḥkha pāñā
āra dina prabhuke kahe gaṅgāya lāga pāñā

SYNONYMS

phiri’ gela-went back; vipra-the brāhmaṇa; ghare-to his home; mane-within his mind; duḥkha-unhappiness; pāñā-getting; āra dina-the next day; prabhuke-unto the Lord; kahe-says; gaṅgāya-on the bank of the Ganges; lāga-touch; pāñā-getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

śāpiba tomāre muñi, pāñāchi mano-duḥkha
paitā chiṇḍiyā śāpe pracaṇḍa durmukha

SYNONYMS

śapiba-I shall curse; tomāre-You; muñi-I; pāñāchi-I have; manaḥ-duḥkha-mentally very much aggrieved; paitā-sacred thread; chiṇḍiyā-breaking; śāpe-cursing; pracaṇḍa-fiercely; durmukha-one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, ”I shall now curse You, for Your behavior has greatly aggrieved me.”

TEXT 63

saṁsāra-sukha tomāra ha-uka vināśa
śāpa śuni’ prabhura citte ha-ila ullāsa

SYNONYMS

saṁsāra-sukha-material happiness; tomāra-Your; ha-uka-may it become; vināśa-all vanquished; śāpa śuni’-hearing this curse; prabhura-of the Lord; citte-within His mind; ha-ila-there was; ullāsa-jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

prabhura śāpa-vārtā yei śune śraddhāvān
brahma-śāpa haite tāra haya paritrāṇa

SYNONYMS

prabhura-of the Lord; śāpa-vārtā-the incident of the curse; yei-anyone who; śune-hears; śraddhāvān-with affection; brahma-śāpa-cursing by a brāhmaṇa; haite-from; tāra-his; haya-becomes; paritrāṇa-deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the Caitanya-bhāgavata.

TEXT 65

mukunda-dattere kaila daṇḍa-parasāda
khaṇḍila tāhāra cittera saba avasāda

SYNONYMS

mukunda-dattere-unto Mukunda Datta; kaila-did; daṇḍa-punishment; parasāda-benediction; khaṇḍila-vanquished; tāhāra-his; cittera-of the mind; saba-all kinds of; avasāda-depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śri Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His mahā-prakāśa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the Yoga-vāśiṣṭha-rāmāyaṇa, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

TEXT 66

ācārya-gosāñire prabhu kare guru-bhakti
tāhāte ācārya baḍa haya duḥkha-mati

SYNONYMS

ācārya-gosāñire-unto Advaita Ācārya; prabhu-the Lord; kare-does; guru-bhakti-offering respects like a spiritual master; tāhāte-in that way; ācārya-Advaita Ācārya; baḍa-very; haya-becomes; duḥkha-mati-aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

TEXT 67

bhaṅgī kari' jñāna-mārga karila vyākhyāna
krodhāveśe prabhu tāre kaila avajñāna

SYNONYMS

bhaṅgī kari'-doing it in fun; jñāna-mārga-the path of philosophical speculation; karila-did; vyākhyāna-explanation; krodha-āveśe-in the mood of anger; prabhu-the Lord; tāre-to Him; kaila-did; avajñāna-disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

tabe ācārya-gosāñira ānanda ha-ila
lajjita ha-iyā prabhu prasāda karila

SYNONYMS

tabe-at that time; ācārya-gosāñira-of Advaita Ācārya; ānanda-pleasure; ha-ila-aroused; lajjita-ashamed; ha-iyā-becoming; prabhu-the Lord; prasāda-benediction; karila-offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

TEXT 69

murāri-gupta-mukhe śuni' rāma-guṇa-grāma
lalāṭe likhila tāṅra 'rāmadāsa' nāma

SYNONYMS

murāri-gupta-of Murāri Gupta; mukhe-from the mouth; śuni'-hearing; rāma-of Lord Rāmacandra; guṇa-grāma-glories; lalāṭe-on the forehead; likhila-wrote; tāṅra-of Murāri Gupta; rāma-dāsa-the eternal servant of Lord Rāmacandra; nāma-the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

TEXT 70

śrīdharera lauha-pātre kaila jala-pāna
samasta bhaktere dila iṣṭa vara-dāna

SYNONYMS

śrīdharera-of Śrīdhara; lauha-pātre-from the iron pot; kaila-did; jala-pāna-drinking of water; samasta-all; bhaktere-to the devotees; dila-gave; iṣṭa-desired; vara-dāna-benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass nagara-saṅkīrtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His saṅkīrtana party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as kīrtana-viśrāma-sthāna, "the resting place of the kīrtana party."

TEXT 71

haridāsa ṭhākurere karila prasāda
ācārya-sthāne mātāra khaṇḍāila aparādha

SYNONYMS

haridāsa ṭhākurere-unto Haridāsa Ṭhākura; karila-did; prasāda-benediction; ācārya-sthāne-in the home of Advaita Ācārya; mātāra-of Śacīmātā; khaṇḍāila-vanquished; aparādha-the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the mahā-prakāśa day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took sannyāsa, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her vaiṣṇava-aparādha was nullified.

TEXT 72

bhakta-gaṇe prabhu nāma-mahimā kahila
śuniyā paḍuyā tāhāṅ artha-vāda kaila

SYNONYMS

bhakta-gaṇe-unto the devotees; prabhu-the Lord; nāma-mahimā-glories of the holy name; kahila-explained; śuniyā-hearing; paḍuyā-the students; tāhāṅ-there; artha-vāda-interpretation; kaila-did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

nāme stuti-vāda śuni' prabhura haila duḥkha
sabāre niṣedhila,–ihāra nā dekhiha mukha

SYNONYMS

nāme-in the holy name of the Lord; stuti-vāda-exaggeration; śuni'-hearing; prabhura-of the Lord; haila-became; duḥkha-aggrieved; sabāre-unto everyone; niṣedhila-warned; ihāra-of him; nā-do not; dekhiha-see; mukha-face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa mahā-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the śāstras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vāda, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nāma-aparādha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a nāma-aparādha. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pāṣaṇḍī, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

sagaṇe sacele giyā kaila gaṅgā-snāna
bhaktira mahimā tāhāṅ karila vyākhyāna

SYNONYMS

sa-gaṇe-with His followers; sa-cele-without leaving the clothes; giyā-going; kaila-did; gaṅgā-snāna-bathing in the Ganges; bhaktira-of devotional service; mahimā-glories; tāhāṅ-there; karila-did; vyākhyāna-explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya took a bath in the Ganges with His companions. There He explained the glories of devotional service.

TEXT 75

jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa
kṛṣṇa-vaśa-hetu eka–prema-bhakti-rasa

SYNONYMS

jñāna-the path of speculative knowledge; karma-fruitive activities; yoga-the process of controlling the senses; dharme-in the activities, in such an occupation; nahe-is not; kṛṣṇa-Lord Kṛṣṇa; vaśa-pleased; kṛṣṇa-of Lord Kṛṣṇa; vaśa-for the pleasure; hetu-reason; eka-one; prema-love; bhakti-devotional service; rasa-such a mellow.

TRANSLATION

"By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

TEXT 76

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na-never; sādhayati-causes to remain satisfied; mām-Me; yogaḥ-the process of control; na-nor; sāṅkhyam-the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ-such an occupation; uddhava-My dear Uddhava; na-nor; svādhyāyaḥ-study of the Vedas; tapaḥ-austerities; tyāgaḥ-renunciation, acceptance of sannyāsa, or charity; yathā-as much as; bhaktiḥ-devotional service; mama-unto Me; ūrjitā-developed.

TRANSLATION

"[The Supreme Personality of Godhead, Kṛṣṇa, said:] 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Śrīmad-Bhāgavatam (11.14.20). The Bhagavad-gītā (Bg. 18.55) also declares, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in the Bhagavad-gītā (12.5) the Lord confirms, kleśo 'dhikataras teṣām avyaktāsakta-cetasām: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in Śrīmad-Bhāgavatam (1.2.11), brahmeti paramātmeti bhagavān iti śabdyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

TEXT 77

murārike kahe tumi kṛṣṇa vaśa kailā
śuniyā murāri śloka kahite lāgilā

SYNONYMS

murārike-unto Murāri; kahe-says; tumi-you; kṛṣṇa-Lord Kṛṣṇa; vaśa-satisfied; kaila-made; śuniyā-hearing; murāri-of the name Murāri; śloka-verse; kahite-to speak; lāgila-began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, ”You have satisfied Lord Kṛṣṇa.” Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam.

TEXT 78

kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ

SYNONYMS

kva-whereas; aham-I (am); daridraḥ-very poor; pāpīyān-sinful; kva-whereas; kṛṣṇaḥ-the Supreme Personality of Godhead; śrī-niketanaḥ-the shelter of the goddess of fortune; brahma-bandhuḥ-a caste brāhmaṇa without brahminical qualifications; iti-thus; sma-certainly; aham-I (am); bāhubhyām-by the arms; parirambhitaḥ-embraced.

TRANSLATION

” ’Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms.’ ”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from Śrīmad-Bhāgavatam clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of brahmaṇas, and he was a learned scholar and a class friend of Kṛṣṇa’s, yet he considered himself unfit to be strictly called a brāhmaṇa. He called himself a brahma-bandhu, meaning ”one born in a brāhmaṇa family but not brahminically qualified.” Because of His great respect for brāhmaṇas, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular brāhmaṇa but a brahma-bandhu, or friend of a brāhmaṇa family. Murāri Gupta could not be called even a brahma-bandhu because he was born of a vaidya family and according to the social structure was therefore considered a śūdra. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura’s elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves brahma-bandhus. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

yāre dekha, tāre kaha ’kṛṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa

”Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country.” (Cc. Madhya 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about Bhagavad-gītā As It Is. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 79

eka-dina prabhu saba bhakta-gaṇa lañā
saṅkīrtana kari’ vaise śrama-yukta hañā

SYNONYMS

eka-dina-one day; prabhu-the Lord; saba-all; bhakta-gaṇa-devotees; lañā-taking into company; saṅkīrtana-chanting the Hare Kṛṣṇa mantra; kari’-doing so; vaise-sat; śrama-yukta-feeling fatigued; hañā-thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

TEXT 80

eka āmra-bīja prabhu aṅgane ropila
tat-kṣaṇe janmila vṛkṣa bāḍite lāgila

SYNONYMS

eka-one; āmra-bīja-seed of a mango; prabhu-the Lord; aṅgane-in the yard; ropila-sowed; tat-kṣaṇe-immediately; janmila-fructified; vṛkṣa-a tree; bāḍite-to grow; lāgila-began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

TEXT 81

dekhite dekhite vṛkṣa ha-ila phalita
pākila aneka phala, sabei vismita

SYNONYMS

dekhite dekhite-as people were seeing; vṛkṣa-the tree; ha-ila-became; phalita-fully grown with fruits; pākila-ripened; aneka-many; phala-fruits; sabei-every one of them; vismita-struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

TEXT 82

śata dui phala prabhu śīghra pāḍāila
prakṣālana kari’ kṛṣṇe bhoga lāgāila

SYNONYMS

śata-hundred; dui-two; phala-fruits; prabhu-the Lord; śīghra-very soon; pāḍāila-caused to be picked up; prakṣālana-washing; kari'-doing; kṛṣṇe-to Lord Kṛṣṇa; bhoga-offering; lāgāila-made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

TEXT 83

rakta-pīta-varṇa,–nāhi aṣṭhi-valkala
eka janera peṭa bhare khāile eka phala

SYNONYMS

rakta-pīta-varṇa-the mangoes were red and yellow in color; nāhi-there was none; aṣṭhi-seed; valkala-or skin; eka-one; janera-man's; peṭa-belly; bhare-filled up; khāile-if he would eat; eka-one; phala-fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84

dekhiyā santuṣṭa hailā śacīra nandana
sabāke khāoyāla āge kariyā bhakṣaṇa

SYNONYMS

dekhiyā-seeing this; santuṣṭa-satisfied; hailā-became; śacīra-of mother Śacī; nandana-son; sabāke-everyone; khāoyāla-made to eat; āge-in the beginning; kariyā-doing; bhakṣaṇa-eating Himself.

TRANSLATION

Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

TEXT 85

aṣṭhi-valkala nāhi,–amṛta-rasamaya
eka phala khāile rase udara pūraya

SYNONYMS

aṣṭhi-seed; valkala-skin; nāhi-there is none; amṛta-nectar; rasa-maya-full of juice; eka-one; phala-fruit; khāile-if one eats; rase-with the juice; udara-belly; pūraya-fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

TEXT 86

ei-mata pratidina phale bāra māsa
vaiṣṇava khāyena phala,–prabhura ullāsa

SYNONYMS

ei-mata-in this way; prati-dina-every day; phale-fruit grew; bāra-twelve; māsa-months; vaiṣṇava-the Vaiṣṇavas; khāyena-eat; phala-the fruits; prabhura-the Lord's; ullāsa-satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

TEXT 87

ei saba līlā kare śacīra nandana
anya loka nāhi jāne vinā bhakta-gaṇa

SYNONYMS

ei saba-all these; līlā-pastimes; kare-performed; śacīra-of mother Śacī; nandana-son; anya loka-other people; nāhi-do not; jāne-know; vinā-except; bhakta-gaṇa-the devotees.

TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āma-ghāṭā.

TEXT 88

ei mata bāra-māsa kīrtana-avasāne
āmra-mahotsava prabhu kare dine dine

SYNONYMS

ei mata-in this way; bāra-māsa-for twelve months; kīrtana-chanting of the Hare Kṛṣṇa mantra; avasāne-at the end; āmra-mahā-utsava-festival of eating mangoes; prabhu-the Lord; kare-performs; dine dine-every day.

TRANSLATION

In this way the Lord Performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute prasāda at the end of kīrtana performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some prasāda to the audience after performing kīrtana.

TEXT 89

kīrtana karite prabhu āila megha-gaṇa
āpana-icchāya kaila megha nivāraṇa

SYNONYMS

kīrtana-saṅkīrtana; karite-performing; prabhu-the Lord; āila-there was; megha-gaṇa-bunches of clouds; āpana-icchāya-by self-will; kaila-made; megha-of the clouds; nivāraṇa-stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kīrtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing saṅkīrtana a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as Meghera-cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the Meghera-cara. The Madhya-khaṇḍa of the Caitanya-maṅgala also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His karatālas in His hands and personally began chanting the Hare Kṛṣṇa mantra, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

eka-dina prabhu śrīvāsere ājñā dila
'bṛhat sahasra-nāma' paḍa, śunite mana haila

SYNONYMS

eka-dina-one day; prabhu-the Lord; śrīvāsere-unto Śrīvāsa Ṭhākura; ājñā-order; dila-gave; bṛhat-great; sahasra-nāma-one thousand names; paḍa-read; śunite-to hear; mana-mind; haila-wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Ṭhākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

TEXT 91

paḍite āilā stave nṛsiṁhera nāma
śuniyā āviṣṭa hailā prabhu gauradhāma

SYNONYMS

paḍite-while reading; āilā-came; stave-in the prayer; nṛsiṁhera-of Lord Nṛsiṁha; nāma-the holy name; śuniyā-hearing; āviṣṭa-absorbed; hailā-became; prabhu-Lord; gaura-dhāma-Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT

The Caitanya-maṅgala, Madhya-khaṇḍa, describes this incident as follows: Śrīvāsa Paṇḍita was performing the śrāddha ceremony of his father, and as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

TEXT 92

nṛsiṁha-āveśe prabhu hāte gadā lañā
pāṣaṇḍī mārite yāya nagare dhāiyā

SYNONYMS

nṛsiṁha-āveśe-in the ecstatic mood of Lord Nṛsiṁha; prabhu-the Lord; hāte-in His hand; gadā-club; lañā-taking; pāṣaṇḍī-the atheists; mārite-to kill; yāya-goes; nagare-in the city; dhāiyā-running.

TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

TEXT 93

nṛsīṁha-āveśa dekhi' mahā-tejomaya
patha chāḍi' bhāge loka pāñā baḍa bhaya

SYNONYMS

nṛsiṁha-āveśa-the ecstasy of Lord Nṛsiṁhadeva; dekhi'-seeing; mahā-tejo-maya-very fierce; patha chāḍi'-giving up the road; bhāge-run away; loka-all people; pāñā-getting; baḍa-very; bhaya-afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

TEXT 94

loka-bhaya dekhi' prabhura bāhya ha-ila
śrīvāsa-gṛhete giyā gadā phelāila

SYNONYMS

loka-bhaya-the fearful people; dekhi'-seeing this; prabhura-of the Lord; bāhya-external sense; ha-ila-appeared; śrīvāsa-gṛhete-in the house of Śrīvāsa Paṇḍita; giyā-going there; gadā-the club; phelāila-threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

TEXT 95

śrīvāse kahena prabhu kariyā viṣāda
loka bhaya pāya,–mora haya aparādha

SYNONYMS

śrīvāse-unto Śrīvāsa Ṭhākura; kahena-says; prabhu-the Lord; kariyā-becoming; viṣāda-morose; loka-people; bhaya pāya-become afraid; mora-My; haya-there is; aparādha-offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

TEXT 96

śrīvāsa balena,–ye tomāra nāma laya
tāra koṭi aparādha saba haya kṣaya

SYNONYMS

śrīvāsa balena-Śrīvāsa Paṇḍita said; ye-anyone who; tomara-Your; nāma-holy name; laya-takes; tāra-his; koṭi-ten million; aparādha-offenses; saba-all; haya-become; kṣaya-vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

TEXT 97

aparādha nāhi, kaile lokera nistāra
ye tomā' dekhila, tāra chuṭila saṁsāra

SYNONYMS

aparādha-offense; nāhi-did not; kaile-committed; lokera-of the people; nistāra-liberation; ye-anyone who; tomā'-You; dekhila-saw; tāra-his; chuṭila-became free; saṁsāra-material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsiṁhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

eta bali' śrīvāsa karila sevana
tuṣṭa hañā prabhu āilā āpana-bhavana

SYNONYMS

eta bali'-saying this; śrīvāsa-Śrīvāsa Ṭhākura; karila-did; sevana-worship; tuṣṭa-satisfied; hañā-becoming; prabhu-the Lord; āilā-came back; āpana-bhavana-to His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

āra dina śiva-bhakta śiva-guṇa gāya
prabhura aṅgane nāce, ḍamaru bājāya

SYNONYMS

āra dina-another day; śiva-bhakta-a devotee of Lord Śiva; śiva-guṇa-the qualities of Lord Śiva; gāya-chants; prabhura-of Lord Caitanya; aṅgane-in the courtyard; nāce-dances; ḍamaru-a kind of musical instrument; bājāyā-plays on it.

TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

TEXT 100

maheśa-āveśa hailā śacīra nandana
tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa

SYNONYMS

maheśa-aveśa-in the mood of Lord Śiva; hailā-became; śacīra-of mother Śacī; nandana-son; tāra skandhe-on his shoulder; caḍi-getting on; nṛtya-dance; kaila-did; bahu-kṣaṇa-for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of acintya-bhedābheda-tattva, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in the Bhagavad-gītā (9.4): mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. Everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva one is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

āra dina eka bhikṣuka āilā māgite
prabhura nṛtya dekhi nṛtya lāgila karite

SYNONYMS

āra-another; dina-day; eka-one; bhikṣuka-beggar; āilā-came; māgite-to beg; prabhura-of the Lord; nṛtya-dancing; dekhi-seeing; nṛtya-dancing; lāgila-began; karite-to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

TEXT 102

prabhu-saṅge nṛtya kare parama ullāse
prabhu tāre prema dila, prema-rase bhāse

SYNONYMS

prabhu-saṅge-along with the Lord; nṛtya kare-was dancing; parama-very; ullāse-in satisfaction; prabhu-the Lord; tāre-him; prema-love of Godhead; dila-delivered; prema-rase-in the mellows of love of God; bhāse-began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellows of love of Godhead.

TEXT 103

āra dine jyotiṣa sarva-jña eka āila
tāhāre sammāna kari' prabhu praśna kaila

SYNONYMS

āra dine-some other day; jyotiṣa-an astrologer; sarva-jña-who knows everything; eka-one; āila-came there; tāhāre-unto him; sammāna kari'-giving all honor; prabhu-the Lord; praśna-question; kaila-put.

TRANSLATION

On another day an astrologer came who was supposed to know everything-past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such brāhmaṇas went from door to door to distribute their knowledge. A brāhmaṇa would first go to a householder's home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brāhmaṇa as a physician, and the brāhmaṇa would give instruction and some medicine. Often, since the brāhmaṇas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brāhmaṇa appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified brāhmaṇa who knew the astrological science perfectly. Although brāhmaṇas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brāhmaṇas would visit householders like humble beggars, and people would derive great benefit from the mercy of such brāhmaṇas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brāhmaṇas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brāhmaṇas. If they are actually trained as perfect brāhmaṇas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brāhmaṇas. Therefore the Bhagavad-gītā (4.13) gives special stress to the division of society (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ). Unfortunately some people are now claiming to be brāhmaṇas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

ke āchiluṅ āmi pūrva janme kaha gaṇi'
gaṇite lāgilā sarva-jña prabhu-vākya śuni'

SYNONYMS

ke āchiluṅ āmi-who I was; pūrva janme-in My previous birth; kaha-please say; gaṇi'-by your astrological calculation; gaṇite-to calculate; lāgilā-began; sarva-jña-a man who knows past, present and future; prabhu-vākya-the words of Lord Caitanya; śuni'-hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern Western astrologers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still-existing treatise called the Bhṛgu-saṁhitā describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The brāhmaṇas who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The brāhmaṇa would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the brāhmaṇa. In a perfect human society, perfect knowledge in any science-medical, astrological, ecclesiastical and so on-is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

TEXT 105

gaṇi' dhyāne dekhe sarva-jña,–mahā-jyotirmaya
ananta vaikuṇṭha-brahmāṇḍa–sabāra āśraya

SYNONYMS

gaṇi'-by calculation; dhyāne-by meditation; dekhe-sees; sarva-jña-knower of everything; mahā-jyotir-maya-highly effulgent body; ananta-unlimited; vaikuṇṭha-spiritual world; brahmāṇḍa-planets; sabāra-of all of them; āśraya-shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT

Here we get some information of the Vaikuṇṭha world, or spiritual world. Vaikuṇṭha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

As there are many planets within the material world, there are many millions of planets, called Vaikuṇṭhalokas, in the spiritual world. All these Vaikuṇṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the Brahma-saṁhitā (yasya prabhā prabhavato jagad-aṇḍa-koṭi-), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

parama-tattva, para-brahma, parama-īśvara
dekhi' prabhura mūrti sarva-jña ha-ila phāṅphara

SYNONYMS

parama-tattva-the Supreme Truth; para-brahma-the Supreme Brahman; parama-īśvara-the Supreme Lord; dekhi'-seeing; prabhura-of the Lord; mūrti-form; sarva-jña-the all-knowing astrologer; ha-ila-became; phāṅphara-confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in the Bhagavad-gītā (10.8), mattaḥ sarvaṁ pravartate: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person, or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

balite nā pāre kichu, mauna ha-ila
prabhu punaḥ praśna kaila, kahite lāgila

SYNONYMS

balite-to say; nā pāre-is not able; kichu-anything; mauna-silent; ha-ila-became; prabhu-the Lord; punaḥ-again; praśna-question; kaila-put; kahite-to speak; lāgila-began.

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

pūrva janme chilā tumi jagat-āśraya
paripūrṇa bhagavān–sarvaiśvaryamaya

SYNONYMS

pūrva janme-in the previous birth; chilā-were; tumi-You; jagat-universe; āśraya-shelter; paripūrṇa-with full potencies; bhagavān-the Supreme Personality of Godhead; sarva-aiśvarya-maya-full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

TEXT 109

pūrve yaiche chilā tumi ebeha se-rūpa
durvijñeya nityānanda–tomāra svarūpa

SYNONYMS

pūrve-in the past; yaiche-as much as; chilā-You were; tumi-You; ebeha-now also; se-rūpa-the same thing; durvijñeya-inconceivable; nityānanda-eternal happiness; tomāra-Your; svarūpa-identity.

TRANSLATION

”You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness.”

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the śāstras. It is not that anyone and everyone can become God without proof from śāstras.

TEXT 110

prabhu hāsi' kailā,–tumi kichu nā jānilā
pūrve āmi āchilāṅ jātite goyālā

SYNONYMS

prabhu-the Lord; hāsi'-smiling; kailā-said; tumi-you; kichu-anything; nā-not; jānilā-know; pūrve-in the past; āmi-I; āchilāṅ-was; jātite-by caste; goyālā-cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. ”My dear sir,” He said, ”I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

TEXT 111

gopa-gṛhe janma chila, gābhīra rākhāla
sei puṇye hailāṅ ebe brāhmaṇa-chāoyāla

SYNONYMS

gopa-gṛhe-in the house of a cowherd; janma-birth; chila-there was; gābhīra-of the cows; rākhāla-protector; sei puṇye-by those pious activities; hailāṅ-became; ebe-now; brāhmaṇa-of a brāhmaṇa; chāoyāla-son.

TRANSLATION

”In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brāhmaṇa.”

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be brāhmaṇas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

sarva-jña kahe āmi tāhā dhyāne dekhilāṅ
tāhāte aiśvarya dekhi' phāṅphara ha-ilāṅ

SYNONYMS

sarva-jña-the all-knowing astrologer; kahe-says; āmi-I; tāhā-that; dhyāne-in meditation; dekhilāṅ-saw; tāhāte-there; aiśvarya-opulence; dekhi'-by seeing; phāṅphara-confused; ha-ilāṅ-became.

TRANSLATION

The astrologer said, ”What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

TEXT 113

sei-rūpe ei-rūpe dekhi ekākāra
kabhu bheda dekhi, ei māyāya tomāra

SYNONYMS

sei-rūpe-in that form; ei-rūpe-in this form; dekhi-I see; eka-ākāra-one form; kabhu-sometimes; bheda-difference; dekhi-I see; ei-this; māyāya tomāra-Your māyā.

TRANSLATION

”I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy.”

PURPORT

Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

TEXT 114

ye hao, se hao tumi, tomāke namaskāra
prabhu tāre prema diyā kaila puraskāra

SYNONYMS

ye hao-whatever You are; se hao tumi-whatever You may be; tomāke-unto You; namaskāra-my obeisances; prabhu-the Lord; tāre-unto him; prema-love of Godhead; diyā-delivered; kaila-did; puraskāra-honor.

TRANSLATION

The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the Caitanya-bhāgavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the Caitanya-bhāgavata did not mention he has especially mentioned in Caitanya-caritāmṛta.

TEXT 115

eka dina prabhu viṣṇu-maṇḍape vasiyā
'madhu āna', 'madhu āna' balena ḍākiyā

SYNONYMS

eka dina-one day; prabhu-the Lord; viṣṇu-maṇḍape-in the corridor of a Viṣṇu temple; vasiyā-sitting; madhu āna-bring honey; madhu āna-bring honey; balena-says; ḍākiyā-calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"

TEXT 116

nityānanda-gosāñi prabhura āveśa jānila
gaṅgā-jala-pātra āni' sammukhe dharila

SYNONYMS

nityānanda-gosāñi-Lord Nityānanda Prabhu; prabhura-of the Lord; āveśa-ecstasy; jānila-could understand; gaṅgā-jala-Ganges water; pātra-pot; āni'-bringing; sammukhe-in front; dharila-placed it.

TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

TEXT 117

jala pāna kariyā nāce hañā vihvala
yamunākarṣaṇa-līlā dekhaye sakala

SYNONYMS

jala-water; pāna kariyā-after drinking; nāce-dances; hañā-becoming; vihvala-ecstatic; yamunā-ākarṣaṇa-attracting the river Yamunā; līlā-pastimes; dekhaye-sees; sakala-everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamunā.

PURPORT

Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the river Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunākarṣaṇa-līlā. In this līlā, Baladeva was accompanied by His girlfriends. After drinking a honey beverage called Vāruṇī, He wanted to jump into the Yamunā and swim with the girls. It is stated in Śrīmad-Bhāgavatam (10.65.25-30, 33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the, order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunākarṣaṇa-līlā. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

vahasi vapuṣi viśade vasanaṁ jaladābhaṁ
halahati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagad-īśa hare

TEXT 118

mada-matta-gati baladeva-anukāra
ācārya śekhara tāṅre dekhe rāmākāra

SYNONYMS

mada-matta-being intoxicated by drinking Vāruṇī; gati-movement; baladeva-Lord Baladeva; anukāra-imitating; ācārya-Advaita Ācārya; śekhara-at the head; tāṅre-Him; dekhe-sees; rāma-ākāra-in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

TEXT 119

vanamālī ācārya dekhe soṇāra lāṅgala
sabe mili' nṛtya kare āveśe vihvala

SYNONYMS

vanamālī ācārya-of the name Vanamālī Ācārya; dekhe-sees; soṇāra-made of gold; lāṅgala-plow; sabe-all; mili'-meeting together; nṛtya-dance; kare-perform; āveśe-in ecstasy; vihvala-overwhelmed.

TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

ei-mata nṛtya ha-ila cāri prahara
sandhyāya gaṅgā-snāna kari' sabe gelā ghara

SYNONYMS

ei-mata-in this way; nṛtya-dancing; ha-ila-was performed; cāri-four; prahara-a period of time lasting three hours; sandhyāya-in the evening; gaṅgā-snāna-taking bath in the Ganges; kari'-finishing; sabe-all; gelā-returned; ghara-home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

TEXT 121

nagariyā loke prabhu yabe ājñā dilā
ghare ghare saṅkīrtana karite lāgilā

SYNONYMS

nagariyā-citizens; loke-all the people; prabhu-the Lord; yabe-when; ājñā-order; dilā-gave; ghare ghare-in each and every home; saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; karite-to perform; lāgilā-began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

TEXT 122

'haraye namaḥ, kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana'

SYNONYMS

haraye namaḥ-I offer my respectful obeisances to Lord Hari; kṛṣṇa-O Kṛṣṇa; yādavāya-unto the descendant of the Yadu dynasty; namaḥ-all obeisances; gopāla-of the name Gopāla; govinda-of the name Govinda; rāma-of the name Rāma; śrī-madhusūdana-of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.] "Haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

TEXT 123

mṛdaṅga-karatāla saṅkīrtana-mahādhvani
'hari' 'hari'–dhvani vinā anya nāhi śuni

SYNONYMS

mṛdaṅga-drum; karatāla-hand bells; saṅkīrtana-chanting of the holy name of the Lord; mahā-dhvani-great vibration; hari-the Lord; hari-the Lord; dhvani-sound; vinā-except; anya-another; nāhi-not; śuni-one can hear.

TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words "Hari! Hari!" and the beating of the mrdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yādavāya namaḥ, for this song was a favorite of Śrī Caitanya Mahāprabhu's. But all such saṅkīrtana must be preceded by the chanting of the holy names of the five tattvas-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. We are already accustomed to chant these two mantras-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines-namely, haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana-should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

TEXT 124

śuniyā ye kruddha haila sakala yavana
kājī-pāśe āsi' sabe kaila nivedana

SYNONYMS

śuniyā-by hearing; ye-that; kruddha-angry; haila-became; sakala-all; yavana-Muslims; kājī-pāśe-in the court of the Kazi, or magistrate; āsi'-coming; sabe-all; kaila-made; nivedana-petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadarā, or city magistrate, was called the kājī (Kazi). The jamidāras (Zamindars), or landholders (maṇḍalerās), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi's samādhi.

TEXT 125

krodhe sandhyā-kāle kājī eka ghare āila
mṛdaṅga bhāṅgiyā loke kahite lāgila

SYNONYMS

krodhe-in anger; sandhyā-kāle-in the evening; kājī-the Chand Kazi; eka ghare-in one home; āila-came; mṛdaṅga-drum; bhāṅgiyā-breaking; loke-unto the people; kahite-to speak; lāgila-began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.

TEXT 126

eta-kāla keha nāhi kaila hinduyāni
ebe ye udyama cālāo kāra bala jāni'

SYNONYMS

eta-kāla-so long; keha-anyone; nāhi-not; kaila-performed; hinduyāni-regulative principles of the Hindus; ebe-now; ye-that; udyama-endeavor; cālāo-you propagate; kāra-whose; bala-strength; jāni'-I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

PURPORT

It appears that from the aggression of Baktiyār Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa mahā-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

TEXT 127

keha kīrtana nā kariha sakala nagare
āji āmi kṣamā kari' yāitechoṅ ghare

SYNONYMS

keha-anyone; kīrtana-chanting of the Hare Kṛṣṇa mahā-mantra; nā-do not; kariha-perform; sakala nagare-in the whole town; āji-today; āmi-I; kṣamā kari'-excusing; yāitechoṅ-am returning; ghare-home.

TRANSLATION

"No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping saṅkīrtana in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our saṅkīrtana movement is really authorized, for if saṅkīrtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the saṅkīrtana movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the saṅkīrtana movement we are executing all over the world, and this proves that our saṅkīrtana movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 128

āra yadi kīrtana karite lāga pāimu
sarvasva daṇḍiyā tāra jāti ye la-imu

SYNONYMS

āra-again; yadi-if; kīrtana-chanting of the Hare Kṛṣṇa mahā-mantra; karite-to do; lāga-contact; pāimu-I shall take; sarva-sva-all possessions; daṇḍiyā-chastising; tāra-his; jāti-caste; ye-that; la-imu-I shall take.

TRANSLATION

”The next time I see someone performing such saṅkīrtana, I shall certainly chastise him by not only confiscating all his property but also converting him into a Muslim.”

PURPORT

To convert a Hindu into a Muslim was an easy affair in those days. If a Muslim simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Muslim. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Muslims by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Muslim, there was no chance of his being reformed. In this way the Muslim population in India increased. None of the Muslims came from outside; social customs somehow or other forced Hindus to become Muslims, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Muslims to avoid the tax. In this way the Muslim population in India increased. Chand Kazi threatened to convert the people into Muslims by the simple process of sprinkling water on their bodies.

TEXT 129

eta bali' kājī gela,–nagariyā loka
prabhu-sthāne nivedila pāñā baḍa śoka

SYNONYMS

eta bali'-thus saying; kājī-the magistrate; gela-returned; nagariyā loka-the citizens in general; prabhu-sthāne-before the Lord; nivedila-submitted; pāñā-getting; baḍa-very; śoka-shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

TEXT 130

prabhu ājñā dila–yāha karaha kīrtana
muñi saṁhārimu āji sakala yavana

SYNONYMS

prabhu-the Lord; ājñā dila-ordered; yāha-go; karaha-and perform; kīrtana-saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra; muñi-I; saṁhārimu-shall kill; āji-today; sakala-all; yavana-the Muslims.

TRANSLATION

Lord Caitanya ordered, ”Go peform saṅkīrtana! Today I shall kill all the Muslims!”

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

TEXT 131

ghare giyā saba loka karaye kīrtana
kājīra bhaye svacchanda nahe, camakita mana

SYNONYMS

ghare giyā-returning home; saba-all; loka-citizens; karaye-performed; kīrtana-saṅkīrtana; kājīra-of the Kazi; bhaye-from fear; svacchanda-carefree; nahe-not; camakita-always full of anxieties; mana-the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

TEXT 132

tā-sabhāra antare bhaya prabhu mane jāni
kahite lāgilā loke śīghra ḍāki' āni'

SYNONYMS

tā-sabhāra-of all of them; antare-in the mind; bhaya-fear; prabhu-the Lord; mane-in the mind; jāni-understanding; kahite-to speak; lāgilā-began; loke-to the people; śīghra-very soon; ḍāki'-calling; āni'-bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

nagare nagare āji karimu kīrtana
sandhyā-kāle kara sabhe nagara-maṇḍana

SYNONYMS

nagare-from town; nagare-to town; āji-today; karimu-I shall perform; kīrtana-chanting of the Hare Kṛṣṇa mahā-mantra; sandhyā-kāle-in the evening; kara-do; sabhe-all; nagara-of the city; maṇḍana-decoration.

TRANSLATION

”In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words nagare nagare are significant. Śrī Caitanya Mahāprabhu wanted to perform kīrtana in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

sandhyāte deuṭi sabe jvāla ghare ghare
dekha, kona kājī āsi’ more mānā kare

SYNONYMS

sandhyāte-in the evening; deuṭi-lamps; sabe-everyone; jvāla-light up; ghare ghare-in each and every home; dekha-just wait and see; kona-which kind; kājī-magistrate; āsi’-coming; more-unto Me; mānā kare-orders Me to stop.

TRANSLATION

”In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana.”

TEXT 135

eta kahi’ sandhyā-kale cāle gaurarāya
kīrtanera kaila prabhu tina sampradāya

SYNONYMS

eta kahi’-saying this; sandhyā-kāle-in the evening; cale-went out; gaura-rāya-Gaurasundara; kīrtanera-of performing saṅkīrtana; kaila-made; prabhu-the Lord; tina-three; sampradāya-parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

PURPORT

This is a scheme for performing kīrtana in a procession. During Śrī Caitanya Mahāprabhu’s time, one party was composed of twenty-one men: four people playing mṛdaṅgas, one leading the chanting, and sixteen others striking karatālas, responding to the leading chanter. If many men join the saṅkīrtana movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

TEXT 136

āge sampradāye nṛtya kare haridāsa
madhye nāce ācārya-gosāñi parama ullāsa

SYNONYMS

āge-in front; sampradāye-in the party; nṛtya-dancing; kare-does; haridāsa-Ṭhākura Haridāsa; madhye-in the middle; nāce-dances; ācārya-gosāñi-Śrī Advaita Ācārya; parama-very; ullāsa-happy.

TRANSLATION

In the front party danced Ṭhākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilition.

TEXT 137

pāche sampradāye nṛtya kare gauracandra
tāṅra saṅge nāci’ bule prabhu nityānanda

SYNONYMS

pāche-at the rear; sampradāye-in the party; nṛtya-dancing; kare-does; gauracandra-Lord Gaurāṅga; tāṅra-His; saṅge-along with; nāci’-dancing; bule-moves; prabhu-Lord; nityānanda-of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya’s dancing.

TEXT 138

vṛndāvana-dāsa ihā ’caitanya-maṅgale’
vistāri’ varṇiyāchena, prabhu-kṛpā-bale

SYNONYMS

vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura; ihā-this; caitanya-maṅgale-in his book named Caitanya-maṅgala; vistāri’-elaborately; varṇiyāchena-has described; prabhu-of the Lord; kṛpā-bale-by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident in his Caitanya-maṅgala.

TEXT 139

ei mata kīrtana kari’ nagare bhramilā
bhramite bhramite sabhe kājī-dvāre gelā

SYNONYMS

ei mata-in this way; kīrtana-congregational chanting; kari’-executing; nagare-in the city; bhramilā-circumambulated; bhramite bhramite-while thus moving; sabhe-all of them; kājī-dvāre-at the door of the Kazi; gelā-reached.

TRANSLATION

Peforming kīrtana in this way, circumambulating through every nook and corner of the city, they finilly reached the door of the Kazi.

TEXT 140

tarja-garja kare loka, kare kolāhala
gauracandra-bale loka praśraya-pāgala

SYNONYMS

tarja-garja-murmuring in anger; kare-do; loka-the people; kare-do; kolāhala-roaring; gauracandra-of Lord Śrī Caitanya Mahāprabhu; bale-by the power; loka-people; praśraya-pāgala-became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform kīrtana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

TEXT 141

kīrtanera dhvanite kājī lukāila ghare
tarjana garjana śuni' nā haya bāhire

SYNONYMS

kīrtanera-of the saṅkīrtana movement; dhvanite-by the sound; kājī-the Chand Kazi; lukāila-hid himself; ghare-in the room; tarjana-murmuring; garjana-protesting; śuni'-hearing; nā-does not; haya-come out; bāhire-outside.

TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform saṅkīrtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa mahā-mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. Śrīmad-Bhāgavatam states that in the Age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and government ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the sankīrtana movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government-a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa mahā-mantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The saṅkīrtana movement started by Śrī Caitanya Mahāprabhu is described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghāṭa, or bathing place, He danced more and more. Then He proceeded to Mādhāi's ghāṭa. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇā-ghāṭa, the Nāgariyā-ghāṭa, and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

TEXT 142

uddhata loka bhāṅge kājīra ghara-puṣpavana
vistāri' varṇilā ihā dāsa-vṛndāvana

SYNONYMS

uddhata-agitated; loka-persons; bhāṅge-break; kājīra-of the Kazi; ghara-house; puṣpa-vana-flower garden; vistāri'-elaborately; varṇilā-described; ihā-this; dāsa-vṛndāvana-Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

TEXT 143

tabe mahāprabhu tāra dvārete vasilā
bhavya-loka pāṭhāiyā kājīre bolāilā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; tāra dvārete-at the Kazi's door; vasilā-sat down; bhavya-loka-respectable persons; pāṭhāiyā-sending; kājīre-unto the Kazi; bolāilā-had them call.

TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

TEXT 144

dūra ha-ite āilā kājī māthā noyāiyā
kājīre vasāilā prabhu sammāna kariyā

SYNONYMS

dūra ha-ite-from a distant place; āilā-came; kājī-the Kazi; māthā-head; noyāiyā-bowed down; kājīre-unto the Kazi; vasāilā-gave a seat; prabhu-the Lord; sammāna-respect; kariyā-offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our saṅkīrtana movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

TEXT 145

prabhu balena,–āmi tomāra āilāma abhyāgata
āmi dekhi' lukāilā,–e-dharma kemata

SYNONYMS

prabhu balena-the Lord said; āmi-I; tomāra-your; āilāma-have come; abhyāgata-guest; āmi-Me; dekhi'-seeing; lukāilā-you disappeared; e-dharma kemata-what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

TEXT 146

kājī kahe–tumi āisa kruddha ha-iyā
tomā śānta karāite rahinu lukāiyā

SYNONYMS

kājī kahe-the Kazi replied; tumi-You; āisa-have come; kruddha-angry; ha-iyā-being; tomā-You; śānta-pacified; karāite-to make; rahinu-I remained; lukāiyā-hiding out of sight.

TRANSLATION

The Kazi replied, "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

TEXT 147

ebe tumi śāntā haile, āsi, mililāṅ
bhāgya mora,–tomā hena atithi pāilāṅ

SYNONYMS

ebe-now; tumi-You; śānta-pacified; haile-have become; āsi'-coming; mililāṅ-I have met (You); bhāgya mora-it is my great fortune; toma-You; hena-like; atithi-guest; pāilāṅ-I have received.

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

TEXT 148

grāma-sambandhe 'cakravartī' haya mora cācā
deha-sambandhe haite haya grāma-sambandha sāṅcā

SYNONYMS

grāma-sambandhe-in our neighborhood relationship; cakravartī-Your grandfather Nīlāmbara Cakravartī; haya-becomes; mora-my; cācā-uncle; deha-sambandhe-in a bodily relationship; haite-than; haya-becomes; grāma-sambandha-neighborhood relationship; sāṅcā-more powerful.

TRANSLATION

"In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name cācā or kākā, "uncle," and men of the same age called each other dādā, "brother." The relationship was very friendly. There were even invitations from Muslim houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

TEXT 149

nīlāmbara cakravartī haya tomāra nānā
se-sambandhe hao tumi āmāra bhāginā

SYNONYMS

nīlāmbara cakravartī-of the name Nīlāmbara Cakravartī; haya-becomes; tomāra-Your; nānā-maternal grandfather; se-sambandhe-by such a relationship; hao-become; tumi-You; āmāra-my; bhāginā-nephew (the son of my sister).

TRANSLATION

"Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

bhāgināra krodha māmā avaśya sahaya
mātulera aparādha bhāginā nā laya

SYNONYMS

bhāgināra-of the nephew; krodha-anger; māmā-maternal uncle; avaśya-certainly; sahaya-tolerates; mātulera-of the maternal uncle; aparādha-offense; bhāginā-the nephew; nā-does not; laya-accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

TEXT 151

ei mata duṅhāra kathā haya ṭhāre-ṭhore
bhitarera artha keha bujhite nā pāre

SYNONYMS

ei mata-in this way; duṅhāra-of both of them; kathā-conversation; haya-took place; ṭhāre-ṭhore-with different indications; bhitarera-inner; artha-meaning; keha-anyone; bujhite-to understand; nā pāre-is not able.

TRANSLATION

In this way the Kazi and the Lord talked with each other with various indications, but no outsider could understand the inner meaning of their conversation.

TEXT 152

prabhu kahe,–praśna lāgi' āilāma tomāra sthāne
kājī kahe,–ājñā kara, ye tomāra mane

SYNONYMS

prabhu kahe-the Lord said; praśna lāgi'-just to inquire from you; āilāma-I have come; tomāra sthāne-at your place; kājī kahe-the Kazi replied; ājñā kara-just order me; ye-whatever; tomāra mane-(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

TEXT 153

prabhu kahe,–go-dugdha khāo, gābhī tomāra mātā
vṛṣa anna upajāya, tāte teṅho pitā

SYNONYMS

prabhu kahe-the Lord said; go-dugdha khāo-you drink cows' milk; gābhī-the cow (is); tomāra-your; mātā-mother; vṛṣa-the bull; anna-grains; upajaya-produces; tāte-therefore; teṅho-he; pitā-(is) your father.

TRANSLATION

The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

TEXT 154

pitā-mātā māri' khāo–ebā kon dharma
kon bale kara tumi e-mata vikarma

SYNONYMS

pitā-mātā-father and mother; māri'-killing; khāo-you eat; ebā-this; kon-what kind of; dharma-religion; kon bale-on what strength; kara-do; tumi-you; e-mata-such; vikarma-sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Muslim Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Muslim religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to śāstra the cow is our mother. Thus the Muslims' cow-killing was challenged by Śrī Caitanya Mahāprabhu.

TEXT 155

kājī kahe,–tomāra yaiche veda-purāṇa
taiche āmāra śāstra–ketāva 'korāṇa'

SYNONYMS

kājī kahe-the Kazi replied; tomāra-Your; yaiche-as much as; veda-purāṇa-the Vedas and Purāṇas; taiche-similarly; āmāra-our; śāstra-scripture; ketāva-the holy book; korāṇa-the Koran.

TRANSLATION

The Kazi replied, "As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Muslims support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Muslims' cow-killing and bull-killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

sei śāstre kahe,–pravṛtti-nivṛtti-mārga-bheda
nivṛtti-mārge jīva-mātra-vadhera niṣedha

SYNONYMS

sei śāstre-in the scripture (the Koran); kahe-it is ordered; pravṛtti-of attachment; nivṛtti-of detachment; mārga-ways; bheda-difference; nivṛtti-of detachment; mārge-on the path; jīva-mātra-of any living entity; vadhera-of killing; niṣedha-prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement-through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

TEXT 157

pravṛtti-mārge go-vadha karite vidhi haya
śāstra-ājñāya vadha kaile nāhi pāpa-bhaya

SYNONYMS

pravṛtti-mārge-on the path of attachment; go-vadha-the killing of cows; karite-to execute; vidhi-regulative principles; haya-there are; śāstra-ājñāya-on the order of the scripture; vadha-killing; kaile-if one commits; nāhi-there is no; pāpa-bhaya-fear of sinful activities.

TRANSLATION

"On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."

PURPORT

The word śāstra is derived from the dhātu, or verbal root, śas. Śas-dhātu pertains to controlling or ruling. A government's ruling through force or weapons is called śastra. Thus whenever there is ruling, either by weapons or by injunctions, the śas-dhatu is the basic principle. Between śastra (ruling through weapons) and śāstra (ruling through the injunctions of the scriptures), the better is śāstra. Our Vedic scriptures are not ordinary lawbooks of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If śāstra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of śāstra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul.The path of such enjoyment is called pravṛtti-marga. The śāstra says, pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalā: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the śāstras. A child's propensity is to play all day long, but it is the injunction of the śāstras that the parents should take care to educate him. The śāstras are there just to guide the activities of human society. But because people do not refer to the instructions of śāstras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

tomāra vedete āche go-vadhera vāṇī
ataeva go-vadha kare baḍa baḍa muni

SYNONYMS

tomāra vedete-in Your Vedic literature; āche-there is; go-vadhera-for cow-killing; vāṇī-injunction; ataeva-therefore; go-vadha-cow-killing; kare-does; baḍa baḍa-very, very great; muni-sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages peformed sacrifices involving cow-killing."

TEXT 159

prabhu kahe,–vede kahe go-vadha niṣedha
ataeva hindu-mātra nā kare go-vadha

SYNONYMS

prabhu kahe-the Lord replied; vede-in the Vedas; kahe-is enjoined; go-vadha-cow-killing; niṣedha-prohibition; ataeva-therefore; hindu-Hindu; mātra-any; nā-does not; kare-execute; go-vadha-cow-killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu, whoever he may be, avoids indulging in cow-killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow-killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow-killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In the Bhagavad-gītā (18.44) there is a clear injunction that cows should be protected: kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam. "The duty of vaiśyas is to produce agricultural products, trade and give protection to cows." Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow-killing.

TEXT 160

jiyāite pāre yadi, tabe māre prāṇī
veda-purāṇe āche hena ājñā-vāṇī

SYNONYMS

jiyāite-to rejuvenate; pāre-one is able; yadi-if; tabe-then; māre-can kill; prāṇī-living being; veda-purāṇe-in the Vedas and Purāṇas; āche-there are; hena-such; ājñā-vāṇī-orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, be can kill it for experimental purposes.

TEXT 161

ataeva jarad-gava māre muni-gaṇa
veda-mantre siddha kare tāhāra jīvana

SYNONYMS

ataeva-therefore; jarad-gava-old cows; māre-killed; muni-gaṇa-sages; veda-mantre-by the power of Vedic hymns; siddha-rejuvenated; kare-makes; tāhāra-his; jīvana-life.

TRANSLATION

"Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they again brought them to life for perfection.

TEXT 162

jarad-gava hañā yuvā haya āra-vāra
tāte tāra vadha nahe, haya upakāra

SYNONYMS

jarad-gava-old, invalid cows; hañā-becoming; yuvā-young; haya-become; āra-vāra-again; tāte-in that action; tāra-his; vadha-killing; nahe-is not; haya-there is; upakāra-benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

TEXT 163

kali-kāle taiche śakti nāhika brāhmaṇe
ataeva go-vadha keha nā kare ekhane

SYNONYMS

kali-kāle-in the Age of Kali; taiche-such; śakti-power; nāhika-there is none; brāhmaṇe-in the brāhmaṇas; ataeva-therefore; go-vadha-killing of cows; keha-anyone; nā-does not; kare-execute; ekhane-at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

TEXT 164

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

SYNONYMS

aśva-medham-a sacrifice offering a horse; gava-ālambham-a sacrifice of cows; sannyāsam-the renounced order of life; pala-paitṛkam-an offering of oblations of flesh to the forefathers; devareṇa-by a husband's brother; suta-utpattim-begetting children; kalau-in the Age of Kali; pañca-five; vivarjayet-one must give up.

TRANSLATION

" 'In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the Brahma-vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180).

TEXT 165

tomarā jīyāite nāra,–vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra

SYNONYMS

tomarā-you Muslims; jīyāite-bring to life; nāra-cannot; vadha-mātra-killing only; sāra-the essence; naraka ha-ite-from hell; tomāra-your; nāhika-there is not; nistāra-deliverance.

TRANSLATION

"Since you Muslims cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

TEXT 166

go-aṅge yata loma, tata sahasra vatsara
go-vadhī raurava-madhye pace nirantara

SYNONYMS

go-aṅge-on the body of the cow; yata-as many; loma-hairs; tata-so many; sahasra-a thousand; vatsara-years; go-vadhī-the killer of a cow; raurava-madhye-in a hellish condition of life; pace-decomposes; nirantara-always.

TRANSLATION

"Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

TEXT 167

tomā-sabāra śāstra-kartā–seha bhrānta haila
nā jāni' śāstrera marma aiche ājñā dila

SYNONYMS

tomā-sabāra-of all of you; śāstra-kartā-compilers of scripture; seha-they also; bhrānta-mistaken; haila-became; nā jāni'-without knowing; śāstrera marma-the essence of scriptures; aiche-such; ājñā-order; dila-gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

TEXT 168

śuni' stabdha haila kājī, nāhi sphure vāṇī
vicāriyā kahe kājī parābhava māni'

SYNONYMS

śuni'-by hearing; stabdha-stunned; haila-became; kājī-the Kazi; nāhi-does not; sphure-utter; vāṇī-words; vicāriyā-after due consideration; kahe-said; kājī-the Kazi; parābhava-defeat; māni'-accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a śāstra cannot change at a person's whim. All śāstras must be free from the four defects of human nature. The statements of śāstras must be correct for all time.

TEXT 169

tumi ye kahile, paṇḍita, sei satya haya
ādhunika āmāra śāstra, vicāra-saha naya

SYNONYMS

tumi-You; ye-whatever; kahile-have said; paṇḍita-O Nimāi Paṇḍita; sei-that; satya-truth; haya-is certainly; ādhunika-of modern days; āmāra-our; śāstra-scripture; vicāra-logic; saha-with; naya-they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The śāstras of the yavanas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavanas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In the Bhagavad-gītā (2.13) it is said:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the yavanas-namely, the Old Testament, New Testament and Koran-cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

TEXT 170

kalpita āmāra śāstra,–āmi saba jāni
jāti-anurodhe tabu sei śāstra māni

SYNONYMS

kalpita-imagined; āmāra-our; śāstra-scripture; āmi-I; saba-everything; jāni-know; jāti-by community; anurodhe-being obliged; tabu-still; sei-that; śāstra-scripture; māni-I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Muslim I accept them for the sake of my community, despite their insufficient support.

TEXT 171

sahaje yavana-śāstre adṛḍha vicāra
hāsi' tāhe mahāprabhu puchena āra-vāra

SYNONYMS

sahaje-naturally; yavana-śāstre-in the scriptures of the meat-eaters; adṛḍha-unsound; vicāra-judgment; hāsi'-smiling; tāhe-from him; mahāprabhu-Caitanya Mahāprabhu; puchena-inquired; āra-vāra-again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

TEXT 172

āra eka praśna kari, śuna, tumi māmā
yathārtha kahibe, chale nā vañchibe āmā'

SYNONYMS

āra eka-one more; praśna-inquiry; kari-am putting; śuna-hear; tumi-you; māmā-maternal uncle; yathā-artha-as it is true; kahibe-you should speak; chale-by tricks; na vañchibe-you should not cheat; āmā'-Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

TEXT 173

tomāra nagare haya sadā saṅkīrtana
vādya-gīta-kolāhala, saṅgīta, nartana

SYNONYMS

tomāra nagare-in your city; haya-there is; sadā-always; saṅkīrtana-chanting of the holy name of the Lord; vādya-musical sounds; gīta-song; kolāhala-tumultuous roaring; saṅgīta-singing; nartana-dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

TEXT 174

tumi kājī–hindu-dharma-virodhe adhikārī
ebe ye nā kara mānā bujhite nā pāri

SYNONYMS

tumi-you; kājī-the magistrate; hindu-dharma-the religious principles of the Hindus; virodhe-in opposing; adhikārī-have the right; ebe-now; ye-that; nā kara mānā-you do not forbid; bujhite-to understand; nā pāri-I am not able.

TRANSLATION

"As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

TEXT 175

kājī bale–sabhe tomāya bale 'gaurahari'
sei nāme āmi tomāya sambodhana kari

SYNONYMS

kājī bale-the Kazi said; sabhe-all; tomāya-You; bale-address; gaurahari-by the name Gaurahari; sei nāme-by that name; āmi-I; tomāya-You; sambodhana-address; kari-do.

TRANSLATION

The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

TEXT 176

śuna, gaurahari, ei praśnera kāraṇa
nibhṛta hao yadi, tabe kari nivedana

SYNONYMS

śuna-kindly hear; gaurahari-O Gaurahari; ei praśnera-of this question; kāraṇa-reason; nibhṛta-solitary; hao-You become; yadi-if; tabe-then; kari-I shall make; nivedana-submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

TEXT 177

prabhu bale,–e loka āmāra antaraṅga haya
sphuṭa kari' kaha tumi, nā kariha bhaya

SYNONYMS

prabhu bale-the Lord said; e loka-all these men; āmāra-My; antaraṅga-confidential associates; haya-are; sphuṭa kari'-making it clear; kaha-speak; tumi-you; nā-do not; kariha bhaya-be afraid.

TRANSLATION

The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

TEXTS 178-179

kājī kahe,–yabe āmi hindura ghare giyā
kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā
sei rātre eka siṁha mahā-bhayaṅkara
nara-deha, siṁha-mukha, garjaye vistara

SYNONYMS

kājī kahe-the Kazi replied; yabe-when; āmi-I; hindura-of a Hindu; ghare-in the house; giyā-going there; kīrtana-chanting of the holy name; kariluṅ-made; mānā-prohibition; mṛdaṅga-the drum; bhāṅgiyā-breaking; sei rātre-on that night; eka-one; siṁha-lion; mahā-bhayaṅ-kara-very fearful; nara-deha-having a body like a human being's; siṁha-mukha-having a face like a lion's; garjaye-was roaring; vistara-very loudly.

TRANSLATION

The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

TEXT 180

śayane āmāra upara lāpha diyā caḍi'
aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi

SYNONYMS

śayane-in a sleeping condition; āmāra-me; upara-upon; lāpha diyā-jumping; caḍi'-mounting; aṭṭa aṭṭa-rough and hard; hāse-laughs; kare-does; danta-teeth; kaḍamaḍi-gnashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

TEXT 181

mora buke nakha diyā ghora-svare bale
phāḍimu tomāra buka mṛdaṅga badale

SYNONYMS

mora-my; buke-on the chest; nakha-nails; diyā-placing; ghora-roaring; svare-in a voice; bale-says; phāḍimu-I shall bifurcate; tomāra-your; buka-chest; mṛdaṅga-for the drum; badale-in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!

TEXT 182

mora kīrtana mānā karis, karimu tora kṣaya
āṅkhi mudi' kāṅpi āmi pāñā baḍa bhaya

SYNONYMS

mora-My; kīrtana-congregational chanting; mānā karis-you are forbidding; karimu-I shall do; tora-your; kṣaya-destruction; āṅkhi-eyes; mudi'-closing; kāṅpi-I was trembling; āmi-I; pāñā-getting; baḍa-very great; bhaya-fear.

TRANSLATION

" 'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being much afraid of Him, I closed my eyes and trembled.

TEXT 183

bhīta dekhi' siṁha bale ha-iyā sadaya
tore śikṣā dite kailu tora parājaya

SYNONYMS

bhīta dekhi'-seeing me so afraid; siṁha-the lion; bale-says; ha-iyā-becoming; sa-daya-merciful; tore-unto you; śikṣā-lesson; dite-to give; kailu-I have done; tora-your; parājaya-defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

TEXT 184

se dina bahuta nāhi kaili utpāta
teñi kṣamā kari' nā karinu prāṇāghāta

SYNONYMS

se dina-on that day; bahuta-very much; nāhi-not; kaili-you did; utpāta-disturbance; teñi-therefore; kṣamā kari'-forgiving; nā karinu-I did not execute; prāṇa-āghāta-the taking of your life.

TRANSLATION

" 'On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life.

TEXT 185

aiche yadi punaḥ kara, tabe nā sahimu
savaṁśe tomāre māri yavana nāśimu

SYNONYMS

aiche-similarly; yadi-if; punaḥ-again; kara-you do; tabe-then; nā sahimu-I shall not tolerate; sa-vaṁśe-along with your family; tomāre-you; māri-killing; yavana-the meat-eaters; nāśimu-I shall vanquish.

TRANSLATION

" 'But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

TEXT 186

eta kahi' siṁha gela, āmāra haila bhaya
ei dekha, nakha-cihna amora hṛdaya

SYNONYMS

eta-thus; kahi'-saying; siṁha-the lion; gela-returned; āmāra-my; haila-there was; bhaya-fear; ei dekha-just see this; nakha-cihna-the nail marks; amora hṛdaya-on my heart.

TRANSLATION

"After saying this, the lion left, but I was very afraid of Him. Just see the marks of His nails on my heart!"

TEXT 187

eta bali' kājī nija-buka dekhāila
śuni' dekhi' sarva-loka āścarya mānila

SYNONYMS

eta bali'-saying this; kājī-the Kazi; nija-buka-his chest; dekhāila-showed; śuni'-hearing; dekhi'-seeing; sarva-loka-everyone; āścarya-wonderful incident; mānila-accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

TEXT 188

kājī kahe,–ihā āmi kāre nā kahila
sei dina āmāra eka piyādā āila

SYNONYMS

kājī kahe-the Kazi said; ihā-this; āmi-I; kāre-to others; nā kahila-did not tell; sei dina-on that day; āmāra-my; eka-one; piyādā-orderly; āila-came to see me.

TRANSLATION

The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

TEXT 189

āsi' kahe,–geluṅ muñi kīrtana niṣedhite
agni ulkā mora mukhe lāge ācambite

SYNONYMS

āsi'-coming to me; kahe-he said; geluṅ-went; muñi-I; kīrtana-congregational chanting; niṣedhite-to stop; agni ulkā-flames of fire; mora-my; mukhe-in the face; lāge-come in contact; ācambite-all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

TEXT 190

puḍila sakala dāḍi, mukhe haila vraṇa
yei peyādā yāya, tāra ei vivaraṇa

SYNONYMS

puḍila-burned; sakala-all; dāḍi-beard; mukhe-on the face; haila-there was; vraṇa-blisters; yei-any; peyādā-orderly; yāya-goes; tāra-his; ei-this; vivaraṇa-description.

TRANSLATION

" 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

TEXT 191

tāhā dekhi' rahinu muñi mahā-bhaya pāñā
kīrtana nā varjiha, ghare rahoṅ ta' vasiyā

SYNONYMS

tāhā dekhi'-seeing that; rahinu-remained; muñi-I; mahā-bhaya-great fear; pāñā-getting; kīrtana-the congregational chanting; nā-not; varjiha-stop; ghare-at home; rahoṅ-remain; ta'-certainly; vasiyā-sitting.

TRANSLATION

"After seeing this, I was very afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

tabe ta' nagare ha-ibe svacchande kīrtana
śuni' saba mleccha āsi' kaila nivedana

SYNONYMS

tabe ta'-thereafter; nagare-in the city; ha-ibe-there would be; svacchande-without disturbance or anxiety; kīrtana-congregational chanting; śuni',-hearing this; saba-all; mleccha-meat-eaters; āsi'-coming; kaila-submitted; nivedana-petition.

TRANSLATION

"Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, came to submit a petition.

TEXT 193

nagare hindura dharma bāḍila apāra

’hari’ ’hari’ dhvani ba-i nāhi śuni āra

SYNONYMS

nagare-in the city; hindura-of the Hindus; dharma-religion; bāḍila-has increased; apāra-unlimitedly; hari hari-of the Lord’s name, Hari, Hari; dhvani-the vibration; ba-i-except; nāhi-do not; śuni-we hear; āra-anything else.

TRANSLATION

” ’The religion of the Hindus has increased unlimitedly. There are always vibrations of ”Hari! Hari!” We do not hear anything but this.’

TEXT 194

āra mleccha kahe,–hindu ’kṛṣṇa kṛṣṇa’ bali’
hāse, kānde, nāce, gāya, gaḍi yāya dhūli

SYNONYMS

āra-another; mleccha-meat-eater; kahe-said; hindu-Hindus; kṛṣṇa kṛṣṇa bali’-saying ”Kṛṣṇa, Kṛṣṇa”; hāse-laugh; kānde-cry; nāce-dance; gāya-chant; gaḍi yāya dhūli-roll in the dust.

TRANSLATION

”One meat-eater said, ’The Hindus say, ”Kṛṣṇa, Kṛṣṇa,” and they laugh, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

TEXT 195

’hari’ ’hari’ kari’ hindu kare kolāhala
pātasāha śunile tomāra karibeka phala

SYNONYMS

hari hari kari’-saying ”Hari, Hari”; hindu-the Hindus; kare-make; kolāhala-tumultuous sound; pātasāha-the king; śunile-if hearing; tomāra-your; karibeka-will do; phala-punishment.

TRANSLATION

” ’Vibrating ”Hari, Hari,” the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.’

PURPORT

Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīn Saiyad Husen Sā, was at that time (A.D. 1498-1521) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujaḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyad Husen Ālā Uddīn Seriph Mukkā. There is a book called Riyāja Us-salātina, whose author, Golām Husen, says that Nawab Hussain Shah belonged to the family of Mukkā Seriph. To keep his family’s glory, he took the name Seriph Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (A.D. 1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

TEXT 196

tabe sei yavanere āmi ta’ puchila
hindu ’hari’ bale, tāra svabhāva jānila

SYNONYMS

tabe-then; sei-that; yavanere-from the meat-eaters; āmi-I; ta’-certainly; puchila-inquired; hindu-the Hindu; hari bale-says Hari; tara-his; svabhāva-nature; jānila-I know.

TRANSLATION

”I then inquired from these yavanas, ’I know that these Hindus by nature chant ”Hari, Hari.”

TEXT 197

tumita yavana hañā kene anukṣaṇa
hindura devatāra nāma laha ki kāraṇa

SYNONYMS

tumita-but you; yavana-meat-eaters; hañā-being; kene-why; anukṣaṇa-always; hindura-of the Hindus; devatāra-of the God; nāma-the name; laha-you take; ki-what; kāraṇa-the reason.

TRANSLATION

” ’The Hindus chant the name Hari because that is the name of their God. But you are Muslim meat-eaters. Why do you chant the name of the Hindus’ God?’

TEXT 198

mleccha kahe,–hindure āmi kari parihāsa
keha keha–kṛṣṇadāsa, keha–rāmadāsa

SYNONYMS

mleccha-the meat-eater; kahe-says; hindure-unto a Hindu; āmi-I; kari-do; parihāsa-joking; keha keha-some of them; kṛṣṇadāsa-of the name Kṛṣṇadāsa; keha-some of them; rāmadāsa-of the name Rāmadāsa.

TRANSLATION

”The meat-eater replied, ’Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.

TEXT 199

keha–haridāsa, sadā bale ’hari’ ’hari’
jāni kāra ghare dhana karibeka curi

SYNONYMS

keha-some of them; haridāsa-of the name Haridāsa; sadā-always; bale-says; hari hari-the name of the Lord, ”Hari, Hari”; jāni-I understand; kāra-someone’s; ghare-at home; dhana-wealth; karibeka-will do; curi-theft.

TRANSLATION

" 'Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

TEXT 200

sei haite jihvā mora bale 'hari' 'hari'
icchā nāhi, tabu bale,–ki upāya kari

SYNONYMS

sei haite-from that time; jihvā-tongue; mora-my; bale-says; hari hari-the vibration "Hari, Hari"; icchā-desire; nāhi-there is none; tabu-still; bale-says; ki-what; upāya-means; kari-I may do.

TRANSLATION

" 'Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called nāmābhāsa, which is chanting that is almost on the transcendental stage. This nāmābhāsa stage is better than nāmāparādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

TEXTS 201-202

āra mleccha kahe, śuna–āmi ta' ei-mate
hinduke parihāsa kainu se dina ha-ite
jihvā kṛṣṇa-nāma kare, nā māne varjana
nā jāni, ki mantrauṣadhi jāne hindu-gaṇa

SYNONYMS

āra-another; mleccha-meat-eater; kahe-said; śuna-please hear; āmi-I; ta'-certainly; ei-mate-in this way; hinduke-to a Hindu; parihāsa-joking; kainu-did; se-that; dina-day; ha-ite-from; jihvā-the tongue; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kare-chants; nā-does not; māne-accept; varjana-renunciation; nā-not; jāni-I know; ki-what; mantra-auṣadhi-hymns and herbs; jāne-know; hindu-gaṇa-the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

TEXT 203

eta śuni' tā'-sabhāre ghare pāṭhāila
hena-kāle pāṣaṇḍī hindu pāṅca-sāta āila

SYNONYMS

eta śuni'-after hearing all this; tā'-sabhāre-all of them; ghare-back home; pāṭhāila-sent; hena-kāle-at that time; pāṣaṇḍī-nonbeliever; hindu-Hindus; pāṅca-sāta-five or seven; āila-came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word pāṣaṇḍī refers to nonbelievers engaged in fruitive activities and to idolatrous worshipers of many demigods. Pāṣaṇḍīs do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a pāṣaṇḍī is given in the tantra-śāstra:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta sa
pāṣaṇḍī bhaved dhruvam

"A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 1.17)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pāṣaṇḍīs do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pāṣaṇḍīs were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these pāṣaṇḍīs say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of Bhagavad-gītā As It Is. The pāṣaṇḍīs condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas-pseudo followers of the Vaiṣṇava cult-do not agree with our activities in making Vaiṣṇavas in the Western countries. Such pāṣaṇḍīs existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these pāṣaṇḍīs, however, the prediction of Lord Caitanya Mahāprabhu will triumph: pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

TEXT 204

āsi' kahe,–hindura dharma bhāṅgila nimāi
ye kīrtana pravartāila, kabhu śuni nāi

SYNONYMS

āsi'-coming there; kahe-they said; hindura-of the Hindus; dharma-religious principles; bhāṅgila-has broken; nimāi-Nimāi Paṇḍita; ye-that; kīrtana-congregational chanting; pravartāila-has introduced; kabhu-at any time; śuni-we heard; nāi-never.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

TEXT 205

maṅgalacaṇḍī viṣahari kari' jāgaraṇa
tā'te vādya, nṛtya, gīta,–yogya ācaraṇa

SYNONYMS

maṅgala-caṇḍī-of the religious performance for worship of Maṅgalacaṇḍī; viṣahari-of the religious performance for worship of Viṣahari; kari'-observing; jāgaraṇa-night vigil; tā'te-in that ceremony; vādya-musical performance; nṛtya-dancing; gīta-chanting; yogya-suitable; ācaraṇa-custom.

TRANSLATION

" 'When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viṣahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

TEXT 206

pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparīta

SYNONYMS

pūrve-before this; bhāla-very good; chila-was; ei-this; nimāi paṇḍita-of the name Nimāi Paṇḍita; gayā-Gayā (a place of pilgrimage); haite-from; āsiyā-coming; cālāya-conducts; viparīta-just the opposite.

TRANSLATION

" 'Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

TEXT 207

ucca kari' gāya gīta, deya karatāli
mṛdaṅga-karatāla-śabde karṇe lāge tāli

SYNONYMS

ucca-loud; kari'-making; gāya-sings; gīta-songs; deya-practices; karatāli-clapping; mṛdaṅga-mṛdaṅga drum; karatāla-hand cymbals; śabde-by sounds; karṇe-in the ear; lāge-there is; tāli-blocking.

TRANSLATION

" 'Now He loudly sings all kinds of songs, clapping, playing drums and hand cymbals, and making a tumultuous sound that deafens our ears.

TEXT 208

nā jāni,–ki khāñā matta hañā nāce, gāya
hāse, kānde, paḍe, uṭhe, gaḍāgaḍi yāya

SYNONYMS

nā jāni-we do not know; ki-what; khāñā-eating; matta-mad; hañā-becoming; nāce-He dances; gāya-chants; hāse-laughs; kānde-cries; paḍe-falls down; uṭhe-gets up; gaḍāgaḍi yāya-goes rolling on the ground.

TRANSLATION

" 'We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

TEXT 209

nagariyāke pāgala kaila sadā saṅkīrtana
rātre nidrā nāhi yāi, kari jāgaraṇa

SYNONYMS

nagariyāke-all the citizens; pāgala-mad; kaila-He has made; sadā-always; saṅkīrtana-congregational chanting; rātre-at night; nidrā-sleep; nāhi yāi-we do not get; kari-observe; jāgaraṇa-wakefulness.

TRANSLATION

" 'He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

TEXT 210

'nimāñi' nāma chāḍi' ebe bolāya 'gaurahari'
hindura dharma naṣṭa kaila pāṣaṇḍa sañcāri'

SYNONYMS

nimāñi-Nimāi; nāma-the name; chāḍi'-giving up; ebe-now; bolāya-calls; gaurahari-Gaurahari; hindura-of the Hindus; dharma-the religious principles; naṣṭa kaila-spoiled; pāṣaṇḍa-irreligion; sañcāri'-introducing.

TRANSLATION

" 'Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

TEXT 211

kṛṣṇera kīrtana kare nīca bāḍa bāḍa
ei pāpe navadvīpa ha-ibe ujāḍa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; kīrtana-chanting; kare-does; nīca-lower class; bāḍa bāḍa-again and again; ei pāpe-by this sin; navadvīpa-the whole city of Navadvīpa; ha-ibe-will become; ujāḍa-deserted.

TRANSLATION

" 'Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will become deserted.

TEXT 212

hindu-śāstre 'īśvara' nāma–mahā-mantra jāni
sarva-loka śunile mantrera vīrya haya hāni

SYNONYMS

hindu-śāstre-in the scriptures of the Hindus; īśvara-God; nāma-the holy name; mahā-mantra-topmost hymn; jāni-we know; sarva-loka-everyone; śunile-if they hear; mantrera-of the mantra; vīrya-potency; haya-becomes; hāni-finished.

TRANSLATION

" 'According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-īśvara-vādīs, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called svāmīs have written books saying that one may chant any name-Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on-because any name is all right for invoking an auspicious atmosphere in society. Thus they are called pāṣaṇḍīs-unbelievers or faithless demons.

Such pāṣaṇḍīs do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as brāhmaṇas and their consequently higher position in the social order, they think of the other classes-namely, the kṣatriyas, vaiśyas and śūdras-as lower classes. According to them, no one but the brāhmaṇas can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The Bṛhan-nāradīya Purāṇa recommends:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The pāṣaṇḍīs do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Śrīmad-Bhāgavatam (12.3.51): kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. Any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal pāṣaṇḍīs think that if anyone but a brāhmaṇa chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these pāṣaṇḍīs do not believe in the words of the śāstra (harer nāma harer nāma harer nāmaiva kevalam). But Śrī Caitanya Mahāprabhu confirms in His Śikṣāṣṭaka, kīrtanīyaḥ sadā hariḥ: one must chant the holy name of the Lord always, twenty-four hours a day. The pāṣaṇḍīs, however, are so fallen and falsely proud of having taken birth in brāhmaṇa families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words kṛṣṇera kīrtana kare nīca bāḍa bāḍa, indicating that anyone can join in the saṅkīrtana movement. This is confirmed in Śrīmad-Bhāgavatam (2.4.18): kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. This is a list of the names of caṇḍālas. The pāṣaṇḍīs say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities, because this would curb their false pride in having taken birth in families of the elevated brāhmaṇa caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brāhmaṇa caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the śāstras and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

TEXT 213

grāmera ṭhākura tumi, saba tomāra jana
nimāi bolāiyā tāre karaha varjana

SYNONYMS

grāmera-of this town; ṭhākura-the ruler; tumi-you; saba-all; tomāra-your; jana-people; nimāi-Nimāi Paṇḍita; bolāiyā-calling; tāre-unto Him; karaha-do; varjana-the punishment of making Him leave the town.

TRANSLATION

" 'Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town.'

PURPORT

The word ṭhākura has two meanings. One meaning is "God" or "a godly person," and another meaning is "kṣatriya." Here the pāṣaṇḍī brāhmaṇas address the Kazi as ṭhākura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brāhmaṇas are addressed as mahārāja, the kṣatriyas as ṭhākura, the vaiśyas as śetha or mahājana, and the śūdras as caudhurī. This etiquette is still followed in northern India, where the kṣatriyas are addressed as Ṭhākura Sāhab. The pāsaṇḍīs went so far as to request the magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing hari-nāma-saṅkīrtana. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa mantra, and the result is most satisfactory.

TEXT 214

tabe āmi prīti-vākya kahila sabāre
sabe ghare yāha, āmi niṣedhiba tāre

SYNONYMS

tabe-thereafter; āmi-I; prīti-vākya-sweet words; kahila-said; sabāre-unto all of them; sabe-all of you; ghare-back home; yāha-go; āmi-I; niṣedhiba-shall prohibit; tāre-Him (Nimāi Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'

TEXT 215

hindura īśvara baḍa yei nārāyaṇa
sei tumi hao,–hena laya mora mana

SYNONYMS

hindura-of the Hindus; īśvara-God; baḍa-the topmost; yei-who; nārāyaṇa-Lord Nārāyaṇa; sei-He; tumi-You; hao-are; hena-such; laya-takes; mora-my; mana-mind.

TRANSLATION

"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind."

TEXT 216

eta śuni' mahāprabhu hāsiyā hāsiyā
kahite lāgilā kichu kājire chuṅiyā

SYNONYMS

eta-this; śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; hāsiyā hāsiya-smiling; kahite-to speak; lāgilā-began; kichu-something; kājire-unto the Kazi; chuṅiyā-touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.

TEXT 217

tomāra mukhe kṛṣṇa-nāma,–e baḍa vicitra
pāpa-kṣaya gela, hailā parama pavitra

SYNONYMS

tomāra mukhe-in your mouth; kṛṣṇa-nāma-chanting of the holy name of Kṛṣṇa; e-this; baḍa-very; vicitra-wonderful; pāpa-kṣaya-nullifying of sinful activities; gela-has become a fact; hailā-have become; parama-topmost; pavitra-purified.

TRANSLATION

"The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder-it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the saṅkīrtana movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Muslim mleccha, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished and he was fully purified of all material contamination. We do not know why the pāṣaṇḍīs of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

TEXT 218

'hari' 'kṛṣṇa' 'nārāyaṇa'–laile tina nāma baḍa bhāgyavān tumi, baḍa puṇyavān

SYNONYMS

hari kṛṣṇa nārāyaṇa-the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; laile-you have taken; tina-three; nāma-holy names; baḍa-very; bhāgyavān-fortunate; tumi-you are; baḍa-very; puṇyavān-pious.

TRANSLATION

"Because you have chanted three holy names of the Lord-Hari, Kṛṣṇa and Nārāyaṇa-you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of pāṣaṇḍīs who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protesters.

TEXT 219

eta śuni' kājīra dui cakṣe paḍe pāni
prabhura caraṇa chuṅi' bale priya-vāṇī

SYNONYMS

eta-this; śuni'-hearing; kājīra-of the Kazi; dui-two; cakṣe-in the eyes; paḍe-flow down; pāni-tears; prabhura-of the Lord; caraṇa-lotus feet; chuṅi'-touching; bale-says; priya-vāṇī-pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

TEXT 220

tomāra prasāde mora ghucila kumati
ei kṛpā kara,–yena tomāte rahu bhakti

SYNONYMS

tomāra prasāde-by Your mercy; mora-my; ghucila-have gone away; kumati-bad intentions; ei-this; kṛpā-mercy; kara-please do unto me; yena-so that; tomāte-in You; rahu-may stay; bhakti-devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

TEXT 221

prabhu kahe,–eka dāna māgiye tomāya
saṅkīrtana vāda yaiche nahe nadīyāya

SYNONYMS

prabhu kahe-the Lord said; eka-one; dāna-charity; māgiye-I beg; tomāya-from you; saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; vāda-opposition; yaiche-as it may be; nahe-not be; nadīyāya-in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia."

TEXT 222

kājī kahe,–mora vaṁśe yata upajibe
tāhāke 'tālāka' diba,–kīrtana nā bādhibe

SYNONYMS

kājī kahe-the Kazi said; mora-my; vaṁśe-in the dynasty; yata-all (descendants); upajibe-who will take birth; tāhāke-unto them; tālāka-grave admonition; diba-I shall give; kīrtana-the saṅkīrtana movement; nā-never; bādhibe-they will oppose.

TRANSLATION

The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the saṅkīrtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the saṅkīrtana movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

śuni' prabhu 'hari' bali' uṭhilā āpani
uṭhila vaiṣṇava saba kari' hari-dhvani

SYNONYMS

śuni'-hearing; prabhu-the Lord; hari-the holy name of the Lord; bali'-chanting; uṭhilā-got up; āpani-personally; uṭhila-got up; vaiṣṇava-other devotees; saba-all; kari'-making; hari-dhvani-vibration of the holy name, "Hari Hari."

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

TEXT 224

kīrtana karite prabhu karilā gamana
saṅge cali' āise kājī ullasita mana

SYNONYMS

kīrtana-chanting; karite-to perform; prabhu-the Lord; karilā-made; gamana-departure; saṅge-accompanying Him; cali'-walking; āise-comes; kājī-the Kazi; ullasita-jubilant; mana-mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

TEXT 225

kājīre vidāya dila śacīra nandana
nācite nācite āilā āpana bhavana

SYNONYMS

kājīre-unto the Kazi; vidāya-farewell; dila-gave; śacīra-of mother Śacī; nandana-the son; nācite nācite-dancing and dancing; āilā-came back; āpana-own; bhavana-house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

TEXT 226

ei mate kājīre prabhu karilā prasāda
ihā yei śune tāra khaṇḍe aparādha

SYNONYMS

ei mate-in this way; kājīre-unto the Kazi; prabhu-the Lord; karilā-did; prasāda-mercy; ihā-this; yei-anyone who; śune-hears; tāra-his; khaṇḍe-vanquishes; aparādha-offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

TEXT 227

eka dina śrīvāsera mandire gosāñi
nityānanda-saṅge nṛtya kare dui bhāi

SYNONYMS

eka dina-one day; śrīvāsera-of Śrīvāsa Ṭhākura; mandire-in the house; gosāñi-Lord Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; saṅge-accompanied by; nṛtya-dancing; kare-performed; dui-two; bhāi-brothers.

TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

TEXT 228

śrīvāsa-putrera tāhāṅ haila paraloka
tabu śrīvāsera citte nā janmila śoka

SYNONYMS

śrīvāsa-of Śrīvāsa Ṭhākura; putrera-of the son; tāhāṅ-there; haila-took place; paraloka-death; tabu-still; śrīvāsera-of Śrīvāsa Ṭhākura; citte-in the mind; nā-not; janmila-there was; śoka-lamentation.

TRANSLATION

At that time a calamity took place-Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

TEXT 229

mṛta-putra-mukhe kaila jñānera kathana
āpane dui bhāi hailā śrīvāsa-nandana

SYNONYMS

mṛta-putra-of the dead son; mukhe-in the mouth; kaila-did; jñānera-of knowledge; kathana-conversation; āpane-personally; dui-the two; bhāi-brothers; hailā-became; śrīvāsa-nandana-sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kīrtana going on at his house to be disturbed. Thus kīrtana continued without a sound of lamentation. But when the kīrtana was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in the Bhagavad-gītā (2.13): tathā dehāntara-prāptir dhīras tatra na muhyati. When someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu our eternal relationship will never break to cause our lamentation.

TEXT 230

tabe ta' karilā saba bhakte vara dāna
ucchiṣṭa diyā nārāyaṇīra karila sammāna

SYNONYMS

tabe-thereafter; ta'-certainly; karilā-did; saba bhakte-unto all devotees; vara-benediction; dāna-charity; ucchiṣṭa-food remnants; diyā-giving; nārāyaṇīra-of Nārāyaṇī; karila-did; sammāna-respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the sahajiyās cite a malicious story that after eating the remnants of Lord Caitanya's food Nārāyaṇī became pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal sahajiyās may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

TEXT 231

śrīvāsera vastra siṅye darajī yavana
prabhu tāre nija-rūpa karāila darśana

SYNONYMS

śrīvāsera-of Śrīvāsa Ṭhākura; vastra-cloth; siṅye-sewing; darajī-tailor; yavana-meat-eater; prabhu-the Lord; tāre-unto him; nija-rūpa-His own form; karāila-caused; darśana-vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

TEXT 232

'dekhinu' 'dekhinu' bali' ha-ila pāgala
preme nṛtya kare, haila vaiṣṇava āgala

SYNONYMS

dekhinu-I have seen; dekhinu-I have seen; bali'-saying; ha-ila-became; pāgala-mad; preme-in the ecstasy of love; nṛtya-dancing; kare-does; haila-became; vaiṣṇava-devotee; āgala-first class.

TRANSLATION

Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Muslim tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

TEXT 233

āveśete śrīvāse prabhu vaṁśī ta' māgila
śrīvāsa kahe,–vaṁśī tomāra gopī hari' nila

SYNONYMS

āveśete-in ecstasy; śrīvāse-unto Śrīvāsa; prabhu-the Lord; vaṁśī-a flute; ta'-certainly; māgila-asked; śrīvāsa-Śrīvāsa Ṭhākura; kahe-replied; vaṁśī-flute; tomāra-Your; gopī-the gopīs; hari-stealing; nila-took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, "Your flute has been stolen away by the gopīs."

TEXT 234

śuni' prabhu 'bala' 'bala' balena āveśe
śrīvāsa varṇena vṛndāvana-līlā-rase

SYNONYMS

śuni'-hearing; prabhu-the Lord; bala bala-go on speaking, go on speaking; balena-He says; āveśe-in ecstasy; śrīvāsa-Śrīvāsa Ṭhākura; varṇena-describes; vṛndāvana-of Vṛndāvana; līlā-rase-the transcendental mellow of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

TEXT 235

prathamete vṛndāvana-mādhurya varṇila
śuniyā prabhura citte ānanda bāḍila

SYNONYMS

prathamete-in the beginning; vṛndāvana-mādhurya-sweet pastimes of Vṛndāvana; varṇila-described; śuniyā-hearing; prabhura-of the Lord; citte-in the heart; ānanda-jubilation; bāḍila-increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

TEXT 236

tabe 'bala' 'bala' prabhu bale vāra-vāra
punaḥ punaḥ kahe śrīvāsa kariyā vistāra

SYNONYMS

tabe-thereafter; bala bala-go on speaking, go on speaking; prabhu-the Lord; bale-says; vāra-vāra-again, again; punaḥ punaḥ-again, again; kahe-speaks; śrīvāsa-Śrīvāsa Ṭhākura; kariyā-making; vistāra-expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

TEXT 237

vaṁśī-vādye gopī-gaṇera vane ākarṣaṇa
tāṅ-sabāra saṅge yaiche vana-viharaṇa

SYNONYMS

vaṁśī-vādye-on hearing the sound of the flute; gopī-gaṇera-of all the gopīs; vane-in the forest; ākarṣaṇa-the attraction; tāṅ-sabāra-of all of them; saṅge-in the company; yaiche-in what way; vana-in the forest; viharaṇa-wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vṛndāvana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

TEXT 238

tāhi madhye chaya-ṛtu līlāra varṇana
madhu-pāna, rāsotsava, jala-keli kathana

SYNONYMS

tāhi madhye-during that; chaya-ṛtu-the six seasons; līlāra-of the pastimes; varṇana-description; madhu-pāna-drinking of the honey; rāsa-utsava-dancing the rāsa-līlā; jala-keli-swimming in the Yamunā; kathana-narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

TEXT 239

'bala' 'bala' bale prabhu śunite ullāsa
śrīvāsa kahena tabe rāsa rasera vilāsa

SYNONYMS

bala bala-go on speaking, go on speaking; bale-says; prabhu-the Lord; śunite-hearing; ullāsa-very jubilantly; śrīvāsa-Śrivāsa Ṭhākura; kahena-says; tabe-then; rāsa-rāsa dance; rasera-filled with transcendental humors; vilāsa-pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Śrīvāsa Ṭhākura described the rāsa-līlā dance, which is filled with transcendental mellows.

TEXT 240

kahite, śunite aiche prātaḥ-kāla haila
prabhu śrīvāsere toṣi' āliṅgana kaila

SYNONYMS

kahite-speaking; śunite-hearing; aiche-in that way; prātaḥ-kāla-morning; haila-appeared; prabhu-Lord Śrī Caitanya Mahāprabhu; śrīvāsere-unto Śrīvāsa Ṭhākura; toṣi'-satisfying; āliṅgana-embracing; kaila-did.

TRANSLATION

As the Lord thus requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

TEXT 241

tabe ācāryera ghare kaila kṛṣṇa-līlā
rukmiṇī-svarūpa prabhu āpane ha-ilā

SYNONYMS

tabe-thereafter; ācāryera-of Advaita Ācārya; ghare-in the house; kaila-performed; kṛṣṇa-līlā-pastimes of Lord Kṛṣṇa; rukmiṇī-of Rukmiṇī; svarūpa-form; prabhu-the Lord; āpane-personally; ha-ilā-became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmiṇī, the foremost of Kṛṣṇa's queens.

TEXT 242

kabhu durgā, lakṣmī haya, kabhu vā cic-chakti
khāṭe vasi' bhakta-gaṇe dilā prema-bhakti

SYNONYMS

kabhu-sometimes; durgā-the part of Goddess Durgā; lakṣmī-the goddess of fortune; haya-is; kabhu-sometimes; vā-or; cit-śakti-the spiritual potency; khāṭe-on a cot; vasi'-sitting; bhakta-gaṇe-unto the devotees; dilā-gave; prema-bhakti-love of Godhead.

TRANSLATION

The Lord sometimes took the part of Goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

eka-dina mahāprabhura nṛtya-avasāne
eka brāhmaṇī āsi' dharila caraṇe

SYNONYMS

eka-dina-one day; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; nṛtya-avasāne-at the end of the dancing; eka-one; brāhmaṇī-wife of a brāhmaṇa; āsi'-coming; dharila-caught hold; caraṇe-of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

TEXT 244

caraṇera dhūli sei laya vāra vāra
dekhiyā prabhura duḥkha ha-ila apāra

SYNONYMS

caraṇera-of His lotus feet; dhūli-the dust; sei-that woman; laya-takes; vāra vāra-again and again; dekhiyā-seeing this; prabhura-of the Lord; duḥkha-unhappiness; ha-ila-there was; apāra-unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless the person whose dust is taken is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

sei-kṣaṇe dhāñā prabhu gaṅgāte paḍila
nityānanda-haridāsa dhari' uṭhāila

SYNONYMS

sei-kṣaṇe-immediately; dhāñā-running; prabhu-the Lord; gaṅgāte-in the water of the Ganges; paḍila-plunged; nityānanda-Lord Nityānanda; haridāsa-Haridāsa Ṭhākura; dhari'-catching Him; uṭhāila-raised Him.

TRANSLATION

Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

vijaya ācāryera ghare se rātre rahilā
prātaḥ-kāle bhakta sabe ghare lañā gelā

SYNONYMS

vijaya-named Vijaya; ācāryera-of the teacher; ghare-at the home; se-that; rātre-on the night; rahilā-remained; prātaḥ-kāle-in the morning; bhakta-the devotees; sabe-all; ghare-home; lañā-taking them; gelā-went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

TEXT 247

eka-dina gopī-bhāve gṛhete vasiyā
'gopī' 'gopī' nāma laya viṣaṇṇa hañā

SYNONYMS

eka-dina-one day; gopī-bhāve-in the ecstasy of the gopīs; gṛhete-at home; vasiyā-sitting; gopī gopī-"Gopī, Gopī"; nāma-the name; laya-chants; viṣaṇṇa-morose; hañā-becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, "Gopī! Gopī!"

TEXT 248

eka paḍuyā āila prabhuke dekhite
'gopī' 'gopī' nāma śuni' lāgila balite

SYNONYMS

eka paḍuyā-one student; āila-came there; prabhuke-the Lord; dekhite-to see; gopī gopī-"Gopī, Gopī"; nāma-the name; śuni'-hearing; lāgila-began; balite-to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting ”Gopī! Gopī!” Thus he spoke as follows.

TEXT 249

kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma–dhanya
’gopī’ ’gopī’ balile vā kibā haya puṇya

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; nā-not; lao-You take; kene-why; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; dhanya-glorious; gopī gopī-the names ”Gopī, Gopī”; balile-on saying; vā-or; kibā-what; haya-there is; puṇya-piety.

TRANSLATION

”Why are You chanting the names ’Gopī, Gopī’ instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?”

PURPORT

It is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the gopīs, nor should the student have asked the Lord about the potency of chanting ”Gopī, Gopī.” The neophyte student was certainlv convinced of the piety in the chanting of Kṛṣṇa’s holy name, but this sort of attitude is also offensive. Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, ”What piety is there in the chanting of the name Gopī?” He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name Gopī is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

śuni’ prabhu krodhe kaila kṛṣṇe doṣodgāra
ṭheṅgā lañā uṭhilā prabhu paḍuyā māribāra

SYNONYMS

śuni’-hearing; prabhu-the Lord; krodhe-in anger; kaila-did; kṛṣṇe-unto Lord Kṛṣṇa; doṣa-udgāra-many accusations; ṭheṅgā-stick; lañā-taking; uṭhilā-got up; prabhu-the Lord; paḍuyā-the student; māribāra-to strike.

TRANSLATION

Hearing the foolish student, the Lord became greatly angry and rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Śrīmad-Bhāgavatam that when Uddhava came from Lord Kṛṣṇa with a message for the gopīs, all the gopīs, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the gopīs and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic smārta-brāhmaṇa, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take sannyāsa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyāsī is naturally offered respect.

TEXT 251

bhaye palāya paḍuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya

SYNONYMS

bhaye-out of fear; palāya-runs away; paḍuyā-the student; prabhu-the Lord; pāche pāche-after him; dhāya-runs; āste vyaste-somehow or other; bhakta-gaṇa-all the devotees; prabhure-the Lord; rahāya-checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

TEXT 252

prabhure śānta kari’ ānila nija ghare
paḍuyā palāyā gela paḍuyā-sabhāre

SYNONYMS

prabhure-the Lord; śānta kari’-pacifying; ānila-brought; nija-His own; ghare-to the house; paḍuyā-the student; palāyā-running away; gela-went; paḍuyā-of students; sabhāre-to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

TEXT 253

paḍuyā sahasra yāhāṅ paḍe eka-ṭhāñi
prabhura vṛttānta dvija kahe tāhāṅ yāi

SYNONYMS

paḍuyā-students; sahasra-a thousand; yāhāṅ-where; paḍe-they study; eka-thāñi-in one place; prabhura-of the Lord; vṛttānta-incident; dvija-the brāhmaṇa; kahe-says; tāhāṅ-there; yāi-he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word dvija, indicating that the student was a brāhmaṇa. Actually, in those days, only members of the brāhmaṇa class became students of Vedic literature. Schooling is meant especially for brāhmaṇas; previously there was no question of schooling for kṣatriyas, vaiśyas or śūdras. Kṣatriyas used to learn the technology of warfare, and vaiśyas learned business from their fathers or other businessmen; they were not meant to study the Vedas. At present, however, everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the Western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a śūdra; only one who studies the Vedas may properly be called a learned man (paṇḍita). The duty of a brāhmaṇa is to become learned in the Vedic literature and teach the Vedic knowledge to other brāhmaṇas. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit brāhmaṇas and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is and The Nectar of Devotion. It is a mistake to educate every student as a technologist. There must be a group of students who become brāhmaṇas. Without brāhmaṇas who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

śuni' krodha kaila saba paḍuyāra gaṇa
sabe meli' kare tabe prabhura nindana

SYNONYMS

śuni'-hearing; krodha-angry; kaila-became; saba-all; paḍuyāra-of students; gaṇa-the groups; sabe-all; meli'-joining to gether; kare-do; tabe-then; prabhura-of the Lord; nindana-accusation.

TRANSLATION

Hearing of the incident, all the students became greatly angry and joined together in criticizing the Lord.

TEXT 255

saba deśa bhraṣṭa kaila ekalā nimāñi
brāhmaṇa mārite cāhe, dharma-bhaya nāi

SYNONYMS

saba-all; deśa-countries; bhraṣṭa-spoiled; kaila-has; ekalā-alone; nimāñi-Nimāi Paṇḍita; brāhmaṇa-a caste brāhmaṇa; mārite-to strike; cāhe-He wants; dharma-of religious principles; bhaya-fear; nāi-there is not.

TRANSLATION

"Nimāi Paṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste brāhmaṇas were very proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256

punaḥ yadi aiche kare māriba tāhare
kon vā mānuṣa haya, ki karite pāre

SYNONYMS

punaḥ-again; yadi-if; aiche-like that; kare-He does; māriba-we shall strike; tāhare-Him; kon-who; vā-or; mānuṣa-the man; haya-is; ki-what; karite-to do; pāre-He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. What kind of important person is He, that He can check us in this way?"

TEXT 257

prabhura nindāya sabāra buddhi haila nāśa
supaṭhita vidyā kārao nā haya prakāśa

SYNONYMS

prabhura-of the Lord; nindāya-in accusation; sabāra-of everyone; buddhi-the intelligence; haila-became; nāśa-spoiled; su-paṭhita-well-studied; vidyā-knowledge; kārao-everyone's; nā-does not; haya-become; prakāśa-manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In the Bhagavad-gītā it is said, māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (āsuraṁ bhāvam), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a mantra from the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedaiś ca sarvair aham eva vedyaḥ). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literature very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. Śrīmad-Bhāgavatam (Bhāg. 11.11.18) declares:

śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk."

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

TEXT 258

tathāpi dāmbhika paḍuyā namra nāhi haya
yāhaṅ tāhāṅ prabhura nindā hāsi' se karaya

SYNONYMS

tathāpi-still; dāmbhika-proud; paḍuyā-students; namra-submissive; nāhi-not; haya-become; yāhāṅ-any where; tāhāṅ-everywhere; prabhura-of the Lord; nindā-accusation; hāsi'-laughing; se-they; karaya-do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

TEXT 259

sarva-jña gosāñi jāni' sabāra durgati
ghare vasi' cinte tā'-sabāra avyāhati

SYNONYMS

sarva-jña-all-knowing; gosāñi-Lord Caitanya Mahāprabhu; jāni'-knowing; sabāra-of all of them; durgati-degradation; ghare-at home; vasi'-sitting; cinte-contemplates; tā'-of them; sabāra-of all; avyāhati-the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

TEXT 260

yata adhyāpaka, āra tāṅra śiṣya-gaṇa
dharmī, karmī, tapo-niṣṭha, nindaka, durjana

SYNONYMS

yata-all; adhyāpaka-professors; āra-and; tāṅra-their; śiṣya-gaṇa-students; dharmī-followers of religious ritualistic ceremonies; karmī-performers of fruitive activities; tapaḥ-niṣṭha-performers of austerities; nindaka-blasphemers; durjana-rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances, but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the Hari-bhakti-sudhodaya (3.11):

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

If they are without knowledge of devotional service to the Lord, then great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

TEXT 261

ei saba mora nindā-aparādha haite
āmi nā laoyāile bhakti, nā pāre la-ite

SYNONYMS

ei saba-all of them; mora-of Me; nindā-blasphemy; aparādha-offense; haite-from; āmi-I; nā-not; laoyāile-if causing them to take; bhakti-devotional service; nā-not; pāre-able; la-ite-to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

nistārite āilāma āmi, haila viparīta
e-saba durjanera kaiche ha-ibeka hita

SYNONYMS

nistārite-to deliver; āilāma-have come; āmi-I; haila-it has become; viparīta-just the opposite; e-saba-all these; durjanera-of the rogues; kaiche-how; ha-ibeka-it will be; hita-the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

TEXT 263

āmāke praṇati kare, haya pāpa-kṣaya
tabe se ihāre bhakti laoyāile laya

SYNONYMS

āmāke-unto Me; praṇati-obeisances; kare-they offer; haya-becomes; pāpa-kṣaya-destruction of sinful reactions; tabe-then; se-they; ihāre-unto them; bhakti-devotional service; laoyāile-if causing to take; laya-will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

more nindā kare ye, nā kare namaskāra
e-saba jīvere avaśya kariba uddhāra

SYNONYMS

more-Me; nindā kare-blasphemes; ye-anyone who; nā-does not; kare-offer; namaskāra-obeisances; e-saba-all these; jīvere-living entities; avaśya-certainly; kariba-I shall do; uddhāra-deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

ataeva avaśya āmi sannyāsa kariba
sannyāsi-buddhye more praṇata ha-iba

SYNONYMS

ataeva-therefore; avaśya-certainly; āmi-I; sannyāsa-the renounced order of life; kariba-shall accept; sannyāsi-buddhye-by thinking of Me as a sannyāsī; more-unto Me; praṇata-bow down; ha-iba-they shall do.

TRANSLATION

"I shall accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the varṇāśrama institution's social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra), the brāhmaṇa is considered the foremost, for he is the teacher and spiritual master of all the other varṇas. Similarly, among the spiritual orders (brahmacarya, gṛhastha, vānaprastha and sannyāsa), the sannyāsa order is the most elevated. Therefore a sannyāsī is the spiritual master of all the varṇas and āśramas, and a brāhmaṇa is also expected to offer obeisances to a sannyāsī. Unfortunately, however, caste brāhmaṇas do not offer obeisances to a Vaiṣṇava sannyāsī. They are so proud that they do not offer obeisances even to Indian sannyāsīs, what to speak of European and American sannyāsīs. Śrī Caitanya Mahāprabhu, however, expected that even the caste brāhmaṇas would offer respectful obeisances to a sannyāsī because five hundred years ago the social custom was to offer obeisances immediately to any sannyāsī, known or unknown.

The sannyāsīs of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilāsa by Sanātana Gosvāmī, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām: by the regular process of initiation, any man can become a brāhmaṇa. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities-illicit sex, gambling, meat-eating and intoxication-they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (hari-nāma), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyāsa order. At that time he receives the title svāmī or gosvāmī, both of which mean "master of the senses." Unfortunately, debauched so-called brāhmaṇas in India neither offer them respect nor accept them as bona fide sannyāsīs. Śrī Caitanya Mahāprabhu expected the so-called brāhmaṇas to offer respect to such Vaiṣṇava sannyāsīs. Nevertheless, it does not matter whether they offer respect or whether they accept these sannyāsīs as bona fide, for the śāstra describes punishment for such disobedient so-called brāhmaṇas. The śāstric injuction declares:

devatā-pratimāṁ dṛṣṭvā
yatiṁ caiva tridaṇḍinam
namaskāraṁ na kuryād yaḥ
prāyaścittīyate naraḥ

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a tridaṇḍī sannyāsī must undergo prāyaścitta [atonement]." If one does not offer obeisances to such a sannyāsī, the prescribed prāyaścitta is to fast for one day.

TEXT 266

praṇatite habe ihāra aparādha kṣaya
nirmala hṛdaye bhakti karāiba udaya

SYNONYMS

praṇatite-by offering obeisances; habe-there will be; ihāra-of such offenders; aparādha-the offenses; kṣaya-destruction; nirmala-pure; hṛdaye-in the heart; bhakti-devotional service; karāiba-I shall cause; udaya-the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a brāhmaṇa may be offered sannyāsa. The Śaṅkara-sampradāya (ekadaṇḍa-sannyāsa-sampradāya) awards the sannyāsa order only to caste brāhmaṇas, or born brāhmaṇas, but in the Vaiṣṇava system even one not born in a brāhmaṇa family may be made a brāhmaṇa according to the direction of the Hari-bhakti-vilāsa (tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām). Any person from any part of the world may be made a brāhmaṇa by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyāsa. All the sannyāsīs in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular brāhmaṇa-sannyāsīs. Thus the so-called caste brāhmaṇas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha kṛṣṇa-prema sādhya kabhu naya: kṛṣṇa-prema can be awakened in a purified heart. The more we offer obeisances to sannyāsīs, especially Vaiṣṇava sannyāsīs, the more we diminish our offenses and purify our hearts. Only in a purified heart can kṛṣṇa-prema awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

TEXT 267

e-saba pāṣaṇḍīra tabe ha-ibe nistāra
āra kona upāya nāhi, ei yukti sāra

SYNONYMS

e-saba-all these; pāṣaṇḍīra-of the demons; tabe-then; ha-ibe-there will be; nistāra-deliverance; āra-alternative; kona-some; upāya-means; nāhi-there is not; ei-this; yukti-of the argument; sāra-essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

TEXT 268

ei dṛḍha yukti kari' prabhu āche ghare
keśava bhāratī āilā nadīyā-nagare

SYNONYMS

ei-this; dṛḍha-firm; yukti-consideration; kari'-making; prabhu-the Lord; āche-was; ghare-in His home; keśava bhāratī-of the name Keśava Bhāratī; āilā-came; nadīyā-nagare-to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

TEXT 269

prabhu tāṅre namaskari' kaila nimantraṇa
bhikṣā karāiyā tāṅre kaila nivedana

SYNONYMS

prabhu-the Lord; tāṅre-to him; namaskari'-offering obeisances; kaila-did; nimantraṇa-invitation; bhikṣā-alms; karāiyā-giving; tāṅre-to him; kaila-submitted; nivedana-His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown sannyāsī comes to a village or town, someone must invite him to take prasāda in his home. Sannyāsīs generally take prasāda in the house of a brāhmaṇa because the brāhmaṇa worships the Lord

Nārāyaṇa śilā, or śālagrāma-śilā, and therefore there is prasāda that the sannyāsī may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyāsa from him.

TEXT 270

tumi ta' īśvara baṭa,–sākṣāt nārāyaṇa
kṛpā kari' kara mora saṁsāra mocana

SYNONYMS

tumi-you; ta'-certainly; īśvara-the Lord; baṭa-are; sākṣāt-directly; nārāyaṇa-the Supreme Lord, Nārāyaṇa; kṛpā kari'-showing mercy; kara-please do; mora-My; saṁsāra-material life; mocana-deliverance.

TRANSLATION

"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

TEXT 271

bhāratī kahena,–tumi īśvara, antaryāmī
ye karāha, se kariba,–svatantra nahi āmi

SYNONYMS

bhāratī kahena-Keśava Bhāratī replied; tumi-You; īśvara-the Supreme Personality of Godhead; antaryāmī-You know everything from within; ye-whatever; karāha-You cause to do; se-that; kariba-I must do; svatantra-independent; nahi-not; āmi-I.

TRANSLATION

Keśava Bhāratī replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

TEXT 272

eta bali' bhāratī gosāñi kāṭoyāte gelā
mahāprabhu tāhā yāi' sannyāsa karilā

SYNONYMS

eta bali'-saying this; bhāratī-Keśava Bhāratī; gosāñi-the spiritual master; kāṭoyāte-to Katwa; gelā-went; mahāprabhu-Lord Caitanya Mahāprabhu; tahā-there; yai'-going; sannyāsa-the renounced order of life; karilā-accepted.

TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the river Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted ekadaṇḍa-sannyāsa according to the Śaṅkarite system. Since Keśava Bhāratī belonged to the Śaṅkarite sect, he could not initiate Caitanya Mahāprabhu into the Vaiṣṇava sannyāsa order, whose members carry the tridaṇḍa.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of sannyāsa. By the order of Śrī Caitanya Mahāprabhu, kīrtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyāsī, with one rod (ekadaṇḍa). From that day on His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the sannyāsa order, traveled all over Rāḍha-deśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

TEXT 273

saṅge nityānanda, candraśekhara ācārya
mukunda-datta,–ei tina kaila sarva kārya

SYNONYMS

saṅge-in His company; nityānanda-Nityānanda Prabhu; candraśekhara ācārya-Candraśekhara Ācārya; mukunda-datta-Mukunda Datta; ei tina-these three; kaila-performed; sarva-all; kārya-necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

TEXT 274

ei ādi-līlāra kaila sūtra gaṇana
vistāri varṇilā ihā dāsa vṛndāvana

SYNONYMS

ei-this; ādi-līlara-of the ādi-līlā (the first portion of Lord Caitanya's pastimes); kaila-made; sūtra-synopsis; gaṇana-enumeration; vistāri-elaborately; varṇilā-described; ihā-this; dāsa vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

TEXT 275

yaśodā-nandana hailā śacīra nandana
catur-vidha bhakta-bhāva kare āsvādana

SYNONYMS

yaśodā-nandana-the son of mother Yaśodā; hailā-became; śacīra-of mother Śacī; nandana-the son; catuḥ-vidha-four kinds of; bhakta-bhāva-devotional humors; kare-does; āsvādana-tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, parental affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In śānta, the marginal stage of devotional service, there is no activity. But above the śānta humor are servitude, friendship, parental affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

TEXT 276

sva-mādhurya rādhā-prema-rasa āsvādite
rādhā-bhāva aṅgī kariyāche bhāla-mate

SYNONYMS

sva-mādhurya-His own conjugal love; rādhā-prema-rasa-the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; āsvādite-to taste; rādhā-bhāva-the mood of Śrīmatī Rādhārāṇī; aṅgī kariyāche-He accepted; bhāla-mate-very well.

TRANSLATION

To taste the mellows of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the gopīs. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyās generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiyā-sampradāya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fifteen, it is said:

sabe para-strīra prati nāhi parihāsa
strī dekhi' dūre prabhu hayena eka-pāśa

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiyās, however, pose as followers of Śrī Caitanya Mahāprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gaurāṅga-nāgarī party is not approved by Śrī Caitanya Mahāprabhu or Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the gaurāṅga-nāgarīs."

TEXT 277

gopī-bhāva yāte prabhu dhariyāche ekānta
vrajendra-nandane māne āpanāra kānta

SYNONYMS

gopī-bhāva-the mood of the gopīs; yāte-in which; prabhu-the Lord; dhariyāche-accepted; ekānta-positively; vrajendra-nandane-Lord Kṛṣṇa; māne-they accept; āpanāra-own; kānta-lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendranandana, Śrī Kṛṣṇa, as their lover.

TEXT 278

gopikā-bhāvera ei sudṛḍha niścaya
vrajendra-nandana vinā anyatra nā haya

SYNONYMS

gopikā-bhāvera-of the ecstasy of the gopīs; ei-this; sudṛḍha-firm; niścaya-confirmation; vrajendra-nandana-Lord Śrī Kṛṣṇa; vinā-without; anyatra-anyone else; nā-not; haya-is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.

TEXT 279

śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa
gopa-veśa, tri-bhaṅgima, muralī-vadana

SYNONYMS

śyāma-sundara-Lord Kṛṣṇa, who has a bluish color; śikhi-piccha-with a peacock feather on the head; guñjā-a garland of guñjā (small berries or conchshells); vibhūṣaṇa-decorations; gopa-veśa-with the dress of a cowherd boy; tri-bhaṅgima-curved in three places; muralī-vadana-holding a flute to His mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute to His mouth.

TEXT 280

ihā chāḍi' kṛṣṇa yadi haya anyākāra
gopikāra bhāva nāhi yāya nikaṭa tāhāra

SYNONYMS

ihā-this; chāḍi'-giving up; kṛṣṇa-Kṛṣṇa; yadi-if; haya-takes; anya-ākāra-another form; gopikāra-of the gopīs; bhāva-the ecstasy; nāhi-does not; yāya-arise; nikaṭa-near; tāhāra-that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

TEXT 281

gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ krtī
vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir
yāsāṁ hanta caturbhir adbhuta-ruciṁ rāgodayaḥ kuñcati

SYNONYMS

gopīnām-of the gopīs; paśupa-indra-nandana-juṣaḥ-of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya-ecstatic; kaḥ-what; tām-that; kṛtī-learned man; vijñātum-to understand; kṣamate-is able; durūha-very difficult to understand; padavī-the position; sañcāriṇaḥ-which provokes; prakriyām-activity; āviṣkurvati-He manifests; vaiṣṇavīm-of Viṣṇu; api-certainly; tanum-the body; tasmin-in that; bhujaiḥ-with arms; jiṣṇubhiḥ-very beautiful; yāsām-of whom (the gopīs); hanta-alas; caturbhiḥ-four; adbhuta-wonderfully; rucim-beautiful; rāga-udayaḥ-the evoking of ecstatic feelings; kuñcati-cripples.

TRANSLATION

"Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippledī. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life.""

PURPORT

This is a quotation from the Lalita-mādhava (6.54), by Śrīla Rūpa Gosvāmī.

TEXT 282

vasanta-kāle rāsa-līlā kare govardhane
antardhāna kailā saṅketa kari' rādhā-sane

SYNONYMS

vasanta-kāle-during the season of spring; rāsa-līlā-the rāsa dance; kare-does; govardhane-near the Govardhana Hill; antardhāna-disappearance; kailā-did; saṅketa-indication; kari'-making; rādhā-sane-with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

TEXT 283

nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa
anveṣite āilā tāhāṅ gopikāra ṭhāṭa

SYNONYMS

nibhṛta-solitary; nikuñje-in a bush; vasi'-sitting; dekhe-waiting to see; rādhāra-of Śrīmatī Rādhārāṇī; bāṭa-the passing; anveṣite-while searching; āilā-came; tāhāṅ-there; gopikāra-of the gopīs; ṭhāṭa-the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

TEXT 284

dūra haite kṛṣṇe dekhi' bale gopī-gaṇa
"ei dekha kuñjera bhitara vrajendra-nandana"

SYNONYMS

dūra haite-from a distance; kṛṣṇe-unto Kṛṣṇa; dekhi'-seeing; bale-said; gopī-gaṇa-all the gopīs; ei dekha-just see here; kuñjera-the bush; bhitara-within; vrajendra-nandana-the son of Nanda Mahārāja.

TRANSLATION

"Just see!" the gopīs said, seeing Kṛṣṇa from a distant place. "Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja."

TEXT 285

gopī-gaṇa dekhi' kṛṣṇera ha-ila sādhvasa
lukāite nārila, bhaye hailā vibaśa

SYNONYMS

gopī-gaṇa-all the gopīs combined together; dekhi'-seeing; kṛṣṇera-of Kṛṣṇa; ha-ila-there were; sādhvasa-some emotional feelings; lukāite-to hide; nārila-was unable; bhaye-out of fear; hailā-became; vibaśa-motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

catur-bhuja mūrti dhari' āchena vasiyā
kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā

SYNONYMS

catur-bhuja-four-armed; mūrti-form; dhari'-accepting; āchena-was; vasiyā-sitting; kṛṣṇa-Lord Kṛṣṇa; dekhi'-seeing; gopī-the gopīs; kahe-say; nikaṭe-nearby; āsiyā-coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, they looked at Him and spoke as follows.

TEXT 287

'ihoṅ kṛṣṇa nahe, ihoṅ nārāyaṇa mūrti'
eta bali' tāṅre sabhe kare nati-stuti

SYNONYMS

ihoṅ-this; kṛṣṇa-Lord Kṛṣṇa; nahe-is not; ihoṅ-this is; nārāyaṇa-the Supreme Personality of Godhead; mūrti-the form; eta bali'-saying this; tāṅre-unto Him; sabhe-all the gopīs; kare-make; nati-stuti-obeisances and prayers.

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

"namo nārāyaṇa, deva karaha prasāda
kṛṣṇa-saṅga deha' mora ghucāha viṣāda"

SYNONYMS

namaḥ nārāyaṇa-all respects to Nārāyaṇa; deva-the Supreme Personality of Godhead; karaha-kindly give; prasāda-Your mercy; kṛṣṇa-saṅga-association with Kṛṣṇa; deha'-giving; mora-our; ghucāha-please diminish; viṣāda-lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The gopīs were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the gopīs.

TEXT 289

eta bali namaskari' gelā gopī-gaṇa
hena-kāle rādhā āsi' dilā daraśana

SYNONYMS

eta bali-saying this; namaskari'-offering obeisances; gelā-went away; gopī-gaṇa-all the gopīs; hena-kāle-at this time; rādhā-Śrīmatī Rādhārāṇī; āsi'-coming there; dilā-gave; daraśana-audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

TEXT 290

rādhā dekhi' kṛṣṇa tāṅre hāsya karite
sei catur-bhuja mūrti cāhena rākhite

SYNONYMS

rādhā-Śrīmatī Rādhārāṇī; dekhi'-seeing; kṛṣṇa-Lord Kṛṣṇa; tāṅre-unto Her; hāsya-joking; karite-to do; sei-that; catur-bhuja-four-armed; mūrti-form; cāhena-wanted; rākhite-to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

lukāilā dui bhuja rādhāra agrete
bahu yatna kailā kṛṣṇa, nārila rākhite

SYNONYMS

lukāilā-He hid; dui-two; bhuja-arms; rādhāra-of Srīmatī Rādhārāṇī; agrete-in front; bahu-much; yatna-endeavor; kailā-did; kṛṣṇa-Lord Kṛṣṇa; nārila-was unable; rākhite-to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

TEXT 292

rādhāra viśuddha-bhāvera acintya prabhāva
ye kṛṣṇere karāilā dvi-bhuja-svabhāva

SYNONYMS

rādhāra-of Śrīmatī Rādhārāṇī; viśuddha-purified; bhāvera-of the ecstasy; acintya-inconceivable; prabhāva-influence; ye-which; kṛṣṇere-unto Lord Kṛṣṇa; karāilā-forced; dvi-bhuja-two-armed; svabhāva-original form.

TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

TEXT 293

rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair
dṛṣṭaṁ gopayituṁ svam uddhura-dhiyā yā suṣṭhu sandarśitā
rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣituṁ
sā śakyā prabhaviṣṇunāpi hariṇā nāsīc catur-bāhutā

SYNONYMS

rāsa-ārambha-vidhau-in the matter of beginning the rāsa dance; nilīya-having hidden; vasatā-sitting; kuñje-in a grove; mṛga-akṣī-gaṇaiḥ-by the gopīs, who had eyes resembling those of deer; dṛṣṭam-being seen; gopayitum-to hide; svam-Himself; uddhura-dhiyā-by first-class intelligence; yā-which; suṣṭhu-perfectly; sandarśitā-exhibited; rādhāyāḥ-of Śrīmatī Rādhārāṇī; praṇayasya-of the love; hanta-just see; mahimā-the glory; yasya-of which; śriyā-the opulence; rakṣitum-to protect that; sā-that; śakyā-able; prabhaviṣṇunā-by Kṛṣṇa; api-even; hariṇā-by the Supreme Personality of Godhead; na-not; āsīt-was; catuḥ-bāhutā-four-armed form.

TRANSLATION

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from the Ujjvala-nīlamaṇi, by Śrīla Rūpa Gosvāmī.

TEXT 294

sei vrajeśvara–ihaṅ jagannātha pitā
sei vrajeśvarī–ihaṅ śacīdevī mātā

SYNONYMS

sei-that; vrajeśvara-the King of Vraja; ihaṅ-now; jagannātha-Jagannātha Miśra; pitā-the father of Lord Caitanya Mahāprabhu; sei-that; vrajeśvarī-Queen of Vraja; ihaṅ-now; śacīdevī-Śacīdevī; mātā-the mother of Śrī Caitanya Mahāprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

TEXT 295

sei nanda-suta–ihaṅ caitanya-gosāñi
sei baladeva–ihaṅ nityānanda bhāi

SYNONYMS

sei nanda-suta-the same son of Nanda Mahārāja; ihaṅ-now; caitanya-gosāñi-Caitanya Mahāprabhu; sei baladeva-the selfsame Baladeva; ihaṅ-now; nityānanda bhāi-Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

TEXT 296

vātsalya, dāsya, sakhya–tina bhāvamaya
sei nityānanda–kṛṣṇa-caitanya-sahāya

SYNONYMS

vātsalya-paternity; dāsya-servitude; sakhya-fraternity; tina-three; bhāva-maya-emotional ecstasies; sei-that; nityānanda-Nityānanda Prabhu; kṛṣṇa-caitanya-of Lord Caitanya Mahāprabhu; sahāya-the assistant.

TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

TEXT 297

prema-bhakti diyā teṅho bhāsā'la jagate
tāṅra caritra loke nā pāre bujhite

SYNONYMS

prema-bhakti-devotional service; diyā-giving; teṅho-Lord Nityānanda Prabhu; bhāsā'la-overflooded; jagate-in the world; tāṅra-His; caritra-character; loke-people; nā-not; pāre-able; bujhite-to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflooded the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

advaita-ācārya-gosāñi bhakta-avatāra
kṛṣṇa avatāriyā kailā bhaktira pracāra

SYNONYMS

advaita-ācārya-Śrī Advaita Prabhu; gosāñi-spiritual master; bhakta-avatāra-the incarnation of a devotee; kṛṣṇa-the Supreme Personality of Godhead; avatāriyā-descending; kailā-did; bhaktira-of devotional service; pracāra-propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

TEXT 299

sakhya, dāsya,–dui bhāva sahaja tāṅhāra
kabhu prabhu karena tāṅre guru-vyavahāra

SYNONYMS

sakhya-fraternity; dāsya-servitude; dui-two; bhāva-ecstasies; sahaja-natural; tāṅhāra-His; kabhu-sometimes; prabhu-Lord Caitanya; karena-does; tāṅre-to Him; guru-of spiritual master; vyavahāra-treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

śrīvāsādi yata mahāprabhura bhakta-gaṇa
nija nija bhāve karena caitanya-sevana

SYNONYMS

śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; yata-all; mahāprabhura-of Caitanya Mahāprabhu; bhakta-gaṇa-devotees; nija nija-in their own respective; bhāve-emotions; karena-do; caitanya-sevana-service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

TEXT 301

paṇḍita-gosāñi ādi yāṅra yei rasa
sei sei rase prabhu hana tāṅra vaśa

SYNONYMS

paṇḍita-gosāñi-Gadādhara Paṇḍita; ādi-headed by; yāṅra-whose; yei-whatever; rasa-transcendental mellow; sei sei-that respective; rase-by the mellow; prabhu-the Lord; hana-is; tāṅra-his; vaśa-under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs (headed by Rūpa Gosvāmī) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda, Śrī Advaita Prabhu and others has been fully described. Describing such individual service, the Gaura-gaṇoddeśa-dīpikā, verses 11 through 16, declares that although Lord Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the viṣṇu-tattva category. Because Lord Caitanya is an ocean of mercy, He is addressed as mahāprabhu, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhus and one mahāprabhu. Gadādhara Gosvāmī is a representative of a perfect brāhmaṇa spiritual master. Śrīvāsa Ṭhākura represents a perfect brāhmaṇa devotee. These five are known as the Pañca-tattva.

TEXT 302

tihaṅ śyāma,–vaṁśī-mukha, gopa-vilāsī
ihaṅ gaura–kabhu dvija, kabhu ta' sannyāsī

SYNONYMS

tihaṅ-in kṛṣṇa-līlā; śyāma-blackish color; vaṁśī-mukha-a flute in the mouth; gopa-vilāsī-an enjoyer as a cowherd boy; ihaṅ-now; gaura-fair complexion; kabhu-sometimes; dvija-brāhmaṇa; kabhu-sometimes; ta'-certainly; sannyāsī-in the renounced order of life.

TRANSLATION

In kṛṣṇa-lilā the Lord's complexion is blackish. Holding a flute to His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

TEXT 303

ataeva āpane prabhu gopī-bhāva dhari'
vrajendra-nandane kahe 'prāṇa-nātha' kari'

SYNONYMS

ataeva-therefore; āpane-personally; prabhu-the Lord; gopī-bhāva-the ecstasy of the gopīs; dhari'-accepting; vrajendra-nandane-the son of Nanda Mahārāja; kahe-addresses; prāṇa-nātha-O Lord of My life (husband); kari'-accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear husband!"

TEXT 304

sei kṛṣṇa, sei gopī,–parama virodha
acintya caritra prabhura ati sudurbodha

SYNONYMS

sei kṛṣṇa-that Kṛṣṇa; sei gopī-that gopī; parama virodha-very much contradictory; acintya-inconceivable; caritra-character; prabhura-of the Lord; ati-very much; sudurbodha-difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa's accepting the part of the gopīs is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopīs and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (aghaṭa-ghaṭana-paṭīyasī). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps."

In a song by Narottama dāsa Ṭhākura it is stated:

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

The conjugal love between Rādhā and Kṛṣṇa, which is called yugala-pīriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

ithe tarka kari' keha nā kara saṁśaya
kṛṣṇera acintya-śakti ei mata haya

SYNONYMS

ithe-in this matter; tarka kari'-making arguments; keha-someone; nā-do not; kara-make; saṁśaya-doubts; kṛṣṇera-of Lord Kṛṣṇa; acintya-śakti-inconceivable potency; ei-this; mata-the verdict; haya-is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

TEXT 306

acintya, adbhuta kṛṣṇa-caitanya-vihāra
citra bhāva, citra guṇa, citra vyavahāra

SYNONYMS

acintya-inconceivable; adbhuta-wonderful; kṛṣṇa-caitanya-of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; vihāra-pastimes; citra-wonderful; bhāva-ecstasy; citra-wonderful; guṇa-qualities; citra-wonderful; vyavahāra-behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

TEXT 307

tarke ihā nāhi māne yei durācāra
kumbhīpāke pace, tāra nāhika nistāra

SYNONYMS

tarke-by arguments; ihā-this; nāhi-not; māne-accepts; yei-anyone who; durācāra-debauchee; kumbhī-pāke-in the boiling oil of hell; pace-boils; tāra-his; nāhika-there is not; nistāra-deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in Śrīmad-Bhāgavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called kumbhī-pāka, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

TEXT 308

acintyāḥ khalu ye bhāvā
na tāṁs tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yac ca
tad acintyasya lakṣaṇam

SYNONYMS

acintyāḥ-inconceivable; khalu-certainly; ye-those; bhāvaḥ-subject matters; na-not; tān-them; tarkeṇa-by argument; yojayet-one may understand; prakṛtibhyaḥ-to material nature; param-transcendental; yat-that which; ca-and; tat-that; acintyasya-of the inconceivable; lakṣaṇam-a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments."

This is a quote from the Mahābhārata (Bhīṣma parva 5.22) and is also quoted in the Bhakti-rasāmṛta-sindhu (2.5.93), by Śrīla Rūpa Gosvāmī.

TEXT 309

adbhuta caitanya-līlāya yāhāra viśvāsa

sei jana yāya caitanyera pada pāśa

SYNONYMS

adbhuta-wonderful; caitanya-līlāya-in the pastimes of Lord Caitanya Mahāprabhu; yāhāra-anyone whose; viśvāsa-faith; sei-that; jana-person; yāya-makes progress; caitanyera-of Śrī Caitanya Mahāprabhu; pada-the lotus feet; pāśa-near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

TEXT 310

prasaṅge kahila ei siddhāntera sāra
ihā yei śune, śuddha-bhakti haya tāra

SYNONYMS

prasaṅge-in the course of discussion; kahila-it was said; ei-this; siddhāntera-of the conclusion; sāra-the essence; ihā-this; yei-anyone who; śune-hears; śuddha-bhakti-unalloyed devotional service; haya-becomes; tāra-his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

TEXT 311

likhita granthera yadi kari anuvāda
tabe se granthera artha pāiye āsvāda

SYNONYMS

likhita-written; granthera-of the scripture; yadi-if; kari-I do; anuvāda-repetition; tabe-then; se granthera-of that scripture; artha-the meaning; pāiye-I can get; āsvāda-taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

dekhi granthe bhāgavate vyāsera ācāra
kathā kahi' anuvāda kare vāra vāra

SYNONYMS

dekhi-I see; granthe-in the scripture; bhāgavate-in Śrīmad-Bhāgavatam; vyāsera-of Śrīla Vyāsadeva; ācāra-behavior; kathā-narration; kahi'-describing; anuvāda-repetition; kare-he does; vāra vāra-again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Śrīmad-Bhāgavatam, in the Twelfth Canto, the Twelfth Chapter contains forty-three verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates Śrīmad-Bhāgavatam's entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī Caitanya-caritāmṛta's Ādi-līlā.

TEXT 313

tāte ādi-līlāra kari pariccheda gaṇana
prathama paricchede kailuṅ 'maṅgalācaraṇa'

SYNONYMS

tāte-therefore; ādi-līlāra-of the First Canto, known as Ādi-līlā; kari-I do; pariccheda-chapter; gaṇana-enumeration; prathama paricchede-in the First Chapter; kailuṅ-I have done; maṅgala-ācaraṇa-invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

dvitīya paricchede 'caitanya-tattva-nirūpaṇa'
svayaṁ bhagavān yei vrajendra-nandana

SYNONYMS

dvitīya paricchede-in the Second Chapter; caitanya-tattva-nirūpaṇa-description of the truth of Śrī Caitanya Mahāprabhu; svayam-personally; bhagavān-the Supreme Personality of Godhead; yei-who; vrajendra-nandana-the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

TEXT 315

teṅho ta' caitanya-kṛṣṇa–śacīra nandana
tṛtīya paricchede janmera 'sāmānya' kāraṇa

SYNONYMS

teṅho-He; ta'-certainly; caitanya-kṛṣṇa-Kṛṣṇa with the name of Śrī Caitanya; śacīra nandana-the son of Śacīmātā; tṛtīya paricchede-in the Third Chapter; janmera-of His birth; sāmānya-general; kāraṇa-reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

TEXT 316

tahiṅ madhye prema-dāna–'viśeṣa' kāraṇa
yuga-dharma–kṛṣṇa-nāma-prema-pracāraṇa

SYNONYMS

tahiṅ madhye-in that chapter; prema-dāna-distribution of love of Godhead; viśeṣa-specific; kāraṇa-reason; yuga-dharma-the religion of the millennium; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; prema-love of Godhead; pracāraṇa-propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

TEXT 317

caturthe kahiluṅ janmera 'mūla' prayojana
sva-mādhurya-premānanda-rasa-āsvādana

SYNONYMS

caturthe-in the Fourth Chapter; kahiluṅ-I have described; janmera-of His birth; mūla-the real; prayojana-necessity; sva-mādhurya-His own transcendental sweetness; prema-ānanda-of ecstatic joy from love; rasa-the mellows; āsvādana-tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellows of His own transcendental loving service and His own sweetness.

TEXT 318

pañcame 'śrī-nityānanda'-tattva nirūpaṇa
nityānanda hailā rāma rohiṇī-nandana

SYNONYMS

pañcame-in the Fifth Chapter; śrī-nityānanda-of Lord Nityānanda Prabhu; tattva-the truth; nirūpaṇa-description; nityānanda-Lord Nityānanda Prabhu; hailā-was; rāma-Balarāma; rohiṇī-nandana-the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

TEXT 319

ṣaṣṭha paricchede 'advaita-tattve'ra vicāra
advaita-ācārya–mahā-viṣṇu-avatāra

SYNONYMS

ṣaṣṭha paricchede-in the Sixth Chapter; advaita-of Advaita Ācārya; tattvera-of the truth; vicāra-consideration; advaita-ācārya-Advaita Prabhu; mahā-viṣṇu-avatāra-incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

TEXT 320

saptama paricchede 'pañca-tattve'ra ākhyāna
pañca-tattva mili' yaiche kailā prema-dāna

SYNONYMS

saptama paricchede-in the Seventh Chapter; pañca-tattvera-of the five tattvas (truths); ākhyāna-the elaboration; pañca-tattva-the five tattvas; mili'-combining together; yaiche-in what way; kailā-did; prema-dāna-distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva-Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

aṣṭame 'caitanya-līlā-varṇana'-kāraṇa
eka kṛṣṇa-nāmera mahā-mahimā-kathana

SYNONYMS

aṣṭame-in the Eighth Chapter; caitanya-lilā-varṇana-kāraṇa-the reason for describing Caitanya Mahāprabhu's pastimes; eka-one; kṛṣṇa-nāmera-of the holy name of Lord Kṛṣṇa; mahā-mahimā-kathana-description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

TEXT 322

navamete 'bhakti-kalpa-vṛkṣera varṇana'
śrī-caitanya-mālī kailā vṛkṣa āropaṇa

SYNONYMS

navamete-in the Ninth Chapter; bhakti-kalpa-vṛkṣera-of the desire tree of devotional service; varṇana-the description; śrī-caitanya-mālī-Śrī Caitanya Mahāprabhu as the gardener; kailā-did; vṛkṣa-the tree; āropaṇa-implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

TEXT 323

daśamete mūla-skandhera 'śākhādi-gaṇana'
sarva-śākhā-gaṇera yaiche phala-vitaraṇa

SYNONYMS

daśamete-in the Tenth Chapter; mūla-skandhera-of the main trunk; śākhā-ādi-of the branches, etc.; gaṇana-enumeration; sarva-śākhā-gaṇera-of all branches; yaiche-in what way; phala-vitaraṇa-distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and subbranches of the main trunk, and the distribution of their fruits.

TEXT 324

ekādaśe 'nityānanda-śākhā-vivaraṇa'
dvādaśe 'advaita-skandha śākhāra varṇana'

SYNONYMS

ekādaśe-in the Eleventh Chapter; nityānanda-śākhā-of the branches of Śrī Nityānanda Prabhu; vivaraṇa-description; dvādaśe-in the Twelfth Chapter; advaita-skandha-the trunk known as Advaita Prabhu; śākhāra-of the branch; varṇana-description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

TEXT 325

trayodaśe mahāprabhura 'janma-vivaraṇa'
kṛṣṇa-nāma-saha yaiche prabhura janama

SYNONYMS

trayodaśe-in the Thirteenth Chapter; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; janma-of the birth; vivaraṇa-the description; kṛṣṇa-nāma-saha-along with the holy name of Lord Kṛṣṇa; yaiche-in what way; prabhura-of the Lord; janama-the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

TEXT 326

caturdaśe 'bālya-līlāra' kichu vivaraṇa
pañcadaśe 'paugaṇḍa-līlāra' saṅkṣepe kathana

SYNONYMS

caturdaśe-in the Fourteenth Chapter; bālya-līlāra-of the Lord's childhood pastimes; kichu-some; vivaraṇa-description; pañcadaśe-in the Fifteenth Chapter; paugaṇḍa-līlāra-of the pastimes of the paugaṇḍa (boyhood) age; saṅkṣepe-in brief; kathana-the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

TEXT 327

ṣoḍaśa paricchede 'kaiśora-līlā' ra uddeśa
saptadaśe 'yauvana-līlā' kahiluṅ viśeṣa

SYNONYMS

ṣoḍaśa-sixteenth; paricchede-in the chapter; kaiśora-līlāra-of pastimes prior to youth; uddeśa-indication; saptadaśe-in the Seventeenth Chapter; yauvana-līlā-the pastimes of youth; kahiluṅ-I have stated; viśeṣa-specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

ei saptadaśa prakāra ādi-līlāra prabandha
dvādaśa prabandha tāte grantha-mukhabandha

SYNONYMS

ei saptadaśa-these seventeen; prakāra-varieties; ādi-līlāra-of the Ādi-līlā (First Canto); prabandha-subject matter; dvādaśa-twelve; prabandha-subject matters; tāte-among those; grantha-of the book; mukha-bandha-prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

TEXT 329

pañca-prabandhe pañca-rasera carita
saṅkṣepe kahiluṅ ati,–nā kailuṅ vistṛta

SYNONYMS

pañca-prabandhe-in five chapters; pañca-rasera-of five transcendental mellows; carita-the character; saṅkṣepe-in brief; kahiluṅ-I stated; ati-greatly; nā kailuṅ-I did not make; vistṛta-expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

TEXT 330

vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' varṇilā nityānanda-ājñā-bale

SYNONYMS

vṛndāvana-dāsa-Ṭhākura Vṛndāvana dāsa; ihā-this; caitanya-maṅgale-in his book Caitanya-maṅgala; vistāri'-expanding; varṇilā-described; nityānanda-of Śrī Nityānanda Prabhu; ājñā-of the order; bale-on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his Caitanya-maṅgala all that I have not.

TEXT 331

śrī-kṛṣṇa-caitanya-līlā–adbhuta, ananta
brahmā-śiva-śeṣa yāṅra nāhi pāya anta

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; adbhuta-wonderful; ananta-unlimited; brahmā-Lord Brahmā; śiva-Lord Śiva; śeṣa-Lord Śeṣa Nāga; yāṅra-of which; nāhi-not; pāya-get; anta-end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣa Nāga cannot find their end.

TEXT 332

ye yei aṁśa kahe, śune sei dhanya
acire milibe tāre śrī-kṛṣṇa-caitanya

SYNONYMS

ye yei aṁśa-any part of this; kahe-anyone who describes; śune-anyone who hears; sei-that person; dhanya-glorious; acire-very soon; milibe-will meet; tāre-Him; śrī-kṛṣṇa-caitanya-Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 333

śrī-kṛṣṇa-caitanya, advaita, nityānanda
śrīvāsa-gadādharādi yata bhakta-vṛnda

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; advaita-Advaita Ācārya Prabhu; nityānanda-Nityānanda Prabhu; śrīvāsa-Śrīvāsa Ṭhākura; gadādhara-ādi-and others like Gadādhara; yata-all; bhakta-vṛnda-all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

TEXT 334

yata yata bhakta-gaṇa vaise vṛndāvane
namra hañā śire dharoṅ sabāra caraṇe

SYNONYMS

yata yata-each and every one; bhakta-gaṇa-devotees; vaise-reside; vṛndāvane-at Vṛndāvana; namra hañā-becoming humble; śire-on my head; dharoṅ-I place; sabāra-of all; caraṇe-the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

TEXTS 335-336

śrī-svarūpa-śrī-rūpa-śrī-sanātana
śrī-raghunātha-dāsa, āra śrī-jīva-caraṇa
śire dhari vandoṅ, nitya karoṅ tāṅra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-svarūpa-Śrī Svarūpa Dāmodara; śrī-rūpa-Śrī Rūpa Gosvāmī; śrī-sanātana-Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa-Śrī Raghunātha dāsa Gosvāmī; āra-and; śrī-jīva-caraṇa-the lotus feet of Śrī Jīva Gosvāmī; śire-on the head; dhari-placing; vandoṅ-I worship; nitya-always; karoṅ-I do; tāṅra-their; āśa-hope to serve; caitanya-caritāmṛta-the book named Śrī Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.

END OF THE ĀDI-LĪLĀ

18.5 Madhya-līlā

18.5.1 Chapter 1

The Later Pastimes of Lord Śrī Caitanya Mahāprabhu

In this chapter there is a summary description of all the pastimes performed by Śrī Caitanya Mahāprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Śrī Caitanya Mahāprabhu's ecstasy that occurred when He recited the verse beginning yaḥ kaumāra-haraḥ, and there is also an explanation of that ecstasy given in the verse priyaḥ so 'yaṁ kṛṣṇaḥ, by Śrīla Rūpa Gosvāmī. Because he wrote that verse, Śrīla

Rūpa Gosvāmī was specifically blessed by the Lord. There is also a description of the many books written by Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and Śrīla Jīva Gosvāmī. There is also a description of the meeting between Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī in the village known as Rāmakeli.

TEXT 1

yasya prasādād ajño ’pi
sadyaḥ sarva-jñatāṁ vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu

SYNONYMS

yasya-of whom; prasādāt-by the mercy; ajñaḥ api-even a person who has no knowledge; sadyaḥ-immediately; sarva-jñatām-all knowledge; vrajet-can achieve; saḥ-that; śrī-caitanya-devaḥ-Lord Śrī Caitanya Mahāprabhu; me-on me; bhagavān-the Supreme Personality of Godhead; samprasīdatu-may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

TEXT 2

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau

SYNONYMS

vande-I offer respectful obeisances; śrī-kṛṣṇa-caitanya-to Lord Śrī Kṛṣṇa Caitanya; nityānandau-and to Lord Nityānanda; saha-uditau-simultaneously arisen; gauḍa-udaye-on the eastern horizon of Gauḍa; puṣpavantau-the sun and moon together; citrau-wonderful; śam-dau-bestowing benediction; tamaḥ-nudau-dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām-all glory to; su-ratau-most merciful, or attached in conjugal love; paṅgoḥ-of one who is lame; mama-of me; manda-mateḥ-foolish; gatī-refuge; mat-my; sarva-sva-everything; pada-ambhojau-whose lotus feet; rādhā-madana-mohanau-Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 4

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat-shining; vṛndā-araṇya-in the forest of Vṛndāvana; kalpa-druma-desire tree; adhaḥ-beneath; śrīmat-most beautiful; ratna-āgāra-in a temple of jewels; siṁha-āsana-sthau-sitting on a throne; śrīmat-very beautiful; rādhā-Śrīmatī Rādhārāṇī; śrīla-govinda-devau-and Śrī Govindadeva; preṣṭha-ālībhiḥ-by most confidential associates; sevyamānau-being served; smarāmi-I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 5

śrīmān rāsa-rasārambhī
vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopīnāthaḥ śriye ’stu naḥ

SYNONYMS

śrīmān-the most beautiful form; rāsa-of the rāsa dance; rasa-ārambhī-the initiator of the mellow; vaṁśī-vaṭa-the celebrated place named Vaṁśīvaṭa; taṭa-on the bank of Yamunā; sthitaḥ-being situated; karṣan-attracting; veṇu-svanaiḥ-by the sounds of the flute; gopīḥ-all the gopīs; gopī-nāthaḥ-the master of all the gopīs; śriye-the opulence of love and affection; astu-let there be; naḥ-upon us.

TRANSLATION

May Gopīnāthajī, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

TEXT 6

jaya jaya gauracandra jaya kṛpā-sindhu
jaya jaya śacī-suta jaya dīna-bandhu

SYNONYMS

jaya jaya-all glories; gauracandra-to Śrī Caitanya Mahāprabhu; jaya-all glories; kṛpā-sindhu-to the ocean of mercy; jaya jaya-all glories unto You; śacī-suta-the son of Śacī; jaya-all glories unto You; dīna-bandhu-the friend of the fallen.

TRANSLATION

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

TEXT 7

jaya jaya nityānanda jayādvaita-candra
jaya śrīvāsādi jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Prabhu; jaya-all glories; śrīvāsa-ādi-to all the devotees, headed by Śrīvāsa Ṭhākura; jaya gaura-bhakta-vṛnda-all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

TEXT 8

pūrve kahiluṅ ādi-līlāra sūtra-gaṇa
yāhā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

pūrve-previously; kahiluṅ-I have described; ādi-līlāra-of the ādi-līlā; sūtra-gaṇa-the synopsis; yāhā-which; vistāriyāchena-has elaborately explained; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

I have previously described in synopsis the ādi-līlā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.

TEXT 9

ataeva tāra āmi sūtra-mātra kailuṅ
ye kichu viśeṣa, sūtra-madhyei kahiluṅ

SYNONYMS

ataeva-therefore; tāra-of that; āmi-I; sūtra-mātra-only the synopsis; kailuṅ-did; ye kichu-whatever; viśeṣa-specifics; sūtra-madhyei kahiluṅ-I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

TEXT 10

ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa
prabhura aśeṣa līlā nā yāya varṇana

SYNONYMS

ebe-now; kahi-I describe; śeṣa-līlāra-of the pastimes at the end; mukhya-chief; sūtra-gaṇa-synopsis; prabhura-of Lord Caitanya Mahāprabhu; aśeṣa-unlimited; līlā-pastimes; nā yāya varṇana-it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

TEXTS 11-12

tāra madhye yei bhāga dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' karilā varṇana
sei bhāgera ihāṅ sūtra-mātra likhiba
tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba

SYNONYMS

tāra madhye-amongst them; yei-which; bhāga-portion; dāsa-vṛndāvana-Śrīla Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale-in his book Caitanya-maṅgala; vistāri'-elaborating; karilā varṇana-has described; sei bhāgera-of that portion; ihāṅ-here in this book; sūtra-mātra-the synopsis only; likhiba-I shall write; tāhāṅ-there; ye-whatever; viśeṣa-special details; kichu-something; ihāṅ vistāriba-I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-maṅgala. Whatever incidents are outstanding, however, I shall later elaborate.

TEXT 13

caitanya-līlāra vyāsa–dāsa vṛndāvana
tāṅra ājñāya karoṅ tāṅra ucchiṣṭa carvaṇa

SYNONYMS

caitanya-līlāra vyāsa-the Vyāsadeva, or compiler of the pastimes, of Lord Caitanya Mahāprabhu; dāsa vṛndāvana-Vṛndāvana dāsa Ṭhākura; tāṅra-of him; ājñāya-upon the order; karoṅ-I do; tāṅra-his; ucchiṣṭa-of the remnants of food; carvaṇa-chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla Vṛndāvana dāsa, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

TEXT 14

bhakti kari' śire dhari tāṅhāra caraṇa
śeṣa-līlāra sūtra-gaṇa kariye varṇana

SYNONYMS

bhakti kari'-with great devotion; śire-on my head; dhari-I hold; tāṅhāra-his; caraṇa-lotus feet; śeṣa-līlāra-of the pastimes at the end; sūtra-gaṇa-the synopsis; kariye-I do; varṇana-describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

TEXT 15

cabbiśa vatsara prabhura gṛhe avasthāna
tāhāṅ ye karilā līlā–'ādi-līlā' nāma

SYNONYMS

cabbiśa vatsara-for twenty-four years; prabhura-of the Lord; gṛhe-at home; avasthāna-residing; tāhāṅ-there; ye-whatever; karilā-He performed; līlā-pastimes; ādi-līlā nāma-are called ādi-līlā.

TRANSLATION

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-līlā.

TEXT 16

cabbiśa vatsara śeṣe yei māgha-māsa
tāra śukla-pakṣe prabhu karilā sannyāsa

SYNONYMS

cabbiśa vatsara-of those twenty-four years; śeṣe-at the end; yei-which; māgha-māsa-the month of Māgha (January-February); tāra-of that month; śukla-pakṣe-during the fortnight of the waxing moon; prabhu-the Lord; karilā-accepted; sannyāsa-the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyāsa.

TEXT 17

sannyāsa kariyā cabbiśa vatsara avasthāna
tāhāṅ yei līlā, tāra 'śeṣa-līlā' nāma

SYNONYMS

sannyāsa kariyā-after accepting the order of sannyāsa; cabbiśa vatsara-the twenty-four years; avasthāna-remaining in this material world; tāhāṅ-in that portion; yei līlā-whatever pastimes (were performed); tāra-of those pastimes; śeṣa-līlā-the pastimes at the end; nāma-named.

TRANSLATION

After accepting sannyāsa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the śeṣa-līlā, or pastimes occurring at the end.

TEXT 18

śeṣa-līlāra 'madhya' 'antya',–dui nāma haya
līlā-bhede vaiṣṇava saba nāma-bheda kaya

SYNONYMS

śeṣa-līlāra-of the śeṣa-līlā, or pastimes at the end; madhya-the middle; antya-the final; dui-two; nāma-names; haya-are; līlā-bhede-by the difference of pastimes; vaiṣṇava-the devotees of the Supreme Lord; saba-all; nāma-bheda-different names; kaya-say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

TEXT 19

tāra madhye chaya vatsara–gamanāgamana
nīlācala-gauḍa-setubandha-vṛndāvana

SYNONYMS

tāra madhye-within that period; chaya vatsara-for six years; gamana-āgamana-going and coming; nīlācala-from Jagannātha Purī; gauḍa-to Bengal; setubandha-and from Cape Comorin; vṛndāvana-to Vṛndāvana-dhāma.

TRANSLATION

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India from Jagannātha Purī to Bengal and from Cape Comorin to Vṛndāvana.

TEXT 20

tāhāṅ yei līlā, tāra 'madhya-līlā' nāma
tāra pāche līlā–'antya-līlā' abhidhāna

SYNONYMS

tāhāṅ-in those places; yei līlā-all the pastimes; tāra-of those; madhya-līlā-the middle pastimes; nāma-named; tāra pāche līlā-all the pastimes after that period; antya-līlā-last pastimes; abhidhāna-the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-līlā, and whatever pastimes were performed after that are called the antya-līlā.

TEXT 21

'ādi-līlā', 'madhya-līlā', 'antya-līlā' āra
ebe 'madhya-līlāra' kichu kariye vistāra

SYNONYMS

ādi-līlā madhya-līlā antya-līlā āra-therefore there are three periods, namely the ādi-līlā, madhya-līlā and antya-līlā; ebe-now; madhya-līlāra-of the madhya-līlā; kichu-something; kariye-I shall do; vistāra-elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods-the ādi-līlā, madhya-līlā and antya-līlā. Now I shall very elaborately describe the madhya-līlā.

TEXT 22

aṣṭādaśa-varṣa kevala nīlācale sthiti
āpani ācari' jīve śikhāilā bhakti

SYNONYMS

aṣṭādaśa-varṣa-for eighteen years; kevala-only; nīlācale-in Jagannātha Purī; sthiti-staying; āpani-personally; ācari'-behaving; jīve-unto the living entities; śikhāilā-instructed; bhakti-devotional service.

TRANSLATION

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Purī and, through His personal behavior, instructed all living entities in the mode of devotional service.

TEXT 23

tāra madhye chaya vatsara bhakta-gaṇa-saṅge
prema-bhakti pravartāilā nṛtya-gīta-raṅge

SYNONYMS

tāra madhye-within that period; chaya vatsara-for six years; bhakta-gaṇa-saṅge-with all the devotees; prema-bhakti-the loving service of the Lord; pravartāilā-introduced; nṛtya-gīta-raṅge-in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannātha Purī, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

TEXT 24

nityānanda-gosāñire pāṭhāila gauḍa-deśe
teṅho gauḍa-deśa bhāsāila prema-rase

SYNONYMS

nityānanda-gosāñire-Nityānanda Gosvāmī; pāṭhāila-sent; gauḍa-deśe-to Bengal; teṅho-He; gauḍa-deśa-the tract of land known as Gauḍa-deśa, or Bengal; bhāsāila-overflooded; prema-rase-with ecstatic love of Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Purī to Bengal, which was known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflooded this country with the transcendental loving service of the Lord.

TEXT 25

sahajei nityānanda–kṛṣṇa-premoddāma
prabhu-ājñāya kaila yāhāṅ tāhāṅ prema-dāna

SYNONYMS

sahajei-by nature; nityānanda-Lord Nityānanda Prabhu; kṛṣṇa-prema-uddāma-very much inspired in transcendental loving service to Lord Kṛṣṇa; prabhu-ājñāya-by the order of the Lord; kaila-did; yāhāṅ tāhāṅ-anywhere and everywhere; prema-dāna-distribution of that love.

TRANSLATION

Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere.

TEXT 26

tāṅhāra caraṇe mora koṭi namaskāra
caitanyera bhakti yeṅho laoyāila saṁsāra

SYNONYMS

tāṅhāra caraṇe-unto His lotus feet; mora-my; koṭi-unlimited; namaskāra-obeisances; caitanyera-of Lord Śrī Caitanya Mahāprabhu; bhakti-the devotional service; yeṅho-one who; laoyāila-caused to take; saṁsāra-the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

TEXT 27

caitanya-gosāñi yāṅre bale 'baḍa bhāi'
teṅho kahe, mora prabhu–caitanya-gosāñi

SYNONYMS

caitanya-gosāñi-Lord Śrī Caitanya Mahāprabhu; yāṅre-unto whom; bale-says; baḍa bhāi-elder brother; teṅho-He; kahe-says; mora prabhu-My Lord; caitanya-gosāñi-the supreme master, Lord Caitanya Mahāprabhu.

TRANSLATION

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

TEXT 28

yadyapi āpani haye prabhu balarāma
tathāpi caitanyera kare dāsa-abhimāna

SYNONYMS

yadyapi-although; āpani-personally; haye-is; prabhu-Lord; balarāma-Balarāma; tathāpi-still; caitanyera-of Lord Śrī Caitanya Mahāprabhu; kare-accepts; dāsa-abhimāna-conception as the eternal servant.

TRANSLATION

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

TEXT 29

'caitanya' seva, 'caitanya' gāo, lao 'caitanya'-nāma
'caitanye' ye bhakti kare, sei mora prāṇa

SYNONYMS

caitanya seva-serve Śrī Caitanya Mahāprabhu; caitanya gāo-chant about Śrī Caitanya Mahāprabhu; lao-always take; caitanya-nāma-the name of Lord Caitanya Mahāprabhu; caitanye-unto Lord Śrī Caitanya Mahāprabhu; ye-anyone who; bhakti-devotional service; kare-renders; sei-that person; mora-My; prāṇa-life and soul.

TRANSLATION

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

TEXT 30

ei mata loke caitanya-bhakti laoyāila
dīna-hīna, nindaka, sabāre nistārila

SYNONYMS

ei mata-in this way; loke-the people in general; caitanya-of Lord Caitanya Mahāprabhu; bhakti-the devotional service; laoyāila-He caused to accept; dīna-hīna-poor fallen souls; nindaka-blasphemers; sabāre-everyone; nistārila-He delivered.

TRANSLATION

In this way, Śrīla Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

TEXT 31

tabe prabhu vraje pāṭhāila rūpa-sanātana
prabhu-ājñāya dui bhāi āilā vṛndāvana

SYNONYMS

tabe-after this; prabhu-Lord Śrī Caitanya Mahāprabhu; vraje-to Vṛndāvana-dhāma; pāṭhāila-sent; rūpa-sanātana-the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; prabhu-ājñāya-upon the order of Śrī Caitanya Mahāprabhu; dui bhāi-the two brothers; āilā-came; vṛndāvana-to Vṛndāvana-dhāma.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

TEXT 32

bhakti pracāriyā sarva-tīrtha prakāśila
madana-gopāla-govindera sevā pracārila

SYNONYMS

bhakti pracāriyā-broadcasting devotional service; sarva-tīrtha-all the places of pilgrimage; prakāśila-discovered; madana-gopāla-of Śrī Rādhā-Madana-mohana; govindera-of Śrī Rādhā-Govindajī; sevā-the service: pracārila-introduced.

TRANSLATION

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindajī.

TEXT 33

nānā śāstra āni' kailā bhakti-grantha sāra
mūḍha adhama-janere teṅho karilā nistāra

SYNONYMS

nānā śāstra-different types of scriptures; āni'-collecting; kailā-compiled; bhakti-grantha-of books on devotional service; sāra-the essence; mūḍha-rascals; adhama-janere-and fallen souls; teṅho-they; karilā nistāra-delivered.

TRANSLATION

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

The six Gosvāmīs, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic scriptures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvāmīs wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. All the Vedic literature aims at understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all the Vedic scriptures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvāmīs.

TEXT 34

prabhu ājñāya kaila saba śāstrera vicāra
vrajera nigūḍha bhakti karila pracāra

SYNONYMS

prabhu ājñāya-upon the order of Lord Śrī Caitanya Mahāprabhu; kaila-they did; saba śāstrera-of all scriptures; vicāra-analytical study; vrajera-of Śrī Vṛndāvana-dhāma; nigūḍha-most confidential; bhakti-devotional service; karila-did; pracāra-preaching.

TRANSLATION

The Gosvāmīs carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic scriptures. This was in compliance with the order of Śrī Caitanya Mahāprabhu. Thus one can understand the most confidential devotional service of Vṛndāvana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the prākṛta-sahajiyās. The prākṛta-sahajiyās do not consult the Vedic literature, and they are debauchees, woman-hunters and smokers of gañjā. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The prākṛta-sahajiyās do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana one must have sufficient knowledge of the śāstras (Vedic scriptures). As stated in Śrīmad-Bhāgavatam (1.2.12), bhaktyā śruta-gṛhītayā. This means that devotional service is acquired from Vedic knowledge. Tac chraddadhānāḥ munayaḥ. Devotees who are actually serious attain bhakti, scientific devotional service, by hearing Vedic scriptures (bhaktyā śruta-gṛhītayā). It is not that one should create something out of sentimentality, become a sahajiyā and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such sahajiyās to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the sahajiyās is far better than that of the Māyāvādī sannyāsīs. Although the sahajiyās do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

TEXT 35

hari-bhakti-vilāsa, āra bhāgavatāmṛta
daśama-ṭippanī, āra daśama-carita

SYNONYMS

hari-bhakti-vilāsa-the scripture named Hari-bhakti-vilāsa; āra-and; bhāgavatāmṛta-the scripture named Bṛhad-bhāgavatāmṛta; daśama-ṭippanī-comments on the Tenth Canto of Śrīmad-Bhāgavatam; āra-and; daśama-carita-poetry about the Tenth Canto of Śrīmad-Bhāgavatam.

TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were the Hari-bhakti-vilāsa, Bṛhad-bhāgavatāmṛta, Daśama-ṭippanī and Daśama-carita.

PURPORT

In the First Wave of the book known as Bhakti-ratnākara, it is said that Sanātana Gosvāmī understood Śrīmad-Bhāgavatam by thorough study and explained it in his commentary known as Vaiṣṇava-toṣaṇī All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his Vaiṣṇava-toṣaṇī commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of Laghu-toṣaṇī. Whatever he immediately put down in writing was finished in the year 1476 Śaka (A.D. 1555). Śrīla Jīva Gosvāmī completed Laghu-toṣaṇī in the year Śakābda 1504 (A.D. 1583).

The subject matter of the Hari-bhakti-vilāsa, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a vaiṣṇava-smṛti. This vaiṣṇava-smṛti-grantha was finished in twenty chapters, known as vilāsas. In the first vilāsa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained. In the second vilāsa, the process of initiation is described. In the third vilāsa, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master. In the fourth vilāsa are descriptions of saṁskāra, the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudrā, marks on the body; mālā, chanting with beads; and guru-pūjā, worship of the spiritual master. In the fifth vilāsa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the śālagrāma-śilā representation of Lord Viṣṇu. In the sixth vilāsa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilāsa, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth vilāsa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth vilāsa, there are descriptions about collecting tulasī leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth vilāsa there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons). In the eleventh vilāsa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilāsa, Ekādaśī is described. In the thirteenth vilāsa, fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth vilāsa, different duties for different months are outlined. In the fifteenth vilāsa, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth vilāsa discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth vilāsa discusses preparations for Deity worship, mahā-mantra chanting and the process of japa. In the eighteenth vilāsa the different forms of Śrī Viṣṇu are described. The nineteenth vilāsa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilāsa discusses the construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilāsa-grantha are given by Śrī Kavirāja Gosvāmī in the Madhya-līlā (24.329-345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmī do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmī collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from the Hari-bhakti-vilāsa. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's opinion, however, that to follow the Hari-bhakti-vilāsa strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the smārta-samāja, which is strictly followed by caste brāhmaṇas, has influenced portions that Gopāla Bhaṭṭa Gosvāmī collected from the original Hari-bhakti-vilāsa. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmī. It is better to consult the commentary made by Sanātana Gosvāmī himself for the Hari-bhakti-vilāsa under the name of Dig-darśinī-ṭīkā. Some say that the same commentary was compiled by Gopīnātha-pūjā Adhikārī, who was engaged in the service of Śrī Rādhā-ramaṇajī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmī.

Regarding the Bṛhad-bhāgavatāmṛta, there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṇṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as Goloka-māhātmya-nirūpaṇa, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Daśama-ṭippanī is a commentary on the Tenth Canto of Śrīmad-Bhāgavatam. Another name for this commentary is Bṛhad-vaiṣṇava-toṣaṇī-ṭīkā. In the Bhakti-ratnākara, it is said that Daśama-ṭippanī was finished in 1476 Śakābda (A.D. 1555).

TEXT 36

ei saba grantha kaila gosāñi sanātana
rūpa-gosāñi kaila yata, ke karu gaṇana

SYNONYMS

ei saba-all these; grantha-scriptures; kaila-compiled; gosāñi sanātana-Sanātana Gosvāmī; rūpa-gosāñi-Rūpa Gosvāmī; kaila-did; yata-all; ke-who; karu gaṇana-can count.

TRANSLATION

We have already given the names of four books compiled by Sanātana Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books, which no one can even count.

TEXT 37

pradhāna pradhāna kichu kariye gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana

SYNONYMS

pradhāna pradhāna-the most important ones; kichu-some; kariye-I do; gaṇana-enumeration; lakṣa-hundreds and thousands; granthe-in verses; kaila-did; vraja-vilāsa-of the pastimes of the Lord in Vṛndāvana; varṇana-description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Śrīla Rūpa Gosvāmī. He has described the pastimes of Vṛndāvana in thousands of verses.

TEXT 38

rasāmṛta-sindhu, āra vidagdha-mādhava
ujjvala-nīlamaṇi, āra lalita-mādhava

SYNONYMS

rasāmṛta-sindhu-of the name Bhakti-rasāmṛta-sindhu; āra-and; vidagdha-mādhava-of the name Vidagdha-mādhava; ujjvala-nīlamaṇi-of the name Ujjvala-nīlamaṇi; āra-and; lalita-mādhava-of the name Lalita-mādhava.

TRANSLATION

The books compiled by Śrī Rūpa Gosvāmī include the Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Ujjvala-nīlamaṇi and Lalita-mādhava.

TEXTS 39-40

dāna-keli-kaumudī, āra bahu stavāvalī
aṣṭādaśa līlā-cchanda, āra padyāvalī
govinda-virudāvalī, tāhāra lakṣaṇa
mathurā-māhātmya, āra nāṭaka-varṇana

SYNONYMS

dāna-keli-kaumudī-of the name Dāna-keli-kaumudī; āra-and; bahu stavāvalī-many prayers; aṣṭādaśa-eighteen; līlā-cchanda-chronological pastimes; āra-and; padyāvalī-of the name Padyāvalī; govinda-virudāvalī-of the name Govinda-virudāvalī; tāhāra lakṣaṇa-the symptoms of the book; mathurā-māhātmya-the glories of Mathurā; āra nāṭaka-varṇana-and descriptions of drama (Nāṭaka-candrikā).

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the Dāna-keli-kaumudī, Stavāvalī, Līlā-cchanda, Padyāvalī, Govinda-virudāvalī, Mathurā-māhātmya and Nāṭaka-varṇana.

TEXT 41

laghu-bhāgavatāmṛtādi ke karu gaṇana
sarvatra karila vraja-vilāsa varṇana

SYNONYMS

laghu-bhāgavatāmṛta-ādi-another list, containing Laghu-bhāgavatāmṛta; ke-who; karu gaṇana-can count; sarvatra-everywhere; karila-did; vraja-vilāsa-of the pastimes of Vṛndāvana; varṇana-description.

TRANSLATION

Who can count the rest of the books (headed by the Laghu-bhāgavatāmṛta) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. The Bhakti-rasāmṛta-sindhu is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakābda (A.D. 1542). This book is divided into four parts: pūrva-vibhāga (eastern division), dakṣiṇa-vibhāga (southern division), paścima-vibhāga (western division) and uttara-vibhāga (northern division). In the pūrva-vibhāga, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four laharīs (waves) in this division of the ocean of the nectar of devotion.

In the dakṣiṇa-vibhāga (southern division) there is a general description of the mellow (relationship) called bhakti-rasa, which is derived from devotional service. There are also descriptions of the stages known as vibhāva, anubhāva, sāttvika, vyabhicārī and sthāyi-bhāva, all on this high platform of devotional service. Thus there are five waves in the dakṣiṇa-vibhāga division. In the western division (paścima-vibhāga) there is a description of the chief transcendental humors derived from devotional service. These are known as mukhya-bhakti-rasa-nirūpaṇa, or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in parenthood, or parental love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (uttara-vibhāga) there is a description of the indirect mellows of devotional service-namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the Bhakti-rasāmṛta-sindhu.

The Vidagdha-mādhava is a drama of Lord Kṛṣṇa's pastimes in Vṛndāvana. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakābda (A.D. 1533). The first part of this drama is called veṇu-nāda-vilāsa, the second part manmatha-lekha, the third part rādhā-saṅga, the fourth part veṇu-haraṇa, the fifth part rādhā-prasādana, the sixth part śarad-vihāra, and the seventh and last part gaurī-vihāra.

There is also a book called Ujjvala-nīlamaṇi, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in the Bhakti-rasāmṛta-sindhu, but it is very elaborately discussed in the Ujjvala-nīlamaṇi. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, Lalita-mādhava is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī's proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The Laghu-bhāgavatāmṛta is divided into two parts. The first is called ”The Nectar of Kṛṣṇa” and the second ”The Nectar of Devotional Service.” The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in svāṁśa (personal forms) and vibhinnāṁśa. According to different absorptions, the incarnations are called āveśa and tad-ekātma. The first incarnation is divided into three puruṣāvatāras-namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature-namely, Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five līlā-avatāras, namely Catuḥ-sana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-nārāyaṇa Ṛṣi, Kapila, Dattātreya, Hayagrīva, Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Dāśarathi, Kṛṣṇa-dvaipāyana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu. There are also four incarnations for the four yugas, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called āveśa, prābhava, vaibhava and para constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the Laghu-bhāgavatāmṛta there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (vaikuṇṭha-jagat) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṇṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts-manifest and unmanifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

TEXT 42

tāṅra bhrātuṣ-putra nāma–śrī-jīva-gosāñi
yata bhakti-grantha kaila, tāra anta nāi

SYNONYMS

tāṅra-his; bhrātuḥ-putra-nephew; nāma-of the name; śrī-jīva-gosāñi-Śrīla Jīva Gosvāmī Prabhupāda; yata-all; bhakti-grantha-books on devotional service; kaila-compiled; tāra-that; anta-end; nāi-there is not.

TRANSLATION

Śrī Rūpa Gosvāmī's nephew, Śrīla Jīva Gosvāmī, has compiled so many books on devotional service that there is no counting them.

TEXT 43

śrī-bhāgavata-sandarbha-nāma grantha-vistāra
bhakti-siddhāntera tāte dekhāiyāchena pāra

SYNONYMS

śrī-bhāgavata-sandarbha-nāma-of the name Bhāgavata-sandarbha; grantha-the book; vistāra-very elaborate; bhakti-siddhāntera-of the conclusions of devotional service; tāte-in that book; dekhāiyāchena-he has shown; pāra-the limit.

TRANSLATION

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

PURPORT

The Bhāgavata-sandarbha is also known as Ṣaṭ-sandarbha. In the first part, called Tattva-sandarbha, it is proved that Śrīmad-Bhāgavatam is the most authoritative evidence directly pointing to the Absolute Truth. The second Sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as śuddha-sattva. Material goodness is apt to be contaminated by the other two material qualities-ignorance and passion-but when one is situated in the śuddha-sattva position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories-internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third Sandarbha is called Paramātma-sandarbha, and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, māyā, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdhara Svāmī are given. It is stated that the Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is also a discussion of how the līlā-avatāra incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth Sandarbha is called Kṛṣṇa-sandarbha, and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa's pastimes and qualities, His superintendence of the puruṣa-avatāras, and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa's manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent gopīs. There is also a list of the gopīs' names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth Sandarbha is called Bhakti-sandarbha, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of varṇāśrama, bhakti as superior to fruitive activity, and so forth. It is also stated that without devotional service even a brāhmaṇa is condemned. There are discussions of the process of karma-tyāga (the giving of the results of karma to the Supreme Personality of Godhead), and the practices of mystic yoga and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (jīvan-mukta), Lord Śiva as a devotee, and how a bhakta and his devotional service are eternally existing. It is stated that through bhakti one can attain all success because for bhakti is transcendental to the material qualities. There is a discussion of how the self is manifest through bhakti. There is also a discussion of the self's bliss, as well as how bhakti, even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the mahā-bhāgavata and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or ahaṅgrahopāsanā, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the mahā-bhāgavata (liberated devotee) and service to him, service to Vaiṣṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of rāgānugā-bhakti (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Kṛṣṇa, and a comparative study of other perfectional stages.

The sixth Sandarbha is called Prīti-sandarbha, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as sālokya, sāmīpya and sārūpya. Sāmīpya is better than sālokya. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the gopīs, which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of bhakti mixed with philosophical speculation, the superexcellence of the love of the gopīs, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the gopas and the gopīs in parental love with Kṛṣṇa, and finally the superexcellence of the love of the gopīs and that of Śrīmatī Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of dhīrodātta, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different rasas, and there are discussions of śānta (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

TEXT 44

gopāla-campū-nāme grantha-mahāśūra
nitya-līlā sthāpana yāhe vraja-rasa-pūra

SYNONYMS

gopāla-campū-Gopāla-campū; nāme-by the name; grantha-the transcendental work of literature; mahā-śūra-most formidable; nitya-līlā-of eternal pastimes; sthāpana-establishment; yāhe-in which; vraja-rasa-the transcendental mellows enjoyed in Vṛndāvana; pūra-complete.

TRANSLATION

The most famous and formidable transcendental literary work is the book named Gopāla-campū. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about the Gopāla-campū. The Gopāla-campū is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510 Śakābda (A.D. 1589), the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtanā demon, the gopīs' returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balarāma, snigdha-kaṇṭha and madhu-kaṇṭha; (3) the dream of mother Yaśodā; (4) the Janmāṣṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtanā demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Tṛṇāvarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and

Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalārjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of Gardabhāsura (the ass demon), and the praise of Kṛṣṇa; (15) the previous attraction of the gopīs; (16) the killing of Pralambāsura and the eating of the forest fire; (17) the gopīs' attempt to approach Kṛṣṇa. (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the gopīs; (21) the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the brāhmaṇas performing sacrifices, (23) the meeting of Kṛṣṇa and the gopīs; (24) Kṛṣṇa's enjoying the company of the gopīs, the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the gopīs; (25) the reappearance of Kṛṣṇa; (26) the determination of the gopīs; (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhacūḍa and the Hori; (31) the killing of Ariṣṭāsura; (32) the killing of the Keśī demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campū, the following subject matters are discussed: (1) attraction for Vrajabhūmi; (2) the cruel activities of Akrūra; (3) Kṛṣṇa's departure for Mathurā; (4) a description of the city of Mathurā; (5) the killing of Kaṁsa; (6) Nanda Mahārāja's separation from Kṛṣṇa and Balarāma; (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balarāma; (8) the studies of Kṛṣṇa and Balarāma; (9) how the son of the teacher of Kṛṣṇa and Balarāma was returned; (10) Uddhava's visit to Vṛndāvana; (11) Rādhārāṇī's talking with the messenger bumblebee; (12) the return of Uddhava from Vṛndāvana; (13) the binding of Jarāsandha; (14) the killing of the yavana Jarāsandha; (15) the marriage of Balarāma; (16) the marriage of Rukmiṇī; (17) seven marriages; (18) the killing of Narakāsura, the taking of the pārijāta flower from heaven and Kṛṣṇa's marriage to 16,000 princesses; (19) victory over Bāṇāsura; (20) a description of Balarāma's return to Vraja; (21) the killing of Pauṇḍraka (the imitation Viṣṇu); (22) the killing of Dvivida and thoughts of Hastināpura; (23) departure for Kurukṣetra; (24) how the residents of Vṛndāvana and Dvārakā met at Kurukṣetra; (25) Kṛṣṇa's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rājasūya sacrifice; (28) the killing of Śālva; (29) Kṛṣṇa's considering returning to Vṛndāvana; (30) Kṛṣṇa's revisiting Vṛndāvana; (31) the adjustment of obstructions by Śrīmatī Rādhārāṇī and others; (32) everything completed; (33) the residence of Rādhā and Mādhava; (34) decorating Śrīmatī Rādhārāṇī and Kṛṣṇa; (35) the marriage ceremony of Śrīmatī Rādhārāṇī and Kṛṣṇa; (36) the meeting of Śrīmatī Rādhārāṇī and Kṛṣṇa; and (37) entering Goloka.

TEXT 45

ei mata nānā grantha kariyā prakāśa
goṣṭhī sahite kailā vṛndāvane vāsa

SYNONYMS

ei mata-in this way; nānā-various; grantha-books; kariyā-making; prakāśa-publication; goṣṭhī-family members; sahite-with; kailā-did; vṛndāvane-at Vṛndāvana; vāsa-residence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of their family members, lived in Vṛndāvana and published important books on devotional service.

TEXT 46

prathama vatsare advaitādi bhakta-gaṇa
prabhure dekhite kaila, nīlādri gamana

SYNONYMS

prathama-the first; vatsare-in the year; advaita-ādi-headed by Advaita Ācārya; bhakta-gaṇa-all the devotees; prabhure-the Lord; dekhite-to see; kaila-did; nīlādri-to Jagannātha Purī; gamana-going.

TRANSLATION

The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Purī.

TEXT 47

ratha-yātrā dekhi' tāhāṅ rahilā cāri-māsa
prabhu-saṅge nṛtya-gīta parama ullāsa

SYNONYMS

ratha-yātrā-the car festival; dekhi'-seeing; tāhāṅ-there; rahilā-remained; cāri-māsa-four months; prabhu-saṅge-with the Lord; nṛtya-gīta-chanting and dancing; parama-greatest; ullāsa-pleasure.

TRANSLATION

After attending the Ratha-yātrā ceremony at Jagannātha Purī, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

TEXT 48

vidāya samaya prabhu kahilā sabāre
pratyabda āsibe sabe guṇḍicā dekhibāre

SYNONYMS

vidāya-departing; samaya-at the time; prabhu-the Lord; kahilā-said; sabāre-unto everyone; pratyabda-every year; āsibe-you should come; sabe-all; guṇḍicā-of the name Guṇḍicā; dekhibāre-to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yātrā festival of Lord Jagannātha's journey to the Guṇḍicā temple."

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadrā are pushed in their three carts from the temple in Purī to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yātrā festival is known as Jagannātha's journey to Guṇḍicā. Whereas others speak of it as the Ratha-yātrā festival, the residents of Orissa refer to it as Guṇḍicā-yātrā.

TEXT 49

prabhu-ajñāya bhakta-gaṇa pratyabda āsiyā
guṇḍicā dekhiyā yā'na prabhure miliyā

SYNONYMS

prabhu-ajñāya-upon the order of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa-all the devotees; pratyabda-every year; āsiyā-coming there; guṇḍicā-the festival of Guṇḍicā-yātrā; dekhiyā-seeing; yā'na-return; prabhure-the Lord; miliyā-meeting.

TRANSLATION

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Purī and then return home after four months.

TEXT 50

viṁśati vatsara aiche kailā gatāgati
anyonye duṅhāra duṅhā vinā nāhi sthiti

SYNONYMS

viṁśati-twenty; vatsara-years; aiche-thus; kailā-did; gata-āgati-going and coming; anyonye-mutually; duṅhāra-of Lord Caitanya and the devotees; duṅhā-the two; vinā-without; nāhi-there is not; sthiti-peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

TEXT 51

śeṣa āra yei rahe dvādaśa vatsara
kṛṣṇera viraha-līlā prabhura antara

SYNONYMS

śeṣa-at the end; āra-the balance; yei-whatever; rahe-remains; dvādaśa vatsara-twelve years; kṛṣṇera-of Lord Kṛṣṇa; viraha-līlā-the pastimes of separation; prabhura-the Lord; antara-within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

PURPORT

Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the gopīs in separation from Kṛṣṇa. When Kṛṣṇa left the gopīs and went to Mathurā, the gopīs cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.

TEXT 52

nirantara rātri-dina viraha unmāde
hāse, kānde, nāce, gāya parama viṣāde

SYNONYMS

nirantara-without cessation; rātri-dina-night and day; viraha-of separation; unmāde-in madness; hāse-laughs; kānde-cries; nāce-dances; gāya-chants; parama-great; viṣāde-in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

TEXT 53

ye kāle karena jagannātha daraśana
mane bhāve, kurukṣetre pāñāchi milana

SYNONYMS

ye kāle-at those times; karena-does; jagannātha-Lord Jagannātha; daraśana-visiting; mane-within the mind; bhāve-thinks; kurukṣetre-on the field of Kurukṣetra; pāñāchi-I have gotten; milana-meeting.

TRANSLATION

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.

PURPORT

When Kṛṣṇa was performing yajña (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya's heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the gopīs who came to see Kṛṣṇa at Kurukṣetra.

TEXT 54

ratha-yātrāya āge yabe karena nartana
tāhāṅ ei pada mātra karaye gāyana

SYNONYMS

ratha-yātrāya-in the car festival; āge-in front; yabe-when; karena-does; nartana-dancing; tāhāṅ-there; ei-this; pada-stanza; mātra-only; karaye-does; gāyana-singing.

TRANSLATION

When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines.

TEXT 55

seita parāṇa-nātha pāinu
yāhā lāgī' madana-dahane jhuri genu

SYNONYMS

seita-that; parāṇa-nātha-Lord of My life; pāinu-I have gotten; yāhā-whom; lāgi'-for; madana-dahane-in the fire of lusty desire; jhuri-burning; genu-I have become.

TRANSLATION

"I have gotten that Lord of My life for whom I was burning in the fire of lusty desires."

PURPORT

In Śrīmad-Bhāgavatam (10.29.15) it is stated:

kāmaṁ krodhaṁ bhayaṁ sneham
aikyaṁ sauhṛdam eva ca
nityaṁ harau vidadhato
yānti tan-mayatām hi te

The word kāma means lusty desire, bhaya means fear, and krodha means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The gopīs approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a sannyāsī; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word madana-dahane ("in the fire of lusty desire"), He meant that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

TEXT 56

ei dhuyā-gāne nācena dvitīya prahara
kṛṣṇa lañā vraje yāi–e-bhāva antara

SYNONYMS

ei dhuyā-gāne-in the repetition of this song; nācena-He dances; dvitīya prahara-the second period of the day; kṛṣṇa lañā-taking Kṛṣṇa; vraje yāi-let Me go back to Vṛndāvana; e-bhāva-this ecstasy; antara-within.

TRANSLATION

Lord Caitanya Mahāprabhu used to sing this song [seita parāṇa-nātha] especially during the latter part of the day, and He would think, "Let Me take Kṛṣṇa and go back to Vṛndāvana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the gopīs of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā cart. The gopīs of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍicā.

TEXT 57

ei bhāve nṛtya-madhye paḍe eka śloka
sei ślokera artha keha nāhi bujhe loka

SYNONYMS

ei bhāve-in this ecstasy; nṛtya-madhye-during the dancing; paḍe-recites; eka-one; śloka-verse; sei ślokera-of that verse; artha-the meaning; keha-anyone; nāhi-not; bujhe-understands; loka-person.

TRANSLATION

In that ecstasy, Śrī Caitanya Mahāprabhu recited one verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

TEXT 58

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ-that same person who; kaumāra-haraḥ-the thief of my heart during youth; saḥ-he; eva hi-certainly; varaḥ-lover; tāḥ-these; eva-certainly; caitra-kṣapāḥ-moonlit nights of the month of Caitra; te-those; ca-and; unmīlita-fructified; mālatī-of mālatī flowers; surabhayaḥ-fragrances; prauḍhāḥ-full; kadamba-with the fragrance of the kadamba flower; anilāḥ-the breezes; sā-that one; ca-also; eva-certainly; asmi-I am; tathāpi-still; tatra-there; surata-vyāpāra-in intimate transactions; līlā-of pastimes; vidhau-in the manner; revā-of the river named Revā; rodhasi-on the bank; vetasī-of the name Vetasī; taru-tale-underneath the tree; cetaḥ-my mind; samutkaṇṭhate-is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the Padyāvalī (386), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 59

ei ślokera artha jāne ekale svarūpa
daive se vatsara tāhāṅ giyāchena rūpa

SYNONYMS

ei-this; ślokera-of the verse; artha-the meaning; jāne-knows; ekale-alone; svarūpa-Svarūpa Dāmodara; daive-by chance; se vatsara-that year; tāhāṅ-there; giyāchena-went; rūpa-Śrīla Rūpa Gosvāmī.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

TEXT 60

prabhu-mukhe loka śuni' śrī-rūpa-gosāñi
sei ślokera artha-śloka karilā tathāi

SYNONYMS

prabhu-mukhe-in the mouth of Lord Śrī Caitanya Mahāprabhu; śloka-the verse; śuni'-hearing; śrī-rūpa-gosāñi-Śrīla Rūpa Gosvāmī; sei-that; ślokera-of the first verse; artha-giving the meaning; śloka-another verse; karilā-composed; tathāi-immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse that described the meaning of the original verse.

TEXT 61

śloka kari' eka tāla-patrete likhiyā
āpana vāsāra cāle rākhila guñjiyā

SYNONYMS

śloka kari'-composing the verse; eka-one; tāla-patrete-on a palm leaf; likhiyā-writing; āpana-his own; vāsāra-of the residence; cāle-on the roof; rākhila-kept; guñjiyā-pushing.

TRANSLATION

After composing this verse, Rūpa Gosvāmī wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

TEXT 62

śloka rākhi' gelā samudra-snāna karite
hena-kāle āilā prabhu tāṅhāre milite

SYNONYMS

śloka rākhi'-keeping the verse in that way; gelā-went; samudra-snāna-a bath in the sea; karite-to take; hena-kāle-in the meantime; āilā-came; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅhāre-him; milite-to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmī went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

TEXT 63

haridāsa ṭhākura āra rūpa-sanātana
jagannātha-mandire nā yā'na tina jana

SYNONYMS

haridāsa ṭhākura-Śrīla Haridāsa Ṭhākura; āra-and; rūpa-sanātana-Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; jagannātha-mandire-in the temple of Lord Jagannātha; nā-not; yā'na-go; tina jana-three persons.

TRANSLATION

To avoid turmoil, three great personalities-Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī-did not enter the temple of Jagannātha.

PURPORT

It is still the practice at the Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Muslims. Haridāsa Ṭhākura had been born in a Muslim family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Sākara Mallika and Dabira Khāsa. Thus they had supposedly been expelled from brāhmaṇa society. Consequently, out of humility they did not enter the temple of Jagannātha, although the personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa mantra. Kṛṣṇa Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter the Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannātha temple.

TEXT 64

mahāprabhu jagannāthera upala-bhoga dekhiyā
nija-gṛhe yā'na ei tinere miliyā

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; jagannāthera-of Lord Jagannātha; upala-bhoga-offering of food on the stone; dekhiyā-after seeing; nija-gṛhe-to His own residence; yā'na-goes; ei-these; tinere-three; miliyā-meeting.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba on a stone slab. That stone slab is called the upala. All food is offered within the temple room just below the altar of Jagannātha. This bhoga, however, was offered on the stone slab within the vision of the public; therefore it is called upala-bhoga.

TEXT 65

ei tina madhye yabe thāke yei jana
tāṅre āsi' āpane mile,–prabhura niyama

SYNONYMS

ei tina madhye-of these three; yabe-when; thāke-remains; yei jana-that person who; tāṅre-to him; āsi'-coming; āpane mile-personally meets; prabhura-of Śrī Caitanya Mahāprabhu; niyama-regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

TEXT 66

daive āsi' prabhu yabe ūrdhvete cāhilā
cāle goṅjā tāla-patre sei śloka pāilā

SYNONYMS

daive-accidentally; āsi'-coming there; prabhu-the Lord; yabe-when; ūrdhvete-on the roof; cāhilā-He looked; cāle-in the roof; goṅjā-pushed; tāla-patre-the palm leaf; sei-that; śloka-verse; pāilā-got.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the residence of Śrīla Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

TEXT 67

śloka paḍi' āche prabhu āviṣṭa ha-iyā
rūpa-gosāñi āsi' paḍe daṇḍavat hañā

SYNONYMS

śloka paḍi'-reading the verse; āche-remained; prabhu-the Lord; āviṣṭa-in an ecstatic mood; ha-iyā-being; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; āsi'-coming; paḍe-fell down; daṇḍavat-like a rod; hañā-becoming.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu went into a ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

PURPORT

The word daṇḍa means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight aṅgas (parts) of the body, he performs what is called daṇḍavat. Sometimes we only speak of daṇḍavats but actually do not fall down. In any case, daṇḍavat means falling down like a rod before one's superior.

TEXT 68

uṭhi' mahāprabhu tāṅre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā

SYNONYMS

uṭhi'-standing up; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Rūpa Gosvāmī; cāpaḍa māriyā-slapping; kahite-to say; lāgilā-began; kichu-something; kolete-on the lap; kariyā-taking.

TRANSLATION

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

TEXT 69

mora ślokera abhiprāya nā jāne kona jane
mora manera kathā tumi jānile kemane?

SYNONYMS

mora-My; ślokera-of the verse; abhiprāya-purport; nā-does not; jāne-know; kona-any; jane-person; mora-My; manera-of mind; kathā-the intention; tumi-you; jānile-understood; kemane-how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahāprabhu said. "How could you understand My intention?"

TEXT 70

eta bali' tāṇre bahu prasāda kariyā
svarūpa-gosāñire śloka dekhāila lañā

SYNONYMS

eta bali'-saying this; tāṅre-unto Rūpa Gosvāmī; bahu-much; prasāda-mercy; kariyā-showing; svarūpa-gosāñire-unto Svarūpa Gosvāmī; śloka-the verse; dekhāila-showed; lañā-taking.

TRANSLATION

Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

TEXT 71

svarūpe puchena prabhu ha-iyā vismite
mora manera kathā rūpa jānila kemate

SYNONYMS

svarūpe-unto Svarūpa Gosvāmī; puchena-inquired; prabhu-the Lord; ha-iyā-becoming; vismite-struck with wonder; mora-My; manera-of the mind; kathā-intention; rūpa-Rūpa Gosvāmī; jānila-understand; kemate-how.

TRANSLATION

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so much pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?

TEXT 72

svarūpa kahe,–yāte jānila tomāra mana
tāte jāni,–haya tomāra kṛpāra bhājana

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara replied; yāte-since; jānila-he knew; tomāra-Your; mana-intention; tāte-therefore; jāni-I can understand; haya-he is; tomāra-Your; kṛpāra-of the mercy; bhājana-recipient.

TRANSLATION

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu, "If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship's special benediction."

TEXT 73

prabhu kahe,–tāre āmi santuṣṭa hañā
āliṅgana kailu sarva-śakti sañcāriyā

SYNONYMS

prabhu kahe-the Lord said; tāre-him; āmi-I; santuṣṭa hañā-being very much satisfied; āliṅgana kailu-embraced; sarva-śakti-all potencies; sañcāriyā-bestowing.

TRANSLATION

The Lord said, "I was so much pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

TEXT 74

yogya pātra haya gūḍha-rasa-vivecane
tumio kahio tāre gūḍha-rasākhyāne

SYNONYMS

yogya-suitable; pātra-recipient; haya-is; gūḍha-confidential; rasa-the mellows; vivecane-in analyzing; tumio-you also; kahio-instruct; tāre-him; gūḍha-confidential; rasa-the mellows; ākhyāne-in describing.

TRANSLATION

"I accept Śrīla Rūpa Gosvāmī as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

TEXT 75

e-saba kahiba āge vistāra kariñā
saṅkṣepe uddeśa kaila prastāva pāiñā

SYNONYMS

e-saba-all these; kahiba-I shall narrate; āge-later; vistāra-elaboration; kariñā-making; saṅkṣepe-in brief; uddeśa-reference; kaila-did; prastāva-opportunity; pāiñā-getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

TEXT 76

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ-very dear; saḥ-He; ayam-this; kṛṣṇaḥ-Lord Kṛṣṇa; saha-cari-O My dear friend; kuru-kṣetra-militaḥ-who is met on the field of Kurukṣetra; tathā-also; aham-I; sā-that; rādhā-Rādhārāṇī; tat-that; idam-this; ubhayoḥ-of both of Us; saṅgama-sukham-the happiness of meeting; tathāpi-still; antaḥ-within; khelan-playing; madhura-sweet; muralī-of the flute; pañcama-the fifth note; juṣe-which delights in; manaḥ-the mind; me-My; kālindī-of the river Yamunā; pulina-on the bank; vipināya-the trees; spṛhayati-desires.

TRANSLATION

[This is a verse spoken by Śrīmatī Rādhārāṇī.] ”My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.”

PURPORT

This verse also appears in the Padyāvalī (387), compiled by Śrīla Rūpa Gosvāmī.

TEXT 77

ei ślokera saṅkṣepārtha śuna, bhakta-gaṇa
jagannātha dekhi’ yaiche prabhura bhāvana

SYNONYMS

ei-this; ślokera-of the verse; saṅkṣepa-artha-a brief explanation; śuna-hear; bhakta-gaṇa-O devotees; jagannātha-Lord Jagannātha; dekhi’-after seeing; yaiche-just as; prabhura-of Lord Caitanya; bhāvana-the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

TEXT 78

śrī-rādhikā kurukṣetre kṛṣṇera daraśana
yadyapi pāyena, tabu bhāvena aichana

SYNONYMS

śrī-rādhikā-Śrīmatī Rādhārāṇī; kuru-kṣetre-on the field of Kurukṣetra; kṛṣṇera-of Lord Kṛṣṇa; daraśana-meeting; yadyapi-although; pāyena-She gets; tabu-still; bhāvena-thinks; aichana-in this way.

TRANSLATION

The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa on the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

TEXT 79

rāja-veśa, hātī, ghoḍā, manuṣya gahana
kāhāṅ gopa-veśa, kāhāṅ nirjana vṛndāvana

SYNONYMS

rāja-veśa-royal dress; hātī-elephants; ghoḍā-horses; manuṣya-men; gahana-crowds; kāhāṅ-where; gopa-veśa-the dress of a cowherd boy; kāhāṅ-where; nirjana-solitary; vṛndāvana-of the name Vṛndāvana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

TEXT 80

sei bhāva, sei kṛṣṇa, sei vṛndāvana
yabe pāi, tabe haya vāñchita pūraṇa

SYNONYMS

sei bhāva-that circumstance; sei kṛṣṇa-that Kṛṣṇa; sei vṛndāvana-that Vṛndāvana; yabe pāi-if I get; tabe-then; haya-is; vāñchita-desired object; pūraṇa-fulfilled.

TRANSLATION

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

TEXT 81

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ
gehaṁ juṣām api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ-the gopīs said; ca-and; te-Your; nalina-nābha-O Lord, whose navel is just like a lotus flower; pada-aravindam-lotus feet; yoga-īśvaraiḥ-by the great mystic yogīs; hṛdi-within the heart; vicintyam-to be meditated upon; agādha-bodhaiḥ-who were highly learned philosophers; saṁsāra-kūpa-the dark well of material existence; patita-of those fallen; uttaraṇa-of deliverers; avalambam-the only shelter; geham-family affairs; juṣām-of those engaged; api-although; manasi-in the minds; udiyāt-let be awakened; sadā-always; naḥ-our.

TRANSLATION

The gopīs spoke thus, ”Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.48).

TEXT 82

tomāra caraṇa mora vraja-pura-ghare
udaya karaye yadi, tabe vāñchā pūre

SYNONYMS

tomāra-Your; caraṇa-lotus feet; mora-my; vraja-pura-ghare-at the home in Vṛndāvana; udaya-awaken; karaye-I do; yadi-if; tabe-then; vāñchā-desires; pūre-are fulfilled.

TRANSLATION

The gopīs thought, ”Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled.”

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments: ”The gopīs are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead.” Naturally the gopīs were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the gopīs but by their pure devotional service. Similarly, the gopīs were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great yogīs and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the gopīs; they are not at all expert in executing such auspicious activities. Already transcendentally enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vṛndāvana. The gopīs are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The gopīs want Him simply to stay in Vṛndāvana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

TEXT 83

bhāgavatera śloka-gūḍhārtha viśada kariñā
rūpa-gosāñi śloka kaila loka bujhāiñā

SYNONYMS

bhāgavatera-of Śrīmad-Bhāgavatam; śloka-the verse; gūḍha-artha-confidential meaning; viśada-elaborate description; kariñā-doing; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; śloka-the verse; kaila-compiled; loka-the people in general; bujhāiñā-making understand.

TRANSLATION

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

TEXT 84

yā te līlā-rasa-parimalodgāri-vanyāparītā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
saṁvītas tvaṁ kalaya vadanollāsi-veṇur vihāram

SYNONYMS

yā-that; te-Your; līlā-rasa-of the mellows tasted in the pastimes; parimala-the fragrance; udgāri-spreading; vanya-āparītā-filled with forests; dhanyā-glorious; kṣauṇī-the land; vilasati-enjoys; vṛtā-surrounded; māthurī-the Mathurā district; mādhurībhiḥ-by the beauties; tatra-there; asmābhiḥ-by us; caṭula-flickering; paśupī-bhāva-with ecstatic enjoyment as gopīs; mugdha-antarābhiḥ-by those whose hearts are enchanted; saṁvītaḥ-surrounded; tvam-You; kalaya-kindly perform; vadana-on the mouth; ullāsi-playing; veṇuḥ-with the flute; vihāram-playful pastimes.

TRANSLATION

The gopīs continued, ”Dear Kṛṣṇa, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vṛndāvana, which is surrounded by the sweetness of the district of Mathurā. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopīs, whose hearts are always enchanted by unpredictable ecstatic emotions.”

PURPORT

This is a verse from the Lalita-mādhava (10.38), by Śrīla Rūpa Gosvāmī.

TEXT 85

ei-mata mahāprabhu dekhi' jagannāthe
subhadrā-sahita dekhe, vaṁśī nāhi hāte

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; dekhi'-after seeing; jagannāthe-Lord Jagannātha; subhadrā-Subhadrā; sahita-with; dekhe-He sees; vaṁśī-the flute; nāhi-not; hāte-in the hand.

TRANSLATION

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadrā and was not holding a flute in His hand.

TEXT 86

tri-bhaṅga-sundara vraje vrajendra-nandana
kāhāṅ pāba, ei vāñchā bāḍe anukṣaṇa

SYNONYMS

tri-bhaṅga-bent in three places; sundara-beautiful; vraje-in Vṛndāvana; vrajendra-nandana-the son of Nanda Mahārāja; kāhāṅ-where; pāba-shall I get; ei-this; vāñchā-desire; bāḍe-increases; anukṣaṇa-incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

TEXT 87

rādhikā-unmāda yaiche uddhava-darśane
udghūrṇā-pralāpa taiche prabhura rātri-dine

SYNONYMS

rādhikā-unmāda-the madness of Śrīmatī Rādhārāṇī; yaiche-just like; uddhava-darśane-in seeing Uddhava; udghūrṇā-pralāpa-talking inconsistently in madness; taiche-similarly; prabhura-of Lord Caitanya; rātri-dine-night and day.

TRANSLATION

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This unmāda (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, mohana, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, ”My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman.”

TEXT 88

dvādaśa vatsara śeṣa aiche goṅāila
ei mata śeṣa-līlā tri-vidhāne kaila

SYNONYMS

dvādaśa-twelve; vatsara-years; śeṣa-final; aiche-in that way; goṅāila-passed away; ei mata-in this way; śeṣa-līlā-the last pastimes; tri-vidhāne-in three ways; kaila-executed.

TRANSLATION

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

TEXT 89

sannyāsa kari’ cabbiśa vatsara kailā ye ye karma
ananta, apāra–tāra ke jānibe marma

SYNONYMS

sannyāsa kari’-after accepting the renounced order; cabbiśa vatsara-twenty-four years; kailā-did; ye ye-whatever; karma-activities; ananta-unlimited; apāra-insurmountable; tāra-of that; ke-who; jānibe-will know; marma-the purport.

TRANSLATION

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

TEXT 90

uddeśa karite kari dig-daraśana
mukhya mukhya līlāra kari sūtra gaṇana

SYNONYMS

uddeśa-indication; karite-to make; kari-I do; dig-daraśana-a general survey; mukhya mukhya-the chief; līlāra-of the pastimes; kari-I do; sūtra-synopsis; gaṇana-enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 91

prathama sūtra prabhura sannyāsa-karaṇa
sannyāsa kari’ calilā prabhu śrī-vṛndāvana

SYNONYMS

prathama-first; sūtra-synopsis; prabhura-of the Lord; sannyāsa-karaṇa-accepting the sannyāsa order; sannyāsa kari’-after accepting the renounced order; calilā-went; prabhu-the Lord; śrī-vṛndāvana-toward Vṛndāvana.

TRANSLATION

This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

PURPORT

Clearly these statements are a real account of Śrī Caitanya Mahāprabhu’s acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyāsa by Māyāvādīs. After accepting sannyāsa, Caitanya Mahāprabhu wanted to reach Vṛndāvana. He was unlike the Māyāvādī sannyāsīs, who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of sannyāsa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255): anāsaktasya viṣayān yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the

Lord. The Māyāvādī sannyāsīs, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. Brahma satyaṁ jagan mithyā The Māyāvādīs think that the world is false, but the Vaiṣṇava sannyāsīs do not think like this. Vaiṣṇavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaiṣṇava sannyāsī, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

TEXT 92

premete vihvala bāhya nāhika smaraṇa
rāḍha-deśe tina dina karilā bhramaṇa

SYNONYMS

premete-in ecstatic love of Kṛṣṇa; vihvala-overwhelmed; bāhya-external; nāhika-there is not; smaraṇa-remembrance; rāḍha-deśe-in the Rāḍha countries; tina dina-three days; karilā-did; bhramaṇa-traveling.

TRANSLATION

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rāḍha-deśa, the country where the Ganges River does not flow.

TEXT 93

nityānanda prabhu mahāprabhu bhulāiyā
gaṅgā-tīre lañā āilā 'yamunā' baliyā

SYNONYMS

nityānanda prabhu-Lord Nityānanda Prabhu; mahāprabhu-Śrī Caitanya Mahāprabhu; bhulāiyā-bewildering; gaṅgā-tīre-on the bank of the Ganges; lañā-taking; āilā-brought; yamunā-the river Yamunā; baliyā-informing.

TRANSLATION

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamunā.

TEXT 94

śāntipure ācāryera gṛhe āgamana
prathama bhikṣā kaila tāhāṅ, rātre saṅkīrtana

SYNONYMS

śāntipure-in the city of Śāntipura; ācāryera-of Advaita Ācārya; gṛhe-to the home; āgamana-coming; prathama-first; bhikṣā-accepting alms; kaila-did; tāhāṅ-there; rātre-at night; saṅkīrtana-performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the river Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was engladdened to see the Yamunā, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

TEXT 95

mātā bhakta-gaṇera tāhāṅ karila milana
sarva samādhāna kari' kaila nīlādri-gamana

SYNONYMS

mātā-the mother; bhakta-gaṇera-of the devotees; tāhāṅ-in that place; karila-did; milana-meeting; sarva-all; samādhāna-adjustments; kari'-executing; kaila-did; nīlādri-gamana-going to Jagannātha Purī.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.

PURPORT

Śrī Caitanya Mahāprabhu knew very well that His acceptance of sannyāsa was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of sannyāsa. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother's permission to go to Jagannātha Purī. At His mother's request, He made Jagannātha Purī His headquarters after His acceptance of sannyāsa. Thus everything was adjusted, and with His mother's permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī.

TEXT 96

pathe nānā līlā-rasa, deva-daraśana
mādhava-purīra kathā, gopāla-sthāpana

SYNONYMS

pathe-on the way; nānā-various; līlā-rasa-transcendental pastimes; deva-daraśana-visiting the temples; mādhava-purīra-of Mādhavendra Purī; kathā-incidents; gopāla-of Gopāla; sthāpana-the installation.

TRANSLATION

On the way toward Jagannātha Purī, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Purī and the installation of Gopāla.

PURPORT

This Mādhava Purī is Mādhavendra Purī. Another Mādhava Purī is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as Śrī Maṅgala-bhāṣya. Mādhavācārya, however, is different from Mādhavendra Purī, who is mentioned in this verse.

TEXT 97

kṣīra-curi-kathā, sākṣi-gopāla-vivaraṇa
nityānanda kaila prabhura daṇḍa-bhañjana

SYNONYMS

kṣīra-curi-kathā-the narration of the stealing of the condensed milk; sākṣi-gopāla-vivaraṇa-the description of witness Gopāla; nityānanda-Nityānanda Prabhu; kaila-did; prabhura-of the Lord; daṇḍa-bhañjana-breaking the sannyāsa rod.

TRANSLATION

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curī Gopinātha and of the witness Gopāla. Then Nityānanda Prabhu broke the sannyāsa rod belonging to Lord Caitanya Mahāprabhu.

PURPORT

This Kṣīra-curī Gopinātha is situated about five miles away from the Bāleśvara station on the Northeastern Railway, formerly known as the Bengal Māyāpura Railway. This station is situated a few miles away from the famous Kargapura junction station. Sometimes the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.

TEXT 98

kruddha hañā ekā gelā jagannātha dekhite
dekhiyā mūrcchita hañā paḍilā bhūmite

SYNONYMS

kruddha-angry; hañā-becoming; ekā-alone; gelā-went; jagannātha-Lord Jagannātha; dekhite-to see; dekhiyā-after seeing Jagannātha; mūrcchita-senseless; hañā-becoming; paḍilā-fell down; bhūmite-on the ground.

TRANSLATION

After His sannyāsa rod was broken by Nityānanda Prabhu, Caitanya Mahāprabhu apparently became very angry and left His company to travel alone to the Jagannātha temple. When Caitanya Mahāprabhu entered the Jagannātha temple and saw Lord Jagannātha, He immediately lost His senses and fell down on the ground.

TEXT 99

sārvabhauma lañā gelā āpana-bhavana
tṛtīya prahare prabhura ha-ila cetana

SYNONYMS

sarvabhauma-Sārvabhauma Bhaṭṭācārya; lañā-taking; gelā-went; āpana-bhavana-to his own house; tṛtīya prahare-in the afternoon; prabhura-of Lord Caitanya Mahāprabhu; ha-ila-there was; cetana-consciousness.

TRANSLATION

After Lord Caitanya Mahāprabhu saw Lord Jagannātha in the temple and fell down unconscious, Sārvabhauma Bhaṭṭācārya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

TEXT 100

nityānanda, jagadānanda, dāmodara, mukunda
pāche āsi' mili' sabe pāila ānanda

SYNONYMS

nityānanda-of the name Nityānanda; jagadānanda-of the name Jagadānanda; dāmodara-of the name Dāmodara; mukunda-of the name Mukunda; pāche āsi'-coming; mili'-meeting; sabe-all; pāila-got; ānanda-pleasure

TRANSLATION

The Lord had left Nityānanda's company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

TEXT 101

tabe sārvabhaume prabhu prasāda karila
āpana-īśvara-mūrti tāṅre dekhāila

SYNONYMS

tabe-at that time; sārvabhaume-unto Sārvabhauma Bhaṭṭācārya; prabhu-Lord Śrī Caitanya Mahāprabhu; prasāda karila-bestowed mercy; āpana-His own; īśvara-mūrti-original form as the Lord; tāṅre-unto him; dekhāila-showed.

TRANSLATION

After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Sārvabhauma Bhaṭṭācārya by showing him His original form as the Lord.

TEXT 102

tabe ta' karilā prabhu dakṣiṇa gamana

kūrma-kṣetre kaila vāsudeva vimocana

SYNONYMS

tabe ta'-thereafter; karilā-did; prabhu-Lord Caitanya Mahāprabhu; dakṣiṇa-to southern India; gamana-traveling; kūrma-kṣetre-at the pilgrimage site known as Kūrma-kṣetra; kaila-did; vāsudeva-of the name Vāsudeva; vimocana-deliverance.

TRANSLATION

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

TEXT 103

jiyaḍa-nṛsiṁhe kaila nṛsiṁha-stavana
pathe-pathe grāme-grāme nāma-pravartana

SYNONYMS

jiyaḍa-nṛsiṁhe-the place of pilgrimage known as Jiyaḍa-nṛsiṁha; kaila-did; nṛsiṁha-to Nṛsiṁha; stavana-praying; pathe-pathe-on the way; grāme-grāme-every village; nāma-pravartana-introduction of the holy name of the Lord.

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of Jiyaḍa-nṛsiṁha and offered His prayers to Lord Nṛsiṁhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

TEXT 104

godāvarī-tīra-vane vṛndāvana-bhrama
rāmānanda rāya saha tāhāñi milana

SYNONYMS

godāvarī-tīra-on the bank of the river Godāvarī; vane-in the forest; vṛndāvana-bhrama-mistook as Vṛndāvana; rāmānanda rāya-of the name Rāmānanda Rāya; saha-with; tāhāñi-there; milana-meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the river Godāvarī to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

TEXT 105

trimalla-tripadī-sthāna kaila daraśana
sarvatra karila kṛṣṇa-nāma pracāraṇa

SYNONYMS

trimalla-a place named Trimalla; tripadī-or Tirupati; sthāna-the pace; kaila-did; daraśana-visit; sarvatra-everywhere: karila-did; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; pracāraṇa-preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tāñjor, South India. The temple of Tripadī is situated in the valley of Veṅkaṭācala (Veṅkaṭa Mountain) and contains a Deity of Lord Rāmacandra. On top of Veṅkaṭācala is the famous temple of Bālājī.

TEXT 106

tabe ta' pāṣaṇḍī-gaṇe karila dalana
ahovala-nṛsiṁhādi kaila daraśana

SYNONYMS

tabe ta'-thereafter; pāṣaṇḍī-gaṇe-unto the atheists; karila-did; dalana-subduing; ahovala-nṛsiṁha-ādi-Nṛsiṁhadeva, named Ahovala or at Ahovala; kaila-did; daraśana-visit.

TRANSLATION

After visiting the temple of Trimalla, or Tripadī, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-nṛsiṁha.

PURPORT

This Ahovala temple is situated in Dākṣiṇātya, in the district of Karṇula, within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are eight other temples also, and all of them together are called the Nava-nṛsiṁha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the Karṇula Manual, the work is not complete.

TEXT 107

śrī-raṅga-kṣetra āilā kāverīra tīra
śrī-raṅga dekhiyā preme ha-ilā asthira

SYNONYMS

śrī-raṅga-kṣetra-to the place where the temple of Raṅganātha is situated; āilā-came; kāverīra-of the river Kāverī; tīra-the bank; śrī-raṅga dekhiyā-after seeing this temple; preme-in love of Godhead; ha-ilā-became; asthira-agitated.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra, on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

TEXT 108

trimalla bhaṭṭera ghare kaila prabhu vāsa
tāhāñi rahilā prabhu varṣā cāri māsa

SYNONYMS

trimalla bhaṭṭera-of Trimalla Bhaṭṭa; ghare-at the house; kaila-did; prabhu-the Lord; vāsa-residence; tāhāñi-there; rahilā-lived; prabhu-the Lord; varṣā-the rainy season; cāri-four; māsa-months.

TRANSLATION

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

TEXT 109

śrī-vaiṣṇava trimalla-bhaṭṭa–parama paṇḍita
gosāñira pāṇḍitya-preme ha-ilā vismita

SYNONYMS

śrī-vaiṣṇava trimalla-bhaṭṭa-Trimalla Bhaṭṭa was a Śrī Vaiṣṇava; parama-highly; paṇḍita-learned scholar; gosāñira-of Lord Caitanya Mahāprabhu; pāṇḍitya-scholarship; preme-as well as in the love of Godhead; ha-ilā-was; vismita-astonished.

TRANSLATION

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiṣṇava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

TEXT 110

cāturmāsya tāṅhā prabhu śrī-vaiṣṇavera sane
goṅāila nṛtya-gīta-kṛṣṇa-saṅkīrtane

SYNONYMS

cāturmāsya-observance of the four months ot the rainy season; tāṅhā-there; prabhu-the Lord; śrī-vaiṣṇavera sane-with the Śrī Vaiṣṇavas; goṅāila-passed; nṛtya-dancing; gīta-singing; kṛṣṇa-saṅkīrtane-in chanting the holy name of Lord Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, dancing and singing, and also chanting the holy name of the Lord.

TEXT 111

cāturmāsya-ante punaḥ dakṣiṇa gamana
paramānanda-purī saha tāhāñi milana

SYNONYMS

cāturmāsya-ante-at the end of Cāturmāsya; punaḥ-again; dakṣiṇa gamana-traveling in South India; paramānanda-purī-of the name Paramānanda Purī; saha-with; tāhāñi-there; milana-meeting.

TRANSLATION

After the end of Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout South India. At that time He met Paramānanda Purī.

TEXT 112

tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra
rāma-japī vipra-mukhe kṛṣṇa-nāma pracāra

SYNONYMS

tabe-after this; bhaṭṭa-thāri-a Bhaṭṭathāri; haite-from; kṛṣṇa-dāsera-of Kṛṣṇadāsa; uddhāra-the deliverance; rāma-japī-chanters of the name of Lord Rāma; vipra-mukhe-unto brāhmaṇas; kṛṣṇa-nāma-the name of Lord Kṛṣṇa; pracāra-preaching.

TRANSLATION

After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathāri. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa's name should also be chanted by brāhmaṇas who were accustomed to chanting Lord Rāma's name.

PURPORT

In the Mālābāra district, a section of the brāhmaṇas are known as Nambudari brāhmaṇas, and the Bhaṭṭathāris are their priests. Bhaṭṭathāris know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhaṭṭathāri bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathāri. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathāri is misspelled in Bengal as Bhaṭṭamāri.

TEXT 113

śrī-raṅga-purī saha tāhāñi milana
rāma-dāsa viprera kaila duḥkha-vimocana

SYNONYMS

śrī-raṅga-purī-of the name Śrī Raṅga-purī; saha-with; tāhāñi-there; milana-meeting; rāma-dāsa-of the name Rāmadāsa; viprera-of the brāhmaṇa; kaila-did; duḥkha-vimocana-deliverance from all sufferings.

TRANSLATION

Śrī Caitanya Mahāprabhu then met Śrī Raṅgapurī and mitigated all the sufferings of a brāhmaṇa named Rāmadāsa.

TEXT 114

tattva-vādī saha kaila tattvera vicāra
āpanāke hīna-buddhi haila tāṅ-sabāra

SYNONYMS

tattva-vādī-a section of the Madhvācārya-sampradāya; saha-with; kaila-did; tattvera-of the Absolute Truth; vicāra-discussion; āpanāke-themselves; hīna-buddhi-consideration as inferior in quality; haila-was; tāṅ-sabāra-of all the opposing parties.

TRANSLATION

Caitanya Mahāprabhu also had a discussion with the Tattvavādī community, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

PURPORT

The Tattvavādī sect belongs to Madhvācārya's Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles. There is one monastery named Uttararāḍhī, and its commander is named Raghuvarya Tīrtha Madhvācārya.

TEXT 115

ananta, puruṣottama, śrī-janārdana
padmanābha, vāsudeva kaila daraśana

SYNONYMS

ananta-Anantadeva; puruṣottama-of the name Puruṣottama; śrī-janārdana-of the name Śrī Janārdana; padma-nābha-of the name Padmanābha; vāsudeva-of the name Vāsudeva; kaila-did; daraśana-visit.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva, Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.

PURPORT

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivandrum district. This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkālā.

TEXT 116

tabe prabhu kaila sapta-tāla vimocana
setubandhe snāna, rāmeśvara daraśana

SYNONYMS

tabe-thereafter; prabhu-the Lord; kaila-did; sapta-tāla-vimocana-deliverance of the Sapta-tāla trees; setubandhe-at Cape Comorin; snāna-bathing; rāmeśvara-temple of Rāmeśvara; daraśana-visit.

TRANSLATION

After that, Lord Caitanya Mahāprabhu delivered the celebrated Sapta-tāla trees, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

PURPORT

It is said that the Sapta-tāla trees arevery old, massive palm trees. There was once a fight between Vāliand his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Vāli, keeping Himself behind one of these celebrated trees. When Lord Caitanya Mahāprabhu toured south India, He embraced these trees, which were delivered and directly promoted to Vaikuṇṭha.

TEXT 117

tāhāñi karila kūrma-purāṇa śravaṇa
māyā-sītā nileka rāvaṇa, tāhāte likhana

SYNONYMS

tāhāñi-there; karila-did; kūrma-purāṇa-of the Kūrma Purāṇa; śravaṇa-hearing; māyā-sītā-a false Sītā; nileka-kidnapped; rāvaṇa-by Rāvaṇa; tāhāte-in that book; likhana-it is stated.

TRANSLATION

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

PURPORT

The Kūrma Purāṇa states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

TEXT 118

śuniyā prabhura ānandita haila mana
rāma-dāsa viprera kathā ha-ila smaraṇa

SYNONYMS

śuniyā-hearing this; prabhura-of Lord Caitanya Mahāprabhu; ānandita-very happy; haila-became; mana-the mind; rāma-dāsa-of the name Rāmadāsa; viprera-with the brāhmaṇa; kathā-of the conversation; ha-ila-was; smaraṇa-remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

TEXT 119

sei purātana patra āgraha kari' nila
rāmadāse dekhāiyā duḥkha khaṇḍāila

SYNONYMS

sei-that; purātana-old; patra-page; āgraha-with great enthusiasm; kari'-doing; nila-took; rāma-dāse-to the brāhmaṇa Rāmadāsa; dekhāiyā-showing; duḥkha-unhappiness; khaṇḍāila-mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kūrma Purāṇa, although the book was very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

TEXT 120

brahma-saṁhitā, karṇāmṛta, dui puṅthi pāñā
dui pustaka lañā āilā uttama jāniñā

SYNONYMS

brahma-saṁhitā-the book named Brahma-saṁhitā; karṇāmṛta-the book named Kṛṣṇa-karṇāmṛta; dui-two; puṅthi-scriptures; pāñā-obtaining; dui-two; pustaka-books; lañā-carrying; āilā-came back; uttama-very good; jāniñā-knowing.

TRANSLATION

Śrī Caitanya Mahāprabhu also found two other books-namely, Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahāprabhu found Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 121

punarapi nīlācale gamana karila
bhakta-gaṇe meliyā snāna-yātrā dekhila

SYNONYMS

punarapi-again; nīlācale-to Jagannātha Purī; gamana-going back; karila-did; bhakta-gaṇe-all the devotees; meliyā-meeting; snāna-yātrā-the bathing ceremony of Lord Jagannātha; dekhila-saw.

TRANSLATION

After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

TEXT 122

anavasare jagannāthera nā pāñā daraśana
virahe ālālanātha karilā gamana

SYNONYMS

anavasare-during the absence; jagannāthera-of Lord Jagannātha; nā-not; pāñā-getting; daraśana-visit; virahe-in separation; ālālanātha-of the place named Ālālanātha; karilā-did; gamana-going.

TRANSLATION

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

PURPORT

Ālālanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word anavasara is used when Śrī Jagannāthajī cannot be seen in the temple. After the bathing ceremony (snāna-yātrā), Lord Jagannātha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannātha Deity. This is called nava-yauvana. During the Ratha-yātrā ceremony, Lord Jagannātha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannātha is not visible to any visitors.

TEXT 123

bhakta-sane dina kata tāhāñi rahilā
gauḍera bhakta āise, samācāra pāilā

SYNONYMS

bhakta-sane-with the devotees; dina kata-some days; tāhāñi-there at Ālālanātha; rahilā-remained; gauḍera-of Bengal; bhakta-devotees; āise-come; samācāra-news; pāilā-He got.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, Caitanya Mahāprabhu received news that all the devotees from Bengal were coming to Jagannātha Purī.

TEXT 124

nityānanda-sārvabhauma āgraha kariñā
nīlācale āilā mahāprabhuke la-iñā

SYNONYMS

nityānanda-Lord Nityānanda Prabhu; sārvabhauma-Sārvabhauma Bhaṭṭācārya; āgraha kariñā-showing great eagerness; nīlācale-to Jagannātha Purī; āilā-returned; mahāprabhuke-Śrī Caitanya Mahāprabhu; la-iñā-taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

TEXT 125

virahe vihvala prabhu nā jāne rātri-dine
hena-kāle āilā gauḍera bhakta-gaṇe

SYNONYMS

virahe-in separation; vihvala-overwhelmed; prabhu-Lord Śrī Caitanya Mahāprabhu; nā-not; jāne-knows; rātri-dine-day and night; hena-kāle-at this time; āilā-arrived; gauḍera-of Bengal; bhakta-gaṇe-all the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu finally left Ālālanātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

TEXT 126

sabe mili' yukti kari' kīrtana ārambhila
kīrtana-āveśe prabhura mana sthira haila

SYNONYMS

sabe mili'-meeting all together; yukti kari'-after due consideration; kīrtana-congregational chanting of the holy name; ārambhila-began; kīrtana-āveśe-in the ecstasy of kīrtana; prabhura-of Lord Caitanya Mahāprabhu; mana-the mind; sthira-pacified; haila-became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, kīrtana and all other circumstances. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a kīrtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

TEXT 127

pūrve yabe prabhu rāmānandere mililā
nīlācale āsibāre tāṅre ājñā dilā

SYNONYMS

pūrve-before this; yabe-while; prabhu-Lord Śrī Caitanya Mahāprabhu; rāmānandere-Śrī Rāmānanda Rāya; mililā-met; nīlācale-to Jagannātha Purī; āsibāre-to come; tāṅre-him; ājñā dilā-ordered.

TRANSLATION

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmānanda Rāya on the banks of the Godāvarī. At that time it had been decided that Rāmānanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.

TEXT 128

rāja-ājñā lañā teṅho āilā kata dine
rātri-dine kṛṣṇa-kathā rāmānanda-sane

SYNONYMS

rāja-ājñā-the permission of the King, Pratāparudra; lañā-getting; teṅho-Rāmānanda Rāya; āilā-returned; kata dine-in some days; rātri-dine-day and night; kṛṣṇa-kathā-talks of Lord Kṛṣṇa and His pastimes; rāmānanda-sane-in the company of Rāmānanda Rāya.

TRANSLATION

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Purī. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

TEXT 129

kāśī-miśre kṛpā, pradyumna miśrādi-milana
paramānanda-purī-govinda-kāśīśvarāgamana

SYNONYMS

kāśī-miśre kṛpā-His mercy to Kāśī Miśra; pradyumna miśra-ādi-milana-meeting with Pradyumna Miśra and others; paramānanda-purī-of the name Paramānanda Purī; govinda-of the name Govinda; kāśīśvara-of the name Kāśīśvara; āgamana-coming.

TRANSLATION

After Rāmānanda Rāya's arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra and others. At that time three personalities-Paramānanda Purī, Govinda and Kāśīśvara-came to see Lord Caitanya at Jagannātha Purī.

TEXT 130

dāmodara-svarūpa-milane parama ānanda
śikhi-māhiti-milana, rāya bhavānanda

SYNONYMS

dāmodara-svarūpa-Svarūpa Dāmodara; milane-in meeting; parama-great; ānanda-pleasure; śikhi-māhiti-of the name Śikhi Māhiti; milana-meeting; rāya bhavānanda-Bhavānanda, the father of Rāmānanda Rāya.

TRANSLATION

Eventually there was a meeting with Svarūpa Dāmodara Gosvāmī, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

TEXT 131

gauḍa ha-ite sarva vaiṣṇavera āgamana
kulīna-grāma-vāsi-saṅge prathama milana

SYNONYMS

gauḍa ha-ite-from Bengal; sarva-all; vaiṣṇavera-of the Vaiṣṇavas; āgamana-appearance; kulīna-grāma-vāsi-the residents of Kulīna-grāma; saṅge-with them; prathama-first; milana-meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulīna-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

TEXT 132

narahari dāsa ādi yata khaṇḍa-vāsī
śivānanda-sena-saṅge mililā sabe āsi'

SYNONYMS

narahari dāsa-of the name Narahari dāsa; ādi-heading the list; yata-all; khaṇḍa-vāsī-devotees of the place known as Khaṇḍa; śivānanda-sena-of the name Śivānanda Sena; saṅge-with; mililā-He met; sabe-all; āsi'-coming there.

TRANSLATION

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

TEXT 133

snāna-yātrā dekhi' prabhu saṅge bhakta-gaṇa
sabā lañā kailā prabhu guṇḍicā mārjana

SYNONYMS

snāna-yātrā-the bathing ceremony; dekhi'-seeing; prabhu-Lord Caitanya Mahāprabhu; saṅge-with Him; bhakta-gaṇa-the devotees; sabā-all; lañā-taking; kailā-did; prabhu-Lord Caitanya Mahāprabhu; guṇḍicā mārjana-washing and cleaning the Guṇḍicā temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

TEXT 134

sabā-saṅge ratha-yātrā kaila daraśana
ratha-agre nṛtya kari' udyāne gamana

SYNONYMS

sabā-saṅge-with all of them; ratha-yātrā-the car festival; kaila-did; daraśana-seeing; ratha-agre-in front of the car; nṛtya-dancing; kari'-doing; udyāne-in the garden; gamana-going.

TRANSLATION

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yātrā, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

TEXT 135

pratāparudrere kṛpā kaila sei sthāne
gauḍīyā-bhakte ājñā dila vidāyera dine

SYNONYMS

pratāparudrere-unto King Pratāparudra; kṛpā-mercy; kaila-did; sei sthāne-in that garden; gauḍīyā-bhakte-to all the devotees of Bengal; ājñā-the order; dila-gave; vidāyera-of departure; dine-on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

TEXT 136

pratyabda āsibe ratha-yātrā-daraśane
ei chale cāhe bhakta-gaṇera milane

SYNONYMS

prati-abda-every year; āsibe-you should all come; ratha-yātrā-the car festival; daraśane-to see; ei chale-under this plea; cāhe-desires; bhakta-gaṇera-of all the devotees; milane-the meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.

TEXT 137

sārvabhauma-ghare prabhura bhikṣā-paripāṭī
ṣāṭhīra mātā kahe, yāte rāṇḍī ha-uk ṣāṭhī

SYNONYMS

sārvabhauma-ghare-at the house of Sārvabhauma Bhaṭṭācārya; prabhura-of the Lord; bhikṣā-eating; paripāṭī-sumptuously; ṣāṭhīra mātā-the mother of Ṣāṭhī, who was the daughter of Sārvabhauma Bhaṭṭācārya; kahe-says; yāte-by which; rāṇḍī-widow; ha-uk-let her become; ṣāṭhī-Ṣāṭhī, the daughter.

TRANSLATION

Śrī Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter Ṣāṭhī] criticized Him. Because of this, Ṣāṭhī's mother cursed him by praying that Ṣāṭhī would become a widow. In other words, she cursed her son-in-law to die.

TEXT 138

varṣāntare advaitādi bhaktera āgamana
prabhure dekhite sabe karilā gamana

SYNONYMS

varṣa-antare-at the end of the year; advaita-ādi-headed by Advaita Ācārya; bhaktera-of all the devotees; āgamana-coming to Jagannātha Purī; prabhure-the Lord; dekhite-to see; sabe-all of them; karilā-did; gamana-going to Jagannātha Purī.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Purī.

TEXT 139

ānande sabāre niyā dena vāsa-sthāna
śivānanda sena kare sabāra pālana

SYNONYMS

ānande-in great pleasure; sabāre-all the devotees; niyā-taking; dena-gives; vāsa-sthāna-residential quarters; śivānanda sena-of the name Śivānanda Sena; kare-does; sabāra-of all; pālana-maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

TEXT 140

śivānandera saṅge āilā kukkura bhāgyavān
prabhura caraṇa dekhi' kaila antardhāna

SYNONYMS

śivānandera saṅge-with Śivānanda Sena; āilā-came; kukkura-a dog; bhāgyavān-fortunate; prabhura-of the Lord; caraṇa-the lotus feet; dekhi'-seeing; kaila-did; antardhāna-disappearing.

TRANSLATION

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godheand.

TEXT 141

pathe sārvabhauma saha sabāra milana
sārvabhauma bhaṭṭācāryera kāśīte gamana

SYNONYMS

pathe-on the way; sārvabhauma-Sārvabhauma Bhaṭṭācārya; saha-with; sabāra-of everyone; milana-meeting; sārvabhauma bhaṭṭācāryera-of the devotee named Sārvabhauma Bhaṭṭācārya; kāśīte-to Vārāṇasī; gamana-going.

TRANSLATION

Everyone met Sārvabhauma Bhaṭṭācārya on his way to Vārāṇasī.

TEXT 142

prabhure mililā sarva vaiṣṇava āsiyā
jala-krīḍā kaila prabhu sabāre la-iyā

SYNONYMS

prabhure-Lord Caitanya Mahāprabhu; mililā-met; sarva-all; vaiṣṇava-devotees; āsiyā-arriving at Jagannātha Purī; jala-krīḍā-sporting in the water; kaila-performed; prabhu-the Lord; sabāre-all the devotees; la-iyā-taking.

TRANSLATION

After arriving at Jagannātha Purī, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

TEXT 143

sabā lañā kaila guṇḍicā-gṛha-sammārjana
ratha-yātrā-daraśane prabhura nartana

SYNONYMS

sabā lañā-taking all of them; kaila-performed; guṇḍicā-gṛha-sammārjana-washing of the Guṇḍicā temple; ratha-yātrā-the car festival; daraśane-in seeing; prabhura-of the Lord; nartana-dancing.

TRANSLATION

First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātrā festival and the Lord's dancing before the car.

TEXT 144

upavane kaila prabhu vividha vilāsa
prabhura abhiṣeka kaila vipra kṛṣṇadāsa

SYNONYMS

upavane-in the garden by the road; kaila-performed; prabhu-Lord Caitanya Mahāprabhu; vividha-varieties of; vilāsa-pastimes; prabhura-of Lord Caitanya Mahāprabhu; abhiṣeka-bathing; kaila-did; vipra-the brāhmaṇa; kṛṣṇadāsa-of the name Kṛṣṇadāsa.

TRANSLATION

In the garden along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A brāhmaṇa named Kṛṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

TEXT 145

guṇḍicāte nṛtya-ante kaila jala-keli
herā-pañcamīte dekhila lakṣmī-devīra kelī

SYNONYMS

guṇḍicāte-in the neighborhood of the Guṇḍicā temple; nṛtya-ante-after dancing; kaila-performed; jala-keli-sporting in the water; herā-pañcamīte-on the day of Herā-pañcamī; dekhila-saw; lakṣmī-devīra-of the goddess of fortune; kelī-activities.

TRANSLATION

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-pañcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

TEXT 146

kṛṣṇa-janma-yātrāte prabhu gopa-veśa hailā
dadhi-bhāra vahi' tabe laguḍa phirāilā

SYNONYMS

kṛṣṇa-janma-yātrāte-on the birthday ceremony of Lord Kṛṣṇa; prabhu-Lord Caitanya Mahāprabhu; gopa-veśa-dressed like a cowherd boy; hailā-was; dadhi-bhāra-a balance for pots of yogurt; vahi'-carrying; tabe-at that time; laguḍa-a rod; phirāilā-wheeled about.

TRANSLATION

On Janmāṣṭamī, Lord Kṛṣṇa's birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

TEXT 147

gauḍera bhakta-gaṇe tabe karila vidāya
saṅgera bhakta lañā kare kīrtana sadāya

SYNONYMS

gauḍera-of Gauḍa-deśa (Bengal); bhakta-gaṇe-to the devotees; tabe-then; karila-gave; vidāya-farewell; saṅgera-of constant companionship; bhakta-devotees; lañā-taking; kare-performs; kīrtana-congregational chanting; sadāya-always.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

TEXT 148

vṛndāvana yāite kaila gauḍere gamana
pratāparudra kaila pathe vividha sevana

SYNONYMS

vṛndāvana yāite-to go to Vṛndāvana; kaila-did; gauḍere-to Bengal; gamana-going; pratāparudra-King Pratāparudra; kaila-performed; pathe-on the road; vividha-various; sevana-services.

TRANSLATION

To visit Vṛndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of service to please the Lord.

TEXT 149

purī-gosāñi-saṅge vastra-pradāna-prasaṅga
rāmānanda rāya āilā bhadraka paryanta

SYNONYMS

purī-gosāñi-saṅge-with Purī Gosvāmī; vastra-pradāna-prasaṅga-incidents of exchanging cloth; rāmānanda rāya-of the name Rāmānanda Rāya; āilā-came; bhadraka-a place of the name Bhadraka; paryanta-as far as.

TRANSLATION

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Purī Gosāñi. Śrī Rāmānada Rāya accompanied the Lord as far as the city of Bhadraka.

TEXT 150

āsi' vidyā-vācaspatira gṛhete rahilā
prabhure dekhite loka-saṅghaṭṭa ha-ilā

SYNONYMS

āsi'-coming to Bengal; vidyā-vācaspatira-of Vidyā-vācaspati; gṛhete-at the home; rahilā-remained; prabhure-unto Lord Caitanya Mahāprabhu; dekhite-to see; loka-saṅghaṭṭa-crowds of men; ha-ilā-there were.

TRANSLATION

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Sārvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

TEXT 151

pañca-dina dekhe loka nāhika viśrāma
loka-bhaye rātre prabhu āilā kuliyā-grāma

SYNONYMS

pañca-dina-continuously for five days; dekhe-see; loka-people; nāhika-there is not; viśrāma-rest; loka-bhaye-on account of fearing the crowds of men; rātre-at night; prabhu-the Lord; āilā-went; kuliyā-grāma-to the place known as Kuliyā.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliyā [present-day Navadvīpa].

PURPORT

If one considers the statements of the Caitanya-bhāgavata along with the description by Locana dāsa Ṭhākura, it is clear that present-day Navadvīpa was formerly known as Kuliyā-grāma. While at Kuliyā-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Paṇḍita and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliyā-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliyā-grāma, which is now known as Kolera Gañja.

TEXT 152

kuliyā-grāmete prabhura śuniyā āgamana

koṭi koṭi loka āsi' kaila daraśana

SYNONYMS

kuliyā-grāmete-in that place known as Kuliyā-grāma; prabhura-of the Lord; śuniyā-hearing; āgamana-about the arrival; koṭi koṭi-hundreds of thousands; loka-of people; āsi'-coming; kaila-took; daraśana-audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliyā-grāma, may hundreds and thousands of people came to see Him.

TEXT 153

kuliyā-grāme kaila devānandere prasāda
gopāla-viprere kṣamāila śrīvāsāparādha

SYNONYMS

kuliyā-grāme-in that village known as Kuliyā-grāma; kaila-showed; devānandere prasāda-mercy to Devānanda Paṇḍita; gopāla-viprere-and to the brāhmaṇa known as Gopāla Cāpala; kṣamāila-excused; śrīvāsa-aparādha-the offense to the lotus feet of Śrīvāsa Ṭhākura.

TRANSLATION

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor to Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

TEXT 154

pāṣaṇḍī nindaka āsi' paḍilā caraṇe
aparādha kṣami' tāre dila kṛṣṇa-preme

SYNONYMS

pāṣaṇḍī-atheists; nindaka-blasphemers; āsi'-coming there; paḍilā-fell down; caraṇe-at the lotus feet of the Lord; aparādha kṣami'-excusing them of their offenses; tāre-unto them; dila-gave; kṛṣṇa-preme-love of Kṛṣṇa.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

TEXT 155

vṛndāvana yābena prabhu śuni' nṛsiṁhānanda
patha sājāila mane pāiyā ānanda

SYNONYMS

vṛndāvana-to Vṛndāvana; yābena-will go; prabhu-the Lord; śuni'-hearing; nṛsiṁhānanda-of the name Nṛsiṁhānanda; patha-the way; sājāila-decorated; mane-within the mind; pāiyā-getting; ānanda-pleasure.

TRANSLATION

When Śrī Nṛsiṁhānanda Brahmacārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

TEXT 156

kuliyā nagara haite patha ratne bāndhāila
nivṛnta puṣpa-śayyā upare pātila

SYNONYMS

kuliyā nagara-the city of Kuliyā; haite-from; patha-way; ratne-with jewels; bāndhāila-constructed; nivṛnta-stemless; puṣpa-śayyā-flower bed; upare-on top; pātila-laid down.

TRANSLATION

First Nṛsiṁhānanda Brahmacārī contemplated a broad road starting from the city of Kuliyā. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

TEXT 157

pathe dui dike puṣpa-bakulera śreṇī
madhye madhye dui-pāśe divya puṣkariṇī

SYNONYMS

pathe-on the road; dui dike-on both sides; puṣpa-bakulera-of bakula flower trees; śreṇī-rows; madhye madhye-in the middle; dui-pāśe-on both sides; divya-transcendental; puṣkariṇī-lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

TEXT 158

ratna-bāṅdhā ghāṭa, tāhe praphulla kamala
nānā pakṣi-kolāhala, sudhā-sama jala

SYNONYMS

ratna-bāṅdhā-constructed with jewels; ghāṭa-bathing places; tāhe-there; praphulla-fully blossoming; kamala-lotus flowers; nānā-various; pakṣi-of birds; kolāhala-vibrations; sudhā-nectar; sama-like; jala-water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

TEXT 159

śītala samīra vahe nānā gandha lañā
'kānāira nāṭaśālā' paryanta la-ila bāndhiñā

SYNONYMS

śītala-very cool; samīra-breezes; vahe-blowing; nānā-various; gandha-fragrances; lañā-carrying; kānāira nāṭa-śālā-the place named Kānāi Nāṭaśālā; paryanta-as far as; la-ila-carried; bāndhiñā-constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

PURPORT

Kānāi Nāṭaśālā is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālajhāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

TEXT 160

āge mana nāhi cale, nā pāre bāndhite
patha-bāndhā nā yāya, nṛsiṁha hailā vismite

SYNONYMS

āge-beyond this; mana-the mind; nāhi-does not; cale-go; nā-is not; pāre-able; bāndhite-to construct the road; patha-bāndhā-construction of the road; nā yāya-is not possible; nṛsiṁha-Nṛsiṁhānanda Brahmacārī; hailā-became; vismite-astonished.

TRANSLATION

Within the mind of Nṛsiṁhānanda Brahmacārī, the road could not be constructed beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

TEXT 161

niścaya kariyā kahi, śuna, bhakta-gaṇa
ebāra nā yābena prabhu śrī-vṛndāvana

SYNONYMS

niścaya-assurance; kariyā-making; kahi-I say; śuna-please hear; bhakta-gaṇa-my dear devotees; ebāra-this time; nā-not; yābena-will go; prabhu-Lord Caitanya Mahāprabhu; śrī-vṛndāvana-to Vṛndāvana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time.

PURPORT

Śrīla Nṛsiṁhānanda Brahmacārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliyā Śrī Caitanya Mahāprabhu was going to Vṛndāvana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vṛndāvana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is bhāva-grāhī, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path-indeed, anything for the service of the Lord, whether in gross matter or in subtle matter-is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godheand. This is confirmed in the Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." The real ingredient is bhakti (devotion). Pure devotion is uncontaminated by the modes of material nature. Ahaituky apratihatā: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

TEXT 162

'kānāñira nāṭaśālā' haite āsiba phiriñā
jānibe paścāt, kahilu niścaya kariñā

SYNONYMS

kānāñira nāṭa-śālā-the place of the name Kānāi Nāṭaśālā; haite-from; āsiba-will come; phiriñā-returning; jānibe-you will know; paścāt-later; kahilu-I say; niścaya-assurance; kariñā-making.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said, "The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance."

TEXT 163

gosāñi kuliyā haite calilā vṛndāvana
saṅge sahasreka loka yata bhakta-gaṇa

SYNONYMS

gosāñi-Lord Caitanya Mahāprabhu; kuliyā haite-from Kuliyā; calilā-proceeded; vṛndāvana-toward Vṛndāvana; saṅge-with Him; sahasreka-thousands; loka-of people; yata-all; bhakta-gaṇa-the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu began to proceed from Kuliyā toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

TEXT 164

yāhāṅ yāya prabhu, tāhāṅ koṭi-saṅkhya loka
dekhite āise, dekhi' khaṇḍe duḥkha-śoka

SYNONYMS

yāhāṅ-wherever; yāya-goes; prabhu-the Lord; tāhāṅ-everywhere; koṭi-saṅkhya loka-an unlimited number of people; dekhite āise-come to see Him; dekhi'-after seeing; khaṇḍe-removes; duḥkha-unhappiness; śoka-lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

TEXT 165

yāhāṅ yāhāṅ prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe

SYNONYMS

yāhāṅ yāhāṅ-wherever; prabhura-of the Lord; caraṇa-lotus feet; paḍaye-touch; calite-while walking; se-that; mṛttikā-dirt; laya-take; loka-the people; garta-a hole; haya-there becomes; pathe-on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

TEXT 166

aiche cali, āilā prabhu 'rāmakeli' grāma
gauḍera nikaṭa grāma ati anupāma

SYNONYMS

aiche-in that way; cali-walking; āilā-came; prabhu-Lord Śrī Caitanya Mahāprabhu; rāmakeli grāma-to the village of the name Rāmakeli; gauḍera-Bengal; nikaṭa-near; grāma-the village; ati-very; anupāma-exquisite.

TRANSLATION

Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīla Rūpa and Sanātana Gosvāmīs had their residences in this village.

TEXT 167

tāhāṅ nṛtya kare prabhu preme acetana
koṭi koṭi loka āise dekhite caraṇa

SYNONYMS

tāhāṅ-there; nṛtya-dancing; kare-performed; prabhu-Lord Caitanya Mahāprabhu; preme-in love of Godhead; acetana-unconscious; koṭi koṭi-innumerable; loka-people; āise-came; dekhite-to see; caraṇa-His lotus feet.

TRANSLATION

While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to love of God. While at Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

TEXT 168

gauḍeśvara yavana-rājā prabhāva śuniñā
kahite lāgila kichu vismita hañā

SYNONYMS

gauḍa-īśvara-King of Bengal; yavana-rājā-Muslim king; prabhāva-influence; śuniñā-hearing; kahite-to say; lāgila-began; kichu-something; vismita-astonished; hañā-becoming.

TRANSLATION

When the Muslim King of Bengal heard of Caitanya Mahāprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

PURPORT

At that time the Muslim king of Bengal was Nawab Hussain Shah Bādasāha.

TEXT 169

vinā dāne eta loka yāṅra pāche haya
sei ta' gosāñā, ihā jāniha niścaya

SYNONYMS

vinā-without; dāne-charity; eta-so many; loka-persons; yāṅra-whom; pāche-after; haya-become; sei ta'-He certainly; gosāñā-a prophet; ihā-this; jāniha-know; niścaya-surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

TEXT 170

kājī, yavana ihāra nā kariha hiṁsana
āpana-icchāya buluna, yāhāṅ uṅhāra mana

SYNONYMS

kājī-magistrate; yavana-Muslim; ihāra-of Him; nā-do not; kariha-make; hiṁsana-jealousy; āpana-icchāya-at His own will; buluna-let Him go; yāhāṅ-wherever; uṅhāra-of Him; mana-mind.

TRANSLATION

The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Muslim king could understand Śrī Caitanya Mahāprabhu's transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

TEXT 171

keśava-chatrīre rājā vārtā puchila
prabhura mahimā chatrī uḍāiyā dila

SYNONYMS

keśava-chatrīre-from the person named Keśava Chatrī; rājā-the King; vārtā-news; puchila-inquired; prabhura-of the Lord; mahimā-glories; chatrī-Keśava Chatrī; uḍāiyā-attaching no importance; dila-gave.

TRANSLATION

When the Muslim King asked his assistant, Keśava Chatrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chatrī, although knowing everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu's activities.

PURPORT

Keśava Chatrī became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Muslim King might become His enemy. He gave no importance to the Lord's activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

TEXT 172

bhikhārī sannyāsī kare tīrtha paryaṭana
tāṅre dekhibāre āise dui cāri jana

SYNONYMS

bhikhāri-beggar; sannyāsī-mendicant; kare-does; tīrtha-of holy places; paryaṭana-touring; tāṅre-Him; dekhibṁre-to see; ṁise-come; dui cṁri jana-only a few people.

TRANSLATION

Keśava Chatrī informed the Muslim King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

TEXT 173

yavane tomāra ṭhāñi karaye lāgāni
tāṅra hiṁsāya lābha nāhi, haya āra hāni

SYNONYMS

yavane-your Muslim servant; tomāra-your; ṭhāñi-place; karaye-does; lāgāni-instigation; tāṅra-of Him; hiṁsāya-to become jealous; lābha nāhi-there is no profit; haya-there is; āra-rather; hāni-loss.

TRANSLATION

Keśava Chatrī said, "Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

TEXT 174

rājāre prabodhi' keśava brāhmaṇa pāṭhāñā
calibāra tare prabhure pāṭhāila kahiñā

SYNONYMS

rājāre-unto the King; prabodhi'-pacifying; keśava-of the name Keśava Chatrī; brāhmaṇa-one brāhmaṇa; pāṭhāñā-sending there; calibāra tare-for the sake of leaving; prabhura-unto the Lord; pāṭhāila-sent; kahiñā-telling.

TRANSLATION

After pacifying the King in this way, Keśava Chatrī sent a brāhmaṇa messenger to Lord Caitanya Mahāprabhu, requesting Him to leave without delay.

TEXT 175

dabira khāsere rājā puchila nibhṛte
gosāñira mahimā teṅho lāgila kahite

SYNONYMS

dabira khāsere-of the name Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); rājā-the King; puchila-inquired; nibhṛte-in privacy; gosāñira-of Lord Caitanya Mahāprabhu; mahimā-glories; teṅho-he; lāgila-began; kahite-to speak.

TRANSLATION

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

TEXT 176

ye tomāre rājya dila, ye tomāra gosāñā
tomāra deśe tomāra bhāgye janmilā āsiñā

SYNONYMS

ye-that one who; tomāre-unto you; rājya-kingdom; dila-gave; ye-the one who; tomāra-your; gosāñā-prophet; tomāra deśe-in your country; tomāra bhāgye-on account of your good fortune; janmilā-took birth; āsiñā-coming.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

TEXT 177

tomāra maṅgala vāñche, kārya-siddhi haya
ihāra āśīrvāde tomāra sarvatra-i jaya

SYNONYMS

tomāra-your; maṅgala-good fortune; vāñche-He desires; kārya-of business; siddhi-the perfection; haya-is; ihāra-of Him; āśīrvāde-by the blessings; tomāra-your; sarvatra-i-everywhere; jaya-victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

TEXT 178

more kena pucha, tumi pucha āpana-mana
tumi narādhipa hao viṣṇu-aṁśa sama

SYNONYMS

more-unto me; kena-why; pucha-you inquire; tumi-you; pucha-inquire; āpana-mana-your own mind; tumi-you; nara-adhipa-King of the people; hao-you are; viṣṇu-aṁśa sama-representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

TEXT 179

tomāra citte caitanyere kaiche haya jñāna
tomāra citte yei laya, sei ta' pramāṇa

SYNONYMS

tomāra citte-in your mind; caitanyere-of Lord Caitanya Mahāprabhu; kaiche-how; haya-there is; jñāna-knowledge; tomāra-your; citte-mind; yei-whatever; laya-takes; sei ta' pramāṇa-that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

TEXT 180

rājā kahe, śuna, mora mane yei laya
sākṣāt īśvara ihaṅ nāhika saṁśaya

SYNONYMS

rājā kahe-the King replied; śuna-hear; mora-my; mane-mind; yei-what; laya-takes; sākṣāt-personally; īśvara-the Supreme Personality; ihaṅ-He; nāhika-there is not; saṁśaya-doubt.

TRANSLATION

The King replied, "I consider Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

TEXT 181

eta kahi' rājā gelā nija abhyantare
tabe dabira khāsa āilā āpanāra ghare

SYNONYMS

eta kahi'-saying this; rājā-the King; gelā-went; nija-own; abhyantare-to the private house; tabe-at that time; dabira khāsa-Śrīla Rūpa Gosvāmī; āilā-returned; āpanāra-his own; ghare-to the residence.

TRANSLATION

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, sarva-loka-maheśvaram: the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahāprabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

ghare āsi' dui bhāi yukati kariñā
prabhu dekhibāre cale veśa lukāñā

SYNONYMS

ghare āsi'-after returning home; dui bhāi-two brothers; yukati-arguments; kariñā-making; prabhu-Lord Caitanya Mahāprabhu; dekhibāre-to see; cale-go; veśa-dress; lukāñā-hiding.

TRANSLATION

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

TEXT 183

ardha-rātre dui bhāi āilā prabhu-sthāne

prathame mililā nityānanda-haridāsa sane

SYNONYMS

ardha-rātre-in the dead of night; dui bhāi-the two brothers; āilā-came; prabhu-sthāne-to the place of Lord Caitanya; prathame-first; mililā-met; nityānanda-haridāsa-Lord Nityānanda and Haridāsa Ṭhākura; sane-with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda Prabhu and Haridāsa Ṭhākura.

TEXT 184

tāṅrā dui-jana jānāilā prabhura gocare
rūpa, sākara-mallika āilā tomā' dekhibāre

SYNONYMS

tāṅrā-they; dui-jana-two persons; jānāilā-informed; prabhura-of Lord Caitanya Mahāprabhu; gocare-in the presence; rūpa-Rūpa Gosvāmī; sākara-mallika-and Sanātana Gosvāmī; āilā-have come; tomā'-You; dekhibāre-to see.

TRANSLATION

Śrī Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities-Śrī Rūpa and Sanātana-had come to see Him.

PURPORT

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Muslim King; therefore these are Muslim names. As officials, the brothers adopted all kinds of Muslim customs.

TEXT 185

dui guccha tṛṇa duṅhe daśane dhariñā
gale vastra bāndhi' paḍe daṇḍavat hañā

SYNONYMS

dui-two; guccha-bunches; tṛṇa-of straw; duṅhe-both of them; daśane-in the teeth; dhariñā-catching; gale-on the neck; vastra-cloth; bāndhi'-binding; paḍe-fall; daṇḍavat-like rods; hañā-becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

TEXT 186

dainya rodana kare, ānande vihvala
prabhu kahe,–uṭha, uṭha, ha-ila maṅgala

SYNONYMS

dainya-humility; rodana-crying; kare-perform; ānande-in ecstasy; vihvala-overwhelmed; prabhu kahe-the Lord said; uṭha uṭha-stand up, stand up; ha-ila maṅgala-all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

TEXT 187

uṭhi' dui bhāi tabe dante tṛṇa dhari'
dainya kari' stuti kare karayoḍa kari

SYNONYMS

uṭhi'-standing up; dui-two; bhāi-brothers; tabe-then; dante-in the teeth; tṛṇa-straw; dhari'-holding; dainya kari'-in all humbleness; stuti kare-offer prayers; kara-yoḍa-folded hands; kari'-making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

TEXT 188

jaya jaya śrī-kṛṣṇa-caitanya dayā-maya
patita-pāvana jaya, jaya mahāśaya

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-unto Lord Śrī Caitanya Mahāprabhu; dayā-maya-the most merciful; patita-pāvana-the savior of the fallen souls; jaya-glories; jaya-glories; mahāśaya-to the great personality.

TRANSLATION

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

TEXT 189

nīca-jāti, nīca-saṅgī, kari nīca kāja
tomāra agrete prabhu kahite vāsi lāja

SYNONYMS

nīca-jāti-classified among the fallen; nīca-saṅgī-associated with fallen souls; kari-we perform; nīca-abominable; kāja-work; tomāra-of You; agrete-in front; prabhu-O Lord; kahite-to say; vāsi-we feel; lāja-ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable brāhmaṇa family that was originally from Karṇāta. Thus they actually belonged to the brāhmaṇa caste. Unfortunately, because of being associated with the Muslim governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as nīca-jāti. The word jāti means birth. According to śāstra, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In Śrīmad-Bhāgavatam (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the śāstras. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the brāhmaṇa caste, but because they were employed by Muslims, their original habits degenerated into those of the Muslim community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the Bhakti-ratnākara it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable brāhmaṇa families.

TEXT 190

mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama

SYNONYMS

mat-me; tulyaḥ-like; na asti-there is not; pāpa-ātmā-sinful man; na aparādhī-nor an offender; ca-also; kaścana-anyone; parihāre-in begging pardon; api-even; lajjā-ashamed; me-of me; kim-what; bruve-I shall say; puruṣa-uttama-O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.154), by Śrīla Rūpa Gosvāmī.

TEXT 191

patita-pāvana-hetu tomāra avatāra
āmā-ba-i jagate, patita nāhi āra

SYNONYMS

patita-pāvana-deliverance of the fallen; hetu-for the matter of; tomāra-Your; avatāra-incarnation; āmā-ba-i-than us; jagate-in this world; patita-fallen; nāhi-there is not; āra-more.

TRANSLATION

Both brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

TEXT 192

jagāi-mādhāi dui karile uddhāra
tāhāṅ uddhārite śrama nahila tomāra

SYNONYMS

jagāi-mādhāi-the two brothers Jagāi and Mādhāi; dui-two; karile-You did; uddhāra-deliverance; tāhāṅ-there; uddhārite-to deliver; śrama-exertion; nahila-there was not; tomāra-of You.

TRANSLATION

"You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

TEXT 193

brāhmaṇa-jāti tārā, navadvīpe ghara
nīca-sevā nāhi kare, nahe nīcera kūrpara

SYNONYMS

brāhmaṇa-jāti-born in a brāhmaṇa family; tārā-they; navadvīpe-the holy place of Navadvīpa-dhāma; ghara-their house; nīca-sevā-service to degraded persons; nāhi-not; kare-do; nahe-not; nīcera-of low persons; kūrpara-an instrument.

TRANSLATION

"The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

TEXT 194

sabe eka doṣa tāra, haya pāpācāra
pāpa-rāśi dahe nāmābhāsei tomāra

SYNONYMS

sabe-in all; eka-one only; doṣa-fault; tāra-of them; haya-they are; pāpa-ācāra-attached to sinful activities; pāpa-rāśi-volumes of sinful activities; dahe-become burned; nāma-ābhāsei-simply by the dim reflection of chanting the holy name; tomāra-of Your Lordship.

TRANSLATION

”Jagāi and Mādhāi had but one fault-they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the brāhmaṇa caste of Navadvīpa, and such brāhmaṇas were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a brāhmaṇa family, they did not accept service under anyone. The śāstras strictly forbid a brāhmaṇa to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of a low-class person; nor were they forced to execute abominable activities under the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

TEXT 195

tomāra nāma lañā tomāra karila nindana
sei nāma ha-ila tāra muktira kāraṇa

SYNONYMS

tomāra-Your; nāma-holy name; lañā-taking; tomāra-of You; karila-did; nindana-blaspheming; sei-that; nāma-holy name; ha-ila-became; tāra-of them; muktira-of deliverance; kāraṇa-the cause.

TRANSLATION

”Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

TEXT 196

jagāi-mādhāi haite koṭī koṭī guṇa
adhama patita pāpī āmi dui jana

SYNONYMS

jagāi-mādhāi-of the name Jagāi and Mādhāi; haite-than; koṭī koṭī-millions and millions; guṇa-of times; adhama-degraded; patita-fallen; pāpī-sinful; āmi-we; dui-two; jana-persons.

TRANSLATION

”We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

TEXT 197

mleccha-jāti, mleccha-sevī, kari mleccha-karma
go-brāhmaṇa-drohi-saṅge āmāra saṅgama

SYNONYMS

mleccha-jāti-belonging to the meat-eater caste; mleccha-sevī-servants of the meat-eaters; kari-we execute; mleccha-karma-the work of meat-eaters; go-cows; brāhmaṇa-brāhmaṇas; drohi-those inimical to; saṅge-with; āmāra-our; saṅgama-association.

TRANSLATION

”Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas.”

PURPORT

There are two kinds of meat-eaters-one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Śrīla Rūpa and Sanātana Gosvāmīs (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called brāhmaṇas, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned brāhmaṇas presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called brāhmaṇas give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of mlecchas and yavanas. A mleccha is a meat-eater, and a yavana is one who has deviated from Vedic culture. Unfortunately, such mlecchas and yavanas are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it be against the principles of the śāstras, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmīs pleaded guilty to such activities; they therefore classified themselves among the mlecchas, although born in a brāhmaṇa family.

TEXT 198

mora karma, mora hāte-galāya bāndhiyā

ku-viṣaya-viṣṭhā-garte diyāche phelāiyā

SYNONYMS

mora-our; karma-activities; mora-our; hāte-on the hand; galāya-on the neck; bāndhiyā-binding; ku-viṣaya-of abominable objects of sense gratification; viṣṭhā-of the stool; garte-in the ditch; diyāche phelāiyā-have been thrown.

TRANSLATION

The two brothers, Sākara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stoollike objects of material sense enjoyment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained ku-viṣaya garta as follows: ”Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called viṣaya. When the sense gratificatory processes are executed by pious activity, they are called su-viṣaya. The word su means ’good,’ and viṣaya means ’sense objects.’ When the sense gratificatory activities are performed under sinful conditions, they are called ku-viṣaya, bad sense enjoyment. In either case, either ku-viṣaya or su-viṣaya, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from su-viṣaya and ku-viṣaya, one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of su-viṣaya and ku-viṣaya, one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination.” In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
amṛta baliyā yeba khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

Su-viṣaya and ku-viṣaya both fall under the category of karma-kāṇḍa. There is another kāṇḍa (platform of activity), called jñāna-kāṇḍa, or philosophical speculation about the effects of ku-viṣaya and su-viṣaya with the intention to find out the means of deliverance from material entanglement. On the platform of jñāna-kāṇḍa, one may give up the objects of ku-viṣaya and su-viṣaya. But that is not the perfection of life. Perfection is transcendental to both jñāna-kāṇḍa and karma-kāṇḍa; it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of jñāna-kāṇḍa and karma-kāṇḍa. Therefore Narottama dāsa Ṭhākura says:

nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

”One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence.” A man in material existence and attached to ku-viṣaya or su-viṣaya is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30):

matir na kṛṣṇe parataḥ svato vā
mitho ’bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ-punaś-carvita-carvaṇānām

”Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life.”

TEXT 199

āmā uddhārite balī nāhi tri-bhuvane
patita-pāvana tumi–sabe tomā vine

SYNONYMS

āmā-us; uddhārite-to deliver; balī-powerful; nāhi-there is not; tri-bhuvane-within the three worlds; patita-pāvana-deliverer of the fallen; tumi-You; sabe-only; tomā-You; vine-except.

TRANSLATION

”No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

TEXT 200

āmā uddhāriyā yadi dekhāo nija-bala
’patita-pāvana’ nāma tabe se saphala

SYNONYMS

āmā-us; uddhāriyā-by delivering; yadi-if; dekhāo-You show; nija-bala-Your own strength; patita-pāvana-savior of the fallen; nāma-this name; tabe-then; se-that; sa-phala-successful.

TRANSLATION

”If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pāvana, the savior of the fallen souls.

TEXT 201

satya eka bāta kahoṅ, śuna, dayā-maya
mo-vinu dayāra pātra jagate nā haya

SYNONYMS

satya-truthful; eka-one; bāta-word; kahoṅ-we say; śuna-please hear; dayā-maya-O all-merciful Lord; mo-vinu-except for us; dayāra-of mercy; pātra-objects; jagate-in the world; nā-not; haya-there is.

TRANSLATION

”Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

TEXT 202

more dayā kari' kara sva-dayā saphala
akhila brahmāṇḍa dekhuka tomāra dayā-bala

SYNONYMS

more-to us; dayā-mercy; kari'-showing; kara-make; sva-dayā-Your own mercy; sa-phala-successful; akhila-throughout; brahmāṇḍa-the universe; dekhuka-let it be seen; tomāra-Your; dayā-bala-power of mercy.

TRANSLATION

”We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

TEXT 203

na mṛṣā paramārtham eva me
śṛṇu vijñāpanam ekam agrataḥ
yadi me na dayiṣyase tadā
dayanīyas tava nātha durlabhaḥ

SYNONYMS

na-not; mṛṣā-untruth; parama-artham-full of meaning; eva-certainly; me-my; śṛṇu-kindly hear; vijñāpanam-submission; ekam-one; agrataḥ-first; yadi-if; me-unto me; na dayiṣyase-You will not show mercy; tadā-then; dayanīyaḥ-candidate for mercy; tava-Your; nātha-O Lord; durlabhaḥ-difficult to find.

TRANSLATION

” 'Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the Stotra-ratna (47), by Śrī Yāmunācārya.

TEXT 204

āpane ayogya dekhi' mane pāṅ kṣobha
tathāpi tomāra guṇe upajaya lobha

SYNONYMS

āpane-ourselves; ayogya-most unfit; dekhi'-seeing; mane-within the mind; pāṅ-get; kṣobha-lamentation; tathāpi-still; tomāra-Your; guṇe-in transcendental qualities; upajaya-there is; lobha-attraction.

TRANSLATION

”We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

TEXT 205

vāmana yaiche cāṅda dharite cāhe kare
taiche ei vāñchā mora uṭhaye antare

SYNONYMS

vāmana-a dwarf; yaiche-as; cāṅda-the moon; dharite-to capture; cāhe-wants; kare-does; taiche-similarly; ei-this; vāñchā-desire; mora-our; uṭhaye-awakens; antare-within the mind.

TRANSLATION

”Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

TEXT 206

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

SYNONYMS

bhavantam-You; eva-certainly; anucaran-serving; nirantaraḥ-always; praśānta-pacified; niḥśeṣa-all; manaḥ-ratha-desires; antaraḥ-other; kadā-when; aham-I; aikāntika-exclusive; nitya-eternal; kiṅkaraḥ-servant; praharṣayiṣyāmi-I shall become joyful; sa-nātha-with a fitting master; jīvitam-living.

TRANSLATION

” 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?' ”

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the Stotra-ratna (43) by Śrī Yāmunācārya.

TEXT 207

śuni' mahāprabhu kahe,–śuna, dabira-khāsa
tumi dui bhāi–mora purātana dāsa

SYNONYMS

śuni'-hearing this; mahāprabhu-Lord Caitanya Mahāprabhu; kahe-says; śuna-please hear; dabira khāsa-Dabira Khāsa; tumi-you; dui bhāi-two brothers; mora-My; purātana-old; dāsa-servants.

TRANSLATION

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahāprabhu said, "My dear Dabira Khāsa, you two brothers are My old servants.

TEXT 208

āji haite duṅhāra nāma 'rūpa' 'sanātana'
dainya chāḍa, tomāra dainye phāṭe mora mana

SYNONYMS

āji haite-from this day; duṅhāra-of both of you; nāma-these names; rūpa-Śrī Rūpa; sanātana-Śrī Sanātana; dainya chāḍa-give up your humility; tomāra-your; dainye-humility; phāṭe-breaks; mora-My; mana-heart.

TRANSLATION

"My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Śrī Caitanya Mahāprabhu's initiation of Dabira Khāsa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

śaṅkha-cakrādy-ūrdhva-puṇḍra-
dhāraṇādy-ātma-lakṣaṇam
tan nāma-karaṇaṁ caiva
vaiṣṇavatvam ihocyate

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with tilaka (ūrdhva-puṇḍra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava." This is a verse from the Padma Purāṇa, Uttara-khaṇḍa. A member of the sahajiyā-sampradāya does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

TEXT 209

dainya-patrī likhi' more pāṭhāle bāra bāra
sei patrī-dvārā jāni tomāra vyavahāra

SYNONYMS

dainya-patrī-humble letters; likhi'-writing; more-unto Me; pāṭhāle-you sent; bāra bāra-again and again; sei-those; patrī-dvārā-by the letters; jāni-I can understand; tomāra-your; vyavahāra-behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

TEXT 210

tomāra hṛdaya āmi jāni patrī-dvāre
tomā śikhāite śloka pāṭhāila tomāre

SYNONYMS

tomāra-your; hṛdaya-hearts; āmi-I; jāni-understand; patrī-dvāre-by those letters; tomā-you; śikhāite-to instruct; śloka-a verse; pāṭhāila-I sent; tomāre-unto you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

TEXT 211

para-vyasaninī nārī
vyagrāpi gṛha-karmasu
tad evāsvādayaty antar
nava-saṅga-rasāyanam

SYNONYMS

para-vyasaninī-attached to another man; nārī-a woman; vyagrā api-although zealous; gṛha-karmasu-in household affairs; tat eva-that only; āsvādayati-tastes; antaḥ-within herself; nava-saṅga-of new association; rasa-ayanam-mellow.

TRANSLATION

" 'If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

TEXT 212

gauḍa-nikaṭa āsite nāhi mora prayojana
tomā-duṅhā dekhite mora ihāṅ āgamana

SYNONYMS

gauḍa-nikaṭa-to Bengal; āsite-to come; nāhi-there was none; mora-My; prayojana-necessity; tomā-you; duṅhā-two; dekhite-to see; mora-My; ihāṅ-here; āgamana-coming.

TRANSLATION

”I really had no business in coming to Bengal, but I have come just to see you two brothers.

TEXT 213

ei mora manera kathā keha nāhi jāne
sabe bale, kene āilā rāma-keli-grāme

SYNONYMS

ei-this; mora-My; manera-of the mind; kathā-intentions; keha-anyone; nāhi-not; jāne-knows; sabe-everyone; bale-says; kene-why; āilā-You came; rāmakeli-grāme-to this village named Rāmakeli.

TRANSLATION

”Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions.

TEXT 214

bhāla haila, dui bhāi āilā mora sthāne
ghare yāha, bhaya kichu nā kariha mane

SYNONYMS

bhāla haila-it was very good; dui bhāi-you two brothers; āilā-came; mora-My; sthāne-to the place; ghare-home; yāha-go; bhaya-fear; kichu-any; nā-do not; kariha-have; mane-within the mind.

TRANSLATION

”It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

TEXT 215

janme janme tumi dui–kiṅkara āmāra
acirāte kṛṣṇa tomāya karibe uddhāra

SYNONYMS

janme janme-birth after birth; tumi-you; dui-two; kiṅkara-servants; āmāra-My; acirāte-very soon; kṛṣṇa-Lord Kṛṣṇa; tomāya-of both of you; karibe-will do; uddhāra-deliverance.

TRANSLATION

”Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon.”

TEXT 216

eta bali duṅhāra śire dharila dui hāte
dui bhāi prabhu-pada nila nija māthe

SYNONYMS

eta bali-saying this; duṅhāra śire-on the heads of both of them; dharila-placed; dui-two; hāte-hands; dui bhāi-the two brothers; prabhu-pada-the lotus feet of the Lord; nila-took; nija māthe-on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

TEXT 217

doṅhā āliṅgiyā prabhu balila bhakta-gaṇe
sabe kṛpā kari’ uddhāraha dui jane

SYNONYMS

doṅhā-both of them; āliṅgiyā-embracing; prabhu-the Lord; balila-said; bhakta-gaṇe-unto the devotees; sabe-all of you; kṛpā-mercy; kari’-showing; uddhāraha-deliver; dui-the two; jane-persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

TEXT 218

dui jane prabhura kṛpā dekhi’ bhakta-gaṇe
’hari’ ’hari’ bale sabe ānandita-mane

SYNONYMS

dui jane-unto the two persons; prabhura-of the Lord; kṛpā-the mercy; dekhi’-seeing; bhakta-gaṇe-all the devotees; hari hari-the holy name of the Lord; bale-chant; sabe-all; ānandita-cheerful; mane-in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, ”Hari! Hari!”

PURPORT

Śrīla Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava sevā nistāra pāyeche kebā: unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord’s mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord’s holy name all over the world, other Vaiṣṇavas become very joyful-that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord's mercy. A mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the śāstra (upekṣā). The word upekṣā means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says chāḍiyā vaiṣṇava sevā nistāra payeche kebā, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

TEXT 219

nityānanda, haridāsa, śrīvāsa, gadādhara
mukunda, jagadānanda, murāri, vakreśvara

SYNONYMS

nityānanda-Lord Nityānanda; haridāsa-Haridāsa Ṭhākura; śrīvāsa-Śrīvāsa Ṭhākura; gadādhara-Gadādhara Paṇḍita; mukunda-Mukunda; jagadānanda-Jagadānanda; murāri-Murāri; vakreśvara-Vakreśvara.

TRANSLATION

All the Vaiṣṇava associates of the Lord were present, including Nityānanda, Haridāsa Ṭhākura, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

TEXT 220

sabāra caraṇe dhari, paḍe dui bhāi
sabe bale,–dhanya tumi, pāile gosāñi

SYNONYMS

sabāra-of all of them; caraṇe-the lotus feet; dhari-touching; paḍe-fall down; dui bhāi-the two brothers; sabe bale-all the Vaiṣṇavas say; dhanya tumi-you are so fortunate; pāile gosāñi-you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiṣṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaiṣṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiṣṇava is not at all happy to see the success of another Vaiṣṇava in receiving the Lord's mercy. Unfortunately in this Age of Kali there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, kali-celā. He indicates that there is another Vaiṣṇava, a pseudoVaiṣṇava with tilaka on his nose and kaṇṭhī beads around his neck. Such a pseudoVaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudoVaiṣṇava is not a Vaiṣṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an ācārya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaiṣṇava ācārya. A Vaiṣṇava ācārya is self-effulgent, and there is no need for any court judgment. A false ācārya may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

TEXT 221

sabā-pāśa ājñā māgi' calana-samaya
prabhu-pade kahe kichu kariyā vinaya

SYNONYMS

sabā-all of them; pāśa-from; ājñā-order; māgi'-taking; calana-samaya-at the time of departure; prabhu-pade-at the lotus feet of the Lord; kahe-say; kichu-something; kariyā-doing; vinaya-submission.

TRANSLATION

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

TEXT 222

ihāṅ haite cala, prabhu, ihāṅ nāhi kāya
yadyapi tomāre bhakti kare gauḍa-rāja

SYNONYMS

ihāṅ haite-from this place; cala-please depart; prabhu-dear Lord; ihāṅ-in this place; nāhi kāya-there is no other business; yadyapi-although; tomāre-unto You; bhakti-respect; kare-shows; gauḍa-rāja-the King of Bengal.

TRANSLATION

They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

TEXT 223

tathāpi yavana jāti, nā kari pratīti
tīrtha-yātrāya eta saṅghaṭṭa bhāla nahe rīti

SYNONYMS

tathāpi-still; yavana jāti-by caste a Muslim; nā-does not; kari-do; pratīti-confidence; tīrtha-yātrāya-in going for a pilgrimage; eta-so; saṅghaṭṭa-crowd; bhāla-good; nahe-not; rīti-etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

TEXT 224

yāra saṅge cale ei loka lakṣa-koṭi
vṛndāvana-yātrāra e nahe paripāṭī

SYNONYMS

yāra-of whom; saṅge-in the company; cale-follow; ei-these; loka-people; lakṣa-koṭi-hundreds and thousands; vṛndāvana-yātrāra-of going to Vṛndāvana; e-this; nahe-not; paripāṭī-method.

TRANSLATION

"Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahāprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

TEXT 225

yadyapi vastutaḥ prabhura kichu nāhi bhaya
tathāpi laukika-līlā, loka-ceṣṭā-maya

SYNONYMS

yadyapi-although; vastutaḥ-in fact; prabhura-of the Lord; kichu-any; nāhi-there is not; bhaya-fear; tathāpi-still; laukika-līlā-general pastimes; loka-ceṣṭā-maya-consisting of popular behavior.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

TEXT 226

eta bali' caraṇa vandi' gelā dui-jana
prabhura sei grāma haite calite haila mana

SYNONYMS

eta bali'-saying this; caraṇa vandi'-offering prayers to the lotus feet of Lord Caitanya; gelā-went back; dui-jana-the two brothers; prabhura-of Śrī Caitanya Mahāprabhu; sei-that; grāma-village; haite-from; calite-to go; haila-there was; mana-the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave that village.

TEXT 227

prāte cali' āilā prabhu 'kānāira nāṭaśālā'
dekhila sakala tāhāṅ kṛṣṇa-caritra-līlā

SYNONYMS

prāte-in the morning; cali'-departing; āilā-came; prabhu-the Lord; kānāira nāṭaśālā-to the place of the name Kānāi Nāṭaśālā; dekhila-saw; sakala-all; tāhāṅ-there; kṛṣṇa-caritra-līlā-the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw may pastimes of Lord Kṛṣṇa.

PURPORT

In those days in Bengal there were many places known as Kānāi Nāṭaśālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called kṛṣṇa-caritra-līlā. In Bengal there are still many places called hari-sabhā, which indicates a place where local people gather to chant the Hare Kṛṣṇa mahā-mantra and discuss the pastimes of Lord Kṛṣṇa. The word kānāi means "Lord Kṛṣṇa's," and nāṭaśālā indicates a place where pastimes are demonstrated. So those places which at the present moment are called hari-sabhā may previously have been known as Kānāi Nāṭaśālā.

TEXT 228

sei rātre prabhu tāhāṅ cinte mane mana
saṅge saṅghaṭṭa bhāla nahe, kaila sanātana

SYNONYMS

sei rātre-that night; prabhu-the Lord; tāhāṅ-there; cinte-thinks; mane-within His mind; mana-the mind; saṅge-with Him; saṅghaṭṭa-crowds of men; bhāla nahe-is not good; kaila sanātana-Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanātana Gosvāmī's proposal that He should not go to Vṛndāvana followed by so many people.

TEXT 229

mathurā yāiba āmi eta loka saṅge
kichu sukha nā pāiba, habe rasa-bhaṅge

SYNONYMS

mathurā-the holy place of the name Mathurā; yāiba-shall go; āmi-I; eta-so many; loka-people; saṅge-with; kichu-any; sukha-happiness; nā-not; pāiba-I shall get; habe-there will be; rasa-bhaṅge-a disturbance in the atmosphere.

TRANSLATION

The Lord thought, "If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

TEXT 230

ekākī yāiba, kimvā saṅge eka jana
tabe se śobhaye vṛndāvanere gamana

SYNONYMS

ekākī-alone; yāiba-I shall go; kimvā-or; saṅge-with; eka-one; jana-person; tabe-then only; se-that; śobhaye-becomes beautiful; vṛndāvanere-to Vṛndāvana; gamana-going.

TRANSLATION

The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

TEXT 231

eta cinti prātaḥ-kāle gaṅgā-snāna kari'
'nīlācale yāba' bali' calilā gaurahari

SYNONYMS

eta cinti-thus thinking; prātaḥ-kāle-in the morning; gaṅgā-snāna-bathing in the Ganges; kari'-performing; nīlācale yāba-I shall go to Nīlācala (Jagannātha Purī); bali'-saying; calilā-started; gaurahari-Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying "I shall go there."

TEXT 232

ei mata cali' cali' āilā śāntipure
dina pāṅca-sāta rahilā ācāryera ghare

SYNONYMS

ei mata-in this way; cali' cali'-walking; āilā-came; śāntipure-to Śāntipura; dina pāṅca-sāta-five or seven days; rahilā-remained; ācāryera ghare-at the house of Advaita Ācārya.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

TEXT 233

śacī-devī āni' tāṅre kaila namaskāra
sāta dina tāṅra ṭhāñi bhikṣā-vyavahāra

SYNONYMS

śacī-devī-mother Śacīdevī; āni'-calling her; tāṅre-unto Lord Caitanya Mahāprabhu; kaila-did; namaskāra-obeisances; sāta dina-seven days; tāṅra ṭhāñi-from Śacīdevī; bhikṣā-vyavahāra-accepting meals.

TRANSLATION

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacīdevī, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

TEXT 234

tāṅra ājñā lañā punaḥ karilā gamane
vinaya kariyā vidāya dila bhakta-gaṇe

SYNONYMS

tāṅra ājñā lañā-taking the permission of mother Śacīdevī; punaḥ-again; karilā-did; gamane-starting; vinaya kariyā-by submitting pleasing words; vidāya-farewell; dila-gave; bhakta-gaṇe-to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

janā dui saṅge āmi yāba nīlācale
āmāre milibā āsi' ratha-yātrā-kāle

SYNONYMS

janā-persons; dui-two; saṅge-with; āmi-I; yāba-shall go; nīlācale-to Jagannātha Purī; āmāre-Me; milibā-will meet; āsi'-coming there; ratha-yātrā-kāle-during the time of the car festival.

TRANSLATION

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.

TEXT 236

balabhadra bhaṭṭācārya, āra paṇḍita dāmodara
dui-jana-saṅge prabhu āilā nīlācala

SYNONYMS

balabhadra bhaṭṭācārya-of the name Balabhadra Bhaṭṭācārya; āra-and; paṇḍita dāmodara-Dāmodara Paṇḍita; dui-jana-two persons; saṅge-with; prabhu-the Lord; āilā-went back; nīlācala-to Jagannātha Purī.

TRANSLATION

The two persons who accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala] were Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita.

TEXT 237

dina kata tāhāṅ rahi' calilā vṛndāvana
lukāñā calilā rātre, nā jāne kona jana

SYNONYMS

dina kata-a few days; tāhāṅ-at Jagannātha Purī; rahi'-remaining; calilā-started; vṛndāvana-for Vṛndāvana; lukāñā-keeping secret; calilā-started; rātre-at night; nā jāne-did not know; kona-some; jana-person.

TRANSLATION

After remaining at Jagannātha Purī for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone's knowledge.

TEXT 238

balabhadra bhaṭṭācārya rahe mātra saṅge
jhārikhaṇḍa-pathe kāśī āilā mahā-raṅge

SYNONYMS

balabhadra bhaṭṭācārya-of the name Balabhadra Bhaṭṭācārya; rahe-remains; mātra-only; saṅge-with Him; jhāri-khaṇḍa-pathe-on the way through Jhārikhaṇḍa (Madhya Pradesh); kāśī-in Benares; āilā-arrived; mahā-raṅge-with great delight.

TRANSLATION

When Śrī Caitanya Mahāprabhu left Jagannātha Purī for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares with great delight.

TEXT 239

dina cāra kāśīte rahi' gelā vṛndāvana
mathurā dekhiyā dekhe dvādaśa kānana

SYNONYMS

dina cāra-only four days; kāśīte-at Benares; rahi'-remaining; gelā-started for; vṛndāvana-the holy place Vṛndāvana; mathurā-the holy place Mathurā; dekhiyā-after seeing; dekhe-visits; dvādaśa-twelve; kānana-forests.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

PURPORT

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍīra-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.

TEXT 240

līlā-sthala dekhi' preme ha-ilā asthira
balabhadra kaila tāṅre mathurāra bāhira

SYNONYMS

līlā-sthala-all the holy places of Lord Kṛṣṇa's pastimes; dekhi'-visiting; preme-in great ecstasy; ha-ilā-became; asthira-agitated; balabhadra-of the name Balabhadra; kaila-assisted; tāṅre-Lord Caitanya Mahāprabhu; mathurāra-of the town of Mathurā; bāhira-outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

TEXT 241

gaṅgā-tīra-pathe lañā prayāge āilā
śrī-rūpa āsi' prabhuke tathāi mililā

SYNONYMS

gaṅgā-tīra-pathe-the path on the bank of the Ganges; lañā-taking; prayāge-in Allahabad; āilā-arrived; śrī-rūpa-of the name Śrī Rūpa; āsi'-coming there; prabhuke-Lord Śrī Caitanya Mahāprabhu; tathāi-there; mililā-met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a path on the bank of the Ganges, and finally He reached the holy place named Prayāga [Allahabad]. It was there that Śrīla Rūpa Gosvāmī came and met the Lord.

TEXT 242

daṇḍavat kari' rūpa bhūmite paḍilā
parama ānande prabhu āliṅgana dilā

SYNONYMS

daṇḍavat kari'-offering obeisances; rūpa-Śrīla Rūpa Gosvāmī; bhūmite-on the ground; paḍilā-fell; parama-great; ānande-in delight; prabhu-the Lord; āliṅgana-embracing; dilā-gave.

TRANSLATION

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

TEXT 243

śrī-rūpe śikṣā karāi' pāṭhāilā vṛndāvana
āpane karilā vārāṇasī āgamana

SYNONYMS

śrī-rūpe śikṣā karāi'-teaching Śrīla Rūpa Gosvāmī; pāṭhāilā-sent; vṛndāvana-toward Vṛndāvana; āpane-Himself; karilā-did; vārāṇasī-to Benares; āgamana-coming.

TRANSLATION

After instructing Śrīla Rūpa Gosvāmī at Prayāga at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vārāṇasī.

TEXT 244

kāśīte prabhuke āsi' mililā sanātana
dui māsa rahi' tāṅre karāilā śikṣaṇa

SYNONYMS

kāśīte-at Vārāṇasī; prabhuke-the Lord; āsi'-arriving; mililā-met; sanātana-of the name Sanātana Gosvāmī; dui-two; māsa-months; rahi'-remaining; tāṅre-unto him; karāilā-did; śikṣaṇa-instruction.

TRANSLATION

When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained there for two months and instructed Sanātana Gosvāmī perfectly.

TEXT 245

mathurā pāṭhāilā tāṅre diyā bhakti-bala
sannyāsīre kṛpā kari' gelā nīlācala

SYNONYMS

mathurā-to Mathurā; pāṭhāilā-sent; tāṅre-him; diyā-giving; bhakti-bala-the strength of devotion; sannyāsīre-unto the Māyāvādī sannyāsīs; kṛpā-mercy; kari'-giving; gelā-went back; nīlācala-to Jagannātha Purī.

TRANSLATION

After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nīlācala [Jagannātha Purī].

TEXT 246

chaya vatsara aiche prabhu karilā vilāsa
kabhu iti-uti, kabhu kṣetra-vāsa

SYNONYMS

chaya vatsara-six years; aiche-in that way; prabhu-the Lord; karilā-did; vilāsa-pastimes; kabhu-sometimes; iti-uti-here and there; kabhu-sometimes; kṣetra-vāsa-residing at Jagannātha Purī.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

TEXT 247

ānande bhakta-saṅge sadā kīrtana-vilāsa
jagannātha-daraśana, premera vilāsa

SYNONYMS

ānande-in great delight; bhakta-saṅge-with devotees; sadā-always; kīrtana-of chanting; vilāsa-enjoyment; jagannātha-Lord Jagannātha; daraśana-visiting; premera-of ecstasy; vilāsa-pastimes.

TRANSLATION

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

TEXT 248

madhya-līlāra kailuṅ ei sūtra-vivaraṇa
antya-līlāra sūtra ebe śuna, bhakta-gaṇa

SYNONYMS

madhya-līlāra-of the madhya-līlā, the middle portion of His pastimes; kailuṅ-I have made; ei-this; sūtra-synopsis; vivaraṇa-description; antya-līlāra-of the pastimes at the end, known as antya-līlā; sūtra-synopsis; ebe-now; śuna-hear; bhakta-gaṇa-all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

TEXT 249

vṛndāvana haite yadi nīlācale āilā
āṭhāra varṣa tāhāṅ vāsa, kāhāṅ nāhi gelā

SYNONYMS

vṛndāvana haite-from Vṛndāvana; yadi-though; nīlācale-to Jagannātha Purī; āilā-came back; āṭhāra-eighteen; varṣa-years; tāhāṅ-at Jagannātha Purī; vāsa-residence; kāhāṅ-anywhere; nāhi-not; gelā-went.

TRANSLATION

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

pratívarṣa āisena tāhāṅ gauḍera bhakta-gaṇa
cāri māsa rahe prabhura saṅge sammilana

SYNONYMS

prativarṣa-each year; āisena-visit; tāhāṅ-there; gauḍera-of Bengal; bhakta-gaṇa-all the devotees; cāri-four; māsa-months; rahe-remain; prabhura-Lord Caitanya Mahāprabhu; saṅge-with; sammilana-meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Purī every year. They would remain there for four continuous months and enjoy the company of the Lord.

TEXT 251

nirantara nṛtya-gīta kīrtana-vilāsa
ācaṇḍāle prema-bhakti karilā prakāśa

SYNONYMS

nirantara-without stopping; nṛtya-gīta-chanting and dancing; kīrtana-of saṅkīrtana; vilāsa-enjoyment; ā-caṇḍāle-to everyone, even to the lowest person; prema-bhakti-love of Godhead; karilā-did; prakāśa-manifestation.

TRANSLATION

At Jagannātha Purī, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

TEXT 252

paṇḍita-gosāñi kaila nīlācale vāsa
vakreśvara, dāmodara, śaṅkara, haridāsa

SYNONYMS

paṇḍita-gosāñi-Gadādhara Paṇḍita; kaila-did; nīlācale-at Jagannātha Purī; vāsa-living; vakreśvara-of the name Vakreśvara; dāmodara-Dāmodara Paṇḍita; śaṅkara-of the name Śaṅkara; haridāsa-Haridāsa Ṭhākura.

TRANSLATION

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

TEXT 253

jagadānanda, bhagavān, govinda, kāsīśvara
paramānanda-purī, āra svarūpa-dāmodara

SYNONYMS

jagadānanda-of the name Jagadānanda; bhagavān-of the name Bhagavān; govinda-of the name Govinda; kāsīśvara-of the name Kāsīśvara; paramānanda-purī-of the name Paramānanda Purī; āra svarūpa-dāmodara-and Svarūpa Dāmodara, His secretary.

TRANSLATION

Jagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

TEXT 254

kṣetra-vāsī rāmānanda rāya prabhṛti
prabhu-saṅge ei saba kaila nitya-sthiti

SYNONYMS

kṣetra-vāsī-residents of Jagannātha Purī; rāmānanda rāya-of the name Rāmānanda Rāya; prabhṛti-and others; prabhu-saṅge-with the Lord; ei saba-all of them; kaila-did; nitya-sthiti-permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.

TEXTS 255-256

advaita, nityānanda, mukunda, śrīvāsa
vidyānidhi, vāsudeva, murāri,–yata dāsa
prativarṣe āise saṅge rahe cāri-māsa
tāṅ-sabā lañā prabhura vividha vilāsa

SYNONYMS

advaita-of the name Advaita; nityānanda-of the name Nityānanda; mukunda-of the name Mukunda; śrīvāsa-of the name Śrīvāsa; vidyānidhi-of the name Vidyānidhi; vāsudeva-of the name Vāsudeva; murāri-of the name Murāri; yata dāsa-all servitors of the Lord; prativarṣe-each year; āise-go there; saṅge-in association; rahe-remain; cāri-māsa-four months; tāṅ-sabā-all of them; lañā-taking; prabhura-of the Lord; vividha-various; vilāsa-pastimes.

TRANSLATION

Other devotees of the Lord-headed by Advaita Ācārya, Nityānanda Prabhu, Mukunda, Śrīvāsa, Vidyānidhi, Vāsudeva and Murāri-used to visit Jagannātha Purī and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

TEXT 257

haridāsera siddhi-prāpti,–adbhuta se saba
āpani mahāprabhu yāṅra kaila mahotsava

SYNONYMS

haridāsera-of Ṭhākura Haridāsa; siddhi-prāpti-passing away; adbhuta-wonderful; se-those; saba-all incidents; āpani-personally; mahāprabhu-Śrī Caitanya Mahāprabhu; yāṅra-whose; kaila-performed; mahā-utsava-festival.

TRANSLATION

At Jagannātha Purī, Haridāsa Ṭhākura passed away. The incident was very wonderful because the Lord Himself performed the festival of Ṭhākura Haridāsa's departure.

TEXT 258

tabe rūpa-gosāñira punar-āgamana
tāṅhāra hṛdaye kaila prabhu śakti-sañcāraṇa

SYNONYMS

tabe-thereafter; rūpa-gosāñira-of Śrīla Rūpa Gosvāmī; punaḥ-āgamana-again coming there; tāṅhāra-of him; hṛdaye-in the heart; kaila-did; prabhu-the Lord; śakti-sañcāraṇa-invoking of transcendental power.

TRANSLATION

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

tabe choṭa haridāse prabhu kaila daṇḍa
dāmodara-paṇḍita kaila prabhuke vākya-daṇḍa

SYNONYMS

tabe-thereafter; choṭa haridāse-unto Junior Haridāsa; prabhu-the Lord; kaila-did; daṇḍa-punishment; dāmodara-paṇḍita-of the name Dāmodara Paṇḍita; kaila-did; prabhuke-unto the Lord; vākya-daṇḍa-chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridāsa, and Dāmodara Paṇḍita gave some warning to the Lord.

PURPORT

Actually Dāmodara Paṇḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

TEXT 260

tabe sanātana-gosāñira punar-āgamana
jyaiṣṭha-māse prabhu tāṅre kaila parīkṣaṇa

SYNONYMS

tabe-thereafter; sanātana-gosāñira-of Sanātana Gosvāmī; punaḥ-āgamana-again coming; jyaiṣṭha-māse-in the month of Jyaiṣṭha (May-June); prabhu-the Lord; tāṅre-him; kaila-did; parīkṣaṇa-examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

TEXT 261

tuṣṭa hañā prabhu tāṅre pāṭhāilā vṛndāvana
advaitera haste prabhura adbhuta bhojana

SYNONYMS

tuṣṭa hañā-being very much pleased; prabhu-the Lord; tāṅre-him; pāṭhāilā-sent back; vṛndāvana-to Vṛndāvana; advaitera-of Advaita Ācārya; haste-in the hands; prabhura-of the Lord; adbhuta-wonderful; bhojana-feasting.

TRANSLATION

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

TEXT 262

nityānanda-saṅge yukti kariyā nibhṛte
tāṅre pāṭhāilā gauḍe prema pracārite

SYNONYMS

nityānanda-saṅge-with Nityānanda Prabhu; yukti-discussion; kariyā-making; nibhṛte-in privacy; tāṅre-Him; pāṭhāilā-sent; gauḍe-to Bengal; prema-love of Godhead; pracārite-to preach.

TRANSLATION

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

TEXT 263

tabe ta' vallabha bhaṭṭa prabhure mililā
kṛṣṇa-nāmera artha prabhu tāṅhāre kahilā

SYNONYMS

tabe ta'-thereafter; vallabha bhaṭṭa-of the name Vallabha Bhaṭṭa; prabhure-Lord Śrī Caitanya Mahāprabhu; mililā-met; kṛṣṇa-nāmera-of the holy name of Kṛṣṇa; artha-import; prabhu-the Lord; tāṅhāre-unto him; kahilā-explained.

TRANSLATION

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

PURPORT

This Vallabha Bhaṭṭa is the head of the Vaiṣṇava sampradāya known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the Caitanya-caritāmṛta, specifically in the Seventh Chapter of Antya-līlā and the

Nineteenth Chapter of Madhya-līlā. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga, in a place known as Ādāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on Śrīmad-Bhāgavatam. He was very proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.

TEXT 264

pradyumna miśrere prabhu rāmānanda-sthāne
kṛṣṇa-kathā śunāila kahi' tāṅra guṇe

SYNONYMS

pradyumna miśrere-of the name Pradyumna Miśra; prabhu-Lord Caitanya Mahāprabhu; rāmānanda-sthāne-at the place of Rāmānanda Rāya; kṛṣṇa-kathā-topics of Lord Śrī Kṛṣṇa; śunāila-caused to hear; kahi'-explaining; tāṅra-of Rāmānanda Rāya; guṇe-the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to the residence of Rāmānanda Rāya, and Pradyumna Miśra learned kṛṣṇa-kathā from him.

TEXT 265

gopīnātha paṭṭanāyaka–rāmānanda-bhrātā
rājā māritechila, prabhu haila trātā

SYNONYMS

gopīnātha paṭṭanāyaka-of the name Gopīnātha Paṭṭanāyaka; rāmānanda-bhrātā-the brother of Śrī Rāmānanda Rāya; rājā-the King; māritechila-condemned to death; prabhu-Lord Caitanya Mahāprabhu; haila-became; trātā-the deliverer.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

TEXT 266

rāmacandra-purī-bhaye bhikṣā ghāṭāilā
vaiṣṇavera duḥkha dekhi' ardheka rākhilā

SYNONYMS

rāmacandra-purī-bhaye-due to fear of Rāmacandra Purī; bhikṣā-the proportion of eating; ghāṭāilā-decreased; vaiṣṇavera-of all the Vaiṣṇavas; duḥkha-unhappiness; dekhi'-understanding; ardheka-half of the portion; rākhilā-kept.

TRANSLATION

Rāmacandra Purī criticized Lord Caitanya Mahāprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

TEXT 267

brahmāṇḍa-bhitare haya caudda bhuvana
caudda-bhuvane vaise yata jīva-gaṇa

SYNONYMS

brahmāṇḍa-bhitare-within the universe; haya-there are; caudda bhuvana-fourteen planetary systems; caudda-bhuvane-in those fourteen planetary systems; vaise-reside; yata-as many as there are; jīva-gaṇa-living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

manuṣyera veśa dhari' yātrikera chale
prabhura darśana kare āsi' nīlācale

SYNONYMS

manuṣyera-of human beings; veśa dhari'-dressing themselves; yātrikera chale-as if pilgrims; prabhura-of Lord Caitanya Mahāprabhu; darśana kare-visit; āsi'-coming; nīlācale-to Jagannātha Purī.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

TEXT 269

eka-dina śrīvāsādi yata bhakta-gaṇa
mahāprabhura guṇa gāñā karena kīrtana

SYNONYMS

eka-dina-one day; śrīvāsa-ādi-Śrīvāsa Ṭhākura and others; yata-all; bhakta-gaṇa-devotees; mahāprabhura-of Lord Caitanya Mahāprabhu; guṇa-qualities; gāñā-describing; karena-perform; kīrtana-chanting.

TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 270

śuni' bhakta-gaṇe kahe sa-krodha vacane
kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane

SYNONYMS

śuni'-hearing this; bhakta-gaṇe-to all the devotees; kahe-the Lord says; sa-krodha vacane-talking in an angry mood; kṛṣṇa-nāma-guṇa chāḍi-leaving aside the transcendental qualities and the name of the Lord; ki kara kīrtane-what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. ”What kind of chanting is this?” He asked. ”Are you leaving aside the chanting of the holy name of the Lord?”

TEXT 271

auddhatya karite haila sabākāra mana
svatantra ha-iyā sabe nāśā ’be bhuvana

SYNONYMS

auddhatya-impudence; karite-to do; haila-was; sabākāra-of all of you; mana-the mind; svatantra-independent; ha-iyā-becoming; sabe-all of you; nāśā ’be-will spoil; bhuvana-the whole world.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Śrī Caitanya Mahāprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many apa-sampradāyas (so-called followers) invented many ways not approved by the ācāryas. Bhaktivinoda Ṭhākura has described them as the āula, bāula, kartābhajā, neḍā, daraveśa, sāni sahajiyā, sakhībhekī, smārta, jāta-gosāñi, ativāḍī, cūḍādhārī and gaurāṅga-nāgarī.

The āula-sampradāya, bāula-sampradāya and others invented their own ways of understanding Lord Caitanya’s philosophy, without following in the footsteps of the ācāryas. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

TEXT 272

daśa-dike koṭī koṭī loka hena kāle
jaya kṛṣṇa-caitanya’ bali’ kare kolāhale

SYNONYMS

daśa-dike-in the ten directions; koṭī koṭī-many thousands of men; loka-people; hena kāle-at this time; jaya kṛṣṇa-caitanya-all glories to Lord Caitanya Mahāprabhu; bali’-loudly crying; kare-make; kolāhale-a tumultuous sound.

TRANSLATION

When Śrī Caitanya Mahāprabhu was apparently in a angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, ”All glories to Śrī Caitanya Mahāprabhu!”

TEXT 273

jaya jaya mahāprabhu–vrajendra-kumāra
jagat tārite prabhu, tomāra avatāra

SYNONYMS

jaya jaya mahāprabhu-all glories to Lord Caitanya Mahāprabhu; vrajendra-kumāra-originally Lord Kṛṣṇa, the son of Mahārāja Nanda; jagat-the whole world; tārite-to deliver; prabhu-the Lord; tomāra-Your; avatāra-incarnation.

TRANSLATION

All the people began to call very loudly, ”All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared in order to deliver the whole world!

TEXT 274

bahu-dūra haite āinu hañā baḍa ārta
daraśana diyā prabhu karaha kṛtārtha

SYNONYMS

bahu-dūra-a long distance; haite-from; āinu-we have come; hañā-becoming; baḍa-very much; ārta-aggrieved; daraśana-audience; diyā-giving; prabhu-O Lord; karaha-kindly show; kṛta-artha-favor.

TRANSLATION

”O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor.”

TEXT 275

śuniyā lokera dainya dravilā hṛdaya
bāhire āsi’ daraśana dilā dayā-maya

SYNONYMS

śuniyā-hearing; lokera-of the people; dainya-humility; dravilā-became softened; hṛdaya-the heart; bāhire-outside; āsi’-coming; daraśana-audience; dilā-gave; dayā-maya-the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

TEXT 276

bāhu tuli’ bale prabhu bala’ ’hari’ ’hari’
uṭhila–śrī-hari-dhvani catur-dik bhari’

SYNONYMS

bāhu tuli’-raising the arms; bale-says; prabhu-the Lord; bala’-speak; hari hari-the holy name of the Lord, Hari; uṭhila-arose; śrī-hari-dhvani-vibration of the sound Hari; catuḥ-dik-the four directions; bhari’-filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of ”Hari!” filled all directions.

TEXT 277

prabhu dekhi' preme loka ānandita mana
prabhuke īśvara bali' karaye stavana

SYNONYMS

prabhu dekhi'-seeing the Lord; preme-in ecstasy; loka-all people; ānandita-joyous; mana-the mind; prabhuke-the Lord; īśvara-as the Supreme Lord; bali'-accepting; karaye-did; stavana-prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

TEXT 278

stava śuni' prabhuke kahena śrīnivāsa
ghare gupta hao, kene bāhire prakāśa

SYNONYMS

stava-prayers; śuni'-hearing; prabhuke-unto the Lord; kahena-says; śrīnivāsa-Śrīvāsa Ṭhākura; ghare-at home; gupta-covered; hao-You are; kene-why; bāhire-outside; prakāśa-manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Śrīvāsa Ṭhākura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

TEXT 279

ke śikhāla ei loke, kahe kon bāta
ihā-sabāra mukha ḍhāka diyā nija hāta

SYNONYMS

ke-who; śikhāla-taught; ei-these; loke-people; kahe-they say; kon-what; bāta-topics; ihā-of them; sabāra-of all; mukha-the mouths; ḍhāka-just cover; diyā-with; nija-Your own; hāta-hand.

TRANSLATION

Śrīvāsa Ṭhākura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

TEXT 280

sūrya yaiche udaya kari' cāhe lukāite
bujhite nā pāri taiche tomāra carite

SYNONYMS

sūrya-the sun; yaiche-just like; udaya-appearance; kari'-making; cāhe-wants; lukāite-to hide; bujhite-to understand; nā-not; pāri-able; taiche-similarly; tomāra-Your; carite-in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

TEXT 281

prabhu kahena,–śrīnivāsa, chāḍa viḍambanā
sabe meli' kara mora kateka lāñcanā

SYNONYMS

prabhu-the Lord; kahena-says; śrīnivāsa-My dear Śrīnivāsa; chāḍa-give up; viḍambanā-all these jokes; sabe-all of you; meli'-together; kara-do; mora-of Me; kateka-so much; lāñcanā-humiliation.

TRANSLATION

The Lord replied, "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way."

TEXT 282

eta bali' loke kari' śubha-dṛṣṭi dāna
abhyantare gelā, lokera pūrṇa haila kāma

SYNONYMS

eta bali'-thus saying; loke-unto the people; kari'-doing; śubha-dṛṣṭi-auspicious glance; dāna-charity; abhyantare-within the room; gelā-went; lokera-of all the people; pūrṇa-fulfilled; haila-was; kāma-the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

TEXT 283

raghunātha-dāsa nityānanda-pāśe gelā
ciḍā-dadhi-mahotsava tāhāṅi karilā

SYNONYMS

raghunātha-dāsa-of the name Raghunātha dāsa; nityānanda-Lord Nityānanda; pāśe-near; gelā-went; ciḍā-chipped rice; dadhi-curd; mahotsava-festival; tāhāṅi-there; karilā-performed.

TRANSLATION

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according to His order, prepared a feast and distributed prasāda composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with sandeśa and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of dadhi-ciḍā-prasāda.

TEXT 284

tāṅra ājñā lañā gelā prabhura caraṇe
tāṅra prabhu tāṅre samarpilā svarūpera sthāne

SYNONYMS

tāṅra-His; ājñā-order; lañā-taking; gelā-approached; prabhura-of Caitanya Mahāprabhu; caraṇe-the lotus feet; prabhu-the Lord; tāṅre-him; samarpilā-handed over; svarūpera-of Svarūpa Dāmodara; sthāne-to the place.

TRANSLATION

Later, Śrīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī. At that time, the Lord received him and placed him under the care of Svarūpa Dāmodara for spiritual enlightenment.

PURPORT

In this regard, Śrīla Raghunātha dāsa Gosvāmī writes in Vilāpa-kusumāñjali (5):

yo māṁ dustara-geha-nirjala-mahā-kūpād apāra-klamāt
sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairīkṛpā-rajjubhiḥ
uddhṛtyātma-saroja-nindi-caraṇa-prāntaṁ prapadya svayaṁ
śrī-dāmodara-sac cakāra tam ahaṁ caitanya-candraṁ bhaje

"Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī."

TEXT 285

brahmānanda-bhāratīra ghucāila carmāmbara
ei mata līlā kaila chaya vatsara

SYNONYMS

brahmānanda-bhāratīra-of Brahmānanda Bhāratī; ghucāila-vanquished; carma-ambara-dress of skin; ei mata-in this way; līlā-pastimes; kaila-performed; chaya vatsara-six years.

TRANSLATION

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

TEXT 286

ei ta' kahila madhya-līlāra sūtra-gaṇa
śeṣa dvādaśa vatsarera śuna vivaraṇa

SYNONYMS

ei ta'-thus; kahila-explained; madhya-līlāra-of the middle pastimes; sūtra-gaṇa-a synopsis; śeṣa-last; dvādaśa-twelve; vatsarera-of the years; śuna-hear; vivaraṇa-the description.

TRANSLATION

I have thus given a synopsis of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the līlās of Caitanya-caritāmṛta. He has given such a description at the end of each canto. In the Ādi-līlā he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the Madhya-līlā and Antya-līlā. The rest of the pastimes have been described in a synopsis in the Second Chapter of the Madhya-līlā. In this way the author has gradually described both the madhya-līlā and the antya-līlā.

TEXT 287

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, First Chapter, summarizing the later pastimes of Lord Śrī Caitanya Mahāprabhu.

18.5.2 Chapter 2

The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu

In the Second Chapter of the Madhya-līlā, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of the Antya-līlā. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Kṛṣṇa. Actually this Caitanya-caritāmṛta was compiled by the author during very old age. Fearing he might not be able to finish the book, he has included a synopsis of the antya-līlā here in the Second Chapter. Śrīla Kavirāja Gosvāmī has confirmed that the opinion of Svarūpa Dāmodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarūpa Dāmodara, memorized by Raghunātha dāsa Gosvāmī, who also helped in the compilation of Caitanya-caritāmṛta. After the disappearance of Svarūpa Dāmodara Gosvāmī, Raghunātha dāsa Gosvāmī went to Vṛndāvana. At that time the author, Śrīla Kavirāja Gosvāmī, met Raghunātha dāsa Gosvāmī, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, Śrī Caitanya-caritāmṛta.

TEXT 1

vicchede 'smin prabhor antya-
līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-viccheda-
pralāpādy anuvarṇyate

SYNONYMS

vicchede-in the chapter; asmin-this; prabhoḥ-of the Lord; antya-līlā-of the last division of His pastimes; sūtra-of a synopsis; anuvarṇane-in the matter of description; gaurasya-of Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-viccheda-of separation from Kṛṣṇa; pralāpa-craziness; ādi-other subject matters; anuvarṇyate-is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted sannyāsa are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being gaura, or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the gopīs, who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of the Madhya-līlā.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya-all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda-all glories to Lord Nityānanda; jaya advaitacandra-all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda-all glories to the devotees of the Lord.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

śeṣa ye rahila prabhura dvādaśa vatsara
kṛṣṇera viyoga-sphūrti haya nirantara

SYNONYMS

śeṣa-at the end; ye-those; rahila-remained; prabhura-of Lord Śrī Caitanya Mahāprabhu; dvādaśa vatsara-twelve years; kṛṣṇera-of Lord Kṛṣṇa; viyoga-of separation; sphūrti-manifestation; haya-is; nirantara-always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

TEXT 4

śrī-rādhikāra ceṣṭā yena uddhava-darśane
ei-mata daśā prabhura haya rātri-dine

SYNONYMS

śrī-rādhikāra-of Śrīmatī Rādhārāṇī; ceṣṭā-the activities; yena-just like; uddhava-darśane-in seeing Uddhava at Vṛndāvana; ei-mata-in this way; daśā-the condition; prabhura-of the Lord; haya-is; rātri-dine-day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu's state of mind, day and night, was practically identical to Rādhārāṇī's state of mind when Uddhava came to Vṛndāvana to see the gopīs.

TEXT 5

nirantara haya prabhura viraha-unmāda
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda

SYNONYMS

nirantara-constantly; haya-is; prabhura-of the Lord; viraha-of separation; unmāda-the madness; bhrama-maya-forgetful; ceṣṭā-activities; sadā-always; pralāpa-maya-full of delirium; vāda-talking.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

TEXT 6

roma-kūpe raktodgama, danta saba hāle
kṣaṇe aṅga kṣīṇa haya, kṣaṇe aṅga phule

SYNONYMS

roma-kūpe-the pores of the body; rakta-udgama-exuding blood; danta-teeth; saba-all; hāle-loosen; kṣaṇe-in one moment; aṅga-the whole body; kṣīṇa-slender; haya-becomes; kṣaṇe-in another moment; aṅga-the body; phule-fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

TEXT 7

gambhīrā-bhitare rātre nāhi nidrā-lava
bhitte mukha-śira ghaṣe, kṣata haya saba

SYNONYMS

gambhīrā-bhitare-inside the inner room; rātre-at night; nāhi-there is not; nidrā-lava-a fraction of sleep; bhitte-on the wall; mukha-mouth; śira-head; ghaṣe-grind; kṣata-injuries; haya-there are; saba-all.

TRANSLATION

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

TEXT 8

tina dvāre kapāṭa, prabhu yāyena bāhire
kabhu siṁha-dvāre paḍe, kabhu sindhu-nīre

SYNONYMS

tina dvāre-the three doors; kapāṭa-completely closed; prabhu-the Lord; yāyena-goes; bāhire-outside; kabhu-sometimes; siṁha-dvāre-at the gate of the temple of Jagannātha, known as Siṁha-dvāra; paḍe-falls flat; kabhu-sometimes; sindhu-nīre-in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannātha Temple, before the gate known as Siṁha-dvāra. And sometimes the Lord would fall flat into the sea.

TEXT 9

caṭaka parvata dekhi' 'govardhana' bhrame
dhāñā cale ārta-nāda kariyā krandane

SYNONYMS

caṭaka parvata-the sand hills; dekhi'-seeing; govardhana-Govardhana Hill in Vṛndāvana; bhrame-mistakes; dhāñā-running; cale-goes; ārta-nāda-wail; kariyā-making; krandane-cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sand hills, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called caṭaka parvata. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

TEXT 10

upavanodyāna dekhi' vṛndāvana-jñāna
tāhāṅ yāi' nāce, gāya, kṣaṇe mūrcchā yā'na

SYNONYMS

upavana-udyāna-small parks; dekhi'-seeing; vṛndāvana-jñāna-took them to be the forests of Vṛndāvana; tāhāṅ-there; yāi'-going; nāce-dances; gāya-sings; kṣaṇe-in a moment; mūrcchā-unconsciousness; yā'na-goes.

TRANSLATION

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

TEXT 11

kāhāṅ nāhi śuni yei bhāvera vikāra
sei bhāva haya prabhura śarīre pracāra

SYNONYMS

kāhāṅ-anywhere; nāhi-not; śuni-we hear; yei-that; bhāvera-of ecstasy; vikāra-transformation; sei-that; bhāva-ecstasy; haya-is; prabhura-of the Lord; śarīre-in the body; pracāra-manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted scriptures as the Bhakti-rasāmṛta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of mahābhāva, or the highest ecstasy. Sometimes sahajiyās artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

TEXT 12

hasta-padera sandhi saba vitasti-pramāṇe
sandhi chāḍi' bhinna haye, carma rahe sthāne

SYNONYMS

hasta-padera-of the hands and legs; sandhi-joints; saba-all; vitasti-about eight inches; pramāṇe-in length; sandhi-joints; chāḍi'-dislocated; bhinna-separated; haye-become; carma-skin; rahe-remains; sthāne-in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

TEXT 13

hasta, pada, śira saba śarīra-bhitare
praviṣṭa haya–kūrma-rūpa dekhiye prabhure

SYNONYMS

hasta-the hands; pada-the legs; śira-head; saba-all; śarīra-the body; bhitare-within; praviṣṭa-entered; haya-is; kūrma-rūpa-like a tortoise; dekhiye-one sees; prabhure-the Lord.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

TEXT 14

ei mata adbhuta-bhāva śarīre prakāśa
manete śūnyatā, vākye hā-hā-hutāśa

SYNONYMS

ei mata-in this way; adbhuta-wonderful; bhāva-ecstasy; śarīre-in the body; prakāśa-manifestation; manete-in the mind; śūnyatā-vacancy; vākye-in speaking; hā-hā-despondency; hutāśa-disappointment.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

TEXT 15

kāhāṅ mora prāṇa-nātha muralī-vadana
kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

SYNONYMS

kāhāṅ-where; mora-My; prāṇa-nātha-Lord of the life; muralī-vadana-playing the flute; kāhāṅ-what; karoṅ-shall I do; kāhāṅ-where; pāṅ-I shall get; vrajendra-nandana-the son of Mahārāja Nanda.

TRANSLATION

Śrī Caitanya Mahāprabhu used to express His mind in this way, "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?

TEXT 16

kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka

SYNONYMS

kāhāre-unto whom; kahiba-I shall speak; kebā-who; jāne-knows; mora-My; duḥkha-disappointment; vrajendra-nandana-Kṛṣṇa, the son of Nanda Mahārāja; vinu-without; phāṭe-breaks; mora-My; buka-heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

TEXT 17

ei-mata vilāpa kare vihvala antara
rāyera nāṭaka-śloka paḍe nirantara

SYNONYMS

ei-mata-in this way; vilāpa-lamentation; kare-does; vihvala-bewildered; antara-within; rāyera-of Śrī Rāmānanda Rāya; nāṭaka-drama; śloka-verses; paḍe-recites; nirantara-constantly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to recite the ślokas from Rāmānanda Rāya's drama known as Jagannātha-vallabha-nāṭaka.

TEXT 18

prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanaṁ vāśravaṁ
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatiḥ

SYNONYMS

prema-cheda-rujaḥ-the sufferings of a broken loving relationship; avagacchati-knows; hariḥ-the Supreme Lord; na-not; ayam-this; na ca-nor; prema-love; vā-nor; sthāna-the proper place; asthānam-an unsuitable place; avaiti-knows; na-not; api-also; madanaḥ-Cupid; jānāti-knows; naḥ-us; durbalāḥ-very weak; anyaḥ-another; veda-knows; na-not; ca-also; anya-duḥkham-the difficulties of others; akhilam-all; naḥ-our; jīvanam-life; vā-or; āśravam-simply full of miseries; dvi-two; trāṇi-three; eva-certainly; dināni-days; yauvanam-youth; idam-this; hā-hā-alas; vidhe-O creator; kā-what; gatiḥ-our destination.

TRANSLATION

”[Śrīmatī Rādhārāṇī used to lament:] ’Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another’s difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?’

PURPORT

This verse is from the Jagannātha-vallabha-nāṭaka (3.9), by Rāmānanda Rāya.

TEXT 19

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,
kṛṣṇa tāhā nāhi kare pāna
bāhire nāgara-rāja, bhitare śaṭhera kāja,
para-nārī vadhe sāvadhāna

SYNONYMS

upajila-grew up; prema-aṅkura-fructification of love of God; bhāṅgila-was broken; ye-that; duḥkha-pūra-full of miseries; kṛṣṇa-Lord Kṛṣṇa; tāhā-that; nāhi-not; kare-does; pāna-drinking; bāhire-externally; nāgara-rāja-the most attractive person; bhitare-within; śaṭhera-of a cheater; kāja-activities; para-nārī-others’ wives; vadhe-kills; sāvadhāna-very careful.

TRANSLATION

[Śrīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa:] ”Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others’ wives.”

TEXT 20

sakhī he, nā bujhiye vidhira vidhāna
sukha lāgi’ kailuṅ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa

SYNONYMS

sakhī he-(My dear) friend; nā bujhiye-I do not understand; vidhira-of the Creator; vidhāna-the regulation; sukha lāgi’-for happiness; kailuṅ-I did; prīta-love; haila-it became; duḥkha-unhappiness; viparīta-the opposite; ebe-now; yāya-going; nā-does not; rahe-remain; parāṇa-life.

TRANSLATION

[Śrīmatī Rādhārāṇī continued lamenting about the consequences of loving Kṛṣṇa:] ”My dear friend, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

TEXT 21

kuṭila premā ageyāna, nāhi jāne sthānāsthāna,
bhāla-manda nāre vicārite
krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi’ more,
rākhiyāche, nāri’ ukāśite

SYNONYMS

kuṭila-crooked; premā-love of Kṛṣṇa; ageyāna-ignorant; nāhi-does not; jāne-know; sthāna-asthāna-a suitable place or unsuitable place; bhāla-manda-what is good or what is bad; nāre-not able; vicārite-to consider; krūra-very cruel; śaṭhera-of the cheater; guṇa-ḍore-by the ropes of the good qualities; hāte-on the hands; gale-on the neck; bāndhi’-binding; more-Me; rākhiyāche-has kept; nāri’-being unable; ukāśite-to get relief.

TRANSLATION

”By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

TEXT 22

ye madana tanu-hīna, para-drohe paravīṇa,
pāṅca bāṇa sandhe anukṣaṇa
abalāra śarīre, vindhi’ kaila jarajare,
duḥkha deya, nā laya jīvana

SYNONYMS

ye madana-that Cupid; tanu-hīna-without a body; para-drohe-in putting others in difficulty; paravīṇa-very expert; pāṅca-five; bāṇa-arrows; sandhe-fixes; anukṣaṇa-constantly; abalāra-of an innocent woman; śarīre-in the body; vindhi’-piercing; kaila-made; jarajare-almost invalid; duḥkha deya-gives tribulation; nā-does not; laya-take; jīvana-the life.

TRANSLATION

”In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

TEXT 23

anyera ye duḥkha mane, anye tāhā nāhi jāne,

satya ei śāstrera vicāre
anya jana kāhāṅ likhi, nā jānaye prāṇa-sakhī,
yāte kahe dhairya dharibāre

SYNONYMS

anyera-of others; ye-that; duḥkha-unhappiness; mane-in the minds; anye-others; tāhā-that; nāhi-do not; jāne-know; satya-truth; ei-this; śāstrera-of scripture; vicāre-in the judgment; anya jana-other persons; kāhāṅ-what; likhi-I shall write; nā jānaye-do not know; prāṇa-sakhī-My dear friends; yāte-by which; kahe-speak; dhairya dharibāre-to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

TEXT 24

'kṛṣṇa–kṛpā-pārāvāra, kabhu karibena aṅgīkāra'
sakhī, tora e vyartha vacana
jīvera jīvana cañcala, yena padma-patrera jala,
tata dina jīve kon jana

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kṛpā-pārāvāra-an ocean of mercy; kabhu-sometimes; karibena-will make; aṅgīkāra-acceptance; sakhī-My dear friend; tora-your; e-these; vyartha-untruthful; vacana-complimentary words; jīvera-of the living entity; jīvana-life; cañcala-flickering; yena-like; padma-patrera-of the leaf of the lotus flower; jala-the water; tata-so many; dina-days; jīve-lives; kon-what; jana-person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Kṛṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Kṛṣṇa's mercy?

TEXT 25

śata vatsara paryanta, jīvera jīvana anta,
ei vākya kaha nā vicāri'
nārīra yauvana-dhana, yāre kṛṣṇa kare mana,
se yauvana-dina dui-cāri

SYNONYMS

śata vatsara paryanta-up to one hundred years; jīvera-of the living entity; jīvana-of the life; anta-the end; ei vākya-this word; kaha-you speak; nā-without; vicāri'-making consideration; nārīra-of a woman; yauvana-dhana-the wealth of youthfulness; yāre-in which; kṛṣṇa-Lord Kṛṣṇa; kare-does; mana-intention; se yauvana-that youthfulness; dina-days; dui-cāri-two or four.

TRANSLATION

" 'A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Kṛṣṇa, remains for only a few days.

TEXT 26

agni yaiche nija-dhāma, dekhāiyā abhirāma,
pataṅgīre ākarṣiyā māre
kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,
pāche duḥkha-samudrete ḍāre

SYNONYMS

agni-fire; yaiche-like; nija-dhāma-his own place; dekhāiyā-showing; abhirāma-attractive; pataṅgīre-the flies; ākarṣiyā-attracting; māre-kills; kṛṣṇa-Lord Kṛṣṇa; aiche-in that way; nija-guṇa-His transcendental qualities; dekhāiyā-showing; hare mana-attracts our mind; pāche-in the end; duḥkha-samudrete-in an ocean of unhappiness; ḍāre-drowns.

TRANSLATION

" 'If you say that Kṛṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Kṛṣṇa. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.' "

TEXT 27

eteka vilāpa kari', viṣāde śrī-gaurahari,
ughāḍiyā duḥkhera kapāṭa
bhāvera taraṅga-bale, nānā-rūpe mana cale,
āra eka śloka kaila pāṭha

SYNONYMS

eteka-in this way; vilāpa-lamentation; kari'-doing; viṣāde-in moroseness; śrī-gaurahari-Lord Śrī Caitanya Mahāprabhu; ughāḍiyā-opening; duḥkhera-of unhappiness; kapāṭa-doors; bhāvera-of ecstasy; taraṅga-bale-by the force of the waves; nānā-rūpe-in various ways; mana-His mind; cale-wanders; āra eka-another one; śloka-verse; kaila-did; pāṭha-recite.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He recited another verse [as follows].

TEXT 28

śrī-kṛṣṇa-rūpādi-niṣevaṇaṁ vinā
vyarthāni me ’hāny akhilendriyāṇy alam
pāṣāṇa-śuṣkendhana-bhārakāṇy aho
bibharmi vā tāni kathaṁ hata-trapaḥ

SYNONYMS

śrī-kṛṣṇa-rūpa-ādi-of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; niṣevaṇam-the service; vinā-without; vyarthāni-meaningless; me-My; ahāni-days; akhila-all; indriyāṇi-senses; alam-entirely; pāṣāṇa-dead stones; śuṣka-dry; indhana-wood; bhārakāṇi-burdens; aho-alas; bibharmi-I bear; vā-or; tāni-all of them; katham-how; hata-trapaḥ-without shame.

TRANSLATION

” ’My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.’

TEXT 29

vaṁśī-gānāmṛta-dhāma, lāvaṇyāmṛta-janma-sthāna,
ye nā dekhe se cāṅda vadana
se nayane kibā kāja, paḍuka tāra muṇḍe vāja,
se nayana rahe ki kāraṇa

SYNONYMS

vaṁśī-gāna-amṛta-dhāma-the abode of the nectar derived from the songs of the flute; lāvaṇya-amṛta-janma-sthāna-the birthplace of the nectar of beauty; ye-anyone who; nā-not; dekhe-sees; se-that; cāṅda-moonlike; vadana-face; se-those; nayane-eyes; kibā kāja-what is the use; paḍuka-let there be; tāra-his; muṇḍe-on the head; vāja-thunderbolt; se-those; nayana-eyes; rahe-keeps; ki-what; kāraṇa-reason.

TRANSLATION

”Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

PURPORT

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. If the eyes of the gopīs are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the gopīs, to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. The gopīs are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

TEXT 30

sakhī he, śuna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala

SYNONYMS

sakhī he-O My dear friend; śuna-please hear; mora-My; hata-lost; vidhi-bala-the strength of providence; mora-My; vapu-body; citta-consciousness; mana-mind; sakala-all; indriya-gaṇa-senses; kṛṣṇa-Lord Kṛṣṇa; vinu-without; sakala-everything; viphala-futile.

TRANSLATION

”My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

TEXT 31

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākaḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; madhura-sweet; vāṇī-words; amṛtera-of nectar; taraṅgiṇī-waves; tāra-of those; praveśa-entrance; nāhi-there is not; ye-which; śravaṇe-in the ear; kāṇākaḍi-of a damaged conchshell; chidra-the hole; sama-like; jāniha-please know; se-that; śravaṇa-ear; tāra-his; janma-birth; haila-was; akāraṇe-without purpose.

TRANSLATION

”Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from Śrīmad-Bhāgavatam (2.3.17-24):

āyur harati vai puṁsām
udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā
taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo ’pare

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ
bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā
barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau
jīvañ-chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo ’bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham
tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

”Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one’s chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end.”

TEXT 32

kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jihvā sama

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; adhara-amṛta-the nectar of the lips; kṛṣṇa-of Lord Kṛṣṇa; guṇa-the qualities; carita-the activities; sudhā-sāra-of the essence of all nectar; svāda-the taste; vinindana-surpassing; tāra-of that; svāda-the taste; ye-anyone who; nā jāne-does not know; janmiyā-taking birth; nā maila-did not die; kene-why; se-that; rasanā-tongue; bheka-of the frog; jihvā-the tongue; sama-like.

TRANSLATION

”The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

TEXT 33

mṛga-mada nīlotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna

SYNONYMS

mṛga-mada-the fragrance of musk; nīla-utpala-and the bluish lotus flower; milane-in mixing; ye-that; parimala-fragrance; yei-which; hare-vanquishes; tāra-of them; garva-pride; māna-and prestige; hena-such; kṛṣṇa-of Lord Kṛṣṇa; aṅga-of the body; gandha-the aroma; yāra-whose; nāhi-not; se-that; sambandha-relationship; sei-such; nāsā-nose; bhastrāra-to the bellows; samāna-equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa's body.

TEXT 34

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
tāra sparśa yena sparśa-maṇi
tāra sparśa nāhi yāra, se yāuk chārakhāra,
sei vapu lauha-sama jāni

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; kara-the palms; pada-tala-the soles of His feet; koṭi-candra-like the light of millions of moons; su-śītala-cool and pleasing; tāra-of them; sparśa-the touch; yena-like; sparśa-maṇi-touchstone; tāra-his; sparśa-touch; nāhi-not; yāra-of whom; se-that person; yāuk-let him go; chārakhāra-to ruin; sei vapu-that body; lauha-sama-like iron; jāni-I know.

TRANSLATION

"The palms of Kṛṣṇa's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

TEXT 35

kari' eta vilapana, prabhu śacī-nandana,
ughāḍiyā hṛdayera śoka
dainya-nirveda-viṣāde, hṛdayera avasāde,
punarapi paḍe eka śloka

SYNONYMS

kari'-doing; eta-such; vilapana-lamenting; prabhu-the Lord; śacī-nandana-the son of mother Śacī; ughāḍiyā-opening; hṛdayera-of the heart; śoka-the lamentation; dainya-humility; nirveda-disappointment; viṣāde-in moroseness; hṛdayera-of the heart; avasāde-in despondency; punarapi-again and again; paḍe-recites; eka-one; śloka-verse.

TRANSLATION

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the word dainya (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dīnatā, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible."1.

Can you look this quote up and see if it ends where we indicate?

(1) The word nirveda is also explained in the Bhakti-rasāmṛta-sindhu: "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called nirveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." Viṣāda is also explained in the Bhakti-rasāmṛta-sindhu: "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called viṣāda." The symptoms of avasāda are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the Bhakti-rasāmṛta-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicārī bhāva, destructive ecstasy. If they continue, they are sometimes called sañcārī, or continued ecstasy.

TEXT 36

yadā yāto daivān madhu-ripur asau locana-pathaṁ
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛśor eti padavīṁ
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ

SYNONYMS

yadā-when; yātaḥ-entered upon; daivāt-by chance; madhu-ripuḥ-the enemy of the demon Madhu; asau-He; locana-patham-the path of the eyes; tadā-at that time; asmākam-our; cetaḥ-consciousness; madana-hatakena-by wretched Cupid; āhṛtam-stolen; abhūt-has become; punaḥ-again; yasmin-when; eṣaḥ-Kṛṣṇa; kṣaṇam api-even for a moment; dṛśoḥ-of the two eyes; eti-goes to; padavīm-the path; vidhāsyāmaḥ-we shall make; tasmin-at that time; akhila-all; ghaṭikāḥ-indications of time; ratna-khacitāḥ-bedecked with jewels

TRANSLATION

" 'If by chance the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.' "

PURPORT

This verse is spoken by Śrīmatī Rādhārāṇī in the Jagannātha-vallabha-nāṭaka (3.11), by Rāmānanda Rāya.

TEXT 37

ye kāle vā svapane, dekhinu vaṁśī-vadane,
sei kāle āilā dui vairi
'ānanda' āra 'madana', hari' nila mora mana,

dekhite nā pāinu netra bhari'

SYNONYMS

ye kāle-at the time; vā svapane-or in dreams; dekhinu-I saw; vaṁśī-vadane-Lord Kṛṣṇa's face with His flute; sei kāle-at that time; āilā-appeared; dui-two; vairi-enemies; ānanda-pleasure; āra-and; madana-Cupid; hari'-stealing; nila-took; mora-My; mana-mind; dekhite-to see; nā-not; pāinu-I was able; netra-eyes; bhari'-fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.

TEXT 38

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana
tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala

SYNONYMS

punaḥ-again; yadi-if; kona-some; kṣaṇa-moment; kayāya-helps; kṛṣṇa-Lord Kṛṣṇa; daraśana-seeing; tabe-then; sei-that; ghaṭī-kṣaṇa-pala-seconds, moments and hours; diyā-offering; mālya-candana-garlands and sandalwood pulp; nānā-various; ratna-jewels; ābharaṇa-ornaments; alaṅkṛta-decorated; karimu-I shall make; sakala-all.

TRANSLATION

"If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

TEXT 39

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tāṅre puche,–āmi nā caitanya?
svapna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya?

SYNONYMS

kṣaṇe-in an instant; bāhya-outside; haila-became; mana-the mind; āge-in front; dekhe-sees; dui jana-two persons; tāṅre-unto them; puche-inquires; āmi-I; nā-not; caitanya-conscious; svapna-prāya-almost dreaming; ki-what; dekhinu-I have seen; kibā-what; āmi-I; pralāpinu-spoke in craziness; tomarā-you; kichu-something; śuniyācha-have heard; dainya-humility.

TRANSLATION

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

TEXT 40

śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba

SYNONYMS

śuna-kindly hear; mora-My; prāṇera-of life; bāndhava-friends; nāhi-there is none; kṛṣṇa-prema-dhana-wealth of love of Kṛṣṇa; daridra-poverty-stricken; mora-My; jīvana-life; deha-indriya-all the limbs and senses of My body; vṛthā-fruitless; mora-My; saba-all.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

TEXT 41

punaḥ kahe,–hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni karaha vicāra, haya, naya–kaha sāra,
eta bali' śloka uccāraya

SYNONYMS

punaḥ-again; kahe-says; hāya hāya-alas; śuna-kindly hear; svarūpa-rāma-rāya-My dear Svarūpa Dāmodara and Rāmānanda Rāya; ei-this; mora-My; hṛdaya-niścaya-the certainty in My heart; śuni-hearing; karaha-just make; vicāra-judgment; haya, naya-correct or not; kaha sāra-tell Me the essence; eta bali'-saying this; śloka-another verse; uccāraya-recites.

TRANSLATION

Again He addressed both Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently, "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Śrī Caitanya Mahāprabhu then began to chant another verse.

TEXT 42

ka-i-avarahi-aṁ pemmaṁ ṇa hi hoi māṇuse loe ja-i hoi kassa virahe hontammi ko jīa-i

SYNONYMS

ka-i-avarahi-am-without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and liberation); pemmam-love of Godhead; ṇa-never; hi-certainly; hoi-becomes; māṇuse-in human society; loe-in this world; ja-i-if; hoi-there is; kassa-whose; virahe-in separation; hontammi-is; ko-who; jīa-i-lives.

TRANSLATION

” ’Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?’

PURPORT

This is a verse in a common language called prākṛta, and the exact Sanskrit transformation is kaitava-rahitaṁ premā na hi bhavati mānuṣe loke yadi bhavati kasya viraho virahe saty api ko jīvati.

TEXT 43

akaitava kṛṣṇa-prema, yena jāmbūnada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viyoga haile keha nā jīyaya

SYNONYMS

akaitava kṛṣṇa-prema-unalloyed love of Kṛṣṇa; yena-like; jāmbū-nada-hema-gold from the Jāmbū River; sei premā-that love of Godhead; nṛ-loke-in the material world; nā haya-is not possible; yadi-if; haya-there is; tāra-with it; yoga-connection; nā-not; haya-is; tabe-then; viyoga-separation; viyoga-separation; haile-if there is; keha-someone; nā jīyaya-cannot live.

TRANSLATION

”Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.”

TEXT 44

eta kahi’ śacī-suta, śloka paḍe adbhuta,
śune duṅhe eka-mana hañā
āpana-hṛdaya-kāja, kahite vāsiye lāja,
tabu kahi lāja-bīja khāñā

SYNONYMS

eta kahi’-thus saying; śacī-suta-the son of Śrīmatī Śacīmātā; śloka-verse; paḍe-recites; adbhuta-wonderful; śune-hear; duṅhe-the two persons; eka-mana hañā-with rapt attention; āpana-hṛdaya-kāja-the activities of one’s own heart; kahite-to speak; vāsiye-I feel; lāja-shameful; tabu-still; kahi-I speak; lāja-bīja-the seed of bashfulness; khāñā-finishing.

TRANSLATION

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, ”I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.”

TEXT 45

na prema-gandho ’sti darāpi me harau
krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā
bibharmi yat prāṇa-pataṅgakān vṛthā

SYNONYMS

na-never; prema-gandhaḥ-a scent of love of Godhead; asti-there is; darā api-even in a slight proportion; me-My; harau-in the Supreme Personality of Godhead; krandāmi-I cry; saubhāgya-bharam-the volume of My fortune; prakāśitum-to exhibit; vaṁśī-vilāsi-of the great flute-player; ānana-at the face; lokanam-looking; vinā-without; bibharmi-I carry; yat-because; prāṇa-pataṅgakān-My insectlike life; vṛthā-with no purpose.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ” ’My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.’

TEXT 46

dūre śuddha-prema-gandha, kapaṭa premera bandha,
seha mora nāhi kṛṣṇa-pāya
tabe ye kari krandana, sva-saubhāgya prakhyāpana,
kari, ihā jāniha niścaya

SYNONYMS

dūre-far away; śuddha-prema-gandha-a scent of pure devotional love; kapaṭa-false; premera-of love of Godhead; bandha-binding; seha-that; mora-My; nāhi-there is not; kṛṣṇa-pāya-at the lotus feet of Kṛṣṇa; tabe-but; ye-that; kari-I do; krandana-crying; sva-saubhāgya-My own fortune; prakhyāpana-demonstration; kari-I do; ihā-this; jāniha-know; niścaya-certainly.

TRANSLATION

”Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.

TEXT 47

yāte vaṁśī-dhvani-sukha, nā dekhi' se cāṅda mukha,
yadyapi nāhika 'ālambana'
nija-dehe kari prīti, kevala kāmera rīti,
prāṇa-kīṭera kariye dhāraṇa

SYNONYMS

yāte-in which; vaṁśī-dhvani-sukha-the happiness of hearing the playing of the flute; nā dekhi'-not seeing; se-that; cāṅda mukha-moonlike face; yadyapi-although; nāhika-there is not; 'ālambana'-the meeting of the lover and beloved; nija-own; dehe-in the body; kari-I do; prīti-affection; kevala-only; kāmera-of lust; rīti-the way; prāṇa-of life; kīṭera-of the fly; kariye-I do; dhāraṇa-continuing.

TRANSLATION

"Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called ālambana. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without ālambana. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

TEXT 48

kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,
sei premā–amṛtera sindhu
nirmala se anurāge, nā lukāya anya dāge,
śukla-vastre yaiche masī-bindu

SYNONYMS

kṛṣṇa-premā-love of Kṛṣṇa; su-nirmala-without material contamination; yena-exactly like; śuddha-gaṅgā-jala-the pure water of the Ganges; sei premā-that love; amṛtera sindhu-the ocean of nectar; nirmala-pure; se-that; anurāge-attraction; nā lukāya-does not conceal; anya-other; dāge-spot; śukla-vastre-on white cloth; yaiche-as; masī-bindu-a spot of ink.

TRANSLATION

"Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

TEXT 49

śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya

SYNONYMS

śuddha-prema-unalloyed love; sukha-sindhu-an ocean of happiness; pāi-if I get; tāra-of that; eka-one; bindu-drop; sei bindu-that drop; jagat-the whole world; ḍubāya-drowns; kahibāra-to speak; yogya naya-is not fit; tathāpi-still; bāule-a madman; kaya-speaks; kahile-if spoken; vā-or; kebā pātiyāya-who believes.

TRANSLATION

"Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

TEXT 50

ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva karena vidita
bāhye viṣa-jvālā haya, bhitare ānanda-maya,
kṛṣṇa-premāra adbhuta carita

SYNONYMS

ei mata-in this way; dine dine-day after day; svarūpa-Svarūpa Dāmodara; rāmānanda-Rāmānanda Rāya; sane-with; nija-own; bhāva-ecstasy; karena-makes; vidita-known; bāhye-externally; viṣa-jvālā haya-there is suffering from poisonous effects; bhitare-within; ānanda-maya-transcendental ecstasy; kṛṣṇa-premāra-of love of Kṛṣṇa; adbhuta-wonderful; carita-characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.

TEXT 51

ei premā-āsvādana, tapta-ikṣu-carvaṇa,
mukha jvale, nā yāya tyajana
sei premā yāṅra mane, tāra vikrama sei jāne,
viṣāmṛte ekatra milana

SYNONYMS

ei-this; premā-love of Kṛṣṇa; āsvādana-tasting; tapta-hot; ikṣu-carvaṇa-chewing sugarcane; mukha jvale-the mouth burns; nā yāya tyajana-still not possible to give up; sei-that; premā-love of Godhead; yāṅra mane-in someone's mind; tāra-of that; vikrama-the power; sei jāne-he knows; viṣa-amṛte-poison and nectar; ekatra-in oneness; milana-meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

TEXT 52

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ

SYNONYMS

pīḍābhiḥ-by the sufferings; nava-fresh; kāla-kūṭa-of poison; kaṭutā-of the severity; garvasya-of pride; nirvāsanaḥ-banishment; nisyandena-by pouring down; mudām-happiness; sudhā-of nectar; madhurimā-of the sweetness; ahaṅkāra-the pride; saṅkocanaḥ-minimizing; premā-love; sundari-beautiful friend; nanda-nandana-paraḥ-fixed upon the son of Mahārāja Nanda; jāgarti-develops; yasya-of whom; antare-in the heart; jñāyante-are perceived; sphuṭam-explicitly; asya-of that; vakra-crooked; madhurāḥ-and sweet; tena-by him; eva-alone; vikrāntayaḥ-the influences.

TRANSLATION

Lord Caitanya Mahāprabhu spoke, " 'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the Vidagdha-mādhava (2.18), by Śrīla Rūpa Gosvāmī.

TEXT 53

ye kāle dekhe jagannātha-śrīrāma-subhadrā-sātha,
tabe jāne–āilāma kurukṣetra
saphala haila jīvana, dekhiluṅ padma-locana,
juḍāila tanu-mana-netra

SYNONYMS

ye kāle-at that time when; dekhe-He sees; jagannātha-Lord Jagannātha; śrī-rāma-Balarāma; subhadrā-Subhadrā; sātha-with; tabe-at that time; jāne-knows; āilāma-I have come; kurukṣetra-to the pilgrimage site known as Kurukṣetra; sa-phala-successful; haila-has become; jīvana-life; dekhiluṅ-I have seen; padma-locana-the lotus eyes; juḍāila-pacified; tanu-body; mana-mind; netra-eyes.

TRANSLATION

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

TEXT 54

garuḍera sannidhāne, rahi' kare daraśane,
se ānandera ki kahiba ba'le
garuḍa-stambhera tale, āche eka nimna khāle,
se khāla bharila aśru-jale

SYNONYMS

garuḍera-Garuḍa; sannidhāne-near; rahi'-staying; kare-does; daraśane-seeing; se ānandera-of that bliss; ki-what; kahiba-I shall say; ba'le-on the strength; garuḍa-of the statue of Garuḍa; stambhera-of the column; tale-underneath; āche-there is; eka-one; nimna-low; khāle-ditch; se khāla-that ditch; bharila-became filled; aśru-jale-with the water of tears.

TRANSLATION

Staying near the Garuḍa-stambha, the Lord would look upon Lord Jagannātha. What can be said about the strength of that love? On the ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

TEXT 55

tāhāṅ haite ghare āsi', māṭīra upare vasi',
nakhe kare pṛthivī likhana
hā-hā kāhāṅ vṛndāvana, kāhāṅ gopendra-nandana,
kāhāṅ sei vaṁśī-vadana

SYNONYMS

tāhāṅ haite-from there; ghare āsi'-coming back home; māṭīra-the ground; upare-upon; vasi'-sitting; nakhe-by the nails; kare-does; pṛthivī-on the surface of the earth; likhana-marking; hā-hā-alas; kāhāṅ-where is; vṛndāvana-Vṛndāvana; kāhāṅ-where; gopa-indra-nandana-the son of the King of the cowherd men; kāhāṅ-where; sei-that; vaṁśī-vadana-the person with the flute.

TRANSLATION

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?"

TEXT 56

kāhāṅ se tri-bhaṅga-ṭhāma, kāhāṅ sei veṇu-gāna,
kāhāṅ sei yamunā-pulina
kāhāṅ se rāsa-vilāsa, kāhāṅ nṛtya-gīta-hāsa,
kāhāṅ prabhu madana-mohana

SYNONYMS

kāhāṅ-where; se-that; tri-bhaṅga-ṭhāma-figure curved in three places; kāhāṅ-where; sei-that; veṇu-gāna-sweet song of the flute; kāhāṅ-where; sei-that; yamunā-pulina-bank of the Yamunā River; kāhāṅ-where; se-that; rāsa-vilāsa-the rāsa dance; kāhāṅ-where; nṛtya-gīta-hāsa-dancing, music and laughing; kāhāṅ-where; prabhu-My Lord; madana-mohana-the enchanter of Madana (Cupid).

TRANSLATION

Śrī Caitanya Mahāprabhu used to lament by saying, "Where is Śrī Kṛṣṇa, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamunā? Where is the rāsa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

TEXT 57

uṭhila nānā bhāvāvega, mane haila udvega,
kṣaṇa-mātra nāre goṅāite
prabala virahānale, dhairya haila ṭalamale,
nānā śloka lāgilā paḍite

SYNONYMS

uṭhila-arose; nānā-various; bhāva-āvega-forces of emotion; mane-in the mind; haila-there was; udvega-anxiety; kṣaṇa-mātra-even for a moment; nāre-not able; goṅāite-to pass; prabala-powerful; viraha-anale-in the fire of separation; dhairya-patience; haila-became; ṭalamale-tottering; nānā-various; śloka-verses; lāgilā-began; paḍite-to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

TEXT 58

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta kathaṁ nayāmi

SYNONYMS

amūni-all those; adhanyāni-inauspicious; dina-antarāṇi-other days; hare-O My Lord; tvat-of You; ālokanam-seeing; antareṇa-without; anātha-bandho-O friend of the helpless; karuṇā-eka-sindho-O only ocean of mercy; hā hanta-alas; hā hanta-alas; katham-how; nayāmi-shall I pass.

TRANSLATION

" 'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (41), by Bilvamaṅgala Ṭhākura.

TEXT 59

tomāra darśana-vine, adhanya e rātri-dine,
ei kāla nā yāya kāṭana
tumi anāthera bandhu, apāra karuṇā-sindhu,
kṛpā kari' deha daraśana

SYNONYMS

tomāra-Your; darśana-audience; vine-without; adhanya-inauspicious; e-this; rātri-dine-night and day; ei kāla-this time; nā yāya-does not go; kāṭana-passing; tumi-You; anāthera bandhu-friend of the helpless; apāra-unlimited; karuṇā-sindhu-ocean of mercy; kṛpā kari'-showing mercy; deha-kindly give; daraśana-audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

TEXT 60

uṭhila bhāva-cāpala, mana ha-ila cañcala,
bhāvera gati bujhana nā yāya
adarśane poḍe mana, kemane pāba daraśana,
kṛṣṇa-ṭhāñi puchena upāya

SYNONYMS

uṭhila-arose; bhāva-cāpala-restlessness of ecstatic emotion; mana-mind; ha-ila-became; cañcala-agitated; bhāvera-of ecstatic emotion; gati-the course; bujhana-understanding; nā yāya-not possible; adarśane-without seeing; poḍe-burns; mana-the mind; kemane-how; pāba-I shall get; daraśana-audience; kṛṣṇa-ṭhāñi-from Kṛṣṇa; puchena-inquires; upāya-the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa of the means by which He could reach Him.

TEXT 61

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām

SYNONYMS

tvat-Your; śaiśavam-early age; tri-bhuvana-within the three worlds; adbhutam-wonderful; iti-thus; avehi-know; mat-cāpalam-My unsteadiness; ca-and; tava-of You; vā-or; mama-of Me; vā-or; adhigamyam-to be understood; tat-that; kim-what; karomi-I do; viralam-in solitude; muralī-vilāsi-O player of the flute; mugdham-attractive; mukha-ambujam-lotuslike face; udīkṣitum-to see sufficiently; īkṣaṇābhyām-by the eyes.

TRANSLATION

" 'O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is another quote from the Kṛṣṇa-karṇāmṛta (32), of Bilvamaṅgala Ṭhākura.

TEXT 62

tomāra mādhurī-bala, tāte mora cāpala,
ei dui, tumi āmi jāni
kāhāṅ karoṅ kāhāṅ yāṅ, kāhāṅ gele tomā pāṅ,
tāhā more kaha ta' āpani

SYNONYMS

tomāra-Your; mādhurī-bala-strength of sweetness; tāte-in that; mora-My; cāpala-impotence; ei-these; dui-two; tumi-You; āmi-I; jāni-know; kāhāṅ-where; karoṅ-I do; kāhāṅ-where; yāṅ-I go; kāhāṅ-where; gele-by going; tomā-You; pāṅ-I can get; tāhā-that; more-unto Me; kaha-please speak; ta' āpani-You.

TRANSLATION

"My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

TEXT 63

nānā-bhāvera prābalya, haila sandhi-śābalya,
bhāve-bhāve haila mahā-raṇa
autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,
premonmāda–sabāra kāraṇa

SYNONYMS

nānā-various; bhāvera-of ecstasies; prābalya-the force; haila-there was; sandhi-meeting; śābalya-contradiction; bhāve-bhāve-between ecstasies; haila-there was; mahā-raṇa-a great fight; autsukya-eagerness; cāpalya-impotence; dainya-humility; roṣa-amarṣa-anger and impatience; ādi-all these; sainya-soldiers; prema-unmāda-madness in love; sabāra-of all; kāraṇa-the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In the Bhakti-rasāmṛta-sindhu it is stated that when similar ecstasies from separate causes meet, they are called svarūpa-sandhi. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called bhinna-rūpa-sandhi, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies-fear and happiness, regret and happiness-is called meeting (sandhi). The word śābalya refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called śābalya. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called autsukya, or eagerness. If such eagerness is present, one's mouth dries up and one becomes restless. One also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (cāpalya). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called roṣa. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called amarṣa. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

TEXT 64

matta-gaja bhāva-gaṇa, prabhura deha–īkṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,

bhāvāveśe kare sambodhana

SYNONYMS

matta-gaja-mad elephant; bhāva-gaṇa-symptoms of ecstasy; prabhura-of the Lord; deha-body; ikṣu-vana-sugarcane forest; gaja-yuddhe-in the fight of the elephants; vanera-of the forest; dalana-trampling; prabhura-of the Lord; haila-was; divya-unmāda-transcendental madness; tanu-manera-of the mind and body; avasāda-despondency; bhāva-āveśe-on account of absorption in ecstasy; kare-does; sambodhana-addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

TEXT 65

he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karuṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padaṁ dṛśor me

SYNONYMS

he deva-O Lord; he dayita-O most dear; he bhuvana-eka-bandho-O only friend of the universe; he kṛṣṇa-O Lord Kṛṣṇa; he capala-O restless one; he karuṇa-eka-sindho-O ocean of mercy; he nātha-O My Lord; he ramaṇa-O My enjoyer; he nayana-abhirāma-O most beautiful to My eyes; hā hā-alas; kadā-when; nu-certainly; bhavitā asi-will You be; padam-the dwelling place; dṛśoḥ me-of My vision.

TRANSLATION

" 'O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?' "

PURPORT

This is text 40 of Kṛṣṇa-karṇāmṛta.

TEXT 66

unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uṭhe praṇaya māna
solluṇṭha-vacana-rīti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna

SYNONYMS

unmādera lakṣaṇa-the symptoms of madness; karāya-causes; kṛṣṇa-Lord Kṛṣṇa; sphuraṇa-impetus; bhāva-āveśe-in an ecstatic condition; uṭhe-awakens; praṇaya-love; māna-disdain; solluṇṭha-vacana-of disrespect by sweet words; rīti-the way; māna-honor; garva-pride; vyāja-stuti-indirect prayer; kabhu-sometimes; nindā-blasphemy; kabhu-sometimes; vā-or; sammāna-honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

PURPORT

The word unmāda is explained in the Bhakti-rasāmṛta-sindhu as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of unmāda are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word praṇaya is explained thus: When there is a possibility of receiving direct honor but it is avoided, that love is called praṇaya. Śrīla Rūpa Gosvāmī, in his Ujjvala-nīlamaṇi, explains the word māna thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, māna is experienced.

TEXT 67

tumi deva–krīḍā-rata, bhuvanera nārī yata,
tāhe kara abhīṣṭa krīḍana
tumi mora dayita, mote vaise tomāra cita,
mora bhāgye kaile āgamana

SYNONYMS

tumi-You; deva-the Supreme Lord; krīḍā-rata-engaged in Your pastimes; bhuvanera-of all the universes; nārī-women; yata-all; tāhe-in those pastimes; kara-You do; abhīṣṭa-desired; krīḍana-acting; tumi-You; mora-My; dayita-merciful; mote-to Me; vaise-rest; tomāra-Your; cita-mind; mora-My; bhāgye-by fortune; kaile-You have made; āgamana-appearance.

TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

TEXT 68

bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,
tāhāṅ kara saba samādhāna
tumi kṛṣṇa–citta-hara, aiche kona pāmara,
tomāre vā kebā kare māna

SYNONYMS

bhuvanera-of all the universe; nārī-gaṇa-women; sabā'-all; kara-You do; ākarṣaṇa-attraction; tāhāṅ-there; kara-You made; saba-all; samādhāna-adjustment; tumi-You; kṛṣṇa-Lord Kṛṣṇa; citta-hara-the enchanter of the mind; aiche-in that way; kona-some; pāmara-debauchee; tomāre-You; vā-or; kebā-who; kare-does; māna-honor.

TRANSLATION

”My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

TEXT 69

tomāra capala-mati, ekatra nā haya sthiti,
tā’te tomāra nāhi kichu doṣa
tumi ta’ karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa

SYNONYMS

tomāra-Your; capala-mati-restless mind; ekatra-in one place; nā-never; haya-is; sthiti-established; tā’te-in that; tomāra-Your; nāhi-there is not; kichu-any; doṣa-fault; tumi-You are; ta’-certainly; karuṇā-sindhu-the ocean of mercy; āmāra-My; parāṇa-bandhu-friend of the heart; tomāya-toward You; nāhi-there is not; mora-My; kabhu-any time; roṣa-anger.

TRANSLATION

”My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

TEXT 70

tumi nātha–vraja-prāṇa, vrajera kara paritrāṇa,
bahu kārye nāhi avakāśa
tumi āmāra ramaṇa, sukha dite āgamana,
e tomāra vaidagdhya-vilāsa

SYNONYMS

tumi-You; nātha-the master; vraja-prāṇa-the life of Vrajabhūmi (Vṛndāvana); vrajera-of Vraja; kara-do; paritrāṇa-deliverance; bahu-many; kārye-in activities; nāhi-there is not; avakāśa-rest; tumi-You; āmāra-My; ramaṇa-enjoyer; sukha-happiness; dite-to give; āgamana-appearing; e-this; tomāra-Your; vaidagdhya-vilāsa-activities of expert transactions.

TRANSLATION

”My dear Lord, You are the master and the life and soul of Vṛndāvana. Kindly arrange for the deliverance of Vṛndāvana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word vaidagdhya means that one is very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

TEXT 71

mora vākya nindā māni, kṛṣṇa chāḍi’ gelā jāni,
śuna, mora e stuti-vacana
nayanera abhirāma, tumi mora dhana-prāṇa,
hā-hā punaḥ deha daraśana

SYNONYMS

mora-My; vākya-words; nindā-blasphemy; māni-accepting; kṛṣṇa-Lord Kṛṣṇa; chāḍi’-giving up; gelā-went away; jāni-I know; śuna-hear; mora-My; e-this; stuti-vacana-words of praise; nayanera-of the eyes; abhirāma-the satisfaction; tumi-You are; mora-My; dhana-prāṇa-wealth and life; hā-hā-alas; punaḥ-again; deha-give Me; daraśana-audience.

TRANSLATION

”Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again.”

TEXT 72

stambha, kampa, prasveda, vaivarṇya, aśru, svara-bheda,
deha haila pulake vyāpita
hāse, kānde, nāce, gāya, uṭhi’ iti uti dhāya,
kṣaṇe bhūme paḍiyā mūrcchita

SYNONYMS

stambha-being stunned; kampa-trembling; prasveda-perspiration; vaivarṇya-fading away of the color; aśru-tears; svara-bheda-choking of the voice; deha-body; haila-was; pulake-in joy; vyāpita-pervaded; hāse-laughs; kānde-cries; nāce-dances; gāya-sings; uṭhi’-getting up; iti uti-here and there; dhāya-runs; kṣaṇe-sometimes; bhūme-on the ground; paḍiyā-falling down; mūrcchita-unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In the Bhakti-rasāmṛta-sindhu, eight kinds of transcendental change taking place in the body are described. Stambha, being stunned, refers to the mind’s becoming transcendentally absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called ”stunned.” The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition the power of speech is lost, and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one’s active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. Kampa, trembling of the body, is mentioned in the Bhakti-rasāmṛta-sindhu as a result of a special kind of fear, anger and joy. This is called vepathu, or kampa. When the body begins to perspire because of joy, fear and anger combined, this is called sveda. Vaivarṇya is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. Aśru is explained in the Bhakti-rasāmṛta-sindhu as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of aśru. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called gadgada. Śrī Caitanya Mahāprabhu refers to gadgada-ruddhayā girā, or "a faltering voice." In the Bhakti-rasāmṛta-sindhu, pulaka is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called pulaka.

TEXT 73

mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,
kahe–ei āilā mahāśaya
kṛṣṇera mādhurī-guṇe, nānā bhrama haya mane,
śloka paḍi' karaye niścaya

SYNONYMS

mūrcchāya-in the swoon; haila-there was; sākṣātkāra-direct meeting; uṭhi'-getting up; kare-does; hu-huṅ-kāra-tumultuous sound; kahe-says; ei-thus; āilā-He has come; mahā-āśaya-the great personality; kṛṣṇera-of Lord Kṛṣṇa; mādhurī-sweetness; guṇe-by qualities; nānā-various; bhrama-mistakes; haya-are; mane-in the mind; śloka-the verse; paḍi'-reciting; karaye-does; niścaya-ascertainment.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Kṛṣṇa, the great personality, is present." In this way, because of Kṛṣṇa's sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Kṛṣṇa.

TEXT 74

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya

SYNONYMS

māraḥ-Cupid; svayam-personally; nu-whether; madhura-sweet; dyuti-of effulgence; maṇḍalam-encirclement; nu-whether; mādhuryam-sweetness; eva-even; nu-certainly; manaḥ-nayana-amṛtam-nectar for the mind and eyes; nu-whether; veṇī-mṛjaḥ-loosening of the hair; nu-whether; mama-My; jīvita-vallabhaḥ-the pleasure of the life and soul; nu-whether; kṛṣṇaḥ-Lord Kṛṣṇa; ayam-this; abhyudayate-manifests; mama-My; locanāya-for the eyes.

TRANSLATION

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs, " 'My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?' "

PURPORT

This is another verse from the Kṛṣṇa-karṇāmṛta (68).

TEXT 75

kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,
ki mādhurya svayaṁ mūrtimanta
kibā mano-netrotsava, kibā prāṇa-vallabha,
satya kṛṣṇa āilā netrānanda

SYNONYMS

kibā-whether; ei-this; sākṣāt-directly; kāma-Cupid; dyuti-bimba-reflection of the effulgence; mūrtimān-personified; ki-whether; mādhurya-sweetness; svayam-personally; mūrtimanta-personified; kibā-whether; manaḥ-netra-utsava-festival of the mind and eyes; kibā-whether; prāṇa-vallabha-My life and soul; satya-truly; kṛṣṇa-Lord Kṛṣṇa; āilā-has come; netra-ānanda-the pleasure of My eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu then would begin to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes ?"

TEXT 76

guru–nānā bhāva-gaṇa, śiṣya–prabhura tanu-mana,
nānā rīte satata nācāya
nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,
ei nṛtye prabhura kāla yāya

SYNONYMS

guru-the teacher; nānā-various; bhāva-gaṇa-ecstasies; śiṣya-disciples; prabhura-of Lord Caitanya; tanu-mana-body and mind; nānā-various; rīte-in ways; satata-always; nācāya-causes to dance; nirveda-despondency; viṣāda-moroseness; dainya-humility; cāpalya-restlessness; harṣa-joy; dhairya-endurance; manyu-anger; ei-this; nṛtye-in dancing; prabhura-of the Lord; kāla-time; yāya-passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu-including despondency, moroseness, humility, restlessness, joy, endurance and anger-all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

TEXT 77

caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī-gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune–parama ānanda

SYNONYMS

caṇḍīdāsa-the poet Caṇḍīdāsa; vidyāpati-the poet Vidyāpati; rāyera-of the poet Rāya Rāmānanda; nāṭaka-the Jagannātha-vallabha-nāṭaka; gīti-songs; karṇāmṛta-the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura; śrī-gīta-govinda-the Gīta-govinda, by Jayadeva Gosvāmī; svarūpa-Svarūpa Dāmodara; rāmānanda-sane-with Rāya Rāmānanda; mahāprabhu-Lord Caitanya Mahāprabhu; rātri-dine-day and night; gāya-sings; śune-hears; parama ānanda-with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

TEXT 78

purīra vātsalya mukhya, rāmānandera śuddha-sakhya,
govindādyera śuddha-dāsya-rasa
gadādhara, jagadānanda, svarūpera mukhya rasānanda,
ei cāri bhāve prabhu vaśa

SYNONYMS

purīra-of Paramānanda Purī; vātsalya-paternal affection; mukhya-chiefly; rāmānandera-of Rāya Rāmānanda; śuddha-sakhya-pure fraternity; govinda-ādyera-of Govinda and others; śuddha-dāsya-rasa-the pure and unalloyed mellow of service; gadādhara-Gadādhara Paṇḍita; jagadānanda-Jagadānanda Paṇḍita; svarūpera-of Svarūpa Dāmodara; mukhya-chiefly; rasa-ānanda-tasting the pleasure of conjugal love; ei-these; cāri-in four; bhāve-ecstatic conditions; prabhu-the Lord; vaśa-became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection from Paramānanda Purī, friendly affection with Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhādevī, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

TEXT 79

līlāśuka–martya-jana, tāṅra haya bhāvodgama,
īśvare se–ki ihā vismaya
tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,
tāte haya sarva-bhāvodaya

SYNONYMS

līlā-śuka-Bilvamaṅgala Ṭhākura; martya-jana-a person of this world; tāṅra-of him; haya-there is; bhāva-udgama-manifestation of different ecstasies; īśvare-in the Supreme Lord; se-that; ki-what; ihā-here; vismaya-astonishing; tāhe-in that; mukhya-chief; rasa-āśraya-mellows,; ha-iyāchena-has become; mahā-āśaya-the great personality Śrī Caitanya Mahāprabhu; tāte-therefore; haya-there is; sarva-bhāva-udaya-a manifestation of all ecstasies.

TRANSLATION

Līlāśuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a South Indian, a brāhmaṇa, and his former name was Śilhaṇa Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote a book named Śānti-śataka, and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform he wrote a book named Kṛṣṇa-karṇāmṛta, which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Līlāśuka.

TEXT 80

pūrve vraja-vilāse, yei tina abhilāṣe,
yatneha āsvāda nā haila
śrī-rādhāra bhāva-sāra, āpane kari' aṅgīkāra,

sei tina vastu āsvādila

SYNONYMS

pūrve-formerly; vraja-vilāse-in the pastimes of Vṛndāvana; yei tina-those three; abhilāṣe-in desires; yatneha-by great endeavor; āsvāda-taste; nā haila-there was not; śrī-rādhāra-of Śrīmatī Rādhārāṇī; bhāva-sāra-the essence of the ecstasy; āpane-personally; kari'-making; aṅgīkāra-acceptance; sei-those; tina vastu-three subjects; āsvādila-tasted.

TRANSLATION

During His previous pastimes in Vṛndāvana, Lord Kṛṣṇa desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Śrīmatī Rādhārāṇī. Therefore, in order to taste them, Śrī Kṛṣṇa accepted the position of Śrīmatī Rādhārāṇī in the form of Śrī Caitanya Mahāprabhu.

TEXT 81

āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇira prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
mahāprabhu–dātā-śiromaṇi

SYNONYMS

āpane-personally; kari'-doing; āsvādane-tasting; śikhāila-He taught; bhakta-gaṇe-to His direct disciples; prema-cintāmaṇira-of the touchstone of love of Godhead; prabhu-the Lord; dhanī-capitalist; nāhi-does not; jāne-know; sthāna-asthāna-the proper place or improper place; yāre-to whomever; tāre-to him; kaila-made; dāna-charity; mahāprabhu-Śrī Caitanya Mahāprabhu; dātā-śiromaṇi-the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahāprabhu taught His direct disciples the process. Śrī Caitanya Mahāprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Śrī Caitanya Mahāprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 82

ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre

SYNONYMS

ei-this; gupta-confidential; bhāva-sindhu-ocean of ecstasies; brahmā-Lord Brahmā; nā-does not; pāya-get; eka-one; bindu-drop; hena-such; dhana-wealth; vilāila-distributed; saṁsāre-all over the world; aiche-such; dayālu-merciful; avatāra-incarnation; aiche-such; dātā-charitable donor; nāhi-there is not; āra-anyone else; guṇa-this quality; keha-anyone; nāre-not able; varṇibāre-to describe.

TRANSLATION

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?

TEXT 83

kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yāṅre,
haya tāṅra dāsānudāsa-saṅga

SYNONYMS

kahibāra kathā nahe-not a subject matter to describe freely; kahile-if spoken; keha-someone; nā bujhaye-not understands; aiche-in that way; citra-wonderful; caitanyera-of Śrī Caitanya Mahāprabhu; raṅga-pastimes; sei se-whoever; bujhite-to understand; pāre-is able; caitanyera-of Lord Śrī Caitanya Mahāprabhu; kṛpā-the mercy; yāṅre-unto whom; haya-becomes; tāṅra-His; dāsa-anudāsa-saṅga-association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the sahajiyā, bāula and other sampradāyas. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities.

TEXT 84

caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,
teṅho thuilā raghunāthera kaṇṭhe
tāhāṅ kichu ye śuniluṅ, tāhā ihāṅ vistāriluṅ,
bhakta-gaṇe diluṅ ei bheṭe

SYNONYMS

caitanya-līlā-the pastimes of Lord Caitanya; ratna-sāra-the topmost jewel; svarūpera-of Svarūpa Dāmodara; bhāṇḍāra-of the storehouse; teṅho-he; thuilā-kept; raghunāthera kaṇṭhe-in the throat of Raghunātha dāsa Gosvāmī; tāhāṅ-there; kichu ye-whatever little; śuniluṅ-I have heard; tāhā-that only; ihāṅ-in this book; vistāriluṅ-I have described; bhakta-gaṇe-to the pure devotees; diluṅ-I gave; ei-this; bheṭe-presentation.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarūpa Dāmodara and repeated to Raghunātha dāsa Gosvāmī, who memorized them. Whatever Kṛṣṇadāsa Kavirāja Gosvāmī heard is recorded in Śrī Caitanya-caritāmṛta. This is called the paramparā system, from Śrī Caitanya Mahāprabhu to Svarūpa Dāmodara to Raghunātha dāsa Gosvāmī to Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī has distributed this information in his book Caitanya-caritāmṛta. In other words, Caitanya-caritāmṛta is the essence of the instruction given through the paramparā system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

TEXT 85

yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite

SYNONYMS

yadi-if; keha-someone; hena-thus; kaya-says; grantha-this book; kaila-is made; śloka-maya-with various Sanskrit verses; itara-ordinary; jane-persons; nāribe bujhite-will not be able to understand; prabhura-of Lord Śrī Caitanya Mahāprabhu; yei-whatever; ācaraṇa-activities; sei-that; kari-I do; varṇana-description; sarva-citta-all hearts; nāri-I am unable; ārādhite-to please.

TRANSLATION

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

PURPORT

Śrīla Kavirāja Gosvāmī and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous ācāryas and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Śrī Caitanya Mahāprabhu's pastimes recorded in Caitanya-caritāmṛta are studied in universities and scholastic circles from a literary and historical point of view, but actually Caitanya-caritāmṛta is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

TEXT 86

nāhi kāhāṅ savirodha, nāhi kāhāṅ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhāṅ haye āveśa,
sahaja vastu nā yāya likhana

SYNONYMS

nāhi-there is not; kāhāṅ-anywhere; sa-virodha-opposing element; nāhi-there is not; kāhāṅ-anywhere; anurodha-acceptance of someone's opinion; sahaja-simple; vastu-substance; kari-I do; vivaraṇa-description; yadi-if; haya-there is; rāga-uddeśa-someone's attraction or obstruction; tāhāṅ-there; haye-becoming; āveśa-involved; sahaja-simple; vastu-substance; nā yāya-is not possible; likhana-the writing.

TRANSLATION

In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritāmṛta. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

TEXT 87

yebā nāhi bujhe keha, śunite śunite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe prīti, jānibe rasera rīti,
śunilei baḍa haya hita

SYNONYMS

yebā-whoever; nāhi-does not; bujhe-understand; keha-someone; śunite śunite-hearing and hearing; seha-he; ki-what; adbhuta-wonderful; caitanya-carita-pastimes of Lord Śrī Caitanya Mahāprabhu; kṛṣṇe-unto Kṛṣṇa; upajibe-will develop; prīti-love; jānibe-he will understand; rasera-of transcendental mellows; rīti-the ways; śunilei-simply by hearing; baḍa-great; haya-there is; hita-benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

TEXT 88

bhāgavata–śloka-maya, ṭīkā tāra saṁskṛta haya,
tabu kaiche bujhe tri-bhuvana
ihāṅ śloka dui cāri, tāra vyākhyā bhāṣā kari,
kene nā bujhibe sarva-jana

SYNONYMS

bhāgavata-Śrīmad-Bhāgavatam; śloka-maya-full of Sanskrit verses; ṭīkā-commentaries; tāra-of that; saṁskṛta-Sanskrit language; haya-there are; tabu-still; kaiche-how; bujhe-understands; tri-bhuvana-the whole world; ihāṅ-in this; śloka-verses; dui cāri-a few; tāra-of them; vyākhyā-explanation; bhāṣā-in simple language; kari-I do; kene-why; nā-not; bujhibe-will understand; sarva-jana-all people.

TRANSLATION

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

TEXT 89

śeṣa-līlāra sūtra-gaṇa, kailuṅ kichu vivaraṇa,
ihāṅ vistārite citta haya
thāke yadi āyuḥ-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya

SYNONYMS

śeṣa-līlāra-of the pastimes at the end; sūtra-gaṇa-the synopsis; kailuṅ-I have done; kichu-some; vivaraṇa-description; ihāṅ-here; vistārite-to expand more and more; citta haya-there is a desire; thāke-remains; yadi-if; āyuḥ-śeṣa-the end of life; vistāriba-I shall describe; līlā-pastimes; śeṣa-at the end; yadi-if; mahāprabhura-of Śrī Caitanya Mahāprabhu; kṛpā-mercy; haya-there is.

TRANSLATION

I have already given a synopsis of all the facts and figures of Lord Śrī Caitanya Mahāprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

TEXT 90

āmi vṛddha jarātura, likhite kāṅpaye kara,
mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi'–e baḍa vismaya

SYNONYMS

āmi-I; vṛddha-old man; jarā-ātura-disturbed by invalidity; likhite-to write; kāṅpaye-trembles; kara-the hand; mane-in the mind; kichu-any; smaraṇa-remembrance; nā haya-there is not; nā dekhiye-I cannot see; nayane-by the eyes; nā śuniye-I cannot hear; śravaṇe-with the ears; tabu-still; likhi'-writing; e-this; baḍa vismaya-a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

TEXT 91

ei antya-līlā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṅ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei līlā bhakta-gaṇa-dhana

SYNONYMS

ei antya-līlā-sāra-the essence of the antya-līlā (Lord Caitanya's pastimes at the end); sūtra-madhye-in the form of a synopsis; vistāra-expansion; kari'-doing; kichu-something; kariluṅ varṇana-have described; ihā-madhye-in the meantime; mari-I die; yabe-when; varṇite-to describe; nā pāri-not able; tabe-then; ei līlā-these pastimes; bhakta-gaṇa-dhana-the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

TEXT 92

saṅkṣepe ei sūtra kaila, yei ihāṅ nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra

SYNONYMS

saṅkṣepe-in brief; ei sūtra-these notes; kaila-I have made; yei-whatever; ihāṅ-in this; nā likhila-I could not write; āge-in the future; tāhā-that; kariba-I shall make; vistāra-expansion; yadi-if; tata-so many; dina-days; jiye-I live; mahāprabhura-of Śrī Caitanya Mahāprabhu; kṛpā-the mercy; haye-there is; icchā bhari'-satisfying the desire; kariba-I shall do; vicāra-consideration.

TRANSLATION

In this chapter I have briefly described the antya-līlā. Whatever I have not described I shall describe extensively in the future. If by Śrī Caitanya Mahāprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

TEXT 93

choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosāñira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa

SYNONYMS

choṭa-small; baḍa-great; bhakta-gaṇa-devotees; vandoṅ-I worship; sabāra-all of them; śrī-caraṇa-the lotus feet; sabe-all of you; more-unto me; karaha-please do; santoṣa-satisfaction; svarūpa-gosāñira mata-the view of Svarūpa Dāmodara Gosvāmī; rūpa-raghunātha-Rūpa and Raghunātha; jāne-know; yata-all; tāi-that; likhi'-writing; nāhi-there is not; mora-my; doṣa-fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

PURPORT

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are three kinds of devotees, known as bhajana-vijña (experts in devotional service), bhajana-śīla (devotees engaged in devotional service), and kṛṣṇa-nāme dīkṣita kṛṣṇa-nāma-kārī (initiated devotees engaged in chanting). The author of Śrī Caitanya-caritāmṛta begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees-the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some smārta-brāhmaṇa-let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous ācāryas like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them."

TEXT 94

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṅ mastake bhūṣaṇa

SYNONYMS

śrī-caitanya-Śrī Caitanya Mahāprabhu; nityānanda-Lord Nityānanda Prabhu; advaita-ādi bhakta-vṛnda-as well as personalities like Advaita Ācārya and all the devotees; śire-on my head; dhari-taking; sabāra-of all; caraṇa-the lotus feet; svarūpa-Śrīla Svarūpa Dāmodara Gosvāmī; rūpa-Śrīla Rūpa Gosvāmī; sanātana-Śrīla Sanātana Gosvāmī; raghunāthera-of Śrīla Raghunātha Gosvāmī; śrī-caraṇa-the lotus feet; dhūli-dust; karoṅ-I do; mastake-on my head; bhūṣaṇa-decoration.

TRANSLATION

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

TEXT 95

pāñā yāṅra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoṅ tāṅra mukhya haridāsa
caitanya-vilāsa-sindhu-kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa

SYNONYMS

pāñā-getting; yāṅra-whose; ājñā-dhana-order; vrajera-of Vṛndāvana; vaiṣṇava-gaṇa-all the Vaiṣṇavas; vandoṅ-I worship; tāṅra-of them; mukhya-the chief; haridāsa-Haridāsa; caitanya-vilāsa-sindhu-of the ocean of the pastimes of Lord Caitanya; kallolera eka bindu-one drop of one wave; tāra-of it; kaṇā-a particle only; kahe-describes; kṛṣṇadāsa-Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.

18.5.3 Chapter 3

Lord Śrī Caitanya Mahāprabhu's Stay at the House of Advaita Ācārya

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Third Chapter. After accepting the sannyāsa order at Katwa, Śrī Caitanya Mahāprabhu traveled continuously for three days in Rāḍha-deśa and, by the trick of Nityānanda Prabhu, eventually came to the western side of Śāntipura. Śrī Caitanya Mahāprabhu was induced to believe that the river Ganges was the Yamunā. When He was worshiping the sacred river, Advaita Prabhu arrived in a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His (Advaita's) house. There all the Navadvīpa devotees, along with mother Śacīdevī, came to see Śrī Caitanya Mahāprabhu. This house was located at Śāntipura. Mother Śacīdevī cooked for Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityānanda Prabhu. In the evening there was a mass saṅkīrtana at the house of Advaita Prabhu, and mother Śacīdevī gave Śrī Caitanya Mahāprabhu permission to leave. She requested Him to make Jagannātha Purī, Nīlācala, His headquarters. Śrī Caitanya Mahāprabhu granted His mother's request and, followed by Nityānanda, Mukunda, Jagadānanda and Dāmodara, left Śāntipura. Bidding farewell to mother Śacīdevī, they all proceeded toward Jagannātha Purī, following the path of Chatrabhoga.

TEXT 1

nyāsaṁ vidhāyotpraṇayo 'tha gauro
vṛndāvanaṁ gantu-manā bhramād yaḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha taṁ nato 'smi

SYNONYMS

nyāsam-the regular ritualistic ceremonies of the sannyāsa order; vidhāya-after accepting; utpraṇayaḥ-arousal of intense love for Kṛṣṇa; atha-thus; gauraḥ-Śrī Caitanya Mahāprabhu; vṛndāvanam-to Vṛndāvana; gantu-manāḥ-thinking of going; bhramāt-apparently by mistake; yaḥ-who; rāḍhe-in the tract of land known as Rāḍha; bhraman-wandering; śānti-purīm-to Śāntipura; ayitvā-going; lalāsa-enjoyed; bhaktaiḥ-with the devotees; iha-here; tam-unto Him; nataḥ asmi-I offer my respectful obeisances.

TRANSLATION

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake He wandered in the Rāḍha-deśa. Later He arrived at Śāntipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya-all glories; advaita-candra-to Śrī Advaita Gosāñi; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

cabbiśa vatsara-śeṣa yei māgha-māsa
tāra śukla-pakṣe prabhu karilā sannyāsa

SYNONYMS

cabbiśa-twenty-fourth; vatsara-of the year; śeṣa-at the end; yei-that; māgha-māsa-the month of Māgha (January and February); tāra-of that; śukla-pakṣe-in the waxing period of the moon; prabhu-the Lord; karilā-accepted; sannyāsa-the sannyāsa order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

TEXT 4

sannyāsa kari' premāveśe calilā vṛndāvana
rāḍha-deśe tina dina karilā bhramaṇa

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; prema-āveśe-in intense love for Kṛṣṇa; calilā-proceeded; vṛndāvana-toward Vṛndāvana-dhāma; rāḍha-deśe-in the tract of land known as Rāḍha; tina dina-continuously for three days; karilā-did; bhramaṇa-wandering.

TRANSLATION

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rāḍha-deśa.

PURPORT

The word Rāḍha-deśa comes from the word rāṣṭra, or "state." From rāṣṭra the perverted word rāḍha has come. The part of Bengal on the western side of the Ganges is known as Rāḍha-deśa. Another name is Pauṇḍra-deśa or Peṅḍo-deśa. The word peṅḍo is a perverted form of the word pauṇḍra. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

TEXT 5

ei śloka paḍi' prabhu bhāvera āveśe
bhramite pavitra kaila saba rāḍha-deśe

SYNONYMS

ei śloka-this verse; paḍi'-reciting; prabhu-the Lord; bhāvera-of ecstasy; āveśe-in a condition; bhramite-wandering; pavitra-purified; kaila-did; saba rāḍha-deśe-all of the tract of land known as Rāḍha-deśa.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

TEXT 6

etāṁ sa āsthāya parātma-niṣṭhām
adhyāsitāṁ pūrvatamair mahadbhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva

SYNONYMS

etām-this; saḥ-such; āsthāya-being completely fixed in; para-ātma-niṣṭhām-devotion to the Supreme Person, Kṛṣṇa; adhyāsitām-worshiped; pūrva-tamaiḥ-by previous; mahadbhiḥ-ācāryas; aham-I; tariṣyāmi-shall cross over; duranta-pāram-the insurmountable; tamaḥ-the ocean of nescience; mukunda-aṅghri-of the lotus feet of Mukunda; niṣevayā-by worship; eva-certainly.

TRANSLATION

"[As a brāhmaṇa from Avantī-deśa said:] 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."

PURPORT

In connection with this verse, which is a quotation from Śrīmad-Bhāgavatam (11.23.57), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyāsa is a regulative principle. If one accepts the sannyāsa order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyāsī. It is not simply a matter of changing dress. In Bhagavad-gītā (6.1) it is also stated, anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī ca yogī ca: one who works devotedly for the satisfaction of Kṛṣṇa is a sannyāsī. The dress is not sannyāsa, but the attitude of service to Kṛṣṇa is.

The word parātma-niṣṭhā means being a devotee of Lord Kṛṣṇa. Parātmā, the Supreme Person, is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually sannyāsīs. As a matter of formality, the devotee accepts the sannyāsa dress as previous ācāryas did. He also accepts the three daṇḍas. Later Viṣṇusvāmī considered that accepting the dress of a tridaṇḍī was parātma-niṣṭhā. Therefore sincere devotees add another daṇḍa, the jīva-daṇḍa, to the three existing daṇḍas. The Vaiṣṇava sannyāsī is known as a tridaṇḍi-sannyāsī. The Māyāvādī sannyāsī accepts only one daṇḍa, not understanding the purpose of tri-daṇḍa. Later, many persons in the community of Śiva Svāmī gave up the ātma-niṣṭhā (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī sampradāya follow the path of Śaṅkarācārya and accept the ten names of sannyāsa. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of sannyāsa (namely eka-daṇḍa), He still recited a verse from Śrīmad-Bhāgavatam about the tridaṇḍa-sannyāsa accepted by the brāhmaṇa of Avantīpura. Indirectly He declared that within that eka-daṇḍa, one daṇḍa, four daṇḍas existed as one. Accepting ekadaṇḍa-sannyāsa without parātma-niṣṭhā (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the jīva-daṇḍa to the tri-daṇḍa. These four daṇḍas, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the ekadaṇḍi-sannyāsīs of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī sannyāsīs, not knowing that Śrī Caitanya Mahāprabhu was a tridaṇḍī, think of Caitanya Mahāprabhu as an ekadaṇḍi-sannyāsī. This is due to their vivarta, bewilderment. In Śrīmad-Bhāgavatam there is no such thing as an ekadaṇḍi-sannyāsī; indeed, the tridandi-sannyāsī is accepted as the symbolic representation of the sannyāsa order. By citing this verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu accepted the sannyāsa order recommended in Śrīmad-Bhāgavatam. The Māyāvādī sannyāsīs, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the sannyāsa order and keep the sacred thread and tuft of unshaved hair. The ekadaṇḍi-sannyāsīs of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridaṇḍa-sannyāsa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The ācāryas who advocate the daiva-varṇāśrama (the social order of cātur-varṇyam mentioned in the Bhagavad-gītā) do not accept the proposition of āsura-varṇāśrama, which maintains that the social order of varṇa is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted tridaṇḍa-sannyāsa and also accepted Mādhava Upādhyāya as his tridaṇḍi-sannyāsī disciple. It is said that from this Mādhavācārya the sampradāya known in western India as the Vallabhācārya sampradāya has begun. Śrīla Gopāla Bhaṭṭa Gosvāmī, who is known as a smṛty-ācārya in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the tridaṇḍa-sannyāsa order from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of tridaṇḍa-sannyāsa is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's Upadeśāmṛta advocates that one should accept the tridaṇḍa-sannyāsa order by controlling the six forces:

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

”One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvāmī and is competent to accept disciples all over the world.” The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of sannyāsa, and for this they cannot be blamed. Śrī Caitanya Mahāprabhu accepted Śrīdhara Svāmī, who was a tridaṇḍi-sannyāsī, but the Māyāvādī sannyāsīs, not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda ekadaṇḍa-sannyāsa community. Actually this was not the case.

TEXT 7

prabhu kahe–sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa

SYNONYMS

prabhu kahe-the Lord said; sādhu-very much purified; ei-this; bhikṣura-of the mendicant; vacana-words; mukunda-Lord Kṛṣṇa; sevana-vrata-decision to serve; kaila-made; nirdhāraṇa-indication.

TRANSLATION

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

TEXT 8

parātma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya saṁsāra-tāraṇa

SYNONYMS

para-ātma-niṣṭhā-mātra-only for the determination to serve Kṛṣṇa; veṣa-dhāraṇa-changing the dress; mukunda-sevāya-by serving Mukunda; haya-there is; saṁsāra-tāraṇa-liberation from this materiai bondage.

TRANSLATION

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya Mahāprabhu accepted the sannyāsa order and recommended the determination of the Avantīpura bhikṣu to engage in the service of Mukunda. He accepted the brāhmaṇa’s version due to his determination to serve Mukunda. The sannyāsī dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it-service to Mukunda. Such determination in any condition is parātma-niṣṭhā. That is required. The conclusion is that the sannyāsa order depends not on the dress but the determination to serve Mukunda.

TEXT 9

sei veṣa kaila, ebe vṛndāvana giyā
kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

SYNONYMS

sei-that; veṣa-dress; kaila-accepted; ebe-now; vṛndāvana-to Vṛndāvana-dhāma; giyā-going; kṛṣṇa-niṣevaṇa-service to the Lord; kari-I shall execute; nibhṛte-in a solitary place; vasiyā-sitting.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

TEXT 10

eta bali’ cale prabhu, premonmādera cihna
dik-vidik-jñāna nāhi, kibā rātri-dina

SYNONYMS

eta bali’-saying this; cale prabhu-the Lord began to proceed; prema-unmādera cihna-the symptoms of ecstatic love; dik-vidik-jñāna-knowledge of the right direction or wrong direction; nāhi-there is not; kibā-whether; rātri-dina-night or day.

TRANSLATION

As Śrī Caitanya Mahāprabhu was enroute to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

TEXT 11

nityānanda, ācāryaratna, mukunda, tina jana
prabhu-pāche-pāche tine karena gamana

SYNONYMS

nityānanda-Nityānanda Prabhu; ācāryaratna-Candraśekhara; mukunda-and Mukunda; tina jana-three persons; prabhu-pāche-pāche-following the Lord; tine-all three of them; karena gamana-go.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

TEXT 12

yei yei prabhu dekhe, sei sei loka
premāveśe ’hari’ bale, khaṇḍe duḥkha-śoka

SYNONYMS

yei yei-whoever; prabhu-the Lord; dekhe-sees; sei sei loka-those persons; prema-āveśe-in the ecstasy of love; hari bale-exclaim "Hari"; khaṇḍe-pass over; duḥkha-śoka-all kinds of material unhappiness and lamentation.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Rāḍha-deśa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

TEXT 13

gopa-bālaka saba prabhuke dekhiyā
'hari' 'hari' bali' ḍāke ucca kariyā

SYNONYMS

gopa-bālaka saba-all the cowherd boys; prabhuke dekhiyā-seeing the Lord; hari hari bali'-vibrating the sounds "Hari Hari"; ḍāke-shout; ucca kariyā-loudly.

TRANSLATION

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

TEXT 14

śuni' tā-sabāra nikaṭa gelā gaurahari
'bala' 'bala' bale sabāra śire hasta dhari'

SYNONYMS

śuni'-hearing; tā-sabāra-of all of them; nikaṭa-near; gelā-went; gaurahari-Śrī Caitanya Mahāprabhu; bala bala-go on speaking, go on speaking; bale-He said; sabāra-of all of them; śire hasta dhari'-keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

TEXT 15

tā'-sabāra stuti kare,–tomarā bhāgyavān
kṛtārtha karile more śunāñā hari-nāma

SYNONYMS

tā'-sabāra-of all of them; stuti kare-Lord Caitanya Mahāprabhu praised the behavior; tomarā-you; bhāgyavān-fortunate; kṛta-artha-successful; karile-you have made; more-to Me; śunāñā-by chanting; hari-nāma-the holy name of Lord Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

TEXT 16

gupte tā-sabāke āni' ṭhākura nityānanda
śikhāilā sabākāre kariyā prabandha

SYNONYMS

gupte-in confidence; tā-sabāke-unto all the cowherd boys; āni'-taking them; ṭhākura nityānanda-Nityānanda Ṭhākura; śikhāilā-instructed; sabākāre-all of them; kariyā prabandha-by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityānanda Prabhu instructed them as follows.

TEXT 17

vṛndāvana-patha prabhu puchena tomāre
gaṅgā-tīra-patha tabe dekhāiha tāṅre

SYNONYMS

vṛndāvana-patha-the path to Vṛndāvana; prabhu-the Lord; puchena-inquires; tomāre-from you; gaṅgā-tīra-patha-the path on the bank of the Ganges; tabe-at that time; dekhāiha-please show; tāṅre-Him.

TRANSLATION

"If Śrī Caitanya Mahāprabhu asks you about the path to Vṛndāvana, please show Him the path on the bank of the Ganges instead."

TEXTS 18-19

tabe prabhu puchilena,–'śuna, śiśu-gaṇa
kaha dekhi, kon pathe yāba vṛndāvana'
śiśu saba gaṅgā-tīra-patha dekhāila
sei pathe āveśe prabhu gamana karila

SYNONYMS

tabe-thereafter; prabhu-the Lord; puchilena-inquired; śuna-hear; śiśu-gaṇa-O boys; kaha dekhi-please tell Me; kon pathe-in which way; yāba-I shall go; vṛndāvana-to Vṛndāvana; śiśu-the boys; saba-all; gaṅgā-tīra-patha-the path on the bank of the Ganges; dekhāila-showed; sei-that; pathe-on the path; āveśe-in ecstasy; prabhu-the Lord; gamana karila-went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahāprabhu about the path to Vṛndāvana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

TEXT 20

ācāryaratnere kahe nityānanda-gosāñi
śīghra yāha tumi advaita-ācāryera ṭhāñi

SYNONYMS

ācāryaratnere-to Candraśekhara Ācārya; kahe-said; nityānanda-gosāñi-Lord Nityānanda Prabhu; śīghra-immediately; yāha-go; tumi-you; advaita-ācāryera ṭhāñi-to the place of Advaita Ācārya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

TEXT 21

prabhu laye yāba āmi tāṅhāra mandire
sāvadhāne rahena yena naukā lañā tīre

SYNONYMS

prabhu laye-taking the Lord; yāba-shall go; āmi-I; tāṅhāra-of Him; mandire-to the house; sāvadhāne-very carefully; rahena-let Him stay; yena-there; naukā-boat; lañā-taking; tīre-on the bank.

TRANSLATION

Śrī Nityānanda Gosvāmī told him, "I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

TEXT 22

tabe navadvīpe tumi kariha gamana
śacī-saha lañā āisa saba bhakta-gaṇa

SYNONYMS

tabe-thereafter; navadvīpe-to Navadvīpa; tumi-you; kariha-should do; gamana-going; śacī-saha-mother Śacī; lañā-taking along; āisa-come back; saba bhakta-gaṇa-all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya's house, and you should go to Navadvīpa and return with mother Śacī and all the other devotees."

TEXT 23

tāṅre pāṭhāiyā nityānanda mahāśaya
mahāprabhura āge āsi' dila paricaya

SYNONYMS

tāṅre-him; pāṭhāiyā-sending; nityānanda-Lord Nityānanda; mahā-āśaya-the great personality; mahāprabhura-of Śrī Caitanya Mahāprabhu; āge-in front; āsi'-coming; dila-gave; paricaya-introduction.

TRANSLATION

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

TEXT 24

prabhu kahe,–śrīpāda, tomāra kothāke gamana
śrīpāda kahe, tomāra saṅge yāba vṛndāvana

SYNONYMS

prabhu kahe-the Lord inquired; śrīpāda-sir; tomāra-of You; kothāke-where; gamana-going; śrīpāda kahe-Nityānanda Prabhu replied; tomāra-You; saṅge-with; yāba-I shall go; vṛndāvana-toward Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

TEXT 25

prabhu kahe,–kata dūre āche vṛndāvana
teṅho kahena,–kara ei yamunā daraśana

SYNONYMS

prabhu kahe-the Lord replied; kata dūre-how far; āche-there is; vṛndāvana-Vṛndāvana-dhāma; teṅho kahena-He replied; kara-just do; ei-this; yamunā-Yamunā River; daraśana-seeing.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, "Just see! Here is the river Yamunā."

TEXT 26

eta bali' ānila tāṅre gaṅgā-sannidhāne
āveśe prabhura haila gaṅgāre yamunā-jñāne

SYNONYMS

eta bali'-saying this; ānila-He brought; tāṅre-Him; gaṅgā-sannidhāne-near the Ganges; āveśe-in ecstasy; prabhura-of the Lord; haila-there was; gaṅgāre-of the river Ganges; yamunā-jñāne-acceptance as the river Yamunā.

TRANSLATION

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamunā.

TEXT 27

aho bhāgya, yamunāre pāiluṅ daraśana
eta bali' yamunāra karena stavana

SYNONYMS

aho bhāgya-oh, My great fortune; yamunāre-of the river Yamunā; pāiluṅ-I have gotten; daraśana-vision; eta bali'-after saying this; yamunāra-of the river Yamunā; karena-does; stavana-praising.

TRANSLATION

The Lord said, "Oh, what good fortune! Now I have seen the river Yamunā." Thus thinking the Ganges to be the river Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

TEXT 28

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānāṁ lavitrī jagat-kṣema-dhātrī
pavitrī-kriyān no vapur mitra-putrī

SYNONYMS

cit-ānanda-bhānoḥ-of the direct manifestation of spiritual energy and bliss; sadā-always; nanda-sūnoḥ-of the son of Mahārāja Nanda; para-prema-pātrī-the giver of the highest love; drava-brahma-gātrī-composed of the water of the spiritual world; aghānām-of all sins and offenses; lavitrī-the destroyer; jagat-kṣema-dhātrī-the performer of everything auspicious for the world; pavitrī-kriyāt-kindly purify; naḥ-our; vapuḥ-existence; mitra-putrī-the daughter of the sun-god.

TRANSLATION

"O river Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nāṭaka (5.35), by Kavi-karṇapura.

TEXT 29

eta bali' namaskari' kaila gaṅgā-snāna
eka kaupīna, nāhi dvitīya paridhāna

SYNONYMS

eta bali'-saying this; namaskari'-offering obeisances; kaila-did; gaṅgā-snāna-bathing in the Ganges; eka kaupīna-only one piece of underwear; nāhi-there was not; dvitīya-second; paridhāna-garment.

TRANSLATION

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

TEXT 30

hena kāle ācārya-gosāñi naukāte caḍiñā
āila nūtana kaupīna-bahirvāsa lañā

SYNONYMS

hena kāle-at that time; ācārya-gosāñi-Advaita Ācārya Prabhu; naukāte caḍiñā-on board a boat; āila-reached there; nūtana-new; kaupīna-underwear; bahiḥ-vāsa-outer garments; lañā-bringing.

TRANSLATION

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived in a boat, bringing with Him new underwear and external garments.

TEXT 31

āge ācārya āsi' rahilā namaskāra kari'
ācārya dekhi' bale prabhu mane saṁśaya kari'

SYNONYMS

āge-in front; ācārya-Advaita Ācārya; āsi'-coming; rahilā-stood; namaskāra kari'-making obeisances; ācārya dekhi'-seeing Advaita Ācārya; bale-says; prabhu-the Lord; mane-within His mind; saṁśaya kari'-doubting.

TRANSLATION

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

tumi ta' ācārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā

SYNONYMS

tumi-You are; ta'-certainly; ācārya-gosāñi-Advaita Ācārya; ethā-here; kene-why; āilā-You have come; āmi-I; vṛndāvane-in Vṛndāvana; tumi-You; ke-mate-how; jānilā-knew.

TRANSLATION

Still in His ecstasy, the Lord asked Advaita Ācārya, "Why did You come here? How did You know that I was in Vṛndāvana?"

TEXT 33

ācārya kahe–tumi yāhāṅ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

ācārya kahe-Ācārya replied; tumi yāhāṅ-wherever You are; sei-that; vṛndāvana-Vṛndāvana; mora bhāgye-by My great fortune; gaṅgā-tīre-on the bank of the Ganges; tomāra āgamana-Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."

TEXT 34

prabhu kahe,–nityānanda āmāre vañcilā
gaṅgāke āniyā more yamunā kahilā

SYNONYMS

prabhu kahe-the Lord replied; nityānanda-Lord Nityānanda; āmāre-Me; vañcilā-has cheated; gaṅgāke-to the bank of the Ganges; āniyā-bringing; more-Me; yamunā-the river Yamunā; kahilā-informed.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā."

TEXT 35

ācārya kahe, mithyā nahe śrīpāda-vacana
yamunāte snāna tumi karilā ekhana

SYNONYMS

ācārya kahe-Advaita Ācārya replied; mithyā nahe-this is not untrue; śrīpāda-vacana-the words of Śrī Nityānanda Prabhu; yamunāte-in the river Yamunā; snāna-bathing; tumi-You; karilā-did; ekhana-just now.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamunā."

TEXT 36

gaṅgāya yamunā vahe hañā eka-dhāra
paścime yamunā vahe, pūrve gaṅgā-dhāra

SYNONYMS

gaṅgāya-with the river Ganges; yamunā-the river Yamunā; vahe-flows; hañā-becoming; eka-dhāra-one stream; paścime-on the western side; yamunā-the river Yamunā; vahe-flows; pūrve-on the eastern side; gaṅgā-dhāra-the flow of the Ganges.

TRANSLATION

Advaita Ācārya then explained that at that spot both the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the river Yamunā.

TEXT 37

paścima-dhāre yamunā vahe, tāhāṅ kaile snāna
ārdra kaupīna chāḍi' śuṣka kara paridhāna

SYNONYMS

paścima-dhāre-in the western flow; yamunā-the river Yamunā; vahe-flows; tāhāṅ-there; kaile-You did; snāna-bathing; ārdra-wet; kaupīna-underwear; chāḍi'-giving up; śuṣka-dry; kara-do; paridhāna-putting on.

TRANSLATION

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His bath in the river Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

TEXT 38

premāveśe tina dina ācha upavāsa
āji mora ghare bhikṣā, cala mora vāsa

SYNONYMS

prema-āveśe-in the ecstasy of love; tina dina-three days; ācha-You are; upavāsa-fasting; āji-today; mora-My; ghare-at the house; bhikṣā-alms; cala-kindly come; mora vāsa-to My residence.

TRANSLATION

Advaita Ācārya said, "You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

TEXT 39

eka-muṣṭi anna muñi kariyāchoṅ pāka
śukhārukhā vyañjana kailuṅ, sūpa āra śāka

SYNONYMS

eka-muṣṭi-one palmful; anna-rice; muñi-I; kariyāchoṅ-have done; pāka-cooking; śukhā-rukhā-not very luxurious; vyañjana-vegetables; kailuṅ-I have done; sūpa-liquid vegetables; āra-and; śāka-spinach.

TRANSLATION

Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking-simply a little liquid vegetable and spinach."

TEXT 40

eta bali' naukāya caḍāñā nila nija-ghara
pāda-prakṣālana kaila ānanda-antara

SYNONYMS

eta bali'-saying this; naukāya caḍāñā-making Him board the small boat; nila-took; nija-ghara-to His own residence; pāda-prakṣālana-washing the feet; kaila-did; ānanda-antara-very happy within Himself.

TRANSLATION

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

TEXT 41

prathame pāka kariyāchena ācāryāṇī
viṣṇu-samarpaṇa kaila ācārya āpani

SYNONYMS

prathame-first; pāka-cooking; kariyāchena-performed; ācāryāṇī-the wife of Advaita Ācārya; viṣṇu-samarpaṇa-offering to Lord Viṣṇu; kaila-did; ācārya-Advaita Ācārya; āpani-Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrīla Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Viṣṇu. The wife at home cooks a variety of foods for Lord Viṣṇu, and the husband offers it to the Deity. After that, ārati is performed, and the prasāda is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering prasāda to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasāda. If someone comes, the householder offers him prasāda, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the gṛhastha-āśrama. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a gṛhamedhī's house. Householders in Kṛṣṇa consciousness are actually gṛhasthas-that is, those living in the āśrama with their families and children. Śrī Advaita Prabhu was an ideal gṛhastha, and His house was the ideal gṛhastha-āśrama.

TEXT 42

tina ṭhāñi bhoga bāḍāila sama kari'
kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

tina ṭhāñi-in three places; bhoga-cooked food; bāḍāila-distributed; sama-equal; kari'-making; kṛṣṇera bhoga-the food offered to Kṛṣṇa; bāḍāila-was arranged; dhātu-pātra upari-on a metal plate.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word bāḍāila, meaning "increased," is very significant in this verse. It is a sophisticated word used by the gṛhasthas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say bāḍāila, or "increased." If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.

TEXT 43

battiśā-āṭhiyā-kalāra āṅgaṭiyā pāte
dui ṭhāñi bhoga bāḍāila bhāla mate

SYNONYMS

battiśā-āṭhiyā-producing thirty-two bunches; kalāra-of a banana tree; āṅgaṭiyā-undivided; pāte-on leaves; dui ṭhāñi-in two places; bhoga-the eatables; bāḍāila-arranged; bhāla mate-very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

TEXT 44

madhye pīta-ghṛta-sikta śāly-annera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa

SYNONYMS

madhye-in the middle; pīta-yellow; ghṛta-sikta-wet with clarified butter; śāli-annera-of very fine cooked rice; stūpa-a mound; cāri-dike-surrounding the mound of rice; vyañjana-ḍoṅgā-vegetable pots; āra-and; mudga-sūpa-dāl made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dāl.

TEXT 45

sārdraka, vāstuka-śāka vividha prakāra
paṭola, kuṣmāṇḍa-baḍi, mānakacu āra

SYNONYMS

sārdraka-pots with ginger dishes; vāstuka-śāka-spinach; vividha-various; prakāra-kinds; paṭola-a kind of vegetable; kuṣmāṇḍa-squash; baḍi-with split dāl; mānakacu-the root of a vegetable tree called kacu; āra-and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu and a salad made with pieces of ginger and various types of spinach.

TEXT 46

ca-i-marica-sukhta diyā saba phala-mūle
amṛta-nindaka pañca-vidha tikta-jhāle

SYNONYMS

ca-i-marica-with black pepper and ca-i (a kind of spice); sukhta-vegetables made bitter; diyā-giving; saba-all; phala-mūle-various kinds of fruits and roots; amṛta-nindaka-defying nectar; pañca-vidha-five kinds of; tikta-bitter; jhāle-and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

TEXT 47

komala nimba-patra saha bhājā vārtākī
paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki

SYNONYMS

komala-newly grown; nimba-patra-nimba leaves; saha-with; bhājā-fried; vārtākī-eggplant; paṭola-with paṭola fruit; phula-baḍi-a preparation of dāl; bhājā-fried; kuṣmāṇḍa-squashes; mānacāki-the food called mānacāki.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as paṭola was fried with phulabaḍi, a kind of dāl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-mānacāki.

PURPORT

We request our editors of cook books to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

TEXT 48

nārikela-śasya, chānā, śarkarā madhura
mochā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura

SYNONYMS

nārikela-śasya-the pulp of coconut; chānā-curd; śarkarā-fruit sugar; madhura-very sweet; mochā-ghaṇṭa-a semisolid preparation made with banana flowers; dugdha-kuṣmāṇḍa-newly grown squash cut into pieces and boiled in milk; sakala-all; pracura-plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

TEXT 49

madhurāmla-baḍā, amlādi pāṅca-chaya
sakala vyañjana kaila loke yata haya

SYNONYMS

madhura-amla-baḍā-sweet and sour cakes; amla-ādi-sour preparations; pāṅca-chaya-five or six; sakala vyañjana-all vegetables; kaila-made; loke-for the people; yata haya-as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasāda.

TEXT 50

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa
kṣīra-pulī, nārikela, yata piṭhā iṣṭa

SYNONYMS

mudga-baḍā-soft cake made with mung; kalā-baḍā-soft cake made with fried banana; māṣa-baḍā-soft cake made with urad dāl; miṣṭa-various kinds of sweets; kṣīra-pulī-condensed milk mixed with rice cakes; nārikela-a preparation of coconut; yata-all kinds of; piṭhā-cakes; iṣṭa-desirable.

TRANSLATION

There were soft cakes made with mung dāl, soft cakes made with ripe bananas, and soft cakes made with urad dāl. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

TEXT 51

battiśā-āṭhiyā kalāra ḍoṅgā baḍa baḍa
cale hāle nāhi,–ḍoṅgā ati baḍa daḍa

SYNONYMS

battiśā-āṭhiyā-producing thirty-two bunches of bananas; kalāra-of the banana tree; ḍoṅgā-pots made of leaves; baḍa baḍa-big; cale hāle nāhi-they did not tilt or totter; ḍoṅgā-pots; ati-very; baḍa-big; daḍa-strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

TEXT 52

pañcāśa pañcāśa ḍoṅgā vyañjane pūriñā
tina bhogera āśe pāśe rākhila dhariñā

SYNONYMS

pañcāśa pañcāśa-fifty and fifty; ḍoṅgā-pots; vyañjane-with vegetables; pūriñā-filling; tina-three; bhogera-of eating places; āśe pāśe-all around; rākhila-kept; dhariñā-fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

saghṛta-pāyasa nava-mṛt-kuṇḍikā bhariñā
tina pātre ghanāvarta-dugdha rākheta dhariñā

SYNONYMS

sa-ghṛta-pāyasa-sweet rice mixed with ghee; nava-mṛt-kuṇḍikā-new earthen pots; bhariñā-filling; tina pātre-in three pots; ghana-āvarta-dugdha-finely condensed milk; rākheta-were kept; dhariñā-fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

TEXT 54

dugdha-ciḍā-kalā āra dugdha-laklakī
yateka karila' tāhā kahite nā śaki

SYNONYMS

dugdha-ciḍā-chipped rice made with milk; kalā-mixed with bananas; āra-and; dugdha-laklakī-a kind of squash known as lāu, boiled with milk; yateka-all that; karila'-was prepared; tāhā-that; kahite-to describe; nā-not; śaki-I am able.

TRANSLATION

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

TEXT 55

dui pāśe dharila saba mṛt-kuṇḍikā bhari'
cāṅpākalā-dadhi-sandeśa kahite nā pāri

SYNONYMS

dui pāśe-on two sides; dharila-kept; saba-all; mṛt-kuṇḍikā-earthen pots; bhari'-filling; cāṅpā-kalā-a kind of banana known as cāṅpā-kalā; dadhi-sandeśa-mixed with yogurt and sandeśa; kahite-to say; nā-not; pāri-I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandeśa [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

anna-vyañjana-upari dila tulasī-mañjarī
tina jala-pātre suvāsita jala bhari'

SYNONYMS

anna-vyañjana-upari-on top of the boiled rice and vegetables; dila-placed; tulasī-mañjarī-flowers of tulasī; tina-three; jala-pātre-waterpots; su-vāsita-scented; jala-water; bhari'-filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasī trees. There were also pots filled with scented rosewater.

TEXT 57

tina śubhra-pīṭha, tāra upari vasana
ei-rūpe sākṣāt kṛṣṇe karāila bhojana

SYNONYMS

tina-three; śubhra-pīṭha-white sitting places; tāra-of them; upari-on top; vasana-soft cloth; ei-rūpe-in this way; sākṣāt-directly; kṛṣṇe-unto Kṛṣṇa; karāila-made to do; bhojana-eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the food, and the Lord took it very pleasantly.

TEXT 58

āratira kāle dui prabhu bolāila
prabhu-saṅge sabe āsi' ārati dekhila

SYNONYMS

āratira kāle-during the time of ārati; dui prabhu-Lord Nityānanda and Śrī Caitanya Mahāprabhu; bolāila-He called; prabhu-saṅge-with the Lords; sabe-all other people; āsi'-coming there; ārati-the ārati ceremony; dekhila-observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-ārati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the ārati. The two Lords and all others present went to see the ārati ceremony.

TEXT 59

ārati kariyā kṛṣṇe karā'la śayana
ācārya āsi' prabhure tabe kailā nivedana

SYNONYMS

ārati kariyā-after finishing the ārati; kṛṣṇe-Lord Kṛṣṇa; karā'la-made to do; śayana-lying down to rest; ācārya-Advaita Ācārya; āsi'-coming; prabhure-unto Lord Caitanya Mahāprabhu; tabe-then; kailā-made; nivedana-submission.

TRANSLATION

After ārati was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

TEXT 60

gṛhera bhitare prabhu karuna gamana
dui bhāi āilā tabe karite bhojana

SYNONYMS

gṛhera bhitare-within the room; prabhu-Caitanya Mahāprabhu; karuna-kindly do; gamana-entering; dui bhāi-the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; āilā-came; tabe-then; karite bhojana-to partake of the prasāda.

TRANSLATION

Śrī Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the prasāda.

TEXT 61

mukunda, haridāsa,–dui prabhu bolāila
yoḍa-hāte dui-jana kahite lāgila

SYNONYMS

mukunda-Mukunda; haridāsa-Haridāsa; dui prabhu-the two Lords; bolāila-called for; yoḍa-hāte-with folded hands; dui-jana-two persons; kahite lāgila-began to say.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

TEXT 62

mukunda kahe–mora kichu kṛtya nāhi sare
pāche muñi prasāda pāmu, tumi yāha ghare

SYNONYMS

mukunda kahe-Mukunda said; mora-of me; kichu-something; kṛtya-to perform; nāhi sare-not yet finished; pāche-later; muñi-I; prasāda-prasāda; pāmu-shall accept; tumi yāha ghare-You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasāda, so You two Prabhus should now please enter the room."

TEXT 63

haridāsa kahe–muñi pāpiṣṭha adhama
bāhire eka muṣṭi pāche karimu bhojana

SYNONYMS

haridāsa kahe-Haridāsa said; muñi-I; pāpiṣṭha-sinful; adhama-the lowest of men; bāhire-outside; eka-one; muṣṭi-palmful; pāche-later; karimu-I shall do; bhojana-eating.

TRANSLATION

Haridāsa Ṭhākura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasāda while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Muslims were considered yavanas, or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take prasāda with Them, still, out of great humility, Haridāsa Ṭhākura submitted, "I shall take the prasāda outside of the house." Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take prasāda outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a pāpiṣṭha, a most sinful man, and adhama, the lowest among men. Although a Vaiṣṇava may be very much advanced spiritually, he keeps himself externally humble and submissive.

TEXT 64

dui prabhu lañā ācārya gelā bhitara ghare
prasāda dekhiyā prabhura ānanda antare

SYNONYMS

dui prabhu-the two prabhus (Caitanya Mahāprabhu and Nityānanda Prabhu); lañā-with; ācārya-Advaita Ācārya; gelā-went; bhitara-within; ghare-the room; prasāda-the prasāda; dekhiyā-seeing; prabhura-of Caitanya Mahāprabhu; ānanda antare-was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of prasāda are prepared for Kṛṣṇa, not for the people, but the devotees partake of prasāda with great pleasure.

TEXT 65

aiche anna ye kṛṣṇake karāya bhojana
janme janme śire dharoṅ tāṅhāra caraṇa

SYNONYMS

aiche-in this way; anna-the eatables; ye-anyone who; kṛṣṇake-unto Kṛṣṇa; karāya-made to do; bhojana-eating; janme janme-birth after birth; śire-on My head; dharoṅ-I keep; tāṅhāra-his; caraṇa-lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth."

TEXT 66

prabhu jāne tina bhoga–kṛṣṇera naivedya
ācāryera manaḥ-kathā nahe prabhura vedya

SYNONYMS

prabhu jāne-the Lord knows; tina bhoga-three divisions of bhoga; kṛṣṇera naivedya-offerings to Lord Kṛṣṇa; ācāryera-of Advaita Ācārya; manaḥ-kathā-the intentions; nahe-not; prabhura-to the Lord; vedya-understandable.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that one of these servings was offered in a metal dish and was meant for Kṛṣṇa, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Ācārya to Kṛṣṇa. The other two servings, on banana leaves, were to be accepted by Śrī Caitanya Mahāprabhu and Lord Nityānanda. That was Advaita Ācārya's intention, but He did not disclose this to Śrī Caitanya Mahāprabhu. Thus when Śrī Caitanya Mahāprabhu saw the food offered in three places, He thought that all of it was meant for Kṛṣṇa.

TEXT 67

prabhu bale–vaisa tine kariye bhojana
ācārya kahe–āmi kariba pariveśana

SYNONYMS

prabhu bale-Lord Caitanya Mahāprabhu said; vaisa-sit down; tine-in the three places; kariye-do; bhojana-eating; ācārya kahe-Advaita Ācārya replied; āmi kariba pariveśana-I shall distribute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Let Us sit down in these three places, and We shall take prasāda." However, Advaita Ācārya said, "I shall distribute the prasāda."

TEXT 68

kon sthāne vasiba, āra āna dui pāta
alpa kari' āni' tāhe deha vyañjana bhāta

SYNONYMS

kon sthāne vasiba-where shall We sit down; āra-other; āna-bring; dui pāta-two leaves; alpa kari'-making a small quantity; āni'-bringing; tāhe-on that; deha-give; vyañjana-vegetables; bhāta-and boiled rice.

TRANSLATION

Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

TEXT 69

ācārya kahe–vaisa doṅhe piṅḍira upare
eta bali' hāte dhari' vasāila duṅhāre

SYNONYMS

ācārya kahe-Advaita Ācārya said; vaisa-sit down; doṅhe-You two; piṅḍira upare-on the planks of wood; eta bali'-saying this; hāte dhari'-catching Their hands; vasāila duṅhāre-sat the two Lords down.

TRANSLATION

Advaita Ācārya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

TEXT 70

prabhu kahe–sannyāsīra bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa

SYNONYMS

prabhu kahe-the Lord said; sannyāsīra-by a sannyāsī; bhakṣya-to be eaten; nahe-this is not; upakaraṇa-varieties of food; ihā-this; khāile-if eating; kaiche-how; haya-there is; indriya-senses; vāraṇa-controlling.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "It is not proper for a sannyāsī to eat such a variety of foods. If he does, how can he control his senses?"

PURPORT

The word upakaraṇa indicates a variety of foods, such as dāl, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a sannyāsī to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage sannyāsīs to eat very palatable dishes, for the whole Vaiṣṇava cult is vairāgya-vidyā, as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foods offered to Kṛṣṇa are given to the gṛhasthas, the householders. There are many nice things offered to Kṛṣṇa-garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts-but a humble Vaiṣṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are sahajiyās cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the prasāda to Him.

TEXT 71

ācārya kahe–chāḍa tumi āpanāra curi
āmi saba jāni tomāra sannyāsera bhāri-bhuri

SYNONYMS

ācārya kahe-Advaita Ācārya replied; chāḍa-give up; tumi-You; āpanāra-of Yourself; curi-the concealment; āmi-I; saba-all; jāni-know; tomāra-of You; sannyāsera-of the acceptance of the renounced order; bhāri-bhuri-the confidential meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order."

TEXT 72

bhojana karaha, chāḍa vacana-cāturī
prabhu kahe–eta anna khāite nā pāri

SYNONYMS

bhojana karaha-kindly accept this prasāda; chāḍa-give up; vacana-cāturī-jugglery of words; prabhu kahe-the Lord said; eta-so much; anna-food; khāite-to eat; nā pāri-I am not able.

TRANSLATION

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

TEXT 73

ācārya bale–akapaṭe karaha āhāra
yadi khāite nā pāra pāte rahibeka āra

SYNONYMS

ācārya bale-Advaita Ācārya says; akapaṭe-without pretense; karaha-kindly do; āhāra-eating; yadi-if; khāite-to eat; nā pāra-You are not able; pāte-on the leaf; rahibeka āra-let the balance remain.

TRANSLATION

Advaita Ācārya then requested the Lord to simply accept the prasāda without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

prabhu bale–eta anna nāriba khāite
sannyāsīra dharma nahe ucchiṣṭa rākhite

SYNONYMS

prabhu bale-the Lord said; eta-so much; anna-eatables; nāriba-I will not be able; khāite-to eat; sannyāsīra-of a sannyāsī; dharma nahe-it is not the duty; ucchiṣṭa-remnants of food; rākhite-to keep.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyāsī to leave remnants."

According to Śrīmad-Bhāgavatam (11.18.19):

bahir jalāśayaṁ gatvā
tatopaspṛśya vāg-yataḥ
vibhajya pāvitaṁ śeṣaṁ
bhuñjītāśeṣam āhṛtam

"A sannyāsī should take whatever edibles he gets from a householder's house, outside near some lake or river, and after offering the food to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat."

TEXT 75

ācārya bale–nīlācale khāo cauyānna-bāra
eka-bāre anna khāo śata śata bhāra

SYNONYMS

ācārya bale-Advaita Ācārya replies; nīlācale-at Jagannātha Purī; khāo-You eat; cauyānna-bāra-fifty-four times; eka-bāre-at one time; anna-eatables; khāo-You eat; śata śata bhāra-hundreds of pots.

TRANSLATION

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu's eating at Jagannātha Purī. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Purī Caitanya Mahāprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

TEXT 76

tina janāra bhakṣya-piṇḍa–tomāra eka grāsa
tāra lekhāya ei anna nahe pañca-grāsa

SYNONYMS

tina janāra-of three persons; bhakṣya-piṇḍa-the stack of eatables; tomāra-of You; eka grāsa-one morsel; tāra-to that; lekhāya-in proportion; ei anna-this food; nahe-is not; pañca-grāsa-five morsels.

TRANSLATION

Śrī Advaita Ācārya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

TEXT 77

mora bhāgye, mora ghare, tomāra āgamana
chāḍaha cāturī, prabhu, karaha bhojana

SYNONYMS

mora bhāgye-by My fortune; mora ghare-at My home; tomāra-Your; āgamana-appearance; chāḍaha-please give up; cāturī-all this jugglery; prabhu-My Lord; karaha-just do; bhojana-eating.

TRANSLATION

Advaita Ācārya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

TEXT 78

eta bali' jala dila dui gosāñira hāte
hāsiyā lāgilā duṅhe bhojana karite

SYNONYMS

eta bali'-saying this; jala dila-supplied water; dui gosāñira-of Lord Caitanya Mahāprabhu and Lord Nityānanda; hāte-on the hands; hāsiyā-smiling; lāgilā-began; duṅhe-both of Them; bhojana karite-to eat.

TRANSLATION

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasāda.

TEXT 79

nityānanda kahe–kailuṅ tina upavāsa
āji pāraṇā karite chila baḍa āśa

SYNONYMS

nityānanda kahe-Lord Nityānanda said; kailuṅ-I have undergone; tina-three; upavāsa-fasting days; āji-today; pāraṇā-breaking the fast; karite-to do; chila-there was; baḍa-great; āśa-hope.

TRANSLATION

Nityānanda Prabhu said, "I have undergone fasting for three days continuously. Today I hoped to break My fast."

TEXT 80

āji upavāsa haila ācārya-nimantraṇe
ardha-peṭa nā bharibe ei grāseka anne

SYNONYMS

āji-today also; upavāsa-fasting; haila-there was; ācārya-nimantraṇe-by the invitation of Advaita Ācārya; ardha-peṭa-half My belly; nā-not; bharibe-will fill; ei-this; grāseka anne-one morsel of food.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of food will not even fill half My belly."

TEXT 81

ācārya kahe–tumi hao tairthika sannyāsī
kabhu phala-mūla khāo, kabhu upavāsī

SYNONYMS

ācārya kahe-Advaita Ācārya replied to Nityānanda Prabhu; tumi-You; hao-are; tairthika sannyāsī-a mendicant wandering on pilgrimages; kabhu-sometimes; phala-mūla-fruits and roots; khāo-You eat; kabhu upavāsī-sometimes fasting.

TRANSLATION

Advaita Ācārya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

TEXT 82

daridra-brāhmaṇa-ghare ye pāilā muṣṭy-eka anna
ihāte santuṣṭa hao, chāḍa lobha-mana

SYNONYMS

daridra-brāhmaṇa-of a poor brāhmaṇa; ghare-at the home; ye-whatever; pāilā-You have gotten; muṣṭi-eka-one handful; anna-food; ihāte-in this; santuṣṭa hao-please be satisfied; chāḍa-give up; lobha-mana-Your greedy mentality.

TRANSLATION

"I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

TEXT 83

nityānanda bale–yabe kaile nimantraṇa
tata dite cāha, yata kariye bhojana

SYNONYMS

nityānanda bale-Lord Nityānanda said; yabe-when; kaile-You have done; nimantraṇa-invitation; tata-so much; dite cāha-You must supply; yata-as much as; kariye bhojana-I can eat.

TRANSLATION

Lord Nityānanda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

TEXT 84

śuni' nityānandera kathā ṭhākura advaita
kahena tāṅhāre kichu pāiyā pirīta

SYNONYMS

śuni'-hearing; nityānandera-of Lord Nityānanda Prabhu; kathā-words; ṭhākura-His Divine Grace; advaita-Advaita Ācārya; kahena-spoke; tāṅhāre-unto Nityānanda Prabhu; kichu-something; pāiyā-taking the opportunity; pirīta-pleasing words.

TRANSLATION

His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

TEXT 85

bhraṣṭa avadhūta tumi, udara bharite
sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite

SYNONYMS

bhraṣṭa avadhūta-reject paramahaṁsa; tumi-You; udara bharite-to fill Your belly; sannyāsa la-iyācha-You have accepted the renounced order of life; bujhi-I understand; brāhmaṇa daṇḍite-to give trouble to a brāhmaṇa.

TRANSLATION

Advaita Ācārya said, "You are a reject paramahaṁsa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas."

PURPORT

There is always a difference of opinion between a smārta-brāhmaṇa and a Vaiṣṇava gosvāmī. There are even smārta opinions and Vaiṣṇava gosvāmī opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a bhraṣṭa avadhūta (a rejected paramahaṁsa), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a paramahaṁsa. In other words, Nityānanda Prabhu had nothing to do with the rules governing smārta-brāhmaṇas. Thus under pretense of condemning Him, Advaita Ācārya was actually praising Him. In the avadhūta stage, the paramahaṁsa stage, which is the supermost stage, one may appear to be viṣayī, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a sannyāsī and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the śākta-sampradāya, whose philosophy is antaḥ śāktaḥ bahiḥ śaivaḥ sabhāyāṁ vaiṣṇavo mataḥ. According to the śākta-sampradāya, a person called kaulāvadhūta thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a brahmacārī of a sannyāsī of the vaidika order. Actually He was a paramahaṁsa. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the tāntrika-sampradāya of Bengal.

TEXT 86

tumi khete pāra daśa-viśa mānera anna
āmi tāhā kāṅhā pāba daridra brāhmaṇa

SYNONYMS

tumi-You; khete-to eat; pāra-able; daśa-viśa-ten or twenty; mānera-of the measurement of a māna; anna-rice; āmi-I; tāhā-that; kāṅhā-where; pāba-shall get; daridra-poverty-stricken; brāhmaṇa-brāhmaṇa.

TRANSLATION

Advaita Ācārya accused Nityānanda Prabhu, saying, "You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?

PURPORT

A māna is a measurement containing about four kilos.

TEXT 87

ye pāñācha muṣṭy-eka anna, tāhā khāñā uṭha
pāgalāmi nā kariha, nā chaḍāio jhuṭha

SYNONYMS

ye pāñācha-whatever You have; muṣṭi-eka-one handful; anna-rice; tāhā-that; khāñā-eating; uṭha-please get up; pāgalāmi-madness; nā-do not; kariha-do; nā-do not; chaḍāio-strew; jhuṭha-remnants of food.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

TEXT 88

ei mata hāsya-rase karena bhojana
ardha-ardha khāñā prabhu chāḍena vyañjana

SYNONYMS

ei mata-in this way; hāsya-rase-jokingly; karena-does; bhojana-eating; ardha-ardha-half and half; khāñā-after eating; prabhu-the Lord; chāḍena-gives up; vyañjana-all the vegetables.

TRANSLATION

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.

TEXT 89

sei vyañjana ācārya punaḥ karena pūraṇa
ei mata punaḥ punaḥ pariveśe vyañjana

SYNONYMS

sei vyañjana-that half-finished vegetable; ācārya-Advaita Ācārya; punaḥ-again; karena-does; pūraṇa-filling; ei mata-in this way; punaḥ punaḥ-again and again; pariveśe-distributes; vyañjana-vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Ācārya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Ācārya again and again filled it up.

TEXT 90

donā vyañjane bhari' karena prārthana
prabhu balena–āra kata kariba bhojana

SYNONYMS

donā-the pot; vyañjane-with vegetables; bhari'-filling; karena-makes; prārthana-request; prabhu balena-Lord Caitanya Mahāprabhu says; āra-more; kata-how much; kariba-can I do; bhojana-eating.

TRANSLATION

After filling a pot with vegetables, Advaita Ācārya requested Them to eat more, and Caitanya Mahāprabhu said, "How much more can I go on eating?"

TEXT 91

ācārya kahe–ye diyāchi, tāhā nā chāḍibā
ekhana ye diye, tāra ardheka khāibā

SYNONYMS

ācārya kahe-Advaita Ācārya said; ye diyāchi-whatever I have given; tāhā nā chāḍibā-please do not give it up; ekhana-now; ye-whatever; diye-I am giving; tāra ardheka-half of it; khāibā-You will eat.

TRANSLATION

Advaita Ācārya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

TEXT 92

nānā yatna-dainye prabhure karāila bhojana
ācāryera icchā prabhu karila pūraṇa

SYNONYMS

nānā yatna-dainye-in this way, by various efforts and by humility; prabhure-Lord Caitanya Mahāprabhu; karāila-caused; bhojana-eating; ācāryera icchā-the wish of Advaita Ācārya; prabhu-Lord Caitanya Mahāprabhu; karila-did; pūraṇa-fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Ācārya made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya Mahāprabhu fulfilled all the desires of Advaita Ācārya.

TEXT 93

nityānanda kahe–āmāra peṭa nā bharila
lañā yāha, tora anna kichu nā khāila

SYNONYMS

nityānanda kahe-Nityānanda Prabhu said; āmāra-My; peṭa-belly; nā-not; bharila-filled; lañā-taking away; yāha-go; tora-Your; anna-food; kichu nā khāila-I have not eaten anything.

TRANSLATION

Again Nityānanda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your food. I have not taken the least of it."

TEXT 94

eta bali' eka-grāsa bhāta hāte lañā
ujhāli' phelila āge yena kruddha hañā

SYNONYMS

eta bali'-saying this; eka-grāsa-one palmful; bhāta-rice; hāte-in the hand; lañā-taking; ujhāli'-releasing; phelila-threw; āge-in front; yena-as if; kruddha hañā-becoming angry.

TRANSLATION

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

TEXT 95

bhāta dui-cāri lāge ācāryera aṅge
bhāta aṅge lañā ācārya nāce bahu-raṅge

SYNONYMS

bhāta dui-cāri-two or four pieces of the thrown rice; lāge-touch; ācāryera aṅge-the body of Advaita Ācārya; bhāta-the rice; aṅge-on His body; lañā-with; ācārya nāce-the Ācārya began to dance; bahu-raṅge-in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

TEXT 96

avadhūtera jhuṭhā lāgila mora aṅge
parama pavitra more kaila ei ḍhaṅge

SYNONYMS

avadhūtera jhuṭhā-the remnants of the food of the avadhūta; lāgila-touched; mora-My; aṅge-on the body; parama pavitra-perfectly purified; more-Me; kaila-made; ei-this; ḍhaṅge-behavior.

TRANSLATION

When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by the touch of remnants thrown by Paramahaṁsa Nityānanda. Therefore He began dancing.

PURPORT

The word avadhūta refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a sannyāsī, Nityānanda Prabhu exhibited the behavior of a mad avadhūta. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily because He presented Himself as a member of the community of smārta-brāhmaṇas. By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all smārta contamination. The remnants of food left by a pure Vaiṣṇava are called mahā-mahā-prasāda. This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of paramahaṁsa and beyond the jurisdiction of the varṇāśrama institution. The remnants of food left by the spiritual master and similar paramahaṁsas or pure Vaiṣṇavas are purifying. When an ordinary person touches such prasāda, his mind is purified, and his mind is raised to the status of a pure brāhmaṇa. The behavior and statements of Advaita Ācārya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaiṣṇavas.

TEXT 97

tore nimantraṇa kari' pāinu tāra phala
tora jāti-kula nāhi, sahaje pāgala

SYNONYMS

tore-You; nimantraṇa-invitation; kari'-making; pāinu-I have gotten in return; tāra-of that; phala-the result; tora-Your; jāti-kula nāhi-there is no indication of Your caste and family; sahaje-by nature; pāgala-You are a madman.

TRANSLATION

Advaita Ācārya jokingly said, "My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words sahaje pāgala ("by nature a madman") indicate that Nityānanda Prabhu was transcendentally situated on the paramahaṁsa stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

TEXT 98

āpanāra sama more karibāra tare
jhuṭhā dile, vipra bali' bhaya nā karile

SYNONYMS

āpanāra sama-like You; more-Me; karibāra tare-for making; jhuṭhā-remnants of food; dile-You have given; vipra bali'-considering as a brāhmaṇa; bhaya-fear; nā karile-You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brāhmaṇa."

PURPORT

The words āpanāra sama indicate that Advaita Ācārya considered Himself to belong to the smārta-brāhmaṇas, and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiṣṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiṣṇava or paramahaṁsa. Advaita Ācārya's statement indicates that a paramahaṁsa Vaiṣṇava is transcendentally situated. A pure Vaiṣṇava is not subject to the rules and regulations of the smārta-brāhmaṇas. That was the reason for Advaita Ācārya's stating, āpanāra sama more karibāra tare: "to raise Me to Your own standard." A pure Vaiṣṇava, or a person on the paramahaṁsa stage, accepts the remnants of food (mahā-prasāda) as spiritual. He does not consider it to be material or sense gratificatory. He accepts mahā-prasāda not as ordinary dāl and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, prasāda is never polluted even if it is touched by the mouth of a caṇḍāla. Indeed, it retains its spiritual value. Therefore by eating or touching such mahā-prasāda, a brāhmaṇa is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such mahā-prasāda, one is freed from all the contaminations of the material condition. That is the verdict of the śāstra.

TEXT 99

nityānanda bale,–ei kṛṣṇera prasāda
ihāke 'jhuṭhā' kahile, tumi kaile aparādha

SYNONYMS

nityānanda bale-Lord Nityānanda said; ei-this; kṛṣṇera prasāda-mahā-prasāda of Lord Kṛṣṇa; ihāke-unto it; jhuṭhā-remnants of food; kahile-if You say; tumi-You; kaile-have made; aparādha-offense.

TRANSLATION

Nityānanda Prabhu replied, "These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the Bṛhad-viṣṇu Purāṇa it is stated that one who considers mahā-prasāda to be equal to ordinary rice and dāl certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where prasāda is concerned. prasāda is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a brāhmaṇa he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the Bṛhad-viṣṇu Purāṇa.

TEXT 100

śateka sannyāsī yadi karāha bhojana
tabe ei aparādha ha-ibe khaṇḍana

SYNONYMS

śateka sannyāsī-one hundred sannyāsīs; yadi-if; karāha-You make; bhojana-the eating; tabe-then; ei-this; aparādha-offense; ha-ibe-there will be; khaṇḍana-nullification.

TRANSLATION

Śrīla Nityānanda Prabhu continued, "If you invite at least one hundred sannyāsīs to Your home and feed them sumptuously, Your offense will be nullified."

TEXT 101

ācārya kahe–nā kariba sannyāsi-nimantraṇa
sannyāsī nāśila mora saba smṛti-dharma

SYNONYMS

ācārya kahe-Advaita Ācārya said; nā kariba-I shall never do; sannyāsi-nimantraṇa-invitation to the sannyāsīs; sannyāsī-a sannyāsī; nāśila-has spoiled; mora-My; saba-all; smṛti-dharma-regulative principles of the smṛti-śāstra.

TRANSLATION

Advaita Ācārya replied, "I shall never again invite another sannyāsī, for it is a sannyāsī who has spoiled all My brahminical smṛti regulations."

TEXT 102

eta bali' dui jane karāila ācamana
uttama śayyāte la-iyā karāila śayana

SYNONYMS

eta bali'-saying this; dui jane-unto the two personalities; karāila ācamana-washed Their hands and mouth; uttama-very nice; śayyāte-on a bed; la-iyā-taking; karāila-made Them do; śayana-lying down.

TRANSLATION

After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

TEXT 103

lavaṅga elācī-bīja–uttama rasa-vāsa
tulasī-mañjarī saha dila mukha-vāsa

SYNONYMS

lavaṅga-cloves; elācī-cardamom; bīja-seeds; uttama-very nice; rasa-vāsa-tasteful spices; tulasī-mañjarī-the flowers of tulasī; saha-with; dila-gave; mukha-vāsa-perfume of the mouth.

TRANSLATION

Śrī Advaita Ācārya fed the two Lords cloves and cardamom mixed with tulasī flowers. Thus there was a good flavor within Their mouths.

TEXT 104

sugandhi candane lipta kaila kalevara
sugandhi puṣpa-mālā āni' dila hṛdaya-upara

SYNONYMS

su-gandhi-fragrant; candane-in sandalwood; lipta-smeared; kaila-made; kalevara-the bodies; su-gandhi-very fragrant; puṣpa-mālā-flower garlands; āni'-bringing; dila-gave; hṛdaya-upara-on the chests.

TRANSLATION

Śrī Advaita Ācārya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

TEXT 105

ācārya karite cāhe pāda-saṁvāhana
saṅkucita hañā prabhu balena vacana

SYNONYMS

ācārya-Advaita Ācārya; karite-to do; cāhe-wants; pāda-saṁvāhana-massaging the feet; saṅkucita-hesitant; hañā-becoming; prabhu-the Lord; balena-says; vacana-the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Ācārya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

TEXT 106

bahuta nācāile tumi, chāḍa nācāna
mukunda-haridāsa la-iyā karaha bhojana

SYNONYMS

bahuta-in various ways; nācāile-have made Me dance; tumi-You; chāḍa-give up; nācāna-dancing; mukunda-Mukunda; haridāsa-Haridāsa; la-iyā-with; karaha-do; bhojana-eating.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch."

PURPORT

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a sannyāsī to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. "You have already made Me dance according to Your vow," Caitanya Mahāprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa."

TEXT 107

tabe ta' ācārya saṅge lañā dui jane
karila icchāya bhojana, ye āchila mane

SYNONYMS

tabe ta'-thereafter; ācārya-Advaita Ācārya; saṅge-with; lañā-taking; dui jane-the two persons, namely Mukunda and Haridāsa; karila-did; icchāya-according to desire; bhojana-eating; ye āchila mane-whatever there was in mind.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

TEXT 108

śāntipurera loka śuni' prabhura āgamana
dekhite āilā loka prabhura caraṇa

SYNONYMS

śāntipurera loka-all the people of Śāntipura; śuni'-hearing; prabhura āgamana-the arrival of Śrī Caitanya Mahāprabhu; dekhite āilā-came to see; loka-all the people; prabhura caraṇa-the lotus feet of the Lord.

TRANSLATION

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

TEXT 109

'hari' 'hari' bale loka ānandita hañā
camatkāra pāila prabhura saundarya dekhiñā

SYNONYMS

hari hari-the holy name of the Lord; bale-say; loka-all the people; ānandita-pleased; hañā-being; camatkāra-wonder; pāila-got; prabhura-of the Lord; saundarya-the beauty; dekhiñā-by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

TEXT 110

gaura-deha-kānti sūrya jiniyā ujjvala
aruṇa-vastra-kānti tāhe kare jhala-mala

SYNONYMS

gaura-fair-complexioned; deha-of the body; kānti-the luster; sūrya-the sun; jiniyā-conquering; ujjvala-bright; aruṇa-reddish; vastra-kānti-the beauty of the garments; tāhe-in that; kare-does; jhala-mala-glittering.

TRANSLATION

They saw Śrī Caitanya Mahāprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

TEXT 111

āise yāya loka harṣe, nāhi samādhāna
lokera saṅghaṭṭe dina haila avasāna

SYNONYMS

āise-come; yāya-go; loka-all people; harṣe-in great pleasure; nāhi-there is not; samādhāna-calculation; lokera-of the people; saṅghaṭṭe-in crowds; dina-the day; haila-there was; avasāna-the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

TEXT 112

sandhyāte ācārya ārambhila saṅkīrtana
ācārya nācena, prabhu karena darśana

SYNONYMS

sandhyāte-in the evening; ācārya-Advaita Ācārya; ārambhila-began; saṅkīrtana-congregational chanting; ācārya-Advaita Ācārya; nācena-dances; prabhu-the Lord; karena-does; darśana-seeing.

TRANSLATION

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

TEXT 113

nityānanda gosāñi bule ācārya dhariñā
haridāsa pāche nāce harașita hañā

SYNONYMS

nityānanda gosāñi-Lord Nityānanda Prabhu; bule-began to move, dancing; ācārya dhariñā-following Advaita Ācārya; haridāsa-Haridāsa Ṭhākura; pāche-behind; nāce-dances; harașita hañā-being pleased.

TRANSLATION

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

TEXT 114

ki kahiba re sakhī ājuka ānanda ora
cira-dine mādhava mandire mora

SYNONYMS

ki-what; kahiba-shall I say; re-O; sakhī-My dear friends; ājuka-today; ānanda-pleasure; ora-the limit; cira-dine-after many days; mādhava-Lord Kṛṣṇa; mandire-in the temple; mora-My.

TRANSLATION

Advaita Ācārya said, " 'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.' "

PURPORT

This is a song composed by Vidyāpati. Sometimes the word mādhava is misunderstood to refer to Mādhavendra Purī. Advaita Ācārya was a disciple of Mādhavendra Purī, and consequently some people think that He was referring to Mādhavendra Purī by using the word mādhava. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa's absence in Mathurā. It is thought that this song was sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called Mathurā-viraha.

TEXT 115

ei pada gāoyāiyā harṣe karena nartana
sveda-kampa-pulakāśru-huṅkāra-garjana

SYNONYMS

ei pada-this verse; gāoyāiyā-causing to be sung; harṣe-in pleasure; karena-does; nartana-dancing; sveda-perspiration; kampa-shivering; pulaka-standing of hairs; aśru-tears on account of pleasure; huṅkāra-thundering; garjana-bellowing.

TRANSLATION

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

TEXT 116

phiri' phiri' kabhu prabhura dharena caraṇa
caraṇe dhariyā prabhure balena vacana

SYNONYMS

phiri' phiri'-turning and turning; kabhu-sometimes; prabhura-of the Lord; dharena-catches; caraṇa-the lotus feet; caraṇe dhariyā-catching the lotus feet; prabhure-unto the Lord; balena-says; vacana-words.

TRANSLATION

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. Advaita Ācārya would then speak to Him as follows.

TEXT 117

aneka dina tumi more beḍāile bhāṇḍiyā
gharete pāñāchi, ebe rākhiba bāndhiyā

SYNONYMS

aneka dina-many days; tumi-You; more-Me; beḍāile-escaped; bhāṇḍiyā-cheating or bluffing; gharete-at My home; pāñāchi-I have gotten; ebe-now; rākhiba-I shall keep; bāndhiyā-binding up.

TRANSLATION

Śrī Advaita Ācārya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

TEXT 118

eta bali' ācārya ānande karena nartana
prahareka-rātri ācārya kaila saṅkīrtana

SYNONYMS

eta bali'-saying this; ācārya-Advaita Ācārya; ānande-in pleasure; karena-does; nartana-dancing; prahareka-about three hours; rātri-at night; ācārya-Śrī Advaita Ācārya; kaila saṅkīrtana-performed saṅkīrtana, or congregational chanting.

TRANSLATION

So speaking, Advaita Ācārya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

premera utkaṇṭhā,–prabhura nāhi kṛṣṇa-saṅga virahe bāḍila prema-jvālāra taraṅga

SYNONYMS

premera utkaṇṭhā-the ecstasy of the love; prabhura-of the Lord; nāhi-there is not; kṛṣṇa-saṅga-meeting with Lord Kṛṣṇa; virahe-in separation; bāḍila-increased; prema-jvālāra-of flames of love; taraṅga-waves.

TRANSLATION

When Advaita Ācārya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

TEXT 120

vyākula hañā prabhu bhūmite paḍilā
gosāñi dekhiyā ācārya nṛtya sambarilā

SYNONYMS

vyākula hañā-being too much agitated; prabhu-the Lord; bhūmite-to the ground; paḍilā-fell; gosāñi-the Lord; dekhiyā-seeing; ācārya-Advaita Ācārya; nṛtya-the dancing; sambarilā-checked.

TRANSLATION

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell to the ground. Seeing this, Advaita Ācārya stopped dancing.

TEXT 121

prabhura antara mukunda jāne bhāla-mate
bhāvera sadṛśa pada lāgilā gāite

SYNONYMS

prabhura-of the Lord; antara-the heart; mukunda-Mukunda; jāne-knows; bhāla-mate-very well; bhāvera-to the ecstatic mood; sadṛśa-suitable; pada-verses; lāgilā gāite-began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

TEXT 122

ācārya uṭhāila prabhuke karite nartana
pada śuni' prabhura aṅga nā yāya dhāraṇa

SYNONYMS

ācārya-Advaita Ācārya; uṭhāila-raised; prabhuke-the Lord; karite-to do; nartana-dancing; pada śuni'-by hearing the stanzas; prabhura-of the Lord; aṅga-the body; nā-not; yāya-possible; dhāraṇa-to hold.

TRANSLATION

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

TEXT 123

aśru, kampa, pulaka, sveda, gadgada vacana
kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana

SYNONYMS

aśru-tears; kampa-trembling; pulaka-standing of bodily hairs in ecstasy; sveda-perspiration; gadgada-faltering; vacana-words; kṣaṇe-sometimes; uṭhe-stands; kṣaṇe-sometimes; paḍe-falls down; kṣaṇeka-sometimes; rodana-crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

hā hā prāṇa-priya-sakhī, ki nā haila more
kānu-prema-viṣe mora tanu-mana jare

SYNONYMS

hā hā-O; prāṇa-priya-sakhī-my dear friend; ki nā haila more-what has not happened to me; kānu-prema-viṣe-the poison of love of Kṛṣṇa; mora-my; tanu-body; mana-mind; jare-afflicts.

TRANSLATION

Mukunda sang, " 'My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Kṛṣṇa, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

TEXT 125

rātri-dine poḍe mana soyāsti nā pāṅ
yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ

SYNONYMS

rātri-dine-day and night; poḍe-burns; mana-mind; soyāsti-rest; nā-not; pāṅ-I get; yāhāṅ-where; gele-if going; kānu pāṅ-I can get Kṛṣṇa; tāhāṅ-there; uḍi'-flying; yāṅ-I go.

TRANSLATION

" 'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.' "

TEXT 126

ei pada gāya mukunda madhura susvare
śuniyā prabhura citta antare vidare

SYNONYMS

ei pada-this stanza; gāya-sings; mukunda-Mukunda; madhura-sweet; su-svare-in a voice; śuniyā-hearing; prabhura-of the Lord; citta-mind; antare-within; vidare-splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

TEXT 127

nirveda, viṣāda, harṣa, cāpalya, garva, dainya
prabhura sahita yuddha kare bhāva-sainya

SYNONYMS

nirveda-disappointment; viṣāda-moroseness; harṣa-pleasure; cāpalya-restlessness; garva-pride; dainya-humility; prabhura-the Lord; sahita-with; yuddha-fight; kare-do; bhāva-of ecstatic feelings; sainya-soldiers.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

Harṣa is described in the Bhakti-rasāmṛta-sindhu. Harṣa is experienced when one finally attains the desired goal of life and consequently becomes very glad. When harṣa is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called garva, or pride. In this condition one utters prayers and does not reply to others' inquiries. Seeing one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of garva.

TEXT 128

jara-jara haila prabhu bhāvera prahāre
bhūmite paḍila, śvāsa nāhika śarīre

SYNONYMS

jara-jara-tottering; haila-there was; prabhu-the Lord; bhāvera-of the ecstatic moods; prahāre-in the onslaught; bhūmite-on the ground; paḍila-fell; śvāsa-breathing; nāhika-there was not; śarīre-in the body.

TRANSLATION

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

TEXT 129

dekhiyā cintita hailā yata bhakta-gaṇa
ācambite uṭhe prabhu kariyā garjana

SYNONYMS

dekhiyā-seeing; cintita-anxious; hailā-became; yata-all; bhakta-gaṇa-devotees; ācambite-all of a sudden; uṭhe-rises; prabhu-the Lord; kariyā-making; garjana-thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

TEXT 130

'bal' 'bal' bale, nāce, ānande vihvala
bujhana nā yāya bhāva-taraṅga prabala

SYNONYMS

bal bal-speak, speak; bale-the Lord says; nāce-dances; ānande-in pleasure; vihvala-overwhelmed; bujhana-understanding; nā yāya-not possible; bhāva-taraṅga-the waves of ecstasy; prabala-powerful.

TRANSLATION

Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

TEXT 131

nityānanda saṅge bule prabhuke dhariñā
ācārya, haridāsa bule pāche ta', nāciñā

SYNONYMS

nityānanda-Nityānanda Prabhu; saṅge-with; bule-walks; prabhuke-the Lord; dhariñā-catching; ācārya-Advaita Ācārya; haridāsa-Ṭhākura Haridāsa; bule-walk; pāche-behind; ta-certainly; nāciñā-dancing.

TRANSLATION

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Ṭhākura followed Them, dancing.

TEXT 132

ei mata prahareka nāce prabhu raṅge
kabhu harṣa, kabhu viṣāda, bhāvera taraṅge

SYNONYMS

ei mata-in this way; prahareka-for about three hours; nāce-dances; prabhu-Lord Caitanya Mahāprabhu; raṅge-in great ecstasy; kabhu-sometimes; harṣa-pleasure; kabhu-sometimes; viṣāda-moroseness; bhāvera-of ecstasy; taraṅge-in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

TEXT 133

tina dina upavāse kariyā bhojana
uddaṇḍa-nṛtyete prabhura haila pariśrama

SYNONYMS

tina dina-three days; upavāse-in fasting; kariyā-doing; bhojana-eating; uddaṇḍa-jumping high; nṛtyete-in dancing; prabhura-of the Lord; haila-there was; pariśrama-fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

TEXT 134

tabu ta' nā jāne śrama premāviṣṭa hañā
nityānanda mahāprabhuke rākhila dhariñā

SYNONYMS

tabu-still; ta'-certainly; nā jāne-does not know; śrama-fatigue; prema-āviṣṭa-absorbed in love; hañā-being; nityānanda-Lord Nityānanda; mahāprabhuke-Lord Caitanya Mahāprabhu; rākhila-stopped; dhariñā-catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

TEXT 135

ācārya-gosāñi tabe rākhila kīrtana
nānā sevā kari' prabhuke karāila śayana

SYNONYMS

ācārya-gosāñi-Advaita Ācārya; tabe-then; rākhila-suspended; kīrtana-the chanting; nānā-various; sevā-services; kari'-performing; prabhuke-unto the Lord; karāila-made to do; śayana-lying down.

TRANSLATION

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding Him. At that time Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

TEXT 136

ei-mata daśa-dina bhojana-kīrtana
eka-rūpe kari' kare prabhura sevana

SYNONYMS

ei-mata-in this way; daśa-dina-continuously for ten days; bhojana-kīrtana-eating and chanting; eka-rūpe-without change; kari'-doing; kare-does; prabhura-of the Lord; sevana-service.

TRANSLATION

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 137

prabhāte ācāryaratna dolāya caḍāñā
bhakta-gaṇa-saṅge āilā śacīmātā lañā

SYNONYMS

prabhāte-in the morning; ācāryaratna-Candraśekhara; dolāya-in a palanquin; caḍāñā-seating; bhakta-gaṇa-saṅge-with devotees; āilā-came; śacī-mātā-mother Śacī; lañā-bringing.

TRANSLATION

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

TEXT 138

nadīyā-nagarera loka–strī-bālaka-vṛddha
saba loka āilā, haila saṅghaṭṭa samṛddha

SYNONYMS

nadīyā-known as Nadia; nagarera-of the city; loka-the people; strī-women; bālaka-boys; vṛddha-old men; saba loka-all people; āilā-came; haila-was; saṅghaṭṭa-crowd; samṛddha-increased.

TRANSLATION

In this way, all the people of the town of Nadia-including all women, boys and old men-came there. Thus the crowd increased.

TEXT 139

prātaḥ-kṛtya kari' kare nāma-saṅkīrtana
śacīmātā lañā āilā advaita-bhavana

SYNONYMS

prātaḥ-kṛtya-the morning duties; kari'-finishing; kare-does; nāma-saṅkīrtana-chanting the Hare Kṛṣṇa mantra; śacī-mātā-mother Śacī; lañā-with; āilā-came; advaita-bhavana-at the house of Advaita Ācārya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

TEXT 140

śacī-āge paḍilā prabhu daṇḍavat hañā
kāndite lāgilā śacī kole uṭhāiñā

SYNONYMS

śacī-āge-in front of mother Śacī; paḍilā-fell down; prabhu-the Lord; daṇḍa-vat-like a stick; hañā-becoming; kāndite-to cry; lāgilā-began; śacī-mother Śacī; kole-on the lap; uṭhāiñā-taking.

TRANSLATION

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

TEXT 141

doṅhāra darśane duṅhe ha-ilā vihvala
keśa nā dekhiyā śacī ha-ilā vikala

SYNONYMS

doṅhāra darśane-in seeing one another; duṅhe-both of them; ha-ilā-became; vihvala-overwhelmed; keśa-hair; nā-not; dekhiyā-seeing; śacī-mother Śacī; ha-ilā-became; vikala-agitated.

TRANSLATION

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

TEXT 142

aṅga muche, mukha cumbe, kare nirīkṣaṇa
dekhite nā pāya,–aśru bharila nayana

SYNONYMS

aṅga-the body; muche-caresses; mukha-face; cumbe-kisses; kare-does; nirīkṣaṇa-observing; dekhite-to see; nā pāya-not able; aśru-tears; bharila-filled; nayana-the eyes.

TRANSLATION

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

TEXT 143

kāndiyā kahena śacī, bāchāre nimāñi
viśvarūpa-sama nā kariha niṭhurāi

SYNONYMS

kāndiyā-crying; kahena-says; śacī-mother Śacī; bāchāre-my darling; nimāñi-O Nimāi; viśvarūpa-Viśvarūpa; sama-like; nā kariha-do not do; niṭhurāi-cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Śacīmātā, crying, said to the Lord, "My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother."

TEXT 144

sannyāsī ha-iyā punaḥ nā dila daraśana
tumi taiche kaile mora ha-ibe maraṇa

SYNONYMS

sannyāsī-a member of the renounced order; ha-iyā-after becoming; punaḥ-again; nā-not; dila-gave; daraśana-visit; tumi-You; taiche-like that; kaile-if doing; mora-my; ha-ibe-there will be; maraṇa-death.

TRANSLATION

Mother Śacī continued, "After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of me."

TEXT 145

kāndiyā balena prabhu–śuna, mora āi
tomāra śarīra ei, mora kichu nāi

SYNONYMS

kāndiyā-crying; balena-says; prabhu-the Lord; śuna-hear; mora-My; āi-mother; tomāra-your; śarīra-body; ei-this; mora-My; kichu-anything; nāi-is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

tomāra pālita deha, janma tomā haite
koṭi janme tomāra ṛṇa nā pāri śodhite

SYNONYMS

tomāra-your; pālita-raised; deha-body; janma-birth; tomā-you; haite-from; koṭi-millions; janme-in births; tomāra-your; ṛṇa-debt; nā-not; pāri-I am able; śodhite-to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

TEXT 147

jāni' vā nā jāni' kaila yadyapi sannyāsa
tathāpi tomāre kabhu nahiba udāsa

SYNONYMS

jāni'-knowing; vā-or; nā-not; jāni'-knowing; kaila-accepted; yadyapi-although; sannyāsa-the renounced order; tathāpi-still; tomāre-unto you; kabhu-at any time; nahiba-shall not become; udāsa-indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

TEXT 148

tumi yāhāṅ kaha, āmi tāhāṅi rahiba
tumi yei ājñā kara, sei ta' kariba

SYNONYMS

tumi-you; yāhāṅ-wherever; kaha-ask; āmi-I; tāhāṅi-there; rahiba-shall stay; tumi-you; yei-whatever; ājñā-order; kara-give; sei-that; ta'-certainly; kariba-I shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

TEXT 149

eta bali' punaḥ punaḥ kare namaskāra
tuṣṭa hañā āi kole kare bāra bāra

SYNONYMS

eta bali'-saying this; punaḥ punaḥ-again and again; kare-offers; namaskāra-obeisances; tuṣṭa hañā-being pleased; āi-mother Śacī; kole-on the lap; kare-takes; bāra bāra-again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Śacī, being pleased, took Him again and again on her lap.

TEXT 150

tabe āi lañā ācārya gelā abhyantara
bhakta-gaṇa milite prabhu ha-ilā satvara

SYNONYMS

tabe-thereafter; āi-the mother; lañā-taking; ācārya-Advaita Ācārya; gelā-entered; abhyantara-within the house; bhakta-gaṇa-all the devotees; milite-to meet; prabhu-the Lord; ha-ilā-became; satvara-immediately.

TRANSLATION

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

TEXT 151

eke eke milila prabhu saba bhakta-gaṇa
sabāra mukha dekhi' kare dṛḍha āliṅgana

SYNONYMS

eke eke-one after another; milila-met; prabhu-the Lord; saba-all; bhakta-gaṇa-the devotees; sabāra-of everyone; mukha-face; dekhi'-seeing; kare-does; dṛḍha-tightly; āliṅgana-embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

TEXT 152

keśa nā dekhiyā bhakta yadyapi pāya duḥkha
saundarya dekhite tabu pāya mahā-sukha

SYNONYMS

keśa-hair; nā dekhiyā-not seeing; bhakta-the devotees; yadyapi-although; pāya-get; duḥkha-unhappiness; saundarya-the beautiful posture; dekhite-to see; tabu-still; pāya-get; mahā-sukha-great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

TEXTS 153-155

śrīvāsa, rāmāi, vidyānidhi, gadādhara
gaṅgādāsa, vakreśvara, murāri, śuklāmbara
buddhimanta khāṅ, nandana, śrīdhara, vijaya
vāsudeva, dāmodara, mukunda, sañjaya
kata nāma la-iba yata navadvīpa-vāsī
sabāre mililā prabhu kṛpā-dṛṣṭye hāsi'

SYNONYMS

śrīvāsa-Śrīvāsa; rāmāi-Rāmāi; vidyānidhi-Vidyānidhi; gadādhara-Gadādhara; gaṅgādāsa-Gaṅgādāsa; vakreśvara-Vakreśvara; murāri-Murāri; śuklāmbara-Śuklāmbara; buddhimanta khāṅ-Buddhimanta Khāṅ; nandana-Nandana; śrīdhara-Śrīdhara; vijaya-Vijaya; vāsudeva-Vāsudeva; dāmodara-Dāmodara; mukunda-Mukunda; sañjaya-Sañjaya; kata nāma-how many names; la-iba-I shall mention; yata-all; navadvīpa-vāsī-the inhabitants of Navadvīpa; sabāre-all of them; mililā-met; prabhu-the Lord; kṛpā-dṛṣṭye-with merciful glances; hāsi'-smiling.

TRANSLATION

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṅ, Nandana, Śrīdhara, Vijaya, Vāsudeva, Dāmodara, Mukunda, Sañjaya and all the others, however many I can mention-indeed, all the inhabitants of Navadvīpa-arrived there, and the Lord met them with smiles and glances of mercy.

TEXT 156

ānande nācaye sabe bali' 'hari' 'hari'
ācārya-mandira haila śrī-vaikuṇṭha-purī

SYNONYMS

ānande-in pleasure; nācaye-dance; sabe-all; bali'-saying; hari hari-the holy name of the Lord; ācārya-mandira-the house of Advaita Ācārya; haila-became; śrī-vaikuṇṭha-purī-a spiritual Vaikuṇṭha planet.

TRANSLATION

Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṇṭha Purī.

TEXT 157

yata loka āila mahāprabhuke dekhite
nānā-grāma haite, āra navadvīpa haite

SYNONYMS

yata loka-all the people; āila-came; mahāprabhuke-Śrī Caitanya Mahāprabhu; dekhite-to see; nānā-grāma haite-from various villages; āra-and; navadvīpa haite-from Navadvīpa.

TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

TEXT 158

sabākāre vāsā dila–bhakṣya, anna-pāna
bahu-dina ācārya-gosāñi kaila samādhāna

SYNONYMS

sabākāre-to all of them; vāsā dila-gave residential quarters; bhakṣya-eatables; anna-pāna-food and drink; bahu-dina-for many days; ācārya-gosāñi-Advaita Ācārya; kaila-did; samādhāna-adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvīpa, Advaita Ācārya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

TEXT 159

ācārya-gosāñira bhāṇḍāra–akṣaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

ācārya-gosāñira-of Advaita Ācārya; bhāṇḍāra-storehouse; akṣaya-inexhaustible; avyaya-indestructible; yata-all; dravya-commodities; vyaya-expenditure; kare-does; tata-so much; dravya-commodity; haya-becomes filled.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

TEXT 160

sei dina haite śacī karena randhana
bhakta-gaṇa lañā prabhu karena bhojana

SYNONYMS

sei dina haite-from that date; śacī-mother Śacī; karena-does; randhana-cooking; bhakta-gaṇa-all the devotees; lañā-accompanied by; prabhu-Lord Caitanya Mahāprabhu; karena-does; bhojana-dining.

TRANSLATION

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

TEXT 161

dine ācāryera prīti–prabhura darśana
rātre loka dekhe prabhura nartana-kīrtana

SYNONYMS

dine-during the daytime; ācāryera prīti-the loving affairs of Adtvaita Ācārya; prabhura darśana-the sight of Lord Caitanya Mahāprabhu; rātre-at night; loka-all the people; dekhe-see; prabhura-of the Lord; nartana-kīrtana-dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of Advaita Ācārya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

TEXT 162

kīrtana karite prabhura sarva-bhāvodaya
stambha, kampa, pulakāśru, gadgada, pralaya

SYNONYMS

kīrtana karite-while performing chanting; prabhura-of the Lord; sarva-all; bhāva-udaya-manifestations of ecstatic symptoms; stambha-being stunned; kampa-trembling; pulaka-standing of the hair; aśru-tears; gadgada-faltering of the voice; pralaya-devastation.

TRANSLATION

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in the Bhakti-rasāmṛta-sindhu as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called pralaya (devastation) is manifest.

TEXT 163

kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā
dekhi' śacīmātā kahe rodana kariyā

SYNONYMS

kṣaṇe kṣaṇe-very frequently; paḍe-falls; prabhu-the Lord; āchāḍa khāñā-tumbling down; dekhi'-seeing; śacī-mātā-mother Śacī; kahe-says; rodana kariyā-crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

TEXT 164

cūrṇa haila, hena vāsoṅ nimāñi-kalevara
hā-hā kari' viṣṇu-pāśe māge ei vara

SYNONYMS

cūrṇa-smashed; haila-has become; hena-thus; vāsoṅ-I think; nimāñi-kalevara-the body of Nimāi; hā-hā kari'-crying loudly; viṣṇu-pāśe-Lord Viṣṇu; māge-begs; ei-this; vara-benediction.

TRANSLATION

Śrīmatī Śacīmātā thought that the body of Nimāi was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Viṣṇu.

TEXT 165

bālya-kāla haite tomāra ye kailuṅ sevana
tāra ei phala more deha nārāyaṇa

SYNONYMS

bālya-kāla haite-from my childhood; tomāra-Your; ye-whatever; kailuṅ-I have done; sevana-service; tāra-of that; ei phala-this result; more-unto me; deha-kindly award; nārāyaṇa-O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

ye kāle nimāñi paḍe dharaṇī-upare
vyathā yena nāhi lāge nimāñi-śarīre

SYNONYMS

ye kāle-whenever; nimāñi-my son Nimāi; paḍe-falls down; dharaṇī-upare-on the surface of the earth; vyathā-pain; yena-as if; nāhi-not; lāge-touch; nimāñi-śarīre-the body of my son Nimāi.

TRANSLATION

"Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain."

TEXT 167

ei-mata śacīdevī vātsalye vihvala
harṣa-bhaya-dainya-bhāve ha-ila vikala

SYNONYMS

ei-mata-in this way; śacī-devī-mother Śacī; vātsalye-in parental affection; vihvala-overwhelmed; harṣa-happiness; bhaya-fear; dainya-bhāve-and in humility; ha-ila-became; vikala-transformed.

TRANSLATION

When mother Śacī was thus overwhelmed in parental love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Śacī, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in Bhagavad-gītā (6:41):

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Śacī, a nitya-siddha living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nīlāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of nitya-siddha associates. Śrī Narottama dāsa Ṭhākura therefore sings:

gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu-His family members, friends and other associates-were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

TEXT 168

śrīvāsādi yata prabhura vipra bhakta-gaṇa
prabhuke bhikṣā dite haila sabākāra mana

SYNONYMS

śrīvāsa-ādi-the devotees, headed by Śrīvāsa Ṭhākura; yata-all; prabhura-of the Lord; vipra-especially the brāhmaṇas; bhakta-gaṇa-devotees; prabhuke-unto the Lord; bhikṣā-lunch; dite-to give; haila-there was; sabākāra-of all of them; mana-the mind.

TRANSLATION

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all gṛhasthas to invite a sannyāsī to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyāsī is in the neighborhood of a village, he is invited by all householders, one after another. As long as a sannyāsī remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a sannyāsī has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with prasāda, the other devotees from Navadvīpa and Śāntipura also desired to offer Him prasāda.

TEXT 169

śuni' śacī sabākāre karila minati
nimāñira daraśana āra muñi pāba kati

SYNONYMS

śuni'-hearing of this; śacī-mother Śacī; sabākāre-unto all of them; karila-made; minati-submission; nimāñira-of Nimāi, Śrī Caitanya Mahāprabhu; daraśana-visit; āra-any more; muñi-I; pāba-shall get; kati-where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees, "How many times shall I get the chance to see Nimāi again?"

TEXT 170

tomā-sabā-sane habe anyatra milana
muñi abhāginīra mātra ei daraśana

SYNONYMS

tomā-sabā-sane-with all of you; habe-there will be; anyatra-in another place; milana-meeting; muñi-I; abhāginīra-of one who is unfortunate; mātra-only; ei-this; daraśana-meeting.

TRANSLATION

Śacīmātā submitted, "As far as you are concerned, you can meet Nimāi, Śrī Caitanya Mahāprabhu, many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsī never returns to his home."

TEXT 171

yāvat ācārya-gṛhe nimāñira avasthāna
muñi bhikṣā dimu, sabākāre māgoṅ dāna

SYNONYMS

yāvat-as long as; ācārya-gṛhe-in the house of Advaita Ācārya; nimāñira-of Śrī Caitanya Mahāprabhu; avasthāna-the stay; muñi-I; bhikṣā dimu-shall supply the food; sabākāre-everyone; māgoṅ-I beg; dāna-this charity.

TRANSLATION

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained at the house of Advaita Ācārya, only she would supply Him food.

TEXT 172

śuni' bhakta-gaṇa kahe kari' namaskāra
mātāra ye icchā sei sammata sabāra

SYNONYMS

śuni'-hearing this; bhakta-gaṇa-all the devotees; kahe-say; kari'-offering; namaskāra-obeisances; mātāra-of mother Śacīdevī; ye icchā-whatever desire; sei-that; sammata-agreeable; sabāra-to all the devotees

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, "We all agree to whatever mother Śacī desires."

TEXT 173

mātāra vyagratā dekhi' prabhura vyagra mana
bhakta-gaṇa ekatra kari' balilā vacana

SYNONYMS

mātāra-of the mother; vyagratā-eagerness; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; vyagra-agitated; mana-mind; bhakta-gaṇa-all the devotees; ekatra kari'-assembling together; balilā-said; vacana-words.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

TEXT 174

tomā-sabāra ājñā vinā calilāma vṛndāvana
yāite nārila, vighna kaila nivartana

SYNONYMS

tomā-sabāra-of all of you; ājñā-order; vinā-without; calilāma-I started; vṛndāvana-for Vṛndāvana; yāite nārila-not able to go; vighna-some obstruction; kaila-did; nivartana-made to return.

TRANSLATION

Śrī Caitanya Mahāprabhu informed them all, ”Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.

TEXT 175

yadyapi sahasā āmi kariyāchi sannyāsa
tathāpi tomā-sabā haite nahiba udāsa

SYNONYMS

yadyapi-although; sahasā-all of a sudden; āmi-I; kariyāchi sannyāsa-accepted sannyāsa; tathāpi-still; tomā-sabā-all of you; haite-from; nahiba-I shall never be; udāsa-indifferent.

TRANSLATION

”My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

tomā-saba nā chāḍiba, yāvat āmi jība'
mātāre tāvat āmi chāḍite nāriba

SYNONYMS

tomā-saba-all of you; nā-not; chāḍiba-I shall give up; yāvat-as long as; āmi-I; jība-shall live or shall remain manifest; mātāre-mother; tāvat-that long; āmi-I; chāḍite-to give up; nāriba-shall be unable.

TRANSLATION

”My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

TEXT 177

sannyāsīra dharma nahe–sannyāsa kariñā
nija janma-sthāne rahe kuṭumba lañā

SYNONYMS

sannyāsīra-of a sannyāsī; dharma-duty; nahe-it is not; sannyāsa-sannyāsa; kariñā-accepting; nija-own; janma-sthāne-at the birthplace; rahe-remains; kuṭumba-relatives; lañā-with.

TRANSLATION

”After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives.

TEXT 178

keha yena ei bali' nā kare nindana
sei yukti kaha, yāte rahe dui dharma

SYNONYMS

keha-anyone; yena-so that; ei-this; bali'-saying; nā kare-does not do; nindana-blasphemy; sei-that; yukti-consideration; kaha-tell Me; yāte-by which; rahe-remain; dui-two; dharma-duties.

TRANSLATION

”Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyāsa.”

TEXT 179

śuniyā prabhura ei madhura vacana
śacī-pāśa ācāryādi karila gamana

SYNONYMS

śuniyā-hearing this; prabhura-of the Lord; ei-this; madhura-sweet; vacana-statement; śacī-pāśa-before mother Śacī; ācārya-ādi-Advaita Ācārya and other devotees; karila-did; gamana-going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

TEXT 180

prabhura nivedana tāṅre sakala kahila
śuni' śacī jagan-mātā kahite lāgila

SYNONYMS

prabhura-of the Lord; nivedana-submission; tāṅre-unto her; sakala-all; kahila-told; śuni'-hearing this; śacī-mother Śacī; jagat-mātā-the mother of the universe; kahite-to say; lāgila-began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Śacī, who is the mother of the universe, began to speak.

TEXT 181

teṅho yadi ihāṅ rahe, tabe mora sukha
tāṅ'ra nindā haya yadi, seha mora duḥkha

SYNONYMS

teṅho-Lord Caitanya; yadi-if; ihāṅ-here; rahe-stays; tabe-then; mora-my; sukha-happiness; tāṅ'ra nindā-blasphemy of Him; haya-there is; yadi-if; seha-that also; mora-my; duḥkha-unhappiness.

TRANSLATION

Śacīmātā said, ”It will be a great happiness for me if Nimāi, Śrī Caitanya Mahāprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness.”

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called mā, which indicates māyā. By allowing her son to go as a sannyāsī and search for Kṛṣṇa, Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by Śrīmad-Bhāgavatam (5.5.18):

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

”No one should become a spiritual master-nor a relative, father, mother, worshipable Deity or husband-if he cannot help a person escape the imminent path of death.” Every living entity is wandering within the universe, subjected to the law of karma and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of māyā-birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Śacīmātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all the activities of Śrī Caitanya Mahāprabhu.

TEXT 182

tāte ei yukti bhāla, mora mane laya
nīlācale rahe yadi, dui kārya haya

SYNONYMS

tāte-therefore; ei-this; yukti-consideration; bhāla-as good; mora-my; mane-mind; laya-takes; nīlācale-in Jagannātha Purī; rahe-He stays; yadi-if; dui-two; kārya-purposes; haya-are achieved.

TRANSLATION

Mother Śacī said, ”This consideration is good. In my opinion, if Nimāi remains at Jagannātha Purī, He may not leave any one of us and at the same time can remain aloof as a sannyāsī. Thus both purposes are fulfilled.

TEXT 183

nīlācale navadvīpe yena dui ghara
loka-gatāgati-vārtā pāba nirantara

SYNONYMS

nīlācale-at Jagannātha Purī; navadvīpe-as well as Navadvīpa; yena-as if; dui-two; ghara-rooms; loka-people; gatāgati-come and go; vārtā-news; pāba-I shall get; nirantara-always.

TRANSLATION

”Since Jagannātha Purī and Navadvīpa are intimately related-as if they were two rooms in the same house-people from Navadvīpa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvīpa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

TEXT 184

tumi saba karite pāra gamanāgamana
gaṅgā-snāne kabhu habe tāṅra āgamana

SYNONYMS

tumi-you; saba-all; karite-to do; pāra-are able; gamana-āgamana-going and coming; gaṅgā-snāne-for bathing in the Ganges; kabhu-sometimes; habe-it will be possible; tāṅra-His; āgamana-coming here.

TRANSLATION

”All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

TEXT 185

āpanāra duḥkha-sukha tāhāṅ nāhi gaṇi
tāṅra yei sukha, tāhā nija-sukha māni

SYNONYMS

āpanāra-of my own; duḥkha-sukha-unhappiness and happiness; tāhāṅ-there; nāhi-not; gaṇi-I count; tāṅra-His; yei-whatever; sukha-happiness; tāhā-that; nija-my own; sukha-happiness; māni-I accept.

TRANSLATION

”I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness.”

TEXT 186

śuni' bhakta-gaṇa tāṅre karila stavana
veda-ājñā yaiche, mātā, tomāra vacana

SYNONYMS

śuni'-hearing this; bhakta-gaṇa-all the devotees; tāṅre-to her; karila-did; stavana-praying; veda-ājñā-an injunction of the Vedas; yaiche-like; mātā-my dear mother; tomāra vacana-your word.

TRANSLATION

After hearing Śacīmātā, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

TEXT 187

bhakta-gaṇa prabhu-āge āsiyā kahila
śuniyā prabhura mane ānanda ha-ila

SYNONYMS

bhakta-gaṇa-the devotees; prabhu-Śrī Caitanya Mahāprabhu; āge-before; āsiyā-coming; kahila-informed; śuniyā-hearing; prabhura-of Lord Caitanya; mane-in the mind; ānanda-pleasure; ha-ila-there was.

TRANSLATION

All the devotees informed Lord Caitanya of Śacīmātā's decision. Hearing it, the Lord became very pleased.

TEXT 188

navadvīpa-vāsī ādi yata bhakta-gaṇa
sabāre sammāna kari' balilā vacana

SYNONYMS

navadvīpa-vāsī-all the inhabitants of Navadvīpa; ādi-primarily; yata-all; bhakta-gaṇa-devotees; sabāre-to all of them; sammāna-respect; kari'-showing; balilā-said; vacana-these words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

TEXT 189

tumi-saba loka–mora parama bāndhava
ei bhikṣā māgoṅ,–more deha tumi saba

SYNONYMS

tumi-saba loka-all of you people; mora-My; parama bāndhava-intimate friends; ei bhikṣā māgoṅ-I beg one favor; more-unto Me; deha-kindly give; tumi-you; saba-all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

TEXT 190

ghare yāñā kara sadā kṛṣṇa-saṅkīrtana
kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana

SYNONYMS

ghare yāñā-returning home; kara-kindly do; sadā-always; kṛṣṇa-saṅkīrtana-chanting of the holy name of the Lord; kṛṣṇa-nāma-the holy name of the Lord; kṛṣṇa-kathā-discussion of Kṛṣṇa's pastimes; kṛṣṇa-of Lord Kṛṣṇa; ārādhana-worshiping.

TRANSLATION

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take sannyāsa like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra. One can also discuss the subject matter of the Bhagavad-gītā and Śrīmad-Bhāgavatam and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the mahā-mantra and discussing the Bhagavad-gītā and Śrīmad-Bhāgavatam. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple-especially householders who live with a wife and children-can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing the Bhagavad-gītā and Śrīmad-Bhāgavatam. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

TEXT 191

ājñā deha nīlācale kariye gamana
madhye madhye āsi' tomāya diba daraśana

SYNONYMS

ājñā deha-give permission; nīlācale-to Jagannātha Purī; kariye-I do; gamana-going; madhye madhye-sometimes; āsi'-coming here; tomāya-to all of you; diba-I shall give; daraśana-audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannātha Purī. He assured them that at intervals He would come there and meet them again and again.

TEXT 192

eta bali' sabākāre īṣat hāsiñā
vidāya karila prabhu sammāna kariñā

SYNONYMS

eta bali'-saying this; sabākāre-to all the devotees; īṣat hāsiñā-smiling very mildly; vidāya karila-bid them farewell; prabhu-the Lord; sammāna kariñā-showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the devotees and smiling very mildly, bid them farewell.

TEXT 193

sabā vidāya diyā prabhu calite kaila mana
haridāsa kāndi' kahe karuṇa vacana

SYNONYMS

sabā vidāya diyā-asking everyone to return home; prabhu-the Lord; calite-to go; kaila-decided; mana-the mind; haridāsa kāndi'-Haridāsa Ṭhākura began to cry; kahe-says; karuṇa-pathetic; vacana-words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

TEXT 194

nīlācale yābe tumi, mora kon gati
nīlācale yāite mora nāhika śakati

SYNONYMS

nīlācale yābe tumi-You will go to Jagannātha Purī; mora-my; kon-what; gati-destination; nīlācale-to Jagannātha Purī; yāite-to go; mora-my; nāhika-there is not; śakati-strength.

TRANSLATION

Haridāsa Ṭhākura said, "You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī."

PURPORT

Although Śrīla Haridāsa Ṭhākura was born in a Muslim family, he was accepted as a properly initiated brāhmaṇa. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only brāhmaṇas, kṣatriyas, vaiśyas and śūdras (members of the varṇāśrama-dharma system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa Ṭhākura went to Jagannātha Purī, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Maṭha. people go there to see the place of worship (bhajana-kuṭīra) of Haridāsa Ṭhākura.

TEXT 195

muñi adhama tomāra nā pāba daraśana
kemate dhariba ei pāpiṣṭha jīvana

SYNONYMS

muñi-I; adhama-the lowest of men; tomāra-Your; nā-not; pāba-will get; daraśana-seeing; kemate-how; dhariba-shall I maintain; ei-this; pāpiṣṭha-sinful; jīvana-life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

TEXT 196

prabhu kahe,–kara tumi dainya saṁvaraṇa
tomāra dainyete mora vyākula haya mana

SYNONYMS

prabhu kahe-the Lord replied; kara-do; tumi-you; dainya-humility; saṁvaraṇa-checking; tomāra-your; dainyete-by humility; mora-My; vyākula-agitated; haya-becomes; mana-the mind.

TRANSLATION

The Lord replied to Haridāsa Ṭhākura, "Please check your humility. Just seeing your humility very much agitates My mind."

TEXT 197

tomā lāgi' jagannāthe kariba nivedana
tomā-lañā yāba āmi śrī-puruṣottama

SYNONYMS

tomā lāgi'-for you; jagannāthe-unto Lord Jagannātha; kariba-I shall do; nivedana-petition; tomā-lañā-taking you; yāba-shall go; āmi-I; śrī-puruṣottama-to Jagannātha Purī.

TRANSLATION

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Purī.

TEXT 198

tabe ta' ācārya kahe vinaya kariñā
dina dui-cāri raha kṛpā ta' kariñā

SYNONYMS

tabe-thereafter; ta'-certainly; ācārya kahe-Advaita Ācārya says; vinaya kariñā-offering all respect; dina dui-cāri-another two or four days; raha-kindly remain; kṛpā-mercy; ta'-certainly; kariñā-showing.

TRANSLATION

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

TEXT 199

ācāryera vākya prabhu nā kare laṅghana
rahilā advaita-gṛhe, nā kaila gamana

SYNONYMS

ācāryera vākya-the words of Śrī Advaita Ācārya; prabhu-the Lord; nā kare laṅghana-does not deny; rahilā-remained; advaita-gṛhe-at the house of Advaita Ācārya; nā kaila gamana-did not go immediately.

TRANSLATION

Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Purī.

TEXT 200

ānandita haila ācārya, śacī, bhakta, saba
prati-dina kare ācārya mahā-mahotsava

SYNONYMS

ānandita haila-became pleased; ācārya-Advaita Ācārya; śacī-mother Śacīdevī; bhakta-the devotees; saba-all; prati-dina-every day; kare-does; ācārya-Advaita Ācārya; mahā-mahā-utsava-great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

TEXT 201

dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge
rātre mahā-mahotsava saṅkīrtana-raṅge

SYNONYMS

dine-during daytime; kṛṣṇa-kathā-rasa-discussion on Kṛṣṇa; bhakta-gaṇa-saṅge-with the devotees; rātre-at night; mahā-mahā-utsava-a great festival; saṅkīrtana-raṅge-in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

TEXT 202

ānandita hañā śacī karena randhana
sukhe bhojana kare prabhu lañā bhakta-gaṇa

SYNONYMS

ānandita hañā-being pleased; śacī-mother Śacī; karena-does; randhana-cooking; sukhe-in happiness; bhojana-eating; kare-does; prabhu-Lord Caitanya Mahāprabhu; lañā-accompanied by; bhakta-gaṇa-all the devotees.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

TEXT 203

ācāryera śraddhā-bhakti-gṛha-sampada-dhane
sakala saphala haila prabhura ārādhane

SYNONYMS

ācāryera-of Advaita Ācārya; śraddhā-faith; bhakti-devotion; gṛha-home; sampada-opulence; dhane-the wealth; sakala-all; saphala-successful; haila-became; prabhura-of Lord Caitanya Mahāprabhu; ārādhane-in the worship.

TRANSLATION

In this way all the opulences of Advaita Ācārya-His faith, devotion, home, riches and everything else-were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

PURPORT

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing prasāda and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform saṅkīrtana-yajña. In Śrīmad-Bhāgavatam (11.5.32) the daily performance of saṅkīrtana-yajña is recommended for this age (yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing prasāda and holding congregational chanting. Indeed, that yajña or sacrifice is most recommended in this Age of Kali. In this age, other yajñas are not possible to perform, but this yajña can be performed everywhere and anywhere without difficulty.

TEXT 204

śacīra ānanda bāḍe dekhi' putra-mukha
bhojana karāñā pūrṇa kaila nija-sukha

SYNONYMS

śacīra-of Śacīmātā; ānanda bāḍe-pleasure increases; dekhi'-seeing; putra-mukha-the face of her son; bhojana karāñā-feeding; pūrṇa-full; kaila-made; nija-sukha-her own happiness.

TRANSLATION

As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

TEXT 205

ei-mata advaita-gṛhe bhakta-gaṇa mile
vañcilā kataka-dina mahā-kutūhale

SYNONYMS

ei-mate-in this way; advaita-gṛhe-at the home of Advaita Ācārya; bhakta-gaṇa-all the devotees; mile-meet together; vañcilā-passed; kataka-dina-some days; mahā-kutūhale-in a greatly festive mood.

TRANSLATION

In this way, at Advaita Ācārya's house all the devotees met and passed some days together in a greatly festive mood.

TEXT 206

āra dina prabhu kahe saba bhakta-gaṇe
nija-nija-gṛhe sabe karaha gamane

SYNONYMS

āra dina-the next day; prabhu-the Lord; kahe-says; saba-all; bhakta-gaṇe-to the devotees; nija-nija-gṛhe-to your respective homes; sabe-all; karaha-do; gamane-returning.

TRANSLATION

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

TEXT 207

ghare giyā kara sabe kṛṣṇa-saṅkīrtana
punarapi āmā-saṅge ha-ibe milana

SYNONYMS

ghare giyā-returning home; kara-do; sabe-all; kṛṣṇa-saṅkīrtana-congregational chanting of the mahā-mantra; punarapi-again; āmā-saṅge-with Me; ha-ibe-there will be; milana-meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

TEXT 208

kabhu vā tomarā karibe nīlādri gamana
kabhu vā āsiba āmi karite gaṅgā-snāna

SYNONYMS

kabhu-sometimes; vā-either; tomarā-you; karibe-will do; nīlādri-to Jagannātha Purī; gamana-going; kabhu-sometimes; vā-or; āsiba-shall come; āmi-I; karite-to do; gaṅgā-snāna-bathing in the Ganges.

TRANSLATION

Śrī Caitanya Mahāprabhu told them, "Sometimes you will come to Jagannātha Purī, and sometimes I shall come bathe in the Ganges."

TEXTS 209-210

nityānanda-gosāñi, paṇḍita jagadānanda
dāmodara paṇḍita, āra datta mukunda
ei cāri-jana ācārya dila prabhu sane
jananī prabodha kari' vandila caraṇe

SYNONYMS

nityānanda-gosāñi-Lord Nityānanda; paṇḍita jagadānanda-Jagadānanda Paṇḍita; dāmodara paṇḍita-Dāmodara Paṇḍita; āra datta mukunda-and Mukunda Datta; ei cāri-jana-these four persons; ācārya-Advaita Ācārya; dila-gave; prabhu sane-with Śrī Caitanya Mahāprabhu; jananī-mother Śacī; prabodha kari'-pacifying; vandila caraṇe-offerred prayers at her lotus feet.

TRANSLATION

Śrī Advaita Ācārya sent four persons-Nityānanda Gosāñi, Jagadānanda Paṇḍita, Dāmodara Paṇḍita and Mukunda Datta-to accompany the Lord. After pacifying His mother, Śacīmātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

TEXT 211

tāṅre pradakṣiṇa kari' karila gamana
ethā ācāryera ghare uṭhila krandana

SYNONYMS

tāṅre-mother Śacī; pradakṣiṇa kari'-circumambulating; karila-did; gamana-going; ethā-there; ācāryera-of Advaita Ācārya; ghare-in the house; uṭhila-there arose; krandana-crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Purī. In the house of Advaita Ācārya there arose tumultuous crying.

TEXT 212

nirapekṣa hañā prabhu śīghra calilā
kāndite kāndite ācārya paścāt calilā

SYNONYMS

nirapekṣa-indifferent; hañā-becoming; prabhu-the Lord; śīghra-very quickly; calilā-went; kāndite kāndite-crying and crying; ācārya-Advaita Ācārya; paścāt-behind; calilā-went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him weeping.

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word nirapekṣa means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care for the roaring tumult and cry at the house of Advaita Ācārya, which He heard when starting for Jagannātha Purī. Worldly moralists may criticize Śrī Caitanya Mahāprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

TEXT 213

kata dūra giyā prabhu kari' yoḍa hāta
ācārye prabodhi' kahe kichu miṣṭa bāta

SYNONYMS

kata dūra giyā-after going some distance; prabhu-the Lord; kari'-making; yoḍa hāta-folded hands; ācārye-Advaita Ācārya; prabodhi'-pacifying; kahe-says; kichu-something; miṣṭa bāta-sweet words.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

jananī prabodhi' kara bhakta samādhāna
tumi vyagra haile kāro nā rahibe prāṇa

SYNONYMS

jananī prabodhi'-pacifying the mother; kara-make; bhakta-devotees; samādhāna-adjustments; tumi-You; vyagra haile-if becoming agitated; kāro-anyone's; nā rahibe-will not remain; prāṇa-the life.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

TEXT 215

eta bali' prabhu tāṅre kari' āliṅgana
nivṛtti kariyā kaila svacchanda gamana

SYNONYMS

eta bali'-saying this; prabhu-the Lord; tāṅre-unto Him; kari'-doing; āliṅgana-embracing; nivṛtti-stop; kariyā-making; kaila-did; svacchanda-without anxiety; gamana-going toward Jagannātha Purī.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Purī.

TEXT 216

gaṅgā-tīre-tīre prabhu cāri-jana-sāthe
nīlādri calilā prabhu chatrabhoga-pathe

SYNONYMS

gaṅgā-tīre-tīre-on the banks of the Ganges; prabhu-the Lord; cāri-jana-sāthe-with the other four persons; nīlādri-to Jagannātha Purī; calilā-proceeded; prabhu-the Lord; chatrabhoga-pathe-on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four pargaṇās, is a station named Magrāhāṭa. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāḍi. In this village is a Deity of Lord Śiva known as Vaijurkānātha. A festival takes place there every year during the months of March and April. The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Pāṇihāṭī and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kālī-ghāṭa, which is still known as Ādi-gaṅgā. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Purī.

TEXT 217

'caitanya-maṅgale' prabhura nīlādri-gamana vistāri varṇiyāchena dāsa-vṛndāvana

SYNONYMS

caitanya-maṅgale-in the book named Caitanya-maṅgala; prabhura-of the Lord; nīlādri-gamana-going to Jagannātha Purī; vistāri-elaborating; varṇiyāchena-has described; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

In his book known as Caitanya-maṅgala [Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭisārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where He passed through Prayāga-ghāṭa, Suvarṇarekhā, Remuṇā, Yājapura, Vaitaraṇī, Daśāśvamedha-ghāṭa, Kaṭaka, Mahānadī, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āthāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

TEXT 218

advaita-gṛhe prabhura vilāsa śune yei jana
acire milaye tāṅre kṛṣṇa-prema-dhana

SYNONYMS

advaita-gṛhe-at the house of Advaita Ācārya; prabhura-of the Lord; vilāsa-the pastimes; śune-hears; yei-one who; jana-person; acire-very soon; milaye-meets; tāṅre-him; kṛṣṇa-prema-dhana-the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

TEXT 219

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the sannyāsa order and observation of daily festivals at Advaita Ācārya's house, His congregationally chanting the holy name of the Lord and His feasting with all the devotees.

18.5.4 Chapter 4

Śrī Mādhavendra Puri's Devotional Service

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vṛddhamantreśvara, Śrī Caitanya Mahāprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuṇā, where there is a Deity of Gopīnātha. There He narrated the story of Mādhavendra Purī, as He had heard it from His spiritual master, Īśvara Purī. The narration is as follows.

One night while in Govardhana, Mādhavendra Purī dreamed that the Gopāla Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Śrī Gopālajī on top of Govardhana Hill with great pomp. Gopāla was worshiped, and the Annakūṭa festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopāla Deity again appeared to Mādhavendra Purī in a dream and asked him to go to Jagannātha Purī to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Mādhavendra Purī immediately started for Orissa. Traveling through Bengal, he reached Remuṇā village and there received a pot of condensed milk (kṣīra) offered to the Deity of Gopīnāthajī. This pot of condensed milk was stolen by Gopīnātha and delivered to Mādhavendra Purī. Since then, the Gopīnātha Deity has been known as Kṣīra-corā-gopīnātha, the Deity who stole the pot of condensed milk. After reaching Jagannātha Purī, Mādhavendra Purī received permission from the King to take out one maṇa of sandalwood and eight ounces of camphor. Aided by two men, he brought these things to Remuṇā. Again he saw in a dream that Gopāla at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopīnāthajī. Understanding that that would satisfy the Gopāla Deity at Govardhana, Mādhavendra Purī executed the order and returned to Jagannātha Purī.

Śrī Caitanya Mahāprabhu narrated this story for Lord Nityānanda Prabhu and other devotees and praised the pure devotional service of Mādhavendra Purī. When He recited some verses composed by Mādhavendra Purī, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice prasāda. Thus He passed that night, and the next morning He again started for Jagannātha Purī.

TEXT 1

yasmai dātuṁ corayan kṣīra-bhāṇḍaṁ
gopīnāthaḥ kṣīra-corābhidho 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san

yat-premṇā taṁ mādhavendraṁ nato 'smi

SYNONYMS

yasmai-unto whom; dātum-to deliver; corayan-stealing; kṣīra-bhāṇḍam-the pot of sweet rice; gopīnāthaḥ-Gopīnātha; kṣīra-corā-stealer of a pot of sweet rice; abhidhaḥ-celebrated; abhūt-became; śrī-gopālaḥ-Śrī Gopāla Deity; prāduḥrāsīt appeared; vaśaḥ-captivated; san-being; yat-premṇā-by his love; tam-unto him; mādhavendram-Mādhavendra Purī, who was in the Madhva-sampradāya; nataḥ asmi-I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of prasāda by paying a small price.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya gauracandra-all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda-all glories to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda-all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

TEXTS 3-4

nīlādri-gamana, jagannātha-daraśana
sārvabhauma bhaṭṭācārya-prabhura milana
e saba līlā prabhura dāsa vṛndāvana
vistāri' kariyāchena uttama varṇana

SYNONYMS

nīlādri-gamana-going to Jagannātha Purī; jagannātha-daraśana-visiting the temple of Lord Jagannātha; sārvabhauma bhaṭṭācārya-with Sārvabhauma Bhaṭṭācārya; prabhura-of the Lord; milana-meeting; e saba-all these; līlā-pastimes; prabhura-of the Lord; dāsa vṛndāvana-Vṛndāvana dāsa Ṭhākura; vistāri'-elaborating; kariyāchena-has done; uttama-very nice; varṇana-description.

TRANSLATION

The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

TEXT 5

sahaje vicitra madhura caitanya-vihāra
vṛndāvana-dāsa-mukhe amṛtera dhāra

SYNONYMS

sahaje-naturally; vicitra-wonderful; madhura-sweet; caitanya-of Lord Caitanya Mahāprabhu; vihāra-the activities; vṛndāvana-dāsa-of Vṛndāvana dāsa Ṭhākura; mukhe-from the mouth; amṛtera-of nectar; dhāra-shower.

TRANSLATION

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

TEXT 6

ataeva tāhā varṇile haya punarukti
dambha kari' varṇi yadi taiche nāhi śakti

SYNONYMS

ataeva-therefore; tāhā-such activities; varṇile-if describing; haya-there is; punarukti-repetition; dambha kari'-being proud; varṇi-I describe; yadi-if; taiche-such; nāhi-there is not; śakti-power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

TEXT 7

caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei līlā kariye sūcana

SYNONYMS

caitanya-maṅgale-in the book named Caitanya-maṅgala; yāhā-whatever; karila varṇana-has described; sūtra-rūpe-in the form of a synopsis; sei līlā-those pastimes; kariye sūcana-I shall present.

TRANSLATION

I am therefore presenting only a synopsis of those events already described elaborately by Vṛndāvana dāsa Ṭhākura in his Caitanya-maṅgala [now known as Caitanya-bhāgavata].

TEXT 8

tāṅra sūtre āche, teṅha nā kaila varṇana
yathā-kathañcit kari' se līlā kathana

SYNONYMS

tāṅra-his; sūtre-in the synopsis; āche-there are; teṅha-he; nā kaila varṇana-did not describe; yathā-kathañcit-something of them; kari'-doing; se-these; līlā-of pastimes; kathana-narration.

TRANSLATION

Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

TEXT 9

ataeva tāṅra pāye kari namaskāra
tāṅra pāya aparādha nā ha-uk āmāra

SYNONYMS

ataeva-therefore; tāṅra pāye-at his lotus feet; kari-I do; namaskāra-obeisances; tāṅra pāya-to the lotus feet of Vṛndāvana dāsa Ṭhākura; aparādha-offense; nā-not; ha-uk-let it happen; āmāra-my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

TEXT 10

ei-mata mahāprabhu calilā nīlācale
cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale

SYNONYMS

ei-mata-in this way; mahāprabhu-Lord Caitanya Mahāprabhu; calilā-proceeded; nīlācale-toward Jagannātha Purī; cāri bhakta-four devotees; saṅge-with; kṛṣṇa-kīrtana-for chanting of the holy name of Kṛṣṇa; kutūhale-in great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

TEXT 11

bhikṣā lāgi' eka-dina eka grāma giyā
āpane bahuta anna ānila māgiyā

SYNONYMS

bhikṣā lāgi'-for prasāda; eka-dina-in one day; eka grāma-to one village; giyā-going; āpane-personally; bahuta-a great quantity; anna-of rice and other eatables; ānila-brought; māgiyā-begging.

TRANSLATION

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasāda.

TEXT 12

pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre

SYNONYMS

pathe-on the way; baḍa baḍa-big, big; dānī-toll or tax collector; vighna-hindrances; nāhi-not; kare-make; tā' sabāre-to all of them; kṛpā kari'-showing mercy; āilā-reached; remuṇāre-the village known as Remuṇā.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.

PURPORT

There is a railway station named Baleśvara, and five miles to the west is the village of Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the samādhi tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

TEXT 13

remuṇāte gopīnātha parama-mohana
bhakti kari' kaila prabhu tāṅra daraśana

SYNONYMS

remuṇāte-in that village of Remuṇā; gopīnātha-the Deity of Gopīnātha; parama-mohana-very attractive; bhakti kari'-with great devotion; kaila-did; prabhu-the Lord; tāṅra-of Him; daraśana-visit.

TRANSLATION

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

TEXT 14

tāṅra pāda-padma nikaṭa praṇāma karite
tāṅra puṣpa-cūḍā paḍila prabhura māthāte

SYNONYMS

tāṅra pāda-padma-the lotus feet of Gopīnātha; nikaṭa-near; praṇāma-obeisances; karite-while offering; tāṅra-His; puṣpa-cūḍā-helmet of flowers; paḍila-fell down; prabhura-of the Lord; māthāte-on the head.

TRANSLATION

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

TEXT 15

cūḍā pāñā mahāprabhura ānandita mana
bahu nṛtya-gīta kaila lañā bhakta-gaṇa

SYNONYMS

cūḍā pāñā-getting the helmet; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; ānandita-pleased; mana-the mind; bahu-various kinds; nṛtya-gīta-dancing and chanting; kaila-performed; lañā-with; bhakta-gaṇa-the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

TEXT 16

prabhura prabhāva dekhi' prema-rūpa-guṇa
vismita ha-ilā gopīnāthera dāsa-gaṇa

SYNONYMS

prabhura-of the Lord; prabhāva-the influence; dekhi'-seeing; prema-rūpa-His beauty; guṇa-and His qualities; vismita ha-ilā-became struck with wonder; gopīnāthera-of the Gopīnātha Deity; dāsa-gaṇa-the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

TEXT 17

nānā-rūpe prītye kaila prabhura sevana
sei rātri tāhāṅ prabhu karilā vañcana

SYNONYMS

nānā-rūpe-in various ways; prītye-on account of love; kaila-did; prabhura-of the Lord; sevana-service; sei rātri-that night; tāhāṅ-there; prabhu-Lord Caitanya Mahāprabhu; karilā-did; vañcana-passing.

TRANSLATION

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

TEXT 18

mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-purī tāṅre kahiyāchena kathā

SYNONYMS

mahā-prasāda-for the remnants of food; kṣīra-sweet rice; lobhe-in eagerness; rahilā-remained; prabhu-the Lord; tathā-there; pūrve-before that; īśvara-purī-Īśvara Purī, His spiritual master; tāṅre-unto Him; kahiyāchena-told; kathā-a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

TEXT 19

'kṣīra-corā gopīnātha' prasiddha tāṅra nāma
bhakta-gaṇe kahe prabhu sei ta' ākhyāna

SYNONYMS

kṣīra-corā gopīnātha-the Gopīnātha who stole the pot of sweet rice; prasiddha-very famous; tāṅra nāma-His name; bhakta-gaṇe-to all the devotees; kahe-tells; prabhu-the Lord; sei ta' ākhyāna-that narration.

TRANSLATION

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

TEXT 20

pūrve mādhava-purīra lāgi' kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā hari'

SYNONYMS

pūrve-formerly; mādhava-purīra lāgi'-for Mādhavendra Purī; kṣīra-sweet rice; kaila-did; curi-steal; ataeva-therefore; nāma-the name; haila-became; kṣīra-corā hari-the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

TEXT 21

pūrve śrī-mādhava-purī āilā vṛndāvana
bhramite, bhramite gelā giri govardhana

SYNONYMS

pūrve-formerly; śrī-mādhava-purī-Śrīla Mādhavendra Purī; āilā-came; vṛndāvana-to Vṛndāvana; bhramite bhramite-while traveling; gelā-went; giri govardhana-to the hill known as Govardhana.

TRANSLATION

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

TEXT 22

preme matta,–nāhi tāṅra rātri-dina-jñāna
kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna

SYNONYMS

preme matta-maddened in the ecstasy of love of Kṛṣṇa; nāhi-there was not; tāṅra-of him; rātri-dina-jñāna-knowledge of day and night; kṣaṇe-sometimes; uṭhe-stands; kṣaṇe paḍe-sometimes falls; nāhi-there was no sense; sthāna-asthāna-a proper place or not.

TRANSLATION

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

TEXT 23

śaila parikramā kari' govinda-kuṇḍe āsi'
snāna kari, vṛkṣa-tale āche sandhyāya vasi'

SYNONYMS

śaila-the hill; parikramā-circumambulation; kari'-finishing; govinda-kuṇḍe-to the bank of the Govinda-kuṇḍa; āsi'-coming there; snāna kari-taking a bath; vṛkṣa-tale-under the shade of a tree; āche-is; sandhyāya-in the evening; vasi'-resting.

TRANSLATION

After circumambulating the hill, Mādhavendra Purī went to Govinda-kuṇḍa and took his bath. He then sat beneath a tree to take his evening rest.

TEXT 24

gopāla-bālaka eka dugdha-bhāṇḍa lañā
āsi' āge dhari' kichu balila hāsiyā

SYNONYMS

gopāla-bālaka-cowherd boy; eka-one; dugdha-bhāṇḍa lañā-taking a pot of milk; āsi'-coming; āge dhari'-holding it in front; kichu-something; balila-said; hāsiyā-smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī and, smiling, addressed him as follows.

TEXT 25

purī, ei dugdha lañā kara tumi pāna
māgi' kene nāhi khāo, kibā kara dhyāna

SYNONYMS

purī-O Mādhavendra Purī; ei dugdha lañā-taking this milk; kara tumi pāna-drink it; māgi'-by begging; kene-why; nāhi-not; khāo-you eat; kibā-what; kara-do; dhyāna-meditation.

TRANSLATION

"O Mādhavendra Purī, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

TEXT 26

bālakera saundarye purīra ha-ila santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa

SYNONYMS

bālakera-of the boy; saundarye-in the beauty; purīra-of Mādhavendra Purī; ha-ila-was; santoṣa-very much satisfaction; tāhāra-of Him; madhura-vākye-by the sweet words; gela-forgot; bhoka-śoṣa-all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

TEXT 27

purī kahe,–ke tumi, kāhāṅ tomāra vāsa
ke-mate jānile, āmi kari upavāsa

SYNONYMS

purī kahe-Mādhavendra Purī inquired from the boy; ke tumi-who are You; kāhāṅ tomāra vāsa-where do You reside; ke-mate-how; jānile-You know; āmi kari upavāsa-I am fasting.

TRANSLATION

Mādhavendra Purī said, "Who are You ? Where do You reside? And how did You know that I was fasting?"

TEXT 28

bālaka kahe,–gopa āmi, ei grāme vasi
āmāra grāmete keha nā rahe upavāsī

SYNONYMS

bālaka kahe-the boy said; gopa āmi-I am a cowherd boy; ei grāme vasi-I reside in this village; āmāra grāmete-in My village; keha-anyone; nā-not; rahe-remains; upavāsī-without food.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

keha anna māgi' khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta' āhāra

SYNONYMS

keha-someone; anna-food; māgi'-begging; khāya-eats; keha-someone; dugdha-āhāra-drinks milk; ayācaka-jane-a person who does not beg; āmi-I; diye-supply; ta'-certainly; āhāra-eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

TEXT 30

jala nite strī-gaṇa tomāre dekhi' gela
strī-saba dugdha diyā āmāre pāṭhāila

SYNONYMS

jala nite-for bringing water; strī-gaṇa-the women; tomāre-you; dekhi' gela-saw you and went; strī-saba-all the women; dugdha-milk; diyā-giving; āmāre-Me; pāṭhāila-have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

TEXT 31

go-dohana karite cāhi, śīghra āmi yāba
āra-bāra āsi āmi ei bhāṇḍa la-iba

SYNONYMS

go-dohana karite cāhi-I want to milk the cows; śīghra-very soon; āmi yāba-I must go; āra-bāra-again; āsi-coming back; āmi-I; ei-this; bhāṇḍa-pot; la-iba-will take it back.

TRANSLATION

The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

TEXT 32

eta bali' gelā bālaka nā dekhiye āra
mādhava-purīra citte ha-ila camatkāra

SYNONYMS

eta bali'-saying this; gelā-went; bālaka-the boy; nā-not; dekhiye-could be seen; āra-any more; mādhava-purīra-of Mādhavendra Purī; citte-in the mind; ha-ila-there was; camatkāra-wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī's heart was filled with wonder.

TEXT 33

dugdha pāna kari' bhāṇḍa dhuñā rākhila
bāṭa dekhe, se bālaka punaḥ nā āila

SYNONYMS

dugdha-milk; pāna kari'-drinking; bhāṇḍa-the pot; dhuñā-washing; rākhila-kept aside; bāṭa dekhe-looks at the path; se bālaka-the boy; punaḥ-again; nā āila-did not come back.

TRANSLATION

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

TEXT 34

vasi' nāma laya purī, nidrā nāhi haya
śeṣa-rātre tandrā haila,–bāhya-vṛtti-laya

SYNONYMS

vasi'-sitting there; nāma laya-chants the Hare Kṛṣṇa mahā-mantra; purī-Mādhavendra Purī; nidrā-sleep; nāhi haya-there was not; śeṣa-rātre-at the end of the night; tandrā-dozing; haila-there was; bāhya-vṛtti-of external activities; laya-stop.

TRANSLATION

Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

TEXT 35

svapne dekhe, sei bālaka sammukhe āsiñā
eka kuñje lañā gela hātete dhariñā

SYNONYMS

svapne-in a dream; dekhe-he saw; sei bālaka-the very same boy; sammukhe-in front; āsiñā-coming; eka kuñje-in one of the bushes; lañā-taking him; gela-went; hātete dhariñā-holding him by the hand.

TRANSLATION

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

TEXT 36

kuñja dekhāñā kahe,–āmi ei kuñje ra-i
śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi

SYNONYMS

kuñja dekhāñā-while showing him the bush; kahe-He says; āmi-I; ei-this; kuñje-in the bush; ra-i-reside; śīta-vṛṣṭi-in chilly cold and in showering rain; vāta-in severe wind; agnite-and in scorching heat; mahā-duḥkha pāi-I am experiencing great pain.

TRANSLATION

The boy showed Mādhavendra Purī the bush and said, ”I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

TEXT 37

grāmera loka āni' āmā kāḍha' kuñja haite
parvata-upari lañā rākha bhāla-mate

SYNONYMS

grāmera-of the village; loka-the people; āni'-bringing; āmā-Me; kāḍha'-take out; kuñja haite-from this bush; parvata-upari-on the top of the hill; lañā-taking Me; rākha-keep Me; bhāla-mate-very nicely.

TRANSLATION

”Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

TEXT 38

eka maṭha kari' tāhāṅ karaha sthāpana
bahu śītala jale kara śrī-aṅga mārjana

SYNONYMS

eka-one; maṭha-temple; kari'-constructing; tāhāṅ-there; karaha-do; sthāpana-installment; bahu-much; śītala-cold; jale-in water; kara-do; śrī-aṅga-My transcendental body; mārjana-washing.

TRANSLATION

”Please construct a temple on top of that hill,” the boy continued, ”and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

TEXT 39

bahu-dina tomāra patha kari nirīkṣaṇa
kabe āsi' mādhava āmā karibe sevana

SYNONYMS

bahu-dina-many days; tomāra-of you; patha-the path; kari-I do; nirīkṣaṇa-observing; kabe-when; āsi'-coming; mādhava-Mādhavendra Purī; āmā-Me; karibe-he will do; sevana-serving.

TRANSLATION

”For many days I have been observing you, and I have been wondering, 'When will Mādhavendra Purī come here to serve Me?'

TEXT 40

tomāra prema-vaśe kari' sevā aṅgīkāra
darśana diyā nistāriba sakala saṁsāra

SYNONYMS

tomāra-your; prema-vaśe-by being subjugated by the love; kari'-doing; sevā-of service; aṅgīkāra-acceptance; darśana diyā-giving audience; nistāriba-I shall deliver; sakala-all; saṁsāra-the material world.

TRANSLATION

”I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

TEXT 41

'śrī-gopāla' nāma mora,–govardhana-dhārī
vajrera sthāpita, āmi ihāṅ adhikārī

SYNONYMS

śrī-gopāla nāma-the name Śrī Gopāla; mora-My; govardhana-dhārī-the lifter of Govardhana Hill; vajrera-by Vajra, the grandson of Kṛṣṇa; sthāpita-installed; āmi-I; ihāṅ-here; adhikārī-the authority.

TRANSLATION

”My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

TEXT 42

śaila-upari haite āmā kuñje lukāñā
mleccha-bhaye sevaka mora gela palāñā

SYNONYMS

śaila-upari-the top of the hill; haite-from; āmā-Me; kuñje-in the bushes; lukāñā-concealing; mleccha-bhaye-from fear of the Muslims; sevaka-servant; mora-My; gela-went; palāñā-running away.

TRANSLATION

”When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

TEXT 43

sei haite rahi āmi ei kuñja-sthāne
bhāla haila āilā āmā kāḍha sāvadhāne

SYNONYMS

sei haite-from that time; rahi-reside; āmi-I; ei-this; kuñja-sthāne-in the bush; bhāla haila-it was very good; āilā-you have come; āmā-Me; kāḍha-take out; sāvadhāne-with care.

TRANSLATION

”Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care.”

TEXT 44

eta bali' se-bālaka antardhāna kaila
jāgiyā mādhava-purī vicāra karila

SYNONYMS

eta bali'-saying this; se-bālaka-that very boy; antardhāna kaila-disappeared; jāgiyā-awakening; mādhava-purī-Mādhavendra Purī; vicāra-consideration; karila-made.

TRANSLATION

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

TEXT 45

śrī-kṛṣṇake dekhinu muñi nārinu cinite
eta bali' premāveśe paḍilā bhūmite

SYNONYMS

śrī-kṛṣṇake dekhinu-saw Lord Kṛṣṇa personally; muñi-I; nārinu-was unable; cinite-to identify; eta bali'-saying this; prema-āveśe-in the ecstasy of love; paḍilā-fell down; bhūmite-on the ground.

TRANSLATION

Mādhavendra Purī began to lament, "I saw Lord Kṛṣṇa directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

TEXT 46

kṣaṇeka rodana kari, mana kaila dhīra
ājñā-pālana lāgi' ha-ilā susthira

SYNONYMS

kṣaṇeka-for some time; rodana kari-crying; mana-mind; kaila-made; dhīra-pacified; ājñā-the order; pālana-of executing; lāgi'-for the matter; ha-ilā-became; su-sthira-silent.

TRANSLATION

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

TEXT 47

prātaḥ-snāna kari' purī grāma-madhye gelā
saba loka ekatra kari' kahite lāgilā

SYNONYMS

prātaḥ-snāna-morning bath; kari'-finishing; purī-Mādhavendra Purī; grāma-madhye-within the village; gelā-entered; saba loka-all the people; ekatra kari'-assembling; kahite lāgilā-began to speak.

TRANSLATION

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

grāmera īśvara tomāra–govardhana-dhārī
kuñje āche, cala, tāṅre bāhira ye kari

SYNONYMS

grāmera-of the village; īśvara-the proprietor; tomāra-your; govardhana-dhārī-the lifter of Govardhana Hill; kuñje āche-in the bushes in the jungle; cala-let us go; tāṅre-Him; bāhira ye kari-take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

TEXT 49

atyanta niviḍa kuñja,–nāri praveśite
kuṭhāri kodāli laha dvāra karite

SYNONYMS

atyanta-very much; niviḍa-dense; kuñja-bushes; nāri-we are not able; praveśite-to enter; kuṭhāri-choppers; kodāli-spades; laha-take; dvāra karite-to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

TEXT 50

śuni' loka tāṅra saṅge calilā hariṣe
kuñja kāṭi' dvāra kari' karilā praveśe

SYNONYMS

śuni'-hearing; loka-the people; tāṅra-him; saṅge-with; calilā-went; hariṣe-with great pleasure; kuñja kāṭi'-cutting the bushes; dvāra-a way; kari'-making; karilā praveśe-entered.

TRANSLATION

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

TEXT 51

ṭhākura dekhila māṭī-tṛṇe ācchādita
dekhi' saba loka haila ānande vismita

SYNONYMS

ṭhākura-the Deity; dekhila-they saw; māṭī-with dirt; tṛṇe-and grass; ācchādita-covered; dekhi'-seeing; saba loka-all the people; haila-became; ānande-with pleasure; vismita-amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

TEXT 52

āvaraṇa dūra kari' karila vidite
mahā-bhārī ṭhākura–keha nāre cālāite

SYNONYMS

āvaraṇa-the covering; dūra kari'-clearing away; karila vidite-declared; mahā-bhārī-very heavy; ṭhākura-the Deity; keha-anyone; nāre-not able; cālāite-to cause to move.

TRANSLATION

After they cleansed the body of the Deity, some of them said, "The Deity is very heavy. No one person can move Him."

TEXT 53

mahā-mahā-baliṣṭha loka ekatra kariñā
parvata-upari gela purī ṭhākura lañā

SYNONYMS

mahā-mahā-baliṣṭha-who are very strong; loka-persons; ekatra kariñā-assembling; parvata-upari-to the top of the hill; gela-went; purī-Mādhavendra Purī; ṭhākura lañā-taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

TEXT 54

pātharera siṁhāsane ṭhākura vasāila
baḍa eka pāthara pṛṣṭhe avalamba dila

SYNONYMS

pātharera-of stone; siṁha-āsane-on a throne; ṭhākura-the Deity; vasāila-installed; baḍa-big; eka-one; pāthara-stone; pṛṣṭhe-at the back; avalamba-support; dila-gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

TEXT 55

grāmera brāhmaṇa saba nava ghaṭa lañā
govinda-kuṇḍera jala ānila chāniñā

SYNONYMS

grāmera-of the village; brāhmaṇa-brāhmaṇa priests; saba-all; nava-nine; ghaṭa-waterpots; lañā-bringing; govinda-kuṇḍera-of the lake known as Govinda-kuṇḍa; jala-the water; ānila-brought; chāniñā-filtering.

TRANSLATION

All the brāhmaṇa priests of the village gathered together with nine waterpots, and water from Govinda-kuṇḍa lake was brought there and filtered.

TEXT 56

nava śata-ghaṭa jala kaila upanīta
nānā vādya-bherī bāje, strī-gaṇa gāya gīta

SYNONYMS

nava-nine; śata-ghaṭa-hundreds of waterpots; jala-water; kaila-made; upanīta-brought; nānā-various; vādya-musical sounds; bherī-bugles; bāje-vibrate; strī-gaṇa-all the women; gāya-chant; gīta-various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kuṇḍa. There were musical sounds of bugles and drums and the singing of women.

TEXT 57

keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, ghṛta āila grāme yata chila

SYNONYMS

keha gāya-some sing; keha nāce-some dance; mahotsava haila-there was a festival; dadhi-yogurt; dugdha-milk; ghṛta-clarified butter; āila-was brought; grāme-in the village; yata-as much; chila-as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

TEXT 58

bhoga-sāmagrī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata

SYNONYMS

bhoga-sāmagrī-ingredients for eatables to be offered; āila-brought in; sandeśa-ādi-sweetmeats; yata-all kinds of; nānā-various; upahāra-presentations; tāhā-that; kahite-to say; pāri-I am able; kata-how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

TEXT 59

tulasī ādi, puṣpa, vastra āila aneka

āpane mādhava-purī kaila abhiṣeka

SYNONYMS

tulasī-tulasī leaves; ādi-and others; puṣpa-flowers; vastra-garments; āila-arrived; aneka-in great quantity; āpane-personally; mādhava-purī-Śrī Mādhavendra Purī; kaila-executed; abhiṣeka-the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasī leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Purī personally began the abhiṣeka [bathing ceremony].

PURPORT

In the Hari-bhakti-vilāsa (sixth vilāsa, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the mantra oṁ bhagavate vāsudevāya namaḥ, as well as the chanting of the Brahma-saṁhitā verses beginning cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.

TEXT 60

amaṅgalā dūra kari' karāila snāna
bahu taila diyā kaila śrī-aṅga cikkaṇa

SYNONYMS

amaṅgalā-all inauspiciousness; dūra kari'-driving away; karāila-caused; snāna-bathing; bahu-a great quantity; taila-oil; diyā-applying; kaila-made; śrī-aṅga-the body; cikkaṇa-glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

TEXT 61

pañca-gavya, pañcāmṛte snāna karāñā
mahā-snāna karāila śata ghaṭa diñā

SYNONYMS

pañca-gavya-in five kinds of products from the cow; pañca-amṛte-in a preparation made with five palatable foods; snāna-bath; karāñā-finishing; mahā-snāna-a vast bath with ghee and water; karāila-performed; śata-one hundred; ghaṭa-waterpots; diñā-with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcāmṛta. Then the mahā-snāna was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of pañca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pañcāmṛta consists of five kinds of nectar-yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

TEXT 62

punaḥ taila diya kaila śrī-aṅga cikkaṇa
śaṅkha-gandhodake kaila snāna samādhāna

SYNONYMS

punaḥ-again; taila diyā-with oil; kaila-made; śrī-aṅga-the body of the Deity; cikkaṇa-shiny; śaṅkha-gandha-udake-in water scented with flowers and sandalwood pulp and kept within a conchshell; kaila-did; snāna-bath; samādhāna-execution.

TRANSLATION

After the mahā-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the Hari-bhakti-vilāsa. Barley powder, wheat powder, vermilion powder, urad dāl powder and another powder preparation called āvāṭā (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the mahā-snāna, at least two and a half mānas (about twenty-four gallons) of water are needed to pour over the body of the Deity.

TEXT 63

śrī-aṅga mārjana kari' vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila

SYNONYMS

śrī-aṅga-the transcendental body of the Deity; mārjana kari'-cleansing; vastra-garments; parāila-were put on; candana-sandalwood pulp; tulasī-tulasī leaves; puṣpa-mālā-garlands of flowers; aṅge-on the body; dila-were placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands and other fragrant flower garlands were placed upon the body of the Deity.

TEXT 64

dhūpa, dīpa, kari' nānā bhoga lāgāila
dadhi-dugdha-sandeśādi yata kichu āila

SYNONYMS

dhūpa-incense; dīpa-lamp; kari'-burning; nānā-various; bhoga-foods; lāgāila-were offered; dadhi-yogurt; dugdha-milk; sandeśa-sweetmeats; ādi-and others; yata-as much as; kichu-some; āila-received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

TEXT 65

suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila

SYNONYMS

suvāsita jala-scented water; nava-pātre-in new pots; samarpila-were offered; ācamana diyā-when offering ācamana (water for washing the feet and mouth); se-he; tāmbūla-pan and spices; nivedila-offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

TEXT 66

ārātrika kari' kaila bahuta stavana
daṇḍavat kari' kaila ātma-samarpaṇa

SYNONYMS

ārātrika-the performance of ārātrika; kari'-finishing; kaila-chanted; bahuta-varieties; stavana-of prayers; daṇḍavat-obeisances; kari'-offering; kaila-did; ātma-samarpaṇa-self-surrender.

TRANSLATION

After the last offering of tāmbūla and pan, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

TEXT 67

grāmera yateka taṇḍula, dāli godhūma-cūrṇa
sakala āniyā dila parvata haila pūrṇa

SYNONYMS

grāmera-of the village; yateka-all; taṇḍula-the rice; dāli-dāl; godhūma-cūrṇa-wheat flour; sakala-all; āniyā-bringing; dila-offered; parvata-the top of the hill; haila-became; pūrṇa-filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dāl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

kumbhakāra ghare chila ye mṛd-bhājana
saba ānāila prāte, caḍila randhana

SYNONYMS

kumbhakāra-of the potters of the village; ghare-in the houses; chila-there was; ye-whatever; mṛd-bhājana-clay pots; saba-all; ānāila-brought; prāte-in the morning; caḍila-started; randhana-cooking.

TRANSLATION

When the villagers brought their stock of rice, dāl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

daśa-vipra anna rāndhi' kare eka stūpa
janā-pāṅca rāndhe vyañjanādi nānā sūpa

SYNONYMS

daśa-vipra-ten brāhmaṇas; anna-food grains; rāndhi'-cooking; kare-do; eka stūpa-in one stack; janā-pāṅca-five brāhmaṇas; rāndhe-cook; vyañjana-ādi-vegetables; nānā-various; sūpa-liquid.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

TEXT 70

vanya śāka-phala-mūle vividha vyañjana
keha baḍā-baḍi-kaḍi kare vipra-gaṇa

SYNONYMS

vanya śāka-spinach of the forest; phala-fruits; mūle-with roots; vividha-varieties; vyañjana-vegetables; keha-someone; baḍā-baḍi-baḍā and baḍi; kaḍi-from the pulp of dāl; kare-made; vipra-gaṇa-all the brāhmaṇas.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made baḍā and baḍi by mashing dāl. In this way the brāhmaṇas prepared all kinds of food.

TEXT 71

janā pāṅca-sāta ruṭi kare rāśi-rāśi
anna-vyañjana saba rahe ghṛte bhāsi'

SYNONYMS

janā pāṅca-sāta-five to seven men; ruṭi-chapatis; kare-make; rāśi-rāśi-in great quantity; anna-vyañjana-food grains and vegetables; saba-all; rahe-remained; ghṛte-in ghee; bhāsi'-overflooding.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dāl.

TEXT 72

nava-vastra pāti' tāhe palāśera pāta
rāndhi' rāndhi' tāra upara rāśi kaila bhāta

SYNONYMS

nava-vastra-new cloth; pāti'-spreading; tāhe-on that; palāśera pāta-the leaves of palāśa; rāndhi' rāndhi'-cooking and cooking; tāra upara-on that; rāśi-stacked; kaila-made; bhāta-rice.

TRANSLATION

All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground.

TEXT 73

tāra pāśe ruṭi-rāśira parvata ha-ila
sūpa-ādi-vyañjana-bhāṇḍa caudike dharila

SYNONYMS

tāra pāśe-around the stack of rice; ruṭi-of chapatis; rāśira-of stacks; parvata-another small hill; ha-ila-became; sūpa-ādi-of all liquid vegetables; vyañjana-and of all other vegetables; bhāṇḍa-pots; caudike-all around; dharila-were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī
pāyasa, mathanī, sara pāśe dhari āni'

SYNONYMS

tāra pāśe-by the side of the vegetables; dadhi-yogurt; dugdha-milk; māṭhā-buttermilk; śikhariṇī-a sweet preparation made with yogurt; pāyasa-sweet rice; mathanī-cream; sara-solid cream collected over yogurt; pāśe-by the side; dhari-keeping; āni'-bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for prasāda distribution.

TEXT 75

hena-mate anna-kūṭa karila sājana
purī-gosāñi gopālere kaila samarpaṇa

SYNONYMS

hena-mate-in this way; anna-kūṭa-of the Annakūṭa ceremony; karila-did; sājana-performance; purī-gosāñi-Mādhavendra Purī; gopālere-unto the Gopāla Deity; kaila-did; samarpaṇa-offering.

TRANSLATION

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

TEXT 76

aneka ghaṭa bhari' dila suvāsita jala
bahu-dinera kṣudhāya gopāla khāila sakala

SYNONYMS

aneka ghaṭa-many waterpots; bhari'-filled; dila-offered; suvāsita-scented; jala-water; bahu-dinera-of many days; kṣudhāya-by hunger; gopāla-Gopāla; khāila-ate; sakala-everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

TEXT 77

yadyapi gopāla saba anna-vyañjana khāila
tāṅra hasta-sparśe punaḥ temani ha-ila

SYNONYMS

yadyapi-although; gopāla-Lord Gopāla; saba-all; anna-vyañjana-dāl, rice and vegetables; khāila-ate; tāṅra-His; hasta-of the hands; sparśe-by the touch; punaḥ-again; temani-exactly as before; ha-ila-became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the Bhagavad-gītā (9.26) Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ
toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) The Lord is pūrṇa, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is pūrṇa, He remains the same even after eating. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is avyaya, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes and entourage.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

TEXT 78

ihā anubhava kaila mādhava gosāñi
tāṅra ṭhāñi gopālera lukāna kichu nāi

SYNONYMS

ihā-this; anubhava kaila-perceived; mādhava gosāñi-Mādhavendra Purī Gosvāmī; tāṅra ṭhāñi-before him; gopālera-of Lord Gopāla; lukāna-secret; kichu-anything; nāi-there is not.

TRANSLATION

How Gopāla ate everything while the food remained the same was transcendentally perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.

TEXT 79

eka-dinera udyoge aiche mahotsava kaila
gopāla-prabhāve haya, anye nā jānila

SYNONYMS

eka-dinera udyoge-by one day's attempt; aiche-such; mahotsava-festival; kaila-performed; gopāla-of Gopāla; prabhāve-by the potency; haya-is possible; anye-others; nā-not; jānila-know.

TRANSLATION

The wonderful festival and installation of Śrī Gopālajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

PURPORT

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Kṛṣṇa can understand that these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the instruments. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side.

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: tāṅdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. Bhakta-sane vāsa: they cannot go outside the Kṛṣṇa conscious society or the movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

TEXT 80

ācamana diyā dila viḍaka-sañcaya
ārati karila loke, kare jaya jaya

SYNONYMS

ācamana-washing water; diyā-offering; dila-gave; viḍaka-sañcaya-betel nuts; ārati karila-ārati was performed; loke-all the people; kare-chant; jaya jaya-the words jaya jaya, "all glories."

TRANSLATION

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while ārati was performed, all the people chanted, ”Jaya, Jaya!” [”All glories to Gopāla!”].

TEXT 81

śayyā karāila, nūtana khāṭa ānāñā
nava vastra āni' tāra upare pātiyā

SYNONYMS

śayyā-a bedstead; karāila-made; nūtana-new; khāṭa-bedstead; ānāñā-bringing; nava vastra-new cloth; āni'-bringing; tāra-of the cot; upare-on the top; pātiyā-spreading.

TRANSLATION

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

TEXT 82

tṛṇa-ṭāṭi diyā cāri-dik āvarila
uparete eka ṭāṭi diyā ācchādila

SYNONYMS

tṛṇa-ṭāṭi-straw mattress; diyā-with; cāri-dik-all around; āvarila-covered; uparete-on top; eka-one; ṭāṭi-similar straw mattress; diyā-with; ācchādila-covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

TEXT 83

purī-gosāñi ājñā dila sakala brāhmaṇe
ā-bāla-vṛddha grāmera loka karāha bhojane

SYNONYMS

purī-gosāñi-Mādhavendra Purī; ājñā-order; dila-gave; sakala brāhmaṇe-to all the brāhmaṇas; ā-bāla-vṛddha-beginning from the children up to the old persons; grāmera-of the village; loka-the people; karāha-make; bhojane-take prasāda.

TRANSLATION

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasāda and said to them, ”Now feed everyone sumptuously, from the children on up to the aged!”

TEXT 84

sabe vasi' krame krame bhojana karila
brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila

SYNONYMS

sabe-all; vasi'-sitting; krame krame-by and by; bhojana karila-honored prasāda and ate it; brāhmaṇa-brāhmaṇī-gaṇe-the brāhmaṇas and their wives; āge-first; khāoyāila-were fed.

TRANSLATION

All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brāhmaṇas and their wives were fed first.

PURPORT

According to the varṇāśrama system, the brāhmaṇas are always honored first. Thus at the festival, the brāhmaṇas and their wives were first offered the remnants of food, and then the others (kṣatriyas, vaiśyas and śūdras). This has always been the system, and it is still prevalent in India, even though the caste brāhmaṇas are not qualified. The system is still current due to the varṇāśrama institutional rules and regulations.

TEXT 85

anya grāmera loka yata dekhite āila
gopāla dekhiyā saba prasāda khāila

SYNONYMS

anya-other; grāmera-of the villages; loka-people; yata-all; dekhite-to see; āila-came; gopāla-the Lord Gopāla; dekhiyā-seeing; saba-all; prasāda-remnants of food; khāila-partook.

TRANSLATION

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

TEXT 86

dekhiyā purīra prabhāva loke camatkāra
pūrva annakūṭa yena haila sākṣātkāra

SYNONYMS

dekhiyā-by seeing; purīra-of Mādhavendra Purī; prabhāva-the influence; loke-all the people; camatkāra-struck with wonder; pūrva-formerly; anna-kūṭa-the Annakūṭa ceremony during the time of Kṛṣṇa; yena-as if; haila-became; sākṣātkāra-directly manifest.

TRANSLATION

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

PURPORT

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, brāhmaṇas and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia and food offered to Govardhana Hill. It is stated in Śrīmad-Bhāgavatam (10.24.26, 31-33):

pacyantāṁ vividhāḥ pākāḥ
sūpāntāḥ pāyasādayaḥ
saṁyāvā-pūpa-śaṣkulyaḥ
sarva-dohaś ca gṛhyatām
kālātmanā bhagavatā
śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ
sādhv agṛhṇanta tad-vacaḥ
tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ
tad-dravyeṇa giri-dvijān
upahṛtya balīn sarvān
ādṛtā yavasaṁ gavām
go-dhanāni puras-kṛtya
giriṁ cakruḥ pradakṣiṇam

" 'Prepare very nice foods of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dāl, then halavah, pākorā, purī and all kinds of milk preparations like sweet rice, sweetballs, sandeśa, rasagullā and lāḍḍu.'

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brāhmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasāda. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."

TEXT 87

sakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila

SYNONYMS

sakala brāhmaṇe-all the brāhmaṇas who were present there; purī-Mādhavendra Purī Gosvāmī; vaiṣṇava karila-elevated to the position of Vaiṣṇavas; sei sei-under different divisions; sevā-madhye-in rendering service; sabā-all of them; niyojila-were engaged.

TRANSLATION

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

PURPORT

In the scriptures it is stated: ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A qualified brāhmaṇa must be expert in the occupational duties of a brāhmaṇa. His duties are mentioned as six brahminical engagements. Paṭhana means that a brāhmaṇa must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic scriptures. This is pāṭhana. He must also be expert in worshiping different deities and in performing the Vedic rituals (yajana). On account of this yajana, the brāhmaṇa, being the head of society, performs all the Vedic rituals for kṣatriyas, vaiśyas, and śūdras. This is called yājana, assisting others in performing ceremonies. The remaining two items are dāna and pratigraha. The brāhmaṇa accepts all kinds of contributions (pratigraha) from his followers (namely, the kṣatriyas, vaiśyas and śūdras). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (dāna).

In order for such a qualified brāhmaṇa to worship the Deity, he must be a Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the brāhmaṇa. This example given by Mādhavendra Purī confirms that even though a brāhmaṇa may be very expert, he cannot become a priest or servitor of the viṣṇu-mūrti unless he is initiated in vaiṣṇava-mantra. After installing the Deity of Gopāla, Mādhavendra Purī initiated all the brāhmaṇas into Vaiṣṇavism. He then allotted the brāhmaṇas different types of service to the Deity. From four in the morning until ten at night (from maṅgala-ārātrika to śayana-ārātrika), there must be at least five or six brāhmaṇas to take care of the Deity. Six ārātrikas are performed in the temple, and food is frequently offered to the Deity and the prasāda distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors. Our sampradāya belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our sampradāya is therefore called the Madhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as brāhmaṇas and, specifically, must engage in the Vaiṣṇava custom of offering as much prasāda as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

punaḥ dina-śeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna

SYNONYMS

punaḥ-again; dina-śeṣe-at the end of the day; prabhura-of the Lord; karāila-caused to do; utthāna-rising; kichu-some; bhoga-food; lāgāila-offered; karāila-caused to do; jala-water; pāna-drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called vaikāli-bhoga, food offered at the end of the day.

TEXT 89

gopāla prakaṭa haila,–deśe śabda haila
āśa-pāśa grāmera loka dekhite āila

SYNONYMS

gopāla-Lord Gopāla; prakaṭa haila-has appeared; deśe-throughout the country; śabda haila-the news spread; āśa-pāśa-neighboring; grāmera-of the villages; loka-the people; dekhite āila-came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

TEXT 90

ekeka dina ekeka grāme la-ila māgiñā
anna-kūṭa kare sabe harașita hañā

SYNONYMS

ekeka dina-one day after another; ekeka grāme-one village after another; la-ila-took permission; māgiñā-begging; anna-kūṭa kare-perform the Annakūṭa ceremony; sabe-all; harașita-pleased; hañā-becoming.

TRANSLATION

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

TEXT 91

rātri-kāle ṭhākurere karāiyā śayana
purī-gosāñi kaila kichu gavya bhojana

SYNONYMS

rātri-kāle-at night; ṭhākurere-the Deity; karāiyā-causing to do; śayana-lying down for rest; purī-gosāñi-Mādhavendra Purī; kaila-did; kichu-some; gavya-milk preparation; bhojana-eating.

TRANSLATION

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

TEXT 92

prātaḥ-kāle punaḥ taiche karila sevana
anna lañā eka-grāmera āila loka-gaṇa

SYNONYMS

prātaḥ-kāle-in the morning; punaḥ-again; taiche-just as before; karila-rendered; sevana-service; anna lañā-with food grains; eka-grāmera-of one village; āila-came; loka-gaṇa-the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

TEXT 93

anna, ghṛta, dadhi, dugdha,–grāme yata chila
gopālera āge loka āniyā dharila

SYNONYMS

anna-food grain; ghṛta-ghee, or clarified butter; dadhi-yogurt; dugdha-milk; grāme-in the village; yata-as much; chila-as there was; gopālera āge-before the Deity Gopāla; loka-all people; āniyā-bringing; dharila-placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghṛta, dadhi and dugdha are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The vaiśyas (people engaged in agriculture and commerce) are therefore recommended in the Bhagavad-gītā to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept prasāda for themselves but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only prasāda offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

TEXT 94

pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana

SYNONYMS

pūrva-dina-prāya-almost like the previous day; vipra-all the brāhmaṇas; karila-did; randhana-cooking; taiche-similarly; anna-kūṭa-heaps of food; gopāla-the Deity of Lord Gopāla; karila-did; bhojana-eating.

TRANSLATION

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

TEXT 95

vraja-vāsī lokera kṛṣṇe sahaja pirīti
gopālera sahaja-prīti vraja-vāsi-prati

SYNONYMS

vraja-vāsī-the inhabitants of Vṛndāvana (Vrajabhūmi); lokera-of the people; kṛṣṇe-unto Lord Kṛṣṇa; sahaja-natural; pirīti-love; gopālera-of Lord Gopāla; sahaja-natural; prīti-love; vraja-vāsi-prati-toward the inhabitants of Vrajabhūmi.

TRANSLATION

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

PURPORT

In the Bhagavad-gītā it is said: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Śrīmad-Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

TEXT 96

mahā-prasāda khāila āsiyā saba loka
gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka

SYNONYMS

mahā-prasāda-spiritualized foods offered to Kṛṣṇa; khāila-ate; āsiyā-coming; saba-all; loka-people; gopāla-the Deity of Śrī Gopāla; dekhiyā-seeing; sabāra-of all of them; khaṇḍe-disappears; duḥkha-śoka-all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

TEXT 97

āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava

SYNONYMS

āśa-pāśa-neighboring; vraja-bhūmera-of Vrajabhūmi; yata-all; grāma-villages; saba-all; eka eka-one after another; dina-days; sabe-all; kare-perform; mahā-utsava-festivals.

TRANSLATION

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

TEXT 98

gopāla-prakaṭa śuni' nānā deśa haite
nānā dravya lañā loka lāgila āsite

SYNONYMS

gopāla-of the Deity of Gopāla; prakaṭa-appearance; śuni'-hearing; nānā-various; deśa-countries; haite-from; nānā-various; dravya-things; lañā-bringing; loka-people; lāgila-began; āsite-to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

TEXT 99

mathurāra loka saba baḍa baḍa dhanī
bhakti kari' nānā dravya bheṭa deya āni'

SYNONYMS

mathurāra-of the city of Mathurā; loka-the people; saba-all; baḍa baḍa-very big; dhanī-capitalists; bhakti kari'-out of devotion; nānā dravya-various kinds of things; bheṭa-presents; deya-gave; āni'-bringing.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

svarṇa, raupya, vastra, gandha, bhakṣya-upahāra
asaṅkhya āise, nitya bāḍila bhāṇḍāra

SYNONYMS

svarṇa-gold; raupya-silver; vastra-garments; gandha-scents; bhakṣya-upahāra-presentations for eating; asaṅkhya-countless; āise-came; nitya-daiiy; bāḍila-increased; bhāṇḍāra-the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

TEXT 101

eka mahā-dhanī kṣatriya karāila mandira
keha pāka-bhāṇḍāra kaila, keha ta' prācīra

SYNONYMS

eka-one; mahā-dhanī-very rich man; kṣatriya-of the royal order; karāila-constructed; mandira-a temple; keha-someone; pāka-bhāṇḍāra-clay pots for cooking; kaila-made; keha-someone; ta'-certainly; prācīra-the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

eka eka vraja-vāsī eka eka gābhī dila
sahasra sahasra gābhī gopālera haila

SYNONYMS

eka eka-each and every; vraja-vāsī-resident of Vṛndāvana; eka eka-one; gābhī-cow; dila-contributed; sahasra sahasra-thousands and thousands; gābhī-cows; gopālera-of Gopāla; haila-there were.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of prasāda. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in bhakti (devotional service to the Lord). Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called bhakti. When the dormant propensity for bhakti is awakened, one can understand the Supreme Personality of Godhead as He is. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

TEXT 103

gauḍa ha-ite āilā dui vairāgī brāhmaṇa
purī-gosāñi rākhila tāre kariyā yatana

SYNONYMS

gauḍa ha-ite-from Bengal; āilā-came; dui-two; vairāgī-of the renounced order; brāhmaṇa-persons born in brāhmaṇa families; purī-gosāñi-Mādhavendra Purī; rākhila-kept; tāre-them; kariyā-making; yatana-all efforts.

TRANSLATION

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

TEXT 104

sei dui śiṣya kari' sevā samarpila
rāja-sevā haya,–purīra ānanda bāḍila

SYNONYMS

sei dui-these two persons; śiṣya kari'-initiating; sevā-with the service; samarpila-entrusted; rāja-sevā-gorgeous performance of service; haya-is; purīra-of Mādhavendra Purī; ānanda-pleasure; bāḍila-increased.

TRANSLATION

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

PURPORT

The six Gosvāmīs and their followers started many temples, such as the temples of Govinda, Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhā-ramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the sevā-pūjā (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong brahmacārī. At present, sevāitas assume the title of gosvāmī on the basis of their being engaged as sevāitas of the Deity. The sevāitas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these sevāitas.

TEXT 105

ei-mata vatsara dui karila sevana
eka-dina purī-gosāñi dekhila svapana

SYNONYMS

ei-mata-in this way; vatsara-years; dui-two; karila-performed; sevana-worship; eka-dina-one day; purī-gosāñi-Mādhavendra Purī; dekhila-saw; svapana-a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

TEXT 106

gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya

SYNONYMS

gopāla-the Deity of Gopāla; kahe-said; purī-My dear Mādhavendra Purī; āmāra-My; tāpa-body temperature; nāhi-does not; yāya-go away; malayaja-candana-sandalwood produced in the Malaya Hills; lepa'-smear over the body; tabe-then; se-that; juḍāya-cools.

TRANSLATION

In his dream, Mādhavendra Purī saw Gopāla, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western ghāṭa, and the hill Nīlagiri is sometimes known as Malaya Hill. The word malaya-ja is used to indicate the sandalwood produced in the Malaya province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

TEXT 107

malayaja āna, yāñā nīlācala haite
anye haite nahe, tumi calaha tvarite

SYNONYMS

malaya-ja-sandalwood; āna-bring; yāñā-coming; nīlācala haite-from Jagannātha Purī; anye-others; haite-from; nahe-not; tumi-you; calaha-go; tvarite-quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must."

TEXT 108

svapna dekhi' purī-gosāñira haila premāveśa
prabhu-ājñā pālibāre gelā pūrva-deśa

SYNONYMS

svapna dekhi'-after seeing the dream; purī-gosāñira-of Mādhavendra Purī; haila-there was; prema-āveśa-ecstasy on account of love of God; prabhu-ājñā-the order of the Lord; pālibāre-to execute; gelā-started; pūrva-deśa-for the eastern countries (Bengal).

TRANSLATION

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

TEXT 109

sevāra nirbandha–loka karila sthāpana
ājñā māgi' gauḍa-deśe karila gamana

SYNONYMS

sevāra nirbandha-the arrangements for executing the daily routine of the worship of the Lord; loka-the people; karila-did; sthāpana-establish; ājñā māgi'-taking the order; gauḍa-deśe-toward Bengal; karila-did; gamana-going.

TRANSLATION

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

TEXT 110

śāntipura āilā advaitācāryera ghare
purīra prema dekhi' ācārya ānanda antare

SYNONYMS

śāntipura-to the place known as Śāntipura; āilā-came; advaita-ācāryera-of Śrī Advaita Ācārya; ghare-to the home; purīra prema-the ecstatic love of Mādhavendra Purī; dekhi'-seeing; ācārya-Advaita Ācārya; ānanda-pleased; antare-within Himself.

TRANSLATION

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

TEXT 111

tāṅra ṭhāñi mantra laila yatana kariñā
calilā dakṣiṇe purī tāṅre dīkṣā diñā

SYNONYMS

tāṅra ṭhāñi-from him; mantra-initiation; laila-accepted; yatana-efforts; kariñā-making; calilā-started; dakṣiṇe-toward the south; purī-Mādhavendra Purī; tāṅre-to Him (Advaita Ācārya); dīkṣā-initiation; diñā-giving.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a sannyāsī in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

kibā vipra kibā nyāsī śūdra kene naya,
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

"A person may be a brāhmaṇa, a sannyāsī, a śūdra or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a guru." (Cc. Madhya 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the pañcarātra injunction, only a householder brāhmaṇa can initiate. Others cannot. When a person is initiated, it is assumed that he has become a brāhmaṇa; without being initiated by a proper brāhmaṇa, one cannot be converted into a brāhmaṇa. In other words, unless one is a brāhmaṇa, he cannot make another a brāhmaṇa. A gṛhastha-brāhmaṇa partaking of the varṇāśrama-dharma institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder brāhmaṇas just to become successful in the varṇāśrama institution or to become free from material desires. It is therefore necessary for a spiritual master in the gṛhastha-āśrama to be a strict Vaiṣṇava. A spiritual master from the sannyāsa order has very little opportunity to perform arcana, Deity worship, but when one accepts a spiritual master from the transcendental sannyāsīs, the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse kibā vipra kibā nyāsī, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a gṛhastha-brāhmaṇa should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a gṛhastha (householder), a sannyāsī or even a śūdra. A spiritual master simply must be conversant in the essence of the śāstra; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. Dīkṣā actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

TEXT 112

remuṇāte kaila gopīnātha daraśana
tāṅra rūpa dekhiñā haila vihvala-mana

SYNONYMS

remuṇāte-in the village of Remuṇā; kaila-did; gopīnātha-the Deity of Gopīnātha; daraśana-seeing; tāṅra-His; rūpa-beauty; dekhiñā-seeing; haila-became; vihvala-bewildered; mana-mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

TEXT 113

nṛtya-gīta kari' jaga-mohane vasilā
'kyā kyā bhoga lāge?' brāhmaṇe puchilā

SYNONYMS

nṛtya-gīta kari'-after performing dancing and chanting; jaga-mohane-in the corridor of the temple; vasilā-he sat down; kyā kyā-what; bhoga-foods; lāge-they offer; brāhmaṇe-from the brāhmaṇa priest; puchilā-inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a brāhmaṇa what kinds of foods they offered to the Deity.

TEXT 114

sevāra sauṣṭhava dekhi' ānandita mane
uttama bhoga lāge–ethā bujhi anumāne

SYNONYMS

sevāra-of the worship; sauṣṭhava-excellence; dekhi'-seeing; ānandita-pleased; mane-in the mind; uttama bhoga-first-class foods; lāge-they offer; ethā-thus; bujhi-I understand; anumāne-by deduction.

TRANSLATION

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

TEXT 115

yaiche ihā bhoga lāge, sakala-i puchiba
taiche bhiyāne bhoga gopāle lāgāiba

SYNONYMS

yaiche-just like; ihā-here; bhoga-foods; lāge-they offer; sakala-i-all; puchiba-I shall inquire; taiche-similarly; bhiyāne-in the kitchen; bhoga-foods; gopāle-to Śrī Gopāla; lāgāiba-I shall arrange.

TRANSLATION

Mādhavendra Purī thought, "I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla."

TEXT 116

ei lāgi' puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe

SYNONYMS

ei lāgi'-for this matter; puchilena-he inquired; brāhmaṇera sthāne-from the brāhmaṇa; brāhmaṇa-the priest; kahila-informed; saba-everything; bhoga-foods; vivaraṇe-in description.

TRANSLATION

When the brāhmaṇa priest was questioned about this matter, he explained in detail what kinds of food were offered to the Deity of Gopīnātha.

TEXT 117

sandhyāya bhoga lāge kṣīra–'amṛta-keli'-nāma
dvādaśa mṛt-pātre bhari' amṛta-samāna

SYNONYMS

sandhyāya-in the evening; bhoga-foods; lāge-they offer; kṣīra-sweet rice; amṛta-keli-nāma-named amṛta-keli; dvādaśa-twelve; mṛt-pātre-earthen pots; bhari'-filling; amṛta-samāna-just like nectar.

TRANSLATION

The brāhmaṇa priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

TEXT 118

'gopīnāthera kṣīra' bali' prasiddha nāma yāra
pṛthivīte aiche bhoga kāhāṅ nāhi āra

SYNONYMS

gopīnāthera kṣīra-the sweet rice offered to Gopīnātha; bali'-as; prasiddha-celebrated; nāma-the name; yāra-of which; pṛthivīte-throughout the whole world; aiche-such; bhoga-food; kāhāṅ-anywhere; nāhi-not; āra-else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world."

TEXT 119

hena-kāle sei bhoga ṭhākure lāgila
śuni' purī-gosāñi kichu mane vicārila

SYNONYMS

hena-kāle-at this time; sei bhoga-that wonderful food; ṭhākure-in front of the Deity; lāgila-was placed; śuni'-hearing; purī-gosāñi-Mādhavendra Purī; kichu-something; mane-within the mind; vicārila-considered.

TRANSLATION

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

TEXT 120

ayācita kṣīra prasāda alpa yadi pāi
svāda jāni' taiche kṣīra gopāle lāgāi

SYNONYMS

ayācita-without asking; kṣīra-sweet rice; prasāda-remnants of food; alpa-a little; yadi-if; pāi-I get; svāda-the taste; jāni'-knowing; taiche-similar; kṣīra-sweet rice; gopāle-to my Gopāla; lāgāi-I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla."

TEXT 121

ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari' ārati bājila

SYNONYMS

ei icchāya-by this desire; lajjā-shame; pāñā-getting; viṣṇu-smaraṇa-remembrance of Lord Viṣṇu; kaila-did; hena-kāle-at that time; bhoga-the food; sari'-being finished; ārati-the ārati ceremony; bājila-was sounded.

TRANSLATION

Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the ārati ceremony began.

TEXT 122

ārati dekhiyā purī kaila namaskāra
bāhire āilā, kāre kichu nā kahila āra

SYNONYMS

ārati dekhiyā-after seeing the ārati; purī-Mādhavendra Purī; kaila-offered; namaskāra-obeisances; bāhire āilā-he went out; kāre-to anyone; kichu-anything; nā-not; kahila-say; āra-more.

TRANSLATION

After the ārati was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

TEXT 123

ayācita-vṛtti purī–virakta, udāsa
ayācita pāile khā'na, nahe upavāsa

SYNONYMS

ayācita-vṛtti-accustomed to avoid begging; purī-Mādhavendra Purī; virakta-unattached; udāsa-indifferent; ayācita-without begging; pāile-if getting; khā'na-he eats; nahe-if not; upavāsa-fasting.

TRANSLATION

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the paramahaṁsa stage, the highest stage for a sannyāsī. A sannyāsī can beg from door to door just to collect food, but a paramahaṁsa who has taken ayācita-vṛtti, or ājagara-vṛtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayācita-vṛtti means being accustomed to refrain from begging, and ājagara-vṛtti indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a paramahaṁsa simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: nidrāhāra-vihārakādi-vijitau. In the paramahaṁsa stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this paramahaṁsa stage.

TEXT 124

premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe
kṣīra-icchā haila, tāhe māne aparādhe

SYNONYMS

prema-amṛte tṛpta-being satisfied only in the loving service of the Lord; kṣudhā-tṛṣṇā-hunger and thirst; nāhi-not; bādhe-impede; kṣīra-for sweet rice; icchā-the desire; haila-became; tāhe-for that reason; māne-he considers; aparādhe-offense.

TRANSLATION

A paramahaṁsa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The paramahaṁsa is therefore called vijita-ṣaḍ-guṇa. He must conquer the six material qualities-kāma, krodha, lobha, moha, matsarya and kṣudhā-tṛṣṇā (lust, anger, greed, illusion, enviousness and hunger and thirst).

TEXT 125

grāmera śūnya-hāṭe vasi' karena kīrtana
ethā pūjārī karāila ṭhākure śayana

SYNONYMS

grāmera-of the village; śūnya-hāṭe-in the vacant marketplace; vasi'-sitting down; karena-performs; kīrtana-chanting; ethā-in the temple; pūjārī-the priest; karāila-made; ṭhākure-the Deity; śayana-lying down.

TRANSLATION

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the mahā-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahaṁsa. This means that even in the paramahaṁsa stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahaṁsa. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: nāma-gāna-natibhiḥ. A paramahaṁsa devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in Śrīmad-Bhāgavatam (7.5.23), there are nine kinds of devotional service: hearing (śravaṇam), chanting (kīrtanam), remembering (viṣṇoḥ smaraṇam), serving (pāda-sevanam), worship of the Deity (arcanam), praying (vandanam), carrying out orders (dāsyam), serving Him as a friend (sakhyam) and sacrificing everything for the Lord (ātma-nivedanam). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (paramahaṁsa) and go back home, back to Godhead.

TEXT 126

nija kṛtya kari' pūjārī karila śayana
svapane ṭhākura āsi' balilā vacana

SYNONYMS

nija kṛtya-his own duty; kari'-finishing; pūjārī-the brāhmaṇa priest in the temple; karila-took; śayana-rest; svapane-in a dream; ṭhākura-the Deity; āsi'-coming there; balilā-said; vacana-the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

TEXT 127

uṭhaha, pūjārī, kara dvāra vimocana
kṣīra eka rākhiyāchi sannyāsi-kāraṇa

SYNONYMS

uṭhaha-please get up; pūjārī-O priest; kara-just do; dvāra-the door; vimocana-opening; kṣīra-sweet rice; eka-one pot; rākhiyāchi-I have kept; sannyāsi-of the mendicant, Mādhavendra Purī; kāraṇa-for the reason.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī Mādhavendra Purī.

TEXT 128

dhaḍāra añcale ḍhākā eka kṣīra haya
tomarā nā jānilā tāhā āmāra māyāya

SYNONYMS

dhaḍāra-of the cloth curtain; añcale-by the skirt; ḍhākā-covered; eka-one; kṣīra-pot of sweet rice; haya-there is; tomarā-you; nā-not; jānilā-knew; tāhā-that; āmāra-of Me; māyāya-by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

mādhava-purī sannyāsī āche hāṭete vasiñā
tāhāke ta' ei kṣīra śīghra deha lañā

SYNONYMS

mādhava-purī-of the name Mādhavendra Purī; sannyāsī-a mendicant; āche-there is; hāṭete-in the marketplace; vasiñā-sitting; tāhāke-to him; ta'-certainly; ei-this; kṣīra-pot of sweet rice; śīghra-very quickly; deha-give; lañā-taking.

TRANSLATION

"A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

TEXT 130

svapna dekhi' pūjārī uṭhi' karilā vicāra
snāna kari' kapāṭa khuli, mukta kaila dvāra

SYNONYMS

svapna dekhi'-after seeing the dream; pūjārī-the priest; uṭhi'-getting up; karilā-made; vicāra-considerations; snāna kari'-taking his bath before entering the Deity room; kapāṭa-the door; khuli-opening; mukta-opened; kaila-made; dvāra-the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

TEXT 131

dhaḍāra āñcala-tale pāila sei kṣīra
sthāna lepi' kṣīra lañā ha-ila bāhira

SYNONYMS

dhaḍāra-of the mantle; āñcala-tale-at the skirt; pāila-he got; sei-that; kṣīra-pot of sweet rice; sthāna lepi'-mopping that place; kṣīra-the pot of sweet rice; lañā-taking; ha-ila-he went; bāhira-out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

TEXT 132

dvāra diyā grāme gelā sei kṣīra lañā
hāṭe hāṭe bule mādhava-purīke cāhiñā

SYNONYMS

dvāra diyā-closing the door; grāme-to the village; gelā-went; sei-that; kṣīra-pot of sweet rice; lañā-taking; hāṭe hāṭe-in every stall; bule-walks; mādhava-purīke-to Mādhavendra Purī; cāhiñā-calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

TEXT 133

kṣīra laha ei, yāra nāma 'mādhava-purī'
tomā lāgi' gopīnātha kṣīra kaila curi

SYNONYMS

kṣīra laha-take the pot of sweet rice; ei-this; yāra-whose; nāma-name; mādhava-purī-Mādhavendra Purī; tomā lāgi'-for you only; gopīnātha-the Deity of Lord Gopīnātha; kṣīra-the pot of sweet rice; kaila-did; curi-steal.

TRANSLATION

Holding the pot of sweet rice, the priest called, "Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot of sweet rice for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all good. This quality of the Lord is explained in Śrīmad-Bhāgavatam (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In Śrīmad-Bhāgavatam (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (kāmaṁ krodhaṁ bhayam), he is purified. The gopīs, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the gopīs are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in tattva (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in Śrīmad-Bhāgavatam (7.5.31): andhā yathāndhair upanīyamānāḥ. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa's pastimes with the gopīs. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the gopīs. He used to discuss these dealings only with three confidential friends. He never discussed rāsa-līlā publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

TEXT 134

kṣīra lañā sukhe tumi karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane

SYNONYMS

kṣīra lañā-taking the pot of sweet rice; sukhe-in happiness; tumi-you; karaha-do; bhakṣaṇe-eating; tomā-sama-like you; bhāgyavān-fortunate; nāhi-there is no one; tri-bhuvane-within the three worlds.

TRANSLATION

The priest continued, "Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopīnātha's stealing for His devotee, the devotee becomes the most fortunate person within the three words. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhūyāya kalpate). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa mahā-mantra so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

TEXT 135

eta śuni' purī-gosāñi paricaya dila
kṣīra diyā pūjārī tāṅre daṇḍavat haila

SYNONYMS

eta śuni'-hearing this; purī-gosāñi-Mādhavendra Purī; paricaya-introduction; dila-gave; kṣīra diyā-delivering the pot of sweet rice; pūjārī-the priest; tāṅre-to him; daṇḍavat haila-offered obeisances.

TRANSLATION

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A brāhmaṇa is not supposed to offer his obeisances by falling flat before anyone because a brāhmaṇa is considered to be in the highest caste. However, when a brāhmaṇa sees a devotee, he offers his daṇḍavats. This brāhmaṇa priest did not ask Mādhavendra Purī whether he was a brāhmaṇa, but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya. (Cc. Madhya 8.128) Had the brāhmaṇa priest been an ordinary brāhmaṇa, Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the brāhmaṇa priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior sannyāsī Vaiṣṇava, a paramahaṁsa, the priest immediately fell flat before him and offered obeisances.

TEXT 136

kṣīrera vṛttānta tāṅre kahila pūjārī
śuni' premāviṣṭa haila śrī-mādhava-purī

SYNONYMS

kṣīrera vṛttānta-all the incidents that took place on account of the pot of sweet rice; tāṅre-to Mādhavendra Purī; kahila-explained; pūjārī-the priest; śuni'-hearing; prema-āviṣṭa-saturated with love of Godhead; haila-became; śrī-mādhava-purī-Śrīla Mādhavendra Purī.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

TEXT 137

prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye iṅhāra vaśa,–haya yathocita

SYNONYMS

prema dekhi'-seeing the ecstatic position of Mādhavendra Purī; sevaka-the priest; kahe-said; ha-iyā-being; vismita-struck with wonder; kṛṣṇa-Lord Kṛṣṇa; ye-that; iṅhāra-by him; vaśa-obliged; haya-it is; yathocita-befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

PURPORT

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in Śrīmad-Bhāgavatam (10.14.3): ajita jito 'py asi tais tri-lokyām. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the Brahma-saṁhitā (5.33): vedeṣu durlabham adurlabham ātma-bhaktau. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (svādhyāya), one must engage in devotional worship of the Deity (arcana-vidhi). Together these will enhance the devotee's transcendental understanding of devotional service. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

TEXT 138

eta bali' namaskari' karilā gamana

āveśe karilā purī se kṣīra bhakṣaṇa

SYNONYMS

eta bali'-saying this; namaskari'-offering obeisances; karilā gamana-returned; āveśe-in ecstasy; karilā-did; purī-Purī Gosāñi; se-that; kṣīra-sweet rice; bhakṣaṇa-eating.

TRANSLATION

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

TEXT 139

pātra prakṣālana kari' khaṇḍa khaṇḍa kaila
bahir-vāse bāndhi' sei ṭhikāri rākhila

SYNONYMS

pātra-the pot; prakṣālana kari'-washing; khaṇḍa khaṇḍa-breaking into pieces; kaila-did; bahir-vāse-in his outer wrapper; bāndhi'-binding; sei-those; ṭhikāri-pieces of pot; rākhila-kept.

TRANSLATION

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

TEXT 140

prati-dina eka-khāni karena bhakṣaṇa
khāile premāveśa haya,–adbhuta kathana

SYNONYMS

prati-dina-every day; eka-khāni-one piece; karena-does; bhakṣaṇa-eating; khāile-by eating; prema-āveśa-ecstasy; haya-there is; adbhuta-wonderful; kathana-narrations.

TRANSLATION

Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

TEXT 141

'ṭhākura more kṣīra dila–loka saba śuni'
dine loka-bhiḍa habe mora pratiṣṭhā jāni'

SYNONYMS

ṭhākura-the Lord; more-to me; kṣīra-sweet rice; dila-has given; loka-the people; saba-all; śuni'-after hearing; dine-at daytime; loka-of people; bhiḍa-crowd; habe-there will be; mora-my; pratiṣṭhā-fame; jāni'-knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth, Mādhavendra Purī began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

TEXT 142

sei bhaye rātri-śeṣe calilā śrī-purī
sei-khāne gopīnāthe daṇḍavat kari'

SYNONYMS

sei bhaye-fearing that; rātri-śeṣe-at the end of the night; calilā-left; śrī-purī-Śrī Mādhavendra Purī; sei-khāne-on that spot; gopīnāthe-to Lord Gopīnātha; daṇḍavat-obeisances; kari'-doing.

TRANSLATION

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

TEXT 143

cali' cali' āilā purī śrī-nīlācala
jagannātha dekhi' hailā premete vihvala

SYNONYMS

cali' cali'-walking and walking; āilā-he reached; purī-Jagannātha Purī; śrī-nīlācala-known as Nīlācala; jagannātha dekhi'-seeing Lord Jagannātha; hailā-became; premete-in love; vihvala-overwhelmed.

TRANSLATION

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

TEXT 144

premāveśe uṭhe, paḍe, hāse, nāce, gāya
jagannātha-daraśane mahā-sukha pāya

SYNONYMS

prema-āveśe-in loving ecstasy; uṭhe-sometimes stands; paḍe-sometimes falls; hāse-laughs; nāce-dances; gāya-sings; jagannātha daraśane-by seeing Lord Jagannātha in the temple; mahā-sukha-transcendental happiness; pāya-he felt.

TRANSLATION

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

TEXT 145

'mādhava-purī śrīpāda āila',–loke haila khyāti
saba loka āsi' tāṅre kare bahu bhakti

SYNONYMS

mādhava-purī-Śrī Mādhavendra Purī; śrīpāda-sannyāsī; āila-has come; loke-among the people; haila-there was; khyāti-reputation; saba loka-all people; āsi'-coming; tāṅre-unto him; kare-do; bahu-much; bhakti-devotion.

TRANSLATION

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

TEXT 146

pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita

SYNONYMS

pratiṣṭhāra-of reputation; svabhāva-the nature; ei-this; jagate-in the world; vidita-known; ye-the person who; nā vāñche-does not desire it; tāra-of him; haya-it is; vidhātā-nirmita-created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

TEXT 147

pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā

SYNONYMS

pratiṣṭhāra bhaye-in fear of reputation; purī-Mādhavendra Purī; gelā-went away; palāñā-fleeing; kṛṣṇa-preme-in love of Kṛṣṇa; pratiṣṭhā-reputation; cale-goes; saṅge-simultaneously; gaḍāñā-gliding down.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṇā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a sahajiyā presents himself as being void of desires for reputation (pratiṣṭhā) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

TEXT 148

yadyapi udvega haila palāite mana
ṭhākurera candana-sādhana ha-ila bandhana

SYNONYMS

yadyapi-although; udvega-anxiety; haila-there was; palāite-to go away; mana-the mind; ṭhākurera-of the Lord; candana-of the sandalwood; sādhana-the collecting; ha-ila-there was; bandhana-bondage.

TRANSLATION

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

TEXT 149

jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta

SYNONYMS

jagannāthera sevaka-the servants of Lord Jagannātha; yata-all; yateka mahānta-all respectable devotees; sabāke-unto everyone; kahila-told; purī-Mādhavendra Purī; gopāla-vṛttānta-the narration of Gopāla.

TRANSLATION

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

TEXT 150

gopāla candana māge,–śuni' bhakta-gaṇa
ānande candana lāgi' karila yatana

SYNONYMS

gopāla-Lord Gopāla at Vṛndāvana; candana-sandalwood; māge-wants; śuni'-hearing; bhakta-gaṇa-all the devotees; ānande-in great pleasure; candana lāgi'-for sandalwood; karila-made; yatana-endeavor.

TRANSLATION

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

TEXT 151

rāja-pātra-sane yāra yāra paricaya
tāre māgi' karpūra-candana karilā sañcaya

SYNONYMS

rāja-pātra-government officers; sane-with; yāra yāra-whoever; paricaya-had acquaintance; tāre māgi'-begging them; karpūra-candana-camphor and sandalwood; karilā-made; sañcaya-collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that malayaja-candana (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His ārātrika, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

TEXT 152

eka vipra, eka sevaka, candana vahite
purī-gosāñira saṅge dila sambala-sahite

SYNONYMS

eka vipra-one brāhmaṇa; eka sevaka-one servant; candana-the sandalwood; vahite-to carry; purī-gosāñira-Mādhavendra Purī; saṅge-with; dila-gave; sambala-sahite-with the necessary expenditure.

TRANSLATION

One brāhmaṇa and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

TEXT 153

ghāṭī-dānī chāḍāite rāja-pātra dvāre
rāja-lekhā kari' dila purī-gosāñira kare

SYNONYMS

ghāṭī-dānī-from the toll collectors; chāḍāite-to get release; rāja-pātra-papers showing governmental sanction; dvāre-at the gates; rāja-lekhā-governmental permission; kari'-showing; dila-delivered; purī-gosāñira-of Purī Gosāñi, Mādhavendra Purī; kare-into the hand.

TRANSLATION

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary release papers from government officers. The papers were placed in his hand.

TEXT 154

calila mādhava-purī candana lañā
kata-dine remuṇāte uttarila giyā

SYNONYMS

calila-proceeded; mādhava-purī-Mādhavendra Purī; candana lañā-taking the sandalwood; kata-dine-after some days; remuṇāte-at the same temple of Remuṇā; uttarila-reached; giyā-going.

TRANSLATION

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.

TEXT 155

gopīnātha-caraṇe kaila bahu namaskāra
premāveśe nṛtya-gīta karilā apāra

SYNONYMS

gopīnātha-caraṇe-at the lotus feet of Lord Gopīnātha; kaila-made; bahu-many; namaskāra-obeisances; prema-āveśe-in the ecstasy of love; nṛtya-gīta-dancing and chanting; karilā-performed; apāra-unlimitedly.

TRANSLATION

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

TEXT 156

purī dekhi' sevaka saba sammāna karila
kṣīra-prasāda diyā tāṅre bhikṣā karāila

SYNONYMS

purī dekhi'-by seeing Mādhavendra Purī; sevaka-the priest or servant; saba sammāna-all respects; karila-offered; kṣīra-prasāda-sweet rice prasāda; diyā-offering; tāṅre-him; bhikṣā karāila-made to eat.

TRANSLATION

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

TEXT 157

sei rātre devālaye karila śayana
śeṣa-rātri haile purī dekhila svapana

SYNONYMS

sei rātre-on that night; deva-ālaye-in the temple; karila-did; śayana-sleeping; śeṣa-rātri-at the end of the night; haile-when it was; purī-Mādhavendra Purī; dekhila-saw; svapana-a dream.

TRANSLATION

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

TEXT 158

gopāla āsiyā kahe,–śuna he mādhava
karpūra-candana āmi pāilāma saba

SYNONYMS

gopāla-the Deity of Gopāla; āsiyā-coming; kahe-says; śuna-hear; he-O; mādhava-Mādhavendra Purī; karpūra-candana-the camphor and sandalwood; āmi-I; pāilāma-have received; saba-all.

TRANSLATION

Mādhavendra Purī dreamed that Gopāla came before him and said, ”O Mādhavendra Purī, I have already received all the sandalwood and camphor.

TEXT 159

karpūra-sahita ghaṣi' e-saba candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

karpūra-sahita-with the camphor; ghaṣi'-grinding; e-saba-all this; candana-sandalwood; gopīnāthera-of Śrī Gopīnātha; aṅge-on the body; nitya-daily; karaha-do; lepana-smearing.

TRANSLATION

”Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

TEXT 160

gopīnātha āmāra se eka-i aṅga haya
iṅhāke candana dile habe mora tāpa-kṣaya

SYNONYMS

gopīnātha-Lord Gopīnātha; āmāra-My; se-that; eka-i-one; aṅga-body; haya-is; iṅhāke-unto Him; candana dile-in offering this candana; habe-there will be; mora-My; tāpa-kṣaya-reduction of temperature.

TRANSLATION

”There is no difference between My body and Gopīnātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

TEXT 161

dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari' candana deha āmāra vacane

SYNONYMS

dvidhā nā bhāviha-do not hesitate; nā kariha-do not do; kichu-anything; mane-in the mind; viśvāsa kari'-believing Me; candana-sandalwood; deha-offer; āmāra vacane-under My order.

TRANSLATION

”You should not hesitate to act according to My order. Believing in Me, just do what is needed.”

TEXT 162

eta bali' gopāla gela, gosāñi jāgilā
gopīnāthera sevaka-gaṇe ḍākiyā ānilā

SYNONYMS

eta bali'-saying this; gopāla-the Deity of Gopāla; gela-disappeared; gosāñi jāgilā-Mādhavendra Purī awoke; gopīnāthera-of Lord Gopīnātha; sevaka-gaṇe-to the servitors; ḍākiyā-calling; ānilā-brought them.

TRANSLATION

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.

TEXT 163

prabhura ājñā haila,–ei karpūra-candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

prabhura ājñā haila-there was an order of the Lord; ei-this; karpūra-camphor; candana-and sandalwood; gopīnāthera aṅge-on the body of Gopīnātha; nitya-daily; karaha-do; lepana-smearing.

TRANSLATION

Mādhavendra Purī said, ”Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

TEXT 164

iṅhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara–tāṅra ājñā se prabala

SYNONYMS

iṅhāke-unto Gopīnātha; candana dile-when sandalwood will be given; gopāla-Lord Gopāla in Vṛndāvana; ha-ibe-will become; śītala-cool; svatantra īśvara-the most independent Supreme Personality of Godhead; tāṅra-His; ājñā-order; se-that; prabala-powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

TEXT 165

grīṣma-kāle gopīnātha paribe candana
śuni' ānandita haila sevakera mana

SYNONYMS

grīṣma-kāle-in the summer; gopīnātha-Lord Gopīnātha; paribe-will put on; candana-sandalwood pulp; śuni'-hearing; ānandita-pleased; haila-became; sevakera-of the servants; mana-the minds.

TRANSLATION

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

TEXT 166

purī kahe,–ei dui ghaṣibe candana
āra janā-dui deha, diba ye vetana

SYNONYMS

purī kahe-Mādhavendra Purī said; ei dui-these two assistants; ghaṣibe-will grind; candana-the sandalwood; āra-another; janā-dui-two men; deha-apply; diba-I shall pay; ye-that; vetana-salary.

TRANSLATION

Mādhavendra Purī said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary."

TEXT 167

ei mata candana deya pratyaha ghaṣiyā
parāya sevaka saba ānanda kariyā

SYNONYMS

ei mata-in this way; candana-sandalwood; deya-gives; pratyaha-daily; ghaṣiyā-grinding; parāya-caused to put on; sevaka-servants; saba-all of it; ānanda-pleasure; kariyā-feeling.

TRANSLATION

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

TEXT 168

pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta

SYNONYMS

pratyaha-daily; candana-sandalwood pulp; parāya-smears over the body; yāvat-until; haila-there was; anta-an end; tathāya-there; rahila-remained; purī-Mādhavendra Purī; tāvat-that time; paryanta-until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

TEXT 169

grīṣma-kāla-ante punaḥ nīlācale gelā
nīlācale cāturmāsya ānande rahilā

SYNONYMS

grīṣma-kāla-of the summer season; ante-at the end; punaḥ-again; nīlācale-to Jagannātha Purī; gelā-went; nīlācale-in Jagannātha Purī; cātur-māsya-the four months for vows; ānande-in great pleasure; rahilā-remained.

TRANSLATION

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cāturmāsya.

PURPORT

The Cāturmāsya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī, in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśī day known as Utthānā-ekādaśī, in the fortnight of the waxing moon. This four-month period is known as Cāturmāsya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cāturmāsya should be observed by all sections of the population. It does not matter whether one is a gṛhastha or a sannyāsī. The observance is obligatory for all āśramas. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa one should not eat spinach, in the month of Bhādra one should not eat yogurt, and in the month of Āśvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, masūra dāl and urad dāl are also considered nonvegetarian. These two dāls contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya one should practice giving up all food intended for sense enjoyment.

TEXT 170

śrī-mukhe mādhava-purīra amṛta-carita
bhakta-gaṇe śunāñā prabhu kare āsvādita

SYNONYMS

śrī-mukhe-from the mouth of Śrī Caitanya Mahāprabhu; mādhava-purīra-of Mādhavendra Purī; amṛta-carita-nectarean characteristics; bhakta-gaṇe-the devotees; śunāñā-making hear; prabhu-the Lord; kare-does; āsvādita-relished.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

TEXT 171

prabhu kahe,–nityānanda, karaha vicāra
purī-sama bhāgyavān jagate nāhi āra

SYNONYMS

prabhu kahe-the Lord said; nityānanda-Nityānanda Prabhu; karaha vicāra-just consider; purī-sama-like Mādhavendra Purī; bhāgyavān-fortunate; jagate-in the world; nāhi-there is not; āra-anyone else.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

TEXT 172

dugdha-dāna-chale kṛṣṇa yāṅre dekhā dila
tina-bāre svapne āsi' yāṅre ājñā kaila

SYNONYMS

dugdha-dāna-chale-on the plea of delivering milk; kṛṣṇa-Lord Kṛṣṇa; yāṅre-unto whom; dekhā dila-made His appearance; tina-bāre-three times; svapne-in dreams; āsi'-coming; yāṅre-unto whom; ājñā-order; kaila-gave.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

TEXT 173

yāṅra preme vaśa hañā prakaṭa ha-ilā
sevā aṅgīkāra kari' jagata tārilā

SYNONYMS

yāṅra-of whom; preme-by love of Godhead; vaśa-obliged; hañā-being; prakaṭa-manifest; ha-ilā-became; sevā-service; aṅgīkāra-acceptance; kari'-doing; jagata-the whole world; tārilā-delivered.

TRANSLATION

"Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

TEXT 174

yāṅra lāgi' gopīnātha kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā' kari'

SYNONYMS

yāṅra-whom; lāgi'-on account of; gopīnātha-Lord Gopīnātha; kṣīra-sweet rice; kaila-did; curi-steal; ataeva-therefore; nāma-the name; haila-became; kṣīra-corā-the thief of sweet rice; kari'-making.

TRANSLATION

"On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

TEXT 175

karpūra-candana yāṅra aṅge caḍāila
ānande purī-gosāñira prema uthalila

SYNONYMS

karpūra-candana-camphor and sandalwood; yāṅra aṅge-on whose body; caḍāila-put; ānande-in great pieasure; purī-gosāñira-of Mādhavendra Purī; prema-love of Godhead; uthalila-welled up.

TRANSLATION

"Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

TEXT 176

mleccha-deśe karpūra-candana ānite jañjāla
purī duḥkha pābe ihā jāniyā gopāla

SYNONYMS

mleccha-deśe-through the countries where Muslims ruled; karpūra-candana-camphor and sandalwood; ānite-to bring; jañjāla-inconvenience; purī-Mādhavendra Purī; duḥkha-unhappiness; pābe-will get; ihā-this; jāniyā-knowing; gopāla-Gopāla.

TRANSLATION

"In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

TEXT 177

mahā-dayā-maya prabhu–bhakata-vatsala

candana pari' bhakta-śrama karila saphala

SYNONYMS

mahā-very; dayā-maya-merciful; prabhu-the Lord; bhakata-vatsala-very attached to His devotees; candana pari'-putting on the sandalwood; bhakta-śrama-the trouble of the devotee; karila-made; saphala-successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful."

TEXT 178

purīra prema-parākāṣṭhā karaha vicāra
alaukika prema citte lāge camatkāra

SYNONYMS

purīra-of Mādhavendra Purī; prema-parā-kāṣṭhā-the standard of intense love of Godhead; karaha-just make; vicāra-judgment; alaukika-uncommon; prema-love of Godhead; citte-in the mind; lāge-strikes; camatkāra-wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī's intense love before Nityānanda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Kṛṣṇa (kṛṣṇa-viraha), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī. All Caitanya Mahāprabhu's devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

TEXT 179

parama virakta, maunī, sarvatra udāsīna
grāmya-vārtā-bhaye dvitīya-saṅga-hīna

SYNONYMS

parama virakta-totally renounced or unattached; maunī-silent; sarvatra-everywhere; udāsīna-uninterested; grāmya-vārtā-of mundane topics; bhaye-in fear; dvitīya-second; saṅga-associate; hīna-without.

TRANSLATION

Caitanya Mahāprabhu continued, "Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

TEXT 180

hena-jana gopālera ājñāmṛta pāñā
sahasra krośa āsi' bule candana māgiñā

SYNONYMS

hena-jana-such a personality; gopālera-of the Gopāla Deity; ājñā-amṛta-the nectarean order; pāñā-getting; sahasra-a thousand; krośa-a distance of two miles; āsi'-coming; bule-walks; candana-sandalwood; māgiñā-begging.

TRANSLATION

"After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

bhoke rahe, tabu anna māgiñā nā khāya
hena-jana candana-bhāra vahi' lañā yāya

SYNONYMS

bhoke-hungry; rahe-remains; tabu-still; anna-food; māgiñā-begging; nā-does not; khāya-eat; hena-jana-such a person; candana-bhāra-the load of sandalwood; vahi'-carrying; lañā-taking; yāya-goes.

TRANSLATION

"Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

TEXT 182

'maṇeka candana, tolā-viśeka karpūra
gopāle parāiba'–ei ānanda pracura

SYNONYMS

maṇeka candana-one māna of sandalwood; tolā-a measurement of weight; viśeka-twenty; karpūra-camphor; gopāle-on Gopāla; parāiba-I shall smear; ei-this; ānanda-pleasure; pracura-sufficient.

TRANSLATION

"Without considering his personal comforts, Mādhavendra Purī carried one māna [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

TEXT 183

utkalera dānī rākhe candana dekhiñā
tāhāṅ eḍāila rāja-patra dekhāñā

SYNONYMS

utkalera-of Orissa; dānī-toll officer; rākhe-takes; candana-sandalwood; dekhiñā-seeing; tāhāṅ-there; eḍāila-escaped; rāja-patra-governmental release; dekhāñā-by showing.

TRANSLATION

”Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

TEXT 184

mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba–nāhi e vicāra

SYNONYMS

mleccha-deśa-the countries governed by Muslims; dūra patha-long journey; jagāti-watchmen; apāra-unlimited; ke-mate-how; candana-the sandalwood; niba-I shall take; nāhi-there was not; e-this; vicāra-consideration.

TRANSLATION

”Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

TEXT 185

saṅge eka vaṭa nāhi ghāṭī-dāna dite
tathāpi utsāha baḍa candana lañā yāite

SYNONYMS

saṅge-with him; eka-one; vaṭa-farthing; nāhi-there was not; ghāṭī-dāna-as a toll tax; dite-to give; tathāpi-still; utsāha-enthusiasm; baḍa-much; candana-sandalwood; lañā-taking; yāite-to go.

TRANSLATION

”Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

TEXT 186

pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādira nā kare vicāra

SYNONYMS

pragāḍha-intense; premera-of love of Godhead; ei-this; svabhāva-natural; ācāra-behavior; nija-personal; duḥkha-inconvenience; vighna-impediments; ādira-and so on; nā-not; kare-does; vicāra-consideration.

TRANSLATION

”This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in Śrīmad-Bhāgavatam (10.14.8), tat te ’nukampāṁ su-samīkṣamāṇaḥ: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the Śikṣāṣṭaka (8), Śrī Caitanya Mahāprabhu has also instructed: āśliṣya vā pāda-ratāṁ pinaṣṭu mām. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

ei tāra gāḍha premā loke dekhāite
gopāla tāṅre ājñā dila candana ānite

SYNONYMS

ei-this; tāra-of Mādhavendra Purī; gāḍha-intense; premā-love of Godhead; loke-unto the people; dekhāite-to show; gopāla-Lord Gopāla; tāṅre-to him; ājñā-order; dila-gave; candana-sandalwood; ānite-to bring.

TRANSLATION

”Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

TEXT 188

bahu pariśrame candana remuṇā ānila
ānanda bāḍila mane, duḥkha nā gaṇila

SYNONYMS

bahu-much; pariśrame-with labor; candana-sandalwood; remuṇā-to Remuṇā (the village of Gopīnātha); ānila-brought; ānanda-pleasure; bāḍila-increased; mane-in the mind; duḥkha-difficulties; nā-not; gaṇila-counted.

TRANSLATION

”With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

parīkṣā karite gopāla kaila ājñā dāna
parīkṣā kariyā śeṣe haila dayāvān

SYNONYMS

parīkṣā-test; karite-to make; gopāla-Lord Gopāla; kaila-did; ājñā-the order; dāna-giving; parīkṣā-the test; kariyā-making; śeṣe-at the end; haila-became; dayā-vān-merciful.

TRANSLATION

"To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

TEXT 190

ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra

SYNONYMS

ei bhakti-this type of devotion; bhakta-of the devotee; priya-and the most lovable object; kṛṣṇa-Lord Kṛṣṇa; vyavahāra-the behavior; bujhiteo-to understand; āmā-sabāra-of all of us; nāhi-there is not; adhikāra-the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

TEXT 191

eta bali' paḍe prabhu tāṅra kṛta śloka
yei śloka-candre jagat karyāche āloka

SYNONYMS

eta bali'-saying this; paḍe-reads; prabhu-Lord Caitanya Mahāprabhu; tāṅra-by Mādhavendra Purī; kṛta-composed; śloka-verse; yei-that; śloka-candre-by the moonlike verse; jagat-all over the world; karyāche-produced; āloka-light.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world.

TEXT 192

ghaṣite ghaṣite yaiche malayaja-sāra
gandha bāḍe, taiche ei ślokera vicāra

SYNONYMS

ghaṣite ghaṣite-rubbing and rubbing; yaiche-just as; malayaja-sāra-sandalwood; gandha-the fragrance; bāḍe-increases; taiche-similarly; ei-this; ślokera-of the verse; vicāra-the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

TEXT 193

ratna-gaṇa-madhye yaiche kaustubha-maṇi
rasa-kāvya-madhye taiche ei śloka gaṇi

SYNONYMS

ratna-gaṇa-the valuable jewels; madhye-among; yaiche-just as; kaustubha-maṇi-the jewel known as Kaustubha-maṇi; rasa-kāvya-poetry dealing with the mellows of devotional service; madhye-among; taiche-similarly; ei-this; śloka-verse; gaṇi-I count.

TRANSLATION

As the Kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

TEXT 194

ei śloka kahiyāchena rādhā-ṭhākurāṇī
tāṅra kṛpāya sphuriyāche mādhavendra-vāṇī

SYNONYMS

ei-this; śloka-verse; kahiyāchena-has spoken; rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī; tāṅra-Her; kṛpāya-by the mercy; sphuriyāche-has manifested; mādhavendra-of Mādhavendra Purī; vāṇī-the words.

TRANSLATION

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

TEXT 195

kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāḥi cauṭha-jana

SYNONYMS

kibā-how excellent; gauracandra-Lord Śrī Caitanya Mahāprabhu; ihā-this; kare-does; āsvādana-tasting; ihā-this verse; āsvādite-to taste; āra-another; nāhi-there is not; cauṭha-jana-a fourth man.

TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

TEXT 196

śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokera sahite

SYNONYMS

śeṣa-kāle-at the end; ei śloka-this verse; paṭhite paṭhite-by reciting repeatedly; siddhi-prāpti-attainment of perfection; haila-there was; purīra-of Mādhavendra Purī; ślokera-this verse; sahite-with.

TRANSLATION

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

SYNONYMS

ayi-O My Lord; dīna-on the poor; dayā-ārdra-compassionate; nātha-O master; he-O; mathurā-nātha-the master of Mathurā; kadā-when; avalokyase-I shall see You; hṛdayam-My heart; tvat-of You; aloka-without seeing; kātaram-very much aggrieved; dayita-O most beloved; bhrāmyati-becomes overwhelmed; kim-what; karomi-shall do; aham-I.

TRANSLATION

”O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

PURPORT

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four sampradāyas, or transcendental parties. Out of the four sampradāyas, the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took sannyāsa according to paramparā, the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the ācārya named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Mādhva sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as dīna-dayārdra nātha, as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: ”My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You.” Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Mādhva sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Mādhva sampradāya accept these principles of devotional service.

TEXT 198

ei śloka paḍite prabhu ha-ilā mūrcchite
premete vivaśa hañā paḍila bhūmite

SYNONYMS

ei śloka-this verse; paḍite-reciting; prabhu-Lord Śrī Caitanya Mahāprabhu; ha-ilā-became; mūrcchite-unconscious; premete-in ecstatic love; vivaśa-uncontrolled; hañā-becoming; paḍila-fell down; bhūmite-on the ground.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

TEXT 199

āste-vyaste kole kari' nila nityānanda
krandana kariyā tabe uṭhe gauracandra

SYNONYMS

āste-vyaste-in great haste; kole-on the lap; kari'-making; nila-took; nityānanda-Lord Nityānanda Prabhu; krandana-crying; kariyā-doing; tabe-at that time; uṭhe-got up; gauracandra-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

TEXT 200

premonmāda haila, uṭhi' iti-uti dhāya
huṅkāra karaye, hāse, kānde, nāce, gāya

SYNONYMS

prema-unmāda-the madness of love; haila-there was; uṭhi'-getting up; iti-uti dhāya-runs here and there; huṅkāra-resounding; karaye-does; hāse-laughs; kānde-cries; nāce-dances; gāya-and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

TEXT 201

’ayi dīna, ’ayi dīna’ bale bāra-bāra
kaṇṭhe nā niḥsare vāṇī, netre aśru-dhāra

SYNONYMS

ayi dīna-O My Lord, master of the poor; ayi dīna-O My Lord, master of the poor; bale-says; bāra-bāra-repeatedly; kaṇṭhe-in the throat; nā-not; niḥsare-comes out; vāṇī-the voice; netre-in the eyes; aśru-dhāra-torrents of tears.

TRANSLATION

Caitanya Mahāprabhu could not recite the whole verse. He simply said, ”Ayi dīna, ayi dīna,” repeatedly. Thus He could not speak, and profuse tears were in His eyes.

TEXT 202

kampa, sveda, pulakāśru, stambha, vaivarṇya
nirveda, viṣāda, jāḍya, garva, harṣa, dainya

SYNONYMS

kampa-trembling; sveda-perspiration; pulaka-aśru-jubilation and tears; stambha-shock; vaivarṇya-loss of color; nirveda-disappointment; viṣāda-moroseness; jāḍya-loss of memory; garva-pride; harṣa-joy; dainya-humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu’s body.

PURPORT

In the Bhakti-rasāmṛta-sindhu, jāḍya is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

TEXT 203

ei śloke ughāḍilā premera kapāṭa
gopīnātha-sevaka dekhe prabhura prema-nāṭa

SYNONYMS

ei śloke-this verse; ughāḍilā-uncovered; premera-of conjugal love; kapāṭa-the door; gopīnātha-sevaka-the servants of the Gopīnātha Deity; dekhe-see; prabhura-of Lord Caitanya Mahāprabhu; prema-nāṭa-the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

TEXT 204

lokera saṅghaṭṭa dekhi’ prabhura bāhya haila
ṭhākurera bhoga sari’ ārati bājila

SYNONYMS

lokera-of people; saṅghaṭṭa-a crowd; dekhi’-seeing; prabhura-of Śrī Caitanya Mahāprabhu; bāhya-external consciousness; haila-appeared; ṭhākurera-of the Deity; bhoga-offering; sari’-finishing; ārati-performance of ārati; bājila-resounded.

TRANSLATION

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding ārati performance.

TEXT 205

ṭhākure śayana karāñā pūjārī haila bāhira
prabhura āge āni’ dila prasāda bāra kṣīra

SYNONYMS

ṭhākure-the Deity; śayana-lying down; karāñā-causing to do; pūjārī-the priest; haila-was; bāhira-out of the temple; prabhura-of Lord Śrī Caitanya Mahāprabhu; āge-in front; āni’-bringing; dila-offered; prasāda-the remnants of food; bāra-twelve; kṣīra-pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

TEXT 206

kṣīra dekhi’ mahāprabhura ānanda bāḍila
bhakta-gaṇe khāoyāite pañca kṣīra laila

SYNONYMS

kṣīra-the sweet rice; dekhi’-seeing; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; ānanda-the pleasure; bāḍila-increased; bhakta-gaṇe-the devotees; khāoyaīte-to feed them; pañca-five pots; kṣīra-sweet rice; laila-accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

TEXT 207

sāta kṣīra pūjārīke bāhuḍiyā dila
pañca-kṣīra pañca-jane vāṅṭiyā khāila

SYNONYMS

sāta kṣīra-seven pots of sweet rice; pūjārīke-toward the pūjārī; bāhuḍiyā-pushing forward; dila-gave; pañca-kṣīra-five pots of sweet rice; pañca-jane-to five men; vāṇṭiyā-distributing; khāila-ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasāda.

TEXT 208

gopīnātha-rūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa

SYNONYMS

gopīnātha-rūpe-in His arcā incarnation as Gopīnātha; yadi-although; kariyāchena-has done; bhojana-eating; bhakti-devotional service; dekhāite-to exhibit; kaila-did; prasāda bhakṣaṇa-eating.

TRANSLATION

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

TEXT 209

nāma-saṅkīrtane sei rātri goṅāilā
maṅgala-ārati dekhi' prabhāte calilā

SYNONYMS

nāma-saṅkīrtane-in congregational chanting; sei-that; rātri-night; goṅāilā-passed; maṅgala-ārati-the early ārati; dekhi'-after seeing; prabhāte-in the morning; calilā-departed.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

TEXT 210

gopāla-gopīnātha-purī-gosāñira guṇa
bhakta-saṅge śrī-mukhe prabhu kailā āsvādana

SYNONYMS

gopāla-of the Gopāla Deity; gopīnātha-of the Gopīnātha Deity; purī-gosāñira-of Mādhavendra Purī; guṇa-the qualities; bhakta-saṅge-with the devotees; śrī-mukhe-in His own mouth; prabhu-Śrī Caitanya Mahāprabhu; kailā-did; āsvādana-tasting.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopālajī, Gopīnātha and Śrī Mādhavendra Purī.

TEXT 211

ei ta' ākhyāne kahilā doṅhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-sīmā

SYNONYMS

ei ta'-thus; ākhyāne-in the narration; kahilā-described; doṅhāra-of the two; mahimā-the glories; prabhura-of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya-attachment for His devotees; āra-and; bhakta-prema-sīmā-the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

TEXT 212

śraddhā-yukta hañā ihā śune yei jana
śrī-kṛṣṇa-caraṇe sei pāya prema-dhana

SYNONYMS

śraddhā-yukta-possessed of faith; hañā-being; ihā-this; śune-hears; yei-that; jana-person; śrī-kṛṣṇa-caraṇe-at the lotus feet of Lord Śrī Kṛṣṇa; sei-that person; pāya-gets; prema-dhana-the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

TEXT 213

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourth Chapter, describing Śrī Mādhavendra Purī's devotional service.

18.5.5 Chapter 5

The Activities of Sākṣi-gopāla

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his Amṛta-pravāha-bhāṣya: After passing through Yājapura, Śrī Caitanya Mahāprabhu reached the town of Kaṭaka (Cuttak) and there went to see the temple of Sākṣi-gopāla. While there, He heard the story of Sākṣi-gopāla from the mouth of Śrī Nityānanda Prabhu.

Once there were two brāhmaṇas, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two brāhmaṇas finally reached Vṛndāvana. The elderly brāhmaṇa was very satisfied with the service of the young brāhmaṇa, and he wanted to offer him his youngest daughter in marriage. The young brāhmaṇa received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness. When both brāhmaṇas returned to Vidyānagara, the younger brāhmaṇa raised the question of this marriage, but the elderly brāhmaṇa, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger brāhmaṇa returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī, being obliged by the young man's devotional service, accompanied him to southern India. Gopālajī followed the younger brāhmaṇa, who could hear the tinkling sound of Gopālajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālajī testified to the promise of the elderly brāhmaṇa. Thus the marriage was performed. Later, the King of that country constructed a fine temple for Gopāla.

Afterwards, King Puruṣottama of Orissa was insulted by the King of Kaṭaka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannātha. With the help of Lord Jagannātha, King Puruṣottama fought the King of Kaṭaka and defeated him. Thus he took charge of both the King's daughter and the state of Kaṭaka as well. At that time, Gopālajī, being very much obligated by the devotional service of King Puruṣottama, was brought to the town of Kaṭaka.

After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kaṭaka He went to Bhuvaneśvara and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgī River He came to the temple of Lord Śiva, where He entrusted His sannyāsa staff to Nityānanda Prabhu. However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgī River at a place known as Āṭhāranālā. Being angry at not getting His staff back, Śrī Caitanya Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

TEXT 1

padbhyāṁ calan yaḥ pratimā-svarūpo
brahmaṇya-devo hi śatāha-gamyam
deśaṁ yayau vipra-kṛte 'dbhutehaṁ
taṁ sākṣi-gopālam ahaṁ nato 'smi

SYNONYMS

padbhyām-by the two legs; calan-walking; yaḥ-one who; pratimā-of the Deity; svarūpaḥ-in the form; brahmaṇya-devaḥ-the Supreme Lord of brahminical culture; hi-certainly; śata-āha-in one hundred days; gamyam-to be passed over; deśam-the country; yayau-went; vipra-kṛte-for the benefit of a brāhmaṇa; adbhuta-most wonderful; īham-activity; tam-unto that; sākṣi-gopālam-the Gopāla known as the witness Gopāla; aham-I; nataḥ asmi-offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Sākṣi-gopāla to benefit a brāhmaṇa. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya-all glories; jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Śrī Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

calite calite āilā yājapura-grāma
varāha-ṭhākura dekhi' karilā praṇāma

SYNONYMS

calite calite-walking on and on; āilā-reached; yājapura-grāma-the village of Yājapura-grāma; varāha-ṭhākura-the temple of Varāhadeva; dekhi'-seeing; karilā-offered; praṇāma-obeisances.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at Yājapura on the river Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him.

TEXT 4

nṛtya-gīta kaila preme bahuta stavana
yājapure se rātri karilā yāpana

SYNONYMS

nṛtya-gīta-dancing and chanting; kaila-executed; preme-in love of Godhead; bahuta-various; stavana-prayers; yājapure-in the village of Yājapura; se rātri-that night; karilā-did; yāpana-passing.

TRANSLATION

In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

TEXT 5

kaṭake āilā sākṣi-gopāla dekhite
gopāla-saundarya dekhi' hailā ānandite

SYNONYMS

kaṭake-in the town of Kaṭaka (Cuttak); āilā-arrived; sākṣi-gopāla-the witness Gopāla; dekhite-to see; gopāla-of the Deity of Gopāla; saundarya-the beauty; dekhi'-seeing; hailā-became; ānandite-very pleased.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased with His beauty.

TEXT 6

premāveśe nṛtya-gīta kaila kata-kṣaṇa
āviṣṭa hañā kaila gopāla stavana

SYNONYMS

prema-āveśe-in the ecstasy of love of God; nṛtya-gīta-dancing and chanting; kaila-performed; kata-kṣaṇa-for some time; āviṣṭa hañā-being overwhelmed; kaila-offered; gopāla stavana-prayers to Gopāla.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

TEXT 7

sei rātri tāhāṅ rahi' bhakta-gaṇa-saṅge
gopālera pūrva-kathā śune bahu raṅge

SYNONYMS

sei rātri-that night; tāhāṅ-there; rahi'-remaining; bhakta-gaṇa-saṅge-with the other devotees; gopālera-of Lord Gopāla; pūrva-kathā-previous narration; śune-hears; bahu-much; raṅge-in pleasure.

TRANSLATION

That night Śrī Caitanya Mahāprabhu stayed in the temple of Gopāla, and along with all the devotees, He heard the narration of the witness Gopāla with great pleasure.

TEXT 8

nityānanda-gosāñi yabe tīrtha bhramilā
sākṣi-gopāla dekhibāre kaṭaka āilā

SYNONYMS

nityānanda-gosāñi-Lord Nityānanda Prabhu; yabe-when; tīrtha bhramilā-traveled to the places of pilgrimage; sākṣi-gopāla-the witness Gopāla; dekhibāre-to see; kaṭaka-to the town of Kaṭaka; āilā-came.

TRANSLATION

Previously, when Nityānanda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Sākṣi-gopāla at Kaṭaka.

TEXT 9

sākṣi-gopālera kathā śuni, loka-mukhe
sei kathā kahena, prabhu śune mahā-sukhe

SYNONYMS

sākṣi-gopālera-of the witness Gopāla; kathā-the narration; śuni-hearing; loka-mukhe-from the people; sei kathā-that narration; kahena-Nityānanda Prabhu narrates; prabhu-Lord Śrī Caitanya Mahāprabhu; śune-hears; mahā-sukhe-in great pleasure.

TRANSLATION

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurdā Road junction railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadī River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannātha Purī. The village was called Satyavādī, and Gopāla was stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go there to see the witness Gopāla.

TEXT 10

pūrve vidyānagarera dui ta' brāhmaṇa
tīrtha karibāre duṅhe karilā gamana

SYNONYMS

pūrve-previously; vidyānagarera-of the town known as Vidyānagara; dui-two; ta'-certainly; brāhmaṇa-brāhmaṇas; tīrtha karibāre-to tour places of pilgrimage; duṅhe-both of them; karilā-began; gamana-journey.

TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

TEXT 11

gayā, vārāṇasī, prayāga–sakala kariyā
mathurāte āilā duṅhe ānandita hañā

SYNONYMS

gayā-the pilgrimage site of the name Gayā; vārāṇasī-Benares, or Kāśī; prayāga-Allahabad; sakala-all; kariyā-touring; mathurāte-Mathurā; āilā-they reached; duṅhe-both; ānandita-pleased; hañā-becoming.

TRANSLATION

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

TEXT 12

vana-yātrāya vana dekhi' dekhe govardhana
dvādaśa-vana dekhi' śeṣe gelā vṛndāvana

SYNONYMS

vana-yātrāya-in touring the different forests; vana dekhi'-while seeing the forests; dekhe-they see; govardhana-Govardhana Hill; dvādaśa-vana dekhi'-visiting the twelve forests in Vṛndāvana; śeṣe-at last; gelā-reached; vṛndāvana-Vṛndāvana.

TRANSLATION

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.

PURPORT

The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana. After visiting all these forests, these pilgrims went to a place known as Pañcakrośī Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāṇa, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

TEXT 13

vṛndāvane govinda-sthāne mahā-devālaya
se mandire gopālera mahā-sevā haya

SYNONYMS

vṛndāvane-within Pañcakrośī Vṛndāvana; govinda-sthāne-at the place where the present Govinda temple is situated; mahā-deva-ālaya-a great temple; se mandire-in that temple; gopālera-of the Deity of Gopāla; mahā-sevā-gorgeous worship; haya-there is.

TRANSLATION

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

TEXT 14

keśī-tīrtha, kālīya-hradādike kaila snāna
śrī-gopāla dekhi' tāhāṅ karilā viśrāma

SYNONYMS

keśī-tīrtha-the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; kālīya-hrada-the bathing place on the bank of the Yamunā known as Kāliya-ghāṭa; ādike-in such different bathing places; kaila-did; snāna-bathing; śrī-gopāla dekhi'-by visiting the temple of Gopāla; tāhāṅ-there; karilā-took; viśrāma-rest.

TRANSLATION

After taking baths at different bathing places along the river Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

TEXT 15

gopāla-saundarya duṅhāra mana nila hari'
sukha pāñā rahe tāhāṅ dina dui-cāri

SYNONYMS

gopāla-saundarya-the beauty of the Gopāla Deity; duṅhāra-of both of them; mana-the minds; nila-took away; hari'-carrying; sukha pāñā-feeling this transcendental happiness; rahe-remained; tāhāṅ-in that temple; dina-days; dui-cāri-two or four.

TRANSLATION

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

TEXT 16

dui-vipra-madhye eka vipra–vṛddha-prāya
āra vipra–yuvā, tāṅra karena sahāya

SYNONYMS

dui-vipra-madhye-between the two brāhmaṇas; eka vipra-one brāhmaṇa; vrddha-prāya-elderly man; āra vipra-the second brāhmaṇa; yuvā-young man; tāṅra-of the older brāhmaṇa; karena-does; sahāya-assistance.

TRANSLATION

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.

TEXT 17

choṭa-vipra kare sadā tāṅhāra sevana
tāṅhāra sevāya viprera tuṣṭa haila mana

SYNONYMS

choṭa-vipra-the younger brāhmaṇa; kare-does; sadā-always; tāṅhāra-his (the old brāhmaṇa's); sevana-service; tāṅhāra-his; sevāya-by the service; viprera-of the old brāhmaṇa; tuṣṭa-pacified; haila-became; mana-the mind.

TRANSLATION

Indeed, the young brāhmaṇa always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

TEXT 18

vipra bale–tumi mora bahu sevā kailā
sahāya hañā more tīrtha karāilā

SYNONYMS

vipra bale-the elderly brāhmaṇa says; tumi-you; mora-my; bahu-various; sevā-service; kailā-have rendered; sahāya-assistant; hañā-being; more-to me; tīrtha-pilgrimage; karāilā-helped to do.

TRANSLATION

The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

TEXT 19

putreo pitāra aiche nā kare sevana
tomāra prasāde āmi nā pāilāma śrama

SYNONYMS

putreo-even my own son; pitāra-of the father; aiche-in this way; nā-not; kare-renders; sevana-service; tomāra-your; prasāde-by the mercy; āmi-I; nā-not; pāilāma-have gotten; śrama-fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

TEXT 20

kṛta-ghnatā haya tomāya nā kaile sammāna
ataeva tomāya āmi diba kanyā-dāna

SYNONYMS

kṛta-ghnatā-ungratefulness; haya-it is; tomāya-to you; nā-not; kaile-if doing; sammāna-respect; ataeva-therefore; tomāya-to you; āmi-I; diba-shall give; kanyā-dāna-my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

TEXT 21

choṭa-vipra kahe, "śuna, vipra-mahāśaya
asambhava kaha kene, yei nāhi haya

SYNONYMS

choṭa-vipra-the younger brāhmaṇa; kahe-replies; śuna-hear; vipra-mahāśaya-my dear brāhmaṇa; asambhava-unlikely; kaha-you say; kene-why; yei-which; nāhi-not; haya-happens.

TRANSLATION

The younger brāhmaṇa replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

TEXT 22

mahā-kulīna tumi–vidyā-dhanādi-pravīṇa
āmi akulīna, āra dhana-vidyā-hīna

SYNONYMS

mahā-kulīna-highly aristocratic; tumi-you; vidyā-education; dhana-ādi-riches; pravīṇa-enriched; āmi-I; akulīna-not aristocratic; āra-and; dhana-vidyā-hīna-without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly brāhmaṇa offered the young brāhmaṇa his daughter, the young brāhmaṇa did not believe that it would be possible to marry her. Therefore he asked the elderly brāhmaṇa why he was proposing something unprecedented (asambhava). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

TEXT 23

kanyā-dāna-pātra āmi nā ha-i tomāra
kṛṣṇa-prītye kari tomāra sevā-vyavahāra

SYNONYMS

kanyā-dāna-pātra-a bridegroom suitable for one's daughter; āmi-I; nā-not; ha-i-am; tomāra-of you; kṛṣṇa-prītye-only for satisfaction of Kṛṣṇa; kari-I do; tomāra-of you; sevā-of service; vyavahāra-activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

Both brāhmaṇas were pure Vaiṣṇavas. The younger man took special care of the older one simply to please Kṛṣṇa. In Śrīmad-Bhāgavatam (11.19.21) Kṛṣṇa says, mad-bhakta-pūjābhyadhikā: "It is better to render service to My devotee." Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya
tāṅhāra santoṣe bhakti-sampad bāḍaya"

SYNONYMS

brāhmaṇa-sevāya-by rendering service to a brāhmaṇa; kṛṣṇera-of Lord Kṛṣṇa; prīti-the satisfaction; baḍa-very great; haya-is; tāṅhāra santoṣe-by pleasing the Lord; bhakti-of devotional service; sampad-the opulence; bāḍaya-increases.

TRANSLATION

"Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger brāhmaṇa rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger brāhmaṇa served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material karma-kāṇḍa sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of karma-kāṇḍa dealings. Śrīla Narottama dāsa Ṭhākura says: karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa. For a Vaiṣṇava, the karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (viṣera bhāṇḍa). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in karma-kāṇḍa activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a sannyāsī should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a karma-kāṇḍa activity, because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyāsī takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young brāhmaṇa and the daughter of the elderly brāhmaṇa.

TEXT 25

baḍa-vipra kahe,–"tumi nā kara saṁśaya
tomāke kanyā diba āmi, karila niścaya"

SYNONYMS

baḍa-vipra-the older brāhmaṇa; kahe-replies; tumi-you; nā-not; kara-do; saṁśaya-doubt; tomāke-to you; kanyā-the daughter; diba-shall give; āmi-I; karila-made; niścaya-certainty.

TRANSLATION

The older brāhmaṇa replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

TEXT 26

choṭa-vipra bale,–"tomāra strī-putra saba
bahu jñāti-goṣṭhī tomāra bahuta bāndhava

SYNONYMS

choṭa-vipra-the young brāhmaṇa; bale-says; tomāra-your; strī-putra-wife and sons; saba-all; bahu-many; jñāti-of family relations; goṣṭhī-group; tomāra-your; bahuta-many; bāndhava-friends.

TRANSLATION

The young brāhmaṇa said, "You have a wife and sons, and you have a large circle of relatives and friends.

TEXT 27

tā'-sabāra sammati vinā nahe kanyā-dāna
rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa

SYNONYMS

tā'-sabāra-of all of them; sammati-consent; vinā-without; nahe-not; kanyā-dāna-giving the daughter in charity; rukmiṇīra-of Queen Rukmiṇī; pitā-father; bhīṣmaka-of the name Bhīṣmaka; tāhāte-of that; pramāṇa-evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmiṇī and her father, Bhīṣmaka.

TEXT 28

bhīṣmakera icchā,–kṛṣṇe kanyā samarpite
putrera virodhe kanyā nārila arpite"

SYNONYMS

bhīṣmakera-of King Bhīṣmaka; icchā-the desire; kṛṣṇe-unto Kṛṣṇa; kanyā-daughter; samarpite-to give; putrera-of his son; virodhe-by the objection; kanyā-daughter; nārila-was unable; arpite-to offer.

TRANSLATION

”King Bhīṣmaka wanted to give his daughter, Rukmiṇī, in charity to Kṛṣṇa, but Rukmī, his eldest son, objected. Therefore he could not carry out his decision.”

PURPORT

As stated in Śrīmad-Bhāgavatam (10.52.25):

bandhūnām icchatāṁ dātuṁ
kṛṣṇāya bhaginīṁ nṛpa
tato nivārya kṛṣṇa-dviḍ
rukmī caidyam amanyata

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa's. However, Rukmiṇī conceived of a trick: she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī's brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī's hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

TEXT 29

baḍa-vipra kahe,–”kanyā mora nija-dhana
nija-dhana dite niṣedhibe kon jana

SYNONYMS

baḍa-vipra kahe-the elderly brāhmaṇa says; kanyā-the daughter; mora-my; nija-dhana-own property; nija-dhana-one's own property; dite-to give; niṣedhibe-will object; kon-what; jana-person.

TRANSLATION

The elderly brāhmaṇa said, ”My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?

TEXT 30

tomāke kanyā diba, sabāke kari' tiraskāra
saṁśaya nā kara tumi, karaha svīkāra”

SYNONYMS

tomāke-to you; kanyā-the daughter; diba-I shall offer; sabāke-all others; kari'-doing; tiraskāra-neglecting; saṁśaya-doubt; nā-not; kara-do; tumi-you; karaha-just do; svīkāra-acceptance.

TRANSLATION

”My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal.”

TEXT 31

choṭa-vipra kahe,–”yadi kanyā dite mana
gopālera āge kaha e satya-vacana”

SYNONYMS

choṭa-vipra kahe-the younger brāhmaṇa replies; yadi-if; kanyā-daughter; dite-to give in charity; mana-the mind; gopālera-of the Gopāla Deity; āge-in front; kaha-say; e-these; satya-vacana-words in truth.

TRANSLATION

The younger brāhmaṇa replied, ”If you have decided to give your young daughter to me, then say so before the Gopāla Deity.”

TEXT 32

gopālera āge vipra kahite lāgila
'tumi jāna, nija-kanyā ihāre āmi dila'

SYNONYMS

gopālera āge-in front of the Gopāla Deity; vipra-the elderly brāhmaṇa; kahite-to speak; lāgila-began; tumi jāna-my Lord, please know; nila-kanyā-my own daughter; ihāre-to this boy; āmi-I; dila-have given in charity.

TRANSLATION

Coming before Gopāla, the elderly brāhmaṇa said, ”My dear Lord, please witness that I have given my daughter to this boy.”

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called vāg-datta. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly brāhmaṇa promised to give his daughter to the younger brāhmaṇa in charity, and he promised this before the Gopāla Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of the Bhagavad-gītā it is stated: dharma-kṣetre kuru-kṣetre.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two brāhmaṇas whose disagreement was settled by the witness Gopāla.

TEXT 33

choṭa-vipra bale,–"ṭhākura, tumi mora sākṣī
tomā sākṣī bolāimu, yadi anyathā dekhi"

SYNONYMS

choṭa-vipra bale-the younger brāhmaṇa replied; ṭhākura-my dear Lord Gopāla; tumi-You; mora-my; sākṣī-witness; tomā-unto You; sākṣī-witness; bolāimu-I shall call as; yadi-if; anyathā-otherwise; dekhi-I see.

TRANSLATION

Then the younger brāhmaṇa addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

TEXT 34

eta bali' dui-jane calilā deśere
guru-buddhye choṭa-vipra bahu sevā kare

SYNONYMS

eta bali'-speaking this; dui-jane-both the brāhmaṇas; calilā-went; deśere-toward their own country; guru-buddhye-accepting the elderly brāhmaṇa as guru; choṭa-vipra-the young brāhmaṇa; bahu-various; sevā-services; kare-renders.

TRANSLATION

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.

TEXT 35

deśe āsi' dui-jane gelā nija-ghare
kata dine baḍa-vipra cintita antare

SYNONYMS

deśe āsi'-after returning to their own country; dui-jane-both of them; gelā-went; nija-ghare-to their respective homes; kata dine-after some time; baḍa-vipra-the elderly brāhmaṇa; cintita-very anxious; antare-within.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

TEXT 36

tīrthe vipre vākya diluṅ,–kemate satya haya
strī, putra, jñāti, bandhu jānibe niścaya

SYNONYMS

tīrthe-on pilgrimage; vipre-to a brāhmaṇa; vākya-word of honor; diluṅ-I have given; kemate-how; satya-true; haya-it is; strī-wife; putra-sons; jñāti-relatives; bandhu-friends; jānibe-will know; niścaya-certainly.

TRANSLATION

He began to think, "I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

TEXT 37

eka-dina nija-loka ekatra karila
tā-sabāra āge saba vṛttānta kahila

SYNONYMS

eka-dina-one day; nija-loka-all his relatives; ekatra-in one place; karila-assembled; tā-sabāra-of all of them; āge-in front; saba-all; vṛttānta-narration; kahila-spoke.

TRANSLATION

Thus one day the elderly brāhmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

TEXT 38

śuni' saba goṣṭhī tāra kare hāhā-kāra
'aiche bāt mukhe tumi nā ānibe āra

SYNONYMS

śuni'-hearing; saba-all; goṣṭhī-family members and friends; tāra-of the elderly brāhmaṇa; kare-do; hā-hā-kāra-exclamation of disappointment; aiche-such; bāt-proposal; mukhe-in the mouth; tumi-you; nā-not; ānibe-should bring; āra-again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brāhmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

TEXT 39

nīce kanyā dile kula yāibeka nāśa
śuniñā sakala loka karibe upahāsa'

SYNONYMS

nīce-to a lower family; kanyā-daughter; dile-if offering; kula-family tradition; yāibeka-will go to; nāśa-destruction; śuniñā-hearing; sakala-all; loka-friends; karibe-will do; upahāsa-joking.

TRANSLATION

They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

TEXT 40

vipra bale,–"tīrtha-vākya kemane kari āna
ye ha-uk, se ha-uka, āmi diba kanyā-dāna"

SYNONYMS

vipra bale-the brāhmaṇa says; tīrtha-vākya-the promise made on the pilgrimage; kemane-how; kari-I shall do; āna-otherwise; ye ha-uk-whatever may be; se ha-uka-let it take place; āmi-I; diba-shall give; kanyā-dāna-my daughter in charity.

TRANSLATION

The elderly brāhmaṇa said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

TEXT 41

jñāti loka kahe,–'morā tomāke chāḍiba'
strī-putra kahe,–'viṣa khāiyā mariba'

SYNONYMS

jñāti loka-the relatives; kahe-answer; morā-we all; tomāke-you; chāḍiba-will give up; strī-wife; putra-sons; kahe-say; viṣa-poison; khāiyā-drinking; mariba-we shall die.

TRANSLATION

The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

TEXT 42

vipra bale,–"sākṣī bolāñā karibeka nyāya
jiti' kanyā labe, mora vyartha dharma haya"

SYNONYMS

vipra bale-the brāhmaṇa says; sākṣī-a witness; bolāñā-calling for; karibeka-there will be; nyāya-justice; jiti'-winning; kanyā-the daughter; labe-he will take; mora-my; vyartha-meaningless; dharma-religious principles; haya-will be.

TRANSLATION

The elderly brāhmaṇa said, "If I do not give my daughter to the young brāhmaṇa, he will call Śrī Gopālajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

TEXT 43

putra bale,–"pratimā sākṣī, seha dūra deśe
ke tomāra sākṣī dibe, cintā kara kise

SYNONYMS

putra bale-his son says; pratimā-the Deity; sākṣī-witness; seha-He also; dūra-distant; deśe-in country; ke-who; tomāra-of you; sākṣī-witness; dibe-will give; cintā-anxiety; kara-you do; kise-why.

TRANSLATION

His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?

TEXT 44

nāhi kahi–nā kahio e mithyā-vacana
sabe kahibe–'mora kichu nāhika smaraṇa'

SYNONYMS

nāhi kahi-I did not say; nā kahio-do not say; e-this; mithyā-vacana-false statement; sabe-only; kahibe-you shall say; mora-my; kichu-anything; nāhika-not; smaraṇa-remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

TEXT 45

tumi yadi kaha,–'āmi kichui nā jāni'
tabe āmi nyāya kari' brāhmaṇere jini"

SYNONYMS

tumi-you; yadi-if; kaha-say; āmi kichui nā jāni-I do not remember anything; tabe-in that case; āmi-I; nyāya kari'-arguing; brāhmaṇere-the younger brāhmaṇa; jini-shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa."

PURPORT

The son of the elderly brāhmaṇa was an atheist and a follower of the Raghunātha-smṛti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he spoke to Droṇācārya-aśvatthāmā hata iti gajaḥ. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young brāhmaṇa. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

TEXT 46

eta śuni' viprera cintita haila mana
ekānta-bhāve cinte vipra gopāla-caraṇa

SYNONYMS

eta śuni'-hearing this; viprera-of the old brāhmaṇa; cintita-agitated; haila-became; mana-the mind; ekānta-bhāve-with single-minded attention; cinte-thinks; vipra-the brāhmaṇa; gopāla-caraṇa-of the lotus feet of Śrī Gopālajī.

TRANSLATION

When the elderly brāhmaṇa heard this, his mind became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

TEXT 47

'mora dharma rakṣā pāya, nā mare nija-jana
dui rakṣā kara, gopāla, lainu śaraṇa'

SYNONYMS

mora-my; dharma-religious principles; rakṣā pāya-spared; nā-not; mare-die; nija-jana-own kinsmen; dui-two; rakṣā kara-You kindly protect; gopāla-my Lord Gopāla; lainu-I have taken; śaraṇa-shelter under Your lotus feet.

TRANSLATION

The elderly brāhmaṇa prayed, "My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying."

TEXT 48

ei-mata vipra citte cintite lāgila
āra dina laghu-vipra tāṅra ghare āila

SYNONYMS

ei-mata-in this way; vipra-the elderly brāhmaṇa; citte-within the mind; cintite-to think; lāgila-began; āra dina-the next day; laghu-vipra-the young brāhmaṇa; tāṅra-his; ghare-to the home; āila-came.

TRANSLATION

The next day, the elderly brāhmaṇa was thinking deeply about this matter when the young brāhmaṇa came to his house.

TEXT 49

āsiñā parama-bhaktye namaskāra kari'
vinaya kariñā kahe kara dui yuḍi'

SYNONYMS

āsiñā-coming; parama-bhaktye-in great devotion; namaskāra kari'-offering obeisances; vinaya kariñā-with great humility; kahe-says; kara-hands; dui-two; yuḍi'-folding.

TRANSLATION

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

TEXT 50

'tumi more kanyā dite karyācha aṅgīkāra
ebe kichu nāhi kaha, ki tomāra vicāra'

SYNONYMS

tumi-you; more-to me; kanyā-your daughter; dite-to give in charity; karyācha-have made; aṅgīkāra-a promise; ebe-now; kichu-something; nāhi-not; kaha-you say; ki-what; tomāra-your; vicāra-conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

TEXT 51

eta śuni' sei vipra rahe mauna dhari'
tāṅra putra mārite āila hāte ṭheṅgā kari'

SYNONYMS

eta śuni'-hearing this; sei vipra-the elderly brāhmaṇa; rahe-remains; mauna dhari'-holding silence; tāṅra-his; putra-son; mārite-to strike; āila-came out; hāte-in hand; ṭheṅgā-stick; kari'-taking.

TRANSLATION

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

TEXT 52

'āre adhama! mora bhagnī cāha vivāhite
vāmana hañā cāṅda yena cāha ta' dharite'

SYNONYMS

āre adhama-O most degraded one; mora-my; bhagnī-sister; cāha-you want; vivāhite-to marry; vāmana-a dwarf; hañā-being; cāṅda-the moon; yena-as if; cāha-you want; ta'-certainly; dharite-to capture.

TRANSLATION

The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

TEXT 53

ṭheñā dekhi' sei vipra palāñā gela
āra dina grāmera loka ekatra karila

SYNONYMS

ṭheñā dekhi'-seeing the stick in his hand; sei vipra-the young brāhmaṇa; palāñā gela-fled from that place; āra dina-the next day; grāmera loka-the inhabitants of the village; ekatra karila-gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brāhmaṇa fled. The next day, however, he gathered together all the people of the village.

TEXT 54

saba loka baḍa-vipre ḍākiyā ānila
tabe sei laghu-vipra kahite lāgila

SYNONYMS

saba loka-all the village inhabitants; baḍa-vipre-to the senior brāhmaṇa; ḍākiyā-calling; ānila-brought; tabe-then; sei laghu-vipra-the junior brāhmaṇa; kahite lāgila-began to speak.

TRANSLATION

All the people of the village then called for the elderly brāhmaṇa and brought him to their meeting place. The young brāhmaṇa then began to speak before them as follows.

TEXT 55

'iṅha more kanyā dite karyāche aṅgīkāra
ebe ye nā dena, pucha iṅhāra vyavahāra'

SYNONYMS

iṅha-this gentleman; more-to me; kanyā-his daughter; dite-to give in charity; karyāche-has made; aṅgīkāra-promise; ebe-now; ye-indeed; nā-not; dena-he gives; pucha-kindly ask; iṅhāra-of him; vyavahāra-the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

TEXT 56

tabe sei viprere puchila sarva-jana
'kanyā kene nā deha, yadi diyācha vacana'

SYNONYMS

tabe-then; sei-that; viprere-brāhmaṇa; puchila-asked; sarva-jana-all the people; kanyā-daughter; kene-why; nā deha-you do not give in charity; yadi-if; diyācha-have given; vacana-word of honor.

TRANSLATION

All the people gathered there asked the elderly brāhmaṇa, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

TEXT 57

vipra kahe,–'śuna, loka, mora nivedana
kabe ki baliyāchi, mora nāhika smaraṇa'

SYNONYMS

vipra kahe-the senior brāhmaṇa replied; śuna-please hear; loka-all people; mora-my; nivedana-submission; kabe-when; ki-what; baliyāchi-I have said; mora-my; nāhika-there is not; smaraṇa-remembrance.

TRANSLATION

The elderly brāhmaṇa said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

TEXT 58

eta śuni' tāṅra putra vākya-cchala pāñā
pragalbha ha-iyā kahe sammukhe āsiñā

SYNONYMS

eta śuni'-hearing this; tāṅra putra-his son; vākya-cchala-for jugglery of words; pāñā-getting a chance; pragalbha-impudent; ha-iyā-becoming; kahe-says; sammukhe-in the front; āsiñā-coming.

TRANSLATION

When the elderly brāhmaṇa's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

TEXT 59

'tīrtha-yātrāya pitāra saṅge chila bahu dhana
dhana dekhi ei duṣṭera laite haila mana

SYNONYMS

tīrtha-yātrāya-when touring the holy places; pitāra-my father; saṅge-with; chila-there was; bahu-much; dhana-money; dhana-money; dekhi-seeing; ei-this; duṣṭera-of the rogue; laite-to take; haila-it was; mana-the intention.

TRANSLATION

"While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

TEXT 60

āra keha saṅge nāhi, ei saṅge ekala
dhuturā khāoyāñā bāpe karila pāgala

SYNONYMS

āra-anyone; keha-else; saṅge-in company; nāhi-there was not; ei-this brāhmaṇa; saṅge-in company; ekala-alone; dhuturā-an intoxicant; khāoyāñā-making him eat; bāpe-my father; karila-made; pāgala-mad.

TRANSLATION

”There was no one besides this man with my father. Giving him an intoxicant known as dhuturā to eat, this rogue made my father mad.

TEXT 61

saba dhana lañā kahe–’core la-ila dhana’
’kanyā dite cāhiyāche’–uṭhāila vacana

SYNONYMS

saba-all; dhana-money; lañā-taking; kahe-says; core-a thief; la-ila-took; dhana-all the money; kanyā-the daughter; dite-to give in charity; cāhiyāche-has promised; uṭhāila-has raised; vacana-a slogan.

TRANSLATION

”Having taken all my father’s money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

TEXT 62

tomarā sakala loka karaha vicāre
’mora pitāra kanyā dite yogya ki ihāre’

SYNONYMS

tomarā-you; sakala-all; loka-people; karaha-just make; vicāre-judgment; mora-my; pitāra-of the father; kanyā-the daughter; dite-to give in charity; yogya-befitting; ki-is it; ihāre-to him.

TRANSLATION

”All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father’s daughter.”

TEXT 63

eta śuni’ lokera mane ha-ila saṁśaya
’sambhave,–dhana-lobhe loka chāḍe dharma-bhaya’

SYNONYMS

eta śuni’-hearing all this; lokera-of all the people; mane-in the minds; ha-ila-there was; saṁśaya-doubt; sambhave-possible; dhana-lobhe-by greed for money; loka-some man; chāḍe-gives up; dharma-bhaya-religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

TEXT 64

tabe choṭa-vipra kahe, ”śuna, mahājana
nyāya jinibāre kahe asatya-vacana

SYNONYMS

tabe-at that time; choṭa-vipra-the young brāhmaṇa; kahe-says; śuna-please hear; mahā-jana-all gentlemen; nyāya-the argument; jinibāre-to win; kahe-he says; asatya-vacana-untruthful statements.

TRANSLATION

At that time the young brāhmaṇa said, ”My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

TEXT 65

ei vipra mora sevāya tuṣṭa yabe hailā
’tore āmi kanyā diba’ āpane kahilā

SYNONYMS

ei vipra-this brāhmaṇa; mora-my; sevāya-by the service; tuṣṭa-fully satisfied; yabe-when; hailā-he was; tore-to you; āmi-I; kanyā-daughter; diba-shall give; āpane-of his own accord; kahilā-promised.

TRANSLATION

”Being very satisfied with my service, this brāhmaṇa said to me of his own accord, ’I promise to hand over my daughter to you.’

TEXT 66

tabe muñi niṣedhinu,–śuna, dvija-vara
tomāra kanyāra yogya nahi muñi vara

SYNONYMS

tabe-at that time; muñi-I; niṣedhinu-forbade; śuna-hear; dvija-vara-O best of the brāhmaṇas; tomāra-your; kanyāra-for the daughter; yogya-suitable; nahi-not; muñi-I; vara-husband.

TRANSLATION

”At that time I forbade him to do this, telling him, ’O best of the brāhmaṇas, I am not a fit husband for your daughter.

TEXT 67

kāhāṅ tumi paṇḍita, dhanī, parama kulīna
kāhāṅ muñi daridra, mūrkha, nīca, kula-hīna

SYNONYMS

kāhāṅ-whereas; tumi-you; paṇḍita-learned scholar; dhanī-rich man; parama-first class; kulīna-aristocracy; kāhāṅ-whereas; muñi-I; daridra-poor man; mūrkha-not educated; nīca-fallen; kula-hīna-without aristocracy.

TRANSLATION

” ’Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.’

TEXT 68

tabu ei vipra more kahe bāra bāra
tore kanyā diluṅ, tumi karaha svīkāra

SYNONYMS

tabu-still; ei-this; vipra-brāhmaṇa; more-to me; kahe-says; bāra bāra-again and again; tore-to you; kanyā-my daughter; diluṅ-I have given in charity; tumi-you; karaha-make; svīkāra-acceptance.

TRANSLATION

"Still this brāhmaṇa insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

TEXT 69

tabe āmi kahilāṅ–śuna, mahā-mati
tomāra strī-putra-jñātira nā habe sammati

SYNONYMS

tabe-at that time; āmi-I; kahilāṅ-said; śuna-please hear; mahā-mati-O intelligent brāhmaṇa; tomāra-your; strī-putra-wife and children; jñātira-kinsmen; nā habe sammati-will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.

TEXT 70

kanyā dite nāribe, habe asatya-vacana
punarapi kahe vipra kariyā yatana

SYNONYMS

kanyā-daughter; dite-to give; nāribe-you will not be able; habe-it will become; asatya-vacana-a false statement; punarapi-again; kahe-he says; vipra-the brāhmaṇa; kariyā yatana-with great attention.

TRANSLATION

" 'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brāhmaṇa emphasized his promise.

TEXT 71

kanyā tore diluṅ, dvidhā nā kariha cite
ātma-kanyā diba, kebā pāre niṣedhite

SYNONYMS

kanyā-the daughter; tore-to you; diluṅ-I have given; dvidhā-hesitation; nā-do not; kariha-do; cite-within your mind; ātma-kanyā-my own daughter; diba-I shall give; kebā-who; pāre-is able; niṣedhite-to forbid.

TRANSLATION

" 'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

TEXT 72

tabe āmi kahilāṅ dṛḍha kari' mana
gopālera āge kaha e-satya vacana

SYNONYMS

tabe-at that time; āmi-I; kahilāṅ-said; dṛḍha kari' mana-fixing my mind; gopālera āge-in front of the Gopāla Deity; kaha-speak; e-satya vacana-this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

TEXT 73

tabe iṅho gopālera āgete kahila
tumi jāna, ei vipre kanyā āmi dila

SYNONYMS

tabe-at that time; iṅho-this gentleman; gopālera-of the Gopāla Deity; āgete-in front; kahila-he said; tumi jāna-my Lord, please know; ei vipre-unto this young brāhmaṇa; kanyā-my daughter; āmi-I; dila-have offered.

TRANSLATION

"Then this gentleman said in front of the Gopāla Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.'

TEXT 74

tabe āmi gopālere sākṣī kariñā
kahilāṅ tāṅra pade minati kariñā

SYNONYMS

tabe-at that time; āmi-I; gopālere-to the Gopāla Deity; sākṣī-the witness; kariñā-making; kahilāṅ-said; tāṅra pade-at His lotus feet; minati-humility; kariñā-making.

TRANSLATION

"Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

TEXT 75

yadi ei vipra more nā dibe kanyā-dāna
sākṣī bolāimu tomāya, ha-io sāvadhāna

SYNONYMS

yadi-if; ei-this; vipra-brāhmaṇa; more-to me; nā-not; dibe-will give; kanyā-dāna-his daughter in charity; sākṣī bolāimu-I shall call as a witness; tomāya-You; ha-io sāvadhāna-kindly be attentive.

TRANSLATION

” ’If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.’

TEXT 76

ei vākye sākṣī mora āche mahājana
yāṅra vākya satya kari māne tribhuvana”

SYNONYMS

ei vākye-in this statement; sākṣī-witness; mora-my; āche-there is; mahājana-a great personality; yāṅra-whose; vākya-words; satya-true; kari-taking as; māne-accepts; tri-bhuvana-the whole world.

TRANSLATION

”Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead.”

PURPORT

Although the young brāhmaṇa described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord’s consistency. According to Prahlāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: tan manye ’dhītam uttamam (Śrīmad-Bhāgavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in the Bhagavad-gītā (6.22): yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

TEXTS 77-78

tabe baḍa-vipra kahe, ”ei satya kathā
gopāla yadi sākṣī dena, āpane āsi’ ethā
tabe kanyā diba āmi, jāniha niścaya”
tāṅra putra kahe,–’ei bhāla bāta haya’

SYNONYMS

tabe-at that time; baḍa-vipra-the elderly brāhmaṇa; kahe-says; ei satya kathā-this is true; gopāla-the Gopāla Deity; yadi-if; sākṣī-witness; dena-gives; āpane-personally; āsi’-coming; ethā-here; tabe-at that time; kanyā-daughter; diba-must give in charity; āmi-I; jāniha-you all know it; niścaya-certainly; tāṅra-his; putra-son; kahe-says; ei-this; bhāla-nice; bāta-statement; haya-is.

TRANSLATION

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said, ”If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa.” The elderly brāhmaṇa’s son immediately confirmed this, saying, ”Yes, this is a very nice settlement.”

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly brāhmaṇa and a youthful one. The elderly brāhmaṇa was certainly willing to give his daughter in charity to the young brāhmaṇa, but his son and relatives became impediments to this transaction. The elderly brāhmaṇa considered how to get out of this situation and still offer his daughter to the young brāhmaṇa. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young brāhmaṇa.

TEXT 79

baḍa-viprera mane,–’kṛṣṇa baḍa dayāvān
avaśya mora vākya teṅho karibe pramāṇa’

SYNONYMS

baḍa-viprera mane-within the mind of the elderly brāhmaṇa; kṛṣṇa-Lord Kṛṣṇa; baḍa-very; dayāvān-merciful; avaśya-certainly; mora-my; vākya-words; teṅho-He; karibe-will make; pramāṇa-evidence.

TRANSLATION

The elderly brāhmaṇa thought, ”Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement.”

TEXT 80

putrera mane,–’pratimā nā āsibe sākṣī dite’
ei buddhye dui-jana ha-ilā sammate

SYNONYMS

putrera mane-in the mind of the son; pratimā-the Deity; nā-not; āsibe-will come; sākṣī dite-to give witness; ei-this; buddhye-in understanding; dui-jana-both the father and the son; ha-ilā sammate-agreed.

TRANSLATION

The atheistic son thought, ”It is not possible for Gopāla to come and bear witness.” Thinking thus, both father and son agreed.

TEXT 81

choṭa-vipra bale,–’patra karaha likhana
punaḥ yena nāhi cale e-saba vacana’

SYNONYMS

choṭa-vipra-the young brāhmaṇa; bale-says; patra-paper; karaha-do; likhana-writing; punaḥ-again; yena-so that; nāhi-not; cale-change; e-saba-all these; vacana-statements.

TRANSLATION

The young brāhmaṇa took this opportunity to speak: ”Please write this down on paper in black and white so that you may not again change your word of honor.”

TEXT 82

tabe saba loka meli’ patra ta’ likhila
duṅhāra sammati lañā madhyastha rākhila

SYNONYMS

tabe-then; saba loka-all the people; meli’-gathered together; patra-paper; ta’-indeed; likhila-wrote; duṅh-of both of them; sammati-the agreement; lañā-taking; madhya-stha-as mediator; rākhila-remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

TEXT 83

tabe choṭa-vipra kahe,–śuna, sarva-jana
ei vipra–satya-vākya, dharma-parāyaṇa

SYNONYMS

tabe-at that time; choṭa-vipra-the young brāhmaṇa; kahe-says; śuna-please hear; sarva-jana-O all gentlemen present here; ei vipra-this elderly brāhmaṇa; satya-vākya-always truthful; dharma-parāyaṇa-religious.

TRANSLATION

The young brāhmaṇa then said, ”Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles.

TEXT 84

sva-vākya chāḍite iṅhāra nāhi kabhu mana
svajana-mṛtyu-bhaye kahe asatya-vacana

SYNONYMS

sva-vākya-his own promise; chāḍite-to give up; iṅhāra-of this brāhmaṇa; nāhi-not; kabhu-at any time; mana-the mind; sva-jana-of his own kinsmen; mṛtyu-bhaye-fearing the suicide; kahe-says; asatya-vacana-untruthful words.

TRANSLATION

”He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

TEXT 85

iṅhāra puṇye kṛṣṇe āni’ sākṣī bolāiba
tabe ei viprera satya-pratijñā rākhiba

SYNONYMS

iṅhāra puṇye-by his piety; kṛṣṇe-Lord Kṛṣṇa; āni’-bringing; sākṣī-witness; bolāiba-I shall call; tabe-at that time; ei viprera-of this brāhmaṇa; satya-truthful; pratijñā-the promise; rākhiba-I shall keep.

TRANSLATION

”By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact.”

TEXT 86

eta śuni’ nāstika loka upahāsa kare
keha bale, īśvara–dayālu, āsiteha pāre

SYNONYMS

eta śuni’-hearing this; nāstika-atheistic; loka-class of men; upahāsa-joking; kare-do; keha bale-someone says; īśvara-God; dayālu-merciful; āsiteha pāre-He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brāhmaṇa, some atheists in the meeting began to cut jokes. However, someone else said, ”After all, the Lord is merciful, and if He likes, He can come.”

TEXT 87

tabe sei choṭa-vipra gelā vṛndāvana
daṇḍavat kari’ kahe saba vivaraṇa

SYNONYMS

tabe-after this; sei-that; choṭa-vipra-young brāhmaṇa; gelā-went; vṛndāvana-to Vṛndāvana; daṇḍavat kari’-after offering respects; kahe-tells; saba-all; vivaraṇa-the description.

TRANSLATION

After the meeting, the young brāhmaṇa started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

TEXT 88

”brahmaṇya-deva tumi baḍa dayā-maya
dui viprera dharma rākha hañā sadaya

SYNONYMS

brahmaṇya-deva-O Lord of brahminical culture; tumi-You; baḍa-very; dayā-maya-merciful; dui-two; viprera-of brāhmaṇas; dharma-the religious principles; rākha-protect; hañā-becoming; sa-daya-merciful.

TRANSLATION

He said, ”My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

TEXT 89

kanyā pāba,–mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya–ei baḍa duḥkha

SYNONYMS

kanyā pāba-I shall get the daughter; mora-my; mane-in the mind; ihā-this; nāhi-is not; sukha-happiness; brāhmaṇera-of a pure brāhmaṇa; pratijñā-the promise; yāya-becomes lost; ei-this; baḍa-very much; duḥkha-unhappiness.

TRANSLATION

”My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain.”

PURPORT

It was not at all the intention of the young brāhmaṇa to get the daughter of the elderly brāhmaṇa in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brāhmaṇa went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brāhmaṇa had promised something, and if Gopāla did not bear witness to that transaction, then the older brāhmaṇa would incur a spiritual blemish. Therefore, the young brāhmaṇa wanted protection and help from the Deity. The young brāhmaṇa was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older brāhmaṇa, who was also a Vaiṣṇava and very devoted to the Lord.

TEXT 90

eta jāni’ tumi sākṣī deha, dayā-maya
jāni’ sākṣī nāhi deya, tāra pāpa haya

SYNONYMS

eta jāni’-knowing this; tumi-You; sākṣī-witness; deha-please give; dayā-maya-O most merciful one; jāni’-knowing; sākṣī-witness; nāhi deya-does not give; tāra-for him; pāpa-sin; haya-there is.

TRANSLATION

The young brāhmaṇa continued, ”My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities.”

PURPORT

The dealings between a devotee and the Lord are very simple. The young brāhmaṇa said to the Lord, ”You know everything, but if You do not bear witness, You will be involved in sinful activities.” There is no possibility, however, of the Lord’s being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

TEXT 91

kṛṣṇa kahe,–vipra, tumi yāha sva-bhavane
sabhā kari’ more tumi kariha smaraṇe

SYNONYMS

kṛṣṇa kahe-Lord Kṛṣṇa says; vipra-My dear brāhmaṇa; tumi-you; yāha-go back; sva-bhavane-to your own home; sabhā kari’-calling a meeting of all the men; more-of Me; tumi-you; kariha-just do; smaraṇe-remembering.

TRANSLATION

Lord Kṛṣṇa replied, ”My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

TEXT 92

āvirbhāva hañā āmi tāhāṅ sākṣī diba
tabe dui viprera satya pratijñā rākhiba

SYNONYMS

āvirbhāva-appearance; hañā-making; āmi-I; tāhāṅ-there; sākṣī-witness; diba-shall give; tabe-at that time; dui-two; viprera-of the brāhmaṇas; satya-truthful; pratijñā-promise; rākhiba-I shall keep.

TRANSLATION

”I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise.”

TEXT 93

vipra bale,–”yadi hao caturbhuja-mūrti
tabu tomāra vākye kāru nā habe pratīti

SYNONYMS

vipra bale-the young brāhmaṇa says; yadi-if; hao-You become; catuḥ-bhuja-four-handed; mūrti-Deity; tabu-still; tomāra-Your; vākye-in the word; kāru-of anyone; nā-not; habe-there will be; pratīti-belief.

TRANSLATION

The young brāhmaṇa replied, "My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.

TEXT 94

ei mūrti giyā yadi ei śrī-vadane
sākṣī deha yadi–tabe sarva-loka śune"

SYNONYMS

ei-this; mūrti-in the form; giyā-going; yadi-if; ei-this; śrī-vadane-from Your beautiful face; sākṣī-witness; deha-You give; yadi-if; tabe-then; sarva-loka-all people; śune-will hear.

TRANSLATION

"Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people."

TEXT 95

kṛṣṇa kahe,–"pratimā cale, kothāha nā śuni"
vipra bale,–"pratimā hañā kaha kene vāṇī

SYNONYMS

kṛṣṇa kahe-Lord Kṛṣṇa says; pratimā cale-a Deity walks; kothāha-anywhere; nā śuni-I have not heard; vipra bale-the young brāhmaṇa replies; pratimā hañā-in Your Deity form; kaha kene vāṇī-how do You speak words.

TRANSLATION

Lord Kṛṣṇa said, "I've never heard of a Deity's walking from one place to another." The brāhmaṇa replied, "That is true, but how is it that You are speaking to me, although You are a Deity?

TEXT 96

pratimā naha tumi–sākṣāt vrajendra-nandana
vipra lāgi' kara tumi akārya-karaṇa"

SYNONYMS

pratimā-a statue; naha-are not; tumi-You; sākṣāt-directly; vrajendra-nandana-the son of Nanda Mahārāja; vipra lāgi'-for the sake of the brāhmaṇa; kara tumi-You can do; akārya-karaṇa-an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brāhmaṇa, You can do something You have never done before."

TEXT 97

hāsiñā gopāla kahe,–"śunaha, brāhmaṇa
tomāra pāche pāche āmi kariba gamana

SYNONYMS

hāsiñā-smiling; gopāla-the Lord Gopāla; kahe-says; śunaha-just hear; brāhmaṇa-O My dear brāhmaṇa; tomāra-you; pāche pāche-behind; āmi-I; kariba-shall do; gamana-walking.

TRANSLATION

Śrī Gopālajī then smiled and said, "My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Śrī Kṛṣṇa and the brāhmaṇa is proof that the Lord in His arcā-mūrti, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in the Bhagavad-gītā. Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The śāstras warn, arcye viṣṇau śilā-dhīḥ . . . nārakī saḥ: one should never think of the arcā-mūrti, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger brāhmaṇa knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Kṛṣṇa. Lord Kṛṣṇa was talking to the young brāhmaṇa just to test his knowledge about the arcā-vigraha. In other words, those who have understood the science of Kṛṣṇa-Kṛṣṇa's name, form, quality and so forth-can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

TEXT 98

ulaṭiyā āmā tumi nā kariha daraśane
āmāke dekhile, āmi rahiba sei sthāne

SYNONYMS

ulaṭiyā-turning your face; āmā-Me; tumi-you; nā-not; kariha-do; daraśane-seeing; āmāke-Me; dekhile-if you see; āmi-I; rahiba-shall stay; sei sthāne-in that very place.

TRANSLATION

The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

TEXT 99

nūpurera dhvani-mātra āmāra śunibā
sei śabde āmāra gamana pratīti karibā

SYNONYMS

nūpurera-of the ankle bells; dhvani-mātra-the sound only; āmāra-My; śunibā-you will hear; sei śabde-by hearing that sound; āmāra-My; gamana-coming; pratīti-understanding; karibā-you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

TEXT 100

eka-sera anna rāndhi' kariha samarpaṇa
tāhā khāñā tomāra saṅge kariba gamana

SYNONYMS

eka-sera-one kilogram; anna-of rice; rāndhi'-cooking; kariha-do; samarpaṇa-offering; tāhā-that; khāñā-eating; tomāra-of you; saṅge-in the company; kariba-I shall do; gamana-walking.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

TEXT 101

āra dina ājñā māgi' calilā brāhmaṇa
tāra pāche pāche gopāla karilā gamana

SYNONYMS

āra dina-the next day; ājñā-permission; māgi'-begging; calilā-started; brāhmaṇa-the young brāhmaṇa; tāra-him; pāche-behind; pāche-behind; gopāla-Lord Gopāla; karilā-began; gamana-following.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

TEXT 102

nūpurera dhvani śuni' ānandita mana
uttamānna pāka kari' karāya bhojana

SYNONYMS

nūpurera-of the ankle bells; dhvani-the sounds; śuni'-hearing; ānandita-very much pleased; mana-the mind; uttama-anna-first-class rice; pāka-cooking; kari'-doing; karāya-causes; bhojana-eating.

TRANSLATION

While Gopāla followed the young brāhmaṇa, the tinkling sound of His ankle bells could be heard. The brāhmaṇa became very pleased, and he cooked first-class rice for Gopāla to eat.

TEXT 103

ei-mate cali' vipra nija-deśe āilā
grāmera nikaṭa āsi' manete cintilā

SYNONYMS

ei-mate-in this way; cali'-walking; vipra-the brāhmaṇa; nija-own; deśe-to the country; āilā-returned; grāmera-to the village; nikaṭa-near; āsi'-coming; manete-within his mind; cintilā-thought.

TRANSLATION

The young brāhmaṇa walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

TEXT 104

'ebe muñi grāme āinu, yāimu bhavana
lokere kahiba giyā sākṣīra āgamana

SYNONYMS

ebe-now; muñi-I; grāme-to the village; āinu-have come; yāimu-I shall go; bhavana-to my home; lokere-the people; kahiba-I shall tell; giyā-going there; sākṣīra-of the witness; āgamana-about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

TEXT 105

sākṣāte nā dekhile mane pratīti nā haya
ihāṅ yadi rahena, tabu nāhi kichu bhaya'

SYNONYMS

sākṣāte-directly; nā-not; dekhile-if seeing; mane-in the mind; pratīti-assurance; nā-not; haya-there is; ihāṅ-here; yadi-if; rahena-the Lord stays; tabu-still; nāhi-there is not; kichu-any; bhaya-fear.

TRANSLATION

The brāhmaṇa then began to think that if the people didn't directly see the Gopāla Deity, they would not believe that He had arrived. "But even if Gopāla stays here," he thought, "there is still nothing to fear."

TEXT 106

eta bhāvi' sei vipra phiriyā cāhila
hāsiñā gopāla-deva tathāya rahila

SYNONYMS

eta bhāvi'-thinking like this; sei-that; vipra-brāhmaṇa; phiriyā-turning; cāhila-saw; hāsiñā-smiling; gopāla-deva-Lord Gopāladeva, the Supreme Personality of Godhead; tathāya-there; rahila-stayed.

TRANSLATION

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

TEXT 107

brāhmaṇere kahe,–"tumi yāha nija-ghara
ethāya rahiba āmi, nā yāba ataḥpara"

SYNONYMS

brāhmaṇere kahe-He asked the brāhmaṇa; tumi-you; yāha-go; nija-ghara-to your own home; ethāya-here in this place; rahiba-shall stay; āmi-I; nā-not; yāba-shall go; ataḥpara-hereafter.

TRANSLATION

The Lord told the brāhmaṇa, "Now you can go home. I shall stay here and shall not leave."

TEXT 108

tabe sei vipra yāi nagare kahila
śuniñā sakala loka camatkāra haila

SYNONYMS

tabe-thereafter; sei-that; vipra-brāhmaṇa; yāi-going; nagare-to the town; kahila-said; śuniñā-hearing; sakala-all; loka-the people; camatkāra-struck with wonder; haila-were.

TRANSLATION

The young brāhmaṇa then went to the town and informed all the people about Gopāla's arrival. Hearing this, the people were struck with wonder.

TEXT 109

āila sakala loka sākṣī dekhibāre
gopāla dekhiñā loka daṇḍavat kare

SYNONYMS

āila-came; sakala-all; loka-the people; sākṣī-the witness; dekhibāre-to see; gopāla-Lord Gopāla; dekhiñā-seeing; loka-all the people; daṇḍavat-offering obeisances; kare-do.

TRANSLATION

All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

TEXT 110

gopāla-saundarya dekhi' loke ānandita
pratimā caliñā āilā,–śuniñā vismita

SYNONYMS

gopāla-of Lord Gopāla; saundarya-the beauty; dekhi'-seeing; loke-everyone; ānandita-pleased; pratimā-the Deity; caliñā-walking; āilā-came; śuniñā-hearing this; vismita-surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

TEXT 111

tabe sei baḍa-vipra ānandita hañā
gopālera āge paḍe daṇḍavat hañā

SYNONYMS

tabe-thereafter; sei-that; baḍa-vipra-elderly brāhmaṇa; ānandita-pleased; hañā-becoming; gopālera-of Lord Gopāla; āge-in front; paḍe-falls down; daṇḍavat-like a stick; hañā-becoming.

TRANSLATION

Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

TEXT 112

sakala lokera āge gopāla sākṣī dila
baḍa-vipra choṭa-vipre kanyā-dāna kaila

SYNONYMS

sakala-all; lokera-of the people; āge-in the presence; gopāla-Lord Gopāla; sākṣī-witness; dila-gave; baḍa-vipra-the elderly brāhmaṇa; choṭa-vipre-unto the young brāhmaṇa; kanyā-dāna-giving the daughter in charity; kaila-did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa.

TEXT 113

tabe sei dui vipre kahila īśvara
"tumi-dui–janme-janme āmāra kiṅkara

SYNONYMS

tabe-thereafter; sei-those; dui-two; vipre-unto the brāhmaṇas; kahila-spoke; īśvara-the Lord; tumi-dui-both of you; janme-janme-birth after birth; āmāra-My; kiṅkara-servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, "You two brāhmaṇas are My eternal servants, birth after birth."

PURPORT

Like these two brāhmaṇas of Vidyānagara, there are many devotees who are eternal servants of the Lord. They are specifically known as nitya-siddha, eternally perfect. Although the nitya-siddhas appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a nitya-siddha.

There are two kinds of living entities-nitya-siddha and nitya-baddha. The nitya-siddha never forgets his relationship with the Supreme Personality, whereas the nitya-baddha is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two brāhmaṇas that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the nitya-siddha remains within this material world like an ordinary man, but the only business of the nitya-siddha is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two brāhmaṇas as His eternal servants. Both brāhmaṇas took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All nitya-siddhas within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly brāhmaṇa belonged to an aristocratic family and was learned and wealthy. The young brāhmaṇa belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord. We have to accept the fact that the nitya-siddhas are completely distinct from the nitya-baddhas, who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,
tāra haya vraja-bhūme vāsa

One who accepts the associates of Lord Caitanya Mahāprabhu as nitya-siddhas is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi-those places in Bengal where Śrī Caitanya Mahāprabhu stayed-are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpura.

TEXT 114

duṅhāra satye tuṣṭa ha-ilāṅ, duṅhe māga' vara"
dui-vipra vara māge ānanda-antara

SYNONYMS

duṅhāra satye-in the truthfulness of both of you; tuṣṭa ha-ilāṅ-I have be come satisfied; duṅhe-both of you; māga'-ask; vara-some benediction; dui-vipra-both the brāhmaṇas; vara-a benediction; māge-beg; ānanda-pleased; antara-within.

TRANSLATION

The Lord continued, "I have become very pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brāhmaṇas begged for a benediction.

TEXT 115

"yadi vara dibe, tabe raha ei sthāne
kiṅkarere dayā tava sarva-loke jāne"

SYNONYMS

yadi-if; vara-benediction; dibe-You will offer; tabe-then; raha-stay; ei sthāne-in this quarter; kiṅkarere-to Your servants; dayā-mercy; tava-Your; sarva-loke-all people; jāne-may know.

TRANSLATION

The brāhmaṇas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

TEXT 116

gopāla rahilā, duṅhe karena sevana
dekhite āilā saba deśera loka-jana

SYNONYMS

gopāla-Lord Gopāla; rahilā-stayed; duṅhe-both of them; karena-do; sevana-service; dekhite-to see; āilā-came; saba-all; deśera-of the countries; loka-jana-the people.

TRANSLATION

Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

TEXT 117

se deśera rājā āila āścarya śuniñā
parama santoṣa pāila gopāle dekhiñā

SYNONYMS

se deśera-of that country; rājā-the King; āila-came; āścarya-about the wonder; śuniñā-hearing; parama-great; santoṣa-satisfaction; pāila-achieved; gopāle-Gopāla; dekhiñā-by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopāla and thus became very satisfied.

TEXT 118

mandira kariyā rājā sevā cālāila
'sākṣi-gopāla' bali' tāṅra nāma khyāti haila

SYNONYMS

mandira-a temple; kariyā-constructing; rājā-the King; sevā-service; cālāila-regularly carried on; sākṣi-gopāla-by the name Sākṣi-gopāla; bali'-known as; tāṅra-His; nāma-name; khyāti-celebrated; haila-was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].

TEXT 119

ei mata vidyānagare sākṣi-gopāla
sevā aṅgīkāra kari' āchena cira-kāla

SYNONYMS

ei mata-in this way; vidyānagare-in the town of Vidyānagara; sākṣi-gopāla-the witness Gopāla; sevā-service; aṅgīkāra-acceptance; kari'-doing; āchena-remains; cira-kāla-a long time.

TRANSLATION

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailaṅga-deśa, South India, on the bank of the river Godāvarī. The place where the Godāvarī flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and this Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the river Godāvarī. At that time King Puruṣottama-deva managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendrī. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

utkalera rājā puruṣottama-deva nāma
sei deśa jini' nila kariyā saṅgrāma

SYNONYMS

utkalera-of Orissa; rājā-the King; puruṣottama-deva-Puruṣottama-deva; nāma-named; sei deśa-this country; jini'-conquering; nila-took; kariyā-executing; saṅgrāma-fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa.

TEXT 121

sei rājā jini' nila tāṅra siṁhāsana
'māṇikya-siṁhāsana' nāma aneka ratana

SYNONYMS

sei rājā-that King (Mahārāja Puruṣottama-deva); jini'-conquering; nila-took; tāṅra-his; siṁha-āsana-the throne; māṇikya-siṁhāsana-the throne known as Māṇikya-siṁhāsana; nāma-named; aneka-various; ratana-bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-siṁhāsana, which was bedecked with many jewels.

TEXT 122

puruṣottama-deva sei baḍa bhakta ārya
gopāla-caraṇe māge,–'cala mora rājya

SYNONYMS

puruṣottama-deva-King Puruṣottama-deva; sei-that; baḍa-very great; bhakta-devotee; ārya-Āryan; gopāla-caraṇe-at the lotus feet of Gopāla; māge-begs; cala-please come; mora-my; rājya-to the kingdom.

TRANSLATION

King Puruṣottama-deva was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla, "Please come to my kingdom."

TEXT 123

tāṅra bhakti-vaśe gopāla tāṅre ājñā dila
gopāla la-iyā sei kaṭake āila

SYNONYMS

tāṅra-his; bhakti-vaśe-under the obligation of the devotional service; gopāla-Lord Gopāla; tāṅre-unto Him; ājñā dila-gave the order; gopāla-the Gopāla Deity; la-iyā-taking; sei-that King; kaṭake-to the city of Kaṭaka; āila-returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

TEXT 124

jagannāthe āni' dila māṇikya-siṁhāsana
kaṭake gopāla-sevā karila sthāpana

SYNONYMS

jagannāthe-unto Jagannātha; āni'-bringing; dila-presented; māṇikya-siṁhāsana-the throne of the name Māṇikya-siṁhāsana; kaṭake-at Kaṭaka; gopāla-sevā-the service of the Gopāla Deity; karila sthāpana-established.

TRANSLATION

After winning the Māṇikya throne, King Puruṣottama-deva took it to Jagannātha Purī and presented it to Lord Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.

TEXT 125

tāṅhāra mahiṣī āilā gopāla-darśane
bhakti kari' bahu alaṅkāra kaila samarpaṇe

SYNONYMS

tāṅhāra mahiṣī-his Queen; āilā-came; gopāla-darśane-to see the Gopāla Deity; bhakti kari'-in great devotion; bahu-various; alaṅkāra-of ornaments; kaila-made; samarpaṇe-presentation.

TRANSLATION

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

tāṅhāra nāsāte bahu-mūlya muktā haya
tāhā dite icchā haila, manete cintaya

SYNONYMS

tāṅhāra nāsāte-on the nostril of the Queen; bahu-mūlya-very valuable; muktā-pearl; haya-there was; tāhā-that; dite-to give; icchā-the desire; haila-there was; manete-in the mind; cintaya-thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

TEXT 127

ṭhākurera nāsāte yadi chidra thākita
tabe ei dāsī muktā nāsāya parāita

SYNONYMS

ṭhākurera nāsāte-in the nose of the Deity; yadi-if; chidra-a hole; thākita-there were; tabe-then; ei-this; dāsī-maidservant; muktā-pearl; nāsāya-on the nose; parāita-could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

TEXT 128

eta cinti' namaskari' gelā sva-bhavane
rātri-śeṣe gopāla tāṅre kahena svapane

SYNONYMS

eta cinti'-thinking like that; namaskari'-offering obeisances; gelā-went; sva-bhavane-to the palace of the King; rātri-śeṣe-at the end of night; gopāla-the Gopāla Deity; tāṅre-unto her; kahena-says; svapane-in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

TEXT 129

"bālya-kāle mātā mora nāsā chidra kari'
muktā parāñāchila bahu yatna kari'

SYNONYMS

bālya-kāle-in My childhood; mātā-mother; mora-My; nāsā-nose; chidra kari'-making a hole; muktā-a pearl; parāñāchila-was put on it; bahu-much; yatna-endeavor; kari'-taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

sei chidra adyāpiha āchaye nāsāte
sei muktā parāha, yāhā cāhiyācha dite"

SYNONYMS

sei chidra-that hole; adyāpiha-still, until now; āchaye-is; nāsāte-in the nose; sei-that; muktā-pearl; parāha-put on; yāhā-which; cāhiyācha-you desired; dite-to give to Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

TEXT 131

svapne dekhi' sei rāṇī rājāke kahila
rājā-saha muktā lañā mandire āila

SYNONYMS

svapne dekhi'-seeing the dream; sei rāṇī-the Queen; rājāke-unto the King; kahila-spoke; rājā-saha-with the King; muktā-the pearl; lañā-taking; mandire-to the temple; āila-they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

parāila muktā nāsāya chidra dekhiñā
mahā-mahotsava kaila ānandita hañā

SYNONYMS

parāila-set; muktā-the pearl; nāsāya-on the nose; chidra-the hole; dekhiñā-seeing; mahā-mahotsava-a great festival; kaila-performed; ānandita-pleased; hañā-being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

sei haite gopālera kaṭakete sthiti
ei lāgi 'sākṣi-gopāla' nāma haila khyāti

SYNONYMS

sei haite-since that time; gopālera-of Gopāla; kaṭakete-in the town of Kaṭaka; sthiti-the establishment; ei lāgi-for this reason; sākṣi-gopāla-the witness Gopāla; nāma-named; haila-became; khyāti-celebrated.

TRANSLATION

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

TEXT 134

nityānanda-mukhe śuni' gopāla-carita
tuṣṭa hailā mahāprabhu svabhakta-sahita

SYNONYMS

nityānanda-mukhe-from the mouth of Lord Nityānanda Prabhu; śuni'-hearing; gopāla-carita-the narration of Gopāla; tuṣṭa hailā-became very pleased; mahāprabhu-Śrī Caitanya Mahāprabhu; sva-bhakta-sahita-with His devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

TEXT 135

gopālera āge yabe prabhura haya sthiti
bhakta-gaṇe dekhe–yena duṅhe eka-mūrti

SYNONYMS

gopālera āge-in front of Gopāla; yabe-when; prabhura-of Lord Caitanya Mahāprabhu; haya-is; sthiti-situation; bhakta-gaṇe-all the devotees; dekhe-see; yena-as if; duṅhe-both of Them; eka-mūrti-one form.

TRANSLATION

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

duṅhe–eka varṇa, duṅhe–prakāṇḍa-śarīra
duṅhe–raktāmbara, duṅhāra svabhāva–gambhīra

SYNONYMS

duṅhe-both of Them; eka varṇa-one complexion; duṅhe-both of Them; prakāṇḍa-śarīra-gigantic bodies; duṅhe-both of Them; rakta-ambara-red clothes; duṅhāra-of both; svabhāva-the natures; gambhīra-grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

mahā-tejo-maya duṅhe kamala-nayana
duṅhāra bhāvāveśa, duṅhe–candra-vadana

SYNONYMS

mahā-tejaḥ-maya-brilliantly effulgent; duṅhe-both of Them; kamala-nayana-lotus-eyed; duṅhāra-of both of Them; bhāva-āveśa-absorbed in ecstasy; duṅhe-both of Them; candra-vadana-moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

TEXT 138

duṅhā dekhi' nityānanda-prabhu mahā-raṅge
ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge

SYNONYMS

duṅhā dekhi'-seeing both of Them; nityānanda-prabhu-Lord Nityānanda Prabhu; mahā-raṅge-in great jubilation; ṭhārāṭhāri-indication; kari'-doing; hāse-laughs; bhakta-gaṇa-saṅge-along with the other devotees.

TRANSLATION

When Nityānanda saw both the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139

ei-mata mahā-raṅge se rātri vañciyā
prabhāte calilā maṅgala-ārati dekhiñā

SYNONYMS

ei-mata-in this way; mahā-raṅge-in great pleasure; se-that; rātri-night; vañciyā-passing; prabhāte-in the morning; calilā-departed; maṅgala-ārati-the maṅgala-ārati performance; dekhiñā-seeing.

TRANSLATION

Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After seeing the maṅgala-ārati ceremony in the morning, He started on His journey.

TEXT 140

bhuvaneśvara-pathe yaiche kaila daraśana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

bhuvaneśvara-pathe-on the way to Bhuvaneśvara; yaiche-as; kaila-He did; daraśana-visiting; vistāri'-vividly; varṇiyāchena-has described; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

PURPORT

In his book Caitanya-bhāgavata, Antya-khaṇḍa, Śrīla Vṛndāvana dāsa Ṭhākura has very nicely described the Lord's journey en route to Kaṭaka (Cuttak). On that journey, the Lord visited a place known as Bālihastā, or Bālakāṭīcaṭi. He then visited the city of Bhuvaneśvara, where Lord Śiva's temple is located. The temple of Bhuvaneśvara is situated about five to six miles from Bālakāṭīcaṭi. The temple of Lord Śiva is mentioned in the Skanda Purāṇa in the narration about the Lord's garden and the one mango tree. A king named Kāśirāja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Śiva to acquire the power to fight the Lord. Being pleased with his worship, Lord Śiva helped him fight Kṛṣṇa. Lord Śiva's name is Āśutoṣa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Śiva. Thus Kāśirāja was helped by Lord Śiva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pāśupata-astra was baffled, and Kṛṣṇa set fire to the city of Kāśī. Later Lord Śiva became conscious of his mistake in helping Kāśirāja, and he begged Lord Kṛṣṇa's forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

TEXT 141

kamalapure āsi bhārgīnadī-snāna kaila
nityānanda-hāte prabhu daṇḍa dharila

SYNONYMS

kamala-pure-to the place known as Kamalapura; āsi-coming; bhārgī-nadī-in the small river of the name Bhārgīnadī; snāna kaila-took a bath; nityānanda-hāte-in the hands of Lord Nityānanda Prabhu; prabhu-Lord Śrī Caitanya Mahāprabhu; daṇḍa-the sannyāsa staff; dharila-left.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

PURPORT

In the Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Two) it is said that when Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvaneśvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhārgī or Bhārgīnadī is now known as Daṇḍa-bhāṅgā-nadī. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

TEXTS 142-143

kapoteśvara dekhite gelā bhakta-gaṇa saṅge
ethā nityānanda-prabhu kaila daṇḍa-bhaṅge
tina khaṇḍa kari' daṇḍa dila bhāsāñā
bhakta-saṅge āilā prabhu maheśa dekhiñā

SYNONYMS

kapoteśvara-the Śiva temple of the name Kapoteśvara; dekhite-to see; gelā-went; bhakta-gaṇa saṅge-with the devotees; ethā-here; nityānanda-prabhu-Lord Nityānanda Prabhu; kaila-did; daṇḍa-of the sannyāsa staff; bhaṅge-breaking; tina khaṇḍa-three parts; kari'-making; daṇḍa-the staff; dila-threw in; bhāsāñā-washing away; bhakta-saṅge-with the devotees; āilā-returned; prabhu-Lord Caitanya Mahāprabhu; maheśa dekhiñā-having seen the temple of Lord Śiva.

TRANSLATION

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

PURPORT

The mystery of the sannyāsa-daṇḍa (staff) of Śrī Caitanya Mahāprabhu has been explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of sannyāsa from a Māyāvādī sannyāsī. The Māyāvādī sannyāsīs generally carry one staff, or daṇḍa. Taking advantage of Śrī Caitanya Mahāprabhu's absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river now known as the Daṇḍa-bhāṅgā-nadī. In the sannyāsa order there are four divisions-kuṭīcaka, bahūdaka, haṁsa and paramahaṁsa. Only when the sannyāsī remains on the kuṭīcaka and bahūdaka platforms can he carry a staff.

However, when one is elevated to the status of haṁsa or paramahaṁsa, after touring and preaching the bhakti cult, he must give up the sannyāsa staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya: "Two personalities-Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa-are combined in the incarnation of Śrī Caitanya Mahāprabhu." Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the paramahaṁsa stage. He reasoned that the Supreme Personality of Godhead is automatically on the paramahaṁsa stage; therefore He does not need to carry the sannyāsa-daṇḍa.

This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

TEXT 144

jagannāthera deula dekhi' āviṣṭa hailā
daṇḍavat kari preme nācite lāgilā

SYNONYMS

jagannāthera-of Lord Jagannātha; deula-the temple; dekhi'-seeing; āviṣṭa-ecstatic; hailā-became; daṇḍavat kari-offering obeisances; preme-in the ecstasy of love of God; nācite-to dance; lāgilā-began.

TRANSLATION

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word deula refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Purī was constructed by King Anaṅga-bhīma. Historians say this temple must have been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Śrī Caitanya Mahāprabhu.

TEXT 145

bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya
premāveśe prabhu-saṅge rāja-mārge yāya

SYNONYMS

bhakta-gaṇa-the devotees; āviṣṭa-ecstatic; hañā-being; sabe-all; nāce-dance; gāya-sing; prema-āveśe-absorbed in love of God; prabhu-saṅge-with Lord Caitanya; rāja-mārge-on the pathway; yāya-going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

TEXT 146

hāse, kānde, nāce prabhu huṅkāra garjana
tina-krośa patha haila–sahasra yojana

SYNONYMS

hāse-laughs; kānde-cries; nāce-dances; prabhu-Lord Śrī Caitanya Mahāprabhu; huṅkāra-ecstatic vibrations; garjana-resonations; tina-krośa-six miles; patha-the way; haila-became; sahasra yojana-thousands of miles.

TRANSLATION

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

TEXT 147

calite calite prabhu āilā 'āṭhāranālā'
tāhāṅ āsi' prabhu kichu bāhya prakāśilā

SYNONYMS

calite calite-walking in this way; prabhu-the Lord; āilā-arrived; āṭhāranālā-at a place known as Āṭhāranālā; tāhāṅ-there; āsi'-coming; prabhu-the Lord; kichu-some; bāhya-external consciousness; prakāśilā-expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

PURPORT

At the entrance to Jagannātha Purī is a bridge with eighteen arches called Āṭhāranālā. (Āṭhāra means eighteen.)

TEXT 148

nityānande kahe prabhu,–deha mora daṇḍa
nityānanda bale,–daṇḍa haila tina khaṇḍa

SYNONYMS

nityānande-to Lord Nityānanda; kahe-asks; prabhu-Lord Caitanya; deha-give; mora-My; daṇḍa-sannyāsa staff; nityānanda bale-Śrī Nityānanda replies; daṇḍa-Your sannyāsa staff; haila-became; tina khaṇḍa-divided into three parts.

TRANSLATION

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, "Please return My staff." Nityānanda Prabhu then replied, "It has been broken into three parts."

TEXT 149

premāveśe paḍilā tumi, tomāre dharinu
tomā-saha sei daṇḍa-upare paḍinu

SYNONYMS

prema-āveśe-in an ecstatic condition; paḍilā-fell down; tumi-You; tomāre-You; dharinu-I caught; tomā-saha-with You; sei-that; daṇḍa-upare-upon that staff; paḍinu-I fell down.

TRANSLATION

Nityānanda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150

dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila
sei khaṇḍa kāṅhā paḍila, kichu nā jānila

SYNONYMS

dui-janāra-of Us two; bhare-by the weight; daṇḍa-the staff; khaṇḍa khaṇḍa-broken to pieces; haila-became; sei-those; khaṇḍa-pieces; kāṅhā paḍila-where they fell; kichu-anything; nā jānila-is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151

mora aparādhe tomāra daṇḍa ha-ila khaṇḍa
ye ucita haya, mora kara tāra daṇḍa"

SYNONYMS

mora-My; aparādhe-by the offense; tomāra-Your; daṇḍa-sannyāsa staff; ha-ila-became; khaṇḍa-broken; ye-whatever; ucita-fitting; haya-is; mora-to Me; kara-do; tāra-for that; daṇḍa-punishment.

TRANSLATION

"It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

TEXT 152

śuni' kichu mahāprabhu duḥkha prakāśilā
īṣat krodha kari' kichu kahite lāgilā

SYNONYMS

śuni'-hearing this; kichu-some; mahāprabhu-Lord Caitanya Mahāprabhu; duḥkha-unhappiness; prakāśilā-expressed; īṣat-little; krodha-anger; kari'-showing; kichu-something; kahite-to speak; lāgilā-began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu's acceptance of sannyāsa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other sannyāsīs that they should not give up the staff before attaining the platform of paramahaṁsa. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu displayed a little anger. It is said in the Bhagavad-gītā (3.21), yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate paramahaṁsas.

TEXT 153

nīlācale āni' mora sabe hita kailā
sabe daṇḍa-dhana chila, tāhā nā rākhilā

SYNONYMS

nīlācale-to Jagannātha Purī; āni'-bringing; mora-My; sabe-all of you; hita-benefit; kailā-did; sabe-only; daṇḍa-dhana-one staff; chila-there was; tāhā-that also; nā-not; rākhilā-you kept.

TRANSLATION

Caitanya Mahāprabhu said, "You have all benefited Me by bringing Me to Nīlācala. However, My only possession was that one staff, and you have not kept it.

TEXT 154

tumi-saba āge yāha īśvara dekhite
kibā āmi āge yāi, nā yāba sahite

SYNONYMS

tumi-saba-all of you; āge-ahead; yāha-go; īśvara dekhite-to see Jagannātha; kibā-or; āmi-I; āge-ahead; yāi-go; nā-not; yāba-I shall go; sahite-with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you."

TEXT 155

mukunda datta kahe,–prabhu, tumi yāha āge
āmi-saba pāche yāba, nā yāba tomāra saṅge

SYNONYMS

mukunda datta kahe-the devotee named Mukunda Datta said; prabhu-my Lord; tumi-You; yāha-go; āge-in front; āmi-saba-all of us; pāche-behind; yāba-shall go; nā-not; yāba-shall go; tomāra saṅge-with You.

TRANSLATION

Mukunda Datta told Śrī Caitanya Mahāprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

TEXT 156

eta śuni' prabhu āge calilā śīghra-gati
bujhite nā pāre keha dui prabhura mati

SYNONYMS

eta śuni'-hearing this; prabhu-Lord Śrī Caitanya Mahāprabhu; āge-in front of the other devotees; calilā-began to go; śīghra-gati-very swiftly; bujhite-to understand; nā-not; pāre-able; keha-anyone; dui-two; prabhura-of the Lords; mati-intentions.

TRANSLATION

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 157

iṅho kene daṇḍa bhāṅge, teṅho kene bhāṅgāya
bhāṅgāñā krodhe teṅho iṅhāke doṣāya

SYNONYMS

iṅho-Nityānanda; kene-why; daṇḍa-the staff; bhāṅge-breaks; teṅho-Śrī Caitanya Mahāprabhu; kene-why; bhāṅgāya-allows to break it; bhāṅgāñā-after allowing to break it; krodhe-in anger; teṅho-Śrī Caitanya Mahāprabhu; iṅhāke-Lord Nityānanda; doṣāya-accuses.

TRANSLATION

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahāprabhu became angry.

TEXT 158

daṇḍa-bhaṅga-līlā ei–parama gambhīra
sei bujhe, duṅhāra pade yāṅra bhakti dhīra

SYNONYMS

daṇḍa-bhaṅga-līlā-the pastime of breaking the staff; ei-this; parama-very; gambhīra-grave; sei bujhe-one can understand; duṅhāra-of both of Them; pade-to the lotus feet; yāṅra-whose; bhakti-devotional service; dhīra-fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous ācāryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the paramahaṁsa stage there is no need to accept a daṇḍa (staff), and Śrī Caitanya Mahāprabhu was certainly in the paramahaṁsa stage. Nonetheless, to indicate that everyone should take sannyāsa at the end of life in order to engage fully in the service of the Lord, even paramahaṁsas like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as daṇḍa-bhaṅga-līlā is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 159

brahmaṇya-deva-gopālera mahimā ei dhanya
nityānanda–vaktā yāra, śrotā–śrī-caitanya

SYNONYMS

brahmaṇya-deva-the Supreme Personality of Godhead, who is merciful to the brāhmaṇas; gopālera-of Gopāla; mahimā-glories; ei-these; dhanya-glorified; nityānanda-Lord Nityānanda Prabhu; vaktā-the speaker; yāra-of the narration; śrotā-the hearer; śrī-caitanya-Śrī Caitanya Mahāprabhu.

TRANSLATION

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.

PURPORT

There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (arcā-vigraha) of Śrī Gopāla is eternally sac-cid-ānanda-vigraha, the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a brāhmaṇa, but as a brāhmaṇa, one has to follow the regulative principles very strictly. Lastly, brahmaṇya-deva indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ. This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as a brāhmaṇa, and such a brāhmaṇa is not illusioned. This is factual.

TEXT 160

śraddhā-yukta hañā ihā śune yei jana
acire milaye tāre gopāla-caraṇa

SYNONYMS

śraddhā-yukta-with faith and love; hañā-being; ihā-this narration; śune-hears; yei-which; jana-person; acire-very soon; milaye-gets; tāre-he; gopāla-caraṇa-the lotus feet of Lord Gopāla.

TRANSLATION

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

TEXT 161

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifth Chapter, describing the activities of Sākṣi-gopāla.

18.5.6 Chapter 6

The Liberation of Sārvabhauma Bhaṭṭācārya

A summary of the Sixth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: When Śrī Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sārvabhauma Bhaṭṭācārya then took Him to his home. Meanwhile, Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu's acceptance of sannyāsa and His journey to Jagannātha Purī. After hearing about Śrī Caitanya Mahāprabhu's fainting and His being carried to the house of Sārvabhauma Bhaṭṭācārya, people crowded there to see the Lord. Śrīla Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to external consciousness. Sārvabhauma Bhaṭṭācārya received everyone and distributed mahā-prasāda with great care. Sārvabhauma Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopīnātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopīnātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself in person. Still, Sārvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sārvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continuously heard Sārvabhauma Bhaṭṭācārya explain the Vedānta-sūtra. However, the Lord remained very silent. Because of His silence, the Bhaṭṭācārya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, "Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhaṭṭācārya and Śrī Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the Upaniṣads and Vedānta-sūtra. The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the Māyāvādī philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Māyāvādī philosophers are actually atheists. There was much discussion on this issue between Sārvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhaṭṭācārya was defeated in the end.

At the request of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu then explained the ātmārāma verse of Śrīmad-Bhāgavatam in eighteen different ways. When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopīnātha Ācārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Śrī Caitanya Mahāprabhu received some prasāda from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the mahā-prasāda. On another day, when the Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Kṛṣṇa mahā-mantra. On another day, the Bhaṭṭācārya wanted to change the reading of the tat te 'nukampām verse because he did not like the word mukti-pada. He wanted to substitute the word bhakti-pada. Śrī Caitanya Mahāprabhu advised Sārvabhauma not to change the reading of Śrīmad-Bhāgavatam because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, "Because the meaning is hazy, I still prefer bhakti-pada." At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Purī became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

TEXT 1

naumi taṁ gauracandraṁ yaḥ
kutarka-karkaśāśayam

sārvabhaumaṁ sarva-bhūmā
bhakti-bhūmānam ācarat

SYNONYMS

naumi-I offer my respectful obeisances; tam-unto Him; gauracandram-who is known as Lord Gauracandra; yaḥ-who; ku-tarka-by bad arguments; karkaśa-āśayam-whose heart was hard; sārvabhaumam-Sārvabhauma Bhaṭṭācārya; sarva-bhūmā-the Lord of everything; bhakti-bhūmānam-into a great personality of devotion; ācarat-converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya gauracandra-all glories to Lord Gaurahari; jaya nityānanda-all glories to Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

āveśe calilā prabhu jagannātha-mandire
jagannātha dekhi' preme ha-ilā asthire

SYNONYMS

āveśe-in ecstasy; calilā-went; prabhu-Lord Śrī Caitanya Mahāprabhu; jagannātha-mandire-to the temple of Jagannātha; jagannātha dekhi'-seeing the Jagannātha Deity; preme-in ecstasy; ha-ilā-became; asthire-restless.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

TEXT 4

jagannātha āliṅgite calilā dhāñā
mandire paḍilā preme āviṣṭa hañā

SYNONYMS

jagannātha-Lord Jagannātha; āliṅgite-to embrace; calilā-went; dhāñā-very swiftly; mandire-in the temple; paḍilā-fell down; preme-in ecstasy; āviṣṭa-overwhelmed; hañā-becoming.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

TEXT 5

daive sārvabhauma tāṅhāke kare daraśana
paḍichā mārite teṅho kaila nivāraṇa

SYNONYMS

daive-by chance; sārvabhauma-Sārvabhauma Bhaṭṭācārya; tāṅhāke-Him; kare-does; daraśana-seeing; paḍichā-the watchman in the temple; mārite-to beat; teṅho-he; kaila-did; nivāraṇa-forbidding.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down, Sārvabhauma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhaṭṭācārya immediately forbade him.

TEXT 6

prabhura saundarya āra premera vikāra
dekhi' sārvabhauma hailā vismita apāra

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; saundarya-the beauty; āra-and; premera vikāra-ecstatic transformations; dekhi'-seeing; sārvabhauma-Sārvabhauma Bhaṭṭācārya; hailā-became; vismita-surprised; apāra-very much.

TRANSLATION

Sārvabhauma Bhaṭṭācārya was very much surprised to see the personal beauty of Lord Caitanya Mahāprabhu as well as the transcendental transformations wrought on His body due to love of Godhead.

TEXT 7

bahu-kṣaṇe caitanya nahe, bhogera kāla haila
sārvabhauma mane tabe upāya cintila

SYNONYMS

bahu-kṣaṇe-for a long time; caitanya-consciousness; nahe-there was not; bhogera-of offering food; kāla-the time; haila-it became; sārvabhauma-Sārvabhauma Bhaṭṭācārya; mane-in the mind; tabe-at that time; upāya-remedy; cintila-thought.

TRANSLATION

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

TEXT 8

śiṣya paḍichā-dvārā prabhu nila vahāñā
ghare āni' pavitra sthāne rākhila śoyāñā

SYNONYMS

śiṣya-disciples; paḍichā-and watchmen; dvārā-by means of; prabhu-Lord Śrī Caitanya Mahāprabhu; nila-brought; vahāñā-carrying; ghare-at home; āni'-bringing; pavitra-purified; sthāne-in a place; rākhila-kept; śoyāñā-lying down.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time Sārvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as Mārkaṇḍeya-sarastaṭa. At present it is used as the monastery of Gaṅgāmātā.

TEXT 9

śvāsa-praśvāsa nāhi udara-spandana
dekhiyā cintita haila bhaṭṭācāryera mana

SYNONYMS

śvāsa-praśvāsa-breathing; nāhi-there was not; udara-of the abdomen; spandana-movement; dekhiyā-seeing; cintita-full of anxiety; haila-became; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; mana-the mind.

TRANSLATION

Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.

TEXT 10

sūkṣma tulā āni' nāsā-agrete dharila
īṣat calaye tulā dekhi' dhairya haila

SYNONYMS

sūkṣma-fine; tulā-cotton; āni'-bringing; nāsā-of the nostril; agrete-in front; dharila-held; īṣat-slightly; calaye-moves; tulā-the cotton; dekhi'-seeing; dhairya-patience; haila-there was.

TRANSLATION

The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

TEXT 11

vasi' bhaṭṭācārya mane karena vicāra
ei kṛṣṇa-mahāpremera sāttvika vikāra

SYNONYMS

vasi'-sitting down; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; mane-in his mind; karena-does; vicāra-consideration; ei-this; kṛṣṇa-mahā-premera-of ecstatic love for Kṛṣṇa; sāttvika-transcendental; vikāra-transformation.

TRANSLATION

Sitting beside Śrī Caitanya Mahāprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa."

TEXT 12

'sūddīpta sāttvika' ei nāma ye 'pralaya'
nitya-siddha bhakte se 'sūddīpta bhāva' haya

SYNONYMS

su-uddīpta sāttvika-of the name sūddīpta-sāttvika; ei-this; nāma-named; ye-which; pralaya-devastation; nitya-siddha-eternally perfected; bhakte-in the devotee; se-that; su-uddīpta bhāva-ecstasy known as sūddīpta; haya-becomes manifest.

TRANSLATION

Upon seeing the sign of sūddīpta-sāttvika, Sārvabhauma Bhaṭṭācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word sūddīpta-sāttvika is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: "The Bhakti-rasāmṛta-sindhu mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as dhūmāyitā and jvalitā. The dhūmāyitā (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called jvalitā (lighted). When four or five symptoms are exhibited, the dīpta (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called uddīpta (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the sūddīpta (intensely inflamed) stage. Nitya-siddha-bhakta indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships-as servant, friend, parent or conjugal lover."

TEXT 13

'adhirūḍha bhāva' yāṅra, tāṅra e vikāra
manuṣyera dehe dekhi,–baḍa camatkāra

SYNONYMS

adhirūḍha bhāva-an ecstasy technically known as adhirūḍha; yāṅra-of whom; tāṅra-of Him; e-this; vikāra-transformation; manuṣyera-of a human being; dehe-in the body; dekhi-I see; baḍa camatkāra-very wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya considered, "The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirūḍha-bhāva, or adhirūḍha-mahābhāva, is explained in the Ujjvala-nīlamaṇi, by Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: "The loving propensity of the āśraya (devotee) toward the viṣaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anurāga. When anurāga reaches its highest limit and becomes perceivable in the body, it is called bhāva. When the bodily symptoms are not very distinct, however, the emotional state is still called anurāga, not bhāva. When bhāva ecstasy is intensified, it is called mahā-bhāva. The symptoms of mahā-bhāva are visible only in the bodies of eternal associates like the gopīs."

TEXT 14

eta cinti' bhaṭṭācārya āchena vasiyā
nityānandādi siṁha-dvāre milila āsiyā

SYNONYMS

eta cinti'-thinking like this; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; āchena-was; vasiyā-sitting; nityānanda-ādi-all the devotees, headed by Nityānanda Prabhu; siṁha-dvāre-at the entrance door of the Jagannātha temple; milila-met; āsiyā-coming.

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Siṁha-dvāra [the entrance door of the temple].

TEXT 15

tāṅhā śune loke kahe anyonye bāt
eka sannyāsī āsi' dekhi' jagannātha

SYNONYMS

tāṅhā-at that place; śune-they hear; loke-the people in general; kahe-talk; anyonye-among themselves; bāt-topics; eka-one; sannyāsī-mendicant; āsi'-coming there; dekhi'-seeing; jagannātha-the Deity of Lord Jagannātha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

TEXT 16

mūrcchita haila, cetana nā haya śarīre
sārvabhauma lañā gelā āpanāra ghare

SYNONYMS

mūrcchita-unconscious; haila-became; cetana-consciousness; nā-not; haya-there is; śarīre-in His body; sārvabhauma-Sārvabhauma Bhaṭṭācārya; lañā-taking Him; gelā-went; āpanāra-his own; ghare-to the home.

TRANSLATION

The people said that the sannyāsī had fallen unconscious upon seeing the Deity of Lord Jagannātha. Because His consciousness did not return, Sārvabhauma Bhaṭṭācārya had taken Him to his home.

TEXT 17

śuni' sabe jānilā ei mahāprabhura kārya
hena-kāle āilā tāhāṅ gopīnāthācārya

SYNONYMS

śuni'-hearing this; sabe-all the devotees; jānilā-could understand; ei-this; mahāprabhura-of Lord Caitanya Mahāprabhu; kārya-the activities; hena-kāle-at that time; āilā-came; tāhāṅ-there; gopīnātha-ācārya-of the name Gopīnātha Ācārya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

TEXT 18

nadīyā-nivāsī, viśāradera jāmātā
mahāprabhura bhakta teṅho prabhu-tattva-jñātā

SYNONYMS

nadīyā-nivāsī-an inhabitant of Nadīyā; viśāradera-of Viśārada; jāmātā-the son-in-law; mahāprabhura bhakta-a devotee of Lord Caitanya Mahāprabhu; teṅho-he; prabhu-tattva-jñātā-a knower of the true identity of Śrī Caitanya Mahāprabhu.

TRANSLATION

Gopīnātha Ācārya was a resident of Nadīyā, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

PURPORT

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadīyā district in a village called Vidyānagara and had two sons named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopīnātha Ācārya.

TEXT 19

mukunda-sahita pūrve āche paricaya
mukunda dekhiyā tāṅra ha-ila vismaya

SYNONYMS

mukunda-sahita-with Mukunda Datta; pūrve-previously; āche-there was; paricaya-acquaintance; mukunda-Mukunda Datta; dekhiyā-seeing; tāṅra-of him (Gopīnātha Ācārya); ha-ila-there was; vismaya-astonishment.

TRANSLATION

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when the Ācārya saw him at Jagannātha Purī, he was very much astonished.

TEXT 20

mukunda tāṅhāre dekhi' kaila namaskāra
teṅho āliṅgiyā puche prabhura samācāra

SYNONYMS

mukunda-Mukunda Datta; tāṅhāre-him; dekhi'-seeing; kaila-offered; namaskāra-obeisances; teṅho-he; āliṅgiyā-embracing; puche-inquires; prabhura-of Lord Caitanya Mahāprabhu; samācāra-news.

TRANSLATION

Mukunda Datta offered obeisances unto Gopīnātha Ācārya upon meeting him. Then the Ācārya embraced Mukunda Datta and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 21

mukunda kahe,–prabhura ihāṅ haila āgamane
āmi-saba āsiyāchi mahāprabhura sane

SYNONYMS

mukunda kahe-Mukunda replies; prabhura-of Lord Caitanya Mahāprabhu; ihāṅ-here; haila-there was; āgamane-coming; āmi-saba-all of us; āsiyāchi-have come; mahāprabhura-Caitanya Mahāprabhu; sane-with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

TEXT 22

nityānanda-gosāñike ācārya kaila namaskāra
sabe meli' puche prabhura vārtā bāra bāra

SYNONYMS

nityānanda-gosāñike-unto Lord Nityānanda Prabhu; ācārya-Gopīnātha Ācārya; kaila namaskāra-offered obeisances; sabe meli'-meeting them all; puche-inquires; prabhura-of Lord Caitanya Mahāprabhu; vārtā-news; bāra bāra-again and again.

TRANSLATION

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

TEXT 23

mukunda kahe,–'mahāprabhu sannyāsa kariyā
nīlācale āilā saṅge āmā-sabā lañā

SYNONYMS

mukunda kahe-Mukunda Datta replies; mahāprabhu-Śrī Caitanya Mahāprabhu; sannyāsa kariyā-after accepting the renounced order of life; nīlācale-to Jagannātha Purī; āilā-has come; saṅge-with Him; āmā-sabā-all of us; lañā-taking.

TRANSLATION

Mukunda Datta continued, "After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Purī and has brought all of us with Him.

TEXT 24

āmā-sabā chāḍi' āge gelā daraśane
āmi-saba pāche āilāṅ tāṅra anveṣaṇe

SYNONYMS

āmā-sabā-all of us; chāḍi'-leaving; āge-ahead; gelā-went; daraśane-to see Lord Jagannātha; āmi-saba-all of us; pāche-behind; āilāṅ-came; tāṅra-of Him; anveṣaṇe-in search.

TRANSLATION

"Lord Caitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

TEXT 25

anyonye lokera mukhe ye kathā śunila
sārvabhauma-gṛhe prabhu,–anumāna kaila

SYNONYMS

anyonye-among themselves; lokera-of the people in general; mukhe-in the mouths; ye-that which; kathā-talk; śunila-was heard; sārvabhauma-gṛhe-at the home of Sārvabhauma Bhaṭṭācārya; prabhu-the Lord; anumāna-a guess; kaila-made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

TEXT 26

īśvara-darśane prabhu preme acetana
sārvabhauma lañā gelā āpana-bhavana

SYNONYMS

īśvara-darśane-by seeing Lord Jagannātha; prabhu-Lord Śrī Caitanya Mahāprabhu; preme-in the ecstasy of love of Godhead; acetana-unconscious; sārvabhauma-Sārvabhauma Bhaṭṭācārya; lañā gelā-has taken; āpana-bhavana-to his own home.

TRANSLATION

"Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

TEXT 27

tomāra milane yabe āmāra haila mana
daive sei kṣaṇe pāiluṅ tomāra daraśana

SYNONYMS

tomāra-of you; milane-in meeting; yabe-when; āmāra-of me; haila-there was; mana-the mind; daive-by chance; sei kṣaṇe-at that very moment; pāiluṅ-got; tomāra-your; daraśana-meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

cala, sabe yāi sārvabhaumera bhavana
prabhu dekhi' pāche kariba īśvara darśana'

SYNONYMS

cala-let us go; sabe-all; yāi-we shall go; sārvabhaumera bhavana-to the house of Sārvabhauma Bhaṭṭācārya; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; pāche-later; kariba-we shall do; īśvara darśana-seeing of Lord Jagannātha.

TRANSLATION

"First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha."

TEXT 29

eta śuni' gopīnātha sabāre lañā
sārvabhauma-ghare gelā haraṣita hañā

SYNONYMS

eta śuni'-hearing this; gopīnātha-Gopīnātha Ācārya; sabāre-all of them; lañā-taking with him; sārvabhauma-ghare-to the house of Sārvabhauma Bhaṭṭācārya; gelā-went; haraṣita hañā-becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

TEXT 30

sārvabhauma-sthāne giyā prabhuke dekhila
prabhu dekhi' ācāryera duḥkha-harṣa haila

SYNONYMS

sārvabhauma-sthāne-to the place of Sārvabhauma Bhaṭṭācārya; giyā-going there; prabhuke-Lord Śrī Caitanya Mahāprabhu; dekhila-all of them saw; prabhu dekhi'-seeing the Lord; ācāryera-of Gopīnātha Ācārya; duḥkha-unhappiness; harṣa-happiness; haila-there was.

TRANSLATION

Arriving at the home of Sārvabhauma Bhaṭṭācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

TEXT 31

sārvabhaume jānāñā sabā nila abhyantare
nityānanda-gosāñire teṅho kaila namaskāre

SYNONYMS

sārvabhaume-Sārvabhauma Bhaṭṭācārya; jānāñā-informing and taking permission; sabā-all the devotees; nila-took; abhyantare-within the house; nityānanda-gosāñire-unto Nityānanda Prabhu; teṅho-Sārvabhauma Bhaṭṭācārya; kaila-offered; namaskāre-obeisances.

TRANSLATION

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

TEXT 32

sabā sahita yathā-yogya karila milana
prabhu dekhi' sabāra haila haraṣita mana

SYNONYMS

sabā sahita-with all of them; yathā-yogya-as it was befitting; karila-did; milana-meeting; prabhu dekhi'-seeing the Lord; sabāra-of all; haila-became; haraṣita-pleased; mana-the minds.

TRANSLATION

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

TEXT 33

sārvabhauma pāṭhāila sabā darśana karite
'candaneśvara' nija-putra dila sabāra sāthe

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; pāṭhāila-sent them; sabā-all; darśana karite-to see Lord Jagannātha; candana-īśvara-of the name Candaneśvara; nija-putra-his son; dila-gave; sabāra sāthe-with all of them.

TRANSLATION

The Bhaṭṭācārya then sent them all back to see Lord Jagannātha, and he asked his own son Candaneśvara to accompany them as a guide.

TEXT 34

jagannātha dekhi' sabāra ha-ila ānanda
bhāvete āviṣṭa hailā prabhu nityānanda

SYNONYMS

jagannātha dekhi'-seeing Lord Jagannātha; sabāra-of everyone; ha-ila-there was; ānanda-pleasure; bhāvete-in ecstasy; āviṣṭa-overwhelmed; hailā-became; prabhu nityānanda-Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

TEXT 35

sabe meli' dhari tāṅre susthira karila
īśvara-sevaka mālā-prasāda āni' dila

SYNONYMS

sabe meli'-meeting all together; dhari-caught; tāṅre-Him; su-sthira-steady; karila-made; īśvara-sevaka-the priest of the Deity; mālā-garland; prasāda-offering; āni-bringing; dila-gave.

TRANSLATION

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

TEXT 36

prasāda pāñā sabe hailā ānandita mane
punarapi āilā sabe mahāprabhura sthāne

SYNONYMS

prasāda pāñā-getting this honor of the garland; sabe-all of them; hailā-became; ānandita mane-pleased in the mind; punarapi-again; āilā-came back; sabe-all; mahāprabhura sthāne-to the place where Śrī Caitanya Mahāprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Caitanya Mahāprabhu was staying.

TEXT 37

ucca kari' kare sabe nāma-saṅkīrtana
tṛtīya prahare haila prabhura cetana

SYNONYMS

ucca-very loudly; kari'-doing; kare-began; sabe-all; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mahā-mantra; tṛtīya prahare-in the forenoon; haila-there was; prabhura-of Lord Caitanya; cetana-consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

TEXT 38

huṅkāra kariyā uṭhe 'hari' 'hari' bali'
ānande sārvabhauma tāṅra laila pada-dhūli

SYNONYMS

huṅkāra kariyā-making a loud sound; uṭhe-got up; hari hari bali'-chanting Hari, Hari; ānande-in pleasure; sārvabhauma-Sārvabhauma Bhaṭṭācārya; tāṅra-His; laila-took; pada-dhūli-the dust of the feet.

TRANSLATION

Caitanya Mahāprabhu got up and very loudly chanted, "Hari! Hari!" Sārvabhauma Bhaṭṭācārya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

TEXT 39

sārvabhauma kahe,–śīghra karaha madhyāhna
muñi bhikṣā dimu āji mahā-prasādānna

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahe-says; śīghra-very soon; karaha-do; madhya-ahna-midday duties; muñi-I; bhikṣā-alms; dimu-shall offer; āji-today; mahā-prasāda-anna-remnants of food offered to Lord Jagannātha.

TRANSLATION

The Bhaṭṭācārya informed all of them, "Please take your midday baths immediately. Today I shall offer you mahā-prasāda, the remnants of food offered to Lord Jagannātha."

TEXT 40

samudra-snāna kari' mahāprabhu śīghra āilā
caraṇa pākhāli' prabhu āsane vasilā

SYNONYMS

samudra-snāna-a bath in the sea; kari'-taking; mahāprabhu-Śrī Caitanya Mahāprabhu; śīghra-very soon; āilā-returned; caraṇa-feet; pākhāli'-washing; prabhu-Lord Caitanya Mahāprabhu; āsane-on a seat; vasilā-sat.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

TEXT 41

bahuta prasāda sārvabhauma ānāila
tabe mahāprabhu sukhe bhojana karila

SYNONYMS

bahuta prasāda-varieties of food offered to Lord Jagannātha; sārvabhauma-Sārvabhauma Bhaṭṭācārya; ānāila-caused to bring them; tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; sukhe-in happiness; bhojana-lunch; karila-accepted.

TRANSLATION

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahā-prasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

TEXT 42

suvarṇa-thālīra anna uttama vyañjana
bhakta-gaṇa-saṅge prabhu karena bhojana

SYNONYMS

suvarṇa-thālīra-on golden plates; anna-rice; uttama-first-class; vyañjana-vegetables; bhakta-gaṇa-the devotees; saṅge-with; prabhu-Lord Caitanya Mahāprabhu; karena-accepts; bhojana-lunch.

TRANSLATION

Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

TEXT 43

sārvabhauma pariveśana karena āpane
prabhu kahe,–more deha lāphrā-vyañjane

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; pariveśana-distribution; karena-does; āpane-personally; prabhu kahe-Lord Caitanya Mahāprabhu said; more-unto Me; deha-please give; lāphrā-vyañjane-boiled vegetables.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya personally distributed the prasāda, Lord Caitanya Mahāprabhu requested him, ”Please give Me only boiled vegetables.

PURPORT

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a cheṅkā is added, consisting of spices like cumin, black pepper and mustard seed.

TEXT 44

pīṭhā-pānā deha tumi iṅhā-sabākāre
tabe bhaṭṭācārya kahe yuḍi' dui kare

SYNONYMS

pīṭhā-pānā-cakes and condensed milk; deha-give; tumi-you; iṅhā-sabākāre-to all these devotees; tabe-at that time; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kahe-said; yuḍi'-folding; dui kare-two hands.

TRANSLATION

”You can offer the cakes and other preparations made with condensed milk to all the devotees.” Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

TEXT 45

jagannātha kaiche kariyāchena bhojana
āji saba mahāprasāda kara āsvādana

SYNONYMS

jagannātha-Lord Jagannātha; kaiche-as; kariyāchena-has accepted; bhojana-lunch; āji-today; saba-all of you; mahā-prasāda-the remnants of food offered to the Lord; kara-do; āsvādana-tasting.

TRANSLATION

”Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it.”

TEXT 46

eta bali' pīṭhā-pānā saba khāoyāilā
bhikṣā karāñā ācamana karāilā

SYNONYMS

eta bali'-saying this; pīṭhā-pānā-many kinds of cakes and condensed-milk preparations; saba-all; khāoyāilā-made to eat; bhikṣā karāñā-after offering prasāda; ācamana karāilā-made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

TEXT 47

ājñā māgi' gelā gopīnātha ācāryake lañā
prabhura nikaṭa āilā bhojana kariñā

SYNONYMS

ājñā māgi'-taking permission; gelā-went; gopīnātha ācāryake lañā-taking Gopīnātha Ācārya; prabhura-Lord Caitanya Mahāprabhu; nikaṭa-near; āilā-went; bhojana kariñā-after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sārvabhauma Bhaṭṭācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

TEXT 48

'namo nārāyaṇāya' bali' namaskāra kaila

’kṛṣṇe matir astu’ bali’ gosāñi kahila

SYNONYMS

namaḥ nārāyaṇāya-I offer my respects to Nārāyaṇa; bali’-saying; namaskāra kaila-offered respects to Lord Caitanya Mahāprabhu; kṛṣṇe-unto Lord Kṛṣṇa; matiḥ astu-let there be attraction; bali’-saying; gosāñi-Śrī Caitanya Mahāprabhu; kahila-spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya said, ”Namo nārāyaṇāya” [”I offer my obeisances to Nārāyaṇa”].” In return, Caitanya Mahāprabhu said, ”Kṛṣṇe matir astu” [”Let your attention be on Kṛṣṇa”].”

PURPORT

It is the etiquette among sannyāsīs, those on the fourth platform of spiritual life, to offer respects by saying oṁ namo nārāyaṇāya (”I offer my respectful obeisances unto Nārāyaṇa”). This greeting is used especially by Māyāvādī sannyāsīs. According to the smṛti scriptures, a sannyāsī should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaiṣṇava sannyāsīs never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava sannyāsī always offers his blessings to everyone, saying kṛṣṇe matir astu (”May you become Kṛṣṇa conscious”).

TEXT 49

śuni’ sārvabhauma mane vicāra karila
vaiṣṇava-sannyāsī iṅho, vacane jānila

SYNONYMS

śuni’-hearing this; sārvabhauma-Sārvabhauma Bhaṭṭācārya; mane-within the mind; vicāra karila-considered; vaiṣṇava-sannyāsī-Vaiṣṇava sannyāsī; iṅho-this person; vacane-by words; jānila-understood.

TRANSLATION

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsī.

TEXT 50

gopīnātha ācāryere kahe sārvabhauma
gosāñira jānite cāhi kāhāṅ pūrvāśrama

SYNONYMS

gopīnātha ācāryere-to Gopīnātha Ācārya; kahe-said; sārvabhauma-Sārvabhauma Bhaṭṭācārya; gosāñira-of Lord Caitanya Mahāprabhu; jānite-to know; cāhi-I want; kāhāṅ-what; pūrva-āśrama-previous situation.

TRANSLATION

Sārvabhauma then said to Gopīnātha Ācārya, ”I want to know Caitanya Mahāprabhu’s previous situation.”

PURPORT

The word pūrvāśrama refers to one’s previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (brahmacārī) life. Sārvabhauma Bhaṭṭācārya wanted to know of Śrī Caitanya Mahāprabhu’s previous situation as a householder.

TEXT 51

gopīnāthācārya kahe,–navadvīpe ghara
’jagannātha’–nāma, padavī–’miśra purandara’

SYNONYMS

gopīnātha-ācārya kahe-Gopīnātha Ācārya replied; navadvīpe-in Navadvīpa; ghara-residence; jagannātha-of the name Jagannātha; nāma-named; padavī-the surname; miśra purandara-Miśra Purandara.

TRANSLATION

Gopīnātha Ācārya replied, ”There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

TEXT 52

’viśvambhara’–nāma iṅhāra, tāṅra iṅho putra
nīlāmbara cakravartīra hayena dauhitra

SYNONYMS

viśvambhara-of the name Viśvambhara; nāma-the name; iṅhāra-His; tāṅra-of Jagannātha Miśra; iṅho-He; putra-son; nīlāmbara cakravartīra-of Nīlāmbara Cakravartī; hayena-is; dauhitra-grandson (daughter’s son).

TRANSLATION

”Lord Caitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī.”

TEXT 53

sārvabhauma kahe,–nīlāmbara cakravartī
viśāradera samādhyāyī,–ei tāṅra khyāti

SYNONYMS

sārvabhauma kahe-Sārvabhauma said; nīlāmbara cakravartī-the gentleman named Nīlāmbara Cakravartī; viśāradera-of Maheśvara Viśārada (Sārvabhauma’s father); samādhyāyī-class friend; ei-this; tāṅra-of him; khyāti-acquaintance.

TRANSLATION

The Bhaṭṭācārya said, ”Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. I knew him as such.

TEXT 54

’miśra purandara’ tāṅra mānya, hena jāni
pitāra sambandhe doṅhāke pūjya kari’ māni

SYNONYMS

miśra purandara-Jagannātha Miśra Purandara; tāṅra-his; mānya-respectable; hena-thus; jāni-I know; pitāra sambandhe-in relationship to my father; doṅhāke-both of them (Nīlāmbara Cakravartī and Jagannātha Miśra); pūjya-respectable; kari'-thinking; māni-I accept.

TRANSLATION

"Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī."

TEXT 55

nadīyā-sambandhe sārvabhauma hṛṣṭa hailā
prīta hañā gosāñire kahite lāgilā

SYNONYMS

nadīyā-sambandhe-in connection with Nadīyā; sārvabhauma-Sārvabhauma Bhaṭṭācārya; hṛṣṭa-pleased; hailā-became; prīta hañā-thus being pleased; gosāñire-unto Lord Śrī Caitanya Mahāprabhu; kahite lāgilā-began to speak.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadīyā district, Sārvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

TEXT 56

'sahajei pūjya tumi, āre ta' sannyāsa
ataeva haṅ tomāra āmi nija-dāsa'

SYNONYMS

sahajei-naturally; pūjya-respectable; tumi-You; āre-over and above this; ta'-certainly; sannyāsa-the renounced order of life; ataeva-therefore; haṅ-am; tomāra-Your; āmi-I; nija-dāsa-personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

PURPORT

A sannyāsī is always to be worshiped and offered all kinds of respect by the gṛhasthas (householders). Although Sārvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sārvabhauma respected Him as a sannyāsī and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.

TEXT 57

śuni' mahāprabhu kaila śrī-viṣṇu smaraṇa
bhaṭṭācārye kahe kichu vinaya vacana

SYNONYMS

śuni'-hearing this; mahāprabhu-Lord Caitanya Mahāprabhu; kaila-did; śrī-viṣṇu smaraṇa-remembering Lord Viṣṇu; bhaṭṭācārye-to Sārvabhauma Bhaṭṭācārya; kahe-speaks; kichu-some; vinaya vacana-very humble statements.

TRANSLATION

As soon as Caitanya Mahāprabhu heard this from the Bhaṭṭācārya, He immediately remembered Lord Viṣṇu and began to speak humbly to him as follows.

TEXT 58

"tumi jagad-guru–sarvaloka-hita-kartā
vedānta paḍāo, sannyāsīra upakartā

SYNONYMS

tumi jagat-guru-you are the master of all people; sarva-loka-of all people; hita-kartā-the well-wisher; vedānta paḍāo-you teach Vedānta philosophy; sannyāsīra-of the mendicants in the renounced order of life; upakartā-the benefactor.

TRANSLATION

"Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

PURPORT

Because the Māyāvādī sannyāsīs teach Vedānta philosophy to their students or disciples, they are customarily called jagad-guru. This indicates that they are the benefactors of all people. Although Sārvabhauma Bhaṭṭācārya was not a sannyāsī but a householder, he used to invite all the sannyāsīs to his home and offer them prasāda. Thus he was accepted as the best well-wisher and friend of all the sannyāsīs.

TEXT 59

āmi bālaka-sannyāsī–bhānda-manda nāhi jāni
tomāra āśraya niluṅ, guru kari' māni

SYNONYMS

āmi-I; bālaka-sannyāsī-a young sannyāsī; bhānda-manda-good and bad; nāhi-not; jāni-know; tomāra-your; āśraya-shelter; niluṅ-have taken; guru-spiritual master; kari'-taking as; māni-I accept.

TRANSLATION

"I am a young sannyāsī, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

TEXT 60

tomāra saṅga lāgi' mora ihāṅ āgamana
sarva-prakāre karibe āmāya pālana

SYNONYMS

tomāra-your; saṅga-association; lāgi'-for the sake of; mora-My; ihāṅ-here; āgamana-arrival; sarva-prakāre-in all respects; karibe-you will do; āmāya-unto Me; pālana-maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

TEXT 61

āji ye haila āmāra baḍa-i vipatti
tāhā haite kaile tumi āmāra avyāhati"

SYNONYMS

āji-today; ye-that which; haila-happened; āmāra-My; baḍa-i-very great; vipatti-obstacle; tāhā-that danger; haite-from; kaile-did; tumi-you; āmāra-My; avyāhati-relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

TEXT 62

bhaṭṭācārya kahe,–ekale tumi nā yāiha darśane
āmāra saṅge yābe, kimvā āmāra loka-sane

SYNONYMS

bhaṭṭācārya kahe-the Bhaṭṭācārya said; ekale-alone; tumi-You; nā-not; yāiha-go; darśane-to see the Deity; āmāra saṅge-with me; yābe-You should go; kimvā-or; āmāra loka-sane-with my men.

TRANSLATION

The Bhaṭṭācārya replied, "Do not go alone to see the Deity at the Jagannātha temple. It is better that You go with me or my men."

TEXT 63

prabhu kahe,–'mandira bhitare nā yāiba
garuḍera pāśe rahi' darśana kariba'

SYNONYMS

prabhu kahe-Śrī Caitanya replied; mandira-the temple; bhitare-inside; nā-never; yāiba-I shall go; garuḍera-of the column known as the Garuḍa-stambha; pāśe-by the side; rahi'-staying; darśana-seeing; kariba-I shall do.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."

TEXT 64

gopīnāthācāryake kahe sārvabhauma
'tumi gosāñire lañā karāiha daraśana

SYNONYMS

gopīnātha-ācāryake-to Gopīnātha Ācārya; kahe-says; sārvabhauma-Sārvabhauma Bhaṭṭācārya; tumi-you; gosāñire-Lord Caitanya Mahāprabhu; lañā-taking; karāiha-make Him do; daraśana-seeing of Lord Jagannātha.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then told Gopīnātha Ācārya, "Take Gosvāmījī and show Him Lord Jagannātha.

TEXT 65

āmāra mātṛ-svasā-gṛha–nirjana sthāna
tāhāṅ vāsā deha, kara sarva samādhāna'

SYNONYMS

āmāra-my; mātṛ-svasā-of the aunt; gṛha-the home; nirjana sthāna-very solitary place; tāhāṅ-there; vāsā-an apartment; deha-give; kara-make; sarva-all; samādhāna-arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

TEXT 66

gopīnātha prabhu lañā tāhāṅ vāsā dila
jala, jala-pātrādika sarva sāmādhāna kaila

SYNONYMS

gopīnātha-Gopīnātha Ācārya; prabhu-Lord Caitanya Mahāprabhu; lañā-taking; tāhāṅ-there; vāsā-apartment; dila-gave; jala-water; jala-pātra-ādika-waterpots and other vessels; sarva-all; sāmādhāna-arrangements; kaila-made.

TRANSLATION

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

TEXT 67

āra dina gopīnātha prabhu sthāne giyā
śayyotthāna daraśana karāila lañā

SYNONYMS

āra dina-the next day; gopīnātha-Gopīnātha Ācārya; prabhu-of Lord Caitanya Mahāprabhu; sthāne-to the place; giyā-going; śayyā-utthāna-the rising from bed of Lord Jagannātha; daraśana-seeing; karāila-caused; lañā-taking Him.

TRANSLATION

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

TEXT 68

mukunda-datta lañā āilā sārvabhauma sthāne
sārvabhauma kichu tāṅre balilā vacane

SYNONYMS

mukunda-datta-of the name Mukunda Datta; lañā-taking; āilā-went; sārvabhauma-of Sārvabhauma Bhaṭṭācārya; sthāne-to the place; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kichu-something; tāṅre-to Mukunda Datta; balilā-said; vacane-in words.

TRANSLATION

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma's house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

TEXT 69

'prakṛti-vinīta, sannyāsī dekhite sundara
āmāra bahu-prīti bāḍe iṅhāra upara

SYNONYMS

prakṛti-vinīta-by nature very humble and meek; sannyāsī-renouncer; dekhite-to see; sundara-very beautiful; āmāra-my; bahu-prīti-great affection; bāḍe-increases; iṅhāra-Him; upara-upon.

TRANSLATION

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sārvabhauma Bhaṭṭācārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a sannyāsī, He still retained His brahmacārī name. The Lord took sannyāsa from Keśava Bhāratī in the Bhāratī sampradāya, in which the brahmacārīs (the assistants of the sannyāsīs) are named "Caitanya." Even after accepting sannyāsa, Caitanya Mahāprabhu retained the name "Caitanya," meaning a humble servant of a sannyāsī. Sārvabhauma Bhaṭṭācārya appreciated this very much.

TEXT 70

kon sampradāye sannyāsa karyāchena grahaṇa
kibā nāma iṅhāra, śunite haya mana'

SYNONYMS

kon sampradāye-in which community; sannyāsa-the renounced order of life; karyāchena-has made; grahaṇa-acceptance; kibā-what; nāma-name; iṅhāra-His; śunite-to hear; haya-it is; mana-my mind.

TRANSLATION

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

TEXT 71

gopīnātha kahe,–nāma śrī-kṛṣṇa-caitanya
guru iṅhāra keśava-bhāratī mahā-dhanya

SYNONYMS

gopīnātha kahe-Gopīnātha Ācārya replied; nāma-His name; śrī-kṛṣṇa-caitanya-of the name Śrī Kṛṣṇa Caitanya; guru-sannyāsa-guru; iṅhāra-His; keśava-bhāratī-of the name Keśava Bhāratī; mahā-dhanya-the greatly fortunate personality.

TRANSLATION

Gopīnātha Ācārya replied, "The Lord's name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

TEXT 72

sārvabhauma kahe,–'iṅhāra nāma sarvottama
bhāratī-sampradāya iṅho–hayena madhyama'

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya replied; iṅhāra-His; nāma-name; sarva-uttama-first-class; bhāratī-sampradāya-the community of the Bhāratī sannyāsīs; iṅho-He; hayena-becomes; madhyama-middle-class.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " 'Śrī Kṛṣṇa' is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī."

TEXT 73

gopīnātha kahe,–iṅhāra nāhi bāhyāpekṣā
ataeva baḍa sampradāyera nāhika apekṣā

SYNONYMS

gopīnātha kahe-Gopīnātha Ācārya replied; iṅhāra-of the Lord; nāhi-there is not; bāhya-apekṣā-dependence on any external formality; ataeva-therefore; baḍa-big; sampradāyera-of a community; nāhika-there is not; apekṣā-necessity.

TRANSLATION

Gopīnātha Ācārya replied, "Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya."

PURPORT

Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī sampradāya (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his sannyāsa disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhāratī second class and Purī third class. A sannyāsī who has very nicely understood the slogan tat tvam asi and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept sannyāsa, who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Āśrama. When a sannyāsī lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyāsī who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kānana, is called Araṇya. One who prefers living in the mountains engaging in the study of the Bhagavad-gītā and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyāsī who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyāsī, is called Sāgara. One who has learned the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she holds a musical instrument called a vīṇā. A sannyāsī who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhāratī. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Purī.

All these sannyāsīs are assisted by brahmacārīs, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacārī. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakāśa-brahmacārī. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ānanda-brahmacārī. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacārī and is named Caitanya.

When Sārvabhauma Bhaṭṭācārya was talking with Gopīnātha Ācārya about Śrī Caitanya Mahāprabhu's sannyāsa community, he appreciated the first name, "Śrī Kṛṣṇa," but did not like the surname, "Caitanya," which is the name for a brahmacārī belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvatī community. However, Gopīnātha Ācārya pointed out that the Lord does not depend on any external formality. Gopīnātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bhāratī or a Sarasvatī.

TEXT 74

bhaṭṭācārya kahe,–'iṅhāra prauḍha yauvana
kemate sannyāsa-dharma ha-ibe rakṣaṇa

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya replied; iṅhāra-His; prauḍha-full; yauvana-youth; kemate-how; sannyāsa-dharma-principles of a sannyāsī; ha-ibe-there will be; rakṣaṇa-protection.

TRANSLATION

The Bhaṭṭācārya inquired, "Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?

TEXT 75

nirantara iṅhāke vedānta śunāiba
vairāgya-advaita-mārge praveśa karāiba

SYNONYMS

nirantara-continuously; iṅhāke-to Him; vedānta-Vedānta philosophy; śunāiba-I shall recite; vairāgya-of renunciation; advaita-of monism; mārge-on the path; praveśa-entrance; karāiba-I shall cause Him to make.

TRANSLATION

"I shall continuously recite Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sārvabhauma Bhaṭṭācārya, among sannyāsīs the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a sannyāsī can protect the prestige of wearing a loincloth (kaupīna). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect sannyāsī. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his sannyāsa order. Sārvabhauma Bhaṭṭācārya suggested that by the study of vairāgya (renunciation) Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

TEXT 76

kahena yadi, punarapi yoga-paṭṭa diyā
saṁskāra kariye uttama-sampradāye āniyā'

SYNONYMS

kahena-says; yadi-if; punarapi-again; yoga-paṭṭa diyā-offering Him saffron cloth; saṁskāra-reformatory process; kariye-I perform; uttama-first-class; sampradāye-to the community; āniyā-bringing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī sampradāya because he did not like the Lord's belonging to the Bhāratī sampradāya or Purī sampradāya. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior sampradāya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

TEXT 77

śuni' gopīnātha-mukunda duṅhe duḥkhā hailā
gopīnāthācārya kichu kahite lāgilā

SYNONYMS

śuni'-hearing; gopīnātha-mukunda-Gopīnātha Ācārya and Mukunda Datta; duṅhe-both; duḥkhā-unhappy; hailā-became; gopīnātha-ācārya-of the name Gopīnātha Ācārya; kichu-something; kahite-to speak; lāgilā-began.

TRANSLATION

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 78

'bhaṭṭācārya' tumi iṅhāra nā jāna mahimā
bhagavattā-lakṣaṇera iṅhātei sīmā

SYNONYMS

bhaṭṭācārya-my dear Bhaṭṭācārya; tumi-you; iṅhāra-of Lord Caitanya Mahāprabhu; nā-not; jāna-know; mahimā-the greatness; bhagavattā-of being the Supreme Personality of Godhead; lakṣaṇera-of symptoms; iṅhātei-in Him; sīmā-the highest degree.

TRANSLATION

"My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopīnātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā, and what is the Supreme Personality of Godhead." The Supreme Personality of Godhead is ṣaḍ-aiśvarya-pūrṇa, complete with six opulences. Gopīnātha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

TEXT 79

tāhāte vikhyāta iṅho parama-īśvara
ajña-sthāne kichu nahe vijñera gocara'

SYNONYMS

tāhāte-therefore; vikhyāta-celebrated; iṅho-Lord Caitanya Mahāprabhu; parama-īśvara-the Supreme Personality of Godhead; ajña-sthāne-before an ignorant person; kichu-any; nahe-not; vijñera-of the person who knows; gocara-information.

TRANSLATION

Gopīnātha Ācārya continued, "Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

TEXT 80

śiṣya-gaṇa kahe,–'īśvara kaha kon pramāṇe'
ācārya kahe,–'vijña-mata īśvara-lakṣaṇe'

SYNONYMS

śiṣya-gaṇa kahe-the disciples of Sārvabhauma Bhaṭṭācārya said; īśvara kaha-you say the Supreme Personality of Godhead; kon pramāṇe-by what evidence; ācārya kahe-Gopīnātha Ācārya replied; vijña-mata-statements of authorized persons; īśvara-lakṣaṇe-in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sārvabhauma Bhaṭṭācārya retaliated, "By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied, "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from śāstra to prove his claim. Thus the request of the Bhaṭṭācārya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the śāstras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

TEXT 81

śiṣya kahe,–'īśvara-tattva sādhi anumāne'
ācārya kahe,–'anumāne nahe īśvara-jñāne

SYNONYMS

śiṣya kahe-the disciples said; īśvara-tattva-the truth of the Absolute; sādhi-derive; anumāne-by hypothesis; ācārya kahe-Gopīnātha Ācārya replied; anumāne-by hypothesis; nahe-there is not; īśvara-jñāne-real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhaṭṭācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopīnātha Ācārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept this great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. They doubt this because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the śāstras we can understand that the Brahman effulgence is the bodily rays of Kṛṣṇa:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
kotiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the brahmajyoti. That brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (Brahma-saṁhitā 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is anumāna (hypothesis). The Māyāvādī philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from seeing smoke, from seeing this cosmic manifestation the Māyāvādī philosophers conclude that there must be a creator.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopīnātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in the Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāyā]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in the Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: "One can understand Me only by the devotional process." In the Fourth Chapter of the Bhagavad-gītā (4.3) Lord Kṛṣṇa says, bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam. Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of Bhagavad-gītā to him because he is His devotee. Arjuna was not a sannyāsī, nor was he a Vedāntist or brāhmaṇa. He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. (Cc. Madhya 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

TEXT 82

anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne

SYNONYMS

anumāna pramāṇa-evidence by hypothesis; nahe-there is not; īśvara-tattva-jñāne-in understanding the Absolute Truth, the Supreme Personality of Godhead; kṛpā vinā-without His mercy; īśvarere-the Supreme Personality of Godhead; keha-anyone; nāhi-not; jāne-knows.

TRANSLATION

Gopīnātha Ācārya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme

Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the śāstras and the mahājanas. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

TEXT 83

īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre

SYNONYMS

īśvarera-of the Personality of Godhead; kṛpā-leśa-a little mercy; haya-there is; ta'-certainly; yāhāre-upon whom; sei ta'-he certainly; īśvara-tattva-the Absolute Truth; jānibāre-to know; pāre-is able.

TRANSLATION

The Ācārya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

TEXT 84

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

SYNONYMS

atha-therefore; api-indeed; te-Your; deva-my Lord; pada-ambuja-dvaya-of the two lotus feet; prasāda-of the mercy; leśa-by only a trace; anugṛhītaḥ-favored; eva-certainly; hi-indeed; jānāti-one knows; tattvam-the truth; bhagavat-of the Supreme Personality of Godhead; mahimnaḥ-of the greatness; na-never; ca-and; anyaḥ-another; ekaḥ-one; api-although; ciram-for a long period; vicinvan-speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

The above verse is from Śrīmad-Bhāgavatam (10.14.29). The Brahma-saṁhitā states, vedeṣu durlabham adurlabham ātma-bhaktau (Brahma-saṁhitā 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (vedaiś ca sarvair aham eva vedyaḥ), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. Vedeṣu durlabham: "It is very difficult to understand the Supreme Lord simply through one's studies." Adurlabham ātma-bhaktau: "However, it is very easy for the devotees to capture the Lord." The Lord is known as ajita (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the Padma Purāṇa:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from Śrīmad-Bhāgavatam quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa's power. Lord Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

TEXTS 85-86

yadyapi jagad-guru tumi–śāstra-jñānavān
pṛthivīte nāhi paṇḍita tomāra samāna
īśvarera kṛpā-leśa nāhika tomāte
ataeva īśvara-tattva nā pāra jānite

SYNONYMS

yadyapi-although; jagat-guru-a teacher of many disciples; tumi-you; śāstra-jñānavān-well versed in Vedic knowledge; pṛthivīte-on this earth; nāhi-there is not; paṇḍita-a learned scholar; tomāra-your; samāna-equal; īśvarera-of the Supreme Personality of Godhead; kṛpā-of mercy; leśa-a bit; nāhika-there is not; tomāte-on you; ataeva-therefore; īśvara-tattva-the Absolute Truth (the Supreme personality of Godhead); nā pāra-are not able; jānite-to know.

TRANSLATION

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: "You are a great scholar and a teacher of may disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

TEXT 87

tomāra nāhika doṣa, śāstre ei kahe
pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

SYNONYMS

tomāra-your; nāhika-there is not; doṣa-fault; śāstre-the scriptures; ei-this; kahe-mention; pāṇḍitya-ādye-simply by scholarship, etc.; īśvara-tattva-jñāna-knowledge of the principles of the Supreme Personality of Godhead; kabhu-ever; nahe-there is not.

TRANSLATION

”It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship.”

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on the Bhagavad-gītā. Reading the Bhagavad-gītā means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopīnātha Ācārya’s statement is confirmed in many places in Vedic literature. In the Kaṭha Upaniṣad (1.2.23) it is stated:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

It is also stated in Kaṭha Upaniṣad (1.2.9):

naiṣā tarkeṇa matir āpaneyā
proktānyenaiva sujñānāya preṣṭha
yāṁ tvam āpaḥ satya-dhṛtir batāsi
tvādṛṅ no bhūyān naciketaḥ praṣṭā

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one’s brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: svayam eva sphuraty adaḥ. One should not try to understand the Lord simply from the statements of the Vedas, nor should one uselessly attempt to decry these statements through reasoning and logic.

TEXT 88

sārvabhauma kahe,–ācārya, kaha sāvadhāne
tomāte īśvara-kṛpā ithe ki pramāṇe

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya says; ācārya-my dear Gopīnātha Ācārya; kaha-kindly speak; sāvadhāne-very carefully; tomāte-unto you; īśvara-kṛpā-mercy of the Lord; ithe-in this matter; ki pramāṇe-by what evidence.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, ”My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?”

TEXT 89

ācārya kahe,–”vastu-viṣaye haya vastu-jñāna
vastu-tattva-jñāna haya kṛpāte pramāṇa

SYNONYMS

ācārya kahe-Gopīnātha Ācārya replied; vastu-viṣaye-in the matter of the summum bonum; haya-there is; vastu-jñāna-knowledge of the Supreme; vastu-tattva-of the Absolute Truth; jñāna-knowledge; haya-is; kṛpāte-of the mercy; pramāṇa-the evidence.

TRANSLATION

Gopīnātha Ācārya replied, ”Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord.”

PURPORT

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopīnātha Ācārya, ”The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this.” in reply to this, Gopīnātha Ācārya said that the summum bonum, the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The summum bonum includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (vastu): parāsya śaktir vividhaiva śrūyate.

Thus the Vedas state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the Bhagavad-gītā (7.25) it is said, nāhaṁ prakāśaḥ sarvasya The Supreme Personality of Godhead reserves the right of not being exposed to everyone. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: ”The Lord reveals Himself to a devotee when He is completely satisfied by the devotee’s service.” Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the Bhagavad-gītā.

TEXT 90

iṅhāra śarīre saba īśvara-lakṣaṇa
mahā-premāveśa tumi pāñācha darśana

SYNONYMS

iṅhara-His; śarīre-in the body; saba-all; īśvara-lakṣaṇa-characteristics of the Supreme Personality of Godhead; mahā-prema-āveśa-absorption in transcendental ecstasy; tumi-you; pāñācha-have obtained; darśana-seeing.

TRANSLATION

Gopīnātha Ācārya continued, ”You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

TEXT 91

tabu ta' īśvara-jñāna nā haya tomāra
īśvarera māyā ei–bali vyavahāra

SYNONYMS

tabu ta'-still, however; īśvara-jñāna-knowledge of the Supreme Personality of Godhead; nā-not; haya-there is; tomāra-your; īśvarera-of the Lord; māyā-the illusion; ei-this; bali-saying; vyavahāra-the general term.

TRANSLATION

”Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopīnātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhaṭṭācārya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

TEXT 92

dekhile nā dekhe tāre bahirmukha jana”
śuni' hāsi' sārvabhauma balila vacana

SYNONYMS

dekhile-even after seeing; nā-not; dekhe-sees; tāre-the Supreme Person; bahiḥ-mukha jana-a person influenced by the external energy; śuni'-hearing this; hāsi'-smiling; sārvabhauma-Sārvabhauma Bhaṭṭācārya; balila-said; vacana-the words.

TRANSLATION

”A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance.” Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

”Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.”

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (duṣkṛtī, cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

TEXT 93

iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa
śāstra-dṛṣṭye kahi, kichu nā la-iha doṣa

SYNONYMS

iṣṭa-goṣṭhī-discussion among friends; vicāra-consideration; kari-we do; nā-not; kariha-make; roṣa-anger; śāstra-dṛṣṭye-according to the conclusion of scriptures; kahi-we speak; kichu-any; nā-not; la-iha-take; doṣa-fault.

TRANSLATION

The Bhaṭṭācārya said, ”We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the śāstras. Please don't take any offense.

TEXT 94

mahā-bhāgavata haya caitanya-gosāñi
ei kali-kāle viṣṇura avatāra nāi

SYNONYMS

mahā-bhāgavata-a great devotee; haya-is; caitanya-gosāñi-Lord Śrī Caitanya Mahāprabhu; ei-this; kali-kāle-in the Age of Kali; viṣṇura-of Lord Viṣṇu; avatāra-incarnation; nāi-there is not.

TRANSLATION

”Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this Age of Kali.

TEXT 95

ataeva 'tri-yuga' kari' kahi viṣṇu-nāma
kali-yuge avatāra nāhī,–śāstra-jñāna

SYNONYMS

ataeva-therefore; tri-yuga-the Lord, who appears in three yugas only; kari'-making; kahi-we say; viṣṇu-nāma-the holy name of Lord Viṣṇu; kali-yuge-in the Age of Kali; avatāra-incarnation; nāhi-there is not; śāstra-jñāna-the verdict of the scriptures.

TRANSLATION

”Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures.”

PURPORT

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in Śrīmad-Bhāgavatam (7.9.38):

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam

”My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas].”)

Śrīla Śrīdhara Svāmī has also verified that Lord Viṣṇu appears in the Age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Tretā and Dvāpara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

TEXT 96

śuniyā ācārya kahe duḥkhī hañā mane
śāstra-jña kariñā tumi kara abhimāne

SYNONYMS

śuniyā-hearing this; ācārya-Gopīnātha Ācārya; kahe-says; duḥkhī-unhappy; hañā-becoming; mane-in the mind; śāstra-jña-well versed in Vedic scriptures; kariñā-taking as; tumi-you; kara-do; abhimāne-pride.

TRANSLATION

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya, ”You consider yourself the knower of all Vedic scriptures.

TEXT 97

bhāgavata-bhārata dui śāstrera pradhāna
sei dui-grantha-vākye nāhi avadhāna

SYNONYMS

bhāgavata-Śrīmad-Bhāgavatam; bhārata-Mahābhārata; dui-two; śāstrera-of all Vedic scriptures; pradhāna-the most prominent; sei-those; dui-grantha-of the two scriptures; vākye-in the statements; nāhi-there is not; avadhāna-attention.

TRANSLATION

”Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

sei dui kahe kalite sākṣāt-avatāra
tumi kaha,–kalite nāhi viṣṇura pracāra

SYNONYMS

sei-those; dui-two; kahe-say; kalite-in this Age of Kali; sākṣāt-direct; avatāra-incarnation; tumi-you; kaha-say; kalite-in this Age of Kali; nāhi-there is not; viṣṇura-of Lord Viṣṇu; pracāra-manifestation.

TRANSLATION

”In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.

TEXT 99

kali-yuge līlāvatāra nā kare bhagavān
ataeva ’tri-yuga’ kari’ kahi tāra nāma

SYNONYMS

kali-yuge-in this Age of Kali; līlā-avatāra-a pastime incarnation; nā-not; kare-does; bhagavān-the Supreme Personality of Godhead; ataeva-therefore; tri-yuga-of the name Triyuga (manifested in three yugas); kari’-accepting; kahi-I say; tāra nāma-His holy name.

TRANSLATION

”In this Age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names.”

PURPORT

A līlā-avatāra is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmī (Cc. Madhya 20.296-298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of līlā-avatāras:

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

”However,” the Lord told Sanātana, ”I shall explain the chief līlā-avatāras.”

matsya, kūrma, raghunātha, nṛsiṁha, vāmana varāhādi–lekhā yāṅra nā yāya gaṇana

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsiṁhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable līlā-avatāras, and all of these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsiṁhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of līlā-avatāras.

In his book Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī has enumerated the following twenty-five līlā-avatāras: Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a līlā-avatāra because He is an incarnation in disguise (channa-avatāra). In this Age of Kali there are no līlā-avatāras, but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in Śrīmad-Bhāgavatam.

TEXT 100

pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra

SYNONYMS

prati-yuge-in every age or millennium; karena-makes; kṛṣṇa-Lord Kṛṣṇa; yuga-avatāra-incarnation for the age; tarka-niṣṭha-hardened by argument; hṛdaya-heart; tomāra-your; nāhika-there is not; vicāra-consideration.

TRANSLATION

Gopīnātha Ācārya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

TEXT 101

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan-there were; varṇāḥ-colors; trayaḥ-three; hi-indeed; asya-of Him; gṛhṇataḥ-accepting; anu-yugam-according to the age; tanūḥ-bodies; śuklaḥ-white; raktaḥ-red; tathā-also; pītaḥ-yellow; idānīm-at the present moment; kṛṣṇatām-blackish; gataḥ-has accepted.

TRANSLATION

" 'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Kṛṣṇa's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different yugas (Satya, Tretā, Dvāpara and Kali). Accepting the color yellow (pīta), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.

TEXT 102

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu

SYNONYMS

iti-thus; dvāpare-in Dvāpara-yuga; uru-īśa-O King; stuvanti-offer prayers; jagat-īśvaram-unto the Supreme Personality of Godhead; nānā-various; tantra-of the supplementary Vedic literature; vidhānena-by regulative principles; kalau-in the Age of Kali; api-certainly; tathā-so also; śṛṇu-hear.

TRANSLATION

" 'In the Age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literature. Now please hear of this from me.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.31).

TEXT 103

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam-chanting the two syllables kṛṣ and ṇa; tviṣā-by complexion; akṛṣṇam-not blackish; sa-aṅga-accompanied by personal expansions; upa-aṅga-devotees; astra-the weapon of chanting the Hare Kṛṣṇa mantra; pārṣadam-and associates like Gadādhara, Svarūpa Dāmodara, etc.; yajñaiḥ-by sacrifice; saṅkīrtana-congregational chanting of the Hare Kṛṣṇa mantra; prāyaiḥ-chiefly consisting of; yajanti-worship; hi-indeed; su-medhasaḥ-those who are intelligent.

TRANSLATION

" 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.5.32) is explained by Śrī Jīva Gosvāmī in his Krama-sandarbha, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of Ādi-līlā, Third Chapter, verse 52.

TEXT 104

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-varṇaḥ-whose complexion is like gold; hema-aṅgaḥ-having a body like molten gold; vara-aṅgaḥ-whose body is very beautifully constructed; candana-aṅgadī-smeared with the pulp of sandalwood; sannyāsa-kṛt-accepting the renounced order of life; śamaḥ-self-controlled; śāntaḥ-peaceful; niṣṭhā-firmly fixed; śānti-bringing peace by propagating the Hare Kṛṣṇa mahā-mantra; parāyaṇaḥ-always in the ecstatic mood of devotional service.

TRANSLATION

" 'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.' "

PURPORT

Gopīnātha Ācārya quoted this verse from the Mahābhārata's Viṣṇu-sahasra-nāma-stotra.

TEXT 105

tomāra āge eta kathāra nāhi prayojana
ūṣara-bhūmite yena bījera ropaṇa

SYNONYMS

tomāra āge-before you; eta-so many; kathāra-of words; nāhi-there is not; prayojana-necessity; ūṣara-bhūmite-in barren land; yena-like; bījera-of the seed; ropaṇa-sowing.

TRANSLATION

Gopīnātha Ācārya then said, "There is no need to quote so much evidence from the śāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

TEXT 106

tomāra upare tāṅra kṛpā yabe habe
e-saba siddhānta tabe tumiha kahibe

SYNONYMS

tomāra upare-upon you; tāṅra-the Lord's; kṛpā-mercy; yabe-when; habe-there will be; e-saba-all these; siddhānta-conclusions; tabe-at that time; tumiha-you also; kahibe-will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

TEXT 107

tomāra ye śiṣya kahe kutarka, nānā-vāda
ihāra ki doṣa–ei māyāra prasāda

SYNONYMS

tomāra-your; ye-which; śiṣya-disciples; kahe-say; ku-tarka-false arguments; nānā-vāda-jugglery of philosophy; ihāra-their; ki-what; doṣa-fault; ei-this; māyāra-of illusion; prasāda-benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

TEXT 108

yac-chaktayo vadatāṁ vādināṁ vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣāṁ muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne

SYNONYMS

yat-whose; śaktayaḥ-potencies; vadatām-contending; vādinām-of the opposing disputants; vai-indeed; vivāda-of opposition; saṁvāda-of agreement; bhuvaḥ-objects; bhavanti-become; kurvanti-do; ca-also; eṣām-of them; muhuḥ-always; ātma-moham-illusion of the self; tasmai-unto Him; namaḥ-obeisances; ananta-unlimited; guṇāya-who has qualities; bhūmne-the Supreme.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (6.4.31).

TEXT 109

yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyāṁ madīyām udgṛhya
vadatāṁ kiṁ nu durghaṭam

SYNONYMS

yuktam-quite befitting; ca-also; santi-are; sarvatra-everywhere; bhāṣante-speak; brāhmaṇāḥ-the learned; yathā-as much; māyām-illusion; madīyām-of Me; udgṛhya-accepting; vadatām-of the speculators; kim-what; nu-certainly; durghaṭam-impossible.

TRANSLATION

" 'In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

PURPORT

In this verse from Śrīmad-Bhāgavatam (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar brāhmaṇas propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

TEXT 110

tabe bhaṭṭācārya kahe, yāha gosāñira sthane
āmāra nāme gaṇa-sahita kara nimantraṇe

SYNONYMS

tabe-thereafter; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kahe-says; yāha-please go; gosāñira sthane-to the place of Śrī Caitanya Mahāprabhu; āmāra nāme-in my name; gaṇa-sahita-with His associates; kara-make; nimantraṇe-invitation.

TRANSLATION

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said, "First go to the place where Śrī Caitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

TEXT 111

prasāda āni' tāṅre karāha āge bhikṣā
paścāt āsi' āmāre karāiha śikṣā

SYNONYMS

prasāda āni'-bringing jagannātha-prasāda; tāṅre-unto Him; karāha-make; āge-first; bhikṣā-acceptance; paścāt-afterwards; āsi'-coming here; āmāre-unto me; karāiha-cause; śikṣā-teaching.

TRANSLATION

"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

TEXT 112

ācārya–bhaginī-pati, śyālaka–bhaṭṭācārya
nindā-stuti-hāsye śikṣā karā'na ācārya

SYNONYMS

ācārya-Gopīnātha Ācārya; bhaginī-pati-sister's husband; śyālaka-wife's brother; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; nindā-sometimes blaspheming; stuti-sometimes by praising; hāsye-sometimes by laughing; śikṣā-instruction; karā'na-causes; ācārya-Gopīnātha Ācārya.

TRANSLATION

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

TEXT 113

ācāryera siddhānte mukundera haila santoṣa
bhaṭṭācāryera vākya mane haila duḥkha-roṣa

SYNONYMS

ācāryera-of Gopīnātha Ācārya; siddhānte-with the conclusions; mukundera-of Mukunda Datta; haila-there was; santoṣa-satisfaction; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; vākye-by the words; mane-in the mind; haila-there was; duḥkha-unhappiness; roṣa-and anger.

TRANSLATION

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sārvabhauma Bhaṭṭācārya.

TEXT 114

gosāñira sthāne ācārya kaila āgamana
bhaṭṭācāryera nāme tāṅre kaila nimantraṇa

SYNONYMS

gosāñira sthāne-to the place where Śrī Caitanya Mahāprabhu was staying; ācārya-Gopīnātha Ācārya; kaila-did; āgamana-coming; bhaṭṭācāryera nāme-on behalf of Sārvabhauma Bhaṭṭācārya; tāṅre-unto Him; kaila-made; nimantraṇa-invitation.

TRANSLATION

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

TEXT 115

mukunda-sahita kahe bhaṭṭācāryera kathā
bhaṭṭācāryera nindā kare, mane pāñā vyathā

SYNONYMS

mukunda-sahita-along with Mukunda; kahe-describes; bhaṭṭācāryera kathā-all the words of Sārvabhauma Bhaṭṭācārya; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; nindā-defamation; kare-does; mane-in the mind; pāñā-getting; vyathā-some pain.

TRANSLATION

The Bhaṭṭācārya's statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya's statements because they caused mental pain.

TEXT 116

śuni mahāprabhu kahe aiche mat kaha
āmā prati bhaṭṭācāryera haya anugraha

SYNONYMS

śuni-hearing them; mahāprabhu-Caitanya Mahāprabhu; kahe-says; aiche-such; mat kaha-do not speak; āmā prati-toward Me; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; haya-there is; anugraha-mercy.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said, "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

TEXT 117

āmāra sannyāsa-dharma cāhena rākhite
vātsalye karuṇā karena, ki doṣa ihāte

SYNONYMS

āmāra-My; sannyāsa-dharma-regulative principles of sannyāsa; cāhena-he wants; rākhite-to keep; vātsalye-out of paternal affection; karuṇā-mercy; karena-does; ki-what; doṣa-fault; ihāte-in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?"

TEXT 118

āra dina mahāprabhu bhaṭṭācārya-sane
ānande karilā jagannātha daraśane

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sane-along with Sārvabhauma Bhaṭṭācārya; ānande-in great pleasure; karilā-did; jagannātha-to Lord Jagannātha; daraśane-visit.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

TEXT 119

bhaṭṭācārya-saṅge tāṅra mandire āilā
prabhure āsana diyā āpane vasilā

SYNONYMS

bhaṭṭācārya-saṅge-along with Sārvabhauma Bhaṭṭācārya; tāṅra-His (Lord Jagannātha's); mandire-to the temple; āilā-came; prabhure-unto Lord Śrī Caitanya Mahāprabhu; āsana-sitting place; diyā-giving; āpane-personally; vasilā-sat down.

TRANSLATION

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

TEXT 120

vedānta paḍāite tabe ārambha karilā
sneha-bhakti kari' kichu prabhure kahilā

SYNONYMS

vedānta-Vedānta philosophy; paḍāite-to instruct; tabe-then; ārambha-beginning; karilā-made; sneha-affection; bhakti-and devotion; kari'-showing; kichu-something; prabhure-unto the Lord; kahilā-said.

TRANSLATION

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The Vedānta- or Brahma-sūtra, written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the sannyāsīs of all religious communities (sampradāyas). The sannyāsīs must read the Vedānta-sūtra to establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedānta mentioned is the commentary of Śaṅkarācārya, known as Śārīraka-bhāṣya.

Sārvabhauma Bhaṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava sannyāsī, into a Māyāvādī sannyāsī. He therefore made this arrangement to instruct Him in the Vedānta-sūtra according to the Śārīraka commentary of Śaṅkarācārya. All the sannyāsīs of the Śaṅkara-sampradāya enjoy seriously studying the Vedānta-sūtra with the Śārīraka-bhāṣya commentary. It is said, vedānta-vākyeṣu sadā ramantaḥ: "One should always enjoy the studies of the Vedānta-sūtra."

TEXT 121

vedānta-śravaṇa,–ei sannyāsīra dharma
nirantara kara tumi vedānta śravaṇa

SYNONYMS

vedānta-śravaṇa-hearing of Vedānta philosophy; ei-this; sannyāsīra-of a person in the renounced order; dharma-factual occupation; nirantara-incessantly; kara-do; tumi-You; vedānta-of Vedānta philosophy; śravaṇa-hearing.

TRANSLATION

The Bhaṭṭācārya said, "Hearing Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

TEXT 122

prabhu kahe,–'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

prabhu kahe-the Lord replied; more-unto Me; tumi-you; kara-show; anugraha-mercy; sei se-that; kartavya-duty; tumi-you; yei-whatever; more-unto Me; kaha-say.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

TEXT 123

sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi' mātra śune

SYNONYMS

sāta dina-seven days; paryanta-up to; aiche-in this way; karena-does; śravaṇe-hearing; bhāla-right; manda-wrong; nāhi-not; kahe-says; vasi'-sitting; mātra-only; śune-hears.

TRANSLATION

Thus for seven days continually, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

TEXT 124

aṣṭama-divase tāṅre puche sārvabhauma
sāta dina kara tumi vedānta śravaṇa

SYNONYMS

aṣṭama-divase-on the eighth day; tāṅre-unto Him; puche-inquires; sārvabhauma-Sārvabhauma Bhaṭṭācārya; sāta dina-seven days; kara-do; tumi-You; vedānta-Vedānta philosophy; śravaṇa-hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "You have been listening to Vedānta philosophy from me continually for seven days.

TEXT 125

bhāla-manda nāhi kaha, raha mauna dhari'
bujha, ki nā bujha,–ihā bujhite nā pāri

SYNONYMS

bhāla-manda-right or wrong; nāhi kaha-not speak; raha-keep; mauna-silence; dhari'-holding; bujha-understand; ki-or; nā-not; bujha-understand; ihā-this; bujhite-to understand; nā-not; pāri-I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

TEXT 126

prabhu kahe–"mūrkha āmi, nāhi adhyayana
tomāra ājñāte mātra kariye śravaṇa

SYNONYMS

prabhu kahe-the Lord replied; mūrkha āmi-I am a fool; nāhi-there is not; adhyayana-study; tomāra-your; ājñāte-by the order; mātra-only; kariye-I do; śravaṇa-hearing.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am a fool, and consequently I do not study the Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

TEXT 127

sannyāsīra dharma lāgi' śravaṇa mātra kari
tumi yei artha kara, bujhite nā pāri"

SYNONYMS

sannyāsīra-of one in the renounced order of life; dharma-the occupation; lāgi'-for the matter of; śravaṇa-hearing; mātra-only; kari-I do; tumi-you; yei-whatever; artha-meaning; kara-present; bujhite-to understand; nā-not; pāri-I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Śrī Caitanya Mahāprabhu presented Himself as if He were a sannyāsī in name only or, in other words, a number-one fool. Māyāvādī sannyāsīs in India are very accustomed to declaring themselves jagad-gurus, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such sannyāsīs have sufficient education. Unfortunately, at the present moment there are many foolish sannyāsīs, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvīpa, He recited a verse from Vedic literature to the effect that the order of sannyāsa is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept sannyāsa. Śrī Caitanya Mahāprabhu approved of a sannyāsī's reading the Vedānta-sūtra, or Brahma-sūtra, but He did not approve the Śārīraka commentary of Śaṅkarācārya. Indeed, He said elsewhere, māyāvādi-bhāṣya śunile haya sarva-nāśa: "If one hears the Śārīraka-bhāṣya of Śaṅkarācārya, he is doomed." Thus a sannyāsī, a transcendentalist, must read the Vedānta-sūtra regularly, but he should not read the Śārīraka-bhāṣya. This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on the Vedānta-sūtra is Śrīmad-Bhāgavatam. Artho 'yaṁ brahma-sūtrānām: Śrīmad-Bhāgavatam is the original commentary on the Vedānta-sūtra written by the author himself, Śrīla Vyāsadeva.

TEXT 128

bhaṭṭācārya kahe,–nā bujhi', hena jñāna yāra
bujhibāra lāgi' seha puche punarbāra

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya replied; nā bujhi'-not understanding; hena-this; jñāna-the knowledge; yāra-of someone; bujhibāra lāgi'-just to understand; seha-he also; puche-inquires; punaḥ-bāra-again.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

TEXT 129

tumi śuni' śuni' raha mauna mātra dhari'
hṛdaye ki āche tomāra, bujhite nā pāri

SYNONYMS

tumi-You; śuni'-hearing; śuni'-hearing; raha-keep; mauna-silence; mātra-only; dhari'-holding; hṛdaye-in the heart; ki-what; āche-there is; tomāra-Your; bujhite-to understand; nā-not; pāri-am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

TEXT 130

prabhu kahe,–"sūtrera artha bujhiye nirmala
tomāra vyākhyā śuni' mana haya ta' vikala

SYNONYMS

prabhu kahe-the Lord replied; sūtrera artha-the meaning of the sūtras; bujhiye-I can understand; nirmala-very clearly; tomāra-your; vyākhyā-explanation; śuni'-hearing; mana-mind; haya-becomes; ta'-indeed; vikala-disturbed.

TRANSLATION

Śrī Caitanya Mahāprabhu then revealed His mind, saying, "I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the aphorismsof the Vedānta-sūtra is as clear as sunshine. The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.

TEXT 131

sūtrera artha bhāṣya kahe prakāśiyā
tumi, bhāṣya kaha–sūtrera artha ācchādiyā

SYNONYMS

sūtrera artha-meanings of the sūtras; bhāṣya-the purport; kahe-one speaks; prakāśiyā-clearly manifesting; tumi-you; bhāṣya kaha-make a comment; sūtrera-of the sūtras; artha-the meanings; ācchādiyā-covering.

TRANSLATION

"The meaning of the aphorisms in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtras like a cloud.

PURPORT

Please refer to Ādi-līlā, Seventh Chapter, verses 106-146, for an explanation of this verse.

TEXT 132

sūtrera mukhya artha nā karaha vyākhyāna
kalpanārthe tumi tāhā kara ācchādana

SYNONYMS

sūtrera-of the sūtras; mukhya-direct; artha-of meanings; nā-not; karaha-you do; vyākhyāna-explanation; kalpanā-arthe-because of imaginative meaning; tumi-you; tāhā-of that; kara-do; ācchādana-covering.

TRANSLATION

”You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning.”

PURPORT

This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Māyāvādī atheists also interpret the Bhagavad-gītā. In every verse of Śrīmad Bhagavad-gītā it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse Vyāsadeva says, śrī-bhagavān uvāca, ”the Supreme Personality of Godhead said,” or ”the Blessed Lord said.” It is clearly stated that the Blessed Lord is the Supreme Person, but Māyāvādī atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Śrī Caitanya Mahāprabhu remarked that no one should hear the Māyāvādī commentaries or purports to any Vedic literature.

TEXT 133

upaniṣad-śabde yei mukhya artha haya
sei artha mukhya,–vyāsa-sūtre saba kaya

SYNONYMS

upaniṣad-of the Vedas; śabde-by the words; yei-whatever; mukhya-direct; artha-meaning; haya-is; sei-that; artha-meaning; mukhya-chief; vyāsa-sūtre-in the Vedānta-sūtra; saba-all; kaya-describes.

TRANSLATION

Caitanya Mahāprabhu continued, ”The Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra, or Vyāsa-sūtra.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has explained the word upaniṣad in his Anubhāṣya. Please refer to Ādi-līlā, Second Chapter, fifth verse, and Ādi-līlā, Seventh Chapter, verses 106 and 108, for his explanation.

TEXT 134

mukhyārtha chāḍiyā kara gauṇārtha kalpanā
’abhidhā’-vṛtti chāḍi’ kara śabdera lakṣaṇā

SYNONYMS

mukhya-artha-direct meaning; chāḍiyā-giving up; kara-you do; gauṇa-artha-indirect meaning; kalpanā-imagining; abhidhā-vṛtti-the meaning that is understood immediately; chāḍi’-giving up; kara-you do; śabdera-of the words; lakṣaṇā-interpretation.

TRANSLATION

”For each sūtra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

TEXT 135

pramāṇera madhye śruti pramāṇa–pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa

SYNONYMS

pramāṇera-of the evidences; madhye-in the midst; śruti-the Vedic version; pramāṇa-evidence; pradhāna-chief; śruti-the Vedic version; ye-whatever; mukhya-artha-chief meaning; kahe-says; sei se-that indeed; pramāṇa-evidence.

TRANSLATION

”Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence.”

PURPORT

Works that should be consulted are Śrīla Jīva Gosvāmī’s Tattva-sandarbha (10-11), Śrīla Baladeva Vidyābhūṣaṇa’s commentary on that, and the following verses of the Brahma-sūtra: śāstra-yonitvāt (1.1.3), tarkāpratiṣṭhānāt (2.1.11) and śrutes tu śabda-mūlatvāt (2.1.27), as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkācārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book Sarva-saṁvādinī, Śrīla Jīva Gosvāmī has noted that although there are ten kinds of evidence-direct perception, the Vedic version, historical reference, hypothesis, and so on-and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to commiting mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the Bhagavad-gītā, at the very beginning it is stated:

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

The statements of the Bhagavad-gītā are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kurus met to fight. After meeting there, what did they do? This was Dhṛtarāṣṭra’s inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words dharma-kṣetra and kuru-kṣetra. Therefore Śrīla Jīva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

TEXT 136

jīvera asthi-viṣṭhā dui–śaṅkha-gomaya

śruti-vākye sei dui mahā-pavitra haya

SYNONYMS

jīvera-of the living entity; asthi-the bone; viṣṭhā-stool; dui-two; śaṅkha-conchshell; go-maya-cow dung; śruti-vākye-in the words of the Vedic version; sei-that; dui-two; mahā-greatly; pavitra-pure; haya-are.

TRANSLATION

Caitanya Mahāprabhu continued, ”Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the Vedas also enjoin that a conchshell, although the bone of an animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified.

TEXT 137

svataḥ-pramāṇa veda satya yei kaya
’lakṣaṇā’ karile svataḥ-prāmāṇya-hāni haya

SYNONYMS

svataḥ-pramāṇa-self-evidence; veda-Vedic literature; satya-truth; yei-whatever; kaya-say; lakṣaṇā-interpretation; karile-by making; svataḥ-prāmāṇya-self-evidential proof; hāni-lost; haya-becomes.

TRANSLATION

”The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.”

PURPORT

Out of four main types of evidence-direct perception, hypothesis, historical reference and the Vedas-Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism dṛśyate tu (Vedānta-sūtra 2.1.6), quotes the Bhaviṣya Purāṇa as follows:

ṛg-yajuḥ-sāmātharvāś ca
bhārataṁ pañcarātrakam
mūla-rāmāyaṇaṁ caiva
veda ity eva śabditāḥ
purāṇāni ca yānīha
vaiṣṇavāni vido viduḥ
svataḥ-prāmāṇyam eteṣāṁ
nātra kiñcid vicāryate

The Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and original Rāmāyaṇa are all considered Vedic literature. The Purāṇas (such as the Brahma-vaivarta Purāṇa, Nāradīya Purāṇa, Viṣṇu Purāṇa and Bhāgavata Purāṇa) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the Purāṇas, Mahābhārata and Rāmāyaṇa is self-evident. There is no need for interpretation. The Bhagavad-gītā is also within the Mahābhārata; therefore all the statements of the Bhagavad-gītā are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

TEXT 138

vyāsa-sūtrera artha–yaiche sūryera kiraṇa
sva-kalpita bhāṣya-meghe kare ācchādana

SYNONYMS

vyāsa-sūtrera-of the Vedānta-sūtra, by Vyāsadeva; artha-the meanings; yaiche-just as; sūryera-of the sun; kiraṇa-shining rays; sva-kalpita-imaginative; bhāṣya-of the commentary; meghe-by the cloud; kare-does; ācchādana-covering.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”The Brahma-sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

TEXT 139

veda-purāṇe kahe brahma-nirūpaṇa
sei brahma–bṛhad-vastu, īśvara-lakṣaṇa

SYNONYMS

veda-purāṇe-in the Vedas and the Purāṇas; kahe-it is stated; brahma-nirūpaṇa-explaining the Supreme; sei brahma-that Supreme; bṛhat-vastu-the greatest; īśvara-lakṣaṇa-feature of the Supreme Personality.

TRANSLATION

”All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: ”By all the Vedas, I am to be known.”) In Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases-namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead (brahmeti paramātmeti bhagavān iti śabdyate). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

TEXT 140

sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tāṅre nirākāra kari' karaha vyākhyāna

SYNONYMS

sarva-aiśvarya-paripūrṇa-full with all opulences; svayam-personally; bhagavān-the Supreme Personality of Godhead; tāṅre-Him; nirākāra-impersonal; kari'-making; karaha-you make; vyākhyāna-explanation.

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

PURPORT

Brahman means bṛhattva, the greatest of all. The greatest of all is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In the Bhagavad-gītā, Arjuna accepted Kṛṣṇa as paraṁ brahma paraṁ dhāma. Although the living entities or material nature are sometimes described as Brahman, Paraṁ Brahma-the Supreme, the greatest of all Brahmans-is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

TEXT 141

'nirviśeṣa' tāṅre kahe yei śruti-gaṇa
'prākṛta' niṣedhi kare 'aprākṛta' sthāpana

SYNONYMS

nirviśeṣa-impersonal; tāṅre-Him; kahe-say; yei-whatever; śruti-gaṇa-the Vedas; prākṛta-mundane; niṣedhi-forbidding; kare-does; aprākṛta-transcendental; sthāpana-confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the Śvetāśvatara Upaniṣad (3.19):

apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no mundane hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

TEXT 142

yā yā śrutir jalpati nirviśeṣaṁ
sā sābhidhatte sa-viśeṣam eva
vicāra-yoge sati hanta tāsāṁ
prāyo balīyaḥ sa-viśeṣam eva

SYNONYMS

yā yā-whatever; śrutiḥ-the Vedic hymns; jalpati-describe; nirviśeṣam-impersonal truth; sā-that; sā-that; abhidhatte-directly describes (like a dictionary meaning); sa-viśeṣam-personality; eva-certainly; vicāra-yoge-when accepted by intelligence; sati-being; hanta-alas; tāsām-of all the Vedic mantras; prāyaḥ-mostly; balīyaḥ-more powerful; sa-viśeṣam-personal variety; eva-certainly.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features-impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from the Śrī Caitanya-candrodaya-nāṭaka (6.67), by Kavi-karṇapura.

TEXT 143

brahma haite janme viśva, brahmete jīvaya
sei brahme punarapi haye yāya laya

SYNONYMS

brahma haite-from the Supreme Brahman; janme-emanates; viśva-the whole cosmic manifestation; brahmete-in the Absolute Truth; jīvaya-exists; sei-that; brahme-in the Absolute Truth; punarapi-again; haye-being; yāya-goes; laya-to annihilation.

TRANSLATION

”Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the Taittirīya Upaniṣad (3.1) it is said, yato vā imāni bhūtāni jāyante: ”The entire material cosmic manifestation is born of the Supreme Brahman.” Also, the Brahma-sūtra begins with the verse janmādy asya yataḥ: ”The Absolute Truth is that from whom everything emanates.” (Brahma-sūtra 1.1.2) That Absolute Truth is Kṛṣṇa. In the Bhagavad-gītā (10.8), Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: ”I am the source of all spiritual and material worlds. Everything emanates from Me.” Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in the Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: ”By Me, in My unmanifested form, this entire universe is pervaded.” And as confirmed in the Brahma-saṁhitā (5.37), goloka eva nivasaty akhilātma-bhūtaḥ: ”Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading.” His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The Brahma-saṁhitā (5.40) also states:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam

”Due to the rays of the Lord’s bodily effulgence, millions of universes are created, just as planets are created from the sun.”

TEXT 144

’apādāna,’ ’karaṇa,’ ’adhikaraṇa’-kāraka tina
bhagavānera saviśeṣe ei tina cihna

SYNONYMS

apādāna-ablative; karaṇa-instrumental; adhikaraṇa-locative; kāraka-cases; tina-three; bhagavānera-of the Supreme Personality of Godhead; sa-viśeṣa-in the personality; ei-these; tina-three; cihna-symptoms.

TRANSLATION

”The personal features of the Supreme Personality of Godhead are categorized in three cases-namely ablative, instrumental and locative.”

PURPORT

Śrīla Bhaktivinoda Ṭhākura states in his Amṛta-pravāha-bhāṣya that according to the injunction of the Upaniṣads (”the Supreme Absolute Truth is He from whom everything emanates”), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases-ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the Aitareya Upaniṣad (1.1.1):

ātmā vā idam eka evāgra āsīn nānyat kiñcana mīṣat sa īkṣata lokān nu sṛjā iti.

Similarly, in the Śvetāśvatara Upaniṣad (4.9) it is stated:

chandāṁsi yajñāḥ kratavo vratāni
bhūtaṁ bhavyaṁ yac ca vedā vadanti
yasmān māyī sṛjate viśvam etat
tasmiṁś cānyo māyayā sanniruddhaḥ

And in the Taittirīya Upaniṣad (3.1):

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisaṁviśanti, tad vijijñāsasva, tad brahma.

This was the answer given by father Varuṇa when questioned by his son Vāruṇī Bhṛgu about the Absolute Truth. In this mantra, the word yataḥ, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (yena); and that Brahman into which the whole cosmic manifestation merges is in the locative case (yat or yasmin). It is stated in Śrīmad-Bhāgavatam (1.5.20):

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ

”The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person.”

TEXTS 145-146

bhagavān bahu haite yabe kaila mana
prākṛta-śaktite tabe kaila vilokana
se kāle nāhi janme ’prākṛta’ mano-nayana
ataeva ’aprākṛta’ brahmera netra-mana

SYNONYMS

bhagavān-the Supreme Personality of Godhead; bahu-many; haite-to become; yabe-when; kaila-made; mana-His mind; prākṛta-material; śaktite-on the energy; tabe-at that time; kaila-did; vilokana-glancing; se kāle-at that time; nāhi-not; janme-in creation; prākṛta-mundane; manaḥ-nayana-mind and eyes; ataeva-therefore; aprākṛta-transcendental; brahmera-of the Absolute Truth; netra-mana-eyes and mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth’s mind and eyes is confirmed.

PURPORT

In the Chāndogya Upaniṣad (6.2.3), it is said, tad aikṣata bahu syāṁ prajāyeya. This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

TEXT 147

brahma-śabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa,–śāstrera pramāṇa

SYNONYMS

brahma-śabde-by the word "Brahman"; kahe-it is said; pūrṇa-complete; svayam-personally; bhagavān-the Supreme Personality of Godhead; svayam-personally; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; śāstrera pramāṇa-the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the Bhagavad-gītā (15.15), where the Lord says, vedaiś ca sarvair aham eva vedyaḥ. The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in the Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in Śrīmad-Bhāgavatam (1.2.7-8):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (śrama eva hi kevalam) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the Upaniṣads, but the fact is that the Vedic mantras cannot be understood by people with mundane senses. As stated in the Padma Purāṇa, ataḥ-śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ: a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The Purāṇas are therefore meant to explain and supplement Vedic knowledge. The great sages present the Purāṇas in order to make the Vedic mantras understandable for common men (strī-śūdra-dvija-bandhūnām). Considering that women, śūdras and dvija-bandhus (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyāsadeva compiled the Mahābhārata. Actually, the Supreme Personality of Godhead is vedeṣu durlabham (untraceable in the Vedas), but when the Vedas are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa.

The Brahma-sūtra (1.1.3) confirms this fact also: śāstra-yonitvāt. Commenting upon this Brahma-sūtra aphorism (śāstra-yonitvāt), Śrī Madhvācārya says: "The Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and the original Vālmīki Rāmāyaṇa are all works of Vedic literature. Any literary work following the conclusive statements of these Vedic scripttures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great ācāryas: mahā-jano yena gataḥ sa panthāḥ. Unless one follows the path traversed by great ācāryas, he cannot understand the real purport of the Vedas.

TEXT 148

vedera nigūḍha artha bujhana nā haya
purāṇa-vākye sei artha karaya niścaya

SYNONYMS

vedera-of the Vedic literature; nigūḍha-confidential; artha-meaning; bujhana-understanding; nā-not; haya-is; purāṇa-vākye-by the words of the Purāṇas; sei-that; artha-meaning; karaya-makes; niścaya-certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Purāṇas.

TEXT 149

aho bhāgyam aho bhāgyaṁ

nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

SYNONYMS

aho-what great; bhāgyam-fortune; aho-what great; bhāgyam-fortune; nanda-of Mahārāja Nanda; gopa-of other cowherd men; vraja-okasām-of the inhabitants of Vrajabhūmi; yat-of whom; mitram-friend; parama-ānandam-the supreme bliss; pūrṇam-complete; brahma-the Absolute Truth; sanātanam-eternal.

TRANSLATION

” ’How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.’

PURPORT

This quotation from Śrīmad-Bhāgavatam (10.14.32) is spoken by Lord Brahmā.

TEXT 150

’apāṇi-pāda’-śruti varje ’prākṛta’ pāṇi-caraṇa
punaḥ kahe, śīghra cale, kare sarva grahaṇa

SYNONYMS

apāṇi-pāda-śruti-the śruti-mantra beginning apāni-pādaḥ; varje-rejects; prākṛta-material; pāṇi-caraṇa-hands and legs; punaḥ-again; kahe-says; śīghra cale-walks very fast; kare-does; sarva-of everything; grahaṇa-accepting.

TRANSLATION

”The Vedic ’apāṇi-pāda’ mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

TEXT 151

ataeva śruti kahe, brahma–saviśeṣa
’mukhya’ chāḍi’ ’lakṣaṇā’te māne nirviśeṣa

SYNONYMS

ataeva-therefore; śruti-Vedic mantras; kahe-say; brahma-the Absolute Truth; sa-viśeṣa-personal; mukhya-direct meaning; chāḍi’-giving up; lakṣaṇā’te-by interpretation; māne-accept; nirviśeṣa-impersonal.

TRANSLATION

”All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

As mentioned above, the Śvetāśvatara Upaniṣad (3.19) states:

apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam

This Vedic mantra clearly states, puruṣaṁ mahāntam. The word puruṣa means ”person.” That person is confirmed in the Bhagavad-gītā by Arjuna when he addresses Kṛṣṇa, puruṣaṁ śāśvatam: ”You are the original person.” (Bg. 10.12) This puruṣaṁ mahāntam is Śrī Kṛṣṇa. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam). One who has no Vedic knowledge, who has not studied the Vedas from a bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a mūḍha. Such fools take Kṛṣṇa to be an ordinary person (paraṁ bhāvam ajānantaḥ). They do not actually know what Kṛṣṇa is. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. It is not possible to understand Kṛṣṇa simply by studying the Vedas perfectly. One must have the mercy of a devotee (yat-pādam). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna confirms this in the Bhagavad-gītā (10.14): ”My Lord, it is very difficult to understand Your personality.” The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the Bhagavad-gītā (4.34) contains another injunction:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

TEXT 152

ṣaḍ-aiśvarya-pūrṇānanda-vigraha yāṅhāra
hena-bhagavāne tumi kaha nirākāra ?

SYNONYMS

ṣaṭ-aiśvarya-pūrṇa-with six opulences in full; ānanda-blissful; vigraha-form; yāṅhāra-whose; hena-bhagavāne-unto that Supreme Personality of Godhead; tumi-you; kaha-said; nirākāra-without any form.

TRANSLATION

”Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic mantras, the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal personal form full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the Śvetāśvatara Upaniṣad (6.8) it is clearly said, parāsya śaktir vividhaiva śrūyate: "The Absolute Truth has multipotencies."

TEXT 153

svābhāvika tina śakti yei brahme haya
'niḥśaktika' kari' tāṅre karaha niścaya?

SYNONYMS

svābhāvika-by nature; tina-three; śakti-potencies; yei-which; brahme-in the Absolute Truth; haya-there are; niḥśaktika-without potency; kari'-making; tāṅre-Him; karaha-you do; niścaya-proof.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?

PURPORT

Śrī Caitanya Mahāprabhu now quotes four verses from the Viṣṇu Purāṇa (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

TEXT 154

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ-the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; parā-spiritual; proktā-said; kṣetra-jña-the living entities; ākhyā-known as; tathā-also; parā-spiritual; avidyā-nescience, or godlessness; karma-and fruitive activities; saṁjñā-known as; anyā-another; tṛtīyā-third; śaktiḥ-potency; iṣyate-is accepted as.

TRANSLATION

" 'The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In the Bhagavad-gītā, in Śrī Kṛṣṇa's discourse on the kṣetra and the kṣetra-jña, it is clearly stated that the kṣetra-jña is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidyā, or nescience. The avidyā-śakti, the avidyā potency of the material world, provokes fruitive activity. Although this avidyā-śakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

TEXT 155

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā-by which; kṣetra-jña-śaktiḥ-the living entities, known as the kṣetra-jña potency; sā-that potency; veṣṭitā-covered; nṛpa-O King; sarva-gā-capable of going anywhere in the spiritual or material worlds; saṁsāra-tāpān-miseries due to the cycle of repeated birth and death; akhilān-all kinds of; avāpnoti-obtains; atra-in this material world; santatān-arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

TEXT 156

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā-by her; tirohitatvāṭḥa-from being freed from the influence; ca-also; śaktiḥ-the potency; kṣetra-jña-kṣetra-jña; saṁjñitā-known by the name; sarva-bhūteṣu-in different types of bodies; bhū-pāla-O King; tāratamyena-in different degrees; vartate-exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories-including aquatics, trees, plants, insects, birds and so forth-spiritual consciousness is almost nonexistent. In the mediocre category-the human form of life-spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

TEXT 157

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī-the pleasure potency; sandhinī-the eternity potency; samvit-the knowledge potency; tvayi-in You; ekā-one spiritual (cit) potency; sarva-saṁśraye-the shelter of everything; hlāda-pleasure; tāpa-karī-causing displeasure; miśrā-mixed; tvayi-in You; na u-not; guṇa-varjite-devoid of all material qualities.

TRANSLATION

" 'The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. This means that He originally has three potencies-the pleasure potency, the potency of eternality and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

TEXT 158

sac-cid-ānanda-maya haya īśvara-svarūpa
tina aṁśe cic-chakti haya tina rūpa

SYNONYMS

sat-cit-ānanda-maya-full of eternity, knowledge and bliss; haya-is; īśvara-of the Supreme Lord; svarūpa-the transcendental form; tina aṁśe-in three parts; cit-śakti-the spiritual potency; haya-becomes; tina-three; rūpa-forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationships among them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the śāstras we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (viṣṇu-śaktiḥ parā proktā), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari māni

SYNONYMS

ānanda-aṁśe-in the part of bliss; hlādinī-the pleasure potency; sat-aṁśe-in the part of eternity; sandhinī-the sandhinī potency; cit-aṁśe-in the part of knowledge; samvit-the samvit potency; yāre-which; jñāna-as knowledge; kari māni-we accept.

TRANSLATION

"The three portions of the spiritual potency are called hlādinī [the bliss portion], sandhinī [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the samvit potency of the Supreme Lord.

TEXT 160

antaraṅgā–cic-chakti, taṭasthā–jīva-śakti
bahiraṅgā–māyā,–tine kare prema-bhakti

SYNONYMS

antaraṅgā-the internal potency; cit-śakti-the spiritual potency; taṭasthā-the marginal potency; jīva-śakti-the living entities; bahiraṅgā-the external potency; māyā-the illusory energy; tine-all three of them; kare-do; prema-bhakti-devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases-internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases-the internal, or spiritual, potency, the marginal potency, which is the living entities, and the external potency, known as māyā-śakti. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, māyā, which acts as a cover obscuring one's spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

TEXT 161

ṣaḍ-vidha aiśvarya–prabhura cic-chakti-vilāsa
hena śakti nāhi māna,–parama sāhasa

SYNONYMS

ṣaṭ-vidha-six kinds; aiśvarya-of opulences; prabhura-of the Lord; cit-śakti-vilāsa-enjoyment in the spiritual potency; hena śakti-such sublime potencies; nāhi-not; māna-you accept; parama sāhasa-great impudence.

TRANSLATION

”In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

TEXT 162

’māyādhīśa’ ’māyā-vaśa’–īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta’ abheda

SYNONYMS

māyā-adhīśa-the Lord of energy; māyā-vaśa-subjected to the influence of māyā; īśvare-in the Supreme Personality of Godhead; jīve-in the living entities; bheda-the difference; hena-jīve-such living entities; īśvara-saha-with the Supreme Personality of Godhead; kaha-you say; ta’-indeed; abheda-one and the same.

TRANSLATION

”The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord’s potencies. According to the Muṇḍaka Upaniṣad (3.1.1-2):

dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣasvajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo ’bhicākaśīti
samāne vṛkṣe puruṣo nimagno
’nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ

The Muṇḍaka Upaniṣad completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity’s desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramātmā. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of māyā. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the Bhagavad-gītā (18.54), where the Lord says, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: ”One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything.” Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between māyādhīśa and māyā-vaśa.

TEXT 163

gītā-śāstre jīva-rūpa ’śakti’ kari’ māne
hena jīve ’bheda’ kara īśvarera sane

SYNONYMS

gītā-śāstre-in the Bhagavad-gītā; jīva-rūpa-the identity of the living entity; śakti-potency; kari’-making; māne-accepts; hena-such; jīve-living entity; bheda-different; kara-you make; īśvarera-the Supreme Personality of Godhead; sane-with.

TRANSLATION

”In the Bhagavad-gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The Brahma-sūtra states that according to the principle of śakti-śaktimatayor abhedaḥ, the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu’s philosophy (acintya-bhedābheda-tattva), the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

SYNONYMS

bhūmiḥ-earth; āpaḥ-water; analaḥ-fire; vāyuḥ-air; kham-ether; manaḥ-mind; buddhiḥ-intelligence; eva-certainly; ca-and; ahaṅkāraḥ-false ego; iti-thus; iyam-this; me-My; bhinnā-separated; prakṛtiḥ-energy; aṣṭadhā-eightfold.

TRANSLATION

" 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

TEXT 165

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā-inferior; iyam-this; itaḥ-from this; tu-but; anyām-another; prakṛtim-nature; viddhi-know; me-My; parām-transcendental; jīva-bhūtām-existing as the living entities; mahā-bāho-O mighty-armed one; yayā-by which; idam-this; dhāryate-is sustained; jagat-material world.

TRANSLATION

" 'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from the Bhagavad-gītā (7.4-5).

TEXT 166

īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra

SYNONYMS

īśvarera-of the Supreme Personality of Godhead; śrī-vigraha-the form; sat-cit-ānanda-ākāra-complete in eternity, cognizance and bliss; se-vigrahe-about that form of the Lord; kaha-you say; sattva-guṇera-of the quality of material goodness; vikāra-transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

TEXT 167

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī
adṛśya aspṛśya, sei haya yama-daṇḍī

SYNONYMS

śrī-vigraha-the form of the Lord; ye-anyone who; nā-not; māne-accepts; sei-he; ta'-indeed; pāṣaṇḍī-agnostic; adṛśya-not to be seen; aspṛśya-untouchable; sei-he; haya-is; yama-daṇḍī-subject to be punished by Yamarāja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with bhakti, they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in the Bhagavad-gītā (7.15), where He says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.

TEXT 168

veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika

SYNONYMS

veda-the Vedic literature; nā-not; māniyā-accepting; bauddha-the Buddhists; haya-are; ta'-indeed; nāstika-agnostics; veda-āśraya-taking shelter of Vedic civilization; nāstikya-vāda-agnosticism; bauddhake-even Buddhists; adhika-surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śaṅkarites are more dangerous because they accept the authority of the Vedas yet act contrary to Vedic instruction. Vedāśraya nāstikya-vāda means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the Vedas. His nirvāṇa philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God's position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of karma-kāṇḍa (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal brahmajyoti. Consequently, they fall down again into this material world.

The Māyāvādīs' conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, sac-cid-ānanda-vigraha. The Māyāvādī philosophers consider Deity worship in devotional service to be pratibimba-vāda, or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term "Bhagavān" is explicitly described in Śrīmad-Bhāgavatam, they cannot understand it. Brahmeti paramātmeti bhagavān iti śabdyate: "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (Bhāg. 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātmā. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says: māyayāpahṛta-jñānāḥ. Because of the Māyāvādī philosophers' temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge-jñāna, jñeya and jñātā. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

TEXT 169

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa

SYNONYMS

jīvera-of the living entities; nistāra-deliverance; lāgi'-for the matter of; sūtra-the Vedānta-sūtra; kaila-made; vyāsa-Śrīla Vyāsadeva; māyāvādi-of the impersonalists; bhāṣya-commentary; śunile-if hearing; haya-becomes; sarva-nāśa-all destruction.

TRANSLATION

"Śrīla Vyāsadeva presented Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the Vedānta-sūtra, but the Māyāvādī philosophers, the Śaṅkarites, prepared a commentary known as Śārīraka-bhāṣya, in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the Vedānta-sūtra are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śaṅkarite Śārīraka-bhāṣya, he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as sāyujya-mukti. However, this form of mukti means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of bhakti-yoga. Bhakti-yoga offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

TEXT 170

'pariṇāma-vāda'–vyāsa-sūtrera sammata
acintya-śakti īśvara jagad-rūpe pariṇata

SYNONYMS

pariṇāma-vāda-the theory of transformation; vyāsa-sūtrera-of the Vedānta-sūtra; sammata-purpose; acintya-śakti-inconceivable power; īśvara-the Supreme Personality of Godhead; jagat-rūpe-in the form of the cosmic manifestation; pariṇata-transformed.

TRANSLATION

"The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of pariṇāma-vāda, refer to Ādi-līlā, Seventh Chapter, verses 121-133.

TEXT 171

maṇi yaiche avikṛte prasabe hema-bhāra
jagad-rūpa haya īśvara, tabu avikāra

SYNONYMS

maṇi-the touchstone; yaiche-just as; avikṛte-without being transformed; prasabe-produces; hema-bhāra-volumes of gold; jagat-rūpa-the cosmic manifestation; haya-becomes; īśvara-the Supreme Personality of Godhead; tabu-still; avikāra-unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the janmādy asya verse in the Vedānta-sūtra is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (vivarta-vāda). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the śāstras we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original sac-cid-ānanda form after creating the cosmic world. As confirmed in the Bhagavad-gītā (9.10), He acts only through His different energies. Mayādhyakṣeṇa prakṛtiḥ: Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in the Brahma-saṁhitā (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The durgā-śakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the durgā-śakti. Kṛṣṇa's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

TEXT 172

vyāsa–bhrānta bali' sei sūtre doṣa diyā
'vivarta-vāda' sthāpiyāche kalpanā kariyā

SYNONYMS

vyāsa-Śrīla Vyāsadeva; bhrānta-mistaken; bali'-saying; sei-that; sūtre-in the Vedānta-sūtra; doṣa-fault; diyā-accusing; vivarta-vāda-the theory of illusion; sthāpiyāche-has established; kalpanā-imagination; kariyā-doing.

TRANSLATION

"Śaṅkarācārya's theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the Brahma-sūtra is athāto brahma-jijñāsā: "We must now inquire into the Absolute Truth." The second verse immediately answers, janmādy asya yataḥ: "The Absolute Truth is the original source of everything." Janmādy asya yataḥ does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the Bhagavad-gītā (10.8), where Kṛṣṇa says, mattaḥ sarvaṁ pravartate: "From Me, everything emanates.") This is also confirmed in the Taittirīya Upaniṣad (3.1.1): yato vā imāni bhūtāni jāyante. "The Supreme Absolute Truth is that from which everything is born." Similarly, in the Muṇḍaka Upaniṣad (1.1.7) it is stated, yathorṇa-nābhiḥ sṛjate gṛhṇate ca: "[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these sūtras indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called pariṇāma-vāda. However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion (vivarta-vāda). Śaṅkarācārya concocted this meaning of pariṇāma-vāda, and by word jugglery he endeavored very hard to establish pariṇāma-vāda as vivarta-vāda.

TEXT 173

jīvera dehe ātma-buddhi–sei mithyā haya
jagat ye mithyā nahe, naśvara-mātra haya

SYNONYMS

jīvera-of the living entities; dehe-in the body; ātma-buddhi-considering as the self; sei-that; mithyā-untruth; haya-is; jagat-the cosmic manifestation; ye-that; mithyā-untruth; nahe-not; naśvara-mātra-only temporary; haya-is.

TRANSLATION

”The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in the Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are prakṛti (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

TEXT 174

’praṇava’ ye mahā-vākya–īśvarera mūrti
praṇava haite sarva-veda, jagat-utpatti

SYNONYMS

praṇava-oṁkāra; ye-that which; mahā-vākya-transcendental vibration; īśvarera-of the Supreme Personality of Godhead; mūrti-the form; praṇava-oṁkāra; haite-from; sarva-veda-all Vedic literature; jagat-of the material world; utpatti-production.

TRANSLATION

”The transcendental vibration oṁkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Oṁkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (mahā-vākya), by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (oṁkāra), he can realize his constitutional identity and engage in devotional service even though in conditional life.

TEXT 175

’tat tvam asi’–jīva-hetu prādeśika vākya
praṇava nā māni’ tāre kahe mahā-vākya

SYNONYMS

tat tvam asi-you are the same; jīva-hetu-for the enlightenment of the conditioned soul; prādeśika-subsidiary; vākya-vibration; praṇava-the oṁkāra incarnation; nā-not; māni’-accepting; tāre-that; kahe-says; mahā-vākya-transcendental vibration.

TRANSLATION

”The subsidiary vibration tat tvam asi [”you are the same”] is meant for the understanding of the living entity, but the principal vibration is oṁkāra. Not caring for oṁkāra, Śaṅkarācārya has stressed the vibration tat tvam asi.”

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept praṇava, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. Tat tvam asi is a warning to the living entity not to mistake the body for the self. Therefore tat tvam asi is especially meant for the conditioned soul. The chanting of oṁkāra or the Hare Kṛṣṇa mantra is meant for the liberated soul. Śrīla Rūpa Gosvāmī has said, ayi mukta-kulair upāsyamānam (Nāmāṣṭaka 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, nivṛtta-tarṣair upagīyamānāt (Bhāg. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam). Śaṅkarācārya has indirectly minimized the value of the principal Vedic mantra (oṁkāra) by accepting a subordinate vibration (tat tvam asi) as the most important Vedic mantra.

TEXT 176

ei-mate kalpita bhāṣye śata doṣa dila
bhaṭṭācārya pūrva-pakṣa apāra karila

SYNONYMS

ei-mate-in this way; kalpita-imagined; bhāṣye-in the commentary; śata-hundreds; doṣa-of faults; dila-gave; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; pūrva-pakṣa-opposing elements; apāra-unlimitedly; karila-manifested.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya's Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

TEXT 177

vitaṇḍā, chala, nigrahādi aneka uṭhāila
saba khaṇḍi' prabhu nija-mata se sthāpila

SYNONYMS

vitaṇḍā-counterarguments; chala-imaginary interpretations; nigraha-ādi-repulses to the opposite party; aneka-various; uṭhāila-raised; saba-all; khaṇḍi'-refuting; prabhu-Śrī Caitanya Mahāprabhu; nija-mata-His own conviction; se-that; sthāpila-established.

TRANSLATION

The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

PURPORT

The word vitaṇḍā indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in chala. The word nigraha also means always trying to refute the arguments of the other party.

TEXT 178

bhagavān–'sambandha', bhakti–'abhidheya' haya
premā–'prayojana', vede tina-vastu kaya

SYNONYMS

bhagavān-the Supreme Personality of Godhead; sambandha-relationship; bhakti-devotional service; abhidheya-transcendental activities; haya-is; premā-love of Godhead; prayojana-the ultimate goal of life; vede-the Vedas; tina-vastu-three subject matters; kaya-describe.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

PURPORT

The Bhagavad-gītā (15.15) also confirms this statement: vedaiś ca sarvair aham eva vedyaḥ. The actual purpose in reading the Vedas is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru (Bg. 9.34). Therefore, after studying the Vedas, one must then execute devotional service by thinking always of the Supreme Lord (man-manā), becoming His devotee, worshiping Him and always offering Him obeisances. This is called viṣṇu-ārādhana, and it is the supreme occupational duty of all human beings. It is properly discharged in the varṇāśrama-dharma system, which divides society into brahmacarya, gṛhastha, vānaprastha, sannyāsa, and brāhmaṇa, kṣatriya, vaiśya and śūdra. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of varṇāśrama-dharma. Rather, we should take directly to the chanting of the Hare Kṛṣṇa mantra and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the Vedas.

TEXT 179

āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā

SYNONYMS

āra-except this; ye ye-whatever; kichu-something; kahe-says; sakala-i-all; kalpanā-imagination; svataḥ-pramāṇa-self-evident; veda-vākye-in the Vedic version; kalpena-he imagines; lakṣaṇā-an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: yasya deve parā bhaktir yathā deve tathā gurau. When the devotee executes devotional service properly, he attains the highest perfection of life-love of Godhead: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. The ultimate goal of understanding the Vedas is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic scriptures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

TEXT 180

ācāryera doṣa nāhi, īśvara-ājñā haila
ataeva kalpanā kari' nāstika-śāstra kaila

SYNONYMS

ācāryera-of Śaṅkarācārya; doṣa-fault; nāhi-there is not; īśvara-ājñā-the order of the Supreme Personality of Godhead; haila-there was; ataeva-therefore; kalpanā-imagination; kari'-making; nāstika-atheistic; śāstra-scriptures; kaila-prepared.

TRANSLATION

”Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic scripture that is full of atheism.

TEXT 181

svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru
māṁ ca gopaya yena syāt
sṛṣṭir eṣottarottarā

SYNONYMS

sva-āgamaiḥ-with your own theses; kalpitaiḥ-imagined; tvam-you; ca-also; janān-the people in general; mat-vimukhān-averse to Me and addicted to fruitive activities and speculative knowledge; kuru-make; mām-Me, the Supreme Personality of Godhead; ca-and; gopaya-just cover; yena-by which; syāt-there may be; sṛṣṭiḥ-material advancement; eṣā-this; uttara-uttarā-more and more.

TRANSLATION

” ’[Addressing Lord Śiva, the Supreme Personality of Godhead said,] Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.’

PURPORT

This is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (62.31).

TEXT 182

māyāvādam asac-chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi
kalau brāhmaṇa-mūrtinā

SYNONYMS

māyāvādam-the philosophy of Māyāvāda; asat-śāstram-false scriptures; pracchannam-covered; bauddham-Buddhism; ucyate-it is said; mayā-by me; eva-only; vihitam-taught; devi-O goddess of the material world; kalau-in the Age of Kali; brāhmaṇa-mūrtinā-having the body of a brāhmaṇa.

TRANSLATION

”[Lord Śiva informed the Goddess Durgā, the superintendent of the material world,] ’In the Age of Kali I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.’ ”

PURPORT

The word brāhmaṇa-mūrtinā in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (25.7).

TEXT 183

śuni’ bhaṭṭācārya haila parama vismita
mukhe nā niḥsare vāṇī, ha-ilā stambhita

SYNONYMS

śuni’-hearing; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; haila-became; parama-very much; vismita-astonished; mukhe-in the mouth; nā-not; niḥsare-vibrates; vāṇī-words; ha-ilā-became; stambhita-stunned.

TRANSLATION

Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became stunned and said nothing.

TEXT 184

prabhu kahe,–bhaṭṭācārya, nā kara vismaya
bhagavāne bhakti–parama-puruṣārtha haya

SYNONYMS

prabhu kahe-the Lord said; bhaṭṭācārya-My dear Bhaṭṭācārya; nā-not; kara-do; vismaya-astonishment; bhagavāne-unto the Supreme Personality of Godhead; bhakti-devotional service; parama-the Supreme; puruṣa-artha-human interest; haya-is.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then told him, ”Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

TEXT 185

’ātmārāma’ paryanta kare īśvara bhajana
aiche acintya bhagavānera guṇa-gaṇa

SYNONYMS

ātmā-ārāma-self-satisfied; paryanta-up to; kare-do; īśvara bhajana-devotional service to the Lord; aiche-such; acintya-inconceivable; bhagavānera-of the Supreme Personality of Godhead; guṇa-gaṇa-transcendental qualities.

TRANSLATION

”Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

TEXT 186

ātmārāmāś ca munayo

nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātmā-ārāmāḥ-persons who take pleasure in being transcendentally situated in the service of the Lord; ca-also; munayaḥ-great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranthāḥ-without interest in any material desire; api-certainly; urukrame-unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti-do; ahaitukīm-causeless, or without material desires; bhaktim-devotional service; ittham-bhūta-so wonderful as to attract the attention of the self-satisfied; guṇaḥ-who has transcendental qualities; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.' "

PURPORT

This is the famous ātmārāma verse (Bhāg. 1.7.10).

TEXT 187

śuni' bhaṭṭācārya kahe,–'śuna, mahāśaya
ei ślokera artha śunite vāñchā haya'

SYNONYMS

śuni'-hearing this; bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya said; śuna-please hear; mahā-āśaya-my dear Sir; ei ślokera-of this verse; artha-the meaning; śunite-to hear; vāñchā-a desire; haya-there is.

TRANSLATION

After hearing the ātmārāma verse, Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

TEXT 188

prabhu kahe,–'tumi ki artha kara, tāhā āge śuni'
pāche āmi kariba artha, yebā kichu jāni'

SYNONYMS

prabhu kahe-the Lord said; tumi-you; ki-what; artha-meaning; kara-do; tāhā-that; āge-first of all; śuni'-hearing; pāche-after that; āmi-I; kariba-shall do; artha-meaning; yebā-whatever; kichu-something; jāni-I know.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

TEXT 189

śuni' bhaṭṭācārya śloka karila vyākhyāna
tarka-śāstra-mata uṭhāya vividha vidhāna

SYNONYMS

śuni'-hearing this; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; śloka-of the verse; karila-did; vyākhyāna-explanation; tarka-śāstra-scriptures dealing with logic; mata-according to; uṭhāya-raises; vividha-various; vidhāna-propositions.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

TEXT 190

nava-vidha artha kaila śāstra-mata lañā
śuni' prabhu kahe kichu īṣat hāsiyā

SYNONYMS

nava-vidha-nine kinds; artha-meanings; kaila-did; śāstra-mata-the principles of authorized scriptures; lañā-taking; śuni'-after hearing that; prabhu-Lord Caitanya; kahe-began to speak; kichu-something; īṣat-slightly; hāsiyā-smiling.

TRANSLATION

The Bhaṭṭācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing his explanation, Śrī Caitanya Mahāprabhu, smiling a little, began to speak.

PURPORT

The ātmārāma verse was discussed at Naimiṣāraṇya at a meeting of many great sages, headed by Śaunaka Ṛṣi. They questioned Śrīla Sūta Gosvāmī, who presided at the meeting, about why Śrīla Śukadeva Gosvāmī, a paramahaṁsa already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmī engaged in the study of Śrīmad-Bhāgavatam.

TEXT 191

'bhaṭṭācārya', jāni–tumi sākṣāt bṛhaspati
śāstra-vyākhyā karite aiche kāro nāhi śakti

SYNONYMS

bhaṭṭācārya-My dear Bhaṭṭācārya; jāni-I know; tumi-you; sākṣāt-directly; bṛhaspati-the learned priest of the demigods named Bṛhaspati; śāstra-vyākhyā-explanation of the scriptures; karite-to do; aiche-such; kāro-of anyone else; nāhi-there is not; śakti-power.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, you are exactly like Bṛhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

TEXT 192

kintu tumi artha kaile pāṇḍitya-pratibhāya
ihā va-i ślokera āche āro abhiprāya

SYNONYMS

kintu-but; tumi-you; artha-meaning; kaile-have shown; pāṇḍitya-scholarly; pratibhāya-with prowess; ihā va-i-besides this; ślokera-of the verse; āche-there is; āro-another; abhiprāya-purport.

TRANSLATION

"My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

TEXT 193

bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila
tāṅra nava artha-madhye eka nā chuṅila

SYNONYMS

bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; prārthanāte-on the request; prabhu-Lord Śrī Caitanya Mahāprabhu; vyākhyā-explanation; kaila-made; tāṅra-his; nava artha-of the nine different types of explanations; madhye-in the midst; eka-one; nā-not; chuṅila-touched.

TRANSLATION

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

TEXT 194

ātmārāmāś ca-śloke 'ekādaśa' pada haya
pṛthak pṛthak kaila padera artha niścaya

SYNONYMS

ātmārāmāś ca-known as such; śloke-in the verse; ekādaśa-eleven; pada-words; haya-there are; pṛthak pṛthak-separately one after another; kaila-made; padera-of the words; artha-the meaning; niścaya-certainty.

TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

PURPORT

The words in the ātmārāma verse are ātmārāmāḥ, ca, munayaḥ, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīm, bhaktim, itthambhūta-guṇaḥ and hariḥ.

TEXT 195

tat-tat-pada-prādhānye 'ātmārāma' milāñā
aṣṭādaśa artha kaila abhiprāya lañā

SYNONYMS

tat-tat-pada-all those items; prādhānye-principally; ātmārāma-the word ātmārāma; milāñā-causing to meet; aṣṭādaśa-eighteen; artha-meanings; kaila-did; abhiprāya-purpose; lañā-accepting.

TRANSLATION

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word "ātmārāma." He thus explained the word "ātmārāma" in eighteen different ways.

TEXT 196

bhagavān, tāṅra śakti, tāṅra guṇa-gaṇa
acintya prabhāva tinera nā yāya kathana

SYNONYMS

bhagavān-the Supreme Personality of Godhead; tāṅra śakti-His potencies; tāṅra guṇa-gaṇa-His transcendental qualities; acintya-inconceivable; prabhāva-the influence; tinera-of the three; nā-not; yāya-possible; kathana-to speak.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

TEXT 197

anya yata sādhya-sādhana kari' ācchādana
ei tine hare siddha-sādhakera mana

SYNONYMS

anya-other; yata-all; sādhya-sādhana-objectives and transcendental practices; kari'-doing; ācchādana-covering; ei tine-these three; hare-take away; siddha-successful; sādhakera-of the student engaged in spiritual activities; mana-the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than bhakti-yoga are divided into three categories-speculative activity conducted by the jñāna-sampradāya (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of karma, jñāna, yoga, and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

TEXT 198

sanakādi-śukadeva tāhāte pramāṇa
ei-mata nānā artha karena vyākhyāna

SYNONYMS

sanaka-ādi-the four Sanas; śukadeva-and Śukadeva Gosvāmī; tāhāte-in that; pramāṇa-the evidence; ei-mata-in this way; nānā-varieties; artha-meaning; karena-does; vyākhyāna-explanation.

TRANSLATION

Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four ṛṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Kṛṣṇa is all-attractive is verified by the activities of the four ṛṣis and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante. (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service. From the very beginning of their lives, Śukadeva Gosvāmī and the four Kumāras, known as catuḥ-sana, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Kṛṣṇa, and they engaged in His service. The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Kṛṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard Śrīmad-Bhāgavatam by the mercy of his father, Vyāsadeva, and he was consequently attracted to Kṛṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to brahmānanda, the bliss derived from realizing the impersonal Brahman.

TEXT 199

śuni' bhaṭṭācāryera mane haila camatkāra
prabhuke kṛṣṇa jāni' kare āpanā dhikkāra

SYNONYMS

śuni'-hearing this; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; mane-in the mind; haila-there was; camatkāra-wonder; prabhuke-Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-Lord Kṛṣṇa; jāni'-accepting as; kare-does; āpanā-himself; dhikkāra-condemnation.

TRANSLATION

Upon hearing Caitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭācārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

TEXT 200

'iṅho ta' sākṣāt kṛṣṇa,–muñi nā jāniyā
mahā-aparādha kainu garvita ha-iyā'

SYNONYMS

iṅho-Śrī Caitanya Mahāprabhu; ta'-indeed; sākṣāt-directly; kṛṣṇa-Lord Kṛṣṇa; muñi-I; nā-not; jāniyā-knowing; mahā-aparādha-a great offense; kainu-did; garvita-proud; ha-iyā-being.

TRANSLATION

"Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

TEXT 201

ātma-nindā kari' laila prabhura śaraṇa
kṛpā karibāre tabe prabhura haila mana

SYNONYMS

ātma-nindā-self-indictment; kari'-doing; laila-took; prabhura-of the Lord; śaraṇa-shelter; kṛpā-mercy; karibāre-to do; tabe-then; prabhura-of the Lord; haila-it was; mana-the mind.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

TEXT 202

nija-rūpa prabhu tāṅre karāila darśana
catur-bhuja-rūpa prabhu hā-ilā takhana

SYNONYMS

nija-rūpa-personal form; prabhu-the Lord; tāṅre-unto him; karāila-made; darśana-seeing; catuḥ-bhuja-four-handed; rūpa-form; prabhu-the Lord; ha-ilā-became; takhana-at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

TEXT 203

dekhāila tāṅre āge catur-bhuja-rūpa
pāche śyāma-vaṁśī-mukha svakīya svarūpa

SYNONYMS

dekhāila-showed; tāṅre-unto him; āge-at first; catur-bhuja-rūpa-the form with four hands; pāche-afterwards; śyāma-blackish; vaṁśī-mukha-with a flute to the mouth; svakīya-personal; svarūpa-form.

TRANSLATION

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

TEXT 204

dekhi’ sārvabhauma daṇḍavat kari’ paḍi’
punaḥ uṭhi’ stuti kare dui kara yuḍi’

SYNONYMS

dekhi’-seeing that; sārvabhauma-Sārvabhauma Bhaṭṭācārya; daṇḍavat-obeisances; kari’-doing; paḍi’-falling flat; punaḥ-again; uṭhi’-standing up; stuti-prayer; kare-does; dui-two; kara-hands; yuḍi’-folding.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

TEXT 205

prabhura kṛpāya tāṅra sphurila saba tattva
nāma-prema-dāna-ādi varṇena mahattva

SYNONYMS

prabhura-of the Lord; kṛpāya-by the mercy; tāṅra-to him; sphurila-manifested; saba-all; tattva-truths; nāma-the holy name; prema-dāna-distribution of love of Godhead; ādi-and so on; varṇena-describes; mahattva-the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

TEXT 206

śata śloka kaila eka daṇḍa nā yāite
bṛhaspati taiche śloka nā pāre karite

SYNONYMS

śata-one hundred; śloka-verses; kaila-composed; eka-one; daṇḍa-a duration of twenty-four minutes; nā-not; yāite-passing; bṛhaspati-Bṛhaspati, the priest of the heavenly planets; taiche-such; śloka-verses; nā-not; pāre-able; karite-to compose.

TRANSLATION

Sārvabhauma Bhaṭṭācārya composed one hundred verses in a very short time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sārvabhauma Bhaṭṭācārya is Suśloka-śataka.

TEXT 207

śuni’ sukhe prabhu tāṅre kaila āliṅgana
bhaṭṭācārya premāveśe haila acetana

SYNONYMS

śuni’-hearing; sukhe-in happiness; prabhu-Lord Caitanya Mahāprabhu; tāṅre-Sārvabhauma Bhaṭṭācārya; kaila-did; āliṅgana-embracing; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; prema-āveśe-in the ecstasy of love of God; haila-became; acetana-unconscious.

TRANSLATION

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily embraced Sārvabhauma Bhaṭṭācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

TEXT 208

aśru, stambha, pulaka, sveda, kampa tharahari
nāce, gāya, kānde, paḍe prabhu-pada dhari’

SYNONYMS

aśru-tears; stambha-a stunned condition; pulaka-standing of hair; sveda-perspiration; kampa-trembling; tharahari-with great shaking; nāce-dances; gāya-sings; kānde-cries; paḍe-falls down; prabhu-pada-the lotus feet of the Lord; dhari’-catching.

TRANSLATION

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

TEXT 209

dekhi’ gopīnāthācārya harașita-mana
bhaṭṭācāryera nṛtya dekhi’ hāse prabhura gaṇa

SYNONYMS

dekhi’-seeing this; gopīnātha-ācārya-Gopīnātha Ācārya; harașita-mana-a pleased mind; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; nṛtya-dancing; dekhi’-seeing; hāse-laughs; prabhura gaṇa-the associates of Lord Caitanya Mahāprabhu.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya was in this ecstasy. Gopīnātha Ācārya was very pleased, The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

TEXT 210

gopīnāthācārya kahe mahāprabhura prati
’sei bhaṭṭācāryera prabhu kaile ei gati’

SYNONYMS

gopīnātha-ācārya-of the name Gopīnātha Ācārya; kahe-said; mahāprabhura-Śrī Caitanya Mahāprabhu; prati-to; sei bhaṭṭācāryera-of that Bhaṭṭācārya; prabhu-my Lord; kaile-You have made; ei gati-such a situation.

TRANSLATION

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu, ”Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya.”

TEXT 211

prabhu kahe,–'tumi bhakta, tomāra saṅga haite
jagannātha iṅhāre kṛpā kaila bhāla-mate'

SYNONYMS

prabhu kahe-the Lord said; tumi bhakta-you are a devotee; tomāra saṅga haite-on account of your association; jagannātha-Lord Jagannātha; iṅhāre-unto him; kṛpā-mercy; kaila-showed; bhāla-mate-very well.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

TEXT 212

tabe bhaṭṭācārye prabhu susthira karila
sthira hañā bhaṭṭācārya bahu stuti kaila

SYNONYMS

tabe-then; bhaṭṭācārye-unto Sārvabhauma Bhaṭṭācārya; prabhu-Lord Śrī Caitanya Mahāprabhu; su-sthira-pacification; karila-did; sthira hañā-being pacified; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; bahu-many; stuti-prayers; kaila-offered.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

TEXT 213

'jagat nistārile tumi,–seha alpa-kārya
āmā uddhārile tumi,–e śakti āścarya

SYNONYMS

jagat-the whole world; nistārile-have delivered; tumi-You; seha-that; alpa-kārya-minor activity; āmā-me; uddhārile-have delivered; tumi-You; e-this; śakti-power; āścarya-wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

TEXT 214

tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa
āmā dravāile tumi, pratāpa pracaṇḍa'

SYNONYMS

tarka-śāstre-due to logical scriptures; jaḍa-dull; āmi-I; yaiche-just like; lauha-piṇḍa-an iron bar; āmā-me; dravāile-melted; tumi-You; pratāpa-power; pracaṇḍa-very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

TEXT 215

stuti śuni' mahāprabhu nija vāsā āilā
bhaṭṭācārya ācārya-dvāre bhikṣā karāilā

SYNONYMS

stuti śuni'-after hearing the prayers; mahāprabhu-Śrī Caitanya Mahāprabhu; nija-own; vāsā-to the residence; āilā-returned; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ācārya-dvāre-through Gopīnātha Ācārya; bhikṣā-luncheon; karāilā-induced to take.

TRANSLATION

After hearing the prayers offered by Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

TEXT 216

āra dina prabhu gelā jagannātha-daraśane
darśana karilā jagannātha-śayyotthāne

SYNONYMS

āra dina-the next day; prabhu-Lord Caitanya Mahāprabhu; gelā-went; jagannātha-daraśane-to see Jagannātha in the temple; darśana karilā-saw; jagannātha-śayya-utthāne-the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

TEXT 217

pūjārī āniyā mālā-prasādānna dilā
prasādānna-mālā pāñā prabhu harṣa hailā

SYNONYMS

pūjārī-the priest; āniyā-bringing; mālā-garlands; prasāda-anna-remnants of food; dilā-offered; prasāda-anna-the prasāda; mālā-and garlands; pāñā-getting; prabhu-Lord Caitanya Mahāprabhu; harṣa-pleased; hailā-became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

TEXT 218

sei prasādānna-mālā añcale bāndhiyā
bhaṭṭācāryera ghare āilā tvarāyukta hañā

SYNONYMS

sei prasāda-anna-those remnants of food; mālā-and garlands; añcale-in the end of His cloth; bāndhiyā-binding; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; ghare-to the house; āilā-went; tvarā-yukta-hasty; hañā-being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 219

aruṇodaya-kāle haila prabhura āgamana
sei-kāle bhaṭṭācāryera haila jāgaraṇa

SYNONYMS

aruṇa-udaya-before sunrise; kāle-at the time; haila-there was; prabhura-of Lord Śrī Caitanya Mahāprabhu; āgamana-the coming; sei-kāle-at that time; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; haila-there was; jāgaraṇa-arising from bed.

TRANSLATION

He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

TEXT 220

'kṛṣṇa' 'kṛṣṇa' sphuṭa kahi' bhaṭṭācārya jāgilā
kṛṣṇa-nāma śuni' prabhura ānanda bāḍilā

SYNONYMS

kṛsṇa kṛṣṇa-chanting the name of Kṛṣṇa; sphuṭa-distinctly; kahi'-saying; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; jāgilā-got up from the bed; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; śuni'-hearing; prabhura-of Lord Caitanya Mahāprabhu; ānanda-pleasure; bāḍilā-increased.

TRANSLATION

As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

TEXT 221

bāhire prabhura teṅho pāila daraśana
āste-vyaste āsi' kaila caraṇa vandana

SYNONYMS

bāhire-outside the house; prabhura-of Lord Śrī Caitanya Mahāprabhu; teṅho-he; pāila-got; daraśana-sight; āste-vyaste-with great haste; āsi'-coming there; kaila-did; caraṇa vandana-worshiping the lotus feet.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

TEXT 222

vasite āsana diyā duṅheta vasilā
prasādānna khuli' prabhu tāṅra hāte dilā

SYNONYMS

vasite-to sit; āsana-carpet; diyā-offering; duṅheta-both of them; vasilā-sat down; prasāda-anna-the prasāda; khuli'-opening; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-his; hāte-in the hand; dilā-offered.

TRANSLATION

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

TEXT 223

prasādānna pāñā bhaṭṭācāryera ānanda haila
snāna, sandhyā, danta-dhāvana yadyapi nā kaila

SYNONYMS

prasāda-anna-the remnants of food; pāñā-getting; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; ānanda-pleasure; haila-there was; snāna-bathing; sandhyā-morning duties; danta-dhāvana-washing the teeth; yadyapi-although; nā-not; kaila-finished.

TRANSLATION

At that time the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasāda of Lord Jagannātha.

TEXT 224

caitanya-prasāde manera saba jāḍya gela
ei śloka paḍi' anna bhakṣaṇa karila

SYNONYMS

caitanya-prasāde-by the mercy of Lord Śrī Caitanya Mahāprabhu; manera-of the mind; saba-all; jāḍya-dullness; gela-went away; ei śloka-these verses; paḍi'-reciting; anna-remnants of food; bhakṣaṇa-eating; karila-did.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

TEXT 225

śuṣkaṁ paryuṣitaṁ vāpi
nītaṁ vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyaṁ
nātra kāla-vicāraṇā

SYNONYMS

śuṣkam-dry; paryuṣitam-stale; vā-or; api-although; nītam-brought; vā-or; dūra-deśataḥ-from a distant country; prāpti-mātreṇa-only with the receiving; bhoktavyam-to be eaten; na-not; atra-in this; kāla-vicāraṇā-consideration of time or place.

TRANSLATION

The Bhaṭṭācārya said, " 'One should eat the mahā-prasāda of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

TEXT 226

na deśa-niyamas tatra
na kāla-niyamas tathā
prāptam annaṁ drutaṁ śiṣṭair
bhoktavyaṁ harir abravīt

SYNONYMS

na-not; deśa-of the country; niyamaḥ-regulation; tatra-in that; na-not; kāla-of time; niyamaḥ-regulation; tathā-so also; prāptam-received; annam-prasāda; drutam-hastily; śiṣṭaiḥ-by gentlemen; bhoktavyam-to be eaten; hariḥ-the Lord; abravīt-has said.

TRANSLATION

" 'The prasāda of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.' "

PURPORT

These verses are quoted from the Padma Purāṇa.

TEXT 227

dekhi' ānandita haila mahāprabhura mana
premāviṣṭa hañā prabhu kailā āliṅgana

SYNONYMS

dekhi'-seeing this; ānandita-very much pleased; haila-was; mahāprabhura-of Śrī Caitanya Mahāprabhu; mana-the mind; prema-āviṣṭa-absorbed in the ecstasy of love of God; hañā-becoming; prabhu-Śrī Caitanya Mahāprabhu; kailā-did; āliṅgana-embracing.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

TEXT 228

dui-jane dhari' duṅhe karena nartana
prabhu-bhṛtya duṅhā sparśe, doṅhāra phule mana

SYNONYMS

dui-jane-both of them; dhari'-embracing; duṅhe-both; karena-do; nartana-dancing; prabhu-bhṛtya-the master and the servant; duṅhā-both; sparśe-by touching each other; doṅhāra-of both of them; phule-were excited; mana-minds.

TRANSLATION

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

sveda-kampa-aśru duṅhe ānande bhāsilā
premāviṣṭa hañā prabhu kahite lāgilā

SYNONYMS

sveda-perspiration; kampa-trembling; aśru-tears; duṅhe-both of them; ānande-in transcendental bliss; bhāsilā-floated; prema-āviṣṭa-absorbed in ecstatic love of Godhead; hañā-being; prabhu-the Lord; kahite-to speak; lāgilā-began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

TEXT 230

"āji muñi anāyāse jininu tribhuvana
āji muñi karinu vaikuṇṭha ārohaṇa

SYNONYMS

āji-today; muñi-I; anāyāse-very easily; jininu-conquered; tri-bhuvana-the three worlds; āji-today; muñi-I; karinu-did; vaikuṇṭha-to the spiritual world; ārohaṇa-ascending.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as Vaikuṇṭhaloka. The Vaikuṇṭhalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the brahmajyoti. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuṇṭha planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vṛndāvana, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

TEXT 231

āji mora pūrṇa haila sarva abhilāṣa
sārvabhaumera haila mahā-prasāde viśvāsa

SYNONYMS

āji-today; mora-My; pūrṇa-satisfied; haila-became; sarva-all; abhilāṣa-desires; sārvabhaumera-of Sārvabhauma Bhaṭṭācārya; haila-there was; mahā-prasāde-in the remnants of the Lord's food; viśvāsa-faith.

TRANSLATION

Caitanya Mahāprabhu continued, "I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasāda of Lord Jagannātha.

TEXT 232

āji tumi niṣkapaṭe hailā kṛṣṇāśraya
kṛṣṇa āji niṣkapaṭe tomā haila sadaya

SYNONYMS

āji-today; tumi-you; niṣkapaṭe-without a doubt; hailā-have become; kṛsna-āśraya-under the shelter of Lord Kṛṣṇa; kṛṣṇa-Lord Kṛṣṇa; āji-today; niṣkapaṭe-without reservation; tomā-unto you; haila-has become; sa-daya-very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

TEXT 233

āji se khaṇḍila tomāra dehādi-bandhana
āji tumi chinna kaile māyāra bandhana

SYNONYMS

āji-today; se-that; khaṇḍila-dismantled; tomāra-your; deha-ādi-bandhana-material bondage due to the bodily concept of life; āji-today; tumi-you; chinna-cut to pieces; kaile-did; māyāra-of illusory energy; bandhana-the shackles.

TRANSLATION

"My dear Bhaṭṭācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

TEXT 234

āji kṛṣṇa-prāpti-yogya haila tomāra mana
veda-dharma laṅghi' kaile prasāda bhakṣaṇa"

SYNONYMS

āji-today; kṛṣṇa-prāpti-for attainment of the lotus feet of Kṛṣṇa; yogya-fit; haila-has become; tomāra-your; mana-mind; veda-of the four Vedas; dharma-the principles; laṅghi'-surpassing; kaile-you have done; prasāda-the remnants of food offered to Kṛṣṇa; bhakṣaṇa-eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Kṛṣṇa because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

TEXT 235

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

SYNONYMS

yeṣām-unto those who are fully surrendered souls; saḥ-He; eṣaḥ-this; bhagavān-the Supreme Personality of Godhead; dayayet-may show mercy; anantaḥ-the unlimited; sarva-ātmanā-fully, without reservation; āśrita-padaḥ-those who have taken shelter of the Lord; yadi-if; nirvyalīkam-without duplicity; te-such persons; dustarām-insurmountable; atitaranti-surpass; ca-also; deva-māyām-the illusory material energy; na-not; eṣām-this; mama aham-"my" and "I"; iti-such; dhīḥ-intelligence; śva-śṛgāla-bhakṣye-in the body, which is to be eaten by dogs and jackals.

TRANSLATION

" 'When a person unreservedly takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.' "

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As Kṛṣṇa clearly states in the Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

In this verse that Caitanya Mahāprabhu has quoted from Śrīmad-Bhāgavatam (2.7.42), the meaning of Śrī Kṛṣṇa's statement is explained. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the Bhagavad-gītā (2.13), where Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in the Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṁ taranti te. Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of māyā, the illusory energy. According to Śrīmad-Bhāgavatam (10.2.32), Māyāvādī sannyāsīs who falsely think of themselves as liberated from the clutches of māyā are called vimukta-māninaḥ. Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, one cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Māyāvādī sannyāsīs do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The karmīs are fully under the bodily conception of life, and the jñānīs, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both karmīs and jñānīs are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṭhākura therefore says, karma-kāṇḍa jñāna-kāṇḍa, kevala viṣera bhāṇḍa: those who have taken to the process of karma-kāṇḍa (fruitive activity) and jñāna-kāṇḍa (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in Śrīmad Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

TEXT 236

eta kahi' mahāprabhu āilā nija-sthāne
sei haite bhaṭṭācāryera khaṇḍila abhimāne

SYNONYMS

eta kahi'-speaking in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-returned; nija-sthāne-to His own residence; sei haite-from that time; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; khaṇḍila-was dismantled; abhimāne-false pride.

TRANSLATION

After speaking to Sārvabhauma Bhaṭṭācārya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhaṭṭācārya was free because his false pride had been dismantled.

TEXT 237

caitanya-caraṇa vine nāhi jāne āna
bhakti vinu śāstrera āra nā kare vyākhyāna

SYNONYMS

caitanya-caraṇa-the lotus feet of Lord Caitanya; vine-except; nāhi-not; jāne-knows; āna-other; bhakti-devotional service; vinu-except; śāstrera-of the scripture; āra-any other; nā-not; kare-does; vyākhyāna-explanation.

TRANSLATION

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

TEXT 238

gopīnāthācārya tāṅra vaiṣṇavatā dekhiyā
'hari' 'hari' bali' nāce hāte tāli diyā

SYNONYMS

gopīnātha-ācārya-Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; tāṅra-of Sārvabhauma Bhaṭṭācārya; vaiṣṇavatā-firm faith in Vaiṣṇavism; dekhiyā-seeing; hari hari-the holy name of the Lord; bali'-saying; nāce-dances; hāte tāli diyā-clapping his two hands.

TRANSLATION

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant "Hari! Hari!"

TEXT 239

āra dina bhaṭṭācārya āilā darśane
jagannātha nā dekhi' āilā prabhu-sthāne

SYNONYMS

āra dina-the next day; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; āilā-came; darśane-to see Lord Jagannātha; jagannātha-Lord Jagannātha; nā dekhi'-without seeing; āilā-came; prabhu-sthāne-to the place of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

TEXT 240

daṇḍavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija pūrva-durmati

SYNONYMS

daṇḍavat kari'-after offering obeisances by falling flat on the ground; kaila-he did; bahu-vidha-various types of; stuti-prayers; dainya kari'-in great humbleness; kahe-describes; nija-his personal; pūrva-durmati-previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

TEXT 241

bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaila nāma-saṅkīrtana

SYNONYMS

bhakti-sādhana-in the execution of devotional service; śreṣṭha-the most important item; śunite-to hear; haila-it was; mana-the mind; prabhu-Lord Śrī Caitanya Mahāprabhu; upadeśa-advice; kaila-gave; nāma-saṅkīrtana-chanting of the holy name of the Lord.

TRANSLATION

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvātma-nivedana, offering oneself fully at the lotus feet of the Lord-these are the nine devotional processes. In The Nectar of Devotion, When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the Bṛhan-nāradīya Purāṇa (Thirty-eighth Chapter, verse 126) to confirm His statement.

TEXT 242

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma-the holy name of the Lord Hari; hareḥ nāma-the holy name of the Lord Hari; hareḥ nāma-the holy name of the Lord; eva-certainly; kevalam-only; kalau-in this Age of Kali; na asti-there is not; eva-certainly; na asti-there is not; eva-certainly; na asti-there is not; eva-certainly; gatiḥ-means; anyathā-other.

TRANSLATION

" 'In this age of quarrel and hypocrisy, the only means of deliverence is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.' "

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa mahā-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity-illicit sex, meat-eating, intoxication and gambling-and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, hari-kīrtana is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from Śrīmad-Bhāgavatam (12.3.51-52):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet
kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ

kalau tad dhari-kīrtanāt

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa mantra. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the Age of Kali simply by chanting the holy names, Hare Kṛṣṇa." ()

TEXT 243

ei ślokera artha śunāila kariyā vistāra
śuni' bhaṭṭācārya-mane haila camatkāra

SYNONYMS

ei ślokera-of this verse; artha-the meaning; śunāila-made hear; kariyā-doing; vistāra-extensive description; śuni'-hearing; bhaṭṭācārya-of Sārvabhauma Bhaṭṭācārya; mane-in the mind; haila-there was; camatkāra-wonder.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradīya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

TEXT 244

gopīnāthācārya bale,–'āmi pūrve ye kahila
śuna, bhaṭṭācārya, tomāra sei ta' ha-ila'

SYNONYMS

gopīnātha-ācārya-of the name Gopīnātha Ācārya; bale-says; āmi-I; pūrve-previously; ye-what; kahila-said; śuna-hear; bhaṭṭācārya-my dear Bhaṭṭācārya; tomāra-your; sei-that; ta'-indeed; ha-ila-has happened.

TRANSLATION

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya, "My dear Bhaṭṭācārya, what I foretold to you has now taken place."

PURPORT

Previously Gopīnātha Ācārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. in the Bhagavad-gītā (2.40) it is therefore said, svalpam apy asya dharmasya trāyate mahato bhayāt: "Simply by performing a little devotional service, one can escape the greatest danger." Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

TEXT 245

bhaṭṭācārya kahe tāṅre kari' namaskāre
tomāra sambandhe prabhu kṛpā kaila more

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya replied; tāṅre-unto Gopīnātha Ācārya; kari'-doing; namaskāre-obeisances; tomāra sambandhe-on account of your relationship; prabhu-Śrī Caitanya Mahāprabhu; kṛpā-mercy; kaila-showed; more-unto me.

TRANSLATION

Offering his obeisances to Gopīnātha Ācārya, the Bhaṭṭācārya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

TEXT 246

tumi–mahābhāgavata, āmi–tarka-andhe
prabhu kṛpā kaila more tomāra sambandhe

SYNONYMS

tumi-you; mahā-bhāgavata-a first-class devotee; āmi-I; tarka-andhe-in the darkness of logical arguments; prabhu-the Lord; kṛpā-mercy; kaila-showed; more-unto me; tomāra-your; sambandhe-by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

TEXT 247

vinaya śuni' tuṣṭye prabhu kaila āliṅgana
kahila,–yāñā karaha īśvara daraśana

SYNONYMS

vinaya śuni'-upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; tuṣṭye-in satisfaction; prabhu-the Lord; kaila-did; āliṅgana-embracing; kahila-said; yāñā-going; karaha-do; īśvara daraśana-visiting the temple of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said, "Now go see Lord Jagannātha in the temple."

TEXT 248

jagadānanda dāmodara,–dui saṅge lañā
ghare āila bhaṭṭācārya jagannātha dekhiyā

SYNONYMS

jagadānanda-of the name Jagadānanda; dāmodara-of the name Dāmodara; dui-two persons; saṅge-with him; lañā-taking; ghare-to his home; āila-returned; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; jagannātha-Lord Jagannātha; dekhiyā-seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

TEXT 249

uttama uttama prasāda bahuta ānilā
nija-vipra-hāte dui janā saṅge dilā

SYNONYMS

uttama uttama-very first-class; prasāda-remnants of food offered to Jagannātha; bahuta-in great quantity; ānilā-brought; nija-vipra-of his own brāhmaṇa servant; hāte-in the hand; dui-two; janā-persons; saṅge-with him; dilā-gave.

TRANSLATION

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

TEXT 250

nija kṛta dui śloka likhiyā tāla-pāte
'prabhuke diha' bali' dila jagadānanda-hāte

SYNONYMS

nija-by him; kṛta-composed; dui-two; śloka-verses; likhiyā-writing; tāla-pāte-on a leaf of a palm tree; prabhuke diha-give to Lord Śrī Caitanya Mahāprabhu; bali'-saying this; dila-gave it; jagadānanda-hāte-in the hands of Jagadānanda.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, the Bhaṭṭācārya requested him to deliver it to Śrī Caitanya Mahāprabhu.

TEXT 251

prabhu-sthāne āilā duṅhe prasāda-patrī lañā
mukunda datta patrī nila tāra hāte pāñā

SYNONYMS

prabhu-sthāne-to the place where Śrī Caitanya Mahāprabhu was residing; āilā-went back; duṅhe-both Jagadānanda and Dāmodara; prasāda-the remnants of food; patrī-the leaf of a palm tree; lañā-taking; mukunda datta-of the name Mukunda Datta; patrī-the leaf of a palm tree; nila-took; tāra-of Jagadānanda; hāte-in the hand; pāñā-receiving.

TRANSLATION

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadānanda before he could deliver it to Śrī Caitanya Mahāprabhu.

TEXT 252

dui śloka bāhira-bhite likhiyā rākhila
tabe jagadānanda patrī prabhuke lañā dila

SYNONYMS

dui-two; śloka-verses; bāhira-outside; bhite-on the wall; likhiyā-writing; rākhila-kept; tabe-thereafter; jagadānanda-Jagadānanda Prabhu; patrī-the palm leaf; prabhuke-to the Lord; lañā-taking; dila-delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.

TEXT 253

prabhu śloka paḍi' patra chiṇḍiyā phelila
bhittye dekhi' bhakta saba śloka kaṇṭhe kaila

SYNONYMS

prabhu-the Lord; śloka-verses; paḍi'-reading; patra-the palm leaf; chiṇḍiyā-tearing to pieces; phelila-threw; bhittye-on the outside wall; dekhi'-seeing; bhakta-the devotees; saba-all; śloka-verses; kaṇṭhe-within the throat; kaila-kept.

TRANSLATION

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

TEXT 254

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

SYNONYMS

vairāgya-detachment from everything that does not help develop Kṛṣṇa consciousness; vidyā-knowledge; nija-own; bhakti-yoga-devotional service; śikṣā-artham-just to instruct; ekaḥ-the single person; puruṣaḥ-the Supreme Person; purāṇaḥ-very old, or eternal; śrī-kṛṣṇa-caitanya-of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śarīra-dhārī-accepting the body; kṛpā-ambudhiḥ-the ocean of transcendental mercy; yaḥ-who; tam-unto Him; aham-I; prapadye-surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the Caitanya-candrodaya-nāṭaka (6.74), by Śrī Kavi-karṇapura.

TEXT 255

kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ
prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde
gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

SYNONYMS

kālāt-from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; naṣṭam-destroyed; bhakti-yogam-the science of devotional service; nijam-which is applicable to Him only; yaḥ-one who; prāduṣkartum-to revive; kṛṣṇa-caitanya-nāmā-named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; āvirbhūtaḥ-who has appeared; tasya-His; pāda-aravinde-in the lotus feet; gāḍham gāḍham-very deeply; līyatām-let it be merged; citta-bhṛṅgaḥ-my consciousness, like a honeybee.

TRANSLATION

”Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.”

PURPORT

As stated in the Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.” (Bg. 4.7)

This is also the case with Caitanya Mahāprabhu’s appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in Śrīmad-Bhāgavatam, the Mahābhārata and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord’s example.

At the conclusion of the Bhagavad-gītā, Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us how to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: namo mahā-vadānyāya kṛṣṇa-prema-pradāye te. Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (man-manā bhava mad-bhaktaḥ), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

TEXT 256

ei dui śloka–bhakta-kaṇṭhe ratna-hāra
sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra

SYNONYMS

ei dui śloka-these two verses; bhakta-kaṇṭhe-on the necks of the devotees; ratna-hāra-pearl necklaces; sārvabhaumera-of Sārvabhauma Bhaṭṭācārya; kīrti-reputation; ghoṣe-declare; ḍhakkā-of a drum; vādya-of the sound; ākāra-in the form.

TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

TEXT 257

sārvabhauma hailā prabhura bhakta ekatāna
mahāprabhura sevā-vinā nāhi jāne āna

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; hailā-became; prabhura-of the Lord; bhakta-a devotee; ekatāna-without deviation; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; sevā-service; vinā-except; nāhi-not; jāne-knows; āna-anything else.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

TEXT 258

’śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma’
ei dhyāna, ei japa, laya ei nāma

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śacī-sūta-the son of mother Śacī; guṇa-dhāma-the reservoir of all good qualities; ei-this; dhyāna-meditation; ei-this; japa-chanting; laya-he takes; ei-this; nāma-holy name.

TRANSLATION

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

TEXT 259

eka-dina sārvabhauma prabhu-āge āilā
namaskāra kari' śloka paḍite lāgilā

SYNONYMS

eka-dina-one day; sārvabhauma-Sārvabhauma Bhaṭṭācārya; prabhu-āge-in front of Lord Śrī Caitanya Mahāprabhu; āilā-came; namaskāra kari'-after offering obeisances; śloka-a verse; paḍite lāgilā-began to recite.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

TEXT 260

bhāgavatera 'brahma-stave'ra śloka paḍilā
śloka-śeṣe dui akṣara-pāṭha phirāilā

SYNONYMS

bhāgavatera-from Śrīmad-Bhāgavatam; brahma-stavera-of the prayers of Lord Brahmā; śloka-a verse; paḍilā-recited; śloka-śeṣe-at the end of the verse; dui akṣara-of two syllables; pāṭha-the reading; phirāilā-changed.

TRANSLATION

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

TEXT 261

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo bhakti-pade sa dāya-bhāk

SYNONYMS

tat-therefore; te-Your; anukampām-compassion; su-samīkṣamāṇaḥ-hoping for; bhuñjānaḥ-enduring; eva-certainly; ātma-kṛtam-done by himself; vipākam-fruitive results; hṛt-with the heart; vāk-words; vapurbhiḥ-and body; vidadhan-offering; namaḥ-obeisances; te-unto You; jīveta-may live; yaḥ-anyone who; bhakti-pade-in devotional service; saḥ-he; dāya-bhāk-a bona fide candidate.

TRANSLATION

[The verse read:] "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reading this verse from Śrīmad-Bhāgavatam (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from mukti-pade to bhakti-pade. Mukti means liberation and merging into the impersonal Brahman effulgence. Bhakti means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word mukti-pade, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in Śrīmad-Bhāgavatam, as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

TEXT 262

prabhu kahe, 'mukti-pade'–ihā pāṭha haya
'bhakti-pade' kene paḍa, ki tomāra āśaya

SYNONYMS

prabhu kahe-the Lord said; mukti-pade-the word mukti-pade; ihā-this; pāṭha-the reading; haya-is; bhakti-pade-the word bhakti-pade; kene-why; paḍa-you read; ki-what; tomāra-your; āśaya-intention.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

TEXT 263

bhaṭṭācārya kahe,–'bhakti'-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya daṇḍa kevala

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kahe-said; bhakti-devotional service; sama-equal to; nahe-not; mukti-of liberation; phala-the result; bhagavat-bhakti-to the devotional service of the Supreme Personality of Godhead; vimukhera-of one who is averse to; haya-it is; daṇḍa-the punishment; kevala-only.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the Brahmāṇḍa Purāṇa it is said:

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ

”In Siddhaloka [Brahmaloka] there live two kinds of living entities-those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord.” The word tamasaḥ means ”the coverings of the universe.” Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord’s impersonal effulgence, he misses the opportunity to render service to the Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭācārya continues to explain the distinction between mukti-pada and bhakti-pada in the following verses.

TEXTS 264-265

kṛṣṇera vigraha yei satya nāhi māne
yei nindā-yuddhādika kare tāṅra sane
sei duira daṇḍa haya–’brahma-sāyujya-mukti’
tāra mukti phala nahe, yei kare bhakti

SYNONYMS

kṛṣṇera-of Lord Śrī Kṛṣṇa; vigraha-the transcendental form; yei-anyone who; satya-as truth; nāhi-not; māne-accepts; yei-anyone who; nindā-blaspheming; yuddha-ādika-fighting and so forth; kare-does; tāṅra sane-with Him, Śrī Kṛṣṇa; sei-these; duira-of the two; daṇḍa haya-there is punishment; brahma-sāyujya-mukti-merging into the Brahman effulgence; tāra-of him; mukti-such liberation; phala-the result; nahe-not; yei-who; kare-executes; bhakti-devotional service.

TRANSLATION

The Bhaṭṭācārya continued, ”The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

TEXT 266

yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra

SYNONYMS

yadyapi-although; se-that; mukti-liberation; haya-is; pañca-parakāra-of five different varieties; sālokya-of the name sālokya; sāmīpya-of the name sāmīpya; sārūpya-of the name sārūpya; sārṣṭi-of the name sārṣṭi; sāyujya-of the name sāyujya; āra-and.

TRANSLATION

”There are five kinds of liberation: sālokya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. Sāmīpya means remaining an associate of the Supreme Personality of Godhead. Sārūpya means attaining a four-handed form exactly like that of the Lord. Sārṣṭi means attaining opulences like those of the Supreme Lord, and sāyujya means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

TEXT 267

’sālokyādi’ cāri yadi haya sevā-dvāra
tabu kadācit bhakta kare aṅgīkāra

SYNONYMS

sālokya-ādi-beginning with sālokya; cāri-four kinds of liberation; yadi-if; haya-are; sevā-dvāra-a means of rendering service to the Lord; tabu-still; kadācit-occasionally; bhakta-a pure devotee; kare-makes; aṅgīkāra-acceptance.

TRANSLATION

”If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālokya, sārūpya, sāmīpya or sārṣṭi forms of liberation, but never sāyujya.

TEXT 268

’sāyujya’ śunite bhaktera haya ghṛṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya

SYNONYMS

sāyujya-liberation by merging into the effulgence; śunite-even to hear; bhaktera-of the devotee; haya-there is; ghṛṇā-hatred; bhaya-fear; naraka-a hellish condition of life; vāñchaye-he desires; tabu-still; sāyujya-merging into the effulgence of the Lord; nā laya-never accepts.

TRANSLATION

”A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.”

PURPORT

Śrīla Prabodhānanda Sarasvatī has sung: kaivalyaṁ narakāyate. The impersonalist’s conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (sālokya, sāmīpya, sārūpya and sārṣṭi) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he aspires only to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears sāyujya-mukti, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

TEXT 269

brahme, īśvare sāyujya dui ta’ prakāra

brahma-sāyujya haite īśvara-sāyujya dhikkāra

SYNONYMS

brahme-in the Brahman effulgence; īśvare-in the body of the Lord; sāyujya-merging; dui-two; ta'-indeed; prakāra-varieties; brahma-sāyujya-merging into the Brahman effulgence; haite-than; īśvara-sāyujya-merging into the body of the Lord; dhikkāra-more abominable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Māyāvādī Vedāntists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to the Brahma-saṁhitā (5.40), yasya prabhā prabhavato jagad-aṇḍa-koṭi: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. Yogīs who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the brahmajyoti, Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word siddha is very significant. Siddha refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the Bhagavad-gītā as brahma-bhūta. In the conditioned state, the living entity is known as jīva-bhūta, or "the living force within matter." Brahma-bhūta living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by Śrīmad-Bhāgavatam (10.2.32): ye 'nye 'ravindākṣa. These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as vimukta-māninaḥ, meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of ānanda (bliss). Even though these living entities attain the brahma-bhūta stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining ānanda, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The bhaktas consider such a falldown equal to achieving a place in hell.

The followers of the Patañjali yoga system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These yogīs meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The yogīs accept the eternity of the Supreme Person in one of their mantras-sa pūrveṣām api guruḥ kālānavac-chedāt: "Such a person is always supreme and is not influenced by the element of time." The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: puruṣārtha-śūnyānāṁ pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti. They believe that in the perfectional stage, the conception of puruṣa is vanquished. According to their description: citi-śaktir iti. They believe that when one becomes perfect, he cannot remain a person. This yoga system is therefore abominable because its final conception is impersonal. In the beginning, these yogīs accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. This is supported by Śrīmad-Bhāgavatam (10.2.32). Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: due to neglecting the lotus feet of the Lord, these yogīs again fall down into the material existence (patanty adhaḥ). Consequently this path of yoga is more abominable than the impersonalists' path. This conclusion is also supported by Lord Kapiladeva in the following verse from Śrīmad-Bhāgavatam (3.29.13).

TEXT 270

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-the liberation of living in the same planet as the Lord; sārṣṭi-to have opulence exactly like that of the Lord; sāmīpya-to associate always with the Lord; sārūpya-to achieve a body like that of the Lord; ekatvam-to merge into the body of the Lord; api-although; uta-it is said; dīyamānam-being offered; na-not; gṛhṇanti-do accept; vinā-without; mat-My; sevanam-service; janāḥ-the pure devotees.

TRANSLATION

Sārvabhauma Bhaṭṭācārya concluded, " 'Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.' "

TEXT 271

prabhu kahe,–'mukti-pade'ra āra artha haya mukti-pada-śabde 'sākṣāt īśvara' kahaya

SYNONYMS

prabhu kahe-the Lord said; mukti-padera-of the term mukti-pade; āra-another; artha-meaning; haya-there is; mukti-pada-śabde-by the word mukti-pada; sākṣāt-directly; īśvara-the Supreme Personality of Godhead; kahaya-is said.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

TEXT 272

mukti pade yāṅra, sei 'mukti-pada' haya
kimvā navama padārtha 'muktira' samāśraya

SYNONYMS

mukti-liberation; pade-at the lotus feet; yāṅra-of whom; sei-such a person; mukti-pada haya-is known as mukti-pada; kimvā-or; navama-ninth; pada-artha-subject matter; muktira-of liberation; samāśraya-shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of mukti. Śrīmad-Bhāgavatam is divided into twelve cantos, and in the Ninth Canto different kinds of mukti are described. But the Tenth Canto is the actual center of all discussions of mukti because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in Śrīmad-Bhāgavatam, is the exclusive subject of the Tenth Canto. Since all types of muktis reside at the lotus feet of Śrī Kṛṣṇa, He may be called mukti-pada.

TEXT 273

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sārvabhauma kahe,–o-pāṭha kahite nā pāri

SYNONYMS

dui-arthe-by two interpretations; kṛṣṇa-Lord Śrī Kṛṣṇa; kahi-I accept; kene-why; pāṭha-reading; phiri-changing; sārvabhauma kahe-Sārvabhauma replied; o-pāṭha-such a reading; kahite-to say; nā-not; pāri-am able.

TRANSLATION

"Since I can understand Kṛṣṇa according to these two meanings," Caitanya Mahāprabhu said, "what point is there in changing the verse?" Sārvabhauma Bhaṭṭācārya replied, "I was not able to give that reading to the verse.

TEXT 274

yadyapi tomāra artha ei śabde kaya
tathāpi 'āśliṣya-doṣe' kahana nā yāya

SYNONYMS

yadyapi-although; tomāra-Your; artha-meaning; ei-this; śabde-by the word; kaya-is said; tathāpi-still; āśliṣya-doṣe-by the fault of ambiguity; kahana-to say; nā-not; yāya-possible.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

TEXT 275

yadyapi 'mukti'-śabdera haya pañca vṛtti
rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti

SYNONYMS

yadyapi-although; mukti-liberation; śabdera-of the word; haya-there is; pañca vṛtti-five meanings; rūḍhi-vṛttye-by the chief or direct meaning; kahe-it says; tabu-still; sāyujye-to become one with the Supreme; pratīti-the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

TEXT 276

mukti-śabda kahite mane haya ghṛṇā-trāsa
bhakti-śabda kahite mane haya ta' ullāsa

SYNONYMS

mukti-śabda-the word mukti; kahite-by pronouncing; mane-in the mind; haya-there is; ghṛṇā-hatred; trāsa-and fear; bhakti-śabda-the word bhakti; kahite-to speak; mane-in the mind; haya-there is; ta'-indeed; ullāsa-transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

TEXT 277

śuniyā hāsena prabhu ānandita-mane
bhaṭṭācārya kaila prabhu dṛḍha āliṅgane

SYNONYMS

śuniyā-hearing this explanation; hāsena-laughs; prabhu-Śrī Caitanya Mahāprabhu; ānandita-mane-with great pleasure in His mind; bhaṭṭācārya-unto Sārvabhauma Bhaṭṭācārya; kaila-did; prabhu-the Lord; dṛḍha-firm; āliṅgane-embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

TEXT 278

yei bhaṭṭācārya pade paḍāya māyāvāde
tāṅra aiche vākya sphure caitanya-prasāde

SYNONYMS

yei-that; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; paḍe-reads; paḍāya-teaches; māyāvāde-the philosophy of Māyāvāda impersonalism; tāṅra-his; aiche-such; vākya-explanation; sphure-manifested; caitanya-prasāde-by the mercy of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Māyāvāda philosophy was now even hating the word ”mukti.” This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 279

lohāke yāvat sparśi' hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

SYNONYMS

lohāke-iron; yāvat-as long as; sparśi'-touching; hema-gold; nāhi-not; kare-transforms; tāvat-until then; sparśa-maṇi-the touchstone; keha-someone; cinite-to recognize; nā-not; pāre-is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

TEXT 280

bhaṭṭācāryera vaiṣṇavatā dekhi' sarva-jana
prabhuke jānila–'sākṣāt vrajendra-nandana'

SYNONYMS

bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; vaiṣṇavatā-clear understanding of Vaiṣṇava philosophy; dekhi'-seeing; sarva-jana-all persons; prabhuke-Lord Śrī Caitanya Mahāprabhu; jānila-knew; sākṣāt-directly; vrajendra-nandana-Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

Upon seeing transcendental Vaiṣṇavism in Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than Kṛṣṇa, the son of Nanda Mahārāja.

TEXT 281

kāśī-miśra-ādi yata nīlācala-vāsī
śaraṇa la-ila sabe prabhu-pade āsi'

SYNONYMS

kāśī-miśra-of the name Kāśī Miśra; ādi-heading the list; yata-all; nīlācala-vāsī-the residents of Jagannātha Purī; śaraṇa-shelter; la-ila-took; sabe-all; prabhu-pade-to the lotus feet of the Lord; āsi'-coming.

TRANSLATION

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Miśra, came to take shelter of the lotus feet of the Lord.

TEXT 282

sei saba kathā āge kariba varṇana
sārvabhauma kare yaiche prabhura sevana

SYNONYMS

sei saba-all these; kathā-narrations; āge-later; kariba-I shall make; varṇana-description; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kare-does; yaiche-as; prabhura-of the Lord; sevana-service.

TRANSLATION

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

TEXT 283

yaiche paripāṭī kare bhikṣā-nirvāhana
vistāriyā āge tāhā kariba varṇana

SYNONYMS

yaiche-how; paripāṭī-perfectly; kare-does; bhikṣā-of offering alms; nirvāhana-the execution; vistāriyā-in full detail; āge-later; tāhā-that; kariba varṇana-I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

TEXTS 284-285

ei mahāprabhura līlā–sārvabhauma-milana
ihā yei śraddhā kari' karaye śravaṇa
jñāna-karma-pāśa haite haya vimocana
acire milaye tāṅre caitanya-caraṇa

SYNONYMS

ei-this; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; līlā-pastime; sārvabhauma-milana-meeting with Sārvabhauma Bhaṭṭācārya; ihā-this; yei-anyone who; śraddhā-faith; kari'-having; karaye-does; śravaṇa-hearing; jñāna-karma-of speculation and fruitive activities; pāśa-the net; haite-from; haya-there is; vimocana-liberation; acire-very soon; milaye-meets; tāṅre-such a devotee; caitanya-caraṇa-the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu's meeting with Sārvabhauma Bhaṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 286

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixth Chapter, describing the liberation of Sārvabhauma Bhaṭṭācārya.

18.5.7 Chapter 7

The Lord's Tour of South India

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura summarizes the Seventh Chapter as follows. Śrī Caitanya Mahāprabhu accepted the renounced order of life in the month of Māgha (January-February) and went to Jagannātha Purī in the month of Phālguna (February-March). He saw the Dola-yātrā festival during the month of Phālguna, and in the month of Caitra He liberated Sārvabhauma Bhaṭṭācārya. During the month of Vaiśākha, He began to tour South India. When He proposed to travel to South India alone, Śrī Nityānanda Prabhu gave Him a brāhmaṇa assistant named Kṛṣṇadāsa. When Śrī Caitanya Mahāprabhu was beginning His tour, Sārvabhauma Bhaṭṭācārya gave Him four sets of clothes and requested Him to see Rāmānanda Rāya, who was residing at that time on the bank of the river Godāvarī. Along with other devotees, Nityānanda Prabhu accompanied the Lord to Ālālanātha, but there Lord Caitanya left them all behind and went ahead with the brāhmaṇa Kṛṣṇadāsa. The Lord began chanting the mantra "kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he." In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Kṛṣṇa consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kūrma-sthāna. While there, He bestowed His causeless mercy upon a brāhmaṇa called Kūrma and cured another brāhmaṇa, named Vāsudeva, who was suffering from leprosy. After curing this brāhmaṇa leper, Śrī Caitanya Mahāprabhu received the title Vāsudevāmṛta-prada, meaning "one who delivered nectar to the leper Vāsudeva."

TEXT 1

dhanyaṁ taṁ naumi caitanyaṁ
vāsudevaṁ dayārdraḥ-dhī
naṣṭa-kuṣṭhaṁ rūpa-puṣṭaṁ
bhakti-tuṣṭaṁ cakāra yaḥ

SYNONYMS

dhanyam-auspicious; tam-unto Him; naumi-I offer obeisances; caitanyam-Śrī Caitanya Mahāprabhu; vāsudevam-unto the brāhmaṇa Vāsudeva; dayā-ārdraḥ-dhī-being compassionate; naṣṭa-kuṣṭham-cured the leprosy; rūpa-puṣṭam-beautiful; bhakti-tuṣṭam-satisfied in devotional service; cakāra-made; yaḥ-the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahāprabhu, being very compassionate toward a brāhmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

ei-mate sārvabhaumera nistāra karila
dakṣiṇa-gamane prabhura icchā upajila

SYNONYMS

ei-mate-in this way; sārvabhaumera-of Sārvabhauma Bhaṭṭācārya; nistāra-the liberation; karila-was executed; dakṣiṇa-gamane-in going to South India; prabhura-of the Lord; icchā-a desire; upajila-arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

TEXT 4

māgha-śukla-pakṣe prabhu karila sannyāsa phālgune āsiyā kaila nīlācale vāsa

SYNONYMS

māgha-śukla-pakṣe-in the waxing fortnight of the month of Māgha; prabhu-the Lord; karila-accepted; sannyāsa-the renounced order of life; phālgune-in the next month, Phālguna; āsiyā-coming; kaila-did; nīlācale-at Jagannātha Purī; vāsa-residence.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Purī and resided there.

TEXT 5

phālgunera śeṣe dola-yātrā se dekhila
premāveśe tāṅhā bahu nṛtya-gīta kaila

SYNONYMS

phālgunera-of the month of Phālguna; śeṣe-at the end; dola-yātrā-the Dola-yātrā festival; se-that; dekhila-saw; prema-āveśe-in the ecstasy of love of Godhead; tāṅhā-there; bahu-much; nṛtya-gīta-chanting and dancing; kaila-performed.

TRANSLATION

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

TEXT 6

caitre rahi' kaila sārvabhauma-vimocana
vaiśākhera prathame dakṣiṇa yāite haila mana

SYNONYMS

caitre-in the month of Caitra (March-April); rahi'-residing there; kaila-did; sārvabhauma-vimocana-liberation of Sārvabhauma Bhaṭṭācārya; vaiśākhera-of the month of Vaiśākha; prathame-in the beginning; dakṣiṇa-to South India; yāite-to go; haila-it was; mana-the mind.

TRANSLATION

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārvabhauma Bhaṭṭācārya, and in the beginning of the next month (Vaiśākha), He decided to go to South India.

TEXTS 7-8

nija-gaṇa āni' kahe vinaya kariyā
āliṅgana kari' sabāya śrī-haste dhariyā
tomā-sabā jāni āmi prāṇādhika kari'
prāṇa chāḍā yāya, tomā-sabā chāḍite nā pāri

SYNONYMS

nija-gaṇa āni'-calling all the devotees; kahe-said; vinaya-humbleness; kariyā-showing; āliṅgana kari'-embracing; sabāya-all of them; śrī-haste-with His hands; dhariyā-catching them; tomā-sabā-all of you; jāni-I know; āmi-I; prāṇa-adhika-more than My life; kari'-taking; prāṇa chāḍā-giving up life; yāya-is possible; tomā-sabā-all of you; chāḍite-to give up; nā pāri-I am not able.

TRANSLATION

Śrī Caitanya Mahāprabhu called all His devotees together and, holding them by the hand, humbly informed them, "You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

TEXT 9

tumi-saba bandhu mora bandhu-kṛtya kaile
ihāṅ āni' more jagannātha dekhāile

SYNONYMS

tumi-saba-all of you; bandhu-friends; mora-My; bandhu-kṛtya-duties of a friend; kaile-you have executed; ihāṅ-here; āni'-bringing; more-to Me; jagannātha-Lord Jagannātha; dekhāile-you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Purī and giving Me the chance to see Lord Jagannātha in the temple.

TEXT 10

ebe sabā-sthāne muñi māgoṅ eka dāne
sabe meli' ājñā deha, yāiba dakṣiṇe

SYNONYMS

ebe-now; sabā-sthāne-from all of you; muñi-I; māgoṅ-beg; eka dāne-one gift; sabe meli'-all combining together; ājñā deha-give permission; yāiba-I shall go; dakṣiṇe-to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

TEXT 11

viśvarūpa-uddeśe avaśya āmi yāba
ekākī yāiba, kāho saṅge nā la-iba

SYNONYMS

viśvarūpa-uddeśe-to find Viśvarūpa; avaśya-certainly; āmi-I; yāba-shall go; ekākī-alone; yāiba-I shall go; kāho-someone; saṅge-in association; nā-not; la-iba-I shall take.

TRANSLATION

"I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

TEXT 12

setubandha haite āmi nā āsi yāvat
nīlācale tumi saba rahibe tāvat

SYNONYMS

setubandha-the extreme southern point of India; haite-from; āmi-I; nā-not; āsi-returning; yāvat-as long as; nīlācale-in Jagannātha Purī; tumi-you; saba-all; rahibe-should stay; tāvat-that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī."

TEXT 13

viśvarūpa-siddhi-prāpti jānena sakala
dakṣiṇa-deśa uddhārite karena ei chala

SYNONYMS

viśvarūpa-of Viśvarūpa; siddhi-of perfection; prāpti-achievement; jānena-the Lord knows; sakala-everything; dakṣiṇa-deśa-South India; uddhārite-just to liberate; karena-makes; ei-this; chala-pretense.

TRANSLATION

Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

TEXT 14

śuniyā sabāra mane haila mahā-duḥkha
niḥśabda ha-ilā, sabāra śukāila mukha

SYNONYMS

śuniyā-hearing this; sabāra-of all the devotees; mane-in the minds; haila-there was; mahā-duḥkha-great unhappiness; niḥśabda-silent; ha-ilā-became; sabāra-of everyone; śukāila-dried up; mukha-the faces.

TRANSLATION

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

TEXT 15

nityānanda-prabhu kahe,–"aiche kaiche haya
ekākī yāibe tumi, ke ihā sahaya

SYNONYMS

nityānanda-prabhu kahe-Lord Nityānanda Prabhu replied; aiche kaiche haya-how is this possible; ekākī-alone; yāibe-shall go; tumi-You; ke-who; ihā-this; sahaya-can tolerate.

TRANSLATION

Nityānanda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?

TEXT 16

dui-eka saṅge caluka, nā paḍa haṭha-raṅge
yāre kaha sei dui caluk tomāra saṅge

SYNONYMS

dui-two; eka-or one; saṅge-with You; caluka-let go; nā-do not; paḍa-fall; haṭha-raṅge-in the clutches of thieves and rogues; yāre-whoever; kaha-You say; sei-those; dui-two; caluk-let go; tomāra-You; saṅge-along with.

TRANSLATION

"Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

TEXT 17

dakṣiṇera tīrtha-patha āmi saba jāni
āmi saṅge yāi, prabhu, ājñā deha tumi"

SYNONYMS

dakṣiṇera-of South India; tīrtha-patha-the ways to different places of pilgrimage; āmi-I; saba-all; jāni-know; āmi-I; saṅge-with You; yāi-go; prabhu-O My Lord; ājñā-order; deha-give; tumi-You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

TEXT 18

prabhu kahe, "āmi–nartaka, tumi–sūtra-dhāra
tumi yaiche nācāo, taiche nartana āmāra

SYNONYMS

prabhu kahe-the Lord replied; āmi-I; nartaka-a dancer; tumi-You; sūtra-dhāra-wire-puller; tumi-You; yaiche-just as; nācāo-make dance; taiche-in that way; nartana-dancing; āmāra-My.

TRANSLATION

The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

TEXT 19

sannyāsa kariyā āmi calilāṅ vṛndāvana
tumi āmā lañā āile advaita-bhavana

SYNONYMS

sannyāsa kariyā-after accepting the renounced order; āmi-I; calilāṅ-went; vṛndāvana-toward Vṛndāvana; tumi-You; āmā-Me; lañā-taking; āile-went; advaita-bhavana-to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

TEXT 20

nīlācala āsite pathe bhāṅgilā mora daṇḍa
tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga

SYNONYMS

nīlācala-to Jagannātha Purī; āsite-going there; pathe-on the road; bhāṅgilā-You broke; mora-My; daṇḍa-sannyāsa staff; tomā-sabāra-of all of you; gāḍha-snehe-on account of the deep affection; āmāra-My; kārya-bhaṅga-disturbance of activities.

TRANSLATION

"While on the way to Jagannātha Purī, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

TEXT 21

jagadānanda cāhe āmā viṣaya bhuñjāite
yei kahe sei bhaye cāhiye karite

SYNONYMS

jagadānanda-Jagadānanda; cāhe-wants; āmā-Me; viṣaya-sense gratification; bhuñjāite-to cause to enjoy; yei kahe-whatever he says; sei-that; bhaye-out of fear; cāhiye-I want; karite-to do.

TRANSLATION

"Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

kabhu yadi iṅhāra vākya kariye anyathā
krodhe tina dina more nāhi kahe kathā

SYNONYMS

kabhu-sometimes; yadi-if; iṅhāra-of Jagadānanda; vākya-the words; kariye-I do; anyathā-other than; krodhe-in anger; tina dina-for three days; more-to Me; nāhi-not; kahe-speaks; kathā-words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

TEXT 23

mukunda hayena duḥkhī dekhi' sannyāsa-dharma
tinabāre śīte snāna, bhūmite śayana

SYNONYMS

mukunda-Mukunda; hayena-becomes; duḥkhī-unhappy; dekhi'-seeing; sannyāsa-dharma-My regulative principles in the renounced order; tina-bāre-three times; śīte-in the winter; snāna-bath; bhūmite-on the ground; śayana-lying down.

TRANSLATION

"Being a sannyāsī, I have a duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

antare duḥkhī mukunda, nāhi kahe mukhe
ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe

SYNONYMS

antare-within himself; duḥkhī-unhappy; mukunda-Mukunda; nāhi-not; kahe-says; mukhe-in the mouth; ihāra-of him; duḥkha-the unhappiness; dekhi'-seeing; mora-My; dvi-guṇa-twice; haye-there is; duḥkhe-the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

TEXT 25

āmi ta'–sannyāsī, dāmodara–brahmacārī
sadā rahe āmāra upara śikṣā-daṇḍa dhari'

SYNONYMS

āmi ta'-I indeed; sannyāsī-in the renounced order of life; dāmodara-of the name Dāmodara; brahmacārī-in a stage of complete celibacy; sadā-always; rahe-remains; āmāra upara-on Me; śikṣā-daṇḍa-a stick for My education; dhari'-keeping.

TRANSLATION

"Although I am in the renounced order of life and Dāmodara is a brahmacārī, he still keeps a stick in his hand just to educate Me.

TEXT 26

iṅhāra āge āmi nā jāni vyavahāra
iṅhāre nā bhāya svatantra caritra āmāra

SYNONYMS

iṅhāra āge-in front of him; āmi-I; nā-not; jāni-know; vyavahāra-social etiquette; iṅhāre-for him; nā-not; bhāya-exists; svatantra-independent; caritra-character; āmāra-My.

TRANSLATION

"According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

TEXT 27

lokāpekṣā nāhi iṅhāra kṛṣṇa-kṛpā haite
āmi lokāpekṣā kabhu nā pāri chāḍite

SYNONYMS

loka-apekṣā-care for society; nāhi-there is none; iṅhāra-of Dāmodara; kṛṣṇa-kṛpā-the mercy of the Lord; haite-from; āmi-I; loka-apekṣā-dependence on public opinion; kabhu-at any time; nā-not; pāri-able; chāḍite-to give up.

TRANSLATION

"Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyāsī, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A brahmacārī is supposed to assist a sannyāsī; therefore a brahmacārī should not try to instruct a sannyāsī. That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

TEXT 28

ataeva tumi saba raha nīlācale
dina kata āmi tīrtha bhramiba ekale"

SYNONYMS

ataeva-therefore; tumi-you; saba-all; raha-remain; nīlācale-at Jagannātha Purī; dina-days; kata-some; āmi-I; tīrtha-the sacred places of pilgrimage; bhramiba-I shall tour; ekale-alone.

TRANSLATION

"You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone."

TEXT 29

iṅhā-sabāra vaśa prabhu haye ye ye guṇe
doṣāropa-cchale kare guṇa āsvādane

SYNONYMS

iṅhā-sabāra-of all the devotees; vaśa-controlled; prabhu-the Lord; haye-is; ye ye-whatever; guṇe-by the qualities; doṣa-āropa-chale-on the plea of attributing faults; kare-does; guṇa-high qualities; āsvādane-tasting.

TRANSLATION

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative principles of a sannyāsī. In the eyes of the public, such violations are not good, but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous ācāryas who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

TEXT 30

caitanyera bhakta-vātsalya–akathya-kathana
āpane vairāgya-duḥkha karena sahana

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya-the love for His devotees; akathya-kathana-indescribable by words; āpane-personally; vairāgya-of the renounced order; duḥkha-unhappiness; karena-does; sahana-toleration.

TRANSLATION

No one can properly describe Lord Śrī Caitanya Mahāprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

TEXT 31

sei duḥkha dekhi' yei bhakta duḥkha pāya
sei duḥkha tāṅra śaktye sahana nā yāya

SYNONYMS

sei duḥkha-that unhappiness; dekhi'-seeing; yei-whatever; bhakta-the devotees; duḥkha-unhappiness; pāya-get; sei duḥkha-that unhappiness; tāṅra-His; śaktye-by the power; sahana-toleration; nā-not; yāya-possible.

TRANSLATION

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

TEXT 32

guṇe doṣodgāra-cchale sabā niṣedhiyā
ekākī bhramibena tīrtha vairāgya kariyā

SYNONYMS

guṇe-in the good qualities; doṣa-udgāra-chale-on the plea of attributing faults; sabā-all of them; niṣedhiyā-forbidding; ekākī-alone; bhramibena-will tour; tīrtha-the sacred places of pilgrimage; vairāgya-regulative principles of the renounced order of life; kariyā-observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

TEXT 33

tabe cāri-jana bahu minati karila
svatantra īśvara prabhu kabhu nā mānila

SYNONYMS

tabe-thereafter; cāri-jana-four men; bahu-many; minati-petitions; karila-submitted; svatantra-independent; īśvara-the Supreme Personality of Godhead; prabhu-Śrī Caitanya Mahāprabhu; kabhu-at any time; nā-not; mānila-accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

TEXT 34

tabe nityānanda kahe,–ye ājñā tomāra
duḥkha sukha ye ha-uk kartavya āmāra

SYNONYMS

tabe-thereupon; nityānanda-Lord Nityānanda Prabhu; kahe-says; ye ājñā-whatever order; tomāra-Your; duḥkha sukha-distress or happiness; ye-whatever; ha-uk-let there be; kartavya-the duty; āmāra-My.

TRANSLATION

Thereupon Lord Nityānanda said, ”Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

TEXT 35

kintu eka nivedana karoṅ āra bāra
vicāra kariyā tāhā kara aṅgīkāra

SYNONYMS

kintu-but; eka-one; nivedana-petition; karoṅ-I do; āra bāra-again; vicāra-consideration; kariyā-giving; tāhā-that; kara-do; aṅgīkāra-acceptance.

TRANSLATION

”Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

kaupīna, bahir-vāsa āra jala-pātra
āra kichu nāhi yābe, sabe ei mātra

SYNONYMS

kaupīna-loincloth; bahir-vāsa-outer garments; āra-and; jala-pātra-waterpot; āra kichu-anything else; nāhi-not; yābe-will go; sabe-all; ei-this; mātra-only.

TRANSLATION

”You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

TEXT 37

tomāra dui hasta baddha nāma-gaṇane
jala-pātra-bahirvāsa vahibe kemane

SYNONYMS

tomāra-Your; dui-two; hasta-hands; baddha-engaged; nāma-the holy name; gaṇane-in counting; jala-pātra-waterpot; bahir-vāsa-external garments; vahibe-will carry; kemane-how.

TRANSLATION

”Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?

PURPORT

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs-Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī-Śrīnivāsa Ācārya confirms: saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. (Ṣaḍ-gosvāmy-aṣṭaka 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomāra dui hasta baddha nāma-gaṇane). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya-candrāmṛta and also in Śrīla Rūpa Gosvāmī’s Stava-mālā:

badhnan prema-bhara-prakampita-karo granthīn kaṭī-dorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnāṁ japan
(Caitanya-candrāmṛta 16)
hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ

(Prathama-Caitanyāṣṭaka 5)

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but chanting the holy name a fixed number of times daily is essential for every devotee.

TEXT 38

premāveśe pathe tumi habe acetana
e-saba sāmagrī tomāra ke kare rakṣaṇa

SYNONYMS

prema-āveśe-in ecstatic love of God; pathe-on the way; tumi-You; habe-will be; acetana-unconscious; e-saba-all this; sāmagrī-paraphernalia; tomāra-Your; ke-who; kare-does; rakṣaṇa-protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings-the waterpot, garments and so forth?"

TEXT 39

'kṛṣṇadāsa'-nāme ei sarala brāhmaṇa
iṅho saṅge kari' laha, dhara nivedana

SYNONYMS

kṛṣṇadāsa-nāme-named Kṛṣṇadāsa; ei-this; sarala-simple; brāhmaṇa-brāhmaṇa; iṅho-he; saṅge-with You; kari'-accepting; laha-take; dhara-just catch; nivedana-the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued, "Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of the Ādi-līlā. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve gopālas (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The brāhmaṇa named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the Madhya-līlā, Tenth Chapter, verses 62-79. One should not take these two to be the same person.

TEXT 40

jala-pātra-vastra vahi' tomā-saṅge yābe
ye tomāra icchā, kara, kichu nā balibe

SYNONYMS

jala-pātra-waterpot; vastra-and garments; vahi'-carrying; tomā-saṅge-with You; yābe-will go; ye-whatever; tomāra icchā-Your desire; kara-You do; kichu nā balibe-he will not say anything.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

TEXT 41

tabe tāṅra vākya prabhu kari' aṅgīkāre
tāhā-sabā lañā gelā sārvabhauma-ghare

SYNONYMS

tabe-thereupon; tāṅra-of Lord Nityānanda Prabhu; vākya-the words; prabhu-Lord Caitanya Mahāprabhu; kari'-doing; aṅgīkāre-acceptance; tāhā-sabā-all of them; lañā-taking; gelā-went; sārvabhauma-ghare-to the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 42

namaskari' sārvabhauma āsana nivedila
sabākāre mili' tabe āsane vasila

SYNONYMS

namaskari'-offering obeisances; sārvabhauma-Sārvabhauma Bhaṭṭācārya; āsana-sitting places; nivedila-offered; sabākāre-all of them; mili'-meeting; tabe-after that; āsane vasila-he took his seat.

TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

TEXT 43

nānā kṛṣṇa-vārtā kahi' kahila tāṅhāre
'tomāra ṭhāñi āilāṅ ājñā māgibāre

SYNONYMS

nānā-various; kṛṣṇa-vārtā-topics on Lord Kṛṣṇa; kahi'-discussing; kahila-He informed; tāṅhāre-Sārvabhauma Bhaṭṭācārya; tomāra ṭhāñi-to your place; āilāṅ-I have come; ājñā-order; māgibāre-to beg.

TRANSLATION

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya, "I have come to your place just to receive your order.

TEXT 44

sannyāsa kari' viśvarūpa giyāche dakṣiṇe
avaśya kariba āmi tāṅra anveṣaṇe

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; viśvarūpa-Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); giyāche-has gone; dakṣiṇe-to South India; avaśya-certainly; kariba-shall do; āmi-I; tāṅra-of Him; anveṣaṇe-searching for.

TRANSLATION

"My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India. Now I must go search for Him.

TEXT 45

ājñā deha, avaśya āmi dakṣiṇe caliba
tomāra ājñāte sukhe leuṭi' āsiba'

SYNONYMS

ājñā deha-please give permission; avaśya-certainly; āmi-I; dakṣiṇe-in South India; caliba-shall go; tomāra-your; ājñāte-by the order; sukhe-in happiness; leuṭi'-returning; āsiba-I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

TEXT 46

śuni' sārvabhauma hailā atyanta kātara
caraṇe dhariyā kahe viṣāda-uttara

SYNONYMS

śuni'-hearing this; sārvabhauma-Sārvabhauma Bhaṭṭācārya; hailā-became; atyanta-greatly; kātara-agitated; caraṇe-the lotus feet; dhariyā-taking; kahe-says; viṣāda-of lamentation; uttara-a reply.

TRANSLATION

Upon hearing this, Sārvabhauma Bhaṭṭācārya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

TEXT 47

'bahu-janmera puṇya-phale pāinu tomāra saṅga
hena-saṅga vidhi mora karileka bhaṅga

SYNONYMS

bahu-janmera-of many births; puṇya-phale-as the fruit of pious activities; pāinu-I got; tomāra-Your; saṅga-association; hena-saṅga-such association; vidhi-providence; mora-my; karileka-has done; bhaṅga-breaking.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

TEXT 48

śire vajra paḍe yadi, putra mari' yāya
tāhā sahi, tomāra viccheda sahana nā yāya

SYNONYMS

śire-on the head; vajra-a thunderbolt; paḍe-falls; yadi-if; putra-son; mari'-dying; yāya-goes; tāhā-that; sahi-I can tolerate; tomāra-Your; viccheda-separation; sahana-enduring; nā yāya-cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

TEXT 49

svatantra-īśvara tumi karibe gamana
dina katho raha, dekhi tomāra caraṇa'

SYNONYMS

svatantra-īśvara-the independent Supreme Personality of Godhead; tumi-You; karibe-will make; gamana-departure; dina-days; katho-some; raha-please stay; dekhi-I may see; tomāra caraṇa-Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

TEXT 50

tāhāra vinaye prabhura śithila haila mana
rahila divasa katho, nā kaila gamana

SYNONYMS

tāhāra-of Sārvabhauma Bhaṭṭācārya; vinaye-on the request; prabhura-of Lord Śrī Caitanya Mahāprabhu; śithila-slackened; haila-became; mana-the mind; rahila-stayed; divasa-days; katho-a few; nā-not; kaila-did; gamana-departure.

TRANSLATION

Upon hearing Sārvabhauma Bhaṭṭācārya's request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

TEXT 51

bhaṭṭācārya āgraha kari' karena nimantraṇa
gṛhe pāka kari' prabhuke karā'na bhojana

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; āgraha-eagerness; kari'-showing; karena-did; nimantraṇa-invitation; gṛhe-at home; pāka-cooking; kari'-doing; prabhuke-Lord Śrī Caitanya Mahāprabhu; karā'na-made; bhojana-eating.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

TEXT 52

tāṅhāra brāhmaṇī, tāṅra nāma–'ṣāṭhīra mātā'
rāndhi' bhikṣā dena teṅho, āścarya tāṅra kathā

SYNONYMS

tāṅhāra brāhmaṇī-his wife; tāṅra nāma-her name; ṣāṭhīra mātā-the mother of Ṣāṭhī; rāndhi'-cooking; bhikṣā dena-offers food; teṅho-she; āścarya-wonderful; tāṅra-her; kathā-narration.

TRANSLATION

The Bhaṭṭācārya's wife, whose name was Ṣāṭhīmātā (the mother of Ṣāṭhī), did the cooking. The narrations of these pastimes are very wonderful.

TEXT 53

āge ta' kahiba tāhā kariyā vistāra
ebe kahi prabhura dakṣiṇa-yātrā-samācāra

SYNONYMS

āge-later; ta'-indeed; kahiba-I shall speak; tāhā-all those incidents; kariyā-doing; vistāra-elaboration; ebe-now; kahi-let me describe; prabhura-of Lord Caitanya Mahāprabhu; dakṣiṇa-in South India; yātrā-of the touring; samācāra-the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu's South Indian tour.

TEXT 54

dina pāṅca rahi' prabhu bhaṭṭācārya-sthāne
calibāra lāgi' ājñā māgilā āpane

SYNONYMS

dina pāṅca-five days; rahi'-staying; prabhu-Lord Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sthāne-at Sārvabhauma Bhaṭṭācārya's place; calibāra lāgi'-for starting; ājñā-order; māgilā-begged; āpane-personally.

TRANSLATION

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

TEXT 55

prabhura āgrahe bhaṭṭācārya sammata ha-ilā
prabhu tāṅre lañā jagannātha-mandire gelā

SYNONYMS

prabhura āgrahe-by the eagerness of Śrī Caitanya Mahāprabhu; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; sammata ha-ilā-became agreeable; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-him (Sārvabhauma Bhaṭṭācārya); lañā-taking; jagannātha-mandire-to the temple of Lord Jagannātha; gelā-went.

TRANSLATION

After receiving the Bhaṭṭācārya's permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

TEXT 56

darśana kari' ṭhākura-pāśa ājñā māgilā
pūjārī prabhure mālā-prasāda āni' dilā

SYNONYMS

darśana kari'-visiting the Lord; ṭhākura-pāśa-from the Lord; ājñā māgilā-begged permission; pūjārī-the priest; prabhure-unto Lord Śrī Caitanya Mahāprabhu; mālā-garland; prasāda-remnants of food; āni'-bringing; dilā-delivered.

TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

TEXT 57

ājñā-mālā pāñā harṣe namaskāra kari'
ānande dakṣiṇa-deśe cale gaurahari

SYNONYMS

ājñā-mālā-the garland of permission; pāñā-getting; harṣe-in great jubilation; namaskāra-obeisances; kari'-offering; ānande-with great pleasure; dakṣiṇa-deśe-to South India; cale-goes; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

TEXT 58

bhaṭṭācārya-saṅge āra yata nija-gaṇa
jagannātha pradakṣiṇa kari' karilā gamana

SYNONYMS

bhaṭṭācārya-saṅge-with Sārvabhauma Bhaṭṭācārya; āra-and; yata-all; nija-gaṇa-personal devotees; jagannātha-Lord Jagannātha; pradakṣiṇa-circumambulation; kari'-finishing; karilā-made; gamana-departure.

TRANSLATION

Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.

TEXT 59

samudra-tīre tīre ālālanātha-pathe
sārvabhauma kahilena ācārya-gopīnāthe

SYNONYMS

samudra-tīre-on the shore of the sea; tīre-on the shore; ālālanātha-pathe-on the path to the temple of Ālālanātha; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahilena-said; ācārya-gopīnāthe-to Gopīnātha Ācārya.

TRANSLATION

While the Lord was going along the path to Ālālanātha, which was located on the seashore, Sārvabhauma Bhaṭṭācārya gave the following orders to Gopīnātha Ācārya.

TEXT 60

cāri kopīna-bahirvāsa rākhiyāchi ghare
tāhā, prasādānna, lañā āisa vipra-dvāre

SYNONYMS

cāri kopīna-bahirvāsa-four sets of loincloths and external clothing; rākhiyāchi-I have kept; ghare-at home; tāhā-that; prasāda-anna-remnants of food of Lord Jagannātha; lañā-taking; āisa-come here; vipra-dvāre-by means of some brāhmaṇa.

TRANSLATION

”Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha’s. You may carry these things with the help of some brāhmaṇa.”

TEXT 61

tabe sārvabhauma kahe prabhura caraṇe
avaśya pālibe, prabhu, mora nivedane

SYNONYMS

tabe-thereafter; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahe-said; prabhura caraṇe-unto the lotus feet of the Lord; avaśya-certainly; pālibe-You will keep; prabhu-my Lord; mora-my; nivedane-request.

TRANSLATION

While Lord Śrī Caitanya Mahāprabhu was departing, Sārvabhauma Bhaṭṭācārya submitted the following at His lotus feet, ”My Lord, I have one final request that I hope You will kindly fulfill.

TEXT 62

’rāmānanda rāya’ āche godāvarī-tīre
adhikārī hayena teṅho vidyānagare

SYNONYMS

rāmānanda rāya-Rāmānanda Rāya; āche-there is; godāvarī-tīre-on the bank of river Godāvarī; adhikārī-a responsible officer; hayena-is; teṅho-he; vidyā-nagare-in the town known as Vidyānagara.

TRANSLATION

”In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

PURPORT

In his Amṛta-pravāha-bhāṣya, Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Porbandar. There is another Porbandar in western India in the province of Gujarat.

TEXT 63

śūdra viṣayi-jñāne upekṣā nā karibe
āmāra vacane tāṅre avaśya milibe

SYNONYMS

śūdra-the fourth social division; viṣayi-jñāne-by the impression of being a worldly man; upekṣā-negligence; nā karibe-should not do; āmāra-my; vacane-on the request; tāṅre-him; avaśya-certainly; milibe-You shouid meet.

TRANSLATION

”Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail.”

PURPORT

In the varṇāśrama-dharma, the śūdra is the fourth division in the social status. Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam (Bg. 18.44). Śūdras are meant to engage in the service of the three higher classes-brāhmaṇas, kṣatriyas and vaiśyas. Śrī Rāmānanda Rāya belonged to the karaṇa class, which is the equivalent of the kāyastha class in Bengal. This class is regarded all over India as śūdra. It is said that the Bengali kāyasthas were originally engaged as servants of brāhmaṇas who came from North India to Bengal. Later, the clerical class became the kāyasthas in Bengal. Now there are many mixed classes known as kāyastha. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the kāyastha class. Although these kāyasthas or karaṇas are considered śūdras, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the kāyasthas are sometimes considered kṣatriyas. In Orissa, however, the kāyastha class, which includes the karaṇas, is considered in the śūdra category. Śrīla Rāmānanda Rāya belonged to this karaṇa class; therefore he was considered a śūdra. He was also the governor of South India under the regime of Mahārāja Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the śūdra class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and śūdras are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a śūdra and a materialist.

A viṣayī is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called viṣayī. Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the karaṇa class. He was certainly not a sannyāsī in saffron cloth, yet he was in the transcendental position of a paramahaṁsa householder. Before becoming Caitanya Mahāprabhu's disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary viṣayī because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy, he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as adhikārī. An adhikārī is one who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all gṛhastha devotees are designated as dāsa adhikārī.

TEXT 64

tomāra saṅgera yogya teṅho eka jana
pṛthivīte rasika bhakta nāhi tāṅra sama

SYNONYMS

tomāra-Your; saṅgera-of association; yogya-fit; teṅho-he (Rāmānanda Rāya); eka-one; jana-person; pṛthivīte-in the world; rasika-expert in transcendental mellows; bhakta-devotee; nāhi-there is none; tāṅra sama-like him.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

TEXT 65

pāṇḍitya āra bhakti-rasa,–duṅhera teṅho sīmā
sambhāṣile jānibe tumi tāṅhāra mahimā

SYNONYMS

pāṇḍitya-learning; āra-and; bhakti-rasa-the mellows of devotional service; duṅhera-of these two; teṅho-he; sīmā-the limit; sambhāṣile-when You talk with him; jānibe-will know; tumi-You; tāṅhāra-his; mahimā-glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

TEXT 66

alaukika vākya ceṣṭā tāṅra nā bujhiyā
parihāsa kariyāchi tāṅre 'vaiṣṇava' baliyā

SYNONYMS

alaukika-uncommon; vākya-words; ceṣṭā-endeavor; tāṅra-his; nā-without; bujhiyā-understanding; parihāsa-joking; kariyāchi-I have done; tāṅre-unto him; vaiṣṇava-a devotee of the Lord; baliyā-as.

TRANSLATION

"I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendentally uncommon. I made fun of him simply because he was a Vaiṣṇava."

PURPORT

Anyone who is a not a Vaiṣṇava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu's injunctions is certainly not on the materialistic platform. Caitanya means "spiritual force." All of Śrī Caitanya Mahāprabhu's activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons who cannot are generally known as karmīs or jñānīs. The jñānīs are mental speculators who simply try to understand what is spirit and what is soul. Their process is neti neti: "This is not spirit, this is not Brahman." The jñānīs are a little more advanced than the dull-headed karmīs, who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhaṭṭācārya was a mental speculator (jñānī), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the jñānīs. Both the jñānīs and karmīs depend on direct sense perception for their imperfect knowledge. The karmīs never agree to accept anything not directly perceived, and the jñānīs put forth only hypotheses. However, the Vaiṣṇavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the Bhagavad-gītā, or sometimes as He imparts it from within as the caitya-guru. As stated in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The Vedas are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (tene brahma hṛdā ya ādi-kavaye). Our process is to receive knowledge through the paramparā system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and thus neither karmīs nor jñānīs can understand the activities of a Vaiṣṇava. It is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

TEXT 67

tomāra prasāde ebe jāninu tāṅra tattva
sambhāṣile jānibe tāṅra yemana mahattva

SYNONYMS

tomāra prasāde-by Your mercy; ebe-now; jāninu-I have understood; tāṅra-of him (Rāmānanda Rāya); tattva-the truth; sambhāṣile-in talking together; jānibe-You will know; tāṅra-his; yemana-such; mahattva-greatness.

TRANSLATION

The Bhaṭṭācārya said, "By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness."

TEXT 68

aṅgīkāra kari' prabhu tāṅhāra vacana
tāṅre vidāya dite tāṅre kaila āliṅgana

SYNONYMS

aṅgīkāra kari'-accepting this proposal; prabhu-Lord Caitanya Mahāprabhu; tāṅhāra-of him (Sārvabhauma Bhaṭṭācārya); vacana-the request; tāṅre-unto him; vidāya dite-to offer farewell; tāṅre-him; kaila-did; āliṅgana-embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya's request that He meet Rāmānanda Rāya. Bidding Sārvabhauma farewell, the Lord embraced him.

TEXT 69

"ghare kṛṣṇa bhaji' more kariha āśīrvāde
nīlācale āsi' yena tomāra prasāde"

SYNONYMS

ghare-at home; kṛṣṇa-Lord Kṛṣṇa; bhaji'-worshiping; more-unto Me; kariha-do; āśīrvāde-blessing; nīlācale-at Jagannātha Purī; āsi'-returning; yena-so that; tomāra-your; prasāde-by the mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya to bless Him while he engaged in the devotional service of Lord Kṛṣṇa at home, so that by Sārvabhauma's mercy the Lord could return to Jagannātha Purī.

PURPORT

The word kariha āśīrvāde means "continue to bestow your blessings upon Me." Being a sannyāsī, Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a sannyāsī is supposed to offer blessings to a gṛhastha. Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a gṛhastha. This is the special significance of Śrī Caitanya Mahāprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a gṛhastha (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called karmīs interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyāsī. He was always engaged in the service of the Lord even at home. In our disciplic line we have the example of a perfect householder paramahaṁsa-Śrīla Bhaktivinoda Ṭhākura. In his book Śaraṇāgati, Bhaktivinoda Ṭhākura stated: ye-dina gṛhe, bhajana dekhi', gṛhete goloka bhāya (Śaraṇāgati 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to sannyāsīs, even though he be a gṛhastha householder. Although he is in an exalted position, a sannyāsī yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

TEXT 70

eta bali' mahāprabhu karilā gamana
mūrcchita hañā tāhāṅ paḍilā sārvabhauma

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; karilā-made; gamana-departure; mūrcchita-fainted; hañā-becoming; tāhāṅ-there; paḍilā-fell down; sārvabhauma-Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

TEXT 71

tāṅre upekṣiyā kaila śīghra gamana
ke bujhite pāre mahāprabhura citta-mana

SYNONYMS

tāṅre-unto Sārvabhauma Bhaṭṭācārya; upekṣiyā-not paying serious attention; kaila-did; śīghra-very fast; gamana-walking; ke-who; bujhite-to understand; pāre-is able; mahāprabhura-of Śrī Caitanya Mahāprabhu; citta-mana-the mind and intention.

TRANSLATION

Although Sārvabhauma Bhaṭṭācārya fainted, Śrī Caitanya Mahāprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

PURPORT

It was naturally expected that when Sārvabhauma Bhaṭṭācārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

TEXT 72

mahānubhāvera cittera svabhāva ei haya
puṣpa-sama komala, kaṭhina vajra-maya

SYNONYMS

mahā-anubhāvera-of a great personality; cittera-of the mind; svabhāva-the nature; ei haya-this is; puṣpa-sama-like a flower; komala-soft; kaṭhina-hard; vajra-maya-like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from Uttara-rāma-carita (2.7) explains this behavior. One may also consult Madhya-līlā, Third Chapter, verse 212.

TEXT 73

vajrād api kaṭhorāṇi
mṛdūni kusumād api
lokottarāṇāṁ cetāṁsi
ko nu vijñātum īśvaraḥ

SYNONYMS

vajrāt api-than a thunderbolt; kaṭhorāṇi-harder; mṛdūni-softer; kusumāt api-than a flower; loka-uttarāṇām-persons above the human platform of behavior; cetāṁsi-the hearts; kaḥ-who; nu-but; vijñātum-to understand; īśvaraḥ-able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

TEXT 74

nityānanda prabhu bhaṭṭācārye uṭhāila
tāṅra loka-saṅge tāṅre ghare pāṭhāila

SYNONYMS

nityānanda prabhu-Lord Śrī Nityānanda Prabhu; bhaṭṭācārye-Sārvabhauma Bhaṭṭācārya; uṭhāila-raised; tāṅra-His; loka-saṅge-along with associates; tāṅre-him (the Bhaṭṭācārya); ghare-to his home; pāṭhāila-sent.

TRANSLATION

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya and with the help of His men saw him to his home.

TEXT 75

bhakta-gaṇa śīghra āsi' laila prabhura sātha
vastra-prasāda lañā tabe āilā gopīnātha

SYNONYMS

bhakta-gaṇa-devotees; śīghra-very swiftly; āsi'-coming; laila-took; prabhura-of the Lord; sātha-the company; vastra-the garments; prasāda-and Lord Jagannātha's prasāda; lañā-with; tabe-thereafter; āilā-came; gopīnātha-Gopīnātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasāda.

TEXT 76

sabā-saṅge prabhu tabe ālālanātha āilā
namaskāra kari' tāre bahu-stuti kailā

SYNONYMS

sabā-saṅge-with all of them; prabhu-Lord Śrī Caitanya Mahāprabhu; tabe-then; ālālanātha-the place named Ālālanātha; āilā-reached; namaskāra kari'-offering obeisances; tāre-Lord Śrī Caitanya Mahāprabhu; bahu-stuti-many prayers; kailā-offered.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

TEXT 77

premāveśe nṛtya-gīta kaila kata-kṣaṇa
dekhite āilā tāhāṅ vaise yata jana

SYNONYMS

prema-āveśe-in the great ecstasy of love of Godhead; nṛtya-gīta-dancing and chanting; kaila-performed; kata-kṣaṇa-for some time; dekhite-to see; āilā-came; tāhāṅ-there; vaise-who live; yata jana-all the men.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

TEXT 78

caudikete saba loka bale 'hari' 'hari'
premāveśe madhye nṛtya kare gaurahari

SYNONYMS

caudikete-all around; saba loka-all persons; bale-shout; hari hari-the holy name of the Lord; prema-āveśe-in ecstatic love; madhye-in the middle; nṛtya kare-dances; gaurahari-Śrī Caitanya Mahāprabhu.

TRANSLATION

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

TEXT 79

kāñcana-sadṛśa deha, aruṇa vasana
pulakāśru-kampa-sveda tāhāte bhūṣaṇa

SYNONYMS

kāñcana-sadṛśa-like molten gold; deha-a body; aruṇa-saffron; vasana-garments; pulaka-aśru-standing of hair and crying; kampa-trembling; sveda-perspiration; tāhāte-therein; bhūṣaṇa-the ornaments.

TRANSLATION

The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes, and His body to tremble and perspire all over.

TEXT 80

dekhiyā lokera mane haila camatkāra
yata loka āise, keha nāhi yāya ghara

SYNONYMS

dekhiyā-seeing all this; lokera-of the people; mane-in the minds; haila-there was; camatkāra-astonishment; yata-all; loka-people; āise-came there; keha-anyone; nāhi-not; yāya-goes; ghara-home.

TRANSLATION

Everyone present was astonished to see Śrī Caitanya Mahāprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

TEXT 81

keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'
premete bhāsila loka,–strī-vṛddha-ābāla

SYNONYMS

keha nāce-someone dances; keha gāya-someone chants; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa's name; gopāla-Gopāla's name; premete-in love of Godhead; bhāsila-floated; loka-all the people; strī-women; vṛddha-old men; ā-bāla-from the children.

TRANSLATION

Everyone-including children, old men and women-began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

TEXT 82

dekhi' nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme

SYNONYMS

dekhi'-seeing this; nityānanda-Lord Nityānanda Prabhu; prabhu-the Lord; kahe-says; bhakta-gaṇe-unto the devotees; ei-rūpe-in this way; nṛtya-dancing; āge-ahead; habe-there will be; grāme-grāme-in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.

PURPORT

This prediction of Śrī Nityānanda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various scriptures all over the world. We hope that these devotees who are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

TEXT 83

atikāla haila, loka chāḍiyā nā yāya
tabe nityānanda-gosāñi sṛjilā upāya

SYNONYMS

atikāla-very late; haila-it was; loka-the people in general; chāḍiyā-giving up; nā yāya-do not go; tabe-at that time; nityānanda-Śrīla Nityānanda Prabhu; gosāñi-the spiritual master; sṛjilā-invented; upāya-a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

madhyāhna karite gelā prabhuke lañā
tāhā dekhi' loka āise caudike dhāñā

SYNONYMS

madhyāhna karite-to take lunch at noon; gelā-went; prabhuke-Lord Śrī Caitanya Mahāprabhu; lañā-taking; tāhā dekhi'-seeing that; loka-the people in general; āise-came; caudike-all around; dhāñā-running.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

TEXT 85

madhyāhna kariyā āilā devatā-mandire
nija-gaṇa praveśi' kapāṭa dila bahir-dvāre

SYNONYMS

madhyāhna kariyā-performing bathing, etc; āilā-came back; devatā-mandire-to the temple of the Lord; nija-gaṇa praveśi'-allowing His own men; kapāṭa dila-shut; bahir-dvāre-the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

TEXT 86

tabe gopīnātha dui-prabhure bhikṣā karāila
prabhura śeṣa prasādānna sabe bāṅṭi' khāila

SYNONYMS

tabe-thereupon; gopīnātha-Gopīnātha Ācārya; dui-prabhure-unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; bhikṣā karāila-gave prasāda to eat; prabhura-of the Lord; śeṣa-the remnants; prasāda-anna-food; sabe-all of them; bāṅṭi'-sharing; kbāila-ate.

TRANSLATION

Gopīnātha Ācārya then brought prasāda for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

TEXT 87

śuni' śuni' loka-saba āsi' bahir-dvāre
'hari' 'hari' bali' loka kolāhala kare

SYNONYMS

śuni' śuni'-hearing this; loka-saba-all the people; āsi'-coming there; bahir-dvāre-to the outside door; hari hari-the holy name of the Lord; bali'-chanting; loka-all the people; kolāhala-tumultuous sound; kare-made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

TEXT 88

tabe mahāprabhu dvāra karāila mocana
ānande āsiyā loka pāila daraśana

SYNONYMS

tabe-thereupon; mahāprabhu-Śrī Caitanya Mahāprabhu; dvāra-the door; karāila-made; mocana-opening; ānande-in great pleasure; āsiyā-coming; loka-all the people; pāila-got; daraśana-sight.

TRANSLATION

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

ei-mata sandhyā paryanta loka āse, yāya
'vaiṣṇava' ha-ila loka, sabe nāce, gāya

SYNONYMS

ei-mata-in this way; sandhyā paryanta-until evening; loka-people; āse yāya-come and go; vaiṣṇava-devotees; ha-ila-became; loka-all the people; sabe-all of them; nāce-dance; gāya-and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

TEXT 90

ei-rūpe sei ṭhāñi bhakta-gaṇa-saṅge
sei rātri goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpe-in this way; sei ṭhāñi-in that place; bhakta-gaṇa-saṅge-with the devotees; sei rātri-that night; goṅāilā-passed; kṛṣṇa-kathā-raṅge-in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

TEXT 91

prātaḥ-kāle snāna kari' karilā gamana

bhakta-gaṇe vidāya dilā kari' āliṅgana

SYNONYMS

prātaḥ-kāle-in the morning; snāna-bath; kari'-after taking; karilā-started; gamana-tour; bhakta-gaṇe-to all the devotees; vidāya-farewell; dilā-gave; kari'-doing; āliṅgana-embracing.

TRANSLATION

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

TEXT 92

mūrcchita hañā sabe bhūmite paḍilā
tāṅhā-sabā pāne prabhu phiri' nā cāhilā

SYNONYMS

mūrcchita hañā-becoming unconscious; sabe-all; bhūmite-to the ground; paḍilā-fell down; tāṅhā-sabā-all of them; pāne-toward; prabhu-Lord Śrī Caitanya Mahāprabhu; phiri'-turning; nā-not; cāhilā-saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

vicchede vyākula prabhu calilā duḥkhī hañā
pāche kṛṣṇadāsa yāya jala-pātra lañā

SYNONYMS

vicchede-in separation; vyākula-perturbed; prabhu-Lord Śrī Caitanya Mahāprabhu; calilā-went on; duḥkhī-unhappy; hañā-becoming; pāche-just behind; kṛṣṇadāsa-His servant Kṛṣṇadāsa; yāya-went; jala-pātra-the waterpot; lañā-taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His waterpot, followed behind.

TEXT 94

bhakta-gaṇa upavāsī tāhāṅi rahilā
āra dine duḥkhī hañā nīlācale āilā

SYNONYMS

bhakta-gaṇa-the devotees; upavāsī-fasting; tāhāṅi-there; rahilā-remained; āra dine-on the next day; duḥkhī-unhappy; hañā-becoming; nīlācale-to Jagannātha Purī; āilā-returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Purī.

TEXT 95

matta-siṁha-prāya prabhu karilā gamana
premāveśe yāya kari' nāma-saṅkīrtana

SYNONYMS

matta-siṁha-a mad lion; prāya-almost like; prabhu-Lord Śrī Caitanya Mahāprabhu; karilā-did; gamana-touring; prema-āveśe-in ecstatic love; yāya-goes; kari'-performing; nāma-saṅkīrtana-chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

TEXT 96

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; he-O; rakṣa-please protect; mām-Me; pāhi-please maintain; rāma-Lord Rāma; rāghava-descendant of King Raghu; keśava-killer of the Keśī demon.

TRANSLATION

The Lord chanted:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Rakṣa mām
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Pāhi mām

That is, "O Lord Kṛṣṇa, please protect Me and maintain Me." He also chanted:

Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! Rakṣa mām
Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

That is, "O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me."

TEXT 97

ei śloka paḍi' pathe calilā gaurahari

loka dekhi' pathe kahe,–bala 'hari' 'hari'

SYNONYMS

ei śloka paḍi'-reciting this verse kṛṣṇa! kṛṣṇa!; pathe-on the way; calilā-went; gaurahari-Lord Śrī Caitanya Mahāprabhu; loka dekhi'-seeing other people; pathe-on the way; kahe-He says; bala-say; hari hari-the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

TEXT 98

sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'
prabhura pāche saṅge yāya darśana-satṛṣṇa

SYNONYMS

sei loka-that person; prema-matta-maddened in love of Godhead; hañā-becoming; bale-says; hari kṛṣṇa-the holy name of Lord Hari and Lord Kṛṣṇa; prabhura pāche-behind the Lord; saṅge-with Him; yāya-goes; darśana-satṛṣṇa-being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahāprabhu chant "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

TEXT 99

kata-kṣaṇe rahi' prabhu tāre āliṅgiyā
vidāya karila tāre śakti sañcāriyā

SYNONYMS

kata-kṣaṇe rahi'-after remaining for some time; prabhu-Lord Śrī Caitanya Mahāprabhu; tāre-them; āliṅgiyā-embracing; vidāya karila-bade farewell; tāre-in them; śakti-spiritual potency; sañcāriyā-investing.

TRANSLATION

After some time the Lord would embrace these people and bid them to return home, having investing them with spiritual potency.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this bhakti-śakti. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

TEXT 100

sei-jana nija-grāme kariyā gamana
'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa

SYNONYMS

sei-jana-that person; nija-grāme-to his own village; kariyā gamana-returning there; kṛṣṇa bali'-saying the holy name of Lord Kṛṣṇa; hāse-laughs; kānde-cries; nāce-dances; anukṣaṇa-always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

TEXT 101

yāre dekhe, tāre kahe,–kaha kṛṣṇa-nāma
ei-mata 'vaiṣṇava' kaila saba nija-grāma

SYNONYMS

yāre dekhe-whomever he meets; tāre-to him; kahe-he says; kaha kṛṣṇa-nāma-kindly chant the Hare Kṛṣṇa mantra; ei-mata-in this way; vaiṣṇava-devotees of the Supreme Personality of Godhead; kaila-made; saba-all; nija-grāma-his own village.

TRANSLATION

These empowered people used to request everyone and anyone-whomever they saw-to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the mahā-mantra. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

TEXT 102

grāmāntara haite dekhite āila yata jana
tāṅra darśana-kṛpāya haya tāṅra sama

SYNONYMS

grāma-antara haite-from different villages; dekhite-to see; āila-came; yata jana-all the persons; tāṅra-his; darśana-kṛpāya-by the mercy of seeing him; haya-become; tāṅra sama-similar Vaiṣṇavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

TEXT 103

sei yāi' grāmera loka vaiṣṇava karaya
anya-grāmī āsi' tāṅre dekhi' vaiṣṇava haya

SYNONYMS

sei-that Vaiṣṇava; yāi'-going to his own village; grāmera loka-all the people of the village; vaiṣṇava-devotees; karaya-makes; anya-grāmī-inhabitants from different villages; āsi'-coming there; tāṅre dekhi'-by seeing them; vaiṣṇava haya-become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

TEXT 104

sei yāi' āra grāme kare upadeśa
ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa

SYNONYMS

sei-that man; yāi'-going; āra-different; grāme-to the villages; kare-gives; upadeśa-instruction; ei-mata-in this way; vaiṣṇava-devotees; haila-became; saba-all; dakṣiṇa-deśa-the people of South India.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

TEXT 105

ei-mata pathe yāite śata śata jana
'vaiṣṇava' karena tāṅre kari' āliṅgana

SYNONYMS

ei-mata-in this way; pathe-on the way; yāite-while passing; śata śata-hundreds and hundreds; jana-persons; vaiṣṇava-devotees; karena-makes; tāṅre-Him; kari'-doing; āliṅgana-embracing.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

yei grāme rahi' bhikṣā karena yāṅra ghare
sei grāmera yata loka āise dekhibāre

SYNONYMS

yei grāme-in whatever village; rahi'-staying; bhikṣā-alms; karena-accepts; yāṅra-whose; ghare-at home; sei-that; grāmera-of the village; yata loka-all the persons; āise-come; dekhibāre-to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

TEXT 107

prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat

SYNONYMS

prabhura kṛpāya-by the mercy of the Lord; haya-become; mahā-bhāgavata-first-class devotees; sei saba-all such persons; ācārya-teachers; hañā-becoming; tārila-liberated; jagat-the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

TEXT 108

ei-mata kailā yāvat gelā setubandhe
sarva-deśa 'vaiṣṇava' haila prabhura sambandhe

SYNONYMS

ei-mata-in this way; kailā-performed; yāvat-until; gelā-went; setubandhe-to the southernmost part of India; sarva-deśa-all the countries; vaiṣṇava-devotees; haila-became; prabhura-Lord Śrī Caitanya Mahāprabhu; sambandhe-in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

TEXT 109

navadvīpe yei śakti nā kailā prakāśe
se śakti prakāśi' nistārila dakṣiṇa-deśe

SYNONYMS

navadvīpe-at Navadvīpa; yei-that which; śakti-the potency; nā-not; kailā-did; prakāśe-manifestation; se-that; śakti-potency; prakāśi'-manifesting; nistārila-delivered; dakṣiṇa-deśe-South India.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many smārtas (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the smṛti-śāstra are called smārtas. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the smṛti-śāstra, and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifest in South India. Thus everyone there became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

TEXT 110

prabhuke ye bhaje, tāre tāṅra kṛpā haya
sei se e-saba līlā satya kari' laya

SYNONYMS

prabhuke-Lord Śrī Caitanya Mahāprabhu; ye-anyone who; bhaje-worships; tāre-unto him; tāṅra-of Lord Caitanya Mahāprabhu; kṛpā-the mercy; haya-there is; sei se-such person; e-saba-all these; līlā-pastimes; satya-truth; kari'-accepting as; laya-takes.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

TEXT 111

alaukika-līlāya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa

SYNONYMS

alaukika-uncommon; līlāya-in the pastimes; yāra-of someone; nā-not; haya-there is; viśvāsa-faith; iha-loka-in this world; para-loka-in the next world; tāra-of him; haya-there is; nāśa-destruction.

TRANSLATION

If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

TEXT 112

prathamei kahila prabhura ye-rūpe gamana
ei-mata jāniha yāvat dakṣiṇa-bhramaṇa

SYNONYMS

prathamei-at the beginning; kahila-I have explained; prabhura-of Lord Śrī Caitanya Mahāprabhu; ye-rūpe-as; gamana-the touring; ei-mata-in this way; jāniha-you should know; yāvat-as long as; dakṣiṇa-bhramaṇa-touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should also be understood to hold for as long as the Lord toured South India.

TEXT 113

ei-mata yāite yāite gelā kūrma-sthāne
kūrma dekhi' kaila tāṅre stavana-praṇāme

SYNONYMS

ei-mata-in this way; yāite yāite-while passing; gelā-He went; kūrma-sthāne-to the place of pilgrimage known as Kūrma-kṣetra; kūrma dekhi'-seeing Lord Kūrma; kaila-offered; tāṅre-unto Him; stavana-prayers; praṇāme-and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the Prapannāmṛta it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Cikā Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as Gañjāma Manual. There is the Deity of Kūrma there, and Śrīla Rāmānujācārya was thrown from Jagannātha Purī to this place. At that time he thought that the Deity of Kūrma was Lord Śiva's deity; therefore he was fasting there. Later, when he understood that the kūrma-mūrti was another form of Lord Viṣṇu, he instituted very gorgeous worship of Lord Kūrma. This statement is found in the Prapannāmṛta (Chapter Thirty-six). This holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Purī. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept sannyāsa and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him, and he became the ruler of the Kaliṅga province. (7) Narahari Tīrtha fought with the Śabaras, who were caṇḍālas, or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He died in the Śaka Era 1203, in the month of Vaiśākha in the fortnight of the moon's waxing period, on the day of Ekādaśī, after the temple was constructed and dedicated to the holy name of Yogānanda Nṛsiṁhadeva. The tablet is dated A.D. 1281, 29 March, Saturday.

TEXT 114

premāveśe hāsi' kāndi' nṛtya-gīta kaila
dekhi' sarva lokera citte camatkāra haila

SYNONYMS

prema-āveśe-in great ecstasy of love of Godhead; hāsi'-laughing; kāndi'-crying; nṛtya-gīta-dancing and chanting; kaila-performed; dekhi'-seeing; sarva lokera-of all the people there; citte-within the hearts; camatkāra-astonishment; haila-there was.

TRANSLATION

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

TEXT 115

āścarya śuniyā loka āila dekhibāre
prabhura rūpa-prema dekhi' hailā camatkāre

SYNONYMS

āścarya-wonderful occurrence; śuniyā-hearing; loka-people; āila-came; dekhibāre-to see; prabhura-of Lord Śrī Caitanya Mahāprabhu; rūpa-beauty; prema-and love of Godhead; dekhi'-seeing; hailā-there was; camatkāre-astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

TEXT 116

darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'
premāveśe nāce loka ūrdhva bāhu kari'

SYNONYMS

darśane-in seeing; vaiṣṇava haila-they became devotees; bale-started to say; kṛṣṇa-Lord Kṛṣṇa; hari-Lord Hari; prema-āveśe-in the great ecstasy of love of Godhead; nāce-dance; loka-all the people; ūrdhva bāhu kari'-raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahāprabhu, everyone became a devotee. They began to chant "Kṛṣṇa" and "Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

TEXT 117

kṛṣṇa-nāma loka-mukhe śuni' avirāma
sei loka 'vaiṣṇava' kaila anya saba grāma

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; loka-mukhe-from the mouth of those people; śuni'-hearing; avirāma-always; sei loka-those persons; vaiṣṇava-devotees; kaila-made; anya-other; saba-all; grāma-villages.

TRANSLATION

Always hearing them chant the holy names of Lord Kṛṣṇa, the residents of all the other villages also became Vaiṣṇavas.

TEXT 118

ei-mata paramparāya deśa 'vaiṣṇava' haila
kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila

SYNONYMS

ei-mata-in this way; paramparāya-by disciplic succession; deśa-the country; vaiṣṇava haila-became devotees; kṛṣṇa-nāma-amṛta-of the nectar of the holy name of Kṛṣṇa; vanyāya-in the inundation; deśa-the whole country; bhāsāila-overflooded.

TRANSLATION

By hearing the holy name of Kṛṣṇa, the entire country became Vaiṣṇava. It was as if the nectar of the holy name of Kṛṣṇa overflooded the entire country.

TEXT 119

kata-kṣaṇe prabhu yadi bāhya prakāśilā
kūrmera sevaka bahu sammāna karilā

SYNONYMS

kata-kṣaṇe-after some time; prabhu-Lord Caitanya Mahāprabhu; yadi-when; bāhya-external consciousness; prakāśilā-manifested; kūrmera-of the Lord Kūrma Deity; sevaka-a servant; bahu-much; sammāna-respect; karilā-showed.

TRANSLATION

After some time, when Lord Śrī Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

TEXT 120

yei grāme yāya tāhāṅ ei vyavahāra
eka ṭhāñi kahila, nā kahiba āra bāra

SYNONYMS

yei grāme-to whichever village; yāya-He goes; tāhāṅ-there; ei-this; vyavahāra-behavior; eka ṭhāñi-one place; kahila-described; nā-not; kahiba-shall describe; āra-another; bāra-time.

TRANSLATION

Śrī Caitanya Mahāprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

TEXT 121

'kūrma'-nāme sei grāme vaidika brāhmaṇa
bahu śraddhā-bhaktye kaila prabhura nimantraṇa

SYNONYMS

kūrma-nāme-of the name Kūrma; sei-that; grāme-in the village; vaidika brāhmaṇa-a Vedic brāhmaṇa; bahu-much; śraddhā-bhaktye-with faith and devotion; kaila-made; prabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitation.

TRANSLATION

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

TEXT 122

ghare āni' prabhura kaila pāda prakṣālana
sei jala vaṁśa-sahita karila bhakṣaṇa

SYNONYMS

ghare āni'-after bringing Him home; prabhura-of Lord Śrī Caitanya Mahāprabhu; kaila-did; pāda prakṣālana-washing of the lotus feet; sei jala-that water; vaṁśa-sahita-with all the family members; karila bhakṣaṇa-drank.

TRANSLATION

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

aneka-prakāra snehe bhikṣā karāila
gosāñira śeṣānna sa-vaṁśe khāila

SYNONYMS

aneka-prakāra-various kinds; snehe-in affection; bhikṣā-food; karāila-made Him eat; gosāñira-of Lord Caitanya Mahāprabhu; śeṣa-anna-remnants of food; sa-vaṁśe-with all the members of the family; khāila-ate.

TRANSLATION

With great affection and respect, that Kūrma brāhmaṇa made Śrī Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

TEXT 124

'yei pāda-padma tomāra brahmā dhyāna kare
sei pāda-padma sākṣāt āila mora ghare

SYNONYMS

yei-those; pāda-padma-lotus feet; tomāra-Your; brahmā-Lord Brahmā; dhyāna kare-meditates on; sei pāda-padma-those lotus feet; sākṣāt-directly; āila-have come; mora-my; ghare-to the home.

TRANSLATION

The brāhmaṇa then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.

TEXT 125

mora bhāgyera sīmā nā yāya kahana
āji mora ślāghya haila janma-kula-dhana

SYNONYMS

mora-my; bhāgyera-of the fortune; sīmā-the limit; nā-not; yāya-possible; kahana-describing; āji-today; mora-my; ślāghya-glorious; haila-became; janma-birth; kula-family; dhana-and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

TEXT 126

kṛpā kara, prabhu, more, yāṅ tomā-saṅge
sahite nā pāri duḥkha viṣaya-taraṅge'

SYNONYMS

kṛpā kara-kindly show favor; prabhu-O my Lord; more-unto me; yāṅ-I go; tomā-saṅge-with You; sahite nā pāri-I cannot tolerate; duḥkha-the troubles; viṣaya-taraṅge-in the waves of materialistic life.

TRANSLATION

The brāhmaṇa begged Lord Caitanya Mahāprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: saṁsāra-viṣānale, divā-niśi hiyā jvale. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the viṣayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: viṣaya chāḍiyā kabe śuddha habe mana. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brāhmaṇa named Kūrma was materially very happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

TEXT 127

prabhu kahe,–"aiche bāt kabhu nā kahibā
gṛhe rahi' kṛṣṇa-nāma nirantara laibā

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; aiche bāt-such words; kabhu-at any time; nā kahibā-you should not speak; gṛhe rahi'-staying at home; kṛṣṇa-nāma-the holy name of the Lord; nirantara-always; laibā-you should chant.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

PURPORT

It is not advisable in this Age of Kali to leave one's family suddenly, for people are not trained as proper brahmacārīs and gṛhasthas. Therefore Śrī Caitanya Mahāprabhu advised the brāhmaṇa not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa mahā-mantra regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by everyone, there is no need to accept sannyāsa. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa mantra and teaching the same principle to everyone he meets.

TEXT 128

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

SYNONYMS

yāre-whomever; dekha-you meet; tāre-him; kaha-tell; kṛṣṇa-upadeśa-the instruction of the Bhagavad-gītā as it is spoken by the Lord or of Śrīmad-Bhāgavatam, which advises one to worship Śrī Kṛṣṇa; āmāra ājñāya-under My order; guru hañā-becoming a spiritual master; tāra'-deliver; ei deśa-this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read the Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa mahā-mantra at home with their families. One should also refrain from sinful activities-illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa-grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the brāhmaṇa Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa mantra and preach the instructions of Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 129

kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga"

SYNONYMS

kabhu-at any time; nā-not; bādhibe-will obstruct; tomāra-your; viṣaya-taraṅga-materialistic way of life; punarapi-again; ei ṭhāñi-at this place; pābe-you will get; mora-My; saṅga-association.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa or Jagannātha Purī or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

TEXT 130

ei mata yāṅra ghare kare prabhu bhikṣā
sei aiche kahe, tāṅre karāya ei śikṣā

SYNONYMS

ei mata-in this way; yāṅra-of whom; ghare-at the home; kare-does; prabhu-Lord Śrī Caitanya Mahāprabhu; bhikṣā-accepting prasāda; sei-that man; aiche-similarly; kahe-says; tāṅre-unto him; karāya-does; ei-this; śikṣā-enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa mahā-mantra and instruct relatives and friends in the teachings of the Bhagavad-gītā and Śrīmad-Bhāgavatam. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa mahā-mantra and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyās who decry the activities of the six Gosvāmīs-Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭa Raghunātha, Jīva and Gopāla Bhaṭṭa Gosvāmīs-who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dāsa Ṭhākura and other great ācāryas like Madhvācārya, Rāmānujācārya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyās who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of Śrī Caitanya-caritāmṛta.

TEXTS 131-132

pathe yāite devālaye rahe yei grāme
yāṅra ghare bhikṣā kare, sei mahā-jane
kūrme yaiche rīti, taiche kaila sarva-ṭhāñi
nīlācale punaḥ yāvat nā āilā gosāñi

SYNONYMS

pathe yāite-while passing on the road; devālaye-in a temple; rahe-He stays; yei grāme-in any village; yāṅra ghare-at whose place; bhikṣā kare-takes alms or eats; sei mahā-jane-to such a great personality; kūrme-unto the brāhmaṇa Kūrma; yaiche-just as; rīti-the process; taiche-in the same way; kaila-did; sarva-ṭhāñi-in all places; nīlācale-to Jagannātha Purī; punaḥ-again; yāvat-until; nā-not; āilā-returned; gosāñi-the Lord.

TRANSLATION

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brāhmaṇa named Kūrma. He adopted this process until He returned from His South Indian tour to Jagannātha Purī.

TEXT 133

ataeva ihāṅ kahilāṅ kariyā vistāra
ei-mata jānibe prabhura sarvatra vyavahāra

SYNONYMS

ataeva-therefore; ihāṅ-here; kahilāṅ-I have described; kariyā vistāra-elaborately; ei-mata-in this way; jānibe-you will know; prabhura-of Śrī Caitanya Mahāprabhu; sarvatra-everywhere; vyavahāra-the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu's dealings throughout South India.

TEXT 134

ei-mata sei rātri tāhāṅi rahilā
prātaḥ-kāle prabhu snāna kariyā calilā

SYNONYMS

ei-mata-in this way; sei rātri-that night; tāhāṅi-there; rahilā-stayed; prātaḥ-kāle-in the morning; prabhu-Śrī Caitanya Mahāprabhu; snāna-bath; kariyā-taking; calilā-again started.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

TEXT 135

prabhura anuvraji' kūrma bahu dūra āilā
prabhu tāṅre yatna kari' ghare pāṭhāilā

SYNONYMS

prabhura-Lord Śrī Caitanya Mahāprabhu; anuvraji'-following behind; kūrma-the brāhmaṇa named Kūrma; bahu-much; dūra-distance; āilā-came; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-him; yatna kari'-taking much care; ghare-to his home; pāṭhāilā-sent.

TRANSLATION

When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

TEXT 136

’vāsudeva’-nāma eka dvija mahāśaya
sarvāṅge galita kuṣṭha, tāte kīḍā-maya

SYNONYMS

vāsudeva-nāma-of the name Vāsudeva; eka dvija-one brāhmaṇa; mahāśaya-a great person; sarva-aṅge-all over his body; galita-acute; kuṣṭha-leprosy; tāte-in that; kīḍā-maya-full of living worms.

TRANSLATION

There was also a brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

TEXT 137

aṅga haite yei kīḍā khasiyā paḍaya
uṭhāñā sei kīḍā rākhe sei ṭhāña

SYNONYMS

aṅga haite-from his body; yei-which; kīḍā-a worm; khasiyā-drops; paḍaya-falling off; uṭhāñā-picking up; sei-that; kīḍā-worm; rākhe-places; sei ṭhāña-in the same place.

TRANSLATION

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

TEXT 138

rātrite śunilā teṅho gosāñira āgamana
dekhibāre āilā prabhāte kūrmera bhavana

SYNONYMS

rātrite-at night; śunilā-heard; teṅho-he; gosāñira-of Lord Śrī Caitanya Mahāprabhu; āgamana-the arrival; dekhibāre-to see Him; āilā-he came; prabhāte-in the morning; kūrmera-of the brāhmaṇa named Kūrma; bhavana-to the house.

TRANSLATION

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu’s arrival, and in the morning he came to see the Lord at the house of Kūrma.

TEXT 139

prabhura gamana kūrma-mukhete śuniñā
bhūmite paḍilā duḥkhe mūrcchita hañā

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; gamana-the going; kūrma-mukhete-from the mouth of the brāhmaṇa Kūrma; śuniñā-hearing; bhūmite-on the ground; paḍilā-fell down; duḥkhe-in great distress; mūrcchita -unconsciousness; hañā-becoming.

TRANSLATION

When the leper Vāsudeva came to Kūrma’s house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

TEXT 140

aneka prakāra vilāpa karite lāgilā
sei-kṣaṇe āsi’ prabhu tāṅre āliṅgilā

SYNONYMS

aneka prakāra-various kinds; vilāpa-lamentation; karite-to do; lāgilā-began; sei-kṣaṇe-immediately; āsi’-coming back; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; āliṅgilā-embraced.

TRANSLATION

When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

TEXT 141

prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela
ānanda sahite aṅga sundara ha-ila

SYNONYMS

prabhu-sparśe-by the touch of Śrī Caitanya Mahāprabhu; duḥkha-saṅge-along with his unhappiness; kuṣṭha-the infection of leprosy; dūre-to a distant place; gela-went; ānanda sahite-with great pleasure; aṅga-whole body; sundara-beautiful; ha-ila-became.

TRANSLATION

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva’s body became very beautiful, to his great happiness.

TEXT 142

prabhura kṛpā dekhi’ tāṅra vismaya haila mana
śloka paḍi’ pāye dhari, karaye stavana

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; kṛpā-the mercy; dekhi’-seeing; tāṅra-of the brāhmaṇa Vāsudeva; vismaya haila mana-there was astonishment in his mind; śloka paḍi’-reciting a verse; pāye dhari-touching His lotus feet; karaye stavana-offers prayers.

TRANSLATION

The brāhmaṇa Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord's lotus feet.

TEXT 143

kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ

SYNONYMS

kva-who; aham-I; daridraḥ-poor; pāpīyān-sinful; kva-who; kṛṣṇaḥ-the Supreme Personality of Godhead; śrī-niketanaḥ-the transcendental form of all opulence; brahma-bandhuḥ-the friend of a brāhmaṇa, not fit even to be called a brāhmaṇa; iti-thus; sma-certainly; aham-I; bāhubhyām-by the arms; parirambhitaḥ-embraced.

TRANSLATION

He said, " 'Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.' "

PURPORT

This verse was spoken by Sudāmā Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16), in connection with his meeting Lord Kṛṣṇa.

TEXTS 144-145

bahu stuti kari' kahe,–śuna, dayā-maya
jīve ei guṇa nāhi, tomāte ei haya
more dekhi' mora gandhe palāya pāmara
hena-more sparśa' tumi,–svatantra īśvara

SYNONYMS

bahu-many; stuti-prayers; kari'-presenting; kahe-says; śuna-kindly hear; dayā-maya-O greatly merciful Lord; jīve-in the living entity; ei-this; guṇa-quality; nāhi-there is not; tomāte-in You; ei-this; haya-is; more dekhi'-by seeing me; mora gandhe-from smelling my body; palāya-runs away; pāmara-even a sinful man; hena-more-such a person as me; sparśa'-touch; tumi-You; svatantra-fully independent; īśvara-the Supreme Personality of Godhead.

TRANSLATION

The brāhmaṇa Vāsudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

TEXT 146

kintu āchilāṅ bhāla adhama hañā
ebe ahaṅkāra mora janmibe āsiyā

SYNONYMS

kintu-but; āchilāṅ-I was; bhāla-all right; adhama-the lowest of mankind; hañā-being; ebe-now; ahaṅkāra-pride; mora-my; janmibe-will appear; āsiyā-coming.

TRANSLATION

Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

TEXT 147

prabhu kahe,–"kabhu tomāra nā habe abhimāna
nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma

SYNONYMS

prabhu kahe-the Lord said; kabhu-at any time; tomāra-your; nā-not; habe-there will be; abhimāna-pride; nirantara-incessantly; kaha-chant; tumi-you; kṛṣṇa kṛṣṇa nāma-the holy name of Lord Kṛṣṇa.

TRANSLATION

To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

TEXT 148

kṛṣṇa upadeśi' kara jīvera nistāra
acirāte kṛṣṇa tomā karibena aṅgīkāra"

SYNONYMS

kṛṣṇa upadeśi'-instructing about Kṛṣṇa; kara-just do; jīvera-of all living entities; nistāra-the liberation; acirāte-very soon; kṛṣṇa-Lord Kṛṣṇa; tomā-you; karibena-will make; aṅgīkāra-acceptance.

TRANSLATION

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT

Although Vāsudeva Vipra was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. The only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

TEXT 149

eteka kahiyā prabhu kaila antardhāne
dui vipra galāgali kānde prabhura guṇe

SYNONYMS

eteka-so much; kahiyā-speaking; prabhu-Lord Śrī Caitanya Mahāprabhu; kaila-made; antardhāne-disappearance; dui vipra-the two brāhmaṇas, Kūrma and Vāsudeva; galāgali-embracing one another; kānde-cry; prabhura guṇe-due to the mercy of Śrī Caitanya Mahāprabhu.

TRANSLATION

After instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced each other and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 150

'vāsudevoddhāra' ei kahila ākhyāna
'vāsudevāmṛta-prada' haila prabhura nāma

SYNONYMS

vāsudeva-uddhāra-giving liberation to Vāsudeva; ei-this; kahila-is described; ākhyāna-narration; vāsudeva-amṛta-prada-the giver of nectar to Vāsudeva; haila-became; prabhura nāma-Lord Śrī Caitanya Mahāprabhu's holy name.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

TEXT 151

ei ta' kahila prabhura prathama gamana
kūrma-daraśana, vāsudeva-vimocana

SYNONYMS

ei ta' kahila-thus I have described; prabhura-of Lord Śrī Caitanya Mahāprabhu; prathama gamana-the first tour; kūrma-daraśana-visiting the temple of Kūrma; vāsudeva-vimocana-and liberating the leper brāhmaṇa of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brāhmaṇa Vāsudeva.

TEXT 152

śraddhā kari' ei līlā ye kare śravaṇa
acirāte milaye tāre caitanya-caraṇa

SYNONYMS

śraddhā kari'-with great faith; ei līlā-this pastime; ye-anyone; kare-does; śravaṇa-hearing; acirāte-very soon; milaye-meets; tāre-him; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 153

caitanya-līlāra ādi-anta nāhi jāni
sei likhi, yei mahāntera mukhe śuni

SYNONYMS

caitanya-līlāra-of the pastimes of Śrī Caitanya Mahāprabhu; ādi-beginning; anta-and end; nāhi-not; jāni-I know; sei-that; likhi-I write; yei-which; mahāntera-of the great personalities; mukhe-from the mouths; śuni-I hear.

TRANSLATION

I admit that I do not know the beginning or the end of Śrī Caitanya Mahāprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya. When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an ācārya. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣṇa and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

TEXT 154

ithe aparādha mora nā la-io, bhakta-gaṇa
tomā-sabāra caraṇa–mora ekānta śaraṇa

SYNONYMS

ithe-in this; aparādha-offenses; mora-my; nā la-io-do not take; bhakta-gaṇa-O devotees; tomā-of your; sabāra-of all; caraṇa-the lotus feet; mora-my; ekānta-only; śaraṇa-shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

TEXT 155

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventh Chapter, describing the liberation of the brāhmaṇa Vāsudeva and the Lord's tour of South India.

18.5.8 Chapter 8

Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya

The summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya.

After visiting the temple of Jiyaḍa-nṛsiṁha, Śrī Caitanya Mahāprabhu went to the banks of the river Godāvarī, to a place known as Vidyānagara. When Śrīla Rāmānanda Rāya went there to take his bath, they met. After being introduced, Śrī Rāmānanda Rāya requested Śrī Caitanya Mahāprabhu to remain in the village for some days. Honoring his request, Caitanya Mahāprabhu stayed there in the home of some Vedic brāhmaṇas. In the evening, Śrīla Rāmānanda Rāya used to come to see Śrī Caitanya Mahāprabhu. Rāmānanda Rāya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Śrī Caitanya Mahāprabhu questioned him on the object and process of worship and also asked him to recite verses from Vedic literature.

First of all, Śrīla Rāmānanda Rāya enunciated the system of the varṇāśrama institution. He recited various verses about karmārpaṇa, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Śrīla Rāmānanda Rāya recite some verses, Śrī Caitanya Mahāprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. After this, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to explain the higher platform of devotional service. Then Śrīla Rāmānanda Rāya explained unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Śrīmatī Rādhārāṇī's love for Kṛṣṇa. He next described the position of Śrīmatī Rādhārāṇī and the transcendental mellows of love of God. Śrīla Rāmānanda Rāya then recited a verse of his own concerning the platform of ecstatic vision, technically called prema-vilāsa-vivarta. Śrīla Rāmānanda Rāya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vṛndāvana, especially by the mercy of the gopīs. All these subject matters were thus vividly described. Gradually Rāmānanda Rāya could understand the position of Śrī Caitanya Mahāprabhu, and when Śrī Caitanya Mahāprabhu exhibited His real form, Rāmānanda Rāya fell unconscious. After some days, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to retire from government service and come to Jagannātha Purī. These descriptions of the meetings between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are taken from the notebook of Svarūpa Dāmodara Gosvāmī.

TEXT 1

sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatāṁ prayāti

SYNONYMS

sañcārya-by empowering; rāma-abhidha-of the name Rāma; bhakta-meghe-in the cloudlike devotee; sva-bhakti-of His own devotional service; siddhānta-of conclusions; caya-all collections; amṛtāni-nectar; gaura-abdhiḥ-the ocean known as Śrī Caitanya Mahāprabhu; etaiḥ-by these; amunā-by the cloud known as Rāmānanda Rāya; vitīrṇaiḥ-distributed; tat-jñatva-of knowledge of devotional service; ratna-ālayatām-the quality of being an ocean containing valuable jewels; prayāti-achieved.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the ocean of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda-all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

pūrva-rīte prabhu āge gamana karilā

'jiyaḍa-nṛsiṁha'-kṣetre kata-dine gelā

SYNONYMS

pūrva-rīte-according to His previous program; prabhu-Lord Śrī Caitanya Mahāprabhu; āge-ahead; gamana-going; karilā-did; jiyaḍa-nṛsiṁha-of the name Jiyaḍa-nṛsiṁha; kṣetre-at the place of pilgrimage; kata-dine-after some days; gelā-arrived.

TRANSLATION

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyaḍa-nṛsiṁha.

PURPORT

The Jiyaḍa-nṛsiṁha temple is situated on the top of a hill about five miles away from Visakhapatnam. There is a railway station on the South Indian Railway known as Siṁhācala. The temple known as Siṁhācala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the Visakhapatnam Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the vijaya-mūrti. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

TEXT 4

nṛsiṁha dekhiyā kaila daṇḍavat-praṇati
premāveśe kaila bahu nṛtya-gīta-stuti

SYNONYMS

nṛsiṁha dekhiyā-by seeing Lord Nṛsiṁha in the temple; kaila-did; daṇḍavat-praṇati-offering of obeisances, falling flat before the Deity; premāveśe-in ecstatic love; kaila-did; bahu-all kinds of; nṛtya-dancing; gīta-chanting; stuti-and offering of prayers.

TRANSLATION

After seeing the Deity of Lord Nṛsiṁha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

TEXT 5

"śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga"

SYNONYMS

śrī-nṛsiṁha-Lord Nṛsiṁha with Lakṣmī; jaya nṛsiṁha-all glories to Lord Nṛsiṁha; jaya jaya-again and again glories; nṛsiṁha-to Nṛsiṁhadeva; prahlāda-īśa-to the Lord of Prahlāda Mahārāja; jaya-all glories; padmā-of the goddess of fortune; mukha-padma-of the lotuslike face; bhṛṅga-the bee.

TRANSLATION

" 'All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nṛsiṁhadeva. This is mentioned in the commentary on Śrīmad-Bhāgavatam written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (10.87.1):

vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛsiṁham ahaṁ bhaje

"Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva."

Similarly, in his commentary on the First Canto of Śrīmad-Bhāgavatam (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṁhadeva in this way:

prahlāda-hṛdayāhlādaṁ
bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande
pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

TEXT 6

ugro 'py anugra evāyaṁ
sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānām
anyeṣāṁ ugra-vikramaḥ

SYNONYMS

ugraḥ-ferocious; api-although; anugraḥ-not ferocious; eva-certainly; ayam-this; sva-bhaktānām-to His pure devotees; nṛ-keśarī-having the body of a human being and a lion; keśarī iva-like a lioness; sva-potānām-to her young cubs; anyeṣām-to others; ugra-ferocious; vikramaḥ-whose strength.

TRANSLATION

” ’Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.’ ”

PURPORT

This verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (7.9.1).

TEXT 7

ei-mata nānā śloka paḍi’ stuti kaila
nṛsiṁha-sevaka mālā-prasāda āni’ dila

SYNONYMS

ei-mata-in this way; nānā-various; śloka-verses; paḍi’-reciting; stuti-prayers; kaila-offered; nṛsiṁha-sevaka-the priest of Lord Nṛsiṁhadeva in the temple; mālā-garlands; prasāda-and remnants of the food of Lord Nṛsiṁhadeva; āni’-bringing; dila-offered.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsiṁhadeva then brought garlands and the remnants of the Lord’s food and offered them to Śrī Caitanya Mahāprabhu.

TEXT 8

pūrvavat kona vipre kaila nimantraṇa
sei rātri tāhāṅ rahi’ karilā gamana

SYNONYMS

pūrva-vat-as previously; kona-some; vipre-brāhmaṇa; kaila-made; nimantraṇa-invitation; sei rātri-that night; tāhāṅ-there; rahi’-staying; karilā-did; gamana-touring.

TRANSLATION

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

TEXT 9

prabhāte uṭhiyā prabhu calilā premāveśe
dig-vidik nāhi jñāna rātri-divase

SYNONYMS

prabhāte-in the morning; uṭhiyā-rising; prabhu-Lord Śrī Caitanya Mahāprabhu; calilā-went; prema-āveśe-in great ecstatic love; dik-vidik-the right or wrong direction; nāhi-there was not; jñāna-knowledge; rātri-divase-day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

TEXT 10

pūrvavat ’vaiṣṇava’ kari’ sarva loka-gaṇe
godāvarī-tīre prabhu āilā kata-dine

SYNONYMS

pūrva-vat-as previously; vaiṣṇava-devotees; kari’-making; sarva-all; loka-gaṇe-the people; godāvarī-tīre-on the bank of the river Godāvarī; prabhu-the Lord; āilā-arrived; kata-dine-after some days.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the River Godāvarī.

TEXT 11

godāvarī dekhi’ ha-ila ’yamunā’-smaraṇa
tīre vana dekhi’ smṛti haila vṛndāvana

SYNONYMS

godāvarī-the River Godāvarī; dekhi’-seeing; ha-ila-there was; yamunā smaraṇa-remembrance of the River Yamunā; tīre-on the banks; vana-the forests; dekhi’-seeing; smṛti-remembrance; haila-there was; vṛndāvana-Śrī Vṛndāvana.

TRANSLATION

When He saw the River Godāvarī, the Lord remembered the River Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

TEXT 12

sei vane kata-kṣaṇa kari’ nṛtya-gāna
godāvarī pāra hañā tāhāṅ kaila snāna

SYNONYMS

sei vane-in that forest; kata-kṣaṇa-for some time; kari’-performing; nṛtya-gāna-dancing and chanting; godāvarī-the river; pāra hañā-crossing; tāhāṅ-there; kaila-took; snāna-bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

TEXT 13

ghāṭa chāḍi’ kata-dūre jala-sannidhāne
vasi’ prabhu kare kṛṣṇa-nāma-saṅkīrtane

SYNONYMS

ghāṭa chāḍi’-leaving the bathing place; kata-dūre-a short distance away; jala-sannidhāne-near the water; vasi’-sitting; prabhu-the Lord; kare-does; kṛṣṇa-nāma-saṅkīrtane-chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

TEXT 14

hena-kāle dolāya caḍi' rāmānanda rāya
snāna karibāre āilā, bājanā bājāya

SYNONYMS

hena-kāle-at this time; dolāya caḍi'-riding on a palanquin; rāmānanda rāya-Śrīla Rāmānanda Rāya; snāna-bath; karibāre-to take; āilā-came there; bājanā bājāya-accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there on a palanquin to take his bath.

TEXT 15

tāṅra saṅge bahu āilā vaidika brāhmaṇa
vidhi-mate kaila teṅho snānādi-tarpaṇa

SYNONYMS

tāṅra saṅge-with him; bahu-many; āilā-came; vaidika-following the Vedic principles; brāhmaṇa-brāhmaṇas; vidhi-mate-according to ritualistic ceremonies; kaila-did; teṅho-he, Śrīla Rāmānanda Rāya; snāna-ādi-tarpaṇa-bathing and offering oblations, etc.

TRANSLATION

Many brāhmaṇas, following the Vedic principles, accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

TEXT 16

prabhu tāṅre dekhi' jānila–ei rāma-rāya
tāṅhāre milite prabhura mana uṭhi' dhāya

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; dekhi'-seeing; jānila-could understand; ei-this; rāma-rāya-Śrīla Rāmānanda Rāya; tāṅhāre-him; milite-to meet; prabhura-of Lord Caitanya Mahāprabhu; mana-mind; uṭhi'-rising; dhāya-runs after.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

TEXT 17

tathāpi dhairya dhari' prabhu rahilā vasiyā
rāmānanda āilā apūrva sannyāsī dekhiyā

SYNONYMS

tathāpi-still; dhariya dhari'-keeping patient; prabhu-Lord Śrī Caitanya Mahāprabhu; rahilā-remained; vasiyā-sitting; rāmānanda-Śrīla Rāmānanda Rāya; āilā-arrived; apūrva-wonderful; sannyāsī-renunciant; dekhiyā-seeing.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

TEXT 18

sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana

SYNONYMS

sūrya-śata-hundreds of suns; sama-like; kānti-luster; aruṇa-saffron; vasana-garments; subalita-very strongly built; prakāṇḍa-big; deha-body; kamala-locana-eyes like lotus petals.

TRANSLATION

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

TEXT 19

dekhiyā tāṅhāra mane haila camatkāra
āsiyā karila daṇḍavat namaskāra

SYNONYMS

dekhiyā-seeing; tāṅhāra-his; mane-in the mind; haila-there was; camatkāra-wonder; āsiyā-coming there; karila-did; daṇḍa-vat-like a rod; namaskāra-obeisances.

TRANSLATION

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

TEXT 20

uṭhi' prabhu kahe,–ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'
tāre āliṅgite prabhura hṛdaya satṛṣṇa

SYNONYMS

uṭhi'-rising; prabhu-the Lord; kahe-said; uṭha-get up; kaha-chant; kṛṣṇa kṛṣṇa-the holy name of Lord Kṛṣṇa; tāre-him; āliṅgite-to embrace; prabhura-of Lord Śrī Caitanya Mahāprabhu; hṛdaya-the heart; sa-tṛṣṇa-very eager.

TRANSLATION

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

TEXT 21

tathāpi puchila,–tumi rāya rāmānanda?
teṅho kahe,–sei haṅa dāsa śūdra manda

SYNONYMS

tathāpi-still; puchila-He inquired; tumi-you; rāya rāmānanda-Rāmānanda Rāya; teṅho kahe-he replied; sei haṅa-I am that; dāsa-servant; śūdra-belonging to the śūdra community; manda-very low.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, "Yes, I am Your very low servant, and I belong to the śūdra community."

TEXT 22

tabe tāre kaila prabhu dṛḍha āliṅgana
premāveśe prabhu-bhṛtya doṅhe acetana

SYNONYMS

tabe-thereafter; tāre-him; kaila-did; prabhu-Lord Śrī Caitanya Mahāprabhu; dṛḍha-firm; āliṅgana-embracing; prema-āveśe-in ecstatic love; prabhu-bhṛtya-the servant and the master; doṅhe-both; acetana-unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

TEXT 23

svābhāvika prema doṅhāra udaya karilā
duṅhā āliṅgiyā duṅhe bhūmite paḍilā

SYNONYMS

svābhāvika-natural; prema-love; doṅhāra-of both of them; udaya-awakening; karilā-there was; duṅhā-both; āliṅgiyā-embracing; duṅhe-both of them; bhūmite-on the ground; paḍilā-fell down.

TRANSLATION

Their natural love for each other was awakened in them both, and they embraced and fell down on the ground.

PURPORT

Śrīla Rāmānanda Rāya was an incarnation of the gopī Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa. The gopī Viśākhā is a principal gopī assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced, since their natural love also was awakened.

TEXT 24

stambha, sveda, aśru, kampa, pulaka, vaivarṇya
duṅhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa

SYNONYMS

stambha-paralysis; sveda-perspiration; aśru-tears; kampa-shivering; pulaka-horripilation; vaivarṇya-paleness; duṅhāra-of both of them; mukhete-in the mouth; śuni'-hearing; gadgada-faltering; kṛṣṇa varṇa-Kṛṣṇa's name.

TRANSLATION

When they embraced each other, ecstatic symptoms-paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs-appeared. The word "Kṛṣṇa" came from their mouths falteringly.

TEXT 25

dekhiyā brāhmaṇa-gaṇera haila camatkāra
vaidika brāhmaṇa saba karena vicāra

SYNONYMS

dekhiyā-seeing this; brāhmaṇa-gaṇera-of the ritualistic brāhmaṇas; haila-there was; camatkāra-wonder; vaidika-followers of Vedic ritualistic ceremonies; brāhmaṇa-the brāhmaṇas; saba-all; karena-did; vicāra-consideration.

TRANSLATION

When the stereotyped, ritualistic brāhmaṇas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmaṇas began to reflect as follows.

TEXT 26

ei ta' sannyāsīra teja dekhi brahma-sama
śūdre āliṅgiyā kene karena krandana

SYNONYMS

ei ta'-this indeed; sannyāsīra-of the sannyāsī, Śrī Caitanya Mahāprabhu; teja-bodily effulgence; dekhi-we see; brahma-sama-exactly like Brahman; śūdre-a śūdra, or worker; āliṅgiyā-embracing; kene-why; karena-does; krandana-crying.

TRANSLATION

These brāhmaṇas began to think, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a member of the fourth caste in the social order?"

TEXT 27

ei mahārāja–mahā-paṇḍita, gambhīra
sannyāsīra sparśe matta ha-ilā asthira

SYNONYMS

ei mahārāja-this Rāmānanda Rāya, who is the Governor; mahā-paṇḍita-a very learned person; gambhīra-grave; sannyāsīra sparśe-by touching a sannyāsī; matta-mad; ha-ilā-became; asthira-restless.

TRANSLATION

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-paṇḍita, but upon touching this sannyāsī he has become restless like a madman."

TEXT 28

ei-mata vipra-gaṇa bhāve mane mana
vijātīya loka dekhi, prabhu kaila saṁvaraṇa

SYNONYMS

ei-mata-in this way; vipra-gaṇa-all the brāhmaṇas; bhāve-think; mane mana-within their minds; vijātīya loka-outside people; dekhi-seeing; prabhu-Lord Caitanya Mahāprabhu; kaila-did; saṁvaraṇa-restraining.

TRANSLATION

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

PURPORT

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a sajātīya, a person within the intimate circle of the Lord. The brāhmaṇas, however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently they are called vijātīya-loka. In other words, they were not pure devotees. One may be a highly learned brāhmaṇa, but if he is not a pure devotee he is a vijātīya, an outcaste, one outside devotional service-in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider brāhmaṇas.

TEXT 29

sustha hañā duṅhe sei sthānete vasilā
tabe hāsi' mahāprabhu kahite lāgilā

SYNONYMS

su-stha hañā-becoming steady; duṅhe-both of them; sei-that; sthānete-in the place; vasilā-sat down; tabe-then; hāsi'-smiling; mahāprabhu-Caitanya Mahāprabhu; kahite-to speak; lāgilā-began.

TRANSLATION

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu smiled and began to speak as follows.

TEXT 30

'sarvabhauma bhaṭṭācārya kahila tomāra guṇe
tomāre milite more karila yatane

SYNONYMS

sārvabhauma bhaṭṭācārya-of the name Sārvabhauma Bhaṭṭācārya; kahila-has spoken; tomāra-your; guṇe-good qualities; tomāre-you; milite-to meet; more-Me; karila-made; yatane-endeavor.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

TEXT 31

tomā milibāre mora ethā āgamana
bhāla haila, anāyāse pāiluṅ daraśana'

SYNONYMS

tomā-you; milibāre-to meet; mora-My; ethā-here; āgamana-coming; bhāla haila-it was very good; anāyāse-without difficulty; pāiluṅ-I have gotten; daraśana-interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

TEXT 32

rāya kahe,–sārvabhauma kare bhṛtya-jñāna
parokṣeha mora hite haya sāvadhāna

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kare-does; bhṛtya-jñāna-thinks of me as his servant; parokṣeha-in my absence; mora-of me; hite-for the benefit; haya-is; sāvadhāna-always careful.

TRANSLATION

Rāmānanda Rāya replied, "Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

TEXT 33

tāṅra kṛpāya pāinu tomāra daraśana
āji saphala haila mora manuṣya-janama

SYNONYMS

tāṅra kṛpāya-by his mercy; pāinu-I have gotten; tomāra-Your; daraśana-interview; āji-today; sa-phala-successful; haila-has become; mora-my; manuṣya-janama-birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

TEXT 34

sārvabhaume tomāra kṛpā,–tāra ei cihna

aspṛśya sparśile hañā tāṅra premādhīna

SYNONYMS

sārvabhaume-unto Sārvabhauma Bhaṭṭācārya; tomāra-Your; kṛpā-mercy; tāra-of such mercy; ei-this; cihna-the symptom; aspṛśya-untouchable; sparśile-You have touched; hañā-becoming; tāṅra-his; prema-adhīna-influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

TEXT 35

kāhāṅ tumi–sākṣāt īśvara nārāyaṇa
kāhāṅ muñi–rāja-sevī viṣayī śūdrādhama

SYNONYMS

kāhāṅ-whereas; tumi-You; sākṣāt-directly; īśvara nārāyaṇa-the Supreme Personality of Godhead; kāhāṅ-whereas; muñi-I; rāja-sevī-government servant; viṣayī-materialist; śūdra-adhama-worse than a śūdra, or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

TEXT 36

mora sparśe nā karile ghṛṇā, veda-bhaya
mora darśana tomā vede niṣedhaya

SYNONYMS

mora-of me; sparśe-by the touch; nā-not; karile-You did; ghṛṇā-hatred; veda-bhaya-afraid of the injunctions of the Vedas; mora-of me; darśana-seeing; tomā-You; vede-the Vedic injunctions; niṣedhaya-forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

In the Bhagavad-gītā (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can attain the supreme destination."

The word pāpa-yonayaḥ means "born of lower-caste women." The vaiśyas are merchants, and the śūdras or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were calculated by considering a person's Kṛṣṇa consciousness. A brāhmaṇa is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the kṣatriya caste, also know Brahman, but not as well as the brāhmaṇas. The vaiśyas and śūdras do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (pāpa-yonayaḥ). It is clearly stated: te 'pi yānti parāṁ gatim.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a śūdra, vaiśya or woman, but if one is situated in the service of the Lord in Kṛṣṇa consciousness, one should not be considered strī, śūdra, vaiśya or lower than śūdra. Though a person may be from a lowborn family, if he is engaged in the Lord's service he should never be considered to belong to a lowborn family. The Padma Purāṇa forbids: vīkṣate jāti-sāmānyāt sa yāti narakaṁ-dhruvam. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a śūdra family, he is not to be considered a śūdra, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a śūdra (rāja-sevī viṣayī śūdrādhama). Even though one may engage in government service or in any other pound-shilling-pence business-in short, in materialistic life-he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a viṣayī or a śūdra. One who is advanced in spiritual life should not associate with nondevotees-namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered viṣayī, materialistic. It is said:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a śūdra, a vaiśya or a woman." (Śrī Caitanya-candrodaya-nāṭaka 8.23)

TEXT 37

tomāra kṛpāya tomāya karāya nindya-karma
sākṣāt īśvara tumi, ke jāne tomāra marma

SYNONYMS

tomāra kṛpāya-Your mercy; tomāya-unto You; karāya-induces; nindya-karma-forbidden actions; sākṣāt īśvara-directly the Supreme Personality of Godhead; tumi-You; ke jāne-who can know; tomāra-Your; marma-purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A sannyāsī is strictly forbidden to see the viṣayīs, the materialistic people. But Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

TEXT 38

āmā nistārite tomāra ihāṅ āgamana
parama-dayālu tumi patita-pāvana

SYNONYMS

āmā nistārite-to deliver me; tomāra-Your; ihāṅ-here; āgamana-appearance; parama-dayālu-greatly merciful; tumi-You; patita-pāvana-the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Śrīla Narottama dāsa Ṭhākura sings in his Prārthanā (39):

śrī-kṛṣṇa-caitanya-prabhu dayā kara more,
tomā vinā ke dayālu jagat-saṁsāre
patita-pāvana-hetu tava avatāra,
mo sama patita prabhu nā pāibe āra

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Śrī Caitanya Mahāprabhu's specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

So-called followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu," "I am Muslim," "I am Christian," "I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. But the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa mahā-mantra: harer nāma harer nāma harer nāmaiva kevalam. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu's special mercy. Consequently He is known as patita-pāvana, the deliverer of all fallen souls.

TEXT 39

mahānta-svabhāva ei tārite pāmara
nija kārya nāhi tabu yāna tāra ghara

SYNONYMS

mahānta-svabhāva-the nature of saintly persons; ei-this; tārite-to deliver; pāmara-fallen souls; nija-own; kārya-business; nāhi-there is not; tabu-still; yāna-goes; tāra-his; ghara-house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A sannyāsī is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A sannyāsī does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message. It is said about them: tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly brahmacārīs and sannyāsīs used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some books about Kṛṣṇa consciousness so that people can read them and be benefited. But if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

TEXT 40

mahad-vicalanaṁ nṛṇāṁ
gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan

nānyathā kalpate kvacit

SYNONYMS

mahat-vicalanam-the wandering of saintly persons; nṛṇām-of human beings; gṛhiṇām-who are householders; dīna-cetasām-low-minded; niḥśreyasāya-for the ultimate benefit; bhagavan-O my Lord; na anyathā-not any other purpose; kalpate-one imagines; kvacit-at any time.

TRANSLATION

" 'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.4).

TEXT 41

āmāra saṅge brāhmaṇādi sahasreka jana
tomāra darśane sabāra dravī-bhūta mana

SYNONYMS

āmāra saṅge-with me; brāhmaṇa-ādi-brāhmaṇas and others; sahasreka-more than one thousand; jana-persons; tomāra-of You; darśane-in seeing; sabāra-of all of them; dravī-bhūta-became melted; mana-the hearts.

TRANSLATION

"Along with me there are about a thousand men-including the brāhmaṇas-and all of them appear to have had their hearts melted simply by seeing You.

TEXT 42

'kṛṣṇa' 'kṛṣṇa' nāma śuni sabāra vadane
sabāra aṅga–pulakita, aśru–nayane

SYNONYMS

kṛṣṇa kṛṣṇa-"Kṛṣṇa," "Kṛṣṇa"; nāma-the holy name; śuni-I hear; sabāra-of everyone; vadane-in the mouths; sabāra-of all; aṅga-the bodies; pulakita-gladdened; aśru-tears; nayane-in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Kṛṣṇa. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

TEXT 43

ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa
jīve nā sambhave ei aprākṛta guṇa

SYNONYMS

ākṛtye-in bodily features; prakṛtye-in behavior; tomāra-of You; īśvara-of the Supreme Personality of Godhead; lakṣaṇa-the symptoms; jīve-in an ordinary living being; nā-not; sambhave-possible; ei-these; aprākṛta-transcendental; guṇa-qualities.

TRANSLATION

"My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

PURPORT

Śrī Caitanya Mahāprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest and the measurement of His forearms were the same length. This is called nyagrodha-parimaṇḍala. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Kṛṣṇa, "all-attractive." As stated in the Bhagavad-gītā (14.4), Kṛṣṇa is kind to everyone. In every species of life (sarva-yoniṣu), He is the original father, the seed-giver (bīja-pradaḥ pitā). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God's qualification. He also says in the Bhagavad-gītā (9.29), samo 'ham sarva-bhūteṣu: the Lord is equally kind to everyone. And He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

TEXT 44

prabhu kahe,–tumi mahā-bhāgavatottama
tomāra darśane sabāra drava haila mana

SYNONYMS

prabhu kahe-the Lord replied; tumi-you; mahā-bhāgavata-uttama-the best of the topmost devotees; tomāra darśane-by seeing you; sabāra-of everyone; drava-melted; haila-became; mana-the heart.

TRANSLATION

The Lord replied to Rāmānanda Rāya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In Śrīmad-Bhāgavatam (11.2.45), the symptoms of a topmost devotee are described as follows:

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

”The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service.”

TEXT 45

anyera ki kathā, āmi–’māyāvādī sannyāsī’
āmiha tomāra sparśe kṛṣṇa-preme bhāsi

SYNONYMS

anyera-of others; ki kathā-what to speak; āmi-I; māyāvādī sannyāsī-a sannyāsī of the Māyāvādī sect; āmiha-I; tomāra-of you; sparśe-by the touch; kṛṣṇa-of Kṛṣṇa; preme-in love; bhāsi-float.

TRANSLATION

”Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?

TEXT 46

ei jāni’ kaṭhina mora hṛdaya śodhite
sārvabhauma kahilena tomāre milite

SYNONYMS

ei jāni’-knowing this; kaṭhina-very hard; mora-My; hṛdaya-heart; śodhite-to rectify; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahilena-asked; tomāre-you; milite-to meet.

TRANSLATION

”Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you.”

TEXT 47

ei-mata duṅhe stuti kare duṅhāra guṇa
duṅhe duṅhāra daraśane ānandita mana

SYNONYMS

ei-mata-in this way; duṅhe-both of them; stuti-praise; kare-offer; duṅhāra-of both of them; guṇa-qualities; duṅhe-both of them; duṅhāra-of both of them; daraśane-by the seeing; ānandita-pleased; mana-the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

TEXT 48

hena-kāle vaidika eka vaiṣṇava brāhmaṇa
daṇḍavat kari’ kaila prabhure nimantraṇa

SYNONYMS

hena-kāle-at this time; vaidika-a follower of the Vedic ritualistic ceremonies; eka-one; vaiṣṇava brāhmaṇa-a brāhmaṇa following Vaiṣṇava principles; daṇḍavat-obeisances offered by falling flat; kari’-offering; kaila-made; prabhure-unto Lord Śrī Caitanya Mahāprabhu; nimantraṇa-invitation.

TRANSLATION

At this time a brāhmaṇa Vaiṣṇava following the Vedic principles came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

TEXT 49

nimantraṇa mānila tāṅre vaiṣṇava jāniyā
rāmānande kahe prabhu īṣat hāsiyā

SYNONYMS

nimantraṇa-the invitation; mānila-accepted; tāṅre-him (the brāhmaṇa); vaiṣṇava-a devotee; jāniyā-understanding; rāmānande-unto Rāmānanda; kahe-said; prabhu-Śrī Caitanya Mahāprabhu; īṣat-a little; hāsiyā-smiling.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa’s invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava brāhmaṇa. Even though one is a brāhmaṇa strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya Mahāprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything-whatever they like-and therefore the members of this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

TEXT 50

tomāra mukhe kṛṣṇa-kathā śunite haya mana
punarapi pāi yena tomāra daraśana

SYNONYMS

tomāra mukhe-in your mouth; kṛṣṇa-kathā-talks on Kṛṣṇa; śunite-to hear; haya-there is; mana-My mind; punarapi-again; pāi-I may get; yena-if possible; tomāra-your; daraśana-interview.

TRANSLATION

”I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again.”

TEXTS 51-52

rāya kahe, āilā yadi pāmara śodhite
darśana-mātre śuddha nahe mora duṣṭa citte
dina pāṅca-sāta rahi' karaha mārjana
tabe śuddha haya mora ei duṣṭa mana

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; āilā-You have come; yadi-although; pāmara-a fallen soul; śodhite-to rectify; darśana-mātre-simply seeing You; śuddha nahe-not purified; mora-my; duṣṭa-polluted; citte-consciousness; dina-days; pāṅca-sāta-five or seven; rahi'-staying; karaha-kindly do; mārjana-cleansing; tabe-then; śuddha-pure; haya-it is; mora-my; ei-this; duṣṭa-polluted; mana-mind.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

TEXT 53

yadyapi viccheda doṅhāra sahana nā yāya
tathāpi daṇḍavat kari' calilā rāma-rāya

SYNONYMS

yadyapi-although; viccheda-separation; doṅhāra-of both of them; sahana-toleration; nā-not; yāya-possible; tathāpi-still; daṇḍavat-obeisances; kari'-offering; calilā-departed; rāma-rāya-Rāmānanda Rāya.

TRANSLATION

Although neither could tolerate the other's separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

TEXT 54

prabhu yāi' sei vipra-ghare bhikṣā kaila
dui janāra utkaṇṭhāya āsi' sandhyā haila

SYNONYMS

prabhu-Lord Śrī Caitanya Mahāprabhu; yāi'-going; sei-that; vipra-ghare-to the house of the brāhmaṇa; bhikṣā-lunch; kaila-accepted; dui-two; janāra-of the persons; utkaṇṭhāya-in the impatience; āsi'-coming; sandhyā-evening; haila-appeared.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet each other again.

TEXT 55

prabhu snāna-kṛtya kari' āchena vasiyā
eka-bhṛtya-saṅge rāya mililā āsiyā

SYNONYMS

prabhu-the Lord; snāna-kṛtya-the daily duty of bathing; kari'-finishing; āchena-was; vasiyā-sitting; eka-one; bhṛtya-servant; saṅge-with; rāya-Rāya Rāmānanda; mililā-met; āsiyā-coming.

TRANSLATION

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

PURPORT

A Vaiṣṇava who is supposed to be advanced in spiritual understanding-be he a householder or a sannyāsī-must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the Padma Purāṇa and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.

TEXT 56

namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne

SYNONYMS

namaskāra-obeisances; kaila-offered; rāya-Rāmānanda Rāya; prabhu-Lord Śrī Caitanya Mahāprabhu; kaila-did; āliṅgane-embracing; dui-two; jane-the persons; kṛṣṇa-kathā-talks about Kṛṣṇa; kaya-discussed; rahaḥ-sthāne-in a secluded place.

TRANSLATION

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Kṛṣṇa in a secluded place.

PURPORT

The word rahaḥ-sthāne, "in a secluded place," is very significant. Talks about Kṛṣṇa and His pastimes-especially His pastimes in Vṛndāvana and His dealings with the gopīs-are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Kṛṣṇa's pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the gopīs ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Kṛṣṇa and the gopīs publicly, devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public. For the general public, saṅkīrtana is the most effective method to awaken Kṛṣṇa consciousness. If possible, one should discuss the principles enunciated in the Bhagavad-gītā. Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of the Bhagavad-gītā with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī. However, He taught the principles of the bhakti cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the gopīs. For the general populace, He performed saṅkīrtana very vigorously. We must also follow these principles in preaching Kṛṣṇa consciousness all over the world.

TEXT 57

prabhu kahe,–"paḍa śloka sādhyera nirṇaya"
rāya kahe,–"sva-dharmācaraṇe viṣṇu-bhakti haya"

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; paḍa-just recite; śloka-a verse from the revealed scriptures; sādhyera-of the aim of life; nirṇaya-an ascertainment; rāya kahe-Rāmānanda Rāya replied; sva-dharma-ācaraṇe-by executing one's occupational duty; viṣṇu-bhakti-devotional service to Lord Viṣṇu; haya-there is.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujācārya stated in the Vedārtha-saṅgraha that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called bhakti-yoga. By performing bhakti-yoga, one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the varṇāśrama system. The Supreme Personality of Godhead instituted varṇāśrama-dharma to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in the Bhagavad-gītā as Puruṣottama-the greatest of all personalities-personally came and declared that the institution of varṇāśrama-dharma was founded by Him. As stated in the Bhagavad-gītā (4.13):

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

Elsewhere in the Bhagavad-gītā (18.45-46) the Lord says:

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu
yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

Human society should be divided into four divisions-brāhmaṇa, kṣatriya, vaiśya and śūdra-and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhāyana, Taṅka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by the Vedānta-sūtra.

TEXT 58

varṇāśramācāra-vatā
puruṣena paraḥ pumān
visṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

SYNONYMS

varṇa-āśrama-ācāra-vatā-who behaves according to the system of four divisions of social order and four divisions of spiritual life; puruṣeṇa-by a man; paraḥ-the supreme; pumān-person; viṣṇuḥ-Lord Viṣṇu; ārādhyate-is worshiped; panthā-way; na-not; anyat-another; tat-toṣa-kāraṇam-cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."

PURPORT

This is a quotation from the Viṣṇu Purāṇa (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya: "The purport is that one can realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

”O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please Lord Hari.”

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the varṇāśrama institution. The divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra are natural divisions within society. Indeed, everyone has a prescribed duty according to the varṇāśrama-dharma. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders-brahmacarya, gṛhastha, vānaprastha and sannyāsa-are called āśramas. If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the varṇāśrama divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The brāhmaṇas are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called kṣatriyas. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called vaiśyas, or merchants. Those who are not sufficiently intelligent to be brāhmaṇas, kṣatriyas or vaiśyas are required to serve a master and are called śūdras. Thus everyone can engage in the service of the Lord and thus awaken his natural Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of varṇāśrama-dharma should be adopted by society.

TEXT 59

prabhu kahe, ”eho bāhya, āge kaha āra”
rāya kahe, ”kṛṣṇe karmārpaṇa–sarva-sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord said; eho-this; bāhya-external; āge-ahead; kaha-say; āra-more; rāya kahe-Śrī Rāmānanda Rāya said; kṛṣṇe-unto Kṛṣṇa; karma-arpaṇa-offering the results of activities; sarva-sādhya-sāra-the essence of all means of perfection.

TRANSLATION

The Lord replied, ”This is external. You had better tell Me of some other means.” Rāmānanda replied, ”To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”

TEXT 60

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

SYNONYMS

yat-whatever; karoṣi-you do; yat-whatever; aśnāsi-you eat; yat-whatever; juhoṣi-you offer in sacrifice; dadāsi-you give in charity; yat-whatever; yat-whatever; tapasyasi-you perform as austerity; kaunteya-O son of Kuntī; tat-that; kuruṣva-just do; mat-unto Me; arpaṇam-offering.

TRANSLATION

Rāmānanda Rāya continued, ” ’My dear son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Kṛṣṇa, the Supreme Personality of Godhead.’ ”

PURPORT

The Lord has said that the varṇāśrama-dharma is not properly executed in this Age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter. Rāmānanda replied with this verse from the Bhagavad-gītā (9.27), which instructs that while remaining in the system of varṇāśrama-dharma one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of varṇāśrama-dharma in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of varṇāśrama-dharma, but devotional service is transcendental. The system of varṇāśrama-dharma refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Śrī Caitanya Mahāprabhu belonged to the spiritual world, and His methods for propagating the saṅkīrtana movement were also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya. This states that the saṅkīrtana movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this saṅkīrtana movement seriously. Considering the position of devotional service and the saṅkīrtana movement, Śrī Caitanya Mahāprabhu deemed the system of varṇāśrama-dharma to be material, although it aims at elevation to the spiritual platform. However, the saṅkīrtana movement can raise one immediately to the spiritual platform. Consequently it is said that varṇāśrama-dharma is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. Impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that viṣṇu-ārādhana not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from the Bhagavad-gītā stating that the results of one’s occupational duty may be offered to Lord Viṣṇu or Kṛṣṇa. In Śrīmad-Bhāgavatam (1.2.8) it is also said:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ
śrama eva hi kevalam

”If one executes the occupational duties of varṇāśrama-dharma but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor.”

TEXT 61

prabhu kahe,–”eho bāhya, āge kaha āra”
rāya kahe,–”svadharma-tyāga, ei sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord replied; eho-this; bāhya-external; āge-ahead; kaha-speak; āra-more; rāya kahe-Rāmānanda Rāya replied; sva-dharma-tyāga-relinquishing one’s occupational duties; ei-this; sādhya-sāra-the essence of all perfection.

TRANSLATION

”This is also external,” Śrī Caitanya Mahāprabhu said. ”Please proceed and speak further on this matter.” Rāmānanda Rāya replied, ”To give up one’s occupational duties in the varṇāśrama is the essence of perfection.”

PURPORT

A brāhmaṇa may renounce his family and accept sannyāsa. Others also-kṣatriyas and vaiśyas-may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called karma-tyāga. By such renunciation, the Supreme Personality of Godhead is satisfied. But this renouncing of one’s activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore external. To correct this, Rāmānanda Rāya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from Śrīmad-Bhāgavatam (11.11.32).

TEXT 62

ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān saṁtyajya yaḥ sarvān
māṁ bhajet sa ca sattamaḥ

SYNONYMS

ājñāya-knowing perfectly; evam-thus; guṇān-qualities; doṣān-faults; mayā-by Me; ādiṣṭān-instructed; api-although; svakān-own; dharmān-occupational duties; saṁtyajya-giving up; yaḥ-anyone who; sarvān-all; mām-unto Me; bhajet-may render service; saḥ-he; ca-and; sattamaḥ-a first-class person.

TRANSLATION

Rāmānanda Rāya continued, ” ’Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.’

TEXT 63

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān-all kinds of occupational duties; parityajya-giving up; mām ekam-unto Me only; śaraṇam-as shelter; vraja-go; aham-I; tvām-unto you; sarva-pāpebhyaḥ-from all the reactions of sinful life; mokṣayiṣyāmi-will give liberation; mā-don’t; śucaḥ-worry.

TRANSLATION

”As stated in scripture [Bg. 18.66], ’After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life’s sinful reactions. Do not worry.’ ”

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book Manaḥ-śiksā (2):

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in Śrīmad-Bhāgavatam (4.29.46) it is said by Nārada Muni:

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

”When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literature. In this way one is fixed in the service of the Lord.”

TEXT 64

prabhu kahe,–”eho bāhya, āge kaha āra”
rāya kahe,–”jñāna-miśrā bhakti–sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord said; eho-this; bāhya-external; āge-ahead; kaha-say; āra-more; rāya kahe-Rāya replied; jñāna-miśrā bhakti-devotional service mixed with empiric knowledge; sādhya-sāra-is the essence of perfection.

TRANSLATION

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more." Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his Anubhāṣya preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is the place beyond this material world in the river Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a manifestation of spiritual energy and is known as Vaikuṇṭhaloka, "the place where there is no anxiety." The material world, known as brahmāṇḍa is the creation of the external energy. Between the two creations-the material creation and the spiritual creation-is a river known as Virajā as well as a place known as Brahmaloka. Virajā-nadī and Brahmaloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikuṇṭhalokas, or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the Brahmaloka and Virajā-nadī, one cannot conceive of the Vaikuṇṭhalokas. Brahmaloka and Virajā-nadī are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal, Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the Bhagavad-gītā (18.54).

TEXT 65

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ-freed from material conceptions of life but attached to an impersonal situation; prasanna-ātmā-fully joyful; na śocati-he does not lament; na kāṅkṣati-he does not hanker; samaḥ-equally disposed; sarveṣu-all; bhūteṣu-to the living entities; mat-bhaktim-My devotional service; labhate-achieves; parām-transcendental.

TRANSLATION

Rāmānanda Rāya continued, "According to the Bhagavad-gītā, 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.' "

PURPORT

In the Bhagavad-gītā (18.54) it is said that a person who accepts the theory of monism-being always engaged in empiric philosophical discussions about spiritual life-becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

TEXT 66

prabhu kahe,–"eho bāhya, āge kaha āra"
rāya kahe,–"jñāna-śūnyā bhakti–sādhya-sāra"

SYNONYMS

prabhu kahe-the Lord said; eho-this; bāhya-external; āge-ahead; kaha-speak; āra-further; rāya kahe-Rāmānanda Rāya replied; jñāna-śūnyā bhakti-devotional service independent of logic and empiric philosophy; sādhya-sāra-the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya commentary says that this stage-devotional service mixed with speculative knowledge-is also external and not within the jurisdiction of pure devotional service as practiced in Vaikuṇṭhaloka. As soon as there is some conception of materialistic thought-be it positive or negative-the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence-namely sac-cid-ānanda-still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by Śrīmad-Bhāgavatam (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

TEXT 67

jñāne prayāsam udapāsya namanta eva

jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ’jita jito ’py asi tais tri-lokyām

SYNONYMS

jñāne-in gaining knowledge; prayāsam-unnecessary endeavor; udapāsya-setting far aside; namantaḥ-completely surrendering; eva-certainly; jīvanti-live; sat-mukharitām-declared by great realized devotees; bhavadīya-vārtām-discussions about You, the Supreme Personality of Godhead; sthāne sthitāḥ-situated in their own positions; śruti-gatām-received aurally; tanu-vāk-manobhiḥ-by the body, words and mind; ye-those who; prāyaśaḥ-almost always; ajita-O my unconquerable Lord (beyond perception and unlimitedly independent); jitaḥ-conquered; api-indeed; asi-You are; taiḥ-by such pure devotees; tri-lokyām-within the three worlds.

TRANSLATION

Rāmānanda Rāya continued, ”Lord Brahmā said, ’My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.’ ”

TEXT 68

prabhu kahe,–”eho haya, āge kaha āra”
rāya kahe, ”prema-bhakti–sarva-sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord said; eho haya-this is all right; āge kaha āra-speak something more; rāya kahe-Rāya replied; prema-bhakti-ecstatic love in devotional service to the Lord; sarva-sādhya-sāra-the essence of all perfection.

TRANSLATION

At this point, Śrī Caitanya Mahāprabhu replied, ”This is all right, but still you can speak more on the subject.” Rāmānanda Rāya then replied, ”Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection.”

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, eho haya, āge kaha āra. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was beyond. Simply executing the duties of all varṇas and āśramas is not as good as offering all the results of one’s activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains sva-dharma-tyāga, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of bhakti. This is verified by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: prema-bhakti-sarva-sādhya-sāra. Śrī Caitanya Mahāprabhu actually accepted this verse (jñāne prayāsam) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called sādhana-bhakti, or devotional service in practice. The result of sādhana-bhakti must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called prema-bhakti. In the neophyte stage, sādhana-bhakti includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

TEXT 69

nānopacāra-kṛta-pūjanam ārta-bandhoḥ
premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt
yāvat kṣud asti jaṭhare jaraṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye

SYNONYMS

nānā-upacāra-by varieties of offerings; kṛta-performed; pūjanam-worshiping; ārta-bandhoḥ-of the Supreme Personality of Godhead, who is the friend of all distressed persons; premṇā-by ecstatic love; eva-indeed; bhakta-hṛdayam-the heart of a devotee; sukha-vidrutam-melted in transcendental bliss; syāt-becomes; yāvat-as long as; kṣut-appetite; asti-there is; jaṭhare-in the stomach; jaraṭhā-strong; pipāsā-thirst; tāvat-so long; sukhāya-for happiness; bhavataḥ-are; nanu-indeed; bhakṣya-eatables; peye-and drinkables.

TRANSLATION

Rāmānanda Rāya continued, " 'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

TEXT 70

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate

SYNONYMS

kṛṣṇa-bhakti-rasa-bhāvitā-absorbed in the mellows of executing devotional service to Kṛṣṇa; matiḥ-intelligence; krīyatām-let it be purchased; yadi-if; kutaḥ api-somewhere; labhyate-is available; tatra-there; laulyam-greed; api-indeed; mūlyam-price; ekalam-only; janma-koṭi-of millions of births; sukṛtaiḥ-by pious activities; na-not; labhyate-is obtained.

TRANSLATION

" 'Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price-that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.' "

PURPORT

The previous two verses are included in the Padyāvalī (13, 14), an anthology compiled by Śrīla Rūpa Gosvāmī. Verse 69 refers to devotional service in faith, and verse 70 refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance with the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the śāstras are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.

TEXT 71

prabhu kahe, "eho haya, āge kaha āra"
rāya kahe, "dāsya-prema–sarva-sādhya-sāra"

SYNONYMS

prabhu kahe-the Lord said; eho haya-this is all right; āge kaha āra-please speak more; rāya kahe-Rāmānanda Rāya replied; dāsya-prema-spontaneous love in the humor of servitude; sarva-sādhya-sāra-the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Rāmānanda Rāya said, "Spontaneous loving service in servitude-as exchanged by master and servant-is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called mamatā. Between the servitor and the served there is a feeling of oneness. This mamatā begins with dāsya-prema, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels "The Lord is my master" and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

TEXT 72

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṁ vā
dāsānām avaśiṣyate

SYNONYMS

yat-of whom; nāma-of the name; śruti-mātreṇa-simply by hearing; pumān-a person; bhavati-becomes; nirmalaḥ-pure; tasya-of Him; tīrtha-padaḥ-of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; kim-what; vā-more; dāsānām-of the servants; avaśiṣyate-is remaining.

TRANSLATION

" 'A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste brāhmaṇa and great yogī, used to hate Mahārāja Ambarīṣa. When he decided to chastise Mahārāja Ambarīṣa through his yogic powers, he was chased by the Sudarśana cakra of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

TEXT 73

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sa-nātha-jīvitam

SYNONYMS

bhavantam-You; eva-certainly; anucaran-serving; nirantaraḥ-always; praśānta-pacified; niḥśeṣa-all; manaḥ-ratha-desires; antaraḥ-other; kadā-when; aham-I; aikāntika-exclusive; nitya-eternal; kiṅkaraḥ-servant; praharṣayiṣyāmi-I shall become joyful; sa-nātha-with a fitting master; jīvitam-living.

TRANSLATION

” 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?' ”

PURPORT

This is a statement made by the great saintly devotee Yāmunācārya in his Stotra-ratna (43).

TEXT 74

prabhu kahe, ”eho haya, kichu āge āra”
rāya kahe, ”sakhya-prema–sarva-sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord said; eho haya-this is also right; kichu-something; āge-ahead; āra-more; rāya kahe-Rāmānanda Rāya replied; sakhya-prema-transcendental loving service in fraternity; sarva-sādhya-sāra-the highest perfectional stage.

TRANSLATION

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, ”Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called viśrambha, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes sakhya-prema, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

TEXT 75

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham-in this way; satām-of persons who prefer the impersonal feature of the Lord; brahma-of the impersonal effulgence; sukha-by the happiness; anubhūtyā-who is realized; dāsyam-the mode of servitude; gatānām-of those who have accepted; para-daivatena-who is the supreme worshipable Deity; māyā-āśritānām-for ordinary persons under the clutches the of external energy; nara-dārakeṇa-with Him, who is like a boy of this material world; sākam-in friendship; vijahruḥ-played; kṛta-puṇya-puñjāḥ-those who have accumulated volumes of pious activities.

TRANSLATION

” 'Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities-after accumulating volumes of pious activities-are now playing with the Lord in friendship as cowherd boys.' ”

PURPORT

This is a statement made by Śukadeva Gosvāmī (Bhāg. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

TEXT 76

prabhu kahe,–”eho uttama, āge kaha āra”
rāya kahe, ”vātsalya-prema–sarva-sādhya-sāra”

SYNONYMS

prabhu kahe-the Lord said; eho uttama-it is very good; āge-still further; kaha-speak; āra-more; rāya kahe-Rāya replied; vātsalya-prema-loving service to the Lord in the stage of paternal love; sarva-sādhya-sāra-the highest perfectional stage.

TRANSLATION

The Lord said, ”This statement is very good, but please proceed even further.” Rāmānanda Rāya then replied, ”Loving service to the Lord in the parental relationship is the highest perfectional stage.”

PURPORT

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform of parental love. In this connection, the following verse is cited from Śrīmad-Bhāgavatam (10.8.46), wherein Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

TEXT 77

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

nandaḥ-Nanda Mahārāja; kim-what; akarot-has performed; brahman-O brāhmaṇa; śreyaḥ-auspicious activities; evam-thus; mahā-udayam-rising to such an exalted position as the father of Kṛṣṇa; yaśodā-mother Yaśodā; vā-or; mahā-bhāgā-most fortunate; papau-drank; yasyāḥ-of whom; stanam-by the breasts; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

Rāmānanda Rāya continued, " 'O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son, and what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

TEXT 78

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimukti-dāt

SYNONYMS

na-not; imam-this (love of Godhead); viriñcaḥ-Lord Brahmā; na-not; bhavaḥ-Lord Śiva; na-nor; śrīḥ-the goddess of fortune; api-even; aṅga-on the chest of Viṣṇu; saṁśrayā-who is sheltered; prasādam-favor; lebhire-have obtained; gopī-mother Yaśodā; yat-which; tat-that; prāpa-obtained; vimukti-dāt-from the person who gives liberation.

TRANSLATION

" 'The favor mother Yaśodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.' "

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.9.20). Kṛṣṇa agreed to be bound by mother Yaśodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation made by Śukadeva Gosvāmī in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

TEXT 79

prabhu kahe, "eho uttama, āge kaha āra"
rāya kahe, "kāntā-prema sarva-sādhya-sāra"

SYNONYMS

prabhu kahe-the Lord replied; eho uttama-this is very good; āge-ahead; kaha-speak; āra-more; rāya kahe-Rāmānanda Rāya replied; kāntā-prema-loving service between husband and wife; sarva-sādhya-sāra-the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Rāmānanda Rāya then replied, "Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

TEXT 80

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-alas; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucām-and bodily luster; kutaḥ-much less; anyāḥ-others; rāsa-utsave-in the festival of the rāsa dance; asya-of Lord Śrī Kṛṣṇa; bhuja-daṇḍa-by the arms; gṛhīta-embraced; kaṇṭha-their necks; labdha-āśiṣām-who achieved such a blessing; yaḥ-which; udagāt-became manifest; vraja-sundarīṇām-of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing even imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who may be very, very beautiful according to material estimation?'

PURPORT

This verse (Bhāg. 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the gopīs. Uddhava remained in Vṛndāvana to observe the movements of the gopīs there. When he saw the ecstatic love for Kṛṣṇa in separation manifested by the gopīs, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the gopīs could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

TEXT 81

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām-among them; āvirabhūt-appeared; śauriḥ-Lord Kṛṣṇa; smayamāna-smiling; mukha-ambujaḥ-with a face like a lotus flower; pīta-ambara-dharaḥ-wearing yellow garments; sragvī-garlanded with flowers; sākṣāt-directly; manmatha-of Cupid; manmathaḥ-the bewilderer.

TRANSLATION

" 'Suddenly, due to the their feelings of separation, Lord Kṛṣṇa appeared among the gopīs dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.32.2). When the rāsa dance was going on, Kṛṣṇa suddenly disappeared, and the gopīs became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

TEXT 82

kṛṣṇa-prāptira upāya bahu-vidha haya
kṛṣṇa-prāpti-tāratamya bahuta āchaya

SYNONYMS

kṛṣṇa-prāptira-of achieving the lotus feet of Kṛṣṇa; upāya-means; bahu-vidha-various; haya-there are; kṛṣṇa-prāpti-of achieving the favor of Lord Kṛṣṇa; tāratamya-comparisons; bahuta-various; āchaya-there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.

TEXT 83

kintu yāṅra yei rasa, sei sarvottama
taṭa-stha hañā vicārile, āche tara-tama

SYNONYMS

kintu-nevertheless; yāṅra-of some devotees; yei rasa-whatever the mellow of exchanges of love; sei-that; sarva-uttama-the best; taṭa-stha-neutral; hañā-being; vicārile-if considering; āche-there is; tara-tama-lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

He clearly mentions in this verse that one must refer to the Vedic literature and other, supplementary literatures and follow the conclusion of the Vedas. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to Śrīmad-Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste guru and sell mantras for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi, sakhībhekī, smārta, jāta-gosāñi, ativāḍi, cūḍādhārī and gaurāṅga-nāgari.

Moreover, there are those who take the caste gosvāmīs' opinions of such parties as bona fide, comparing these opinions to those of the six Gosvāmīs, headed by Śrī Rūpa and Śrī Sanātana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaiṣṇava. Actually the caste brāhmaṇas of the smārta community are opposed to the principles of the Sātvata-pañcarātra. Furthermore, there are many Māyāvādīs and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness. Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated vānaprastha or a tridaṇḍi-sannyāsī in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as śānta, dāsya, sakhya, vātsalya and mādhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarūpa-siddhi, the perfection of

one's eternal relationship with the Supreme Lord. Svarūpa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows. Each and every one of them is as perfect as the others. But by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the parental mellow is better than that of fraternity. Above all these mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point-Kṛṣṇa.

These mellows cannot be compared to the feelings one derives from demigod worship. Kṛṣṇa is one, but the demigods are different. They are material. Love for Kṛṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Kṛṣṇa. Therefore although there is no difference between a devotee in śānta-rasa or dāsya-rasa, vātsalya-rasa or mādhurya-rasa, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that dāsya-rasa is better than śānta-rasa, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the paternal rasa.

The analysis of different types of love of Godhead has been made by expert ācāryas who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

TEXT 84

yathottaram asau svāda-
viśeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā uttaram-one after another; asau-that; svāda-viśeṣa-of particular tastes; ullāsa-pleasing; mayī-empowered with; api-although; ratiḥ-love; vāsanayā-by desire; svādvī-sweet; bhāsate-appears; kā api-someone; kasyacit-one of them.

TRANSLATION

" 'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38), and it also appears in the Ādi-līlā, Chapter Four, verse 45.

TEXT 85

pūrva-pūrva-rasera guṇa–pare pare haya
dui-tina gaṇane pañca paryanta bāḍaya

SYNONYMS

pūrva-pūrva-of each previous; rasera-of the mellow; guṇa-the qualities; pare pare-in each subsequent; haya-there are; dui-tina-two and then three; gaṇane-in counting; pañca-five; paryanta-up to; bāḍaya-increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three, and up to the point of five complete qualities.

TEXT 86

guṇādhikye svādādhikya bāḍe prati-rase
śānta-dāsya-sakhya-vātsalyera guṇa madhurete vaise

SYNONYMS

guṇa-ādhikye-by the increase of transcendental qualities; svāda-ādhikya-increase of taste; bāḍe-increases; prati-rase-in each mellow; śānta-of neutrality; dāsya-of servitude; sakhya-of fraternity; vātsalyera-and of paternal affection; guṇa-the qualities; madhurete-in the conjugal mellow; vaise-appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsya-rasa, sakhya-rasa and vātsalya-rasa are all manifest in conjugal love [mādhurya-rasa].

TEXT 87

ākāśādira guṇa yena para-para bhūte
dui-tina krame bāḍe pañca pṛthivīte

SYNONYMS

ākāśa-ādira-of the sky, air and so on; guṇa-the qualities; yena-just as; para-para-one after another; bhūte-in the material elements; dui-tina-two and then three; krame-by gradations; bāḍe-increase; pañca-all five; pṛthivīte-in earth.

TRANSLATION

”The qualities in the material elements-sky, air, fire, water and earth-increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

TEXT 88

paripūrṇa-kṛṣṇa-prāpti ei ’premā’ haite
ei premāra vaśa kṛṣṇa–kahe bhāgavate

SYNONYMS

paripūrṇa-completely full; kṛṣṇa-prāpti-achievement of the lotus feet of Lord Kṛṣṇa; ei-this; premā-love of Godhead; haite-from; ei premāra-of this type of love of Godhead; vaśa-under the control; kṛṣṇa-Lord Kṛṣṇa; kahe-it is said; bhāgavate-in Śrīmad-Bhāgavatam.

TRANSLATION

”Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhurya-rasa, or conjugal love. Lord Kṛṣṇa is indeed captivated by this standard of love. This is stated in Śrīmad-Bhāgavatam.

PURPORT

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements-sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities-sound, touch and form. In water there are four qualities-sound, touch, form and taste. Finally, in earth there are all five qualities-sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all-namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the rasa known as mādhurya-rasa, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternal affection, as well as conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (mādhurya-rasa) is also known as śṛṅgāra-rasa. It is the conclusion of Śrīmad-Bhāgavatam that in the complete combination of loving service to the Lord-namely in conjugal love-the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī’s influence.

TEXT 89

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi-unto Me; bhaktiḥ-devotional service; hi-certainly; bhūtānām-of all living entities; amṛtatvāya-for becoming eternal; kalpate-is meant; diṣṭyā-fortunately; yat-what; āsīt-there is; mat-snehaḥ-affection for Me; bhavatīnām-of all of you; mat-āpanaḥ-the means of getting My favor.

TRANSLATION

”Lord Kṛṣṇa told the gopīs, ’The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.’

PURPORT

The fulfillment of human life is summarized in this verse from Śrīmad-Bhāgavatam (10.82.44). There are two important words in this verse: bhakti (devotional service) and amṛtatva (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

TEXT 90

kṛṣṇera pratijñā dṛḍha sarva-kāle āche
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; pratijñā-the promise; dṛḍha-firm; sarva-kāle-in all times; āche-there is; ye-anyone; yaiche-just as; bhaje-renders service; kṛṣṇa-Lord Kṛṣṇa; tāre-him; bhaje-reciprocates with; taiche-so for all time.

TRANSLATION

”Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic yoga and austerity. Crude men therefore say that if one adopts any of these methods one achieves the Supreme Personality of Godhead’s favor. They claim that it doesn’t matter what kind of method one adopts. A general example is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as Goddess Durgā, Goddess Kālī, Lord Śiva, Demigod Gaṇeśa, Lord Rāmacandra, Kṛṣṇa, the impersonal Brahman or whatever, and one can chant the Lord’s name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the example that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Kṛṣṇa mantra. If one chants the name of Kālī, Durgā, Śiva, Gaṇeśa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the śāstras. A bona fide ācārya will certainly not accept such a conclusion. As Kṛṣṇa clearly states in the Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me." (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom-not the demigod worshipers, karmīs, yogīs or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the Bhagavad-gītā (7.20) says that demigod worship is meant for men who have lost all their intelligence:

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

anta-vat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in the Bhagavad-gītā (18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of dharma, artha, kāma and mokṣa cannot be compared to those interested in the unalloyed devotional service of the Lord. Śrīmad-Bhāgavatam (1.1.2) therefore says:

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord."

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but Śrīmad-Bhāgavatam considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of dharma, artha, kāma and mokṣa and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are performed by Yogamāyā, the spiritual energy. Yogamāyā is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of Yogamāyā. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Śiva or Goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the gopīs, the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of Yogamāyā. The gopīs worshiped Kātyāyanī, Yogamāyā, to attain Kṛṣṇa as their husband. On the other hand, it is stated in the Sapta-śatī scripture that a kṣatriya king named Suratha and a rich vaiśya named Samādhi worshiped material nature in the form of Goddess Durgā to attain material perfection. If one tries to mingle the worship of Yogamāyā with Mahāmāyā, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of Yogamāyā and Mahāmāyā is the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus-eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramātmā, Brahman and "the creator," but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellow, nor can he understand the conception of Kṛṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the sac-cid-ānanda form of the Lord. Similarly, Paramātmā realization-realization of the plenary expansion of the Absolute Truth within everyone's heart-is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features of Kṛṣṇa. Indeed, a devotee of Kṛṣṇa who is attached to the sublime attractive features of the Lord does not consider Nārāyaṇa very important. When the gopīs sometimes saw Kṛṣṇa in the form of Nārāyaṇa, they were not very attracted to Him. The gopīs never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa's devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name Rukmiṇī-ramaṇa or Nārāyaṇa in place of the name Kṛṣṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasābhāsa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasābhāsa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasābhāsa in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

TEXT 91

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye-they; yathā-as; mām-unto Me; prapadyante-surrender; tān-unto them; tathā eva-in the same proportion; bhajāmi-bestow My favor; aham-I; mama-My; vartma-way; anuvartante-follow; manuṣyāḥ-men; pārtha-My dear Arjuna; sarvaśaḥ-in all respects.

TRANSLATION

"According to Lord Kṛṣṇa in the Bhagavad-gītā [4.11],'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

TEXT 92

ei 'preme'ra anurūpa nā pāre bhajite
ataeva 'ṛṇī' haya–kahe bhāgavate

SYNONYMS

ei-this; premera-of love of God; anurūpa-exactly to the proportion; nā-not; pāre-is able; bhajite-to reciprocate; ataeva-therefore; ṛṇī-debtor; haya-becomes; kahe-is stated; bhāgavate-in Śrīmad-Bhāgavatam.

TRANSLATION

"In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhurya-rasa; therefore He always remains a debtor to such devotees.

TEXT 93

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na-not; pāraye-am able; aham-I; niravadya-without duplicity; saṁyujām-meeting; sva-sādhu-kṛtyam-your own honest activities; vibudha-āyuṣā api-even with a duration of life like that of the demigods; vaḥ-you; yā-who; mā-Me; abhajan-have worshiped; durjara-difficult to surmount; geha-of household life; śṛṅkhalāḥ-the chains; saṁvṛścya-cutting off; tat-that; vaḥ-your; pratiyātu-let there be a return; sādhunā-by pious activities.

TRANSLATION

"When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, 'My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

TEXT 94

yadyapi kṛṣṇa-saundarya–mādhuryera dhurya
vraja-devīra saṅge tāṅra bāḍaye mādhurya

SYNONYMS

yadyapi-although; kṛṣṇa-saundarya-the beauty of Lord Kṛṣṇa; mādhuryera-of sweetness; dhurya-the supermost; vraja-devīra-the gopīs; saṅge-in company with; tāṅra-His; bāḍaye-increases; mādhurya-the sweetness.

TRANSLATION

"Although Kṛṣṇa's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Kṛṣṇa's exchange of love with the gopīs is the topmost perfection of love of Godhead.

PURPORT

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from Śrīmad-Bhāgavatam (10.33.6) will illustrate this verse.

TEXT 95

tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇīnāṁ haimānāṁ
mahā-marakato yathā

SYNONYMS

tatra-there; ati-śuśubhe-was very beautiful; tābhiḥ-by them; bhagavān-the Supreme Personality of Godhead; devakī-sutaḥ-son of Devakī; madhye-in the midst; maṇīnām-of valuable jewels; haimānām-lined with gold; mahā-marakataḥ-the jewel of the name marakata; yathā-as.

TRANSLATION

" 'Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

TEXT 96

prabhu kahe,–ei 'sādhyāvadhi' suniścaya
kṛpā kari' kaha, yadi āge kichu haya

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; ei-this; sādhya-avadhi-the highest limit of perfection; su-niścaya-certainly; kṛpā kari'-being merciful to Me; kaha-please speak; yadi-if; āge-further; kichu haya-there is something.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

TEXT 97

rāya kahe,–īhāra āge puche hena jane
eta-dina nāhi jāni, āchaye bhuvane

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; ihāra āge-beyond this point; puche-inquires; hena-such; jane-a person; eta-dina-until this day; nāhi jāni-I did not know; āchaye-there is; bhuvane-within this material world.

TRANSLATION

Rāya Rāmānanda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

TEXT 98

iṅhāra madhye rādhāra prema–'sādhya-śiromaṇi'
yāṅhāra mahimā sarva-śāstrete vākhāni

SYNONYMS

iṅhāra madhye-among the loving affairs of the gopīs; rādhāra prema-the love of Godhead of Śrīmatī Rādhārāṇī; sādhya-śiromaṇi-the topmost perfection; yāṅhāra-of which; mahimā-the glorification; sarva-śāstrete-in every scripture; vākhāni-description.

TRANSLATION

"Among the loving affairs of the gopīs," Rāmānanda Rāya continued, "Śrīmatī Rādhārāṇī's love for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāṇī are highly esteemed in all revealed scriptures.

TEXT 99

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā-just as; rādhā-Śrīmatī Rādhārāṇī; priyā-very dear; viṣṇoḥ-to Lord Kṛṣṇa; tasyāḥ-Her; kuṇḍam-bathing place; priyam-very dear; tathā-so also; sarva-gopīṣu-among all the gopīs; sā-She; eva-certainly; ekā-alone; viṣṇoḥ-of Lord Kṛṣṇa; atyanta-vallabhā-very dear.

TRANSLATION

" 'Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa.'

PURPORT

This verse is from the Padma Purāṇa and is included in the Laghu-bhāgavatāmṛta (2.1.45), by Śrīla Rūpa Gosvāmī. It also appears in Ādi-līlā, Chapter Four, verse 215, and again in Madhya-līlā, Chapter Eighteen, verse 8.

TEXT 100

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā-by Her; ārādhitaḥ-worshiped; nūnam-indeed; bhagavān-the Supreme Personality of Godhead; hariḥ-Kṛṣṇa; īśvaraḥ-the Lord; yat-from which; naḥ-us; vihāya-rejecting; govindaḥ-Lord Śrī Kṛṣṇa; prītaḥ-satisfied; yām-whom; anayat-brought; rahaḥ-a secluded place.

TRANSLATION

"When the gopīs began to talk among themselves, they said, 'Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.' "

PURPORT

The name Rādhā is derived from this verse (Bhāg. 10.30.28), from the words anayārādhitaḥ, meaning "by Her the Lord is worshiped." Sometimes the critics of Śrīmad-Bhāgavatam find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word ārādhitaḥ, from which the name Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other Purāṇas. This gopī's worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.

TEXT 101

prabhu kahe–āge kaha, śunite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe

SYNONYMS

prabhu kahe-the Lord said; āge-ahead; kaha-please speak; śunite-to hear; pāi-I get; sukhe-happiness; apūrva-amṛta-of unprecedented nectar; nadī-a river; vahe-flows; tomāra mukhe-from your mouth.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

TEXT 102

curi kari' rādhāke nila gopī-gaṇera ḍare
anyāpekṣā haile premera gāḍhatā nā sphure

SYNONYMS

curi kari'-stealing; rādhāke-Śrīmatī Rādhārāṇī; nila-took away; gopī-gaṇera-of the gopīs; ḍare-out of fear; anya-apekṣā-dependence on others; haile-if there is; premera-of love; gāḍhatā-the intensity; nā-not; sphure-manifests.

TRANSLATION

"During the rāsa dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmatī Rādhārāṇī due to the presence of the other gopīs. Because of the dependence of the others, the intensity of love between Rādhā and Kṛṣṇa was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other gopīs, Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse kaṁsārir api (verse 106 in this chapter) will be quoted from the Gīta-govinda of Jayadeva Gosvāmī.

TEXT 103

rādhā lāgi' gopīre yadi sākṣāt kare tyāga
tabe jāni,–rādhāya kṛṣṇera gāḍha-anurāga

SYNONYMS

rādhā lāgi'-for the sake of Śrīmatī Rādhārāṇī; gopīre-the gopīs; yadi-if; sākṣāt-directly; kare-does; tyāga-rejection; tabe-then; jāni-we can understand; rādhāya-in Śrīmatī Rādhārāṇī; kṛṣṇera-of Lord Kṛṣṇa; gāḍha-intense; anurāga-affection.

TRANSLATION

"If Lord Kṛṣṇa rejected the company of the other gopīs for Śrīmatī Rādhārāṇī, we can understand that Lord Śrī Kṛṣṇa has intense affection for Her."

TEXT 104

rāya kahe,–tabe śuna premera mahimā
tri-jagate rādhā-premera nāhika upamā

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; tabe-then; śuna-please hear; premera-of that love; mahimā-the glories; tri-jagate-within the three worlds; rādhā-premera-of the loving affairs of Śrīmatī Rādhārāṇī; nāhika-there is not; upamā-comparison.

TRANSLATION

Rāmānanda Rāya continued, "Please therefore hear from me about the glories of Śrīmatī Rādhārāṇī's loving affairs. They are beyond compare within these three worlds.

TEXT 105

gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā
rādhā cāhi' vane phire vilāpa kariyā

SYNONYMS

gopī-gaṇera-of the gopīs; rāsa-nṛtya-of rāsa dancing; maṇḍalī-the circle; chāḍiyā-rejecting; rādhā-Śrīmatī Rādhārāṇī; cāhi'-desiring; vane-in the forest; phire-wanders; vilāpa-lamentation; kariyā-doing.

TRANSLATION

"Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārāṇī displayed Her tricky behavior and left the circle of the rāsa dance. Missing Śrīmatī Rādhārāṇī's presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

TEXT 106

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-āriḥ-the enemy of Kaṁsa; api-moreover; saṁsāra-vāsanā-desirous of the essence of enjoyment (rāsa-līlā); baddha-śṛṅkhalām-being perfectly attracted to such activities; rādhām-Śrīmatī Rādhārāṇī; ādhāya-taking; hṛdaye-within the heart; tatyāja-left aside; vraja-sundarīḥ-the other beautiful gopīs.

TRANSLATION

" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja.'

TEXT 107

itas tatas tām anusṛtya rādhikām
anaṅga-bāṇa-vraṇa-khinna-mānasaḥ
kṛtānutāpaḥ sa kalinda-nandinī
taṭānta-kuñje viṣasāda mādhavaḥ

SYNONYMS

itaḥ tataḥ-hither and thither; tām-Her; anusṛtya-searching out; rādhikām-Śrīmatī Rādhārāṇī; anaṅga-of Cupid; bāṇa-vraṇa-by a wound from the arrow; khinna-mānasaḥ-whose heart is injured; kṛta-anutāpaḥ-repentant for misbehavior; saḥ-He (Lord Kṛṣṇa); kalinda-nandinī-of the river Yamunā; taṭa-anta-on the edge of the bank; kuñje-in the bushes; viṣasāda-lamented; mādhavaḥ-Lord Kṛṣṇa.

TRANSLATION

" 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.'

PURPORT

These two verses are from the Gīta-govinda (3.1, 2), written by Jayadeva Gosvāmī.

TEXT 108

ei dui-ślokera artha vicārile jāni
vicārite uṭhe yena amṛtera khani

SYNONYMS

ei-these; dui-two; ślokera-of the verses; artha-the meanings; vicārile-if considering; jāni-I can understand; vicārite-while considering; uṭhe-arises; yena-like; amṛtera-of nectar; khani-a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

TEXT 109

śata-koṭi gopī-saṅge rāsa-vilāsa
tāra madhye eka-mūrtye rahe rādhā-pāśa

SYNONYMS

śata-koṭi-hundreds of thousands; gopī-saṅge-with the gopīs; rāsa-vilāsa-dancing in the rāsa dance; tāra madhye-among them; eka-mūrtye-by one of His transcendental forms; rahe-remains; rādhā-pāśa-by the side of Śrīmatī Rādhārāṇī.

TRANSLATION

"Although Kṛṣṇa was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāṇī.

TEXT 110

sādhāraṇa-preme dekhi sarvatra 'samatā'
rādhāra kuṭila-preme ha-ila 'vāmatā'

SYNONYMS

sādhāraṇa-preme-in general love of Godhead; dekhi-we see; sarvatra-everywhere; samatā-equality; rādhāra-of Śrīmatī Rādhārāṇī; kuṭila-preme-in the crooked love of Godhead; ha-ila-there was; vāmatā-opposition.

TRANSLATION

"Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

TEXT 111

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet

ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheḥ-of the snake; iva-like; gatiḥ-the movement; premṇaḥ-of the loving affairs; svabhāva-by nature; kuṭilā-crooked; bhavet-is; ataḥ-therefore; hetoḥ-from some cause; ahetoḥ-from the absence of a cause; ca-and; yūnoḥ-of the young couple; mānaḥ-anger; udañcati-appears.

TRANSLATION

" 'The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl-anger with cause and anger without cause.'

PURPORT

During the rāsa dance, one form of Kṛṣṇa was between every two gopīs. But by the side of Śrīmatī Rādhārāṇī there was only one Kṛṣṇa. Although this was the case, Śrīmatī Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the Ujjvala-nīlamaṇi (Śṛṅgāra-bheda-kathana 102), written by Śrīla Rūpa Gosvāmī.

TEXT 112

krodha kari' rāsa chāḍi' gelā māna kari'
tāṅre nā dekhiyā vyākula haila śrī-hari

SYNONYMS

krodha kari'-becoming angry; rāsa chāḍi'-leaving the rāsa dance; gelā-went; māna kari'-being resentful; tāṅre-Śrīmatī Rādhārāṇī; nā dekhiyā-not seeing; vyākula-very anxious; haila-became; śrī-hari-Lord Kṛṣṇa.

TRANSLATION

"When Rādhārāṇī left the rāsa dance out of anger and resentment, Lord Śrī Kṛṣṇa became very anxious because He could not see Her.

TEXT 113

samyak-sāra vāsanā kṛṣṇera rāsa-līlā
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā

SYNONYMS

samyak-sāra-the complete and essential; vāsanā-desire; kṛṣṇera-of Lord Kṛṣṇa; rāsa-līlā-the dancing in the rāsa-līlā; rāsa-līlā-vāsanāte-in the desire to dance the rāsa dance; rādhikā-Śrīmatī Rādhārāṇī; śṛṅkhalā-the medium of bondage.

TRANSLATION

"Lord Kṛṣṇa's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

TEXT 114

tāṅhā vinu rāsa-līlā nāhi bhāya citte
maṇḍalī chāḍiyā gelā rādhā anveṣite

SYNONYMS

tāṅhā vinu-without Her; rāsa-līlā-the rāsa dance; nāhi-not; bhāya-illuminates; citte-within the heart; maṇḍalī chāḍiyā-leaving the circle of the rāsa dance; gelā-went; rādhā-Śrīmatī Rādhārāṇī; anveṣite-to search for.

TRANSLATION

"The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

TEXT 115

itas-tataḥ bhrami' kāhāṅ rādhā nā pāñā
viṣāda karena kāma-bāṇe khinna hañā

SYNONYMS

itaḥ-tataḥ-here and there; bhrami'-wandering; kāhāṅ-anywhere; rādhā-Śrīmatī Rādhārāṇī; nā-not; pāñā-finding; viṣāda-lamentation; karena-does; kāma-bāṇe-by the arrow of Cupid; khinna-hurt; hañā-becoming.

TRANSLATION

"When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. But not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

śata-koṭi-gopīte nahe kāma-nirvāpaṇa
tāhātei anumāni śrī-rādhikāra guṇa

SYNONYMS

śata-koṭi-hundreds and thousands; gopīte-in the midst of gopīs; nahe-there is not; kāma-nirvāpaṇa-satisfaction of lust; tāhātei-by that way; anumāni-we can imagine; śrī-rādhikāra guṇa-the transcendental quality of Śrīmatī Rādhārāṇī.

TRANSLATION

"Since Kṛṣṇa's lusty desires were not satisfied even in the midst of hundreds of thousands of gopīs and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendentally qualified She is."

TEXT 117

prabhu kahe–ye lāgi' āilāma tomā-sthāne
sei saba tattva-vastu haila mora jñāne

SYNONYMS

prabhu kahe-the Lord said; ye lāgi'-for the matter of which; āilāma-I have come; tomā-sthāne-to your place; sei saba-all those; tattva-vastu-objects of truth; haila-were; mora-My; jñāne-in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, ”That for which I have come to your residence has now become an object of truth in My knowledge.

TEXT 118

ebe se jāniluṅ sādhya-sādhana-nirṇaya
āge āra āche kichu, śunite mana haya

SYNONYMS

ebe-now; se-that; jāniluṅ-I have understood; sādhya-of the ultimate goal; sādhana-and of the process; nirṇaya-the ascertainment; āge-ahead; āra-more; āche-there is; kichu-something; śunite-to hear; mana-the mind; haya-it is.

TRANSLATION

”Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

TEXT 119

’kṛṣṇera svarūpa’ kaha ’rādhāra svarūpa’
’rasa’ kon tattva, ’prema’–kon tattva-rūpa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; svarūpa-the transcendental features; kaha-speak; rādhāra-of Śrīmatī Rādhārāṇī; svarūpa-the transcendental features; rasa-mellows; kon-what; tattva-that truth; prema-love of Godhead; kon-what; tattva-rūpa-actual form.

TRANSLATION

”Kindly explain the transcendental features of Kṛṣṇa and Śrīmatī Rādhārāṇī. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

TEXT 120

kṛpā kari’ ei tattva kaha ta’ āmāre
tomā-vinā keha ihā nirūpite nāre

SYNONYMS

kṛpā kari’-showing your mercy; ei tattva-all these truths; kaha-explain; ta’-certainly; āmāre-unto Me; tomā-vinā-except for you; keha-someone; ihā-this; nirūpite-to explain; nāre-not able.

TRANSLATION

”Kindly explain all these truths to Me. But for yourself, no one can do so.”

TEXT 121

rāya kahe,–ihā āmi kichui nā jāni
tumi yei kahāo, sei kahi āmi vāṇī

SYNONYMS

rāya kahe-Rāmānanda Rāya said; ihā-this; āmi-I; kichui-something; nā-not; jāni-know; tumi-You; yei-whatever; kahāo-make me say; sei-those; kahi-speak; āmi-I; vāṇī-words.

TRANSLATION

Śrī Rāmānanda Rāya replied, ”I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

tomāra śikṣāya paḍi yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa

SYNONYMS

tomāra śikṣāya-by Your instruction; paḍi-I recite; yena-like; śuka-pāṭha-the reciting of a parrot; sākṣāt-directly; īśvara-the Supreme Personality of Godhead; tumi-You; ke-who; bujhe-can understand; tomāra-Your; nāṭa-dramatic performance.

TRANSLATION

”I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

TEXT 123

hṛdaye preraṇa kara, jihvāya kahāo vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

hṛdaye-within the heart; preraṇa-direction; kara-You give; jihvāya-on the tongue; kahāo-You make me speak; vāṇī-words; ki-what; kahiye-I am speaking; bhāla-manda-good or bad; kichui-something; nā-not; jāni-I know.

TRANSLATION

”You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly.”

TEXT 124

prabhu kahe,–māyāvādī āmi ta’ sannyāsī
bhakti-tattva nāhi jāni, māyāvāde bhāsi

SYNONYMS

prabhu kahe-the Lord said; māyāvādī-a follower of the Māyāvāda philosophy; āmi-I; ta’-certainly; sannyāsī-one in the renounced order of life; bhakti-tattva-the truths of transcendental loving service; nāhi-not; jāni-I know; māyāvāde-in the philosophy of impersonalism; bhāsi-I float.

TRANSLATION

Lord Caitanya Mahāprabhu said, ”I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

TEXT 125

sārvabhauma-saṅge mora mana nirmala ha-ila
'kṛṣṇa-bhakti-tattva kaha,' tāṅhāre puchila

SYNONYMS

sārvabhauma-saṅge-in the company of Sārvabhauma Bhaṭṭācārya; mora-My; mana-mind; nirmala-clarified; ha-ila-became; kṛṣṇa-bhakti-tattva-the truths of transcendental loving service to Kṛṣṇa; kaha-please explain; tāṅhāre-to him; puchila-I inquired.

TRANSLATION

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind has been enlightened. Therefore I have asked Sārvabhauma Bhaṭṭācārya about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

teṅho kahe–āmi nāhi jāni kṛṣṇa-kathā
sabe rāmānanda jāne, teṅho nāhi ethā

SYNONYMS

teṅho kahe-he replied; āmi-I; nāhi-not; jāni-know; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; sabe-all; rāmānanda-Rāmānanda Rāya; jāne-knows; teṅho-he; nāhi-not; ethā-here.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya told me, 'I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.' "

TEXT 127

tomāra ṭhāñi āilāṅa tomāra mahimā śuniyā
tumi more stuti kara 'sannyāsī' jāniyā

SYNONYMS

tomāra ṭhāñi-to your presence; āilāṅa-I have come; tomāra-your; mahimā-glories; śuniyā-hearing; tumi-you; more-Me; stuti-praising; kara-do; sannyāsī-a person in the renounced order of life; jāniyā-knowing as.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of one's material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-brāhmaṇa or śūdra. Such a puffed-up person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the ācārya of the world, the supreme spiritual master and teacher.

TEXT 128

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

SYNONYMS

kibā-whether; vipra-a brāhmaṇa; kibā-whether; nyāsī-a sannyāsī; śūdra-a śūdra; kene-why; naya-not; yei-anyone who; kṛṣṇa-tattva-vettā-a knower of the science of Kṛṣṇa; sei-that person; guru-the spiritual master; haya-is.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsī, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of varṇāśrama-dharma there are various duties for the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas, or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gṛhastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the Hari-bhakti-vilāsa that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gṛhastha or sannyāsī, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as vartma-pradarśaka-guru, dīkṣā-guru or śikṣā-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarśaka-guru, the spiritual master who initiates according to the regulations of the śāstras is called the dīkṣā-guru, and the spiritual master who gives instructions for elevation is called the śikṣā-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a brāhmaṇa, kṣatriya, sannyāsī or śūdra. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the śāstras. In the Padma Purāṇa it is said:

na śūdrāḥ bhagavad-bhaktās
te 'pi bhāgavatottamāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family. However, even if a vipra, or brāhmaṇa, is very expert in the six brahminical activities (paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of caṇḍālas yet is well versed in Kṛṣṇa consciousness, he can become a guru. These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a gṛhastha named Śrī Viśvambhara, was initiated by a sannyāsī-guru named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a sannyāsī. According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a gṛhastha, was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a brāhmaṇa family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste brāhmaṇa family. There are many instances in which a born brāhmaṇa took initiation from a person who was not born in a brāhmaṇa family. The brahminical symptoms are explained in Śrīmad-Bhāgavatam (7.11.35), wherein it is stated:

yasya yal-lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If a person is born in a śūdra family but has all the qualities of a spiritual master, he should be accepted not only as a brāhmaṇa but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a bhajanānandī does not take the sāvitra-saṁskāra (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas-bhajanānandī and goṣṭhy-ānandī. A bhajanānandī is not interested in preaching work, but a goṣṭhy-ānandī is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a brāhmaṇa. As a preacher, he should be recognized as a brāhmaṇa; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava brāhmaṇa is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brāhmaṇa and a Vaiṣṇava. They are under the impression that unless one is a brāhmaṇa he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

If one becomes a guru, he is automatically a brāhmaṇa. Sometimes a caste guru says that ye kṛṣṇa-tattva-vettā, sei guru haya means that one who is not a brāhmaṇa may become a śikṣā-guru or a vartma-pradarśaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word guru is equally applicable to the vartma-pradarśaka-guru, śikṣā-guru and dīkṣā-guru. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions: pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma. Śrī Caitanya Mahāprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain śūdras or caṇḍālas. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide brāhmaṇa. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse.

TEXT 129

'sannyāsī' baliyā more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi' pūrṇa kara mana

SYNONYMS

sannyāsī-a person in the renounced order of life; baliyā-taking as; more-Me; nā kariha-do not do; vañcana-cheating; kṛṣṇa-rādhā-tattva-the truth about Rādhā-Kṛṣṇa; kahi'-describing; pūrṇa-complete; kara-make; mana-my mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyāsī. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa."

TEXTS 130-131

yadyapi rāya–premī, mahā-bhāgavate
tāṅra mana kṛṣṇa-māyā nāre ācchādite
tathāpi prabhura icchā–parama prabala
jānileha rāyera mana haila ṭalamala

SYNONYMS

yadyapi-although; rāya-Rāmānanda Rāya; premī-a great lover of Kṛṣṇa; mahā-bhāgavate-a topmost devotee; tāṅra-his; mana-mind; kṛṣṇa-māyā-the illusory energy of Kṛṣṇa; nāre-not able; ācchādite-to cover; tathāpi-still; prabhura icchā-the Lord's desire; parama prabala-very intense; jānileha-even though it was known; rāyera mana-the mind of Rāmānanda Rāya; haila-there was; ṭalamala-agitation.

TRANSLATION

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. But a materialistic man is carried away by the waves of the material energy. Śrīla Bhaktivinoda Ṭhākura has said, māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of māyā. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

TEXT 132

rāya kahe,–"āmi–naṭa, tumi–sūtra-dhāra
yei mata nācāo, taiche cāhi nācibāra

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; āmi-I; naṭa-dancer; tumi-You; sūtra-dhāra-the puller of the strings; yei-whatever; mata-way; nācāo-You make me dance; taiche-in that way; cāhi-I want; nācibāra-to dance.

TRANSLATION

Śrī Rāmānanda Rāya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

mora jihvā–vīṇā-yantra, tumi–vīṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccāri

SYNONYMS

mora jihvā-my tongue; vīṇā-yantra-a stringed instrument; tumi-You; vīnā-ḍhārī-the player of the stringed instrument; tomāra mane-in Your mind; yei uṭhe-whatever arises; tāhāi-that; uccāri-I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

TEXT 134

parama īśvara kṛṣṇa–svayaṁ bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna

SYNONYMS

parama-supreme; īśvara-controller; kṛṣṇa-Lord Kṛṣṇa; svayam-personally; bhagavān-the Supreme Personality of Godhead; sarva-avatārī-the source of all incarnations; sarva-kāraṇa-pradhāna-the supreme cause of all causes.

TRANSLATION

Rāmānanda Rāya then began to speak on kṛṣṇa-tattva. "Kṛṣṇa is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

TEXT 135

ananta vaikuṇṭha, āra ananta avatāra
ananta brahmāṇḍa ihāṅ,–sabāra ādhāra

SYNONYMS

ananta vaikuṇṭha-innumerable Vaikuṇṭha planets; āra-and; ananta avatāra-innumerable incarnations; ananta brahmāṇḍa-innumerable universes; ihāṅ-in this material world; sabāra-of all of them; ādhāra-the resting place.

TRANSLATION

"There are innumerable Vaikuṇṭha planets as well as innumerable incarnations. In the material world also there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

TEXT 136

sac-cid-ānanda-tanu, vrajendra-nandana
sarvaiśvarya-sarvaśakti-sarvarasa-pūrṇa

SYNONYMS

sat-cit-ānanda-tanu-Kṛṣṇa's body is transcendental, full of knowledge, bliss and eternity; vrajendra-nandana-the son of Mahārāja Nanda; sarva-aiśvarya-all opulences; sarva-śakti-all potencies; sarva-rasa-pūrṇa-the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

TEXT 137

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādiḥ-the origin of everything; govindaḥ-a name of Lord Kṛṣṇa; sarva-all; kāraṇa-of causes; kāraṇam-He is the original cause.

TRANSLATION

" 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This verse is from the Brahma-saṁhitā (5.1).

TEXT 138

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana

SYNONYMS

vṛndāvane-in Vṛndāvana; aprākṛta-spiritual; navīna-new; madana-Cupid; kāma-gāyatrī-hymns of desire; kāma-bīje-by the spiritual seed of desire called klīm; yāṅra-of whom; upāsana-the worship.

TRANSLATION

"In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī mantra with the spiritual seed klīm.

PURPORT

This Vṛndāvana is described in the Brahma-saṁhitā (5.56) in this way:

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the gopīs are always present there. They are Kṛṣṇa's beloveds, and all of them are as spiritual as Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the gopīs and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there-in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, "Let me worship that spiritual land where Kṛṣṇa is present." This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by Śrīla Narottama dāsa Ṭhākura (Prārthanā 1):

āra kabe nitāi-cāṅdera karuṇā haibe
saṁsāra-vāsanā mora kabe tuccha habe

"When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?"

viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī-vṛndāvana

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?"

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

"When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words aprākṛta navīna madana, aprākṛta refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyments is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continuously enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gāyantaṁ trāyate yasmād gāyatrī tvaṁ tataḥ smṛtā: One who chants the Gāyatrī mantra is gradually delivered from the material clutches. In other words, That which delivers one from material entanglement is called Gāyatrī. An explanation of the Gāyatrī mantra can be found in Madhya-līlā, Chapter Twenty-one, text 125:

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya

se akṣara ’candra’ haya, kṛṣṇe kari’ udaya,
trijagat kailā kāmamaya

The Kāma-gāyatrī mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kāma-gāyatrī and Kṛṣṇa. Both are composed of twenty-four and a half transcendental syllables (see Cc. Madhya 21.125-29) The mantra depicted in letters is also Kṛṣṇa, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no ’naṅgaḥ pracodayāt, Kṛṣṇa is called Kāma-deva, Puṣpa-bāṇa and Anaṅga. Kāma-deva is Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa. Puṣpa-bāṇa (”He who carries an arrow made of flowers”) is Govinda, the Personality of Godhead who accepts our devotional service. And Anaṅga is Gopījana-vallabha, who satisfies all the gopīs and is the ultimate goal of life. This Kāma-gāyatrī (klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no ’naṅgaḥ pracodayāt) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo ’si me

”Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.” (Bg. 18.65)

In the Brahma-saṁhitā it is stated (5.27-29):

atha veṇu-ninādasya
trayī-mūrti-mayī gatiḥ
sphurantī praviveśāśu
mukhābjāni svayaṁbhuvaḥ
gāyatrīṁ gāyatas tasmād
adhigatya saroja-jaḥ
saṁskṛtaś cādi-guruṇā
dvijatām agamat tataḥ
trayyā prabuddho ’tha vidhir
vijñāta-tattva-sāgaraḥ
tuṣṭāva veda-sāreṇa
stotreṇānena keśavam

”Then Gāyatrī, mother of the Vedas, having been manifested by the divine sound of Śrī Kṛṣṇa’s flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. Thus the lotus-born Brahmā received the Gāyatrī mantra, which had sprung from the song of Śrī Kṛṣṇa’s flute. In this way he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that Gāyatrī, which embodies the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the Vedas, with a hymn.”

The vibration of Kṛṣṇa’s flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa’s flute and was thereby initiated by the Gāyatrī mantra.

TEXT 139

puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana

SYNONYMS

puruṣa-a male; yoṣit-a female; kibā-all; sthāvara-jaṅgama-living entities who cannot move and living entities who can move; sarva-of everyone; citta-ākarṣaka-the attractor of the minds; sākṣāt-directly; manmatha-madana-captivator of Cupid himself.

TRANSLATION

”The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone-male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikuṇṭhalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the Bhagavad-gītā (8.20), there is also a spiritual world:

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūtesu
naśyatsu na vinaśyati

”Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.” (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word bhāva or svabhāva refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called aprākṛta, or the antimaterial world. In this transcendental spiritual world or universe, the highest planetary system is known as Goloka Vṛndāvana. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as Aprākṛta-madana. The name Madana refers to Cupid, but Kṛṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Kṛṣṇa's body is all-spiritual-sac-cid-ānanda-vigraha. Therefore He is called Aprākṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the gopīs, but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is sac-cid-ānanda-vigraha, completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Māyāvādī philosophers conceive of Kṛṣṇa's body as material, and this is an abominable, gross, materialistic conception. just as Kṛṣṇa is completely spiritual, the gopīs are also spiritual, and this is confirmed in the Brahma-saṁhitā (5.37):

ānanda-cin-maya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (hlādinī). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

The gopīs are also of the same spiritual quality (nija-rūpatayā) because they are expansions of Kṛṣṇa's pleasure potency. Neither Kṛṣṇa nor the gopīs have anything to do with lumps of matter or the material conception. In the material world the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. . Therefore here the enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the gopīs. In the Caitanya-caritāmṛta the lusty desire of the gopīs is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living entities-moving and nonmoving-are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

When one can understand the body of Kṛṣṇa as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Kṛṣṇa. As stated in the Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (tattvataḥ), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his Bhakti-rasāmṛta-sindhu (1.2.187), Śrīla Rūpa Gosvāmī says:

īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As the Bhagavad-gītā (14.26) confirms:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the Bhagavad-gītā (18.54): brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. A person who is highly advanced in spiritual knowledge and who has attained the brahma-bhūta stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered the brahma-bhūta stage in two divisions-svarūpa-gata and vastu-gata. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his svarūpa, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called vastu-gata.

One should execute his spiritual activities in the svarūpa-gata stage of consciousness. He should also chant the cin-mayī Gāyatrī, the spiritual mantras: oṁ namo bhagavate vāsudevāya, klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā, and klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt. These are the Kāma-gāyatrī or kāma-bīja mantras. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental mantras, known as Kāma-gāyatrī or kāma-bīja.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī in the previous verse and the current verse:

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana
puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana
(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this mantra, the Kāma-gāyatrī with the kāma-bīja. As the Bhagavad-gītā (18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, sarva-cittākarṣaka: "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifest (ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam).

TEXT 140

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām-among them; āvirabhūt-appeared; śauriḥ-Lord Kṛṣṇa; smayamāna-smiling; mukha-ambujaḥ-lotus face; pīta-ambara-dharaḥ-dressed with yellow garments; sragvī-decorated with a flower garland; sākṣāt-directly; manmatha-of Cupid; manmathaḥ-Cupid.

TRANSLATION

" 'When Kṛṣṇa left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopīs.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.32.2).

TEXT 141

nānā-bhaktera rasāmṛta nānā-vidha haya
sei saba rasāmṛtera 'viṣaya' 'āśraya'

SYNONYMS

nānā-bhaktera-of various types of devotees; rasa-amṛta-the nectar of devotion or transcendental mellows; nānā-vidha-different varieties; haya-there are; sei saba-all these; rasa-amṛtera-of the nectar of devotion; viṣaya-subject; āśraya-object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Kṛṣṇa. But in all transcendental relationships the devotee is the worshiper [āśraya], and Kṛṣṇa is the object of worship [viṣaya].

TEXT 142

akhila-rasāmṛta-mūrtiḥ
prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati

SYNONYMS

akhila-rasa-amṛta-mūrtiḥ-the reservoir of all pleasure, in which exist all the mellows of devotional service, namely śānta, dāsya, sakhya, vātsalya and mādhurya; prasṛmara-spreading forth; ruci-by His bodily luster; ruddha-who has subjugated; tārakā-the gopī named Tārakā; pāliḥ-the gopī named Pāli; kalita-who has absorbed the minds of; śyāmā-the gopī named Syāmā; lalitaḥ-and the gopī named Lalitā; rādhā-preyān-dearmost to Śrīmatī Rādhārāṇī; vidhuḥ-Kṛṣṇa, the Supreme Personality of Godhead; jayati-all glories to.

TRANSLATION

" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all devotional mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called akhila-rasāmṛta-mūrti, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa or mādhurya-rasa.

This is the opening verse of the Bhakti-rasāmṛta-sindhu, by Śrīla Rūpa Gosvāmī.

TEXT 143

śṛṅgāra-rasarāja-maya-mūrti-dhara
ataeva ātma-paryanta-sarva-citta-hara

SYNONYMS

śṛṅgāra-rasa-rāja-maya-consisting of the mellow of conjugal love, which is the king of mellows; mūrti-dhara-Kṛṣṇa, the personified reservoir of all pleasure; ataeva-therefore; ātma-paryanta-even up to His own self; sarva-all; citta-of hearts; hara-the attractor.

TRANSLATION

"Kṛṣṇa is all-attractive for devotees in all devotional mellows because He is the personification of the conjugal mellow. Kṛṣṇa is attractive not only to all the devotees, but to Himself as well.

TEXT 144

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhī mūrtimān iva madhau mugdho hariḥ krīḍati

SYNONYMS

viśveṣām-of all the gopīs; anurañjanena-by the act of pleasing; janayan-producing; ānandam-the bliss; indīvara-śreṇī-like a row of blue lotuses; śyāmala-bluish black; komalaiḥ-and soft; upanayan-bringing; aṅgaiḥ-with His limbs; anaṅga-utsavam-a festival for Cupid; svacchandam-without restriction; vraja-sundarībhiḥ-by the young women of Vraja; abhitaḥ-on both sides; prati-aṅgam-each limb; āliṅgitaḥ-embraced; śṛṅgāraḥ-amorous love; sakhī-O friend; mūrti-mān-embodied; iva-like; madhau-in the springtime; mugdhaḥ-perplexed; hariḥ-Lord Hari; krīḍati-plays.

TRANSLATION

" 'My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

PURPORT

This is a verse from the Gīta-govinda (1.11). See also Caitanya-caritāmṛta, Ādi-līlā, Chapter Four, text 224.

TEXT 145

lakṣmī-kāntādi avatārera hare mana
lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa

SYNONYMS

lakṣmī-kānta-ādi-goddess of fortune's husband (Nārāyaṇa); avatārera-of the incarnation; hare-He enchants; mana-the mind; lakṣmī-the goddess of fortune; ādi-headed by; nārī-gaṇera-of all women; kare-does; ākarṣaṇa-attraction.

TRANSLATION

"He also attracts Nārāyaṇa, who is the incarnation of Saṅkarṣaṇa and the husband of the goddess of fortune. He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

TEXT 146

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharma-guptaye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me

SYNONYMS

dvija-ātma-jāḥ-the sons of the brāhmaṇa; me-by Me; yuvayoḥ-of both of you; didṛkṣuṇā-desiring the sight; mayā-by Me; upanītāḥ-brought; bhuvi-in the world; dharma-guptaye-for the protection of religious principles; kalā-with all potencies; avatīrṇau-who descended; avaneḥ-of the world; bharā-asurān-the heavy load of demons; hatvā-having killed; iha-here in the spiritual world; bhūyaḥ-again; tvarayā-very soon; itam-please come back; anti-near; me-Me.

TRANSLATION

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brāhmaṇa.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the brāhmaṇa in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.

TEXT 147

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā

SYNONYMS

kasya-of what; anubhāvaḥ-a result; asya-of the serpent (Kāliya); na-not; deva-my Lord; vidmahe-we know; tava aṅghri-of Your lotus feet; reṇu-of the dust; sparaśa-for touching; adhikāraḥ-qualification; yat-which; vāñchayā-by desiring; śrīḥ-the goddess of fortune; lalanā-the topmost woman; acarat-performed; tapaḥ-austerity; vihāya-giving up; kāmān-all desires; su-ciram-for a long time; dhṛta-a law upheld; vratā-as a vow

TRANSLATION

” ’O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 148

āpana-mādhurye hare āpanāra mana
āpanā āpani cāhe karite āliṅgana

SYNONYMS

āpana-own; mādhurye-by sweetness; hare-steals; āpanāra-His own; mana-mind; āpanā-Himself; āpani-He; cāhe-wants; karite-to do; āliṅgana-embracing.

TRANSLATION

”Lord Kṛṣṇa’s sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

TEXT 149

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sa-rabhasam upabhoktuṁ kāmaye rādhikeva

SYNONYMS

aparikalita-pūrvaḥ-not previously experienced; kaḥ-who; camatkāra-kārī-causing wonder; sphurati-manifests; mama-My; garīyān-more great; eṣaḥ-this; mādhurya-pūraḥ-abundance of sweetness; ayam-this; aham-I; api-even; hanta-alas; prekṣya-seeing; yam-which; lubdha-cetāḥ-My mind being bewildered; sa-rabhasam-impetuously; upabhoktum-to enjoy; kāmaye-desire; rādhikā iva-like Śrīmatī Rādhārāṇī.

TRANSLATION

” ’Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, ”Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.” ’ ”

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī’s Lalita-mādhava (8.34).

TEXT 150

ei ta’ saṅkṣepe kahila kṛṣṇera svarūpa
ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa

SYNONYMS

ei ta’-thus; saṅkṣepe-in brief; kahila-I have said; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-the original form; ebe-now; saṅkṣepe-in summary; kahi-I shall speak; śuna-please hear; rādhā-of Śrīmatī Rādhārāṇī; tattva-rūpa-the actual position.

TRANSLATION

Śrī Rāmānanda Rāya then said, ”I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

TEXT 151

kṛṣṇera ananta-śakti, tāte tina–pradhāna
’cic-chakti’, ’māyā-śakti’, ’jīva-śakti’-nāma

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ananta-śakti-unlimited potencies; tāte-in that; tina-three; pradhāna-chief; cit-śakti-spiritual potency; māyā-śakti-material potency; jīva-śakti-marginal potency, or living entities; nāma-named.

TRANSLATION

”Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

TEXT 152

’antaraṅgā’, ’bahiraṅgā’, ’taṭasthā’ kahi yāre
antaraṅgā ’svarūpa-śakti’–sabāra upare

SYNONYMS

antaraṅgā-internal; bahiraṅgā-external; taṭa-sthā-marginal; kahi-we say; yāre-to whom; antaraṅgā-the internal potency; svarūpa-śakti-the personal energy; sabāra upare-above all.

TRANSLATION

”In other words, these are all potencies of God-internal, external and marginal. But the internal potency is the Lord’s personal energy and stands over the other two.

TEXT 153

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ-the potency of Lord Viṣṇu; parā-spiritual; proktā-it is said; kṣetrajña-ākhyā-the potency known as kṣetra-jña; tathā-as well as; parā-spiritual; avidyā-ignorance; karma-fruitive activities; saṁjñā-known as; anyā-other; tṛtīyā-third; śaktiḥ-potency; iṣyate-known thus.

TRANSLATION

" 'The original potency of Lord Viṣṇu is superior, or spiritual. The living entity actually belongs to that superior energy, but there is another energy, called the material energy, and this third energy is full of ignorance.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

TEXT 154

sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa

SYNONYMS

sat-cit-ānanda-maya-eternal bliss and knowledge; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-the real transcendental form; ataeva-therefore; svarūpa-śakti-His spiritual personal potency; haya-is; tina rūpa-three forms.

TRANSLATION

"Originally Lord Kṛṣṇa is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

TEXT 155

ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari' māni

SYNONYMS

ānanda-aṁśe-in bliss; hlādinī-the pleasure-giving potency; sat-aṁśe-in eternity; sandhinī-the creative potency; cit-aṁśe-in knowledge; samvit-the knowledge potency; yāre-which; jñāna-knowledge; kari'-taking as; māni-I accept.

TRANSLATION

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

TEXT 156

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī-that which generates pleasure; sandhinī-the potency of existence; samvit-the potency of knowledge; tvayi-unto You; ekā-principal internal potency; sarva-saṁśraye-You are the reservoir of all potencies; hlāda-pleasure; tāpa-karī-generator of pains; miśrā-mixed; tvayi-unto You; na u-never; guṇa-varjite-You, the transcendence, the Supreme Personality of Godhead.

TRANSLATION

" 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.69).

TEXT 157

kṛṣṇake āhlāde, tā'te nāma–'hlādinī'
sei śakti-dvāre sukha āsvāde āpani

SYNONYMS

kṛṣṇake-unto Kṛṣṇa; āhlāde-gives pleasure; tā'te-therefore; nāma-the name; hlādinī-pleasure-giving potency; sei śakti-that potency; dvāre-by means of; sukha-happiness; āsvāde-tastes; āpani-Lord Kṛṣṇa personally.

TRANSLATION

"The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

TEXT 158

sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'–kāraṇa

SYNONYMS

sukha-rūpa-embodiment of pleasure; kṛṣṇa-Lord Kṛṣṇa; kare-does; sukha-happiness; āsvādana-tasting; bhakta-gaṇe-unto the devotees; sukha-happiness; dite-to give; hlādinī-the pleasure potency; kāraṇa-the cause.

TRANSLATION

"Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifest by His pleasure potency.

TEXT 159

hlādinīra sāra aṁśa, tāra 'prema' nāma
ānanda-cinmaya-rasa premera ākhyāna

SYNONYMS

hlādinīra-of this pleasure potency; sāra-the essential; aṁśa-part; tāra-its; prema-love of God; nāma-name; ānanda-full of pleasure; cit-maya-rasa-the platform of spiritual mellows; premera-of love of Godhead; ākhyāna-the explanation.

TRANSLATION

”The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

TEXT 160

premera parama-sāra ’mahābhāva’ jāni
sei mahābhāva-rūpā rādhā-ṭhākurāṇī

SYNONYMS

premera-of love of Godhead; parama-sāra-the essential part; mahā-bhāva-the transcendental ecstasy of the name mahābhāva; jāni-we know; sei-that; mahā-bhāva-rūpā-the personification of the mahābhāva transcendental ecstasy; rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī.

TRANSLATION

”The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

TEXT 161

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ-of them; api-even; ubhayoḥ-of both (Candrāvalī and Rādhārāṇī); madhye-in the middle; rādhikā-Śrīmatī Rādhārāṇī; sarvathā-in every way; adhikā-greater; mahā-bhāva-svarūpā-the form of mahābhāva; iyam-this one; guṇaiḥ-with good qualities; ativarīyasī-the best of all.

TRANSLATION

” ’Among the gopīs of Vṛndāvana, Śrīmatī Rādhārāṇī and another gopī are considered chief. But when we compare the gopīs, it appears that Śrīmatī Rādhārāṇī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārāṇī.’

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī’s Ujjvala-nīlamaṇi (4.3).

TEXT 162

premera ’svarūpa-deha’–prema-vibhāvita
kṛṣṇera preyasī-śreṣṭhā jagate vidita

SYNONYMS

premera-love of Godhead; svarūpa-deha-actual body; prema-by love of Godhead; vibhāvita-influence; kṛṣṇera-of Lord Kṛṣṇa; preyasī-of the dear friends; śreṣṭhā-topmost; jagate-throughout the whole world; vidita-known.

TRANSLATION

”The body of Śrīmatī Rādhārāṇī is a veritable transformation of love of Godhead; She is the dearmost friend of Kṛṣṇa, and this is known throughout the world.

TEXT 163

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda-bliss; cit-knowledge; maya-consisting of; rasa-mellows; prati-every second; bhāvitābhiḥ-who are engrossed with; tābhiḥ-with those; yaḥ-who; eva-certainly; nija-rūpatayā-with His own form; kalābhiḥ-who are parts of portions of His pleasure potency; goloke-in Goloka Vṛndāvana; eva-certainly; nivasti-resides; akhila-ātma-as the soul of all; bhūtaḥ-who exists; govindam-Lord Govinda; ādi-puruṣam-the original personality; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

” ’I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.’

PURPORT

This is a quotation from Brahma-saṁhitā (5.37).

TEXT 164

sei mahābhāva haya ’cintāmaṇi-sāra’
kṛṣṇa-vāñchā pūrṇa kare ei kārya tāṅra

SYNONYMS

sei-that; mahā-bhāva-supreme ecstasy; haya-is; cintāmaṇi-sāra-the essence of spiritual life; kṛṣṇa-vāñchā-all the desires of Lord Kṛṣṇa; pūrṇa kare-fulfills; ei-this; kārya-business; tāṅra-Her.

TRANSLATION

”That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

TEXT 165

’mahābhāva-cintāmaṇi’ rādhāra svarūpa
lalitādi sakhī–tāṅra kāya-vyūha-rūpa

SYNONYMS

mahā-bhāva-of the topmost spiritual ecstasy; cintā-maṇi-the touchstone; rādhāra svarūpa-the transcendental form of Śrīmatī Rādhārāṇī; lalitā-ādi sakhī-the gopī associates of Śrīmatī Rādhārāṇī; tāṅra kāya-vyūha-rūpa-expansions of Her spirituai body.

TRANSLATION

”Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other gopīs-Lalitā, Viśākhā and so on-are expansions of Her spiritual body.

TEXT 166

rādhā-prati kṛṣṇa-sneha–sugandhi udvartana
tā’te ati sugandhi deha–ujjvala-varaṇa

SYNONYMS

rādhā-prati-toward Śrīmatī Rādhārāṇī; kṛṣṇa-sneha-the affection of Lord Kṛṣṇa; su-gandhi udvartana-perfumed massage; tā’te-in that; ati-very; su-gandhi-perfumed; deha-the body; ujjvala-brilliant; varaṇa-luster.

TRANSLATION

”Śrīmatī Rādhārāṇī’s transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Kṛṣṇa’s affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body’s dirt and perspiration are removed. Śrīmatī Rādhārāṇī’s body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa’s affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kavirāja Gosvāmī’s description of Śrīmatī Rādhārāṇī’s transcendental body. This description is based on the book known as Premāmbhoja-maranda compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kavirāja Gosvāmī’s descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura reads as follows:

”The love of the gopīs for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī’s body is further perfumed and decorated with kuṅkuma. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintāmaṇi jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

”Her beauty is more and more enhanced, being decorated with kuṅkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kuṅkuma is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy-trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī’s body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy names of Kṛṣna, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a kacchapī-vīṇā, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs. She always keeps Her hands on the shoulder of Her gopī friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, ’O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don’t reject me.’ ” This is a summary translation of the Premāmbhoja-maranda, which Kavirāja Gosvāmī quotes.

TEXT 167

kāruṇyāmṛta-dhārāya snāna prathama
tāruṇyāmṛta-dhārāya snāna madhyama

SYNONYMS

kāruṇya-amṛta-of the nectar of mercy; dhārāya-in the shower; snāna-bath; prathama-first; tāruṇya-amṛta-of the nectar of youth; dhārāya-in the shower; snāna-bath; madhyama-in the middle.

TRANSLATION

”Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the paugaṇḍa age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of tāruṇyāmṛta, or the nectar of youth. This is the actual expression of Her new youthfulness.

TEXT 168

lāvaṇyāmṛta-dhārāya tad-upari snāna
nija-lajjā-śyāma-paṭṭasāṭi-paridhāna

SYNONYMS

lāvaṇya-amṛta-dhārāya-in the shower of the nectar of bodily luster; tat-upari-over and above that; snāna-the bath; nija-own; lajjā-shyness; śyāma-blackish; paṭṭa-silk; sāṭi-garments; paridhāna-wearing.

TRANSLATION

"After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two garments-a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Kṛṣṇa, and the lower garment, a blackish silk sari, is Her shyness.

TEXT 169

kṛṣṇa-anurāga dvitīya aruṇa-vasana
praṇaya-māna-kañculikāya vakṣa ācchādana

SYNONYMS

kṛṣṇa-anurāga-attraction for Kṛṣṇa; dvitīya-second; aruṇa-vasana-pinkish garment; praṇaya-of love; māna-and anger; kañculikāya-by a short blouse; vakṣa-breasts; ācchādana-covering.

TRANSLATION

"Śrīmatī Rādhārāṇī's affection for Kṛṣṇa is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Kṛṣṇa.

TEXT 170

saundarya–kuṅkuma, sakhī-praṇaya–candana
smita-kānti–karpūra, tine–aṅge vilepana

SYNONYMS

saundarya-Her personal beauty; kuṅkuma-a red powder known as kuṅkuma; sakhī-praṇaya-Her love for Her associates; candana-the sandalwood pulp; smita-kānti-the sweetness of Her smile; karpūra-camphor; tine-by these three things; aṅge-on the body; vilepana-smearing.

TRANSLATION

"Śrīmatī Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

TEXT 171

kṛṣṇera ujjvala-rasa–mṛgamada-bhara
sei mṛgamade vicitrita kalevara

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ujjvala-rasa-the conjugal mellow; mṛga-mada-of musk; bhara-an abundance; sei-that; mṛga-made-made by the aroma of the musk; vicitrita-decorated; kalevara-Her whole body.

TRANSLATION

"Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

TEXT 172

pracchanna-māna vāmya–dhammilla-vinyāsa
'dhīrādhīrātmaka' guṇa–aṅge paṭa-vāsa

SYNONYMS

pracchanna-covered; māna-anger; vāmya-craftiness; dhammilla-of the bunches of hair; vinyāsa-arrangement; dhīra-adhīra-ātmaka-consisting of anger due to jealousy, which anger is sometimes expressed and sometimes suppressed; guṇa-the quality; aṅge-on the body; paṭa-vāsa-silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk garment covering Her body.

TEXT 173

rāga-tāmbūla-rāge adhara ujjvala
prema-kauṭilya–netra-yugale kajjala

SYNONYMS

rāga-of love; tāmbūla-of the betel nut; rāge-by the reddish color; adhara-lips; ujjvala-brilliant; prema-kauṭilya-the double dealings in loving affairs; netra-yugale-on the two eyes; kajjala-the ointment.

TRANSLATION

"Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

TEXT 174

'sūddīpta-sāttvika' bhāva, harṣādi 'sañcārī'
ei saba bhāva-bhūṣaṇa saba-aṅge bhari'

SYNONYMS

su-uddīpta-sāttvika bhāva-blazing ecstasies of goodness; harṣa-ādi-like jubilation; sañcārī-the continuously existing ecstasies; ei saba-all these; bhāva-ecstasies; bhūṣaṇa-ornaments; saba-all; aṅge-body; bhari'-filling.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

TEXT 175

'kila-kiñcitādi'-bhāva-viṁśati-bhūṣita
guṇa-śreṇī-puṣpamālā sarvāṅge pūrita

SYNONYMS

kila-kiñcita-ādi-headed by kila-kiñcita; bhāva-with the ecstasies; viṁśati-twenty; bhūṣita-decorated; guṇa-śreṇī-of Her attractive qualities; puṣpa-mālā-as a garland of flowers; sarva-aṅge-all over the body; pūrita-filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kiñcita. Her transcendental qualities are the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by kila-kiñcita are described as follows. First, in connection with the body, there are bhāva (ecstasy), hāva (gestures) and helā (negligence); in relation to the self there are śobhā (beauty), kānti (luster), dīpti (brilliance), mādhurya (sweetness), pragalbhatā (impudence), audārya (magnanimity) and dhairya (patience); and in relation to nature, there are līlā (pastimes), vilāsa (enjoyment), vicchitti (breaking off) and vibhrama (puzzlement). There are no English equivalents for the words kila-kiñcita, moṭṭāyita and kuṭṭamita.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities-age, beauty, luster and grace-are bodily qualities.

TEXT 176

saubhāgya-tilaka cāru-lalāṭe ujjvala
prema-vaicittya–ratna, hṛdaya–tarala

SYNONYMS

saubhāgya-tilaka-the tilaka of good fortune; cāru-beautiful; lalāṭe-on the forehead; ujjvala-brilliant; prema-of love of Godhead; vaicittya-diversity; ratna-the jewel; hṛdaya-the heart; tarala-the locket.

TRANSLATION

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

TEXT 177

madhya-vayasa, sakhī-skandhe kara-nyāsa
kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa

SYNONYMS

madhya-vayasa-adolescence; sakhī-of a friend; skandhe-on the shoulder; kara-hand; nyāsa-keeping; kṛṣṇa-of Lord Kṛṣṇa; līlā-the pastimes; manaḥ-of the mind; vṛtti-activities; sakhī-gopīs; āśa-pāśa-here and there.

TRANSLATION

"Śrīmatī Rādhārāṇī's gopī friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Rādhārāṇī's eight companions (aṣṭa-sakhī) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the gopīs.

TEXT 178

nijāṅga-saurabhālaye garva-paryaṅka
tā'te vasi' āche, sadā cinte kṛṣṇa-saṅga

SYNONYMS

nija-aṅga-Her personal body; saurabha-ālaye-in the abode of aroma; garva-pride; paryaṅka-bedstead; tā'te-on that; vasi'-lying; āche-there is; sadā-always; cinte-thinks; kṛṣṇa-saṅga-the association of Kṛṣṇa.

TRANSLATION

"Śrīmatī Rādhārāṇī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa's association.

TEXT 179

kṛṣṇa-nāma-guṇa-yaśa–avataṁsa kāṇe
kṛṣṇa-nāma-guṇa-yaśa-pravāha-vacane

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; nāma-the holy name; guṇa-the qualities; yaśa-the fame; avataṁsa-ornaments; kāṇe-on the ear; kṛṣṇa-of Lord Kṛṣṇa; nāma-of the holy name; guṇa-of the qualities; yaśa-of the fame; pravāha-waves; vacane-in Her talking.

TRANSLATION

"Śrīmatī Rādhārāṇī's earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa's name, fame and qualities are always inundating Her speech.

TEXT 180

kṛṣṇake karāya śyāma-rasa-madhu pāna
nirantara pūrṇa kare kṛṣṇera sarva-kāma

SYNONYMS

kṛṣṇake-unto Kṛṣṇa; karāya-She induces; śyāma-rasa-of the mellow of conjugal love; madhu-the honey; pāna-drinking; nirantara-constantly; pūrṇa-complete; kare-makes; kṛṣṇera-of Lord Kṛṣṇa; sarva-kāma-all kinds of lusty desires.

TRANSLATION

"Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

TEXT 181

kṛṣṇera viśuddha-prema-ratnera ākara
anupama-guṇagaṇa-pūrṇa kalevara

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; viśuddha-prema-of pure transcendental love; ratnera-of the valuable jewel; ākara-a mine; anupama-unparalleled; guṇa-gaṇa-of groups of qualities; pūrṇa-full; kalevara-transcendental body.

TRANSLATION

"Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

kā kṛṣṇasya praṇaya-jani-bhūḥ śrīmatī rādhikaikā
kāsya preyasy anupama-guṇā rādhikaikā na cānyā
jaihmyaṁ keśe dṛśi taralatā niṣṭhuratvaṁ kuce 'syā
vāñchā-pūrtyai prabhavati hare rādhikaikā na cānyā

SYNONYMS

kā-who; kṛṣṇasya-of Lord Kṛṣṇa; praṇaya-jani-bhūḥ-the birthplace of love of Kṛṣṇa; śrīmatī-all-beautiful; rādhikā-Śrīmatī Rādhārāṇī; ekā-alone; kā-who; asya-His; preyasī-most dear friend; anupama-guṇā-having unparalleled qualities; rādhikā-Śrīmatī Rādhārāṇī; ekā-alone; na-not; ca-also; anyā-anyone else; jaihmyam-crookedness; keśe-in the hair; dṛśi-in the eyes; taralatā-unsteadiness; niṣṭhuratvam-firmness; kuce-in the breasts; asyāḥ-Her; vāñchā-of the desires; pūrtyai-to fulfill; prabhavati-manifests; hareḥ-of Lord Kṛṣṇa; rādhikā-Śrīmatī Rādhārāṇī; ekā-alone; na-not; ca anyā-anyone else.

TRANSLATION

" 'If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.'

PURPORT

This is a quotation from Śrī Govinda-līlāmṛta (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmatī Rādhārāṇī.

TEXTS 183-184

yāṅra saubhāgya-guṇa vāñche satyabhāmā
yāṅra ṭhāñi kalā-vilāsa śikhe vraja-rāmā
yāṅra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yāṅra pativratā-dharma vāñche arundhatī

SYNONYMS

yāṅra-whose; saubhāgya-of good fortune; guṇa-quality; vāñche-desires; satyabhāmā-Satyabhāmā, one of the queens of Kṛṣṇa; yāṅra ṭhāñi-from whom; kalā-vilāsa-the sixty-four arts; śikhe-learn; vraja-rāmā-all the gopīs in Vṛndāvana; yāṅra-whose; saundarya-ādi-such as beauty; guṇa-qualities; vāñche-desires; lakṣmī-the goddess of fortune; pārvatī-the wife of Lord Śiva; yāṅra-whose; pati-vratā-of chastity; dharma-principle; vāñche-desires; arundhatī-the wife of Vasiṣṭha Muni.

TRANSLATION

"Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the gopīs learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

TEXT 185

yāṅra sadguṇa-gaṇane kṛṣṇa nā pāya pāra
tāṅra guṇa gaṇibe kemane jīva chāra

SYNONYMS

yāṅra-whose; sat-guṇa-good qualities; gaṇane-in counting; kṛṣṇa-Lord Kṛṣṇa; nā-not; pāya-obtains; pāra-the limit; tāṅra-Her; guṇa-qualities; gaṇibe-can count; kemane-how; jīva-a living entity; chāra-most insignificant.

TRANSLATION

"Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?"

TEXT 186

prabhu kahe,–jāniluṅ kṛṣṇa-rādhā-prema-tattva
śunite cāhiye duṅhāra vilāsa-mahattva

SYNONYMS

prabhu kahe-Lord Śrī Caitanya replied; jāniluṅ-now I have understood; kṛṣṇa-of Lord Kṛṣṇa; rādhā-of Śrīmatī Rādhārāṇī; prema-of the loving affairs; tattva-the truth; śunite-to hear; cāhiye-I desire; duṅhāra-of both of Them; vilāsa-mahattva-the greatness of the enjoyment.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Now I have come to understand the truth of the loving affairs between Rādhā and Kṛṣṇa. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

TEXT 187

rāya kahe,–kṛṣṇa haya 'dhīra-lalita'
nirantara kāma-krīḍā–yāṅhāra carita

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; kṛṣṇa-Lord Kṛṣṇa; haya-is; dhīra-lalita-a person who can keep his girlfriend always in subjugation by different qualities; nirantara-constantly; kāma-krīḍā-pastimes of sexual enjoyment; yāṅhāra-of whom; carita-the character.

TRANSLATION

Rāya Rāmānanda replied, "Lord Kṛṣṇa is dhīra-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

PURPORT

We should always remember that Kṛṣṇa's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different-one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

TEXT 188

vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyasī-vaśaḥ

SYNONYMS

vidagdhaḥ-clever; nava-tāruṇyaḥ-always freshly youthful; parihāsa-in joking; viśāradaḥ-expert; niścintaḥ-without anxiety; dhīra-lalitaḥ-a hero in loving affairs; syāt-is; prāyaḥ-almost always; preyasī-vaśaḥ-one who keeps His girlfriends subjugated.

TRANSLATION

" 'A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhīra-lalita.'

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.230).

TEXT 189

rātri-dina kuñje krīḍā kare rādhā-saṅge
kaiśora vayasa saphala kaila krīḍā-raṅge

SYNONYMS

rātri-dina-day and night; kuñje-in the gardens or bushes of Vṛndāvana; krīḍā-pastimes; kare-performs; rādhā-saṅge-with Rādhārāṇī; kaiśora-the pre-youthful; vayasa-age; sa-phala-fruitful; kaila-made; krīḍā-raṅge-taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī in the bushes of Vṛndāvana. Thus His pre-youthful age is fulfilled through His affairs with Śrīmatī Rādhārāṇī.

TEXT 190

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
tad-vakṣoruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā-by speech; sūcita-revealing; śarvarī-of the night; rati-in amorous pastimes; kalā-of the portion; prāgalbhyayā-the importance; rādhikām-Śrīmatī Rādhārāṇī; vrīḍā-from shame; kuñcita-locanām-having Her eyes closed; viracayan-making; agre-before; sakhīnām-Her friends; asau-that one; tat-of Her; vakṣaḥ-ruha-on the breasts; citra-keli-with variegated pastimes; makarī-in drawing dolphins; pāṇḍitya-of cleverness; pāram-the limit; gataḥ-who reached; kaiśoram-adolescence; sa-phalī-karoti-makes successful; kalayan-performing; kuñje-in the bushes; vihāram-pastimes; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

" 'Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārāṇī close Her eyes out of shyness. Taking this opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth.' "

PURPORT

This quotation is also found in the Bhakti-rasāmṛta-sindhu (2.1.231).

TEXT 191

prabhu kahe,–"eho haya, āge kaha āra"
rāya kahe,–"īhā va-i buddhi-gati nāhi āra"

SYNONYMS

prabhu kahe-Lord Caitanya Mahāprabhu said; eho haya-this is all right; āge kaha āra-please go forward and say more; rāya kahe-Rāmānanda Rāya replied; ihā va-i-except this; buddhi-gati-movement of my intelligence; nāhi-there is not; āra-any more.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

TEXT 192

yebā 'prema-vilāsa-vivarta' eka haya
tāhā śuni' tomāra sukha haya, ki nā haya

SYNONYMS

yebā-whatever; prema-vilāsa-vivarta-the resultant bewilderment or revolution in the ecstasy of loving affairs; eka haya-there is one topic; tāhā-that; śuni'-hearing; tomāra-Your; sukha-happiness; haya-is; ki-or; nā-not; haya-is.

TRANSLATION

Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from me," Rāmānanda Rāya said, "but I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Rāmānanda Rāya said, "I do not think I have anything to say beyond this, but there is a topic known as prema-vilāsa-vivarta, which I may explain to You. I do not know whether it will bring You happiness or not."

TEXT 193

eta bali' āpana-kṛta gīta eka gāhila
preme prabhu sva-haste tāṅra mukha ācchādila

SYNONYMS

eta bali'-saying this; āpana-kṛta-composed by himself; gīta-song; eka-one; gāhila-sang; preme-in love of Godhead; prabhu-Śrī Caitanya Mahāprabhu; sva-haste-by His own hand; tāṅra-his (Rāmānanda Rāya's); mukha-mouth; ācchādila-covered.

TRANSLATION

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of the ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called viśuddha-sattva (sattvaṁ viśuddhaṁ vasudeva-śabditam). Realization of the viśuddha-sattva is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: when we are free from all material designations and our senses are completely purified by the bhakti process, we can understand the sense activities of the Absolute Truth (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as pūrṇa, śuddha, nitya-mukta-that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as vivarta. But in spiritual life there is no sorrow, inebriety or imperfection. Śrīla Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmatī Rādhārāṇī and Kṛṣṇa, and Rāmānanda's spiritual experience was placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called Vivarta-vilāsa. Another was compiled by Jagadānanda Paṇḍita and is called Prema-vivarta. Śrī Rāmānanda Rāya's book is called Prema-vilāsa-vivarta. The Vivarta-vilāsa by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literary works and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph.D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations (sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam). A person who identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual prema-vilāsa-vivarta. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and sahajiyās cannot understand the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the prākṛta-sahajiyās is to face the platform of impersonalism. They cannot understand spiritual variegatedness.

Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

TEXT 194

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī
duṅhu-mana manobhava peṣala jāni'
e sakhī, se-saba prema-kāhinī
kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān
duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī
su-purukha-premaki aichana rīti

SYNONYMS

pahilehi-in the beginning; rāga-attraction; nayana-bhaṅge-by activities of the eyes; bhela-there was; anu-dina-gradually, day after day; bāḍhala-increased; avadhi-limit; nā-not; gela-reached; nā-not; so-He; ramaṇa-the enjoyer; nā-not; hāma-I; ramaṇī-the enjoyed; duṅhu-mana-both the minds; manaḥ-bhava-the mental situation; peṣala-pressed together; jāni'-knowing; e-this; sakhī-My dear friend; se-saba-all those; prema-kāhinī-affairs of love; kānu-ṭhāme-before Kṛṣṇa; kahabi-you will say; vichurala-He has forgotten; jāni'-knowing; nā-not; khoṅjaluṅ-searched out; dūtī-a messenger; nā-not; khoṅjaluṅ-searched out; ān-anyone else; duṅhukeri-of both of Us; milane-by the meeting; madhya-in the middle; ta-indeed; pāṅca-bāṇa-five arrows of Cupid; ab-now; sohi-that; virāga-separation; tuṅhu-you; bheli-became; dūtī-the messenger; su-purukha-of a beautiful person; premaki-of loving affairs; aichana-such; rīti-the consequence.

TRANSLATION

" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called prema-vilāsa-vivarta. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Śrīmatī Rādhārāṇī was fully absorbed in love of Kṛṣṇa, She mistook a black tamāla tree for Kṛṣṇa and embraced it. Such a mistake is called prema-vilāsa-vivarta.

TEXT 195

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī

SYNONYMS

rādhāyāḥ-of Śrīmatī Rādhārāṇī; bhavataḥ ca-and of You; citta-jatunī-the two minds like shellac; svedaiḥ-by perspiration; vilāpya-melting; kramāt-gradually; yuñjan-making; adri-of Govardhana Hill; nikuñja-in a solitary place for enjoyment; kuñjara-pate-O king of the elephants; nirdhūta-completely taken away; bheda-bhramam-the misunderstanding of differentiation; citrāya-for increasing the wonder; svayam-personally; anvarañjayat-colored; iha-in this world; brahmāṇḍa-of the universe; harmya-udare-within the palace; bhūyobhiḥ-by varieties of means; nava-rāga-of new attraction; hiṅgula-bharaiḥ-by the vermilion; śṛṅgāra-of loving affairs; kāruḥ-the craftsman; kṛtī-very expert.

TRANSLATION

" 'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārāṇī's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.' "

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (14.155).

TEXT 196

prabhu kahe,–'sādhya-vastura avadhi' ei haya
tomāra prasāde ihā jāniluṅ niścaya

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu confirmed; sādhya-vastura-of the object of life; avadhi'-the limit; ei-this; haya-is; tomāra-of you; prasāde-by the mercy; ihā-this; jāniluṅ-I have understood; niścaya-conclusively.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

TEXT 197

'sādhya-vastu' 'sādhana' vinu keha nāhi pāya
kṛpā kari' kaha, rāya, pābāra upāya

SYNONYMS

sādhya-vastu-the goal of life; sādhana vinu-without practicing the process; keha nāhi pāya-no one achieves; kṛpā kari'-very mercifully; kaha-please explain; rāya-My dear Rāmānanda Rāya; pābāra upāya-the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

TEXT 198

rāya kahe,–yei kahāo, sei kahi vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; yei-whatever; kahāo-You make me speak; sei-that; kahi-I speak; vāṇī-message; ki-what; kahiye-I am speaking; bhāla-manda-good or bad; kichui nā jāni-I do not know anything.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

TEXT 199

tribhuvana-madhye aiche haya kon dhīra
ye tomāra māyā-nāṭe ha-ibeka sthira

SYNONYMS

tri-bhuvana-madhye-within the three worlds; aiche-so much; haya-there is; kon-who; dhīra-patient; ye-who; tomāra-Your; māyā-nāṭe-in the manipulation of different energies; ha-ibeka-will be; sthira-steady.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

TEXT 200

mora mukhe vaktā tumi, tumi hao śrotā
atyanta rahasya, śuna, sādhanera kathā

SYNONYMS

mora mukhe-in my mouth; vaktā-speaker; tumi-You are; tumi-You; hao-are; śrotā-the hearer; atyanta rahasya-extremely mysterious; śuna-now please hear; sādhanera kathā-the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an avaiṣṇava.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

Thus quoting from Padma Purāṇa, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an avaiṣṇava, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an avaiṣṇava are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the Bhagavad-gītā (10.10) the Supreme Lord says,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ
taṁ yena mām upayānti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to the Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed I am the compiler of Vedānta, and I am the knower of the Vedas.”

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of māyā, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of yogamāyā. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

TEXT 201

rādhā-kṛṣṇera līlā ei ati gūḍhatara
dāsya-vātsalyādi-bhāve nā haya gocara

SYNONYMS

rādhā-kṛṣṇera līlā-the pastimes of Rādhā and Kṛṣṇa; ei-this is; ati-very much; gūḍhatara-more confidential; dāsya-of servitude; vātsalya-ādi-and of paternal love, etc.; bhāve-in the moods; nā haya-is not; gocara-appreciated.

TRANSLATION

”The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

TEXT 202

sabe eka sakhī-gaṇera ihāṅ adhikāra
sakhī haite haya ei līlāra vistāra

SYNONYMS

sabe-only; eka-one; sakhī-gaṇera-of the gopīs; ihāṅ-in this; adhikāra-qualification; sakhī-the gopīs; haite-from; haya-is; ei līlāra-of these pastimes; vistāra-the expansion.

TRANSLATION

”Actually, only the gopīs have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

TEXT 203

sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhī āsvādaya

SYNONYMS

sakhī vinā-without the gopīs; ei līlā-these pastimes; puṣṭa-nourished; nāhi haya-are never; sakhī-the gopīs; līlā-the pastimes; vistāriyā-expanding; sakhī-the gopīs; āsvādaya-taste this mellow.

TRANSLATION

”Without the gopīs, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

TEXTS 204-205

sakhī vinā ei līlāya anyera nāhi gati
sakhī-bhāve ye tāṅre kare anugati
rādhā-kṛṣṇa-kuñjasevā-sādhya sei pāya
sei sādhya pāite āra nāhika upāya

SYNONYMS

sakhī vinā-without the gopīs; ei līlāya-in these pastimes; anyera-of others; nāhi-there is not; gati-entrance; sakhī-bhāve-in the mood of the gopīs; ye-anyone who; tāṅre-Lord Kṛṣṇa; kare-does; anugati-following; rādhā-kṛṣṇa-of Rādhā and Kṛṣṇa; kuñja-sevā-of service in the kuñjas, or gardens, of Vṛndāvana; sādhya-the goal; sei pāya-he gets; sei-that; sādhya-achievement; pāite-to receive; āra-other; nāhika-there is not; upāya-means.

TRANSLATION

”Without the help of the gopīs, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord’s service. One may be inclined to serve the Lord in servitude (dāsya-rasa), fraternity (sakhya-rasa), or paternal love (vātsalya-rasa), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopīs in the ecstasy of sakhī-bhāva. Then only can one understand the transcendental mellow of conjugal love.

In the Ujjvala-nīlamaṇi, Śrīla Rūpa Gosvāmī advises:

prema-līlā-vihārāṇāṁ
samyag vistārikā sakhī
viśrambha-ratna-peṭī ca

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the gopīs is called a sakhī. Such a person is a confidential gopī in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa’s confidantes. The actual business of the sakhīs is described thus in Ujjvala-nīlamaṇi:

mithaḥ prema-gunotkīrtis
tayor āsakti-kāritā
abhisāro dvayor eva
sakhyāḥ kṛṣṇe samarpaṇam
narmāśvāsana-nepathyaṁ

hṛdayodghāṭa-pāṭavam
chidra-saṁvṛtir etasyāḥ
paty-ādeḥ parivañcanā
śikṣā saṅgamanaṁ kāle
sevanaṁ vyajanādibhiḥ
tayor dvayor upālambhaḥ
sandeśa-preṣaṇaṁ tathā
nāyikā-prāṇa-saṁrakṣā
prayatnādyāḥ sakhī-kriyāḥ

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first business of the gopīs is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each another. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some material sahajiyās who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such sahajiyās are called sakhī-bhekī, and sometimes they are called gaura-nāgarī. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves sakhīs. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her gopīs are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the gopīs and Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a sakhī. This is something like ahaṅgrahopāsanā, that is, a Māyāvādī's worship of his own body as the Supreme. Śrīla Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the gopīs is as offensive as thinking oneself the Supreme. Such thinking is an aparādha. One has to practice living in Vṛndāvana by hearing about the talks of the gopīs with Kṛṣṇa. However, one should not consider himself a gopī, for this is offensive.

TEXT 206

vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvaḥ
kṣaṇam api na hi rādhā-kṛṣṇayor yā ṛte svāḥ
pravahati rasa-puṣṭiṁ cid-vibhūtīr iveśaḥ
śrayati na padam āsāṁ kaḥ sakhīnāṁ rasa-jñaḥ

SYNONYMS

vibhuḥ-all-powerful; api-although; sukha-rūpaḥ-happiness personified; sva-prakāśaḥ-self-effulgent; api-although; bhāvaḥ-the completely spiritual activities; kṣaṇam api-even for a moment; na-never; hi-certainly; rādhā-kṛṣṇayoḥ-of Śrī Rādhā and Kṛṣṇa; yāḥ-whom; ṛte-without; svāḥ-His own entourage (the gopīs); pravahati-leads to; rasa-puṣṭim-completion of the highest humor; cit-vibhūtīḥ-spiritual potencies; iva-like; īśaḥ-the Supreme Personality of Godhead; śrayati-takes shelter of; na-not; padam-the position; āsām-of them; kaḥ-who; sakhīnām-of the personal associates; rasa-jñaḥ-one who is conversant with the science of mellows.

TRANSLATION

" 'The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?'

PURPORT

This is a quotation from the Govinda-līlāmṛta (10.17).

TEXT 207

sakhīra svabhāva eka akathya-kathana
kṛṣṇa-saha nija-līlāya nāhi sakhīra mana

SYNONYMS

sakhīra-of the gopīs; svabhāva-natural inclination; eka-one; akathya-inexplicable; kathana-narration; kṛṣṇa-saha-with Kṛṣṇa; nija-līlāya-in His personal pastimes; nāhi-not; sakhīra-of the gopīs; mana-the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally.

TEXT 208

kṛṣṇa saha rādhikāra līlā ye karāya
nija-sukha haite tāte koṭi sukha pāya

SYNONYMS

kṛṣṇa saha-with Kṛṣṇa; rādhikāra-of Śrīmatī Rādhārāṇī; līlā-the pastimes; ye-which; karāya-they bring about; nija-sukha-personal happiness; haite-than; tāte-in that; koṭi-ten million times; sukha-the happiness; pāya-they derive.

TRANSLATION

"The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

TEXT 209

rādhāra svarūpa–kṛṣṇa-prema-kalpalatā
sakhī-gaṇa haya tāra pallava-puṣpa-pātā

SYNONYMS

rādhāra svarūpa-the spiritual nature of Śrīmatī Rādhārāṇī; kṛṣṇa-prema-of love of Kṛṣṇa; kalpa-latā-a creeper; sakhī-gaṇa-the gopīs; haya-are; tāra-of that creeper; pallava-the twigs; puṣpa-flowers; pātā-and leaves.

TRANSLATION

"By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.

TEXT 210

kṛṣṇa-līlāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya

SYNONYMS

kṛṣṇa-līlāmṛta-the nectar of Kṛṣṇa's pastimes; yadi-if; latāke-the creeper; siñcaya-sprinkles; nija-sukha haite-than personal happiness; pallava-ādyera-of the twigs, flowers and leaves; koṭi-ten million times; sukha-the happiness; haya-there is.

TRANSLATION

"When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states, "Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the gopīs are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopīs are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them."

TEXT 211

sakhyaḥ śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-nāma-śakteḥ
sārāṁśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ
siktāyāṁ kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām amuṣyāṁ
jātollāsāḥ sva-sekāc chata-guṇam adhikaṁ santi yat tan na citram

SYNONYMS

sakhyaḥ-friends like Lalitā and Viśākhā; śrī-rādhikāyāḥ-of Śrīmatī Rādhārāṇī; vraja-kumuda-of the lotuslike inhabitants of Vrajabhūmi; vidhoḥ-of the moon (Kṛṣṇa); hlādinī-pleasure-giving; nāma-of the name; śakteḥ-of the potency; sāra-aṁśa-the active principle; prema-vallyāḥ-of the creeper of love of Godhead; kisalaya-newly grown; dala-leaves; puṣpa-flowers; ādi-and so on; tulyāḥ-equal to; sva-tulyāḥ-equal to Herself; siktāyām-when sprinkled; kṛṣṇa-līlā-of the pastimes of Kṛṣṇa; amṛta-of the nectar; rasa-nicayaiḥ-by drops of the juice; ullasantyām-shining; amuṣyām-of Her, Śrīmatī Rādhārāṇī; jāta-ullāsāḥ-having awakened pleasure; sva-sekāt-than her own sprinkling; śata-guṇam-a hundred times; adhikam-more; santi-are; yat-which; tat-that; na-not; citram-wonderful.

TRANSLATION

" 'All the gopīs, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa's pastimes is sprinkled on Śrīmatī Rādhārāṇī, all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from the Govinda-līlāmṛta (10.16).

TEXT 212

yadyapi sakhīra kṛṣṇa-saṅgame nāhi mana
tathāpi rādhikā yatne karāna saṅgama

SYNONYMS

yadyapi-although; sakhīra-of the gopīs; kṛṣṇa-saṅgame-directly enjoying with Kṛṣṇa; nāhi-not; mana-the mind; tathāpi-still; rādhikā-Śrīmatī Rādhārāṇī; yatne-with great endeavor; karāna-causes; saṅgama-association with Kṛṣṇa.

TRANSLATION

"Although the gopīs, Śrīmatī Rādhārāṇī's friends, do not desire to enjoy themselves directly with Kṛṣṇa, Śrīmatī Rādhārāṇī makes a great endeavor to induce Kṛṣṇa to enjoy Himself with the gopīs.

TEXT 213

nānā-cchale kṛṣṇe preri' saṅgama karāya
ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya

SYNONYMS

nānā-chale-under different pleas; kṛṣṇe-unto Kṛṣṇa; preri'-sending; saṅgama-direct association; karāya-induces; ātma-kṛṣṇa-saṅga-personal association with Kṛṣṇa; haite-than; koṭi-sukha-ten million times more happiness; pāya-She gets.

TRANSLATION

”Presenting various pleas for the gopīs, Śrīmatī Rādhārāṇī sometimes sends the gopīs to Kṛṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

TEXT 214

anyonye viśuddha preme kare rasa puṣṭa
tāṅ-sabāra prema dekhi' kṛṣṇa haya tuṣṭa

SYNONYMS

anyonye-by one another; viśuddha-transcendental; preme-in love of Godhead; kare-makes; rasa-the mellow; puṣṭa-nourished; tāṅ-sabāra-of all of them; prema-the love of Godhead; dekhi'-seeing; kṛṣṇa-Lord Kṛṣṇa; haya-becomes; tuṣṭa-satisfied.

TRANSLATION

”The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Kṛṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.

PURPORT

Śrīmatī Rādhārāṇī and the gopīs are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

TEXT 215

sahaja gopīra prema,–nahe prākṛta kāma
kāma-krīḍā-sāmye tāra kahi 'kāma'-nāma

SYNONYMS

sahaja-natural; gopīra-of the gopīs; prema-love of Godhead; nahe-is not; prākṛta-material; kāma-lust; kāma-krīḍā-lusty affairs; sāmye-in appearing equal to; tāra-of such activities; kahi-I speak; kāma-nāma-the name ”lust.”

TRANSLATION

”It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

PURPORT

Bhaktisiddhānta Sarasvatī Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only prema, or love of Godhead, is applicable for the satisfaction of Kṛṣṇa. Prema is full service rendered unto the Lord. The lusty affairs of the gopīs actually constitute the topmost love of Godhead because the gopīs never act for their own personal satisfaction. They are simply pleased by engaging other gopīs in the service of the Lord. The gopīs derive more transcendental pleasure from indirectly engaging other gopīs in the service of Kṛṣṇa than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

TEXT 216

premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

premā-love of Godhead; eva-certainly; gopa-rāmāṇām-of all the gopīs; kāmaḥ-lust; iti-thus; agamat-became current; prathām-the process; iti-thus; uddhava-ādayaḥ-all devotees, headed by Uddhava; api-certainly; etam-this type of behavior; vāñchanti-desire; bhagavat-priyāḥ-those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

” 'The dealings of the gopīs with Kṛṣṇa are on the platform of pure love of Godhead, yet they are sometimes considered to be lusty. But because such dealings are completely spiritual, Uddhava and all the other dearmost devotees of the Lord desire to participate in them.'

PURPORT

This is a quotation from the Bhakti-rasāmṛta-sindhu (1.2.285).

TEXT 217

nijendriya-sukha-hetu kāmera tātparya
kṛṣṇa-sukha-tātparya gopī-bhāva-varya

SYNONYMS

nija-indriya-of one's own senses; sukha-of the happiness; hetu-for the reason; kāmera-of lusty desire; tātparya-intention; kṛṣṇa-of Kṛṣṇa; sukha-the happiness; tātparya-intention; gopī-bhāva-varya-the foremost mood of the gopīs.

TRANSLATION

”Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

TEXT 218

nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra

SYNONYMS

nija-indriya-sukha-for personal sense gratification; vāñchā-the desire; nāhi-there is not; gopikāra-of the gopīs; kṛṣṇe-unto Kṛṣṇa; sukha-happiness; dite-to give; kare-do; saṅgama-vihāra-mingling and enjoying with Kṛṣṇa.

TRANSLATION

”Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Kṛṣṇa, and this is why they mingle with Him and enjoy with Him.

TEXT 219

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat-because; te-Your; sujāta-delicate; caraṇa-ambu-ruham-lotus feet; staneṣu-on the breasts; bhītāḥ-being afraid of; śanaiḥ-very carefully; priya-O dear one; dadhīmahi-we place; karkaśeṣu-very rough and hard; tena-by such lotus feet; aṭavīm-the forest; aṭasi-You wander; tat vyathate-that are pained; na-not; kim svit-whether; kūrpa-ādibhiḥ-by the small particles of stone; bhramati-bewilders; dhīḥ-intelligence; bhavat-āyuṣām-of persons who consider You as the duration of life; naḥ-of us.

TRANSLATION

”All the gopīs said, ’Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.19).

TEXT 220

sei gopī-bhāvāmṛte yāṅra lobha haya
veda-dharma-loka tyaji’ se kṛṣṇe bhajaya

SYNONYMS

sei-that; gopī-of the gopīs; bhāva-amṛte-in the nectar of the ecstasy; yāṅra-whose; lobha-attachment; haya-is; veda-dharma-religious principles of the Vedas; loka-popular opinion; tyaji’-giving up; se-he; kṛṣṇe-unto Kṛṣṇa; bhajaya-renders loving service.

TRANSLATION

”One who is attracted by that ecstatic love of the gopīs does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

TEXT 221

rāgānuga-mārge tāṅre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana

SYNONYMS

rāga-anuga-of spontaneous attachment; mārge-on the path; tāṅre-Kṛṣṇa; bhaje-worships; yei-who; jana-a person; sei-jana-that person; pāya-gets; vraje-in Vṛndāvana; vrajendra-nandana-the son of Mahārāja Nanda.

TRANSLATION

”If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the śāstras and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of rāgānuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa’s service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called guṇātīta, or nirguṇa, for it is not contaminated by the three modes of material nature.

TEXT 222

vraja-lokera kona bhāva lañā yei bhaje
bhāva-yogya deha pāñā kṛṣṇa pāya vraje

SYNONYMS

vraja-lokera-of the planet known as Goloka Vṛndāvana; kona-some; bhāva-mood; lañā-accepting; yei-anyone who; bhaje-executes devotional service; bhāva-yogya-suitable for that spiritual attraction; deha-a body; pāñā-getting; kṛṣṇa-Lord Kṛṣṇa; pāya-gets; vraje-in Vṛndāvana.

TRANSLATION

”In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.

TEXT 223

tāhāte dṛṣṭānta–upaniṣad śruti-gaṇa
rāga-mārge bhaji’ pāila vrajendra-nandana

SYNONYMS

tāhāte-in this matter; dṛṣṭānta-the example; upaniṣad śruti-gaṇa-the great sages known as the personified Upaniṣads or śrutis; rāga-mārge-on the path of spontaneous love; bhaji’-worshiping; pāila-obtained; vrajendra-nandana-the lotus feet of Lord Kṛṣṇa.

TRANSLATION

”Those saintly persons who presented the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In the Goloka Vṛndāvana planet, Kṛṣṇa’s servants are headed by Raktaka and Patraka. Kṛṣṇa’s friends are headed by Śrīdāmā, Subala and others. There are also elderly gopīs and the cowherd men, headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly may be attracted to Kṛṣṇa as a servant, friend, father or mother. If a person continuously serves Kṛṣṇa during this life in a particular ecstasy, upon giving the material body he attains a suitable spiritual body to serve Kṛṣṇa in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Kṛṣṇa in conjugal love can also attain a body under the guidance of the gopīs. The most vivid example in this connection is those saintly personalities known as śrutis, who represent the Upaniṣads. These śrutis understand that without serving Kṛṣṇa and following in the footsteps of the gopīs there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the gopīs.

TEXT 224

nibhṛta-marun-mano ’kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo ’pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo ’ṅghri-saroja-sudhāḥ

SYNONYMS

nibhṛta-controlled; marut-the life air; manaḥ-the mind; akṣa-senses; dṛḍha-strong; yoga-in the mystic yoga process; yujaḥ-who are engaged; hṛdi-within the heart; yat-who; munayaḥ-the great sages; upāsate-worship; tat-that; arayaḥ-the enemies; api-also; yayuḥ-obtain; smaraṇāt-from remembering; striyaḥ-the gopīs; uraga-indra-of serpents; bhoga-like the bodies; bhuja-the arms; daṇḍa-like rods; viṣakta-fastened to; dhiyaḥ-whose minds; vayam api-we also; te-Your; samāḥ-equal to them; sama-dṛśaḥ-having the same ecstatic emotions; aṅghri-saroja-of the lotus feet; sudhāḥ-the nectar.

TRANSLATION

” ’Great sages conquer the mind and senses by practicing the mystic yoga system and controlling their breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.23) spoken by the śrutis, the personified Vedas.

TEXT 225

’sama-dṛśaḥ’-śabde kahe ’sei bhāve anugati’
’samāḥ’-śabde kahe śrutira gopī-deha-prāpti

SYNONYMS

sama-dṛśaḥ śabde-by the word sama-dṛśaḥ; kahe-it says; sei-that; bhāve-in the emotion; anugati-following; samāḥ śabde-by this word samāḥ; kahe-it says; śrutira-of the persons known as the śrutis; gopī-deha-the bodies of gopīs; prāpti-attainment.

TRANSLATION

”The word ’sama-dṛśaḥ,’ mentioned in the fourth line of the previous verse, means ’following the mood of the gopīs.’ The word ’samāḥ’ means ’the śrutis’ attaining a body like those of the gopīs.’

TEXT 226

’aṅghri-padma-sudhā’ya kahe ’kṛṣṇa-saṅgānanda’
vidhi-mārge nā pāiye vraje kṛṣṇa-candra

SYNONYMS

aṅghri-padma-sudhāya-by the nectar derived from the lotus feet of Kṛṣṇa; kahe-it says; kṛṣṇa-saṅga-ānanda-transcendental bliss by the association of Kṛṣṇa; vidhi-mārge-on the path of regulative principles; nā pāiye-one does not get; vraje-in Goloka Vṛndāvana; kṛṣṇa-candra-Lord Kṛṣṇa.

TRANSLATION

”The word ’aṅghri-padma-sudhā’ means ’associating intimately with Kṛṣṇa.’ One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

TEXT 227

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na-not; ayam-this Lord Śrī Kṛṣṇa; sukha-āpaḥ-easily available; bhagavān-the Supreme Personality of Godhead; dehinām-for materialistic persons who have accepted the body as the self; gopikā-sutaḥ-the son of mother Yaśodā; jñāninām-for persons addicted to mental speculation; ca-and; ātma-bhūtānām-for persons performing severe austerities and penances; yathā-as; bhakti-matām-for persons engaged in spontaneous devotional service; iha-in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It appears within a passage in which he glorifies mother Yaśodā and other devotees of Kṛṣṇa by describing how they can subjugate Him with their love.

TEXT 228

ataeva gopī-bhāva kari aṅgīkāra
rātri-dina cinte rādhā-kṛṣṇera vihāra

SYNONYMS

ataeva-therefore; gopī-bhāva-the loving mood of the gopīs; kari-making; aṅgīkāra-acceptance; rātri-dina-day and night; cinte-one thinks; rādhā-kṛṣṇera-of Rādhā and Kṛṣṇa; vihāra-the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 229

siddha-dehe cinti' kare tāhāññi sevana
sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa

SYNONYMS

siddha-dehe-in the perfected stage; cinti'-by remembering; kare-does; tāhāññi-in the spiritual world; sevana-service; sakhī-bhāve-in mood of the gopīs; pāya-gets; rādhā-kṛṣṇera-of Rādhā and Kṛṣṇa; caraṇa-the lotus feet.

TRANSLATION

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the word siddha-deha, "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called siddha-deha. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vṛndāvana or in another Vaikuṇṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of bhakti (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṇṭha the consort is Lakṣmī, and in Goloka Vṛndāvana the consort is Śrīmatī Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lakṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called siddha-deha, the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa: only transcendentally elevated persons in the mood of the gopīs can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

TEXT 230

gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane

SYNONYMS

gopī-ānugatya-subservience to the gopīs; vinā-without; aiśvarya-jñāne-in the knowledge of opulence; bhajileha-if serving the Supreme Lord; nāhi-not; pāya-gets; vrajendra-nandane-the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Lakṣmī-Nārāyaṇa by the process of vidhi-mārga, worshiping the Lord with regulative principles according to the instructions of the śāstra and the spiritual master. But the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the gopīs are devoid of the opulences of Lakṣmī-Nārāyaṇa. The process of vidhi-mārga, following the regulative principles, is utilized in the worship of Lakṣmī-Nārāyaṇa, whereas the process of spontaneous service-following in the footsteps of the gopīs, who are the denizens of Vṛndāvana-is transcendentally more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the footsteps of the gopīs. Only then is it possible to enter into the Lord's service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

TEXT 231

tāhāte dṛṣṭānta–lakṣmī karila bhajana
tathāpi nā pāila vraje vrajendra-nandana

SYNONYMS

tāhāte-in that; dṛṣṭānta-the evidence; lakṣmī-the goddess of fortune; karila-did; bhajana-worship; tathāpi-still; nā-not; pāila-got; vraje-in Vṛndāvana; vrajendra-nandana-the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. But due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

TEXT 232

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-alas; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucām-and bodily luster; kutaḥ-much less; anyāḥ-others; rāsa-utsave-in the festival of the rāsa dance; asya-of Lord Śrī Kṛṣṇa; bhuja-daṇḍa-by the arms; gṛhīta-embraced; kaṇṭha-their necks; labdha-āśiṣām-who achieved such a blessing; yaḥ-which; udagāt-became manifest; vraja-sundarīṇām-of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and aroma exactly resemble a lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.47.60).

TEXT 233

eta śuni' prabhu tāṅre kaila āliṅgana
dui jane galāgali karena krandana

SYNONYMS

eta śuni'-hearing so much; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-unto Rāmānanda Rāya; kaila-did; āliṅgana-embracing; dui jane-both of them; galāgali-embracing shoulder to shoulder; karena-did; krandana-crying.

TRANSLATION

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

TEXT 234

ei-mata premāveśe rātri goṅāilā
prātaḥ-kāle nija-nija-kārye duṅhe gelā

SYNONYMS

ei-mata-in this way; prema-āveśe-in ecstatic love of Godhead; rātri-the night; goṅāilā-passed; prātaḥ-kāle-in the morning; nija-nija-kārye-to their own respective duties; duṅhe-both of them; gelā-departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

TEXT 235

vidāya-samaye prabhura caraṇe dhariyā
rāmānanda rāya kahe vinati kariyā

SYNONYMS

vidāya-samaye-at the point of departure; prabhura caraṇe-the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhariyā-capturing; rāmānanda rāya-Rāmānanda Rāya; kahe-says; vinati kariyā-with great humility.

TRANSLATION

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

TEXT 236

'more kṛpā karite tomāra ihāṅ āgamana
dina daśa rahi' śodha mora duṣṭa mana

SYNONYMS

more-unto me; kṛpā-mercy; karite-to do; tomāra-Your; ihāṅ-here; āgamana-coming; dina daśa rahi'-remaining at least ten days; śodha-purify; mora-my; duṣṭa mana-polluted mind.

TRANSLATION

Śrī Rāmānanda Rāya said, ”You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

TEXT 237

tomā vinā anya nāhi jīva uddhārite
tomā vinā anya nāhi kṛṣṇa-prema dite’

SYNONYMS

tomā vinā-without You; anya-anyone else; nāhi-there is not; jīva-the living entity; uddhārite-to liberate; tomā vinā-without You; anya-anyone else; nāhi-there is not; kṛṣṇa-prema dite-to bestow love of Kṛṣṇa.

TRANSLATION

”But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa.”

TEXT 238

prabhu kahe,–āilāṅa śuni’ tomāra guṇa
kṛṣṇa-kathā śuni, śuddha karāite mana

SYNONYMS

prabhu kahe-the Lord said; āilāṅa-I have come; śuni’-hearing; tomāra-your; guṇa-qualities; kṛṣṇa-kathā-these topics about Kṛṣṇa; śuni-I hear; śuddha karāite-just to make pure; mana-the mind.

TRANSLATION

The Lord replied, ”Having heard about your good qualities, I have come here. I have come to hear about Kṛṣṇa from you and thus purify My mind.

TEXT 239

yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā
rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā

SYNONYMS

yaiche-as much; śuniluṅ-as I have heard; taiche-that much; dekhiluṅ-I have seen; tomāra mahimā-your glories; rādhā-kṛṣṇa-prema-rasa-jñānera-of transcendental knowledge about the loving affairs of Rādhā and Kṛṣṇa; tumi-you; sīmā-the ultimate goal.

TRANSLATION

”Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Rādhā and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge.”

PURPORT

Śrī Caitanya Mahāprabhu found Rāmānanda Rāya to be the best authority in transcendental knowledge of the loving affairs between Rādhā and Kṛṣṇa. In this verse the Lord actually states that Rāmānanda Rāya was the limit of this knowledge.

TEXT 240

daśa dinera kā-kathā yāvat āmi jība’
tāvat tomāra saṅga chāḍite nāriba

SYNONYMS

daśa dinera-of ten days; kā-kathā-what to speak; yāvat-as long as; āmi-I; jība’-shall live; tāvat-that long; tomāra-of you; saṅga-the association; chāḍite-to give up; nāriba-I shall not be able.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

TEXT 241

nīlācale tumi-āmi thākiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

nīlācale-in Jagannātha Purī; tumi-you; āmi-I; thākiba-shall stay; eka-saṅge-together; sukhe-in happiness; goṅāiba-will pass; kāla-time; kṛṣṇa-kathā-raṅge-in the joy of talking about Kṛṣṇa.

TRANSLATION

”You and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Kṛṣṇa and His pastimes.”

TEXT 242

eta bali’ duṅhe nija-nija kārye gelā
sandhyā-kāle rāya punaḥ āsiyā mililā

SYNONYMS

eta bali’-saying this; duṅhe-both of them; nija-nija-their own respective; kārye-in the duties; gelā-departed; sandhyā-kāle-in the evening; rāya-Rāmānanda Rāya; punaḥ-again; āsiyā-coming there; mililā-met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

TEXT 243

anyonye mili’ duṅhe nibhṛte vasiyā
praśnottara-goṣṭhī kahe ānandita hañā

SYNONYMS

anyonye-each another; mili’-meeting; duṅhe-both of them; nibhṛte-in a secluded place; vasiyā-sitting; praśna-uttara-of questions and answers; goṣṭhī-a discussion; kahe-spoke; ānandita-jubilant; hañā-becoming.

TRANSLATION

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question and answer process.

TEXT 244

prabhu puche, rāmānanda karena uttara
ei mata sei rātre kathā paraspara

SYNONYMS

prabhu puche-the Lord inquires; rāmānanda-Rāya Rāmānanda; karena-gives; uttara-answers; ei mata-in this way; sei rātre-on that night; kathā-discussion; paraspara-mutual.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

TEXT 245

prabhu kahe,–"kon vidyā vidyā-madhye sāra?"
rāya kahe,–"kṛṣṇa-bhakti vinā vidyā nāhi āra"

SYNONYMS

prabhu kahe-the Lord inquired; kon-what; vidyā-knowledge; vidyā-madhye-in the midst of knowledge; sāra-the most important; rāya kahe-Rāmānanda Rāya answered; kṛṣṇa-bhakti-devotional service to Kṛṣṇa; vinā-except; vidyā-education; nāhi-there is not; āra-any other.

TRANSLATION

On one occasion the Lord inquired, "Of all types of education, which is the most important?" Rāmānanda Rāya replied, "No education is important other than the transcendental devotional service of Kṛṣṇa."

PURPORT

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called brahma-vidyā, or transcendental knowledge. But beyond that brahma-vidyā, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to Śrīmad-Bhāgavatam (4.29.49): tat karma hari-toṣaṁ yat sā vidyā tan-matir yayā: "Work meant for pleasing the Supreme Lord is the best, and education that enhances one's Kṛṣṇa consciousness is the best."

Also, according to Śrīmad-Bhāgavatam (7.5.23-24):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, "To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service-all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection."

TEXT 246

'kīrti-gaṇa-madhye jīvera kon baḍa kīrti?'
'kṛṣṇa-bhakta baliyā yāṅhāra haya khyāti'

SYNONYMS

kīrti-gaṇa-madhye-among glorious activities; jīvera-of the living entity; kon-which; baḍa-greatest; kīrti-glory; kṛṣṇa-bhakta-a devotee of Lord Kṛṣṇa; baliyā-as; yāṅhāra-of whom; haya-there is; khyāti-the reputation.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, "Out of all glorious activities, which is the most glorious?" Rāmānanda Rāya replied, "That person who is reputed to be a devotee of Lord Kṛṣṇa enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among karmīs attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. But this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a brahma-jñānī, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa's devotee. In the Garuḍa Purāṇa it is said:

kalau bhāgavataṁ nāma
durlabhaṁ naiva labhyate
brahma-rudra-padotkṛṣṭaṁ
guruṇā kathitaṁ mama

”In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters.”

In the Itihāsa-samuccaya, Nārada tells Puṇḍarīka:

janmāntara-sahasreṣu
yasya syād buddhir īdṛśī
dāso ’haṁ vāsudevasya
sarvāḷ lokān samuddharet

”After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds.”

In the Ādi Purāṇa, in a conversation between Kṛṣṇa and Arjuna, it is said, bhaktānām anugacchanti muktayaḥ śrutibhiḥ saha: ”The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee.”

Similarly, in the Bṛhan-nāradīya Purāṇa, it is further stated, adyāpi ca muni-śreṣṭhā brahmādyā api devatāḥ: ”Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee.”

The Garuḍa Purāṇa similarly states:

brāhmaṇānāṁ sahasrebhyaḥ
satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragaḥ
sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya
ekānty eko viśiṣyate

”It is said that out of thousands of brāhmaṇas, one is qualified to perform sacrifices, and out of many thousands of such qualified brāhmaṇas expert in sacrificial offerings, one learned brāhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brāhmaṇas. And yet, out of thousands of such brāhmaṇas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead.”

There is also the following statement in Śrīmad-Bhāgavatam (3.13.4):

śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito ’rthaḥ
tat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

”After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior.”

In the Nārāyaṇa-vyūha-stava it is said:

nāhaṁ brahmāpi bhūyāsaṁ
tvad-bhakti-rahito hare
tvayi bhaktas tu kīṭo ’pi
bhūyāsaṁ janma-janmasu

”I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee,”

There are many similar verses in Śrīmad-Bhāgavatam, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said: ”I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest.”

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the gopīs themselves.

In the Bṛhad-vāmana Purāṇa, Lord Brahmā tells Bhṛgu:

ṣaṣṭi-varṣa-sahasrāṇi
mayā taptaṁ tapaḥ purā
nanda-gopa-vraja-strīṇāṁ
pāda-reṇūpalabdhaye

”I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopīs. Still, I could not understand it. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune Lakṣmī could not understand it.”

In the Ādi Purāṇa the Supreme Personality of Godhead Himself says:

na tathā me priyatamo
brahmā rudraś ca pārthiva
na ca lakṣmīr na cātmā ca
yathā gopī-jano mama

”Lord Brahmā, Lord Śiva, the goddess of fortune and even My own self are not as dear to Me as the gopīs.” Of all the gopīs, Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpānuga devotees. Caitanya-candrāmṛta (26) gives the following statement about Śrīla Rūpa Gosvāmī:

āstāṁ vairāgya-koṭir bhavatu śama-dama-kṣānti-maitry-ādi-koṭis
tattvānudhyāna-koṭir bhavatu bhavatu vā vaiṣṇavī bhakti-koṭiḥ
koṭy-aṁśo ’py asya na syāt tad api guṇa-gaṇo yaḥ svataḥ-siddha āste
śrīmac-caitanyacandra-priya-caraṇa-nakha-jyotir āmoda-bhājām

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu-such as reputation, austerities, penances and knowledge-are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

TEXT 247

’sampattira madhye jīvera kon sampatti gaṇi?’
’rādhā-kṛṣṇe prema yāṅra, sei baḍa dhanī’

SYNONYMS

sampattira-riches; madhye-among; jīvera-of the living entities; kon-what; sampatti-the wealth; gaṇi-we accept; rādhā-kṛṣṇe-to Śrīmatī Rādhārāṇī and Kṛṣṇa; prema-loving service; yāṅra-whose; sei-he; baḍa-very great; dhanī-capitalist.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, ”Of the many capitalists who possess great riches, who is the topmost?” Rāmānanda Rāya replied, ”He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist.”

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to Śrīmad-Bhāgavatam (10.39.2):

kim alabhyaṁ bhagavati
prasanne śrī-niketane
tathāpi tat-parā rājan
na hi vāñchanti kiñcana

”What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything.”

TEXT 248

’duḥkha-madhye kona duḥkha haya gurutara?’
’kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para’

SYNONYMS

duḥkha-madhye-among the miserable conditions of life; kona-what; duḥkha-misery; haya-is; gurutara-more painful; kṛṣṇa-bhakta-viraha-separation from the devotee of Lord Kṛṣṇa; vinā-besides; duḥkha-unhappiness; nāhi-there is not; dekhi-I see; para-other.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, ”Of all kinds of distress, what is the most painful?”

Śrī Rāmānanda Rāya replied, ”Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”

PURPORT

Concerning this, the Lord states in the Vedic literature:

mām anārādhya duḥkhārtaḥ
kuṭumbāsakta-mānasaḥ
sat-saṅga-rahito martyo
vṛddha-sevā-paricyutaḥ

”A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person.”

There is also a statement given in the Bṛhad-bhāgavatāmṛta (1.5.51):

sva-jīvanādhikaṁ prārthyaṁ
śrī-viṣṇu-jana-saṅgataḥ
vicchedena kṣaṇaṁ cātra
na sukhāṁśaṁ labhāmahe

”[King Yudhiṣṭhira said:] ’Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.’ ”

TEXT 249

’mukta-madhye kon jīva mukta kari’ māni?’
’kṛṣṇa-prema yāṅra, sei mukta-śiromaṇi’

SYNONYMS

mukta-madhye-among the liberated; kon-what; jīva-living entity; mukta-liberated; kari’-considering as; māni-We accept; kṛṣṇa-prema-one who loves Kṛṣṇa; yāṅra-of whom; sei-such a person; mukta-śiromaṇi-the topmost of all liberated souls.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired, ”Out of all liberated persons, who should be accepted as the greatest?”

Rāmānanda Rāya replied, ”He who has love for Kṛṣṇa has attained the topmost liberation.”

PURPORT

In Śrīmad-Bhāgavatam (6.14.5), it is said:

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
kotiṣv api mahā-mune

”O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person.”

TEXT 250

’gāna-madhye kona gāna–jīvera nija dharma?’
’rādhā-kṛṣṇera prema-keli’–yei gītera marma’

SYNONYMS

gāna-madhye-among songs; kona gāna-which song; jīvera-of the living entity; nija-his own; dharma-religion; rādhā-kṛṣṇera prema-keli-the loving affairs of Rādhā and Kṛṣṇa; yei-which; gītera-of the song; marma-purport.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, ”Among many songs, which song is to be considered the actual religion of the living entity?”

Rāmānanda Rāya replied, ”That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs.”

PURPORT

As stated in Śrīmad-Bhāgavatam (10.33.36):

anugrahāya bhakūtānāṁ
mānuṣaṁ deham āsthitaḥ
bhajate tādṛśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

”Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities.” Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

TEXT 251

’śreyo-madhye kona śreyaḥ jīvera haya sāra?’
’kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra’

SYNONYMS

śreyaḥ-madhye-among beneficial activities; kona-which; śreyaḥ-beneficial function; jīvera-of the living entity; haya-is; sāra-the essence; kṛṣṇa-bhakta-saṅga-for associating with the devotees of Lord Kṛṣṇa; vinā-except; śreyaḥ-beneficial activity; nāhi-there is not; āra-another.

TRANSLATION

”Out of all auspicious and beneficial activities, which is best for the living entity?”

Rāmānanda Rāya replied, ”The only auspicious activity is association with the devotees of Kṛṣṇa.”

PURPORT

According to Śrīmad-Bhāgavatam (11.2.30):

ata ātyantikaṁ kṣemaṁ
pṛcchāmo bhavato ’naghāḥ
saṁsāre ’smin kṣaṇārdho ’pi
sat-saṅgaḥ śevadhir nṛṇām

”We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees-even if it be for a moment-is the greatest treasure house for mankind.”

TEXT 252

’kāṅhāra smaraṇa jīva karibe anukṣaṇa?’
’kṛṣṇa-nāma-guṇa-līlā–pradhāna smaraṇa’

SYNONYMS

kāṅhāra-of whom; smaraṇa-remembering; jīva-the living entity; karibe-should do; anukṣaṇa-constantly; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; guṇa-līlā-His qualities and pastimes; pradhāna smaraṇa-most important remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, ”What should all living entities constantly remember?”

Rāmānanda Rāya replied, ”The chief objects of remembrance are always the Lord’s holy name, qualities and pastimes.”

PURPORT

Śrīmad-Bhāgavatam (2.2.36) states:

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca

smartavyo bhagavān nṛṇām

"[Śukadeva Gosvāmī concludes:] 'The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.' "

TEXT 253

'dhyeya-madhye jīvera kartavya kon dhyāna?'
'rādhā-kṛṣṇa-padāmbuja-dhyāna–pradhāna'

SYNONYMS

dhyeya-madhye-out of all types of meditation; jīvera-of the living entity; kartavya-the duty; kon-what; dhyāna-meditation; rādhā-kṛṣṇa-pada-ambuja-on the lotus feet of Rādhā and Kṛṣṇa; dhyāna-meditation; pradhāna-is the chief.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired, "Out of many types of meditation, which is required for all living entities?"

Śrīla Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa."

PURPORT

Śrīmad-Bhāgavatam (1.2.14) states:

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

"[Sūta Gosvāmī replied to the sages headed by Śaunaka:] 'Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.' "

TEXT 254

'sarva tyaji' jīvera kartavya kāhāṅ vāsa?'
'vraja-bhūmi vṛndāvana yāhāṅ līlā-rāsa'

SYNONYMS

sarva-everything; tyaji'-giving up; jīvera-of the living entity; kartavya-to be done; kāhāṅ-where; vāsa-residence; vraja-bhūmi-the land known as Vrajabhūmi; vṛndāvana-the holy place named Vṛndāvana; yāhāṅ-where; līlā-rāsa-Lord Kṛṣṇa performed His rāsa dance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?"

Rāmānanda Rāya replied, "The holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

PURPORT

According to Śrīmad-Bhāgavatam (10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

"[Uddhava said:] 'Let me become one of Vṛndāvana's herbs and plants that are trampled by the gopīs, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.' "

TEXT 255

'śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?'
'rādhā-kṛṣṇa-prema-keli karṇa-rasāyana'

SYNONYMS

śravaṇa-madhye-out of all topics for hearing; jīvera-of the living entity; kon-what; śreṣṭha-most important; śravaṇa-topic of hearing; rādhā-kṛṣṇa-prema-keli-the loving affairs between Rādhā and Kṛṣṇa; karṇa-rasa-ayana-most pleasing to the ear.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Out of all topics people listen to, which is best for all living entities?"

Rāmānanda Rāya replied, "Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear."

PURPORT

According to Śrīmad-Bhāgavatam (10.33.39):

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

"He who faithfully hears about the dealings between Lord Kṛṣṇa and the gopīs in the rāsa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

A liberated person who hears about the loving affairs of Rādhā and Kṛṣṇa is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name "Rādhā, Rādhā," he simply remembers a barber's wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the rāsa dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about rādhā-kṛṣṇa-līlā. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

TEXT 256

'upāsyera madhye kon upāsya pradhāna?'
'śreṣṭha upāsya–yugala 'rādhā-kṛṣṇa' nāma'

SYNONYMS

upāsyera-objects of worship; madhye-among; kon-which; upāsya-worshipable object; pradhāna-the chief; śreṣṭha-the chief; upāsya-worshipable object; yugala-the couple; rādhā-kṛṣṇa nāma-the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which is the chief?"

Rāmānanda Rāya replied, "The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra."

PURPORT

According to Śrīmad-Bhāgavatam (6.3.22):

etāvān eva loke 'smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

"In this material world the living entity's only business is to accept the path of bhakti-yoga and chant the holy name of the Lord."

TEXT 257

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

SYNONYMS

mukti-liberation; bhukti-sense enjoyment; vāñche-desires; yei-one who; kāhāṅ-where; duṅhāra-of both of them; gati-the destination; sthāvara-deha-the body of a tree; deva-deha-the body of a demigod; yaiche-just as; avasthiti-situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.

Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working karmīs are concerned, Śrīmad-Bhāgavatam states (11.10.23):

iṣṭveha devatā yajñaiḥ
svar-lokaṁ yāti yājñikaḥ
bhuñjīta deva-vat tatra
bhogān divyān nijārjitān

"After performing various sacrificial rituals for elevation to the heavenly planets, the karmīs go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

In the Bhagavad-gītā (9.20-21) Lord Kṛṣṇa states:

trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān
te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

"Those who study the Vedas and drink soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."

Therefore after finishing the results of pious activities, the karmīs again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

TEXT 258

arasa-jña kāka cūṣe jñāna-nimba-phale

rasa-jña kokila khāya premāmra-mukule

SYNONYMS

arasa-jña-those who are without mellows; kāka-the crows; cūṣe-suck; jñāna-of knowledge; nimba-phale-on the bitter nimba fruit; rasa-jña-those who enjoy transcendental mellows; kokila-the cuckoos; khāya-eat; prema-āmra-mukule-the buds of the mango of love of Godhead.

TRANSLATION

Rāmānanda Rāya continued, ”Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead.”

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the nimba tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But the cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree of love of Godhead. Such devotees relish sweet mellows with the Lord.

TEXT 259

abhāgiyā jñānī āsvādaye śuṣka jñāna
kṛṣṇa-premāmṛta pāna kare bhāgyavān

SYNONYMS

abhāgiyā-unfortunate; jñānī-the philosophical speculators; āsvādaye-taste; śuṣka-dry; jñāna-empiric knowledge; kṛṣṇa-prema-amṛta-the nectar of love of Kṛṣṇa; pāna-drinking; kare-do; bhāgyavān-the fortunate.

TRANSLATION

Rāmānanda Rāya concluded, ”The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are most fortunate of all.”

TEXT 260

ei-mata dui jana kṛṣṇa-kathā-rase
nṛtya-gīta-rodane haila rātri-śeṣe

SYNONYMS

ei-mata-in this way; dui jana-both of them (Lord Caitanya and Rāmānanda Rāya); kṛṣṇa-kathā-rase-in the mellows of discussing topics about Kṛṣṇa; nṛtya-gīta-in dancing and chanting; rodane-in crying; haila-there was; rātri-śeṣe-the end of the night.

TRANSLATION

In this way Caitanya Mahāprabhu and Rāmānanda Rāya passed the full night relishing the mellow of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

TEXT 261

doṅhe nija-nija-kārye calilā vihāne
sandhyā-kāle rāya āsi’ mililā āra dine

SYNONYMS

doṅhe-both of them; nija-nija-kārye-in their respective duties; calilā-departed; vihāne-in the morning; sandhyā-kāle-in the evening; rāya-Rāmānanda Rāya; āsi’-coming again; mililā-met; āra-next; dine-on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

TEXT 262

iṣṭa-goṣṭhī kṛṣṇa-kathā kahi’ kata-kṣaṇa
prabhu-pada dhari’ rāya kare nivedana

SYNONYMS

iṣṭa-goṣṭhī-spiritual discussion; kṛṣṇa-kathā-topics of Kṛṣṇa; kahi’-talking; kata-kṣaṇa-for some time; prabhu-pada-the lotus feet of the Lord; dhari’-catching; rāya-Rāmānanda Rāya; kare-makes; nivedana-submission.

TRANSLATION

That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

TEXT 263

’kṛṣṇa-tattva’, ’rādhā-tattva’, ’prema-tattva-sāra’
’rasa-tattva’ ’līlā-tattva’ vividha prakāra

SYNONYMS

kṛṣṇa-tattva-the truth about Kṛṣṇa; rādhā-tattva-the truth about Rādha; prema-tattva-sāra-the essence of Their loving affairs; rasa-tattva-the truth about transcendental mellows; līlā-tattva-the truth about the pastimes of the Lord; vividha prakāra-of different varieties.

TRANSLATION

”There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes.”

TEXT 264

eta tattva mora citte kaile prakāśana
brahmāke veda yena paḍāila nārāyaṇa

SYNONYMS

eta tattva-all these varieties of truth; mora citte-in my heart; kaile-you did; prakāśana-manifesting; brahmāke-unto Lord Brahmā; veda-the Vedic knowledge; yena-as; paḍāila-taught; nārāyaṇa-the Supreme Lord.

TRANSLATION

Rāmānanda Rāya then admitted, ”You have manifested many transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā.”

PURPORT

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the Śvetāśvatara Upaniṣad (6.18):

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vedāṁś ca prahiṇoti tasmai
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye

”Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement.” In this connection one may also refer to Śrīmad-Bhāgavatam 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

TEXT 265

antaryāmī īśvarera ei rīti haye
bāhire nā kahe, vastu prakāśe hṛdaye

SYNONYMS

antaryāmī-the Supersoul; īśvarera-of the Personality of Godhead; ei-this; rīti-the system; haye-is; bāhire-externally; nā kahe-does not speak; vastu-the facts; prakāśe-manifests; hṛdaye-within the heart.

TRANSLATION

Rāmānanda Rāya continued, ”The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction.”

PURPORT

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the Gāyatrī mantra which states, oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt. Savitāṛ is the original source of all intelligence. That savitāṛ is Lord Caitanya Mahāprabhu. This is confirmed in Śrīmad-Bhāgavatam (2.4.22):

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

”May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.” This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

TEXT 266

janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi-creation, maintenance and dissolution; asya-of this (the universe); yataḥ-from whom; anvayāt-directly from the spiritual connection; itarataḥ-indirectly from the lack of material contact; ca-also; artheṣu-in all affairs; abhijñaḥ-perfectly cognizant; sva-rāṭ-independent; tene-imparted; brahma-the Absolute Truth; hṛdā-through the heart; yaḥ-who; ādi-kavaye-unto Lord Brahmā; muhyanti-are bewildered; yat-in whom; sūrayaḥ-great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām-of fire, water and earth; yathā-as; vinimayaḥ-the exchange; yatra-in whom; tri-sargaḥ-the material creation of three modes; amṛṣā-factual; dhāmnā-with the abode; svena-His own personal; sadā-always; nirasta-kuhakam-devoid of all illusion; satyam-the truth; param-absolute; dhīmahi-let us meditate upon.

TRANSLATION

” ’O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.’ ”

PURPORT

This is the opening verse of Śrīmad-Bhāgavatam (1.1.1).

TEXT 267

eka saṁśaya mora āchaye hṛdaye

kṛpā kari' kaha more tāhāra niścaye

SYNONYMS

eka saṁśaya-one doubt; mora-my; āchaye-there is; hṛdaye-in the heart; kṛpā kari'-being merciful; kaha-please say; more-unto me; tāhāra-of that; niścaye-the ascertainment.

TRANSLATION

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

TEXT 268

pahile dekhiluṅ tomāra sannyāsi-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa

SYNONYMS

pahile-in the beginning; dekhiluṅ-I saw; tomāra-Your; sannyāsi-svarūpa-form as a person in the renounced order; ebe-now; tomā-You; dekhi-see; muñi-I; śyāma-gopa-rūpa-form as Śyāmasundara, the cowherd boy.

TRANSLATION

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.

TEXT 269

tomāra sammukhe dekhi kāñcana-pañcālikā
tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

SYNONYMS

tomāra-of You; sammukhe-in front; dekhi-I see; kāñcana-pañcālikā-a doll made of gold; tāṅra-of it; gaura-kāntye-by a golden complexion; tomāra-Your; sarva-all; aṅga-body; ḍhākā-covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrīmatī Rādhārāṇī.

TEXT 270

tāhāte prakaṭa dekhoṅ sa-vaṁśī vadana
nānā bhāve cañcala tāhe kamala-nayana

SYNONYMS

tāhāte-in that; prakaṭa-manifested; dekhoṅ-I see; sa-vaṁśī-with the flute; vadana-the face; nānā bhāve-in various modes; cañcala-restless; tāhe-in that; kamala-nayana-the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

TEXT 271

ei-mata tomā dekhi' haya camatkāra
akapaṭe kaha, prabhu, kāraṇa ihāra

SYNONYMS

ei-mata-in this way; tomā-You; dekhi'-seeing; haya-there is; camatkāra-wonder; akapaṭe-without duplicity; kaha-please tell; prabhu-my Lord; kāraṇa-the cause; ihāra-of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

TEXT 272

prabhu kahe,–kṛṣṇe tomāra gāḍha-prema haya
premāra svabhāva ei jāniha niścaya

SYNONYMS

prabhu kahe-the Lord replied; kṛṣṇe-unto Kṛṣṇa; tomāra-your; gāḍha-prema-deep love; haya-there is; premāra-of such transcendental love; svabhāva-the nature; ei-this; jāniha-please know; niścaya-certainly.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

TEXT 273

mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa

SYNONYMS

mahā-bhāgavata-a first-class advanced devotee; dekhe-sees; sthāvara-jaṅgama-the movable and inert; tāhāṅ tāhāṅ-here and there; haya-is; tāṅra-his; śrī-kṛṣṇa-sphuraṇa-manifestation of Lord Kṛṣṇa.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Kṛṣṇa.

TEXT 274

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

SYNONYMS

sthāvara-jaṅgama-movable and inert; dekhe-he sees; nā-not; dekhe-sees; tāra-its; mūrti-form; sarvatra-everywhere; haya-there is; nija-his own; iṣṭa-deva-worshipable Lord; sphūrti-manifestation.

TRANSLATION

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Kṛṣṇa, the mahā-bhāgavata sees Kṛṣṇa everywhere and nothing else. This is confirmed in the Brahma-saṁhitā (5.38): premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.

As soon as a devotee sees something-be it movable or inert-he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already read in the Bhagavad-gītā how to awaken Kṛṣṇa consciousness. According to Lord Kṛṣṇa in the Bhagavad-gītā (7.8):

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man."

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. Caitanya Mahāprabhu therefore says here:

sthāvara jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa's energy. As Lord Kṛṣṇa states in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight constitute My separated material energies."

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies-material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse: sarvatra haya nija iṣṭa-deva-sphūrti

A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 275

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu-in all objects (in matter, spirit and combinations of matter and spirit); yaḥ-anyone who; paśyet-sees; bhagavat-bhāvam-the ability to be engaged in the service of the Lord; ātmanaḥ-of the supreme spirit soul or the Transcendence beyond the material conception of life; bhūtāni-all beings; bhagavati-in the Supreme Personality of Godhead; ātmani-the basic principle of all existence; eṣaḥ-this; bhāgavata-uttamaḥ-a person advanced in devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'

TEXT 276

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ-the herbs and plants; taravaḥ-the trees; ātmani-in the Supreme Soul; viṣṇum-the Supreme Personality of Godhead; vyañjayantyaḥ-manifesting; iva-like; puṣpa-phala-āḍhyāḥ-filled with luxuriant fruits and flowers; praṇata-bhāra-bowed down because of loads; viṭapāḥ-the trees; madhu-dhārāḥ-showers of honey; prema-hṛṣṭa-inspired by love of Godhead; tanavaḥ-whose bodies; vavṛṣuḥ-constantly rained; sma-certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.' "

PURPORT

This verse (Bhāg. 10.35.9) is one of the songs the gopīs sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the gopīs were always absorbed in thought of Him. Similarly, the mahā-bhāgavata, the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī states:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate
(Bhakti-rasāmṛta-sindhu 1.2.126)

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the mahā-bhāgavata. The gopīs saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

TEXT 277

rādhā-kṛṣṇe tomāra mahā-prema haya
yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya

SYNONYMS

rādhā-kṛṣṇe-unto Rādhā and Kṛṣṇa; tomāra-your; mahā-prema-great love; haya-there is; yāhāṅ tāhāṅ-anywhere and everywhere; rādhā-kṛṣṇa-Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; tomāre-unto you; sphuraya-appear.

TRANSLATION

Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see-anywhere and everywhere-simply awakens your Kṛṣṇa consciousness."

TEXT 278

rāya kahe,–prabhu tumi chāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha curi

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; prabhu-my Lord; tumi-You; chāḍa-give up; bhāri-bhūri-these grave talks; mora-of me; āge-in front; nija-rūpa-Your real form; nā-not; kariha-do; curi-stealing.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

TEXT 279

rādhikāra bhāva-kānti kari' aṅgīkāra
nija-rasa āsvādite kariyācha avatāra

SYNONYMS

rādhikāra-of Śrīmatī Rādhārāṇī; bhāva-kānti-ecstatic love and luster; kari'-making; aṅgīkāra-acceptance; nija-rasa-Your own transcendental mellow; āsvādite-to taste; kariyācha-You have made; avatāra-incarnation.

TRANSLATION

Rāmānanda Rāya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

TEXT 280

nija-gūḍha-kārya tomāra–prema āsvādana
ānuṣaṅge prema-maya kaile tribhuvana

SYNONYMS

nija-gūḍha-kārya-own confidential business; tomāra-Your; prema-transcendental love; āsvādana-tasting; ānuṣaṅge-simultaneously; prema-maya-transformed into love of God; kaile-You have made; tri-bhuvana-all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

TEXT 281

āpane āile more karite uddhāra
ebe kapaṭa kara,–tomāra kona vyavahāra

SYNONYMS

āpane-personally; āile-You have come; more-unto me; karite-to make; uddhāra-deliverance; ebe-now; kapaṭa-duplicity; kara-You do; tomāra-Your; kona-what; vyavahāra-behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

TEXT 282

tabe hāsi' tāṅre prabhu dekhāila svarūpa 'rasa-rāja' 'mahābhāva'–dui eka rūpa

SYNONYMS

tabe-therefore; hāsi'-smiling; tāṅre-unto him (Rāmānanda Rāya); prabhu-the Lord; dekhāila-showed; svarūpa-His personal form; rasa-rāja-the king of all transcendental humors; mahā-bhāva-the condition of ecstatic love; dui-two; eka-one; rūpa-form.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms has combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

This is described as rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam. Lord Śrī Kṛṣṇa was absorbed in the features of Śrīmatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmī:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam
(Cc. Ādi 1.5)

Rādhā-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa's pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two-Rādhā and Kṛṣṇa. Otherwise, Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya Mahāprabhu. This was the case with Rāmānanda Rāya. One may aspire to attain such a position, but one should not try to imitate the mahā-bhāgavata.

TEXT 283

dekhi' rāmānanda hailā ānande mūrcchite
dharite nā pāre deha, paḍilā bhūmite

SYNONYMS

dekhi'-seeing this form; rāmānanda-Rāmānanda Rāya; hailā-there was; ānande-in ecstasy; mūrcchite-fainting; dharite-to hold him; nā-not; pāre-able; deha-the body; paḍilā-fell down; bhūmite-on the ground.

TRANSLATION

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

TEXT 284

prabhu tāṅre hasta sparśi' karāilā cetana
sannyāsīra veṣa dekhi' vismita haila mana

SYNONYMS

prabhu-the Lord; tāṅre-unto Rāmānanda Rāya; hasta-the hand; sparśi'-touching; karāilā-made; cetana-conscious; sannyāsīra-of the sannyāsī; veṣa-the dress; dekhi'-seeing; vismita-struck with wonder; haila-became; mana-the mind.

TRANSLATION

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.

TEXT 285

āliṅgana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana

SYNONYMS

āliṅgana kari'-embracing him; prabhu-the Lord; kaila-did; āśvāsana-pacifying; tomā vinā-but for you; ei-rūpa-this form; nā-not; dekhe-sees; anya-jana-anyone else.

TRANSLATION

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

In the Bhagavad-gītā (7.25) Lord Kṛṣṇa states:

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [yogamāyā], and so they do not know Me, who am unborn and infallible."

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa mantra and tasting mahā-prasāda. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

TEXT 286

mora tattva-līlā-rasa tomāra gocare
ataeva ei-rūpa dekhāiluṅ tomāre

SYNONYMS

mora-My; tattva-līlā-truth and pastimes; rasa-and mellows; tomāra-of you; gocare-within the knowledge; ataeva-therefore; ei-rūpa-this form; dekhāiluṅ-I have shown; tomāre-unto you.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

TEXT 287

gaura aṅga nahe mora–rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana

SYNONYMS

gaura-golden; aṅga-body; nahe-not; mora-My; rādhā-aṅga-of the body of Śrīmatī Rādhārāṇī; sparśana-the touching; gopendra-suta-the son of Nanda Mahārāja; vinā-except; teṅho-Śrīmatī Rādhārāṇī; nā-not; sparśe-touches; anya-jana-anyone else.

TRANSLATION

"Actually My body does not have a golden complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

TEXT 288

tāṅra bhāve bhāvita kari' ātma-mana
tabe nija-mādhurya kari āsvādana

SYNONYMS

tāṅra-of Śrīmatī Rādhārāṇī; bhāve-in the ecstasy; bhāvita-enlightened; kari'-making; ātma-mana-body and mind; tabe-thereupon; nija-mādhurya-My own transcendental humor; kari-I do; āsvādana-tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, "My dear Rāmānanda Rāya, you were actually seeing a separate person with a golden-complexioned body. Actually I am not golden. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become golden-complexioned eternally. Śrīmatī Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmatī Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure of Kṛṣṇa's conjugal love." In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on the prākṛta-sahajiyā-sampradāya, which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words gaura aṅga nahe mora in Text 287. From that verse and the present verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, viṣaya-vigraha. And in His Gaurāṅga feature Kṛṣṇa tastes separation from Kṛṣṇa in the ecstasy of Śrīmatī Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called dhīra-lalita. Śrīmatī Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Her. The dhīra-lalita aspect is not seen in any other form of the Lord, including Viṣṇu nor in Nārāyaṇa. Śrīmatī Rādhārāṇī is therefore known as Govinda-nandinī and Govinda-mohinī, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa and the only person who can enchant His mind.

TEXT 289

tomāra ṭhāñi āmāra kichu gupta nāhi karma
lukāile prema-bale jāna sarva-marma

SYNONYMS

tomāra ṭhāñi-before you; āmāra-My; kichu-anything; gupta-hidden; nāhi-is not; karma-action; lukāile-even if I conceal; prema-bale-by the force of your love; jāna-you know; sarva-marma-everything in detail.

TRANSLATION

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

TEXT 290

gupte rākhiha, kāhāṅ nā kario prakāśa
āmāra bātula-ceṣṭā loke upahāsa

SYNONYMS

gupte-in secret; rākhiha-keep; kāhāṅ-anywhere; nā-not; kario-make; prakāśa-exposure; āmāra-My; bātula-ceṣṭā-activities like a madman; loke-among the general people; upahāsa-laughter.

TRANSLATION

The Lord then requested Rāmānanda Rāya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

TEXT 291

āmi–eka bātula, tumi–dvitīya bātula
ataeva tomāya āmāya ha-i sama-tula

SYNONYMS

āmi-I; eka-one; bātula-madman; tumi-you; dvitīya-second; bātula-madman; ataeva-therefore; tomāya-you; āmāya-Me; ha-i-are; sama-tula-on an equal level.

TRANSLATION

Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."

PURPORT

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared like madmen and were therefore on the same platform. It is confirmed in the Bhagavad-gītā (2.69):

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage."

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

TEXT 292

ei-rūpa daśa-rātri rāmānanda-saṅge
sukhe goṅāilā prabhu kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpa-in this way; daśa-rātri-ten nights; rāmānanda saṅge-with Śrī Rāmānanda Rāya; sukhe-in great happiness; goṅāilā-passed; prabhu-Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge-in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

TEXT 293

nigūḍha vrajera rasa-līlāra vicāra
aneka kahila, tāra nā pāila pāra

SYNONYMS

nigūḍha-very confidential; vrajera-of Vṛndāvana, or Vrajabhūmi; rasa-līlāra-of the pastimes of conjugal love between Kṛṣṇa and the gopīs; vicāra-consideration; aneka-various; kahila-spoke; tāra-of that; nā-not; pāila-got; pāra-the limit.

TRANSLATION

The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters touching the conjugal love between Rādhā and Kṛṣṇa in Vṛndāvana [Vrajabhūmi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

TEXT 294

tāmā, kāṅsā, rūpā, sonā, ratna-cintāmaṇi
keha yadi kāhāṅ potā pāya eka-khāni

SYNONYMS

tāmā-copper; kāṅsā-bell metal; rūpā-silver; sonā-gold; ratna-cintāmaṇi-touchstone the basis of all metals; keha-somebody; yadi-if; kāhāṅ-somewhere; potā-buried; pāya-finds; eka-khāni-in one place.

TRANSLATION

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals-copper, bell metal, silver and gold-and also touchstone, the basis of all metals.

PURPORT

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, and these questions and their replies are recorded in verses 57-67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in Vrajabhūmi there is the Yamunā River with its sandy banks. There are kadamba trees, cows, Kṛṣṇa's sticks with which He herds cows, and Kṛṣṇa's flute. All of these belong to the śānta-rasa, the mellow of neutrality in devotional service. There are also the direct servants of Kṛṣṇa, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Śrīdāmā and Sudāmā who embody service in fraternity. Nanda Mahārāja and mother Yaśodā are the embodiments of paternal love. Above all of these are Śrīmatī Rādhārāṇī and Her assistants, the gopīs Lalitā, Viśākhā and others, who embody conjugal love. In this way all five mellows-śānta, dāsya, sakhya, vātsalya and mādhurya-exist eternally in Vrajabhūmi. They are compared respectively to copper, bell metal, silver, gold and touchstone, the basis of all metals. Śrīla Kavirāja Gosvāmī therefore refers to a mine eternally existing in Vṛndāvana, Vrajabhūmi.

TEXT 295

krame uṭhāite seha uttama vastu pāya
aiche praśnottara kaila prabhu-rāmarāya

SYNONYMS

krame-gradually; uṭhāite-to raise; seha-that person; uttama-best; vastu-metal; pāya-gets; aiche-so also; praśna-uttara-the questions and answers; kaila-have done; prabhu-Śrī Caitanya Mahāprabhu; rāma-rāya-and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

TEXT 296

āra dina rāya-pāśe vidāya māgilā
vidāyera kāle tāṅre ei ājñā dilā

SYNONYMS

āra dina-the next day; rāya-pāśe-before Rāmānanda Rāya; vidāya māgilā-begged farewell; vidāyera kāle-at the time of departure; tāṅre-unto him; ei-this; ājñā-order; dilā-gave.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

TEXT 297

viṣaya chāḍiyā tumi yāha nīlācale
āmi tīrtha kari' tāṅhā āsiba alpa-kāle

SYNONYMS

viṣaya-material engagement; chāḍiyā-giving up; tumi-you; yāha-go; nīlācale-to Jagannātha Purī; āmi-I; tīrtha kari'-finishing My touring and pilgrimage; tāṅhā-there; āsiba-shall return; alpa-kāle-very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu told him, "Give up all material engagements and come to Jagannātha Purī. I will return there very soon after finishing My tour and pilgrimage.

TEXT 298

dui-jane nīlācale rahiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

dui-jane-both of us; nīlācale-at Jagannātha Purī; rahiba-shall stay; eka-saṅge-together; sukhe-in happiness; goṅāiba-shall pass; kāla-time; kṛṣṇa-kathā-raṅge-in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa."

TEXT 299

eta bali' rāmānande kari' āliṅgana
tāṅre ghare pāṭhāiyā karila śayana

SYNONYMS

eta bali'-saying this; rāmānande-to Śrī Rāmānanda Rāya; kari'-doing; āliṅgana-embracing; tāṅre-him; ghare-to his home; pāṭhāiyā-sending; karila-did; śayana-lying down.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

TEXT 300

prātaḥ-kāle uṭhi' prabhu dekhi' hanumān
tāṅre namaskari' prabhu dakṣiṇe karilā prayāṇa

SYNONYMS

prātaḥ-kāle-in the morning; uṭhi'-rising; prabhu-Lord Śrī Caitanya Mahāprabhu; dekhi'-visiting; hanumān-the village deity Hanumān; tāṅre-unto him; namaskari'-offering obeisances; prabhu-Śrī Caitanya Mahāprabhu; dakṣiṇe-to the south; karilā-made; prayāṇa-departure.

TRANSLATION

After rising from bed the next morning, Śrī Caitanya Mahāprabhu visited the local temple, where there was a deity of Hanumān. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumānjī, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindajī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but that Deity Gopālajī went to Orissa to remain as Sākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānjī has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānjī.

TEXT 301

'vidyāpūre' nānā-mata loka vaise yata
prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata

SYNONYMS

vidyāpūre-in the town of Vidyānagara; nānā-mata-various opinions; loka-people; vaise-reside; yata-all; prabhu-darśane-in seeing Śrī Caitanya Mahāprabhu; vaiṣṇava-devotees of Lord Viṣṇu; haila-became; chāḍi'-giving up; nija-mata-own opinions.

TRANSLATION

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

TEXT 302

rāmānanda hailā prabhura virahe vihvala
prabhura dhyāne rahe viṣaya chāḍiyā sakala

SYNONYMS

rāmānanda-Śrīla Rāmānanda Rāya; hailā-became; prabhura-of Lord Śrī Caitanya Mahāprabhu; virahe-in separation; vihvala-overwhelmed; prabhura dhyāne-in meditation on Śrī Caitanya Mahāprabhu; rahe-remains; viṣaya-worldly business; chāḍiyā-giving up; sakala-all.

TRANSLATION

When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

TEXT 303

saṅkṣepe kahiluṅ rāmānandera milana
vistāri' varṇite nāre sahasra-vadana

SYNONYMS

saṅkṣepe-in brief; kahiluṅ-I have described; rāmānandera milana-meeting with Śrīla Rāmānanda Rāya; vistāri'-expanding; varṇite-to describe; nāre-not able; sahasra-vadana-Lord Śeṣa Nāga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

TEXT 304

sahaje caitanya-caritra–ghana-dugdha-pūra
rāmānanda-caritra tāhe khaṇḍa pracura

SYNONYMS

sahaje-generally; caitanya-caritra-the activities of Śrī Caitanya Mahāprabhu; ghana-dugdha-pūra-like condensed milk; rāmānanda-caritra-the story of Rāmānanda Rāya; tāhe-in that; khaṇḍa-sugar candy; pracura-a large quantity.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

TEXT 305

rādhā-kṛṣṇa-līlā–tāte karpūra-milana
bhāgyavān yei, sei kare āsvādana

SYNONYMS

rādhā-kṛṣṇa-līlā-the pastimes of Śrī Rādhā and Kṛṣṇa; tāte-in that composition; karpūra-the camphor; milana-mixture; bhāgyavān-fortunate; yei-one who; sei-that person; kare-does; āsvādana-tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. One who tastes this combined preparation is most fortunate.

TEXT 306

ye ihā eka-bāra piye karṇa-dvāre
tāra karṇa lobhe ihā chāḍite nā pāre

SYNONYMS

ye-anyone; ihā-this; eka-bāra-once; piye-drinks; karṇa-dvāre-through aural reception; tāra-his; karṇa-ears; lobhe-in greed; ihā-this; chāḍite-to give up; nā-not; pāre-are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

'rasa-tattva-jñāna' haya ihāra śravaṇe
'prema-bhakti' haya rādhā-kṛṣṇera caraṇe

SYNONYMS

rasa-tattva-jñāna-transcendental knowledge of the humors of conjugal love between Rādhā and Kṛṣṇa; haya-is; ihāra-of this; śravaṇe-by hearing; prema-bhakti-pure love of Godhead; haya-becomes possible; rādhā-kṛṣṇera caraṇe-at the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

By hearing the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Rādhā's and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

TEXT 308

caitanyera gūḍha-tattva jāni ihā haite
viśvāsa kari' śuna, tarka nā kariha citte

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; gūḍha-tattva-the confidential truth; jāni-we can learn; ihā haite-from these talks; viśvāsa kari'-having firm faith; śuna-hear; tarka-arguments; nā-not; kariha-do; citte-within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

TEXT 309

alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra

SYNONYMS

alaukika-uncommon; līlā-pastimes; ei-this; parama-most; nigūḍha-confidential; viśvāse-by faith; pāiye-we can get; tarke-by argument; haya-is; bahu-dūra-far away.

TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

TEXT 310

śrī-caitanya-nityānanda-advaita-caraṇa
yāṅhāra sarvasva, tāṅre mile ei dhana

SYNONYMS

śrī-caitanya-of Lord Śrī Caitanya Mahāprabhu; nityānanda-of Lord Nityānanda; advaita-caraṇa-and the lotus feet of Śrī Advaita Prabhu; yāṅhāra sarva-sva-whose everything; tāṅre-him; mile-meets; ei-this; dhana-treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the asauta-panthīs, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic mantras in the Kaṭha Upaniṣad (1.2.9) state, naiṣā tarkeṇa matir āpaneyā proktānyenaiva su-jñānāya preṣṭha. According to the Muṇḍaka Upaniṣad (3.2.3):

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

And according to the Brahma-sūtra (2.1.11), tarkāpratiṣṭhānāt.

All Vedic scriptures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a prākṛta-sahajiyā or a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the Bhakti-rasāmṛta-sindhu (1.2.234):

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

One cannot understand the Lord's holy name, pastimes, form, qualities, or entourage with one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa are revealed. As confirmed in the Muṇḍaka Upaniṣad: yam evaiṣa vṛṇute tena labhyas. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

TEXT 311

rāmānanda rāye mora koṭī namaskāra
yāṅra mukhe kaila prabhu rasera vistāra

SYNONYMS

rāmānanda rāye-unto Śrī Rāmānanda Rāya; mora-my; koṭī-ten million; namaskāra-obeisances; yāṅra mukhe-in whose mouth; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; rasera vistāra-the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

TEXT 312

dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila pracāre

SYNONYMS

dāmodara-svarūpera-of Svarūpa Dāmodara Gosvāmī; kaḍacā-with the notebooks; anusāre-in accordance; rāmānanda-milana-līlā-the pastimes of the meeting with Rāmānanda; karila-have done; pracāre-distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and other authoritative persons. This is the way of writing transcendental books, which are never meant for so-called scholars and research workers. The process is mahā-jano yena gataḥ sa panthāḥ: one has to strictly follow great personalities and ācāryas. Ācārya-vān puruṣo veda: one who has the favor of the ācārya knows everything. This statement made by Kavirāja Gosvāmī is very valuable for all pure devotees. Sometimes the prākṛtā sahajiyās claim that they have heard the truth from their guru. But one cannot have transcendental knowledge simply by hearing from a guru who is not bona fide. The guru must be bona fide, and he must have heard from his bona fide guru. Only then will his message be accepted as bona fide. Lord Kṛṣṇa confirms this in the Bhagavad-gītā (4.1):

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Supreme Lord said, 'I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku."

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kavirāja Gosvāmī therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental scripture, Caitanya-caritāmṛta.

TEXT 313

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.

18.5.9 Chapter 9

Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places

A summary of the Ninth Chapter is given by Śrīla Bhaktivinoda Ṭhākura. After leaving Vidyānagara, Śrī Caitanya Mahāprabhu visited such places of pilgrimage as Gautamī-gaṅgā, Mallikārjuna, Ahovala-nṛsiṁha, Siddhavaṭa, Skanda-kṣetra, Trimaṭha, Vṛddhakāśī, Bauddha-sthāna, Tirupati, Tirumala, Pānā-nṛsiṁha, Śiva-kāñcī, Viṣṇu-kāñcī, Trikāla-hastī, Vṛddhakola, Śiyālī-bhairavī, Kāverī-tīra and Kumbhakarṇa-kapāla.

Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a brāhmaṇa named Veṅkaṭa Bhaṭṭa, who, along with his family, became a devotee of Kṛṣṇa. After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Ṛṣabha-parvata, where He met Paramānanda Purī, who later arrived at Jagannātha Purī. Lord Śrī Caitanya Mahāprabhu then proceeded farther, arriving at Setubandha Rāmeśvara. At Śrī Śaila-parvata, the Lord met Lord Śiva and his wife Durgā in the dress of a brāhmaṇa and brāhmaṇī. From there He went to Kāmakoṣṭhī-purī and later arrived at southern Mathurā. A brāhmaṇa devotee of Lord Rāmacandra's talked with Him. Then the Lord took His bath in the river Kṛtamālā. On the hill known as Mahendra-śaila, the Lord saw Paraśurāma. Then the Lord went to Setubandha and took His bath at Dhanus-tīrtha. He also visited Rāmeśvara, where He collected some papers connected with Sītādevī, whose illusory form was kidnapped by Rāvaṇa. The Lord next visited the places known as Pāṇḍya-deśa, Tāmraparṇī, Naya-tripadī, Ciyaḍatalā, Tila-kāñcī, Gajendra-mokṣaṇa, Pānāgaḍi, Cāmtāpura, Śrī Vaikuṇṭha, Malaya-parvata and Kanyā-kumārī. The Lord then met the Bhaṭṭathāris at Mallāra-deśa and saved Kālā Kṛṣṇadāsa from their clutches. The Lord also collected the Brahma-saṁhitā, Fifth Chapter, on the banks of the Payasvinī River. He then visited Payasvinī, Śṛṅgavera-purī-maṭha and Matsya-tīrtha. At the village of Uḍupī He saw the Gopāla Deity installed by Śrī Madhvācārya. He then defeated the Tattvavādīs in śāstric conversation. The Lord next visited Phalgu-tīrtha, Tritakūpa, Pañcāpsarā, Sūrpāraka and Kolāpura. At Śrī Raṅgapurī the Lord received news of Śaṅkarāraṇya's disappearance. He then went to the banks of the Kṛṣṇaveṇvā River, where He collected from among the Vaiṣṇava brāhmaṇas a book written by Bilvamaṅgala, Kṛṣṇa-karṇāmṛta. The Lord then visited Tāptī, Māhiṣmatī-pura, Narmadā-tīra and Ṛṣyamūka-parvata. He entered Daṇḍakāraṇya and liberated the seven palm trees. From there He visited a place known as Pampā-sarovara and visited Pañcavaṭī, Nāsika, Brahmagiri and also the source of the Godāvarī River, Kuśāvarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannātha Purī by taking the same route, after visiting Vidyānagara again.

TEXT 1

nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān

gauraś cakre sa vaiṣṇavān

SYNONYMS

nānā-mata-by various philosophies; grāha-like crocodiles; grastān-captured; dākṣiṇātya-jana-the inhabitants of South India; dvipān-like elephants; kṛpā-ariṇā-by His disc of mercy; vimucya-liberating; etān-all these; gauraḥ-Śrī Caitanya Mahāprabhu; cakre-converted; saḥ-He; vaiṣṇavān-to the Vaiṣṇava cult.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaiṣṇavas, devotees of the Lord.

PURPORT

Śrī Caitanya Mahāprabhu's converting the people of South India into Vaiṣṇavas is compared herein to Lord Viṣṇu's delivering Gajendra the elephant from the attack of a crocodile. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Māyāvāda philosophy. Here Kavirāja Gosvāmī states that although these people were as strong as elephants, they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, as Śrī Caitanya Mahāprabhu in the form of Viṣṇu mercifully saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaiṣṇavas.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-unto Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

dakṣiṇa-gamana prabhura ati vilakṣaṇa
sahasra sahasra tīrtha kaila daraśana

SYNONYMS

dakṣiṇa-gamana-touring in South India; prabhura-of the Lord; ati-very; vilakṣaṇa-extraordinary; sahasra sahasra-thousands and thousands; tīrtha-holy places; kaila-did; daraśana-visit.

TRANSLATION

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

TEXT 4

sei saba tīrtha sparśi' mahā-tīrtha kaila
sei chale sei deśera loka nistārila

SYNONYMS

sei saba-all those; tīrtha-holy places; sparśi'-touching; mahā-tīrtha-into great places of pilgrimage; kaila-made them; sei chale-under that plea; sei deśera-of those countries; loka-the people; nistārila-He delivered.

TRANSLATION

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: tīrthī-kurvanti tīrthāni. A tīrtha, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.

TEXT 5

sei saba tīrthera krama kahite nā pāri
dakṣiṇa-vāme tīrtha-gamana haya pherāpheri

SYNONYMS

sei saba-all those; tīrthera-of holy places; krama-the chronological order; kahite-to tell of; nā pāri-I am unable; dakṣiṇa-vāme-left and right; tīrtha-gamana-visiting the holy places; haya-is; pherāpheri-going and coming back

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

TEXT 6

ataeva nāma-mātra kariye gaṇana
kahite nā pāri tāra yathā anukrama

SYNONYMS

ataeva-therefore; nāma-mātra-only as a token record; kariye gaṇana-I count; kahite-to tell; nā pāri-I am unable; tāra-of that; yathā-as; anukrama-chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

TEXTS 7-8

pūrvavat pathe yāite ye pāya daraśana
yei grāme yāya, se grāmera yata jana
sabei vaiṣṇava haya, kahe 'kṛṣṇa' 'hari'
anya grāma nistāraye sei 'vaiṣṇava' kari'

SYNONYMS

pūrva-vat-as done previously; pathe-on the way; yāite-while going; ye-anyone who; pāya-gets; daraśana-audience; yei-which; grāme-in the village; yāya-Lord Śrī Caitanya Mahāprabhu goes; se-that; grāmera-of the village; yata-all; jana-people; sabei-all of them; vaiṣṇava haya-become devotees; kahe-say; kṛṣṇa hari-the holy names of Lord Kṛṣṇa and Hari; anya grāma-other villages; nistāraye-delivers; sei-He; vaiṣṇava-devotees; kari'-making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant "Hari" and "Kṛṣṇa." In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

PURPORT

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa mahā-mantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa mahā-mantra, the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

dakṣiṇa deśera loka aneka prakāra
keha jñānī, keha karmī, pāṣaṇḍī apāra

SYNONYMS

dakṣiṇa deśera-of South India; loka-people; aneka-many; prakāra-varieties; keha-someone; jñānī-philosophical speculator; keha-someone; karmī-fruitive worker; pāṣaṇḍī-nondevotees; apāra-innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

TEXT 10

sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍi' ha-ila vaiṣṇave

SYNONYMS

sei saba loka-all those people; prabhura-of Lord Śrī Caitanya Mahāprabhu; darśana-prabhāve-by the influence of His visit; nija-nija-their own; mata-opinion; chāḍi'-giving up; ha-ila-became; vaiṣṇave-devotees.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

vaiṣṇavera madhye rāma-upāsaka saba
keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'

SYNONYMS

vaiṣṇavera madhye-amongst Vaiṣṇavas; rāma-upāsaka saba-all worshipers of Lord Śrī Rāmacandra; keha-someone; tattva-vādī-followers of Madhvācārya; keha-someone; haya-is; śrī-vaiṣṇava-devotees following the disciplic succession of Śrī Rāmānujācārya

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that the word "Tattvavādī" refers to the followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the Māyāvādī followers of Śaṅkarācārya, Śrīla Madhvācārya named his party the Tattvavādīs. Impersonal monists are always attacked by these Tattvavādīs, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahmā Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā's illusion, which is recorded in the Tenth Canto of Śrīmad-Bhāgavatam. Śrīla Madhvācārya has purposefully avoided commenting on that portion of Śrīmad-Bhāgavatam in which brahma-mohana, the illusion of Lord Brahmā, is mentioned. Śrīla Mādhavendra Purī was one of the ācāryas in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gauḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda-sampradāya. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Madhva-Gauḍīya-sampradāya.

The word pāṣaṇḍī refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of pāṣaṇḍī is given in the Hari-bhakti-vilāsa (1.73), wherein it is stated:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

A pāṣaṇḍī is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahmā and Lord Śiva. The devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as Adhyātma-rāmāyaṇa, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time there was a brāhmaṇa who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brāhmaṇa could not take even a drop of water during that week. Later, after eight or nine days, when the brāhmaṇa could see Lord Rāmacandra personally, he would break his fast. Upon observing the brāhmaṇa's rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the brāhmaṇa. The brāhmaṇa received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the ācāryas, known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa.

TEXT 12

sei saba vaiṣṇava mahāprabhura darśane
kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme

SYNONYMS

sei saba-all those; vaiṣṇava-devotees; mahāprabhura-of Śrī Caitanya Mahāprabhu; darśane-by seeing; kṛṣṇa-upāsaka-devotees of Lord Kṛṣṇa; haila-became; laya-took; kṛṣṇa-nāme-the holy name of Lord Kṛṣṇa.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 13

rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām

SYNONYMS

rāma-O Rāma; rāghava-O descendant of Raghu; pāhi-please protect; mām-me; kṛṣṇa-O Kṛṣṇa; keśava-O killer of Keśī; rakṣa-protect; mām-me.

TRANSLATION

" 'O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!' "

TEXT 14

ei śloka pathe paḍi' karilā prayāṇa
gautamī-gaṅgāya yāi' kaila gaṅgā-snāna

SYNONYMS

ei śloka-this Sanskrit verse; pathe-on the way; paḍi'-reciting; karilā-did; prayāṇa-going; gautamī-gaṅgāya-to the bank of the Gautamī-gaṅgā; yāi'-going; kaila-did; gaṅgā-snāna-bathing in the Ganges.

TRANSLATION

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the Gautamī-gaṅgā and took His bath there.

PURPORT

The Gautamī-gaṅgā is another branch of the river Godāvarī. Formerly a great sage named Gautama Ṛṣi used to live on the bank of this river opposite the city of Rājamahendri, and consequently this branch was called the Gautamī-gaṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kavirāja Gosvāmī has recorded the names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautamī-gaṅgā. From there He went to Ḍhuṇḍirāma-tīrtha, another place of pilgrimage. According to this book, after visiting the Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

TEXT 15

mallikārjuna-tīrthe yāi' maheśa dekhila
tāhāṅ saba loke kṛṣṇa-nāma laoyāila

SYNONYMS

mallikārjuna-tīrthe-to the holy place known as Mallikārjuna; yāi'-going; maheśa-the deity of Lord Śiva; dekhila-He saw; tāhāṅ-there; saba loke-all the people; kṛṣṇa-nāma-Lord Kṛṣṇa's holy name; laoyāila-He induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Mallikārjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

PURPORT

Mallikārjuna is also known as Śrī Saila. It is situated about seventy miles south of Karṇula on the right bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikārjuna. It is a deity of Lord Śiva and is one of the Jyotirliṅgas.

TEXT 16

rāmadāsa mahādeve karila daraśana
ahovala-nṛsiṁhere karilā gamana

SYNONYMS

rāma-dāsa-Rāmadāsa; mahā-deve-of Mahādeva; karila-did; daraśana-seeing; ahovala-nṛsiṁhere-to Ahovala-nṛsiṁha; karilā-did; gamana-going.

TRANSLATION

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsiṁha.

TEXT 17

nṛsiṁha dekhiyā tāṅre kaila nati-stuti
siddhavaṭa gelā yāhāṅ mūrti sītāpati

SYNONYMS

nṛsiṁha dekhiyā-after seeing the Lord Nṛsiṁha Deity; tāṅre-unto Him; kaila-did; nati-stuti-offering of various prayers; siddhavaṭa-to Siddhavaṭa; gelā-He went; yāhāṅ-where; mūrti-the Deity; sītā-pati-Lord Rāmacandra.

TRANSLATION

After seeing the Ahovala-nṛsiṁha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sītādevī.

PURPORT

Siddhavaṭa, also known as Sidhauṭa, is ten miles east of the village Kuḍāpā. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. Vaṭa means banyan tree.

TEXT 18

raghunātha dekhi' kaila praṇati stavana
tāhāṅ eka vipra prabhura kaila nimantraṇa

SYNONYMS

raghu-nātha dekhi'-after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu; kaila-offered; praṇati-obeisances; stavana-prayers; tāhāṅ-there; eka-one; vipra-brāhmaṇa; prabhura-to Lord Śrī Caitanya Mahāprabhu; kaila-did; nimantraṇa-invitation.

TRANSLATION

After seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brāhmaṇa invited the Lord to take lunch.

TEXT 19

sei vipra rāma-nāma nirantara laya
'rāma''rāma' vinā anya vāṇī nā kahaya

SYNONYMS

sei vipra-that brāhmaṇa; rāma-nāma-the holy name of Lord Rāmacandra; nirantara-constantly; laya-chants; rāma rāma-the holy names Rāma Rāma; vinā-without; anya-other; vāṇī-vibration; nā-does not; kahaya-speak.

TRANSLATION

That brāhmaṇa constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra's holy name, that brāhmaṇa did not speak a word.

TEXT 20

sei dina tāṅra ghare rahi' bhikṣā kari'
tāṅre kṛpā kari' āge calilā gaurahari

SYNONYMS

sei dina-on that day; tāṅra ghare-the house of that brāhmaṇa; rahi'-staying; bhikṣā kari'-accepting prasāda; tāṅre-unto him; kṛpā kari'-showing mercy; āge-ahead; calilā-departed; gaura-hari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

TEXT 21

skanda-kṣetra-tīrthe kaila skanda daraśana
trimaṭha āilā, tāhāṅ dekhi' trivikrama

SYNONYMS

skanda-kṣetra-tīrthe-in the holy place known as Skanda-kṣetra; kaila-did; skanda daraśana-visiting Lord Skanda (Kārttikeya, son of Lord Śiva); trimaṭha-at Trimaṭha; āilā-arrived; tāhāṅ-there; dekhi'-seeing; trivikrama-a form of Lord Viṣṇu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trimaṭha, where He saw the Viṣṇu Deity Trivikrama.

TEXT 22

punaḥ siddhavaṭa āilā sei vipra-ghare
sei vipra kṛṣṇa-nāma laya nirantare

SYNONYMS

punaḥ-again; siddha-vaṭa-to the place known as Siddhavaṭa; āilā-returned; sei-that; vipra-ghare-in the house of the brāhmaṇa; sei vipra-that brāhmaṇa; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; laya-chants; nirantare-constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brāhmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 23

bhikṣā kari' mahāprabhu tāṅre praśna kaila
"kaha vipra, ei tomāra kon daśā haila

SYNONYMS

bhikṣā kari'-after accepting lunch; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; praśna kaila-asked a question; kaha vipra-My dear brāhmaṇa friend, please say; ei-this; tomāra-your; kon-what; daśā-situation; haila-became.

TRANSLATION

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear friend, kindly tell Me what your position is now.

TEXT 24

pūrve tumi nirantara laite rāma-nāma
ebe kene nirantara lao kṛṣṇa-nāma"

SYNONYMS

pūrve-formerly; tumi-you; nirantara-constantly; laite-used to chant; rāma-nāma-the holy name of Lord Rāmacandra; ebe-now; kene-why; nirantara-constantly; lao-you chant; kṛṣṇa-nāma-the holy name of Kṛṣṇa.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?"

TEXT 25

vipra bale,–ei tomāra darśana-prabhāve
tomā dekhi' gela mora ājanma svabhāve

SYNONYMS

vipra bale-the brāhmaṇa replied; ei-this; tomāra darśana-prabhāve-by the influence of Your visit; tomā dekhi'-after seeing You; gela-went; mora-my; ā-janma-from childhood; svabhāve-nature.

TRANSLATION

The brāhmaṇa replied, "This is all due to Your influence, sir. After seeing You, I have lost my lifelong practice.

TEXT 26

bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' kṛṣṇa-nāma āila eka-bāra

SYNONYMS

bālya-avadhi-since the days of my childhood; rāma-nāma-grahaṇa-chanting the holy name of Lord Rāmacandra; āmāra-my; tomā dekhi'-upon seeing You; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; āila-came; eka-bāra-once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Rāmacandra, but upon seeing You I chanted the holy name of Lord Kṛṣṇa just once.

TEXT 27

sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā

SYNONYMS

sei haite-since that time; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; jihvāte-on the tongue; vasilā-was seated tightly; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; sphure-automatically comes; rāma-nāma-the holy name of Lord Rāmacandra; dūre-far away; gelā-went.

TRANSLATION

”Since then, the holy name of Kṛṣṇa has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra has gone far away.

TEXT 28

bālya-kāla haite mora svabhāva eka haya
nāmera mahimā-śāstra kariye sañcaya

SYNONYMS

bālya-kāla haite-from my childhood; mora-my; svabhāva-practice; eka-one; haya-there is; nāmera-of the holy name; mahimā-concerning the glories; śāstra-the revealed scriptures; kariye sañcaya-I collect.

TRANSLATION

”From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

ramante yogino ’nante
satyānande cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate

SYNONYMS

ramante-take pleasure; yoginaḥ-transcendentalists; anante-in the unlimited; satya-ānande-real pleasure; cit-ātmani-in spiritual existence; iti-thus; rāma-Rāma; padena-by the word; asau-He; param-supreme; brahma-truth; abhidhīyate-is called.

TRANSLATION

” ’The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.’

PURPORT

This is the eighth verse of the Śata-nāma-stotra of Lord Rāmacandra, which is found in the Padma Purāṇa.

TEXT 30

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

SYNONYMS

kṛṣiḥ-the verbal root kṛṣ; bhū-attractive existence; vācakaḥ-signifying; śabdaḥ-word; ṇaḥ-the syllable ṇa; ca-and; nirvṛti-spiritual pleasure; vācakaḥ-indicating; tayoḥ-of both; aikyam-amalgamation; param-supreme; brahma-Absolute Truth; kṛṣṇaḥ-Lord Kṛṣṇa; iti-thus; abhidhīyate-is called.

TRANSLATION

” ’The word ”kṛṣ” is the attractive feature of the Lord’s existence, and ”ṇa” means spiritual pleasure. When the verb ”kṛṣ” is added to the affix ”ṇa,” it becomes ”Kṛṣṇa,” which indicates the Absolute Truth.’

PURPORT

This is a verse from the Mahābhārata (Udyoga-parva 71.4).

TEXT 31

paraṁ brahma dui-nāma samāna ha-ila
punaḥ āra śāstre kichu viśeṣa pāila

SYNONYMS

param brahma-the Absolute Truth; dui-nāma-two names (Rāma and Kṛṣṇa); samāna-on an equal level; ha-ila-were; punaḥ-again; āra-further; śāstre-in revealed scriptures; kichu-some; viśeṣa-specification; pāila-is found.

TRANSLATION

”As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from revealed scriptures.

TEXT 32

rāma rāmeti rāmeti
rame rāme manorame
sahasra-nāmabhis tulyaṁ
rāma-nāma varānane

SYNONYMS

rāma-Rāma; rāma-Rāma; iti-thus; rāma-Rāma; iti-thus; rame-I enjoy; rāme-in the holy name of Rāma; manaḥ-rame-most beautiful; sahasra-nāmabhiḥ-with the one thousand names; tulyam-equal; rāma-nāma-the holy name of Rāma; vara-ānane-O lovely-faced woman.

TRANSLATION

” ’Lord Śiva addressed his wife Durgā as Varānanā and explained, ”I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu.”’

PURPORT

This is a verse from the Bṛhad-viṣṇu-sahasranāma-stotra in the Uttara-khaṇḍa of the Padma Purāṇa (72.335).

TEXT 33

sahasra-nāmnāṁ puṇyānāṁ
trir-āvṛttyā tu yat phalam

ekāvṛttyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati

SYNONYMS

sahasra-nāmnām-of one thousand names; puṇyānām-holy; triḥ-āvṛttyā-by thrice chanting; tu-but; yat-which; phalam-result; eka-āvṛttyā-by one repetition; tu-but; kṛṣṇasya-of Lord Kṛṣṇa; nāma-holy name; ekam-only one; tat-that result; prayacchati-gives.

TRANSLATION

" 'The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one utterance of the holy name of Kṛṣṇa.'

PURPORT

This verse from the Brahmāṇḍa Purāṇa is found in the Laghu-bhāgavatāmṛta (1.5.354), by Rūpa Gosvāmī. Simply by chanting the name of Kṛṣṇa once, one can attain the same results achieved by chanting the holy name of Rāma three times.

TEXT 34

ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra

SYNONYMS

ei vākye-in this statement; kṛṣṇa-nāmera-of the holy name of Kṛṣṇa; mahimā-glories; apāra-unlimited; tathāpi-still; la-ite-to chant; nāri-I am unable; śuna-just hear; hetu-the reason; tāra-of that.

TRANSLATION

"According to this statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

TEXT 35

iṣṭa-deva rāma, tāṅra nāme sukha pāi
sukha pāñā rāma-nāma rātri-dina gāi

SYNONYMS

iṣṭa-deva-my worshipable Lord; rāma-Lord Śrī Rāmacandra; tāṅra nāme-in His holy name; sukha pāi-I get happiness; sukha pāñā-getting such transcendental happiness; rāma-nāma-the holy name of Lord Rāma; rātri-dina-day and night; gāi-I chant.

TRANSLATION

"My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

TEXT 36

tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe hṛdaye lāgila

SYNONYMS

tomāra darśane-by meeting You; yabe-when; kṛṣṇa-nāma-the holy name of Kṛṣṇa; āila-appeared; tāhāra-His; mahimā-glories; tabe-at that time; hṛdaye-in the heart; lāgila-became fixed.

TRANSLATION

"By Your appearance, Lord Kṛṣṇa's holy name also appeared, and at that time the glories of Kṛṣṇa's name awoke in my heart."

TEXT 37

sei kṛṣṇa tumi sākṣāt–ihā nirdhārila
eta kahi' vipra prabhura caraṇe paḍila

SYNONYMS

sei-that; kṛṣṇa-the Personality of Godhead, Kṛṣṇa; tumi-You; sākṣāt-directly; ihā-this; nirdhārila-concluded; eta kahi'-saying this; vipra-the brāhmaṇa; prabhura-of Lord Caitanya Mahāprabhu; caraṇe-at the lotus feet; padila-fell down.

TRANSLATION

The brāhmaṇa concluded, "Sir, You are that Lord Kṛṣṇa Himself. This is my conclusion." Saying this, the brāhmaṇa fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 38

tāṅre kṛpā kari' prabhu calilā āra dine
vṛddhakāśī āsi' kaila śiva-daraśane

SYNONYMS

tāṅre-unto him; kṛpā kari'-showing mercy; prabhu-Lord Śrī Caitanya Mahāprabhu; calilā-traveled; āra dine-the next day; vṛddhakāśī-to Vṛddhakāśī; āsi'-coming; kaila-did; śiva-daraśane-visiting Lord Śiva's temple.

TRANSLATION

After showing mercy to the brāhmaṇa, Lord Śrī Caitanya Mahāprabhu left the next day and arrived at Vṛddhakāśī, where He visited the temple of Lord Śiva.

PURPORT

Vṛddhakāśī's present name is Vṛddhācalam. It is situated in the southern Arcot district on the bank of the river Maṇimukha. This place is also known as Kālahastipura. Lord Śiva's temple there was worshiped for many years by Govinda, the cousin of Rāmānujācārya.

TEXT 39

tāhāṅ haite cali' āge gelā eka grāme
brāhmaṇa-samāja tāhāṅ, karila viśrāme

SYNONYMS

tāhāṅ haite-from there; cali'-going; āge-forward; gelā-went; eka-one; grāme-to a village; brāhmaṇa-samāja-assembly of brāhmaṇas; tāhāṅ-there; karila viśrāme-He rested.

TRANSLATION

Śrī Caitanya Mahāprabhu then left Vṛddhakāśī and proceeded further. In one village He saw that most of the residents were brāhmaṇas, and He took His rest there.

TEXT 40

prabhura prabhāve loka āila daraśane
lakṣārbuda loka āise nā yāya gaṇane

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; prabhāve-by the influence; loka-people; āila-came; daraśane-to see Him; lakṣa-arbuda-many millions; loka-persons; āise-came; nā-not; yāya gaṇane-can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

TEXT 41

gosāñira saundarya dekhi' tāte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa

SYNONYMS

gosāñira-of the Lord; saundarya-the beauty; dekhi'-seeing; tāte-in that; prema-āveśa-ecstatic love; sabe-everyone; kṛṣṇa kahe-uttered the holy name of Kṛṣṇa; vaiṣṇava-Vaiṣṇava devotees; haila-became; sarva-deśa-everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.

TEXT 42

tārkika-mīmāṁsaka, yata māyāvādi-gaṇa
sāṅkhya, pātañjala, smṛti, purāṇa, āgama

SYNONYMS

tārkika-logicians; mīmāṁsaka-followers of Mīmāṁsā philosophy; yata-all; māyāvādi-gaṇa-followers of Śaṅkarācārya; sāṅkhya-followers of Kapila; pātañjala-followers of mystic yoga; smṛti-supplementary Vedic literature; purāṇa-Purāṇas; āgama-the tantra-śāstras.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the Mīmāṁsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's Sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

TEXT 43

nija-nija-śāstrodgrāhe sabāi pracaṇḍa
sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa

SYNONYMS

nija-nija-their own; śāstra-of the scripture; udgrāhe-to establish the conclusion; sabāi-all of them; pracaṇḍa-very powerful; sarva-all; mata-opinions; duṣi'-condemning; prabhu-Śrī Caitanya Mahāprabhu; kare-does; khaṇḍa khaṇḍa-breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

TEXT 44

sarvatra sthāpaya prabhu vaiṣṇava-siddhānte
prabhura siddhānta keha nā pāre khaṇḍite

SYNONYMS

sarvatra-everywhere; sthāpaya-establishes; prabhu-Śrī Caitanya Mahāprabhu; vaiṣṇava-siddhānte-the conclusion of the Vaiṣṇavas; prabhura-of Lord Śrī Caitanya Mahāprabhu; siddhānta-conclusion; keha-anyone; nā pāre-is not able; khaṇḍite-to defy.

TRANSLATION

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

hāri' hāri' prabhu-mate karena praveśa
ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa

SYNONYMS

hāri' hāri'-being defeated; prabhu-mate-into the cult of Śrī Caitanya Mahāprabhu; karena praveśa-enter; ei-mate-in this way; vaiṣṇava-Vaiṣṇava devotees; prabhu-Lord Śrī Caitanya Mahāprabhu; kaila-made; dakṣiṇa-South India; deśa-country.

TRANSLATION

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

TEXT 46

pāṣaṇḍī āila yata pāṇḍitya śuniyā

garva kari' āila saṅge śiṣya-gaṇa lañā

SYNONYMS

pāṣaṇḍī-nonbelievers; āila-came there; yata-all; pāṇḍitya-erudition; śuniyā-hearing; garva kari'-with great pride; āila-came there; saṅge-with; śiṣya-gaṇa-disciples; lañā-taking.

TRANSLATION

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

bauddhācārya mahā-paṇḍita nija nava-mate
prabhura āge udgrāha kari' lāgilā balite

SYNONYMS

bauddha-ācārya-the leader in Buddhist philosophy; mahā-paṇḍita-greatly learned scholar; nija-own; nava-nine; mate-philosophical conclusions; prabhura āge-before Lord Śrī Caitanya Mahāprabhu; udgrāha-argument; kari'-making; lāgilā-began; balite-to speak.

TRANSLATION

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

TEXT 48

yadyapi asambhāṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite

SYNONYMS

yadyapi-although; asambhāṣya-not fit for discussion; bauddha-followers of Buddha's philosophy; ayukta-not fit; dekhite-to see; tathāpi-still; balilā-spoke; prabhu-Lord Śrī Caitanya Mahāprabhu; garva-pride; khaṇḍāite-to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

TEXT 49

tarka-pradhāna bauddha-śāstra 'nava mate'
tarkei khaṇḍila prabhu, nā pāre sthāpite

SYNONYMS

tarka-pradhāna-argumentative; bauddha-śāstra-scriptures of the Buddhist cult; nava mate-in nine basic principles; tarkei-by argument; khaṇḍila-refuted; prabhu-Śrī Caitanya Mahāprabhu; nā-not; pāre-can; sthāpite-establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them in their argument, they could not establish their cult.

Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hīnāyāna, and the other is called Mahāyānaā. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of nirvāṇa, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The Vedas are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the Vedas. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, tarkei khaṇḍila prabhu. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that they could not counter Him to establish their cult.

Their first principle is that the creation is always existing. But if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out in the Bhagavad-gītā (13.14):

sarvataḥ pāṇi-pādaṁ tat
sarvato-'kṣi-śiro-mukham
sarvataḥ śruti-mal loke
sarvam āvṛtya tiṣṭhati

"Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Paraṁ Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the Bhagavad-gītā that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle ”I am” is the Ultimate Truth, but this excludes the individuality of ”I” and ”you.” If there is no ”I” and ”you,” or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on ”I am.” There must be a ”you,” or another person also. The philosophy of duality-the existence of the individual soul and the Supersoul-must be there. This is confirmed in the Second Chapter of the Bhagavad-gītā (2.12), wherein the Lord says:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

”Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”

We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child’s body, a youth’s body, a man’s body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhist’s fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion-as is presently fashionable-the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. Yata mata tata patha. Now everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or nirvāṇa, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained by Lord Kṛṣṇa in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

This is the highest perfection-to give up one’s material body and not accept another but to return home, back to Godhead. It is not that perfection means one’s existence becomes void or zero. Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literature we understand that shortly after the creation Lord Brahmā was instructed in the Vedas. It is not that the Vedas were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the Vedas but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahmā? Obviously the Vedas did not come from an ordinary person born in this material world. According to Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye: after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although he is not a Vaiṣṇava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

TEXT 50

bauddhācārya 'nava praśna' saba uṭhāila
dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila

SYNONYMS

bauddha-ācārya-the teacher of the Buddhist cult; nava praśna-nine different types of questions; saba-all; uṭhāila-raised; dṛḍha-strong; yukti-argument; tarke-with logic; prabhu-Lord Śrī Caitanya Mahāprabhu; khaṇḍa khaṇḍa kaila-broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth the nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

TEXT 51

dārśanika paṇḍita sabāi pāila parājaya
loke hāsya kare, bauddha pāila lajjā-bhaya

SYNONYMS

dārśanika-philosophical speculators; paṇḍita-scholars; sabāi-all of them; pāila parājaya-were defeated; loke-people in general; hāsya kare-laugh; bauddha-the Buddhists; pāila-got; lajjā-shame; bhaya-fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

TEXT 52

prabhuke vaiṣṇava jāni' bauddha ghare gela
sakala bauddha mili' tabe kumantraṇā kaila

SYNONYMS

prabhuke-Lord Śrī Caitanya Mahāprabhu; vaiṣṇava jāni'-knowing to be a Vaiṣṇava; bauddha-the Buddhists; ghare gela-returned home; sakala bauddha-all the Buddhists; mili'-coming together; tabe-thereafter; ku-mantraṇā-plot; kaila-made.

TRANSLATION

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

TEXT 53

apavitra anna eka thālite bhariyā
prabhu-āge nila 'mahā-prasāda' baliyā

SYNONYMS

apavitra-polluted; anna-food; eka-one; thālite-plate; bhariyā-filling; prabhu-āge-in front of Lord Śrī Caitanya Mahāprabhu; nila-brought; mahā-prasāda baliyā-calling it mahā-prasāda.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

The word apavitra anna refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an avaiṣṇava in the name of mahā-prasāda. This should be a principle for all Vaiṣṇavas. When asked, "What is the behavior of a Vaiṣṇava?" Śrī Caitanya Mahāprabhu replied, "A Vaiṣṇava must avoid the company of an avaiṣṇava [asat]." The word asat refers to an avaiṣṇava, that is, one who is not a Vaiṣṇava. Asat-saṅga-tyāga,-ei vaiṣṇava-ācāra (Cc. Madhya 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an avaiṣṇava. If an avaiṣṇava offers food in the name of mahā-prasāda, it should not be accepted. Such food cannot be prasāda because an avaiṣṇava cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an avaiṣṇava; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an avaiṣṇava should not be accepted by a Vaiṣṇava. Even if an avaiṣṇava cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as mahā-prasāda. According to Lord Kṛṣṇa in the Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it."

Kṛṣṇa can accept anything offered by His devotee with devotion. An avaiṣṇava may be a vegetarian and a very clean cook, but because he cannot offer the food he cooks to Viṣṇu, it cannot be accepted as mahā-prasāda. It is better that a Vaiṣṇava abandon such food as untouchable.

TEXT 54

hena-kāle mahā-kāya eka pakṣī āila
ṭhoṅṭe kari' anna-saha thāli lañā gela

SYNONYMS

hena-kāle-at this time; mahā-kāya-having a large body; eka-one; pakṣī-bird; āila-appeared there; ṭhoṅṭe kari'-by the beak; anna-saha-with food; thāli-the plate; lañā-taking; gela-went away.

TRANSLATION

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

TEXT 55

bauddha-gaṇera upare anna paḍe amedhya haiyā
bauddhācāryera māthāya thāli paḍila bājiyā

SYNONYMS

bauddha-gaṇera-all the Buddhists; upare-upon; anna-the food; paḍe-began to fall down; amedhya-untouchable; haiyā-being; bauddha-ācāryera-of the teacher of the Buddhists; māthāya-on the head; thāli-the plate; paḍila-fell down; bājiyā-making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

TEXT 56

terache paḍila thāli,–māthā kāṭi' gela
mūrcchita hañā ācārya bhūmite paḍila

SYNONYMS

terache-at an angle; paḍila-fell down; thāli-the plate; māthā-the head; kāṭi'-cutting; gela-went; mūrcchita-unconscious; hañā-becoming; ācārya-the teacher; bhūmite-on the ground; paḍila-fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57

hāhākāra kari' kānde saba śiṣya-gaṇa
sabe āsi' prabhu-pade la-ila śaraṇa

SYNONYMS

hāhā-kāra-a roaring sound; kari'-making; kānde-cry; saba-all; śiṣya-gaṇa-disciples; sabe-all of them; āsi'-coming; prabhu-pade-to the lotus feet of Lord Caitanya Mahāprabhu; la-ila-took; śaraṇa-shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

TEXT 58

tumi ta' īśvara sākṣāt, kṣama aparādha
jīyāo āmāra guru, karaha prasāda

SYNONYMS

tumi-You; ta'-indeed; īśvara-the Supreme Personality of Godhead; sākṣāt-directly; kṣama-please excuse; aparādha-offense; jīyāo-bring back to consciousness; āmāra-our; guru-spiritual master; karaha-do; prasāda-this mercy.

TRANSLATION

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

TEXT 59

prabhu kahe,–sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'
guru-karṇe kaha kṛṣṇa-nāma ucca kari'

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; sabe-all of you; kaha-chant; kṛṣṇa kṛṣṇa hari-the holy names of Lord Kṛṣṇa and Hari; guru-karṇe-near the ear of your spiritual master; kaha-chant; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; ucca kari'-very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples, "You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

TEXT 60

tomā-sabāra 'guru' tabe pāibe cetana
saba bauddha mili' kare kṛṣṇa-saṅkīrtana

SYNONYMS

tomā-sabāra-all of you; guru-the spiritual master; tabe-then; pāibe-will get; cetana-consciousness; saba bauddha-all the Buddhist disciples; mili'-coming together; kare-do; kṛṣṇa-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Śrī Caitanya Mahāprabhu's advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

TEXT 61

guru-karṇe kahe sabe ’kṛṣṇa’ ’rāma’ ’hari’
cetana pāñā ācārya bale ’hari’ ’hari’

SYNONYMS

guru-karṇe-into the ear of the spiritual master; kahe-they said; sabe-all together; kṛṣṇa rāma hari-the holy names of the Lord, namely Kṛṣṇa, Rāma and Hari; cetana-consciousness; pāñā-getting; ācārya-the teacher; bale-chanted; hari hari-the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu into the chanting of the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaiṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu’s order. Their original Kṛṣṇa consciousness was revived, and they were immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of māyā by initiating him into the chanting of the Hare Kṛṣṇa mahā-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of dīkṣā, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the paramparā system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist ācārya received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

TEXT 62

kṛṣṇa bali’ ācārya prabhure karena vinaya
dekhiyā sakala loka ha-ila vismaya

SYNONYMS

kṛṣṇa bali’-chanting the holy name of Kṛṣṇa; ācārya-the so-called spiritual master of the Buddhists; prabhure-unto Lord Śrī Caitanya Mahāprabhu; karena-does; vinaya-submission; dekhiyā-seeing this; sakala loka-all the people; ha-ila-became; vismaya-astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were gathered there were astonished.

TEXT 63

ei-rūpe kautuka kari’ śacīra nandana
antardhāna kaila, keha nā pāya darśana

SYNONYMS

ei-rūpe-in this way; kautuka kari’-making fun; śacīra nandana-the son of mother Śacī; antardhāna kaila-disappeared; keha-anyone; nā-does not; pāya-get; darśana-audience.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and humorously disappeared from everyone’s sight, and it was impossible for anyone to find Him.

TEXT 64

mahāprabhu cali’ āilā tripati-trimalle
catur-bhuja mūrti dekhi’ vyeṅkaṭādrye cale

SYNONYMS

mahāprabhu-Lord Śrī Caitanya Mahāprabhu; cali’ āilā-arrived by walking; tripati-trimalle-at the holy places named Tirupati and Tirumala; catur-bhuja-fourhanded; mūrti-Deity; dekhi’-seeing; vyeṅkaṭa-adrye-to the holy place Veṅkaṭa Hill; cale-began to proceed.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He next proceeded toward Veṅkaṭa Hill.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has actually described the chronological order of Lord Caitanya Mahāprabhu’s visit. The Tirupati temple is sometimes called Tirupaṭura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Veṅkaṭeśvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His potencies named Śrī and Bhū, is located on Veṅkaṭa Hill, about eight miles from Tirupati. This Veṅkaṭeśvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Veṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the Southern Railway. Nimna-tirupati is located in the valley of the Veṅkaṭa Hill. There are several temples there also, among which are those of Govindarāja and Lord Rāmacandra.

TEXT 65

tripati āsiyā kaila śrī-rāma daraśana
raghunātha-āge kaila praṇāma stavana

SYNONYMS

tripati āsiyā-coming to Tirupati; kaila śrī-rāma daraśana-visited the temple of Rāmacandra; raghunātha-āge-before Lord Rāmacandra; kaila-did; praṇāma-obeisances; stavana-offering prayers.

TRANSLATION

After arriving at Tirupati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Raghu.

TEXT 66

sva-prabhāve loka-sabāra karāñā vismaya
pānā-nṛsiṁhe āilā prabhu dayā-maya

SYNONYMS

sva-prabhāve-by His own influence; loka-sabāra-of all the people; karāñā-inducing; vismaya-astonishment; pānā-nṛsiṁhe-to the Lord named Pānā-nṛsiṁha; āilā-came; prabhu-Lord Śrī Caitanya Mahāprabhu; dayā-maya-the most merciful.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-nṛsiṁha. The Lord is so merciful.

PURPORT

Pānā-nṛsiṁha, or Pānākal-narasiṁha, is located in the district of Krishnā in the hills known as Maṅgalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjor, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.

TEXT 67

nṛsiṁhe praṇati-stuti premāveśe kaila
prabhura prabhāve loka camatkāra haila

SYNONYMS

nṛsiṁhe-unto Lord Nṛsiṁha; praṇati-stuti-obeisances and prayers; prema-āveśe-in ecstatic love; kaila-offered; prabhura-of the Lord; prabhāve-by the influence; loka-the people; camatkāra haila-were astonished.

TRANSLATION

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsiṁha. The people were astonished to see Lord Caitanya's influence.

TEXT 68

śiva-kāñcī āsiyā kaila śiva daraśana
prabhāve 'vaiṣṇava' kaila saba śaiva-gaṇa

SYNONYMS

śiva-kāñcī-to the holy place named Śiva-kāñcī; āsiyā-coming; kaila-did; śiva daraśana-visiting the temple of Lord Śiva; prabhāve-by His influence; vaiṣṇava kaila-turned into Vaiṣṇavas; saba-all; śaiva-gaṇa-the devotees of Lord Śiva.

TRANSLATION

Arriving at Śiva-kāñcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

PURPORT

Śiva-kāñcī is also known as Kañjīvaramā, or the Benares of southern India. In Śiva-kāñcī there are hundreds of temples containing symbolic representations of Lord Śiva, and one of these temples is said to be very, very old.

TEXT 69

viṣṇu-kāñcī āsi' dekhila lakṣmī-nārāyaṇa
praṇāma kariyā kaila bahuta stavana

SYNONYMS

viṣṇu-kāñcī-to the holy place named Viṣṇu-kāñcī; āsi'-coming; dekhila-the Lord saw; lakṣmī-nārāyaṇa-the Deity of Lord Nārāyaṇa with mother Lakṣmī, the goddess of fortune; praṇāma kariyā-after offering obeisances; kaila-made; bahuta stavana-many prayers.

TRANSLATION

The Lord then visited a holy place known as Viṣṇu-kāñcī. There He saw Lakṣmī-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

PURPORT

Viṣṇu-kāñcī is situated about five miles away from Kañjīvaramā. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

premāveśe nṛtya-gīta bahuta karila
dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila

SYNONYMS

prema-āveśe-in ecstatic love; nṛtya-gīta-dancing and chanting; bahuta-much; karila-performed; dina-dui-for two days; rahi'-staying; loke-the people in general; kṛṣṇa-bhakta-devotees of Lord Kṛṣṇa; kaila-made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

TEXT 71

trimalaya dekhi' gelā trikāla-hasti-sthāne
mahādeva dekhi' tāṅre karila praṇāme

SYNONYMS

trimalaya dekhi'-after seeing Trimalaya; gelā-went; trikāla-hasti-sthāne-to the place named Trikāla-hasti; mahādeva-Lord Śiva; dekhi'-seeing; tāṅre-unto him; karila praṇāme-offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. There He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hasti is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarṇa-mukhī. The temple of Trikāla-hasti is located on the southern side of the river. The place is generally known as Śrī Kālahasti or Kālahasti and is famous for its temple of Lord Śiva. There he is called Vāyu-liṅga Śiva.

TEXT 72

pakṣi-tīrtha dekhi' kaila śiva daraśana
vṛddhakola-tīrthe tabe karilā gamana

SYNONYMS

pakṣi-tīrtha dekhi'-after visiting the place known as Pakṣi-tīrtha; kaila-did; śiva daraśana-visiting the temple of Lord Śiva; vṛddhakola-tīrthe-to the holy place known as Vṛddhakola; tabe-then; karilā gamana-went.

TRANSLATION

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

Pakṣi-tīrtha, also called Tirukāḍi-kuṇḍam, is located nine miles southeast of Ciṁlipaṭ. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedācalam. There is a temple of Lord Śiva there, and the deity is known as Vedagirīśvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

TEXT 73

śveta-varāha dekhi, tāṅre namaskari'
pītāmbara-śiva-sthāne gelā gaurahari

SYNONYMS

śveta-varāha-the white boar incarnation; dekhi-seeing; tāṅre-unto Him; namaskari'-offering respect; pīta-ambara-dressed with yellow garments; śiva-sthāne-to the temple of Lord Śiva; gelā-went; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. The temple is made of stone and is located about one mile south of an oasis known as Balipīṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella. The deity of Lord Śiva is known as Pītāmbara and also as Cidāmbaram. This temple is located twenty-six miles south of Cuddaloreḍā, and the deity there is also known as Ākāśa-liṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

TEXT 74

śiyālī bhairavī devī kari' daraśana
kāverīra tīre āilā śacīra nandana

SYNONYMS

śiyālī bhairavī-Śiyālī-bhairavī; devī-goddess; kari' daraśana-visiting; kāverīra tīre-on the bank of the river Kāverī; āilā-came; śacīra nandana-the son of mother Śacī.

TRANSLATION

After visiting the temple of Śiyālī-bhairavī [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the river Kāverī.

PURPORT

Śiyālī-bhairavī is located in the Tanjoreāñ district, about forty-eight miles northeast of Tanjoreāñ City. There is a very much celebrated temple of Lord Śiva there and also a very large lake. It is said that once a small boy who was a devotee of Lord Śiva came to that temple and the goddess Durgā, known as Bhairavī, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the river Kāverī via the district of Tiruchchirāpalli. The Kāverī is mentioned in Śrīmad-Bhāgavatam (11.5.40) as a very pious river.

TEXT 75

go-samāje śiva dekhi' āilā vedāvana
mahādeva dekhi' tāṅre karilā vandana

SYNONYMS

go-samāje-at the place named Go-samāja; śiva dekhi'-seeing the deity of Lord Śiva; āilā vedāvana-He arrived at Vedāvana; mahādeva dekhi'-seeing Lord Śiva; tāṅre-unto him; karilā vandana-offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva and offered him prayers.

PURPORT

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.

TEXT 76

amṛtaliṅga-śiva dekhi' vandana karila
saba śivālaye śaiva 'vaiṣṇava' ha-ila

SYNONYMS

amṛta-liṅga-śiva-the Lord Śiva deity named Amṛta-liṅga; dekhi'-seeing; vandana karila-offered obeisances; saba śiva-ālaye-in all the temples of Lord Śiva; śaiva-devotees of Lord Śiva; vaiṣṇava ha-ila-became devotees of Lord Kṛṣṇa.

TRANSLATION

Seeing the Śiva deity named Amṛta-liṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

TEXT 77

deva-sthāne āsi' kaila viṣṇu daraśana
śrī-vaiṣṇavera saṅge tāhāṅ goṣṭhī anukṣaṇa

SYNONYMS

deva-sthāne-to the place known as Devasthāna; āsi'-coming; kaila-did; viṣṇu daraśana-visiting the temple of Lord Viṣṇu; śrī-vaiṣṇavera saṅge-with the Vaiṣṇavas in the disciplic succession of Rāmānuja; tāhāṅ-there; goṣṭhī-discussion; anukṣaṇa-always.

TRANSLATION

At Devasthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānujācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

TEXT 78

kumbhakarṇa-kapāle dekhi' sarovara
śiva-kṣetre śiva dekhe gaurāṅga-sundara

SYNONYMS

kumbhakarṇa-kapāle-at Kumbhakarṇa-kapāla; dekhi'-after seeing; sarovara-the lake; śiva-kṣetre-at Śiva-kṣetra; śiva-Lord Śiva; dekhe-sees; gaurāṅga-sundara-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Kumbhakarṇa-kapāla, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

PURPORT

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakarṇa-kapāla is known as Kumbhakonṇam; it is situated twenty miles northeast of the city of Tanjoreāñ. There are twelve temples of Lord Śiva located at Kumbhakonṇam, as well as four Viṣṇu temples and one temple to Lord Brahmā. Śiva-kṣetra, within the city of Tanjoreāñ, is situated near a big lake known as Śiva-gaṅgā. At this place is a large temple of Lord Śiva known as Bṛhatīśvara-śiva-mandira.

TEXT 79

pāpa-nāśane viṣṇu kaila daraśana
śrī-raṅga-kṣetre tabe karilā gamana

SYNONYMS

pāpa-nāśane-at the place named Pāpanāśana; viṣṇu-Lord Viṣṇu; kaila-did; daraśana-visiting; śrī-raṅga-kṣetre-to the holy place named Śrī Raṅga-kṣetra; tabe-then; karilā-did; gamana-departure.

TRANSLATION

After visiting the holy place named Śiva-kṣetra, Caitanya Mahāprabhu arrived at Pāpanāśana and there saw the temple of Lord Viṣṇu. Then He finally reached Śrī Raṅga-kṣetra.

PURPORT

According to some, the place known as Pāpanāśana was located eight miles southwest of Kumbhakonṇam. Others say that in the district of Tinebheli there is a city known as Pālamakoṭā and that Twenty miles west of there is the holy place known as Pāpanāśana, near the river Tāmraparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tiruchchirāpalli is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tanjoreāñ, about ten miles west of Kumbhakonṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gāisa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara, and others such as Ālabandāru, resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanācārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī, who was one of the twelve liberated persons known as divya-sūris, was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumaṅga (one of the Alwars), acquired some money by stealing and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the Age of Kali, the Alwar of the name Toṇḍaraḍippaḍi was born. While engaged in devotional service, he fell victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Raṅganātha temple and cultivated a tulasī garden there.

There was also a celebrated disciple of Rāmānujācārya's known as Kūreśa. Śrī Rāmapillā was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanācārya. When Sudarśanācārya was an old man, the Mohammedans attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity of Raṅganātha was transferred to the temple of Tirupati in the kingdom of Vijaya-nagara. The governor of Gingeeṅ, Goppaṇārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Siṁha-brahma, where the Lord was situated for three years. In the year 1293 Śaka (A.D. 1372) the Deity was reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.

TEXT 80

kāverīte snāna kari' dekhi' raṅganātha
stuti-praṇati kari' mānilā kṛtārtha

SYNONYMS

kāverīte-in the river known as Kāverī; snāna kari'-after bathing; dekhi'-visiting; raṅga-nātha-the Raṅganātha temple; stuti-prayers; praṇati-obeisances; kari'-offering; mānilā-thought Himself; kṛta-artha-very successful.

TRANSLATION

After bathing in the river Kāverī, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

TEXT 81

premāveśe kaila bahuta gāna nartana
dekhi' camatkāra haila saba lokera mana

SYNONYMS

prema-āveśe-in the ecstasy of love; kaila-did; bahuta-various; gāna-songs; nartana-dancing; dekhi'-seeing which; camatkāra-astonished; haila-were; saba-all; lokera-of persons; mana-minds.

TRANSLATION

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

TEXT 82

śrī-vaiṣṇava eka,–'vyeṅkaṭa bhaṭṭa' nāma
prabhure nimantraṇa kaila kariyā sammāna

SYNONYMS

śrī-vaiṣṇava eka-a devotee belonging to the Rāmānuja-sampradāya; vyeṅkaṭa bhaṭṭa-Veṅkaṭa Bhaṭṭa; nāma-named; prabhure-unto Lord Caitanya Mahāprabhu; nimantraṇa-invitation; kaila-did; kariyā-offering; sammāna-great respect.

TRANSLATION

One Vaiṣṇava known as Veṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

PURPORT

Śrī Veṅkaṭa Bhaṭṭa was a Vaiṣṇava brāhmaṇa and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānujācārya. Śrī Raṅga is one of the places of pilgrimage in the province of Tāmil Naduś. The inhabitants of that province do not retain the name Veṅkaṭa. It is therefore supposed that Veṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Veṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Baḍagala-i. He had a brother in the Rāmānuja-sampradāya known as Śrīpāda Prabodhānanda Sarasvatī. The son of Veṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhāramaṇa temple in Vṛndāvana. More information about him may be found in a book known as Bhakti-ratnākara, by Narahari Cakravartī.

TEXT 83

nija-ghare lañā kaila pāda-prakṣālana
sei jala lañā kaila sa-vaṁśe bhakṣaṇa

SYNONYMS

nija-ghare-to his own home; lañā-bringing; kaila-did; pāda-prakṣālana-washing of the feet; sei jala-that water; lañā-taking; kaila-did; sa-vaṁśe-with all the family members; bhakṣaṇa-drinking.

TRANSLATION

Śrī Veṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

TEXT 84

bhikṣā karāñā kichu kaila nivedana
cāturmāsya āsi' prabhu, haila upasanna

SYNONYMS

bhikṣā karāñā-after offering lunch; kichu-some; kaila-did; nivedana-submission; cāturmāsya-the period of Cāturmāsya; āsi'-coming; prabhu-my Lord; haila upasanna-has already arrived.

TRANSLATION

After offering lunch to the Lord, Veṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

TEXT 85

cāturmāsye kṛpā kari' raha mora ghare
kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre

SYNONYMS

cāturmāsye-during this period of Cāturmāsya; kṛpā kari'-being merciful; raha-please stay; mora ghare-at my place; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; kahi'-speaking; kṛpāya-by Your mercy; uddhāra' āmāre-kindly deliver me.

TRANSLATION

Veṅkaṭa Bhaṭṭa said, "Please be merciful to me and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa's pastimes and kindly deliver me by Your mercy."

TEXT 86

tāṅra ghare rahilā prabhu kṛṣṇa-kathā-rase
bhaṭṭa-saṅge goṅāila sukhe cāri māse

SYNONYMS

tāṅra ghare-in his home; rahilā-stayed; prabhu-Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-rase-enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes; bhaṭṭa-saṅge-with Veṅkaṭa Bhaṭṭa; goṅāila-passed; sukhe-in happiness; cāri māse-four months.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes.

TEXT 87

kāverīte snāna kari' śrī-raṅga darśana
pratidina premāveśe karena nartana

SYNONYMS

kāverīte-in the river known as Kāverī; snāna kari'-taking a bath; śrī-raṅga darśana-visiting the temple of Śrī Raṅga; prati-dina-every day; prema-āveśe-in great happiness; karena-does perform; nartana-dancing.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu took His bath in the river Kāverī and visited the temple of Śrī Raṅga. Every day the Lord also danced in ecstasy.

TEXT 88

saundaryādi premāveśa dekhi, sarva-loka
dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka

SYNONYMS

saundarya-ādi-the beauty of the body, etc.; prema-āveśa-His ecstatic love; dekhi-seeing; sarva-loka-all men; dekhibāre-to see; āise-come there; dekhe-and see; khaṇḍe duḥkha-śoka-are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

TEXT 89

lakṣa lakṣa loka āila nānā-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite

SYNONYMS

lakṣa lakṣa-many hundreds of thousands; loka-of people; āila-came there; nānā-deśa-different countries; haite-from; sabe-all of them; kṛṣṇa-nāma kahe-chant the Hare Kṛṣṇa mahā-mantra; prabhuke-the Lord; dekhite-seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Kṛṣṇa mahā-mantra.

TEXT 90

kṛṣṇa-nāma vinā keha nāhi kahe āra
sabe kṛṣṇa-bhakta haila,–loke camatkāra

SYNONYMS

kṛṣṇa-nāma vinā-without chanting the Hare Kṛṣṇa mahā-mantra; keha-anyone; nāhi-does not; kahe-speak; āra-anything else; sabe-all of them; kṛṣṇa-bhakta-Lord Kṛṣṇa's devotees; haila-became; loke-the people; camatkāra-astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa's devotees. Thus the general populace was astonished.

TEXT 91

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa
eka eka dina sabe kaila nimantraṇa

SYNONYMS

śrī-raṅga-kṣetre-in Śrī Raṅga-kṣetra; vaise-residing; yata-all; vaiṣṇava-brāhmaṇa-Vaiṣṇava brāhmaṇas; eka eka dina-every day; sabe-all of them; kaila nimantraṇa-invited the Lord.

TRANSLATION

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to their homes. Indeed, He had an invitation every day.

TEXT 92

eka eka dine cāturmāsya pūrṇa haila
kataka brāhmaṇa bhikṣā dite nā pāila

SYNONYMS

eka eka dine-day by day; cāturmāsya-the period of Cāturmāsya; pūrṇa haila-became filled; kataka brāhmaṇa-some of the brāhmaṇas; bhikṣā dite-to offer Him lunch; nā-did not; pāila-get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brāhmaṇa, but some of the brāhmaṇas did not get the opportunity to offer Him lunch because the period of Cāturmāsya came to an end.

TEXT 93

sei kṣetre rahe eka vaiṣṇava-brāhmaṇa
devālaye āsi' kare gītā āvartana

SYNONYMS

sei kṣetre-in that holy place; rahe-there was; eka-one; vaiṣṇava-brāhmaṇa-a brāhmaṇa following the Vaiṣṇava cult; deva-ālaye-in the temple; āsi'-coming; kare-does; gītā-of the Bhagavad-gītā; āvartana-recitation.

TRANSLATION

In the holy place of Śrī Raṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of the Bhagavad-gītā.

TEXT 94

aṣṭādaśādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse

SYNONYMS

aṣṭādaśa-adhyāya-eighteen chapters; paḍe-reads; ānanda-āveśe-in great ecstasy; aśuddha paḍena-could not pronounce the text correctly; loka-people in general; kare-do; upahāse-joking.

TRANSLATION

The brāhmaṇa regularly read the eighteen chapters of the Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

keha hāse, keha ninde, tāhā nāhi māne
āviṣṭa hañā gītā paḍe ānandita-mane

SYNONYMS

keha hāse-someone laughs; keha ninde-someone criticizes; tāhā-that; nāhi māne-he does not care for; āviṣṭa hañā-being in great ecstasy; gītā paḍe-reads the Bhagavad-gītā; ānandita-in great happiness; mane-his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gītā and was personally very happy.

TEXT 96

pulakāśru, kampa, sveda,–yāvat paṭhana
dekhi' ānandita haila mahāprabhura mana

SYNONYMS

pulaka-standing of the hairs of the body; aśru-tears; kampa-trembling; sveda-perspiration; yāvat-during; paṭhana-the reading of the book; dekhi'-seeing this; ānandita-very happy; haila-became; mahāprabhura-of Śrī Caitanya Mahāprabhu; mana-the mind.

TRANSLATION

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

PURPORT

Although the brāhmaṇa could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the Bhagavad-gītā. Śrī Caitanya Mahāprabhu was very much pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the bhāva (devotion). In Śrīmad-Bhāgavatam (1.5.11) this is confirmed:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo-'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literature, even though imperfectly composed, is heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this subject.

TEXT 97

mahāprabhu puchila tāṅre, śuna, mahāśaya
kon artha jāni' tomāra eta sukha haya

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; puchila-inquired; tāṅre-from him; śuna-please hear; mahā-āśaya-My dear sir; kon-what; artha-meaning; jāni'-knowing; tomāra-your; eta-so great; sukha-happiness; haya-is.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, ”My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gītā gives you such transcendental pleasure?”

TEXT 98

vipra kahe,–mūrkha āmi, śabdārtha nā jāni
śuddhāśuddha gītā paḍi, guru-ājñā māni’

SYNONYMS

vipra kahe-the brāhmaṇa replied; mūrkha āmi-I am illiterate; śabda-artha-the meaning of the words; nā jāni-I do not know; śuddha-aśuddha-sometimes correct and sometimes not correct; gītā-the Bhagavad-gītā; paḍi-I read; guru-ājñā-the order of my spiritual master; māni’-accepting.

TRANSLATION

The brāhmaṇa replied, ”I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master.”

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading the Bhagavad-gītā incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”(Śvetāśvatara Upaniṣad 6.23)

Actually the meaning of the words of the Bhagavad-gītā or Śrīmad-Bhāgavatam are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

TEXT 99

arjunera rathe kṛṣṇa haya rajju-dhara
vasiyāche hāte totra śyāmala sundara

SYNONYMS

arjunera-of Arjuna; rathe-in the chariot; kṛṣṇa-Lord Kṛṣṇa; haya-is; rajju-dhara-holding the reins; vasiyāche-He was sitting there; hāte-in the hand; totra-a bridle; śyāmala-blackish; sundara-very beautiful.

TRANSLATION

The brāhmaṇa continued, ”Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna’s charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

arjunere kahitechena hita-upadeśa
tāṅre dekhi’ haya mora ānanda-āveśa

SYNONYMS

arjunere-unto Arjuna; kahitechena-He is speaking; hita-upadeśa-good instruction; tāṅre-Him; dekhi’-seeing; haya-there is; mora-my; ānanda-transcendental happiness; āveśa-ecstasy.

TRANSLATION

”While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

yāvat paḍoṅ, tāvat pāṅa tāṅra daraśana
ei lāgi’ gītā-pāṭha nā chāḍe mora mana

SYNONYMS

yāvat-as long as; paḍoṅ-I read; tāvat-so long; pāṅa-I get; tāṅra-His; daraśana-audience; ei lāgi’-for this reason; gītā-pāṭha-reading the Bhagavad-gītā; nā chāḍe-does not quit; mora mana-my mind.

TRANSLATION

”As long as I read the Bhagavad-gītā, I simply see the Lord’s beautiful features. It is for this reason that I am reading the Bhagavad-gītā, and my mind cannot be distracted from this.”

TEXT 102

prabhu kahe,–gītā-pāṭhe tomārā-i adhikāra
tumi se jānaha ei gītāra artha-sāra

SYNONYMS

prabhu kahe-the Lord replied; gītā-pāṭhe-in reading the Bhagavad-gītā; tomārāi adhikāra-you have the proper authority; tumi-you; se-that; jānaha-know; ei-this; gītāra-of the Bhagavad-gītā; artha-sāra-the real purport.

TRANSLATION

Śrī Caitanya Mahāprabhu told the brāhmaṇa, ”Indeed, you are an authority in the reading of the Bhagavad-gītā. Whatever you know constitutes the real purport of the Bhagavad-gītā.”

PURPORT

According to the śāstras: bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā. One should understand the Bhagavad-gītā and Śrīmad-Bhāgavatam by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

gītādhītā ca yenāpi
bhakti-bhāvena cetasā
veda-śāstra-purāṇāni
tenādhītāni sarvaśaḥ

To one who reads the Bhagavad-gītā with faith and devotion, the essence of Vedic knowledge is revealed. And according to the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

All Vedic scriptures are to be understood with faith and devotion, not by mundane scholarship. We therefore present the Bhagavad-gītā As It Is. There are many so-called scholars and philosophers who read the Bhagavad-gītā in a scholarly way. They simply waste their time and mislead those who read their commentaries.

TEXT 103

eta bali' sei vipre kaila āliṅgana
prabhu-pada dhari' vipra karena rodana

SYNONYMS

eta bali'-saying this; sei vipre-that brāhmaṇa; kaila āliṅgana-He embraced; prabhu-pada-the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-catching; vipra-the brāhmaṇa; karena-does; rodana-crying.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

TEXT 104

tomā dekhi' tāhā haite dvi-guṇa sukha haya
sei kṛṣṇa tumi,–hena mora mane laya

SYNONYMS

tomā dekhi'-by seeing You; tāhā haite-than the vision of Lord Kṛṣṇa; dvi-guṇa-twice as much; sukha-happiness; haya-there is; sei kṛṣṇa-that Lord Kṛṣṇa; tumi-You are; hena-such; mora-my; mane-in the mind; laya-takes.

TRANSLATION

The brāhmaṇa said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa."

TEXT 105

kṛṣṇa-sphūrtye tāṅra mana hañāche nirmala
ataeva prabhura tattva jānila sakala

SYNONYMS

kṛṣṇa-sphūrtye-by revelation of Lord Kṛṣṇa; tāṅra-his; mana-mind; hañāche-did become; nirmala-purified; ataeva-therefore; prabhura-of Lord Śrī Caitanya Mahāprabhu; tattva-truth; jānila-could understand; sakala-all.

TRANSLATION

The mind of the brāhmaṇa was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.

TEXT 106

tabe mahāprabhu tāṅre karāila śikṣaṇa
ei bāt kāhāṅ nā kariha prakāśana

SYNONYMS

tabe-then; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto the brāhmaṇa; karāila-made; śikṣaṇa-instruction; ei bāt-this version; kāhāṅ-anywhere; nā-do not; kariha-do; prakāśana-revelation.

TRANSLATION

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

TEXT 107

sei vipra mahāprabhura baḍa bhakta haila
cāri māsa prabhu-saṅga kabhu nā chāḍila

SYNONYMS

sei vipra-that brāhmaṇa; mahāprabhura-of Śrī Caitanya Mahāprabhu; baḍa-big; bhakta-devotee; haila-became; cāri māsa-for four months; prabhu-saṅga-association of the Lord; kabhu-at any time; nā-did not; chāḍila-give up.

TRANSLATION

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord's company.

TEXT 108

ei-mata bhaṭṭa-gṛhe rahe gauracandra
nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda

SYNONYMS

ei-mata-in this way; bhaṭṭa-gṛhe-in the house of Veṅkaṭa Bhaṭṭa; rahe-remained; gauracandra-Śrī Caitanya Mahāprabhu; nirantara-constantly; bhaṭṭa-saṅge-with Veṅkaṭa Bhaṭṭa; kṛṣṇa-kathā-ānanda-the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa and constantly talked with him about Lord Kṛṣṇa. In this way He was very happy.

TEXT 109

śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa
tāṅra bhakti dekhi' prabhura tuṣṭa haila mana

SYNONYMS

śrī-vaiṣṇava-a devotee of the Rāmānuja-sampradāya; bhaṭṭa-Veṅkaṭa Bhaṭṭa; seve-used to worship; lakṣmī-nārāyaṇa-the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; tāṅra-his; bhakti-devotion; dekhi'-seeing; prabhura-of Lord Śrī Caitanya Mahāprabhu; tuṣṭa-happy; haila-became; mana-the mind.

TRANSLATION

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Veṅkaṭa Bhaṭṭa worshiped the Deities of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very much satisfied.

TEXT 110

nirantara tāṅra saṅge haila sakhya-bhāva
hāsya-parihāse duṅhe sakhyera svabhāva

SYNONYMS

nirantara-constantly; tāṅra saṅge-being associated with him; haila-there was; sakhya-bhāva-a friendly relationship; hāsya-laughing; parihāse-joking; duṅhe-both of them; sakhyera-of fraternity; svabhāva-nature.

TRANSLATION

Constantly associating with each other, Śrī Caitanya Mahāprabhu and Veṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

prabhu kahe,–bhaṭṭa, tomāra lakṣmī-ṭhākurāṇī
kānta-vakṣaḥ-sthitā, pativratā-śiromaṇi

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; bhaṭṭa-My dear Bhaṭṭācārya; tomāra-your; lakṣmī-ṭhākurāṇī-goddess of fortune; kānta-of her husband, Nārāyaṇa; vakṣaḥ-sthitā-situated on the chest; pati-vratā-chaste woman; śiromaṇi-the topmost.

TRANSLATION

Śrī Caitanya Mahāprabhu told the Bhaṭṭācārya, "Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

TEXT 112

āmāra ṭhākura kṛṣṇa–gopa, go-cāraka
sādhvī hañā kene cāhe tāṅhāra saṅgama

SYNONYMS

āmāra ṭhākura-My worshipable Deity; kṛṣṇa-Lord Kṛṣṇa; gopa-cowherd; go-cāraka-a tender of cows; sādhvī hañā-being so chaste; kene-why; cāhe-wants; tāṅhāra-His; saṅgama-association.

TRANSLATION

"However, my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?

TEXT 113

ei lāgi' sukha-bhoga chāḍi' cira-kāla
vrata-niyama kari' tapa karila apāra

SYNONYMS

ei lāgi'-for this reason; sukha-bhoga-the enjoyment of Vaikuṇṭha; chāḍi'-giving up; cira-kāla-for a long time; vrata-niyama-vows and regulative principles; kari'-accepting; tapa-austerity; karila apāra-performed unlimitedly.

TRANSLATION

"Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities."

TEXT 114

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā

SYNONYMS

kasya-of what; anubhāvaḥ-a result; asya-of the serpent (Kāliya); na-not; deva-O Lord; vidmahe-we know; tava aṅghri-of Your lotus feet; reṇu-of the dust; sparaśa-for touching; adhikāraḥ-qualification; yat-which; vāñchayā-by desiring; śrīḥ-the goddess of fortune; lalanā-the topmost woman; acarat-performed; tapaḥ-austerity; vihāya-giving up; kāmān-all desires; su-ciram-for a long time; dhṛta-a law upheld; vratā-as a vow.

TRANSLATION

Caitanya Mahāprabhu then said, " 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity.'"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.16.36); it was spoken by the wives of the Kāliya serpent.

TEXT 115

bhaṭṭa kahe, kṛṣṇa-nārāyaṇa–eka-i svarūpa
kṛṣṇete adhika līlā-vaidagdhyādi-rūpa

SYNONYMS

bhaṭṭa kahe-Veṅkaṭa Bhaṭṭa said; kṛṣṇa-nārāyaṇa-Kṛṣṇa and Nārāyaṇa; eka-i svarūpa-one and the same; kṛṣṇete-in Lord Kṛṣṇa; adhika-more; līlā-pastimes; vaidagdhya-ādi-rūpa-sportive nature.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, ”Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

TEXT 116

tāra sparśe nāhi yāya pativratā-dharma
kautuke lakṣmī cāhena kṛṣṇera saṅgama

SYNONYMS

tāra sparśe-by the touching of Kṛṣṇa by Lakṣmī; nāhi-does not; yāya-disappear; pati-vratā-dharma-the vow of chastity; kautuke-in great fun; lakṣmī-the goddess of fortune; cāhena-wants; kṛṣṇera-of Lord Kṛṣṇa; saṅgama-association.

TRANSLATION

”Since Kṛṣṇa and Nārāyaṇa are the same personality, Lakṣmī’s association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa.”

PURPORT

This is an answer to Lord Śrī Caitanya Mahāprabhu’s question, and from this we can understand that Veṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa is as beautiful as Kṛṣṇa, but Kṛṣṇa’s pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lakṣmī’s desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lakṣmī for wanting to associate with Kṛṣṇa.

TEXT 117

siddhāntatas tv abhede ’pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

siddhāntataḥ-in reality; tu-but; abhede-no difference; api-although; śrī-īśa-of the husband of Lakṣmī, Nārāyaṇa; kṛṣṇa-of Lord Kṛṣṇa; svarūpayoḥ-between the forms; rasena-by transcendental mellows; utkṛṣyate-is superior; kṛṣṇa-rūpam-the form of Lord Kṛṣṇa; eṣā-this; rasa-sthitiḥ-reservoir of pleasure.

TRANSLATION

Veṅkaṭa Bhaṭṭa continued, ” ’According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.’

PURPORT

This verse quoted by Veṅkaṭa Bhaṭṭa is also found in Bhakti-rasāmṛta-sindhu (1.2.59).

TEXT 118

kṛṣṇa-saṅge pativratā-dharma nahe nāśa
adhika lābha pāiye, āra rāsa-vilāsa

SYNONYMS

kṛṣṇa-saṅge-in the association of Lord Kṛṣṇa; pati-vratā-of chastity; dharma-vow; nahe-is not; nāśa-lost; adhika-more; lābha-profit; pāiye-I get; āra-also; rāsa-vilāsa-the enjoyment in the rāsa dance.

TRANSLATION

”The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance.”

TEXT 119

vinodinī lakṣmīra haya kṛṣṇe abhilāṣa
ihāte ki doṣa, kene kara parihāsa

SYNONYMS

vinodinī-the enjoyer; lakṣmīra-of the goddess of fortune; haya-there is; kṛṣṇe-for Lord Kṛṣṇa; abhilāṣa-desire; ihāte-in this; ki-what; doṣa-fault; kene-why; kara-You do; parihāsa-joking.

TRANSLATION

Veṅkaṭa Bhaṭṭa further explained, ”Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?”

TEXT 120

prabhu kahe,–doṣa nāhi, ihā āmi jāni
rāsa nā pāila lakṣmī, śāstre ihā śuni

SYNONYMS

prabhu kahe-the Lord replied; doṣa nāhi-there is no fault; ihā āmi jāni-this I know; rāsa nā pāila lakṣmī-Lakṣmī, the goddess of fortune, could not join the rāsa dance; śāstre ihā śuni-we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures.

TEXT 121

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-alas; nitānta-rateḥ-one who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucām-and bodily luster; kutaḥ-much less; anyāḥ-others; rāsa-utsave-in the festival of the rāsa dance; asya-of Lord Śrī Kṛṣṇa; bhuja-daṇḍa-by the arms; gṛhīta-embraced; kaṇṭha-their necks; labdha-āśiṣām-who achieved such a blessing; yaḥ-which; udagāt-became manifest; vraja-sundarīṇām-of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the lotus flower. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

TEXT 122

lakṣmī kene nā pāila, ihāra ki kāraṇa
tapa kari' kaiche kṛṣṇa pāila śruti-gaṇa

SYNONYMS

lakṣmī-the goddess of fortune; kene-why; nā-did not; pāila-get; ihāra-of this; ki-what; kāraṇa-cause; tapa kari'-undergoing severe austerities; aiche-how; kṛṣṇa-Lord Kṛṣṇa; pāila-attained; śruti-gaṇa-Vedic authorities.

TRANSLATION

"But can you tell Me why the goddess of fortune, Lakṣmī, could not enter the rāsa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

TEXT 123

nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan-
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ

SYNONYMS

nibhṛta-controlled; marut-the life air; manaḥ-the mind; akṣa-the senses; dṛḍha-strong; yoga-in the mystic yoga process; yujaḥ-who are engaged; hṛdi-within the heart; yat-who; munayaḥ-the great sages; upāsate-worship; tat-that; arayaḥ-the enemies; api-also; yayuḥ-obtain; smaraṇāt-from remembering; striyaḥ-the gopīs; uraga-indra-of serpents; bhoga-like the bodies; bhuja-the arms; daṇḍa-like rods; viṣakta-fastened to; dhiyaḥ-whose minds; vayam api-we also; te-Your; samāḥ-equal to them; sama-dṛśaḥ-having the same ecstatic emotions; aṅghri-saroja-of the lotus feet; sudhāḥ-the nectar.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.87.23).

TEXT 124

śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa
bhaṭṭa kahe,–ihā praveśite nāre mora mana

SYNONYMS

śruti pāya-the Vedic authorities got admission; lakṣmī nā pāya-and the goddess of fortune could not get admission; ithe ki kāraṇa-what must be the reason for this; bhaṭṭa kahe-Veṅkaṭa Bhaṭṭa replied; ihā-this; praveśite-to enter; nāre-is not able; mora-my; mana-mind.

TRANSLATION

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rāsa dance whereas the authorities on Vedic knowledge could, Veṅkaṭa Bhaṭṭa replied, "I cannot enter into the mysteries of this behavior."

TEXT 125

āmi jīva,–kṣudra-buddhi, sahaje asthira
īśvarera līlā–koṭi-samudra-gambhīra

SYNONYMS

āmi jīva-I am an ordinary living being; kṣudra-buddhi-possessing limited intelligence; sahaje asthira-very easily agitated; īśvarera līlā-the pastimes of the Lord; koṭi-samudra-as millions of oceans; gambhīra-as deep.

TRANSLATION

Veṅkaṭa Bhaṭṭa then admitted, "I am an ordinary human being. Since my intelligence is very much limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

TEXT 126

tumi sākṣāt sei kṛṣṇa, jāna nija-karma
yāre jānāha, sei jāne tomāra līlā-marma

SYNONYMS

tumi-You; sākṣāt-directly; sei-that; kṛṣṇa-the Supreme Personality of Godhead; jāna-You know; nija-karma-Your activities; yāre jānāha-and unto whom You make it known; sei-that person; jāne-knows; tomāra-Your; līlā-marma-the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the Kaṭha Upaniṣad (2.23) and in the Muṇḍaka Upaniṣad (3.2.3): yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām. "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

TEXT 127

prabhu kahe,–kṛṣṇera eka svabhāva vilakṣaṇa
sva-mādhurye sarva citta kare ākarṣaṇa

SYNONYMS

prabhu kahe-the Lord replied; kṛṣṇera-of Lord Kṛṣṇa; eka-one; svabhāva-characteristic; vilakṣaṇa-special; sva-mādhurye-His conjugal love; sarva-all; citta-hearts; kare-does; ākarṣaṇa-attraction.

TRANSLATION

The Lord replied, "Lord Kṛṣṇa has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

TEXT 128

vraja-lokera bhāve pāiye tāṅhāra caraṇa
tāṅre īśvara kari' nāhi jāne vraja-jana

SYNONYMS

vraja-lokera-of the inhabitants of Goloka Vṛndāvana; bhāve-in the ecstasy; pāiye-one gets; tāṅhāra-Lord Kṛṣṇa's; caraṇa-lotus feet; tāṅre-unto Him; īśvara-the Supreme Person; kari'-accepting; nāhi-do not; jāne-know; vraja-jana-the inhabitants of Vrajabhūmi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 129

keha tāṅre putra-jñāne udukhale bāndhe
keha sakhā-jñāne jini' caḍe tāṅra kāndhe

SYNONYMS

keha-someone; tāṅre-Him; putra-jñāne-by accepting as a son; udukhale-to a big mortar; bāndhe-ties; keha-someone; sakhā-jñāne-by accepting as a friend; jini'-conquering; caḍe-gets up; tāṅra-His; kāndhe-on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

TEXT 130

'vrajendra-nandana' bali' tāṅre jāne vraja-jana
aiśvarya-jñāne nāhi kona sambandha-mānana

SYNONYMS

vrajendra-nandana-the son of Nanda Mahārāja, the King of Vrajabhūmi; bali'-as; tāṅre-Him; jāne-know; vraja-jana-the inhabitants of Vrajabhūmi; aiśvarya-jñāne-in opulence; nāhi-there is not; kona-any; sambandha-relationship; mānana-regarding.

TRANSLATION

"The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

TEXT 131

vraja-lokera bhāve yei karaye bhajana
sei jana pāya vraje vrajendra-nandana

SYNONYMS

vraja-lokera-of the inhabitants of Vrajabhūmi; bhāve-in the ecstasy; yei-anyone who; karaye-does; bhajana-worship; sei jana-that person; pāya-attains; vraje-in Vraja; vrajendra-nandana-Lord Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

”One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda.”

PURPORT

The inhabitants of Vrajabhūmi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead, as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhūmi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhūmi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Kṛṣṇa, in his pure spiritual identity.

TEXT 132

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na-not; ayam-this Lord Śrī Kṛṣṇa; sukha-āpaḥ-easily available; bhagavān-the Supreme Personality of Godhead; dehinām-for materialistic persons who have accepted the body as the self; gopikā-sutaḥ-the son of mother Yaśodā; jñāninām-for persons addicted to mental speculation; ca-and; ātma-bhūtānām-for persons performing severe austerities and penances; yathā-as; bhakti-matām-for persons engaged in spontaneous devotional service; iha-in this world.

TRANSLATION

Caitanya Mahāprabhu then quoted, ” ’The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

PURPORT

This verse, also given in Madhya-līlā 8.227, is quoted from Śrīmad-Bhāgavatam (10.9.21).

TEXT 133

śruti-gaṇa gopī-gaṇera anugata hañā
vrajeśvarī-suta bhaje gopī-bhāva lañā

SYNONYMS

śruti-gaṇa-the authorities of Vedic hymns; gopī-gaṇera-of the gopīs; anugata hañā-following in the footsteps; vrajeśvarī-suta-the son of mother Yaśodā; bhaje-worship; gopī-bhāva-the ecstasy of the gopīs; lañā-accepting.

TRANSLATION

”The authorities in the Vedic literature who are known as the śruti-gaṇa worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their footsteps.

PURPORT

The authorities in the Vedic literature known as the śruti-gaṇa desired to enter into Lord Śrī Kṛṣṇa’s rāsa dance; therefore they began to worship the Lord in the ecstasy of the gopīs. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of the gopīs, they actually accepted bodies like those of the gopīs. They even took birth in Vrajabhūmi just like the gopīs and consequently became engrossed in the ecstasy of the gopīs’ love. In this way they were allowed to enter into the rāsa-līlā dance of the Lord.

TEXT 134

bāhyāntare gopī-deha vraje yabe pāila
sei dehe kṛṣṇa-saṅge rāsa-krīḍā kaila

SYNONYMS

bāhya-antare-externally and internally; gopī-deha-the body of a gopī; vraje-in Vrajabhūmi; yabe-when; pāila-they got; sei dehe-in that body; kṛṣṇa-saṅge-with Kṛṣṇa; rāsa-krīḍā-pastimes of the rāsa dance; kaila-performed.

TRANSLATION

”The personified authorities on the Vedic hymns acquired bodies like those of the gopīs and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord’s rāsa-līlā dance.

TEXT 135

gopa-jāti kṛṣṇa, gopī–preyasī tāṅhāra
devī vā anya strī kṛṣṇa nā kare aṅgīkāra

SYNONYMS

gopa-jāti-belonging to the cowherd community; kṛṣṇa-Lord Kṛṣṇa; gopī-the damsels of Vrajabhūmi, the gopīs; preyasī-dearmost; tāṅhāra-His; devī-the wives of the demigods; vā-or; anya-other; strī-women; kṛṣṇa-Lord Kṛṣṇa; nā-does not; kare-do; aṅgīkāra-acceptance.

TRANSLATION

”Lord Kṛṣṇa belongs to the cowherd community, and the gopīs are the dearmost lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa’s association.

TEXT 136

lakṣmī cāhe sei dehe kṛṣṇera saṅgama
gopikā-anugā hañā nā kaila bhajana

SYNONYMS

lakṣmī-the goddess of fortune; cāhe-wants; sei-that; dehe-in the body; kṛṣṇera saṅgama-the association of Kṛṣṇa; gopikā-of the gopīs; anugā-follower; hañā-becoming; nā-did not; kaila-perform; bhajana-worship.

TRANSLATION

"The goddess of fortune, Lakṣmī, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmī. However, she did not follow in the footsteps of the gopīs in her worship of Kṛṣṇa.

TEXT 137

anya dehe nā pāiye rāsa-vilāsa
ataeva 'nāyaṁ' śloka kahe veda-vyāsa

SYNONYMS

anya dehe-in a body other than those of the gopīs; nā-not; pāiye-one gets; rāsa-vilāsa-the pastimes of the rāsa dance; ataeva-therefore; nāyam-beginning with the word nāyam; śloka-the Sanskrit verse; kahe-says; veda-vyāsa-Dvaipāyana Vedavyāsa.

TRANSLATION

"Vyāsadeva, the supreme authority on Vedic literature, composed the verse beginning 'nāyaṁ sukhāpo bhagavān' because no one can enter into the rāsa-līlā dance in any body other than that of a gopī."

PURPORT

This verse confirms a verse of the Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"[Lord Kṛṣṇa said:] 'Those who worship the demigods will take birth among the demigods; those who worship the ancestors go the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.' "

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Kṛṣṇa in truth through the practice of Kṛṣṇa consciousness. As Kṛṣṇa says in the Bhagavad-gītā (4.9),

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Only when one regains his original spiritual body can he enter into the spiritual kingdom. As far as the rāsa-līlā pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord's dances.. One has to attain a spiritual body like that of a gopī to enter into the pastimes of the rāsa-līlā. In the nāyaṁ sukhāpo verse, the devotees are referred to as bhaktimat, that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Kṛṣṇa's rāsa-līlā dance simply by artificially imitating it or artificially thinking oneself a sakhī and dressing up like one. Kṛṣṇa's rāsa-līlā dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into this pastime by artificial, material means. That is the instruction of the nāyaṁ sukhāpo verse, and it must be strictly understood.

TEXT 138

pūrve bhaṭṭera mane eka chila abhimāna
'śrī-nārāyaṇa' hayena svayaṁ-bhagavān

SYNONYMS

pūrve-before this; bhaṭṭera-of Veṅkaṭa Bhaṭṭa; mane-in the mind; eka-one; chila-there was; abhimāna-an impression; śrī-nārāyaṇa-the form of the Lord as Nārāyaṇa; hayena-is; svayam-personally; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śrī Caitanya Mahāprabhu, Veṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

TEXT 139

tāṅhāra bhajana sarvopari-kakṣā haya
śrī-vaiṣṇave'ra bhajana ei sarvopari haya

SYNONYMS

tāṅhāra bhajana-worship of Nārāyaṇa; sarva-upari-topmost; kakṣā-department; haya-is; śrī-vaiṣṇavera-of the followers of Rāmānujācārya; bhajana-worship; ei-this; sarva-upari haya-is the topmost.

TRANSLATION

Thinking in this way, Veṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

TEXT 140

ei tāṅra garva prabhu karite khaṇḍana
parihāsa-dvāre uṭhāya eteka vacana

SYNONYMS

ei-this; tāṅra-his (Veṅkaṭa Bhaṭṭa's); garva-pride; prabhu-Lord Caitanya Mahāprabhu; karite khaṇḍana-to curb; parihāsa-dvāre-by joking; uṭhāya-raises; eteka-so many; vacana-words.

TRANSLATION

Śrī Caitanya Mahāprabhu had understood this misconception of Veṅkaṭa Bhaṭṭa's, and to correct it the Lord talked so much in a joking way.

TEXT 141

prabhu kahe,–bhaṭṭa, tumi nā kariha saṁśaya
'svayaṁ-bhagavān' kṛṣṇa ei ta' niścaya

SYNONYMS

prabhu kahe-the Lord said; bhaṭṭa-My dear Veṅkaṭa Bhaṭṭa; tumi-you; nā kariha-do not do; saṁśaya-doubt; svayam-bhagavān-the Supreme Personality of Godhead; kṛṣṇa-is Lord Kṛṣṇa; ei ta' niścaya-this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Veṅkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literature.

TEXT 142

kṛṣṇera vilāsa-mūrti–śrī-nārāyaṇa
ataeva lakṣmī-ādyera hare teṅha mana

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; vilāsa-mūrti-form for enjoyment; śrī-nārāyaṇa-Lord Nārāyaṇa; ataeva-therefore; lakṣmī-ādyera-of the goddess of fortune and her followers; hare-attracts; teṅha-He (Lord Nārāyaṇa); mana-the mind.

TRANSLATION

"Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

TEXT 143

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-these; ca-and; aṁśa-plenary portions; kalāḥ-parts of plenary portions; puṁsaḥ-of the puruṣa-avatāras; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Supreme Personality of Godhead; svayam-Himself; indra-ari-the enemies of Lord Indra; vyākulam-full of; lokam-the world; mṛḍayanti-make happy; yuge yuge-at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.28).

TEXT 144

nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa
ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa

SYNONYMS

nārāyaṇa haite-over and above Nārāyaṇa; kṛṣṇera-of Lord Kṛṣṇa; asādhāraṇa guṇa-uncommon qualities; ataeva-therefore; lakṣmīra-of the goddess of fortune; kṛṣṇe-unto Kṛṣṇa; tṛṣṇā-desire; anukṣaṇa-always.

TRANSLATION

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

PURPORT

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are: (1) His wonderful pastimes, which are compared to an ocean; (2) His association in the circle of the supreme devotees in conjugal love (the gopīs); (3) His playing on the flute, whose vibration attracts the three worlds; and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequaled and unsurpassed.

TEXT 145

tumi ye paḍilā śloka, se haya pramāṇa
sei śloke āise 'kṛṣṇa–svayaṁ bhagavān'

SYNONYMS

tumi-you; ye-which; paḍilā-have recited; śloka-verse; se-that; haya-is; pramāṇa-evidence; sei śloke-in that verse; āise kṛṣṇa-Kṛṣṇa is; svayam bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"You have recited the śloka beginning with 'siddhāntatas tv abhede 'pi.' That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 146

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ

rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

siddhāntataḥ-in reality; tu-but; abhede-no difference; api-although; śrī-īśa-of the husband of Lakṣmī, Nārāyaṇa; kṛṣṇa-of Lord Kṛṣṇa; svarūpayoḥ-between the forms; rasena-by transcendental mellows; utkṛṣyate-is superior; kṛṣṇa-rūpam-the form of Lord Kṛṣṇa; eṣā-this; rasa-sthitiḥ-the reservoir of pleasure.

TRANSLATION

" 'According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyaṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (1.2.59). Here Śrīla Kṛṣṇadāsa Kavirāja says that Lord Caitanya spoke the verse to Veṅkata Bhaṭṭa, and earlier he said that Veṅkata Bhaṭṭa spoke it to the Lord. But since their conversation took place long, long before the Bhakti-rasāmṛta-sindhu was composed, the question my be raised as to how either of them quoted the verse. Śrīla Bhaktivinoda Ṭhākura explains that this verse and many others like it were current among devotees long before the Bhakti-rasāmṛta-sindhu was composed. Thus devotees would always quote them and explain their purport in ecstasy.

TEXT 147

svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīra mana
gopikāra mana harite nāre 'nārāyaṇa'

SYNONYMS

svayam bhagavān-the Supreme Personality of Godhead; kṛṣṇa-is Lord Kṛṣṇa; hare-attracts; lakṣmīra-of the goddess of fortune; mana-the mind; gopikāra-of the gopīs; mana-the minds; harite-to attract; nāre-is not able; nārāyaṇa-Lord Nārāyaṇa.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇa cannot attract the minds of the gopīs. This proves the superexcellence of Kṛṣṇa.

TEXT 148

nārāyaṇera kā kathā, śrī-kṛṣṇa āpane
gopikāre hāsya karāite haya 'nārāyaṇe'

SYNONYMS

nārāyaṇera-of Lord Nārāyaṇa; kā kathā-what to speak; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa; āpane-Himself; gopikāre-the gopīs; hāsya karāite-to make them jubilant; haya-becomes; nārāyaṇe-in the form of Nārāyaṇa.

TRANSLATION

"To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopīs.

TEXT 149

'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge
sei 'kṛṣṇe' gopikāra nahe anurāge

SYNONYMS

catur-bhuja-mūrti-four-handed form; dekhāya-exhibits; gopī-gaṇera-of the gopīs; āge-in front; sei kṛṣṇe-unto that Kṛṣṇa; gopikāra-of the gopīs; nahe-not; anurāge-attraction.

TRANSLATION

"Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

TEXT 150

gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ kṛtī
vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir
yāsāṁ hanta caturbhir adbhuta-ruciṁ rāgodayaḥ kuñcati

SYNONYMS

gopīnām-of the gopīs; paśupa-indra-nandana-juṣaḥ-of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya-ecstatic; kaḥ-what; tām-that; kṛtī-learned man; vijñātum-to understand; kṣamate-is able; durūha-very difficult to understand; padavī-the position; sañcāriṇaḥ-which provokes; prakriyām-activity; āviṣkurvati-He manifests; vaiṣṇavīm-of Viṣṇu; api-certainly; tanum-the body; tasmin-in that; bhujaiḥ-with arms; jiṣṇubhiḥ-very beautiful; yāsām-of whom (the gopīs); hanta-alas; caturbhiḥ-four; adbhuta-wonderfully; rucim-beautiful; rāga-udayaḥ-the evoking of ecstatic feelings; kuñcati-cripples.

TRANSLATION

" 'Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life.' "

PURPORT

This is a verse spoken by Nārada Muni in the Lalita-mādhava-nāṭaka (6.14), a drama written by Śrīla Rūpa Gosvāmī.

TEXT 151

eta kahi' prabhu tāṅra garva cūrṇa kariyā
tāṅre sukha dite kahe siddhānta phirāiyā

SYNONYMS

eta kahi'-saying this; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅra-his (of Veṅkaṭa Bhaṭṭa); garva-pride; cūrṇa kariyā-smashing into pieces; tāṅre-unto him; sukha dite-to give happiness; kahe-says; siddhānta phirāiyā-turning the whole conversation.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Veṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

TEXT 152

duḥkha nā bhāviha, bhaṭṭa, kailuṅ parihāsa
śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa

SYNONYMS

duḥkha-unhappiness; nā-do not; bhāviha-bear; bhaṭṭa-My dear Veṅkaṭa Bhaṭṭa; kailuṅ parihāsa-I was simply making a joke; śāstra-siddhānta-the conclusion of the revealed scriptures; śuna-hear; yāte-in which; vaiṣṇava-viśvāsa-the faith of the Vaiṣṇavas.

TRANSLATION

The Lord pacified Veṅkaṭa Bhaṭṭa by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in which every Vaiṣṇava devotee has firm faith.

TEXT 153

kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa
gopī-lakṣmī-bheda nāhi haya eka-rūpa

SYNONYMS

kṛṣṇa-nārāyaṇa-Lord Kṛṣṇa and Lord Nārāyaṇa; yaiche-as; eka-i-one; svarūpa-form; gopī-the gopīs; lakṣmī-the goddess of fortune; bheda-difference; nāhi-there is not; haya-there is; eka-rūpa-one form.

TRANSLATION

"There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the gopīs and the goddess of fortune, for they also are of the same form.

TEXT 154

gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda
īśvaratve bheda mānile haya aparādha

SYNONYMS

gopī-dvāre-through the gopīs; lakṣmī-the goddess of fortune; kare-does; kṛṣṇa-saṅga-āsvāda-tasting the sweetness of the association of Lord Kṛṣṇa; īśvaratve-in the Supreme Personality of Godhead; bheda-difference; mānile-if one considers; haya-there is; aparādha-offense.

TRANSLATION

"The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not see a difference between the forms of the Lord, for such a conception is offensive.

TEXT 155

eka īśvara–bhaktera dhyāna-anurūpa
eka-i vigrahe kare nānākāra rūpa

SYNONYMS

eka īśvara-the Lord is one; bhaktera-of the devotees; dhyāna-meditation; anurūpa-according to; eka-i-one; vigrahe-in form; kare-exhibits; nānā-ākāra-different; rūpa-forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In the Brahma-saṁhitā (5.33) it is stated:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

The Lord is advaita, without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of them are one. Sometimes foolish people ask whether when we chant "Rāma" in the Hare Kṛṣṇa mantra we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa mahā-mantra refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It does not matter if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently they unnecessarily create an offensive situation. In text 154 Śrī Caitanya Mahāprabhu clarified this in a very lucid way: īśvaratve bheda mānile haya aparādha. "It is offensive for one to differentiate between the forms of the Lord." On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the Vaiṣṇava-tantra:

yas tu nārāyaṇaṁ devaṁ
brahmā-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 7.117)

The conclusion is that we should neither differentiate between the forms of the Lord nor equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish sannyāsīs, thinking the body of the Lord to be material, equate daridra-nārāyaṇa with Nārāyaṇa, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The Brahma-saṁhitā confirms, vedeṣu durlabham adurlabham ātma-bhaktau. One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

TEXT 156

maṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

SYNONYMS

maṇiḥ-jewel, specifically the jewel known as vaidūrya; yathā-as; vibhāgena-separately; nīla-blue; pīta-yellow; ādibhiḥ-and with other colors; yutaḥ-joined; rūpa-bhedam-difference of form; avāpnoti-gets; dhyāna-bhedāt-by different types of meditation; tathā-similarly; acyutaḥ-the infallible Supreme Personality of Godhead.

TRANSLATION

” ’When the jewel known as vaidūrya touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.’ ”

PURPORT

This is a verse quoted from Śrī Nārada-pañcarātra.

TEXT 157

bhaṭṭa kahe,–kāhāṅ āmi jīva pāmara
kāhāṅ tumi sei kṛṣṇa,–sākṣāt īśvara

SYNONYMS

bhaṭṭa kahe-Veṅkaṭa Bhaṭṭa said; kāhāṅ-whereas; āmi-I; jīva-an ordinary living being; pāmara-fallen; kāhāṅ-whereas; tumi-You; sei kṛṣṇa-the same Supreme Personality of Godhead, Kṛṣṇa; sākṣāt īśvara-directly the Lord.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, ”I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

TEXT 158

agādha īśvara-līlā kichui nā jāni
tumi yei kaha, sei satya kari’ māni

SYNONYMS

agādha-unfathomable; īśvara-līlā-pastimes of the Lord; kichui-anything; nā jāni-I do not know; tumi-You; yei-whatever; kaha-say; sei satya-that is right; kari’ māni-I accept.

TRANSLATION

”The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the Bhagavad-gītā, Arjuna said very much the same thing:

sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ

”O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.” (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke the Bhagavad-gītā. We have to accept the Bhagavad-gītā or any other Vedic literature in good faith. These Vedic scriptures are the only source of knowledge about the Lord. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

TEXT 159

more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa
tāṅra kṛpāya pāinu tomāra caraṇa-daraśana

SYNONYMS

more-unto me; pūrṇa-complete; kṛpā-mercy; kaila-did; lakṣmī-nārāyaṇa-the Deity of mother goddess of fortune and Nārāyaṇa; tāṅra kṛpāya-by Their mercy; pāinu-I have gotten; tomāra-Your; caraṇa-daraśana-vision of the lotus feet.

TRANSLATION

”I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

TEXT 160

kṛpā kari’ kahile more kṛṣṇera mahimā
yāṅra rūpa-guṇaiśvaryera keha nā pāya sīmā

SYNONYMS

kṛpā kari'-showing causeless mercy; kahile-You have spoken; more-unto me; kṛṣṇera-of Lord Kṛṣṇa; mahimā-the glories; yāṅra-whose; rūpa-guṇa-aiśvaryera-of forms, qualities and opulence; keha-anyone; nā-not; pāya-gets; sīmā-the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

TEXT 161

ebe se jāninu kṛṣṇa-bhakti sarvopari
kṛtārtha karile, more kahile kṛpā kari'

SYNONYMS

ebe-now; se-that; jāninu-I understand; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; sarva-upari-above all; kṛta-artha-successful; karile-You have made; more-unto me; kahile-You have spoken; kṛpā kari'-by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Lord Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

TEXT 162

eta bali' bhaṭṭa paḍilā prabhura caraṇe
kṛpā kari' prabhu tāṅre kailā āliṅgane

SYNONYMS

eta bali'-saying this; bhaṭṭa-Veṅkaṭa Bhaṭṭa; paḍilā-fell down; prabhura caraṇe-at the lotus feet of the Lord; kṛpā kari'-showing him mercy; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-unto him; kailā-did; āliṅgane-embracing.

TRANSLATION

After saying this, Veṅkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

TEXT 163

cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā
dakṣiṇa calilā prabhu śrī-raṅga dekhiyā

SYNONYMS

cāturmāsya-the period of Cāturmāsya; pūrṇa haila-became completed; bhaṭṭa-ājñā lañā-taking permission from Veṅkaṭa Bhaṭṭa; dakṣiṇa-south; calilā-proceeded; prabhu-Śrī Caitanya Mahāprabhu; śrī-raṅga dekhiyā-visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave Veṅkaṭa Bhaṭṭa, and after visiting Śrī Raṅga He proceeded further toward southern India.

TEXT 164

saṅgete calilā bhaṭṭa, nā yāya bhavane
tāṅre vidāya dilā prabhu aneka yatane

SYNONYMS

saṅgete-along with Him; calilā-began to go; bhaṭṭa-Veṅkaṭa Bhaṭṭa; nā yāya bhavane-does not return to his home; tāṅre-unto him; vidāya dilā-gave farewell; prabhu-Śrī Caitanya Mahāprabhu; aneka yatane-with great endeavor.

TRANSLATION

Veṅkaṭa Bhaṭṭa did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.

TEXT 165

prabhura viyoge bhaṭṭa haila acetana
ei raṅga-līlā kare śacīra nandana

SYNONYMS

prabhura viyoge-on account of separation from Śrī Caitanya Mahāprabhu; bhaṭṭa-Veṅkaṭa Bhaṭṭa; haila-became; acetana-unconscious; ei-this; raṅga-līlā-pastime at Śrī Raṅga-kṣetra; kare-does; śacīra nandana-the son of mother Śacī.

TRANSLATION

When He did so, Veṅkaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

TEXT 166

ṛṣabha-parvate cali' āilā gaurahari
nārāyaṇa dekhilā tāṅhā nati-stuti kari'

SYNONYMS

ṛṣabha-parvate-to the Ṛṣabha Hill; cali'-walking; āilā-arrived; gaurahari-Lord Śrī Caitanya Mahāprabhu; nārāyaṇa-the Deity of Lord Nārāyaṇa; dekhilā-saw; tāṅhā-there; nati-stuti kari'-offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Ṛṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

Ṛṣabha Hill is in southern Karṇāṭa, in the district of Madurai. Twelve miles north of Madurai City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord Ṛṣabhadeva burned Himself to ashes. Now this place is known as Palni Hill.

TEXT 167

paramānanda-purī tāhāṅ rahe catur-māsa

śuni' mahāprabhu gelā purī-gosāñira pāśa

SYNONYMS

paramānanda-purī-Paramānanda Purī; tāhāṅ-there; rahe-remained; catur-māsa-four months; śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; gelā-went; purī-Paramānanda Purī; gosāñira-the spiritual master; pāśa-near.

TRANSLATION

Paramānanda Purī was staying at Ṛṣabha Hill during the four months of the rainy season, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

TEXT 168

purī-gosāñira prabhu kaila caraṇa vandana
preme purī gosāñi tāṅre kaila āliṅgana

SYNONYMS

purī-gosāñira-of Paramānanda Purī; prabhu-Śrī Caitanya Mahāprabhu; kaila-did; caraṇa vandana-worship of the lotus feet; preme-in ecstasy; purī gosāñi-Paramānanda Purī; tāṅre-unto Him; kaila-did; āliṅgana-embracing.

TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

TEXT 169

tina-dina preme doṅhe kṛṣṇa-kathā-raṅge
sei vipra-ghare doṅhe rahe eka-saṅge

SYNONYMS

tina-dina-three days; preme-in ecstasy; doṅhe-both; kṛṣṇa-kathā-discussing topics of Kṛṣṇa; raṅge-in jubilation; sei vipra-ghare-in the home of a brāhmaṇa; doṅhe-both of them; rahe-stayed; eka-saṅge-together.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in the brāhmaṇa's house where he was residing. The two of them passed three days there discussing topics of Kṛṣṇa.

TEXT 170

purī-gosāñi bale,–āmi yāba puruṣottame
puruṣottama dekhi' gauḍe yāba gaṅgā-snāne

SYNONYMS

purī-gosāñi-Paramānanda Purī; bale-said; āmi-I; yāba-shall go; puruṣottame-to Jagannātha Purī; puruṣottama dekhi'-after visiting Jagannātha Purī; gauḍe yāba-I shall go to Bengal; gaṅgā-snāne-for bathing in the Ganges.

TRANSLATION

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

TEXT 171

prabhu kahe,–tumi punaḥ āisa nīlācale
āmi setubandha haite āsiba alpa-kāle

SYNONYMS

prabhu kahe-the Lord said; tumi-you; punaḥ-again; āisa-come; nīlācale-to Jagannātha Purī; āmi-I; setubandha haite-from Rāmeśvara; āsiba-shall return; alpa-kāle-very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha].

TEXT 172

tomāra nikaṭe rahi,–hena vāñchā haya
nīlācale āsibe more hañā sadaya

SYNONYMS

tomāra nikaṭe-with you; rahi-I may stay; hena-such; vāñchā haya-is My desire; nīlācale-to Jagannātha Purī; āsibe-please come; more-unto Me; hañā-being; sa-daya-merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy to Me."

TEXT 173

eta bali' tāṅra ṭhāñi ei ājñā lañā
dakṣiṇe calilā prabhu haraṣita hañā

SYNONYMS

eta bali'-saying this; tāṅra ṭhāñi-from him; ei ājñā lañā-taking permission; dakṣiṇe calilā-departed for southern India; prabhu-Lord Śrī Caitanya Mahāprabhu; haraṣita hañā-being very much pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and, very much pleased, departed for southern India.

TEXT 174

paramānanda purī tabe calilā nīlācale
mahāprabhu cali cali āilā śrī-śaile

SYNONYMS

paramānanda purī-Paramānanda Purī; tabe-then; calilā nīlācale-departed for Jagannātha Purī; mahāprabhu-Śrī Caitanya Mahāprabhu; cali cali-walking; āilā-came; śrī-śaile-to Śrī Śaila.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dhārwād cannot possibly be there. That Śrī Śaila is on the southern side of Belgaumā, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen of this chapter.) It is said that on that hill Lord Śiva lived with Devī. Also, Lord Brahmā lived there with all the demigods."

TEXT 175

śiva-durgā rahe tāhāṅ brāhmaṇera veśe
mahāprabhu dekhi' doṅhāra ha-ila ullāse

SYNONYMS

śiva-durgā-Lord Śiva and his wife, Durgā; rahe tāhāṅ-stayed there; brāhmaṇera veśe-in the dress of brāhmaṇas; mahāprabhu dekhi'-seeing Śrī Caitanya Mahāprabhu; doṅhāra-of both of them; ha-ila-there was; ullāse-great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very much pleased.

TEXT 176

tina dina bhikṣā dila kari' nimantraṇa
nibhṛte vasi' gupta-vārtā kahe dui jana

SYNONYMS

tina dina-for three days; bhikṣā dila-offered alms; kari' nimantraṇa-inviting Him; nibhṛte-in a solitary place; vasi'-sitting together; gupta-vārtā-confidential talks; kahe-speak; dui jana-both of them.

TRANSLATION

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

TEXT 177

tāṅra saṅge mahāprabhu kari iṣṭagoṣṭhī
tāṅra ājñā lañā āilā purī kāmakoṣṭhī

SYNONYMS

tāṅra saṅge-with him; mahāprabhu-Śrī Caitanya Mahāprabhu; kari iṣṭa-goṣṭhī-discussing spiritual subject matter; tāṅra-his; ājñā-order; lañā-taking; āilā-came; purī kāmakoṣṭhī-to Kāmakoṣṭhī-purī.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

TEXT 178

dakṣiṇa-mathurā āilā kāmakoṣṭhī haite
tāhāṅ dekhā haila eka brāhmaṇa-sahite

SYNONYMS

dakṣiṇa-mathurā-at southern Mathurā; āilā-arrived; kāmakoṣṭhī haite-from Kāmakoṣṭhī; tāhāṅ-there; dekhā haila-He met; eka-one; brāhmaṇa-sahite-with a brāhmaṇa.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.

PURPORT

Southern Madurai, presently known as Mādurā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaiva-kṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called the Mīnākṣī-devī temple, which displays very great architectural craftsmanship. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Mādurā. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of brāhmaṇas. A well-known king named Anantaguṇa Pāṇḍya is an eleventh-generation descendant of Emperor Kulaśekhara.

TEXT 179

sei vipra mahāprabhuke kaila nimantraṇa
rāma-bhakta sei vipra–virakta mahājana

SYNONYMS

sei vipra-that brāhmaṇa; mahāprabhuke-unto Lord Śrī Caitanya Mahāprabhu; kaila-did; nimantraṇa-invitation; rāma-bhakta-devotee of Lord Rāmacandra; sei-that; vipra-brāhmaṇa; virakta-very much detached; mahājana-a great devotee and authority.

TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and an authority on Lord Śrī Rāmacandra. He was always detached from material activities.

TEXT 180

kṛtamālāya snāna kari' āilā tāṅra ghare

bhikṣā ki dibena vipra,–pāka nāhi kare

SYNONYMS

kṛtamālāya-in the Kṛtamālā River; snāna kari'-bathing; āilā-came; tāṅra-of the brāhmaṇa; ghare-to the home; bhikṣā-offering of alms; ki dibena-what shall give; vipra-the brāhmaṇa; pāka-cooking; nāhi kare-did not do.

TRANSLATION

After bathing in the river Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house to take lunch, but He saw that the food was unprepared because the brāhmaṇa had not cooked it.

TEXT 181

mahāprabhu kahe tāṅre,–śuna mahāśaya
madhyāhna haila, kene pāka nāhi haya

SYNONYMS

mahāprabhu kahe-Śrī Caitanya Mahāprabhu said; tāṅre-unto him; śuna mahāśaya-please hear, My dear sir; madhya-ahna haila-it is already noon; kene-why; pāka nāhi haya-you did not cook.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

TEXT 182

vipra kahe,–prabhu, mora araṇye vasati
pākera sāmagrī vane nā mile samprati

SYNONYMS

vipra kahe-the brāhmaṇa replied; prabhu-O Lord; mora-my; araṇye-in the forest; vasati-residence; pākera sāmagrī-the ingredients for cooking; vane-in the forest; nā mile-are not available; samprati-at this time.

TRANSLATION

The brāhmaṇa replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

TEXT 183

vanya śāka-phala-mūla ānibe lakṣmaṇa
tabe sītā karibena pāka-prayojana

SYNONYMS

vanya-of the forest; śāka-vegetables; phala-mūla-fruits and roots; ānibe-will bring; lakṣmaṇa-Lakṣmaṇa; tabe-that time; sītā-mother Sītā; karibena-will do; pāka-prayojana-the necessary cooking.

TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will do the necessary cooking."

TEXT 184

tāṅra upāsanā śuni' prabhu tuṣṭa hailā
āste-vyaste sei vipra randhana karilā

SYNONYMS

tāṅra-his; upāsanā-method of worship; śuni'-hearing; prabhu-Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā-was very much pleased; āste-vyaste-with great haste; sei-that; vipra-brāhmaṇa; randhana karilā-began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

TEXT 185

prabhu bhikṣā kaila dinera tṛtīya-prahare
nirviṇṇa sei vipra upavāsa kare

SYNONYMS

prabhu-Lord Caitanya Mahāprabhu; bhikṣā kaila-took His luncheon; dinera-of the day; tṛtīya-prahare-at about three o'clock; nirviṇṇa-sorrowful; sei-that; vipra-brāhmaṇa; upavāsa kare-fasted.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.

TEXT 186

prabhu kahe,–vipra kāṅhe kara upavāsa
kene eta duḥkha, kene karaha hutāśa

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; vipra-My dear brāhmaṇa; kāṅhe-why; kara upavāsa-you are fasting; kene-why; eta-so much; duḥkha-unhappiness; kene-why; karaha hutāśa-you express so much worry.

TRANSLATION

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

TEXT 187

vipra kahe,–jīvane mora nāhi prayojana
agni-jale praveśiyā chāḍiba jīvana

SYNONYMS

vipra kahe-the brāhmaṇa said; jīvane mora-for my life; nāhi-there is not; prayojana-necessity; agni-in fire; jale-in water; praveśiyā-entering; chāḍiba-I shall give up; jīvana-life.

TRANSLATION

The brāhmaṇa replied, ”I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

jagan-mātā mahā-lakṣmī sītā-ṭhākurāṇī
rākṣase sparśila tāṅre,–ihā kāne śuni

SYNONYMS

jagat-mātā-the mother of the universe; mahā-lakṣmī-the supreme goddess of fortune; sītā-ṭhākurāṇī-mother Sītā; rākṣase-the demon Rāvaṇa; sparśila-touched; tāṅre-her; ihā-this; kāne śuni-I have heard.

TRANSLATION

”My dear Sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

TEXT 189

e śarīra dharibāre kabhu nā yuyāya
ei duḥkhe jvale deha, prāṇa nāhi yāya

SYNONYMS

e śarīra-this body; dharibāre-to keep; kabhu-ever; nā-not; yuyāya-deserve; ei duḥkhe-in this unhappiness; jvale deha-my body is burning; prāṇa-my life; nāhi yāya-does not go away.

TRANSLATION

”Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving.”

TEXT 190

prabhu kahe,–e bhāvanā nā kariha āra
paṇḍita hañā kene nā karaha vicāra

SYNONYMS

prabhu kahe-the Lord said; e bhāvanā-this kind of thinking; nā-do not; kariha-do; āra-anymore; paṇḍita hañā-being a learned paṇḍita; kena-why; nā karaha-you do not make; vicāra-consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”Please do not think this way any longer. You are a learned paṇḍita. Why don’t you consider the case?”

TEXT 191

īśvara-preyasī sītā–cid-ānanda-mūrti
prākṛta-indriyera tāṅre dekhite nāhi śakti

SYNONYMS

īśvara-preyasī-the dearmost wife of the Lord; sītā-mother Sītā; cit-ānanda-mūrti-spiritual blissful form; prākṛta-material; indriyera-of the senses; tāṅre-her; dekhite-to see; nāhi-there is not; śakti-power.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

TEXT 192

sparśibāra kārya āchuka, nā pāya darśana
sītāra ākṛti-māyā harila rāvaṇa

SYNONYMS

sparśibāra-to touch; kārya-business; āchuka-let it be; nā-does not; pāya-get; darśana-sight; sītāra-of mother Sītā; ākṛti-māyā-the form made of māyā; harila-took away; rāvaṇa-the demon Rāvaṇa.

TRANSLATION

”To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material, illusory form.

TEXT 193

rāvaṇa āsitei sītā antardhāna kaila
rāvaṇera āge māyā-sītā pāṭhāila

SYNONYMS

rāvaṇa-the demon Rāvaṇa; āsitei-as soon as he arrived; sītā-mother Sītā; antardhāna kaila-disappeared; rāvaṇera āge-before the demon Rāvaṇa; māyā-sītā-illusory, material form of Sītā; pāṭhāila-sent.

TRANSLATION

”As soon as Rāvaṇa arrived before Sītā, she disappeared. Then just to cheat Rāvaṇa she sent an illusory, material form.

TEXT 194

aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara

SYNONYMS

aprākṛta-spiritual; vastu-substance; nahe-not; prākṛta-of matter; gocara-within the jurisdiction; veda-purāṇete-the Vedas and the Purāṇas; ei-this; kahe-say; nirantara-always.

TRANSLATION

”Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas.”

PURPORT

As stated in the Kaṭha Upaniṣad (2.3.9, 12):

na saṁdṛśe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam
hṛdā manīṣā manasābhikḷpto
ya etad vidur amṛtās te bhavanti
naiva vācā na manasā
prāptuṁ śakyo na cakṣuṣā

”Spirit is not within the jurisdiction of material eyes, words or mind.”

Similarly, Śrīmad-Bhāgavatam (10.84.13) states:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there, is to be considered like an ass or a cow.”

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the Kaṭha Upaniṣad and Śrīmad-Bhāgavatam quoted above.

TEXT 195

viśvāsa karaha tumi āmāra vacane
punarapi ku-bhāvanā nā kariha mane

SYNONYMS

viśvāsa karaha-believe; tumi-you; āmāra-My; vacane-in the words; punarapi-again; ku-bhāvanā-misconception; nā kariha-do not do; mane-in the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, ”Have faith in My words and do not burden your mind any longer with this misconception.”

PURPORT

This is the process of spiritual understanding. Acintyā khalu ye bhāvā na tāṁs tarkeṇa yojayet: ”We should not try to understand things beyond our material conception by argument and counterargument.” Mahā-jano yena gataḥ sa panthāḥ: ”We have to follow in the footsteps of great authorities coming down in the paramparā system.” If we approach a bona fide ācārya and keep faith in his words, spiritual realization will be easy.

TEXT 196

prabhura vacane viprera ha-ila viśvāsa
bhojana karila, haila jīvanera āśa

SYNONYMS

prabhura vacane-in the words of Lord Śrī Caitanya Mahāprabhu; viprera-of the brāhmaṇa; ha-ila-was; viśvāsa-faith; bhojana karila-he took his lunch; haila-there was; jīvanera-for living; āśa-hope.

TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

TEXT 197

tāṅre āśvāsiyā prabhu karilā gamana
kṛtamālāya snāna kari āilā durvaśana

SYNONYMS

tāṅre āśvāsiyā-assuring him; prabhu-Śrī Caitanya Mahāprabhu; karilā gamana-departed; kṛtamālāya-in the river known as Kṛtamālā; snāna kari-bathing; āilā-came; durvaśana-to Durvaśana.

TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the river Kṛtamālā.

PURPORT

Presently the Kṛtamālā River is known as the river Bhāgāi. This river has three tributaries, named Surulī, Varāha-nadī and Baṭṭilla-guṇḍu. The river Kṛtamālā is also mentioned in Śrīmad-Bhāgavatam (11.5.39) by the sage Karabhājana.

TEXT 198

durvaśane raghunāthe kaila daraśana
mahendra-śaile paraśurāmera kaila vandana

SYNONYMS

durvaśane-at Durvaśana; raghunāthe-Lord Rāmacandra; kaila daraśana-Śrī Caitanya Mahāprabhu visited; mahendra-śaile-on Mahendra-śaila; paraśu-rāmera-to Lord Paraśurāma; kaila vandana-offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, seven miles east of Ramnad, there is a temple of Lord Rāmacandra overlooking the ocean. The hill known as Mahendra-śaila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendurḍ. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the Rāmāyaṇa.

TEXT 199

setubandhe āsi' kaila dhanustīrthe snāna
rāmeśvara dekhi' tāhāṅ karila viśrāma

SYNONYMS

setubandhe āsi'-coming to Setubandha; kaila-did; dhanuḥ-tīrthe snāna-bathing at the holy place known as Dhanustīrtha; rāmeśvara dekhi'-visiting the holy place Rāmeśvara; tāhāṅ-there; karila viśrāma-took rest.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at the place called Dhanustīrtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Mandṇḍapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Rāmeśvara is located. This is a temple of Lord Śiva, and the name Rāmeśvara indicates that he is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra. It is said, devī-pattanam ārabhya gaccheyuḥ setu-bandhanam: "After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara."

In this area there are twenty-four different holy places, one of which is Dhanustīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Ramnadā. It is said that here, on the request of Rāvaṇa's younger brother Vibhīṣaṇa, Lord Rāmacandra destroyed the bridge to Laṅkā with His bow while returning to His capital. It is also said that one who visits Dhanustīrtha is liberated from the cycle of birth and death, and that one who bathes there gets all the fruitive results of performing the yajña known as agniṣṭoma.

TEXT 200

vipra-sabhāya śune tāṅhā kūrma-purāṇa
tāra madhye āilā pativratā-upākhyāna

SYNONYMS

vipra-sabhāya-among the assembly of brāhmaṇas; śune-hears; tāṅhā-there; kūrma-purāṇa-the Kūrma Purāṇa; tāra madhye-within that book; āilā-there was; pati-vratā-of the chaste woman; upākhyāna-narration.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu listened to the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only two khaṇḍas of the Kūrma Purāṇa are now available, namely the Pūrva-khaṇḍa and Uttara-khaṇḍa. Sometimes it is said that the Kūrma Purāṇa contains six thousand verses, but originally the Kūrma Purāṇa contained seventeen thousand verses. According to Śrīmad-Bhāgavatam, there are seventeen thousand verses in the Kūrma Purāṇa, which is one of the eighteen Mahā-purāṇas. The Kūrma Purāṇa is considered the fifteenth of these Mahā-purāṇas.

TEXT 201

pativratā-śiromaṇi janaka-nandinī
jagatera mātā sītā–rāmera gṛhiṇī

SYNONYMS

pati-vratā-chaste woman; śiromaṇi-the topmost; janaka-nandinī-is the daughter of King Janaka; jagatera-of all the three worlds; mātā-the mother; sītā-Sītā; rāmera-of Lord Rāmacandra; gṛhiṇī-wife.

TRANSLATION

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

TEXT 202

rāvaṇa dekhiyā sītā laila agnira śaraṇa
rāvaṇa haite agni kaila sītāke āvaraṇa

SYNONYMS

rāvaṇa dekhiyā-after seeing Rāvaṇa; sītā-mother Sītā; laila-took; agnira-of fire; śaraṇa-shelter; rāvaṇa-Rāvaṇa; haite-from; agni-fire; kaila-did; sītāke-unto mother Sītā; āvaraṇa-covering.

TRANSLATION

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

TEXT 203

'māyā-sītā' rāvaṇa nila, śunilā ākhyāne
śuni' mahāprabhu haila ānandita mane

SYNONYMS

māyā-sītā-false, illusory Sītā; rāvaṇa-the demon Rāvaṇa; nila-took; śunilā-heard; ākhyāne-in the narration of the Kūrma Purāṇa; śuni'-hearing this; mahāprabhu-Lord Śrī Caitanya Mahāprabhu; haila-became; ānandita-very happy; mane-within the mind.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped a false form of mother Sītā, Śrī Caitanya Mahāprabhu became very much satisfied.

TEXT 204

sītā lañā rākhilena pārvatīra sthāne
'māyā-sītā' diyā agni vañcilā rāvaṇe

SYNONYMS

sītā lañā-taking away mother Sītā; rākhilena-kept; pārvatīra sthāne-with mother Pārvatī, or goddess Durgā; māyā-sītā-the false, illusory form of Sītā; diyā-delivering; agni-fire-god; vañcilā-cheated; rāvaṇe-the demon Rāvaṇa.

TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

TEXT 205

raghunātha āsi' yabe rāvaṇe mārila
agni-parīkṣā dite yabe sītāre ānila

SYNONYMS

raghunātha-Lord Rāmacandra; āsi'-coming; yabe-when; rāvaṇe-Rāvaṇa; mārila-killed; agni-parīkṣā-test by fire; dite-to give; yabe-when; sītāre-Sītā; ānila-brought.

TRANSLATION

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested.

TEXT 206

tabe māyā-sītā agni kari antardhāna
satya-sītā āni' dila rāma-vidyamāna

SYNONYMS

tabe-at that time; māyā-sītā-the illusory form of Sītā; agni-the fire-god; kari-doing; antardhāna-disappearing; satya-sītā-real Sītā; āni'-bringing; dila-delivered; rāma-of Rāmacandra; vidyamāna-in the presence.

TRANSLATION

When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

TEXT 207

śuniñā prabhura ānandita haila mana
rāmadāsa-viprera kathā ha-ila smaraṇa

SYNONYMS

śuniñā-hearing; prabhura-of Śrī Caitanya Mahāprabhu; ānandita-very much pleased; haila-became; mana-the mind; rāmadāsa-viprera-of the brāhmaṇa known as Rāmadāsa; kathā-words; ha-ila smaraṇa-He remembered.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very much pleased, and He remembered the words of Rāmadāsa Vipra.

TEXT 208

e-saba siddhānta śuni' prabhura ānanda haila
brāhmaṇera sthāne māgi' sei patra nila

SYNONYMS

e-saba siddhānta-all these conclusive statements; śuni'-hearing; prabhura-of Lord Śrī Caitanya Mahāprabhu; ānanda-happiness; haila-there was; brāhmaṇera sthāne-from the brāhmaṇas; māgi'-asking; sei-those; patra-leaves; nila-took.

TRANSLATION

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from the Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇas' permission, He took possession of those manuscript leaves.

TEXT 209

nūtana patra lekhāñā pustake deoyāila
pratīti lāgi' purātana patra māgi' nila

SYNONYMS

nūtana-new; patra-leaves; lekhāñā-getting written; pustake-the book; deoyāila-He gave; pratīti lāgi'-for direct evidence; purātana-the old; patra-leaves; māgi'-requesting; nila-He took.

TRANSLATION

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new leaves in order that the Purāṇa be replaced.

TEXT 210

patra lañā punaḥ dakṣiṇa-mathurā āilā
rāmadāsa vipre sei patra āni dilā

SYNONYMS

patra lañā-taking those leaves; punaḥ-again; dakṣiṇa-mathurā-to southern Mathurā; āilā-came; rāmadāsa vipre-unto the brāhmaṇa known as Rāmadāsa; sei patra-those leaves; āni-bringing back; dilā-delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Madurai] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

TEXTS 211-212

sītayārādhito vahniś
chāyā-sītām ajījanat
tāṁ jahāra daśa-grīvaḥ
sītā vahni-puraṁ gatā
parīkṣā-samaye vahniṁ
chāyā-sītā viveśa sā
vahniḥ sītāṁ samānīya
tat-purastād anīnayat

SYNONYMS

sītayā-by mother Sītā; ārādhitaḥ-being called for; vahniḥ-the fire-god; chāyā-sītām-the illusory form of mother Sītā; ajījanat-created; tām-her; jahāra-kidnapped; daśa-grīvaḥ-the ten-faced Rāvaṇa; sītā-mother Sītā; vahni-puram-to the abode of the fire-god; gatā-departed; parīkṣā-samaye-at the time of testing; vahnim-the fire; chāyā-sītā-the illusory form of Sītā; viveśa-entered; sā-she; vahniḥ-the fire-god; sītām-the original mother Sītā; samānīya-bringing back; tat-purastāt-in His presence; anīnayat-brought back.

TRANSLATION

"When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra."

PURPORT

These two verses are taken from the Kūrma Purāṇa.

TEXT 213

patra pāñā viprera haila ānandita mana
prabhura caraṇe dhari' karaye krandana

SYNONYMS

patra pāñā-getting the leaves; viprera-of the brāhmaṇa; haila-there was; ānandita-pleased; mana-mind; prabhura caraṇe-the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-taking; karaye-does; krandana-crying.

TRANSLATION

Rāmadāsa Vipra was very much pleased to receive the original leaf manuscript of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

TEXT 214

vipra kahe,–tumi sākṣāt śrī-raghunandana
sannyāsīra veṣe more dilā daraśana

SYNONYMS

vipra kahe-the brāhmaṇa said; tumi-You; sākṣāt-directly; śrī-raghunandana-Lord Śrī Rāmacandra; sannyāsīra veṣe-in the dress of a mendicant; more-unto me; dilā-You gave; daraśana-audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very much pleased, said, "Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

TEXT 215

mahā-duḥkha ha-ite more karilā nistāra
āji mora ghare bhikṣā kara aṅgīkāra

SYNONYMS

mahā-duḥkha-great unhappiness; ha-ite-from; more-me; karilā nistāra-You delivered; āji-today; mora-my; ghare-at home; bhikṣā-lunch; kara-do; aṅgīkāra-accept.

TRANSLATION

"My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

TEXT 216

mano-duḥkhe bhāla bhikṣā nā dila sei dine
mora bhāgye punarapi pāiluṅ daraśane

SYNONYMS

mano-duḥkhe-out of great mental distress; bhāla bhikṣā-good lunch; nā dila-could not give You; sei dine-that day; mora bhāgye-because of my good fortune; punarapi-again; pāiluṅ-I have gotten; daraśane-visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

TEXT 217

eta bali' sei vipra sukhe pāka kaila
uttama prakāre prabhuke bhikṣā karāila

SYNONYMS

eta bali'-saying this; sei vipra-that brāhmaṇa; sukhe-in great happiness; pāka kaila-cooked; uttama prakāre-very nicely; prabhuke-unto Lord Śrī Caitanya Mahāprabhu; bhikṣā-lunch; karāila-gave.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

TEXT 218

sei rātri tāhāṅ rahi' tāṅre kṛpā kari'
pāṇḍya-deśe tāmraparṇī gelā gaurahari

SYNONYMS

sei rātri-that night; tāhāṅ-there; rahi'-staying; tāṅre-unto the brāhmaṇa; kṛpā kari'-showing mercy; pāṇḍya-deśe-in the country known as Pāṇḍyadeśa; tāmraparṇī-to the place named Tāmraparṇī; gelā-went; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāṇḍya-deśa.

PURPORT

Pāṇḍya-deśa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pāṇḍya who ruled over Madurai and Rāmeśvara. In the Rāmāyaṇa the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in Śrīmad-Bhāgavatam (11.5.39) Popup

TEXT 219

tāmraparṇī snāna kari' tāmraparṇī-tīre
naya tripati dekhi' bule kutūhale

SYNONYMS

tāmraparṇī-in the Tāmraparṇī River; snāna kari'-taking a bath; tāmraparṇī-tīre-on the bank of the Tāmraparṇī River; naya tripati-the Deity named Naya-tripati; dekhi'-after seeing; bule-wandered on; kutūhale-in great curiosity.

TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the river Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Alwar Tirunagarai. It is a town about seventeen miles southeast of Tirunelveli. There are nine temples there of Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.

TEXT 220

ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa
tila-kāñcī āsi' kaila śiva daraśana

SYNONYMS

ciyaḍatalā-named Ciyaḍatalā; tīrthe-at the holy place; dekhi'-seeing; śrī-rāma-lakṣmaṇa-the Deity of Lord Rāma and Lakṣmaṇa; tila-kāñcī-to Tila-kāñcī; āsi'-coming; kaila-did; śiva daraśana-visiting the temple of Lord Śiva.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tila-kāñcī, where He saw the temple of Lord Śiva.

PURPORT

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tila-kāñcī is about thirty miles northeast of the city of Tirunelveli.

TEXT 221

gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti
pānāgaḍi-tīrthe āsi' dekhila sītāpati

SYNONYMS

gajendra-mokṣaṇa-tīrthe-at the holy place named Gajendra-mokṣaṇa; dekhi-seeing; viṣṇu-mūrti-the Deity of Lord Viṣṇu; pānāgaḍi-tīrthe-to the holy place Pānāgaḍi; āsi'-coming; dekhila-saw; sītā-pati-Lord Śrī Rāmacandra and Sītādevī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāma-liṅga Śiva.

TEXT 222

cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa
śrī-vaikuṇṭhe āsi' kaila viṣṇu daraśana

SYNONYMS

cāmtāpure-to Cāmtāpura; āsi'-coming; dekhi'-seeing; śrī-rāma-lakṣmaṇa-Lord Rāmacandra and Lakṣmaṇa; śrī-vaikuṇṭhe āsi'-coming to Śrī Vaikuṇṭha; kaila-did; viṣṇu daraśana-seeing the temple of Lord Viṣṇu.

TRANSLATION

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṇṭha and saw the temple of Lord Viṣṇu there.

PURPORT

Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṇṭha-about four miles north of Alwar Tirunagarai and sixteen miles southeast of Tirunelveli-is situated on the bank of the Tāmraparṇī River.

TEXT 223

malaya-parvate kaila agastya-vandana
kanyā-kumārī tāṅhāṅ kaila daraśana

SYNONYMS

malaya-parvate-in the Malaya Hills; kaila-did; agastya-vandana-obeisances to Agastya Muni; kanyā-kumārī-Kanyā-kumārī; tāṅhāṅ-there; kaila daraśana-visited.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanyā-kumārī [Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampallī in the district of Tanjoreāñ. (2) There is a temple of Lord Skanda on a hill known as Śiva-giri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni's residence. (4) There is a place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyā-kumārī.

TEXT 224

āmlitalāya dekhi' śrī-rāma gaurahari
mallāra-deśete āilā yathā bhaṭṭathāri

SYNONYMS

āmlitalāya-at Āmlitalā; dekhi'-seeing; śrī-rāma-the Deity of Rāmacandra; gaurahari-Śrī Caitanya Mahāprabhu; mallāra-deśete-to Mallāra-deśa; āilā-came; yathā-where; bhaṭṭathāri-the Bhaṭṭathāri community.

TRANSLATION

After visiting Kanyā-kumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

PURPORT

North of Mallāra-deśa is South Kanaraḍā. To the east is Coorg and Mysoreīśū, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyāsīs, but their real business is stealing and cheating. They allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

TEXT 225

tamāla-kārtika dekhi' āila vetāpani
raghunātha dekhi' tāhāṅ vañcilā rajanī

SYNONYMS

tamāla-kārtika-the place named Tamāla-kārtika; dekhi'-seeing; āila-came; vetāpani-to Vetāpani; raghunātha dekhi'-seeing the temple of Lord Rāmacandra; tāhāṅ-there; vañcilā rajanī-passed the night.

TRANSLATION

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

PURPORT

Tamāla-kārtika is forty-four miles south of Tirunelveli and two miles south of Aramavallī Mountain. It is located within the jurisdiction of Tovalai. At Tamāla-kārtika is a temple of Subrahmaṇya, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpāṇī, is north of Kaila in the Trivandrum district. It is also known as Bhūtapaṇḍi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

TEXT 226

gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa
bhaṭṭathāri-saha tāhāṅ haila daraśana

SYNONYMS

gosāñira-the Lord; saṅge-with; rahe-there was; kṛṣṇadāsa brāhmaṇa-a brāhmaṇa servant named Kṛṣṇadāsa; bhaṭṭathāri-saha-with the Bhaṭṭathāris; tāhāṅ-there; haila-there was; daraśana-a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant, Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

TEXT 227

strī-dhana dekhāñā tāṅra lobha janmāila
ārya sarala viprera buddhi-nāśa kaila

SYNONYMS

strī-dhana-women; dekhāñā-showing; tāṅra-his; lobha-attraction; janmāila-they created; ārya-gentleman; sarala-simple; viprera-of the brāhmaṇa; buddhi-nāśa-loss of intelligence; kaila-they made.

TRANSLATION

With women the Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

TEXT 228

prāte uṭhi' āilā vipra bhaṭṭathāri-ghare
tāhāra uddeśe prabhu āilā satvare

SYNONYMS

prāte-in the morning; uṭhi'-rising from bed; āilā-came; vipra-the brāhmaṇa Kṛṣṇadāsa; bhaṭṭathāri-ghare-to the place of the Bhaṭṭathāris; tāhāra uddeśe-for him; prabhu-Lord Caitanya Mahāprabhu; āilā-came; satvare-very soon.

TRANSLATION

Allured by the Bhaṭṭathāris, Kṛṣṇadāsa went to their place early in the morning. The Lord also went there very quickly just to find him out.

TEXT 229

āsiyā kahena saba bhaṭṭathāri-gaṇe
āmāra brāhmaṇa tumi rākha ki kāraṇe

SYNONYMS

āsiyā-coming; kahena-He said; saba-all; bhaṭṭathāri-gaṇe-to the Bhaṭṭathāris; āmāra-My; brāhmaṇa-brāhmaṇa assistant; tumi-you; rākha-are keeping; ki-for what; kāraṇe-reason.

TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, "Why are you keeping My brāhmaṇa assistant?

TEXT 230

āmiha sannyāsī dekha, tumiha sannyāsī
more duḥkha deha,–tomāra 'nyāya' nāhi vāsi

SYNONYMS

āmiha-I; sannyāsī-in the renounced order of life; dekha-you see; tumiha-you; sannyāsī-in the renounced order of life; more-unto Me; duḥkha-pains; deha-you give; tomāra-your; nyāya-logic; nāhi vāsi-I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

TEXT 231

suna' saba bhaṭṭathāri uṭhe astra lañā
māribāre āila sabe cāri-dike dhāñā

SYNONYMS

suna'-hearing; saba-all; bhaṭṭathāri-nomads; uṭhe-rise up; astra-weapons; lañā-taking; māribāre-to kill; āila-came; sabe-all; cāri-dike-all around; dhāñā-running.

TRANSLATION

Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running from all sides with weapons in their hands, desiring to hurt the Lord.

TEXT 232

tāra astra tāra aṅge paḍe hāta haite
khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite

SYNONYMS

tāra astra-their weapons; tāra aṅge-on their bodies; paḍe-fall; hāta haite-from their hands; khaṇḍa khaṇḍa-cut into pieces; haila-became; bhaṭṭathāri-the nomads; palāya-run away; cāri bhite-in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

TEXT 233

bhaṭṭathāri-ghare mahā uṭhila krandana
keśe dhari' vipre lañā karila gamana

SYNONYMS

bhaṭṭathāri-ghare-at the home of the Bhaṭṭathāris; mahā-great; uṭhila-there arose; krandana-crying; keśe dhari'-catching by the hair; vipre-the brāhmaṇa Kṛṣṇadāsa; lañā-taking; karila-did; gamana-departure.

TRANSLATION

While there was much roaring and crying at the Bhaṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

TEXT 234

sei dina cali' āilā payasvinī-tīre
snāna kari' gelā ādi-keśava-mandire

SYNONYMS

sei dina-on that very day; cali'-walking; āilā-came; payasvinī-tīre-to the bank of the Payasvinī River; snāna kari'-bathing; gelā-went; ādi-keśava-mandire-to the temple of Ādi-keśava.

TRANSLATION

That very night, Śrī Caitanya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

TEXT 235

keśava dekhiyā preme āviṣṭa hailā
nati, stuti, nṛtya, gīta, bahuta karilā

SYNONYMS

keśava dekhiyā-after seeing the Deity of Lord Keśava; preme-in ecstasy; āviṣṭa hailā-became overwhelmed; nati-obeisances; stuti-prayer; nṛtya-dancing; gīta-chanting; bahuta karilā-performed in various ways.

TRANSLATION

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

TEXT 236

prema dekhi' loke haila mahā-camatkāra
sarva-loka kaila prabhura parama satkāra

SYNONYMS

prema dekhi'-seeing His ecstatic features; loke-people; haila-became; mahā-camatkāra-greatly astonished; sarva-loka-all people; kaila-did; prabhura-of Lord Śrī Caitanya Mahāprabhu; parama satkāra-great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

TEXT 237

mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila
'brahma-saṁhitādhyāya'-puṅthi tāhāṅ pāila

SYNONYMS

mahā-bhakta-gaṇa-saha-among highly advanced devotees; tāhāṅ-there; goṣṭhī kaila-discussed; brahma-saṁhitā-adhyāya-one chapter of the Brahma-saṁhitā; puṅthi-scripture; tāhāṅ-there; pāila-found.

TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-saṁhitā.

TEXT 238

puṅthi pāñā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra

SYNONYMS

puṅthi pāñā-getting that scripture; prabhura-of Lord Śrī Caitanya Mahāprabhu; haila-there was; ānanda-happiness; apāra-unlimited; kampa-trembling; aśru-tears; sveda-perspiration; stambha-being stunned; pulaka-jubilation; vikāra-transformations.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation-trembling, tears, perspiration, trance and jubilation-were manifest in His body.

TEXTS 239-240

siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama
govinda-mahimā jñānera parama kāraṇa
alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

SYNONYMS

siddhānta-śāstra-conclusive scripture; nāhi-there is not; brahma-saṁhitāra sama-like the scripture Brahma-saṁhitā; govinda-mahimā-of the glories of Lord Govinda; jñānera-of knowledge; parama-final; kāraṇa-cause; alpa-akṣare-briefly; kahe-expresses; siddhānta-conclusion; apāra-unlimited; sakala-all; vaiṣṇava-śāstra-devotional scriptures; madhye-among; ati sāra-very essential.

TRANSLATION

There is no scripture equal to the Brahma-saṁhitā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-saṁhitā, it is essential among all the Vaiṣṇava scriptures.

PURPORT

The Brahma-saṁhitā is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of acintya-bhedābheda-tattva (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service; the eighteen-syllable Vedic hymn; discourses on the soul, the Supersoul and fruitive activity; an explanation of Kāma-gāyatrī, kāma-bīja and the original Mahā-Viṣṇu; and a detailed description of the spiritual world, specifically Goloka Vṛndāvana. Brahma-saṁhitā also explains the demigod Gaṇeśa; Garbhodakaśāyī Viṣṇu; the origin of the Gāyatrī mantra; the form of Govinda and His transcendental position and abode; the living entities; the highest goal; the goddess Durgā; the meaning of austerity; the five gross elements; love of Godhead; impersonal Brahman; the initiation of Lord Brahmā; and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind; yoga-nidrā; the goddess of fortune; devotional service in spontaneous ecstasy; incarnations beginning with Lord Rāmacandra; Deities; the conditioned soul and its duties; the truth about Lord Viṣṇu; prayers; Vedic hymns; Lord Śiva; the Vedic literature;

personalism and impersonalism; good behavior; and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the Brahma-saṁhitā.

TEXT 241

bahu yatne sei puṅthi nila lekhāiyā
’ananta padmanābha’ āilā harașita hañā

SYNONYMS

bahu yatne-with great attention; sei puṅthi-that scripture; nila-took; lekhāiyā-having it copied; ananta-padmanābha-to Ananta Padmanābha; āilā-came; harașita-in great happiness; hañā-being.

TRANSLATION

Śrī Caitanya Mahāprabhu copied the Brahma-saṁhitā and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

PURPORT

Concerning Ananta Padmanābha, one should refer to Madhya-līlā, Chapter One, text 115.

TEXT 242

dina-dui padmanābhera kaila daraśana
ānande dekhite āilā śrī-janārdana

SYNONYMS

dina-dui-two days; padmanābhera-of the Deity known as Padmanābha; kaila daraśana-visited the temple; ānande-in great ecstasy; dekhite-to see; āilā-came; śrī-janārdana-to the temple of Śrī Janārdana.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, in great ecstasy He went to see the temple of Śrī Janārdana.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivandrum, near the Varkāla railway station.

TEXT 243

dina-dui tāhāṅ kari’ kīrtana-nartana
payasvinī āsiyā dekhe śaṅkara nārāyaṇa

SYNONYMS

dina-dui-two days; tāhāṅ-there; kari’-performing; kīrtana-nartana-chanting and dancing; payasvinī āsiyā-coming to the bank of the Payasvinī River; dekhe-sees; śaṅkara nārāyaṇa-the temple of Śaṅkara-nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa.

TEXT 244

śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne
matsya-tīrtha dekhi’ kaila tuṅgabhadrāya snāne

SYNONYMS

śṛṅgeri-maṭhe-to the Śṛṅgeri monastery; āilā-came; śaṅkarācārya-sthāne-at the place of Śaṅkarācārya; matsya-tīrtha-the holy place named Matsya-tīrtha; dekhi’-seeing; kaila-did; tuṅgabhadrāya snāne-bathing in the river Tuṅgabhadrā.

TRANSLATION

Then He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the river Tuṅgabhadrā.

PURPORT

The monastery known as Śṛṅgeri-maṭha is situated in the state of Karnatakaīśū, in the district of Shimoga. This monastery is located on the left bank of the river Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya.

Śaṅkarācārya had four principal disciples, and he established four centers under their management. In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established. And the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha the sannyāsīs assume the designations Sarasvatī, Bhāratī and Purī. They are all ekadaṇḍi-sannyāsīs, distinguished from the Vaiṣṇava sannyāsīs, who are known as tridaṇḍi-sannyāsīs. The Śṛṅgeri-maṭha is situated in South India in a portion of the country known as Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūrivāra, and the dynasty is called Bhūr-bhuvaḥ. The place is called Rāmeśvara, and the slogan is ahaṁ brahmāsmi. The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The ācārya is Hastāmalaka, and the brahmacārī assistants of the sannyāsīs are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the Yajur Veda.

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the ācāryas and the dates of their accepting sannyāsa, according to the Śaka era (or Śakābda), are as follows (for approximate Christian-era dates, add 79 years): Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Siṁhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasiṁha Tīrtha, 1067; Vidyātīrtha Vidyā-śaṅkara, 1150; Bhāratī-kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasiṁha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara Bhāratī, 1371; Narasiṁha Bhāratī, 1386; Puruṣottama Bhāratī, 1398; Rāmacandra Bhāratī, 1430; Narasiṁha Bhāratī, 1479; Narasiṁha Bhāratī, 1485; Abhinava-narasiṁha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṁha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṁha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṁha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasiṁha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda era, in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍi. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took sannyāsa from Govinda, who was residing on the banks of the Narmadā. After accepting sannyāsa, Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī, and from there he went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on the Brahma-sūtra, as well as on ten Upaniṣads and the Bhagavad-gītā. He also wrote Sanat-sujātīya and a commentary on the Nṛsiṁha-tāpinī. Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastāmalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the śāstras. Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a brahmacārī since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had just died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion she blessed him and assured the continuous existence of the Śṛṅgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of sannyāsa from Śaṅkarācārya and became known as Sureśvara. Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.

TEXT 245

madhvācārya-sthāne āilā yāṅhā 'tattvavādī'
uḍupīte 'kṛṣṇa' dekhi, tāhāṅ haila premonmādī

SYNONYMS

madhva-ācārya-sthāne-at the place of Madhvācārya; āilā-arrived; yāṅhā-where; tattva-vādī-philosophers known as Tattvavādīs; uḍupīte-at the place known as Uḍupī; kṛṣṇa-the Deity of Lord Kṛṣṇa; dekhi-seeing; tāhāṅ-there; haila-became; prema-unmādī-mad in ecstasy.

TRANSLATION

Caitanya Mahāprabhu next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kanaraḍā district of South India, just west of Sahyādri. This is the chief city of the South Kanaraḍā province and is near the city of Mangalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a Śivāllī-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 Śakābda (A.D. 1119). According to some, he was born in the year 1160 Śakābda (A.D. 1239).

In his childhood Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted sannyāsa at the age of twelve. Upon receiving sannyāsa from Acyuta Prekṣa, he received the name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Śṛṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on the Bhagavad-gītā before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on the Bhagavad-gītā. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the river Godāvarī. There he met with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some gopī-candana. He received a big lump of gopī-candana, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took sannyāsa from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga-pradeśa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the śālagrāma-śilā known as Aṣṭamūrti. After this, he summarized the Mahābhārata.

Madhvācārya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Śṛṅgeri-maṭha, established by Śaṅkarācārya, became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. A person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the śāstras. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasiṁha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of Śrī Madhva-vijaya. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took sannyāsa and later became known as Viṣṇu Tīrtha.

It was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍañjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the Aitareya Upaniṣad. For further information about Madhvācārya, one should read Madhva-vijaya, by Nārāyaṇācārya.

The ācāryas of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttararāḍhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their maṭha commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasiṁha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows (the dates are those of birth): (1) Haṁsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavīndra, 1255; (18) Vāgīśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22) Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808. (For approximate Christian era dates, add seventy-nine years.)

After the sixteenth ācārya (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmaṇya; and Vyāsa Rāya, 1470-1520. The nineteenth ācārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; and Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha sannyāsīs. As stated, Uḍupī is situated beside the sea in South Kanaraḍā, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the South Kānāḍā Manual and the Bombay Gazette.

TEXT 246

nartaka gopāla dekhe parama-mohane
madhvācārye svapna diyā āilā tāṅra sthāne

SYNONYMS

nartaka gopāla-dancing Gopāla; dekhe-saw; parama-mohane-most beautiful; madhva-ācārye-unto Madhvācārya; svapna diyā-appearing in a dream; āilā-came; tāṅra-his; sthāne-to the place.

TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw "dancing Gopāla," a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

TEXT 247

gopī-candana-tale āchila ḍiṅgāte
madhvācārya sei kṛṣṇa pāilā kona-mate

SYNONYMS

gopī-candana-tale-under heaps of gopī-candana (yellowish clay used for tilaka); āchila-came; ḍiṅgāte-in a boat; madhva-ācārya-Madhvācārya; sei kṛṣṇa-that Kṛṣṇa Deity; pāilā-got; kona-mate-somehow or other.

TRANSLATION

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopī-candana that had been transported in a boat.

TEXT 248

madhvācārya āni' tāṅre karilā sthāpana
adyāvadhi sevā kare tattvavādi-gaṇa

SYNONYMS

madhva-ācārya-Madhvācārya; āni'-bringing; tāṅre-Him; karilā sthāpana-installed; adya-avadhi-to date; sevā kare-worship; tattvavādi-gaṇa-the Tattvavādīs.

TRANSLATION

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tattvavādīs, worship this Deity.

TEXT 249

kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila
premāveśe bahu-kṣaṇa nṛtya-gīta kaila

SYNONYMS

kṛṣṇa-mūrti dekhi'-seeing the Deity of Lord Kṛṣṇa; prabhu-Lord Śrī Caitanya Mahāprabhu; mahā-sukha-great happiness; pāila-got; prema-āveśe-in ecstatic love; bahu-kṣaṇa-for a long time; nṛtya-gīta-dancing and singing; kaila-performed.

TRANSLATION

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

TEXT 250

tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne
prathama darśane prabhuke nā kaila sambhāṣaṇe

SYNONYMS

tattvavādi-gaṇa-the Tattvavādīs; prabhuke-Śrī Caitanya Mahāprabhu; māyāvādī jñāne-considering as a Māyāvādī sannyāsī; prathama darśane-in the first meeting; prabhuke-Śrī Caitanya Mahāprabhu; nā-did not; kaila-do; sambhāṣaṇe-addressing.

TRANSLATION

When they first saw Him, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī sannyāsī. Therefore they did not talk to Him.

TEXT 251

pāche premāveśa dekhi' haila camatkāra
vaiṣṇava-jñāne bahuta karila satkāra

SYNONYMS

pāche-later; prema-āveśa-ecstatic love; dekhi'-seeing; haila camatkāra-became struck with wonder; vaiṣṇava-jñāne-understanding as a Vaiṣṇava; bahuta-much; karila-did; satkāra-reception.

TRANSLATION

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

TEXT 252

'vaiṣṇavatā' sabāra antare garva jāni'
īṣat hāsiyā kichu kahe gauramaṇi

SYNONYMS

vaiṣṇavatā-Vaiṣṇavism; sabāra-of all of them; antare-within the mind; garva-pride; jāni'-knowing; īṣat-mildly; hāsiyā-smiling; kichu-something; kahe-says; gaura-maṇi-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

TEXT 253

tāṅ-sabāra antare garva jāni gauracandra
tāṅ-sabā-saṅge goṣṭhī karilā ārambha

SYNONYMS

tāṅ-sabāra-of all of them; antare-within the mind; garva-pride; jāni-knowing; gaura-candra-Śrī Caitanya Mahāprabhu; tāṅ-sabā-saṅge-with them; goṣṭhī-discussion; karilā-made; ārambha-beginning.

TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

TEXT 254

tattvavādī ācārya–saba śāstrete pravīṇa
tāṅre praśna kaila prabhu hañā yena dīna

SYNONYMS

tattvavādī ācārya-the chief preacher of the Tattvavāda community; saba-all; śāstrete-in revealed scriptures; pravīṇa-experienced; tāṅre-unto him; praśna-question; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; hañā-becoming; yena-as if; dīna-very humble.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Śrī Caitanya Mahāprabhu humbly questioned him.

TEXT 255

sādhya-sādhana āmi nā jāni bhāla-mate
sādhya-sādhana-śreṣṭha jānāha āmāte

SYNONYMS

sādhya-sādhana-the aim of life and how to achieve it; āmi-I; nā-not; jāni-know; bhāla-mate-very well; sādhya-sādhana-the aim of life and how to achieve it; śreṣṭha-the best; jānāha-kindly explain; āmāte-unto Me.

TRANSLATION

Caitanya Mahāprabhu said, ”I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it.”

TEXT 256

ācārya kahe,–’varṇāśrama-dharma, kṛṣṇe samarpaṇa’
ei haya kṛṣṇa-bhaktera śreṣṭha ’sādhana’

SYNONYMS

ācārya kahe-the ācārya said; varṇa-āśrama-dharma-the institution of four castes and four āśramas; kṛṣṇe-unto Kṛṣṇa; samarpaṇa-to dedicate; ei haya-this is; kṛṣṇa-bhaktera-of the devotee of Kṛṣṇa; śreṣṭha sādhana-the best means of achievement.

TRANSLATION

The ācārya replied, ”When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

TEXT 257

’pañca-vidha mukti’ pāñā vaikuṇṭhe gamana
’sādhya-śreṣṭha’ haya,–ei śāstra-nirūpaṇa

SYNONYMS

pañca-vidha mukti-five kinds of liberation; pāñā-getting; vaikuṇṭhe-to the spiritual world; gamana-transference; sādhya-śreṣṭha haya-is the highest achievement of the goal of life; ei-this; śāstra-nirūpaṇa-the verdict of all revealed scriptures.

TRANSLATION

”When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures.”

TEXT 258

prabhu kahe,–śāstre kahe śravaṇa-kīrtana
kṛṣṇa-prema-sevā-phalera ’parama-sādhana’

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; śāstre kahe-in the śāstra it is said; śravaṇa-kīrtana-the process of chanting and hearing; kṛṣṇa-prema-sevā-of loving service to Lord Kṛṣṇa; phalera-of the result; parama-sādhana-best process of achievement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

PURPORT

According to the Tattvavādīs, the best process for achieving the highest goal of life is to execute the duties of the four varṇas and āśramas. In the material world, unless one is situated in one of the varṇas (brāhmaṇa, kṣatriya, vaiśya or śūdra) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa), for these principles are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of varṇa and āśrama for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu’s opinion the highest goal is attaining love of Godhead, either in the material world or in the spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

TEXTS 259-260

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye ’dhītam uttamam

SYNONYMS

śravaṇam-hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Viṣṇu; kīrtanam-vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); viṣṇoḥ-of Lord Viṣṇu; smaraṇam-remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; pāda-sevanam-executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; arcanam-worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; vandanam-offering prayers to the Supreme Personality of Godhead; dāsyam-always thinking oneself an eternal servant of the Supreme Personality of Godhead; sakhyam-making friends with the Supreme Personality of Godhead; ātma-nivedanam-dedicating everything (body, mind and soul) for the service of the Lord; iti-thus; puṁsā-by the human being; arpitā-dedicated; viṣṇau-unto the Supreme Personality of Godhead, Viṣṇu; bhaktiḥ-devotional service; cet-if; nava-lakṣaṇā-possessing nine different systems, as above mentioned; kriyeta-one should execute; bhagavati-unto the Supreme Personality of Godhead; addhā-directly (not indirectly through karma, jñāna or yoga); tat-that; manye-I understand; adhītam-studied; uttamam-first class.

TRANSLATION

” ’This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of the revealed scriptures.'

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from Śrīmad-Bhāgavatam (7.5.23-24).

TEXT 261

śravaṇa-kīrtana ha-ite kṛṣṇe haya 'premā'
sei pañcama puruṣārtha–puruṣārthera sīmā

SYNONYMS

śravaṇa-kīrtana-hearing and chanting; ha-ite-from; kṛṣṇe-unto Lord Kṛṣṇa; haya-there is; premā-transcendental love; sei-that; pañcama puruṣa-artha-the fifth platform of perfection of life; puruṣa-arthera sīmā-the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of śravaṇaṁ kīrtanam, hearing and chanting about the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.1.2):

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart." This verse of Śrīmad-Bhāgavatam rejects as cheating processes all religious activities that aim at achieving materialistic goals, including dharma, artha, kāma and even mokṣa, or liberation.

According to Śrīdhara Svāmī, the material conception of success (mokṣa, or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (śravaṇam, kīrtanam, etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of śravaṇaṁ kīrtanaṁ viṣṇoḥ. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

TEXT 262

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ-when one thus engages in a vow to chant and dance; sva-own; priya-very dear; nāma-holy name; kīrtyā-by chanting; jāta-in this way develops; anurāgaḥ-attachment; druta-cittaḥ-very eagerly; uccaiḥ-loudly; hasati-laughs; atho-also; roditi-cries; rauti-becomes agitated; gāyati-chants; unmāda-vat-like a madman; nṛtyati-dances; loka-bāhyaḥ-without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (11.2.40).

TEXT 263

karma-nindā, karma-tyāga, sarva-śāstre kahe
karma haite prema-bhakti kṛṣṇe kabhu nahe

SYNONYMS

karma-nindā-condemnation of fruitive activities; karma-tyāga-renunciation of fruitive activities; sarva-śāstre kahe-is announced in every revealed scripture; karma haite-from fruitive activities; prema-bhakti-devotional service in ecstatic love; kṛṣṇe-for Kṛṣṇa; kabhu nahe-can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.

PURPORT

In the Vedas there are three kāṇḍas, or divisions: karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. The karma-kāṇḍa portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both karma-kāṇḍa and jñāna-kāṇḍa (speculative knowledge) and accept only upāsanā-kāṇḍa, or bhakti-kāṇḍa. One cannot attain love of Godhead by executing karma-kāṇḍa or jñāna-kāṇḍa. But by dedicating one's karma, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. Then, however, one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of śravaṇaṁ kīrtanam is very essential. By executing the nine items of devotional service, beginning with śravaṇaṁ kīrtanam, one is completely purified. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam (Bhakti-rasāmṛta-sindhu 1.1.12). Only then is one able to execute Kṛṣṇa's orders in the Bhagavad-gītā (18.65-66):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by karma-kāṇḍa or jñāna-kāṇḍa. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of karma-kāṇḍa activities-pious and impious. Pious activities are certainly better than impious activities, but even pious activities cannot help one achieve ecstatic love of God, Kṛṣṇa. Pious and impious activities bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. Bhakti, devotional service, means satisfying Kṛṣṇa. In every revealed scripture, whether stressing jñāna-kāṇḍa or karma-kāṇḍa, the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, Śrīmad-Bhāgavatam, is the supreme Vedic evidence. In Śrīmad-Bhāgavatam (1.5.12) it is said:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in Śrīmad-Bhāgavatam-in the beginning, middle and end-karma-kāṇḍa and jñāna-kāṇḍa are condemned. For example, in Śrīmad-Bhāgavatam 1.1.2 it is said: dharmaḥ projjhita-kaitavo 'tra.

This is explained in the following verses taken from Śrīmad-Bhāgavatam (11.11.32) and the Bhagavad-gītā (18.66).

TEXT 264

ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
māṁ bhajet sa ca sattamaḥ

SYNONYMS

ājñāya-knowing perfectly; evam-thus; guṇān-qualities; doṣān-faults; mayā-by Me; ādiṣṭān-instructed; api-although; svakān-own; dharmān-occupational duties; santyajya-giving up; yaḥ-anyone who; sarvān-all; mām-unto Me; bhajet-may render service; saḥ-he; ca-and; sat-tamaḥ-first-class person.

TRANSLATION

" 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.'

TEXT 265

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān-all kinds of occupational duties; parityajya-giving up; mām ekam-unto Me only; śaraṇam-as shelter; vraja-go; aham-I; tvām-unto you; sarva-pāpebhyaḥ-from all the reactions of sinful life; mokṣayiṣyāmi-will give liberation; mā-do not; śucaḥ-worry.

TRANSLATION

" 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.'

TEXT 266

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

tāvat-up to that time; karmāṇi-fruitive activities; kurvīta-one should execute; na nirvidyeta-is not satiated; yāvatā-as long as; mat-kathā-of discourses about Me; śravaṇa-ādau-in the matter of śravaṇam, kīrtanam, and so on; vā-or; śraddhā-faith; yāvat-as long as; na-not; jāyate-is awakened.

TRANSLATION

” ’As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

TEXT 267

pañca-vidha mukti tyāga kare bhakta-gaṇa
phalgu kari’ ’mukti’ dekhe narakera sama

SYNONYMS

pañca-vidha-five kinds of; mukti-liberation; tyāga kare-give up; bhakta-gaṇa-devotees; phalgu-insignificant; kari’-considering; mukti-liberation; dekhe-see; narakera-to hell; sama-equal.

TRANSLATION

”Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

TEXT 268

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-to live on the same planet as the Supreme Personality of Godhead; sārṣṭi-to possess opulence equal to the Lord’s; sāmīpya-to always associate with the Supreme Personality of Godhead; sārūpya-to possessing bodily features equal to the Lord’s; ekatvam-to merge into the body of the Supreme Personality of Godhead; api-even; uta-certainly; dīyamānam-being offered; na-never; gṛhṇanti-accept; vinā-without; mat-My; sevanam-devotional service; janāḥ-devotees.

TRANSLATION

” ’Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuṇṭha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord’s, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.29.13).

TEXT 269

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad ucitaṁ mahatāṁ madhu-dviṭ-
sevānurakta-manasām abhavo ’pi phalguḥ

SYNONYMS

yaḥ-one who; dustyajān-very difficult to give up; kṣiti-land; suta-children; svajana-relatives; artha-riches; dārān-and wife; prārthyām-desirable; śriyam-fortune; sura-varaiḥ-by the best of the demigods; sa-dayā-merciful; avalokām-whose glance; na aicchat-did not desire; nṛpaḥ-the King (Mahārāja Bharata); tat-that; ucitam-is befitting; mahatām-of great personalities; madhu-dviṭ-of the killer of the demon Madhu; sevā-anurakta-engaged in the service; manasām-the minds of whom; abhavaḥ-cessation of the repetition of birth and death; api-even; phalguḥ-insignificant.

TRANSLATION

” ’It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in service of the Lord, even the liberation of merging into the existence of the Lord is insignificant. And what to speak of material opportunities?’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

TEXT 270

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ-persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; sarve-all; na-never; kutaścana-anywhere; bibhyati-are afraid; svarga-in the heavenly planetary system; apavarga-on the path of liberation; narakeṣu-or in a hellish condition of life; api-even; tulya-equal; artha-value; darśinaḥ-seers of.

TRANSLATION

" 'A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he criticized Lord Śiva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of nārāyaṇa-parāḥ sarve na kutaścana bibhyati.

TEXT 271

mukti, karma–dui vastu tyaje bhakta-gaṇa
sei dui sthāpa' tumi 'sādhya', 'sādhana'

SYNONYMS

mukti-liberation; karma-fruitive activities; dui-two; vastu-things; tyaje-give up; bhakta-gaṇa-the devotees; sei-those; dui-two; sthāpa'-establish; tumi-you; sādhya-the goal of life; sādhana-the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process for attaining it."

TEXT 272

sannyāsī dekhiyā more karaha vañcana
nā kahilā teñi sādhya-sādhana-lakṣaṇa

SYNONYMS

sannyāsī-a person in the renounced order of life; dekhiyā-seeing; more-unto Me; karaha-you do; vañcana-duplicity; nā kahilā-did not describe; teñi-therefore; sādhya-objective; sādhana-process of achievement; lakṣaṇa-symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

TEXT 273

śuni' tattvācārya hailā antare lajjita
prabhura vaiṣṇavatā dekhi, ha-ilā vismita

SYNONYMS

śuni'-hearing; tattva-ācārya-the ācārya of the Tattvavāda-sampradāya; hailā-became; antare-within the mind; lajjita-ashamed; prabhura-of Lord Śrī Caitanya Mahāprabhu; vaiṣṇavatā-devotion in Vaiṣṇavism; dekhi-seeing; ha-ilā-became; vismita-struck with wonder.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda-sampradāya became very much ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

TEXT 274

ācārya kahe,–tumi yei kaha, sei satya haya
sarva-śāstre vaiṣṇavera ei suniścaya

SYNONYMS

ācārya kahe-the Tattvavādī ācārya said; tumi-You; yei-whatever; kaha-say; sei-that; satya-truth; haya-is; sarva-śāstre-in all revealed scriptures; vaiṣṇavera-of the devotees of Lord Viṣṇu; ei-this; su-niścaya-conclusion.

TRANSLATION

The Tattvavādī ācārya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

TEXT 275

tathāpi madhvācārya ye kariyāche nirbandha
sei ācariye sabe sampradāya-sambandha

SYNONYMS

tathāpi-still; madhva-ācārya-Madhvācārya; ye-whatever; kariyāche-formulated; nirbandha-rules and regulations; sei-that; ācariye-we practice; sabe-all; sampradāya-party; sambandha-relationship.

TRANSLATION

"Still, whatever Madhvācārya has established as the formula for our party, we practice as a party policy."

TEXT 276

prabhu kahe,–karmī, jñānī,–dui bhakti-hīna
tomāra sampradāye dekhi sei dui cihna

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; karmī-fruitive worker; jñānī-mental speculator; dui-both of them; bhakti-hīna-nondevotees; tomāra-your; sampradāye-in the community; dekhi-I see; sei-those; dui-both; cihna-symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

TEXT 277

sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari' īśvare karaha niścaye

SYNONYMS

sabe-in all; eka-one; guṇa-quality; dekhi-I see; tomāra-your; sampradāye-in the party; satya-vigraha-the form of the Lord as truth; kari'-accepting; īśvare-the Supreme Personality of Godhead; karaha-you do; niścaye-conviction.

TRANSLATION

"The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth."

PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī ācārya, who belonged to the Madhvācārya-sampradāya, that the general behavior of the Tattvavādīs did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavāda-sampradāya of the Madhvācārya school sticks to the principle of varṇāśrama-dharma, which involves fruitive activity. Their ultimate goal (mukti) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tattvavāda-sampradāya, accepted the transcendental form of the Lord. This is the great qualification of the Vaiṣṇava sampradāyas.

It is the Māyāvāda-sampradāya that does not accept the transcendental form of the Lord. If a Vaiṣṇava sampradāya is also carried away by that impersonal attitude, that sampradāya has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. For example, the sahajiyās' Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his sampradāya accepted the transcendental form of the Lord.

TEXT 278

ei-mata tāṅra ghare garva cūrṇa kari'
phalgu-tīrthe tabe cali āilā gaurahari

SYNONYMS

ei-mata-in this way; tāṅra ghare-at his place; garva-pride; cūrṇa-broken; kari'-making; phalgu-tīrthe-to the holy place named Phalgu-tīrtha; tabe-then; cali-walking; āilā-came; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

TEXT 279

tritakūpe viśālāra kari' daraśana
pañcāpsarā-tīrthe āilā śacīra nandana

SYNONYMS

tritakūpe-to Tritakūpa; viśālāra-of the Deity named Viśālā; kari'-doing; daraśana-visiting; pañca-apsarā-tīrthe-to Pañcāpsarā-tīrtha; āilā-came; śacīra nandana-the son of mother Śacī.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

PURPORT

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra was always anxious about his position, fearing that if someone became more powerful than him he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Ṛṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake known as Pañcāpsarā became a place of pilgrimage.

TEXT 280

gokarṇe śiva dekhi' āilā dvaipāyani
sūrpāraka-tīrthe āilā nyāsi-śiromaṇi

SYNONYMS

gokarṇe-in the place named Gokarṇa; śiva-the temple of Lord Siva; dekhi'-seeing; āilā-came; dvaipāyani-to Dvaipāyani; sūrpāraka-tīrthe-to the holy place named Sūrpāraka; āilā-came; nyāsi-śiromaṇi-the best of the sannyāsīs, Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokarṇa. While there, He visited the temple of Lord Śiva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all sannyāsīs, then went to Sūrpāraka-tīrtha.

PURPORT

Gokarṇa is situated in North Karnaraḍā It is about twenty miles southeast of Karwar. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrpāraka (nowadays known as Sopārā) is about twenty-six miles north of Bombay, in the Maharashtra province, in the district known as Thāne. Sūrpāraka is mentioned in the Mahābhārata (Śānti-parva, Chapter 41, verses 66-67).

TEXT 281

kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī
lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī

SYNONYMS

kolāpure-at Kolāpura; lakṣmī-the goddess of fortune; dekhi'-seeing; dekhena-He visited; kṣīra-bhagavatī-the temple of Kṣīra-bhagavatī; lāṅga-gaṇeśa-the deity Lāṅga-gaṇeśa; dekhi'-seeing; dekhena-He sees; cora-pārvatī-the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

PURPORT

Kolāpura is a town in the Maharashtra province formerly known as Bombay Pradeśa. Formerly it was a native state, and it is bordered on the north by the district of Satara, on the east and south by the district of Belgaumā, and on the west by the district of Ratnagiri. In this place there is a river named Urṇā. From the Bombay Gazette it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣmī Mandira, (2) Viṭhobā Mandira, (3) Ṭemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyaṅgirā Mandira, and (6) Yyāllāmmā Mandira.

TEXT 282

tathā haite pāṇḍarapure āilā gauracandra
viṭhṭhala-ṭhākura dekhi' pāilā ānanda

SYNONYMS

tathā haite-from there; pāṇḍara-pure-to Pāṇḍarapura; āilā-came; gauracandra-Lord Śrī Caitanya Mahāprabhu; viṭhṭhala-ṭhākura-the Deity known as Viṭhṭhala; dekhi'-seeing; pāilā-got; ānanda-great happiness.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭhṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the river Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This Tukārāma Ācārya became very famous in the Maharashtra province, and he spread the saṅkīrtana movement all over the province. The saṅkīrtana party belonging to Tukārāma is still very popular in Bombay and throughout the province of Maharashtra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as Abhaṅga. His saṅkīrtana party exactly resembles the Gauḍīya-Vaiṣṇava saṅkīrtana parties, for they chant the holy name of the Lord with mṛdaṅga and karatālas.

The Lord Viṭhṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.

TEXT 283

premāveśe kaila bahuta kīrtana-nartana
tāhāṅ eka vipra tāṅre kaila nimantraṇa

SYNONYMS

prema-āveśe-in the great ecstasy of love; kaila-performed; bahuta-much; kīrtana-nartana-chanting and dancing; tāhāṅ-there; eka-one; vipra-brāhmaṇa; tāṅre-unto Him; kaila-did; nimantraṇa-invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual. A brāhmaṇa, seeing Him in ecstatic love, was very much pleased and invited the Lord to his home for lunch.

TEXT 284

bahuta ādare prabhuke bhikṣā karāila
bhikṣā kari' tathā eka śubha-vārtā pāila

SYNONYMS

bahuta ādare-with great love; prabhuke-unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila-offered lunch; bhikṣā kari'-after finishing His lunch; tathā-there; eka-one; śubha-vārtā-auspicious news; pāila-got.

TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma
sei grāme vipra-gṛhe karena viśrāma

SYNONYMS

mādhava-purīra śiṣya-a disciple of Mādhavendra Purī; śrī-raṅga-purī-Śrī Raṅga Purī; nāma-named; sei grāme-in that village; vipra-gṛhe-in the house of a brāhmaṇa; karena viśrāma-rests.

TRANSLATION

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

TEXT 286

śuniyā calilā prabhu tāṅre dekhibāre
vipra-gṛhe vasi' āchena, dekhilā tāṅhāre

SYNONYMS

śuniyā-hearing; calilā-went; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; dekhibāre-to see; vipra-gṛhe-at the house of the brāhmaṇa; vasi'-sitting; āchena-was; dekhilā-saw; tāṅhāre-him.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇa's home. Upon entering, the Lord saw him sitting there.

TEXT 287

premāveśe kare tāṅre danda-paraṇāma
aśru, pulaka, kampa, sarvāṅge paḍe ghāma

SYNONYMS

prema-āveśe-in ecstatic love; kare-does; tāṅre-unto him; daṇḍa-paraṇāma-obeisances, falling flat; aśru-tears; pulaka-jubilation; kampa-trembling; sarva-aṅge-all over the body; paḍe-there was; ghāma-perspiration.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately offered him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible-namely, tears, jubilation, trembling and perspiration.

TEXT 288

dekhiyā vismita haila śrī-raṅga-purīra mana
'uṭhaha śrīpāda' bali' balilā vacana

SYNONYMS

dekhiyā-seeing; vismita-astonished; haila-became; śrī-raṅga-purīra-of Śrī Raṅga Purī; mana-the mind; uṭhaha-get up; śrī-pāda-Your Holiness; bali'-saying; balilā vacana-began to speak.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, "Your Holiness, please get up.

TEXT 289

śrīpāda, dhara mora gosāñira sambandha
tāhā vinā anyatra nāhi ek premāra gandha

SYNONYMS

śrī-pāda-O Your Holiness; dhara-You hold; mora-my; gosāñira-with Śrī Mādhavendra Purī; sambandha-relationship; tāhā vinā-without him; anyatra-elsewhere; nāhi-there is not; ei-this; premāra-of ecstasy; gandha-fragrance.

TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no fragrance of ecstatic love."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only Lord Kṛṣṇa was worshiped in the disciplic succession of Madhvācārya up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word gosāñi is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the paramahaṁsas. A paramahaṁsa has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a gosāñi or a gosvāmī, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as gosāñi or gosvāmī. The title gosvāmī cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvāmīs of Vṛndāvana-Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha-and none of them inherited the title of gosvāmī. All the Gosvāmīs of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called gosvāmīs. All the temples of Vṛndāvana were certainly started by the six Gosvāmīs. Later the worship in the temples was entrusted to some householder disciples of the Gosvāmīs, and since then the hereditary title of gosvāmī has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a gosvāmī. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

TEXT 290

eta bali' prabhuke uthāñā kaila āliṅgana
galāgali kari' duṅhe karena krandana

SYNONYMS

eta bali'-saying this; prabhuke-Lord Śrī Caitanya Mahāprabhu; uthāñā-lifting up; kaila-did; āliṅgana-embracing; galāgali-shoulder to shoulder; kari'-doing; duṅhe-both of them; karena-do; krandana-crying.

TRANSLATION

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu up and embraced Him. As the two of them embraced shoulder to shoulder, they began to cry in ecstasy.

TEXT 291

kṣaṇeke āveśa chāḍi' duṅhāra dhairya haila
īśvara-purīra sambandha gosāñi jānāila

SYNONYMS

kṣaṇeke-after just a few moments; āveśa-ecstasy; chāḍi'-giving up; duṅhāra-of both of them; dhairya-patience; haila-there was; īśvara-purīra-of Īśvara Purī; sambandha-relationship; gosāñi-Śrī Caitanya Mahāprabhu; jānāila-disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Purī about His relationship with Īśvara Purī.

TEXT 292

adbhuta premera vanyā duṅhāra uthalila
duṅhe mānya kari' duṅhe ānande vasila

SYNONYMS

adbhuta-wonderful; premera-of love of Godhead; vanyā-inundation; duṅhāra-of both of them; uthalila-arose; duṅhe-both of them; mānya kari'-offering respect; duṅhe-both of them; ānande-with great happiness; vasila-sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

TEXT 293

dui jane kṛṣṇa-kathā kahe rātri-dine
ei-mate goṅāila pāṅca-sāta dine

SYNONYMS

dui jane-both the persons; kṛṣṇa-kathā-topics of Kṛṣṇa; kahe-speak; rātri-dine-day and night; ei-mate-in this way; goṅāila-passed; pāṅca-sāta-five to seven; dine-days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days.

TEXT 294

kautuke purī tāṅre puchila janma-sthāna
gosāñi kautuke kahena 'navadvīpa' nāma

SYNONYMS

kautuke-out of curiosity; purī-Śrī Raṅga Purī; tāṅre-Him; puchila-asked; janma-sthāna-the place of birth; gosāñi-Śrī Caitanya Mahāprabhu; kautuke-as a matter of course; kahena-said; navadvīpa-Navadvīpa; nāma-name.

TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

TEXT 295

śrī-mādhava-purīra saṅge śrī-raṅga-purī
pūrve āsiyāchilā teṅho nadīyā-nagarī

SYNONYMS

śrī-mādhava-purīra saṅge-with Śrī Mādhavendra Purī; śrī-raṅga-purī-Śrī Raṅga Purī; pūrve-formerly; āsiyāchilā-came; teṅho-he; nadīyā-nagarī-to the city of Nadia.

TRANSLATION

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.

TEXT 296

jagannātha-miśra-ghare bhikṣā ye karila
apūrva mocāra ghaṇṭa tāhāṅ ye khāila

SYNONYMS

jagannātha-miśra-ghare-in the house of Śrī Jagannātha Miśra; bhikṣā-lunch; ye-that; karila-took; apūrva-unprecedented; mocāra ghaṇṭa-curry made of plantain flowers; tāhāṅ-there; ye-that; khāila-ate.

TRANSLATION

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

jagannāthera brāhmaṇī, teṅha–mahā-pativratā
vātsalye hayena teṅha yena jagan-mātā

SYNONYMS

jagannāthera-of Jagannātha Miśra; brāhmaṇī-wife; teṅha-she; mahā-great; pati-vratā-devoted to her husband; vātsalye-in affection; hayena-was; teṅha-she; yena-as if; jagat-mātā-the mother of the whole universe.

TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very much devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

randhane nipuṇā tāṅ-sama nāhi tribhuvane
putra-sama sneha karena sannyāsi-bhojane

SYNONYMS

randhane-in cooking; nipuṇā-very expert; tāṅ-sama-like her; nāhi-there is none; tri-bhuvane-in the three worlds; putra-sama-like to her own sons; sneha karena-she was affectionate; sannyāsi-bhojane-in feeding the sannyāsīs.

TRANSLATION

He also remembered how Śrī Jagannātha Miśra's wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the sannyāsīs and fed them exactly like her own sons.

TEXT 299

tāṅra eka yogya putra kariyāche sannyāsa
'śaṅkarāraṇya' nāma tāṅra alpa vayasa

SYNONYMS

tāṅra-her; eka-one; yogya-deserving; putra-son; kariyāche-has accepted; sannyāsa-the renounced order of life; śaṅkarāraṇya-Śaṅkarāraṇya; nāma-named; tāṅra-his; alpa-little; vayasa-age.

TRANSLATION

Śrī Raṅga Purī also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

TEXT 300

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila
prastāve śrī-raṅga-purī eteka kahila

SYNONYMS

ei tīrthe-in this holy place; śaṅkarāraṇyera-of Śaṅkarāraṇya; siddhi-prāpti-attainment of perfection; haila-became fulfilled; prastāve-in the course of conversation; śrī-raṅga-purī-Śrī Raṅga Purī; eteka-thus; kahila-spoke.

TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that the sannyāsī named Śaṅkarāraṇya had attained perfection in that holy place, Pāṇḍarapura.

PURPORT

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the sannyāsa order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāṇḍarapura. Śrī Raṅga Purī, a disciple of Śrī Mādhavendra Purī and godbrother of Īśvara Purī, disclosed this important news to Śrī Caitanya Mahāprabhu.

TEXT 301

prabhu kahe,–pūrvāśrame teṅha mora bhrātā
jagannātha miśra–pūrvāśrame mora pitā

SYNONYMS

prabhu kahe-the Lord replied; pūrva-āśrame-in My previous āśrama; teṅha-He; mora bhrātā-My brother; jagannātha miśra-Jagannātha Miśra; pūrva-āśrame-in My previous āśrama; mora pitā-My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śaṅkarāraṇya was My brother and Jagannātha Miśra was My father."

TEXT 302

ei-mata dui-jane iṣṭa-goṣṭhī kari'
dvārakā dekhite calilā śrī-raṅga-purī

SYNONYMS

ei-mata-in this way; dui-jane-both of them; iṣṭa-goṣṭhī kari'-discussing many topics; dvārakā dekhite-to see Dvārakā; calilā-started; śrī-raṅga-purī-Śrī Raṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī started for Dvārakā-dhāma.

TEXT 303

dina cāri tathā prabhuke rākhila brāhmaṇa
bhīmā-nadī snāna kari' karena viṭhṭhala darśana

SYNONYMS

dina-days; cāri-four; tathā-there; prabhuke-Lord Caitanya Mahāprabhu; rākhila-kept; brāhmaṇa-the brāhmaṇa; bhīmā-nadī-in the river Bhīmā; snāna kari'-bathing; karena-does; viṭhṭhala darśana-visit the temple of Viṭhṭhala.

TRANSLATION

After Śrī Raṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭhṭhala.

TEXT 304

tabe mahāprabhu āilā kṛṣṇa-veṇvā-tīre
nānā tīrtha dekhi' tāhāṅ devatā-mandire

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-came; kṛṣṇa-veṇvā-tīre-to the bank of the river Kṛṣṇa-veṇvā; nānā-various; tīrtha-holy places; dekhi'-seeing; tāhāṅ-there; devatā-mandire-in the temples of some gods.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-veṇvā River, where He visited many holy places and the temples of various gods.

PURPORT

This river is a branch of the river Kṛṣṇā. It is said that Ṭhākura Bilvamaṅgala resided on the banks of this river, which is also called the Vīṇā, the Veṇī, the Sinā and the Bhīmā.

TEXT 305

brāhmaṇa-samāja saba–vaiṣṇava-carita
vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta'

SYNONYMS

brāhmaṇa-samāja-the community of brāhmaṇas; saba-all; vaiṣṇava-carita-pure devotees; vaiṣṇava sakala-all the Vaiṣṇavas; paḍe-study; kṛṣṇa-karṇāmṛta-the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura.

TRANSLATION

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

PURPORT

This book was composed by Bilvamaṅgala Ṭhākura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

TEXT 306

kṛṣṇa-karṇāmṛta śuni' prabhura ānanda haila
āgraha kariyā puṅthi lekhāñā laila

SYNONYMS

kṛṣṇa-karṇāmṛta śuni'-after hearing the Kṛṣṇa-karṇāmṛta; prabhura-of Lord Śrī Caitanya Mahāprabhu; ānanda haila-there was great happiness; āgraha kariya-with great eagerness; puṅthi-the book; lekhāñā-getting copied; laila-took.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

TEXT 307

'karṇāmṛta'-sama vastu nāhi tribhuvane
yāhā haite haya kṛṣṇe śuddha-prema-jñāne

SYNONYMS

karṇāmṛta-the Kṛṣṇa-karṇāmṛta; sama-like; vastu nāhi-there is nothing; tri-bhuvane-in the three worlds; yāhā haite-from which; haya-there is; kṛṣṇe-unto Lord Kṛṣṇa; śuddha-prema-jñāne-knowledge of pure devotional service.

TRANSLATION

There is no comparison to the Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

TEXT 308

saundarya-mādhurya-kṛṣṇa-līlāra avadhi
sei jāne, ye 'karṇāmṛta' paḍe niravadhi

SYNONYMS

saundarya-beauty; mādhurya-sweetness; kṛṣṇa-līlāra-of the pastimes of Lord Kṛṣṇa; avadhi-limit; sei jāne-he knows; ye-one who; karṇāmṛta-the book Kṛṣṇa-karṇāmṛta; paḍe-studies; niravadhi-constantly.

TRANSLATION

One who constantly reads the Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

TEXT 309

'brahma-saṁhitā', 'karṇāmṛta' dui puṅthi pāñā
mahā-ratna-prāya pāi āilā saṅge lañā

SYNONYMS

brahma-saṁhitā-the book Brahma-saṁhitā; karṇāmṛta-the book Kṛṣṇa-karṇāmṛta; dui-two; puṅthi-books; pāñā-getting; mahā-ratna-prāya-like the most valuable jewels; pāi-getting; āilā-came back; saṅge-with Him; lañā-taking.

TRANSLATION

The Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

TEXT 310

tāpī snāna kari' āilā māhiṣmatī-pure
nānā tīrtha dekhi tāhāṅ narmadāra tīre

SYNONYMS

tāpī-in the Tāpī River; snāna kari'-taking a bath; āilā-arrived; māhiṣmatī-pure-at Māhiṣmatī-pura; nānā tīrtha-many holy places; dekhi-seeing; tāhāṅ-there; narmadāra tīre-on the bank of the river Narmadā.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the river Tāpī. After bathing there, He went to Māhiṣmatī-pura. While there, He saw many holy places on the banks of the river Narmadā.

PURPORT

The river Tāpī is presently known as Tāpti. The river's source is a mountain called Multāi, and the river flows westward through the state of Saurāṣṭra and into the Arabian Sea. Māhiṣmatī-pura is mentioned in Mahābhārata in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in the Mahābhārata:

tato ratnāny upādāya
purīṁ māhiṣmatīṁ yayau
tatra nīlena rājñā sa
cakre yuddhaṁ nararṣabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

TEXT 311

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne
ṛṣyamūka-giri āilā daṇḍakāraṇye

SYNONYMS

dhanuṣ-tīrtha-Dhanus-tīrtha; dekhi'-seeing; karilā-did; nirvindhyāte-in the river Nirvindhyā; snāne-bathing; ṛṣyamūka-giri-at the Ṛṣyamūka Mountain; āilā-arrived; daṇḍaka-araṇye-in the forest known as Daṇḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the river Nirvindhyā. He then arrived at Ṛṣyamūka Mountain and then went to the forest called Daṇḍakāraṇya.

PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along the bank of the river Tuṅgabhadrā, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is a spacious tract of land which begins north of Khāndeśa and extends south to Ahmadnagar, west to Nāsika, and east to Aurangabad. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

TEXT 312

'saptatāla-vṛkṣa' dekhe kānana-bhitara
ati vṛddha, ati sthūla, ati uccatara

SYNONYMS

sapta-tāla-vṛkṣa-seven palm trees; dekhe-sees; kānana bhitara-within the forest; ati vṛddha-very old; ati sthūla-very bulky; ati uccatara-very high.

TRANSLATION

Within that forest Śrī Caitanya Mahāprabhu then visited a place called Saptatāla. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatāla is mentioned in the Kiṣkindhyā Chapter of the Rāmāyaṇa and is described in the eleventh and twelfth sections of this chapter.

TEXT 313

saptatāla dekhi' prabhu āliṅgana kaila
saśarīre saptatāla vaikuṇṭhe calila

SYNONYMS

sapta-tāla dekhi'-after seeing the seven palm trees; prabhu-Lord Caitanya Mahāprabhu; āliṅgana kaila-embraced; sa-śarīre-with their bodies; sapta-tāla-the seven palm trees; vaikuṇṭhe calila-returned to Vaikuṇṭhaloka.

TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

TEXT 314

śūnya-sthala dekhi' lokera haila camatkāra
loke kahe, e sannyāsī–rāma-avatāra

SYNONYMS

śūnya-sthala-the vacant place; dekhi'-seeing; lokera-of the people in general; haila-there was; camatkāra-astonishment; loke kahe-all people began to say; e sannyāsī-this sannyāsī; rāma-avatāra-incarnation of Lord Rāmacandra.

TRANSLATION

After the seven palm trees had departed for Vaikuṇṭha, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

TEXT 315

saśarīre tāla gela śrī-vaikuṇṭha-dhāma
aiche śakti kāra haya, vinā eka rāma

SYNONYMS

sa-śarīre-with the material body; tāla-the palm trees; gela-went; śrī-vaikuṇṭha-dhāma-to the spiritual kingdom, known as Vaikuṇṭha; aiche-such; śakti-power; kāra-whose; haya-is; vinā-without; eka-one; rāma-Lord Rāmacandra.

TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets."

TEXT 316

prabhu āsi' kaila pampā-sarovare snāna
pañcavaṭī āsi, tāhāṅ karila viśrāma

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; āsi'-coming; kaila-did; pampā-sarovare-in the lake known as Pampā; snāna-bathing; pañcavaṭī āsi-then coming to Pañcavaṭī; tāhāṅ-there; karila-took; viśrāma-rest.

TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

PURPORT

According to some, the old name of the Tuṅgabhadrā River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampātīrtha. Yet according to others, the lake near Anāguṇḍi, in the direction of Hyderabad, is Pampā-sarovara. The river Tuṅgabhadrā also flows through there. There are many different opinions about the lake called Pampā-sarovara.

TEXT 317

nāsike tryambaka dekhi' gelā brahmagiri
kuśāvarte āilā yāhāṅ janmilā godāvarī

SYNONYMS

nāsike-at the holy place Nāsika; tryambaka-a deity of Lord Śiva; dekhi'-after seeing; gelā-went; brahmagiri-to the place known as Brahmagiri; kuśāvarte āilā-then He came to the holy place known as Kuśāvarta; yāhāṅ-where; janmilā-took birth; godāvarī-the river Godāvarī.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity of Tryambaka [Lord Śiva]. He then went to Brahma-giri and then to Kuśāvarta, the source of the river Godāvarī.

PURPORT

Kuśāvarta is located in the western ghāṭa, at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

TEXT 318

sapta godāvarī āilā kari' tīrtha bahutara
punarapi āilā prabhu vidyānagara

SYNONYMS

sapta godāvarī-to the place known as Sapta-godāvarī; āilā-came; kari' tīrtha bahutara-visiting various holy places; punarapi-again; āilā-came back; prabhu-Śrī Caitanya Mahāprabhu; vidyānagara-to the place where He met Rāmānanda Rāya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvari. At last He returned to Vidyānagara.

PURPORT

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kaliṅga.

TEXT 319

rāmānanda rāya śuni' prabhura āgamana
ānande āsiyā kaila prabhu-saha milana

SYNONYMS

rāmānanda rāya-Rāmānanda Rāya; śuni'-hearing; prabhura-of Lord Caitanya Mahāprabhu; āgamana-return; ānande-in great happiness; āsiyā-coming; kaila-did; prabhu-saha-with Lord Caitanya Mahāprabhu; milana-meeting.

TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very much pleased, and he immediately went to see Him.

TEXT 320

daṇḍavat hañā paḍe caraṇe dhariyā
āliṅgana kaila prabhu tāṅre uṭhāñā

SYNONYMS

daṇḍavat hañā-like a stick; paḍe-fell; caraṇe-the lotus feet; dhariyā-catching; āliṅgana-embracing; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; uṭhāñā-getting up.

TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

TEXT 321

dui jane premāveśe karena krandana
premānande śithila haila duṅhākāra mana

SYNONYMS

dui jane-both of them; prema-āveśe-in ecstatic love; karena-do; krandana-crying; prema-ānande-in ecstatic love; śithila haila-became slackened; duṅhākāra-of both of them; mana-minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

TEXT 322

kata-kṣaṇe dui janā susthira hañā
nānā iṣṭa-goṣṭhī kare ekatra vasiyā

SYNONYMS

kata-kṣaṇe-after some time; dui-two; janā-people; su-sthira hañā-coming to their senses; nānā-various; iṣṭa-goṣṭhī-discussions; kare-do; ekatra-together; vasiyā-sitting.

TRANSLATION

After some time they regained their senses and sat together to discuss various subjects.

TEXT 323

tīrtha-yātrā-kathā prabhu sakala kahilā
karṇāmṛta, brahma-saṁhitā,–dui puṅthi dilā

SYNONYMS

tīrtha-yātrā-kathā-topics of His pilgrimage; prabhu-Lord Śrī Caitanya Mahāprabhu; sakala kahilā-described everything; karṇāmṛta-the book named Kṛṣṇa-karṇāmṛta; brahma-saṁhitā-the book named Brahma-saṁhitā; dui-two; puṅthi-scriptures; dilā-delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

TEXT 324

prabhu kahe,–tumi yei siddhānta kahile
ei dui puṅthi sei saba sākṣī dile

SYNONYMS

prabhu kahe-the Lord said; tumi-you; yei-whatever; siddhānta-conclusion; kahile-informed; ei dui-these two; puṅthi-books; sei-that; saba-everything; sākṣī-evidence; dile-gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

TEXT 325

rāyera ānanda haila pustaka pāiyā
prabhu-saha āsvādila, rākhila likhiyā

SYNONYMS

rāyera-of Rāya Rāmānanda; ānanda-happiness; haila-there was; pustaka pāiyā-getting those two books; prabhu-saha-with the Lord; āsvādila-tasted; rākhila-kept; likhiyā-writing.

TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each of them.

TEXT 326

'gosāñi' āilā' grāme haila kolāhala
prabhuke dekhite loka āila sakala

SYNONYMS

gosāñi-Śrī Caitanya Mahāprabhu; āilā'-has returned; grāme-in the village; haila-there was; kolāhala-commotion; prabhuke-Lord Śrī Caitanya Mahāprabhu; dekhite-to see; loka-people; āila-came there; sakala-all.

TRANSLATION

News spread in the village of Vidyānagara about the arrival of Śrī Caitanya Mahāprabhu, and everyone came to see Him once again.

TEXT 327

loka dehki' rāmānanda gelā nija-ghare
madhyāhne uṭhilā prabhu bhikṣā karibāre

SYNONYMS

loka dekhi'-seeing the people; rāmānanda-Rāya Rāmānanda; gelā-departed; nija-ghare-to his own home; madhyāhne-at noon; uṭhilā prabhu-Śrī Caitanya Mahāprabhu got up; bhikṣā karibāre-to take His lunch.

TRANSLATION

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

TEXT 328

rātri-kāle rāya punaḥ kaila āgamana
dui jane kṛṣṇa-kathāya kaila jāgaraṇa

SYNONYMS

rātri-kāle-at night; rāya-Rāmānanda Rāya; punaḥ-again; kaila-did; āgamana-coming; dui jane-the two of them; kṛṣṇa-kathāya-in discourses on topics of Kṛṣṇa; kaila-did; jāgaraṇa-keeping awake through the night.

TRANSLATION

Śrī Rāmānanda Rāya returned at night, and he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

TEXT 329

dui jane kṛṣṇa-kathā kahe rātri-dine
parama-ānande gela pāṅca-sāta dine

SYNONYMS

dui jane-both of them; kṛṣṇa-kathā-topics of Kṛṣṇa; kahe-speak; rātri-dine-day and night; parama-ānande-in great happiness; gela-passed; pāṅca-sāta dine-five to seven days.

TRANSLATION

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

TEXT 330

rāmānanda kahe,–prabhu, tomāra ājñā pāñā
rājāke likhiluṅ āmi vinaya kariyā

SYNONYMS

rāmānanda kahe-Rāmānanda Rāya said; prabhu-my dear Lord; tomāra ājñā-Your permission; pāñā-getting; rājāke likhiluṅ-have written a letter to the King; āmi-I; vinaya kariyā-with great humility.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

TEXT 331

rājā more ājñā dila nīlācale yāite
calibāra udyoga āmi lāgiyāchi karite

SYNONYMS

rājā-the King; more-unto me; ājñā dila-has given an order; nīlācale yāite-to go to Jagannātha Purī; calibāra-to go; udyoga-arrangement; āmi-I; lāgiyāchi-began; karite-to do.

TRANSLATION

"The King has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

TEXT 332

prabhu kahe,–ethā mora e-nimitte āgamana
tomā lañā nīlācale kariba gamana

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; ethā-here; mora-My; e-nimitte-for this reason; āgamana-coming back; tomā lañā-taking you; nīlācale-to Jagannātha Purī; kariba-I shall do; gamana-going.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Purī."

TEXT 333

rāya kahe,–prabhu, āge cala nīlācale
mora saṅge hātī-ghoḍā, sainya-kolāhale

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; prabhu-Lord; āge cala-You go ahead; nīlācale-to Jagannātha Purī; mora saṅge-with me; hātī-ghoḍā-elephants and horses; sainya-soldiers; kolāhale-tumultuous roaring.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, it is better that You proceed to Jagannātha Purī alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

TEXT 334

dina-daśe ihā-sabāra kari' samādhāna
tomāra pāche pāche āmi kariba prayāṇa

SYNONYMS

dina-daśe-within ten days; ihā-sabāra-of all of this; kari' samādhāna-making adjustment; tomāra-You; pāche pāche-following; āmi-I; kariba-shall do; prayāṇa-going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."

TEXT 335

tabe mahāprabhu tāṅre āsite ājñā diyā
nīlācale calilā prabhu ānandita hañā

SYNONYMS

tabe-then; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; āsite-to come; ājñā diyā-giving an order; nīlācale-to Jagannātha Purī; calilā-departed; prabhu-Lord Śrī Caitanya Mahāprabhu; ānandita hañā-with great pleasure.

TRANSLATION

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

TEXT 336

yei pathe pūrve prabhu kailā āgamana
sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa

SYNONYMS

yei pathe-the path by which; pūrve-formerly; prabhu-Lord Śrī Caitanya Mahāprabhu; kailā āgamana-came; sei pathe-by that way; calilā-departed; dekhi-seeing; sarva-all; vaiṣṇava-gaṇa-Vaiṣṇavas.

TRANSLATION

Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

TEXT 337

yāhāṅ yāya, loka uṭhe hari-dhvani kari'
dekhi' ānandita-mana hailā gaurahari

SYNONYMS

yāhāṅ yāya-wherever He goes; loka uṭhe-people stand up; hari-dhvani kari'-vibrating the holy name of the Hare Kṛṣṇa mantra; dekhi'-by seeing; ānandita-happy; mana-in mind; hailā-became; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

ālālanāthe āsi' kṛṣṇadāse pāṭhāila
nityānanda-ādi nija-gaṇe bolāila

SYNONYMS

ālālanāthe-to the place known as Ālālanātha; āsi'-coming; kṛṣṇadāse-Kṛṣṇadāsa, His assistant; pāṭhāila-sent ahead; nityānanda-Lord Nityānanda; ādi-and others; nija-gaṇe-personal associates; bolāila-called for.

TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

TEXT 339

prabhura āgamana śuni' nityānanda rāya
uṭhiyā calilā, preme theha nāhi pāya

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; āgamana-arrival; śuni'-hearing; nityānanda rāya-Lord Nityānanda; uṭhiyā calilā-got up and started; preme-in great ecstasy; theha-patience; nāhi pāya-does not get.

TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

jagadānanda, dāmodara-paṇḍita, mukunda
nāciyā calilā, dehe nā dhare ānanda

SYNONYMS

jagadānanda-Jagadānanda; dāmodara-paṇḍita-Dāmodara Paṇḍita; mukunda-Mukunda; nāciyā-dancing; calilā-departed; dehe-the body; nā dhare-does not hold; ānanda-happiness.

TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

gopīnāthācārya calilā ānandita hañā
prabhure mililā sabe pathe lāg pāñā

SYNONYMS

gopīnātha-ācārya-Gopīnātha Ācārya; calilā-departed; ānandita-in happiness; hañā-being; prabhure-Lord Śrī Caitanya Mahāprabhu; mililā-met; sabe-all; pathe-along the way; lāg-contact; pāñā-getting.

TRANSLATION

Gopīnātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

TEXT 342

prabhu premāveśe sabāya kaila āliṅgana
premāveśe sabe kare ānanda-krandana

SYNONYMS

prabhu-Lord Śrī Caitanya Mahāprabhu; prema-āveśe-in ecstatic love; sabāya-all of them; kaila āliṅgana-embraced; prema-āveśe-in ecstatic love; sabe kare-all of them did; ānanda-krandana-crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

TEXT 343

sārvabhauma bhaṭṭācārya ānande calilā
samudrera tīre āsi' prabhure mililā

SYNONYMS

sārvabhauma bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ānande-in pleasure; calilā-went; samudrera tīre-on the beach by the ocean; āsi'-coming; prabhure mililā-met the Lord.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

TEXT 344

sārvabhauma mahāprabhura paḍilā caraṇe
prabhu tāṅre uṭhāñā kaila āliṅgane

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; paḍilā-fell down; caraṇe-at the feet; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; uṭhāñā-making get up; kaila āliṅgane-embraced.

TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

premāveśe sārvabhauma karilā rodane
sabā-saṅge āilā prabhu īśvara-daraśane

SYNONYMS

prema-āveśe-in ecstatic love; sārvabhauma-Sārvabhauma; karilā rodane-cried; sabā-saṅge-with all of them; āilā-came; prabhu-Śrī Caitanya Mahāprabhu; īśvara-daraśane-to see the Jagannātha temple.

TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannātha.

TEXT 346

jagannātha-daraśana premāveśe kaila
kampa-sveda-pulakāśrute śarīra bhāsila

SYNONYMS

jagannātha-daraśana-visiting Lord Jagannātha; prema-āveśe-in ecstatic love; kaila-made; kampa-trembling; sveda-perspiration; pulaka-jubilation; aśrute-with tears; śarīra-the whole body; bhāsila-was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

TEXT 347

bahu nṛtya-gīta kaila premāviṣṭa hañā
pāṇḍā-pāla āila sabe mālā-prasāda lañā

SYNONYMS

bahu-much; nṛtya-gīta-dancing and chanting; kaila-performed; prema-āviṣṭa-in ecstatic love; hañā-being; pāṇḍā-pāla-the priests and attendants; āila-came; sabe-all; mālā-prasāda-a garland and remnants of the food of Jagannātha; lañā-offering.

TRANSLATION

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha's food.

PURPORT

Those who are priests engaged in Lord Jagannātha's service are called pāṇḍās or paṇḍitas, and they are brāhmaṇas. The attendants who look after the temple's external affairs are called pālas. The priests and attendants went together to see Śrī Caitanya Mahāprabhu.

TEXT 348

mālā-prasāda pāñā prabhu susthira ha-ilā
jagannāthera sevaka saba ānande mililā

SYNONYMS

mālā-prasāda-the garland and prasāda; pāñā-getting; prabhu-Śrī Caitanya Mahāprabhu; su-sthira ha-ilā-became patient; jagannāthera-of Lord Jagannātha; sevaka-servants; saba-all; ānande mililā-met Him in great pleasure.

TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

TEXT 349

kāśī-miśra āsi' prabhura paḍilā caraṇe
mānya kari' prabhu tāṅre kaila āliṅgane

SYNONYMS

kāśī-miśra-Kāśī Miśra; āsi'-coming; prabhura-of the Lord; paḍilā-fell down; caraṇe-at the feet; mānya kari'-with great respect; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-unto him; kaila-did; āliṅgane-embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

prabhu lañā sārvabhauma nija-ghare gelā
mora ghare bhikṣā bali' nimantraṇa kailā

SYNONYMS

prabhu lañā-taking Lord Śrī Caitanya Mahāprabhu; sārvabhauma-Sārvabhauma Bhaṭṭācārya; nija-ghare-to his own home; gelā-went; mora-my; ghare-at home; bhikṣā-luncheon; bali'-saying; nimantraṇa kailā-invited.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

TEXT 351

divya mahā-prasāda aneka ānāila
pīṭhā-pānā ādi jagannātha ye khāila

SYNONYMS

divya-very nice; mahā-prasāda-remnants of food from Jagannātha; aneka-various; ānāila-brought; pīṭhā-pānā ādi-such as cakes and condensed milk; jagannātha-Lord Jagannātha; ye-which; khāila-ate.

TRANSLATION

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed-milk preparations.

TEXT 352

madhyāhna karilā prabhu nija-gaṇa lañā
sārvabhauma-ghare bhikṣā karilā āsiyā

SYNONYMS

madhyāhna-noon lunch; karilā-performed; prabhu-Śrī Caitanya Mahāprabhu; nija-gaṇa lañā-accompanied by associates; sārvabhauma-ghare-at the home of Sārvabhauma Bhaṭṭācārya; bhikṣā-lunch; karilā-performed; āsiyā-coming.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

TEXT 353

bhikṣā karāñā tāṅre karāila śayana
āpane sārvabhauma kare pāda-saṁvāhana

SYNONYMS

bhikṣā karāñā-after giving lunch; tāṅre-Him; karāila-made; śayana-lie down to rest; āpane-personally; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kare-does; pāda-saṁvāhana-massaging the legs.

TRANSLATION

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

TEXT 354

prabhu tāṅre pāṭhāila bhojana karite
sei rātri tāṅra ghare rahilā tāṅra prīte

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; pāṭhāila-sent; bhojana karite-to take lunch; sei rātri-that night; tāṅra ghare-at his home; rahilā-remained; tāṅra prīte-just to satisfy him.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

TEXT 355

sārvabhauma-saṅge āra lañā nija-gaṇa
tīrtha-yātrā-kathā kahi' kaila jāgaraṇa

SYNONYMS

sārvabhauma-saṅge-with Sārvabhauma Bhaṭṭācārya; āra-and; lañā nija-gaṇa-taking His own associates; tīrtha-yātrā-kathā-topics of the pilgrimage; kahi'-telling; kaila-did; jāgaraṇa-keeping awake through the night.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

TEXT 356

prabhu kahe,–eta tīrtha kailuṅ paryaṭana
tomā-sama vaiṣṇava nā dekhiluṅ eka-jana

SYNONYMS

prabhu kahe-the Lord said; eta tīrtha-to so many holy places; kailuṅ paryaṭana-I have traveled; tomā-sama-like you; vaiṣṇava-devotee; nā-not; dekhiluṅ-I could see; eka-jana-one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

PURPORT

In the Śrī Caitanya-candrodaya-nāṭaka (eighth part) Śrī Caitanya Mahāprabhu said, "Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful."

Sārvabhauma Bhaṭṭācārya replied, "Therefore, my Lord, I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions."

TEXT 357

eka rāmānanda rāya bahu sukha dila
bhaṭṭa kahe,–ei lāgi' milite kahila

SYNONYMS

eka-one; rāmānanda rāya-Rāmānanda Rāya; bahu sukha-much pleasure; dila-gave; bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya replied; ei lāgi'-for this reason; milite-to meet; kahila-I requested.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I received much pleasure from the talks of Rāmānanda Rāya."

The Bhaṭṭācārya replied, "For this reason I requested that You meet him."

TEXT 358

tīrtha-yātrā-kathā ei kailuṅ samāpana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana

SYNONYMS

tīrtha-yātrā-kathā-topics of the pilgrimage; ei-these; kailuṅ samāpana-I have finished; saṅkṣepe kahiluṅ-I have described in brief; vistāra-expansively; nā yāya varṇana-it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Arcot. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion.

TEXT 359

ananta caitanya-līlā kahite nā jāni
lobhe lajjā khāñā tāra kari ṭānāṭāni

SYNONYMS

ananta-unlimited; caitanya-līlā-pastimes of Lord Caitanya; kahite-to speak; nā jāni-I do not know; lobhe-out of greed; lajjā khāñā-becoming shameless; tāra-of them; kari-I do; ṭānāṭāni-some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

prabhura tīrtha-yātrā-kathā śune yei jana
caitanya-caraṇe pāya gāḍha prema-dhana

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; tīrtha-yātrā-touring of sacred places of pilgrimage; kathā-topics about; śune-hears; yei-who; jana-person; caitanya-caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; pāya-gets; gāḍha-deep; prema-dhana-riches of ecstatic love.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Śrīmad-Bhāgavatam nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of Śrīmad-Bhāgavatam on the strength of His philosophy of acintya-bhedābheda-tattva. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogīs. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. The Brahma-saṁhitā supports this. A Vaiṣṇava's visit to the temple of Lord Śiva, for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by Lord Kṛṣṇa in the Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane sahajiyās suppose that the gopīs visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the gopīs prayed to Kātyāyanī to grant them Kṛṣṇa as their husband, whereas mundaners visit the temple of Kātyāyanī to receive some material profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of pañcopāsanā, in which a person worships one of five deities-namely Viṣṇu, Śiva, Durgā, the sun-god or Ganeśa. In this conception the impersonalists accept one of these five deities as supreme and reject the others. Such philosophical speculation, which is certainly idol worship, is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. This imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in Caitanya-caritāmṛta (Madhya 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

”A Vaiṣṇava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord.”

TEXT 361

caitanya-carita śuna śraddhā-bhakti kari’
mātsarya chāḍiyā mukhe bala ’hari’ ’hari’

SYNONYMS

caitanya-carita-the activities of Lord Śrī Caitanya Mahāprabhu; śuna-hear; śraddhā-faith; bhakti-devotion; kari’-accepting; mātsarya-envy; chāḍiyā-giving up; mukhe-by the mouth; bala-say; hari hari-the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord’s holy name, Hari.

TEXT 362

ei kali-kāle āra nāhi kona dharma
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

SYNONYMS

ei kali-kāle-in this Age of Kali; āra-other; nāhi kona-there is not any; dharma-religious principle; vaiṣṇava-devotee; vaiṣṇava-śāstra-devotional literature; ei kahe marma-this is the purport.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaiṣṇava devotees and Vaiṣṇava scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with this faith, he can be freed from his envious position. Śrīmad-Bhāgavatam is meant for such nonenvious persons (nirmatsarāṇāṁ satām). In this age a person should not envy Śrī Caitanya Mahāprabhu’s movement but should chant the holy names of Hari and Kṛṣṇa, the mahā-mantra. That is the sum and substance of the eternal religion, known as sanātana-dharma. In this verse the word vaiṣṇava refers to a pure devotee and fully realized soul, and the word vaiṣṇava-śāstra refers to śruti, or the Vedas, which are called śabda-pramāṇa, the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life’s ultimate goal must follow this principle. In Śrīmad-Bhāgavatam (11.19.17), it is said:

śrutiḥ pratyakṣam aitihyam
anumānaṁ catuṣṭayam
pramāṇeṣv anavasthānād
vikalpāt sa virajyate

”Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth.”

TEXT 363

caitanya-candrera līlā–agādha, gambhīra
praveśa karite nāri,–sparśi rahi’ tīra

SYNONYMS

caitanya-candrera līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; agādha-unfathomable; gambhīra-deep; praveśa karite-to enter into; nāri-I am unable; sparśi-I touch; rahi’ tīra-standing on the bank.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

TEXT 364

caitanya-carita śraddhāya śune yei jana
yateka vicāre, tata pāya prema-dhana

SYNONYMS

caitanya-carita-the pastimes of Śrī Caitanya Mahāprabhu; śraddhāya-with faith; śune-hears; yei jana-which person; yateka vicāre-as far as he analytically studies; tata-so far; pāya-he gets; prema-dhana-the riches of ecstatic love.

TRANSLATION

The more one hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

TEXT 365

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

SYNONYMS

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.

18.5.10 Chapter 10

The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma the Bhaṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhaṭṭācārya to arrange an interview with the Lord, the Bhaṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇīnātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭathāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord's return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord's return, he started for Jagannātha Purī accompanied by a brāhmaṇa named Kamalākānta. Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, was educated at Vārāṇasī. He accepted the renounced order from Caitanyānanda, but he took the name of Svarūpa. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Īśvara Purī, his disciple Govinda, following his instructions, went to see Caitanya Mahāprabhu. Due to his relationship with Keśava Bhāratī, Brahmānanda Bhāratī was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa himself. However, when Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the meantime, Kāśīśvara Gosvāmī also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

TEXT 1

taṁ vande gaura-jaladaṁ
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīvayat

SYNONYMS

tam-unto Him; vande-I offer my respectful obeisances; gaura-Śrī Caitanya Mahāprabhu; jala-dam-rain cloud; svasya-of Himself; yaḥ-He who; darśana-amṛtaiḥ-by the nectar of the audience; viccheda-because of separation; avagraha-scarcity of rain; mlāna-morose, dried up; bhakta-devotees; śasyāni-food grains; ajīvayat-saved.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya All glories to Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

pūrve yabe mahāprabhu calilā dakṣiṇe
pratāparudra rājā tabe bolāila sārvabhaume

SYNONYMS

pūrve-formerly; yabe-when; mahāprabhu-Śrī Caitanya Mahāprabhu; calilā-departed; dakṣiṇe-for His South Indian tour; pratāparudra-Pratāparudra; rājā-the King; tabe-at that time; bolāila-called for; sārvabhaume-Sārvabhauma Bhaṭṭācārya.

TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

TEXT 4

vasite āsana dila kari' namaskāre
mahāprabhura vārtā tabe puchila tāṅhāre

SYNONYMS

vasite-to sit; āsana-sitting place; dila-offered; kari'-doing; namaskāre-obeisances; mahāprabhura-of Śrī Caitanya Mahāprabhu; vārtā-news; tabe-at that time; puchila-inquired; tāṅhāre-from him.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 5

śunilāṅa tomāra ghare eka mahāśaya
gauḍa ha-ite āilā, teṅho mahā-kṛpāmaya

SYNONYMS

śunilāṅa-I have heard; tomāra-your; ghare-at home; eka-one; mahāśaya-great personality; gauḍa ha-ite-from Bengal; āilā-has come; teṅho-He; mahā-kṛpā-maya-very merciful.

TRANSLATION

The King said to the Bhaṭṭācārya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

TEXT 6

tomāre bahu kṛpā kailā, kahe sarva-jana
kṛpā kari' karāha more tāṅhāra darśana

SYNONYMS

tomāre-unto you; bahu kṛpā-great mercy; kailā-showed; kahe-says; sarva-jana-everyone; kṛpā kari'-being merciful; karāha-arrange; more-for me; tāṅhāra-His; darśana-interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

TEXT 7

bhaṭṭa kahe,-ye śunilā saba satya haya
tāṅra darśana tomāra ghaṭana nā haya

SYNONYMS

bhaṭṭa kahe-the Bhaṭṭācārya replied; ye-what; śunilā-you have heard; saba-all; satya-true; haya-is; tāṅra darśana-His interview; tomāra-of you; ghaṭana-happening; nā haya-is not.

TRANSLATION

The Bhaṭṭācārya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

TEXT 8

virakta sannyāsī teṅho rahena nirjane
svapneha nā karena teṅho rāja-daraśane

SYNONYMS

virakta-detached; sannyāsī-in the renounced order; teṅho-He; rahena-keeps Himself; nirjane-in a solitary place; svapneha-even in dreams; nā-does not; karena-do; teṅho-He; rāja-daraśane-interview with a king.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

TEXT 9

tathāpi prakāre tomā karāitāma daraśana
samprati karilā teṅho dakṣiṇa gamana

SYNONYMS

tathāpi-yet; prakāre-somehow or other; tomā-you; karāitāma-I would have arranged; daraśana-interview; samprati-recently; karilā-has done; teṅho-He; dakṣiṇa-to the southern part of India; gamana-departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

TEXT 10

rājā kahe,-jagannātha chāḍi' kene gelā
bhaṭṭa kahe,-mahāntera ei eka līlā

SYNONYMS

rājā kahe-the King said; jagannātha chāḍi'-leaving the place of Lord Jagannātha; kene gelā-why did He leave; bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya replied; mahāntera-of a great person; ei-this; eka-one; līlā-pastime.

TRANSLATION

The King asked, "Why has He left Jagannātha Purī?"

The Bhaṭṭācārya replied, "Such are the pastimes of a great personality.

TEXT 11

tīrtha pavitra karite kare tīrtha-bhramaṇa sei chale nistāraye sāṁsārika jana

SYNONYMS

tīrtha-holy places; pavitra karite-to purify; kare-does; tīrtha-bhramaṇa-touring in places of pilgrimage; sei chale-on that plea; nistāraye-delivers; sāṁsārika-conditioned; jana-souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls.

TEXT 12

bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavat-your good self; vidhāḥ-like; bhāgavatāḥ-devotees; tīrthī-as holy places of pilgrimage; bhūtāḥ-existing; svayam-themselves; vibho-O almighty one; tīrthī-kurvanti-make into holy places of pilgrimage; tīrthāni-the holy places; sva-antaḥ-sthena-being situated in their hearts; gadā-bhṛtā-by the Personality of Godhead.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse, spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10), is also quoted in the Ādi-līlā (1.63).

TEXT 13

vaiṣṇavera ei haya eka svabhāva niścala
teṅho jīva nahena, hana svatantra īśvara

SYNONYMS

vaiṣṇavera-of great devotees; ei-this; haya-is; eka-one; svabhāva-nature; niścala-unflinching; teṅho-He; jīva-conditioned soul; nahena-is not; hana-is; svatantra-independent; īśvara-controller.

TRANSLATION

"A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Śrī Caitanya Mahāprabhu taught these activities of a Vaiṣṇava although He is the worshipable Deity of all Vaiṣṇavas, the complete and independent Supreme Personality of Godhead. He is pūrṇaḥ śuddho nitya-muktaḥ-complete, completely uncontaminated and eternally liberated. He is sanātana, for He has no beginning or end.

TEXT 14

rājā kahe,-tāṅre tumi yāite kene dile
pāya paḍi' yatna kari' kene nā rākhile

SYNONYMS

rājā kahe-the King said; tāṅre-Him; tumi-you; yāite-to go; kene-why; dile-allowed; pāya-at His lotus feet; paḍi'-falling; yatna kari'-endeavoring very much; kene-why; nā-not; rākhile-kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

TEXT 15

bhaṭṭācārya kahe,-teṅho svayaṁ īśvara svatantra
sākṣāt śrī-kṛṣṇa, teṅho nahe para-tantra

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma replied; teṅho-He; svayam-personally; īśvara-the Supreme Personality of Godhead; svatantra-independent; sākṣāt-directly; śrī-kṛṣṇa-Lord Kṛṣṇa; teṅho-He; nahe-is not; para-tantra-dependent on anyone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

TEXT 16

tathāpi rākhite tāṅre bahu yatna kailuṅ
īśvarera svatantra icchā, rākhite nāriluṅ

SYNONYMS

tathāpi-still; rākhite-to keep; tāṅre-Him; bahu-various; yatna-endeavors; kailuṅ-I made; īśvarera-of the Supreme Personality of Godhead; svatantra-independent; icchā-desire; rākhite-to keep; nāriluṅ-I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

TEXT 17

rājā kahe,-bhaṭṭa tumi vijña-śiromaṇi
tumi tāṅre 'kṛṣṇa' kaha, tāte satya māni

SYNONYMS

rājā kahe-the King said; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; tumi-you; vijña-śiromaṇi-the most experienced learned scholar; tumi-you; tāṅre-Him; kṛṣṇa kaha-address as Lord Kṛṣṇa; tāte-your statement; satya māni-I accept as true.

TRANSLATION

The King said, "Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an ācārya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous ācārya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a brāhmaṇa and a realized soul, whereas Pratāparudra was a kṣatriya. Kṣatriya kings used to obey very faithfully the orders of learned brāhmaṇas and saintly persons, and in this way they would rule their country. Similarly, vaiśyas used to follow the king's orders, and śūdras used to serve the three higher castes. In this way the brāhmaṇas, kṣatriyas, vaiśyas and śūdras used to live cooperatively, performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

TEXT 18

punarapi ihāṅ tāṅra haile āgamana
eka-bāra dekhi' kari saphala nayana

SYNONYMS

punarapi-again; ihāṅ-here; tāṅra-His; haile-when there is; āgamana-arrival; eka-bāra-once; dekhi'-seeing; kari-I make; sa-phala-fruitful; nayana-my eyes.

TRANSLATION

"When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

TEXT 19

bhaṭṭācārya kahe,-teṅho āsibe alpa-kāle
rahite tāṅre eka sthāna cāhiye virale

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya replied; teṅho-He; āsibe-will come; alpa-kāle-very soon; rahite-to keep; tāṅre-Him; eka-one; sthāna-place; cāhiye-I want; virale-secluded.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

TEXT 20

ṭhākurera nikaṭa, āra ha-ibe nirjane
e-mata nirṇaya kari' deha' eka sthāne

SYNONYMS

ṭhākurera nikaṭa-near the place of Lord Jagannātha; āra-also; ha-ibe-must be; nirjane-secluded; e-mata-in this way; nirṇaya kari'-considering carefully; deha'-please give; eka sthāne-one place.

TRANSLATION

"Lord Caitanya's residence should be very much secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

TEXT 21

rājā kahe,-aiche kāśī-miśrera bhavana
ṭhākurera nikaṭa, haya parama nirjana

SYNONYMS

rājā kahe-the King replied; aiche-exactly like that; kāśī-miśrera bhavana-the house of Kāśī Miśra; ṭhākurera nikaṭa-near Lord Jagannātha; haya-is; parama-very much; nirjana-secluded.

TRANSLATION

The King replied, "Kāśī Miśra's house is exactly what you require. It is near the temple and is very much secluded, calm and quiet."

TEXT 22

eta kahi' rājā rahe utkaṇṭhita hañā
bhaṭṭācārya kāśī-miśre kahila āsiyā

SYNONYMS

eta kahi'-saying this; rājā-the King; rahe-remained; utkaṇṭhita-very anxious; hañā-being; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kāśī-miśre-unto Kāśī Miśra; kahila-said; āsiyā-coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāśī Miśra to convey the King's desire.

TEXT 23

kāśī-miśra kahe,-āmi baḍa bhāgyavān
mora gṛhe 'prabhu-pādera' habe avasthāna

SYNONYMS

kāśī-miśra kahe-Kāśī Miśra said; āmi-I; baḍa-very much; bhāgyavān-fortunate; mora gṛhe-in my home; prabhu-pādera-of the Lord of the prabhus; habe-there will be; avasthāna-staying.

TRANSLATION

When Kāśī Miśra heard the proposal, he said, "I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word prabhupāda, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda comments, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many prabhus taking shelter under His lotus feet." The pure Vaiṣṇava is addressed as prabhu, and this address is an etiquette observed between Vaiṣṇavas. When many prabhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all viṣṇu-tattva, the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas; therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Oṁ Viṣṇupāda or Prabhupāda. The ācārya, the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Caitanya-bhāgavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prākṛta-sahajiyās are not even worthy of being called Vaiṣṇavas. They think that only caste gosvāmīs should be called Prabhupāda. Such ignorant sahajiyās call themselves vaiṣṇava-dāsa-anudāsa, which means the servant of the servant of the Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such sahajiyās as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

TEXT 24

ei-mata puruṣottama-vāsī yata jana
prabhuke milite sabāra utkaṇṭhita mana

SYNONYMS

ei-mata-in this way; puruṣottama-vāsī-the residents of Jagannātha Purī; yata-all; jana-persons; prabhuke-Lord Śrī Caitanya Mahāprabhu; milite-to meet; sabāra-of everyone; utkaṇṭhita-anxious; mana-mind.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, became anxious to meet Śrī Caitanya Mahāprabhu again.

TEXT 25

sarva-lokera utkaṇṭhā yabe atyanta bāḍila
mahāprabhu dakṣiṇa haite tabahi āila

SYNONYMS

sarva-lokera-of all people; utkaṇṭhā-anxieties; yabe-when; atyanta-very much; bāḍila-increased; mahāprabhu-Śrī Caitanya Mahāprabhu; dakṣiṇa haite-from South India; tabahi-at that very time; āila-returned.

TRANSLATION

When all the residents of Jagannātha Purī became extremely anxious to meet the Lord again, He returned from South India.

TEXT 26

śuni' ānandita haila sabākāra mana
sabe āsi' sārvabhaume kaila nivedana

SYNONYMS

śuni'-hearing; ānandita-happy; haila-were; sabākāra-of everyone; mana-the minds; sabe āsi'-everyone coming; sārvabhaume-unto Sārvabhauma Bhaṭṭācārya; kaila-did; nivedana-submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

TEXT 27

prabhura sahita āmā-sabāra karāha milana
tomāra prasāde pāi prabhura caraṇa

SYNONYMS

prabhura sahita-with Śrī Caitanya Mahāprabhu; āmā-sabāra-of all of us; karāha-arrange; milana-meeting; tomāra-your; prasāde-by mercy; pāi-we get; prabhura caraṇa-the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

TEXT 28

bhaṭṭācārya kahe,-kāli kāśī-miśrera ghare
prabhu yāibena, tāhāṅ milāba sabāre

SYNONYMS

bhaṭṭācārya kahe-the Bhaṭṭācārya replied; kāli-tomorrow; kāśī-miśrera ghare-in the house of Kāśī Miśra; prabhu-the Lord; yāibena-will go; tāhāṅ-there; milāba sabāre-I shall arrange for a meeting with all of you.

TRANSLATION

The Bhaṭṭācārya replied to the people, "Tomorrow the Lord will be at the house of Kāśī Miśra. I shall arrange for you all to meet Him."

TEXT 29

āra dina mahāprabhu bhaṭṭācāryera saṅge
jagannātha daraśana kaila mahā-raṅge

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; bhaṭṭācāryera saṅge-with Sārvabhauma Bhaṭṭācārya; jagannātha-of Lord Jagannātha; daraśana-visiting the temple; kaila-did; mahā-raṅge-with great enthusiasm.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

TEXT 30

mahā-prasāda diyā tāhāṅ mililā sevaka-gaṇa
mahāprabhu sabākāre kaila āliṅgana

SYNONYMS

mahā-prasāda-remnants of the food of Lord Jagannātha; diyā-delivering; tāhāṅ-there; mililā-met; sevaka-gaṇa-the servants of Lord Jagannātha; mahāprabhu-Śrī Caitanya Mahāprabhu; sabākāre-unto all of them; kaila-did; āliṅgana-embracing.

TRANSLATION

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

TEXT 31

darśana kari' mahāprabhu calilā bāhire
bhaṭṭācārya ānila tāṅre kāśī-miśra-ghare

SYNONYMS

darśana kari'-seeing Lord Jagannātha; mahāprabhu-Śrī Caitanya Mahāprabhu; calilā-departed; bāhire-outside; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ānila-brought; tāṅre-Him; kāśī-miśra-ghare-to the house of Kāśī Miśra.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. The Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

TEXT 32

kāśī-miśra āsi' paḍila prabhura caraṇe
gṛha-sahita ātmā tāṅre kaila nivedane

SYNONYMS

kāśī-miśra-Kāśī Miśra; āsi'-coming; paḍila-fell down; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇe-at the lotus feet; gṛha-sahita-with his house; ātmā-his personal self; tāṅre-unto Him; kaila-did; nivedane-submission.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

TEXT 33

prabhu catur-bhuja-mūrti tāṅre dekhāila
ātmasāt kari' tāre āliṅgana kaila

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; catur-bhuja-mūrti-four-armed form; tāṅre-unto him; dekhāila-showed; ātmasāt kari'-accepting; tāre-him; āliṅgana kaila-embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

TEXT 34

tabe mahāprabhu tāhāṅ vasilā āsane
caudike vasilā nityānandādi bhakta-gaṇe

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāhāṅ-there; vasilā-sat down; āsane-on His seat; cau-dike-on four sides; vasilā-sat down; nityānanda-ādi-headed by Lord Nityānanda; bhakta-gaṇe-all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

TEXT 35

sukhī hailā dekhi' prabhu vāsāra saṁsthāna
yei vāsāya haya prabhura sarva-samādhāna

SYNONYMS

sukhī hailā-became very happy; dekhi'-by seeing; prabhu-Śrī Caitanya Mahāprabhu; vāsāra-of the residential quarters; saṁsthāna-situation; yei vāsāya-at which place; haya-there is; prabhura-of Śrī Caitanya Mahāprabhu; sarva-samādhāna-fulfillment of all necessities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

TEXT 36

sārvabhauma kahe,-prabhu, yogya tomāra vāsā
tumi aṅgīkāra kara,-kāśī-miśrera āśā

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahe-said; prabhu-my dear Lord; yogya-just befitting; tomāra-Your; vāsā-residential quarters; tumi-You; aṅgīkāra kara-accept; kāśī-miśrera āśā-the hope of Kāśī Miśra.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

TEXT 37

prabhu kahe,-ei deha tomā-sabākāra
yei tumi kaha, sei sammata āmāra

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ei deha-this body; tomā-sabākāra-belongs to all of you; yei-whatever; tumi-you; kaha-say; sei-that; sammata āmāra-accepted by Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

TEXT 38

tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'
milāite lāgilā saba puruṣottama-vāsī

SYNONYMS

tabe-thereafter; sārvabhauma-Sārvabhauma; prabhura-of Śrī Caitanya Mahāprabhu; dakṣiṇa-pārśve-by the right side; vasi'-sitting; milāite-to introduce; lāgilā-began; saba-all; puruṣottama-vāsī-residents of Puruṣottama (Jagannātha Purī).

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

TEXT 39

ei saba loka, prabhu, vaise nīlācale
utkaṇṭhita hañāche sabe tomā milibāre

SYNONYMS

ei saba loka-all these people; prabhu-my Lord; vaise-reside; nīlācale-at Jagannātha Purī; utkaṇṭhita hañāche-they have become very anxious; sabe-all; tomā-You; milibāre-to meet.

TRANSLATION

The Bhaṭṭācārya said, "My dear Lord, all these people who are residents of Nīlācala, Jagannātha Purī, have been very anxious to meet You.

TEXT 40

tṛṣita cātaka yaiche kare hāhākāra
taiche ei saba,-sabe kara aṅgīkāra

SYNONYMS

tṛṣita-thirsty; cātaka-the cātaka bird; yaiche-just as; kare-does; hāhā-kāra-vibration of disappointment; taiche-similarly; ei saba-all of these; sabe-all of them; kara aṅgīkāra-kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them."

TEXT 41

jagannātha-sevaka ei, nāma-janārdana
anavasare kare prabhura śrī-aṅga-sevana

SYNONYMS

jagannātha-sevaka-servitor of Lord Jagannātha; ei-this; nāma-named; janārdana-Janārdana; anavasare-during the time of renovation; kare-does; prabhura-of the Lord; śrī-aṅga-of the transcendental body; sevana-service.

TRANSLATION

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, "Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

TEXT 42

kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī
śikhi māhāti-nāma ei likhanādhikārī

SYNONYMS

kṛṣṇadāsa-Kṛṣṇadāsa; nāma-named; ei-this; suvarṇa-golden; vetra-dhārī-carrier of the cane; śikhi māhāti-Śikhi Māhiti; nāma-named; ei-this; likhana-adhikārī-entrusted with writing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, ”This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deula-karaṇa-pada-prāpta karmacārī. He is employed especially to write the calendar called Mātalā-pāṅji.

TEXT 43

pradyumna-miśra iṅha vaiṣṇava pradhāna
jagannāthera mahā-soyāra iṅha ’dāsa’ nāma

SYNONYMS

pradyumna-miśra-Pradyumna Miśra; iṅha-this person; vaiṣṇava pradhāna-chief of all the Vaiṣṇavas; jagannāthera-of Lord Jagannātha; mahā-soyāra-great servitor; iṅha-this; dāsa nāma-designated as Dāsa.

TRANSLATION

”This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is Dāsa.

PURPORT

In Orissa most of the brāhmaṇas have the title Dāsa. Generally it is understood that the word dāsa refers to those other than the brāhmaṇas, but in Orissa the brāhmaṇas use the Dāsa title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is dāsa because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brāhmaṇa has first claim to the appellation dāsa. Therefore in this case the designation dāsa is not incompatible.

TEXT 44

murāri māhāti iṅha-śikhi-māhātira bhāi
tomāra caraṇa vinu āra gati nāi

SYNONYMS

murāri māhāti-Murāri Māhiti; iṅha-this; śikhi-māhātira-of Śikhi Māhiti; bhāi-younger brother; tomāra-Your; caraṇa-lotus feet; vinu-without; āra-any other; gati-destination; nāi-he does not have.

TRANSLATION

”This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

TEXT 45

candaneśvara, siṁheśvara, murāri brāhmaṇa
viṣṇudāsa,-iṅha dhyāye tomāra caraṇa

SYNONYMS

candaneśvara-Candaneśvara; siṁheśvara-Siṁheśvara; murāri brāhmaṇa-the brāhmaṇa named Murāri; viṣṇudāsa-Viṣṇudāsa; iṅha-all of them; dhyāye-meditate; tomāra-Your; caraṇa-on the lotus feet.

TRANSLATION

”Here are Candaneśvara, Siṁheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

TEXT 46

prahararāja mahāpātra iṅha mahā-mati
paramānanda mahāpātra iṅhāra saṁhati

SYNONYMS

prahararāja-Prahararāja; mahāpātra-Mahāpātra; iṅha-this; mahā-mati-very intelligent; paramānanda mahāpātra-Paramānanda Mahāpātra; iṅhāra-of him; saṁhati-combination.

TRANSLATION

”This is Paramānanda Prahararāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Prahararāja is a designation given to brāhmaṇas who represent the king when the throne is vacant. In Orissa, between the time of a king’s death and the enthronement of another king, a representative must sit on the throne. This representative is called Prahararāja. The Prahararāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Prahararāja was Paramānanda Prahararāja.

TEXT 47

e-saba vaiṣṇava-ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa

SYNONYMS

e-saba vaiṣṇava-all these pure devotees; ei kṣetrera-of this holy place; bhūṣaṇa-ornaments; ekānta-bhāve-without deviation; cinte-meditate; sabe-all; tomāra caraṇa-on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet."

TEXT 48

tabe sabe bhūme paḍe daṇḍavat hañā
sabā āliṅgilā prabhu prasāda kariyā

SYNONYMS

tabe-thereafter; sabe-all of them; bhūme-on the ground; paḍe-fell down; daṇḍa-vat-flat like rods; hañā-becoming; sabā-all of them; āliṅgilā-embraced; prabhu-Śrī Caitanya Mahāprabhu; prasāda kariyā-being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each one of them.

TEXT 49

hena-kāle āilā tathā bhavānanda rāya
cāri-putra-saṅge paḍe mahāprabhura pāya

SYNONYMS

hena-kāle-at this time; āilā-came; tathā-there; bhavānanda rāya-Bhavānanda Rāya; cāri-putra-saṅge-with four of his sons; paḍe-fell down; mahāprabhura pāya-at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time Bhavānanda Rāya appeared with four of his sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇīnātha, Gopīnātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the Ādi-līlā (10.133-34).

TEXT 50

sārvabhauma kahe,-ei rāya bhavānanda
iṅhāra prathama putra-rāya rāmānanda

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya continued to speak; ei-this person; rāya bhavānanda-Bhavānanda Rāya; iṅhāra-his; prathama putra-first son; rāya rāmānanda-Rāmānanda Rāya.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son."

TEXT 51

tabe mahāprabhu tāṅre kaila āliṅgana
stuti kari' kahe rāmānanda-vivaraṇa

SYNONYMS

tabe-thereupon; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kaila-did; āliṅgana-embracing; stuti kari'-praising very highly; kahe-said; rāmānanda-of Rāmānanda Rāya; vivaraṇa-description.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

TEXT 52

rāmānanda-hena ratna yāṅhāra tanaya
tāṅhāra mahimā loke kahana nā yāya

SYNONYMS

rāmānanda-hena-like Rāmānanda Rāya; ratna-jewel; yāṅhāra-whose; tanaya-son; tāṅhāra-his; mahimā-glorification; loke-within this world; kahana-to describe; nā-not; yāya-is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, "The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

TEXT 53

sākṣāt pāṇḍu tumi, tomāra patnī kuntī
pañca-pāṇḍava tomāra pañca-putra mahā-mati

SYNONYMS

sākṣāt pāṇḍu-directly Mahārāja Pāṇḍu; tumi-you; tomāra-your; patnī-wife; kuntī-like Kuntīdevī; pañca-pāṇḍava-five Pāṇḍavas; tomāra-your; pañca-putra-five sons; mahā-mati-all highly intellectual.

TRANSLATION

"You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas."

TEXT 54

rāya kahe,-āmi śūdra, viṣayī, adhama

tabu tumi sparśa,-ei īśvara-lakṣaṇa

SYNONYMS

rāya kahe-Bhavānanda Rāya replied; āmi śūdra-I belong to the fourth class of the social divisions; viṣayī-engaged in mundane affairs; adhama-very much fallen; tabu-still; tumi-You; sparśa-touch; ei-this; īśvara-lakṣaṇa-sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very much fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in the Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned brāhmaṇa, a dog, a caṇḍāla or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu's statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to the śūdra caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, along with that of Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person-any living entity-regardless of whether he belongs to a brāhmaṇa family or a caṇḍāla family. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Members of the Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed by Kṛṣṇa in the Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants] and śūdras [workers]-can attain the supreme destination."

TEXT 55

nija-gṛha-vitta-bhṛtya-pañca-putra-sane
ātmā samarpiluṅ āmi tomāra caraṇe

SYNONYMS

nija-own; gṛha-house; vitta-wealth; bhṛtya-servants; pañca-putra-five sons; sane-with; ātmā-self; samarpiluṅ-surrender; āmi-I; tomāra-Your; caraṇe-at the lotus feet.

TRANSLATION

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

mānasa, deha, geha, yo kichu mora
arpiluṅ tuyā pade nanda-kiśora!
(Śaraṇāgati)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession-his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take sannyāsa. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

TEXT 56

ei vāṇīnātha rahibe tomara caraṇe
yabe yei ājñā, tāhā karibe sevane

SYNONYMS

ei vāṇīnātha-this Vāṇīnātha; rahibe-will remain; tomāra caraṇe-at Your lotus feet; yabe-when; yei-whatever; ājñā-order; tāhā-that; karibe-will execute; sevane-service.

TRANSLATION

”This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

TEXT 57

ātmīya-jñāne more saṅkoca nā karibe
yei yabe icchā, tabe sei ājñā dibe

SYNONYMS

ātmīya-jñāne-by considering as a relative; more-me; saṅkoca-hesitation; nā-do not; karibe-do; yei-whatever; yabe-whenever; icchā-Your desire; tabe-then; sei-that; ājñā-order; dibe-kindly give.

TRANSLATION

”My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it.”

TEXT 58

prabhu kahe,-ki saṅkoca, tumi naha para
janme janme tumi āmāra savaṁśe kiṅkara

SYNONYMS

prabhu kahe-the Lord replied; ki saṅkoca-what hesitation; tumi-you; naha-are not; para-outsider; janme janme-birth after birth; tumi-you; āmāra-My; sa-vaṁśe-with family members; kiṅkara-servant.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya’s offer, saying, ”I accept without hesitation because you are not an outsider. Birth after birth you have been My servant along with your family members.

TEXT 59

dina-pāṅca-sāta bhitare āsibe rāmānanda
tāṅra saṅge pūrṇa habe āmāra ānanda

SYNONYMS

dina-pāṅca-sāta-five or seven days; bhitare-within; āsibe-will come; rāmānanda-Rāmānanda; tāṅra saṅge-with him; pūrṇa habe-will be full; āmāra-My; ānanda-pleasure.

TRANSLATION

”Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company.”

TEXT 60

eta bali’ prabhu tāṅre kaila āliṅgana
tāṅra putra saba śire dharila caraṇa

SYNONYMS

eta bali’-saying this; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kaila-did; āliṅgana-embracing; tāṅra putra-his sons; saba-all; śire-on the head; dharila-kept; caraṇa-His feet.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

TEXT 61

tabe mahāprabhu tāṅre ghare pāṭhāila
vāṇīnātha-paṭṭanāyake nikaṭe rākhila

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-him (Bhavānanda Rāya); ghare-to his home; pāṭhāila-sent back; vāṇīnātha-paṭṭanāyake-Vāṇīnātha Paṭṭanāyaka; nikaṭe-near; rākhila-kept.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇīnātha Paṭṭanāyaka in His personal service.

TEXT 62

bhaṭṭācārya saba loke vidāya karāila
tabe prabhu kālā-kṛṣṇadāse bolāila

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; saba loke-all persons; vidāya karāila-asked to leave; tabe-at that time; prabhu-Śrī Caitanya Mahāprabhu; kālā-kṛṣṇadāse-Kālā Kṛṣṇadāsa; bolāila-called for.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who had accompanied the Lord during His South Indian tour.

TEXT 63

prabhu kahe,-bhaṭṭācārya, śunaha iṅhāra carita
dakṣiṇa giyāchila iṅha āmāra sahita

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; bhaṭṭācārya-My dear Bhaṭṭācārya; śunaha-just hear; iṅhāra carita-his character; dakṣiṇa giyāchila-went to South India; iṅha-this man; āmāra sahita-with Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”My dear Bhaṭṭācārya, just consider this man’s character. He went with Me to South India.

TEXT 64

bhaṭṭathāri-kāche gelā āmāre chāḍiyā
bhaṭṭathāri haite iṅhāre āniluṅ uddhāriyā

SYNONYMS

bhaṭṭathāri-kāche-in the association of the Bhaṭṭathāris; gelā-he went; āmāre chāḍiyā-giving up My company; bhaṭṭathāri haite-from the Bhaṭṭathāris; iṅhāre-him; āniluṅ-I brought; uddhāriyā-after rescuing.

TRANSLATION

”He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

TEXT 65

ebe āmi ihāṅ āni’ karilāṅa vidāya
yāhāṅ icchā, yāha, āmā-sane nāhi āra dāya

SYNONYMS

ebe-now; āmi-I; ihāṅ-here; āni’-bringing; karilāṅa vidāya-have asked to go away; yāhāṅ icchā-wherever he likes; yāha-go; āmā-sane-with Me; nāhi āra-there is no more; dāya-responsibility.

TRANSLATION

”Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him.”

PURPORT

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. Māyā is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu’s company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by māyā and leave the Lord’s company due to his slight independence. Only one who is overwhelmed by māyā can be so unfortunate as to leave Śrī Caitanya Mahāprabhu’s company, yet unless one is very conscientious, the influence of māyā can drag one away, even though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭathāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord’s association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead’s association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

TEXT 66

eta śuni’ kṛṣṇadāsa kāndite lāgila
madhyāhna karite mahāprabhu cali’ gela

SYNONYMS

eta śuni’-hearing this; kṛṣṇadāsa-Kālā Kṛṣṇadāsa; kāndite lāgila-began to cry; madhyāhna-noon lunch; karite-to execute; mahāprabhu-Śrī Caitanya Mahāprabhu; cali’ gela-left.

TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

TEXT 67

nityānanda, jagadānanda, mukunda, dāmodara
cāri-jane yukti tabe karilā antara

SYNONYMS

nityānanda-Lord Nityānanda Prabhu; jagadānanda-Jagadānanda; mukunda-Mukunda; dāmodara-Dāmodara; cāri-jane-four persons; yukti-plan; tabe-thereupon; karilā-did; antara-within the mind.

TRANSLATION

After this, the other devotees-headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara-began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord’s devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

TEXT 68

gauḍa-deśe pāṭhāite cāhi eka-jana
’āi’ke kahibe yāi, prabhura āgamana

SYNONYMS

gauḍa-deśe-to Bengal; pāṭhāite-to send; cāhi-we want; eka-jana-one person; āike-mother Śacīdevī; kahibe-will inform; yāi-going; prabhura-of Śrī Caitanya Mahāprabhu; āgamana-arrival.

TRANSLATION

The Lord’s four devotees considered, ”We want a person to go to Bengal just to inform Śacīmātā about Śrī Caitanya Mahāprabhu’s arrival at Jagannātha Purī.

TEXT 69

advaita-śrīvāsādi yata bhakta-gaṇa
sabei āsibe śuni’ prabhura āgamana

SYNONYMS

advaita-Advaita Prabhu; śrīvāsa-ādi-and all the devotees like Śrīvāsa; yata-all; bhakta-gaṇa-devotees; sabei-all; āsibe-will come; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; āgamana-arrival.

TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

TEXT 70

ei kṛṣṇadāse diba gauḍe pāṭhāñā
eta kahi' tāre rākhilena āśvāsiyā

SYNONYMS

ei-this; kṛṣṇadāse-Kālā Kṛṣṇadāsa; diba-away; gauḍe-to Bengal; pāṭhāñā-let us send; eta kahi'-saying this; tāre-him; rākhilena-they kept; āśvāsiyā-giving assurance.

TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

TEXT 71

āra dine prabhu-sthāne kaila nivedana
ājñā deha' gauḍa-deśe pāṭhāi eka-jana

SYNONYMS

āra dine-next day; prabhu-sthāne-before Lord Śrī Caitanya Mahāprabhu; kaila-did; nivedana-submission; ājñā deha'-please give permission; gauḍa-deśe-to Bengal; pāṭhāi-we may send; eka-jana-one person.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

TEXT 72

tomāra dakṣina-gamana śuni' śacī 'āi'
advaitādi bhakta saba āche duḥkha pāi'

SYNONYMS

tomāra-Your; dakṣiṇa-gamana-South Indian tour; śuni'-hearing; śacī āi-mother Śacī; advaita-ādi-Śrī Advaita Prabhu and others; bhakta-devotees; saba-all; āche-remain; duḥkha pāi'-in great unhappiness.

TRANSLATION

"Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

TEXT 73

eka-jana yāi' kahuk śubha samācāra
prabhu kahe,-sei kara, ye icchā tomāra

SYNONYMS

eka-jana-one person; yāi'-going; kahuk-may inform; śubha samācāra-this auspicious news; prabhu kahe-the Lord replied; sei kara-do that; ye-whatever; icchā-desire; tomāra-your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Purī."

Upon hearing this, Śrī Caitanya Mahāprabhu replied, "Do whatever you decide."

TEXT 74

tabe sei kṛṣṇadāse gauḍe pāṭhāila
vaiṣṇava-sabāke dite mahā-prasāda dila

SYNONYMS

tabe-thereafter; sei-that; kṛṣṇadāse-Kṛṣṇadāsa; gauḍe-to Bengal; pāṭhāila-sent; vaiṣṇava-sabāke-to all the Vaiṣṇavas; dite-to deliver; mahā-prasāda-the remnants of Jagannātha's food; dila-they gave.

TRANSLATION

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha's food remnants to distribute there.

TEXT 75

tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa
navadvīpe gela teṅha śacī-āi-pāśa

SYNONYMS

tabe-then; gauḍa-deśe-to Bengal; āilā-came; kālā-kṛṣṇadāsa-Kālā Kṛṣṇadāsa; navadvīpe-to Navadvīpa; gela-went; teṅha-he; śacī-āi-pāśa-before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

TEXT 76

mahā-prasāda diyā tāṅre kaila namaskāra
dakṣiṇa haite āilā prabhu,-kahe samācāra

SYNONYMS

mahā-prasāda diyā-delivering the mahā-prasāda; tāṅre-unto Śacīmātā; kaila namaskāra-he offered respects by bowing down; dakṣiṇa haite-from the South India tour; āilā-came back; prabhu-Lord Śrī Caitanya Mahāprabhu; kahe samācāra-he delivered this news.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

TEXT 77

śuniyā ānandita haila śacīmātāra mana
śrīvāsādi āra yata yata bhakta-gaṇa

SYNONYMS

śuniyā-hearing; ānandita-very happy; haila-became; śacī-mātāra-of mother Śacī; mana-mind; śrīvāsa-ādi-headed by Śrīvāsa; āra-and others; yata yata-all; bhakta-gaṇa-devotees.

TRANSLATION

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

TEXT 78

śuniyā sabāra haila parama ullāsa
advaita-ācārya-gṛhe gelā kṛṣṇadāsa

SYNONYMS

śuniyā-hearing; sabāra-of all; haila-there was; parama-supreme; ullāsa-happiness; advaita-ācārya-of Advaita Ācārya Prabhu; gṛhe-to the home; gelā-went; kṛṣṇadāsa-Kṛṣṇadāsa.

TRANSLATION

Hearing of Lord Caitanya's return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

TEXT 79

ācāryere prasāda diyā kari' namaskāra
samyak kahila mahāprabhura samācāra

SYNONYMS

ācāryere-unto Śrī Advaita Ācārya; prasāda-the remnants of Jagannātha's food; diyā-delivering; kari'-making; namaskāra-obeisances; samyak-completely; kahila-informed; mahāprabhura-of Śrī Caitanya Mahāprabhu; samācāra-news.

TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

śuni' ācārya-gosāñira ānanda ha-ila
premāveśe huṅkāra bahu nṛtya-gīta kaila

SYNONYMS

śuni'-hearing; ācārya-Advaita Ācārya; gosāñira-of the spiritual master; ānanda ha-ila-there was much jubilation; prema-āveśe-in great ecstasy; huṅkāra-rumbling sound; bahu-various; nṛtya-gīta-chanting and dancing; kaila-performed.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very much pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

haridāsa ṭhākurera haila parama ānanda
vāsudeva datta, gupta murāri, sena śivānanda

SYNONYMS

haridāsa ṭhākurera-of Haridāsa Ṭhākura; haila-was; parama-topmost; ānanda-ecstasy; vāsudeva datta-Vāsudeva Datta; gupta murāri-Murāri Gupta; sena śivānanda-Śivānanda Sena.

TRANSLATION

Also hearing this auspicious news, Haridāsa Ṭhākura became very much pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

TEXT 82

ācāryaratna, āra paṇḍita vakreśvara
ācāryanidhi, āra paṇḍita gadādhara

SYNONYMS

ācāryaratna-Ācāryaratna; āra-and; paṇḍita vakreśvara-Vakreśvara Paṇḍita; ācāryanidhi-Ācāryanidhi; āra-also; paṇḍita gadādhara-Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very much pleased to hear this news.

TEXT 83

śrīrāma paṇḍita āra paṇḍita dāmodara
śrīmān paṇḍita, āra vijaya, śrīdhara

SYNONYMS

śrī-rāma paṇḍita-Śrīrāma Paṇḍita; āra-and; paṇḍita dāmodara-Dāmodara Paṇḍita; śrīmān paṇḍita-Śrīmān Paṇḍita; āra-and; vijaya-Vijaya; śrīdhara-Śrīdhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very much pleased to hear it.

TEXT 84

rāghava-paṇḍita, āra ācārya nandana
kateka kahiba āra yata prabhura gaṇa

SYNONYMS

rāghava-paṇḍita-Rāghava Paṇḍita; āra-and; ācārya nandana-the son of Advaita Ācārya; kateka-how many; kahiba-shall I describe; āra-other; yata-all; prabhura gaṇa-associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very much satisfied. How many can I describe?

TEXT 85

śuniyā sabāra haila parama ullāsa
sabe meli' gelā śrī-advaitera pāśa

SYNONYMS

śuniyā-hearing; sabāra-of everyone; haila-there was; parama ullāsa-great ecstasy; sabe meli'-all together; gelā-went; śrī-advaitera pāśa-to the house of Śrī Advaita Ācārya.

TRANSLATION

Everyone was very much pleased, and they all gathered together at the house of Advaita Ācārya.

TEXT 86

ācāryera sabe kaila caraṇa vandana
ācārya-gosāñi sabāre kaila āliṅgana

SYNONYMS

ācāryera-of Advaita Ācārya; sabe-all; kaila-did; caraṇa vandana-offering obeisances at the lotus feet; ācārya-gosāñi-Advaita Ācārya; sabāre-to all; kaila-did; āliṅgana-embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.

TEXT 87

dina dui-tina ācārya mahotsava kaila
nīlācala yāite ācārya yukti dṛḍha kaila

SYNONYMS

dina dui-tina-for two or three days; ācārya-Advaita Ācārya; mahotsava-festival; kaila-performed; nīlācala-to Jagannātha Purī; yāite-to go; ācārya-Advaita Ācārya; yukti-consideration; dṛḍha-firm; kaila-made.

TRANSLATION

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Purī.

TEXT 88

sabe meli' navadvīpe ekatra hañā
nīlādri calila śacīmātāra ājñā lañā

SYNONYMS

sabe-all; meli'-meeting; navadvīpe-at Navadvīpa; ekatra hañā-being together; nīlādri-to Jagannātha Purī; calila-departed; śacī-mātāra-of mother Śacī; ājñā-permission; lañā-taking.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

TEXT 89

prabhura samācāra śuni' kulīna-grāma-vāsī
satyarāja-rāmānanda mililā sabe āsi'

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; samācāra-news; śuni'-hearing; kulīna-grāma-vāsī-the inhabitants of Kulīna-grāma; satyarāja-Satyarāja; rāmānanda-Rāmānanda; mililā-met; sabe-all; āsi'-coming.

TRANSLATION

The inhabitants of Kulīna-grāma-Satyarāja, Rāmānanda and all the other devotees there-came and joined Advaita Ācārya.

TEXT 90

mukunda, narahari, raghunandana khaṇḍa haite
ācāryera ṭhāñi āilā nīlācala yāite

SYNONYMS

mukunda-Mukunda; narahari-Narahari; raghunandana-Raghunandana; khaṇḍa haite-from the place known as Khaṇḍa; ācāryera ṭhāñi-to Advaita Ācārya; āilā-came; nīlācala yāite-to go to Nīlācala (Jagannātha Purī).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

TEXT 91

se-kāle dakṣiṇa haite paramānanda-purī
gaṅgā-tīre-tīre āilā nadīyā nagarī

SYNONYMS

se-kāle-at that time; dakṣiṇa haite-from the South; paramānanda-purī-Paramānanda Purī; gaṅgā-tīre-tīre-along the bank of the Ganges; āilā-came; nadīyā nagarī-to the town of Nadia.

TRANSLATION

At that time Paramānanda Purī came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

TEXT 92

āira mandire sukhe karilā viśrāma
āi tāṅre bhikṣā dilā kariyā sammāna

SYNONYMS

āira mandire-at the house of Śacīmātā; sukhe-in happiness; karilā-took; viśrāma-lodging; āi-mother Śacī; tāṅre-unto him; bhikṣā dilā-gave boarding; kariyā sammāna-with great respect.

TRANSLATION

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

TEXT 93

prabhura āgamana teṅha tāhāṅi śunila
śīghra nīlācala yāite tāṅra icchā haila

SYNONYMS

prabhura āgamana-Śrī Caitanya Mahāprabhu's return; teṅha-he; tāhāṅi-there; śunila-heard; śīghra-very soon; nīlācala-to Jagannātha Purī; yāite-to go; tāṅra-his; icchā-desire; haila-became.

TRANSLATION

While residing at the house of Śacīmātā, Paramānanda Purī heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Purī. He therefore decided to go there as soon as possible.

TEXT 94

prabhura eka bhakta-'dvija kamalākānta' nāma
tāṅre lañā nīlācale karilā prayāṇa

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; eka bhakta-one devotee; dvija kamalākānta-Dvija Kamalākānta; nāma-named; tāṅre-him; lañā-accepting as his companion; nīlācale-to Jagannātha Purī; karilā-did; prayāṇa-departure.

TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu's named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

TEXT 95

satvare āsiyā teṅha mililā prabhure
prabhura ānanda haila pāñā tāṅhāre

SYNONYMS

satvare-very soon; āsiyā-coming; teṅha-he; mililā-met; prabhure-Śrī Caitanya Mahāprabhu; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-happiness; haila-was; pāñā-getting; tāṅhāre-him.

TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

TEXT 96

premāveśe kaila tāṅra caraṇa vandana
teṅha premāveśe kaila prabhure āliṅgana

SYNONYMS

prema-āveśe-in great ecstasy; kaila-did; tāṅra-his; caraṇa vandana-worshiping the feet; teṅha-Paramānanda Purī; prema-āveśe-in great ecstasy; kaila-did; prabhure-unto Śrī Caitanya Mahāprabhu; āliṅgana-embracing.

TRANSLATION

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.

TEXT 97

prabhu kahe,-tomā-saṅge rahite vāñchā haya
more kṛpā kari' kara nīlādri āśraya

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tomā-saṅge-with you; rahite-to stay; vāñchā haya-I desire; more-unto Me; kṛpā kari'-doing a favor; kara-accept; nīlādri-at Jagannātha Purī; āśraya-shelter.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī."

TEXT 98

purī kahe,-tomā-saṅge rahite vāñchā kari'
gauḍa haite cali' āilāṅa nīlācala-purī

SYNONYMS

purī kahe-Paramānanda Purī replied; tomā-saṅge-with You; rahite-to stay; vāñchā kari'-desiring; gauḍa haite-from Bengal; cali'-traveling; āilāṅa-I have come; nīlācala-purī-to Jagannātha Purī.

TRANSLATION

Paramānanda Purī replied, ”I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī.

TEXT 99

dakṣiṇa haite śuni’ tomāra āgamana
śacī ānandita, āra yata bhakta-gaṇa

SYNONYMS

dakṣiṇa haite-from South India; śuni’-hearing; tomāra āgamana-Your return; śacī-mother Śacī; ānandita-very happy; āra-and; yata-all; bhakta-gaṇa-devotees.

TRANSLATION

”At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

sabe āsitechena tomāre dekhite
tāṅ-sabāra vilamba dekhi’ āilāṅa tvarite

SYNONYMS

sabe-all; āsitechena-are coming; tomāre-You; dekhite-to see; tāṅ-sabāra-of all of them; vilamba-delay; dekhi’-seeing; āilāṅa-I have come; tvarite-very quickly.

TRANSLATION

”They are all coming here to see You, but seeing that they were delayed, I came alone very quickly.”

TEXT 101

kāśī-miśrera āvāse nibhṛte eka ghara
prabhu tāṅre dila, āra sevāra kiṅkara

SYNONYMS

kāśī-miśrera-of Kāśī Miśra; āvāse-at the house; nibhṛte-solitary; eka-one; ghara-room; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Paramānanda Purī; dila-gave; āra-and; sevāra-to serve him; kiṅkara-one servant.

TRANSLATION

There was a solitary room at Kāśī Miśra’s house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Purī. He also gave him one servant.

TEXT 102

āra dine āilā svarūpa dāmodara
prabhura atyanta marmī, rasera sāgara

SYNONYMS

āra dine-next day; āilā-came; svarūpa dāmodara-Svarūpa Dāmodara; prabhura-of Śrī Caitanya Mahāprabhu; atyanta-very; marmī-intimate friend; rasera-of transcendental mellows; sāgara-ocean.

TRANSLATION

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT

”Svarūpa” is one of the names of a brahmacārī in Śaṅkarācārya’s disciplic succession. In the Vedic discipline there are ten names for sannyāsīs, and it is customary for a brahmacārī assisting a sannyāsī of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took sannyāsa from a sannyāsī designated Tīrtha. Although he received the title Svarūpa in his brahmacārī stage, he did not change his name when he took sannyāsa. Actually as a sannyāsī he should have been called Tīrtha, but he chose to retain his original brahmacārī title as Svarūpa.

TEXT 103

’puruṣottama ācārya’ tāṅra nāma pūrvāśrame
navadvīpe chilā teṅha prabhura caraṇe

SYNONYMS

puruṣottama ācārya-Puruṣottama Ācārya; tāṅra-his; nāma-name; pūrva-āśrame-in the previous āśrama; navadvīpe-at Navadvīpa; chilā-was; teṅha-he; prabhura-of Śrī Caitanya Mahāprabhu; caraṇe-at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

TEXT 104

prabhura sannyāsa dekhi’ unmatta hañā
sannyāsa grahaṇa kaila vārāṇasī giyā

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; sannyāsa dekhi’-when he saw the sannyāsa order; unmatta hañā-he became just like a madman; sannyāsa grahaṇa kaila-he also accepted the renounced order of life; vārāṇasī-to Vārāṇasī; giyā-going.

TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take sannyāsa.

TEXT 105

’caitanyānanda’ guru tāṅra ājñā dilena tāṅre
vedānta paḍiyā paḍāo samasta lokere

SYNONYMS

caitanya-ānanda-of the name Caitanyānanda Bhāratī; guru-spiritual master; tāṅra-his; ājñā-order; dilena-gave; tāṅre-to him; vedānta paḍiyā-reading the Vedānta-sūtra; paḍāo-teach; samasta-all; lokere-people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, "Read Vedānta-sūtra and teach it to all others."

TEXT 106

parama virakta teṅha parama paṇḍita
kāya-mane āśriyāche śrī-kṛṣṇa-carita

SYNONYMS

parama-very; virakta-renounced; teṅha-he; parama-great; paṇḍita-learned scholar; kāya-mane-with body and mind; āśriyāche-took shelter of; śrī-kṛṣṇa-carita-the Personality of Godhead Śrī Kṛṣṇa.

TRANSLATION

Svarūpa Dāmodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 107

'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe
unmāde karila teṅha sannyāsa grahaṇe

SYNONYMS

niścinte-without disturbance; kṛṣṇa-Lord Kṛṣṇa; bhajiba-I shall worship; ei-for this; ta'-certainly; kāraṇe-reason; unmāde-ecstatic; karila-did; teṅha-he; sannyāsa-the renounced order of life; grahaṇe-taking.

TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness, he accepted the sannyāsa order.

TEXT 108

sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-paṭṭa nā nila, nāma haila 'svarūpa'

SYNONYMS

sannyāsa karilā-accepted the sannyāsa order; śikhā-tuft of hair; sūtra-sacred thread; tyāga-giving up; rūpa-in the form of; yoga-paṭṭa-saffron-colored dress; nā nila-did not accept; nāma-name; haila-was; svarūpa-Svarūpa.

TRANSLATION

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyāsī title but remained as a naiṣṭhika-brahmacārī.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of śrāddha. One must offer oblations to one's forefathers and perform the sacrifice of virajā-homa Then one must cut off the tuft of hair called a śikhā and also give up the sacred thread. These are preliminary processes in the acceptance of sannyāsa, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a sannyāsī name or a daṇḍa, and for this reason he retained his brahmacārī name. Actually Puruṣottama Ācārya did not accept the sannyāsa order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyāsa order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyāsī and a yogī. This is confirmed in the Bhagavad-gītā (6.1):

śrī-bhagavān uvāca
anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

TEXT 109

guru-ṭhāñi ājñā māgi' āilā nīlācale
rātri-dine kṛṣṇa-prema-ānanda-vihvale

SYNONYMS

guru-ṭhāñi-from his spiritual master; ājñā māgi'-asking permission; āilā-came; nīlācale-to Jagannātha Purī; rātri-dine-day and night; kṛṣṇa-prema-ānanda-by ecstatic love of Kṛṣṇa; vihvale-overwhelmed.

TRANSLATION

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

TEXT 110

pāṇḍityera avadhi, vākya nāhi kāro sane
nirjane rahaye, loka saba nāhi jāne

SYNONYMS

pāṇḍityera avadhi-the limit of learned scholarship; vākya nāhi-no word; kāro sane-with anyone; nirjane-in a solitary place; rahaye-stays; loka-people in general; saba-all; nāhi jāne-do not know.

TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

kṛṣṇa-rasa-tattva-vettā, deha-prema-rūpa
sākṣāt mahāprabhura dvitīya svarūpa

SYNONYMS

kṛṣṇa-rasa-of transcendental mellows in relationship with Kṛṣṇa; tattva-of the truth; vettā-cognizant; deha-body; prema-rūpa-personified prema; sākṣāt-directly; mahāprabhura-of Śrī Caitanya Mahāprabhu; dvitīya-second; svarūpa-representation.

TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

TEXT 112

grantha, śloka, gīta keha prabhu-pāśe āne
svarūpa parīkṣā kaile, pāche prabhu śune

SYNONYMS

grantha-scriptures; śloka-verses; gīta-songs; keha-anyone; prabhu-pāśe-to Śrī Caitanya Mahāprabhu; āne-brings; svarūpa-Svarūpa Dāmodara; parīkṣā kaile-after he examined; pāche-later; prabhu-Śrī Caitanya Mahāprabhu; śune-hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

TEXT 113

bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera ullāsa

SYNONYMS

bhakti-siddhānta-conclusive statements about the science of devotional service; viruddha-opposing; āra-and; rasa-ābhāsa-overlapping of transcendental mellows; śunite-to hear; nā-not; haya-becomes; prabhura-of Śrī Caitanya Mahāprabhu; cittera-of the heart; ullāsa-jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedābheda-simultaneous oneness and difference-while rasābhāsa is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaiṣṇavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (rasābhāsa) one eventually becomes a prākṛta-sahajiyā and takes everything to be very easy. One may also become a member of the bāula community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid bhakti-siddhānta-viruddha and rasābhāsa. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from bhakti-siddhānta-viruddha and rasābhāsa.

TEXT 114

ataeva svarūpa āge kare parīkṣaṇa
śuddha haya yadi, prabhure karā'na śravaṇa

SYNONYMS

ataeva-therefore; svarūpa-Svarūpa Dāmodara; āge-at first; kare-does; parīkṣaṇa-examination; śuddha-pure; haya-is; yadi-if; prabhure-unto Lord Śrī Caitanya Mahāprabhu; karā'na-causes; śravaṇa-hearing.

TRANSLATION

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all works of literature to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept rasābhāsa, or overlapping, contradictory mellows, and other principles opposed to the bhakti path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of rasābhāsa, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of rasābhāsa and bhakti-siddhānta-viruddha are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord, Śrī Caitanya Mahāprabhu.

TEXT 115

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
ei tina gīte karā'na prabhura ānanda

SYNONYMS

vidyāpati-an old Vaiṣṇava poet from the province of Mithilā; caṇḍīdāsa-a Bengali Vaiṣṇava poet born in the village of Nānnura, in the Birbhum district; śrī-gīta-govinda-a celebrated poem by Jayadeva Gosvāmī; ei-these; tina-three; gīte-songs; karā'na-cause; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-happiness.

TRANSLATION

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

TEXT 116

saṅgīte-gandharva-sama, śāstre bṛhaspati
dāmodara-sama āra nāhi mahā-mati

SYNONYMS

saṅgīte-in music; gandharva-sama-just like the Gandharvas; śāstre-in discussions of the revealed scriptures; bṛhaspati-like Bṛhaspati, the priest of the heavenly demigods; dāmodara-sama-equal to Svarūpa Dāmodara; āra-anyone else; nāhi-there is not; mahā-mati-great personality.

TRANSLATION

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

PURPORT

Svarūpa Dāmodara Gosvāmī was very expert in music as well as the Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by Śrī Caitanya Mahāprabhu and added to the name given by his sannyāsa-guru. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named Saṅgīta-dāmodara.

TEXT 117

advaita-nityānandera parama priyatama
śrīvāsādi bhakta-gaṇera haya prāṇa-sama

SYNONYMS

advaita-of Advaita Ācārya; nityānandera-of Lord Nityānanda Prabhu; parama-very; priya-tama-dear; śrīvāsa-ādi-beginning with Śrīvāsa; bhakta-gaṇera-of the devotees; haya-is; prāṇa-sama-exactly like the life and soul.

TRANSLATION

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

TEXT 118

sei dāmodara āsi' daṇḍavat hailā
caraṇe paḍiyā śloka paḍite lāgilā

SYNONYMS

sei dāmodara-that Svarūpa Dāmodara; āsi'-coming; daṇḍa-vat hailā-fell flat to offer obeisances; caraṇe paḍiyā-falling down at the lotus feet; śloka-a verse; paḍite lāgilā-began to recite.

TRANSLATION

When Svarūpa Dāmodara came to Jagannātha Purī, he fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

TEXT 119

heloddhūnita-khedayā viśadayā pronmīlad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā

SYNONYMS

helā-very easily; uddhūnita-driven away; khedayā-lamentation; viśadayā-which purifies everything; pronmīlat-awakening; āmodayā-transcendental bliss; śāmyat-mitigating; śāstra-of revealed scriptures; vivādayā-disagreements; rasa-dayā-distributing all transcendental mellows; citta-in the heart; arpita-fixed; unmādayā-jubilation; śaśvat-always; bhakti-devotional service; vinodayā-stimulating; sa-madayā-full of ecstasy; mādhurya-of conjugal love; maryādayā-the limit; śrī-caitanya-O Lord Śrī Caitanya Mahāprabhu; dayā-nidhe-ocean of mercy; tava-Your; dayā-mercy; bhūyāt-let it be; amanda-of good fortune; udayā-in which there is awakening.

TRANSLATION

"O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse (Śrī Caitanya-candrodaya-nāṭaka 8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. But the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. But when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. These Kṛṣṇa conscious activities separate him from material activities and the desire for liberation, for at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

TEXT 120

uṭhāñā mahāprabhu kaila āliṅgana
dui-jane premāveśe haila acetana

SYNONYMS

uṭhāñā-after raising him; mahāprabhu-Lord Śrī Caitanya Mahāprabhu; kaila-made; āliṅgana-embracing; dui-jane-two persons; prema-āveśe-in the ecstasy of love; haila-became; acetana-unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121

kata-kṣaṇe dui jane sthira yabe hailā
tabe mahāprabhu tāṅre kahite lāgilā

SYNONYMS

kata-kṣaṇe-after some time; dui jane-both persons; sthira-patient; yabe-when; hailā-became; tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kahite-to speak; lāgilā-began.

TRANSLATION

After they had regained their patience, Śrī Caitanya Mahāprabhu began to speak.

TEXT 122

tumi ye āsibe, āji svapnete dekhila
bhāla haila, andha yena dui netra pāila

SYNONYMS

tumi-you; ye-that; āsibe-will come; āji-today; svapnete-in dream; dekhila-I saw; bhāla haila-it is very good; andha-a blind man; yena-as if; dui-two; netra-eyes; pāila-got back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

TEXT 123

svarūpa kahe,-prabhu, mora kṣama' aparādha
tomā chāḍi' anyatra genu, karinu pramāda

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; prabhu-my Lord; mora-my; kṣama'-please excuse; aparādha-offense; tomā-You; chāḍi'-giving up; anyatra-elsewhere; genu-I went; karinu-I have done; pramāda-great mistake.

TRANSLATION

Svarūpa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

TEXT 124

tomāra caraṇe mora nāhi prema-leśa
tomā chāḍi' pāpī muñi genu anya deśa

SYNONYMS

tomāra caraṇe-at Your lotus feet; mora-my; nāhi-there is not; prema-leśa-a trace of love; tomā-You; chāḍi'-giving up; pāpī-sinful; muñi-I; genu-went; anya deśa-to another country.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

TEXT 125

muñi tomā chāḍila, tumi more nā chāḍilā
kṛpā-pāśa gale bāndhi' caraṇe ānilā

SYNONYMS

muñi-I; tomā-You; chādila-gave up; tumi-You; more-me; nā-did not; chāḍilā-give up; kṛpā-of mercy; pāśa-by the rope; gale-by the neck; bāndhi'-binding; caraṇe-at Your lotus feet; ānilā-You brought back.

TRANSLATION

"I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

TEXT 126

tabe svarūpa kaila nitāira caraṇa vandana
nityānanda-prabhu kaila prema-āliṅgana

SYNONYMS

tabe-thereafter; svarūpa-Svarūpa Dāmodara; kaila-did; nitāira-of Nityānanda Prabhu; caraṇa-of the lotus feet; vandana-worship; nityānanda-prabhu-Lord Nityānanda; kaila-did; prema-āliṅgana-embracing in love.

TRANSLATION

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda in turn embraced him in the ecstasy of love.

TEXT 127

jagadānanda, mukunda, śaṅkara, sārvabhauma
sabā-saṅge yathā-yogya karila milana

SYNONYMS

jagadānanda-Jagadānanda; mukunda-Mukunda; śaṅkara-Śaṅkara; sārvabhauma-Sārvabhauma; sabā-saṅge-with all; yathā-yogya-as is befitting; karila-did; milana-meeting.

TRANSLATION

After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda, Mukunda, Śaṅkara and Sārvabhauma, as was befitting.

TEXT 128

paramānanda purīra kaila caraṇa vandana
purī-gosāñi tāṅre kaila prema-āliṅgana

SYNONYMS

paramānanda purīra-of Paramānanda Purī; kaila-he did; caraṇa vandana-worshiping the lotus feet; purī-gosāñi-Paramānanda Purī; tāṅre-unto him; kaila-did; prema-āliṅgana-embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

TEXT 129

mahāprabhu dila tāṅre nibhṛte vāsā-ghara
jalādi-paricaryā lāgi' dila eka kiṅkara

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; dila-gave; tāṅre-unto him; nibhṛte-in a solitary place; vāsā-ghara-residential quarters; jala-ādi-supplying water, etc.; paricaryā-service; lāgi'-for the purpose of; dila-gave; eka-one; kiṅkara-servant.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered a servant to serve him with a supply of water and other necessities.

TEXT 130

āra dina sārvabhauma-ādi bhakta-saṅge
vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge

SYNONYMS

āra dina-the next day; sārvabhauma-ādi-headed by Sārvabhauma Bhaṭṭācārya; bhakta-saṅge-with the devotees; vasiyā āchena-was sitting; mahāprabhu-Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge-engaged in discussions of topics concerning Kṛṣṇa.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

TEXT 131

hena-kāle govindera haila āgamana
daṇḍavat kari' kahe vinaya-vacana

SYNONYMS

hena-kāle-at that time; govindera-of Govinda; haila-there was; āgamana-arrival; daṇḍavat kari'-offering obeisances; kahe-says; vinaya-vacana-submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

TEXT 132

īśvara-purīra bhṛtya,-'govinda' mora nāma
purī-gosāñira ājñāya āinu tomāra sthāna

SYNONYMS

īśvara-purīra bhṛtya-servant of Īśvara Purī; govinda mora nāma-my name is Govinda; purī-gosāñira-of Īśvara Purī; ājñāya-on the order; āinu-I have come; tomāra-to your; sthāna-place.

TRANSLATION

"I am the servant of Īśvara Purī. My name is Govinda, and following the orders of my spiritual master, I have come here.

TEXT 133

siddha-prāpti-kāle gosāñi ājñā kaila more
kṛṣṇa-caitanya-nikaṭe rahi seviha tāṅhāre

SYNONYMS

siddhi-prāpti-kāle-at the time of his departure from this mortal world to achieve the highest perfection of life; gosāñi-my spiritual master; ājñā-order; kaila-made; more-unto me; kṛṣṇa-caitanya-nikaṭe-at the place of Śrī Kṛṣṇa Caitanya; rahi-remaining; seviha-render service; tāṅhāre-unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Īśvara Purī told me that I should go to Śrī Caitanya Mahāprabhu and render service unto Him.

TEXT 134

kāśīśvara āsibena saba tīrtha dekhiyā
prabhu-ājñāya muñi āinu tomā-pade dhāñā

SYNONYMS

kāśīśvara-Kāśīśvara; āsibena-will come; saba-all; tīrtha-holy places; dekhiyā-visiting; prabhu-ājñāya-under the order of my spiritual master; muñi-I; āinu-have come; tomā-to Your; pade-lotus feet; dhāñā-running.

TRANSLATION

"Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

TEXT 135

gosāñi kahila, 'purīśvara' vātsalya kare more
kṛpā kari' mora ṭhāñi pāṭhāilā tomāre

SYNONYMS

gosāñi kahila-Śrī Caitanya Mahāprabhu replied; purīśvara-Īśvara Purī; vātsalya-paternal affection; kare-does; more-unto Me; kṛpā kari'-being merciful; mora ṭhāñi-to My place; pāṭhāilā-sent; tomāre-you.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My spiritual master, Īśvara Purī, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

TEXT 136

eta śuni' sārvabhauma prabhure puchila
purī-gosāñi śūdra-sevaka kāṅhe ta' rākhila

SYNONYMS

eta śuni'-hearing this; sārvabhauma-Sārvabhauma Bhaṭṭācārya; prabhure-unto the Lord; puchila-inquired; purī-gosāñi-Īśvara Purī; śūdra-sevaka-a servant who is a śūdra; kāṅhe ta'-why; rākhila-kept.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, "Why did Īśvara Purī keep a servant who comes from a śūdra family?"

PURPORT

Both Kāśīśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī's demise, Kāśīśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a śūdra family, but because he was initiated by Īśvara Purī, he was certainly a brāhmaṇa. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a śūdra family. According to the smṛti-śāstra, which gives directions for the management of the varṇāśrama institution, a brāhmaṇa cannot accept a disciple from the lower castes. In other words, a kṣatriya, vaiśya or śūdra cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sārvabhauma Bhaṭṭācārya therefore asked why Īśvara Purī accepted a servant or disciple born of a śūdra family.

In answer to this question, Śrī Caitanya Mahāprabhu replied that His spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: sākṣād-dharitvenaśā. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the Caitanya-caritāmṛta (Antya-līlā 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of sākṣād-dharitvena. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

TEXT 137

prabhu kahe,-īśvara haya parama svatantra
īśvarera kṛpā nahe veda-paratantra

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; īśvara-the Supreme Personality of Godhead or Īśvara Purī; haya-is; parama-supremely; svatantra-independent; īśvarera-of the Supreme Personality of Godhead or of Īśvara Purī; kṛpā-the mercy; nahe-is not; veda-paratantra-subject to the Vedic rules.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Īśvara Purī, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Īśvara Purī is subject to any Vedic rules or regulations.

TEXT 138

īśvarera kṛpā jāti-kulādi nā māne
vidurera ghare kṛṣṇa karilā bhojane

SYNONYMS

īśvarera kṛpā-the mercy of the Lord; jāti-caste; kula-ādi-family, etc.; nā māne-does not obey; vidurera-of Vidura; ghare-at the home; kṛṣṇa-Lord Kṛṣṇa; karilā-did; bhojane-eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

TEXT 139

sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra
sneha-vaśa hañā kare svatantra ācāra

SYNONYMS

sneha-of affection; leśa-on a trace; apekṣā-reliance; mātra-only; śrī-kṛṣṇa-of Lord Śrī Kṛṣṇa; kṛpāra-of the mercy; sneha-vaśa-obliged by affection; hañā-being; kare-does; svatantra-independent; ācāra-behavior.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a śūdra by birth. By the same token, Īśvara Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a śūdra family. When Govinda was initiated, he became a brāhmaṇa and was accepted as Īśvara Purī's personal servant. In the Hari-bhakti-vilāsa, Śrī Sanātana Gosvāmī states that one who is initiated by a bona fide spiritual master immediately becomes a brāhmaṇa. A pseudo spiritual master cannot transform a person into a brāhmaṇa, but an authorized spiritual master can do so. This is the verdict of śāstra, Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

TEXT 140

maryādā haite koṭi sukha sneha-ācaraṇe
paramānanda haya yāra nāma-śravaṇe

SYNONYMS

maryādā haite-greater than veneration and awe; koṭi-millions of times; sukha-happiness; sneha-with affection; ācaraṇe-in dealings; parama-ānanda-transcendental bliss; haya-there is; yāra-whose; nāma-holy name; śravaṇe-by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

TEXT 141

eta bali' govindere kaila āliṅgana
govinda karila prabhura caraṇa vandana

SYNONYMS

eta bali'-saying this; govindere-unto Govinda; kaila-did; āliṅgana-embracing; govinda-Govinda; karila-did; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana-worshiping the lotus feet.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 142

prabhu kahe,-bhaṭṭācārya, karaha vicāra
gurura kiṅkara haya mānya se āmāra

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; bhaṭṭācārya-My dear Bhaṭṭācārya; karaha vicāra-just consider; gurura kiṅkara-the servant of the spiritual master; haya-is; mānya-respectable; se-he; āmāra-to Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya: "Consider this point. The servant of the spiritual master is always respectable for Me.

TEXT 143

tāṅhāre āpana-sevā karāite nā yuyāya
guru ājñā diyāchena, ki kari upāya

SYNONYMS

tāṅhāre-him; āpana-sevā-personal service; karāite-to engage to do; nā yuyāya-is not befitting; guru-the spiritual master; ājñā-order; diyāchena-has given; ki-what; kari-can I do; upāya-remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

A guru's servants or disciples are all Godbrothers to one another, and as such they should all respect one another as prabhu, or master. No one should disrespect his Godbrother or try to engage him as a servant. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Īśvara Purī, Śrī Caitanya Mahāprabhu's spiritual master, and now Īśvara Purī had ordered Govinda to become Śrī Caitanya Mahāprabhu's personal servant. So what was to be done? This was the inquiry Śrī Caitanya Mahāprabhu placed before Sārvabhauma Bhaṭṭācārya, an experienced friend.

TEXT 144

bhaṭṭa kahe,-gurura ājñā haya balavān
guru-ājñā nā laṅghiye, śāstra-pramāṇa

SYNONYMS

bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya said; gurura ājñā-the order of the spiritual master; haya-is; balavān-strong; guru-ājñā-the order of the spiritual master; nā-not; laṅghiye-we can disobey; śāstra-scriptural; pramāṇa-injunction.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

TEXT 145

sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahṛtaṁ dviṣad-vat
pratyagṛhīd agraja-śāsanaṁ tad
ājñā gurūṇāṁ hy avicāraṇīyā

SYNONYMS

saḥ-He (Lakṣmaṇa, the brother of Lord Rāmacandra); śuśruvān-hearing; mātari-unto the mother; bhārgaveṇa-by Paraśurāma; pituḥ-of the father; niyogāt-by the order; prahṛtam-killing; dviṣat-vat-like an enemy; pratyagṛhīt-accepted; agraja-śāsanam-the order of the elder brother; tat-that; ājñā-order; gurūṇām-of superior persons, such as the spiritual master or father; hi-because; avicāraṇīyā-to be obeyed without consideration.

TRANSLATION

" 'Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. When Lakṣmaṇa, the younger brother of Lord Rāmacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the Raghu-vaṁśa (14.46). Lord Rāmacandra's statement to Sītā given below is from the Rāmāyaṇa (Ayodhyā-kāṇḍa 22.9).

TEXT 146

nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyāś ca
mama caiva viśeṣataḥ

SYNONYMS

nirvicāram-to be obeyed without consideration; guroḥ-of the spiritual master; ājñā-the order; mayā-by Me; kāryā-must be done; mahā-ātmanaḥ-of the great soul; śreyaḥ-good fortune; hi-indeed; evam-thus; bhavatyāḥ-for you; ca-and; mama-for Me; ca-also; eva-certainly; viśeṣataḥ-specifically.

TRANSLATION

" 'The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.' "

TEXT 147

tabe mahāprabhu tāṅre kaila aṅgīkāra
āpana-śrī-aṅga-sevāya dila adhikāra

SYNONYMS

tabe-after that; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Govinda; kaila-did; aṅgīkāra-acceptance; āpana-personal; śrī-aṅga-of the transcendental body; sevāya-in the service; dila-gave; adhikāra-responsibility.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

prabhura priya bhṛtya kari' sabe kare māna
sakala vaiṣṇavera govinda kare samādhāna

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; priya-dear; bhṛtya-servant; kari'-understanding; sabe-all; kare-do; māna-respect; sakala-all; vaiṣṇavera-of devotees; govinda-Govinda; kare-does; samādhāna-service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

TEXT 149

choṭa-baḍa-kīrtanīyā-dui haridāsa
rāmāi, nandāi rahe govindera pāśa

SYNONYMS

choṭa-baḍa-junior and senior; kīrtanīyā-musicians; dui-two; haridāsa-Haridāsas; rāmāi-Rāmāi; nandāi-Nandāi; rahe-stay; govindera pāśa-with Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

govindera saṅge kare prabhura sevana
govindera bhāgya-sīmā nā yāya varṇana

SYNONYMS

govindera saṅge-with Govinda; kare-do; prabhura-of Śrī Caitanya Mahāprabhu; sevana-service; govindera-of Govinda; bhāgya-sīmā-the limit of good fortune; nā-not; yāya varṇana-can be described.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

TEXT 151

āra dine mukunda-datta kahe prabhura sthāne
brahmānanda-bhāratī āilā tomāra daraśane

SYNONYMS

āra dine-the next day; mukunda-datta-Mukunda Datta; kahe-said; prabhura-of Śrī Caitanya Mahāprabhu; sthāne-at the place; brahmānanda-bhāratī-Brahmānanda Bhāratī; āilā-has come; tomāra daraśane-to see You.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."

TEXT 152

ājñā deha' yadi tāṅre āniye ethāi
prabhu kahe,-guru teṅha, yāba tāṅra ṭhāñi

SYNONYMS

ājñā deha'-order; yadi-if; tāṅre-him; āniye-I can bring; ethāi-here; prabhu kahe-Śrī Caitanya Mahāprabhu said; guru teṅha-he is My spiritual master; yāba-I shall go; tāṅra ṭhāñi-to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?"

Śrī Caitanya Mahāprabhu said, "Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him."

TEXT 153

eta bali' mahāprabhu bhakta-gaṇa-saṅge
cali' āilā brahmānanda-bhāratīra āge

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-with the devotees; cali'-walking; āilā-came; brahmānanda-bhāratīra-of Brahmānanda Bhāratī; āge-in the presence.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came into the presence of Brahmānanda Bhāratī.

TEXT 154

brahmānanda pariyāche mṛga-carmāmbara
tāhā dekhi' prabhu duḥkha pāilā antara

SYNONYMS

brahmānanda-Brahmānanda; pariyāche-did wear; mṛga-carma-ambara-a garment made of deerskin; tāhā dekhi'-seeing that; prabhu-Śrī Caitanya Mahāprabhu; duḥkha-unhappiness; pāilā-got; antara-within Himself.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

PURPORT

Brahmānanda Bhāratī belonged to the Śaṅkara-sampradāya. (The title bhāratī indicates a member of one of that sampradāya's ten classes of sannyāsīs.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the Manu-saṁhitā. But if a sannyāsī who has renounced the world simply wears a deerskin and does not spiritually advance, he is bewildered by false prestige. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

TEXT 155

dekhiyā ta' chadma kaila yena dekhe nāñi
mukundere puche,-kāhāṅ bhāratī-gosāñi

SYNONYMS

dekhiyā-seeing; ta'-certainly; chadma kaila-pretended; yena-as if; dekhe-sees; nāñi-not; mukundere puche-inquired from Mukunda; kāhāṅ-where; bhāratī-gosāñi-Brahmānanda Bhāratī, my spiritual master.

TRANSLATION

Seeing Brahmānanda Bhāratī wearing the deerskin, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmānanda Bhāratī, My spiritual master?"

TEXT 156

mukunda kahe,-ei āge dekha vidyamāna
prabhu kahe,-teṅha nahena, tumi ageyāna

SYNONYMS

mukunda kahe-Mukunda said; ei āge-here in front; dekha-see; vidyamāna-present; prabhu kahe-Śrī Caitanya Mahāprabhu replied; teṅha nahena-he is not; tumi ageyāna-you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmānanda Bhāratī, in Your presence."

The Lord replied, "You are incorrect. This is not Brahmānanda Bhāratī.

TEXT 157

anyere anya kaha, nāhi tomāra jñāna
bhāratī-gosāñi kene paribena cāma

SYNONYMS

anyere-another; anya kaha-you talk of someone else; nāhi-there is not; tomāra-your; jñāna-knowledge; bhāratī-Brahmānanda Bhāratī; gosāñi-My spiritual master; kene-why; paribena-should wear; cāma-skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?"

TEXT 158

śuni' brahmānanda kare hṛdaye vicāre
mora carmāmbara ei nā bhāya iṅhāre

SYNONYMS

śuni'-hearing; brahmānanda-Brahmānanda; kare-does; hṛdaye-within himself; vicāre-consideration; mora-my; carma-ambara-deerskin garment; ei-this; nā-not; bhāya-is approved; iṅhāre-by Śrī Caitanya Mahāprabhu.

TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

TEXT 159

bhāla kahena,–carmāmbara dambha lāgi' pari
carmāmbara-paridhāne saṁsāra nā tari

SYNONYMS

bhāla-well; kahena-He said; carma-ambara-the garment of deerskin; dambha-prestige; lāgi'-for the matter of; pari-I put on; carma-ambara-paridhāne-by putting on a garment of skin; saṁsāra-the material world; nā tari-I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmānanda Bhāratī thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

TEXT 160

āji haite nā pariba ei carmāmbara
prabhu bahirvāsa ānāilā jāniyā antara

SYNONYMS

āji haite-from today; nā pariba-I shall not put on; ei-this; carma-ambara-deerskin garment; prabhu-Śrī Caitanya Mahāprabhu; bahirḥ-vāsa-the cloth of a sannyāsī; ānāilā-had someone bring; jāniyā-knowing; antara-his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a sannyāsī.

TEXT 161

carmāmbara chāḍi' brahmānanda parila vasana
prabhu āsi' kaila tāṅra caraṇa vandana

SYNONYMS

carma-ambara chāḍi'-giving up the deerskin garment; brahmānanda-Brahmānanda Bhāratī; parila-put on; vasana-cloth garment; prabhu-Śrī Caitanya Mahāprabhu; āsi'-coming; kaila-did; tāṅra-his; caraṇa vandana-worshiping the feet.

TRANSLATION

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

TEXT 162

bhāratī kahe,-tomāra ācāra loka śikhāite
punaḥ nā karibe nati, bhaya pāṅa citte

SYNONYMS

bhāratī kahe-Brahmānanda Bhāratī said; tomāra-Your; ācāra-behavior; loka-people in general; śikhāite-to teach; punaḥ-again; nā-not; karibe-will do; nati-obeisances; bhaya-fear; pāṅa-I get; citte-within the mind.

TRANSLATION

Brahmānanda Bhāratī said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

TEXT 163

sāmpratika 'dui brahma' ihāṅ 'calācala'
jagannātha-acala brahma, tumi ta' sacala

SYNONYMS

sāmpratika-at the present moment; dui brahma-two Brahmans, or spiritual identities; ihāṅ-here; cala-acala-moving and not moving; jagannātha-Lord Jagannātha; acala brahma-not moving Brahman; tumi-You; ta'-but; sa-cala-moving Brahman.

TRANSLATION

"At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannātha is the arcā-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. But You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. The two of You are the same Brahman, master of the material nature, but You are playing two parts-one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Purī, Puruṣottama.

TEXT 164

tumi-gaura-varṇa, teṅha-śyāmala-varṇa
dui brahme kaila saba jagat-tāraṇa

SYNONYMS

tumi-You; gaura-varṇa-having a golden or fair complexion; teṅha-He; śyāmala-varṇa-having a blackish complexion; dui brahme-both Brahmans; kaila-performed; saba jagat-of the whole world; tāraṇa-deliverance.

TRANSLATION

"Of the two Brahmans, You are fair-complexioned, and the other, Lord Jagannātha, is blackish. Both of You are delivering the whole world."

TEXT 165

prabhu kahe,-satya kahi, tomara āgamane
dui brahma prakaṭila śrī-puruṣottame

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; satya kahi-I speak the truth; tomāra āgamane-by your presence; dui brahma-two Brahmans; prakaṭila-appeared; śrī-puruṣottame-at Jagannātha Purī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Purī.

TEXT 166

'brahmānanda' nāma tumi-gaura-brahma 'cala'
śyama-varṇa jagannātha vasiyāchena 'acala'

SYNONYMS

brahmānanda-Brahmānanda; nāma tumi-your name; gaura-brahma-the Brahman of the name Gaura; cala-both of them are moving; śyāma-varṇa-of blackish hue; jagannātha-Lord Jagannātha; vasiyāchena-is sitting; acala-without movement.

TRANSLATION

"Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile."

PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the jīva, while Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were jīvas and that although the jīvas are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī also wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Śrī Caitanya Mahāprabhu appeared to be moving whereas Lord Jagannātha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

TEXT 167

bhāratī kahe,-sārvabhauma, madhyastha hañā
iṅhāra sane āmāra 'nyāya' bujha' mana diyā

SYNONYMS

bhāratī kahe-Brahmānanda Bhāratī said; sārvabhauma-O Sārvabhauma Bhaṭṭācārya; madhya-stha hañā-becoming a mediator; iṅhāra sane-with Lord Śrī Caitanya Mahāprabhu; āmāra-my; nyāya-logic; bujha'-try to understand; mana diyā-with attention.

TRANSLATION

Brahmānanda Bhāratī said, ”My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me.”

TEXT 168

’vyāpya’ ’vyāpaka’-bhāve ’jīva’-’brahme’ jāni
jīva-vyāpya, brahma-vyāpaka, śāstrete vākhāni

SYNONYMS

vyāpya-localized; vyāpaka-all-pervading; bhāve-in this way; jīva-living entity; brahme-the Supreme Lord; jāni-I know; jīva-the living entity; vyāpya-localized; brahma-the Supreme Lord; vyāpaka-all-pervading; śāstrete-in the revealed scripture; vākhāni-description.

TRANSLATION

Brahmānanda Bhāratī continued, ”The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya’s attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Kṛṣṇa in the Bhagavad-gītā (13.3):

kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

”O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.”

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The Brahma-saṁhitā says, aṇḍāntara-stha-paramāṇu-cayāntara-stham: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

TEXT 169

carma ghucāñā kaila āmāre śodhana
doṅhāra vyāpya-vyāpakatve ei ta’ kāraṇa

SYNONYMS

carma-deerskin; ghucāñā-taking away; kaila-did; āmāre-unto me; śodhana-purification; doṅhāra-of both of us; vyāpya-being localized; vyāpakatve-being all-pervasive; ei-this; ta’-indeed; kāraṇa-the cause.

TRANSLATION

”Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānām. The Supreme Personality of Godhead is Brahman or Paraṁbrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

TEXT 170

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-of gold; varṇaḥ-having the color; hema-aṅgaḥ-whose body was like molten gold; vara-aṅgaḥ-having a most beautiful body; candana-aṅgadī-whose body was smeared with sandalwood; sannyāsa-kṛt-practicing the renounced order of life; śamaḥ-equipoised; śāntaḥ-peaceful; niṣṭhā-of devotion; śānti-and of peace; parāyaṇaḥ-the highest resort.

TRANSLATION

” ’His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.’

PURPORT

This is a quote from the Mahābhārata’s Viṣṇu-sahasra-nāma-stotra.

TEXT 171

ei saba nāmera iṅha haya nijāspada
candanākta prasāda-ḍora-śrī-bhuje aṅgada

SYNONYMS

ei saba-all these; nāmera-of names; iṅha-Śrī Caitanya Mahāprabhu; haya-is; nija-āspada-the reservoir; candana-akta-smeared with the pulp of sandalwood; prasāda-ḍora-the thread received from the Jagannātha temple; śrī-bhuje-on His arms; aṅgada-ornaments.

TRANSLATION

”All the symptoms mentioned in the verse from the Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with sandalwood pulp and the thread received from the Śrī Jagannātha Deity, and these are His ornamental bangles.”

TEXT 172

bhaṭṭācārya kahe,-bhāratī, dekhi tomāra jaya
prabhu kahe,-yei kaha, sei satya haya

SYNONYMS

bhaṭṭācārya kahe-the Bhaṭṭācārya said; bhāratī-O Brahmānanda Bhāratī; dekhi-I see; tumāra jaya-your victory; prabhu kahe-Lord Caitanya Mahāprabhu said; yei kaha-whatever you say; sei-that; satya-true; haya-is.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, ”Brahmānanda Bhāratī, I see that you are victorious.” Śrī Caitanya Mahāprabhu immediately said, ”I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me.”

TEXT 173

guru-śiṣya-nyāye satya śiṣyera parājaya
bhāratī kahe,-eho nahe, anya hetu haya

SYNONYMS

guru-śiṣya-nyāye-when there is a logical argument between the spiritual master and the disciple; satya-certainly; śiṣyera-of the disciple; parājaya-defeat; bhāratī kahe-Brahmānanda Bhāratī said; eho nahe-in this case it is not the fact; anya hetu-another cause; haya-there is.

TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, ”The disciple is certainly defeated in an argument with the spiritual master.”

Brahmānanda Bhāratī immediately countered these words, saying, ”This is not the cause of Your defeat. There is another cause.

TEXT 174

bhakta ṭhāñi hāra’ tumi,-e tomāra svabhāva
āra eka śuna tumi āpana prabhāva

SYNONYMS

bhakta ṭhāñi-in the presence of a devotee; hāra’-become defeated; tumi-You; e-this; tomāra-Your; svabhāva-nature; āra-another; eka-one; śuna-hear; tumi-You; āpana prabhāva-Your own influence.

TRANSLATION

”It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

TEXT 175

ājanma karinu muñi ’nirākāra’-dhyāna
tomā dekhi’ ’kṛṣṇa’ haila mora vidyamāna

SYNONYMS

ā-janma-since my birth; karinu-have done; muñi-I; nirākāra-dhyāna-meditation on impersonal Brahman; tomā dekhi’-by seeing You; kṛṣṇa-Lord Kṛṣṇa; haila-became; mora-my; vidyamāna-experience.

TRANSLATION

”I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa.”

PURPORT

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhāratī’s disciple. However, Brahmānanda Bhāratī reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for His devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in Śrīmad-Bhāgavatam (1.9.37) are important:

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo ’bhyayāc calad-gur
harir iva hantum ibhaṁ gatottarīyaḥ

”Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa’s promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, ”Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa.” Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

TEXT 176

kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa
tomāke tad-rūpa dekhi’ hṛdaya-satṛṣṇa

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; sphure-is manifest; mukhe-in the mouth; mane-in the mind; netre-before the eyes; kṛṣṇa-the presence of Lord Kṛṣṇa; tomāke-You; tat-rūpa-His form; dekhi'-I see; hṛdaya-my heart; sa-tṛṣṇa-very eager.

TRANSLATION

Brahmānanda Bhāratī continued, "Since I have seen You, I have been feeling Lord Kṛṣṇa's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

TEXT 177

bilvamaṅgala kaila yaiche daśā āpanāra
ihāṅ dekhi' sei daśā ha-ila āmāra

SYNONYMS

bilvamaṅgala-Bilvamaṅgala; kaila-did; yaiche-as; daśā-condition; āpanāra-his own; ihāṅ-here; dekhi'-I see; sei daśā-that condition; ha-ila-became; āmāra-mine.

TRANSLATION

"Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamaṅgala Ṭhākura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse (text 178) that is quoted in the Bhakti-rasāmṛta-sindhu. Sometimes a devotee gradually comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization-impersonal Brahman realization and localized Paramātmā realization. The condition of such a devotee is described in the Caitanya-candrāmṛta (5) by Prabodhānanda Sarasvatī:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagoria. The yogīs meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the Caitanya-candrāmṛta there are many more verses illustrating this same principle.

dhik kurvanti ca brahma-yoga-viduṣas taṁ gauracandraṁ numaḥ
tāvad brahma-kathā vimukta-padavī tāvan na tiktī-bhavet
tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ
tāvac chāstra-vidāṁ mithaḥ kala-kalo nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocaraḥ
gauraś cauraḥ sakalamaharat ko 'pi me tīvra-vīryaḥ

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the śāstras also appear null and void to him. There are many people who argue over the śāstras, but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

TEXT 178

advaita-vīthī-pathikair upāsyāḥ
svānanda-siṁhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

advaita-vīthī-of the path of monism; pathikaiḥ-by the wanderers; upāsyāḥ-worshipable; sva-ānanda-of self-realization; siṁha-āsana-on the throne; labdha-dīkṣāḥ-being initiated; śaṭhena-by a cheater; kena api-some; vayam-I; haṭhena-by force; dāsī-kṛtā-made into a maidservant; gopa-vadhū-viṭena-by a boy engaged in joking with the gopīs.

TRANSLATION

Brahmānanda Bhāratī concluded, " 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted in the Bhakti-rasāmṛta-sindhu (3.1.44).

TEXT 179

prabhu kahe,-kṛṣṇe tomāra gāḍha premā haya
yāhāṅ netra paḍe, tāhāṅ śrī-kṛṣṇa sphuraya

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇe-unto Kṛṣṇa; tomāra-your; gāḍha-deep; premā-love; haya-there is; yāhāṅ-wherever; netra-eyes; paḍe-fall; tāhāṅ-there; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa; sphuraya-becomes manifest.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep ecstatic love for Kṛṣṇa; therefore wherever you turn your eyes, you simply heighten your Kṛṣṇa consciousness."

TEXT 180

bhaṭṭācārya kahe,-doṅhāra susatya vacana
āge yadi kṛṣṇa dena sākṣāt daraśana

SYNONYMS

bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya said; doṅhāra-of both; su-satya-correct; vacana-statements; āge-first; yadi-if; kṛṣṇa-Lord Kṛṣṇa; dena-gives; sākṣāt-direct; daraśana-audience.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The statements of both of you are correct. Kṛṣṇa gives direct audience through His own mercy.

TEXT 181

prema vinā kabhu nahe tāṅra sākṣātkāra
iṅhāra kṛpāte haya daraśana iṅhāra

SYNONYMS

prema vinā-without ecstatic love; kabhu nahe-there is never; tāṅra-His; sākṣātkāra-direct meeting; iṅhāra kṛpāte-by the mercy of Śrī Caitanya Mahāprabhu; haya-becomes possible; daraśana-visit; iṅhāra-of Brahmānanda Bhāratī.

TRANSLATION

"Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu said, "You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about it." Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī was seeing Kṛṣṇa by Kṛṣṇa's mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval, Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee."

TEXT 182

prabhu kahe,-'viṣṇu' 'viṣṇu', ki kaha sārvabhauma
'ati-stuti' haya ei nindāra lakṣaṇa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu-Lord Viṣṇu, Lord Viṣṇu; ki kaha-what are you speaking; sārvabhauma-Sārvabhauma Bhaṭṭācārya; ati-stuti-overly glorifying; haya-is; ei-this; nindāra lakṣaṇa-symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by the Bhaṭṭācārya's statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

TEXT 183

eta bali' bhāratīre lañā nija-vāsā āilā
bhāratī-gosāñi prabhura nikaṭe rahilā

SYNONYMS

eta bali'-saying this; bhāratīre-Brahmānanda Bhāratī; lañā-taking with Him; nija-vāsā āilā-returned to His own residence; bhāratī-gosāñi-Brahmānanda Bhāratī; prabhura nikaṭe-in the shelter of Śrī Caitanya Mahāprabhu; rahilā-remained.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

TEXT 184

rāmabhadrācārya, āra bhagavān ācārya
prabhu-pade rahilā duṅhe chāḍi' sarva kārya

SYNONYMS

rāmabhadra-ācārya-Rāmabhadra Ācārya; āra-and; bhagavān ācārya-Bhagavān Ācārya; prabhu-pade-under the shelter of Śrī Caitanya Mahāprabhu; rahilā-remained; duṅhe-both of them; chāḍi'-giving up; sarva kārya-all other responsibilities.

TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

TEXT 185

kāśīśvara gosāñi āilā āra dine
sammāna kariyā prabhu rākhilā nija sthāne

SYNONYMS

kāśīśvara gosāñi-Kāśīśvara Gosāñi, another devotee; āilā-came; āra dine-the next day; sammāna kariyā-giving all respect; prabhu-Lord Śrī Caitanya Mahāprabhu; rākhilā-kept; nija sthāne-at His own place.

TRANSLATION

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

TEXT 186

prabhuke lañā karā'na īśvara daraśana
āge loka-bhiḍa saba kari' nivāraṇa

SYNONYMS

prabhuke-Śrī Caitanya Mahāprabhu; lañā-taking; karā'na-helps in; īśvara daraśana-visiting Lord Jagannātha; āge-in front of; loka-bhiḍa-crowds of people; saba-all; kari' nivāraṇa-restraining.

TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

TEXT 187

yata nada nadī yaiche samudre milaya
aiche mahāprabhura bhakta yāhāṅ tāhāṅ haya

SYNONYMS

yata-all; nada nadī-rivers; yaiche-as; samudre-in the sea; milaya-meet; aiche-similarly; mahāprabhura-of Śrī Caitanya Mahāprabhu; bhakta-devotees; yāhāṅ tāhāṅ-wherever; haya-they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

TEXT 188

sabe āsi' mililā prabhura śrī-caraṇe
prabhu kṛpā kari' sabāya rākhila nija sthāne

SYNONYMS

sabe-all; āsi'-coming; mililā-met; prabhura-of Śrī Caitanya Mahāprabhu; śrī-caraṇe-under the shelter; prabhu-Śrī Caitanya Mahāprabhu; kṛpā kari'-showing mercy; sabāya-every one of them; rākhila-kept; nija sthāne-under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

TEXT 189

ei ta' kahila prabhura vaiṣṇava-milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta'-thus; kahila-I have described; prabhura-of Lord Caitanya Mahāprabhu; vaiṣṇava-milana-meeting with all the Vaiṣṇavas; ihā-this narration; yei-anyone who; śune-hears; pāya-gets; caitanya-caraṇa-the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

TEXT 190

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.

18.5.11 Chapter 11

The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu

Bhaktivinoda Ṭhākura summarizes the Eleventh Chapter in his Amṛta-pravāha-bhāṣya.

When Sārvabhauma Bhaṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to

Sārvabhauma Bhaṭṭācārya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālālanātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Purī. While Advaita Ācārya and the other devotees were coming to Jagannātha Purī, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Sārvabhauma Bhaṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting prasāda without observing the regulative principles governing pilgrimages. They accepted prasāda without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their prasāda. Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing saṅkīrtana, dividing all the devotees into four divisions. After saṅkīrtana, all the devotees left for their residential quarters.

TEXT 1

aty-uddaṇḍaṁ tāṇḍavaṁ gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvaṁ prema-vanyā-nimagnam

SYNONYMS

ati-very much; uddaṇḍam-high jumping; tāṇḍavam-very graceful dancing; gaura-candraḥ-Lord Śrī Caitanya Mahāprabhu; kurvan-performing; bhaktaiḥ-with the devotees; śrī-jagannātha-gehe-in the temple of Lord Jagannātha; nānā-bhāva-alaṅkṛta-aṅgaḥ-having many ecstatic symptoms manifested in His transcendental body; sva-dhāmnā-by the influence of His ecstatic love; cakre-made; viśvam-the whole world; prema-vanyā-nimagnam-merged into the inundation of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

āra dina sārvabhauma kahe prabhu-sthāne
abhaya-dāna deha' yadi, kari nivedane

SYNONYMS

āra dina-the next day; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kahe-says; prabhu-sthāne-in the presence of Lord Caitanya Mahāprabhu; abhaya-dāna-the charity of fearlessness; deha'-You give; yadi-if; kari-I do; nivedane-submission.

TRANSLATION

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

TEXT 4

prabhu kahe,-kaha tumi, nāhi kichu bhaya
yogya haile kariba, ayogya haile naya

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; kaha tumi-yes, you can speak; nāhi-there is not; kichu-any; bhaya-fear; yogya-befitting; haile-if it is; kariba-I shall grant; ayogya-not befitting; haile-if it is; naya-then I shall not.

TRANSLATION

The Lord gave the Bhaṭṭācārya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

TEXT 5

sārvabhauma kahe-ei pratāparudra rāya
utkaṇṭhā hañāche, tomā milibāre cāya

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya said; ei-this; pratāparudra rāya-King Pratāparudra of Jagannātha Purī; utkaṇṭhā hañāche-has been very anxious; tomā-You; milibāre-to meet; cāya-he wants.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission."

TEXT 6

karṇe hasta diyā prabhu smare 'nārāyaṇa'
sārvabhauma, kaha kena ayogya vacana

SYNONYMS

karṇe-on the ears; hasta-hands; diyā-placing; prabhu-Śrī Caitanya Mahāprabhu; smare-remembers; nārāyaṇa-the holy name of Lord Nārāyaṇa; sārvabhauma-My dear Sārvabhauma; kaha-you say; kena-why; ayogya vacana-a request that is not suitable.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?

TEXT 7

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa

SYNONYMS

virakta-unattached; sannyāsī-person in the renounced order; āmāra-My; rāja-daraśana-meeting a king; strī-daraśana-meeting a woman; sama-like; viṣera-of poison; bhakṣaṇa-drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

TEXT 8

niṣkiñcanaṣya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

SYNONYMS

niṣkiñcanasya-of a person who has completely detached himself from material enjoyment; bhagavat-the Supreme Personality of Godhead; bhajana-in serving; unmukhasya-who is eager to be engaged; pāram-to the other side; param-distant; jigamiṣoḥ-who is desiring to go; bhava-sāgarasya-of the ocean of material existence; sandarśanam-the seeing (for some material purpose); viṣayiṇām-of persons engaged in material activities; atha-as well as; yoṣitām-of women; ca-also; hā-alas; hanta hanta-expression of great lamentation; viṣa-bhakṣaṇataḥ-than the act of drinking poison; api-even; asādhu-more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, " 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.' "

PURPORT

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a sannyāsī renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. Pāraṁ paraṁ jigamiṣoḥ means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named bhava-sāgara, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of bhakti-yoga. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyāsī should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

TEXT 9

sārvabhauma kahe,-satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya replied; satya-true; tomāra-Your; vacana-statement; jagannātha-sevaka-servant of Lord Jagannātha; rājā-the King; kintu-but; bhakta-uttama-a great devotee.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha."

TEXT 10

prabhu kahe,-tathāpi rājā kāla-sarpākāra kāṣṭha-nārī-sparśe yaiche upaje vikāra

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; tathāpi-still; rājā-the King; kāla-sarpa-ākāra-just like a venomous snake; kāṣṭha-nārī-a woman made of wood; sparśe-by touching; yaiche-as; upaje-arises; vikāra-agitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said,"Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Śrī Cāṇakya Paṇḍita in his moral instructions has stated: tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies-namely, kāma, krodha, mada, moha, mātsarya and bhaya-that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa mantra engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

TEXT 11

ākārād api bhetavyaṁ
strīṇāṁ viṣayiṇām api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api

SYNONYMS

ākārāt-from bodily features; api-even; bhetavyam-to be feared; strīṇām-of women; viṣayiṇām-of materialistic persons; api-even; yathā-as; aheḥ-from a serpent; manasaḥ-of the mind; kṣobhaḥ-agitation; tathā-so; tasya-of it; ākṛteḥ-from the appearance; api-even.

TRANSLATION

" 'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.24).

TEXT 12

aiche bāta punarapi mukhe nā ānibe
kaha yadi, tabe āmāya ethā nā dekhibe

SYNONYMS

aiche bāta-such a request; punarapi-again; mukhe-in the mouth; nā-do not; ānibe-bring; kaha yadi-if you speak; tabe-then; āmāya-Me; ethā-here; nā-not; dekhibe-you will see.

TRANSLATION

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

TEXT 13

bhaya pāñā sārvabhauma nija ghare gelā
vāsāya giyā bhaṭṭācārya cintita ha-ilā

SYNONYMS

bhaya pāñā-being afraid; sārvabhauma-Sārvabhauma; nija-own; ghare-to home; gelā-returned; vāsāya giyā-reaching his residential place; bhaṭṭācārya-the Bhaṭṭācārya; cintita ha-ilā-became meditative.

TRANSLATION

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

TEXT 14

hena kāle pratāparudra puruṣottame āilā
pātra-mitra-saṅge rājā daraśane calilā

SYNONYMS

hena kāle-at this time; pratāparudra-King Pratāparudra; puruṣottame-at Jagannātha Purī; āilā-arrived; pātra-mitra-saṅge-accompanied by his secretaries, ministers, military officers and so on; rājā-the King; daraśane-to visit Lord Jagannātha; calilā-departed.

TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

PURPORT

It appears that Mahārāja Pratāparudra used to live at Kaṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

TEXT 15

rāmānanda rāya āilā gajapati-saṅge
prathamei prabhure āsi' mililā bahu-raṅge

SYNONYMS

rāmānanda rāya-Rāmānanda Rāya; āilā-came; gajapati-saṅge-with the King; prathamei-in the first instance; prabhure-unto Lord Caitanya Mahāprabhu; āsi'-coming; mililā-met; bahu-raṅge-with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Aśvapati, and so on. The King of Orissa is addressed as Gajapati.

TEXT 16

rāya praṇati kaila, prabhu kaila āliṅgana
dui jane premāveśe karena krandana

SYNONYMS

rāya praṇati kaila-Rāmānanda Rāya offered his obeisances; prabhu-the Lord; kaila-did; āliṅgana-embracing; dui jane-both of them; prema-āveśe-in ecstatic love; karena-did; krandana-crying.

TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

TEXT 17

rāya-saṅge prabhura dekhi' sneha-vyavahāra
sarva bhakta-gaṇera mane haila camatkāra

SYNONYMS

rāya-saṅge-with Rāmānanda Rāya; prabhura-of Śrī Caitanya Mahāprabhu; dekhi'-seeing; sneha-vyavahāra-very intimate behavior; sarva-all; bhakta-gaṇera-of all the devotees; mane-in the mind; haila-there was; camatkāra-astonishment.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

TEXT 18

rāya kahe,-tomāra ājñā rājāke kahila
tomāra icchāya rājā mora viṣaya chāḍāila

SYNONYMS

rāya kahe-Rāmānanda Rāya said; tomāra ājñā-Your order; rājāke kahila-I informed the King; tomāra icchāya-by Your grace; rājā-the King; mora-my; viṣaya-material activities; chāḍāila-gave me relief from.

TRANSLATION

Rāmānanda Rāya said, "I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord's desire, Rāmānanda Rāya petitioned the King. The King was very much pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

TEXT 19

āmi kahi,-āmā haite nā haya 'viṣaya'
caitanya-caraṇe rahoṅ, yadi ājñā haya

SYNONYMS

āmi kahi-I said; āmā haite-by me; nā-not; haya-is possible; viṣaya-government service; caitanya-caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; rahoṅ-I may stay; yadi ājñā haya-if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.'

TEXT 20

tomāra nāma śuni' rājā ānandita haila
āsana haite uṭhi' more āliṅgana kaila

SYNONYMS

tomāra-Your; nāma-name; śuni'-hearing; rājā-the King; ānandita-very much pleased; haila-became; āsana haite-from his throne; uṭhi'-standing; more-me; āliṅgana kaila-embraced.

TRANSLATION

”When I submitted this proposal, the King immediately became very much pleased upon hearing Your name. Indeed, he instantly arose from his throne and embraced me.

TEXT 21

tomāra nāma śuni’ haila mahā-premāveśa
mora hāte dhari’ kare pirīti viśeṣa

SYNONYMS

tomāra-Your; nāma-name; śuni’-hearing; haila-became; mahā-great; prema-āveśa-ecstasy of love; mora hāte-my hand; dhari’-catching; kare-does; pirīti-loving symptoms; viśeṣa-specific.

TRANSLATION

”My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

TEXT 22

tomāra ye vartana, tumi khāo sei vartana
niścinta hañā bhaja caitanyera caraṇa

SYNONYMS

tomāra-Your; ye-whatever; vartana-remuneration; tumi-you; khāo-take; sei-that; vartana-pension; niścinta hañā-without anxiety; bhaja-just worship; caitanyera-of Lord Śrī Caitanya Mahāprabhu; caraṇa-the lotus feet.

TRANSLATION

”As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

TEXT 23

āmi-chāra, yogya nahi tāṅra daraśane
tāṅre yei bhaje tāṅra saphala jīvane

SYNONYMS

āmi-I; chāra-very much fallen; yogya-fit; nahi-not; tāṅra-His; daraśane-for interviewing; tāṅre-Him; yei-anyone who; bhaje-worships; tāṅra-his; saphala-successful; jīvane-life.

TRANSLATION

”Then Mahārāja Pratāparudra very humbly said, ’I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One’s life is successful if one engages in His service.’

TEXT 24

parama kṛpālu teṅha vrajendra-nandana
kona-janme more avaśya dibena daraśana

SYNONYMS

parama-very much; kṛpālu-merciful; teṅha-Lord Caitanya Mahāprabhu; vrajendra-nandana-the son of Mahārāja Nanda; kona-janme-in some future birth; more-unto me; avaśya-certainly; dibena-will give; daraśana-interview.

TRANSLATION

”The King then said, ’Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.’

TEXT 25

ye tāṅhāra prema-ārti dekhiluṅ tomāte
tāra eka prema-leśa nāhika āmāte

SYNONYMS

ye-whatever; tāṅhāra-his; prema-ārti-painful feelings of love of Godhead; dekhiluṅ-I saw; tomāte-unto You; tāra-of that; eka-one; prema-leśa-fraction of love; nāhika-there is not; āmāte-in me.

TRANSLATION

”My Lord, I don’t think that there is even a fraction of Mahārāja Pratāparudra’s loving ecstasy in me.”

TEXT 26

prabhu kahe,-tumi kṛṣṇa-bhakata-pradhāna
tomāke ye prīti kare, sei bhāgyavān

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; tumi-you; kṛṣṇa-bhakata-pradhāna-the chief of the devotees of Lord Kṛṣṇa; tomāke-unto you; ye-anyone who; prīti kare-shows love; sei-such a person; bhāgyavān-most fortunate.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, ”My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

TEXT 27

tomāte ye eta prīti ha-ila rājāra
ei guṇe kṛṣṇa tāṅre karibe aṅgīkāra

SYNONYMS

tomāte-unto you; ye-that; eta-so much; prīti-love; ha-ila-was; rājāra-of the King; ei guṇe-for this reason; kṛṣṇa-Lord Kṛṣṇa; tāṅre-him; karibe aṅgīkāra-will accept.

TRANSLATION

”Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Purī) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, "Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you."

TEXT 28

ye me bhakta-janāḥ pārtha
na me bhaktāś ca te janāḥ
mad-bhaktānāṁ ca ye bhaktās
te me bhakta-tamā matāḥ

SYNONYMS

ye-those who; me-My; bhakta-janāḥ-devotees; pārtha-O Pārtha; na-not; me-My; bhaktāḥ-devotees; ca-and; te-those; janāḥ-persons; mat-bhaktānām-of My devotees; ca-certainly; ye-those who; bhaktāḥ-devotees; te-such persons; me-My; bhakta-tamāḥ-most advanced devotees; matāḥ-that is My opinion.

TRANSLATION

"Lord Kṛṣṇa told Arjuna, 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the Ādi Purāṇa. The verse is also included in the Laghu-bhāgavatāmṛta (2.6).

TEXTS 29-30

ādaraḥ paricaryāyāṁ
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ
mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇaṁ ca manasaḥ
sarva-kāma-vivarjanam

SYNONYMS

ādaraḥ-respect, care; paricaryāyām-in service; sarva-aṅgaiḥ-by all the parts of the body; abhivandanam-offering obeisances; mat-bhakta-of My devotees; pūjā-worshiping; abhyadhikā-very high; sarva-bhūteṣu-in all living entities; mat-matiḥ-realization of having a relationship with Me; mat-artheṣu-for the sake of My service; aṅga-ceṣṭāḥ-engaging the bodily energy; ca-and; vacasā-by words; mat-guṇa-īraṇam-describing My glories; mayi-unto Me; arpaṇam-dedicating; ca-and; manasaḥ-of the mind; sarva-kāma-all material desires; vivarjanam-giving up.

TRANSLATION

" 'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.'

PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava's inquiry about devotional service.

TEXT 31

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

SYNONYMS

ārādhanānām-of varieties of worship; sarveṣām-all; viṣṇoḥ-of Lord Viṣṇu; ārādhanam-worship; param-the most exalted; tasmāt-and above such worship of Lord Viṣṇu; parataram-of greater value; devi-O goddess; tadīyānām-of persons in relationship with Lord Viṣṇu; samarcanam-rigid and firm worship.

TRANSLATION

"Lord Śiva told the goddess Durgā, 'My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

PURPORT

The Vedas are divided into three divisions-karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Viṣṇu. In this quotation from the Padma Purāṇa, Lord Śiva answers a question posed to him by the goddess Durgā. This verse is also included in the Laghu-bhāgavatāmṛta (2.4), by Śrīla Rūpa Gosvāmī. The words viṣṇor ārādhanam refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead

Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees-those in śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa and mādhurya-rasa. Although all the rasas are on the transcendental platform, mādhurya-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in mādhurya-rasa is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in mādhurya-rasa. Other Vaiṣṇava ācāryas recommended worship up to vātsalya-rasa. Therefore Śrīla Rūpa Gosvāmī in his Vidagdha-mādhava (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of mādhurya-rasa, a gift never previously bestowed by any ācārya or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal rasa.

TEXT 32

durāpā hy alpa-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

SYNONYMS

durāpā-very difficult to achieve; hi-certainly; alpa-tapasaḥ-by a person not advanced in spiritual life; sevā-service; vaikuṇṭha-vartmasu-unto persons on the path back home, back to Godhead; yatra-wherein; upagīyate-is worshiped and glorified; nityam-regularly; deva-devaḥ-the Supreme Personality of Godhead; janārdanaḥ-Lord Kṛṣṇa.

TRANSLATION

" 'Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.' "

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (3.7.20). It was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

TEXT 33

purī, bhāratī-gosāñi, svarūpa, nityānanda
jagadānanda, mukundādi yata bhakta-vṛnda

SYNONYMS

purī-Paramānanda Purī; bhāratī-Brahmānanda Bhāratī; gosāñi-on the level of the spiritual master; svarūpa-Svarūpa Dāmodara Gosvāmī; nityānanda-Lord Nityānanda Prabhu; jagadānanda-Jagadānanda; mukunda-Mukunda; ādi-and others; yata-all; bhakta-vṛnda-devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

TEXT 34

cāri gosāñira kaila rāya caraṇa vandana
yathā-yogya saba bhaktera karila milana

SYNONYMS

cāri gosāñira-of the four gosāñis, or spiritual masters; kaila-did; rāya-Rāmānanda Rāya; caraṇa vandana-worshiping the lotus feet; yathā-yogya-as it is befitting; saba-all; bhaktera-of the devotees; karila-did; milana-meeting.

TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

TEXT 35

prabhu kahe,-rāya, dekhile kamala-nayana?
rāya kahe-ebe yāi pāba daraśana

SYNONYMS

prabhu kahe-the Lord said; rāya-My dear Rāmānanda Rāya; dekhile-have you seen; kamala-nayana-the lotus-eyed Lord Jagannātha; rāya kahe-Rāmānanda Rāya replied; ebe yāi-now I shall go; pāba daraśana-I shall visit the temple.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Have you already visited the temple of the lotus-eyed Lord Jagannātha?" Rāmānanda Rāya replied, "I shall now go visit the temple."

TEXT 36

prabhu kahe,-rāya, tumi ki kārya karile?
īśvare nā dekhi' kene āge ethā āile?

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; rāya-My dear Rāmānanda Rāya; tumi-you; ki kārya-what; karile-have done; īśvare-the Supreme Personality of Godhead; nā dekhi'-without seeing; kene-why; āge-first; ethā-here; āile-you came.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?”

TEXT 37

rāya kahe, caraṇa-ratha, hṛdaya-sārathi
yāhāṅ lañā yāya, tāhāṅ yāya jīva-rathī

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; caraṇa-the legs; ratha-chariot; hṛdaya-the heart; sārathi-chariot driver; yāhāṅ-wherever; lañā-taking; yāya-goes; tāhāṅ-there; yāya-goes; jīva-rathī-the living entity on the chariot.

TRANSLATION

Rāmānanda Rāya said, ”The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go.”

PURPORT

In the Bhagavad-gītā (18.61) Lord Kṛṣṇa explains:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy.”

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the Kaṭha Upaniṣad (1.3.3-4):

ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva tu
buddhiṁ tu sārathiṁ viddhi
manaḥ pragraham eva ca
indriyāṇi hayān āhur
viṣayāṁs teṣu gocarān
ātmendriya-mano-yuktaṁ
bhoktety āhur manīṣiṇaḥ

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu’s external energy, the material world.

TEXT 38

āmi ki kariba, mana ihāṅ lañā āila
jagannātha-daraśane vicāra nā kaila

SYNONYMS

āmi-I; ki-what; kariba-shall do; mana-my mind; ihāṅ-here; lañā-taking; āila-arrived; jagannātha-daraśane-to see Lord Jagannātha; vicāra-consideration; nā-did not; kaila-make.

TRANSLATION

Śrī Rāmānanda Rāya continued, ”What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha’s temple.”

TEXT 39

prabhu kahe,-śīghra giyā kara daraśana
aiche ghara yāi’ kara kuṭumba milana

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; śīghra giyā-going hastily; kara daraśana-see Lord Jagannātha; aiche-similarly; ghara yāi’-going home; kara-just do; kuṭumba-family; milana-meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu advised, ”Immediately go to Lord Jagannātha’s temple to see the Lord. Then go home and meet your family members.”

TEXT 40

prabhu ājñā pāñā rāya calilā daraśane
rāyera prema-bhakti-rīti bujhe kon jane

SYNONYMS

prabhu ājñā-the Lord’s permission; pāñā-getting; rāya-Rāmānanda Rāya; calilā-departed; daraśane-to see Lord Jagannātha; rāyera-of Rāmānanda Rāya; prema-bhakti-of ecstatic love for Kṛṣṇa; rīti-process; bujhe-understands; kon jane-what person.

TRANSLATION

Having received Śrī Caitanya Mahāprabhu's permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

TEXT 41

kṣetre āsi' rājā sārvabhaume bolāilā
sārvabhaume namaskari' tāṅhāre puchilā

SYNONYMS

kṣetre-to Jagannātha Purī; āsi'-coming; rājā-the King; sārvabhaume-for Sārvabhauma Bhaṭṭācārya; bolāilā-called; sārvabhaume-unto Sārvabhauma Bhaṭṭācārya; namaskari'-offering obeisances; tāṅhāre puchilā-he asked him.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When the Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

TEXT 42

mora lāgi' prabhu-pade kaile nivedana?
sārvabhauma kahe,-kainu aneka yatana

SYNONYMS

mora lāgi'-on my behalf; prabhu-pade-at the lotus feet of the Lord; kaile nivedana-did you submit my petition; sārvabhauma kahe-Sārvabhauma replied; kainu-I did; aneka yatana-much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?"

Sārvabhauma replied, "Yes, with much endeavor I have tried my best.

TEXT 43

tathāpi nā kare teṅha rāja-daraśana
kṣetra chāḍi' yābena punaḥ yadi kari nivedana

SYNONYMS

tathāpi-yet; nā kare-does not do; teṅha-He; rāja-daraśana-visiting a king; kṣetra chāḍi'-leaving Jagannātha-kṣetra; yābena-He will go away; punaḥ-again; yadi-if; kari nivedana-I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Purī and go elsewhere."

TEXT 44

śuniyā rājāra mane duḥkha upajila
viṣāda kariyā kichu kahite lāgila

SYNONYMS

śuniyā-hearing; rājāra-of the King; mane-in the mind; duḥkha-unhappiness; upajila-arose; viṣāda-lamentation; kariyā-doing; kichu-something; kahite-to speak; lāgila-began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

pāpī nīca uddhārite tāṅra avatāra
jagāi mādhāi teṅha karilā uddhāra

SYNONYMS

pāpī-sinful; nīca-lowborn; uddhārite-to deliver; tāṅra-His; avatāra-incarnation; jagāi-Jagāi; mādhāi-Mādhāi; teṅha-He; karilā uddhāra-delivered.

TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhāi.

TEXT 46

pratāparudra chāḍi' karibe jagat nistāra
ei pratijñā kari' kariyāchena avatāra?

SYNONYMS

pratāparudra chāḍi'-except for Pratāparudra; karibe-He will do; jagat-of the whole universe; nistāra-deliverance; ei pratijñā-this promise; kari'-making; kariyāchena-has made; avatāra-incarnation.

TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

PURPORT

Śrī Caitanya Mahāprabhu's mission is thus described by Narottama dāsa Ṭhākura: patita-pāvana-hetu tava avatāra mo-sama patita prabhu nā pāibe āra. If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord-provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

TEXT 47

adarśanīyān api nīca-jātīn
saṁvīkṣate hanta tathāpi no mām
mad-eka-varjaṁ kṛpayiṣyatīti
nirṇīya kiṁ so 'vatatāra devaḥ

SYNONYMS

adarśanīyān-upon those who are unfit to be seen; api-although; nīca-jātīn-the lower class of men; saṁvīkṣate-puts His merciful glance; hanta-alas; tathā api-still; na u-not; mām-upon me; mat-myself; eka-alone; varjam-rejecting; kṛpayiṣyati-He will bestow His mercy; iti-thus; nirṇīya-deciding; kim-whether; saḥ-Lord Śrī Caitanya Mahāprabhu; avatatāra-has descended; devaḥ-the Supreme Personality of Godhead.

TRANSLATION

" 'Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

PURPORT

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

TEXT 48

tāṅra pratijñā-more nā karibe daraśana
mora pratijñā-tāṅhā vinā chāḍiba jīvana

SYNONYMS

tāṅra pratijñā-His determination; more-unto me; nā-not; karibe-will do; daraśana-seeing; mora pratijñā-my promise; tāṅhā vinā-without Him; chāḍiba-I will give up; jīvana-life.

TRANSLATION

Mahārāja Pratāparudra continued, "If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Mahārāja Pratāparudra's determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in the Bhagavad-gītā (9.14):

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a mahātmā engaged in the Lord's service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra's determination is very much exalted and is called dṛḍha-vrata. Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

TEXT 49

yadi sei mahāprabhura nā pāi kṛpā-dhana
kibā rājya, kibā deha,-saba akāraṇa

SYNONYMS

yadi-if; sei-that; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; nā-not; pāi-I get; kṛpā-dhana-the treasure of mercy; kibā rājya-what is the value of my kingdom; kibā deha-what is the value of this body; saba akāraṇa-everything useless.

TRANSLATION

"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of dṛḍha-vrata, determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In Śrīmad-Bhāgavatam (5.5.5) it is said: parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

TEXT 50

eta śuni' sārvabhauma ha-ilā cintita
rājāra anurāga dekhi' ha-ilā vismita

SYNONYMS

eta śuni'-hearing this; sārvabhauma-Sārvabhauma; ha-ilā-became; cintita-very thoughtful; rājāra-of the King; anurāga-attachment; dekhi'-seeing; ha-ilā-became; vismita-astonished.

TRANSLATION

Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In Śrīmad-Bhāgavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be dṛḍha-vrata, firmly determined.

TEXT 51

bhaṭṭācārya kahe-deva nā kara viṣāda
tomāre prabhura avaśya ha-ibe prasāda

SYNONYMS

bhaṭṭācārya kahe-the Bhaṭṭācārya said; deva-O King; nā kara viṣāda-do not be worried; tomāre-unto you; prabhura-of Lord Śrī Caitanya Mahāprabhu; avaśya-certainly; ha-ibe-there must be; prasāda-mercy.

TRANSLATION

Finally Sārvabhauma Bhaṭṭācārya said, "My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Pratāparudra's firm determination, the Bhaṭṭācārya predicted that the King would receive Śrī Caitanya Mahāprabhu's mercy without fail. As confirmed elsewhere in Caitanya-caritāmṛta (Madhya 19.151), guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: "By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service." The Bhaṭṭācārya was the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the Vedas:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

Mahārāja Pratāparudra had firm faith in the Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to Lord Kṛṣṇa in the Bhagavad-gītā (9.34):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

TEXT 52

teṅha-premādhīna, tomāra prema-gāḍhatara
avaśya karibena kṛpā tomāra upara

SYNONYMS

teṅha-He (Śrī Caitanya Mahāprabhu); prema-adhīna-under the control of love; tomāra prema-your love; gāḍha-tara-very deep; avaśya-certainly; karibena kṛpā-He will bestow mercy; tomāra upara-upon you.

TRANSLATION

As soon as the Bhaṭṭācārya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (Upadeśāmṛta 3): utsāhān niścayād dhairyāt. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the śāstras.

TEXT 53

tathāpi kahiye āmi eka upāya
ei upāya kara' prabhu dekhibe yāhāya

SYNONYMS

tathāpi-still; kahiye-say; āmi-I; eka upāya-one means; ei upāya-this means; kara'-try to adopt; prabhu-Lord Śrī Caitanya Mahāprabhu; dekhibe-will see you; yāhāya-by that.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him.

TEXT 54

ratha-yātrā-dine prabhu saba bhakta lañā
ratha-āge nṛtya karibena premāviṣṭa hañā

SYNONYMS

ratha-yātrā-dine-on the day of the car festival ceremony; prabhu-Śrī Caitanya Mahāprabhu; saba-all; bhakta-devotees; lañā-taking with Him; ratha-the chariot; āge-in front of; nṛtya karibena-will dance; prema-āviṣṭa hañā-in great ecstatic love.

TRANSLATION

"On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

TEXT 55

premāveśe puṣpodyāne karibena praveśa
sei-kāle ekale tumi chāḍi' rāja-veśa

SYNONYMS

prema-āveśe-in ecstatic love; puṣpa-udyāne-into the garden at Guṇḍicā where the Lord stays; karibena praveśa-will enter; sei-kāle-at that time; ekale-alone; tumi-you; chāḍi'-giving up; rāja-veśa-the royal dress.

TRANSLATION

"On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Guṇḍicā garden. At that time you should go there alone, stripped of your royal dress.

TEXT 56

'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana
ekale yāi' mahāprabhura dharibe caraṇa

SYNONYMS

kṛṣṇa-rāsa-pañca-adhyāya-the five chapters in the Tenth Canto of Śrīmad-Bhāgavatam in which Lord Kṛṣṇa's pastimes of the rāsa dance are described; karite paṭhana-to recite; ekale yāi'-going alone; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; dharibe caraṇa-catch hold of the lotus feet.

TRANSLATION

"When Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read the five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

TEXT 57

bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,
āliṅgana karibena tomāya 'vaiṣṇava' jāni'

SYNONYMS

bāhya-jñāna nāhi-without external consciousness; se-kāle-at that time; kṛṣṇa-nāma śuni'-by hearing the holy name of Lord Kṛṣṇa; āliṅgana karibena-He will embrace; tomāya-you; vaiṣṇava jāni'-taking you to be a Vaiṣṇava.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Śrīmad-Bhāgavatam, He will embrace you, knowing you to be a pure Vaiṣṇava.

PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King's position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and the Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very much determined (dṛḍha-vrata). Consequently the Bhaṭṭācārya was ready to help the King.

TEXT 58

rāmānanda rāya, āji tomāra prema-guṇa
prabhu-āge kahite prabhura phiri' gela mana

SYNONYMS

rāmānanda rāya-Rāmānanda Rāya; āji-today; tomāra-your; prema-guṇa-quality of love; prabhu-āge-in front of the Lord; kahite-when he described; prabhura-of Lord Śrī Caitanya Mahāprabhu; phiri' gela-became changed; mana-the mind.

TRANSLATION

"The Lord has already changed His mind due to Rāmānanda Rāya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to the Bhaṭṭācārya's and Rāmānanda Rāya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee's mercy; then Kṛṣṇa's mercy will descend. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja's in Śrīmad-Bhāgavatam (7.5.32):

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

TEXT 59

śuni' gajapatira mane sukha upajila
prabhure milite ei mantraṇā dṛḍha kaila

SYNONYMS

śuni'-hearing; gajapatira-of King Pratāparudra; mane-in the mind; sukha-happiness; upajila-awakened; prabhure-Śrī Caitanya Mahāprabhu; milite-to meet; ei-this; mantraṇā-instruction; dṛḍha kaila-decided to accept rigidly.

TRANSLATION

Mahārāja Pratāparudra took the Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

TEXT 60

snāna-yātrā kabe habe puchila bhaṭṭere
bhaṭṭa kahe,-tina dina āchaye yātrāre

SYNONYMS

snāna-yātrā-the bathing ceremony of Lord Jagannātha; kabe-when; habe-will be; puchila-he inquired; bhaṭṭere-from the Bhaṭṭācārya; bhaṭṭa kahe-the Bhaṭṭācārya said; tina dina-three days; āchaye-there are still; yātrāre-until the festival.

TRANSLATION

When the King asked the Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, the Bhaṭṭācārya replied that there were only three days left before the ceremony.

TEXT 61

rājāre prabodhiyā bhaṭṭa gelā nijālaya
snāna-yātrā-dine prabhura ānanda hṛdaya

SYNONYMS

rājāre-the King; prabodhiyā-encouraging; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; gelā-departed; nija-ālaya-to his own home; snāna-yātrā-dine-on the day of the bathing ceremony of Lord Jagannātha; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-full of happiness; hṛdaya-heart.

TRANSLATION

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha's bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

TEXT 62

snāna-yātrā dekhi' prabhura haila baḍa sukha
īśvarera 'anavasare' pāila baḍa duḥkha

SYNONYMS

snāna-yātrā-the bathing ceremony of Lord Jagannātha; dekhi'-seeing; prabhura-of Lord Śrī Caitanya Mahāprabhu; haila-became; baḍa-very much; sukha-happiness; īśvarera-of the Lord; anavasare-during the pastime of retirement; pāila-got; baḍa-very much; duḥkha-unhappiness.

TRANSLATION

Upon seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

TEXT 63

gopī-bhāve virahe prabhu vyākula hañā
ālālanāthe gelā prabhu sabāre chāḍiyā

SYNONYMS

gopī-bhāve-in the mood of the gopīs; virahe-in separation; prabhu-Lord Śrī Caitanya Mahāprabhu; vyākula-agitated; hañā-being; ālālanāthe-to Ālālanātha; gelā-went; prabhu-Lord Śrī Caitanya Mahāprabhu; sabāre-all; chāḍiyā-having given up.

TRANSLATION

Due to separation from Lord Jagannātha, Śrī Caitanya Mahāprabhu felt the same great anxiety the gopīs feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

TEXT 64

pāche prabhura nikaṭa āilā bhakta-gaṇa
gauḍa haite bhakta āise,-kaila nivedana

SYNONYMS

pāche-behind; prabhura-of Śrī Caitanya Mahāprabhu; nikaṭa-in the presence; āilā-came; bhakta-gaṇa-the devotees; gauḍa haite-from Bengal; bhakta-devotees; āise-come; kaila nivedana-submitted.

TRANSLATION

The devotees who had followed the Lord came into His presence and requested Him to return to Purī. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

TEXT 65

sārvabhauma nīlācale āilā prabhu lañā
prabhu āilā,-rājā-ṭhāñi kahilena giyā

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; nīlācale-to Jagannātha Purī; āilā-came; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; āilā-arrived; rājā-ṭhāñi-to the King; kahilena-said; giyā-after going.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Purī. He then went to King Pratāparudra and informed him of the Lord's arrival.

TEXT 66

hena-kāle āilā tathā gopīnāthācārya
rājāke āśīrvāda kari' kahe,-śuna bhaṭṭācārya

SYNONYMS

hena-kāle-during this time; āilā-came; tathā-there; gopīnātha-ācārya-Gopīnātha Ācārya; rājāke-unto the King; āśīrvāda kari'-offering a benediction; kahe-said; śuna bhaṭṭācārya-my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

At this time, Gopīnātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 67

gauḍa haite vaiṣṇava āsitechena dui-śata
mahāprabhura bhakta saba-mahā-bhāgavata

SYNONYMS

gauḍa haite-from Bengal; vaiṣṇava-devotees; āsitechena-are coming; dui-śata-numbering about two hundred; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; bhakta-the devotees; saba-all; mahā-bhāgavata-greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

TEXT 68

narendre āsiyā sabe haila vidyamāna
tāṅ-sabāre cāhi vāsā prasāda-samādhāna

SYNONYMS

narendre-on the bank of Lake Narendra; āsiyā-coming; sabe-all of them; haila vidyamāna-staying; tāṅ-sabāre-for all of them; cāhi-I want; vāsā-residential quarters; prasāda-for distributing prasāda; samādhāna-arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in this lake. There they wash their hands and feet before entering the temple.

TEXT 69

rājā kahe,-paḍichāke āmi ājñā diba
vāsā ādi ye cāhiye,-paḍichā saba diba

SYNONYMS

rājā kahe-the King said; paḍichāke-unto the attendant; āmi-I; ājñā diba-shall give orders; vāsā-residential quarters; ādi-and other arrangements; ye cāhiye-whatever you want; paḍichā-the attendant; saba-everything; diba-will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasāda, as you desire.

TEXT 70

mahāprabhura gaṇa yata āila gauḍa haite
bhaṭṭācārya, eke eke dekhāha āmāte

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; gaṇa-associates; yata-all; āila-who have come; gauḍa haite-from Bengal; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; eke eke-one after another; dekhāha-please show; āmāte-to me.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu's devotees who are coming from Bengal."

TEXT 71

bhaṭṭa kahe,-aṭṭālikāya kara ārohaṇa
gopīnātha cine sabāre, karābe daraśana

SYNONYMS

bhaṭṭa kahe-the Bhaṭṭācārya said; aṭṭālikāya-on the roof of the palace; kara ārohaṇa-just go up; gopīnātha-Gopīnātha Ācārya; cine-knows; sabāre-everyone; karābe daraśana-he will show.

TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, "Go up on the roof of the palace. Gopīnātha Ācārya knows every one of the devotees. He will identify them for you.

TEXT 72

āmi kāho nāhi cini, cinite mana haya
gopīnāthācārya sabāre karā'be paricaya

SYNONYMS

āmi-I; kāho-anyone; nāhi-do not; cini-know; cinite mana haya-I desire to know; gopīnātha-ācārya-Gopīnātha Ācārya; sabāre-all of them; karā'be paricaya-will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopīnātha Ācārya knows them all, he will give you their names."

TEXT 73

eta bali' tina jana aṭṭālikāya caḍila
hena-kāle vaiṣṇava saba nikaṭe āila

SYNONYMS

eta bali'-saying this; tina jana-the three persons (namely, the King, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya); aṭṭālikāya-on the roof of the palace; caḍila-went up; hena-kāle-at this time; vaiṣṇava-the Vaiṣṇava devotees; saba-all; nikaṭe-nearby; āila-came.

TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopīnātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

TEXT 74

dāmodara-svarūpa, govinda,-dui jana
mālā-prasāda lañā yāya, yāhāṅ vaiṣṇava-gaṇa

SYNONYMS

dāmodara-svarūpa-Svarūpa Dāmodara; govinda-Govinda; dui jana-two persons; mālā-prasāda-flower garlands and remnants of Lord Jagannātha's food; lañā-taking; yāya-went; yāhāṅ-where; vaiṣṇava-gaṇa-the Vaiṣṇavas.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

TEXT 75

prathamete mahāprabhu pāṭhāilā duṅhāre
rājā kahe, ei dui kon cināha āmāre

SYNONYMS

prathamete-at first; mahāprabhu-Śrī Caitanya Mahāprabhu; pāṭhāilā-sent; duṅhāre-two persons; rājā kahe-the King said; ei dui-these two; kon-who are they; cināha-kindly identify; āmāre-to me.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identities."

TEXT 76

bhaṭṭācārya kahe,-ei svarūpa-dāmodara
mahāprabhura haya iṅha dvitīya kalevara

SYNONYMS

bhaṭṭācārya kahe-the Bhaṭṭācārya said; ei-this gentleman; svarūpa-dāmodara-his name is Svarūpa Dāmodara; mahāprabhura-of Śrī Caitanya Mahāprabhu; haya-is; iṅha-he; dvitīya-the second; kalevara-expansion of the body.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, "Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

TEXT 77

dvitīya, govinda-bhṛtya, ihāṅ doṅhā diyā
mālā pāṭhāñāchena prabhu gaurava kariyā

SYNONYMS

dvitīya-the second; govinda-Govinda; bhṛtya-personal servant; ihāṅ-here; doṅhā diyā-through these two persons; mālā-flower garlands; pāṭhāñāchena-has sent; prabhu-Śrī Caitanya Mahāprabhu; gaurava kariyā-giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannātha's food with these two persons simply to honor the devotees from Bengal."

TEXT 78

ādau mālā advaitere svarūpa parāila
pāche govinda dvitīya mālā āni' tāṅre dila

SYNONYMS

ādau-in the beginning; mālā-a garland; advaitere-unto Advaita Ācārya; svarūpa-Svarūpa Dāmodara; parāila-offered; pāche-after that; govinda-Govinda, the Lord's personal servant; dvitīya-a second; mālā-garland; āni'-bringing; tāṅre dila-delivered to Him.

TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

TEXT 79

tabe govinda daṇḍavat kaila ācāryere
tāṅre nāhi cine ācārya, puchila dāmodare

SYNONYMS

tabe-at that time; govinda-Govinda; daṇḍavat-falling flat to offer obeisances; kaila-did; ācāryere-unto Advaita Ācārya; tāṅre-him; nāhi-not; cine-recognized; ācārya-Advaita Ācārya; puchila-inquired; dāmodare-to Svarūpa Dāmodara.

TRANSLATION

When Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

TEXT 80

dāmodara kahe,-ihāra 'govinda' nāma
īśvara-purīra sevaka ati guṇavān

SYNONYMS

dāmodara kahe-Dāmodara said; ihāra-of him; govinda-Govinda; nāma-the name; īśvara-purīra sevaka-servant of Īśvara Purī; ati guṇavān-very much qualified.

TRANSLATION

Svarūpa Dāmodara informed Him, "Govinda was the servant of Īśvara Purī. He is very highly qualified.

TEXT 81

prabhura sevā karite purī ājñā dila
ataeva prabhu iṅhāke nikaṭe rākhila

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; sevā-the service; karite-to perform; purī-Īśvara Purī; ājñā dila-ordered; ataeva-therefore; prabhu-Śrī Caitanya Mahāprabhu; iṅhāke-him; nikaṭe-by His side; rākhila-kept.

TRANSLATION

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

TEXT 82

rājā kahe,-yāṅre mālā dila dui-jana
āścarya teja, baḍa mahānta,-kaha kon jana?

SYNONYMS

rājā kahe-the King inquired; yāṅre-unto which person; mālā-garlands; dila-offered; dui-jana-Svarūpa Dāmodara and Govinda; āścarya teja-wonderfully effulgent; baḍa mahānta-a very great devotee; kaha kon jana-kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

TEXT 83

ācārya kahe,-iṅhāra nāma advaita ācārya
mahāprabhura mānya-pātra, sarva-śirodhārya

SYNONYMS

ācārya kahe-Gopīnātha Ācārya said; iṅhāra nāma-His name; advaita ācārya-Advaita Ācārya; mahāprabhura-of Śrī Caitanya Mahāprabhu; mānya-pātra-honorable; sarva-śirodhārya-the topmost devotee.

TRANSLATION

Gopīnātha Ācārya replied, "His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

TEXT 84

śrīvāsa-paṇḍita iṅha, paṇḍita-vakreśvara
vidyānidhi-ācārya, iṅha paṇḍita-gadādhara

SYNONYMS

śrīvāsa-paṇḍita-Śrīvāsa Paṇḍita; iṅha-here; paṇḍita-vakreśvara-Vakreśvara Paṇḍita; vidyānidhi-ācārya-Vidyānidhi Ācārya; iṅha-here; paṇḍita-gadādhara-Gadādhara Paṇḍita.

TRANSLATION

"Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānidhi Ācārya and Gadādhara Paṇḍita.

TEXT 85

ācāryaratna iṅha, paṇḍita-purandara
gaṅgādāsa paṇḍita iṅha, paṇḍita-śaṅkara

SYNONYMS

ācāryaratna-Candraśekhara; iṅha-here; paṇḍita-purandara-Purandara Paṇḍita; gaṅgādāsa paṇḍita-Gaṅgādāsa Paṇḍita; iṅha-here; paṇḍita-śaṅkara-Śaṅkara Paṇḍita.

TRANSLATION

"Here are Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

TEXT 86

ei murāri gupta, iṅha paṇḍita nārāyaṇa
haridāsa ṭhākura iṅha bhuvana-pāvana

SYNONYMS

ei-this; murāri gupta-Murāri Gupta; iṅha-here; paṇḍita nārāyaṇa-Nārāyaṇa Paṇḍita; haridāsa ṭhākura-Haridāsa Ṭhākura; iṅha-here; bhuvana-pāvana-deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

TEXT 87

ei hari-bhaṭṭa, ei śrī-nṛsiṁhānanda
ei vāsudeva datta, ei śivānanda

SYNONYMS

ei-this; hari-bhaṭṭa-Hari Bhaṭṭa; ei-this; śrī-nṛsiṁhānanda-Śrī Nṛsiṁhānanda; ei-this; vāsudeva datta-Vāsudeva Datta; ei-this; śivānanda-Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛsiṁhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

TEXT 88

govinda, mādhava ghoṣa, ei vāsu-ghoṣa
tina bhāira kīrtane prabhu pāyena santoṣa

SYNONYMS

govinda-Govinda Ghoṣa; mādhava ghoṣa-Mādhava Ghoṣa; ei-this; vāsu-ghoṣa-Vāsudeva Ghoṣa; tina bhāira-of the three brothers; kīrtane-in the saṅkīrtana; prabhu-the Lord; pāyena santoṣa-gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghoṣa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghoṣa belonged to the kāyastha dynasty of the Uttara-rāḍhīya section, and he was known as Ghoṣa Ṭhākura. Even to the present day there is a place named Agradvīpa, near Katwa, where a fair takes place and is named after Ghoṣa Ṭhākura. As far as Vāsudeva Ghoṣa is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

TEXT 89

rāghava paṇḍita, iṅha ācārya nandana
śrīmān paṇḍita ei, śrīkānta, nārāyaṇa

SYNONYMS

rāghava paṇḍita-Rāghava Paṇḍita; iṅha-here; ācārya nandana-Ācārya Nandana; śrīmān paṇḍita-Śrīmān Paṇḍita; ei-this; śrīkānta-Śrīkānta; nārāyaṇa-and also Nārāyaṇa.

TRANSLATION

"Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa."

PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (Prārthanā 13):

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne
se yāya vrajendra-suta-pāśa

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha. Śrīla Rūpa Gosvāmī confirms this statement:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (Bhakti-rasāmṛta-sindhu 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, nitya-siddha kari' māne. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a nitya-siddha if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
(Bg. 14.26)

One who has transcended the material modes of nature is said to be on the Brahman platform. That is also the platform of nitya-siddha. The nitya-siddha not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as nitya-siddha, one can very easily go back home, back to Godhead.

TEXT 90

śuklāmbara dekha, ei śrīdhara, vijaya
vallabha-sena, ei puruṣottama, sañjaya

SYNONYMS

śuklāmbara-Śuklāmbara; dekha-see; ei-this; śrīdhara-Śrīdhara; vijaya-Vijaya; vallabha-sena-Vallabha Sena; ei-this; puruṣottama-Puruṣottama; sañjaya-Sañjaya.

TRANSLATION

Gopīnātha Ācārya continued to point out the devotees. ”Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

TEXT 91

kulīna-grāma-vāsī ei satyarāja-khāna
rāmānanda-ādi sabe dekha vidyamāna

SYNONYMS

kulīna-grāma-vāsī-residents of the village known as Kulīna-grāma; ei-these; satyarāja-khāna-Satyarāja Khān; rāmānanda-ādi-headed by Rāmānanda; sabe-everyone; dekha-you see; vidyamāna-present.

TRANSLATION

”And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

TEXT 92

mukunda-dāsa, narahari, śrī-raghunandana
khaṇḍa-vāsī cirañjīva, āra sulocana

SYNONYMS

mukunda-dāsa-Mukunda dāsa; narahari-Narahari; śrī-raghunandana-Śrī Raghunandana; khaṇḍa-vāsī-residents of Khaṇḍa; cirañjīva-Cirañjīva; āra-and; sulocana-Sulocana.

TRANSLATION

”Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.

TEXT 93

kateka kahiba, ei dekha yata jana
caitanyera gaṇa, saba-caitanya-jīvana

SYNONYMS

kateka kahiba-how many shall I speak; ei-these; dekha-see; yata jana-all the persons; caitanyera gaṇa-associates of Śrī Caitanya Mahāprabhu; saba-all of them; caitanya-jīvana-considering Śrī Caitanya Mahāprabhu their life and soul.

TRANSLATION

”How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul.”

TEXT 94

rājā kahe-dekhi’ mora haila camatkāra
vaiṣṇavera aiche teja dekhi nāhi āra

SYNONYMS

rājā kahe-the King said; dekhi’-after seeing; mora-my; haila-there is; camatkāra-astonishment; vaiṣṇavera-of the devotees of the Lord; aiche-such; teja-effulgence; dekhi-I see; nāhi-not; āra-anyone else.

TRANSLATION

The King said, ”Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

TEXT 95

koṭi-sūrya-sama saba-ujjvala-varaṇa
kabhu nāhi śuni ei madhura kīrtana

SYNONYMS

koṭi-sūrya-sama-equal to the shining of millions of suns; saba-all of them; ujjvala-varaṇa-very bright luster; kabhu nāhi śuni-I have never heard; ei-this; madhura kīrtana-such melodious performance of congregational chanting.

TRANSLATION

”Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord’s names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of saṅkīrtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kīrtana without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord’s glories.

TEXT 96

aiche prema, aiche nṛtya, aiche hari-dhvani
kāhāṅ nāhi dekhi, aiche kāhāṅ nāhi śuni

SYNONYMS

aiche-such; prema-ecstatic love; aiche nṛtya-such dancing; aiche hari-dhvani-such vibration of the chanting of the holy name; kāhāṅ-anywhere; nāhi dekhi-I have never seen; aiche-such; kāhāṅ-anywhere; nāhi śuni-I never heard.

TRANSLATION

”I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkīrtana.”

PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform saṅkīrtana in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the kīrtana performed by the associates of the Lord was unique. He had never before heard such saṅkīrtana nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpura and perform saṅkīrtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and saṅkīrtana performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord’s presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a nitya-siddha associate of the Lord.

TEXT 97

bhaṭṭācārya kahe ei madhura vacana
caitanyera sṛṣṭi-ei prema-saṅkīrtana

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kahe-replied; ei-this; madhura vacana-transcendental sweetness of the voice; caitanyera sṛṣṭi-the creation of Lord Śrī Caitanya Mahāprabhu; ei-this; prema-saṅkīrtana-chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, ”This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

TEXT 98

avatari’ caitanya kaila dharma-pracāraṇa
kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

avatari’-descending; caitanya-Śrī Caitanya Mahāprabhu; kaila-did; dharma-pracāraṇa-preaching of real religion; kali-kāle-in this Age of Kali; dharma-religious principle; kṛṣṇa-nāma-of the holy name of Lord Kṛṣṇa; saṅkīrtana-chanting.

TRANSLATION

”In this Age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

TEXT 99

saṅkīrtana-yajñe tāṅre kare ārādhana
sei ta’ sumedhā, āra-kali-hata-jana

SYNONYMS

saṅkīrtana-yajñe-in the performance of congregational chanting; tāṅre-unto Śrī Caitanya Mahāprabhu; kare-does; ārādhana-worship; sei ta’-such a person; su-medhā-sharply intelligent; āra-others; kali-hata-jana-victims of this Age of Kali.

TRANSLATION

”Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa mahā-mantra. The real meaning of religion is stated in Śrīmad-Bhāgavatam (6.3.19-22).

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ
svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute
etāvān eva loke ’smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

The purport of these verses is that dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or siddha-mukhyas, and what to speak of asuras, human beings, Vidyādharas, Cāraṇas, and so on. The principles of dharma, religion, come down in the paramparā system beginning with twelve personalities-namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī;

and Yamarāja. The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can understand the Supreme Personality of Godhead. Dharma is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands dharma, he immediately becomes liberated and is transferred to the kingdom of God. Bhāgavata-dharma, or the principle of religion enunciated by the paramparā system, is the supreme principle of religion. In other words, dharma refers to the science of bhakti-yoga, which begins by the novice's chanting the holy name of the Lord (tan-nāma-grahaṇādibhiḥ).

Therefore in this Age of Kali, as recommended here in the Caitanya-caritāmṛta (text 98), kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the Caitanya-caritāmṛta, quoted from Śrīmad-Bhāgavatam (11.5.32), this principle is further stressed.

TEXT 100

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam-repeating the syllables kṛṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-along with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ-intelligent persons.

TRANSLATION

" 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.' "

PURPORT

For an explanation of this verse, refer to Ādi-līlā, Chapter Three, verse 52.

TEXT 101

rājā kahe,-śāstra-pramāṇe caitanya hana kṛṣṇa
tabe kene paṇḍita saba tāṅhāte vitṛṣṇa?

SYNONYMS

rājā kahe-the King said; śāstra-pramāṇe-by the evidence of revealed scripture; caitanya-Śrī Caitanya Mahāprabhu; hana-is; kṛṣṇa-the Supreme Personality of Godhead, Lord Kṛṣṇa; tabe-therefore; kene-why; paṇḍita-so-called learned scholars; saba-all; tāṅhāte-unto Him; vitṛṣṇa-indifferent.

TRANSLATION

The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?"

TEXT 102

bhaṭṭa kahe,-tāṅra kṛpā-leśa haya yāṅre
sei se tāṅhāre 'kṛṣṇa' kari' la-ite pāre

SYNONYMS

bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya said; tāṅra kṛpā-of Lord Caitanya's mercy; leśa-even a fraction; haya-there is; yāṅre-unto whom; sei se-that person only; tāṅhāre-Lord Śrī Caitanya Mahāprabhu; kṛṣṇa kari'-accepting as Kṛṣṇa; la-ite pāre-can take up.

TRANSLATION

The Bhaṭṭācārya replied, "A person who has received but a small fraction of mercy from Śrī Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

PURPORT

The saṅkīrtana movement can be spread by a person who is especially favored by Lord Kṛṣṇa (kṛṣṇa-śakti vinā nahe tāra pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhānta Sarasvatī. The labdha-caitanya is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word su-medhasaḥ means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the saṅkīrtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

TEXT 103

tāṅra kṛpā nahe yāre, paṇḍita nahe kene
dekhile śunileha tāṅre 'īśvara' nā māne

SYNONYMS

tāṅra kṛpā-His mercy; nahe-there is not; yāre-unto whom; paṇḍita-learned scholar; nahe-even though; kene-nevertheless; dekhile-even by seeing; śunileha-even by listening; tāṅre-Him; īśvara-as the Supreme Personality of Godhead; nā māne-does not accept.

TRANSLATION

"If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person-regardless of how learned a scholar that person may be and regardless of his seeing or listening-he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

TEXT 104

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

SYNONYMS

atha-therefore; api-indeed; te-Your; deva-my Lord; pada-ambuja-dvaya-of the two lotus feet; prasāda-of the mercy; leśa-by only a trace; anugṛhītaḥ-favored; eva-certainly; hi-indeed; jānāti-one knows; tattvam-the truth; bhagavat-of the Supreme Personality of Godhead; mahimnaḥ-of the greatness; na-never; ca-and; anyaḥ-another; ekaḥ-one; api-although; ciram-for a long period; vicinvan-speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (10.14.29). It is explained in the Madhya-līlā, in the Sixth Chapter, text 84.

TEXT 105

rājā kahe,-sabe jagannātha nā dekhiyā
caitanyera vāsā-gṛhe calilā dhāñā

SYNONYMS

rājā kahe-the King said; sabe-all of them; jagannātha-Lord Jagannātha; nā dekhiyā-without visiting; caitanyera-of Lord Śrī Caitanya Mahāprabhu; vāsā-gṛhe-to the residential place; calilā-they went; dhāñā-running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu."

TEXT 106

bhaṭṭa kahe,-ei ta' svābhāvika prema-rīta
mahāprabhu milibāre utkaṇṭhita cita

SYNONYMS

bhaṭṭa kahe-the Bhaṭṭācārya replied; ei ta'-this is; svābhāvika-spontaneous; prema-rīta-attraction of love; mahāprabhu-Śrī Caitanya Mahāprabhu; milibāre-for meeting; utkaṇṭhita-anxious; cita-mind.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

TEXT 107

āge tāṅre mili' sabe tāṅre saṅge lañā
tāṅra saṅge jagannātha dekhibena giyā

SYNONYMS

āge-first; tāṅre-Śrī Caitanya Mahāprabhu; mili'-meeting; sabe-all the devotees; tāṅre-Him; saṅge-with them; lañā-taking; tāṅra saṅge-with Him; jagannātha-Lord Jagannātha; dekhibena-they will see; giyā-going.

TRANSLATION

"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha."

TEXT 108

rājā kahe,-bhavānandera putra vāṇīnātha
prasāda lañā saṅge cale pāṅca-sāta

SYNONYMS

rājā kahe-the King said; bhavānandera putra-the son of Bhavānanda; vāṇīnātha-Vāṇīnātha; prasāda lañā-taking mahā-prasāda; saṅge-along; cale-goes; pāṅca-sāta-five or seven men.

TRANSLATION

The King said, "The son of Bhavānanda Rāya named Vāṇīnātha, along with five or seven other men, went there to obtain the remnants of Lord Jagannātha's food.

TEXT 109

mahāprabhura ālaye karila gamana
eta mahā-prasāda cāhi'-kaha ki kāraṇa

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; ālaye-the residential place; karila gamana-he has already gone; eta-so much; mahā-prasāda-mahā-prasāda; cāhi'-requiring; kaha-please tell; ki kāraṇa-what is the reason.

TRANSLATION

”Indeed, Vāṇīnātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this.”

TEXT 110

bhaṭṭa kahe,-bhakta-gaṇa āila jāniñā
prabhura iṅgite prasāda yāya tāṅrā lañā

SYNONYMS

bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya said; bhakta-gaṇa-all the devotees; āila-have come; jāniñā-knowing; prabhura-of Lord Śrī Caitanya Mahāprabhu; iṅgite-by the indication; prasāda-remnants of the food of Jagannātha; yāya-go; tāṅrā-all of them; lañā-taking.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, ”Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāṇīnātha and the others have brought such great quantities of mahā-prasāda.”

TEXT 111

rājā kahe,-upavāsa, kṣaura-tīrthera vidhāna
tāhā nā kariyā kene khāiba anna-pāna

SYNONYMS

rājā kahe-the King said; upavāsa-fasting; kṣaura-shaving; tīrthera vidhāna-this is the regulation for visiting a holy place; tāhā-that; nā kariyā-without performing; kene-why; khāiba-they shall eat; anna-pāna-solid and liquid food.

TRANSLATION

The King then asked the Bhaṭṭācārya, ”Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?”

TEXT 112

bhaṭṭa kahe,-tumi yei kaha, sei vidhi-dharma
ei rāga-mārge āche sūkṣma-dharma-marma

SYNONYMS

bhaṭṭa kahe-the Bhaṭṭācārya said; tumi yei kaha-whatever you say; sei vidhi-dharma-that is a regulative principle; ei rāga-mārge-in this spontaneous love; āche-there are; sūkṣma-dharma-marma-subtle intricacies of the religious system.

TRANSLATION

The Bhaṭṭācārya told the King, ”What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. Tīrthī-kurvanti tīrthāni (Bhāg. 1.13.10). Therefore a common man’s visit to a holy place and an exalted saintly person’s visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took mahā-prasāda without following the regulations governing holy places.

TEXT 113

īśvarera parokṣa ājñā-kṣaura, upoṣaṇa
prabhura sākṣāt ājñā-prasāda-bhojana

SYNONYMS

īśvarera-of the Supreme Personality of Godhead; parokṣa-indirect; ājñā-order; kṣaura-shaving; upoṣaṇa-fasting; prabhura-of the Lord; sākṣāt-direct; ājñā-order; prasāda-bhojana-to take the prasāda.

TRANSLATION

”The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasāda, naturally the devotees take prasāda as their first duty.

TEXT 114

tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda
prabhu-ājñā-prasāda-tyāge haya aparādha

SYNONYMS

tāhāṅ-there; upavāsa-fasting; yāhāṅ-where; nāhi-there is not; mahā-prasāda-remnants of food of the Lord; prabhu-ājñā-direct order of Śrī Caitanya Mahāprabhu; prasāda-remnants of food; tyāge-giving up; haya-there is; aparādha-offense.

TRANSLATION

”When mahā-prasāda is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasāda, neglecting such an opportunity is offensive.

TEXT 115

viśeṣe śrī-haste prabhu kare pariveśana
eta lābha chāḍi' kon kare upoṣaṇa

SYNONYMS

viśeṣe-especially; śrī-haste-with His transcendental hands; prabhu-Śrī Caitanya Mahāprabhu; kare-does; pariveśana-distribution; eta-so much; lābha-profit; chāḍi'-giving up; kon-who; kare-does; upoṣaṇa-fasting.

TRANSLATION

"When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

TEXT 116

pūrve prabhu more prasāda-anna āni' dila
prāte śayyāya vasi' āmi se anna khāila

SYNONYMS

pūrve-before this; prabhu-Śrī Caitanya Mahāprabhu; more-unto me; prasāda-anna-rice mahā-prasāda; āni'-bringing; dila-delivered; prāte-early in the morning; śayyāya-on my bed; vasi'-sitting; āmi-I; se-that; anna-rice; khāila-ate.

TRANSLATION

"Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed my mouth.

TEXT 117

yāṅre kṛpā kari' karena hṛdaye preraṇa
kṛṣṇāśraya haya, chāḍe veda-loka-dharma

SYNONYMS

yāṅre-in whomever; kṛpā-mercy; kari'-bestowing; karena-does; hṛdaye-in the heart; preraṇa-inspiration; kṛṣṇa-āśraya-shelter of Lord Kṛṣṇa; haya-there is; chāḍe-he gives up; veda-Vedic principles; loka-dharma-social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.

PURPORT

This is also the teaching of Lord Kṛṣṇa in the Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from Śrīmad-Bhāgavatam (4.29.46).

TEXT 118

yadā yam anugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā-when; yam-to whom; anugṛhṇāti-shows special favor; bhagavān-the Supreme Personality of Godhead; ātma-bhāvitaḥ-who is seated in everyone's heart; saḥ-that person; jahāti-gives up; matim-attention; loke-to social behavior; vede-to Vedic injunctions; ca-also; pariniṣṭhitām-attached.

TRANSLATION

" 'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.' "

PURPORT

This instruction (Bhāg. 4.29.46) was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Here Nārada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. In previous verses (Bhāg. 4.29.42-44) Nārada admits that even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis (headed by Dakṣa), the four Kumāras, Marīci, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and even Nārada himself could not properly receive the causeless mercy of the Lord.

TEXT 119

tabe rājā aṭṭālikā haite talete āilā
kāśī-miśra, paḍichā-pātra, duṅhe ānāilā

SYNONYMS

tabe-thereafter; rājā-the King; aṭṭālikā haite-from the top of the palace; talete-to the ground; āilā-came down; kāśī-miśra-of the name Kāśī Miśra; paḍichā-pātra-the inspector of the temple; duṅhe-both of them; ānāilā-called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Miśra and the inspector of the temple.

TEXTS 120-121

pratāparudra ājñā dila sei dui jane
prabhu-sthāne āsiyāchena yata prabhura gaṇe
sabāre svacchanda vāsā, svacchanda prasāda
svacchanda darśana karāiha, nahe yena bādha

SYNONYMS

pratāparudra-King Pratāparudra; ājñā dila-ordered; sei dui jane-to those two persons; prabhu-sthāne-at the place of Śrī Caitanya Mahāprabhu; āsiyāchena-have arrived; yata-all the devotees who; prabhura gaṇe-associates of the Lord; sabāre-to all of them; svacchanda-convenient; vāsā-residential places; svacchanda-convenient; prasāda-remnants of the food of Jagannātha; svacchanda darśana-convenient visit; karāiha-arrange for; nahe yena bādha-so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Miśra and the temple inspector, "Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

prabhura ājñā pāliha duṅhe sāvadhāna hañā
ājñā nahe, tabu kariha, iṅgita bujhiyā

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; ājñā-the order; pāliha-carry out; duṅhe-both of you; sāvadhāna-careful; hañā-becoming; ājñā nahe-although there is no direct order; tabu-still; kariha-do; iṅgita-indication; bujhiyā-understanding.

TRANSLATION

"The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

TEXT 123

eta bali' vidāya dila sei dui-jane
sārvabhauma dekhite āila vaiṣṇava-milane

SYNONYMS

eta bali'-saying this; vidāya dila-granted permission to go; sei dui-jane-to those two persons; sārvabhauma-Sārvabhauma Bhaṭṭācārya; dekhite-to see; āila-came; vaiṣṇava-milane-in the meeting of all the Vaiṣṇavas.

TRANSLATION

Saying this, the King gave them permission to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

TEXT 124

gopīnāthācārya bhaṭṭācārya sārvabhauma
dūre rahi' dekhe prabhura vaiṣṇava-milana

SYNONYMS

gopīnātha-ācārya-Gopīnātha Ācārya; bhaṭṭācārya sārvabhauma-Sārvabhauma Bhaṭṭācārya; dūre rahi'-standing a little off; dekhe-see; prabhura-of Śrī Caitanya Mahāprabhu; vaiṣṇava-milana-meeting with the Vaiṣṇavas.

TRANSLATION

From a distant place both Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

TEXT 125

siṁha-dvāra ḍāhine chāḍi' saba vaiṣṇava-gaṇa
kāśī-miśra-gṛha-pathe karilā gamana

SYNONYMS

siṁha-dvāra ḍāhine-on the right side of the lion gate; chāḍi'-leaving aside; saba-all; vaiṣṇava-gaṇa-devotees of Lord Śrī Caitanya Mahāprabhu; kāśī-miśra-gṛha-to the house of Kāśī Miśra; pathe-on the way; karilā gamana-began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

TEXT 126

hena-kāle mahāprabhu nija-gaṇa-saṅge
vaiṣṇave mililā āsi' pathe bahu-raṅge

SYNONYMS

hena-kāle-at this time; mahāprabhu-Śrī Caitanya Mahāprabhu; nila-gaṇa-saṅge-in the association of His personal assistants; vaiṣṇave-all the Vaiṣṇavas; mililā-met; āsi'-coming; pathe-on the road; bahu-raṅge-in great jubilation.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 127

advaita karila prabhura caraṇa vandana
ācāryere kaila prabhu prema-āliṅgana

SYNONYMS

advaita-Advaita Ācārya; karila-did; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa-of the lotus feet; vandana-worship; ācāryere-unto Advaita Ācārya; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; prema-āliṅgana-embracing in ecstatic love.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

premānande hailā duṅhe parama asthira
samaya dekhiyā prabhu hailā kichu dhīra

SYNONYMS

prema-ānande-in ecstatic love; hailā-became; duṅhe-both of them; parama asthira-greatly agitated; samaya-the time; dekhiyā-seeing; prabhu-the Lord; hailā-became; kichu-a little; dhīra-patient.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

TEXT 129

śrīvāsādi karila prabhura caraṇa vandana
pratyeke karila prabhu prema-āliṅgana

SYNONYMS

śrīvāsa-ādi-devotees headed by Śrīvāsa Ṭhākura; karila-did; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa vandana-worshiping the lotus feet; pratyeke-to everyone; karila-did; prabhu-Śrī Caitanya Mahāprabhu; prema-āliṅgana-embracing in love.

TRANSLATION

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

TEXT 130

eke eke sarva-bhakte kaila sambhāṣaṇa
sabā lañā abhyantare karilā gamana

SYNONYMS

eke eke-one after another; sarva-bhakte-to every devotee; kaila-did; sambhāṣaṇa-address; sabā lañā-taking all of them; abhyantare-inside; karilā gamana-entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

miśrera āvāsa sei haya alpa sthāna
asaṅkhya vaiṣṇava tāhāṅ haila parimāṇa

SYNONYMS

miśrera āvāsa-the residence of Kāśī Miśra; sei-that; haya-is; alpa sthāna-insufficient place; asaṅkhya-unlimited; vaiṣṇava-devotees; tāhāṅ-there; haila-were; parimāṇa-overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very much overcrowded.

TEXT 132

āpana-nikaṭe prabhu sabā vasāilā
āpani śrī-haste sabāre mālya-gandha dilā

SYNONYMS

āpana-nikaṭe-by His own side; prabhu-Śrī Caitanya Mahāprabhu; sabā-all of them; vasāilā-made sit; āpani-personally Himself; śrī-haste-with His hand; sabāre-unto everyone; mālya-garland; gandha-sandalwood pulp; dilā-offered.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

TEXT 133

bhaṭṭācārya, ācārya tabe mahāprabhura sthāne
yathā-yogya mililā sabākāra sane

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ācārya-Gopīnātha Ācārya; tabe-thereafter; mahāprabhura sthāne-at the place of Śrī Caitanya Mahāprabhu; yathā-yogya-as it is befitting; mililā-met; sabākāra sane-with all the Vaiṣṇavas assembled there.

TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

TEXT 134

advaitere kahena prabhu madhura vacane
āji āmi pūrṇa ha-ilāṅa tomāra āgamane

SYNONYMS

advaitere-unto Advaita Ācārya Prabhu; kahena-says; prabhu-Śrī Caitanya Mahāprabhu; madhura vacane-in sweet language; āji-today; āmi-I; pūrṇa-perfect; ha-ilāṅa-became; tomāra-Your; āgamane-on arrival.

TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

TEXTS 135-136

advaita kahe,-īśvarera ei svabhāva haya
yadyapi āpane pūrṇa, sarvaiśvarya-maya
tathāpi bhakta-saṅge haya sukhollāsa
bhakta-saṅge kare nitya vividha vilāsa

SYNONYMS

advaita kahe-Advaita Ācārya Prabhu said; īśvarera-of the Lord; ei-this; svabhāva-feature; haya-becomes; yadyapi-although; āpane-Himself; pūrṇa-all-perfect; sarva-aiśvarya-maya-full of all opulences; tathāpi-still; bhakta-saṅge-in the association of devotees; haya-there is; sukha-ullāsa-great jubilation; bhakta-saṅge-with devotees; kare-does; nitya-eternally; vividha-various; vilāsa-pastimes.

TRANSLATION

Advaita Ācārya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

TEXT 137

vāsudeva dekhi' prabhu ānandita hañā
tāṅre kichu kahe tāṅra aṅge hasta diyā

SYNONYMS

vāsudeva-Vāsudeva; dekhi'-seeing; prabhu-Lord Śrī Caitanya Mahāprabhu; ānandita hañā-becoming very much pleased; tāṅre-unto him; kichu kahe-says something; tāṅra aṅge-on his body; hasta diyā-placing His hand.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

TEXT 138

yadyapi mukunda-āmā-saṅge śiśu haite
tāṅhā haite adhika sukha tomāre dekhite

SYNONYMS

yadyapi-although; mukunda-Mukunda; āmā-saṅge-with Me; śiśu haite-from childhood; tāṅhā haite-than him; adhika-still more; sukha-happiness; tomāre dekhite-to see you.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

TEXT 139

vāsu kahe,-mukunda ādau pāila tomāra saṅga
tomāra caraṇa pāila sei punar-janma

SYNONYMS

vāsu kahe-Vāsudeva Datta said; mukunda-Mukunda; ādau-in the beginning; pāila-got; tomāra saṅga-Your association; tomāra caraṇa-Your lotus feet; pāila-got; sei-that; punaḥ-janma-transcendental rebirth.

TRANSLATION

Vāsudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

TEXT 140

choṭa hañā mukunda ebe haila āmāra jyeṣṭha
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha

SYNONYMS

choṭa hañā-being junior; mukunda-Mukunda; ebe-now; haila-has become; āmāra-my; jyeṣṭha-senior; tomāra-Your; kṛpā-pātra-favorite; tāte-therefore; sarva-guṇe-in all good qualities; śreṣṭha-superior.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendentally senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

TEXT 141

punaḥ prabhu kahe-āmi tomāra nimitte
dui pustaka āniyāchi 'dakṣiṇa' ha-ite

SYNONYMS

punaḥ-again; prabhu kahe-the Lord said; āmi-I; tomāra nimitte-for your sake; dui-two; pustaka-books; āniyāchi-have brought; dakṣiṇa ha-ite-from South India.

TRANSLATION

The Lord said, ”For your sake only, I have brought two books from South India.

TEXT 142

svarūpera ṭhāṅi āche, laha tā likhiyā
vāsudeva ānandita pustaka pāñā

SYNONYMS

svarūpera ṭhāṅi-in the possession of Svarūpa Dāmodara; āche-they are; laha-you take; tā-them; likhiyā-copying; vāsudeva-Vāsudeva; ānandita-very glad; pustaka-the books; pāñā-getting.

TRANSLATION

”The books are kept with Svarūpa Dāmodara, and you can get them copied.” Hearing this, Vāsudeva became very glad.

TEXT 143

pratyeka vaiṣṇava sabe likhiyā la-ila
krame krame dui grantha sarvatra vyāpila

SYNONYMS

pratyeka-each and every; vaiṣṇava-devotee; sabe-all; likhiyā-copying; la-ila-took; krame krame-by and by; dui grantha-the two books; sarvatra-everywhere; vyāpila-become broadcast.

TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [the Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] were broadcast all over India.

TEXT 144

śrīvāsādye kahe prabhu kari’ mahā-prīta
tomāra cāri-bhāira āmi ha-inu vikrīta

SYNONYMS

śrīvāsa-ādye-unto Śrīvāsa and his three brothers; kahe-says; prabhu-the Lord; kari’-giving; mahā-prīta-great love; tomāra-of you; cāri-bhāira-of four brothers; āmi-I; ha-inu-became; vikrīta-purchased.

TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, ”I am so obliged that I am purchased by you four brothers.”

TEXT 145

śrīvāsa kahena,-kene kaha viparīta
kṛpā-mūlye cāri bhāi ha-i tomāra krīta

SYNONYMS

śrīvāsa kahena-Śrīvāsa Ṭhākura replied; kene-why; kaha viparīta-do You speak just the opposite; kṛpā-mūlye-by the price of Your mercy; cāri bhāi-we four brothers; ha-i-become; tomāra-of You; krīta-purchased.

TRANSLATION

Śrīvāsa then replied to the Lord, ”Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy.”

TEXT 146

śaṅkare dekhiyā prabhu kahe dāmodare
sagaurava-prīti āmāra tomāra upare

SYNONYMS

śaṅkare dekhiyā-seeing Śaṅkara; prabhu-the Lord; kahe-says; dāmodare-unto Dāmodara; sa-gaurava-prīti-affection with awe and reverence; āmāra-My; tomāra upare-upon you.

TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, ”My affection for you is on the platform of awe and reverence.

PURPORT

Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord’s affection toward his younger brother, Śaṅkara, was on the platform of pure love.

TEXT 147

śuddha kevala-prema śaṅkara-upare
ataeva tomāra saṅge rākhaha śaṅkare

SYNONYMS

śuddha kevala-prema-pure unalloyed affection; śaṅkara-upare-upon Śaṅkara; ataeva-therefore; tomāra saṅge-along with you; rākhaha-keep; śaṅkare-Śaṅkara.

TRANSLATION

”Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love.”

TEXT 148

dāmodara kahe,-śaṅkara choṭa āmā haite
ebe āmāra baḍa bhāi tomāra kṛpāte

SYNONYMS

dāmodara kahe-Dāmodara Paṇḍita replied; śaṅkara-Śaṅkara; choṭa-younger; āmā haite-than me; ebe-now; āmāra-my; baḍa bhāi-elder brother; tomāra-of You; kṛpāte-by the mercy.

TRANSLATION

Dāmodara Paṇḍita replied, ”Śaṅkara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him.”

TEXT 149

śivānande kahe prabhu,-tomāra āmāte
gāḍha anurāga haya, jāni āge haite

SYNONYMS

śivānande-unto Śivānanda Sena; kahe-says; prabhu-the Lord; tomāra-your; āmāte-upon Me; gāḍha anurāga-deep affection; haya-there is; jāni-I know; āge haite-from the very beginning.

TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, ”I know that from the very beginning your affection for Me has been very great.”

TEXT 150

śuni' śivānanda-sena premāviṣṭa hañā
daṇḍavat hañā paḍe śloka paḍiyā

SYNONYMS

śuni'-hearing; śivānanda-sena-Śivānanda Sena; prema-āviṣṭa hañā-becoming absorbed in pure love; daṇḍavat hañā-offering obeisances; paḍe-falls down; śloka-a verse; paḍiyā-reciting.

TRANSLATION

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

TEXT 151

nimajjato 'nanta bhavārṇavāntaś
cirāya me kūlam ivāsi labdhaḥ
tvayāpi labdhaṁ bhagavann idānīm
anuttamaṁ pātram idaṁ dayāyāḥ

SYNONYMS

nimajjataḥ-being immersed; ananta-O unlimited one; bhava-arṇava-antaḥ-within the ocean of nescience; cirāya-after a long time; me-of me; kūlam-the shore; iva-like; asi-You are; labdhaḥ-obtained; tvayā-by You; api-also; labdham-has been gained; bhagavan-O my Lord; idānīm-now; anuttamam-the best; pātram-candidate; idam-this; dayāyāḥ-for showing Your mercy.

TRANSLATION

” 'O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.' ”

PURPORT

This is a verse from the Stotra-ratna (21), composed by Ālabandāru Yāmunācārya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to show His mercy to the fallen souls struggling against miserable material conditions. As Lord Kṛṣṇa states in the Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

”The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

TEXT 152

prathame murāri-gupta prabhure nā miliyā
bāhirete paḍi' āche daṇḍavat hañā

SYNONYMS

prathame-at first; murāri-gupta-Murāri Gupta; prabhure-to Śrī Caitanya Mahāprabhu; nā-without; miliyā-meeting; bāhirete-outside; paḍi'-falling down; āche-was there; daṇḍavat-falling flat like a stick; hañā-becoming so.

TRANSLATION

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

TEXT 153

murāri nā dekhiyā prabhu kare anveṣaṇa
murāri la-ite dhāñā āilā bahu-jana

SYNONYMS

murāri-Murāri; nā-without; dekhiyā-seeing; prabhu-the Lord; kare-does; anveṣaṇa-inquiry; murāri-Murāri Gupta; la-ite-to take; dhāñā-running; āilā-came; bahu-jana-many persons.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

TEXT 154

tṛṇa dui-guccha murāri daśane dhariyā
mahāprabhu āge gelā dainyādhīna hañā

SYNONYMS

tṛṇa-of straw; dui-two; guccha-bunches; murāri-Murāri; daśane-in his teeth; dhariyā-catching; mahāprabhu-of Śrī Caitanya Mahāprabhu; āge-in front; gelā-went; dainya-adhīna-under obligation of meekness; hañā-becoming.

TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

TEXT 155

murāri dekhiyā prabhu āilā milite
pāche bhāge murāri, lāgilā kahite

SYNONYMS

murāri-Murāri; dekhiyā-seeing; prabhu-Lord Caitanya Mahāprabhu; āilā-came out; milite-to meet; pāche-thereafter; bhāge-runs away; murāri-Murāri; lāgilā-began; kahite-to speak.

TRANSLATION

Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.

TEXT 156

more nā chuṅiha, prabhu, muñi ta' pāmara
tomāra sparśa-yogya nahe pāpa kalevara

SYNONYMS

more-me; nā chuṅiha-do not touch; prabhu-my Lord; muñi-I; ta'-certainly; pāmara-most abominable; tomāra-of You; sparśa-yogya-fit to be touched; nahe-not; pāpa-sinful; kalevara-body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

TEXT 157

prabhu kahe,-murāri, kara dainya saṁvaraṇa
tomāra dainya dekhi' mora vidīrṇa haya mana

SYNONYMS

prabhu kahe-the Lord said; murāri-My dear Murāri; kara dainya saṁvaraṇa-please restrain your great humility; tomāra-your; dainya-humility; dekhi'-seeing; mora-My; vidīrṇa haya mana-mind becomes disturbed.

TRANSLATION

The Lord said, "My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

TEXT 158

eta bali' prabhu tāṅre kaila āliṅgana
nikaṭe vasāñā kare aṅga sammārjana

SYNONYMS

eta bali'-saying this; prabhu-the Lord; tāṅre-him; kaila-did; āliṅgana-embrace; nikaṭe-nearby; vasāñā-making sit down; kare-does; aṅga-of his body; sammārjana-cleansing.

TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

TEXTS 159-160

ācāryaratna, vidyānidhi, paṇḍita gadādhara
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara
pratyeke sabāra prabhu kari' guṇa gāna
punaḥ punaḥ āliṅgiyā karila sammāna

SYNONYMS

ācāryaratna-Ācāryaratna; vidyānidhi-Vidyānidhi; paṇḍita gadādhara-Paṇḍita Gadādhara; gaṅgādāsa-Gaṅgādāsa; hari-bhaṭṭa-Hari Bhaṭṭa; ācārya purandara-Ācārya Purandara; pratyeke-each and every one of them; sabāra-of all of them; prabhu-the Lord; kari' guṇa gāna-glorifying the qualities; punaḥ punaḥ-again and again; āliṅgiyā-embracing; karila-did; sammāna-honor.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

TEXT 161

sabāre sammāni' prabhura ha-ila ullāsa
haridāse nā dekhiyā kahe,-kāhāṅ haridāsa

SYNONYMS

sabāre sammāni'-respecting everyone; prabhura-of the Lord; ha-ila-there was; ullāsa-jubilation; haridāse-Haridāsa Ṭhākura; nā dekhiyā-without seeing; kahe-says; kāhāṅ haridāsa-where is Haridāsa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, "Where is Haridāsa?"

TEXT 162

dūra haite haridāsa gosāñe dekhiyā
rājapatha-prānte paḍi' āche daṇḍavat hañā

SYNONYMS

dūra haite-from a distance; haridāsa gosāñe-Haridāsa Ṭhākura; dekhiyā-seeing; rājapatha-prānte-at the side of the common road; paḍi'-falling down; āche-he was; daṇḍavat hañā-offering obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

TEXT 163

milana-sthāne āsi' prabhure nā mililā
rājapatha-prānte dūre paḍiyā rahilā

SYNONYMS

milana-sthāne-in the meeting place; āsi'-coming; prabhure-unto Lord Śrī Caitanya Mahāprabhu; nā-not; mililā-did meet; rājapatha-prānte-on the side of the common road; dūre-at a distant place; paḍiyā-falling flat; rahilā-remained.

TRANSLATION

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

TEXT 164

bhakta saba dhāñā āila haridāse nite
prabhu tomāya milite cāhe, calaha tvarite

SYNONYMS

bhakta-devotees; saba-all; dhāñā-running; āila-came; haridāse-Haridāsa; nite-to take; prabhu-Lord Śrī Caitanya Mahāprabhu; tomāya-you; milite-to meet; cāhe-wants; calaha-just come; tvarite-very soon.

TRANSLATION

All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."

TEXT 165

haridāsa kahe,-muñi nīca-jāti chāra
mandira-nikaṭe yāite mora nāhi ādhikāra

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura said; muñi-I; nīca-jāti-low caste; chāra-abominable; mandira-nikaṭe-near the temple; yāite-to go; mora-my; nāhi-there is not; ādhikāra-authority.

TRANSLATION

Haridāsa Ṭhākura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as ṭhākura and gosāñi, and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called gosāñi, and ṭhākura is used to address the paramahaṁsas, those in the topmost rank of spirituality. Nonetheless, Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the varṇāśrama order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

TEXT 166

nibhṛte ṭoṭā-madhye sthāna yadi pāṅa
tāhāṅ paḍi' raho, ekale kāla goṅāṅa

SYNONYMS

nibhṛte-in a solitary place; ṭoṭā-madhye-within the gardens; sthāna-place; yadi-if; pāṅa-I get; tāhāṅ-there; paḍi' raho-I shall stay; ekale-alone; kāla-time; goṅāṅa-I shall pass.

TRANSLATION

Haridāsa Ṭhākura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

TEXT 167

jagannātha-sevakera mora sparśa nāhi haya
tāhāṅ paḍi' rahoṅ,-mora ei vāñchā haya

SYNONYMS

jagannātha-sevakera-of the servants of Lord Jagannātha; mora-my; sparśa-touching; nāhi-not; haya-takes place; tāhāṅ-there; paḍi' rahoṅ-I stay; mora-my; ei-this; vāñchā-desire; haya-is.

TRANSLATION

"I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire."

TEXT 168

ei kathā loka giyā prabhure kahila

śuniyā prabhura mane baḍa sukha ha-ila

SYNONYMS

ei kathā-this message; loka-people; giyā-going; prabhure-unto Lord Śrī Caitanya Mahāprabhu; kahila-informed; śuniyā-hearing; prabhura mane-in the mind of the Lord; baḍa-very much; sukha-happiness; ha-ila-became.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

TEXT 169

hena-kāle kāśī-miśra, paḍichā,-dui jana
āsiyā karila prabhura caraṇa vandana

SYNONYMS

hena-kāle-at this time; kāśī-miśra-Kāśī Miśra; paḍichā-the superintendent; dui jana-two persons; āsiyā-coming; karila-did; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana-worshiping the lotus feet.

TRANSLATION

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 170

sarva vaiṣṇava dekhi' sukha baḍa pāilā
yathā-yogya sabā-sane ānande mililā

SYNONYMS

sarva vaiṣṇava-all the Vaiṣṇavas; dekhi'-seeing; sukha-happiness; baḍa-very much; pāilā-got; yathā-yogya-as is befitting; sabā-sane-along with everyone; ānande-in happiness; mililā-met.

TRANSLATION

Upon seeing all the Vaiṣṇavas together, Kāśī Miśra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

TEXT 171

prabhu-pade dui jane kaila nivedane
ājñā deha',-vaiṣṇavera kari samādhāne

SYNONYMS

prabhu-pade-unto the lotus feet of Śrī Caitanya Mahāprabhu; dui jane-both of them; kaila-did; nivedane-submission; ājñā deha'-please order; vaiṣṇavera-of all the Vaiṣṇavas; kari-let us do; samādhāne-accommodation.

TRANSLATION

Both submitted to Lord Śrī Caitanya Mahāprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

TEXT 172

sabāra kariyāchi vāsā-gṛha-sthāna
mahā-prasāda sabākāre kari samādhāna

SYNONYMS

sabāra-for all of them; kariyāchi-we have arranged; vāsā-gṛha-sthāna-residential places for staying; mahā-prasāda-remnants of food of Jagannātha; sabākāre-to all of them; kari-let us do; samādhāna-distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them."

TEXT 173

prabhu kahe,-gopīnātha, yāha' vaiṣṇava lañā
yāhāṅ yāhāṅ kahe vāsā, tāhāṅ deha' lañā

SYNONYMS

prabhu kahe-the Lord Caitanya Mahāprabhu said; gopīnātha-My dear Gopīnātha; yāha'-please go; vaiṣṇava lañā-taking all the Vaiṣṇavas; yāhāṅ yāhāṅ-wherever; kahe-they say; vāsā-staying place; tāhāṅ-there; deha'-give; lañā-accepting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately told Gopīnātha Ācārya, "Please go with the Vaiṣṇavas and accommodate them in whatever residences Kāśī Miśra and the temple superintendent offer."

TEXT 174

mahā-prasādānna deha vāṇīnātha-sthāne
sarva-vaiṣṇavera iṅho karibe samādhāne

SYNONYMS

mahā-prasāda-anna-the remnants of food; deha-deliver; vāṇīnātha-sthāne-unto Vāṇīnātha; sarva-vaiṣṇavera-unto all the Vaiṣṇavas; iṅho-he; karibe-will do; samādhāne-distribution.

TRANSLATION

Then the Lord told Kāśī Miśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya's charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them."

TEXT 175

āmāra nikaṭe ei puṣpera udyāne
eka-khāni ghara āche parama-nirjane

SYNONYMS

āmāra nikaṭe-nearby My place; ei-this; puṣpera udyāne-in a garden of flowers; eka-khāni-one; ghara-room; āche-there is; parama-nirjane-in a very solitary place.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

TEXT 176

sei ghara āmāke deha'-āche prayojana
nibhṛte vasiyā tāhāṅ kariba smaraṇa

SYNONYMS

sei ghara-that room; āmāke deha'-please give to Me; āche prayojana-there is necessity; nibhṛte-in the solitary place; vasiyā-sitting; tāhāṅ-there; kariba smaraṇa-I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Śrī Caitanya Mahāprabhu is significant. Nibhṛte vasiyā tāhāṅ kariba smaraṇa: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa mahā-mantra. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an ācārya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "Sitting in a solitary place intending to chant the Hare Kṛṣṇa mahā-mantra is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa mahā-mantra in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa mahā-mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (kāma, krodha, lobha, moha, mada and mātsarya) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa mahā-mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyās in Vṛndāvana.

TEXT 177

miśra kahe,-saba tomāra, cāha ki kāraṇe?
āpana-icchāya laha, yei tomāra mane

SYNONYMS

miśra kahe-Kāśī Miśra said; saba-everything; tomāra-Yours; cāha ki kāraṇe-why do You beg; āpana-icchāya-by Your own will; laha-You take; yei-whatever; tomāra mane-is in Your mind.

TRANSLATION

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

TEXT 178

āmi-dui ha-i tomāra dāsa ājñākārī
ye cāha, sei ājñā deha' kṛpā kari'

SYNONYMS

āmi-we; dui-two; ha-i-are; tomāra-Your; dāsa-servants; ājñā-kārī-order-carriers; ye cāha-whatever You want; sei ājñā-that order; deha'-give; kṛpā kari'-being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

TEXT 179

eta kahi' dui jane vidāya la-ila
gopīnātha, vāṇīnātha-duṅhe saṅge nila

SYNONYMS

eta kahi'-saying this; dui jane-both of them; vidāya la-ila-took leave; gopīnātha-Gopīnātha Ācārya; vāṇīnātha-Vāṇīnātha Rāya; duṅhe saṅge nila-took both of them with them.

TRANSLATION

Saying this, Kāśī Miśra and the temple inspector took their leave, and Gopīnātha and Vāṇīnātha went with them.

TEXT 180

gopīnāthe dekhāila saba vāsā-ghara
vāṇīnātha-ṭhāñi dila prasāda vistara

SYNONYMS

gopīnāthe-unto Gopīnātha Ācārya; dekhāila-showed; saba-all; vāsā-ghara-residential places; vāṇīnātha-ṭhāñi-unto Vāṇīnātha Rāya; dila-delivered; prasāda vistara-remnants of food in large quantities.

TRANSLATION

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.

TEXT 181

vāṇīnātha āilā bahu prasāda piṭhā lañā
gopīnātha āilā vāsā saṁskāra kariyā

SYNONYMS

vāṇīnātha-Vāṇīnātha; āilā-returned; bahu-a very large quantity of; prasāda-remnants of food; piṭhā lañā-also taking cakes with them; gopīnātha-Gopīnātha Ācārya; āilā-returned; vāsā-residential places; saṁskāra kariyā-cleansing.

TRANSLATION

Thus Vāṇīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, including cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

TEXT 182

mahāprabhu kahe,-śuna, sarva vaiṣṇava-gaṇa
nija-nija-vāsā sabe karaha gamana

SYNONYMS

mahāprabhu kahe-Lord Śrī Caitanya Mahāprabhu said; śuna-kindly listen; sarva vaiṣṇava-gaṇa-all Vaiṣṇavas; nija-nija-vāsā-to the respective residential quarters; sabe-all of you; karaha-make; gamana-departure.

TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

TEXT 183

samudra-snāna kari' kara cūḍā daraśana
tabe āji ihaṅ āsi' karibe bhojana

SYNONYMS

samudra-snāna-bathing in the sea; kari'-finishing; kara-just do; cūḍā daraśana-observing the top of the temple; tabe-thereafter; āji-today; ihaṅ-here; āsi'-coming back; karibe bhojana-take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

TEXT 184

prabhu namaskari' sabe vāsāte calilā
gopīnāthācārya sabe vāsā-sthāna dilā

SYNONYMS

prabhu namaskari'-after offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabe-all the devotees; vāsāte calilā-departed for their residential quarters; gopīnātha-ācārya-Gopīnātha Ācārya; sabe-to everyone; vāsā-residential quarters; sthāna-place; dilā-delivered.

TRANSLATION

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

TEXT 185

mahāprabhu āilā tabe haridāsa-milane
haridāsa kare preme nāma-saṅkīrtane

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-came; tabe-thereafter; haridāsa-milane-to meet Ṭhākura Haridāsa; haridāsa-Ṭhākura Haridāsa; kare-does; preme-in ecstatic love; nāma-saṅkīrtane-chanting of the holy name.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

TEXT 186

prabhu dekhi' paḍe āge daṇḍavat hañā
prabhu āliṅgana kaila tāṅre uṭhāñā

SYNONYMS

prabhu dekhi'-after seeing the Lord; paḍe-fell down; āge-in front of Him; daṇḍavat-flat like a stick; hañā-becoming; prabhu-Lord Śrī Caitanya Mahāprabhu; āliṅgana kaila-embraced; tāṅre-him; uṭhāñā-raising him up.

TRANSLATION

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

TEXT 187

dui-jane premāveśe karena krandane
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe

SYNONYMS

dui-jane-both of them; prema-āveśe-in loving ecstasy; karena krandane-were crying; prabhu-guṇe-by the quality of the Lord; bhṛtya-servant; vikala-transformed; prabhu-the Lord; bhṛtya-guṇe-by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Kṛṣṇa in the Bhagavad-gītā (4.11):

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

”As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

The Lord is always eager to congratulate the servant because of the servant’s transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

TEXT 188

haridāsa kahe,-prabhu, nā chuṅio more
muñi-nīca, aspṛśya, parama pāmare

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura said; prabhu-my dear Lord; nā chuṅio more-please do not touch me; muñi-I; nīca-most fallen; aspṛśya-untouchable; parama pāmare-the lowest of mankind.

TRANSLATION

Haridāsa Ṭhākura said, ”My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men.”

TEXT 189

prabhu kahe,-tomā sparśi pavitra ha-ite
tomāra pavitra dharma nāhika āmāte

SYNONYMS

prabhu kahe-the Lord said; tomā sparśi-I touch you; pavitra ha-ite-just to become purified; tomāra-your; pavitra-purified; dharma-occupation; nāhika-is not; āmāte-in Me.

TRANSLATION

The Lord said, ”I wish to touch you just to be purified, for your purified activities do not exist in Me.”

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into māyā. Thus it is by misuse of free will that one falls under the influence of māyā.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim to māyā. They try to explain that when the servant, the living entity, is out of the clutches of māyā, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of māyā, for in such a case His unlimitedness would be crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of māyā. Māyā is also the master’s energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master’s potency, māyā. Being freed from māyā’s influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

TEXT 190

kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna

SYNONYMS

kṣaṇe kṣaṇe-at every moment; kara-do; tumi-you; sarva-tīrthe snāna-bathing in all the holy places of pilgrimage; kṣaṇe kṣaṇe-at every moment; kara-perform; tumi-you; yajña-sacrifices; tapaḥ-austerities; dāna-charity.

TRANSLATION

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

TEXT 191

nirantara kara cāri veda adhyayana
dvija-nyāsī haite tumi parama-pāvana

SYNONYMS

nirantara-constantly; kara-you do; cāri-four; veda-of the Vedas; adhyayana-study; dvija-brāhmaṇa; nyāsī-sannyāsī; haite-than; tumi-you; parama-pāvana-supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

TEXT 192

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata-how wonderful it is; śva-pacaḥ-dog-eaters; ataḥ-than the initiated brāhmaṇa; garīyān-more glorious; yat-of whom; jihvā-agre-on the tongue; vartate-remains; nāma-holy name; tubhyam-of You, my Lord; tepuḥ-have performed; tapaḥ-austerity; te-they; juhuvuḥ-have performed sacrifices; sasnuḥ-have bathed in all holy places; āryāḥ-really belonging to the Āryan race; brahma-all the Vedas; anūcuḥ-have studied; nāma-holy name; gṛṇanti-chant; ye-who; te-they.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brāhmaṇa, a sannyāsī or an Āryan. It is not possible to become a brāhmaṇa, sannyāsī or Āryan without being properly qualified. Bhāgavata-dharma never allows one to become a cheap brāhmaṇa, sannyāsī or Āryan. The qualities or qualifications described herein are quoted from Śrīmad-Bhāgavatam (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

TEXT 193

eta bali tāṅre lañā gelā puṣpodyāne
ati nibhṛte tāṅre dilā vāsā-sthāne

SYNONYMS

eta bali-saying this; tāṅre lañā-taking him; gelā-went; puṣpa-udyāne-in the flower garden; ati nibhṛte-in a very much secluded place; tāṅre-unto him; dilā-delivered; vāsā-sthāne-a place to remain.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very much secluded place, He showed him his residence.

TEXT 194

ei-sthāne rahi' kara nāma saṅkīrtana
prati-dina āsi' āmi kariba milana

SYNONYMS

ei-sthāne-in this place; rahi'-remaining; kara-perform; nāma saṅkīrtana-chanting of the holy name; prati-dina-every day; āsi'-coming; āmi-I; kariba-shall do; milana-meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura, "Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

TEXT 195

mandirera cakra dekhi' kariha praṇāma
ei ṭhāñi tomāra āsibe prasādānna

SYNONYMS

mandirera-of the temple of Jagannātha; cakra-the wheel on the top; dekhi'-seeing; kariha praṇāma-offer your obeisances; ei ṭhāñi-in this place; tomāra-your; āsibe-will come; prasāda-anna-remnants of food of Jagannātha.

TRANSLATION

”Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here.”

Since he was born in a Muslim family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura into the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (namaskāra). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His food would be sent there. As the Lord states in the Bhagavad-gītā (9.22), yoga-kṣemaṁ vahāmy aham: ”I arrange all life’s necessities for My devotees.”

A reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

”My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa mantra in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of māyā, and your so-called chanting in a secluded place will bring about your downfall.”

TEXT 196

nityānanda, jagadānanda, dāmodara, mukunda
haridāse mili’ sabe pāila ānanda

SYNONYMS

nityānanda-Nityānanda; jagadānanda-Jagadānanda; dāmodara-Dāmodara; mukunda-Mukunda; haridāse-Haridāsa; mili’-meeting; sabe-all of them; pāila-got; ānanda-great pleasure.

TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

TEXT 197

samudra-snāna kari’ prabhu āilā nija sthāne
advaitādi gelā sindhu karibāre snāne

SYNONYMS

samudra-snāna kari’-after bathing in the sea; prabhu-Śrī Caitanya Mahāprabhu; āilā-came; nija sthāne-to His own place; advaita-ādi-devotees, headed by Advaita Prabhu; gelā-went; sindhu-to the ocean; karibāre-just to take; snāne-bath.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

TEXT 198

āsi’ jagannāthera kaila cūḍā daraśana
prabhura āvāse āilā karite bhojana

SYNONYMS

āsi’-coming back; jagannāthera-of Lord Jagannātha; kaila-did; cūḍā daraśana-looking at the top of the temple; prabhura-of Lord Caitanya Mahāprabhu; āvāse-at the residence; āilā-came; karite bhojana-to take their luncheon.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Caitanya Mahāprabhu to take their luncheon.

TEXT 199

sabāre vasāilā prabhu yogya krama kari’
śrī-haste pariveśana kaila gaurahari

SYNONYMS

sabāre-all the devotees; vasāilā-made to sit; prabhu-Śrī Caitanya Mahāprabhu; yogya-befitting; krama-in order, one after another; kari’-setting; śrī-haste-by His own transcendental hand; pariveśana-distribution; kaila-did; gaurahari-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

TEXT 200

alpa anna nāhi āise dite prabhura hāte
dui-tinera anna dena eka eka pāte

SYNONYMS

alpa anna-a small quantity of prasāda; nāhi-does not; āise-come; dite-to give; prabhura-of Śrī Caitanya Mahāprabhu; hāte-in the hand; dui-two; tinera-or of three; anna-food; dena-He delivers; eka eka pāte-on each and every plantain leaf.

TRANSLATION

All the devotees were served prasāda on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

TEXT 201

prabhu nā khāile keha nā kare bhojana
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; nā khāile-without eating; keha-anyone; nā-not; kare-does; bhojana-eating; ūrdhva-haste-raising the hand; vasi'-sitting; rahe-remain; sarva-all; bhakta-gaṇa-devotees.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

svarūpa-gosāñi prabhuke kaila nivedana
tumi nā vasile keha nā kare bhojana

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; prabhuke-unto Śrī Caitanya Mahāprabhu; kaila-did; nivedana-submission; tumi-You; nā vasile-if not sitting; keha-anyone; nā-not; kare-does; bhojana-eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu, "Unless You sit and take prasāda, no one will accept it.

TEXT 203

tomā-saṅge rahe yata sannyāsīra gaṇa
gopīnāthācārya tāṅre kariyāche nimantraṇa

SYNONYMS

tomā-saṅge-along with You; rahe-remain; yata-as many as; sannyāsīra gaṇa-rank of sannyāsīs; gopīnātha-ācārya-Gopīnātha Ācārya; tāṅre-all of them; kariyāche-has done; nimantraṇa-invitation.

TRANSLATION

"Gopīnātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

TEXT 204

ācārya āsiyāchena bhikṣāra prasādānna lañā
purī, bhāratī āchena tomāra apekṣā kariyā

SYNONYMS

ācārya-Gopīnātha Ācārya; āsiyāchena-has come; bhikṣāra-for eating; prasāda-anna lañā-taking the remnants of all kinds of food; purī-Paramānanda Purī; bhāratī-Brahmānanda Bhāratī; āchena-are; tomāra-for You; apekṣā kariyā-waiting.

TRANSLATION

"Gopīnātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

TEXT 205

nityānanda lañā bhikṣā karite vaisa tumi
vaiṣṇavera pariveśana karitechi āmi

SYNONYMS

nityānanda lañā-taking along Śrī Nityānanda Prabhu; bhikṣā-luncheon; karite-to take; vaisa-sit down; tumi-You; vaiṣṇavera-to all the devotees; pariveśana-distribution of prasāda; karitechi-am doing; āmi-I.

TRANSLATION

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas."

TEXT 206

tabe prabhu prasādānna govinda-hāte dilā
yatna kari' haridāsa-ṭhākure pāṭhāilā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; prasāda-anna-remnants of Jagannātha's food; govinda-hāte-in the hand of Govinda; dilā-delivered; yatna kari'-with great attention; haridāsa-ṭhākure-unto Haridāsa Ṭhākura; pāṭhāilā-sent.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

TEXT 207

āpane vasilā saba sannyāsīre lañā
pariveśana kare ācārya harașita hañā

SYNONYMS

āpane-personally; vasilā-sat down; saba-all; sannyāsīre lañā-taking with Him the sannyāsīs; pariveśana kare-distributes; ācārya-Gopīnātha Ācārya; haraṣita hañā-with great pleasure.

TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasāda with great pleasure.

TEXT 208

svarūpa gosāñi, dāmodara, jagadānanda
vaiṣṇavere pariveśe tina jane-ānanda

SYNONYMS

svarūpa gosāñi-Svarūpa Gosāñi; dāmodara-Dāmodara; jagadānanda-Jagadānanda; vaiṣṇavere pariveśe-distributed to the Vaiṣṇavas; tina jane-the three persons; ānanda-very jubilant.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

TEXT 209

nānā piṭhā-pānā khāya ākaṇṭha pūriyā
madhye madhye ’hari’ kahe ānandita hañā

SYNONYMS

nānā-various; piṭhā-pānā-cakes and sweet rice; khāya-eat; ā-kaṇṭha pūriyā-filling up to the throat; madhye madhye-occasionally; hari-the holy name of Kṛṣṇa; kahe-they speak; ānandita hañā-in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaiṣṇavas while taking prasāda to chant the holy name of Lord Hari at intervals and also sing various songs, such as śarīra avidyā-jāla. Those who are honoring prasāda, accepting the remnants of food offered to the Deity, must always remember that prasāda is not ordinary food. Prasāda is transcendental. We are therefore reminded:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
sv-alpa-puṇya-vatāṁ rājan
viśvāso naiva jāyate

Those who are not pious cannot understand the value of mahā-prasāda or the holy name of the Lord. Both prasāda and the Lord’s name are on the Brahman platform, or spiritual platform. One should never consider prasāda to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not prasāda. One should take prasāda with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, mahā-prasāda and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasāda and chanting the Hare Kṛṣṇa mahā-mantra, one can always remain on the spiritual platform (brahma-bhūyāya kalpate).

TEXT 210

bhojana samāpta haila, kaila ācamana
sabāre parāila prabhu mālya-candana

SYNONYMS

bhojana-lunch; samāpta-ending; haila-there was; kaila-did; ācamana-washing the mouth; sabāre-on everyone; parāila-put; prabhu-Śrī Caitanya Mahāprabhu; mālya-candana-a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

TEXT 211

viśrāma karite sabe nija vāsā gelā
sandhyā-kāle āsi’ punaḥ prabhuke mililā

SYNONYMS

viśrāma karite-going to take rest; sabe-all the Vaiṣṇavas; nija-to their own; vāsā-residential quarters; gelā-went; sandhyā-kāle-in the evening; āsi’-coming; punaḥ-again; prabhuke mililā-met Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

TEXT 212

hena-kāle rāmānanda āilā prabhu-sthāne
prabhu milāila tāṅre saba vaiṣṇava-gaṇe

SYNONYMS

hena-kāle-at this time; rāmānanda-Rāmānanda; āilā-came; prabhu-sthāne-at the place of Śrī Caitanya Mahāprabhu; prabhu-Śrī Caitanya Mahāprabhu; milāila-caused to meet; tāṅre-him (Śrī Rāmānanda Rāya); saba-all; vaiṣṇava-gaṇe-the devotees of the Lord.

TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

TEXT 213

sabā lañā gelā prabhu jagannāthālaya
kīrtana ārambha tathā kaila mahāśaya

SYNONYMS

sabā lañā-taking all of them; gelā-went; prabhu-Śrī Caitanya Mahāprabhu; jagannātha-ālaya-to the temple of Lord Jagannātha; kīrtana-congregational chanting; ārambha-beginning; tathā-there; kaila-did; mahāśaya-the great personality.

TRANSLATION

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

TEXT 214

sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana
paḍichā āsi' sabāre dila mālya-candana

SYNONYMS

sandhyā-dhūpa-dhūpa-ārati just in the beginning of the evening; dekhi'-they all saw; ārambhilā-began; saṅkīrtana-congregational chanting; paḍichā-the inspector of the temple; āsi'-coming; sabāre-unto everyone; dila-offered; mālya-candana-flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

TEXT 215

cāri-dike cāri sampradāya karena kīrtana
madhye nṛtya kare prabhu śacīra nandana

SYNONYMS

cāri-dike-in the four directions; cāri-four; sampradāya-groups; karena-performed; kīrtana-congregational chanting; madhye-in the middle; nṛtya kare-dances; prabhu-Śrī Caitanya Mahāprabhu; śacīra nandana-the son of mother Śacī.

TRANSLATION

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

TEXT 216

aṣṭa mṛdaṅga bāje, batriśa karatāla
hari-dhvani kare sabe, bale-bhāla, bhāla

SYNONYMS

aṣṭa mṛdaṅga-eight mṛdaṅgas; bāje-sounded; batriśa-thirty-two; karatāla-cymbals; hari-dhvani-vibrating the transcendental sound; kare-does; sabe-every one of them; bale-says; bhāla bhāla-very good, very good.

TRANSLATION

In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

TEXT 217

kīrtanera dhvani mahā-maṅgala uṭhila
caturdaśa loka bhari' brahmāṇḍa bhedila

SYNONYMS

kīrtanera dhvani-the vibration of the saṅkīrtana; mahā-maṅgala uṭhila-all good fortune awakened; caturdaśa-fourteen; loka-planetary systems; bhari'-filling up; brahmāṇḍa-the whole universe; bhedila-penetrated.

TRANSLATION

When the tumultuous vibration of saṅkīrtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

TEXT 218

kīrtana-ārambhe prema uthali' calila
nīlācala-vāsī loka dhāñā āila

SYNONYMS

kīrtana-ārambhe-in the beginning of the saṅkīrtana; prema-ecstasy of love; uthali'-overpowering; calila-began to proceed; nīlācala-vāsī-all the residents of Jagannātha Purī; loka-people; dhāñā-running; āila-came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflooded everything, and all the residents of Jagannātha Purī came running.

TEXT 219

kīrtana dekhi' sabāra mane haila camatkāra
kabhu nāhi dekhi aiche premera vikāra

SYNONYMS

kīrtana dekhi'-seeing the performance of saṅkīrtana; sabāra-of all of them; mane-in the mind; haila-there was; camatkāra-astonishment; kabhu-at any time; nāhi-never; dekhi-see; aiche-such; premera-of ecstatic love; vikāra-transformation.

TRANSLATION

Everyone was astonished to see such a performance of saṅkīrtana, and they all agreed that never before had kīrtana been so performed and ecstatic love of God so exhibited.

TEXT 220

tabe prabhu jagannāthera mandira beḍiyā
pradakṣiṇa kari' bulena nartana kariyā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; jagannāthera-of Lord Jagannātha; mandira-temple; beḍiyā-walking all around; pradakṣiṇa-circumambulation; kari'-doing; bulena-walks; nartana kariyā-dancing.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

TEXT 221

āge-pāche gāna kare cāri sampradāya
āchāḍera kāle dhare nityānanda rāya

SYNONYMS

āge-pāche-in front and in the rear; gāna-singing; kare-do; cāri-four; sampradāya-groups; āchāḍera-of falling down; kāle-at the time; dhare-captures; nityānanda rāya-Lord Śrī Nityānanda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kīrtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

TEXT 222

aśru, pulaka, kampa, sveda, gambhīra huṅkāra
premera vikāra dekhi' loke camatkāra

SYNONYMS

aśru-tears; pulaka-jubilation; kampa-trembling; sveda-perspiration; gambhīra huṅkāra-deep resounding; premera-of ecstatic love; vikāra-transformation; dekhi'-seeing; loke-all the people; camatkāra-were astonished.

TRANSLATION

While kīrtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

TEXT 223

pickāri-dhārā jini' aśru nayane
cāri-dikera loka saba karaye siṅcāne

SYNONYMS

pickāri-dhārā-like water coming in force from a syringe; jini'-conquering; aśru-tears; nayane-in the eyes; cāri-dikera-in all four directions; loka-people; saba-all; karaye siṅcāne-moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

TEXT 224

'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa
mandirera pāche rahi' karaye kīrtana

SYNONYMS

beḍā-nṛtya-the dancing surrounding the temple; mahāprabhu-Śrī Caitanya Mahāprabhu; kari'-performing; kata-kṣaṇa-for some time; mandirera pāche-at the rear of the temple; rahi'-staying; karaye-performed; kīrtana-congregational chanting.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

TEXT 225

cāri-dike cāri sampradāya uccaiḥsvare gāya
madhye tāṇḍava-nṛtya kare gaurarāya

SYNONYMS

cāri-dike-on four sides; cāri sampradāya-the four groups; uccaiḥ-svare-very loudly; gāya-chant; madhye-in the middle; tāṇḍava-nṛtya-jumping and dancing; kare-performs; gaurarāya-Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

TEXT 226

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā
cāri mahāntere tabe nācite ājñā dilā

SYNONYMS

bahu-kṣaṇa-for a long period; nṛtya kari'-dancing; prabhu-Śrī Caitanya Mahāprabhu; sthira hailā-became silent; cāri mahāntere-to four great personalities; tabe-then; nācite-to dance; ājñā dilā-ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

eka sampradāye nāce nityānanda-rāye
advaita-ācārya nāce āra sampradāye

SYNONYMS

eka sampradāye-in one group; nāce-dances; nityānanda-rāye-Lord Nityānanda; advaita-ācārya-Advaita Ācārya Prabhu; nāce-dances; āra-another; sampradāye-in a group.

TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

TEXT 228

āra sampradāye nāce paṇḍita-vakreśvara
śrīvāsa nāce āra sampradāya-bhitara

SYNONYMS

āra sampradāye-in another sampradāya, or group; nāce-dances; paṇḍita-vakreśvara-Vakreśvara Paṇḍita; śrīvāsa-Śrīvāsa Ṭhākura; nāce-dances; āra-another; sampradāya-bhitara-in the middle of a group.

TRANSLATION

Vakreśvara Paṇḍita began to dance in another group, and in yet another group Śrīvāsa Ṭhākura began to dance.

TEXT 229

madhye rahi' mahāprabhu karena daraśana
tāhāṅ eka aiśvarya tāṅra ha-ila prakaṭana

SYNONYMS

madhye rahi'-keeping in the middle; mahāprabhu-Śrī Caitanya Mahāprabhu; karena daraśana-looks over; tāhāṅ-there; eka-one; aiśvarya-miracle; tāṅra-of Him; ha-ila-became; prakaṭana-exhibited.

TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

TEXT 230

cāri-dike nṛtya-gīta kare yata jana
sabe dekhe,-prabhu kare āmāre daraśana

SYNONYMS

cāri-dike-on four sides; nṛtya-gīta-chanting and dancing; kare-does; yata jana-all people; sabe dekhe-everyone sees; prabhu-Śrī Caitanya Mahāprabhu; kare-does; āmāre daraśana-looking at me.

TRANSLATION

Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.

TEXT 231

cāri janera nṛtya dekhite prabhura abhilāṣa
sei abhilāṣe kare aiśvarya prakāśa

SYNONYMS

cāri janera-of the four persons; nṛtya-dancing; dekhite-to see; prabhura-of Śrī Caitanya Mahāprabhu; abhilāṣa-desire; sei abhilāṣe-for that purpose; kare-does; aiśvarya prakāśa-exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

TEXT 232

darśane āveśa tāṅra dekhi' mātra jāne
kemane caudike dekhe,-ihā nāhi jāne

SYNONYMS

darśane-while looking over; āveśa-emotional ecstasy; tāṅra-His; dekhi'-seeing; mātra jāne-only knows; kemane-how; cau-dike-on four sides; dekhe-He sees; ihā nāhi jāne-one does not know.

TRANSLATION

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

TEXT 233

pulina-bhojane yena kṛṣṇa madhya-sthāne
caudikera sakhā kahe,-āmāre nehāne

SYNONYMS

pulina-bhojane-eating on the bank of Yamunā; yena-as; kṛṣṇa-Lord Kṛṣṇa; madhya-sthāne-sitting in the middle; cau-dikera-on four sides; sakhā-cowherd boyfriends; kahe-say; āmāre nehāne-just seeing me.

TRANSLATION

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

TEXT 234

nṛtya karite yei āise sannidhāne
mahāprabhu kare tāṅre dṛḍha āliṅgane

SYNONYMS

nṛtya karite-dancing; yei-anyone who; āise-comes; sannidhāne-nearby; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-does; tāṅre-unto him; dṛḍha-tight; āliṅgane-embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

TEXT 235

mahā-nṛtya, mahā-prema, mahā-saṅkīrtana
dekhi' premāveśe bhāse nīlācala-jana

SYNONYMS

mahā-nṛtya-great dancing; mahā-prema-great love; mahā-saṅkīrtana-great congregational chanting; dekhi'-seeing; prema-āveśe-in ecstatic love; bhāse-float; nīlācala-jana-all the residents of Jagannātha Purī.

TRANSLATION

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

TEXT 236

gajapati rājā śuni' kīrtana-mahattva
aṭṭālikā caḍi' dekhe svagaṇa-sahita

SYNONYMS

gajapati rājā-the King of Orissa; śuni'-hearing; kīrtana-mahattva-the greatness of saṅkīrtana; aṭṭālikā caḍi'-ascending to the top of the palace; dekhe-sees; svagaṇa-sahita-along with his personal associates.

TRANSLATION

Hearing the greatness of the saṅkīrtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

TEXT 237

kīrtana dekhiyā rājāra haila camatkāra
prabhuke milite utkaṇṭhā bāḍila apāra

SYNONYMS

kīrtana dekhiyā-seeing the performance of kīrtana; rājāra-of the King; haila-there was; camatkāra-astonishment; prabhuke-Śrī Caitanya Mahāprabhu; milite-to meet; utkaṇṭhā-anxiety; bāḍila-increased; apāra-unlimitedly.

TRANSLATION

The King was very much astonished to see Śrī Caitanya Mahāprabhu's kīrtana, and the King's anxiety to meet Him increased unlimitedly.

TEXT 238

kīrtana-samāptye prabhu dekhi' puṣpāñjali
sarva vaiṣṇava lañā prabhu āilā vāsā cali'

SYNONYMS

kīrtana-samāptye-at the end of the performance of kīrtana; prabhu-Śrī Caitanya Mahāprabhu; dekhi'-after seeing; puṣpāñjali-offering flowers to the Lord Jagannātha Deity; sarva vaiṣṇava-all the devotees; lañā-accompanying; prabhu-Śrī Caitanya Mahāprabhu; āilā-returned; vāsā-to His residence; cali'-going.

TRANSLATION

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

TEXT 239

paḍichā āniyā dila prasāda vistara
sabāre bāṅṭiyā tāhā dilena īśvara

SYNONYMS

paḍichā-the superintendent of the temple; āniyā-bringing; dila-delivered; prasāda-of remnants of Jagannātha's food; vistara-a large quantity; sabāre-unto everyone; bāṅṭiyā-distributing; tāhā-that; dilena-gave; īśvara-the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

TEXT 240

sabāre vidāya dila karite śayana
ei-mata līlā kare śacīra nandana

SYNONYMS

sabāre-unto everyone; vidāya-bidding farewell; dila-gave; karite śayana-to take rest; ei-mata-in this way; līlā-pastimes; kare-performed; śacīra nandana-the son of Śacī.

TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

TEXT 241

yāvat āchilā sabe mahāprabhu-saṅge
prati-dina ei-mata kare kīrtana-raṅge

SYNONYMS

yāvat-so long; āchilā-remained; sabe-all the devotees; mahāprabhu-saṅge-along with Śrī Caitanya Mahāprabhu; prati-dina-every day; ei-mata-in this way; kare-performed; kīrtana-raṅge-saṅkīrtana in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.

TEXT 242

ei ta' kahiluṅ prabhura kīrtana-vilāsa
yebā ihā śune, haya caitanyera dāsa

SYNONYMS

ei ta' kahiluṅ-thus I have explained; prabhura-of the Lord; kīrtana-vilāsa-pastimes in yebā-anyone who; ihā-this; śune-listens to; haya-becomes; caitanyera dāsa-a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

TEXT 243

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eleventh Chapter, describing the beḍā-kīrtana pastimes of Śrī Caitanya Mahāprabhu.

18.5.12 Chapter 12

The Cleansing of the Guṇḍicā Temple

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura summarizes this chapter as follows.

The King of Orissa, Mahārāja Pratāparudra, tried his best to see Lord Caitanya Mahāprabhu. Śrīla Nityānanda Prabhu and the other devotees informed the Lord about the King's desire, but Śrī Caitanya Mahāprabhu would not agree to see him. At that time Śrī Nityānanda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Rāmānanda Rāya again entreated Śrī Caitanya Mahāprabhu to see the King, the Lord, denying the request, asked Rāmānanda Rāya to bring the King's son before Him. The prince visited the Lord dressed like a Vaiṣṇava, and this awakened remembrance of Kṛṣṇa. Thus Śrī Caitanya Mahāprabhu delivered the son of Mahārāja Pratāparudra.

After this, Śrī Caitanya Mahāprabhu washed the Guṇḍicā temple before the Ratha-yātrā took place. He then took His bath at Indradyumna Lake and partook of prasāda in the garden nearby. While Śrī Caitanya Mahāprabhu washed the temple of Guṇḍicā, a Gauḍīya Vaiṣṇava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then again, the son of Advaita Prabhu named Gopāla fainted during kīrtana, and when he did not come to his senses, Śrī Caitanya Mahāprabhu favored him by awakening him. There was also some humorous talk between Nityānanda Prabhu and Advaita Prabhu during prasāda. Advaita Prabhu said that Nityānanda Prabhu was unknown to anyone and that it was not the duty of a householder brāhmaṇa to accept dinner with a person unknown in society. In answer to this humorous statement, Śrī Nityānanda Prabhu replied that Advaita Ācārya was a monist and that one could not know how his mind could be turned by eating with such an impersonalist. The conversation of these two prabhus-Nityānanda Prabhu and Advaita Prabhu-carried a deep meaning that only an intelligent man can understand. After all the Vaiṣṇavas finished their luncheon, Svarūpa Dāmodara and others took their prasāda within the room. Śrī Caitanya Mahāprabhu took great pleasure when He saw the Jagannātha Deity after the period of the Deity's retirement. At that time Lord Caitanya was accompanied by all the devotees, and all of them were very much pleased.

TEXT 1

śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārjayan kṣālanataḥ sa gauraḥ
sva-citta-vac chītalam ujjvalaṁ ca
kṛṣṇopaveśaupayikaṁ cakāra

SYNONYMS

śrī-guṇḍicā-known as Guṇḍicā; mandiram-the temple; ātma-vṛndaiḥ-with His associates; sammārjayan-washing; kṣālanataḥ-by cleansing; saḥ-that; gauraḥ-Śrī Caitanya Mahāprabhu; sva-citta-vat-like His own heart; śītalam-cool and calm; ujjvalam-bright and clean; ca-and; kṛṣṇa-of Lord Śrī Kṛṣṇa; upaveśa-for the sitting; aupayikam-befitting; cakāra-made.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṛṣṇa to sit.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Gauracandra, Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
śakti deha,-kari yena caitanya varṇana

SYNONYMS

jaya jaya-all glories; śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; gaura-bhakta-gaṇa-to the devotees of Śrī Caitanya Mahāprabhu; śakti deha-please give me power; kari yena-so that I may do; caitanya-of Śrī Caitanya Mahāprabhu; varṇana-description.

TRANSLATION

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

TEXT 4

pūrve dakṣiṇa haite prabhu yabe āilā
tāṅre milite gajapati utkaṇṭhita hailā

SYNONYMS

pūrve-formerly; dakṣiṇa haite-from South India; prabhu-Lord Śrī Caitanya Mahāprabhu; yabe-when; āilā-returned; tāṅre-Him; milite-to meet; gajapati-the King of Orissa; utkaṇṭhita-full of anxieties; hailā-became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

TEXT 5

kaṭaka haite patrī dila sārvabhauma-ṭhāñi
prabhura ājñā haya yadi, dekhibāre yāi

SYNONYMS

kaṭaka haite-from Kaṭaka, the capital of Orissa; patrī-a letter; dila-sent; sārvabhauma-of Sārvabhauma Bhaṭṭācārya; ṭhāñi-to the place; prabhura-of Śrī Caitanya Mahāprabhu; ājñā-order; haya-there is; yadi-if; dekhibāre yāi-I can go and see.

TRANSLATION

The King sent a letter from his capital, Kaṭaka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord's permission so that he could go and see Him.

TEXT 6

bhaṭṭācārya likhila,-prabhura ājñā nā haila
punarapi rājā tāṅre patrī pāṭhāila

SYNONYMS

bhaṭṭācārya likhila-Sārvabhauma Bhaṭṭācārya replied; prabhura-of Śrī Caitanya Mahāprabhu; ājñā-order; nā-not; haila-there is; punarapi-again; rājā-the King; tāṅre-unto him; patrī-a letter; pāṭhāila-dispatched.

TRANSLATION

Replying to the King's letter, the Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

TEXT 7

prabhura nikaṭe āche yata bhakta-gaṇa
mora lāgi' tāṅ-sabāre kariha nivedana

SYNONYMS

prabhura nikaṭe-in the place of Śrī Caitanya Mahāprabhu; āche-there are; yata-all; bhakta-gaṇa-devotees; mora lāgi'-for me; tāṅ-sabāre-unto all of them; kariha-please submit; nivedana-petition.

TRANSLATION

In this letter the King requested Sārvabhauma Bhaṭṭācārya, "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

TEXT 8

sei saba dayālu more hañā sadaya
mora lāgi' prabhu-pade karibe vinaya

SYNONYMS

sei saba-all of them; dayālu-merciful; more-unto me; hañā-becoming; sa-daya-favorably disposed; mora lāgi'-for me; prabhu-pade-at the lotus feet of Lord Śrī Caitanya Mahāprabhu; karibe-will do; vinaya-humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

TEXT 9

tāṅ-sabāra prasāde mile śrī-prabhura pāya
prabhu-kṛpā vinā mora rājya nāhi bhāya

SYNONYMS

tāṅ-sabāra prasāde-by the mercy of all of them; mile-one gets; śrī-prabhura pāya-the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-kṛpā-the mercy of the Lord; vinā-without; mora-my; rājya-kingdom; nāhi-does not; bhāya-appeal to me.

TRANSLATION

”By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10

yadi more kṛpā nā karibe gaurahari
rājya chāḍi' yogī ha-i' ha-iba bhikhārī

SYNONYMS

yadi-if; more-unto me; kṛpā-mercy; nā-not; karibe-will do; gaurahari-Śrī Caitanya Mahāprabhu; rājya chāḍi'-giving up the kingdom; yogī-mendicant; ha-i'-becoming; ha-iba-I shall become; bhikhārī-a beggar.

TRANSLATION

”If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door.”

TEXT 11

bhaṭṭācārya patrī dekhi' cintita hañā
bhakta-gaṇa-pāśa gelā sei patrī lañā

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; patrī-the letter; dekhi'-seeing; cintita hañā-becoming very anxious; bhakta-gaṇa-all the devotees; pāśa-near; gelā-went; sei-that; patrī-letter; lañā-taking.

TRANSLATION

When the Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

TEXT 12

sabāre miliyā kahila rāja-vivaraṇa
piche sei patrī sabāre karāila daraśana

SYNONYMS

sabāre-everyone; miliyā-meeting; kahila-said; rāja-vivaraṇa-description of the King's desire; piche-later; sei patrī-that letter; sabāre-unto everyone; karāila daraśana-showed.

TRANSLATION

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

TEXT 13

patrī dekhi' sabāra mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!!

SYNONYMS

patrī-the letter; dekhi'-seeing; sabāra-of everyone; mane-in the mind; ha-ila-there was; vismaya-astonishment; prabhu-pade-unto the lotus feet of Śrī Caitanya Mahāprabhu; gajapatira-of the King of Orissa; eta-so much; bhakti-devotion; haya-there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 14

sabe kahe,-prabhu tāṅre kabhu nā milibe
āmi-saba kahi yadi, duḥkha se mānibe

SYNONYMS

sabe kahe-everyone said; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-unto him; kabhu-at any time; nā-not; milibe-would see; āmi-saba-all of us; kahi-say; yadi-if; duḥkha-unhappiness; se-Lord Śrī Caitanya Mahāprabhu; mānibe-will feel.

TRANSLATION

The devotees gave their opinion and said, ”The Lord will never meet the King, and if we requested Him to do so, the Lord will surely feel very unhappy.”

TEXT 15

sārvabhauma kahe,-sabe cala' eka-bāra
milite nā kahiba, kahiba rāja-vyavahāra

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya said; sabe cala'-let all of us go; eka-bāra-once; milite-to meet; nā kahiba-we shall not request; kahiba-we shall simply describe; rāja-vyavahāra-the behavior of the King.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then said, ”We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King.”

TEXT 16

eta bali' sabe gelā mahāprabhura sthāne
kahite unmukha sabe, nā kahe vacane

SYNONYMS

eta bali'-deciding like this; sabe-all of them; gelā-went; mahāprabhura-of Śrī Caitanya Mahāprabhu; sthāne-to the place; kahite-to speak; unmukha-ready; sabe-all; nā-do not; kahe-say; vacane-any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

TEXT 17

prabhu kahe,-ki kahite sabāra āgamana
dekhiye kahite cāha,-nā kaha, ki kāraṇa?

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ki-what; kahite-to speak; sabāra-of all of you; āgamana-there is the presence here; dekhiye-I see; kahite cāha-you want to speak; nā kaha-but do not speak; ki kāraṇa-what is the reason.

TRANSLATION

After they arrived at Śrī Caitanya Mahāprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

TEXT 18

nityānanda kahe,-tomāya cāhi nivedite
nā kahile rahite nāri, kahite bhaya citte

SYNONYMS

nityānanda kahe-Lord Nityānanda said; tomāya-unto You; cāhi-we want; nivedite-to submit; nā kahile-if we do not speak; rahite nāri-we cannot stay; kahite-but to speak; bhaya citte-we are very fearful.

TRANSLATION

Nityānanda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

TEXT 19

yogyāyogya tomāya saba cāhi nivedite
tomā nā milile rājā cāhe yogī haite

SYNONYMS

yogya-befitting; ayogya-not befitting; tomāya-unto You; saba-we all; cāhi-want; nivedite-to submit; tomā-You; nā milile-if he does not meet; rājā-the King; cāhe-wants; yogī haite-to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

TEXT 20

kāṇe mudrā la-i' muñi ha-iba bhikhārī
rājya-bhoga nahe citte vinā gaurahari

SYNONYMS

kāṇe mudrā-a kind of earring; la-i'-taking; muñi-I; ha-iba-shall become; bhikhārī-a beggar; rājya-bhoga-enjoyment of the kingdom; nahe-not; citte-in the mind; vinā-without; gaurahari-Śrī Caitanya Mahāprabhu.

TRANSLATION

Nityānanda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called yogīs and sometimes kāṇaphāṭā yogīs. The word kāṇaphāṭā refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a yogī. Ordinary men think that a yogī must have an ivory earring in his ear, but this is not the sign of a real yogī. Mahārāja Pratāparudra also thought that to become a mendicant yogī, one must wear such an earring.

TEXT 21

dekhiba se mukha-candra nayana bhariyā
dhariba se pāda-padma hṛdaye tuliyā

SYNONYMS

dekhiba-I shall see; se-that; mukha-candra-moonlike face; nayana bhariyā-to the fulfillment of the eyes; dhariba-I shall catch; se-those; pāda-padma-lotus feet; hṛdaye-on my heart; tuliyā-raising.

TRANSLATION

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

TEXT 22

yadyapi śuniyā prabhura komala haya mana
tathāpi bāhire kahe niṣṭhura vacana

SYNONYMS

yadyapi-although; śuniyā-hearing; prabhura-of Lord Śrī Caitanya Mahāprabhu; komala-softened; haya-becomes; mana-mind; tathāpi-still; bāhire-externally; kahe-He says; niṣṭhura vacana-hard words.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

tomā-sabāra icchā,-ei āmāre lañā
rājāke milaha ihaṅ kaṭakete giyā

SYNONYMS

tomā-sabāra-of all of you; icchā-the desire; ei-is; āmāre lañā-taking Me; rājāke-the King; milaha-meet; ihaṅ-here; kaṭakete giyā-by going to Kaṭaka.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kaṭaka to see the King."

PURPORT

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

TEXT 24

paramārtha thākuka-loke karibe nindana
loke rahu-dāmodara karibe bhartsana

SYNONYMS

parama-artha thākuka-what to speak of spiritual advancement; loke-people in general; karibe nindana-will blaspheme; loke rahu-what to speak of people in general; dāmodara-Dāmodara Paṇḍita; karibe-will do; bhartsana-chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "What to speak of spiritual advancement-all the people will blaspheme Me. And what to speak of all the people-Dāmodara would chastise Me.

TEXT 25

tomā-sabāra ājñāya āmi nā mili rājāre
dāmodara kahe yabe, mili tabe tāṅre

SYNONYMS

tomā-sabāra-of all of you; ājñāya-by the order; āmi-I; nā-not; mili-shall meet; rājāre-the King; dāmodara-Dāmodara Paṇḍita; kahe-says; yabe-when; mili-I shall meet; tabe-then; tāṅre-him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

PURPORT

From the spiritual point of view, a sannyāsī is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyāsī and a king is always considered abominable. A sannyāsī is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyāsī to preach and not take part in any social or political matters. If a sannyāsī is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover of Śrī Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita's foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

TEXT 26

dāmodara kahe,-tumi svatantra īśvara
kartavyākartavya saba tomāra gocara

SYNONYMS

dāmodara kahe-Paṇḍita Dāmodara said; tumi-You; svatantra-fully independent; īśvara-the Supreme Personality of Godhead; kartavya-duty which is permissible; akartavya-duty which is not permissible; saba-all; tomāra-of You; gocara-within knowledge.

TRANSLATION

Dāmodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

TEXT 27

āmi kon kṣudra-jīva, tomāke vidhi diba?
āpani milibe tāṅre, tāhāo dekhiba

SYNONYMS

āmi kon-I am just some; kṣudra-jīva-insignificant living entity; tomāke-unto You; vidhi-injunction; diba-I shall give; āpani-You; milibe-will meet; tāṅre-the King; tāhāo dekhiba-I shall see it.

TRANSLATION

”I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

TEXT 28

rājā tomāre sneha kare, tumi-sneha-vaśa
tāṅra snehe karābe tāṅre tomāra paraśa

SYNONYMS

rājā-the King; tomāre-You; sneha kare-loves; tumi-You; sneha-vaśa-controlled by love and affection; tāṅra-his; snehe-by love; karābe-will do; tāṅre-unto him; tomāra-Your; paraśa-touching.

TRANSLATION

”The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King’s affection for You, You will touch him.

TEXT 29

yadyapi īśvara tumi parama svatantra
tathāpi svabhāve hao prema-paratantra

SYNONYMS

yadyapi-although; īśvara-the Supreme Personality of Godhead; tumi-You; parama-supremely; svatantra-independent; tathāpi-still; svabhāve-by Your nature; hao-You become; prema-paratantra-subordinate to love.

TRANSLATION

”Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature.”

TEXT 30

nityānanda kahe-aiche haya kon jana
ye tomāre kahe, ’kara rāja-daraśana’

SYNONYMS

nityānanda kahe-Nityānanda Prabhu said; aiche-such; haya-there is; kon jana-any person; ye-who; tomāre-unto You; kahe-orders; kara-do; rāja-daraśana-meeting the King.

TRANSLATION

Nityānanda Prabhu then said, ”Who is there in the three worlds who can ask You to see the King?

TEXT 31

kintu anurāgī lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chāḍaya

SYNONYMS

kintu-still; anurāgī-affectionate; lokera-of the people; svabhāva-nature; eka-one; haya-there is; iṣṭa-desirable; nā pāile-without getting; nija-own; prāṇa-life; se-he; chāḍaya-gives up.

TRANSLATION

”Still, isn’t it the nature of an attached man to give up his life if he does not attain his desired object?

TEXT 32

yājñika-brāhmaṇī saba tāhāte pramāṇa
kṛṣṇa lāgi’ pati-āge chāḍileka prāṇa

SYNONYMS

yājñika-brāhmaṇī-the wives of the brāhmaṇas who were engaged in performing great sacrifices; saba-all; tāhāte-in that connection; pramāṇa-evidence; kṛṣṇa lāgi’-for the matter of Kṛṣṇa; pati-āge-in front of their husbands; chāḍileka prāṇa-gave up their lives.

TRANSLATION

”For instance, some of the wives of the brāhmaṇas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa.”

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the brāhmaṇas who were engaged nearby in performing yajña, or sacrifice, and to get some food from that yajña. Being so ordered by the Lord, all the cowherd boys went to the brāhmaṇas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brāhmaṇas. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

TEXT 33

eka yukti āche, yadi kara avadhāna
tumi nā milileha tāṅre, rahe tāṅra prāṇa

SYNONYMS

eka yukti-one plan; āche-there is; yadi-if; kara avadhāna-You consider it; tumi-You; nā milileha-may not meet; tāṅre-with him; rahe-remains; tāṅra-his; prāṇa-life.

TRANSLATION

Nityānanda Prabhu then submitted one suggestion for the Lord’s consideration. ”There is a way,” He suggested, ”by which You need not meet the King but which would enable the King to continue living.

TEXT 34

eka bahirvāsa yadi deha' kṛpā kari'
tāhā pāñā prāṇa rākhe tomāra āśā dhari'

SYNONYMS

eka bahirvāsa-one outward covering; yadi-if; deha'-You give; kṛpā kari'-by Your mercy; tāhā pāñā-getting that; prāṇa rākhe-he would live; tomāra āśā dhari'-hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

TEXT 35

prabhu kahe,-tumi-saba parama vidvān
yei bhāla haya, sei kara samādhāna

SYNONYMS

prabhu kahe-the Lord replied; tumi-saba-all of you; parama vidvān-greatly learned personalities; yei-whatever; bhāla haya-is right; sei-that; kara samādhāna-execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

TEXT 36

tabe nityānanda-gosāñi govindera pāśa
māgiyā la-ila prabhura eka bahirvāsa

SYNONYMS

tabe-at that time; nityānanda-gosāñi-Lord Nityānanda Prabhu; govindera pāśa-from Govinda, the personal servant of Śrī Caitanya Mahāprabhu; māgiyā-requesting; la-ila-took; prabhura-of the Lord; eka-one; bahirvāsa-outer garment.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

sei bahirvāsa sārvabhauma-pāśa dila
sārvabhauma sei vastra rājāre pāṭhā'la

SYNONYMS

sei-that; bahirvāsa-garment; sārvabhauma-pāśa-in the care of Sārvabhauma Bhaṭṭācārya; dila-delivered; sārvabhauma-Sārvabhauma Bhaṭṭācārya; sei-that; vastra-cloth; rājāre-unto the King; pāṭhā'la-sent.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

TEXT 38

vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari' kare vastrera pūjana

SYNONYMS

vastra pāñā-getting that cloth; rājāra-of the King; haila-there was; ānandita mana-very happy mind; prabhu-rūpa kari'-accepting as Śrī Caitanya Mahāprabhu Himself; kare-executes; vastrera-of the cloth; pūjana-worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhaṭṭācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord's clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa's place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana-the trees, roads, river, everything-is worshipable. A pure devotee thus sings, jaya jaya vṛndāvana-vāsī yata jana: "All glories to the residents of Vṛndāvana." If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

Thus following in the footsteps of Mahārāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as tadīyānām. In the Padma Purāṇa it is said:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

”O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadīya, or anything belonging to Viṣṇu.” Śrī Viṣṇu is sac-cid-ānanda-vigraha. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are tadīya. The sac-cid-ānanda-vigraha, guru, Vaiṣṇavas, and things used by them must be considered tadīya and without a doubt worshipable by all living beings.

TEXT 39

rāmānanda rāya yabe ’dakṣiṇa’ haite āilā
prabhu-saṅge rahite rājāke nivedilā

SYNONYMS

rāmānanda rāya-Rāmānanda Rāya; yabe-when; dakṣiṇa-South India; haite-from; āilā-returned; prabhu-saṅge-with Lord Śrī Caitanya Mahāprabhu; rahite-to stay; rājāke-unto the King; nivedilā-requested.

TRANSLATION

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

TEXT 40

tabe rājā santoṣe tāṅhāre ājñā dilā
āpani milana lāgi’ sādhite lāgilā

SYNONYMS

tabe-at that time; rājā-the King; santoṣe-in great satisfaction; tāṅhāre-unto Rāmānanda Rāya; ājñā dilā-gave the order; āpani-personally; milana lāgi’-to meet; sādhite lāgilā-began to solicit.

TRANSLATION

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

TEXT 41

mahāprabhu mahā-kṛpā karena tomāre
more milibāre avaśya sādhibe tāṅhāre

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; mahā-kṛpā-great mercy; karena-does; tomāre-unto you; more-me; milibāre-for meeting; avaśya-certainly; sādhibe-you must solicit; tāṅhāre-Him.

TRANSLATION

The King told Rāmānanda Rāya, ”Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail.”

TEXT 42

eka-saṅge dui jana kṣetre yabe āilā
rāmānanda rāya tabe prabhure mililā

SYNONYMS

eka-saṅge-together; dui jana-these two persons; kṣetre-at Jagannātha-kṣetra (Jagannātha Purī); yabe-when; āilā-came back; rāmānanda rāya-Rāmānanda Rāya; tabe-at that time; prabhure-Śrī Caitanya Mahāprabhu; mililā-met.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

TEXT 43

prabhu-pade prema-bhakti jānāila rājāra
prasaṅga pāñā aiche kahe bāra-bāra

SYNONYMS

prabhu-pade-unto the lotus feet of the Lord; prema-bhakti-ecstatic love; jānāila-informed; rājāra-of the King; prasaṅga-discussion; pāñā-getting; aiche-thus; kahe-says; bāra-bāra-again and again.

TRANSLATION

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

rāja-mantrī rāmānanda-vyavahāre nipuṇa
rāja-prīti kahi’ dravāila prabhura mana

SYNONYMS

rāja-mantrī-diplomatic minister; rāmānanda-Śrī Rāmānanda Rāya; vyavahāre-in general behavior; nipuṇa-very expert; rāja-prīti-the love of the King for Śrī Caitanya Mahāprabhu; kahi’-describing; dravāila-softened; prabhura-of Lord Śrī Caitanya Mahāprabhu; mana-the mind.

TRANSLATION

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord-like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī-were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were to be arrested by government officials, Raghunātha dāsa Gosvāmī hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

TEXT 45

utkaṇṭhāte pratāparudra nāre rahibāre
rāmānanda sādhilena prabhure milibāre

SYNONYMS

utkaṇṭhāte-in great anxiety; pratāparudra-King Pratāparudra; nāre rahibāre-could not stay; rāmānanda-Śrī Rāmānanda Rāya; sādhilena-solicited; prabhure-unto Śrī Caitanya Mahāprabhu; milibāre-to meet.

TRANSLATION

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

TEXT 46

rāmānanda prabhu-pāya kaila nivedana
eka-bāra pratāparudre dekhāha caraṇa

SYNONYMS

rāmānanda-Rāmānanda; prabhu-pāya-at the lotus feet of Śrī Caitanya Mahāprabhu; kaila-did; nivedana-submission; eka-bāra-once only; pratāparudre-unto Mahārāja Pratāparudra; dekhāha-show; caraṇa-Your lotus feet.

TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

TEXT 47

prabhu kahe,-rāmānanda, kaha vicāriyā
rājāke milite yuyāya sannyāsī hañā?

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; rāmānanda-My dear Rāmānanda; kaha-please ask Me; vicāriyā-after due consideration; rājāke-the King; milite-to meet; yuyāya-is it befitting; sannyāsī-in the renounced order of life; hañā-being.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

TEXT 48

rājāra milane bhikṣukera dui loka nāśa
paraloka rahu, loke kare upahāsa

SYNONYMS

rājāra milane-by meeting with a king; bhikṣukera-of the mendicant; dui loka-in two worlds; nāśa-destruction; para-loka-spiritual world; rahu-let alone; loke-in this material world; kare-do; upahāsa-joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king."

TEXT 49

rāmānanda kahe,-tumi īśvara svatantra
kāre tomāra bhaya, tumi naha paratantra

SYNONYMS

rāmānanda kahe-Rāmānanda said; tumi-You; īśvara-the Supreme Lord; svatantra-independent; kāre tomāra bhaya-why should You be afraid of anyone; tumi naha-You are not; para-tantra-dependent.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

TEXT 50

prabhu kahe,-āmi manuṣya āśrame sannyāsī
kāya-mano-vākye vyavahāre bhaya vāsi

SYNONYMS

prabhu kahe-the Lord said; āmi manuṣya-I am a human being; āśrame-in the social order; sannyāsī-a renounced person; kāya-manaḥ-vākye-with My body, mind and words; vyavahāre-in general dealings; bhaya-fear; vāsi-I do.

TRANSLATION

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways-with My body, mind and words.

TEXT 51

śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya

SYNONYMS

śukla-vastre-on white cloth; masi-bindu-a spot of ink; yaiche-as much as; nā-does not; lukāya-become hidden; sannyāsīra-of a sannyāsī; alpa-a very little; chidra-fault; sarva-loke-the general public; gāya-advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

TEXT 52

rāya kahe,-kata pāpīra kariyācha avyāhati
īśvara-sevaka tomāra bhakta gajapati

SYNONYMS

rāya kahe-Rāmānanda Rāya replied; kata pāpīra-of numberless sinful persons; kariyācha-You have done; avyāhati-deliverance; īśvara-sevaka-a servitor of the Lord; tomāra-Your; bhakta-devotee; gajapati-the King.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

TEXT 53

prabhu kahe,-pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa

SYNONYMS

prabhu kahe-the Lord replied; pūrṇa-completely filled; yaiche-just as; dugdhera-of milk; kalasa-container; surā-bindu-pāte-with simply a drop of liquor; keha-anyone; nā kare-does not; paraśa-touch.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

TEXT 54

yadyapi pratāparudra-sarva-guṇavān
tāṅhāre malina kaila eka 'rājā'-nāma

SYNONYMS

yadyapi-although; pratāparudra-the King; sarva-guṇa-vān-qualified in every respect; tāṅhāre-unto him; malina kaila-makes impure; eka-one; raja-nāma-the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

TEXT 55

tathāpi tomāra yadi mahāgraha haya
tabe āni' milāha tumi tāṅhāra tanaya

SYNONYMS

tathāpi-still; tomāra-your; yadi-if; mahā-āgraha-great eagerness; haya-there is; tabe-then; āni'-bringing; milāha-cause to meet; tumi-you; tāṅhāra-his; tanaya-son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

"ātmā vai jāyate putraḥ"-ei śāstra-vāṇī
putrera milane yena milibe āpani

SYNONYMS

ātmā vai jāyate putraḥ-his self appears as the son; ei-this; śāstra-vāṇī-the indication of revealed scriptures; putrera milane-by meeting the son; yena-as if; milibe-he will meet; āpani-personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In Śrīmad-Bhāgavatam (10.78.36) it is said: ātmā vai putra utpanna iti vedānuśāsanam. The Vedas enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

TEXT 57

tabe rāya yāi' saba rājāre kahilā

prabhura ājñāya tāṅra putra lañā āilā

SYNONYMS

tabe-thereafter; rāya-Rāmānanda Rāya; yāi'-going; saba-everything; rājāre-unto the King; kahilā-described; prabhura ājñāya-under the order of the Lord; tāṅra putra-his son; lañā āilā-he brought with him.

TRANSLATION

Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

TEXT 58

sundara, rājāra putra-śyāmala-varaṇa
kiśora vayasa, dīrgha kamala-nayana

SYNONYMS

sundara-beautiful; rājāra putra-the son of the King; śyāmala-varaṇa-blackish complexion; kiśora vayasa-the age just before youth; dīrgha-long; kamala-nayana-lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

TEXT 59

pītāmbara, dhare aṅge ratna-ābharaṇa
śrī-kṛṣṇa-smaraṇe teṅha hailā 'uddīpana'

SYNONYMS

pīta-ambara-dressed in yellow cloth; dhare-carries; aṅge-on the body; ratna-ābharaṇa-ornaments of jewels; śrī-kṛṣṇa-smaraṇe-for remembering Śrī Kṛṣṇa; teṅha-he; hailā-was; uddīpana-stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.

TEXT 60

tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila
premāveśe tāṅre mili' kahite lāgila

SYNONYMS

tāṅre dekhi-seeing him; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-smṛti-remembrance of Kṛṣṇa; haila-there was; prema-āveśe-in ecstatic love; tāṅre-him; mili'-meeting; kahite lāgila-began to say.

TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

ei-mahā-bhāgavata, yāṅhāra darśane
vrajendra-nandana-smṛti haya sarva-jane

SYNONYMS

ei-here is; mahā-bhāgavata-a first-class devotee; yāṅhāra darśane-by the sight of whom; vrajendra-nandana-of the son of the King of Vraja; smṛti-remembrance; haya-becomes; sarva-jane-for everyone.

TRANSLATION

"Here is a great devotee," Śrī Caitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda."

PURPORT

On his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the sac-cid-ānanda-vigraha, the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words bhauma ijya-dhīḥ (Bhāg. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a gopī. He also accepted the King's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Śrīmad Bhagavad-gītā (paṇḍitāḥ sama-darśinaḥ). Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the Muṇḍaka Upaniṣad (3.2.3) and the Kaṭha Upaniṣad (1.2.23) in the following words:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his Kalyāṇa-kalpataru: saṁsāre āsiyā prakṛti bhajiyā 'puruṣa' abhimāne mari. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

TEXT 62

kṛtārtha ha-ilāṅa āmi iṅhāra daraśane
eta bali' punaḥ tāre kaila āliṅgane

SYNONYMS

kṛta-artha ha-ilāṅa-have become very much obligated; āmi-I; iṅhāra-of this boy; daraśane-by seeing; eta bali'-saying this; punaḥ-again; tāre-him; kaila-did; āliṅgane-embrace.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

TEXT 63

prabhu-sparśe rāja-putrera haila premāveśa
sveda, kampa, aśru, stambha, pulaka viśeṣa

SYNONYMS

prabhu-sparśe-because of being touched by the Lord; rāja-putrera-of the King's son; haila-there was; prema-āveśa-ecstatic love; sveda-perspiration; kampa-trembling; aśru-tears; stambha-being stunned; pulaka-jubilation; viśeṣa-specifically.

TRANSLATION

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

TEXT 64

'kṛṣṇa' 'kṛṣṇa' kahe, nāce, karaye rodana
tāṅra bhāgya dekhi' ślāghā kare bhakta-gaṇa

SYNONYMS

kṛṣna kṛṣṇa-O Kṛṣṇa, O Kṛṣṇa; kahe-chants; nāce-dances; karaye-does; rodana-crying; tāṅra-his; bhāgya-fortune; dekhi'-seeing; ślāghā-praise; kare-do; bhakta-gaṇa-all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Kṛṣṇa! Kṛṣṇa!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

TEXT 65

tabe mahāprabhu tāṅre dhairya karāila
nitya āsi' āmāya miliha-ei ājñā dila

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-the boy; dhairya-patient; karāila-caused to be; nitya-daily; āsi'-coming; āmāya-Me; miliha-meet; ei ājñā-this order; dila-gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

TEXT 66

vidāya hañā rāya āila rāja-putre lañā
rājā sukha pāila putrera ceṣṭā dekhiyā

SYNONYMS

vidāya hañā-taking leave; rāya-Rāmānanda Rāya; āila-came back; rāja-putre lañā-taking the King's son; rājā-the King; sukha pāila-felt great happiness; putrera-of his son; ceṣṭā-activities; dekhiyā-seeing.

TRANSLATION

Rāmānanda Rāya and the boy then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda took him back to the King's palace. The King was very happy when he heard of his son's activities.

TEXT 67

putre āliṅgana kari' premāviṣṭa hailā
sākṣāt paraśa yena mahāprabhura pāilā

SYNONYMS

putre-his son; āliṅgana-embracing; kari'-doing; prema-āviṣṭa hailā-he became ecstatic; sākṣāt-directly; paraśa-touch; yena-as if; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; pāilā-he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

TEXT 68

sei haite bhāgyavān rājāra nandana
prabhu-bhakta-gaṇa-madhye hailā eka-jana

SYNONYMS

sei haite-from that day; bhāgyavān-the most fortunate; rājāra nandana-the son of the King; prabhu-bhakta-gaṇa-madhye-among the intimate devotees of the Lord; hailā-became; eka-jana-one of them.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Śrīla Prabodhānanda Sarasvatī writes: yat-kāruṇya-kaṭākṣa-vaibhava-vatām. If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the nagna-mātṛkā-nyāya formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of nagna-mātṛkā states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

TEXT 69

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nirantara krīḍā kare saṅkīrtana-raṅge

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-in the society of His pure devotees; nirantara-constantly; krīḍā kare-performs pastimes; saṅkīrtana-raṅge-in the course of His saṅkīrtana movement.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

TEXT 70

ācāryādi bhakta kare prabhure nimantraṇa
tāhāṅ tāhāṅ bhikṣā kare lañā bhakta-gaṇa

SYNONYMS

ācārya-ādi-headed by Advaita Ācārya; bhakta-devotees; kare-do; prabhure-unto Śrī Caitanya Mahāprabhu; nimantraṇa-invitation; tāhāṅ tāhāṅ-here and there; bhikṣā kare-takes His lunch; lañā-taking; bhakta-gaṇa-all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

TEXT 71

ei-mata nānā raṅge dina kata gela
jagannāthera ratha-yātrā nikaṭa ha-ila

SYNONYMS

ei-mata-in this way; nānā raṅge-in great jubilation; dina kata-some days; gela-passed; jagannāthera-of Lord Śrī Jagannātha; ratha-yātrā-the car festival; nikaṭa ha-ila-became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

TEXT 72

prathamei kāśī-miśre prabhu bolāila
paḍichā-pātra, sārvabhaume bolāñā ānila

SYNONYMS

prathamei-in the beginning; kāśī-miśre-Kāśī Miśra; prabhu-Śrī Caitanya Mahāprabhu; bolāila-called for; paḍichā-pātra-the superintendent of the temple; sārvabhaume-Sārvabhauma Bhaṭṭācārya; bolāñā-calling; ānila-brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

TEXT 73

tina-jana-pāśe prabhu hāsiyā kahila
guṇḍicā-mandira-mārjana-sevā māgi' nila

SYNONYMS

tina-jana-pāśe-in the presence of the three persons; prabhu-the Lord; hāsiyā-smiling; kahila-said; guṇḍicā-mandira-mārjana-of washing the temple known as Guṇḍicā; sevā-service; māgi' nila-obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Guṇḍicā.

PURPORT

The Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits. The main temple inside is about 36 cubits by 30 cubits, and the kīrtana hall is 32 cubits by 30 cubits.

TEXT 74

paḍichā kahe,-āmi-saba sevaka tomāra
ye tomāra icchā sei kartavya āmāra

SYNONYMS

paḍichā kahe-the superintendent said; āmi-saba-we are all; sevaka tomāra-Your servants; ye tomāra-whatever Your; icchā-desire; sei-that; kartavya āmāra-our duty.

TRANSLATION

Upon hearing the Lord's request for them to wash the Guṇḍicā temple, the paḍichā, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

TEXT 75

viśeṣe rājāra ājñā hañāche āmāre
prabhura ājñā yei, sei śīghra karibāre

SYNONYMS

viśeṣe-specifically; rājāra-of the King; ājñā-order; hañāche-there is; āmāre-upon me; prabhura-of Your Lordship; ājñā-order; yei-whatever; sei-that; śīghra karibāre-to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

tomāra yogya sevā nahe mandira-mārjana
ei eka līlā kara, ye tomāra mana

SYNONYMS

tomāra-of You; yogya-befitting; sevā-service; nahe-not; mandira-mārjana-washing the temple; ei-this; eka-one; līlā-pastime; kara-You perform; ye tomāra mana-as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

TEXT 77

kintu ghaṭa, sammārjanī bahuta cāhiye
ājñā deha-āji saba ihāṅ āni diye

SYNONYMS

kintu-but; ghaṭa-waterpots; sammārjanī-brooms; bahuta-many; cāhiye-You require; ājñā deha-just order; āji-immediately today; saba-everything; ihāṅ-here; āni diye-I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

TEXT 78

nūtana eka-śata ghaṭa, śata sammārjanī
paḍichā āniyā dila prabhura icchā jāni'

SYNONYMS

nūtana-new; eka-śata-one hundred; ghaṭa-waterpots; śata-hundred; sammārjanī-brooms; paḍichā-the superintendent; āniyā-bringing; dila-delivered; prabhura-of the Lord; icchā-the desire; jāni'-knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

TEXT 79

āra dine prabhāte lañā nija-gaṇa
śrī-haste sabāra aṅge lepilā candana

SYNONYMS

āra dine-on the next day; prabhāte-in the morning; lañā-taking; nija-gaṇa-His personal devotees; śrī-haste-by His own hand; sabāra aṅge-on everyone's body; lepilā candana-smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

TEXT 80

śrī-haste dila sabāre eka eka mārjanī
saba-gaṇa lañā prabhu calilā āpani

SYNONYMS

śrī-haste-by His own hand; dila-delivered; sabāre-unto every one of them; eka eka-one by one; mārjanī-a broom; saba-gaṇa-all the associates; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; calilā-went; āpani-personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Guṇḍicā.

TEXT 81

guṇḍicā-mandire gelā karite mārjana
prathame mārjanī lañā karila śodhana

SYNONYMS

guṇḍicā-mandire-to the temple known as Guṇḍicā; gelā-went; karite-to do; mārjana-washing; prathame-in the first instance; mārjanī-the brooms; lañā-taking; karila-did; śodhana-cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

TEXT 82

bhitara mandira upara,-sakala mājila

siṁhāsana māji' punaḥ sthāpana karila

SYNONYMS

bhitara mandira-of the interior of the temple; upara-the ceiling; sakala mājila-cleansed everything; siṁhāsana-the sitting place of the Lord; māji'-cleansing; punaḥ-again; sthāpana-setting down; karila-did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [siṁhāsana], cleansed it and again put it in its original place.

TEXT 83

choṭa-baḍa-mandira kaila mārjana-śodhana
pāche taiche śodhila śrī-jagamohana

SYNONYMS

choṭa-baḍa-mandira-all the small and big temples; kaila-did; mārjana-śodhana-proper cleansing; pāche-thereafter; taiche-in the similar way; śodhila-cleansed; śrī-jagamohana-the place between the original temple and the kīrtana hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kīrtana hall.

TEXT 84

cāri-dike śata bhakta sammārjanī-kare
āpani śodhena prabhu, śikhā'na sabāre

SYNONYMS

cāri-dike-all around; śata-hundreds of; bhakta-devotees; sammārjanī-kare-do the cleansing work; āpani-personally; śodhena-cleanses; prabhu-the Lord; śikhā'na sabāre-teaching all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

TEXT 85

premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma

SYNONYMS

prema-ullāse-in great jubilation; śodhena-cleanses; layena-chants; kṛṣṇa-Hare Kṛṣṇa; nāma-name; bhakta-gaṇa-the devotees; kṛṣṇa kahe-chant Kṛṣṇa; kare-do; nija-kāma-their own duty.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

TEXT 86

dhūli-dhūsara tanu dekhite śobhana
kāhāṅ kāhāṅ aśru-jale kare sammārjana

SYNONYMS

dhūli-dust; dhūsara-dirt; tanu-body; dekhite-to see; śobhana-very beautiful; kāhāṅ kāhāṅ-somewhere; aśru-jale-with tears; kare-does; sammārjana-washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

TEXT 87

bhoga-mandira śodhana kari' śodhila prāṅgaṇa
sakala āvāsa krame karila śodhana

SYNONYMS

bhoga-mandira-the place where food is placed; śodhana kari'-cleansing; śodhila prāṅgaṇa-cleansed the yard; sakala-all; āvāsa-residential places; krame-one after another; karila śodhana-cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

TEXT 88

tṛṇa, dhūli, jhiṅkura, saba ekatra kariyā
bahirvāse lañā phelāya bāhira kariyā

SYNONYMS

tṛṇa-straws; dhūli-dust; jhiṅkura-grains of sand; saba-all; ekatra-in one place; kariyā-combining; bahirvāse lañā-taking on His personal cloth; phelāya-throws; bāhira kariyā-outside.

TRANSLATION

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

TEXT 89

ei-mata bhakta-gaṇa kari' nija-vāse
tṛṇa, dhūli bāhire phelāya parama hariṣe

SYNONYMS

ei-mata-similarly; bhakta-gaṇa-all the devotees; kari'-doing; nija-vāse-in their own cloths; tṛṇa-straw; dhūli-dust; bāhire phelāya-throw outside; parama hariṣe-with great jubilation.

TRANSLATION

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

TEXT 90

prabhu kahe,-ke kata kariyācha sammārjana
tṛṇa, dhūli dekhilei jāniba pariśrama

SYNONYMS

prabhu kahe-the Lord said; ke-every one of you; kata-how much; kariyācha-have done; sammārjana-cleansing; tṛṇa-straw; dhūli-dust; dekhilei-when I see; jāniba-I can understand; pariśrama-how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

TEXT 91

sabāra jhyāṅṭāna bojhā ekatra karila
sabā haite prabhura bojhā adhika ha-ila

SYNONYMS

sabāra-of all; jhyāṅṭāna-the dirt collected; bojhā-load; ekatra-combined in one place; karila-made; sabā haite-than all of them; prabhura bojhā-the pile of dirt collected by Śrī Caitanya Mahāprabhu; adhika ha-ila-was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

TEXT 92

ei-mata abhyantara karila mārjana
punaḥ sabākāre dila kariyā vaṇṭana

SYNONYMS

ei-mata-in this way; abhyantara-inside; karila-did; mārjana-cleansing; punaḥ-again; sabākāre-to all of them; dila-gave; kariyā vaṇṭana-allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

TEXT 93

sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra
bhāla-mate śodhana karaha prabhura antaḥpura

SYNONYMS

sūkṣma dhūli-fine dust; tṛṇa-straw; kāṅkara-grains of sand; saba-all; karaha-do; dūra-away; bhāla-mate-very well; śodhana-cleansing; karaha-do; prabhura-of the Lord; antaḥpura-inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

TEXT 94

saba vaiṣṇava lañā yabe dui-bāra śodhila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

saba-all; vaiṣṇava-devotees; lañā-taking; yabe-when; dui-bāra-for the second time; śodhila-cleansed; dekhi'-seeing; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; santoṣa-satisfaction; ha-ila-there was.

TRANSLATION

After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, Śrī Caitanya Mahāprabhu was very happy to see the cleansing work.

TEXT 95

āra śata jana śata ghaṭe jala bhari'
prathamei lañā āche kāla apekṣā kari'

SYNONYMS

āra-other; śata jana-about one hundred men; śata ghaṭe-in a hundred waterpots; jala-water; bhari'-filling; prathamei-in the first instance; lañā-taking; āche-were; kāla-the time; apekṣā kari'-awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

TEXT 96

'jala āna' bali' yabe mahāprabhu kahila
tabe śata ghaṭa āni' prabhu-āge dila

SYNONYMS

jala āna-bring water; bali'-saying; yabe-when; mahāprabhu-Śrī Caitanya Mahāprabhu; kahila-ordered; tabe-at that time; śata ghaṭa-one hundred pots; āni'-bringing; prabhu-āge-before the Lord; dila-delivered.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

TEXT 97

prathame karila prabhu mandira prakṣālana
ūrdhva-adho bhitti, gṛha-madhya, siṁhāsana

SYNONYMS

prathame-in the first instance; karila-did; prabhu-Śrī Caitanya Mahāprabhu; mandira prakṣālana-washing of the temple; ūrdhva-on the ceiling; adhaḥ-on the floor; bhitti-walls; gṛha-madhya-within the home; siṁhāsana-the sitting place of the Lord.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [siṁhāsana] and everything else within the room.

TEXT 98

khāparā bhariyā jala ūrdhve cālāila
sei jale ūrdhva śodhi bhitti prakṣālila

SYNONYMS

khāparā-basin; bhariyā-filling; jala-water; ūrdhve-on the ceiling; cālāila-began to throw; sei jale-with that water; ūrdhva śodhi-washing the ceiling; bhitti-walls and floor; prakṣālila-washed.

TRANSLATION

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

TEXT 99

śrī-haste karena siṁhāsanera mārjana
prabhu āge jala āni' deya bhakta-gaṇa

SYNONYMS

śrī-haste-with His own hand; karena-does; siṁhāsanera mārjana-washing of the sitting place of the Lord; prabhu āge-before the Lord; jala-water; āni'-bringing; deya-deliver; bhakta-gaṇa-all devotees.

TRANSLATION

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

TEXT 100

bhakta-gaṇa kare gṛha-madhya prakṣālana
nija nija haste kare mandira mārjana

SYNONYMS

bhakta-gaṇa-devotees; kare-do; gṛha-madhya-within the room; prakṣālana-washing; nija nija-each one of them; haste-in the hand; kare-does; mandira mārjana-cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

TEXT 101

keha jala āni' deya mahāprabhura kare
keha jala deya tāṅra caraṇa-upare

SYNONYMS

keha-someone; jala āni'-bringing water; deya-delivers; mahāprabhura kare-to the hand of Śrī Caitanya Mahāprabhu; keha-someone; jala deya-pours water; tāṅra-His; caraṇa-upare-on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

keha lukāñā kare sei jala pāna
keha māgi' laya, keha anye kare dāna

SYNONYMS

keha-someone; lukāñā-concealing himself; kare-does; sei jala-of that water; pāna-drinking; keha-someone; māgi' laya-begging, takes; keha-another; anye-to another; kare-gives; dāna-in charity.

TRANSLATION

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

TEXT 103

ghara dhui' praṇālikāya jala chāḍi' dila
sei jale prāṅgaṇa saba bhariyā rahila

SYNONYMS

ghara dhui'-washing the room; praṇālikāya-unto the outlet; jala-water; chāḍi' dila-let go; sei jale-by that water; prāṅgaṇa-the yard; saba-all; bhariyā-filled; rahila-remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

nija-vastre kaila prabhu gṛha sammārjana
mahāprabhu nija-vastre mājila siṁhāsana

SYNONYMS

nija-vastre-by His own garment; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; gṛha-room; sammārjana-mopping; mahāprabhu-Śrī Caitanya Mahāprabhu; nija-vastre-by His own garment; mājila-polished; siṁhāsana-throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

TEXT 105

śata ghaṭa jale haila mandira mārjana
mandira śodhiyā kaila-yena nija mana

SYNONYMS

śata-one hundred; ghaṭa-of waterpots; jale-by the water; haila-became; mandira-the temple; mārjana-cleansed; mandira-the temple; śodhiyā-cleansing; kaila-did; yena-as if; nija mana-his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

TEXT 106

nirmala, śītala, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire

SYNONYMS

nirmala-purified; śītala-cool; snigdha-pleasing; karila-made; mandire-the temple; āpana-hṛdaya-own heart; yena-as if; dharila-kept; bāhire-outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 107

śata śata jana jala bhare sarovare
ghāṭe sthāna nāhi, keha kūpe jala bhare

SYNONYMS

śata śata jana-hundreds of men; jala bhare-draw water; sarovare-from the lake; ghāṭe-on the bank; sthāna-place; nāhi-there is not; keha-someone; kūpe-from the well; jala bhare-draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

TEXT 108

pūrṇa kumbha lañā āise śata bhakta-gaṇa
śūnya ghaṭa lañā yāya āra śata jana

SYNONYMS

pūrṇa kumbha-a filled waterpot; lañā-taking; āise-come; śata bhakta-gaṇa-hundreds of devotees; śūnya ghaṭa-an empty waterpot; lañā-taking back; yāya-go; āra-another; śata jana-hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109

nityānanda, advaita, svarūpa, bhāratī, purī
iṅhā vinu āra saba āne jala bhari'

SYNONYMS

nityānanda-Nityānanda Prabhu; advaita-Advaita Ācārya; svarūpa-Svarūpa Dāmodara; bhāratī-Brahmānanda Bhāratī; purī-Paramānanda Purī; iṅhā-these; vinu-except; āra-others; saba-all; āne-bring; jala-water; bhari'-filling up.

TRANSLATION

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

TEXT 110

ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela
śata śata ghaṭa loka tāhāṅ lañā āila

SYNONYMS

ghaṭe ghaṭe ṭheki'-when there was a collision between one pot and another; kata-so many; ghaṭa-pots; bhāṅgi' gelā-became broken; śata śata-hundreds of; ghaṭa-pots; loka-people; tāhāṅ-there; lañā-bringing; āila-came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

TEXT 111

jala bhare, ghara dhoya, kare hari-dhvani
'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni

SYNONYMS

jala bhare-they were drawing water; ghara dhoya-washing the rooms; kare hari-dhvani-chanting the holy name of Hari; kṛṣṇa-Lord Kṛṣṇa; hari-the holy name of Hari; dhvani-vibration; vinā-except; āra-anything else; nāhi-there was not; śuni-hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

TEXT 112

’kṛṣṇa’ ’kṛṣṇa’ kahi’ kare ghaṭera prārthana
’kṛṣṇa’ ’kṛṣṇa’ kahi’ kare ghaṭa samarpaṇa

SYNONYMS

kṛṣṇa kṛṣṇa kahi’-while chanting ”Kṛṣṇa, Kṛṣṇa”; kare-do; ghaṭera-for the waterpots; prārthana-begging; kṛṣṇa kṛṣṇa-the holy name of Lord Kṛṣṇa; kahi’-chanting; kare-does; ghaṭa-of the waterpots; samarpaṇa-delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names ”Kṛṣṇa, Kṛṣṇa,” and another delivered a pot while chanting ”Kṛṣṇa, Kṛṣṇa.”

TEXT 113

yei yei kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme

SYNONYMS

yei yei kahe-anyone who was speaking; sei-he; kahe-says; kṛṣṇa-nāme-by uttering the holy name of Kṛṣṇa; kṛṣṇa-nāma ha-ila-the holy name of Kṛṣṇa became; saṅketa-indication; saba-kāme-for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

TEXT 114

premāveśe prabhu kahe ’kṛṣṇa’ ’kṛṣṇa’-nāma
ekale premāveśe kare śata-janera kāma

SYNONYMS

prema-āveśe-in ecstatic love; prabhu-Lord Śrī Caitanya Mahāprabhu; kahe-says; kṛṣṇa kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; ekale-alone; prema-āveśe-in ecstatic love; kare-does; śata-janera kāma-the work of hundreds of men.

TRANSLATION

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

TEXT 115

śata-haste karena yena kṣālana-mārjana
pratijana-pāśe yāi’ karāna śikṣana

SYNONYMS

śata-haste-with one hundred hands; karena-He does; yena-as if; kṣālana-mārjana-rinsing and washing; pratijana-pāśe yāi’-going to the side of everyone; karāna śikṣaṇa-He was teaching them.

TRANSLATION

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

TEXT 116

bhāla karma dekhi’ tāre kare prasaṁśana
mane nā milile kare pavitra bhartsana

SYNONYMS

bhāla-good; karma-work; dekhi’-seeing; tāre-to him; kare-does; prasaṁśana-praising; mane-in His mind; nā-not; milile-being approved; kare-He does; pavitra-purified, ungrudgingly; bhartsana-chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

TEXT 117

tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare

SYNONYMS

tumi-you; bhāla kariyācha-have done well; śikhāha anyere-teach others; ei-mata-in this way; bhāla karma-good work; seho-he also; yena-so that; kare-performs.

TRANSLATION

The Lord would say, ”You have done well. Please teach this to others so that they may act in the same way.”

TEXT 118

e-kathā śuniyā sabe saṅkucita hañā
bhāla-mate karma kare sabe mana diyā

SYNONYMS

e-kathā śuniyā-hearing these words; sabe-all; saṅkucita hañā-being ashamed; bhāla-mate-very well; karma kare-do work; sabe-all; mana diyā-with attention.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

TEXT 119

tabe prakṣālana kaila śrī-jagamohana
bhoga-mandira-ādi tabe kaila prakṣālana

SYNONYMS

tabe-thereafter; prakṣālana-washing; kaila-performed; śrī-jagamohana-in front of the temple; bhoga-mandira-the place where food is offered; ādi-all such places; tabe-then; kaila prakṣālana-washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

nāṭaśālā dhui' dhuila catvara-prāṅgaṇa
pākaśālā-ādi kari' karila prakṣālana

SYNONYMS

nāṭa-śālā-the meeting place; dhui'-washing; dhuila-washed; catvara-prāṅgaṇa-the yard and the raised sitting place; pāka-śālā-the kitchen; ādi-and so on; kari'-making; karila prakṣālana-washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

mandirera catur-dik prakṣālana kaila
saba antaḥpura bhāla-mate dhoyāila

SYNONYMS

mandirera-the temple; caturḥ-dik-all around; prakṣālana kaila-washed; saba-all; antaḥpura-inside the rooms; bhāla-mate-with great care; dhoyāila-washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

TEXT 122

hena-kāle gauḍīyā eka subuddhi sarala
prabhura caraṇa-yuge dila ghaṭa-jala

SYNONYMS

hena-kāle-at this time; gauḍīyā-Vaiṣṇava from Bengal; eka-one; su-buddhi-very intelligent; sarala-simple; prabhura caraṇa-yuge-on the lotus feet of the Lord; dila-poured; ghaṭa-jala-one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

TEXT 123

sei jala lañā āpane pāna kaila
tāhā dekhi' prabhura mane duḥkha roṣa haila

SYNONYMS

sei jala-that water; lañā-taking; āpane-personally; pāna kaila-drank; tāhā dekhi'-seeing that; prabhura-of the Lord; mane-in the mind; duḥkha-unhappiness; roṣa-anger; haila-there was.

TRANSLATION

The Gauḍīya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

TEXT 124

yadyapi gosāñi tāre hañāche santoṣa
dharma-saṁsthāpana lāgi' bāhire mahā-roṣa

SYNONYMS

yadyapi-although; gosāñi-the Lord; tāre-with him; hañāche-became; santoṣa-satisfied; dharma-saṁsthāpana lāgi'-for establishing the etiquette of religious principles; bāhire-externally; mahā-roṣa-very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

śikṣā lāgi' svarūpe ḍāki' kahila tāṅhāre
ei dekha tomāra 'gauḍīyā'ra vyavahāre

SYNONYMS

śikṣā lāgi'-for instruction; svarūpe-unto Svarūpa Dāmodara; ḍāki'-calling; kahila-said; tāṅhāre-unto him; ei dekha-just see here; tomāra-your; gauḍīyāra-of this Vaiṣṇava from Bengal; vyavahāre-behavior.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaiṣṇava.

TEXT 126

īśvara-mandire mora pada dhoyāila

sei jala āpani lañā pāna kaila

SYNONYMS

īśvara-mandire-in the temple of the Lord; mora-My; pada-feet; dhoyāila-washed; sei jala-that water; āpani-personally; lañā-taking; pāna kaila-drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

ei aparādhe mora kāhāṅ habe gati
tomāra 'gauḍīyā' kare eteka phaijati!

SYNONYMS

ei aparādhe-by such an offense; mora-of Me; kāhāṅ-where; habe-will be; gati-destination; tomāra gauḍīyā-your Bengali Vaiṣṇava; kare-does; eteka-such; phaijati-implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me."

PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was "your Gauḍīya Vaiṣṇava." This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The paramparā system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu's personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the paramparā system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an ācārya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

TEXT 128

tabe svarūpa gosāñi tāra ghāḍe hāta diyā
ḍhekā māri' purīra bāhira rākhilena lañā

SYNONYMS

tabe-thereafter; svarūpa gosāñi-Svarūpa Dāmodara Gosāñi; tāra-of him; ghāḍe-on the neck; hāta diyā-touching with the hand; ḍhekā māri'-pushing a little; purīra bāhira-out of the temple of Guṇḍicā Purī; rākhilena-kept; lañā-taking.

TRANSLATION

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

TEXT 129

punaḥ āsi' prabhu pāya karila vinaya
'ajña-aparādha' kṣamā karite yuyāya

SYNONYMS

punaḥ āsi'-again coming back; prabhu pāya-at the lotus feet of the Lord; karila vinaya-made a submission; ajña-aparādha-offense by innocent person; kṣamā karite-to be excused; yuyāya-deserves.

TRANSLATION

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

TEXT 130

tabe mahāprabhura mane santoṣa ha-ilā
sāri kari' dui pāśe sabāre vasāilā

SYNONYMS

tabe-thereafter; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; santoṣa ha-ilā-there was satisfaction; sāri kari'-making a line; dui pāśe-on two sides; sabāre-all of them; vasāilā-made to sit.

TRANSLATION

After this incident, Śrī Caitanya Mahāprabhu was very much satisfied. He then asked all of the devotees to sit down in two lines on both sides.

TEXT 131

āpane vasiyā mājhe, āpanāra hāte
tṛṇa, kāṅkara, kuṭā lāgilā kuḍāite

SYNONYMS

āpane-personally; vasiyā mājhe-sitting in the middle; āpanāra hāte-with His own hand; tṛṇa-straw; kāṅkara-grains of sand; kuṭā-dirt; lāgilā-began; kuḍāite-to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

ke kata kuḍāya, saba ekatra kariba
yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba

SYNONYMS

ke kata kuḍāya-how much one has collected; saba-all; ekatra-in one place; kariba-I shall gather; yāra-of whom; alpa-small; tāra ṭhāñi-from him; piṭhā-pānā la-iba-I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

TEXT 133

ei mata saba purī karila śodhana
śītala, nirmala kaila-yena nija-mana

SYNONYMS

ei mata-in this way; saba purī-all of Guṇḍicā Purī; karila śodhana-they cleansed; śītala-cool; nirmala-clean; kaila-made; yena-as; nija-mana-his own mind.

TRANSLATION

In this way all the quarters of the Guṇḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

TEXT 134

praṇālikā chāḍi' yadi pāni vahāila
nūtana nadī yena samudre milila

SYNONYMS

praṇālikā-water from the outlets; chāḍi'-releasing; yadi-when; pāni-water; vahāila-flowed; nūtana-new; nadī-river; yena-as if; samudre-in the ocean; milila-met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

TEXT 135

ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata

SYNONYMS

ei-mata-in this way; pura-dvāra-of the gateway of the temple; āge-in front; patha yata-as many avenues; sakala-all; śodhila-were cleansed; tāhā-that; ke varṇibe-who can describe; kata-how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu, as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka: ceto-darpaṇa-mārjanam. In this age, everyone's heart is especially unclean, as confirmed in Śrīmad-Bhāgavatam: hṛdy antaḥ-stho hy abhadrāṇi. To wash away all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa mantra. The first result will be that the heart is cleansed (ceto-darpaṇa-mārjanam). Similarly, Śrīmad-Bhāgavatam (1.2.17) confirms this statement:

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyābhilāṣa-pūrṇa), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

saṁsāra viṣānale, divā-niśi hiyā jvale,
juḍāite nā kainu upāya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires for performing auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmīs generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord-beginning with chanting and hearing the glories of the Lord-the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In Śrīmad-Bhāgavatam (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogīs and jñānīs in the beginning take to the chanting of the Hare Kṛṣṇa mahā-mantra as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Kṛṣṇa describes them in the Bhagavad-gītā in this way:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as kuṭi-nāṭi (faultfinding) and pratiṣṭhāśā (the desire for name and fame and for high position), jīva-hiṁsā (envy of other living entities), niṣiddhācāra (accepting things forbidden in the śāstra), kāma (desire for material gain) and pūjā (hankering for popularity). The word kuṭi-nāṭi means "duplicity." As an example of pratiṣṭhāśā, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One's real desire may be for name and fame-in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatāra (incarnation).

The word jīva-hiṁsā (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as paropakāra, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogī or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kāma and mokṣa). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing prasāda and chanting the Hare Kṛṣṇa mahā-mantra. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as ācāryas must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very much pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivṛtti, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

TEXT 136

nṛsiṁha-mandira-bhitara-bāhira śodhila
kṣaṇeka viśrāma kari' nṛtya ārambhila

SYNONYMS

nṛsiṁha-mandira-the temple of Nṛsiṁhadeva; bhitara-inside; bāhira-outside; śodhila-cleansed; kṣaṇeka-for a few moments; viśrāma-rest; kari'-after taking; nṛtya-dancing; ārambhila-began.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsiṁha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nṛsiṁha temple is a nice temple just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsiṁha-caturdaśī. There is also a Nṛsiṁha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book Caitanya-carita.

TEXT 137

cāri-dike bhakta-gaṇa karena kīrtana
madhye nṛtya karena prabhu matta-siṁha-sama

SYNONYMS

cāri-dike-all around; bhakta-gaṇa-devotees; karena-performed; kīrtana-congregational chanting; madhye-in the middle; nṛtya-dancing; karena-does; prabhu-Śrī Caitanya Mahāprabhu; matta-siṁha-sama-just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

TEXT 138

sveda, kampa, vaivarṇyāśru pulaka, huṅkāra
nija-aṅga dhui' āge cale aśru-dhāra

SYNONYMS

sveda-perspiration; kampa-trembling; vaivarṇya-fading; aśru-tears; pulaka-jubilation; huṅkāra-roaring; nija-aṅga-personal body; dhui'-washing; āge-forward; cale-goes; aśru-dhāra-a flow of tears.

TRANSLATION

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

TEXT 139

cāri-dike bhakta-aṅga kaila prakṣālana
śrāvaṇera megha yena kare variṣaṇa

SYNONYMS

cāri-dike-all around; bhakta-aṅga-the bodies of the devotees; kaila-did; prakṣālana-washing; śrāvaṇera megha-exactly like a cloud in the month of Śrāvaṇa (July-August); yena-as if; kare variṣaṇa-pour.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvaṇa.

TEXT 140

mahā-ucca-saṅkīrtane ākāśa bharila
prabhura uddaṇḍa-nṛtye bhūmi-kampa haila

SYNONYMS

mahā-ucca-saṅkīrtane-by a great and loud performance of chanting; ākāśa-the sky; bharila-became filled; prabhura-of Lord Śrī Caitanya Mahāprabhu; uddaṇḍa-nṛtye-by dancing and jumping high; bhūmi-kampa-earthquake; haila-there was.

TRANSLATION

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

TEXT 141

svarūpera ucca-gāna prabhure sadā bhāya
ānande uddaṇḍa nṛtya kare gaurarāya

SYNONYMS

svarūpera-of Svarūpa Dāmodara Gosvāmī; ucca-gāna-loud singing; prabhure-to Śrī Caitanya Mahāprabhu; sadā bhāya-always very pleasing; ānande-in jubilation; uddaṇḍa nṛtya-jumping high and dancing; kare-performs; gaurarāya-Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

TEXT 142

ei-mata kata-kṣaṇa nṛtya ye kariyā
viśrāma karilā prabhu samaya bujhiyā

SYNONYMS

ei-mata-in this way; kata-kṣaṇa-for some time; nṛtya-dancing; ye-that; kariyā-after performing; viśrāma karilā-rested; prabhu-Śrī Caitanya Mahāprabhu; samaya bujhiyā-understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

ācārya-gosāñira putra śrī-gopāla-nāma
nṛtya karite tāṅre ājñā dila gauradhāma

SYNONYMS

ācārya-gosāñira-of Śrī Advaita Ācārya; putra-son; śrī-gopāla-nāma-named Śrī Gopāla; nṛtya karite-to dance; tāṅre-unto him; ājñā-order; dila-gave; gauradhāma-Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

TEXT 144

premāveśe nṛtya kari' ha-ilā mūrcchite
acetana hañā teṅha paḍilā bhūmite

SYNONYMS

prema-āveśe-in ecstatic love; nṛtya kari'-dancing; ha-ilā mūrcchite-fainted; acetana hañā-being unconscious; teṅha-he; paḍilā-fell; bhūmite-on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

TEXT 145

āste-vyaste ācārya tāṅre kaila kole
śvāsa-rahita dekhi' ācārya hailā vikale

SYNONYMS

āste-vyaste-with great haste; ācārya-Advaita Ācārya; tāṅre-him; kaila-took; kole-on His lap; śvāsa-rahita-without breathing; dekhi'-seeing; ācārya-Advaita Ācārya; hailā-became; vikale-agitated.

TRANSLATION

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

TEXT 146

nṛsiṁhera mantra paḍi' māre jala-chāṅṭi
huṅkārera śabde brahmāṇḍa yāya phāṭi'

SYNONYMS

nṛsiṁhera mantra-prayers to Nṛsiṁhadeva; paḍi'-chanting; māre-throws; jala-chāṅṭi-sprinkling of water; huṅkārera śabde-by the sound of roaring; brahmāṇḍa-the whole universe; yāya-becomes; phāṭi'-cracking.

TRANSLATION

Advaita Ācārya and others began to chant the holy name of Lord Nṛsiṁha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

TEXT 147

aneka karila, tabu nā haya cetana
ācārya kāndena, kānde saba bhakta-gaṇa

SYNONYMS

aneka karila-much endeavor was done; tabu-still; nā haya-there was not; cetana-consciousness; ācārya kāndena-Advaita Ācārya began to cry; kānde-cried; saba bhakta-gaṇa-all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

TEXT 148

tabe mahāprabhu tāṅra buke hasta dila
'uṭhaha gopāla' bali' uccaiḥsvare kahila

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra buke-on his chest; hasta-hand; dila-placed; uṭhaha gopāla-stand up, Gopāla; bali'-saying; uccaiḥ-svare-very loudly; kahila-said.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, "Gopāla, stand up."

TEXT 149

śunitei gopālera ha-ila cetana
'hari' bali' nṛtya kare sarva-bhakta-gaṇa

SYNONYMS

śunitei-upon hearing; gopālera-of Śrī Gopāla; ha-ila-there was; cetana-consciousness; hari bali'-chanting the holy name of Hari; nṛtya kare-danced; sarva-bhakta-gaṇa-all the devotees.

TRANSLATION

As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

TEXT 150

ei līlā varṇiyāchena dāsa vṛndāvana
ataeva saṅkṣepa kari' kariluṅ varṇana

SYNONYMS

ei līlā-this pastime; varṇiyāchena-has described; dāsa vṛndāvana-Vṛndāvana dāsa Ṭhākura; ataeva-therefore; saṅkṣepa-briefly; kari'-doing; kariluṅ varṇana-I have described.

TRANSLATION

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous ācārya has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous ācārya. Unless there is some definite improvement, one should not repeat.

TEXT 151

tabe mahāprabhu kṣaṇeka viśrāma kariyā
snāna karibāre gelā bhakta-gaṇa lañā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; kṣaṇeka-for some time; viśrāma kariyā-taking rest; snāna karibāre-for bathing; gelā-went; bhakta-gaṇa lañā-taking all the devotees.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

TEXT 152

tīre uṭhi' parena prabhu śuṣka vasana
nṛsiṁha-deve namaskari' gelā upavana

SYNONYMS

tīre uṭhi'-getting on the bank; parena-puts on; prabhu-Śrī Caitanya Mahāprabhu; śuṣka vasana-dry garments; nṛsiṁha-deve-unto Lord Nṛsiṁhadeva; namaskari'-offering obeisances; gelā upavana-entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsiṁhadeva, whose temple was nearby, the Lord entered a garden.

TEXT 153

udyāne vasilā prabhu bhakta-gaṇa lañā
tabe vāṇīnātha āilā mahā-prasāda lañā

SYNONYMS

udyāne-in the garden; vasilā-sat down; prabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā-with the devotees; tabe-at that time; vāṇīnātha-Vāṇīnātha Rāya; āilā-came; mahā-prasāda lañā-bringing all kinds of mahā-prasāda.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came and brought all kinds of mahā-prasāda.

TEXTS 154-155

kāśī-miśra, tulasī-paḍichā-dui jana
pañca-śata loka yata karaye bhojana
tata anna-piṭhā-pānā saba pāṭhāila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

kāśī-miśra-Kāśī Miśra; tulasī-paḍichā-Tulasī, the superintendent of the temple; dui jana-two persons; pañca-śata loka-five hundred men; yata-as much; karaye bhojana-eat; tata-so; anna-piṭhā-pānā-rice, cakes and sweet rice; saba-all; pāṭhāila-sent; dekhi'-seeing; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; santoṣa-satisfaction; ha-ila-there was.

TRANSLATION

Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very much satisfied.

TEXT 156

purī-gosāñi, mahāprabhu, bhāratī brahmānanda
advaita-ācārya, āra prabhu-nityānanda

SYNONYMS

purī-gosāñi-Paramānanda Purī; mahāprabhu-Śrī Caitanya Mahāprabhu; bhāratī brahmānanda-Brahmānanda Bhāratī; advaita-ācārya-Advaita Ācārya; āra-and; prabhu-nityānanda-Nityānanda Prabhu.

TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

TEXT 157

ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara
śaṅkara, nandanācārya, āra rāghava, vakreśvara

SYNONYMS

ācāryaratna-Candraśekhara; ācāryanidhi-Ācāryanidhi; śrīvāsa-Śrīvāsa Ṭhākura; gadādhara-Gadādhara Paṇḍita; śaṅkara-Śaṅkara; nandana-ācārya-Nandanācārya; āra-and; rāghava-Rāghava Paṇḍita; vakreśvara-Vakreśvara.

TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

TEXT 158

prabhu-ājñā pāñā vaise āpane sārvabhauma
piṇḍāra upare prabhu vaise lañā bhakta-gaṇa

SYNONYMS

prabhu-ājñā-the order of the Lord; pāñā-getting; vaise-sits down; āpane-personally; sārvabhauma-Sārvabhauma Bhaṭṭācārya; piṇḍāra upare-on raised platforms; prabhu-Śrī Caitanya Mahāprabhu; vaise-sits; lañā-along with; bhakta-gaṇa-all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sārvabhauma Bhaṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

TEXT 159

tāra tale, tāra tale kari' anukrama
udyāna bhari' vaise bhakta karite bhojana

SYNONYMS

tāra tale-below them; tāra tale-below them; kari'-in this way; anukrama-consecutively; udyāna bhari'-filling the entire garden; vaise-sit; bhakta-all the devotees; karite bhojana-to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

TEXT 160

'haridāsa' bali' prabhu ḍāke ghane ghana
dūre rahi' haridāsa kare nivedana

SYNONYMS

haridāsa bali'-calling Haridāsa; prabhu-Śrī Caitanya Mahāprabhu; ḍāke-calls; ghane ghana-repeatedly; dūre rahi'-standing at a distance; haridāsa-Ṭhākura Haridāsa; kare nivedana-submitted.

TRANSLATION

Śrī Caitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

TEXT 161

bhakta-saṅge prabhu karuna prasāda aṅgīkāra
e-saṅge vasite yogya nahi muñi chāra

SYNONYMS

bhakta-saṅge prabhu-let Śrī Caitanya Mahāprabhu sit down with the devotees; karuna-let Him do; prasāda-of remnants of food; aṅgīkāra-accepting; e-saṅge-with this batch; vasite-to sit down; yogya-befitting; nahi-am not; muñi-I; chāra-most abominable.

TRANSLATION

Haridāsa Ṭhākura said, "Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

TEXT 162

pāche more prasāda govinda dibe bahirdvāre
mana jāni' prabhu punaḥ nā balila tāṅre

SYNONYMS

pāche-at last; more-unto me; prasāda-remnants of food; govinda-the personal servant of Śrī Caitanya Mahāprabhu; dibe-will deliver; bahir-dvāre-outside the door; mana jāni'-understanding the mind; prabhu-Śrī Caitanya Mahāprabhu; punaḥ-again; nā-not; balila-called; tāṅre-him.

TRANSLATION

"Govinda will give me prasāda later, outside the door." Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

TEXTS 163-164

svarūpa-gosāñi, jagadānanda, dāmodara
kāśīśvara, gopīnātha, vāṇīnātha, śaṅkara
pariveśana kare tāhāṅ ei sāta-jana
madhye madhye hari-dhvani kare bhakta-gaṇa

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; jagadānanda-Jagadānanda; dāmodara-Dāmodara Paṇḍita; kāśīśvara-Kāśīśvara; gopīnātha, vāṇīnātha, śaṅkara-Gopīnātha, Vāṇīnātha and Śaṅkara; pariveśana kare-distribute; tāhāṅ-there; ei-these; sāta-jana-seven persons; madhye madhye-at intervals; hari-dhvani-resounding of the holy name of Hari; kare-do; bhakta-gaṇa-all the devotees.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Gopīnātha, Vāṇīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

TEXT 165

pulina-bhojana kṛṣṇa pūrve yaiche kaila
sei līlā mahāprabhura mane smṛti haila

SYNONYMS

pulina-in the forest; bhojana-eating; kṛṣṇa-Lord Kṛṣṇa; pūrve-formerly; yaiche-as; kaila-performed; sei līlā-the same pastime; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; smṛti haila-there was remembrance.

TRANSLATION

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

TEXT 166

yadyapi premāveśe prabhu hailā asthira
samaya bujhiyā prabhu hailā kichu dhīra

SYNONYMS

yadyapi-although; prema-āveśe-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; hailā-became; asthira-agitated; samaya bujhiyā-understanding the time and circumstances; prabhu-Śrī Caitanya Mahāprabhu; hailā-became; kichu-somewhat; dhīra-patient.

TRANSLATION

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

TEXT 167

prabhu kahe,-more deha' lāphrā-vyañjane
piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe

SYNONYMS

prabhu kahe-the Lord said; more-unto Me; deha'-give; lāphrā-vyañjane-ordinary vegetable; piṭhā-pānā-cakes and sweet rice; amṛta-guṭikā-and the preparation named amṛta-guṭikā; deha'-deliver; bhakta-gaṇe-to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā."

PURPORT

Lāphrā-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. Amṛta-guṭikā is a preparation of thick purī mixed with condensed milk. It is also known as amṛta-rasāvalī.

TEXT 168

sarvajña prabhu jānena yāṅre yei bhāya
tāṅre tāṅre sei deoyāya svarūpa-dvārāya

SYNONYMS

sarva-jña prabhu-the omniscient Lord Śrī Caitanya Mahāprabhu; jānena-knows; yāṅre-to whom; yei-whatever; bhāya-appeals; tāṅre tāṅre-unto each person; sei-that; deoyāya-orders to administer; svarūpa-dvārāya-by Svarūpa Dāmodara.

TRANSLATION

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

TEXT 169

jagadānanda beḍāya pariveśana karite
prabhura pāte bhāla-dravya dena ācambite

SYNONYMS

jagadānanda-Jagadānanda; beḍāya-walks; pariveśana-distribution of prasāda; karite-to do; prabhura pāte-on the plate of Śrī Caitanya Mahāprabhu; bhāla-dravya-the first-class preparations; dena-puts; ācambite-suddenly.

TRANSLATION

Jagadānanda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

TEXT 170

yadyapi dile prabhu tāṅre karena roṣa
bale-chale tabu dena, dile se santoṣa

SYNONYMS

yadyapi-although; dile-by such deliverance; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; karena-does; roṣa-anger; bale-chale-somehow or other (sometimes by tricks, sometimes by force); tabu-still; dena-delivers; dile-when he delivers; se santoṣa-Śrī Caitanya Mahāprabhu was very much pleased.

TRANSLATION

When such nice prasāda was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

TEXT 171

punarapi sei dravya kare nirīkṣaṇa
tāṅra bhaye prabhu kichu karena bhakṣaṇa

SYNONYMS

punarapi-again; sei dravya-that very thing; kare nirīkṣaṇa-sees carefully; tāṅra bhaye-out of fear of Jagadānanda; prabhu-Śrī Caitanya Mahāprabhu; kichu-something; karena-does; bhakṣaṇa-eating.

TRANSLATION

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

TEXT 172

nā khāile jagadānanda karibe upavāsa
tāṅra āge kichu khā'na-mane ai trāsa

SYNONYMS

nā khāile-if He did not eat; jagadānanda-Jagadānanda; karibe-will observe; upavāsa-fasting; tāṅra āge-before him; kichu khā'na-eats something; mane-within the mind; ai-that; trāsa-fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasāda he offered.

TEXT 173

svarūpa-gosāñi bhāla miṣṭa-prasāda lañā
prabhuke nivedana kare āge dāṇḍāñā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara; bhāla-first-class; miṣṭa-prasāda-sweetmeats; lañā-taking; prabhuke-unto Lord Caitanya Mahāprabhu; nivedana kare-offered; āge-in front of Him; dāṇḍāñā-standing.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

TEXT 174

ei mahā-prasāda alpa karaha āsvādana
dekha, jagannātha kaiche karyāchena bhojana

SYNONYMS

ei mahā-prasāda-this mahā-prasāda; alpa-a little; karaha āsvādana-You must taste; dekha-just see; jagannātha-Lord Jagannātha; kaiche-how; karyāchena-has done; bhojana-eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it."

TEXT 175

eta bali' āge kichu kare samarpaṇa
tāṅra snehe prabhu kichu karena bhojana

SYNONYMS

eta bali'-saying this; āge-in front; kichu-something; kare samarpaṇa-offers; tāṅra-of him; snehe-out of affection; prabhu-Lord Śrī Caitanya Mahāprabhu; kichu-some; karena bhojana-eats.

TRANSLATION

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

TEXT 176

ei mata dui-jana kare bāra-bāra
vicitra ei dui bhaktera sneha-vyavahāra

SYNONYMS

ei mata-in this way; dui-jana-both persons (Svarūpa Dāmodara and Jagadānanda); kare-do; bāra-bāra-again and again; vicitra-uncommon; ei-these; dui-two; bhaktera-of devotees; sneha-vyavahāra-affectionate behavior.

TRANSLATION

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

TEXT 177

sārvabhaume prabhu vasāñāchena vāma-pāśe
dui bhaktera sneha dekhi' sārvabhauma hāse

SYNONYMS

sārvabhaume-Sārvabhauma Bhaṭṭācārya; prabhu-the Lord; vasāñāchena-made to sit; vāma-pāśe-on His left side; dui bhaktera-of the two devotees; sneha-the affection; dekhi'-seeing; sārvabhauma-Sārvabhauma Bhaṭṭācārya; hāse-smiles.

TRANSLATION

The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

TEXT 178

sārvabhaume deyāna prabhu prasāda uttama
sneha kari' bāra-bāra karāna bhojana

SYNONYMS

sārvabhaume-unto Sārvabhauma Bhaṭṭācārya; deyāna-causes others to deliver; prabhu-Śrī Caitanya Mahāprabhu; prasāda-remnants of food; uttama-first-class; sneha kari'-out of affection; bāra-bāra-again and again; karāna-causes; bhojana-his eating.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

TEXT 179

gopīnāthācārya uttama mahā-prasāda āni'
sārvabhaume diyā kahe sumadhura vāṇī

SYNONYMS

gopīnātha-ācārya-Gopīnātha Ācārya; uttama-first-class; mahā-prasāda-remnants of food; āni'-bringing; sārvabhaume-to Sārvabhauma Bhaṭṭācārya; diyā-delivering; kahe-says; su-madhura-very sweet; vāṇī-words.

TRANSLATION

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

kāhāṅ bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhāṅ ei paramānanda,-karaha vicāra

SYNONYMS

kāhāṅ-where; bhaṭṭācāryera-of Sārvabhauma Bhaṭṭācārya; pūrva-previous; jaḍa-vyavahāra-material behavior; kāhāṅ-where; ei-this; parama-ānanda-transcendental bliss; karaha vicāra-just try to consider.

TRANSLATION

After serving the Bhaṭṭācārya with first-class prasāda, Gopīnātha Ācārya said, "Just consider what the Bhaṭṭācārya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

PURPORT

Sārvabhauma Bhaṭṭācārya was previously a smārta-brāhmaṇa-that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that prasāda is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most Vedic scholars are called Vedāntists. These so-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The smārta-brāhmaṇas also reject the fact that mahā-prasāda (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopīnātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook of prasāda with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

TEXT 181

sārvabhauma kahe,-āmi tarkika kubuddhi
tomāra prasāde mora e sampat-siddhi

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya replied; āmi-I; tārkika-a mundane logician; ku-buddhi-less intelligent; tomāra prasāde-by your mercy; mora-my; e-this; sampat-opulence; siddhi-perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

TEXT 182

mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,-aiche kon haya

SYNONYMS

mahāprabhu-Lord Śrī Caitanya Mahāprabhu; vinā-except; keha-anybody; nāhi-there is not; dayā-maya-so merciful; kākere-unto a crow; garuḍa-the biggest eagle; kare-transformed; aiche-such; kon haya-who is another.

TRANSLATION

"But for Śrī Caitanya Mahāprabhu," Sārvabhauma Bhaṭṭācārya continued, "who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?

TEXT 183

tārkika-śṛgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari'

SYNONYMS

tārkika-logician; śṛgāla-jackals; saṅge-in the association of; bheu-bheu kari-barking; sei mukhe-in that very mouth; ebe-now; sadā-always; kahi-speak; kṛṣṇa-the holy name of Lord Kṛṣṇa; hari-Hari.

TRANSLATION

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names Kṛṣṇa and Hari.

TEXT 184

kāhāṅ bahirmukha tārkika-śiṣyagaṇa-saṅge
kāhāṅ ei saṅga-sudhā-samudra-taraṅge

SYNONYMS

kāhāṅ-whereas; bahirḥ-mukha-nondevotees; tārkika-of logic; śiṣya-gaṇa-disciples; saṅge-with; kāhāṅ-now; ei-this; saṅga-association; sudhā-of nectar; samudra-of the ocean; taraṅge-in the waves.

TRANSLATION

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word bahirmukha refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30-31):

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. Śāstra-cakṣuḥ: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called bahirmukha.

TEXT 185

prabhu kahe,-pūrve siddha kṛṣṇe tomāra prīti
tomā-saṅge āmā-sabāra haila kṛṣṇe mati

SYNONYMS

prabhu kahe-the Lord said; pūrve-previously; siddha-perfected; kṛṣṇe-in Kṛṣṇa consciousness; tomāra-your; prīti-love for Kṛṣṇa; tomā-saṅge-by your association; āmā-sabāra-of all of us; haila-there was; kṛṣṇe-unto Kṛṣṇa; mati-consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya, "From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness."

TEXT 186

bhakta-mahimā bāḍāite, bhakte sukha dite
mahāprabhu vinā anya nāhi trijagate

SYNONYMS

bhakta-mahimā-the glories of the devotees; bāḍāite-to increase; bhakte-unto the devotees; sukha dite-to give pleasure; mahāprabhu-Śrī Caitanya Mahāprabhu; vinā-except; anya-anyone else; nāhi-there is no one; tri-jagate-within these three worlds.

TRANSLATION

Thus there is no one within these three worlds-save for Śrī Caitanya Mahāprabhu-who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in Śrīmad-Bhāgavatam, Third Canto.

TEXT 187

tabe prabhu pratyeke, saba bhaktera nāma lañā
piṭhā-pānā deoyāila prasāda kariyā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; pratyeke-individually; saba bhaktera-of all the devotees; nāma-the names; lañā-calling; piṭhā-pānā-cakes and sweet rice; deoyāila-administered; prasāda-remnants of food; kariyā-making.

TRANSLATION

Śrī Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

TEXT 188

advaita-nityānanda vasiyāchena eka ṭhāñi
dui-jane krīḍā-kalaha lāgila tathāi

SYNONYMS

advaita-nityānanda-Advaita Ācārya and Nityānanda Prabhu; vasiyāchena-sat; eka ṭhāñi-in one place; dui-jane-those two persons; krīḍā-kalaha-mock fighting; lāgila-began; tathāi-there.

TRANSLATION

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed They engaged in a type of mock fighting.

TEXT 189

advaita kahe,-avadhūtera saṅge eka paṅkti
bhojana kariluṅ, nā jāni habe kon gati

SYNONYMS

advaita kahe-Advaita Ācārya said; avadhūtera saṅge-with a mendicant; eka paṅkti-in one line; bhojana kariluṅ-I am taking My food; nā jāni-I do not know; habe-will be; kon-what; gati-destination.

TRANSLATION

First Advaita Ācārya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

TEXT 190

prabhu ta' sannyāsī, uṅhāra nāhi apacaya
anna-doṣe sannyāsīra doṣa nāhi haya

SYNONYMS

prabhu-Lord Śrī Caitanya Mahāprabhu; ta'-indeed; sannyāsī-in the renounced order of life; uṅhāra-for Him; nāhi-there is not; apacaya-any discrepancy; anna-doṣe-by contamination of food; sannyāsīra-of a person in the renounced order; doṣa-fault; nāhi-not; haya-there is.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

TEXT 191

"nānna-doṣeṇa maskarī"-ei śāstra-pramāṇa
āmi ta' gṛhastha-brāhmaṇa, āmāra doṣa-sthāna

SYNONYMS

na anna-doṣeṇa maskarī-a sannyāsī does not become affected by faulty acceptance of food; ei-this; śāstra-pramāṇa-evidence of revealed scriptures; āmi-I; ta'-indeed; gṛhastha-brāhmaṇa-a householder brāhmaṇa; āmāra-My; doṣa-faulty; sthāna-situation.

TRANSLATION

"According to the śāstras, there is no discrepancy in a sannyāsī's eating at another's house. But for a householder brāhmaṇa, this kind of eating is faulty.

TEXT 192

janma-kula-śīlācāra nā jāni yāhāra
tāra saṅge eka paṅkti-baḍa anācāra

SYNONYMS

janma-birth; kula-family; śīla-character; ācāra-behavior; nā-not; jāni-I know; yāhāra-of whom; tāra saṅge-with him; eka paṅkti-in one line; baḍa anācāra-a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

TEXT 193

nityānanda kahe-tumi advaita-ācārya
'advaita-siddhānte' bādhe śuddha-bhakti-kārya

SYNONYMS

nityānanda kahe-Śrīla Nityānanda Prabhu said; tumi-You; advaita-ācārya-Advaita Ācārya, or a teacher of impersonal monism; advaita-siddhānte-in that monistic conclusion; bādhe-is greatly hindered; śuddha-bhakti-kārya-the matter of pure devotional service.

TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

TEXT 194

tomāra siddhānta-saṅga kare yei jane
'eka' vastu vinā sei 'dvitīya' nāhi māne

SYNONYMS

tomāra-Your; siddhānta-saṅga-acceptance of the conclusion; kare-does; yei jane-the person who; eka-one; vastu-substance; vinā-except; sei-such a person; dvitīya-a second thing; nāhi māne-does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called advaita-siddhānta, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as karma, or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (Bhāg. 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla Advaita Ācārya was given the title of ācārya because He spread the bhakti cult, not the philosophy of monism. The true conclusion of advaita-siddhānta, expressed at the very beginning of the Caitanya-caritāmṛta (Ādi 1.3), is not the same as the philosophy of the monists. Here advaita-siddhānta means advaya-jñāna, or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the Bhāgavatam's conclusive words, vadanti tat tattva-vidaḥ. This is also the conclusion of a mantra in the Chāndogya Upaniṣad, ekam evādvitīyam.

A devotee knows that there is oneness in diversity. The mantras of the śāstras do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Kṛṣṇa says in the Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat: there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting this type of monistic philosophy. Vaiṣṇavas certainly accept Lord Śrī Kṛṣṇa as the ultimate "one," and that which is without Kṛṣṇa is called māyā, or that which has no existence. External māyā is exhibited in two phases-jīva-māyā, the living entities, and guṇa-māyā, the material world. In the material world there is prakṛti (material nature) and pradhāna (the ingredients of material nature). However, for one who becomes Kṛṣṇa conscious, the difference between material and spiritual varieties does not exist. An advanced devotee like Prahlāda Mahārāja sees everything as one-Kṛṣṇa. As stated in Śrīmad-Bhāgavatam (7.4.37), kṛṣṇa-graha-gṛhītātmā na veda jagad īdṛśamā. One who is in full Kṛṣṇa consciousness does not distinguish between things material and spiritual; he takes everything to be related to Kṛṣṇa and therefore spiritual. By advaya-jñāna-darśana, Śrīla Advaita Ācārya has glorified pure devotional service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

TEXT 195

hena tomāra saṅge mora ekatre bhojana
nā jāni, tomāra saṅge kaiche haya mana

SYNONYMS

hena-thus; tomāra-Your; saṅge-in association; mora-My; ekatre-together; bhojana-eating; nā jāni-I do not know; tomāra saṅge-by Your association; kaiche-how; haya mana-My mind will turn.

TRANSLATION

Nityānanda Prabhu continued: "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Saṅgāt sañjāyate kāmaḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

asat-saṅga-tyāga,–ei vaiṣṇava-ācāra
'strī-saṅgī'–eka asādhu, 'kṛṣṇābhakta' āra
(Cc. Madhya 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

The words bhuṅkte bhojayate indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the sahajiyā Vaiṣṇavas, who are materially affected.

TEXT 196

ei-mata dui-jane kare balābali
vyāja-stuti kare duṅhe, yena gālāgāli

SYNONYMS

ei-mata-in this way; dui-jane-two persons; kare-do; balābali-accusing and counteraccusing; vyāja-stuti-praise in the form of accusations; kare-do; duṅhe-both of Them; yena-as if; gālāgāli-exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

TEXT 197

tabe prabhu sarva-vaiṣṇavera nāma lañā
mahā-prasāda dena mahā-amṛta siñciyā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; sarva-vaiṣṇavera-of all the Vaiṣṇavas; nāma-names; lañā-calling; mahā-prasāda-the remnants of the food of Lord Jagannātha; dena-delivers; mahā-amṛta-transcendental nectar; siñciyā-sprinkling.

TRANSLATION

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

TEXT 198

bhojana kari' uṭhe sabe hari-dhvani kari'
hari-dhvani uṭhila saba svarga-martya bhari'

SYNONYMS

bhojana kari'-after eating; uṭhe-stood up; sabe-all; hari-dhvani-the sound of Hari; kari'-making; hari-dhvani-the sound of Hari; uṭhila-rose; saba-all; svarga-martya-the upper and lower planetary systems; bhari'-filling.

TRANSLATION

After taking their lunch, all the Vaiṣṇavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

TEXT 199

tabe mahāprabhu saba nija-bhakta-gaṇe
sabākāre śrī-haste dilā mālya-candane

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; nija-bhakta-gaṇe-personal devotees; sabākāre-unto all of them; śrī-haste-with His own hand; dilā-delivered; mālya-candane-flower garlands and sandalwood pulp.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

tabe pariveśaka svarūpādi sāta jana
gṛhera bhitare kaila prasāda bhojana

SYNONYMS

tabe-thereafter; pariveśaka-the distributors of prasāda; svarūpa-ādi-headed by Svarūpa Dāmodara; sāta jana-seven men; gṛhera bhitare-within the room; kaila-did; prasāda bhojana-eating of prasāda.

TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

TEXT 201

prabhura avaśeṣa govinda rākhila dhariyā
sei anna haridāse kichu dila lañā

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; avaśeṣa-remnants; govinda-Govinda; rākhila-saved; dhariyā-keeping; sei anna-that prasāda; haridāse-unto Haridāsa Ṭhākura; kichu-some; dila-delivered; lañā-taking.

TRANSLATION

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Ṭhākura.

TEXT 202

bhakta-gaṇa govinda-pāśa kichu māgi' nila
sei prasādānna govinda āpani pāila

SYNONYMS

bhakta-gaṇa-all the other devotees; govinda-pāśa-from Govinda; kichu-a little; māgi'-begging; nila-took; sei-those; prasāda-anna-remnants of food; govinda-Govinda; āpani-personally; pāila-partook.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

TEXT 203

svatantra īśvara prabhu kare nānā khelā
'dhoyā-pākhalā' nāma kaila ei eka līlā

SYNONYMS

svatantra īśvara-the independent Personality of Godhead; prabhu-Śrī Caitanya Mahāprabhu; kare-performs; nānā-various; khelā-pastimes; dhoyā-pākhalā-washing and cleansing; nāma-named; kaila-performed; ei-this; eka-one; līlā-pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Guṇḍicā temple is but one of them.

TEXT 204

āra dine jagannāthera 'netrotsava' nāma
mahotsava haila bhaktera prāṇa-samāna

SYNONYMS

āra dine-the next day; jagannāthera-of Lord Jagannātha; netra-utsava-the festival of seeing the eyes; nāma-named; mahā-utsava-great festival; haila-performed; bhaktera-of the devotees; prāṇa-samāna-the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as aṅga-rāga. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

TEXT 205

pakṣa-dina duḥkhī loka prabhura adarśane
darśana kariyā loka sukha pāila mane

SYNONYMS

pakṣa-dina-for a fortnight; duḥkhī-unhappy; loka-devotees; prabhura-of Lord Jagannātha; adarśane-without the sight; darśana kariyā-by seeing; loka-all the devotees; sukha-happiness; pāila-got; mane-in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

TEXT 206

mahāprabhu sukhe lañā saba bhakta-gaṇa
jagannātha-daraśane karilā gamana

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; sukhe-in great happiness; lañā-taking; saba-all; bhakta-gaṇa-devotees; jagannātha-daraśane-for visiting Lord Jagannātha; karilā gamana-went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

āge kāśīśvara yāya loka nivāriyā
pāche govinda yāya jala-karaṅga lañā

SYNONYMS

āge-in front; kāśīśvara-Kāśīśvara; yāya-goes; loka-the crowd; nivāriyā-checking; pāche-at the end; govinda-Govinda; yāya-goes; jala-of water; karaṅga-a pitcher carried by saintly persons; lañā-taking.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī's pitcher filled with water.

PURPORT

The karaṅga is a kind of waterpot especially carried by Māyāvādī sannyāsīs and generally carried by all other sannyāsīs.

TEXT 208

prabhura āge purī, bhāratī,-duṅhāra gamana
svarūpa, advaita,-duṅhera pārśve dui-jana

SYNONYMS

prabhura āge-in front of Lord Śrī Caitanya Mahāprabhu; purī-Paramānanda Purī; bhāratī-Brahmānanda Bhāratī; duṅhāra gamana-first they went; svarūpa-Svarūpa Dāmodara; advaita-Advaita Ācārya; duṅhera-of both; pārśve-on the two sides; dui-jana-two persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

TEXT 209

pāche pāche cali' yāya āra bhakta-gaṇa
utkaṇṭhāte gelā saba jagannātha-bhavana

SYNONYMS

pāche pāche-following; cali' yāya-walk; āra-other; bhakta-gaṇa-devotees; utkaṇṭhāte-in great anxiety; gelā-they went; saba-all; jagannātha-bhavana-in the temple of Lord Jagannātha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

TEXT 210

darśana-lobhete kari' maryādā laṅghana
bhoga-maṇḍape yāñā kare śrī-mukha darśana

SYNONYMS

darśana-lobhete-being very anxious to see; kari'-doing; maryādā laṅghana-transgressions of regulative principles; bhoga-maṇḍape-in the room for offering food; yāñā-going; kare-do; śrī-mukha darśana-seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. But in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

tṛṣārta prabhura netra-bhramara-yugala
gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala

SYNONYMS

tṛṣā-ārta-thirsty; prabhura-of Lord Śrī Caitanya Mahāprabhu; netra-eyes; bhramara-yugala-like two bumblebees; gāḍha-deep; tṛṣṇāya-in thirst; piye-drinks; kṛṣṇera-of Lord Kṛṣṇa; vadana-kamala-the lotuslike face.

TRANSLATION

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

TEXT 212

praphulla-kamala jini' nayana-yugala
nīlamaṇi-darpaṇa-kānti gaṇḍa jhalamala

SYNONYMS

praphulla-kamala-blossoming lotus flower; jini'-conquering; nayana-yugala-two eyes; nīlamaṇi-sapphire; darpaṇa-mirror; kānti-luster; gaṇḍa-neck; jhalamala-bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. But because he had not seen Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great anxiety, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called maryādā-laṅghana, a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called maryādā. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

TEXT 213

bāndhulīra phula jini' adhara suraṅga
īṣat hasita kānti-amṛta-taraṅga

SYNONYMS

bāndhulīra phula-a kind of red flower named bāndhulī; jini'-conquering; adhara-chin; su-raṅga-buff color; īṣat-mild; hasita-smiling; kānti-luster; amṛta-nectar; taraṅga-waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhṛṅga kare madhu-pāne

SYNONYMS

śrī-mukha-of His beautiful face; sundara-kānti-attractive luster; bāḍhe-increases; kṣaṇe kṣaṇe-at every moment; koṭi-bhakta-of millions of devotees; netra-bhṛṅga-eyes like bumblebees; kare-engaged; madhu-pāne-in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

TEXT 215

yata piye tata tṛṣṇā bāḍhe nirantara
mukhāmbuja chāḍi' netra nā yāya antara

SYNONYMS

yata-as much; piye-they drink; tata-so much; tṛṣṇā-thirst; bāḍhe-increases; nirantara-incessantly; mukha-ambuja-the lotuslike face; chāḍi'-giving up; netra-the eyes; nā-do not; yāya-go; antara-separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the Laghu-bhāgavatāmṛta (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

asamānordhva-mādhurya-
taraṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāsi-
rūpo gopendra-nandanaḥ

"The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the Tantra-śāstra, there is another description of the Lord's beauty:

kandarpa-koṭy-arbuda-rūpa-śobha-
nīrājya-pādābja-nakhāṁ calasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānaṁ paraṁ nanda-sutasya vakṣye

"I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult Śrīmad-Bhāgavatam (10.29.14) in this connection.

TEXT 216

ei-mata mahāprabhu lañā bhakta-gaṇa
madhyāhna paryanta kaila śrī-mukha daraśana

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; lañā-taking; bhakta-gaṇa-His associates; madhyāhna paryanta-up to midday; kaila-performs; śrī-mukha daraśana-seeing the face of Lord Jagannātha.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

TEXT 217

sveda, kampa, aśru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare saṁvaraṇa

SYNONYMS

sveda-perspiring; kampa-trembling; aśru-jala-tears from the eyes; vahe-flowed; sarva-kṣaṇa-always; darśanera-of seeing; lobhe-by greed; prabhu-Śrī Caitanya Mahāprabhu; kare-does; saṁvaraṇa-checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

TEXT 218

madhye madhye bhoga lāge, madhye daraśana
bhogera samaye prabhu karena kīrtana

SYNONYMS

madhye madhye-at intervals; bhoga lāge-there were offerings of food; madhye-sometimes; daraśana-seeing; bhogera samaye-at the time of offering prasāda; prabhu-Śrī Caitanya Mahāprabhu; karena kīrtana-performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kīrtana.

TEXT 219

darśana-ānande prabhu saba pāsarilā
bhakta-gaṇa madhyāhna karite prabhure lañā gelā

SYNONYMS

darśana-ānande-because of pleasure due to seeing the face of the Lord; prabhu-Śrī Caitanya Mahāprabhu; saba-everything; pāsarilā-forgot; bhakta-gaṇa-the devotees; madhyāhna-noontime lunch; karite-to accept; prabhure-Śrī Caitanya Mahāprabhu; lañā gelā-took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

TEXT 220

prātaḥ-kāle ratha-yātrā habeka jāniyā
sevaka lāgāya bhoga dviguṇa kariyā

SYNONYMS

prātaḥ-kāle-in the morning; ratha-yātrā-the car festival; habeka-would take place; jāniyā-knowing; sevaka-the priestly servants of the Lord; lāgāya-offer; bhoga-food; dvi-guṇa kariyā-increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

TEXT 221

guṇḍicā-mārjana-līlā saṅkṣepe kahila
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila

SYNONYMS

guṇḍicā-mārjana-līlā-the pastimes of washing the Guṇḍicā temple; saṅkṣepe kahila-I have described in brief; yāhā dekhi' śuni'-by seeing and hearing which; pāpīra-of sinful men; kṛṣṇa-bhakti haila-there was awakening of Kṛṣṇa consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

TEXT 222

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twelve, describing the washing and cleansing of the Guṇḍicā temple.

18.5.13 Chapter 13

The Ecstatic Dancing of the Lord at Ratha-yātrā

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw the Deities (Jagannātha, Baladeva and Subhadrā) get aboard Their three carts. This function is called Pāṇḍu-vijaya. At that time, King Pratāparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannātha took permission from the goddess of fortune and then started in the car for the Guṇḍicā temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called gauḍas began to pull the cars. Śrī Caitanya Mahāprabhu divided His saṅkīrtana party into seven divisions. With two mṛdaṅgas in each division, there were altogether fourteen mṛdaṅgas While performing kīrtana, Śrī Caitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, and Jagannātha and Śrī Caitanya Mahāprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagaṇḍi, the devotees offered the Deities simple food. At this time, in a nearby garden, Śrī Caitanya Mahāprabhu and His devotees took a brief rest from the dancing.

TEXT 1

sa jīyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ
yenāsīj jagatāṁ citraṁ
jagannātho 'pi vismitaḥ

SYNONYMS

saḥ-He; jīyāt-may live long; kṛṣṇa-caitanyaḥ-Lord Śrī Caitanya Mahāprabhu; śrī-ratha-agre-in the front of the car; nanarta-danced; yaḥ-who; yena-by whom; āsīt-there was; jagatām-of the whole universe; citram-wonder; jagannāthaḥ-Lord Jagannātha; api-also; vismitaḥ-was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

jaya śrotā-gaṇa, śuna, kari' eka mana
ratha-yātrāya nṛtya prabhura parama mohana

SYNONYMS

jaya-all glories; śrotā-gaṇa-to the listeners; śuna-please hear; kari'-keeping yourself; eka mana-in one attention; ratha-yātrāya-in the car festival; nṛtya-dancing; prabhura-of Śrī Caitanya Mahāprabhu; parama-extremely; mohana-enchanting.

TRANSLATION

All glories to the listeners of Caitanya-caritāmṛta. Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

TEXT 4

āra dina mahāprabhu hañā sāvadhāna
rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; hañā-becoming; sāvadhāna-very careful; rātre uṭhi'-getting up at night; gaṇa-saṅge-with His personal devotees; kaila-took; prātaḥ-snāna-bathing early in the morning.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early morning baths.

TEXT 5

pāṇḍu-vijaya dekhibāre karila gamana
jagannātha yātrā kaila chāḍi' siṁhāsana

SYNONYMS

pāṇḍu-vijaya-the ceremony named Pāṇḍu-vijaya; dekhibāre-for seeing; karila-did; gamana-go; jagannātha-Lord Jagannātha; yātrā-departure; kaila-did; chāḍi'-leaving; siṁhāsana-the throne.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

TEXT 6

āpani pratāparudra lañā pātra-gaṇa
mahāprabhura gaṇe karāya vijaya-darśana

SYNONYMS

āpani-personally; pratāparudra-King Pratāparudra; lañā-taking with him; pātra-gaṇa-his associates; mahāprabhura-of Śrī Caitanya Mahāprabhu; gaṇe-associates; karāya-causes; vijaya-darśana-seeing the Pāṇḍu-vijaya ceremony.

TRANSLATION

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

TEXT 7

advaita, nitāi ādi saṅge bhakta-gaṇa
sukhe mahāprabhu dekhe īśvara-gamana

SYNONYMS

advaita-Advaita Ācārya; nitāi-Lord Nityānanda Prabhu; ādi-headed by; saṅge-with; bhakta-gaṇa-devotees; sukhe-in great happiness; mahāprabhu-Śrī Caitanya Mahāprabhu; dekhe-sees; īśvara-gamana-how the Lord is starting.

TRANSLATION

Śrī Caitanya Mahāprabhu and His prominent devotees-Advaita Ācārya, Nityānanda Prabhu and others-were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

TEXT 8

baliṣṭha dayitā' gaṇa-yena matta hātī
jagannātha vijaya karāya kari' hātāhāti

SYNONYMS

baliṣṭha dayitā' gaṇa-very strong dayitās, or carriers of Jagannātha; yena-as if; matta hātī-drunken elephants; jagannātha-of Lord Jagannātha; vijaya-departure; karāya-cause; kari'-performing; hātāhāti-hand to hand.

TRANSLATION

The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

PURPORT

The word dayitā refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as dayitās. These servants do not come from very high-caste families (brāhmaṇas, kṣatriyas or vaiśyas), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as dayitās. These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the throne to the Ratha car. In the Kṣetra-māhātmya these dayitās are said to come from the śabaras, a caste that keeps and sells pigs. However, among the dayitās there are also many who come from the brāhmaṇa caste. Those dayitās coming from the brāhmaṇa families are called dayitā-patis, or leaders of the dayitās. The dayitā-patis offer food such as sweetmeats to Lord Jagannātha during the anavasara, the resting period after Snāna-yātrā. They also make the early morning offering of sweetmeats daily, It is said that during the anavasara Lord Jagannātha suffers from fever and that the dayitā-patis offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the śabaras and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the śabaras, all the śabara devotees were elevated to the position of dayitās.

TEXT 9

kataka dayitā kare skandha ālambana
kataka dayitā dhare śrī-padma-caraṇa

SYNONYMS

kataka dayitā-some of the dayitās; kare-do; skandha-of the shoulders; ālambana-capturing; kataka-some; dayitā-servants called dayitās; dhare-catch; śrī-padma-caraṇa-the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet.

TEXT 10

kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī
dui dike dayitā-gaṇa uṭhāya tāhā dhari'

SYNONYMS

kaṭi-taṭe-on the waist; baddha-bound; dṛḍha-strong; sthūla-thick; paṭṭa-ḍorī-rope made of silk; dui dike-from two sides; dayitā-gaṇa-the dayitās; uṭhāya-raise; tāhā-that rope; dhari'-catching.

TRANSLATION

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.

TEXT 11

ucca dṛḍha tulī saba pāti' sthāne sthāne
eka tulī haite tvarāya āra tulīte āne

SYNONYMS

ucca-puffed up; dṛḍha-strong; tulī-pads made of cotton; saba-all; pāti'-spreading; sthāne sthāne-from one place to another; eka tulī-one pad; haite-from; tvarāya-very soon; āra-next; tulīte-on the pad; āne-bring.

TRANSLATION

Strong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

TEXT 12

prabhu-padāghāte tulī haya khaṇḍa khaṇḍa
tulā saba uḍi' yāya, śabda haya pracaṇḍa

SYNONYMS

prabhu-pada-āghāte-by the kicking of Lord Jagannātha; tulī-the pads; haya-become; khaṇḍa khaṇḍa-broken to pieces; tulā-cotton from inside; saba-all; uḍi' yāya-rises; śabda-sound; haya-there is; pracaṇḍa-very much.

TRANSLATION

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

TEXT 13

viśvambhara jagannāthe ke cālāite pāre?
āpana icchāya cale karite vihāre

SYNONYMS

viśvambhara-the maintainer of the universe; jagannāthe-Lord Jagannātha; ke-who; cālāite-cause to be carried; pāre-can; āpana-personal; icchāya-by His will; cale-moves; karite-to act; vihāre-in pastimes.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

TEXT 14

mahāprabhu 'maṇimā' 'maṇimā' kare dhvani
nānā-vādya-kolāhale kichui nā śuni

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; maṇimā-Maṇimā; maṇimā-Maṇimā; kare-makes; dhvani-the sound; nānā-various; vādya-of musical instruments; kolāhale-by the tumultuous sound; kichui-anything; nā-not; śuni-can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting "Maṇimā Maṇimā," but He could not be heard.

PURPORT

The word maṇimā is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

TEXT 15

tabe pratāparudra kare āpane sevana
suvarṇa-mārjanī lañā kare patha sammārjana

SYNONYMS

tabe-at this time; pratāparudra-King Pratāparudra; kare-does; āpane-personally; sevana-service; suvarṇa-golden; mārjanī-broom; lañā-taking; kare-does; patha-road; sammārjana-cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

TEXT 16

candana-jalete kare patha niṣecane
tuccha sevā kare vasi' rāja-siṁhāsane

SYNONYMS

candana-jalete-with sandalwood water; kare-does; patha-road; niṣecane-sprinkling; tuccha-insignificant, menial; sevā-service; kare-performs; vasi'-although in possession of; rāja-siṁhāsane-the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

TEXT 17

uttama hañā rājā kare tuccha sevana
ataeva jagannāthera kṛpāra bhājana

SYNONYMS

uttama hañā-although very respectable; rājā-the King; kare-accepts; tuccha-menial; sevana-service; ataeva-therefore; jagannāthera-of Lord Jagannātha; kṛpāra-in the matter of mercy; bhājana-suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

TEXT 18

mahāprabhu sukha pāila se-sevā dekhite
mahāprabhura kṛpā haila se-sevā ha-ite

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; sukha pāila-felt very happy; se-sevā-that kind of service; dekhite-to see; mahāprabhura-of Śrī Caitanya Mahāprabhu; kṛpā-mercy; haila-there was; se-sevā ha-ite-because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(Bhāg. 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal guru and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and guru. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. Madhya 19.151)

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the guru. By the Lord's mercy one gets the association of a bona fide guru, and by the mercy of the guru, one gets a chance to render devotional service. Devotional service, the science of bhakti-yoga, carries one from this material world to the spiritual world.

TEXT 19

rathera sājani dekhi' loke camatkāra
nava hemamaya ratha-sumeru-ākāra

SYNONYMS

rathera-of the car; sājani-decoration; dekhi'-by seeing; loke-everyone; camatkāra-astonished; nava-new; hema-ma ya-golden; ratha-chariot car; sumeru-ākāra-as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the Guardian published a front-page photo caption: "ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

TEXT 20

śata śata su-cāmara-darpaṇe ujjvala

upare patākā śobhe cāṅdoyā nirmala

SYNONYMS

śata śata-hundreds upon hundreds; su-cāmara-beautiful white whisks; darpaṇe-with mirrors; ujjvala-very bright; upare-on the top; patākā-flag; śobhe-looks beautiful; cāṅdoyā-canopy; nirmala-thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

TEXT 21

ghāghara, kiṅkiṇī bāje, ghaṇṭāra kvaṇita
nānā citra-paṭṭa-vastre ratha vibhūṣita

SYNONYMS

ghāghara-gongs; kiṅkiṇī-ankle bells; bāje-were sounding; ghaṇṭāra-of bells; kvaṇita-tinkling sound; nānā-various; citra-pictures; paṭṭa-vastre-with silken cloth; ratha-the car; vibhūṣita-decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

līlāya caḍila īśvara rathera upara
āra dui rathe caḍe subhadrā, haladhara

SYNONYMS

līlāya-for the matter of pastimes; caḍila-got up; īśvara-the Supreme Personality of Godhead; rathera-a car; upara-aboard; āra dui-another two; rathe-in the cars; caḍe-got up; subhadrā-the sister of Lord Jagannātha; haladhara-Balarāma.

TRANSLATION

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

TEXT 23

pañca-daśa dina īśvara mahā-lakṣmī lañā
tāṅra saṅge krīḍā kaila nibhṛte vasiyā

SYNONYMS

pañca-daśa dina-fifteen days; īśvara-the Lord; mahā-lakṣmī-the supreme goddess of fortune; lañā-with; tāṅra saṅge-in her company; krīḍā-enjoyment; kaila-performed; nibhṛte-in a solitary place; vasiyā-sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of anavasara is also called nibhṛta, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

TEXT 24

tāṅhāra sammati lañā bhakte sukha dite
rathe caḍi' bāhira haila vihāra karite

SYNONYMS

tāṅhāra sammati-her permission; lañā-taking; bhakte-the devotees; sukha dite-to please; rathe caḍi'-riding on the car; bāhira haila-came out; vihāra karite-to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as svakīya and parakīya. The Lord's conjugal love in the svakīya-rasa relates to the regulative principles observed in Dvārakā. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, the gopīs. Conjugal love with the gopīs is called parakīya-rasa. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in svakīya-rasa, and He goes to Vṛndāvana where He enjoys the parakīya-rasa. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in parakīya-rasa is superior to His pleasure in svakīya-rasa.

In the material world, parakīya-rasa, or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the gopīs are therefore misunderstood by mundane scholars and word-wranglers. The parakīya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The parakīya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

sūkṣma śveta-bālu pathe pulinera sama
dui dike ṭoṭā, saba-yena vṛndāvana

SYNONYMS

sūkṣma-fine; śveta-bālu-white sand; pathe-on the path; pulinera sama-just like the bank of the Yamunā; dui dike-on two sides; ṭoṭā-gardens; saba-all; yena-like; vṛndāvana-the holy place Vṛndāvana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

TEXT 26

rathe caḍi' jagannātha karilā gamana
dui-pārśve dekhi' cale ānandita-mana

SYNONYMS

rathe caḍi'-riding on the car; jagannātha-Lord Jagannātha; karilā gamana-was passing; dui-pārśve-on both sides; dekhi'-seeing; cale-goes; ānandita-full of pleasure; mana-mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

'gauḍa' saba ratha ṭāne kariyā ānanda
kṣaṇe śīghra cale ratha, kṣaṇe cale manda

SYNONYMS

gauḍa-the pullers of the car; saba-all; ratha-the car; ṭāne-pull; kariyā-feeling; ānanda-happiness; kṣaṇe-sometimes; śīghra cale-goes very fast; ratha-the car; kṣaṇe-sometimes; cale-goes; manda-very slow.

TRANSLATION

The pullers of the car were known as gauḍas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

TEXT 28

kṣaṇe sthira hañā rahe, ṭānileha nā cale
īśvara-icchāya cale, nā cale kāro bale

SYNONYMS

kṣaṇe-sometimes; sthira-still; hañā-becoming; rahe-stays; ṭāṅileha-in spite of being pulled; nā cale-does not go; īśvara-icchāya-by the will of the Lord; cale-goes; nā cale-does not go; kāro-of anyone; bale-by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

TEXT 29

tabe mahāprabhu saba lañā bhakta-gaṇa
svahaste parāila sabe mālya-candana

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; lañā-taking; bhakta-gaṇa-devotees; sva-haste-by His own hand; parāila-decorated; sabe-everyone; mālya-candana-with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

TEXT 30

paramānanda purī, āra bhāratī brahmānanda
śrī-haste candana pāñā bāḍila ānanda

SYNONYMS

paramānanda purī-Paramānanda Purī; āra-and; bhāratī brahmānanda-Brahmānanda Bhāratī; śrī-haste-by the hand of Lord Caitanya Mahāprabhu; candana-sandalwood pulp; pāñā-getting; bāḍila-increased; ānanda-transcendental bliss.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

TEXT 31

advaita-ācārya, āra prabhu-nityānanda
śrī-hasta-sparśe duṅhāra ha-ila ānanda

SYNONYMS

advaita-ācārya-Advaita Ācārya; āra-and; prabhu-nityānanda-Lord Nityānanda Prabhu; śrī-hasta-sparśe-by the touch of the transcendental hand of Lord Caitanya; duṅhāra-of both of Them; ha-ila-there was; ānanda-transcendental bliss.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

TEXT 32

kīrtanīyā-gaṇe dila mālya-candana
svarūpa, śrīvāsa,-yāhāṅ mukhya dui-jana

SYNONYMS

kīrtanīyā-gaṇe-unto the performers of saṅkīrtana; dila-gave; mālya-candana-garlands and sandalwood pulp; svarūpa-Svarūpa; śrīvāsa-Śrīvāsa; yāhāṅ-where; mukhya-principal; dui-jana-two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of saṅkīrtana. The chief two performers were Svarūpa Dāmodara and Śrīvāsa Ṭhākura.

TEXT 33

cāri sampradāye haila cabbiśa gāyana
dui dui mārdaṅgika haila aṣṭa jana

SYNONYMS

cāri sampradāye-in the four parties; haila-there were; cabbiśa-twenty-four; gāyana-performers of kīrtana; dui dui-two in each party; mārdaṅgika-players of mṛdaṅga drums; haila-there were; aṣṭa jana-eight persons.

TRANSLATION

There were altogether four parties of kīrtana performers, comprising twenty-four chanters. In each party there were also two mṛdaṅga players, making an additional eight persons.

TEXT 34

tabe mahāprabhu mane vicāra kariyā
cāri sampradāya dila gāyana bāṅṭiyā

SYNONYMS

tabe-after this; mahāprabhu-Śrī Caitanya Mahāprabhu; mane-in the mind; vicāra kariyā-considering; cāri sampradāya-four parties; dila-gave; gāyana bāṅṭiyā-dividing the singers.

TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

TEXT 35

nityānanda, advaita, haridāsa, vakreśvare
cāri jane ājñā dila nṛtya karibāre

SYNONYMS

nityānanda-Lord Nityānanda; advaita-Advaita Ācārya; haridāsa-Haridāsa Ṭhākura; vakreśvare-Vakreśvara Paṇḍita; cāri jane-to these four persons; ājñā dila-the Lord gave an order; nṛtya karibāre-to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

TEXT 36

prathama sampradāye kaila svarūpa-pradhāna
āra pañca-jana dila tāṅra pāligāna

SYNONYMS

prathama sampradāye-in the first party; kaila-fixed; svarūpa-Svarūpa Dāmodara; pradhāna-as the chief; āra-another; pañca-jana-five persons; dila-gave; tāṅra-his; pāligāna-responders.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

dāmodara, nārāyaṇa, datta govinda
rāghava paṇḍita, āra śrī-govindānanda

SYNONYMS

dāmodara-Dāmodara Paṇḍita; nārāyaṇa-Nārāyaṇa; datta govinda-Govinda Datta; rāghava paṇḍita-Rāghava Paṇḍita; āra-and; śrī-govindānanda-Śrī Govindānanda.

TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

TEXT 38

advaitere nṛtya karibāre ājñā dila
śrīvāsa-pradhāna āra sampradāya kaila

SYNONYMS

advaitere-unto Advaita Ācārya; nṛtya-dancing; karibāre-for performing; ājñā-order; dila-gave; śrīvāsa-Śrīvāsa Ṭhākura; pradhāna-chief; āra-another; sampradāya-group; kaila-formed.

TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

PURPORT

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

TEXT 39

gaṅgādāsa, haridāsa, śrīmān, śubhānanda

śrī-rāma paṇḍita, tāhāṅ nāce nityānanda

SYNONYMS

gaṅgādāsa-Gaṅgādāsa; haridāsa-Haridāsa; śrīmān-Śrīmān; śubhānanda-Śubhānanda; śrī-rāma paṇḍita-Śrī Rāma Paṇḍita; tāhāṅ-there; nāce-dances; nityānanda-Lord Nityānanda.

TRANSLATION

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

TEXT 40

vāsudeva, gopīnātha, murāri yāhāṅ gāya
mukunda-pradhāna kaila āra sampradāya

SYNONYMS

vāsudeva-Vāsudeva; gopīnātha-Gopīnātha; murāri-Murāri; yāhāṅ-where; gāya-sing; mukunda-Mukunda; pradhāna-chief; kaila-formed; āra-another; sampradāya-group.

TRANSLATION

Another group was formed consisting of Vāsudeva, Gopīnātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

TEXT 41

śrīkānta, vallabha-sena āra dui jana
haridāsa-ṭhākura tāhāṅ karena nartana

SYNONYMS

śrīkānta, vallabha-sena-Śrīkānta and Vallabha Sena; āra-another; dui jana-two persons; haridāsa-ṭhākura-Haridāsa Ṭhākura; tāhāṅ-there; karena-performs; nartana-dancing.

TRANSLATION

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

TEXT 42

govinda-ghoṣa-pradhāna kaila āra sampradāya
haridāsa, viṣṇudāsa, rāghava, yāhāṅ gāya

SYNONYMS

govinda-ghoṣa-Govinda Ghosh; pradhāna-the chief; kaila-formed; āra-another; sampradāya-group; haridāsa-the younger Haridāsa; viṣṇudāsa-Viṣṇudāsa; rāghava-Rāghava; yāhāṅ-where; gāya-sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

TEXT 43

mādhava, vāsudeva-ghoṣa,-dui sahodara
nṛtya karena tāhāṅ paṇḍita-vakreśvara

SYNONYMS

mādhava-Mādhava; vāsudeva-ghoṣa-Vāsudeva Ghosh; dui sahodara-two brothers; nṛtya karena-dances; tāhāṅ-there; paṇḍita-vakreśvara-Vakreśvara Paṇḍita.

TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

TEXT 44

kulīna-grāmera eka kīrtanīyā-samāja
tāhāṅ nṛtya karena rāmānanda, satyarāja

SYNONYMS

kulīna-grāmera-of the village known as Kulīna-grāma; eka-one; kīrtanīyā-samāja-saṅkīrtana party; tāhāṅ-there; nṛtya karena-dances; rāmānanda-Rāmānanda; satyarāja-Satyarāja Khān.

TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

TEXT 45

śāntipurera ācāryera eka sampradāya
acyutānanda nāce tathā, āra saba gāya

SYNONYMS

śāntipurera-of Śāntipura; ācāryera-of Advaita Ācārya; eka-one; sampradāya-group; acyutānanda-the son of Advaita Ācārya; nāce-dances; tathā-there; āra-the rest; saba-all; gāya-were singing.

TRANSLATION

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

TEXT 46

khaṇḍera sampradāya kare anyatra kīrtana
narahari nāce tāhāṅ śrī-raghunandana

SYNONYMS

khaṇḍera-of the place named Khaṇḍa; sampradāya-party; kare-performs; anyatra-in a different place; kīrtana-chanting; narahari-Narahari; nāce-dances; tāhāṅ-there; śrī-raghunandana-Raghunandana.

TRANSLATION

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

TEXT 47

jagannāthera āge cāri sampradāya gāya
dui pāśe dui, pāche eka sampradāya

SYNONYMS

jagannāthera āge-in front of the Deity Lord Jagannātha; cāri sampradāya gāya-four groups were chanting; dui pāśe-on two sides; dui-another two groups; pāche-at the rear; eka sampradāya-another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.

TEXT 48

sāta sampradāye bāje caudda mādala
yāra dhvani śuni' vaiṣṇava haila pāgala

SYNONYMS

sāta sampradāye-in seven groups; bāje-were beating; caudda-fourteen; mādala-drums; yāra-of which; dhvani-the sound; śuni'-hearing; vaiṣṇava-all the devotees; haila-became; pāgala-mad.

TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

TEXT 49

vaiṣṇavera megha-ghaṭāya ha-ila bādala
kīrtanānande saba varṣe netra-jala

SYNONYMS

vaiṣṇavera-of the devotees; megha-ghaṭāya-by the assembly of clouds; ha-ila-there was; bādala-rainfall; kīrtana-ānande-in the blissful situation of chanting; saba-all of them; varṣe-rain; netra-jala-tears from the eyes.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

TEXT 50

tri-bhuvana bhari' uṭhe kīrtanera dhvani
anya vādyādira dhvani kichui nā śuni

SYNONYMS

tri-bhuvana bhari'-filling the three worlds; uṭhe-arose; kīrtanera dhvani-vibration of saṅkīrtana; anya-other; vādya-ādira-of musical instruments; dhvani-the sound; kichui-anything; nā-not; śuni-hears.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

TEXT 51

sāta ṭhāñi bule prabhu 'hari' 'hari' bali'
'jaya jagannātha', balena hasta-yuga tuli'

SYNONYMS

sāta ṭhāñi-in the seven places; bule-wanders; prabhu-Śrī Caitanya Mahāprabhu; hari hari bali'-chanting the holy names Hari, Hari; jaya jagannātha-all glories to Lord Jagannātha; balena-says; hasta-yuga-His two arms; tuli'-raising.

TRANSLATION

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name,"Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"

TEXT 52

āra eka śakti prabhu karila prakāśa
eka-kāle sāta ṭhāñi karila vilāsa

SYNONYMS

āra-another; eka-one; śakti-mystic power; prabhu-Lord Śrī Caitanya Mahāprabhu; karila-made; prakāśa-manifest; eka-kāle-simultaneously; sāta ṭhāñi-in seven places; karila-performed; vilāsa-pastimes.

TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

sabe kahe,-prabhu āchena mora sampradāya
anya ṭhāñi nāhi yā'na āmāre dayāya

SYNONYMS

sabe kahe-everyone said; prabhu-Śrī Caitanya Mahāprabhu; āchena-is present; mora sampradāya-in my group; anya ṭhāñi-in other places; nāhi-does not; yā'na-go; āmāre-unto me; dayāya-bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

TEXT 54

keha lakhite nāre prabhura acintya-śakti
antaraṅga-bhakta jāne, yāṅra śuddha-bhakti

SYNONYMS

keha-anyone; lakhite-see; nāre-cannot; prabhura-of Śrī Caitanya Mahāprabhu; acintya-inconceivable; śakti-power; antaraṅga-intimate; bhakta-devotee; jāne-knows; yāṅra-whose; śuddha-bhakti-pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

TEXT 55

kīrtana dekhiyā jagannātha haraṣita
saṅkīrtana dekhe ratha kariyā sthagita

SYNONYMS

kīrtana dekhiyā-by seeing the performance of saṅkīrtana; jagannātha-Lord Jagannātha; haraṣita-very pleased; saṅkīrtana-performance of saṅkīrtana; dekhe-sees; ratha-the car; kariyā sthagita-stopping.

TRANSLATION

Lord Jagannātha was very pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

TEXT 56

pratāparudrera haila parama vismaya
dekhite vivaśa rājā haila premamaya

SYNONYMS

pratāparudrera-of King Pratāparudra; haila-there was; parama-very much; vismaya-astonishment; dekhite-to see; vivaśa-inactive; rājā-the King; haila-became; prema-maya-in ecstatic love.

TRANSLATION

King Pratāparudra also was astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

TEXT 57

kāśī-miśre kahe rājā prabhura mahimā
kāśī-miśra kahe,-tomāra bhāgyera nāhi sīmā

SYNONYMS

kāśī-miśre-unto Kāśī Miśra; kahe-said; rājā-the King; prabhura mahimā-the glories of Śrī Caitanya Mahāprabhu; kāśī-miśra kahe-Kāśī Miśra said; tomāra-your; bhāgyera-of fortune; nāhi-there is not; sīmā-a limit.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied,"O King, your fortune has no limit!"

TEXT 58

sārvabhauma-saṅge rājā kare ṭhārāṭhāri
āra keha nāhi jāne caitanyera curi

SYNONYMS

sārvabhauma-saṅge-with Sārvabhauma Bhaṭṭācārya; rājā-the King; kare-does; ṭhārāṭhāri-indication; āra-further; keha-anyone; nāhi-not; jāne-knows; caitanyera-of Lord Śrī Caitanya Mahāprabhu; curi-tricks.

TRANSLATION

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.

TEXT 59

yāre tāṅra kṛpā, sei jānibāre pāre
kṛpā vinā brahmādika jānibāre nāre

SYNONYMS

yāre-upon whom; tāṅra-His; kṛpā-mercy; sei-that person; jānibāre-to know; pāre-is able; kṛpā-mercy; vinā-without; brahma-ādika-the demigods, headed by Lord Brahmā; jānibāre-to know; nāre-are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

TEXT 60

rājāra tuccha sevā dekhi' prabhura tuṣṭa mana
sei ta' prasāde pāila 'rahasya-darśana'

SYNONYMS

rājāra-of the King; tuccha-insignificant, menial; sevā-service; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; tuṣṭa-satisfied; mana-mind; sei-that; ta'-indeed; prasāde-by mercy; pāila-got; rahasya-darśana-seeing of the mystery of the activities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu's simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

TEXT 61

sākṣāte nā deya dekhā, parokṣe ta' dayā
ke bujhite pāre caitanya-candrera māyā

SYNONYMS

sākṣāte-directiy; nā-not; deya-gives; dekhā-interview; parokṣe-indirectly; ta'-indeed; dayā-there was mercy; ke-who; bujhite-to understand; pāre-is able; caitanya-candrera-of Lord Śrī Caitanya Mahāprabhu; māyā-internal potency.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a sannyāsī, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

TEXT 62

sārvabhauma, kāśī-miśra,-dui mahāśaya
rājāre prasāda dekhi' ha-ilā vismaya

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; kāśī-miśra-Kāśī Miśra; dui mahāśaya-two great personalities; rājāre-unto the King; prasāda-mercy; dekhi'-seeing; ha-ilā-became; vismaya-astonished.

TRANSLATION

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

TEXT 63

ei-mata līlā prabhu kaila kata-kṣaṇa
āpane gāyena, nācā'na nija-bhakta-gaṇa

SYNONYMS

ei-mata-in this way; līlā-pastimes; prabhu-Śrī Caitanya Mahāprabhu; kaila-performed; kata-kṣaṇa-for some time; āpane gāyena-personally sings; nācā'na-made to dance; nija-bhakta-gaṇa-His own personal devotees.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

TEXT 64

kabhu eka mūrti, kabhu hana bahu-mūrti
kārya-anurūpa prabhu prakāśaye śakti

SYNONYMS

kabhu-sometimes; eka mūrti-one form; kabhu-sometimes; hana-becomes; bahu-mūrti-many forms; kārya-anurūpa-according to the program of activities; prabhu-Lord Śrī Caitanya Mahāprabhu; prakāśaye-exhibits; śakti-His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

TEXT 65

līlāveśe prabhura nāhi nijānusandhāna
icchā jāni 'līlā śakti' kare samādhāna

SYNONYMS

līlā-āveśe-in the ecstasy of transcendental pastimes; prabhura-of Śrī Caitanya Mahāprabhu; nāhi-there was not; nija-anusandhāna-understanding about His personal self; icchā jāni-knowing His desire; līlā śakti-the potency known as līlā-śakti; kare-does; samādhāna-all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the Upaniṣads:

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

”The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will.” (Śvetāśvatara Upaniṣad 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every saṅkīrtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different saṅkīrtana groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

”This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” (Bg. 9.10)

TEXT 66

pūrve yaiche rāsādi līlā kaila vṛndāvane
alaukika līlā gaura kaila kṣaṇe kṣaṇe

SYNONYMS

pūrve-formerly; yaiche-as; rāsa-ādi līlā-the rāsa-līlā and other pastimes; kaila-performed; vṛndāvane-at Vṛndāvana; alaukika-uncommon; līlā-pastimes; gaura-Lord Śrī Caitanya Mahāprabhu; kaila-performed; kṣaṇe kṣaṇe-moment after moment.

TRANSLATION

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-līlā dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

TEXT 67

bhakta-gaṇa anubhave, nāhi jāne āna
śrī-bhāgavata-śāstra tāhāte pramāṇa

SYNONYMS

bhakta-gaṇa-all devotees; anubhave-could perceive; nāhi jāne-do not know; āna-others; śrī-bhāgavata-śāstra-the revealed scripture Śrīmad-Bhāgavatam; tāhāte-in that connection; pramāṇa-evidence.

TRANSLATION

Śrī Caitanya Mahāprabhu’s dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa’s uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the rāsa-līlā dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the saṅkīrtana party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord’s most confidential devotees by the Lord’s special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in Śrīmad-Bhāgavatam, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

TEXT 68

ei-mata mahāprabhu kare nṛtya-raṅge
bhāsāila saba loka premera taraṅge

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-performs; nṛtya-raṅge-dancing in great pleasure; bhāsāila-inundated; saba-all; loka-people; premera taraṅge-in waves of ecstatic love.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

TEXT 69

ei-mata haila kṛṣṇera rathe ārohaṇa
tāra āge prabhu nācāila bhakta-gaṇa

SYNONYMS

ei-mata-in this way; haila-there was; kṛṣṇera-of Lord Śrī Kṛṣṇa; rathe-on the car; ārohaṇa-getting up; tāra āge-before it; prabhu-Śrī Caitanya Mahāprabhu; nācāila-caused to dance; bhakta-gaṇa-all devotees.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

TEXT 70

āge śuna jagannāthera guṇḍicā-gamana
tāra āge prabhu yaiche karilā nartana

SYNONYMS

āge-ahead; śuna-hear; jagannāthera-of Lord Jagannātha; guṇḍicā-gamana-going to the Guṇḍicā temple; tāra āge-before that; prabhu-Śrī Caitanya Mahāprabhu; yaiche-as; karilā-did; nartana-dancing.

TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

TEXT 71

ei-mata kīrtana prabhu karila kata-kṣaṇa
āpana-udyoge nācāila bhakta-gaṇa

SYNONYMS

ei-mata-in this way; kīrtana-chanting; prabhu-Śrī Caitanya Mahāprabhu; karila-performed; kata-kṣaṇa-for some time; āpana-personal; udyoge-by endeavor; nācāila-caused to dance; bhakta-gaṇa-all the devotees.

TRANSLATION

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

TEXT 72

āpani nācite yabe prabhura mana haila
sāta sampradāya tabe ekatra karila

SYNONYMS

āpani-personally; nācite-to dance; yabe-when; prabhura-of Lord Śrī Caitanya Mahāprabhu; mana-mind; haila-became; sāta sampradāya-all the seven parties; tabe-at that time; ekatra karila-combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

śrīvāsa, rāmāi, raghu, govinda, mukunda
haridāsa, govindānanda, mādhava, govinda

SYNONYMS

śrīvāsa-Śrīvāsa; rāmāi-Rāmāi; raghu-Raghu; govinda-Govinda; mukunda-Mukunda; haridāsa-Haridāsa; govindānanda-Govindānanda; mādhava-Mādhava; govinda-Govinda.

TRANSLATION

The Lord's devotees-including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda-all combined together.

TEXT 74

uddaṇḍa-nṛtye prabhura yabe haila mana
svarūpera saṅge dila ei nava jana

SYNONYMS

uddaṇḍa-nṛtye-in the dancing with high jumps; prabhura-of Śrī Caitanya Mahāprabhu; yabe-when; haila mana-it was the mind; svarūpera-Svarūpa Dāmodara; saṅge-with; dila-gave; ei-these; nava jana-nine persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

TEXT 75

ei daśa jana prabhura saṅge gāya, dhāya
āra saba sampradāya cāri dike gāya

SYNONYMS

ei daśa jana-these ten persons; prabhura-Śrī Caitanya Mahāprabhu; saṅge-with; gāya-chant; dhāya-run; āra-others; saba-all; sampradāya-groups of men; cāri dike-all around; gāya-chant.

TRANSLATION

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

TEXT 76

daṇḍavat kari, prabhu yuḍi' dui hāta
ūrdhva-mukhe stuti kare dekhi' jagannātha

SYNONYMS

daṇḍavat kari-offering obeisances; prabhu-Śrī Caitanya Mahāprabhu; yuḍi'-folding; dui hāta-two hands; ūrdhva-mukhe-raising the face upward; stuti kare-offers prayer; dekhi'-seeing; jagannātha-the Deity of Lord Jagannātha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

TEXT 77

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

SYNONYMS

namaḥ-all obeisances; brahmaṇya-devāya-to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa-for cows and brāhmaṇas; hitāya-beneficial; ca-also; jagat-hitāya-to one who always is benefiting the whole world; kṛṣṇāya-unto Kṛṣṇa; govindāya-unto Govinda; namaḥ namaḥ-repeated obeisances.

TRANSLATION

” ’Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.19.65).

TEXT 78

jayati jayati devo devakī-nandano ’sau
jayati jayati ko vṛṣṇi-vaṁśa-pradīpaḥ
jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra-nāśo mukundaḥ

SYNONYMS

jayati-all glories; jayati-all glories; devaḥ-to the Supreme Personality of Godhead; devakī-nandanaḥ-the son of Devakī; asau-He; jayati jayati-all glories; kṛṣṇaḥ-to Lord Kṛṣṇa; vṛṣṇi-vaṁśa-pradīpaḥ-the light of the dynasty of Vṛṣṇi; jayati jayati-all glories; megha-śyāmalaḥ-to the Supreme Personality of Godhead, who looks like a blackish cloud; komala-aṅgaḥ-with a body as soft as a lotus flower; jayati jayati-all glories; pṛthvī-bhāra-nāśaḥ-to the deliverer of the whole world from its burden; mukundaḥ-the deliverer of liberation to everyone.

TRANSLATION

” ’All glories unto the Supreme Personality of Godhead who is known as the son of Devakī. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.’

PURPORT

This is a verse from the Mukunda-mālā (3).

TEXT 79

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

SYNONYMS

jayati-eternally lives gloriously; jana-nivāsaḥ-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakī-janma-vādaḥ-known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devakī-janma-vāda means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); yadu-vara-pariṣat-served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord’s eternal servants); svaiḥ dorbhiḥ-by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-ghnaḥ-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; śrī-mukhena-by His beautiful face; vraja-pura-vanitānām-of the damsels of Vṛndāvana; vardhayan-increasing; kāma-devam-the lusty desires.

TRANSLATION

” ’Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.48).

TEXT 80

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

SYNONYMS

na-not; aham-I; vipraḥ-a brāhmaṇa; na-not; ca-also; nara-patiḥ-a king or kṣatriya; na-not; api-also; vaiśyaḥ-belonging to the mercantile class; na-not; śūdraḥ-belonging to the worker class; na-not; aham-I; varṇī-belonging to any caste, or brahmacārī (A brahmacārī may belong to any caste. Anyone can become a brahmacārī or lead a life of celibacy.); na-not; ca-also; gṛha-patiḥ-householder; no-not; vana-sthaḥ-vānaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; yatiḥ-mendicant or renunciant; vā-either; kintu-but; prodyan-brilliant; nikhila-universal; parama-ānanda-with transcendental bliss; pūrṇa-complete; amṛta-abdheḥ-who is the ocean of nectar; gopī-bhartuḥ-of the Supreme Person, who is the maintainer of the gopīs; pada-kamalayoḥ-of the two lotus feet; dāsa-of the servant; dāsa-anudāsaḥ-the servant of the servant.

TRANSLATION

” ’I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.’ ”

PURPORT

This verse is found in the Padyāvalī (74).

TEXT 81

eta paḍi’ punarapi karila praṇāma
yoḍa-hāte bhakta-gaṇa vande bhagavān

SYNONYMS

eta paḍi’-reciting these; punarapi-again; karila-the Lord offered; praṇāma-obeisances; yoḍa-hāte-with folded hands; bhakta-gaṇa-all the devotees; vande-offer prayer; bhagavān-unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

TEXT 82

uddaṇḍa nṛtya prabhu kariyā huṅkāra
cakra-bhrami bhrame yaiche alāta-ākāra

SYNONYMS

uddaṇḍa-jumping; nṛtya-dancing; prabhu-Śrī Caitanya Mahāprabhu; kariyā-making; huṅkāra-loud vibration; cakra-bhrami-making a circular movement like a wheel; bhrame-moves; yaiche-as if; alāta-ākāra-circle of fire.

TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called alāta-ākāra, or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the alāta-cakra.

TEXT 83

nṛtye prabhura yāhāṅ yāṅhā paḍe pada-tala
sasāgara-śaila mahī kare ṭalamala

SYNONYMS

nṛtye-while dancing; prabhura-of Śrī Caitanya Mahāprabhu; yāhāṅ yāṅhā-wherever; paḍe-steps; pada-tala-His foot; sa-sāgara-with the oceans; śaila-hills and mountains; mahī-the earth; kare-does; ṭalamala-tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

TEXT 84

stambha, sveda, pulaka, aśru, kampa, vaivarṇya
nānā-bhāve vivaśatā, garva, harṣa, dainya

SYNONYMS

stambha-being stunned; sveda-perspiration; pulaka-jubilation; aśru-tears; kampa-trembling; vaivarṇya-change of color; nānā-bhāve-in various ways; vivaśatā-helplessness; garva-pride; harṣa-exuberation; dainya-humility.

TRANSLATION

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

TEXT 85

āchāḍa khāñā paḍe bhūme gaḍi’ yāya
suvarṇa-parvata yaiche bhūmete loṭāya

SYNONYMS

āchāḍa khāñā-crashing; paḍe-falls; bhūme-on the ground; gaḍi’-rolling; yāya-goes; suvarṇa-parvata-a golden mountain; yaiche-as if; bhūmete-on the ground; loṭāya-rolls.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

TEXT 86

nityānanda-prabhu dui hāta prasāriyā

prabhure dharite cāhe āśa-pāśa dhāñā

SYNONYMS

nityānanda-prabhu-Lord Nityānanda Prabhu; dui-two; hāta-hands; prasāriyā-stretching; prabhure-Lord Śrī Caitanya Mahāprabhu; dharite-to catch; cāhe-wants; āśa-pāśa-here and there; dhāñā-running.

TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

prabhu-pāche bule ācārya kariyā huṅkāra
'hari-bola' 'hari-bola' bale bāra bāra

SYNONYMS

prabhu-pāche-behind the Lord; bule-was walking; ācārya-Advaita Ācārya; kariyā-making; huṅkāra-a loud vibration; hari-bola hari-bola-chant the holy name of Hari; bale-says; bāra bāra-again and again.

TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

TEXT 88

loka nivārite haila tina maṇḍala
prathama-maṇḍale nityānanda mahā-bala

SYNONYMS

loka-the people; nivārite-to check; haila-there were; tina-three; maṇḍala-circles; prathama-maṇḍale-in the first circle; nityānanda-Lord Nityānanda; mahā-bala-of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

TEXT 89

kāśīśvara govindādi yata bhakta-gaṇa
hātāhāti kari' haila dvitīya āvaraṇa

SYNONYMS

kāśīśvara-Kāśīśvara; govinda-ādi-headed by Govinda; yata-all; bhakta-gaṇa-devotees; hātāhāti-linked hand to hand; kari'-doing; haila-became; dvitīya-a second; āvaraṇa-covering circle.

TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

bāhire pratāparudra lañā pātra-gaṇa
maṇḍala hañā kare loka nivāraṇa

SYNONYMS

bāhire-outside; pratāparudra-King Pratāparudra; lañā-taking; pātra-gaṇa-his own associates; maṇḍala-circle; hañā-becoming; kare-does; loka-of the crowd; nivāraṇa-checking.

TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

TEXT 91

haricandanera skandhe hasta ālambiyā
prabhura nṛtya dekhe rājā āviṣṭa hañā

SYNONYMS

haricandanera-of Haricandana; skandhe-on the shoulder; hasta-hand; ālambiyā-putting; prabhura-of Śrī Caitanya Mahāprabhu; nṛtya dekhe-sees the dancing; rājā-Mahārāja Pratāparudra; āviṣṭa hañā-in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

TEXT 92

hena-kāle śrīnivāsa premāviṣṭa-mana
rājāra āge rahi' dekhe prabhura nartana

SYNONYMS

hena-kāle-at this time; śrīnivāsa-Śrīvāsa Ṭhākura; prema-āviṣṭa-mana-with a greatly ecstatic mind; rājāra āge-in front of the King; rahi'-keeping himself; dekhe-sees; prabhura-of Śrī Caitanya Mahāprabhu; nartana-the dancing.

TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

TEXT 93

rājāra āge haricandana dekhe śrīnivāsa
haste tāṅre sparśi' kahe,-hao eka-pāśa

SYNONYMS

rājāra āge-in front of the King; haricandana-Haricandana; dekhe-sees; śrīnivāsa-Śrīvāsa Ṭhākura; haste-with his hand; tāṅre-him; sparśi'-touching; kahe-says; hao-please come; eka-pāśa-to one side.

TRANSLATION

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

TEXT 94

nṛtyāveśe śrīnivāsa kichui nā jāne
bāra bāra ṭhele, teṅho krodha haila mane

SYNONYMS

nṛtya-āveśe-fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; śrīnivāsa-Śrīvāsa Ṭhākura; kichui-anything; nā-does not; jāne-know; bāra bāra-again and again; ṭhele-when he pushes; teṅho-Śrīvāsa; krodha-angry; haila-became; mane-in the mind.

TRANSLATION

Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

TEXT 95

cāpaḍa māriyā tāre kaila nivāraṇa
cāpaḍa khāñā kruddha hailā haricandana

SYNONYMS

cāpaḍa māriyā-slapping; tāre-him; kaila nivāraṇa-stopped; cāpaḍa khāñā-getting the slap; kruddha-angry; hailā-became; haricandana-Haricandana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

TEXT 96

kruddha hañā tāṅre kichu cāhe balibāre
āpani pratāparudra nivārila tāre

SYNONYMS

kruddha hañā-becoming angry; tāṅre-unto Śrīvāsa Ṭhākura; kichu-something; cāhe-wants; balibāre-to speak; āpani-personally; pratāparudra-King Pratāparudra; nivārila-stopped; tāre-unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

TEXT 97

bhāgyavān tumi-iṅhāra hasta-sparśa pāilā
āmāra bhāgye nāhi, tumi kṛtārtha hailā

SYNONYMS

bhāgyavān tumi-you are very fortunate; iṅhāra-of Śrīvāsa Ṭhākura; hasta-of the hand; sparśa-touch; pāilā-have received; āmāra bhāgye-in my fortune; nāhi-there is no such thing; tumi-you; kṛta-artha hailā-have become graced.

TRANSLATION

King Pratāparudra said, ”You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him.”

TEXT 98

prabhura nṛtya dekhi’ loke haila camatkāra
anya āchuk, jagannāthera ānanda apāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-dancing; dekhi’-seeing; loke-everyone; haila-became; camatkāra-astonished; anya āchuk-let alone others; jagannāthera-of Lord Jagannātha; ānanda apāra-there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

TEXT 99

ratha sthira kaila, āge nā kare gamana
animiṣa-netre kare nṛtya daraśana

SYNONYMS

ratha-the car; sthira kaila-stopped; āge-forward; nā-not; kare-does; gamana-moving; animiṣa-unblinking; netre-with eyes; kare-does; nṛtya-of the dancing; daraśana-seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.

TEXT 100

subhadrā-balarāmera hṛdaye ullāsa
nṛtya dekhi’ dui janāra śrī-mukhete hāsa

SYNONYMS

subhadrā-of the goddess Subhadrā; balarāmera-and of Balarāma; hṛdaye-in the hearts; ullāsa-ecstasy; nṛtya-dancing; dekhi’-seeing; dui janāra-of the two persons; śrī-mukhete-in the beautiful mouths; hāsa-smiling.

TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

TEXT 101

uddaṇḍa nṛtye prabhura adbhuta vikāra
aṣṭa sāttvika bhāva udaya haya sama-kāla

SYNONYMS

uddaṇḍa-jumping; nṛtye-by dancing; prabhura-of Śrī Caitanya Mahāprabhu; adbhuta-wonderful; vikāra-transformations; aṣṭa sāttvika-eight transcendental kinds; bhāva-ecstasy; udaya haya-awaken; sama-kāla-simultaneously.

TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

TEXT 102

māṁsa-vraṇa sama roma-vṛnda pulakita
śimulīra vṛkṣa yena kaṇṭaka-veṣṭita

SYNONYMS

māṁsa-skin; vraṇa-pimples; sama-like; roma-vṛnda-the hairs of the body; pulakita-erupted; śimulīra vṛkṣa-cotton tree; yena-as if; kaṇṭaka-by thorns; veṣṭita-surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

TEXT 103

eka eka dantera kampa dekhite lāge bhaya
loke jāne, danta saba khasiyā paḍaya

SYNONYMS

eka eka-one after another; dantera-of teeth; kampa-movement; dekhite-to see; lāge-there is; bhaya-fear; loke jāne-the people understood; danta-the teeth; saba-all; khasiyā-being loosened; paḍaya-fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

TEXT 104

sarvāṅge prasveda chuṭe tāte raktodgama
jaja gaga' 'jaja gaga'-gadgada-vacana

SYNONYMS

sarvāṅge-all over the body; prasveda-perspiration; chuṭe-flows; tāte-along with it; rakta-udgama-oozing out of blood; jaja gaga jaja gaga-a sound indicating the name Jagannātha; gadgada-choked up due to ecstasy; vacana-words.

TRANSLATION

Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

TEXT 105

jalayantra-dhārā yaiche vahe aśru-jala
āśa-pāśe loka yata bhijila sakala

SYNONYMS

jala-yantra-from a syringe; dhārā-pouring of water; yaiche-as if; vahe-are flowing; aśru-jala-tears from the eyes; āśa-pāśe-on all sides; loka-people; yata-as many as there were; bhijila-become wet; sakala-all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106

deha-kānti gaura-varṇa dekhiye aruṇa
kabhu kānti dekhi yena mallikā-puṣpa-sama

SYNONYMS

deha-kānti-of the luster of the body; gaura-varṇa-white complexion; dekhiye-everyone saw; aruṇa-pink; kabhu-sometimes; kānti-the luster; dekhi-seeing; yena-as if; mallikā-puṣpa-sama-resembling the mallikā flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

TEXT 107

kabhu stambha, kabhu prabhu bhūmite loṭāya
śuṣka-kāṣṭha-sama pada-hasta nā calaya

SYNONYMS

kabhu-sometimes; stambha-stunned; kabhu-sometimes; prabhu-Lord Caitanya Mahāprabhu; bhūmite-on the ground; loṭāya-rolls; śuṣka-dry; kāṣṭha-wood; sama-like; pada-hasta-legs and hands; nā-do not; calaya-move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

TEXT 108

kabhu bhūme paḍe, kabhu śvāsa haya hīna
yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa

SYNONYMS

kabhu-sometimes; bhūme-on the ground; paḍe-falls down; kabhu-sometimes; śvāsa-breathing; haya-becomes; hīna-nil; yāhā dekhi'-seeing which; bhakta-gaṇera-of the devotees; prāṇa-life; haya-becomes; kṣīṇa-feeble.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

TEXT 109

kabhu netre nāsāya jala, mukhe paḍe phena
amṛtera dhārā candra-bimbe vahe yena

SYNONYMS

kabhu-sometimes; netre-from the eyes; nāsāya-from the nostrils; jala-water; mukhe-from the mouth; paḍe-fell; phena-foam; amṛtera-of nectar; dhārā-torrents; candra-bimbe-from the moon; vahe-flow; yena-as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

TEXT 110

sei phena lañā śubhānanda kaila pāna
kṛṣṇa-prema-rasika teṅho mahā-bhāgyavān

SYNONYMS

sei phena-that foam; lañā-taking; śubhānanda-a devotee named Śubhānanda; kaila-did; pāna-drinking; kṛṣṇa-prema-rasika-relisher of ecstatic love of Kṛṣṇa; teṅho-he; mahā-bhāgyavān-very fortunate.

TRANSLATION

The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

TEXT 111

ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa
bhāva-viśeṣe prabhura praveśila mana

SYNONYMS

ei-mata-in this way; tāṇḍava-nṛtya-devastating dancing; kaila-performed; kata-kṣaṇa-for some time; bhāva-viśeṣe-in a particular ecstasy; prabhura-of Lord Caitanya Mahāprabhu; praveśila mana-the mind entered.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

TEXT 112

tāṇḍava-nṛtya chāḍi' svarūpere ājñā dila
hṛdaya jāniyā svarūpa gāite lāgila

SYNONYMS

tāṇḍava-nṛtya chāḍi'-giving up such devastating dancing; svarūpere-unto Svarūpa Dāmodara; ājñā dila-gave an order; hṛdaya-mind; jāniyā-knowing; svarūpa-Svarūpa Dāmodara; gāite lāgila-began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

TEXT 113

"sei ta parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri' genu"

SYNONYMS

sei ta-that indeed; parāṇa-nātha-the master of My life; pāinu-I have gotten; yāhā lāgi'-for whom; madana-dahane-being burned by Cupid; jhuri' genu-I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

TEXT 114

ei dhuyā uccaiḥ-svare gāya dāmodara
ānande madhura nṛtya karena īśvara

SYNONYMS

ei dhuyā-this refrain; uccaiḥ-svare-loudly; gāya-sings; dāmodara-Svarūpa Dāmodara; ānande-in great ecstasy; madhura-rhythmic; nṛtya-dancing; karena-performs; īśvara-the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

dhīre dhīre jagannātha karena gamana

āge nṛtya kari' calena śacīra nandana

SYNONYMS

dhīre dhīre-slowly, slowly; jagannātha-Lord Jagannātha; karena-does; gamana-movement; āge-in front; nṛtya-dancing; kari'-performing; calena-goes forward; śacīra nandana-the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

TEXT 116

jagannāthe netra diyā sabe nāce, gāya
kīrtanīyā saha prabhu pāche pāche yāya

SYNONYMS

jagannāthe-on Lord Jagannātha; netra-the eyes; diyā-keeping; sabe-all the devotees; nāce gāya-dance and sing; kīrtanīyā-the performers of saṅkīrtana; saha-with; prabhu-Śrī Caitanya Mahāprabhu; pāche pāche-at the rear; yāya-goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

TEXT 117

jagannāthe magna prabhura nayana-hṛdaya
śrī-hasta-yuge kare gītera abhinaya

SYNONYMS

jagannāthe-into Lord Jagannātha; magna-absorbed; prabhura-of Lord Caitanya Mahāprabhu; nayana-hṛdaya-the eyes and mind; śrī-hasta-yuge-with His two arms; kare-performed; gītera-of the song; abhinaya-dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

TEXT 118

gaura yadi pāche cale, śyāma haya sthire
gaura āge cale, śyāma cale dhīre-dhīre

SYNONYMS

gaura-Śrī Caitanya Mahāprabhu; yadi-if; pāche cale-goes behind; śyāma-Jagannātha; haya-becomes; sthire-still; gaura-Śrī Caitanya Mahāprabhu; āge cale-goes forward; śyāma-Lord Jagannātha; cale-goes; dhīre-dhīre-slowly.

TRANSLATION

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.

TEXT 119

ei-mata gaura-śyāme, doṅhe ṭhelāṭheli
svarathe śyāmere rākhe gaura mahā-balī

SYNONYMS

ei-mata-in this way; gaura-śyāme-Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; doṅhe-between both of Them; ṭhelāṭheli-competition of pushing forward; sva-rathe-in His own car; śyāmere-Lord Jagannātha; rākhe-keeps; gaura-Lord Śrī Caitanya Mahāprabhu; mahā-balī-greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

PURPORT

After giving up the company of the gopīs in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is rādhā-bhāva-dyuti-suvalita, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Guṇḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of aiśvarya-līlā, just as Vṛndāvana is the place of mādhurya-līlā. Śrī Caitanya Mahāprabhu's following at the rear of the ratha indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would wait on the ratha for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

TEXT 120

nācite nācite prabhura hailā bhāvāntara
hasta tuli' śloka paḍe kari' uccaiḥ-svara

SYNONYMS

nācite nācite-while dancing; prabhura-of Śrī Caitanya Mahāprabhu; hailā-there was; bhāva-antara-a change of ecstasy; hasta tuli'-raising the arms; śloka paḍe-recites one verse; kari'-making; uccaiḥ-svara-loud voice.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

TEXT 121

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ-that same person who; kaumāra-haraḥ-the thief of my heart during youth; saḥ-he; eva hi-certainly; varaḥ-lover; tāḥ-these; eva-certainly; caitra-kṣapāḥ-moonlit nights of the month of Caitra; te-those; ca-and; unmīlita-fructified; mālatī-of mālatī flowers; surabhayaḥ-fragrances; prauḍhāḥ-full; kadamba-with the fragrance of the kadamba flower; anilāḥ-the breezes; sā-that one; ca-also; eva-certainly; asmi-I am; tathāpi-still; tatra-there; surata-vyāpāra-in intimate transactions; līlā-of pastimes; vidhau-in the manner; revā-of the river named Revā; rodhasi-on the bank; vetasī-of the name Vetasī; taru-tale-underneath the tree; cetaḥ-my mind; samutkaṇṭhate-is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the Padyāvalī (382), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 122

ei śloka mahāprabhu paḍe bāra bāra
svarūpa vinā artha keha nā jāne ihāra

SYNONYMS

ei śloka-this verse; mahāprabhu-Śrī Caitanya Mahāprabhu; paḍe-recites; bāra bāra-again and again; svarūpa vinā-except for Svarūpa Dāmodara; artha-meaning; keha-anyone; nā jāne-does not know; ihāra-of this.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

TEXT 123

ei ślokārtha pūrve kariyāchi vyākhyāna
ślokera bhāvārtha kari saṅkṣepe ākhyāna

SYNONYMS

ei śloka-artha-the meaning of this verse; pūrve-previously; kariyāchi-I have done; vyākhyāna-explanation; ślokera-of the same verse; bhāva-artha-purport; kari-I do; saṅkṣepe-in brief; ākhyāna-description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see Madhya-līlā, Chapter One, verses 53, 77-80 and 82-84.

TEXT 124

pūrve yaiche kurukṣetre saba gopī-gaṇa
kṛṣṇera darśana pāñā ānandita mana

SYNONYMS

pūrve yaiche-as previously; kuru-kṣetre-in the holy place known as Kurukṣetra; saba gopī-gaṇa-all the gopīs of Vṛndāvana; kṛṣṇera-of Lord Kṛṣṇa; dar-śana-interview; pāñā-getting; ānandita mana-very much pleased within the mind.

TRANSLATION

Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

TEXT 125

jagannātha dekhi' prabhura se bhāva uṭhila
sei bhāvāviṣṭa hañā dhuyā gāoyāila

SYNONYMS

jagannātha dekhi'-by seeing Lord Jagannātha; prabhura-of Śrī Caitanya Mahāprabhu; se bhāva-that ecstasy; uṭhila-awakened; sei-that; bhāva-āviṣṭa-absorbed in that ecstasy; hañā-becoming; dhuyā-refrain; gāoyāila-caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

TEXT 126

aveśeṣe rādhā kṛṣṇe kare nivedana
sei tumi, sei āmi, sei nava saṅgama

SYNONYMS

avaśeṣe-at last; rādhā-Śrīmatī Rādhārāṇī; kṛṣṇe-unto Lord Kṛṣṇa; kare-does; nivedana-submission; sei tumi-You are the same Kṛṣṇa; sei āmi-I am the same Rādhārāṇī; sei nava saṅgama-We are meeting in the same new spirit as in the beginning.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

TEXT 127

tathāpi āmāra mana hare vṛndāvana
vṛndāvane udaya karāo āpana-caraṇa

SYNONYMS

tathāpi-yet; āmāra-my; mana-mind; hare-attracts; vṛndāvana-Śrī Vṛndāvana; vṛndāvane-at Vṛndāvana; udaya karāo-please cause to reappear; āpana-caraṇa-the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

TEXT 128

ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani
tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni

SYNONYMS

ihāṅ-at this place, Kurukṣetra; loka-araṇya-too great a crowd of people; hātī-elephants; ghoḍā-horses; ratha-dhvani-the rattling sound of chariots; tāhāṅ-there, in Vṛndāvana; puṣpa-araṇya-the garden of flowers; bhṛṅga-of bumblebees; pika-of the birds; nāda-sound; śuni-I hear.

TRANSLATION

"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

TEXT 129

ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa
tāhāṅ gopa-veśa, saṅge muralī-vādana

SYNONYMS

ihāṅ-here, at Kurukṣetra; rāja-veśa-dressed like a royal prince; saṅge-with You; saba-all; kṣatriya-gaṇa-great warriors; tāhāṅ-there, in Vṛndāvana; gopa-veśa-dressed like a cowherd boy; saṅge-with You; muralī-vādana-the blowing of Your transcendental flute.

TRANSLATION

"Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

TEXT 130

vraje tomāra saṅge yei sukha-āsvādana
sei sukha-samudrera ihāṅ nāhi eka kaṇa

SYNONYMS

vraje-at Vṛndāvana; tomāra-of You; saṅge-in the company; yei-what; sukha-āsvādana-taste of transcendental bliss; sei-that; sukha-samudrera-of the ocean of transcendental bliss; ihāṅ-here, at Kurukṣetra; nāhi-there is not; eka-one; kaṇa-drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

TEXT 131

āmā lañā punaḥ līlā karaha vṛndāvane
tabe āmāra mano-vāñchā haya ta' pūraṇe

SYNONYMS

āmā lañā-taking Me; punaḥ-again; līlā-pastimes; karaha-perform; vṛndāvane-at Vṛndāvana; tabe-then; āmāra manaḥ-vāñchā-the desire of My mind; haya-becomes; ta'-indeed; pūraṇe-in fulfillment.

TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

TEXT 132

bhāgavate āche yaiche rādhikā-vacana
pūrve tāhā sūtra-madhye kariyāchi varṇana

SYNONYMS

bhāgavate-in Śrīmad-Bhāgavatam; āche-there is; yaiche-as; rādhikā-vacana-the statement of Śrīmatī Rādhikā; pūrve-previously; tāhā-that; sūtra-madhye-in the synopsis; kariyāchi varṇana-I have described.

TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

TEXT 133

sei bhāvāveśe prabhu paḍe āra śloka

sei saba ślokera artha nāhi bujhe loka

SYNONYMS

sei-that; bhāva-āveśe-in ecstasy; prabhu-Śrī Caitanya Mahāprabhu; paḍe-recites; āra-another; śloka-verse; sei-those; saba ślokera-of all verses; artha-meaning; nāhi-do not; bujhe-understand; loka-people in general.

TRANSLATION

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.

TEXT 134

svarūpa-gosāñi jāne, nā kahe artha tāra
śrī-rūpa-gosāñi kaila se artha pracāra

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; jāne-knows; nā-does not; kahe-say; artha-the meaning; tāra-of those verses; śrī-rūpa-gosāñi-Śrī Rūpa Gosvāmī; kaila-did; se-that; artha-of meaning; pracāra-broadcasting.

TRANSLATION

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

TEXT 135

svarūpa saṅge yāra artha kare āsvādana
nṛtya-madhye sei śloka karena paṭhana

SYNONYMS

svarūpa saṅge-in the association of Svarūpa Dāmodara Gosvāmī; yāra-of which; artha-meaning; kare-does; āsvādana-taste; nṛtya-madhye-in the midst of dancing; sei śloka-that verse; karena paṭhana-recites.

TRANSLATION

While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

TEXT 136

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ
gehaṁ juṣām api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ-the gopīs said; ca-and; te-Your; nalina-nābha-O Lord, whose navel is just like a lotus flower; pada-aravindam-lotus feet; yoga-īśvaraiḥ-by great mystic yogīs; hṛdi-within the heart; vicintyam-to be meditated upon; agādha-bodhaiḥ-who are highly learned philosophers; saṁsāra-kūpa-in the dark well of material existence; patita-of those fallen; uttaraṇa-for deliverance; avalambam-the only shelter; geham-in family affairs; juṣām-of those engaged; api-although; manasi-in the minds; udiyāt-let be awakened; sadā-always; naḥ-our.

TRANSLATION

”The gopīs spoke thus: ’Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.82.48). The gopīs were never interested in karma-yoga, jñāna-yoga, or dhyāna-yoga. They were simply interested in bhakti-yoga. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the gopīs were pained and began to cry. The gopīs wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopīs.

TEXT 137

anyera hṛda ya-mana, mora mana-vṛndāvana,
’mane’ ’vane’ eka kari’ jāni
tāhāṅ tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

SYNONYMS

anyera-of others; hṛdaya-consciousness; mana-mind; mora mana-My mind; vṛndāvana-Vṛndāvana consciousness; mane-with the mind; vane-with Vṛndāvana; eka kari’-as one and the same; jāni-I know; tāhāṅ-there, at Vṛndāvana; tomāra-Your; pada-dvaya-two lotus feet; karāha-You do; yadi-if; udaya-appearance; tabe-then; tomāra-Your; pūrṇa-complete; kṛpā-mercy; māni-I accept.

TRANSLATION

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, ” ’For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 138

prāṇa-nātha, śuna mora satya nivedana
vraja-āmāra sadana, tāhāṅ tomāra saṅgama,
nā pāile nā rahe jīvana

SYNONYMS

prāṇa-nātha-O My Lord, master of My life; śuna-please hear; mora-My; satya-true; nivedana-submission; vraja-Vṛndāvana; āmāra-My; sadana-place; tāhāṅ-there; tomāra-Your; saṅgama-association; nā pāile-if I do not get; nā-not; rahe-does remain; jīvana-life.

TRANSLATION

" 'My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

TEXT 139

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
tumi-vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya

SYNONYMS

pūrve-previously; uddhava-dvāre-through Uddhava; ebe-now; sākṣāt-directly; āmāre-unto Me; yoga-mystic yogic meditation; jñāne-philosophical speculation; kahilā-You have said; upāya-the means; tumi-You; vidagdha-very humorous; kṛpā-maya-merciful; jānaha-You know; āmāra-My; hṛdaya-mind; more-unto Me; aiche-in that way; kahite-to speak; nā yuyāya-is not at all befitting.

TRANSLATION

" 'My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.' "

PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as arcā-vigraha or arcā-avatāra, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sac-cid-ānanda-vigraha. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the śāstras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

TEXT 140

citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,
yatna kari, nāri kāḍhibāre
tāre dhyāna śikṣā karāha, loka hāsāñā māra,
sthānāsthāna nā kara vicāre

SYNONYMS

citta kāḍhi'-withdrawing the consciousness; tomā haite-from You; viṣaye-in mundane subject matters; cāhi-Iwant; lāgāite-to engage; yatna kari-I endeavor; nāri kāḍhibāre-I cannot withdraw; tāre-to such a servant; dhyāna-of meditation; śikṣā-instruction; karāha-You give; loka-people in general; hāsāñā-laugh; māra-You kill; sthāna-asthāna-proper or improper place; nā kara-You do not make; vicāre-consideration.

TRANSLATION

Caitanya Mahāprabhu continued: " 'I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Śrīla Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee-he is transcendental to all fruitive activity, speculative philosophy and mystic yoga meditation. The gopīs therefore expressed themselves as follows.

TEXT 141

nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,
śuni' gopīra āro bāḍhe roṣa

SYNONYMS

nahe-not; gopī-gopīs; yogeśvara-masters of mystic yoga practice; pada-kamala tomāra-Your lotus feet; dhyāna kari'-by meditation; pāibe santoṣa-we get satisfaction; tomāra-Your; vākya-words; paripāṭī-very kindly composed; tāra madhye-within that; kuṭināṭī-duplicity; śuni'-hearing; gopīra-of the gopīs; āro-more and more; bāḍhe-increases; roṣa-anger.

TRANSLATION

" 'The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.' "

PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (Caitanya-candrāmṛta 5):

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the gopīs, cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

TEXT 142

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra,
tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timiṅgile gile,
gopī-gaṇe neha' tāra pāra

SYNONYMS

deha-smṛti-bodily concept of life; nāhi-not; yāra-one whose; saṁsāra-kūpa-blind well of material life; kāhāṅ-where is; tāra-his; tāhā haite-from that; nā-does not; cāhe-want; uddhāra-liberation; viraha-samudra-jale-in the water of the ocean of separation; kāma-timiṅgile-the transcendental Cupid in the form of timiṅgila fish; gile-swallow; gopī-gaṇe-the gopīs; neha'-please take out; tāra pāra-beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called vipada-smṛti, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Śrīmad-Bhāgavatam (7.5.30): adānta-gobhir viśatāṁ tamisraṁ punaḥ-punaś-carvita-carvaṇānām. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities-eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, muktiḥ svayaṁ mukulitāñjali sevate 'smān: "Liberation stands before me with folded hands, begging to serve me."

TEXT 143

vṛndāvana, govardhana, yamunā-pulina, vana,
sei kuñje rāsādika līlā
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsarilā

SYNONYMS

vṛndāvana-the transcendental land known as Vṛndāvana; govardhana-Govardhana Hill; yamunā-pulina-the bank of the Yamunā; vana-all the forests where the pastimes of the Lord took place; sei kuñje-in the bushes in that forest; rāsa-ādika līlā-the pastimes of the rāsa dance; sei-that; vrajera-of Vṛndāvana; vraja-jana-inhabitants; mātā-mother; pitā-father; bandhu-gaṇa-friends; baḍa citra-most wonderful; kemane pāsarilā-how have You forgotten.

TRANSLATION

" 'It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-līlā dance?

TEXT 144

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,
tumi, tomāra nāhi doṣābhāsa
tabe ye tomāra mana, nāhi smare vraja-jana,
se-āmāra durdaiva-vilāsa

SYNONYMS

vidagdha-most refined; mṛdu-gentle; sat-guṇa-endowed with all good qualities; su-śīla-well-behaved; snigdha-softhearted; karuṇa-merciful; tumi-You; tomāra-Your; nāhi-there is not; doṣa-ābhāsa-even a tinge of fault; tabe-still; ye-indeed; tomāra-Your; mana-mind; nāhi-does not; smare-remember; vraja-jana-the inhabitants of Vṛndāvana; se-that; āmāra-My; durdaiva-vilāsa-suffering of past misdeeds.

TRANSLATION

" 'Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

TEXT 145

nā gaṇi āpana-duḥkha, dekhi' vrajeśvarī-mukha,
vraja-janera hṛdaya vidare
kibā māra' vraja-vāsī, kibā jīyāo vraje āsi',
kena jīyāo duḥkha sahāibāre?

SYNONYMS

nā gaṇi-I do not care; āpana-duḥkha-My personal unhappiness; dekhi'-seeing; vrajeśvarī-mukha-the face of mother Yaśodā; vraja-janera-of all the inhabitants of Vṛndāvana; hṛdaya vidare-the hearts break; kibā-whether; māra' vraja-vāsī-You want to kill the inhabitants of Vṛndāvana; kibā-or; jīyāo-You want to keep their lives; vraje āsi'-coming in Vṛndāvana; kena-why; jīyāo-You let them live; duḥkha sahāibāre-just to cause to suffer unhappiness.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

tomāra ye anya veśa, anya saṅga, anya deśa,
vraja-jane kabhu nāhi bhāya
vraja-bhūmi chāḍite nāre, tomā nā dekhile mare,
vraja-janera ki habe upāya

SYNONYMS

tomāra-Your; ye-that; anya veśa-different dress; anya saṅga-other associates; anya deśa-other countries; vraja-jane-to the inhabitants of Vṛndāvana; kabhu-at any time; nāhi-does not; bhāya-appeal; vraja-bhūmi-the land of Vṛndāvana; chāḍite nāre-they do not like to leave; tomā-You; nā-not; dekhile-seeing; mare-they die; vraja-janera-of the inhabitants of Vṛndāvana; ki-what; habe-will be; upāya-means.

TRANSLATION

" 'The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

TEXT 147

tumi-vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,
vraje udaya karāo nija-pada

SYNONYMS

tumi-You; vrajera jīvana-the life and soul of Vṛndāvana; vraja-rājera-and of the King of Vraja, Nanda Mahārāja; prāṇa-dhana-the only life; tumi-You; vrajera-of Vṛndāvana; sakala sampad-all opulence; kṛpā-ardra-melting with kindness; tomāra mana-Your mind; āsi'-coming; jīyāo-give life; vraja-jana-to all the inhabitants of Vṛndāvana; vraje-in Vṛndāvana; udaya karāo-cause to appear; nija-pada-Your lotus feet.

TRANSLATION

" 'My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.'

PURPORT

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma-mother Yaśodā, Mahārāja Nanda, the cowherd boys, the gopīs, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car's going from Jagannātha Purī to the Guṇḍicā temple.

TEXT 148

śuniyā rādhikā-vāṇī, vraja-prema mane āni,
bhāve vyākulita deha-mana
vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',
kare kṛṣṇa tāṅre āśvāsana

SYNONYMS

śuniyā-after hearing; rādhikā-vāṇī-the statement of Śrīmatī Rādhārāṇī; vraja-prema-the love of Vraja; mane āni-remembering; bhāve-in that ecstasy; vyākulita-very much perturbed; deha-mana-the body and mind; vraja-lokera-of the inhabitants of Vṛndāvana; prema śuni'-after hearing of the loving affairs; āpanāke-Himself; ṛṇī māni'-considering very indebted; kare-does; kṛṣṇa-Lord Kṛṣṇa; tāṅre-unto Her; āśvāsana-pacification.

TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

TEXT 149

prāṇa-priye, śuna, mora e-satya-vacana
tomā-sabāra smaraṇe, jhuroṅ muñi rātri-dine,
mora duḥkha nā jāne kona jana

SYNONYMS

prāṇa-priye-O My dearmost; śuna-please hear; mora-of Me; e-satya-vacana-this true statement; tomā-sabāra-of all of you; smaraṇe-by remembrance; jhuroṅ-cry; muñi-I; rātri-dine-both day and night; mora duḥkha-My distress; nā jāne-does not know; kona jana-anyone.

TRANSLATION

" 'My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.'

PURPORT

It is said: vṛndāvanaṁ parityajya padam ekaṁ na gacchati. In one sense, Kṛṣṇa, the original Personality of Godhead (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

TEXT 150

vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tāṅra madhye gopī-gaṇa, sākṣāt mora jīvana,
tumi mora jīvanera jīvana

SYNONYMS

vraja-vāsī yata jana-all the inhabitants of Vṛndāvana-dhāma; mātā-mother; pitā-father; sakhā-gaṇa-boy friends; sabe-all; haya-are; mora prāṇa-sama-as good as My life; tāṅra madhye-among them; gopī-gaṇa-the gopīs; sākṣāt-directly; mora jīvana-My life and soul; tumi-You; mora jīvanera jīvana-the life of My life.

TRANSLATION

"Śrī Kṛṣṇa continued: 'All the inhabitants of Vṛndāvana-dhāma-My mother, father, cowherd boy friends and everything else-are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. Among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

PURPORT

Śrīmatī Rādhārāṇī is the center of all Vṛndāvana's activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant "Jaya Rādhe." From Kṛṣṇa's own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

TEXT 151

tomā-sabāra prema-rase, āmāke karila vaśe,
āmi tomāra adhīna kevala
tomā-sabā chāḍāñā, āmā dūra-deśe lañā,
rākhiyāche durdaiva prabala

SYNONYMS

tomā-sabāra-of all of you; prema-rase-by the ecstasy and mellows of loving affairs; āmāke-Me; karila-you have made; vaśe-subservient; āmi-I; tomāra-of you; adhīna-subservient; kevala-only; tomā-sabā-from all of you; chāḍāñā-separating; āmā-Me; dūra-deśe-to distant countries; lañā-taking; rākhiyāche-has kept; durdaiva-misfortune; prabala-very powerful.

TRANSLATION

" 'My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

TEXT 152

priyā priya-saṅga-hīnā, priya priyā-saṅga vinā,
nāhi jīye,-e satya pramāṇa
mora daśā śone yabe, tāṅra ei daśā habe,
ei bhaye duṅhe rākhe prāṇa

SYNONYMS

priyā-a woman beloved; priya-saṅga-hīnā-being separated from the man beloved; priya-the man beloved; priyā-saṅga vinā-being separated from the woman beloved; nāhi jīye-cannot live; e satya pramāṇa-this is factual evidence; mora-My; daśā-situation; śone yabe-when one hears; tāṅra-his; ei-this; daśā-situation; habe-there will be; ei bhaye-out of this fear; duṅhe-both; rākhe prāṇa-keep their life.

TRANSLATION

" 'When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

TEXT 153

sei satī premavatī, premavān sei pati,
viyoge ye vāñche priya-hite
nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,
sei dui mile acirāte

SYNONYMS

sei satī-that chaste wife; prema-vatī-full of love; prema-vān-loving; sei pati-that husband; viyoge-in separation; ye-who; vāñche-desire; priya-hite-for the welfare of the other; nā gaṇe-and do not care; āpana-duḥkha-for personal unhappiness; vāñche-desire; priya-jana-sukha-the happiness of the dearmost beloved; sei-those; dui-two; mile-meet; acirāte-without delay.

TRANSLATION

" 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

TEXT 154

rākhite tomāra jīvana, sevi āmi nārāyaṇa,
tāṅra śaktye āsi niti-niti
tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrti

SYNONYMS

rākhite-just to keep; tomāra jīvana-Your life; sevi āmi nārāyaṇa-I always worship Lord Nārāyaṇa; tāṅra śaktye-by His potency; āsi niti-niti-I come to You daily; tomā-sane-with You; krīḍā kari'-enjoying pastimes; niti-daily; yāi yadu-purī-I return to Dvārakā-dhāma, known as Yadu-purī; tāhā-that; tumi-You; mānaha-experience; mora-My; sphūrti-manifestation.

TRANSLATION

" 'You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.

TEXT 155

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema-parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeha ānibe satvara

SYNONYMS

mora bhāgya-My fortune; mo-viṣaye-in relation with Me; tomāra-Your; ye-whatever; prema-love; haye-there is; sei prema-that love; parama pra-bala-very powerful; lukāñā-secretly; āmā āne-brings Me; saṅga karāya-obliges Me to associate; tomā-sane-with You; prakaṭeha-directly manifested; ānibe-will bring; satvara-very soon.

TRANSLATION

" 'Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence-prakaṭa and aprakaṭa, manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of

Vṛndāvana. This was His aprakaṭa presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take prasāda with Him and enjoy His company. This is confirmed in Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This is successful human life. This is the meaning of prakaṭeha ānibe satvara. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

TEXT 156

yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,
tāhā āmi kailuṅ saba kṣaya
āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya

SYNONYMS

yādavera vipakṣa-all the enemies of the Yadu dynasty; yata-all; duṣṭa-mischievous; kaṁsa-pakṣa-the party of Kaṁsa; tāhā-them; āmi-I; kailuṅ saba kṣaya-have annihilated all; āche-there are still; dui-cāri jana-two or four demons; tāhā māri'-after killing them; vṛndāvana-to Vṛndāvana; āilāma āmi-I am coming very soon; jāniha niścaya-please know it very well.

TRANSLATION

" 'I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa's devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa's business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. "I am coming back very soon," He promised, "as soon as I have killed the few remaining demons."

TEXT 157

sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsīna hañā
yebā strī-putra-dhane, kari rājya āvaraṇe,
yadu-gaṇera santoṣa lāgiyā

SYNONYMS

sei-those; śatru-gaṇa haite-from enemies; vraja-jana-to the inhabitants of Vṛndāvana; rākhite-to give protection; rahi-I remain; rājye-in My kingdom; udāsīna-indifferent; hañā-becoming; yebā-whatever; strī-putra-dhane-with wives, sons and wealth; kari rājya āvaraṇe-I decorate My kingdom; yadu-gaṇera-of the Yadu dynasty; santoṣa-satisfaction; lāgiyā-for the matter of.

TRANSLATION

" 'I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

tomāra ye prema-guṇa, kare āmā ākarṣaṇa,
ānibe āmā dina daśa biśe
punaḥ āsi' vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajanī-divase

SYNONYMS

tomāra-Your; ye-whatever; prema-guṇa-qualities in ecstatic love; kare-do; āmā-Me; ākarṣaṇa-attracting; ānibe-will bring; āmā-Me; dina daśa biśe-within ten or twenty days; punaḥ-again; āsi'-coming; vṛndāvane-to Vṛndāvana; vraja-vadhū-all the damsels of Vṛndāvana; tomā-sane-with You; vilasiba-I shall enjoy; rajanī-divase-both day and night.

TRANSLATION

" 'Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.'

TEXT 159

eta tāṅre kahi kṛṣṇa, vraje yāite satṛṣṇa,
eka śloka paḍi' śunāila
sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila

SYNONYMS

eta-so much; tāṅre-unto Rādhārāṇī; kahi-speaking; kṛṣṇa-Lord Kṛṣṇa; vraje-in Vṛndāvana; yāite-to go; sa-tṛṣṇa-very anxious; eka śloka-one verse; paḍi'-reciting; śunāila-making Her hear; sei śloka-that verse; śuni,-hearing; rādhā-Śrīmatī Rādhārāṇī; khāṇḍila-disappeared; sakala-all kinds of; bādhā-hindrances; kṛṣṇa-prāptye-in achieving Kṛṣṇa; pratīti ha-ila-there was assurance.

TRANSLATION

"While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

TEXT 160

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi-unto Me; bhaktiḥ-the nine kinds of devotional service, such as śravaṇa, kīrtana and smaraṇa; hi-certainly; bhūtānām-of all living entities; amṛtatvāya-for becoming eternal associates of the Lord; kalpate-is quite befitting; diṣṭyā-by good fortune; yat-whatever; āsīt-there was; mat-snehaḥ-love and affection for Me; bhavatīnām-of all you gopīs; mat-āpanaḥ-the cause for getting Me back.

TRANSLATION

"Lord Śrī Kṛṣṇa said: 'Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.44).

TEXT 161

ei saba artha prabhu svarūpera sane
rātri-dine ghare vasi' kare āsvādane

SYNONYMS

ei saba-all these; artha-meanings; prabhu-Śrī Caitanya Mahāprabhu; svarūpera sane-with Svarūpa Dāmodara; rātri-dine-both day and night; ghare vasi'-sitting within His room; kare-does; āsvādane-taste.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

TEXT 162

nṛtya-kāle sei bhāve āviṣṭa hañā
śloka paḍi' nāce jagannātha-mukha cāñā

SYNONYMS

nṛtya-kāle-while dancing; sei bhāve-in such ecstasy; āviṣṭa-absorbed; hañā-becoming; śloka paḍi'-reciting these verses; nāce-dances; jagannātha-mukha-the face of Jagannātha; cāñā-looking upon.

TRANSLATION

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

TEXT 163

svarūpa-gosāñira bhāgya nā yāya varṇana
prabhute āviṣṭa yāṅra kāya, vākya, mana

SYNONYMS

svarūpa-gosāñira-of Svarūpa Dāmodara Gosvāmī; bhāgya-the fortune; nā-not; yāya varṇana-can be described; prabhute-in the service of the Lord; āviṣṭa-fully absorbed; yāṅra-of whom; kāya-body; vākya-words; mana-mind.

TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

TEXT 164

svarūpera indriye prabhura nijendriya-gaṇa
āviṣṭa hañā kare gāna-āsvādana

SYNONYMS

svarūpera-of Svarūpa Dāmodara; indriye-in the senses; prabhura-of Śrī Caitanya Mahāprabhu; nija-indriya-gaṇa-own senses; āviṣṭa hañā-being fully absorbed; kare-does; gāna-the singing; āsvādana-tasting.

TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

TEXT 165

bhāvera āveśe kabhu bhūmite vasiyā
tarjanīte bhūme likhe adhomukha hañā

SYNONYMS

bhāvera āveśe-because of ecstatic emotion; kabhu-sometimes; bhūmite-on the ground; vasiyā-sitting; tarjanīte-with the ring finger; bhūme-on the ground; likhe-writes; adhomukha hañā-looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

aṅgulite kṣata habe jāni' dāmodara
bhaye nija-kare nivāraye prabhu-kara

SYNONYMS

aṅgulite-on the finger; kṣata-injury; habe-will take place; jāni'-knowing; dāmodara-Svarūpa Dāmodara; bhaye-out of fear; nija-kare-by his own hand; nivāraye-checks; prabhu-kara-the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

TEXT 167

prabhura bhāvānurūpa svarūpera gāna
yabe yei rasa tāhā kare mūrtimān

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; bhāva-anurūpa-following the ecstatic emotions; svarūpera-of Svarūpa Dāmodara; gāna-the singing; yabe-when; yei-whatever; rasa-mellow; tāhā-that; kare-makes; mūrtimān-personified.

TRANSLATION

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

TEXT 168

śrī-jagannāthera dekhe śrī-mukha-kamala
tāhāra upara sundara nayana-yugala

SYNONYMS

śrī-jagannāthera-of Lord Jagannātha; dekhe-sees; śrī-mukha-kamala-the lotuslike face; tāhāra upara-upon this; sundara-beautiful; nayana-yugala-a pair of eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

TEXT 169

sūryera kiraṇe mukha kare jhalamala
mālya, vastra, divya alaṅkāra, parimala

SYNONYMS

sūryera-of the sun; kiraṇe-by the rays of sunshine; mukha-the face; kare-does; jhalamala-glittering; mālya-garland; vastra-garments; divya alaṅkāra-beautiful ornaments; parimala-surrounded by a fragrance.

TRANSLATION

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

TEXT 170

prabhura hṛdaye ānanda-sindhu uthalila
unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila

SYNONYMS

prabhura hṛdaye-in the heart of Śrī Caitanya Mahāprabhu; ānanda-sindhu-the ocean of transcendental bliss; uthalila-arose; unmāda-madness; jhañjhā-vāta-hurricane; tat-kṣaṇe-immediately; uṭhila-intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

TEXT 171

ānandonmāde uṭhāya bhāvera taraṅga
nānā-bhāva-sainye upajila yuddha-raṅga

SYNONYMS

ānanda-unmāde-the madness of transcendental bliss; uṭhāya-causes to arise; bhāvera-of emotion; taraṅga-waves; nānā-various; bhāva-emotions; sainye-among soldiers; upajila-there appeared; yuddha-raṅga-fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

TEXT 172

bhāvodaya, bhāva-śānti, sandhi, śābalya
sañcārī, sāttvika, sthāyī svabhāva-prābalya

SYNONYMS

bhāva-udaya-awakening of emotion; bhāva-śānti-emotions of peace; sandhi-the junction of different emotions; śābalya-mixing of all emotions; sañcārī-impetuses for all kinds of emotion; sāttvika-transcendental; sthāyī-prevalent; svabhāva-natural emotion; prābalya-increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

TEXT 173

prabhura śarīra yena śuddha-hemācala
bhāva-puṣpa-druma tāhe puṣpita sakala

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; śarīra-body; yena-as if; śuddha-transcendental; hemācala-Himalayan mountain; bhāva-emotional; puṣpa-druma-flower trees; tāhe-in that situation; puṣpita-blooming with flowers; sakala-all.

TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

TEXT 174

dekhite ākarṣaye sabāra citta-mana
premāmṛta-vṛṣṭye prabhu siñce sabāra mana

SYNONYMS

dekhite-by seeing; ākarṣaye-attracts; sabāra-of everyone; citta-mana-mind and consciousness; prema-amṛta-vṛṣṭye-by pouring of the nectar of transcendental love for God; prabhu-Śrī Caitanya Mahāprabhu; siñce-sprinkled; sabāra-everyone's; mana-mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

TEXT 175

jagannātha-sevaka yata rāja-pātra-gaṇa
yātrika loka, nīlācala-vāsī yata jana

SYNONYMS

jagannātha-sevaka-the servants of Lord Jagannātha; yata-all; rāja-pātra-gaṇa-and the government officers; yātrika-pilgrim visitors; loka-people in general; nīlācala-vāsī-the residents of Jagannātha Purī; yata jana-as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

TEXT 176

prabhura nṛtya prema dekhi' haya camatkāra
kṛṣṇa-prema uchalila hṛdaye sabāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-dancing; prema-love; dekhi'-seeing; haya-become; camatkāra-astonished; kṛṣṇa-prema-love of Kṛṣṇa; uchalila-infatuated; hṛdaye-in the hearts; sabāra-of everyone.

TRANSLATION

After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

TEXT 177

preme nāce, gāya, loka, kare kolāhala
prabhura nṛtya dekhi' sabe ānande vihvala

SYNONYMS

preme-in ecstatic love; nāce-dance; gāya-chant; loka-people in general; kare-make; kolāhala-a great noise; prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-dancing; dekhi'-seeing; sabe-everyone; ānande-in transcendental bliss; vihvala-overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

TEXT 178

anyera ki kāya, jagannātha-haladhara
prabhura nṛtya dekhi' sukhe calilā manthara

SYNONYMS

anyera ki kāya-apart from the actions of others; jagannātha-Lord Jagannātha; haladhara-Balarāma; prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-the dancing; dekhi'-seeing; sukhe-in great happiness; calilā-moved; manthara-slowly.

TRANSLATION

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

TEXT 179

kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'
se kautuka ye dekhila, sei tāra sākṣī

SYNONYMS

kabhu-sometimes; sukhe-in great happiness; nṛtya-raṅga-amusement in dancing; dekhe-sees; ratha-the car; rākhi'-stopping; se kautuka-that amusement; ye-anyone who; dekhila-saw; sei-he; tāra-of that; sākṣī-witness.

TRANSLATION

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

TEXT 180

ei-mata prabhu nṛtya karite bhramite
pratāparudrera āge lāgilā paḍite

SYNONYMS

ei-mata-in this way; prabhu-Lord Śrī Caitanya Mahāprabhu; nṛtya karite-dancing; bhramite-wandering; pratāparudrera-of King Pratāparudra; āge-in front; lāgilā-began; paḍite-to fall down.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

TEXT 181

sambhrame pratāparudra prabhuke dharila
tāṅhāke dekhite prabhura bāhya-jñāna ha-ila

SYNONYMS

sambhrame-with great respect; pratāparudra-King Pratāparudra; prabhuke-Lord Śrī Caitanya Mahāprabhu; dharila-picked up; tāṅhāke-Him; dekhite-to see; prabhura-of Śrī Caitanya Mahāprabhu; bāhya-jñāna-external consciousness; ha-ila-there was.

TRANSLATION

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

TEXT 182

rājā dekhi' mahāprabhu karena dhikkāra
chi, chi, viṣayīra sparśa ha-ila āmāra

SYNONYMS

rājā dekhi'-by seeing the King; mahāprabhu-Śrī Caitanya Mahāprabhu; karena-does; dhik-kāra-condemnation; chi chi-how pitiable it is; viṣayīra-of a person interested in mundane affairs; sparśa ha-ila-there has been touching; āmāra-of Me.

TRANSLATION

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."

TEXT 183

āveśete nityānanda nā hailā sāvadhāne
kāśīśvara-govinda āchilā anya-sthāne

SYNONYMS

āveśete-in great ecstasy; nityānanda-Nityānanda Prabhu; nā-not; hailā-became; sāvadhāne-careful; kāśīśvara-Kāśīśvara; govinda-Govinda; āchilā-were; anya-sthāne-in another place.

TRANSLATION

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

TEXT 184

yadyapi rājāra dekhi' hāḍira sevana
prasanna hañāche tāṅre milibāre mana

SYNONYMS

yadyapi-although; rājāra-of the King; dekhi'-seeing; hāḍira sevana-the service of a sweeper; prasanna hañāche-was satisfied; tāṅre milibāre-to see him; mana-His mind.

TRANSLATION

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

TEXT 185

tathāpi āpana-gaṇe karite sāvadhāna
bāhye kichu roṣābhāsa kailā bhagavān

SYNONYMS

tathāpi-still; āpana-gaṇe-to personal associates; karite-to do; sāvadhāna-warning; bāhye-externally; kichu-some; roṣa-ābhāsa-apparent anger; kailā-showed; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
(Cc. Madhya 11.8)

The word niṣkiñcanasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

TEXT 186

prabhura vacane rājāra mane haila bhaya
sārvabhauma kahe,-tumi nā kaya saṁśaya

SYNONYMS

prabhura vacane-by the words of Śrī Caitanya Mahāprabhu; rājāra-of the King; mane-in the mind; haila-there was; bhaya-fear; sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya said; tumi-you (the King); nā kaya saṁśaya-do not be worried.

TRANSLATION

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, ”Don’t worry.”

TEXT 187

tomāra upare prabhura suprasanna mana
tomā lakṣya kari’ śikhāyena nija gaṇa

SYNONYMS

tomāra upare-upon you; prabhura-of Lord Śrī Caitanya Mahāprabhu; su-prasanna-very satisfied; mana-the mind; tomā-you; lakṣya kari’-pointing out; śikhāyena-He teaches; nija gaṇa-His personal associates.

TRANSLATION

Sārvabhauma Bhaṭṭācārya informed the King, ”The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people.”

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

TEXT 188

avasara jāni’ āmi kariba nivedana
sei-kāle yāi’ kariha prabhura milana

SYNONYMS

avasara jāni’-understanding an opportune moment; āmi-I; kariba-shall do; nivedana-submission; sei-kāle-at that time; yāi’-coming; kariha-you do; prabhura milana-meeting with Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, ”I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord.”

TEXT 189

tabe mahāprabhu ratha pradakṣiṇa kariyā
ratha-pāche yāi’ ṭhele rathe māthā diyā

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; ratha-the car; pradakṣiṇa-circumambulation; kariyā-doing; ratha-pāche-to the rear of the car; yāi’-going; ṭhele-pushes; rathe-on the car; māthā diyā-by placing the head.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

TEXT 190

ṭhelitei calila ratha ’haḍa’ ’haḍa’ kari’
catur-dike loka saba bale ’hari’ ’hari’

SYNONYMS

ṭhelitei-as soon as He pushed; calila-departed; ratha-the car; haḍa haḍa kari’-making a rattling noise; catuḥ-dike-all around; loka-people in general; saba-all; bale-chant; hari hari-the holy name of the Lord, Hari Hari.

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, ”Hari! Hari!”

TEXT 191

tabe prabhu nija-bhakta-gaṇa lañā saṅge
baladeva-subhadrāgre nṛtya kare raṅge

SYNONYMS

tabe-at that time; prabhu-Śrī Caitanya Mahāprabhu; nija-personal; bhakta-gaṇa-devotees; lañā-taking; saṅge-with Him; baladeva-of Lord Balarāma; subhadrā-of the goddess of fortune Subhadrā; agre-in front; nṛtya-dancing; kare-performed; raṅge-in great amusement.

TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

TEXT 192

tāhāṅ nṛtya kari’ jagannātha āge āilā
jagannātha dekhi’ nṛtya karite lāgilā

SYNONYMS

tāhāṅ-there; nṛtya kari’-after performing the dance; jagannātha-of Lord Jagannātha; āge-in front; āilā-appeared; jagannātha dekhi’-seeing Lord Jagannātha; nṛtya-dancing; karite-to perform; lāgilā-began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha’s car. Upon seeing Lord Jagannātha, He began to dance again.

TEXT 193

caliyā āila ratha ’balagaṇḍi’-sthāne
jagannātha ratha rākhi’ dekhe ḍāhine vāme

SYNONYMS

caliyā-moving; āila-came; ratha-the car; balagaṇḍi-sthāne-at the place known as Balagaṇḍi; jagannātha-Lord Jagannātha; ratha-car; rākhi’-after stopping; dekhe-sees; ḍāhine vāme-left and right.

TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

TEXT 194

vāme-’vipra-śāsana’ nārikela-vana
ḍāhine ta’ puṣpodyāna yena vṛndāvana

SYNONYMS

vāme-on the left; vipra-śāsana-the place known as vipra-śāsana; nārikela-vana-coconut grove; ḍāhine-on the right side; ta’-indeed; puṣpa-udyāna-flower gardens; yena-as if; vṛndāvana-Vṛndāvana.

TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where brāhmaṇas live.

TEXT 195

āge nṛtya kare gaura lañā bhakta-gaṇa
ratha rākhi’ jagannātha karena daraśana

SYNONYMS

āge-in front; nṛtya kare-dances; gaura-Śrī Caitanya Mahāprabhu; lañā-accompanied by; bhakta-gaṇa-the devotees; ratha rākhi’-after stopping the car; jagannātha-Lord Jagannātha; karena daraśana-sees.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

TEXT 196

sei sthale bhoga lāge,-āchaye niyama
koṭi bhoga jagannātha kare āsvādana

SYNONYMS

sei sthale-in that place; bhoga lāge-food is offered; āchaye niyama-it is the custom; koṭi bhoga-millions of dishes; jagannātha-Lord Jagannātha; kare-does; āsvādana-tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-śāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

TEXT 197

jagannāthera choṭa-baḍa yata bhakta-gaṇa
nija nija uttama-bhoga kare samarpaṇa

SYNONYMS

jagannāthera-of Lord Jagannātha; choṭa-neophyte; baḍa-advanced; yata-all; bhakta-gaṇa-devotees; nija nija-personally cooked; uttama-bhoga-firstclass food; kare-do; samarpaṇa-offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha-from neophytes to the most advanced-offered their best cooked food to the Lord.

TEXT 198

rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa
nīlācala-vāsī yata choṭa-baḍa jana

SYNONYMS

rājā-the King; rāja-mahiṣī-vṛnda-the queens of the King; pātra-ministers; mitra-gaṇa-friends; nīlācala-vāsī-all the residents of Jagannātha Purī; yata-as many; choṭa-baḍa-small and big; jana-persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

TEXT 199

nānā-deśera deśī yata yātrika jana
nija-nija-bhoga tāhāṅ kare samarpaṇa

SYNONYMS

nānā-deśera-of various countries; deśī-local; yata-all kinds of; yātrika-visiting; jana-people; nija-nija-personally cooked; bhoga-food; tāhāṅ-there; kare-do; samarpaṇa-offering.

TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

TEXT 200

āge pāche, dui pārśve puṣpodyāna-vane
yei yāhā pāya, lāgāya,-nāhika niyame

SYNONYMS

āge pāche-in front or at the end; dui pārśve-on two sides; puṣpa-udyāna-vane-in the flower gardens; yei-one who; yāhā pāya-gets the opportunity; lāgāya-offers; nāhika niyame-there are no hard-and-fast rules.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

TEXT 201

bhogera samaya lokera mahā bhiḍa haila
nṛtya chāḍi' mahāprabhu upavane gela

SYNONYMS

bhogera samaya-at the time the food was offered; lokera-of all the people; mahā-great; bhiḍa-crowd; haila-there was; nṛtya chāḍi'-giving up His dancing; mahāprabhu-Śrī Caitanya Mahāprabhu; upavane gela-went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

TEXT 202

premāveśe mahāprabhu upavana pāñā
puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā

SYNONYMS

prema-āveśe-in ecstatic love; mahāprabhu-Śrī Caitanya Mahāprabhu; upavana pāñā-having come to a nice nearby garden; puṣpa-udyāne-in that flower garden; gṛha-piṇḍāya-on the raised platform; rahilā-remained; paḍiyā-falling flat.

TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

TEXT 203

nṛtya-pariśrame prabhura dehe ghana gharma
sugandhi śītala-vāyu karena sevana

SYNONYMS

nṛtya-pariśrame-by fatigue due to dancing; prabhura-of Śrī Caitanya Mahāprabhu; dehe-on the body; ghana gharma-much perspiration; sugandhi-fragrant; śītala-vāyu-cool breeze; karena sevana-enjoyed very much.

TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

TEXT 204

yata bhakta kīrtanīyā āsiyā ārāme
prati-vṛkṣa-tale sabe karena viśrāme

SYNONYMS

yata bhakta-all the devotees; kīrtanīyā-who were performing saṅkīrtana; āsiyā-coming; ārāme-in the resting place; prati-vṛkṣa-tale-under each and every tree; sabe-all of them; karena-take; viśrāme-rest.

TRANSLATION

All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

TEXT 205

ei ta' kahila prabhura mahā-saṅkīrtana
jagannāthera āge yaiche karila nartana

SYNONYMS

ei ta'-in this way; kahila-I have described; prabhura-of Lord Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana-the great congregational chanting; jagannāthera āge-in front of Lord Jagannātha; yaiche-as; karila-He did; nartana-dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

TEXT 206

rathāgrete prabhu yaiche karilā nartana
caitanyāṣṭake rūpa-gosāñi karyāche varṇana

SYNONYMS

ratha-agrete-in front of the car; prabhu-Śrī Caitanya Mahāprabhu; yaiche-as; karilā-performed; nartana-dancing; caitanya-aṣṭake-in the prayer named Caitanyāṣṭaka; rūpa-gosāñi-Rūpa Gosvāmī; karyāche-has done; varṇana-a vivid description.

TRANSLATION

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title Caitanyāṣṭaka. The verse next quoted is from the first of the Caitanyāṣṭaka prayers included in the book Stava-mālā.

TEXT 207

rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ

saharṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

ratha-ārūḍhasya-of the Supreme Lord, who was placed aboard the car; ārāt-in front; adhipadavi-on the main road; nīlācala-pateḥ-of Lord Jagannātha, the Lord of Nīlācala; adabhra-great; prema-urmi-by waves of love of Godhead; sphurita-which was manifested; naṭana-ullāsa-vivaśaḥ-being overwhelmed by the transcendental bliss of dancing; sa-harṣam-with great pleasure; gāyadbhiḥ-who were singing; parivṛta-surrounded; tanuḥ-body; vaiṣṇava-janaiḥ-by the devotees; saḥ caitanyaḥ-that Lord Śrī Caitanya Mahāprabhu; kim-whether; me-my; punaḥ api-again; dṛśoḥ-of vision; yāsyati-will enter; padam-the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?"

TEXT 208

ihā yei śune sei śrī-caitanya pāya
sudṛḍha viśvāsa-saha prema-bhakti haya

SYNONYMS

ihā-this; yei-anyone who; śune-hears; sei-that person; śrī-caitanya pāya-will achieve Śrī Caitanya Mahāprabhu; su-dṛḍha-firm; viśvāsa-conviction; saha-with; prema-bhakti-devotional service in great love; haya-there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

TEXT 209

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.

18.5.14 Chapter 14

Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from Śrīmad-Bhāgavatam. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasāda in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha's Ratha car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Guṇḍicā temple is a place known as Āiṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yātrā, the Lord remained at Jagannātha Purī, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lakṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of the gopīs. When the ratha was again being drawn and the chanting resumed, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

TEXT 1

gauraḥ paśyann ātma-vṛndaiḥ
śrī-lakṣmī-vijayotsavam
śrutvā gopī-rasollāsaṁ
hṛṣṭaḥ premṇā nanarta saḥ

SYNONYMS

gauraḥ-Lord Śrī Caitanya Mahāprabhu; paśyan-by seeing; ātma-vṛndaiḥ-with His personal associates; śrī-lakṣmī-of the goddess of fortune; vijaya utsavam-the grand festival; śrutvā-by hearing; gopī-of the gopīs; rasa-ullāsam-the superexcellence of the mellows; hṛṣṭaḥ-being very pleased; premṇā-in great ecstatic love; nanarta-danced; saḥ-He, Śrī Caitanya Mahāprabhu.

TRANSLATION

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the gopīs. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

TEXT 2

jaya jaya gauracandra śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

jaya jaya-all glories; gauracandra-to Gauracandra; śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; jaya jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-to Advaita Ācārya; dhanya-exalted.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

TEXT 3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
jaya śrotā-gaṇa,-yāṅra gaura prāṇa-dhana

SYNONYMS

jaya jaya-all glories; śrīvāsa-ādi-headed by Śrīvāsa; gaura-bhakta-gaṇa-to the devotees of Lord Caitanya; jaya-all glories; śrotā-gaṇa-to the hearers; yāṅra-of whom; gaura-Śrī Caitanya Mahāprabhu; prāṇa-dhana-the life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 4

ei-mata prabhu āchena premera āveśe
hena-kāle pratāparudra karila praveśe

SYNONYMS

ei-mata-in this way; prabhu-Lord Śrī Caitanya Mahāprabhu; āchena-was; premera āveśe-in the ecstatic emotion of love; hena-kāle-at this time; pratāparudra-King Pratāparudra; karila praveśe-entered.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

TEXT 5

sārvabhauma-upadeśe chāḍi' rāja-veśa
ekalā vaiṣṇava-veśe karila praveśa

SYNONYMS

sārvabhauma-of Sārvabhauma Bhaṭṭācārya; upadeśe-under instructions; chāḍi'-giving up; rāja-veśa-the royal dress; ekalā-alone; vaiṣṇava-veśe-in the dress of a Vaiṣṇava; karila praveśa-entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness-especially in the Western countries-find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

saba-bhaktera ājñā nila yoḍa-hāta hañā
prabhu-pada dhari' paḍe sāhasa kariyā

SYNONYMS

saba-bhaktera-of all the devotees; ājñā nila-took permission; yoḍa-hāta hañā-with folded hands; prabhu-pada dhari'-catching the feet of Śrī Caitanya Mahāprabhu; paḍe-falls; sāhasa kariyā-with great courage.

TRANSLATION

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

TEXT 7

āṅkhi mudi' prabhu preme bhūmite śayāna
nṛpati naipuṇye kare pāda-saṁvāhana

SYNONYMS

āṅkhi mudi'-with closed eyes; prabhu-Śrī Caitanya Mahāprabhu; preme-in ecstatic love; bhūmite-on the ground; śayāna-lying down; nṛpati-the King; naipuṇye-very expertly; kare-performs; pāda-saṁvāhana-massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

TEXT 8

rāsa-līlāra śloka paḍi' karena stavana
"jayati te 'dhikaṁ" adhyāya karena paṭhana

SYNONYMS

rāsa-līlāra-of the rāsa-līlā dance; śloka-verses; paḍi'-reciting; karena-offers; stavana-prayers; jayati te 'dhikam-beginning with the words jayati te 'dhikam; adhyāya-chapter; karena-does; paṭhana-recitation.

TRANSLATION

The King began to recite verses about the rāsa-līlā from Śrīmad Bhāgavatam. He recited the chapter beginning with the words ”jayati te ’dhikam.”

PURPORT

These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopī-gītā.

TEXT 9

śunite śunite prabhura santoṣa apāra
’bala, bala’ bali’ prabhu bale bāra bāra

SYNONYMS

śunite śunite-by hearing; prabhura-of Lord Śrī Caitanya Mahāprabhu; santoṣa apāra-great satisfaction; bala bala-go on reciting; bali’-saying; prabhu-Lord Śrī Caitanya Mahāprabhu; bale-says; bāra bāra-again and again.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again,”Go on reciting, go on reciting.”

TEXT 10

”tava kathāmṛtaṁ” śloka rājā ye paḍila
uṭhi’ premāveśe prabhu āliṅgana kaila

SYNONYMS

tava kathāmṛtam-beginning with the words tava kathāmṛtam; śloka-the verse; rājā-the King; ye paḍila-as he recited; uṭhi’-getting up; prema-āveśe-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; āliṅgana kaila-embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words ”tava kathāmṛtam,” the Lord immediately arose in ecstatic love and embraced him.

TEXT 11

tumi more dile bahu amūlya ratana
mora kichu dite nāhi, diluṅ āliṅgana

SYNONYMS

tumi-you; more-unto Me; dile-delivered; bahu-various; amūlya-incalculable; ratana-gems; mora-of Me; kichu-anything; dite-to give; nāhi-there is not; diluṅ-I give; āliṅgana-embracing.

TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, ”You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you.”

TEXT 12

eta bali’ sei śloka paḍe bāra bāra
dui-janāra aṅge kampa, netre jala-dhāra

SYNONYMS

eta bali’-saying this; sei śloka-that verse; paḍe-recites; bāra bāra-again and again; dui-janāra-of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); aṅge-in the bodies; kampa-trembling; netre-in the eyes; jala-dhāra-flow of water.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

TEXT 13

tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ
bhuvi gṛṇanti ye bhūridā janāḥ

SYNONYMS

tava-Your; kathā-amṛtam-the nectar of words; tapta-jīvanam-life for persons very much aggrieved in the material world; kavibhiḥ-by greatly exalted persons; īḍitam-described; kalmaṣa-apaham-that which drives away all kinds of sinful reaction; śravaṇa-maṅgalam-giving all spiritual benefit to anyone who hears; śrī-mat-filled with all spiritual power; ātatam-broadcast all over the world; bhuvi-in the material world; gṛṇanti-chant and spread; ye-those who; bhūri-dāḥ-most beneficent; janāḥ-persons.

TRANSLATION

”My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.”

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.9).

TEXT 14

’bhūridā’ ’bhūridā’ bali’ kare āliṅgana
iṅho nāhi jāne,-ihoṅ haya kon jana

SYNONYMS

bhūri-dā-the most munificent; bhūri-dā-the most munificent; bali’-crying; kare-does; āliṅgana-embracing; iṅho-Śrī Caitanya Mahāprabhu; nāhi jāne-does not know; ihoṅ-Pratāparudra Mahārāja; haya-is; kon jana-who.

TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

TEXT 15

pūrva-sevā dekhi' tāṅre kṛpā upajila
anusandhāna vinā kṛpā-prasāda karila

SYNONYMS

pūrva-sevā-previous service; dekhi'-seeing; tāṅre-unto him; kṛpā-mercy; upajila-awakened; anusandhāna-inquiry; vinā-without; kṛpā-of mercy; prasāda-grace; karila-bestowed.

TRANSLATION

Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

TEXT 16

ei dekha,-caitanyera kṛpā-mahābala
tāra anusandhāna vinā karāya saphala

SYNONYMS

ei-this; dekha-just see; caitanyera-of Śrī Caitanya Mahāprabhu; kṛpa-mahā-bala-how greatly powerful is the mercy; tāra anusandhāna-inquiring about him; vinā-without; karāya-He makes; sa-phala-successful.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the Bhagavad-gītā (2.40). Svalpam apy asya dharmasya trāyate mahato bhayāt: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. Śrīmad-Bhāgavatam recommends: yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serving Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Mahārāja Pratāparudra; therefore he uses the word dekha ("just see") and caitanyera kṛpā-mahābala ("how powerful is the mercy of Śrī Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: yat-kāruṇya-kaṭākṣa-vaibhava-vatām (Caitanya-candrāmṛta 5). Even a little of Śrī Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣna-caitanya-
nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa." Śrīla Locana dāsa Ṭhākura has also sung, parama karuṇa, pahuṅ dui jana, nitāi-gaura-candra: "The two brothers Nitāi and Gaura are so kind that no one can compare to them." Similarly, Śrīla Narottama dāsa ṭhākura has sung:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi,
dīna-hīna yata chila, hari-nāme uddhārila,
tā'ra sākṣī jagāi-mādhāi

Śrī Caitanya Mahāprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

TEXT 17

prabhu bale,-ke tumi, karilā mora hita?
ācambite āsi' piyāo kṛṣṇa-līlāmṛta?

SYNONYMS

prabhu bale-the Lord said; ke tumi-who are you; karilā-you have done; mora-My; hita-welfare; ācambite-all of a sudden; āsi'-coming; piyāo-you make Me drink; kṛṣṇa-līlā-amṛta-the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Kṛṣṇa."

TEXT 18

rājā kahe,-āmi tomāra dāsera anudāsa
bhṛtyera bhṛtya kara,-ei mora āśa

SYNONYMS

rājā kahe-the King said; āmi-I; tomāra-Your; dāsera anudāsa-most obedient servant of Your servant; bhṛtyera bhṛtya-servant of the servant; kara-make (me); ei-this; mora āśa-my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṁhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

TEXT 19

tabe mahāprabhu tāṅre aiśvarya dekhāila
'kāreha nā kahibe' ei niṣedha karila

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-to the King; aiśvarya-divine power; dekhāila-showed; kāreha nā kahibe-do not speak to anyone; ei-this; niṣedha karila-forbade.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

TEXT 20

'rājā'-hena jñāna kabhu nā kaila prakāśa
antare sakala jānena, bāhire udāsa

SYNONYMS

rājā-the King; hena jñāna-such knowledge; kabhu-at any time; nā-not; kaila prakāśa-manifested; antare-within the heart; sakala-everything; jānena-knows; bāhire-externally; udāsa-indifferent.

TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

TEXT 21

pratāparudrera bhāgya dekhi' bhakta-gaṇe
rājāre praśaṁse sabe ānandita-mane

SYNONYMS

pratāparudrera-of King Pratāparudra; bhāgya-the fortune; dekhi'-seeing; bhakta-gaṇe-all the devotees; rājāre-the King; praśaṁse-praised; sabe-all; ānandita-mane-with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu's message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu's mission.

TEXT 22

daṇḍavat kari' rājā bāhire calilā
yoḍa hasta kari' saba bhaktere vandilā

SYNONYMS

daṇḍavat kari'-offering obeisances; rājā-the King; bāhire-outside; calilā-departed; yoḍa-folded; hasta-hands; kari'-making; saba-all; bhaktere-unto the devotees; vandilā-offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

TEXT 23

madhyāhna karilā prabhu lañā bhakta-gaṇa
vāṇīnātha prasāda lañā kaila āgamana

SYNONYMS

madhyāhna karilā-accepted lunch; prabhu-Śrī Caitanya Mahāprabhu; lañā-accompanied by; bhakta-gaṇa-all the devotees; vāṇīnātha-Vāṇīnātha; prasāda lañā-taking all kinds of remnants of Jagannātha's food; kaila-did; āgamana-arrival.

TRANSLATION

After this, Vāṇīnātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

TEXT 24

sārvabhauma-rāmānanda-vāṇīnāthe diyā
prasāda pāṭhā'la rājā bahuta kariyā

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; rāmānanda-Rāmānanda Rāya; vāṇīnāthe diyā-through Vāṇīnātha Rāya; prasāda-prasāda; pāṭhā'la-had sent; rājā-the King; bahuta kariyā-in a large quantity.

TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya.

TEXT 25

'balagaṇḍi bhoge'ra prasāda-uttama, ananta
'ni-sakaḍi' prasāda āila, yāra nāhi anta

SYNONYMS

balagaṇḍi bhogera-of food offered at Balagaṇḍi; prasāda-remnants; uttama-all of the foremost quality; ananta-of all varieties; ni-sakaḍi-uncooked food like milk products and fruits; prasāda-remnants of food; āila-arrived; yāra-of which; nāhi-there is not; anta-end.

TRANSLATION

The prasāda sent by the King had been offered at the Balagaṇḍi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

TEXT 26

chānā, pānā, paiḍa, āmra, nārikela, kāṅṭhāla
nānā-vidha kadalaka, āra bīja-tāla

SYNONYMS

chānā-curd; pānā-fruit juice; paiḍa-coconut; āmra-mango; nārikela-dried coconut; kāṅṭhāla-jackfruit; nānā-vidha-various kinds of; kadalaka-bananas; āra-and; bīja-tāla-palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of prasāda offered to Lord Jagannātha.

TEXT 27

nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra
bādāma, chohārā, drākṣā, piṇḍa-kharjura

SYNONYMS

nāraṅga-oranges; cholaṅga-grapefruits; ṭābā-another type of orange; kamalā-tangerines; bīja-pūra-another type of tangerine; bādāma-almonds; chohārā-dried fruit; drākṣā-raisins; piṇḍa-kharjura-dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

manoharā-lāḍu ādi śateka prakāra
amṛta-guṭikā-ādi, kṣīrasā apāra

SYNONYMS

manoharā-lāḍu-a kind of sandeśa; ādi-and others; śateka prakāra-hundreds of varieties; amṛta-guṭikā-round sweetmeats; ādi-and others; kṣīrasā-condensed milk; apāra-of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

TEXT 29

amṛta-maṇḍā, saravatī, āra kumḍā-kurī
sarāmṛta, sarabhājā, āra sarapurī

SYNONYMS

amṛta-maṇḍā-a variety of papaya; saravatī-a kind of orange; āra-and; kumḍā-kurī-crushed squash; sarāmṛta-cream; sara-bhājā-fried cream; āra-and; sara-purī-a kind of purī made with cream.

TRANSLATION

There were also papayas and saravatī, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of purī made with cream.

TEXT 30

hari-vallabha, seṅoti, karpūra, mālatī
ḍālimā marica-lāḍu, navāta, amṛti

SYNONYMS

hari-vallabha-a sweetmeat like bread fried in ghee (like a doughnut); seṅoti-a sweetmeat made of a kind of fragrant flower; karpūra-a flower; mālatī-another flower; ḍālimā-pomegranate; marica-lāḍu-a sweetmeat made with black pepper; navāta-another kind of sweetmeat, made with fused sugar; amṛti-a preparation generally called amṛti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of seṅoti flowers, karpūra flowers and mālatī flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amṛti-jilipi.

TEXT 31

padmacini, candrakānti, khājā, khaṇḍasāra
viyari, kadmā, tilākhājāra prakāra

SYNONYMS

padma-cini-sugar obtained from lotus flowers; candra-kānti-a kind of bread made from urad dhal; khājā-a crispy sweetmeat; khaṇḍa-sāra-sugar candy; viyari-a sweetmeat made from fried rice; kadmā-a sweetmeat made from sesame seeds; tilākhājāra-cookies made from sesame seeds; prakāra-all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.

TEXT 32

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra
phula-phala-patra-yukta khaṇḍera vikāra

SYNONYMS

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra-sweetmeats in the shape of varieties of oranges, lemons and mangoes; phula-phala-patra-yukta-dressed with fruits, flowers and leaves; khaṇḍera vikāra-made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

TEXT 33

dadhi, dugdha, nanī, takra, rasālā, śikhariṇī
sa-lavaṇa mudgāṅkura, ādā khāni khāni

SYNONYMS

dadhi-yogurt; dugdha-milk; nanī-butter; takra-buttermilk; rasālā-fruit juice; śikhariṇī-a preparation made of fried yogurt and sugar candy; sa-lavaṇa-salty; mudga-aṅkura-mung dhal sprouts; ādā-ginger; khāni khāni-cut into pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dhal sprouts with shredded ginger.

TEXT 34

lembu-kula-ādi nānā-prakāra ācāra
likhite nā pāri prasāda kateka prakāra

SYNONYMS

lembu-lemon; kula-berries; ādi-and so on; nānā-prakāra-varieties of; ācāra-pickles; likhite-to write; nā-not; pāri-I am able; prasāda-food offered to Jagannātha; kateka prakāra-how many varieties.

TRANSLATION

There were also various types of pickles-lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

TEXT 35

prasāde pūrita ha-ila ardha upavana
dekhiyā santoṣa haila mahāprabhura mana

SYNONYMS

prasāde-with all the prasāda; pūrita ha-ila-became filled; ardha upavana-half of the garden; dekhiyā-seeing; santoṣa-satisfaction; haila-there was; mahāprabhura mana-in the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.

TEXT 36

ei-mata jagannātha karena bhojana
ei sukhe mahāprabhura juḍāya nayana

SYNONYMS

ei-mata-in this way; jagannātha-Lord Jagannātha; karena bhojana-accepts His food; ei sukhe-in this happiness; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; juḍāya-become fully satisfied; nayana-the eyes.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his Gurv-aṣṭaka, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

”The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

The spiritual master’s duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as prasāda to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasāda. By seeing to the offering and distribution of prasāda, he himself is encouraged in devotional service.

TEXT 37

keyā-patra-droṇī āila bojhā pāṅca-sāta
eka eka jane daśa donā dila,-eta pāta

SYNONYMS

keyā-patra-droṇī-plates made of leaves of the ketakī tree; āila-arrived; bojhā-in loads; pāṅca-sāta-five or seven; eka eka jane-to each and every man; daśa donā dila-ten such plates were given; eta pāta-so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketakī tree. Each man was supplied ten of these plates, and in this way the dishes were served.

TEXT 38

kīrtanīyāra pariśrama jāni’ gaurarāya
tāṅ-sabāre khāoyāite prabhura mana dhāya

SYNONYMS

kīrtanīyāra-of all the singers; pariśrama-labor; jāni’-knowing; gaurarāya-Śrī Caitanya Mahāprabhu; tāṅ-sabāre-all of them; khāoyāite-to fill; prabhura-of Śrī Caitanya Mahāprabhu; mana dhāya-the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

pāṅti pāṅti kari’ bhakta-gaṇe vasāilā
pariveśana karibāre āpane lāgilā

SYNONYMS

pāṅti pāṅti kari’-in different lines; bhakta-gaṇe-all the devotees; vasāilā-made seated; pariveśana-distribution; karibāre-to do; āpane-personally; lāgilā-began.

TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

TEXT 40

prabhu nā khāile, keha nā kare bhojana
svarupa-gosāñi tabe kaila nivedana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; nā khāile-without eating; keha-anyone; nā-not; kare bhojana-accepts the prasāda; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; tabe-at that time; kaila nivedana-submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

TEXT 41

āpane vaisa, prabhu, bhojana karite
tumi nā khāile, keha nā pāre khāite

SYNONYMS

āpane vaisa-You personally sit down; prabhu-my Lord; bhojana karite-to eat; tumi nā khāile-without Your eating; keha-anyone; nā pāre-is not able; khāite-to eat.

TRANSLATION

Svarūpa Dāmodara said, ”My Lord, would You please sit down. No one will eat until You do.”

TEXT 42

tabe mahāprabhu vaise nija-gaṇa lañā
bhojana karāila sabāke ākaṇṭha pūriyā

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; vaise-sits; nija-gaṇa lañā-with His personal associates; bhojana karāila-fed; sabāke-all of them; ākaṇṭha pūriyā-filling to the neck.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

TEXT 43

bhojana kari' vasilā prabhu kari' ācamana
prasāda ubarila, khāya sahasreka jana

SYNONYMS

bhojana kari'-after eating; vasilā prabhu-the Lord sat down; kari'-finishing; ācamana-washing the mouth; prasāda-remnants of food; ubarila-there was so much excess; khāya-ate; sahasreka jana-thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

TEXT 44

prabhura ājñāya govinda dīna-hīna jane
duḥkhī kāṅgāla āni' karāya bhojane

SYNONYMS

prabhura ājñāya-on the order of Śrī Caitanya Mahāprabhu; govinda-His personal servant; dīna-hīna jane-unto all poor men; duḥkhī-unhappy; kāṅgāla-beggars; āni'-inviting; karāya bhojane-fed sumptuously.

TRANSLATION

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

TEXT 45

kāṅgālera bhojana-raṅga dekhe gaurahari
'hari-bola' bali' tāre upadeśa kari

SYNONYMS

kāṅgālera-of the beggars; bhojana-raṅga-process of eating; dekhe-sees; gaurahari-Śrī Caitanya Mahāprabhu; hari-bola bali'-chanting "Hari bol"; tāre-them; upadeśa kari-instructs.

TRANSLATION

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
jīva kṛṣṇa-dāsa, e viśvāsa,
ka'rle ta' āra duḥkha nāi

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop." Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life-higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar-it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking prasāda. Chanting means accepting one's self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of māyā; therefore the best course is to learn how to get out of the clutches of māyā. That is the verdict of the Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of māyā and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with śravaṇaṁ kīrtanam; therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa mahā-mantra for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

TEXT 46

'hari-bola' bali' kāṅgāla preme bhāsi' yāya
aichana adbhuta līlā kare gaurarāya

SYNONYMS

hari-bola bali'-by chanting "Hari bol"; kāṅgāla-the poor section of people; preme-in ecstatic love; bhāsi' yāya-began to float; aichana-such; adbhuta-wonderful; līlā-pastimes; kare-performs; gaurarāya-Śrī Caitanya Mahāprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by Īśopaniṣad, Mantra Seven:

yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ

”One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?”

TEXT 47

ihāṅ jagannāthera ratha-calana-samaya
gauḍa saba ratha ṭāne, āge nāhi yāya

SYNONYMS

ihāṅ-outside the garden; jagannāthera-of Lord Jagannātha; ratha-calana-samaya-at the time of drawing the car; gauḍa-the workers named gauḍas who draw the car; saba-all; ratha ṭāne-pull the car; āge-forward; nāhi yāya-it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannātha’s car, all the workers called gauḍas tried to pull it, but it would not move forward.

TEXT 48

ṭānite nā pāre gauḍa, ratha chāḍi’ dila
pātra-mitra lañā rājā vyagra hañā āila

SYNONYMS

ṭānite nā pāre-they could not pull; gauḍa-the gauḍas; ratha chāḍi’ dila-gave up the attempt; pātra-mitra-all the officers and friends; lañā-taking with him; rājā-the King; vyagra-in great anxiety; hañā-being; āila-arrived.

TRANSLATION

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

TEXT 49

mahā-malla-gaṇe dila ratha cālāite
āpane lāgilā ratha, nā pāre ṭānite

SYNONYMS

mahā-malla-gaṇe-unto the big wrestlers; dila-gave; ratha-the car; cālāite-to pull out; āpane-personally; lāgilā-engaged; ratha-the car; nā pāre ṭānite-could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

TEXT 50

vyagra hañā āne rājā matta-hātī-gaṇa
ratha cālāite rathe karila yojana

SYNONYMS

vyagra hañā-with eagerness; āne-brings; rājā-the King; matta-hātī-gaṇa-very strong elephants; ratha cālāite-to make the car move; rathe-to the car; karila yojana-harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

TEXT 51

matta-hasti-gaṇa ṭāne yāra yata bala
eka pada nā cale ratha, ha-ila acala

SYNONYMS

matta-hasti-gaṇa-the strong elephants; ṭāne-started pulling; yāra yata bala-with whatever strength they had; eka pada-a single step; nā cale-does not move; ratha-the car; ha-ila-was; acala-still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

TEXT 52

śuni’ mahāprabhu āilā nija-gaṇa lañā
matta-hastī ratha ṭāne,-dekhe dāṇḍāñā

SYNONYMS

śuni’-after hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-came; nija-gaṇa lañā-with His personal devotees; matta-hastī-strong elephants; ratha ṭāne-trying to pull the car; dekhe-He saw; dāṇḍāñā-standing there.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

TEXT 53

aṅkuśera ghāya hastī karaye citkāra
ratha nāhi cale, loke kare hāhākāra

SYNONYMS

aṅkuśera-of the elephant-goad; ghāya-by striking; hastī-the elephants; karaye-made; citkāra-crying; ratha-the car; nāhi cale-does not move; loke-all the people; kare-exclaim; hāhā-kāra-alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

TEXT 54

tabe mahāprabhu saba hastī ghucāila
nija-gaṇe ratha-kāchi ṭānibāre dila

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; hastī-the elephants; ghucāila-let free; nija-gaṇe-to His own men; ratha-kāchi-the rope of the car; ṭānibāre dila-gave to pull.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

TEXT 55

āpane rathera pāche ṭhele māthā diyā
haḍ haḍ kari, ratha calila dhāiyā

SYNONYMS

āpane-personally; rathera pāche-at the back of the car; ṭhele-pushes; māthā diyā-with His head; haḍ haḍ kari-making a rattling sound; ratha-the car; calila-began to move; dhāiyā-running.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

TEXT 56

bhakta-gaṇa kāchi hāte kari' mātra dhāya
āpane calila ratha, ṭānite nā pāya

SYNONYMS

bhakta-gaṇa-all the devotees; kāchi-the rope; hāte-in the hand; kari'-taking; mātra-only; dhāya-run; āpane-automatically; calila-moved; ratha-the car; ṭānite-to pull; nā pāya-they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 57

ānande karaye loka 'jaya' 'jaya'-dhvani
'jaya jagannātha' ba-i āra nāhi śuni

SYNONYMS

ānande-in great pleasure; karaye-do; loka-all the people; jaya jaya-dhvani-the sound of "all glories, all glories"; jaya jagannātha-all glories to Lord Jagannātha; ba-i-except for this; āra nāhi śuni-no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannātha!" No one could hear anything else.

TEXT 58

nimeṣe ta' gela ratha guṇḍicāra dvāra
caitanya-pratāpa dekhi' loke camatkāra

SYNONYMS

nimeṣe-in a moment; ta'-indeed; gela-arrived; ratha-the car; guṇḍicāra dvāra-at the door of the Guṇḍicā temple; caitanya-pratāpa-the strength of Śrī Caitanya Mahāprabhu; dekhi'-seeing; loke-all the people; camatkāra-astonished.

TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

TEXT 59

'jaya gauracandra', jaya śrī-kṛṣṇa-caitanya'
ei-mata kolāhala loke dhanya dhanya

SYNONYMS

jaya gauracandra-all glories to Gaurahari; jaya śrī-kṛṣṇa-caitanya-all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; ei-mata-in this way; kolāhala-a tumultuous sound; loke-people in general; dhanya dhanya-began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

TEXT 60

dekhiyā pratāparudra pātra-mitra-saṅge
prabhura mahimā dekhi' preme phule aṅge

SYNONYMS

dekhiyā-seeing; pratāparudra-King Pratāparudra; pātra-mitra-saṅge-with his ministers and friends; prabhura-of Śrī Caitanya Mahāprabhu; mahimā-the greatness; dekhi'-by seeing; preme-in love; phule-eruptions; aṅge-on the body.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

TEXT 61

pāṇḍu-vijaya tabe kare sevaka-gaṇe
jagannātha vasilā giyā nija-siṁhāsane

SYNONYMS

pāṇḍu-vijaya-the getting down from the car; tabe-at that time; kare-do; sevaka-gaṇe-all the servants; jagannātha-Lord Jagannātha; vasilā-sat; giya-going; nija-siṁhāsane-on His own throne.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

subhadrā-balarāma nija-siṁhāsane āilā
jagannāthera snāna-bhoga ha-ite lāgilā

SYNONYMS

subhadrā-balarāma-Subhadrā and Balarāma; nija-own; siṁhāsane-on thrones; āilā-arrived; jagannāthera-of Lord Jagannātha; snāna-bhoga-bathing and offering food; ha-ite lāgilā-began to take place.

TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

TEXT 63

āṅgināte mahāprabhu lañā bhakta-gaṇa
ānande ārambha kaila nartana-kīrtana

SYNONYMS

āṅgināte-in the yard of the temple; mahāprabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa-with His devotees; ānande-in great pleasure; ārambha kaila-began; nartana-kīrtana-chanting and dancing.

TRANSLATION

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

TEXT 64

ānande mahāprabhura prema uthalila
dekhi' saba loka prema-sāgare bhāsila

SYNONYMS

ānande-in great ecstasy; mahāprabhura-of Śrī Caitanya Mahāprabhu; prema-love; uthalila-flooded; dekhi'-seeing; saba loka-all people; prema-sāgare-in the ocean of love of Godhead; bhāsila-were flooded.

TRANSLATION

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

TEXT 65

nṛtya kari' sandhyā-kāle ārati dekhila
āiṭoṭā āsi' prabhu viśrāma karila

SYNONYMS

nṛtya kari'-after dancing; sandhyā-kāle-in the evening; ārati dekhila-observed the ārati ceremony; āiṭoṭā āsi'-coming to the place known as āiṭoṭā; prabhu-Śrī Caitanya Mahāprabhu; viśrāma karila-took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the ārati ceremony. Thereafter He went to a place called Āiṭoṭā and took rest for the night.

TEXT 66

advaitādi bhakta-gaṇa nimantraṇa kaila
mukhya mukhya nava jana nava dina pāila

SYNONYMS

advaita-ādi-headed by Advaita ācārya; bhakta-gaṇa-the devotees; nimantraṇa kaila-invited Lord Caitanya Mahāprabhu; mukhya mukhya-chief and important; nava jana-nine persons; nava dina-nine days; pāila-got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

TEXT 67

āra bhakta-gaṇa cāturmāsye yata dina
eka eka dina kari' karila baṇṭana

SYNONYMS

āra bhakta-gaṇa-the remaining devotees; cāturmāsye-in the four months of the rainy season; yata dina-all the days; eka eka dina kari'-one day each; karila baṇṭana-shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

TEXT 68

cāri māsera dina mukhya-bhakta bāṅṭi' nila
āra bhakta-gaṇa avasara nā pāila

SYNONYMS

cāri māsera dina-the days of four months; mukhya-bhakta-the chief devotees; bāṅṭi' nila-shared among themselves; āra bhakta-gaṇa-other devotees; avasara-opportunity; nā pāila-did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

TEXT 69

eka dina nimantraṇa kare dui-tine mili'
ei-mata mahāprabhura nimantraṇa-keli

SYNONYMS

eka dina-one day; nimantraṇa-invitation; kare-make; dui-tine-two or three persons; mili'-combining; ei-mata-in this way; mahāprabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitation; keli-pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

TEXT 70

prātaḥ-kāle snāna kari' dekhi' jagannātha
saṅkīrtane nṛtya kare bhakta-gaṇa sātha

SYNONYMS

prātaḥ-kāle-in the morning; snāna kari'-taking a bath; dekhi'-after seeing; jagannātha-Lord Jagannātha; saṅkīrtane-in the performance of saṅkīrtana; nṛtya kare-dances; bhakta-gaṇa sātha-with the devotees.

TRANSLATION

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform saṅkīrtana with His devotees.

TEXT 71

kabhu advaite nācāya, kabhu nityānande
kabhu haridāse nācāya, kabhu acyutānande

SYNONYMS

kabhu-sometimes; advaite-Advaita ācārya; nācāya-made dance; kabhu nityānande-sometimes Nityānanda Prabhu; kabhu haridāse nācāya-sometimes made Haridāsa Ṭhākura dance; kabhu-sometimes; acyutānande-Acyutānanda.

TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

TEXT 72

kabhu vakreśvare, kabhu āra bhakta-gaṇe
trisandhyā kīrtana kare guṇḍicā-prāṅgaṇe

SYNONYMS

kabhu vakreśvare-sometimes Vakreśvara Paṇḍita; kabhu-sometimes; āra bhakta-gaṇe-other devotees; tri-sandhyā-three times (morning, evening and noon); kīrtana kare-performs kīrtana; guṇḍicā-prāṅgaṇe-in the yard of the Guṇḍicā temple.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily-morning, noon and evening-He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

TEXT 73

vṛndāvane āilā kṛṣṇa-ei prabhura jñāna
kṛṣṇera viraha-sphūrti haila avasāna

SYNONYMS

vṛndāvane-at Vṛndāvana; āilā kṛṣṇa-Kṛṣṇa arrived; ei prabhura jñāna-this is consciousness of Lord Śrī Caitanya Mahāprabhu; kṛṣṇera-from Lord Kṛṣṇa; viraha-sphūrti-feelings of separation; haila avasāna-ended.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndāvana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

TEXT 74

rādhā-saṅge kṛṣṇa-līlā-ei haila jñāne
ei rase magna prabhu ha-ilā āpane

SYNONYMS

rādhā-saṅge-with Rādhārāṇī; kṛṣṇa-līlā-pastimes of Lord Kṛṣṇa; ei haila jñāne-this was His consciousness; ei rase magna-merged in this mellow; prabhu-Lord Caitanya Mahāprabhu; ha-ilā āpane-remained personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

TEXT 75

nānodyāne bhakta-saṅge vṛndāvana-līlā
’indradyumna’-sarovare kare jala-khelā

SYNONYMS

nānā-udyāne-in various gardens; bhakta-saṅge-with the devotees; vṛndāvana-līlā-pastimes of Vṛndāvana; indradyumna-Indradyumna; sarovare-in the lake; kare jala-khelā-performed sports in the water.

TRANSLATION

There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 76

āpane sakala bhakte siñce jala diyā
saba bhakta-gaṇa siñce caudike beḍiyā

SYNONYMS

āpane-personally; sakala bhakte-all the devotees; siñce-sprinkles; jala diyā-with water; saba bhakta-gaṇa-all the devotees; siñce-sprinkle; cau-dike beḍiyā-surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

TEXT 77

kabhu eka maṇḍala, kabhu aneka maṇḍala
jala-maṇḍūka-vādye sabe bājāya karatāla

SYNONYMS

kabhu eka maṇḍala-sometimes one circle; kabhu-sometimes; aneka maṇḍala-various circles; jala-maṇḍūka-vādye-like the croaking sound of frogs in the water; sabe-all of them; bājāya-play; karatāla-cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

TEXT 78

dui-dui jane meli’ kare jala-raṇa
keha hāre, keha jine-prabhu kare daraśana

SYNONYMS

dui-dui jane-forming a party of two men; meli’-joining; kare-do; jala-raṇa-fighting in the water; keha hāre-someone is defeated; keha jine-someone is victorious; prabhu-Śrī Caitanya Mahāprabhu; kare daraśana-sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

TEXT 79

advaita-nityānande jala-phelāpheli
ācārya hāriyā pāche kare gālāgāli

SYNONYMS

advaita-nityānande-both Advaita Ācārya and Nityānanda Prabhu; jala-phelāpheli-throwing water on each other; ācārya hāriyā-Advaita Ācārya, after being defeated; pāche-at the end; kare-does; gālāgāli-accusing.

TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

TEXT 80

vidyānidhira jala-keli svarūpera sane
gupta-datte jala-keli kare dui jane

SYNONYMS

vidyānidhira-of Vidyānidhi; jala-keli-water sports; svarūpera sane-with Svarūpa Dāmodara; gupta-datte-both Murāri Gupta and Vāsudeva Datta; jala-keli-water sports; kare-do; dui jane-two persons.

TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

TEXT 81

śrīvāsa-sahita jala khele gadādhara
rāghava-paṇḍita sane khele vakreśvara

SYNONYMS

śrīvāsa-sahita-with Śrīvāsa Ṭhākura; jala khele-performs this water sport; gadādhara-Gadādhara Paṇḍita; rāghava-paṇḍita sane-with Rāghava Paṇḍita; khele-sports; vakreśvara-Vakreśvara Paṇḍita.

TRANSLATION

Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

TEXT 82

sārvabhauma-saṅge khele rāmānanda-rāya
gāmbhīrya gela doṅhāra, haila śiśu-prāya

SYNONYMS

sārvabhauma-saṅge-with Sārvabhauma Bhaṭṭācārya; khele-sports; rāmānanda-rāya-Śrī Rāmānanda Rāya; gāmbhīrya-gravity; gela-disappeared; doṅhāra-of both of them; haila-became; śiśu-prāya-like children.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

TEXT 83

mahāprabhu tāṅ doṅhāra cāñcalya dekhiyā
gopīnāthācārye kichu kahena hāsiyā

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅ doṅhāra-of these two persons; cāñcalya-restlessness; dekhiyā-seeing; gopīnātha-ācārye-unto Gopīnātha Ācārya; kichu-something; kahena-says; hāsiyā-smiling.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

TEXT 84

paṇḍita, gambhīra, duṅhe-prāmāṇika jana
bāla-cāñcalya kare, karāha varjana

SYNONYMS

paṇḍita-learned scholars; gambhīra-very grave; duṅhe-both of them; prāmāṇika jana-authoritative persons; bāla-cāñcalya kare-sport like children; karāha varjana-ask them to stop.

TRANSLATION

"Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities."

TEXT 85

gopīnātha kahe,-tomāra kṛpā-mahāsindhu
uchalita kare yabe tāra eka bindu

SYNONYMS

gopīnātha kahe-Gopīnātha Ācārya replied; tomāra kṛpā-of Your mercy; mahā-sindhu-the great ocean; uchalita kare-rises; yabe-when; tāra-of that; eka bindu-a drop.

TRANSLATION

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

TEXT 86

meru-mandara-parvata ḍubāya yathā tathā
ei dui-gaṇḍa-śaila, ihāra kā kathā

SYNONYMS

meru-mandara-Sumeru and Mandara; parvata-big mountains; ḍubāya-drowns; yathā tathā-anywhere; ei dui-these two; gaṇḍa-śaila-very small hills; ihāra kā kathā-what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

śuṣka-tarka-khali khāite janma gela yāṅra
tāṅre līlāmṛta piyāo,-e kṛpā tomāra

SYNONYMS

śuṣka-tarka-of dry logic; khali-oil cakes; khāite-eating; janma-the whole life; gela-passed; yāṅra-of whom; tāṅre-him; līlā-amṛta-the nectar of Your pastimes; piyāo-You caused to drink; e-this; kṛpā-mercy; tomāra-Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. Bhaṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

TEXT 88

hāsi' mahāprabhu tabe advaite ānila
jalera upare tāṅre śeṣa-śayyā kaila

SYNONYMS

hāsi'-smiling; mahāprabhu-Śrī Caitanya Mahāprabhu; tabe-at that time; advaite ānila-called for Advaita Ācārya; jalera upare-on the surface of the water; tāṅre-Him; śeṣa-śayyā-the Śeṣa Nāga bed; kaila-made.

TRANSLATION

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

TEXT 89

āpane tāṅhāra upara karila śayana

'śeṣa-śāyī-līlā' prabhu kaila prakaṭana

SYNONYMS

āpane-personally; tāṅhāra upara-upon Advaita Ācārya; karila śayana-lay down; śeṣa-śāyī-līlā-the pastimes of Śeṣaśāyī Viṣṇu; prabhu-Śrī Caitanya Mahāprabhu; kaila prakaṭana-demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśāyī Viṣṇu.

TEXT 90

advaita nija-śakti prakaṭa kariyā
mahāprabhu lañā bule jalete bhāsiyā

SYNONYMS

advaita-Advaita Ācārya; nija-śakti-His personal potency; prakaṭa kariyā-after manifesting; mahāprabhu lañā-carrying Śrī Caitanya Mahāprabhu; bule-moves; jalete-on the water; bhāsiyā-floating.

TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

TEXT 91

ei-mata jala-krīḍā kari' kata-kṣaṇa
āiṭoṭā āilā prabhu lañā bhakta-gaṇa

SYNONYMS

ei-mata-in this way; jala-krīḍā-sporting in the water; kari'-after performing; kata-kṣaṇa-for some time; āiṭoṭā-to the place named Āiṭoṭā; āilā-came back; prabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa-accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

TEXT 92

purī, bhāratī ādi yata mukhya bhakta-gaṇa
ācāryera nimantraṇe karilā bhojana

SYNONYMS

purī-Paramānanda Purī; bhāratī-Brahmānanda Bhāratī; ādi-beginning with; yata-all; mukhya-chief; bhakta-gaṇa-devotees; ācāryera-of Advaita Ācārya; nimantraṇe-by the invitation; karilā bhojana-accepted their lunch.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

TEXT 93

vāṇīnātha āra yata prasāda ānila
mahāprabhura gaṇe sei prasāda khāila

SYNONYMS

vāṇīnātha-Vāṇīnātha Rāya; āra-extra; yata-whatever; prasāda-remnants of food; ānila-brought; mahāprabhura gaṇe-the personal associates of Śrī Caitanya Mahāprabhu; sei-those; prasāda-remnants of food; khāila-ate.

TRANSLATION

Whatever extra prasāda was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

TEXT 94

aparāhne āsi' kaila darśana, nartana
niśāte udyāne āsi' karilā śayana

SYNONYMS

aparāhne-in the afternoon; āsi'-coming; kaila-performed; darśana nartana-visiting the Lord and dancing; niśāte-at night; udyāne-in the garden; āsi'-coming; karilā śayana-took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

āra dina āsi' kaila īśvara daraśana
prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa

SYNONYMS

āra dina-the next day; āsi'-coming; kaila-performed; īśvara daraśana-seeing the Lord; prāṅgaṇe-in the yard; nṛtya-gīta-chanting and dancing; kaila-performed; kata-kṣaṇa-for some time.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

TEXT 96

bhakta-gaṇa-saṅge prabhu udyāne āsiyā
vṛndāvana-vihāra kare bhakta-gaṇa lañā

SYNONYMS

bhakta-gaṇa-saṅge-with the devotees; prabhu-Lord Śrī Caitanya Mahāprabhu; udyāne-in the garden; āsiyā-coming; vṛndāvana-vihāra-the pastimes of Vṛndāvana; kare-performs; bhakta-gaṇa lañā-with all the devotees.

TRANSLATION

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this vṛndāvana-vihāra-the pastimes of Vṛndāvana-does not refer to Kṛṣṇa's mixing with the gopīs or the transcendental mellow of parakīya-rasa. Śrī Caitanya Mahāprabhu's vṛndāvana-līlā in the garden of Jagannātha Purī did not involve association with women or with other people's wives in the fashion transcendentally demonstrated by Śrī Kṛṣṇa. In His vṛndāvana-līlā, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu's vṛndāvana-vihāra in the garden of Jagannātha with the activities of the gaurāṅga-nāgarīs.

TEXT 97

vṛkṣa-vallī praphullita prabhura daraśane
bhṛṅga-pika gāya, vahe śītala pavane

SYNONYMS

vṛkṣa-vallī-trees and creepers; praphullita-joyful; prabhura-of Śrī Caitanya Mahāprabhu; daraśane-by the sight; bhṛṅga-bumblebees; pika-birds; gāya-chant; vahe-were blowing; śītala-cool; pavane-breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

TEXT 98

prati-vṛkṣa-tale prabhu karena nartana
vāsudeva-datta mātra karena gāyana

SYNONYMS

prati-vṛkṣa-tale-underneath each tree; prabhu-Śrī Caitanya Mahāprabhu; karena nartana-dances; vāsudeva-datta-Vāsudeva Datta; mātra-only; karena-performs; gāyana-chanting.

TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

TEXT 99

eka eka vṛkṣa-tale eka eka gāna gāya
parama-āveśe ekā nāce gaurarāya

SYNONYMS

eka eka vṛkṣa-tale-under each and every tree; eka eka-a different; gāna-song; gāya-sings; parama-āveśe-in great ecstasy; ekā-alone; nāce-dances; gaurarāya-Śrī Caitanya Mahāprabhu.

TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

TEXT 100

tabe vakreśvare prabhu kahilā nācite
vakreśvara nāce, prabhu lāgilā gāite

SYNONYMS

tabe-thereafter; vakreśvare-unto Vakreśvara Paṇḍita; prabhu-Lord Śrī Caitanya Mahāprabhu; kahilā-ordered; nācite-to dance; vakreśvara nāce-Vakreśvara Paṇḍita began to dance; prabhu-Śrī Caitanya Mahāprabhu; lāgilā-began; gāite-to sing.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

prabhu-saṅge svarūpādi kīrtanīyā gāya
dik-vidik nāhi jñāna premera vanyāya

SYNONYMS

prabhu-saṅge-with Śrī Caitanya Mahāprabhu; svarūpa-ādi-headed by Svarūpa Dāmodara; kīrtanīyā-chanters; gāya-sing; dik-vidik-of time and circumstances; nāhi-not; jñāna-knowledge; premera-of ecstatic love; vanyāya-by inundation.

TRANSLATION

Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

TEXT 102

ei mata kata-kṣaṇa kari' vana-līlā
narendra-sarovare gelā karite jala-khelā

SYNONYMS

ei mata-in this way; kata-kṣaṇa-for some time; kari'-performing; vana-līlā-pastimes in the garden; narendra-sarovare-in the lake known as Narendrasarovara; gelā-they went; karite-to do; jala-khelā-sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

TEXT 103

jala-krīḍā kari' punaḥ āilā udyāne
bhojana-līlā kailā prabhu lañā bhakta-gaṇe

SYNONYMS

jala-krīḍā-sporting in the water; kari'-performing; punaḥ-again; āilā-came; udyāne-in the garden; bhojana-līlā-pastimes of accepting prasāda; kailā-performed; prabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇe-with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

TEXT 104

nava dina guṇḍicāte rahe jagannātha
mahāprabhu aiche līlā kare bhakta-sātha

SYNONYMS

nava dina-nine days; guṇḍicāte-in the temple of Guṇḍicā; rahe-stays; jagannātha-Lord Jagannātha; mahāprabhu-Śrī Caitanya Mahāprabhu; aiche-in the above-mentioned way; līlā-pastimes; kare-performs; bhakta-sātha-with His devotees.

TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

TEXT 105

'jagannātha-vallabha' nāma baḍā puṣpārāma
nava dina karena prabhu tathāi viśrāma

SYNONYMS

jagannātha-vallabha-Jagannātha-vallabha; nāma-named; baḍa-very big; puṣpa-ārāma-garden; nava dina-nine days; karena-does; prabhu-Śrī Caitanya Mahāprabhu; tathāi-there; viśrāma-resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannātha vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

TEXT 106

'herā-pañcamī'ra dina āila jāniyā
kāśī-miśre kahe rājā sayatna kariyā

SYNONYMS

herā-pañcamīra dina-the day of Herā-pañcamī; āila-was nearing; jāniyā-knowing; kāśī-miśre-unto Kāśī Miśra; kahe-says; rājā-the King; sa-yatna kariyā-with great attention.

TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

TEXT 107

kalya 'herā-pañcamī' habe lakṣmīra vijaya
aiche utsava kara yena kabhu nāhi haya

SYNONYMS

kalya-tomorrow; herā-pañcamī-the function of Herā-pañcamī; habe-will be; lakṣmīra-of the goddess of fortune; vijaya-welcome; aiche-such; utsava-festival; kara-perform; yena-as; kabhu-at any time; nāhi haya-did not take place.

TRANSLATION

"Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī the section known as ativāḍī. The word herā means "to see" and refers to the goddess of fortune going to see Lord Jagannātha. The word pañcamī means "the fifth day" and is used because this takes place on the fifth day of the moon.

TEXT 108

mahotsava kara taiche viśeṣa sambhāra
dekhi' mahāprabhura yaiche haya camatkāra

SYNONYMS

mahotsava-the festival; kara-perform; taiche-in such a way; viśeṣa sambhāra-with great gorgeousness; dekhi'-after seeing; mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; yaiche-so that; haya-there is; camatkāra-astonishment.

TRANSLATION

King Pratāparudra said, "Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.

TEXT 109

ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre
citra-vastra-kiṅkiṇī, āra chatra-cāmare

SYNONYMS

ṭhākurera-of the Deity; bhāṇḍāre-in the storehouse; āra-and; āmāra-my; bhāṇḍāre-in the storehouse; citra-vastra-printed cloth; kiṅkiṇī-small bells; āra-and; chatra-umbrellas; cāmare-yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity's storehouse.

TEXT 110

dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana nānā-vādya-nṛtya-dolāya karaha sājana

SYNONYMS

dhvajā-vṛnda-all kinds of flags; patākā-big flags; ghaṇṭāya-with ringing bells; karaha-make; maṇḍana-decoration; nānā-vādya-all kinds of musical parties; nṛtya-dancing; dolāya-on the carrier; karaha sājana-decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

TEXT 111

dviguṇa kariyā kara saba upahāra
ratha-yātrā haite yaiche haya camatkāra

SYNONYMS

dvi-guṇa kariyā-making a double portion; kara-make; saba-all kinds of; upahāra-presentations; ratha-yātrā haite-than the car festival; yaiche-so that; haya-it becomes; camatkāra-more wonderful.

TRANSLATION

"You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.

TEXT 112

seita' kariha,-prabhu lañā bhakta-gaṇa
svacchande āsiyā yaiche karena daraśana

SYNONYMS

seita' kariha-do that; prabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa-taking with Him all the devotees; svacchande-freely; āsiyā-coming; yaiche-as; karena daraśana-pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty."

TEXT 113

prātaḥ-kāle mahāprabhu nija-gaṇa lañā
jagannātha darśana kaila sundarācale yāñā

SYNONYMS

prātaḥ-kāle-in the morning; mahāprabhu-Śrī Caitanya Mahāprabhu; nija-gaṇa lañā-taking His associates; jagannātha darśana-visiting Lord Jagannātha; kaila-performed; sundarācale-to the Guṇḍicā temple; yāñā-going.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nīlācala, and the temple at Guṇḍicā is called Sundarācala.

TEXT 114

nīlācale āilā punaḥ bhakta-gaṇa-saṅge
dekhite utkaṇṭhā herā-pañcamīra raṅge

SYNONYMS

nīlācale-to Jagannātha Purī; āilā-returned; punaḥ-again; bhakta-gaṇa-saṅge-with His devotees; dekhite-to see; utkaṇṭhā-very eager; herā-pañcamīra raṅge-performance of the festival known as Herā-pañcamī.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

TEXT 115

kāśī-miśra prabhure bahu ādara kariyā
svagaṇa-saha bhāla-sthāne vasāila lañā

SYNONYMS

kāśī-miśra-Kāśī Miśra; prabhure-unto Śrī Caitanya Mahāprabhu; bahu-very much; ādara kariyā-offering respect; sva-gaṇa-saha-with His associates; bhāla-sthāne-in a nice place; vasāila-made seated; lañā-taking.

TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

TEXT 116

rasa-viśeṣa prabhura śunite mana haila
īṣat hāsiyā prabhu svarūpe puchila

SYNONYMS

rasa-viśeṣa-a particular mellow; prabhura-of Śrī Caitanya Mahāprabhu; śunite-to hear; mana haila-there was a desire; īṣat hāsiyā-smiling mildly; prabhu-Śrī Caitanya Mahāprabhu; svarūpe puchila-inquired from Svarūpa Dāmodara.

TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

TEXTS 117-118

yadyapi jagannātha karena dvārakāya vihāra
sahaja prakaṭa kare parama udāra

tathāpi vatsara-madhye haya eka-bāra
vṛndāvana dekhite tāṅra utkaṇṭhā apāra

SYNONYMS

yadyapi-although; jagannātha-Lord Jagannātha; karena-does; dvārakāya-in Dvārakā-dhāma; vihāra-enjoyment; sahaja-natural; prakaṭa-manifestation; kare-does; parama-sublime; udāra-liberal; tathāpi-still; vatsara-madhye-within a year; haya-becomes; eka-bāra-once; vṛndāvana dekhite-to visit Vṛndāvana; tāṅra-His; utkaṇṭhā-eagerness; apāra-unlimited.

TRANSLATION

"Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vṛndāvana."

TEXT 119

vṛndāvana-sama ei upavana-gaṇa
tāhā dekhibāre utkaṇṭhita haya mana

SYNONYMS

vṛndāvana-sama-exactly resembling Vṛndāvana; ei-all these; upavana-gaṇa-neighboring gardens; tāhā-those gardens; dekhibāre-for seeing; utkaṇṭhita-very eager; haya mana-His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, "All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

TEXT 120

bāhira ha-ite kare ratha-yātrā-chala
sundarācale yāya prabhu chāḍi' nīlācala

SYNONYMS

bāhira ha-ite-externally; kare-makes; ratha-yātrā-chala-an excuse to enjoy the car festival; sundarācale-to Sundarācala, the Guṇḍicā temple; yāya-goes; prabhu-Lord Jagannātha; chāḍi'-leaving; nīlācala-Jagannātha Purī.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

TEXT 121

nānā-puṣpodyāne tathā khele rātri-dine
lakṣmīdevīre saṅge nāhi laya ki kāraṇe?

SYNONYMS

nānā-puṣpa-udyāne-in the various flower gardens; tathā-there; khele-He plays; rātri-dine-both day and night; lakṣmī-devīre-Lakṣmīdevī, the goddess of fortune; saṅge-with Him; nāhi-does not; laya-take; ki kāraṇe-what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?"

TEXT 122

svarūpa kahe,-śuna, prabhu, kāraṇa ihāra
vṛndāvana-krīḍāte lakṣmīra nāhi adhikāra

SYNONYMS

svarūpa kahe-Svarūpa replied; śuna-please hear; prabhu-O my Lord; kāraṇa ihāra-the reason for this; vṛndāvana-krīḍāte-in the pastimes of Vṛndāvana; lakṣmīra-of the goddess of fortune; nāhi-there is not; adhikāra-admission.

TRANSLATION

Svarūpa Dāmodara replied, "My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

TEXT 123

vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa
gopī-gaṇa vinā kṛṣṇera harite nāre mana

SYNONYMS

vṛndāvana-līlāya-in the pastimes of Vṛndāvana; kṛṣṇera-of Lord Kṛṣṇa; sahāya-assistants; gopī-gaṇa-all the gopīs; gopī-gaṇa vinā-except for the gopīs; kṛṣṇera-of Lord Kṛṣṇa; harite-to attract; nāre-no one is able; mana-the mind.

TRANSLATION

"In the pastimes of Vṛndāvana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa."

TEXT 124

prabhu kahe,-yātrā-chale kṛṣṇera gamana
subhadrā āra baladeva, saṅge dui jana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; yātrā-chale-on the plea of the car festival; kṛṣṇera-of Lord Kṛṣṇa; gamana-departure; subhadrā-His sister; āra-and; baladeva-His brother; saṅge-with Him; dui jana-two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

TEXT 125

gopī-saṅge yata līlā haya upavane
nigūḍha kṛṣṇera bhāva keha nāhi jāne

SYNONYMS

gopī-saṅge-with the gopīs; yata līlā-all pastimes; haya upavane-that are in those gardens; nigūḍha-very confidential; kṛṣṇera-of Lord Kṛṣṇa; bhāva-ecstasies; keha-anyone; nāhi-does not; jāne-know.

TRANSLATION

"All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

TEXT 126

ataeva kṛṣṇera prākaṭye nāhi kichu doṣa
tabe kene lakṣmīdevī kare eta roṣa?

SYNONYMS

ataeva-since; kṛṣṇera-of Lord Kṛṣṇa; prākaṭye-by such a manifestation; nāhi-there is not; kichu-any; doṣa-fault; tabe-therefore; kene-why; lakṣmī-devī-the goddess of fortune; kare-does; eta-so much; roṣa-anger.

TRANSLATION

"Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

TEXT 127

svarūpa kahe,-premavatīra ei ta' svabhāva
kāntera audāsya-leśe haya krodha-bhāva

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī replied; prema-vatīra-of the girl who is too afflicted by love; ei-this; ta'-indeed; sva-bhāva-the nature; kāntera-of the beloved; audāsya-of negligence; leśe-even by a fractional part; haya-there is; krodha-bhāva-anger.

TRANSLATION

Svarūpa Dāmodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

TEXT 128

hena-kāle, khacita yāhe vividha ratana
suvarṇera caudolā kari' ārohaṇa

SYNONYMS

hena-kāle-while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; khacita-were bedecked; yāhe-on which; vividha-varieties; ratana-gems; suvarṇera-made of gold; caudolā-a palanquin carried by four men; kari' ārohaṇa-riding upon.

TRANSLATION

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

TEXT 129

chatra-cāmara-dhvajā patākāra gaṇa
nānā-vādya-āge nāce deva-dāsī-gaṇa

SYNONYMS

chatra-of umbrellas; cāmara-and whisks; dhvajā-and flags; patākāra-and big flags; gaṇa-congregation; nānā-vādya-varieties of musical parties; āge-in front; nāce-dance; deva-dāsī-gaṇa-dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

tāmbūla-sampuṭa, jhāri, vyajana, cāmara
sāthe dāsī śata, hāra divya bhūṣāmbara

SYNONYMS

tāmbūla-sampuṭa-boxes containing the ingredients for betel nut preparation; jhāri-water pitchers; vyajana-fans; cāmara-whisks; sāthe-along with; dāsī-maidservants; śata-hundreds; hāra-necklaces; divya-valuable; bhūṣāmbara-dresses.

TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

TEXT 131

alaukika aiśvarya saṅge bahu-parivāra
kruddha hañā lakṣmīdevī āilā siṁha-dvāra

SYNONYMS

alaukika-uncommon; aiśvarya-opulence; saṅge-accompanied by; bahu-parivāra-many members of the family; kruddha hañā-being angry; lakṣmī-devī-the goddess of fortune; āilā-arrived; siṁha-dvāra-at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

TEXT 132

jagannāthera mukhya mukhya yata bhṛtya-gaṇe
lakṣmīdevīra dāsī-gaṇa karena bandhane

SYNONYMS

jagannāthera-of Lord Jagannātha; mukhya mukhya-the principal; yata-all; bhṛtya-gaṇe-servants; lakṣmī-devīra-of the goddess of fortune; dāsī-gaṇa-maidservants; karena bandhane-arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

TEXT 133

bāndhiyā āniyā pāḍe lakṣmīra caraṇe
core yena daṇḍa kari' laya nānā-dhane

SYNONYMS

bāndhiyā-after binding; āniyā-bringing; pāḍe-make them fall down; laksmīra caraṇe-at the lotus feet of the goddess of fortune; core-a thief; yena-as if; daṇḍa kari'-after punishing; laya-take away; nānā-dhane-all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

TEXT 134

acetanavat tāre karena tāḍane
nānā-mata gāli dena bhaṇḍa-vacane

SYNONYMS

acetana-vat-almost unconscious; tāre-unto the servants; karena-does; tāḍane-chastisement; nānā-mata-various kinds of; gāli-amusement; dena-speaks; bhaṇḍa-vacane-various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

TEXT 135

lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā
hāse mahāprabhura gaṇa mukhe hasta diyā

SYNONYMS

lakṣmī-saṅge-in the company of the goddess of fortune; dāsī-gaṇera-of the maidservants; prāgalbhya-impudence; dekhiyā-after seeing; hāse-smile; mahāprabhura-of Śrī Caitanya Mahāprabhu; gaṇa-the companions; mukhe-on their faces; hasta-hands; diyā-covering.

TRANSLATION

When Śrī Caitanya Mahāprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

TEXT 136

dāmodara kahe,-aiche mānera prakāra
trijagate kāhāṅ nāhi dekhi śuni āra

SYNONYMS

dāmodara kahe-Svarūpa Dāmodara Gosvāmī said; aiche-such; mānera-of egoistic pride; prakāra-kind; tri-jagate-within the three worlds; kāhāṅ-anywhere; nāhi-not; dekhi-I see; śuni-I hear; āra-other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

TEXT 137

māninī nirutsāhe chāḍe vibhūṣaṇa
bhūme vasi' nakhe lekhe, malina-vadana

SYNONYMS

māninī-proud, egoistic woman; nirutsāhe-because of disappointment; chāḍe-gives up; vibhūṣaṇa-all kinds of ornaments; bhūme vasi'-sitting on the floor; nakhe-with the nails; lekhe-marks lines; malina-vadana-with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

TEXT 138

pūrve satyabhāmāra śuni evaṁ-vidha māna
vraje gopī-gaṇera māna-rasera nidhāna

SYNONYMS

pūrve-previously; satyabhāmāra-of Queen Satyabhāmā; śuni-I hear; evaṁ-vidha māna-this kind of egoistic pride; vraje-in Vṛndāvana; gopī-gaṇera-of the gopīs; māna-pride; rasera nidhāna-the reservoir of all humorous mellows.

TRANSLATION

”I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa’s proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

TEXT 139

iṅho nija-sampatti saba prakaṭa kariyā
priyera upara yāya sainya sājāña

SYNONYMS

iṅho-this; nija-sampatti-her opulence; saba-all; prakaṭa kariyā-manifesting; priyera upara-against her beloved husband; yāya-goes; sainya sājāña-accompanied by soldiers.

TRANSLATION

”But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband.”

PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the gopīs’ loving affairs. He therefore said, ”My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the gopīs of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence.”

TEXT 140

prabhu kahe,-kaha vrajera mānera prakāra
svarūpa kahe,-gopī-māna-nadī śata-dhāra

SYNONYMS

prabhu kahe-the Lord said; kaha-please tell; vrajera-of Vṛndāvana; mānera-of the egoistic pride; prakāra-the varieties; svarūpa kahe-Svarūpa Dāmodara replied; gopī-māna-the pride of the gopīs; nadī-like a river; śata-dhāra-with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Please tell me of the varieties of egoistic pride manifest in Vṛndāvana.” Svarūpa Dāmodara replied, ”The pride of the gopīs is like a river flowing with hundreds of tributaries.

TEXT 141

nāyikāra svabhāva, prema-vṛtte bahu bheda
sei bhede nānā-prakāra mānera udbheda

SYNONYMS

nāyikāra-of the heroine; sva-bhāva-nature; prema-vṛtte-in the matter of loving affairs; bahu-many; bheda-varieties; sei-that; bhede-in each variety; nānā-prakāra-various types; mānera-of the jealous anger of a woman; udbheda-subdivisions.

TRANSLATION

”The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

samyak gopikāra māna nā yāya kathana
eka-dui-bhede kari dig-daraśana

SYNONYMS

samyak-fully; gopikāra-of the gopīs; māna-jealous anger; nā-not; yāya-is possible; kathana-to speak; eka-dui-one, two; bhede-in different types; kari-I make; dik-daraśana-indication.

TRANSLATION

”It is not possible to give a complete statement about the different types of jealous anger manifest by the gopīs, but a few principles may serve as an indication.

TEXT 143

māne keha haya ’dhīrā,’ keha ta’ ’adhīrā’
ei tina-bhede, keha haya ’dhīrādhīrā’

SYNONYMS

māne-on the platform of jealous anger; keha-some women; haya dhīra-are very sober; keha ta’-and some of them; adhīra-very restless; ei tina-bhede-and there is a third division; keha haya-some are; dhīra-adhīra-a mixture of sober and restless.

TRANSLATION

”There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

’dhīrā’ kānte dūre dekhi’ kare pratyutthāna
nikaṭe āsile, kare āsana pradāna

SYNONYMS

dhīra-the sober; kānte-the hero; dūre-from a distance; dekhi’-after seeing; kare pratyutthāna-stands up; nikaṭe āsile-when the hero comes nearby; kare-does; āsana-of a seat; pradāna-offering.

TRANSLATION

”When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

TEXT 145

hṛdaye kopa, mukhe kahe madhura vacana

priya āliṅgite, tāre kare āliṅgana

SYNONYMS

hṛdaye-within the heart; kopa-anger; mukhe-in the mouth; kahe-speaks; madhura-sweet; vacana-words; priya-lover; āliṅgite-when embracing; tāre-him; kare āliṅgana-embraces.

TRANSLATION

”The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

TEXT 146

sarala vyavahāra, kare mānera poṣaṇa
kimvā solluṇṭha-vākye kare priya-nirasana

SYNONYMS

sarala vyavahāra-plain dealings; kare-does; mānera-of jealous anger; poṣaṇa-maintenance; kimvā-or; solluṇṭha-smiling a little; vākye-by words; kare-does; priya-of the lover; nirasana-refutation.

TRANSLATION

”The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

TEXT 147

’adhīrā’ niṣṭhura-vākye karaye bhartsana
karṇotpale tāḍe, kare mālāya bandhana

SYNONYMS

adhīrā-the restless heroine; niṣṭhura-vākye-by cruel words; karaye-does; bhartsana-chastisement; karṇa-utpale tāḍe-pulls the ear; kare-does; mālāya-with a garland; bandhana-binding.

TRANSLATION

”The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

TEXT 148

’dhīrādhīrā’ vakra-vākye kare upahāsa
kabhu stuti, kabhu nindā, kabhu vā udāsa

SYNONYMS

dhīra-adhīra-the heroine who is a combination of sobriety and restlessness; vakra-vākye kare upahāsa-jokes with equivocal words; kabhu stuti-sometimes praise; kabhu nindā-sometimes blasphemy; kabhu vā udāsa-sometimes indifference.

TRANSLATION

”The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

TEXT 149

’mugdhā’, ’madhyā’, ’pragalbhā’,-tina nāyikāra bheda
’mugdhā’ nāhi jāne mānera vaidagdhya-vibheda

SYNONYMS

mugdhā-captivated; madhyā-intermediate; pragalbhā-impudent; tina-three; nāyikāra-of heroines; bheda-divisions; mugdhā-the captivated; nāhi jāne-does not know; mānera-of jealous anger; vaidagdhya-vibheda-the intricacies of cunning behavior.

TRANSLATION

”Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

TEXT 150

mukha ācchādiyā kare kevala rodana
kāntera priya-vākya śuni’ haya parasanna

SYNONYMS

mukha ācchādiyā-covering the face; kare-performs; kevala-only; rodana-crying; kāntera-of the lover; priya-vākya-sweet words; śuni’-hearing; haya-becomes; parasanna-satisfied.

TRANSLATION

”The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

TEXT 151

’madhyā’ ’pragalbhā’ dhare dhīrādi-vibheda
tāra madhye sabāra svabhāve tina bheda

SYNONYMS

madhyā-the intermediate; pragalbhā-the impudent; dhare-contain; dhīra-ādi-vibheda-the three divisions of dhīra, adhīra and dhīrādhīrā; tāra madhye-among them; sabāra-of all of them; sva-bhāve-in nature; tina bheda-three divisions.

TRANSLATION

”Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

TEXT 152

keha ’prakharā’, keha ’mṛdu’, keha haya ’samā’
sva-svabhāve kṛṣṇera bāḍāya prema-sīmā

SYNONYMS

keha-some; prakharā-very talkative; keha-some; mṛdu-very mild; keha haya-some of them are; samā-equipoised; sva-svabhāve-by their own characteristics; kṛṣṇera-of Lord Kṛṣṇa; bāḍāya-increases; prema-sīmā-limit of loving ecstasy.

TRANSLATION

"Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa's loving ecstasy.

TEXT 153

prākharya, mārdava, sāmya svabhāva nirdoṣa
sei sei svabhāve kṛṣṇe karāya santoṣa

SYNONYMS

prākharya-talkativeness; mārdava-mildness; sāmya-being equipoised; sva-bhāva-nature; nirdoṣa-faultless; sei sei sva-bhāve-in those transcendental qualities; kṛṣṇe-Lord Kṛṣṇa; karāya-they make; santoṣa-happy.

TRANSLATION

"Although some of the gopīs are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics."

TEXT 154

e-kathā śuniyā prabhura ānanda apāra
'kaha, kaha, dāmodara',-bale bāra bāra

SYNONYMS

e-kathā śuniyā-hearing this description; prabhura-of Śrī Caitanya Mahāprabhu; ānanda apāra-unlimited happiness; kaha kaha-please go on speaking; dāmodara-My dear Dāmodara; bale bāra bāra-He said again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

TEXT 155

dāmodara kahe,-kṛṣṇa rasika-śekhara
rasa-āsvādaka, rasamaya-kalevara

SYNONYMS

dāmodara kahe-Dāmodara said; kṛṣṇa-Lord Kṛṣṇa; rasika-śekhara-the master of transcendental mellows; rasa-āsvādaka-the taster of transcendental mellows; rasa-maya-kalevara-whose body is made of all transcendental bliss.

TRANSLATION

Dāmodara Gosvāmī said, "Kṛṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

premamaya-vapu kṛṣṇa bhakta-premādhīna
śuddha-preme, rasa-guṇe, gopikā-pravīṇa

SYNONYMS

prema-maya-vapu-body of love and ecstasy; kṛṣṇa-Lord Kṛṣṇa; bhakta-prema-adhīna-always subordinate to the loving feelings of His devotees; śuddha-preme-in pure uncontaminated love; rasa-guṇe-and in the qualities of transcendental mellows; gopikā-the gopīs; pravīṇa-very experienced.

TRANSLATION

"Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

gopikāra preme nāhi rasābhāsa-doṣa
ataeva kṛṣṇera kare parama santoṣa

SYNONYMS

gopikāra-of the gopīs; preme-in the loving affairs; nāhi-there is not; rasa-ābhāsa-of an adulterated taste of mellow; doṣa-fault; ataeva-therefore; kṛṣṇera-of Lord Kṛṣṇa; kare-they do; parama santoṣa-highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of rasābhāsa-first-, second-and third-class. The word rāsa means "mellow," and ābhāsa means "a shadow." If one tastes one kind of mellow and something extra is imposed, that is uparasa. If something is derived from the original mellow, it is called anurasa. If something is appreciated that is far removed from the original mellow, it is called aparasa. Uparasa, anurasa and aparasa are, respectively, first-, second-and third-class rasābhāsas. As stated in the Bhakti-rasāmṛta-sindhu (4.9):

pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ
syus tridhoparasāś cānurasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī kramāt

TEXT 158

evaṁ śaśaṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ

siṣeva ātmany avaruddha-sauratah
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ

SYNONYMS

evam-thus; śaśaṅka-aṁśu-with rays of moonshine; virājitāḥ-beautifully existing; niśāḥ-nights; saḥ-He; satya-kāmaḥ-the Absolute Truth; anurata-to whom are attracted; abalā-gaṇaḥ-women; siṣeva-performed; ātmani-in His own self; avaruddha-sauratah-His transcendental erotic love was checked; sarvāḥ-all; śarat-in autumn; kāvya-poetic; kathā-words; rasa-āśrayāḥ-full of all transcendental mellows.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (10.33.25). The gopīs are all transcendental spirit souls. One should never think that the gopīs and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopīs are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa's lusty desires and ail His dealings with the gopīs are on the spiritual platform. One has to be transcendentally realized before even considering relishing the pastimes of Kṛṣṇa with the gopīs. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the gopīs. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the gopīs: therefore the subject matter is neither mundane nor erotic. Being a sannyāsī, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the gopīs were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

TEXT 159

'vāmā' eka gopī-gaṇa, 'dakṣiṇā' eka gaṇa
nānā-bhāve karāya kṛṣṇe rasa āsvādana

SYNONYMS

vāmā-left wing; eka-one; gopī-gaṇa-party of gopīs; dakṣiṇā-right wing; eka-another; gaṇa-party of gopīs; nānā-bhāve-in varieties of ecstatic love; karāya-cause to do; kṛṣṇe-unto Kṛṣṇa; rasa āsvādana-tasting of transcendental mellows.

TRANSLATION

"The gopīs can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

TEXT 160

gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākurāṇī
nirmala-ujjvala-rasa-prema-ratna-khani

SYNONYMS

gopī-gaṇa-madhye-of all the gopīs; śreṣṭhā-the chief; rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī; nirmala-purified; ujjvala-brilliant; rasa-in mellows; prema-of ecstatic love; ratna-khani-the jewel mine.

TRANSLATION

"Of all the gopīs, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

TEXT 161

vayase 'madhyamā' teṅho svabhāvete 'samā'
gāḍha prema-bhāve teṅho nirantara 'vāmā'

SYNONYMS

vayase madhyamā-grown up; teṅho-Śrīmatī Rādhārāṇī; sva-bhāvete-in character; samā-equipoised; gāḍha-deep; prema-bhāve-in ecstatic love; teṅho-She; nirantara-constantly; vāmā-of the group of the left-wing gopīs.

TRANSLATION

"Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī.

PURPORT

The left wing and right wing of the gopīs has been explained by Rūpa Gosvāmī in Ujjvala-nīlamaṇi. The left wing is described in this way:

mana-grahe sadodyuktā
tac-chaithilye ca kopanā
abhedyā nāyake prāyaḥ
krūrā vāmeti kīrtyate

"A gopī who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called vāmā, or a leftwing gopī."

Śrīla Rūpa Gosvāmī describes the right-wing gopīs in this way:

asahyā māna-nirbandhe
nāyake yukta-vādinī
sāmabhis tena bhedyā ca
dakṣiṇā parikīrtitā

”A gopī who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a dakṣiṇā, or a right-wing gopi.”

TEXT 162

vāmya-svabhāve māna uṭhe nirantara
tāra madhye uṭhe kṛṣṇera ānanda-sāgara

SYNONYMS

vāmya-svabhāve-because of left-wing character; māna-womanly anger; uṭhe-awakens; nirantara-always; tāra madhye-in that dealing; uṭhe-is awakening; kṛṣṇera-of Lord Kṛṣṇa; ānanda-sāgara-an ocean of transcendental bliss.

TRANSLATION

”Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

TEXT 163

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheḥ-of the snake; iva-like; gatiḥ-the movement; premṇaḥ-of the loving affairs; sva-bhāva-by nature; kuṭilā-crooked; bhavet-is; ataḥ-therefore; hetoḥ-from some cause; ahetoḥ-from the absence of a cause; ca-and; yūnoḥ-of the young couple; mānaḥ-anger; udañcati-appears.

TRANSLATION

” ’The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples-anger with a cause and anger without a cause.’ ”

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī’s Ujjvala-nīlamaṇi (Śṛṅgāra-bheda-prakaraṇa 102).

TEXT 164

eta śuni’ bāḍe prabhura ānanda-sāgara
’kaha, kaha’ kahe prabhu, bale dāmodara

SYNONYMS

eta śuni’-hearing this; bāḍe-increased; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-sāgara-the ocean of transcendental bliss; kaha kaha-go on speaking; kahe prabhu-Śrī Caitanya Mahāprabhu continued to request; bale dāmodara-Dāmodara Gosvāmī continued to reply.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, ”Go on speaking, go on speaking.” And thus Svarūpa Dāmodara continued.

TEXT 165

’adhirūḍha mahābhāva’-rādhikāra prema
viśuddha, nirmala, yaiche daśa-vāṇa hema

SYNONYMS

adhirūḍha mahā-bhāva-highly elevated ecstatic love; rādhikāra prema-the loving affairs of Śrīmatī Rādhārāṇī; viśuddha-completely uncontaminated; nirmala-purified; yaiche-as if; daśa-vāṇa-ten times purified; hema-gold.

TRANSLATION

”Śrīmatī Rādhārāṇī’s love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

TEXT 166

kṛṣṇera darśana yadi pāya ācambite
nānā-bhāva-vibhūṣaṇe haya vibhūṣite

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; darśana-interview; yadi-if; pāya-gets; ācambite-all of a sudden; nānā-various; bhāva-ecstatic; vibhūṣaṇe-with ornaments; haya-is; vibhūṣite-decorated.

TRANSLATION

”As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

TEXT 167

aṣṭa ’sāttvika’, harṣādi ’vyabhicārī’ yāṅra
’sahaja prema’, viṁśati ’bhāva’-alaṅkāra

SYNONYMS

aṣṭa-eight; sāttvika-transcendental symptoms; harṣa-ādi-like jubilation; vyabhicārī-distinctive features; yāṅra-of whose; sahaja prema-natural love; viṁśati-twenty; bhāva-of ecstasy; alaṅkāra-ornaments.

TRANSLATION

”The transcendental ornaments of Śrīmatī Rādhārāṇī’s body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārībhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

PURPORT

The thirty-three vyabhicārī-bhāvas, bodily symptoms manifest in ecstatic love, are as follows: (1) nirveda, indifference; (2) viṣāda, moroseness; (3) dainya, meekness; (4) glāni, a feeling that one is in a faulty position; (5) śrama, fatigue; (6) mada, madness;

(7) garva, pride; (8) śaṅkā, doubt; (9) trāsa, shock; (10) āvega, intense emotion; (11) unmāda, craziness; (12) apasmāra, forgetfulness; (13) vyādhi, disease; (14) moha, bewilderment; (15) mṛti, death; (16) ālasya, laziness; (17) jāḍya, invalidity; (18) vrīḍā, shame; (19) avahitthā, concealment; (20) smṛti, remembrance; (21) vitarka, argument; (22) cintā, contemplation; (23) mati, attention; (24) dhṛti, forbearance; (25) harṣa, jubilation; (26) autsukya, eagerness; (27) augrya, violence; (28) amarṣa, anger; (29) asūyā, jealousy; (30) cāpalya, impudence; (31) nidrā, sleep; (32) supti, deep sleep and (33) prabodha, awakening.

TEXT 168

'kila-kiñcita', 'kuṭṭamita', 'vilāsa', 'lalita'
'vivvoka', 'moṭṭāyita', āra 'maugdhya', 'cakita'

SYNONYMS

kila-kiñcita-a particular type of ornament at the time of seeing Kṛṣṇa; kuṭṭamita-the symptom explained in verse 197; vilāsa-the symptom explained in verse 187; lalita-the symptom explained in verse 192; vivvoka-neglecting the presentation given by the hero; moṭṭāyita-awakening of lusty desires by the remembrance and words of the hero; āra-and; maugdhya-assuming the position of not knowing things although everything is known; cakita-a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kilakiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭāyita, maugdhya and cakita.

TEXT 169

eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga
dekhite uthale kṛṣṇa-sukhābdhi-taraṅga

SYNONYMS

eta-so many; bhāva-bhūṣāya-with the ornaments of ecstasy; bhūṣita-decorated; śrī-rādhāra-of Śrīmatī Rādhārāṇī; aṅga-the body; dekhite-to see; uthale-awakens; kṛṣṇa-sukha-abdhi-of the ocean of Kṛṣṇa's happiness; taraṅga-waves.

TRANSLATION

"When Śrīmatī Rādhārāṇī's body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa's happiness immediately displays transcendental waves.

TEXT 170

kila-kiñcitādi-bhāvera śuna vivaraṇa
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana

SYNONYMS

kila-kiñcita-ādi-beginning with the ecstasy named kila-kiñcita; bhāvera-of ecstasies; śuna-hear; vivaraṇa-the description; ye bhāva-bhūṣāya-with these ecstatic ornaments; rādhā-Śrīmatī Rādhārāṇī; hare-enchants; kṛṣṇa-mana-the mind of Kṛṣṇa.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

TEXT 171

rādhā dekhi' kṛṣṇa yadi chuṅite kare mana
dāna-ghāṭi-pathe yabe varjena gamana

SYNONYMS

rādhā-Śrīmatī Rādhārāṇī; dekhi'-after seeing; kṛṣṇa-Lord Kṛṣṇa; yadi-if; chuṅite-to touch; kare mana-desires; dāna-ghāṭi-pathe-on the way leading toward the spot from where one crosses the river to the other side; yabe-when; varjena-prohibits; gamana-going.

TRANSLATION

"When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.

TEXT 172

yabe āsi' mānā kare puṣpa uṭhāite
sakhī-āge cāhe yadi gāye hāta dite

SYNONYMS

yabe-when; āsi'-coming nearby; mānā kare-prohibits; puṣpa uṭhāite-to pick up flowers; sakhī-āge-in front of the friends of Śrīmatī Rādhārāṇī; cāhe-wants; yadi-if; gāye-in the body; hāta dite-touch with the hand.

TRANSLATION

"Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

ei-saba sthāne 'kila-kiñcita' udgama
prathame 'harṣa' sañcārī-mūla kāraṇa

SYNONYMS

ei-saba sthāne-in such places; kila-kiñcita-of the symptom of the ecstasy known as kila-kiñcita; udgama-awakening; prathame-in the beginning; harṣa-jubilation; sañcārī-ecstatic emotion; mūla kāraṇa-the root cause.

TRANSLATION

"At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dāna-ghāṭi. Lord Śrī Kṛṣṇa stops Her from going, telling Her, "First You have to pay the fee; then You will be allowed to go." This pastime is called dāna-keli-līlā. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden's proprietor and prohibits Her. This pastime is called kila-kiñcita. Rādhārāṇī's shyness arises due to Śrī Kṛṣṇa's prohibitions, and ecstatic loving bodily symptoms called kila-kiñcita-bhāva are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 44).

TEXT 174

garvābhilāṣa-rudita-
smitāsūyā-bhaya-krudhām
saṅkarī-karaṇaṁ harṣād
ucyate kila-kiñcitam

SYNONYMS

garva-pride; abhilāṣa-ambition; rudita-crying; smita-smiling; asūyā-envying; bhaya-fearing; krudhām-anger; saṅkarī-karaṇam-the act of shrinking away; harṣāt-because of jubilation; ucyate-is called; kila-kiñcitam-ecstatic symptoms known as kila-kiñcita.

TRANSLATION

" 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.'

TEXT 175

āra sāta bhāva āsi' sahaje milaya
asta-bhāva-sammilane 'mahābhāva' haya

SYNONYMS

āra-other; sāta-seven; bhāva-ecstatic symptoms; āsi'-coming together; sahaje-naturally; milaya-become mixed; aṣṭa-bhāva-of eight kinds of ecstatic emotional symptoms; sammilane-by the combining; mahā-bhāva haya-there is mahābhāva.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

TEXT 176

garva, abhilāṣa, bha ya, śuṣka-rudita
krodha, asūyā haya, āra manda-smita

SYNONYMS

garva-pride; abhilāṣa-ambition; bhaya-fear; śuṣka-rudita-dry, artificial crying; krodha-anger; asūyā-envy; haya-there is; āra-also; manda-smita-mild smiling.

TRANSLATION

"The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

nānā-svādu aṣṭa-bhāva ekatra milana
yāhāra āsvāde tṛpta haya kṛṣṇa-mana

SYNONYMS

nānā-various; svādu-tasteful; aṣṭa-bhāva-eight kinds of ecstatic symptoms; ekatra-at one place; milana-meeting; yāhāra-of which; āsvāde-by the tasting; tṛpta-satisfied; haya-is; kṛṣṇa-mana-the mind of Kṛṣṇa.

TRANSLATION

"There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord's mind is completely satisfied.

TEXT 178

dadhi, khaṇḍa, ghṛta, madhu, marīca, karpūra
elāci-milane yaiche rasālā madhura

SYNONYMS

dadhi-yogurt; khaṇḍa-candy; ghṛta-ghee; madhu-honey; marīca-black pepper; karpūra-camphor; elāci-cardamom; milane-by combining together; yaiche-as; rasālā-very tasteful; madhura-and sweet.

TRANSLATION

"Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

TEXT 179

ei bhāva-yukta dekhi' rādhāsya-nayana
saṅgama ha-ite sukha pāya koṭi-guṇa

SYNONYMS

ei bhāva-with these ecstatic symptoms; yukta-combined together; dekhi'-seeing; rādhā-asya-nayana-the face and eyes of Śrīmatī Rādhārāṇī; saṅgama ha-ite-than direct embracing; sukha pāya-enjoys happiness; koṭi-guṇa-millions of times more.

TRANSLATION

"Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī's face light up from this combination of ecstatic love than He is by direct union with Her.

This is further explained in the following verse from the Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 46) of Śrīla Rūpa Gosvāmī.

TEXT 180

antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-pakṣmāṅkurā
kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī
ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā
rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyaṁ vaḥ kriyāt

SYNONYMS

antaḥ-internally or not manifested; smeratayā ujjvala-brightened by mild smiling; jala-kaṇa-with drops of water; vyākīrṇa-scattered; pakṣma-aṅkurā-from the eyelashes; kiñcit-very little; pāṭalita-añcalā-a tinge of redness, mixed with whiteness, on the borders of the eyes; rasikata-utsiktā-being merged in the cunning behavior of the Lord; puraḥ-in the front; kuñcatī-shrinks; ruddhāyāḥ-having been blocked; pathi-on the way; mādhavena-by Kṛṣṇa; madhura-sweet; vyābhugna-curved; torā-uttarā-the eyes; rādhāyāḥ-of Śrīmatī Rādhārāṇī; kila-kiñcita-the ecstatic symptom named kila-kiñcita; stavakinī-like a bouquet of flowers; dṛṣṭiḥ-glance; śriyam-good fortune; vaḥ-of all of you; kriyāt-may perform.

TRANSLATION

" 'May the sight of Śrīmatī Rādhārāṇī's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī's way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

TEXT 181

bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitaṁ
helollāsa-calādharaṁ kuṭilita-bhrū-yugmam udyat-smitam
rādhāyāḥ kila-kiñcitāñcitam asau vīkṣyānanaṁ saṅgamād
ānandaṁ tam avāpa koṭi-guṇitaṁ yo 'bhūn na gīr-gocaraḥ

SYNONYMS

bāṣpa-by tears; vyākulita-agitated; aruṇa-añcala-with a reddish tinge; calan-moving; netram-eyes; rasa-ullāsitam-because of being agitated by transcendental mellows; hela-ullāsa-because of neglectful jubilation; cala-adharam-moving lips; kuṭilita-curved; bhrū-yugmam-two eyebrows; udyat-awakening; smitam-smiling; rādhāyāḥ-of Śrīmatī Rādhārāṇī; kila-kiñcita-with the ecstatic symptom named kila-kiñcita; añcitam-expression; asau-He (Kṛṣṇa); vīkṣya-after glancing over; ānanam-the face; saṅgamāt-even than embracing; ānandam-happiness; tam-that; avāpa-got; koṭi-guṇitam-millions upon millions times more; yaḥ-which; abhūt-became; na-not; gīḥ-gocaraḥ-the subject of being described.

TRANSLATION

" 'Agitated by tears, Śrīmatī Rādhārāṇī's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotus-like face smiled mildly. Seeing Rādhārāṇī's face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa's happiness is not at all mundane.' "

PURPORT

This is a quotation from the Govinda-līlāmṛta (9.18).

TEXT 182

eta śuni' prabhu hailā ānandita mana
sukhāviṣṭa hañā svarūpe kailā āliṅgana

SYNONYMS

eta śuni'-hearing this; prabhu-Śrī Caitanya Mahāprabhu; hailā-became; ānandita mana-very happy in His mind; sukha-āviṣṭa hañā-being absorbed in happiness; svarūpe-unto Svarūpa Dāmodara Gosvāmī; kailā-did; āliṅgana-embracing.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

TEXT 183

'vilāsādi'-bhāva-bhūṣāra kaha ta' lakṣaṇa
yei bhāve rādhā hare govindera mana?

SYNONYMS

vilāsa-ādi-beginning with transcendental enjoyment; bhāva-of ecstasy; bhūṣāra-of the ornaments; kaha-please speak; ta'-indeed; lakṣaṇa-the symptoms; yei bhāve-by which symptoms; rādhā-Śrīmatī Rādhārāṇī; hare-enchants; govindera mana-the mind of Śrī Govinda.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, "Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda."

TEXT 184

tabe ta' svarūpa-gosāñi kahite lāgilā
śuni' prabhura bhakta-gaṇa mahā-sukha pāilā

SYNONYMS

tabe-at that time; ta'-indeed; svarūpa-gosāñi-Svarūpa Dāmodara; kahite lāgilā-began to speak; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-all the devotees; mahā-sukha pāilā-achieved great happiness.

TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

TEXT 185

rādhā vasi’ āche, kibā vṛndāvane yāya
tāhāṅ yadi ācambite kṛṣṇa-daraśana pāya

SYNONYMS

rādhā vasi’ āche-Śrīmatī Rādhārāṇī is sitting; kibā-or; vṛndāvane yāya-is going to Vṛndāvana; tāhāṅ-there; yadi-if; ācambite-all of a sudden; kṛṣṇa-daraśana pāya-gets the opportunity to see Kṛṣṇa.

TRANSLATION

”Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

TEXT 186

dekhite nānā-bhāva haya vilakṣaṇa
se vailakṣaṇyera nāma ’vilāsa’-bhūṣaṇa

SYNONYMS

dekhite-while seeing; nānā-bhāva-of various ecstasies; haya-there are; vilakṣaṇa-symptoms; se-those; vailakṣaṇyera-of different symptoms; nāma-the name; vilāsa-vilāsa; bhūṣaṇa-ornaments.

TRANSLATION

”The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 31).

TEXT 187

gati-sthānāsanādīnāṁ
mukha-netrādi-karmaṇām
tātkālikaṁ tu vaiśiṣṭyaṁ
vilāsaḥ priya-saṅgajam

SYNONYMS

gati-moving; sthāna-standing; āsana-ādīnām-and of sitting and so on; mukha-or the face; netra-of the eyes; ādi-and so on; karmaṇām-of the activities; tāt-kālikam-relating to that time; tu-then; vaiśiṣṭyam-various symptoms; vilāsaḥ-of the name vilāsa; priya-saṅga-jam-produced from meeting her beloved.

TRANSLATION

” ’The various symptoms manifested in a woman’s face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.’ ”

TEXT 188

lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya
eta bhāva mili’ rādhāya cañcala karaya

SYNONYMS

lajjā-timidity; harṣa-jubilation; abhilāṣa-ambition; sambhrama-respect; vāmya-characteristics of the left-wing gopīs; bhaya-fear; eta-these; bhāva-ecstatic symptoms; mili’-coming together; rādhāya-Śrīmatī Rādhārāṇī; cañcala karaya-agitate.

TRANSLATION

Svarūpa Dāmodara said, ”Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the Govinda-līlāmṛta (9.11).

TEXT 189

puraḥ kṛṣṇālokāt sthagita-kuṭilāsyā gatir abhūt
tiraścīnaṁ kṛṣṇāmbara-dara-vṛtaṁ śrī-mukham api
calat-tāraṁ sphāraṁ nayana-yugam ābhugnam iti sā
vilāsākhya-svālaṅkaraṇa-valitāsīt priya-mude

SYNONYMS

puraḥ-in front of Her; kṛṣṇa-ālokāt-by seeing Lord Kṛṣṇa; sthagita-kuṭilā-stopped and assumed an attitude of crookedness; asyāḥ-of Śrīmatī Rādhārāṇī; gatiḥ-the progress; abhūt-became; tiraścīnam-being crooked; kṛṣṇa-ambara-by a blue cloth; dara-vṛtam-covered; śrī-mukham api-Her face also; calat-tāram-like moving stars; sphāram-wide; nayana-yugam-the pair of eyes; ābhugnam-very curved; iti-thus; sā-She (Rādhārāṇī); vilāsa-ākhya-named vilāsa; sva-alaṅkaraṇa-by personal ornaments; valita-decorated; āsīt-was; priya-mude-just to increase the pleasure of Śrī Kṛṣṇa.

TRANSLATION

” ’When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilāsa, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.’

TEXT 190

kṛṣṇa-āge rādhā yadi rahe dāṇḍāñā
tina-aṅga-bhaṅge rahe bhrū nācāñā

SYNONYMS

kṛṣṇa-āge-in front of Kṛṣṇa; rādhā-Śrīmatī Rādhārāṇī; yadi-if; rahe-remains; dāṇḍāñā-standing; tina-aṅga-bhaṅge-with three bends in the body; rahe-remains; bhrū-eyebrows; nācāñā-dancing.

TRANSLATION

”When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places-Her neck, waist and legs-and Her eyebrows dance.

TEXT 191

mukhe-netre haya nānā-bhāvera udgāra
ei kāntā-bhāvera nāma ’lalita’-alaṅkāra

SYNONYMS

mukhe-on the mouth; netre-on the eyes; haya-there are; nānā-bhāvera-of various ecstasies; udgāra-the awakening; ei-this; kāntā-bhāvera-of the condition of the female; nāma-the name; lalita-of lalita; alaṅkāra-the ornament.

TRANSLATION

”When there is an awakening of various ecstatic features on Śrīmatī Rādhārāṇī’s face and in Her eyes, the lalita ornaments are manifest.

TEXT 192

vinyāsa-bhaṅgir aṅgānāṁ
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam

SYNONYMS

vinyāsa-in arrangement; bhaṅgiḥ-curvature; aṅgānām-of bodily limbs; bhrū-vilāsa-due to the pastimes of the eyebrows; manoharā-very beautiful; su-kumārā-delicate; bhavet-may be; yatra-where; lalitam-lalita; tat-that; udāhṛtam-called.

TRANSLATION

” ’When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita alaṅkāra, is manifest.’

PURPORT

This verse is from Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 56).

TEXT 193

lalita-bhūṣita rādhā dekhe yadi kṛṣṇa
duṅhe duṅhā milibāre hayena satṛṣṇa

SYNONYMS

lalita-bhūṣita-decorated with lalita-alaṅkāra; rādhā-Śrīmatī Rādhārāṇī; dekhe-sees; yadi-if; kṛṣṇa-Lord Kṛṣṇa; duṅhe-both of Them; duṅhā-the two of Them; milibāre-to meet; hayena-become; sa-tṛṣṇa-very anxious.

TRANSLATION

”When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

TEXT 194

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā
calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ
priya-premollāsollasita-lalitālālita-tanuḥ
priya-prītyai sāsīd udita-lalitālaṅkṛti-yutā

SYNONYMS

hriyā-by Her attitude of shyness; tiryak-going crosswise; grīvā-of the neck; caraṇa-of the knees; kaṭi-of the waist; bhaṅgī-by the curve; su-madhura-very sweet; calat-cillī-of moving eyebrows; vallī-by the creepers; dalita-conquered; rati-nātha-of Cupid; ūrjita-powerful; dhanuḥ-by which the bow; priya-prema-ullāsa-because of the loving attitude of the beloved; ullasita-being inspired; lalita-by the mood known as lalita; ālālita-tanuḥ-whose body is covered; priya-prītyai-for the sake of pleasing the beloved; sā-Śrīmatī Rādhārāṇī; āsīt-was; udita-awakened; lalita-alaṅkṛti-yutā-possessing the lalita-alaṅkāra.

TRANSLATION

” ’When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alaṅkāra, just to increase Śrī Kṛṣṇa’s love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved’s love, Her body was decorated with the ornaments of lalita-alaṅkāra.’

PURPORT

This verse is quoted from the Govinda-līlāmṛta (9.14).

TEXT 195

lobhe āsi’ kṛṣṇa kare kañcukākarṣaṇa
antare ullāsa, rādhā kare nivāraṇa

SYNONYMS

lobhe-in greed; āsi’-coming; kṛṣṇa-Lord Kṛṣṇa; kare-does; kañcuka-ākarṣaṇa-snatching the border of Her sari; antare-within; ullāsa-very much pleased; rādhā-Śrīmatī Rādhārāṇī; kare-does; nivāraṇa-stopping.

TRANSLATION

”When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī’s sari, She is actually very pleased within, but overtly She tries to stop Him.

TEXT 196

bāhire vāmatā-krodha, bhitare sukha mane
’kuṭṭamita’-nāma ei bhāva-vibhūṣaṇe

SYNONYMS

bāhire-externally; vāmatā-opposition; krodha-anger; bhitare-within; sukha-happiness; mane-in the mind; kuṭṭamita-kuṭṭamita; nāma-named; ei-this; bhāva-vibhūṣaṇe-ornament of an ecstatic attitude.

TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

TEXT 197

stanādharādi-grahaṇe
hṛt-prītāv api sambhramāt
bahiḥ krodho vyathitavat
proktaṁ kuṭṭamitaṁ budhaiḥ

SYNONYMS

stana-breasts; adhara-lips; ādi-and so on; grahaṇe-when capturing; hṛt-prītau-satisfaction of the heart; api-even though; sambhramāt-because of respectfulness; bahiḥ-externally; krodhaḥ-anger; vyathita-aggrieved; vat-as if; proktam-called; kuṭṭamitam-the technical term kuṭṭamita; budhaiḥ-by learned scholars.

TRANSLATION

" 'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita.'

PURPORT

This is a quotation from Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 49).

TEXT 198

kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha
antare ānanda rādhā, bāhire vāmya-krodha

SYNONYMS

kṛṣṇa-vāñchā-the desire of Lord Kṛṣṇa; pūrṇa-fulfilled; haya-let it be; kare-does; pāṇi-rodha-checking with Her hand; antare-within the heart; ānanda-transcendental bliss; rādhā-Śrīmatī Rādhārāṇī; bāhire-externally; vāmya-opposition; krodha-and anger.

TRANSLATION

"Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, 'Let Kṛṣṇa satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

TEXT 199

vyathā pāñā' kare yena śuṣka rodana
īṣat hāsiyā kṛṣṇe karena bhartsana

SYNONYMS

vyathā pāñā'-being offended; kare-does; yena-as if; śuṣka-dry; rodana-crying; īṣat-mildly; hāsiyā-smiling; kṛṣṇe-unto Kṛṣṇa; karena-does; bhartsana-admonition.

TRANSLATION

"Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

TEXT 200

pāṇi-rodham avirodhita-vāñchaṁ
bhartsanāś ca madhura-smita-garbhāḥ
mādhavasya kurute karabhorur
hāri śuṣka-ruditaṁ ca mukhe 'pi

SYNONYMS

pāṇi-the hand; rodham-obstructing; avirodhita-unobstructed; vāñcham-the desire of Kṛṣṇa; bhartsanāḥ-admonitions; ca-and; madhura-sweet; smita-garbhāḥ-containing a gentle smiling attitude; mādhavasya-of Śrī Kṛṣṇa; kurute-does; karabha-ūruḥ-whose thigh is like the trunk of a baby elephant; hāri-charming; śuṣka-ruditam-dry crying; ca-and; mukhe-on the face; api-also.

TRANSLATION

" 'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

TEXT 201

ei-mata āra saba bhāva-vibhūṣaṇa
yāhāte bhūṣita rādhā hare kṛṣṇa mana

SYNONYMS

ei-mata-in this way; āra-also; saba-all; bhāva-vibhūṣaṇa-ecstatic ornaments; yāhāte-by which; bhūṣita-being decorated; rādhā-Śrīmatī Rādhārāṇī; hare-attracts; kṛṣṇa mana-the mind of Kṛṣṇa.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

TEXT 202

ananta kṛṣṇera līlā nā yāya varṇana
āpane varṇena yadi 'sahasra-vadana'

SYNONYMS

ananta-unlimited; kṛṣṇera-of Lord Kṛṣṇa; līlā-pastimes; nā-not; yāya-is possible; varṇana-description; āpane-personally; varṇena-describes; yadi-if; sahasra-vadana-the thousand-mouthed Śeṣa.

TRANSLATION

”It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga.”

TEXT 203

śrīvāsa hāsiyā kahe,-śuna, dāmodara
āmāra lakṣmīra dekha sampatti vistara

SYNONYMS

śrīvāsa-Śrīvāsa Ṭhākura; hāsiyā-smiling; kahe-says; śuna-please hear; dāmodara-O Dāmodara Gosvāmī; āmāra lakṣmīra-of my goddess of fortune; dekha-just see; sampatti vistara-the great opulence.

TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, ”My dear sir, please hear! Just see how opulent my goddess of fortune is!

TEXT 204

vṛndāvanera sampad dekha,-puṣpa-kisalaya
giridhātu-śikhipiccha-guñjāphala-maya

SYNONYMS

vṛndāvanera-of Vṛndāvana; sampad-the opulence; dekha-see; puṣpa-kisalaya-a few flowers and twigs; giri-dhātu-some minerals from the hills; śikhi-piccha-some peacock feathers; guñjā-phala-maya-some guñjā-phala.

TRANSLATION

”As far as Vṛndāvana’s opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

TEXT 205

vṛndāvana dekhibāre gelā jagannātha
śuni’ lakṣmī-devīra mane haila āsoyātha

SYNONYMS

vṛndāvana-Vṛndāvana-dhāma; dekhibāre-to see; gelā-went; jagannātha-Lord Jagannātha; śuni’-hearing; lakṣmī-devīra-of the goddess of fortune; mane-in the mind; haila-there was; āsoyātha-envy.

TRANSLATION

”When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

eta sampatti chāḍi’ kene gelā vṛndāvana
tāṅre hāsya karite lakṣmī karilā sājana

SYNONYMS

eta sampatti-so much opulence; chāḍi’-giving up; kene-why; gelā-He went; vṛndāvana-to Vṛndāvana; tāṅre hāsya karite-to make Him a laughingstock; lakṣmī-the goddess of fortune; karilā-made; sājana-so much decoration.

TRANSLATION

”She wondered, ’Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?’ To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

TEXT 207

”tomāra ṭhākura, dekha eta sampatti chāḍi’
patra-phala-phula-lobhe gelā puṣpa-bāḍī

SYNONYMS

tomāra ṭhākura-your Lord; dekha-just see; eta sampatti chāḍi’-giving so much opulence; patra-phala-phula-leaves, fruits and flowers; lobhe-for the sake of; gelā-went; puṣpa-bāḍī-to the flower garden of Guṇḍicā.

TRANSLATION

”Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, ’Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?

TEXT 208

ei karma kare kāhāṅ vidagdha-śiromaṇi?
lakṣmīra agrete nija prabhure deha’ āni’ ”

SYNONYMS

ei-this; karma-work; kare-does; kāhāṅ-where; vidagdha-śiromaṇi-the chief of all experts; lakṣmīra-of the goddess of fortune; agrete-in front; nija-your own; prabhure-master; deha’-present; āni’-bringing.

TRANSLATION

” ’Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.’

TEXT 209

eta bali’ mahā-lakṣmīra saba dāsī-gaṇe
kaṭi-vastre bāndhi’ āne prabhura nija-gaṇe

SYNONYMS

eta bali’-saying this; mahā-lakṣmīra-of the goddess of fortune; saba-all; dāsī-gaṇe-maidservants; kaṭi-vastre-by their waist clothes; bāndhi’-binding; āne-bring; prabhura-of Jagannātha; nija-gaṇe-personal servants.

TRANSLATION

”In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

TEXT 210

lakṣmīra caraṇe āni' karāya praṇati
dhana-daṇḍa laya, āra karāya minati

SYNONYMS

lakṣmīra caraṇe-at the lotus feet of the goddess of fortune; āni'-bringing; karāya praṇati-made to bow down; dhana-daṇḍa laya-take a fine; āra-also; karāya-make them perform; minati-submission.

TRANSLATION

”When all the maidservants brought Lord Jagannātha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

TEXT 211

rathera upare kare daṇḍera tāḍana
cora-prāya kare jagannāthera sevaka-gaṇa

SYNONYMS

rathera upare-on the car; kare-do; daṇḍera tāḍana-chastisement by sticks; cora-prāya-almost like thieves; kare-they treated; jagannāthera-of Lord Jagannātha; sevaka-gaṇa-the personal servants.

TRANSLATION

”All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

TEXT 212

saba bhṛtya-gaṇa kahe,-yoḍa kari' hāta
'kāli āni diba tomāra āge jagannātha,

SYNONYMS

saba bhṛtya-gaṇa kahe-all the servants said; yoḍa kari' hāta-folding the hands; kāli-tomorrow; āni-bringing; diba-we shall give; tomāra-of you; āge-in front; jagannātha-Lord Jagannātha.

TRANSLATION

”Finally all of Lord Jagannātha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

TEXT 213

tabe śānta hañā lakṣmī yāya nija ghara
āmāra lakṣmīra sampad-vākya-agocara

SYNONYMS

tabe-then; śānta hañā-being pacified; lakṣmī-the goddess of fortune; yāya-goes back; nija ghara-to her own apartment; āmāra-my; lakṣmīra-of the goddess of fortune; sampad-the opulence; vākya-agocara-beyond description.

TRANSLATION

”Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description.”

TEXT 214

dugdha āuṭi' dadhi mathe tomāra gopī-gaṇe
āmāra ṭhākurāṇī vaise ratna-siṁhāsane

SYNONYMS

dugdha āuṭi'-boiling milk; dadhi-into yogurt; mathe-churn; tomāra-your; gopī-gaṇe-gopīs; āmāra-my; ṭhākurāṇī-mistress; vaise-sits down; ratna-siṁhāsane-on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: ”Your gopīs are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems.”

TEXT 215

nārada-prakṛti śrīvāsa kare parihāsa
śuni' hāse mahāprabhura yata nija-dāsa

SYNONYMS

nārada-prakṛti-with the nature of Nārada Muni; śrīvāsa-Śrīvāsa Ṭhākura; kare-does; parihāsa-joking; śuni'-hearing; hāse-smile; mahāprabhura-of Śrī Caitanya Mahāprabhu; yata-all; nija-dāsa-personal servants.

TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

TEXT 216

prabhu kahe,-śrīvāsa, tomāte nārada-svabhāva
aiśvarya-bhāve tomāte, īśvara-prabhāva

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu says; śrīvāsa-My dear Śrīvāsa; tomāte-in you; nārada-svabhāva-the nature of Nārada; aiśvarya-bhāve-the mood of full opulence; tomāte-in you; īśvara-prabhāva-the power of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, ”My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

TEXT 217

iṅho dāmodara-svarūpa-śuddha-vrajavāsī
aiśvarya nā jāne iṅho śuddha-preme bhāsi'

SYNONYMS

iṅho-here; dāmodara-svarūpa-Svarūpa Dāmodara Gosvāmī; śuddha-vraja-vāsī-a pure inhabitant of Vṛndāvana; aiśvarya nā jāne-he does not know opulence; iṅho-he; śuddha-preme-in pure devotional service; bhāsi'-floating.

TRANSLATION

"Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

TEXT 218

svarūpa kahe,-śrīvāsa, śuna sāvadhāne
vṛndāvana-sampad tomāra nāhi paḍe mane?

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; śrīvāsa-my dear Śrīvāsa; śuna sāvadhāne-carefully please hear; vṛndāvana-sampad-the opulence of Vṛndāvana; tomāra-your; nāhi-not; paḍe-falls; mane-in the mind.

TRANSLATION

Svarūpa Dāmodara then retorted, "My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

TEXT 219

vṛndāvane sāhajika ye sampat-sindhu
dvārakā-vaikuṇṭha-sampat-tāra eka bindu

SYNONYMS

vṛndāvane-at Vṛndāvana; sāhajika-natural; ye-whatever; sampat-sindhu-ocean of opulence; dvārakā-of Dvārakā; vaikuṇṭha-sampat-all the opulence of the spiritual world; tāra-of that; eka bindu-one drop.

TRANSLATION

"The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop.

TEXT 220

parama puruṣottama svayaṁ bhagavān
kṛṣṇa yāhāṅ dhanī tāhāṅ vṛndāvana-dhāma

SYNONYMS

parama puruṣa-uttama-the Supreme Personality of Godhead; svayam bhagavān-personally the Lord; kṛṣṇa-Lord Kṛṣṇa; yāhāṅ-where; dhanī-actually opulent; tāhāṅ-there; vṛndāvana-dhāma-Vṛndāvana-dhāma.

TRANSLATION

"Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

TEXT 221

cintāmaṇi-maya bhūmi ratnera bhavana
cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa

SYNONYMS

cintāmaṇi-maya-made of transcendental touchstone; bhūmi-the ground; ratnera-of gems; bhavana-the original source; cintāmaṇi-gaṇa-such touchstones; dāsī-caraṇa-bhūṣaṇa-foot decorations of the maidservants of Vṛndāvana.

TRANSLATION

"Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

TEXT 222

kalpavṛkṣa-latāra-yāhāṅ sāhajika-vana
puṣpa-phala vinā keha nā māge anya dhana

SYNONYMS

kalpa-vṛkṣa-latāra-of creepers and kalpa-vṛkṣa, or desire trees; yāhāṅ-where; sāhajika-vana-natural forest; puṣpa-phala vinā-except for fruits and flowers; keha-anyone; nā māge-does not want; anya-any other; dhana-riches.

TRANSLATION

"Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

TEXT 223

ananta kāma-dhenu tāhāṅ phire vane vane
dugdha-mātra dena, keha nā māge anya dhane

SYNONYMS

ananta-unlimited; kāma-dhenu-cows that can fulfill all desires; tāhāṅ-there; phire-graze; vane vane-from forest to forest; dugdha-mātra dena-deliver milk only; keha-anyone; nā-not; māge-wants; anya dhane-any other riches.

TRANSLATION

"In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

TEXT 224

sahaja lokera kathā-yāhāṅ divya-gīta
sahaja gamana kare,-yaiche nṛtya-pratīta

SYNONYMS

sahaja lokera kathā-the talks of all the plain people; yāhāṅ-where; divya-gīta-transcendental music; sahaja gamana-natural walking; kare-they do; yaiche-like; nṛtya-pratīta-appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

sarvatra jala-yāhāṅ amṛta-samāna
cid-ānanda jyotiḥ svādya-yāhāṅ mūrtimān

SYNONYMS

sarvatra-everywhere; jala-the water; yāhāṅ-where; amṛta-samāna-equal to nectar; cit-ānanda-transcendental bliss; jyotiḥ-effulgence; svādya-perceived; yāhāṅ-where; mūrtimān-assuming a form.

TRANSLATION

"The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

TEXT 226

lakṣmī jini' guṇa yāhāṅ lakṣmīra samāja
kṛṣṇa-vaṁśī kare yāhāṅ priya-sakhī-kāya

SYNONYMS

lakṣmī-the goddess of fortune; jini'-conquering; guṇa-qualities; yāhāṅ-where; lakṣmīra samāja-the society of the gopīs; kṛṣṇa-vaṁśī-Lord Śrī Kṛṣṇa's flute; kare-in His hand; yāhāṅ-where; priya-sakhī-kāya-a dear companion.

TRANSLATION

"The gopīs there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṇṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

TEXT 227

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

SYNONYMS

śriyaḥ-the goddess of fortune; kāntāḥ-the damsels; kāntaḥ-the enjoyer; parama-puruṣaḥ-the Supreme Personality of Godhead; kalpa-taravaḥ-desire trees; drumāḥ-all the trees; bhūmiḥ-the land; cintāmaṇi-gaṇa-mayī-made of the transcendental touchstone jewel; toyam-the water; amṛtam-nectar; kathā-talking; gānam-song; nāṭyam-dancing; gamanam-walking; api-also; vaṁśī-the flute; priya-sakhī-constant companion; cit-ānandam-transcendental bliss; jyotiḥ-effulgence; param-the supreme; api-also; tat-that; āsvādyam-everywhere perceived; api ca-also.

TRANSLATION

" 'The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.56).

TEXT 228

cintāmaṇiś caraṇa-bhūṣaṇam aṅganānāṁ
śṛṅgāra-puṣpa-taravas taravaḥ surāṇām
vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ

SYNONYMS

cintāmaṇiḥ-transcendental touchstone; caraṇa-of the lotus feet; bhūṣaṇam-the ornament; aṅganānām-of all the women of Vṛndāvana; śṛṅgāra-for dressing; puṣpa-taravaḥ-the flower trees; taravaḥ-the trees; surāṇām-of the demigods (desire trees); vṛndāvane-at Vṛndāvana; vraja-dhanam-the special wealth of the inhabitants of Vraja; nanu-certainly; kāma-dhenu-of kāma-dhenu cows that can deliver unlimited milk; vṛndāni-groups; ca-and; iti-thus; sukha-sindhuḥ-the ocean of happiness; aho-oh, how much; vibhūtiḥ-opulence.

TRANSLATION

" 'The anklets on the damsels of Vraja-bhūmi are made of cintāmaṇi stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [kāma dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 229

śuni' premāveśe nṛtya kare śrīnivāsa
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa

SYNONYMS

śuni'-hearing; prema-āveśe-in ecstatic love; nṛtya-dancing; kare-does; śrīnivāsa-Śrīvāsa Ṭhākura; kakṣa-tāli-his armpits with his palms; bājāya-sounds; kare-does; aṭṭa-aṭṭa hāsa-very loud laughing.

TRANSLATION

Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

TEXT 230

rādhāra śuddha-rasa prabhu āveśe śunila
sei rasāveśe prabhu nṛtya ārambhila

SYNONYMS

rādhāra-of Śrīmatī Rādhārāṇī; śuddha-rasa-pure transcendental mellows; prabhu-Śrī Caitanya Mahāprabhu; āveśe śunila-heard with great ecstasy; sei-that; rasa-āveśe-in absorption in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; nṛtya ārambhila-began dancing.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

TEXT 231

rasāveśe prabhura nṛtya, svarūpera gāna
'bala' 'bala' bali' prabhu pāte nija-kāṇa

SYNONYMS

rasa-āveśe-in ecstatic mellows; prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-the dancing; svarūpera gāna-and singing by Svarūpa Dāmodara; bala bala-go on speaking, go on speaking; bali'-saying; prabhu-Śrī Caitanya Mahāprabhu; pāte-extends; nija-kāṇa-own ear.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

TEXT 232

vraja-rasa-gīta śuni' prema uthalila
puruṣottama-grāma prabhu preme bhāsāila

SYNONYMS

vraja-rasa-gīta-songs about the mellows of Vṛndāvana-dhāma; śuni'-hearing; prema-transcendental bliss; uthalila-awakened; puruṣottama-grāma-the place known as Puruṣottama, Jagannātha Purī; prabhu-Śrī Caitanya Mahāprabhu; preme-with ecstatic love; bhāsāila-inundated.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu's ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Purī, with love of Godhead.

TEXT 233

lakṣmī-devī yathā-kāle gelā nija-ghara
prabhu nṛtya kare, haila tṛtīya prahara

SYNONYMS

lakṣmī-devī-the goddess of fortune; yathā-kāle-in due course of time; gelā-returned; nija-ghara-to her apartment; prabhu-Śrī Caitanya Mahāprabhu; nṛtya kare-dances; haila-there arrived; tṛtīya prahara-the third period of the day, the afternoon.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

TEXT 234

cāri sampradāya gāna kari' bahu śrānta haila
mahāprabhura premāveśa dviguṇa bāḍila

SYNONYMS

cāri sampradāya-four groups of saṅkīrtana parties; gāna kari'-after singing; bahu-much; śrānta haila-were fatigued; mahāprabhura-of Śrī Caitanya Mahāprabhu; prema-āveśa-the ecstatic love; dvi-guṇa-twofold; bāḍila-increased.

TRANSLATION

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

TEXT 235

rādhā-premāveśe prabhu hailā sei mūrti
nityānanda dūre dekhi' karilena stuti

SYNONYMS

rādhā-prema-āveśe-in ecstatic love of Śrīmatī Rādhārāṇī; prabhu-Śrī Caitanya Mahāprabhu; hailā-became; sei mūrti-exactly that same form; nityānanda-Lord Nityānanda; dūre dekhi'-seeing from a distant place; karilena stuti-offered prayers.

TRANSLATION

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

TEXT 236

nityānanda dekhiyā prabhura bhāvāveśa
nikaṭe nā āise, rahe kichu dūra-deśa

SYNONYMS

nityānanda-Lord Nityānanda; dekhiyā-seeing; prabhura-of Śrī Caitanya Mahāprabhu; bhāva-āveśa-the ecstatic love; nikaṭe-nearby; nā āise-does not come; rahe-keeps; kichu-a little; dūra-deśa-far away.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

TEXT 237

nityānanda vinā prabhuke dhare kon jana
prabhura āveśa nā yāya, nā rahe kīrtana

SYNONYMS

nityānanda vinā-except for Nityānanda Prabhu; prabhuke-Śrī Caitanya Mahāprabhu; dhare-can catch; kon jana-what person; prabhura-of Śrī Caitanya Mahāprabhu; āveśa-the ecstasy; nā yāya-does not go away; nā rahe-could not be continued; kīrtana-kīrtana.

TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kīrtana could not be continued.

TEXT 238

bhaṅgi kari' svarūpa sabāra śrama jānāila
bhakta-gaṇera śrama dekhi' prabhura bāhya haila

SYNONYMS

bhaṅgi kari'-showing an indication; svarūpa-Svarūpa Dāmodara; sabāra-of everyone; śrama-the fatigue; jānāila-made known; bhakta-gaṇera-of the devotees; śrama-the fatigue; dekhi'-seeing; prabhura-Śrī Caitanya Mahāprabhu; bāhya haila-become externally conscious.

TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

TEXT 239

saba bhakta lañā prabhu gelā puṣpodyāne
viśrāma kariyā kailā mādhyāhnika snāne

SYNONYMS

saba bhakta lañā-with all the devotees; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; puṣpa-udyāne-in the flower garden; viśrāma kariyā-resting; kailā-performed; mādhyāhnika snāne-bath in the afternoon.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

TEXT 240

jagannāthera prasāda āila bahu upahāra
lakṣmīra prasāda āila vividha prakāra

SYNONYMS

jagannāthera prasāda-the prasāda offered to Jagannātha; āila-arrived; bahu-many; upahāra-offerings; lakṣmīra prasāda-food offered to Lakṣmīdevī; āila-arrived; vividha prakāra-all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

TEXT 241

sabā lañā nānā-raṅge karilā bhojana
sandhyā snāna kari' kaila jagannātha daraśana

SYNONYMS

sabā lañā-with all the devotees; nānā-raṅge-in great jubilation; karilā bhojana-took the prasāda; sandhyā snāna kari'-after taking an evening bath; kaila-made; jagannātha daraśana-visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

TEXT 242

jagannātha dekhi' karena nartana-kīrtana
narendre jala-krīḍā kare lañā bhakta-gaṇa

SYNONYMS

jagannātha-Lord Jagannātha; dekhi'-after seeing; karena-performs; nartana-kīrtana-chanting and dancing; narendre-in the lake known as Narendrasarovara; jala-krīḍā-sporting in the water; kare-performs; lañā bhakta-gaṇa-with the devotees.

TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

TEXT 243

udyāne āsiyā kaila vana-bhojana
ei-mata krīḍā kaila prabhu aṣṭa-dina

SYNONYMS

udyāne-to the garden; āsiyā-coming; kaila-performed; vana-bhojana-picnic in the forest; ei-mata-in this way; krīḍā-pastimes; kaila-performed; prabhu-Lord Śrī Caitanya Mahāprabhu; aṣṭa-dina-constantly for eight days.

TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

TEXT 244

 āra dine jagannāthera bhitara-vijaya
rathe caḍi' jagannātha cale nijālaya

SYNONYMS

āra dine-on the next day; jagannāthera-of Lord Jagannātha; bhitara-vijaya-coming out from inside the temple; rathe caḍi'-riding on the car; jagannātha-Lord Jagannātha; cale-returns; nija-ālaya-to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

TEXT 245

pūrvavat kaila prabhu lañā bhakta-gaṇa
parama ānande karena nartana-kīrtana

SYNONYMS

pūrva-vat-as previously; kaila-did; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; bhakta-gaṇa-all the devotees; parama ānande-in great pleasure; karena-performs; nartana-kīrtana-chanting and dancing.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

TEXT 246

jagannāthera punaḥ pāṇḍu-vijaya ha-ila
eka guṭi paṭṭa-ḍorī tāṅhā ṭuṭi' gela

SYNONYMS

jagannāthera-of Lord Jagannātha; punaḥ-again; pāṇḍu-vijaya-the function of carrying the Lord; ha-ila-there was; eka guṭi-one bunch; paṭṭa-ḍorī-ropes of silk; tāṅhā-there; ṭuṭi' gela-broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya
jagannāthera bhare tulā uḍiyā palāya

SYNONYMS

pāṇḍu-vijayera-of the ceremony of Pāṇḍu-vijaya; tuli-batches of cotton; phāṭi-phuṭi yāya-become broken; jagannāthera bhare-by the weight of Lord Jagannātha; tulā-the cotton; uḍiyā palāya-floats in the air.

TRANSLATION

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.

TEXT 248

kulīna-grāmī rāmānanda, satyarāja khāṅna
tāṅre ājñā dila prabhu kariyā sammāna

SYNONYMS

kulīna-grāmī-the inhabitants of the village known as Kulīna-grāma; rāmānanda-Rāmānanda; satyarāja khāṅna-Satyarāja Khān; tāṅre-to them; ājñā dila-gave an order; prabhu-Śrī Caitanya Mahāprabhu; kariyā sammāna-showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

TEXT 249

ei paṭṭa-ḍorīra tumi hao yajamāna
prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa

SYNONYMS

ei paṭṭa-ḍorīra-of these paṭṭa-ḍorīs, silken ropes; tumi-you; hao-become; yajamāna-the worshipers; prati-vatsara-every year; ānibe-you must bring; ḍorī-ropes; kariyā nirmāṇa-manufacturing.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

TEXT 250

eta bali' dila tāṅre chiṇḍā paṭṭa-ḍorī
ihā dekhi' karibe ḍorī ati dṛḍha kari'

SYNONYMS

eta bali'-saying this; dila-delivered; tāṅre-to them; chiṇḍā-broken; paṭṭa-ḍorī-silken ropes; ihā dekhi'-seeing this; karibe-you must make; ḍorī-the ropes; ati-very much; dṛḍha kari'-making strong.

TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

TEXT 251

ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna
daśa-mūrti hañā yeṅho seve bhagavān

SYNONYMS

ei paṭṭa-ḍorīte-in this rope; haya-there is; śeṣa-adhiṣṭhāna-the abode of Śeṣa Nāga; daśa-mūrti hañā-expanding into ten forms; yeṅho-who; seve-worships; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT

For a description of Śeṣa Nāga, refer to Ādi-līlā (5.123-124).

TEXT 252

bhāgyavān satyarāja vasu rāmānanda
sevā-ājñā pāñā haila parama-ānanda

SYNONYMS

bhāgyavān-very fortunate; satyarāja-Satyarāja; vasu rāmānanda-Rāmānanda Vasu; sevā-ājñā-order for service; pāñā-getting; haila-became; parama-supremely; ānanda-happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

TEXT 253

prati vatsara guṇḍicāte bhakta-gaṇa-saṅge
paṭṭa-ḍorī lañā āise ati baḍa raṅge

SYNONYMS

prati vatsara-every year; guṇḍicāte-to the Guṇḍicā temple cleansing ceremony; bhakta-gaṇa-saṅge-with other devotees; paṭṭa-ḍorī-silken rope; lañā-taking; āise-came; ati-extremely; baḍa-great; raṅge-with pleasure.

TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

TEXT 254

tabe jagannātha yāi' vasilā siṁhāsane
mahāprabhu ghare āilā lañā bhakta-gaṇe

SYNONYMS

tabe-thereafter; jagannātha-Lord Jagannātha; yāi'-going; vasilā-sat; siṁhāsane-on His throne; mahāprabhu-Śrī Caitanya Mahāprabhu; ghare-to His residence; āilā-went back; lañā-taking; bhakta-gaṇe-the devotees.

TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

TEXT 255

ei-mata bhakta-gaṇe yātrā dekhāila
bhakta-gaṇa lañā vṛndāvana-keli kaila

SYNONYMS

ei-mata-in this way; bhakta-gaṇe-to all the devotees; yātrā-the Ratha-yātrā festival; dekhāila-showed; bhakta-gaṇa-the devotees; lañā-with; vṛndāvana-keli-pastimes of Vṛndāvana; kaila-performed.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

TEXT 256

caitanya-gosāñira līlā-ananta, apāra
'sahasra-vadana' yāra nāhi pāya pāra

SYNONYMS

caitanya-gosāñira-of Lord Śrī Caitanya Mahāprabhu; līlā-the pastimes; ananta-unlimited; apāra-without end; sahasra-vadana-Lord Śeṣa, who has thousands of hoods; yāra-of which; nāhi-not; pāya-gets; pāra-the limit.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasravadana, Lord Śeṣa, cannot reach the limits of His pastimes.

TEXT 257

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourteenth Chapter, describing the Herā-pañcamī-yātrā.

18.5.15 Chapter 15

The Lord Accepts Prasāda at the House of Sārvabhauma Bhaṭṭācārya

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. After the Ratha-yātrā festival, Śrī Advaita Ācārya Prabhu worshiped Śrī Caitanya Mahāprabhu with flowers and tulasī. Śrī Caitanya Mahāprabhu, in return, worshiped Advaita Ācārya with the flowers and tulasī that remained on the offered plate and said a mantra, yo 'si so 'si ("What You are, You are"). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for prasāda. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandotsava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayādaśamī, the day of victory when Lord Rāmacandra conquered Laṅkā. The devotees all became soldiers of Lord Rāmacandra, and Śrī Caitanya Mahāprabhu, in the ecstasy of Hanumān, manifested various transcendentally blissful activities. Thereafter, the Lord and His devotees observed various other ceremonies.

Śrī Caitanya Mahāprabhu then asked all the devotees to return to Bengal. Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu to Bengal for preaching and also sent Rāmadāsa, Gadādhara dāsa and several other devotees with Him. Then Śrī Caitanya Mahāprabhu, with great humility, sent some Jagannātha prasāda and a cloth from Lord Jagannātha to His mother through Śrīvāsa Ṭhākura. When the Lord bade farewell to Rāghava Paṇḍita, Vāsudeva Datta, the residents of Kulīnagrāma and other devotees, He praised them for their transcendental qualities. Rāmānanda Vasu and Satyarāja Khān asked some questions, and Lord Śrī Caitanya Mahāprabhu instructed them that all householder devotees must engage themselves in the service of Vaiṣṇavas exclusively devoted to chanting the holy name of the Lord. He also directed the Vaiṣṇavas from Khaṇḍa, instructed Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati, and praised Murāri Gupta for his firm faith in the lotus feet of Lord Rāmacandra. Considering the humble prayer of Vāsudeva Datta, He established that Lord Śrī Kṛṣṇa is qualified to deliver all the conditioned souls.

Thereafter, when Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Sārvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of visūcikā (cholera). Lord Śrī Caitanya Mahāprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Kṛṣṇa.

TEXT 1

sārvabhauma-gṛhe bhuñjan
sva-nindakam amoghakam
aṅgīkurvan sphuṭāṁ cakre
gauraḥ svāṁ bhakta-vaśyatām

SYNONYMS

sārvabhauma-gṛhe-at the house of Sārvabhauma Bhaṭṭācārya; bhuñjan-while eating; sva-nindakam-a person who was criticizing Him; amoghakam-named Amogha; aṅgīkurvan-accepting; sphuṭām-manifested; cakre-made; gauraḥ-Lord Śrī Caitanya Mahāprabhu; svām-His; bhakta-vaśyatām-obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-unto Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

jaya śrī-caitanya-caritāmṛta-śrotā-gaṇa
caitanya-caritāmṛta–yāṅra prāṇa-dhana

SYNONYMS

jaya-all glories; śrī-caitanya-caritāmṛta-śrotā-gaṇa-to the listeners of Śrī Caitanya-caritāmṛta; caitanya-caritāmṛta-Caitanya-caritāmṛta; yāṅra-of whom; prāṇa-dhana-the life and soul.

TRANSLATION

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

TEXT 4

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale rahi' kare nṛtya-gīta-raṅge

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-with His devotees; nīlācale rahi'-staying at Nīlācala, Jagannātha Purī; kare-performs; nṛtya-gīta-raṅge-chanting and dancing with great pleasure.

TRANSLATION

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

prathamāvasare jagannātha-daraśana
nṛtya-gīta kare daṇḍa-paraṇāma, stavana

SYNONYMS

prathama-avasare-in the beginning; jagannātha-daraśana-seeing the Deity of Lord Jagannātha; nṛtya-gīta kare-performs chanting and dancing; daṇḍa-paraṇāma-offering obeisances; stavana-offering prayers.

TRANSLATION

In the beginning, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

TEXT 6

'upala-bhoga' lāgile kare bāhire vijaya
haridāsa mili' āise āpana nilaya

SYNONYMS

upala-bhoga lāgile-when there is an offering of food known as upala-bhoga; kare bāhire vijaya-He remains outside; haridāsa mili'-meeting Haridāsa Ṭhākura; āise-comes back; āpana nilaya-to His residence.

TRANSLATION

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

PURPORT

At noon, when there was an upala-bhoga offering in a place called bhoga-vardhana-khaṇḍa, Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Miśra.

TEXT 7

ghare vasi' kare prabhu nāma saṅkīrtana
advaita āsiyā kare prabhura pūjana

SYNONYMS

ghare vasi'-sitting in His room; kare-performs; prabhu-Lord Śrī Caitanya Mahāprabhu; nāma saṅkīrtana-chanting on beads; advaita-Advaita Ācārya; āsiyā-coming; kare-performs; prabhura pūjana-worship of the Lord.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

TEXT 8

sugandhi-salile dena pādya, ācamana
sarvāṅge lepaye prabhura sugandhi candana

SYNONYMS

su-gandhi-salile-with scented water; dena-offers; pādya-water for washing the feet; ācamana-washing the mouth; sarva-aṅge-all over the body; lepaye-smears; prabhura-of the Lord; su-gandhi candana-fragrant sandalwood pulp.

TRANSLATION

While worshiping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

TEXT 9

gale mālā dena, māthāya tulasī-mañjarī
yoḍa-hāte stuti kare pade namaskari'

SYNONYMS

gale-on the neck; mālā-garland; dena-offers; māthāya-on the head; tulasī-mañjarī-flowers of tulasī; yoḍa-hāte-with folded hands; stuti kare-offers prayers; pade-unto the lotus feet; namaskari'-offering obeisances.

TRANSLATION

Śrī Advaita Prabhu would also place a flower garland around the Lord's neck and tulasī flowers [mañjarīs] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

TEXT 10

pūjā-pātre puṣpa-tulasī śeṣa ye āchila
sei saba lañā prabhu ācārye pūjila

SYNONYMS

pūjā-pātre-on the dish that holds flowers and tulasī; puṣpa-tulasī-flowers and tulasī; śeṣa-remaining; ye āchila-whatever there were; sei saba-all of them; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; ācārye pūjila-worshiped Advaita Ācārya.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, would also worship Advaita Ācārya.

TEXT 11

”yo ’si so ’si namo ’stu te” ei mantra paḍe
mukha-vādya kari’ prabhu hāsāya ācāryere

SYNONYMS

yaḥ asi-whatever You are; saḥ asi-so You are; namaḥ astu te-I offer My respects unto You; ei mantra paḍe-chants this mantra; mukha-vādya kari’-making a sound within the mouth; prabhu-Lord Śrī Caitanya Mahāprabhu; hāsāya-causes to laugh; ācāryere-Advaita Ācārya.

TRANSLATION

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra, ”Whatever You are, You are-but I offer My respects unto You.” In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

TEXT 12

ei-mata anyonye karena namaskāra
prabhure nimantraṇa kare ācārya bāra bāra

SYNONYMS

ei-mata-in this way; anyonye-to one another; karena-offer; namaskāra-obeisances; prabhure-unto Lord Caitanya Mahāprabhu; nimantraṇa-invitation; kare-does; ācārya-Advaita Ācārya; bāra bāra-again and again.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

TEXT 13

ācāryera nimantraṇa–āścarya-kathana
vistāri’ varṇiyāchena dāsa-vṛndāvana

SYNONYMS

ācāryera nimantraṇa-the invitation of Advaita Ācārya; āścarya-kathana-wonderful story; vistāri’-very vividly; varṇiyāchena-described; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya’s invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

TEXT 14

punarukti haya, tāhā nā kailuṅ varṇana
āra bhakta-gaṇa kare prabhure nimantraṇa

SYNONYMS

punaḥ-ukti-reputation; haya-there is; tāhā-that; nā-not; kailuṅ-I have done; varṇana-description; āra bhakta-gaṇa-other devotees; kare-do; prabhure-unto Lord Caitanya Mahāprabhu; nimantraṇa-invitation.

TRANSLATION

Since Advaita Ācārya’s invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

TEXT 15

eka eka dina eka eka bhakta-gṛhe mahotsava
prabhu-saṅge tāhāṅ bhojana kare bhakta saba

SYNONYMS

eka eka dina-each and every day; eka eka bhakta-gṛhe-in the house of one devotee after another; mahotsava-festival; prabhu-saṅge-with Lord Śrī Caitanya Mahāprabhu; tāhāṅ-there; bhojana-lunch; kare-accept; bhakta-devotees; saba-all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

cāri-māsa rahilā sabe mahāprabhu-saṅge
jagannāthera nānā yātrā dekhe mahā-raṅge

SYNONYMS

cāri-māsa-four months; rahilā-remain; sabe-all the devotees; mahāprabhu-saṅge-with Lord Caitanya Mahāprabhu; jagannāthera-of Lord Jagannātha; nānā yātrā-many festivals; dekhe-they see; mahā-raṅge-with great pleasure.

TRANSLATION

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha’s festivals with great pleasure.

TEXT 17

kṛṣṇa-janma-yātrā-dine nanda-mahotsava
gopa-veśa hailā prabhu lañā bhakta saba

SYNONYMS

kṛṣṇa-janma-yātrā-observance of the birth of Lord Kṛṣṇa; dine-on the day of; nanda-mahotsava-the festival observed by Nanda Mahārāja, the father of Kṛṣṇa; gopa-veśa hailā-dressed Himself as a cowherd boy; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; bhakta saba-all the devotees.

TRANSLATION

The devotees also celebrated the festival of Janmāṣṭamī, Kṛṣṇa’s birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

TEXT 18

dadhi-dugdha-bhāra sabe nija-skandhe kari'
mahotsava-sthāne āilā bali 'hari' 'hari'

SYNONYMS

dadhi-dugdha-of milk and yogurt; bhāra-carriers; sabe-all of them; nija-skandhe-on their shoulders; kari'-keeping; mahotsava-sthāne-to the place of the festival; āilā-came; bali hari hari-chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

TEXT 19

kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'
jagannātha-māhāti hañāchena 'vrajeśvarī'

SYNONYMS

kānāñi-khuṭiyā-Kānāñi Khuṭiyā; āchena-is; nanda-veśa dhari'-in the dress of Nanda Mahārāja; jagannātha-māhāti-Jagannātha Māhāti; hañāchena-was; vrajeśvarī-mother Yaśodā.

TRANSLATION

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

TEXT 20

āpane pratāparudra, āra miśra-kāśī
sārvabhauma, āra paḍichā-pātra tulasī

SYNONYMS

āpane pratāparudra-personally King Pratāparudra; āra-and; miśra-kāśī-Kāśī Miśra; sārvabhauma-Sārvabhauma Bhaṭṭācārya; āra-and; paḍichā-pātra tulasī-Paḍichāpātra Tulasī, the temple superintendent.

TRANSLATION

At that time, King Pratāparudra was also personally present with Kāśī Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

TEXT 21

iṅhā-sabā lañā prabhu kare nṛtya-raṅga
dadhi-dugdha haridrā-jale bhare sabāra aṅga

SYNONYMS

iṅhā-sabā lañā-taking all of them; prabhu-Lord Caitanya Mahāprabhu; kare nṛtya-raṅga-performed dancing in jubilation; dadhi-yogurt; dugdha-milk; haridrā-turmeric; jale-with water; bhare-covered; sabāra-of all of them; aṅga-bodies.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

TEXT 22

advaita kahe,–satya kahi, nā kariha kopa
laguḍa phirāite pāra, tabe jāni gopa

SYNONYMS

advaita kahe-Advaita Ācārya says; satya kahi-I speak the truth; nā kariha kopa-please do not be angry; laguḍa-stick, staff; phirāite pāra-if You can wheel around; tabe jāni-then I shall understand; gopa-cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, "Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about."

TEXT 23

tabe laguḍa lañā prabhu phirāite lāgilā
bāra bāra ākāśe pheli' luphiyā dharilā

SYNONYMS

tabe-then; laguḍa-rod; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; phirāite lāgilā-began to wheel it around; bāra bāra-again and again; ākāśe-in the sky; pheli'-throwing; luphiyā-tossing; dharilā-He captured.

TRANSLATION

Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

TEXT 24

śirera upare, pṛṣṭhe, sammukhe, dui-pāśe
pāda-madhye phirāya laguḍa,–dekhi' loka hāse

SYNONYMS

śirera upare-over the head; pṛṣṭhe-behind the back; sammukhe-in front; dui-pāśe-on the two sides; pāda-madhye-between the two legs; phirāya-wheels around; laguḍa-the rod; dekhi'-seeing; loka hāse-all the people began to laugh.

TRANSLATION

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

TEXT 25

alāta-cakrera prāya laguḍa phirāya
dekhi' sarva-loka-citte camatkāra pāya

SYNONYMS

alāta-cakrera-the circle of a firebrand; prāya-like; laguḍa phirāya-wheels the rod; dekhi'-seeing; sarva-loka-all the people; citte-within the heart; camatkāra pāya-became very astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

TEXT 26

ei-mata nityānanda phirāya laguḍa
ke bujhibe tāṅhā duṅhāra gopa-bhāva gūḍha

SYNONYMS

ei-mata-in this way; nityānanda-Lord Nityānanda Prabhu; phirāya laguḍa-wheels a rod; ke-who; bujhibe-will understand; tāṅhā-there; duṅhāra-of both of Them; gopa-bhāva-the ecstasy of the cowherd boys; gūḍha-very deep.

TRANSLATION

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

TEXT 27

pratāparudrera ājñāya paḍichā-tulasī
jagannāthera prasāda-vastra eka lañā āsi

SYNONYMS

pratāparudrera-of King Pratāparudra; ājñāya-on the order; paḍichā-tulasī-the temple superintendent named Tulasī; jagannāthera-of Lord Jagannātha; prasāda-vastra-used cloth; eka-one; lañā-taking; āsi-came.

TRANSLATION

Following the orders of Mahārāja Pratāparudra, the temple superintendent named Tulasī brought one of Lord Jagannātha's used cloths.

TEXT 28

bahu-mūlya vastra prabhu-mastake bāndhila
ācāryādi prabhura gaṇere parāila

SYNONYMS

bahu-mūlya-very valuable; vastra-cloth; prabhu-mastake-on the head of Śrī Caitanya Mahāprabhu; bāndhila-wrapped; ācārya-ādi-headed by Advaita Ācārya; prabhura-of Śrī Caitanya Mahāprabhu; gaṇere-on the associates; parāila-put.

TRANSLATION

This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by Advaita Ācārya, also had cloths wrapped about their heads.

TEXT 29

kānāñi-khuṭiyā, jagannātha,–dui-jana
āveśe bilāila ghare chila yata dhana

SYNONYMS

kānāñi-khuṭiyā-Kānāñi Khuṭiyā; jagannātha-Jagannātha Māhāti; dui-jana-two persons; āveśe-in ecstatic love; bilāila-distributed; ghare-at home; chila-was; yata-all; dhana-riches.

TRANSLATION

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

TEXT 30

dekhi' mahāprabhu baḍa santoṣa pāilā
mātā-pitā-jñāne duṅhe namaskāra kailā

SYNONYMS

dekhi'-seeing; mahāprabhu-Śrī Caitanya Mahāprabhu; baḍa-very much; santoṣa-satisfaction; pāilā-felt; mātā-pitā-jñāne-accepting as father and mother; duṅhe-unto both of them; namaskāra kailā-offered obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

TEXT 31

parama-āveśe prabhu āilā nija-ghara
ei-mata līlā kare gaurāṅga-sundara

SYNONYMS

parama-āveśe-in great ecstasy; prabhu-Śrī Caitanya Mahāprabhu; āilā-returned; nija-ghara-to His own residence; ei-mata-in this way; līlā-pastimes; kare-performed; gaurāṅga-sundara-Śrī Caitanya Mahāprabhu.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this way, Śrī Caitanya Mahāprabhu, known as Gaurāṅga-sundara, performed various pastimes.

TEXT 32

vijayā-daśamī–laṅkā-vijayera dine
vānara-sainya kailā prabhu lañā bhakta-gaṇe

SYNONYMS

vijayā-victory; daśamī-tenth day; laṅkā-vijayera dine-on the day celebrating the conquering of Laṅkā; vānara-sainya-monkey soldiers; kailā-arranged; prabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇe-taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā-a day known as Vijayā-daśamī-Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

TEXT 33

hanumān-āveśe prabhu vṛkṣa-śākhā lañā
laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā

SYNONYMS

hanumān-āveśe-in the emotion of being Hanumān; prabhu-Śrī Caitanya Mahāprabhu; vṛkṣa-śākhā lañā-taking a large branch of a tree; laṅkā-gaḍe-on the Laṅkā fort; caḍi'-ascending; phele-breaks down; gaḍa-the fort; bhāṅgiyā-dismantling.

TRANSLATION

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of the Laṅkā fort, began to dismantle it.

TEXT 34

'kāhāṅre rāvṇā' prabhu kahe krodhāveśe
jagan-mātā hare pāpī, mārimu savaṁśe'

SYNONYMS

kāhāṅre rāvṇā-where is the rascal Rāvaṇa; prabhu-Śrī Caitanya Mahāprabhu; kahe-says; krodha-āveśe-in great anger; jagat-mātā-the mother of the universe; hare-kidnaps; pāpī-sinful; mārimu-I shall kill; sa-vaṁśe-with all his family.

TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, "Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family."

TEXT 35

gosāñira āveśa dekhi' loke camatkāra
sarva-loka jaya' jaya' bale bāra bāra

SYNONYMS

gosāñira-of Śrī Caitanya Mahāprabhu; āveśa-ecstasy; dekhi'-by seeing; loke-all people; camatkāra-astonished; sarva-loka-all people; jaya jaya-all glories; bale-speak; bāra bāra-again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, "All glories! All glories!" again and again.

TEXT 36

ei-mata rāsa-yātrā, āra dīpāvalī
utthāna-dvādaśī-yātrā dekhilā sakali

SYNONYMS

ei-mata-in this way; rāsa-yātrā-rāsa dancing of Lord Kṛṣṇa; āra-and; dīpa-āvalī-a row of lights, the day of Dīpāvalī; utthāna-dvādaśī-yātrā-the festival of Utthāna-dvādaśī; dekhilā sakali-participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals known as Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

PURPORT

The Dīpāvalī festival takes place on the dark-moon night in the month of Kārttika (October-November). The Rāsa-yātrā, or rāsa dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādaśī takes place the day after Ekādaśī in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

TEXT 37

eka-dina mahāprabhu nityānande lañā
dui bhāi yukti kaila nibhṛte vasiyā

SYNONYMS

eka-dina-one day; mahāprabhu-Śrī Caitanya Mahāprabhu; nityānande lañā-taking Lord Nityānanda Prabhu; dui bhāi-two brothers; yukti kaila-consulted; nibhṛte vasiyā-sitting in a solitary place.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted one another, sitting together in a solitary place.

TEXT 38

kibā yukti kaila duṅhe, keha nāhi jāne
phale anumāna pāche kaila bhakta-gaṇe

SYNONYMS

kibā yukti kaila-what consultation They had; duṅhe-both of Them; keha nāhi jāne-no one knows; phale-by the result; anumāna-guess; pāche-later; kaila-did; bhakta-gaṇe-all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

TEXT 39

tabe mahāprabhu saba bhakte bolāila
gauḍa-deśe yāha sabe vidāya karila

SYNONYMS

tabe mahāprabhu-thereafter Śrī Caitanya Mahāprabhu; saba-all; bhakte-the devotees; bolāila-called; gauḍa-deśe-to Bengal; yāha-return; sabe-all of you; vidāya karila-bade farewell.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

TEXT 40

sabāre kahila prabhu–pratyabda āsiyā
guṇḍicā dekhiyā yābe āmāre miliyā

SYNONYMS

sabāre-to all of them; kahila-said; prabhu-Śrī Caitanya Mahāprabhu; prati-abda-every year; āsiyā-coming; guṇḍicā-the function at the Guṇḍicā temple; dekhiyā-seeing; yābe-you should go; āmāre miliyā-after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Purī every year to see Him and then see the cleansing of the Guṇḍicā temple.

TEXT 41

ācāryere ājñā dila kariyā sammāna
'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna'

SYNONYMS

ācāryere-unto Advaita Ācārya; ājñā dila-ordered; kariyā sammāna-with great respect; ā-caṇḍāla-even to the lowest of men, known as the caṇḍāla; ādi-beginning with; kṛṣṇa-bhakti-Kṛṣṇa consciousness, or devotional service to Lord Kṛṣṇa; dio-deliver; dāna-in charity.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, "Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas]."

PURPORT

This is Śrī Caitanya Mahāprabhu's order to all His devotees. Kṛṣṇa-bhakti, devotion to Kṛṣṇa, is open to everyone, even low-class men like caṇḍālas. One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Kṛṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the brāhmaṇa and going down to the lowest platform known as caṇḍāla. Whatever one's position, everyone in this Age of Kali needs to be enlightened in Kṛṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society's indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute kṛṣṇa-bhakti all over the world and thus follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a guru (Cc. Madhya 7.128): āmāra ājñāya guru hañā tāra' ei deśa. Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Kṛṣṇa consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word caṇḍāla actually refers to a dog-eater, who is considered the lowest of men. Even caṇḍālas can be enlightened in Kṛṣṇa consciousness due to Śrī Caitanya Mahāprabhu's benedictions. Kṛṣṇa-bhakti is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word dāna, meaning "charity," is also significant in this verse. Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person. Professional men recite Śrīmad-Bhāgavatam and discuss kṛṣṇa-bhakti for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Kṛṣṇa can give such transcendentally valuable benedictions out of charity.

TEXT 42

nityānande ājñā dila,–'yāha gauḍa-deśe
anargala prema-bhakti kariha prakāśe

SYNONYMS

nityānande-unto Nityānanda Prabhu; ājñā dila-Lord Śrī Caitanya Mahāprabhu ordered; yāha gauḍa-deśe-go to Gauḍa-deśa (Bengal); anargala-without restriction; prema-bhakti-devotional service in love of Godhead; kariha prakāśe-manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu,"Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness."

PURPORT

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In Bhagavad-gītā (9.32) it is said:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

”O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination.” Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: ”There is a class of so-called devotees called prākṛta-sahajiyās who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityānanda Prabhu.”

Such an offense is called pāṣaṇḍa-buddhi, or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu’s identity with the viṣṇu-tattva. Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as kuṇapātma-vādīs. These people accept the material body, which is a bag of three material elements (kuṇape tri-dhātuke), as themselves. They think that Nityānanda Prabhu’s body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the prajāpatis, who were ordered by Brahmā to increase generation. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by sahajiyās or other professional distributors of kṛṣṇa-bhakti.

TEXT 43

rāma-dāsa, gadādhara ādi kata jane
tomāra sahāya lāgi’ dilu tomāra sane

SYNONYMS

rāma-dāsa-Rāmadāsa; gadādhara-Gadādhara dāsa; ādi-and others; kata jane-some people; tomāra-Your; sahāya-assistants; lāgi’-as; dilu-I give; tomāra sane-with You.

TRANSLATION

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, ”I give them to You to assist You.

TEXT 44

madhye madhye āmi tomāra nikaṭa yāiba
alakṣite rahi’ tomāra nṛtya dekhiba’

SYNONYMS

madhye madhye-at intervals; āmi-I; tomāra nikaṭa-near You; yāiba-shall go; alakṣite rahi’-keeping invisible; tomāra nṛtya-Your dancing; dekhiba-I shall see.

TRANSLATION

”I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance.”

TEXT 45

śrīvāsa-paṇḍite prabhu kari’ āliṅgana
kaṇṭhe dhari’ kahe tāṅre madhura vacana

SYNONYMS

śrīvāsa-paṇḍite-unto Śrīvāsa Paṇḍita; prabhu-Lord Śrī Caitanya Mahāprabhu; kari’-doing; āliṅgana-embracing; kaṇṭhe dhari’-catching his neck; kahe-says; tāṅre-unto him; madhura vacana-sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

tomāra ghare kīrtane āmi nitya nāciba
tumi dekhā pābe, āra keha nā dekhiba

SYNONYMS

tomāra ghare-in your house; kīrtane-in the performance of congregational chanting; āmi-I; nitya-daily; nāciba-shall dance; tumi-you; dekhā pābe-will be able to see; āra-else; keha-anyone; nā dekhiba-will not see.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, ”Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

TEXT 47

ei vastra mātāke diha’, ei saba prasāda
daṇḍavat kari’ āmāra kṣamāiha aparādha

SYNONYMS

ei vastra-this cloth; mātāke diha’-deliver to My mother, Śacīdevī; ei saba prasāda-all these remnants of the food of Jagannātha; daṇḍavat kari’-offering obeisances; āmāra-My; kṣamāiha-cause to be excused; aparādha-offenses.

TRANSLATION

”Take this prasāda of Lord Jagannātha’s and this cloth and deliver them to My mother, Śacīdevī. After offering her obeisances, please request her to excuse My offenses.

TEXT 48

tāṅra sevā chāḍi' āmi kariyāchi sannyāsa
dharma nahe, kari āmi nija dharma-nāśa

SYNONYMS

tāṅra sevā chāḍi'-giving up her service; āmi-I; kariyāchi-accepted; sannyāsa-the renounced order of life; dharma nahe-it is not My religion; kari-perform; āmi-I; nija dharma-nāśa-destruction of My religious principles.

TRANSLATION

"I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

TEXT 49

tāṅra prema-vaśa āmi, tāṅra sevā–dharma
tāhā chāḍi' kariyāchi vātulera karma

SYNONYMS

tāṅra prema-vaśa-subordinate to her love; āmi-I; tāṅra sevā-her service; dharma-My religion; tāhā chāḍi'-giving up that; kariyāchi-I performed; vātulera karma-the acts of a madman.

TRANSLATION

"I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

TEXT 50

vātula bālakera mātā nāhi laya doṣa
ei jāni' mātā more nā karaya roṣa

SYNONYMS

vātula bālakera-of a mad son; mātā-mother; nāhi-does not; laya-accept; doṣa-fault; ei jāni'-knowing this; mātā-mother; more-unto Me; nā karaya roṣa-is not at all angry.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

TEXT 51

ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuṅ, channa haila mana

SYNONYMS

ki kāya-what business; sannyāse-in the renounced order; mora-of Me; prema-love; nija-dhana-My real wealth; ye-kāle-at which time; sannyāsa kailuṅ-I accepted the renounced order; channa-deranged; haila-was; mana-mind.

TRANSLATION

"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

TEXT 52

nīlācale āchoṅ muñi tāṅhāra ājñāte
madhye madhye āsimu tāṅra caraṇa dekhite

SYNONYMS

nīlācale āchoṅ-stay at Jagannātha Purī, Nīlācala; muñi-I; tāṅhāra ājñāte-under her order; madhye madhye-at intervals; āsimu-I shall go; tāṅra-her; caraṇa dekhite-to see the lotus feet.

TRANSLATION

"I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

TEXT 53

nitya yāi' dekhi muñi tāṅhāra caraṇe
sphūrti-jñāne teṅho tāhā satya nāhi māne

SYNONYMS

nitya yāi'-going daily; dekhi-see; muñi-I; tāṅhāra caraṇe-her lotus feet; sphūrti-jñāne-feeling My appearance; teṅho-she; tāhā-that; satya nāhi māne-does not accept as true.

TRANSLATION

"Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

TEXTS 54-55

eka-dina śālyanna, vyañjana pāṅca-sāta
śāka, mocā-ghaṇṭa, bhṛṣṭa-paṭola-nimba-pāta
lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra
śālagrāme samarpilena bahu upahāra

SYNONYMS

eka-dina-one day; śāli-anna-cooked rice made of śāli paddy; vyañjana-vegetables; pāṅca-sāta-five to seven different kinds; śāka-spinach; mocā-ghaṇṭa-curry made from banana flowers; bhṛṣṭa-fried; paṭola-paṭola vegetables; nimba-pāta-with leaves of the nimba tree; lembu-lemon; ādā-khaṇḍa-pieces of ginger; dadhi-yogurt; dugdha-milk; khaṇḍa-sāra-sugar candy; śālagrāme-unto Lord Viṣṇu in the form of the śālagrāma; samarpilena-offered; bahu upahāra-many other varieties of food.

TRANSLATION

"One day My mother, Śacī, offered food to Śālagrāma Viṣṇu. She offered rice cooked from śāli paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried paṭola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

TEXT 56

prasāda lañā kole karena krandana
nimāira priya mora–e-saba vyañjana

SYNONYMS

prasāda lañā-taking the remnants of food; kole-on her lap; karena krandana-was crying; nimāira-of Nimāi; priya-favorite; mora-My; e-saba vyañjana-all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

TEXT 57

nimāñi nāhika ethā, ke kare bhojana
mora dhyāne aśru-jale bharila nayana

SYNONYMS

nimāñi-Nimāi; nāhika ethā-is not present here; ke kare bhojana-who will eat them; mora dhyāne-on meditation upon Me; aśru-jale-with tears; bharila nayana-eyes become filled.

TRANSLATION

"My mother was thinking, 'Nimāi is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

TEXT 58

śīghra yāi' muñi saba karinu bhakṣaṇa
śūnya-pātra dekhi' aśru kariyā mārjana

SYNONYMS

śīghra-very soon; yāi'-going; muñi-I; saba-all; karinu bhakṣaṇa-ate; śūnya-pātra dekhi'-seeing the dish empty; aśru-tears; kariyā mārjana-smearing with her hands.

TRANSLATION

"While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

TEXT 59

'ke anna-vyañjana khāila, śūnya kene pāta?
bālagopāla kibā khāila saba bhāta?

SYNONYMS

ke-who; anna-vyañjana khāila-has eaten all this food; śūnya kene pāta-why is the dish empty; bāla-gopāla-the Deity Bāla-gopāla; kibā khāila-did He eat; saba bhāta-all the rice.

TRANSLATION

"She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bāla-gopāla had eaten it all.

TEXT 60

kibā mora kathāya mane bhrama hañā gela!
kibā kona jantu āsi' sakala khāila?

SYNONYMS

kibā-or; mora kathāya-when I was thinking like that; mane-in the mind; bhrama hañā gela-I was mistaken; kibā-or; kona jantu-some animal; āsi'-coming; sakala khāila-ate everything.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

TEXT 61

kibā āmi anna-pātre bhrame nā bāḍila!'
eta cinti' pāka-pātra yāñā dekhila

SYNONYMS

kibā-or; āmi-I; anna-pātre-on the plate for food; bhrame-by mistake; nā bāḍila-did not put anything; eta cinti'-thinking this; pāka-pātra-the kitchen pots; yāñā dekhila-went and saw.

TRANSLATION

"She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

TEXT 62

anna-vyañjana-pūrṇa dekhi' sakala bhājane
dekhiyā saṁśaya haila kichu camatkāra mane

SYNONYMS

anna-vyañjana-pūrṇa-filled with rice and vegetables; dekhi'-seeing; sakala bhājane-all the cooking pots; dekhiyā-seeing; saṁśaya haila-there was doubt; kichu-some; camatkāra-wonder; mane-in the mind.

TRANSLATION

"When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

TEXT 63

īśāne bolāñā punaḥ sthāna lepāila
punarapi gopālake anna samarpila

SYNONYMS

īśāne-to Īśāna, the servant; bolāñā-calling; punaḥ-again; sthāna-the place; lepāila-cleaned; punarapi-again; gopālake-unto Gopāla; anna-cooked rice and vegetables; samarpila-offered.

TRANSLATION

"Thus wondering, she called Īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

TEXT 64

ei-mata yabe karena uttama randhana
more khāoyāite kare utkaṇṭhāya rodana

SYNONYMS

ei-mata-in this way; yabe-when; karena-does; uttama randhana-first-class cooking; more-Me; khāoyāite-to feed; kare-does; utkaṇṭhāya-with great anxiety; rodana-crying.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

TEXT 65

tāṅra preme āni' āmāya karāya bhojane
antare mānaye sukha, bāhye nāhi māne

SYNONYMS

tāṅra preme-by her love; āni'-bringing; āmāya-Me; karāya bhojane-causes to eat; antare-within herself; mānaye-she feels; sukha-happiness; bāhye-externally; nāhi māne-does not accept.

TRANSLATION

"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

TEXT 66

ei vijayā-daśamīte haila ei rīti
tāṅhāke puchiyā tāṅra karāiha pratīti

SYNONYMS

ei vijayā-daśamīte-on the previous Vijayā-daśamī day; haila-there was; ei rīti-such an incident; tāṅhāke-unto her; puchiyā-asking; tāṅra-her; karāiha-make; pratīti-belief.

TRANSLATION

"Such an incident took place on the last Vijayā-daśamī day. You can ask her about this incident and thus make her believe that I actually go there."

TEXT 67

eteka kahite prabhu vihvala ha-ilā
loka vidāya karite prabhu dhairya dharilā

SYNONYMS

eteka kahite-saying this; prabhu-Lord Śrī Caitanya Mahāprabhu; vihvala ha-ilā-became overwhelmed; loka vidāya karite-to bid farewell to the devotees; prabhu-Lord Śrī Caitanya Mahāprabhu; dhairya dharilā-maintained patience.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

TEXT 68

rāghava paṇḍite kahena vacana sarasa
'tomāra śuddha preme āmi ha-i' tomāra vaśa'

SYNONYMS

rāghava paṇḍite-unto Rāghava Paṇḍita; kahena-says; vacana-words; sa-rasa-very relishable; tomāra-your; śuddha preme-by pure devotional service; āmi ha-i'-I become; tomāra-your; vaśa-under obligation.

TRANSLATION

Śrī Caitanya Mahāprabhu next spoke some relishable words to Rāghava Paṇḍita. He said, "I am obliged to you due to your pure love for Me."

TEXT 69

iṅhāra kṛṣṇa-sevāra kathā śuna, sarva-jana
parama-pavitra sevā ati sarvottama

SYNONYMS

iṅhāra-of him; kṛṣṇa-sevāra-of service to Lord Kṛṣṇa; kathā-stories; śuna-hear; sarva-jana-all people; parama-pavitra-supremely pure; sevā-service; ati-very much; sarva-uttama-well accomplished.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed everyone, "Just hear about the pure devotional service rendered to Kṛṣṇa by Rāghava Paṇḍita. Indeed, Rāghava Paṇḍita's service is supremely pure and highly accomplished.

TEXT 70

āra dravya rahu–śuna nārikelera kathā
pāṅca gaṇḍā kari' nārikela vikāya tathā

SYNONYMS

āra dravya rahu-apart from the other commodities; śuna-just hear; nārikelera kathā-the incident of offering coconuts; pāṅca gaṇḍā kari'-at the price of five gaṇḍās; nārikela-coconut; vikāya-is sold; tathā-there.

TRANSLATION

”Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gaṇḍās each.

TEXT 71

vāṭite kata śata vṛkṣe lakṣa lakṣa phala
tathāpi śunena yathā miṣṭa nārikela

SYNONYMS

vāṭite-in his garden; kata śata-how many hundreds of; vṛkṣe-trees; lakṣa lakṣa phala-millions of fruits; tathāpi-still; śunena-hears; yathā-where; miṣṭa nārikela-sweet coconut.

TRANSLATION

”Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

TEXT 72

eka eka phalera mūlya diyā cāri-cāri paṇa
daśa-krośa haite ānāya kariyā yatana

SYNONYMS

eka eka phalera-of each and every fruit; mūlya-price; diyā-giving; cāri-cāri paṇa-four paṇas each (one paṇa equals twenty gaṇḍās); daśa-krośa-twenty miles away; haite-from; ānāya-brings; kariyā yatana-with great endeavor.

TRANSLATION

”He collects coconut with great endeavor from a place twenty miles away, and he gives four paṇas each for them.

TEXT 73

prati-dina pāṅca-sāta phala cholāñā
suśītala karite rākhe jale ḍubāiñā

SYNONYMS

prati-dina-each day; pāṅca-sāta-five to seven; phala-fruits; cholāñā-clipping; su-śītala karite-to make it very cool; rākhe-keeps; jale-in water; ḍubāiñā-immersing.

TRANSLATION

”Every day five to seven coconuts are clipped and put into water to keep cool.

TEXT 74

bhogera samaya punaḥ chuli’ saṁskari’
kṛṣṇe samarpaṇa kare mukha chidra kari’

SYNONYMS

bhogera samaya-at the time of offering bhoga; punaḥ-again; chuli’-clipping; saṁskari’-cleansing; kṛṣṇe-unto Lord Kṛṣṇa; samarpaṇa-offering; kare-makes; mukha-at the top; chidra kari’-making a hole.

TRANSLATION

”At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.

TEXT 75

kṛṣṇa sei nārikela-jala pāna kari’
kabhu śūnya phala rākhena, kabhu jala bhari’

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; sei-that; nārikela-jala-water of the coconut; pāna kari’-drinking; kabhu-sometimes; śūnya-vacant; phala rākhena-leaves the fruit; kabhu-sometimes; jala bhari’-being filled with water.

TRANSLATION

”Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

TEXT 76

jala-śūnya phala dekhi’ paṇḍita–harașita
phala bhāṅgi’ śasye kare sat-pātra pūrita

SYNONYMS

jala-śūnya-without water; phala-fruit; dekhi’-by seeing; paṇḍita-Rāghava Paṇḍita; harașita-very pleased; phala bhāṅgi’-breaking the fruit; śasye-with the pulp; kare-makes; sat-pātra-another plate; pūrita-filled.

TRANSLATION

”When Rāghava Paṇḍita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

TEXT 77

śasya samarpaṇa kari’ bāhire dheyāna
śasya khāñā kṛṣṇa kare śūnya bhājana

SYNONYMS

śasya-the pulp; samarpaṇa kari’-offering; bāhire-outside the temple room; dheyāna-meditates; śasya khāñā-eating the pulp; kṛṣṇa-Lord Kṛṣṇa; kare-makes; śūnya-vacant; bhājana-the plate.

TRANSLATION

”After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

TEXT 78

kabhu śasya khāñā punaḥ pātra bhare śāṁse
śraddhā bāḍe paṇḍitera, prema-sindhu bhāse

SYNONYMS

kabhu-sometimes; śasya khāñā-eating the pulp; punaḥ-again; pātra-the plate; bhare-fills; śāṁse-with pulp; śraddhā-faith; bāḍe-increases; paṇḍitera-of Rāghava Paṇḍita; prema-sindhu-in the ocean of love; bhāse-floats.

TRANSLATION

"Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava Paṇḍita's faith increases, and he floats in an ocean of love.

TEXT 79

eka dina phala daśa saṁskāra kariyā
bhoga lāgāite sevaka āila lañā

SYNONYMS

eka dina-one day; phala-fruits; daśa-ten; saṁskāra kariyā-after cleansing; bhoga lāgāite-to offer bhoga; sevaka-servant; āila-came; lañā-taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

avasara nāhi haya, vilamba ha-ila
phala-pātra-hāte sevaka dvāre ta' rahila

SYNONYMS

avasara nāhi haya-there was little time; vilamba ha-ila-it was late; phala-pātra-the pot of fruits; hāte-in the hands; sevaka-the servant; dvāre-at the door; ta'-indeed; rahila-remained.

TRANSLATION

"When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

TEXT 81

dvārera upara bhite teṅho hāta dila
sei hāte phala chuṅila, paṇḍita dekhila

SYNONYMS

dvārera upara-above the door; bhite-on the ceiling; teṅho-he; hāta dila-brushed his hand; sei hāte-with that hand; phala chuṅila-touched the fruit; paṇḍita-Rāghava Paṇḍita; dekhila-saw.

TRANSLATION

"Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

paṇḍita kahe,–dvāre loka kare gatāyāte
tāra pada-dhūli uḍi' lāge upara bhite

SYNONYMS

paṇḍita kahe-Rāghava Paṇḍita said; dvāre-through the door; loka-people in general; kare-do; gatāyāte-coming and going; tāra-their; pada-dhūli-dust of the feet; uḍi'-being blown; lāge-touches; upara-upward; bhite-the ceiling.

TRANSLATION

"Rāghava Paṇḍita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

TEXT 83

sei bhite hāta diyā phala paraśilā
kṛṣṇa-yogya nahe, phala apavitra hailā

SYNONYMS

sei bhite-on that ceiling; hāta diyā-touching your hand; phala-the fruit; paraśilā-touched; kṛṣṇa-yogya nahe-is not fit to be offered to Kṛṣṇa; phala-the fruit; apavitra hailā-has become contaminated.

TRANSLATION

" 'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called bhauma-ijya-dhīḥ. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in Caitanya-caritāmṛta, (Antya-līlā 4.174): bhadrābhadra-vastu-jñāna nāhika 'prākṛte'. On the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

'dvaite' bhadrābhadra-jñāna, saba–'manodharma'
'ei bhāla, ei manda',–ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake."(Cc. Antya 4.176)

TEXT 84

eta bali’ phala phele prācīra laṅghiyā
aiche pavitra prema-sevā jagat jiniyā

SYNONYMS

eta bali’-saying this; phala phele-throws away the fruits; prācīra laṅghiyā-across the boundary wall; aiche-such; pavitra-pure; prema-sevā-service in love; jagat jiniyā-conquering all the world.

TRANSLATION

”Such was the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

TEXT 85

tabe āra nārikela saṁskāra karāila
parama pavitra kari’ bhoga lāgāila

SYNONYMS

tabe-thereafter; āra-other; nārikela-coconuts; saṁskāra karāila-made clipped and cleaned; parama pavitra kari’-with great attention to keep them pure; bhoga lāgāila-offered for eating.

TRANSLATION

”Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

ei-mata kalā, āmra, nāraṅga, kāṅṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla

SYNONYMS

ei-mata-in this way; kalā-bananas; āmra-mangoes; nāraṅga-oranges; kāṅṭhāla-jackfruit; yāhā yāhā-whatever; dūra-grāme-in distant villages; śuniyāche-he heard; bhāla-good.

TRANSLATION

”In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

TEXT 87

bahu-mūlya diyā āni’ kariyā yatana
pavitra saṁskāra kari’ kare nivedana

SYNONYMS

bahu-mūlya-high price; diyā-offering; āni’-bringing; kariyā yatana-with great attention; pavitra-purified; saṁskāra kari’-trimming; kare nivedana-offers to the Deity.

TRANSLATION

”All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

TEXT 88

ei mata vyañjanera śāka, mūla, phala
ei mata ciḍā, huḍuma, sandeśa sakala

SYNONYMS

ei mata-in this way; vyañjanera-of vegetables; śāka-spinach; mūla-radishes; phala-fruits; ei mata-in this way; ciḍā-chipped rice; huḍuma-powdered rice; sandeśa-sweetmeats; sakala-all.

TRANSLATION

”Thus with great care and attention Rāghava Paṇḍita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

ei-mata piṭhā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama

SYNONYMS

ei-mata-in this way; piṭhā-pānā-cakes and sweet rice; kṣīra-odana-concentrated milk; parama pavitra-highly purified; āra-and; kare-he makes; sarva-uttama-first class, tasteful.

TRANSLATION

”He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

TEXT 90

kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra

SYNONYMS

kāśamdi-a kind of pickle; ācāra-other pickles; ādi-and so on; aneka pra-kāra-of many varieties; gandha-scents; vastra-clothing; alaṅkāra-ornaments; sarva-all; dravya-of things; sāra-best.

TRANSLATION

”Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He offered various scents, garments, ornaments and the best of everything.

TEXT 91

ei-mata premera sevā kare anupama
yāhā dekhi' sarva-lokera juḍāna nayana

SYNONYMS

ei-mata-in this way; premera sevā-service in love; kare-performs; anupama-without comparison; yāhā dekhi'-seeing which; sarva-lokera-of all people; juḍāna-become pleased; nayana-the eyes.

TRANSLATION

"Thus Rāghava Paṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

TEXT 92

eta bali' rāghavere kaila āliṅgane
ei-mata sammānila sarva bhakta-gaṇe

SYNONYMS

eta bali'-saying this; rāghavere-Rāghava Paṇḍita; kaila āliṅgane-He embraced; ei-mata-in this way; sammānila-showed respect; sarva-all; bhakta-gaṇe-to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a reception with similar respect.

TEXT 93

śivānanda sene kahe kariyā sammāna
vāsudeva-dattera tumi kariha samādhāna

SYNONYMS

śivānanda sene-unto Śivānanda Sena; kahe-says; kariyā sammāna-with great respect; vāsudeva-dattera-of Vāsudeva Datta; tumi-you; kariha-take; samādhāna-care.

TRANSLATION

The Lord also respectfully told Śivānanda Sena, "Take care of Vāsudeva Datta very nicely.

TEXT 94

parama udāra iṅho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe śeṣe

SYNONYMS

parama udāra-very liberal; iṅho-he; ye dina-every day; ye āise-whatever he gets; sei dine-on that very day; vyaya kare-spends; nāhi-does not; rākhe-keep; śeṣe-any balance.

TRANSLATION

"Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

TEXT 95

'gṛhastha' hayena iṅho, cāhiye sañcaya
sañcaya nā kaile kuṭumba-bharaṇa nāhi haya

SYNONYMS

gṛhastha-householder; hayena-is; iṅho-he (Vāsudeva Datta); cāhiye sañcaya-requires to save some money; sañcaya nā kaile-without saving money; kuṭumba-bharaṇa-maintenance of a family; nāhi haya-is not possible.

TRANSLATION

"Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

TEXT 96

ihāra gharera āya-vyaya saba–tomāra sthāne
'sara-khela' hañā tumi kariha samādhāne

SYNONYMS

ihāra-of Vāsudeva Datta; gharera-of household affairs; āya-vyaya-income and expenditures; saba-all; tomāra sthāne-at your place; sara-khela hañā-being the manager; tumi-you; kariha samādhāne-arrange.

TRANSLATION

"Please take care of Vāsudeva Datta's family affairs. Become his manager and make the proper adjustments.

Both Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

TEXT 97

prati-varṣe āmāra saba bhakta-gaṇa lañā
guṇḍicāya āsibe sabāya pālana kariyā

SYNONYMS

prati-varṣe-each and every year; āmāra-My; saba-all; bhakta-gaṇa lañā-accompanied by the devotees; guṇḍicāya-to perform the Guṇḍicā cleansing festival; āsibe-you will come; sabāya-to everyone; pālana kariyā-providing maintenance.

TRANSLATION

"Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them."

TEXT 98

kulīna-grāmīre kahe sammāna kariyā
pratyabda āsibe yātrāya paṭṭa-ḍorī lañā

SYNONYMS

kulīna-grāmīre-unto the inhabitants of Kulīna-grāma; kahe-says; sammāna kariyā-with great respect; prati-abda-each year; āsibe-please come; yātrāya-during the Ratha-yātrā festival; paṭṭa-ḍorī-silken rope; lañā-taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulīna-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātrā festival.

TEXT 99

guṇarāja-khāṅna kaila śrī-kṛṣṇa-vijaya
tāhāṅ eka-vākya tāṅra āche premamaya

SYNONYMS

guṇarāja-khāṅna-Guṇarāja Khān; kaila-compiled; śrī-kṛṣṇa-vijaya-the book named Śrī Kṛṣṇa-vijaya; tāhāṅ-there; eka-vākya-one sentence; tāṅra-of it; āche-is; prema-maya-full of love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya in which there is a sentence revealing the author's ecstatic love of Kṛṣṇa."

PURPORT

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that this book was compiled in the year 1395 śakābda (A.D. 1474). After seven years, it was completed (1402 śakābda). This book was written in plain language, and even half-educated Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness.

Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he has translated the Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam for the understanding of the common man. The book Śrī Kṛṣṇa-vijaya was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor named Ādiśūra first came from Kānyakubja, or Kānowj, he brought with him five brāhmaṇas and five kāyasthas. Since the king is supposed to be accompanied by his associates, the brāhmaṇas accompanied the King to help him in higher spiritual matters. The kāyasthas were to render other services. In the northern Indian high country, the kāyasthas are accepted as śūdras, but in Bengal the kāyasthas are considered among the higher castes. It is a fact that the kāyasthas came to Bengal from northern India, specifically from Kānyakubja, or Kānowj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the kāyasthas who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśala; (3) Śubhaśaṅkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇīnāyaka and Vīṇānāyaka. The twelfth generation included Bhagīratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lakṣmīnāthavasu, received the title Satyarāja Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

TEXT 100

"nandanandana kṛṣṇa–mora prāṇa-nātha"
ei vākye vikāinu tāṅra vaṁśera hāta

SYNONYMS

nanda-nandana kṛṣṇa-Kṛṣṇa, the son of Nanda Mahārāja; mora prāṇa-nātha-my life and soul; ei vākye-because of this statement; vikāinu-I became sold; tāṅra-of him; vaṁśera hāta-in the hands of the descendants.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.' By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

PURPORT

The full verse referred to here is:

eka-bhāve vanda hari yoḍa kari' hāta
nandanandana kṛṣṇa–mora prāṇa-nātha

"With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Mahārāja, who is my life and soul."

TEXT 101

tomāra ki kathā, tomāra grāmera kukkura
sei mora priya, anya-jana rahu dūra

SYNONYMS

tomāra-of you; ki kathā-what to speak; tomāra-of your; grāmera-village; kukkura-a dog; sei-that; mora-to Me; priya-very dear; anya-jana-others; rahu dūra-apart from.

TRANSLATION

"To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

TEXT 102

tabe rāmānanda, āra satyarāja khāṅna
prabhura caraṇe kichu kaila nivedana

SYNONYMS

tabe-after this; rāmānanda-Rāmānanda Vasu; āra-and; satyarāja khāṅna-Satyarāja Khān; prabhura caraṇe-at the lotus feet of Lord Śrī Caitanya Mahāprabhu; kichu-some; kaila-made; nivedana-submission.

TRANSLATION

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 103

gṛhastha viṣayī āmi, ki mora sādhane
śrī-mukhe ājñā kara prabhu–nivedi caraṇe

SYNONYMS

gṛhastha-householder; viṣayī-materialistic man; āmi-I; ki-what; mora sādhane-the process of my advancement in spiritual life; śrī-mukhe-from Your own mouth; ājñā kara-please order; prabhu-my Lord; nivedi caraṇe-I submit unto Your lotus feet.

TRANSLATION

Satyarāja Khān said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

TEXT 104

prabhu kahena,–'kṛṣṇa-sevā', 'vaiṣṇava-sevana'
'nirantara kara kṛṣṇa-nāma-saṅkīrtana'

SYNONYMS

prabhu kahena-the Lord replied; kṛṣṇa-sevā-serving Kṛṣṇa; vaiṣṇava-sevana-abiding by the orders of Vaiṣṇavas; nirantara-without cessation; kara-do; kṛṣṇa-nāma-saṅkīrtana-chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas."

TEXT 105

satyarāja bale,–vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāṅra sāmānya lakṣaṇe

SYNONYMS

satyarāja bale-Satyarāja Khān said; vaiṣṇava-a Vaiṣṇava; ciniba kemane-how shall I recognize; ke vaiṣṇava-who is a Vaiṣṇava; kaha-please say; tāṅra-of him; sāmānya lakṣaṇe-common symptoms.

TRANSLATION

Upon hearing this, Satyarāja said, "How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?"

TEXT 106

prabhu kahe,–"yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,–śreṣṭha sabākāra"

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; yāṅra mukhe-in whose mouth; śuni-I hear; eka-bāra-once; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; sei pūjya-he is worshipable; śreṣṭha sabākāra-the best of all human beings;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. This is confirmed by Śrīla Rūpa Gosvāmī in his Upadeśāmṛta: kṛṣṇeti yasya giri taṁ manasādriyeta. One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also cintāmaṇi. The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service-especially in Deity worship-and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

”Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee.” However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanātana Gosvāmī, He said:

śraddhāvān jana haya bhakti-adhikārī
’uttama’, ’madhyama;’, ’kaniṣṭha’–śraddhā-anusārī
yāhāra komala-śraddhā, se ’kaniṣṭha’ jana
krame krame teṅho bhakta ha-ibe ’uttama’
rati-prema-tāratamye bhakta-taratama

”A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called kaniṣṭha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikārī and uttama-adhikārī.” (Cc. Madhya 22.64,69-70)

It is thus concluded that even a neophyte devotee is superior to the karmīs and jñānīs because he has full faith in chanting the holy name of the Lord. A karmī or a jñānī, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

TEXT 107

”eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti pūrṇa nāma haite haya

SYNONYMS

eka kṛṣṇa-nāme-one holy name of Kṛṣṇa; kare-can do; sarva-pāpa-of all sinful reactions; kṣaya-destruction; nava-vidhā-nine processes; bhakti-of devotional service; pūrṇa-complete; nāma haite-simply by chanting the holy name; haya-are.

TRANSLATION

”Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

PURPORT

The nine types of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye ’dhītam uttamam

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as śravaṇa and kīrtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book Bhakti-sandarbha (173): yadyapi anyā bhaktiḥ kalau kartavyā, tada kīrtanākhya-bhakti-saṁyogenaiva. Out of the nine processes of devotional service, kīrtana is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as arcana, vandana, dāsya and sakhya, should be executed, but they must be preceded and followed by kīrtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, ārati, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 108

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre

SYNONYMS

dīkṣā-initiation; puraścaryā-activities before initiation; vidhi-regulative principles; apekṣā-reliance on; nā-not; kare-does; jihvā-the tongue; sparśe-by touching; ā-caṇḍāla-even to the lowest of men, the caṇḍāla; sabāre-everyone; uddhāre-delivers.

TRANSLATION

”One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

PURPORT

Śrīla Jīva Gosvāmī explains dīkṣā in his Bhakti-sandarbha (283):

divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

”Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dīkṣā.” The regulative principles of dīkṣā are explained in the Hari-bhakti-vilāsa (2.3,4) and in Bhakti-sandarbha (283). As stated:

dvijānām anupetānāṁ svakarmādhyayanādiṣu
yathādhikāro nāstīha syāc copanayanād anu
tathātrādīkṣitānāṁ tu mantra-devārcanādiṣu
nādhikāro ’sty ataḥ kuryād ātmānaṁ śiva-saṁstutam

”Even though born in a brāhmaṇa family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brāhmaṇa family, one becomes a brāhmaṇa after initiation and the sacred thread ceremony. Unless one is initiated as a brāhmaṇa, he cannot worship the holy name properly.”

According to the Vaiṣṇava regulative principles, one must be initiated as a brāhmaṇa. The Hari-bhakti-vilāsa (2.6) quotes the following injunction from the Viṣṇu-yāmala:

adīkṣitasya vāmoru
kṛtaṁ sarvaṁ nirarthakam
paśu-yonim avāpnoti
dīkṣā-virahito janaḥ

”Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species.”

Hari-bhakti-vilāsa (2.10) further quotes:

ato guruṁ praṇamyaivaṁ
sarva-svaṁ vinivedya ca
gṛhṇīyād vaiṣṇavaṁ mantraṁ
dīkṣā-pūrvaṁ vidhānataḥ

”It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything-body, mind and intelligence-one must take a Vaiṣṇava initiation from him.”

The Bhakti-sandarbha (298) gives the following quotation from the Tattva-sāgara:

yathā kāñcanatāṁ yāti
kāsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

”By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a brāhmaṇa.”

The Hari-bhakti-vilāsa (17.11,12) in discussing the puraścaryā process, quotes the following verses from Agastya-saṁhitā:

pūjā traikālikī nityaṁ
japas tarpaṇam eva ca
homo brāhmaṇa-bhuktiś ca
puraścaraṇam ucyate
guror labdhasya mantrasya
prasādena yathā-vidhi
pañcāṅgopāsanā-siddhyai
puraś caitad vidhīyate

”In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa mantra, offer oblations, perform a fire sacrifice, and feed the brāhmaṇas. These five activities constitute puraścaryā. To attain full success when taking initiation from the spiritual master, one should first perform these puraścaryā processes.”

The word puraḥ means ”before” and caryā means ”activities.” Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend ārati and classes in the śāstras, practice the regulative principles and associate with other devotees. When one is actually advanced in the puraścaryā-vidhi, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa mantra sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the Hari-bhakti-vilāsa (17.4,5,7) it is stated:

vinā yena na siddhaḥ syān
mantro varṣa-śatair api
kṛtena yena labhate
sādhako vāñchitaṁ phalam
puraścaraṇa-sampanno
mantro hi phala-dhāyakaḥ
ataḥ puraṣkriyāṁ kuryāt
mantravit siddhi-kaṅksayā
puraṣkriyā hi mantrāṇāṁ
pradhānaṁ vīryam ucyate
vīrya-hīno yathā dehī
sarva-karmasu na kṣamaḥ
puraścaraṇa-hīno hi

tathā mantraḥ prakīrtitaḥ

"Without performing the puraścaryā activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the puraścaryā-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the puraścaryā activities. The puraścaryā process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of puraścaryā-vidhi, no mantra can be perfected."

In his Bhakti-sandarbha (283), Śrīla Jīva Gosvāmī states:

yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya āvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi śrī-nāradādi-vartmānusaradbhiḥ śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena śrī-guru-caraṇa-sampāditaṁ cikīrṣadbhiḥ kṛtāyāṁ dīkṣāyām arcanam avaśyaṁ kriyetaiva.

Of similar importance is dīkṣā, which is explained as follows in Bhakti-sandarbha (284):

yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kardaya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Similarly in the Rāmārcana-candrikā it is stated:

vinaiva dīkṣāṁ viprendra
puraścaryāṁ vinaiva hi
vinaiva nyāsa-vidhinā
japa-mātreṇa siddhidā

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of Śrī Caitanya-caritāmṛta (Ādi 7.73):

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on puraścaryā or puraścaraṇa, the actual chanting of the holy name does not depend on puraścaryā-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is sevonmukha-jihvā-it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

According to Caitanya-caritāmṛta (Madhya 17.134):

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

TEXT 109

anuṣaṅga-phale kare saṁsārera kṣaya
citta ākarṣiyā karāya kṛṣṇe premodaya

SYNONYMS

anuṣaṅga-phale-as a simultaneous result; kare-does; saṁsārera kṣaya-annihilation of entanglement in the material world; citta-thought; ākarṣiyā-attracting; karāya-causes; kṛṣṇe-unto Lord Kṛṣṇa; prema-udaya-arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

TEXT 110

ākṛṣṭiḥ kṛta-cetasāṁ sumanasām uccāṭanaṁ cāṁhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate
mantro 'yaṁ rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

SYNONYMS

ākṛṣṭiḥ-attraction; kṛta-cetasām-of saintly persons; su-manasām-of the most liberal-minded; uccāṭanam-annihilator; ca-also; aṁhasām-of sinful reactions; ā-caṇḍālam-even to the caṇḍālas; amūka-except the dumb; loka-sulabhaḥ-very easy to achieve for all persons; vaśyaḥ-full controller; ca-and; mukti-śriyaḥ-of the opulence of liberation; no-not; dīkṣām-initiation; na-not; ca-also; sat-kriyām-pious activities; na-not; ca-also; puraścaryām-regulative principles before initiation; manāk-slightly; īkṣate-depends upon; mantraḥ-mantra; ayam-this; rasanā-tongue; spṛk-touching; eva-simply; phalati-is fruitful; śrī-kṛṣṇa-nāma-ātmakaḥ-consisting of the holy name of Lord Kṛṣṇa.

TRANSLATION

" 'The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the Padyāvalī (29) by Śrīla Rūpa Gosvāmī.

TEXT 111

"ataeva yāṅra mukhe eka kṛṣṇa-nāma
sei ta' vaiṣṇava, kariha tāṅhāra sammāna"

SYNONYMS

ataeva-therefore; yāṅra mukhe-in whose mouth; eka-one; kṛṣṇa-nāma-the holy name of Kṛṣṇa; sei ta' vaiṣṇava-he is a Vaiṣṇava; kariha-offer; tāṅhāra-to him; sammāna-respect.

TRANSLATION

Śrī Caitanya Mahāprabhu then finally advised, "One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

PURPORT

In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī states: kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's instruction.

TEXT 112

khaṇḍera mukunda-dāsa, śrī-raghunandana
śrī-narahari,–ei mukhya tina jana

SYNONYMS

khaṇḍera-of the place known as Khaṇḍa; mukunda-dāsa-Mukunda dāsa; śrī-raghunandana-Śrī Raghunandana; śrī-narahari-Śrī Narahari; ei-these; mukhya-chief; tina-three; jana-persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons-Mukunda dāsa, Raghunandana and Śrī Narahari-inhabitants of the place called Khaṇḍa.

TEXT 113

mukunda dāsere puche śacīra nandana
'tumi–pitā, putra tomāra–śrī-raghunandana?

SYNONYMS

mukunda dāsere-unto Mukunda dāsa; puche-inquired; śacīra nandana-the son of mother Śacī; tumi-you; pitā-father; putra-son; tomāra-your; śrī-raghunandana-Śrī Raghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, "You are the father, and your son is Raghunandana. Is that so?

TEXT 114

kibā raghunandana–pitā, tumi–tāra tanaya?
niścaya kariyā kaha, yāuka saṁśaya'

SYNONYMS

kibā-or; raghunandana-Raghunandana; pitā-father; tumi-you; tāra-his; tanaya-son; niścaya kariyā-making certain; kaha-just speak; yāuka saṁśaya-let My doubts be dissipated.

TRANSLATION

"Or is Śrīla Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

TEXT 115

mukunda kahe,–raghunandana mora 'pitā' haya
āmi tāra 'putra',–ei āmāra niścaya

SYNONYMS

mukunda kahe-Mukunda dāsa replied; raghunandana-my son Raghunandana; mora-my; pitā-father; haya-is; āmi-I; tāra-his; putra-son; ei-this; āmāra-my; niścaya-decision.

TRANSLATION

Mukunda replied,"Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

āmā sabāra kṛṣṇa-bhakti raghunandana haite
ataeva pitā–raghunandana āmāra niścite

SYNONYMS

āmā sabāra-of all of us; kṛṣṇa-bhakti-devotion to Kṛṣṇa; raghunandana haite-because of Raghunandana; ataeva-therefore; pitā-father; raghunandana-Raghunandana; āmāra niścite-my decision.

TRANSLATION

"All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."

TEXT 117

śuni' harṣe kahe prabhu–"kahile niścaya
yāṅhā haite kṛṣṇa-bhakti sei guru haya"

SYNONYMS

śuni'-hearing; harṣe-in great jubilation; kahe prabhu-Śrī Caitanya Mahāprabhu said; kahile niścaya-you have spoken correctly; yāṅhā haite-from whom; kṛṣṇa-bhakti-devotion to Kṛṣṇa; sei-that person; guru haya-is the spiritual master.

TRANSLATION

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying,"Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."

TEXT 118

bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha

SYNONYMS

bhaktera mahimā-the glories of a devotee; prabhu-Śrī Caitanya Mahāprabhu; kahite-to speak; pāya sukha-gets happiness; bhaktera mahimā-the glories of a devotee; kahite-to speak; haya-becomes; pañca-mukha-five faced.

TRANSLATION

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

bhakta-gaṇe kahe,–śuna mukundera prema
nigūḍha nirmala prema, yena dagdha hema

SYNONYMS

bhakta-gaṇe kahe-Śrī Caitanya Mahāprabhu informed His devotees; śuna-please hear; mukundera prema-Mukunda's love of Godhead; nigūḍha-very deep; nirmala-pure; prema-ecstatic love; yena-as if; dagdha-clarified; hema-gold.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared with purified gold.

TEXT 120

bāhye rāja-vaidya iṅho kare rāja-sevā
antare kṛṣṇa-prema iṅhāra jānibeka kebā

SYNONYMS

bāhye-externally; rāja-vaidya-royal physician; iṅho-he; kare-performs; rāja-sevā-government service; antare-within the heart; kṛṣṇa-prema-love of Kṛṣṇa; iṅhāra-of Mukunda dāsa; jānibeka-can know; kebā-who.

TRANSLATION

"Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?

PURPORT

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in Caitanya-caritāmṛta (Madhya 23.39), tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya: even the most perfect and learned scholar cannot understand a Vaiṣṇava's activities. A Vaiṣṇava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a nitya-siddha Vaiṣṇava-that is, an eternally liberated Vaiṣṇava. Externally Mukunda dāsa was a royal physician, but internally he was the most liberated paramahaṁsa devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

TEXT 121

eka dina mleccha-rājāra ucca-ṭuṅgite
cikitsāra vāt kahe tāṅhāra agrete

SYNONYMS

eka dina-one day; mleccha-rājāra-of the Mohammedan King; ucca-ṭuṅgite-on a high platform; cikitsāra vāt-talk of medical treatment; kahe-was speaking; tāṅhāra agrete-before him.

TRANSLATION

”One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

TEXT 122

hena-kāle eka mayūra-pucchera āḍānī
rāja-śiropari dhare eka sevaka āni’

SYNONYMS

hena-kāle-at this time; eka-one; mayūra-pucchera-of peacock feathers; āḍānī-fan; rāja-śira-upari-above the head of the King; dhare-holds; eka-one; sevaka-servant; āni’-bringing.

TRANSLATION

”While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King’s head.

TEXT 123

śikhi-piccha dekhi’ mukunda premāviṣṭa hailā
ati-ucca ṭuṅgi haite bhūmite paḍilā

SYNONYMS

śikhi-piccha-peacock feathers; dekhi’-seeing; mukunda-Mukunda dāsa; prema-āviṣṭa hailā-became ecstatic in love of Godhead; ati-ucca-very high; ṭuṅgi-platform; haite-from; bhūmite-on the ground; paḍilā-fell down.

TRANSLATION

”Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

TEXT 124

rājāra jñāna,–rāja-vaidyera ha-ila maraṇa
āpane nāmiyā tabe karāila cetana

SYNONYMS

rājāra jñāna-the King thought; rāja-vaidyera-of the royal physician; ha-ila maraṇa-there was death; āpane-personally; nāmiyā-getting down; tabe-thereupon; karāila cetana-brought him to consciousness.

TRANSLATION

”The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

TEXT 125

rājā bale–vyathā tumi pāile kona ṭhāñi?
mukunda kahe,–ati-baḍa vyathā pāi nāi

SYNONYMS

rājā bale-the King said; vyathā-pain; tumi pāile-you have gotten; kona ṭhāñi-where; mukunda kahe-Mukunda replied; ati-baḍa vyathā-very much pain; pāi nāi-I have not gotten.

TRANSLATION

”When the King asked Mukunda, ’Where is it paining you?’ Mukunda replied, ’I am not very much pained.’

TEXT 126

rājā kahe,–mukunda, tumi paḍilā ki lāgi’?
mukunda kahe, rājā, mora vyādhi āche mṛgī

SYNONYMS

rājā kahe-the King inquired; mukunda-O Mukunda; tumi paḍilā-you fell; ki lāgi’-for what reason; mukunda kahe-Mukunda replied; rājā-my dear King; mora-of me; vyādhi-disease; āche-is; mṛgī-epilepsy.

TRANSLATION

”The King then inquired, ’Mukunda, why did you fall down?’ Mukunda replied, ’My dear King, I have a disease that is like epilepsy.’

TEXT 127

mahā-vidagdha rājā, sei saba jāne
mukundere haila tāṅra ’mahā-siddha’-jñāne

SYNONYMS

mahā-vidagdha-highly intelligent; rājā-the King; sei-he; saba jāne-knows everything; mukundere-upon Mukunda; haila-was; tāṅra-his; mahā-siddha-jñāne-calculation as the most perfect devotee.

TRANSLATION

”Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

TEXTS 128-129

raghunandana sevā kare kṛṣṇera mandire
dvāre puṣkariṇī, tāra ghāṭera upare
kadambera eka vṛkṣe phuṭe bāra-māse
nitya dui phula haya kṛṣṇa-avataṁse

SYNONYMS

raghunandana-Raghunandana; sevā kare-serves; kṛṣṇera mandire-in the temple of Lord Kṛṣṇa; dvāre-near the door; puṣkariṇī-a lake; tāra-of it; ghāṭera upare-on the bank; kadambera-of kadamba flowers; eka vṛkṣe-on one tree; phuṭe-blossom; bāra-māse-all year around; nitya-daily; dui phala-two flowers; haya-become; kṛṣṇa-avataṁse-decoration for Lord Kṛṣṇa.

TRANSLATION

”Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa’s service.”

TEXT 130

mukundere kahe punaḥ madhura vacana
’tomāra kārya–dharme dhana-upārjana

SYNONYMS

mukundere-to Mukunda; kahe-Lord Caitanya Mahāprabhu says; punaḥ-again; madhura vacana-sweet words; tomāra kārya-your duty; dharme dhana-upārjana-to earn both material and spiritual wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: ”Your duty is to earn both material and spiritual wealth.

TEXT 131

raghunandanera kārya–kṛṣṇera sevana
kṛṣṇa-sevā vinā iṅhāra anya nāhi mana

SYNONYMS

raghunandanera kārya-the duty of Raghunandana; kṛṣṇera sevana-worshiping Lord Kṛṣṇa; kṛṣṇa-sevā vinā-except for worshiping Kṛṣṇa; iṅhāra-of him; anya-other; nāhi-there is not; mana-intention.

TRANSLATION

”Furthermore it is the duty of Raghunandana to always engage in Lord Kṛṣṇa’s service. He has no other intention but the service of Lord Kṛṣṇa.”

TEXT 132

narahari rahu āmāra bhakta-gaṇa-sane
ei tina kārya sadā karaha tina jane,

SYNONYMS

narahari-Narahari; rahu-let him remain; āmāra-My; bhakta-gaṇa-sane-along with other devotees; ei tina kārya-these three divisions of duty; sadā-always; karaha-execute; tina jane-you three persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Narahari: ”I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord.”

PURPORT

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord’s devotees, and Raghunandana was to engage in the Lord’s service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

TEXT 133

sārvabhauma, vidyā-vācaspati,–dui bhāi
dui-jane kṛpā kari’ kahena gosāñi

SYNONYMS

sārvabhauma-Sārvabhauma Bhaṭṭācārya; vidyā-vācaspati-Vidyā-vācaspati; dui bhāi-two brothers; dui-jane-unto the two; kṛpā kari’-out of His causeless mercy; kahena-says; gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

TEXT 134

’dāru’-jala’-rūpe kṛṣṇa prakaṭa samprati
’daraśana’-’snāne’ kare jīvera mukati

SYNONYMS

dāru-wood; jala-water; rūpe-in the forms of; kṛṣṇa-Lord Kṛṣṇa; prakaṭa-manifested; samprati-at the present moment; daraśana-by seeing; snāne-by bathing; kare-does; jīvera mukati-the deliverance of the conditioned souls.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”In this Age of Kali, Kṛṣṇa is manifest in two forms-wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

TEXT 135

’dāru-brahma’-rūpe–sākṣāt śrī-puruṣottama
bhāgīrathī hana sākṣāt ’jala-brahma’-sama

SYNONYMS

dāru-brahma-rūpe-in the form of Brahman as wood; sākṣāt-directly; śrī-puruṣottama-Lord Jagannātha; bhāgīrathī-the River Ganges; hana-is; sākṣāt-directly; jala-brahma-sama-the Supreme in the form of water.

TRANSLATION

”Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The Vedas enjoin, sarvaṁ khalv idaṁ brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Paraṁ Brahman. Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat: everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Paraṁ Brahman. Bhagavad-gītā (9.4) confirms this:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord's energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the River Ganges. Therefore Śrī Caitanya Mahāprabhu ordered the two brothers-Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati-to worship Lord Jagannātha and the River Ganges.

TEXT 136

sārvabhauma, kara ’dāru-brahma’-ārādhana
vācaspati, kara jala-brahmera sevana

SYNONYMS

sārvabhauma-O Sārvabhauma; kara-be engaged in; dāru-brahma-of wooden Brahman; ārādhana-worship; vācaspati-and you, Vācaspati; kara-do; jala-brahmera-of Paraṁ Brahman manifested in water; sevana-worship.

TRANSLATION

”Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges.”

TEXT 137

murāri-guptere prabhu kari’ āliṅgana
tāṅra bhakti-niṣṭhā kahena, śune bhakta-gaṇa

SYNONYMS

murāri-guptere-Murāri Gupta; prabhu-Lord Śrī Caitanya Mahāprabhu; kari’ āliṅgana-embracing; tāṅra-his; bhakti-niṣṭhā-faith in devotional service; kahena-says; śune bhakta-gaṇa-all the devotees hear.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

TEXT 138

pūrve āmi iṅhāre lobhāila bāra bāra
parama madhura, gupta, vrajendra-kumāra

SYNONYMS

pūrve-previously; āmi-I; iṅhāre-him; lobhāila-induced to be allured; bāra bāra-again and again; parama madhura-very sweet; gupta-O Gupta; vrajendra-kumāra-Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, ’My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.

TEXT 139

svayaṁ bhagavān kṛṣṇa–sarvāṁśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya

SYNONYMS

svayam bhagavān kṛṣṇa-Lord Kṛṣṇa is the Supreme Personality of Godhead; sarva-aṁśī-the source of all others; sarva-āśraya-the reservoir of all energies; viśuddha-transcendental; nirmala-free from all material contamination; prema-love; sarva-rasa-maya-the reservoir of all pleasure.

TRANSLATION

” ’Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

TEXT 140

sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara

SYNONYMS

sakala-all; sat-guṇa-transcendental qualities; vṛnda-multitude; ratna-of gems; ratna-ākara-the mine; vidagdha-intelligent; catura-expert; dhīra-sober; rasika-śekhara-master of all humor.

TRANSLATION

” ’Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors.

TEXT 141

madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yāṅra līlā-rasa

SYNONYMS

madhura-caritra-pleasing character; kṛṣṇera-of Lord Kṛṣṇa; madhura-vilāsa-melodious pastimes; cāturya-expertise; vaidagdhya-intelligence; kare-manifests; yāṅra-whose; līlā-of pastimes; rasa-mellows.

TRANSLATION

" 'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

TEXT 142

sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya

SYNONYMS

sei kṛṣṇa-that Lord Kṛṣṇa; bhaja tumi-engage yourself in His service; hao kṛṣṇa-āśraya-take shelter of Kṛṣṇa; kṛṣṇa vinā-except for Kṛṣṇa; anya-upāsanā-any other worship; mane nāhi laya-does not appeal to the mind.

TRANSLATION

"I then requested Murāri Gupta, 'Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.'

TEXT 143

ei-mata bāra bāra śuniyā vacana
āmāra gaurave kichu phiri' gela mana

SYNONYMS

ei-mata-in this way; bāra bāra-again and again; śuniyā vacana-hearing these words; āmāra gaurave-because of My influence; kichu-somewhat; phiri' gela-transformed; mana-his mind.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

āmāre kahena,–āmi tomāra kiṅkara
tomāra ājñākārī āmi nāhi svatantara

SYNONYMS

āmāre kahena-he said unto Me; āmi-I; tomāra kiṅkara-Your servant; tomāra ājñā-kārī-Your order carrier; āmi-I; nāhi-am not; svatantara-independent.

TRANSLATION

"Murāri Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

TEXT 145

eta bali' ghare gela, cinti' rātri-kāle
raghunātha-tyāga-cintāya ha-ila vikale

SYNONYMS

eta bali'-saying this; ghare gela-went to his house; cinti'-thinking; rātri-kāle-at night; raghunātha-Lord Rāmacandra; tyāga-giving up; cintāya-by thoughts of; ha-ila vikale-became overwhelmed.

TRANSLATION

"After this, Murāri Gupta went home and spent the whole night thinking how he would be able to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed.

TEXT 146

kemane chāḍiba raghunāthera caraṇa
āji rātrye prabhu mora karāha maraṇa

SYNONYMS

kemane chāḍiba-how shall I give up; raghunāthera caraṇa-the lotus feet of Lord Raghunātha; āji rātrye-this night; prabhu-O Lord Raghunātha; mora-my; karāha maraṇa-please cause death.

TRANSLATION

"Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

TEXT 147

ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgaraṇa

SYNONYMS

ei mata-in this way; sarva-rātri-the whole night; karena krandana-cried; mane-in the mind; soyāsti nāhi-there is no rest; rātri-the whole night; kaila-kept; jāgaraṇa-awake.

TRANSLATION

"Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

TEXT 148

prātaḥ-kāle āsi' mora dharila caraṇa
kāndite kāndite kichu kare nivedana

SYNONYMS

prātaḥ-kāle-in the morning; āsi'-coming; mora-My; dharila-caught hold of; caraṇa-feet; kāndite kāndite-continuously crying; kichu kare nivedana-submits some appeals.

TRANSLATION

"In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

TEXT 149

raghunāthera pāya muñi veciyāchoṅ māthā
kāḍhite nā pāri māthā, mane pāi vyathā

SYNONYMS

raghunāthera pāya-unto the lotus feet of Lord Raghunātha; muñi-I; veciyāchoṅ-sold; māthā-head; kāḍhite-to cut off; nā pāri-I am unable; māthā-my head; mane-in my mind; pāi vyathā-I get too much pain.

TRANSLATION

"Murāri Gupta said, 'I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

TEXT 150

śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya

SYNONYMS

śrī-raghunātha-caraṇa-the lotus feet of Lord Rāmacandra; chāḍāna nā yāya-cannot be given up; tava-Your; ājñā-order; bhaṅga-broken; haya-is; ki-what; karoṅ-shall I do; upāya-remedy.

TRANSLATION

" 'It is not possible for me to give up the service of Raghunātha's lotus feet. At the same time, if I do not do so I shall break your order. What can I do?'

TEXT 151

tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka saṁśaya

SYNONYMS

tāte-therefore; more-unto me; ei-this; kṛpā-mercy; kara-bestow; dayā-maya-O merciful one; tomāra āge-before You; mṛtyu ha-uka-let me die; yāuka saṁśaya-and let all doubts go away.

TRANSLATION

"In this way Murāri Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.'

TEXT 152

eta śuni' āmi baḍa mane sukha pāiluṅ
iṅhāre uṭhāñā tabe āliṅgana kailuṅ-

SYNONYMS

eta śuni'-hearing this; āmi-I; baḍa-very great; mane-in the mind; sukha-happiness; pāiluṅ-got; iṅhāre-him; uṭhāñā-raising; tabe-at that time; āliṅgana kailuṅ-I embraced.

TRANSLATION

"Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

TEXT 153

sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana

SYNONYMS

sādhu sādhu-all glories unto you; gupta-Murāri Gupta; tomāra-your; su-dṛḍha-firmly fixed; bhajana-method of worship; āmāra-My; vacaneha-even on the request; tomāra-your; nā ṭalila-did not budge; mana-mind.

TRANSLATION

"I said to him, 'All glories to you, Murāri Gupta! Your method of worship is very firmly fixed-so much so that even upon My request your mind did not turn.

TEXT 154

ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya

SYNONYMS

ei-mata-like this; sevakera-of the servitor; prīti-love; cāhi-is wanted; prabhu-pāya-unto the lotus feet of the Lord; prabhu chāḍāileha-even though the Lord causes separation; pada-the lotus feet of the Lord; chāḍāna nā yāya-cannot be given up.

TRANSLATION

" 'The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word prabhu, or master, indicates that the Lord is to be continuously served by His devotee. The original prabhu is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra's worship, not even upon Śrī Caitanya Mahāprabhu's request. Such is the chastity of devotional service, as stated in the Antya-līlā of Caitanya-caritāmṛta (4.46-47):

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana
durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

TEXT 155

ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuṅ bāre bāre

SYNONYMS

ei-mata-in this way; tomāra-your; niṣṭhā-firm faith; jānibāra tare-to understand; tomāre-unto you; āgraha-persistence; āmi kailuṅ-I did; bāre bāre-again and again.

TRANSLATION

" 'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.'

TEXT 156

sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chāḍibe tāṅra caraṇa-kamala

SYNONYMS

sākṣāt-directly; hanumān-Hanumān; tumi-you; śrī-rāma-kiṅkara-the servant of Śrī Rāma; tumi-you; kene-why; chāḍibe-should give up; tāṅra-His; caraṇa-kamala-lotus feet.

TRANSLATION

"In this way, I congratulated Murāri Gupta, saying, 'Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?' "

TEXT 157

sei murāri-gupta ei–mora prāṇa sama
iṅhāra dainya śuni' mora phāṭaye jīvana

SYNONYMS

sei murāri-gupta-that Murāri Gupta; ei-this; mora prāṇa sama-not different from My life and soul; iṅhāra-of him; dainya-humility; śuni'-hearing; mora-My; phāṭaye-perturbs; jīvana-life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

TEXT 158

tabe vāsudeve prabhu kari' āliṅgana
tāṅra guṇa kahe hañā sahasra-vadana

SYNONYMS

tabe-then; vāsudeve-Vāsudeva; prabhu-Śrī Caitanya Mahāprabhu; kari' āliṅgana-embracing; tāṅra guṇa-his good qualities; kahe-began to explain; hañā-becoming; sahasra-vadana-possessing thousands of mouths.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

nija-guṇa śuni' datta mane lajjā pāñā
nivedana kare prabhura caraṇe dhariyā

SYNONYMS

nija-guṇa-his personal qualities; śuni'-hearing; datta-Vāsudeva Datta; mane-in the mind; lajjā pāñā-being ashamed; nivedana kare-submits; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā-catching the lotus feet.

TRANSLATION

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

TEXT 160

jagat tārite prabhu tomāra avatāra
mora nivedana eka karaha aṅgīkāra

SYNONYMS

jagat tārite-to deliver the whole world; prabhu-my Lord; tomāra-Your; avatāra-incarnation; mora-my; nivedana-petition; eka-one; karaha aṅgīkāra-please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

TEXT 161

karite samartha tumi hao, dayāmaya
tumi mana kara, tabe anāyāse haya

SYNONYMS

karite-to execute; samartha-capable; tumi-You; hao-are; dayā-maya-O merciful one; tumi mana kara-if You so desire; tabe-then; anāyāse-without difficulty; haya-it becomes possible.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

jīvera duḥkha dekhi' mora hṛdaya bidare

sarva-jīvera pāpa prabhu deha' mora śire

SYNONYMS

jīvera-of all conditioned souls; duḥkha dekhi'-by seeing the sufferings; mora-my; hṛdaya-heart; bidare-breaks; sarva-jīvera-of all living entities; pāpa-the sinful reactions; prabhu-My dear Lord; deha'-just put; mora śire-upon my head.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

TEXT 163

jīvera pāpa lañā muñi karoṅ naraka bhoga
sakala jīvera, prabhu, ghucāha bhava-roga

SYNONYMS

jīvera-of all conditioned souls; pāpa lañā-accepting the sinful reactions; muñi-I; karoṅ-do; naraka-hellish life; bhoga-suffering; sakala jīvera-of all living entities; prabhu-my dear Lord; ghucāha-please finish; bhava-roga-the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and māyā. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither karmīs nor jñānīs are purified. In the words of Śrīla Bhaktisiddhānta Ṭhākura, they are kukarmīs and kujñānīs-bad actors and bad speculators. The Māyāvādīs and karmīs should therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there cannot be any comparison to Vāsudeva Datta. He was a Vaiṣṇava-para-duḥkha-duḥkhī-very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls-due to his transcendental presence-are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu.

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta-pāśa

One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

TEXT 164

eta śuni' mahāprabhura citta dravilā
aśru-kampa-svarabhaṅge kahite lāgilā

SYNONYMS

eta śuni'-hearing this; mahāprabhura-of Śrī Caitanya Mahāprabhu; citta-heart; dravilā-became softened; aśru-tears; kampa-trembling; svara-bhaṅge-with faltering of the voice; kahite-to speak; lāgilā-began.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

TEXT 165

"tomāra vicitra nahe, tumi–sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda

SYNONYMS

tomāra-in you; vicitra nahe-this is not extraordinary; tumi-you; sākṣāt prahlāda-incarnation of Prahlāda Mahārāja; tomāra upare-upon you; kṛṣṇera-of Lord Kṛṣṇa; sampūrṇa-complete; prasāda-mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; sei-that; satya kare-fulfills as true; yei-whatever; māge-wants; bhṛtya-servant; bhṛtya-vāñchā-the desire of His servant; pūrti-fulfilling; vinu-without; nāhi-there is not; anya-other; kṛtya-duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

brahmāṇḍa jīvera tumi vāñchile nistāra
vinā pāpa-bhoge habe sabāra uddhāra

SYNONYMS

brahmāṇḍa-of the universe; jīvera-of all living entities; tumi vāñchile-if you desire; nistāra-deliverance; vinā-without; pāpa-bhoge-undergoing tribulations of sinful activities; habe-there will be; sabāra-everyone's; uddhāra-liberation.

TRANSLATION

"If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhuñjāibe pāpa-phala?

SYNONYMS

asamartha nahe-is not unable; kṛṣṇa-Lord Kṛṣṇa; dhare-possesses; sarva bala-all potencies; tomāke-you; vā-then; kene-why; bhuñjāibe-would cause to suffer; pāpa-phala-results of sinful reactions.

TRANSLATION

"Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

TEXT 169

tumi yāṅra hita vāñcha', se haila 'vaiṣṇava'
vaiṣṇavera pāpa kṛṣṇa dūra kare saba

SYNONYMS

tumi-you; yāṅra-of whom; hita vāñcha'-desire the welfare; se-such a person; haila-immediately becomes; vaiṣṇava-a devotee; vaiṣṇavera-of a Vaiṣṇava; pāpa-the accidental sinful life; kṛṣṇa-Lord Kṛṣṇa; dūra kare-vanquishes; saba-all.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

PURPORT

Śrī Caitanya Mahāprabhu here informed Vāsudeva Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, "You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities." This is also promised in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from Bhagavad-gītā, Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to Padma Purāṇa:

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām

"There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalonmukha], reactions may be still further dormant [kūṭa], or the reactions may be in a seedlike state [bīja]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu."

TEXT 170

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yaḥ-He who (Govinda); tu-but; indra-gopam-to the small red insect called indra-gopa; athavā-or even; indram-to Indra, King of heaven; aho-oh; sva-karma-of one's own fruitive activities; bandha-bondage; anurūpa-according to; phala-of reactions; bhājanam-enjoying or suffering; ātanoti-bestows; karmāṇi-all fruitive activities and their reactions; nirdahati-destroys; kintu-but; ca-certainly; bhakti-bhājām-of persons engaged in devotional service; govindam-unto Lord Govinda; ādi-puruṣam-the original person; tam-unto Him; aham-I; bhajāmi-offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone-from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.54).

TEXT 171

tomāra icchā-mātre habe brahmāṇḍa-mocana
sarva mukta karite kṛṣṇera nāhi kichu śrama

SYNONYMS

tomāra icchā-mātre-simply by your desire; habe-there will be; brahmāṇḍa-mocana-deliverance of the universe; sarva-everyone; mukta karite-to liberate; kṛṣṇera-of Lord Kṛṣṇa; nāhi-there is not; kichu-even a little; śrama-labor.

TRANSLATION

"Because of your honest desire, all living entities within the universe will be delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

TEXT 172

eka uḍumbara vṛkṣe lāge koṭi-phale
koṭi ye brahmāṇḍa bhāse virajāra jale

SYNONYMS

eka uḍumbara vṛkṣe-in one uḍumbara tree; lāge-there are; koṭi-phale-millions of fruits; koṭi-millions; ye-which; brahmāṇḍa-of universes; bhāse-float; virajāra-of the Virajā River; jale-in the water.

TRANSLATION

"Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the river Virajā.

PURPORT

Virajā is a river that divides the material world from the spiritual world. On one side of the river Virajā is the effulgence of Brahmaloka and innumerable Vaikuṇṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but this Virajā River is not under the control of material energy. Consequently it is devoid of the three guṇas.

TEXT 173

tāra eka phala paḍi' yadi naṣṭa haya
tathāpi vṛkṣa nāhi jāne nija-apacaya

SYNONYMS

tāra-of the tree; eka phala-one fruit; paḍi'-falling down; yadi-if; naṣṭa haya-becomes destroyed; tathāpi-still; vṛkṣa-the tree; nāhi jāne-does not know; nija-apacaya-its loss.

TRANSLATION

"The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

TEXT 174

taiche eka brahmāṇḍa yadi mukta haya
tabu alpa-hāni kṛṣṇera mane nāhi laya

SYNONYMS

taiche-similarly; eka brahmāṇḍa-one universe; yadi-if; mukta haya-becomes liberated; tabu-still; alpa-hāni-very little loss; kṛṣṇera-of Lord Kṛṣṇa; mane-the mind; nāhi laya-does not take it very seriously.

TRANSLATION

”In the same way, if one universe is vacated due to the living entities’ having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

TEXT 175

ananta aiśvarya kṛṣṇera vaikuṇṭhādi-dhāma
tāra gaḍa-khāi–kāraṇābdhi yāra nāma

SYNONYMS

ananta-unlimited; aiśvarya-opulence; kṛṣṇera-of Lord Kṛṣṇa; vaikuṇṭha-ādi-dhāma-innumerable Vaikuṇṭha planets; tāra-of Vaikuṇṭhaloka; gaḍa-khāi-surrounding water; kāraṇa-abdhi-Causal Ocean; yāra-of which; nāma-name.

TRANSLATION

”The entire spiritual world constitutes the unlimited opulence of Kṛṣṇa, and there are innumerable Vaikuṇṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikuṇṭhaloka.

TEXT 176

tāte bhāse māyā lañā ananta brahmāṇḍa
gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa

SYNONYMS

tāte-in that water; bhāse-floats; māyā-the material energy; lañā-taking; ananta-unlimited; brahmāṇḍa-universes; gaḍa-khāite-in the surrounding water; bhāse-floats; yena-as if; rāi-pūrṇa bhāṇḍa-a pot filled with mustard seeds.

TRANSLATION

”Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

TEXT 177

tāra eka rāi-nāśe hāni nāhi māni
aiche eka aṇḍa-nāśe kṛṣṇera nāhi hāni

SYNONYMS

tāra-of it; eka-one; rāi-nāśe-loss of a mustard seed; hāni-loss; nāhi-does not; māni-notice; aiche-in that way; eka-one; aṇḍa-universe; nāśe-being lost; kṛṣṇera-of Kṛṣṇa; nāhi hāni-there is no loss.

TRANSLATION

”Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

TEXT 178

saba brahmāṇḍa saha yadi ’māyā’ra haya kṣaya
tathāpi nā māne kṛṣṇa kichu apacaya

SYNONYMS

saba brahmāṇḍa-all the universes; saha-with; yadi-if; māyāra-of the material energy; haya kṣaya-there is destruction; tathāpi-still; nā-not; māne-considers; kṛṣṇa-Lord Kṛṣṇa; kichu-any; apacaya-lost.

TRANSLATION

”To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

TEXT 179

koṭi-kāmadhenu-patira chāgī yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

SYNONYMS

koṭi-of millions; kāma-dhenu-of desire cows; patira-of the master; chāgī-one she-goat; yaiche-as; mare-dies; ṣaṭ-aiśvarya-pati-the master of six opulences; kṛṣṇera-of Kṛṣṇa; māyā-external energy; kibā-what; kare-can do.

TRANSLATION

”If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171-179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called kṛṣṇa-bahirmukha-bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of karma. However, if a conditioned soul becomes Kṛṣṇa conscious, the karma of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of karma. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of karma. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

TEXT 180

jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇāṁ
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayātmanā ca carato ’nucaren nigamaḥ”

SYNONYMS

jaya jaya-kindly exhibit Your glory; jahi-please conquer; ajām-nescience, māyā; ajita-O unconquerable one; doṣa-faulty; gṛbhīta-guṇām-by which the qualities are accepted; tvam-You; asi-are; yat-because; ātmanā-by Your internal potency; samavaruddha-possessing; samasta-bhagaḥ-all kinds of opulences; aga-nonmoving; jagat-moving; okasām-of the embodied living entities; akhila-all; śakti-of potencies; avabodhaka-master; te-You; kvacit-sometimes; ajayā-by the external energy; ātmanā-of Your self; ca-also; carataḥ-manifesting pastimes (by Your glance); anucaret-confirm; nigamaḥ-all the Vedas.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ” ’O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.’ ”

PURPORT

This verse is taken from Śrīmad-Bhāgavatam (10.87.14). It is from the prayers of the śruti-gaṇa, the personified Vedas who glorify the Lord.

The almighty Personality of Godhead has three potencies-internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. Bhayaṁ dvitīyābhiniveśataḥ. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (māyā) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

TEXT 181

ei mata sarva-bhaktera kahi’ saba guṇa
sabāre vidāya dila kari’ āliṅgana

SYNONYMS

ei mata-in this way; sarva-bhaktera-of all the devotees; kahi’-describing; saba guṇa-all the good qualities; sabāre-unto everyone; vidāya dila-bade farewell; kari’ āliṅgana-embracing.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

TEXT 182

prabhura vicchede bhakta karena rodana
bhaktera vicchede prabhura viṣaṇṇa haila mana

SYNONYMS

prabhura-from Lord Śrī Caitanya Mahāprabhu; vicchede-by separation; bhakta-all the devotees; karena-do; rodana-crying; bhaktera-of the devotees; vicchede-by the separation; prabhura-of Lord Caitanya Mahāprabhu; viṣaṇṇa-morose; haila-became; mana-the mind.

TRANSLATION

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

TEXT 183

gadādhara-paṇḍita rahilā prabhura pāśe
yameśvare prabhu yāṅre karāilā āvāse

SYNONYMS

gadādhara-paṇḍita-Gadādhara Paṇḍita; rahilā-remained; prabhura pāśe-along with Śrī Caitanya Mahāprabhu; yameśvare-at Yameśvara; prabhu-Śrī Caitanya Mahāprabhu; yāṅre-unto whom; karāilā-made to take; āvāse-residence.

TRANSLATION

Gadādhara Paṇḍita remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

PURPORT

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Paṇḍita resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

TEXTS 184-185

purī-gosāñi, jagadānanda, svarūpa-dāmodara
dāmodara-paṇḍita, āra govinda, kāśīśvara
ei-saba-saṅge prabhu vaise nīlācale
jagannātha-daraśana nitya kare prātaḥ-kāle

SYNONYMS

purī-gosāñi-Paramānanda Purī; jagadānanda-Jagadānanda; svarūpa-dāmodara-Svarūpa Dāmodara; dāmodara-paṇḍita-Dāmodara Paṇḍita; āra-and; govinda-Govinda; kāśīśvara-Kāśīśvara; ei-saba-all these personalities; saṅge-accompanied by; prabhu-Śrī Caitanya Mahāprabhu; vaise-stays; nīlācale-at Jagannātha Purī; jagannātha-daraśana-seeing Lord Jagannātha; nitya-daily; kare-does; prātaḥ-kāle-in the morning.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. It was Śrī Caitanya Mahāprabhu's daily business to see Lord Jagannātha in the morning.

TEXT 186

prabhu-pāśa āsi' sārvabhauma eka dina
yoḍa-hāta kari' kichu kaila nivedana

SYNONYMS

prabhu-pāśa-in the presence of Śrī Caitanya Mahāprabhu; āsi'-coming; sārvabhauma-Sārvabhauma Bhaṭṭācārya; eka dina-one day; yoḍa-hāta kari'-with folded hands; kichu-some; kaila-did; nivedana-submission.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

TEXT 187

ebe saba vaiṣṇava gauḍa-deśe cali' gela
ebe prabhura nimantraṇe avasara haila

SYNONYMS

ebe-now; saba-all; vaiṣṇava-devotees; gauḍa-deśe-to Bengal; cali, gela-have returned; ebe-now; prabhura-of Lord Śrī Caitanya Mahāprabhu; nimantraṇe-for invitations; avasara haila-there is a chance.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

TEXT 188

ebe mora ghare bhikṣā karaha 'māsa' bhari'
prabhu kahe,–dharma nahe, karite nā pāri

SYNONYMS

ebe-now; mora ghare-at my place; bhikṣā-lunch; karaha-accept; māsa bhari'-for one month; prabhu kahe-Śrī Caitanya Mahāprabhu replied; dharma-religious principle; nahe-it is not; karite-to do; nā pāri-I am unable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Please accept my invitation for lunch for one month." The Lord replied,"That is not possible because it is against the religious principles of a sannyāsī."

TEXT 189

sārvabhauma kahe,–bhikṣā karaha viśa dina
prabhu kahe,–eha nahe yati-dharma-cihna

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya said; bhikṣā karaha-accept lunch; viśa dina-for twenty days; prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; eha nahe-this is not; yati-dharma-cihna-the symptom of a person in the renounced order of life.

TRANSLATION

Sārvabhauma then said, "Please accept the invitation for twenty days," but Śrī Caitanya Mahāprabhu replied, "It is not a religious principle of the renounced order."

TEXT 190

sārvabhauma kahe punaḥ,–dina 'pañca-daśa'
prabhu kahe,–tomāra bhikṣā 'eka' divasa

SYNONYMS

sārvabhauma kahe-Sārvabhauma Bhaṭṭācārya said; punaḥ-again; dina pañca-daśa-fifteen days; prabhu kahe-the Lord replied; tomāra bhikṣā-lunch at your place; eka divasa-only one day.

TRANSLATION

When Sārvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

TEXT 191

tabe sārvabhauma prabhura caraṇe dhariyā
'daśa-dina bhikṣā kara' kahe vinati kariyā

SYNONYMS

tabe-thereafter; sārvabhauma-Sārvabhauma Bhaṭṭācārya; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā-catching the lotus feet; daśa-dina-for ten days; bhikṣā kara-accept lunch; kahe-says; vinati kariyā-with great submission.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then caught hold of the Lord's lotus feet and submissively begged,"Please accept lunch for at least ten days."

TEXT 192

prabhu krame krame pāṅca-dina ghāṭāila
pāṅca-dina tāṅra bhikṣā niyama karila

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; krame krame-gradually; pāṅca-dina-to five days; ghāṭāila-reduced; pāṅca-dina-for five days; tāṅra-his; bhikṣā-invitation for lunch; niyama karila-accepted regularly.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

TEXT 193

tabe sārvabhauma kare āra nivedana
tomāra saṅge sannyāsī āche daśa-jana

SYNONYMS

tabe-thereafter; sārvabhauma-Sārvabhauma Bhaṭṭācārya; kare-does; āra-another; nivedana-submission; tomāra saṅge-with You; sannyāsī-in the renounced order of life; āche-there are; daśa-jana-ten persons.

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya said, "My Lord, there are ten sannyāsīs with You."

A sannyāsī should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvabhauma's house. Out of affection, He accepted only five days in the month. The ten sannyāsīs living with the Lord were (1) Paramānanda Purī, (2) Svarūpa Dāmodara, (3) Brahmānanda Purī, (4) Brahmānanda Bhāratī, (5) Viṣṇu Purī, (6) Keśava Purī, (7) Kṛṣṇānanda Purī, (8) Nṛsiṁha Tīrtha, (9) Sukhānanda Purī and (10) Satyānanda Bhāratī.

TEXT 194

purī-gosāñira bhikṣā pāṅca-dina mora ghare
pūrve āmi kahiyāchoṅ tomāra gocare

SYNONYMS

purī-gosāñira-of Paramānanda Purī; bhikṣā-invitation for lunch; pāṅca-dina-five days; mora ghare-at my home; pūrve-previously; āmi-I; kahiyāchoṅ-mentioned; tomāra gocare-it is known to you.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī should accept a five-day invitation at his place. This was settled before the Lord.

TEXT 195

dāmodara-svarūpa,–ei bāndhava āmāra
kabhu tomāra saṅge yābe, kabhu ekeśvara

SYNONYMS

dāmodara-svarūpa-Svarūpa Dāmodara Gosvāmī; ei-this; bāndhava āmāra-my very intimate friend; kabhu-sometimes; tomāra saṅge-with You; yābe-will come; kabhu-sometimes; ekeśvara-alone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

āra aṣṭa sannyāsīra bhikṣā dui dui divase
eka eka-dina, eka eka jane pūrṇa ha-ila māse

SYNONYMS

āra-other; aṣṭa-eight; sannyāsīra-of sannyāsīs; bhikṣā-invitation for lunch; dui dui divase-two days each; eka eka-dina-on each day; eka eka jane-one person; pūrṇa-filled; ha-ila-will be; māse-the month.

TRANSLATION

"The other eight sannyāsīs will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Purī Gosvāmī five days, Svarūpa Dāmodara four days, and the eight other sannyāsīs two days each. In this way the thirty days of the month were completed.

TEXT 197

bahuta sannyāsī yadi āise eka ṭhāñi
sammāna karite nāri, aparādha pāi

SYNONYMS

bahuta sannyāsī-many sannyāsīs; yadi-if; āise-come; eka ṭhāñi-together; sammāna karite nāri-I cannot receive them properly; aparādha pāi-I shall be an offender.

TRANSLATION

"If all the sannyāsīs come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

TEXT 198

tumiha nija-chāye āsibe mora ghara
kabhu saṅge āsibena svarūpa-dāmodara

SYNONYMS

tumiha-You; nija-chāye-alone; āsibe-will come; mora ghara-to my place; kabhu-sometimes; saṅge-with You; āsibena-will come; svarūpa-dāmodara-Svarūpa Dāmodara Gosvāmī.

TRANSLATION

”Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara.”

TEXT 199

prabhura iṅgita pāñā ānandita mana
sei dina mahāprabhura kaila nimantraṇa

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; iṅgita-acceptance; pāñā-receiving; ānandita-very happy; mana-mind; sei dina-on that day; mahāprabhura-of Śrī Caitanya Mahāprabhu; kaila-made; nimantraṇa-invitation.

TRANSLATION

Having this arrangement confirmed by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya became very glad and immediately invited the Lord to his house on that very day.

TEXT 200

’ṣāṭhīra mātā’ nāma, bhaṭṭācāryera gṛhiṇī
prabhura mahā-bhakta teṅho, snehete jananī

SYNONYMS

ṣāṭhīra mātā-the mother of Ṣāṭhī; nāma-named; bhaṭṭācāryera gṛhiṇī-the wife of Sārvabhauma Bhaṭṭācārya; prabhura-of Śrī Caitanya Mahāprabhu; mahā-bhakta-a great devotee; teṅho-she; snehete-in affection; jananī-just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭācārya’s wife was known as the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

TEXT 201

ghare āsi’ bhaṭṭācārya tāṅre ājñā dila
ānande ṣāṭhīra mātā pāka caḍāila

SYNONYMS

ghare āsi’-coming home; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; tāṅre-her; ājñā dila-ordered; ānande-with great satisfaction; ṣāṭhīra mātā-the mother of Ṣāṭhī; pāka caḍāila-began cooking.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī, began cooking with great pleasure.

TEXT 202

bhaṭṭācāryera gṛhe saba dravya āche bhari’
yebā śāka-phalādika, ānāila āhari’

SYNONYMS

bhaṭṭācāryera gṛhe-at the house of Sārvabhauma Bhaṭṭācārya; saba dravya-all kinds of ingredients; āche-there are; bhari’-filling; yebā-whatever; śāka-spinach; phala-ādika-fruits and so on; ānāila-he brought; āhari’-collecting.

TRANSLATION

At Sārvabhauma Bhaṭṭācārya’s house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

TEXT 203

āpani bhaṭṭācārya kare pākera saba karma
ṣāṭhīra mātā–vicakṣaṇā, jāne pāka-marma

SYNONYMS

āpani-personally; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kare-arranges; pākera-of cooking; saba karma-all activities; ṣāṭhīra mātā-the mother of Ṣāṭhī; vicakṣaṇā-very experienced; jāne-knows; pāka-marma-how to cook.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife, the mother of Ṣāṭhī, was very experienced, and she knew how to cook nicely.

TEXT 204

pāka-śālāra dakṣiṇe–dui bhogālaya
eka-ghare śālagrāmera bhoga-sevā haya

SYNONYMS

pāka-śālāra dakṣiṇe-on the southern side of the kitchen; dui bhoga-ālaya-two rooms for offering food; eka-ghare-in one room; śālagrāmera-of Lord Śālagrāma; bhoga-sevā-offering of food; haya-there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

PURPORT

Among the followers of the Vedic way, śālagrāma-śilā, the vigraha of Nārāyaṇa, is worshiped in the form of a stone ball. In India, every brāhmaṇa still worships the śālagrāma-śilā in his home. The vaiśyas and kṣatriyas may also engage in this worship, but it is compulsory in the house of a brāhmaṇa.

TEXT 205

āra ghara mahāprabhura bhikṣāra lāgiyā
nibhṛte kariyāche bhaṭṭa nūtana kariyā

SYNONYMS

āra ghara-the other room; mahāprabhura-of Śrī Caitanya Mahāprabhu; bhikṣāra lāgiyā-for taking lunch; nibhṛte kariyāche-constructed in a solitary place; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; nūtana kariyā-newly done.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

TEXT 206

bāhye eka dvāra tāra, prabhu praveśite
pāka-śālāra eka dvāra anna pariveśite

SYNONYMS

bāhye-outside; eka dvāra-one door; tāra-of this room; prabhu praveśite-for the entrance of Lord Śrī Caitanya Mahāprabhu; pāka-śālāra-of the kitchen; eka dvāra-another door; anna-food; pariveśite-to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

TEXT 207

battiśā-āṭhiyā kalāra āṅgaṭiyā pāte
tina-māna taṇḍulera ubhārila bhāte

SYNONYMS

battiśā-āṭhiyā-named battiśā-āṭhiyā; kalāra-of the banana tree; āṅgaṭiyā-without being divided; pāte-on a leaf; tina-three; māna-mānas (a certain weight); taṇḍulera-of rice; ubhārila-poured; bhāte-cooked rice.

TRANSLATION

First, three mānas of cooked rice-almost six pounds-was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmī, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

TEXT 208

pīta-sugandhi-ghṛte anna sikta kaila
cāri-dike pāte ghṛta vahiyā calila

SYNONYMS

pīta-yellowish; su-gandhi-fragrant; ghṛte-with clarified butter; anna-rice; sikta-mixed; kaila-made; cāri-dike-on all sides; pāte-the leaf; ghṛta-the clarified butter; vahiyā calila-began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

TEXT 209

keyāpatra-kalākholā-ḍoṅgā sāri sāri
cāri-dike dhariyāche nānā vyañjana bhari'

SYNONYMS

keyā-patra-the leaf of the keyā plant; kalā-kholā-the skin of the banana tree; ḍoṅgā-pots; sāri sāri-one after another; cāri-dike-on all sides; dhariyāche-were holding; nānā-various; vyañjana-cooked vegetables; bhari'-filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

TEXT 210

daśa-prakāra śāka, nimba-tikta-sukhta-jhola
maricera jhāla, chānā-baḍā, baḍi ghola

SYNONYMS

daśa-prakāra śāka-spinach of ten varieties; nimba-tikta-sukhta-jhola-a soup called sukhta, made with bitter nimba leaf; maricera jhāla-a pungent preparation made with black pepper; chānā-baḍā-a mild cake made of fried curd; baḍi ghola-buttermilk with small pieces of fried dhal.

TRANSLATION

There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

TEXT 211

dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā
mocā-ghaṇṭa, mocā-bhājā, vividha śākrā

SYNONYMS

dugdha-tumbī-squash cooked with milk; dugdha-kuṣmāṇḍa-pumpkin cooked with milk; vesara-a preparation made from chick-pea flour; lāphrā-a combination of several vegetables; mocā-ghaṇṭa-boiled banana flowers; mocā-bhājā-fried banana flowers; vividha-various; śākrā-vegetables.

TRANSLATION

There were preparations of dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā, mocā-ghaṇṭa, mocā-bhājā and other vegetables.

TEXT 212

vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra
phulabaḍī-phala-mūla vividha prakāra

SYNONYMS

vṛddha-kuṣmāṇḍa-baḍīra-of small pieces of fried dhal mixed with ripe pumpkin; vyañjana-vegetables; apāra-unlimited; phula-baḍī-small fried pieces of another kind of dhal; phala-fruits; mūla-roots; vividha prakāra-of different varieties.

TRANSLATION

There were unlimited quantities of vṛddha-kuṣmāṇḍa-baḍī, phula-baḍī, fruits and various roots.

TEXT 213

nava-nimbapatra-saha bhṛṣṭa-vārtākī
phula-baḍi paṭola-bhājā, kuṣmāṇḍa-māna-cākī

SYNONYMS

nava-newly grown; nimba-patra-nimba leaves; saha-along with; bhṛṣṭa-vārtākī-fried eggplant; phula-baḍī-light baḍī; paṭola-bhājā-fried paṭola vegetable; kuṣmāṇḍa-of pumpkin; māna-of squash; cākī-rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍī, fried paṭola, and fried rounds of squash and pumpkin.

TEXT 214

bhṛṣṭa-māṣa-mudga-sūpa amṛta nindaya
madhurāmla, baḍāmlādi amla pāṅca chaya

SYNONYMS

bhṛṣṭa-fried; māṣa-urd dhal; mudga-mung dhal; sūpa-soup; amṛta-nectar; nindaya-defeating; madhura-amla-sweet chutney; baḍa-amla-sour preparation made with fried dhal; ādi-and so on; amla-sour; pāṅca chaya-five or six kinds.

TRANSLATION

There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmla.

TEXT 215

mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa
kṣīra-puli, nārikela-pulī āra yata piṣṭa

SYNONYMS

mudga-baḍā-fried cakes made of mung dhal; māṣa-baḍā-fried cakes made of urd dhal; kalā-baḍā-fried cakes made of banana; miṣṭa-very sweet; kṣīra-puli-cakes made with sweet rice; nārikela-pulī-coconut cake; āra-and; yata-varieties of; piṣṭa-cakes.

TRANSLATION

There were bharats made of mung dhal, of urd dhal and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

TEXT 216

kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī
āra yata piṭhā kaila, kahite nā śaki

SYNONYMS

kāṅji-baḍā-cakes made with sour rice-water; dugdha-ciḍā-sweet rice mixed with milk; dugdha-laklakī-another preparation of milk and cakes to be licked up; āra-and; yata-various types of; piṭhā-cakes; kaila-made; kahite-to describe; nā śaki-I am not able.

TRANSLATION

There was kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī and various cakes, which I am unable to describe.

TEXT 217

ghṛta-sikta paramānna, mṛt-kuṇḍikā bhari'
cāṅpākalā-ghanadugdha-āmra tāhā dhari

SYNONYMS

ghṛta-sikta parama-anna-sweet rice mixed with ghee; mṛt-kuṇḍikā bhari'-filling an earthen pot; cāṅpā-kalā-a kind of banana; ghana-dugdha-condensed milk; āmra-mango pulp; tāhā-that; dhari-including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with cāṅpā-kalā, condensed milk and mango.

TEXT 218

rasālā-mathita dadhi, sandeśa apāra
gauḍe utkale yata bhakṣyera prakāra

SYNONYMS

rasālā-delicious; mathita-churned; dadhi-curd; sandeśa-a sweetmeat; apāra-unlimited; gauḍe-in Bengal; utkale-in Orissa; yata-all; bhakṣyera-of eatables; prakāra-kinds.

TRANSLATION

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

TEXT 219

śraddhā kari' bhaṭṭācārya saba karāila
śubhra-pīṭhopari sūkṣma vasana pātila

SYNONYMS

śraddhā kari'-with great respect; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; saba karāila-had them all prepared; śubhra-white; pīṭha-a wooden platform; upari-over; sūkṣma-fine; vasana-cloth; pātila-spread.

TRANSLATION

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.

TEXT 220

dui pāśe sugandhi śītala jala-jhārī
anna-vyañjanopari dila tulasī-mañjarī

SYNONYMS

dui pāśe-on two sides; su-gandhi-nicely scented; śītala-cold; jala-jhāri-pitchers of water; anna-vyañjana-upari-over the rice and vegetables; dila-placed; tulasī-mañjarī-flowers of tulasī.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

TEXT 221

amṛta-guṭikā, piṭhā-pānā ānāila
jagannātha-prasāda saba pṛthak dharila

SYNONYMS

amṛta-guṭikā-the sweet named amṛta-guṭikā; piṭhā-pānā-cakes and sweet rice; ānāila-brought; jagannātha-prasāda-remnants of the food of Lord Jagannātha; saba-all; pṛthak dharila-kept separately.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that prasāda is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the jagannātha-prasāda separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

TEXT 222

hena-kāle mahāprabhu madhyāhna kariyā
ekale āila tāṅra hṛdaya jāniyā

SYNONYMS

hena-kāle-at this time; mahāprabhu-Śrī Caitanya Mahāprabhu; madhyāhna kariyā-finishing His midday duties; ekale-alone; āila-came; tāṅra-of Sārvabhauma Bhaṭṭācārya; hṛdaya-the heart; jāniyā-knowing.

TRANSLATION

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

TEXT 223

bhaṭṭācārya kaila tabe pāda prakṣālana
gharera bhitare gelā karite bhojana

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; kaila-performed; tabe-thereafter; pāda prakṣālana-washing the feet; gharera bhitare-within the room; gelā-entered; karite bhojana-to take lunch.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

TEXT 224

annādi dekhiyā prabhu vismita hañā
bhaṭṭācārye kahe kichu bhaṅgi kariyā

SYNONYMS

anna-ādi dekhiyā-seeing the arrangement of food; prabhu-Śrī Caitanya Mahāprabhu; vismita hañā-being astonished; bhaṭṭācārye kahe-said to Bhaṭṭācārya; kichu-some; bhaṅgi-gesture; kariyā-making.

TRANSLATION

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

TEXT 225

alaukika ei saba anna-vyañjana
dui prahara bhitare kaiche ha-ila randhana?

SYNONYMS

alaukika-uncommon; ei-this; saba-all; anna-vyañjana-rice and vegetables; dui prahara bhitare-within six hours; kaiche-how; ha-ila randhana-cooking was finished.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?

TEXT 226

śata culāya śata jana pāka yadi kare
tabu śīghra eta dravya rāndhite nā pāre

SYNONYMS

śata culāya-in one hundred ovens; śata jana-one hundred men; pāka yadi kare-if engaged in cooking; tabu-still; śīghra-so soon; eta dravya-so many preparations; rāndhite nā pāre-could not cook.

TRANSLATION

”Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.

TEXT 227

kṛṣṇera bhoga lāgāñācha,–anumāna kari
upare dekhiye yāte tulasī-mañjarī

SYNONYMS

kṛṣṇera bhoga lāgāñācha-you have offered to Kṛṣṇa; anumāna kari-I hope; upare-upon the food; dekhiye-I see; yāte-since; tulasī-mañjarī-flowers of the tulasī tree.

TRANSLATION

”I hope the food has already been offered to Kṛṣṇa, since I see there are tulasī flowers over the plates.

TEXT 228

bhāgyavān tumi, saphala tomāra udyoga
rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga

SYNONYMS

bhāgyavān tumi-you are fortunate; sa-phala-successful; tomāra-your; udyoga-endeavor; rādhā-kṛṣṇe-unto Their Lordships Rādhā and Kṛṣṇa; lāgāñācha-you offered; etādṛśa-such; bhoga-food.

TRANSLATION

”You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229

annera saurabhya, varṇa–ati manorama
rādhā-kṛṣṇa sākṣāt ihāṅ kariyāchena bhojana

SYNONYMS

annera saurabhya-the flavor of the cooked rice; varṇa-color; ati manorama-very attractive; rādhā-kṛṣṇa-Lord Kṛṣṇa and Rādhārāṇī; sākṣāt-directly; ihāṅ-all this; kariyāchena bhojana-have eaten.

TRANSLATION

”The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

TEXT 230

tomāra bahuta bhāgya kata praśaṁsiba
āmi–bhāgyavān, ihāra avaśeṣa pāba

SYNONYMS

tomāra-your; bahuta-great; bhāgya-fortune; kata-how much; praśaṁsiba-shall I praise; āmi-I; bhāgyavān-fortunate; ihāra-of this; avaśeṣa-remnants; pāba-shall get.

TRANSLATION

”My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

TEXT 231

kṛṣṇera āsana-pīṭha rākhaha uṭhāñā
more prasāda deha’ bhinna pātrete kariyā

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; āsana-pīṭha-the sitting place; rākhaha-keep aside; uthāñā-raising; more-unto Me; prasāda-prasāda; deha’-give; bhinna-separate; pātrete-on a plate; kariyā-putting.

TRANSLATION

”Take away Kṛṣṇa’s sitting place and put it aside. Then give me prasāda on a different plate.”

TEXT 232

bhaṭṭācārya bale–prabhu nā karaha vismaya
yei khābe, tāṅhāra śaktye bhoga siddha haya

SYNONYMS

bhaṭṭācārya bale-Bhaṭṭācārya said; prabhu-my Lord; nā karaha vismaya-do not become astonished; yei khābe-whoever shall eat; tāṅhāra śaktye-by His grace; bhoga-the food; siddha haya-has been prepared.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, ”It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

TEXT 233

udyoga nā chila mora gṛhiṇīra randhane
yāṅra śaktye bhoga siddha, sei tāhā jāne

SYNONYMS

udyoga-exertion; nā chila-there was not; mora-of me; gṛhiṇīra-of my wife; randhane-in cooking; yāṅra śaktye-by whose potency; bhoga siddha-the food has been prepared; sei-He; tāhā jāne-knows that.

TRANSLATION

”My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

TEXT 234

eita āsane vasi’ karaha bhojana
prabhu kahe,–pūjya ei kṛṣṇera āsana

SYNONYMS

eita āsane-on this sitting place; vasi'-sitting; karaha bhojana-take Your lunch; prabhu kahe-Śrī Caitanya Mahāprabhu said; pūjya-worshipable; ei-this; kṛṣṇera āsana-sitting place of Kṛṣṇa.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT

According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

TEXT 235

bhaṭṭa kahe,–anna, pīṭha,–samāna prasāda
anna khābe, pīṭhe vasite kāhāṅ aparādha?

SYNONYMS

bhaṭṭa kahe-Sārvabhauma Bhaṭṭācārya said; anna-food; pīṭha-sitting place; samāna-equal; prasāda-mercy remnants of the Lord; anna khābe-You will eat the food; pīṭhe vasite-to sit on the place; kāhāṅ aparādha-where is the offense.

TRANSLATION

Bhaṭṭācārya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

TEXT 236

prabhu kahe,–bhāla kaile, śāstra-ājñā haya
kṛṣṇera sakala śeṣa bhṛtya āsvādaya

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; bhāla kaile-you have spoken correctly; śāstra-ājñā haya-there is such an order in the revealed scripture; kṛṣṇera sakala śeṣa-everything left by Kṛṣṇa; bhṛtya-the servant; āsvādaya-partakes of.

TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

TEXT 237

tvayopayukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyāṁ jayema hi

SYNONYMS

tvayā-by You; upayukta-used; srak-flower garlands; gandha-scented substances like sandalwood pulp; vāsaḥ-garments; alaṅkāra-ornaments; carcitāḥ-being decorated with; ucchiṣṭa-remnants of food; bhojinaḥ-eating; dāsāḥ-servants; tava-Your; māyām-illusory energy; jayema-can conquer over; hi-certainly.

TRANSLATION

" 'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa mahā-mantra, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the Uddhava-gītā was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Śrī Kṛṣṇa's pastimes in this material world are called prakaṭa-līlā (manifested pastimes), and His pastimes in the spiritual world are called aprakaṭa-līlā (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. As the Brahma-saṁhitā confirms:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with everblissful spiritual rasa. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (Bs. 5.37-38)

TEXT 238

tathāpi eteka anna khāona nā yāya
bhaṭṭa kahe,–jāni, khāo yateka yuyāya

SYNONYMS

tathāpi-still; eteka-so much; anna-food; khāona-eating; nā yāya-is not possible; bhaṭṭa kahe-Bhaṭṭācārya said; jāni-I know; khāo-You can eat; yateka-how much; yuyāya-is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There is so much food here that it is impossible to eat." Bhaṭṭācārya replied,"I know how much You can eat.

TEXT 239

nīlācale bhojana tumi kara bāyānna bāra
eka eka bhogera anna śata śata bhāra

SYNONYMS

nīlācale-at Jagannātha Purī; bhojana-accepting lunch; tumi-You; kara-do; bāyānna bāra-fifty-two times; eka eka bhogera-of each and every offering; anna-eatables; śata śata bhāra-hundreds of buckets.

TRANSLATION

"After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda.

TEXT 240

dvārakāte ṣola-sahasra mahiṣī-mandire
aṣṭādaśa mātā, āra yādavera ghare

SYNONYMS

dvārakāte-at Dvārakā-dhāma; ṣola-sahasra-sixteen thousand; mahiṣī-queens; mandire-palaces; aṣṭādaśa mātā-eighteen mothers; āra-and; yādavera ghare-in the house of the Yadu dynasty.

TRANSLATION

"At Dvārakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

TEXT 241

vraje jyeṭhā, khuḍā, māmā, pisādi gopa-gaṇa
sakhā-vṛnda sabāra ghare dvisandhyā-bhojana

SYNONYMS

vraje-at Vṛndāvana; jyeṭhā-the father's elder brothers; khuḍā-the father's younger brothers; māmā-the mother's brothers; pisā-the husbands of aunts; ādi-and so on; gopa-gaṇa-cowherd men; sakhā-vṛnda-hundreds of friends; sabāra-of all of them; ghare-in the houses; dvi-sandhyā-twice a day; bho-jana-eating.

TRANSLATION

"In Vṛndāvana You also have Your father's elder brothers, Your father's younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvārakā, Lord Kṛṣṇa had eighteen mothers like Devakī, Rohiṇī and others. Besides these was. His foster mother Yaśodā in Vṛndāvana. Lord Kṛṣṇa also had two uncles, who were brothers of Nanda Mahārāja. As stated by Śrīla Rūpa Gosvāmī in his Śrī-kṛṣṇa-gaṇoddeśa-dīpikā, upanando 'bhinandaś ca pitṛvyau pūr-va-jau pituḥ: "The elder brothers of Nanda Mahārāja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Mahārāja are given. Pitṛvyau tu kanīyāṁsau syātāṁ sannanda-nandanau: "Sannanda and Nandana, or Sunanda and Pāṇḍava, were the younger brothers of Kṛṣṇa's father, Nanda Mahārāja." Śrī Kṛṣṇa's maternal uncles were also described there. Yaśodhara-yaśodeva-sudevādyās tu mātulāḥ: "Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa." Kṛṣṇa's uncles are also mentioned. Mahānīlaḥ sunīlaś ca ramaṇāv etayoḥ kramāt: "Mahānīla and Sunīla are the husbands of Kṛṣṇa's aunts."

TEXT 242

govardhana-yajñe anna khāilā rāśi rāśi
tāra lekhāya ei anna nahe eka grāsī

SYNONYMS

govardhana-yajñe-in the Govardhana-pūjā sacrifice; anna-food; khāilā-You ate; rāśi rāśi-stacks; tāra-to that; lekhāya-in comparison; ei-this; anna-food; nahe-not; eka grāsī-one morsel.

TRANSLATION

"Indeed," Sārvabhauma Bhaṭṭācārya continued, "at the Govardhana-pūjā ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

TEXT 243

tumi ta' īśvara, muñi–kṣudra jīva chāra
eka-grāsa mādhukarī karaha aṅgīkāra

SYNONYMS

tumi-You; ta'-certainly; īśvara-the Supreme Personality of Godhead; muñi-I; kṣudra jīva-insignificant living being; chāra-worthless; eka-grāsa-one small quantity; mādhu-karī-as collected by the bees; karaha-please do; aṅgīkāra-accept.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A sannyāsī is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called mādhukarī. The word mādhukarī comes from the word mādhukara and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. Sannyāsīs should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a sannyāsī, Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya's request. Compared to the food eaten by the Lord on other occasions, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.

TEXT 244

eta śuni' hāsi' prabhu vasilā bhojane
jagannāthera prasāda bhaṭṭa dena harṣa-mane

SYNONYMS

eta śuni'-hearing this; hāsi'-smiling; prabhu-Lord Śrī Caitanya Mahāprabhu; vasilā bhojane-sat down to eat; jagannāthera-of Lord Jagannātha; prasāda-remnants of food; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; dena harṣa-mane-delivers in great happiness.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

TEXT 245

hena-kāle 'amogha,'–bhaṭṭācāryera jāmātā
kulīna, nindaka teṅho ṣāṭhī-kanyāra bhartā

SYNONYMS

hena-kāle-exactly at this time; amogha-Amogha; bhaṭṭācāryera jāmātā-the son-in-law of Bhaṭṭācārya; kulīna-of aristocratic birth; nindaka-blasphemer; teṅho-he; ṣāṭhī-kanyāra bhartā-the husband of Sārvabhauma Bhaṭṭācārya's daughter named Ṣāṭhī.

TRANSLATION

At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

TEXT 246

bhojana dekhite cāhe, āsite nā pāre
lāṭhī-hāte bhaṭṭācārya āchena duyāre

SYNONYMS

bhojana-the eating; dekhite cāhe-he wanted to see; āsite nā pāre-could not come; lāṭhī-hāte-with a stick in his hand; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; āchena-was; duyāre-on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

TEXT 247

teṅho yadi prasāda dite hailā āna-mana
amogha āsi' anna dekhi' karaye nindana

SYNONYMS

teṅho-he (Bhaṭṭācārya); yadi-when; prasāda dite-supplying the prasāda; hailā-became; āna-mana-inattentive; amogha-Amogha; āsi'-coming; anna dekhi'-seeing the food; karaye nindana-began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

TEXT 248

ei anne tṛpta haya daśa bāra jana
ekelā sannyāsī kare eteka bhakṣaṇa!

SYNONYMS

ei anne-with so much food; tṛpta haya-can be satisfied; daśa bāra jana-at least ten to twelve men; ekelā-alone; sannyāsī-this person in the renounced order; kare-does; eteka-so much; bhakṣaṇa-eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!"

TEXT 249

śunitei bhaṭṭācārya ulaṭi' cāhila
tāṅra avadhāna dekhi' amogha palāila

SYNONYMS

śunitei-hearing; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ulaṭi' cāhila-turned his eyes upon him; tāṅra-his; avadhāna-attention; dekhi'-seeing; amogha-Amogha; palāila-left.

TRANSLATION

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left.

TEXT 250

bhaṭṭācārya lāṭhi lañā mārite dhāila
palāila amogha, tāra lāga nā pāila

SYNONYMS

bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; lāṭhi lañā-taking a stick; mārite-to strike; dhāila-ran; palāila-fled; amogha-Amogha; tāra-him; lāga nā pāila-could not catch.

TRANSLATION

Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

TEXT 251

tabe gāli, śāpa dite bhaṭṭācārya āilā
nindā śuni' mahāprabhu hāsite lāgilā

SYNONYMS

tabe-at that time; gāli-calling by ill names; śāpa dite-cursing; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; āilā-came back; nindā śuni'-hearing the criticism; mahāprabhu-Śrī Caitanya Mahāprabhu; hāsite lāgilā-began to laugh.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

TEXT 252

śuni' ṣāṭhīra mātā śire-buke ghāta māre
'ṣāṭhī rāṇḍī ha-uka'–ihā bale bāre bāre

SYNONYMS

śuni'-hearing; ṣāṭhīra mātā-the mother of Ṣāṭhī; śire-on the head; buke-on the chest; ghāta māre-strikes; ṣāṭhī rāṇḍī ha-uka-let Ṣāṭhī become a widow; ihā bale-says this; bāre bāre-again and again.

TRANSLATION

When Ṣāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Ṣāṭhī become a widow!"

TEXT 253

duṅhāra duḥkha dekhi' prabhu duṅhā prabodhiyā
duṅhāra icchāte bhojana kaila tuṣṭa hañā

SYNONYMS

duṅhāra duḥkha dekhi'-seeing the lamentation of both; prabhu-Lord Śrī Caitanya Mahāprabhu; duṅhā prabodhiyā-pacifying them; duṅhāra icchāte-by the will of both of them; bhojana kaila-took His lunch; tuṣṭa hañā-with great satisfaction.

TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.

TEXT 254

ācamana karāñā bhaṭṭa dila mukha-vāsa
tulasī-mañjarī, lavaṅga, elāci rasa-vāsa

SYNONYMS

ācamana karāñā-washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; dila mukha-vāsa-gave some flavored spices; tulasī-mañjarī-the flowers of tulasī; lavaṅga-cloves; elāci-cardamom; rasa-vāsa-that which brings saliva.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarī, cloves, and cardamom.

TEXT 255

sarvāṅge parāila prabhura mālya-candana
daṇḍavat hañā bale sadainya vacana

SYNONYMS

sarva-aṅge-all over the body; parāila-put; prabhura-of the Lord; mālya-candana-a flower garland and sandalwood pulp; daṇḍavat hañā-offering obeisances; bale-says; sa-dainya-humble; vacana-statement.

TRANSLATION

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.

TEXT 256

nindā karāite tomā āninu nija-ghare
ei aparādha, prabhu, kṣamā kara more

SYNONYMS

nindā karāite-just to cause blasphemy; tomā-You; āninu-I brought; nija-ghare-to my place; ei aparādha-this offense; prabhu-my Lord; kṣamā kara-please pardon; more-me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

TEXT 257

prabhu kahe,–nindā nahe, ’sahaja’ kahila
ihāte tomāra kibā aparādha haila?

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; nindā nahe-not blasphemy; sahaja-rightly; kahila-he spoke; ihāte-in this; tomāra-your; kibā-what; aparādha-offense; haila-was there.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”What Amogha has said is correct; therefore it is not blasphemy. What is your offense?”

TEXT 258

eta bali’ mahāprabhu calilā bhavane
bhaṭṭācārya tāṅra ghare gelā tāṅra sane

SYNONYMS

eta bali’-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; calilā bhavane-returned to His residence; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; tāṅra ghare-to His place; gelā-went; tāṅra sane-with Him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya also followed Him.

TEXT 259

prabhu-pade paḍi’ bahu ātma-nindā kaila
tāṅre śānta kari’ prabhu ghare pāṭhāila

SYNONYMS

prabhu-pade-at the feet of Lord Śrī Caitanya Mahāprabhu; paḍi’-falling down; bahu-much; ātma-nindā kaila-made self-reproach; tāṅre-him; śānta kari’-making pacified; prabhu-Śrī Caitanya Mahāprabhu; ghare pāṭhāila-sent back to his home.

TRANSLATION

Falling down at the Lord’s feet, Sārvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

TEXT 260

ghare āsi’ bhaṭṭācārya ṣāṭhīra mātā-sane
āpanā nindiyā kichu balena vacane

SYNONYMS

ghare āsi’-returning home; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; ṣāṭhīra mātā-sane-with the mother of Ṣāṭhī; āpanā nindiyā-condemning himself; kichu-some; balena vacane-speaks words.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Ṣāṭhī. After personally condemning himself, he began to speak as follows.

TEXT 261

caitanya-gosāñira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte

SYNONYMS

caitanya-gosāñira-of Śrī Caitanya Mahāprabhu; nindā-blasphemy; śunila-I have heard; yāhā haite-from whom; tāre vadha kaile-if he is killed; haya-there is; pāpa-prāyaścitte-atonement for the sinful act.

TRANSLATION

”If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned.”

PURPORT

The Hari-bhakti-vilāsa cites the following quotation from Skanda Purāṇa concerning the blaspheming of a Vaiṣṇava:

yo hi bhāgavataṁ lokam
upahāsaṁ nṛpottama
karoti tasya naśyanti
artha-dharma-yaśaḥ-sutāḥ
nindāṁ kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanām
patanti pitṛbhiḥ sārdhaṁ
mahā-raurava-saṁjñite
hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ

In this conversation between Mārkaṇḍeya and Bhagīratha, it is said: ”My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition.”

The Hari-bhakti-vilāsa (10.314) also gives the following quotation from Dvārakā-māhātmya:

kara-patraiś ca phālyante
sutīvrair yama-śāsanaiḥ

nindāṁ kurvanti ye pāpā
vaiṣṇavānāṁ mahātmanām

In a conversation between Prahlāda Mahārāja and Bali Mahārāja, it is said, ”Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja.”

In the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

ye nindanti hṛṣīkeśaṁ
tad-bhaktaṁ puṇya-rūpiṇam
śata-janmārjitaṁ puṇyaṁ
teṣāṁ naśyati niścitam
te pacyante mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvac candra-divākarau
śrī-viṣṇor avamānanād
gurutaraṁ śrī-vaiṣṇavollaṅghanam
tadīya-dūṣaka-janān
na paśyet puruṣādhamān
taiḥ sārdhaṁ vañcaka-janaiḥ
saha-vāsaṁ na kārayet

”One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons.”

In his Bhakti-sandarbha (265), Jīva Gosvāmī further quotes from Śrīmad-Bhāgavatam (10.74.40):

nindāṁ bhagavataḥ śṛṇvan
tat-parasya janasya vā
tato nāpaiti yaḥ so ’pi
yāty adhaḥ sukṛtāc cyutaḥ

”If one does not immediately leave upon hearing the Lord or the Lord’s devotee blasphemed, he falls down from devotional service.” Similarly, Lord Śiva’s wife Satī states in Śrīmad-Bhāgavatam (4.4.17):

karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīṁ prabhuś cej
jihvām asūn api tato visṛjet sa dharmaḥ

”If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that he should give up his own life.”

TEXT 262

kimvā nija-prāṇa yadi kari vimocana
dui yogya nahe, dui śarīra brāhmaṇa

SYNONYMS

kimvā-or; nija-prāṇa-my own life; yadi-if; kari vimocana-I give up; dui-both such actions; yogya nahe-are not befitting; dui śarīra-both the bodies; brāhmaṇa-brāhmaṇas.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, ”Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas.

TEXT 263

punaḥ sei nindakera mukha nā dekhiba
parityāga kailuṅ, tāra nāma nā la-iba

SYNONYMS

punaḥ-again; sei-that; nindakera-of the blasphemer; mukha-face; nā-not; dekhiba-I shall see; parityāga-giving up; kailuṅ-I do; tāra-his; nāma-name; nā-not; la-iba-I shall take.

TRANSLATION

”Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

TEXT 264

ṣāṭhīre kaha–tāre chāḍuka, se ha-ila ’patita’
’patita’ ha-ile bhartā tyajite ucita

SYNONYMS

ṣāṭhīre kaha-inform Ṣāṭhī; tāre chāḍuka-let her give him up; se ha-ila-he has become; patita-fallen; patita ha-ile-when one has fallen; bhartā-such a husband; tyajite-to give up; ucita-is the duty.

TRANSLATION

”Inform my daughter Ṣāṭhī to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife’s duty to relinquish the relationship.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a brāhmaṇa. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a brāhmaṇa. Since neither course could be accepted, Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a brāhmaṇa is concerned, Śrīmad-Bhāgavatam (1.7.53) gives the following injunction:

śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhār-haṇaḥ
mayaivobhayam āmnātaṁ
paripāhy anuśāsanam

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the smṛti, Śrīla Śrīdhara Svāmī comments on this quotation from Śrīmad-Bhāgavatam:

ātatāyinam āyāntam
api vedānta-pāragam
jighāṁ-santaṁ jighāṁsīyān
na tena brahmahā bhavet

"Even though an aggressor may be a very learned scholar of Vedānta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a brāhmaṇa."

It is also stated in Śrīmad-Bhāgavatam (1.7.57):

vapanaṁ draviṇādānaṁ
sthānān niryāpaṇaṁ tathā
eṣa hi brahma-bandhūnāṁ
vadho nānyo 'sti daihikaḥ

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body."

Such punishment is sufficient for a brahma-bandhu. There is no need to personally kill his body. As far as Ṣāṭhī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, Śrīmad-Bhāgavatam (5.5.18) states, na patiś ca sa syān na mocayed yaḥ samupeta-mṛtyum: "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further advancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the dvija-patnī, the wives of the brāhmaṇas who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in Śrīmad-Bhāgavatam (10.23.31-32):

patayo nābhyasūyeran
pitṛ-bhrātṛ-sutādayaḥ
lokāś ca vo mayopetā
devā apy anumanvate
na prītaye 'nurāgāya
hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā
acirān mām avāpsyatha

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

TEXT 265

patiṁ ca patitaṁ tyajet

SYNONYMS

patim-husband; ca-and; patitam-fallen; tyajet-one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from smṛti-śāstram. As stated in Śrīmad-Bhāgavatam (7.11.28):

santuṣṭālolupā dakṣā
dharma-jñā priya-satya-vāk
apramattā śuciḥ snigdhā
patiṁ tv apatitaṁ bhajet

"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

TEXT 266

sei rātre amogha kāhāṅ palāñā gela
prātaḥ-kāle tāra visūcikā-vyādhi haila

SYNONYMS

sei rātre-that night; amogha-the son-in-law of Sārvabhauma Bhaṭṭācārya; kāhāṅ-where; palāñā gela-fled; prātaḥ-kāle-in the morning; tāra-his; visūcikā-vyādhi-infection of cholera; haila-there was.

TRANSLATION

That night Amogha, Sārvabhauma Bhaṭṭācārya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

TEXT 267

amogha marena–śuni' kahe bhaṭṭācārya
sahāya ha-iyā daiva kaila mora kārya

SYNONYMS

amogha marena-Amogha is dying; śuni'-hearing; kahe bhaṭṭācārya-Bhaṭṭācārya said; sahāya ha-iyā-helping; daiva-Providence; kaila-did; mora-my; kārya-duty.

TRANSLATION

When Bhaṭṭācārya heard that Amogha was dying of cholera, he thought,"It is the favor of Providence that He is doing what I want to do.

TEXT 268

īśvare ta' aparādha phale tata-kṣaṇa
eta bali' paḍe dui śāstrera vacana

SYNONYMS

īśvare-unto the Supreme Personality of Godhead; ta'-indeed; aparādha-offense; phale-brings results; tata-kṣaṇa-immediately; eta bali'-saying this; paḍe-recites; dui-two; śāstrera vacana-quotations from revealed scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from revealed scripture.

TEXT 269

mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yad anuṣṭheyaṁ
gandharvais tad anuṣṭhitam

SYNONYMS

mahatā-very great; hi-certainly; prayatnena-by endeavor; hasti-elephants; aśva-horses; ratha-chariots; pattibhiḥ-and by infantry soldiers; asmābhiḥ-by ourselves; yat-whatever; anuṣṭheyaṁ-has to be arranged; gandharvaiḥ-by the Gandharvas; tat-that; anuṣṭhitam-done.

TRANSLATION

" 'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

PURPORT

This is a quotation from the Mahābhārata (Vana-parva 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana's ministers and commanders, who were living in the forest, requested Mahārāja Yudhiṣṭhira to help. After being thus petitioned, Bhīmasena spoke the verse given above, remembering Duryodhana's former nefarious and atrocious activities against them. Indeed, Bhīmasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

TEXT 270

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ-duration of life; śriyam-opulence; yaśaḥ-reputation; dharmam-religion; lokān-possessions; āśiṣaḥ-benedictions; eva-certainly; ca-and; hanti-destroys; śreyāṁsi-good fortune; sarvāṇi-all; puṁsaḥ-of a person; mahat-of great souls; atikramaḥ-violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit. This quotation concerns the attempted killing of Kṛṣṇa's sister (Yogamāyā), who appeared before Kṛṣṇa's birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kaṁsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kaṁsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kaṁsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word mahad-atikramaḥ, meaning "envy of Lord Viṣṇu and His devotees," is significant in this verse. The word mahat indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the

Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead. The word mahat is also explained in Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

TEXT 271

gopīnāthācārya gelā prabhu-daraśane
prabhu tāṅre puchila bhaṭṭācārya-vivaraṇe

SYNONYMS

gopīnāthācārya-Gopīnātha Ācārya; gelā-went; prabhu-daraśane-to see Lord Śrī Caitanya Mahāprabhu; prabhu-Lord Śrī Caitanya Mahāprabhu; tāṅre-unto Him; puchila-inquired; bhaṭṭācārya-vivaraṇe-the affairs in the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

At this time, Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya's house.

TEXT 272

ācārya kahe,–upavāsa kaila dui jana
visūcikā-vyādhite amogha chāḍiche jīvana

SYNONYMS

ācārya kahe-Gopīnātha Ācārya informed; upavāsa-fasting; kaila-observed; dui jana-the two persons; visūcikā-vyādhite-by the disease of cholera; amogha-Amogha; chāḍiche jīvana-is going to die.

TRANSLATION

Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

TEXT 273

śuni' kṛpāmaya prabhu āilā dhāñā
amoghere kahe tāra buke hasta diyā

SYNONYMS

śuni'-hearing; kṛpā-maya-merciful; prabhu-Lord Śrī Caitanya Mahāprabhu; āilā-came; dhāñā-running; amoghere-unto Amogha; kahe-He says; tāra-His; buke-on the chest; hasta diyā-keeping His hand.

TRANSLATION

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

TEXT 274

sahaje nirmala ei 'brāhmaṇa'-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya

SYNONYMS

sahaje-by nature; nirmala-without contamination; ei-this; brāhmaṇa-hṛdaya-heart of a brāhmaṇa; kṛṣṇera-of Lord Kṛṣṇa; vasite-to sit down; ei-this; yogya-sthāna-proper place; haya-is.

TRANSLATION

"The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

TEXT 275

'mātsarya'-caṇḍāla kene ihāṅ vasāile
parama pavitra sthāna apavitra kaile

SYNONYMS

mātsarya-jealousy; caṇḍāla-the lowest of the men; kene-why; ihāṅ-here; vasāile-you allowed to sit; parama pavitra-most purified; sthāna-place; apavitra-impure; kaile-you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place-your heart.

TEXT 276

sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya
'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya

SYNONYMS

sārvabhauma-saṅge-by the association of Sārvabhauma; tomāra-your; kaluṣa-contamination; haila kṣaya-is now vanquished; kalmaṣa-contamination; ghucile-when dispelled; jīva-the living entity; kṛṣṇa-nāma-the Hare Kṛṣṇa mahā-mantra; laya-can chant.

TRANSLATION

"However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 277

uṭhaha, amogha, tumi lao kṛṣṇa-nāma
acire tomāre kṛpā karibe bhagavān

SYNONYMS

uṭhaha-get up; amogha-Amogha; tumi-you; lao-chant; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; acire-very soon; tomāre-unto you; kṛpā-mercy; karibe-will bestow; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

PURPORT

The Absolute Truth is realized in three phases-impersonal Brahman, Paramātmā and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātmā and Bhagavān constitute three different features. Whoever understands Brahman is called a brāhmaṇa, and when a brāhmaṇa engages in the Lord's devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A brāhmaṇa can chant the Hare Kṛṣṇa mantra on the platform of nāmābhāsa, but not on the platform of pure vibration. When a brāhmaṇa engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, he is called a bhāgavata or a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A brāhmaṇa may be a very learned scholar, but this does not mean that he is free from material contamination. A brāhmaṇa's contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a brāhmaṇa transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (saguṇa-upāsanā), but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a brāhmaṇa and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiṣṇava through proper initiation, he automatically becomes a brāhmaṇa. There is no doubt about it. The Garuḍa Purāṇa confirms this:

brāhmaṇānāṁ sahasrebhyaḥ
satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragaḥ
sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate

"Out of many thousands of brāhmaṇas, one may become qualified to perform yajña. Out of many thousands of such qualified brāhmaṇas, one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one viṣṇu-bhakta, or devotee of Lord Viṣṇu. It is he who is most exalted."

Unless one is a fully qualified brāhmaṇa, he cannot advance in the spiritual science. A real brāhmaṇa is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist brāhmaṇas are always opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum. However, when a brāhmaṇa becomes a Vaiṣṇava, there is no duality. If a brāhmaṇa does not become a Vaiṣṇava, he certainly falls down from the brāhmaṇa platform. This is confirmed by Śrīmad-Bhāgavatam (11.5.3): na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ.

We can actually see that in this Age of Kali many so-called brāhmaṇas are envious of Vaiṣṇavas. The Kali-contaminated brāhmaṇas consider Deity worship to be imaginative: arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. Such a contaminated brāhmaṇa may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated brāhmaṇa considers the guru to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa consciousness movement. Many so-called brāhmaṇas attempt to fight us, saying, "How can you create a brāhmaṇa out of a European or American? A brāhmaṇa can be born only in a brāhmaṇa family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in Bhagavad-gītā (4.13): cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a brāhmaṇa is not a result of the caste system. He becomes a brāhmaṇa only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

TEXT 278

śuni' 'kṛṣṇa' 'kṛṣṇa' bali' amogha uṭhilā
premonmāde matta hañā nācite lāgilā

SYNONYMS

śuni'-hearing; kṛṣṇa kṛṣṇa-the holy name of Kṛṣṇa; bali'-speaking; amogha uṭhilā-Amogha stood up; premonmāde-in ecstatic love of Kṛṣṇa; matta hañā-becoming maddened; nācite lāgilā-began to dance.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

TEXT 279

kampa, aśru, pulaka, stambha, sveda, svara-bhaṅga
prabhu hāse dekhi' tāra premera taraṅga

SYNONYMS

kampa-trembling; aśru-tears; pulaka-jubilation; stambha-being stunned; sveda-perspiration; svara-bhaṅga-faltering of the voice; prabhu hāse-Śrī Caitanya Mahāprabhu began to laugh; dekhi'-seeing; tāra-Amogha's; premera taraṅga-waves of ecstatic love.

TRANSLATION

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms-trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

TEXT 280

prabhura caraṇe dhari' karaye vinaya
aparādha kṣama more, prabhu, dayāmaya

SYNONYMS

prabhura caraṇe-the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-catching; karaye-does; vinaya-submission; aparādha-offense; kṣama-kindly excuse; more-me; prabhu-O Lord; dayā-maya-merciful.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

TEXT 281

ei chāra mukhe tomāra karinu nindane
eta bali' āpana gāle caḍāya āpane

SYNONYMS

ei chāra mukhe-in this abominable mouth; tomāra-Your; karinu-I did; nindane-blaspheming; eta bali'-saying this; āpana-his own; gāle-cheeks; caḍāya-he slapped; āpane-himself.

TRANSLATION

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

TEXT 282

caḍāite caḍāite gāla phulāila
hāte dhari' gopīnāthācārya niṣedhila

SYNONYMS

caḍāite caḍāite-slapping over and over again; gāla-the cheeks; phulāila-he made them swollen; hāte dhari'-catching his hands; gopīnātha-ācārya-Gopīnātha Ācārya; niṣedhila-forbade.

TRANSLATION

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopīnātha Ācārya stopped him by catching hold of his hands.

TEXT 283

prabhu āśvāsana kare sparśi' tāra gātra
sārvabhauma-sambandhe tumi mora sneha-pātra

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; āśvāsana kare-pacifies; sparśi'-touching; tāra-his; gātra-body; sārvabhauma-sambandhe-because of a relation to Sārvabhauma Bhaṭṭācārya; tumi-you; mora-My; sneha-pātra-object of affection.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

TEXT 284

sārvabhauma-gṛhe dāsa-dāsī, ye kukkura
seha mora priya, anya jana rahu dūra

SYNONYMS

sārvabhauma-gṛhe-at the house of Sārvabhauma Bhaṭṭācārya; dāsa-dāsī-servants and maidservants; ye kukkura-even a dog; seha-all of them; mora-to Me; priya-very dear; anya jana-others; rahu dūra-what to speak of.

TRANSLATION

"Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

TEXT 285

aparādha' nāhi, sadā lao kṛṣṇa-nāma
eta bali' prabhu āilā sārvabhauma-sthāna

SYNONYMS

aparādha' nāhi-do not commit offenses; sadā-always; lao-chant; kṛṣṇa-nāma-the Hare Kṛṣṇa mahā-mantra; eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; āilā-came; sārvabhauma-sthāna-to the place of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

”Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses.” After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma’s house.”

TEXT 286

prabhu dekhi’ sārvabhauma dharilā caraṇe
prabhu tāṅre āliṅgiyā vasilā āsane

SYNONYMS

prabhu dekhi’-seeing Lord Śrī Caitanya Mahāprabhu; sārvabhauma-Sārvabhauma Bhaṭṭācārya; dharilā caraṇe-caught hold of His feet; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; āliṅgiyā-embracing; vasilā āsane-sat down on the seat.

TRANSLATION

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

TEXT 287

prabhu kahe,–amogha śiśu, kibā tāra doṣa
kene upavāsa kara, kene kara roṣa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; amogha śiśu-Amogha is a child; kibā-what; tāra doṣa-his fault; kene-why; upavāsa kara-are you fasting; kene-why; kara roṣa-are you angry.

TRANSLATION

Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, ”After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?

TEXT 288

uṭha, snāna kara, dekha jagannātha-mukha
śīghra āsi, bhojana kara, tabe mora sukha

SYNONYMS

uṭha-get up; snāna kara-take your bath; dekha-see; jagannātha-mukha-Lord Jagannātha’s face; śīghra āsi-coming back very soon; bhojana kara-take your lunch; tabe mora sukha-then I shall be very happy.

TRANSLATION

”Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

TEXT 289

tāvat rahiba āmi ethāya vasiyā
yāvat nā khāibe tumi prasāda āsiyā

SYNONYMS

tāvat-as long as; rahiba-shall stay; āmi-I; ethāya-here; vasiyā-sitting; yāvat-as long as; nā khāibe-will not eat; tumi-you; prasāda-remnants of the food of Jagannātha; āsiyā-coming here.

TRANSLATION

”I shall stay here until you return to take Lord Jagannātha’s remnants for your lunch.”

TEXT 290

prabhu-pada dhari’ bhaṭṭa kahite lāgilā
marita’ amogha, tāre kene jīyāilā

SYNONYMS

prabhu-pada-Śrī Caitanya Mahāprabhu’s lotus feet; dhari’-catching hold of; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; kahite lāgilā-began to speak; marita’ amogha-Amogha would have died; tāre-him; kene-why; jīyāilā-have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu’s lotus feet, Bhaṭṭācārya said, ”Why did You bring Amogha back to life? It would have been better had he died.”

TEXT 291

prabhu kahe,–amogha śiśu, tomāra bālaka
bālaka-doṣa nā laya pitā, tāhāte pālaka

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; amogha śiśu-Amogha is a child; tomāra bālaka-your son; bālaka-doṣa-the offense of a child; nā laya-does not accept; pitā-the father; tāhāte-unto him; pālaka-the maintainer.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

TEXT 292

ebe ’vaiṣṇava’ haila, tāra gela ’aparādha’
tāhāra upare ebe karaha prasāda

SYNONYMS

ebe-now; vaiṣṇava haila-has become a Vaiṣṇava; tāra-his; gela-went away; aparādha-offenses; tāhāra upare-upon him; ebe-now; karaha prasāda-show mercy.

TRANSLATION

”Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation.”

TEXT 293

bhaṭṭa kahe,–cala, prabhu, īśvara-daraśane
snāna kari' tāṅhā muñi āsichoṅ ekhane

SYNONYMS

bhaṭṭa kahe-Bhaṭṭācārya said; cala-go; prabhu-my Lord; īśvara-daraśane-to see Lord Jagannātha, the Personality of Godhead; snāna kari'-taking my bath; tāṅhā-there; muñi-I; āsichoṅ-shall come back; ekhane-here.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return."

TEXT 294

prabhu kahe,–gopīnātha, ihāñi rahibā
iṅho prasāda pāile, vārtā āmāke kahibā

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; gopīnātha-Gopīnātha; ihāñi rahibā-please stay here; iṅho-Sārvabhauma Bhaṭṭācārya; prasāda pāile-when he takes his lunch; vārtā-the news; āmāke kahibā-inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopīnātha, "Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasāda."

TEXT 295

eta bali' prabhu gelā īśvara-daraśane
bhaṭṭa snāna darśana kari' karilā bhojane

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; īśvara-daraśane-to see Lord Jagannātha; bhaṭṭa-Sārvabhauma Bhaṭṭācārya; snāna darśana kari'-finishing his bathing and seeing of Lord Jagannātha; karilā bhojane-accepted food.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sārvabhauma Bhaṭṭācārya completed his bath, went to see Lord Jagannātha and then returned to his house to accept food.

TEXT 296

sei amogha haila prabhura bhakta 'ekānta'
preme nāce, kṛṣṇa-nāma laya mahā-śānta

SYNONYMS

sei amogha-that same Amogha; haila-became; prabhura-of Lord Śrī Caitanya Mahāprabhu; bhakta-devotee; ekānta-unflinching; preme nāce-dances in ecstasy; kṛṣṇa-nāma laya-chants the Hare Kṛṣṇa mahā-mantra; mahā-śānta-very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Śrī Caitanya Mahāprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Kṛṣṇa.

TEXT 297

aiche citra-līlā kare śacīra nandana
yei dekhe, śune, tāṅra vismaya haya mana

SYNONYMS

aiche-in this way; citra-līlā-varieties of pastimes; kare-performs; śacīra nandana-the son of mother Śacī; yei dekhe-anyone who sees; śune-hears; tāṅra-his; vismaya-astonished; haya-becomes; mana-mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

TEXT 298

aiche bhaṭṭa-gṛhe kare bhojana-vilāsa
tāra madhye nānā citra-caritra-prakāśa

SYNONYMS

aiche-in this way; bhaṭṭa-gṛhe-in the house of Sārvabhauma Bhaṭṭācārya; kare-performs; bhojana-vilāsa-pastime of eating; tāra madhye-within that pastime; nānā-various; citra-caritra-of varieties of activities; prakāśa-manifestation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya's house. Within that one pastime, many wonderful pastimes were manifest.

TEXT 299

sārvabhauma-ghare ei bhojana-carita
sārvabhauma-prema yāṅhā ha-ilā vidita

SYNONYMS

sārvabhauma-ghare-in the house of Sārvabhauma Bhaṭṭācārya; ei-these; bhojana-carita-eating affairs; sārvabhauma-prema-love of Sārvabhauma Bhaṭṭācārya; yāṅhā-where; ha-ilā-became; vidita-well known.

TRANSLATION

These are the peculiar characteristics of Śrī Caitanya Mahāprabhu's pastimes. Thus the Lord ate in Sārvabhauma Bhaṭṭācārya's house, and in this way Sārvabhauma's love for the Lord has become very well known.

PURPORT

As stated in the Śākhā-nirṇayāmṛta:

amogha-paṇḍitaṁ vande

śrī-gaureṇātma-sātkṛtam
prema-gadgada-sāndrāṅgaṁ
pulakākula-vigraham

”I offer my obeisances unto Amogha Paṇḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body.”

TEXT 300

ṣāṭhīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha

SYNONYMS

ṣāṭhīra mātāra prema-the love of the mother of Ṣāṭhī; āra-and; prabhura prasāda-the mercy of Śrī Caitanya Mahāprabhu; bhakta-sambandhe-because of a relationship with a devotee; yāhā-where; kṣamila aparādha-Śrī Caitanya Mahāprabhu excused the offense.

TRANSLATION

Thus I have related the ecstatic love of Sārvabhauma’s wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu’s great mercy, which He manifested by excusing Amogha’s offense. He did so due to Amogha’s relationship with a devotee.

PURPORT

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sārvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord’s mercy. All this was due to the unflinching love of Sārvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sārvabhauma Bhaṭṭācārya’s son-in-law, and he was being maintained by Sārvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sārvabhauma. Amogha’s death would have indirectly brought about the death of Sārvabhauma Bhaṭṭācārya.

TEXT 301

śraddhā kari’ ei līlā śune yei jana
acirāt pāya sei caitanya-caraṇa

SYNONYMS

śraddhā kari’-with faith and love; ei līlā-this pastime; śune-hears; yei jana-whoever; acirāt-very soon; pāya-attains; sei-he; caitanya-caraṇa-the lotus feet of Lord Caitanya.

TRANSLATION

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord’s lotus feet very soon.

TEXT 302

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrī Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, describing the Lord’s eating at the house of Sārvabhauma Bhaṭṭācārya.

18.5.16 Chapter 16

The Lord’s Attempt to Go to Vṛndāvana

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this chapter in his Amṛta-pravāha-bhāṣya. When Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannātha Purī for the third year. This time, all the wives of the Vaiṣṇavas brought many types of food, intending to extend invitations to Śrī Caitanya Mahāprabhu at Jagannātha Purī. When the devotees arrived, Caitanya Mahāprabhu sent his blessings in the form of garlands. In that year also, the Guṇḍicā temple was cleansed, and when the Cāturmāsya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahāprabhu forbade Nityānanda to visit Nīlācala every year. Questioned by the inhabitants of Kulīna-grāma, Caitanya Mahāprabhu again repeated the symptoms of a Vaiṣṇava. Vidyānidhi also came to Jagannātha Purī and saw the festival of Oḍana-ṣaṣṭhī. When the devotees bade farewell to the Lord, the Lord was determined to go to Vṛndāvana, and on the day of Vijaya-daśamī, He departed.

Mahārāja Pratāparudra made various arrangements for Śrī Caitanya Mahāprabhu’s trip to Vṛndāvana. When He crossed the River Citrotpalā, Rāmānanda Rāya, Mardarāja and Haricandana went with Him. Śrī Caitanya Mahāprabhu requested Gadādhara Paṇḍita to go to Nīlācala, Jagannātha Purī, but he did not abide by this order. From Kaṭaka, Śrī Caitanya Mahāprabhu again requested Gadādhara Paṇḍita to return to Nīlācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Śrī Caitanya Mahāprabhu crossed the border of Orissa state, and He arrived at Pānihāṭi by boat. Thereafter He visited the house of Rāghava Paṇḍita, and from there He went to Kumārahaṭṭa and eventually to Kuliyā, where He excused many offenders. From there He went to Rāmakeli, where He saw Śrī Rūpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nīlācala and began to make plans to go to Vṛndāvana without a companion.

TEXT 1

gauḍodyānaṁ gaura-meghaḥ
siñcan svālokanāmṛtaiḥ
bhavāgni-dagdha-janatā-
vīrudhaḥ samajīvayat

SYNONYMS

gauḍa-udyānam-upon the garden known as Gauḍa-deśa; gaura-meghaḥ-the cloud known as Gaura; siñcan-pouring water; sva-His own; ālokana-amṛtaiḥ-with the nectar of the glance; bhava-agni-by the blazing fire of material existence; dagdha-having been burnt; janatā-the people in general; vīrudhaḥ-who are like creepers and plants; samajīvayat-revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Śrī Caitanya Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

prabhura ha-ila icchā yāite vṛndāvana
śuniyā pratāparudra ha-ilā vimana

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; ha-ila-there was; icchā-the desire; yāite-to go; vṛndāvana-to Vṛndāvana; śuniyā-hearing; pratāparudra-Mahārāja Pratāparudra; ha-ilā vimana-became morose.

TRANSLATION

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

TEXT 4

sārvabhauma, rāmānanda, āni' dui jana
duṅhāke kahena rājā vinaya-vacana

SYNONYMS

sārvabhauma-Sārvabhauma; rāmānanda-Rāmānanda; āni'-calling; dui jana-two persons; duṅhāke-unto both of them; kahena-said; rājā-the King; vinaya-vacana-submissive words.

TRANSLATION

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

TEXT 5

nīlādri chāḍi' prabhura mana anyatra yāite
tomarā karaha yatna tāṅhāre rākhite

SYNONYMS

nīlādri-Jagannātha Purī; chāḍi'-giving up; prabhura-of Śrī Caitanya Mahāprabhu; mana-the mind; anyatra-elsewhere; yāite-to go; tomarā-both of you; karaha-make; yatna-endeavor; tāṅhāre-Him; rākhite-to keep.

TRANSLATION

Pratāparudra Mahārāja said, "Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha purī, for now He is thinking of going elsewhere.

TEXT 6

tāṅhā vinā ei rājya more nāhi bhāya
gosāñi rākhite karaha nānā upāya

SYNONYMS

tāṅhā vinā-without Him; ei rājya-this kingdom; more-to me; nāhi bhāya-is not very pleasing; gosāñi-Śrī Caitanya Mahāprabhu; rākhite-to keep; karaha-do; nānā upāya-various sorts of devices.

TRANSLATION

"Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

TEXT 7

rāmānanda, sārvabhauma, dui-janā-sthāne
tabe yukti kare prabhu–'yāba vṛndāvane'

SYNONYMS

rāmānanda-Rāmānanda; sārvabhauma-Sārvabhauma; dui-janā-sthāne-before the two persons; tabe-then; yukti kare-consulted; prabhu-Śrī Caitanya Mahāprabhu; yāba vṛndāvane-I shall go to Vṛndāvana.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying,"I shall go to Vṛndāvana."

TEXT 8

duṅhe kahe,–ratha-yātrā kara daraśana
kārtika āile, tabe kariha gamana

SYNONYMS

duṅhe kahe-both of them said; ratha-yātrā-the Ratha-yātrā festival; kara daraśana-please see; kārtika āile-when the month of Kārttika arrives; tabe-at that time; kariha gamana-You can go.

TRANSLATION

Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya requested the Lord to observe first the Ratha-yātrā festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

TEXT 9

kārtika āile kahe–ebe mahā-śīta
dola-yātrā dekhi' yāo–ei bhāla rīta

SYNONYMS

kārtika āile-when the month of Kārttika arrived; kahe-both of them said; ebe-now; mahā-śīta-very cold; dola-yātrā dekhi'-after seeing the Dola-yātrā ceremony; yāo-You go; ei-this; bhāla rīta-a very nice program.

TRANSLATION

However, when the month of Kārttika came, they both told the Lord, "Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice."

TEXT 10

āji-kāli kari' uṭhāya vividha upāya
yāite sammati nā deya vicchedera bhaya

SYNONYMS

āji-kāli kari'-delaying today and tomorrow; uṭhāya-they put forward; vividha upāya-many devices; yāite-to go; sammati-permission; nā deya-did not give; vicchedera bhaya-because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

TEXT 11

yadyapi svatantra prabhu nahe nivāraṇa
bhakta-icchā vinā prabhu nā kare gamana

SYNONYMS

yadyapi-although; svatantra-fully independent; prabhu-Śrī Caitanya Mahāprabhu; nahe nivāraṇa-there is no checking Him; bhakta-icchā vinā-without the permission of devotees; prabhu-Śrī Caitanya Mahāprabhu; nā kare gamana-does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

TEXT 12

tṛtīya vatsare saba gauḍera bhakta-gaṇa
nīlācale calite sabāra haila mana

SYNONYMS

tṛtīya vatsare-in the third year; saba-all; gauḍera bhakta-gaṇa-devotees from Bengal; nīlācale-to Jagannātha Purī; calite-to go; sabāra-of everyone; haila-there was; mana-the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

TEXT 13

sabe meli' gelā advaita ācāryera pāśe
prabhu dekhite ācārya calilā ullāse

SYNONYMS

sabe-everyone; meli'-after assembling together; gelā-went; advaita-Advaita; ācāryera-of the leader of Navadvīpa; pāśe-in the presence; prabhu dekhite-to see Lord Śrī Caitanya Mahāprabhu; ācārya-Advaita Ācārya; calilā-departed; ullāse-in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXTS 14-15

yadyapi prabhura ājñā gauḍete rahite
nityānanda-prabhuke prema-bhakti prakāśite
tathāpi calilā mahāprabhure dekhite
nityānandera prema-ceṣṭā ke pāre bujhite

SYNONYMS

yadyapi-although; prabhura-of Śrī Caitanya Mahāprabhu; ājñā-the order; gauḍete rahite-to stay in Bengal; nityānanda-prabhuke-unto Nityānanda Prabhu; prema-bhakti-ecstatic love of Godhead; prakāśite-to preach; tathāpi-still; calilā-departed; mahāprabhure-Śrī

Caitanya Mahāprabhu; dekhite-to see; nityānandera-of Lord Nityānanda Prabhu; prema-ceṣṭā-the activities of ecstatic love; ke-who; pāre-is able; bujhite-to understand.

TRANSLATION

Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu's ecstatic love?

TEXTS 16-17

ācāryaratna, vidyānidhi, śrīvāsa, rāmāi
vāsudeva, murāri, govindādi tina bhāi
rāghava paṇḍita nija-jhāli sājāñā
kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā

SYNONYMS

ācāryaratna-Ācāryaratna; vidyānidhi-Vidyānidhi; śrīvāsa-Śrīvāsa; rāmāi-Rāmāi; vāsudeva-Vāsudeva; murāri-Murāri; govinda-ādi tina bhāi-Govinda and his two brothers; rāghava paṇḍita-Rāghava Paṇḍita; nija-jhāli-his own bags; sājāñā-assorting; kulīna-grāma-vāsī-the inhabitants of Kulīna-grāma; cale-went; paṭṭa-ḍorī lañā-taking silken ropes.

TRANSLATION

All the devotees of Navadvīpa departed, including Ācāryaratna, Vidyānidhi, Śrīvāsa, Rāmāi, Vāsudeva, Murāri, Govinda and his two brothers and Rāghava Paṇḍita, who took bags of assorted foods. The inhabitants of Kulīna-grāma, carrying silken ropes, also departed.

TEXT 18

khaṇḍa-vāsī narahari, śrī-raghunandana
sarva-bhakta cale, tāra ke kare gaṇana

SYNONYMS

khaṇḍa-vāsī narahari-Narahari, a resident of the village Khaṇḍa; śrī-raghunandana-Śrī Raghunandana; sarva-bhakta-all the devotees; cale-went; tāra-of that; ke-who; kare gaṇana-can count.

TRANSLATION

Narahari and Śrī Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

TEXT 19

śivānanda-sena kare ghāṭi samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNONYMS

śivānanda-sena-Śivānanda Sena; kare-made; ghāṭi samādhāna-arrangements for expenditures to clear the tax collecting centers; sabāre-everyone; pālana-maintaining; kari'-doing; sukhe-in happiness; lañā-taking; yāna-goes.

TRANSLATION

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

TEXT 20

sabāra sarva-kārya karena, dena vāsā-sthāna
śivānanda jāne uḍiyā-pathera sandhāna

SYNONYMS

sabāra-of all of them; sarva-kārya-everything necessary to be done; karena-he does; dena-gives; vāsā-sthāna-residential places; śivānanda-Śivānanda; jāne-knows; uḍiyā-pathera-of the roads in Orissa; sandhāna-the junctions.

TRANSLATION

Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

TEXT 21

se vatsara prabhu dekhite saba ṭhākurāṇī
calilā ācārya-saṅge acyuta-jananī

SYNONYMS

se vatsara-that year; prabhu-Śrī Caitanya Mahāprabhu; dekhite-to see; saba ṭhākurāṇī-all the wives of the devotees; calilā-went; ācārya-saṅge-with Advaita Ācārya; acyuta-jananī-the mother of Acyutānanda.

TRANSLATION

That year also all the wives of the devotees [ṭhākurāṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

TEXT 22

śrīvāsa paṇḍita-saṅge calilā mālinī
śivānanda-saṅge cale tāṅhāra gṛhiṇī

SYNONYMS

śrīvāsa paṇḍita-saṅge-with Śrīvāsa Paṇḍita; calilā-went; mālinī-his wife, Mālinī; śivānanda-saṅge-with Śivānanda Sena; cale-goes; tāṅhāra-his; gṛhiṇī-wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

TEXT 23

śivānandera bālaka, nāma–caitanya-dāsa

teṅho caliyāche prabhure dekhite ullāsa

SYNONYMS

śivānandera bālaka-the son of Śivānanda; nāma-named; caitanya-dāsa-Caitanya dāsa; teṅho-he; caliyāche-was going; prabhure-Śrī Caitanya Mahāprabhu; dekhite-to see; ullāsa-jubilantly.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

ācāryaratna-saṅge cale tāṅhāra gṛhiṇī
tāṅhāra premera kathā kahite nā jāni

SYNONYMS

ācāryaratna-saṅge-with Candraśekhara; cale-goes; tāṅhāra-his; gṛhiṇī-wife; tāṅhāra-his; premera kathā-the description of the ecstatic love; kahite-to speak; nā jāni-I do not know how.

TRANSLATION

The wife of Candraśekhara [Ācāryaratna] also went. I cannot speak of the greatness of Candraśekhara's love for the Lord.

TEXT 25

saba ṭhākurāṇī mahāprabhuke bhikṣā dite
prabhura nānā priya dravya nila ghara haite

SYNONYMS

saba ṭhākurāṇī-all the wives of the great devotees; mahāprabhuke-to Śrī Caitanya Mahāprabhu; bhikṣā dite-to offer food; prabhura-of Śrī Caitanya Mahāprabhu; nānā-various; priya dravya-pleasing foods; nila-took; ghara haite-from home.

TRANSLATION

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahāprabhu.

TEXT 26

śivānanda-sena kare saba samādhāna
ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna

SYNONYMS

śivānanda-sena-Śivānanda Sena; kare-does; saba samādhāna-all arrangements; ghāṭiyāla-the men in charge of levying taxes; prabodhi'-satisfying; dena-gives; sabāre-to everyone; vāsā-sthāna-resting places.

TRANSLATION

As stated, Śivānanda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

TEXT 27

bhakṣya diyā karena sabāra sarvatra pālane
parama ānande yāna prabhura daraśane

SYNONYMS

bhakṣya diyā-supplying food; karena-he does; sabāra-of everyone; sarvatra-everywhere; pālane-maintenance; parama ānande-in great pleasure; yāna-he goes; prabhura daraśane-to see Śrī Caitanya Mahāprabhu.

TRANSLATION

Śivānanda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 28

remuṇāya āsiyā kaila gopīnātha daraśana
ācārya karila tāhāṅ kīrtana, nartana

SYNONYMS

remuṇāya-to Remuṇā; āsiyā-after coming; kaila-performed; gopīnātha daraśana-visiting the temple of Gopīnātha; ācārya-Advaita Ācārya; karila-performed; tāhāṅ-there; kīrtana-chanting; nartana-dancing.

TRANSLATION

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the temple there, Advaita Ācārya danced and chanted.

TEXT 29

nityānandera paricaya saba sevaka sane
bahuta sammāna āsi' kaila sevaka-gaṇe

SYNONYMS

nityānandera-of Lord Nityānanda Prabhu; paricaya-there was acquaintance; saba-all; sevaka sane-with the priests of the temple; bahuta sammāna-great respect; āsi'-coming; kaila-offered; sevaka-gaṇe-all the priests.

TRANSLATION

All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

TEXT 30

sei rātri saba mahānta tāhāñi rahilā
bāra kṣīra āni' āge sevaka dharilā

SYNONYMS

sei rātri-that night; saba mahānta-all the great devotees; tāhāñi rahilā-remained there; bāra-twelve pots; kṣīra-condensed milk; āni'-bringing; āge-in front of Nityānanda Prabhu; sevaka-the priests; dharilā-placed.

TRANSLATION

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

TEXT 31

kṣīra bāṅṭi' sabāre dila prabhu-nityānanda
kṣīra-prasāda pāñā sabāra bāḍila ānanda

SYNONYMS

kṣīra-the condensed milk; bāṅṭi'-dividing; sabāre-unto everyone; dila-gave; prabhu-nityānanda-Nityānanda Prabhu; kṣīra-prasāda-remnants of condensed milk from the Deity; pāñā-getting; sabāra-of everyone; bāḍila-increased; ānanda-the transcendental bliss.

TRANSLATION

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasāda to everyone, and thus everyone's transcendental bliss increased.

TEXT 32

mādhava-purīra kathā, gopāla-sthāpana
tāṅhāre gopāla yaiche māgila candana

SYNONYMS

mādhava-purīra kathā-the narration of Mādhavendra Purī; gopāla-sthāpana-installation of the Deity of Gopāla; tāṅhāre-unto him; gopāla-Lord Gopāla; yaiche-just as; māgila-He begged; candana-sandalwood.

TRANSLATION

They then all discussed the story of Śrī Mādhavendra Purī's installation of the Gopāla Deity, and they discussed how Gopāla begged sandalwood from him.

TEXT 33

tāṅra lāgi' gopīnātha kṣīra curi kaila
mahāprabhura mukhe āge e kathā śunila

SYNONYMS

tāṅra lāgi'-for him (Mādhavendra Purī); gopīnātha-the Deity named Gopīnātha; kṣīra-condensed milk; curi-stealing; kaila-performed; mahāprabhura mukhe-from the mouth of Śrī Caitanya Mahāprabhu; āge-previously; e kathā-this incident; śunila-heard.

TRANSLATION

It was Gopīnātha who stole condensed milk for the sake of Mādhavendra Purī. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

TEXT 34

sei kathā sabāra madhye kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sei kathā-that incident; sabāra madhye-among all of them; kahe-says; nityānanda-Lord Nityānanda Prabhu; śuniyā-hearing; vaiṣṇava-mane-in the minds of all the Vaiṣṇavas; bāḍila-increased; ānanda-the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words mahāprabhura mukhe, "from the mouth of Śrī Caitanya Mahāprabhu," are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Purī from His spiritual master, Śrīpāda Īśvara Purī. For this story refer to Madhya-līlā, Chapter Four, verse eighteen. After staying at Śrī Advaita's house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Purī to Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remuṇā to the temple of Gopīnātha, He described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing condensed milk. Due to this incident, Lord Gopīnātha became well known as Kṣīracorā, the thief who stole condensed milk.

TEXT 35

ei-mata cali' cali' kaṭaka āilā
sākṣi-gopāla dekhi' sabe se dina rahilā

SYNONYMS

ei-mata-in this way; cali' cali'-walking and walking; kaṭaka āilā-they reached the town known as Kaṭaka; sākṣi-gopāla dekhi'-after seeing the Deity known as Sākṣi-gopāla; sabe-all the devotees; se dina-that day; rahilā-stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kaṭaka, where they remained for a day and saw the temple of Sākṣi-gopāla.

TEXT 36

sākṣi-gopālera kathā kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sākṣi-gopālera-of the Deity known as Sākṣi-gopāla; kathā-the narration; kahe-describes; nityānanda-Nityānanda Prabhu; śuniyā-hearing; vaiṣṇava-mane-in the minds of all the Vaiṣṇavas; bāḍila-increased; ānanda-the transcendental bliss.

TRANSLATION

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas.

For these activities refer to Madhya-līlā, Chapter Five, verses 8-138.

TEXT 37

prabhuke milite sabāra utkaṇṭhā antare
śīghra kari' āilā sabe śrī-nīlācale

SYNONYMS

prabhuke milite-to see Śrī Caitanya Mahāprabhu; sabāra-of everyone; utkaṇṭhā-anxiety; antare-within the heart; śīghra kari'-making great haste; āilā-reached; sabe-all of them; śrī-nīlācale-Jagannātha Purī.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

TEXT 38

āṭhāranālāke āilā gosāñi śuniyā
dui-mālā pāṭhāilā govinda-hāte diyā

SYNONYMS

āṭhāranālāke-Āṭhāranālā; āilā-they have reached; gosāñi-Śrī Caitanya Mahāprabhu; śuniyā-hearing; dui-mālā-two garlands; pāṭhāilā-sent; govinda-hāte diyā-through the hands of Govinda.

TRANSLATION

When they all arrived at a bridge called Āṭhāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

TEXT 39

dui mālā govinda dui-jane parāila
advaita, avadhūta-gosāñi baḍa sukha pāila

SYNONYMS

dui mālā-the two garlands; govinda-Govinda; dui-jane parāila-placed on the necks of two personalities; advaita-Advaita Ācārya; avadhūta-gosāñi-Nityānanda Prabhu; baḍa sukha pāila-became very happy.

TRANSLATION

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

TEXT 40

tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana
nācite nācite cali' āilā dui-jana

SYNONYMS

tāhāñi-on that very spot; ārambha kaila-began; kṛṣṇa-saṅkīrtana-chanting the holy name of Lord Kṛṣṇa; nācite nācite-dancing and dancing; cali'-going; āilā-reached; dui-jana-both of Them.

TRANSLATION

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

TEXT 41

punaḥ mālā diyā svarūpādi nija-gaṇa
āgu bāḍi' pāṭhāila śacīra nandana

SYNONYMS

punaḥ-again; mālā-garlands; diyā-offering; svarūpa-ādi-Svarūpa Dāmodara Gosvāmī and others; nija-gaṇa-personal associates; āgu bāḍi'-going forward; pāṭhāila-sent; śacīra nandana-the son of mother Śacī.

TRANSLATION

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

TEXT 42

narendra āsiyā tāhāṅ sabāre mililā
mahāprabhura datta mālā sabāre parāilā

SYNONYMS

narendra-to the lake named Narendra; āsiyā-coming; tāhāṅ-there; sabāre-everyone; mililā-met; mahāprabhura-by Śrī Caitanya Mahāprabhu; datta-given; mālā-garlands; sabāre parāilā-offered to everyone.

TRANSLATION

When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

TEXT 43

siṁha-dvāra-nikaṭe āilā śuni' gaurarāya
āpane āsiyā prabhu mililā sabāya

SYNONYMS

siṁha-dvāra-the lion gate; nikaṭe-near; āilā-arrived; śuni'-hearing; gaurarāya-Lord Śrī Caitanya Mahāprabhu; āpane-personally; āsiyā-coming; prabhu-Lord Śrī Caitanya Mahāprabhu; mililā sabāya-met them all.

TRANSLATION

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

TEXT 44

sabā lañā kaila jagannātha-daraśana
sabā lañā āilā punaḥ āpana-bhavana

SYNONYMS

sabā lañā-taking all of them; kaila-performed; jagannātha-daraśana-seeing Lord Jagannātha; sabā lañā-taking them all; āilā-went back; punaḥ-again; āpana-bhavana-to His own residence.

TRANSLATION

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

TEXT 45

vāṇīnātha, kāśī-miśra prasāda ānila
svahaste sabāre prabhu prasāda khāoyāila

SYNONYMS

vāṇīnātha-Vāṇīnātha; kāśī-miśra-Kāśī Miśra; prasāda ānila-brought all kinds of prasāda; sva-haste-with His own hand; sabāre-unto everyone; prabhu-Śrī Caitanya Mahāprabhu; prasāda-the remnants of the food of Jagannātha; khāoyāila-fed.

TRANSLATION

Vāṇīnātha Rāya and Kāśī Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

TEXT 46

pūrva vatsare yāṅra yei vāsā-sthāna
tāhāṅ sabā pāṭhāñā karāila viśrāma

SYNONYMS

pūrva vatsare-in the previous year; yāṅra-of whom; yei-wherever; vāsā-sthāna-place to stay; tāhāṅ-there; sabā-all of them; pāṭhāñā-sending; karāila viśrāma-made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

TEXT 47

ei-mata bhakta-gaṇa rahilā cāri māsa
prabhura sahita kare kīrtana-vilāsa

SYNONYMS

ei-mata-in this way; bhakta-gaṇa-the devotees; rahilā-remained; cāri māsa-for four months; prabhura sahita-with Śrī Caitanya Mahāprabhu; kare-performed; kīrtana-vilāsa-the pastimes of saṅkīrtana.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

TEXT 48

pūrvavat ratha-yātrā-kāla yābe āila
sabā lañā guṇḍicā-mandira prakṣālila

SYNONYMS

pūrva-vat-as in the previous year; ratha-yātrā-kāla-the time for Ratha-yātrā festival; yābe-when; āila-arrived; sabā lañā-taking all of them; guṇḍicā-mandira-the temple of Guṇḍicā; prakṣālila-washed.

TRANSLATION

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

TEXT 49

kulīna-grāmī paṭṭa-ḍorī jagannāthe dila
pūrvavat ratha-agre nartana karila

SYNONYMS

kulīna-grāmī-the residents of Kulīna-grāma; paṭṭa-ḍorī-silken ropes; jagannāthe dila-offered to Lord Jagannātha; pūrva-vat-like the previous year; ratha-agre-in front of the car; nartana karila-danced.

TRANSLATION

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord's car.

TEXT 50

bahu nṛtya kari' punaḥ calila udyāne
vāpī-tīre tāhāṅ yāi' karila viśrāme

SYNONYMS

bahu nṛtya kari'-after dancing a great deal; punaḥ-again; calila-started for; udyāne-the garden; vāpī-tīre-on the bank of the lake; tāhāṅ yāi'-going there; karila viśrāme-took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

rāḍhī eka vipra, teṅho–nityānanda dāsa
mahā-bhāgyavān teṅho, nāma–kṛṣṇadāsa

SYNONYMS

rāḍhī eka vipra-one brāhmaṇa resident of Rāḍha-deśa (where the Ganges does not flow); teṅho-he; nityānanda dāsa-servant of Lord Nityānanda; mahā-bhāgyavān-greatly fortunate; teṅho-he; nāma-named; kṛṣṇadāsa-Kṛṣṇadāsa.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

TEXT 52

ghaṭa bhari' prabhura teṅho abhiṣeka kaila
tāṅra abhiṣeke prabhu mahā-tṛpta haila

SYNONYMS

ghaṭa bhari'-filling one waterpot; prabhura-of Lord Caitanya Mahāprabhu; teṅho-he; abhiṣeka kaila-performed the bathing; tāṅra-his; abhiṣeke-by the act of bathing the Lord; prabhu-Śrī Caitanya Mahāprabhu; mahā-tṛpta haila-became very satisfied.

TRANSLATION

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

TEXT 53

balagaṇḍi-bhogera bahu prasāda āila
sabā saṅge mahāprabhu prasāda khāila

SYNONYMS

balagaṇḍi-bhogera-of the food offered at Balagaṇḍi; bahu prasāda-a great quantity of prasāda; āila-arrived; sabā saṅge-with all the devotees; mahāprabhu-Śrī Caitanya Mahāprabhu; prasāda-remnants of the food of Jagannātha; khāila-ate.

TRANSLATION

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

PURPORT

In reference to Balagaṇḍi, see Madhya-līlā (13.193).

TEXT 54

pūrvavat ratha-yātrā kaila daraśana
herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa

SYNONYMS

pūrva-vat-as in the previous year; ratha-yātrā-the car festival; kaila daraśana-saw; herā-pañcamī-yātrā-the festival of Herā-pañcamī; dekhe-He sees; lañā bhakta-gaṇa-with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Herā-pañcamī festival as well.

TEXT 55

ācārya-gosāñi prabhura kaila nimantraṇa
tāra madhye kaila yaiche jhaḍa-variṣaṇa

SYNONYMS

ācārya-gosāñi-Advaita Ācārya; prabhura-of Śrī Caitanya Mahāprabhu; kaila-made; nimantraṇa-invitation; tāra madhye-within that episode; kaila-occurred; yaiche-just as; jhaḍa-variṣaṇa-rainstorm.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

vistāri' varṇiyāchena dāsa-vṛndāvana
śrīvāsa prabhure tabe kaila nimantraṇa

SYNONYMS

vistāri'-elaborating; varṇiyāchena-has described; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura; śrīvāsa-Śrīvāsa; prabhure-to Śrī Caitanya Mahāprabhu; tabe-then; kaila nimantraṇa-gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (Antya-līlā, Chapter Eight) gives the following description. One day Śrīla Advaita Ācārya, having extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other sannyāsīs were going to Advaita Ācārya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya's desires, Śrī Caitanya Mahāprabhu came alone and accepted the prasāda.

TEXT 57

prabhura priya-vyañjana saba rāndhena mālinī
'bhaktye dāsī'-abhimāna, 'snehete jananī'

SYNONYMS

prabhura-of Lord Śrī Caitanya Mahāprabhu; priya-vyañjana-favorite vegetables; saba-all; rāndhena-cooks; mālinī-the wife of Śrīvāsa Ṭhākura; bhaktye dāsī-in devotion she was just like a maidservant; abhimāna-it was her conception; snehete-in affection; jananī-exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu's, but in affection she was just like a mother.

TEXT 58

ācāryaratna-ādi yata mukhya bhakta-gaṇa
madhye madhye prabhure karena nimantraṇa

SYNONYMS

ācāryaratna-Candraśekhara; ādi-and others; yata-all; mukhya bhakta-gaṇa-chief devotees; madhye madhye-at intervals; prabhure-to Śrī Caitanya Mahāprabhu; karena nimantraṇa-gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

TEXT 59

cāturmāsya-ante punaḥ nityānande lañā
kibā yukti kare nitya nibhṛte vasiyā

SYNONYMS

cāturmāsya-ante-at the end of Cāturmāsya; punaḥ-again; nityānande-Śrī Nityānanda Prabhu; lañā-taking into confidence; kibā-what; yukti kare-They consult; nitya-daily; nibhṛte-in a solitary place; vasiyā-sitting.

TRANSLATION

At the end of the four-month Cāturmāsya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

TEXT 60

ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore
ācārya tarjā paḍe, keha bujhite nā pāre

SYNONYMS

ācārya-gosāñi-Advaita Ācārya; prabhuke-unto Śrī Caitanya Mahāprabhu; kahe-speaks; ṭhāre-ṭhore-by indications; ācārya-Advaita Ācārya; tarjā paḍe-reads some poetic passages; keha-anyone; bujhite-to understand; nā pāre-was not able.

TRANSLATION

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

tāṅra mukha dekhi' hāse śacīra nandana
aṅgīkāra jāni' ācārya karena nartana

SYNONYMS

tāṅra mukha-His face; dekhi'-seeing; hāse-smiles; śacīra nandana-Lord Śrī Caitanya Mahāprabhu; aṅgīkāra jāni'-understanding the acceptance; ācārya-Advaita Ācārya; karena-performed; nartana-dancing.

TRANSLATION

Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

TEXT 62

kibā prārthanā, kibā ājñā–keha nā bujhila
āliṅgana kari' prabhu tāṅre vidāya dila

SYNONYMS

kibā-what; prārthanā-the request; kibā-what; ājnā-the order; keha-anyone; nā bujhila-did not know; āliṅgana kari'-embracing; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to Him; vidāya dila-bade farewell.

TRANSLATION

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

TEXT 63

nityānande kahe prabhu,–śunaha, śrīpāda
ei āmi māgi, tumi karaha prasāda

SYNONYMS

nityānande-unto Śrī Nityānanda Prabhu; kahe-says; prabhu-Śrī Caitanya Mahāprabhu; śunaha-please hear; śrī-pāda-O holy man; ei-this; āmi-I; māgi-request; tumi-You; karaha-kindly show; prasāda-mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

TEXT 64

prati-varṣa nīlācale tumi nā āsibā
gauḍe rahi' mora icchā saphala karibā

SYNONYMS

prati-varṣa-every year; nīlācale-to Jagannātha Purī; tumi-You; nā āsibā-do not come; gauḍe rahi'-staying in Bengal; mora icchā-My desire; sa-phala karibā-make successful.

TRANSLATION

"Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire."

PURPORT

The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen age of Kali-the chanting of the Hare Kṛṣṇa mahā-mantra. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Purī, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa and Sanātana. Nityānanda Prabhu was requested not to come every year to Jagannātha Purī, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His order, even if one has to sacrifice going to Jagannātha Purī to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu's order than to satisfy one's senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu's cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Purī for one's own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu's mission; therefore His sincere devotees must carry out His desire.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the paramparā system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

TEXT 65

tāhāṅ siddhi kare–hena anye nā dekhiye
āmāra 'duṣkara' karma, tomā haite haye

SYNONYMS

tāhāṅ-there; siddhi-success; kare-makes; hena-such; anye-other person; nā-not; dekhiye-I see; āmāra-My; duṣkara-difficult to perform; karma-work; tomā-You; haite-from; haye-becomes successful.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there."

PURPORT

Lord Caitanya's mission is to deliver the fallen souls of this age. In this Age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes. For example, He delivered Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhaṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī sannyāsīs. It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, āmāra 'duṣkara' karma, tomā haite haye. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu's mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarśana cakra, but Nityānanda Prabhu saved them from the Lord's wrath and delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi's service in the disciplic succession, he can even excel Nityānanda Prabhu's service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāi's and Mādhāi's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ paraṁ
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." (Padma Purāṇa)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa's plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasācin

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight." (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgajī, the servant of Lord Rāmacandra, also serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu's instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

TEXT 66

nityānanda kahe,–āmi 'deha' tumi 'prāṇa'
'deha' 'prāṇa' bhinna nahe,–ei ta pramāṇa

SYNONYMS

nityānanda kahe-Lord Nityānanda Prabhu said; āmi-I; deha-the body; tumi-You; prāṇa-the life; deha-the body; prāṇa-the life; bhinna nahe-not separate; ei ta pramāṇa-this is the evidence.

TRANSLATION

Nityānanda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

TEXT 67

acintya-śaktye kara tumi tāhāra ghaṭana
ye karāha, sei kari, nāhika niyama

SYNONYMS

acintya-śaktye-by inconceivable energy; kara-do; tumi-You; tāhāra-of that relationship; ghaṭana-the operation; ye-whatever; karāha-You make Me do; sei-that; kari-I do; nāhika-there is not; niyama-restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of Śrīmad-Bhāgavatam: tene brahma hṛdā ya ādi-kavaye. Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of viṣṇu-tattva. Rather, he is part of the jīva-tattva. Nonetheless, by the grace of the Lord, who instructed him through the heart (tene brahma hṛdā), Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me," (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, ye karāha, sei kari, nāhika niyama: "I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire." Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

TEXT 68

tāṅre vidāya dila prabhu kari' āliṅgana
ei-mata vidāya dila saba bhakta-gaṇa

SYNONYMS

tāṅre-unto Him (Nityānanda Prabhu); vidāya dila-bade farewell; prabhu-Lord Śrī Caitanya Mahāprabhu; kari'-doing; āliṅgana-embracing; ei-mata-in this way; vidāya dila-bade farewell; saba-to all; bhakta-gaṇa-the devotees.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

kulīna-grāmī pūrvavat kaila nivedana
"prabhu, ājñā kara,–āmāra kartavya sādhana"

SYNONYMS

kulīna-grāmī-one of the residents of Kulīna-grāma; pūrva-vat-like last year; kaila-submitted; nivedana-petition; prabhu-my Lord; ājñā kara-order; āmāra-my; kartavya-necessary; sādhana-performance.

TRANSLATION

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it."

TEXT 70

prabhu kahe,–"vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa"

SYNONYMS

prabhu kahe-the Lord replied; vaiṣṇava-sevā-service to the Vaiṣṇavas; nāma-saṅkīrtana-chanting the holy name of the Lord; dui kara-you perform these two things; śīghra-very soon; pābe-you will get; śrī-kṛṣṇa-caraṇa-shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

TRANSLATION

The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

TEXT 71

teṅho kahe,–"ke vaiṣṇava, ki tāṅra lakṣaṇa?"
tabe hāsi' kahe prabhu jāni' tāṅra mana

SYNONYMS

teṅho kahe-he said; ke-who; vaiṣṇava-a Vaiṣṇava; ki-what; tāṅra-of him; lakṣaṇa-the symptoms; tabe-thereafter; hāsi'-smiling; kahe-says; prabhu-Śrī Caitanya Mahāprabhu; jāni'-knowing; tāṅra mana-his mind.

TRANSLATION

The inhabitant of Kulīna-grāma said, "Please let me know who is actually a Vaiṣṇava and what his symptoms are." Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

TEXT 72

"kṛṣṇa-nāma nirantara yāṅhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tāṅhāra caraṇe

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; nirantara-incessantly; yāṅhāra-whose; vadane-in the mouth; sei-such a person; vaiṣṇava-śreṣṭha-a first-class Vaiṣṇava; bhaja-worship; tāṅhāra caraṇe-his lotus feet.

TRANSLATION

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhyama-bhāgavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the madhyama-bhāgavata, who is a via medium.

In his Upadeśāmṛta Śrīla Rūpa Gosvāmī says: praṇatibhiś ca bhajantam īśam. This means that madhyama-adhikārī devotees should exchange obeisances between themselves.

The word nirantara, meaning "without cessation, continuously, constantly," is very important in this verse. The word antara means "interval." if one has desires other than a desire to perform devotional service-in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification-his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī says:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of antara is "this body." The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, antara means "money." If money is not used in Kṛṣṇa's service, it is also an impediment. Antara also means janatā, "people in general." The association of ordinary persons may destroy the principles of devotional service. Similarly, antara may mean "greed," greed to acquire more money or enjoy more sense gratification. Finally, the word antara may also mean "atheistic ideas" by which one considers the temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material-He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (guruṣu nara-matiḥ) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. Caraṇāmṛta should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Kṛṣṇa as an ordinary human being, for He is the origin of all viṣṇu-tattvas; nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to him as being different. All this is offensive.

In the Bhakti-sandarbha (265), Śrīla Jīva Gosvāmī writes: nāmaikaṁ yasya vāci smaraṇa-patha-gatam ityādau deha-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍamayatvāt teṣām.

The Māyāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In Śrīmad-Bhāgavatam (11.2.46), the intermediate Vaiṣṇava is described as follows:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā

yaḥ karoti sa madhyamaḥ

”The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people.” These are the four functions of the Vaiṣṇava in the intermediate stage. In Caitanya-caritāmṛta (Madhya 22.64) Śrī Sanātana Gosvāmī is taught:

śraddhāvān jana haya bhakti-adhikārī
’uttama’, ’madhyama’, ’kaniṣṭha’–śraddhā-anusārī

”One who is faithful is a proper candidate for devotional service. In terms of one’s degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava.”

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
’madhyama-adhikārī’ sei mahā-bhāgyavān

”One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform.” (Cc. Madhya 22.67)

rati-prema-tāratamye bhakta-tara-tama

”Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion-neophyte, intermediate and perfectional.” (Cc. Madhya 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself kṛṣṇa-dāsa, Kṛṣṇa’s servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa mahā-mantra. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called prākṛta. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

TEXT 73

varṣāntare punaḥ tāṅrā aiche praśna kaila
vaiṣṇavera tāratamya prabhu śikhāila

SYNONYMS

varṣāntare-after one year; punaḥ-again; tāṅrā-they (the inhabitants of Kulīna-grāma); aiche-such; praśna-a question; kaila-made; vaiṣṇavera-of Vaiṣṇavas; tāratamya-upper and lower gradations; prabhu-Śrī Caitanya Mahāprabhu; śikhāila-taught.

TRANSLATION

The following year, the inhabitants of Kulīna-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.

TEXT 74

yāṅhāra darśane mukhe āise kṛṣṇa-nāma
tāṅhāre jāniha tumi ’vaiṣṇava-pradhāna’

SYNONYMS

yāṅhāra darśane-by the sight of whom; mukhe-in the mouth; āise-automatically awakens; kṛṣṇa-nāma-the holy name of Kṛṣṇa; tāṅhāre-him; jāniha-must know; tumi-you; vaiṣṇava-pradhāna-the first-class Vaiṣṇava.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a mahā-bhāgavata, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a mahā-bhāgavata Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of māyā, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The madhyama-adhikārī Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in Caitanya-caritāmṛta (Madhya-līlā, Chapter Six, verse 279):

lohāke yāvat sparśi’ hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

”One cannot understand the value of touchstone until it turns iron into gold.” One should judge by action, not by promises. A mahā-bhāgavata can turn a living entity from abominable material life to the Lord’s service. This is the test of a mahā-bhāgavata. Although preaching is not meant for a mahā-bhāgavata, a mahā-bhāgavata can descend to the platform of madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a mahā-bhāgavata is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the mahā-bhāgavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of uttama-adhikārī and become first-class devotees. Symptoms of a first-class devotee are given in Śrīmad-Bhāgavatam (11.2.45):

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

When teaching Sanātana Gosvāmī, the Lord further said:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
’uttama-adhikārī’ se tāraye saṁsāra

”If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikārī, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness.” (Cc. Madhya 22.65) With great love and affection, the mahā-bhāgavata observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa’s devotees. The mahā-bhāgavata knows that everyone is engaged in the Lord’s service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

TEXT 75

krama kari’ kahe prabhu ’vaiṣṇava’-lakṣaṇa
’vaiṣṇava’, ’vaiṣṇavatara’, āra ’vaiṣṇavatama’

SYNONYMS

krama kari’-dividing according to grades; kahe prabhu-Śrī Caitanya Mahāprabhu spoke; vaiṣṇava-lakṣaṇa-the symptoms of Vaiṣṇavas; vaiṣṇava-the ordinary Vaiṣṇava (the positive platform); vaiṣṇava-tara-the better Vaiṣṇava (the comparative platform); āra-and; vaiṣṇava-tama-the best Vaiṣṇava (the superlative platform).

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu instructed different types of Vaiṣṇavas-the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

TEXT 76

ei-mata saba vaiṣṇava gauḍe calilā
vidyānidhi se vatsara nīlādri rahilā

SYNONYMS

ei-mata-in this way; saba-all; vaiṣṇava-devotees; gauḍe calilā-returned to Bengal; vidyānidhi-Puṇḍarīka Vidyānidhi; se vatsara-that year; nīlādri rahilā-remained at Nīlādri, Jagannātha Purī.

TRANSLATION

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

TEXT 77

svarūpa-sahita tāṅra haya sakhya-prīti
dui-janāya kṛṣṇa-kathāya ekatra-i sthiti

SYNONYMS

svarūpa-sahita-with Svarūpa Dāmodara Gosvāmī; tāṅra-his; haya-there is; sakhya-prīti-very intimate friendship; dui-janāya-both of them; kṛṣṇa-kathāya-in topics of Kṛṣṇa; ekatra-i-on the same level; sthiti-position.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Kṛṣṇa, they were situated on the same platform.

TEXT 78

gadādhara-paṇḍite teṅho punaḥ mantra dila
oḍana-ṣaṣṭhīra dine yātrā ye dekhila

SYNONYMS

gadādhara-paṇḍite-unto Gadādhara Paṇḍita; teṅho-Puṇḍarīka Vidyānidhi; punaḥ-again, the second; mantra-initiation; dila-gave; oḍana-ṣaṣṭhīra dine-on the day of performing the Oḍana-ṣaṣṭhī function; yātrā-festival; ye-indeed; dekhila-he saw.

TRANSLATION

Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannātha. That covering is directly purchased from a weaver. According to the arcana-mārga, a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Puṇḍarīka Vidyānidhi saw that the priest neglected to wash the cloth before covering Lord Jagannātha. Since he wanted to find some fault in the devotees, he became indignant.

TEXT 79

jagannātha parena tathā ’māḍuyā’ vasana
dekhiyā saghṛṇa haila vidyānidhira mana

SYNONYMS

jagannātha-Lord Jagannātha; parena-puts on; tathā-there; māḍuyā vasana-cloth with starch; dekhiyā-seeing; sa-ghṛṇa-with hatred; haila-was; vidyānidhira mana-the mind of Vidyānidhi.

TRANSLATION

When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

TEXT 80

sei rātrye jagannātha-balāi āsiyā
dui-bhāi caḍā’na tāṅre hāsiyā hāsiyā

SYNONYMS

sei rātrye-on that night; jagannātha-Lord Jagannātha; balāi-Lord Balarāma; āsiyā-coming; dui-bhāi-both brothers; caḍā’na-slapped; tāṅre-him; hāsiyā hāsiyā-smiling.

TRANSLATION

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

TEXT 81

gāla phulila, ācārya antare ullāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

gāla-the cheeks; phulila-became swollen; ācārya-Puṇḍarīka Vidyānidhi; antare-within the heart; ullāsa-very happy; vistāri'-elaborating; varṇiyāchena-has narrated; vṛndāvana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.

TEXT 82

ei-mata pratyabda āise gauḍera bhakta-gaṇa
prabhu-saṅge rahi' kare yātrā-daraśana

SYNONYMS

ei-mata-in this way; prati-abda-every year; āise-come; gauḍera-of Bengal; bhakta-gaṇa-the devotees; prabhu-saṅge-with Lord Śrī Caitanya Prabhu; rahi'-residing; kare-do; yātrā-daraśana-observing the Ratha-yātrā festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

TEXT 83

tāra madhye ye ye varṣe āchaye viśeṣa
vistāriyā āge tāhā kahiba niḥśeṣa

SYNONYMS

tāra madhye-within those episodes; ye ye-whatever; varṣe-in years; āchaye-there is; viśeṣa-particular occurrence; vistāriyā-elaborating; āge-ahead; tāhā-that; kahiba-I shall say; niḥśeṣa-completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

ei-mata mahāprabhura cāri vatsara gela
dakṣiṇa yāñā āsite dui vatsara lāgila

SYNONYMS

ei-mata-in this way; mahāprabhura-of Śrī Caitanya Mahāprabhu; cāri-four; vatsara-years; gela-passed; dakṣiṇa yāñā-after touring southern India; āsite-to come back; dui vatsara lāgila-He took two years.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

TEXT 85

āra dui vatsara cāhe vṛndāvana yāite
rāmānanda-haṭhe prabhu nā pāre calite

SYNONYMS

āra dui vatsara-another two years; cāhe-He wanted; vṛndāvana yāite-to go to Vṛndāvana; rāmānanda-haṭhe-by the tricks of Rāmānanda Rāya; prabhu-Lord Śrī Caitanya Mahāprabhu; nā pāre-was not able; calite-to go.

TRANSLATION

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Purī because of Rāmānanda Rāya's tricks.

TEXT 86

pañcama vatsare gauḍera bhakta-gaṇa āilā
ratha dekhi' nā rahilā, gauḍere calilā

SYNONYMS

pañcama vatsare-on the fifth year; gauḍera-of Bengal; bhakta-gaṇa-the devotees; āilā-came; ratha dekhi'-seeing the Ratha-yātrā festival; nā rahilā-did not stay; gauḍere calilā-returned to Bengal.

TRANSLATION

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā festival. After seeing it, they did not stay but returned to Bengal.

TEXT 87

tabe prabhu sārvabhauma-rāmānanda-sthāne
āliṅgana kari' kahe madhura vacane

SYNONYMS

tabe-then; prabhu-Śrī Caitanya Mahāprabhu; sārvabhauma-rāmānanda-sthāne-before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; āliṅgana kari'-embracing; kahe-says; madhura vacane-sweet words.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

TEXT 88

bahuta utkaṇṭhā mora yāite vṛndāvana

tomāra haṭhe dui vatsara nā kailuṅ gamana

SYNONYMS

bahuta utkaṇṭhā-great anxiety; mora-My; yāite vṛndāvana-to go to Vṛndāvana; tomāra haṭhe-by your tricks; dui vatsara-for two years; nā kailuṅ-I did not do; gamana-going.

TRANSLATION

Caitanya Mahāprabhu said, ”My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

TEXT 89

avaśya caliba, duṅhe karaha sammati
tomā-duṅhā vinā mora nāhi anya gati

SYNONYMS

avaśya-certainly; caliba-I shall go; duṅhe-both of you; karaha sammati-kindly agree to this proposal; tomā-duṅhā vinā-except you two; mora-My; nāhi-there is not; anya gati-other resort.

TRANSLATION

”This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

gauḍa-deśe haya mora ’dui samāśraya’
’jananī’ jāhnavī’,–ei dui dayāmaya

SYNONYMS

gauḍa-deśe-in Bengal; haya-there are; mora-My; dui-two; samāśraya-shelters; jananī-the mother; jāhnavī-mother Ganges; ei dui-these two; dayā-maya-very merciful.

TRANSLATION

”In Bengal I have two shelters-my mother and the River Ganges. Both of them are very merciful.

TEXT 91

gauḍa-deśa diyā yāba tāṅ-sabā dekhiyā
tumi duṅhe ājñā deha’ parasanna hañā

SYNONYMS

gauḍa-deśa-the country known as Bengal; diyā-through; yāba-I shall go; tāṅ-sabā-both of them; dekhiyā-seeing; tumi duṅhe-both of you; ājñā deha’-give Me permission; parasanna hañā-being very pleased.

TRANSLATION

”I shall go to Vṛndāvana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?”

TEXT 92

śuniyā prabhura vāṇī mane vicāraya
prabhu-sane ati haṭha kabhu bhāla naya

SYNONYMS

śuniyā-hearing; prabhura-of Lord Śrī Caitanya Mahāprabhu; vāṇī-the words; mane-in their minds; vicāraya-considered; prabhu-sane-with Lord Caitanya Mahāprabhu; ati-very much; haṭha-tricks; kabhu-at any time; bhāla naya-s not very good.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

TEXT 93

duṅhe kahe,–ebe varṣā, calite nāribā
vijayā-daśamī āile avaśya calibā

SYNONYMS

duṅhe kahe-both of them said; ebe-now; varṣā-rainy season; calite nāribā-You will not be able to go; vijayā-daśamī-the Vijayā-daśamī day; āile-when it arrives; avaśya-certainly; calibā-You will go.

TRANSLATION

They both said, ”Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana.”

TEXT 94

ānande mahāprabhu varṣā kaila samādhāna
vijayā-daśamī-dine karila payāna

SYNONYMS

ānande-in great pleasure; mahāprabhu-Śrī Caitanya Mahāprabhu; varṣā-the rainy season; kaila samādhāna-passed; vijayā-daśamī-dine-on Vijayā-daśamī, the day when the victory was won by Lord Rāmacandra; karila payāna-He departed.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijayā-daśamī arrived, He departed for Vṛndāvana.

TEXT 95

jagannāthera prasāda prabhu yata pāñāchila
kaḍāra, candana, ḍora, saba saṅge laila

SYNONYMS

jagannāthera-of Lord Jagannātha; prasāda-the remnants of food; prabhu-Śrī Caitanya Mahāprabhu; yata-all; pāñāchila-had obtained; kaḍāra-a kind of tilaka; candana-sandalwood; ḍora-ropes; saba-all; saṅge laila-He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord's kaḍāra ointment, sandalwood and ropes with Him.

TEXT 96

jagannāthe ājñā māgi' prabhāte calilā
uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā

SYNONYMS

jagannāthe-from Lord Jagannātha; ājñā māgi'-taking permission; prabhāte-early in the morning; calilā-departed; uḍiyā-bhakta-gaṇa-all the devotees of Orissa; saṅge-with Him; pāche-following; cali' āilā-went.

TRANSLATION

After taking Lord Jagannātha's permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.

TEXT 97

uḍiyā-bhakta-gaṇe prabhu yatne nivārilā
nija-gaṇa-saṅge prabhu 'bhavānīpura, āilā

SYNONYMS

uḍiyā-bhakta-gaṇe-the devotees of Orissa; prabhu-Śrī Caitanya Mahāprabhu; yatne-with great care; nivārilā-stopped; nija-gaṇa-saṅge-with His personal associates; prabhu-Śrī Caitanya Mahāprabhu; bhavānīpura āilā-came to Bhavānīpura.

TRANSLATION

It was with great care that Caitanya Mahāprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavānīpura.

PURPORT

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

TEXT 98

rāmānanda āilā pāche dolāya caḍiyā
vāṇīnātha bahu prasāda dila pāṭhāñā

SYNONYMS

rāmānanda-Rāmānanda Rāya; āilā-came; pāche-behind; dolāya caḍiyā-riding on a palanquin; vāṇīnātha-Vāṇīnātha Rāya; bahu-a large quantity of; prasāda-remnants of the food of Jagannātha; dila-gave; pāṭhāñā-sending.

TRANSLATION

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇīnātha Rāya had a large quantity of prasāda sent to the Lord.

TEXT 99

prasāda bhojana kari' tathāya rahilā
prātaḥ-kāle cali' prabhu'bhuvaneśvara' āilā

SYNONYMS

prasāda bhojana kari'-after taking the prasāda; tathāya rahilā-He stayed there; prātaḥ-kāle-early in the morning; cali'-walking; prabhu-Śrī Caitanya Mahāprabhu; bhuvaneśvara āilā-reached the place known as Bhuvaneśvara.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

TEXT 100

'kaṭake' āsiyā kaila 'gopāla' daraśana
svapneśvara-vipra kaila prabhura nimantraṇa

SYNONYMS

kaṭake-to the city of Kaṭaka; āsiyā-coming; kaila-did; gopāla daraśana-seeing Lord Gopāla; svapneśvara-vipra-the brāhmaṇa named Svapneśvara; kaila-did; prabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitation.

TRANSLATION

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a brāhmaṇa there named Svapneśvara invited the Lord to eat.

TEXT 101

rāmānanda-rāya saba-gaṇe nimantrila
bāhira udyāne āsi' prabhu vāsā kaila

SYNONYMS

rāmānanda-rāya-Rāmānanda Rāya; saba-gaṇe-all the followers of Śrī Caitanya Mahāprabhu; nimantrila-invited; bāhira udyāne-in an outside garden; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; vāsā kaila-made His resting place.

TRANSLATION

Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya Mahāprabhu made His resting place in a garden outside the temple.

TEXT 102

bhikṣā kari' bakula-tale karilā viśrāma
pratāparudra-ṭhāñi rāya karila payāna

SYNONYMS

bhikṣā kari'-after taking lunch; bakula-tale-underneath a bakula flower tree; karilā viśrāma-took rest; pratāparudra-ṭhāñi-to the presence of Mahārāja Pratāparudra; rāya-Rāmānanda Rāya; karila payāna-departed.

TRANSLATION

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

TEXT 103

śuni' ānandita rājā ati-śīghra āilā
prabhu dekhi' daṇḍavat bhūmete padilā

SYNONYMS

śuni'-hearing; ānandita-very pleased; rājā-the King; ati-śīghra-hastily; āilā-came; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; daṇḍavat-obeisances offered falling flat; bhūmete-on the ground; paḍilā-fell down. obeisances offered falling flat; bhūmete-on the ground; paḍilā-fell down.

TRANSLATION

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

TEXT 104

punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala
stuti kare, pulakāṅga, paḍe aśru-jala

SYNONYMS

punaḥ-again; uṭhe-he arose; punaḥ-again; paḍe-he fell down; praṇaya-vihvala-overwhelmed with love; stuti kare-offers prayers; pulaka-aṅga-the entire body quivering in joy; paḍe-fell down; aśru-jala-tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

TEXT 105

tāṅra bhakti dekhi' prabhura tuṣṭa haila mana
uṭhi' mahāprabhu tāṅre kailā āliṅgana

SYNONYMS

tāṅra bhakti-his devotion; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; tuṣṭa-pleased; haila-was; mana-mind; uṭhi'-standing up; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; kailā āliṅgana-embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

TEXT 106

punaḥ stuti kari' rājā karaye praṇāma
prabhu-kṛpā-aśrute tāṅra deha haila snāna

SYNONYMS

punaḥ-again; stuti kari'-offering prayers; rājā-the King; karaye praṇāma-offered obeisances; prabhu kṛpā-of the mercy of the Lord; aśrute-by the tears; tāṅra-of the Lord; deha-the body; haila-became; snāna-bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

TEXT 107

sustha kari, rāmānanda rājāre vasāilā
kāya-mano-vākye prabhu tāṅre kṛpā kailā

SYNONYMS

sustha kari-comforting him; rāmānanda-Rāya Rāmānanda; rājāre vasāilā-made the King sit down; kāya-mano-vākye-with body, mind and words; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto the King; kṛpā kailā-showed His mercy.

TRANSLATION

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

TEXT 108

aiche tāṅhāre kṛpā kaila gaurarāya
"pratāparudra-santrātā" nāma haila yāya

SYNONYMS

aiche-such; tāṅhāre-unto the King; kṛpā-mercy; kaila-showed; gaurarāya-Śrī Caitanya Mahāprabhu; pratāparudra-santrātā-the deliverer of Mahārāja Pratāparudra; nāma-the name; haila-became; yāya-by which.

TRANSLATION

Śrī Caitanya Mahāprabhu showed such mercy to the King that from that day on the Lord became known as Pratāparudra-santrātā, the deliverer of Mahārāja Pratāparudra.

TEXT 109

rāja-pātra-gaṇa kaila prabhura vandana
rājāre vidāya dilā śacīra nandana

SYNONYMS

rāja-pātra-gaṇa-the officers of the King; kaila-did; prabhura vandana-glorifying the Lord; rājāre-unto the King; vidāya dilā-bade farewell; śacīra nandana-the son of mother Śacī.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

TEXT 110

bāhire āsi' rājā ājñā-patra lekhāila
nija-rājye yata 'viṣayī', tāhāre pāṭhāila

SYNONYMS

bāhire āsi'-coming outside; rājā-the King; ājñā-patra-letters of command; lekhāila-had written; nija-rājye-in his own kingdom; yata-all; viṣayī-government servants; tāhāre-unto them; pāṭhāila-sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

'grāme-grāme' nūtana āvāsa karibā
pāṅca-sāta navya-gṛhe sāmagrye bharibā

SYNONYMS

grāme-grāme-in every village; nūtana-new; āvāsa-residential places; karibā-you should construct; pāṅca-sāta-five to seven; navya-gṛhe-in new houses; sāmagrye-with food; bharibā-you should fill.

TRANSLATION

His orders read: "In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

TEXT 112

āpani prabhuke lañā tāhāṅ uttaribā
rātri-dibā vetra-haste sevāya rahibā

SYNONYMS

āpani-personally, yourself; prabhuke-Śrī Caitanya Mahāprabhu; lañā-taking; tāhāṅ uttaribā-you should go there; rātri-dibā-night and day; vetra-haste-with a cane in the hands; sevāya rahibā-should remain engaged in His service.

TRANSLATION

"You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

TEXT 113

dui mahā-pātra,–'haricandana', 'mardarāja'
tāṅre ājñā dila rājā–'kariha sarva kāya

SYNONYMS

dui mahā-pātra-two respectable officers; haricandana-Haricandana; mardarāja-Mardarāja; tāṅre-to them; ājñā dila-gave orders; rājā-the King; kariha-do; sarva kāya-everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

TEXTS 114-115

eka navya-naukā āni' rākhaha nadī-tīre
yāhāṅ snāna kari' prabhu yā'na nadī-pāre
tāhāṅ stambha ropaṇa kara 'mahā-tīrtha' kari'
nitya snāna kariba tāhāṅ, tāhāṅ yena mari

SYNONYMS

eka-one; navya-new; naukā-boat; āni'-bringing; rākhaha-keep; nadī-tīre-on the bank of the river; yāhāṅ-where; snāna kari'-taking bath; prabhu-Śrī Caitanya Mahāprabhu; yā'na-goes; nadī-pāre-on the other bank of the river; tāhāṅ-there; stambha-a memorial column; ropaṇa kara-establish; mahā-tīrtha kari'-making that place a great place of pilgrimage; nitya-daily; snāna kariba-I shall bathe; tāhāṅ-there; tāhāṅ-there; yena mari-let me die.

TRANSLATION

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

TEXT 116

caturdvāre karaha uttama navya vāsa
rāmānanda, yāha tumi mahāprabhu-pāśa

SYNONYMS

caturdvāre-at the place named Caturdvāra; karaha-make; uttama-very nice; navya vāsa-new residential quarters; rāmānanda-Rāmānanda Rāya; yāha tumi-you please go; mahāprabhu-pāśa-near Śrī Caitanya Mahāprabhu.

TRANSLATION

The King continued, "At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu."

TEXT 117

sandhyāte calibe prabhu,–nṛpati śunila
hastī-upara tāmbu-gṛhe strī-gaṇe caḍāila

SYNONYMS

sandhyāte-in the evening; calibe prabhu-the Lord will start; nṛpati śunila-the King heard; hastī-upara-upon the backs of elephants; tāmbu-gṛhe-in tents; strī-gaṇe-all the ladies; caḍāila-made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

TEXT 118

prabhura calibāra pathe rahe sāri hañā
sandhyāte calilā prabhu nija-gaṇa lañā

SYNONYMS

prabhura-of the Lord; calibāra pathe-on the route of walking; rahe-remained; sāri hañā-being in a line; sandhyāte-in the evening; calilā prabhu-the Lord departed; nija-gaṇa lañā-taking His own men.

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

TEXT 119

'citrotpalā-nadī' āsi' ghāṭe kaila snāna
mahiṣī-sakala dekhi' karaye praṇāma

SYNONYMS

citrotpalā-nadī-to the river named Citrotpalā; āsi'-coming; ghāṭe-on the bank; kaila snāna-took a bath; mahiṣī-sakala-all the queens and ladies of the palace; dekhi'-seeing; karaye praṇāma-offered their obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the bank of the River Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

TEXT 120

prabhura daraśane sabe haila premamaya
'kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya

SYNONYMS

prabhura daraśane-by seeing the Lord; sabe-all of them; haila-became; prema-maya-overwhelmed with love; kṛṣṇa kṛṣṇa kahe-chanted the holy name of Kṛṣṇa; netra-the eyes; aśru-tears; variṣaya-poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Kṛṣṇa! Kṛṣṇa!"

TEXT 121

emana kṛpālu nāhi śuni tribhuvane
kṛṣṇa-premā haya yāṅra dūra daraśane

SYNONYMS

emana kṛpālu-such a merciful person; nāhi-not; śuni-we hear; tri-bhuvane-within the three worlds; kṛṣṇa-premā haya-one gets love of Kṛṣṇa; yāṅra-of whom; dūra daraśane-by seeing from a distance.

TRANSLATION

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

TEXT 122

naukāte caḍiyā prabhu haila nadī pāra
jyotsnāvatī rātrye cali' āilā caturdvāra

SYNONYMS

naukāte caḍiyā-getting on the boat; prabhu-Śrī Caitanya Mahāprabhu; haila-was; nadī pāra-across the river; jyotsnāvatī-lighted by the full moon; rātrye-in the night; cali'-walking; āilā-came; caturdvāra-to Caturdvāra.

TRANSLATION

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.

TEXT 123

rātrye tathā rahi' prāte snāna-kṛtya kaila
hena-kāle jagannāthera mahā-prasāda āila

SYNONYMS

rātrye-on that night; tathā rahi'-staying there; prāte-in the morning; snāna-kṛtya kaila-took His bath; hena-kāle-at that time; jagannāthera-of Lord Jagannātha; mahā-prasāda āila-remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha's food arrived.

TEXT 124

rājāra ājñāya paḍichā pāṭhāya dine-dine
bahuta prasāda pāṭhāya diyā bahu-jane

SYNONYMS

rājāra ājñāya-by the order of the King; paḍichā-the superintendent of the temple; pāṭhāya-sent; dine-dine-day after day; bahuta prasāda-a large quantity of food; pāṭhāya-he sent; diyā bahu-jane-carried by many persons.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large quantities of prasāda every day, and it was carried by many persons.

TEXT 125

svagaṇa-sahite prabhu prasāda aṅgīkari'
uṭhiyā calilā prabhu bali' 'hari' 'hari'

SYNONYMS

sva-gaṇa-sahite-with His personal associates; prabhu-Śrī Caitanya Mahāprabhu; prasāda-the remnants of food; aṅgīkari'-accepting; uṭhiyā-standing up; calilā-started; prabhu-Śrī Caitanya Mahāprabhu; bali'-uttering; hari hari-Hari, Hari.

TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names,"Hari! Hari!"

TEXT 126

rāmānanda, mardarāja, śrī-haricandana
saṅge sevā kari' cale ei tina jana

SYNONYMS

rāmānanda-Rāmānanda; mardarāja-Mardarāja; śrī-haricandana-Śrī Haricandana; saṅge-in company; sevā kari'-rendering service; cale-went; ei tina jana-these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

TEXTS 127-129

prabhu-saṅge purī-gosāñi, svarūpa-dāmodara
jagadānanda, mukunda, govinda, kāśīśvara
haridāsa-ṭhākura, āra paṇḍita-vakreśvara
gopīnāthācārya, āra paṇḍita-dāmodara
rāmāi, nandāi, āra bahu bhakta-gaṇa
pradhāna kahiluṅ, sabāra ke kare gaṇana

SYNONYMS

prabhu-saṅge-with Śrī Caitanya Mahāprabhu; purī-gosāñi-Paramānanda Purī; svarūpa-dāmodara-Svarūpa Dāmodara; jagadānanda-Jagadānanda; mukunda-Mukunda; govinda-Govinda; kāśīśvara-Kāśīśvara; haridāsa-ṭhākura-Haridāsa Ṭhākura; āra-and; paṇḍita-vakreśvara-Paṇḍita Vakreśvara; gopīnātha-ācārya-Gopīnātha Ācārya; āra-and; paṇḍita-dāmodara-Paṇḍita Dāmodara; rāmāi-Rāmāi; nandāi-Nandāi; āra-and; bahu bhakta-gaṇa-many devotees; pradhāna-the chief; kahiluṅ-I have mentioned; sabāra-of all of them; ke-who; kare gaṇana-can make an account.

TRANSLATION

Paramānanda Purī Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīśvara, Haridāsa Ṭhākura, Vakreśvara Paṇḍita, Gopīnātha Ācārya, Dāmodara Paṇḍita, Rāmāi, Nandāi and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

TEXT 130

gadādhara-paṇḍita yabe saṅgete calilā
'kṣetra-sannyāsa nā chāḍiha'–prabhu niṣedhilā

SYNONYMS

gadādhara-paṇḍita-Gadādhara Paṇḍita; yabe-when; saṅgete-with Śrī Caitanya Mahāprabhu; calilā-started to go; kṣetra-sannyāsa-the renounced order of life at a holy place of pilgrimage; nā chāḍiha-do not give up; prabhu niṣedhilā-Lord Śrī Caitanya Mahāprabhu forbade.

TRANSLATION

When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

PURPORT

When one takes kṣetra-sannyāsa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma and Mathurā-dhāma. The kṣetra-sannyāsī lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers kṣetra-sannyāsa to be the preferable vānaprastha situation in this Age of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a kṣetra-sannyāsī-that is, a sannyāsī living in Jagannātha Purī.

TEXT 131

paṇḍita kahe,–"yāhāṅ tumi, sei nīlācala
kṣetra-sannyāsa mora yāuka rasātala"

SYNONYMS

paṇḍita kahe-Gadādhara Paṇḍita said; yāhāṅ-wherever; tumi-You are situated; sei-that; nīlācala-Jagannātha Purī; kṣetra-sannyāsa-vow to remain in a holy place of pilgrimage; mora-my; yāuka-let it go; rasātala-to hell.

TRANSLATION

When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, "Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell."

TEXT 132

prabhu kahe,–"iṅhā kara gopīnātha sevana"
paṇḍita kahe,–"koṭi-sevā tvat-pāda-darśana"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; iṅhā-here; kara-just do; gopīnātha sevana-worship of Gopīnātha; paṇḍita kahe-the paṇḍita said; koṭi-sevā-millions of times the service; tvat-pāda-darśana-seeing Your lotus feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopīnātha's service, Gadādhara Paṇḍita replied, "One renders service to Gopīnātha a million times simply by seeing Your lotus feet."

TEXT 133

prabhu kahe,–"sevā chāḍibe, āmāya lāge doṣa
iṅhā rahi' sevā kara,–āmāra santoṣa"

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; sevā chāḍibe-you will give up the service; āmāya-to Me; lāge-will attach; doṣa-fault; iṅhā rahi'-staying here; sevā kara-just be engaged in service; āmāra-My; santoṣa-satisfaction.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

TEXT 134

paṇḍita kahe,–"saba doṣa āmāra upara
tomā-saṅge nā yāiba, yāiba ekeśvara

SYNONYMS

paṇḍita kahe-the Paṇḍita said; saba-all; doṣa-fault; āmāra upara-upon me; tomā-saṅge-with You; nā yāiba-I shall not go; yāiba-I shall go; ekeśvara-alone.

TRANSLATION

The Paṇḍita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

TEXT 135

āi'ke dekhite yāiba, nā yāiba tomā lāgi'
'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī"

SYNONYMS

āi'ke-mother Śacīdevī; dekhite-to see; yāiba-I shall go; nā yāiba-I shall not go; tomā lāgi'-for Your sake; pratijñā-sevā-the vow and service to Gopīnātha; tyāga-doṣa-the fault of giving up; tāra-for that; āmi bhāgī-I am responsible.

TRANSLATION

"I shall go to see Śacīmātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopīnātha."

TEXT 136

eta bali' paṇḍita-gosāñi pṛthak calilā
kaṭaka āsi' prabhu tāṅre saṅge ānāilā

SYNONYMS

eta bali'-saying this; paṇḍita-gosāñi-Gadādhara Paṇḍita; pṛthak calilā-proceeded separately; kaṭaka āsi'-when He came to Kaṭaka; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; saṅge-with Him; ānāilā-brought.

TRANSLATION

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.

TEXT 137

paṇḍitera gaurāṅga-prema bujhana nā yāya
'pratijñā', 'śrī-kṛṣṇa-sevā' chāḍila tṛṇa-prāya

SYNONYMS

paṇḍitera-of Gadādhara Paṇḍita; gaurāṅga-prema-the love for Śrī Caitanya Mahāprabhu; bujhana-understanding; nā yāya-is not possible; pratijñā-a vow; śrī-kṛṣṇa-sevā-the service of the Lord; chāḍila-gave up; tṛṇa-prāya-almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw.

PURPORT

Just to get Śrī Caitanya Mahāprabhu's association, Gadādhara Paṇḍita gave up his life's vow to engage in Gopīnātha's service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

TEXT 138

tāṅhāra caritre prabhu antare santoṣa
tāṅhāra hāte dhari' kahe kari' praṇaya-roṣa

SYNONYMS

tāṅhāra caritre-in his behavior; prabhu-Śrī Caitanya Mahāprabhu; antare-within His heart; santoṣa-very satisfied; tāṅhāra hāte dhari'-catching his hand; kahe-says; kari'-exhibiting; praṇaya-roṣa-anger in love.

TRANSLATION

Gadādhara Paṇḍita's behavior was very pleasing to Śrī Caitanya Mahāprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

TEXT 139

'pratijñā', 'sevā' chāḍibe,–e tomāra 'uddeśa'
se siddha ha-ila–chāḍi' āilā dūra deśa

SYNONYMS

pratijñā-the vow; sevā-and service; chāḍibe-will give up; e-this; tomāra-your; uddeśa-purpose; se-that; siddha-complete; ha-ila-has become; chāḍi'-giving up; āilā-have come; dūra deśa-to a distant place.

TRANSLATION

"You have abandoned Gopīnātha's service and broken your vow to live in Purī. All that is now complete because you have come so far.

TEXT 140

āmāra saṅge rahite cāha,–vāñcha nija-sukha
tomāra dui dharma yāya,–āmāra haya 'duḥkha'

SYNONYMS

āmāra saṅge-with Me; rahite-to remain; cāha-you want; vāñcha-you desire; nija-sukha-your own sense gratification; tomāra-your; dui dharma-two principles; yāya-go away; āmāra-of Me; haya-there is; duḥkha-unhappiness.

TRANSLATION

"Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

TEXT 141

mora sukha cāha yadi, nīlācale cala
āmāra śapatha, yadi āra kichu bala

SYNONYMS

mora-of Me; sukha-the satisfaction; cāha-you want; yadi-if; nīlācale cala-go back to Jagannātha Purī (Nīlācala); āmāra śapatha-My condemnation; yadi-if; āra-more; kichu-something; bala-you say.

TRANSLATION

"If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter."

TEXT 142

eta bali' mahāprabhu naukāte caḍilā
mūrcchita hañā paṇḍita tathāi paḍilā

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; naukāte caḍilā-got on a boat; mūrcchita hañā-fainting; paṇḍita-Gadādhara Paṇḍita Gosvāmī; tathāi-there; paḍilā-fell down.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

TEXT 143

paṇḍite lañā yāite sārvabhaume ājñā dilā
bhaṭṭācārya kahe,–"uṭha, aiche prabhura līlā

SYNONYMS

paṇḍite lañā-taking the Paṇḍita; yāite-to go; sārvabhauma-unto Sārvabhauma Bhaṭṭācārya; ājñā dilā-gave an order; bhaṭṭācārya kahe-Sārvabhauma Bhaṭṭācārya said; uṭha-please get up; aiche-such; prabhura līlā-the way of the Lord's pastimes.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Sārvabhauma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita,"Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 144

tumi jāna, kṛṣṇa nija-pratijñā chāḍilā
bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā

SYNONYMS

tumi jāna-you know; kṛṣṇa-Lord Kṛṣṇa; nija-pratijñā-His own promise; chāḍilā-gave up; bhakta kṛpā-vaśe-being obliged by the devotional service of a devotee; bhīṣmera-of Grandfather Bhīṣma; pratijñā rākhilā-kept the promise.

TRANSLATION

"You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhīṣma.

TEXT 145

svanigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ

SYNONYMS

sva-nigamam-His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; apahāya-giving up; mat-pratijñām-my promise; ṛtam-true; adhikartum-to make more; avaplutaḥ-having jumped down; ratha-sthaḥ-who was on the chariot (Lord Kṛṣṇa); dhṛta-who took up; ratha-caraṇaḥ-the wheel of the chariot; abhyayāt-ran forward; calat-guḥ-making the entire planet tremble; hariḥ-a lion; iva-like; hantum-to kill; ibham-an elephant; gata-uttarīyaḥ-losing the outer garment.

TRANSLATION

" 'Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take up a weapon at Kurukṣetra. With His outer garment falling off, Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

PURPORT

Lord Kṛṣṇa promised not to fight in the battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma's promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from Śrīmad-Bhāgavatam (1.9.37).

TEXT 146

ei-mata prabhu tomāra viccheda sahiyā
tomāra pratijñā rakṣā kaila yatna kariyā"

SYNONYMS

ei-mata-in this way; prabhu-Śrī Caitanya Mahāprabhu; tomāra-of you; viccheda sahiyā-tolerating the separation; tomāra pratijñā-your vow; rakṣā kaila-protected; yatna kariyā-with great endeavor.

TRANSLATION

"Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor."

TEXT 147

ei-mata kahi' tāṅre prabodha karilā
dui-jane śokākula nīlācale āilā

SYNONYMS

ei-mata-in this way; kahi'-speaking; tāṅre-him; prabodha karilā-awoke; dui-jane-the two persons; śoka-ākula-overwhelmed with grief; nīlācale-to Jagannātha Purī; āilā-went back.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

TEXT 148

prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa
bhakta-dharma-hāni prabhura nā haya sahana

SYNONYMS

prabhu lāgi'-for the sake of Śrī Caitanya Mahāprabhu; dharma-karma-all prescribed duties; chāḍe-give up; bhakta-gaṇa-all the devotees; bhakta-dharma-of the duty of a devotee; hāni-the abandonment; prabhura-to Śrī Caitanya Mahāprabhu; nā haya-is not; sahana-tolerable.

TRANSLATION

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

TEXT 149

'premera vivarta' ihā śune yei jana
acire miliye tāṅre caitanya-caraṇa

SYNONYMS

premera vivarta-the misgivings of loving affairs; ihā-this; śune-listens; yei jana-any person who; acire-very soon; miliye-meet; tāṅre-him; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu's shelter very soon.

TEXT 150

dui rāja-pātra yei prabhu-saṅge yāya
'yājapura' āsi' prabhu tāre dilena vidāya

SYNONYMS

dui rāja-pātra-the two government officers; yei-who; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; yāya-go; yājapura āsi'-when coming to Yājapura; prabhu-Śrī Caitanya Mahāprabhu; tāre-unto them; dilena vidāya-bade farewell.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitaraṇī River. Formerly great sages performed sacrifices on the northern bank of the Vaitaraṇī River; consequently the place is known as Yājapura-"the place where sacrifices are performed." Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yājapura has come. As stated in Mahābhārata (Vana-parva Chapter 114):

ete kaliṅgāḥ kaunteya
yatra vaitaraṇī nadī
yatrāyajata dharmo 'pi
devān śaraṇam etya vai
atra vai ṛṣayo 'nye ca
purā kratubhir ījire

According to the Mahābhārata, great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Vārāhī, Vaiṣṇavī and Indrāṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river known as Daśāśvamedha-ghāṭa. Sometimes Yājapura is also called Nābhi-gayā or Virajā-kṣetra.

TEXT 151

prabhu vidāya dila, rāya yāya tāṅra sane
kṛṣṇa-kathā rāmānanda-sane rātri-dine

SYNONYMS

prabhu vidāya dila-the Lord bade them farewell; rāya-Rāmānanda Rāya; yāya-goes; tāṅra sane-with Him; kṛṣṇa-kathā-discussion of topics of Lord Kṛṣṇa; rāmānanda-sane-with Rāmānanda; rātri-dine-day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

TEXT 152

prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa
navya gṛhe nānā-dravye karaye sevana

SYNONYMS

prati-grāme-in each village; rāja-ājñāya-by the order of the King; rāja-bhṛtya-gaṇa-the government servants; navya gṛhe-in newly constructed houses; nānā-dravye-with all kinds of food grains; karaye sevana-rendered service.

TRANSLATION

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.

TEXT 153

ei-mata cali' prabhu 'remuṇā' āilā
tathā haite rāmānanda-rāye vidāya dilā

SYNONYMS

ei-mata-in this way; cali'-walking; prabhu-Śrī Caitanya Mahāprabhu; remuṇā āilā-came to Remuṇā; tathā haite-from there; rāmānanda-rāye-unto Rāmānanda Rāya; vidāya dilā-bade farewell.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

It was stated in the First Chapter of Madhya-līlā, verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that in those days the place called Remuṇā also included Bhadraka.

TEXT 154

bhūmete paḍilā rāya nāhika cetana
rāye kole kari' prabhu karaye krandana

SYNONYMS

bhūmete paḍilā-fell down on the ground; rāya-Rāmānanda Rāya; nāhika cetana-there was no consciousness; rāye-Rāmānanda Rāya; kole kari'-taking on the lap; prabhu-Śrī Caitanya Mahāprabhu; karaye krandana-began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

TEXT 155

rāyera vidāya-bhāva nā yāya sahana
kahite nā pāri ei tāhāra varṇana

SYNONYMS

rāyera vidāya-bhāva-feelings of separation from Rāmānanda Rāya; nā yāya-not possible; sahana-to tolerate; kahite-to speak; nā pāri-I am not able; ei-this; tāhāra-of that; varṇana-a description.

TRANSLATION

Rāmānanda Rāya's separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

TEXT 156

tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā
tathā rāja-adhikārī prabhure mililā

SYNONYMS

tabe-thereafter; oḍhra-deśa-sīmā-the boundary of Orissa; prabhu-Lord Śrī Caitanya Mahāprabhu; cali'-traveling; āilā-reached; tathā-there; rāja-adhikārī-a government officer; prabhure-Śrī Caitanya Mahāprabhu; mililā-met.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

dina dui-cāri teṅho karila sevana
āge calibāre sei kahe vivaraṇa

SYNONYMS

dina dui-cāri-two or four days; teṅho-he; karila sevana-served the Lord; āge-forward; calibāre-for going; sei-that officer; kahe-spoke; vivaraṇa-detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

madyapa yavana-rājāra āge adhikāra
tāṅra bhaye pathe keha nāre calibāra

SYNONYMS

madyapa-drunkard; yavana-Mohammedan; rājāra-of a king; āge-ahead; adhikāra-the government; tāṅra bhaye-being afraid of such a king; pathe-on the road; keha-anyone; nāre-not able; calibāra-to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

TEXT 159

pichaladā paryanta saba tāṅra adhikāra
tāṅra bhaye nadī keha haite nāre pāra

SYNONYMS

pichaladā-the place named Pichaladā; paryanta-up to; saba-everything; tāṅra-of him; adhikāra-under the authority; tāṅra bhaye-because of fear of him; nadī-the river; keha-anyone; haite-to cross; nāre-not able; pāra-to the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The River Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

TEXT 160

dina kata raha–sandhi kari' tāṅra sane
tabe sukhe naukāte karāiba gamane

SYNONYMS

dina kata raha-stay here for a few days; sandhi kari'-making peaceful negotiations; tāṅra sane-with him; tabe-then; sukhe-in happiness; naukāte-on the boat; karāiba gamane-I will help You start.

TRANSLATION

Mahārāja Pratāparudra's government officer further informed Śrī Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

sei kāle se yavanera eka anucara
'uḍiyā-kaṭake' āila kari' veśāntara

SYNONYMS

sei kāle-at that time; se yavanera-of the Mohammedan governor; eka anucara-one follower; uḍiyā-kaṭake-to the camp of Orissan soldiers; āila-came; kari' veśa-antara-changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

TEXTS 162-163

prabhura sei adabhuta caritra dekhiyā
hindu-cara kahe sei yavana-pāśa giyā
'eka sannyāsī āila jagannātha ha-ite
aneka siddha-puruṣa haya tāṅhāra sahite

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; sei-that; adabhuta caritra-wonderful characteristics; dekhiyā-seeing; hindu-cara-the Hindu spy; kahe-says; sei-that; yavana-pāśa giyā-going to the Mohammedan king; eka sannyāsi-one mendicant; āila-has come; jagannātha ha-ite-from Jagannātha Purī; aneka-many; siddha-puruṣa-liberated persons; haya-are; tāṅhāra sahite-with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannātha Purī with many liberated persons.

TEXT 164

nirantara kare sabe kṛṣṇa-saṅkīrtana
sabe hāse, nāce, gāya, karaye krandana

SYNONYMS

nirantara-without stopping; kare-perform; sabe-all; kṛṣṇa-saṅkīrtana-chanting of the holy name of the Lord; sabe-all of them; hāse-laugh; nāce-dance; gāya-sing; karaye krandana-and cry.

TRANSLATION

"All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

TEXT 165

lakṣa lakṣa loka āise tāhā dekhibāre
tāṅre dekhi' punarapi yāite nāre ghare

SYNONYMS

lakṣa lakṣa-millions upon millions; loka-people; āise-come; tāhā-that; dekhibāre-to see; tāṅre dekhi'-after seeing Him; punarapi-again; yāite-to go; nāre-are not able; ghare-home.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

sei saba loka haya bāulera prāya
'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya

SYNONYMS

sei saba loka-all those persons; haya-are; bāulera prāya-almost like madmen; kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; nāce-they dance; kānde-they cry; gaḍāgaḍi yāya-they roll on the ground.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

TEXT 167

kahibāra kathā nahe–dekhile se jāni
tāṅhāra prabhāve tāṅre 'īśvara' kari' māni'

SYNONYMS

kahibāra kathā-describable topic; nahe-this is not; dekhile-if one sees; se jāni-he can understand; tāṅhāra prabhāve-by His influence; tāṅre-Him; īśvara kari'-as the Supreme Personality of Godhead; māni-I accept.

TRANSLATION

"Actually these things cannot even be described. One can understand them only by seeing. By His influence, I accept Him as the Supreme Personality of Godhead."

TEXT 168

eta kahi' sei cara 'hari' 'kṛṣṇa' gāya
hāse, kānde, nāce, gāya bāulera prāya

SYNONYMS

eta kahi'-saying this; sei cara-that messenger; hari-Hari; kṛṣṇa-Kṛṣṇa; gāya-chants; hāse-laughs; kānde-cries; nāce-dances; gāya-sings; bāulera prāya-just like a madman.

TRANSLATION

After saying this, the messenger began to chant the holy names of Hari and Kṛṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

TEXT 169

eta śuni' yavanera mana phiri' gela
āpana-'viśvāsa' uḍiyā sthāne pāṭhāila

SYNONYMS

eta śuni'-after hearing this; yavanera-of the Mohammedan governor; mana-the mind; phiri' gela-became changed; āpana-own; viśvāsa-secretary; uḍiyā-of the representative of the Orissan government; sthāne-to the place; pāṭhāila-sent.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

TEXT 170

'viśvāsa' āsiyā prabhura caraṇa vandila
'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila

SYNONYMS

viśvāsa-the secretary; āsiyā-coming; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa-the lotus feet; vandila-worshiped; kṛṣṇa kṛṣṇa-the holy name of the Lord, Kṛṣṇa, Kṛṣṇa; kahi'-uttering; preme-in ecstasy; vihvala-overwhelmed; ha-ila-became.

TRANSLATION

The Mohammedan secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Kṛṣṇa, Kṛṣṇa," he also was overwhelmed with ecstatic love.

TEXT 171

dhairya hañā uḍiyāke kahe namaskari'
'tomā-sthāne pāṭhāilā mleccha adhikārī

SYNONYMS

dhairya hañā-becoming calm; uḍiyāke-to the representative of the Orissan government; kahe-says; namaskari'-offering respect; tomā-sthāne-to your place; pāṭhāilā-has sent; mleccha-the Mohammedan; adhikārī-governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

TEXT 172

tumi yadi ājñā deha' ethāke āsiyā
yavana adhikārī yāya prabhuke miliyā

SYNONYMS

tumi-you; yadi-if; ājñā-order; deha'-give; ethāke-here; āsiyā-coming; yavana adhikārī-the Mohammedan governor; yāya-may go; prabhuke-Lord Śrī Caitanya Mahāprabhu; miliyā-after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

TEXT 173

bahuta utkaṇṭhā tāṅra, karyāche vinaya
tomā-sane ei sandhi, nāhi yuddha-bhaya'

SYNONYMS

bahuta-very much; utkaṇṭhā-anxiety; tāṅra-his; karyāche-has made; vinaya-submissive petition; tomā-sane-with you; ei-this; sandhi-a peace proposal; nāhi-there is not; yuddha-bhaya-fear of fighting.

TRANSLATION

"The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

TEXT 174

śuni' mahā-pātra kahe hañā vismaya
'madyapa yavanera citta aiche ke karaya!

SYNONYMS

śuni'-hearing; mahā-pātra-the representative of the Orissan government; kahe-says; hañā vismaya-becoming astonished; madyapa-drunkard; yavanera-of the Mohammedan; citta-the heart; aiche-in this way; ke karaya-who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very astonished. He thought, "The Mohammedan governor is a drunkard. Who has changed his mind?

TEXT 175

āpane mahāprabhu tāṅra mana phirāila
darśana-smaraṇe yāṅra jagat tārila'

SYNONYMS

āpane-personally; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra-his; mana-mind; phirāila-changed; darśana-by a personal visit; smaraṇe-by remembrance; yāṅra-of whom; jagat-the whole world; tārila-He has delivered.

TRANSLATION

"It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (madyapa). Ordinarily, there was no chance that he would change, but Lord Śrī Caitanya Mahāprabhu could turn anyone's mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one yavana or mleccha addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: darśana-smaraṇe yāṅra jagat tārila. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from māyā to Kṛṣṇa.

The word viśvāsa refers to a secretary. This title is generally found among the kāyastha caste in the Hindu community. In Bengal, the title viśvāsa is still used by the kāyasthas. The word viśvāsa means "faithful," and a viśvāsī is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the Mohammedan reign in Bengal, there was a secretariat entitled viśvāsa-khānā. The office of viśvāsa-khānā was a secretariat office in which only the most reliable people were employed. They were elected from the kāyastha community, a community that is still very expert in managing business and government affairs. The secretariat, or viśvāsa-khānā, is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

TEXT 176

eta bali' viśvāsere kahila vacana
"bhāgya tāṅra–āsi' karuka prabhu daraśana

SYNONYMS

eta bali'-saying this; viśvāsere-unto the secretary of the Mohammedan governor; kahila vacana-spoke the following words; bhāgya-great fortune; tāṅra-his; āsi'-coming; karuka-let him do; prabhu daraśana-visiting Śrī Caitanya Mahāprabhu.

TRANSLATION

After thinking this, the mahā-pātra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

TEXT 177

pratīta kariye–yadi nirastra hañā
āsibeka pāṅca-sāta bhṛtya saṅge lañā?"

SYNONYMS

pratīta-understood; kariye-I make; yadi-if; nirastra hañā-being without weapons; āsibeka-he will come; pāṅca-sāta-five to seven; bhṛtya-servants; saṅge-in company; lañā-taking.

TRANSLATION

”However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants.”

TEXT 178

’viśvāsa’ yāñā tāṅhāre sakala kahila
hindu-veśa dhari’ sei yavana āila

SYNONYMS

viśvāsa-the secretary; yāñā-returning; tāṅhāre-unto the Mohammedan governor; sakala kahila-told everything; hindu-veśa dhari’-accepting the dress of a Hindu; sei yavana-that Mohammedan governor; āila-came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śrī Caitanya Mahāprabhu.

TEXT 179

dūra haite prabhu dekhi’ bhūmete paḍiyā
daṇḍavat kare aśru-pulakita hañā

SYNONYMS

dūra haite-from a distance; prabhu-Śrī Caitanya Mahāprabhu; dekhi’-seeing; bhūmete paḍiyā-falling down on the ground; daṇḍavat kare-offered obeisances; aśru-tears; pulakita-jubilant; hañā-becoming.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

mahā-pātra ānila tāṅre kariyā sammāna
yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma

SYNONYMS

mahā-pātra-the Orissan representative; ānila-brought; tāṅre-him; kariyā sammāna-showing great respect; yoḍa-hāte-with folded hands; prabhu-āge-before Śrī Caitanya Mahāprabhu; laya kṛṣṇa-nāma-chanted the holy name of Kṛṣṇa.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

TEXT 181

”adhama yavana-kule kena janma haila
vidhi more hindu-kule kena nā janmāila

SYNONYMS

adhama-low; yavana-kule-in the family of a Mohammedan; kena-why; janma haila-there was birth; vidhi-providence; more-me; hindu-kule-in the family of a Hindu; kena-why; nā-not; janmāila-caused to be born.

TRANSLATION

The governor then submissively asked,”Why was I born in a Mohammedan family? This is considered a low birth. Why didn’t supreme Providence grant me a birth in a Hindu family?

TEXT 182

’hindu’ haile pāitāma tomāra caraṇa-sannidhāna
vyartha mora ei deha, yāuka parāṇa”

SYNONYMS

hindu haile-if I was born in a Hindu family; pāitāma-I would have gotten; tomāra-of You; caraṇa-of the lotus feet; sannidhāna-proximity; vyartha-useless; mora-my; ei-this; deha-body; yāuka parāṇa-let me die immediately.

TRANSLATION

”If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately.”

TEXT 183

eta śuni’ mahā-pātra āviṣṭa hañā
prabhuke karena stuti caraṇe dhariyā

SYNONYMS

eta śuni’-hearing this; mahā-pātra-the representative of the Orissan government; āviṣṭa hañā-being overwhelmed; prabhuke-unto Śrī Caitanya Mahāprabhu; karena-makes; stuti-prayers; caraṇe dhariyā-catching His feet.

TRANSLATION

Upon hearing the governor’s submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

TEXT 184

’caṇḍāla–pavitra yāṅra śrī-nāma-śravaṇe
hena-tomāra ei jīva pāila daraśane

SYNONYMS

caṇḍāla-the dog-eater, the lowest of mankind; pavitra-purified; yāṅra-of whom; śrī-nāma-śravaṇe-by hearing the holy name; hena-tomāra-of such a one as You; ei jīva-this conditioned living entity; pāila-has gotten; daraśane-the personal visit.

TRANSLATION

”Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

iṅhāra ye ei gati, ithe ki vismaya?
tomāra darśana-prabhāva ei-mata haya’

SYNONYMS

iṅhāra-of this Mohammedan governor; ye-which; ei-this; gati-result; ithe-in this; ki-what; vismaya-the wonder; tomāra-of You; darśana-prabhāva-influence of seeing; ei-mata haya-is like this.

TRANSLATION

”It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

TEXT 186

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo ’pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat-of whom; nāmadheya-of the name; śravaṇa-from hearing; anukīrtanāt-and thereafter from chanting; yat-to whom; prahvaṇāt-from offering respects; yat-of whom; smaraṇāt-from simply remembering; api-also; kvacit-sometimes; śvādaḥ-a dog-eater; api-even; sadyaḥ-immediately; savanāya-for performing Vedic sacrifices; kalpate-becomes eligible; kutaḥ-what to speak; punaḥ-again; te-of You; bhagavan-O Supreme Personality of Godhead; nu-certainly; darśanāt-from seeing.

TRANSLATION

” ’To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn’t matter what position a person holds. One may be the lowest of the low-a caṇḍāla, or dog-eater-but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
(Bṛhan-nāradīya Purāṇa 38.126)

A person born in a brāhmaṇa family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo ’pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 187

tabe mahāprabhu tāṅre kṛpā-dṛṣṭi kari’
āśvāsiyā kahe,–tumi kaha ’kṛṣṇa’ ’hari’

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kṛpā-dṛṣṭi kari’-glancing with mercy; āśvāsiyā-giving assurance; kahe-says; tumi-you; kaha-utter; kṛṣṇa-the holy name Kṛṣṇa; hari-the holy name Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

PURPORT

It is Śrī Caitanya Mahāprabhu’s mercy that He advises everyone-even caṇḍālas, mlecchas and yavanas-to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu’s mercy. The Lord’s request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through this Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu’s instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a brāhmaṇa. Unfortunately there are many fools and rascals in

India who do not allow Western Vaiṣṇavas to enter certain temples. Such rascals do not clearly understand the Vedas. As stated previously: yan-nāmadheya-śravaṇānukīrtanād.

TEXT 188

sei kahe,–'more yadi kailā aṅgīkāra
eka ājñā deha,–sevā kari ye tomāra

SYNONYMS

sei kahe-the Mohammedan governor said; more-me; yadi-if; kailā aṅgīkāra-You have accepted; eka ājñā-one order; deha-give; sevā-service; kari-I may render; ye-so that; tomāra-Your.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

If one is purified by following Śrī Caitanya Mahāprabhu's orders-that is, by chanting the holy name of Kṛṣṇa-one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.

TEXT 189

go-brāhmaṇa-vaiṣṇave hiṁsā karyāchi apāra
sei pāpa ha-ite mora ha-uka nistāra

SYNONYMS

go-brāhmaṇa-vaiṣṇave-to the cows, brāhmaṇas and Vaiṣṇavas; hiṁsā-violence and envy; karyāchi-I have done; apāra-unlimitedly; sei pāpa ha-ite-from those sinful activities; mora-my; ha-uka-let there be; nistāra-liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brāhmaṇas and Vaiṣṇavas. It is most sinful to kill cows and insult brāhmaṇas and Vaiṣṇavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one's sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

TEXT 190

tabe mukunda datta kahe,–'śuna, mahāśaya
gaṅgā-tīra yāite mahāprabhura mana haya

SYNONYMS

tabe-thereafter; mukunda datta kahe-Mukunda Datta, a devotee of Śrī Caitanya Mahāprabhu, said; śuna mahāśaya-my dear sir, kindly hear me; gaṅgā-tīra yāite-to go to the bank of the Ganges; mahāprabhura-of Śrī Caitanya Mahāprabhu; mana-the mind or desire; haya-is.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

TEXT 191

tāhāṅ yāite kara tumi sahāya-prakāra
ei baḍa ājñā, ei baḍa upakāra'

SYNONYMS

tāhāṅ yāite-to go there; kara-do; tumi-you; sahāya-prakāra-all kinds of assistance; ei baḍa ājñā-this is a great order; ei baḍa upakāra-this is a great favor.

TRANSLATION

"Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

TEXT 192

tabe sei mahāprabhura caraṇa vandiyā
sabāra caraṇa vandi' cale hṛṣṭa hañā

SYNONYMS

tabe-thereafter; sei-the governor; mahāprabhura-of Śrī Caitanya Mahāprabhu; caraṇa vandiyā-after worshiping the lotus feet; sabāra caraṇa vandi'-offering respect to the feet of all the other devotees; cale-departed; hṛṣṭa hañā-being very pleased.

TRANSLATION

After this, the Mohammedan governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

TEXT 193

mahā-pātra tāṅra sane kaila kolākuli
aneka sāmagrī diyā karila mitāli

SYNONYMS

mahā-pātra-the Orissan representative; tāṅra sane-with him; kaila-performed; kolākuli-embracing; aneka-various; sāmagrī-materials; diyā-giving as gift; karila mitāli-established friendship.

TRANSLATION

Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

TEXT 194

prātaḥ-kāle sei bahu naukā sājāñā
prabhuke ānite dila viśvāsa pāṭhāñā

SYNONYMS

prātaḥ-kāle-in the morning; sei-the governor; bahu-many; naukā-boats; sājāñā-decorating; prabhuke-Śrī Caitanya Mahāprabhu; ānite-to bring; dila-gave; viśvāsa-the secretary; pāṭhāñā-sending.

TRANSLATION

The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

TEXT 195

mahā-pātra cali' āilā mahāprabhura sane
mleccha āsi' kaila prabhura caraṇa vandane

SYNONYMS

mahā-pātra-the Orissan government representative; cali'-moving; āilā-went; mahāprabhura sane-with Śrī Caitanya Mahāprabhu; mleccha-the governor of the other side; āsi'-coming; kaila-performed; prabhura caraṇa vandane-worshiping the lotus feet of the Lord.

TRANSLATION

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

TEXT 196

eka navīna naukā, tāra madhye ghara
svagaṇe caḍāilā prabhu tāhāra upara

SYNONYMS

eka-one; navīna-new; naukā-boat; tāra-of which; madhye-in the middle; ghara-a room; sva-gaṇe-with His associates; caḍāilā-put on board; prabhu-Śrī Caitanya Mahāprabhu; tāhāra upara-on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Śrī Caitanya Mahāprabhu and His associates.

TEXT 197

mahā-pātre mahāprabhu karilā vidāya
kāndite kāndite sei tīre rahi' cāya

SYNONYMS

mahā-pātre-unto the mahā-pātra; mahāprabhu-Śrī Caitanya Mahāprabhu; karilā vidāya-bade farewell; kāndite kāndite-crying and crying; sei-that mahā-pātra; tīre-on the bank; rahi' cāya-stood and watched.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

TEXT 198

jala-dasyu-bhaye sei yavana calila
daśa naukā bhari' bahu sainya saṅge nila

SYNONYMS

jala-dasyu-bhaye-because of fearing pirates; sei-that; yavana-Mohammedan governor; calila-went along; daśa naukā bhari'-filling ten boats; bahu-many; sainya-soldiers; saṅge-with him; nila-took.

TRANSLATION

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

TEXT 199

'mantreśvara'-duṣṭa-nade pāra karāila
'pichaldā' paryanta sei yavana āila

SYNONYMS

mantreśvara-named Mantreśvara; duṣṭa-nade-at a dangerous spot in the river; pāra karāila-arranged to cross; pichaldā paryanta-up to the place named Pichaldā; sei-that; yavana-Mohammedan governor; āila-accompanied Śrī Caitanya Mahāprabhu.

TRANSLATION

The Mohammedan governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara.

The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantreśvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantreśvara are located very close together. After passing Mantreśvara, the Mohammedan governor accompanied the Lord as far as Pichaldā.

TEXT 200

tāṅre vidāya dila prabhu sei grāma haite
se-kāle tāṅra prema-ceṣṭā nā pāri varṇite

SYNONYMS

tāṅre-unto the governor; vidāya dila-bade farewell; prabhu-Śrī Caitanya Mahāprabhu; sei grāma haite-from the village known as Pichaldā; se-kāle-in those days; tāṅra-his; prema-ceṣṭā-activities in ecstatic love; nā pāri-I am not able; varṇite-to describe.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Śrī Caitanya Mahāprabhu bade farewell to the Mohammedan governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Śrī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

TEXT 201

alaukika līlā kare śrī-kṛṣṇa-caitanya
yei ihā śune tāṅra janma, deha dhanya

SYNONYMS

alaukika-uncommon; līlā-pastimes; kare-performs; śrī-kṛṣṇa-caitanya-Śrī Caitanya Mahāprabhu; yei-anyone who; ihā-this; śune-hears; tāṅra-his; janma-birth; deha-body; dhanya-glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

sei naukā caḍi' prabhu āilā 'pānihāṭi'
nāvikere parāila nija-kṛpā-sāṭī

SYNONYMS

sei naukā caḍi'-boarding the same boat; prabhu-Śrī Caitanya Mahāprabhu; āilā-reached; pānihāṭi-the place named Pānihāṭi; nāvikere-the captain of the boat; parāila-He put on; nija-kṛpā-sāṭī-His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Pānihāṭi, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

TEXT 203

'prabhu āilā' bali' loke haila kolāhala
manuṣya bharila saba, kibā jala, sthala

SYNONYMS

prabhu āilā-the Lord has arrived; bali'-saying; loke-among the residents; haila-there was; kolāhala-great broadcasting; manuṣya-all kinds of men; bharila-filled; saba-all; kibā jala-either on the water; sthala-or on land.

TRANSLATION

The place called Pānihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water.

The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

TEXT 204

rāghava-paṇḍita āsi' prabhu lañā gelā
pathe yāite loka-bhiḍe kaṣṭe-sṛṣṭye āilā

SYNONYMS

rāghava-paṇḍita-Rāghava Paṇḍita; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; gelā-went to his place; pathe yāite-passing on the road; loka-bhiḍe-in the crowd of men; kaṣṭe-sṛṣṭye-with great difficulty; āilā-reached.

TRANSLATION

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Paṇḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Paṇḍita's residence with great difficulty.

TEXT 205

eka-dina prabhu tathā kariyā nivāsa
prāte kumārahaṭṭe āilā,–yāhāṅ śrīnivāsa

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; tathā-there; kariyā nivāsa-residing; prāte-in the morning; kumārahaṭṭe-the town named Kumārahaṭṭa; āilā-reached; yāhāṅ-where; śrīnivāsa-the home of Śrīnivāsa Ṭhākura.

TRANSLATION

The Lord stayed at Rāghava Paṇḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīvāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted sannyāsa, Śrīvāsa Ṭhākura-due to separation from Śrī Caitanya Mahāprabhu-left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (known as Kāṅcaḍāpāḍā), where Śivānanda Sena lived. After staying two days at Śivānanda's house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa to the village called Vidyānagara. From Vidyānagara He went to Kuliyā-grāma and stayed at Mādhava dāsa's house. He stayed there one week and excused the offenses of Devānanda and others. Due to Kavirāja Gosvāmī's mentioning the name of Śāntipurācārya, some people think that Kuliyā is a village near Kāṅcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa to Vidyānagara and stayed at the house of Vidyā-vācaspati. These accounts are given in the Caitanya-bhāgavata, Caitanya-maṅgala, Caitanya-candrodaya-nāṭaka and Caitanya-carita-kāvya. Śrīla Kavirāja Gosvāmī has not vividly described this entire tour; therefore, on the basis of Caitanya-caritāmṛta, some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāṅcaḍāpāḍā.

TEXT 206

tāhāṅ haite āge gelā śivānanda-ghara
vāsudeva-gṛhe pāche āilā īśvara

SYNONYMS

tāhāṅ haite-from there; āge-ahead; gelā-Lord Śrī Caitanya Mahāprabhu proceeded; śivānanda-ghara-to the house of Śivānanda Sena; vāsudeva-gṛhe-to the house of Vāsudeva Datta; pāche-after this; āilā-came; īśvara-the Lord.

TRANSLATION

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.

TEXT 207

'vācaspati-gṛhe' prabhu yemate rahilā
loka-bhiḍa bhaye yaiche 'kuliyā' āilā

SYNONYMS

vācaspati-gṛhe-at the house of Vidyā-vācaspati; prabhu-the Lord; yemate-as; rahilā-stayed there for some time; loka-bhiḍa bhaye-due to fear of crowds of people; yaiche-just as; kuliyā āilā-He came to Kuliyā, the present city of Navadvīpa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliyā.

PURPORT

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliyā. It was here that Devānanda Paṇḍita was residing. This information is found in Caitanya-bhāgavata (Madhya-līlā, Chapter Twenty-one). In Caitanya-candrodaya-nāṭaka, the following statement is given about Kuliyā. Tataḥ kumārahaṭṭe śrīvāsa-paṇḍita-vāṭyām abhyāyayau: "From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa." Tato 'dvaita-vāṭīm abhyetya haridāsenābhivanditas tathaiva taraṇī-vartmanā navadvīpasya pāre kuliyā-nāma-grāme mādhava-dāsa-vāṭyām uttīrṇavān. evaṁ sapta-dināni tatra sthitvā punas taṭa-vartmanā eva calitavān: "From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvīpa to a place called Kuliyā, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges."

In the Śrī Caitanya-carita-mahā-kāvya, it is stated, anyedyuḥ sa śrī-navadvīpa-bhūmeḥ pāre gaṅgaṁ paścime kvāpi deśe, śrīmān sarva-prāṇināṁ tat-tad-aṅgair netrānandaṁ samyag āgatya tene: "The Lord went to the eastern side of the Ganges at Navadvīpa, and everyone was pleased to see the Lord coming."

In the Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Three), it is stated, sarva-pāriṣada-saṅge śrī-gaurasundara ācambite āsi' uttarilā tāṅra ghara: "The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati," Navadvīpādi sarva-dike haila dhvani: "Thus throughout Navadvīpa, the Lord's arrival was made known." Vācaspati-ghare āilā nyāsi-cūḍāmaṇi: "Thus the chief of all the sannyāsīs, Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati." As further stated:

ananta arbuda loka bali' 'hari' 'hari'
calilena dekhibāre gaurāṅga śrī-hari
patha nāhi pāya keho lokera gahale
vanaḍāla bhāṅgi' loka daśa-dike cale
lokera gahale yata araṇya āchila
kṣaṇeke sakala divya pathamaya haila
kṣaṇeke āila saba loka kheyā-ghāṭe
kheyārī karite pāra paḍila saṅkaṭe
satvare āsilā vācaspati mahāśaya
karilena aneka naukāra samuccaya
naukāra apekṣā āra keho nāhi kare
nānā mate pāra haya ye yemate pāre
hena-mate gaṅgā pāra ha-i' sarva-jana
sabhei dharena vācaspatira caraṇa
lukāñā gelā prabhu kuliyā-nagara
kuliyāya āilena vaikuṇṭha-īśvara
sarva-loka'hari' bali' vācaspati-saṅge
sei-kṣaṇe sabhe calilena mahā-raṅge
kuliyā-nagare āilena nyāsi-maṇi
sei-kṣaṇe sarva-dike haila mahā-dhvani
sabe gaṅgā madhye nadīyāya-kuliyāya
śuni' mātra sarva-loke mahānande dhāya
vācaspatira grāme (vidyānagare) chila yateka gahala
tāra koṭi koṭi-guṇe pūrila sakala
lakṣa lakṣa naukā vā āila kothā haite

nā jāni kateka pāra haya kata-mate
lakṣa lakṣa loka bhāse jāhnavīra jale
sabhe pāra hayena parama kutūhale
gaṅgāya hañā pāra āpanā-āpani
kolākoli kari' sabhe kare hari-dhvani
kṣaṇeke kuliyā-grāma–nagara prāntara
paripūrṇa haila sthala, nāhi avasara
kṣaṇeke āilā mahāśaya vācaspati
teṅho nāhi pāyena prabhura kothā sthiti
kuliyāya prakāśe yateka pāpī chila
uttama, madhyama, nīca,–sabe pāra haila
kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliyā-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliyā-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu's arrival. Thus all the inhabitants of Kuliyā, the sinful, intermediate, and spiritually advanced, were delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Six):

khānāyoḍā, baḍagāchi, āra dogāchiyā
gaṅgāra opāra kabhu yāyena 'kuliyā'

As stated in Caitanya-maṅgala:

gaṅgā-snāna kari prabhu rāḍha-deśa diyā
krame krame uttarilā nagara 'kuliyā'
māyera vacane punaḥ gelā navadvīpa
vārakoṇā-ghāṭa, nija vāḍīra samīpa

In the commentary of Premadāsa it is said:

nadīyāra mājhakhāne, sakala lokete
jāne, 'kuliyā-pāhāḍapura' nāme sthāna.

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his Bhakti-ratnākara:

kuliyā pāhāḍapura dekha śrīnivāsa
pūrve 'koladvīpa'-parvatākhya–e pracāra

In a book named Navadvīpa-parikrama, also written by Ghanaśyāma dāsa, it is stated: kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma. Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhirdvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliyā, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

TEXT 208

mādhava-dāsa-gṛhe tathā śacīra nandana
lakṣa-koṭi loka tathā pāila daraśana

SYNONYMS

mādhava-dāsa-gṛhe-at the house of Mādhava dāsa; tathā-there; śacīra nandana-the son of mother Śacī; lakṣa-koṭi loka-many hundreds and thousands of people; tathā-there; pāila daraśana-got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

Mādhava dāsa is identified as follows. In the family of Śrīkara Caṭṭopādhyāya, Yudhiṣṭhira Caṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrāma and Pāṭuli. From there he went to Kuliyā Pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭhira Caṭṭopādhyāya is known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukaḍi. The grandson of Mādhava dāsa was named Vaṁśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiñcī.

TEXT 209

sāta dina rahi' tathā loka nistārilā
saba aparādhi-gaṇe prakāre tārilā

SYNONYMS

sāta dina-seven days; rahi'-staying; tathā-there; loka-the people; nistārilā-He liberated; saba-all; aparādhi-gaṇe-the offenders; prakāre-in some fashion; tārilā-delivered.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

TEXT 210

'śāntipurācārya'-gṛhe aiche āilā
śacī-mātā mili' tāṅra duḥkha khaṇḍāilā

SYNONYMS

śāntipura-ācārya-of Advaita Ācārya; gṛhe-to the house; aiche-similarly; āilā-went; śacī-mātā-mother Śacī; mili'-meeting; tāṅra-her; duḥkha-unhappiness; khaṇḍāilā-pacified.

TRANSLATION

After leaving Kuliyā, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipura. It was there that the Lord's mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.

TEXT 211

tabe 'rāmakeli'-grāme prabhu yaiche gelā
'nāṭaśālā' haite prabhu punaḥ phiri' āilā

SYNONYMS

tabe-thereafter; rāmakeli-grāme-in the village known as Rāmakeli; prabhu-Lord Śrī Caitanya Mahāprabhu; yaiche-similarly; gelā-went; nāṭaśālā-the place known as Kānāi Nāṭaśālā; haite-from; prabhu-Śrī Caitanya Mahāprabhu; punaḥ-again; phiri' āilā-returned.

TRANSLATION

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭaśālā. From there He returned to Śāntipura.

TEXT 212

śāntipure punaḥ kaila daśa-dina vāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

śāntipure-at Śāntipura; punaḥ-again; kaila-made; daśa-dina-for ten days; vāsa-residence; vistāri'-elaborating; varṇiyāchena-has described; vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 213

ataeva ihāṅ tāra nā kailuṅ vistāra
punarukti haya, grantha bāḍaye apāra

SYNONYMS

ataeva-therefore; ihāṅ-here; tāra-of that incident; nā kailuṅ-I did not give; vistāra-elaboration; punarukti-repetition; haya-it is; grantha-the book; bāḍaye-increases; apāra-unlimitedly.

TRANSLATION

I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

TEXTS 214-215

tāra madhye mililā yaiche rūpa-sanātana
nṛsiṁhānanda kaila yaiche pathera sājana
sūtra-madhye sei līlā āmi ta' varṇiluṅ
ataeva punaḥ tāhā ihāṅ nā likhiluṅ

SYNONYMS

tāra madhye-within that; mililā-He met; yaiche-how; rūpa-sanātana-the two brothers Rūpa and Sanātana; nṛsiṁhānanda-Nṛsiṁhānanda; kaila-did; yaiche-how; pathera sājana-decoration of the road; sūtra-madhye-in the synopsis; sei līlā-those pastimes; āmi-I; ta'-indeed; varṇiluṅ-have described; ataeva-therefore; punaḥ-again; tāhā-that; ihāṅ-here; nā likhiluṅ-I have not written.

TRANSLATION

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛsiṁhānanda decorated the road. I have already described these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

PURPORT

This information is given in Ādi-līlā (Chapter Ten, verse 35) and Madhya-līlā (Chapter One, verses 155-162 and 175-226).

TEXT 216

punarapi prabhu yadi 'śāntipura' āilā
raghunātha-dāsa āsi' prabhure mililā

SYNONYMS

punarapi-again; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; śāntipura āilā-came to Śāntipura; raghunātha-dāsa-Raghunātha dāsa; āsi'-coming; prabhure mililā-met Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

TEXT 217

'hiraṇya', 'govardhana',–dui sahodara

saptagrāme bāra-lakṣa mudrāra īśvara

SYNONYMS

hiraṇya-Hiraṇya; govardhana-Govardhana; dui sahodara-two brothers; saptagrāme-in the village named Saptagrāma; bāra-lakṣa-1,200,000; mudrāra-of coins; īśvara-the masters.

TRANSLATION

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.

PURPORT

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of Hugalī. Actually they were inhabitants not of Saptagrāma, but a nearby village named Kṛṣṇapura. They took their birth in a big kāyastha family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiraṇya Majumadāra, and the younger brother's name was Govardhana Majumadāra. Śrī Raghunātha dāsa was the son of Govardhana Majumadāra. Their family priest was Balarāma Ācārya, who was a favorite of Haridāsa Ṭhākura's, and the family's spiritual master was Yadunandana Ācārya, a favorite of Vāsudeva Datta's.

The village of Saptagrāma is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Triśabighā. In those days there was a large river there known as the Sarasvatī, and present-day Triśabighā is a great port. In 1592, the Pāṭhānas invaded, and due to a flooding of the Sarasvatī River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrāma, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrāma suvarṇa-vaṇik. There were very many rich people there, and Hiraṇya Majumadāra and Govardhana Majumadāra belonged to the kāyastha community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to Ādi-līlā (Chapter Eleven, verse 41), which describes Uddhāraṇa Datta, who also belonged to the Saptagrāmī suvarṇa-vaṇik community.

TEXT 218

mahaiśvarya-yukta duṅhe–vadānya, brahmaṇya
sadācārī, satkulīna, dhārmikāgra-gaṇya

SYNONYMS

mahā-aiśvarya-yukta-very opulent in riches; duṅhe-both the brothers; vadānya-very magnanimous; brahmaṇya-devoted to brahminical culture; sat-ācārī-well-behaved; sat-kulīna-aristocratic; dhārmika-agra-gaṇya-on the top of the list of religious persons.

TRANSLATION

Both Hiraṇya Majumadāra and Govardhana Majumadāra were very opulent and magnanimous. They were well-behaved and devoted to brahminical culture. They belonged to an aristocratic family, and among religionists they were predominant.

TEXT 219

nadīyā-vāsī, brāhmaṇera upajīvya-prāya
artha, bhūmi, grāma diyā karena sahāya

SYNONYMS

nadīyā-vāsī-inhabitants of Nadia; brāhmaṇera-of all brāhmaṇas; upajīvya-prāya-almost the entire source of income; artha-money; bhūmi-land; grāma-villages; diyā-giving as charity; karena sahāya-give help.

TRANSLATION

Practically all the brāhmaṇas residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu's time, practically all the brāhmaṇas depended on the charity of Hiraṇya and Govardhana. Because the brothers highly respected the brāhmaṇas, they very liberally gave them money.

TEXT 220

nīlāmbara cakravartī–ārādhya duṅhāra
cakravartī kare duṅhāya 'bhrātṛ'-vyavahāra

SYNONYMS

nīlāmbara cakravartī-the grandfather of Śrī Caitanya Mahāprabhu; ārādhya duṅhāra-very worshipable for these two; cakravartī-Nīlāmbara Cakravartī; kare-does; duṅhāya-to the two of them; bhrātṛ-vyavahāra-treating as brothers.

TRANSLATION

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nīlāmbara Cakravartī used to treat them as his own brothers.

TEXT 221

miśra-purandarera pūrve karyāchena sevane
ataeva prabhu bhāla jāne dui-jane

SYNONYMS

miśra-purandarera-to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu; pūrve-previously; karyāchena sevane-had rendered service; ataeva-therefore; prabhu-Śrī Caitanya Mahāprabhu; bhāla-very well; jāne-knew; dui-jane-the two brothers.

TRANSLATION

Formerly, these two brothers rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

TEXT 222

sei govardhanera putra–raghunātha dāsa

bālya-kāla haite teṅho viṣaye udāsa

SYNONYMS

sei-that; govardhanera putra-son of Govardhana Majumadāra; raghunātha dāsa-Raghunātha dāsa; bālya-kāla haite-from his very childhood; teṅho-he; viṣaye udāsa-indifferent to material happiness.

TRANSLATION

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

TEXT 223

sannyāsa kari' prabhu yabe śāntipura āilā
tabe āsi' raghunātha prabhure mililā

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; prabhu-the Lord; yabe-when; śāntipura āilā-went to Śāntipura; tabe-at that time; āsi'-coming; raghunātha-Raghunātha dāsa; prabhure-Śrī Caitanya Mahāprabhu; mililā-met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

TEXT 224

prabhura caraṇe paḍe premāviṣṭa hañā
prabhu pāda-sparśa kaila karuṇā kariyā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; caraṇe-at the lotus feet; paḍe-fell down; prema-āviṣṭa-absorbed in ecstatic love; hañā-becoming; prabhu-Śrī Caitanya Mahāprabhu; pāda-sparśa kaila-touched with His feet; karuṇā-mercy; kariyā-showing.

TRANSLATION

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

TEXT 225

tāṅra pitā sadā kare ācārya-sevana
ataeva ācārya tāṅre hailā parasanna

SYNONYMS

tāṅra pitā-his father; sadā-always; kare-performs; ācārya-sevana-worship of Advaita Ācārya; ataeva ācārya-therefore Advaita Ācārya; tāṅre-upon him; hailā parasanna-became pleased.

TRANSLATION

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

TEXT 226

ācārya-prasāde pāila prabhura ucchiṣṭa-pāta
prabhura caraṇa dekhe dina pāṅca-sāta

SYNONYMS

ācārya-prasāde-by the mercy of Advaita Ācārya; pāila-got; prabhura-of Lord Śrī Caitanya Mahāprabhu; ucchiṣṭa-pāta-remnants of food; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-lotus feet; dekhe-sees; dina-days; pāṅca-sāta-five to seven.

TRANSLATION

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days by rendering service to the Lord's lotus feet.

TEXT 227

prabhu tāṅre vidāya diyā gelā nīlācala
teṅho ghare āsi' hailā premete pāgala

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Raghunātha dāsa; vidāya diyā-bidding farewell; gelā-went back; nīlācala-to Jagannātha Purī; teṅho-he; ghare āsi'-returning home; hailā-became; premete pāgala-mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunātha dāsa, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. After returning home, Raghunātha dāsa became mad with ecstatic love.

TEXT 228

bāra bāra palāya teṅho nīlādri yāite
pitā tāṅre bāndhi' rākhe āni' patha haite

SYNONYMS

bāra bāra-again and again; palāya-leaves home; teṅho-he; nīlādri yāite-to go to Jagannātha Purī; pitā-his father; tāṅre-him; bāndhi'-binding; rākhe-keeps; āni'-bringing back; patha haite-from the road.

TRANSLATION

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Purī, but his father kept binding him and bringing him back.

TEXT 229

pañca pāika tāṅre rākhe rātri-dine
cāri sevaka, dui brāhmaṇa rahe tāṅra sane

SYNONYMS

pañca-five; pāika-watchmen; tāṅre-him (Raghunātha dāsa); rākhe-keep; rātri-dine-day and night; cāri sevaka-four personal servants; dui brāhmaṇa-two brāhmaṇas to cook; rahe-remain; tāṅra sane-with him.

TRANSLATION

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brāhmaṇas were employed to cook for him.

TEXT 230

ekādaśa jana tāṅre rākhe nirantara
nīlācale yāite nā pāya, duḥkhita antara

SYNONYMS

ekādaśa-eleven; jana-persons; tāṅre-him; rākhe-keep; nirantara-day and night; nīlācale-to Jagannātha Purī; yāite-to go; nā pāya-was not able; duḥkhita antara-very unhappy within the mind.

TRANSLATION

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Purī, and because of this he was very unhappy.

TEXT 231

ebe yadi mahāprabhu 'śāntipura' āilā
śuniyā pitāre raghunātha nivedilā

SYNONYMS

ebe-now; yadi-when; mahāprabhu-Śrī Caitanya Mahāprabhu; śāntipura-to Śāntipura; āilā-came; śuniyā-hearing; pitāre-unto his father; raghunātha-Raghunātha dāsa; nivedilā-submitted.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

TEXT 232

"ājñā deha', yāñā dekhi prabhura caraṇa
anyathā, nā rahe mora śarīre jīvana"

SYNONYMS

ājñā deha'-kindly give me permission; yāñā-going; dekhi-I may see; prabhura caraṇa-the lotus feet of the Lord; anyathā-otherwise; nā rahe-will not remain; mora-my; śarīre-within the body; jīvana-life.

TRANSLATION

Raghunātha dāsa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

TEXT 233

śuni' tāṅra pitā bahu loka-dravya diyā
pāṭhāila bali' 'śīghra āsiha phiriyā'

SYNONYMS

śuni'-hearing; tāṅra-his; pitā-father; bahu-many; loka-dravya-servants and materials; diyā-giving; pāṭhāila-sent; bali'-saying; śīghra-very soon; āsiha-come; phiriyā-returning.

TRANSLATION

Hearing this request, Raghunātha dāsa's father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

TEXT 234

sāta dina śāntipure prabhu-saṅge rahe
rātri-divase ei manaḥ-kathā kahe

SYNONYMS

sāta dina-for seven days; śāntipure-at Śāntipura; prabhu-saṅge-in the association of Śrī Caitanya Mahāprabhu; rahe-stayed; rātri-divase-both day and night; ei-these; manaḥ-kathā-words in his mind; kahe-says.

TRANSLATION

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

TEXT 235

'rakṣakera hāte muñi kemane chuṭiba!
kemane prabhura saṅge nīlācale yāba?'

SYNONYMS

rakṣakera hāte-from the clutches of the watchmen; muñi-I; kemane-how; chuṭiba-shall get release; kemane-how; prabhura saṅge-with Śrī Caitanya Mahāprabhu; nīlācale-to Jagannātha Purī; yāba-I shall go.

TRANSLATION

Raghunātha dāsa thought, "How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nīlācala?"

TEXT 236

sarvajña gaurāṅga-prabhu jāni' tāṅra mana
śikṣā-rūpe kahe tāṅre āśvāsa-vacana

SYNONYMS

sarva-jña-omniscient; gaurāṅga-prabhu-Śrī Caitanya Mahāprabhu; jāni'-knowing; tāṅra-his; mana-mind; śikṣā-rūpe-as an instruction; kahe-says; tāṅre-unto Raghunātha dāsa; āśvāsa-vacana-words of assurance.

TRANSLATION

Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa's mind. The Lord therefore instructed him with the following reassuring words.

TEXT 237

"sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla

SYNONYMS

sthira hañā-being patient; ghare yāo-go back home; nā-do not; hao-become; vātula-crazy; krame krame-gradually; pāya-gets; loka-a person; bhava-sindhu-kūla-the far shore of the ocean of material existence.

TRANSLATION

"Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT

As stated in Śrīmad-Bhāgavatam (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

This material world is just like a big ocean. It begins with Brahmaloka and extends to Pātālaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

TEXT 238

markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogya viṣaya bhuñja' anāsakta hañā

SYNONYMS

markaṭa-vairāgya-monkey renunciation; nā kara-do not do; loka-to the people; dekhāñā-showing off; yathā-yogya-as it is befitting; viṣaya-material things; bhuñja'-enjoy; anāsakta-without attachment; hañā-being.

TRANSLATION

"You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

PURPORT

The word markaṭa-vairāgya, indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called markaṭa-vairāgye-the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be phalgu, temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial ghāṭa. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called śmaśāna-vairāgya, or markaṭa-vairāgya.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the Bhakti-rasāmṛta-sindhu (1.2.108), it is said:

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad arthavit
ādhikye nyūnatāyāṁ ca
cyavate paramārthataḥ

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his Durgama-saṅgamanī, Śrī Jīva Gosvāmī comments that the word sva-nirvāhaḥ actually means sva-sva-bhakti-nirvāhaḥ. The experienced devotee will accept only those material things that will help him render service to the Lord. In the Bhakti-rasāmṛta-sindhu (1.2.256), markaṭa-vairāgya, or phalgu-vairāgya, is explained as follows:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." Yukta-vairāgya, or befitting renunciation, is thus explained:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe

yuktaṁ vairāgyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yukta-vairāgya." Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word markaṭa-vairāgya is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markaṭa-vairāgīs maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these markaṭa-vairāgīs, or pseudo-Vaiṣṇavas.

TEXT 239

antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra

SYNONYMS

antare-within the heart; niṣṭhā kara-keep strong faith; bāhye-externally; loka-vyavahāra-behavior like ordinary men; acirāt-very soon; kṛṣṇa-Lord Kṛṣṇa; tomāya-unto you; karibe-will do; uddhāra-liberation

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

TEXT 240

vṛndāvana dekhi' yabe āsiba nīlācale
tabe tumi āmā-pāśa āsiha kona chale

SYNONYMS

vṛndāvana dekhi'-after visiting Vṛndāvana; yabe-when; āsiba-I shall come back; nīlācale-to Jagannātha Purī; tabe-at that time; tumi-you; āmā-pāśa-to Me; āsiha-please come; kona chale-by some pretext.

TRANSLATION

"You may see me at Nīlācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

TEXT 241

se chala se-kāle kṛṣṇa sphurābe tomāre
kṛṣṇa-kṛpā yāṅre, tāre ke rākhite pāre"

SYNONYMS

se chala-that trick; se-kāle-at that time; kṛṣṇa-Lord Kṛṣṇa; sphurābe-will show; tomāre-unto you; kṛṣṇa-kṛpā-the mercy of Kṛṣṇa; yāṅre-upon whom; tāre-him; ke-who; rākhite-to keep; pāre-is able.

TRANSLATION

"What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa's mercy, no one can check him."

PURPORT

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one's own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As Śrī Caitanya Mahāprabhu advised Raghunātha dāsa: yathā-yogya viṣaya bhuñja' anāsakta hañā. The same is repeated: antare niṣṭhā kara, bāhye loka-vyavahāra. This means that one must have no other desire within his heart than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in the Bhakti-rasāmṛta-sindhu (1.2.200):

laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

TEXT 242

eta kahi' mahāprabhu tāṅre vidāya dila
ghare āsi' mahāprabhura śikṣā ācarila

SYNONYMS

eta kahi'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Raghunātha dāsa; vidāya dila-bade farewell; ghare āsi'-returning home; mahāprabhura-of Śrī Caitanya Mahāprabhu; śikṣā-the instruction; ācarila-practiced.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

TEXT 243

bāhya vairāgya, vātulatā sakala chāḍiyā
yathā-yogya kārya kare anāsakta hañā

SYNONYMS

bāhya vairāgya-external renunciation; vātulatā-craziness; sakala-all; chāḍiyā-giving up; yathā-yogya-as it is befitting; kārya-duties; kare-performs; anāsakta hañā-being without attachment.

TRANSLATION

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

dekhi' tāṅra pitā-mātā baḍa sukha pāila
tāṅhāra āvaraṇa kichu śithila ha-ila

SYNONYMS

dekhi'-seeing; tāṅra-his; pitā-mātā-father and mother; baḍa-very much; sukha-happiness; pāila-got; tāṅhāra āvaraṇa-strong vigilance upon him; kichu-something; śithila ha-ila-became slackened.

TRANSLATION

When Raghunātha dāsa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT

When Raghunātha dāsa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they became very happy. The eleven people-five watchmen, four personal servants and two brāhmaṇas-who were guarding him became less strict in their vigilance. When Raghunātha dāsa actually took up his household affairs, his parents reduced the number of guards.

TEXTS 245-246

ihāṅ prabhu ekatra kari' saba bhakta-gaṇa
advaita-nityānandādi yata bhakta-jana
sabā āliṅgana kari' kahena gosāñi
sabe ājñā deha'–āmi nīlācale yāi

SYNONYMS

ihāṅ-here (at Śāntipura); prabhu-Śrī Caitanya Mahāprabhu; ekatra kari'-assembling in one place; saba bhakta-gaṇa-all the devotees; advaita-nityānanda-ādi-headed by Advaita Ācārya and Nityānanda Prabhu; yata bhakta-jana-all the devotees; sabā āliṅgana kari'-embracing every one of them; kahena gosāñi-Śrī Caitanya Mahāprabhu said; sabe-all of you; ājñā deha'-just give Me permission; āmi-I; nīlācale-to Nīlācala, Jagannātha Purī; yāi-may go.

TRANSLATION

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees-headed by Advaita Ācārya and Nityānanda Prabhu-embraced them all and asked their permission to return to Jagannātha Purī.

TEXT 247

sabāra sahita ihāṅ āmāra ha-ila milana
e varṣa 'nīlādri' keha nā kariha gamana

SYNONYMS

sabāra sahita-with everyone; ihāṅ-here; āmāra-of Me; ha-ila-there was; milana-meeting; e varṣa-this year; nīlādri-to Jagannātha Purī; keha-any of you; nā-not; kariha gamana-go.

TRANSLATION

Because He had met them all at Śāntipura, Śrī Caitanya Mahāprabhu requested all the devotees not to go to Jagannātha Purī that year.

TEXT 248

tāhāṅ haite avaśya āmi 'vṛndāvana' yāba
sabe ājñā deha', tabe nirvighne āsiba

SYNONYMS

tāhāṅ haite-from there; avaśya-certainly; āmi-I; vṛndāvana yāba-shall go to Vṛndāvana; sabe-all of you; ājñā deha'-give Me permission; tabe-then; nirvighne-without disturbance; āsiba-I shall come back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall certainly go to Vṛndāvana from Jagannātha Purī. If all of you give Me permission, I shall return here again without difficulty."

TEXT 249

mātāra caraṇe dhari' bahu vinaya karila
vṛndāvana yāite tāṅra ājñā la-ila

SYNONYMS

mātāra-of Śacīmātā; caraṇe-the feet; dhari'-catching; bahu vinaya karila-submitted most humbly; vṛndāvana yāite-to go to Vṛndāvana; tāṅra-her; ājñā-permission; la-ila-took.

TRANSLATION

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly requested her permission. Thus she gave Him leave to go to Vṛndāvana.

TEXT 250

tabe navadvīpe tāṅre dila pāṭhāñā
nīlādri calilā saṅge bhakta-gaṇa lañā

SYNONYMS

tabe-thereafter; navadvīpe-to Navadvīpa; tāṅre-her; dila pāṭhāñā-sent back; nīlādri-to Jagannātha Purī; calilā-departed; saṅge-with Him; bhakta-gaṇa lañā-taking all the devotees.

TRANSLATION

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

TEXT 251

sei saba loka pathe karena sevana
sukhe nīlācala āilā śacīra nandana

SYNONYMS

sei saba loka-all those persons; pathe-on the road; karena sevana-rendered all service; sukhe-in great happiness; nīlācala-to Jagannātha Purī; āilā-came back; śacīra nandana-the son of mother Śacī.

TRANSLATION

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nīlācala, Jagannātha Purī. Thus in great happiness the Lord returned.

TEXT 252

prabhu āsi' jagannātha daraśana kaila
'mahāprabhu āilā'–grāme kolāhala haila

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; āsi'-returning; jagannātha-to Lord Jagannātha; daraśana-visit; kaila-made; mahāprabhu āilā-Śrī Caitanya Mahāprabhu has come back; grāme-in the town; kolāhala haila-there was great agitation.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived in Jagannātha Purī, He visited the temple of the Lord. News then spread all over the city that He had returned.

TEXT 253

ānandita bhakta-gaṇa āsiyā mililā
prema-āliṅgana prabhu sabāre karilā

SYNONYMS

ānandita-very pleased; bhakta-gaṇa-all the devotees; āsiyā-came; mililā-met; prema-āliṅgana-embracing in love; prabhu-the Lord; sabāre-to all devotees; karilā-offered.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

TEXT 254

kāśī-miśra, rāmānanda, pradyumna, sārvabhauma
vāṇīnātha, śikhi-ādi yata bhakta-gaṇa

SYNONYMS

kāśī-miśra-Kāśī Miśra; rāmānanda-Rāmānanda; pradyumna-Pradyumna; sārvabhauma-Sārvabhauma; vāṇīnātha-Vāṇīnātha; śikhi-ādi-Śikhi Māhiti and others; yata bhakta-gaṇa-all the devotees.

TRANSLATION

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāṇīnātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

TEXT 255

gadādhara-paṇḍita āsi' prabhure mililā
sabāra agrete prabhu kahite lāgilā

SYNONYMS

gadādhara-paṇḍita-Gadādhara Paṇḍita; āsi'-coming; prabhure mililā-met the Lord; sabāra agrete-in front of all the devotees; prabhu-the Lord; kahite lāgilā-began to say.

TRANSLATION

Gadādhara Paṇḍita also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

TEXT 256

'vṛndāvana yāba āmi gauḍa-deśa diyā
nija-mātāra, gaṅgāra caraṇa dekhiyā

SYNONYMS

vṛndāvana yāba-shall go to Vṛndāvana; āmi-I; gauḍa-deśa diyā-through Bengal; nija-mātāra-of My own mother; gaṅgāra-of the River Ganges; caraṇa-the feet; dekhiyā-seeing.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the River Ganges.

TEXT 257

eta mate kari' kailuṅ gauḍere gamana
sahasreka saṅge haila nija-bhakta-gaṇa

SYNONYMS

eta-such; mate-decision; kari'-making; kailuṅ-I did; gauḍere-to Bengal; gamana-going; sahasreka-thousands of men; saṅge-with Me; haila-there were; nija-bhakta-gaṇa-My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

lakṣa lakṣa loka āise kauṭuka dekhite
lokera saṅghaṭṭe patha nā pāri calite

SYNONYMS

lakṣa lakṣa loka-many thousands of people; āise-came; kauṭuka-out of curiosity; dekhite-to see; lokera saṅghaṭṭe-by the assembly of so many men; patha-the road; nā pāri-I was not able; calite-to pass through.

TRANSLATION

"Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

TEXT 259

yathā rahi, tathā ghara-prācīra haya cūrṇa
yathā netra paḍe tathā loka dekhi pūrṇa

SYNONYMS

yathā rahi-wherever I stayed; tathā-there; ghara-prācīra-the building and the boundary walls; haya-became; cūrṇa-broken; yathā-wherever; netra-the eyes; paḍe-fell; tathā-there; loka-people; dekhi-I see; pūrṇa-filled.

TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

TEXT 260

kaṣṭe-sṛṣṭye kari' gelāṅa rāmakeli-grāma
āmāra ṭhāñi āilā 'rūpa' 'sanātana' nāma

SYNONYMS

kaṣṭe-sṛṣṭye-with great difficulty; kari'-doing; gelāṅa-I went; rāmakeli-grāma-to the village of Rāmakeli; āmāra ṭhāñi-before me; āilā-came; rūpa sanātana nāma-the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

TEXT 261

dui bhāi–bhakta-rāja, kṛṣṇa-kṛpā-pātra
vyavahāre–rāja-mantrī haya rāja-pātra

SYNONYMS

dui bhāi-two brothers; bhakta-rāja-kings of devotees; kṛṣṇa-kṛpā-pātra-suitable candidates for Kṛṣṇa's mercy; vyavahāre-in behavior; rāja-mantrī-ministers of the government; haya-are; rāja-pātra-government officers.

TRANSLATION

"These two brothers are great devotees and suitable recipients of Kṛṣṇa's mercy, but in their ordinary dealings they are government officials, ministers to the King.

TEXT 262

vidyā-bhakti-buddhi-bale parama pravīṇa
tabu āpanāke māne tṛṇa haite hīna

SYNONYMS

vidyā-education; bhakti-devotion; buddhi-and intelligence; bale-in strength; parama-very; pravīṇa-experienced; tabu-still; āpanāke-themselves; māne-they think; tṛṇa-a straw; haite-than; hīna-lower.

TRANSLATION

"Śrīla Rūpa and Sanātana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

TEXTS 263-264

tāṅra dainya dekhi' śuni' pāṣāṇa bidare
āmi tuṣṭa hañā tabe kahiluṅ doṅhāre
"uttama hañā hīna kari' mānaha āpanāre
acire karibe kṛṣṇa tomāra uddhāre"

SYNONYMS

tāṅra dainya dekhi'-by seeing their humility; śuni'-or even hearing about it; pāṣāṇa-stone; bidare-becomes melted; āmi-I; tuṣṭa hañā-being very pleased; tabe-then; kahiluṅ doṅhāre-said to both of them; uttama hañā-being actually superior in every respect; hīna-inferior; kari'-proposing as; mānaha-you accept; āpanāre-yourselves; acire-very soon; karibe-will do; kṛṣṇa-Lord Kṛṣṇa; tomāra-of you; uddhāre-liberation.

TRANSLATION

"Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.'

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha's Ratha chariot. Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu's instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one's past good activities (karma) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

TEXTS 265-266

eta kahi' āmi yabe vidāya tāṅre dila
gamana-kāle sanātana 'prahelī' kahila
yāṅra saṅge haya ei loka lakṣa koṭi
vṛndāvana yāibāra ei nahe paripāṭī

SYNONYMS

eta kahi'-saying this; āmi-I; yabe-when; vidāya-farewell; tāṅre-unto them; dila-gave; gamana-kāle-while going; sanātana-Sanātana; prahelī-enigma; kahila-said; yāṅra saṅge-with whom; haya-is; ei-this; loka-crowd of people; lakṣa koṭi-hundreds of thousands; vṛndāvana-to Vṛndāvana-dhāma; yāibāra-for going; ei-this; nahe-not; paripāṭī-the method.

TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, 'It is not appropriate for one to be followed by a crowd of thousands when one goes to Vṛndāvana.'

TEXT 267

tabu āmi śuniluṅ mātra, nā kailuṅ avadhāna
prāte cali' āilāṅa 'kānāira nāṭaśālā'-grāma

SYNONYMS

tabu-still; āmi-I; śuniluṅ-heard; mātra-only; nā-not; kailuṅ-paid; avadhāna-any attention; prāte-in the morning; cali' āilāṅa-I walked; kānāira nāṭaśālā-to Kānāi Nāṭaśālā; grāma-the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭaśālā.

TEXT 268

rātri-kāle mane āmi vicāra karila
sanātana more kibā 'prahelī' kahila

SYNONYMS

rātri-kāle-at night; mane-in the mind; āmi-I; vicāra karila-considered; sanātana-Sanātana; more-unto Me; kibā-what; prahelī-enigma; kahila-spoke.

TRANSLATION

"At night, however, I considered what Sanātana had told Me.

TEXT 269

bhālata' kahila,–mora eta loka saṅge
loka dekhi' kahibe more–'ei eka ḍhaṅge'

SYNONYMS

bhālata' kahila-he has spoken very well; mora-of Me; eta-so much; loka-crowd; saṅge-in the company; loka-the people; dekhi'-seeing; kahibe more-will speak about Me; ei-this; eka-one; ḍhaṅge-imposter.

TRANSLATION

"I decided that Sanātana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

TEXT 270

'durlabha' 'durgama' sei 'nirjana' vṛndāvana
ekākī yāiba, kibā saṅge eka-jana

SYNONYMS

durlabha-very rare; durgama-invincible; sei-that; nirjana-solitary; vṛndāvana-the land of Vṛndāvana; ekākī-alone; yāiba-I shall go; kibā-or; saṅge-with Me; eka-jana-only one person.

TRANSLATION

"I then began to consider that Vṛndāvana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the most, take only one person with Me.

TEXT 271

mādhavendra-purī tathā gelā 'ekeśvare'
dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāṅre

SYNONYMS

mādhavendra-purī-Mādhavendra Purī; tathā-there; gelā-went; ekeśvare-alone; dugdha-dāna-chale-on the plea of giving milk in charity; kṛṣṇa-Lord Kṛṣṇa; sākṣāt-direct audience; dila-gave; tāṅre-unto him.

TRANSLATION

"Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

TEXT 272

bādiyāra bāji pāti' calilāṅa tathāre
bahu-saṅge vṛndāvana gamana nā kare

SYNONYMS

bādiyāra-of a gypsy; bāji-the magic; pāti'-demonstrating; calilāṅa-I went; tathāre-there; bahu-saṅge-with many men; vṛndāvana-to Vṛndāvana dhāma; gamana-going; nā kare-no one does.

TRANSLATION

”I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

TEXT 273

ekā yāiba, kibā saṅge bhṛtya eka-jana
tabe se śobhaya vṛndāvanera gamana

SYNONYMS

ekā yāiba-I shall go alone; kibā-or; saṅge-with Me; bhṛtya-servant; eka-jana-one; tabe-in that way; se-that; śobhaya-is beautiful; vṛndāvanera gamana-going to Vṛndāvana.

TRANSLATION

”I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

TEXT 274

vṛndāvana yāba kāhāṅ ’ekākī’ hañā!
sainya saṅge caliyāchi ḍhāka bājāñā!

SYNONYMS

vṛndāvana yāba-I should go to Vṛndāvana; kāhāṅ-whereas; ekākī hañā-being alone; sainya-soldiers; saṅge-along with; caliyāchi-I am going; ḍhāka bājāñā-beating the drum.

TRANSLATION

”I thought, ’Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.’

TEXT 275

dhik, dhik āpanāke bali’ ha-ilāṅa asthira
nivṛtta hañā punaḥ āilāṅa gaṅgā-tīra

SYNONYMS

dhik dhik-fie! fie!; āpanāke-on Myself; bali’-saying; ha-ilāṅa-I became; asthira-agitated; nivṛtta hañā-stopping such an action; punaḥ-again; āilāṅa-I came back; gaṅgā-tīra-to the bank of the Ganges.

TRANSLATION

”I therefore said, ’Fie upon Me!’ and being very agitated, I returned to the banks of the Ganges.

TEXT 276

bhakta-gaṇe rākhiyā āinu nija nija sthāne
āmā-saṅge āilā sabe pāṅca-chaya jane

SYNONYMS

bhakta-gaṇe-the devotees; rākhiyā-keeping; āinu-I came; nija nija sthāne-in their respective places; āmā-saṅge-with Me; āilā-came; sabe-only; pāṅca-chaya jane-five or six men.

TRANSLATION

”I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

nirvighne ebe kaiche yāiba vṛndāvane
sabe meli’ yukti deha’ hañā parasanne

SYNONYMS

nirvighne-without obstacles; ebe-now; kaiche-how; yāiba-I shall go; vṛndāvane-to Vṛndāvana; sabe meli’-altogether; yukti deha’-give Me consultation; hañā parasanne-being very pleased with Me.

TRANSLATION

”Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndāvana without impediments.

TEXT 278

gadādhare chāḍi’ genu, iṅho duḥkha pāila
sei hetu vṛndāvana yāite nārila

SYNONYMS

gadādhare chāḍi’-leaving aside Gadādhara Paṇḍita; genu-I went; iṅho-Gadādhara Paṇḍita; duḥkha pāila-became unhappy; sei hetu-for that reason; vṛndāvana-to Vṛndāvana-dhāma; yāite nārila-I was unable to go.

TRANSLATION

”I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana.”

TEXT 279

tabe gadādhara-paṇḍita premāviṣṭa hañā
prabhu-pada dhari’ kahe vinaya kariyā

SYNONYMS

tabe-thereupon; gadādhara paṇḍita-Gadādhara Paṇḍita; prema-āviṣṭa hañā-being absorbed in ecstatic love; prabhu-pada dhari’-catching hold of the lotus feet of the Lord; kahe-says; vinaya kariyā-with great humility.

TRANSLATION

Being encouraged by Śrī Caitanya Mahāprabhu’s words, Gadādhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

TEXT 280

tumi yāhāṅ-yāhāṅ raha, tāhāṅ ’vṛndāvana’
tāhāṅ yamunā, gaṅgā, sarva-tīrtha-gaṇa

SYNONYMS

tumi-You; yāhāṅ-yāhāṅ-wherever; raha-stay; tāhāṅ vṛndāvana-that place is Vṛndāvana; tāhāṅ-there; yamunā-the River Yamunā; gaṅgā-the River Gaṅgā; sarva-tīrtha-gaṇa-all other holy places of pilgrimage.

TRANSLATION

Gadādhara Paṇḍita said, "Wherever You stay is Vṛndāvana, as well as the River Yamunā, the River Ganges and all other places of pilgrimage.

TEXT 281

tabu vṛndāvana yāha' loka śikhāite
seita karibe, tomāra yei laya citte

SYNONYMS

tabu-still; vṛndāvana yāha'-You go to Vṛndāvana; loka śikhāite-to teach the people in general; seita-that; karibe-You will do; tomāra-of You; yei-what; laya-takes; citte-in the mind.

TRANSLATION

"Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (mora-mana–vṛndāvana). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited bhauma-vṛndāvana, Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place. Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?" Such a person cannot understand that Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: according to Śrī Caitanya Mahāprabhu's philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu's vision (mora-mana-vṛndāvana) is different from the vision of an ordinary materialistic person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning āhuś ca te (Madhya 13.136).

In Śrīmad-Bhāgavatam (10.84.13) it is stated:

yasyātma-buddhiḥ kuṇape tridhātuke
svadhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. Vrajendra-nandana yei, śacī suta haila sei. Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādhā-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the Rādhā-Kṛṣṇa līlā. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādhā-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said: śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa.

Sometimes materialists, forgetting the pastimes of Rādhā-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The prākṛta-sahajiyās proclaim themselves vraja-vāsī or dhāma-vāsī, but they are mainly engaged in sense gratification. Thus they become more and more implicated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa consciousness condemn their activities. The eternal vraja-vāsīs like Svarūpa Dāmodara did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavīdevī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no authorized documents stating that these exalted personalities visited Vṛndāvana. Nonetheless, we find many nondevotees, Māyāvādī sannyāsīs, prākṛta-sahajiyās, fruitive workers, mental speculators and many others with material motives going to Vṛndāvana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As stated in the Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena. When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical.

Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrī Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakiśora dāsa Bābājī Mahārāja and later Śrī Bhaktivinoda Ṭhākura of Calcutta always engaged in nāma-bhajana and certainly did not live anywhere but Vṛndāvana. Presently, the members of the Hare Kṛṣṇa movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Śrīla Bhaktivinoda Ṭhākura and other ācāryas. Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold hari-nāma-saṅkīrtana-the chanting of Hare Kṛṣṇa-we consequently live in Vṛndāvana and nowhere else. We are also following in the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in Vṛndāvana for our disciples throughout the world to visit.

TEXT 282

ei āge āilā, prabhu, varṣāra cāri māsa
ei cāri māsa kara nīlācale vāsa

SYNONYMS

ei-just; āge-ahead; āilā-have come; prabhu-my Lord; varṣāra cāri māsa-the four months of the rainy season; ei cāri māsa-these four months; kara-just do; nīlācale-at Jagannātha Purī; vāsa-living.

TRANSLATION

Taking this opportunity, Gadādhara Paṇḍita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

TEXT 283

pāche sei ācaribā, yei tomāra mana
āpana-icchāya cala, raha,–ke kare vāraṇa"

SYNONYMS

pāche-thereafter; sei-that; ācaribā-You will do; yei-what; tomāra mana-You like; āpana-icchāya-by Your sweet will; cala-You always go; raha-You remain; ke-who; kare vāraṇa-can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

TEXT 284

śuni' saba bhakta kahe prabhura caraṇe
sabākāra icchā paṇḍita kaila nivedane

SYNONYMS

śuni'-hearing; saba-all; bhakta-devotees; kahe-said; prabhura caraṇe-unto the lotus feet of the Lord; sabākāra icchā-everyone's desire; paṇḍita-Gadādhara Paṇḍita; kaila-has made; nivedane-submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.

TEXT 285

sabāra icchāya prabhu cāri māsa rahilā
śuniyā pratāparudra ānandita hailā

SYNONYMS

sabāra icchāya-because of everyone's desire; prabhu-Śrī Caitanya Mahāprabhu; cāri māsa-for four months; rahilā-remained; śuniyā-hearing; pratāparudra-King Pratāparudra; ānandita hailā-became very, very happy.

TRANSLATION

Being requested by all the devotees, Śrī Caitanya Mahāprabhu agreed to remain at Jagannātha Purī for four months. Hearing this, King Pratāparudra became very happy.

TEXT 286

sei dina gadādhara kaila nimantraṇa
tāhāṅ bhikṣā kaila prabhu lañā bhakta-gaṇa

SYNONYMS

sei dina-that day; gadādhara-Gadādhara Paṇḍita; kaila nimantraṇa-gave an invitation; tāhāṅ-at his place; bhikṣā kaila-took lunch; prabhu-Śrī Caitanya Mahāprabhu; lañā-with; bhakta-gaṇa-His devotees.

TRANSLATION

That day Gadādhara Paṇḍita extended an invitation to Śrī Caitanya Mahāprabhu, and the Lord took His lunch at his place with the other devotees.

TEXT 287

bhikṣāte paṇḍitera sneha, prabhura āsvādana
manuṣyera śaktye dui nā yāya varṇana

SYNONYMS

bhikṣāte-in feeding; paṇḍitera-of Gadādhara Paṇḍita; sneha-the affection; prabhura-of Śrī Caitanya Mahāprabhu; āsvādana-tasting; manuṣyera-of an ordinary human being; śaktye-in the power; dui-these two; nā yāya-not possible; varṇana-the description.

TRANSLATION

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food and Śrī Caitanya Mahāprabhu's tasting this food.

TEXT 288

ei mata gaura-līlā–ananta, apāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

ei mata-in this way; gaura-līlā-pastimes of Lord Śrī Caitanya Mahāprabhu; ananta-unlimited; apāra-unfathomed; saṅkṣepe-in brief; kahiye-I describe; kahā-describing; nā yāya vistāra-no one can do elaborately and completely.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

TEXT 289

sahasra-vadane kahe āpane ’ananta’
tabu eka līlāra teṅho nāhi pāya anta

SYNONYMS

sahasra-vadane-in thousands of mouths; kahe-speaks; āpane-personally; ananta-Anantadeva; tabu-still; eka līlāra-of one pastime only; teṅho-He (Anantadeva); nāhi-not; pāya-gets; anta-the end.

TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord’s pastimes.

TEXT 290

śrī-rūpa-raghunātha pade yāra āśa
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixteenth Chapter, describing Lord Caitanya’s attempt to go to Vṛndāvana.

18.5.17 Chapter 17

The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. After attending the Ratha-yātrā ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a brāhmaṇa named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa mahā-mantra. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasī. After taking His bath at the Maṇikarṇikā-ghāṭa at Vārāṇasī, He met Tapana Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candraśekhara, Śrī Caitanya Mahāprabhu’s old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭrīya brāhmaṇa informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī sannyāsīs. Prakāśānanda made various accusations against the Lord. The Mahārāṣṭrīya brāhmaṇa was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī sannyāsīs did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the brāhmaṇa.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sānoḍiyā brāhmaṇa, a disciple of Mādhavendra Purī. He bestowed His blessings upon the brāhmaṇa by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

TEXT 1

gacchan vṛndāvanaṁ gauro
vyāghrebhaiṇa-khagān vane
premonmattān sahonnṛtyān
vidadhe kṛṣṇa-jalpinaḥ

SYNONYMS

gacchan-going; vṛndāvanam-to Vṛndāvana-dhāma; gauraḥ-Śrī Caitanya Mahāprabhu; vyāghra-tigers; ibha-elephants; eṇa-deer; khagān-and birds; vane-in the forest; prema-unmattān-maddened by ecstatic love; saha-with; unnṛtyān-dancing; vidadhe-made; kṛṣṇa-Lord Kṛṣṇa’s name; jalpinaḥ-chanting.

TRANSLATION

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

śarat-kāla haila, prabhura calite haila mati
rāmānanda-svarūpa-saṅge nibhṛte yukati

SYNONYMS

śarat-kāla haila-autumn arrived; prabhura-of Lord Śrī Caitanya Mahāprabhu; calite-to travel; haila-was; mati-desire; rāmānanda-Rāmānanda Rāya; svarūpa-Svarūpa Dāmodara; saṅge-with; nibhṛte-solitary; yukati-consultation.

TRANSLATION

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TEXT 4

”mora sahāya kara yadi, tumi-dui jana
tabe āmi yāñā dekhi śrī-vṛndāvana

SYNONYMS

mora-of Me; sahāya-help; kara-you do; yadi-if; tumi-you; dui jana-two persons; tabe-then; āmi-I; yāñā-going; dekhi-shall see; śrī-vṛndāvana-Śrī Vṛndāvana-dhāma.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

TEXT 5

rātrye uṭhi’ vana-pathe palāñā yāba
ekākī yāiba, kāhoṅ saṅge nā la-iba

SYNONYMS

rātrye uṭhi’-rising at night; vana-pathe-on the road to the forest; palāñā yāba-I shall go away secretly; ekākī yāiba-I shall go alone; kāhoṅ-anyone; saṅge-with Me; nā la-iba-I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

keha yadi saṅga la-ite pāche uṭhi’ dhāya
sabāre rākhibā, yena keha nāhi yāya

SYNONYMS

keha-someone; yadi-if; saṅga la-ite-to take company; pāche-behind; uṭhi’-getting up; dhāya-runs; sabāre-everyone; rākhibā-please stop; yena-so that; keha-anyone; nāhi yāya-does not go.

TRANSLATION

”If someone wants to follow Me, please stop him. I don’t want anyone to go with Me.

TEXT 7

prasanna hañā ājñā dibā, nā mānibā ’duḥkha’
tomā-sabāra ’sukhe’ pathe habe mora ’sukha’ ”

SYNONYMS

prasanna hañā-being pleased; ājñā dibā-give permission; nā-do not; mānibā duḥkha-become unhappy; tomā-sabāra-of all of you; sukhe-by the happiness; pathe-on the road; habe-there will be; mora-My; sukha-happiness.

TRANSLATION

”Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana.”

TEXT 8

dui-jana kahe,–’tumi īśvara ’svatantra’
yei icchā, sei karibā, naha ’paratantra’

SYNONYMS

dui-jana kahe-the two persons replied; tumi-You; īśvara-the Supreme Personality of Godhead; svatantra-completely independent; yei icchā-whatever You desire; sei-that; karibā-You will do; naha-You are not; para-tantra-dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, ”Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

TEXT 9

kintu āmā-duṅhāra śuna eka nivedane
’tomāra sukhe āmāra sukha’–kahilā āpane

SYNONYMS

kintu-but; āmā-duṅhāra-of both of us; śuna-please hear; eka nivedane-one submission; tomāra sukhe-by your happiness; āmāra sukha-our happiness; kahilā-You have already stated; āpane-personally.

TRANSLATION

"Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

TEXT 10

āmā-duṅhāra mane tabe baḍa 'sukha' haya
eka nivedana yadi dhara, dayāmaya

SYNONYMS

āmā-duṅhāra-of us two; mane-in the mind; tabe-therefore; baḍa-very much; sukha haya-there is happiness; eka nivedana-one request; yadi-if; dhara-You accept; dayā-maya-merciful.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

TEXT 11

'uttama brāhmaṇa' eka saṅge avaśya cāhi
bhikṣā kari' bhikṣā dibe, yābe pātra vahi'

SYNONYMS

uttama brāhmaṇa-a high-class brāhmaṇa; eka-one; saṅge-along; avaśya-certainly; cāhi-we want; bhikṣā kari'-collecting alms; bhikṣā dibe-will give You food; yābe-will go; pātra vahi'-bearing Your waterpot.

TRANSLATION

"Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

TEXT 12

ana-pathe yāite nāhi 'bhojyānna'-brāhmaṇa
ājñā kara,–saṅge caluka vipra eka-jana'

SYNONYMS

vana-pathe-on the forest path; yāite-going; nāhi-there is not; bhojya-anna-brāhmaṇa-a brāhmaṇa whose food can be accepted; ājñā kara-please give permission; saṅge-along; caluka-may go; vipra-brāhmaṇa; eka-jana-one person.

TRANSLATION

"When You go through the jungle, there will be no brāhmaṇa available from whom You can accept lunch. Therefore please give permission for at least one pure brāhmaṇa to accompany You."

TEXT 13

prabhu kahe,–nija-saṅgī kāṅho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; nija-saṅgī-of My associates; kāṅho-anyone; nā-not; la-iba-I shall take; eka-jane nile-if I take someone; ānera mane-in the mind of others; duḥkha ha-iba-there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said,"I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

TEXT 14

nūtana saṅgī ha-ibeka,–snigdha yāṅra mana
aiche yabe pāi, tabe la-i 'eka' jana

SYNONYMS

nūtana-new; saṅgī-associate; ha-ibeka-must be; snigdha-very peaceful; yāṅra-whose; mana-mind; aiche-such; yabe-if; pāi-I get; tabe-then; la-i-I take; eka jana-one person.

TRANSLATION

"Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a brāhmaṇa named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by certain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. Māyā is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

TEXT 15

svarūpa kahe,–ei balabhadra-bhaṭṭācārya
tomāte susnigdha baḍa, paṇḍita, sādhu, ārya

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī said; ei-this; balabhadra-bhaṭṭācārya-Balabhadra Bhaṭṭācārya; tomāte-unto You; su-snigdha-affectionate; baḍa-very; paṇḍita-educated; sādhu-honest; ārya-advanced in spiritual consciousness.

TRANSLATION

Svarūpa Dāmodara then said, ”Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new brāhmaṇa named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, ati bhakti corera lakṣaṇa: ”Too much devotion is a symptom of a thief.” A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sādhu. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word snigdha (very peaceful) and the word su-snigdha (affectionate) are used in verses fourteen and fifteen, and they are also found in Śrīmad-Bhāgavatam (1.1.8): brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta. ”A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge.” Śrīla Śrīdhara Svāmī has commented that the word snigdhasya means prema-vataḥ. The word prema-vataḥ indicates that one has great love for his spiritual master.

TEXT 16

prathamei tomā-saṅge āilā gauḍa haite
iṅhāra icchā āche ’sarva-tīrtha’ karite

SYNONYMS

prathamei-in the beginning; tomā-saṅge-with You; āilā-came; gauḍa haite-from Bengal; iṅhāra icchā-his desire; āche-is; sarva-tīrtha-all places of pilgrimage; karite-to go see.

TRANSLATION

”In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

iṅhāra saṅge āche vipra eka ’bhṛtya’
iṅho pathe karibena sevā-bhikṣā-kṛtya

SYNONYMS

iṅhāra saṅge-with him; āche-is; vipra-brāhmaṇa; eka-one; bhṛtya-servant; iṅho-this man; pathe-on the way; karibena-will do; sevā-service; bhikṣā-kṛtya-and arrangements for cooking.

TRANSLATION

”In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

TEXT 18

iṅhāre saṅge laha yadi, sabāra haya ’sukha’
vana-pathe yāite tomāra nahibe kona ’duḥkha’

SYNONYMS

iṅhāre-him; saṅge-along; laha-You accept; yadi-if; sabāra haya sukha-everyone will be happy; vana-pathe-on the path through the jungle; yāite-going; tomāra-Your; nahibe-there will not be; kona-any; duḥkha-difficulty.

TRANSLATION

”If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

sei vipra vahi’ nibe vastrāmbu-bhājana
bhaṭṭācārya bhikṣā dibe kari’ bhikṣāṭana

SYNONYMS

sei vipra-the other brāhmaṇa; vahi’ nibe-will carry; vastra-ambu-bhājana-the cloth and waterpot; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; bhikṣā dibe-will arrange for cooking; kari’-performing; bhikṣā-aṭana-collecting alms.

TRANSLATION

”The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You.”

TEXT 20

tāṅhāra vacana prabhu aṅgīkāra kaila
balabhadra-bhaṭṭācārye saṅge kari’ nila

SYNONYMS

tāṅhāra vacana-his words; prabhu-Śrī Caitanya Mahāprabhu; aṅgīkāra kaila-accepted; balabhadra-bhaṭṭācārye-Balabhadra Bhaṭṭācārya; saṅge kari’ nila-took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

TEXT 21

pūrva-rātrye jagannātha dekhi’ ’ājñā’ lañā
śeṣa-rātre uṭhi’ prabhu calilā lukāñā

SYNONYMS

pūrva-rātrye-on the previous night; jagannātha dekhi'-seeing Lord Jagannātha; ājñā lañā-taking permission; śeṣa-rātre-near the end of night; uṭhi'-rising; prabhu-Śrī Caitanya Mahāprabhu; calilā-started; lukāñā-without being seen.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari' phire vyākula hañā

SYNONYMS

prātaḥ-kāle-early in the morning; bhakta-gaṇa-all the devotees; prabhu-Lord Śrī Caitanya Mahāprabhu; nā dekhiyā-not seeing; anveṣaṇa kari'-searching; phire-wander; vyākula hañā-becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23

svarūpa-gosāñi sabāya kaila nivāraṇa
nivṛtta hañā rahe sabe jāni' prabhura mana

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; sabāya-unto everyone; kaila-did; nivāraṇa-forbidding; nivṛtta hañā-being restrained; rahe-remain; sabe-all; jāni'-knowing; prabhura mana-the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

TEXT 24

prasiddha patha chāḍi' prabhu upapathe calilā
'kaṭaka' ḍāhine kari' vane praveśilā

SYNONYMS

prasiddha-well-known; patha-public way; chāḍi'-giving up; prabhu-Śrī Caitanya Mahāprabhu; upapathe-through a bypass; calilā-began to walk; kaṭaka-the city of Kaṭaka; ḍāhine-on the right side; kari'-keeping; vane-within the forest; praveśilā-entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

TEXT 25

nirjana-vane cale prabhu kṛṣṇa-nāma lañā
hasti-vyāghra patha chāḍe prabhure dekhiyā

SYNONYMS

nirjana-vane-in a solitary forest; cale-walks; prabhu-Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma lañā-chanting the holy name of Kṛṣṇa; hasti-elephants; vyāghra-tigers; patha chāḍe-leave the path; prabhure-Śrī Caitanya Mahāprabhu; dekhiyā-seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

TEXT 26

pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa
tāra madhye āveśe prabhu karilā gamana

SYNONYMS

pāle-pāle-in flocks; vyāghra-tigers; hastī-elephants; gaṇḍāra-rhinoceros; śūkara-gaṇa-boars; tāra madhye-through them; āveśe-in ecstasy; prabhu-Śrī Caitanya Mahāprabhu; karilā gamana-passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

TEXT 27

dekhi' bhaṭṭācāryera mane haya mahā-bhaya
prabhura pratāpe tārā eka pāśa haya

SYNONYMS

dekhi'-seeing; bhaṭṭācāryera-of Bhaṭṭācārya; mane-in the mind; haya-there was; mahā-bhaya-great fear; prabhura pratāpe-by the influence of Lord Caitanya Mahāprabhu; tārā-they; eka pāśa haya-stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

TEXT 28

eka-dina pathe vyāghra kariyāche śayana
āveśe tāra gāye prabhura lāgila caraṇa

SYNONYMS

eka-dina-one day; pathe-on the path; vyāghra-a tiger; kariyāche śayana-was lying down; āveśe-in ecstatic love; tāra gāye-on his body; prabhura-of Lord Śrī Caitanya Mahāprabhu; lāgila-touched; caraṇa-lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

prabhu kahe,–kaha 'kṛṣṇa', vyāghra uṭhila
'kṛṣṇa' 'kṛṣṇa' kahi' vyāghra nācite lāgila

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kaha kṛṣṇa-please chant Hare Kṛṣṇa; vyāghra uṭhila-the tiger got up; kṛṣṇa kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; vyāghra-the tiger; nācite-to dance; lāgila-began.

TRANSLATION

The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant,"Kṛṣṇa! Kṛṣṇa!"

TEXT 30

āra dine mahāprabhu kare nadī snāna
matta-hasti-yūtha āila karite jala-pāna

SYNONYMS

āra dine-another day; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-does; nadī snāna-bathing in the river; matta-hasti-yūtha-a herd of maddened elephants; āila-came; karite-to do; jala-pāna-drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

prabhu jala-kṛtya kare, āge hastī āilā
'kṛṣṇa kaha' bali' prabhu jala pheli' mārilā

SYNONYMS

prabhu-Lord Śrī Caitanya Mahāprabhu; jala-kṛtya kare-bathed and was chanting the Gāyatrī mantra within the water; āge-in front; hastī-the elephants; āilā-came; kṛṣṇa kaha-chant Hare Kṛṣṇa; bali'-saying; prabhu-Lord Śrī Caitanya Mahāprabhu; jala pheli'-throwing water; mārilā-struck.

TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme personality of Godhead playing the part of a very great advanced devotee. On the mahā-bhāgavata platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in Bhagavad-gītā:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A mahā-bhāgavata, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As Bhagavad-gītā confirms:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The mahā-bhāgavata knows that Kṛṣṇa is in everyone's heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, "Here is a mahā-bhāgavata. Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the mahā-bhāgavata. Rather, they should only follow in their footsteps. The word anukara means "imitating," and anusara means "trying to follow in the footsteps." We should not try to imitate the activities of a mahā-bhāgavata or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The mahā-bhāgavata's heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the mahā-bhāgavata treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

TEXT 32

sei jala-bindu-kaṇā lāge yāra gāya
sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya

SYNONYMS

sei-those; jala-of water; bindu-drops; kaṇā-particles; lāge-touch; yāra-whose; gāya-body; sei-they; kṛṣṇa kṛṣṇa-Kṛṣṇa, Kṛṣṇa; kahe-say; preme-in ecstasy; nāce-dance; gāya-sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant,”Kṛṣṇa! Kṛṣṇa!” and dance and sing in ecstasy.

TEXT 33

keha bhūme paḍe, keha karaye citkāra
dekhi’ bhaṭṭācāryera mane haya camatkāra

SYNONYMS

keha-some of them; bhūme-on the ground; paḍe-fall down; keha-some of them; karaye-perform; cit-kāra-screaming; dekhi’-seeing; bhaṭṭācāryera-of Bhaṭṭācārya; mane-in the mind; haya-there was; camatkāra-astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

TEXT 34

pathe yāite kare prabhu ucca saṅkīrtana
madhura kaṇṭha-dhvani śuni’ āise mṛgī-gaṇa

SYNONYMS

pathe yāite-while passing on the path; kare-does; prabhu-Śrī Caitanya Mahāprabhu; ucca-loud; saṅkīrtana-chanting of Hare Kṛṣṇa; madhura-sweet; kaṇṭha-dhvani-the voice from His throat; śuni’-hearing; āise-came; mṛgī-gaṇa-she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

ḍāhine-vāme dhvani śuni’ yāya prabhu-saṅge
prabhu tāra aṅga muche, śloka paḍe raṅge

SYNONYMS

ḍāhine-vāme-right and left; dhvani-vibration; śuni’-hearing; yāya-they follow; prabhu-saṅge-with the Lord; prabhu-Śrī Caitanya Mahāprabhu; tāra-their; aṅga-bodies; muche-pats; śloka-verse; paḍe-recites; raṅge-in great curiosity.

TRANSLATION

Hearing the Lord’s great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

dhanyāḥ sma mūḍha-matayo ’pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

SYNONYMS

dhanyāḥ-fortunate, blessed; sma-certainly; mūḍha-matayaḥ-foolish, without good sense; api-although; hariṇyaḥ-she-deer; etāḥ-these; yāḥ-who; nanda-nandanam-the son of Mahārāja Nanda; upātta-vicitra-veśam-dressed very attractively; ākarṇya-hearing; veṇu-raṇitam-the sound of His flute; saha-kṛṣṇa-sārāḥ-accompanied by the black deer (their husbands); pūjām dadhuḥ-they worshiped; viracitām-performed; praṇaya-avalokaiḥ-by their affectionate glances.

TRANSLATION

”Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.21.11) spoken by the gopīs of Vṛndāvana.

TEXT 37

hena-kāle vyāghra tathā āila pāñca-sāta
vyāghra-mṛgī mili’ cale mahāprabhura sātha

SYNONYMS

hena-kāle-at this time; vyāghra-tigers; tathā-there; āila-came; pāñca-sāta-five to seven; vyāghra-mṛgī-the tigers and deer; mili’-coming together; cale-go; mahāprabhura sātha-with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

TEXT 38

dekhi’ mahāprabhura ’vṛndāvana’-smṛti haila
vṛndāvana-guṇa-varṇana śloka paḍila

SYNONYMS

dekhi’-seeing; mahāprabhura-of Śrī Caitanya Mahāprabhu; vṛndāvana-of the holy land of Vṛndāvana; smṛti haila-there was remembrance; vṛndāvana-of Śrī Vṛndāvana; guṇa-of the qualities; varṇana-description; śloka-verse; paḍila-recited.

TRANSLATION

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana.

TEXT 39

yatra naisarga-durvairāḥ

sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣaṇādikam

SYNONYMS

yatra-where; naisarga-by nature; durvairāḥ-living in enmity; saha-āsan-live together; nṛ-human beings; mṛga-ādayaḥ-and animals; mitrāṇi-friends; iva-like; ajita-of Lord Śrī Kṛṣṇa; āvāsa-residence; druta-gone away; ruj-anger; tarṣaṇa-ādikam-thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa's condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

TEXT 40

'kṛṣṇa kṛṣṇa kaha' kari' prabhu yabe balila
'kṛṣṇa' kahi' vyāghra-mṛga nācite lāgila

SYNONYMS

kṛṣṇa kṛṣṇa kaha-chant Kṛṣṇa, Kṛṣṇa; kari'-in this way; prabhu-Śrī Caitanya Mahāprabhu; yabe-when; balila-uttered; kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; vyāghra-mṛga-the tigers and deer; nācite lāgila-began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said,"Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!"

TEXT 41

nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-raṅge

SYNONYMS

nāce-dance; kunde-jump; vyāghra-gaṇa-the tigers; mṛgī-gaṇa-saṅge-with the does; balabhadra-bhaṭṭācārya-Balabhadra Bhaṭṭācārya; dekhe-sees; apūrva-raṅge-with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

TEXT 42

vyāghra-mṛga anyonye kare āliṅgana
mukhe mukha diyā kare anyonye cumbana

SYNONYMS

vyāghra-mṛga-the tigers and deer; anyonye-one another; kare-do; āliṅgana-embracing; mukhe mukha diyā-touching one anothers' mouths; kare-do; anyonye cumbana-kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

kautuka dekhiyā prabhu hāsite lāgilā
tā-sabāke tāhāṅ chāḍi' āge cali' gelā

SYNONYMS

kautuka dekhiyā-seeing this fun; prabhu-Śrī Caitanya Mahāprabhu; hāsite lāgilā-began to smile; tā-sabāke-all of them; tāhāṅ chāḍi'-leaving there; āge-forward; cali' gelā-advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

mayūrādi pakṣi-gaṇa prabhure dekhiyā
saṅge cale, 'kṛṣṇa' bali' nāce matta hañā

SYNONYMS

mayūra-ādi-beginning with peacocks; pakṣi-gaṇa-different types of birds; prabhure-Śrī Caitanya Mahāprabhu; dekhiyā-seeing; saṅge cale-go with Him; kṛṣṇa bali'-chanting the holy name of Kṛṣṇa; nāce-dance; matta hañā-becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

TEXT 45

'hari-bola' bali' prabhu kare ucca-dhvani
vṛkṣa-latā–praphullita, sei dhvani śuni'

SYNONYMS

hari-bola-the vibration of Hari-bol; bali'-chanting; prabhu-Śrī Caitanya Mahāprabhu; kare-makes; ucca-dhvani-a loud sound; vṛkṣa-latā-the trees and creepers; praphullita-very jubilant; sei-that; dhvani-sound; śuni'-hearing.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa mantra is so powerful that it can even penetrate the ears of trees and creepers-what to speak of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa mahā-mantra would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

'jhārikhaṇḍe' sthāvara-jaṅgama āche yata
kṛṣṇa-nāma diyā kaila premete unmatta

SYNONYMS

jhārikhaṇḍe-in the place known as Jhārikhaṇḍa; sthāvara-jaṅgama-moving and not moving; āche-there are; yata-all; kṛṣṇa-nāma diyā-giving them the holy name of Lord Kṛṣṇa; kaila-made; premete-in ecstasy; unmatta-mad.

TRANSLATION

Thus all living entities-some moving and some standing still in the forest of Jhārikhaṇḍa-became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Ḍheṅkānala, Āṅgula, Lāhārā, Kiyañjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

TEXT 47

yei grāma diyā yāna, yāhāṅ karena sthiti
se-saba grāmera lokera haya 'prema-bhakti'

SYNONYMS

yei grāma-which villages; diyā yāna-the Lord goes through; yāhāṅ-where; karena-takes; sthiti-rest; se-saba-all those; grāmera-of the villages; lokera-of the people; haya-there is awakening of; prema-bhakti-ecstatic love of God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

TEXTS 48-49

keha yadi tāṅra mukhe śune kṛṣṇa-nāma
tāṅra mukhe āna śune tāṅra mukhe āna
sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse
paramparāya 'vaiṣṇava' ha-ila sarva deśe

SYNONYMS

keha-someone; yadi-when; tāṅra mukhe-from His mouth; śune-hears; kṛṣṇa-nāma-chanting of the Hare Kṛṣṇa mantra; tāṅra mukhe-from the mouth of such chanters; āna śune-someone else hears; tāṅra mukhe-and from his mouth; āna-someone else; sabe-all of them; kṛṣṇa-Lord Kṛṣṇa's holy name; hari-another holy name of the Lord; bali'-chanting; nāce-dance; kānde-cry; hāse-smile; paramparāya-by disciplic succession; vaiṣṇava-devotees; ha-ila-became; sarva-deśe-in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa mahā-mantra is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa mahā-mantra offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the paramparā system.

TEXT 50

yadyapi prabhu loka-saṅghaṭṭera trāse
prema 'gupta' karena, bāhire nā prakāśe

SYNONYMS

yadyapi-although; prabhu-Śrī Caitanya Mahāprabhu; loka-saṅghaṭṭera-of crowds of people; trāse-being afraid; prema-ecstasy; gupta karena-keeps hidden; bāhire-externally; nā-does not; prakāśe-manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

tathāpi tāṅra darśana-śravaṇa-prabhāve
sakala deśera loka ha-ila 'vaiṣṇave'

SYNONYMS

tathāpi-still; tāṅra-His; darśana-of seeing; śravaṇa-of hearing; prabhāve-by the potency; sakala-all; deśera-of countries; loka-people; ha-ila-became; vaiṣṇave-pure devotees of the Lord.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as mahā-vadānya-avatāra, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in the Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa mahā-mantra is less powerful than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the paramparā system, one can be purified. Therefore in this verse it is said: tathāpi tāṅra darśana-śravaṇa-prabhāve. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like Śrī Caitanya-caritāmṛta and through the paramparā system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

TEXT 52

gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā
lokera nistāra kaila āpane bhramiyā

SYNONYMS

gauḍa-Bengal; baṅga-East Bengal; utkala-Orissa; dakṣiṇa-deśe-southern India; giyā-going; lokera-of all the people; nistāra-liberation; kaila-did; āpane-personally; bhramiyā-touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

TEXT 53

mathurā yāibāra chale āsena jhārikhaṇḍa
bhilla-prāya loka tāhāṅ parama-pāṣaṇḍa

SYNONYMS

mathurā-to Mathurā; yāibāra-of going; chale-on the pretext; āsena-came; jhārikhaṇḍa-to Jhārikhaṇḍa; bhilla-prāya-like the Bheels, a kind of low people; loka-people; tāhāṅ-there; parama-pāṣaṇḍa-without God consciousness.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word bhilla refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than śūdras. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

TEXT 54

nāma-prema diyā kaila sabāra nistāra
caitanyera gūḍha-līlā bujhite śakti kāra

SYNONYMS

nāma-prema diyā-bestowing upon them ecstatic love and the holy name; kaila-did; sabāra nistāra-liberation of all of them; caitanyera-of Śrī Caitanya Mahāprabhu; gūḍha-līlā-confidential pastimes; bujhite-to understand; śakti-the power; kāra-who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu's mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking prasāda like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

TEXT 55

vana dekhi' bhrama haya–ei 'vṛndāvana'
śaila dekhi' mane haya–ei 'govardhana'

SYNONYMS

vana dekhi'-seeing the forest; bhrama haya-there is illusion; ei-this; vṛndāvana-Vṛndāvana forest; śaila dekhi'-seeing a hill; mane haya-considers; ei govardhana-this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

yāhāṅ nadī dekhe tāhāṅ mānaye–'kālindī'
mahā-premāveśe nāce prabhu paḍe kāndi'

SYNONYMS

yāhāṅ-wherever; nadī-river; dekhe-sees; tāhāṅ-there; mānaye-considers; kālindī-the River Yamunā; mahā-prema-āveśe-in great ecstatic love; nāce-dances; prabhu-Śrī Caitanya Mahāprabhu; paḍe-falls down; kāndi'-crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

pathe yāite bhaṭṭācārya śāka-mūla-phala
yāhāṅ yei pāyena tāhāṅ layena sakala

SYNONYMS

pathe yāite-while passing on the way; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; śāka-spinach; mūla-roots; phala-fruits; yāhāṅ-wherever; yei-whatever; pāyena-he gets; tāhāṅ-there; layena-he takes; sakala-all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

ye-grāme rahena prabhu, tathāya brāhmaṇa
pāṅca-sāta jana āsi' kare nimantraṇa

SYNONYMS

ye-grāme-in whatever village; rahena-stays; prabhu-Śrī Caitanya Mahāprabhu; tathāya-there; brāhmaṇa-brāhmaṇas; pāṅca-sāta jana-five or seven persons; āsi'-coming; kare-do; nimantraṇa-invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas-five or seven-would come and extend invitations to the Lord.

TEXT 59

keha anna āni' deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha ghṛta, khaṇḍa āne

SYNONYMS

keha-someone; anna-grains; āni'-bringing; deya-delivers; bhaṭṭācārya-sthāne-before Balabhadra Bhaṭṭācārya; keha-someone; dugdha-milk; dadhi-yogurt; keha-someone; ghṛta-ghee; khaṇḍa-sugar; āne-brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

yāhāṅ vipra nāhi tāhāṅ 'śūdra-mahājana'
āsi' sabe bhaṭṭācārye kare nimantraṇa

SYNONYMS

yāhāṅ-wherever; vipra-brāhmaṇa; nāhi-there is not; tāhāṅ-there; śūdra-mahā-jana-devotees born in families other than brāhmaṇa; āsi'-coming; sabe-all of them; bhaṭṭācārye-to Balabhadra Bhaṭṭācārya; kare nimantraṇa-make invitation.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

Actually a sannyāsī or a brāhmaṇa will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of brāhmaṇa by their initiation. These people are called śūdra-mahājana. This indicates that one who is born in a non-brāhmaṇa family has accepted the brāhmaṇa status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A Māyāvādī sannyāsī will accept an invitation only from a brāhmaṇa family, but a Vaiṣṇava does not accept an invitation from a brāhmaṇa if he does not belong to the Vaiṣṇava sect. However, a Vaiṣṇava will accept an invitation from a brāhmaṇa or śūdra-mahājana if that person is an initiated Vaiṣṇava. Śrī Caitanya Mahāprabhu Himself accepted invitations from śūdra-mahājanas, and this confirms the fact that anyone initiated by a Vaiṣṇava mantra can be accepted as a brāhmaṇa. One can accept an invitation from such a person.

TEXT 61

bhaṭṭācārya pāka kare vanya-vyañjana
vanya-vyañjane prabhura ānandita mana

SYNONYMS

bhaṭṭācārya-Balabhadra Bhaṭṭācārya; pāka kare-cooks; vanya-vyañjana-all varieties of forest vegetables; vanya-vyañjane-by such forest vegetables; prabhura-of Śrī Caitanya Mahāprabhu; ānandita mana-the mind is very happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

TEXTS 62-63

dui-cāri dinera anna rākhena saṁhati
yāhāṅ śūnya vana, lokera nāhika vasati
tāhāṅ sei anna bhaṭṭācārya kare pāka
phala-mūle vyañjana kare, vanya nānā śāka

SYNONYMS

dui-cāri-two to four; dinera-of days; anna-food grains; rākhena-keeps; saṁhati-in stock; yāhāṅ-wherever; śūnya vana-the solitary forest; lokera-of people; nāhika-there is not; vasati-habitation; tāhāṅ-there; sei-those; anna-food grains; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; kare pāka-cooks; phala-mūle-with roots and fruits; vyañjana kare-he prepares vegetables; vanya-from the forest; nānā śāka-many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane

SYNONYMS

parama-very much; santoṣa-satisfaction; prabhura-of the Lord; vanya-bhojane-in eating vegetables collected from the forest; mahā-sukha pāna-gets great happiness; ye dina-on which day; rahena-stays; nirjane-in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

bhaṭṭācārya sevā kare, snehe yaiche ’dāsa’
tāṅra vipra vahe jala-pātra-bahirvāsa

SYNONYMS

bhaṭṭācārya-Balabhadra Bhaṭṭācārya; sevā kare-renders service; snehe-in great affection; yaiche-exactly like; dāsa-a servant; tāṅra vipra-his brāhmaṇa assistant; vahe-carries; jala-pātra-the waterpot; bahirvāsa-and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

TEXT 66

nirjharete uṣṇodake snāna tina-bāra
dui-sandhyā agni-tāpa kāṣṭhera apāra

SYNONYMS

nirjharete-in the waterfalls; uṣṇa-udake-in warm water; snāna-bath; tina-bāra-thrice; dui-sandhyā-morning and evening; agni-tāpa-heating by a fire; kāṣṭhera-of wood; apāra-without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

TEXT 67

nirantara premāveśe nirjane gamana
sukha anubhavi’ prabhu kahena vacana

SYNONYMS

nirantara-always; prema-āveśe-in ecstatic love; nirjane-in a solitary place; gamana-going; sukha anubhavi’-feeling happiness; prabhu-Śrī Caitanya Mahāprabhu; kahena-says; vacana-statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

śuna, bhaṭṭācārya,–”āmi gelāṅa bahu-deśa
vana-pathe duḥkhera kāhāṅ nāhi pāi leśa

SYNONYMS

śuna-please hear; bhaṭṭācārya-My dear Bhaṭṭācārya; āmi-I; gelāṅa-traveled; bahu-deśa-many countries; vana-pathe-through the forest path; duḥkhera-of unhappiness; kāhāṅ-anywhere; nāhi pāi-I do not get; leśa-even a trace.

TRANSLATION

”My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

kṛṣṇa–kṛpālu, āmāya bahuta kṛpā kailā
vana-pathe āni’ āmāya baḍa sukha dilā

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kṛpālu-very kind; āmāya-upon Me; bahuta-greatly; kṛpā-mercy; kailā-showed; vana-pathe-on the path in the forest; āni’-bringing; āmāya-unto Me; baḍa-very much; sukha-happiness; dilā-gave.

TRANSLATION

”Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

TEXT 70

pūrve vṛndāvana yāite karilāṅa vicāra
mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra

SYNONYMS

pūrve-formerly; vṛndāvana-to the holy place of Vṛndāvana; yāite-to go; karilāṅa-I did; vicāra-consideration; mātā-mother; gaṅgā-the Ganges; bhakta-gaṇe-and devotees; dekhiba-I shall see; eka-bāra-once.

TRANSLATION

"Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.

TEXT 71

bhakta-gaṇa-saṅge avaśya kariba milana
bhakta-gaṇe saṅge lañā yāba 'vṛndāvana'

SYNONYMS

bhakta-gaṇa-saṅge-with all My devotees; avaśya-certainly; kariba-shall do; milana-meeting; bhakta-gaṇe-all the devotees; saṅge-along with Me; lañā-taking; yāba-I shall go; vṛndāvana-to Vṛndāvana-dhāma.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

eta bhāvi' gauḍa-deśe kariluṅ gamana
mātā, gaṅgā bhakte dekhi' sukhī haila mana

SYNONYMS

eta bhāvi'-thinking like this; gauḍa-deśe-to Bengal; kariluṅ gamana-I went; mātā-My mother; gaṅgā-the Ganges; bhakte-devotees; dekhi'-seeing; sukhī-happy; haila-became; mana-My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

bhakta-gaṇe lañā tabe calilāṅa raṅge
lakṣa-koṭi loka tāhāṅ haila āmā-saṅge

SYNONYMS

bhakta-gaṇe-all the devotees; lañā-taking; tabe-then; calilāṅa raṅge-I started with great pleasure; lakṣa-koṭi-many thousands and millions; loka-people; tāhāṅ-there; haila-became; āmā-saṅge-My companions.

TRANSLATION

"However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

sanātana-mukhe kṛṣṇa āmā śikhāilā
tāhā vighna kari' vana-pathe lañā āilā

SYNONYMS

sanātana-mukhe-from the mouth of Sanātana; kṛṣṇa-Lord Kṛṣṇa; āmā-unto Me; śikhāilā-gave instructions; tāhā-that; vighna kari'-making a hindrance; vana-pathe-on the path through the forest; lañā-taking; āilā-came.

TRANSLATION

"Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

TEXT 75

kṛpāra samudra, dīna-hīne dayāmaya
kṛṣṇa-kṛpā vinā kona 'sukha' nāhi haya"

SYNONYMS

kṛpāra samudra-ocean of mercy; dīna-hīne-unto the poor and fallen; dayā-maya-very merciful; kṛṣṇa-kṛpā-the mercy of Kṛṣṇa; vinā-without; kona-any; sukha-happiness; nāhi haya-there is not.

TRANSLATION

"Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

TEXT 76

bhaṭṭācārye āliṅgiyā tāṅhāre kahila
'tomāra prasāde āmi eta sukha pāila'

SYNONYMS

bhaṭṭācārye-Balabhadra Bhaṭṭācārya; āliṅgiyā-embracing; tāṅhāre-unto him; kahila-said; tomāra prasāde-by your kindness; āmi-I; eta-so much; sukha-happiness; pāila-got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, "It is only by your kindness that I am now so happy."

TEXT 77

teṅho kahena,–"tumi 'kṛṣṇa', tumi 'dayāmaya'
adhama jīva muñi, more ha-ilā sadaya

SYNONYMS

teṅho kahena-Bhaṭṭācārya said; tumi kṛṣṇa-You are Kṛṣṇa Himself; tumi-You; dayā-maya-merciful; adhama-the lowest of the low; jīva-living entity; muñi-I; more-unto me; ha-ilā-You have been; sa-daya-favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, "My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

TEXT 78

muñi chāra, more tumi saṅge lañā āilā
kṛpā kari' mora hāte 'prabhu' bhikṣā kailā

SYNONYMS

muñi-I; chāra-most fallen; more-me; tumi-You; saṅge-with; lañā-taking; āilā-have come; kṛpā kari'-showing great mercy; mora hāte-from my hand; prabhu-my Lord; bhikṣā kailā-You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

TEXT 79

adhama-kākere kailā garuḍa-samāna
'svatantra īśvara' tumi–svayaṁ bhagavān"

SYNONYMS

adhama-kākere-the most condemned crow; kailā-You have made; garuḍa-samāna-like Garuḍa; svatantra-independent; īśvara-Supreme Personality of Godhead; tumi-You; svayam bhagavān-the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

TEXT 80

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam

SYNONYMS

mūkam-a person who cannot speak; karoti-makes; vācālam-an eloquent speaker; paṅgum-a person who cannot even walk; laṅghayate-causes to cross over; girim-the mountain; yat-kṛpā-whose mercy; tam-unto Him; aham-I; vande-offer obeisances; parama-ānanda-the transcendentally blissful; mādhavam-Supreme Personality of Godhead.

TRANSLATION

" 'The Supreme Personality of Godhead has the form of sac-cid-ānanda vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.1.1).

TEXT 81

ei-mata balabhadra karena stavana
prema-sevā kari' tuṣṭa kaila prabhura mana

SYNONYMS

ei-mata-in this way; balabhadra-Balabhadra Bhaṭṭācārya; karena-offers; stavana-prayers; prema-sevā kari'-rendering service in love; tuṣṭa-pacified; kaila-made; prabhura-of Śrī Caitanya Mahāprabhu; mana-the mind.

TRANSLATION

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

TEXT 82

ei-mata nānā-sukhe prabhu āilā 'kāśī'
madhyāhna-snāna kaila maṇikarṇikāya āsi'

SYNONYMS

ei-mata-in this way; nānā-sukhe-in great happiness; prabhu-Śrī Caitanya Mahāprabhu; āilā-came; kāśī-to the holy place named Kāśī; madhyāhna-snāna-afternoon bath; kaila-took; maṇikarṇikāya-to the bathing place known as Maṇikarṇikā; āsi'-coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṇikarṇikā.

PURPORT

Kāśī is another name for Vārāṇasī (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asiḥ and Varuṇā merge there. Maṇikarṇikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word maṇi means "jewel," and karṇika means "from the ear." According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇi-karṇikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṇikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the Kāśī-khaṇḍa it is said: saṁsāri-cintāmaṇir atra yasmāt tārakaṁ sajjana-karṇikāyām. śivo 'bhidhatte saha-sānta-kāle tad gīyate 'sau maṇi-karṇiketi. mukti-lakṣmī mahā-pīṭha-maṇis tac caraṇābjayoḥ. karṇikeyaṁ tataḥ prāhur yāṁ janā maṇi-karṇikām. According to the Kāśī-khaṇḍa, if one gives up his body at Maṇikarṇikā, he is liberated simply by remembering Lord Śiva's name.

TEXT 83

sei-kāle tapana-miśra kare gaṅgā-snāna
prabhu dekhi' haila tāṅra kichu vismaya jñāna

SYNONYMS

sei-kāle-at that time; tapana-miśra-a brāhmaṇa named Tapana Miśra; kare gaṅgā-snāna-was taking his bath in the Ganges; prabhu dekhi'-seeing the Lord; haila-there was; tāṅra-his; kichu-some; vismaya jñāna-astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

'pūrve śuniyāchi prabhu karyāchena sannyāsa'
niścaya kariyā haila hṛdaye ullāsa

SYNONYMS

pūrve-formerly; śuniyāchi-I have heard; prabhu-Lord Śrī Caitanya Mahāprabhu; karyāchena sannyāsa-has accepted the renounced order of life; niścaya kariyā-ascertaining that; haila-there was; hṛdaye-within the heart; ullāsa-great jubilation.

TRANSLATION

Tapana Miśra then began to think, "I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order." Thinking this, Tapana Miśra became very jubilant within his heart.

TEXT 85

prabhura caraṇa dhari' karena rodana
prabhu tāre uṭhāñā kaila āliṅgana

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-lotus feet; dhari'-touching; karena-does; rodana-crying; prabhu-Śrī Caitanya Mahāprabhu; tāre-him; uṭhāñā-raising; kaila-did; āliṅgana-embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

prabhu lañā gelā viśveśvara-daraśane
tabe āsi' dekhe bindu-mādhava-caraṇe

SYNONYMS

prabhu lañā-taking the Lord; gelā-he went; viśveśvara-daraśane-to visit the temple of Viśveśvara; tabe-thereafter; āsi'-coming; dekhe-see; bindu-mādhava-caraṇe-the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big majīda, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī.

In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a brāhmaṇa, he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheba Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheba.

TEXT 87

ghare lañā āilā prabhuke ānandita hañā
sevā kari' nṛtya kare vastra uḍāñā

SYNONYMS

ghare lañā-taking to his home; āilā-came; prabhuke-Śrī Caitanya Mahāprabhu; ānandita hañā-in great happiness; sevā kari'-rendering service; nṛtya kare-began to dance; vastra uḍāñā-waving his cloth.

TRANSLATION

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

prabhura caraṇodaka savaṁśe kaila pāna
bhaṭṭācāryera pūjā kaila kariyā sammāna

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-udaka-the water used to wash the lotus feet; sa-vaṁśe-with his whole family; kaila pāna-drank; bhaṭṭācāryera-of Bhaṭṭācārya; pūjā-worship; kaila-performed; kariyā-showing; sammāna-respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

TEXT 89

prabhure nimantraṇa kari' ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila

SYNONYMS

prabhure nimantraṇa kari'-inviting the Lord; ghare-at home; bhikṣā dila-gave lunch; balabhadra-bhaṭṭācārye-Balabhadra Bhaṭṭācārya; pāka karāila-he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candraśekhara's or Tapana Miśra's house, nor is there sign of the Māyāvādī sannyāsī Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed Vedānta-sūtra. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣaṇa Niyogī Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śaśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

TEXT 90

bhikṣā kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana

SYNONYMS

bhikṣā kari'-after finishing His lunch; mahāprabhu-Śrī Caitanya Mahāprabhu; karilā śayana-took rest; miśra-putra-the son of Tapana Miśra; raghu-Raghu; kare-does; pāda-samvāhana-massaging the legs.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

prabhura 'śeṣānna' miśra savaṁśe khāila
'prabhu āilā' śuni' candraśekhara āila

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-anna-remnants of food; miśra-Tapana Miśra; sa-vaṁśe-along with his family; khāila-ate; prabhu āilā-the Lord has arrived; śuni'-hearing; candraśekhara āila-Candraśekhara came.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapana Miśra. When news spread that the Lord had come, Candraśekhara also came to see Him.

TEXT 92

miśrera sakhā teṅho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa

SYNONYMS

miśrera sakhā-friend of Tapana Miśra; teṅho-he; prabhura-of Śrī Caitanya Mahāprabhu; pūrva dāsa-former servant; vaidya-jāti-by caste a physician; likhana-vṛtti-by profession a clerk; vārāṇasī-vāsa-resident of Vārāṇasī.

TRANSLATION

Candraśekhara happened to be a friend of Tapana Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

TEXT 93

āsi' prabhu-pade paḍi' karena rodana
prabhu uṭhi' tāṅre kṛpāya kaila āliṅgana

SYNONYMS

āsi'-coming; prabhu-pade-at the lotus feet of Śrī Caitanya Mahāprabhu; paḍi'-falling down; karena-does; rodana-crying; prabhu-Śrī Caitanya Mahāprabhu; uṭhi'-standing; tāṅre-unto him; kṛpāya-out of mercy; kaila-did; āliṅgana-embracing.

TRANSLATION

When Candraśekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

candraśekhara kahe,–"prabhu, baḍa kṛpā kailā
āpane āsiyā bhṛtye daraśana dilā

SYNONYMS

candraśekhara kahe-Candraśekhara said; prabhu-my dear Lord; baḍa kṛpā kailā-You have shown Your causeless mercy; āpane-personally; āsiyā-coming; bhṛtye-unto Your servant; daraśana dilā-gave Your audience.

TRANSLATION

Candraśekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

TEXT 95

āpana-prārabdhe vasi' vārāṇasī-sthāne

'māyā', 'brahma' śabda vinā nāhi śuni kāṇe

SYNONYMS

āpana-prārabdhe-because of my past deeds; vasi'-staying; vārāṇasī-sthāne-in the place known as Vārāṇasī; māyā-māyā; brahma-and brahma; śabda-the words; vinā-except; nāhi śuni-I do not hear; kāṇe-in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word prārabdhe (past deeds) is important in this verse. Since Candraśekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the pañcopāsanā method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Sūrya and goddess Durgā. Actually these pañcopāsakas are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a viṣṇu-tīrtha, a place where Lord Viṣṇu's temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva's temples, or pañcopāsaka temples. Consequently Candraśekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In the Bhakti-rasāmṛta-sindhu it is also said, durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat. "According to one's past misdeeds, one takes birth on a lower platform." In the Brahma-saṁhitā (5.54) it is said: karmāṇi nirdahati kintu ca bhakti-bhājām. There is no karma attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to karma-phala, the effect of fruitive activity. Karma-phala is applicable to karmīs, not bhaktas.

There are three kinds of devotees: those who are eternally on the transcendental platform (nitya-siddha), those elevated to the transcendental platform by the execution of devotional service (sādhana-siddha), and those who are neophytes advancing toward the perfectional platform (sādhaka). The sādhakas are gradually becoming free from fruitive reaction. Bhakti-rasāmṛta-sindhu (1.1.17) describes the symptoms of bhakti-yoga thus:

kleśa-ghnī śubhadā mokṣa-
laghutākṛt sudurlabhā
sāndrānanda-viśeṣātmā
śrī-kṛṣṇākarṣiṇī ca sā

Devotional service is kleśa-ghnī even for beginners. This means that it reduces or nullifies all kinds of suffering. The word śubhadā indicates that devotional service bestows all good fortune, and the words kṛṣṇa-ākarṣiṇī indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In Bhagavad-gītā (18.66) Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages-the sin, the seed of sin and the ignorance that leads one to sin. Padma Purāṇa confirms this:

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām

For a further explanation of this, The Nectar of Devotion should be consulted.

TEXT 96

ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā
miśra kṛpā kari' more śunāna kṛṣṇa-kathā

SYNONYMS

ṣaṭ-darśana-of six kinds of philosophical theses; vyākhyā-explanation; vinā-except; kathā-talk; nāhi-not; ethā-here; miśra-Tapana Miśra; kṛpā kari'-being very merciful; more-unto me; śunāna-explains; kṛṣṇa-kathā-topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, "There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) vaiśeṣika, propounded by Kaṇāda Ṛṣi, (2) nyāya, propounded by Gautama Ṛṣi, (3) yoga or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of sāṅkhya, propounded by Kapila Ṛṣi, (5) the philosophy of karma-mīmāṁsā, propounded by Jaimini Ṛṣi, and (6) the philosophy of brahma-mīmāṁsā, or Vedānta, the ultimate conclusion of the Absolute Truth (janmādy asya yataḥ), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in Bhagavad-gītā Lord Kṛṣṇa says, vedānta-kṛd veda-vid eva cāham: "I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15) Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in Bhagavad-gītā, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śaṅkarite interpretation.

TEXT 97

nirantara duṅhe cinti tomāra caraṇa
'sarvajña īśvara' tumi dilā daraśana

SYNONYMS

nirantara-incessantly; duṅhe-we two; cinti-think of; tomāra caraṇa-Your lotus feet; sarva-jña-omniscient; īśvara-Supreme Personality of Godhead; tumi-You; dilā daraśana-gave Your audience.

TRANSLATION

"My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

śuni,–'mahāprabhu' yābena śrī-vṛndāvane
dina kata rahi' tāra' bhṛtya dui-jane"

SYNONYMS

śuni-I hear; mahāprabhu-Śrī Caitanya Mahāprabhu; yābena-will go; śrī-vṛndāvane-to Vṛndāvana; dina kata-for some days; rahi'-staying; tāra'-please deliver; bhṛtya-servants; dui-jane-two persons.

TRANSLATION

"My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants."

TEXT 99

miśra kahe,–'prabhu, yāvat kāśīte rahibā
mora nimantraṇa vinā anya nā mānibā'

SYNONYMS

miśra kahe-Tapana Miśra said; prabhu-my Lord; yāvat-as long as; kāśīte rahibā-You will stay at Kāśī, Vārāṇasī; mora nimantraṇa-my invitation; vinā-besides; anya-others; nā mānibā-do not accept.

TRANSLATION

Tapana Miśra then said, "My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine."

TEXT 100

ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahilā dina-daśe

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; dui-two; bhṛtyera-by servants; vaśe-being obliged; icchā nāhi-there was no such desire; tabu-still; tathā-there; rahilā-remained; dina-daśe-for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

TEXT 101

mahārāṣṭrīya vipra āise prabhu dekhibāre
prabhura rūpa-prema dekhi' haya camatkāre

SYNONYMS

mahārāṣṭrīya-belonging to the Mahārāṣṭra state; vipra-one brāhmaṇa; āise-comes; prabhu dekhibāre-to see Lord Śrī Caitanya Mahāprabhu; prabhura-of Śrī Caitanya Mahāprabhu; rūpa-prema-beauty and ecstatic love; dekhi'-seeing; haya camatkāre-becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭrīyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord's personal beauty and ecstatic love for Kṛṣṇa.

TEXT 102

vipra saba nimantraya, prabhu nāhi māne
prabhu kahe,–'āji mora hañāche nimantraṇe'

SYNONYMS

vipra-the brāhmaṇas; saba-all; nimantraya-invite; prabhu-Lord Śrī Caitanya Mahāprabhu; nāhi māne-does not accept; prabhu kahe-the Lord replies; āji-today; mora-My; hañāche-has been; nimantraṇe-invitation.

TRANSLATION

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

TEXT 103

ei-mata prati-dina karena vañcana
sannyāsīra saṅga-bhaye nā mānena nimantraṇa

SYNONYMS

ei-mata-in this way; prati-dina-daily; karena vañcana-denies other inviters; sannyāsīra-of the Māyāvādī sannyāsīs; saṅga-bhaye-from fear of the association; nā mānena-does not accept; nimantraṇa-invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

A Vaiṣṇava sannyāsī never accepts an invitation from a party who considers Māyāvādī sannyāsīs and Vaiṣṇava sannyāsīs to be one and the same. In other words, Vaiṣṇava sannyāsīs do not at all like to associate with Māyāvādī sannyāsīs, to say nothing of eating together. This principle must be followed by the sannyāsīs of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

TEXT 104

prakāśānanda śrīpāda sabhāte vasiyā
'vedānta' paḍāna bahu śiṣya-gaṇa lañā

SYNONYMS

prakāśānanda-Prakāśānanda; śrīpāda-a great sannyāsī; sabhāte-in the assembly; vasiyā-sitting down; vedānta-Vedānta philosophy; paḍāna-instructs; bahu-many; śiṣya-gaṇa-disciples; lañā-taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī sannyāsī, and his characteristics have been described in Caitanya-bhāgavata (Madhya-khaṇḍa Chapter Three):

'hasta', 'pada', 'mukha' mora nāhika 'locana'
veda more ei-mata kare viḍambana
kāśīte paḍāya veṭā 'prakāśa-ānanda'
sei veṭā kare mora aṅga khaṇḍa-khaṇḍa
vākhānaye veda, mora vigraha nā māne
sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne
sarva-yajñamaya mora ye-aṅga–pavitra
'aja', 'bhava' ādi gāya yāṅhāra caritra
'puṇya' pavitratā pāya ye-aṅga-paraśe
tāhā 'mithyā' bale veṭā kemana sāhase

In the Madhya-khaṇḍa, Chapter Twenty, it is said:

sannyāsī 'prakāśānanda' vasaye kāśīte
more khaṇḍa-khaṇḍa veṭā kare bhāla-mate
paḍāya 'vedānta', mora 'vigraha' nā māne
kuṣṭha karāiluṅ aṅge, tabu nāhi jāne
'satya' mora 'līlā-karma', 'satya' mora 'sthāna'
ihā 'mithyā' bale, more kare khān-khān

Prakāśānanda Sarasvatī used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī was attempting to cut off the hands and legs of the Lord. This is the business of demons. The Vedas state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. When Kṛṣṇa says aham, He says "I am," which means "I," the person. He adds the word eva, which is used for conclusive verification. It is by Vedānta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī sannyāsīs deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī sannyāsī, Śaṅkarācārya, also accepted the fact that the Lord's form is transcendental. Nārāyaṇaḥ paro 'vyaktāt: "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the avyakta, the unmanifested material energy." Avyaktād aṇḍa-sambhavaḥ: "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī sannyāsīs are impersonalist philosophers, and they describe the form of the Lord as māyā, or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī sannyāsī of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī sannyāsīs claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his gṛhastha life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

TEXT 105

eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tāṅhāra

SYNONYMS

eka vipra-one brāhmaṇa; dekhi'-seeing; āilā-came; prabhura-of Śrī Caitanya Mahāprabhu; vyavahāra-activities; prakāśānanda-āge-before the Māyāvādī sannyāsī Prakāśānanda; kahe-says; caritra tāṅhāra-His characteristics.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

TEXT 106

"eka sannyāsī āilā jagannātha haite
tāṅhāra mahimā-pratāpa nā pāri varṇite

SYNONYMS

eka-one; sannyāsī-person in the renounced order of life; āilā-has come; jagannātha haite-from Jagannātha Purī; tāṅhāra-His; mahimā-glories; pratāpa-influence; nā pāri varṇite-I cannot describe.

TRANSLATION

The brāhmaṇa told Prakāśānanda Sarasvatī, "There is a sannyāsī who has come from Jagannātha Purī, and I cannot describe His wonderful influence and glories.

TEXT 107

sakala dekhiye tāṅte adbhuta-kathana
prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa

SYNONYMS

sakala dekhiye-I see everything; tāṅte-in Him; adbhuta-kathana-wonderful description; prakāṇḍa-śarīra-very large body; śuddha-pure; kāñcana-gold; varaṇa-complexion.

TRANSLATION

"Everything is wonderful about that sannyāsī. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

ājānu-lambita bhuja, kamala-nayana
yata kichu īśvarera sarva sal-lakṣaṇa

SYNONYMS

ājānu-lambita-reaching down to the knees; bhuja-arms; kamala-nayana-eyes like the petals of a lotus flower; yata-as many as; kichu-any; īśvarera-of the Supreme Personality of Godhead; sarva-all; sat-lakṣaṇa-transcendental symptoms.

TRANSLATION

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

TEXT 109

tāhā dekhi' jñāna haya–'ei nārāyaṇa
yei tāṅre dekhe, kare kṛṣṇa-saṅkīrtana

SYNONYMS

tāhā dekhi'-seeing that; jñāna haya-one comes to the conclusion; ei nārāyaṇa-He is the Supreme Personality of Godhead, Nārāyaṇa Himself; yei-anyone who; tāṅre-Him; dekhe-sees; kare-performs; kṛṣṇa-saṅkīrtana-chanting of the holy name of Kṛṣṇa.

TRANSLATION

"When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

TEXT 110

'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate
se-saba lakṣaṇa prakaṭa dekhiye tāṅhāte

SYNONYMS

mahā-bhāgavata-of a first-class devotee; lakṣaṇa-symptoms; śuni-we hear; bhāgavate-in Śrīmad-Bhāgavatam; se-saba lakṣaṇa-all those symptoms; prakaṭa-manifest; dekhiye-I see; tāṅhāte-in Him.

TRANSLATION

"We have heard about the symptoms of a first-class devotee in Śrīmad Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

TEXT 111

'nirantara kṛṣṇa-nāma' jihvā tāṅra gāya
dui-netre aśru vahe gaṅgā-dhārā-prāya

SYNONYMS

nirantara-incessantly; kṛṣṇa-nāma-the holy name of the Lord; jihvā-tongue; tāṅra-His; gāya-chants; dui-netre-in the two eyes; aśru-tears; vahe-flow; gaṅgā-dhārā-prāya-like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

TEXT 112

kṣaṇe nāce, hāse, gāya, karaye krandana
kṣaṇe huhuṅkāra kare,–siṁhera garjana

SYNONYMS

kṣaṇe-sometimes; nāce-dances; hāse-laughs; gāya-sings; karaye krandana-cries; kṣaṇe-sometimes; huhuṅ-kāra-loud vibrations; kare-makes; siṁhera garjana-the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

TEXT 113

jagat-maṅgala tāṅra ’kṛṣṇa-caitanya’-nāma
nāma, rūpa, guṇa tāṅra, saba–anupama

SYNONYMS

jagat-maṅgala-all-auspicious to the whole world; tāṅra-His; kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; nāma-name; nāma-name; rūpa-form; guṇa-the quality; tāṅra-His; saba-all; anupama-unparalleled.

TRANSLATION

”His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him-His name, form, and qualities-is unparalleled.

TEXT 114

dekhile se jāni tāṅra ’īśvarera rīti’
alaukika kathā śuni’ ke kare pratīti?”

SYNONYMS

dekhile-simply by seeing; se-Him; jāni-I understand; tāṅra-His; īśvarera rīti-characteristics of the Supreme Personality of Godhead; alaukika-uncommon; kathā-story; śuni’-hearing; ke-who; kare pratīti-will believe.

TRANSLATION

”Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?”

TEXT 115

śuniyā prakāśānanda bahuta hāsilā
vipre upahāsa kari’ kahite lāgilā

SYNONYMS

śuniyā-hearing; prakāśānanda-Prakāśānanda Sarasvatī; bahuta hāsilā-laughed very much; vipre-at the brāhmaṇa; upahāsa kari’-jokingly laughing; kahite lāgilā-began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

TEXT 116

”śuniyāchi gauḍa-deśera sannyāsī–’bhāvuka’
keśava-bhāratī-śiṣya, loka-pratāraka

SYNONYMS

śuniyāchi-I have heard; gauḍa-deśera sannyāsī-the sannyāsī from Bengal; bhāvuka-sentimental; keśava-bhāratī-śiṣya-disciple of Keśava Bhāratī; loka-pratāraka-a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, ”Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender.”

PURPORT

Śrī Caitanya Mahāprabhu was considered bhāvuka (sentimental) because He was always seen in the bhāva stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu’s ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu’s activities, he considered them to be those of a pretender. Consequently he called Him a loka-pratāraka, a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī’s statement is offensive, and consequently he should be considered an atheist (pāṣaṇḍī). According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord’s devotional service, his sannyāsa is to be considered phalgu-vairāgya. This means that since he did not know how to use things for the Lord’s service, his renunciation of the world was artificial.

TEXT 117

’caitanya’-nāma tāṅra, bhāvuka-gaṇa lañā
deśe deśe grāme grāme bule nācāñā

SYNONYMS

caitanya-Caitanya; nāma tāṅra-His name; bhāvuka-gaṇa lañā-accompanied by some sentimentalists; deśe deśe-from country to country; grāme grāme-from village to village; bule-travels; nācāñā-causing to dance.

TRANSLATION

Prakāśānanda Sarasvatī continued, ”I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

yei tāṅre dekhe, sei īśvara kari’ kahe
aiche mohana-vidyā–ye dekhe se mohe

SYNONYMS

yei-anyone who; tāṅre-Him; dekhe-sees; sei-that person; īśvara kari’-as the Supreme Personality of Godhead; kahe-says; aiche-such; mohana-vidyā-hypnotism; ye dekhe-anyone who sees; se mohe-he becomes illusioned.

TRANSLATION

”Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

TEXT 119

sārvabhauma bhaṭṭācārya–paṇḍita prabala
śuni’ caitanyera saṅge ha-ila pāgala

SYNONYMS

sārvabhauma bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; paṇḍita prabala-a learned scholar; śuni’-I have heard; caitanyera saṅge-in the association of Caitanya; ha-ila pāgala-has become a madman.

TRANSLATION

”Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

’sannyāsī’–nāma-mātra, mahā-indrajālī!
’kāśīpure’ nā vikābe tāṅra bhāvakāli

SYNONYMS

sannyāsī-in the renounced order of life; nāma-mātra-in name only; mahā-indrajālī-first-class magician; kāśīpure-in Kāśī; nā vikābe-will not sell; tāṅra-His; bhāvakāli-sentimental activities.

TRANSLATION

”This Caitanya is a sannyāsī in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

TEXT 121

’vedānta’ śravaṇa kara, nā yāiha tāṅra pāśa
ucchṛṅkhala-loka-saṅge dui-loka-nāśa”

SYNONYMS

vedānta-the philosophy of Vedānta; śravaṇa kara-go on hearing; nā-do not; yāiha-go; tāṅra pāśa-near Him; ucchṛṅkhala-upstart; loka-people; saṅge-in the association of; dui-loka-nāśa-destruction in this world and the next.

TRANSLATION

”Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next.”

PURPORT

The word ucchṛṅkhala, meaning ”whimsical,” is significant in this verse. In Bhagavad-gītā (16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

eta śuni’ sei vipra mahā-duḥkha pāilā
’kṛṣṇa’ ’kṛṣṇa’ kahi’ tathā haite uṭhi’ gelā

SYNONYMS

eta śuni’-hearing this; sei vipra-that brāhmaṇa; mahā-duḥkha pāilā-became very much aggrieved; kṛṣṇa kṛṣṇa kahi’-uttering the holy name of Lord Kṛṣṇa; tathā haite-from there; uṭhi’ gelā-got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

prabhura daraśane śuddha hañāche tāṅra mana
prabhu-āge duḥkhī hañā kahe vivaraṇa

SYNONYMS

prabhura daraśane-by seeing personally the Supreme Personality of Godhead; śuddha-purified; hañāche-was; tāṅra mana-his mind; prabhu-āge-before the Lord; duḥkhī hañā-being very much unhappy; kahe vivaraṇa-described the incidents.

TRANSLATION

The brāhmaṇa’s mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda.

TEXT 124

śuni’ mahāprabhu tabe īṣat hāsilā
punarapi sei vipra prabhure puchilā

SYNONYMS

śuni’-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; tabe-then; īṣat-mildly; hāsilā-smiled; punarapi-again indeed; sei-that; vipra-brāhmaṇa; prabhure puchilā-inquired from Śrī Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

TEXT 125

”tāra āge yabe āmi tomāra nāma la-ila

seha tomāra nāma jāne,–āpane kahila

SYNONYMS

tāra āge-before him; yabe-when; āmi-I; tomāra-Your; nāma-name; laila-uttered; seha-he; tomāra-Your; nāma-name; jāne-knows; āpane kahila-he said himself.

TRANSLATION

The brāhmaṇa said,”As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

TEXT 126

tomāra ’doṣa’ kahite kare nāmera uccāra
’caitanya’ ’caitanya’ kari’ kahe tina-bāra

SYNONYMS

tomāra doṣa-Your fault; kahite-describing; kare-does; nāmera-of the name; uccāra-utterances; caitanya caitanya-Caitanya, Caitanya; kari’-in that way; kahe tina-bāra-he uttered three times.

TRANSLATION

”While finding fault with You, he uttered Your name three times, saying, ’Caitanya, Caitanya, Caitanya.’

TEXT 127

tina-bāre ’kṛṣṇa-nāma’ nā āila tāra mukhe
’avajñā’te nāma laya, śuni’ pāi duḥkhe

SYNONYMS

tina-bāre-three times; kṛṣṇa-nāma-the holy name of Kṛṣṇa; nā āila-did not come; tāra mukhe-in his mouth; avajñā’te-in contempt; nāma laya-takes Your name; śuni’-hearing; pāi duḥkhe-I was very much aggrieved.

TRANSLATION

”Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like brahma, caitanya, ātmā, paramātmā, jagadīśa, īśvara, virāṭ, vibhu, bhūmā, viśvarūpa and vyāpaka all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord’s names material due to a poor fund of knowledge. Māyāvādī philosophers and the pañcopāsakas cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties-name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa’s transcendental activities are māyā. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

TEXT 128

ihāra kāraṇa more kaha kṛpā kari’
tomā dekhi’ mukha mora bale ’kṛṣṇa’ ’hari”

SYNONYMS

ihāra-of this; kāraṇa-cause; more-unto me; kaha-please speak; kṛpā kari’-by Your causeless mercy; tomā dekhi’-seeing You; mukha-mouth; mora-my; bale-says; kṛṣṇa hari-the holy names of Kṛṣṇa and Hari.

TRANSLATION

”Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari.”

TEXT 129

prabhu kahe,–”māyāvādī kṛṣṇe aparādhī
’brahma’, ’ātmā’ ’caitanya’ kahe niravadhi

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; māyāvādī-the impersonalists; kṛṣṇe-unto Kṛṣṇa; aparādhī-great offenders; brahma-brahma; ātmā-ātmā; caitanya-caitanya; kahe-say; niravadhi-without stopping.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya.

TEXT 130

ataeva tāra mukhe nā āise kṛṣṇa-nāma
’kṛṣṇa-nāma’, ’kṛṣṇa-svarūpa’–duita ’samāna’

SYNONYMS

ataeva-therefore; tāra mukhe-in their mouths; nā-not; āise-manifests; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kṛṣṇa-svarūpa-the personality of the Lord; duita samāna-both identical.

TRANSLATION

”The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

’nāma’, ’vigraha’, ’svarūpa’–tina eka-rūpa
tine ’bheda’ nāhi,–tina ’cid-ānanda-rūpa’

SYNONYMS

nāma-the name; vigraha-form; sva-rūpa-personality; tina-all three; eka-rūpa-one and the same; tine-between the three; bheda nāhi-there is no difference; tina-all three; cit-ānanda-rūpa-transcendentally blissful.

TRANSLATION

”The Lord’s holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

TEXT 132

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi ’bheda’
jīvera dharma–nāma-deha-svarūpe ’vibheda’

SYNONYMS

deha-dehīra-of the body and the owner of the body; nāma-nāmīra-of the name and the owner of the name; kṛṣṇe-in Kṛṣṇa; nāhi bheda-there is no difference; jīvera dharma-the situation of the conditioned soul; nāma-name; deha-body; sva-rūpe-original form; vibheda-different.

TRANSLATION

”There is no difference between Kṛṣṇa’s body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One’s name is different from the body, from one’s original form and so on.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the brāhmaṇa that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by māyā. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by māyā. In other words, Māyāvādī impersonalists think that the Lord’s form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, ātmā and caitanya.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity’s identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The svarūpa, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa’s name and His person are identical. There is no such thing as māyā Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa’s body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul’s name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the Padma Purāṇa, Kṛṣṇa says, mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada: ”O Nārada, I am present wherever My devotees are chanting.” When the devotees chant the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-Lord Kṛṣṇa is immediately present.

TEXT 133

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
’bhinnatvān nāma-nāminoḥ

SYNONYMS

nāmaḥ-the holy name; cintāmaṇiḥ-transcendentally blissful giver of all spiritual benedictions; kṛṣṇaḥ-not different from Kṛṣṇa; caitanya-rasa-vigrahaḥ-the form of all transcendental mellows; pūrṇaḥ-complete; śuddhaḥ-pure, without material contamination; nitya-eternal; muktaḥ-liberated; abhinna-tvāt-due to not being different; nāma-of the holy name; nāminoḥ-and of the person who has the name.

TRANSLATION

” ’The holy name of Kṛṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.’

PURPORT

This is a quotation from Padma Purāṇa.

TEXT 134

ataeva kṛṣṇera ’nāma’, ’deha’, ’vilāsa’
prākṛtendriya-grāhya nahe, haya sva-prakāśa

SYNONYMS

ataeva-therefore; kṛṣṇera-of Lord Kṛṣṇa; nāma-the holy name; deha-the spiritual body; vilāsa-the pastimes; prākṛta-indriya-by the dull senses made of matter; grāhya-perceptible; nahe-not; haya-are; sva-prakāśa-self-manifested.

TRANSLATION

”The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (sac-cid-ānanda-vigraha). As long as the living entity is conditioned by the three modes of material nature-(goodness, passion and ignorance)-the objects of his material senses-material form, taste, smell, sound and touch-will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One’s material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa’s body and His names, activities and entourage.

TEXT 135

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama–saba cid-ānanda

SYNONYMS

kṛṣṇa-nāma-the holy name of Kṛṣṇa; kṛṣṇa-guṇa-the transcendental qualities of Kṛṣṇa; kṛṣṇa-līlā-vṛnda-the transcendental pastimes of Lord Kṛṣṇa; kṛṣṇera sva-rūpa-Kṛṣṇa’s personality; sama-equal; saba-all; cit-ānanda-spiritual and full of bliss.

TRANSLATION

”The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

SYNONYMS

ataḥ-therefore (because Kṛṣṇa’s name, form, quality are all on the absolute platform); śrī-kṛṣṇa-nāma-ādi-Lord Kṛṣṇa’s name, form, quality, pastimes and so on; na-not; bhavet-can be; grāhyam-perceived; indriyaiḥ-by the blunt material senses; sevā-unmukhe-to one engaged in His service; hi-certainly; jihvā-ādau-beginning with the tongue; svayam-personally; eva-certainly; sphurati-become manifest; adaḥ-those (Kṛṣṇa’s name, form, quality, and so on).

TRANSLATION

” ’Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.’

PURPORT

This verse is recorded in the Bhakti-rasāmṛta-sindhu (1.2.234).

TEXT 137

brahmānanda haite pūrṇānanda līlā-rasa
brahma-jñānī ākarṣiyā kare ātma-vaśa

SYNONYMS

brahma-ānanda-the pleasure of self-realization; haite-from; pūrṇa-ānanda-complete pleasure; līlā-rasa-the mellows of the pastimes of the Lord; brahma-jñānī-those who are on the platform of Brahman understanding; ākarṣiyā-attracting; kare-make; ātma-vaśa-subordinate to Kṛṣṇa.

TRANSLATION

”The mellows of Lord Kṛṣṇa’s pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

When one becomes spiritually realized (brahma-bhūta), he becomes happy (prasannātmā), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (paṇḍitāḥ sama-darśinaḥ). When one is completely realized, he can rise to the platform of pure devotional service (mad-bhaktiṁ-labhate parām). When one comes to the platform of bhakti, devotional service, he automatically realizes who Kṛṣṇa is.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

It is only on the bhakti platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (viśate tad-anantaram), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

svasukha-nibhṛta-cetās tad vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ puraṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

SYNONYMS

sva-sukha-in happiness of the self; nibhṛta-solitary; cetāḥ-whose consciousness; tat-because of that; vyudasta-given up; anya-bhāvaḥ-any other type of consciousness; api-although; ajita-of Śrī Kṛṣṇa; rucira-pleasing; līlā-by the pastimes; ākṛṣṭa-attracted; sāraḥ-whose heart; tadīyam-consisting of the activities of the Lord; vyatanuta-spread, manifested; kṛpayā-mercifully; yaḥ-who; tattva-dīpam-the bright light of the Absolute Truth; purāṇam-the Purāṇa (Śrīmad-Bhāgavatam); tam-unto him; akhila-vṛjina-ghnam-defeating everything inauspicious; vyāsa-sūnum-the son of Vyāsadeva; nataḥ asmi-I offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'

PURPORT

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.69).

TEXT 139

brahmānanda haite pūrṇānanda kṛṣṇa-guṇa
ataeva ākarṣaye ātmā-rāmera mana

SYNONYMS

brahma-ānanda-the pleasure of Brahman realization; haite-from; pūrṇa-ānanda-complete bliss; kṛṣṇa-guṇa-the qualities of Lord Kṛṣṇa; ataeva-therefore; ākarṣaye-attract; ātmā-rāmera mana-the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa's qualities attract even the minds of self-realized persons from the bliss of self-realization.

TEXT 140

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmaḥ-persons who take pleasure in being transcendentally situated in the service of the Lord; ca-also; munayaḥ-great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāḥ-without interest in any material desire; api-certainly; urukrame-unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti-do; ahaitukīm-causeless, or without material desires; bhaktim-devotional service; ittham-bhūta-so wonderful as to attract the attention of the self-satisfied; guṇaḥ-who has transcendental qualities; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

TEXT 141

ei saba rahu–kṛṣṇa-caraṇa-sambandhe
ātmārāmera mana hare tulasīra gandhe

SYNONYMS

ei saba rahu-apart from the pastimes of Lord Kṛṣṇa; kṛṣṇa-caraṇa-sambandhe-in relation to the lotus feet of Kṛṣṇa; ātma-ārāmera-of self-realized persons; mana-the mind; hare-attracts; tulasīra gandhe-the aroma of tulasī leaves.

TRANSLATION

"Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya-of Him; aravinda-nayanasya-of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda-of the lotus feet; kiñjalka-with saffron; miśra-mixed; tulasī-of tulasī leaves; makaranda-with the aroma; vāyuḥ-the air; antargataḥ-entered; sva-vivareṇa-through the nostrils; cakāra-created; teṣām-of them; saṅkṣobham-strong agitation; akṣara-juṣām-of the impersonally self-realized (Kumāras); api-also; citta-tanvoḥ-of the mind and body.

TRANSLATION

” ’When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti’s pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥ-sana Kumāras. Sometimes the Catuḥ-sana Kumāras went to Vaikuṇṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of asuras in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuḥ-sana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of tulasī and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic tulasī mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord’s lotus feet. However, those who are offenders or demons are never attracted to the Lord’s personal feature, even though they may visit the Lord’s temple many times. In Vṛndāvana we have seen many Māyāvādī sannyāsīs who do not even come to the temple of Govindajī, Gopīnātha or Madana-mohana because they think that such temples are māyā. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

TEXT 143

ataeva ’kṛṣṇa-nāma’ nā āise tāra mukhe
māyāvādi-gaṇa yāte mahā bahirmukhe

SYNONYMS

ataeva-therefore; kṛṣṇa-nāma-the holy name of Kṛṣṇa; nā-does not; āise-come; tāra mukhe-in their mouths; māyāvādi-gaṇa-all the Māyāvādīs; yāte-because; mahā bahiḥ-mukhe-great offenders by dint of strong atheism.

TRANSLATION

”Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

TEXT 144

bhāvakāli vecite āmi āilāṅa kāśīpure
grāhaka nāhi, nā vikāya, lañā yāba ghare

SYNONYMS

bhāvakāli-devotional sentiments; vecite-to sell; āmi-I; āilāṅa-came; kāśīpure-to the city of Kāśī; grāhaka nāhi-there is no customer; nā vikāya-do not sell; lañā yāba ghare-then I must take my commodity back home.

TRANSLATION

”I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

bhārī bojhā lañā āilāṅa, kemane lañā yāba?
alpa-svalpa-mūlya pāile, ethāi veciba

SYNONYMS

bhārī bojhā-heavy load; lañā-bearing; āilāṅa-I came; kemane-how; lañā yāba-shall I take it back; alpa-svalpa-mūlya-a fraction of the real price; pāile-if I get; ethāi-here; veciba-I shall sell.

TRANSLATION

”I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī.”

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa mahā-mantra. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa mahā-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa mahā-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa mantra, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa mahā-mantra in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

TEXT 146

eta bali' sei vipre ātmasātha kari'
prāte uṭhi mathurā calilā gaurahari

SYNONYMS

eta bali'-saying this; sei vipre-that brāhmaṇa; ātmasātha kari'-accepting as His devotee; prāte uṭhi-rising early in the morning; mathurā calilā-started for Mathurā; gaurahari-Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu accepted that brāhmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

TEXT 147

sei tina saṅge cale, prabhu niṣedhila
dūra haite tina-jane ghare pāṭhāila

SYNONYMS

sei tina-those three; saṅge-with Śrī Caitanya Mahāprabhu; cale-go; prabhu-Śrī Caitanya Mahāprabhu; niṣedhila-forbade; dūra haite-from a distance; tina-jane-the three persons; ghare-home; pāṭhāila-sent back.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

prabhura virahe tine ekatra miliyā
prabhu-guṇa gāna kare preme matta hañā

SYNONYMS

prabhura virahe-because of separation from the Lord; tine-all three; ekatra-together; miliyā-meeting; prabhu-guṇa-the transcendental qualities of the Lord; gāna kare-chant; preme-with love; matta hañā-being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

'prayāge' āsiyā prabhu kaila veṇī-snāna
'mādhava' dekhiyā preme kaila nṛtya-gāna

SYNONYMS

prayāge-to Prayāga; āsiyā-coming; prabhu-Śrī Caitanya Mahāprabhu; kaila-did; veṇī-snāna-bathing in the confluence of the Ganges and Yamunā; mādhava-the predominating Deity there, Veṇī Mādhava; dekhiyā-seeing; preme-in ecstatic love; kaila-performed; nṛtya-gāna-dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said: prakṛṣṭaḥ yāgaḥ yāga-phalaṁ yasmāt. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Triveṇī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhuṅsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

yamunā dekhiyā preme paḍe jhāṅpa diyā
āste-vyaste bhaṭṭācārya uṭhāya dhariyā

SYNONYMS

yamunā-the River Yamunā; dekhiyā-seeing; preme-in ecstatic love; paḍe-falls down; jhāṅpa diyā-jumping; āste-vyaste-in great haste; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; uṭhāya-raises; dhariyā-catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

ei-mata tina-dina prayāge rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

ei-mata-in this way; tina-dina-for three days; prayāge-at Prayāga; rahilā-remained; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; prema-and ecstatic love; diyā-delivering; loka nistārilā-delivered the people.

TRANSLATION

The Lord stayed at Prayāga for three days. He delivered the holy name of Kṛṣṇa and ecstatic love. Thus He delivered many people.

TEXT 152

'mathurā' calite pathe yathā rahi' yāya
kṛṣṇa-nāma-prema diyā lokere nācāya

SYNONYMS

mathurā-to Mathurā; calite-going; pathe-on the road; yathā-wherever; rahi'-staying; yāya-goes; kṛṣṇa-nāma-prema-the holy name of Kṛṣṇa and His ecstatic love; diyā-delivering; lokere nācāya-made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

TEXT 153

pūrve yena 'dakṣiṇa' yāite loka nistārilā
'paścima'-deśe taiche saba 'vaiṣṇava' karilā

SYNONYMS

pūrve-formerly; yena-as; dakṣiṇa-South India; yāite-going to; loka-the people; nistārilā-He delivered; paścima-deśe-in the western countries; taiche-similarly; saba-all; vaiṣṇava-devotees; karilā-made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa mahā-mantra.

TEXT 154

pathe yāhāṅ yāhāṅ haya yamunā-darśana
tāhāṅ jhāṅpa diyā paḍe preme acetana

SYNONYMS

pathe-on the road; yāhāṅ yāhāṅ-wherever; haya-there is; yamunā-darśana-meeting with the Yamunā River; tāhāṅ-there; jhāṅpa diyā paḍe-jumps over and falls down; preme acetana-unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

TEXT 155

mathurā-nikaṭe āilā–mathurā dekhiyā
daṇḍavat hañā paḍe premāviṣṭa hañā

SYNONYMS

mathurā-nikaṭe-near Mathurā; āilā-came; mathurā dekhiyā-seeing the city of Mathurā; daṇḍavat hañā-offering obeisances; paḍe-falls down; prema-āviṣṭa hañā-in the great ecstasy of love.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

mathurā āsiyā kailā 'viśrānti-tīrthe' snāna
'janma-sthāne' 'keśava' dekhi' karilā praṇāma

SYNONYMS

mathurā āsiyā-coming in to Mathurā; kailā-performed; viśrānti-tīrthe-at the bathing place known as Viśrāma-ghāṭa; snāna-bathing; janma-sthāne-at the place of Lord Kṛṣṇa's birth; keśava-the Deity named Keśava; dekhi'-seeing; karilā praṇāma-offered His respectful obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. However, with the help of many rich Maḍwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

TEXT 157

premānande nāce, gāya, saghana huṅkāra
prabhura premāveśa dekhi' loke camatkāra

SYNONYMS

prema-ānande-in ecstatic love; nāce-dances; gāya-chants; saghana-repeatedly; huṅkāra-tumultuous sound vibrations; prabhura-of Lord Śrī Caitanya Mahāprabhu; prema-āveśa-ecstatic love; dekhi'-seeing; loke-all people; camatkāra-astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

eka-vipra paḍe prabhura caraṇa dhariyā
prabhu-saṅge nṛtya kare premāviṣṭa hañā

SYNONYMS

eka-vipra-one brāhmaṇa; paḍe-falls down; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa dhariyā-catching the lotus feet; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; nṛtya kare-he dances; prema-āviṣṭa hañā-being absorbed in ecstatic love.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159

duṅhe preme nṛtya kari' kare kolākuli
hari kṛṣṇa kaha duṅhe bale bāhu tuli'

SYNONYMS

duṅhe-both of them; preme-in ecstatic love; nṛtya kari'-dancing; kare-do; kolākuli-embracing; hari-the holy name of Hari; kṛṣṇa-the holy name of Kṛṣṇa; kaha-go on chanting; duṅhe-both of them; bale-speak; bāhu tuli'-raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Kṛṣṇa!"

TEXT 160

loka 'hari' 'hari' bale, kolāhala haila
'keśava'-sevaka prabhuke mālā parāila

SYNONYMS

loka-all the people; hari hari bale-began to chant the holy names Hari, Hari; kolāhala haila-there was a great uproar; keśava-sevaka-the priest in the service of Lord Keśava; prabhuke-unto Śrī Caitanya Mahāprabhu; mālā parāila-offered a garland.

TRANSLATION

All the people then began to chant "Hari! Hari!" and there was a great uproar. The priest in Lord Keśava's service offered Śrī Caitanya Mahāprabhu a garland.

TEXT 161

loke kahe prabhu dekhi' hañā vismaya
aiche hena prema'laukika' kabhu naya

SYNONYMS

loke kahe-the people said; prabhu-Śrī Caitanya Mahāprabhu; dekhi'-seeing; hañā vismaya-being struck with wonder; aiche-such; hena-similar; prema-love of Godhead; laukika-ordinary; kabhu naya-never is.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu's dancing and chanting, they were struck with wonder, and they all said, "Such transcendental love is never an ordinary thing."

TEXT 162

yāṅhāra darśane loke preme matta hañā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā

SYNONYMS

yāṅhāra darśane-by seeing whom; loke-people; preme-in love; matta hañā-becoming mad; hāse-laugh; kānde-cry; nāce-dance; gāya-chant; kṛṣṇa-nāma lañā-taking the holy name of Lord Kṛṣṇa.

TRANSLATION

The people said, "Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

TEXT 163

sarvathā-niścita–iṅho kṛṣṇa-avatāra
mathurā āilā lokera karite nistāra

SYNONYMS

sarvathā-in every respect; niścita-ascertained; iṅho-He; kṛṣṇa-avatāra-incarnation of Lord Kṛṣṇa; mathurā āilā-has come to Mathurā; lokera-of the people; karite-to perform; nistāra-deliverance.

TRANSLATION

"Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone."

TEXT 164

tabe mahāprabhu sei brāhmaṇe lañā
tāṅhāre puchilā kichu nibhṛte vasiyā

SYNONYMS

tabe-after that; mahāprabhu-Śrī Caitanya Mahāprabhu; sei-that; brāhmaṇe-brāhmaṇa; lañā-taking; tāṅhāre-unto him; puchilā-inquired; kichu-something; nibhṛte vasiyā-sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

TEXT 165

'ārya, sarala, tumi–vṛddha brāhmaṇa
kāhāṅ haite pāile tumi ei prema-dhana?'

SYNONYMS

ārya-advanced in devotional service; sarala-simple; tumi-you; vṛddha brāhmaṇa-elderly brāhmaṇa; kāhāṅ haite-from where; pāile tumi-did you obtain; ei-this; prema-dhana-transcendental opulence of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?"

TEXT 166

vipra kahe,–'śrīpāda śrī-mādhavendra-purī
bhramite bhramite āilā mathurā-nagarī

SYNONYMS

vipra kahe-the brāhmaṇa said; śrīpāda-His Holiness; śrī-mādhavendra-purī-Śrī Mādhavendra Purī; bhramite bhramite-while touring; āilā-came; mathurā-nagarī-to the city of Mathurā.

TRANSLATION

The brāhmaṇa replied, "His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

TEXT 167

kṛpā kari' teṅho mora nilaye āilā
more śisya kari' mora hāte 'bhikṣā' kailā

SYNONYMS

kṛpā kari'-by his causeless mercy; teṅho-he; mora nilaye-to my humble place; āilā-came; more-me; śisya kari'-accepting as his disciple; mora hāte-from my hand; bhikṣā kailā-accepted lunch.

TRANSLATION

"While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

gopāla prakaṭa kari' sevā kaila 'mahāśaya'
adyāpiha tāṅhāra sevā 'govardhane' haya

SYNONYMS

gopāla-the Deity Gopāla; prakaṭa kari'-installing; sevā-service; kaila-did; mahāśaya-that great personality; adyāpiha-still now; tāṅhāra-of that Deity Gopāla; sevā-the service; govardhane-on the Govardhana Hill; haya-is conducted.

TRANSLATION

"After installing the Deity Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

TEXT 169

śuni' prabhu kaila tāṅra caraṇa vandana
bhaya pāñā prabhu-pāya paḍilā brāhmaṇa

SYNONYMS

śuni'-after hearing; prabhu-Śrī Caitanya Mahāprabhu; kaila-did; tāṅra-of him; caraṇa vandana-worshiping the feet; bhaya pāñā-being afraid; prabhu-paya-at the lotus feet of Śrī Caitanya Mahāprabhu; paḍilā-fell down; brāhmaṇa-the brāhmaṇa.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Purī's relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

TEXT 170

prabhu kahe,–"tumi 'guru', āmi 'śiṣya'-prāya

’guru’ hañā ’śiṣye’ namaskāra nā yuyāya

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tumi-you; guru-My spiritual master; āmi-I; śiṣya-prāya-like your disciple; guru hañā-being the spiritual master; śiṣye-unto the disciple; namaskāra-obeisances; nā yuyāya-is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances.”

TEXT 171

śuniyā vismita vipra kahe bhaya pāñā
aiche vāt kaha kene sannyāsī hañā

SYNONYMS

śuniyā-after hearing; vismita-astonished; vipra-the brāhmaṇa; kahe-said; bhaya pāñā-being afraid; aiche vāt-such a statement; kaha-You say; kene-why; sannyāsī hañā-although You are a sannyāsi.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, ”Why do You speak like this? You are a sannyāsī.

TEXT 172

kintu tomāra prema dekhi’ mane anumāni
mādhavendra-purīra ’sambandha’ dhara–jāni

SYNONYMS

kintu-still; tomāra prema-Your ecstatic love; dekhi’-after seeing; mane-in my mind; anumāni-I imagine; mādhavendra-purīra-of Śrī Mādhavendra Purī; sambandha-relationship; dhara-You have; jāni-I can understand.

TRANSLATION

”Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

TEXT 173

kṛṣṇa-premā tāṅhā, yāṅhā tāṅhāra’sambandha’
tāhāṅ vinā ei premāra kāhāṅ nāhi gandha

SYNONYMS

kṛṣṇa-premā-love of Kṛṣṇa; tāṅhā-there; yāṅhā-where; tāṅhāra-his; sambandha-relationship; tāhāṅ vinā-without him; ei premāra-of this ecstatic love; kāhāṅ nāhi gandha-there is no possibility of even a scent.

TRANSLATION

”This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible.”

TEXT 174

tabe bhaṭṭācārya tāre ’sambandha’ kahila
śuni’ ānandita vipra nācite lāgila

SYNONYMS

tabe-thereafter; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; tāre-unto the brāhmaṇa; sambandha kahila-explained the relationship; śuni’-after hearing; ānandita-being pleased; vipra-the brāhmaṇa; nācite lāgila-began to dance.

TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

TEXT 175

tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare

SYNONYMS

tabe-thereafter; vipra-the brāhmaṇa; prabhure-Śrī Caitanya Mahāprabhu; lañā-taking; āilā-came back; nija-ghare-to his home; āpana-icchāya-by his own will; prabhura-of Śrī Caitanya Mahāprabhu; nānā-various; sevā-services; kare-rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

bhikṣā lāgi’ bhaṭṭācārye karāilā randhana
tabe mahāprabhu hāsi’ balilā vacana

SYNONYMS

bhikṣā lāgi’-for lunch; bhaṭṭācārye-Balabhadra Bhaṭṭācārya; karāilā randhana-made to cook; tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; hāsi’-smiling; balilā vacana-said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu’s lunch. At that time, the Lord, smiling, spoke as follows.

TEXT 177

”purī-gosāñi tomāra ghare karyāchena bhikṣā
more tumi bhikṣā deha,–ei mora ’śikṣā’ ”

SYNONYMS

purī-gosāñi-Mādhavendra Purī; tomāra ghare-at your place; karyāchena bhikṣā-accepted lunch; more-for Me; tumi bhikṣā deha-better for you to cook; ei-that; mora śikṣā-My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction.”

TEXT 178

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat-however; ācarati-behaves; śreṣṭaḥ-the best man; tat tat-that; eva-certainly; itaraḥ-the lesser; janaḥ-men; saḥ-he; yat-which; pramāṇam-standard; kurute-shows; lokaḥ-the people; tat-that; anuvartate-follow.

TRANSLATION

”Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

PURPORT

This is a quotation from Bhagavad-gītā (3.21).

TEXT 179

yadyapi ’sanoḍiyā’ haya seita brāhmaṇa
sanoḍiyā-ghare sannyāsī nā kare bhojana

SYNONYMS

yadyapi-although; sanoḍiyā-a priest of the Sanoḍiyā community; haya-was; seita-that; brāhmaṇa-brāhmaṇa; sanoḍiyā-ghare-in the house of a Sanoḍiyā (goldsmith); sannyāsī-a person in the renounced order of life; nā kare bhojana-does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, vaiśyas are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāḍa. Out of them, the Āgaraoyālās are supposed to be first-class vaiśyas, and the Kālaoyāras and Sānoyāḍas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are vaiśyas, they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyāḍas are called Sanoḍiyā brāhmaṇas. Śrīla Bhaktivinoda Ṭhākura states that the word sānoyāḍa in Bengal indicates suvarṇa-vaṇik. In Bengal there are priests who guide the suvarṇa-vaṇik community, which is also considered a low class. There is little difference between the Sānoyāḍa and the suvarṇa-vaṇik. Generally the suvarṇa-vaṇiks are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the suvarṇa-vaṇik or Āgaraoyālā community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the suvarṇa-vaṇik community came from Ayodha. It appears that the suvarṇa-vaṇiks and the Āgaraoyālās belong to the same community. The Sanoḍiyā brāhmaṇas were the guides of the Kālaoyāra and Sānoyāḍa. They are therefore considered to be lower-class brāhmaṇas, and a sannyāsī is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā brāhmaṇa simply because he belonged to Mādhavendra Purī’s community. Śrīla Mādhavendra Purī was the spiritual master of Īśvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

TEXT 180

tathāpi purī dekhi’ tāṅra ’vaiṣṇava,-ācāra
’śiṣya’ kari’ tāṅra bhikṣā kaila aṅgīkāra

SYNONYMS

tathāpi-still; purī-Mādhavendra Purī; dekhi’-after seeing; tāṅra-of the brāhmaṇa; vaiṣṇava-ācāra-behavior like a Vaiṣṇava; śiṣya kari’-accepting him as his disciple; tāṅra bhikṣā-food offered by him; kaila aṅgīkāra-accepted.

TRANSLATION

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

TEXT 181

mahāprabhu tāṅre yadi ’bhikṣā’ māgila
dainya kari’ sei vipra kahite lāgila

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-from him; yadi-when; bhikṣā māgila-requested lunch; dainya kari’-out of humility; sei vipra-that brāhmaṇa; kahite lāgila-began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

TEXT 182

tomāre ’bhikṣā’ diba–baḍa bhāgya se āmāra
tumi–īśvara, nāhi tomāra vidhi-vyavahāra

SYNONYMS

tomāre-unto You; bhikṣā diba-I shall offer food; baḍa bhāgya-great fortune; se-that; āmāra-my; tumi-You; īśvara-the Supreme Personality of Godhead; nāhi-there is not; tomāra-of You; vidhi-vyavahāra-regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

TEXT 183

'mūrkha'-loka karibeka tomāra nindana
sahite nā pārimu sei 'duṣṭe'ra vacana

SYNONYMS

mūrkha-loka-foolish persons; karibeka-will do; tomāra nindana-blaspheming You; sahite nā pārimu-I shall not be able to tolerate; sei-those; duṣṭera vacana-words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the brāhmaṇa did not belong to a superior community, he fearlessly chastised so-called caste brāhmaṇas because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu's accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider mahā-prasāda transcendental, and therefore they are described here as mūrkha (foolish) and duṣṭa (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class brāhmaṇas who belong to the non-Vaiṣṇava community.

TEXT 184

prabhu kahe,–śruti, smṛti, yata ṛṣi-gaṇa
sabe 'eka'-mata nahe, bhinna bhinna dharma

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; śruti-the Vedas; smṛti-the Purāṇas; yata-all; ṛṣi-gaṇa-great sages; sabe-all of them; eka-mata nahe-do not agree; bhinna bhinna dharma-different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nāsav ṛṣir yasya mataṁ na bhinnam: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in Bhagavad-gītā (18.55): bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is bhakti.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. The word ekam means "one," Kṛṣṇa. On this platform, there are no different religious systems. According to Śrīmad-Bhāgavatam (1.1.2): dharmaḥ projjhita-kaitavo 'tra. On the material platform, religious systems are different. Śrīmad-Bhāgavatam describes them from the very beginning as dharmaḥ kaitavaḥ, cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

TEXT 185

dharma-sthāpana-hetu sādhura vyavahāra
purī-gosāñira ye ācaraṇa, sei dharma sāra

SYNONYMS

dharma-sthāpana-hetu-to establish the principles of religion; sādhura vyavahāra-behavior of a devotee; purī-gosāñira-of Mādhavendra Purī; ye ācaraṇa-the behavior; sei-that; dharma sāra-the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A sādhu or an honest man is called a mahājana or a mahātmā. The mahātmā is thus described in Bhagavad-gītā:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” (Bg. 9.13)

In the material world, the word mahātmā is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a mahājana is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a mahājana, and karmīs desiring material enjoyment may consider philosophers like Jaimini to be mahājanas. There are many yogīs who want to control the senses, and for them Patañjali Ṛṣi is a mahā-jana. For the jñānīs, the atheist Kapila, Vaśiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are mahājanas. For the demons, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Rāvaṇa’s son Meghanāda, Jarāsandha and others are accepted as mahājanas. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a mahājana. The scientists who are bewildered by Kṛṣṇa’s external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as mahājanas. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as mahājanas. Such mahājanas are respected by certain men who have been described in Śrīmad-Bhāgavatam (2.3.19):

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

”Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.”

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered mahājanas by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as mahā-janas those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as ḍhaṅga-vipras (imposter brāhmaṇas). Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a mahājana. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Tṛṇāvarta, Vatsa, Baka, Aghāsura and Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as mahājanas.

In this material world a person may be famous as a karma-vīra, a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (jñāna-vīra), or he may be a very famous renunciant. In any case, Śrīmad-Bhāgavatam (3.23.56) gives the following opinion in this matter.

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

”Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing.”

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the varṇāśrama-dharma, the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as mahājanas, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: sādhu-śāstra-guru-vākya, cittete kariyā aikya. A sādhu is a great personality like Śrī Caitanya Mahāprabhu. The śāstras are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for mahājanas. The only motive must be kṛṣṇa-bhakti, devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic yogīs and persons attached to material opulence, women and money are considered mahājanas. However, Śrīmad-Bhāgavatam (6.3.25) gives the following statements about such unauthorized mahājanas:

prāyeṇa veda tad idaṁ na mahājano ’yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ

In this material world, karmīs (fruitive actors) are accepted as mahājanas by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In Bhagavad-gītā, such people are described as veda-vāda-ratā. They do not understand the real purpose of the Vedas, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. Vedaiś ca sarvair aham eva vedyaḥ. (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: dharma-sthāpana-hetu sādhura vyavahāra. The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. Purī-gosāñira ye ācaraṇa, sei dharma sāra. Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

yasyātma-buddhiḥ kuṇape tridhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow.” (Bhāg. 10.84.13) Those who accept the logic of gaḍ-ḍalikā-pravāha and follow in the footsteps of pseudo-mahājanas are carried away by the waves of māyā. Bhaktivinoda Ṭhākura therefore warns:

miche māyāra vaśe, yāccha bhese’,
khāccha hābuḍubu, bhāi
jīva kṛṣṇa-dāsa, e viśvāsa,
ka’rle ta’ āra duḥkha nāi

”Don’t be carried away by the waves of māyā. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end.” Those who follow social customs and behavior forget to follow the path chalked out by the mahājanas; thus they are offenders at the feet of the mahājanas. Sometimes they consider such mahājanas very conservative, or they create their own mahājanas. In this way they ignore the principles of the paramparā system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real mahājana, one’s plans for happiness will be frustrated. This is elaborately explained in Madhya-līlā (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kāraṇa īśvare keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane
tāte chaya darśana haite ’tattva’ nāhi jāni
’mahājana’ yei kahe, sei ’satya’ māni
śrī-kṛṣṇa-caitanya-vāṇī–amṛtera dhāra
tiṅho ye kahaye vastu, sei ’tattva’–sāra

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called mahājanas, authorities. Tāte chaya darśana haite ’tattva’ nāhi jāni: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the mahājanas in the disciplic succession. Then our attempt will be successful. Śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra: ”Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar.” Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (na te viduḥ svārtha-gatiṁ hi viṣṇum). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real mahājana, but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real mahājana because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanoḍiyā brāhmaṇa was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve mahājanas: Brahmā, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our mahājanas in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs-Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī was Śrīdhara Svāmī, the most well known commentator on Śrīmad-Bhāgavatam. He was also a mahājana. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all mahājanas. One who tries to imitate the mahājanas just to become an imitative spiritual master is certainly far away from following in the footsteps of the mahājanas. Sometimes people cannot actually understand how a mahājana follows other mahājanas. In this way people are inclined to fall from devotional service.

TEXT 186

tarko ’pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ-dry argument; apratiṣṭhaḥ-not fixed; śrutayaḥ-Vedas; vibhinnāḥ-possessing different departments; na-not; asau-that; ṛṣiḥ-great sage; yasya-whose; matam-opinion; na-not; bhinnam-separate; dharmasya-of religious principles; tattvam-truth; nihitam-placed; guhāyām-in the heart of a realized person; mahā-janaḥ-self-realized predecessors; yena-by which way; gataḥ-acted; saḥ-that; panthāḥ-the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued," 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

TEXT 187

tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila

SYNONYMS

tabe-after that; sei vipra-that brāhmaṇa; prabhuke-unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila-gave lunch; madhu-purīra-of Mathurā; loka-people in general; saba-all; prabhuke-Śrī Caitanya Mahāprabhu; dekhite āila-came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

lakṣa-saṅkhya loka āise, nāhika gaṇana
bāhira hañā prabhu dila daraśana

SYNONYMS

lakṣa-saṅkhya-numbering hundreds of thousands; loka āise-people came; nāhika gaṇana-there is no counting; bāhira hañā-coming out; prabhu-Śrī Caitanya Mahāprabhu; dila daraśana-gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

TEXT 189

bāhu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nāce loka kari' hari-dhvani

SYNONYMS

bāhu tuli'-raising the arms; bale-says; prabhu-Śrī Caitanya Mahāprabhu; hari-bola-dhvani-the transcendental sound vibration Hari bol; preme-in ecstasy; matta-maddened; nāce-dance; loka-the people; kari' hari-dhvani-making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly,"Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

TEXT 190

yamunāra 'cabbiśa ghāṭe' prabhu kaila snāna
sei vipra prabhuke dekhāya tīrtha-sthāna

SYNONYMS

yamunāra-of the River Yamunā; cabbiśa ghāṭe-in the twenty-four ghats, or bathing places; prabhu-Śrī Caitanya Mahāprabhu; kaila-performed; snāna-bathing; sei vipra-that brāhmaṇa; prabhuke-unto Śrī Caitanya Mahāprabhu; dekhāya-shows; tīrtha-sthāna-the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka, (7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

TEXT 191

svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara
mahāvidyā, gokarṇādi dekhilā vistara

SYNONYMS

svayambhu-Svayambhu; viśrāma-Viśrāma; dīrgha-viṣṇu-Dīrgha Viṣṇu; bhūteśvara-Bhūteśvara; mahāvidyā-Mahāvidyā; gokarṇa-Gokarṇa; ādi-and so on; dekhilā-saw; vistara-many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

TEXT 192

’vana’ dekhibāre yadi prabhura mana haila

sei ta brāhmaṇe prabhu saṅgete la-ila

SYNONYMS

vana-the forests; dekhibāre-to see; yadi-when; prabhura-of Śrī Caitanya Mahāprabhu; mana-mind; haila-was; sei ta-indeed that; brāhmaṇe-brāhmaṇa; prabhu-Śrī Caitanya Mahāprabhu; saṅgete la-ila-took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

TEXT 193

madhu-vana, tāla, kumuda, bahulā-vana gelā

tāhāṅ tāhāṅ snāna kari’ premāviṣṭa hailā

SYNONYMS

madhu-vana-Madhuvana; tāla-Tālavana; kumuda-Kumudavana; bahulā-vana-Bahulāvana; gelā-He visited; tāhāṅ tāhāṅ-here and there; snāna kari’-taking bath; prema-āviṣṭa hailā-became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word vana means ”forest.” Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such vanas in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

TEXT 194

pathe gābhī-ghaṭā care prabhure dekhiyā

prabhuke beḍaya āsi’ huṅkāra kariyā

SYNONYMS

pathe-on the road; gābhī-ghaṭā-groups of cows; care-graze; prabhure dekhiyā-after seeing Lord Śrī Caitanya Mahāprabhu; prabhuke beḍaya-they surrounded the Lord; āsi’-coming; huṅ-kāra kariyā-making a loud vibration.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

gābhī dekhi’ stabdha prabhu premera taraṅge

vātsalye gābhī prabhura cāṭe saba-aṅge

SYNONYMS

gābhī dekhi’-seeing the cows; stabdha-stunned; prabhu-Śrī Caitanya Mahāprabhu; premera taraṅge-in the waves of ecstatic love; vātsalye-in great affection; gābhī-all the cows; prabhura-of Śrī Caitanya Mahāprabhu; cāṭe-licked; saba-aṅge-all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

TEXT 196

sustha hañā prabhu kare aṅga-kaṇḍūyana

prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa

SYNONYMS

sustha hañā-becoming patient; prabhu-Śrī Caitanya Mahāprabhu; kare-does; aṅga-of the body; kaṇḍūyana-scratching; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; cale-go; nāhi chāḍe-do not give up; dhenu-gaṇa-all the cows.

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

TEXT 197

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla

prabhu-kaṇṭha-dhvani śuni’ āise mṛgī-pāla

SYNONYMS

kaṣṭe-sṛṣṭye-with great difficulty; dhenu-the cows; saba-all; rākhila-kept back; goyāla-the cowherd men; prabhu-kaṇṭha-dhvani-the musical voice of Śrī Caitanya Mahāprabhu; śuni’-hearing; āise-came; mṛgī-pāla-flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

mṛga-mṛgī mukha dekhi’ prabhu-aṅga cāṭe

bhaya nāhi kare, saṅge yāya vāṭe-vāṭe

SYNONYMS

mṛga-mṛgī-the deer, both male and female; mukha dekhi’-seeing His face; prabhu-aṅga cāṭe-began to lick the body of the Lord; bhaya nāhi kare-they were not at all afraid; saṅge yāya-go with Him; vāṭe-vāṭe-all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya

SYNONYMS

śuka-parrots; pika-cuckoos; bhṛṅga-bumblebees; prabhure-Śrī Caitanya Mahāprabhu; dekhi'-seeing; pañcama-the fifth musical note; gāya-sing; śikhi-gaṇa-peacocks; nṛtya-dancing; kari'-performing; prabhu-āge-in front of Śrī Caitanya Mahāprabhu; yāya-go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe
aṅkura pulaka, madhu-aśru variṣaṇe

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; dekhi'-seeing; vṛndāvane-of Vṛndāvana; vṛkṣa-latā-gaṇe-the trees and creepers; aṅkura-twigs; pulaka-jubilant; madhu-aśru-tears in the form of honey; variṣaṇe-pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

phula-phala bhari' ḍāla paḍe prabhu-pāya
bandhu dekhi' bandhu yena'bheṭa' lañā yāya

SYNONYMS

phula-phala bhari'-loaded with fruits and flowers; ḍāla-the branches; paḍe-fall down; prabhu-pāya-at the lotus feet of the Lord; bandhu dekhi'-seeing one friend; bandhu-another friend; yena-as if; bheṭa-a presentation; lañā-taking; yāya-goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

TEXT 202

prabhu dekhi' vṛndāvanera sthāvara-jaṅgama
ānandita–bandhu yena dekhe bandhu-gaṇa

SYNONYMS

prabhu dekhi'-seeing the Lord; vṛndāvanera-of Vṛndāvana; sthāvara-jaṅgama-all living entities, moving and not moving; ānandita-very jubilant; bandhu-friend; yena-as if; dekhe-see; bandhu-gaṇa-friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

TEXT 203

tā-sabāra prīti dekhi' prabhu bhāvāveśe
sabā-sane krīḍā kare hañā tāra vaśe

SYNONYMS

tā-sabāra-of all of them; prīti-affection; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; bhāva-āveśe-in ecstatic love; sabā-sane-with all of them; krīḍā-sporting; kare-performs; hañā-being; tāra-their; vaśe-under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

TEXT 204

prati vṛkṣa-latā prabhu karena āliṅgana
puṣpādi dhyāne karena kṛṣṇe samarpaṇa

SYNONYMS

prati-each and every; vṛkṣa-latā-tree and creeper; prabhu-Śrī Caitanya Mahāprabhu; karena āliṅgana-embraced; puṣpa-ādi-all the flowers and fruits; dhyāne-in meditation; karena-do; kṛṣṇe-unto Lord Kṛṣṇa; samarpaṇa-offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

aśru-kampa-pulaka-preme śarīra asthire
'kṛṣṇa' bala, 'kṛṣṇa' bala–bale uccaiḥsvare

SYNONYMS

aśru-tears; kampa-trembling; pulaka-jubilation; preme-in ecstatic love; śarīra-the whole body; asthire-restless; kṛṣṇa bala-say Kṛṣṇa; kṛṣṇa bala-say Kṛṣṇa; bale-the Lord says; uccaiḥ-svare-very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

TEXT 206

sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani
prabhura gambhīra-svare yena prati-dhvani

SYNONYMS

sthāvara-jaṅgama-all living entities, nonmoving and moving; mili'-meeting together; kare-perform; kṛṣṇa-dhvani-vibration of the sound Hare Kṛṣṇa; prabhura-of Śrī Caitanya Mahāprabhu; gambhīra-svare-deep voice; yena-as if; prati-dhvani-responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

TEXT 207

mṛgera galā dhari' prabhu karena rodane
mṛgera pulaka aṅge, aśru nayane

SYNONYMS

mṛgera-of the deer; galā dhari'-catching the necks; prabhu-Śrī Caitanya Mahāprabhu; karena-does; rodane-crying; mṛgera-of the deer; pulaka aṅge-jubilation; aśru-tears; nayane-in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

vṛkṣa-ḍāle śuka-śārī dila daraśana
tāhā dekhi' prabhura kichu śunite haila mana

SYNONYMS

vṛkṣa-ḍāle-on a branch of a tree; śuka-śārī-male and female parrots; dila-gave; daraśana-appearance; tāhā dekhi'-seeing that; prabhura-of Śrī Caitanya Mahāprabhu; kichu-something; śunite-to hear; haila-there was; mana-mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

TEXT 209

śuka-śārikā prabhura hāte uḍi' paḍe
prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe

SYNONYMS

śuka-śārikā-the parrots, male and female; prabhura-of Śrī Caitanya Mahāprabhu; hāte-on the hand; uḍi'-flying; paḍe-fall; prabhuke-Śrī Caitanya Mahāprabhu; śunāñā-causing to hear; kṛṣṇera-of Lord Kṛṣṇa; guṇa-śloka paḍe-chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

TEXT 210

saundaryaṁ lalanāli-dhairya-dalanaṁ līlā ramā-stambhinī
vīryaṁ kandukitādri-varyam amalāḥ pāre-parārdhaṁ guṇāḥ
śīlaṁ sarva-janānurañjanam aho yasyāyam asmat-prabhur
viśvaṁ viśva-janīna-kīrtir avatāt kṛṣṇo jagan-mohanaḥ

SYNONYMS

saundaryam-the bodily beauty; lalanā-āli-of groups of gopīs; dhairya-the patience; dalanam-subduing; līlā-pastimes; ramā-the goddess of fortune; stambhinī-astounding; vīryam-strength; kandukita-making like a small ball for throwing; adri-varyam-the great mountain; amalāḥ-without a spot; pāre-parārdham-unlimited; guṇāḥ-qualities; śīlam-behavior; sarva-jana-all kinds of living entities; anurañjanam-satisfying; aho-oh; yasya-whose; ayam-this; asmat-prabhuḥ-our Lord; viśvam-the whole universe; viśva-janīna-for the benefit of everyone; kīrtiḥ-whose glorification; avatāt-may He maintain; kṛṣṇaḥ-Lord Kṛṣṇa; jagat-mohanaḥ-the attractor of the whole world.

TRANSLATION

The male parrot sang: "The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopīs of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!"

PURPORT

This verse is found in the Govinda-līlāmṛta (13.29).

TEXT 211

śuka-mukhe śuni' tabe kṛṣṇera varṇana
śārikā paḍaye tabe rādhikā-varṇana

SYNONYMS

śuka-mukhe-in the mouth of the male parrot; śuni'-hearing; kṛṣṇera varṇana-a description of Lord Kṛṣṇa; śārikā-female parrot; paḍaye-recites; tabe-then; rādhikā-varṇana-a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

śrī-rādhikāyāḥ priyatā surūpatā
suśīlatā nartana-gāna-cāturī
guṇāli-sampat kavitā ca rājate
jagan-mano-mohana-citta-mohinī

SYNONYMS

śrī-rādhikāyāḥ-of Śrīmatī Rādhārāṇī; priyatā-affection; su-rūpatā-exquisite beauty; su-śīlatā-good behavior; nartana-gāna-in chanting and dancing; cāturī-artistry; guṇa-āli-sampat-possession of such transcendental qualities; kavitā-poetry; ca-also; rājate-shine; jagat-manaḥ-mohana-of Kṛṣṇa, who attracts the mind of the whole universe; citta-mohinī-the attractor of the mind.

TRANSLATION

The female parrot said: "Śrīmatī Rādhārāṇī's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

PURPORT

This verse is found in the Govinda-līlāmṛta (13.30).

TEXT 213

punaḥ śuka kahe,–kṛṣṇa 'madana-mohana'
tabe āra śloka śuka karila paṭhana

SYNONYMS

punaḥ-again; śuka-the male parrot; kahe-says; kṛṣṇa madana-mohana-Kṛṣṇa is the conqueror of the mind of Cupid; tabe-thereafter; āra-another; śloka-verse; śuka-the male parrot; karila paṭhana-recited.

TRANSLATION

Thereafter the male parrot said,"Kṛṣṇa is the enchanter of the mind of Cupid." He then began to recite another verse.

TEXT 214

vaṁśī-dhārī jagan-nāri-
citta-hārī sa śārike
vihārī gopa-nārībhir
jīyān madana-mohanaḥ

SYNONYMS

vaṁśī-dhārī-the carrier of the flute; jagat-nārī-of all women of the universe; citta-hārī-the stealer of the hearts; saḥ-He; śārike-my dear śārī; vihārī-enjoyer; gopa-nārībhiḥ-with the gopīs; jīyāt-let Him be glorified; madana-of Cupid; mohanaḥ-the enchanter.

TRANSLATION

The parrot then said, "My dear śārī [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the Govinda-līlāmṛta (13.31).

TEXT 215

punaḥ śārī kahe śuke kari' parihāsa
tāhā śuni' prabhura haila vismaya-premollāsa

SYNONYMS

punaḥ-again; śārī kahe-the female parrot said; śuke-unto the male parrot; kari' parihāsa-jokingly; tāhā śuni'-hearing that; prabhura-of Śrī Caitanya Mahāprabhu; haila-there was; vismaya-wonderful; prema-ullāsa-awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

rādhā-saṅge yadā bhāti
tadā 'madana-mohanaḥ'
anyathā viśva-moho 'pi
svayaṁ 'madana-mohitaḥ'

SYNONYMS

rādhā-saṅge-with Śrīmatī Rādhārāṇī; yadā-when; bhāti-shines; tadā-at that time; madana-mohanaḥ-the enchanter of the mind of Cupid; anyathā-otherwise; viśva-mohaḥ-the enchanter of the whole universe; api-even though; svayam-personally; madana-mohitaḥ-enchanted by Cupid.

TRANSLATION

The parrot śārī said, "When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

PURPORT

This is another verse from the Govinda-līlāmṛta (13.32).

TEXT 217

śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle
mayūrera nṛtya prabhu dekhe kutūhale

SYNONYMS

śuka-śārī-the male and female parrots; uḍi'-flying; punaḥ-again; gela-went; vṛkṣa-ḍāle-to the branch of a tree; mayūrera-of the peacocks; nṛtya-dancing; prabhu-Śrī Caitanya Mahāprabhu; dekhe-sees; kutūhale-with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

TEXT 218

mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila
premāveśe mahāprabhu bhūmite paḍila

SYNONYMS

mayūrera-of the peacocks; kaṇṭha-necks; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; kṛṣṇa-smṛti-remembrance of Lord Kṛṣṇa; haila-there was; prema-āveśe-in ecstatic love; mahāprabhu-Śrī Caitanya Mahāprabhu; bhūmite-on the ground; paḍila-fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

TEXT 219

prabhure mūrcchita dekhi' sei ta brāhmaṇa
bhaṭṭācārya-saṅge kare prabhura santarpaṇa

SYNONYMS

prabhure-Śrī Caitanya Mahāprabhu; mūrcchita-unconscious; dekhi'-seeing; sei ta brāhmaṇa-indeed that brāhmaṇa; bhaṭṭācārya-saṅge-with Bhaṭṭācārya; kare-does; prabhura-of Śrī Caitanya Mahāprabhu; santarpaṇa-taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

TEXT 220

āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare aṅge, vastrera vātāsa

SYNONYMS

āste-vyaste-with great haste; mahāprabhura-of Śrī Caitanya Mahāprabhu; lañā-taking; bahirvāsa-covering cloth; jala-seka kare-sprinkle water; aṅge-on the body; vastrera vātāsa-fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

TEXT 221

prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'
cetana pāñā prabhu yā'na gaḍāgaḍi

SYNONYMS

prabhu-karṇe-in the ear of Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kahe-chant; ucca kari'-loudly; cetana pāñā-coming to consciousness; prabhu-Śrī Caitanya Mahāprabhu; yā'na-goes; gaḍāgaḍi-rolling on the ground.

TRANSLATION

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

kaṇṭaka-durgama vane aṅga kṣata haila
bhaṭṭācārya kole kari' prabhure sustha kaila

SYNONYMS

kaṇṭaka-durgama-difficult to traverse because of thorns; vane-in the forest; aṅga-the body; kṣata haila-became injured; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; kole kari'-taking Him on his lap; prabhure-Śrī Caitanya Mahāprabhu; sustha kaila-pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

TEXT 223

kṛṣṇāveśe prabhura preme garagara mana
'bol' 'bol' kari' uṭhi' karena nartana

SYNONYMS

kṛṣṇa-āveśe-in ecstatic love of Kṛṣṇa; prabhura-of Śrī Caitanya Mahāprabhu; preme-by love; garagara-disturbed; mana-mind; bol bol-chant, chant; kari'-saying; uṭhi'-standing up; karena nartana-began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said,"Chant! Chant!" Then He Himself began to dance.

TEXT 224

bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya
nācite nācite pathe prabhu cali' yāya

SYNONYMS

bhaṭṭācārya-Bhaṭṭācārya; sei vipra-that brāhmaṇa; kṛṣṇa-nāma gāya-chant the holy name of Kṛṣṇa; nācite nācite-dancing and dancing; pathe-on the road; prabhu-Śrī Caitanya Mahāprabhu; cali' yāya-goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

TEXT 225

prabhura premāveśa dekhi' brāhmaṇa–vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; prema-āveśa-ecstatic love; dekhi'-seeing; brāhmaṇa-the brāhmaṇa; vismita-astonished; prabhura-of Śrī Caitanya Mahāprabhu; rakṣā lāgi'-for the protection; vipra-the brāhmaṇa; ha-ilā-became; cintita-very anxious.

TRANSLATION

The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

TEXT 226

nīlācale chilā yaiche premāveśa mana
vṛndāvana yāite pathe haila śata-guṇa

SYNONYMS

nīlācale-at Jagannātha Purī; chilā-was; yaiche-as; prema-āveśa mana-always in a mentality of ecstatic love; vṛndāvana-to Vṛndāvana; yāite-going; pathe-on the road; haila-became; śata-guṇa-one hundred times.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

TEXT 227

sahasra-guṇa prema bāḍe mathurā daraśane
lakṣa-guṇa prema bāḍe, bhramena yabe vane

SYNONYMS

sahasra-guṇa-one thousand times; prema-love; bāḍe-increased; mathurā-Mathurā; daraśane-upon seeing; lakṣa-guṇa-a hundred thousand times; prema bāḍe-love increases; bhramena-wanders; yabe-when; vane-in the forests of Vṛndāvana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

TEXTS 228-229

anya-deśa prema uchale 'vṛndāvana'-nāme
sākṣāt bhramaye ebe sei vṛndāvane
preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha karena abhyāse

SYNONYMS

anya-deśa-in other countries; prema-love; uchale-increases; vṛndāvana-nāme-by the name of Vṛndāvana; sākṣāt-directly; bhramaye-travels; ebe-now; sei vṛndāvane-in that Vṛndāvana; preme-in ecstatic love; garagara-faltering; mana-mind; rātri-divase-day and night; snāna-bhikṣā-ādi-bathing and accepting food; nirvāha-accomplishing; karena-does; abhyāse-by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

ei-mata prema–yāvat bhramila 'bāra' vana
ekatra likhiluṅ, sarvatra nā yāya varṇana

SYNONYMS

ei-mata-in this way; prema-ecstatic love; yāvat-so long; bhramila-He traveled; bāra vana-through the twelve forests of Vṛndāvana; ekatra-in one place; likhiluṅ-I have written; sarvatra-everywhere; nā yāya varṇana-cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

TEXT 231

vṛndāvane haila prabhura yateka premera vikāra
koṭi-granthe 'ananta' likhena tāhāra vistāra

SYNONYMS

vṛndāvane-in Vṛndāvana; haila-there were; prabhura-of Śrī Caitanya Mahāprabhu; yateka-as many; premera vikāra-transformations of ecstasy; koṭi-granthe-in millions of books; ananta-Lord Ananta; likhena-writes; tāhāra-of them; vistāra-elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

TEXT 232

tabu likhibāre nāre tāra eka kaṇa
uddeśa karite kari dig-daraśana

SYNONYMS

tabu-yet; likhibāre-to write; nāre-is not able; tāra-of that; eka-one; kaṇa-fragment; uddeśa-indication; karite-to make; kari-I perform; dik-daraśana-pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

jagat bhāsila caitanya-līlāra pāthāre
yāṅra yata śakti tata pāthāre sāṅtāre

SYNONYMS

jagat-the whole world; bhāsila-floated; caitanya-līlāra-of the pastimes of Śrī Caitanya Mahāprabhu; pāthāre-in the inundation; yāṅra-of whom; yata-as much; śakti-power; tata-that much; pāthāre-in the inundation; sāṅtāre-swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.

18.5.18 Chapter 18

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the village of Āriṭ-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kuṇḍa and Śyāma-kuṇḍa. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gāṅṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viṭhṭhaleśvara and stayed there for one month just to give an audience to Śrīla Rūpa Gosvāmī.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣaśāyī, Khelā-tīrtha, Bhāṇḍīravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kālīya-hrada, Dvādaśāditya-ghāṭa, Keśī-ghāṭa, Rāsa-sthalī, Cīra-ghāṭa and Āmli-talā. At Kālīya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes sannyāsa, he becomes Nārāyaṇa. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a sannyāsī is simply a living entity and not the Supreme personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhaṭṭācārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Sorokṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing through saw Śrī Caitanya Mahāprabhu and falsely concluded that the Lord's associates, Balabhadra Bhaṭṭācārya and others, had killed the Lord with a poison named dhuturā and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijalī Khān, surrendered to Śrī Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāṭhāna Vaiṣṇavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga at the confluence of three rivers-the Ganges, Yamunā and Sarasvatī.

TEXT 1

vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānaṁ ca tad-ālokād
gaurāṅgaḥ parito 'bhramat

SYNONYMS

vṛndāvane-in Vṛndāvana; sthira-carān-to the living entities, both moving and not moving; nandayan-giving pleasure; sva-avalokanaiḥ-by His personal glances; ātmānam-to Himself; ca-also; tat-ālokāt-by seeing them; gaurāṅgaḥ-Śrī Caitanya Mahāprabhu; paritaḥ-all around; abhramat-traveled.

TRANSLATION

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Lord Gauracandra (Śrī Caitanya Mahāprabhu); jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya-all glories; advaita-candra-to Śrī Advaita Gosāñi; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

TEXT 3

ei-mata mahāprabhu nācite nācite
'āriṭ'-grāme āsi' 'bāhya' haila ācambite

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; nācite nācite-dancing and dancing; āriṭ-grāme-in the village known as Āriṭ-grāma; āsi,-coming; bāhya-sense perception; haila-there was; ācambite-suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭgrāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The brāhmaṇa accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone's vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

TEXT 4

āriṭe rādhā-kuṇḍa-vārtā puche loka-sthāne
keha nāhi kahe, saṅgera brāhmaṇa nā jāne

SYNONYMS

āriṭe-in the village known as Āriṭ-grāma; rādhā-kuṇḍa-vārtā-news of Rādhākuṇḍa; puche-inquires; loka-sthāne-from the local people; keha-anyone; nāhi-not; kahe-could say; saṅgera-the companion; brāhmaṇa-brāhmaṇa; nā jāne-does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people,"Where is Rādhā-kunda?" No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

TEXT 5

tīrtha 'lupta' jāni' prabhu sarvajña bhagavān
dui dhānya-kṣetre alpa-jale kailā snāna

SYNONYMS

tīrtha-holy place; lupta-lost; jāni'-knowing; prabhu-Śrī Caitanya Mahāprabhu; sarva-jña-omniscient; bhagavān-the Supreme Personality of Godhead; dui-two; dhānya-kṣetre-in paddy fields; alpa-jale-in not very deep water; kailā snāna-took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kuṇḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

dekhi' saba grāmya-lokera vismaya haila mana
preme prabhu kare rādhā-kuṇḍera stavana

SYNONYMS

dekhi'-seeing; saba grāmya-lokera-of all the people of the village; vismaya haila-became astonished; mana-the minds; preme-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; kare-does; rādhā-kuṇḍera-of Rādhā-kuṇḍa; stavana-prayers.

TRANSLATION

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

TEXT 7

saba gopī haite rādhā kṛṣṇera preyasī
taiche rādhā-kuṇḍa priya 'priyāra sarasi'

SYNONYMS

saba-all; gopī-the gopīs; haite-from; rādhā-Rādhārāṇī; kṛṣṇera-of Lord Kṛṣṇa; preyasī-most beloved; taiche-similarly; rādhā-kuṇḍa-Rādhā-kuṇḍa; priya-very dear; priyāra sarasī-the lake of the most beloved Rādhārāṇī.

TRANSLATION

"Of all the gopīs, Rādhārāṇī is the dearmost. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

TEXT 8

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā-as; rādhā-Śrīmatī Rādhārāṇī; priyā-beloved; viṣṇoḥ-of Lord Kṛṣṇa; tasyāḥ-Her; kuṇḍam-lake; priyam-very dear; tathā-similarly; sarva-gopīṣu-among all the gopīs; sā-She; eva-certainly; ekā-alone; viṣṇoḥ-of Lord Kṛṣṇa; atyanta-very much; vallabhā-dear.

TRANSLATION

" 'Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.'

PURPORT

This is a verse from the Padma Purāṇa.

TEXT 9

yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-raṅge

SYNONYMS

yei kuṇḍe-in which lake; nitya-daily; kṛṣṇa-Lord Kṛṣṇa; rādhikāra saṅge-accompanied by Śrīmatī Rādhārāṇī; jale-in the water; jala-keli-sporting in the water; kare-performs; tīre-on the bank; rāsa-raṅge-His rāsa dance.

TRANSLATION

"In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

TEXT 10

sei kuṇḍe yei eka-bāra kare snāna
tāṅre rādhā-sama 'prema' kṛṣṇa kare dāna

SYNONYMS

sei kuṇḍe-in that lake; yei-anyone who; eka-bāra-once; kare snāna-takes a bath; tāṅre-unto him; rādhā-sama-like Śrīmatī Rādhārāṇī; prema-ecstatic love; kṛṣṇa-Lord Kṛṣṇa; kare dāna-gives as charity.

TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

kuṇḍera 'mādhurī'–yena rādhāra 'madhurimā'
kuṇḍera 'mahimā'–yena rādhāra 'mahimā'

SYNONYMS

kuṇḍera-of the lake; mādhurī-sweetness; yena-as if; rādhāra-of Śrīmatī Rādhārāṇī; madhurimā-sweetness; kuṇḍera-of the lake; mahimā-glories; yena-as if; rādhāra-of Śrīmatī Rādhārāṇī; mahimā-glories.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrīmatī Rādhārāṇī.

TEXT 12

śrī-rādheva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair
yasyāṁ śrī-yuta-mādhavendur aniśaṁ prītyā tayā krīḍati
premāsmin bata rādhikeva labhate yasyāṁ sakṛt snāna-kṛt
tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau

SYNONYMS

śrī-rādhā-Śrīmatī Rādhārāṇī; iva-like; hareḥ-of Kṛṣṇa; tadīya-Her; sarasī-lake; preṣṭhā-very dear; adbhutaiḥ-by wonderful; svaiḥ-own; guṇaiḥ-transcendental qualities; yasyām-in which; śrī-yuta-all-opulent; mādhava-Śrī Kṛṣṇa; induḥ-like the moon; aniśam-incessantly; prītyā-with great affection; tayā-in association with Śrīmatī Rādhārāṇī; krīḍati-performs pastimes; premā-love; asmin-for Lord Kṛṣṇa; bata-certainly; rādhikā iva-exactly like Śrīmatī Rādhārāṇī; labhate-obtains; yasyām-in which; sakṛt-once; snāna-kṛt-one who takes a bath; tasyāḥ-of the lake; vai-certainly; mahimā-glories; tathā-as well as; madhurimā-sweetness; kena-by whom; astu-can be; varṇyaḥ-described; kṣitau-on this earth.

TRANSLATION

" 'Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī's loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?' "

PURPORT

This verse is found in the Govinda-līlāmṛta (7.102).

TEXT 13

ei-mata stuti kare premāviṣṭa hañā
tīre nṛtya kare kuṇḍa-līlā saṅariyā

SYNONYMS

ei-mata-in this way; stuti kare-offers prayers; prema-āviṣṭa-overwhelmed by ecstatic love; hañā-becoming; tīre-on the bank; nṛtya kare-dances; kuṇḍa-līlā-pastimes of Rādhā-kuṇḍa; saṅariyā-remembering.

TRANSLATION

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

TEXT 14

kuṇḍera mṛttikā lañā tilaka karila
bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila

SYNONYMS

kuṇḍera -of the lake; mṛttikā-earth; lañā-taking; tilaka karila-formed tilaka; bhaṭṭācārya-dvārā-with the help of Balabhadra Bhaṭṭācārya; mṛttikā-earth; saṅge-along; kari'-making; laila-took.

TRANSLATION

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

TEXT 15

tabe cali' āilā prabhu 'sumanaḥ-sarovara'
tāhāṅ 'govardhana' dekhi' ha-ilā vihvala

SYNONYMS

tabe-thereafter; cali'-traveling; āilā-came; prabhu-Śrī Caitanya Mahāprabhu; sumanaḥ-sarovara-to the lake known as Sumanaḥ; tāhāṅ-there; govardhana-Govardhana Hill; dekhi'-seeing; ha-ilā vihvala-became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanaḥ Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

govardhana dekhi' prabhu ha-ilā daṇḍavat
'eka śilā' āliṅgiyā ha-ilā unmatta

SYNONYMS

govardhana dekhi'-seeing Govardhana Hill; prabhu-Śrī Caitanya Mahāprabhu; ha-ilā daṇḍavat-offered obeisances like a straight rod; eka śilā-one piece of stone; āliṅgiyā-embracing; ha-ilā-became; unmatta-maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

preme matta cali' āilā govardhana-grāma
'harideva' dekhi' tāhāṅ ha-ilā praṇāma

SYNONYMS

preme-in ecstatic love; matta-maddened; cali'-proceeding; āilā-came; govardhana-grāma-to the village known as Govardhana; hari-deva-the Deity named Harideva installed there; dekhi'-seeing; tāhāṅ-there; ha-ilā praṇāma-offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

TEXT 18

'mathurā'-padmera paścima-dale yāṅra vāsa
'harideva' nārāyaṇa–ādi parakāśa

SYNONYMS

mathurā-padmera-of the lotus flower of Mathurā; paścima-dale-on the western petal; yāṅra-whose; vāsa-residence; hari-deva-Lord Harideva; nārāyaṇa-incarnation of Nārāyaṇa; ādi-original; parakāśa-manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

TEXT 19

harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya śuniyā

SYNONYMS

hari-deva-āge-in front of Harideva; nāce-dances; preme-in ecstatic love; matta hañā-becoming maddened; saba loka-all the people; dekhite-to see; āila-came; āścarya-wonderful; śuniyā-hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

TEXT 20

prabhu-prema-saundarya dekhi' loke camatkāra
haridevera bhṛtya prabhura karila satkāra

SYNONYMS

prabhu-of Śrī Caitanya Mahāprabhu; prema-saundarya-ecstatic love and beauty; dekhi'-seeing; loke-people; camatkāra-astonished; hari-devera-of Lord Harideva; bhṛtya-servants; prabhura-of Śrī Caitanya Mahāprabhu; karila satkāra-offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

TEXT 21

bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila
brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila

SYNONYMS

bhaṭṭācārya-Balabhadra Bhaṭṭācārya; brahma-kuṇḍe-at the lake called Brahma-kuṇḍa; pāka-cooking; yāñā-going there; kaila-peformed; brahma-kuṇḍe-at Brahma-kuṇḍa; snāna kari'-taking a bath; prabhu-Śrī Caitanya Mahāprabhu; bhikṣā kaila-accepted lunch.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

TEXT 22

se-rātri rahilā haridevera maṇḍire
rātre mahāprabhu kare manete vicāre

SYNONYMS

se-rātri-that night; rahilā-remained; hari-devera-of Harideva; mandire-in the temple; rātre-at night; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-does; manete-in the mind; vicāre-consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

'govardhana-upare āmi kabhu nā caḍiba
gopāla-rāyera daraśana kemane pāiba?'

SYNONYMS

govardhana-upare-upon the hill known as Govardhana; āmi-I; kabhu-at any time; nā-not; caḍiba-shall climb; gopāla-rāyera-of Lord Gopāla; daraśana-visit; kemane-how; pāiba-I shall get.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?"

TEXT 24

eta mane kari' prabhu mauna kari' rahilā
jāniyā gopāla kichu bhaṅgī uṭhāilā

SYNONYMS

eta-so much; mane kari'-considering within the mind; prabhu-Śrī Caitanya Mahāprabhu; mauna-silent; kari'-becoming; rahilā-remained; jāniyā-knowing; gopāla-the Deity Gopāla; kichu-some; bhaṅgī-tricks; uṭhāilā-raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

TEXT 25

anāruruksave śailaṁ
svasmai bhaktābhimānine
avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat

SYNONYMS

anārurukṣave-who was unwilling to climb up; śailam-the mountain; svasmai-unto Himself; bhakta-abhimānine-considering Himself a devotee of Lord Kṛṣṇa; avaruhya-getting down; gireḥ-from the hill; kṛṣṇaḥ-Lord Kṛṣṇa; gaurāya-unto Śrī Caitanya Mahāprabhu; svam-Himself; adarśayat-showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

TEXT 26

'annakūṭa'-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati

SYNONYMS

annakūṭa-nāme-by the name Annakūṭa; grāme-in the village; gopālera-of Gopāla; sthiti-residence; rāja-puta-lokera-of people from Rajasthan; sei grāme-in that village; vasati-habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in Bhakti-ratnākara (Fifth Wave):

gopa-gopī bhuñjāyena kautuka apāra
ei hetu 'āniyora' nāma se ihāra
annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane haya pūrṇa abhilāṣa

"It is here that all the gopīs and the gopas enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āniyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled." It is also stated:

kuṇḍera nikaṭa dekha niviḍa-kānana
ethāi 'gopāla' chilā hañā saṅgopana

”Look at the dense forest near the kuṇḍa. It was there that Gopāla was concealed.” Also, the Stavāvalī (8.75) by Raghunātha dāsa Gosvāmī states:

vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ
vareṇa rādhāṁ chalayan vibhuṅkte
yatrānna-kūṭaṁ tad ahaṁ prapadye

TEXT 27

eka-jana āsi’ rātre grāmīke balila
’tomāra grāma mārite turuka-dhārī sājila

SYNONYMS

eka-jana-one person; āsi’-coming; rātre-at night; grāmīke-to the inhabitants of the village; balila-said; tomāra-your; grāma-village; mārite-to attack; turuka-dhārī-Turkish Mohammedan soldiers; sājila-are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, ”The Turkish soldiers are now preparing to attack your village.

TEXT 28

āji rātrye palāha, nā rahiha eka-jana
ṭhākura lañā bhāga’, āsibe kāli yavana’

SYNONYMS

āji rātrye-this night; palāha-go away; nā rahiha-do not remain; eka-jana-one person; ṭhākura-the Deity; lañā-taking; bhāga’-go away; āsibe-will come; kāli-tomorrow; yavana-the Mohammedan soldiers.

TRANSLATION

”Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow.”

TEXT 29

śuniyā grāmera loka cintita ha-ila
prathame gopāla lañā gāṅṭhuli-grāme khuila

SYNONYMS

śuniyā-hearing; grāmera loka-all the people in the village; cintita ha-ila-became very anxious; prathame-first; gopāla lañā-taking Gopāla; gāṅṭhuli-grāme-in the village known as Gāṅṭhuli; khuila-kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāṅṭhuli.

TEXT 30

vipra-gṛhe gopālera nibhṛte sevana
grāma ujāḍa haila, palāila sarva-jana

SYNONYMS

vipra-gṛhe-in the house of a brāhmaṇa; gopālera-of Lord Gopāla; nibhṛte-very secretly; sevana-worship; grāma-the village; ujāḍa haila-became deserted; palāila-fled; sarva-jana-all the people.

TRANSLATION

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

TEXT 31

aiche mleccha-bhaye gopāla bhāge bāre-bāre
mandira chāḍi’ kuñje rahe, kibā grāmāntare

SYNONYMS

aiche-in that way; mleccha-bhaye-because of fear of the Mohammedans; gopāla-the Deity of Gopāla Rāya; bhāge-runs away; bāre-bāre-again and again; mandira chāḍi’-giving up the temple; kuñje-in the bush; rahe-remains; kibā-or; grāma-antare-in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

TEXT 32

prātaḥ-kāle prabhu ’mānasa-gaṅgā’ya kari’ snāna
govardhana-parikramāya karilā prayāṇa

SYNONYMS

prātaḥ-kāle-in the morning; prabhu-Śrī Caitanya Mahāprabhu; mānasa-gaṅgāya-in the lake named Mānasa-gaṅgā; kari’-performing; snāna-bathing; govardhana-Govardhana Hill; parikramāya-in circumambulating; karilā-did; prayāṇa-starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

govardhana dekhi’ prabhu premāviṣṭa hañā
nācite nācite calilā śloka paḍiyā

SYNONYMS

govardhana dekhi'-seeing Govardhana Hill; prabhu-Śrī Caitanya Mahāprabhu; prema-āviṣṭa hañā-becoming ecstatic in love; nācite nācite-dancing and dancing; calilā-departed; śloka paḍiyā-reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

TEXT 34

hantāyam adrir abalā haridāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta-oh; ayam-this; adriḥ-hill; abalāḥ-O friends; haridāsa-varyaḥ-the best among the servants of the Lord; yat-because; rāma-kṛṣṇa-caraṇa-of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa-by the touch; pramodaḥ-jubilant; mānam-respects; tanoti-offers; saha-with; go-gaṇayoḥ-cows, calves and cowherd boys; tayoḥ-to Them (Śrī Kṛṣṇa and Balarāma); yat-because; pānīya-drinking water; sūyavasa-very soft grass; kandara-caves; kanda-mūlaiḥ-and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 35

'govinda-kuṇḍādi' tīrthe prabhu kailā snāna
tāhāṅ śunilā–gopāla gela gāṅṭhuli grāma

SYNONYMS

govinda-kuṇḍa-ādi-Govinda-kuṇḍa and others; tīrthe-in the holy places; prabhu-Śrī Caitanya Mahāprabhu; kailā snāna-performed bathing; tāhāṅ-there; śunilā-heard; gopāla-the Gopāla Deity; gela-has gone; gāṅṭhuli-Gāṅṭhuli; grāma-to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṅṭhuli-grāma.

TEXT 36

sei grāme giyā kaila gopāla-daraśana
premāveśe prabhu kare kīrtana-nartana

SYNONYMS

sei grāme-to that village; giyā-going; kaila-performed; gopāla-daraśana-seeing Lord Gopāla; prema-āveśe-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; kare-performs; kīrtana-nartana-chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

gopālera saundarya dekhi' prabhura āveśa
ei śloka paḍi' nāce, haila dina-śeṣa

SYNONYMS

gopālera-of Gopāla; saundarya-beauty; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; āveśa-ecstasy; ei śloka paḍi'-reciting the following verse; nāce-dances; haila-there was; dina-śeṣa-the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paiṭhā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the Bhakti-ratnākara (Fifth Wave), the following statement is found:

ei śrī-govinda-kuṇḍa-mahimā aneka
ethā indra kaila govindera abhiṣeka

"Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book Stavāvalī (Vraja-vilāsa-stava 74) the following verse is found:

nīcaiḥ prauḍha-bhayāt svayaṁ surapatiḥ pādau vidhṛtyeha yaiḥ
svar-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam
govindasya navaṁ gavām adhipatā rājye sphuṭaṁ kautukāt
tair yat prādurabhūt sadā sphuratu tad govinda-kuṇḍaṁ dṛśoḥ

In the Mathurā-khaṇḍa it is also stated:

yatrābhiṣikto bhagavān
maghonā yadu-vairiṇā
govinda-kuṇḍaṁ taj-jātaṁ
snāna-mātreṇa mokṣadam

”Simply by bathing in Govinda-kuṇḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra.”

Gāṅṭhuli-grāma is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the Bhakti-ratnākara (Fifth Wave), it is stated: sakhī duṅha vastre gāṅṭhi dila saṅgopane. It is also stated: phāguyā laiyā keha gāṅṭhi khuli' dilā. For this reason the village is known as Gāṅṭhuli.

TEXT 38

vāmas tāmarasākṣasya
bhuja-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatāṁ yena
nīto govardhano giriḥ

SYNONYMS

vāmaḥ-the left; tāmarasa-akṣasya-of Kṛṣṇa, who has eyes like lotus petals; bhuja-daṇḍaḥ-arm; saḥ-that; pātu-let it protect; vaḥ-all of you; krīḍā-kandukatām-being like a toy; yena-by which; nītaḥ-attained; govardhanaḥ-named Govardhana; giriḥ-the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ” 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' ”

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.62).

TEXT 39

ei-mata tina-dina gopāle dekhilā
caturtha-divase gopāla svamandire gelā

SYNONYMS

ei-mata-in this way; tina-dina-for three days; gopāle-Gopāla; dekhilā-saw; caturtha-divase-on the fourth day; gopāla-the Deity Gopāla; sva-mandire-in His own temple; gelā-returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

gopāla saṅge cali' āilā nṛtya-gīta kari
ānanda-kolāhale loka bale ’hari’ ’hari’

SYNONYMS

gopāla saṅge-with Gopāla; cali'-walking; āilā-came; nṛtya-gīta kari-chanting and dancing; ānanda-kolāhale-in great jubilation; loka-people; bale-say; hari hari-Hari, Hari.

TRANSLATION

Caitanya Mahāprabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, ”Hari! Hari!”

TEXT 41

gopāla mandire gelā, prabhu rahilā tale
prabhura vāñchā pūrṇa saba karila gopāle

SYNONYMS

gopāla-the Deity Gopāla; mandire gelā-returned to His temple; prabhu-Śrī Caitanya Mahāprabhu; rahilā tale-remain at the bottom; prabhura-of Śrī Caitanya Mahāprabhu; vāñchā-desires; pūrṇa-satisfied; saba-all; karila-made; gopāle-the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

TEXT 42

ei-mata gopālera karuṇa svabhāva
yei bhakta janera dekhite haya ’bhāva’

SYNONYMS

ei-mata-in this way; gopālera-of the Deity Gopāla; karuṇa sva-bhāva-kind behavior; yei-which; bhakta janera-of persons who are devotees; dekhite-to see; haya-there is; bhāva-ecstatic love.

TRANSLATION

This is the way of Lord Gopāla’s kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

dekhite utkaṇṭhā haya, nā caḍe govardhane
kona chale gopāla āsi' utare āpane

SYNONYMS

dekhite-to see; utkaṇṭhā haya-there was great anxiety; nā caḍe-does not go up; govardhane-on the hill known as Govardhana; kona chale-by some trick; gopāla-the Deity Gopāla; āsi'-coming; utare-descends; āpane-personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

TEXT 44

kabhu kuñje rahe, kabhu rahe grāmāntare
sei bhakta, tāhāṅ āsi' dekhaye tāṅhāre

SYNONYMS

kabhu-sometimes; kuñje-in the bushes; rahe-remains; kabhu-sometimes; rahe-He stays; grāma-antare-in a different village; sei bhakta-that devotee; tāhāṅ āsi'-coming there; dekhaye tāṅhāre-sees Him.

TRANSLATION

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

TEXT 45

parvate nā caḍe dui–rūpa-sanātana
ei-rūpe tāṅ-sabāre diyāchena daraśana

SYNONYMS

parvate-on the hill; nā caḍe-do not ascend; dui-two; rūpa-sanātana-Rūpa Gosvāmī and Sanātana Gosvāmī; ei-rūpe-in this way; tāṅ-sabāre-unto them; diyāchena-has given; daraśana-interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

vṛddha-kāle rūpa-gosāñi nā pāre yāite
vāñchā haila gopālera saundarya dekhite

SYNONYMS

vṛddha-kāle-in ripe old age; rūpa-gosāñi-Rūpa Gosvāmī; nā pāre-is not able; yāite-to go; vāñchā haila-there was a desire; gopālera-of Gopāla; saundarya dekhite-to see the beauty.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

mleccha-bhaye āilā gopāla mathurā-nagare
eka-māsa rahila viṭhṭhaleśvara-ghare

SYNONYMS

mleccha-bhaye-because of fear of the Muslims; āilā-came; gopāla-the Deity Gopāla; mathurā-nagare-to the city of Mathurā; eka-māsa-one month; rahila-stayed; viṭhṭhaleśvara-ghare-in the temple of Viṭhṭhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭhṭhaleśvara for one full month.

PURPORT

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu's example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭhṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

TEXT 48

tabe rūpa gosāñi saba nija-gaṇa lañā
eka-māsa daraśana kailā mathurāya rahiyā

SYNONYMS

tabe-thereupon; rūpa gosāñi-Śrīla Rūpa Gosvāmī; saba-all; nija-gaṇa lañā-taking his associates with him; eka-māsa-for one month; daraśana kailā-saw the Deity; mathurāya rahiyā-staying at the city of Mathurā.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭhṭhaleśvara is given in Bhakti-ratnākara (Fifth Wave):

viṭhṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila parama āgraha
śrī-viṭhṭhalanātha–bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya
gāṭholi-grāme gopāla āilā 'chala' kari'
tāṅre dekhi' nṛtya-gīte magna gaurahari
śrī-dāsa-gosvāmī ādi parāmarśa kari'
śrī-viṭhṭhaleśvare kailā sevā-adhikārī
pitā śrī-vallabha-bhaṭṭa tāṅra adarśane
kata-dina mathurāya chilena nirjane

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṭhṭhalanātha, was born in 1437 and died in 1507. Viṭhṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭhṭhala completed many of his father's unfinished books, including his commentary on Vedānta-sūtra, the Subodhinī commentary on Śrīmad-Bhāgavatam, Vidvan-maṇḍana, Śṛṅgāra-rasa-maṇḍana and Nyāsādeśa-vivaraṇa. Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viṭhṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭhṭhalanātha.

TEXT 49

saṅge gopāla-bhaṭṭa, dāsa-raghunātha
raghunātha-bhaṭṭa-gosāñi, āra lokanātha

SYNONYMS

saṅge-with Rūpa Gosvāmī; gopāla-bhaṭṭa-Gopāla Bhaṭṭa; dāsa-raghunātha-Raghunātha dāsa Gosvāmī; raghunātha-bhaṭṭa-gosāñi-Raghunātha Bhaṭṭa Gosvāmī; āra-and; lokanātha-Lokanātha dāsa Gosvāmī.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhaḍi in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in Caitanya-caritāmṛta, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhāli and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Tālakhaḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

TEXT 50

bhūgarbha-gosāñi, āra śrī-jīva-gosāñi
śrī-yādava-ācārya, āra govinda gosāñi

SYNONYMS

bhūgarbha-gosāñi-Bhūgarbha Gosāñi; āra-and; śrī-jīva-gosāñi-Śrī Jīva Gosvāmī; śrī-yādava-ācārya-Śrī Yādava Ācārya; āra-and; govinda gosāñi-Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

TEXT 51

śrī-uddhava-dāsa, āra mādhava–dui-jana
śrī-gopāla-dāsa, āra dāsa-nārāyaṇa

SYNONYMS

śrī-uddhava-dāsa-Śrī Uddhava dāsa; āra-and; mādhava-Mādhava; dui-jana-two persons; śrī-gopāla-dāsa-Śrī Gopāla dāsa; āra-and; dāsa-nārāyaṇa-Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

'govinda' bhakta, āra vāṇī-kṛṣṇadāsa
puṇḍarīkākṣa, īśāna, āra laghu-haridāsa

SYNONYMS

govinda-Govinda; bhakta-a great devotee; āra-and; vāṇī-kṛṣṇadāsa-Vāṇī Kṛṣṇadāsa; puṇḍarīkākṣa-Puṇḍarīkākṣa; īśāna-Īśāna; āra-and; laghu-haridāsa-Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarīkākṣa, Īśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In Bhakti-ratnākara (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha–guṇera ālaya
śrī-mādhava, śrī-paramānanda-bhaṭṭācārya
śrī-madhu-paṇḍita–yāṅra caritra āścarya
premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosāñi, govinda, īśāna
śrī-govinda vāṇī-kṛṣṇadāsa aty-udāra
śrī-uddhava–madhye-madhye gauḍe gati yāṅra
dvija-haridāsa kṛṣṇadāsa kavirāja
śrī-gopāla-dāsa yāṅra alaukika kāya

śrī-gopāla, mādhavādi yateka vaiṣṇava

"The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarīkākṣa Gosvāmī; Govinda; Īśāna; Śrī Govinda; the magnanimous Vāṇī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others."

TEXT 53

ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge

SYNONYMS

ei saba-all these; mukhya-bhakta-chief devotees; lañā nija-saṅge-taking with him personally; śrī-gopāla daraśana-visiting Lord Gopāla; kailā bahu-raṅge-performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

TEXT 54

eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñi āilā śrī-vṛndāvane

SYNONYMS

eka-māsa rahi'-staying for one month; gopāla-the Deity Gopāla; gelā-went; nija-sthāne-to His own place; śrī-rūpa-gosāñi-Śrī Rūpa Gosvāmī; āilā-came back; śrī-vṛndāvane-to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

TEXT 55

prastāve kahiluṅ gopāla-kṛpāra ākhyāna
tabe mahāprabhu gelā 'śrī-kāmyavana'

SYNONYMS

prastāve-in the course of the story; kahiluṅ-I have stated; gopāla-kṛpāra-of the mercy of Gopāla; ākhyāna-description; tabe-after this; mahāprabhu-Śrī Caitanya Mahāprabhu; gelā-went; śrī-kāmya-vana-to Śrī Kāmyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT

Kāmyavana is mentioned in the Ādi-varāha Purāṇa:

caturthaṁ kāmyaka-vanaṁ
vanānāṁ vanam uttamam
tatra gatvā naro devi
mama loke mahīyate

In the Bhakti-ratnākara (Fifth Wave) it is also said:

ei kāmyavane kṛṣṇa-līlā manohara
karibe darśana sthāna kuṇḍa bahutara
kāmyavane yata tīrtha lekhā nāhi tāra

TEXT 56

prabhura gamana-rīti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; gamana-rīti-method of touring; pūrve-formerly; ye-which; likhila-I have written; sei-mata-similarly; vṛndāvane-at Vṛndāvana; tāvat dekhila-saw all the places.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

TEXT 57

tāhāṅ līlā-sthalī dekhi' gelā 'nandīśvara'
'nandīśvara' dekhi' preme ha-ilā vihvala

SYNONYMS

tāhāṅ-at Kāmyavana; līlā-sthalī-all the places of pastimes; dekhi'-visiting; gelā nandīśvara-went to Nandīśvara; nandīśvara dekhi'-while seeing Nandīśvara; preme ha-ilā vihvala-became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandīśvara is the house of Mahārāja Nanda.

TEXT 58

'pāvanādi' saba kuṇḍe snāna kariyā

lokere puchila, parvata-upare yāñā

SYNONYMS

pāvana-ādi-Pāvana and others; saba kuṇḍe-in every lake; snāna kariyā-taking a bath; lokere puchila-inquired from persons there; parvata-upare yāñā-going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the Mathurā-māhātmya:

pāvane sarasi snātvā
kṛṣṇaṁ nandīśvare girau
dṛṣṭvā nandaṁ yaśodāṁ ca
sarvābhīṣṭam avāpnuyāt

TEXT 59

kichu deva-mūrti haya parvata-upare?
loka kahe,–mūrti haya gophāra bhitare

SYNONYMS

kichu-any; deva-mūrti-deities; haya-are there; parvata-upare-on the top of the hill; loka kahe-people said; mūrti haya-there are deities; gophāra bhitare-within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, ”Are there any deities on top of this hill?” The local people replied, ”There are deities on this hill, but they are located within a cave.

TEXT 60

dui-dike mātā-pitā puṣṭa kalevara
madhye eka ’śiśu’ haya tribhaṅga-sundara

SYNONYMS

dui-dike-on two sides; mātā-pitā-father and mother; puṣṭa kalevara-very well-built body; madhye-between them; eka-one; śiśu-child; haya-there is; tri-bhaṅga-curved in three places; sundara-very beautiful.

TRANSLATION

”There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.”

TEXT 61

śuni’ mahāprabhu mane ānanda pāñā
’tina’ mūrti dekhilā sei gophā ughāḍiyā

SYNONYMS

śuni’-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; mane-within the mind; ānanda pāñā-getting great pleasure; tina mūrti-the three deities; dekhilā-saw; sei gophā ughāḍiyā-by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

vrajendra-vrajeśvarīra kaila caraṇa vandana
premāveśe kṛṣṇera kaila sarvāṅga-sparśana

SYNONYMS

vraja-indra-of the King of Vraja, Nanda Mahārāja; vraja-īśvarīra-and of the Queen of Vraja, mother Yaśodā; kaila-did; caraṇa vandana-worshiping the lotus feet; prema-āveśe-in ecstatic love; kṛṣṇera-of Lord Kṛṣṇa; kaila-did; sarva-aṅga-sparśana-touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

TEXT 63

saba dina premāveśe nṛtya-gīta kailā
tāhāṅ haite mahāprabhu ’khadira-vana, āilā

SYNONYMS

saba dina-all the days; prema-āveśe-in ecstatic love; nṛtya-gīta kailā-danced and chanted; tāhāṅ haite-from there; mahāprabhu-Śrī Caitanya Mahāprabhu; khadira-vana āilā-came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the Bhakti-ratnākara (Fifth Wave):

dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti ethā gamana-mātrete

”Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka.”

TEXT 64

līlā-sthala dekhi’ tāhāṅ gelā ’śeṣaśāyī’ 'lakṣmī' dekhi' ei śloka paḍena gosāñi

SYNONYMS

līlā-sthala dekhi'-seeing the places of pastimes; tāhāṅ-there; gelā-departed; śeṣa-śāyī-for seeing Śeṣaśāyī; lakṣmī-the goddess of fortune; dekhi'-seeing; ei-this; śloka-verse; paḍena-recites; gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣaśāyī, where He saw Lakṣmī and recited the following verse.

TEXT 65

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat-which; te-Your; sujāta-very fine; caraṇa-ambu-ruham-lotus feet; staneṣu-on the breasts; bhītāḥ-being afraid; śanaiḥ-gently; priya-O dear one; dadhīmahi-we place; karkaśeṣu-rough; tena-with them; aṭavīm-the path; aṭasi-You roam; tat-they; vyathate-are distressed; na-not; kim svit-we wonder; kūrpa-ādibhiḥ-by small stones and so on; bhramati-flutters; dhīḥ-the mind; bhavat-āyuṣām-of those of whom Your Lordship is the very life; naḥ-of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.31.19) spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

TEXT 66

tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana, āilā
yamunā pāra hañā 'bhadra-vana' gelā

SYNONYMS

tabe-thereafter; khelā-tīrtha-Khelā-tīrtha; dekhi'-seeing; bhāṇḍīravana-Bhāṇḍīravana; āilā-came to; yamunā pāra hañā-crossing the River Yamunā; bhadra-vana-to Bhadravana; gelā-went.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

In the Bhakti-ratnākara it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

TEXT 67

'śrīvana' dekhi' punaḥ gelā 'loha-vana'
'mahāvana' giyā kailā janma-sthāna-daraśana

SYNONYMS

śrī-vana-Śrīvana; dekhi'-seeing; punaḥ-again; gelā-went; loha-vana-to Lohavana; mahā-vana-to Mahāvana; giyā-going; kailā-performed; janma-sthāna-birth site; daraśana-seeing.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the Bhakti-ratnākara states, devatā-pūjita bilvavana śobhāmaya: "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, Bhakti-ratnākara (Fifth Wave) states:

lohavane kṛṣṇera adbhuta go-cāraṇa
ethā loha-jaṅghāsure vadhe bhagavān

"At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place."

Mahāvana is described as follows in Bhakti-ratnākara (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvana–dui 'eka' haya

"Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

TEXT 68

yamalārjuna-bhaṅgādi dekhila sei sthala
premāveśe prabhura mana haila ṭalamala

SYNONYMS

yamala-arjuna-bhaṅga-the place where the twin arjuna trees were broken; ādi-beginning with; dekhila-saw; sei sthala-that place; prema-āveśe-in great ecstasy; prabhura-of Śrī Caitanya Mahāprabhu; mana-mind; haila-became; ṭalamala-agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

TEXT 69

'gokula' dekhiyā āilā 'mathurā'-nagare
janma-sthāna' dekhi' rahe sei vipra-ghare

SYNONYMS

gokula dekhiyā-seeing Gokula; āilā-came; mathurā-nagare-in the city of Mathurā; janma-sthāna-the birthplace of Lord Kṛṣṇa; dekhi'-seeing; rahe-stays; sei vipra-ghare-in the house of the Sanoḍiyā brāhmaṇa.

TRANSLATION

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanoḍiyā brāhmaṇa.

TEXT 70

lokera saṅghaṭṭa dekhi mathurā chāḍiyā
ekānte 'akrūra-tīrthe' rahilā āsiyā

SYNONYMS

lokera-of people; saṅghaṭṭa-crowd; dekhi-seeing; mathurā-the city of Mathurā; chāḍiyā-leaving; ekānte-in a solitary place; akrūra-tīrthe-at Akrūra-tīrtha; rahilā-stayed; āsiyā-coming.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

Akrūra-tīrtha is also mentioned in the Bhakti-ratnākara (Fifth Wave):

dekha, śrīnivāsa, ei akrūra grāmete
śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte

"Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place."

TEXT 71

āra dina āilā prabhu dekhite 'vṛndāvana'
'kālīya-hrade' snāna kailā āra praskandana

SYNONYMS

āra dina-the next day; āilā-came; prabhu-Śrī Caitanya Mahāprabhu; dekhite-to see; vṛndāvana-Vṛndāvana; kālīya-hrade-in the Kālīya Lake; snāna kailā-took a bath; āra-and; praskandana-at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kālīya Lake and Praskandana.

PURPORT

Kālīya-hrada is mentioned in Bhakti-ratnākara (Fifth Wave):

e kālīya-tīrtha pāpa vināśaya
kālīya-tīrtha-sthāne bahu-kārya-siddhi haya

"When one takes a bath in Kālīya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kālīya-hrada."

TEXT 72

'dvādaśa-āditya' haite 'keśī-tīrthe' āilā
rāsa-sthalī dekhi' preme mūrcchita ha-ilā

SYNONYMS

dvādaśa-āditya haite-from Dvādaśāditya; keśī-tīrthe āilā-came to Keśī-tīrtha; rāsa-sthalī dekhi'-visiting the place of the rāsa dance; preme-in ecstatic love; mūrcchita ha-ilā-became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

cetana pāñā punaḥ gaḍāgaḍi yāya
hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya

SYNONYMS

cetana pāñā-getting His senses back; punaḥ-again; gaḍāgaḍi yāya-rolls on the ground; hāse-laughs; kānde-cries; nāce-dances; paḍe-falls down; uccaiḥ-svare gāya-sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

ei-raṅge sei-dina tathā goṅāilā
sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā

SYNONYMS

ei-raṅge-in this amusement; sei-dina-that day; tathā goṅāilā-passed the day there; sandhyā-kāle-in the evening; akrūre āsi'-returning to Akrūra-tīrtha; bhikṣā nirvāhilā-took His meal.

TRANSLATION

Being thus transcendentally amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

TEXT 75

prāte vṛndāvane kailā 'cīra-ghāṭe' snāna
teṅtulī-talāte āsi' karilā viśrāma

SYNONYMS

prāte-in the morning; vṛndāvane-in Vṛndāvana; kailā-performed; cīra-ghāṭe snāna-bathing at Cīra-ghāṭa; teṅtulī-talāte-underneath the Teṅtulī tree; āsi'-coming; karilā viśrāma-took rest.

TRANSLATION

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṅtulī-talā, where He took rest.

TEXT 76

kṛṣṇa-līlā-kālera sei vṛkṣa purātana
tāra tale piṅḍi-bāndhā parama-cikkaṇa

SYNONYMS

kṛṣṇa-līlā-kālera-of the time of Lord Kṛṣṇa's presence; sei vṛkṣa-that tamarind tree; purātana-very old; tāra tale-underneath that tree; piṅḍi-bāndhā-a platform; parama-cikkaṇa-very shiny.

TRANSLATION

The tamarind tree named Teṅtulī-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

TEXT 77

nikaṭe yamunā vahe śītala samīra
vṛndāvana-śobhā dekhe yamunāra nīra

SYNONYMS

nikaṭe-near the Teṅtulī-talā, or Āmli-talā; yamunā-the Yamunā; vahe-flows; śītala samīra-very cool breeze; vṛndāvana-śobhā-the beauty of Vṛndāvana; dekhe-sees; yamunāra-of the River Yamunā; nīra-water.

TRANSLATION

Since the River Yamunā flowed near Teṅtulī-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the River Yamunā.

TEXT 78

teṅtula-tale vasi' kare nāma-saṅkīrtana
madhyāhna kari' āsi' kare 'akrūre' bhojana

SYNONYMS

teṅtula-tale-underneath the tamarind tree; vasi'-sitting down; kare-does; nāma-saṅkīrtana-chanting the holy name of the Lord; madhyāhna kari'-at noon; āsi'-coming back; kare-performs; akrūre-at Akrūra-tīrtha; bhojana-taking lunch.

TRANSLATION

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

TEXT 79

akrūrera loka āise prabhure dekhite
loka-bhiḍe svacchande nāre 'kīrtana' karite

SYNONYMS

akrūrera loka-the people at Akrūra-tīrtha; āise-came; prabhure-Śrī Caitanya Mahāprabhu; dekhite-to see; loka-bhiḍe-because of such a crowd of people; svacchande-without disturbance; nāre-was not able; kīrtana karite-to perform kīrtana.

TRANSLATION

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

TEXT 80

vṛndāvane āsi' prabhu vasiyā ekānta
nāma-saṅkīrtana kare madhyāhna-paryanta

SYNONYMS

vṛndāvane āsi'-coming to Vṛndāvana; prabhu-Śrī Caitanya Mahāprabhu; vasiyā-sitting; ekānta-in a solitary place; nāma-saṅkīrtana kare-performs chanting of the holy name; madhyāhna-paryanta-until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

TEXT 81

tṛtīya-prahare loka pāya daraśana
sabāre upadeśa kare 'nāma-saṅkīrtana'

SYNONYMS

tṛtīya-prahare-in the afternoon; loka-people; pāya daraśana-get an interview; sabāre-unto everyone; upadeśa kare-instructs; nāma-saṅkīrtana-chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

TEXT 82

hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma
rājaputa-jāti,–gṛhastha, yamunā-pāre grāma

SYNONYMS

hena-kāle-at this time; āila-came; vaiṣṇava-a devotee; kṛṣṇadāsa nāma-of the name Kṛṣṇadāsa; rājaputa-jāti-belonging to the kṣatriya class; gṛhastha-householder; yamunā-pāre grāma-his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

TEXT 83

'keśī' snāna kari' sei 'kālīya-daha' yāite
āmli-talāya gosāñire dekhe ācambite

SYNONYMS

keśī snāna kari'-after taking his bath at the place known as Keśī-tīrtha; sei-that person; kālīya-daha yāite-going to the Kālīya-daha; āmli-talāya-at the place known as Āmli-talā; gosāñire-Śrī Caitanya Mahāprabhu; dekhe-sees; ācambite-suddenly.

TRANSLATION

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kālīya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teṅtulī-talā].

TEXT 84

prabhura rūpa-prema dekhi' ha-ila camatkāra
premāveśe prabhure karena namaskāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; rūpa-prema-personal beauty and ecstatic love; dekhi'-seeing; ha-ila camatkāra-became astonished; prema-āveśe-in ecstatic love; prabhure-to Śrī Caitanya Mahāprabhu; karena namaskāra-offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

prabhu kahe,–ke tumi, kāhāṅ tomāra ghara?
kṛṣṇadāsa kahe,–mui gṛhastha pāmara

SYNONYMS

prabhu kahe-the Lord inquired; ke tumi-who are you; kāhāṅ-where; tomāra-your; ghara-residence; kṛṣṇadāsa kahe-Kṛṣṇadāsa replied; mui-I; gṛhastha-householder; pāmara-most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, "Who are you? Where is your home?" Kṛṣṇadāsa replied, "I am a most fallen householder.

TEXT 86

rājaputa-jāti muñi, o-pāre mora ghara
mora icchā haya–'haṅa vaiṣṇava-kiṅkara'

SYNONYMS

rājaputa-jāti-belong to the Rājaputa caste; muñi-I; o-pāre-on the other side of the Yamunā; mora ghara-my residence; mora icchā haya-I wish; haṅa-to become; vaiṣṇava-kiṅkara-the servant of a Vaiṣṇava.

TRANSLATION

"I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

TEXT 87

kintu āji eka muñi 'svapna' dekhinu
sei svapna parateka tomā āsi' pāinu

SYNONYMS

kintu-but; āji-today; eka-one; muñi-I; svapna-dream; dekhinu-saw; sei svapna-that dream; parateka-according to; tomā-You; āsi'-coming; pāinu-I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

TEXT 88

prabhu tāṅre kṛpā kailā āliṅgana kari
preme matta haila sei nāce, bale 'hari'

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kṛpā kailā-bestowed His mercy; āliṅgana kari-embracing; preme-in ecstatic love; matta haila-became mad; sei-that Kṛṣṇadāsa; nāce-dances; bale-chants; hari-the holy name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

TEXT 89

prabhu-saṅge madhyāhne akrūra tīrthe āilā prabhura avaśiṣṭa-pātra-prasāda pāilā

SYNONYMS

prabhu-saṅge-with the Lord; madhyāhne-in the afternoon; akrūra tīrthe-to Akrūra-tīrtha; āilā-came; prabhura-of Śrī Caitanya Mahāprabhu; avaśiṣṭa-pātra-prasāda-remnants of food; pāilā-got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

prāte prabhu-saṅge āilā jala-pātra lañā
prabhu-saṅge rahe gṛha-strī-putra chāḍiyā

SYNONYMS

prāte-in the morning; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; āilā-came; jala-pātra lañā-carrying a waterpot; prabhu-saṅge rahe-remains with Śrī Caitanya Mahāprabhu; gṛha-home; strī-wife; putra-children; chāḍiyā-leaving aside.

TRANSLATION

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

TEXT 91

vṛndāvane punaḥ 'kṛṣṇa' prakaṭa ha-ila
yāhāṅ tāhāṅ loka saba kahite lāgila

SYNONYMS

vṛndāvane-at Vṛndāvana; punaḥ-again; kṛṣṇa-Lord Śrī Kṛṣṇa; prakaṭa ha-ila-became manifested; yāhāṅ tāhāṅ-everywhere; loka-people; saba-all; kahite lāgila-began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Kṛṣṇa has again manifest at Vṛndāvana."

TEXT 92

eka-dina akrūrete loka prātaḥ-kāle
vṛndāvana haite āise kari' kolāhale

SYNONYMS

eka-dina-one day; akrūrete-at Akrūra-tīrtha; loka-people; prātaḥ-kāle-in the morning; vṛndāvana haite-from Vṛndāvana; āise-came; kari'-making; kolāhale-tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

prabhu dekhi' karila loka caraṇa vandana
prabhu kahe,–kāhāṅ haite karilā āgamana?

SYNONYMS

prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; karila-offered; loka-people; caraṇa vandana-respect unto His lotus feet; prabhu kahe-Śrī Caitanya Mahāprabhu said; kāhāṅ haite-from where; karilā āgamana-have you come.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them,"Where are you all coming from?"

TEXT 94

loke kahe,–kṛṣṇa prakaṭa kālīya-dahera jale!
kālīya-śire nṛtya kare, phaṇā-ratna jvale

SYNONYMS

loke kahe-all the people replied; kṛṣṇa prakaṭa-Kṛṣṇa is again manifest; kālīya-dahera jale-in the water of Lake Kālīya; kālīya-śire-on the head of the serpent Kālīya; nṛtya kare-dances; phaṇā-ratna jvale-the jewels on the hoods blaze.

TRANSLATION

The people replied,"Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

TEXT 95

sākṣāt dekhila loka–nāhika saṁśaya
śuni' hāsi' kahe prabhu,–saba 'satya' haya

SYNONYMS

sākṣāt-directly; dekhila loka-all the people saw; nāhika saṁśaya-there is no doubt; śuni'-hearing; hāsi'-laughing; kahe prabhu-Śrī Caitanya Mahāprabhu said; saba satya haya-all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it." Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, "Everything is correct."

TEXT 96

ei-mata tina-rātri lokera gamana
sabe āsi' kahe,–kṛṣṇa pāiluṅ daraśana

SYNONYMS

ei-mata-in this way; tina-rātri-three nights; lokera gamana-people went; sabe-all; āsi'-coming; kahe-say; kṛṣṇa pāiluṅ daraśana-we have seen Lord Kṛṣṇa directly.

TRANSLATION

For three successive nights people went to Kālīya-daha to see Kṛṣṇa, and everyone returned saying, ”Now we have seen Kṛṣṇa Himself.”

TEXT 97

prabhu-āge kahe loka,–śrī-kṛṣṇa dekhila
’sarasvatī’ ei vākye ’satya’ kahāila

SYNONYMS

prabhu-āge-in front of Śrī Caitanya Mahāprabhu; kahe loka-all the people began to say; śrī-kṛṣṇa dekhila-that they have seen Lord Kṛṣṇa; sarasvatī-the goddess of learning; ei vākye-this statement; satya-true; kahāila-caused the people to speak.

TRANSLATION

Everyone came before Śrī Caitanya Mahāprabhu and said, ”Now we have directly seen Lord Kṛṣṇa.” Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

mahāprabhu dekhi’ ’satya’ kṛṣṇa-daraśana
nijājñāne satya chāḍi’ ’asatye satya-bhrama’

SYNONYMS

mahāprabhu dekhi’-by seeing Śrī Caitanya Mahāprabhu; satya-truly; kṛṣṇa-daraśana-seeing Kṛṣṇa; nija-ajñāne-by their personal lack of knowledge; satya chāḍi’-giving up the real truth; asatye-untruth; satya-bhrama-mistaking for the truth.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99

bhaṭṭācārya tabe kahe prabhura caraṇe
’ājñā deha’, yāi’ kari kṛṣṇa daraśane!’

SYNONYMS

bhaṭṭācārya-Balabhadra Bhaṭṭācārya; tabe-at that time; kahe-says; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; ājñā deha’-please give permission; yāi’-going; kari kṛṣṇa daraśane-I shall see Lord Kṛṣṇa directly.

TRANSLATION

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, ”Please give me permission to go see Lord Kṛṣṇa directly.”

PURPORT

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kālīya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kālīya and that the jewels on Kālīya’s hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman’s light in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

tabe tāṅre kahe prabhu cāpaḍa māriyā
”mūrkhera vākye ’mūrkha’ hailā paṇḍita hañā

SYNONYMS

tabe-thereafter; tāṅre-unto Balabhadra Bhaṭṭācārya; kahe-says; prabhu-Śrī Caitanya Mahāprabhu; cāpaḍa māriyā-slapping; mūrkhera vākye-by the words of some rascals and fools; mūrkha hailā-you became a fool; paṇḍita hañā-being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, ”You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

TEXT 101

kṛṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkha-loka kare kolāhale

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kene-why; daraśana-interview; dibe-would give; kali-kāle-in this Age of Kali; nija-bhrame-by their own mistake; mūrkha-loka-foolish persons; kare kolāhale-make a chaotic tumult.

TRANSLATION

”Why will Kṛṣṇa appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu's first statement (kṛṣṇa kene daraśana dibe kali-kāle) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in Śrīmad-Bhāgavatam (11.5.32): kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. Kṛṣṇa appears in the Age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers-Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by śāstra and guru.

TEXT 102

'vātula' nā ha-io, ghare rahata vasiyā
'kṛṣṇa' daraśana kariha kāli rātrye yāñā"

SYNONYMS

vātula-mad; nā ha-io-do not become; ghare-at home; rahata-keep; vasiyā-sitting; kṛṣṇa-Lord Kṛṣṇa; daraśana-seeing; kariha-you may do; kāli-tomorrow; rātrye-at night; yāñā-going.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa."

TEXT 103

prātaḥ-kāle bhavya-loka prabhu-sthāne āilā
'kṛṣṇa dekhi' āilā?'–prabhu tāṅhāre puchilā

SYNONYMS

prātaḥ-kāle-the next morning; bhavya-loka-respectable gentlemen; prabhu-sthāne-at the place of Śrī Caitanya Mahāprabhu; āilā-came; kṛṣṇa dekhi'-seeing Lord Kṛṣṇa; āilā-have you come; prabhu-Śrī Caitanya Mahāprabhu; tāṅhāre puchilā-inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, "Have you seen Kṛṣṇa?"

TEXT 104

loka kahe,–rātrye kaivartya naukāte caḍiyā
kālīya-dahe matsya māre, deuṭī jvāliyā

SYNONYMS

loka kahe-the sensible respectable persons said; rātrye-at night; kaivartya-a fisherman; naukāte-on a boat; caḍiyā-getting up; kālīya-dahe-in the lake of Kālīya; matsya māre-catches fish; deuṭī jvāliyā-lighting a torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kālīya Lake a fisherman lighting a torch in his boat catches many fish.

TEXT 105

dūra haite tāhā dekhi' lokera haya 'bhrama'
'kālīyera śarīre kṛṣṇa kariche nartana'!

SYNONYMS

dūra haite-from a distant place; tāhā dekhi'-seeing that; lokera-of people in general; haya-there is; bhrama-mistake; kālīyera-of the snake Kālīya; śarīre-on the body; kṛṣṇa-Lord Kṛṣṇa; kariche nartana-is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kālīya serpent.

TEXT 106

naukāte kālīya-jñāna, dīpe ratna-jñāne!
jāliyāre mūḍha-loka 'kṛṣṇa' kari' māne!

SYNONYMS

naukāte-on the boat; kālīya-jñāna-knowledge as the Kālīya snake; dīpe-on the torch; ratna-jñāne-consideration as jewels; jāliyāre-the fisherman; mūḍha-loka-foolish men; kṛṣṇa kari' māne-accept as Kṛṣṇa.

TRANSLATION

"These fools think that the boat is the Kālīya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

TEXT 107

vṛndāvane 'kṛṣṇa' āilā,–sei 'satya' haya
kṛṣṇere dekhila loka,–ihā 'mithyā' naya

SYNONYMS

vṛndāvane-to Vṛndāvana; kṛṣṇa-Lord Kṛṣṇa; āilā-has come back; sei-that; satya haya-is true; kṛṣṇere-Kṛṣṇa; dekhila-saw; loka-the people; ihā mithyā naya-this is not false.

TRANSLATION

"Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

TEXT 108

kintu kāhoṅ 'kṛṣṇa' dekhe, kāhoṅ 'bhrama' māne
sthāṇu-puruṣe yaiche viparīta-jñāne

SYNONYMS

kintu-but; kāhoṅ-where; kṛṣṇa-Kṛṣṇa; dekhe-one sees; kāhoṅ-where; bhrama māne-mistakes; sthāṇu-puruṣe-the dry tree and a person; yaiche-as; viparīta-jñāne-by understanding one to be the other.

TRANSLATION

”But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person.”

PURPORT

The word sthāṇu means ”a dry tree without leaves.” From a distance one may mistake such a tree for a person. This is called sthāṇu-puruṣa. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary sannyāsī, the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kālīya's hoods.

TEXT 109

prabhu kahe,–’kāhāṅ pāilā ’kṛṣṇa daraśana?’
loka kahe,–’sannyāsī tumi jaṅgama-nārāyaṇa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu further inquired; kāhāṅ pāilā-where have you gotten; kṛṣṇa daraśana-sight of Kṛṣṇa; loka kahe-the respectable persons replied; sannyāsī tumi-You are a sannyāsī; jaṅgama-nārāyaṇa-moving Nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them,”Where have you seen Kṛṣṇa directly?” The people replied,”You are a sannyāsī, a renunciant; therefore You are a moving Nārāyaṇa [jaṅgama-nārāyaṇa].”

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form-as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a sannyāsi he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a sannyāsī declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called vivarta-vāda.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that jaṅgama-nārāyaṇa means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī sannyāsī. The Māyāvāda philosophy confirms this. Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet: ”Simply by accepting the daṇḍa of the order of sannyāsa, one is immediately transformed into Nārāyaṇa.” Therefore Māyāvādī sannyāsīs address themselves by saying, oṁ namo nārāyaṇāya. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī sannyāsī, Śrī Śaṅkarācārya, says, nārāyaṇaḥ paro ’vyaktāt: ”Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation.” Due to their poor fund of knowledge, Māyāvādī sannyāsīs think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

TEXT 110

vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi’ sarva-loka ha-ila nistāra

SYNONYMS

vṛndāvane-at Vṛndāvana; ha-ilā-became; tumi-You; kṛṣṇa-avatāra-incarnation of Kṛṣṇa; tomā dekhi’-by seeing You; sarva-loka-all people; ha-ila nistāra-become liberated.

TRANSLATION

The people then said, ”You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated.”

TEXT 111

prabhu kahe,–’viṣṇu’ ’viṣṇu’ ihā nā kahibā!
jīvādhame ’kṛṣṇa’-jñāna kabhu nā karibā!

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; viṣṇu viṣṇu-O Viṣṇu, Viṣṇu; ihā-this; nā kahibā-do not speak; jīva-adhame-fallen conditioned souls; kṛṣṇa-jñāna-accepting as Lord Kṛṣṇa; kabhu-ever; nā karibā-do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed,”Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu's preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the jīva, the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

TEXT 112

sannyāsī–cit-kaṇa jīva, kiraṇa-kaṇa-sama
ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama

SYNONYMS

sannyāsī-a person in the renounced order of life; cit-kaṇa jīva-a small fragmental living being; kiraṇa-of sunshine; kaṇa-small particle; sama-like; ṣaṭ-aiśvarya-pūrṇa-full in six opulences; kṛṣṇa-Lord Kṛṣṇa; haya-is; sūrya-upama-compared to the sun.

TRANSLATION

”A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

TEXT 113

jīva, īśvara-tattva–kabhu nahe ’sama’
jvalad-agni-rāśi yaiche sphuliṅgera ’kaṇa’

SYNONYMS

jīva-a living being; īśvara-tattva-and the Supreme Personality of Godhead; kabhu-at any time; nahe-not; sama-equal; jvalat-agni-rāśi-large flame; yaiche-as; sphuliṅgera-of a spark; kaṇa-fragmental portion.

TRANSLATION

”A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Māyāvādī sannyāsīs consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as smārta-brāhmaṇas) are generally householder brāhmaṇas who accept the Māyāvādī sannyāsīs as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a sannyāsī (cit-kaṇa jīva) is nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept sannyāsa and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī sannyāsīs may offer respects to other sannyāsīs and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī sannyāsīs are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. Eko bahūnāṁ yo vidadhāti kāmān: the Supreme Being, Kṛṣṇa, maintains all living entities.

TEXT 114

hlādinyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaraḥ

SYNONYMS

hlādinyā-by the hlādinī potency; saṁvit-by the samvit potency; āśliṣṭaḥ-surrounded; sat-cit-ānandaḥ-always transcendentally blissful; īśvaraḥ-the supreme controller; sva-own; avidyā-by ignorance; saṁvṛtaḥ-surrounded; jīvaḥ-the living entity; saṅkleśa-of the threefold miseries; nikara-of the multitude; ākaraḥ-the mine.

TRANSLATION

” ’The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.’

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī’s Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.7.6).

TEXT 115

yei mūḍha kahe,–jīva īśvara haya ’sama’
seita ’pāṣaṇḍī’ haya, daṇḍe tāre yama

SYNONYMS

yei mūḍha-any foolish person who; kahe-says; jīva-the living entity; īśvara-the supreme controller; haya-are; sama-equal; seita-he; pāṣaṇḍī haya-is a first-class atheist; daṇḍe-punishes; tāre-him; yama-the superintendent of death, Yamarāja.

TRANSLATION

”A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word pāṣaṇḍī refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of pāṣaṇḍī is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called śruti-śāstra-nindana (blaspheming the Vedic literature), Jīva Gosvāmī states in his Bhakti-sandarbha: yathā pāṣaṇḍa-mārgeṇa dattātreyarṣabha-devopāsakānāṁ pāṣaṇḍīnām. Worshipers of impersonalists like Dattātreya are also pāṣaṇḍīs. Concerning the offense of ahaṁ-mama-buddhi, or dehātma-buddhi (considering the body to be the self), Jīva Gosvāmī states: deva-draviṇādi-nimittaka-’pāṣaṇḍa’-śabdena ca daśāparādhā eva lakṣyante, pāṣaṇḍamayatvāt teṣām. ”Those who are overly absorbed in the conception of the body and the bodily necessities are also called pāṣaṇḍīs.” Elsewhere in Bhakti-sandarbha it is stated:

uddiśya devatā eva
juhoti ca dadāti ca
sa pāṣaṇḍīti vijñeyaḥ
svatantro vāpi karmasu

”A pāṣaṇḍī is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a pāṣaṇḍī worships any kind of demigod as the Supreme Personality of Godhead.” One who disobeys the orders of the spiritual master is also considered a pāṣaṇḍī. The word pāṣaṇḍī has been described in many places in Śrīmad-Bhāgavatam, including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a pāṣaṇḍī is a nondevotee who does not accept the Vedic conclusions. In the Hari-bhakti-vilāsa (1.117) there is a verse quoted from Padma Purāṇa describing the pāṣaṇḍī. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

SYNONYMS

yaḥ-any person who; tu-however; nārāyaṇam-the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; devam-the Lord; brahma-Lord Brahmā; rudra-Lord Śiva; ādi-and others; daivataiḥ-with such demigods; samatvena-on an equal level; eva-certainly; vīkṣeta-observes; saḥ-such a person; pāṣaṇḍī-pāṣaṇḍī; bhavet-must be; dhruvam-certainly.

TRANSLATION

” ’A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.’ ”

TEXT 117

loka kahe,–tomāte kabhu nahe jīva’-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

loka kahe-the people said; tomāte-unto You; kabhu-at any time; nahe-there is not; jīva-mati-considering an ordinary living being; kṛṣṇera sadṛśa-like Lord Kṛṣṇa; tomāra-Your; ākṛti-bodily features; prakṛti-characteristics.

TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, ”No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

TEXT 118

’ākṛtye’ tomāre dekhi ’vrajendra-nandana’
deha-kānti pītāmbara kaila ācchādana

SYNONYMS

ākṛtye-by bodily features; tomāre-You; dekhi-we see; vrajendra-nandana-directly the son of Mahārāja Nanda; deha-kānti-the luster of the body; pīta-ambara-golden covering; kaila ācchādana-covered.

TRANSLATION

”By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

mṛga-mada vastre bāndhe, tabu nā lukāya
’īśvara-svabhāva’ tomāra ṭākā nāhi yāya

SYNONYMS

mṛga-mada-deer musk; vastre-in cloth; bāndhe-wraps; tabu-still; nā-not; lukāya-is concealed; īśvara-svabhāva-characteristics as the Supreme Personality of Godhead; tomāra-of You; ṭākā nāhi yāya-are not concealed.

TRANSLATION

”As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

TEXT 120

alaukika ’prakṛti’ tomāra–buddhi-agocara
tomā dekhi’ kṛṣṇa-preme jagat pāgala

SYNONYMS

alaukika-uncommon; prakṛti-characteristics; tomāra-Your; buddhi-agocara-beyond our imagination; tomā dekhi’-by seeing You; kṛṣṇa-preme-in ecstatic love for Kṛṣṇa; jagat-the whole world; pāgala-mad.

TRANSLATION

”Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

TEXTS 121-122

strī-bāla-vṛddha, āra ’caṇḍāla, ’yavana’
yei tomāra eka-bāra pāya daraśana
kṛṣṇa-nāma laya, nāce hañā unmatta
ācārya ha-ila sei, tārila jagata

SYNONYMS

strī-women; bāla-children; vṛddha-old men; āra-and; caṇḍāla-the lowest of men; yavana-persons who eat meat; yei-anyone who; tomāra-Your; eka-bāra-once; pāya daraśana-gets the sight; kṛṣṇa-nāma-the holy name of Kṛṣṇa; laya-chants; nāce-dances; hañā unmatta-like a madman; ācārya ha-ila-becomes a spiritual master; sei-that man; tārila jagata-delivers the whole world.

TRANSLATION

”If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

darśanera kārya āchuka, ye tomāra ’nāma’ śune
sei kṛṣṇa-preme matta, tāre tribhuvane

SYNONYMS

darśanera kārya āchuka-aside from seeing You; ye-anyone who; tomāra-Your; nāma-holy name; śune-hears; sei-that man; kṛṣṇa-preme-in ecstatic love of Kṛṣṇa; matta-maddened; tāre-delivers; tri-bhuvane-the three worlds.

TRANSLATION

”Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

TEXT 124

tomāra nāma śuni’ haya śvapaca ’pāvana’
alaukika śakti tomāra nā yāya kathana

SYNONYMS

tomāra-Your; nāma-holy name; śuni’-hearing; haya-become; śvapaca-dog-eaters, the lowest of men; pāvana-saintly persons; alaukika-uncommon; śakti-potency; tomāra-Your; nā-not; yāya kathana-can be described.

TRANSLATION

”Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo ’pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat-of whom; nāmadheya-of the name; śravaṇa-from hearing; anukīrtanāt-and thereafter from chanting; yat-to whom; prahvaṇāt-from offering respects; yat-of whom; smaraṇāt-from simply remembering; api-also; kvacit-sometimes; śva-adaḥ-a dog-eater; api-even; sadyaḥ-immediately; savanāya-for performing Vedic sacrifices; kalpate-becomes eligible; kutaḥ-what to speak; punaḥ-again; te-of You; bhagavan-O Supreme Personality of Godhead; nu-certainly; darśanāt-from seeing.

TRANSLATION

” ’To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn’t matter what position a person holds. One may be the lowest of the low-a caṇḍāla, or dog-eater-but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
(Bṛhan-nāradīya Purāṇa 38.126)

A person born in a brāhmaṇa family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare HareHare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo ’pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 126

eita’ mahimā–tomāra ’taṭastha’-lakṣaṇa
’svarūpa’-lakṣaṇe tumi–’vrajendra-nandana’

SYNONYMS

eita’-all these; mahimā-glories; tomāra-Your; taṭastha-lakṣaṇa-marginal characteristics; sva-rūpa-original; lakṣaṇe-by characteristics; tumi-You; vrajendra-nandana-the son of Mahārāja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda."

PURPORT

The original characteristics of a substance are called svarūpa, and the subsequent corollaries are called taṭastha-lakṣaṇa, or marginal characteristics. The glories of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 127

sei saba loke prabhu prasāda karila
kṛṣṇa-preme matta loka nija-ghare gela

SYNONYMS

sei saba loke-unto all those persons; prabhu-Śrī Caitanya Mahāprabhu; prasāda karila-bestowed His causeless mercy; kṛṣṇa-preme-in ecstatic love of Kṛṣṇa; matta-maddened; loka-persons; nija-ghare gela-returned to their own homes.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

ei-mata kata-dina 'akrūre' rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

ei-mata-in this way; kata-dina-for some days; akrūre rahilā-stayed at Akrūra-tīrtha; kṛṣṇa-nāma-the holy name of Kṛṣṇa; prema-ecstatic love; diyā-distributing; loka-everyone; nistārilā-delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

TEXT 129

mādhava-purīra śiṣya seita brāhmaṇa
mathurāra ghare-ghare karā'na nimantraṇa

SYNONYMS

mādhava-purīra-of Mādhavendra Purī; śiṣya-disciple; seita-that; brāhmaṇa-brāhmaṇa; mathurāra-of Mathurā City; ghare-ghare-home to home; karā'na-causes to make; nimantraṇa-invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

TEXT 130

mathurāra yata loka brāhmaṇa sajjana
bhaṭṭācārya-sthāne āsi' kare nimantraṇa

SYNONYMS

mathurāra-of Mathurā; yata-all; loka-people; brāhmaṇa sat-jana-gentlemen and brāhmaṇas; bhaṭṭācārya-sthāne-unto Balabhadra Bhaṭṭācārya; āsi'-coming; kare nimantraṇa-offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

eka-dina 'daśa' 'biśa' āise nimantraṇa
bhaṭṭācārya ekera mātra karena grahaṇa

SYNONYMS

eka-dina-in one day; daśa biśa-ten to twenty; āise-come; nimantraṇa-the invitations; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; ekera-of one of them; mātra-only; karena grahaṇa-accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

TEXT 132

avasara nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite

SYNONYMS

avasara nā pāya-do not get the opportunity; loka-people; nimantraṇa dite-to offer invitations; sei vipre-unto that brāhmaṇa; sādhe-request; loka-people; nimantraṇa nite-to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations.

TEXT 133

kānyakubja-dākṣiṇātyera vaidika brāhmaṇa
dainya kari, kare mahāprabhura nimantraṇa

SYNONYMS

kānyakubja-brāhmaṇas from Kānyakubja; dākṣiṇātyera-certain brāhmaṇas from South India; vaidika-followers of the Vedic religion; brāhmaṇa-brāhmaṇas; dainya kari-with great humility; kare-do; mahāprabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitation.

TRANSLATION

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

TEXT 134

prātaḥ-kāle akrūre āsi' randhana kariyā
prabhure bhikṣā dena śālagrāme samarpiyā

SYNONYMS

prātaḥ-kāle-in the morning; akrūre-to Akrūra-tīrtha; āsi'-coming; randhana kariyā-cooking; prabhure-unto Śrī Caitanya Mahāprabhu; bhikṣā dena-offer lunch; śālagrāme samarpiyā-after offering to the śālagrāma-śilā.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-śilā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are brāhmaṇas known as pañca-gauḍa-brāhmaṇas who come from five places in northern India, and there are brāhmaṇas known as pañca-dākṣiṇātya-brāhmaṇas who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Āndhra, Karṇāta, Gurjara, Drāviḍa and Mahārāṣṭra. The brāhmaṇas from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure brāhmaṇas. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these brāhmaṇas respectfully invited Caitanya Mahāprabhu for lunch.

TEXT 135

eka-dina sei akrūra-ghāṭera upare
vasi' mahāprabhu kichu karena vicāre

SYNONYMS

eka-dina-once upon a time; sei-that; akrūra-ghāṭera-of the Akrūra bathing ghat; upare-on the bank; vasi'-sitting; mahāprabhu-Śrī Caitanya Mahāprabhu; kichu-some; karena-does; vicāre-consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṇṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṇṭha planets within the water.

TEXT 136

ei ghāṭe akrūra vaikuṇṭha dekhila
vrajavāsī loka 'goloka' darśana kaila

SYNONYMS

ei ghāṭe-in this bathing place; akrūra-Akrūra; vaikuṇṭha dekhila-saw the spiritual world; vrajavāsī loka-the inhabitants of Vṛndāvana; goloka darśana kaila-saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana."

TEXT 137

eta bali' jhāṅpa dilā jalera upare
ḍubiyā rahilā prabhu jalera bhitare

SYNONYMS

eta bali'-saying this; jhāṅpa dilā-jumped; jalera upare-above the water; ḍubiyā-sinking; rahilā-remained; prabhu-Śrī Caitanya Mahāprabhu; jalera bhitare-within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

dekhi' kṛṣṇadāsa kāndi' phukāra karila
bhaṭṭācārya śīghra āsi' prabhure uṭhāila

SYNONYMS

dekhi'-seeing; kṛṣṇadāsa-Kṛṣṇadāsa; kāndi'-crying; phu-kāra karila-called loudly; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; śīghra-hastily; āsi'-coming; prabhure uṭhāila-raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

TEXT 139

tabe bhaṭṭācārya sei brāhmaṇe lañā
yukti karilā kichu nibhṛte vasiyā

SYNONYMS

tabe-thereafter; bhaṭṭācārya-Bhaṭṭācārya; sei brāhmaṇe-the Sanoḍiyā brāhmaṇa; lañā-taking; yukti karilā-consulted; kichu-something; nibhṛte vasiyā-sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

TEXT 140

āji āmi āchilāṅa uṭhāiluṅ prabhure
vṛndāvane ḍubena yadi, ke uṭhābe tāṅre?

SYNONYMS

āji-today; āmi-I; āchilāṅa-was present; uṭhāiluṅ-raised; prabhure-Śrī Caitanya Mahāprabhu; vṛndāvane-in Vṛndāvana; ḍubena yadi-if He drowns; ke uṭhābe tāṅre-who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

TEXT 141

lokera saṅghaṭṭa, āra nimantraṇera jañjāla
nirantara āveśa prabhura nā dekhiye bhāla

SYNONYMS

lokera saṅghaṭṭa-crowds of people; āra-and; nimantraṇera jañjāla-the disturbance of invitations; nirantara-always; āveśa-ecstatic love; prabhura-of Śrī Caitanya Mahāprabhu; nā dekhiye bhāla-I do not see any good in this.

TRANSLATION

"Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

TEXT 142

vṛndāvana haite yadi prabhure kāḍiye
tabe maṅgala haya,–ei bhāla yukti haye

SYNONYMS

vṛndāvana haite-from Vṛndāvana; yadi-if; prabhure-Śrī Caitanya Mahāprabhu; kāḍiye-I take away; tabe-then; maṅgala haya-there is auspiciousness; ei-this; bhāla-good; yukti-plan; haye-is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

TEXT 143

vipra kahe,–prayāge prabhu lañā yāi
gaṅgā-tīra-pathe yāi, tabe sukha pāi

SYNONYMS

vipra kahe-the brāhmaṇa said; prayāge-to Prayāga; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; yāi-let us go; gaṅgā-tīra-pathe-on the bank of the Ganges; yāi-let us go; tabe-then; sukha pāi-we shall get pleasure.

TRANSLATION

The Sanoḍiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

TEXT 144

'soro-kṣetre, āge yāñā kari' gaṅgā-snāna
sei pathe prabhu lañā kariye payāna

SYNONYMS

soro-kṣetre-to the holy place named Soro-kṣetra; āge-first, beyond; yāñā-going; kari' gaṅgā-snāna-having taken bath in the Ganges; sei pathe-that way; prabhu lañā-taking Lord Śrī Caitanya Mahāprabhu; kariye payāna-let us go.

TRANSLATION

"After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

TEXT 145

māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye

SYNONYMS

māgha-māsa lāgila-the month of Māgha has begun; ebe-now; yadi-if; yāiye-we go; makare-during the Makara-saṅkrānti; prayāga-snāna-bathing at Prayāga; kata dina-for a few days; pāiye-we shall get.

TRANSLATION

"It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti."

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old melā (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The brāhmaṇa wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

māghe māsi gamiṣyanti
gaṅgā-yāmuna-saṅgamam
gavāṁ śata-sahasrasya
samyag dattaṁ ca yat-phalam
prayāge māgha-māse vai
tryahaṁ snātasya tat-phalam

"If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanoḍiyā brāhmaṇa was very eager to go to Prayāga and bathe. Generally karmīs (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this karma-kāṇḍīya process.

TEXT 146

āpanāra duḥkha kichu kari' nivedana
'makara-paṅcasi prayāge' kariha sūcana

SYNONYMS

āpanāra-personal; duḥkha-unhappiness; kichu-some; kari'-doing; nivedana-submission; makara-paṅcasi-the full-moon day in the month of Māgha; prayāge-to Prayāga; kariha sūcana-kindly inform.

TRANSLATION

The Sanoḍiyā brāhmaṇa continued, "Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

TEXT 147

gaṅgā-tīra-pathe sukha jānāiha tāṅre
bhaṭṭācārya āsi' tabe kahila prabhure

SYNONYMS

gaṅgā-tīra-on the bank of the Ganges; pathe-on the path; sukha-happiness; jānāiha-kindly let know; tāṅre-Śrī Caitanya Mahāprabhu; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; āsi'-coming; tabe-thereafter; kahila prabhure-informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

TEXT 148

"sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi' loka kare huḍāhuḍi

SYNONYMS

sahite nā pāri-cannot tolerate; āmi-I; lokera-of people; gaḍabaḍi-disturbance; nimantraṇa-invitations; lāgi'-for; loka-people; kare-do; huḍāhuḍi-hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya

SYNONYMS

prātaḥ-kāle-in the morning; āise-come; loka-people; tomāre-You; nā pāya-cannot see; tomāre nā pāñā-not getting You; loka-people; mora māthā khāya-tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, 'makare' gaṅgā-snāna pāiye

SYNONYMS

tabe-then; sukha haya-it will be great happiness for me; yabe-when; gaṅgā-pathe-on the path of the Ganges; yāiye-we go; ebe yadi yāi-if we go just now; makare-during Makara-saṅkrānti; gaṅgā-snāna pāiye-we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

TEXT 151

udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari"

SYNONYMS

udvigna-agitated; ha-ila-has become; prāṇa-my mind; sahite-to bear; nā pāri-I am unable; prabhura-of Śrī Caitanya Mahāprabhu; ye-what; ājñā-order; haya-there is; sei śire dhari-I accept that.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

TEXT 152

yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana

SYNONYMS

yadyapi-although; vṛndāvana-tyāge-to leave Vṛndāvana; nāhi prabhura mana-was not the desire of the Lord; bhakta-of the devotee; icchā-desire; pūrite-to fulfill; kahe-says; madhura vacana-sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

"tumi āmāya āni' dekhāilā vṛndāvana
ei 'ṛṇa' āmi nāriba karite śodhana

SYNONYMS

tumi-you; āmāya-Me; āni'-bringing; dekhāilā-showed; vṛndāvana-the holy place named Vṛndāvana; ei ṛṇa-this debt; āmi nāriba-I shall not be able; karite śodhana-to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

TEXT 154

ye tomāra icchā, āmi seita kariba
yāhāṅ lañā yāha tumi, tāhāṅi yāiba"

SYNONYMS

ye tomāra icchā-whatever You like; āmi-I; seita kariba-must act accordingly; yāhāṅ-wherever; lañā yāha-take; tumi-you; tāhāṅi yāiba-I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

TEXT 155

prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila
'vṛndāvana chāḍiba' jāni' premāveśa haila

SYNONYMS

prātaḥ-kāle-in the morning; mahāprabhu-Śrī Caitanya Mahāprabhu; prātaḥ-snāna kaila-took His morning bath; vṛndāvana chāḍiba-I shall have to leave Vṛndāvana; jāni'-knowing; prema-āveśa haila-became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

TEXT 156

bāhya vikāra nāhi, premāviṣṭa mana
bhaṭṭācārya kahe,–cala, yāi mahāvana

SYNONYMS

bāhya-external; vikāra-symptoms; nāhi-there were not; prema-āviṣṭa mana-the mind was full of ecstatic love; bhaṭṭācārya kahe-Bhaṭṭācārya said; cala-let us go; yāi mahāvana-let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, "Let us go to Mahāvana [Gokula]."

TEXT 157

eta bali' mahāprabhure naukāya vasāñā
pāra kari' bhaṭṭācārya calilā lañā

SYNONYMS

eta bali'-saying this; mahāprabhure-Śrī Caitanya Mahāprabhu; naukāya-on a boat; vasāñā-making sit down; pāra kari'-crossing the river; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; calilā-went; lañā-taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

premī kṛṣṇadāsa, āra seita brāhmaṇa
gaṅgā-tīra-pathe yāibāra vijña dui-jana

SYNONYMS

premī kṛṣṇadāsa-the devotee Rājaputa Kṛṣṇadāsa; āra-and; seita brāhmaṇa-that Sanoḍiyā brāhmaṇa; gaṅgā-tīra-pathe-on the path by the bank of the Ganges; yāibāra-to go; vijña-experienced; dui-jana-two persons.

TRANSLATION

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

yāite eka vṛkṣa-tale prabhu sabā lañā
vasilā, sabāra patha-śrānti dekhiyā

SYNONYMS

yāite-while passing; eka-one; vṛkṣa-tale-underneath a tree; prabhu-Śrī Caitanya Mahāprabhu; sabā lañā-taking all of them; vasilā-sat down; sabāra-of all of them; patha-śrānti-fatigue because of walking; dekhiyā-understanding.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa
tāhā dekhi' mahāprabhura ullasita mana

SYNONYMS

sei-that; vṛkṣa-nikaṭe-near the tree; care-were grazing; bahu-many; gābhī-gaṇa-cows; tāhā-that; dekhi'-seeing; mahāprabhura-of Śrī Caitanya Mahāprabhu; ullasita mana-the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

ācambite eka gopa vaṁśī bājāila
śuni' mahāprabhura mahā-premāveśa haila

SYNONYMS

ācambite-suddenly; eka gopa-one cowherd boy; vaṁśī-flute; bājāila-blew; śuni'-hearing; mahāprabhura-of Śrī Caitanya Mahāprabhu; mahā-prema-āveśa-absorption in great ecstatic love; haila-there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

acetana hañā prabhu bhūmite paḍilā
mukhe phenā paḍe, nāsāya śvāsa ruddha hailā

SYNONYMS

acetana-unconscious; hañā-becoming; prabhu-Śrī Caitanya Mahāprabhu; bhūmite paḍilā-fell on the ground; mukhe-at the mouth; phenā paḍe-there was foam; nāsāya-in the nostrils; śvāsa-breath; ruddha hailā-stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

TEXT 163

hena-kāle tāhāṅ āśoyāra daśa āilā
mleccha-pāṭhāna ghoḍā haite uttarilā

SYNONYMS

hena-kāle-just at this time; tāhāṅ-there; āśoyāra-soldiers; daśa-ten; āilā-came; mleccha-Mohammedans; pāṭhāna-the race of Pāṭhānas; ghoḍā-horses; haite-from; uttarilā-got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

TEXT 164

prabhure dekhiyā mleccha karaye vicāra
ei yati-pāśa chila suvarṇa apāra

SYNONYMS

prabhure-Śrī Caitanya Mahāprabhu; dekhiyā-seeing; mleccha-the Mohammedans; karaye vicāra-considered; ei yati-pāśa-within the possession of this sannyāsī; chila-there was; suvarṇa apāra-a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsī must have possessed a large quantity of gold.

TEXT 165

ei cāri bāṭoyāra dhuturā khāoyāñā
māri' ḍāriyāche, yatira saba dhana lañā

SYNONYMS

ei-these; cāri-four; bāṭoyāra-rogues; dhuturā-dhuturā; khāoyāñā-making Him eat; māri' ḍāriyāche-killed; yatira-of the sannyāsī; saba-all; dhana-wealth; lañā-taking away.

TRANSLATION

"These four rogues here must have taken away that sannyāsī's riches after killing Him by making Him take the poison dhuturā."

TEXT 166

tabe sei pāṭhāna cāri-janere bāṅdhila
kāṭite cāhe, gauḍiyā saba kāṅpite lāgila

SYNONYMS

tabe-then; sei pāṭhāna-the Pāṭhāna soldiers; cāri-janere-the four persons; bāṅdhila-arrested; kāṭite cāhe-wanted to kill them; gauḍiyā-the Bengalis; saba-all; kāṅpite lāgila-began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhaṭṭācārya, his assistant brāhmaṇa, Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa devotee of Mādhavendra Purī.

TEXT 167

kṛṣṇadāsa–rājaputa, nirbhaya se baḍa
sei vipra–nirbhaya, se–mukhe baḍa daḍa

SYNONYMS

kṛṣṇadāsa-Kṛṣṇadāsa; rājaputa-belonging to the Rājaputa race; nirbhaya-fearless; se-he; baḍa-very; sei vipra-the Sanoḍiyā brāhmaṇa; nirbhaya-also fearless; se-he; mukhe-in the mouth; baḍa daḍa-very brave.

TRANSLATION

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍiyā brāhmaṇa was also fearless, and he spoke very bravely.

TEXT 168

vipra kahe,–pāṭhāna, tomāra pātsāra dohāi
cala tumi āmi sikdāra-pāśa yāi

SYNONYMS

vipra kahe-the brāhmaṇa said; pāṭhāna-you Pāṭhāna soldiers; tomāra-your; pātsāra-king; dohāi-under the protection of; cala-let us go; tumi-you; āmi-we; sikdāra-pāśa-to the commander; yāi-let us go.

TRANSLATION

The brāhmaṇa said, ”You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

ei yati–āmāra guru, āmi–māthura brāhmaṇa
pātsāra āge āche mora ’śata jana’

SYNONYMS

ei yati-this sannyāsī; āmāra guru-my spiritual master; āmi-I; māthura brāhmaṇa-a brāhmaṇa from Mathurā; pātsāra āge-in the service of the Mohammedan king; āche-there are; mora-my; śata jana-one hundred persons.

TRANSLATION

”This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

TEXT 170

ei yati vyādhite kabhu hayena mūrcchita
abaṅhi cetana pāibe, ha-ibe samvita

SYNONYMS

ei yati-this sannyāsī; vyādhite-under the influence of disease; kabhu-sometimes; hayena mūrcchita-becomes unconscious; abaṅhi-very soon; cetana-consciousness; pāibe-will get back; ha-ibe samvita-will come to His proper senses.

TRANSLATION

”This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

kṣaṇeka ihāṅ vaisa, bāndhi’ rākhaha sabāre
iṅhāke puchiyā, tabe māriha sabāre

SYNONYMS

kṣaṇeka-for some time; ihāṅ vaisa-sit down here; bāndhi’-arresting; rākhaha-keep; sabāre-all of us; iṅhāke puchiyā-after questioning Him; tabe-then; māriha sabāre-you can kill all of us.

TRANSLATION

”Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all.”

TEXT 172

pāṭhāna kahe,–tumi paścimā māthura dui-jana
’gauḍiyā’ ṭhak ei kāṅpe dui-jana

SYNONYMS

pāṭhāna kahe-the soldiers said; tumi-you; paścimā-western Indians; māthura-belonging to the district of Mathurā; dui-jana-two of you; gauḍiyā-Bengalis; ṭhak-rogues; ei-these; kāṅpe-are trembling; dui-jana-two persons.

TRANSLATION

The Pāṭhāna soldiers said, ”You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal.”

TEXT 173

kṛṣṇadāsa kahe,–āmāra ghara ei grāme
dui-śata turkī āche, śateka kāmāne

SYNONYMS

kṛṣṇadāsa kahe-Rājaputa Kṛṣṇadāsa said; āmāra ghara-my home; ei grāme-in this village; dui-śata turkī-two hundred Turks; āche-I have; śateka kāmāne-one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

ekhani āsibe saba, āmi yadi phukāri
ghoḍā-piḍā luṭi' labe tomā-sabā māri'

SYNONYMS

ekhani-immediately; āsibe saba-all of them will come; āmi-I; yadi-if; phu-kāri-call loudly; ghoḍā-piḍā-horses and their saddles; luṭi'-plundering; labe-will take; tomā-sabā māri'-after killing all of you.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

gauḍiyā–'bāṭapāḍa' nahe, tumi–'bāṭapāḍa'
tīrtha-vāsī luṭha', āra cāha' māribāra

SYNONYMS

gauḍiyā-the Bengalis; bāṭapāḍa nahe-are not rogues; tumi-you; bāṭapāḍa-rogues; tīrtha-vāsī-persons visiting places of pilgrimage; luṭha'-you plunder; āra-and; cāha'-you want; māribāra-to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

TEXT 176

śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu 'caitanya' pāila

SYNONYMS

śuniyā-hearing; pāṭhāna-the Mohammedan soldiers; mane-in the mind; saṅkoca ha-ila-there was a little hesitation; hena-kāle-at this time; mahāprabhu-Śrī Caitanya Mahāprabhu; caitanya pāila-came to his senses.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

huṅkāra kariyā uṭhe, bale 'hari' 'hari'
premāveśe nṛtya kare ūrdhva-bāhu kari'

SYNONYMS

huṅ-kāra kariyā-resounded very loudly; uṭhe-stands up; bale hari hari-chants Hari, Hari; prema-āveśe-in ecstatic love; nṛtya kare-dances; ūrdhva-bāhu kari'-raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

premāveśe prabhu yabe karena citkāra
mlecchera hṛdaye yena lāge śeladhāra

SYNONYMS

prema-āveśe-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; yabe-when; karena citkāra-loudly shouts; mlecchera hṛdaye-in the hearts of the Mohammedan soldiers; yena-as if; lāge-strikes; śela-dhāra-a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

TEXT 179

bhaya pāñā mleccha chāḍi' dila cāri-jana
prabhu nā dekhila nija-gaṇera bandhana

SYNONYMS

bhaya pāñā-being afraid; mleccha-the Mohammedans; chāḍi' dila-released; cāri-jana-the four persons; prabhu-Śrī Caitanya Mahāprabhu; nā dekhila-did not see; nija-gaṇera-of His personal associates; bandhana-the arrest.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

TEXT 180

bhaṭṭācārya āsi' prabhure dhari' vasāila
mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila

SYNONYMS

bhaṭṭācārya-Bhaṭṭācārya; āsi'-immediately coming near; prabhure-Śrī Caitanya Mahāprabhu; dhari'-taking; vasāila-made to sit; mleccha-gaṇa dekhi'-seeing the Mohammedan soldiers; mahāprabhura-of Śrī Caitanya Mahāprabhu; bāhya-external consciousness; haila-there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

mleccha-gaṇa āsi' prabhura vandila caraṇa
prabhu-āge kahe,–ei ṭhak cāri-jana

SYNONYMS

mleccha-gaṇa-the Mohammedan soldiers; āsi'-after coming there; prabhura-of Śrī Caitanya Mahāprabhu; vandila caraṇa-worshiped the lotus feet; prabhu-āge kahe-said before the Lord; ei ṭhak cāri-jana-these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

TEXT 182

ei cāri mili' tomāya dhuturā khāoyāñā
tomāra dhana laila tomāya pāgala kariyā

SYNONYMS

ei cāri mili'-four rogues together; tomāya-You; dhuturā khāoyāñā-making to drink poison; tomāra-Your; dhana-wealth; laila-took away; tomāya-You; pāgala-intoxicated; kariyā-making.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

TEXT 183

prabhu kahena,–ṭhak nahe, mora 'saṅgī' jana
bhikṣuka sannyāsī, mora nāhi kichu dhana

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu replied; ṭhak nahe-they are not rogues; mora saṅgī jana-My associates; bhikṣuka-beggar; sannyāsī-sannyāsī; mora-My; nāhi-are not; kichu-any; dhana-riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything.

TEXT 184

mṛgī-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari' karena pālana

SYNONYMS

mṛgī-vyādhite-due to epilepsy; āmi-I; kabhu-sometimes; ha-i-become; acetana-unconscious; ei cāri-these four men; dayā kari'-being merciful; karena pālana-maintain Me.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

TEXT 185

sei mleccha-madhye eka parama gambhīra
kāla vastra pare sei,–loke kahe 'pīra'

SYNONYMS

sei mleccha-madhye-among those Mohammedans; eka-one; parama gambhīra-very grave; kāla vastra-black garments; pare sei-he wears; loke-people; kahe-call; pīra-a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

citta ārdra haila tāṅra prabhure dekhiyā
'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā

SYNONYMS

citta-heart; ārdra-softened; haila-became; tāṅra-his; prabhure dekhiyā-seeing Lord Caitanya Mahāprabhu; nirviśeṣa-brahma-impersonal Brahman; sthāpe-wanted to establish; sva-śāstra uṭhāñā-raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

'advaita-brahma-vāda' sei karila sthāpana
tāra śāstra-yuktye tāre prabhu kailā khaṇḍana

SYNONYMS

advaita-brahma-vāda-the impersonal Brahman conception; sei-that saintly person; karila sthāpana-established; tāra śāstra-yuktye-on the logic of his scripture; tāre-unto him; prabhu-Śrī Caitanya Mahāprabhu; kailā-did; khaṇḍana-refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

TEXT 188

yei yei kahila, prabhu sakali khaṇḍila

uttara nā āise mukhe, mahā-stabdha haila

SYNONYMS

yei yei kahila-whatever he spoke; prabhu-Śrī Caitanya Mahāprabhu; sakali khaṇḍila-refuted everything; uttara-answer; nā āise-could not come; mukhe-in his mouth; mahā-stabdha haila-he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

prabhu kahe,–tomāra śāstra sthāpe 'nirviśeṣe'
tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu continued to speak; tomāra śāstra-your scripture (the Koran); sthāpe-establishes; nirviśeṣe-impersonalism; tāhā khaṇḍi'-refuting that; sa-viśeṣa-personal God; sthāpiyāche-established; śeṣe-at the end.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

tomāra śāstre kahe śeṣe 'eka-i īśvara'
'sarvaiśvarya-pūrṇa teṅho–śyāma-kalevara

SYNONYMS

tomāra śāstre-in your scripture; kahe-it says; śeṣe-at the end; eka-i īśvara-there is one God; sarva-aiśvarya-pūrṇa-full of all opulence; teṅho-He; śyāma-kalevara-bodily complexion is blackish.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan sampradāya known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is "analahak." The Sufi sampradāya was certainly derived from Śaṅkarācārya's impersonalists.

TEXT 191

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa

SYNONYMS

sat-cit-ānanda-deha-transcendental, blissful, spiritual body; pūrṇa-brahma-svarūpa-the identification of the Absolute Truth; sarva-ātmā-all-pervading; sarva-jña-omniscient; nitya-eternal; sarva-ādi-the origin of everything; svarūpa-the real form of the Lord.

TRANSLATION

"According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

sṛṣṭi, sthiti, pralaya tāṅhā haite haya
sthūla-sūkṣma-jagatera teṅho samāśraya

SYNONYMS

sṛṣṭi-creation; sthiti-maintenance; pralaya-dissolution; tāṅhā-Him; haite-from; haya-becomes possible; sthūla-gross; sūkṣma-subtle; jagatera-of the cosmic manifestation; teṅho-He; samāśraya-the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

sarva-śreṣṭha, sarvārādhya, kāraṇera kāraṇa
tāṅra bhaktye haya jīvera saṁsāra-tāraṇa

SYNONYMS

sarva-śreṣṭha-the Supreme Truth; sarva-ārādhya-worshipable by everyone; kāraṇera kāraṇa-the cause of all causes; tāṅra-His; bhaktye-by devotional service; haya-becomes; jīvera-of the living entity; saṁsāra-tāraṇa-deliverance from material existence.

TRANSLATION

"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

TEXT 194

tāṅra sevā vinā jīvera nā yāya 'saṁsāra'
tāṅhāra caraṇe prīti–'puruṣārtha-sāra'

SYNONYMS

tāṅra-His; sevā-service; vinā-without; jīvera-of the conditioned soul; nā-not; yāya-finishes; saṁsāra-material bondage; tāṅhāra-His; caraṇe-at the lotus feet; prīti-love; puruṣārtha-sāra-the ultimate goal of life.

TRANSLATION

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without evādat, offering prayers at a mosque or elsewhere five times daily (namāja), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. Karma-yoga and jñāna-yoga are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (evādat).

TEXT 195

mokṣādi ānanda yāra nahe eka 'kaṇa'
pūrṇānanda-prāpti tāṅra caraṇa-sevana

SYNONYMS

mokṣa-ādi-liberation and so on; ānanda-transcendental bliss; yāra-whose; nahe-not; eka-even; kaṇa-a fragment; pūrṇa-ānanda-prāpti-attainment of completely blissful life; tāṅra caraṇa-sevana-service to His lotus feet.

TRANSLATION

"The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

TEXT 196

'karma', jñāna', 'yoga' āge kariyā sthāpana
saba khaṇḍi' sthāpe 'īśvara', 'tāṅhāra sevana'

SYNONYMS

karma-fruitive activities; jñāna-speculative knowledge; yoga-mystic power; āge-in the beginning; kariyā sthāpana-establishing; saba khaṇḍi'-refuting everything; sthāpe-establishes; īśvara-the Personality of Godhead; tāṅhāra sevana-His service.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

TEXT 197

tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye 'para'–balavān

SYNONYMS

tomāra paṇḍita-sabāra-of the learned scholars of your community; nāhi-there is not; śāstra-jñāna-knowledge of revealed scripture; pūrva-āpara-former and latter; vidhi-regulative principles; madhye-among; para-the conclusion at the end; balavān-most powerful.

TRANSLATION

"The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

TEXT 198

nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche śeṣe kaha nirṇaya kariyā

SYNONYMS

nija-śāstra-your own scripture; dekhi'-seeing; tumi-you; vicāra kariyā-deliberating; ki likhiyāche-what was written; śeṣe-at the end; kaha-say; nirṇaya kariyā-ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

TEXT 199

mleccha kahe,–yei kaha, sei 'satya' haya
śāstre likhiyāche, keha la-ite nā pāraya

SYNONYMS

mleccha kahe-the Mohammedan replied; yei kaha-what You say; sei-that; satya haya-is true; śāstre-in the Koran; likhiyāche-it has been written; keha-anyone; la-ite-to take; nā pāraya-is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

TEXT 200

'nirviśeṣa-gosāñi' lañā karena vyākhyāna
'sākāra-gosāñi'–sevya, kāro nāhi jñāna

SYNONYMS

nirviśeṣa-gosāñi-the Supreme Personality of Godhead as impersonal; lañā-taking; karena vyākhyāna-they describe; sa-ākāra-gosāñi-the personal feature of the Lord; sevya-worshipable; kāro nāhi jñāna-no one has this knowledge.

TRANSLATION

"Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord's impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

seita 'gosāñi' tumi–sākṣāt 'īśvara'
more kṛpā kara, muñi–ayogya pāmara

SYNONYMS

seita-that; gosāñi-Personality of Godhead; tumi-You; sākṣāt-directly; īśvara-the Personality of Godhead; more-upon me; kṛpā kara-kindly be merciful; muñi-I; ayogya pāmara-very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

aneka dekhinu muñi mleccha-śāstra haite
'sādhya-sādhana-vastu' nāri nirdhārite

SYNONYMS

aneka-many; dekhinu-have studied; muñi-I; mleccha-śāstra-Mohammedan scripture; haite-from; sādhya-the ultimate goal of life; sādhana-how to approach it; vastu-matter; nāri nirdhārite-I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'
'āmi–baḍa jñānī'–ei gela ābhimāna

SYNONYMS

tomā dekhi'-by seeing You; jihvā-tongue; mora-my; bale kṛṣṇa-nāma-chants the Hare Kṛṣṇa mantra; āmi-I; baḍa jñānī-very learned scholar; ei-this; gela ābhimāna-false prestige has gone away.

TRANSLATION

"Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā mantra. The false prestige I felt from being a learned scholar is now gone."

TEXT 204

kṛpā kari' bala more 'sādhya-sādhane'
eta bali' paḍe mahāprabhura caraṇe

SYNONYMS

kṛpā kari'-by Your causeless mercy; bala-speak; more-to me; sādhya-sādhane-the ultimate object of life and the process to achieve it; eta bali'-saying this; paḍe-falls down; mahāprabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

TEXT 205

prabhu kahe,–uṭha, kṛṣṇa-nāma tumi la-ilā
koṭi-janmera pāpa gela, 'pavitra' ha-ilā

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; uṭha-please get up; kṛṣṇa-nāma-the holy name of Kṛṣṇa; tumi-you; la-ilā-have taken; koṭi-janmera-of many millions of births; pāpa gela-your sinful reactions have gone; pavitra ha-ilā-you have become pure.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

TEXT 206

'kṛṣṇa' kaha, 'kṛṣṇa' kaha,–kailā upadeśa
sabe'kṛṣṇa' kahe, sabāra haila premāveśa

SYNONYMS

kṛṣṇa kaha-just chant "Kṛṣṇa"; kṛṣṇa kaha-just chant "Kṛṣṇa"; kailā upadeśa-Śrī Caitanya Mahāprabhu instructed; sabe-all; kṛṣṇa kahe-chant the holy name of Kṛṣṇa; sabāra-of all of them; haila-there was; prema-āveśa-ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu then told all the Mohammedans there, "Chant the holy name of Kṛṣṇa! Chant the holy name of Kṛṣṇa!" As they all began to chant, they were overwhelmed by ecstatic love.

TEXT 207

'rāmadāsa' bali' prabhu tāṅra kaila nāma
āra eka pāṭhāna, tāṅra nāma–'vijulī-khāṅna'

SYNONYMS

rāmadāsa bali'-of the name Rāmadāsa; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-his; kaila-made; nāma-name; āra eka pāṭhāna-another Mohammedan; tāṅra nāma-his name; vijulī-khāṅna-Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan's name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely accused of converting mlecchas and yavanas into the Hindu religion. In India there are many Māyāvādī sannyāsīs known as jagad-guru, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and yavanas as Vaiṣṇavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

TEXT 208

alpa vayasa tāṅra, rājāra kumāra
'rāmadāsa' ādi pāṭhāna–cākara tāṅhāra

SYNONYMS

alpa vayasa tāṅra-his age is very young; rājāra kumāra-son of the king; rāmadāsa-Rāmadāsa; ādi-heading the list; pāṭhāna-the Mohammedans; cākara tāṅhāra-servants of him.

TRANSLATION

Vijulī Khān was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

TEXT 209

'kṛṣṇa' bali' paḍe sei mahāprabhura pāya
prabhu śrī-caraṇa dila tāṅhāra māthāya

SYNONYMS

kṛṣṇa bali'-chanting the holy name of Kṛṣṇa; paḍe-falls down; sei-that Vijulī Khān; mahāprabhura pāya-at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-Śrī Caitanya Mahāprabhu; śrī-caraṇa dila-placed His foot; tāṅhāra māthāya-on his head.

TRANSLATION

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

TEXT 210

tāṅ-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgī' ha-ilā

SYNONYMS

tāṅ-sabāre-to all of them; kṛpā kari'-bestowing mercy; prabhu-Śrī Caitanya Mahāprabhu; ta'-indeed; calilā-departed; seita-they; pāṭhāna-the Mohammedans of the Pāṭhāna community; saba-all; vairāgī ha-ilā-became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

TEXT 211

pāṭhāna-vaiṣṇava bali' haila tāṅra khyāti
sarvatra gāhiyā bule mahāprabhura kīrti

SYNONYMS

pāṭhāna-vaiṣṇava bali'-known as Pāṭhāna Vaiṣṇavas; haila-became; tāṅra-their; khyāti-reputation; sarvatra-everywhere; gāhiyā bule-travel while chanting; mahāprabhura-of Śrī Caitanya Mahāprabhu; kīrti-glorious activities.

TRANSLATION

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

TEXT 212

sei vijulī-khāṅna haila 'mahā-bhāgavata'
sarva-tīrthe haila tāṅra parama-mahattva

SYNONYMS

sei-that; vijulī-khāṅna-Vijulī Khān; haila-became; mahā-bhāgavata-most advanced devotee; sarva-tīrthe-in all places of pilgrimage; haila-became; tāṅra-his; parama-great; mahattva-importance.

TRANSLATION

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
'paścime' āsiyā kaila yavanādi dhanya

SYNONYMS

aiche-in that way; līlā-pastimes; kare-performed; prabhu-the Lord; śrī-kṛṣṇa-caitanya-Śrī Caitanya Mahāprabhu; paścime-to the western part of India; āsiyā-coming; kaila-made; yavana-ādi-meat-eaters and others; dhanya-fortunate.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word yavana means "meat-eater." Anyone from a meat-eating community is called a yavana. One who does not strictly observe the Vedic regulative principles is called a mleccha. These words do not refer to any particular man. Even if a person is born in a brāhmaṇa, kṣatriya, vaiśya or śūdra family, he is a mleccha or yavana if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214

soro-kṣetre āsi' prabhu kailā gaṅgā-snāna gaṅgā-tīra-pathe kailā prayāge prayāṇa

SYNONYMS

soro-kṣetre-to Soro-kṣetra; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; kailā-did; gaṅgā-snāna-bathing in the Ganges; gaṅgā-tīra-pathe-on the path on the bank of the Ganges; kailā-did; prayāge prayāṇa-departure for Prayāga.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

TEXT 215

sei vipre, kṛṣṇadāse, prabhu vidāya dilā
yoḍa-hāte dui-jana kahite lāgilā

SYNONYMS

sei vipre-to the Sanoḍiyā brāhmaṇa; kṛṣṇadāse-and the Rājaputa Kṛṣṇadāsa; prabhu-Śrī Caitanya Mahāprabhu; vidāya dilā-asked to go back; yoḍa-hāte-with folded hands; dui-jana-two persons; kahite lāgilā-began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanoḍiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

prayāga-paryanta duṅhe tomā-saṅge yāba
tomāra caraṇa-saṅga punaḥ kāhāṅ pāba?

SYNONYMS

prayāga-paryanta-up to Prayāga; duṅhe-both of us; tomā-saṅge-with You; yāba-shall go; tomāra-Your; caraṇa-saṅga-association of the lotus feet; punaḥ-again; kāhāṅ-where; pāba-shall we get.

TRANSLATION

They prayed, "Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?

TEXT 217

mleccha-deśa, keha kāhāṅ karaye utpāta
bhaṭṭācārya–paṇḍita, kahite nā jānena vāt

SYNONYMS

mleccha-deśa-this is a country occupied by the Mohammedans; keha-anyone; kāhāṅ-anywhere; karaye utpāta-can create a disturbance; bhaṭṭācārya-Balabhadra Bhaṭṭācārya; paṇḍita-learned scholar; kahite-to speak; nā jānena-does not know; vāt-language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language."

TEXT 218

śuni' mahāprabhu īṣat hāsite lāgilā
sei dui-jana prabhura saṅge cali' āilā

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; īṣat-mildly; hāsite lāgilā-began to smile; sei-those; dui-jana-two persons; prabhura saṅge-with Śrī Caitanya Mahāprabhu; cali' āilā-came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

yei yei jana prabhura pāila daraśana
sei preme matta haya, kare kṛṣṇa-saṅkīrtana

SYNONYMS

yei yei-anyone who; jana-person; prabhura-of Śrī Caitanya Mahāprabhu; pāila daraśana-got the sight; sei-that person; preme-with ecstatic love; matta haya-becomes overwhelmed; kare-performs; kṛṣṇa-saṅkīrtana-chanting of the holy name of Kṛṣṇa.

TRANSLATION

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Kṛṣṇa mantra.

TEXT 220

tāṅra saṅge anyonye, tāṅra saṅge āna
ei-mata 'vaiṣṇava' kailā saba deśa-grāma

SYNONYMS

tāṅra saṅge-with Him; anyonye-other; tāṅra saṅge-and with him; āna-another; ei-mata-in this way; vaiṣṇava-Vaiṣṇava; kailā-made; saba-all; deśa-grāma-villages and towns.

TRANSLATION

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

TEXT 221

dakṣiṇa yāite yaiche śakti prakāśilā
sei-mata paścima deśa, preme bhāsāilā

SYNONYMS

dakṣiṇa yāite-while touring in the southern part of India; yaiche-as; śakti prakāśilā-manifested His spiritual energy; sei-mata-in that way; paścima deśa-the western part of India; preme bhāsāilā-inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

TEXT 222

ei-mata cali' prabhu 'prayāga' āilā
daśa-dina triveṇīte makara-snāna kailā

SYNONYMS

ei-mata-in this way; cali'-walking; prabhu-Śrī Caitanya Mahāprabhu; prayāga-the holy place named Prayāga; āilā-reached; daśa-dina-ten days; triveṇīte-at the confluence of the Rivers Ganges and Yamunā; makara-snāna kailā-bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word triveṇī indicates the confluence of three rivers-namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.

TEXT 223

vṛndāvana-gamana, prabhu-caritra ananta
'sahasra-vadana' yāṅra nāhi pā'na anta

SYNONYMS

vṛndāvana-gamana-going to Vṛndāvana; prabhu-caritra-pastimes of Śrī Caitanya Mahāprabhu; ananta-unlimited; sahasra-vadana-Lord Śeṣa, who has thousands of hoods; yāṅra-whose; nāhi-does not; pā'na-get; anta-limit.

TRANSLATION

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

tāhā ke kahite pāre kṣudra jīva hañā
dig-daraśana kailuṅ muñi sūtra kariyā

SYNONYMS

tāhā-that; ke kahite pāre-who can describe; kṣudra-very little; jīva hañā-being a conditioned soul; dik-daraśana kailuṅ-have simply made an indication; muñi-I; sūtra kariyā-in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

alaukika-līlā prabhura alaukika-rīti
śunileo bhāgya-hīnera nā haya pratīti

SYNONYMS

alaukika-līlā-uncommon pastimes; prabhura-of Śrī Caitanya Mahāprabhu; alaukika-rīti-uncommon method; śunileo-even though one hears; bhāgya-hīnera-of one who is unfortunate; nā haya pratīti-there is no belief.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

ādyopānta caitanya-līlā–'alaukika' jāna'
śraddhā kari' śuna ihā, 'satya' kari' māna'

SYNONYMS

ādya-upānta-from beginning to end; caitanya-līlā-the pastimes of Śrī Caitanya Mahāprabhu; alaukika jāna'-everyone should know as uncommon; śraddhā kari'-with faith; śuna ihā-hear this; satya kari' māna'-accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

yei tarka kare ihāṅ, sei–'mūrkha-rāja'
āpanāra muṇḍe se āpani pāḍe vāja

SYNONYMS

yei tarka kare-one who simply argues; ihāṅ-in this matter; sei-that person; mūrkha-rāja-a great fool; āpanāra muṇḍe-on his own head; se-that person; āpani-himself; pāḍe vāja-strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

caitanya-caritra ei–'amṛtera sindhu'
jagat ānande bhāsāya yāra eka-bindu

SYNONYMS

caitanya-caritra-pastimes of Śrī Caitanya Mahāprabhu; ei-these; amṛtera sindhu-ocean of nectar; jagat-the whole world; ānande-with bliss; bhāsāya-inundates; yāra-of which; eka-bindu-one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrī Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Mohammedan soldiers on the way to Prayāga.

18.5.19 Chapter 19

Lord Śrī Caitanya Mahāprabhu Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. Both brothers appointed some brāhmaṇas to perform puraścaraṇa ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the brāhmaṇas, Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Purī through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Purī to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied Śrīmad-Bhāgavatam with learned brāhmaṇa scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving home with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a brāhmaṇa scholar named Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kavirāja Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the Bhakti-rasāmṛta-sindhu. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasī and stayed at the home of Candraśekhara.

TEXT 1

vṛndāvanīyāṁ rasa-keli-vārtāṁ
kālena luptāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim

SYNONYMS

vṛndāvanīyām-related to Vṛndāvana; rasa-keli-vārtām-talks about the pastimes of Śrī Kṛṣṇa; kālena-with the course of time; luptām-lost; nija-śaktim-His personal potency; utkaḥ-being eager; sañcārya-infusing; rūpe-to Rūpa Gosvāmī; vyatanot-manifested; punaḥ-again; saḥ-He; prabhuḥ-Śrī Caitanya Mahāprabhu; vidhau-unto Lord Brahmā; prāk iva-as formerly; loka-sṛṣṭim-the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya-all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda-all glories to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda-all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane

SYNONYMS

śrī-rūpa-sanātana-the brothers named Rūpa and Sanātana; rahe-stayed; rāmakeli-grāme-in Rāmakeli; prabhure-Śrī Caitanya Mahāprabhu; miliyā-meeting; gelā-went back; āpana-bhavane-to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

TEXT 4

dui-bhāi viṣaya-tyāgera upāya sṛjila
bhau-dhana diyā dui brāhmaṇe varila

SYNONYMS

dui-bhāi-the two brothers; viṣaya-tyāgera-of giving up material activities; upāya sṛjila-discovered a means; bahu-dhana-much money; diyā-paying; dui brāhmaṇe-two brāhmaṇas; varila-appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brāhmaṇas and paid them a large amount of money.

TEXT 5

kṛṣṇa-mantre karāila dui puraścaraṇa
acirāt pāibāre caitanya-caraṇa

SYNONYMS

kṛṣṇa-mantre-in the holy mantra Hare Kṛṣṇa; karāila-caused to perform; dui-two; puraścaraṇa-religious ceremonies; acirāt-without delay; pāibāre-to get; caitanya-caraṇa-the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A puraścaraṇa is a ritualistic ceremony performed under the guidance of an expert spiritual master or a brāhmaṇa. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa mantra, performs arcana by the ārati ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

TEXT 6

śrī-rūpa-gosāñi tabe naukāte bhariyā
śrī-rūpa-gosāñi āpanāra ghare āilā bahu-dhana lañā

SYNONYMS

śrī-rūpa-gosāñi-Śrī Rūpa Gosvāmī; tabe-thereafter; naukāte bhariyā-filling boats; āpanāra ghare-to his own house; āilā-returned; bahu-dhana lañā-taking large amounts of riches.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe

SYNONYMS

brāhmaṇa-vaiṣṇave-to the brāhmaṇas and Vaiṣṇavas; dilā-gave as charity; tāra-of the riches; ardha-dhane-fifty percent; eka cauṭhi dhana-one-fourth of the riches; dilā-gave; kuṭumba-bharaṇe-to satisfy the relatives.

TRANSLATION

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

daṇḍa-bandha lāgi' cauṭhi sañcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā

SYNONYMS

daṇḍa-bandha lāgi'-in case of legal implications; cauṭhi-one-fourth; sañcaya karilā-he collected; bhāla-bhāla-very respectable; vipra-sthāne-in the custody of a brāhmaṇa; sthāpya rākhilā-kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

gauḍe rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudi-ghare

SYNONYMS

gauḍe-in Bengal; rākhila-kept; mudrā-coins; daśa-hājāre-ten thousand; sanātana-his elder brother; vyaya kare-spent; rākhe-deposited; mudi-ghare-in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

TEXT 10

śrī-rūpa śunila prabhura nīlādri-gamana
vana-pathe yābena prabhu śrī-vṛndāvana

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; śunila-heard; prabhura-of Śrī Caitanya Mahāprabhu; nīlādri-gamana-departure for Jagannātha Purī; vana-pathe-on the path through the forest; yābena-will go; prabhu-Śrī Caitanya Mahāprabhu; śrī-vṛndāvana-to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Purī and was preparing to go to Vṛndāvana through the forest.

TEXT 11

rūpa-gosāñi nīlācale pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana

SYNONYMS

rūpa-gosāñi-Rūpa Gosvāmī; nīlācale-to Jagannātha Purī; pāṭhāila-sent; dui-jana-two persons; prabhu-Śrī Caitanya Mahāprabhu; yabe-when; vṛndāvana-to Vṛndāvana; karena-makes; gamana-departure.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

śīghra āsi' more tāṅra dibā samācāra
śuniyā tad-anurūpa kariba vyavahāra

SYNONYMS

śīghra āsi'-very hastily returning; more-unto me; tāṅra-His; dibā-give; samācāra-news; śuniyā-hearing; tat-anurūpa-accordingly; kariba-I shall make; vyavahāra-arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

TEXT 13

ethā sanātana-gosāñi bhāve mane mana
rājā more prīti kare, se–mora bandhana

SYNONYMS

ethā-here (in Gauḍa-deśa); sanātana-gosāñi-the elder brother, Sanātana Gosvāmī; bhāve-considers; mane mana-in the mind; rājā-the Nawab; more-me; prīti kare-loves very much; se-that; mora-my; bandhana-great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluṅ niścaya

SYNONYMS

kona mate-somehow or other; rājā-the Nawab; yadi-if; more-upon me; kruddha haya-becomes angry; tabe-then; avyāhati-escape; haya-there is; kariluṅ niścaya-I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion."

TEXT 15

asvāsthyera chadma kari' rahe nija-ghare
rāja-kārya chāḍilā, nā yāya rāja-dvāre

SYNONYMS

asvāsthyera-of not being well; chadma-pretext; kari'-making; rahe-remains; nija-ghare-at home; rāja-kārya-government service; chāḍilā-relinquished; nā yāya-did not go; rāja-dvāre-to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16

lobhī kāyastha-gaṇa rāja-kārya kare
āpane svagṛhe kare śāstrera vicāre

SYNONYMS

lobhī-greedy; kāyastha-gaṇa-persons engaged in secretarial and clerical work; rāja-kārya kare-executed the government service; āpane-personally; sva-gṛhe-at home; kare-did; śāstrera vicāre-discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed revealed scriptures.

PURPORT

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants-the undersecretaries and clerks-all belonged to the kāyastha community. Formerly the kāyasthas belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a kāyastha. Eventually if a person could not identify himself as a brāhmaṇa, kṣatriya, vaiśya or śūdra, he used to introduce himself as a kāyastha to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a kāyastha. On the whole, the kāyastha community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many kāyasthas on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the kāyasthas who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a brāhmaṇa belonging to the Sārasvata brāhmaṇa community. It is said that when he resigned, an underworker named Purandara Khān, who was a kāyastha, occupied his post.

TEXT 17

bhaṭṭācārya paṇḍita biśa triśa lañā
bhāgavata vicāra karena sabhāte vasiyā

SYNONYMS

bhaṭṭācārya paṇḍita-learned scholars known as bhaṭṭācāryas; biśa triśa-twenty or thirty; lañā-taking with him; bhāgavata vicāra-discussion of Śrīmad-Bhāgavatam; karena-does; sabhāte vasiyā-sitting in an assembly.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words bhāgavata vicāra. As confirmed in the Muṇḍaka Upaniṣad (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti-parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣam iti. atha parā yayā tad-akṣaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [parā vidyā] and the other with material knowledge [aparā vidyā]. All the Vedas-Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śikṣā, kalpa, vyākaraṇa, nirukta, chanda and jyotiṣa-belong to the inferior system of material knowledge [aparā vidyā]. By parā vidyā, one can understand the akṣara, Brahman or the Absolute Truth." As far as Vedic literature is concerned, Vedānta-sūtra is accepted as the parā vidyā. Śrīmad-Bhāgavatam is an explanation of that parā vidyā. Those who aspire for liberation (mukti or mokṣa) and introduce themselves as vaidāntika are also equal to those groups aspiring to improve religion (dharma), economic development (artha) and sense gratification (kāma). Dharma, artha, kāma and mokṣa are called catur-varga. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called parā vidyā. Śrīmad-Bhāgavatam does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of parā vidyā. Sanātana Gosvāmī was engaged in discussing the bhāgavata-vidyā, which means he discussed transcendental superior knowledge. Those who are karmīs, jñānīs or yogīs are not actually fit to discuss Śrīmad-Bhāgavatam. Only Vaiṣṇavas or pure devotees are fit to discuss that literature. As stated in Śrīmad-Bhāgavatam itself (12.13.18):

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan supaṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ

Although Śrīmad-Bhāgavatam is counted among the Purāṇas, it is called the spotless Purāṇa. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in Śrīmad-Bhāgavatam is meant for paramahaṁsas. As it is said: paramo-nirmatsarāṇām. A paramahaṁsa is one who does not live in the material world and who does not envy others. In Śrīmad-Bhāgavatam, devotional service is discussed to arouse the living entity to the transcendental position of jñāna (knowledge) and vairāgya (renunciation). As stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānāḥ munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedānta-śruti."

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (bhaktyā śruta-gṛhītayā), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called naiṣkarma, and when one is relieved, he is no longer interested in working hard for sense gratification. Śrīmad-Bhāgavatam is Śrīla Vyāsadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study Śrīmad-Bhāgavatam with learned scholars.

TEXT 18

āra dina gauḍeśvara, saṅge eka-jana
ācambite gosāñi-sabhāte kaila āgamana

SYNONYMS

āra dina-one day; gauḍeśvara-the Nawab of Bengal; saṅge-with; eka-jana-one other person; ācambite-suddenly; gosāñi-sabhāte-in the assembly of Sanātana Gosvāmī; kaila āgamana-came.

TRANSLATION

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyada Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era. Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam with the scholars in the year 1424.

TEXT 19

pātsāha dekhiyā sabe sambhrame uṭhilā
sambhrame āsana diyā rājāre vasāilā

SYNONYMS

pātsāha dekhiyā-seeing the Nawab; sabe-all of them; sambhrame-in great respect; uṭhilā-stood up; sambhrame-with great respect; āsana diyā-giving a sitting place; rājāre-the King; vasāilā-made to sit.

TRANSLATION

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a mleccha-yavana, he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In Bhagavad-gītā it is said:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-saṁbhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (vibhūtimat sattvam) is one who has obtained the grace of the Lord or has derived some power from Him. In Bhagavad-gītā (7.10) Kṛṣṇa says, tejas tejasvinām aham: "I am the power of the powerful." The learned brāhmaṇa scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa's power.

TEXT 20

rājā kahe,–tomāra sthāne vaidya pāṭhāiluṅ
vaidya kahe,–vyādhi nāhi, sustha ye dekhiluṅ

SYNONYMS

rājā kahe-the Nawab said; tomāra sthāne-to your place; vaidya-a physician; pāṭhāiluṅ-I sent; vaidya kahe-the physician said; vyādhi nāhi-there is no disease; su-stha-completely healthy; ye-that; dekhiluṅ-I have seen.

TRANSLATION

The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21

āmāra ye kichu kārya, saba tomā lañā
kārya chāḍi' rahilā tumi gharete vasiyā

SYNONYMS

āmāra-my; ye kichu-whatever; kārya-business; saba-everything; tomā-you; lañā-with; kārya chāḍi'-giving up your duties; rahilā-remained; tumi-you; gharete-at home; vasiyā-sitting.

TRANSLATION

"I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22

mora yata kārya-kāma, saba kailā nāśa
ki tomāra hṛdaye āche, kaha mora pāśa

SYNONYMS

mora-my; yata-all; kārya-kāma-occupational duties; saba-everything; kailā nāśa-you have spoiled; ki-what; tomāra-your; hṛdaye-within the heart; āche-there is; kaha-kindly tell; mora pāśa-to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

TEXT 23

sanātana kahe,–nahe āmā haite kāma

āra eka-jana diyā kara samādhāna

SYNONYMS

sanātana kahe-Sanātana Gosvāmī replied; nahe-not; āmā-me; haite-from; kāma-execution of the duty; āra eka-jana-someone else; diyā-by means of; kara samādhāna-execute the management.

TRANSLATION

Sanātana Gosvāmī replied, ”You can no longer expect any service from me. Please arrange for someone else to tend to the management.”

TEXT 24

tabe kruddha hañā rājā kahe āra-bāra
tomāra ’baḍa bhāi’ kare dasyu-vyavahāra

SYNONYMS

tabe-at that time; kruddha hañā-becoming angry; rājā kahe-the Nawab said; āra-bāra-again; tomāra baḍa bhāi-your elder brother; kare-does; dasyu-vyavahāra-the activity of a plunderer.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, ”Your elder brother is acting just like a plunderer.

TEXT 25

jīva-bahu māri’ kaila cāklā saba nāśa
ethā tumi kailā mora sarva kārya nāśa

SYNONYMS

jīva-living entities; bahu-many; māri’-killing; kaila-did; cāklā-the province of Bengal; saba-all; nāśa-destruction; ethā-here; tumi-you; kailā-did; mora-my; sarva-all; kārya-plans; nāśa-destruction.

TRANSLATION

”By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans.”

TEXT 26

sanātana kahe,–tumi svatantra gauḍeśvara
ye yei doṣa kare, deha’ tāra phala

SYNONYMS

sanātana kahe-Sanātana Gosvāmī said; tumi-you; svatantra-independent; gauḍa-īśvara-the ruler of Bengal; ye yei-whatever; doṣa-faults; kare-one commits; deha’-you award; tāra phala-the results of that.

TRANSLATION

Sanātana Gosvāmī said, ”You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly.”

TEXT 27

eta śuni’ gauḍeśvara uṭhi’ ghare gelā
palāiba bali’ sanātanere bāndhilā

SYNONYMS

eta śuni’-hearing this; gauḍa-īśvara-the Nawab of Bengal; uṭhi’-standing up; ghare gelā-went back home; palāiba-I shall run away; bali’-because of this; sanātanere bāndhilā-he arrested Sanātana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, ”I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [yavana], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?” This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, ”My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly.” In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī’s statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī’s arrest.

TEXT 28

hena-kāle gela rājā uḍiyā mārite
sanātane kahe,–tumi cala mora sāthe

SYNONYMS

hena-kāle-at this time; gela-went; rājā-the King; uḍiyā mārite-to attack the Orissa province; sanātane kahe-he said to Sanātana Gosvāmī; tumi cala-you come; mora sāthe-along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, ”Come along with me.”

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

TEXT 29

teṅho kahe,–yābe tumi devatāya duḥkha dite
mora śakti nāhi, tomāra saṅge yāite

SYNONYMS

teṅho kahe-Sanātana Gosvāmī replied; yābe-will go; tumi-you; devatāya-to the Supreme Personality of Godhead; duḥkha dite-to give unhappiness; mora śakti-my power; nāhi-there is not; tomāra saṅge-in company with you; yāite-to go.

TRANSLATION

Sanātana Gosvāmī replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

TEXT 30

tabe tāṅre bāndhi' rākhi' karilā gamana
ethā nīlācala haite prabhu calilā vṛndāvana

SYNONYMS

tabe-thereafter; tāṅre-him; bāndhi'-arresting; rākhi'-keeping; karilā gamana-he went away; ethā-at this time; nīlācala haite-from Jagannātha Purī; prabhu-Śrī Caitanya Mahāprabhu; calilā vṛndāvana-departed for Vṛndāvana.

TRANSLATION

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

TEXT 31

tabe sei dui cara rūpa-ṭhāñi āila
'vṛndāvana calilā prabhu'–āsiyā kahila

SYNONYMS

tabe-at that time; sei-those; dui-two; cara-messengers; rūpa-ṭhāñi-to the presence of Rūpa Gosvāmī; āila-came back; vṛndāvana calilā prabhu-Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; āsiyā-coming; kahila-they informed.

TRANSLATION

The two persons who went to Jagannātha Purī to inquire about the Lord's departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

TEXT 32

śuniyā śrī-rūpa likhila sanātana-ṭhāñi
'vṛndāvana calilā śrī-caitanya-gosāñi

SYNONYMS

śuniyā-hearing; śrī-rūpa-Śrī Rūpa Gosvāmī; likhila-wrote; sanātana-ṭhāñi-to Sanātana Gosvāmī; vṛndāvana-to Vṛndāvana; calilā-has gone; śrī-caitanya-gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

TEXT 33

āmi-dui-bhāi calilāṅa tāṅhāre milite
tumi yaiche taiche chuṭi' āisa tāhāṅ haite

SYNONYMS

āmi-dui-bhāi-we two brothers; calilāṅa-have gone; tāṅhāre milite-to meet Him; tumi-you; yaiche taiche-somehow or other; chuṭi'-getting free; āisa-come; tāhāṅ haite-from there.

TRANSLATION

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, "We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

TEXT 34

daśa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śīghra ātma-vimocane

SYNONYMS

daśa-sahasra mudrā-ten thousand coins; tāthā-there; āche-there are; mudi-sthāne-in the grocer's place; tāhā diyā-with this amount; kara-get; śīghra-as soon as possible; ātma-vimocane-release from the internment.

TRANSLATION

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

TEXT 35

yaiche taiche chuṭi' tumi āisa vṛndāvana'
eta likhi' dui-bhāi karilā gamana

SYNONYMS

yaiche taiche-somehow or other; chuṭi'-getting released; tumi-you; āisa-come; vṛndāvana-to Vṛndāvana; eta likhi'-writing this; dui-bhāi-the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; karilā gamana-departed.

TRANSLATION

"Somehow or other get yourself released and come to Vṛndāvana." After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

TEXT 36

anupama mallika, tāṅra nāma–'śrī-vallabha'
rūpa-gosāñira choṭa-bhāi–parama-vaiṣṇava

SYNONYMS

anupama mallika-Anupama Mallika; tāṅra nāma-his name; śrī-vallabha-Śrī Vallabha; rūpa-gosāñira-of Rūpa Gosvāmī; choṭa-bhāi-younger brother; parama-vaiṣṇava-great devotee.

TRANSLATION

Rūpa Gosvāmī's younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

TEXT 37

tāṅhā lañā rūpa-gosāñi prayāge āilā
mahāprabhu tāhāṅ śuni' ānandita hailā

SYNONYMS

tāṅhā lañā-taking him along; rūpa-gosāñi-Śrī Rūpa Gosvāmī; pra yāge-to Prayāga; āilā-came; mahāprabhu-Śrī Caitanya Mahāprabhu; tāhāṅ-there; śuni'-hearing; ānandita hailā-were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

prabhu caliyāchena bindu-mādhava-daraśane
lakṣa lakṣa loka āise prabhura milane

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; caliyāchena-was going; bindu-mādhava-daraśane-to see Lord Bindu Mādhava; lakṣa lakṣa loka-many hundreds of thousands of people; āise-came; prabhura-with Śrī Caitanya Mahāprabhu; milane-for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

keha kānde, keha hāse, keha nāce, gāya
'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya

SYNONYMS

keha kānde-some cried; keha hāse-some laughed; keha nāce-some danced; gāya-chanted; kṛṣṇa kṛṣṇa bali'-saying Kṛṣṇa, Kṛṣṇa; keha-some; gaḍāgaḍi yāya-rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, "Kṛṣṇa! Kṛṣṇa!"

TEXT 40

gaṅgā-yamunā prayāga nārila ḍubāite
prabhu ḍubāila kṛṣṇa-premera vanyāte

SYNONYMS

gaṅgā-yamunā-the River Ganges and River Yamunā; prayāga-Prayāga; nārila-were not able; ḍubāite-to flood; prabhu-Śrī Caitanya Mahāprabhu; ḍubāila-flooded; kṛṣṇa-premera-of ecstatic love of Kṛṣṇa; vanyāte-in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers-the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

TEXT 41

bhiḍa dekhi' dui bhāi rahilā nirjane
prabhura āveśa haila mādhava-daraśane

SYNONYMS

bhiḍa dekhi'-seeing the crowd; dui bhāi-the two brothers; rahilā-remained; nirjane-in a secluded place; prabhura-of Śrī Caitanya Mahāprabhu; āveśa-ecstasy; haila-there was; mādhava-daraśane-by seeing the Deity, Bindu Mādhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

TEXT 42

premāveśe nāce prabhu hari-dhvani kari'
ūrdhva bāhu kari' bale–bala 'hari' 'hari'

SYNONYMS

prema-āveśe-in ecstatic love; nāce-danced; prabhu-Śrī Caitanya Mahāprabhu; hari-dhvani kari'-vibrating the holy name of Hari; ūrdhva-raised; bāhu-the arms; kari'-making; bale-says; bala hari hari-chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

TEXT 43

prabhura mahimā dekhi' loke camatkāra
prayāge prabhura līlā nāri varṇibāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; mahimā-the greatness; dekhi'-seeing; loke-in all people; camatkāra-astonishment; prayāge-at Prayāga; prabhura-of Śrī Caitanya Mahāprabhu; līlā-the pastimes; nāri-I am not able; varṇibāra-to describe.

TRANSLATION

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

TEXT 44

dākṣiṇātya-vipra-sane āche paricaya
sei vipra nimantriyā nila nijālaya

SYNONYMS

dākṣiṇātya-Deccan; vipra-sane-with a brāhmaṇa; āche-there was; paricaya-acquaintance; sei-that; vipra-brāhmaṇa; nimantriyā-inviting; nila-brought; nija-ālaya-to his own place.

TRANSLATION

Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his place.

TEXT 45

vipra-gṛhe āsi' prabhu nibhṛte vasilā
śrī-rūpa-vallabha duṅhe āsiyā mililā

SYNONYMS

vipra-gṛhe-to the house of that brāhmaṇa; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; nibhṛte-in a solitary place; vasilā-sat down; śrī-rūpa-vallabha-the two brothers Rūpa Gosvāmī and Śrī Vallabha; duṅhe-both of them; āsiyā-coming; mililā-met Him.

TRANSLATION

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

TEXT 46

dui-guccha tṛṇa duṅhe daśane dhariyā
prabhu dekhi' dūre paḍe daṇḍavat hañā

SYNONYMS

dui-guccha-two bunches; tṛṇa-straw; duṅhe-both of them; daśane dhariyā-holding in the teeth; prabhu dekhi'-seeing the Lord; dūre-in a distant place; paḍe-fell down; daṇḍa-vat-like rods; hañā-becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

nānā śloka paḍi' uṭhe, paḍe bāra bāra
prabhu dekhi' premāveśa ha-ila duṅhara

SYNONYMS

nānā-various; śloka-verses; paḍi'-reciting; uṭhe-stood up; paḍe-fell down; bāra bāra-again and again; prabhu dekhi'-seeing the Lord; prema-āveśa-ecstatic emotion; ha-ila-there was; duṅhāra-of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

śrī-rūpe dekhiyā prabhura prasanna haila mana
'uṭha, uṭha, rūpa, āisa', balilā vacana

SYNONYMS

śrī-rūpe dekhiyā-seeing Śrīla Rūpa Gosvāmī; prabhura-of Śrī Caitanya Mahāprabhu; prasanna-very pleased; haila-was; mana-mind; uṭha-please stand up; uṭha-please stand up; rūpa-My dear Rūpa; āisa-come; balilā-He said; vacana-the words.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, "Stand up! Stand up! My dear Rūpa, come here."

TEXT 49

kṛṣṇera karuṇā kichu nā yāya varṇane
viṣaya-kūpa haite kāḍila tomā dui-jane

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; karuṇā-the mercy; kichu-any; nā-not; yāya-is possible; varṇane-to describe; viṣaya-kūpa haite-from the well of material enjoyment; kāḍila-delivered; tomā-you; dui-jane-both.

TRANSLATION

Śrī Caitanya Mahāprabhu then said,"It is not possible to describe Kṛṣṇa's mercy, for He has delivered you both from the well of material enjoyment.

TEXT 50

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

na-not; me-My; abhaktaḥ-devoid of pure devotional service; catuḥ-vedī-a scholar in the four Vedas; mat-bhaktaḥ-My devotee; śva-pacaḥ-even from a family of dog-eaters; priyaḥ-very dear; tasmai-to him (a pure devotee, even though born in a very low family); deyam-should be given; tataḥ-from him; grāhyam-should be accepted (remnants of food); saḥ-that person; ca-also; pūjyaḥ-worshipable; yathā-as much as; hi-certainly; aham-I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.' "

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

TEXT 51

ei śloka paḍi' duṅhāre kailā āliṅgana
kṛpāte duṅhāra māthāya dharilā caraṇa

SYNONYMS

ei śloka-this verse; paḍi'-reciting; duṅhāre-the two brothers; kailā āliṅgana-embraced; kṛpāte-out of causeless mercy; duṅhāra-of both of them; māthāya-on the heads; dharilā-placed; caraṇa-His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

prabhu-kṛpā pāñā duṅhe dui hāta yuḍi'
dīna hañā stuti kare vinaya ācari'

SYNONYMS

prabhu-kṛpā-the Lord's mercy; pāñā-getting; duṅhe-both of them; dui-two; hāta-hands; yuḍi'-folding; dīna hañā-most humbly; stuti kare-offer prayers; vinaya ācari'-with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

TEXT 53

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

SYNONYMS

namaḥ-obeisances; mahā-vadānyāya-who is most munificent and charitably disposed; kṛṣṇa-prema-love of Kṛṣṇa; pradāya-who can give; te-unto You; kṛṣṇāya-the original Personality of Godhead; kṛṣṇa-caitanya-nāmne-under the name Kṛṣṇa Caitanya; gaura-tviṣe-whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; namaḥ-obeisances.

TRANSLATION

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

TEXT 54

yo 'jñāna-mattaṁ bhuvanaṁ dayālur
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhutehaṁ
śrī-kṛṣṇa-caitanyam amuṁ prapadye

SYNONYMS

yaḥ-that Personality of Godhead who; ajñāna-mattam-maddened by ignorance or foolishly passing time in karma, jñāna, yoga and Māyāvāda philosophy; bhuvanam-the entire three worlds; dayāluḥ-so merciful; ullāghayan-subduing such processes as karma, jñāna and yoga; api-despite; akarot-made; pra-mattam-maddened; sva-prema-sampat-sudhayā-by the nectar of His personal devotional service, which is an invaluable treasure of bliss; adbhuta-īham-whose activities are wonderful; śrī-kṛṣṇa-caitanyam-unto Lord Śrī Caitanya Mahāprabhu; amum-that; prapadye-I surrender.

TRANSLATION

”We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful.”

PURPORT

This verse is found in the Govinda-līlāmṛta (1.2).

TEXT 55

tabe mahāprabhu tāṅre nikaṭe vasāilā
’sanātanera vārtā kaha’–tāṅhāre puchilā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-them; nikaṭe-near Him; vasāilā-sat down; sanātanera vārtā-news of Sanātana; kaha-please tell; tāṅhāre-them; puchilā-questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, ”What news do you have of Sanātana?”

TEXT 56

rūpa kahena,–teṅho bandī haya rāja-ghare
tumi yadi uddhāra’, tabe ha-ibe uddhāre

SYNONYMS

rūpa kahena-Rūpa Gosvāmī said; teṅho-he; bandī-arrested; haya-is; rāja-ghare-in the court of the government; tumi-You; yadi-if; uddhāra’-kindly rescue; tabe-then; ha-ibe-he will be; uddhāre-relieved from that entanglement.

TRANSLATION

Rūpa Gosvāmī replied, ”Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement.”

TEXT 57

prabhu kahe,–sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; sanātanera-of Sanātana Gosvāmī; hañāche-there has been; mocana-release; acirāt-very soon; āmāsaha-with Me; ha-ibe milana-there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, ”Sanātana has already been released from his confinement, and he will very soon meet with Me.”

TEXT 58

madhyāhna karite vipra prabhure kahilā
rūpa-gosāñi se-divasa tathāñi rahilā

SYNONYMS

madhyāhna karite-to accept lunch; vipra-the brāhmaṇa of Deccan; prabhure-Śrī Caitanya Mahāprabhu; kahilā-requested; rūpa-gosāñi-Rūpa Gosvāmī; se-divasa-that day; tathāñi-there; rahilā-remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

TEXT 59

bhaṭṭācārya dui bhāiye nimantraṇa kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila

SYNONYMS

bhaṭṭācārya-Balabhadra Bhaṭṭācārya; dui bhāiye-the two brothers; nimantraṇa kaila-invited to take lunch; prabhura śeṣa prasāda-pātra-the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; dui-bhāi pāila-the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

TEXT 60

triveṇī-upara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna

SYNONYMS

tri-veṇī-upara-on the bank of the confluence of the Yamunā and Ganges; prabhura-of Śrī Caitanya Mahāprabhu; vāsā-ghara-of the residential house; sthāna-the place; dui bhāi-the two brothers; vāsā kaila-resided; prabhu-sannidhāna-near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Triveṇī. The two brothers-Rūpa Gosvāmī and Śrī Vallabha-selected their residence near the Lord’s.

TEXT 61

se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme
mahāprabhu āilā śuni’ āila tāṅra sthāne

SYNONYMS

se-kāle-at that time; vallabha-bhaṭṭa-Vallabha Bhaṭṭa; rahe-resided; āḍāila-grāme-in the village known as Āḍāila; mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-has come; śuni’-hearing; āila-came; tāṅra sthāne-to His place.

TRANSLATION

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇusvāmī sect and became ācārya of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This sampradāya has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on Śrīmad-Bhāgavatam called Subodhinī-ṭīkā, and notes on the Vedānta-sūtra, in the form of an Anubhāṣya. He also wrote a combination of sixteen short works called Ṣoḍaśa-grantha. Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Aḍelī-grāma, or Āḍāila-grāma. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍābhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṅrapāḍhu. A learned brāhmaṇa named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son. There are five sections of the brāhmaṇa community of Āndhra Pradesh known as bella-nāṭī, vegī-nāṭī, muraki-nāṭi telagu-nāṭī and kāśala-nāṭī. Out of these five brahminical communities, Vallabhācārya took his birth in the community of bella-nāṭī in the year 1400 Śakābda Era. According to some people, Vallabha Bhaṭṭācārya's father took sannyāsa before Vallabha's birth, and he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakābda Era on the Ekādaśī day of the dark moon in the month of Caitra, and he took his birth in a brāhmaṇa family surnamed Khambhaṁpāṭībāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared near the village named Cāṅpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadrā in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same brāhmaṇa community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopīnātha and Viṭhṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at Vārāṇasī. His book known as Ṣoḍaśa-grantha and his commentaries on Vedānta-sūtra (Anubhāṣya) and Śrīmad-Bhāgavatam (Subodhinī) are very famous. He has written many other books besides.

TEXT 62

teṅho daṇḍavat kaila, prabhu kailā āliṅgana
dui jane kṛṣṇa-kathā haila kata-kṣaṇa

SYNONYMS

teṅho-he; daṇḍavat-obeisances; kaila-made; prabhu-Śrī Caitanya Mahāprabhu; kailā-did; āliṅgana-embracing; dui jane-between the two of them; kṛṣṇa-kathā-topics about Lord Kṛṣṇa; haila-there were; kata-kṣaṇa-for some time.

TRANSLATION

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

TEXT 63

kṛṣṇa-kathāya prabhura mahā-prema uthalila
bhaṭṭera saṅkoce prabhu samvaraṇa kaila

SYNONYMS

kṛṣṇa-kathāya-in the discussion on Kṛṣṇa; prabhura-of Śrī Caitanya Mahāprabhu; mahā-prema-great love; uthalila-arose; bhaṭṭera-of Bhaṭṭācārya; saṅkoce-due to shyness; prabhu-Śrī Caitanya Mahāprabhu; samvaraṇa kaila-restrained Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

TEXT 64

antare gara-gara prema, nahe samvaraṇa
dekhi' camatkāra haila vallabha-bhaṭṭera mana

SYNONYMS

antare-inside; gara-gara-raged; prema-ecstatic love; nahe-there was not; samvaraṇa-checking; dekhi'-detecting; camatkāra-astonishment; haila-there was; vallabha-bhaṭṭera mana-on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

tabe bhaṭṭa mahāprabhure nimantraṇa kaila
mahāprabhu dui-bhāi tāṅhāre milāilā

SYNONYMS

tabe-then; bhaṭṭa-Vallabha Bhaṭṭa; mahāprabhure-Śrī Caitanya Mahāprabhu; nimantraṇa kailā-invited; mahāprabhu-Śrī Caitanya

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

TEXT 66

dui-bhāi dūra haite bhūmite paḍiyā
bhaṭṭe daṇḍavat kailā ati dīna hañā

SYNONYMS

dui-bhāi-the two brothers; dūra haite-from a distance; bhūmite-on the ground; paḍiyā-falling flat; bhaṭṭe-to Vallabha Bhaṭṭa; daṇḍavat kailā-offered obeisances; ati dīna hañā-being very humble.

TRANSLATION

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

TEXT 67

bhaṭṭa milibāre yāya, duṅhe palāya dūre
'aspṛśya pāmara muñi, nā chuṅiha more'

SYNONYMS

bhaṭṭa-Vallabha Bhaṭṭa; milibāre-to meet; yāya-goes; duṅhe-the two brothers; palāya-ran away; dūre-to a distant place; aspṛśya-untouchable; pāmara-most fallen; muñi-I; nā chuṅiha-do not touch; more-me.

TRANSLATION

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me."

TEXT 68

bhaṭṭera vismaya haila, prabhura harṣa mana
bhaṭṭere kahilā prabhu tāṅra vivaraṇa

SYNONYMS

bhaṭṭera-of Vallabha Bhaṭṭācārya; vismaya haila-there was surprise; prabhura-of Śrī Caitanya Mahāprabhu; harṣa-very happy; mana-the mind; bhaṭṭere kahilā-said to Vallabha Bhaṭṭācārya; prabhu-Śrī Caitanya Mahāprabhu; tāṅra vivaraṇa-description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

'iṅho nā sparśiha, iṅho jāti ati-hīna!
vaidika, yājñika tumi kulīna pravīṇa!'

SYNONYMS

iṅho-him; nā sparśiha-do not touch; iṅho-he; jāti-caste; ati-hīna-very low; vaidika-a follower of Vedic principles; yājñika-a performer of many sacrifices; tumi-you; kulīna-aristocratic brāhmaṇa; pravīṇa-an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

PURPORT

Generally brāhmaṇas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa mahā-mantra is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted brāhmaṇa who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic brāhmaṇa family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from brāhmaṇa society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a gosvāmī. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya sampradāya of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned brāhmaṇa scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

TEXT 70

duṅhāra mukhe nirantara kṛṣṇa-nāma śuni'
bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni'

SYNONYMS

duṅhāra mukhe-in the mouths of both Rūpa Gosvāmī and his brother Vallabha; nirantara-continuously; kṛṣṇa-nāma śuni'-hearing the chanting of the holy name of Kṛṣṇa; bhaṭṭa kahe-Vallabha Bhaṭṭācārya said; prabhura-of Lord Śrī Caitanya Mahāprabhu; kichu-some; iṅgita-indications; bhaṅgī-hints; jāni'-understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

TEXT 71

'duṅhāra mukhe kṛṣṇa-nāma kariche nartana
ei-dui 'adhama' nahe, haya 'sarvottama'

SYNONYMS

duṅhāra mukhe-in the mouths of both; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kariche-is doing; nartana-dancing; ei-dui-both of them; adhama nahe-not fallen; haya-are; sarva-uttama-the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

Vallabha Bhaṭṭācārya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a brāhmaṇa. Sometimes so-called brāhmaṇas do not recognize our European and American disciples as devotees or brāhmaṇas, and some brāhmaṇas are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide brāhmaṇas and Vaiṣṇavas and are therefore exalted.

TEXT 72

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata-how wonderful it is; śva-pacaḥ-dog-eaters; ataḥ-than the initiated brāhmaṇa; garīyān-more glorious; yat-of whom; jihvā-agre-on the tongue; vartate-remains; nāma-the holy name; tubhyam-of You, my Lord; tepuḥ-have performed; tapaḥ-austerity; te-they; juhuvuḥ-have performed sacrifices; sasnuḥ-have bathed in all holy places; āryāḥ-really belonging to the Āryan race; brahma-all the Vedas; anūcuḥ-have studied; nāma-the holy name; gṛṇanti-chant; ye-who; te-they.

TRANSLATION

Vallabha Bhaṭṭācārya then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (3.33.7).

TEXT 73

śuni' mahāprabhu tāṅre bahu praśaṁśilā
premāviṣṭa hañā śloka paḍite lāgilā

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; bahu-very much; praśaṁśilā-praised; prema-āviṣṭa hañā-becoming ecstatic in love of Godhead; śloka-verses; paḍite lāgilā-began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from śāstra.

TEXT 74

śuciḥ sad-bhakti-dīptāgni-
dagdha-durjāti-kalmaṣaḥ
śvapāko 'pi budhaiḥ ślāgyo
na vedajño 'pi nāstikaḥ

SYNONYMS

śuciḥ-a brāhmaṇa purified internally and externally; sat-bhakti-of devotional service without motives; dīpta-agni-by the blazing fire; dagdha-burnt to ashes; durjāti-such as birth in a low family; kalmaṣaḥ-whose sinful reactions; śva-pākaḥ api-even though born in a family of dog-eaters; budhaiḥ-by learned scholars; ślāgyaḥ-recognized; na-not; veda-jñaḥ api-even though completely conversant in Vedic knowledge; nāstikaḥ-an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the Hari-bhakti-sudhodaya (3.11,12), a transcendental literature extracted from the Purāṇas.

TEXT 75

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

SYNONYMS

bhagavat-bhakti-hīnasya-of a person devoid of devotional service to the Supreme Personality of Godhead; jātiḥ-birth in a high caste; śāstram-knowledge in revealed scriptures; japaḥ-pronunciation of mantras; tapaḥ-austerities and penances; aprāṇasya-which is dead; iva-like; dehasya-of a body; maṇḍanam-decoration; loka-to the whims of people in general; rañjanam-simply pleasing.

TRANSLATION

" 'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.' "

TEXT 76

prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhaṭṭera haila camatkāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; prema-āveśa-ecstasy in love of Godhead; āra-and; prabhāva-the influence; bhakti-sāra-the essence of devotional service; saundarya-ādi-personal beauty and other qualities; dekhi'-seeing; bhaṭṭera-of Vallabha Bhaṭṭācārya; haila-there was; camatkāra-astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

sagaṇe prabhure bhaṭṭa naukāte caḍāñā
bhikṣā dite nija-ghare calilā lañā

SYNONYMS

sa-gaṇe-with His associates; prabhure-Śrī Caitanya Mahāprabhu; bhaṭṭa-Vallabha Bhaṭṭācārya; naukāte-a boat; caḍāñā-putting aboard; bhikṣā dite-to offer lunch; nija-ghare-to his own place; calilā-departed; lañā-taking.

TRANSLATION

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

yamunāra jala dekhi' cikkaṇa śyāmala
premāveśe mahāprabhu ha-ilā vihvala

SYNONYMS

yamunāra-of the River Yamunā; jala-the water; dekhi'-seeing; cikkaṇa-glossy; śyāmala-blackish; prema-āveśe-in ecstatic love; mahāprabhu-Śrī Caitanya Mahāprabhu; ha-ilā-became; vihvala-bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

huṅkāra kari' yamunāra jale dilā jhāṅpa
prabhu dekhi' sabāra mane haila bhaya-kāṅpa

SYNONYMS

huṅkāra kari'-making a loud sound; yamunāra jale-in the water of the River Yamunā; dilā-gave; jhāṅpa-a plunge; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; sabāra-of everyone; mane-in the mind; haila-there was; bhaya-kāṅpa-fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

āste-vyaste sabe dhari' prabhure uṭhāila
naukāra upare prabhu nācite lāgila

SYNONYMS

āste-vyaste-with great haste; sabe-all of them; dhari'-catching; prabhure-Śrī Caitanya Mahāprabhu; uṭhāila-raised; naukāra-of the boat; upare-on top; prabhu-Śrī Caitanya Mahāprabhu; nācite lāgila-began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

mahāprabhura bhare naukā kare ṭalamala
ḍubite lāgila naukā, jhalake bhare jala

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; bhare-because of the weight; naukā-the boat; kare-does; ṭalamala-tilting; ḍubite-to sink; lāgila-began; naukā-the boat; jhalake-in gushes; bhare-fills; jala-water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

TEXT 82

yadyapi bhaṭṭera āge prabhura dhairya haila mana
durvāra udbhaṭa prema nahe samvaraṇa

SYNONYMS

yadyapi-although; bhaṭṭera-of Vallabhācārya; āge-in front; prabhura-of Śrī Caitanya Mahāprabhu; dhairya-patient; haila-was; mana-the mind; durvāra-difficult to stop; udbhaṭa-wonderful; prema-ecstatic love; nahe-there is not; samvaraṇa-checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

TEXT 83

deśa-pātra dekhi' mahāprabhu dhairya ha-ila
āḍāilera ghāṭe naukā āsi' uttarila

SYNONYMS

deśa-pātra dekhi'-seeing the circumstances; mahāprabhu-Śrī Caitanya Mahāprabhu; dhairya ha-ila-became calm; āḍāilera ghāṭe-at the shore of the village Āḍāila; naukā-the boat; āsi'-coming; uttarila-landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

TEXT 84

bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā
nija-gṛhe ānilā prabhure saṅgete lañā

SYNONYMS

bhaye-with fear; bhaṭṭa-Vallabha Bhaṭṭācārya; saṅge-in Śrī Caitanya Mahāprabhu's association; rahe-remains; madhyāhna karāñā-after arranging for His bath; nija-gṛhe-to his own home; ānilā-brought; prabhure-Śrī Caitanya Mahāprabhu; saṅgete-in company; lañā-taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

TEXT 85

ānandita hañā bhaṭṭa dila divyāsana
āpane karila prabhura pāda-prakṣālana

SYNONYMS

ānandita hañā-becoming pleased; bhaṭṭa-Vallabha Bhaṭṭācārya; dila-gave; divya-āsana-a nice sitting place; āpane-personally; karila-did; prabhura-of Śrī Caitanya Mahāprabhu; pāda-prakṣālana-washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

savaṁśe sei jala mastake dharila
nūtana kaupīna-bahirvāsa parāila

SYNONYMS

sa-vaṁśe-with all the family members; sei-that; jala-water; mastake-on the head; dharila-sprinkled; nūtana-fresh; kaupīna-underwear; bahirvāsa-external covering; parāila-put on.

TRANSLATION

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila
bhaṭṭācārye mānya kari' pāka karāila

SYNONYMS

gandha-scents; puṣpa-flowers; dhūpa-incense; dīpe-by lamps; mahā-pūjā kaila-he worshiped the Lord with great pomp; bhaṭṭācārye-to Balabhadra Bhaṭṭācārya; mānya kari'-offering respect; pāka karāila-engaging in cooking.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭa [the Lord's cook] to cook.

TEXT 88

bhikṣā karāila prabhure sasneha yatane
rūpa-gosāñi dui-bhāiye karāila bhojane

SYNONYMS

bhikṣā karāila-made take His lunch; prabhure-Śrī Caitanya Mahāprabhu; sasneha-with affection; yatane-with great care; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; dui-bhāiye-the two brothers; karāila bhojane-made eat.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

TEXT 89

bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'
tabe sei prasāda kṛṣṇadāsa pāila śeṣa

SYNONYMS

bhaṭṭācārya-Vallabha Bhaṭṭācārya; śrī-rūpe-to Śrīla Rūpa Gosvāmī; deoyāila-offered; avaśeṣa-the remnants; tabe-thereafter; sei-those; prasāda-remnants of food; kṛṣṇadāsa-Kṛṣṇadāsa; pāila-got; śeṣa-the balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

TEXT 90

mukha-vāsa diyā prabhure karāila śayana
āpane bhaṭṭa karena prabhura pāda-samvāhana

SYNONYMS

mukha-vāsa-spices; diyā-offering; prabhure-Śrī Caitanya Mahāprabhu; karāila-made to do; śayana-resting; āpane-personally; bhaṭṭa-Śrīla Vallabha Bhaṭṭa; karena-does; prabhura-of Śrī Caitanya Mahāprabhu; pāda-samvāhana-massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

TEXT 91

prabhu pāṭhāila tāṅre karite bhojane
bhojana kari' āilā teṅho prabhura caraṇe

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; pāṭhāila-sent; tāṅre-him (Vallabha Bhaṭṭācārya); karite bhojane-to take his lunch; bhojana kari'-after taking lunch; āilā-came; teṅho-he; prabhura caraṇe-to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

TEXT 92

hena-kāle āilā raghupati upādhyāya
tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya

SYNONYMS

hena-kāle-at this time; āilā-arrived; raghupati upādhyāya-a brāhmaṇa named Raghupati Upādhyāya; tiruhitā-belonging to the Tiruhitā state; paṇḍita-a very learned scholar; baḍa-great; vaiṣṇava-devotee; mahāśaya-respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

Tiruhitā, or Tirhuṭiyā, is a combination of four districts in Behar: Sāraṇa, Campāraṇa, Majahphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.

TEXT 93

āsi' teṅho kaila prabhura caraṇa vandana
'kṛṣṇe mati rahu' bali' prabhura vacana

SYNONYMS

āsi'-coming; teṅho-he; kaila-did; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa vandana-worshiping the lotus feet; kṛṣṇe mati rahu-just remain always Kṛṣṇa conscious; bali'-saying; prabhura vacana-the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, "Always stay in Kṛṣṇa consciousness."

TEXT 94

śuni' ānandita haila upādhyāyera mana
prabhu tāṅre kahila,–'kaha kṛṣṇera varṇana'

SYNONYMS

śuni'-hearing; ānandita-very pleased; haila-became; upādhyāyera mana-the mind of Upādhyāya; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to him; kahila-spoke; kaha kṛṣṇera varṇana-just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

TEXT 95

nija-kṛta kṛṣṇa-līlā-śloka paḍila
śuni' mahāprabhura mahā premāveśa haila

SYNONYMS

nija-kṛta-personally composed; kṛṣṇa-līlā-on pastimes of Kṛṣṇa; śloka-verses; paḍila-recited; śuni'-hearing; mahāprabhura-of Śrī Caitanya Mahāprabhu; mahā-great; prema-āveśa-ecstatic love; haila-there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa's pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

TEXT 96

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma

SYNONYMS

śrutim-Vedic literature; apare-someone; smṛtim-corollary to the Vedic literature; itare-others; bhāratam-Mahābhārata; anye-still others; bhajantu-let them worship; bhava-bhītāḥ-those who are afraid of material existence; aham-I; iha-here; nandam-Mahārāja Nanda; vande-worship; yasya-whose; alinde-in the courtyard; param brahma-the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's Padyāvalī (126).

TEXT 97

'āge kaha'–prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila

SYNONYMS

āge kaha-please speak further; prabhu-vākye-on the request of Śrī Caitanya Mahāprabhu; upādhyāya-Raghupati Upādhyāya; kahila-said; raghupati upādhyāya-Raghupati Upādhyāya; namaskāra kaila-offered Śrī Caitanya Mahāprabhu obeisances.

TRANSLATION

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98

kaṁ prati kathayitum īśe
samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje
gopa-vadhūṭī-viṭaṁ brahma

SYNONYMS

kam prati-unto whom; kathayitum-to speak; īśe-am I able; samprati-now; kaḥ-who; vā-or; pratītim-belief; āyātu-would do; go-pati-of the sun-god; tanayā-of the daughter (the Yamunā); kuñje-in the bushes on the bank; gopa-vadhūṭī-of the cowherd girls; viṭam-the hunter; brahma-the Supreme Personality of Godhead.

TRANSLATION

"To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes."

PURPORT

This verse was also later included in padyāvalī (98).

TEXT 99

prabhu kahena,–kaha, teṅho paḍe kṛṣṇa-līlā
premāveśe prabhura deha-mana āyuyāilā

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu said; kaha-please go on speaking; teṅho-he; paḍe-recites; kṛṣṇa-līlā-the pastimes of Lord Kṛṣṇa; prema-āveśe-in great ecstasy of love; prabhura-of Śrī Caitanya Mahāprabhu; deha-mana-body and mind; āyuyāilā-became slackened.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

prema dekhi' upādhyāyera haila camatkāra
'manuṣya nahe, iṅho–kṛṣṇa'–karila nirdhāra

SYNONYMS

prema dekhi'-seeing His ecstatic love; upādhyāyera-of Raghupati Upādhyāya; haila-there was; camatkāra-wonder; manuṣya nahe-not a human being; iṅho-He; kṛṣṇa-Lord Kṛṣṇa Himself; karila nirdhāra-made assessment.

TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

TEXT 101

prabhu kahe,–upādhyāya, śreṣṭha māna' kāya?

'śyāmam eva paraṁ rūpaṁ'–kahe upādhyāya

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu inquired; upādhyāya-My dear Upādhyāya; śreṣṭha-the supermost; māna'-you consider; kāya-what; śyāmam-Śyāmasundara, Kṛṣṇa; eva-certainly; param rūpam-the supreme form; kahe-replied; upādhyāya-Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?" Raghupati Upādhyāya replied,"Lord Śyāmasundara is the supreme form."

TEXT 102

śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?
'purī madhu-purī varā'–kahe upādhyāya

SYNONYMS

śyāma-rūpera-of the supreme form, Śyāmasundara; vāsa-sthāna-residence; śreṣṭha-the supreme; māna'-you accept; kāya-which; purī-the city; madhu-purī-Mathurā; varā-best; kahe-said; upādhyāya-Raghupati Upādhyāya.

TRANSLATION

"Of all Kṛṣṇa's abodes, which do you think is the best?" Raghupati Upādhyāya said,"Madhu-purī, or Mathurā-dhāma, is certainly the best."

PURPORT

Lord Kṛṣṇa has many forms, as stated in the Brahma-saṁhitā (5.33): advaitam acyutam anādim ananta-rūpam. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa's millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations-Nārāyaṇa, Nṛsiṁha, Varāha and others-but Kṛṣṇa is distinguished as the supermost. According to Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam. "Kṛṣṇa is the original Personality of Godhead." Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his Upadeśāmṛta (9): vaikuṇṭhāj janito varā madhu-purī. "Madhu-purī, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world."

TEXT 103

bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya?
'vayaḥ kaiśorakaṁ dhyeyaṁ'–kahe upādhyāya

SYNONYMS

bālya-childhood; paugaṇḍa-the boyhood age before youth; kaiśore-the beginning of youth; śreṣṭha-best; māna'-you think; kāya-which; vayaḥ-the age; kaiśorakam-kaiśora or fresh youth; dhyeyam-most worshipable; kahe-said; upādhyāya-Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upādhyāya replied, "Fresh youth is the best age."

TEXT 104

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?
'ādya eva paro rasaḥ'–kahe upādhyāya

SYNONYMS

rasa-gaṇa-madhye-among all the mellows; tumi-you; śreṣṭha-as supreme; māna'-accept; kāya-which one; ādyaḥ-conjugal love; eva-certainly; paraḥ rasaḥ-the best of all mellows; kahe-replied; upādhyāya-Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."

TEXT 105

prabhu kahe,–bhāla tattva śikhāilā more
eta bali' śloka paḍe gadgada-svare

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; kahe-said; bhāla-good; tattva-conclusions; śikhāilā more-you have taught Me; eta bali'-saying this; śloka paḍe-Śrī Caitanya Mahāprabhu recited the full verse; gadgada-svare-in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

TEXT 106

śyāmam eva paraṁ rūpaṁ

purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam
ādya eva paro rasaḥ

SYNONYMS

śyāmam-the form of Śyāmasundara; eva-certainly; param-supreme; rūpam-form; purī-the place; madhu-purī-Mathurā; varā-best; vayaḥ-the age; kaiśorakam-fresh youth; dhyeyam-always to be meditated on; ādyaḥ-the original transcendental mellow, or conjugal love; eva-certainly; paraḥ-the supreme; rasaḥ-mellow.

TRANSLATION

" 'The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.' "

PURPORT

This verse is found in Padyāvalī (82).

TEXT 107

premāveśe prabhu tāṅre kailā āliṅgana
prema matta hañā teṅho karena nartana

SYNONYMS

prema-āveśe-in ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; kailā-did; āliṅgana-embracing; prema matta hañā-being overwhelmed by ecstatic love; teṅho-he; karena nartana-began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

TEXT 108

dekhi' vallabha-bhaṭṭa mane camatkāra haila
dui putra āni' prabhura caraṇe pāḍila

SYNONYMS

dekhi'-seeing; vallabha-bhaṭṭa-of Vallabha Bhaṭṭācārya; mane-in the mind; camatkāra haila-there was astonishment; dui putra āni'-bringing his two sons; prabhura caraṇe pāḍila-made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopīnātha and Viṭhṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era, Viṭhṭhaleśvara was not yet born. In this regard, one should see Madhya-līlā 18.47.

TEXT 109

prabhu dekhibāre grāmera saba-loka āila
prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila

SYNONYMS

prabhu dekhibāre-to see Śrī Caitanya Mahāprabhu; grāmera-of the village; saba-loka-all the people; āila-came; prabhu-daraśane-simply by seeing Śrī Caitanya Mahāprabhu; sabe-all of them; kṛṣṇa-bhakta ha-ila-became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

TEXT 110

brāhmaṇa-sakala karena prabhura nimantraṇa
vallabha-bhaṭṭa tāṅ-sabāre karena nivāraṇa

SYNONYMS

brāhmaṇa-sakala-all the brāhmaṇas of that village; karena-make; prabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitations; vallabha-bhaṭṭa-Vallabha Bhaṭṭācārya; tāṅ-sabāre-all of them; karena-does; nivāraṇa-forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

'premonmāde paḍe gosāñi madhya-yamunāte
prayāge cālāiba, ihāṅ nā diba rahite

SYNONYMS

prema-unmāde-in the madness of ecstatic love; paḍe-fell down; gosāñi-Śrī Caitanya Mahāprabhu; madhya-yamunāte-in the River Yamunā; prayāge cālāiba-I shall again take Him to Prayāga; ihāṅ-here; nā-not; diba-I shall allow Him; rahite-to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

TEXT 112

yāṅra icchā, prayāge yāñā karibe nimantraṇa'
eta bali' prabhu lañā karila gamana

SYNONYMS

yāṅra-of whom; icchā-there is a desire; prayāge yāñā-going to Prayāga; karibe-may do; nimantraṇa-invitations; eta bali'-saying this; prabhu lañā-with Śrī Caitanya Mahāprabhu; karila gamana-he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, "If anyone likes, he can go to Prayāga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayāga.

TEXT 113

gaṅgā-pathe mahāprabhure naukāte vasāñā
prayāge āilā bhaṭṭa gosāñire lañā

SYNONYMS

gaṅgā-pathe-on the Ganges; mahāprabhure-Śrī Caitanya Mahāprabhu; naukāte vasāñā-making to sit down on the boat; prayāge āilā-went to Prayāga; bhaṭṭa-Vallabha Bhaṭṭa; gosāñire lañā-with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

TEXT 114

loka-bhiḍa-bhaye prabhu 'daśāśvamedhe' yāñā
rūpa-gosāñire śikṣā karā'na śakti sañcāriyā

SYNONYMS

loka-bhiḍa-bhaye-from fear of the great crowd of people; prabhu-Śrī Caitanya Mahāprabhu; daśāśvamedhe-to Daśāśvamedha-ghāṭa; yāñā-going; rūpa-gosāñire-Rūpa Gosvāmī; śikṣā karā'na-teaches; śakti sañcāriyā-endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāsya śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in Caitanya-caritāmṛta (Antya 7.11). Kṛṣṇa-śakti vinā nahe tāra pravartana: "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of māyā life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta

SYNONYMS

kṛṣṇa-tattva-of the truth about Lord Kṛṣṇa; bhakti-tattva-of the truth about devotional service; rasa-tattva-of the truth about transcendental mellows; prānta-the ultimate limit; saba-all; śikhāila-taught; prabhu-Śrī Caitanya Mahāprabhu; bhāgavata-siddhānta-the conclusions of Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

TEXT 116

rāmānanda-pāśe yata siddhānta śunilā
rūpe kṛpā kari' tāhā saba sañcārilā

SYNONYMS

rāmānanda-pāśe-from Rāmānanda Rāya; yata-all; siddhānta-the ultimate conclusions; śunilā-he heard; rūpe-unto Śrī Rūpa Gosvāmī; kṛpā kari'-showing His causeless mercy; tāhā saba-all those; sañcārilā-infused.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

TEXT 117

śrī-rūpa-hṛdaye prabhu śakti sañcārilā
sarva-tattva-nirūpaṇe 'pravīṇa' karilā

SYNONYMS

śrī-rūpa-hṛdaye-in the heart of Śrīla Rūpa Gosvāmī; prabhu-Lord Śrī Caitanya Mahāprabhu; śakti sañcārilā-infused spiritual strength; sarva-tattva-all conclusive truths; nirūpaṇe-in ascertaining; pravīṇa karilā-made him fully experienced.

TRANSLATION

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other ācāryas.

TEXT 118

śivānanda-senera putra ’kavi-karṇapūra’
’rūpera milana’ sva-granthe likhiyāchena pracura

SYNONYMS

śivānanda-senera-of Śivānanda Sena; putra-the son; kavi-karṇapūra-Kavi-karṇapūra; rūpera milana-meeting Rūpa Gosvāmī; sva-granthe-in his own book; likhiyāchena pracura-has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

TEXT 119

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituṁ viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

kālena-in the course of time; vṛndāvana-keli-vārtā-topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā-almost lost; iti-thus; tām-all those; khyāpayitum-to enunciate; viśiṣya-making specific; kṛpā-amṛtena-with the nectar of mercy; abhiṣiṣeca-sprinkled; devaḥ-the Lord; tatra-there; eva-indeed; rūpam-Śrīla Rūpa Gosvāmī; ca-and; sanātanam-Sanātana Gosvāmī; ca-as well as.

TRANSLATION

”In the course of time, the transcendental news of Kṛṣṇa’s pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Śrī Kavi-karṇapūra.

TEXT 120

yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho ’pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
taṁ śrī-rūpaṁ samam anupamenānujagrāha devaḥ

SYNONYMS

yaḥ-who; prāk eva-previously; priya-guṇa-gaṇaiḥ-by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; gāḍha-deeply; baddhaḥ-attached; api-although; muktaḥ-liberated; geha-adhyāsāt-from the bondage of family life; rasaḥ-transcendental mellows; iva-like; paraḥ-transcendental; mūrtaḥ-personal form; eva-certainly; api-although; amūrtaḥ-without having a material form; prema-ālāpaiḥ-by discussions of transcendental love of the Supreme; dṛḍhatara-firm; pariṣvaṅga-of embracing; raṅgaiḥ-with great pleasure; prayāge-at Prayāga; tam-to him; śrī-rūpam-Rūpa Gosvāmī; samam-with; anupamena-Anupama; anujagrāha-showed mercy; devaḥ-the Supreme Personality of Godhead.

TRANSLATION

”From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendentally situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

TEXT 121

priya-svarūpe dayita-svarūpe
prema-svarūpe sahajābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe

SYNONYMS

priya-svarūpe-unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; dayita-svarūpe-who was very dear to Him (Śrī Caitanya Mahāprabhu); prema-svarūpe-unto the replica of His personal ecstatic love; sahaja-abhirūpe-who was naturally very beautiful; nija-anurūpe-who exactly followed the principles of Śrī Caitanya Mahāprabhu; prabhuḥ-Śrī Caitanya Mahāprabhu; eka-rūpe-to the one; tatāna-explained; rūpe-unto Rūpa Gosvāmī; sva-vilāsa-rūpe-who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

”Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

TEXT 122

ei-mata karṇapūra likhe sthāne-sthāne

prabhu kṛpā kailā yaiche rūpa-sanātane

SYNONYMS

ei-mata-in this way; karṇa-pūra-the poet known as Kavi-karṇapūra; likhe-writes; sthāne-sthāne-in various places; prabhu-Śrī Caitanya Mahāprabhu; kṛpā kailā-showed His mercy; yaiche-how; rūpa-sanātane-to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TEXT 123

mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana–sabāra kṛpā-gaurava-pātra

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; yata-all; baḍa baḍa-great, great; bhakta-devotees; mātra-up to; rūpa-sanātana-Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; sabāra-of everyone; kṛpā-of the mercy; gaurava-and honor; pātra-objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

keha yadi deśe yāya dekhi' vṛndāvana
tāṅre praśna karena prabhura pāriṣada-gaṇa

SYNONYMS

keha-someone; yadi-if; deśe-to his country; yāya-goes; dekhi'-after seeing; vṛndāvana-Vṛndāvana; tāṅre-unto that person; praśna karena-put questions; prabhura-of Śrī Caitanya Mahāprabhu; pāriṣada-gaṇa-personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

"kaha,–tāhāṅ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?

SYNONYMS

kaha-please describe; tāhāṅ-there; kaiche-how; rahe-remain; rūpa-Rūpa Gosvāmī; sanātana-Sanātana Gosvāmī; kaiche rahe-how do they live; kaiche vairāgya-how do they practice renunciation; kaiche bhojana-how do they eat.

TRANSLATION

They would ask those returning from Vṛndāvana, "How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

TEXT 126

kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?"
tabe praśaṁsiyā kahe sei bhakta-gaṇa

SYNONYMS

kaiche-how; aṣṭa-prahara-twenty-four hours; karena-do; śrī-kṛṣṇa-bhajana-worshiping of Lord Kṛṣṇa; tabe-at that time; praśaṁsiyā-praising; kahe-described; sei bhakta-gaṇa-those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

TEXT 127

"aniketa duṅhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana

SYNONYMS

aniketa-without a residence; duṅhe-both of them; vane-in the forest; yata vṛkṣa-gaṇa-as many trees as there are; eka eka vṛkṣera-of one tree after another; tale-at the base; eka eka rātri-one night after another; śayana-lying down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees-one night under one tree and the next night under another.

TEXT 128

'vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-karī
śuṣka ruṭī-cānā civāya bhoga parihari'

SYNONYMS

vipra-gṛhe-in the house of a brāhmaṇa; sthūla-bhikṣā-full meals; kāhāṅ-sometimes; mādhu-karī-begging little by little like honeybees; śuṣka-dry; ruṭī-bread; cānā-chick-peas; civāya-chew; bhoga parihari'-giving up all kinds of material enjoyment.

TRANSLATION

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

karoṅyā-mātra hāte, kāṅthā chiṅḍā, bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa

SYNONYMS

karoṅyā-the waterpot of a sannyāsī; mātra-only; hāte-in the hand; kāṅthā chiṅḍā-torn quilt; bahirvāsa-outer garments; kṛṣṇa-kathā-discussion of Kṛṣṇa's pastimes; kṛṣṇa-nāma-chanting the holy name of Lord Kṛṣṇa; nartana-ullāsa-dancing in jubilation.

TRANSLATION

"They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine

SYNONYMS

aṣṭa-prahara-twenty-four hours; kṛṣṇa-bhajana-worshiping Lord Kṛṣṇa; cāri daṇḍa-four daṇḍas (one daṇḍa equals twenty-four minutes); śayane-for sleeping; nāma-saṅkīrtane-because of chanting the holy name of the Lord; seha-that much time; nahe-not; kona dine-some days.

TRANSLATION

"They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

TEXT 131

kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana"

SYNONYMS

kabhu-sometimes; bhakti-rasa-śāstra-transcendental literature about the mellows of devotional service; karaye likhana-write; caitanya-kathā-talks about the pastimes of Śrī Caitanya Mahāprabhu; śune-they hear; kare-do; caitanya-cintana-thinking of Lord Caitanya.

TRANSLATION

"Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord."

TEXT 132

ei-kathā śuni' mahāntera mahā-sukha haya
caitanyera kṛpā yāṅhe, tāṅhe ki vismaya?

SYNONYMS

ei-kathā śuni'-hearing this news; mahāntera-of all the devotees; mahā-sukha-great pleasure; haya-was; caitanyera-of Lord Caitanya Mahāprabhu; kṛpā-mercy; yāṅhe-on whom; tāṅhe-in him; ki-what; vismaya-wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and remembered Śrī Caitanya Mahāprabhu's pastimes. Thus they executed devotional service.

In Vṛndāvana there are prākṛta-sahajiyās who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.

TEXT 133

caitanyera kṛpā rūpa likhiyāchena āpane
rasāmṛta-sindhu-granthera maṅgalācaraṇe

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; kṛpā-the mercy; rūpa-Śrīla Rūpa Gosvāmī; likhiyāchena-has written; āpane-personally; rasāmṛta-sindhu-granthera-of the book known as Bhakti-rasāmṛta-sindhu; maṅgala-ācaraṇe-in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmṛta-sindhu [1.1.2].

TEXT 134

hṛdi yasya preraṇayā
pravartito 'haṁ varāka-rūpo 'pi

tasya hareḥ pada-kamalaṁ
vande caitanya-devasya

SYNONYMS

hṛdi-within the heart; yasya-of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); preraṇayā-by the inspiration; pravartitaḥ-engaged; aham-I; varāka-insignificant and low; rūpaḥ-Rūpa Gosvāmī; api-although; tasya-of Him; hareḥ-who is Lord Hari, the Supreme Personality of Godhead; pada-kamalam-to the lotus feet; vande-let me offer my prayers; caitanya-devasya-of Śrī Caitanya Mahāprabhu.

TRANSLATION

”Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

TEXT 135

ei-mata daśa-dina prayāge rahiyā
śrī-rūpe śikṣā dila śakti sañcāriyā

SYNONYMS

ei-mata-in this way; daśa-dina-for ten days; prayāge-at Prayāga; rahiyā-staying; śrī-rūpe-to Śrīla Rūpa Gosvāmī; śikṣā-instructions; dila-imparted; śakti sañcāriyā-bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement kṛṣṇa-śakti vinā nahe tāra pravartana. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn’t matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a gṛhastha. He was not even a brahmacārī or sannyāsī. He associated with mlecchas and yavanas, but because he was always eager to serve, he was a qualified recipient for the Lord’s mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the Bhakti-rasāmṛta-sindhu (1.2.187):

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

”A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities.”

To keep oneself free from material contamination and attain the Lord’s favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

TEXT 136

prabhu kahe,–śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu spoke; śuna-please listen; rūpa-My dear Rūpa; bhakti-rasera-of the transcendental mellows in devotional service; lakṣaṇa-the symptoms; sūtra-rūpe-in the form of a synopsis; kahi-I shall explain; vistāra-the whole breadth; nā-not; yāya-is possible; varṇana-description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka ’bindu’

SYNONYMS

pāra-apāra-the length and breadth; śūnya-without; gabhīra-deep; bhakti-rasa-of the mellows in devotional service; sindhu-the ocean; tomāya-to you; cākhāite-to give a taste; tāra-of this ocean; kahi-I shall speak; eka-one; bindu-drop.

TRANSLATION

"The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa

SYNONYMS

ei-ta-in this way; brahmāṇḍa-the whole universe; bhari'-filling; ananta-unlimited; jīva-gaṇa-living entities; caurāśī-lakṣa-8,400,000; yonite-in species of life; karaye-do; bhramaṇa-wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In Bhagavad-gītā (2.24) we find that the living entities are sarva-gataḥ, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements-earth, water, fire, air and ether-why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as ananta, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the Viṣṇu Purāṇa:

jalajā nava-lakṣāṇi
sthāvarā lakṣa-viṁśati
kṛmayo rudra-saṅkhyakāḥ
pakṣiṇāṁ daśa-lakṣaṇam
triṁśal-lakṣāṇi paśavaḥ
catur-lakṣāṇi mānuṣāḥ

"There are 900,000 species living in the water. There are also 2,000,000 non-moving living entities (sthāvara) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe-and even in the sun-there are living entities. This is the verdict of Vedic literatures. As Bhagavad-gītā (2.20) confirms:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in Bhagavad-gītā (8.6): yaṁ yaṁ vāpi smaran bhāvam. One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

TEXT 139

keśāgra-śateka-bhāga punaḥ śatāṁśa kari
tāra sama sūkṣma jīvera 'svarūpa' vicāri

SYNONYMS

keśa-agra-from the tip of a hair; śata-eka-one hundred; bhāga-divisions; punaḥ-again; śata-aṁśa-one hundred divisions; kari-making; tāra sama-equal to that; sūkṣma-very fine; jīvera-of the living entity; sva-rūpa-the actual form; vicāri-I consider.

TRANSLATION

"The length and breadth of the living entity is described as one tenthousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ

jīvaḥ sūkṣma-svarūpo ’yaṁ
saṅkhyātīto hi cit-kaṇaḥ
SYNONYMS

keśa-agra-of the tip of a hair; śata-bhāgasya-of one hundredth; śata-aṁśa-a hundredth part; sadṛśa-equal to; ātmakaḥ-whose nature; jīvaḥ-the living entity; sūkṣma-very fine; sva-rūpaḥ-identification; ayam-this; saṅkhya-atītaḥ-numbering beyond calculation; hi-certainly; cit-kaṇaḥ-spiritual particle.

TRANSLATION

” ’If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.’

PURPORT

This is quoted from the commentary on the portion of Śrīmad-Bhāgavatam wherein the Vedas personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7). Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: ”The living entities in this conditioned world are My eternal, fragmental parts.”

Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his karma, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

TEXT 141

bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeya
iti cāha parā śrutiḥ

SYNONYMS

bāla-agra-the tip of a hair; śata-bhāgasya-of one hundredth; śata-dhā-into one hundred parts; kalpitasya-divided; ca-and; bhāgaḥ-minute portion; jīvaḥ-the living entity; saḥ-that; vijñeyaḥ-to be understood; iti-thus; ca-and; āha-have said; parā-chief; śrutiḥ-Vedic mantras.

TRANSLATION

” ’If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.’

PURPORT

The first three padas of this verse from the Pañcadaśī Citradīpa (81) are taken from the Śvetāśvatara Upaniṣad (5.9).

TEXT 142

sūkṣmāṇām apy ahaṁ jīvaḥ

SYNONYMS

sūkṣmāṇām-of the minute particles; api-certainly; aham-I; jīvaḥ-the living entity.

TRANSLATION

” ’Among minute particles, I am the living entity.’

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third pada of a verse from Śrīmad-Bhāgavatam (11.16.11).

TEXT 143

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyantṛ bhavet
samam anujānatāṁ yad amataṁ mata-duṣṭatayā

SYNONYMS

aparimitāḥ-unlimited in number; dhruvāḥ-eternals; tanu-bhṛtaḥ-who have accepted material bodies; yadi-if; sarva-gatāḥ-all-pervading; tarhi-then; na-not; śāsyatā-controllable; iti-thus; niyamaḥ-regulation; dhruva-O Supreme Truth; na-not; itarathā-in another manner; ajani-have been born; ca-and; yat-mayam-consisting of which; tat-that; avimucya-without giving up; niyantṛ-controller; bhavet-may become; samam-equal in all respects; anu-jānatām-of those who follow this philosophical calculation; yat-that; amatam-not conclusive; mata-duṣṭatayā-by faulty calculations.

TRANSLATION

” ’O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity-as part of You, who are the supreme spirit whole-we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.’

PURPORT

This verse, which is also from Śrīmad-Bhāgavatam (10.87.30), was spoken by the personified Vedas.

TEXT 144

tāra madhye 'sthāvara', jaṅgama'–dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda

SYNONYMS

tāra madhye-among the living entities who are conditioned within the material world; sthāvara-immovable; jaṅgama-movable; dui bheda-two divisions; jaṅgame-among the living entities who can move; tiryak-the living entities who can move in the air (the birds); jala-or living entities who can move within the water; sthala-cara-living entities who can move on land; vibheda-three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions-those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words tāra madhye mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the Vedas. As stated in Bhagavad-gītā (2.24):

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the Vedas, the living entities can live anywhere and everywhere-on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (sthāṇu). From the statements of Śrī Caitanya Mahāprabhu and Bhagavad-gītā, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara

SYNONYMS

tāra madhye-among all such living entities; manuṣya-jāti-entities born as human beings; ati-very; alpatara-small in quantity; tāra madhye-among the small quantity of human beings; mleccha-uncivilized men who cannot follow the Vedic principles; pulinda-unregulated; bauddha-followers of Buddhist philosophy; śabara-the lowest of men (the hunter class).

TRANSLATION

"Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

TEXT 146

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

SYNONYMS

veda-niṣṭha-madhye-among persons who are followers of the Vedas; ardheka-almost half; veda-Vedic scriptures; mukhe-in the mouth; māne-accept; veda-niṣiddha-forbidden in the Vedas; pāpa-sins; kare-perform; dharma-religious principles; nāhi-not; gaṇe-count.

TRANSLATION

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word veda means "knowledge." Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people's capacity to understand.

The highest type of religious system is described in Śrīmad-Bhāgavatam (1.2.6) thus: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. The highest form of religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this Age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: veda-niṣiddha pāpa kare, dharma nāhi gaṇe. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

TEXT 147

dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka jñānī' śreṣṭha

SYNONYMS

dharma-ācāri-madhye-among persons who actually follow the Vedic principles or religious system; bahuta-many of them; karma-niṣṭha-attracted to fruitive activities; koṭi-karma-niṣṭha-madhye-among millions of such performers of fruitive activities according to Vedic principles; eka-one; jñānī-wise man; śreṣṭha-the chief.

TRANSLATION

"Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word karma-niṣṭha refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the karma-niṣṭhas. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities, schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a karma-niṣṭha. Out of millions of karma-niṣṭhas there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as jñānīs, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The karmīs are directly interested in personal benefit within the material world, and the jñānīs are interested in merging into the existence of the Supreme. The jñānīs maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The jñānī wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

TEXT 148

koṭi-jñāni-madhye haya eka-jana 'mukta'
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

SYNONYMS

koṭi-jñāni-madhye-out of many millions of such wise men; haya-there is; eka-jana-one person; mukta-actually liberated; koṭi-mukta-madhye-out of many millions of such liberated persons; durlabha-very rare; eka-one; kṛṣṇa-bhakta-pure devotee of Lord Kṛṣṇa.

TRANSLATION

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

PURPORT

In Śrīmad-Bhāgavatam it is said that due to their poor fund of knowledge, the jñānīs are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. Brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth (satya-vastu) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is therefore clearly said in this verse: koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect knowledge they are described in Śrīmad-Bhāgavatam as vimukta-māninaḥ. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the karmīs, jñānīs and yogīs, but until the search is complete, no one can attain peace. Therefore Bhagavad-gītā says, jñātvā māṁ śāntim ṛcchati: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

TEXT 149

kṛṣṇa-bhakta–niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī–sakali 'aśānta'

SYNONYMS

kṛṣṇa-bhakta-a devotee of Lord Kṛṣṇa; niṣkāma-actually desireless; ataeva-therefore; śānta-peaceful; bhukti-of material enjoyment; mukti-of liberation from material activities; siddhi-of perfection in yogic performance; kāmī-those who are desirous; sakali-all of them; aśānta-not peaceful.

TRANSLATION

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

PURPORT

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living accommodations, and jñānīs want to be one with the Supreme. Yogīs desire material opulence, yogic perfections and magic. All of these are lusty (kāmī). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (suhṛdaṁ sarva-bhūtānām). If one understands Kṛṣṇa, he immediately becomes desireless (niṣkāma) because a kṛṣṇa-bhakta knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A kṛṣṇa-bhakta has no desire for his own personal benefit. He is completely protected by the Supreme. Avaśya rakṣibe kṛṣṇa viśvāsa pālana. Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called niṣkāma (desirelessness).

Although karmīs, jñānīs and yogīs fulfill their desires by performing various activities, they are never satisfied. A karmī may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the karmīs, there is no end of desire. The more the karmī gets, the more he desires. The jñānīs cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many jñānīs or sannyāsīs who give up the world as false, but after taking sannyāsa they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (brahma satyam). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the jñānī cannot be niṣkāma, desireless. Nor can the yogīs be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogīs, and the yogīs desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become niṣkāma, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: kṛṣṇa-bhakta niṣkāma. Since the kṛṣṇa-bhakta, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

TEXT 150

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

SYNONYMS

muktānām-of persons liberated or freed from the bondage of ignorance; api-even; siddhānām-of persons who have achieved perfection; nārāyaṇa-of the Supreme Personality of Godhead; parāyaṇaḥ-the devotee; su-durlabhaḥ-very rare; praśānta-ātmā-completely satisfied, desireless; koṭiṣu-among many millions; api-certainly; mahā-mune-O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5). The nārāyaṇa-parāyaṇa, the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a nārāyaṇa-parāyaṇa is already liberated from material bondage. He already possesses all the perfections of yoga. Unless one comes to the platform of nārāyaṇa-parāyaṇa and passes over the platform of bhukti-mukti-siddhi, he cannot be fully satisfied. That is the pure devotional stage.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

One who has no other desire but Kṛṣṇa and who is not influenced by the process of jñāna-mārga (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by karma (fruitive activity) or yoga (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to Śrīmad-Bhāgavatam (6.17.28): nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a nārāyaṇa-parāyaṇa, rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa's representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a nārāyaṇa-parāyaṇa, although he is envious of the devotee's material situation. In Western countries when ordinary men-storekeepers and workers-see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

TEXT 151

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

SYNONYMS

brahmāṇḍa bhramite-wandering in this universe; kona-some; bhāgyavān-most fortunate; jīva-living being; guru-of the spiritual master; kṛṣṇa-of Kṛṣṇa; prasāde-by the mercy; pāya-gets; bhakti-latā-of the creeper of devotional service; bīja-the seed.

TRANSLATION

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of brahmāṇḍa, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by māyā in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (bhāgyavān), he comes in contact with a bona fide spiritual master by Kṛṣṇa's mercy.

Kṛṣṇa is situated in everyone's heart, and if one desires something, Kṛṣṇa fulfills one's desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone's heart, gives him the chance to meet a bona fide spiritual master. This is called guru-kṛṣṇa-prasāda. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord's mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, and, by the Vaiṣṇavas' unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important guru and ācārya of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one's life becomes successful. Everyone has dormant kṛṣṇa-bhakti-love for Kṛṣṇa-and in the association of good devotees, that love is revealed. As stated in Caitanya-caritāmṛta (Madhya 22.107):

nitya-siddha-kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.

TEXT 152

mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana

SYNONYMS

mālī hañā-becoming a gardener; kare-does; sei-that; bīja-seed of devotional service; āropaṇa-sowing; śravaṇa-of hearing; kīrtana-of chanting; jale-with the water; karaye-does; secana-sprinkling.

TRANSLATION

”When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the śravaṇa-kīrtana process. Sometimes neophyte devotees think that they can continue the śravaṇa-kīrtana process without worshiping the Deity, but the execution of śravaṇa-kīrtana is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the śravaṇa-kīrtana process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in śravaṇa-kīrtana. This is not possible for neophyte devotees.

The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life’s supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-kṛpā. It is kṛṣṇa-prasāda, Kṛṣṇa’s mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-latā-bīja means ”the seed of devotional service.” Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called bīja, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-latā-bīja, or seed of devotional service. This bhakti-latā-bīja is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called anyābhilāṣa-bīja, karma-bīja and jñāna-bīja. If one is not fortunate enough to receive the bhakti-latā-bīja from the spiritual master, he instead cultivates the seeds of karma-bīja, jñāna-bīja, or political and social or philanthropic bīja. However, bhakti-latā-bīja is different from these other bījas. Bhakti-latā-bīja can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get bhakti-latā-bīja (yasya prasādād bhagavat-prasādaḥ). Bhakti-latā-bīja is the origin of devotional service. Unless one satisfies the spiritual master, he gets the bīja, or root cause, of karma, jñāna and yoga without the benefit of devotional service. However, one who is faithful to his spiritual master gets the bhakti-latā-bīja. This bhakti-latā-bīja is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master’s mercy, one must repeat his instructions, and this is called śravaṇa-kīrtana-hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (kīrtana). This is explained in Bhagavad-gītā (2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-latā-bīja after receiving instructions from the spiritual master.

TEXT 153

upajiyā bāḍe latā ’brahmāṇḍa’ bhedi’ yāya
’virajā’ ’brahma-loka’ bhedi’ ’para-vyoma’ pāya

SYNONYMS

upajiyā-being cultivated; bāḍe-increases; latā-the creeper of devotional service; brahmāṇḍa-the whole universe; bhedi’-penetrating; yāya-goes; virajā-the river between the spiritual world and the material world; brahma-loka-the Brahman effulgence; bhedi’-penetrating; para-vyoma-the spiritual sky; pāya-attains.

TRANSLATION

”As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

PURPORT

A creeper generally takes shelter of a big tree, but the bhakti-latā, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the bhakti-latā creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that bhakti can be applied to material things also. In other words, they say that devotional service can be rendered to one’s country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The word vi means vigata (completely eradicated), and rajaḥ means ”the influence of the material world.” On this platform, a living entity is completely free from material entanglement. For the jñānīs who want to merge into the Brahman effulgence, there is brahma-loka. Bhakti-latā, however, has no shelter in the material world, nor has it shelter in brahma-loka, although brahma-loka is beyond the material world. The bhakti-latā increases until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

TEXT 154

tabe yāya tad-upari ’goloka-vṛndāvana’
’kṛṣṇa-caraṇa’-kalpa-vṛkṣe kare ārohaṇa

SYNONYMS

tabe-thereafter; yāya-goes; tat-upari-to the top of that (the spiritual sky); goloka-vṛndāvana-to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; kṛṣṇa-caraṇa-of the lotus feet of Lord Kṛṣṇa; kalpa-vṛkṣe-on the desire tree; kare ārohaṇa-climbs.

TRANSLATION

”Being situated in one’s heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In the Brahma-saṁhitā (5.37) it is said:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.” In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (sac-cid-ānanda-vigraha). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of sac-cid-ānanda. Everyone there is of the same potency-ānanda-cinmaya-rasa. The relationship between the Supreme Personality of Godhead and His servitor is cinmaya-rasa. Kṛṣṇa and His entourage and paraphernalia are of the same cinmaya potency. When the cinmaya-rasa potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. He is present within all universes, although they are innumerable. He is present within the atom. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati: He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate brahma-loka, the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets the śānta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the dāsya-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa is exhibited as viśrambha (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in vātsalya-rasa (paternal love), and above all is the relationship with the Lord in the mādhurya-rasa (conjugal love). These five rasas are fully exhibited in the spiritual world in one’s relationship with the Lord. Therefore in the spiritual world the bhakti-latā creeper finds its resting place at the lotus feet of Kṛṣṇa.

TEXT 155

tāhāṅ vistārita hañā phale prema-phala
ihāṅ mālī sece nitya śravaṇādi jala

SYNONYMS

tāhāṅ-there in the spiritual world (in the Goloka Vṛndāvana planet); vistārita-expanded; hañā-becoming; phale-produces; prema-phala-the fruit known as love of Godhead; ihāṅ-in the material world, where the devotee is still present; mālī-exactly like a gardener; sece-sprinkles; nitya-regularly, without fail; śravaṇa-ādi jala-the water of śravaṇa, kīrtana and so on.

TRANSLATION

”The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord’s service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. Kṛṣṇendriya-prīti-icchā dhare ’prema’ nāma. (Cc. Ādi 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord’s senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya. The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of bhakti-latā, the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the bhakti-latā by regularly sprinkling it with the water of śravaṇa-kīrtana, hearing and chanting. In this way the seed of bhakti-latā sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The bhakti-latā continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: ihāṅ mālī sece nitya śravaṇādi jala. It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of śravaṇa-kīrtana. If one gives up that process, it is due to an offense. This is described in the following verse.

TEXT 156

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi’ yāya pātā

SYNONYMS

yadi-if; vaiṣṇava-aparādha-an offense at the feet of a Vaiṣṇava; uṭhe-arises; hātī-an elephant; mātā-mad; upāḍe-uproots; vā-or; chiṇḍe-breaks; tāra-of the creeper; śukhi'-shriveling up; yāya-goes; pātā-the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One's devotional attitude increases in the association of a Vaiṣṇava.

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor ācārya. The Gosvāmīs are represented by one's spiritual master. One cannot be an ācārya (spiritual master) without following strictly in the disciplic succession of the ācāryas. One who is actually serious in advancing in devotional service should desire only to satisfy the previous ācāryas. Ei chaya gosāñi yāra, mui tāra dāsa. One should always think of oneself as a servant of the servant of the ācāryas, and thinking this, one should live in the society of Vaiṣṇavas. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous. Offenses against the holy name are explained in Ādi-līlā (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the bhakti-latā and breaks it to pieces. In this way the bhakti-latā shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajñā. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the bhakti-latā begins, and gradually all the leaves dry up.

TEXT 157

tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama

SYNONYMS

tāte-therefore; mālī-the gardener devotee; yatna kari'-with great attention; kare-makes; āvaraṇa-protective fencing; aparādha-of offenses; hastīra-of the elephant; yaiche-so that; nā-not; haya-there is; udgama-birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the bhakti-latā creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his bhakti-latā creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: asat-saṅga-tyāga,-ei vaiṣṇava-ācāra. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (asat-saṅga). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in-that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the Upadeśāmṛta of Śrīla Rūpa Gosvāmī, it is said:

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

TEXT 158

kintu yadi latāra saṅge uṭhe 'upaśākhā'
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā

SYNONYMS

kintu-but; yadi-if; latāra-the creeper of devotional service; saṅge-with; uṭhe-arise; upaśākhā-unwanted creepers; bhukti-for material enjoyment; mukti-for liberation from the material world; vāñchā-the desires; yata-as many as there are; asaṅkhya-unlimited; tāra-of those unwanted creepers; lekhā-the writing.

TRANSLATION

”Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

TEXT 159

’niṣiddhācāra’, ’kuṭīnāṭī’, ’jīva-hiṁsana’
’lābha’, ’pūjā’, ’pratiṣṭhādi’ yata upaśākhā-gaṇa

SYNONYMS

niṣiddha-ācāra-behavior not to be exhibited by a person desiring to become perfect; kuṭīnāṭī-diplomacy; jīva-hiṁsana-unnecessarily killing animals or the soul; lābha-profit according to material calculations; pūjā-adoration achieved by satisfying mundane people; pratiṣṭha-ādi-becoming an important man in material calculations, and so on; yata-all these; upaśākhā-gaṇa-unnecessary creepers.

TRANSLATION

”Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. Kuṭīnāṭī, or diplomatic behavior, cannot satisfy the ātmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. Jīva-hiṁsana refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (athāto brahma-jijñāsā), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also jīva-hiṁsana. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, bhakti-latā-bīja. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the bhakti-latā creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-latā creeper, but in spite of this, the creepers are called upaśākhā. A pure devotee can distinguish between the bhakti-latā creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

seka-jala pāñā upaśākhā bāḍi’ yāya
stabdha hañā mūla-śākhā bāḍite nā pāya

SYNONYMS

seka-jala-sprinkling water; pāñā-getting; upaśākhā-the unwanted creepers; bāḍi’ yāya-grow luxuriantly; stabdha hañā-becoming stopped; mūla-śākhā-the chief creeper; bāḍite-to increase; nā pāya-is not able.

TRANSLATION

”If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

’niṣiddhācāra’, ’kuṭīnāṭī’, jīva-hiṁsana’
’lābha’, ’pūjā’, ’pratiṣṭhādi’ yata upaśākhā-gaṇa

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhī, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, ”This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A

European Vaiṣṇava is not allowed to enter the temples.” In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a śūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one’s philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-latā-bīja has been stunted.

TEXT 161

prathamei upaśākhāra karaye chedana
tabe mūla-śākhā bāḍi’ yāya vṛndāvana

SYNONYMS

prathamei-from the very beginning; upaśākhāra-of the unwanted creepers; karaye-does; chedana-the cutting away; tabe-then only; mūla-śākhā-the chief creeper; bāḍi’-increasing; yāya-goes; vṛndāvana-to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

”As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

’prema-phala’ pāki’ paḍe, mālī āsvādaya
latā avalambi’ mālī ’kalpa-vṛkṣa’ pāya

SYNONYMS

prema-phala-the fruit of love of God; pāki’-becoming mature; paḍe-falls down; mālī-the gardener; āsvādaya-tastes; latā avalambi’-taking advantage of the growing bhakti-latā; mālī-the gardener; kalpa-vṛkṣa pāya-reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

”When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

TEXT 163

tāhāṅ sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana

SYNONYMS

tāhāṅ-there (in Goloka Vṛndāvana); sei kalpa-vṛkṣera-of the lotus feet of Kṛṣṇa, which are compared to a desire tree; karaye sevana-engages in the service; sukhe-in transcendental bliss; prema-phala-rasa-the juice of the fruit of devotional service; kare-does; āsvādana-tasting.

TRANSLATION

”There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word tāhāṅ indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

eita parama-phala ’parama-puruṣārtha’
yāṅra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

eita-this; parama-phala-the supreme goal of life; parama-supreme; puruṣa-artha-interest of the living being; yāṅra āge-in the presence of which; tṛṇa-tulya-very insignificant; cāri-four; puruṣa-artha-the different types of human interests.

TRANSLATION

”To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections-religion, economic development, sense gratification and liberation-are very insignificant achievements.

PURPORT

The highest achievement attained by the jñānīs or impersonalists is becoming one with the Supreme, generally known as mokṣa, liberation. The highest achievements of the yogīs are the eight material perfections such as aṇimā, laghimā and prāpti. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī’s Lalita-mādhava.

TEXT 165

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇāṁ madhu-ripu-vaśīkāra-siddhauṣadhīnāṁ

gandho ’py antaḥ-karaṇa-saraṇī-pānthatām na prayāti

SYNONYMS

ṛddhā-excellent; siddhi-vraja-of the groups of material perfections of the yogīs (aṇimā, laghimā, prāpti and so on); vijayitā-the victory; satya-dharmā-the religious principles of perfection (satya, śama, titikṣā and so on); samādhiḥ-the yogic perfection of meditation; brahma-ānandaḥ-the spiritually blissful life of the monist; guruḥ-very high in material considerations; api-although; camatkārayati-they appear very important; eva-only; tāvat-that long; yāvat-as long as; premṇām-of love of Kṛṣṇa; madhu-ripu-of Kṛṣṇa, the enemy of the Madhu demon; vaśīkāra-in the controlling; siddha-auṣadhīnām-which is like perfect herbs that can control snakes; gandhaḥ-a light fragrance; api-even; antaḥ-karaṇa-saraṇī-pānthatām-a traveler on the path of the heart; na prayāti-does not become.

TRANSLATION

”As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection-known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman-all seem wonderful for men.

PURPORT

There are different types of material perfection known as siddhi-vraja, brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five rasas (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called siddhis, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the karmīs, jñānīs, yogīs and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

TEXT 166

’śuddha-bhakti’ haite haya ’premā’ utpanna
ataeva śuddha-bhaktira kahiye ’lakṣaṇa’

SYNONYMS

śuddha-bhakti-pure devotional service without material contaminations; haite-from; haya-is; premā-love of the Supreme Personality of Godhead; utpanna-produced; ataeva-therefore; śuddha-bhaktira-of pure devotional service; kahiye-let me explain; lakṣaṇa-the symptoms.

TRANSLATION

”When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In Bhagavad-gītā (18.55) it is said: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

TEXT 167

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

SYNONYMS

anya-abhilāṣitā-śūnyam-without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); jñāna-by the knowledge of the philosophy of the monist Māyāvādīs; *.karma-by fruitive activities; ādi-by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; anāvṛtam-uncovered; ānukūlyena-favorable; kṛṣṇa-anuśīlanam-cultivation of service in relationship to Kṛṣṇa; bhaktiḥ uttamā-first-class devotional service.

TRANSLATION

”When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī’s Bhakti-rasāmṛta-sindhu (1.1.11). As we can understand from Bhagavad-gītā (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (man-manā bhava mad-bhaktaḥ). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or arcana Deity worship in the temple. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in Bhagavad-gītā (18.69): na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. One should preach the gospel of Bhagavad-gītā for the benefit of all. Bhagavad-gītā is spoken by the Lord so that human society can be perfectly organized from all angles of vision-politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, ādau gurv-āśrayam. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. Yasya prasādād bhagavat-prasādaḥ: if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word ānukūlyena-that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

TEXT 168

anya-vāñchā, anya-pūjā chāḍi' jñāna', 'karma'
ānukūlye sarvendriye kṛṣṇānuśīlana

SYNONYMS

anya-vāñchā-other desires; anya-pūjā-other types of worship; chāḍi'-giving up; jñāna-material knowledge; karma-material activities; ānukūlye-favorably; sarva-indriye-with all the senses; kṛṣṇa-anuśīlana-cultivation of Kṛṣṇa consciousness.

TRANSLATION

"A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

TEXT 169

ei 'śuddha-bhakti'–ihā haite 'premā' haya
pañcarātre, bhāgavate ei lakṣaṇa kaya

SYNONYMS

ei-this; śuddha-bhakti-pure devotional service; ihā haite-from which; premā-unalloyed love of Kṛṣṇa; haya-there is; pañcarātre-in the Vedic literature known as the Pañcarātras; bhāgavate-also in Śrīmad-Bhāgavatam; ei-these; lakṣaṇa-symptoms; kaya-are described.

TRANSLATION

"These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrīmad-Bhāgavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the Pañcarātra and Bhāgavatam systems. The Pañcarātra system includes methods of temple worship, and the Bhāgavatam system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of Śrīmad-Bhāgavatam and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the Pañcarātra and Bhāgavatam systems.

TEXT 170

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

SYNONYMS

sarva-upādhi-vinirmuktam-free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena-by the sole purpose of serving the Supreme Personality of Godhead; nirmalam-uncontaminated by the effects of speculative philosophical research or fruitive activity; hṛṣīkeṇa-by purified senses freed from all designations; hṛṣīkeśa-of the master of the senses; sevanam-the service to satisfy the senses; bhaktiḥ-devotional service; ucyate-is called.

TRANSLATION

" 'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.'

PURPORT

This verse quoted from the Nārada-pañcarātra is found in the Bhakti-rasāmṛta-sindhu (1.1.12).

TEXT 171

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat-of Me; guṇa-of the qualities; śruti-mātreṇa-only by hearing; mayi-to Me; sarva-guhā-in all hearts; āśaye-who am situated; manaḥ-gatiḥ-the movement of the mind; avicchinnā-unobstructed; yathā-just as; gaṅgā-ambhasaḥ-of the celestial waters of the Ganges; ambudhau-to the ocean.

TRANSLATION

" 'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from Śrīmad-Bhāgavatam (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam-the symptom; bhakti-yogasya-of devotional service; nirguṇasya-beyond the three modes of nature; hi-certainly; udāhṛtam-is cited; ahaitukī-causeless; avyavahitā-uninterrupted; yā-which; bhaktiḥ-devotional service; puruṣottame-to the Supreme Personality of Godhead.

TRANSLATION

" 'These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-being on the same planet as Me; sārṣṭi-having opulence equal to Mine; sāmīpya-having direct association with Me; sārūpya-having the same form as Me; ekatvam-oneness with Me; api-even; uta-or; dīyamānam-being given; na-not; gṛhṇanti-accept; vinā-without; mat-sevanam-My service; janāḥ-the devotees.

TRANSLATION

" 'My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me-even if I offer these liberations-in preference to serving Me.

TEXT 174

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya triguṇaṁ
mad-bhāvāyopapadyate

SYNONYMS

saḥ-that (having the above symptoms); eva-certainly; bhakti-yoga-ākhyaḥ-called bhakti-yoga; ātyantikaḥ-the ultimate goal of life; udāhṛtaḥ-described as; yena-by which; ativrajya-transcending; tri-guṇam-the three modes of material nature; mat-bhāvāya-for direct touch with Me, the Supreme Personality of Godhead, and My nature; upapadyate-one becomes qualified.

TRANSLATION

" 'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service'

TEXT 175

bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya

SYNONYMS

bhukti-material enjoyment; mukti-to become liberated from material bondage; ādi-and so on; vāñchā-desires; yadi-if; mane-in the mind; haya-are; sādhana karile-even executing devotional service according to the regulative routine; prema-real love of Kṛṣṇa; utpanna-awakened; nā-not; haya-is.

TRANSLATION

"If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

bhukti-mukti-spṛhā yāvat
piśācī hṛdi vartate

tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

SYNONYMS

bhukti-for material enjoyment; mukti-and for liberation from material existence; spṛhā-desire; yāvat-as long as; piśācī-the witches; hṛdi-within the heart; vartate-remain; tāvat-that long; bhakti-of devotional service; sukhasya-of the happiness; atra-here; katham-how; abhyudayaḥ-awakening; bhavet-can there be.

TRANSLATION

"The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.22).

TEXT 177

sādhana-bhakti haite haya 'rati'ra udaya
rati gāḍha haile tāra 'prema' nāma kaya

SYNONYMS

sādhana-bhakti-the process of regularly rendering devotional service; haite-from; haya-there is; ratira-of attachment; udaya-the awakening; rati-such attachment; gāḍha haile-becoming thick; tāra-of this; prema-love of Godhead; nāma-the name; kaya-is said.

TRANSLATION

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about sādhana-bhakti:

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

The process of devotional service-beginning with chanting and hearing-is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of sādhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word rati is explained in the Bhakti-rasāmṛta-sindhu (1.3.41) as follows:

vyaktaṁ masṛṇatevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnāṁ ced
bhaved eṣā ratir na hi

"When a tenderness of the heart is manifest, there is rati, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called rati." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called rati. In the material world there is attachment for material enjoyment, but this is not rati. Transcendental rati can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (prema) is described in the Bhakti-rasāmṛta-sindhu (1.41) as follows:

samyaṅ masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

TEXT 178

prema vṛddhi-krame nāma–sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

prema-ecstatic love for God; vṛddhi-krame-in terms of progressive increase; nāma-named; sneha-affection; māna-abhorrence; praṇaya-love; rāga-attachment; anurāga-further attachment; bhāva-ecstasy; mahā-bhāva-great ecstasy; haya-are.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In the Bhakti-rasāmṛta-sindhu (3.2.84) sneha (affection) is described as follows:

sāndraś citta-dravaṁ kurvan
premā 'sneha' itīryate
kṣaṇikasyāpi neha syād

visleṣasya sahiṣṇutā

”That aspect of prema in which the melting of the heart for the lover is concentrated is called sneha, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved.” A description of māna can be found in Madhya-līlā (Chapter Two, verse 66). Similarly, a description of praṇaya is also there. As far as rāga is concerned, Bhakti-rasāmṛta-sindhu (3.2.87) says:

snehaḥ sa rāgo yena syāt
sukhaṁ duḥkham api sphuṭam
tat-sambandha-lave ’py atra
prītiḥ prāṇa-vyayair api

”That stage at which affection for the beloved converts unhappiness into happiness is called rāga, or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa.” Anurāga, bhāva and mahābhāva are described in the Sixth Chapter of Madhya-līlā, verse 13. The purport to that verse explains adhirūḍha-mahābhāva.

TEXT 179

yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra
śarkarā, sitā, michari, uttama-michari āra

SYNONYMS

yaiche-just like; bīja-the seed; ikṣu-the sugarcane plant; rasa-the juice; guḍa-molasses; khaṇḍa-sāra-dry molasses; śarkarā-sugar; sitā-candy; michari-rock candy; uttama-michari-lozenges; āra-and.

TRANSLATION

”The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

ei saba kṛṣṇa-bhakti-rasera sthāyibhāva
sthāyibhāve mile yadi vibhāva, anubhāva

SYNONYMS

ei saba-all these; kṛṣṇa-bhakti-of devotional service to Kṛṣṇa; rasera-of the mellows; sthāyi-bhāva-continuous existence; sthāyi-bhāve-in this continuous existence; mile-one meets; yadi-if; vibhāva-special ecstasy; anubhāva-subecstasy.

TRANSLATION

”All these stages combined are called sthāyibhāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva.

PURPORT

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called sthāyibhāva, or continuous existence. The nine forms of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam. When continuous love of Godhead is mixed with the processes of devotional service, it is called vibhāva, anubhāva, sāttvika and vyabhicārī. The devotee thus enjoys a variety of transcendental bliss. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states that anubhāva can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of anubhāva. Thus the transcendental mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In the Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī gives each and every symptom a particular name.

TEXT 181

sāttvika-vyabhicāri-bhāvera milane
kṛṣṇa-bhakti-rasa haya amṛta āsvādane

SYNONYMS

sāttvika-vyabhicāri-bhāvera-of sāttvika and vyabhicārī with sthāyibhāva; milane-by mixing; kṛṣṇa-bhakti-rasa-the transcendental mellows of devotional service to the Lord; haya-become; amṛta-nectarean; āsvādane-in tasting.

TRANSLATION

”When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicārī, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

TEXT 182

yaiche dadhi, sitā, ghṛta, marīca, karpūra
milane,rasālā’ haya amṛta madhura

SYNONYMS

yaiche-just as; dadhi-yogurt; sitā-sugar candy; ghṛta-clarified butter; marīca-black pepper; karpūra-camphor; milane-in mixing together; rasālā-very tasteful; haya-becomes; amṛta-nectarean; madhura-and sweet.

TRANSLATION

”These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183-184

bhakta-bhede rati-bheda pañca parakāra
śānta-rati, dāsya-rati, sakhya-rati āra
vātsalya-rati, madhura-rati,–ei pañca vibheda

rati-bhede kṛṣṇa-bhakti-rase pañca bheda

SYNONYMS

bhakta-bhede-according to varieties of devotees; rati-bheda-the different attachments; pañca parakāra-five categories; śānti-rati-neutral appreciation; dāsya-rati-attachment in a service attitude; sakhya-rati-attachment by friendly appreciation; āra-also; vātsalya-rati-attachment by paternal affection; madhura-rati-attachment by conjugal love; ei-these; pañca-five; vibheda-divisions; rati-bhede-by attachment on different platforms; kṛṣṇa-bhakti-rase-in mellows derived from devotional service to Kṛṣṇa; pañca-five; bheda-varieties.

TRANSLATION

"According to the devotee, attachment falls within the five categories of śānta-rati, dāsya-rati, sakhya-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in the Bhakti-rasāmṛta-sindhu (2.5.16, 17, 18) as follows:

mānase nirvikalpatvaṁ
śama ity abhidhīyate

"When one is completely free from all doubts and material attachments, he attains the neutral position called śānta."

vihāya viṣayonmukhyaṁ
nijānanda-sthitir yataḥ
ātmanaḥ kathyate so 'tra
svabhāvaḥ śama ity asau
prāyaḥ śama-pradhāñanāṁ
mamatā-gandha-varjitā
paramātmatayā kṛṣṇe
jātā śānta-ratir matā

The śānta-rati realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called śānta-rati. This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from Bhagavad-gītā, we can understand that in the śānta-rasa, a devotee sees the Lord's representation everywhere. Dāsya-rati is explained in the Bhakti-rasāmṛta-sindhu (2.5.27) thus:

svasmād bhavanti ye nyūnās
te 'nugrāhyā harer matāḥ
ārādhyatvātmikā teṣāṁ
ratiḥ prītir itīritā
tatrāsaktikṛd anyatra
prīti-saṁhāriṇī hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the śānta-rati is not very much willing to render service to the Lord, but a devotee in the dāsya-rati voluntarily wants to render service. Due to this attitude, the devotee in the dāsya-rati realizes the Supreme Personality of Godhead more fully than a devotee in the śānta-rati. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the dāsya-rati platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The śānta-rati is neither material nor spiritual, but the dāsya-rati is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in dāsya-rati has no attachment for anything but Kṛṣṇa's service.

Sakhya-rati is described in the Bhakti-rasāmṛta-sindhu (2.5.30) as follows:

ye syus tulyā mukundasya
te sakhāyaḥ satāṁ matāḥ
sāmyād viśrambha-rūpaiṣāṁ
ratiḥ sakhyam ihocyate

According to the opinion of advanced devotees and learned scholars, a devotee in sakhya-rati feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called sakhya-rati. The sakhya-rati devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the sakhya-rati devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The sakhya-rati, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the Bhakti-rasāmṛta-sindhu (2.5.33):

guravo ye harer asya
te pūjyā iti viśrutāḥ
anugrahamayī teṣāṁ
ratir vātsalyam ucyate
idaṁ lālana-bhavyāśīś
cibuka-sparśanādi-kṛt

When a living entity is situated on the platform of vātsalya-rati, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called vātsalya-rati. When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

mitho harer mṛgākṣyāś ca
sambhogasyādi-kāraṇam
madhurāpara-paryāyā
priyatākhyoditā ratiḥ
asyāṁ kaṭākṣa-bhrūkṣepa-
priya-vāṇī-smitādayaḥ

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called madhura-rati. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna

SYNONYMS

śānta-neutrality; dāsya-servitude; sakhya-friendship; vātsalya-paternal affection; madhura-rasa-conjugal love; nāma-different names; kṛṣṇa-bhakti-of devotional service to the Supreme Personality of Godhead; rasa-the mellows; madhye-among; e-these; pañca-five; pradhāna-chief.

TRANSLATION

”The chief transcendental mellows experienced with the Supreme Personality of Godhead are five-śānta, dāsya, sakhya, vātsalya and madhura.

TEXT 186

hāsyo ’dbhutas tathā vīraḥ
karuṇo raudra ity api
bhayānakaḥ sa bībhatsa
iti gauṇaś ca saptadhā

SYNONYMS

hāsyaḥ-laughter; adbhutaḥ-wonder; tathā-then; vīraḥ-chivalry; karuṇaḥ-compassion; raudraḥ-anger; iti-thus; api-also; bhayānakaḥ-fear; saḥ-that; bībhatsaḥ-disaster; iti-thus; gauṇaḥ-indirect; ca-also; sapta-dhā-seven kinds.

TRANSLATION

”Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.5.116).

TEXT 187

hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya

SYNONYMS

hāsya-laughter; adbhuta-wonder; vīra-chivalry; karuṇa-pathetic feeling; raudra-anger; bībhatsa-disaster; bhaya-fearfulness; pañca-vidha-bhakte-in five kinds of devotees; gauṇa-indirect; sapta-rasa-seven kinds of mellows; haya-there are.

TRANSLATION

”In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Sānta-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.1.4, 5, 6)as follows:

vakṣyamāṇair vibhāvādyaiḥ
śamināṁ svādyatāṁ gataḥ
sthāyī śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ
prāyaḥ svasukha-jātīyaṁ
sukhaṁ syād atra yoginām
kintv ātma-saukhyam aghanaṁ
ghanaṁ tv īśam ayaṁ sukham

tatrāpīśa-svarūpānubhavasyaivoru-hetutā
dāsādi-van-mano-jñatva-līlāder na tathā matā

When śānta-rati (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called śānta-bhakti-rasa. Sānta-bhakti-rasa devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called aghana, or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as sac-cid-ānanda-vigraha, the taste is called concentrated (ghana) transcendental bliss. Sometimes the devotees in the śānta-rasa relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in dāsya-rasa, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsya-rasa, or dāsya-bhakti-rasa, is described in the Bhakti-rasāmṛta-sindhu (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
prītir āsvādanīyatām
nītā cetasi bhaktānāṁ
prīti-bhakti-raso mataḥ
anugrāhyasya dāsatvāl
lālyatvād apy ayaṁ dvidhā
bhidyate sambhrama-prīto
gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called dāsya-bhakti-rasa. Dāsya-bhakti-rasa is divided into two categories called sambhrama-dāsya and gaurava-dāsya. In the sambhrama-dāsya, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced gaurava-dāsya, his service takes the form of giving protection to the Lord.

Sakhya-bhakti-rasa is described as follows in Bhakti-rasāmṛta-sindhu (3.3.1):

sthāyibhāvo vibhāvādyaiḥ
sakhyam ātmocitair iha
nītaś citte satāṁ puṣṭiṁ
rasaḥ preyānudīryate

”According to one’s original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called preyo-rasa or sakhya-bhakti-rasa.”

Vātsalya-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.4.1) as follows:

vibhāvādyais tu vātsalyaṁ
sthāyī puṣṭim upāgataḥ
eṣa vatsala-nāmātra
prokto bhakti-raso budhaiḥ

”When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as vātsalya-bhakti-rasa.”

Madhura-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.5.1) as follows:

ātmocitair vibhāvādyaiḥ
puṣṭiṁ nītā satāṁ hṛdi
madhurākhyo bhaved bhaktir
aso ’sau madhurā ratiḥ

”If in accordance with one’s own natural development in Kṛṣṇa consciousness one’s attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or madhura-rasa.”

Similarly, hāsya, adbhuta, vīra, karuṇa, raudra, bhaya and bībhatsa-the seven indirect mellows-are explained in the Bhakti-rasāmṛta-sindhu. The hāsya-bhakti-rasa, laughing devotion, is explained as follows (Bhakti-rasāmṛta-sindhu 4.1.6):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭiṁ hāsa-ratir gatā
hāsya-bhakti-raso nāma
budhair eṣa nigadyate

”When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called hāsya-bhakti-rasa by learned scholars.”

Similarly, adbhuta-rasa is described in the Bhakti-rasāmṛta-sindhu (4.2.1):

ātmocitair vibhāvādyaiḥ
svādyatvaṁ bhakta-cetasi
sā vismaya-ratir nītād-
bhuto-bhakti-raso bhavet

”When one’s general attachment is fixed in wonder, it is called adbhuta-bhakti-rasa.”

Vīra-bhakti-rasa is described (Bhakti-rasāmṛta-sindhu 4.3.1):

saivotsāha-ratiḥ sthāyī
vibhāvādyair nijocitaḥ
ānīyamānā svādyatvaṁ
vīra-bhakti-raso bhavet
yuddha-dāna-dayā-dharmaiś
caturdhā-vīra ucyate

”When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called vīra-bhakti-rasa.”

Karuṇa-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.4.1):

ātmocitair vibhāvādyair
nītā puṣṭiṁ satāṁ hṛdi
bhavec choka-ratir bhakti-
raso hi karuṇābhidhaḥ

”When one’s devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called karuṇa-bhakti-rasa.”

Similarly, raudra-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.5.1):

nītā krodha-ratiḥ puṣṭiṁ
vibhāvādyair nijocitaiḥ
hṛdi bhakta-janasyāsau
raudra-bhakti-raso bhavet

”When devotion is mixed with anger in the heart of the devotee, the taste is called raudra-bhakti-rasa.”

Bhayānaka-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.6.1):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭiṁ bhaya-ratir gatā
bhayānakābhidho bhakti-
raso dhīrair udīryate

”When devotion is mixed with fear, it is called bhayānaka-bhakti-rasa.”

Bībhatsa-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.7.1):

puṣṭiṁ nija-vibhāvādyair
jugupsā-ratir āgatā
asau bhakti-raso dhīrair
bībhatsākhya itīryate

”When one’s attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called bībhatsa-bhakti-rasa.”

In conclusion, when a pure devotee is situated in any of the five principal mellows (śānta, dāsya, sakhya, vātsalya and madhura), and the mellow is mixed with the seven indirect bhakti-rasas (hāsya, adbhuta, vīra, karuṇa, raudra, bhayānaka and bībhatsa), the indirect mellows become prominent.

TEXT 188

pañca-rasa ’sthāyī’ vyāpī rahe bhakta-mane
sapta gauṇa ’āgantuka’ pāiye kāraṇe

SYNONYMS

pañca-rasa-five direct transcendental mellows; sthāyī-permanently existing; vyāpī-expanded; rahe-remain situated; bhakta-mane-in the heart of a devotee; sapta gauṇa-seven indirect mellows; āgantuka-accidental; pāiye-appearing; kāraṇe-under certain conditions.

TRANSLATION

”The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

TEXT 189

śānta-bhakta–nava-yogendra, sanakādi āra
dāsya-bhāva-bhakta–sarvatra sevaka apāra

SYNONYMS

śānta-bhakta-the neutral devotees; nava-nine; yogendra-saintly persons; sanaka-ādi āra-and the four Kumāras, headed by Sanaka; dāsya-bhāva-bhakta-devotees in dāsya-rasa; sarvatra sevaka apāra-similar innumerable servants everywhere.

TRANSLATION

”Examples of śānta-bhaktas are the nine Yogendras and the four Kumāras. Examples of devotees in dāsya-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendras are Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dāruka, and in the Lord’s pastimes in the material world there are servants like Hanumān.

TEXT 190

sakhya-bhakta–śrīdāmādi, pure bhīmārjuna
vātsalya-bhakta–mātā pitā, yata guru-jana

SYNONYMS

sakhya-bhakta-devotees in fraternity; śrīdāmā-ādi-of Śrīdāmā and others; pure-in Dvārakā; bhīma-arjuna-Bhīma and Arjuna; vātsalya-bhakta-devotees in parental love; mātā pitā-the mother and father; yata guru-jana-all other similarly superior persons.

TRANSLATION

”In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord’s friends are Bhīma and Arjuna; in Vṛndāvana the devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord’s parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.

TEXT 191

madhura-rase bhakta-mukhya–vraje gopī-gaṇa
mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhya gaṇana

SYNONYMS

madhura-rase-in the mellow of conjugal love; bhakta-mukhya-the chief devotees; vraje-in Vṛndāvana; gopī-gaṇa-the gopīs; mahiṣī-gaṇa-the queens in Dvārakā; lakṣmī-gaṇa-the goddesses of fortune in Vaikuṇṭha; asaṅkhya gaṇana-of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

TEXT 192

punaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bheda āra

SYNONYMS

punaḥ-again; kṛṣṇa-rati-attachment for Kṛṣṇa; haya-becomes; duita-twofold; prakāra-varieties; aiśvarya-jñāna-miśrā-knowledge of Kṛṣṇa mixed with a reverential attitude; kevalā-pure attachment; bheda-division; āra-other.

TRANSLATION

"Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

gokule 'kevalā' rati–aiśvarya-jñāna-hīna
purī-dvaye, vaikuṇṭhādye–aiśvarya-pravīṇa

SYNONYMS

gokule-in Gokula Vṛndāvana; kevalā rati-flawless attachment; aiśvarya-jñāna-hīna-without reverential considerations; purī-dvaye-in two purīs, namely Mathurā Purī and Dvārakā Purī; vaikuṇṭha-ādye-in the Vaikuṇṭha planets; aiśvarya-pravīṇa-prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vṛndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṇṭha.

TEXT 194

aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya–kevalāra rīti

SYNONYMS

aiśvarya-jñāna-prādhānye-in the predominance of awe and veneration; saṅkucita-crippled; prīti-love; dekhiyā-seeing; nā māne-does not care; aiśvarya-opulence; kevalāra rīti-that is the symptom of pure devotional service.

TRANSLATION

"When opulence is very prominent, love of Godhead is somewhat crippled. According to kevalā devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.

TEXT 195

śānta-dāsya-rase aiśvarya kāhāṅ uddīpana
vātsalya-sakhya-madhure ta' kare saṅkocana

SYNONYMS

śānta-dāsya-rase-in the transcendental mellows of neutrality and servitude; aiśvarya-opulence; kāhāṅ-somewhere; uddīpana-manifested; vātsalya-sakhya-madhure-in fraternal love, paternity and conjugal love; ta'-certainly; kare-does; saṅkocana-minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

TEXT 196

vasudeva-devakīra kṛṣṇa caraṇa vandila
aiśvarya-jñāne duṅhāra mane bhaya haila

SYNONYMS

vasudeva-devakīra-of Vasudeva and Devakī; kṛṣṇa-Lord Kṛṣṇa; caraṇa-to the lotus feet; vandila-offered prayers; aiśvarya-jñāne-because of knowledge of the opulence; duṅhāra-of both of them; mane-in the minds; bhaya haila-there was fear.

TRANSLATION

"When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.

TEXT 197

devakī vasudevaś ca
vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau
sasvajāte na śaṅkitau

SYNONYMS

devakī-Devakī; vasudevaḥ-Vasudeva; ca-and; vijñāya-understanding; jagat-īśvarau-the two Lords of the universe; kṛta-saṁvandanau-having paid obeisances; putrau-the two sons Kṛṣṇa and Balarāma; sasvajāte-embraced; na-not; śaṅkitau-being frightened.

TRANSLATION

" 'When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.44.51) refers to the killing of Kaṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kaṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

TEXT 198

kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya
sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; viśva-rūpa-the universal form; dekhi'-seeing; arjunera-of Arjuna; haila bhaya-there was fear; sakhya-bhāve-as a friend; dhārṣṭya-impudence; kṣamāpaya-begs pardon for; kariyā-showing; vinaya-submission.

TRANSLATION

"When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

TEXTS 199-200

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi
yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'thavāpy acyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam

SYNONYMS

sakhā-friend; iti-thus; matvā-thinking; prasabham-forcibly; yat-that which; uktam-was said; he kṛṣṇa-O Kṛṣṇa; he yādava-O descendant of Yadu; he sakhā-O my dear friend; iti-thus; ajānatā-without knowing; mahimānam-greatness; tava-Your; idam-this; mayā-by me; pramādāt-out of ignorance; praṇayena-out of affection; vā-or; api-certainly; yat-whatever; ca-and; avahāsa-artham-for the matter of joking; asat-kṛtaḥ-insulted; asi-You are; vihāra-while enjoying; śayyā-āsana-sitting or lying on the bed; bhojaneṣu-while eating together; ekaḥ-alone; athavā-or; api-certainly; acyuta-O my dear Kṛṣṇa; tat-samakṣam-in the presence of others; tat-all those; kṣāmaye-ask pardon; tvām-unto You; aham-I; aprameyam-who are unlimited.

TRANSLATION

" 'I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.'

PURPORT

This is a quotation from Bhagavad-gītā (11.41-42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

TEXT 201

kṛṣṇa yadi rukmiṇīre kailā parihāsa
'kṛṣṇa chāḍibena'–jāni' rukmiṇīra haila trāsa

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yadi-although; rukmiṇīre-unto Rukmiṇī, the first queen; kailā-did; parihāsa-joking; kṛṣṇa-Lord Kṛṣṇa; chāḍibena-will give me up; jāni'-thinking; rukmiṇīra-of Rukmiṇī; haila-there was; trāsa-shock.

TRANSLATION

"Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

tasyāḥ suduḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanaṁ papāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāta-vihatā pravikīrya keśān

SYNONYMS

tasyāḥ-of her; su-duḥkha-bhaya-due to great distress and fear; śoka-and lamentation; vinaṣṭa-lost; buddheḥ-whose intelligence; hastāt-from the hand; ślathat-being loose; valayataḥ-bangles; vyajanam-the fan; papāta-fell down; dehaḥ-body; ca-also; viklava-paralyzed by fear; dhiyaḥ-whose understanding; sahasā eva-suddenly; muhyan-fainting; rambhā iva-like a banana tree; vāta-vihatā-dashed by a high wind; pravikīrya-scattering; keśān-the hair.

TRANSLATION

" 'While Kṛṣṇa was joking with Rukmiṇī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.60.24) refers to Kṛṣṇa's speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

’kevalā’ra śuddha-prema ’aiśvarya’ nā jāne
aiśvarya dekhileo nija-sambandha se māne

SYNONYMS

kevalāra-of unmixed attraction for Kṛṣṇa; śuddha-prema-unalloyed love; aiśvarya-opulence; nā jāne-does not know; aiśvarya-opulence; dekhileo-in spite of experiencing; nija-sambandha-one’s own relationship with Kṛṣṇa; se māne-he takes very seriously.

TRANSLATION

”In the stage of kevalā [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord’s opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

TEXT 204

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sā ’manyatātmajam

SYNONYMS

trayyā-by followers of three Vedas who perform great sacrifices (like the demigod Indra); ca-also; upaniṣadbhiḥ-by the followers of the Upaniṣads, the most exalted portion of Vedic knowledge (as Brahman); ca-also; sāṅkhya-by the philosophers who analytically study the universe (as the puruṣa); yogaiḥ-by mystic yogīs (as the Paramātmā situated everywhere); ca-and; sātvataiḥ-by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literature (as Bhagavān); upagīyamāna-being sung; māhātmyam-whose glories; harim-unto the Supreme Personality of Godhead; sā-she (mother Yaśodā); amanyata-considered; ātmajam-as her own son, born of her body.

TRANSLATION

” ’When mother Yaśodā saw all the universes within Kṛṣṇa’s mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.8.45). Those who are spiritually advanced forget Kṛṣṇa’s opulence by the mercy of yogamāyā. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

TEXT 205

taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

SYNONYMS

tam-Him (Kṛṣṇa); matvā-considering; ātmajam-own son; avyaktam-unmanifested; martya-liṅgam-manifested as if perishable; adhokṣajam-beyond the perception of the senses; gopikā-mother Yaśodā; ulūkhale-to the mortar; dāmnā-with rope; babandha-bound; prākṛtam-an ordinary child; yathā-like.

TRANSLATION

” ’Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.14) is in reference to Lord Kṛṣṇa’s exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu
pralambo rohiṇī-sutam

SYNONYMS

uvāha-carried; kṛṣṇaḥ-Lord Kṛṣṇa; bhagavān-the Supreme Personality of Godhead; śrīdāmānam-Śrīdāmā; parājitaḥ-being defeated; vṛṣabham-Vṛṣabha; bhadrasenaḥ-Bhadrasena; tu-and; pralambaḥ-Pralamba; rohiṇī-sutam-Balarāma.

TRANSLATION

” ’When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.’

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon’s head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207-209

sā ca mene tadātmānaṁ
variṣṭhāṁ sarva-yoṣitām
hitvā gopīḥ kāmayānā
mām asau bhajate priyaḥ
tato gatvā vanoddeśaṁ
dṛptā keśavam abravīt
na pāraye ’haṁ calituṁ
naya māṁ yatra te manaḥ
evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata

SYNONYMS

sā-Śrīmatī Rādhārāṇī; ca-also; mene-considered; tadā-at that time; ātmānam-Herself; variṣṭhām-the most glorious; sarva-yoṣitām-among all the gopīs; hitvā-giving up; gopīḥ-all the other gopīs; kāmayānāḥ-who were desiring the company of Kṛṣṇa; mām-Me; asau-that Śrī Kṛṣṇa; bhajate-worships; priyaḥ-the most dear; tataḥ-thereafter; gatvā-going; vana-uddeśam-to the deep forest; dṛptā-being very proud; keśavam-unto Kṛṣṇa; abravīt-said; na pāraye-am unable; aham-I; calitum-to walk; naya-just carry; mām-Me; yatra-wherever; te-Your; manaḥ-mind; evam uktaḥ-thus being ordered by Śrīmatī Rādhārāṇī; priyām-to this most dear gopī; āha-said; skandham-My shoulders; āruhyatām-please get on; iti-thus; tataḥ-thereafter; ca-also; antardadhe-disappeared; kṛṣṇaḥ-Lord Kṛṣṇa; sā-Śrīmatī Rādhārāṇī; vadhūḥ-the gopī; anvatapyata-began to lament.

TRANSLATION

” ’ ”My dearmost Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopīs who wanted to enjoy themselves with You.” Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa’s most beloved gopī. She had become proud and had left the rāsa-līlā with Kṛṣṇa. In the deep forest She said, ”My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like.” When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, ”Just get up upon My shoulders.” As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa’s disappearance.’

PURPORT

These three verses are quoted from Śrīmad-Bhāgavatam (10.30.36-38).

TEXT 210

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te ’nty acyutāgatāḥ
gatividas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati-husbands; suta-sons; anvaya-family; bhrātṛ-brothers; bāndhavān-friends; ativilaṅghya-without caring for; te-Your; anti-dear shelter; acyuta-O infallible one; āgatāḥ-have come; gati-vidaḥ-who know everything of our activities; tava-of You; udgīta-by the singing flute; mohitāḥ-being attracted; kitava-O great cheater; yoṣitaḥ-beautiful women; kaḥ-who; tyajet-would give up; niśi-in the dead of night.

TRANSLATION

” ’Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?’

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.31.16), describes how the gopīs exposed themselves for Kṛṣṇa’s enjoyment in the dead of night. The gopīs approached Kṛṣṇa to enjoy themselves with Him in the rāsa dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the gopīs as kitava, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the gopīs to tolerate; they therefore had a right to address Kṛṣṇa as kitava, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The gopīs therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The gopīs’ lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

TEXT 211

śānta-rase–'svarūpa-buddhye kṛṣṇaika-niṣṭhatā'
"śamo man-niṣṭhatā buddheḥ" iti śrī-mukha-gāthā

SYNONYMS

śānta-rase-on the stage of śānta-rasa, or neutrality; svarūpa-buddhye-by self-realization; kṛṣṇa-eka-niṣṭhatā-fully devoted to the lotus feet of Kṛṣṇa; śamaḥ-equilibrium; mat-to Me; niṣṭhatā-the quality of attachment; buddheḥ-of the mind; iti-thus; śrī-mukha-from the mouth of the Supreme Lord; gāthā-a verse.

TRANSLATION

"When one is fully attached to Kṛṣṇa's lotus feet, one attains the śamatā stage. The word śamatā is derived from the word śama; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word śama is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

śamo man-niṣṭhatā buddher
iti śrī-bhagavad-vacaḥ
tan-niṣṭhā durghaṭā buddher
etāṁ śānta-ratiṁ vinā

SYNONYMS

śamaḥ-equality or neutrality; mat-niṣṭhatā-being fixed in My lotus feet; buddheḥ-of the intelligence; iti-thus; śrī-bhagavat-vacaḥ-words of the Supreme Personality of Godhead; tat-niṣṭhā-attachment or attraction for Him; durghaṭā-very difficult to achieve; buddheḥ-of intelligence; etām-thus; śānta-ratim-attachment on the platform of śānta-rasa; vinā-without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called śānta-rati, or śama. Without śānta-rati, attachment to Kṛṣṇa is very difficult to achieve.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (3.1.47).

TEXT 213

śamo man-niṣṭhatā buddher
dama indriya-saṁyamaḥ
titikṣā duḥkha-sammarṣo
jihvopastha-jayo dhṛtiḥ

SYNONYMS

śamaḥ-neutrality; mat-niṣṭhatā-attachment for Me; buddheḥ-of intelligence; damaḥ-self-control; indriya-saṁyamaḥ-controlling the activities of the senses; titikṣā-tolerance; duḥkha-of unhappiness; sammarṣaḥ-endurance; jihvā-tongue; upastha-and the urge of the genitals; jayaḥ-conquering; dhṛtiḥ-control.

TRANSLATION

" 'The word śama or śānta-rasa indicates that one is attached to the lotus feet of Kṛṣṇa. Dama means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is titikṣā, and dhṛti means controlling the tongue and the genitals.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.19.36). The conditioned soul under the clutches of māyā, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called dhṛti. Śrīla Bhaktivinoda Ṭhākura says, tāra madhye jihvā ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not offered to Kṛṣṇa. Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi. Since a devotee only eats prasāda, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of śānta-rasa. Then one's advancement in Kṛṣṇa consciousness is assured.

TEXT 214

kṛṣṇa vinā tṛṣṇā-tyāga–tāra kārya māni
ataeva 'śānta' kṛṣṇa-bhakta eka jāni

SYNONYMS

kṛṣṇa vinā-without Kṛṣṇa; tṛṣṇā-tyāga-giving up all desires; tāra-of śānta-rasa; kārya-the business; māni-I accept; ataeva-therefore; śānta-the position of equilibrium; kṛṣṇa-bhakta-a devotee of Kṛṣṇa; eka-only; jāni-I know.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A śānta-rasa devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called anyābhilāṣitā-śūnya. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word dama used in verse 213 means indriya-saṁyama-curbing one's senses. The word dama can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great rājarṣis, devotee kings, used to control undesirable elements in their states, and this also may be called dama. However, dama here refers to the conditioned soul who must control his senses. Real dama means controlling the undesirable activities of the senses.

TEXT 215

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga–śāntera 'dui' guṇe

SYNONYMS

svarga-the heavenly kingdom; mokṣa-liberation from material bondage; kṛṣṇa-bhakta-a devotee of Lord Kṛṣṇa; naraka kari' māne-considers as good as hell; kṛṣṇa-niṣṭhā-being fixed at the lotus feet of Kṛṣṇa; tṛṣṇa-tyāga-giving up all material desires; śāntera-of one on the neutrality platform; dui guṇe-two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of śānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the śānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

TEXT 216

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ-persons who are attached to the Supreme Personality of Godhead; sarve-all; na-not; kutaścana-from any quarter; bibhyati-are afraid; svarga-in heavenly planets; apavarga-in liberation; narakeṣu-or in hell; api-although; tulya-artha-results as equal; darśinaḥ-who see.

TRANSLATION

" 'A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

TEXT 217

ei dui guṇa vyāpe saba bhakta-jane
ākāśera 'śabda'-guṇa yena bhūta-gaṇe

SYNONYMS

ei dui-these two; guṇa-transcendental qualities; vyāpe-expand; saba bhakta-jane-in the lives of all devotees; ākāśera-of the sky; śabda-guṇa-the quality of sound; yena-like; bhūta-gaṇe-other material elements.

TRANSLATION

"These two qualities of the śānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of śānta-rasa are present in all kinds of devotees, whether they are in the dāsya-rasa, sakhya-rasa, vātsalya-rasa or madhura-rasa. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. just as sound is present in all material elements, śānta-rasa is present in all devotees, whether they are on the platform of dāsya-rasa, sakhya-rasa, vātsalya-rasa or madhura-rasa.

TEXT 218

śāntera svabhāva–kṛṣṇe mamatā-gandha-hīna
'paraṁ-brahma'-'paramātmā'-jñāna pravīṇa

SYNONYMS

śāntera sva-bhāva-the characteristic of śānta-rasa; kṛṣṇe-in Kṛṣṇa; mamatā-gandha-hīna-not even the smallest quantity of intimacy; param-brahma-impersonal Brahman; paramātmā-the localized situation of the Lord; jñāna-knowledge; pravīṇa-prominence.

TRANSLATION

"It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the śānta-rasa relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātmā). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 219

kevala ’svarūpa-jñāna’ haya śānta-rase
’pūrṇaiśvarya-prabhu-jñāna’ adhika haya dāsye

SYNONYMS

kevala-only; svarūpa-jñāna-knowledge of the constitutional position of one’s self; haya-there is; śānta-rase-in the mellow of neutrality; pūrṇa-aiśvarya-prabhu-jñāna-knowledge of the full opulences of the Supreme Personality of Godhead; adhika-greater; haya-becomes; dāsye-in the transcendental mellow of servitude.

TRANSLATION

”On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

īśvara-jñāna, sambhrama-gaurava pracura
’sevā’ kari’ kṛṣṇe sukha dena nirantara

SYNONYMS

īśvara-jñāna-knowledge of the supreme controller; sambhrama-gaurava-awe and veneration; pracura-abundant; sevā-service; kari’-performing; kṛṣṇe-unto Lord Kṛṣṇa; sukha-happiness; dena-gives; nirantara-constantly.

TRANSLATION

”On the dāsya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in dāsya-rasa gives constant happiness to the Lord.

TEXT 221

śāntera guṇa dāsye āche, adhika–’sevana’
ataeva dāsya-rasera ei ’dui’ guṇa

SYNONYMS

śāntera-of the platform of śānta-rasa; guṇa-the qualities; dāsye-on the platform of servitude; āche-are; adhika-additional; sevana-serving; ataeva-therefore; dāsya-rasera-of the platform of dāsya-rasa; ei dui guṇa-these two qualities (namely śānta and dāsya).

TRANSLATION

”The qualities of śānta-rasa are also present in dāsya-rasa, but service is added. Thus the dāsya-rasa platform contains the qualities of both śānta-rasa and dāsya-rasa.

TEXT 222

śāntera guṇa, dāsyera sevana–sakhye dui haya
dāsyera ’sambhrama-gaurava’-sevā, sakhye ’viśvāsa’-maya

SYNONYMS

śāntera guṇa-qualities of śānta-rasa; dāsyera sevana-the service of the dāsya-rasa; sakhye-on the platform of fraternity; dui-two qualities; haya-there are; dāsyera-of the dāsya platform; sambhrama-gaurava-with awe and veneration; sevā-service; sakhye-on the platform of fraternity; viśvāsa-maya-spread with confidence.

TRANSLATION

”The qualities of śānta-rasa and the service of dāsya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dāsya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

kāndhe caḍe, kāndhe caḍāya, kare krīḍā-raṇa
kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!

SYNONYMS

kāndhe-on the shoulders; caḍe-gets up; kāndhe caḍāya-sometimes takes on his own shoulders; kare-performs; krīḍā-raṇa-mock fighting; kṛṣṇe seve-serves Kṛṣṇa; kṛṣṇe-from Kṛṣṇa; karāya-causes; āpana-sevana-his own service.

TRANSLATION

”On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa’s shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

TEXT 224

viśrambha-pradhāna sakhya–gaurava-sambhrama-hīna
ataeva sakhya-rasera ’tina’ guṇa–cihna

SYNONYMS

viśrambha-pradhāna sakhya-on the platform of fraternity, in which confidence is prominent; gaurava-sambhrama-awe and veneration; hīna-without; ataeva-therefore; sakhya-rasera-of the platform of fraternity; tina guṇa-three qualities, namely śānta, dāsya and sakhya; cihna-the symptom.

TRANSLATION

”Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.

TEXT 225

’mamatā’ adhika, kṛṣṇe ātma-sama jñāna
ataeva sakhya-rasera vaśa bhagavān

SYNONYMS

mamatā-intimacy; adhika-increase; kṛṣṇe-with Kṛṣṇa; ātma-sama jñāna-the notion of equality; ataeva-therefore; sakhya-rasera-by the mellow of fraternity; vaśa-subjected; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

”On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

TEXT 226

vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihāṅ nāma–’pālana’

SYNONYMS

vātsalye-on the platform of parental love; śāntera guṇa-the qualities of śānta-rasa; dāsyera sevana-the service of dāsya-rasa; sei sei sevanera-the service of śānta-rasa, dāsya-rasa and sakhya-rasa; ihāṅ-on this platform; nāma-named; pālana-maintenance.

TRANSLATION

”On the platform of parental love, the qualities of śānta-rasa, dāsya-rasa and sakhya-rasa are transformed into a form of service called maintenance.

TEXT 227

sakhyera guṇa–’asaṅkoca’, ’agaurava’ sāra
mamatādhikye tāḍana-bhartsana-vyavahāra

SYNONYMS

sakhyera guṇa-the quality of fraternity; asaṅkoca-without any formality; agaurava-without any veneration; sāra-the essence; mamatā-adhikye-on account of greater intimacy; tāḍana-of chastisement; bhartsana-of rebuking; vyavahāra-behavior.

TRANSLATION

”The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsya-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

āpanāre ’pālaka’ jñāna, kṛṣṇe ’pālya’-jñāna
’cāri’ guṇe vātsalya rasa–amṛta-samāna

SYNONYMS

āpanāre-unto himself; pālaka jñāna-the notion of a caretaker; kṛṣṇe-in Lord Kṛṣṇa; pālya-as object of protection; jñāna-notion; cāri-four; guṇe-in qualities; vātsalya rasa-the mellow of parental love; amṛta-samāna-like nectar.

TRANSLATION

”On the platform of paternal love, the devotee considers himself the Lord’s maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of śānta-rasa, dāsya-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different rasas. He states that by becoming firmly fixed in the Lord’s service, one is devoid of all material desires. There are two transcendental qualities on the śānta-rasa platform. In all the material elements, sound vibration is found. Similarly, śānta-rasa is spread over all the other transcendental mellows, which are known as dāsya-rasa, sakhya-rasa, vātsalya-rasa and madhura-rasa. Although there is attachment for Kṛṣṇa in awe and veneration in the śānta-rasa along with two valuable transcendental qualities - attachment for Kṛṣṇa and detachment from material desires-nonetheless the sense of intimacy is lacking. Therefore in the śānta-rasa, attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one’s only shelter and only friend. In the śānta-rasa one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the jñānī. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of dāsya-rasa. In dāsya-rasa the Lord is accepted with awe and veneration. However, although in the śānta-rasa there is no active service, in the dāsya-rasa active service is prominent. Thus in the dāsya-rasa, the qualities of śānta-rasa and service are predominantly visible. Similarly, when this same rasa is developed into fraternity (sakhya-rasa), a friendly intimacy is added. There is no awe or veneration in the sakhya-rasa.The sakhya-rasa is invested with three qualities-śānta, dāsya, and sakhya. Similarly, on the platform of parental love, the qualities of śānta-rasa and dāsya-rasa are fully developed in another form-the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities-śānta, dāsya, sakhya, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

TEXT 229

se amṛtānande bhakta saha ḍubena āpane
’kṛṣṇa–bhakta-vaśa’ guṇa kahe aiśvarya-jñāni-gaṇe

SYNONYMS

se-that Lord Kṛṣṇa; amṛta-ānande-in spiritual happiness; bhakta-the devotee; saha-with; ḍubena-plunges; āpane-Himself; kṛṣṇa-Kṛṣṇa; bhakta-vaśa-of being subjugated by the devotee; guṇa-the quality; kahe-say; aiśvarya-jñāni-gaṇe-learned scholars knowing the opulence of Kṛṣṇa.

TRANSLATION

”The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa’s opulence.

TEXT 230

itīdṛk-svalīlābhir ānanda-kuṇḍe
svaghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematās taṁ śatāvṛtti vande

SYNONYMS

iti-thus; īdṛk-sva-līlābhiḥ-by this Dāmodara in His transcendental pastimes; ānanda-kuṇḍe-in the ocean of transcendental bliss; sva-ghoṣam-His personal associates; nimajjantam-plunging; ākhyāpayantam-declaring; tadīya-of the Supreme Personality of Godhead; īśita-jñeṣu-among learned scholars expert in the knowledge of the opulences; bhaktaiḥ-by the devotees; jitatvam-the subjugation; punaḥ-again; prematāḥ-with love; tam-unto Him; śata-āvṛtti-hundreds of times; vande-I offer my respectful obeisances.

TRANSLATION

" 'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

PURPORT

This verse is from the Dāmodarāṣṭaka in the Padma Purāṇa. Attachment for Kṛṣṇa in śānta-rasa, rendering service to the Lord in dāsya-rasa, rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other rasas combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 231

madhura-rase–kṛṣṇa-niṣṭhā, sevā atiśaya
sakhyera asaṅkoca, lālana-mamatādhikya haya

SYNONYMS

madhura-rase-on the platform of conjugal love; kṛṣṇa-niṣṭhā-attachment for Kṛṣṇa; sevā atiśaya-an improved rendering service; sakhyera-of the platform of fraternity; asaṅkoca-relaxation; lālana-maintenance; mamatā-adhikya-increase of intimacy; haya-there is.

TRANSLATION

"On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232

kānta-bhāve nijāṅga diyā karena sevana
ataeva madhura-rasera haya 'pañca' guṇa

SYNONYMS

kānta-bhāve-on the platform of conjugal love; nija-aṅga-own body; diyā-offering; karena-executes; sevana-service; ataeva-therefore; madhura-rasera-of the mellow of conjugal love; haya-there are; pañca guṇa-five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233

ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pṛthivīte

SYNONYMS

ākāśa-ādi-beginning with the sky; guṇa-qualities; yena-as; para para-one after another; bhūte-in the material elements; eka-one; dui-two; tina-three; cāri-four; krame-in this way; pañca-all five qualities; pṛthivīte-in earth.

TRANSLATION

"All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra

SYNONYMS

ei-mata-in this way; madhure-on the platform of conjugal love; saba-all; bhāva-samāhāra-amalgamation of the feelings; ataeva-therefore; āsvāda-adhikye-from the increase of tasting by the devotees; kare camatkāra-is certainly wonderful.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

TEXT 235

ei bhakti-rasera karilāṅa, dig-daraśana
ihāra vistāra mane kariha bhāvana

SYNONYMS

ei-this; bhakti-rasera-of the feelings of devotional service; karilāṅa-I have described; dik-daraśana-general survey; ihāra-of this; vistāra-expansion; mane-within the mind; kariha-you should do; bhāvana-consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

TEXT 236

bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre

SYNONYMS

bhāvite bhāvite-in this way when one is strictly in thought; kṛṣṇa-Lord Kṛṣṇa; sphuraye antare-manifests within; kṛṣṇa-kṛpāya-by the mercy of Kṛṣṇa; ajña-one not expert in knowledge; pāya-reaches; rasa-sindhu-pāre-the shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy."

TEXT 237

eta bali' prabhu tāṅre kailā āliṅgana
vārāṇasī calibāre prabhura haila mana

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Rūpa Gosvāmī; kailā-did; āliṅgana-embracing; vārāṇasī-toward Benares; calibāre-to go; prabhura-of Lord Śrī Caitanya Mahāprabhu; haila-was; mana-the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

TEXT 238

prabhāte uṭhiyā yabe karilā gamana
tabe tāṅra pade rūpa kare nivedana

SYNONYMS

prabhāte-in the morning; uṭhiyā-getting up; yabe-when; karilā-made; gamana-departure; tabe-at that time; tāṅra-His; pade-at the lotus feet; rūpa-Śrīla Rūpa Gosvāmī; kare-does; nivedana-submission.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

TEXT 239

'ājñā haya, āsi muñi śrī-caraṇa-saṅge
sahite nā pāri muñi viraha-taraṅge'

SYNONYMS

ājñā haya-if there is permission; āsi-may come; muñi-I; śrī-caraṇa-saṅge-with Your Lordship; sahite-to tolerate; nā pāri-not able; muñi-I; viraha-taraṅge-the waves of separation.

TRANSLATION

"If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

TEXT 240

prabhu kahe,–tomāra kartavya, āmāra vacana
nikaṭe āsiyācha tumi, yāha vṛndāvana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; tomāra kartavya-your duty; āmāra vacana-My order; nikaṭe āsiyācha-have come near; tumi-you; yāha-go; vṛndāvana-to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

TEXT 241

vṛndāvana haite tumi gauḍa-deśa diyā
āmāre milibā nīlācalete āsiyā

SYNONYMS

vṛndāvana haite-from Vṛndāvana; tumi-you; gauḍa-deśa diyā-by way of Bengal; āmāre-Me; milibā-will meet; nīlācalete-at Jagannātha Purī; āsiyā-coming.

TRANSLATION

"Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-deśa]. There you will meet Me again."

TEXT 242

tāṅre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teṅho tāhāñi paḍilā

SYNONYMS

tāṅre-him; āliṅgiyā-embracing; prabhu-Śrī Caitanya Mahāprabhu; naukāte-in a boat; caḍilā-got aboard; mūrcchita hañā-fainting; teṅho-he (Śrīla Rūpa Gosvāmī); tāhāñi-on the spot; paḍilā-fell.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

TEXT 243

dākṣiṇātya-vipra tāṅre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā

SYNONYMS

dākṣiṇātya-vipra-the brāhmaṇa from Deccan; tāṅre-him (Rūpa Gosvāmī); ghare lañā-taking to his home; gelā-went; tabe-thereafter; dui bhāi-the two brothers; vṛndāvanere-toward Vṛndāvana; calilā-departed.

TRANSLATION

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the two brothers departed for Vṛndāvana.

TEXT 244

mahāprabhu cali' cali' āilā vārāṇasī
candraśekhara mililā grāmera bāhire āsi'

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; cali' cali'-walking and walking; āilā-arrived; vārāṇasī-at Vārāṇasī; candraśekhara-Candraśekhara; mililā-He met; grāmera-of the village; bāhire-outside; āsi'-coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

TEXT 245

rātre teṅho svapna dekhe,–prabhu āilā ghare
prātaḥ-kāle āsi' rahe grāmera bāhire

SYNONYMS

rātre-at night; teṅho-he (Candraśekhara); svapna-a dream; dekhe-saw; prabhu-Śrī Caitanya Mahāprabhu; āilā-has come; ghare-to his home; prātaḥ-kāle-in the morning; āsi'-coming; rahe-he remained; grāmera bāhire-outside the city.

TRANSLATION

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

TEXT 246

ācambite prabhu dekhi' caraṇe paḍilā
ānandita hañā nija-gṛhe lañā gelā

SYNONYMS

ācambite-suddenly; prabhu-Śrī Caitanya Mahāprabhu; dekhi'-seeing; caraṇe-at His feet; paḍilā-he fell; ānandita hañā-becoming very glad; nija-gṛhe-to his own place; lañā-taking; gelā-went.

TRANSLATION

While Candraśekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

tapana-miśra śuni' āsi' prabhure mililā
iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā

SYNONYMS

tapana-miśra-Tapana Miśra; śuni'-hearing; āsi'-coming; prabhure mililā-met the Lord; iṣṭa-goṣṭhī kari'-conversing; prabhura-to Lord Śrī Caitanya Mahāprabhu; nimantraṇa-invitation; kailā-made.

TRANSLATION

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candraśekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candraśekhara nimantraṇa kaila

SYNONYMS

nija ghare-to his own place; lañā-taking; prabhure-to the Lord; bhiksā karāila-offered lunch; bhaṭṭācārye-unto Balabhadra Bhaṭṭācārya; candraśekhara-Candraśekhara; nimantraṇa-invitation; kaila-made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candraśekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

bhikṣā karāñā miśra kahe prabhu-pāya dhari'
eka bhikṣā māgi, more deha' kṛpā kari'

SYNONYMS

bhikṣā karāñā-after offering the lunch; miśra-Tapana Miśra; kahe-said; prabhu-of Lord Śrī Caitanya Mahāprabhu; pāya-the lotus feet; dhari'-touching; eka bhikṣā-one favor; māgi-I beg; more-unto Me; deha'-kindly deliver; kṛpā kari'-by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.

TEXT 250

yāvat tomāra haya kāśī-pure sthiti
mora ghara vinā bhikṣā nā karibā kati

SYNONYMS

yāvat-as long as; tomāra-Your; haya-there is; kāśī-pure-at Vārāṇasī; sthiti-stay; mora ghara-my place; vinā-except; bhikṣā-lunch; nā karibā-kindly do not take; kati-anywhere.

TRANSLATION

Tapana Miśra said, "As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me."

TEXT 251

prabhu jānena–dina pāṅca-sāta se rahiba

sannyāsīra saṅge bhikṣā kāhāṅ nā kariba

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; jānena-knows; dina-days; pāṅca-sāta-five days or at the most a week; se-that; rahiba-I shall stay; sannyāsīra saṅge-with other Māyāvādī sannyāsīs; bhikṣā-lunch; kāhāṅ-at any time; nā kariba-I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

TEXT 252

eta jāni' tāṅra bhikṣā kailā aṅgīkāra
vāsā-niṣṭhā kailā candraśekharera ghara

SYNONYMS

eta jāni'-on this understanding; tāṅra-his; bhikṣā-lunch; kailā aṅgīkāra-He accepted; vāsā-niṣṭhā-residence; kailā-made; candraśekharera ghara-the house of Candraśekhara.

TRANSLATION

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The Lord made His residence at the home of Candraśekhara.

TEXT 253

mahārāṣṭrīya vipra āsi' tāṅhāre mililā
prabhu tāṅre sneha kari' kṛpā prakāśilā

SYNONYMS

mahārāṣṭrīya vipra-the Mahārāṣṭrīya brāhmaṇa; āsi'-coming; tāṅhāre-him; mililā-met; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to him; sneha kari'-showing His affection; kṛpā prakāśilā-distributed His mercy.

TRANSLATION

The Mahārāṣṭrīya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsi' karena daraśana

SYNONYMS

mahāprabhu āilā-Śrī Caitanya Mahāprabhu has arrived; śuni'-hearing; śiṣṭa śiṣṭa jana-all respectable persons; brāhmaṇa-belonging to the brāhmaṇa community; kṣatriya-belonging to the kṣatriya community; āsi'-coming; karena daraśana-see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255

śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila

SYNONYMS

śrī-rūpa-upare-upon Śrī Rūpa Gosvāmī; prabhura-of Śrī Caitanya Mahāprabhu; yata-as much; kṛpā-mercy; haila-there was; atyanta-very much; vistāra-kathā-elaborate topic; saṅkṣepe-in brief; kahila-I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Ra Gosvāmī, and I have briefly described all those topics.

TEXT 256

śraddhā kari' ei kathā śune ye jane
prema-bhakti pāya sei caitanya-caraṇe

SYNONYMS

śraddhā kari'-with faith; ei kathā-this description; śune-hears; yei jane-any person who; prema-bhakti-love of Godhead; pāya-achieves; sei-that person; caitanya-caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 257

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.

18.5.20 Chapter 20

Lord Śrī Caitanya Mahāprabhu Instructs Sanātana Gosvāmī in the Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Īśāna, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Vārāṇasī. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hājipura, and Śrīkānta helped him after he had heard about all Sanātana's troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasī and stood before the door of Candraśekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Miśra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living entity is one of Lord Kṛṣṇa's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahman, Paramātmā and Bhagavān, as well as the expansions of the Lord called svayaṁ-rūpa, tad-ekātma and āveśa, which are divided into various branches known as vaibhava and prābhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the puruṣa-avatāras, manvantara-avatāras, guṇa-avatāras and saktyāveśa-avatāras. The Lord also discussed the divisions of Kṛṣṇa's different ages, such as bālya and paugaṇḍa, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmī.

TEXT 1

vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ

SYNONYMS

vande-I offer my respectful obeisances; ananta-unlimited; adbhuta-wonderful; aiśvaryam-possessing opulences; śrī-caitanya-mahāprabhum-unto Śrī Caitanya Mahāprabhu; nīcaḥ api-even a person in the lowest status of life; yat-prasādāt-by whose mercy; syāt-may become; bhakti-śāstra-of the science of devotional service; pravartakaḥ-an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

ethā gauḍe sanātana āche bandi-śāle
śrī-rūpa-gosāñīra patrī āila hena-kāle

SYNONYMS

ethā-here; gauḍe-in Bengal; sanātana-Sanātana Gosvāmī; āche-was; bandi-śāle-in prison; śrī-rūpa-gosāñīra-of Śrīla Rūpa Gosvāmī; patrī-the letter; āila-came; hena-kāle-at that time.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of Udbhaṭa-candrikā. Śrīla Rūpa Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

yadu-pateḥ kva gatā mathurā-purī
raghu-pateḥ kva gatottara-kośalā
iti vicintya kurusva manaḥ sthiraṁ
na sad idaṁ jagad ity avadhāraya

"Where has the Mathurā Purī of Yadupati gone? Where has the northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "

TEXT 4

patrī pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā

SYNONYMS

patrī pāñā-receiving the note; sanātana-Sanātana Gosvāmī; ānandita hailā-became very pleased; yavana-meat-eater; rakṣaka-the superintendent of the jail; pāśa-before; kahite lāgilā-began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

"tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna

SYNONYMS

tumi-you; eka jindā-pīra-a living saint; mahā-bhāgyavān-very fortunate; ketāba-books; korāṇa-the Koran; śāstre-in the scripture; āche-there is; tomāra-your; jñāna-knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā

SYNONYMS

eka bandī-one imprisoned person; chāḍe-one releases; yadi-if; nija-dharma-one's own religion; dekhiyā-consulting; saṁsāra ha-ite-from material bondage; tāre-him; mukta karena-releases; gosāñā-the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by māyā under the spell of sense gratification. The living entity is so entranced by the spell of māyā that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by māyā. One is called prakṣepātmikā, and the other is called āvaraṇātmikā. When one is determined to get out of material bondage, the prakṣepātmikā-śakti, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (āvaraṇātmikā), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of māyā is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Śrī Sanātana Gosvāmī said, "Somehow or other, if one helps another gain release from the bondage of māyā, he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in Bhagavad-gītā (18.69):

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is recognized by his preaching work-that is, by convincing the conditioned soul about his eternal position, which is explained here as nija-dharma. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi' kara pratyupakāra

SYNONYMS

pūrve-formerly; āmi-I; tomāra-your; kariyāchi-have done; upakāra-welfare; tumi-you; āmā-me; chāḍi'-releasing; kara-do; prati-upakāra-return welfare.

TRANSLATION

Sanātana Gosvāmī continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

pāṅca sahasra mudrā tumi kara aṅgīkāra
puṇya, artha,–dui lābha ha-ibe tomāra”

SYNONYMS

pāṅca sahasra-five thousand; mudrā-golden coins; tumi-you; kara aṅgīkāra-please accept; puṇya-pious activity; artha-material gain; dui lābha-two kinds of achievement; ha-ibe-will be; tomāra-yours.

TRANSLATION

”Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”

TEXT 9

tabe sei yavana kahe,–”śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya”

SYNONYMS

tabe-thereafter; sei-that; yavana-meat-eater; kahe-says; śuna-just hear; mahāśaya-my dear sir; tomāre-you; chāḍiba-I would release; kintu-but; kari rāja-bhaya-I am afraid of the government.

TRANSLATION

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, ”Please hear me, my dear sir. I am willing to release you, but I am afraid of the government.”

TEXTS 10-11

sanātana kahe,–”tumi nā kara rāja-bhaya
dakṣiṇa giyāche yadi leuṭi’ āoyaya
tāṅhāre kahio–sei bāhya-kṛtye gela
gaṅgāra nikaṭa gaṅgā dekhi’ jhāṅpa dila

SYNONYMS

sanātana kahe-Sanātana replied; tumi-you; nā-not; kara-do; rāja-bhaya-fear of the government; dakṣiṇa-to the south; giyāche-has gone; yadi-if; leuṭi’-returning; āoyaya-comes; tāṅhāre-to him; kahio-you say; sei-he; bāhya-kṛtye-to evacuate; gela-went; gaṅgāra nikaṭa-near the bank of the Ganges; gaṅgā dekhi’-seeing the Ganges; jhāṅpa dila-jumped.

TRANSLATION

Sanātana replied, ”There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Gages and that as soon as he saw the Ganges, he jumped in.

TEXT 12

aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhāṅ vahi’ gela

SYNONYMS

aneka-for a long time; dekhila-I looked; tāra-of him; lāg-contact; nā pāila-could not obtain; dāḍukā-sahita-with the shackles; ḍubi-drowning; kāhāṅ-somewhere; vahi’ gela-washed away.

TRANSLATION

”Tell him,’I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.’

TEXT 13

kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañā āmi makkāke yāiba”

SYNONYMS

kichu-any; bhaya-fear; nāhi-there is not; āmi-I; e-deśe-in this country; nā raba-shall not remain; daraveśa hañā-becoming a mendicant; āmi-I; makkāke yāiba-shall go to Mecca.

TRANSLATION

”There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca.”

TEXT 14

tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā

SYNONYMS

tathāpi-still; yavana-mana-the mind of the meat-eater; prasanna-satisfied; nā-not; dekhilā-he saw; sāta-hājāra-seven thousand; mudrā-golden coins; tāra-of him; āge-in front; rāśi kailā-made a stack.

TRANSLATION

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked Seven thousand gold coins before him.

TEXT 15

lobha ha-ila yavanera mudrā dekhiyā
rātre gaṅgā-pāra kaila dāḍukā kāṭiyā

SYNONYMS

lobha ha-ila-there was attraction for the money; yavanera-of the meat-eater; mudrā dekhiyā-seeing the golden coins; rātre-at night; gaṅgā-pāra kaila-he got him across the Ganges; dāḍukā-shackles; kāṭiyā-breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.

TEXT 16

gaḍa-dvāra-patha chāḍilā, nāre tāhāṅ yāite
rātri-dina cali' āilā pātaḍā-parvate

SYNONYMS

gaḍa-dvāra-patha-the path of the fortress; chāḍilā-gave up; nāre-not able; tāhāṅ-there; yāite-to go; rātri-dina-night and day; cali'-walking; āilā-arrived; pātaḍā-parvate-in the hilly tract of land known as Pātaḍā.

TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

TEXT 17

tathā eka bhaumika haya, tāra ṭhāñi gelā
'parvata pāra kara āmā'–vinati karilā

SYNONYMS

tathā-there; eka bhaumika-one landowner; haya-there is; tāra ṭhāñi-unto him; gelā-he went; parvata-the hilly tract; pāra kara-cross over; āmā-me; vinati-submission; karilā-he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāṇe kahe sei jāni' ei kathā

SYNONYMS

sei bhūñāra-the landlord; saṅge-with; haya-there is; hāta-gaṇita-an expert in palmistry; bhūñāra-of the landlord; kāṇe-in the ear; kahe-says; sei-that man; jāni'-knowing; ei kathā-this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

TEXT 19

'iṅhāra ṭhāñi suvarṇera aṣṭa mohara haya'
śuni' ānandita bhūñā sanātane kaya

SYNONYMS

iṅhāra ṭhāñi-in the possession of this man; suvarṇera-of gold; aṣṭa-eight; mohara-coins; haya-there are; śuni'-hearing; ānandita-pleased; bhūñā-the landlord; sanātane-to Sanātana; kaya-says.

TRANSLATION

The palmist said, "This man Sanātana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

TEXT 20

"rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā"

SYNONYMS

rātrye-at night; parvata-the hilly tract; pāra kariba-I shall cross; nija-loka diyā-with my own men; bhojana karaha-just take your meal; tumi-you; randhana kariyā-cooking.

TRANSLATION

The landlord said,"I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

TEXT 21

eta bali' anna dila kariyā sammāna
sanātana āsi' tabe kaila nadī-snāna

SYNONYMS

eta bali'-saying this; anna dila-supplied food grains; kariyā sammāna-showing great respect; sanātana-Sanātana Gosvāmī; āsi'-coming; tabe-then; kaila-did; nadī-snāna-bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

TEXT 22

dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane

SYNONYMS

dui upa vāse-fasting for two days; kailā-performed; randhana-bhojane-cooking and eating; rāja-mantrī-the former minister of the Nawab; sanātana-Sanātana; vicārilā-considered; mane-in the mind.

TRANSLATION

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

'ei bhūñā kene more sammāna karila?'
eta cinti' sanātana īśāne puchila

SYNONYMS

ei bhūñā-this landlord; kene-why; more-unto me; sammāna karila-offered so much respect; eta cinti'-thinking this; sanātana-Sanātana; īśāne-from Īśāna, his servant; puchila-inquired.

TRANSLATION

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought,"Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Īśāna.

TEXT 24

'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,–'mora ṭhāñi sāta mohara haya'

SYNONYMS

tomāra ṭhāñi-in your possession; jāni-I understand; kichu-some; dravya-valuable thing; āchaya-there is; īśāna kahe-Īśāna replied; mora ṭhāñi-in my possession; sāta mohara-seven gold coins; haya-there are.

TRANSLATION

Sanātana asked his servant,"Īśāna, I think you have some valuable things with you." Īśāna replied,"Yes, I have seven gold coins."

TEXT 25

śuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'

SYNONYMS

śuni'-hearing; sanātana-Sanātana Gosvāmī; tāre-him; karilā bhartsana-chastised; saṅge-with you; kene-why; āniyācha-have you brought; ei-this; kāla-yama-death knell.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying,"Why have you brought this death knell with you?"

TEXT 26

tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā

SYNONYMS

tabe-thereafter; sei sāta mohara-these seven golden coins; hastete kariyā-taking in the hands; bhūñāra kāche-to the landlord; yāñā-going; kahe-says; mohara dhariyā-holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

"ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi' parvata kara pāra

SYNONYMS

ei sāta-these seven; suvarṇa mohara-golden coins; āchila-were; āmāra-mine; ihā lañā-accepting them; dharma dekhi'-observing religious principles; parvata-the hilly tract of land; kara pāra-kindly get me across.

TRANSLATION

"I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

rāja-bandī āmi, gada-dvāra yāite nā pāri
puṇya habe, parvata āmā deha' pāra kari"

SYNONYMS

rāja-bandī-a prisoner of the government; āmi-I; gaḍa-dvāra yāite-to go openly on the road by the ramparts; nā pāri-I am not able; puṇya-pious activity; habe-there will be; parvata-the hilly tract of land; āmā-to me; deha'-give help; pāra kari-by crossing over.

TRANSLATION

"I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land."

TEXT 29

bhūñā hāsi' kahe,–"āmi jāniyāchi pahile
asta mohara haya tomāra sevaka-āṅcale

SYNONYMS

bhūñā-the landlord; hāsi'-smiling; kahe-said; āmi-I; jāniyāchi-knew; pahile-before this; aṣṭa mohara-eight golden coins; haya-there are; tomāra-your; sevaka-āṅcale-in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

TEXT 30

tomā māri' mohara la-itāma ājikāra rātrye
bhāla haila, kahilā tumi, chuṭilāṅa pāpa haite

SYNONYMS

tomā māri'-killing you; mohara-golden coins; la-itāma-I would have taken; ājikāra rātrye-on this night; bhāla haila-it was very good; kahilā tumi-you have spoken; chuṭilāṅa-I am relieved; pāpa haite-from such a sin.

TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

santuṣṭa ha-ilāṅa āmi, mohara nā la-iba
puṇya lāgi' parvata tomā' pāra kari' diba"

SYNONYMS

santuṣṭa-satisfied; ha-ilāṅa-have become; āmi-I; mohara-the golden coins; nā la-iba-I shall not take; puṇya lāgi'-simply for pious activity; parvata-the hilly tract of land; tomā'-you; pāra kari' diba-I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

TEXT 32

gosāñi kahe,–"keha dravya la-ibe āmā māri'
āmāra prāṇa rakṣā kara dravya aṅgīkari' "

SYNONYMS

gosāñi kahe-Sanātana Gosvāmī said; keha-someone else; dravya-the valuable coins; la-ibe-will take; āmā māri'-killing me; āmāra-my; prāṇa-life; rakṣā kara-save; dravya aṅgīkari'-by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

TEXT 33

tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-pathe parvata pāra kaila

SYNONYMS

tabe-thereupon; bhūñā-the landlord; gosāñira saṅge-with Sanātana Gosvāmī; cāri pāika-four watchmen; dila-gave; rātrye rātrye-during the whole night; vana-pathe-on the jungle path; parvata-the hilly tract of land; pāra kaila-took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

tabe pāra hañā gosāñi puchilā īśāne
'jāni,–śeṣa dravya kichu āche tomā sthāne"

SYNONYMS

tabe-thereafter; pāra hañā-after crossing; gosāñi-Sanātana Gosvāmī; puchilā-asked; īśāne-Īśāna; jāni-I know; śeṣa dravya-something valuable left; kichu-some; āche-there is; tomā sthāne-with you.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, "Īśāna, I think you still have some balance left from the gold coins."

TEXT 35

īśāna kahe,–"eka mohara āche avaśeṣa"
gosāñi kahe,–"mohara lañā yāha' tumi deśa"

SYNONYMS

īśāna kahe-Īśāna replied; eka-one; mohara-gold coin; āche-is; avaśeṣa-left; gosāñi-Sanātana Gosvāmī; kahe-replied; mohara lañā-taking this gold coin; yāha-return; tumi-you; deśa-to your country.

TRANSLATION

Īśāna replied, "I still have one gold coin in my possession." Sanātana Gosvāmī then said, "Take the coin and return to your home."

TEXT 36

tāre vidāya diyā gosāñi calilā ekalā
hāte karoṅyā, chiṇḍā kānthā, nirbhaya ha-ilā

SYNONYMS

tāre vidāya diyā-bidding him farewell; gosāñi-Sanātana Gosvāmī; calilā ekalā-began to travel alone; hāte-in the hand; karoṅyā-a beggar's pot; chiṇḍā kānthā-a torn quilt; nirbhaya ha-ilā-he became free from all anxiety.

TRANSLATION

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

cali' cali' gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare

SYNONYMS

cali' cali'-walking and walking; gosāñi-Sanātana Gosvāmī; tabe-then; āilā-arrived; hājipure-at Hājipura; sandhyā-kāle-in the evening; vasilā-sat down; eka-one; udyāna-bhitare-within a garden.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

TEXT 38

sei hājipure rahe–śrīkānta tāra nāma
gosāñira bhaginī-pati, kare rāja-kāma

SYNONYMS

sei-that; hājipure-in Hājipura; rahe-there is; śrī-kānta-Śrīkānta; tāra-his; nāma-name; gosāñira-of Sanātana Gosvāmī; bhaginī-pati-sister's husband; kare-executes; rāja-kāma-government service.

TRANSLATION

In Hājipura there was a gentlemen named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

TEXT 39

tina lakṣa mudrā rājā diyāche tāra sthāne
ghoḍā mūlya lañā pāṭhāya pātsāra sthāne

SYNONYMS

tina lakṣa-300,000; mudrā-golden coins; rājā-the king or nawab; diyāche-has given; tāra sthāne-in his custody; ghoḍā-of horses; mūlya lañā-taking the price; pāṭhāya-sends; pātsāra sthāne-to the care of the emperor.

TRANSLATION

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

TEXT 40

ṭuṅgi upara vasi' sei gosāñire dekhila
rātrye eka-jana-saṅge gosāñi-pāśa āila

SYNONYMS

ṭuṅgi upara vasi'-sitting in an elevated place; sei-that Śrīkānta; gosāñire-Sanātana Gosvāmī; dekhila-saw; rātrye-at night; eka-jana-saṅge-with a servant; gosāñi-pāśa-near Sanātana Gosvāmī; āila-he came.

TRANSLATION

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

TEXT 41

dui-jana mili' tathā iṣṭa-goṣṭhī kaila
bandhana-mokṣaṇa-kathā gosāñi sakali kahila

SYNONYMS

dui-jana mili'-meeting together; tathā-there; iṣṭa-goṣṭhī-various types of conversation; kaila-did; bandhana-mokṣaṇa-of the arrest and release; kathā-the story; gosāñi-Sanātana Gosvāmī; sakali-everything; kahila-narrated.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

TEXT 42

teṅho kahe,–"dina-dui raha ei-sthāne
bhadra hao, chāḍa' ei malina vasane"

SYNONYMS

teṅho kahe-he said; dina-dui-at least for two days; raha-stay; ei-sthāne-in this place; bhadra hao-become like a gentleman in appearance; chāḍa'-give up; ei-this; malina-dirty; vasane-dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

TEXT 43

gosāñi kahe,–'eka-kṣaṇa ihā nā rahiba
gaṅgā pāra kari' deha' e-kṣaṇe caliba"

SYNONYMS

gosāñi kahe-Sanātana Gosvāmī said; eka-kṣaṇa-even for one moment; ihā-here; nā rahiba-I shall not stay; gaṅgā pāra kari' deha'-help me cross the River Ganges; e-kṣaṇe-immediately; caliba-I shall go.

TRANSLATION

Sanātana Gosvāmī replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

TEXT 44

yatna kari' teṅho eka bhoṭa-kambala dila
gaṅgā pāra kari' dila–gosāñi calila

SYNONYMS

yatna kari'-with great care; teṅho-he (Śrīkānta); eka-one; bhoṭa-kam-bala-woolen blanket; dila-gave; gaṅgā pāra kari' dila-got him across the River Ganges; gosāñi calila-Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

TEXT 45

tabe vārāṇasī gosāñi āilā kata-dine
śuni ānandita ha-ilā prabhura āgamane

SYNONYMS

tabe-in this way; vārāṇasī-to Vārāṇasī; gosāñi-Sanātana Gosvāmī; āilā-came; kata-dine-after a few days; śuni-hearing; ānandita-very pleased; ha-ilā-he became; prabhura-of Śrī Caitanya Mahāprabhu; āgamane-about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

candraśekharera ghare āsi' dvārete vasilā
mahāprabhu jāni' candraśekhare kahilā

SYNONYMS

candraśekharera ghare-to the house of Candraśekhara; āsi'-going; dvārete-at the door; vasilā-sat down; mahāprabhu-Śrī Caitanya Mahāprabhu; jāni'-knowing; candraśekhare-to Candraśekhara; kahilā-said.

TRANSLATION

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

TEXT 47

'dvāre eka 'vaiṣṇava haya, bolāha tāṅhāre'
candraśekhara dekhe–'vaiṣṇava' nāhika dvāre

SYNONYMS

dvāre-at your door; eka vaiṣṇava-one Vaiṣṇava devotee; haya-there is; bolāha tāṅhāi-e-please call him; candraśekhara-Candraśekhara; dekhe-sees; vaiṣṇava-a devotee; nāhika-there is not; dvāre-at the door.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candraśekhara could not see a Vaiṣṇava at his door.

TEXT 48

'dvārete vaiṣṇava nāhi'–prabhure kahila
'keha haya' kari' prabhu tāhāre puchila

SYNONYMS

dvārete-at my door; vaiṣṇava nāhi-there is no Vaiṣṇava; prabhure kahila-he informed Śrī Caitanya Mahāprabhu; keha haya-is there anyone; kari'-in this way; prabhu-Śrī Caitanya Mahāprabhu; tāhāre puchila-inquired from him.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"

TEXT 49

teṅho kahe,–eka 'daraveśa' āche dvāre
'tāṅre āna' prabhura vākye kahila tāṅhāre

SYNONYMS

teṅho kahe-he replied; eka daraveśa-one Muslim mendicant; āche-there is; dvāre-at the door; tāṅre āna-bring him; prabhura-of Śrī Caitanya Mahāprabhu; vākye-the order; kahila-said; tāṅhāre-unto him.

TRANSLATION

Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

TEXT 50

'prabhu tomāya bolāya, āisa, daraveśa!'
śuni' ānande sanātana karilā praveśa

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; tomāya-unto you; bolāya-calls; āisa-come here; daraveśa-O Muslim mendicant; śuni'-hearing; ānande-in great pleasure; sanātana-Sanātana Gosvāmī; karilā praveśa-entered.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara's house.

TEXT 51

tāṅhāre aṅgane dekhi' prabhu dhāñā āilā
tāṅre āliṅgana kari' premāviṣṭa hailā

SYNONYMS

tāṅhāre-him; aṅgane-in the courtyard; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; dhāñā āilā-came to see him with great haste; tāṅre-him; āliṅgana kari'-embracing; prema-āviṣṭa hailā-became overwhelmed with ecstatic love.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

prabhu-sparśe premāviṣṭa ha-ilā sanātana
'more nā chuṅiha'–kahe gadgada-vacana

SYNONYMS

prabhu-sparśe-by the touch of Śrī Caitanya Mahāprabhu; prema-āviṣṭa-overwhelmed with ecstatic love; ha-ilā-became; sanātana-Sanātana Gosvāmī; more-me; nā-do not; chuṅiha-touch; kahe-says; gadgada-vacana-in a faltering voice.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

TEXT 53

dui-jane galāgali rodana apāra
dekhi' candraśekharera ha-ila camatkāra

SYNONYMS

dui-jane-the two persons; galāgali-shoulder to shoulder; rodana-crying; apāra-unlimited; dekhi'-seeing; candraśekharera-of Candraśekhara; ha-ila-there was; camatkāra-astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.

TEXT 54

tabe prabhu tāṅra hāta dhari' lañā gelā
piṇḍāra upare āpana-pāśe vasāilā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-of Sanātana Gosvāmī; hāta dhari'-catching the hand; lañā gelā-took him inside; piṇḍāra upare-in an elevated place; āpana-pāśe-near Him; vasāilā-made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

TEXT 55

śrī-haste karena tāṅra aṅga sammārjana
teṅho kahe,–'more, prabhu, nā kara sparśana'

SYNONYMS

śrī-haste-by the spiritual hand; karena-does; tāṅra aṅga-of his body; sammārjana-cleansing; teṅho kahe-he said; more-me; prabhu-my Lord; nā kara sparśana-do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental had, Sanātana Gosvāmī said, "O my Lord, please do not touch me."

TEXT 56

prabhu kahe,–"tomā sparśi ātma pavitrite
bhakti-bale pāra tumi brahmāṇḍa śodhite

SYNONYMS

prabhu kahe-Lord Caitanya Mahāprabhu replied; tomā sparśi-I touch you; ātma pavitrite-to purify Myself; bhakti-bale-the strength of your devotional service; pāra-are able; tumi-you; brahmāṇḍa-the whole universe; śodhite-to purify.

TRANSLATION

The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

TEXT 57

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavat-vidhāḥ-like you; bhāgavatāḥ-advanced devotees; tīrtha-bhūtāḥ-personified holy places of pilgrimage; svayam-personally; prabho-my lord; tīrthī-kurvanti-make into holy places; tīrthāni-all the holy places of pilgrimage; sva-antaḥ-sthena-situated within their hearts; gadā-bhṛtā-by Lord Viṣṇu, who carries a club.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, "My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, tīrtha-yātrā pariśrama, kevala manera bhrama: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

na-not; me-My; abhaktaḥ-devoid of pure devotional service; catuḥ-vedī-a scholar in the four Vedas; mat-bhaktaḥ-My devotee; śva-pacaḥ-even from a family of dog-eaters; priyaḥ-very dear; tasmai-to him (a pure devotee, even though born in a very low family); deyam-should be given; tataḥ-from him; grāhyam-should be accepted (remnants of food); saḥ-that person; ca-also; pūjyaḥ-worshipable; yathā-as much as; hi-certainly; aham-I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

TEXT 59

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

SYNONYMS

viprāt-than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt-who is qualified with twelve brahminical qualifications; aravinda-nābha-of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda-unto the lotus feet; vimukhāt-than a person bereft of devotion; śva-pacam-a caṇḍāla, or a person accustomed to eating dogs; variṣṭham-more glorified; manye-I think; tat-arpita-dedicated unto Him; manaḥ-mind; vacana-words; īhita-activities; artha-wealth; prāṇam-life; punāti-purifies; saḥ-he; kulam-his family; na tu-but not; bhūri-mānaḥ-a brāhmaṇa proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.' "

PURPORT

This verse is spoken by Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.9.10). A brāhmaṇa is supposed to be qualified with twelve qualities. As stated in the Mahābhārata:

dharmaś ca satyaṁ ca damas tapaś ca
amātsaryaṁ hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca
vratāni vai dvādaśa brāhmaṇasya

"A brāhmaṇa must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the Vedas. These are the twelve qualifications for a brāhmaṇa."

Bhagavad-gītā describes the brahminical qualities in this way:

śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

In the Muktāphala-ṭīkā, it is said:

śamo damas tapaḥ śaucaṁ
kṣānty-ārjava-virakta yaḥ
jñāna-vijñāna-santoṣāḥ
satyāstikye dviṣaḍ guṇāḥ

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the Vedas are the twelve qualities of a brāhmaṇa."

TEXT 60

tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,–ei śāstra-nirūpaṇa

SYNONYMS

tomā dekhi-by seeing you; tomā sparśi-by touching you; gāi tomāra guṇa-praising your transcendental qualities; sarva-indriya-phala-the fulfillment of the activities of all the senses; ei-this; śāstra-nirūpaṇa-the verdict of the revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the Hari-bhakti-sudhodaya (13.2).

TEXT 61

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

SYNONYMS

akṣṇoḥ-of the eyes; phalam-the perfect result of the action; tvā-dṛśa-a person like you; darśanam-to see; hi-certainly; tanoḥ-of the body; phalam-the perfection of activities; tvā-dṛśa-of a person like you; gātra-saṅgaḥ-touching the body; jihvā-phalam-the perfection of the tongue; tvā-dṛśa-a person like you; kīrtanam-glorifying; hi-certainly; su-durlabhāḥ-very rare; bhāgavatāḥ-pure devotees of the Lord; hi-certainly; loke-in this world.

TRANSLATION

" 'My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.' "

TEXT 62

eta kahi kahe prabhu,–"śuna, sanātana
kṛṣṇa–baḍa dayāmaya, patita-pāvana

SYNONYMS

eta kahi-saying this; kahe-continued to speak; prabhu-Lord Śrī Caitanya Mahāprabhu; śuna-please hear; sanātana-My dear Sanātana; kṛṣṇa-Lord Kṛṣṇa; baḍa-very much; dayā-maya-merciful; patita-pāvana-deliverer of the fallen souls.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra"

SYNONYMS

mahā-raurava haite-from the deepest hellish condition of life; tomā-you; karilā uddhāra-has delivered; kṛpāra samudra-the ocean of mercy; kṛṣṇa-Kṛṣṇa; gambhīra-very grave; apāra-unlimitedly.

TRANSLATION

"My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

PURPORT

As stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. Staying within everyone's heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is determined to serve the Lord, the Lord is always prepared to help him (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa's mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: tyaktvā tūrṇam aśeṣa-man-dala-pati-śreṇīṁ sadā tuccha-vat. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

TEXT 64

sanātana kahe,–'kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā ma-ni'

SYNONYMS

sanātana kahe-Sanātana Gosvāmī said; kṛṣṇa-Lord Kṛṣṇa; āmi-I; nāhi jāni-do not know; āmāra-my; uddhāra-hetu-the cause of release; tomāra-Your; kṛpā-mercy; māni-I accept.

TRANSLATION

Sanātana replied, "I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy."

TEXT 65

'kemane chuṭilā' bali prabhu praśna kailā
ādyopānta saba kathā teṅho śunāilā

SYNONYMS

kemane chuṭilā-how were you released; bali-saying; prabhu-Śrī Caitanya Mahāprabhu; praśna kailā-inquired; ādya-upānta-from beginning to the end; saba-all; kathā-the narration; teṅho-he; śunāilā-described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, "How were you released from prison?" Sanātana then described the story from beginning to end.

TEXT 66

prabhu kahe,–"tomāra dui-bhāi prayāge mililā
rūpa, anupama–duṅhe vṛndāvana gelā"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tomāra-your; dui-bhāi-two brothers; prayāge mililā-met Me at Prayāga; rūpa-Rūpa Gosvāmī; anupama-his brother Anupama; duṅhe-both of them; vṛndāvana gelā-have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana."

TEXT 67

tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doṅhāre

SYNONYMS

tapana-miśrere-unto Tapana Miśra; āra-and; candraśekharere-unto Candraśekhara; prabhu-ājñāya-by the order of Śrī Caitanya Mahāprabhu; sanātana-Sanātana; mililā-met; doṅhāre-both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

TEXT 68

tapana-miśra tabe tāṅre kailā nimantraṇa
prabhu kahe,–'kṣaura karāha, yāha, sanātana'

SYNONYMS

tapana-miśra-Tapana Miśra; tabe-then; tāṅre-unto him (Sanātana Gosvāmī); kailā-made; nimantraṇa-invitation; prabhu kahe-Caitanya Mahāprabhu said; kṣaura karāha-get shaved; yāha-go; sanātana-My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

TEXT 69

candraśekharere prabhu kahe bolāñā
'ei veṣa dūra kara, yāha iṅhāre lañā'

SYNONYMS

candraśekharere-unto Candraśekhara; prabhu kahe-Śrī Caitanya Mahāprabhu said; bolāñā-calling; ei veṣa-this kind of dress; dūra kara-take away; yāha-go; iṅhāre lañā-taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present dress.

TEXT 70

bhadra karāñā tāṅre gaṅgā-snāna karāila
śekhara āniyā tāṅre nūtana vastra dila

SYNONYMS

bhadra karāñā-making gentle; tāṅre-him; gaṅgā-snāna-bathing in the Ganges; karāila-caused to do; śekhara-Candraśekhara; āniyā-bringing; tāṅre-to him; nūtana-new; vastra-clothing; dila-delivered.

TRANSLATION

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words bhadra karāñā are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmī looked like a daraveśa, or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (Mahāraurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāraurava is a hell wherein animal killers are placed. In this regard, refer to Śrīmad-Bhāgavatam (5.26.10-12).

TEXT 71

sei vastra sanātana nā kaila aṅgīkāra
śuniyā prabhura mane ānanda apāra

SYNONYMS

sei vastra-that new dress; sanātana-Sanātana Gosvāmī; nā kaila-did not; aṅgīkāra-accept; śuniyā-hearing; prabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; ānanda apāra-unlimited happiness.

TRANSLATION

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.

TEXT 72

madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanātane lañā gelā tapana-miśrera ghare

SYNONYMS

madhyāhna kariyā-finishing bathing at noon; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; bhikṣā karibāre-to accept lunch; sanātane-Sanātana Gosvāmī; lañā-taking; gelā-went; tapana-miśrera ghare-to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

TEXT 73

pāda-prakṣālana kari' bhikṣāte vasilā
'sanātane bhikṣā deha'–miśrere kahilā

SYNONYMS

pāda-prakṣālana-washing the feet; kari'-doing; bhikṣāte-to lunch; vasilā-sat down; sanātane bhikṣā deha-give Sanātana also lunch; miśrere kahilā-He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

TEXT 74

miśra kahe,–'sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tāṅre diba pāche'

SYNONYMS

miśra kahe-Tapana Miśra said; sanātanera-of Sanātana Gosvāmī; kichu-some; kṛtya-duty; āche-there is; tumi bhikṣā kara-You take Your lunch; prasāda-the remnants of Your food; tāṅre-unto him; diba-I shall deliver; pāche-at the end.

TRANSLATION

Tapana Miśra then said, "Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants."

TEXT 75

bhikṣā kari' mahāprabhu viśrāma karila
miśra prabhura śeṣa-pātra sanātane dila

SYNONYMS

bhikṣā kari'-after taking His lunch; mahāprabhu-Śrī Caitanya Mahāprabhu; viśrāma karila-took rest; miśra-Tapana Miśra; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-pātra-the plate of remnants; sanātane dila-delivered to Sanātana.

TRANSLATION

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

TEXT 76

miśra sanātane dilā nūtana vasana
vastra nāhi nilā, teṅho kaila nivedana

SYNONYMS

miśra-Tapana Miśra; sanātane-unto Sanātana; dilā-delivered; nūtana vasana-new cloth; vastra-the cloth; nāhi nilā-he did not accept; teṅho-he; kaila-made; nivedana-submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

"more vastra dite yadi tomāra haya mana
nija paridhāna eka deha' purātana"

SYNONYMS

more-unto me; vastra dite-to offer cloth; yadi-if; tomāra-your; haya-there is; mana-mind; nija-own; paridhāna-cloth; eka-one; deha'-give; purātana-old.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me an old cloth you have used."

TEXT 78

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupīna karila

SYNONYMS

tabe-thereafter; miśra-Tapana Miśra; purātana-old; eka-one; dhuti-dhoti; dila-delivered; teṅho-he (Sanātana Gosvāmī); dui-two; bahirvāsa-outer coverings; kaupīna-underwear; karila-made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

mahārāṣṭrīya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe

SYNONYMS

mahā-rāṣṭrīya-from Mahārāṣṭra; dvije-the brāhmaṇa; prabhu-Śrī Caitanya Mahāprabhu; milāilā-introduced; sanātane-unto Sanātana Gosvāmī; sei-that; vipra-brāhmaṇa; tāṅre-unto him; kaila-did; mahā-full; nimantraṇe-invitation.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭrīya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

TEXT 80

”sanātana, tumi yāvat kāśīte rahibā
tāvat āmāra ghare bhikṣā ye karibā”

SYNONYMS

sanātana-O Sanātana; tumi-you; yāvat-as long as; kāśīte-in Benares; rahibā-will remain; tāvat-so long; āmāra-my; ghare-at the home; bhikṣā-lunch; ye-that; karibā-please accept.

TRANSLATION

The brāhmaṇa said, ”My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place.”

TEXT 81

sanātana kahe,–”āmi mādhukarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?”

SYNONYMS

sanātana kahe-Sanātana replied; āmi-I; mādhukarī kariba-shall practice acceptance of food by mādhukarī means; brāhmaṇera ghare-in the house of a brāhmaṇa; kene-why; ekatra-in one place; bhikṣā laba-I should accept lunch.

TRANSLATION

Sanātana replied,”I shall practice the process of mādhukarī. Why should I accept full meals in the house of a brāhmaṇa?”

PURPORT

The word mādhukarī comes from the word madhukara, which refers to bees collecting honey from flower to flower. A mādhukarī is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder’s place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The mādhukarī process is strictly to be followed by a bābājī, that is, one who has attained the paramahaṁsa stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing mādhukarī. It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

”He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.” (Bg. 6.17)

The ideal sannyāsī strictly follows the ways practiced by the Gosvāmīs.

TEXT 82

sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra

SYNONYMS

sanātanera-of Sanātana Gosvāmī; vairāgye-by the renunciation; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-happiness; apāra-unlimited; bhoṭa-kambala-the woolen blanket; pāne-towards; prabhu-Śrī Caitanya Mahāprabhu; cāhe-looks; bāre bāra-repeatedly.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī’s strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

TEXT 83

sanātana jānila ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya

SYNONYMS

sanātana jānila-Sanātana Gosvāmī could understand; ei-this; prabhure-by Śrī Caitanya Mahāprabhu; nā bhāya-is not approved; bhoṭa-the woolen blanket; tyāga-giving up; karibāre-to do; cintilā-considered; upāya-a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

eta cinti’ gelā gaṅgāya madhyāhna karite
eka gauḍiyā kānthā dhuñā diyāche śukāite

SYNONYMS

eta cinti’-thinking this; gelā-went; gaṅgāya-to the bank of the Ganges; madhyāhna-bathing at noon; karite-to do; eka-one; gauḍiyā-Bengali Vaiṣṇava; kānthā-quilt; dhuñā-washing; diyāche-spread out; śukāite-to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

TEXT 85

tāre kahe,–"ore bhāi, kara upakāre
ei bhoṭa lañā ei kāṅthā deha' more"

SYNONYMS

tāre kahe-he said to him; ore bhāi-O my brother; kara upakāre-kindly do a favor; ei bhoṭa-this woolen blanket; lañā-taking; ei-this; kāṅthā-quilt; deha'-give; more-to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

TEXT 86

sei kahe,–"rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kāṅthā lañā?"

SYNONYMS

sei kahe-he said; rahasya-joking; kara-you do; prāmāṇika hañā-although being a man of authority; bahu-mūlya-very valuable; bhoṭa-woolen blanket; dibā-you would give; kena-why; kāṅthā lañā-taking this quilt.

TRANSLATION

The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

TEXT 87

teṅho kahe,–"rahasya nahe, kahi satya-vāṇī
bhoṭa laha, tumi deha' more kāṅthā-khāni"

SYNONYMS

teṅho kahe-he said; rahasya nahe-there is no joking; kahi satya-vāṇī-I am speaking the truth; bhoṭa laha-take this blanket; tumi-you; deha'-give; more-to me; kāṅthā-khāni-the quilt.

TRANSLATION

Sanātana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

TEXT 88

eta bali' kāṅthā la-ila, bhoṭa tāṅre diyā
gosāñira ṭhāṅi āilā kāṅthā gale diyā

SYNONYMS

eta bali'-saying this; kāṅthā la-ila-he took the quilt; bhoṭa-the blanket; tāṅre-unto him; diyā-giving; gosāñira ṭhāṅi-to Caitanya Mahāprabhu; āilā-returned; kāṅthā-quilt; gale-onto the shoulder; diyā-keeping.

TRANSLATION

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

TEXT 89

prabhu kahe,–'tomāra bhoṭa-kambala kothā gela?'
prabhu-pade saba kathā gosāñi kahila

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tomāra-your; bhoṭa-kambala-woolen blanket; kothā gela-where did it go; prabhu-pade-unto the lotus feet of Lord Caitanya; saba-all; kathā-narration; gosāñi-Sanātana Gosvāmī; kahila-said.

TRANSLATION

When Sanātana Gosvāmī returned, the Lord asked, "Where is your woolen blanket?" Sanātana Gosvāmī then narrated the whole story to the Lord.

TEXTS 90-91

prabhu kahe,–"ihā āmi kariyāchi vicāra
viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra
se kene rākhibe tomāra śeṣa viṣaya-bhoga?
roga khaṇḍi' sad-vaidya nā rākhe śeṣa roga

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ihā-this; āmi-I; kariyāchi vicāra-considered deliberately; viṣaya-roga-the disease of material attraction; khaṇḍāila-has now nullified; kṛṣṇa-Lord Kṛṣṇa; ye-since; tomāra-your; se-Lord Kṛṣṇa; kene-why; rākhibe-should allow you to keep; tomāra-your; śeṣa-last; viṣaya-bhoga-attraction for material things; roga khaṇḍi'-vanquishing the disease; sat-vaidya-a good physician; nā rākhe-does not keep; śeṣa-the last part; roga-disease.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

tina mudrāra bhoṭa gāya, mādhukarī grāsa
dharma-hāni haya, loka kare upahāsa"

SYNONYMS

tina mudrāra bhoṭa-a woolen blanket costing three gold coins; gāya-on the body; mādhukarī grāsa-and practicing the mādhukarī system; dharma-hāni haya-that is a religious discrepancy; loka kare upahāsa-people will joke.

TRANSLATION

”It is contradictory to practice mādhukarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes.”

TEXT 93

gosāñi kahe,–’ye khaṇḍila kuviṣaya-bhoga
tāṅra icchāya gela mora śeṣa viṣaya-roga”

SYNONYMS

gosāñi kahe-Sanātana Gosvāmī said; ye khaṇḍila-the person who has vanquished; ku-viṣaya-bhoga-enjoyment of sinful material life; tāṅra icchāya-by His desire; gela-has gone; mora-my; śeṣa-last bit; viṣaya-roga-material disease.

TRANSLATION

Sanātana Gosvāmī replied, ”The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone.”

TEXT 94

prasanna hañā prabhu tāṅre kṛpā kaila
tāṅra kṛpāya praśna karite tāṅra śakti haila

SYNONYMS

prasanna hañā-being very pleased; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kṛpā kaila-offered His causeless mercy; tāṅra kṛpāya-by His mercy; praśna karite-to inquire; tāṅra-his; śakti haila-there was strength.

TRANSLATION

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord’s mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

TEXTS 95-96

pūrve yaiche rāya-pāśe prabhu praśna kailā
tāṅra śaktye rāmānanda tāṅra uttara dilā
ihāṅ prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare ’tattva’-nirūpaṇa

SYNONYMS

pūrve-formerly; yaiche-as; rāya-pāśe-unto Rāmānanda Rāya; prabhu-Śrī Caitanya Mahāprabhu; praśna kailā-inquired; tāṅra śaktye-only by His mercy; rāmānanda-Rāmānanda Rāya; tāṅra-his; uttara-answers; dilā-gave; ihāṅ-here; prabhura-of Śrī Caitanya Mahāprabhu; śaktye-by the strength; praśna-questions; kare-puts; sanātana-Sanātana Gosvāmī; āpane-personally; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-does; tattva-the truth; nirūpaṇa-discerning.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya spiritual questions, and by the Lord’s causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord’s mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

TEXT 97

kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam
tattvaṁ sanātanāyeśaḥ
kṛpayopadideśa saḥ

SYNONYMS

kṛṣṇa-svarūpa-of the real identity of Śrī Kṛṣṇa; mādhurya-of conjugal love; aiśvarya-of opulence; bhakti-of devotional service; rasa-of transcendental mellows; āśrayam-the shelter; tattvam-the truth; sanātanāya-unto Śrī Sanātana; īśaḥ-Śrī Caitanya Mahāprabhu, the Supreme Lord; kṛpayā-by His causeless mercy; upadideśa-instructed; saḥ-He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa’s real identity. He also told him about the Lord’s conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

TEXT 98

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā

SYNONYMS

tabe-thereafter; sanātana-Sanātana Gosvāmī; prabhura-of Śrī Caitanya Mahāprabhu; caraṇe-the lotus feet; dhariyā-catching; dainya-humility; vinati-bowing; kare-does; dante-in the teeth; tṛṇa-a straw; lañā-taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

”nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi’ goṅāinu janama!

SYNONYMS

nīca jāti-born of a low family; nīca-saṅgī-associated with low men; patita-fallen; adhama-the lowest; ku-viṣaya-kūpe-in a well of material enjoyment; paḍi'-having fallen down; goṅāinu-I have passed; janama-my life.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a brāhmaṇa family because he belonged to the Sārasvata division of the brāhmaṇas and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

TEXT 100

āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre paṇḍita, tāi satya māni

SYNONYMS

āpanāra-of my personal self; hita-welfare; ahita-inauspiciousness; kichui-anything; nā jāni-I do not know; grāmya-vyavahāre-in ordinary dealings; paṇḍita-a learned man; tāi satya māni-I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

SYNONYMS

kṛpā kari'-by Your causeless mercy; yadi-if; more-unto me; kariyācha-You have done; uddhāra-deliverance; āpana-kṛpāte-by Your own mercy; kaha-please speak; kartavya āmāra-my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni–'kemane hita haya'

SYNONYMS

ke āmi-who am I; kene-why; āmāya-unto me; jāre-give trouble; tāpa-traya-the three kinds of miserable conditions; ihā-this; nāhi jāni-I do not know; kemane-how; hita-my welfare; haya-there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo, of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. Padaṁ padaṁ yad vipadām. There is danger in every step of life.

TEXT 103

'sādhya'-'sādhana'-tattva puchite nā jāni
kṛpā kari' saba tattva kaha ta' āpani"

SYNONYMS

sādhya-of the goal of spiritual life; sādhana-of the process of obtaining that goal; tattva-truth; puchite-to inquire; nā jāni-I do not know; kṛpā kari'-by Your causeless mercy; saba tattva-all such truths; kaha ta' āpani-please personally explain to me.

TRANSLATION

"Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

TEXT 104

prabhu kahe,–"kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; kahe-said; kṛṣṇa-kṛpā-the mercy of Kṛṣṇa; tomāte-on you; pūrṇa-full; haya-there is; saba tattva-all truths; jāna-you know; tomāra-of you; nāhi-there is not; tāpa-traya-the threefold miseries.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārḍhya lāgi' puche,–sādhura svabhāva

SYNONYMS

kṛṣṇa-śakti-the energy of Lord Kṛṣṇa; dhara-process; tumi-you; jāna-know; tattva-bhāva-the factual position; jāni'-although knowing all these things; dārḍhya lāgi'-for the sake of strictness; puche-he inquires; sādhura-of the saintly persons; sva-bhāva-the nature.

TRANSLATION

”Since you possess Lord Kṛṣṇa's potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ

SYNONYMS

acirāt-very soon; eva-certainly; sarva-arthaḥ-the goal of life; sidhyati-becomes fulfilled; eṣām-of these persons; abhīpsitaḥ-desired; sat-dharmasya-of the path of progressive devotional service; avabodhāya-for understanding; yeṣām-those whose; nirbandhinī-unflinching; matiḥ-intelligence.

TRANSLATION

” 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the Nāradīya Purāṇa, is found in the Bhakti-rasāmṛta-sindhu (1.2.103).

TEXT 107

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

SYNONYMS

yogya-pātra-fit person; hao-are; tumi-you; bhakti-devotional service; pravartāite-to propagate; krame-one after another; saba-all; tattva-truths; śuna-please hear; kahiye-I shall speak; tomāte-to you.

TRANSLATION

”You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108-109

jīvera 'svarūpa' haya–kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa
sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

SYNONYMS

jīvera-of the living entity; sva-rūpa-the constitutional position; haya-is; kṛṣṇera-of Lord Kṛṣṇa; nitya-dāsa-eternal servant; kṛṣṇera-of Lord Kṛṣṇa; taṭasthā-marginal; śakti-potency; bheda-abheda-one and different; prakāśa-manifestation; sūrya-aṁśa-part and parcel of the sun; kiraṇa-a ray of sunshine; yaiche-as; agni-jvālā-ca ya-molecular particle of fire; svābhāvika-naturally; kṛṣṇera-of Lord Kṛṣṇa; tina-prakāra-three varieties; śakti-energies; haya-there are.

TRANSLATION

”It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, ”Who am I?” In answer, the Lord replied, ”You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa's marginal potency. There are two worlds-the spiritual world and the material world-and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire.” Another explanation of these verses can be found in Ādi-līlā (Chapter Two, verse 96).

TEXT 110

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis

tathedam akhilaṁ jagat

SYNONYMS

eka-deśa-in one place; sthitasya-being situated; agneḥ-of fire; jyotsnā-the illumination; vistāriṇī-expanded everywhere; yathā-just as; parasya-of the illumination; vistāriṇī-expanded everywhere; yathā-just as; parasya-of the Supreme; brahmaṇaḥ-of the Absolute Truth; śaktiḥ-the energy; tathā-similarly; idam-this; akhilam-entire; jagat-universe.

TRANSLATION

” ’Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.22.53).

TEXT 111

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; svābhāvika-natural; tina-three; śakti-of energies; pariṇati-transformations; cit-śakti-spiritual potency; jīva-śakti-spiritual sparks, living entities; āra-and; māyā-śakti-illusory energy.

TRANSLATION

”Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñān yā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ-the potency of Lord Viṣṇu; parā-spiritual; proktā-it is said; kṣetra-jña-ākhyā-the potency known as kṣetrajña; tathā-as well as; parā-spiritual; avidyā-ignorance; karma-fruitive activities; saṁjñā-known as; anyā-other; tṛtīyā-third; śaktiḥ-potency; iṣyate-known thus.

TRANSLATION

” ’Originally, Kṛṣṇa’s energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord’s third potency.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61). For a further explanation of this verse, refer to the Ādi-līlā, Chapter Seven, verse 119.

TEXT 113

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato ’to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ
bhavanti tapatāṁ śreṣṭha
pāvakasya yathoṣṇatā

SYNONYMS

śaktayaḥ-energies; sarva-bhāvānām-of all types of creation; acintya-inconceivable; jñāna-gocarāḥ-by the range of man’s knowledge; yataḥ-from whom; ataḥ-therefore; brahmaṇaḥ-from the Absolute Truth; tāḥ-those; tu-but; sarga-ādyāḥ-bringing about creation, maintenance and annihilation; bhāva-śaktayaḥ-the creative energies; bhavanti-are; tapatām-of all the ascetics; śreṣṭha-O chief; pāvakasya-of fire; yathā-as; uṣṇatā-heat.

TRANSLATION

” ’All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire-namely heat and light-these inconceivable creative energies are the natural characteristics of the Absolute Truth.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.3.2).

TEXT 114

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā-by which; kṣetra-jña-śaktiḥ-the living entities, known as the kṣetra-jña potency; sā-that potency; veṣṭita-covered; nṛpa-O King; sarva-gā-capable of going anywhere in the spiritual or material worlds; saṁsāra-tāpān-miseries due to the cycle of repeated birth and death; akhilān-all kinds of; avāpnoti-obtains; atra-in this material world; santatān-arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

PURPORT

This and the following verse are also quoted from the Viṣṇu Purāṇa (6.7.62-63).

TEXT 115

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā-by her; tiraḥ-hitatvāt-from being freed from the influence; ca-also; śaktiḥ-the potency; kṣetra-jña-kṣetra-jña; saṁjñitā-known by the name; sarva-bhūteṣu-in different types of bodies; bhū-pāla-O King; tāratamyena-in different degrees; vartate-exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

TEXT 116

apareyam itas tv anyam
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā-inferior energy; iyam-this material world; itaḥ-beyond this; tu-but; anyām-another; prakṛtim-energy; viddhi-you must know; me-of Me; parām-which is superior energy; jīva-bhūtām-they are the living entities; mahā-bāho-O mighty-armed; yayā-by which; idam-this material world; dhāryate-is being conducted; jagat-the cosmic manifestation.

TRANSLATION

" 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from Bhagavad-gītā (7.5). It is also quoted in the Ādi-līlā (Chapter Seven, verse 118).

TEXT 117

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

SYNONYMS

kṛṣṇa bhuli'-forgetting Kṛṣṇa; sei jīva-that living entity; anādi-from time immemorial; bahiḥ-mukha-attracted by the external feature; ataeva-therefore; māyā-illusory energy; tāre-to him; deya-gives; saṁsāra-duḥkha-miseries of material existence.

TRANSLATION

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement-past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity's forgetfulness is described herein as anādi, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

TEXT 118

kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya

SYNONYMS

kabhu-sometimes; svarge-to higher planetary systems; uṭhāya-he rises; kabhu-sometimes; narake-in hellish conditions of life; ḍubāya-he is drowned; daṇḍya-jane-a criminal; rājā-a king; yena-as; nadīte-in the river; cubāya-dunks.

TRANSLATION

"In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the Vedas it is stated, asaṅgo 'yaṁ puruṣaḥ: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called nitya-mukta. In other words, one who is eternally liberated from material contamination is called nitya-mukta. From time immemorial the nitya-mukta living entity has always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam-fear; dvitīya-abhiniveśataḥ-from the misconception of being a product of material energy; syāt-arises; īśāt-from the Supreme Personality of Godhead, Kṛṣṇa; apetasya-of one who has withdrawn (the conditioned soul); viparyayaḥ-reversal of the position; asmṛtiḥ-no conception of his relationship with the Supreme Lord; tat-māyayā-because of the illusory energy of the Supreme Lord; ataḥ-therefore; budhaḥ-one who is wise; ābhajet-must worship; tam-Him; bhaktyā-by devotional service; ekayā-undiverted to karma and jñāna; īśam-the Supreme Personality of Godhead; guru-as the spiritual master; devatā-the worshipable Lord; ātmā-the Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa's father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on bhāgavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

TEXT 120

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya

SYNONYMS

sādhu-of saintly persons; śāstra-of scriptures; kṛpāya-by the mercy; yadi-if; kṛṣṇa-unmukha haya-one becomes Kṛṣṇa conscious; sei-that; jīva-living entity; nistare-becomes liberated; māyā-the illusory energy; tāhāre-him; chāḍaya-gives up.

TRANSLATION

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (sādhus), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālaḥ
(Bhāg. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that māyā has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of māyā. This is all explained in the following verse from Bhagavad-gītā (7.14).

TEXT 121

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī-belonging to the Supreme Lord; hi-certainly; eṣā-this; guṇa-mayī-made of the three modes; mama-My; māyā-external energy; duratyayā-very difficult to surpass; mām-unto Me; eva-certainly; ye-those who; prapadyante-surrender fully; māyām-illusory energy; etām-this; taranti-cross over; te-they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

TEXT 122

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

SYNONYMS

māyā-mugdha-enchanted by the illusory energy; jīvera-of the conditioned soul; nāhi-there is not; svataḥ-automatically; kṛṣṇa-jñāna-knowledge of Kṛṣṇa; jīvere-unto the conditioned soul; kṛpāya-out of mercy; kailā-presented; kṛṣṇa-Lord Kṛṣṇa; veda-purāṇa-the Vedic literature and the Purāṇas (supplements to the Vedic literature).

TRANSLATION

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (māyā). Māyā's business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to Śrīmad-Bhāgavatam (1.7.5):

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of māyā's action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a śaktyāveśa-avatāra of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of māyā. The purpose of the Vedic literatures is explained in the following verses.

TEXT 123

'śāstra-guru-ātma'-rūpe āpanāre jānāna
'kṛṣṇa mora prabhu, trātā'–jīvera haya jñāna

SYNONYMS

śāstra-guru-ātma-rūpe-in the form of Vedic literature, the spiritual master and the Supersoul; āpanāre jānāna-informs about Himself; kṛṣṇa-Lord Kṛṣṇa; mora-my; prabhu-Lord; trātā-deliver; jīvera-of the conditioned soul; haya-there is; jñāna-knowledge.

TRANSLATION

"The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from śāstra, guru and the Supersoul within his heart. Kṛṣṇa is situated within everyone's heart as the Supersoul. As stated in Bhagavad-gītā:

īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

As the śaktyāveśa-avatāra Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways-by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

This same instruction is found throughout all Vedic literature. Sādhu, śāstra and guru act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

TEXT 124

veda-śāstra kahe–'sambandha' 'abhidheya' 'prayojana'
'kṛṣṇa'–prāpya sambandha, 'bhakti'–prāptyera sādhana

SYNONYMS

veda-śāstra kahe-the Vedic literature instructs; sambandha-the conditioned soul's relationship with the Lord; abhidheya-the regulated activities of the conditioned soul for reviving that relationship; prayojana-and the ultimate goal of life to be attained by the conditioned soul; kṛṣṇa-Lord Kṛṣṇa; prāpya-to be awakened; sambandha-the original relationship; bhakti-devotional service; prāptyera sādhana-the means of attaining Kṛṣṇa.

TRANSLATION

"The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

TEXT 125

abhidheya-nāma 'bhakti' 'prema'–prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

SYNONYMS

abhidheya-activities to revive one's relationship; nāma-named; bhakti-devotional service; prema-love of Godhead; prayojana-the ultimate goal of life; puruṣa-artha-śiromaṇi-the topmost interest of the living entity; prema-love of Godhead; mahā-dhana-the greatest wealth.

TRANSLATION

"Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one's original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like Bhagavad-gītā. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the Vedas and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore Śrīmad-Bhāgavatam says: na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures-of which the essence is Bhagavad-gītā-one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called abhidheya. When actually developed, love of Godhead is called prayojana, the living entity's ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

TEXT 126

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana

SYNONYMS

kṛṣṇa-mādhurya-of an intimate relationship with Kṛṣṇa; sevā-ānanda-of pleasure from rendering service unto Him; prāptira-of achievement; kāraṇa-because; kṛṣṇa-sevā kare-one renders service to Kṛṣṇa; āra-and; kṛṣṇa-rasa-of the mellows of such service; āsvādana-tasting.

TRANSLATION

"When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

TEXT 127

ihāte dṛṣṭānta–yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

SYNONYMS

ihāte-in this connection; dṛṣṭānta-the example; yaiche-just as; daridrera ghare-in the house of a poor man; sarva-jña-an astrologer; āsi'-coming; duḥkha-distressed condition; dekhi'-seeing; puchaye tāhāre-inquires from him.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called brahma-jijñāsā. Athāto brahma-jijñāsā (Vedānta-sūtra 1.1.1). Brahma here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

TEXT 128

'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chāḍila jīvana"

SYNONYMS

tumi-you; kene-why; duḥkhī-distressed; tomāra-your; āche-there is; pitṛ-dhana-the riches of your father; tomāre-unto you; nā kahila-he did not disclose; anyatra-somewhere else; chāḍila-gave up; jīvana-his life.

TRANSLATION

"The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

TEXT 129

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe

SYNONYMS

sarvajñera-of the astrologer; vāk ye-the words; kare-make; dhanera-of the riches; uddeśe-news; aiche-similarly; veda-purāṇa-Vedic literatures; jīve-unto the living entity, the conditioned soul; kṛṣṇa-of Lord Kṛṣṇa; upadeśe-instructs.

TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'–sambandha

SYNONYMS

sarvajñera-of the astrologer; vākye-by the assurance; mūla-dhana-with the treasure; anubandha-connection; sarva-śāstre-all Vedic literatures; upadeśe-instruct; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; sam-bandha-the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā (7.26), Śrī Kṛṣṇa says:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in Bhagavad-gītā that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

TEXT 131

'bāpera dhana āche'–jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya

SYNONYMS

bāpera dhana āche-the father has some treasure; jñāne-by this knowledge; dhana-treasure; nāhi pāya-one does not get; tabe-then; sarvajña-the astrologer; kahe-says; tāre-unto the poor man; prāptira upāya-the means of getting the treasure.

TRANSLATION

”Although being assured of his father’s treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

TEXT 132

’ei sthāne āche dhana’–yadi dakṣiṇe khudibe
’bhīmarula-barulī’ uṭhibe, dhana nā pāibe

SYNONYMS

ei sthāne-at this place; āche-is; dhana-treasure; yadi-if; dakṣiṇe-on the southern side; khudibe-you will dig; bhīmarula-barulī-wasps and drones; uṭhibe-will rise; dhana-the riches; nā pāibe-you will not get.

TRANSLATION

”The astrologer said, ’The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

TEXT 133

’paścime’ khudibe, tāhā ’yakṣa’ eka haya
se vighna karibe,–dhane hāta nā paḍaya

SYNONYMS

paścime-on the western side; khudibe-if you dig; tāhā-there; yakṣa-ghost; eka-one; haya-there is; se-he; vighna karibe-will create disturbances; dhane-on the treasure; hāta-hand; nā-not; paḍaya-touches.

TRANSLATION

” ’If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

’uttare’ khudile āche kṛṣṇa ’ajagare’
dhana nāhi pābe, khudite gilibe sabāre

SYNONYMS

uttare-on the northern side; khudile-if you dig; āche-there is; kṛṣṇa-black; ajagare-snake; dhana-treasure; nāhi-not; pābe-you will get; khudite-digging; gilibe-will devour; sabāre-everyone.

TRANSLATION

” ’If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

SYNONYMS

pūrva-dike-on the eastern side; tāte-there; māṭī-the dirt; alpa-small quantity; khudite-digging; dhanera-of the treasure; jhāri-the pot; paḍibeka-you will get; tomāra-your; hātete-in the hands.

TRANSLATION

” ’However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.’

PURPORT

The Vedic literatures, including the Purāṇas, state that according to the position of the conditioned soul, there are different processes-karma-kāṇḍa, jñāna-kāṇḍa, the yogic process and the bhakti-yoga process. Karma-kāṇḍa is compared to wasps and drones that will simply bite if one takes shelter of them. jñāna-kāṇḍa, the speculative process, is simply like a ghost who creates mental disturbances. Yoga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of kaivalya. However, if one takes to bhakti-yoga, he becomes quickly successful. In other words, through bhakti-yoga, one’s hands touch the hidden treasure without difficulty.

Therefore it is said in Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ. One has to take to devotional service. Although the Vedas enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to Bhagavad-gītā, only the bhakti process is said to be definitive. Bhaktyā mām abhijānāti. This is the conclusive statement of the Vedas, and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (karma-kāṇḍa), which ends in material gain. The western side represents jñāna-kāṇḍa, the process of mental speculation, sometimes called siddhi-kāṇḍa. The northern side represents the speculative method sometimes known as the mystic yoga system. It is only the eastern side, devotional service, that enables one to attain life’s real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic yoga process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the yoga system is to become one with the Absolute. This means finishing one’s personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. Bhagavad-gītā confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A yakṣa, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called rakṣiṣyatīti viśvāsaḥ or (in the Bengali poetry of Bhaktivinoda Ṭhākura’s

Śaraṇāgati), 'avaśya rakṣibe kṛṣṇa'-viśvāsa pālana. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the yoga system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Such people may become sannyāsīs, but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

aiche śāstra kahe,–karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tāṅre bhaji

SYNONYMS

aiche-in that way; śāstra kahe-Vedic literatures confirm; karma-fruitive activities; jñāna-speculative knowledge; yoga-the mystic yoga system; tyaji'-giving up; bhaktye-by devotional service; kṛṣṇa-the Supreme Absolute Personality of Godhead; vaśa haya-becomes satisfied; bhaktye-by devotional service; tāṅre-Him; bhaji-we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

TEXT 137

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na-never; sādhayati-causes to remain satisfied; mām-Me; yogaḥ-the process of control; na-nor; sāṅkhyam-the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ-such an occupation; uddhava-My dear Uddhava; na-nor; svādhyāyaḥ-study of the Vedas; tapaḥ-austerities; tyāgaḥ-renunciation, acceptance of sannyāsa, or charity; yathā-as much as; bhaktiḥ-devotional service; mama-unto Me; ūrjitā-developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). The explanation for this verse is given in Ādi-līlā (17.76).

TEXT 138

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā-by devotional service; aham-I, the Supreme Personality of Godhead; ekayā-unflinching; grāhyaḥ-obtainable; śraddhayā-by faith; ātmā-the most dear; priyaḥ-to be served; satām-by the devotees; bhaktiḥ-the devotional service; punāti-purifies; mat-niṣṭhā-fixed only on Me; śva-pākān-the lowest of human beings, who are accustomed to eat dogs; api-certainly; sambhavāt-from all faults due to birth and other circumstances.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

TEXT 139

ataeva 'bhakti'–kṛṣṇa-prāptyera upāya
'abhidheya' bali' tāre sarva-śāstre gāya

SYNONYMS

ataeva-therefore; bhakti-devotional service; kṛṣṇa-prāptyera-of achieving the lotus feet of Kṛṣṇa; upāya-the only means; abhidheya-abhidheya; bali'-calling; tāre-this system; sarva-śāstre-in all revealed scriptures; gāya-is described.

TRANSLATION

”The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (18.55).

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God.”

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the śāstras prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya

SYNONYMS

dhana pāile-when one gets riches; yaiche-just as; sukha-bhoga-enjoyment of happiness; phala-result; pāya-one gets; sukha-bhoga-real enjoyment of happiness; haite-from; duḥkha-all distresses; āpani-themselves; palāya-run away.

TRANSLATION

”When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

TEXT 141

taiche bhakti-phale kṛṣṇe prema upajaya
preme kṛṣṇāsvāda haile bhava nāśa pāya

SYNONYMS

taiche-similarly; bhakti-phale-by the result of devotional service; kṛṣṇe-unto Lord Kṛṣṇa; prema-love; upajaya-arises; preme-in devotional love; kṛṣṇa-āsvāda-tasting the association of Lord Kṛṣṇa; haile-when there is; bhava-the distress of the repetition of birth and death; nāśa-annihilation; pāya-obtains.

TRANSLATION

”Similarly, as a result of bhakti, one’s dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

TEXT 142

dāridrya-nāśa, bha va-kṣa ya,–premera ’phala’ naya
prema-sukha-bhoga–mukhya prayojana haya

SYNONYMS

dāridrya-nāśa-the end of poverty-stricken life; bhava-kṣaya-annihilation of material existence; premera-of love of Godhead; phala-the result; naya-certainly is not; prema-sukha-bhoga-enjoyment of the happiness of love of God; mukhya-chief; prayojana-goal of life; haya-is.

TRANSLATION

”The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

TEXT 143

veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema,–tina mahā-dhana

SYNONYMS

veda-śāstre-in Vedic literature; kahe-it is said; sambandha-relationship; abhidheya-execution; pra yojana-goal; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇa-bhakti-devotional service to the Lord; prema-love of Godhead; tina-these three; mahā-dhana-the supreme treasure.

TRANSLATION

”In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life’s ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa’s service and love of Kṛṣṇa are the three great riches of life.

TEXT 144

vedādi sakala śāstre kṛṣṇa–mukhya sambandha
tāṅra jñāne ānuṣaṅge yāya māyā-bandha

SYNONYMS

veda-ādi-beginning with the Vedas; sakala-all; śāstre-in the revealed scriptures; kṛṣṇa-Lord Kṛṣṇa; mukhya-chief; sambandha-central point or central attraction; tāṅra jñāne-by knowledge of Him; ānuṣaṅge-simultaneously; yāya-goes away; māyā-bandha-the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

TEXT 145

vyāmohāya carācarasya jagatas te te purāṇāgamās
tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

SYNONYMS

vyāmohāya-to increase the illusion and ignorance; cara-acarasya-of all living entities, moving and nonmoving; jagataḥ-of the world; te te-those respective; purāṇa-the supplementary Vedic literatures called the Purāṇas; āgamāḥ-and Vedas; tām tām-that respective; eva hi-certainly; devatām-demigod; paramikām-as supreme; jalpantu-let them speak about; kalpa-avadhi-until the end of the millennium; siddhānte-in conclusion; punaḥ-but; ekaḥ-one; eva-only; bhagavān-Supreme Personality of Godhead; viṣṇuḥ-Lord Viṣṇu; samasta-all; āgama-of the Vedas; vyāpāreṣu-in the dealings; vivecana-vyatikaram-to collective consideration; nīteṣu-when forcibly brought; niścīyate-is established.

TRANSLATION

" 'There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead.'

PURPORT

This is a verse from the Padma Purāṇa.

TEXT 146

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

SYNONYMS

mukhya-chief; gauṇa-secondary; vṛtti-meaning; kiṁvā-or; anvaya-vyatireke-directly or indirectly; vedera pratijñā-ultimate declaration of the Vedas; kevala-only; kahaye-speaks; kṛṣṇake-about Kṛṣṇa.

TRANSLATION

"When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

TEXTS 147-148

kiṁ vidhatte kim ācaṣṭe
kim anūdya vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana
māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya māṁ bhidām
māyā-mātram anūdyānte
pratiṣidhya prasīdati

SYNONYMS

kim-what; vidhatte-direct; kim-what; ācaṣṭe-declare; kim-what; anūdya-taking as the object; vikalpayet-may conjecture; iti-thus; asyāḥ-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyaḥ-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; aphyate-am fixed; hi-certainly; aham-I; etāvān-of such measures; sarva-veda-arthaḥ-the purport of the Vedas; śabdaḥ-the Vedas; āsthāya-taking shelter of; mām-Me; bhidām-different; māyā-illusory energy; mātram-only; anūdya-saying; ante-at the end; pratiṣidhya-driving away; prasīdati-gets satisfaction.

TRANSLATION

" 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.21.42,43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The Vedas are composed of karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. If one analytically studies the purpose of the Vedas, he understands that by karma-kāṇḍa, sacrificial activity, one comes to the conclusion of jñāna-kāṇḍa, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

TEXT 149

kṛṣṇera svarūpa–ananta, vaibhava–apāra
cic-chakti, māyā-śakti, jīva-śakti āra

SYNONYMS

kṛṣṇera sva-rūpa-the transcendental form of Kṛṣṇa; ananta-unlimitedly expanded; vaibhava-opulence; apāra-unlimited; cit-śakti-internal potency; māyā-śakti-external potency; jīva-śakti-marginal potency; āra-and.

TRANSLATION

”The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

vaikuṇṭha, brahmāṇḍa-gaṇa–śakti-kārya ha ya
svarūpa-śakti śakti-kāryera–kṛṣṇa samāśraya

SYNONYMS

vaikuṇṭha-the spiritual world; brahmāṇḍa-gaṇa-universes of the material world; śakti-kārya haya-they are all activities of Kṛṣṇa’s potencies; svarūpa-śakti-of the internal potency; śakti-kāryera-of the activities of the external potency; kṛṣṇa-Lord Kṛṣṇa; samāśraya-the original source.

TRANSLATION

”Both the material and spiritual world are transformations of Kṛṣṇa’s internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

TEXT 151

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyaṁ paraṁ dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame-in the Tenth Canto; daśamam-the tenth subject matter; lakṣyam-to be seen; āśrita-of the sheltered; āśraya-of the shelter; vigraham-who is the form; śrī-kṛṣṇa-ākhyam-known as Lord Śrī Kṛṣṇa; param-supreme; dhāma-abode; jagat-dhāma-the abode of the universes; namāmi-I offer my obeisances; tat-to Him.

TRANSLATION

” ’The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.’

PURPORT

This is a quotation from Bhāvārtha-dīpikā, Śrīdhara Svāmī’s commentary on Śrīmad-Bhāgavatam (10.1.1). In the Tenth Canto of Śrīmad-Bhāgavatam there is a description of the āśraya-tattva, Śrī Kṛṣṇa. There are two tattvas-āśraya-tattva and āśrita-tattva. Āśraya-tattva is the objective, and āśrita-tattva is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called paraṁ dhāma. In Bhagavad-gītā it is stated: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān. Everything is resting under the lotus feet of Kṛṣṇa. In Śrīmad-Bhāgavatam (10.14.58) it is stated:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ

Under the lotus feet of Śrī Kṛṣṇa, the entire mahat-tattva is existing. Since everything is under Śrī Kṛṣṇa’s protection, Śrī Kṛṣṇa is called āśraya-tattva. Everything else is called āśrita-tattva. The material creation is also called āśrita-tattva. Liberation from material bondage and the attainment of the spiritual platform are also āśrita-tattva. Kṛṣṇa is the only āśraya-tattva. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also āśraya-tattva. Kṛṣṇa is the cause of all causes (sarva-kāraṇa-kāraṇam). To understand Kṛṣṇa perfectly, one has to make an analytical study of āśraya-tattva and āśrita-tattva.

TEXT 152

kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; svarūpa-vicāra-consideration of the eternal form; śuna-please hear; sanātana-My dear Sanātana; advaya-jñāna-tattva-the Absolute Truth without duality; vraje-in Vṛndāvana; vrajendra-nandana-the son of Nanda Mahārāja.

TRANSLATION

”O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

TEXT 153

sarva-ādi, sarva-aṁśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara

SYNONYMS

sarva-ādi-origin of everything; sarva-aṁśī-sum total of all parts and parcels; kiśora-śekhara-the supreme youth; cit-ānanda-deha-a body of spiritual blissfulness; sarva-āśraya-shelter of everyone; sarva-īśvara-master of everyone.

TRANSLATION

”Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all viṣṇu-tattvas, including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. Advaitam acyutam anādim ananta-rūpaṁ, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

TRANSLATION

” ’Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

TEXT 155

svayaṁ bhagavān kṛṣṇa, ’govinda’ para nāma
sarvaiśvarya-pūrṇa yāṅra goloka–nitya-dhāma

SYNONYMS

sva yam-personally; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Kṛṣṇa; govinda-Govinda; para nāma-another name; sarva-aiśvarya-pūrṇa-full of all opulences; yāṅra-whose; goloka-Goloka Vṛndāvana; nitya-dhāma-eternal abode.

TRANSLATION

”The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

TEXT 156

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-these; ca-and; aṁśa-plenary portions; kalāḥ-parts of plenary portions; puṁsaḥ-of the puruṣa-avatāras; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Supreme Personality of Godhead; svayam-Himself; indra-ari-the enemies of Lord Indra; vyākulam-full of; lokam-the world; mṛḍayanti-make happy; yuge yuge-at the right time in each age.

TRANSLATION

” ’All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). See also Ādi-līlā, Chapter Two, verse 67.

TEXT 157

jñāna, yoga, bhakti,–tina sādhanera vaśe
brahma, ātmā, bhagavān–trividha prakāśe

SYNONYMS

jñāna-knowledge; yoga-mystic power; bhakti-devotional service; tina-three; sādhanera-of the processes of spiritual life; vaśe-under the control; brahma-impersonal Brahman; ātmā-localized Paramātmā; bhagavān-the Supreme Personality of Godhead; tri-vidha prakāśe-three kinds of manifestation.

TRANSLATION

”There are three kinds of spiritual processes for understanding the Absolute Truth-the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.

TEXT 158

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma-Brahman; iti-thus; paramātmā-Paramātmā; iti-thus; bhagavān-Bhagavān; iti-thus; śabdyate-is known.

TRANSLATION

” ’Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see also Ādi-līlā, Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic yoga can attain the localized aspect of Paramātmā. As stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati: the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

TEXT 159

brahma–aṅga-kānti tāṅra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse

SYNONYMS

brahma-the impersonal Brahman effulgence; aṅga-kānti-the bodily rays; tāṅra-of Him; nirviśeṣa-without varieties; prakāśe-manifestation; sūrya yena-exactly like the sun; carma-cakṣe-with our ordinary material eyes; jyotiḥ-maya-simply effulgent; bhāse-appears.

TRANSLATION

”The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa’s bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

TEXT 160

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya-of whom; prabhā-the effulgence; prabhavataḥ-of one who excels in power; jagat-aṇḍa-of universes; koṭi-koṭiṣu-in millions and millions; aśeṣa-unlimited; vasudhā-ādi-with planets and other manifestations; vibhūti-with opulences; bhinnam-becoming variegated; tat-that; brahma-Brahman; niṣkalam-without parts; anantam-unlimited; aśeṣa-bhūtam-being complete; govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

” ’I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.’

PURPORT

This verse is quoted from Brahma-saṁhitā (5.40). For an explanation, refer to Ādi-līlā, Chapter Two, verse 14.

TEXT 161

paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa
ātmāra ’ātmā’ haya kṛṣṇa sarva-avataṁsa

SYNONYMS

paramātmā-the Supersoul within the heart; yeṅho-who; teṅho-He; kṛṣṇera-of Lord Kṛṣṇa; eka-one; aṁśa-plenary portion; ātmāra-of the soul; ātmā-the soul; haya-is; kṛṣṇa-Lord Kṛṣṇa; sarva-of everything; avataṁsa-source.

TRANSLATION

”The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

TEXT 162

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so ’py atra
dehīvābhāti māyayā

SYNONYMS

kṛṣṇam-in the Supreme Personality of Godhead; enam-this; avehi-just try to understand; tvam-you; ātmānam-the soul; akhila-ātmanām-of all living entities; jagat-hita-ya-the benefit of the whole universe; saḥ-He; api-certainly; atra-here; dehī-a human being; iva-like; ābhāti-appears; māyayā-by His internal potency.

TRANSLATION

” ’You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana, who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone’s ātmā, or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that ātmā, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone’s body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (deha-ātma-bud-dhi). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of

Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. janasya moho 'yam aham mameti. Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Kṛṣṇa. Śrīmad-Bhāgavatam (1.2.7) states:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

TEXT 163

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā-or; bahunā-much; etena-with this; kim-what use; jñātena-being known; tava-by you; arjuna-O Arjuna; viṣṭabhya-pervading; aham-I; idam-this; kṛtsnam-entire; eka-aṁśena-with one portion; sthitaḥ-situated; jagat-universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from Bhagavad-gītā (10.42).

TEXT 164

'bhaktye' bhagavānera anubhava–pūrṇa-rūpa
eka-i vigrahe tāṅra ananta svarūpa

SYNONYMS

bhaktye-by devotional service; bhagavānera-of the Supreme Personality of Godhead; anubhava-perception; pūrṇa-rūpa-perfectly; eka-i-one; vigrahe-in the transcendental form; tāṅra-His; ananta-unlimited; sva-rūpa-expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

sva yaṁ-rūpa, tad-ekātma-rūpa, āveśa–nāma
prathamei tina-rūpe rahena bhagavān

SYNONYMS

sva yam-rūpa-the personal form; tat-ekātma-rūpa-the same form, nondifferent from svayaṁ-rūpa; āveśa-especially empowered; nāma-named; prathamei-in the beginning; tina-rūpe-in three forms; rahena-remains; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms-svayaṁ-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described svayaṁ-rūpa in his Laghu-bhāgavatāmṛta, pūrva-khaṇḍa, verse 12, ananyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called svayaṁ-rūpa, and it is described in Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called svayaṁ-rūpa. It is confirmed in the Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataraṁ nānyat: "There is no truth superior to Me.

The tad-ekātma-rūpa is also described in the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 14:

yad rūpaṁ tad-abhedena
svarūpeṇa virājate
ākṛtyādibhir anyādṛk
sa tad-ekātma-rūpakaḥ

The tad-ekātma-rūpa forms exist simultaneously with the svayaṁ-rūpa form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This tad-ekātma-rūpa is also divided into two categories-svāṁśa and vilāsa.

His āveśa form is also explained in the Laghu-bhāgavatāmṛta, verse 18:

jñāna-śaktyādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called āveśa-rūpa. As stated in the Caitanya-caritāmṛta (Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word āveśa-rūpa.

TEXT 166

'svayaṁ-rūpa' 's va yaṁ-prakāśa'–dui rūpe sphūrti
svayaṁ-rūpe–eka 'kṛṣṇa' vraje gopa-mūrti

SYNONYMS

sva yam-rūpa-the original form of the Lord; sva yam-prakāśa-the personal manifestation; dui rūpe-in two forms; sphūrti-exhibition; svayam-rūpe-in the original form; eka-one; kṛṣṇa-Kṛṣṇa, the Supreme Personality of Godhead; vraje-in Vṛndāvana; gopa-mūrti-the cowherd boy.

TRANSLATION

"The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms-svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

'prābhava-vaibhava'-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

SYNONYMS

prābhava-prābhava; vaibhava-vaibhava; rūpe-in forms; dvi-vidha pra-kāśe-twofold manifestations; eka-vapu-the same original form; bahu rūpa-expanded into unlimited numbers; yaiche-like; haila-it was; rāse-while dancing in the rāsa dance with the gopīs.

TRANSLATION

"In His original form, Kṛṣṇa manifests Himself in two features-prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

TEXT 168

mahiṣī-vivāhe haila bahu-vidha mūrti
'prābhava prakāśa'–ei śāstra-parasiddhi

SYNONYMS

mahiṣī-vivāhe-in the matter of marrying 16,108 wives at Dvārakā; haila-there were; bahu-vidha mūrti-many forms; prābhava prakāśa-called prābhava-prakāśa; ei-this; śāstra-parasiddhi-determined by reference to the revealed scriptures.

TRANSLATION

"When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prābhava-prakāśa, according to the directions of revealed scriptures.

TEXT 169

saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya

SYNONYMS

saubhari-ādi-beginning with the sage named Saubhari; prāya-like; sei-that; kāya-vyūha-the expansion of one's body; naya-is not; kāya-vyūha-expansions of the body; haile-if there are; nāradera-of Nārada Muni; vismaya-the astonishment; nā haya-there cannot be.

TRANSLATION

"The prābhava-prakāśa expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

TEXT 170

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

SYNONYMS

citram-wonderful; bata-oh; etat-this; ekena-with one; vapuṣā-form; yugapat-simultaneously; pṛthak-separately; gṛheṣu-in the houses; dvi-asta-sāhasram-sixteen thousand; striyaḥ-all the queens; ekaḥ-the one Śrī Kṛṣṇa; udāvahat-married.

TRANSLATION

" 'It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

PURPORT

This verse is spoken by Nārada Muni in Śrīmad-Bhāgavatam (10.69.2).

TEXT 171

sei vapu, sei ākṛti pṛthak yadi bhāse
bhāvāveśa-bhede nāma 'vaibhava-prakāśe'

SYNONYMS

sei vapu-that form; sei ākṛti-that feature; pṛthak-different; yadi-if; bhāse-appears; bhāva-āveśa-of the ecstatic emotion; bhede-according to varieties; nāma-named; vaibhava-prakāśe-vaibhava-prakāśa.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

TEXT 172

ananta prakāśe kṛṣṇera nāhi mūrti-bheda

ākāra-varṇa-astra-bhede nāma-vibheda

SYNONYMS

ananta prakāśe-in innumerable manifestations; kṛṣṇera-of Lord Kṛṣṇa; nāhi-there is not; mūrti-bheda-difference of form; ākāra-of features; varṇa-of color; astra-of weapons; bhede-according to differentiation; nāma-vibheda-difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173

anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvāṁ vai
bahu-mūrtyeka-mūrtikam

SYNONYMS

anye-different persons; ca-also; saṁskṛta-ātmānaḥ-persons who are purified; vidhinā-by the regulative principles; abhihitena-stated in the revealed scriptures; te-such persons; yajanti-worship; tvat-mayāḥ-being absorbed in You; tvām-You; vai-certainly; bahu-mūrti-having many forms; eka-mūrtikam-although one.

TRANSLATION

" 'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.40.7). In the Vedas it is stated that the one becomes many (eko bahu syām). The Supreme Personality of Godhead expands Himself in various forms-viṣṇu-tattva, jīva-tattva and śakti-tattva.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in Bhagavad-gītā (4.11): mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be avidhi-pūrvakam, improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

vaibhava-prakāśa kṛṣṇera–śrī-balarāma
varṇa-mātra-bheda, saba–kṛṣṇera samāna

SYNONYMS

vaibhava-prakāśa-manifestation of the vaibhava feature; kṛṣṇera-of Lord Kṛṣṇa; śrī-balarāma-Śrī Balarāma; varṇa-mātra-color only; bheda-difference; saba-everything; kṛṣṇera samāna-equal to Kṛṣṇa.

TRANSLATION

"The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between svayaṁ-rūpa, tad-ekātma-rūpa, āveśa, prābhava and vaibhava, Śrīla Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) svayaṁ-rūpa, as a cowherd boy in Vṛndāvana; (2) tad-ekātma-rūpa, which is divided into svāṁśaka and vilāsa; and (3) āveśa-rūpa. The svāṁśaka, or expansions of the personal potency, are (1) Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛsiṁha. The vilāsa-rūpa has a prābhava division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a vaibhava division in which there are twenty-four forms, including the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve tilaka marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

TEXT 175

vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhuja

SYNONYMS

vaibhava-prakāśa-the feature of vaibhava-prakāśa; yaiche-just as; devakī-tanuja-the son of Devakī; dvi-bhuja-two-handed; svarūpa-form; kabhu-sometimes; kabhu-sometimes; haya-is; catuḥ-bhuja-four-handed.

TRANSLATION

"An example of vaibhava-prakāśa is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

TEXT 176

ye-kāle dvibhuja, nāma–vaibhava-prakāśa
caturbhuja haile, nāma–prābhava-prakāśa

SYNONYMS

ye-kāle dvi-bhuja-when the Lord appears as two-handed; nāma-named; vaibhava-prakāśa-vaibhava-prakāśa; catuḥ-bhuja haile-when He becomes four-handed; nāma-named; prābhava-prakāśa-prābhava-prakāśa.

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

TEXT 177

sva yaṁ-rūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, 'āmi–kṣatriya'-jñāna

SYNONYMS

svayam-rūpera-of the original form; gopa-veśa-the dress of a cowherd boy; gopa-abhimāna-thinking Himself a cowherd boy; vāsudevera-of Vāsudeva, the son of Vasudeva and Devakī; kṣatriya-veśa-the dress is like that of a kṣatriya; āmi-I; kṣatriya-a kṣatriya; jñāna-knowledge.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

saundarya, aiśvarya, mādhurya, vaidagdhya-vilāsa
vrajendra-nandane ihā adhika ullāsa

SYNONYMS

saundarya-the beauty; aiśvarya-the opulence; mādhurya-the sweetness; vaidagdhya-vilāsa-the intellectual pastimes; vrajendra-nandane-of the son of Nanda Mahārāja and Yaśodā; ihā-all these; adhika ullāsa-more jubilant.

TRANSLATION

"When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

TEXT 179

govindera mādhurī dekhi' vāsudevera kṣobha
se mādhurī āsvādite upajaya lobha

SYNONYMS

govindera-of Lord Govinda; mādhurī-the sweetness; dekhi'-seeing; vāsudevera-of Vāsudeva; kṣobha-agitation; se-that; mādhurī-sweetness; āsvādite-to taste; upajaya-awakens; lobha-greed.

TRANSLATION

"Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitaṁ hanta samīkṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ
yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam anvicchati

SYNONYMS

udgīrṇa-overflowing; adbhuta-wonderful; mādhurī-sweetness; parimalasya-whose fragrance; ābhīra-of a cowherd boy; līlasya-who has pastimes; me-My; dvaitam-second form; hanta-alas; samīkṣayan-showing; muhuḥ-again and again; asau-that; citrīyate-is acting like a picture; cāraṇaḥ-dramatic actor; cetaḥ-heart; keli-kutūhala-by longing for pastimes; uttaralitam-greatly excited; satyam-actually; sakhe-O dear friend; māmakam-My; yasya-of whom; prekṣya-by seeing; sva-rūpatām-similarity to My form; vraja-vadhū-of the damsels of Vrajabhūmi; sārūpyam-a form like the forms; anvicchati-desires.

TRANSLATION

" 'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.'

PURPORT

This verse is found in the Lalita-mādhava (4.19).

TEXT 181

mathurāya yaiche gandharva-nṛtya-daraśane
punaḥ dvārakāte yaiche citra-vilokane

SYNONYMS

mathurāya-at Mathurā; yaiche-just as; gandharva-nṛtya-the dance of the Gandharvas; daraśane-by seeing; punaḥ-again; dvārakāte-at Dvārakā; yaiche-just as; citra-vilokane-by seeing a picture of Kṛṣṇa.

TRANSLATION

"One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

TEXT 182

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphuratu mama garīyān eṣa mādhurya-pūraḥ

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmaye rādhikeva

SYNONYMS

aparikalita-not experienced; pūrvaḥ-previously; kaḥ-who; camatkāra-kārī-causing wonder; sphuratu-manifests; mama-My; garīyān-more great; eṣaḥ-this; mādhurya-pūraḥ-abundance of sweetness; ayam-this; aham-I; api-even; hanta-alas; prekṣya-seeing; yam-which; lubdha-cetāḥ-My mind being bewildered; sa-rabhasam-impetuously; upabhoktum-to enjoy; kāmaye-desire; rādhikā iva-like Śrīmatī Rādhārāṇī.

TRANSLATION

" 'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.'

PURPORT

This verse spoken by Vāsudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his Lalita-mādhava (8.34).

TEXT 183

sei vapu bhinnābhāse kichu bhinnākāra
bhāvāveśākṛti-bhede 'tad-ekātma' nāma tāṅra

SYNONYMS

sei vapu-that body; bhinna-ābhāse-manifested differently; kichu-some; bhinna-ākāra-bodily differences; bhāva-āveśa-ākṛti-forms and transcendental emotions; bhede-by different; tat-ekātma nāma-the name is tad-ekātma; tāṅra-of Kṛṣṇa.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma.

TEXT 184

tad-ekātma-rūpe 'vilāsa', 'svāṁśa'–dui bheda
vilāsa, svāṁśera bhede vividha vibheda

SYNONYMS

tat-ekātma-rūpe-in the form of tad-ekātma; vilāsa-pastime; svāṁśa-personal expansion; dui bheda-two divisions; vilāsa-of the pastime expansion; svāṁśera-of the personal expansion; bhede-by differences; vividha-various; vibheda-distinctions.

TRANSLATION

"In the tad-ekātma-rūpa there are pastime expansions [vilāsa] and personal expansions [svāṁśa]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

TEXT 185

prābhava-vaibhava-bhede vilāsa–dvidhākāra
vilāsera vilāsa-bheda–ananta prakāra

SYNONYMS

prābhava-vaibhava-bhede-by the differences between prābhava and vaibhava,; vilāsa-pastime expansion; dvidhā-ākāra-twofold; vilāsera-of pastime forms; vilāsa-bheda-by the different pastimes; ananta prakāra-unlimited varieties.

TRANSLATION

"Again the vilāsa forms are divided into twofold categories-prābhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 17, it is stated:

tādṛśo nyūna-śaktiṁ yo
vyanakti svāṁśa īritaḥ
saṅkarṣaṇādir matsyādir
yathā tat-tat-svadhāmasu

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called svāṁśa. Examples of the svāṁśa expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the puruṣa-avatāras, līlā-avatāras, manvantara-avatāras and yuga-avatāras.

TEXT 186

prābhava-vilāsa–vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha,–mukhya cāri-jana

SYNONYMS

prābhava-vilāsa-the prābhava-vilāsa forms; vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; pradyumna-Pradyumna; aniruddha-Aniruddha; mukhya cāri-jana-the four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prābhava-vilāsa.

TEXT 187

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte 'vilāsa' tāṅra nāma

SYNONYMS

vraje-in Vṛndāvana; gopa-bhāva-emotion of a cowherd boy; rāmera-of Balarāma; pure-in Dvārakā; kṣatriya-bhāvana-the emotion of a kṣatriya; varṇa-veśa-bheda-by differences of dress and color; tāte-therefore; vilāsa-pastime expansion; tāṅra nāma-His name.

TRANSLATION

”Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

TEXT 188

vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse

SYNONYMS

vaibhava-prakāśe-in vaibhava manifestation; āra-and; prābhava-vilāse-in the prābhava pastime form; eka-i mūrtye-in one form; baladeva-Lord Baladeva; bhāva-bhede-according to different emotions; bhāse-exists.

TRANSLATION

”Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

TEXT 189

ādi-catur-vyūha–iṅhāra keha nāhi sama
ananta caturvyūha-gaṇera prākaṭya-kāraṇa

SYNONYMS

ādi-catuḥ-vyūha-the original quadruple group; iṅhāra-of this; keha nāhi-no one; sama-equal; ananta-unlimited; catuḥ-vyūha-gaṇera-of the quadruple expansions; prākaṭya-of manifestation; kāraṇa-the cause.

TRANSLATION

”The first expansion of the caturvyūha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

TEXT 190

kṛṣṇera ei cāri prābhava-vilāsa
dvārakā-mathurā-pure nitya iṅhāra vāsa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ei-these; cāri-four; prābhava-vilāsa-prābhava pastime forms; dvārakā-mathurā-pure-in the two cities Dvārakā and Mathurā; nitya-eternal; iṅhāra-of Them; vāsa-the residential quarters.

TRANSLATION

”These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

TEXT 191

ei cāri haite cabbiśa mūrti parakāśa
astra-bhede nāma-bheda–vaibhava-vilāsa

SYNONYMS

ei cāri haite-from these four; cabbiśa-twenty-four; mūrti-forms; parakāśa-manifestation; astra-bhede-according to the different weapons; nāma-bheda-the difference of names; vaibhava-vilāsa-the vaibhava pastime expansions.

TRANSLATION

”From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilāsa.

TEXT 192

punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe

SYNONYMS

punaḥ-again; kṛṣṇa-Kṛṣṇa; catuḥ-vyūha-the quadruple expansions; lañā-taking; pūrva-rūpe-as previously; paravyoma-madhye-in the paravyoma area; vaise-resides; nārāyaṇa-rūpe-in the form of four-handed Nārāyaṇa.

TRANSLATION

”Lord Kṛṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the paravyoma, the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His prābhava-vilāsa forms. Balarāma, Kṛṣṇa’s vaibhava-prakāśa, is eternally situated in Gokula. From the quadruple prābhava-vilāsa, twenty-four forms of the vaibhava-vilāsa are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

TEXT 193

tāṅhā haite punaḥ catur-vyūha-parakāśa
āvaraṇa-rūpe cāri-dike yāṅra vāsa

SYNONYMS

tāṅhā haite-from that original catur-vyūha; punaḥ-again; catuḥ-vyūha-parakāśa-manifestation of quadruple expansions; āvaraṇa-rūpe-in the form of a covering; cāri-dike-in four directions; yāṅra-whose; vāsa-residence.

TRANSLATION

”Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

TEXT 194

cāri-janera punaḥ pṛthak tina tina mūrti
keśavādi yāhā haite vilāsera pūrti

SYNONYMS

cāri-janera-of the original of the four expansions; punaḥ-again; pṛthak-separate; tina tina-three each; mūrti-forms; keśava-ādi-beginning with Lord Keśava; yāhā haite-from which; vilāsera pūrti-the vilāsa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti–keśava, nārāyaṇa, mādhava

SYNONYMS

cakra-ādi-of the disc and other weapons; dhāraṇa-of holding; bhede-by differences; nāma-of names; bheda-differences; saba-all; vāsudevera mūrti-the expansions of Vāsudeva; keśava-Keśava; nārāyaṇa-Nārāyaṇa; mādhava-Mādhava.

TRANSLATION

"Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

TEXT 196

saṅkarṣaṇera mūrti–govinda, viṣṇu, madhusūdana
e anya govinda–nahe vrajendra-nandana

SYNONYMS

saṅkarṣaṇera mūrti-the expansions of Saṅkarṣaṇa; govinda-Govinda; viṣṇu-Viṣṇu; madhu-sūdana-Madhusūdana; e-this; anya-another; govinda-Govinda; nahe vrajendra-nandana-not the son of Nanda Mahārāja.

TRANSLATION

"The expansions of Saṅkarṣaṇa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the original Govinda, for He is not the son of Mahārāja Nanda.

TEXT 197

pradyumnera mūrti–trivikrama, vāmana, śrīdhara
aniruddhera mūrti–hṛṣīkeśa, padmanābha, dāmodara

SYNONYMS

pradyumnera mūrti-expansions of the form of Pradyumna; tri-vikrama-Trivikrama; vāmana-Vāmana; śrīdhara-Śrīdhara; aniruddhera mūrti-expansions of Aniruddha; hṛṣīkeśa-Hṛṣīkeśa; padmanābha-Padmanābha; dāmodara-Dāmodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vāmana and Śrīdhara. The expansions of Aniruddha are Hṛṣīkeśa, Padmanābha and Dāmodara.

TEXT 198

dvādaśa-māsera devatā–ei-bāra jana
mārga-śīrṣe–keśava, pauṣe–nārāyaṇa

SYNONYMS

dvādaśa-māsera-of the twelve months; devatā-predominating Deities; ei-these; bāra jana-twelve Personalities of Godhead; mārga-śīrṣe-the month of Agrahāyana (November-December); keśava-Keśava; pauṣe-the month of Pauṣa (December-January); nārāyaṇa-Nārāyaṇa.

TRANSLATION

"These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

TEXT 199

māghera devatā–mādhava, govinda–phālgune
caitre–viṣṇu, vaiśākhe–śrī-madhusūdana

SYNONYMS

māghera devatā-the predominating Deity of the month of Māgha (January-February); mādhava-Mādhava; govinda-Govinda; phālgune-in the month of Phālguna (February-March); caitre-in the month of Caitra (March-April); viṣṇu-Lord Viṣṇu; vaiśākhe-in the month of Vaiśākha (April-May); śrī-madhusūdana-Madhusūdana.

TRANSLATION

"The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

TEXT 200

jyaiṣṭhe–trivikrama, āṣāḍhe–vāmana deveśa
śrāvaṇe–śrīdhara, bhādre–deva hṛṣīkeśa

SYNONYMS

jyaiṣṭhe-in the month of Jyaiṣṭha (May-June); trivikrama-Trivikrama; āṣāḍhe-in the month of Āṣāḍha (June-July); vāmana deva-īśa-Lord Vāmana; śrāvaṇe-in the month of Śrāvaṇa (July-August); śrīdhara-Śrīdhara; bhādre-in the month of Bhādra (August-September); deva hṛṣīkeśa-Lord Hṛṣīkeśa.

TRANSLATION

"In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śrīdhara, and in Bhādra the Deity is Hṛṣīkeśa.

TEXT 201

āśvine–padmanābha, kārtike dāmodara

’rādhā-dāmodara’ anya vrajendra-koṅara

SYNONYMS

āśvine-in the month of Āśvina (September-October); padma-nābha-Padmanābha; kārtike-in the month of Kārttika (October-November); dāmodara-Dāmodara; rādhā-dāmodara-the Dāmodara of Śrīmatī Rādhārāṇī; anya-another; vrajendra-koṅara-the son of Mahārāja Nanda.

TRANSLATION

”In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna

SYNONYMS

dvādaśa-tilaka-for twelve marks of tilaka; mantra-the mantra; ei-these; dvādaśa nāma-twelve names; ācamane-in washing with water; ei nāme-with these names; sparśi-we touch; tat-tat-sthāna-the respective places.

TRANSLATION

”When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with tilaka, one should chant the following mantra, which consists of the twelve names of Lord Viṣṇu.

lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādhavaṁ tu
govindaṁ kaṇṭha-kūpake
viṣṇuṁ ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanaṁ vāma-pārśvake
śrīdharaṁ vāma-bāhau tu
hṛṣīkeśaṁ tu kandhare
pṛṣṭhe ca padmanābhaṁ ca
kaṭyāṁ dāmodaraṁ nyaset

”When one marks the forehead with tilaka, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back.”

TEXT 203

ei cāri-janera vilāsa-mūrti āra aṣṭa jana
tāṅ sabāra nāma kahi, śuna sanātana

SYNONYMS

ei cāri-janera-of the four personalities; vilāsa-mūrti-pastime forms; āra-more; aṣṭa jana-eight personalities; tāṅ sabāra-of all of them; nāma-the holy names; kahi-I shall mention; śuna-hear; sanātana-O Sanātana.

TRANSLATION

”From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

puruṣottama, acyuta, nṛsiṁha, janārdana
hari, kṛṣṇa, adhokṣaja, upendra,–aṣṭa-jana

SYNONYMS

puruṣottama-Puruṣottama; acyuta-Acyuta; nṛsiṁha-Nṛsiṁha; janārdana-Janārdana; hari-Hari; kṛṣṇa-Kṛṣṇa; adhokṣaja-Adhokṣaja; upendra-Upendra; aṣṭa-jana-eight persons.

TRANSLATION

”The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṁha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

TEXT 205

vāsudevera vilāsa dui–adhokṣaja, puruṣottama
saṅkarṣaṇera vilāsa–upendra, acyuta dui-jana

SYNONYMS

vāsudevera vilāsa-the pastime expansions of Vāsudeva; dui-two; adhokṣaja-Adhokṣaja; puruṣottama-Puruṣottama; saṅkarṣaṇera vilāsa-the pastime expansions of Saṅkarṣaṇa; upendra-Upendra; acyuta-Acyuta; dui-jana-the two persons. persons.

TRANSLATION

”Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

TEXT 206

pradyumnera vilāsa–nṛsiṁha, janārdana
aniruddhera vilāsa–hari, kṛṣṇa dui-jana

SYNONYMS

pradyumnera vilāsa-the pastime forms of Pradyumna; nṛsiṁha-Nṛsiṁha; janārdana-Janārdana; aniruddhera vilāsa-the pastime forms of Aniruddha; hari-Hari; kṛṣṇa-Kṛṣṇa; dui-jana-the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nṛsiṁha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

TEXT 207

ei cabbiśa mūrti–prābhava-vilāsa pradhāna
astra-dhāraṇa-bhede dhare bhinna bhinna nāma

SYNONYMS

ei cabbiśa mūrti-all of these twenty-four forms; prābhava-vilāsa-pastime forms of the prābhava expansions; pradhāna-chief; astra-dhāraṇa-of holding the weapons; bhede-in terms of differences; dhare-accept; bhinna bhinna-separate from one another; nāma-names.

TRANSLATION

"All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

TEXT 208

iṅhāra madhye yāhāra haya ākāra-veśa-bheda
sei sei haya vilāsa-vaibhava-vibheda

SYNONYMS

iṅhāra madhye-out of Them all; yāhāra-of whom; haya-there is; ākāra-of bodily features; veśa-of dress; bheda-difference; sei sei haya-they are; vilāsa-vaibhava-of vaibhava-vilāsa; vibheda-the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilāsa.

TEXT 209

padmanābha, trivikrama, nṛsiṁha, vāmana
hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa

SYNONYMS

padmanābha-Padmanābha; trivikrama-Trivikrama; nṛsiṁha-Nṛsiṁha; vāmana-Vāmana; hari-Hari; kṛṣṇa-Kṛṣṇa; ādi-and so on; haya-are; ākāre vilakṣaṇa-different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛsiṁha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

TEXT 210

kṛṣṇera prābhava-vilāsa–vāsudevādi cāri jana
sei cāri-janāra vilāsa–viṁśati gaṇana

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; prābhava-vilāsa-prābhava pastime forms; vāsudeva-ādi-Vāsudeva and others; cāri jana-quadruple expansions; sei-those; cāri-janāra-of the four-personalities; vilāsa-pastime forms; viṁśati gaṇana-counted as twenty.

TRANSLATION

"Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

iṅhā-sabāra pṛthak vaikuṇṭha–paravyoma-dhāme
pūrvādi aṣṭa-dike tina tina krame

SYNONYMS

iṅhā-of them; sabāra-of all; pṛthak-separate; vaikuṇṭha-a Vaikuṇṭha planet; paravyoma-dhāme-in the spiritual world; pūrva-ādi-beginning from the east; aṣṭa-dike-in the eight directions; tina tina-three in each; krame-in consecutive order.

TRANSLATION

"All these forms preside over different Vaikuṇṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

yadyapi paravyoma sabākāra nitya-dhāma
tathāpi brahmāṇḍe kāro kāṅho sannidhāna

SYNONYMS

yadyapi-although; paravyoma-the spiritual sky; sabākāra-of all of Them; nitya-dhāma-the eternal abode; tathāpi-still; brahmāṇḍe-in the material universes; kāro-of some of Them; kāṅho-somewhere; sannidhāna-the residential places.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

paravyoma-madhye nārāyaṇera nitya-sthiti
paravyoma-upari kṛṣṇalokera vibhuti

SYNONYMS

paravyoma-madhye-in the spiritual sky; nārāyaṇera-of Nārāyaṇa; nitya-sthiti-eternal residence; paravyoma-upari-in the upper portion of the spiritual sky; kṛṣṇa-lokera vibhuti-the opulence of the Kṛṣṇaloka planet.

TRANSLATION

”There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

TEXT 214

eka ’kṛṣṇaloka’ haya trividha-prakāra
gokulākhya, mathurākhya, dvārakākhya āra

SYNONYMS

eka-one; kṛṣṇa-loka-the planet known as Kṛṣṇaloka; haya-there is; tri-vidha-prakāra-in three different divisions; gokula-ākhya-Gokula; mathurā-ākhya-Mathurā; dvārakā-ākhya-Dvārakā; āra-and.

TRANSLATION

”The planet of Kṛṣṇaloka is divided into three sections-Gokula, Mathurā and Dvārakā.

TEXT 215

mathurāte keśavera nitya sannidhāna
nīlācale puruṣottama–jagannātha’ nāma

SYNONYMS

mathurāte-in Mathurā; keśavera-of Lord Keśava; nitya-eternal; san-nidhāna-residence; nīlācale-in Nīlācala (Jagannātha Purī); puruṣottama-Puruṣottama; jagannātha nāma-also known as Jagannātha.

TRANSLATION

”Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

TEXT 216

prayāge mādhava, mandāre śrī-madhusūdana
ānandāraṇye vāsudeva, padmanābha janārdana

SYNONYMS

prayāge-at Prayāga; mādhava-Bindu Mādhava; mandāre-at Mandāra-parvata; śrī-madhusūdana-Śrī Madhusūdana; ānanda-araṇye-at the place known as Ānandāraṇya; vāsudeva-Lord Vāsudeva; padmanābha-Lord Padmanābha; janārdana-Lord Janārdana.

TRANSLATION

”At Prayāga, the Lord is situated as Bindu Mādhava, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandāraṇya.

TEXT 217

viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure
aiche āra nānā mūrti brahmāṇḍa-bhitare

SYNONYMS

viṣṇu-kāñcīte-at Viṣṇu-kāñcī; viṣṇu-Lord Viṣṇu; hari-Lord Hari; rahe-remains; māyāpure-at Māyāpur; aiche-similarly; āra-also; nānā-various; mūrti-forms; brahmāṇḍa-bhitare-throughout the universe.

TRANSLATION

”At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are mūrti forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya’s birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the mūrtis in the spiritual world of the Vaikuṇṭhas. Although the arcā-mūrti, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as arcā-mūrti so that we can see Him. It is forbidden to consider the arcā-mūrti to be made of stone or wood. In the Padma Purāṇa it is said:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe ’mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider caraṇāmṛta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa mahā-mantra to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord’s mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

TEXT 218

ei-mata brahmāṇḍa-madhye sabāra ’parakāśa’
sapta-dvīpe nava-khaṇḍe yāṅhāra vilāsa

SYNONYMS

ei-mata-in this way; brahmāṇḍa-madhye-within this universe; sabāra-of all of Them; parakāśa-manifestations; sapta-dvīpe-on seven islands; nava-khaṇḍe-in different sections, nine in number; yāṅhāra vilāsa-the pastimes of whom.

TRANSLATION

”Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the Siddhānta-śiromaṇi:

bhūmer ardhaṁ kṣīra-sindhor udaka-sthaṁ
jambu-dvīpaṁ prāhur ācārya-varyāḥ
ardhe ’nyasmin dvīpa-ṣaṭkasya yāmye
kṣāra-kṣīrādy-ambudhīnāṁ niveśaḥ
śākaṁ tataḥ śālmala-matra kauśaṁ
krauñcaṁ ca go-medaka-puṣkare ca
dvayor dvayor antaram ekam ekaṁ
samudrayor dvīpam udāharanti

The seven islands (dvīpas) are known as (1) Jambu, (2) Śāka, (3) Śālmalī, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called dvīpa. Outer space is like an ocean of air. just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space. There are nine khaṇḍas, known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and (9) Ketumāla. These are different parts of the Jambūdvīpa. A valley between two mountains is called a khaṇḍa or varṣa.

TEXT 219

sarvatra prakāśa tāṅra–bhakte sukha dite
jagatera adharma nāśi’ dharma sthāpite

SYNONYMS

sarvatra-everywhere; prakāśa-manifestations; tāṅra-His; bhakte-to the devotees; sukha dite-to give happiness; jagatera-of the material world; adharma-irreligious principles; nāśi’-destroying; dharma-religious principles; sthāpite-to establish.

TRANSLATION

”The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different arcā-mūrtis (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

TEXT 220

iṅhāra madhye kāro haya ’avatāre’ gaṇana
yaiche viṣṇu, trivikrama, nṛsiṁha, vāmana

SYNONYMS

iṅhāra madhye-of Them; kāro-of some; haya-there is; avatare-as incarnations; gaṇana-counting; yaiche-as; viṣṇu-Lord Viṣṇu; trivikrama-Lord Trivikrama; nṛsiṁha-Lord Nṛsiṁha; vāmana-Lord Vāmana.

TRANSLATION

”Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsiṁha and Lord Vāmana.

TEXT 221

astra-dhṛti-bheda–nāma-bhedera kāraṇa
cakrādi-dhāraṇa-bheda śuna, sanātana

SYNONYMS

astra-dhṛti-of holding the weapon; bheda-difference; nāma-bhedera-of differences of names; kāraṇa-the cause; cakra-ādi-of weapons, beginning with the disc; dhāraṇa-of holding; bheda-differences; śuna-please hear; sanātana-O Sanātana.

TRANSLATION

”My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

TEXT 222

dakṣiṇādho hasta haite vāmādhaḥ paryanta
cakrādi astra-dhāraṇa-gaṇanāra anta

SYNONYMS

dakṣiṇa-adhaḥ-the lower right; hasta-hand; haite-from; vāma-adhaḥ-the lower left hand; paryanta-up to; cakra-ādi-beginning with the disc; astra-dhāraṇa-of holding the weapons; gaṇanāra-of counting; anta-the end.

TRANSLATION

”The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.

TEXT 223

siddhārtha-saṁhitā kare cabbiśa mūrti gaṇana
tāra mate kahi āge cakrādi-dhāraṇa

SYNONYMS

siddhārtha-saṁhitā-the revealed scripture named Siddhārtha-saṁhitā; kare-does; cabbiśa-twenty-four; mūrti-forms; gaṇana-counting; tāra mate-according to the opinion of Siddhārtha-saṁhitā; kahi-I shall describe; āge-first; cakra-ādi-dhāraṇa-holding of the weapons, beginning with the disc.

TRANSLATION

”According to the Siddhārtha-saṁhitā there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nṛsiṁha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

TEXT 224

vāsudeva–gadā-śaṅkha-cakra-padma-dhara
saṅkarṣaṇa–gadā-śaṅkha-padma-cakra-kara

SYNONYMS

vāsudeva-Vāsudeva; gadā-club; śaṅkha-conchshell; cakra-disc; padma-lotus flower; dhara-holding; saṅkarṣaṇa-Saṅkarṣaṇa; gadā-club; śaṅkha-conchshell; padma-lotus flower; cakra-kara-the disc in the hand.

TRANSLATION

”In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

TEXT 225

pradyumna–cakra-śaṅkha-gadā-padma-dhara
aniruddha–cakra-gadā-śaṅkha-padma-kara

SYNONYMS

pradyumna-Lord Pradyumna; cakra-disc; śaṅkha-conch; gadā-club; padma-lotus; dhara-holding; aniruddha-Lord Aniruddha; cakra-disc; gadā-club; śaṅkha-conch; padma-kara-lotus flower in hand.

TRANSLATION

”Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

paravyome vāsudevādi–nija nija astra-dhara
tāṅra mata kahi, ye-saba astra-kara

SYNONYMS

para-vyome-in the spiritual sky; vāsudeva-ādi-beginning with Lord Vāsudeva; nija nija-Their own respective; astra-dhara-holding of different weapons; tāṅra mata kahi-I am speaking the opinion of Siddhārtha-saṁhitā; ye-saba-all; astra-kara-weapons in the different hands.

TRANSLATION

”Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

TEXT 227

śrī-keśava–padma-śaṅkha-cakra-gadā-dhara
nārāyaṇa–śaṅkha-padma-gadā-cakra-dhara

SYNONYMS

śrī-keśava-Lord Keśava; padma-lotus; śaṅkha-conch; cakra-disc; gadā-club; dhara-holding; nārāyaṇa-Lord Nārāyaṇa; śaṅkha-conch; padma-lotus; gadā-club; cakra-disc; dhara-holding.

TRANSLATION

”Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

śrī-mādhava–gadā-cakra-śaṅkha-padma-kara
śrī-govinda–cakra-gadā-padma-śaṅkha-dhara

SYNONYMS

śrī-mādhava-Lord Mādhava; gadā-club; cakra-disc; śaṅkha-conch; padma-lotus; kara-in the hands; śrī-govinda-Lord Govinda; cakra-disc; gadā-club; padma-lotus; śaṅkha-conch; dhara-holding.

TRANSLATION

”Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

viṣṇu-mūrti–gadā-padma-śaṅkha-cakra-kara
madhusūdana–cakra-śaṅkha-padma-gadā-dhara

SYNONYMS

viṣṇu-mūrti-Lord Viṣṇu; gadā-club; padma-lotus; śaṅkha-conch; cakra-disc; kara-in the hands; madhusūdana-Lord Madhusūdana; cakra-disc; śaṅkha-conch; padma-lotus; gadā-club; dhara-holding.

TRANSLATION

”Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

trivikrama–padma-gadā-cakra-śaṅkha-kara

śrī-vāmana–śaṅkha-cakra-gadā-padma-dhara

SYNONYMS

trivikrama-Lord Trivikrama; padma-lotus; gadā-club; cakra-disc; śaṅkha-conch; kara-in the hands; śrī-vāmana-Lord Vāmana; śaṅkha-conch; cakra-disc; gadā-club; padma-lotus; dhara-holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

śrīdhara–padma-cakra-gadā-śaṅkha-kara
hṛṣīkeśa–gadā-cakra-padma-śaṅkha-dhara

SYNONYMS

śrīdhara-Lord Śrīdhara; padma-lotus; cakra-disc; gadā-club; śaṅkha-conch; kara-in the hands; hṛṣīkeśa-Lord Hṛṣīkeśa; gadā-club; cakra-disc; padma-lotus; śaṅkha-conch; dhara-holding.

TRANSLATION

"Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

TEXT 232

padmanābha–śaṅkha-padma-cakra-gadā-kara
dāmodara–padma-cakra-gadā-śaṅkha-dhara

SYNONYMS

padmanābha-Lord Padmanābha; śaṅkha-conch; padma-lotus; cakra-disc; gadā-club; kara-in the hands; dāmodara-Lord Dāmodara; padma-lotus; cakra-disc; gadā-club; śaṅkha-conch; dhara-holding.

TRANSLATION

"Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

puruṣottama–cakra-padma-śaṅkha-gadā-dhara
śrī-acyuta–gadā-padma-cakra-śaṅkha-dhara

SYNONYMS

puruṣottama-Lord Puruṣottama; cakra-disc; padma-lotus; śaṅkha-conch; gadā-club; dhara-holding; śrī-acyuta-Lord Acyuta; gadā-club; padma-lotus; cakra-disc; śaṅkha-conch; dhara-holding.

TRANSLATION

"Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

śrī-nṛsiṁha–cakra-padma-gadā-śaṅkha-dhara
janārdana–padma-cakra-śaṅkha-gadā-kara

SYNONYMS

śrī-nṛsiṁha-Lord Nṛsiṁha; cakra-disc; padma-lotus; gadā-club; śaṅkha-conch; dhara-holding; janārdana-Lord Janārdana; padma-lotus; cakra-disc; śaṅkha-conch; gadā-club; kara-in the hands.

TRANSLATION

"Lord Nṛsiṁha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

TEXT 235

śrī-hari–śaṅkha-cakra-padma-gadā-kara
śrī-kṛṣṇa–śaṅkha-ga dā-padma-cakra-kara

SYNONYMS

śrī-hari-Lord Hari; śaṅkha-conch; cakra-disc; padma-lotus; gadā-club; kara-in the hand; śrī-kṛṣṇa-Lord Kṛṣṇa; śaṅkha-conch; gadā-club; padma-lotus; cakra-disc; kara-in the hands.

TRANSLATION

"Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

TEXT 236

adhokṣaja–padma-gadā-śaṅkha-cakra-kara
upendra–śaṅkha-gadā-cakra-padma-kara

SYNONYMS

adhokṣaja-Lord Adhokṣaja; padma-lotus; gadā-club; śaṅkha-conch; cakra-disc; kara-in hand; upendra-Lord Upendra; śaṅkha-conch; gadā-club; cakra-disc; padma-lotus; kara-in hand.

TRANSLATION

"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

hayaśīrṣa-pañcarātre kahe ṣola-jana
tāra mate kahi ebe cakrādi-dhāraṇa

SYNONYMS

hayaśīrṣa-pañcarātre-the revealed scripture named the Hayaśīrṣa-pañcarātra; kahe-says; ṣola-jana-sixteen personalities; tāra mate-according to this opinion; kahi-I shall describe; ebe-now; cakra-ādi-dhāraṇa-the holding of weapons, beginning with the disc.

TRANSLATION

"According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (B) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara.

TEXT 238

keśava-bhede padma-śaṅkha-gadā-cakra-dhara
mādhava-bhede cakra-gadā-śaṅkha-padma-kara

SYNONYMS

keśava-bhede-according to the different opinion about Lord Keśava; padma-lotus; śaṅkha-conch; gadā-club; cakra-and disc; dhara-holding; mādhava-bhede-according to the different opinion about the bodily features of Lord Mādhava; cakra-disc; gadā-club; śaṅkha-conch; padma-lotus; kara-in the hands.

TRANSLATION

”Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.

TEXT 239

nārāyaṇa-bhede nānā astra-bheda-dhara
ityādika bheda ei saba astra-kara

SYNONYMS

nārāyaṇa-bhede-according to the different opinion about the bodily features of Lord Nārāyaṇa; nānā-various; astra-of weapons; bheda-dhara-differences in holding; iti-ādika-in this way; bheda-differentiated; ei saba-all these; astra-kara-weapons in the hands.

TRANSLATION

”According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

TEXT 240

’svayaṁ bhagavān’ āra ’līlā-puruṣottama’
ei dui nāma dhare vrajendra-nandana

SYNONYMS

svayam bhagavān-the Supreme Personality of Godhead; āra-and; līlā-puruṣottama-the Lord Puruṣottama of pastimes; ei dui-these two; nāma-names; dhare-takes; vrajendra-nandana-Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

”Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayaṁ bhagavān, and the other is līlā-puruṣottama.

TEXT 241

purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe

SYNONYMS

purīra-of Dvārakā Purī; āvaraṇa-rūpe-as a covering for the four sides; purīra nava-deśe-in nine different parts of the city; nava-vyūha-rūpe-in nine Deities; nava-mūrti-nine forms; parakāśe-manifests.

TRANSLATION

”Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In different parts of the Purī, in nine places, He expands in nine different forms.

TEXT 242

catvāro vāsudevādyā
nārāyaṇa-nṛsiṁhakau
hayagrīvo mahākroḍo
brahmā ceti navoditāḥ

SYNONYMS

catvāraḥ-four principal protectors; vāsudeva-ādyāḥ-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; nārāyaṇa-including Lord Nārāyaṇa; nṛsiṁhakau-as well as Lord Nṛsiṁha; hayagrīvaḥ-Lord Hayagrīva; mahākroḍaḥ-Lord Varāha; brahmā-Lord Brahmā; ca-also; iti-thus; nava-uditāḥ-nine personalities.

TRANSLATION

” ’The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṁha, Hayagrīva, Varāha and Brahmā.’

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā’s post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

TEXT 243

prakāśa-vilāsera ei kailuṅ vivaraṇa
svāṁśera bheda ebe śuna, sanātana

SYNONYMS

prakāśa-vilāsera-of pastime forms and manifestations; ei-this; kailuṅ-I have made; vivaraṇa-description; svāṁśera-of personal expansions; bhede-the differences; ebe-now; śuna-please hear; sanātana-O Sanātana Gosvāmī.

TRANSLATION

”I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

saṅkarṣaṇa, matsyādika,–dui bheda tāṅra
saṅkarṣaṇa–puruṣāvatāra, līlāvatāra āra

SYNONYMS

saṅkarṣaṇa-Saṅkarṣaṇa; matsya-ādika-and incarnations such as the fish; dui-two; bheda-differentiations; tāṅra-His; saṅkarṣaṇa-Saṅkarṣaṇa; puruṣa-avatāra-incarnations of Viṣṇu; līlā-avatāra-pastime incarnations; āra-and.

TRANSLATION

”The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The puruṣa-avatāras are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also līlā-avatāras, and these include (1) Catuḥsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreya, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalki.

These twenty-five Personalities of Godhead are known as līlā-avatāras. Because they appear in each day of Brahmā, or in each kalpa (millennium), they are sometimes known as kalpa-avatāras. Of these incarnations, Haṁsa and Mohinī are not very permanent or well known, but They are listed among the prābhava-avatāras. Kapila, Dattātreya, Ṛṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the prābhava incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, the killer of Pralambāsura, are counted among the vaibhava-avatāras.

TEXT 245

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra

SYNONYMS

avatāra-incarnations; haya-there are; kṛṣṇera-of Lord Kṛṣṇa; ṣaṭ-vidha prakāra-six kinds; puruṣa-avatāra-incarnations of Viṣṇu; eka-one; līlā-avatāra-incarnations for the execution of pastimes; āra-also.

TRANSLATION

”There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras].

TEXT 246

guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāveśāvatāra

SYNONYMS

guṇa-avatāra-the incarnations to control the material qualities; āra-also; manu-antara-avatāra-the incarnations of the Manus; yuga-avatāra-the incarnations according to different yugas; āra-and; śakti-āveśa-avatāra-empowered incarnations.

TRANSLATION

”There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

PURPORT

The guṇa-avatāras are three-Lord Brahmā, Lord Śiva and Lord Viṣṇu (Bhāg. 10.88.3). The avatāras of Manu, or manvantara-avatāras, are listed as follows in Śrīmad-Bhāgavatam (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yajña and Vāmana are also counted among the līlā-avatāras. All these Manu incarnations are sometimes called vaibhava-avatāras.

The four yuga-avatāras are (1) śukla (white) in the Satya-yuga (Bhāg. 11.5.21), (2) rakta (red) in the Tretā-yuga (Bhāg. 11.5.24), (3) śyāma (dark blue) in the Dvāpara-yuga (Bhāg. 11.5.27), and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (Bhāg. 11.5.32 and 10.8.13).

The śaktyāveśa-avatāra is categorized into (1) forms of divine absorption (bhagavad-āveśa) like Kapiladeva or Ṛṣabhadeva and (2) divinely empowered forms (śaktyāveśa), of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti), (2) Anantadeva, empowered to bear all the planets within the universe (bhū-dhāraṇa-śakti), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (sṛṣṭi-śakti), (4) Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (jñāna-śakti), (5) Nārada Muni, empowered to distribute devotional service (bhakti-śakti), (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (pālana-śakti) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (duṣṭa-damana-śakti).

TEXT 247

bālya, paugaṇḍa haya vigrahera dharma
eta-rūpe līlā karena vrajendra-nandana

SYNONYMS

bālya-childhood; paugaṇḍa-boyhood; haya-there are; vigrahera-of the Deity; dharma-characteristics; eta-rūpe-in so many forms; līlā-pastimes; karena-executes; vrajendra-nandana-Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

”Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana

SYNONYMS

ananta-unlimited; avatāra-incarnations; kṛṣṇera-of Lord Kṛṣṇa; nāhika gaṇana-there is no possibility of counting; śākhā-candra-nyāya-by the analogy of the moon and the branches of a tree; kari-I make; dik-daraśana-a slight indication.

TRANSLATION

"There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the avatāras, or incarnations, of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of the Lord. We should not consider them to belong to this material world. As stated in Bhagavad-gītā:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His avatāras can be understood only by the grace of the Lord.

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām
(Kaṭha Upaniṣad 1.2.23)

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(Bhāg. 10.14.29)

TEXT 249

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

SYNONYMS

avatārāḥ-all the incarnations; hi-certainly; asaṅkhyeyāḥ-beyond counting; hareḥ-from the Supreme Personality of Godhead; sattva-nidheḥ-who is the reservoir of spiritual energy; dvijāḥ-O brāhmaṇas; yathā-as; avidāsinaḥ-containing a great reservoir of water; kulyāḥ-small ponds; sarasaḥ-from a lake; syuḥ-must be; sahasraśaḥ-by hundreds and thousands of times.

TRANSLATION

" 'O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (1.3.26).

TEXT 250

prathamei kare kṛṣṇa 'puruṣāvatāra'
seita puruṣa haya trividha prakāra

SYNONYMS

prathamei-in the beginning; kare-does; kṛṣṇa-Lord Kṛṣṇa; puruṣa-avatāra-the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); seita-that; puruṣa-Viṣṇu; haya-becomes; tri-vidha pra-kāra-three different manifestations.

TRANSLATION

"In the beginning, Kṛṣṇa incarnates Himself as puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.

TEXT 251

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi-forms; puruṣa-ākhyāni-celebrated as the puruṣa; atho-how; viduḥ-they know; ekam-one of them; tu-but; mahataḥ sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-saṁsthitam-situated within the universe; tṛtīyam-the third; sarva-bhūta-stham-within the hearts of all living entities; tāni-these three; jñātvā-knowing; vimucyate-one becomes liberated.

TRANSLATION

" 'Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva-khaṇḍa 33), where it has been quoted from the Sātvata-tantra.

TEXT 252

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
'icchā-śakti' 'jñāna-śakti' 'kriyā-śakti' nāma

SYNONYMS

ananta-śakti-of unlimited potencies; madhye-in the midst; kṛṣṇera-of Lord Kṛṣṇa; tina-three; śakti-potencies; pradhāna-are chief; icchā-śakti-willpower; jñāna-śakti-the power of knowledge; kriyā-śakti-the creative energy; nāma-named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, out of which three are chief-willpower, the power of knowledge and the creative energy.

TEXT 253

icchā-śakti-pradhāna kṛṣṇa–icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

SYNONYMS

icchā-śakti-of willpower; pradhāna-predominator; kṛṣṇa-Lord Kṛṣṇa; icchāya-simply by willing; sarva-kartā-the creator of everything; jñāna-śakti-pradhāna-the predominator of the power of knowledge; vāsudeva-Lord Vāsudeva; adhiṣṭhātā-reservoir.

TRANSLATION

"The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

TEXT 254

icchā-jñāna-kriyā vinā nā haya sṛjana
tinera tina-śakti meli' prapañca-racana

SYNONYMS

icchā-jñāna-kriyā-thinking, feeling, willing, knowledge and activity; vina-without; nā-not; haya-there is; sṛjana-creation; tinera-of the three; tina-śakti-three potencies; meli'-being amalgamated; prapañca-racana-there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛtāprākṛta-sṛṣṭi karena nirmāṇa

SYNONYMS

kriyā-śakti-pradhāna-the predominator of the creative energy; saṅkarṣaṇa-Lord Saṅkarṣaṇa; balarāma-Lord Balarāma; prākṛta-material; aprākṛta-spiritual; sṛṣṭi-worlds; karena-does; nirmāṇa-creation.

TRANSLATION

"Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

TEXT 256

ahaṅkārera adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikuṇṭha sṛje cic-chakti-dvārāya

SYNONYMS

ahaṅkārera-of egotism; adhiṣṭhātā-the source or predominating Deity; kṛṣṇera-of Lord Kṛṣṇa; icchāya-by the will; goloka-the supreme spiritual planet, known as Goloka; vaikuṇṭha-other, lower planets, known as Vaikuṇṭhas; sṛje-creates; cit-śakti-dvārāya-by the spiritual energy.

TRANSLATION

"That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

TEXT 257

yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa

SYNONYMS

yadyapi-although; asṛjya-there is no question of creation; nitya-eternal; cit-śakti-vilāsa-pastimes of the eternal spiritual energy; tathāpi-still; saṅkarṣaṇa-icchāya-by the will of Saṅkarṣaṇa; tāhāra-of the spiritual world; prakāśa-manifestation.

TRANSLATION

”Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

sahasra-patraṁ kamalaṁ
gokulākhyaṁ mahat-padam
tat-karṇikāraṁ tad-dhāma
tad anantāṁśa-sambhavam

SYNONYMS

sahasra-patram-with thousands of petals; kamalam-resembling a lotus flower; gokula-ākhyam-named Gokula; mahat-padam-the supreme abode; tat-karṇikāram-the whorl of that lotus flower; tat-dhāma-the abode of the Lord; tat-that; ananta-aṁśa-from the expansion of energy of Ananta; sambhavam-creation.

TRANSLATION

” ’Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.’

PURPORT

This verse is quoted from Brahma-saṁhitā (5.2).

TEXT 259

māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

SYNONYMS

māyā-dvāre-by the agency of the external energy; sṛje-creates; teṅho-Lord Saṅkarṣaṇa; brahmāṇḍera gaṇa-all the groups of universes; jaḍa-rūpā-appearing dull; prakṛti-the material energy; nahe-is not; brahmāṇḍa-kāraṇa-the cause of the cosmic manifestation.

TRANSLATION

”By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy-known in modern language as nature-is not the cause of the material universe.

TEXT 260

jaḍa haite sṛṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne

SYNONYMS

jaḍa haite-from the dull material energy; sṛṣṭi nahe-the cosmic manifestation is not possible; īśvara-śakti vine-without the help of the energy of the Supreme Lord, the Personality of Godhead; tāhātei-in the material energy; saṅkarṣaṇa-Lord Saṅkarṣaṇa; kare-does; śaktira-of the spiritual energy; ādhāne-empowering.

TRANSLATION

”Without the Supreme Personality of Godhead’s energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

TEXT 261

īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti

SYNONYMS

īśvarera śaktye-by the energy of the Supreme Personality of Godhead; sṛṣṭi-creation; kara ye-does; prakṛti-material energy; lauha-iron; yena-as; agni-śaktye-by the power of fire; pāya-gets; dāha-śakti-the power to burn.

TRANSLATION

”Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau

SYNONYMS

etau-these two, namely Rāma and Kṛṣṇa; hi-certainly; viśvasya-of the universe; ca-and; bīja-yonī-both the cause and ingredient; rāmaḥ-Balarāma; mukundaḥ-Kṛṣṇa; puruṣaḥ-the original Mahā-Viṣṇu; pradhānam-material energy; anvīya-after entering; bhūteṣu-into the material elements; vilakṣaṇasya-of varieties of manifestation; jñānasya-of knowledge; ca-also; īśāte-are the controlling power; imau-both of Them; purāṇau-are the original cause.

TRANSLATION

” ’Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.46.31).

TEXT 263

sṛṣṭi-hetu yei mūrti prapañce avatare
sei īśvara-mūrti ’avatāra’ nāma dhare

SYNONYMS

sṛṣṭi-hetu-for the purpose of creation; yei mūrti-which form of the Lord; prapañce-in the material world; avatare-descends; sei-that; īśvara-mūrti-form of the Lord; avatāra-incarnation; nāma dhare-takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

TEXT 264

māyātīta paravyome sabāra avasthāna
viśve avatari' dhare 'avatāra' nāma

SYNONYMS

māyā-atīta-beyond the material nature; para-vyome-in the spiritual sky; sabāra-all of them; avasthāna-residence; viśve-within the material universe; avatari'-coming down; dhare-take; avatāra nāma-the name avatāra.

TRANSLATION

"All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama

SYNONYMS

sei māyā-that material energy; avalokite-just to glance over; śrī-saṅkarṣaṇa-Saṅkarṣaṇa; puruṣa-rūpe-in the original form of Mahā-Viṣṇu; avatīrṇa-incarnated; ha-ilā-became; prathama-at first.

TRANSLATION

"To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe-accepted; pauruṣam rūpam-the form of the puruṣa incarnation; bhagavān-the Supreme Personality of Godhead; mahat-ādibhiḥ-with the material energy, etc.; sambhūtam-created; ṣoḍaśa-sixteen; kalam-elements; ādau-in the beginning; loka-of the material worlds; sisṛkṣayā-with a desire for the creation.

TRANSLATION

" 'In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.1). For an explanation, refer to Ādi-līlā, Chapter Five, verse 84.

TEXT 267

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ-the original incarnation; puruṣaḥ-the Lord; parasya-of the Supreme; kālaḥ-time; svabhāvaḥ-nature; sat-asat-cause and effect; manaḥ ca-as well as the mind; dravyam-the five elements; vikāraḥ-transformation or the false ego; guṇaḥ-modes of nature; indriyāṇi-senses; virāṭ-the universal form; svarāṭ-complete independence; sthāsnu-immovable; cariṣṇu-movable; bhūmnaḥ-of the Supreme Personality of Godhead.

TRANSLATION

" 'Kāraṇābdhiśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.42). For an explanation, refer to Ādi-līlā, Chapter Five, verse 83.

TEXT 268

sei puruṣa virajāte karena śayana
'kāraṇābdhiśāyī' nāma jagat-kāraṇa

SYNONYMS

sei puruṣa-the Supreme Personality of Godhead; virajāte-on the border known as Virajā; karena śayana-lies down; kāraṇa-abdhi-śāyī-Kāraṇābdhiśāyī; nāma-named; jagat-kāraṇa-is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the river Virajā, which serves as a border between the material and spiritual worlds. As Kāraṇābdhiśāyī Viṣṇu, He is the original cause of the material creation.

TEXT 269

kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati

SYNONYMS

kāraṇa-abdhi-pāre-on one bank of the Causal Ocean; māyāra-of the material energy; nitya-eternal; avasthiti-position; virajāra pāre-on the other bank of the Virajā, or the Causal Ocean; para-vyome-in the spiritual world or sky; nāhi-there is not; gati-admission.

TRANSLATION

"The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

SYNONYMS

pravartate-exists; yatra-where; rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; tayoḥ-of both of them; sattvam ca-and the mode of goodness; miśram-mixture; na-not; ca-also; kāla-vikramaḥ-the influence of time or annihilation; na-not; yatra-where; māyā-external energy; kim-what; uta-to speak; apare-others; hareḥ-of the Supreme Personality of Godhead; anuvratāḥ-strict followers; yatra-where; sura-by demigods; asura-and by demons; arcitāḥ-being worshiped.

TRANSLATION

" 'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

PURPORT

This verse from Śrīmad-Bhāgavatam (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of Śrīmad-Bhāgavatam in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

TEXT 271

māyāra ye dui vṛtti–'māyā' āra 'pradhāna'
'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'

SYNONYMS

māyāra-of the material nature; ye-which; dui-two; vṛtti-functions; māyā-called māyā; āra-and; pradhāna-ingredients; māyā-the word ma-ya; nimitta-hetu-the efficient cause; viśvera-of the material universe; upādāna-ingredients; pradhāna-is called pradhāna.

TRANSLATION

"Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see Ādi-līlā, Chapter Five, verse 58.

TEXT 272

sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari' kare vīryera ādhāna

SYNONYMS

sei puruṣa-that Supreme Personality of Godhead; māyā-pāne-toward māyā; kare avadhāna-glances; prakṛti-the material nature; kṣobhita kari'-making agitated; kare-impregnates; vīryera-of the semina; ādhāna-injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In Bhagavad-gītā (7.10), Kṛṣṇa says, bījaṁ māṁ sarva-bhūtānām: "I am the original seed of all existences." This is also confirmed in another verse in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

For a further explanation, one may refer to Brahma-saṁhitā (Chapter Five, verses 10-13). Brahma-saṁhitā also states (5.51):

agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the Vedānta-sūtra (1.1). janmādy asya yataḥ: "The Absolute Truth is He from whom everything emanates." He is the Supreme Truth: satyaṁ paraṁ dhīmahi (Bhāg. 1.1.1). The absolute ultimate truth is Kṛṣṇa. Oṁ namo bhagavate vāsudevāya janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ: "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (Bhāg. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (Bhāg. 1.1.1): tene brahma hṛdā ya ādi-kavaye. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. Sei puruṣa māyā-pāne kare avadhāna. Simply by His glance, material nature is impregnated with all living entities. According to their karma and fruitive activity, they emerge in different bodies. That is the explanation given by Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

TEXT 273

svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bīja' tāte kailā samarpaṇa

SYNONYMS

sva-aṅga-viśeṣa-ābhāsa-rūpe-in the form of a specific shadow from His personal body; prakṛti-sparśana-the Lord glances over the material nature; jīva-rūpa-having the form of the sparklike living entities, who are parts and parcels; bīja-semina; tāte-in that material nature; kailā samarpaṇa-impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to Bhagavad-gītā:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word prakṛti-sparśana is explained in Caitanya-caritamṛta in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: sa aikṣata lokān nu sṛjā iti (Aitareya Upaniṣad 1.1.1). In the conditional stage we impregnate according to the bodily conception-that is, by sexual intercourse-but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in the Brahma-saṁhitā (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word svāṅga-viśeṣābhāsa-rūpe, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In the Brahma-saṁhitā it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as śiva-liṅga. This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time innumerable living entities are conceived. Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small.

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yam
saṅkhyātīto hi cit-kaṇaḥ

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter."

The innumerable brahmāṇḍas, or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the Vedas. The materialistic theory that life develops from matter is incorrect. Life and matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in Vedānta-sūtra as janmādy asya yataḥ (1.1), or the original source of everything, sarva-kāraṇa-kāraṇam. This is further explained in the following verse.

TEXT 274

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sā 'sūta
mahat-tattvaṁ hiraṇmayam

SYNONYMS

daivāt-from time immemorial; kṣubhita-dharmiṇyām-the material nature, which is subjected to agitation; svasyām-which belongs to the Supreme as one of His energies; yonau-in the womb from which the living entity takes his birth; paraḥ pumān-the Supreme Brahman, the Personality of Godhead; ādhatta-impregnated; vīryam-semina; sā-that material nature; asūta-produced; mahat-tattvam-the total material energy; hiraṇmayam-the original source for the emanation of varieties of material things.

TRANSLATION

" 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from life itself. As explained in the Vedas: nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is the original source of life.

TEXT 275

kāla-vṛttyā tu māyāyāṁ
guṇamayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

SYNONYMS

kāla-vṛttyā-in due course of time, as the immediate cause of creation; tu-but; māyāyām-within the material nature; guṇa-mayyām-full of the three material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); adhokṣajaḥ-the Supreme Personality of Godhead, who is beyond material conceptions; puruṣeṇa-by the enjoyer of material nature; ātma-bhūtena-who is an expansion of His personal self; vīryam-semina; ādhatta-placed; vīryavān-the omnipotent.

TRANSLATION

" 'In due course of time, the Supreme Personality of Godhead [Mahā-Viṣṇu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called kaitava-dharma, or a cheating religion. Such religious systems are rejected in Śrīmad-Bhāgavatam (1.1.2): dharmaḥ projjhita-kaitavo 'tra. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

SYNONYMS

tabe-thereafter; mahat-tattva haite-from the total material energy; tri-vidha-three kinds of; ahaṅkāra-egotism; yāhā haite-from which; devatā-of predominating deities; indriya-of the senses; bhūtera-and of material elements; pracāra-expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (ahaṅkāra) are technically known as vaikārika, taijasa and tāmasa. The mahat-tattva is situated within the heart, or citta, and the predominating Deity of the mahat-tattva is Lord Vāsudeva (Bhāg. 3.26.21). The mahat-tattva is transformed into three divisions: (1) vaikārika, egotism in goodness (sāttvika-ahaṅkāra), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (Bhāg. 3.26.27-28); (2) taijasa, or egotism in passion (rājasa-ahaṅkāra), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (Bhāg. 3.26.29-31); (3) tāmasa, or egotism in ignorance, from which sound vibration (śabda-tanmātra) expands. From the sound vibration, the sky (ākāśa) is manifest and, the senses, beginning with the ear, are also manifest (Bhāg. 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the Sāṅkhya-kārikā, it is stated: sāttvika ekādaśakaḥ pravartate vaikṛtād ahaṅkārāt-bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam.

TEXT 277

sarva tattva mili' sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana

SYNONYMS

sarva tattva-all different elements; mili'-combining; sṛjila-created; brahmāṇḍera gaṇa-all the universes; ananta brahmāṇḍa-those universes are unlimited in number; tāra nāhika gaṇana-there is no possibility of counting them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

iṅho mahat-sraṣṭā puruṣa–'mahā-viṣṇu' nāma
ananta brahmāṇḍa tāṅra loma-kūpe dhāma

SYNONYMS

iṅho-He; mahat-sraṣṭā-the creator of the mahat-tattva, or total material energy; puruṣa-the person; mahā-viṣṇu nāma-called Lord Mahā-Viṣṇu; ananta-unlimited; brahmāṇḍa-universes; tāṅra-of His body; loma-kūpe-within the hair holes; dhāma-are situated.

TRANSLATION

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279-280

gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya
punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tāṅra, saba–māyā-pāra

SYNONYMS

gavākṣe-from a hole at the top of a wall; uḍiyā-floating; yaiche-as; reṇu-atomic particles; āse yāya-come and go; puruṣa-niśvāsa-saha-with the exhaling of Mahā-Viṣṇu; brahmāṇḍa-the universes; bāhirāya-come outside; punarapi-again; niśvāsa-saha-by His inhalation; yāya-go; abhyantara-within; ananta-unlimited; aiśvarya-opulences; tāṅra-of Him; saba-everything; māyā-pāra-beyond the material conception.

TRANSLATION

"These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking shelter of; jīvanti-live; loma-vilajāḥ-grown from the hair holes; jagat-aṇḍa-nāthāḥ-the masters of the universes (the Brahmās); viṣṇuḥ mahān-the Supreme Lord Mahā-Viṣṇu; saḥ-that; iha-here; yasya-whose; kalā-viśeṣaḥ-particular plenary portion or expansion; govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48).

TEXT 282

samasta brahmāṇḍa-gaṇera iṅho antaryāmī
kāraṇābdhiśāyī–saba jagatera svāmī

SYNONYMS

samasta brahmāṇḍa-gaṇera-of the aggregate of the brahmāṇḍas, or universes; iṅho-that Lord Mahā-Viṣṇu; antaryāmī-the Supersoul; kāraṇa-abdhi-śāyī-Lord Mahā-Viṣṇu, lying on the Causal Ocean; saba jagatera-of all the universes; svāmī-the Supreme Lord.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

eita kahiluṅ prathama puruṣera tattva
dvitīya puruṣera ebe śunaha mahattva

SYNONYMS

eita-thus; kahiluṅ-I have explained; prathama puruṣera-of the first incarnation of the Personality of Godhead; tattva-the truth; dvitīya puruṣera-of the second incarnation of the Personality of Godhead; ebe-now; śunaha-please hear; mahattva-glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Mahā Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

TEXT 284

sei puruṣa ananta-koṭi brahmāṇḍa sṛjiyā
ekaika-mūrtye praveśilā bahu mūrti hañā

SYNONYMS

sei puruṣa-that Personality of Godhead, Mahā-Viṣṇu; ananta-koṭi brahmāṇḍa-millions and trillions of brahmāṇḍas, or universes; sṛjiyā-after creating; eka-eka-in each one of them; mūrtye-in a form; praveśilā-entered; bahu mūrti hañā-becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

praveśa kariyā dekhe, saba–andhakāra
rahite nāhika sthāna, karilā vicāra

SYNONYMS

praveśa kariyā-after entering; dekhe-He sees; saba-everywhere; andhakāra-complete darkness; rahite-to remain there; nāhika sthāna-there was no place; karilā vicāra-then He considered.

TRANSLATION

"When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

nijāṅga-sveda-jale brahmāṇḍārdha bharila
sei jale śeṣa-śayyāya śayana karila

SYNONYMS

nija-aṅga-from His own personal body; sveda-jale-by emitting the water of perspiration; brahmāṇḍa-ardha-half of the universe; bharila-filled; sei jale-on that water; śeṣa-śayyāya-on the bed of Lord Śeṣa; śayana karila-lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa.

TEXT 287

tāṅra nābhi-padma haite uṭhila eka padma
sei padme ha-ila brahmāra janma-sadma

SYNONYMS

tāṅra nābhi-padma haite-from His lotus navel; uṭhila-grew; eka-one; padma-lotus flower; sei padme-on that lotus flower; ha-ila-there was; brahmāra-of Lord Brahmā; janma-sadma-the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

TEXT 288

sei padma-nāle ha-ila caudda bhuvana
teṅho 'brahmā' hañā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle-within the stem of that lotus; ha-ila-became manifested; caudda-fourteen; bhuvana-planetary systems; teṅho-He; brahmā-Lord Brahmā; hañā-having become; sṛṣṭi-the material creation; karila sṛjana-created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

TEXT 289

'viṣṇu'-rūpa hañā kare jagat pālane
guṇātīta viṣṇu–sparśa nāhi māyā-sane

SYNONYMS

viṣṇu-rūpa-Lord Kṛṣṇa in His form as Viṣṇu; hañā-becoming; kare-does; jagat pālane-maintenance of the material world; guṇa-atīta-beyond the material qualities, transcendental; viṣṇu-Lord Viṣṇu; sparśa-touching; nāhi-there is not; māyā-sane-with māyā, the material energy.

TRANSLATION

”In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities-Lord Śiva and Lord Brahmā-are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the mantras of the Ṛg Veda it is said: oṁ tad viṣṇoḥ paramaṁ padam (Ṛg Veda-saṁhitā 1.22.20). The words paramaṁ padam indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.

TEXT 290

’rudra’-rūpa dhari kare jagat saṁhāra
sṛṣṭi, sthiti, pralaya haya icchāya yāṅhāra

SYNONYMS

rudra-rūpa dhari-accepting the form of Lord Śiva; kare-performs; jagat saṁhāra-dissolution of the universal creation; sṛṣṭi-creation; sthiti-maintenance; pralaya-and dissolution; haya-take place; icchāya-by the will; yāṅhāra-of whom.

TRANSLATION

”The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

brahmā, viṣṇu, śiva–tāṅra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra

SYNONYMS

brahmā-Lord Brahmā; viṣṇu-Lord Viṣṇu; śiva-Lord Śiva; tāṅra-of Garbhodakaśāyī Viṣṇu; guṇa-avatāra-incarnations of the material qualities; sṛṣṭi-sthiti-pralayera-of the three functions, namely creation, maintenance and dissolution; tinera adhikāra-there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

”Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292

hiraṇyagarbha-antaryāmī–garbhodakaśāyī
’sahasra-śīrṣādi’ kari’ vede yāṅre gāi

SYNONYMS

hiraṇyagarbha-named Hiraṇyagarbha; antaryāmī-the Supersoul; garbha-udaka-śāyī-Lord Garbhodakaśāyī Viṣṇu; sahasra-śīrṣā-ādi kari’-by the Vedic hymns beginning with sahasra-śīrṣā (Ṛg Veda-saṁhitā 10.90); vede yāṅre ga-i-unto whom the Vedas pray.

TRANSLATION

”Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-śīrṣā.

TEXT 293

ei ta’ dvitīya-puruṣa–brahmāṇḍera īśvara
māyāra ’āśraya’ haya, tabu māyā-pāra

SYNONYMS

ei ta’-in this way; dvitīya-puruṣa-the second Personality of Godhead; brahmāṇḍera īśvara-the master of the universe; māyāra-of the external, material energy; āśraya haya-becomes the shelter; tabu-still; māyā-pāra-is beyond the touch of the material energy.

TRANSLATION

”This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

TEXT 294

tṛtīya-puruṣa viṣṇu–’guṇa-avatāra’
dui avatāra-bhitara gaṇanā tāṅhāra

SYNONYMS

tṛtīya-puruṣa-the third Personality; viṣṇu-Lord Viṣṇu; guṇa-avatāra-the incarnation of the material quality of goodness; dui avatāra-bhitara-within the two incarnations; gaṇanā-tāṅhāra-He is designated.

TRANSLATION

”The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].

TEXT 295

virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho–pālana-kartā, svāmī

SYNONYMS

virāṭ-the universal form; vyaṣṭi-jīvera-of all other living entities; teṅho-He; antaryāmī-the Supersoul; kṣīra-udaka-śāyī-Lord Viṣṇu who lies down in the ocean of milk; teṅho-He; pālana-kartā-the maintainer; svāmī-the master.

TRANSLATION

”This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

puruṣāvatārera ei kailuṅ nirūpaṇa
līlāvatāra ebe śuna, sanātana

SYNONYMS

puruṣa-avatārera-of all the puruṣa-avatāras; ei-this; kailuṅ nirūpaṇa-I have described; līlā-avatāra-incarnations for pastimes; ebe-now; śuna-please hear; sanātana-O Sanātana.

TRANSLATION

”O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

TEXT 297

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

SYNONYMS

līlā-avatāra-incarnations for pastimes; kṛṣṇera-of Lord Kṛṣṇa; nā yāya gaṇana-are not countable; pradhāna kariyā-chiefly; kahi-let me describe; dik-daraśana-by a sample direction.

TRANSLATION

”No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 298

matsya, kūrma, raghunātha, nṛsiṁha, vāmana
varāhādi–lekhā yāṅra nā yāya gaṇana

SYNONYMS

matsya-the fish incarnation; kūrma-the tortoise incarnation; raghunātha-Lord Rāmacandra; nṛsiṁha-the man-lion incarnation; vāmana-the dwarf incarnation; varāha-ādi-the hog incarnation and others; lekhā-describing; yāṅra-of which incarnations; nā yāya gaṇana-cannot be counted.

TRANSLATION

”Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsiṁha, Lord Vāmana, and Lord Varāha. There is no end to them.

TEXT 299

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvaṁ pāsi nas tribhuvanaṁ ca tathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanaṁ te

SYNONYMS

matsya-in the forms of a fish; aśva-of a horse; kacchapa-of a tortoise; nṛsiṁha-of Lord Nṛsiṁhadeva; varāha-of a boar; haṁsa-of a swan; rājanya-of Lord Rāmacandra; vipra-of Lord Paraśurāma; vibudheṣu-and of Vāmanadeva; kṛta-avatāraḥ-who have accepted incarnation; tvam-You; pāsi-please protect; naḥ-us demigods; tri-bhuvanam ca-and the three worlds; tathā-as well; adhunā-now; īśa-O Lord; bhāram-the burden; bhuvaḥ-of the universe; hara-kindly take away; yadu-uttama-O best of the Yadu dynasty; vandanam te-to You we offer our prayers.

TRANSLATION

” ’O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsiṁha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.40).

TEXT 300

līlāvatārera kailuṅ dig-daraśana
guṇāvatārera ebe śuna vivarana

SYNONYMS

līlā-avatārera-of the incarnations of pastimes; kailuṅ-I have done; dik-daraśana-indicating the direction only; guṇa-avatārera-of incarnations of the material qualities; ebe-now; śuna vivaraṇa-hear the description.

TRANSLATION

”I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

TEXT 301

brahmā, viṣṇu, śiva,–tina guṇa avatāra
tri-guṇa aṅgīkari’ kare sṛṣṭy-ādi-vyavahāra

SYNONYMS

brahmā, viṣṇu, śiva-Lord Brahmā, Lord Viṣṇu and Lord Śiva; tina-three; guṇa avatāra-the incarnations of the material qualities; tri-guṇa-the three qualities of material nature; aṅgīkari’-accepting; kare-does; sṛṣṭi-ādi-vyavahāra-transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

”There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari’ tāṅra mana

SYNONYMS

bhakti-miśra-kṛta-puṇye-because of pious activities mixed with devotional service; kona-someone; jīva-uttama-the best of the living entities; rajaḥ-guṇe-by the mode of passion; vibhāvita-influenced; kari’-making; tāṅra-his; mana-mind.

TRANSLATION

”Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

TEXT 303

garbhodakaśāyī-dvārā śakti sañcāri’
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari’

SYNONYMS

garbha-udaka-śāyi-dvārā-by Lord Garbhodakaśāyī Viṣṇu; śakti sañcāri’-giving him special powers; vyaṣṭi-total; sṛṣṭi-creation; kare-does; kṛṣṇa-Lord Kṛṣṇa; brahmā-rūpa dhari’-accepting the form of Lord Brahmā.

TRANSLATION

”Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

PURPORT

The Garbhodakaśāyī Viṣṇu puruṣa-avatāra expansion of Lord Viṣṇu accepts the material modes-sattva-guṇa, rajo-guṇa and tamo-guṇa-and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

TEXT 304

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

bhāsvān-the illuminating sun; yathā-as; aśma-sakaleṣu-in various types of precious stones; nijeṣu-his own; tejaḥ-brilliance; svīyam-his own; kiyat-to some extent; prakaṭayati-manifests; api-also; tadvat-similarly; atra-here; brahmā-Lord Brahmā; yaḥ-who is; eṣaḥ-the Lord; jagat-aṇḍa-vidhāna-kartā-becomes the chief of the universe; govindam ādi-puruṣam-Lord Govinda, the original Supreme Personality of Godhead; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

” ’The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.’

PURPORT

This is a quotation from Brahma-saṁhitā (5.49).

TEXT 305

kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe ’brahmā’ haya

SYNONYMS

kona kalpe-in some lifetime of Brahmā; yadi-if; yogya-suitable; jīva-living entity; nāhi-not; pāya-is available; āpane-personally; īśvara-the Supreme Lord; tabe-then; aṁśe-by His plenary expansion; brahmā haya-becomes Lord Brahmā.

TRANSLATION

”If in a kalpa a suitable living entity is not available to take charge of Brahmā’s post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four yugas multiplied a thousand times-or, according to solar calculations, 4,320,000,000 years-and such also is the duration of his night. One year of Brahmā’s life consists of 360 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

TEXT 306

yasyāṅghri-paṅkaja-rajo ’khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo ’ham api yasya kalāḥ kalāyāḥ
śrīś codvahema ciram asya nṛpāsanaṁ kva

SYNONYMS

yasya-whose; aṅghri-paṅkaja-lotuslike feet; rajaḥ-the dust; akhila-loka-of the universal planetary systems; pālaiḥ-by the masters; mauli-uttamaiḥ-with valuable turbans on their heads; dhṛtam-accepted; upāsita-worshiped; tīrtha-tīrtham-the sanctifier of the holy places; brahmā-Lord Brahmā; bhavaḥ-Lord Śiva; aham api-even I; yasya-of whom; kalāḥ-portions; kalāyāḥ-of a plenary portion; śrīḥ-the goddess of fortune; ca-and; udvahema-we carry; ciram-eternally; asya-of Him; nṛpa-āsanam-the throne of a king; kva-where.

TRANSLATION

” ’What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

TEXT 307

nijāṁśa-kalāya kṛsṇa tamo-guṇa aṅgīkari’
saṁhārārthe māyā-saṅge rudra-rūpa dhari

SYNONYMS

nija-aṁśa-of His personal plenary expansion; kalāya-by an expansion known as kalā; kṛṣṇa-Lord Kṛṣṇa; tamaḥ-guṇa-the material mode of darkness; aṅgīkari’-accepting; saṁhāra-arthe-for the purpose of dissolution; māyā-saṅge-in association with the external energy; rudra-rūpa-the form of Rudra; dhari-assumes.

TRANSLATION

”Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only viṣṇu-mūrtis are expansions of Kṛṣṇa’s personal and plenary portions. Mahā Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of māyā. How, then, can He associate with māyā? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with māyā, the external energy. Lord Brahmā and Lord Śiva are to be considered creations of māyā.

TEXT 308

māyā-saṅga-vikārī rudra–bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛsṇera ’svarūpa’

SYNONYMS

māyā-saṅga-by association with māyā; vikārī-transformed; rudra-the form of Rudra; bhinna-abhinna rūpa-having different types of forms; jīva-tattva nahe-still he is not called jīva-tattva; nahe-nor; kṛṣṇera-of Lord Kṛṣṇa; sva-rūpa-personal form.

TRANSLATION

”Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on a level with the jīva-tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT

Rudra is simultaneously one with and different from the viṣṇu-tattva. Due to his association with māyā, he is different from the viṣṇu-tattva, but at the same time he is an expansion of Kṛṣṇa’s personal form. This situation is called bhedābheda-tattva, or acintya-bhedābheda-tattva, simultaneously one and different.

TEXT 309

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

SYNONYMS

dugdha-milk; yena-as; amla:yoge-in association with a sour substance; dadhi-rūpa-the form of yogurt; dhare-takes; dugdha-antara-something other than milk; vastu-substance; nahe-is not; dugdha-milk; haite-to be; nāre-is not able.

TRANSLATION

”Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with māyā, are different from Viṣṇu. Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with māyā, the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called guṇa-avatāras, for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the viṣṇu-tattvas. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

TEXT 310

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

kṣīram-milk; yathā-as; dadhi-yogurt; vikāra-viśeṣa-with a special transforming agent; yogāt-by mixing; sañjāyate-is transformed into; na-not; tu-but; tataḥ-from the milk; pṛthak-separated; asti-is; hetoḥ-which is the cause; yaḥ-who; śambhutām-the nature of Lord

Śiva; api-even though; tathā-as; samupaiti-accepts; kāryāt-from the matter of some particular business; govindam-unto Govinda, the Supreme Personality of Godhead; ādi-puruṣam-the original person; tam-unto Him; aham-I; bhajāmi-offer my respectful obeisances.

TRANSLATION

” ’Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.’

PURPORT

This is a quotation from Brahma-saṁhitā (5.45).

TEXT 311

’śiva’–māyā-śakti-saṅgī, tamo-guṇā veśa
māyātīta, guṇātīta ’viṣṇu’–parameśa

SYNONYMS

śiva-Lord Śiva; māyā-śakti-saṅgī-an associate of the external energy; tamaḥ-guṇa-āveśa-absorbed by the quality of ignorance; māyā-atīta-transcendental to the external energy; guṇa-atīta-transcendental to the qualities of matter; viṣṇu-Viṣṇu; parama-īśa-the Supreme Lord.

TRANSLATION

”Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: nārāyaṇaḥ paro ’vyaktāt (Gīta-bhāṣya). In his constitutional form, Śiva is a mahā-bhāgavata, a supreme devotee of the Lord, but because he accepts māyā’s association-especially the quality of ignorance-he is not free from māyā’s influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts māyā, but in the presence of Lord Viṣṇu, māyā does not exist. Consequently Lord Śiva has to be considered a product of māyā. When Lord Śiva is free from māyā’s influence, he is in the position of a mahā-bhāgavata, a supreme devotee of Lord Viṣṇu. Vaiṣṇavānāṁ yathā śambhuḥ.

TEXT 312

śivaḥ śakti-yuktaḥ śaśvat
triliṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

SYNONYMS

śivaḥ-Lord Śiva; śakti-yuktaḥ-associated with material nature; śaśvat-eternally; tri-liṅgaḥ-in three features; guṇa-saṁvṛtaḥ-covered by the modes of nature; vaikārikaḥ-one is called vaikārika; taijasaḥ ca-another is called taijasa; tāmasaḥ ca-as well as tāmasa; iti-thus; aham-egotism; tri-dhā-three kinds.

TRANSLATION

” ’The truth about Lord Śiva is that he is always covered with three material coverings-vaikārika, taijasa and tāmasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.88.3).

TEXT 313

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

SYNONYMS

hariḥ-the Supreme Personality of Godhead, Viṣṇu; hi-certainly; nirguṇaḥ-transcendental to all material qualities; sākṣāt-directly; puruṣaḥ-the supreme enjoyer; prakṛteḥ-material nature; paraḥ-beyond; saḥ-He; sarva-dṛk-the seer of everything; upadraṣṭā-the overseer of everything; tam-Him; bhajan-by worshiping; nirguṇaḥ-transcendental to material qualities; bhavet-one becomes.

TRANSLATION

” ’Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.’

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (10.88.5).

TEXT 314

pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra

SYNONYMS

pālana-artha-for maintenance; svāṁśa-personal plenary expansion; viṣṇu-rūpe-in the form of Lord Viṣṇu; avatāra-incarnation; sattva-guṇa-of the mode of goodness; draṣṭā-director; tāte-therefore; guṇa-māyā-pāra-transcendental to the material modes of nature.

TRANSLATION

”For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

svarūpa–aiśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa aṁśī, teṅho aṁśa, vede hena gāya

SYNONYMS

sva-rūpa-personal expansion; aiśvarya-pūrṇa-full of all opulences; kṛṣṇa-sama-equal to Kṛṣṇa; prāya-almost; kṛṣṇa aṁśī-Kṛṣṇa is the Supreme Personality of Godhead; teṅho-Lord Viṣṇu; aṁśa-personal expansion; vede-the Vedas; hena-thus; gāya-sing.

TRANSLATION

"Lord Viṣṇu is in the category of svāṁśa because He has opulences almost equal to Kṛṣṇa's. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendentally situated beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

TEXT 316

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

dīpa-arciḥ-the flame of a lamp; eva-as; hi-certainly; daśā-antaram-another lamp; abhyupetya-expanding; dīpāyate-illuminates; vivṛta-hetu-with its expanded cause; samāna-dharmā-equally powerful; yaḥ-who; tādṛk-similarly; eva-certainly; hi-certainly; ca-also; viṣṇutayā-by His expansion as Lord Viṣṇu; vibhāti-illuminates; govindam-to Lord Kṛṣṇa; ādi-puruṣam-the supreme original person; tam-to Him; aham-I; bhajāmi-offer my worshipful respect.

TRANSLATION

" 'When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.46).

TEXT 317

brahmā, śiva–ājñā-kārī bhakta-avatāra
pālanārthe viṣṇu–kṛṣṇera svarūpa-ākāra

SYNONYMS

brahmā-Lord Brahmā; śiva-Lord Śiva; ājñā-kārī-order carriers; bhakta-avatāra-incarnations of devotees; pālana-arthe-for maintenance; viṣṇu-Lord Viṣṇu; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-ākāra-in the form of a personal feature.

TRANSLATION

"The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

TEXT 318

sṛjāmi tan-niyukto 'ham-
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

sṛjāmi-create; tat-niyuktaḥ-engaged by Him; aham-I; haraḥ-Lord Śiva; harati-annihilates; tat-vaśaḥ-under His control; viśvam-the whole universe; puruṣa-rūpeṇa-in the form of Lord Viṣṇu; paripāti-maintains; tri-śakti-dhṛk-the controller of the three modes of material nature.

TRANSLATION

" 'Lord Brahmā said, "I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣīrodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu." '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva's position are controlled by Lord Viṣṇu.

TEXT 319

manvantarāvatāra ebe śuna, sanātana
asaṅkhya gaṇana tāṅra, śunaha kāraṇa

SYNONYMS

manu-antara-avatāra-the Manu incarnations; ebe-now; śuna-hear; sanātana-O Sanātana Gosvāmī; asaṅkhya-unlimited; gaṇana-counting; tāṅra-of them; śunaha-just hear; kāraṇa-the cause.

TRANSLATION

”O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhāṅ karena īśvara

SYNONYMS

brahmāra eka-dine-in one day of Brahmā; haya-there are; caudda-14; manu-antara-changes of Manu; caudda-14; avatāra-incarnations; tāhāṅ-in that time; karena-manifests; īśvara-the Supreme Personality of Godhead.

TRANSLATION

”In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be manvantara-avatāras of the Supreme Personality of Godhead. Thus in one month days) of Brahmā’s life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā’s life, there is a total of 504,000 manvantara-avatāras.

TEXT 321

caudda eka dine, māse cāri-śata biśa
brahmāra vatsare pañca-sahasra calliśa

SYNONYMS

caudda-14; eka dine-in one day; māse-in one month; cāri-śata biśa-420; brahmāra vatsare-in one year of Brahmā; pañca-sahasra calliśa-5,040 avatāras.

TRANSLATION

”There are 14 manvantara-avatāras in one day of Brahmā, 420 in one month, and 5,040 in one year.

TEXT 322

śateka vatsara haya jīvana’ brahmāra
pañca-lakṣa cāri-sahasra manvantarāvatāra

SYNONYMS

śateka vatsara haya-there are one hundred years; jīvana-the duration of life; brahmāra-of Brahmā; pañca-lakṣa-500,000; cāri-sahasra-4,000; manu-antara-avatāra-incarnations of Manu.

TRANSLATION

”During the hundred years of Brahmā’s life, there are 504,000 manvantara-avatarās.

TEXT 323

ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana

SYNONYMS

ananta brahmāṇḍe-in innumerable universes; aiche-in that way; karaha gaṇana-just try to count; mahā-viṣṇu-Lord Mahā-Viṣṇu; eka-śvāse-by one exhalation; brahmāra jīvana-the duration of life of one Brahmā.

TRANSLATION

”The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

TEXT 324

mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

SYNONYMS

mahā-viṣṇura-of Lord Mahā-Viṣṇu; niśvāsera-of the exhalations; nāhika paryanta-there is no limit; eka manvantara-avatārera-of only one feature of the Lord, namely the manvantara-avatāra; dekha-just see; lekhāra anta-it is beyond the power of writing.

TRANSLATION

”There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

TEXT 325

svāyaṁbhuve ’yajña’, svārociṣe ’vibhu’ nāma
auttame ’satyasena’, tāmase ’hari’ abhidhāna

SYNONYMS

svāyaṁbhuve-in the Svāyambhuva-manvantara; yajña-the avatāra named Yajña; svārociṣe-in the Svārociṣa-manvantara; vibhu-the avatāra Vibhu; nāma-named; auttame-in the Auttama-manvantara; satyasena-the avatāra named Satyasena; tāmase-in the Tāmasa-manvantara; hari-Hari; abhidhāna-named.

TRANSLATION

”In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

TEXT 326

raivate ’vaikuṇṭha’ cākṣuṣe ’ajita’, vaivasvate ’vāmana’ sāvarṇye 'sārvabhauma', dakṣa-sāvarṇye 'ṛṣabha' gaṇana

SYNONYMS

raivate-in the Raivata-manvantara; vaikuṇṭha-the avatāra named Vaikuṇṭha; cākṣuṣe-in the Cākṣuṣa-manvantara; ajita-the avatāra named Ajita; vaivasvate-in the Vaivasvata-manvantara; vāmana-the avatāra named Vāmana; sāvarṇye-in the Sāvarṇya-manvantara; sārvabhauma-the avatāra named Sārvabhauma; dakṣa-sāvarṇye-in the Dakṣa-sāvarṇya-manvantara; ṛṣabha-the avatāra Ṛṣabha; gaṇana-named.

TRANSLATION

"In the Raivata-manvantara, the avatāra was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named Ṛṣabha.

TEXT 327

brahma-sāvarṇye 'viṣvaksena', 'dharmasetu' dharma-sāvarṇye
rudra-sāvarṇye 'sudhāmā', 'yogeśvara' deva-sāvarṇye

SYNONYMS

brahma-sāvarṇye-in the Brahma-sāvarṇya-manvantara; viṣvaksena-the avatāra named Viṣvaksena; dharmasetu-the avatāra named Dharmasetu; dharma-sāvarṇye-in the Dharma-sāvarṇya-manvantara; rudra-sāvarṇye-in the Rudra-sāvarṇya-manvantara; sudhāmā-the avatāra named Sudhāmā; yogeśvara-the avatāra named Yogeśvara; deva-sāvarṇye-in the Deva-sāvarṇya-manvantara.

TRANSLATION

"In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

TEXT 328

indra-sāvarṇye 'bṛhadbhānu' abhidhāna
ei caudda manvantare caudda 'avatāra' nāma

SYNONYMS

indra-sāvarṇye-in the Indra-sāvarṇya-manvantara; bṛhadbhānu-the avatāra named Bṛhadbhānu; abhidhāna-named; ei caudda manvantare-in the fourteen manvantaras; caudda-fourteen; avatāra-of the incarnations; nāma-different names.

TRANSLATION

"In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahma; (2) Svārociṣa, the son of Svarociḥ, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama; (5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in Bhagavad-gītā (4.1)); (8) Sāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

TEXT 329

yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana

SYNONYMS

yuga-avatāra-incarnation of millenniums; ebe-now; śuna-hear; sanātana-O Sanātana Gosvāmī; satya-tretā-dvāpara-kali-yugera-of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; gaṇana-the chronological order.

TRANSLATION

"O Sanātana, now hear from Me about the yuga-avatāras, the incarnations for the millenniums. First of all, there are four yugas-Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

TEXT 330

śukla-rakta-kṛṣṇa-pīta–krame cāri varṇa
cāri varṇa dhari' kṛṣṇa karena yuga-dharma

SYNONYMS

śukla-white; rakta-red; kṛṣṇa-black; pīta-yellow; krame-one after another; cāri varṇa-four colors; cāri varṇa dhari'-accepting these four colors; kṛṣṇa-Lord Kṛṣṇa; karena yuga-dharma-manifests His pastimes in different millenniums.

TRANSLATION

"In the four yugas-Satya, Tretā, Dvāpara and Kali-the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan-there were; varṇāḥ-colors; trayaḥ-three; hi-certainly; asya-of your son; gṛhṇataḥ-accepting; anu-yugam-according to the millennium; tanūḥ-body; śuklaḥ-white; raktaḥ-red; tathā-as well as; pītaḥ-yellow; idānīm-just now; kṛṣṇatām gataḥ-He has assumed a blackish hue.

TRANSLATION

” ’This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from Śrīmad-Bhāgavatam (11.5.21,24).

TEXT 332

kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājinopavītākṣān
bibhrad daṇḍa-kamaṇḍalū

SYNONYMS

kṛte-in the Satya-yuga; śuklaḥ-having a white color and bearing the name Śukla; catuḥ-bāhuḥ-having four arms; jaṭilaḥ-with a bunch of hair; valkala-ambaraḥ-wearing a garment made of tree bark; kṛṣṇa-ajina-black-colored antelope skin; upavīta-sacred thread; akṣān-a garland of beads for chanting; bibhrat-carried; daṇḍa-kamaṇḍalū-a rod and waterpot.

TRANSLATION

” ’In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.’

TEXT 333

tretāyāṁ rakta-varṇo ’sau
catur-bāhus trimekhalaḥ
hiraṇya-keśas trayy-ātmā
sruk-sruv-ādy-upalakṣaṇaḥ

SYNONYMS

tretāyām-in the Tretā-yuga; rakta-varṇaḥ-of a reddish color; asau-He; catuḥ-bāhuḥ-with four arms; tri-mekhalaḥ-having three circles on the abdomen; hiraṇya-keśaḥ-hair colored like gold; trayī-ātmā-whose form manifests the Vedas; sruk-sruv-ādi-upalakṣaṇaḥ-decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

” ’In the Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.’

TEXT 334

satya-yuge dharma-dhyāna karāya ’śukla’-mūrti dhari’
kardamake vara dilā yeṅho kṛpā kari’

SYNONYMS

satya-yuge-in the millennium of Satya-yuga; dharma-dhyāna-religious principles and meditation; karāya-induces; śukla-whitish; mūrti-form; dhari’-accepting; kardamake-to Kardama Muni; vara dilā-gave benedictions; yeṅho-who; kṛpā kari’-out of causeless mercy.

TRANSLATION

”As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the prajāpatis. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni’s austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

TEXT 335

kṛṣṇa-’dhyāna’ kare loka jñāna-adhikārī
tretāra dharma ’yajña’ karāya ’rakta’-varṇa dhari’

SYNONYMS

kṛṣṇa-dhyāna-meditation upon Kṛṣṇa; kare-perform; loka-the people; jñāna-adhikārī-who are advanced in spiritual knowledge; tretāra-of the Tretā-yuga; dharma-the occupational duty; yajña-performance of sacrifices; karāya-induces; rakta-varṇa dhari’-assuming a reddish color.

TRANSLATION

”In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people’s occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

TEXT 336

’kṛṣṇa-padārcana’ haya dvāparera dharma
’kṛṣṇa’-varṇe karāya loke kṛṣṇārcana-karma

SYNONYMS

kṛṣṇa-pada-arcana-worshiping the lotus feet of Kṛṣṇa; haya-is; dvāparera-of the Dvāpara millennium; dharma-the occupational duty; kṛṣṇa-varṇe-in a blackish color; karāya-induces; loke-to the people; kṛṣṇa-arcana-karma-the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

”In Dvāpara-yuga the people’s occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

TEXT 337

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare-in the Dvāpara-yuga; bhagavān-the Supreme Personality of Godhead; śyāmaḥ-blackish; pīta-vāsāḥ-having yellow clothes; nija-own; āyudhaḥ-having weapons; śrī-vatsa-ādibhiḥ-such as Śrīvatsa; aṅkaiḥ-by bodily markings; ca-and; lakṣaṇaiḥ-by external characteristics such as the Kaustubha jewel; upalakṣitaḥ-characterized.

TRANSLATION

” ’In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. That is how His symptoms are described.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.27). The śyāma color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the atasī flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa’s appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the Viṣṇu Purāṇa, Hari-vaṁśa and Mahābhārata.

TEXT 338

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

SYNONYMS

namaḥ-let me offer my respectful obeisances; te-unto You; vāsudevāya-Lord Vāsudeva; namaḥ-respectful obeisances; saṅkarṣaṇāya ca-also to Lord Saṅkarṣaṇa; pradyumnāya-to Lord Pradyumna; aniruddhāya-unto Aniruddha; tubhyam-unto You; bhagavate-unto the Supreme Personality of Godhead; namaḥ-my respectful obeisances.

TRANSLATION

” ’I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.’

PURPORT

This is a prayer from Śrīmad-Bhāgavatam (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific yugas and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

TEXT 339

ei mantre dvāpare kare kṛṣṇārcana
’kṛṣṇa-nāma-saṅkīrtana’–kali-yugera dharma

SYNONYMS

ei mantre-by this mantra; dvāpare-in the age of Dvāpara; kare-perform; kṛṣṇa-arcana-the worship of Lord Kṛṣṇa; kṛṣṇa-nāma-saṅkīrtana-chanting of the holy name of Lord Kṛṣṇa; kali-yugera dharma-the occupational duty in the Age of Kali.

TRANSLATION

”By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

TEXT 340

pita’-varṇa dhari’ tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa

SYNONYMS

pīta-varṇa dhari’-assuming the color yellow; tabe-thereafter; kailā pravartana-introduced the saṅkīrtana movement; prema-bhakti dilā-He distributed love of Kṛṣṇa; loke-to the people in general; lañā bhakta-gaṇa-accompanied by His devotees.

TRANSLATION

”Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the Age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

TEXT 341

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

SYNONYMS

dharma pravartana kare-introduces a particular type of religious activity; vrajendra-nandana-Kṛṣṇa Himself; preme-in love; gāya-chants; nāce-dances; loka-all people; kare-perform; saṅkīrtana-congregational chanting.

TRANSLATION

”Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

kṛṣṇa-varṇaṁ tviṣākṛṣṇam-
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam-repeating the syllables kṛṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ-intelligent persons.

TRANSLATION

” ’In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-līlā, Chapter Three, text 52.

TEXT 343

āra tina-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya

SYNONYMS

āra tina-yuge-in the three other yugas; dhyāna-ādite-by processes beginning with meditation; yei-whatever; phala-result; haya-there is; kali-yuge-in this Age of Kali; kṛṣṇa-nāme-by chanting the Hare Kṛṣṇa mahā-mantra; sei phala pāya-one gets the same achievement.

TRANSLATION

”In the other three yugas-Satya, Tretā and Dvāpara-people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahāmantra.

TEXT 344

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet

SYNONYMS

kaleḥ-of the Age of Kali; doṣa-nidhe-in the ocean of faults; rājan-O King; asti-there is; hi-certainly; ekaḥ-one; mahān-very great; guṇaḥ-good quality; kīrtanāt-by chanting; eva-certainly; kṛṣṇasya-of the holy name of Kṛṣṇa; mukta-bandhaḥ-liberated from material bondage; param-to the transcendental spiritual kingdom; vrajet-one can go.

TRANSLATION

” ’My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from Śrīmad-Bhāgavatam (12.3.51).

TEXT 345

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

SYNONYMS

kṛte-in the Satya-yuga; yat-which; dhyāyataḥ-from meditation; viṣṇum-on Lord Viṣṇu; tretāyām-in the Tretā-yuga; yajataḥ-from worshiping; makhaiḥ-by performing sacrifices; dvāpare-in the age of Dvāpara; paricaryāyām-by worshiping the lotus feet of Kṛṣṇa; kalau-in the Age of Kali; tat-that same result (can be achieved); hari-kīrtanāt-simply by chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

” ’Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord’s lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. Yad dhyāyato viṣṇum. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa.

Without referring to the śāstras, so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in Bhagavad-gītā (12.5):

kleśo ’dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

”For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the Viṣṇu Purāṇa (6.2.17), Padma Purāṇa (Uttara-khaṇḍa 72.25) and Bṛhannāradīya Purāṇa (38.97).

TEXT 346

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare ’rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

SYNONYMS

dhyāyan-meditating; kṛte-in the Satya-yuga; yajan-worshiping; yajñaiḥ-by the performance of great sacrifices; tretāyām-in the Tretā-yuga; dvāpare-in the Dvāpara-yuga; arcayan-worshiping the lotus feet; yat-whatever; āpnoti-is achieved; tat-that; āpnoti-is obtained; kalau-in the Age of Kali; saṅkīrtya-simply by chanting; keśavam-the pastimes and qualities of Lord Keśava.

TRANSLATION

” ’Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa’s lotus feet in Dvāpara-yuga is also obtained in the Age of Kali simply by chanting and glorifying Lord Keśava.’

TEXT 347

kaliṁ sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho ’bhilabhyate

SYNONYMS

kalim-the Kali-yuga; sabhājayanti-worship; āryāḥ-advanced people; guṇa-jñāḥ-appreciating this good quality of Kali-yuga; sāra-bhāginaḥ-persons who accept the essence of life; yatra-in which age; saṅkīrtanena-simply by performing saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra; eva-certainly; sarva-sva-arthaḥ-all interests of life; abhilabhyate-are achieved.

TRANSLATION

” ’Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahāmantra, one can advance in spiritual knowledge and attain life’s goal.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people’s duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

TEXT 348

pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhya saṅkhyā tāṅra, nā haya gaṇana

SYNONYMS

pūrva-vat-as previously; likhi-I write; yabe-when; guṇa-avatāra-gaṇa-incarnations of the material modes of nature; asaṅkhya-innumerable; saṅkhya-counting; tāṅra-of them; nā haya gaṇana-not actually countable.

TRANSLATION

”As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

cāri-yugāvatāre ei ta’ gaṇana
śuni’ bhaṅgi kari’ tāṅre puche sanātana

SYNONYMS

cāri-yuga-avatāre-of the incarnations in the four different yugas; ei ta’ gaṇana-such enumeration; śuni’-hearing; bhaṅgi kari’-giving a hint; tāṅre-unto Lord Śrī Caitanya Mahāprabhu; puche-inquired; sanātana-Sanātana Gosvāmī.

TRANSLATION

”Thus I have given a description of the incarnations of the four different yugas.” After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

TEXT 350

rāja-mantrī sanātana–buddhye bṛhaspati
prabhura kṛpāte puche asaṅkoca-mati

SYNONYMS

rāja-mantrī sanātana-Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; buddhye-in intelligence; bṛhaspati-exactly like Bṛhaspati, the priest in the heavenly kingdom; prabhura kṛpāte-because of the unlimited mercy of the Lord; puche-inquires; asaṅkoca-mati-without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

TEXT 351

'ati kṣudra jīva muñi nīca, nīcācāra
kemane jāniba kalite kon avatāra?'

SYNONYMS

ati-very; kṣudra-unimportant, insignificant; jīva-living entity; muñi-I; nīca-low; nīca-ācāra-having very abominable behavior; kemane-how; jāniba-shall i know; kalite-in this age; kon avatāra-who is the incarnation.

TRANSLATION

Sanātana Gosvāmī said, "I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this Age of Kali?"

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this Age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

TEXT 352

prabhu kahe,–"anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; anya-avatāra-the incarnations in other yugas; śāstra-dvāre jāni-one has to accept by reference to the śāstras; kalite-in this Age of Kali; avatāra-incarnation; taiche-similarly; śāstra-vākye māni-one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "As in other ages an incarnation is accepted according to the directions of the śāstras, in this Age of Kali an incarnation of God should be accepted in that way.

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and śāstra. The actual center is śāstra, the revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the śāstra, he is not a saintly person. Śāstra is the center for all. Unfortunately, at the present moment, people do not refer to the śāstras; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu's instructions and the instructions of the ācārya, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a brāhmaṇa from Nadia and introduced the saṅkīrtana movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the śāstra, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in Caitanya-caritāmṛta, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this Age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare HareHare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 353

sarvajña munira vākya–śāstra-'paramāṇa'
āmā-sabā jīvera haya śāstra-dvārā jñāna'

SYNONYMS

sarva-jña munira vākya-the words of the omniscient muni (Vyāsadeva); śāstra-paramāṇa-evidence of revealed scriptures; āmā-sabā-all of us; jīvera-of the conditioned souls; haya-there is; śāstra-dvārā-through the medium of revealed scriptures; jñāna-knowledge.

TRANSLATION

"The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is śabda-pramāṇa, evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many śāstras. He has divided the Vedas into four divisions-Sāma, Ṛg, Yajur and Atharva. He has expanded the Vedas into eighteen Purāṇas and has summarized Vedic knowledge in the Vedānta-sūtra. He also compiled the Mahābhārata, which is accepted as the fifth Veda. Bhagavad-gītā is contained within the Mahābhārata. Therefore Bhagavad-gītā is also

Vedic literature (smṛti). Some of the Vedic literatures are called śrutis, and some are called smṛtis. Śrīla Rūpa Gosvāmī recommends in the Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

Unless one refers to śāstra (śruti, smṛti and purāṇādi), one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

avatāra nāhi kahe–'āmi avatāra'
muni saba jāni' kare lakṣaṇa-vicāra

SYNONYMS

avatāra-the actual incarnation of Godhead; nāhi-never; kahe-says; āmi avatāra-I am an incarnation; muni-the great sage Mahāmuni Vyāsadeva; saba jāni'-knowing all (past, present and future); kare lakṣaṇa-vicāra-describes the symptoms of the avatāras.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the śāstra, one can understand who is an avatāra and who is not.

TEXT 355

yasyāvatārā jñāyante
śarīriṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

SYNONYMS

yasya-whose; avatārāḥ-incarnations; jñāyante-can be known; śarīriṣu-among the living entities; aśarīriṇaḥ-of the Lord, who has no material body; taiḥ taiḥ-all those; atulya-incomparable; atiśayaiḥ-extraordinary; vīryaiḥ-by prowess; dehiṣu-among the living entities; asaṅgataiḥ-impossible.

TRANSLATION

" 'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.10.34).

TEXT 356

'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'
ei dui lakṣaṇe 'vastu' jāne muni-gaṇa

SYNONYMS

svarūpa-lakṣaṇa-the personal characteristics; āra-and; taṭastha-lakṣaṇa-the marginal characteristics; ei dui lakṣaṇe-by these two symptoms; vastu-an object; jāne-know; muni-gaṇa-the great sages.

TRANSLATION

"By two symptoms-personal characteristics and marginal characteristics-the great sages can understand an object.

TEXT 357

ākṛti, prakṛti, svarūpa,–svarūpa-lakṣaṇa
kārya-dvārā jñāna,–ei taṭastha-lakṣaṇa

SYNONYMS

ākṛti-bodily features; prakṛti-nature; svarūpa-form; svarūpa-lakṣaṇa-personal symptoms; kārya-dvārā-by activities; jñāna-knowledge; ei-this; taṭastha-lakṣaṇa-the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

bhāgavatārambhe vyāsa maṅgalācaraṇe
'parameśvara' nirūpila ei dui lakṣaṇe

SYNONYMS

bhāgavata-ārambhe-in the beginning of Śrīmad-Bhāgavatam; vyāsa-the great author Vyāsadeva; maṅgala-ācaraṇe-in the auspicious invocation; parama-īśvara-the Supreme Personality of Godhead; nirūpila-has described; ei dui lakṣaṇe-by these two characteristics, namely svarūpa (personal) and taṭastha (marginal) symptoms.

TRANSLATION

”In the auspicious invocation in the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi-creation, maintenance and dissolution; asya-of this (the universe); yataḥ-from whom; anvayāt-directly from the spiritual connection; itarataḥ-indirectly from the lack of material contact; ca-also; artheṣu-in all affairs; abhijñaḥ-perfectly cognizant; sva-rāṭ-independent; tene-imparted; brahma-the Absolute Truth; hṛdā-through the heart; yaḥ-who; ādi-kavaye-unto Lord Brahmā; muhyanti-are bewildered; yat-in whom; sūrayaḥ-great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām-of fire, water and earth; yathā-as; vinimayaḥ-the exchange; yatra-in whom; tri-sargaḥ-the material creation of three modes; amṛṣā-factual; dhāmnā-with the abode; svena-His own personal; sadā-always; nirasta-kuhakam-devoid of all illusion; satyam-the truth; param-absolute; dhīmahi-let us meditate upon.

TRANSLATION

” ’I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.’

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (1.1.1), links Śrīmad-Bhāgavatam with the Vedānta-sūtra with the words janmādy asya yataḥ. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all ācāryas. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on Bhagavad-gītā: nārāyaṇaḥ paro ’vyaktāt. When this material creation is not yet manifested from the mahat-tattva, it is called avyakta, and when it is demonstrated from that total energy, it is called vyakta. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this vyakta-avyakta, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He imparted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called svarūpa-lakṣaṇa and taṭastha-lakṣaṇa.

TEXT 360

ei śloke ’paraṁ’-śabde ’kṛṣṇa’-nirūpaṇa
’satyaṁ’ śabde kahe tāṅra svarūpa-lakṣaṇa

SYNONYMS

ei śloke-in this verse; param-śabde-by the word param, or supreme; kṛṣṇa-of Lord Kṛṣṇa; nirūpaṇa-there is an indication; satyam śabde-by the word satyam, or Absolute Truth; kahe-indicates; tāṅra-His; svarūpa-lakṣaṇa-personal characteristics.

TRANSLATION

”In this invocation from Śrīmad-Bhāgavatam, the word param indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

TEXT 361

viśva-sṛṣṭy-ādi kaila, veda brahmāke paḍāila
arthābhijñatā, svarūpa-śaktye māyā dūra kaila

SYNONYMS

viśva-sṛṣṭi-ādi-creation, maintenance and dissolution of the cosmic manifestation; kaila-performed; veda-the Vedic knowledge; brahmāke-unto Lord Brahmā; paḍāila-instructed; artha-abhijñatā-having full knowledge of past, present and future; svarūpa-śaktye-by His personal energy; māyā-the illusory energy; dūra kaila-separated.

TRANSLATION

”In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from māyā, the illusory energy.

TEXT 362

ei saba kārya–tāṅra taṭastha-lakṣaṇa
anya avatāra aiche jāne muni-gaṇa

SYNONYMS

ei saba kārya-all these activities; tāṅra-His; taṭastha-lakṣaṇa-marginal characteristics; anya avatāra-another incarnation; aiche-in that same way; jāne-know; muni-gaṇa-the great saintly persons like Vyāsadeva.

TRANSLATION

”All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

TEXT 363

avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye īśvara”

SYNONYMS

avatāra-kāle-at the time of incarnation; haya-there is; jagate-in the world; gocara-information; ei dui lakṣaṇe-by these two characteristics, namely svarūpa and taṭastha; keha-some persons; jānaye-know; īśvara-the incarnation of the Supreme Lord.

TRANSLATION

”At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation’s chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons.”

TEXT 364

sanātana kahe,–”yāte īśvara-lakṣaṇa
pīta-varṇa, kārya–prema-dāna-saṅkīrtana

SYNONYMS

sanātana kahe-Sanātana said; yāte-in whom; īśvara-lakṣaṇa-the characteristics of the Lord are found; pīta-varṇa-yellowish color; kārya-activities; prema-dāna-distributing love of Godhead; saṅkīrtana-and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, ”The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

kali-kāle sei ’kṛṣṇāvatāra’ niścaya
sudṛḍha kariyā kaha, yāuka saṁśaya”

SYNONYMS

kali-kāle-in the Age of Kali; sei-that personality; kṛṣṇa-avatāra-the incarnation of Kṛṣṇa; niścaya-certainly; su-dṛḍha kariyā-firmly; kaha-kindly inform me; yāuka saṁśaya-so that all doubts may go away.

TRANSLATION

”The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away.”

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to śāstra, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the saṅkīrtana movement. In accordance with śāstra and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the śāstras, and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī’s argument, He remained silent on this point and thereby indirectly accepted Sanātana’s statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

TEXT 366

prabhu kahe,–caturāli chāḍa, sanātana
śaktyāveśāvatārera śuna vivarana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; caturāli-very intelligent argument; chāḍa-give up; sanātana-O Sanātana; śakti-āveśa-avatārera-of the especially empowered incarnations; śuna-hear; vivaraṇa-the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

TEXT 367

śaktyāveśāvatāra kṛṣṇera asaṅkhya gaṇana
dig-daraśana kari mukhya mukhya jana

SYNONYMS

śakti-āveśa-avatāra-incarnations especially empowered by the Lord; kṛṣṇera-of Lord Kṛṣṇa; asaṅkhya gaṇana-unlimited and innumerable; dik-daraśana kari-let Me describe some of them; mukhya mukhya jana-who are counted as the chief.

TRANSLATION

”There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

TEXT 368

śaktyāveśa dui-rūpa–’mukhya’, ’gauṇa’ dekhi
sākṣāt-śaktye ’avatāra’, ābhāse ’vibhūti’ likhi

SYNONYMS

śakti-āveśa-empowered incarnations; dui-rūpa-two categories; mukhya-primary; gauṇa-secondary; dekhi-I see; sākṣāt-śaktye-when there is direct power; avatāra-they are called incarnations; ābhāse-when there is indication; vibhūti likhi-they are called vibhūti, or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types-primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

TEXT 369

'sanakādi', 'nārada', 'pṛthu' 'paraśurāma'
jīva-rūpa 'brahmāra' āveśāvatāra-nāma

SYNONYMS

sanaka-ādi-the four Kumāras; nārada-Nārada; pṛthu-Mahārāja Pṛthu; paraśurāma-Paraśurāma; jīva-rūpa-as the living entity; brahmāra-of Lord Brahmā; āveśa-avatāra-nāma-all of them are called empowered incarnations.

TRANSLATION

"Some śaktyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāveśa-avatāra.

TEXT 370

vaikuṇṭhe 'śeṣa'–dharā dharaye 'ananta'
ei mukhyāveśāvatāra–vistāre nāhi anta

SYNONYMS

vaikuṇṭhe-in the spiritual world; śeṣa-Lord Śeṣa; dharā dharaye-carries innumerable planets; ananta-Ananta; ei-these; mukhya-āveśa-avatāra-primary directly empowered incarnations; vistāre-in expanding them; nāhi-there is not; anta-limit.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

sanakādye 'jñāna'-śakti, nārade śakti 'bhakti'
brahmāya 'sṛṣṭi'-śakti, anante 'bhū-dhāraṇa'-śakti

SYNONYMS

sanaka-ādye-in the four Kumāras; jñāna-śakti-the power of knowledge; nārade-in Nārada Muni; śakti-the power; bhakti-of devotional service; brahmāya-in Lord Brahmā; sṛṣṭi-śakti-the power of creation; anante-in Lord Ananta; bhū-dhāraṇa-śakti-the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was invested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'
paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa'

SYNONYMS

śeṣe-in Lord Śeṣa; sva-sevana śakti-the power to serve the Lord personally; pṛthute-in King Pṛthu; pālana-the power to rule; paraśurāme-in Paraśurāma; duṣṭa-nāśaka-vīrya-the extraordinary power to kill rogues and miscreants; sañcāraṇa-empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in Bhagavad-gītā (Bg. 4.8): paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

TEXT 373

jñāna-śakty-ādi-kala yā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

jñāna-śakti-ādi-kalayā-by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants; yatra-wherever; āviṣṭaḥ-is entered; janārdanaḥ-the Supreme Personality of Godhead, Viṣṇu; te-they; āveśāḥ-empowered; nigadyante-are called; jīvāḥ-living entities; eva-although; mahat-tamāḥ-most exalted devotees.

TRANSLATION

" 'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra-that is, an incarnation invested with special power.'

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.18).

TEXT 374

’vibhūti’ kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe

SYNONYMS

vibhūti-specific power; kahiye-we say; yaiche-just like; gītā-of Bhagavad-gītā; ekādaśe-in the Eleventh Chapter; jagat-throughout the whole universe; vyāpila-He expanded; kṛṣṇa-śakti-ābhāsa-āveśe-by the reflection of His power.

TRANSLATION

”As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific māyā powers is explained in Śrīmad-Bhāgavatam (2.7.39).

TEXT 375

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo ’ṁśa-sambhavam

SYNONYMS

yat yat-whatever and wherever; vibhūtimat-extraordinarily opulent; sat-tvam-living entity; śrīmat-full of wealth; ūrjitam-full of power; eva-certainly; vā-or; tat tat-there; eva-certainly; avagaccha-should know; tvam-you; mama-of Me; tejaḥ-of power; aṁśa-of a part; sambhavam-exhibition.

TRANSLATION

” ’Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in Bhagavad-gītā (10.41).

TEXT 376

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā-or; bahunā-much; etena-with this; kim-what use; jñātena-being known; tava-by you; arjuna-O Arjuna; viṣṭabhya-pervading; aham-I; idam-this; kṛtsnam-entire; eka-aṁśena-with one portion; sthitaḥ-situated; jagat-universe.

TRANSLATION

” ’But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.’

PURPORT

This is also a statement made by Kṛṣṇa in Bhagavad-gītā (10.42).

TEXT 377

eita kahiluṅ śakty-āveśa-avatāra
bālya-paugaṇḍa-dharmera śunaha vicāra

SYNONYMS

eita-thus; kahiluṅ-I have explained; śakti-āveśa-avatāra-the incarnations specifically empowered; bālya-in childhood; paugaṇḍa-in boyhood; dharmera-of the characteristics; śunaha-now hear; vicāra-the consideration.

TRANSLATION

”Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa’s childhood, boyhood and youth.

TEXT 378

kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana

SYNONYMS

kiśora-śekhara-topmost of youth; dharmī-whose natural position; vrajendra-nandana-the son of Mahārāja Nanda; prakaṭa-līlā-manifested pastimes; karibāre-to perform; yabe-when; kare-makes; mana-mind.

TRANSLATION

”As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.

TEXT 379

ādau prakaṭa karāya mātā-pita–bhakta-gaṇe
pāche prakaṭa haya janmādika-līlā-krame

SYNONYMS

ādau-first; prakaṭa-manifest; karāya-He makes; mātā-pitā-His mother and father; bhakta-gaṇe-similar devotees; pāche-after that; prakaṭa haya-becomes manifest; janma-ādika-līlā-krame-such pastimes as birth, in order.

TRANSLATION

”Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

vayaso vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsa vān

SYNONYMS

vayasaḥ-of age; vividhatve-in varieties; api-although; sarva-of all kinds; bhakti-rasa-āśrayaḥ-the shelter of devotional service; dharmī-whose constitutional nature; kiśoraḥ-in the age before youth; eva-certainly; atra-in this; nitya-līlā-of eternal pastimes; vilāsavān-the supreme enjoyer.

TRANSLATION

" 'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.63).

TEXT 381

pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakaṭa kare anukrame

SYNONYMS

pūtanā-vadha-ādi-killing of the demons like Pūtanā; yata-all; līlā-pastimes; kṣaṇe kṣaṇe-one moment after another; saba līlā-all these pastimes; nitya-eternally; prakaṭa-manifesting; kare-does; anukrame-one after another.

TRANSLATION

"When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

TEXT 382

ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakaṭana

SYNONYMS

ananta brahmāṇḍa-innumerable universes; tāra-of which; nāhika gaṇana-there is no counting; kona līlā-some pastimes; kona brahmāṇḍe-in some universe; haya-there is; prakaṭana-manifestation.

TRANSLATION

"The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

TEXT 383

ei-mata saba līlā–yena gaṅgā-dhāra
se-se līlā prakaṭa kare vrajendra-kumāra

SYNONYMS

ei-mata-in this way; saba līlā-all pastimes; yena-like; gaṅgā-dhāra-the flowing of the water of the Ganges; se-se-those; līlā-pastimes; prakaṭa kare-demonstrates; vrajendra-kumāra-the son of Mahārāja Nanda.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

krame bālya-paugaṇḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti

SYNONYMS

krame-gradually; bālya-childhood; paugaṇḍa-boyhood; kaiśoratā-youth; prāpti-development; rāsa-dancing with the gopīs; ādi-and others; līlā-pastimes; kare-performs; kaiśore-in His age of pre-youth; nitya-sthiti-eternally existing.

TRANSLATION

"Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, kaiśora, He does not grow any older. He simply remains in His kaiśora age. He is therefore described in the Brahma-saṁhitā (5.33) as nava-yauvana.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This nava-yauvana, or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than nava-yauvana.

TEXT 385

'nitya-līlā' kṛṣṇera sarva-śāstre kaya
bujhite nā pāre līlā kemane 'nitya' haya

SYNONYMS

nitya-līlā-eternal pastimes; kṛṣṇera-of Lord Kṛṣṇa; sarva-śāstre kaya-described in every śāstra; bujhite nā pāre-not able to understand; līlā-pastimes; kemane-how; nitya haya-are eternal.

TRANSLATION

"Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

dṛṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-līlā–nitya, jyotiścakra-pramāṇe

SYNONYMS

dṛṣṭānta diyā-giving an example; kahi-let Me say; tabe-then; loka-people; yadi-if; jāne-can understand; kṛṣṇa-līlā-pastimes of Lord Kṛṣṇa; nitya-eternal; jyotiḥ-cakra-of the zodiac; pramāṇe-by evidence.

TRANSLATION

"Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac.

TEXT 387

jyotiścakre sūrya yena phire rātri-dine
sapta-dvīpāmbudhi laṅghi' phire krame krame

SYNONYMS

jyotiḥ-cakre-in the zodiac; sūrya-of the sun; yena-as; phire-moves; rātri-dine-the day and night; sapta-dvīpa-ambudhi-the oceans of the islands; laṅghi'-crossing; phire-rotates; krame krame-one after another.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa
tina-sahasra chaya-śata 'pala' tāra māna

SYNONYMS

rātri-dine-during the whole day and night; haya-there is; ṣaṣṭi-daṇḍa-of sixty daṇḍas (a measure of time); parimāṇa-duration; tina-sahasra-three thousand; chaya-śata-six hundred; pala-palas; tāra-of that; māna-measurement.

TRANSLATION

"According to Vedic astronomical calculations, the rotation of the sun consists of sixty daṇḍas, and it is divided into thirty-six hundred palas.

TEXT 389

sūryodaya haite ṣaṣṭi-pala-kramodaya
sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya

SYNONYMS

sūrya-udaya haite-beginning from the sunrise; ṣaṣṭi-pala-sixty palas; krama-udaya-gradually rising higher and higher; sei-that; eka daṇḍa-one daṇḍa; aṣṭa daṇḍe-in eight daṇḍas; prahara haya-there is a prahara.

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya

SYNONYMS

eka-dui-tina-cāri-one, two, three, four; prahare-in praharas; asta haya-the sun sets in the evening; cāri-prahara-generally after four praharas; rātri-the night; gele-when it passes; punaḥ-again; sūryodaya-the sun rises.

TRANSLATION

"Day and night are divided into eight praharas-four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

SYNONYMS

aiche-in the same way; kṛṣṇera-of Lord Kṛṣṇa; līlā-maṇḍala-groups of different pastimes; caudda-manvantare-in the duration of fourteen Manus; brahmāṇḍa-maṇḍala-all of the universes; vyāpi'-spreading through; krame krame-gradually; phire-return.

TRANSLATION

"Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

TEXT 392

saoyāśata vatsara kṛṣṇera prakaṭa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa

SYNONYMS

saoyāśata-125; vatsara-years; kṛṣṇera-of Lord Kṛṣṇa; prakaṭa-prakāśa-manifestation of the appearance; tāhā-that; yaiche-like; vraja-pure-in Vṛndāvana and Dvārakā; karilā vilāsa-enjoys the pastimes.

TRANSLATION

”Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

alāta-cakra-prāya sei līlā-cakra phire
saba līlā saba brahmāṇḍe krame udaya kare

SYNONYMS

alāta-cakra-prāya-exactly like a wheel of fire; sei-that; līlā-cakra-the cycle of Kṛṣṇa’s pastimes; phire-turns; saba līlā-all these pastimes; saba brahmāṇḍe-in all the universes; krame-one after another; udaya kare-become manifest.

TRANSLATION

”The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

TEXT 394

janma, bālya, paugaṇḍa, kaiśora prakāśa
pūtanā-vadhādi kari’ mauṣalānta vilāsa

SYNONYMS

janma-birth; bālya-childhood; paugaṇḍa-boyhood; kaiśora-pre-youth; prakāśa-manifestation; pūtanā-vadha-ādi-killing the demons, beginning from Pūtanā; kari’-manifesting; mauṣalānta-until the end of the mauṣala pastimes; vilāsa-pastimes.

TRANSLATION

”Kṛṣṇa’s pastimes-appearance, childhood, boyhood and youth-are all manifest, beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā ’nitya’ kahe āgama-purāṇa

SYNONYMS

kona brahmāṇḍe-in some universe; kona līlāra-some pastimes; haya-there is; avasthāna-the presence; tāte-therefore; līlā-pastimes; nitya-eternal; kahe-explains; āgama-purāṇa-the Vedas and Purāṇas.

TRANSLATION

”Since all Kṛṣṇa’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

TEXT 396

goloka, gokula-dhāma–’vibhu’ kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama

SYNONYMS

goloka-the planet known as Goloka; gokula-dhāma-the spiritual land, the pasturing fields for the surabhi cows; vibhu-opulent and powerful; kṛṣna-sama-as much as Kṛṣṇa; kṛṣṇa-icchāya-by the supreme will of Kṛṣṇa; brahmāṇḍa-gaṇe-in each of the universes; tāhāra-of the Goloka and Gokula dhāmas; saṅkrama-appearance.

TRANSLATION

”The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifest with Him in all the universes.

TEXT 397

ataeva goloka-sthāne nitya vihāra
brahmāṇḍa-gaṇe krame prākaṭya tāhāra

SYNONYMS

ataeva-therefore; goloka-sthāne-in the original Goloka Vṛndāvana planet; nitya vihāra-eternal pastimes; brahmāṇḍa-gaṇe-within the material universes; krame-gradually; prākaṭya-manifestation; tāhāra-of them.

TRANSLATION

”The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa’s pastimes. Kṛṣṇa’s pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa’s appearance may be manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa’s lifetime equal one moment for Kṛṣṇa. One moment these pastimes are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa’s pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun’s moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Kṛṣṇa’s pastimes seem to appear and disappear, they are continuously existing in one brahmāṇḍa (universe) or another. Thus all of Kṛṣṇa’s līlās are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa’s eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called nitya-līlā (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa’s pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees-the sādhaka, who is preparing for perfection, and the siddha, who is already perfect. As far as those who are already perfect are concerned, Bhagavad-gītā says, tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna: "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a gopī on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the Ujjvala-nīlamaṇi, which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

TEXT 398

vraje kṛṣṇa–sarvaiśvarya-prakāśe 'pūrṇatama'
purī-dvaye, paravyome–'pūrṇatara', 'pūrṇa'

SYNONYMS

vraje-in Vṛndāvana; kṛṣṇa-Lord Kṛṣṇa; sarva-aiśvarya-prakāśe-manifestation of His full opulence; pūrṇa-tama-most complete; purī-dvaye-in Dvārakā and Mathurā; para-vyome-and in the spiritual world; pūrṇa-tara-more complete; pūrṇa-complete.

TRANSLATION

"Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from the Bhakti-rasāmṛta-sindhu (2.1.221-223).

TEXT 399

hariḥ pūrṇatamaḥ pūrṇa-
taraḥ pūrṇa iti tridhā
śreṣṭha-madhyādibhiḥ śabdair
nāṭye yaḥ paripaṭhyate

SYNONYMS

hariḥ-the Supreme Personality of Godhead; pūrṇa-tamaḥ-most complete; pūrṇa-taraḥ-more complete; pūrṇaḥ-complete; iti-thus; tri-dhā-three stages; śreṣṭha-best; madhya-ādibhiḥ-middle, etc.; śabdaiḥ-by the words; nāṭye-in books on dramatics; yaḥ-who; paripaṭhyate-is proclaimed.

TRANSLATION

" 'This is stated in the dramatic literatures as "perfect," "more perfect," and "most perfect." Thus Lord Kṛṣṇa manifests Himself in three ways-perfect, more perfect and most perfect.

TEXT 400

prakāśitākhila-guṇaḥ
smṛtaḥ pūrṇatamo budhaiḥ
asarva-vyañjakaḥ pūrṇa-
taraḥ pūrṇo 'lpa-darśakaḥ

SYNONYMS

prakāśita-akhila-guṇaḥ-having all transcendental qualities manifested; smṛtaḥ-is understood; pūrṇa-tamaḥ-most perfect; budhaiḥ-by learned scholars; asarva-vyañjakaḥ-having qualities not fully manifested; pūrṇa-taraḥ-more perfect; pūrṇaḥ-perfect; alpa-darśakaḥ-still less fully manifested.

TRANSLATION

" 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

kṛṣṇasya pūrṇatamatā
vyaktābhūd gokulāntare
pūrṇatā pūrṇataratā
dvārakā-mathurādiṣu

SYNONYMS

kṛṣṇasya-of Lord Kṛṣṇa; pūrṇa-tamatā-being most perfect; vyaktā-manifested; abhūt-became; gokula-antare-in the domain of Gokula Vṛndāvana; pūrṇatā-completeness; pūrṇa-taratā-more completeness; dvārakā-in Dvārakā; mathurā-ādiṣu-and Mathurā, and so on.

TRANSLATION

" 'The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.'

TEXT 402

ei kṛṣṇa–vraje 'pūrṇatama' bhagavān
āra saba svarūpa–'pūrṇatara' 'pūrṇa' nāma

SYNONYMS

ei kṛṣṇa-the same Kṛṣṇa; vraje-Vṛndāvana; pūrṇa-tama bhagavān-the most complete manifestation of the Supreme Personality of Godhead; āra-other; saba-all; sva-rūpa-forms; pūrṇa-tara-more complete; pūrṇa-complete; nāma-named.

TRANSLATION

"Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

saṅkṣepe kahiluṅ kṛṣṇera svarūpa-vicāra
'ananta' kahite nāre ihāra vistāra

SYNONYMS

saṅkṣepe-in brief; kahiluṅ-I have described; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-vicāra-consideration of His different forms and features; ananta-Lord Ananta; kahite nāre-not able to describe; ihāra-of this; vistāra-the expanse.

TRANSLATION

"Thus I have briefly described Kṛṣṇa's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

ananta-unlimited; svarūpa-forms; kṛṣṇera-of Lord Kṛṣṇa; nāhika gaṇana-there is no counting; śākhā-candra-nyāye-by the logic of showing the moon through the branches of a tree; kari-I do; dik-daraśana-only partial showing.

TRANSLATION

"In this way Kṛṣṇa's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

TEXT 405

ihā yei śune, paḍe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

SYNONYMS

ihā-this narration; yei śune-anyone who hears; paḍe-or reads; sei-such a person; bhāgyavān-is most fortunate; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-tattvera-of personal bodily features; haya-there is; kichu-something; jñāna-knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa's body.

TEXT 406

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.

18.5.21 Chapter 21

The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣṇaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā's interview with Kṛṣṇa at Dvārakā and the Lord's curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa's pastimes with Brahmā. In this chapter the author of Caitanya-caritāmṛta has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (sambandha) with Kṛṣṇa is described.

TEXT 1

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhāmy asya
mādhuryaiśvarya-śīkaram

SYNONYMS

agati-eka-gatim-to the only shelter for the conditioned souls who do not know the goal of life; natvā-offering obeisances; hīna-artha-of the necessities of the conditioned souls, who are poor in spiritual knowledge; adhika-increase; sādhakam-bringing about; śrī-caitanyam-unto Lord Śrī Caitanya Mahāprabhu; likhāmi-I am writing; asya-of Him; mādhurya-aiśvarya-of the sweetness and opulence; śīkaram-a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya-all glories; jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

sarva svarūpera dhāma–paravyoma-dhāme
pṛthak pṛthak vaikuṇṭha saba, nāhika gaṇane

SYNONYMS

sarva-all; svarūpera-of the personal forms; dhāma-abode; para-vyoma-dhāme-in the spiritual sky; pṛthak pṛthak-separate; vaikuṇṭha-Vaikuṇṭha planets; saba-all; nāhika gaṇane-there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued,”All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṇṭha planets.

TEXT 4

śata, sahasra, ayuta, lakṣa, koṭī-yojana
eka eka vaikuṇṭhera vistāra varṇana

SYNONYMS

śata-a hundred; sahasra-a thousand; ayuta-ten thousand; lakṣa-a hundred thousand; koṭī-ten million; yojana-a distance of eight miles; eka eka-each and every one; vaikuṇṭhera-of the spiritual planets; vistāra-the breadth; varṇana-description.

TRANSLATION

”The breadth of each Vaikuṇṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

TEXT 5

saba vaikuṇṭha–vyāpaka, ānanda-cinmaya
pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya

SYNONYMS

saba-all; vaikuṇṭha-the spiritual planets; vyāpaka-vast; ānanda-cit-maya-made of spiritual bliss; pāriṣada-associates; ṣaṭ-aiśvarya-six kinds of opulence; pūrṇa-in full; saba-all; haya-are.

TRANSLATION

”Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

TEXT 6

ananta vaikuṇṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra

SYNONYMS

ananta vaikuṇṭha-unlimited Vaikuṇṭha planets; eka eka-certain; deśe-in a place; yāra-of which; sei-that; para-vyoma-of the spiritual sky; dhāmera-of the abode; ke karu vistāra-who can understand the breadth.

TRANSLATION

”Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

ananta vaikuṇṭha-paravyoma yāra dala-śreṇī
sarvopari kṛṣṇaloka ’karṇikāra’ gaṇi

SYNONYMS

ananta-unlimited; vaikuṇṭha-Vaikuṇṭha planets; para-vyoma-the spiritual sky; yāra-of which; dala-śreṇī-the bunches of outlying petals; sarva-upari-in the topmost portion of the spiritual sky; kṛṣṇa-loka-the abode of Lord Kṛṣṇa; karṇikāra gaṇi-we consider the whorl of the lotus flower.

TRANSLATION

”The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa’s abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.

TEXT 8

ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya–jīva kon chāra

SYNONYMS

ei-mata-such; ṣaṭ-aiśvarya-six opulences; sthāna-abode; avatāra-incarnations; brahmā-Lord Brahmā; śiva-Lord Śiva; anta nā pāya-cannot find the limit; jīva-a living entity; kon-what of; chāra-worthless.

TRANSLATION

”Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?

TEXT 9

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas trilokyām
kva vā kathaṁ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

SYNONYMS

kaḥ-who; vetti-knows; bhūman-O supreme great one; bhagavan-O Supreme Personality of Godhead; para-ātman-O Supersoul; yoga-īśvara-O master of mystic power; ūtīḥ-pastimes; bhavataḥ-of Your Lordship; tri-lokyām-in the three worlds; kva-where; vā-or; katham-how; vā-or; kati-how many; vā-or; kadā-when; iti-thus; vistārayan-expanding; krīḍasi-You play; yoga-māyām-spiritual energy.

TRANSLATION

” ’O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.21).

TEXT 10

ei-mata kṛṣṇera divya sad-guṇa ananta
brahmā-śiva-sanakādi nā pāya yāṅra anta

SYNONYMS

ei-mata-in this way; kṛṣṇera-of Lord Kṛṣṇa; divya-transcendental; sat-guṇa-spiritual qualities; ananta-unlimited; brahmā-Lord Brahmā; śiva-Lord Śiva; sanaka-ādi-the four Kumāras and so on; nā-not; pāya-obtain; yāṅra-of which; anta-the limit.

TRANSLATION

”The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

TEXT 11

guṇātmanas te ’pi guṇān vimātuṁ
hitāvatīrṇasya ka īśire ’sya
kālena yair vā vimitāḥ sukalpair
bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ

SYNONYMS

guṇa-ātmanaḥ-the overseer of the three qualities; te-of You; api-certainly; guṇān-the qualities; vimātum-to count; hita-avatīrṇasya-who have descended for the benefit of all living entities; ke-who; īśire-were able; asya-of the universe; kālena-in due course of time; yaiḥ-by whom; vā-or; vimitāḥ-counted; su-kalpaiḥ-by great scientists; bhū-pāṁśavaḥ-the atoms of the universe; khe-in the sky; mihikāḥ-particles of snow; dyu-bhāsaḥ-the illuminating stars and planets.

TRANSLATION

” ’In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.7).

TEXT 12

brahmādi rahu–sahasra-vadane ’ananta’
nirantara gāya mukhe, nā pāya guṇera anta

SYNONYMS

brahmā-ādi rahu-leave aside Lord Brahmā and others; sahasra-vadane-in thousands of mouths; ananta-Lord Ananta; nirantara-continuously; gāya-chants; mukhe-in the mouths; nā pāya-does not obtain; guṇera-of qualities of the Lord; anta-the end.

TRANSLATION

”To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord’s transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

nāntaṁ vidāmy aham amī munayo ’grajās te
māyā-balasya puruṣasya kuto ’varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo ’dhunāpi samavasyati nāsya pāram

SYNONYMS

na antam-no limit; vidāmi-know; aham-I; amī-those; munayaḥ-great saintly persons; agrajāḥ-brothers; te-of you; māyā-balasya-who has multi-energies; puruṣasya-of the Personality of Godhead; kutaḥ-how; avarāḥ-less intelligent; ye-those who; gāyan-chanting; guṇān-the qualities; daśa-śata-ānanaḥ-who has a thousand hoods; ādi-devaḥ-the Personality of Godhead; śeṣaḥ-Ananta Śeṣa; adhunā api-even until now; samavasyati-reaches; na-not; asya-of the Lord; pāram-limit.

TRANSLATION

" 'If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord's activities.'

PURPORT

This verse, spoken to Nārada Muni, is from Śrīmad-Bhāgavatam (2.7.41).

TEXT 14

seho rahu–sarvajña-śiromaṇi śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satṛṣṇa

SYNONYMS

seho rahu-let Him (Ananta) alone; sarva-jña-the omniscient; śiromaṇi-the topmost; śrī-kṛṣṇa-Lord Kṛṣṇa; nija-guṇera-of His personal qualities; anta-limit; nā-not; pāñā-getting; hayena-becomes; sa-tṛṣṇa-very inquisitive.

TRANSLATION

"To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

dyu-pataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajāṁsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

SYNONYMS

dyu-patayaḥ-the predominating deities of higher planetary systems (Lord Brahmā and others); eva-also; te-Your; na-not; yayuḥ-could reach; antam-the limit of transcendental qualities; anantatayā-due to being unlimited; tvam api-You also; yat-since; antara-within You; aṇḍa-nicayāḥ-the groups of universes; nanu-O sir; sāvaraṇāḥ-having different coverings; khe-in the sky; iva-like; rajāṁsi-atoms; vānti-rotate; vayasā-the course of time; saha-with; yat-what; śrutayaḥ-great personalities who understand the Vedas; tvayi-in You; hi-certainly; phalanti-end in; atannirasanena-by refuting the inferior elements; bhavat-nidhanāḥ-whose conclusion is in You.

TRANSLATION

" 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.87.41) is confirmed in Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as neti neti ("not this, not that"). Until one comes to the right conclusion, the process of thinking, "This is not the Absolute Truth, that is not the Absolute Truth," will continue. When we come to the right conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

TEXT 16

seha rahu–vraje yabe kṛṣṇa avatāra
tāṅra caritra vicārite mana nā pāya pāra

SYNONYMS

seha rahu-leave aside such negative arguments; vraje-in Vṛndāvana; yabe-when; kṛṣṇa-Lord Kṛṣṇa; avatāra-incarnation; tāṅra-His; caritra-character; vicārite-to deliberate; mana-mind; nā-not; pāya-gets; pāra-the limit.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe
aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane

SYNONYMS

prākṛta-aprākṛta-material and spiritual; sṛṣṭi-creation; kailā-did; eka-kṣaṇe-in one moment; aśeṣa-unlimited; vaikuṇṭha-Vaikuṇṭha planets; aja-aṇḍa-material planets; sva-sva-nātha-sane-with their own predominating deities.

TRANSLATION

"At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

TEXT 18

e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta

SYNONYMS

e-mata-like this; anyatra-anywhere else; nāhi-not; śuniye-I hear; adbhuta-wonderful event; yāhāra-of which; śravaṇe-by hearing; citta-consciousness; haya-becomes; avadhūta-agitated and cleansed.

TRANSLATION

”We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one’s consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā’s presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas-all expansions of the Lord’s spiritual energy-were manifested. As stated in the Brahma-saṁhitā: ānanda-cinmaya-rasa-pratibhāvitābhiḥ. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in Śrīmad-Bhāgavatam, will cleanse one’s consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā’s return.

The word avadhūta means ”rambling, agitating, moving, absorbed, defeated.” In some readings of Caitanya-caritāmṛta, it is said: yāhāra śravaṇe citta-mala haya dhūta. Instead of the word avadhūta, the words haya dhūta, meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

”Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.”

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

TEXT 19

”kṛṣṇa-vatsair asaṅkhyātaiḥ”–śukadeva-vāṇī
kṛṣṇa-saṅge kata gopa–saṅkhyā nāhi jāni

SYNONYMS

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ-Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; śukadeva-vāṇī-the words of Śukadeva Gosvāmī; kṛṣṇa-saṅge-with Lord Kṛṣṇa; kata gopa-how many cowherd boys; saṅkhyā-the count; nāhi jāni-we do not know.

TRANSLATION

”According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

TEXT 20

eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana

SYNONYMS

eka eka-one after another; gopa-cowherd boys; kare-do; ye-whatever; vatsa-calves; cāraṇa-grazing; koṭi-ten millions; arbuda-a hundred million; śaṅkha-one trillion; padma-ten trillion; tāhāra gaṇana-the enumeration of that.

TRANSLATION

”Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (daśa), hundreds (śata), thousands (sahasra), ten thousands (ayuta) and hundred thousands (lakṣa). Ten times lakṣa is niyuta. Ten times niyuta is koṭi. Ten times koṭi is arbuda. Ten times arbuda is vṛnda. Ten times vṛnda is kharva. Ten times kharva is nikharva. Ten times nikharva is śaṅkha. Ten times śaṅkha is padma, and ten times padma is sāgara. Ten times sāgara is antya, and ten times antya is madhya, and ten times madhya is parārdha. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

TEXT 21

vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra
gopa-gaṇera yata, tāra nāhi lekhā-pāra

SYNONYMS

vetra-canes; veṇu-flutes; dala-lotus flowers; śṛṅga-horns; vastra-garments; alaṅkāra-ornaments; gopa-gaṇera yata-as many as are possessed by the cowherd boys; tāra-of them; nāhi-there is not; lekhā-pāra-limitation to writing.

TRANSLATION

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

TEXT 22

sabe hailā caturbhuja vaikuṇṭhera pati
pṛthak pṛthak brahmāṇḍera brahmā kare stuti

SYNONYMS

sabe-all of them: hailā-became; catuḥ-bhuja-four-handed; vaikuṇṭhera pati-predominating Deities of the Vaikuṇṭha planets; pṛthak pṛthak-separately; brahmāṇḍera-of the universes; brahmā-the predominating deities known as Lord Brahmā; kare stuti-offer prayers.

TRANSLATION

"The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

TEXT 23

eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarīre praveśe

SYNONYMS

eka-one; kṛṣṇa-deha-transcendental body of Kṛṣṇa; haite-from; sabāra-of everyone; prakāśe-the manifestation; kṣaṇeke-in a second; sabāi-every one of Them; sei śarīre-in that body of Kṛṣṇa; praveśe-enter.

TRANSLATION

"All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

SYNONYMS

ihā dekhi'-seeing this; brahmā-Lord Brahmā; hailā-became; mohita-astonished; vismita-struck with wonder; stuti kari'-offering prayers; ei-this; pāche-at the end; karilā-made; niścita-conclusion.

TRANSLATION

"When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

"ye kahe–'kṛṣṇera vaibhava muñi saba jānoṅ'
se jānuka,–kāya-mane muñi ei mānoṅ

SYNONYMS

ye kahe-if anyone says; kṛṣṇera-of Lord Kṛṣṇa; vaibhava-opulences; muñi-I; saba-all; jānoṅ-know; se jānuka-let him know; kāya-mane-by my body and mind; muñi-myself; ei-this; mānoṅ-accept.

TRANSLATION

"Lord Brahmā said, 'If someone says that he knows everything about Kṛṣṇa's opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāṅ-mano-gamya nahe eka bindu

SYNONYMS

ei ye-all this; tomāra-Your; ananta-unlimited; vaibhava-amṛta-sindhu-ocean of the nectar of Your opulence; mora-my; vāk-manaḥ-gamya-within the reach of words and mind; nahe-not; eka bindu-even a drop.

TRANSLATION

" 'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

TEXT 27

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ"

SYNONYMS

jānantaḥ-persons who think they are aware of Your unlimited potency; eva-certainly; jānantu-let them think like that; kim-what is the use; bahu-uktyā-with many words; na-not; me-my; prabho-O Lord; manasaḥ-of the mind; vapuṣaḥ-of the body; vācaḥ-of the words; vaibhavam-opulences; tava-Your; gocaraḥ-within the range.

TRANSLATION

" 'There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His viṣṇu-mūrti expansions. After he had seen this, Brahmā offered the above prayer.

TEXT 28

kṛṣṇera mahimā rahu–kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; mahimā-glories; rahu-let be; kebā-who; tāra-of those; jñātā-a knower; vṛndāvana-sthānera-of the abode of Kṛṣṇa, Vṛndāvana; dekha-just see; āścarya-wonderful; vibhutā-opulences.

TRANSLATION

"Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

TEXT 29

ṣola-krośa vṛndāvana,–śāstrera prakāśe
tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse

SYNONYMS

ṣola-krośa-measuring sixteen krośas (thirty-two miles); vṛndāvana-Vṛndāvana-dhāma; śāstrera prakāśe-according to the revelation of revealed scripture; tāra-of Vṛndāvana; eka-deśe-in one corner; vaikuṇṭha-all the Vaikuṇṭha planets; ajāṇḍa-gaṇa-the innumerable universes; bhāse-are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vṛndāvana extends only sixteen krośas [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various vanas, or forests. The forests total twelve, and their extension is estimated to be eighty-four krośas. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen krośas (thirty-two miles).

TEXT 30

apāra aiśvarya kṛṣṇera–nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

apāra-unlimited; aiśvarya-opulence; kṛṣṇera-of Lord Kṛṣṇa; nāhika gaṇana-there is no estimation; śākhā-candra-nyāye-according to the logic of seeing the moon through the branches of a tree; kari-I make; dik-daraśana-an indication only.

TRANSLATION

"No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called śākhā-candra-nyāya. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

TEXT 31

aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāṅpara

SYNONYMS

aiśvarya-opulence; kahite-to describe; sphurila-there manifested; aiśvarya-sāgara-an ocean of opulence; mana-indriya-the chief sense, namely the mind; ḍubilā-immersed; prabhu-Śrī Caitanya Mahāprabhu; ha-ilā-became; phāṅpara-perplexed.

TRANSLATION

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

TEXT 32

bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne

SYNONYMS

bhāgavatera-of Śrīmad-Bhāgavatam; ei-this; śloka-verse; paḍilā-recited; āpane-personally; artha-the meaning; āsvādite-to taste; sukhe-in happiness; karena vyākhyāne-describes the meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

SYNONYMS

svayam-personally the Supreme Personality of Godhead; tu-but; asāmya-atiśayaḥ-who has no equal nor superior; tri-adhīśaḥ-the master of three places, namely Goloka Vṛndāvana, Vaikuṇṭhaloka and the material world, or the master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, or the master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); svārājya-lakṣmī-by His personal spiritual potency; āpta-already achieved; samasta-kāmaḥ-all desirable objects; balim-a presentation or taxation; haradbhiḥ-who are offering; cira-loka-pālaiḥ-by the predominating deities of different planets; kirīṭa-koṭi-by millions of helmets; īḍita-being worshiped; pāda-pīṭhaḥ-whose lotus feet.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of Śrīmad-Bhāgavatam.

TEXT 34

parama īśvara kṛṣṇa svayaṁ bhagavān
tāte baḍa, tāṅra sama keha nāhi āna

SYNONYMS

parama-supreme; īśvara-controller; kṛṣṇa-Lord Kṛṣṇa; svayam-personally; bhagavān-the original Personality of Godhead; tāte-therefore; baḍa-most exalted; tāṅra-His; sama-equal; keha-anyone; nāhi-there is not; āna-else.

TRANSLATION

"Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

TEXT 35

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

TEXT 36

brahmā, viṣṇu, hara,–ei sṛṣṭyādi-īśvara
tine ājñākārī kṛṣṇera, kṛṣṇa–adhīśvara

SYNONYMS

brahmā-Lord Brahmā; viṣṇu-Lord Viṣṇu; hara-and Lord Śiva; ei-they; sṛṣṭi-ādi-īśvara-the masters of material creation, maintenance and dissolution; tine-all three of them; ājñākārī-order carriers; kṛṣṇera-of Lord Kṛṣṇa; kṛṣṇa-Lord Kṛṣṇa; adhīśvara-their master.

TRANSLATION

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

TEXT 37

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

sṛjāmi-create; tat-niyuktaḥ-engaged by Him; aham-I; haraḥ-Lord Śiva; harati-annihilates; tat-vaśaḥ-under His control; viśvam-the whole universe; puruṣa-rūpeṇa-in the form of Lord Viṣṇu; paripāti-maintains; tri-śakti-dhṛk-the controller of the three modes of material nature.

TRANSLATION

"Lord Brahmā said, 'Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32).

TEXT 38

e sāmānya, tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

SYNONYMS

e sāmānya-this is a general description; tri-adhīśvarera-of the master of the three worlds; śuna-please hear; artha-meaning; āra-another; jagat-kāraṇa-the cause of the material creation; tina-three; puruṣa-avatāra-puruṣa incarnations of Viṣṇu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

TEXT 39

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina–sthūla-sūkṣma-sarva-antaryāmī

SYNONYMS

mahā-viṣṇu-Mahā-Viṣṇu; padmanābha-Padmanābha (Garbhodakaśāyī Viṣṇu); kṣīra-udaka-svāmī-Kṣīrodakaśāyī Viṣṇu; ei tina-all these three; sthūla-sūkṣma-gross and subtle; sarva-of all; antaryāmī-the Supersoul.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

TEXT 40

ei tina–sarvāśraya, jagat-īśvara
eho saba kalā-aṁśa, kṛṣṇa–adhīśvara

SYNONYMS

ei tina-these three; sarva-āśraya-the shelter of the whole material creation; jagat-īśvara-supreme controllers of the universe; eho saba-all of Them; kalā-aṁśa-plenary portions, or portions of the plenary portions; kṛṣṇa-Lord Kṛṣṇa; adhīśvara-the Supreme Personality of Godhead.

TRANSLATION

"Although Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

TEXT 41

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking shelter of; jīvanti-live; loma-vilajāḥ-grown from the hair holes; jagat-aṇḍa-nāthāḥ-the masters of the universes (the Brahmās); viṣṇuḥ mahān-the Supreme Lord Mahā-Viṣṇu; saḥ-that; iha-here; yasya-whose; kalā-viśeṣaḥ-particular plenary portion or expansion; govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48). See also Ādi-līlā (5.71).

TEXT 42

ei artha–madhyama, śuna 'gūḍha' artha āra
tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra

SYNONYMS

ei artha-this explanation; madhyama-middle; śuna-please hear; gūḍha-confidential; artha-meaning; āra-another; tina-three; āvāsa-sthāna-residential places; kṛṣṇera-of Lord Kṛṣṇa; śāstre-in the revealed scriptures; khyāti-fame; yāra-of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes-His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).

TEXT 43

'antaḥpura'–goloka-śrī-vṛndāvana
yāhāṅ nitya-sthiti mātā-pitā-bandhu-gaṇa

SYNONYMS

antaḥ-pura-the internal abode; goloka-śrī-vṛndāvana-Goloka Vṛndāvana; yāhāṅ-where; nitya-sthiti-eternal residence; mātā-pitā-mother and father; bandhu-gaṇa-and friends.

TRANSLATION

"The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa's personal friends, associates, father and mother live.

TEXT 44

madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra
yogamāyā dāsī yāhāṅ rāsādi līlā-sāra

SYNONYMS

madhura-aiśvarya-of sweetness and opulence; mādhurya-of conjugal love; kṛpā-ādi-and of mercy and so on; bhāṇḍāra-storehouse; yoga-māyā-the spiritual energy; dāsī-maidservant; yāhāṅ-where; rāsa-ādi-the rāsa dance and other pastimes; līlā-sāra-the quintessence of all pastimes.

TRANSLATION

"Vṛndāvana is the storehouse of Kṛṣṇa's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rāsa dance, the quintessence of all pastimes.

TEXT 45

karuṇā-nikuramba-komale
madhuraiśvarya-viśeṣa-śālini
jayati vraja-rāja-nandane
na hi cintā-kaṇikābhyudeti naḥ

SYNONYMS

karuṇā-nikuramba-komale-who is very soft because of great mercy; madhura-aiśvarya-viśeṣa-śalini-especially by the opulence of conjugal love; jayati-all glories; vraja-rāja-nandane-to the son of Mahārāja Nanda; na-not; hi-certainly; cintā-of anxiety; kaṇika-even a particle; abhyudeti-awakens; naḥ-of us.

TRANSLATION

"Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

TEXT 46

tāra tale paravyoma–'viṣṇuloka'-nāma
nārāyaṇa-ādi ananta svarūpera dhāma

SYNONYMS

tāra tale-below Vṛndāvana-dhāma; para-vyoma-the spiritual sky; viṣṇu-loka-nāma-known as Viṣṇuloka; nārāyaṇa-ādi-Nārāyaṇa and others; ananta-unlimited; sva-rūpera-of personal expansions; dhāma-the place.

TRANSLATION

"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṇṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

TEXT 47

'madhyama-āvāsa' kṛṣṇera–ṣaḍ-aiśvarya-bhāṇḍāra
ananta svarūpe yāhāṅ karena vihāra

SYNONYMS

madhyama-āvāsa-the middle residence; kṛṣṇera-of Lord Kṛṣṇa; ṣaṭ-aiśvarya-bhāṇḍāra-the storehouse of six opulences; ananta sva-rūpe-in unlimited forms; yāhāṅ-where; karena vihāra-enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

TEXT 48

ananta vaikuṇṭha yāhāṅ bhāṇḍāra-koṭhari
pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'

SYNONYMS

ananta-unlimited; vaikuṇṭha-Vaikuṇṭha planets; yāhāṅ-where; bhāṇḍāra-koṭhari-like rooms of a treasure-house; pāriṣada-gaṇe-eternal associates; ṣaṭ-aiśvarye-with the six opulences; āche-are; bhari'-filling.

TRANSLATION

"Innumerable Vaikuṇṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

TEXT 49

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

goloka-nāmni nija-dhāmni-in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; tale-in the part underneath; ca-also; tasya-of that; devī-of the goddess Durgā; maheśa-of Lord Śiva; hari-of Nārāyaṇa; dhāmasu-in the planets; teṣu teṣu-in each of them; te te-those respective; prabhāva-nicayāḥ-opulences; vihitāḥ-established; ca-also; yena-by whom; govindam-unto that Govinda; ādi-puruṣam-the original Supreme Personality of Godhead; tam-unto Him; aham-I; bhajāmi-offer my obeisances.

TRANSLATION

" 'Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.43).

TEXT 50

pradhāna-parama-vyomnor
antare virajā nadī
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā śubhā

SYNONYMS

pradhāna-parama-vyomnoḥ antare-between the material world and spiritual world; virajā nadī-is a river known as Virajā; veda-aṅga-of the transcendental body of the Supreme Personality of Godhead; sveda-janitaiḥ-produced from the perspiration; toyaiḥ-with water; prasrāvitā-flowing; śubhā-all-auspicious.

TRANSLATION

" 'Between the spiritual and material worlds is a body of water known as the river Virajā. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.'

PURPORT

This verse and the following verse are from the Padma Purāṇa.

TEXT 51

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

tasyāḥ pāre-on the other bank of the Virajā River; para-vyoma-the spiritual sky; tri-pād-bhūtam-existing as three fourths of the opulence of the Supreme Lord; sanātanam-eternal; amṛtam-without deterioration; śāśvatam-without being subjected to the control of time; nityam-constantly existing; anantam-unlimited; paramam-supreme; padam-abode.

TRANSLATION

" 'Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called eka-pāda-vibhūti.

TEXT 52

tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhāṅ koṭhari apāra

SYNONYMS

tāra tale-below the spiritual world; bāhya-āvāsa-external abode; virajāra pāra-on the other side of the river Virajā; ananta brahmāṇḍa-unlimited number of universes; yāhāṅ-where; koṭhari-apartments; apāra-unlimited.

TRANSLATION

"On the other side of the river Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

'devī-dhāma' nāma tāra, jīva yāra vāsī
jagal-lakṣmī rākhi' rahe yāhāṅ māyā dāsī

SYNONYMS

devī-dhāma-the place of the external energy; nāma-named; tāra-its; jīva-the conditioned living entities; yāra-of which; vāsī-the inhabitants; jagat-lakṣmī-the material energy; rākhi'-keeping them; rahe-exists; yāhāṅ-wherein; māyā-the external energy; dāsī-maidservant.

TRANSLATION

"The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called jagal-lakṣmī because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

TEXT 54

ei tina dhāmera haya kṛṣṇa adhīśvara
goloka-paravyoma–prakṛtira para

SYNONYMS

ei tina dhāmera-of these three dhāmas, or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devī-dhāma (the material world); haya-is; kṛṣṇa-Lord Kṛṣṇa; adhīśvara-the supreme master; goloka-paravyoma-the spiritual planet Goloka and the spiritual sky; prakṛtira para-beyond this material energy.

TRANSLATION

”Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

PURPORT

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two dhāmas. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva's dhāma and above the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

TEXT 55

cic-chakti-vibhūti-dhāma–tripād-aiśvarya-nāma
māyika vibhūti–eka-pāda abhidhāna

SYNONYMS

cit-śakti-of the spiritual energy; vibhūti-dhāma-opulent abode; tri-pād-three fourths; aiśvarya-opulence; nāma-named; māyika vibhūti-material opulence; eka-pāda-one fourth; abhidhāna-known.

TRANSLATION

”The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (paravyoma) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

TEXT 56

tripād-vibhūter dhāmatvāt
tripād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ

SYNONYMS

tri-pād-vibhūteḥ-of the three fourths of the energy; dhāmatvāt-because of being the abode; tri-pād-bhūtam-consisting of three fourths of the energy; hi-certainly; tat padam-that abode; vibhūtiḥ-the energy or potency; māyikī-material; sarvā-all; proktā-said; pāda-ātmikā-only one fourth; yataḥ-therefore.

TRANSLATION

” 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pāda.'

PURPORT

This verse is found in Laghu-bhāgavatāmṛta (1.5.286).

TEXT 57

tripāda-vibhūti kṛṣṇera–vākya-agocara
eka-pāda vibhūtira śunaha vistāra

SYNONYMS

tri-pāda-vibhūti kṛṣṇera-three fourths of the energy of Lord Kṛṣṇa; vākya-agocara-beyond words; eka-pāda vibhūtira-of one fourth of the energy; śunaha-please hear; vistāra-breadth.

TRANSLATION

”The three-fourths part of Lord Kṛṣṇa's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

ananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

SYNONYMS

ananta-unlimited; brahmāṇḍera-of the universes; yata-all; brahmā-Lord Brahmās; rudra-gaṇa-and Lord Śivas; cira-loka-pāla-permanent governors of the worlds; śabde-by the word; tāhāra-of them; gaṇana-counting.

TRANSLATION

”Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called cira-loka-pāla, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called cira-loka-pāla, permanent governors. Loka-pāla means ”predominating deities.” There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

TEXT 59

eka-dina dvārakāte kṛṣṇa dekhibāre

brahmā āilā,–dvāra-pāla jānāila kṛṣṇere

SYNONYMS

eka-dina-one day; dvārakāte-in Dvārakā; kṛṣṇa dekhibāre-to see Kṛṣṇa; brahmā āilā-Lord Brahmā came; dvāra-pāla-the doorman; jānāila-informed; kṛṣṇere-Lord Kṛṣṇa.

TRANSLATION

”Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā’s arrival.

TEXT 60

kṛṣṇa kahena–’kon brahmā, ki nāma tāhāra?’
dvārī āsi’ brahmāre puche āra bāra

SYNONYMS

kṛṣṇa kahena-Kṛṣṇa said; kon brahmā-which Brahmā; ki nāma tāhāra-what is his name; dvārī āsi’-the doorman, coming back; brahmāre-to Lord Brahmā; puche-inquires; āra bāra-again.

TRANSLATION

”When Kṛṣṇa was so informed, He immediately asked the doorman, ’Which Brahmā? What is his name?’ The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From Bhagavad-gītā: imaṁ vivasvate yogam. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own particular name. The governor of the state is generally called rāja-pāla, but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

TEXT 61

vismita hañā brahmā dvārīke kahilā
’kaha giyā sanaka-pitā caturmukha āilā’

SYNONYMS

vismita hañā-becoming surprised; brahmā-Lord Brahmā; dvārīke-unto the doorman; kahilā-replied; kaha-inform; giyā-going; sanaka-pitā-the father of the four Kumāras; catuḥ-mukha-four-headed; āilā-has come.

TRANSLATION

”When the doorman asked, ’Which Brahmā?’ Lord Brahmā was surprised. He told the doorman, ’Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.’

TEXT 62

kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā

SYNONYMS

kṛṣṇe jānāñā-informing Lord Kṛṣṇa; dvārī-the doorman; brahmāre-Lord Brahmā; lañā-taking; gelā-went; kṛṣṇera caraṇe-at the lotus feet of Kṛṣṇa; brahmā-Lord Brahmā; daṇḍavat kailā-offered obeisances.

TRANSLATION

”The doorman then informed Lord Kṛṣṇa of Lord Brahmā’s description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

TEXT 63

kṛṣṇa mānya-pūjā kari’ tāṅre praśna kaila
’ki lāgi’ tomāra ihāṅ āgamana haila?’

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; mānya-pūjā-respect and worship; kari’-showing; tāṅre-to him; praśna kaila-put a question; ki lāgi’-for what reason; tomāra-your; ihāṅ-here; āgamana haila-there was arrival.

TRANSLATION

”After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, ’Why have you come here?’

TEXT 64

brahmā kahe,–’tāhā pāche kariba nivedana
eka saṁśaya mane haya, karaha chedana

SYNONYMS

brahmā kahe-Lord Brahmā said; tāhā-that; pāche-later; kariba nivedana-I shall submit unto You; eka-one; saṁśaya-doubt; mane-in the mind; haya-there is; karaha chedana-kindly dissipate it.

TRANSLATION

”Being questioned, Lord Brahmā immediately replied, ’I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

TEXT 65

’kon brahmā?’ puchile tumi kon abhiprāye?
āmā ba-i jagate āra kon brahmā haye?’

SYNONYMS

kon brahmā-which Brahmā; puchile tumi-You inquired; kon abhiprāye-by what intention; āmā ba-i-except me; jagate-within this universe; āra-other; kon-which; brahmā-Lord Brahmā; haye-is there.

TRANSLATION

" 'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

TEXT 66

śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe

SYNONYMS

śuni'-hearing; hāsi'-smilingly; kṛṣṇa-Lord Kṛṣṇa; tabe-then; karilena-did; dhyāne-meditation; asaṅkhya-unlimited; brahmāra-of Lord Brahmās; gaṇa-the group; āilā-arrived; tata-kṣaṇe-at that time.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-arbuda mukha kāro, nā yāya gaṇana

SYNONYMS

daśa-ten; biśa-twenty; śata-hundred; sahasra-thousand; ayuta-ten thousand; lakṣa-a hundred thousand; vadana-faces; koṭi-ten million; arbuda-a hundred million; mukha-faces; kāro-of some of them; nā yāya gaṇana-not possible to count.

TRANSLATION

"These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

TEXT 68

rudra-gaṇa āilā lakṣa koṭi-vadana
indra-gaṇa āilā lakṣa koṭi-nayana

SYNONYMS

rudra-gaṇa-the Śivas; āilā-arrived; lakṣa koṭi-vadana-possessing a hundred thousand and ten million faces; indra-gaṇa-the Indras; āilā-arrived; lakṣa-a hundred thousand; koṭi-ten million; nayana-eyes.

TRANSLATION

"There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

TEXT 69

dekhi' caturmukha brahmā phāṅpara ha-ilā
hasti-gaṇa-madhye yena śaśaka rahilā

SYNONYMS

dekhi'-seeing; catuḥ-mukha brahmā-the four-faced Lord Brahmā of this universe; phāṅpara ha-ilā-became bewildered; hasti-gaṇa-madhye-in the midst of many elephants; yena-like; śaśaka-a rabbit; rahilā-remained.

TRANSLATION

"When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

TEXT 70

āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge
daṇḍavat karite mukuṭa pāda-pīṭhe lāge

SYNONYMS

āsi'-coming; saba brahmā-all the Brahmās; kṛṣṇa-pāda-pīṭha-āge-before the lotus feet of Kṛṣṇa; daṇḍavat karite-offering their obeisances; mukuṭa-helmets; pāda-pīṭhe-at the lotus feet; lāge-touched.

TRANSLATION

"All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 71

kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrti eka-i śarīre

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; acintya-śakti-inconceivable potencies; lakhite-to observe; keha-anyone; nāre-not able; yata brahmā-all Brahmās; tata mūrti-so many forms; eka-i śarīre-in the same body.

TRANSLATION

"No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

TEXT 72

pāda-pīṭa-mukuṭāgra-saṅghaṭṭe uṭhe dhvani
pāda-pīṭhe stuti kare mukuṭa hena jāni'

SYNONYMS

pāda-pīṭa-at Kṛṣṇa's lotus feet; mukuṭa-agra-of the tops of the helmets; saṅghaṭṭe-in the crowding together; uṭhe dhvani-there arose a sound; pāda-pīṭhe stuti-offering prayers unto the lotus feet; kare-do; mukuṭa-the helmets; hena jāni'-appearing as such.

TRANSLATION

"When all the helmets struck together at Kṛṣṇa's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa's lotus feet.

TEXT 73

yoḍa-hāte brahmā-rudrādi karaye stavana
"baḍa kṛpā karilā prabhu, dekhāilā caraṇa

SYNONYMS

yoḍa-hāte-with folded hands; brahmā-the Lord Brahmās; rudra-ādi-the Lord Śivas and others; karaye stavana-offered their prayers; baḍa kṛpā-great mercy; karilā-You have shown; prabhu-O Lord; dekhāilā caraṇa-You have shown Your lotus feet.

TRANSLATION

"With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

TEXT 74

bhāgya, more bolāilā 'dāsa' aṅgīkari'
kon ājñā haya, tāhā kari śire dhari' "

SYNONYMS

bhāgya-great fortune; more-me; bolāilā-You have called; dāsa-as a servant; aṅgīkari'-accepting; kon ājñā haya-what is Your order; tāhā-that; kari-let me accept; śire dhari'-holding it on my head.

TRANSLATION

"All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

TEXT 75

kṛṣṇa kahe,–tomā-sabā dekhite citta haila
tāhā lāgi' eka ṭhāñi sabā bolāila

SYNONYMS

kṛṣṇa kahe-Lord Kṛṣṇa said; tomā-sabā-all of you; dekhite-to see; citta haila-there was a desire; tāhā lāgi'-for that reason; eka ṭhāñi-in one place; sabā-all of you; bolāila-I called for.

TRANSLATION

"Lord Kṛṣṇa replied, 'Since I wanted to see all of you together, I have called all of you here.

TEXT 76

sukhī hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,–'tomāra prasāde sarvatra-i jaya

SYNONYMS

sukhī hao-be happy; sabe-all of you; kichu-some; nāhi-there is not; daitya-bhaya-fear of the demons; tārā kahe-all of them replied; tomāra prasāde-by Your mercy; sarvatra-i-everywhere; jaya-victorious.

TRANSLATION

" 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.

TEXT 77

samprati pṛthivīte yebā haiyāchila bhāra
avatīrṇa hañā tāhā karilā saṁhāra'

SYNONYMS

samprati-presently; pṛthivīte-upon the earth; yebā-whatever; haiyāchila-there was; bhāra-burden; avatīrṇa hañā-descending; tāhā-that; karilā saṁhāra-You have taken away.

TRANSLATION

" 'Whatever burden was upon the earth You have taken away by descending on that planet.'

TEXT 78

dvārakādi–vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna

SYNONYMS

dvārakā-ādi-Dvārakā-dhāma and other abodes; vibhu-transcendental abode; tāra ei ta pramāṇa-this is the evidence of that; āmāra-i brahmāṇḍe-in my brahmāṇḍa; kṛṣṇa-Kṛṣṇa is now present; sabāra-of all of them; haila jñāna-there was this knowledge.

TRANSLATION

"This is the proof of Dvārakā's opulence: all the Brahmās thought, 'Kṛṣṇa is now staying in my jurisdiction.'

TEXT 79

kṛṣṇa-saha dvārakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila

SYNONYMS

kṛṣṇa-saha-with Kṛṣṇa; dvārakā-vaibhava-the opulence of Dvārakā; anubhava haila-there was perception; ekatra milane-although they came together; keha-someone; kāho-anyone else; nā dekhila-did not see.

TRANSLATION

”Thus the opulence of Dvārakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Although all the Brahmās and Śivas were assembled together, due to Kṛṣṇa’s energy, they could not meet or talk among themselves individually.

TEXT 80

tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā
daṇḍavat hañā sabe nija ghare gelā

SYNONYMS

tabe-thereafter; kṛṣṇa-Lord Kṛṣṇa; sarva-brahmā-gaṇe-unto all the Brahmās; vidāya dilā-bade farewell; daṇḍavat hañā-offering obeisances; sabe-all of them; nija ghare gelā-returned to their respective homes.

TRANSLATION

”Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

dekhi’ caturmukha brahmāra haila camatkāra
kṛṣṇera caraṇe āsi’ kailā namaskāra

SYNONYMS

dekhi’-seeing; catuḥ-mukha brahmāra-of the four-headed Brahmā of this universe; haila-there was; camatkāra-astonishment; kṛṣṇera caraṇe āsi’-coming to the lotus feet of Lord Kṛṣṇa; kailā namaskāra-offered his respects.

TRANSLATION

”After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

TEXT 82

brahmā bale,–pūrve āmi ye niścaya kariluṅ
tāra udāharaṇa āmi āji ta’ dekhiluṅ

SYNONYMS

brahmā bale-Brahmā said; pūrve-formerly; āmi-I; ye-whatever; niścaya kariluṅ-decided; tāra-of that; udāharaṇa-the example; āmi-I; āji-today; ta’-certainly; dekhiluṅ-have seen.

TRANSLATION

”Brahmā then said, ’Whatever I formerly decided about my knowledge, I have just now had personally verified.’

TEXT 83

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ

SYNONYMS

jānantaḥ-persons who think they are aware of Your unlimited potency; eva-certainly; jānantu-let them think like that; kim-what is the use; bahu-uktyā-with many words; na-not; me-my; prabho-O my Lord; manasaḥ-of the mind; vapuṣaḥ-of the body; vācaḥ-of the words; vaibhavam-opulences; tava-Your; gocaraḥ-within the range.

TRANSLATION

” ’There are people who say, ”I know everything about Kṛṣṇa.” Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord Brahmā.

TEXT 84

kṛṣṇa kahe, ”ei brahmāṇḍa pañcāśat koṭi yojana
ati kṣudra, tāte tomāra cāri vadana

SYNONYMS

kṛṣṇa kahe-Kṛṣṇa said; ei brahmāṇḍa-this universe; pañcāśat koṭi yojana-four billion miles; ati kṣudra-very small; tāte-therefore; tomāra-your; cāri vadana-four faces.

TRANSLATION

”Kṛṣṇa said, ’Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from Siddhānta-śiromaṇi that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi
kona niyuta-koṭi, kona koṭi-koṭi

SYNONYMS

kona brahmāṇḍa-some universes; śata-koṭi-one billion yojanas; kona-some; lakṣa-koṭi-one trillion yojanas; kona-some; niyuta-koṭi-ten trillion; kona-some; koṭi-koṭi-one hundred trillion.

TRANSLATION

” ’Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A yojana equals eight miles.

TEXT 86

brahmāṇḍānurūpa brahmāra śarīra-vadana
ei-rūpe pāli āmi brahmāṇḍera gaṇa

SYNONYMS

brahmāṇḍa-anurūpa-according to the size of a universe; brahmāra-of Lord Brahmā; śarīra-vadana-heads on the body; ei-rūpe-in this way; pāli āmi-I maintain; brahmāṇḍera gaṇa-all the innumerable groups of universes.

TRANSLATION

” ’According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

TEXT 87

’eka-pāda vibhūti’ ihāra nāhi parimāṇa
’tripāda vibhūti’ra kebā kare parimāṇa”

SYNONYMS

eka-pāda vibhūti-a one-fourth manifestation of My opulence; ihāra-of this; nāhi-there is not; parimāṇa-measurement; tri-pāda vibhūtira-of the spiritual world, having three fourths of My energy; kebā-who; kare-can do; parimāṇa-measurement.

TRANSLATION

” ’No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?’

TEXT 88

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

tasyāḥ pāre-on the other bank of the Virajā River; para-vyoma-the spiritual sky; tri-pād-bhūtam-existing as three fourths of the opulence of the Supreme Lord; sanātanam-eternal; amṛtam-without deterioration; śāśvatam-without being subjected to the control of time; nityam-constantly existing; anantam-unlimited; paramam-supreme; padam-abode.

TRANSLATION

” ’Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord’s opulences. It is known as paravyoma, the spiritual sky.’

PURPORT

This is a verse from the Padma Purāṇa, recited here by Lord Kṛṣṇa.

TEXT 89

tabe kṛṣṇa brahmāre dilena vidāya
kṛṣṇera vibhūti-svarūpa jānāna nā yāya

SYNONYMS

tabe-thereafter; kṛṣṇa-Lord Kṛṣṇa; brahmāre-unto the Lord Brahmā of this universe; dilena vidāya-bade farewell; kṛṣṇera-of Lord Kṛṣṇa; vibhūti-svarūpa-spiritual verification of opulence; jānāna nā yāya-is not possible to understand.

TRANSLATION

”In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa’s energies.

TEXT 90

’tryadhīśvara’-śabdera artha ’gūḍha’ āra haya
’tri’-śabde kṛṣṇera tina loka kaya

SYNONYMS

tri-adhīśvara-tryadhīśvara; śabdera-of the word; artha-a meaning; gūḍha-confidential; āra-another; haya-there is; tri-śabde-by the word ”three”; kṛṣṇera-of Kṛṣṇa; tina loka kaya-the three places or properties of Lord Kṛṣṇa.

TRANSLATION

”There is a very deep meaning in the word tryadhīśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word tryadhīśvara means ”proprietor of the three worlds.” There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

”The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

The word sarva-loka means ”all three worlds,” and the word maheśvara means ”the supreme proprietor.” Kṛṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions-Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

TEXT 91

golokākhya gokula, mathurā, dvārāvatī
ei tina loke kṛṣṇera sahaje nitya-sthiti

SYNONYMS

goloka-ākhya-called Goloka; gokula-Gokula; mathurā-Mathurā; dvārāvatī-Dvārakā; ei tina loke-all three of these places; kṛṣṇera-of Lord Kṛṣṇa; sahaje-naturally; nitya-sthiti-eternal residence.

TRANSLATION

”The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

TEXT 92

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma
tinera adhīśvara–kṛṣṇa svayaṁ bhagavān

SYNONYMS

antaraṅga-internal; pūrṇa-aiśvarya-pūrṇa-full of all opulences; tina dhāma-three abodes; tinera adhīśvara-the Lord of all three; kṛṣṇa-Lord Kṛṣṇa; svayam bhagavān-the Supreme Personality of Godhead.

TRANSLATION

”These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

pūrva-ukta brahmāṇḍera yata dik-pāla
ananta vaikuṇṭhāvaraṇa, cira-loka-pāla
tāṅ-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge
daṇḍavat-kāle tāra maṇi pīṭhe lāge

SYNONYMS

pūrva-ukta-as mentioned above; brahmāṇḍera-of all the universes; yata-all; dik-pāla-the governors of the directions; ananta vaikuṇṭha-āvaraṇa-the expansions surrounding the innumerable Vaikuṇṭhas; cira-loka-pāla-permanent governors of the universe; tāṅ-sabāra-of all of them; mukuṭa-helmets; kṛṣṇa-pāda-pīṭha-āge-in front of the lotus feet of Kṛṣṇa; daṇḍavat-kāle-at the time of offering obeisances; tāra-of them; maṇi-the jewels; pīṭhe-on the throne; lāge-touch.

TRANSLATION

”As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṇṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

TEXT 95

maṇi-pīṭhe ṭhekāṭheki, uṭhe jhanjhani
pīṭhera stuti kare mukuṭa–hena anumāni

SYNONYMS

maṇi-pīṭhe-between the gems and the lotus feet or the throne; ṭhekāṭheki-collision; uṭhe-arises; jhanjhani-a jingling sound; pīṭhera-to the lotus feet or the throne; stuti-prayers; kare-offer; mukuṭa-all the helmets; hena-thus; anumāni-we can imagine.

TRANSLATION

”When the gems on the helmets of all the predominating deities collide before the throne and the Lord’s lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa’s lotus feet.

TEXT 96

nija-cic-chakte kṛṣṇa nitya virājamāna
cic-chakti-sampattira ’ṣaḍ-aiśvarya’ nāma

SYNONYMS

nija-His own; cit-śakte-in spiritual potency; kṛṣṇa-Lord Kṛṣṇa; nitya-eternally; virājamāna-existing; cit-śakti-of the spiritual potency; sampattira-of the opulence; ṣaṭ-aiśvarya-the six opulences; nāma-named.

TRANSLATION

”Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

TEXT 97

sei svārājya-lakṣmī kare nitya pūrṇa kāma
ataeva vede kahe ’svayaṁ bhagavān’

SYNONYMS

sei svārājya-lakṣmī-that personal opulence; kare-does; nitya-eternally; pūrṇa-fulfilling; kāma-all desires; ataeva-therefore; vede-in the Vedas; kahe-it is said; svayam bhagavān-Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"Because Be possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

kṛṣṇera aiśvarya–apāra amṛtera sindhu
avagāhite nāri, tāra chuilaṅ eka bindu

SYNONYMS

kṛṣṇera aiśvarya-the opulence of Kṛṣṇa; apāra-unlimited; amṛtera sindhu-an ocean of nectar; avagāhite-to bathe; nāri-I am unable; tāra-of that; chuilaṅ-I touched; eka bindu-only one drop.

TRANSLATION

"The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

TEXT 99

aiśvarya kahite prabhura kṛṣṇa-sphūrti haila
mādhurye majila mana, eka śloka paḍila

SYNONYMS

aiśvarya kahite-while describing the opulence; prabhura-of Śrī Caitanya Mahāprabhu; kṛṣṇa-sphūrti-awakening of love of Kṛṣṇa; haila-there was; mādhurye-in the sweetness of conjugal love; majila mana-the mind became immersed; eka-one; śloka-verse; paḍila-recited.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrīmad-Bhāgavatam.

TEXT 100

yan martya-līlaupayikaṁ svayoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagardheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SYNONYMS

yat-that which; martya-līlā-pastimes in the material world; aupayikam-just suitable for; sva-His own; yoga-māyā-of the spiritual potency; balam-the strength; darśayatā-showing; gṛhītam-accepted; vismāpanam-even producing wonder; svasya-for Himself; ca-also; saubhaga-ṛdheḥ-of abundant good fortune; param-supreme; padam-abode; bhūṣaṇa-of ornaments; bhūṣaṇa-aṅgam-the limbs of which were the ornaments.

TRANSLATION

" 'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from Śrīmad-Bhāgavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by yogamāyā.

TEXT 101

kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-līlāra haya anurūpa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; yateka-all; khelā-pastimes; sarva-uttama-the most attractive of all; nara-līlā-the pastimes as a human being; nara-vapu-a body just like that of a human being; tāhāra-of that; sva-rūpa-the real form; gopa-veśa-the dress of a cowherd boy; veṇu-kara-with a flute in the hands; nava-kiśora-newly youthful; naṭa-vara-an expert dancer; nara-līlāra-for exhibiting the pastimes as a human being; haya-is; anurūpa-suitable.

TRANSLATION

"Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

TEXT 102

kṛṣṇera madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarva prāṇī kare ākarṣaṇa

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; madhura-sweet; rūpa-form; śuna-please hear; sanātana-O My dear Sanātana; ye rūpera-of which form; eka kaṇa-even a fraction; ḍubāya-floods; saba-all; tri-bhuvana-the three worlds; sarva prāṇī-all living entities; kare-does; ākarṣaṇa-attracting.

TRANSLATION

"My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

TEXT 103

yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
tāra śakti loke dekhāite
ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
prakaṭa kailā nitya-līlā haite

SYNONYMS

yoga-māyā-internal energy; cit-śakti-spiritual potency; viśuddha-sattva-of transcendental pure goodness; pariṇati-a transformation; tāra śakti-the potency of such energy; loke dekhāite-to exhibit within the material world; ei rūpa-ratana-this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana-the most confidential treasure of the devotees; prakaṭa-exhibition; kailā-made; nitya-līlā haite-from the eternal pastimes of the Lord; ratana-this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana-the most confidential treasure of the devotees; prakaṭa-exhibition; kailā-made; nitya-līlā haite-from the eternal pastimes of the Lord.

TRANSLATION

"The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa's internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa's eternal pastimes.

TEXT 104

rūpa dekhi' āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
'svasaubhāgya' yāṅra nāma, saundaryādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma

SYNONYMS

rūpa dekhi'-by seeing the form; āpanāra-His own; kṛṣṇera-of Lord Kṛṣṇa; haila-there was; camatkāra-wonder; āsvādite-to taste; mane-in the mind; uṭhe-arises; kāma-a desire; sva-saubhāgya-one's own good fortune; yāṅra-of which; nāma-the name; saundarya-ādi-guṇa-grāma-the transcendental qualities, headed by beauty; ei rūpa-this form; nitya-eternal; tāra-of them; dhāma-the abode.

TRANSLATION

"The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the gokula-līlā) are supreme. He also has pastimes in the Vaikuṇṭhas, the spiritual world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyī, the puruṣa-avatāra. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet-wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer-are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds-Goloka Vṛndāvana, Hari-dhāma (Vaikuṇṭhaloka), and Devī-dhāma (the material world). Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of yogamāyā are absent in the spiritual sky and the Vaikuṇṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on this planet on a specific tract of land-Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

TEXT 105

bhūṣaṇera bhūṣaṇa aṅga, tāheṅ lalita tribhaṅga,
tāhāra upara bhrūdhanu-nartana
terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana

SYNONYMS

bhūṣaṇera-of the ornament; bhūṣaṇa-the ornament; aṅga-the limbs of the body; tāheṅ-that feature; lalita-delicate; tri-bhaṅga-bent in three places; tāhāra upara-above that; bhrū-dhanu-nartana-dancing of the eyebrows; terache-crooked; netra-anta-the end of the eye; bāṇa-arrow; tāra-of that arrow; dṛḍha-strong; sandhāna-fixing; vindhe-pierces; rādhā-of Śrīmatī Rādhārāṇī; gopī-gaṇa-of the gopīs also; mana-the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa's body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa's eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopīs. When the arrow succeeds in hitting its target, their minds become agitated.

TEXT 106

brahmāṇḍopari paravyoma, tāhāṅ ye svarūpa-gaṇa,
tāṅ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāṅre kahe veda-vāṇī,
ākarṣaye sei lakṣmī-gaṇa

SYNONYMS

brahmāṇḍa-upari-above all the universes; para-vyoma-the spiritual sky; tāhāṅ-there; ye-all those; svarūpa-gaṇa-transcendental personal expansions; tāṅ-sabāra-of all of Them; bale-by force; hare mana-it enchants the minds; pati-vratā-of those who are chaste and devoted to the husband; śiromaṇi-topmost; yāṅre-unto whom; kahe-describe; veda-vāṇī-hymns of the Vedas; ākarṣaye-it attracts; sei-those; lakṣmī-gaṇa-all the goddesses of fortune.

TRANSLATION

”The beauty of Kṛṣṇa’s body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa’s personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa’s body. In addition, the goddesses of fortune [Lakṣmīs]-who are wives of the Nārāyaṇas and are the women described in the Vedas as most chaste-are also attracted by the wonderful beauty of Kṛṣṇa.

TEXT 107

caḍi’ gopī-manorathe, manmathera mana mathe,
nāma dhare ’madana-mohana’
jini’ pañcaśara-darpa, svayaṁ nava-kandarpa,
rāsa kare lañā gopī-gaṇa

SYNONYMS

caḍi’-riding; gopī-manaḥ-rathe-on the chariot of the minds of the gopīs; manmathera-of Cupid; mana-the mind; mathe-churns; nāma-the name; dhare-accepts; madana-mohana-Madana-mohana, the deluder of Cupid; jini’-conquering; pañca-śara-of Cupid, the master of the five arrows of the senses; darpa-the pride; svayam-personally; nava-new; kandarpa-Cupid; rāsa-rāsa dance; kare-performs; lañā-with; gopī-gaṇa-the gopīs.

TRANSLATION

”Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopīs, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance.

TEXT 108

nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,
vṛndāvane svacchanda vihāra
yāṅra veṇu-dhvani śuni’ sthāvara-jaṅgama prāṇī,
pulaka, kampa, aśru vahe dhāra

SYNONYMS

nija-sama-equal to Himself; sakhā-saṅge-with the friends; go-gaṇa-an unlimited number of cows; cāraṇa-tending; raṅge-such pastimes; vṛndāvane-in Vṛndāvana; svacchanda-spontaneous; vihāra-blissful enjoyment; yāṅra-of whom; veṇu-dhvani śuni’-hearing the vibration of the flute; sthāvara-jaṅgama prāṇī-all living entities, moving and not moving; pulaka-jubilation; kampa-trembling; aśru-tears; vahe-flow; dhāra-streams.

TRANSLATION

”When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord’s blissful enjoyments. When He plays on His flute, all living entities-including trees, plants, animals and human beings-tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

muktā-hāra–baka-pāṅti, indra-dhanu-piñcha tati,
pītāmbara–vijurī-sañcāra
kṛṣṇa nava-jaladhara, jagat-śasya-upara,
variṣaye līlāmṛta-dhāra

SYNONYMS

muktā-hāra-a necklace of pearls; baka-pāṅti-like a row of white ducks; indra-dhanu-like a rainbow; piñcha-a peacock feather; tati-there; pīta-ambara-yellow garments; vijurī-sañcāra-like the appearance of lightning in the sky; kṛṣṇa-Lord Kṛṣṇa; nava-new; jala-dhara-cloud carrying water; jagat-the universe; śasya-like crops of grains; upara-upon; variṣaye-rains; līlā-amṛta-the pastimes of Lord Kṛṣṇa; dhāra-like a shower.

TRANSLATION

”Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

TEXT 110

mādhurya bhagavattā-sāra, vraje kaila paracāra,

tāhā śuka–vyāsera nandana
sthāne sthāne bhāgavate, varṇiyāche jānāite,
tāhā śuni' māte bhakta-gaṇa

SYNONYMS

mādhurya-sweetness; bhagavattā-sāra-the quintessence of the Supreme Personality of Godhead; vraje-in Vṛndāvana; kaila-did; paracāra-propagation; tāhā-that; śuka-Śukadeva Gosvāmī; vyāsera nandana-the son of Vyāsadeva; sthāne sthāne-in different places; bhāgavate-in Śrīmad-Bhāgavatam; varṇiyāche-has described; jānāite-in order to explain; tāhā śuni'-hearing those statements; māte-become maddened; bhakta-gaṇa-all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopīs. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

TEXT 111

kahite kṛṣṇera rase, śloka paḍe premāveśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,
bhāvāveśe mathurā-nāgarī

SYNONYMS

kahite-to describe; kṛṣṇera-of Lord Kṛṣṇa; rase-the different types of mellows; śloka-a verse; paḍe-recites; prema-āveśe-absorbed in ecstatic love; preme-in such love; sanātana-hāta dhari'-catching the hand of Sanātana Gosvāmī; gopī-bhāgya-the fortune of the gopīs; kṛṣṇa guṇa-the transcendental qualities of Kṛṣṇa; ye-which; karila varṇana-described; bhāva-āveśe-in ecstatic love; mathurā-nāgarī-the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopīs of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellows of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

TEXT 112

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ-the gopīs; tapaḥ-austerities; kim-what; acaran-performed; yat-from which; amuṣya-of such a one (Lord Kṛṣṇa); rūpam-the form; lāvaṇya-sāram-the essence of loveliness; asama-ūrdhvam-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusava-abhinavam-constantly new; durāpam-difficult to obtain; ekānta-dhāma-the only abode; yaśasaḥ-of fame; śriyaḥ-of beauty; aiśvarasya-of opulence.

TRANSLATION

" 'What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

TEXT 113

tāruṇyāmṛta–pārāvāra, taraṅga–lāvaṇya-sāra,
tāte se āvarta bhāvodgama
vaṁśī-dhvani–cakravāta, nārīra mana–tṛṇa-pāta,
tāhā ḍubāya nā haya udgama

SYNONYMS

tāruṇya-amṛta-eternal youth; pārāvāra-like a great ocean; taraṅga-waves; lāvaṇya-sāra-the essence of bodily beauty; tāte-in that ocean; se-that; āvarta-like a whirlpool; bhāva-udgama-awakening of different ecstatic emotions; vaṁśī-dhvani-the vibration of the flute; cakravāta-a whirlwind; nārīra-of the women; mana-the minds; tṛṇa-pāta-leaves of grass; tāhā-that; ḍubāya-plunge down; nā haya udgama-never to come up again.

TRANSLATION

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

TEXT 114

sakhī he, kon tapa kaila gopī-gaṇa
kṛṣṇa-rūpa-sumādhurī, pibi' pibi' netra bhari',
ślāghya kare janma-tanu-mana

SYNONYMS

sakhī he-My dear friend; kon-what; tapa-austerity; kaila-have executed; gopī-gaṇa-all the gopīs; kṛṣṇa-rūpa-of the beauty of Lord Kṛṣṇa; su-mādhurī-the essence of all sweetness; pibi' pibi'-drinking and drinking; netra bhari'-filling the eyes; ślāghya kare-they glorify; janma-tanu-mana-their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

TEXT 115

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe
yeṅho saba-avatārī, paravyoma-adhikārī,
e mādhurya nāhi nārāyaṇe

SYNONYMS

ye mādhurīra-that sweetness; ūrdhva-higher; āna-another; nāhi-there is not; yāra samāna-equal to which; para-vyome-the spiritual sky; sva-rūpera gaṇe-among the expansions of Kṛṣṇa's personality; yeṅho-who; saba-avatāri-the source of all the incarnations; para-vyoma-adhikārī-the predominating Deity of the Vaikuṇṭha planets; e mādhurya-this ecstatic sweetness; nāhi-is not; nārāyaṇe-even in Lord Nārāyaṇa.

TRANSLATION

"The sweetness of Kṛṣṇa's beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

TEXT 116

tāte sākṣī sei ramā, nārāyaṇera priyatamā,
pativratā-gaṇera upāsyā
tiṅho ye mādhurya-lobhe, chāḍi' saba kāma-bhoge,
vrata kari' karilā tapasyā

SYNONYMS

tāte-in this regard; sākṣī-the evidence; sei ramā-that goddess of fortune; nārāyaṇera priya-tamā-the most dear consort of Nārāyaṇa; pati-vratā-gaṇera-of all chaste women; upāsyā-worshipable; tiṅho-she; ye-that; mādhurya-lobhe-being attracted by the same sweetness; chāḍi'-giving up; saba-all; kāma-bhoge-to enjoy with Kṛṣṇa; vrata kari'-taking a vow; karilā tapasyā-executed austerities.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.

TEXT 117

sei ta' mādhurya-sāra, anya-siddhi nāhi tāra,
tiṅho–mādhuryādi-guṇa-khani
āra saba prakāśe, tāṅra datta guṇa bhāse,
yāhāṅ yata prakāśe kārya jāni

SYNONYMS

sei ta' mādhurya-sāra-that is the quintessence of sweetness; anya-siddhi-perfection due to anything else; nāhi-there is not; tāra-of that; tiṅho-Lord Kṛṣṇa; mādhurya-ādi-guṇa-khani-the mine of transcendental mellows, headed by sweetness; āra saba-all other; prakāśe-in manifestations; tāṅra-His; datta-given; guṇa-transcendental qualities; bhāse-are exhibited; yāhaṅ-where; yata-as much as; prakāśe-in that manifestation; kārya-to be done; jāni-I understand.

TRANSLATION

"The quintessence of Kṛṣṇa's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhurya
doṅhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,
nava nava doṅhāra prācurya

SYNONYMS

gopī-bhāva-darapaṇa-the gopīs' ecstasy is like a mirror; nava nava kṣaṇe kṣaṇa-newer and newer at every moment; tāra āge-in front of that; kṛṣṇera mādhurya-the sweetness of Kṛṣṇa's beauty; doṅhe-both; kare-do; huḍāhuḍi-struggling together; bāḍe-increases; mukha nāhi muḍi-never turning away the faces; nava nava-newer and newer; doṅhāra-of both of them; prācurya-abundance.

TRANSLATION

"Both the gopīs and Kṛṣṇa are complete. The gopīs' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

TEXT 119

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhurya durlabha
kevala ye rāga-mārge, bhaje kṛṣṇe anurāge,

tāre kṛṣṇa-mādhurya sulabha

SYNONYMS

karma-fruitive activities; tapa-austerities; yoga-the practice of mystic yoga; jñāna-speculative cultivation of knowledge; vidhi-bhakti-regulative principles in devotional service; japa-chanting; dhyāna-meditation; ihā haite-from these things; mādhurya-the sweetness of Kṛṣṇa; durlabha-very difficult to perceive; kevala-only; ye-one; rāga-mārge-by the path of spontaneous ecstatic love; bhaje-worships; kṛṣṇe-Lord Kṛṣṇa; anurāge-with transcendental feeling; tāre-unto him; kṛṣṇa-mādhurya-the sweetness of Kṛṣṇa's; sulabha-very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

sei-rūpa vrajāśraya, aiśvarya-mādhuryamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,
kṛṣṇa–sarva-aṁśī, sarvāśraya

SYNONYMS

sei-rūpa-that supernatural beauty; vraja-āśraya-whose abode is in Vṛndāvana; aiśvarya-mādhurya-maya-full of opulence and the sweetness of love; divya-guṇa-gaṇa-of transcendental qualities; ratna-ālaya-the source of all the gems; ānera-of others; vaibhava-sattā-the presence of opulences; kṛṣṇa-datta-all bestowed by Kṛṣṇa; bhagavattā-qualities of the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; sarva-aṁśī-the original source of all of them; sarva-āśraya-the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

TEXT 121

śrī, lajjā, dayā, kīrti, dhairya, vaiśāradī mati,
ei saba kṛṣṇe pratiṣṭhita
suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,
kṛṣṇa kare jagatera hita

SYNONYMS

śrī-beauty; lajjā-humility; dayā-mercy; kīrti-merit; dhairya-patience; vaiśāradī-very expert; mati-intelligence; ei saba-all these; kṛṣṇe-in Lord Kṛṣṇa; pratiṣṭhita-situated; su-śīla-well behaved; mṛdu-mild; vadānya-magnanimous; kṛṣṇa-sama-like Kṛṣṇa; nāhi-there is no one; anya-else; kṛṣṇa-Lord Kṛṣṇa; kare-does; jagatera-of the world; hita-welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

TEXT 122

kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,
vraje vidhi ninde gopī-gaṇa
sei saba śloka paḍi', mahāprabhu artha kari',
sukhe mādhurya kare āsvādana

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; dekhi'-seeing; nānā jana-various persons; kaila-did; nimiṣe-due to the blinking of the eyes; nindana-blaming; vraje-in Vṛndāvana; vidhi-Lord Brahmā; ninde-blame; gopī-gaṇa-all the gopīs; sei saba-all those; śloka-verses; paḍi'-reciting; mahāprabhu-Śrī Caitanya Mahāprabhu; artha kari'-explaining the meaning; sukhe-in happiness; mādhurya-transcendental sweetness; kare-does; āsvādana-tasting.

TRANSLATION

"After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopīs criticize Lord Brahmā because of this defect in the eyes." Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam
nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

SYNONYMS

yasya-of Kṛṣṇa; ānanam-face; makara-kuṇḍala-by earrings resembling sharks; cāru-beautified; karṇa-the ears; bhrājat-shining; kapola-cheeks; subhagam-delicate; sa-vilāsa-hāsam-smiling with an enjoying spirit; nitya-utsavam-in which there are eternal festivities of joy; na-not; tatṛpuḥ-satisfied; dṛśibhiḥ-by the eyes; pibantyaḥ-drinking; nāryaḥ-all the women; narāḥ-the men; ca-and; muditāḥ-very pleased; kupitāḥ-very angry; nimeḥ-at the creator of the blinking of the eyes; ca-also.

TRANSLATION

" 'All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (9.24.65).

TEXT 124

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

SYNONYMS

aṭati-goes; yat-when; bhavān-Your Lordship; ahni-in the day; kānanam-to the forest; truṭiḥ-half a second; yugāyate-appears like a yuga; tvām-You; apaśyatām-of those not seeing; kuṭila-kuntalam-adorned with curled hair; śrī-mukham-beautiful face; ca-and; te-Your; jaḍaḥ-stupid; udīkṣatām-looking at; pakṣma-kṛt-the maker of eyelashes; dṛśām-of the eyes.

TRANSLATION

" 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

TEXT 125

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya

SYNONYMS

kāma-gāyatrī-mantra-rūpa-the hymn known as kāma-gāyatrī; haya-is; kṛṣṇera svarūpa-identical with Kṛṣṇa; sārdha-cabbiśa-twenty-four and a half; akṣara-syllables; tāra-of that; haya-are; se akṣara-these syllables; candra haya-are like the moon; kṛṣṇe-Lord Kṛṣṇa; kari' udaya-awakening; tri-jagat-the three worlds; kailā-made; kāma-maya-full of desire.

TRANSLATION

"Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

TEXT 126

sakhī he, kṛṣṇa-mukha–dvija-rāja-rāja
kṛṣṇa-vapu-siṁhāsane, vasi' rājya-śāsane,
kare saṅge candrera samāja

SYNONYMS

sakhī he-O dear friend; kṛṣṇa-mukha-the face of Lord Kṛṣṇa; dvija-rāja-rāja-the king of moons; kṛṣṇa-vapu-of the transcendental body of Kṛṣṇa; siṁhāsane-on the throne; vasi'-sitting; rājya-śāsane-ruling of the kingdom; kare-does; saṅge-in the company of; candrera samāja-the society of moons.

TRANSLATION

"The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other candras (moons) are considered to be subordinate moons.

TEXT 127

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

SYNONYMS

dui-two; gaṇḍa-cheeks; su-cikkaṇa-very shiny; jini'-conquering; maṇi-su-darpaṇa-glowing gems; sei dui-those two; pūrṇa-candra-full moons; jāni-I consider; lalāṭe-on the forehead; aṣṭamī-indu-eighth-day moon (half moon); tāhāte-on that; candana-bindu-the drop of sandalwood pulp; sei-that; eka-one; pūrṇa-candra-full moon; māni-I consider.

TRANSLATION

”Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

TEXT 128

kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

SYNONYMS

kara-nakha-of the nails on the hands; cāndera-of the full moons; hāṭa-the bazaar; vaṁśī-the flute; upara-on; kare-do; nāṭa-dancing; tāra-of them; gīta-the song; muralīra tāna-the melody of the flute; pada-nakha-of the nails on the toes; candra-gaṇa-the different full moons; tale-on the ground; kare-do; nartana-dancing; nūpurera-of the ankle bells; dhvani-the sound; yāra-whose; gāna-musical song.

TRANSLATION

”His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

TEXT 129

nāce makara-kuṇḍala, netra–līlā-kamala,
vilāsī rājā satata nācāya
bhrū–dhanu, netra–bāṇa, dhanur-guṇa–dui kāṇa,
nārī-mana-lakṣya vindhe tāya

SYNONYMS

nāce-dance; makara-kuṇḍala-the earrings shaped like sharks; netra-the eyes; līlā-for play; kamala-like lotus flowers; vilāsī-the enjoyer; rājā-the king; satata nācāya-always causes to dance; bhrū-two eyebrows; dhanu-just like bows; netra-the eyes; bāṇa-just like arrows; dhanuḥ-guṇa-the string of the bow; dui kāṇa-the two ears; nārī-mana-the minds of the gopīs; lakṣya-the target; vindhe-pierces; tāya-there.

TRANSLATION

”Kṛṣṇa’s face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.

TEXT 130

ei cāndera baḍa nāṭa, pasāri’ cāndera hāṭa,
vinimūle vilāya nijāmṛta
kāhoṅ smita-jyotsnāmṛte, kāṅhāre adharāmṛte,
saba loka kare āpyāyita

SYNONYMS

ei cāndera-of this moon of the face; baḍa-big; nāṭa-dancing; pasāri’-expanding; cāndera hāṭa-the marketplace of full moons; vinimūle-without a price; vilāya-distributes; nija-amṛta-its personal nectar; kāhoṅ-to some; smita-jyotsnā-amṛte-by the nectar of the sweetly smiling moonrays; kāṅhāre-to someone; adhara-amṛte-by the nectar of the lips; saba loka-all people; kare āpyāyita-pleases.

TRANSLATION

”The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa’s face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

TEXT 131

vipulāyatāruṇa, madana-mada-ghūrṇana,
mantrī yāra e dui nayana
lāvaṇya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana

SYNONYMS

vipula-āyata-broad and spread; aruṇa-reddish; madana-mada-the pride of Cupid; ghūrṇana-bewildering; mantrī-ministers; yāra-whose; e-these; dui-two; nayana-eyes; lāvaṇya-keli-of pastimes of beauty; sadana-home; jana-netra-rasa-āyana-very pleasing to the eyes of everyone; sukha-maya-full of happiness; govinda-vadana-the face of Lord Kṛṣṇa.

TRANSLATION

”Kṛṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone’s eyes.

TEXT 132

yāṅra puṇya-puñja-phale, se-mukha-darśana mile,
dui āṅkhi ki karibe pāne?
dviguṇa bāḍe tṛṣṇā-lobha, pite nāre–manaḥ-kṣobha,
duḥkhe kare vidhira nindane

SYNONYMS

yāṅra-whose; puṇya-puñja-phale-by the result of many pious activities; se-mukha-of that face; darśana-seeing; mile-if one gets to do; dui āṅkhi-two eyes; ki-how; karibe-will do; pāne-drinking; dvi-guṇa-twice; bāḍe-increases; tṛṣṇā-lobha-greed and thirst; pite-to drink; nāre-not able; manaḥ-kṣobha-agitation of the mind; duḥkhe-in great distress; kare-does; vidhira-of the creator; nindane-criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

nā dileka lakṣa-koṭi, sabe dilā āṅkhi duṭi,
tāte dilā nimiṣa-ācchādana
vidhi–jaḍa tapodhana, rasa-śūnya tāra mana,
nāhi jāne yogya sṛjana

SYNONYMS

nā dileka-did not award; lakṣa-koṭi-thousands and millions; sabe-only; dilā-gave; āṅkhi duṭi-two eyes; tāte-in them; dilā-gave; nimiṣa-ācchādana-covering of the eyelids; vidhi-creator; jaḍa-dull; tapaḥ-dhana-assets of austerities; rasa-śūnya-without juice; tāra-his; mana-mind; nāhi jāne-does not know; yogya-suitable; sṛjana-creating.

TRANSLATION

"When the onlooker of Kṛṣṇa's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra

SYNONYMS

ye-anyone who; dekhibe-will see; kṛṣṇa-ānana-the face of Kṛṣṇa; tāra-of him; kare-make; dvi-nayana-two eyes; vidhi-an authority in creation; hañā-being; hena-such; avicāra-lack of consideration; mora-my; yadi-if; bola-instruction; dhare-accepts; koṭi āṅkhi-millions of eyes; tāra-of him; kare-would create; tabe jāni-then I would understand; yogya-suitable; sṛṣṭi-creation; tāra-his.

TRANSLATION

" 'The creator says, "Let those who will see Kṛṣṇa's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

TEXT 135

kṛṣṇāṅga-mādhurya–sindhu, sumadhura mukha–indu,
ati-madhu smita–sukiraṇe
e-tine lāgila mana, lobhe kare āsvādana,
śloka paḍe svahasta-cālane

SYNONYMS

kṛṣṇa-aṅga-of the transcendental body of Kṛṣṇa; mādhurya-of sweetness; sindhu-the ocean; su-madhura-very sweet; mukha-face; indu-like the full moon; ati-madhu-extraordinarily sweet; smita-smiling; su-kiraṇe-beam of moonlight; e-tine-these three; lāgila mana-attracted the mind; lobhe-with more and more greed; kare āsvādana-relished; śloka paḍe-recites a verse; sva-hasta-cālane-moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

SYNONYMS

madhuram-sweet; madhuram-sweet; vapuḥ-the transcendental form; asya-His; vibhoḥ-of the Lord; madhuram-sweet; madhuram-sweet; vadanam-face; madhuram-more sweet; madhu-gandhi-the fragrance of honey; mṛdu-smitam-soft smiling; etat-this; aho-O; madhuram-sweet; madhuram-sweet; madhuram-sweet; madhuram-still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Kṛṣṇa-karṇāmṛta by Bilvamaṅgala Ṭhākura.

TEXT 137

sanātana, kṛṣṇa-mādhurya–amṛtera sindhu
mora mana–sannipāti, saba pite kare mati,
durdaiva-vaidya nā deya eka bindu

SYNONYMS

sanātana-O My dear Sanātana; kṛṣṇa-mādhurya-the sweetness of Lord Kṛṣṇa; amṛtera sindhu-an ocean of ambrosia; mora mana-my mind; sannipāti-a disease of convulsions; saba-all; pite-to drink; kare-does; mati-desire; durdaiva-vaidya-a physician who suppresses; nā-not; deya-gives; eka-one; bindu-drop.

TRANSLATION

”My dear Sanātana, the sweetness of Kṛṣṇa’s personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of kapha, pitta and vāyu, the three bodily elements, there occurs sannipāti, or a convulsive disease. ”This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa’s body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa’s beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean.” Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the gopīs. The gopīs wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa’s bodily features, they became very unhappy.

TEXT 138

kṛṣṇāṅga–lāvaṇya-pūra, madhura haite sumadhura,
tāte yei mukha sudhākara
madhura haite sumadhura, tāhā ha-ite sumadhura,
tāra yei smita jyotsnā-bhara

SYNONYMS

kṛṣṇa-aṅga-the bodily features of Kṛṣṇa; lāvaṇya-pūra-the city of attractive beauty; madhura-sweetness; haite-than; su-madhura-still more sweet; tāte-in that body; yei-that; mukha-face; sudhākara-like the moon; madhura haite su-madhura-sweeter than sweetness; tāhā ha-ite-than that; su-madhura-still more sweet; tāra-of which; yei-that; smita-smiling; jyotsnā-bhara-like the moonshine.

TRANSLATION

”Kṛṣṇa’s body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Kṛṣṇa’s face is just like the smiling of the moon, which generates greater and greater happiness for the gopīs.

TEXT 139

madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra

SYNONYMS

madhura haite su-madhura-sweeter than sweet; tāhā haite-than that; su-madhura-still sweeter; tāhā haite-than that; ati su-madhura-still much more sweet; āpanāra-of Himself; eka kaṇe-by one particle; vyāpe-spreads; saba-all; tri-bhuvane-throughout the three worlds; daśa-dik-ten directions; vyāpe-spreads; yāra-whose; pūra-the city of Kṛṣṇa’s beauty.

TRANSLATION

”The beauty of Kṛṣṇa’s smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds-Goloka Vṛndāvana, the spiritual sky of the Vaikuṇṭhas, and Devī-dhāma, the material world. Thus Kṛṣṇa’s shining beauty spreads in all ten directions.

TEXT 140

smita-kiraṇa-sukarpūre, paiśe adhara-madhure,
sei madhu mātāya tribhuvane
vaṁśī-chidra ākāśe, tāra guṇa śabde paiśe,
dhvani-rūpe pāñā pariṇāme

SYNONYMS

smita-kiraṇa-the shining of Kṛṣṇa’s smile; su-karpūre-compared to camphor; paiśe-enters; adhara-madhure-within the sweetness of the lips; sei madhu-that ambrosia; mātāya-maddens; tri-bhuvane-the three worlds; vaṁśī-chidra-of the holes in the flute; ākāśe-in the space; tāra guṇa-the quality of that sweetness; śabde-in sound vibration; paiśe-enters; dhvani-rūpe-the form of sound vibration; pāñā-obtaining; pariṇāme-by transformation.

TRANSLATION

”His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

se dhvani caudike dhāya, aṇḍa bhedi’ vaikuṇṭhe yāya,
bale paiśe jagatera kāṇe
sabā mātoyāla kari’, balātkāre āne dhari’,
viśeṣataḥ yuvatīra gaṇe

SYNONYMS

se dhvani-that vibration; cau-dike-in the four directions; dhāya-runs; aṇḍa bhedi’-piercing the coverings of the universe; vaikuṇṭhe yāya-goes to the spiritual sky; bale-by force; paiśe-enters; jagatera-of the three worlds; kāṇe-in the ears; sabā-everyone; mātoyāla kari'-making drunk; balātkāre-by force; āne-brings; dhari'-catching; viśeṣataḥ-specifically; yuvatīra gaṇe-all the young damsels of Vrajabhūmi.

TRANSLATION

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

TEXT 142

dhvani–baḍa uddhata, pativratāra bhāṅge vrata,
pati-kola haite ṭāni' āne
vaikuṇṭhera lakṣmī-gaṇe, yei kare ākarṣaṇe,
tāra āge kebā gopī-gaṇe

SYNONYMS

dhvani-vibration; baḍa-very much; uddhata-aggressive; pati-vratāra-of chaste wives; bhāṅge-breaks; vrata-the vow; pati-of the husband; kola-the lap; haite-from; ṭāni'-taking; āne-brings; vaikuṇṭhera-of the Vaikuṇṭha planets; lakṣmī-gaṇe-all the goddesses of fortune; yei-that which; kare ākarṣaṇe-attracts; tāra-of that; āge-in front; kebā-what to speak of; gopī-gaṇe-the gopīs of Vṛndāvana.

TRANSLATION

"The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

TEXT 143

nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nārī-gaṇe

SYNONYMS

nīvi-the knots of the underwear; khasāya-loosens; pati-āge-even in front of the husbands; gṛha-dharma-household duties; karāya tyāge-causes to give up; bale-by force; dhari'-catching; āne-brings; kṛṣṇa-sthāne-before Lord Kṛṣṇa; loka-dharma-social etiquette; lajjā-shame; bhaya-fear; saba-all; jñāna-such knowledge; lupta haya-becomes hidden; aiche-in that way; nācāya-causes to dance; saba-all; nārī-gaṇe-the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopīs are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

kāṇera bhitara vāsā kare, āpane tāṅhā sadā sphure,
anya śabda nā deya praveśite
āna kathā nā śune kāṇa, āna balite bolaya āna,
ei kṛṣṇera vaṁśīra carite

SYNONYMS

kāṇera-the hole of the ear; bhitara-within; vāsā kare-makes a residence; āpane-personally; tāṅhā-there; sadā-always; sphure-is prominent; anya-other; śabda-sounds; nā-not; deya-allows; praveśite-to enter; āna kathā-other talks; nā-not; śune-hears; kāṇa-the ear; āna-something else; balite-to speak; bolaya-speaks; āna-another thing; ei kṛṣṇera-of Lord Kṛṣṇa; vaṁśīra-of the flute; carite-characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."

PURPORT

The vibration of Kṛṣṇa's flute is always prominent in the ears of the gopīs. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa mahā-mantra. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

TEXT 145

punaḥ kahe bāhya-jñāne, āna kahite kahiluṅ āne,
kṛṣṇa-kṛpā tomāra upare
mora citta-bhrama kari', nijaiśvarya-mādhurī,
mora mukhe śunāya tomāre

SYNONYMS

punaḥ-again; kahe-He says; bāhya-jñāne-in external consciousness; āna-something else; kahite-to speak; kahiluṅ-I have spoken; āne-another thing; kṛṣṇa-kṛpā-the mercy of Lord Kṛṣṇa; tomāra-you; upare-upon; mora-My; citta-bhrama-mental concoction; kari'-making; nija-aiśvarya-His personal opulence; mādhurī-sweetness; mora mukhe-through My mouth; śunāya-causes to hear; tomāre-you.

TRANSLATION

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

āmi ta' bāula, āna kahite āna kahi
kṛṣṇera mādhuryāmṛta-srote yāi vahi'

SYNONYMS

āmi ta' bāula-I am a madman; āna kahite-to speak something; āna kahi-I speak on something else; kṛṣṇera-of Lord Kṛṣṇa; mādhurya-amṛta-of the nectar of the sweetness; srote-in the waves of; yāi-I go; vahi'-being carried away.

TRANSLATION

"Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa's transcendental sweetness."

TEXT 147

tabe mahāprabhu kṣaṇeka mauna kari' rahe
mane eka kari' punaḥ sanātane kahe

SYNONYMS

tabe-thereupon; mahāprabhu-Śrī Caitanya Mahāprabhu; kṣaṇeka-for a moment; mauna-silence; kari'-making; rahe-remained; mane-within His mind; eka kari'-adjusting things; punaḥ-again; sanātane-unto Sanātana Gosvāmī; kahe-instructs.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

TEXT 148

kṛṣṇera mādhurī āra mahāprabhura mukhe
ihā yei śune, sei bhāse prema-sukhe

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; mādhurī-the sweetness; āra-and; mahāprabhura mukhe-in the mouth of Śrī Caitanya Mahāprabhu; ihā-this statement; yei-anyone who; śune-hears; sei-that person; bhāse-floats; prema-sukhe-in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendentally blissful ocean of love of God.

TEXT 149

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.

18.5.22 Chapter 22

The Process of Devotional Service

In this Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic yoga. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called jñānīs is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of karma-kāṇḍa, jñāna-kāṇḍa and mystic yoga. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (sa mahātmā sudurlabhaḥ). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu has differentiated between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories-regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic yoga can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu has described the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees

TEXT 1

vande śrī-kṛṣṇa-caitanya-
devaṁ taṁ karuṇārṇavam
kalāv apy ati-gūḍheyaṁ
bhaktir yena prakāśitā

SYNONYMS

vande-I offer my respectful obeisances; śrī-kṛṣṇa-caitanya-devam-unto Lord Śrī Caitanya Mahāprabhu; tam-unto Him; karuṇa-arṇavam-who is an ocean of mercy; kalau-in this Age of Kali; api-even; ati-very; gūḍhā-confidential; iyam-this; bhaktiḥ-devotional service; yena-by whom; prakāśitā-manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this Age of Kali, the age of quarrel.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya nityānanda-to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

eita kahiluṅ sambandha-tattvera vicāra
veda-śāstre upadeśe, kṛṣṇa–eka sāra

SYNONYMS

eita-thus; kahiluṅ-I have described; sambandha-tattvera vicāra-consideration of one's relationship with Kṛṣṇa; veda-śāstre-all Vedic literature; upadeśe-instructs; kṛṣṇa-Lord Kṛṣṇa; eka sāra-the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

TEXT 4

ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi–kṛṣṇa, kṛṣṇa-prema-dhana

SYNONYMS

ebe-now; kahi-I shall explain; śuna-please hear; abhidheya-lakṣaṇa-one's prime business (devotional service); yāhā haite-from which; pāi-one can get; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇa-prema-dhana-and the wealth of transcendental love for Him.

TRANSLATION

"Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

TEXT 5

kṛṣṇa-bhakti–abhidheya, sarva-śāstre kaya
ataeva muni-gaṇa kariyāche niścaya

SYNONYMS

kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; abhidheya-the real activity of life; sarva-śāstre-all Vedic literatures; kaya-say; ataeva-therefore; muni-gaṇa-all saintly persons; kariyāche-have made; niścaya-ascertainment.

TRANSLATION

”A human being’s activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṁ
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahās te tad-anugā
ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam

SYNONYMS

śrutiḥ-Vedic knowledge; mātā-like a mother who is affectionate to her children; pṛṣṭā-when questioned; diśati-she directs; bhavat-of You; ārādhana-worship; vidhim-the process; yathā-just as; mātuḥ vāṇī-the instructions of the mother; smṛtiḥ-smṛti-śāstras, which explain the Vedic literatures; api-also; tathā-similarly; vakti-express; bhaginī-like a sister; purāṇa-ādyāḥ-headed by the Purāṇas; ye-which; vā-or; sahaja-nivahāḥ-like brothers; te-all of them; tat-of the mother; anugāḥ-followers; ataḥ-therefore; satyam-the truth; jñātam-known; mura-hara-O killer of the demon Mura; bhavān-Your Lordship; eva-only; śaraṇam-the shelter.

TRANSLATION

” ’When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.’

PURPORT

This quotation from the Vedic literature was spoken by great sages.

TEXT 7

advaya-jñāna-tattva kṛṣṇa–svayaṁ bhagavān
’svarūpa-śakti’ rūpe tāṅra haya avasthāna

SYNONYMS

advaya-jñāna-of nondual knowledge; tattva-the principle; kṛṣṇa-Lord Kṛṣṇa; svayam bhagavān-Himself the Supreme Personality of Godhead; svarūpa-personal expansions; śakti-of potencies; rūpe-in the form; tāṅra-His; haya-there is; avasthāna-existence.

TRANSLATION

”Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa’s internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

TEXT 8

svāṁśa-vibhinnāṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe karena vihāra

SYNONYMS

sva-aṁśa-of personal expansions; vibhinna-aṁśa-of separated expansions; rūpe-in the forms; hañā-becoming; vistāra-expanded; ananta-unlimited; vaikuṇṭha-in the spiritual planets known as Vaikuṇṭhas; brahmāṇḍe-in the material universes; karena vihāra-performs His pastimes.

TRANSLATION

”Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

TEXT 9

svāṁśa-vistāra–catur-vyūha, avatāra-gaṇa
vibhinnāṁśa jīva–tāṅra śaktite gaṇana

SYNONYMS

sva-aṁśa-vistāra-the expansion of His personal forms; catuḥ-vyūha-His quadruple form; avatāra-gaṇa-the incarnations; vibhinna-aṁśa-His separated forms; jīva-the living entities; tāṅra-His; śaktite-in the category of potency; gaṇana-calculating.

TRANSLATION

”Expansions of His personal self-like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva-descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

PURPORT

The personal expansions are known as viṣṇu-tattva, and the separated expansions are known as jīva-tattva. Although the jīvas (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in Bhagavad-gītā:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho

yayedaṁ dhāryate jagat

”Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.” (Bg. 7.5)

Although the living entities are Kṛṣṇa’s parts and parcels, they are prakṛti, not puruṣa. Sometimes prakṛti (a living entity) attempts to imitate the activities of the puruṣa. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a viṣṇu-tattva, or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Pauṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa’s servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of śāstra, authentic knowledge received through the disciplic succession.

TEXT 10

sei vibhinnāṁśa jīva–dui ta’ prakāra
eka–’nitya-mukta’, eka–’nitya-saṁsāra’

SYNONYMS

sei vibhinna-aṁśa-that separated part and parcel of Kṛṣṇa; jīva-the living entity; dui ta’ prakāra-two categories; eka-one; nitya-mukta-eternally liberated; eka-one; nitya-saṁsāra-perpetually conditioned.

TRANSLATION

”The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

’nitya-mukta’–nitya kṛṣṇa-caraṇe unmukha
’kṛṣṇa-pāriṣada’ nāma, bhuñje sevā-sukha

SYNONYMS

nitya-mukta-eternally liberated; nitya-always; kṛṣṇa-caraṇe-the lotus feet of Lord Kṛṣṇa; unmukha-turned toward; kṛṣṇa-pāriṣada-associates of Lord Kṛṣṇa; nāma-known as; bhuñje-enjoy; sevā-sukha-the happiness of service.

TRANSLATION

”Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

TEXT 12

’nitya-bandha’–kṛṣṇa haite nitya-bahirmukha
’nitya-saṁsāra’, bhuñje narakādi duḥkha

SYNONYMS

nitya-bandha-perpetually conditioned; kṛṣṇa haite-from Kṛṣṇa; nitya-eternally; bahiḥ-mukha-averse; nitya-saṁsāra-perpetually conditioned in the material world; bhuñje-enjoy; naraka-ādi duḥkha-the tribulations of hellish conditions of life.

TRANSLATION

”Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

TEXT 13

sei doṣe māyā-piśācī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri, māre

SYNONYMS

sei doṣe-because of this fault; māyā-piśācī-the witch known as the external energy; daṇḍa kare-gives punishment; tāre-unto him; ādhyātmika-ādi-beginning with those pertaining to the body and mind; tāpa-traya-the threefold miseries; tāre-him; jāri’-burning; māre-gives pain.

TRANSLATION

”Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries-miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

TEXTS 14-15

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya
tāṅra upadeśa-mantre piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

SYNONYMS

kāma-of lusty desires; krodhera-and of anger; dāsa-the servant; hañā-becoming; tāra-by them; lāthi khāya-is kicked; bhramite bhramite-wandering and wandering; yadi-if; sādhu-a devotee; vaidya-physician; pāya-he gets; tāṅra-his; upadeśa-mantre-by instruction and hymns; piśācī-the witch (the external energy); palāya-flees; kṛṣṇa-bhakti-devotional service to Kṛṣṇa; pāya-obtains; tabe-in this way; kṛṣṇa-nikaṭa yāya-he goes to Kṛṣṇa.

TRANSLATION

”In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord’s energies. The living entities are divided into two categories-the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.” (Bg. 7.14)

The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as kṛṣṇa-pāriṣada, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa’s company, and even though such eternally liberated persons come within this material world to serve the Lord’s purpose, they enjoy Lord Kṛṣṇa’s company without stoppage. The ever-liberated person who works on Kṛṣṇa’s behalf enjoys Lord Kṛṣṇa’s company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies-a gross material body and a subtle body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (ādhyātmika, ādhibhautika and ādhidaivika), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by māyā, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa’s behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 16

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣvātma-dāsye

SYNONYMS

kāma-ādīnām-of my masters such as lust, anger, greed, illusion and envy; kati-how many; na-not; katidhā-in how many ways; pālitāḥ-obeyed; durnideśāḥ-undesirable orders; teṣām-of them; jātā-generated; mayi-unto me; na-not; karuṇā-mercy; na-not; trapā-shame; na-not; upaśāntiḥ-desire to cease; utsṛjya-giving up; etān-all these; atha-herewith; yadu-pate-O best of the Yadu dynasty; sāmpratam-now; labdha-buddhiḥ-having awakened intelligence; tvām-You; āyātaḥ-approached; śaraṇam-who are the shelter; abhayam-fearless; mām-me; niyuṅkṣva-please engage; ātma-dāsye-in Your personal service.

TRANSLATION

” ’O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.’

PURPORT

This verse is also quoted in the Bhakti-rasāmṛta-sindhu (3.2.35). When we chant the Hare Kṛṣṇa mahā-mantra we are saying, ”Hare! O energy of the Lord! O my Lord Kṛṣṇa!” In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord’s lotus feet, he tries to engage in the Lord’s service. This is the real constitutional position of the living entity.

TEXT 17

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirīkṣaka karma-yoga-jñāna

SYNONYMS

kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; haya-is; abhidheya-pradhāna-the chief function of the living entity; bhakti-mukha-of the face of devotional service; nirīkṣaka-observers; karma-yoga-jñāna-fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

”Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul-karma, jñāna, yoga and bhakti-but all are dependent on bhakti.

TEXT 18

ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala

SYNONYMS

ei saba-all these; sādhanera-of methods of spiritual activities; ati-very; tuccha-insignificant; bala-strength; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; vinā-without; tāhā-all these; dite-to deliver; nāre-are not able; phala-the desired result.

TRANSLATION

"But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic yoga system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by kṛṣṇa-bhakti, devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. Śrīmad-Bhāgavatam (1.2.6) states:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

Karma, jñāna and yoga cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic yoga to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by karma, jñāna and yoga.

TEXT 19

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam-which does not produce enjoyment of the resultant action; api-although; acyuta-bhāva-of devotional service to the Supreme Personality of Godhead; varjitam-devoid; na-not; śobhate-looks beautiful; jñānam-speculative knowledge; alam-exceedingly; nirañjanam-which is without material contamination; kutaḥ-how much less; punaḥ-again; śaśvat-always (at the time of practicing and at the time of achieving the goal); abhadram-inauspicious; īśvare-to the Supreme Personality of Godhead; na-not; ca-also; arpitam-dedicated; karma-activities; yat-which; api-although; akāraṇam-causeless.

TRANSLATION

" 'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities-which are naturally painful from the beginning and transient by nature-if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nāradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas, but he had not written about upāsanā-kāṇḍa, or bhakti. Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing Śrīmad-Bhāgavatam.

TEXT 20

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

SYNONYMS

tapasvinaḥ-those engaged in severe austerities and penances; dāna-parāḥ-those engaged in giving his possessions as charity; yaśasvinaḥ-those famous in society; manasvinaḥ-experts in mental speculation or meditation; mantra-vidaḥ-experts in reciting the Vedic hymns; su-maṅgalāḥ-very auspicious; kṣemam-real, eternal auspiciousness; na-never; vindanti-obtain; vinā-without; yat-arpaṇam-dedicating unto whom (the Supreme Personality of Godhead); tasmai-unto that Supreme Personality of Godhead; su-bhadra śravase-whose glory is very auspicious; namaḥ namaḥ-I offer my repeated respectful obeisances.

TRANSLATION

" 'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (2.4.17).

TEXT 21

kevala jñāna'mukti' dite nāre bhakti vine
kṛṣṇonmukhe sei mukti haya vinā jñāne

SYNONYMS

kevala-only; jñāna-speculative knowledge; mukti-liberation; dite-to deliver; nāre-is not able; bhakti vine-without devotional service; kṛṣṇa-unmukhe-if one is attached to the service of Lord Kṛṣṇa; sei mukti-that liberation; haya-appears; vinā-without; jñāne-knowledge.

TRANSLATION

”Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord’s devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one’s liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord’s service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate ’smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

”O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor.”

TEXT 22

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim-the auspicious path of liberation; bhaktim-devotional service; udasya-giving up; te-of You; vibho-O my Lord; kliśyanti-accept increased difficulties; ye-all those persons who; kevala-only; bodha-labdhaye-for obtaining knowledge; teṣām-for them; asau-that; kleśalaḥ-trouble; eva-only; śiṣyate-remains; na-not; anyat-anything else; yathā-as much as; sthūla-bulky; tuṣa-husks of rice; avaghātinām-of those beating.

TRANSLATION

” ’My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.4).

TEXT 23

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etaṁ taranti te

SYNONYMS

daivī-belonging to the Supreme Lord; hi-certainly; eṣā-this; guṇa-mayī-made of the three modes; mama-My; māyā-external energy; duratyayā-very difficult to surpass; mām-unto Me; eva-certainly; ye-those who; prapadyante-surrender fully; māyām-illusory energy; etām-this; taranti-cross over; te-they.

TRANSLATION

” ’This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.’

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

TEXT 24

’kṛṣṇa-nitya-dāsa’–jīva tāhā bhuli’ gela
ei doṣe māyā tāra galāya bāndhila

SYNONYMS

kṛṣṇa-nitya-dāsa-eternal servant of Kṛṣṇa; jīva-the living entity; tāhā-that; bhuli’-forgetting; gela-went; ei doṣe-for this fault; māyā-the material energy; tāra-his; galāya-on the neck; bāndhila-has bound.

TRANSLATION

”The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa.

TEXT 25

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

SYNONYMS

tāte-therefore; kṛṣṇa bhaje-if one worships Lord Kṛṣṇa; kare-performs; gurura sevana-service to his spiritual master; māyā-jāla chuṭe-gets free from the binding net of māyā; pāya-gets; kṛṣṇera caraṇa-shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of māyā, which induces one to believe in material happiness. Being illusioned by māyā, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of māyā's clutches. However, if by Kṛṣṇa's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Śrī Kṛṣṇa's shelter.

TEXT 26

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

SYNONYMS

cāri varṇa-āśramī-followers of the four social and spiritual orders of life; yadi-if; kṛṣṇa-Lord Kṛṣṇa; nāhi-not; bhaje-serve; sva-karma karite-performing his duty in life; se-that person; raurave-in a hellish condition; paḍi'-falling down; maje-becomes immersed.

TRANSLATION

"The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a brāhmaṇa, kṣatriya, vaiśya or śūdra, or one may perfectly follow the spiritual principles of brahmacarya, gṛhastha, vānaprastha and sannyāsa, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of varṇāśrama-dharma in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from Śrīmad-Bhāgavatam (11.5.2-3).

TEXT 27

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

mukha-the mouth; bāhu-the arms; ūru-the waist; pādebhyaḥ-from the legs; puruṣasya-of the Supreme Person; āśramaiḥ-the different spiritual orders; saha-with; catvāraḥ-the four; jajñire-appeared; varṇāḥ-social orders; guṇaiḥ-with particular qualifications; vipra-ādayaḥ-brāhmaṇas and so on; pṛthak-separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

TEXT 28

ya eṣāṁ puruṣaṁ sākṣād-
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye-anyone who; eṣām-of those divisions of social and spiritual orders; puruṣam-the Supreme Personality of Godhead; sākṣāt-directly; ātma-prabhavam-the source of everyone; īśvaram-the supreme controller; na-not; bhajanti-worship; avajānanti-or who neglect; sthānāt-from their proper place; bhraṣṭāḥ-being fallen; patanti-fall; adhaḥ-downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 29

jñānī jīvan-mukta-daśā pāinu kari, māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

SYNONYMS

jñānī-the speculative philosophers; jīvan-mukta-daśā-the stage of liberation even while in this body; pāinu-I have gotten; kari'-taking; māne-considers; vastutaḥ-factually; buddhi-intelligence; śuddha-purified; nahe-not; kṛṣṇa-bhakti vine-without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye-all those who; anye-others (nondevotees); aravinda-akṣa-O lotus-eyed one; vimukta-māninaḥ-who consider themselves liberated; tvayi-unto You; asta-bhāvāt-without devotion; aviśuddha-buddhayaḥ-whose intelligence is not purified; āruhya-having ascended; kṛcchreṇa-by severe austerities and penances; param padam-to the supreme position; tataḥ-from there; patanti-fall; adhaḥ-down; anādṛta-without respecting; yuṣmat-Your; aṅghrayaḥ-lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.2.32).

TEXT 31

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

SYNONYMS

kṛṣṇa-Kṛṣṇa, the Supreme Personality of Godhead; sūrya-sama-like the sun planet; māyā-the illusory energy; haya-is; andhakāra-darkness; yāhāṅ kṛṣṇa-wherever there is Kṛṣṇa; tāhāṅ-there; nāhi-not; māyāra-of māyā, or the darkness of illusion; adhikāra-the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT

In Śrīmad-Bhāgavatam (2.9.34) it is stated:

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with rajas and tamas, darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, sattva-guṇa (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone. When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of māyā certainly will not be able to touch him.

TEXT 32

vilajjamānayā yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

SYNONYMS

vilajjamānaya-being ashamed; yasya-of whom; sthātum-to remain; īkṣā-pathe-in the line of sight; amuyā-by that (māyā); vimohitāḥ-bewildered; vikatthante-boast; mama-my; aham-I; iti-thus; durdhiyaḥ-having poor intelligence.

TRANSLATION

" 'The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.'

PURPORT

The entire world is bewildered because people are thinking, "This is my land," "America is mine," "India is mine." Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of māyā, but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from Śrīmad-Bhāgavatam (2.5.13). There is also another appropriate verse in Śrīmad-Bhāgavatam (2.7.47):

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam
śabdo na yatra puru-kārakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of māyā and the bewildered living entities. This verse was spoken in that connection.

TEXT 33

'kṛṣṇa, tomāra haṅa' yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra

SYNONYMS

kṛṣṇa-O my Lord Kṛṣṇa; tomāra haṅa-I am Yours; yadi-if; bale-someone says; eka-bāra-once; māyā-bandha haite-from the bondage of conditional life; kṛṣṇa-Lord Kṛṣṇa; tāre-him; kare pāra-releases.

TRANSLATION

"One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

TEXT 34

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

SYNONYMS

sakṛt-once only; eva-certainly; prapannaḥ-surrendered; yaḥ-anyone who; tava-Yours; asmi-I am; iti-thus; ca-also; yācate-prays; abhayam-fearlessness; sarvadā-always; tasmai-unto him; dadāmi-I give; etat-this; vratam-vow; mama-My.

TRANSLATION

" 'It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

PURPORT

This is a quotation from the Rāmāyaṇa.

TEXT 35

bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya
gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya

SYNONYMS

bhukti-of material enjoyment; mukti-of impersonal liberation; siddhi-of achieving mystic power; kāmī-desirous; su-buddhi-actually intelligent; yadi-if; haya-he is; gāḍha-deep; bhakti-yoge-by devotional service; tabe-then; kṛṣṇere bhajaya-worships Lord Kṛṣṇa.

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

TEXT 36

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ-a pure devotee with no desire for material enjoyment; sarva-kāmaḥ-one who has no end to his desires for material enjoyment; vā-or; mokṣa-kāmaḥ-one who desires to merge into the existence of Brahman; udāra-dhīḥ-being very intelligent; tīvreṇa-firm; bhakti-yogena-by devotional service; yajeta-should worship; puruṣam-the person; param-supreme.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (2.3.10).

TEXT 37

anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

SYNONYMS

anya-kāmī-one who desires many other things; yadi-if; kare-he performs; kṛṣṇera bhajana-devotional service to Lord Kṛṣṇa; nā māgiteha-although not asking; kṛṣṇa-Lord Kṛṣṇa; tāre-to him; dena-gives; sva-caraṇa-the shelter of His lotus feet.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.

TEXT 38

kṛṣṇa kahe,–'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,–ei baḍa mūrkha

SYNONYMS

kṛṣṇa kahe-Kṛṣṇa says; āmā bhaje-he worships Me; māge-but requests; viṣaya-sukha-material happiness; amṛta chāḍi'-giving up the nectar; viṣa māge-he begs for poison; ei baḍa mūrkha-he is a great fool.

TRANSLATION

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

TEXT 39

āmi–vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

SYNONYMS

āmi-I; vijña-all-intelligent; ei mūrkhe-unto this foolish person; viṣaya-material enjoyment; kene diba-why should I give; sva-caraṇa-amṛta-the nectar of shelter at My lotus feet; diyā-giving; viṣaya-the idea of material enjoyment; bhulāiba-I shall make him forget.

TRANSLATION

" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as bhukti. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However, if a karmī, jñānī or yogī somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

TEXT 40

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam-it is true; diśati-He awards; arthitam-that which is desired; arthitaḥ-being requested; nṛṇām-by human beings; na-not; eva-certainly; artha-daḥ-giving desired things; yat-which; punaḥ-again; arthitā-request; yataḥ-from which; svayam-Himself; vidhatte-He gives; bhajatām-of those engaged in devotional service; anicchatām-even though not desiring; icchā-pidhānam-covering all other desires; nija-pāda-pallavam-the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

TEXT 41

kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chāḍi' 'dāsa' haite haya abhilāṣe

SYNONYMS

kāma lāgi'-for fulfillment of one's material desires; kṛṣṇe bhaje-one engages in the transcendental service of Lord Kṛṣṇa; pāya-he gets; kṛṣṇa-rase-a taste of the lotus feet of Lord Kṛṣṇa; kāma chāḍi'-giving up all desires for material enjoyment; dāsa haite-to be an eternal servant of the Lord; haya-there is; abhilāṣe-aspiration.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

SYNONYMS

sthāna-abhilāṣī-desiring a very high position in the material world; tapasi-in severe austerities and penances; sthitaḥ-situated; aham-I; tvām-You; prāptavān-have obtained; deva-muni-indra-guhyam-difficult to achieve even for great demigods, saintly persons and kings; kācam-a piece of glass; vicinvan-searching for; api-although; divya-ratnam-a transcendental gem; svāmin-O my Lord; kṛta-arthaḥ asmi-I am fully satisfied; varam-any benediction; na yāce-I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said] " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 43

saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre

SYNONYMS

saṁsāra bhramite-wandering throughout the universe; kona bhāgye-by some good fortune; keha tare-someone crosses the ocean of nescience; nadīra pravāhe-in the flow of the river; yena-just as; kāṣṭha-wood; lāge-sticks; tīre-on the bank.

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

TEXT 44

maivaṁ mamādhamasyāpi
syād evācyuta-darśanam
hriyamāṇaḥ kāla-nadyā
kvacit tarati kaścana

SYNONYMS

mā-not; evam-thus; mama-of me; adhamasya-who is the most fallen; api-although; syāt-there may be; eva-certainly; acyuta-darśanam-seeing of the Supreme Personality of Godhead; hriyamāṇaḥ-being carried; kāla-nadyā-by the stream of time; kvacit-sometimes; tarati-crosses over; kaścana-someone.

TRANSLATION

"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.38.5).

TEXT 45

kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya

SYNONYMS

kona bhāgye-by fortune; kāro-of someone; saṁsāra-conditioned life; kṣaya-unmukha-on the point of destruction; haya-is; sādhu-saṅge-by association with devotees; tabe-then; kṛṣṇe-to Lord Kṛṣṇa; rati-attraction; upa-jaya-awakens.

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this bhāgya (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories-pious activities that awaken one's dormant Kṛṣṇa consciousness are called bhakty-unmukhī sukṛti. Pious activities that bestow material opulence are called bhogonmukhī, and pious activities that enable the living entity to merge into the existence of the Supreme are called mokṣonmukhī. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of bhakty-unmukhī is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Kṛṣṇa consciousness is awakened.

TEXT 46

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

bhava-apavargaḥ-liberation from the nescience of material existence; bhramataḥ-wandering; yadā-when; bhavet-should be; janasya-of a person; tarhi-at that time; acyuta-O Supreme Personality of Godhead; sat-samāgamaḥ-association with devotees; sat-saṅgamaḥ-association with devotees; yarhi-when; tadā-at that time; eva-only; sat-gatau-the highest goal of life; parāvareśe-the Lord of the universe; tvayi-to You; jāyate-appears; ratiḥ-attraction.

TRANSLATION

” ’O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 47

kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; yadi-if; kṛpā kare-shows His mercy; kona bhāgyavāne-to some fortunate person; guru-of the spiritual master; antaryāmi-of the Supersoul; rūpe-in the form; śikhāya-teaches; āpane-personally.

TRANSLATION

”Kṛṣṇa is situated in everyone’s heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

naivopayanty apacitiṁ kavayas taveśa
brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo ’ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SYNONYMS

na eva-not at all; upayanti-are able to express; apacitim-their gratitude; kavayaḥ-learned devotees; tava-Your; īśa-O Lord; brahma-āyuṣā-with a lifetime equal to Lord Brahmā’s; api-in spite of; kṛtam-magnanimous work; ṛddha-increased; mudaḥ-joy; smarantaḥ-remembering; yaḥ-who; antaḥ-within; bahiḥ-outside; tanu-bhṛtām-of those who are embodied; aśubham-misfortune; vidhunvan-dissipating; ācārya-of the spiritual master; caittya-of the Supersoul; vapuṣā-by the forms; sva-own; gatim-path; vyanakti-shows.

TRANSLATION

” ’O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

TEXT 49

sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala ’prema’ haya, saṁsāra yāya kṣaya

SYNONYMS

sādhu-saṅge-by the association of devotees; kṛṣṇa-bhaktye-in discharging devotional service to Kṛṣṇa; śraddhā-faith; yadi-if; haya-there is; bhakti-phala-the result of devotional service to Kṛṣṇa; prema-love of Godhead; haya-awakens; saṁsāra-the conditioned life in material existence; yāya kṣaya-becomes vanquished.

TRANSLATION

”By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one’s dormant love for Kṛṣṇa awakens, and thus one’s material, conditional existence comes to an end.

TEXT 50

yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nātisakto
bhakti-yogo ’sya siddhidaḥ

SYNONYMS

yadṛcchayā-by some good fortune; mat-kathā-ādau-in talk about Me; jāta-śraddhaḥ-has awakened his attraction; tu-but; yaḥ pumān-a person who; na nirviṇṇaḥ-not falsely detached; na atisaktaḥ-not attached to material existence; bhakti-yogaḥ-the process of devotional service; asya-for such a person; siddhi-daḥ-bestowing perfection.

TRANSLATION

” ’Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.’

PURPORT

This verse from Śrīmad-Bhāgavatam (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

TEXT 51

mahat-kṛpā vinā kona karme ’bhakti’ naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

SYNONYMS

mahat-kṛpā-the mercy of great devotees; vinā-without; kona karme-by some other activity; bhakti naya-there is not devotional service; kṛṣṇa-bhakti-love of Kṛṣṇa or devotional service to Kṛṣṇa; dūre rahu-leaving aside; saṁsāra-the bondage of material existence; nahe-there is not; kṣaya-destruction.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word mahat in this verse means "a pure devotee." As confirmed in Bhagavad-gītā:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a mahātmā who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a mahātmā, one cannot understand Kṛṣṇa's absolute position. A mahātmā is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee mahātmā and treat him as the most exalted well-wisher of all human society. We should take shelter of such a mahātmā and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the mahātmā.

TEXT 52

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

SYNONYMS

rahūgaṇa-O King Rahūgaṇa; etat-this; tapasā-by severe austerities and penances; na yāti-one does not obtain; na-neither; ca-also; ijyayā-by gorgeous worship; nirvapaṇāt-by renounced order of life; gṛhāt-by sacrifices while living in the home; vā-or; na chandasā-nor by scholarly study of the Vedas; na-nor; eva-certainly; jala-agni-sūryaiḥ-by those who worship water, fire or scorching sunshine; vinā-without; mahat-pāda-rajaḥ-of the dust of the lotus feet of a mahātmā; abhiṣekam-the sprinkling.

TRANSLATION

" 'O King Rahūgaṇa, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahājana or mahātmā], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or gṛhastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the paramahaṁsa stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the paramahaṁsa stage. The King had called him to carry his palanquin, but when the King heard from paramahaṁsa Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

TEXT 53

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na-not; eṣām-of those who are attached to household life; matiḥ-the interest; tāvat-that long; urukrama-aṅghrim-the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; spṛśati-touches; anartha-of unwanted things; apagamaḥ-vanquishing; yat-of which; arthaḥ-result; mahīyasām-of the great personalities, devotees; pāda-rajaḥ-of the dust of the lotus feet; abhiṣekam-sprinkling on the head; niṣkiñcanānām-who are completely detached from material possessions; na vṛṇīta-does not do; yāvat-as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhira, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlāda Mahārāja informed his father of the nine basic processes of bhakti-yoga. Whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Ṣaṇḍāmarka. The teacher explained that he did not teach devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became very angry and asked Prahlāda why he had become a Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

TEXT 54

'sādhu-saṅga', 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

SYNONYMS

sādhu-saṅga sādhu-saṅga-association with pure devotees; sarva-śāstre-all the revealed scriptures; kaya-say; lava-mātra-even for a moment; sādhu-saṅge-by association with a devotee; sarva-siddhi-all success; haya-there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, lava is one eleventh of one second.

TEXT 55

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kimutāśiṣaḥ

SYNONYMS

tulayāma-we make equal; lavena-with one instant; api-even; na-not; svargam-heavenly planets; na-nor; apunaḥ-bhavam-merging into the existence of the Supreme; bhagavat-saṅgi-saṅgasya-of the association of devotees who are always associated with the Supreme Personality of Godhead; martyānām-of persons destined to die; kim uta-what; āśiṣaḥ-the blessings.

TRANSLATION

" 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

kṛṣṇa kṛpālu arjunere lakṣya kariyā
jagatere rākhiyāchena upadeśa diyā

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kṛpālu-merciful; arjunere-Arjuna; lakṣya kariyā-aiming at; jagatere-the whole world; rākhiyāchena-has protected; upadeśa diyā-giving instructions.

TRANSLATION

"Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

SYNONYMS

sarva-guhya-tamam-most confidential of all; bhūyaḥ-again; śṛṇu-hear; me-My; paramam vacaḥ-supreme instruction; iṣṭaḥ-beloved; asi-you are; me-My; dṛḍham iti-very firmly; tataḥ-therefore; vakṣyāmi-I shall speak; te-to you; hitam-words of benediction; mat-manāḥ-whose mind is always on Me; bhava-become; mat-bhaktaḥ-My devotee; mat-yājī-My worshiper; mām-unto Me; namaskuru-offer obeisances; mām eva-to Me only; eṣyasi-you will come; satyam-truly; te-to you; pratijāne-I promise; priyaḥ asi-you are dear; me-My.

TRANSLATION

" 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from Bhagavad-gītā (18.64-65).

TEXT 59

pūrva ājñā,–veda-dharma, karma, yoga, jñāna saba sādhi' śeṣe ei ājñā–balavān

SYNONYMS

pūrva ājñā-previous orders; veda-dharma-performance of Vedic ritualistic ceremonies; karma-fruitive activities; yoga-mystic yoga practice; jñāna-speculative knowledge; saba sādhi'-executing all these processes; śeṣe-at the end; ei ājñā-this order; balavān-powerful.

TRANSLATION

"Although Kṛṣṇa has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

TEXT 60

ei ājñā-bale bhaktera 'śraddhā' yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya

SYNONYMS

ei ājñā-bale-on the strength of this supreme order of the Supreme Personality of Godhead; bhaktera-of the devotees; śraddhā-faith; yadi-if; haya-there is; sarva-karma-all other activities, material and spiritual; tyāga kari'-leaving aside; se-he; kṛṣṇa bhajaya-serves Lord Kṛṣṇa.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

TEXT 61

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

tāvat-up to that time; karmāṇi-fruitive activities; kurvīta-one should execute; na nirvidyeta-is not satiated; yāvatā-as long as; mat-kathā-of discourses about Me; śravaṇa-ādau-in the matter of śravaṇam, kīrtanam, and so on; vā-or; śraddhā-faith; yāvat-as long as; na-not; jāyate-is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

TEXT 62

'śraddhā'-śabde–viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

SYNONYMS

śraddhā-śabde-by the word śraddhā; viśvāsa-faith; kahe-is said; sudṛdha-firm; niścaya-certain; kṛṣṇe-unto Lord Kṛṣṇa; bhakti-devotional service; kaile-by executing; sarva-karma-all activities; kṛta-completed; haya-are.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

PURPORT

Firm faith and confidence are called śraddhā. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (karma) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

TEXT 63

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

SYNONYMS

yathā-as; taroḥ-of a tree; mūla-on the root; niṣecanena-by pouring water; tṛpyanti-are satisfied; tat-of the tree; skandha-trunk; bhuja-branches; upaśākhāḥ-sub-branches; prāṇa-to the living force; upahārāt-from offering food; ca-also; yathā-as; indriyāṇām-of all the senses; tathā-similarly; eva-indeed; sarva-of all; arhaṇam-worship; acyuta-of the Supreme Personality of Godhead; ijyā-worship.

TRANSLATION

" 'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.31.14).

TEXT 64

śraddhāvān jana haya bhakti-adhikārī

’uttama’, ’madhyama’, ’kaniṣṭha’–śraddhā-anusārī

SYNONYMS

śraddhāvān jana-a person with faith; haya-is; bhakti-adhikārī-eligible for discharging transcendental loving service to the Lord; uttama-first class; madhyama-intermediate; kaniṣṭha-the lowest class; śraddhā-anusārī-according to the proportion of faith.

TRANSLATION

”A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word śraddhāvān (faithful) means understanding Kṛṣṇa to be the summum bonum, the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one’s faith, one is a topmost, intermediate or inferior devotee.

TEXT 65

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra
’uttama-adhikārī’ sei tāraye saṁsāra

SYNONYMS

śāstra-yuktye-in argument and logic; su-nipuṇa-very expert; dṛḍha-śraddhā-firm faith and confidence in Kṛṣṇa; yāṅra-whose; uttama-adhikārī-the topmost devotee; sei-he; tāraye saṁsāra-can deliver the whole world.

TRANSLATION

”One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

TEXT 66

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
prauḍha-śraddho ’dhikārī yaḥ
sa bhaktāv uttamo mataḥ

SYNONYMS

śāstre-in the revealed scriptures; yuktau-in logic; ca-also; nipuṇaḥ-expert; sarvathā-in all respects; dṛḍha-niścayaḥ-who is firmly convinced; prauḍha-deep; śraddhaḥ-who has faith; adhikārī-eligible; yaḥ-who; saḥ-he; bhaktau-in devotional service; uttamaḥ-highest; mataḥ-is considered.

TRANSLATION

” ’One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.’

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.17) by Śrīla Rūpa Gosvāmī.

TEXT 67

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
’madhyama-adhikārī’ sei mahā-bhāgyavān

SYNONYMS

śāstra-yukti-logical arguments on the basis of revealed scripture; nāhi-not; jāne-knows; dṛḍha-firmly; śraddhāvān-faithful; madhyama-adhikārī-second-class devotee; sei-he; mahā-bhāgyavān-very fortunate.

TRANSLATION

”One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT 68

yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ

SYNONYMS

yaḥ-anyone who; śāstra-ādiṣu-in the revealed scriptures; anipuṇaḥ-not very expert; śraddhāvān-full of faith; saḥ-he; tu-certainly; madhyamaḥ-second-class or middle-class devotee.

TRANSLATION

” ’He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.’

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.18).

TEXT 69

yāhāra komala śraddhā, se ’kaniṣṭha’ jana
krame krame teṅho bhakta ha-ibe ’uttama’

SYNONYMS

yāhāra-whose; komala śraddhā-soft faith; se-such a person; kaniṣṭha jana-a neophyte devotee; krame krame-by a gradual progression; teṅho-he; bhakta-devotee; ha-ibe-will become; uttama-first class.

TRANSLATION

”One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

TEXT 70

yo bhavet komala-śraddhaḥ

sa kaniṣṭho nigadyate

SYNONYMS

yaḥ-anyone who; bhavet-may be; komala-soft; śraddhaḥ-having faith; saḥ-such a person; kaniṣṭhaḥ-neophyte devotee; nigadyate-is said to be.

TRANSLATION

" 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the Bhakti-rasāmṛta-sindhu (1.2.19).

TEXT 71

rati-prema-tāratamye bhakta–tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa

SYNONYMS

rati-of attachment; prema-and love; tāratamye-by comparison; bhakta-devotee; tara-tama-superior and superlative; ekādaśa skandhe-in the Eleventh Canto of Śrīmad-Bhāgavatam; tāra-of him; kariyāche-has made; lakṣaṇa-symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories-uttama, madhyama and kaniṣṭha (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the śāstras. He is firmly convinced of the science of Kṛṣṇa consciousness. The madhyama-adhikārī, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for karma, jñāna or yoga. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the śāstras, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a madhyama-adhikārī, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the śāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an uttama-adhikārī, a first-class devotee.

TEXT 72

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu-in all objects (in matter, spirit, and combinations of matter and spirit); yaḥ-anyone who; paśyet-sees; bhagavat-bhāvam-the ability to be engaged in the service of the Lord; ātmanaḥ-of the supreme spirit soul or the transcendence beyond the material conception of life; bhūtāni-all beings; bhagavati-in the Supreme Personality of Godhead; ātmani-the basic principle of all existence; eṣaḥ-this; bhāgavata-uttamaḥ-a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 73

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

SYNONYMS

īśvare-unto the Supreme Personality of Godhead; tat-adhīneṣu-to persons who have taken fully to Kṛṣṇa consciousness; bāliśeṣu-unto the neophytes or the ignorant; dviṣatsu-to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; prema-love; maitrī-friendship; kṛpā-mercy; upekṣā-negligence; yaḥ-anyone who; karoti-does; saḥ-he; madhyamaḥ-a second-class devotee.

TRANSLATION

" 'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

SYNONYMS

arcāyām-in the temple worship; eva-certainly; haraye-for the pleasure of the Supreme Personality of Godhead; pūjām-worship; yaḥ-anyone who; śraddhayā-with faith and love; īhate-executes; na-not; tat-bhakteṣu-to the devotees of the Lord; ca anyeṣu-and to others; saḥ-he; bhaktaḥ-a devotee; prākṛtaḥ-materialistic; smṛtaḥ-is considered.

TRANSLATION

" 'A prākṛta, or materialistic devotee does not purposefully study the śāstra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

SYNONYMS

sarva-all; mahā-great; guṇa-gaṇa-transcendental qualities; vaiṣṇava-śarīre-in the bodies of Vaiṣṇavas; kṛṣṇa-bhakte-in the devotees of Lord Kṛṣṇa; kṛṣṇera-of Lord Kṛṣṇa; guṇa-the qualities; sakali-all; sañcāre-appear.

TRANSLATION

"A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

TEXT 76

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya-of whom; asti-there is; bhaktiḥ-devotional service; bhagavati-unto the Supreme Personality of Godhead; akiñcanā-without material desires; sarvaiḥ-all; guṇaiḥ-with good qualities; tatra-there; samāsate-live; surāḥ-the demigods; harau-unto the Lord; abhaktasya-of the nondevotee; kutaḥ-where; mahat-guṇāḥ-the high qualities; manaḥ-rathena-by mental concoction; asati-to temporary material happiness; dhāvataḥ-running; bahiḥ-externally.

TRANSLATION

" 'In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

PURPORT

This was spoken by Bhadraśravā and his followers, who were offering prayers to Nṛsiṁhadeva (Śrīmad-Bhāgavatam 5.18.12).

TEXT 77

sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dig-daraśana

SYNONYMS

sei saba guṇa-all those transcendental qualities; haya-are; vaiṣṇava-lakṣaṇa-the symptoms of a Vaiṣṇava; saba-all; kahā nā yāya-cannot be explained; kari-I shall do; dik-daraśana-a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78-80

kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa

mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī

SYNONYMS

kṛpālu-merciful; akṛta-droha-not defiant; satya-sāra-thoroughly true; sama-equal; nidoṣa-faultless; vadānya-magnanimous; mṛdu-mild; śuci-clean; akiñcana-without material possessions; sarva-upakāraka-working for the welfare of everyone; śānta-peaceful; kṛṣṇa-eka-śaraṇa-exclusively surrendered to Kṛṣṇa; akāma-desireless; anīha-indifferent to material acquisitions; sthira-fixed; vijita-ṣaṭ-guṇa-completely controlling the six bad qualities (lust, anger, greed, etc.); mita-bhuk-eating only as much as required; apramatta-without inebriation; māna-da-respectful; amānī-without false prestige; gambhīra-grave; karuṇa-compassionate; maitra-a friend; kavi-a poet; dakṣa-expert; maunī-silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities-lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

SYNONYMS

titikṣavaḥ-very forebearing; kāruṇikāḥ-merciful; suhṛdaḥ-who are well-wishers; sarva-dehinām-to all living entities; ajāta-śatravaḥ-without enemies; śāntāḥ-peaceful; sādhavaḥ-following the injunctions of the śāstra; sādhu-bhūṣaṇāḥ-who are decorated with good character.

TRANSLATION

" 'Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

SYNONYMS

mahat-sevām-the service of the pure devotee spiritual master; dvāram-door; āhuḥ-they said; vimukteḥ-of liberation; tamaḥ-dvāram-the door to darkness; yoṣitām-of women and money; saṅgi-saṅgam-association with those who enjoy the association; mahāntaḥ-great souls; te-they; sama-cittāḥ-equally disposed to all; praśāntāḥ-very peaceful; vimanyavaḥ-without anger; suhṛdaḥ-well-wishers of everyone; sādhavaḥ-who are endowed with all good qualities, or who do not look for faults in others; ye-those who.

TRANSLATION

" 'It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.5.2).

TEXT 83

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

SYNONYMS

kṛṣṇa-bhakti-of devotional service to Kṛṣṇa; janma-mūla-the root cause; haya-is; sādhu-saṅga-association with advanced devotees; kṛṣṇa-prema-love of Kṛṣṇa; janme-awakens; teṅho-that same association with devotees; punaḥ-again; mukhya aṅga-the chief principle.

TRANSLATION

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

TEXT 84

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ

sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

bhava-apavargaḥ-liberation from the nescience of material existence; bhramataḥ-wandering; yadā-when; bhavet-should be; janasya-of a person; tarhi-at that time; acyuta-O Supreme Personality of Godhead; sat-samāgamaḥ-association with devotees; sat-saṅgamaḥ-association with the devotees; yarhi-when; tadā-at that time; eva-only; sat-gatau-the highest goal of life; parāvareśe-the Lord of the universe; tvayi-to You; jāyate-appears; ratiḥ-attraction.

TRANSLATION

" 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 85

ata ātyantikaṁ kṣemaṁ
pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ sevadhir nṛṇām

SYNONYMS

ataḥ-therefore (due to the rareness of seeing pure devotees of the Lord); ātyantikam-supreme; kṣemam-auspiciousness; pṛcchāmaḥ-we are asking; ātyantikam-supreme; kṣemam-auspiciousness; pṛcchāmaḥ-we are asking; bhavataḥ-you; anaghāḥ-O sinless ones; saṁsāre-in the material world; asmin-this; kṣaṇa-ardhaḥ-lasting half a moment; api-even; sat-saṅgaḥ-association with devotees; sevadhiḥ-a treasure; nṛṇām-for human society.

TRANSLATION

" 'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.30).

TEXT 86

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām-of the devotees; prasaṅgāt-by the intimate association; mama-of Me; vīrya-saṁvidaḥ-talks full of spiritual potency; bhavanti-appear; hṛt-to the heart; karṇa-and to the ears; rasa-āyanāḥ-a source of sweetness; kathāḥ-talks; tat-of them; joṣaṇāt-from proper cultivation; āśu-quickly; apavarga-of liberation; vartmani-on the path; śraddhā-faith; ratiḥ-attraction; bhaktiḥ-love; anukramiṣyati-will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25). For an explanation see Ādi-līlā (1.60).

TEXT 87

asat-saṅga-tyāga,–ei vaiṣṇava-ācāra
'strī-saṅgī'–eka asādhu, 'kṛṣṇābhakta' āra

SYNONYMS

asat-saṅga-tyāga-rejection of the association of nondevotees; ei-this; vaiṣṇava-ācāra-the behavior of a Vaiṣṇava; strī-saṅgī-who associates with women for sense gratification; eka-one; asādhu-unsaintly person; kṛṣṇa-abhakta-one who is not a devotee of Lord Kṛṣṇa; āra-another.

TRANSLATION

"A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

TEXTS 88-90

satyaṁ śaucaṁ dayā maunaṁ
buddhir hrīḥ śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam
teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca
na tathāsya bhaven moho

bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

SYNONYMS

satyam-truthfulness; śaucam-cleanliness; dayā-mercy; maunam-silence; buddhiḥ-intelligence; hrīḥ-modesty; śrīḥ-beauty; yaśaḥ-fame; kṣama-forgiveness; śamaḥ-controlling the mind; damaḥ-controlling the senses; bhagaḥ-opulence; ca-and; iti-thus; yat-of whom; saṅgāt-by the association; yāti-goes to; saṅkṣayam-complete destruction; teṣu-among them; aśānteṣu-who are restless; mūḍheṣu-among the fools; khaṇḍita-ātmasu-whose self-realization is spoiled; asādhuṣu-not saintly; saṅgam-association; na-not; kuryāt-should do; śocyeṣu-who are full of lamentation; yoṣit-of women; krīḍā-mṛgeṣu-who are like toy animals; ca-also; na-not; tathā-so much; asya-of him; bhavet-there may be; mohaḥ-illusion; bandhaḥ-binding; ca-and; anya-other types; prasaṅgataḥ-from association; yoṣit-saṅgāt-by association with women; yathā-as; puṁsaḥ-of the man; yathā-as well as; tat-saṅgi-saṅgataḥ-by association with persons attached to women.

TRANSLATION

” ’By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.’

PURPORT

These verses, quoted from Śrīmad-Bhāgavatam (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo ’sya
sad-asad-yoni-janmasu

”The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bhagavad-gītā 13.22)

According to Vedic civilization, one’s association with women should be very much restricted. In spiritual life there are four āśramas-brahmacarya, gṛhastha, vānaprastha and sannyāsa. The brahmacārī, vānaprastha and sannyāsī are completely forbidden to associate with women. Only gṛhasthas are allowed to associate with women under certain very restricted conditions-that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

varaṁ huta-vaha-jvālā-
pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam

SYNONYMS

varam-better; huta-vaha-of fire; jvālā-in the flames; pañjara-antaḥ-inside a cage; vyavasthitiḥ-abiding; na-not; śauri-cintā-of Kṛṣṇa consciousness, or thought of Kṛṣṇa; vimukha-bereft; jana-of persons; saṁvāsa-of the association; vaiśasam-the calamity.

TRANSLATION

” ’It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.’

PURPORT

This is a quotation from the Kātyāyana-saṁhitā.

TEXT 92

mā drākṣīḥ kṣīṇa-puṇyān kvacid api
bhagavad-bhakti-hīnān manuṣyān

SYNONYMS

mā-do not; drākṣīḥ-see; kṣīṇa-puṇyān-who are bereft of all piety; kvacit api-at any time; bhagavat-bhakti-hīnān-who are bereft of Kṛṣṇa consciousness and devotional service; manuṣyān-persons.

TRANSLATION

” One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

TEXT 93

eta saba chāḍi’ āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa

SYNONYMS

eta saba-all these; chāḍi’-giving up; āra-and; varṇa-āśrama-dharma-the regulative principle of four varṇas and four āśramas; akiñcana-without any attachment for anything material; hañā-becoming; laya-he takes; kṛṣṇa-eka-śaraṇa-exclusive shelter at the lotus feet of the Lord.

TRANSLATION

”Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.

TEXT 94

sarva-dharmān parityajya
mam ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān-all kinds of occupational duties; parityajya-giving up; mām ekam-unto Me only; śaraṇam-as shelter; vraja-go; aham-I; tvām-unto you; sarva-pāpebhyaḥ-from all the reactions of sinful life; mokṣayiṣyāmi-will give liberation; mā-don’t; śucaḥ-worry.

TRANSLATION

” ’After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life’s sinful reactions. Do not worry.’

PURPORT

This is a quotation from Bhagavad-gītā (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to Madhya-līlā (8.63).

TEXT 95

bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi’ paṇḍita nāhi bhaje anya

SYNONYMS

bhakta-vatsala-very kind to the devotees; kṛta-jña-grateful; samartha-full of all abilities; vadānya-magnanimous; hena-such; kṛṣṇa-Lord Kṛṣṇa; chāḍi’-giving up; paṇḍita-a learned man; nāhi-does not; bhaje-worship; anya-anyone else.

TRANSLATION

”Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa’s shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

TEXT 96

kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato ’bhikāmān
ātmānam apy upacayāpacayau na yasya

SYNONYMS

kaḥ-what; paṇḍitaḥ-learned man; tvat-aparam-other than Your Lordship; śaraṇam-shelter; samīyāt-would take; bhakta-priyāt-who are affectionate to Your devotees; ṛta-giraḥ-who are truthful to the devotees; suhṛdaḥ-who are the friend of the devotees; kṛta-jñāt-who are grateful to the devotees; sarvān-all; dadāti-gives; suhṛdaḥ-to Your well-wishers; bhajataḥ-who worship You by devotional service; abhikāmān-desires; ātmānam-Yourself; api-even; upacaya-increase; apacayau-and diminution; na-not; yasya-of whom.

TRANSLATION

” ’My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.48.26).

TEXT 97

vijña-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyaji’, bhaje, tāte uddhava–pramāṇa

SYNONYMS

vijña-janera-of an experienced person; haya-there is; yadi-if; kṛṣṇa-guṇa-jñāna-knowledge of Kṛṣṇa’s transcendental qualities; anya-others; tyaji’-giving up; bhaje-he engages in devotional service; tāte-in that connection; uddhava-Uddhava; pramāṇa-the evidence.

TRANSLATION

”Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato ’nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

SYNONYMS

aho-how wonderful; bakī-Pūtanā, the sister of Bakāsura; yam-whom; stana-on the two breasts; kāla-kūṭam-the deadly poison; jighāṁsayā-with a desire to kill; apāyayat-forced to drink; api-although; asādhvī-dangerously inimical to Kṛṣṇa; lebhe-achieved; gatim-the destination; dhātrī-for a nurse; ucitām-suitable; tataḥ-than Him; anyam-other; kam-to whom; vā-or; dayālum-the most merciful; śaraṇam-shelter; vrajema-shall take.

TRANSLATION

” ’Oh, how wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa’s mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.2.23).

TEXT 99

śaraṇāgatera, akiñcanera–eka-i lakṣaṇa
tāra madhye praveśaye ’ātma-samarpaṇa’

SYNONYMS

śaraṇāgatera-of a person who has fully taken shelter of Kṛṣṇa; akiñcanera-of a person who is free of all material desires; eka-i lakṣaṇa-the symptoms are one and the same; tāra madhye-of them all; praveśaye-enters; ātma-samarpaṇa-full surrender.

TRANSLATION

”There are two kinds of devotees-those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa’s lotus feet are qualified with another transcendental quality-ātma-samarpaṇa, full surrender without reservation.

TEXT 100

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

SYNONYMS

ānukūlyasya-of anything that assists devotional service to the Lord; saṅkalpaḥ-acceptance; prātikūlyasya-of anything that hinders devotional service; varjanam-complete rejection; rakṣiṣyati-He will protect; iti-thus; viśvāsaḥ-strong conviction; goptṛtve-in being the guardian, like the father or husband, master or maintainer; varaṇam-acceptance; tathā-as well as; ātma-nikṣepa-full self-surrender; kārpaṇye-humility; ṣaṭ-vidhā-sixfold; śaraṇa-āgatiḥ-process of surrender.

TRANSLATION

” ’The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one’s guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord’s service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord’s service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one’s activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Situated in everyone’s heart, Kṛṣṇa deals differently according to the living entity’s position. The living entity’s position is to be under the protection of the illusory energy or under Kṛṣṇa’s personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of māyā, Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called apohana.

TEXT 101

tavāsmīti vadan vācā
tathaiva manasā vidan
tat-sthānam āśritas tanvā

modate śaraṇāgataḥ

SYNONYMS

tava-His; asmi-I am; iti-thus; vadan-saying; vācā-by words; tathā-so; eva-certainly; manasā-with the mind; vidan-knowing; tat-sthānam-His place; āśritaḥ-taken shelter of; tanvā-by the body; modate-he enjoys; śaraṇa-āgataḥ-fully surrendered.

TRANSLATION

" 'One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the Hari-bhakti-vilāsa (11.417,418).

TEXT 102

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama

SYNONYMS

śaraṇa lañā-taking shelter; kare-does; kṛṣṇe-unto Kṛṣṇa; ātma-samarpaṇa-fully surrendering; kṛṣṇa-Lord Kṛṣṇa; tāre-him; kare-makes; tat-kāle-immediately; ātma-sama-one of His confidential associates.

TRANSLATION

"When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

TEXT 103

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ-the living entity subjected to birth and death; yadā-as soon as; tyakta-given up; samasta-all; karmā-fruitive activities; nivedita-ātmā-a fully surrendered soul; vicikīrṣitaḥ-desired to act; me-by Me; tadā-at that time; amṛtatvam-immortality; pratipadyamānaḥ-attaining; mayā-with Me; ātma-bhūyāya-for becoming of a similar nature; ca-also; kalpate-is eligible; vai-certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about sambandha, abhidheya and prayojana. These concern one's relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

TEXT 104

ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana

SYNONYMS

ebe-now; sādhana-bhakti-regulative principles for executing devotional service; lakṣaṇa-the symptoms; śuna-please hear; sanātana-My dear Sanātana; yāhā haite-from which; pāi-one can get; kṛṣṇa-prema-mahā-dhana-the most valuable treasure of love for Kṛṣṇa.

TRANSLATION

"My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

TEXT 105

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

SYNONYMS

kṛti-sādhyā-which is to be executed by the senses; bhavet-should be; sādhya-bhāvā-by which love of Godhead is acquired; sā-that; sādhana-abhidhā-called sādhana-bhakti, or devotional service in practice; nitya-siddhasya-which is eternally present; bhāvasya-of love of Godhead; prākaṭyam-the awakening; hṛdi-in the heart; sādhyatā-potentiality.

TRANSLATION

" 'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with śravaṇa kīrtana, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa mantra chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa mantra thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (ceto-darpaṇa-mārjanam). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

TEXT 106

śravaṇādi-kriyā–tāra 'svarūpa'-lakṣaṇa
'taṭastha'-lakṣaṇe upajāya prema-dhana

SYNONYMS

śravaṇa-ādi-kriyā-the process of hearing, chanting and so forth; tāra-of that; svarūpa-lakṣaṇa-symptoms of the nature; taṭastha-lakṣaṇe-marginal symptoms; upajāya-awakens; prema-dhana-love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

TEXT 107

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

SYNONYMS

nitya-siddha-eternally proved; kṛṣṇa-prema-love of Kṛṣṇa; sādhya-to be gained; kabhu-at any time; naya-not; śravaṇa-ādi-by hearing, etc.; śuddha-purified; citte-in the heart; karaye udaya-awakens.

TRANSLATION

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

ei ta sādhana-bhakti–dui ta' prakāra
eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra

SYNONYMS

ei ta-this; sādhana-bhakti-process of devotional service; dui ta' prakāra-two kinds; eka-one; vaidhī bhakti-the regulative devotional service; rāgānugā-bhakti-spontaneous devotional service; āra-and.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya

SYNONYMS

rāga-hīna-who are without spontaneous attachment to Kṛṣṇa; jana-persons; bhaje-execute devotional service; śāstrera ājñāya-according to the principles and regulations described in the revealed scriptures; vaidhī bhakti-regulative devotional service; bali'-calling; tāre-that; sarva-śāstre-all revealed scriptures; gāya-sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. Ahaitukī, apratihatā. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between vaidhī bhakti and spontaneous bhakti. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (nitya-siddha kṛṣṇa-prema).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending maṅgala-ārati and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called vaidhī bhakti.

TEXT 110

tasmād bhārata sarvātmā
bhagavān harir īśvaraḥ
śrotavyaḥ kīrtitavyaś ca

smartavyaś cecchatābhayam

SYNONYMS

tasmāt-therefore; bhārata-O descendant of Bharata; sarva-ātmā-the all pervasive Lord, who is situated in everyone's heart; bhagavān-the Supreme Personality of Godhead; hariḥ-Lord Hari, who takes away all the miserable conditions of material existence; īśvaraḥ-the supreme controller; śrotavyaḥ-to be heard about (from bona fide sources); kīrtitavyaḥ-to be glorified (as one has heard); ca-also; smartavyaḥ-to be remembered; ca-and; icchatā-by a person desiring; abhayam-freedom from the fearful condition of material existence.

TRANSLATION

" 'O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called śrotavyaḥ. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called kīrtitavyaḥ. When one hears about the Lord and glorifies Him, it is natural to think of Him. This is called smartavyaḥ. All this must be carried out if one actually wants to be immune from fear.

TEXT 111

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

mukha-the mouth; bāhu-the arms; ūru-the waist; pādebhyaḥ-from the legs; puruṣasya-of the supreme person; āśramaiḥ-the different spiritual orders; saha-with; catvāraḥ-the four; jajñire-appeared; varṇāḥ-social orders; guṇaiḥ-with particular qualifications; vipra-ādayaḥ-brāhmaṇas, etc.; pṛthak-separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2-3).

TEXT 112

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye-those who; eṣām-of those divisions of social and spiritual orders; puruṣam-the Supreme Personality of Godhead; sākṣāt-directly; ātma-prabhavam-the source of everyone; īśvaram-the supreme controller; na-not; bhajanti-worship; avajānanti-or who neglect; sthānāt-from their proper place; bhraṣṭāḥ-being fallen; patanti-fall; adhaḥ-downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 113

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

SYNONYMS

smartavyaḥ-to be remembered; satatam-always; viṣṇuḥ-Lord Viṣṇu; vismartavyaḥ-to be forgotten; na-not; jātucit-at any time; sarve-all; vidhi-niṣedhāḥ-rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ-should be; etayoḥ-of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva-certainly; kiṅkarāḥ-the servants.

TRANSLATION

" 'Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the Padma Purāṇa. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle-that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa mahā-mantra twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a saṅkīrtana party or sells books, he naturally remembers that he is going to sell Kṛṣṇa's books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit. The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

TEXT 114

vividhāṅga sādhana-bhaktira bahuta vistāra
saṅkṣepe kahiye kichu sādhanāṅga-sāra

SYNONYMS

vividha-aṅga-varieties of limbs (regulative principles); sādhana-bhaktira-of regulative devotional service; bahuta-many; vistāra-expansions; saṅkṣepe-in brief; kahiye-I shall speak; kichu-something; sādhana-aṅga-sāra-the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

TEXT 115

guru-pādāśraya, dīkṣā, gurura sevana
sad-dharma-śikṣā, pṛcchā, sādhu-mārgānugamana

SYNONYMS

guru-pāda-āśraya-shelter at the feet of a bona fide spiritual master; dīkṣā-initiation by the spiritual master; gurura sevana-service to the spiritual master; sat-dharma-śikṣā-instruction in the transcendental process of devotional service; pṛcchā-and inquiry; sādhu-mārga-the path of transcendental devotional service; anugamana-following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa
yāvan-nirvāha-pratigraha, ekādaśy-upavāsa

SYNONYMS

kṛṣṇa-prītye-for satisfaction of Kṛṣṇa; bhoga-tyāga-acceptance and rejection of something; kṛṣṇa-tīrthe vāsa-residence in a place where Kṛṣṇa is situated; yāvat-nirvāha-as much as required to keep the body and soul together; pratigraha-acceptance of gifts; ekādaśī-upavāsa-observance of fasting on the Ekādaśī day.

TRANSLATION

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. (7) One must live in a place where Kṛṣṇa is present-a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśī day.

TEXT 117

dhātry-aśvattha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana

SYNONYMS

dhātrī-a type of tree; aśvattha-the banyan trees; go-the cows; vipra-the brāhmaṇas; vaiṣṇava-the devotees of Lord Viṣṇu; pūjana-worshiping; sevā-in devotional service; nāma-in chanting of the holy name; aparādha-ādi-the offenses; dūre-far away; visarjana-giving up.

TRANSLATION

"One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name.

There are ten items in the beginning of devotional service, up to the point of worshiping the dhātrī tree, banyan tree, cow, brāhmaṇa and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyāsa-vyākhyāna varjiba

SYNONYMS

avaiṣṇava-of one who is not a devotee of the Lord; saṅga-the association; tyāga-giving up; bahu-śiṣya-an unlimited number of disciples; nā kariba-should not accept; bahu-grantha-of many different types of scriptures; kalā-abhyāsa-studying a portion; vyākhyāna-and explanation; varjiba-we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Bhakti-rasāmṛta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

hāni-lābhe sama, śokādira vaśa nā ha-iba
anya-deva, anya-śāstra nindā nā kariba

SYNONYMS

hāni-in loss; lābhe-in gain; sama-equal; śoka-ādira-of lamentation and so on; vaśa-under the control; nā ha-iba-we should not be; anya-deva-other demigods; anya-śāstra-other scriptures; nindā-criticizing; nā kariba-we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prāṇi-mātre manovākye udvega nā diba

SYNONYMS

viṣṇu-vaiṣṇava-nindā-blaspheming of Lord Viṣṇu and His devotee; grāmya-vārtā-ordinary talks; nā śuniba-we should not hear; prāṇi-mātre-to any living entity however insignificant; manaḥ-vākye-by mind or by words; udvega-anxiety; nā diba-we should not give.

TRANSLATION

"Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

śravaṇa, kīrtana, smaraṇa, pūjana, vandana
paricaryā, dāsya, sakhya, ātma-nivedana

SYNONYMS

śravaṇa-hearing; kīrtana-chanting; smaraṇa-remembering; pūjana-worshiping; vandana-praying; paricaryā-serving; dāsya-accepting servitorship; sakhya-friendship; ātma-nivedana-surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

agre nṛtya, gīta, vijñapti, daṇḍavan-nati
abhyūtthāna, anuvrajyā, tīrtha-gṛhe gati

SYNONYMS

agre nṛtya-dancing before the Deity; gīta-songs; vijñapti-opening the mind; daṇḍavat-nati-offering obeisances; abhyūtthāna-stand up; anuvrajyā-following; tīrtha-gṛhe gati-going to temples and places of pilgrimage.

TRANSLATION

"One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālya-gandha-mahāprasāda-bhojana

SYNONYMS

parikramā-circumambulation; stava-pāṭha-recitation of different prayers; japa-chanting softly; saṅkīrtana-chanting congregationally; dhūpa-incense; mālya-flower garlands; gandha-scents; mahā-prasāda-remnants of food offered to Viṣṇu; bhojana-eating or enjoying.

TRANSLATION

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

ārātrika-mahotsava-śrīmūrti-darśana
nija-priya-dāna, dhyāna, tadīya-sevana

SYNONYMS

ārātrika-ārati; mahotsava-festivals; śrīmūrti-darśana-seeing the Deity; nija-priya-dāna-to present to the Lord something very dear to oneself; dhyāna-meditation; tadīya-sevana-rendering service to those related to the Lord.

TRANSLATION

”One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

TEXT 125

’tadīya’–tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata

SYNONYMS

tadīya-related to the Lord; tulasī-tulasī leaves; vaiṣṇava-devotees; mathurā-the birthplace of Kṛṣṇa; bhāgavata-Śrīmad-Bhāgavatam; ei cārira-of these four; sevā-the service; haya-is; kṛṣṇera abhimata-the desire of Kṛṣṇa.

TRANSLATION

”Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve tulasī, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read Śrīmad-Bhāgavatam regularly.

TEXT 126

kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa

SYNONYMS

kṛṣṇa-arthe-for the sake of Kṛṣṇa; akhila-ceṣṭā-all activity; tat-kṛpa-avalokana-looking for His mercy; janma-dina-ādi-the appearance day and so on; mahotsava-festivals; lañā bhakta-gaṇa-with devotees.

TRANSLATION

”Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa’s birthday or Rāmacandra’s birthday.

TEXT 127

sarvathā śaraṇāpatti, kārtikādi-vrata
’catuḥ-ṣaṣṭi aṅga’ ei parama-mahattva

SYNONYMS

sarvathā-in all respects; śaraṇa-āpatti-surrender; kārtika-ādi-vrata-to observe special vows in the month of Kārttika; catuḥ-ṣaṣṭi aṅga-sixty-four parts; ei-this; parama-mahattva-very important items.

TRANSLATION

”Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.

TEXT 128

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

SYNONYMS

sādhu-saṅga-association with devotees; nāma-kīrtana-chanting the holy name; bhāgavata-śravaṇa-hearing Śrīmad-Bhāgavatam; mathurā-vāsa-living at Mathurā; śrī-mūrtira śraddhāya sevana-worshiping the Deity with faith and veneration.

TRANSLATION

”One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

TEXT 129

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga

SYNONYMS

sakala-sādhana-of all items for executing devotional service; śreṣṭha-the best; ei pañca aṅga-these five limbs; kṛṣṇa-prema-love of Kṛṣṇa; janmāya-awakens; ei-these; pāṅcera-of the five; alpa saṅga-slight association with or performance.

TRANSLATION

”These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five items, another four are added-namely marking tilaka on different parts of the body, writing the names of the Lord all over the body, accepting the Deity’s garland and accepting caraṇāmṛta. These four items are understood to be included by Kavirāja Gosvāmī within arcana, worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa mahā-mantra, reading Śrīmad-Bhāgavatam regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four.

If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī states:

aṅgānāṁ pañcakasyāsya
pūrva-vilikhitasya ca
nikhila-śraiṣṭhya-bodhāya
punar apy atra śaṁsanam

”The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

TEXT 130

śraddhā viśeṣataḥ prītiḥ
śrī-mūrter aṅghri-sevane

SYNONYMS

śraddhā-faith; viśeṣataḥ-particularly; prītiḥ-love; śrī-mūrteḥ-of the Deity form of the Lord; aṅghri-sevane-in service of the lotus feet.

TRANSLATION

” ’One should have full faith and love in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in the Bhakti-rasāmṛta-sindhu (1.2.90-92).

TEXT 131

śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe
sādhau saṅgaḥ svato vare

SYNONYMS

śrīmad-bhāgavata-of Śrīmad-Bhāgavatam; arthānām-of the meanings; āsvādaḥ-enjoying the taste; rasikaiḥ saha-with the devotees; sa-jātīya-similar; āśaye-endowed with a desire; snigdhe-advanced in devotional affection; sādhau-with a devotee; saṅgaḥ-association; svataḥ-for one’s self; vare-better.

TRANSLATION

” ’One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare are very important items. One should not associate with professional Bhāgavatam reciters. A professional Bhāgavatam reciter is one who is not in the disciplic succession or one who has no taste for bhakti-yoga. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading Śrīmad-Bhāgavatam. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa mantra, those who simply dress as Vaiṣṇavas or so-called gosvāmīs, and those who make a business by selling Vedic mantras and reciting Śrīmad-Bhāgavatam to maintain their families. One should not try to understand Śrīmad-Bhāgavatam from such materialistic people. According to the Vedic injunctions: yasya deve parā bhaktiḥ. Śrīmad-Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand Śrīmad-Bhāgavatam from the spiritual master. The Vedic injunction states: bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā. One has to understand Śrīmad-Bhāgavatam through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature-śruti and smṛti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of Śrīmad-Bhāgavatam and Śrīmad Bhagavad-gītā.

TEXT 132

nāma-saṅkīrtanaṁ śrīman-
mathurā-maṇḍale sthitiḥ

SYNONYMS

nāma-saṅkīrtanam-chanting the Hare Kṛṣṇa mahā-mantra; śrīman-mathurā-maṇḍale-in Mathurā, where Kṛṣṇa specifically performs His pastimes; sthitiḥ-residence.

TRANSLATION

” ’One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.’

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā-maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

durūhādbhuta-vīrye ’smin
śraddhā dūre ’stu pañcake
yatra svalpo ’pi sambandhaḥ

sad-dhiyāṁ bhāva-janmane

SYNONYMS

durūha-difficult to be reconciled; adbhuta-wonderful; vīrye-in the power; asmin-in this; śraddhā-faith; dūre-far away; astu-let it be; pañcake-in the above-mentioned five principles; yatra-in which; svalpaḥ-a little; api-even; sambandhaḥ-connection; sat-dhiyām-of those who are intelligent and offenseless; bhāva-janmane-to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

TEXT 134

'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera taraṅga

SYNONYMS

eka-one; aṅga-portion; sādhe-executes; keha-someone; sādhe-executes; bahu-many; aṅga-portions; niṣṭhā-firm faith; haile-if there is; upa-jaya-awaken; premera-of love of Godhead; taraṅga-the waves.

TRANSLATION

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam.

TEXT 135

'eka' aṅge siddhi pāila bahu bhakta-gaṇa
ambarīṣādi bhaktera 'bahu' aṅga-sādhana

SYNONYMS

eka aṅge-by one portion; siddhi-perfection; pāila-achieved; bahu-many; bhakta-gaṇa-devotees; ambarīṣa-ādi-King Ambarīṣa Mahārāja and others; bhaktera-of devotees; bahu aṅga-sādhana-execution of many processes of devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambarīṣa execute all nine items and they also get ultimate success.

TEXT 136

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā

SYNONYMS

śrī-viṣṇoḥ-of Lord Śrī Viṣṇu; śravaṇe-in hearing; parīkṣit-King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; abhavat-was; vaiyāsakiḥ-Śukadeva Gosvāmī; kīrtane-in reciting Śrīmad-Bhāgavatam; prahlādaḥ-Mahārāja Prahlāda; smaraṇe-in remembering; tat-aṅghri-of Lord Viṣṇu's lotus feet; bhajane-in serving; lakṣmīḥ-the goddess of fortune; pṛthuḥ-Mahārāja Pṛthu; pūjane-in worshiping the Deity of the Lord; akrūraḥ-Akrūra; tu-but; abhivandane-in offering prayers; kapi-patiḥ-Hanumānjī, or Vajrāṅgajī; dāsye-in servitude to Lord Rāmacandra; atha-moreover; sakhye-in friendship; arjunaḥ-Arjuna; sarvasva-ātma-nivedane-in fully dedicating oneself; baliḥ-Mahārāja Bali; abhūt-was; kṛṣṇa-āptiḥ-the achievement of the lotus feet of Lord Kṛṣṇa; eṣām-of all of them; parā-transcendental.

TRANSLATION

" 'Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.'

PURPORT

This verse appears in the Padyāvalī (53) and the Bhakti-rasāmṛta-sindhu (1.2.265).

TEXTS 137-139

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane

kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ

SYNONYMS

saḥ-he (Mahārāja Ambarīṣa); vai-certainly; manaḥ-the mind; kṛṣṇa-pada-aravindayoḥ-on the two lotus feet of Kṛṣṇa; vacāṁsi-words; vaikuṇṭha-guṇa-anuvarṇane-in describing the transcendental character of Kṛṣṇa; karau-the two hands; hareḥ-of Lord Kṛṣṇa or Viṣṇu; mandira-mārjana-ādiṣu-in cleansing the temple of Hari and similar other duties; śrutim-the ears; cakāra-engaged; acyuta-of the Lord; sat-kathā-udaye-in the arising of transcendental topics; mukunda-liṅga-of the Deities of the Lord; ālaya-temples; darśane-in visiting; dṛśau-the two eyes; tat-bhṛtya-of the servants of the Lord; gātra-the bodies; sparaśe-in touching; aṅga-saṅgamam-bodily contact such as embracing or touching the lotus feet; ghrāṇam-the sensation of smell; ca-and; tat-pāda-saroja-of the Lord's lotus feet; saurabhe-in the fragrance; śrīmat-most auspicious; tulasyāḥ-of tulasī leaves; rasanām-the tongue; tat-arpite-in food offered to the Lord; pādau-the two feet; hareḥ-of the Lord; kṣetra-the place of pilgrimage; pada-anusarpaṇe-in walking to; śiraḥ-the head; hṛṣīkeśa-of the Lord of the senses, the Personality of Godhead; pada-abhivandane-in offering prayers at the lotus feet; kāmam-all desires; dāsye-in serving the Lord; na-not; tu-but; kāma-kāmyayā-with a desire for sense gratification; yathā-as much as; uttamaḥ-śloka-of the Lord, who is worshiped by selected poems; jana-in the devotee; āśrayā-having shelter; ratiḥ-attachment.

TRANSLATION

" 'Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasī leaves offered to Kṛṣṇa's lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him prayers. Thus Mahārāja Ambarīṣa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.18-20).

TEXT 140

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī

SYNONYMS

kāma-material desires; tyaji'-giving up; kṛṣṇa-Lord Kṛṣṇa; bhaje-worships; śāstra-ājñā-the direction of the revealed scripture; māni'-accepting; deva-demigods; ṛṣi-great sages; pitṛ-ādikera-of the forefathers and so on; kabhu-at any time; nahe-not; ṛṇī-a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from Śrīmad-Bhāgavatam (11.5.41).

TEXT 141

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

SYNONYMS

deva-of the demigods; ṛṣi-of the sages; bhūta-of ordinary living entities; āpta-of friends and relatives; nṛṇām-of ordinary men; pitṝṇām-of the forefathers; na-not; kiṅkaraḥ-the servant; na-nor; ayam-this one; ṛṇī-debtor; ca-also; rājan-O King; sarva-ātmanā-with his whole being; yaḥ-a person who; śaraṇam-shelter; śaraṇyam-the Supreme Personality of Godhead, who affords shelter to all; gataḥ-approached; mukundam-Mukunda; parihṛtya-giving up; kartam-duties.

TRANSLATION

" 'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

adhyāpanaṁ brahma-yajñaḥ
pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto
nṛ-yajño 'tithi-pūjanam

"By performing oblations with ghee, the demigods are satisfied. By studying the Vedas, brahma-yajña is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called pitṛ-yajña. By offering tribute, bhūta-yajña is performed. By properly receiving guests, nṛ-yajña is performed." There are five yajñas and five kinds of indebtedness-indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of yajñas, but when one takes to saṅkīrtana-yajña (the chanting of the Hare Kṛṣṇa mantra) one doesn't have to perform any other yajña. In Śrīmad-Bhāgavatam, Nārada Muni made a statement about the systematic performance of bhāgavata-dharma in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

TEXT 142

vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpācāre tāra kabhu nahe mana

SYNONYMS

vidhi-dharma chāḍi'-giving up all regulative principles of the varṇa and āśrama institution; bhaje-worships; kṛṣṇera caraṇa-the lotus feet of Lord Kṛṣṇa; niṣiddha-forbidden; pāpa-ācāre-in sinful activities; tāra-his; kabhu-at any time; nahe-not; mana-the mind.

TRANSLATION

"Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

PURPORT

The varṇāśrama institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies-good and bad. One cannot be liberated from the cycle of birth and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

ajñāne vā haya yadi 'pāpa' upasthita
kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta

SYNONYMS

ajñāne-by ignorance; vā-or; haya-there are; yadi-if; pāpa-sinful activities; upasthita-present; kṛṣṇa-Lord Kṛṣṇa; tāṅre-him (the devotee); śuddha kare-purifies; nā karāya-does not cause; prāyaścitta-atonement.

TRANSLATION

"If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Kṛṣṇa purifies from within as caitya-guru, the spiritual master within the heart. This is described in the following verse from Śrīmad-Bhāgavatam (11.5.42).

TEXT 144

svapāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcit
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

SYNONYMS

sva-pāda-mūlam-the lotus feet of Kṛṣṇa, the shelter of the devotees; bhajataḥ-who is engaged in worshiping; priyasya-who is very dear to Kṛṣṇa; tyakta-given up; anya-for others; bhāvasya-of one whose disposition or inclination; hariḥ-the Supreme Personality of Godhead; para-īśaḥ-the Supreme Lord; vikarma-sinful activities; yat-whatever; ca-and; utpatitam-occurred; kathañcit-somehow; dhunoti-removes; sarvam-everything; hṛdi-in the heart; sanniviṣṭaḥ-entered.

TRANSLATION

" 'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

TEXT 145

jñāna-vairāgyādi–bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

SYNONYMS

jñāna-the path of knowledge; vairāgya-ādi-the path of renunciation and so on; bhaktira-of devotional service; kabhu-at any time; nahe-not; aṅga-a part; ahiṁsā-nonviolence; yama-controlling the senses and the mind; niyama-ādi-restrictions and so on; bule-roam; kṛṣṇa-bhakta-saṅga-in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

”The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha

SYNONYMS

tasmāt-therefore; mat-bhakti-in My devotional service; yuktasya-of one who is engaged; yoginaḥ-the first-class yogī or mystic; vai-certainly; mat-ātmanaḥ-whose mind is always engaged in Me; na-not; jñānam-speculative knowledge; na-not; ca-also; vairāgyam-dry renunciation; prāyaḥ-for the most part; śreyaḥ-beneficial; bhavet-would be; iha-in this world.

TRANSLATION

” ’For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.’

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic yoga may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (Śrīmad-Bhāgavatam 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the Vedas. One instruction is called pravṛtti-mārga, and the other is called nivṛtti-mārga. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic yoga for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and yoga is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete-all these; na-not; hi-certainly; adbhutāḥ-wonderful; vyādha-O hunter; tava-your; ahiṁsā-ādayaḥ-nonviolence and others; guṇāḥ-qualities; hari-bhaktau-in devotional service; pravṛttāḥ-engaged; ye-those who; na-not; te-they; syuḥ-are; paratāpinaḥ-envious of other living entities.

TRANSLATION

” ’O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

PURPORT

This is a quotation from the Skanda Purāṇa.

TEXT 148

vaidhī-bhakti-sādhanera kahiluṅ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana

SYNONYMS

vaidhī-bhakti-of devotional service according to the regulative principles; sādhanera-of the execution; kahiluṅ-I have made; vivaraṇa-description; rāgānugā-bhaktira-of spontaneous devotional service; lakṣaṇa-the symptoms; śuna-please hear; sanātana-O Sanātana.

TRANSLATION

”My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149

rāgātmikā-bhakti–’mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ’rāgānugā’-nāme

SYNONYMS

rāgātmikā-bhakti-spontaneous devotional service; mukhyā-preeminent; vraja-vāsi-jane-in the inhabitants of Vraja, or Vṛndāvana; tāra-that; anugata-following; bhaktira-of devotional service; rāgānugā-nāme-named rāgānugā or following after spontaneous devotional service.

TRANSLATION

"The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

PURPORT

In his Bhakti-sandarbha, Jīva Gosvāmī states:

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣveṇa svābhāvika-rāgasya vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate.... tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops rāgānugā bhakti.

TEXT 150

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

SYNONYMS

iṣṭe-unto the desired object of life; svārasikī-appropriate for one's own original aptitude of love; rāgaḥ-attachment; parama-āviṣṭatā-absorption in the service of the Lord; bhavet-is; tat-mayī-consisting of that transcendental attachment; yā-which; bhavet-is; bhaktiḥ-devotional service; sā-that; atra-here; rāgātmikā-uditā-called rāgātmikā, or spontaneous devotional service.

TRANSLATION

" 'When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.272).

TEXT 151

iṣṭe 'gāḍha-tṛṣṇā'–rāgera svarūpa-lakṣaṇa
iṣṭe 'āviṣṭatā'–ei taṭastha-lakṣaṇa

SYNONYMS

iṣṭe-in the desired object, the Supreme Personality of Godhead; gāḍha-tṛṣṇā-deep attachment; rāgera-of spontaneous love; svarūpa-lakṣaṇa-the primary symptom; iṣṭe-unto the Supreme; āviṣṭatā-absorption; ei-this; taṭastha-lakṣaṇa-the marginal symptom.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

rāgamayī-bhaktira haya 'rāgātmikā' nāma
ta-hā śuni' lubdha haya kona bhāgyavān

SYNONYMS

rāga-mayī-consisting of attachment; bhaktira-of devotional service; haya-is; rāgātmikā-spontaneous love; nāma-the name; tāhā śuni'-hearing this; lubdha-covetous; haya-becomes; kona bhāgyavān-some fortunate person.

TRANSLATION

"Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

lobhe vraja-vāsīra bhāve kare anugati
śāstra-yukti nāhi māne–rāgānugāra prakṛti

SYNONYMS

lobhe-in such covetousness; vraja-vāsīra bhāve-in the moods of the inhabitants of Vṛndāvana, Vraja; kare anugati-follows; śāstra-yukti-injunctions or reasonings of the śāstras; nāhi māne-does not abide by; rāgānugāra-of spontaneous love; prakṛti-the nature.

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana-namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the gopīs, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarūpa-upalabdhi. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of vaidhī bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or rāgānugā bhakti.

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the sahajiyās, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahajiyās imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs-Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa-one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says: rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti. The sahajiyās' understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative sahajiyās are cheated and unfortunate. They are not equal to advanced devotees (paramahaṁsas). Debauchees and paramahaṁsas are not on the same level.

TEXT 154

virājantīm abhivyaktāṁ
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocyate

SYNONYMS

virājantīm-shining intensely; abhivyaktām-fully expressed; vraja-vāsi-jana-ādiṣu-among the eternal inhabitants of Vṛndāvana; rāgātmikā-devotional service consisting of spontaneous love; anusṛtā-following; yā-which; sā-that; rāgānugā-devotional service following in the wake of spontaneous love; ucyate-is said.

TRANSLATION

" 'Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.270).

TEXT 155

tat-tad-bhā' vādi-mādhurye
śrute dhīr yad apekṣate
nātra śāstraṁ na yuktiṁ ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

tat-tat-respective; bhāva-ādi-mādhurye-the sweetness of the loving moods (namely śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa and mādhurya-rasa) of the inhabitants of Vṛndāvana; śrute-when heard; dhīḥ-the intelligence; yat-which; apekṣate-depends on; na-not; atra-here; śāstram-revealed scriptures; na-not; yuktim-logic and argument; ca-also; tat-that; lobha-of covetousness to follow in the footsteps; utpatti-lakṣaṇam-the symptom of awakening.

TRANSLATION

" 'When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana-in the mellows of śānta, dāsya, sakhya, vātsalya and mādhurya-he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.292).

TEXTS 156-157

bāhya, antara,–ihāra dui ta' sādhana
'bāhye' sādhaka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

SYNONYMS

bāhya-externally; antara-internally; ihāra-of this spontaneous love of Godhead; dui-two; ta'-indeed; sādhana-such processes of execution; bāhye-externally; sādhaka-dehe-with the body of an advanced devotee; kare-does; śravaṇa-kīrtana-hearing and chanting; mane-the mind; nija-own; siddha-deha-eternal body or self-realized position; kariyā bhāvana-thinking of; rātri-dine-night and day; kare-executes; vraje-in Vṛndāvana; kṛṣṇera-of Lord Kṛṣṇa; sevana-service.

TRANSLATION

"There are two processes by which one may execute this rāgānugā bhakti-external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

TEXT 158

sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

SYNONYMS

sevā-service; sādhaka-rūpeṇa-with the external body as a devotee practicing regulative devotional service; siddha-rūpeṇa-with a body suitable for eternal, self-realized service; ca-also; atra-in this connection; hi-certainly; tat-of that; bhāva-the mood; lipsunā-desiring to obtain; kāryā-to be executed; vraja-loka-of the particular servant of Kṛṣṇa in Vṛndāvana; anusārataḥ-by following in the footsteps.

TRANSLATION

” ’The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.295).

TEXT 159

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta’ lāgiyā
nirantara sevā kare antarmanā hañā

SYNONYMS

nija-abhīṣṭa-one’s own choice; kṛṣṇa-preṣṭha-the servitor of Kṛṣṇa; pācheta’ lāgiyā-following; nirantara-twenty-four hours a day; sevā-service; kare-executes; antarmanā-within the mind; hañā-being.

TRANSLATION

”Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

TEXT 160

kṛṣṇaṁ smaran janaṁ cāsya
preṣṭhaṁ nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā

SYNONYMS

kṛṣṇam-Lord Kṛṣṇa; smaran-thinking of; janam-a devotee; ca-and; asya-of His; preṣṭham-very dear; nija-samīhitam-chosen by oneself; tat-tat-kathā-to those respective topics; rataḥ-attached; ca-and; asau-that; kuryāt-should do; vāsam-living; vraje-in Vṛndāvana; sadā-always.

TRANSLATION

” ’The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.294).

TEXT 161

dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana

SYNONYMS

dāsa-servants; sakhā-friends; pitṛ-ādi-parents; preyasīra gaṇa-conjugal lovers; rāga-mārge-on the path of spontaneous loving service; nija-nija-of one’s own choice; bhāvera-of the ecstasy; gaṇana-counting.

TRANSLATION

”Kṛṣṇa has many types of devotees-some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me ’nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

SYNONYMS

na-not; karhicit-at any time; mat-parāḥ-devotees of Me; śānta-rūpe-O mother, the symbol of peacefulness; naṅkṣyanti-will perish; no-nor; me-My; animiṣaḥ-time; leḍhi-licks up (destroys); hetiḥ-weapon; yeṣām-of whom; aham-I; priyaḥ-dear; ātmā-the Supersoul; sutaḥ-the son; ca-and; sakhā-friend; guruḥ-spiritual master; suhṛdaḥ-well-wisher; daivam-the Deity; iṣṭam-chosen.

TRANSLATION

” ’My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.’

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in Śrīmad-Bhāgavatam (3.25.38). Kapiladeva instructed His mother in sāṅkhya-yoga, but the importance of bhakti-yoga is mentioned here. Later sāṅhkya-yoga was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

TEXT 163

pati-putra-suhṛd-bhrātṛ-
pitṛvan mitravad dharim

ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ

SYNONYMS

pati-a husband; putra-a son; suhṛt-a friend; bhrātṛ-a brother; pitṛ-a father; vat-like; mitra-an intimate friend; vat-like; harim-on the Supreme Personality of Godhead; ye-all those who; dhyāyanti-meditate; sadā-always; udyuktāḥ-full of eagerness; tebhyaḥ-unto them; api-also; iha-here; namaḥ namaḥ-repeated respectful obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.308).

TEXT 164

ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tāṅra upajaya 'prīti'

SYNONYMS

ei mata-in this way; kare-executes; yebā-anyone who; rāgānugā-bhakti-spontaneous devotional service to Kṛṣṇa; kṛṣṇera caraṇe-to the lotus feet of Kṛṣṇa; tāṅra-his; upajaya-awakens; prīti-affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

prīty-aṅkure 'rati', 'bhāva'–haya dui nāma
yāhā haite vaśa hana śrī-bhagavān

SYNONYMS

prīti-aṅkure-in the seed of affection; rati-attachment; bhāva-emotion; haya-there are; dui nāma-two names; yāhā haite-from which; vaśa-controlled; hana-is; śrī-bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service-śravaṇa and kīrtana-in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the śāstras and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

yāhā haite pāi kṛṣṇera prema-sevana
eita' kahiluṅ 'abhidheya'-vivaraṇa

SYNONYMS

yāhā haite-from which; pāi-I can get; kṛṣṇera-of Lord Kṛṣṇa; prema-sevana-affectionate service; eita'-this; kahiluṅ-I have done; abhidheya-vivaraṇa-description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.

TEXT 167

abhidheya, sādhana-bhakti ebe kahiluṅ sanātana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana

SYNONYMS

abhidheya-the means of obtaining the desired object; sādhana-bhakti-devotional service performed by means of the body and senses; ebe-now; kahiluṅ-I have described; sanātana-My dear Sanātana; saṅkṣepe-in short; kahiluṅ-I have described; vistāra-expansion; nā yāya-is not possible; varṇana-describing.

TRANSLATION

"My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly."

TEXT 168

abhidheya sādhana-bhakti śune yei jana
acirāt pāya sei kṛṣṇa-prema-dhana

SYNONYMS

abhidheya-necessary duty; sādhana-bhakti-devotional service in practice; śune-hears; yei jana-anyone who; acirāt-very soon; pāya-gets; sei-that person; kṛṣṇa-prema-dhana-the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-second Chapter, describing the execution of devotional service.

18.5.23 Chapter 23

Life's Ultimate Goal-Love of Godhead

The following summary study of the Twenty-third Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of mahābhāva. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories-svakīya and parakīya. Svakīya refers to loving affairs between husband and wife, and parakīya refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanātana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the Hari-vaṁśa. There is also an opposing and favorable description of keśa-avatāra. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His own hand on his head. Thus Sanātana received the power to describe these subjects in books like Hari-bhakti-vilāsa.

TEXT 1

cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtam atyudāraḥ
āpāmaraṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye

SYNONYMS

cirāt-for a long time; adattam-not given; nija-gupta-vittam-His own personal confidential property; sva-prema-of love for Him; nāma-of the holy name; amṛtam-the ambrosia; ati-udāraḥ-most munificent; ā-pāmaram-even down to the lowest of men; yaḥ-one who; vitatāra-distributed; gauraḥ-Śrī Gaurasundara; kṛṣṇaḥ-Lord Kṛṣṇa Himself; janebhyaḥ-to the people in general; tam-to Him; aham-I; prapadye-offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone-even the lowest of men-His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna

SYNONYMS

ebe śuna-now hear; bhakti-phala-the result of practice of devotional service; prema-love of Godhead; prayojana-the ultimate goal of life; yāhāra śravaṇe-by hearing of which; haya-there is; bhakti-rasa-jñāna-transcendental knowledge of the mellows of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

TEXT 4

kṛṣṇe rati gāḍha haile 'prema'-abhidhāna
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma

SYNONYMS

kṛṣṇe-unto Lord Kṛṣṇa; rati-affection; gāḍha-deep; haile-when it becomes; prema-abhidhāna-called love of God; kṛṣṇa-bhakti-rasera-of the mellows of devotional service to Kṛṣṇa; ei-this sthāyi-bhāva-nāma-called sthāyi-bhāva.

TRANSLATION

"When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

TEXT 5

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiś citta-masṛṇya-
kṛd asau bhāva ucyate

SYNONYMS

śuddha-sattva-by unadultered goodness; viśeṣa-distinguished; ātmā-whose nature; prema-of love of God; sūrya-like the sun; aṁśu-a ray; sāmya-bhāk-which is similar to; rucibhiḥ-by different tastes; citta-of the heart; masṛṇya-softness; kṛt-which causes; asau-that softness; bhāvaḥ-emotion; ucyate-is called.

TRANSLATION

" 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhāva [emotion].'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.1).

TEXT 6

e dui,–bhāvera 'svarūpa', 'taṭastha' lakṣaṇa
premera lakṣaṇa ebe śuna, sanātana

SYNONYMS

ei dui-these two; bhāvera-of emotion; sva-rūpa-constitutional; taṭastha-marginal; lakṣaṇa-symptoms; premera-of love; lakṣaṇa-the symptoms; ebe-now; śuna-hear; sanātana-O Sanātana.

TRANSLATION

"Bhāva [emotion] has two different symptoms-constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

The word śuddha-sattva-viśeṣātmā means "situated on the transcendental platform of pure goodness." In this way the soul is purified of all material contamination, and this position is called svarūpa-lakṣaṇa, the constitutional symptom of bhāva, emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous service to the Lord. This is called taṭastha-lakṣaṇa, the marginal symptom of bhāva.

TEXT 7

samyaṅ masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

SYNONYMS

samyak-completely; masṛṇita-svāntaḥ-which makes the heart soft; mamatva-of a sense of ownership; atiśaya-aṅkitaḥ-marked with an abundance; bhāvaḥ-emotion; saḥ-that; eva-certainly; sāndra-ātmā-whose nature is very condensed; budhaiḥ-by learned persons; premā-love of Godhead; nigadyate-is described.

TRANSLATION

" 'When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.4.1).

TEXT 8

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaiḥ

SYNONYMS

ananya-mamatā-having a sense of relationships with no others; viṣṇau-in Lord Viṣṇu, or Kṛṣṇa; mamatā-the sense of ownership; prema-saṅgatā-endowed only with love; bhaktiḥ-devotional service; iti-thus; ucyate-is said; bhīṣma-by Bhīṣma; prahlāda-by Prahlāda Mahārāja; uddhava-by Uddhava; nāradaiḥ-and by Nārada.

TRANSLATION

" 'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.'

PURPORT

This verse, quoted from the Nārada-pañcarātra, is found in the Bhakti-rasāmṛta-sindhu (1.4.2).

TEXT 9

kona bhāgye kona jīvera ’śraddhā’ yadi haya
tabe sei jīva ’sādhu-saṅga’ ye karaya

SYNONYMS

kona bhāgye-by some good fortune; kona jīvera-of some living entity; śraddhā yadi haya-if there is faith; tabe-then; sei jīva-that living entity; sādhu-saṅga-association with devotees; ye-certainly; karaya-makes.

TRANSLATION

”If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

TEXT 10

sādhu-saṅga haite haya ’śravaṇa-kīrtana’
sādhana-bhaktye haya ’sarvānartha-nivartana’

SYNONYMS

sādhu-saṅga haite-from association with devotees; haya-there is; śravaṇa-kīrtana-hearing, chanting and so on; sādhana-bhaktye-by devotional service; haya-there is; sarva-all; anartha-nivartana-disappearance of unwanted thing.

TRANSLATION

”When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

anartha-nivṛtti haile bhaktye ’niṣṭhā’ haya
niṣṭhā haite śravaṇādye ’ruci’ upajaya

SYNONYMS

anartha-nivṛtti-disappearance of all unwanted contamination; haile-when there is; bhaktye-in devotional service; niṣṭhā-firm faith; haya-there is; niṣṭhā haite-from such firm faith; śravaṇa-ādye-in hearing, chanting and so on; ruci-taste; upajaya-awakens.

TRANSLATION

”When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

ruci haite bhaktye haya ’āsakti’ pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura

SYNONYMS

ruci haite-from such a taste; bhaktye-in devotional service; haya-there is; āsakti-attachment; pracura-deep; āsakti haite-from attachment; citte-within the heart; janme-appears; kṛṣṇe-for Kṛṣṇa; prīti-aṅkura-the seed of affection.

TRANSLATION

”After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

TEXT 13

sei ’bhāva’ gāḍha haile dhare ’prema’-nāma
sei premā ’prayojana’ sarvānanda-dhāma

SYNONYMS

sei bhāva-that emotional condition; gāḍha haile-when it becomes intensified; dhare-takes; prema-nāma-the name love of Godhead; sei premā-that love of Godhead; prayojana-the ultimate goal of life; sarva-ānanda-dhāma-the reservoir of all pleasure.

TRANSLATION

”When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called anartha-nivṛtti, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called prīti or rati (affection) or bhāva (emotion). When rati intensifies, it is called love of Godhead. This love of Godhead is actually life’s highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages-sādhana-bhakti and bhāva-bhakti. Sādhana-bhakti refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord’s service-śānta, dāsya, sakhya, vātsalya and madhura. As a result of such attachment, bhāva develops. Bhāva-bhakti is the platform of purified goodness. By such purified goodness, one’s heart melts in devotional service. Bhāva-bhakti is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called prema-bhakti, or transcendental love of Godhead. This gradual process is also described in the following two verses found in the Bhakti-rasāmṛta-sindhu (1.4.15-16).

TEXTS 14-15

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

SYNONYMS

ādau-in the beginning; śraddhā-firm faith, or disinterest in material affairs and interest in spiritual advancement; tataḥ-thereafter; sādhu-saṅgaḥ-association with pure devotees; atha-then; bhajana-kriyā-performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); tataḥ-thereafter; anartha-nivṛttiḥ-the diminishing of all unwanted habits; syāt-there should be; tataḥ-then; niṣṭhā-firm faith; ruciḥ-taste; tataḥ-thereafter; atha-then; āsaktiḥ-attachment; tataḥ-then; bhāvaḥ-emotion of affection; tataḥ-thereafter; prema-love of God; abhyudañcati-arises; sādhakānām-of the devotees practicing Kṛṣṇa consciousness; ayam-this; premṇaḥ-of love of Godhead; prādurbhāve-in the appearance; bhavet-is; kramaḥ-the chronological order.

TRANSLATION

" 'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

TEXT 16

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām-of the devotees; prasaṅgāt-bu the intimate association; mama-of Me; vīrya-saṁvidaḥ-talks full of spiritual potency; bhavanti-appear; hṛt-to the heart; karṇa-and to the ears; rasa-āyanāḥ-a source of sweetness; kathāḥ-talks; tat-of them; joṣaṇāt-from proper cultivation; āśu-quickly; apavarga-of liberation; vartmani-on the path; śraddhā-faith; ratiḥ-attraction; bhaktiḥ-love; anukramiṣyati-will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25).

TEXT 17

yāṅhāra hṛdaye ei bhāvāṅkura haya
tāṅhāte eteka cihna sarva-śāstre kaya

SYNONYMS

yāṅhāra-of whom; hṛdaye-in the heart; ei-this; bhāva-aṅkura-seed of emotion; haya-there is; tāṅhāte-in him; eteka-these; cihna-symptoms; sarva-śāstre-all revealed scriptures; kaya-say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18-19

kṣāntir avyartha-kālatvaṁ
viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane

SYNONYMS

kṣāntiḥ-forgiveness; avyartha-kālatvam-being free from wasting time; viraktiḥ-detachment; māna-śūnyatā-absence of false prestige; āśā-bandhaḥ-hope; samutkaṇṭhā-eagerness; nāma-gāne-in chanting the Holy names; sadā-always; ruciḥ-taste; āsaktiḥ-attachment; tat-of Lord Kṛṣṇa; guṇa-ākhyāne-in describing the transcendental qualities; prītiḥ-affection; tat-His; vasati-sthale-in places of residence (the temple or holy places); iti-thus; ādayaḥ-and so on; anubhāvāḥ-the signs; syuḥ-are; jāta-developed; bhāva-aṅkure-whose seed of ecstatic emotion; jane-in a person.

TRANSLATION

” ’When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides-that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.’

PURPORT

These two verses are found in the Bhakti-rasāmṛta-sindhu (1.3.25-26).

TEXT 20

ei nava prīty-aṅkura yāṅra citte haya
prākṛta-kṣobhe tāṅra kṣobha nāhi haya

SYNONYMS

ei-this; nava-nine; prīti-aṅkura-fructification of the seed of love; yāṅra-of whom; citte-in the mind; haya-there is; prākṛta-material; kṣobhe-in agitation; tāṅra-his; kṣobha-agitation; nāhi haya-there is not.

TRANSLATION

”If love for Kṛṣṇa in a seedling state has fructified in one’s heart, one is not agitated by material things.

TEXT 21

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

SYNONYMS

tam-him; mā-me; upayātam-surrendered; pratiyantu-you may know; viprāḥ-O brāhmaṇas; gaṅgā-mother Ganges; ca-and; devī-the demigoddess; dhṛta-offered; cittam-whose mind; īśe-unto the Supreme Personality of Godhead; dvija-upasṛṣṭaḥ-created by the brāhmaṇa; kuhakaḥ-some trickery; takṣakaḥ-snake-bird; vā-or; daśatu-let it bite; alam-never mind; gāyata-chant; viṣṇu-gāthāḥ-the holy names of Lord Viṣṇu.’

TRANSLATION

” ’O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird-or whatever magical thing the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snakebird summoned by the curse of a brāhmaṇa boy named Śṛṅgi, who was the son of a great sage named Śamīka. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, brāhmaṇas, kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

TEXT 22

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

SYNONYMS

kṛṣṇa-sambandha vinā-without a connection with Kṛṣṇa; kāla-time; vyartha-useless; nāhi yāya-does not become.

TRANSLATION

”Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

PUPORT

Mahārāja Parīkṣit’s expression of anxiety is explained in this verse. He says, ”Let whatever is destined to happen take place. It doesn’t matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa.” One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa’s service.

TEXT 23

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto ’py aniśaṁ na tṛptāḥ
bhaktāḥ śravan-netra-jalāḥ samagram
āyūr harer eva samarpayanti

SYNONYMS

vāgbhiḥ-by words; stuvantaḥ-offering prayers to the Supreme Personality of Godhead; manasā-by the mind; smarantaḥ-remembering; tanvā-by the body; namantaḥ-offering obeisances; api-although; aniśam-all the time; na tṛptāḥ-not satisfied; bhaktāḥ-the devotees; śravat-shedding; netra-jalāḥ-tears from the eyes; samagram-the whole; āyūḥ-life; hareḥ-to Kṛṣṇa; eva-only; samarpayanti-dedicate.

TRANSLATION

” ’With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord’s service.’

PURPORT

This verse from the Hari-bhakti-sudhodaya is found in the Bhakti-rasāmṛta-sindhu (1.3.29).

TEXT 24

bhukti, siddhi, indriyārtha tāre nāhi bhāya

SYNONYMS

bhukti-material enjoyment; siddhi-mystic power; indriya-artha-the objects of the senses; tāre-unto him; nāhi bhāya-do not appeal.

TRANSLATION

”In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi spṛśaḥ
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ

SYNONYMS

yaḥ-who (Bharata Mahārāja); dustyajān-difficult to give up; dāra-sutān-wife and children; suhṛt-friends; rājyam-kingdom; hṛdi spṛśaḥ-dear to the core of the heart; jahau-gave up; yuvā-youthful; eva-at that time; malavat-like stool; uttamaḥ-śloka-lālasaḥ-being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

” ’King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttama-śloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.’

PURPORT

These are the signs of virakti (detachment) found in a person who has developed bhāva, the preliminary stage of love of Godhead; This verse is quoted from Śrīmad-Bhāgavatam (5.14.43).

TEXT 26

’sarvottama’ āpanāke ’hīna’ kari māne

SYNONYMS

sarva-uttama-although standing above all; āpanāke-himself; hīna kari-as the lowest; māne-considers.

TRANSLATION

”Although a pure devotee’s standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

harau ratiṁ vahann eṣa
narendrāṇāṁ śikhāmaṇiḥ
bhikṣām aṭann ari-pure
śva-pākam api vandate

SYNONYMS

harau-toward the Supreme Personality of Godhead; ratim-affection; vahan-carrying; eṣaḥ-this one; nara-indrāṇām-of all the kings; śikhā-maṇiḥ-brilliant crown jewel; bhikṣām-begging alms; aṭan-wandering for; ari-pure-even in the city of enemies; śva-pākam-the fifth-grade caṇḍālas; api-even; vandate-worships.

TRANSLATION

” ’Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.’

PURPORT

This is a quotation from Padma Purāṇa.

TEXT 28

’kṛṣṇa kṛpā karibena’–dṛḍha kari’ jāne

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; kṛpā karibena-will show His mercy; dṛḍha kari’-making firm; jāne-he believes.

TRANSLATION

”A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

TEXT 29

na premā śravaṇādi-bhaktir api vā yogo ’thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

SYNONYMS

na-not; premā-love of Godhead; śravaṇa-ādi-consisting of chanting, hearing and so on; bhaktiḥ-devotional service; api-also; vā-or; yogaḥ-the power of mystic yoga; athavā-or; vaiṣṇavaḥ-befitting a devotee; jñānam-knowledge; vā-or; śubha-karma-pious activities; vā-or; kiyat-a little; aho-O my Lord; sat-jātiḥ-birth in a good family; api-even; asti-there is; vā-or; hīna-artha-adhika-sādhake-who bestows greater benedictions upon one who is fallen and possesses no good qualities; tvayi-unto You; tathāpi-still; acchedya-mūlā-whose root is uncuttable; satī-being; he-O; gopī-jana-vallabha-most dear friend of the gopīs; vyathayate-gives pain; hā hā-alas; mat-my; āśā-hope; eva-certainly; mām-to me.

TRANSLATION

” ’O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.35).

TEXT 30

samutkaṇṭhā haya sadā lālasā-pradhāna

SYNONYMS

samutkaṇṭhā-eagerness; haya-is; sadā-always; lālasā-ardent desire; pradhāna-chiefly characterized by.

TRANSLATION

”This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām

SYNONYMS

tvat-Your; śaiśavam-early age; tri-bhuvana-within the three worlds; adbhutam-wonderful; iti-thus; avehi-know; mat-cāpalam-My unsteadiness; ca-and; tava-of You; vā-or; mama-of Me; vā-or; adhigamyam-to bu understood; tat-that; kim-what; karomi-I do; viralam-in solitude; muralī-vilāsi-O player of the flute; mugdham-attractive; mukha-ambujam-lotuslike face; udīkṣitum-to see sufficiently; īkṣaṇābhyām-by the eyes.

TRANSLATION

” ’O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?’

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (32).

TEXT 32

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

SYNONYMS

nāma-gāne-in chanting the holy names; sadā-constantly; ruci-taste,relish; laya-takes; kṛṣṇa-nāma-the Hare Kṛṣṇa mantra.

TRANSLATION

”Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

rodana-bindu-maranda-syandi-
dṛg-indīvarādya govinda
tava madhura-svara-kaṇṭhī
gāyati nāmāvalīṁ bālā

SYNONYMS

rodana-bindu-with teardrops; maranda-like the nectar or juice of flowers; syandi-pouring; dṛk-indīvarā-whose lotus eyes; ādya-today; govinda-O my Lord Govinda; tava-Your; madhura-svara-kaṇṭhī-who has a very sweet voice; gāyati-sings; nāma-āvalīm-holy names; bālā-this young girl (Rādhikā).

TRANSLATION

” ’O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.38).

TEXT 34

kṛṣṇa-guṇākhyāne haya sarvadā āsakti

SYNONYMS

kṛṣṇa-guṇa-ākhyāne-in describing the transcendental qualities of Kṛṣṇa; haya-there is; sarvadā-always; āsakti-attachment.

TRANSLATION

”At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

SYNONYMS

madhuram-sweet; madhuram-sweet; vapuḥ-the transcendental form; asya-His; vibhoḥ-of the Lord; madhuram-sweet; madhuram-sweet; vadanam-face; madhuram-more sweet; madhu-gandhi-the fragrance of honey; mṛdu-smitam-soft smiling; etat-this; aho-oh; madhuram-sweet; madhuram-sweet; madhuram-sweet; madhuram-still more sweet.

TRANSLATION

” ’O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.’

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura’s Kṛṣṇa-karṇāmṛta (92).

TEXT 36

kṛṣṇa-līlā-sthāne kare sarvadā vasati

SYNONYMS

kṛṣṇa-līlā-sthāne-in the place where Kṛṣṇa has His pastimes; kare-makes; sarvadā-always; vasati-abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

TEXT 37

kadāhaṁ yamunā-tīre
nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam

SYNONYMS

kadā-when; aham-I; yamunā-tīre-on the bank of the Yamunā; nāmāni-holy names; tava-Your; kīrtayan-chanting; udbāṣpaḥ-full of tears; puṇḍarīka-akṣa-O lotus-eyed one; racayiṣyāmi-I shall create; tāṇḍavam-dancing like a madman.

TRANSLATION

" 'O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.156).

TEXT 38

kṛṣṇe 'ratira' cihna ei kailuṅ vivaraṇa
'kṛṣṇa-premera' cihna ebe śuna sanātana

SYNONYMS

kṛṣṇe-for Kṛṣṇa; ratira-of attraction; cihna-the symptoms; ei-all these; kailuṅ vivaraṇa-I have described; kṛṣṇa-premera-of love for Lord Kṛṣṇa; cihna-the symptoms; ebe-now; śuna sanātana-please hear, Sanātana.

TRANSLATION

"These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

TEXT 39

yāṅra citte kṛṣṇa-premā karaye udaya
tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya

SYNONYMS

yāṅra citte-in whose heart; kṛṣṇa-premā-love of Kṛṣṇa; karaye udaya-awakens; tāṅra-his; vākya-words; kriyā-activities; mudrā-symptoms; vijñeha-even a learned scholar; nā bujhaya-does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

dhanyasyāyaṁ nava-premā
yasyonmīlati cetasi
antarvāṇibhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya-of a most fortunate person; ayam-this; navaḥ-new; premā-love of Godhead; yasya-of whom; unmīlati-manifests; cetasi-in the heart; antarvāṇibhiḥ-by persons well versed in śāstras; api-even; asya-of him; mudrā-symptoms; suṣṭhu-exceedingly; sudurgamā-difficult to understand.

TRANSLATION

" 'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.4.17).

TEXT 41

evaṁvrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ-when one thus engages in a vow to chant and dance; sva-own; priya-very dear; nāma-the holy name; kīrtyā-by chanting; jāta-in this way develops; anurāgaḥ-attachment; druta-cittaḥ-very eagerly; uccaiḥ-loudly; hasati-laughs; atho-also; roditi-cries; rauti-becomes agitated; gāyati-chants; unmāda-vat-like a madman; nṛtyati-dances; loka-bāhyaḥ-not caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.40).

TEXT 42

premā krame bāḍi' haya–sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

premā-love of God; krame-gradually; bāḍi'-increasing; haya-is; sneha-affection; māna-indignation due to affection; praṇaya-love; rāga-attachment; anurāga-subattachment; bhāva-ecstasy; mahā-bhāva-exalted ecstasy; haya-is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra
śarkarā, sitā-michari, śuddha-michari āra

SYNONYMS

bīja-seeds; ikṣu-sugarcane plants; rasa-juice; guḍa-molasses; tabe-then; khaṇḍa-sāra-crude sugar; śarkarā-sugar; sitā-michari-sugar candy; śuddha-michari-rock candy; āra-also.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

ihā yaiche krame nirmala, krame bāḍe svāda
rati-premādira taiche bāḍaye āsvāda

SYNONYMS

ihā-this; yaiche-like; krame-by succession; nirmala-pure; krame-gradually; bāḍe-increases; svāda-taste; rati-from attachment; prema-ādira-of love of Godhead and so on; taiche-in that way; bāḍaye-increases; āsvāda-taste.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

adhikāri-bhede rati–pañca parakāra
śānta, dāsya, sakhya, vātsalya, madhura āra

SYNONYMS

adhikāri-of possessor; bhede-according to differences; rati-attachment; pañca parakāra-five varieties; śānta-neutral; dāsya-servitude; sakhya-friendship; vātsalya-paternal love; madhura-conjugal love; āra-also.

TRANSLATION

"According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows-neutrality, servitorship, friendship, parental love and conjugal love.

In the Bhakti-rasāmṛta-sindhu, rati (attraction) is thus described:

vyaktaṁ masṛṇitevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnaṁ ced
bhaved eṣā ratir na hi
kintu bāla-camatkāra-
kārī tac-cihna-vīkṣayā
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ

The real symptoms of the fructification of the seed of love (rati) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms rati-ābhāsa, a mere glimpse of attachment.

TEXT 46

ei pañca sthāyī bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'

SYNONYMS

ei pañca-these five kinds of transcendental mellow; sthāyī bhāva-permanent ecstatic moods; haya-become; pañca rasa-five kinds of transcendental mellow; ye-rase-in a particular mellow; bhakta sukhī-a devotee becomes happy; kṛṣṇa-Lord Kṛṣṇa; haya-becomes; vaśa-under the control.

TRANSLATION

"These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

PURPORT

In the Bhakti-rasāmṛta-sindhu, sthāyi-bhāva, permanent ecstasy, is thus described:

aviruddhān viruddhāṁś ca
bhāvān yo vaśatāṁ nayan

su-rājeva virājeta
sa sthāyī bhāva ucyate
sthāyī bhāvo ’tra sa proktaḥ
śrī-kṛṣṇa-viṣayā ratiḥ

These moods (bhāvas) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called sthāyi-bhāva, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

TEXT 47

premādika sthāyi-bhāva sāmagrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme

SYNONYMS

prema-ādika-love of Godhead, beginning with śānta, dāsya and so on; sthāyi-bhāva-the permanent ecstasies; sāmagrī-milane-by mixing with other ingredients; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; rasa-rūpe-composed of transcendental mellows; pāya-becomes; pariṇāme-by transformation.

TRANSLATION

”When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the following definition is given:

athāsyāḥ keśava-rater
lakṣitāyā nigadyate
sāmagrī-paripoṣena
paramā rasa-rūpatā
vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām
ānītā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyī
bhāvo bhakti-raso bhavet

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of vibhāva, anubhāva, sāttvika and vyabhicārī, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (sthāyi-bhāva), becomes the mellow of devotional service (bhakti-rasa).

TEXT 48

vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva ’rasa’ haya ei cāri mili’

SYNONYMS

vibhāva-special ecstasy; anubhāva-subordinate ecstasy; sāttvika-natural ecstasy; vyabhicārī-transitory ecstasy; sthāyi-bhāva-permanent ecstasy; rasa-mellow; haya-becomes; ei cāri-these four; mili’-meeting.

TRANSLATION

”The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

dadhi yena khaṇḍa-marica-karpūra-milane
’rasālākhya’ rasa haya apūrvāsvādane

SYNONYMS

dadhi-yogurt; yena-as if; khaṇḍa-sugar candy; marica-black pepper; karpūra-camphor; milane-being mixed; rasāla-ākhya-known os delicious; rasa-mellow; haya-becomes; apūrva-āsvādane-by an unprecedented taste.

TRANSLATION

”Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

TEXT 50

dvividha ’vibhāva’,–ālambana, uddīpana
vaṁśī-svarādi–’uddīpana’, kṛṣṇādi–’ālambana’

SYNONYMS

dvi-vidha-two kinds; vibhāva-particular ecstasy; ālambana-the support; uddīpana-awakening; vaṁśī-svara-ādi-such as the vibration of the flute; uddīpana-exciting; kṛṣṇa-ādi-Kṛṣṇa and others; ālambana-the support.

TRANSLATION

”There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa’s flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

TEXT 51

’anubhāva’–smita, nṛtya, gītādi udbhāsvara
stambhādi–’sāttvika’ anubhāvera bhitara

SYNONYMS

anubhāva-subordinate ecstasy; smita-smiling; nṛtya-dancing; gīta-ādi-songs and so on; udbhāsvara-symptoms of bodily manifestation; stambha-ādi-being stunned and others; sāttvika-natural; anubhāvera bhitara-within the category of subordinate ecstasies.

TRANSLATION

”The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].

In the Bhakti-rasāmṛta-sindhu, vibhāva is described as follows:

tatra jñeyā vibhāvās tu
raty-āsvādana-hetavaḥ
te dvidhālambanā eke
tathaivoddīpanāḥ pare

”The cause bringing about the tasting of love for Kṛṣṇa is called vibhāva. Vibhāva is divided into two categories-ālambana (support) and uddīpana (awakening).”

In the Agni Purāṇa it is stated:

vibhāvyate hi raty-ādir
yatra yena vibhāvyate
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakaḥ

”That which causes love for Kṛṣṇa to appear is called vibhāva. That has two divisions-ālambana [in which love appears] and uddīpana [by which love appears].”

In the Bhakti-rasāmṛta-sindhu, the following is stated about ālambana:

kṛṣṇaś ca kṛṣṇa-bhaktāś ca
budhair ālambanā matāḥ
raty-āder viṣayatvena
tathādhāratayāpi ca

”The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars ālambana-the foundations.” Similarly, uddīpana is described:

uddīpanās tu te proktā
bhāvam uddīpayanti ye

”Those things which awaken ecstatic love are called uddīpana.”

te tu śrī-kṛṣṇa-candrasya
guṇāś ceṣṭāḥ prasādhanam

Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.

smitāṅga-saurabhe vaṁśa-
śṛṅga-nūpura-kambavaḥ
padāṅka-kṣetra-tulasī-
bhakta-tad-vāsarādayaḥ

”Kṛṣṇa’s smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [tulasī], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love.”

In the Bhakti-rasāmṛta-sindhu, anubhāva is described as follows:

anubhāvās tu citta-stha-
bhāvānām avabodhakāḥ
te bahir vikriyā prāyāḥ
proktā udbhāsvarākhyayā

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called udbhāsvara, are the anubhāvas, or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions-śīta and kṣepaṇa. Singing, yawning and so on are called śīta. Dancing and bodily contortions are called kṣepaṇa.

The Bhakti-rasāmṛta-sindhu describes udbhāsvara as follows:

udbhāsante svadhāmnīti
proktā udbhāsvarā budhaiḥ
nīvyuttarīya-dhammilla-
sraṁsanaṁ gātra-moṭanam
jṛmbhā ghrāṇasya phullatvaṁ
niśvāsādyāś ca te matāḥ

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars udbhāsvara. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. Stambha and other symptoms are described in Madhya-līlā (14.167).

TEXT 52

nirveda-harṣādi–tetriśa ’vyabhicārī’
saba mili’ ’rasa’ haya camatkārakārī

SYNONYMS

nirveda-harṣa-ādi-complete despondency, jubilation and so on; tetriśa-thirty-three; vyabhicārī-transitory elements; saba mili'-all meeting together; rasa-the mellows; haya-becomes; camatkārakārī-a cause of wonder.

TRANSLATION

"There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

Nirveda, harṣa, and other symptoms are explained in Madhya-līlā (14.167). The transitory elements (vyabhicārī) are described in the Bhakti-rasāmṛta-sindhu as follows:

athocyante trayas triṁśad-
bhāvā ye vyabhicāriṇaḥ
viśeṣeṇābhimukhyena
caranti sthāyinaṁ prati
vāg-aṅga-sattva-sūcyā ye
jñeyās te vyabhicāriṇaḥ
sañcārayanti bhāvasya
gatiṁ sañcāriṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enaṁ
yānti tad-rūpatāṁ ca te

There are thirty-three transitory elements known as vyabhicārī-ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called sañcārī, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called vyabhicāri.

TEXT 53

pañca-vidha rasa–śānta, dāsya, sakhya, vātsalya
madhura-nāma śṛṅgāra-rasa–sabāte prābalya

SYNONYMS

pañca-vidha rasa-five kinds of mellows; śānta-neutrality; dāsya-servitorship; sakhya-friendship; vātsalya-paternal affection; madhura-sweet; nāma-named; śṛṅgāra-rasa-the conjugal mellow; sabāte-among all of them; prābalya-predominant.

TRANSLATION

"There are five transcendental mellows-neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

TEXT 54

śānta-rase śānti-rati 'prema' paryanta haya
dāsya-rati 'rāga' paryanta krameta bāḍaya

SYNONYMS

śānta-rase-in the mellow of neutrality; śānti-rati-spiritual attachment in peacefulness; prema paryanta-up to love of Godhead; haya-is; dāsya-rati-attachment in servitude; rāga-spontaneous love; paryanta-up to; krameta-gradually; bāḍaya-increases.

TRANSLATION

"The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

sakhya-vātsalya-rati pāya 'anurāga'-sīmā
subalādyera 'bhāva' paryanta premera mahimā

SYNONYMS

sakhya-in friendship; vātsalya-in paternal affection; rati-affection; pāya-obtains; anurāga-sīmā-up to the limit of subordinate spontaneous love; subala-ādyera-of friends like Subala and others; bhāva-ecstatic love; paryanta-up to; premera mahimā-the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

śānta-ādi rasera 'yoga', 'viyoga'–dui bheda
sakhya-vātsalye yogādira aneka vibheda

SYNONYMS

śānta-ādi rasera-of the mellows beginning from neutrality; yoga-connection; viyoga-separation; dui bheda-two divisions; sakhya-in the mellow of friendship; vātsalye-in paternal affection; yoga-ādira-of connection and separation; aneka vibheda-many varieties.

TRANSLATION

”There are two divisions of each of the five mellows-yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In the Bhakti-rasāmṛta-sindhu, these divisions are described:

ayoga-yogāvetasya
prabhedau kathitāv ubhau

In the mellows of bhakti-yoga, there are two stages-ayoga and yoga. Ayoga is described in the Bhakti-rasāmṛta-sindhu:

saṅgābhāvo harer dhīrair
ayoga iti kathyate
ayoge tvan-manaskatvaṁ
tad-guṇādy-anusandhayaḥ
tat-prāpty-upāya-cintādyāḥ
sarveṣāṁ kathitāḥ kriyāḥ

Learned scholars in the science of bhakti-yoga say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of ayoga (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa’s association.

The word yoga (connection) is thus described:

kṛṣṇena saṅgamo yas tu
sa yoga iti kīrtyate

”When one meets Kṛṣṇa directly, that is called yoga.”

In the transcendental mellows of neutrality and servitorship, there are similar divisions of yoga and viyoga, but they are not variegated. The divisions of yoga and viyoga are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of yoga and viyoga. The varieties of yoga are thus described:

yogo ’pi kathitaḥ siddhis
tuṣṭiḥ sthitir iti tridhā

Yoga (connection) is of three types-success, satisfaction and permanence. The divisions of ayoga (separation) are thus described:

utkaṇṭhitaṁ viyogaś cety
ayogo ’pi dvidhocyate

Thus ayoga has two divisions-longing and separation.

TEXT 57

’rūḍha’, ’adhirūḍha’ bhāva–kevala ’madhure’
mahiṣī-gaṇera ’rūḍha’, ’adhirūḍha’ gopikā-nikare

SYNONYMS

rūḍha-advanced; adhirūḍha-highly advanced; bhāva-ecstasy; kevala-only; madhure-in the transcendental mellow of conjugal love; mahiṣī-gaṇera-of the queens of Dvārakā; rūḍha-advanced; adhirūḍha-highly advanced; gopikā-nikare-among the gopīs.

TRANSLATION

”Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhirūḍha [highly advanced]. The advanced ecstasy is found among the queens of Dvārakā, and the highly advanced ecstasies are found among the gopīs.

PURPORT

The adhirūḍha ecstasies are explained in the Ujjvala-nīlamaṇi:

rūḍhoktebhyo ’nubhāvebhyaḥ
kām apy āptā viśiṣṭatām
yatrānubhāvā dṛśyante
so ’dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (mahābhāva). The platform of mahābhāva includes rūḍha and adhirūḍha. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the gopīs.

TEXT 58

adhirūḍha-mahābhāva–dui ta’ prakāra
sambhoge ’mādana’, virahe ’mohana’ nāma tāra

SYNONYMS

adhirūḍha-mahābhāva-highly advanced ecstasy; dui ta’ prakāra-two varieties; sambhoge-in actually meeting; mādana-mādana; virahe-in separation; mohana-mohana; nāma-the names; tāra-of them.

TRANSLATION

”Highly advanced ecstasy is divided into two categories-mādana and mohana. Meeting together is called mādana, and separation is called mohana.

TEXT 59

’mādane’ cumbanādi haya ananta vibheda
’udghūrṇā’, ’citra-jalpa’ ’mohane’ dui bheda

SYNONYMS

mādane-in the stage of mādana; cumbana-ādi-kissing and similar activities; haya-are; ananta vibheda-unlimited divisions; udghūrṇā-unsteadiness; citra-jalpa-various mad talks; mohane-the stage of mohana, dui bheda-two divisions.

TRANSLATION

”On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions-udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

PURPORT

For further information, see Madhya-līlā (1.87).

TEXT 60

citra-jalpera daśa aṅga–prajalpādi-nāma
’bhramara-gītā’ra daśa śloka tāhāte pramāṇa

SYNONYMS

citra-jalpera-of the mad talks; daśa-ten; aṅga-parts; prajalpa-ādi-nāma-named prajalpa and so on; bhramara-gītāra-of Rādhārāṇī’s talks with the bumblebee (Śrīmad-Bhāgavatam, Canto Ten, Chapter Forty-seven); daśa śloka-ten verses; tāhāte-in that matter; pramāṇa-the evidence.

TRANSLATION

”Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called ’song to the bumblebee.’

PURPORT

Imaginative mad talks known as citra-jalpa can be divided into ten categories-prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa, pratijalpa and sujalpa. There are no English equivalents for these different features of jalpa (imaginative talk).

TEXT 61

udghūrṇā, vivaśa-ceṣṭā–divyonmāda-nāma
virahe kṛṣṇa-sphūrti, āpanāke ’kṛṣṇa’-jñāna

SYNONYMS

udghūrṇā-unsteadiness; vivaśa-ceṣṭā-boastful activities; divya-unmāda-nāma-named transcendental madness; virahe-in separation; kṛṣṇa-sphūrti-manifestation of Kṛṣṇa; āpanāke-oneself; kṛṣṇa-jñāna-thinking as Kṛṣṇa.

TRANSLATION

”Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

TEXT 62

’sambhoga’-’vipralambha’-bhede dvividha śṛṅgāra
sambhogera ananta aṅga, nāhi anta tāra

SYNONYMS

sambhoga-of meeting (enjoyment together); vipralambha-of separation; bhede-in two divisions; dvi-vidha śṛṅgāra-two kinds of conjugal love; sambhogera-of the stage of sambhoga, or meeting; ananta aṅga-unlimited parts; nāhi-not; anta-an end; tāra-of that.

TRANSLATION

”In conjugal love [śṛṅgāra] there are two departments-meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the Ujjvala-nīlamaṇi:

yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ
abhīṣṭāliṅganādīnām
anavāptau prakṛṣyate
sa vipralambho vijñeyaḥ
sambhogonnatikārakaḥ
na vinā vipralambhena
sambhogaḥ puṣṭim aśnute

When the lover and the beloved meet, they are called yukta (connected). Previous to their meeting, they are called ayukta (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called vipralambha. This vipralambha helps nourish emotions at the time of meeting. Similarly, sambhoga is thus described:

darśanāliṅganādīnām
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvaḥ sambhoga īryate

”Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called sambhoga.” When awakened, sambhoga is divided into four categories:

(1) pūrva-rāga-anantara-after pūrva-rāga (attachment prior to meeting), sambhoga is called brief (saṅkṣipta);

(2) māna-anantara-after māna (anger based on love), sambhoga is called encroached (saṅkīrṇa);

(3) kiñcid-dūra-pravāsa-anantara-after being a little distance away for some time, sambhoga is called accomplished (sampanna);

(4) sudūra-pravāsa-anantara-after being far away, sambhoga is called perfection (samṛddhimān).

The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

'vipralambha' catur-vidha–pūrva-rāga, māna
pravāsākhya, āra prema-vaicittya-ākhyāna

SYNONYMS

vipralambha-separation; catuḥ-vidha-four divisions; pūrva-rāga- pūrva-rāga; māna-māna; pravāsākhya-known as pravāsa; āra-and; prema-vaicittya-prema-vaicittya; ākhyāna-calling.

TRANSLATION

"Vipralambha has four divisions-pūrva-rāga, māna, pravāsa, and prema-vaicittya.

PURPORT

Pūrva-rāga is described in Ujjvala-nīlamaṇi:

ratir yā saṅgamāt pūrvaṁ
darśana-śravaṇādi-jā
tayor unmīlati prājñaiḥ
pūrva-rāgaḥ sa ucyate

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as vibhāva and anubhāva, this is called pūrva-rāga.

The word māna is also described:

dampatyor bhāva ekatra
sator apy anuraktayoḥ
svābhīṣṭāśleṣa-vīkṣādi-
nirodhī māna ucyate

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

pūrva-saṅga-tayor yūnor
bhaved deśāntarādibhiḥ
vyavadhānaṁ tu yat prājñaiḥ
sa pravāsa itīryate

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, prema-vaicittya is explained:

priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśeṣa-dhiyārtis tat
prema-vaicittyam ucyate

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

TEXT 64

rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'
'prema-vaicittya' śrī-daśame mahiṣī-gaṇe

SYNONYMS

rādhikādye-in Śrīmatī Rādhārāṇī and the other gopīs; pūrva-rāga-feelings before union; prasiddha-celebrated; pravāsa māne-also pravāsa and māna; prema-vaicittya-feelings of fear of separation; śrī-daśame-in the Tenth Canto; mahiṣī-gaṇe-among the queens.

TRANSLATION

"Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

TEXT 65

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhī kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena

SYNONYMS

kurari-O female osprey; vilapasi-are lamenting; tvam-you; vīta-nidrā-without sleep; na-not; śeṣe-rest; svapiti-sleeps; jagati-in the world; rātryām-at night; īśvaraḥ-Lord Kṛṣṇa; gupta-bodhaḥ-whose consciousness is hidden; vayam-we; iva-like; sakhī-O dear friend; kaccid-whether; gāḍha-deeply; nirviddha-cetā-pierced in the heart; nalina-nayana-of the lotus-eyed Lord; hāsa-smiling; udāra-liberal; līlā-īkṣitena-by the playful glancing.

TRANSLATION

" 'My dear friend kurarī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

TEXT 66

vrajendra-nandana kṛṣṇa–nāyaka-śiromaṇi
nāyikāra śiromaṇi–rādhā-ṭhākurāṇī

SYNONYMS

vrajendra-nandana kṛṣṇa-Lord Kṛṣṇa, the son of Mahārāja Nanda; nāyaka-śiromaṇi-best of all heroes; nāyikāra śiromaṇi-the best of all heroines; rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

TEXT 67

nāyakānāṁ śiroratnaṁ
kṛṣṇas tu bhagavān svayam
yatra nityatayā sarve
virājante mahā-guṇāḥ

SYNONYMS

nāyakānām-of all heroes; śiroratnam-the crown jewel; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān svayam-the Supreme Personality of Godhead Himself; yatra-in whom; nityatayā-with permanence; sarve-all; virājante-exist; mahā-guṇāḥ-transcendental qualities.

TRANSLATION

" 'Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.1.17).

TEXT 68

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī-who shines brilliantly; kṛṣṇa-mayī-nondifferent from Lord Kṛṣṇa; proktā-called; rādhikā-Śrīmatī Rādhārāṇī; para-devatā-;most worshipable; sarva-lakṣmī-mayī-presiding over all the goddesses of fortune; sarva-kāntiḥ-in whom all splendor exists; sammohinī-whose character completely bewilders Lord Kṛṣṇa; parā-the superior energy.

TRANSLATION

" 'The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.'

PURPORT

This text is found in the Bṛhad-gautamīya-tantra.

TEXT 69

ananta kṛṣṇera guṇa, cauṣaṭṭi–pradhāna
eka eka guṇa śuni' juḍāya bhakta-kāṇa

SYNONYMS

ananta-unlimited; kṛṣṇera-of Lord Kṛṣṇa; guṇa-qualities; cauṣaṭṭi-sixty-four; pradhāna-chief ones; eka eka-one by one; guṇa-qualities; śuni'-hearing; juḍāya-satisfies; bhakta-kāṇa-the ears of the devotees.

TRANSLATION

"The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

ayaṁ netā suramyāṅgaḥ
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto
balīyān vayasānvitaḥ

SYNONYMS

ayam-this (Kṛṣṇa); netā-supreme hero; suramya-aṅgaḥ-having the most beautiful transcendental body; sarva-sat-lakṣaṇa-all-auspicious bodily marks; anvitaḥ-endowed with; ruciraḥ-possessing radiance very pleasing to the eyes; tejasā-with all power; yuktaḥ-bestowed; balīyān-very strong; vayasa-anvitaḥ-having a youthful age.

TRANSLATION

" 'Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.23-29).

TEXT 71

vividhādbhuta-bhāṣā-vit

satya-vākyaḥ priyaṁ vadaḥ
vāvadūkaḥ supāṇḍityo
buddhimān pratibhānvitaḥ

SYNONYMS

vividha-various; adbhuta-wonderful; bhāṣā-vit-knower of languages; satya-vākyaḥ-whose words are truthful; priyam vadaḥ-who speaks very pleasingly; vāvadūkaḥ-expert in speaking; su-pāṇḍityaḥ-very learned; buddhimān-very wise; pratibhā-anvitaḥ-genius.

TRANSLATION

” ’Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

vidagdhaś caturo dakṣaḥ
kṛtajñaḥ sudṛḍha-vrataḥ
deśa-kāla-supātrajñaḥ
śāstra-cakṣuḥ śucir vaśī

SYNONYMS

vidagdhaḥ-expert in artistic enjoyment; caturaḥ-cunning; dakṣaḥ-expert; kṛta-jñaḥ-grateful; sudṛḍha-vrataḥ-firmly determined; deśa-of country; kāla-time; supātra-of fitness; jñaḥ-a knower; śāstra-cakṣuḥ-expert in the authoritative scriptures; śuciḥ-very clean and neat; vaśī-serf-controlled.

TRANSLATION

” ’Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

sthiro dāntaḥ kṣamā-śīlo
gambhīro dhṛtimān samaḥ
vadānyo dhārmikaḥ śūraḥ
karuṇo mānya-mānakṛt

SYNONYMS

sthiraḥ-steady; dāntaḥ-having controlled senses; kṣamā-śīlaḥ-forgiving; gambhīraḥ-grave; dhṛtimān-calm, never bereft of intelligence; samaḥ-equal; vadānyaḥ-magnanimous; dhārmikaḥ-religious; śūraḥ-chivalrous; karuṇaḥ-kind; mānya-mānakṛt-respectful to the respectable.

TRANSLATION

” ’Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

dakṣiṇo vinayī hrīmān
śaraṇāgata-pālakaḥ
sukhī bhakta-suhṛt prema-
vaśyaḥ sarva-śubhaṅkaraḥ

SYNONYMS

dakṣiṇaḥ-simple and liberal; vinayī-humble; hrīmān-bashful when glorified; śaraṇāgata-pālakaḥ-protector of the surrendered soul; sukhī-always happy; bhakta-suhṛt-well-wisher of the devotees; prema-vaśyaḥ-submissive to love; sarva-śubhaṅkaraḥ-all-auspicious.

TRANSLATION

” ’Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

pratāpī kīrtimān rakta-
lokaḥ sādhu-samāśrayaḥ
nārīgaṇa-manohārī
sarvārādhyaḥ samṛddhimān

SYNONYMS

pratāpī-very influential; kīrtimān-famous for good works; rakta-lokaḥ-who is the object of the attachment of all people; sādhu-sama-āśrayaḥ-the shelter of the good and virtuous; nārī-gaṇa-to women; manohārī-attractive; sarva-ārādhyaḥ-worshipable by everyone; samṛddhimān-very rich.

TRANSLATION

” ’Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

varīyān īśvaraś ceti
guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad
durvigāhā harer amī

SYNONYMS

varīyān-the best; īśvaraḥ-the supreme controller; ca-and; iti-thus; guṇāḥ-the transcendental qualities; tasya-of Him; anukīrtitāḥ-described; samudrāḥ-oceans; iva-like; pañcāśat-fifty; durvigāhāḥ-difficult to penetrate fully; hareḥ-of the Supreme Personality of Godhead; amī-all these.

TRANSLATION

" 'Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

jīveṣu ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame

SYNONYMS

jīveṣu-in the living entities; ete-these; vasantaḥ-are residing; api-though; bindu-bindutayā-with a very minute quantity; kvacit-sometimes; paripūrṇatayā-with fullness; bhānti-are manifest; tatra-in Him; eva-certainly; puruṣa-uttame-in the Supreme Personality of Godhead.

TRANSLATION

" 'These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in Bhagavad-gītā:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a jīva. God is the Supreme Being, the chief of all living beings-eko bahūnāṁ yo vidadhāti kāmān. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

atha pañca-guṇā ye syur
aṁśena giriśādiṣu

SYNONYMS

atha-now(over and above these); pañca-guṇāḥ-five qualities; ye-which; syuḥ-may exist; aṁśena-by part; giriśa-ādiṣu-in demigods like Lord Śiva.

TRANSLATION

" 'Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.37-44).

TEXTS 79-81

sadā svarūpa-saṁprāptaḥ
sarva-jño nity-nūtanaḥ
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ
athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ
avatārāvalī-bījaṁ
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarṣīty
amī kṛṣṇe kilādbhutāḥ

SYNONYMS

sadā-always; svarūpa-saṁprāptaḥ-situated in one's eternal nature; sarva-jñaḥ-omniscient; nitya-nūtanaḥ-ever-fresh; sat-cit-ānanda-sāndra-aṅgaḥ-the concentrated form of eternity, knowledge, bliss; sarva-siddhi-niṣevitaḥ-attended by all mystic perfections; atha-now; ucyante-are said; guṇāḥ-qualities; pañca-five; ye-which; lakṣmī-īśa-in the proprietor of the goddess of fortune; ādi-etc.; vartinaḥ-represented; avicintya-inconceivable; mahā-śaktiḥ-possessing supreme energy; koṭi-brahmāṇḍa-consisting of innumerable universes; vigrahaḥ-having a body; avatāra-of incarnations; āvalī-of groups; bījam-the source; hata-ari-to enemies killed by Him;

gati-dāyakaḥ-giving liberation; ātmārāma-gaṇa-of those fully satisfied in themselves; ākarṣī-attracting; iti-thus; amī-these; kṛṣṇe-in Kṛṣṇa; kila-certainly; adbhutāḥ-very wonderful.

TRANSLATION

” ’These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

TEXTS 82-83

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ
trijagan-mānasākarṣi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

SYNONYMS

sarva-adbhuta-camatkāra-bringing wonder to all; līlā-of pastimes; kallola-full of waves; vāridhiḥ-an ocean; atulya-madhura-prema-with incomparable conjugal love; maṇḍita-decorated; priya-maṇḍalaḥ-with a circle of favorite personalities; tri-jagat-of three worlds; mānasa-ākarṣi-attracting the minds; muralī-of the flute; kala-kūjitaḥ-the melodious vibration; asamāna-ūrdhva-unequaled and unsurpassed; rūpa-by beauty; śrī-and opulence; vismāpita-cara-acaraḥ-astonishing the moving and nonmoving living entities.

TRANSLATION

” ’Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, ācāryas and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life’s daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to Bhagavad-gītā, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. Tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna. Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in the Bhakti-rasāmṛta-sindhu (The Nectar of Devotion).

TEXTS 84-85

līlā premṇā priyādhikyaṁ
mādhuryaṁ veṇu-rūpayoḥ
ity asādhāraṇaṁ proktaṁ
govindasya catuṣṭayam
evaṁ guṇāś catur-bhedāś
catuḥ-ṣaṣṭir udāhṛtāḥ

SYNONYMS

līlā-pastimes; premṇā-with transcendental love; priya-ādhikyam-an abundance of highly elevated devotees; mādhuryam-sweetness; veṇu-rūpayoḥ-of the flute and the beauty of Kṛṣṇa; iti-thus; asādhāraṇam-uncommon; proktam-said; govindasya-of Lord Kṛṣṇa; catuṣṭayam-four special features; evam-thus; guṇāḥ-transcendental qualities; catuḥ-bhedāḥ-having four divisions; catuḥ-ṣaṣṭiḥ-sixty-four; udāhṛtāḥ-declared.

TRANSLATION

” ’Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities-His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.’

TEXT 86

ananta guṇa śrī-rādhikāra, pañciśa–pradhāna
yei guṇera ’vaśa’ haya kṛṣṇa bhagavān

SYNONYMS

ananta guṇa-unlimited qualities; śrī-rādhikāra-of Śrīmatī Rādhārāṇī; pañciśa-twenty-five; pradhāna-chief; yei guṇera-of those qualities; vaśa-under the control; haya-is; kṛṣṇa-Lord Kṛṣṇa; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

”Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

TEXTS 87-91

atha vṛndāvaneśvaryāḥ
kīrtyante pravarā guṇāḥ
madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā
cāru-saubhāgya-rekhāḍhyā
gandhonmādita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāṅ narma-paṇḍitā
vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhīrya-śālinī
suvilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ
gurv-arpita-guru-snehā
sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva

SYNONYMS

atha-now; vṛndāvana-īśvaryāḥ-of the Queen of Vṛndāvana (Śrī Rādhikā); kīrtyante-are glorified; pravarāḥ-chief; guṇāḥ-qualities; madhurā-sweet; iyam-this one (Rādhikā); nava-vayāḥ-youthful; cala-apāṅga-having restless eyes; ujjvala-smitā-having a bright smile; cāru-saubhāgya-rekhāḍhyā-possessing beautiful, auspicious lines on the body; gandha-by the wonderful fragrance of Her the body; unmādita-mādhavā-exciting Kṛṣṇa; saṅgīta-of songs; prasara-abhijñā-knowledgeable in the expansion; ramya-vāk-having charming speech; narma-paṇḍitā-learned in joking; vinītā-humble; karuṇā-pūrṇā-full of mercy; vidagdhā-cunning; pāṭava-anvitā-expert in performing Her duties; lajjā-śīlā-shy; su-maryādā-respectful; dhairya-calm; gāmbhīrya-śālinī-and grave; su-vilāsā-playful; mahā-bhāva-of advanced ecstasy; parama-utkarṣa-in the highest excellence; tarṣiṇī-desirous; gokula-prema-the love of the residents of Gokula; vasatiḥ-the abode; jagat-śreṇī-among the surrendered devotees who are the abodes (āśraya) of love for Kṛṣṇa; lasat-shining; yaśāḥ-whose fame; guru-to the elders; arpita-offered; guru-snehā-whose great affection; sakhī-praṇayitā-vaśā-controlled by the love of her gopī friends; kṛṣṇa-priya-āvalī-among those who are dear to Kṛṣṇa; mukhyā-the chief; santata-always; āśrava-keśavāḥ-to whom Lord Keśava is submissive; bahunā kim-in short; guṇāḥ-the qualities; tasyāḥ-of Her; saṅkhyātītāḥ-beyond count; hareḥ-of Lord Kṛṣṇa; iva-like.

TRANSLATION

” ’Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.’

PURPORT

These verses are also found in Ujjvala-nīlamaṇi, Śrī-rādhā-prakaraṇa (11-15).

TEXT 92

nāyaka, nāyikā,–dui rasera ’ālambana’
sei dui śreṣṭha,–rādhā, vrajendra-nandana

SYNONYMS

nāyaka-hero; nāyikā-heroine; dui-two; rasera-of mellows; ālambana-the basis; sei-those; dui-two; śreṣṭha-chief; rādhā-Śrīmatī Rādhārāṇī; vrajendra-nandana-and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

”The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

TEXT 93

ei-mata dāsye dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālambana

SYNONYMS

ei-mata-in this way; dāsye-in the transcendental mellow of servitude; dāsa-servants; sakhye-in the transcendental mellow of friendship; sakhā-gaṇa-the friends; vātsalye-in the transcendental mellow of paternal affection; mātā pitā-mother and father; āśraya-ālambana-the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣaṇa

SYNONYMS

ei-this; rasa-mellow; anubhave-realize; yaiche-how; bhakta-gaṇa-the devotees; yaiche-how; rasa-the mellow; haya-appears; śuna-hear; tāhāra-of them; lakṣaṇa-the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

bhakti-nirdhūta-doṣāṇāṁ
prasannojjvala-cetasām
śrī-bhāgavata-raktānāṁ
rasikāsaṅga-raṅgiṇām
jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śriyām
premāntaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām
bhaktānāṁ hṛdi rājantī
saṁskāra-yugalojjvalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām
kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām

SYNONYMS

bhakti-by devotional service; nirdhūta-doṣāṇām-whose material contaminations are washed off; prasanna-ujjvala-cetasām-whose hearts are satisfied and clean; śrī-bhāgavata-raktānām-who are interested in understanding the transcendental meaning of Śrīmad-Bhāgavatam; rasika-āsaṅga-raṅgiṇām-who live with the devotees and enjoy their transcendental company; jīvanī-bhūta-has become the life; govinda-pāda-to the lotus feet of Govinda; bhakti-sukha-śriyām-those for whom the opulence of the happiness of devotional service; prema-antaraṅga-bhūtāni-which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; kṛtyāni-activities; eva-certainly; anutiṣṭhatām-of those performing; bhaktānām-of the devotees; hṛdi-in the hearts; rājantī-existing; saṁskāra-yugala-by previous purificatory methods; ujjvalā-expanded; ratiḥ-love; ānanda-rūpā-whose form is transcendental bliss; eva-certainly; nīyamānā-being brought; tu-but; rasyatām-to tastefulness; kṛṣṇa-ādibhiḥ-by Kṛṣṇa and others; vibhāva-ādyaiḥ-by ingredients such as vibhāva; gataiḥ-gone; anubhava-adhvani-to the path of perception; prauḍha-ānandaḥ-mature bliss; camatkāra-kāṣṭhām-the platform of wonder; āpadyate-arrives at; parām-the supreme.

TRANSLATION

" 'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love-for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

PURPORT

These verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.7-10).

TEXT 99

ei rasa-āsvāda nāhi abhaktera gaṇe
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane

SYNONYMS

ei-this; rasa-āsvāda-tasting of transcendental mellows; nāhi-not; abhaktera gaṇe-among nondevotees; kṛṣṇa-bhakta-gaṇe-the pure devotees of Lord Kṛṣṇa; kare-do; rasa-these transcendental mellows; āsvādane-tasting.

TRANSLATION

"The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

TEXT 100

sarvathaiva durūho ’yam
abhaktair bhagavad-rasaḥ
tat pādāmbuja-sarvasvair
bhaktair evānurasyate

SYNONYMS

sarvathā-in all respects; eva-certainly; durūhaḥ-difficult to be understood; ayam-this; abhaktaiḥ-by nondevotees; bhagavat-rasaḥ-the transcendental mellow exchanged with the Supreme Personality of Godhead; tat-that; pāda-ambuja-sarvasvaiḥ-whose all in all is the lotus feet; bhaktaiḥ-by devotees; eva-certainly; anurasyate-are relished.

TRANSLATION

” ’Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows.’

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.5.131).

TEXT 101

saṅkṣepe kahiluṅ ei ’prayojana’-vivaraṇa
pañcama-puruṣārtha–ei ’kṛṣṇa-prema’-dhana

SYNONYMS

saṅkṣepe kahiluṅ-briefly I have spoken; ei-this; prayojana-vivaraṇa-descriptions of the ultimate achievement; pañcama-puruṣa-artha-the fifth and ultimate goal of life; ei-this; kṛṣṇa-prema-dhana-the treasure of love of Kṛṣṇa.

TRANSLATION

”This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

TEXT 102

pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailuṅ śakti-sañcāre

SYNONYMS

pūrve-previously; prayāge-in Prayāga; āmi-I; rasera vicāre-in consideration of different mellows; tomāra bhāi-your brother; rūpe-unto Rūpa Gosvāmī; kailuṅ-I have done; śakti-sañcāre-endowment of all power.

TRANSLATION

”Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

TEXT 103

tumiha kariha bhakti-śāstrera pracāra
mathurāya lupta-tīrthera kariha uddhāra

SYNONYMS

tumiha-you also; kariha-should perform; bhakti-śāstrera pracāra-propagation of the revealed scriptures of devotional service; mathurāya-in Mathurā; lupta-tīrthera-of lost places of pilgrimage; kariha-should make; uddhāra-recovery.

TRANSLATION

”O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

TEXT 104

vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra
bhakti-smṛti-śāstra kari’ kariha pracāra

SYNONYMS

vṛndāvane-in Vṛndāvana; kṛṣṇa-sevā-the service of Lord Kṛṣṇa; vaiṣṇava-ācāra-behavior of Vaiṣṇavas; bhakti-smṛti-śāstra-the reference books of devotional service; kari’-compiling; kariha-do; pracāra-preaching.

TRANSLATION

”Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vṛndāvana.”

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vṛndāvana and Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in Hari-bhakti-vilāsa). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

”I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

TEXT 105

yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila

SYNONYMS

yukta-vairāgya-of proper renunciation; sthiti-the situation; saba-all; śikhāila-instructed; śuṣka-vairāgya-dry renunciation; jñāna-speculative knowledge; saba-all; niṣedhila-forbade.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding śuṣka-vairāgya and yukta-vairāgya. In Bhagavad-gītā (6.17) it is said:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhaśya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (ācārya) has to consider time, candidate and country. He must avoid the principle of niyamāgraha-that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The ācārya's duty is to accept the essence of devotional service. There may be a little change here and there as far as yukta-vairāgya (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava smṛti, Hari-bhakti-vilāsa, which was specifically meant for India. In those days, India was more or less following the principle of smārta-vidhi. Śrīla Sanātana Gosvāmī had to keep pace with this, and his Hari-bhakti-vilāsa was compiled with this in mind. According to smārta-brāhmaṇas, a person not born in a brāhmaṇa family could not be elevated to the position of a brāhmaṇa. Sanātana Gosvāmī, however, says in Hari-bhakti-vilāsa (2.12) that anyone can be elevated to the position of a brāhmaṇa by the process of initiation.

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

There is a difference between the smārta process and the gosvāmī process. According to the smārta process, one cannot be accepted as a brāhmaṇa unless he is born in a brāhmaṇa family. According to the gosvāmī process, the Hari-bhakti-vilāsa and the Nārada-pañcarātra, anyone can be a brāhmaṇa if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called niyamāgraha. Not following the regulative principles but instead living extravagantly is also called niyamāgraha. The word niyama means "regulative principles," and āgraha means "eagerness." The word agraha means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: śuṣka-vairāgya-jñāna saba niṣedhila. This is Śrī Caitanya Mahāprabhu's liberal demonstration of the bhakti cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255-256).

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

”When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.” To preach the bhakti cult, one should seriously consider these verses.

TEXTS 106-107

adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī
santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ

SYNONYMS

adveṣṭā-not envious or jealous; sarva-bhūtānām-to all living entities in all parts of the world; maitraḥ-friendly; karuṇaḥ-compassionate; eva-certainly; ca-and; nirmamaḥ-with no sense of proprietorship; nirahaṅkāraḥ-without pride (without considering oneself a great preacher); sama-duḥkha-sukhaḥ-equal in distress and happiness (peaceful); kṣamī-tolerant to offenses created by others; santuṣṭaḥ-satisfied; satatam-continuously; yogī-engaged in bhakti-yoga; yata-ātmā-having controlled the senses and mind; dṛḍha-niścayaḥ-having firm confidence and determination; mayi-unto Me; arpita-dedicated; manaḥ-buddhiḥ-mind and intelligence; yaḥ-who; mat-bhaktaḥ-My devotee; saḥ-that person; me-My; priyaḥ-dear.

TRANSLATION

” ’One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me-he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or brāhmaṇas can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the bhakti cult must be spread all over the world. That is real adveṣṭā. Moreover, the word maitraḥ, friendly, indicates that one who is able to preach the bhakti cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in Bhagavad-gītā (12.13-20).

TEXT 108

yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

SYNONYMS

yasmāt-from whom; na-not; udvijate-is agitated by fear or lamentation; lokaḥ-the people in general; lokāt-from the people; na-not; udvijate-is agitated; tu-but; yaḥ-who; harṣa-jubilation; amarṣa-anger; bhaya-fear; udvegaiḥ-and from anxiety; muktaḥ-liberated; yaḥ-anyone who; saḥ-he; ca-also; me priyaḥ-My very dear devotee.

TRANSLATION

” ’He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo me bhaktaḥ sa me priyaḥ

SYNONYMS

anapekṣaḥ-indifferent; śuciḥ-clean; dakṣaḥ-expert in executing devotional service; udāsīnaḥ-without affection for anything material; gata-vyathaḥ-liberated from all material distress; sarva-ārambha-all kinds of endeavor; parityāgī-completely rejecting; yaḥ-anyone who; me-My; bhaktaḥ-devotee; saḥ-he; me priyaḥ-very dear to Me.

TRANSLATION

” ’A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word anapekṣaḥ means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words sarvārambha-parityāgī indicate that one should not be interested in the so-called smārta-vidhi of pious and impious activities.

TEXT 110

yo na hṛsyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

SYNONYMS

yaḥ-he who; na hṛṣyati-is not jubilant (upon getting something favorable); na dveṣṭi-does not hate (being artificially influenced by something unfavorable); na-not; śocati-laments; na-not; kāṅkṣati-desires; śubha-aśubha-the materially auspicious and inauspicious; parityāgī-completely rejecting; bhakti-mān-possessing devotion; yaḥ-anyone who; saḥ-that person; me priyaḥ-very dear to Me.

TRANSLATION

”One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthira-matir
bhaktimān me priyo naraḥ

SYNONYMS

samaḥ-equal; śatrau-to the enemy; ca-also; mitre-to the friend; ca-and; tathā-similarly; māna-apamānayoḥ-in honor and dishonor; śīta-in winter; uṣṇa-and in scorching heat; sukha-in happiness; duḥkheṣu-and in distress; samaḥ-equipoised; saṅga-vivarjitaḥ-without affection; tulya-equal; nindā-blasphemy; stutiḥ-and praise; maunī-grave; santuṣṭaḥ-always satisfied; yena kenacit-by whatever comes; aniketaḥ-without attachment for a residence; sthira-steady; matiḥ-minded; bhaktimān-devotee; me-My; priyaḥ-dear; naraḥ-a person.

TRANSLATION

” ’One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn’t care for any residence, and who is fixed in devotional service, is very dear to Me.

TEXT 113

ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te ’tīva me priyāḥ

SYNONYMS

ye-the devotees who; tu-but; dharma-amṛtam-eternal religious principle of Kṛṣṇa consciousness; idam-this; yathā-uktam-as mentioned above; paryupāsate-worship; śraddadhānāḥ-having faith and devotion; mat-paramāḥ-accepting Me as the Supreme or the ultimate goal of life; bhaktāḥ-such devotees; te-they; atīva-very much; me-My; priyāḥ-dear.

TRANSLATION

” ’He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.’

TEXT 114

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghri-pāḥ parabhṛtaḥ sarito ’py aśuṣyan
ruddhā guhāḥ kim ajito ’vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

SYNONYMS

cīrāṇi-torn old clothes; kim-whether; pathi-on the path; na-not; santi-are; diśanti-give; bhikṣām-alms; na-not; eva-certainly; aṅghri-pāḥ-the trees; parabhṛtaḥ-maintainers of others; saritaḥ-rivers; api-also; aśuṣyan-have dried up; ruddhāḥ-closed; guhāḥ-caves; kim-whether; ajitaḥ-the Supreme Personality of Godhead, who is unconquerable; avati-protects; na-not; upasannān-the surrendered; kasmāt-for what reason, therefore; bhajanti-flatter; kavayaḥ-the devotees; dhana-durmada-andhān-persons who are puffed up with material possessions.

TRANSLATION

” ’Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature’s arrangements, shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of Śrīmad-Bhāgavatam (1.2.6).

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje

ahaituky apratihatā
yayātmā suprasīdati

”The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” This verse explains that devotional service cannot be checked by any material condition.

TEXT 115

tabe sanātana saba siddhānta puchilā
bhāgavata-siddhānta gūḍha sakali kahilā

SYNONYMS

tabe-thereafter; sanātana-Sanātana Gosvāmī; saba-all; siddhānta-conclusive statements; puchilā-inquired about; bhāgavata-siddhānta-the conclusive statements about devotional service mentioned in Śrīmad-Bhāgavatam; gūḍha-very confidential; sakali-all; kahilā-Śrī Caitanya Mahāprabhu described.

TRANSLATION

Thus Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.

TEXT 116

hari-vaṁśe kahiyāche goloke nitya-sthiti
indra āsi’ karila yabe śrī-kṛṣṇere stuti

SYNONYMS

hari-vaṁśe-the revealed scripture known as Hari-vaṁśa; kahiyāche-has told of; goloke-on the planet called Goloka; nitya-sthiti-the eternal situation; indra-King Indra of the heavenly planet; āsi’-coming; karila-offered; yabe-when; śrī-kṛṣṇere stuti-prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

In the revealed scripture Hari-vaṁśa, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

PURPORT

In the Vedic scripture Hari-vaṁśa (Viṣṇu-parva, Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

manuṣya-lokād ūrdhvaṁ tu
khagānāṁ gatir ucyate
ākāśasyopari rarir
dvāraṁ svargasya bhānumān
svargād ūrdhvaṁ brahma-loko
brahmarṣi-gaṇa-sevitaḥ
tatra soma-gatiś caiva
jyotiṣāṁ ca mahātmanām
tasyopari gavāṁ lokaḥ
sādhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ
mahā-kāśagato mahān
uparyupari tatrāpi
gatis tava tapomayī
yāṁ na vidmo vayaṁ sarve
pṛcchanto ’pi pitām aham
gatiḥ śama-damāṭyānāṁ
svargaḥ su-kṛta-karmaṇām
brāhmye tapasi yuktānāṁ
brahma-lokaḥ parā gatiḥ
gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloka are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in the Brahma-saṁhitā:

goloka-nāmni nija-dhāmni tale ca tasya

devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called mahākāśa, or "the greatest sky of all." Lord Indra said, "We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa's service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers."

Śrī Nīlakaṇṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the Ṛg-saṁhitā (Ṛg Veda 1.21.154.6):

tā vāṁ vāstūnyuśmasi gamadhyai
yatra gāvo bhūri-śṛṅgā ayāsaḥ
atrāha tad urugāyasya kṛṣṇaḥ
paramaṁ padam avabhāti bhūri

"We wish to go to Your [Rādhā's and Kṛṣṇa's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised]."

TEXTS 117-118

mauṣala-līlā, āra kṛṣṇa-antardhāna
keśāvatāra, āra yata viruddha vyākhyāna
mahiṣī-haraṇa ādi, saba–māyāmaya
vyākhyā śikhāila yaiche susiddhānta haya

SYNONYMS

mauṣala-līlā-the pastimes of destroying the Yadu dynasty; āra-also; kṛṣṇa-antardhāna-the disappearance of Kṛṣṇa; keśa-avatāra-the incarnation of the hairs; āra-also; yata-all; viruddha vyākhyāna-statements against the Kṛṣṇa conscious conclusions; mahiṣī-haraṇa-kidnapping of the queens; ādi-and so on; saba-all; māyā-maya-made of the external energy; vyākhyā-explanations (countering the attack of the asuras); śikhāila-instructed; yaiche-which; su-siddhānta-proper conclusions; haya-are.

TRANSLATION

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

PURPORT

Due to envy, many asuras describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word kāka means crow, and keśa means hair. The asuras describe Kṛṣṇa as an incarnation of a crow, an incarnation of a śūdra (a blackish tribe) and an incarnation of a hair, not knowing that the word keśa means ka-īśa and that ka means Lord Brahmā and īśa means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the Mahābhārata as mauṣala-līlā. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (keśa-avatāra) as well as mahiṣī-haraṇa, the kidnapping of Kṛṣṇa's queens. Actually these are not factual but are related for the bewilderment of the asuras who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called asuras. They have mistaken ideas about Kṛṣṇa. As stated in Bhagavad-gītā, the asuras are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of asuras and continue this process, being kept in bewilderment about Kṛṣṇa. Asuras in the dress of sannyāsīs even explain Bhagavad-gītā and Śrīmad-Bhāgavatam in different ways according to their own imaginations. Thus they continue to remain asuras birth after birth.

As far as the keśa-avatāra (incarnation of hair) is concerned, it is mentioned in Śrīmad-Bhāgavatam (2.7.26). The Viṣṇu Purāṇa also states: ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-bala.

Similarly, in the Mahābhārata:

sa cāpi keśau harir uccakarta
ekaṁ śuklam aparam cāpi kṛṣṇam
tau cāpi keśāvāv iśatāṁ yadūnāṁ
kule striyau rohiṇīṁ devakīṁ ca
tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ
kṛṣṇo dvitīyaḥ keśavaḥ saṁbabhūva
keśaḥ yo 'sau varṇataḥ kṛṣṇa uktaḥ

Thus in Śrīmad-Bhāgavatam, Viṣṇu Purāṇa and Mahābhārata there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is stated that Lord Viṣṇu snatched two hairs-one white and one black-from His head. These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the asuras, who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see Laghu-bhāgavatāmṛta, the chapter called Kṛṣṇāmṛta, verses 156-164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa's commentaries. This matter is further discussed in the Kṛṣṇa-sandarbha (29) and in the commentary known as Sarva-saṁvādinī, by Śrīla Jīva Gosvāmī.

TEXT 119

tabe sanātana prabhura caraṇe dhariyā
nivedana kare dante tṛṇa-guccha lañā

SYNONYMS

tabe-at that time; sanātana-Sanātana Gosvāmī; prabhura-of Śrī Caitanya Mahāprabhu; caraṇe dhariyā-catching the lotus feet; nivedana kare-submits a petition; dante-in the teeth; tṛṇa-guccha-a bunch of straw; lañā-taking.

TRANSLATION

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

TEXT 120

"nīca-jāti, nīca-sevī, muñi–supāmara
siddhānta śikhāilā,–yei brahmāra agocara

SYNONYMS

nīca-jāti-lower class; nīca-sevī-servant of lowborn people; muñi-I; supāmara-very,very fallen; siddhānta śikhāilā-You have taught the topmost conclusions in detail; yei-which; brahmāra-of Brahmā; agocara-beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

TEXT 121

tumi ye kahilā, ei siddhāntāmṛta-sindhu
mora mana chuṅite nāre ihāra eka-bindu

SYNONYMS

tumi ye-You; kahilā-have spoken; ei-this; siddhānta-amṛta-sindhu-the ocean of the ambrosia of conclusive truth; mora mana-my mind; chuṅite-to touch; nāre-is not able; ihāra-of it; eka-bindu-even a drop.

TRANSLATION

"The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

paṅgu nācāite yadi haya tomāra mana
vara deha' mora māthe dhariyā caraṇa

SYNONYMS

paṅgu-lame man; nācāite-to make dance; yadi-if; haya-it is; tomāra mana-Your mind; vara-a benediction; deha'-kindly give; mora māthe-on my head; dhariyā-holding; caraṇa-Your lotus feet.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

'muñi ye śikhāluṅ tore sphuruka sakala'
ei tomāra vara haite habe mora bala"

SYNONYMS

muñi-I; ye-whatever; śikhāluṅ-have instructed; tore-unto you; sphuruka sakala-let it be manifested; ei-this; tomāra vara-Your benediction; haite-from; habe-there will be; mora bala-my strength.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

TEXT 124

tabe mahāprabhu tāṅra śire dhari' kare
vara dilā'–ei saba sphuruka tomāre'

SYNONYMS

tabe-after that; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra-of Sanātana Gosvāmī; śire-on the head; dhari'-holding; kare-by the hand; vara dilā-gave the benediction; ei saba-all this; sphuruka tomāre-let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these instructions be manifest to you."

TEXT 125

saṅkṣepe kahiluṅ–'prema'-prayojana-saṁvāda
vistāri' kahana nā yāya prabhura prasāda

SYNONYMS

saṅkṣepe-briefly; kahiluṅ-I have described; prema-prayojana-saṁvāda-the discussion of the ultimate goal of life, love of Godhead; vistāri'-expansively; kahana-describing; nā yāya-not possible; prabhura prasāda-the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

TEXT 126

prabhura upadeśāmṛta śune yei jana
acirāt milaye tāṅre kṛṣṇa-prema-dhana

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; upadeśa-amṛta-the nectar of the instructions; śune-hears; yei jana-anyone who; acirāt-without delay; milaye-meets; tāṅre-him; kṛṣṇa-prema-dhana-the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-third Chapter, describing love of Godhead.

18.5.24 Chapter 24

The Sixty-One Explanations of the Ātmārāma Verse

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. According to Śrī Sanātana Gosvāmī's request, Śrī Caitanya Mahāprabhu explained the well-known Śrīmad-Bhāgavatam verse beginning ātmārāmāś ca munayo. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words ca and api, He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (jñānīs, karmīs, yogīs) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmī then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of Śrīmad-Bhāgavatam. After this, the Lord gave Sanātana Gosvāmī a synopsis of Hari-bhakti-vilāsa, which Sanātana Gosvāmī later developed into the guiding principle of all Vaiṣṇavas.

TEXT 1

ātmārāmeti padyārkasy-
ārthāṁśūn yaḥ prakāśayan
jagat-tamo jahārāvyāt
sa caitanyodayācalaḥ

SYNONYMS

ātmārāma-iti-beginning with the word ātmārāma; padya-verse; arkasya-of the sunlike; artha-aṁśūn-the shining rays of different meanings; yaḥ-who; prakāśayan-manifesting; jagat-tamaḥ-the darkness of the material world; jahāra-eradicated; avyāt-may protect; saḥ-He; caitanya-udaya-acalaḥ-Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

tabe sanātana prabhura caraṇe dhariyā
punarapi kahe kichu vinaya kariyā

SYNONYMS

tabe-thereafter; sanātana-Sanātana Gosvāmī; prabhura caraṇe dhariyā-catching the lotus feet of Śrī Caitanya Mahāprabhu; punarapi-again; kahe-says; kichu-something; vinaya kariyā-with great humility.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.

TEXT 4

'pūrve śuniyāchoṅ, tumi sārvabhauma-sthāne
eka śloke āṭhāra artha kairācha vyākhyāne

SYNONYMS

pūrve-formerly; śuniyāchoṅ-I heard; tumi-You; sārvabhauma-sthāne-at the place of Sārvabhauma Bhaṭṭācārya; eka śloke-in one verse; āṭhāra artha-eighteen meanings; kairācha vyākhyāne-have explained.

TRANSLATION

Sanātana Gosvāmī said, "My Lord, I have heard that previously, at the home of Sārvabhauma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen different ways.

TEXT 5

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ-persons who take pleasure in being transcendentally situated in the service of the Lord; ca-also; munayaḥ-great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranthāḥ-without interest in any material desire; api-certainly; urukrame-unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti-do; ahaitukīm-causeless, or without material desires; bhaktim-devotional service; ittham-bhūta-so wonderful as to attract the attention of the self-satisfied; guṇaḥ-who has transcendental qualities; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

PURPORT

This is the famous ātmārāma verse from Śrīmad-Bhāgavatam (1.7.10).

TEXT 6

āścarya śuniyā mora utkaṇṭhita mana
kṛpā kari' kaha yadi, juḍāya śravaṇa'

SYNONYMS

āścarya-wonderful; śuniyā-hearing; mora-my; utkaṇṭhita-desirous; mana-mind; kṛpā kari'-showing Your causeless mercy; kaha yadi-if You speak; juḍāya-pleases; śravaṇa-the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

TEXT 7

prabhu kahe,–"āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari' māne

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; āmi-I; vātula-a madman; āmāra vacane-in My words; sārvabhauma-Sārvabhauma Bhaṭṭācārya; vātula-another madman; tāhā-that (My explanation); satya kari' māne-took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

TEXT 8

kibā pralāpilāṅa, kichu nāhika smaraṇe
tomāra saṅga-bale yadi kichu haya mane

SYNONYMS

kibā-what; pralāpilāṅa-I have said; kichu-anything; nāhika-there is not; smaraṇe-in memory; tomāra-of you; saṅga-bale-by the strength of association; yadi-if; kichu-something; haya-there is; mane-in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāśe

SYNONYMS

sahaje-generally; āmāra-My; kichu-any; artha-meaning; nāhi bhāse-does not manifest; tomā-sabāra saṅga-bale-by the strength of your association; ye-which; kichu-something; prakāśe-manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

ekādaśa pada ei śloke sunirmala
pṛthak nānā artha pade kare jhalamala

SYNONYMS

ekādaśa pada-eleven words; ei-this; śloke-in the verse; su-nirmala-very clear; pṛthak-separately; nānā-various; artha-meanings; pade-in each word; kare jhalamala-are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) ātmārāmāḥ, (2) ca, (3) munayaḥ, (4) nirgranthāḥ, (5) api, (6) urukrame, (7) kurvanti, (8) ahaitukīm, (9) bhaktim, (10) ittham-bhūta-guṇaḥ, and (11) hariḥ. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

TEXT 11

'ātmā'-śabde brahma, deha, mana, yatna, dhṛti
buddhi, svabhāva,–ei sāta artha-prāpti

SYNONYMS

ātmā-śabde-by the word ātmā; brahma-the Absolute Truth; deha-the body; mana-the mind; yatna-endeavor; dhṛti-firmness; buddhi-intelligence; sva-bhāva-nature; ei sāta-these seven; artha-prāpti-obtainment of meanings.

TRANSLATION

"The seven different meanings of the word ātmā are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

"ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu
prayatne ca" iti xxx

SYNONYMS

ātmā-the word ātmā; deha-the body; manaḥ-the mind; brahma-the Absolute Truth; sva-bhāva-nature; dhṛti-firmness; buddhiṣu-in the sense of intelligence; prayatne-in endeavor; ca-and; iti-thus.

TRANSLATION

" 'The following are synonyms of the word ātmā: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 13

ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana

SYNONYMS

ei sāte-in these seven items; rame-enjoy; yei-those who; sei-they; ātmārāma-gaṇa-ātmārāmas; ātmārāma-gaṇera-of the ātmārāmas; āge-later; kariba gaṇana-shall make a count.

TRANSLATION

"The word ātmārāma refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the ātmārāmas.

TEXT 14

'muni'-ādi śabdera artha śuna, sanātana
pṛthak pṛthak artha pāche kariba milana

SYNONYMS

muni-the word muni; ādi-and the other; śabdera-of the words; artha-the meaning; śuna-hear; sanātana-My dear Sanātana; pṛthak pṛthak-separately; artha-meaning; pāche-after; kariba milana-I shall combine.

TRANSLATION

"My dear Sanātana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them.

TEXT 15

'muni'-śabde manana-śīla, āra kahe maunī
tapasvī vratī, yati, āra ṛṣi, muni

SYNONYMS

muni-śabde-by the word muni; manana-śīla-who is thoughtful; āra-also; kahe-it means; maunī-one who is silent; tapasvī-an ascetic; vratī-one who keeps great vows; yati-one in the renounced order of life; āra-and; ṛṣi-a saintly person; muni-they are called muni.

TRANSLATION

"The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

TEXT 16

'nirgrantha'-śabde kahe, avidyā-granthi-hīna
vidhi-niṣedha-veda-śāstra-jñānādi-vihīna

SYNONYMS

nirgrantha-nirgrantha; śabde-by the word; kahe-one means; avidyā-of ignorance; granthi-hīna-without any knot; vidhi-niṣedha-regulative principles of rules and restrictions; veda-śāstra-the Vedic literature; jñāna-ādi-knowledge, and so on; vihīna-without.

TRANSLATION

”The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

mūrkha, nīca, mleccha ādi śāstra-rikta-gaṇa
dhana-sañcayī–nirgrantha, āra ye nirdhana

SYNONYMS

mūrkha-foolish, illiterate persons; nīca-lowborn; mleccha-unclean persons with no principles; ādi-and others; śāstra-rikta-gaṇa-persons devoid of all regulative principles stated in śāstra; dhana-sañcayī-capitalist (one who gathers wealth); nirgrantha-called nirgrantha; āra-also; ye-anyone who; nirdhana-without riches.

TRANSLATION

”Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

nir niścaye niṣ kramārthe
nir nirmāṇa-niṣedhayoḥ
grantho dhane ’tha sandarbhe
varṇa-saṅgrathane ’pi ca

SYNONYMS

niḥ-the prefix niḥ; niścaye-in the sense of ascertainment; niḥ-the prefix niḥ; krama-arthe-in the meaning of succession; niḥ-the prefix niḥ; nirmāṇa-in the sense of forming; niṣedhayoḥ-in the sense of forbidding; granthaḥ-the word grantha; dhane-in the sense of wealth; atha-also; sandarbhe-thesis; varṇa-saṅgrathane-in the sense of tying together words; api-also; ca-and.

TRANSLATION

” ’The prefix niḥ may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.’

PURPORT

This is another quotation from the Viśva-prakāśa dictionary.

TEXT 19

’urukrama’-śabde kahe, baḍa yāṅra krama
’krama’-śabde kahe ei pāda-vikṣepaṇa

SYNONYMS

urukrama-urukrama; śabde-by this word; kahe-one means; baḍa-great; yāṅra-whose; krama-step; krama-śabde-in this word krama; kahe-one means; ei-this; pāda-vikṣepaṇa-throwing forth of the foot.

TRANSLATION

”The word urukrama refers to one whose krama [step] is great. The word krama means ’throwing the foot forward,’ that is, ’step.’

TEXT 20

śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa
caraṇa-cālane kāṅpāila tribhuvana

SYNONYMS

śakti-power; kampa-trembling; paripāṭī-method; yukti-argument; śaktye-with great force; ākramaṇa-attacking; caraṇa-cālane-by moving the foot; kāṅpāila-caused to tremble; tri-bhuvana-the three worlds.

TRANSLATION

”Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and krama means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

TEXT 21

viṣṇor nu vīrya-gaṇanāṁ katamo ’rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-raṁhasāskhalatā tripṛṣṭhaṁ
yasmāt trisāmya-sadanād urukampayānam

SYNONYMS

viṣṇoḥ-of Lord Viṣṇu; nu-certainly; vīrya-gaṇanām-a counting of the different potencies; katamaḥ-who; arhati-is able to do; iha-in this world; yaḥ-who; pārthivāni-of the element earth; api-although; kaviḥ-a learned person; vimame-has counted; rajāṁsi-the atoms; caskambha-captured; yaḥ-who; sva-His own; raṁhasā-by potency; askhalatā-without hindrances; tri-pṛṣṭham-the topmost planet (Satyaloka); yasmāt-from some cause; tri-sāmya-where there is equilibrium of the three guṇas; sadanāt-from the place (from the root of the material world); urukampayānam-trembling greatly.

TRANSLATION

” ’Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.40). In the Ṛg Veda mantra (1.2.154.1), it is said:

oṁ viṣṇor nu vīryāṇi kaṁ prāvocaṁ
yaḥ pārthivāni vimame rajāṁsi
yo ’skambhayad uttaraṁ sadhasthaṁ
vicakramāṇas tredhorugāyaḥ

TEXT 22

vibhu-rūpe vyāpe, śaktye dhāraṇa-poṣaṇa
mādhurya-śaktye goloka, aiśvarye paravyoma

SYNONYMS

vibhu-rūpe-in His all-pervasive feature; vyāpe-expands; śaktye-by His potency; dhāraṇa-poṣaṇa-maintaining and nourishing; mādhurya-śaktye-by His potency of conjugal love; goloka-the planetary system Goloka Vṛndāvana; aiśvarye-and by opulence; para-vyoma-the spiritual world.

TRANSLATION

”Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṇṭha planets.

PURPORT

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṇṭha planets by His opulences.

TEXT 23

māyā-śaktye brahmāṇḍādi-paripāṭī-sṛjana
’urukrama’-śabdera ei artha nirūpaṇa

SYNONYMS

māyā-śaktye-by His external potency; brahmāṇḍa-ādi-of material universes and so on; paripāṭī-an orderly arrangement; sṛjana-creating; urukrama-śabdera-of the word urukrama; ei-this; artha-of the meaning; nirūpaṇa-ascertainment.

TRANSLATION

”The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

”kramaḥ śaktau paripāṭyāṁ kramaś cālana-kampayoḥ”

SYNONYMS

kramaḥ-the word krama; śaktau-in the meaning of potency; paripāṭyām-in the meaning of systematic arrangement; kramaḥ-the word krama; cālana-in moving; kampayoḥ-or in trembling.

TRANSLATION

” ’These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.’

PURPORT

This is a quotation from the Viśva-prakāśa dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

’kurvanti’-pada ei parasmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

SYNONYMS

kurvanti-they do (for others); pada-the word; ei-this; parasmaipada-a verb form indicating things done for others; haya-is; kṛṣṇa-sukha-nimitta-to satisfy Kṛṣṇa; bhajane-in devotional service; tātparya-the purport; kahaya-is said.

TRANSLATION

”The word kurvanti, which means ’they do something for others,’ is a form of the verb ’things done for others.’ It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb ”to do” has two forms, technically called parasmaipada and ātmanepada. When things are done for one’s personal satisfaction, the form is called ātmanepada. In that case, the word ”do” in English is kurvante in Sanskrit. When things are done for others, the verb form changes to kurvanti. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the ātmārāma verse the verb kurvanti means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as ātmanepada when the work is to be done for one’s own benefit, and when it is done for others, it is called parasmaipada. Thus the verb is formed according to whether something is done for one’s self-satisfaction or for another’s satisfaction.

TEXT 26

”svaritañitaḥ kartrabhiprāye kriyā-phale”

SYNONYMS

svarita-ñitaḥ-of verbs having an indicatory ñ or a svarita accent; kartṛ-abhiprāye-is meant for the agent; kriyā-phale-when the fruit of the action.

TRANSLATION

" 'The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicatory ñ or a svarita accent.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.3.72).

TEXT 27

'hetu'-śabde kahe–bhukti-ādi vāñchāntare
bhukti, siddhi, mukti–mukhya ei tina prakāre

SYNONYMS

hetu-cause; śabde-by the word; kahe-it is said; bhukti-enjoying the result by oneself; ādi-and so on; vāñchā-antare-because of a different ambition; bhukti-enjoying the result of action; siddhi-the perfection of doing something; mukti-liberation; mukhya-chief; ei-these; tina prakāre-in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

TEXT 28

eka bhukti kahe, bhoga–ananta-prakāra
siddhi–aṣṭādaśa, mukti–pañca-vidhākāra

SYNONYMS

eka-first; bhukti-material enjoyment by doing something; kahe-is known; bhoga-enjoyment; ananta-prakāra-unlimited varieties; siddhi-the yogic perfections; aṣṭādaśa-eighteen in number; mukti-liberation; pañca-vidhā-ākāra-five varieties.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

TEXT 29

ei yāṅhā nāhi, tāhā bhakti–'ahaitukī'
yāhā haite vaśa haya śrī-kṛṣṇa kautukī

SYNONYMS

ei-these; yāṅhā-where; nāhi-not existing; tāhā-that; bhakti-the platform of devotional service; ahaitukī-unmotivated; yāhā haite-by which; vaśa haya-comes under control; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa; kautukī-the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

TEXT 30

'bhakti'-śabdera artha haya daśa-vidhākāra
eka–'sādhana', 'prema-bhakti'–nava prakāra

SYNONYMS

bhakti-bhakti; śabdera-of this word; artha-meanings; haya-are; daśa-vidhā-ākāra-ten varieties; eka-one; sādhana-the execution of regulative devotional service; prema-bhakti-ecstatic love; nava prakāra-nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are rati, prema, sneha, māna, praṇaya, rāga, anurāga, bhāva and mahābhāva-attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra
bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra

SYNONYMS

rati-of attraction; lakṣaṇā-the symptoms; prema-of love; lakṣaṇā-the symptoms; iti-ādi-and so on; pracāra-are known; bhāva-rūpā-in the form of ecstatic love; mahā-bhāva-of higher ecstatic love; lakṣaṇa-rūpā-there are many symptoms; āra-other.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

TEXT 32

śānta-bhaktera rati bāḍe 'prema'-paryanta
dāsya-bhaktera rati haya 'rāga'-daśā-anta

SYNONYMS

śānta-bhaktera-of devotees on the platform of neutrality; rati-attraction; bāḍe-increases; prema-paryanta-up to love of Godhead; dāsya-bhaktera-of devotees on the platform of servitude; rati-attraction; haya-increases; rāga-daśā-anta-up to the point of spontaneous attachment.

TRANSLATION

”The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

TEXT 33

sakhā-gaṇera rati haya ’anurāga’ paryanta
pitṛ-mātṛ-sneha ādi ’anurāga’-anta

SYNONYMS

sakhā-gaṇera-of the friends; rati-the attraction; haya-becomes; anurāga paryanta-up to subecstatic love; pitṛ-mātṛ-sneha-paternal love; ādi-and so on; anurāga-anta-up to the end of subecstatic love.

TRANSLATION

”Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa’s father and mother, can increase their love of Godhead up to the anurāga point also.

TEXT 34

kāntā-gaṇera rati pāya ’mahābhāva’-sīmā
’bhakti’-śabdera ei saba arthera mahimā

SYNONYMS

kāntā-gaṇera-of the devotees in conjugal love; rati-the attraction; pāya-attain; mahā-bhāva-sīmā-the limit of mahābhāva; bhakti-devotional service; śabdera-of the word; ei saba-all these; arthera-of the meanings; mahimā-of the glories.

TRANSLATION

”The gopīs of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

TEXT 35

’ittham-bhūta-guṇaḥ’-śabdera śunaha vyākhyāna
’itthaṁ’-śabdera bhinna artha, ’guṇa’-śabdera āna

SYNONYMS

ittham-bhūta-guṇaḥ-having qualities like this; śabdera-of the word; śunaha-please hear; vyākhyāna-the explanation; ittham-ittham; śabdera-of the word; bhinna artha-different meanings; guṇa-guṇa; śabdera-of the word; āna-other.

TRANSLATION

”Please hear the meaning of the word ittham-bhūta-guṇa, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

TEXT 36

’ittham-bhūta’-śabdera artha–pūrṇānandamaya
yāṅra āge brahmānanda tṛṇa-prāya haya

SYNONYMS

ittham-bhūta-śabdera artha-the meaning or import of the word ittham-bhūta; pūrṇa-ānanda-maya-full of transcendental bliss; yāṅra āge-in front of which; brahma-ānanda-the transcendental bliss derived from impersonalism; tṛṇa-prāya-just like straw; haya-is.

TRANSLATION

”The word ittham-bhūta is transcendentally exalted because it means ’full of transcendental bliss.’ Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmānanda] becomes like a piece of straw in comparison.

TEXT 37

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat-Your; sākṣāt-meeting; karaṇa-such action; āhlāda-pleasure; vi-śuddha-spiritually purified; abdhi-ocean; sthitasya-being situated; me-by me; sukhāni-happiness; goṣpadāyante-a small hole created by the hoof of a calf; brāhmāṇi-the pleasure derived from impersonal Brahman understanding; api-also; jagat-guro-O master of the universe.

TRANSLATION

” ’My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.’

PURPORT

This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 38

sarvākarṣaka, sarvāhlādaka, mahā-rasāyana
āpanāra bale kare sarva-vismāraṇa

SYNONYMS

sarva-ākarṣaka-all-attractive; sarva-āhlādaka-all-pleasing; mahā-rasa-ayana-the complete abode of transcendental mellow; āpanāra bale-by His own strength; kare-causes; sarva-vismāraṇa-forgetfulness of all other bliss.

TRANSLATION

”Lord Kṛṣṇa is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

TEXT 39

bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe
alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe

SYNONYMS

bhukti-material happiness; mukti-liberation from material suffering; siddhi-the perfection of mystic yoga; sukha-the happiness derived from these things; chāḍaya-one gives up; yāra-of which; gandhe-simply by the slight fragrance; alaukika-uncommon, transcendental; śakti-guṇe-by the power and quality; kṛṣṇa-kṛpāya-by the mercy of Lord Kṛṣṇa; bāndhe-one becomes bound.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa's mercy and His uncommon power and qualifications.

TEXT 40

śāstra-yukti nāhi ihāṅ siddhānta-vicāra
ei svabhāva-guṇe, yāte mādhuryera sāra

SYNONYMS

śāstra-yukti-logic on the basis of revealed scripture; nāhi-there is not; ihāṅ-here; siddhānta-vicāra-consideration of logical conclusions; ei-this; svabhāva-guṇe-a natural quality; yāte-in which; mādhuryera sāra-the essence of all transcendental bliss.

TRANSLATION

"When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

'guṇa' śabdera artha–kṛṣṇera guṇa ananta
sac-cid-rūpa-guṇa sarva pūrṇānanda

SYNONYMS

guṇa śabdera artha-the meaning of the word guṇa; kṛṣṇera guṇa ananta-Kṛṣṇa has unlimited qualities; sat-cit-rūpa-guṇa-such qualities are spiritual and eternal; sarva pūrṇa-ānanda-full of all transcendental bliss.

TRANSLATION

"The word guṇa means 'quality.' The qualities of Kṛṣṇa are transcendentally situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā
bhakta-vātsalya, ātma-paryanta vadānyatā

SYNONYMS

aiśvarya-opulence; mādhurya-transcendental sweetness; kāruṇye-mercy; svarūpa-pūrṇatā-fullness of spiritual value; bhakta-vātsalya-affection for the devotee; ātma-paryanta-up to the point of His personal self; vadānyatā-magnanimity.

TRANSLATION

"Kṛṣṇa's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

TEXT 43

alaukika rūpa, rasa, saurabhādi guṇa
kāro mana kona guṇe kare ākarṣaṇa

SYNONYMS

alaukika rūpa-uncommon beauty; rasa-mellows; saurabha-ādi guṇa-qualities like transcendental fragrance; kāro mana-the mind of a devotee; kona guṇe-by some particular quality; kare-does; ākarṣaṇa-attracting.

TRANSLATION

"Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

TEXT 44

sanakādira mana harila saurabhādi guṇe

SYNONYMS

sanaka-ādira mana-the minds of saintly sages like Sanaka and Sanātana; harila-attracted; saurabha-ādi-such as the transcendental aroma of His lotus feet; guṇe-by the quality.

TRANSLATION

"The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanat-kumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasī that had been offered to the Lord.

TEXT 45

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya-of Him; aravinda-nayanasya-of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda-of the lotus feet; kiñjalka-with saffron; miśra-mixed; tulasī-of tulasī leaves; makaranda-with the aroma; vāyuḥ-the air; antargataḥ-entered; sva-vivareṇa-through the nostrils; cakāra-created; teṣām-of them; saṅkṣobham-strong agitation; akṣara-juṣām-of the impersonally self-realized (Kumāras); api-also; citta-tanvoḥ-of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). For an explanation, see Madhya-līlā (17.142).

TEXT 46

śukadevera mana harila līlā-śravaṇe

SYNONYMS

śukadevera-of Śukadeva Gosvāmī; mana-the mind; harila-carried away; līlā-śravaṇe-by remembering the pastimes of the Lord.

TRANSLATION

"Śukadeva's mind was carried away by remembering the pastimes of the Lord.

TEXT 47

pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

pariniṣṭhitaḥ-situated; api-although; nairguṇye-in the transcendental position, freed from the material modes of nature; uttamaḥ-śloka-līlayā-by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; gṛhīta-ceta-the mind became fully taken over; rājarṣe-O great King; ākhyānam-the narration; yat-which; adhītavān-studied.

TRANSLATION

" 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 48

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

SYNONYMS

sva-sukha-nirbhṛta-cetāḥ-whose mind was always fully absorbed in the happiness of self-realization; tat-by that; vyudasta-anya-bhāvaḥ-being freed from all other attractions; api-although; ajita-rucira-līlā-by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; ākṛṣṭa-attracted; sāraḥ-whose heart; tadīyam-in relation to the Lord; vyatanuta-described and spread; kṛpayā-out of mercy; yaḥ-he who; tattva-dīpam-which is the light of the Absolute Truth; purāṇam-the supplementary Vedic literature Śrīmad-Bhāgavatam; tam-to him; akhila-vṛjina-ghnam-who can destroy all kinds of material misery; vyāsa-sūnum-Śukadeva Gosvāmī, the son of Vyāsadeva; nataḥ asmi-I offer my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (12.12.68).

TEXT 49

śrī-aṅga-rūpe hare gopikāra mana

SYNONYMS

śrī-aṅga-of His transcendental body; rūpe-by the beauty; hare-attracts; gopikāra mana-the minds of the gopīs.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features.

TEXT 50

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SYNONYMS

vīkṣya-seeing; alaka-āvṛta-mukham-face decorated with curling tresses of hair; tava-Your; kuṇḍala-śrī-beauty of earrings; gaṇḍa-sthala-falling on Your cheeks; adhara-sudham-and the nectar from Your lips; hasita-avalokam-Your smiling glance; datta-abhayam-which assure fearlessness; ca-and; bhuja-daṇḍa-yugam-the two arms; vilokya-by seeing; vakṣaḥ-chest; śriyā-by the beauty; eka-ramaṇam-chiefly producing conjugal attraction; ca-and; bhavāma-we have become; dāsyaḥ-Your maidservants.

TRANSLATION

" 'Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs when they arrived near Kṛṣṇa for the rāsa dance on a full moonlit night. The attracted gopīs were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the rāsa dance.

TEXT 51

rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa

SYNONYMS

rūpa-beauty; guṇa-qualities; śravaṇe-by hearing; rukmiṇī-ādira-of the queens, headed by Rukmiṇī; ākarṣaṇa-attracting.

TRANSLATION

"The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me

SYNONYMS

śrutvā-hearing; guṇān-the transcendental qualities; bhuvana-sundara-O most beautiful in the whole creation; śṛṇvatām-of those hearing; te-Your; nirviśya-entering; karṇa-vivaraiḥ-by the holes of the ears; harataḥ aṅga-tāpam-decreasing all the miserable conditions of the body; rūpam-the beauty; dṛśām-of the eyes; dṛśimatām-of those who can see; akhila-artha-lābham-the achievement of all kinds of gains; tvayi-unto You; acyuta-O infallible one; āviśati-enters; cittam-the consciousness; apatrapam-without shame; me-my.

TRANSLATION

" 'O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (Śrīmad-Bhāgavatam 10.52.37) was written by Rukmiṇīdevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīkṣit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged for her marriage to Śiśupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a brāhmaṇa, and invited Him to kidnap her.

TEXT 53

vaṁśī-gīte hare kṛṣṇa lakṣmy-ādira mana

SYNONYMS

vaṁśī-gīte-by the vibration of His flute; hare-attracts; kṛṣṇa-Lord Kṛṣṇa; laksmī-ādira-of the goddess of fortune and others; mana-the mind.

TRANSLATION

"Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciraṁ dhṛta-vratā

SYNONYMS

kasya-of what; anubhāvaḥ-a result; asya-of the serpent (Kāliya); na-not; deva-O Lord; vidmahe-we know; tava-aṅghri-of Your lotus feet; reṇu-of the dust; sparaśa-for touching; adhikāraḥ-qualification; yat-which; vāñchayā-by desiring; śrīḥ-the goddess of fortune; lalanā-the topmost woman; acarat-performed; tapaḥ-austerity; vihāya-giving up; kāmān-all desires; suciram-for a long time; dhṛta-a law upheld; vratā-as a vow.

TRANSLATION

" 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 55

yogya-bhāve jagate yata yuvatīra gaṇa

SYNONYMS

yogya-bhāve-by proper behavior; jagate-within the three worlds; yata-all; yuvatīra gaṇa-the groups of young girls.

TRANSLATION

"Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

TEXT 56

kā stry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

kā strī-who is that woman; aṅga-O Kṛṣṇa; te-of You; kala-pada-by the rhythms; amṛta-veṇu-gīta-and sweet songs of Your flute; sammohitā-being captivated; ārya-caritāt-from the path of chastity according to Vedic civilization; na-not; calet-would wander; tri-lokyām-within the three worlds; trailokya-saubhagam-which is the fortune of the three worlds; idam-this; ca-and; nirīkṣya-by observing; rūpam-the beauty; yat-which; go-the cows; dvija-the birds; druma-the trees; mṛgāḥ-forest animals like the deer; pulakāni-transcendental jubilation; abibhran-manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

TEXT 57

guru-tulya strī-gaṇera vātsalye ākarṣaṇa
dāsya-sakhyādi-bhāve puruṣādi gaṇa

SYNONYMS

guru-tulya-on the level of a superior guardian; strī-gaṇera-of the ladies of Vṛndāvana; vātsalye-in parental affection; ākarṣaṇa-attracting; dāsya-sakhya-ādi-servants, friends, and others; bhāve-in the mode of; puruṣa-ādi gaṇa-all the males of Vṛndāvana.

TRANSLATION

"The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

TEXT 58

pakṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matta kari' ākarṣaye kṛṣṇa-guṇa

SYNONYMS

pakṣī-birds; mṛga-animals; vṛkṣa-trees; latā-creepers; cetana-acetana-living entities and even the stones and wood; preme-in ecstatic love; matta-captivated; kari'-making; ākarṣaye-attract; kṛṣṇa-guṇa-the qualities of Kṛṣṇa.

TRANSLATION

"The qualities of Kṛṣṇa captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Kṛṣṇa's qualities.

TEXT 59

'hariḥ'-śabde nānārtha, dui mukhyatama
sarva amaṅgala hare, prema diyā hare mana

SYNONYMS

hariḥ-hari; śabde-by this word; nānā-artha-different imports; dui-two; mukhya-tama-chief; sarva-all; amaṅgala-inauspiciousness; hare-takes away; prema diyā-by ecstatic love; hare-attracts; mana-the mind.

TRANSLATION

"Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

yaiche taiche yohi kohi karaye smaraṇa
cāri-vidha tāpa tāra kare saṁharaṇa

SYNONYMS

yaiche taiche-somehow or other; yohi kohi-anywhere and everywhere; karaye smaraṇa-remembers; cāri-vidha-the four kinds; tāpa-miserable conditions of life; tāra-of the devotee; kare saṁharaṇa-He takes away.

TRANSLATION

"When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) pātaka, (2) urupātaka, (3) mahā-pātaka and (4) atipātaka-preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I will protect you from all sinful reactions. Do not fear." The word sarva-pāpebhyaḥ indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa's lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

yathāgniḥ susamṛddhārciḥ
karoty edhāṁsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināṁsi kṛtsnaśaḥ

SYNONYMS

yathā-as; agniḥ-a fire; su-samṛddha-arciḥ-having a full flame; karoti-makes; edhāṁsi-fuel; bhasmasāt-into ashes; tathā-similarly; mat-viṣayā bhaktiḥ-devotional service in relation to Me; uddhava-O Uddhava; enāṁsi-all kinds of sinful activity; kṛtsnaśaḥ-totally.

TRANSLATION

” ’As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.’

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.19).

TEXT 62

tabe kare bhakti-bādhaka karma, avidyā nāśa
śravaṇādyera phala ’premā’ karaye prakāśa

SYNONYMS

tabe-thereafter; kare-does; bhakti-bādhaka-impediments on the path of devotional service; karma-activities; avidyā-ignorance; nāśa-vanquishing; śravaṇa-ādyera-of hearing, chanting and so forth; phala-the result; premā-love of Godhead; karaye prakāśa-causes a manifestation of.

TRANSLATION

”In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways-hearing, chanting and so forth.

TEXT 63

nija-guṇe tabe hare dehendriya-mana
aiche kṛpālu kṛṣṇa, aiche tāṅra guṇa

SYNONYMS

nija-guṇe-by transcendental qualities; tabe-then; hare-attracts; deha-indriya-mana-the body, senses and mind; aiche-in that way; kṛpālu kṛṣṇa-merciful Kṛṣṇa; aiche-in that way; tāṅra-His; guṇa-transcendental qualities.

TRANSLATION

”When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

TEXT 64

cāri puruṣārtha chāḍāya, guṇe hare sabāra mana
’hari’-śabdera ei mukhya kahiluṅ lakṣaṇa

SYNONYMS

cāri puruṣa-artha-the four kinds of so-called goals of life; chāḍāya-causes to give up; guṇe-by the transcendental qualities; hare-attracts; sabāra mana-everyone’s mind; hari-hari; śabdera-of the word; ei-this; mukhya-chief; kahiluṅ-I have explained; lakṣaṇa-the symptoms.

TRANSLATION

”When one’s mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

’ca’ ’api’, dui śabda tāte ’avyaya’ haya
yei artha lāgāiye, sei artha haya

SYNONYMS

ca-ca; api-api; dui-two; śabda-words; tāte-in that way; avyaya-indeclinable words; haya-are; yei-whatever; artha-meaning; lāgāiye-they want to use; sei-that; artha-meaning; haya-can be used.

TRANSLATION

”When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

tathāpi ca-kārera kahe mukhya artha sāta

SYNONYMS

tathāpi-still; ca-kārera-of the word ca; kahe-it is said; mukhya-chief; artha-meanings; sāta-seven.

TRANSLATION

”The word ca can be explained in seven ways.

TEXT 67

cānvācaye samāhāre
’nyo ’nyārthe ca samuccaye
yatnāntare tathā pāda-
pūraṇe ’py avadhāraṇe

SYNONYMS

ca-this word ca; anvācaye-in connecting one with another; samāhāre-in the sense of aggregation; anyo 'nya-arthe-to help one another in the imports; ca-the word ca; samuccaye-in aggregate understanding; yatna-antare-in another effort; tathā-as well as; pāda-pūraṇe-in completing the verse; api-also; avadhāraṇe-in the sense of certainty.

TRANSLATION

" 'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 68

api-śabde mukhya artha sāta vikhyāta

SYNONYMS

api-śabde-by the word api; mukhya-chief; artha-meanings; sāta-seven; vikhyāta-celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

TEXT 69

api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-padārtheṣu
kāma-cāra-kriyāsu ca

SYNONYMS

api-the word api; sambhāvanā-possibility; praśna-question; śaṅkā-doubt; garhā-censure or abuse; samuccaye-aggregation; tathā-as well as; yukta-pada-artheṣu-the appropriate application of things; kāma-cāra-kriyāsu-of extravagance; ca-and.

TRANSLATION

" 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the Viśva-prakāśa.

TEXT 70

ei ta' ekādaśa padera artha-nirṇaya
ebe ślokārtha kari, yathā ye lāgaya

SYNONYMS

ei ta'-this; ekādaśa-eleven; padera-of the words; artha-nirṇaya-demonstration of import; ebe-now; śloka-artha-the total meaning of the verse; kari-let Me do; yathā-as much as; ye-which; lāgaya-applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

TEXT 71

'brahma' śabdera artha–tattva sarva-bṛhattama
svarūpa aiśvarya kari' nāhi yāṅra sama

SYNONYMS

brahma-brahma; śabdera artha-the meaning of the word; tattva-the truth; sarva-bṛhat-tama-summum bonum among the relative truths; sva-rūpa-the original identity; aiśvarya-opulence; kari'-accepting; nāhi-not; yāṅra-whose; sama-equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

TEXT 72

bṛhattvād bṛṁhaṇatvāc ca
tad brahma paramaṁ viduḥ
tasmai namas te sarvātman
yogi-cintyāvikāravat

SYNONYMS

bṛhattvāt-because of being all-pervasive; bṛṁhaṇatvāt-because of increasing unlimitedly; ca-and; tat-that; brahma-Absolute Truth; paramam-the ultimate; viduḥ-they know; tasmai-unto Him; namaḥ-obeisances; te-unto You; sarva-ātman-the Supreme Soul; yogi-cintya-appreciable by great yogīs; avikāra-vat-without change.

TRANSLATION

" 'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogīs. He is changeless, and He is the soul of all.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.57).

TEXT 73

sei brahma-śabde kahe svayaṁ-bhagavān
advitīya-jñāna, yāṅhā vinā nāhi āna

SYNONYMS

sei-that; brahma-brahma; śabde-by the word; kahe-it is said; svayam-bhagavān-the Supreme Personality of Godhead; advitīya-jñāna-the supreme one, without duality; yāṅhā-which; vinā-without; nāhi āna-there is nothing else.

TRANSLATION

”The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

TEXT 74

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma-Brahman; iti-thus; paramātmā-Paramātmā; iti-thus; bhagavān-Bhagavān; iti-thus; śabdyate-is known.

TRANSLATION

” ’Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see Ādi-līlā (2.11).

TEXT 75

sei advaya-tattva kṛṣṇa–svayaṁ-bhagavān
tina-kāle satya tiṅho–śāstra-pramāṇa

SYNONYMS

sei-that; advaya-tattva-Absolute Truth without a second; kṛṣṇa-Lord Kṛṣṇa; svayam-bhagavān-the Supreme Personality of Godhead; tina-kāle-in three phases of time (past, present and future); satya-truth; tiṅho-He; śāstra-pramāṇa-the verdict of all Vedic literature.

TRANSLATION

”That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

TEXT 76

aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo ’vaśiṣyeta so ’smy aham

SYNONYMS

aham-I, the Personality of Godhead; eva-certainly; āsam-existed; eva-only; agre-before the creation; na-never; anyat-anything else; yat-which; sat-the effect; asat-the cause; param-the supreme; paścāt-after; aham-I, the Personality of Godhead; yat-which; etat-this creation; ca-also; yaḥ-who; avaśiṣyeta-remains; saḥ-that; asmi-am; aham-I, the Personality of Godhead.

TRANSLATION

” ’Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). For an explanation see Ādi-līlā (1.53).

TEXT 77

’ātma’-śabde kahe kṛṣṇa bṛhattva-svarūpa
sarva-vyāpaka, sarva-sākṣī, parama-svarūpa

SYNONYMS

ātma-ātmā; śabde-by the word; kahe-it is said; kṛṣṇa-the Supreme Lord Kṛṣṇa; bṛhattva-the greatest of all; sva-rūpa-identity; sarva-vyāpaka-all pervasive; sarva-sākṣī-the witness of all; parama-svarūpa-the supreme form.

TRANSLATION

”The word ātmā [self] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

TEXT 78

ātatatvāc ca mātṛtvād
ātmā hi paramo hariḥ

SYNONYMS

ātatatvāt-due to being all-pervading; ca-and; mātṛtvāt-due to being the progenitor; ātmā-the soul; hi-certainly; paramaḥ-supreme; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

” ’Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.’

PURPORT

This is a quotation from the Bhāvārtha-dīpikā, Śrīdhara Svāmī’s commentary on Śrīmad-Bhāgavatam.

TEXT 79

sei kṛṣṇa-prāpti-hetu trividha ’sādhana’
jñāna, yoga, bhakti,–tinera pṛthak lakṣaṇa

SYNONYMS

sei-those; kṛṣṇa-prāpti-of achieving the lotus feet of Kṛṣṇa; hetu-causes; tri-vidha sādhana-the three kinds of execution; jñāna-knowledge; yoga-mystic yoga practice; bhakti-and devotional service; tinera-of these three; pṛthak lakṣaṇa-the symptoms are different.

TRANSLATION

"There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

TEXT 80

tina sādhane bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,–trividha prakāśe

SYNONYMS

tina sādhane-by these three different processes; bhagavān-the Supreme Personality of Godhead; tina-three; sva-rūpe-in identities; bhāse-appears; brahma-the impersonal feature; paramātmā-the localized feature; bhagavattā-and the Supreme Personality of Godhead; trividha prakāśe-three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms-as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.

TEXT 81

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma-Brahman; iti-thus; paramātmā-Paramātmā; iti-thus; bhagavān-Bhagavān; iti-thus; śabdyate-is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

TEXT 82

'brahma-ātmā'-śabde yadi kṛṣṇere kahaya
'rūḍhi-vṛttye' nirviśeṣa antaryāmī kaya

SYNONYMS

brahma-ātmā-brahma and ātmā; śabde-by these words; yadi-if; kṛṣṇere kahaya-Kṛṣṇa is indicated; rūḍhi-vṛttye-by the direct meaning; nirviśeṣa-impersonal; antaryāmī-the Supersoul; kaya-is said.

TRANSLATION

"Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

jñāna-mārge–nirviśeṣa-brahma prakāśe
yoga-mārge–antaryāmi-svarūpete bhāse

SYNONYMS

jñāna-mārge-the process of philosophical speculation; nirviśeṣa-brahma-the impersonal Brahman effulgence; prakāśe-becomes manifest; yoga-mārge-by practicing mystic yoga; antaryāmi-svarūpete-in the localized aspect, Supersoul; bhāse-appears.

TRANSLATION

"If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

rāga-bhakti-vidhi-bhakti haya dui-rūpa
'svayaṁ-bhagavattve', bhagavattve–prakāśa dvi-rūpa

SYNONYMS

rāga-bhakti-spontaneous devotional service; vidhi-bhakti-regulative devotional service; haya-are; dui-rūpa-the two kinds of devotional service; svayam-bhagavattve-in the Supreme Personality of Godhead; bhagavattve-and in His personal expansion; prakāśa dvi-rūpa-the two kinds of manifestation.

TRANSLATION

"There are two kinds of devotional activity-spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

TEXT 85

rāga-bhaktye vraje svayaṁ-bhagavāne pāya

SYNONYMS

rāga-bhaktye-by the discharge of spontaneous devotional service; vraje-in Vṛndāvana; svayam-Himself; bhagavāne-the Supreme Personality of Godhead; pāya-one gets.

TRANSLATION

"By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

TEXT 86

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhaktimatām iha
SYNONYMS

na-not; ayam-this Lord Śrī Kṛṣṇa; sukha-āpaḥ-easily available; bhagavān-the Supreme Personality of Godhead; dehinām-for materialistic persons who have accepted the body as the self; gopikā-sutaḥ-the son of mother Yaśodā; jñāninām-for persons addicted to mental speculation; ca-and; ātma-bhūtānām-for persons performing severe austerities and penances; yathā-as; bhakti-matām-for persons engaged in spontaneous devotional service; iha-in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the gopīs and thus glorifying them.

TEXT 87

vidhi-bhaktye pārṣada-dehe vaikuṇṭhete yāya

SYNONYMS

vidhi-bhaktye-by executing regulative devotional service; pārṣada-dehe-in the form of an associate of the Lord; vaikuṇṭhete yāya-one achieves the Vaikuṇṭha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.

TEXT 88

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre-yamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ

SYNONYMS

yat-which; ca-also; vrajanti-go; animiṣām-of the demigods; ṛṣabha-anuvṛttyā-by practicing the best means of spiritual life; dūre-keeping at a distance; yamāḥ-the regulative principles; hi-certainly; upari-above; naḥ-our; spṛhaṇīya-śīlāḥ-decorated with desirable qualities; bhartuḥ-of the master; mithaḥ-mutually; su-yaśasaḥ-who has all transcendental qualities; kathana-anurāga-attracted to discussions; vaiklavya-transformation; bāṣpa-kalayā-with tears in the eyes; pulakīkṛta-jubilation; aṅgāḥ-bodily limbs.

TRANSLATION

" 'Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṇṭha planets, which exist above us.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two asuras in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikuṇṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

TEXT 89

sei upāsaka haya trividha prakāra
akāma, mokṣa-kāma, sarva-kāma āra

SYNONYMS

sei upāsaka-those devotees; haya-are; tri-vidha prakāra-three varieties; akāma-without material desires; mokṣa-kāma-desiring to become liberated; sarva-kāma-filled with all material desires; āra-and.

TRANSLATION

"The devotees are divided into three categories-akāma [desireless], mokṣa-kāma [desiring liberation], and sarva-kāma [desiring material perfection].

TEXT 90

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ-without material desires; sarva-kāmaḥ-full of all material desires; vā-or; mokṣa-kāmaḥ-desiring liberation; udāra-dhīḥ-sincere and advanced in devotional service; tīvreṇa-firm; bhakti-yogena-by the practice of bhakti-yoga; yajeta-should worship; puruṣam param-the Supreme Personality of Godhead.

TRANSLATION

" 'One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 91

buddhimān-arthe–yadi ’vicāra-jña’ haya
nija-kāma lāgiha tabe kṛṣṇere bhajaya

SYNONYMS

buddhimān-arthe-by the meaning of intelligent; yadi-if; vicāra-jña-expert in scrutinizing things; haya-is; nija-kāma lāgiha-even for sense gratification; tabe-then; kṛṣṇere bhajana-worships Lord Kṛṣṇa.

TRANSLATION

”The meaning of the word udāra-dhīḥ is buddhimān-intelligent or considerate. Because of this, even for one’s own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

TEXT 92

bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala

SYNONYMS

bhakti vinu-without devotional service; kona-some; sādhana-practice for perfection; dite-to give; nāre-not able; phala-any result; saba phala-all the results of different processes; deya-give; bhakti-devotional service; svatantra-independent; prabala-and powerful.

TRANSLATION

”The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

ajā-gala-stana-nyāya anya sādhana
ataeva hari bhaje buddhimān jana

SYNONYMS

ajā-gala-stana-nyāya-like the nipples on the neck of a goat; anya-other; sādhana-execution of spiritual life; ataeva-therefore; hari-the Supreme Personality of Godhead; bhaje-one worships; buddhimān jana-the intelligent person.

TRANSLATION

”With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

TEXT 94

catur-vidhā bhajante māṁ
janāḥ sukṛtino ’rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

SYNONYMS

catuḥ-vidhāḥ-four kinds; bhajante-worship; mām-Me; janāḥ-persons; sukṛtinaḥ-who have obeyed the principles of human life or the regulative principles of varṇa and āśrama; arjuna-O Arjuna; ārtaḥ-the distressed; jijñāsuḥ-the inquisitive; artha-arthī-one in need of money; jñānī-one pursuing knowledge; ca-also; bharata-ṛṣabha-O best of the Bharata dynasty.

TRANSLATION

” ’O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.’

PURPORT

This is a quotation from Bhagavad-gītā (7.16). The word sukṛtinaḥ is very important in this verse. Su means ”auspicious,” and kṛtī means ”meritorious” or ”regulated.” Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of varṇa and āśrama. In the Viṣṇu Purāṇa it is said:

varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

According to religious life, society is divided into four social divisions-brāhmaṇa, kṣatriya, vaiśya and śūdra-and four spiritual divisions-brahmacarya, gṛhastha, vānaprastha and sannyāsa. One needs to be trained to become a brāhmaṇa, kṣatriya, vaiśya or śūdra, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is not trained socially and spiritually-that is, if one is uneducated and unregulated-his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training-either by following the principles of varṇa and āśrama or by being directly trained in the bhakti school by the methods of śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanamarcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam. Without being trained, one cannot be sukṛtī, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by

Sanaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 95

ārta, arthārthī,–dui sakāma-bhitare gaṇi
jijñāsu, jñānī,–dui mokṣa-kāma māni

SYNONYMS

ārta-distressed; artha-arthī-desirous of money; dui-two persons; sakāma-bhitare-in the division of material activities; gaṇi-we consider; jijñāsu-inquisitive; jñānī-pursuing knowledge; dui-two; mokṣa-kāma-transcendentalists pursuing spiritual knowledge for liberation; māni-I consider.

TRANSLATION

"Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

TEXT 96

ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chāḍi' haya śuddha-bhaktimān

SYNONYMS

ei cāri-these four persons; sukṛti-pious men; haya-are; mahā-bhāgyavān-highly fortunate; tat-tat-those respective; kāma-ādi-aspirations; chāḍi'-giving up; haya-become; śuddha-bhaktimān-pure devotees.

TRANSLATION

"Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya

SYNONYMS

sādhu-saṅga-kṛpā-by the mercy of association with devotees; kimvā-or; kṛṣṇera kṛpāya-by the mercy of Kṛṣṇa; kāma-ādi-material desires and so on; duḥsaṅga-unwanted association; chāḍi'-giving up; śuddha-bhakti pāya-one obtains the platform of pure devotional life.

TRANSLATION

"One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

SYNONYMS

sat-saṅgāt-by the association of pure devotees; mukta-freed; duḥsaṅgaḥ-the association of materialistic persons; hātum-to give up; na-not; utsahate-is able; budhaḥ-one who is actually learned; kīrtyamānam-being glorified; yaśaḥ-the glories; yasya-of whom (the Supreme Personality of Godhead); sakṛt-once; ākarṇya-hearing; rocanam-very pleasing.

TRANSLATION

" 'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of Śrīmad-Bhāgavatam who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa mahā-mantra on their beads, follow the devotional process, rise early in the morning, attend maṅgala-ārati and recite Śrīmad-Bhāgavatam and Bhagavad-gītā regularly. In this way, one can become purified and free from all material contamination.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
(Nārada-pañcarātra)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (āpani ācari' bhakti karila pracāra). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

TEXT 99

'duḥsaṅga' kahiye–'kaitava', 'ātma-vañcanā'
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā

SYNONYMS

duḥsaṅga-bad, unwanted association; kahiye-I say; kaitava-cheating; ātma-vañcanā-cheating oneself; kṛṣṇa-Lord Kṛṣṇa; kṛṣṇa-bhakti-devotional service to Kṛṣṇa; vinu-without; anya-other; kāmanā-desires.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa's service are also called duḥsaṅga, bad association.

TEXT 100

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ-religiosity; projjhita-completely rejected; kaitavaḥ-in which fruitive intention; atra-herein; paramaḥ-the highest; nirmatsarāṇām-of the fully pure in heart; satām-devotees; vedyam-to be understood; vāstavam-factual; atra-herein; vastu-substance; śiva-dam-giving well-being; tāpa-traya-of threefold miseries; unmūlanam-causing uprooting; śrīmat-beautiful; bhāgavate-in the Bhāgavata Purāṇa; mahā-muni-by the great sage (Vyāsadeva); kṛte-compiled; kim-what; vā-indeed; paraiḥ-with others; īśvaraḥ-the Supreme Lord; sadyaḥ-at once; hṛdi-within the heart; avarudhyate-becomes confined; atra-herein; kṛtibhiḥ-by pious men; śuśrūṣubhiḥ-desiring to hear; tat-kṣaṇāt-without delay.

TRANSLATION

" 'The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see also Ādi-līlā (1.91).

TEXT 101

'pra'-śabde–mokṣa-vāñchā kaitava-pradhāna
ei śloke śrīdhara-svāmī kariyāchena vyākhyāna

SYNONYMS

pra-śabde-by the affix pra; mokṣa-vāñchā-the desire for being liberated; kaitava-pradhāna-first-class cheating; ei śloke-in this verse; śrīdhara-svāmī-the great commentator Śrīdhara Svāmī; kariyāchena-has made; vyākhyāna-explanation.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

TEXT 102

sakāma-bhakte 'ajña' jāni' dayālu bhagavān
sva-caraṇa diyā kare icchāra pidhāna

SYNONYMS

sakāma-bhakte-to devotees who still have material desires to fulfill; ajña-foolish; jāni'-knowing; dayālu-merciful; bhagavān-Śrī Kṛṣṇa; sva-caraṇa-His own lotus feet; diyā-giving; kare-does; icchāra pidhāna-the covering of other desires.

TRANSLATION

"When the merciful Lord Kṛṣṇa understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam-it is true; diśati-He awards; arthitam-that which is desired; arthitaḥ-being requested; nṛṇām-by human beings; na-not; eva-certainly; artha-daḥ-giving desired things; yat-which; punaḥ-again; arthitā-request; yataḥ-from which; svayam-Himself; vidhatte-He gives; bhajatām-of those engaged in devotional service; anicchatām-even though not desiring; icchā-pidhānam-covering all other desires; nija-pāda-pallavam-the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

TEXT 104

sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe 'bhāva'

SYNONYMS

sādhu-saṅga-the association of devotees; kṛṣṇa-kṛpā-the mercy of Lord Kṛṣṇa; bhaktira-of devotional service; sva-bhāva-nature; e tine-these three; saba chāḍāya-cause one to give up everything else; kare-do; kṛṣṇe-unto Lord Kṛṣṇa; bhāva-the loving affairs.

TRANSLATION

"Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

PURPORT

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, māyā. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In Śrīmad-Bhāgavatam it is said: śrama eva hi kevalam. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of Bhagavad-gītā.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by karma, jñāna and yoga. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called anyābhilāṣitā-śūnya. Then one becomes a pure devotee.

TEXT 105

āge yata yata artha vyākhyāna kariba
kṛṣṇa-guṇāsvādera ei hetu jāniba

SYNONYMS

āge-ahead; yata yata-as many as; artha-meanings; vyākhyāna kariba-I shall explain; kṛṣṇa-guṇa-āsvādera-of tasting the transcendental qualities of Kṛṣṇa; ei-this; hetu-reason; jāniba-we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

TEXT 106

śloka-vyākhyā lāgi' ei kariluṅ ābhāsa
ebe kari ślokera mūlārtha prakāśa

SYNONYMS

śloka-vyākhyā-of the explanation of the verse; lāgi'-for the matter; ei-this; kariluṅ-I did; ābhāsa-indication; ebe-now; kari-let Me do; ślokera-of the verse; mūla-artha-the real meaning; prakāśa-the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse. Allow Me to explain the real purpose of the verse.

TEXT 107

jñāna-mārge upāsaka–duita' prakāra
kevala brahmopāsaka, mokṣākāṅkṣī āra

SYNONYMS

jñāna-mārge-on the path of philosophical speculation; upāsaka-worshipers; duita' prakāra-two varieties; kevala-only; brahma-upāsaka-the worshiper of impersonal Brahman; mokṣa-ākāṅkṣī-desiring liberation; āra-and.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation-one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣī, one who desires liberation.

TEXT 108

kevala brahmopāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya

SYNONYMS

kevala brahma-upāsaka-the worshiper of only the impersonal Brahman; tina bheda haya-there are three different groups; sādhaka-the beginner; brahma-maya-absorbed in thought of Brahman; āra-and; prāpta-brahma-laya-actually merged into the Brahman effulgence.

TRANSLATION

"There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahma-laya'

SYNONYMS

bhakti-devotional service; vinā-without; kevala-only; jñāne-by philosophical speculation; mukti-liberation; nāhi haya-there is not; bhakti-devotional service; sādhana-practice; kare-does; yei-anyone who; prāpta-brahma-laya-as good as merging into the impersonal Brahman.

TRANSLATION

"One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

bhaktira svabhāva,–brahma haite kare ākarṣaṇa
divya deha diyā karāya kṛṣṇera bhajana

SYNONYMS

bhaktira-of devotional service; sva-bhāva-nature; brahma-impersonal Brahman realization; haite-from; kare-does; ākarṣaṇa-attracting; divya-transcendental; deha-body; diyā-offering; karāya-causes to perform; kṛṣṇera bhajana-the service of Lord Kṛṣṇa.

TRANSLATION

"Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. Be is offered a transcendental body to engage in Lord Kṛṣṇa's service.

TEXT 111

bhakta-deha pāile haya guṇera smaraṇa
guṇākṛṣṭa hañā kare nirmala bhajana

SYNONYMS

bhakta-deha-the body of a devotee; pāile-when one gets; haya-there is; guṇera smaraṇa-remembrance of the transcendental qualities; guṇa-ākṛṣṭa hañā-being attracted by the transcendental qualities; kare-performs; nirmala bhajana-pure devotional service.

TRANSLATION

"When one gets a devotee's spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa's transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories-the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories-(1) sādhaka, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the brahma-bhūta platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the brahma-bhūta platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

sarvopādhi-vinirmuktaṁ
tatparatvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

When one's senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

TEXT 112

"muktā api līlayā vigrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ-liberated; api-although; līlayā-by pastimes; vigraham-the form of the Lord; kṛtvā-having installed; bhagavantam-the Supreme Personality of Godhead; bhajante-worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

Highly elevated Māyāvādī sannyāsīs sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from Śaṅkarācārya's commentary on the Upaniṣad known as Nṛsiṁha-tāpanī.

TEXT 113

janma haite śuka-sanakādi 'brahmamaya'
kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya

SYNONYMS

janma haite-from birth; śuka-Śukadeva Gosvāmī; sanaka-ādi-the four Kumāras; brahma-maya-absorbed in the thought of impersonal Brahman; kṛṣṇa-guṇa-ākṛṣṭa-attracted by the transcendental pastimes of the Lord; hañā-becoming; kṛṣṇere bhajaya-worshiped Lord Kṛṣṇa.

TRANSLATION

"Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

TEXT 114

sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana
guṇākṛṣṭa hañā kare nirmala bhajana

SYNONYMS

sanaka-ādyera-of the four Kumāras, headed by Sanaka; kṛṣṇa-kṛpāya-by the mercy of the Lord; saurabhe-the fragrance; hare-took away; mana-the minds; guṇa-ākṛṣṭa hañā-thus being attracted by the qualities of Kṛṣṇa; kare-perform; nirmala bhajana-pure devotional service.

TRANSLATION

"The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

TEXT 115

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya-of Him; aravinda-nayanasya-of the lotus-eyed Lord; pada-aravinda-of the lotus feet; kiñjalka-with the toes; miśra-mixed; tulasī-the tulasī leaves; makaranda-fragrance; vāyuḥ-breeze; antargataḥ-entered within; sva-vivareṇa-through their nostrils; cakāra-made; teṣām-of the Kumāras; saṅkṣobham-agitation for change; akṣara-juṣām-attached to impersonal Brahman realization; api-even though; citta-tanvoḥ-in both mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43).

TEXT 116

vyāsa-kṛpāya śukadevera līlādi-smaraṇa
kṛṣṇa-guṇākṛṣṭa hañā karena bhajana

SYNONYMS

vyāsa-kṛpāya-by the mercy of Śrīla Vyāsadeva; śukadevera-of Śukadeva Gosvāmī; līlā-ādi-smaraṇa-remembrance of the transcendental pastimes of Kṛṣṇa; kṛṣṇa guṇa-ākṛṣṭa-attracted by the transcendental qualities of Kṛṣṇa; hañā-becoming; karena-performed; bhajana-loving service.

TRANSLATION

"By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad-ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

SYNONYMS

hareḥ-of Lord Kṛṣṇa; guṇa-ākṣipta-matiḥ-whose mind was agitated by the qualities; bhagavān-the most powerful transcendentalist; bādarāyaṇiḥ-Śukadeva, son of Vyāsadeva; adhyagāt-studied; mahat-ākhyānam-the great epic description; nityam-eternally; viṣṇu-jana-priyaḥ-who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION

" 'Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.11).

TEXT 118

nava-yogīśvara janma haite 'sādhaka' jñānī
vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni'

SYNONYMS

nava-nine; yogi-īśvara-great saintly yogīs; janma haite-from the very birth; sādhaka-practicers; jñānī-well versed in transcendental knowledge; vidhi-Lord Brahmā; śiva-Lord Śiva; nārada-the great sage Nārada; mukhe-in their mouths; kṛṣṇa-guṇa śuni'-hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

"From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Kṛṣṇa's qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa's devotees.

TEXT 119

guṇākṛṣṭa hañā kare kṛṣṇera bhajana
ekādaśa-skandhe tāṅra bhakti-vivaraṇa

SYNONYMS

guṇa-ākṛṣṭa hañā-being attracted by the transcendental qualities; kare-engaged in; kṛṣṇera bhajana-the devotional service of the Lord; ekādaśa-skandhe-in the Eleventh Canto of Śrīmad-Bhāgavatam; tāṅra-of them; bhakti-vivaraṇa-description of the devotional service.

TRANSLATION

"In the Eleventh Canto of Śrīmad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

TEXT 120

akleśāṁ kamala-bhuvaḥ praviśya goṣṭhīṁ
kurvantaḥ śruti-śirasāṁ śrutiṁ śrutajñāḥ
uttuṅgaṁ yadu-pura-saṅgamāya raṅgaṁ
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ

SYNONYMS

akleśām-without material trouble; kamala-bhuvaḥ-of Lord Brahmā, who took his birth from the lotus flower; praviśya-entering; goṣṭhīm-the association; kurvantaḥ-continuously performing; śruti-śirasām-of the topmost Vedic knowledge; śrutim-hearing; śruta-jñāḥ-who are expert in Vedic knowledge; uttuṅgam-very high; yadu-pura-saṅgamāya-for going back home, back to Godhead, to Dvārakā; raṅgam-to Raṅga-kṣetra; yogīndrāḥ-great saintly persons; pulaka-bhṛtaḥ-being spiritually pleased; nava-nine; api-although; avāpuḥ-achieved.

TRANSLATION

" 'The nine Yogendras entered Lord Brahmā's association and heard from him the real meaning of the topmost Vedic literatures-the Upaniṣads. Although they were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.'

PURPORT

This is a quotation from the Mahā Upaniṣad.

TEXT 121

mokṣākāṅkṣī jñānī haya tina-prakāra
mumukṣu, jīvan-mukta, prāpta-svarūpa āra

SYNONYMS

mokṣa-ākāṅkṣī-those who desire to merge into the impersonal Brahman; jñānī-advanced in knowledge; haya-are; tina-prakāra-three varieties; mumukṣu-desiring to be liberated; jīvat-mukta-already liberated, even in this life; prāpta-svarūpa-self-realized; āra-and.

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories-those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

'mumukṣu' jagate aneka saṁsārī jana
'mukti' lāgi' bhaktye kare kṛṣṇera bhajana

SYNONYMS

mumukṣu-desiring to be liberated; jagate-in this world; aneka-many; saṁsārī jana-engaged in material activities; mukti lāgi'-for the sake of liberation; bhaktye-in devotional service; kare-perform; kṛṣṇera bhajana-the worship of Kṛṣṇa.

TRANSLATION

”There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

SYNONYMS

mumukṣavaḥ-those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone; ghora-rūpān-demigods with fearful bodily features; hitvā-giving up; bhūta-patīn-the forefathers (prajāpatis); atha-therefore; nārāyaṇa-kalāḥ-the plenary expansions of Lord Nārāyaṇa; śāntāḥ-very peaceful; bhajanti-they worship; hi-certainly; anasūyavaḥ-nonenvious.

TRANSLATION

” ’Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

TEXT 124

sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, ’mumukṣā’ chāḍāya

SYNONYMS

sei sabera-of all those worshipers of different demigods; sādhu-saṅge-the contact of real devotees; guṇa sphurāya-awakens the appreciation of transcendental qualities; kṛṣṇa-bhajana karāya-engages in the devotional service of Lord Kṛṣṇa; mumukṣā chāḍāya-and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

”If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord’s qualities gradually awaken. In this way they also engage in Kṛṣṇa’s devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumāras (Catuḥ-sana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists-the mumukṣu (those desiring liberation), the jīvan-muktas (those liberated in this life) and the prāpta-svarūpas (those merged in Brahman realization). All three types of jñānīs are called mokṣākāṅkṣīs, those desiring liberation. By associating with devotees, such people give up the mumukṣu principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord’s devotional service. Through the association of devotees, they gradually begin to render devotional service.

TEXT 125

aho mahātman bahu-doṣa-duṣṭo
’py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhāvahena
kṛtādya no yena kṛśā mumukṣā

SYNONYMS

aho mahātman-O great devotee; bahu-doṣa-duṣṭaḥ-infected with varieties of material disease or attachment; api-although; ekena-with one; bhāti-shines; eṣaḥ-this; bhavaḥ-birth in this material world; guṇena-with a good quality; sat-saṅgama-ākhyena-known as association with devotees; sukhā-āvahena-which brings about happiness; kṛtā-made; adya-now; naḥ-our; yena-by which; kṛśā-insignificant; mumukṣā-the desire for liberation.

TRANSLATION

” ’O great learned devotee, although there are many faults in this material world, there is one good opportunity-the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.’

PURPORT

This is a quotation from the Hari-bhakti-sudhodaya.

TEXT 126

nāradera saṅge śaunakādi muni-gaṇa
mumukṣā chāḍiyā kailā kṛṣṇera bhajana

SYNONYMS

nāradera saṅge-by the association of the great saintly person Nārada; śaunaka-ādi muni-gaṇa-the great sages headed by Śaunaka Muni; mumukṣā chāḍiyā-giving up the desire for liberation; kailā-performed; kṛṣṇera bhajana-devotional service to Kṛṣṇa.

TRANSLATION

”By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa’s devotional service.

TEXT 127

kṛṣṇera darśane, kāro kṛṣṇera kṛpāya
mumukṣā chāḍiyā guṇe bhaje tāṅra pā’ya

SYNONYMS

kṛṣṇera darśane-simply by meeting Kṛṣṇa; kāro-someone; kṛṣṇera kṛpāya-by the favor of Kṛṣṇa; mumukṣā chāḍiyā-giving up the desire for liberation; guṇe-being attracted by the transcendental qualities of Kṛṣṇa; bhaje-engages in service; tāṅra pā’ya-at the lotus feet of Kṛṣṇa.

TRANSLATION

”Simply by meeting Kṛṣṇa or receiving Kṛṣṇa’s special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

TEXT 128

asmin sukha-ghana-mūrtau param-
ātmani vṛṣṇi-pattane sphurati
ātmārāmatayā me vṛthā
gato bata ciraṁ kālaḥ

SYNONYMS

asmin-when this; sukha-ghana-mūrtau-form of complete happiness; parama-ātmani-the Supreme Person; vṛṣṇi-pattane-in Dvārakā-dhāma; sphurati-exists; ātmārāmatayā-by the process of cultivating Brahman realization; me-my; vṛthā-uselessly; gataḥ-wasted; bata-alas, what can I say; ciram-for a long time; kālaḥ-time.

TRANSLATION

” ’In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!’

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (3.1.34).

TEXT 129

jīvan-mukta’ aneka, sei dui bheda jāni
’bhaktye jīvan-mukta’, jñāne jīvan-mukta’ māni

SYNONYMS

jīvat-mukta-liberated in this life; aneka-there are many; sei-all of them; dui bheda-two divisions; jāni-we consider; bhaktye jīvat-mukta-one liberated in this life by pursuing the process of devotional service; jñāne jīvat-mukta-a person liberated in this life by following the process of philosophical speculation; māni-we can understand.

TRANSLATION

”There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

’bhaktye jīvan-mukta’ guṇākṛṣṭa hañā kṛṣṇa bhaje
śuṣka-jñāne jīvan-mukta aparādhe adho maje

SYNONYMS

bhaktye jīvat-mukta-persons liberated in this life by discharging devotional service; guṇa-ākṛṣṭa hañā-being attracted by the transcendental qualities of Kṛṣṇa; kṛṣṇa bhaje-engage in the devotional service of the Lord; śuṣka-jñāne jīvat-mukta-so-called liberated in this life by dry, speculative knowledge; aparādhe-by offenses; adho maje-fall down.

TRANSLATION

”Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye-all those who; anye-others (nondevotees); aravinda-akṣa-O lotus-eyed one; vimukta-māninaḥ-who consider themselves liberated; tvayi-unto You; asta-bhāvāt-without devotion; aviśuddha-buddhayaḥ-whose intelligence is not purified; āruhya-having ascended; kṛcchreṇa-by severe austerities and penances; param padam-to the supreme position; tataḥ-from there; patanti-fall; adhaḥ-down; anādṛta-without respecting; yuṣmat-Your; aṅghrayaḥ-lotus feet.

TRANSLATION

” ’O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.32).

TEXT 132

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ-being one with the Absolute; prasanna-ātmā-fully joyful; na-never; śocati-laments; na-never; kāṅkṣati-desires; samaḥ-equally disposed; sarveṣu-all; bhūteṣu-to living entities; mat-bhaktim-My devotional service; labhate-gains; parām-transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. Be never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from Bhagavad-gītā (18.54).

TEXT 133

advaita-vīthī-pathikair upāsyāḥ
svānanda-siṁhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

advaita-vīthī-of the path of monism; pathikaiḥ-by the wanderers; upāsyāḥ-worshipable; svānanda-of self-realization; siṁhāsana-on the throne; labdha-dīkṣāḥ-being initiated; śaṭhena-by a cheater; kenāpi-some; vayam-I; haṭhena-by force; dāsī-kṛtā-made into a maidservant; gopa-vadhū-viṭena-engaged in joking with the gopīs.

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 134

bhakti-bale 'prāpta-svarūpa' divya-deha pāya
kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā'ya

SYNONYMS

bhakti-bale-by the strength of devotional service; prāpta-svarūpa-attaining his original status; divya-deha-a transcendental body; pāya-one gets; kṛṣṇa-guṇa-ākṛṣṭa-attracted by the transcendental qualities of Kṛṣṇa; hañā-being; bhaje-takes to devotional service; kṛṣṇa-pā'ya-at Kṛṣṇa's lotus feet.

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa's transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135

nirodho 'syānu śayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

SYNONYMS

nirodhaḥ-winding up; asya-of this; anu-after; śayanam-lying down; ātmanaḥ-of the Supreme Lord; saha-with; śaktibhiḥ-the energies (marginal and external); muktiḥ-liberation; hitvā-giving up; anyathā-other; rūpam-form; svarūpeṇa-with one's own eternal form; vyavasthitiḥ-staying.

TRANSLATION

" 'The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

TEXT 136

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇonmukha bhakti haite māyā-mukta haya

SYNONYMS

kṛṣṇa-bahiḥ-mukha–of going against Kṛṣṇa consciousness; doṣe–by the fault; māyā haite–from the illusory energy; bhaya–fear; kṛṣṇa-unmukha–in favor of Kṛṣṇa consciousness; bhakti-devotional service; haite-from; māyā-mukta-liberated from māyā; haya-one becomes.

TRANSLATION

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

TEXT 137

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam-fear; dvitīya-abhiniveśataḥ-from the misconception of being a product of material energy; syāt-arises; īśāt-from the Supreme Personality of Godhead, Kṛṣṇa; apetasya-of one who has withdrawn (the conditioned soul); viparyayaḥ-reversal of position; asmṛtiḥ-no conception of his relationship with the Supreme Lord; tat-māyayā-because of the illusory energy of the Supreme Lord; ataḥ-therefore; budhaḥ-one who is wise; ābhajet-must worship; tam-Him; bhaktyā-by devotional service; ekayā-undiverted to karma and jñāna; īśam-the Supreme Personality of Godhead; guru-as the spiritual master; devatā-worshipable Lord; ātmā-Supersoul.

TRANSLATION

” ’When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called viparyayaḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. Be thus worships the Lord by the process of unalloyed devotional service.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.37).

TEXT 138

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī-belonging to the Supreme Lord; hi-certainly; eṣā-this; guṇa-mayī-made of the three modes; mama-My; māyā-external energy; duratyayā-very difficult to surpass; mām-unto Me; eva-certainly; ye-those who; prapadyante-surrender fully; māyām-the illusory energy; etām-this; taranti-cross over; te-they.

TRANSLATION

” ’This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.’

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

TEXT 139

bhakti vinu mukti nāhi, bhaktye mukti haya

SYNONYMS

bhakti-devotional service; vinu-without; mukti-liberation; nāhi-there is not; bhaktye-actually by devotional service; mukti haya-liberation is attained.

TRANSLATION

”One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

TEXT 140

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim-the auspicious path of liberation; bhaktim-devotional service; udasya-giving up; te-of You; vibho-O my Lord; kliśyanti-accept increased difficulties; ye-all those persons who; kevala-only; bodha-labdhaye-for obtaining knowledge; teṣām-for them; asau-that; kleśalaḥ-trouble; eva-only; śiṣyate-remains; na-not; anyat-anything else; yathā-as much as; sthūla-bulky; tuṣa-husks of rice; avaghātinām-of those beating.

TRANSLATION

” ’My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. Be only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 141

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye-all those who; anye-others (nondevotees); aravinda-akṣa-O lotus-eyed one; vimukta-māninaḥ-who consider themselves liberated; tvayi-unto You; asta-bhāvāt-without devotion; aviśuddha-buddhayaḥ-whose intelligence is not purified; āruhya-having ascended; kṛcchreṇa-by severe austerities and penances; param padam-to the supreme position; tataḥ-from there; patanti-fall; adhaḥ-down; anādṛta-without respecting; yuṣmat-Your; aṅghrayaḥ-lotus feet.

TRANSLATION

” ’O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 142

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye-those who; eṣām-of those divisions of social and spiritual orders; puruṣam-the Supreme Personality of Godhead; sākṣāt-directly; ātma-prabhavam-the source of everyone; īśvaram-the supreme controller; na-do not; bhajanti-worship; avajānanti-or who neglect; sthānāt-from their proper place; bhraṣṭāḥ-being fallen; patanti-fall; adhaḥ-downward into hellish conditions.

TRANSLATION

” ’If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed up position into a hellish condition.’

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (11.5.3).

TEXT 143

bhaktye mukti pāileha avaśya kṛṣṇere bhajaya

SYNONYMS

bhaktye-by devotional service; mukti-liberation; pāileha-if one gets; avaśya-certainly; kṛṣṇere-unto Lord Kṛṣṇa; bhajaya-renders service.

TRANSLATION

”When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

”muktā api līlayā vigrahaṁ
kṛtvā bhagavantaṁ bhajante”

SYNONYMS

muktāḥ-liberated; api-although; līlayā-by the pastimes; vigraham-the form of the Lord; kṛtvā-having installed; bhagavantam-the Supreme Personality of Godhead; bhajante-worship.

TRANSLATION

” ’Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. Be thus installs a Deity and renders the Lord service.’

PURPORT

This is a quotation from Śaṅkarācārya’s commentary on the Nṛsiṁha-tāpanī Upaniṣad.

TEXT 145

ei chaya ātmārāma kṛṣṇere bhajaya
pṛthak pṛthak ca-kāre ihā ’api’ra artha kaya

SYNONYMS

ei chaya-all these six; ātmārāma-transcendentalists; kṛṣṇere bhajaya-render service to Kṛṣṇa; pṛthak pṛthak-separately; ca-kāre-in the use of the word ca; ihā-here; ’api’ra-of the word api; artha-meaning; kaya-says.

TRANSLATION

”These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding ca, and they also bear the meaning of api, ’indeed.’

PURPORT

There are six kinds of ātmārāmas: the neophyte (sādhaka) student who is absorbed in Brahman realization (brahmamaya), one who has already attained the Brahman position (prāpta-brahma-laya), one who desires to be liberated (mumukṣu), one who is liberated even in this life (jīvan-mukta), and one who is self-realized (prāpta-svarūpa).

TEXT 146

”ātmārāmāś ca api” kare kṛṣṇe ahaitukī bhakti
”munayaḥ santaḥ” iti kṛṣṇa-manane āsakti

SYNONYMS

ātmārāmāḥ ca api-self-realized persons also; kare-do; kṛṣṇe-unto Kṛṣṇa; ahaitukī bhakti-unmotivated devotional service; munayaḥ santaḥ-great saintly persons and transcendentalists; iti-thus; kṛṣṇa-manane-in meditation on Kṛṣṇa; āsakti-attraction.

TRANSLATION

”The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayaḥ and santaḥ indicate those who are very attached to meditating upon Kṛṣṇa.

TEXT 147

”nirgranthāḥ”–avidyā-hīna, keha–vidhi-hīna
yāhāṅ yei yukta, sei arthera adhīna

SYNONYMS

nirgranthāḥ-nirgranthāḥ; avidyā-hīna-without ignorance; keha-some of them; vidhi-hīna-without following any regulative principles; yāhāṅ-wherever; yei-which; yukta-appropriate; sei arthera adhīna-comes under that different import.

TRANSLATION

"The word nirgranthāḥ means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

TEXT 148

ca-śabde kari yadi'itaretara' artha
āra eka artha kahe parama samartha

SYNONYMS

ca-śabde-by the word ca; kari-I do; yadi-if; itaretara artha-different and separate meanings; āra-another; eka-one; artha-meaning; kahe-is said; parama samartha-highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

"ātmārāmāś ca ātmārāmāś ca" kari' bāra chaya
pañca ātmārāma chaya ca-kāre lupta haya

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca-repeating the words ātmārāmāḥ and ca; kari'-doing; bāra chaya-six times; pañca ātmārāma-five kinds of ātmārāmas; chaya-six; ca-kāre-by the word ca; lupta haya-become unpronounced.

TRANSLATION

"Although the words ātmārāmāś ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

TEXT 150

eka 'ātmārāma'-śabda avaśeṣa rahe
eka 'ātmārāma'-śabde chaya-jana kahe

SYNONYMS

eka-one; ātmārāma-ātmārāma; śabda-vibration; avaśeṣa rahe-remains at last; eka ātmārāma-one ātmārāma; śabde-by vibrating; chaya-jana-six persons; kahe-are indicated.

TRANSLATION

"Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

TEXT 151

"sarūpāṇām eka-śeṣa eka-vibhaktau"
uktārthānām aprayogaḥ
rāmaś ca rāmaś ca rāmaś ca rāmā itivat

SYNONYMS

sa-rūpāṇām-of words of the same form; eka-śeṣaḥ-only the last; eka-vibhaktau-in the same case; ukta-arthānām-of the previously spoken meanings; aprayogaḥ-nonapplication; rāmaḥ ca-and Rāma; rāmaḥ ca-and Rāma; rāmaḥ ca-and Rāma; rāmāḥ itivat-in this way, by one rāma, many rāmas are indicated.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

TEXT 152

tabe ye ca-kāra, sei 'samuccaya' kaya
"ātmārāmāś ca munayaś ca" kṛṣṇere bhajaya

SYNONYMS

tabe-then; ye-that; ca-kāra-syllable ca; sei-that; samuccaya-aggregation; kaya-is said; ātmārāmāḥ ca-all those who enjoy in the self; munayaḥ ca-all saintly persons; kṛṣṇere bhajaya-worship Kṛṣṇa.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

TEXT 153

"nirgranthā api"ra ei 'api'–sambhāvane
ei sāta artha prathame kariluṅ vyākhyāne

SYNONYMS

nirgranthāḥ apira-of the words nirgranthāḥ api; ei-this; api-api; sambhāvane-in the matter of exposition; ei sāta artha-these seven different meanings; prathame-in the beginning; kariluṅ-I have done; vyākhyāne-in explanation.

TRANSLATION

"Api added to the word nirgranthāḥ is used for exposition. Thus I have tried to clarify the seven types of meaning.

TEXT 154

antaryāmi-upāsaka 'ātmārāma' kaya
sei ātmārāma yogīra dui bheda haya

SYNONYMS

antaryāmi-of the Supersoul; upāsaka-worshiper; ātmārāma kaya-is also said to be an ātmārāma; sei ātmārāma-that ātmārāma; yogīra-of the mystic yogī; dui bheda haya-there are two kinds.

TRANSLATION

”The yogī who worships the Supersoul within himself is also called ātmārāma. There are two types of ātmārāma-yogīs.

TEXT 155

sagarbha, nigarbha,–ei haya dui bheda
eka eka tina bhede chaya vibheda

SYNONYMS

sagarbha-sagarbha; nigarbha-nigarbha; ei-thus; haya-there are; dui-two; bheda-different varieties; eka eka-each one; tina bhede-in three varieties; chaya vibheda-therefore there are six varieties.

TRANSLATION

”The two ātmārāma-yogīs are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word sagarbha-yogī refers to a yogī who worships the Supersoul in the Viṣṇu form. The nigarbha-yogī worships the Supersoul without form. The sagarbha and nigarbha yogīs are further categorized: (1) sagarbha-yogārurukṣu, (2) nigarbha-yogārurukṣu, (3) sagarbha-yogārūḍha, (4) nigarbha-yogārūḍha, (5) sagarbha-prāpta-siddhi and (6) nigarbha-prāpta-siddhi.

TEXT 156

kecit svadehāntar hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

SYNONYMS

kecit-some of them; sva-deha-antaḥ-within one’s own body; hṛdaya-avakāśe-in the cavity of the heart; prādeśa-mātram-with the measurement of six inches; puruṣam-the Supreme Personality of Godhead; vasantam-residing; catuḥ-bhujam-with four hands; kañja-a lotus flower; ratha-aṅga-a disc like the wheel of a chariot; śaṅkha-a conchshell; gadā-dharam-holding the club; dhāraṇayā-by such contemplation; smaranti-they remember.

TRANSLATION

” ’Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called sagarbha-yogīs.’

PURPORT

This verse is from Śrīmad-Bhāgavatam (2.2.8).

TEXT 157

evaṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

SYNONYMS

evam-thus; harau-unto the Supreme Personality of Godhead; bhagavati-the Lord; pratilabdha-bhāvaḥ-one who has awakened a sense of ecstatic love; bhaktyā-by devotional service; dravat-melting; hṛdayaḥ-the heart; utpulakaḥ-very pleased; pramodāt-because of happiness; autkaṇṭhya-with eagerness; bāṣpa-kalayā-with tears in the eyes; muhuḥ-always; ardyamānaḥ-merged in spiritual bliss; tat ca api-that also; citta-baḍiśam-with the heart like a fishing hook; śanakaiḥ-gradually; viyuṅkte-separates.

TRANSLATION

” ’When one is in ecstatic love with the Supreme Personality of Godhead, one’s heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.’

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (3.28.34).

TEXT 158

’yogārurukṣu’, ’yogārūḍha’ ’prāpta-siddhi’ āra
ei tina bhede haya chaya prakāra

SYNONYMS

yoga-ārurukṣu-persons desiring elevation to the platform of yogic perfection; yoga-ārūḍha-persons already elevated to that position; prāpta-siddhi-persons who have achieved the success; āra-also; ei tina-these three; bhede-by varieties; haya-there are; chaya prakāra-six kinds.

TRANSLATION

”By these three divisions of advancement in yoga-yogārurukṣu, yogārūḍha and prāpta-siddhi-there are six kinds of mystic yogīs.

TEXT 159

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

SYNONYMS

āruruksoḥ-of a person desiring to rise to the platform of yogic perfection; muneḥ-of a saintly person; yogam-spiritual knowledge; karma-work; kāraṇam-the cause; ucyate-is said; yoga-ārūḍhasya-of one who has attained such perfect knowledge; tasya-for him; eva-certainly; śamaḥ-controlling the mind without being disturbed; kāraṇam-cause; ucyate-is said.

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from Bhagavad-gītā (6.3-4).

TEXT 160

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

SYNONYMS

yadā-when; hi-certainly; na-not; indriya-artheṣu-sense gratification; na-not; karmasu-in activities; anuṣajjate-one becomes engaged; sarva-all kinds of; saṅkalpa-desires; sannyāsī-renouncing; yoga-ārūḍhaḥ-one who has actually attained perfection in the yoga system; tadā-at that time; ucyate-is said.

TRANSLATION

" 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].'

TEXT 161

ei chaya yogī sādhu-saṅgādi-hetu pāñā
kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā

SYNONYMS

ei-this; chaya-six; yogī-mystics; sādhu-of devotees; saṅga-ādi-the association; hetu-because of; pāñā-getting; kṛṣṇa bhaje-render service to Kṛṣṇa; kṛṣṇa-guṇe-by the transcendental qualities of Kṛṣṇa; ākṛṣṭa-attracted; hañā-becoming.

TRANSLATION

"When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa's devotional service, being attracted by the Lord's transcendental qualities.

TEXT 162

ca-śabde 'api'ra artha ihāṅo kahaya
'muni', 'nirgrantha'-śabdera pūrvavat artha haya

SYNONYMS

ca-śabde-by the word ca; 'api'ra-of the word api; artha-the meaning; ihāṅo-here also; kahaya-is applicable; muni-a saintly person; nirgrantha-fully liberated; śabdera-of the words; pūrva-vat-as mentioned above; artha haya-there are the meanings.

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

TEXT 163

urukrame ahaitukī kāhāṅ kona artha
ei tera artha kahiluṅ parama samartha

SYNONYMS

urukrame-unto the Supreme Personality of Godhead, who acts uncommonly; ahaitukī-without motives; kāhāṅ-wherever; kona-some; artha-import; ei-in this way; tera artha-thirteen imports; kahiluṅ-I have explained; parama-supremely; samartha-complete.

TRANSLATION

"The word ahaitukī is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) sādhaka, the neophyte performer; (2) brahmamaya, one absorbed in the thought of impersonal Brahman; (3) prāpta-brahma-laya, one who has actually attained Brahman perfection; (4) mumukṣu, the desirer of liberation; (5) jīvan-mukta, one who is liberated in this life; (6) prāpta-svarūpa, one who has attained one's original constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) sagarbha-yogārurukṣu, a yogī meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) nigarbha-yogārurukṣu, one who has attained perfection in impersonal meditation; (10) sagarbha-yogārūḍha, already elevated to the yoga perfection platform; (11) nigarbha-yogārūḍha, similarly impersonal yogi; (12) sagarbha-prāpta-siddhi, one who has already attained the perfectional stage; (13) nigarbha-prāpta-siddhi, one who has attained perfection by impersonal meditation.

TEXT 164

ei saba śānta yabe bhaje bhagavān
'śānta' bhakta kari' tabe kahi tāṅra nāma

SYNONYMS

ei saba-all these; śānta-neutral; yabe-when; bhaje-worship; bhagavān-the Supreme Personality of Godhead; śānta bhakta-devotees in the neutral stage of devotional service; kari'-describing as; tabe-that time; kahi-I speak; tāṅra-their; nāma-name.

TRANSLATION

”These thirteen types of yogīs and munis are called śānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

’ātmā’ śabde ’mana’ kaha–mane yei rame
sādhu-saṅge seha bhaje śrī-kṛṣṇa-caraṇe

SYNONYMS

ātmā-ātmā; śabde-by the word; mana-the mind; kaha-if you say; mane-within the mind; yei rame-one who is satisfied by speculation; sādhu-saṅge-by the association of devotees; seha-he also; bhaje-takes to devotional service; śrī-kṛṣṇa-caraṇe-at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

”The word ātmā sometimes means ’the mind.’ In this case, the word ātmārāma means ’a person who is satisfied by mental speculation.’ When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

TEXT 166

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramaṁ
punar iha yat sametya na patanti kṛtānta-mukhe

SYNONYMS

udaram-the abdomen*; upāsate-worship; ye-those who; ṛṣi-vartmasu-on the path marked out by the great saintly persons; kūrpa-dṛśaḥ-whose vision is grossly situated in the bodily conception of life; parisara-paddhatim-from which the system of the arteries comes; hṛdayam-the heart; āruṇayaḥ-saintly persons headed by Āruṇa Ṛṣi; daharam-the sky within the heart, the subtle conception of the Supersoul within the heart; tataḥ-from that; udagāt-went up; ananta-O unlimited one; tava-Your; dhāma-place; śiraḥ-the top of the head; paramam-supreme; punaḥ-again; iha-in this material world; yat-which; sametya-having achieved; na-not; patanti-fall down; kṛta-anta-mukhe-in the repetition of birth and death.

TRANSLATION

” ’Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 167

eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā
ahaitukī bhakti kare nirgrantha hañā

SYNONYMS

eho-such yogīs; kṛṣṇa guṇa-ākṛṣṭa-attracted by the transcendental qualities of Kṛṣṇa; mahā-muni hañā-becoming great saintly persons; ahaitukī bhakti kare-they perform causeless devotional service; nirgrantha hañā-becoming indifferent to the mystic yoga process.

TRANSLATION

”Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

’ātmā’-śabde ’yatna’ kahe–yatna kariyā
”munayo ’pi” kṛṣṇa bhaje guṇākṛṣṭa hañā

SYNONYMS

ātmā-śabde-by the word ātmā; yatna-endeavor; kahe-one means; yatna kariyā-by great endeavor; munayaḥ api-even great saintly persons; kṛṣṇa bhaje-take to the devotional service of Kṛṣṇa; guṇa-ākṛṣṭa hañā-being attracted by His transcendental qualities.

TRANSLATION

”Ātmā also means ’endeavor.’ Being attracted by Kṛṣṇa’s transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

SYNONYMS

tasya eva-for that; hetoḥ-reason; prayateta-should endeavor; kovidaḥ-one who is learned and intelligent; na-not; labhyate-is achieved; yat-that which; bhramatām-of those wandering; upari adhaḥ-up and down; tat-that; labhyate-is achieved; duḥkhavat-exactly like unhappiness or distress; anyataḥ-from other reasons (one’s past actions); sukham-happiness; kālena-by time; sarvatra-everywhere; gabhīra-insurmountable; raṁhasā-having force.

TRANSLATION

” ’The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Pātālaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.’

PURPORT

This verse was spoken by Nārada Muni in Śrīmad-Bhāgavatam (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

TEXT 170

sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ

SYNONYMS

sat-dharmasya-of the path of progressive devotional service; avabodhāya-for understanding; yeṣām-those whose; nirbandhinī-unflinching; matiḥ-intelligence; acirāt-very soon; eva-certainly; sarva-arthaḥ-the goal of life; sidhyati-becomes fulfilled; eṣām-of these persons; abhīpsitaḥ-desired.

TRANSLATION

” ’Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.’

PURPORT

This is a quotation from the Nāradīya Purāṇa.

TEXT 171

ca-śabda api-arthe, ’api’–avadhāraṇe
yatnāgraha vinā bhakti nā janmāya preme

SYNONYMS

ca-śabda-the word ca; api-of the word api; arthe-in the meaning; api avadhāraṇe-this api is used in sense of emphasis; yatna-āgraha vinā-without sincere endeavor; bhakti-devotional service; nā-not; janmāya-begets; preme-love of Godhead.

TRANSLATION

”The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

sādhanaughair anāsaṅgair
alabhyā sucirād api
hariṇā cāśv adeyeti
dvidhā sā syāt sudurlabhā

SYNONYMS

sādhana-activities of devotional service; aughaiḥ-by masses of; anāsaṅgaiḥ-without attachment; alabhyā-very difficult to achieve; su-cirāt api-even after a considerable duration of time; hariṇā-by the Supreme Lord; ca-also; āśu-very soon; adeyā-not to be delivered; iti-thus; dvidhā-two ways; sā-that; syāt-is; su-durlabhā-very difficult to obtain.

TRANSLATION

” ’Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.’

PURPORT

As stated in Śrīmad-Bhāgavatam (5.6.18): muktiṁ dadāti karhicit. Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the Bhakti-rasāmṛta-sindhu (1.1.35).

TEXT 173

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām-to them; satata-yuktānām-always engaged; bhajatām-in devotional service; prīti-pūrvakam-in loving ecstasy; dadāmi-I give; buddhi-yogam-real intelligence; tam-that; yena-by which; mām-unto Me; upayānti-come; te-they.

TRANSLATION

” ’To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.’

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

TEXT 174

’ātmā’-śabde ’dhṛti’ kahe,–dhairye yei rame dhairyavanta eva hañā karaya bhajane

SYNONYMS

ātmā-śabde-by the word ātmā; dhṛti-perseverance; kahe-it is said; dhairye-with perseverance; yei rame-anyone who endeavors; dhairyavanta-such persons with endurance; eva-certainly; hañā-becoming; karaya-perform; bhajane-devotional service.

TRANSLATION

"Another meaning of ātmā is dhṛti, or endurance. A person who endeavors with endurance is ātmārāma. With endurance, such a person engages in devotional service.

TEXT 175

'muni'-śabde–pakṣī, bhṛṅga; 'nirgranthe'–mūrkha-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana

SYNONYMS

muni-śabde-by the word muni; pakṣī-bird; bhṛṅga-bumblebee; nirgranthe-in the word nirgrantha; mūrkha-jana-foolish people; kṛṣṇa-kṛpāya-by the mercy of Lord Kṛṣṇa; sādhu-kṛpāya-by the mercy of a devotee; doṅhāra bhajana-engages in devotional service of both (Kṛṣṇa and his spiritual master or the sādhu).

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

TEXT 176

prāyo batāmba munayo vihagā vane 'smin
kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam
āruhya ye druma-bhujān rucira-prabālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ

SYNONYMS

prāyaḥ-almost; bata-certainly; amba-O mother; munayaḥ-great sages; vihagāḥ-the birds; vane-in the forest; asmin-this; kṛṣṇa-īkṣitam-seeing the lotus feet of Kṛṣṇa; tat-uditam-created by Him; kala-veṇu-gītam-sweet vibrations made by playing the flute; āruhya-rising; ye-all of them; druma-bhujān-to the branches of the trees; rucira-prabālān-having beautiful creepers and twigs; śṛṇvanti-hear; mīlita-dṛśaḥ-closing their eyes; vigata-anya-vācaḥ-stopping all other sounds.

TRANSLATION

" 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa's flute. Such birds and bees must be on the same level as great saints.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.14). This statement was made by the gopīs, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

TEXT 177

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

SYNONYMS

ete-all these; alinaḥ-bees; tava-Your; yaśaḥ-reputation; akhila-all; loka-tīrtham-auspicious for the planets; gāyante-are singing; ādi-puruṣa-O original person; anupatham-along the path; bhajante-they are engaged in transcendental loving service; prāyaḥ-almost; amī-these; muni-gaṇāḥ-great saintly persons; bhavadīya-in relation with You; mukhyāḥ-very advanced devotees; gūḍham-unknown; vane-in the forest; api-although; na-not; jahati-give up; anagha-O personality of transcendental goodness; ātma-daivam-their worshipable Deity.

TRANSLATION

" 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

TEXT 178

sarasi sārasa-haṁsa-vihaṅgāś
cāru-gīta-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

SYNONYMS

sarasi-in the water; sārasa-cranes; haṁsa-swans; vihaṅgāḥ-birds; cāru-gīta-by the melodious song of Kṛṣṇa's flute; hṛta-cetasaḥ-devoid of material consciousness; etya-coming near; harim-the Supreme Personality of Godhead; upāsata-worshiped; te-all of them; yata-cittāḥ-with full attention; hanta-alas; mīlita-dṛśaḥ-closing their eyes; dhṛta-maunāḥ-completely silent.

TRANSLATION

” ’All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa’s flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the gopīs, being morose due to separation from Him, were lamenting in this way.

TEXT 179

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye ’nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta-the aborigines named Kirātas; hūna-the Hūnas; āndhra-Āndhras; pulinda-Pulindas; pulkaśāḥ-Pulkaśas; ābhīra-Ābhīras; śumbhāḥ-Śumbhas; yavanāḥ-persons who do not follow the Vedic injunctions and who eat cow’s flesh; khaśa-ādayaḥ-Khaśas and others; ye-those who; anye-similar others; ca-also; pāpāḥ-sinful persons; yat-of the Supreme Personality of Godhead; upāśraya-of the devotees; āśrayāḥ-taking shelter; śudhyanti-become purified; tasmai-unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave-to Lord Viṣṇu, the most powerful; namaḥ-respectful obeisances.

TRANSLATION

” ’Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

TEXT 180

kiṁvā’dhṛti’-śabde nija-pūrṇatādi-jñāna kaya
duḥkhābhāve uttama-prāptye mahā-pūrṇa haya

SYNONYMS

kiṁvā-or; dhṛti-dhṛti; śabde-by this word; nija-own; pūrṇatā-ādi-perfection and so on; jñāna-knowledge; kaya-says; duḥkha-abhāve-in the absence of all material miseries; uttama-the best; prāptye-by obtaining; mahā-pūrṇa haya-becomes perfectly perfect.

TRANSLATION

”The word dhṛti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

TEXT 181

dhṛtiḥ syāt pūrṇatā jñāna-
duḥkhābhāvottamāptibhiḥ
aprāptātīta-naṣṭārthā-
nabhisaṁśocanādikṛt

SYNONYMS

dhṛtiḥ-endurance; syāt-may become; pūrṇatā-fullness; jñāna-knowledge of the Supreme Personality of Godhead; duḥkha-abhāva-the absence of misery; uttama-āptibhiḥ-by attainment of the highest platform of perfection; aprāpta-not obtained; atīta-gone; naṣṭa-destroyed; artha-object, goal; anabhisaṁ-śocana-absence of lamentation; ādi-and so on; kṛt-doing.

TRANSLATION

” ’Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.’

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.4.144).

TEXT 182

kṛṣṇa-bhakta–duḥkha-hīna, vāñchāntara-hīna
kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa

SYNONYMS

kṛṣṇa-bhakta-a devotee of Lord Kṛṣṇa; duḥkha-hīna-not under miserable material conditions; vāñchā-antara-hīna-he has no other desire than to serve Kṛṣṇa; kṛṣṇa-prema-love of Kṛṣṇa; sevā-service; pūrṇa-ānanda-full in transcendental bliss; pravīṇa-and very expert or experienced in all subject matters.

TRANSLATION

”A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

TEXT 183

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto ’nyat kāla-viplutam

SYNONYMS

mat-of Me; sevayā-by service; pratītam-obtained; te-they; sālokya-ādi-liberation, beginning with sālokya; catuṣṭayam-the four kinds of; na icchanti-do not desire; sevayā-by service; pūrṇāḥ-complete; kutaḥ-where; anyat-other things; kāla-viplutam-which are lost in time.

TRANSLATION

" 'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.67).

TEXT 184

hṛṣīkeśe hṛṣīkāṇi
yasya sthairya-gatāni hi
sa eva dhairyam āpnoti
saṁsāre jīva-cañcale

SYNONYMS

hṛṣīkeśe-to the master of the senses; hṛṣīkāṇi-all the senses; yasya-whose; sthairya-gatāni-fixed; hi-certainly; saḥ-that person; eva-of course; dhairyam āpnoti-attains the position of dhairya, endurance; saṁsāre-in the material world; jīva-cañcale-where everyone is disturbed.

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

TEXT 185

'ca'–avadhāraṇe, ihā 'api'–samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye

SYNONYMS

ca-the word ca; avadhāraṇe-in emphasis; ihā-here; api-the word api; samuccaye-in the sense of an aggregate; dhṛtimanta-fully saturated; hañā-becoming; bhaje-worship; pakṣi-mūrkha-caye-dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa's devotional service.

TEXT 186

'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa
sāmānya-buddhi-yukta yata jīva avaśeṣa

SYNONYMS

ātmā-śabde-by the word ātmā; buddhi-intelligence; kahe-it is said; buddhi-viśeṣa-a particular type of intelligence; sāmānya-buddhi-yukta-endowed with common intelligence; yata-all; jīva-living entities; avaśeṣa-the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

buddhye rame ātmārāma–dui ta' prakāra
'paṇḍita' muni-gaṇa, nirgrantha 'mūrkha' āra

SYNONYMS

buddhye-in intelligence; rame-who enjoys; ātmārāma-is ātmārāma; dui ta ' prakāra-two varieties; paṇḍita-learned; muni-gaṇa-philosophers; nirgrantha-without education; mūrkha-foolish; āra-also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called ātmārāma. There are two types of ātmārāma. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188

kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya
saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya

SYNONYMS

kṛṣṇa-kṛpāya-by the mercy of Kṛṣṇa; sādhu-saṅge-in the association of devotees; rati-buddhi-devotional attraction and intelligence; pāya-one obtains; saba chāḍi'-giving up everything; śuddha-bhakti-pure devotional service; kare-performs; kṛṣṇa-pāya-at the lotus feet of Kṛṣṇa.

TRANSLATION

"By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

TEXT 189

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

SYNONYMS

aham-I, Lord Kṛṣṇa; sarvasya-of everyone; prabhavaḥ-the original source; mattaḥ-from Me; sarvam-everything; pravartate-emanates; iti-thus; matvā-understanding; bhajante-they engage in devotional service; mām-to Me; budhāḥ-those who are learned; bhāva-samanvitāḥ-with love and devotion.

TRANSLATION

" 'I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

PURPORT

This is a quotation from Bhagavad-gītā (10.8).

TEXT 190

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūna-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kimu śruta-dhāraṇā ye

SYNONYMS

te-all of them; vai-certainly; vidanti-understand; atitaranti-cross over; ca-also; deva-māyām-the influence of the external illusory energy; strī-women; śūdra-fourth-class men; hūna-uncivilized hill tribes; śabarāḥ-and hunters; api-even; pāpa-jīvāḥ-sinful creatures; yadi-if; adbhuta-krama-of the performer of wonderful activities; parāyaṇa-of the devotees; śīla-śikṣāḥ-characteristics and education; tiryak-janāḥ-birds and beasts; api-even; kimu-what to speak of; śruta-dhāraṇāḥ ye-persons advanced in the education of Vedic knowledge.

TRANSLATION

" 'Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead-who acts very wonderfully-and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tāṅre, yāte kṛṣṇa pāya

SYNONYMS

vicāra-consideration; kariyā-doing; yabe-when; bhaje-one worships; kṛṣṇa-pāya-at the lotus feet of Kṛṣṇa; sei buddhi-that intelligence; dena-gives; tāṅre-to him; yāte-by which; kṛṣṇa pāya-one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

"Considering all these points, when one engages in the service of Kṛṣṇa's lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣām-to them; satata-yuktānām-always engaged; bhajatām-in devotional service; prīti-pūrvakam-in loving ecstasy; dadāmi-I give; buddhi-yogam-real intelligence; tam-that; yena-by which; mām-unto Me; upayānti-come; te-they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

TEXT 193

sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,–ei pañca sādhana pradhāna

SYNONYMS

sat-saṅga-association with devotees; kṛṣṇa-sevā-engagement in the service of Kṛṣṇa; bhāgavata-devotees and the book known as Śrīmad-Bhāgavatam; nāma-the chanting of the holy name; vraje vāsa-residence in Vṛndāvana or Mathurā; ei-these; pañca-five; sādhana pradhāna-the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

TEXT 194

ei-pañca-madhye eka 'svalpa' yadi haya
subuddhi janera haya kṛṣṇa-premodaya

SYNONYMS

ei-these; pañca-madhye-out of the five; eka-of only one; svalpa-a small quantity; yadi-if; haya-there is; su-buddhi-intelligent; janera-of the person; haya-there is; kṛṣṇa-prema-udaya-awakening of dormant love for Kṛṣṇa.

TRANSLATION

"One's dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
saddhiyāṁ bhāva-janmane

SYNONYMS

durūha-difficult to be reconciled; adbhuta-wonderful; vīrye-in the power; asmin-in this; śraddhā-faith; dūre-far away; astu-let it be; pañcake-in the above-mentioned five principles; yatra-in which; svalpaḥ-a little; api-even; sambandhaḥ-connection; sat-dhiyām-of those who are intelligent and offenseless; bhāva-janmane-to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

TEXT 196

udāra mahatī yāṅra sarvottamā buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

SYNONYMS

udāra-liberal; mahatī-great; yāṅra-whose; sarva-uttamā-first-class; buddhi-intelligence; nānā-various; kāme-with desires; bhaje-engages in devotional service; tabu-still; pāya-gets; bhakti-siddhi-perfection in devotional service.

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

TEXT 197

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ-without material desires; sarva-kāmaḥ-full of all material desires; vā-or; mokṣa-kāmaḥ-desiring liberation; udāra-dhīḥ-sincere and advanced in devotional service; tīvreṇa-firm; bhakti-yogena-by the practice of bhakti-yoga; yajeta-should worship; puruṣam param-the Supreme Personality of Godhead.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 198

bhakti-prabhāva,–sei kāma chāḍāñā
kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā

SYNONYMS

bhakti-prabhāva-the influence of devotional service; sei-that; kāma-material desire; chāḍāñā-causing to give up; kṛṣṇa-pade-unto the lotus feet of Kṛṣṇa; bhakti karāya-engages in devotional service; guṇe-by transcendental qualities; ākarṣiyā-attracting.

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam-it is true; diśati-He awards; arthitam-that which is desired; arthitaḥ-being requested; nṛṇām-by human beings; na-not; eva-certainly; artha-daḥ-giving desired things; yat-which; punaḥ-again; arthitā-request; yataḥ-from which; svayam-Himself; vidhatte-He gives; bhajatām-of those engaged in devotional service; anicchatām-even though not desiring; icchā-pidhānam-covering all other desires; nija-pāda-pallavam-the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.19.27).

TEXT 200

’ātmā’-śabde ’svabhāva’ kahe, tāte yei rame
ātmārāma jīva yata sthāvara-jaṅgame

SYNONYMS

ātmā-śabde-by the word ātmā; svabhāva-nature; kahe-is sometimes said; tāte-in that; yei rame-one who takes pleasure; ātmārāma-called ātmārāma; jīva-the living entities; yata-all of them; sthāvara-jaṅgame-the moving and nonmoving.

TRANSLATION

”Another meaning of the word ātmā is ’one’s characteristic nature.’ Whoever enjoys his particular type of nature is called ātmārāma. Therefore, all living entities-be they moving or nonmoving-are also called ātmārāma.

TEXT 201

jīvera svabhāva–kṛṣṇa-’dāsa’-abhimāna
dehe ātma-jñāne ācchādita sei ’jñāna’

SYNONYMS

jīvera svabhāva-the original characteristic of all living entities; kṛṣṇa-dāsa-servant of Kṛṣṇa; abhimāna-the conception; dehe-in the material body; ātma-jñāne-by the conception of the self; ācchādita-covered; sei jñāna-that original consciousness.

TRANSLATION

”The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

ca-śabde ’eva’, ’api’-śabda samuccaye
’ātmārāmā eva’ hañā śrī-kṛṣṇa bhajaye

SYNONYMS

ca-śabde-by the word ca; eva-the word eva; api-śabda-the word api; samuccaye-in the sense of aggregation; ātmārāmāḥ eva-all the ātmārāmas (all kinds of living entities); hañā-being; śrī-kṛṣṇa bhajaye-become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

”In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read ātmārāmā eva; that is, ’even all kinds of living beings worship Kṛṣṇa.’

PURPORT

It is here mentioned that every living entity is ātmārāma. Temporarily covered by the influence of māyā, the living entity serves his senses, which are represented as kāma-krodha-lobha-moha-mada-mātsarya. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

TEXT 203

ei jīva–sanakādi saba muni-jana
’nirgrantha’–mūrkha, nīca, sthāvara-paśu-gaṇa

SYNONYMS

ei jīva-these living entities; sanaka-ādi saba muni-jana-all the great personalities, such as Sanaka and Sanātana; nirgrantha-down to the illiterate; mūrkha-foolish person; nīca-lowborn; sthāvara-the trees and plants; paśu-gaṇa-the beasts and birds.

TRANSLATION

”Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

vyāsa-śuka-sanakādira prasiddha bhajana
’nirgrantha’ sthāvarādira śuna vivaraṇa

SYNONYMS

vyāsa-of Vyāsadeva; śuka-of Śukadeva Gosvāmī; sanaka-ādira-of the four Kumāras; prasiddha bhajana-the devotional service is celebrated; nirgrantha-foolish, uneducated; sthāvara-ādira-of the immovable elements; śuna vivaraṇa-hear the description.

TRANSLATION

”The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord’s devotional service.

TEXT 205

kṛṣṇa-kṛpādi-hetu haite sabāra udaya
kṛṣṇa-guṇākṛṣṭa hañā tāṅhāre bhajaya

SYNONYMS

kṛṣṇa-kṛpā-ādi-hetu-the reason of Kṛṣṇa’s mercy; haite-from; sabāra udaya-anyone becomes a devotee; kṛṣṇa-guṇa-ākṛṣṭa hañā-being attracted by the transcendental qualities of Kṛṣṇa; tāṅhāre-Him; bhajaya-worship.

TRANSLATION

”Everyone is eligible to receive Kṛṣṇa’s mercy-including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī, lowborn creatures, trees, plants and beasts. By Kṛṣṇa’s mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in Bhagavad-gītā wherein the Lord says:

māṁ hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination." (9.32)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa bhakta. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered kaniṣṭha-adhikārīs (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (uttama-adhikārīs) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spṛśo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ

SYNONYMS

dhanyā-glorified; iyam-this; adya-today; dharaṇī-the surface of the globe; tṛṇa-vīrudhaḥ-the grass and herbs; tvat-Your; pāda-spṛśaḥ-from the touch of the lotus feet; druma-latāḥ-the creepers and trees; karaja-abhimṛṣṭāḥ-touched by Your nails; nadyaḥ-the rivers; adrayaḥ-the hills; khaga-mṛgāḥ-the birds and forest animals; sadaya-avalokaiḥ-because of Your merciful glances; gopyaḥ-the gopīs, the damsels of Vraja; antareṇa-by the region between; bhujayoḥ-Your two arms; api-also; yat-for which; spṛhā-desirous; śrīḥ-the goddess of fortune.

TRANSLATION

" 'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

TEXT 207

gā gopakair anuvanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gatimatāṁ pulakas tarūṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram

SYNONYMS

gāḥ-the cows; gopakaiḥ-with the cowherd boys; anuvanam-to each forest; nayatoḥ-leading; udāra-very liberal; veṇu-svanaiḥ-by the vibrations of the flutes; kala-padaiḥ-having sweet tones; tanu-bhṛtsu-among the living entities; sakhyaḥ-O friends; aspandanam-the lack of movement; gatimatām-of those living entities that can move; pulakaḥ-the ecstatic jubilation; tarūṇām-of the otherwise nonmoving trees; niryoga-pāśa-the ropes for binding the rear legs of the cows; kṛta-lakṣaṇayoḥ-of those two (Kṛṣṇa and Balarāma), who are characterized by; vicitram-wonderful.

TRANSLATION

" 'My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.19). All the gopīs were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

TEXT 208

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ-the herbs and plants; taravaḥ-the trees; ātmani-in the Supreme Soul; viṣṇum-the Supreme Personality of Godhead; vyañjayantyaḥ-manifesting; iva-like; puṣpa-phala-āḍhyāḥ-filled with luxuriant fruits and flowers; praṇata-bhāra-bowed down because of loads; viṭapāḥ-the trees; madhu-dhārāḥ-showers; prema-hṛṣṭa-inspired by love of Godhead; tanavaḥ-whose bodies; vavṛṣuḥ-constantly rained; sma-certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.35.9).

TEXT 209

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta-the aborigines named Kirātas; hūna-the Hūnas; āndhra-Āndhras; pulinda-Pulindas; pulkaśāḥ-Pulkaśas; ābhīra-Ābhīras; śumbhāḥ-Śumbhas; yavanāḥ-persons who do not follow the Vedic injunctions and who eat cow's flesh; khaśa-ādayaḥ-Khaśas and others; ye-those who; anye-similar others; ca-also; pāpāḥ-sinful persons; yat-of the Supreme Personality of Godhead; upāśraya-of the devotees; āśrayāḥ-taking shelter; śudhyanti-become purified; tasmai-unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave-to Lord Viṣṇu, the most powerful; namaḥ-respectful obeisances.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

TEXT 210

āge 'tera' artha kariluṅ, āra 'chaya' ei
ūnaviṁśati artha ha-ila mili' ei dui

SYNONYMS

āge-previously; tera-thirteen; artha-meanings; kariluṅ-I have done; āra-another; chaya-six; ei-this; ūnaviṁśati-altogether nineteen; artha-meanings; ha-ila-there were; mili'-including; ei dui-these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

ei ūniśa artha karilu, āge śuna āra
'ātma'-śabde 'deha' kahe,–cāri artha tāra

SYNONYMS

ei-these; ūniśa-nineteen; artha-meanings; karilu-I have done; āge-ahead; śuna-hear; āra-more; ātma-śabde-by the word ātma; deha-the body; kahe-is understood; cāri artha-four meanings; tāra-of that.

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) aupādika-brahma-deha, the material body considered as Brahman with designations (vide verse 212), (2) karma-niṣṭha yājñikera karma-deha, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) tapo-deha, the body engaged in austerities and penances (vide verse 216), and (4) sarva-kāma-deha, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

TEXT 212

dehārāmī dehe bhaje 'dehopādhi brahma'
sat-saṅge seha kare kṛṣṇera bhajana

SYNONYMS

dehārāmī-persons who have accepted this body as the self and are interested only in sense gratification; dehe-in the body; bhaje-worships; deha-upādhi brahma-Brahman having the body as a designation; sat-saṅge-in the association of devotees; seha-such a person; kare-does; kṛṣṇera bhajana-service to Lord Kṛṣṇa.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

TEXT 213

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramaṁ
punar iha yat sametya na patanti kṛtānta-mukhe

SYNONYMS

udaram-the abdomen; upāsate-worship; ye-those who; ṛṣi-vartmasu-on the path marked out by the great saintly persons; kūrpa-dṛśaḥ-whose vision is grossly situated in the bodily conception of life; parisara-paddhatim-from which the system of the arteries comes; hṛdayam-the heart; āruṇayaḥ-saintly persons headed by Āruṇa Ṛṣi; daharam-the sky within the heart, the subtle conception of the Supersoul within the heart; tataḥ-from that; udagāt-went up; ananta-O unlimited one; tava-Your; dhāma-place; śiraḥ-the top of the head; paramam-supreme; punaḥ-again; iha-in this material world; yat-which; sametya-having achieved; na-not; patanti-fall down; kṛta-anta-mukhe-in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 214

dehārāmī karma-niṣṭha–yājñikādi jana
sat-saṅge 'karma' tyaji' karaya bhajana

SYNONYMS

dehārāmī-those in the bodily concept of life; karma-niṣṭha-attracted to fruitive activities; yājñika-ādi jana-persons who perform ritualistic ceremonies for a better standard of life; sat-saṅge-in contact with devotees; karma tyaji'-giving up such fruitive activities; karaya bhajana-engages in the devotional service of the Lord.

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu

SYNONYMS

karmaṇi-in fruitive activity; asmin-in this; anāśvāse-although not positive in result; dhūma-dhūmra-ātmanām-whose bodies are simply becoming blackish because of smoke; bhavān-you; āpāyayati-give a chance to drink; govinda-pāda-padma-āsavam-the nectarean beverage flowing from the lotus feet of Govinda; madhu-sweet.

TRANSLATION

" 'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

PURPORT

This verse from Śrīmad-Bhāgavatam (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the ṛṣis assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

TEXT 216

'tapasvī' prabhṛti yata dehārāmī haya
sādhu-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya

SYNONYMS

tapasvī-persons who undergo severe penances; prabhṛti-and so on; yata-all; dehārāmī haya-are within the category of the bodily concept of life; sādhu-saṅge-in the association of devotees; tapa chāḍi'-giving up all such processes of penance and austerity; śrī-kṛṣṇa bhajaya-engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

"The tapasvīs, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa's service.

TEXT 217

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

SYNONYMS

yat-pāda-sevā-abhiruciḥ-the taste for serving the lotus feet of Lord Kṛṣṇa; tapasvinām-of persons undergoing severe penances; aśeṣa-unlimited; janma-upacitam-contracted from life after life; malam-dirt; dhiyaḥ-of the intelligence; sadyaḥ-immediately; kṣiṇoti-vanquishes; anvaham-every day; edhatī-increasing; satī-being in the mode of goodness; yathā-as; pada-aṅguṣṭha-viniḥsṛtā-emanating from the toe of the Lord; sarit-the River Ganges.

TRANSLATION

” ’The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.21.31).

TEXT 218

dehārāmī, sarva-kāma–saba ātmārāma
kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍi’ saba kāma

SYNONYMS

dehārāmī-persons who are in the bodily concept of life; sarva-kāma-full of all material desires; saba-all; ātmārāma-enjoying self-satisfaction; kṛṣṇa-kṛpāya-by the mercy of Kṛṣṇa; kṛṣṇa bhaje-become engaged in the devotional service of Lord Kṛṣṇa; chāḍi’ saba kāma-giving up all sorts of material desire.

TRANSLATION

”As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

sthānābhilāṣī tapasi sthito ’haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho ’smi varaṁ na yāce

SYNONYMS

sthāna-abhilāṣī-desiring a very high position in the material world; tapasi-in severe austerities and penances; sthitaḥ-situated; aham-I; tvām-You; prāptavān-have obtained; deva-muni-indra-guhyam-difficult to achieve even for great demigods, saintly persons and kings; kācam-a piece of glass; vicinvan-searching for; api-although; divya-ratnam-a transcendental gem; svāmin-O my Lord; kṛta-arthaḥ asmi-I am fully satisfied; varam-any benediction; na yāce-I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said], ” ’O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 220

ei cāri artha saha ha-ila ’teiśa’ artha
āra tina artha śuna parama samartha

SYNONYMS

ei-these; cāri-four; artha-meanings; saha-with; ha-ila-there were; teiśa artha-twenty-three different varieties of imports; āra tina artha-another three imports; śuna-hear; parama samartha-very strong.

TRANSLATION

”In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word ca meaning ”in due course’ ” (2) the words ca meaning eva, and api meaning ”censure,” and (3) nirgrantha, meaning ”one who is very poor, without money.”

TEXT 221

ca-śabde ’samuccaye’, āra artha kaya
’ātmārāmāś ca munayaś ca’ kṛṣṇere bhajaya

SYNONYMS

ca-śabde-by the word ca; samuccaye-in aggregation; āra-another; artha-import; kaya-is meant; ātmārāmāḥ ca munayaḥ ca-all the ātmārāmas and munis; kṛṣṇere bhajaya-worship Kṛṣṇa.

TRANSLATION

”As mentioned above, the word ca has been used to mean ’aggregate.’ According to this meaning, all the ātmārāmas and the munis engage in Kṛṣṇa’s service. Besides ’aggregate,’ there is another meaning of the word ca.

TEXT 222

’nirgranthāḥ’ hañā ihāṅ ’api’–nirdhāraṇe
’rāmaś ca kṛṣṇaś ca’ yathā viharaye vane

SYNONYMS

nirgranthāḥ hañā-being liberated saintly persons; ihāṅ-here; api-the word api; nirdhāraṇe-in the sense of certainty; rāmaḥ ca kṛṣṇaḥ ca-both Rāma and Kṛṣṇa; yathā-as; viharaye-enjoy walking; vane-in the forest.

TRANSLATION

”The word nirgranthāḥ is used as an adjective, and api is used in the sense of certainty. For instance, rāmaś ca kṛṣṇaś ca means that both Rāma and Kṛṣṇa enjoy walking in the forest.

Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223

ca-śabde 'anvācaye' artha kahe āra
'baṭo, bhikṣām aṭa, gāṁ cānaya' yaiche prakāra

SYNONYMS

ca-śabde-by the word ca; anvācaye-in presenting an action of secondary importance; artha-meaning; kahe-says; āra-another; baṭo-O brahmacārī: bhikṣām aṭa-just bring some alms; gām ca ānaya-also, at the same time, bring the cows; yaiche prakāra-in this way.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An example is: 'O brahmacārī, go out to collect alms and at the same time bring in the cows.'

TEXT 224

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya
'ātmārāmā api' bhaje,–gauṇa artha kaya

SYNONYMS

kṛṣṇa-manane-in meditating on Kṛṣṇa; muni-saintly persons; kṛṣṇe-unto Lord Kṛṣṇa; sarvadā-always; bhajaya-perform devotional service; ātmārāmāḥ api-also those who are ātmārāmas; bhaje-engage themselves in devotional service; gauṇa artha kaya-this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord's service. That is the indirect import.

PURPORT

The anvācaye meaning of the word ca indicates that between the two words compounded by the word ca, one is given more importance, and the other is considered subordinate. For example: "O brahmacārī, please go out and collect alms and at the same time bring in the cows." In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other ātmārāmas are subordinate in devotional service.

TEXT 225

'ca' evārthe–'munayaḥ eva' kṛṣṇere bhajaya
"ātmārāmā api"–'api' 'garhā'-artha kaya

SYNONYMS

ca-the word ca; eva-arthe-in the sense of eva; munayaḥ eva-just the saintly persons; kṛṣṇere bhajaya-engage themselves in the devotional service of Lord Kṛṣṇa; ātmārāmāḥ api-also in this combination, ātmārāmā api; api-the word api; garhā-artha kaya-in the sense of censure.

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ātmārāmā api, api is used in the sense of censure.

TEXT 226

'nirgrantha hañā'–ei duṅhāra 'viśeṣaṇa'
āra artha śuna, yaiche sādhura saṅgama

SYNONYMS

nirgrantha hañā-becoming nirgrantha; ei-this; duṅhāra-of both; viśeṣaṇa-the adjective; āra artha-another import; śuna-please hear; yaiche-in which; sādhura saṅgama-there is association with devotees.

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and ātmārāma. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227

nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'
sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana

SYNONYMS

nirgrantha-śabde-by the word nirgrantha; kahe-is said; tabe-therefore; vyādha-a hunter; nirdhana-without any riches; sādhu-saṅge-by the association of a saintly person; seha-he also; kare-engages himself; śrī-kṛṣṇa-bhajana-in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"The word nirgrantha-when combined with api, used in the sense of certainty-indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa's devotional service.

TEXT 228

'kṛṣṇārāmāś ca' eva–haya kṛṣṇa-manana
vyādha hañā haya pūjya bhāgavatottama

SYNONYMS

kṛṣṇa-ārāmāḥ ca-one who takes pleasure in Kṛṣṇa; eva-certainly; haya-there is; kṛṣṇa-manana-meditation on Kṛṣṇa; vyādha hañā-being a hunter; haya-is; pūjya-worshipable; bhāgavata-uttama-the best of the devotees.

TRANSLATION

”The words kṛṣṇārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne

SYNONYMS

eka bhakta-vyādhera-one devotee who was a hunter; kathā-narration; śuna-please hear; sāvadhāne-with attention; yāhā haite-from which; haya-there is; sat-saṅga-mahimāra jñāne-knowledge of the greatness of association with a great devotee.

TRANSLATION

”I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

eka dina śrī-nārada dekhi’ nārāyaṇa
triveṇī-snāne prayāga karilā gamana

SYNONYMS

eka dina-one day; śrī-nārada-the great saintly person Nārada; dekhi’ nārāyaṇa-after visiting Lord Nārāyaṇa; tri-veṇī-snāne-to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; prayāga-to Prayāga; karilā gamana-went.

TRANSLATION

”Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaikuṇṭhas, went to Prayāga to bathe at the confluence of three rivers-the Ganges, Yamunā and Sarasvatī.

PURPORT

The great saint Nārada is so liberated that he can go to the Vaikuṇṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word tri-veṇī refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called sarva-ga, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (vibhūti-bhinna). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

vana-pathe dekhe mṛga āche bhūme paḍi’
bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi

SYNONYMS

vana-pathe-on the forest path; dekhe-saw; mṛga-deer; āche-there was; bhūme paḍi’-lying on the ground; bāṇa-viddha-pierced by an arrow; bhagna-pāda-broken legs; kare dhaḍ-phaḍi-twisting with pain.

TRANSLATION

”Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

āra kata-dūre eka dekhena śūkara
taiche viddha bhagna-pāda kare dhaḍ-phaḍa

SYNONYMS

āra kata-dūre-still farther along; eka-one; dekhena-sees; śūkara-a boar; taiche-similarly; viddha-pierced; bhagna-pāda-broken legs; kare dhaḍ-phaḍa-twists in pain.

TRANSLATION

”Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

aiche eka śaśaka dekhe āra kata-dūre
jīvera duḥkha dekhi’ nārada vyākula-antare

SYNONYMS

aiche-similarly; eka śaśaka-one rabbit; dekhe-he sees; āra kata-dūre-still farther ahead; jīvera-of the living entity; duḥkha dekhi’-seeing such horrible miseries; nārada-the great saintly person; vyākula-antare-very pained within himself.

TRANSLATION

”When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

kata-dūre dekhe vyādha vṛkṣe oṅta hañā
mṛga māribāre āche bāṇa yuḍiyā

SYNONYMS

kata-dūre-somewhat farther; dekhe-Nārada Muni saw; vyādha-the hunter; vṛkṣe oṅta hañā-hiding behind a tree; mṛga māribāre-to kill the animals; āche-was there; bāṇa yuḍiyā-with arrows in the hand.

TRANSLATION

"When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235

śyāma-varṇa rakta-netra mahā-bhayaṅkara
dhanur-bāṇa haste,–yena yama daṇḍa-dhara

SYNONYMS

śyāma-varṇa-blackish color; rakta-netra-reddish eyes; mahā-bhayaṅkara-very fearful bodily features; dhanuḥ-bāṇa haste-with arrows and bow in hand; yena yama daṇḍa-dhara-exactly like the superintendent of death, Yamarāja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

TEXT 236

patha chāḍi' nārada tāra nikaṭe calila
nārade dekhi' mṛga saba palāñā gela

SYNONYMS

patha chāḍi'-leaving aside the path; nārada-the saintly person Nārada; tāra nikaṭe-near him; calila-went; nārade dekhi'-seeing Nārada; mṛga-the animals; saba-all; palāñā gela-left, running away.

TRANSLATION

"When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

kruddha hañā vyādha tāṅre gāli dite cāya
nārada-prabhāve mukhe gāli nāhi āya

SYNONYMS

kruddha hañā-being very angry; vyādha-the hunter; tāṅre-him; gāli dite cāya-wanted to abuse; nārada-prabhāve-by the influence of Nārada; mukhe-in the mouth; gāli-abusive language; nāhi āya-did not come.

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive.

TEXT 238

"gosāñi, prayāṇa-patha chāḍi' kene āilā
tomā dekhi' mora lakṣya mṛga palāilā"

SYNONYMS

gosāñi-O great saintly person; prayāṇa-patha chāḍi'-leaving aside the general path; kene-why; āilā-have you come; tomā dekhi'-seeing you; mora lakṣya-my targets; mṛga-the animals; palāilā-fled.

TRANSLATION

"The hunter addressed Nārada Muni: 'O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

TEXT 239

nārada kahe,–"patha bhuli' āilāṅa puchite
mane eka saṁśaya haya, tāhā khaṇḍāite

SYNONYMS

nārada kahe-Nārada Muni replied; patha bhuli'-leaving the general path; āilāṅa-I have come; puchite-to inquire from you; mane-in my mind; eka-one; saṁśaya haya-there is a doubt; tāhā-that; khaṇḍāite-to cause to break.

TRANSLATION

"Nārada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

TEXT 240

pathe ye śūkara-mṛga, jāni tomāra haya"
vyādha kahe,–"yei kaha, sei ta' niścaya"

SYNONYMS

pathe-on the path; ye-those; śūkara-mṛga-boars and other animals; jāni-I can understand; tomāra haya-all belong to you; vyādha kahe-the hunter replied; yei kaha-whatever you are saying; sei ta' niścaya-it is a fact.

TRANSLATION

" 'I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

TEXT 241

nārada kahe,–"yadi jīve māra' tumi bāṇa
ardha-mārā kara kene, nā lao parāṇa?"

SYNONYMS

nārada kahe-Nārada Muni said; yadi-if; jīve-in the animals; māra'-pierce; tumi-you; bāṇa-your arrows; ardha-mārā kara-you half-kill; kene-why; nā lao parāṇa-don't you take their lives completely.

TRANSLATION

"Nārada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

TEXT 242

vyādha kahe,–"śuna, gosāñi, 'mṛgāri' mora nāma
pitāra śikṣāte āmi kari aiche kāma

SYNONYMS

vyādha kahe-the hunter replied; śuna-please hear; gosāñi-O great saintly person; mṛga-ari-the enemy of the animals; mora nāma-my name; pitāra śikṣāte-by the teaching of my father; āmi-I; kari-do; aiche kāma-such acts.

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.

TEXT 243

ardha-mārā jīva yadi dhaḍ-phaḍa kare
tabe ta' ānanda mora bāḍaye antare"

SYNONYMS

ardha-mārā jīva-half-killed living beings; yadi-if; dhaḍ-phaḍa kare-twist and turn because of suffering; tabe-then; ta'-certainly; ānanda-pleasure; mora-my; bāḍaye antare-increases within.

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

TEXT 244

nārada kahe,–'eka-vastu māgi tomāra sthāne'
vyādha kahe,–"mṛgādi laha, yei tomāra mane

SYNONYMS

nārada kahe-Nārada Muni said; eka-vastu māgi-I wish to beg one thing; tomāra sthāne-from you; vyādha kahe-the hunter replied; mṛga-ādi laha-take some of the hunted animals; yei tomāra mane-whatever you like.

TRANSLATION

"Nārada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

TEXT 245

mṛga-chāla cāha yadi, āisa mora ghare
yei cāha tāhā diba mṛga-vyāghrāmbare"

SYNONYMS

mṛga-chāla-deerskin; cāha yadi-if you want; āisa mora ghare-come to my place; yei cāha-whatever you want; tāhā-that; diba-I shall give; mṛga-vyāghra-ambare-whether a deerskin or a tiger skin.

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

TEXT 246

nārada kahe,–"ihā āmi kichu nāhi cāhi
āra eka-dāna āmi māgi tomā-ṭhāñi

SYNONYMS

nārada kahe-Nārada Muni said; ihā-this; āmi kichu nāhi cāhi-I don't want any; āra-another; eka-dāna-one charity; āmi-I; māgi-beg; tomā-ṭhāñi-from you.

TRANSLATION

"Nārada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

TEXT 247

kāli haite tumi yei mṛgādi māribā
prathamei māribā, ardha-mārā nā karibā"

SYNONYMS

kāli haite-from tomorrow; tumi-you; yei-whatever; mṛga-ādi-animals; māribā-you will kill; prathamei māribā-kill them in the beginning; ardha-mārā-half-killing; nā karibā-do not do.

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

TEXT 248

vyādha kahe,–"kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more"

SYNONYMS

vyādha kahe-the hunter replied; kibā dāna-what kind of charity; māgilā āmāre-have you begged from me; ardha mārile-in half-killing; kibā-what; haya-there is; tāhā-that; kaha more-kindly explain to me.

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

TEXT 249

nārada kahe,–"ardha mārile jīva pāya vyathā
jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā

SYNONYMS

nārada kahe-Nārada Muni replied; ardha mārile-by half-killing the animals; jīva pāya vyathā-the living beings suffer too much pain; jīve duḥkha ditecha-you are giving troubles to the living beings; tomāra-your; ha-ibe-there will be; aiche avasthā-the same suffering in retaliation.

TRANSLATION

"Nārada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in Bhagavad-gītā as māyayāpahṛta-jñānāḥ, which indicates that although they are superficially educated, māyā has taken their real knowledge away. Such people are presently leading human society. In Śrīmad-Bhāgavatam they are also described as andhā yathāndhair upanīyamānāḥ. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

TEXT 250

vyādha tumi, jīva māra–'alpa' aparādha tomāra
kadarthanā diyā māra'–e pāpa 'apāra'

SYNONYMS

vyādha tumi-you are a hunter; jīva māra-your occupation is to kill animals; alpa-slight; aparādha-offense; tomāra-your; kadarthanā diyā-unnecessarily giving them pain; māra'-when you kill; e pāpa apāra-this sinful activity is unlimited.

TRANSLATION

"Nārada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the balidāna sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) The laws of prakṛti (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

TEXT 251

kadarthiyā tumi yata mārilā jīvere
tārā taiche tomā māribe janma-janmāntare"

SYNONYMS

kadarthiyā-giving unnecessary pangs; tumi-you; yata-all; mārilā-killed; jīvere-the living entities; tārā-all of them; taiche-similarly; tomā-you; māribe-will kill; janma-janma-antare-life after life.

TRANSLATION

"Nārada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

PURPORT

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain-as people do in slaughterhouses-will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, ”Thou shalt not kill.” Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death.

TEXT 252

nārada-saṅge vyādhera mana parasanna ha-ila
tāṅra vākya śuni’ mane bhaya upajila

SYNONYMS

nārada-saṅge-in the association of the great sage Nārada Muni; vyādhera-of the hunter; mana-the mind; parasanna ha-ila-became cleansed and satisfied; tāṅra-his; vākya-words; śuni’-hearing; mane-in the mind; bhaya upajila-some fear arose.

TRANSLATION

”In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa mahā-mantra. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original guru because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually karmīs and jñānīs, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa mahā-mantra, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa’s lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the karma incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word māṁsa means ”meat.” It is said: māṁ saḥ khadati iti māṁsaḥ. That is, ”I am now eating the flesh of an animal who will some day in the future be eating my flesh.”

TEXT 253

vyādha kahe,–”bālya haite ei āmāra karma
kemane tarimu muñi pāmara adhama?

SYNONYMS

vyādha kahe-the hunter said; bālya haite-from the very beginning of my childhood; ei āmāra karma-I have been taught this business (half-killing animals); kemane-how; tarimu-shall become free from these sinful activities; muñi-I; pāmara adhama-sinful and misled.

TRANSLATION

”The hunter then admitted that he was convinced of his sinful activity, and he said, ’I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.’

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the śāstras, such atonement is compared to an elephant’s bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

TEXT 254

ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoṅ tomāra pāye"

SYNONYMS

ei-this; pāpa yāya mora-sinful reaction of my life can be washed off; kemana upāye-by what means; nistāra karaha more-kindly deliver me; paḍoṅ-I fall down; tomāra pāye-at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life. When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Kṛṣṇa." If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

TEXT 255

nārada kahe,–'yadi dhara āmāra vacana
tabe se karite pāri tomāra mocana'

SYNONYMS

nārada kahe-Nārada Muni replied; yadi dhara-if you accept; āmāra vacana-my instruction; tabe-then; se-this; karite pāri-I can do; tomāra-your; mocana-liberation.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. Yasya deve parā bhaktir yathā deve tathā gurau. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ: all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

TEXT 256

vyādha kahe,–'yei kaha, sei ta' kariba'
nārada kahe,–'dhanuka bhāṅga, tabe se kahiba'

SYNONYMS

vyādha kahe-the hunter replied; yei kaha-whatever you say; sei ta' kariba-that I shall do; nārada kahe-Nārada Muni replied; dhanuka bhāṅga-break your bow; tabe-then; se kahiba-I shall speak to you.

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Nārada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity-namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

vyādha kahe,–'dhanuka bhāṅgile vartiba kemane?'
nārada kahe,–'āmi anna diba prati-dine'

SYNONYMS

vyādha kahe-the hunter replied; dhanuka bhāṅgile-if I break my bow; vartiba kemane-what will be the source of my maintenance; nārada kahe-Nārada Muni replied; āmi-I; anna-food; diba-shall supply; prati-dine-every day.

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Nārada Muni replied, 'Do not worry. I shall supply all your food every day.'

PURPORT

The source of our income is not actually the source of our maintenance. Every living being-from the great Brahmā down to an insignificant ant-is being maintained by the Supreme Personality of Godhead. Eko bahūnāṁ yo vidadhāti kāmān. The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a brāhmaṇa and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

TEXT 258

dhanuka bhāṅgi' vyādha tāṅra caraṇe paḍila
tāre uṭhāñā nārada upadeśa kaila

SYNONYMS

dhanuka bhāṅgi'-breaking the bow; vyādha-the hunter; tāṅra-his (Nārada Muni's); caraṇe-at the lotus feet; paḍila-surrendered; tāre-him; uṭhāñā-raising; nārada-the great saint Nārada Muni; upadeśa kaila-gave instruction.

TRANSLATION

"Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

TEXT 259

"ghare giyā brāhmaṇe deha' yata āche dhana
eka eka vastra pari' bāhira hao dui-jana

SYNONYMS

ghare giyā-returning home; brāhmaṇe-to the brāhmaṇas, the most intelligent men in spiritual understanding; deha'-give; yata-whatever; āche-you have; dhana-riches; eka eka-each of you; vastra pari'-just one cloth; bāhira hao-leave home; dui-jana-both of you.

TRANSLATION

"Nārada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.'

PURPORT

This is the process of renunciation at the stage of vānaprastha. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to brāhmaṇas and Vaiṣṇavas. One can keep his wife as an assistant in the vānaprastha stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the vānaprastha stage and leave home. It is not that a gṛhastha should live at home until he dies. Vānaprastha is preliminary to sannyāsa. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take vānaprastha, and after the vānaprastha stage the husband may take sannyāsa in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

TEXT 260

nadī-tīre eka-khāni kuṭīra kariyā
tāra āge eka-piṇḍi tulasī ropiyā

SYNONYMS

nadī-tīre-on the bank of the river; eka-khāni-just one; kuṭīra-a cottage; kariyā-constructing; tāra āge-just in front of the cottage; eka-piṇḍi-one raised platform; tulasī-a tulasī plant; ropiyā-growing.

TRANSLATION

"Nārada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasī plant on a raised platform.

TEXT 261

tulasī-parikramā kara, tulasī-sevana
nirantara kṛṣṇa-nāma kariha kīrtana

SYNONYMS

tulasī-parikramā kara-circumambulate the tulasī plant; tulasī-sevana-just supply water to the root of tulasī-devī; nirantara-continuously; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kariha-just perform; kīrtana-chanting.

TRANSLATION

" 'After planting the tulasī tree before your house, you should daily circumambulate that tulasī plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a tulasī tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa mahā-mantra. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London.

In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the tulasī plant and chanting the Hare Kṛṣṇa mantra. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the tulasī plant and continuously chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 262

āmi tomāya bahu anna pāṭhāimu dine
sei anna labe, yata khāo dui-jane"

SYNONYMS

āmi-I; tomāya-for you; bahu-much; anna-food; pāṭhāimu-shall send; dine-every day; sei-that; anna-food; labe-you shall take; yata-whatever; khāo-you can eat; dui-jane-both of you.

TRANSLATION

"Nārada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"Those who worship Me with love and devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have." (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

tabe sei mṛgādi tine nārada sustha kaila
sustha hañā mṛgādi tine dhāñā palāila

SYNONYMS

tabe-thereafter; sei-those; mṛga-ādi-animals, beginning with the deer; tine-three; nārada-the sage Nārada; sustha kaila-brought to their senses; sustha hañā-coming to consciousness; mṛga-ādi-the pierced animals; tine-three; dhāñā palāila-very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

TEXT 264

dekhiyā vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari' namaskāra

SYNONYMS

dekhiyā-seeing; vyādhera-of the hunter; mane-in the mind; haila-there was; camatkāra-wonder; ghare-home; gela-went; vyādha-the hunter; guruke-to the spiritual master; kari' namaskāra-offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

TEXT 265

yathā-sthāne nārada gelā, vyādha ghare āila
nāradera upadeśe sakala karila

SYNONYMS

yathā-sthāne-to the proper destination; nārada-sage Nārada; gelā-went; vyādha-the hunter; ghare āila-came back to his house; nāradera upadeśe-under the instruction of the sage Nārada; sakala karila-he executed everything.

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

grāme dhvani haila,–vyādha 'vaiṣṇava' ha-ila
grāmera loka saba anna ānite lāgila

SYNONYMS

grāme-in the village; dhvani haila-there was news; vyādha-the hunter; vaiṣṇava ha-ila-has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; grāmera loka-the villagers; saba-all kinds of; anna-food; ānite lāgila-began to bring.

TRANSLATION

"The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaiṣṇava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or brāhmaṇa when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life's necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating prasāda and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that gṛhasthas should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the gṛhasthas are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

eka-dina anna āne daśa-biśa jane
dine tata laya, yata khāya dui jane

SYNONYMS

eka-dina-in one day; anna-food; āne-brought; daśa-biśa jane-enough for ten to twenty men; dine-in a day; tata laya-would accept only as much; yata-as; khāya dui jane-the two of them required to eat.

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

eka-dina nārada kahe,–"śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite"

SYNONYMS

eka-dina-one day; nārada kahe-Nārada Muni said; śunaha-please hear; parvate-my dear Parvata; āmāra-my; eka-one; śiṣya-disciple; āche-there is; calaha dekhite-let us go see.

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

tabe dui ṛṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane

SYNONYMS

tabe-thereafter; dui ṛṣi-two saintly persons; āilā-came; sei vyādha-sthāne-to the place of that hunter; dūra haite-from a distant place; vyādha-the hunter; pāila-got; gurura daraśane-vision of his spiritual master.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

TEXT 270

āste-vyaste dhāñā āse, patha nāhi pāya
pathera pipīlikā iti-uti dhare pāya

SYNONYMS

āste-vyaste-with great alacrity; dhāñā-running; āse-came; patha nāhi pāya-does not get the path; pathera-on the path; pipīlikā-ants; iti-uti-here and there; dhare pāya-touch the foot.

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

daṇḍavat-sthāne pipīlikāre dekhiyā
vastre sthāna jhāḍi' paḍe daṇḍavat hañā

SYNONYMS

daṇḍavat-sthāne-in the place where he wanted to offer his obeisances; pipīlikāre dekhiyā-seeing the ants; vastre-by the cloth; sthāna jhāḍi'-cleansing the place; paḍe daṇḍa-vat hañā-falls down flat like a rod.

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word daṇḍa means "rod," and vat means "like." To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word daṇḍavat.

TEXT 272

nārada kahe,–"vyādha, ei nā haya āścarya
hari-bhaktye hiṁsā-śūnya haya sādhu-varya

SYNONYMS

nārada kahe-Nārada Muni said; vyādha-my dear hunter; ei nā āścarya-this is not wonderful for you; hari-bhaktye-by advancement in devotional service; hiṁsā-śūnya haya-one becomes nonviolent and nonenvious; sādhu-varya-thus one becomes the best of honest gentlemen.

TRANSLATION

”Nārada Muni said, ’My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word sādhu-varya means ”the best of gentlemen.” At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

TEXT 273

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete-all these; na-not; hi-certainly; adbhutāḥ-wonderful; vyādha-O hunter; tava-your; ahiṁsā-ādayaḥ-nonviolence and others; guṇāḥ-qualities; hari-bhaktau-in devotional service; pravṛttāḥ-engaged; ye-those who; na-not; te-they; syuḥ-are; paratāpinaḥ-envious of other living entities.

TRANSLATION

” ’O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

PURPORT

This is a quotation from the Skanda Purāṇa.

TEXT 274

tabe sei vyādha doṅhāre aṅgane ānila
kuśāsana āni’ doṅhāre bhaktye vasāila

SYNONYMS

tabe-thereafter; sei-that; vyādha-hunter; doṅhāre-both Nārada Muni and Parvata; aṅgane ānila-brought in the courtyard of his house; kuśa-āsana āni’-bringing straw mats for sitting; doṅhāre-both of them; bhaktye-with great devotion; vasāila-made to sit down.

TRANSLATION

”The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

jala āni’ bhaktye doṅhāra pāda prakṣālila
sei jala strī-puruṣe piyā śire la-ila

SYNONYMS

jala āni’-bringing water; bhaktye-with great devotion; doṅhāra-of both of them; pāda prakṣālila-washed the feet; sei jala-that water; strī-puruṣe-husband and wife; piyā-drinking; śire la-ila-put on their heads.

TRANSLATION

”He then fetched water and washed the sages’ feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the former hunter. It doesn’t matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

kampa-pulakāśru haila kṛṣṇa-nāma gāñā
ūrdhva bāhu nṛtya kare vastra uḍāñā

SYNONYMS

kampa-trembling; pulaka-aśru-tears and jubilation; haila-there were; kṛṣṇa-nāma gāñā-chanting the Hare Kṛṣṇa mantra; ūrdhva bāhu-raising the arms; nṛtya kare-began to dance; vastra uḍāñā-waving his garments up and down.

TRANSLATION

”When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,–tumi hao sparśa-maṇi

SYNONYMS

dekhiyā-seeing; vyādhera-of the hunter; prema-the ecstatic love; parvata-mahā-muni-the great sage Parvata Muni; nāradere kahe-spoke to Nārada Muni; tumi hao sparśa-maṇi-you are certainly a touchstone.

TRANSLATION

”When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, ’Certainly you are a touchstone.’

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is-that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called sparśa-maṇi, advanced devotees. Kaniṣṭha-adhikārī devotees cannot turn others into Vaiṣṇavas, but a madhyama-adhikārī Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
(Cc. Madhya 7.128)

It is Śrī Caitanya Mahāprabhu's wish that everyone should become a Vaiṣṇava and guru. Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. Bhagavad-gītā is Kṛṣṇa's instructions; therefore the duty of every Vaiṣṇava is to travel and preach Bhagavad-gītā, either in his country or a foreign country. This is the test of sparśa-maṇi, following in the footsteps of Nārada Muni.

TEXT 278

"aho dhanyo 'si devarṣe
kṛpayā yasya tat-kṣaṇāt
nīco 'py utpulako lebhe
lubdhako ratim acyute"

SYNONYMS

aho-oh; dhanyaḥ-glorified; asi-you are; deva-ṛṣe-O sage among the demigods; kṛpayā-by the mercy; yasya-of whom; tat-kṣaṇāt-immediately; nīcaḥ api-even though one is the lowest of men; utpulakaḥ-becoming agitated in ecstatic love; lebhe-gets; lubdhakaḥ-a hunter; ratim-attraction; acyute-unto the Supreme Personality of Godhead.

TRANSLATION

"Parvata Muni continued, 'My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.'

PURPORT

A pure Vaiṣṇava believes in the statements of the śāstras. This verse is quoted from Vedic literature, the Skanda Purāṇa.

TEXT 279

nārada kahe,–'vaiṣṇava, tomāra anna kichu āya?'
vyādha kahe, "yāre pāṭhāo, sei diyā yāya

SYNONYMS

nārada kahe-Nārada Muni said; vaiṣṇava-O Vaiṣṇava; tomāra-your; anna-food; kichu āya-does any come; vyādha kahe-the hunter replied; yāre pāṭhāo-whoever you send; sei-that person; diyā-giving something; yāya-goes.

TRANSLATION

"Nārada Muni then asked the hunter, 'My dear Vaiṣṇava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

PURPORT

This confirms the statement in Bhagavad-gītā (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone's heart, says, "I personally carry all necessities to a Vaiṣṇava." He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

TEXT 280

eta anna nā pāṭhāo, kichu kārya nāi
sabe dui-janāra yogya bhakṣya-mātra cāi"

SYNONYMS

eta anna-so much food; nā pāṭhāo-you do not need to send; kichu kārya nāi-there is no such need; sabe-only; dui-janāra-for two persons; yogya-requisite; bhakṣya-mātra-eatables; cāi-we want.

TRANSLATION

"The former hunter said, 'Please do not send so may grains. Only send what is sufficient for two people, no more.'

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of harītakī (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, "Why did you keep a stock for the next day?" Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their āśrama with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

nārada kahe,–'aiche raha, tumi bhāgyavān'
eta bali' dui-jana ha-ilā antardhāna

SYNONYMS

nārada kahe-Nārada Muni said; aiche raha-live like that; tumi bhāgyavān-certainly you are very fortunate; eta bali'-saying this; dui-jana-both Nārada Muni and Parvata Muni; ha-ilā antardhāna-disappeared.

TRANSLATION

"Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Nārada Muni and Parvata Muni then disappeared from that place.

TEXT 282

ei ta' kahiluṅ tomāya vyādhera ākhyāna
yā śunile haya sādhu-saṅga-prabhāva-jñāna

SYNONYMS

ei ta' kahiluṅ-thus I have narrated; tomāya-unto you; vyādhera ākhyāna-the story of the hunter; yā śunile-hearing which; haya-there is; sādhu-saṅga-of the association of devotees; prabhāva-of the influence; jñāna-knowledge.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

ei āra tina artha gaṇanāte pāila
ei dui artha mili' 'chābbiśa' artha haila

SYNONYMS

ei-this example; āra-another; tina artha-three imports; gaṇanāte-in calculating; pāila-we have obtained; ei dui artha mili'-by adding these two imports; chābbiśa-twenty-six; artha-imports; haila-there have been.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

āra artha śuna, yāhā–arthera bhāṇḍāra
sthūle 'dui' artha, sūkṣme 'batriśa' prakāra

SYNONYMS

āra-another; artha-import; śuna-hear; yāhā-which; arthera bhāṇḍāra-storehouse of knowledge; sthūle-grossly; dui artha-two meanings; sūkṣme-by a subtle import; batriśa-thirty-two; prakāra-varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

TEXT 285

'ātmā'-śabde kahe–sarva-vidha bhagavān
eka 'svayaṁ bhagavān', āra 'bhagavān'-ākhyāna

SYNONYMS

ātmā-śabde-by the word ātmā; kahe-it is said; sarva-vidha bhagavān-all types of Personalities of Godhead; eka-one; svayam bhagavān-the original Supreme Personality of Godhead, Kṛṣṇa; āra-another; bhagavān-ākhyāna-the Personality of Godhead by an expansive designation.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

The word ātmā also includes all kinds of Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in Brahma-saṁhitā (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

TEXT 286

tāṅte rame yei, sei saba–’ātmārāma’
’vidhi-bhakta’, ’rāga-bhakta’,–dui-vidha nāma

SYNONYMS

tāṅte-in all those Supreme Personalities of Godhead; rame-takes pleasure in devotional service; yei-those persons who; sei saba-all of them; ātmārāma-are also known as ātmārāma; vidhi-bhakta-devotees following the regulative principles; rāga-bhakta-devotees following spontaneous love; dui-vidha nāma-two different varieties.

TRANSLATION

”One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

TEXT 287

dui-vidha bhakta haya cāri cāri prakāra
pāriṣada, sādhana-siddha, sādhaka-gaṇa āra

SYNONYMS

dui-vidha bhakta-these two varieties of ātmārāma devotees; haya-are; cāri cāri prakāra-each of four different categories; pāriṣada-personal associate; sādhana-siddha-liberated to the position of associates by perfection in devotional service; sādhaka-gaṇa āra-and devotees already engaged in the devotional service of the Lord.

TRANSLATION

”The ātmārāmas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sādhaka.

TEXT 288

jāta-ajāta-rati-bhede sādhaka dui bheda
vidhi-rāga-mārge cāri cāri–aṣṭa bheda

SYNONYMS

jāta-ajāta-rati-bhede-by distinction of mature love and immature love; sādhaka dui bheda-those practicing are of two varieties; vidhi-regulative devotion; rāga-spontaneous devotion; mārge-on both the paths; cāri cāri-there are four different varieties; aṣṭa bheda-a total of eight kinds.

TRANSLATION

”Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic yogīs also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a partial representation of the Lord’s full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the gopīs, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 289

vidhi-bhaktye nitya-siddha pāriṣada–’dāsa’
’sakhā’ ’guru’ ’kāntā-gaṇa’,–cāri-vidha prakāśa

SYNONYMS

vidhi-bhaktye-by regulative devotional service; nitya-siddha pāriṣada-eternally perfect associate; dāsa-the servant; sakhā guru kāntā-gaṇa-friends, superiors and beloved damsels; cāri-vidha prakāśa-they are manifested in four varieties.

TRANSLATION

”By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate-such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290

sādhana-siddha–dāsa, sakhā, guru, kānta-gaṇa
jāta-rati sādhaka-bhakta–cāri-vidha jana

SYNONYMS

sādhana-siddha-those who have perfected themselves by devotional service; dāsa-servants; sakhā-friends; guru-superiors; kāntā-gaṇa-beloved damsels; jāta-rati sādhaka-bhakta-devotees who have become mature by devotional service; cāri-vidha jana-they are also of four varieties.

TRANSLATION

”Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

ajāta-rati sādhaka-bhakta,–e cāri prakāra
vidhi-mārge bhakte ṣoḍaśa bheda pracāra

SYNONYMS

ajāta-rati sādhaka-bhakta-immature devotees engaged in devotional service; e cāri prakāra-there are also the same four varieties; vidhi-mārge-on the path of regulative devotional service; bhakte-devotees; ṣoḍaśa bheda pracāra-there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292

rāga-mārge aiche bhakte ṣoḍaśa vibheda
dui mārge ātmārāmera batriśa vibheda

SYNONYMS

rāga-mārge-on the path of spontaneous loving service; aiche-in the same way; bhakte-all the devotees; ṣoḍaśa vibheda-divided into sixteen varieties; dui mārge-on the two paths, namely regulative devotional service and spontaneous devotional service; ātmārāmera-of persons enjoying with the Supreme Self; batriśa vibheda-there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

TEXT 293

'muni', 'nirgrantha', 'ca' 'api',–cāri śabdera artha
yāhāṅ yei lāge, tāhā kariye samartha

SYNONYMS

muni-the sage; nirgrantha-either learned or foolish; ca-also; api-in spite of; cāri śabdera artha-the meanings of these four words; yāhāṅ-wherever; yei lāge-they apply; tāhā kariye samartha-make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

batriśe chābbiśe mili, aṣṭa-pañcāśa
āra eka bheda śuna arthera prakāśa

SYNONYMS

batriśe-these thirty-two varieties; chābbiśe-the formerly described twenty-six varieties; mili'-added together; aṣṭa-pañcāśa-they become fifty-eight; āra-another; eka-one; bheda-different; śuna-please hear; arthera prakāśa-manifestation of import.

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295

itaretara 'ca' diyā samāsa kariye
'āṭānna' bāra ātmārāma nāma la-iye

SYNONYMS

itaretara-in different varieties; ca-the word ca; diyā-adding; samāsa kariye-make a compound word; āṭānna bāra-fifty-eight times; ātmārāma-the ātmārāma devotees; nāma la-iye-I take their different names.

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

TEXT 296

'ātmārāmāś ca ātmārāmāś ca' āṭānna-bāra
śeṣe saba lopa kari' rākhi eka-bāra

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca-repeating ātmārāmāḥ; āṭānna-bāra-fifty-eight times; śeṣe-at the end; saba lopa kari'-rejecting all; rākhi-we keep; eka-bāra-only one.

TRANSLATION

"In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

sarūpāṇām eka-śeṣa eka-vibhaktau,
uktārthānām aprayoga iti

SYNONYMS

sa-rūpāṇām-of words of the same form; eka-śeṣaḥ-only the last; eka-vibhaktau-in the same case; ukta-arthānām-of the previously spoken meanings; aprayogaḥ-nonapplication; iti-thus.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

TEXT 298

āṭānna ca-kārera saba lopa haya
eka ātmārāma-śabde āṭānna artha kaya

SYNONYMS

āṭānna-fifty-eight; ca-kārera-of the additions of the word ca; saba lopa haya-all of them are rejected; eka-one; ātmārāma-ātmārāma; śabde-by the word; āṭānna artha kaya-fifty-eight imports are automatically derived.

TRANSLATION

”When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.

TEXT 299

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ

SYNONYMS

aśvattha-vṛkṣāḥ-banyan trees; ca-and; baṭa-vṛkṣāḥ-fig trees; ca-and; kapittha-vṛkṣāḥ-a type of tree named kapittha; ca-and; āmra-vṛkṣāḥ-mango trees; ca-and; vṛkṣāḥ-all indicated by the word ”trees.”

TRANSLATION

” ’By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.’

TEXT 300

”asmin vane vṛkṣāḥ phalanti” yaiche haya
taiche saba ātmārāma kṛṣṇe bhakti karaya

SYNONYMS

asmin vane-in this forest; vṛkṣāḥ phalanti-different varieties of trees bear fruit; yaiche haya-just as in this sentence; taiche-similarly; saba-all; ātmārāma-self-realized souls; kṛṣṇe bhakti karaya-engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

”This ātmārāma verse is like the sentence, ’In this forest many different trees bear fruit.’ All ātmārāmas render devotional service to Lord Kṛṣṇa.

TEXT 301

’ātmārāmāś ca’ samuccaye kahiye ca-kāra
’munayaś ca’ bhakti kare,–ei artha tāra

SYNONYMS

ātmārāmāḥ ca-similarly the word ātmārāmāḥ with the word ca added; samuccaye-in aggregation; kahiye-means; ca-kāra-the word ca; munayaḥ ca-the word munayaḥ with the word ca added; bhakti kare-all of them engage in devotional service; ei artha tāra-this is the perfect meaning of the verse.

TRANSLATION

”After fifty-eight times uttering the word ātmārāmāḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

’nirgranthā eva’ hañā, ’api’–nirdhāraṇe
ei ’ūnaṣaṣṭi’ prakāra artha kariluṅ vyākhyāne

SYNONYMS

nirgranthā-the word nirgranthā; eva-also the word eva; hañā-becoming; api-the word api; nirdhāraṇe-in fixation; ei ūnaṣaṣṭi prakāra artha-in this way fifty-nine imports; kariluṅ vyākhyāne-I have described.

TRANSLATION

”Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

sarva-samuccaye āra eka artha haya
’ātmārāmāś ca munayaś ca nirgranthāś ca’ bhajaya

SYNONYMS

sarva-samuccaye-taking all of them together; āra-another; eka-one; artha-import; haya-there is; ātmārāmāḥ ca munayaḥ ca nirgranthāḥ ca bhajaya-the ātmārāmas, great sages and nirgranthas (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

”Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word sarva-samuccaye is significant here. It includes all classes of men-ātmārāma, muni and nirgrantha. Everyone engages in the service of the Lord. Taking the word api in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

’api’-śabda–avadhāraṇe, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra

SYNONYMS

api-śabda-the word api; avadhāraṇe-in the matter of ascertaining; seha cāri bāra-those four times; cāri-śabda-four words; saṅge-with; evera-of the word eva; karibe-one can do; uccāra-pronouncing.

TRANSLATION

”The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

TEXT 305

”urukrame eva bhaktim eva ahaitukīm eva kurvanty eva”

SYNONYMS

urukrame-unto the most powerful; eva-only; bhaktim-devotional service; eva-only; ahaitukīm-without motives; eva-only; kurvanti-they perform; eva-only.

TRANSLATION

”The words urukrama, bhakti, ahaitukī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306

ei ta’ kahiluṅ ślokera ’ṣaṣṭi’ saṅkhyaka artha
āra eka artha śuna pramāṇe samartha

SYNONYMS

ei ta’-thus; kahiluṅ-I have explained; ślokera-of the verse; ṣaṣṭi-sixty; saṅkhyaka-numbering; artha-imports; āra-another; eka-one; artha-import; śuna-please hear; pramāṇe samartha-quite fit for giving evidence.

TRANSLATION

”Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

’ātmā’-śabde kahe ’kṣetrajña jīva’-lakṣaṇa
brahmādi kīṭa-paryanta–tāṅra śaktite gaṇana

SYNONYMS

ātmā-śabde-by the word ātmā; kahe-it is said; kṣetra-jña jīva-the living entity who knows about his body; lakṣaṇa-symptom; brahmā-ādi-beginning from Lord Brahmā; kīṭa-paryanta-down to the insignificant ant; tāṅra-His; śaktite-as the marginal potency; gaṇana-counting.

TRANSLATION

”The word ātmā also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ-the potency of Lord Viṣṇu; parā-spiritual; proktā-it is said; kṣetra-jña-ākhyā-the potency known as kṣetrajña; tathā-as well as; parā-spiritual; avidyā-ignorance; karma-fruitive activities; saṁjñā-known as; anyā-other; tṛtīyā-third; śaktiḥ-potency; iṣyate-known thus.

TRANSLATION

” ’The potency of Lord Viṣṇu is summarized in three categories-namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.’

PURPORT

This is a quotation from Viṣṇu Purāṇa. For an explanation, see Ādi-līlā (7.119).

TEXT 309

”kṣetrajña ātmā puruṣaḥ
pradhānaṁ prakṛtiḥ striyām”

SYNONYMS

kṣetra-jñaḥ-the word kṣetrajña; ātmā-the living entity; puruṣaḥ-the enjoyer; pradhānam-the chief; prakṛtiḥ-the material nature; striyām-in the feminine gender.

TRANSLATION

” ’The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature.’

PURPORT

This is a quotation from the Svarga-varga (7) of the Amara-kośa dictionary.

TEXT 310

bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji’ tabe tiṅho kṛṣṇere bhajaya

SYNONYMS

bhramite bhramite-wandering in different forms in different manners; yadi-if; sādhu-saṅga pāya-one obtains the association of devotees; saba tyaji’-giving up everything; tabe-then; tiṅho-he; kṛṣṇere bhajaya-engages himself in the service of Lord Kṛṣṇa.

TRANSLATION

”The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhu] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

TEXT 311

ṣāṭi artha kahiluṅ, saba–kṛṣṇera bhajane
sei artha haya ei saba udāharaṇe

SYNONYMS

ṣāṭi-sixty; artha-imports; kahiluṅ-I explained; saba-all; kṛṣṇera bhajane-aiming at rendering transcendental loving service to Kṛṣṇa; sei artha haya-that is the only meaning; ei saba-all these; udāharaṇe-examples.

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

TEXT 312

'eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge
tomāra bhakti-vaśe uṭhe arthera taraṅge

SYNONYMS

eka-ṣaṣṭi-sixty-one; artha-imports; ebe-now; sphurila-has awakened; tomā-saṅge-because of your association; tomāra-your; bhakti-vaśe-by dint of devotional service; uṭhe-there arises; arthera-of imports; taraṅge-waves.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word ātmā refers to the living entity. From Lord Brahmā down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are kṣetrajña, knowers of the body. When they become nirgrantha, or free, saintly persons, they engage in Lord Kṛṣṇa's service. That is the sixty-first meaning of the verse.

TEXT 313

ahaṁ vedmi śuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ
na buddhyā na ca ṭīkayā

SYNONYMS

aham-I (Lord Śiva); vedmi-know; śukaḥ-Śukadeva Gosvāmī; vetti-knows; vyāsaḥ-Vyāsadeva; vetti-knows; na vetti vā-or may not know; bhaktyā-by devotional service (executed in nine different processes); bhāgavatam-the Bhāgavata Purāṇa (called Paramahaṁsa-saṁhitā, the text or treatise readable by the topmost transcendentalists); grāhyam-to be accepted; na-not; buddhyā-by so-called intelligence or experimental knowledge; na-nor; ca-also; ṭīkayā-by imaginary commentary.

TRANSLATION

"[Lord Śiva said,] 'I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrīmad Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' "

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand Śrīmad-Bhāgavatam, which is the spotless Purāṇa for a transcendentalist (paramahaṁsa). So-called commentaries are useless for this purpose. According to the Vedic injunction: yasya deve parā bhaktir yathā deve tathā gurau. All Vedic literatures maintain that Śrīmad-Bhāgavatam has to be learned from the person bhāgavata, and to understand it one has to engage in pure devotional service. Śrīmad-Bhāgavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand Śrīmad-Bhāgavatam. Others cannot.

TEXT 314

artha śuni' sanātana vismita hañā
stuti kare mahāprabhura caraṇe dhariyā

SYNONYMS

artha śuni'-by hearing the meaning (of the ātmārāma verse); sanātana-Sanātana Gosvāmī; vismita hañā-becoming struck with wonder; stuti kare-offers prayers; mahāprabhura-of Śrī Caitanya Mahāprabhu; caraṇe dhariyā-touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the ātmārāma verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

TEXT 315

"sākṣāt īśvara tumi vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana

SYNONYMS

sākṣāt īśvara tumi-You are the Supreme Personality of Godhead; vrajendra-nandana-the son of Mahārāja Nanda; tomāra niśvāse-by Your breathing; sarva-veda-all Vedic literatures; pravartana-are vibrated.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

tumi–vaktā bhāgavatera, tumi jāna artha
tomā vinā anya jānite nāhika samartha"

SYNONYMS

tumi-Your Lordship; vaktā-the speaker; bhāgavatera-of Śrīmad-Bhāgavatam; tumi-You; jāna-know; artha-the import; tomā vinā-except for You; anya-anyone else; jānite-to know; nāhika-is not; samartha-able.

TRANSLATION

”My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam.”

PURPORT

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to Śrīmad-Bhāgavatam (First Canto, Part One, pages 7-41).

TEXT 317

prabhu kahe,–”kene kara āmāra stavana
bhāgavatera svarūpa kene nā kara vicāraṇa?

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; kene kara-why do you do; āmāra stavana-My personal glorification; bhāgavatera sva-rūpa-the real form of Śrīmad-Bhāgavatam; kene-why; nā kara-you do not do; vicāraṇa-consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don't you consider this important point?

TEXT 318

kṛṣṇa-tulya bhāgavata–vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya

SYNONYMS

kṛṣṇa-tulya bhāgavata-Śrīmad-Bhāgavatam is identical with Kṛṣṇa; vibhu-the supreme; sarva-āśraya-the origin of everything, or that which controls everything; prati-śloke-in every verse; prati-akṣare-in every syllable; nānā artha kaya-there are varieties of imports.

TRANSLATION

”Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

TEXT 319

praśnottare bhāgavate kariyāche nirdhāra
yāṅhāra śravaṇe loke lāge camatkāra

SYNONYMS

praśna-uttare-in the form of questions and answers; bhāgavate-in Śrīmad-Bhāgavatam; kariyāche-has made; nirdhāra-conclusion; yāṅhāra śravaṇe-hearing which; loke-in all people; lāge-there is; camatkāra-wonderful astonishment.

TRANSLATION

”The form of Śrīmad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

SYNONYMS

brūhi-kindly explain; yoga-īśvare-the Supreme Personality of Godhead, the master of all mystic power; kṛṣṇe-Lord Kṛṣṇa; brahmaṇye-the protector of brahminical culture; dharma-varmaṇi-the strong arms of religious principles; svām-His own; kāṣṭhām-to the personal abode; adhunā-at present; upete-having returned; dharmaḥ-the religious principles; kam-unto what; śaraṇam-shelter; gataḥ-have gone.

TRANSLATION

” 'Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

PURPORT

This verse from Śrīmad-Bhāgavatam (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from Śrīmad-Bhāgavatam (1.3.43).

TEXT 321

kṛṣṇe svadhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

SYNONYMS

kṛṣṇe-Lord Kṛṣṇa; sva-dhāma-to His personal abode; upagate-having returned; dharma-jñāna-ādibhiḥ saha-along with religious principles, transcendental knowledge, and so on; kalau-in this Age of Kali; naṣṭa-dṛśām-of persons who have lost their spiritual vision; eṣaḥ-this; purāṇa-arkaḥ-Purāṇa or Vedic literature that shines like the sun; adhunā-at the present moment; uditaḥ-has arisen.

TRANSLATION

" 'After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrīmad-Bhāgavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

TEXT 322

ei mata kahiluṅ eka ślokera vyākhyāna
vātulera pralāpa kari' ke kare pramāṇa?

SYNONYMS

ei mata-in this way; kahiluṅ-I have spoken; eka-one; ślokera-of a verse; vyākhyāna-the explanation; vātulera pralāpa-the talking of a madman; kari'-doing; ke kare pramāṇa-who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323

āmā-hena yebā keha 'vātula' haya
ei-dṛṣṭe bhāgavatera artha jānaya"

SYNONYMS

āmā-hena-exactly like Me; yebā-anyone who; keha-a person; vātula haya-becomes a madman; ei-dṛṣṭe-according to this process; bhāgavatera-of Śrīmad-Bhāgavatam; artha-import; jānaya-he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process."

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that Śrīmad-Bhāgavatam cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an ācārya who exhibited love of God like a madman. According to His own written verse: yugāyitaṁ nimeṣeṇa. He says that for Him, "a moment seems to last twelve years." Cakṣuṣā prāvṛṣāyitam: "My tears are flowing like torrents of rain." Śūnyāyitaṁ jagat sarvam: "I feel as if the entire universe were vacant." Why? Govinda-viraheṇa me: "Due to My being separated from Govinda, Kṛṣṇa."

One can understand Śrīmad-Bhāgavatam only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In Bhagavad-gītā it is stated: janma karma ca me divyam. Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

It is therefore concluded that one has to learn about Kṛṣṇa from Śrīmad-Bhāgavatam and Bhagavad-gītā, and one has to follow in the footsteps of Śrī Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 324

punaḥ sanātana kahe yuḍi' dui kare
"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre

SYNONYMS

punaḥ-again; sanātana-Sanātana Gosvāmī; kahe-says; yuḍi' dui kare-folding his two hands; prabhu ājñā dilā-Your Lordship has ordered me; vaiṣṇava-smṛti karibāre-to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

muñi–nīca-jāti, kichu nā jānoṅ ācāra
mo-haite kaiche haya smṛti-paracāra

SYNONYMS

muñi-I; nīca-jāti-belong to a lower caste; kichu-anything; nā-not; jānoṅ-I know; ācāra-about proper behavior; mo-haite-from me; kaiche-how; haya-there is; smṛti-paracāra-propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?"

PURPORT

Actually Sanātana Gosvāmī belonged to a very respectable brāhmaṇa family. Nonetheless, he submitted himself as a fallen, lowborn person because he had served in the Mohammedan government. A brāhmaṇa is never supposed to be engaged for anyone's service. Accepting service for a livelihood (paricaryātmakaṁ karma) is the business of śūdras. The brāhmaṇa is always independent and busy studying śāstra and preaching śāstra to subordinate social members such as kṣatriyas and vaiśyas. Sanātana Gosvāmī felt unfit to write Vaiṣṇava smṛti about the behavior of Vaiṣṇavas because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called brāhmaṇas are almost all engaged in some mundane service, and they do not understand the import of the Vedic śāstras. Nonetheless, they are passing themselves off as brāhmaṇas on the basis of birth. In this connection, Sanātana Gosvāmī declares that a brāhmaṇa cannot be engaged in anyone's service if he wants to take a leading part in society. In Śrīmad-Bhāgavatam Nārada Muni states that even if a brāhmaṇa is in a difficult position, he should not accept the occupation of a śūdra. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a brāhmaṇa simply by birthright while engaging in someone else's service.

TEXT 326

sūtra kari' diśā yadi karaha upadeśa
āpane karaha yadi hṛdaye praveśa

SYNONYMS

sūtra kari'-making a synopsis; diśā-direction; yadi-if; karaha upadeśa-You kindly instruct; āpane-personally; karaha-You do; yadi-if; hṛdaye praveśa-entering into me or manifesting in my heart.

TRANSLATION

Sanātana Gosvāmī then requested the Lord, "Please personally tell me how I can write this difficult book about Vaiṣṇava behavior. Please manifest Yourself in my heart.

PURPORT

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaiṣṇavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on Śrīmad-Bhāgavatam and Bhagavad-gītā.

TEXT 327

tabe tāra diśā sphure mo-nīcera hṛdaya
īśvara tumi,–ye karāha, sei siddha haya"

SYNONYMS

tabe-if you do so; tāra-of that; diśā-the process of writing; sphure-manifests; mo-nīcera-of someone lowborn like me; hṛdaya-in the heart; īśvara tumi-You are the Supreme Personality of Godhead; ye karāha-whatever You cause to do; sei siddha haya-that is perfectly done.

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

TEXT 328

prabhu kahe,–"ye karite karibā tumi mana
kṛṣṇa sei sei tomā karābe sphuraṇa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ye-whatever; karite-to do; karibā tumi mana-you want; kṛṣṇa-Lord Kṛṣṇa; sei sei-that; tomā-to you; karābe sphuraṇa-will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa's favor. He will manifest the real purport.

PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava smṛti. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

TEXT 329

tathāpi ei sūtrera śuna dig-daraśana
sakāraṇa likhi ādau guru-āśrayaṇa

SYNONYMS

tathāpi-still; ei sūtrera-of the synopsis of this book; śuna-hear; dik-daraśana-an indication; sakāraṇa-the cause; likhi-we should write; ādau-in the beginning; guru-āśrayaṇa-accepting a bona fide spiritual master.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

guru-lakṣaṇa, śiṣya-lakṣaṇa, doṅhāra parīkṣaṇa
sevya–bhagavān, sarva-mantra-vicāraṇa

SYNONYMS

guru-lakṣaṇa-the symptoms of a bona fide spiritual master; śiṣya-lakṣaṇa-the symptoms of a bona fide disciple; doṅhāra-of both; parīkṣaṇa-the testing; sevya-bhagavān-the Supreme Personality of Godhead is worshipable; sarva-mantra-vicāraṇa-consideration of the different types of mantras.

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the Padma Purāṇa, the characteristics of the guru, the bona fide spiritual master, have been described:

mahā-bhāgavata-śreṣṭho
brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānām
asau pūjyo yathā hariḥ
mahā-kula-prasūto 'pi
sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ

The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nṛṇām. The word nṛṇām means "of all human beings." The guru is not limited to a particular group. It is stated in the Upadeśāmṛta of Rūpa Gosvāmī that a guru is a gosvāmī, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Pṛthivīṁ sa śiṣyāt. This is the test of the guru.

In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brāhmaṇa; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokānām asau pūjyo yathā hariḥ: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an ācārya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an ācārya or jagad-guru. Even though a person is born in a brahminical family and is very expert in performing sacrifices, he cannot be accepted as a guru if he is not a strict Vaiṣṇava. A guru is a brāhmaṇa by qualification, and he can turn others into brāhmaṇas according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In Śrīmad-Bhāgavatam (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a brāhmaṇa is. He states that if brahminical qualifications are observed in kṣatriyas, vaiśyas or even śūdras, one should accept them as brāhmaṇas. In this regard, Śrīla Śrīdhara Svāmī has commented: śamādibhir eva brāhmaṇādi-vyavahāro mukhyaḥ, na jāti-mātrādīty āha-yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaraṁ tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ.

There is a similar statement made by Nīlakaṇṭha, the commentator on Mahābhārata:

śūdro 'pi śamādy-upeto brāhmaṇa eva
brāhmaṇo 'pi kāmādy-upetaḥ śūdra eva

"Although one may be born in a śūdra family, if he is endowed with the brahminical qualities beginning with śama [control of the mind], he is to be accepted as a brāhmaṇa. Although one may be born in a brāhmaṇa family, if he is endowed with the qualities beginning with kāma [lust], he is to be considered a śūdra." No one should present himself as a brāhmaṇa simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the śāstras, particularly Bhagavad-gītā:

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness-these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a brāhmaṇa. It is not a question of simply taking birth in a brāhmaṇa family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in brāhmaṇa families, are accepted as bona fide spiritual masters because they were brāhmaṇas by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in brāhmaṇa families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The mahā-bhāgavata is one who decorates his body with tilaka and whose name indicates him to be a servant of Kṛṣṇa by the word dāsa. He is also initiated by a bona fide spiritual master and is expert in worshiping the Deity, chanting mantras correctly, performing sacrifices, offering prayers to the Lord, and performing saṅkīrtana. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of mahā-bhāgavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a guru. One cannot be a brāhmaṇa unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a brāhmaṇa. If a guru is completely qualified as a Vaiṣṇava, he must be accepted as a brāhmaṇa even if he is not born in a brāhmaṇa family. The caste system method of distinguishing a brāhmaṇa by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified brāhmaṇa and ācārya. If one is not a qualified brāhmaṇa, he is not expert in studying Vedic literatures. Nānā-śāstra-vicāraṇaika-nipuṇau. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic śāstras.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life-illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brāhmaṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in Śrīmad-Bhāgavatam (11.10.6) as follows:

amānya-matsaro dakṣo
nirmamo dṛḍha-sauhṛdaḥ
asatvaro 'rtha-jijñāsur
anasūyur amogha-vāk

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in Śrīmad-Bhāgavatam (11.3.21):

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called viṣayīs (karmīs), which indicates that they are very fond of sense gratification. Such viṣayīs sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes viṣayīs pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such viṣayī disciples, he may fall down. One who accepts a viṣayī disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous viṣayī. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a smārta-guru. There are many caste gosvāmīs who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called bāulas or prākṛta-sahajiyās. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words sevya bhagavān in this verse are important. Bhagavān indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in Bhagavad-gītā:

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the Skanda Purāṇa:

vāsudevaṁ parityajya
yo 'anya-devam upāsate
svamātaraṁ parityajya
śva-pacīṁ vandate hi saḥ

"A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in Bhagavad-gītā (9.23):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in Bhagavad-gītā:

antavat tu phalaṁ teṣāṁ

tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

”Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.” (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the Hari-bhakti-vilāsa:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-devataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

”Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned.”

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in Bhagavad-gītā (14.26):

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman.” When one engages in the Supreme Lord’s devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Gaṇeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in the Bhakti-rasāmṛta-sindhu:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

The position of viśuddha-sattva is the position of uncontaminated goodness. On that platform, one can then understand, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: ”The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana.”

The word sarva-mantra-vicāraṇa means ”considering all different types of mantras.” There are different kinds of mantras for different kinds of devotees. There are the mantras known as the dvādaśākṣara, and these are composed of twelve syllables. Similarly, there are mantras composed of eighteen syllables-the Nārasiṁha mantra, the Rāma mantra, Gopāla mantra and so on. Each and every mantra has its own spiritual significance. The spiritual master has to select a mantra for his disciple according to the disciple’s ability to chant different mantras.

TEXT 331

mantra-adhikārī, mantra-siddhy-ādi-śodhana
dīkṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana

SYNONYMS

mantra-adhikārī-qualification for receiving mantra initiation; mantra-siddhi-ādi-the perfection of the mantra and so on; śodhana-purification; dīkṣā-initiation; prātaḥ-smṛti-kṛtya-morning duties and remembrance of the Supreme Lord; śauca-cleanliness; ācamana-washing the mouth and other parts of the body.

TRANSLATION

”You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the Hari-bhakti-vilāsa (1.194):

tāntrikeṣu ca mantreṣu
dīkṣāyāṁ yoṣitām api
sādhvīnām adhikāro ’sti
śūdrādīnāṁ ca sad-dhiyām

”Śūdras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pāñcarātrika-mantras.” This is also confirmed in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim

”O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination.”

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or dīkṣā-mantra, he is qualified to be initiated according to the pāñcarātrika process. According to Vedic principles, only a brāhmaṇa who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pāñcarātrika-vidhi or the vaidika-vidhi. When one is fit to accept the mantra, he is initiated by the pāñcarātrika-vidhi or the vaidika-vidhi. In any case, the result is the same.

Regarding mantra-siddhi-ādi-śodhana, the efficiency of the mantra, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the Hari-bhakti-vilāsa (beginning with 1.204):

siddha-sādhya-susiddhāri-
kramāj jñeyo vicakṣaṇaiḥ

These are (1) siddha, (2) sādhya, (3) susiddha and (4) ari. These four principles can be divided further: (1) siddha-siddha, (2) siddha-sādhya, (3) siddha-susiddha, (4) siddha-ari, (5) sādhya-siddha, (6) sādhya-sādhya, (7) sādhya-susiddha, (8) sādhya-ari, (9) susiddha-siddha, (10) susiddha-sādhya, (11) susiddha-susiddha, (12) susiddha-ari, (13) ari-siddha, (14) ari-sādhya, (15) ari-susiddha, and (16) ari-ari.

Those who are initiated with the eighteen-alphabet mantra do not need to consider the above-mentioned sixteen divisions. As enjoined in the Hari-bhakti-vilāsa (1.215, 219, 220):

na cātra śātravā doṣā
narṇasvādi-vicāraṇā
ṛkṣarāśi-vicāro vā
na kartavyo manau priye
nātra cintyo ’ri-śuddhyādir
nāri-mitrādi-lakṣaṇam
siddha-sādhya-susiddhāri-
rūpā nātra vicāraṇā

There is śodhana, or purification of the mantra, but there is no such consideration for the Kṛṣṇa mantra. Balitvāt kṛṣṇa-mantrāṇāṁ saṁskārāpekṣaṇaṁ na hi. ”The Kṛṣṇa mantra is so strong that there is no question of śodhana. (1.235)

As far as dīkṣā is concerned, one should consult Madhya-līlā, Chapter Fifteen (108). On the whole, when a person is initiated according to the pāñcarātrika-vidhi, he has already attained the position of a brāhmaṇa. This is enjoined in the Hari-bhakti-vilāsa (2.12):

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

”As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brāhmaṇa.”

As far as the time of dīkṣā (initiation) is concerned, everything depends on the position of the guru. As soon as a bona fide guru is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called Tattva-sāgara, it is stated:

durlabhe sad-gurūṇāṁ ca
sakṛt-saṅga upasthite
tad-anujñā yadā labdhā
sa dīkṣāvasaro mahān
grāme vā yadi vāraṇye
kṣetre vā divase niśi
āgacchati gurur daivād
yathā dīkṣā tad-ājñayā
yadaivecchā tadā dīkṣā
guror ājñānurūpataḥ
na tīrthaṁ na vrataṁ hemo
na snānaṁ na japa-kriyā
dīkṣāyāḥ karaṇaṁ kintu
svecchā-prāpte tu sad-gurau

”If, by chance, one gets a sad-guru, it doesn't matter whether one is in the temple or the forest. If the sad-guru, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place.”

In the early morning hours (known as brāhma-muhūrta) one should get up and immediately chant the Hare Kṛṣṇa mantra, or, at least, ”Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.” In this way, one should remember Kṛṣṇa. Some ślokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

”Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.” This is a quotation from padma Purāṇa in the portion called Bṛhat-sahasra-nāma-stotra. prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (ācamana) and brush his teeth (danta-dhāvana). He should do this either with twigs or a toothbrush-whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and vānaprasthas should bathe two times a day (prātar-madhyāhnayoḥ snānaṁ vānaprastha-gṛhasthayoḥ). A sannyāsī should bathe three times daily, and a brahmacārī may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa mantra. One also has to perform his sandhyādi-vandana-that is, one has to chant his Gāyatrī mantra three times daily-morning, noon and evening.

TEXT 332

danta-dhāvana, snāna, sandhyādi vandana
guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa

SYNONYMS

danta-dhāvana-washing the teeth; snāna-bath; sandhyā-ādi vandana-regular chanting of the mantras; guru-sevā-serving the spiritual master; ūrdhva-puṇḍra-wearing perpendicularly straight tilaka; cakra-ādi-dhāraṇa-stamping the body with different names and symbols of the Lord.

TRANSLATION

”In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one’s body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

gopīcandana-mālya-dhṛti, tulasī-āharaṇa
vastra-pīṭha-gṛha-saṁskāra, kṛṣṇa-prabodhana

SYNONYMS

gopī-candana-gopī-candana (available in Vṛndāvana and Dvārakā); mālya-beads on the neck; dhṛti-wearing regularly; tulasī-āharaṇa-collecting tulasī leaves; vastra-cloth; pīṭha-temple; gṛha-the house; saṁskāra-cleansing; kṛṣṇa-prabodhana-awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

”After this, you should describe how one should decorate his body with gopīcandana, wear neck beads, collect tulasī leaves from the tulasī tree, cleanse his cloth and the altar, cleanse one’s own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

pañca, ṣoḍaśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana

SYNONYMS

pañca-five; ṣoḍaśa-sixteen; pañcāśat-fifty; upacāre-with ingredients; arcana-offering worship; pañca-kāla-five times; pūjā-worshiping; ārati-offering ārati; kṛṣṇera bhojana-śayana-in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

”Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for ṣoḍaśopacāra, the sixteen ingredients, one should (1) provide a sitting place (āsana), (2) ask Kṛṣṇa to sit down, (3) offer arghya, (4) offer water to wash the legs, (5) wash the mouth, (6) offer madhu-parka, (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord’s body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or campaka, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the Hari-bhakti-vilāsa (Eleventh Vilāsa, verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant jaya Śrī Rādhā-Govinda, or jaya Śrī Rādhā-Mādhava when he rings the bell. In either case, the word jaya must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular maṅgala-ārati in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an āsana, a sitting place before the altar. This āsana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After maṅgala-ārati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity’s feet. (8) Arghya should be offered. (9) Water for ācamana should be offered. (10) Madhu-parka, a small bowl containing madhu (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called madhu-parka-ācamana. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord’s body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this mantra:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (ācamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another maṅgala-ārati should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening ārati. (49) The Lord should be fanned with a cāmara fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa mantra and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the pūjārī should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Ārati should be offered to the Deities five times daily-early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dhal, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: āgaccha śayana-sthānaṁ priyābhiḥ saha keśava. "O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī." (Hari-bhakti-vilāsa 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

TEXT 335

śrī-mūrti -lakṣaṇa, āra śālagrāma-lakṣaṇa
kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana

SYNONYMS

śrī-mūrti-lakṣaṇa-characteristics of the Deity; āra-and; śālagrāma-lakṣaṇa-characteristics of the śālagrāma-śilā; kṛṣṇa-kṣetra-yātrā-visiting places like Vṛndāvana, Dvārakā and Mathurā; kṛṣṇa-mūrti-daraśana-visiting the Deity in the temple.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

TEXT 336

nāma-mahimā, nāmāparādha dūre varjana
vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana

SYNONYMS

nāma-mahimā-the glories of the holy name; nāma-aparādha-offenses in chanting the holy name; dūre varjana-giving up very carefully; vaiṣṇava-lakṣaṇa-the symptoms of a Vaiṣṇava; sevā-aparādha-khaṇḍana-rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa mantra. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the Skanda Purāṇa (Avantī-khaṇḍa), spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The śālagrāma-śilā should be worshiped with tulasī where a sufficient quantity of tulasī leaves are available. Worship of śālagrāma-śilā should be introduced in all ISKCON temples. Śālagrāma-śilā is the form of the Lord's mercy. To worship the

Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with śālagrāma-śilā.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, daṇḍavat vandana

SYNONYMS

śaṅkha-of a conchshell; jala-of water; gandha-of incense or scents; puṣpa-of flowers; dhūpa-ādi-of incense, and so on; lakṣaṇa-the characteristics; japa-murmuring; stuti-offering prayers; parikramā-circumambulation; daṇḍavat-offering obeisances; vandana-offering prayers.

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the Hari-bhakti-vilāsa. The Aṣṭama Vilāsa of that book should be consulted as far as possible.

TEXT 338

puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindādi-varjana

SYNONYMS

puraścaraṇa-vidhi-ritualistic ceremonies; kṛṣṇa-prasāda-bhojana-eating the remnants of food offered to the Lord; anivedita-tyāga-not touching anything not offered to the Lord; vaiṣṇava-nindā-ādi-varjana-completely avoiding blaspheming a Vaiṣṇava.

TRANSLATION

"Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the vaiṣṇava-nindā, see Madhya-līlā, 15.260.

TEXT 339

sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa

SYNONYMS

sādhu-lakṣaṇa-the symptoms of a devotee; sādhu-saṅga-association with devotees; sādhu-sevana-offering service to devotees; asat-saṅga-tyāga-giving up the company of nondevotees; śrī-bhāgavata-śravaṇa-regularly hearing the recitation of Śrīmad-Bhāgavatam.

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

TEXT 340

dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivaraṇa
māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa

SYNONYMS

dina-kṛtya-daily duties; pakṣa-kṛtya-duties on the fortnights; ekādaśī-ādi-vivaraṇa-description of Ekādaśī and so on; māsa-kṛtya-duties every month; janmāṣṭamī-ādi-of performing Janmāṣṭamī and other ceremonies; vidhi-of the process; vicāraṇa-consideration.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties-especially observing Ekādaśī fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsiṁha-caturdaśī.

TEXT 341

ekādaśī, janmāṣṭamī, vāmana-dvādaśī
śrī-rāma-navamī, āra nṛsiṁha-caturdaśī

SYNONYMS

ekādaśī-the eleventh day of the fortnight; janmāṣṭamī-the birthday ceremony of Lord Kṛṣṇa; vāmana-dvādaśī-the birthday or appearance day of Lord Vāmana; śrī-rāma-navamī-the birthday ceremony of Lord Rāmacandra; āra-and; nṛsiṁha-caturdaśī-the appearance day of Lord Nṛsiṁha.

TRANSLATION

"Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsiṁha-caturdaśī should all be observed.

TEXT 342

ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana

SYNONYMS

ei sabe-all these things; viddhā-tyāga-to avoid viddha-ekādaśī or mixed Ekādaśī; aviddhā-karaṇa-performing the pure Ekādaśī; akaraṇe doṣa-the fault of not performing them; kaile-if done so; bhaktira lambhana-there will be discrepancies in devotional service.

TRANSLATION

"You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa

SYNONYMS

sarvatra-everywhere; pramāṇa-evidence; dibe-you should give; purāṇa-vacana-quoting from the Purāṇas; śrī-mūrti-the Deity; viṣṇu-mandira-of the Viṣṇu temple; karaṇa-lakṣaṇa-the characteristics of constructing.

TRANSLATION

"Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

TEXT 344

'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra
kartavyākartavya saba 'smārta' vyavahāra

SYNONYMS

sāmānya-general; sat-ācāra-good behavior; āra-and; vaiṣṇava-of devotees of Lord Viṣṇu; ācāra-etiquette; kartavya-akartavya-things which are to be done and which are not to be done; saba-all; smārta-connected with regulative principles; vyavahāra-business.

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

ei saṅkṣepe sūtra kahiluṅ dig-daraśana
yabe tumi likhibā, kṛṣṇa karābe sphuraṇa

SYNONYMS

ei-thus; saṅkṣepe-in brief; sūtra-codes; kahiluṅ-I have described; dik-daraśana-just a little direction; yabe-whenever; tumi-you; likhibā-will attempt to write; kṛṣṇa-Lord Kṛṣṇa; karābe-will do; sphuraṇa-manifesting.

TRANSLATION

"I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you."

PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of gurus. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ.

TEXT 346

ei ta' kahilu prabhura sanātane prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta'-in this way; kahilu-I have described; prabhura-of Lord Śrī Caitanya Mahāprabhu; sanātane-unto Sanātana Gosvāmī; prasāda-mercy; yāhāra śravaṇe-hearing which; cittera-of the mind; khaṇḍe-disappears; avasāda-all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanātana Gosvāmī. When one hears these topics, one's heart will be cleansed of all contamination.

TEXT 347

nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā

SYNONYMS

nija-granthe-in his own book; karṇapūra-Kavi-karṇapūra; vistāra kariyā-vividly describing; sanātane-unto Sanātana Gosvāmī; prabhura-of Lord Śrī Caitanya Mahāprabhu; prasāda-the mercy; rākhiyāche-has kept; likhiyā-writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nāṭaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

TEXT 348

gauḍendrasya sabhā-vibhūṣaṇa-maṇis tyaktvā ya ṛddhāṁ śriyaṁ
rūpasyāgraja eṣa eva taruṇīṁ vairāgya-lakṣmīṁ dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitaṁ mahā-sara iva prīti-pradas tad-vidām

SYNONYMS

gauḍa-indrasya-of the ruler of Gauḍa-deśa (Bengal); sabhā-of the parliament; vibhūṣaṇa-fundamental; maṇiḥ-the gem; tyaktvā-relinquishing; yaḥ-one who; ṛddhām-opulent; śriyam-kingly enjoyment; rūpasya agrajaḥ-the elder brother of Śrīla Rūpa Gosvāmī; eṣaḥ-this; eva-certainly; taruṇīm-youthful; vairāgya-lakṣmīm-the fortune of renunciation; dadhe-accepted; antaḥ-bhakti-rasena-by the mellows of inner love of Kṛṣṇa; pūrṇa-hṛdayaḥ-satisfied fully; bāhye-externally; avadhūta-ākṛtiḥ-the dress of a mendicant; śaivālaiḥ-by moss; pihitam-covered; mahā-saraḥ-a great lake or very deep lake; iva-like; prīti-pradaḥ-very pleasing; tat-vidām-to persons acquainted with the science of devotional service.

TRANSLATION

"Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from Caitanya-candrodaya-nāṭaka (9.34, 35, 38).

TEXT 349

taṁ sanātanam upāgatam akṣṇor
dṛṣṭa-mātram atimātra-dayārdraḥ
āliliṅga parighāyata-dorbhyāṁ
sānukampam atha campaka-gauraḥ

SYNONYMS

tam-unto him; sanātanam-Sanātana Gosvāmī; upāgatam-having arrived; akṣṇoḥ-with the eyes; dṛṣṭa-mātram-being only seen; ati-mātra-greatly; dayā-ārdraḥ-merciful; āliliṅga-embraced; parighāyata-dorbhyām-with His two arms; sa-anukampam-with great affection; atha-thus; campaka-gauraḥ-Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a campaka flower (golden).

TRANSLATION

"As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

TEXT 350

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituṁ viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

kālena-in the course of time; vṛndāvana-keli-vārtā-topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā-almost lost; iti-thus; tām-all those; khyāpayitum-to enunciate; viśiṣya-making specific; kṛpā-amṛtena-with the nectar of mercy; abhiṣiṣeca-sprinkled; devaḥ-the Lord; tatra-there; eva-indeed; rūpam-Śrīla Rūpa Gosvāmī; ca-and; sanātanam-Sanātana Gosvāmī; ca-as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

TEXT 351

ei ta' kahiluṅ sanātane prabhura prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta'-thus; kahiluṅ-I have explained; sanātane-unto Sanātana Gosvāmī; prabhura prasāda-the mercy of Lord Śrī Caitanya Mahāprabhu; yāhāra śravaṇe-hearing which; cittera-of the heart; khaṇḍe-disappears; avasāda-moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'
vidhi-rāga-mārge 'sādhana bhakti'ra vidhāna

SYNONYMS

kṛṣṇera svarūpa-gaṇera-of Lord Kṛṣṇa in His various expansions; sakala-all; haya-there is; jñāna-knowledge; vidhi-rāga-mārge-in the process of devotional service under regulative principles or in spontaneous love; sādhana bhaktira vidhāna-the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'
ihāra śravaṇe bhakta jānena saba anta

SYNONYMS

kṛṣṇa-prema-love of Godhead; bhakti-rasa-the mellows of devotional service; bhaktira siddhānta-the conclusions of devotional service; ihāra śravaṇe-by hearing this chapter; bhakta-a devotee; jānena-knows; saba-all; anta-limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354

śrī-caitanya-nityānanda-advaita-caraṇa
yāṅra prāṇa-dhana, sei pāya ei dhana

SYNONYMS

śrī-caitanya-nityānanda-advaita-caraṇa-the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; yāṅra prāṇa-dhana-whose life and soul; sei-such a person; pāya-gets; ei dhana-this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fourth Chapter, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.

18.5.25 Chapter 25

How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Mahārāṣṭrian brāhmaṇa who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the sannyāsīs of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the sannyāsīs to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of Ādi-līlā. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great sannyāsī Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañca-nada, and afterwards all His devotees began chanting the Hare Kṛṣṇa mantra in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all his devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the Vedānta-sūtra, and the Lord told him about devotional service that is approved by great personalities who know the Vedānta-sūtra. Śrī Caitanya Mahāprabhu then pointed out that Śrīmad-Bhāgavatam is the proper commentary on the Vedānta-sūtra. He then explained the catuḥ-ślokī (four ślokas) of Śrīmad-Bhāgavatam, the essence of that great scripture.

From that day on, all the sannyāsīs of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at Jagannātha Purī, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Purī. Kavirāja Gosvāmī then describes something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Purī through the great forest of Jhārikhaṇḍa in central India. At the end of this chapter, Kavirāja Gosvāmī sums up the incidents of Madhya-līlā and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 1

vaiṣṇavī-kṛtya sannyāsi-
mukhān kāśī-nivāsinaḥ
sanātanaṁ susaṁskṛtya
prabhur nīlādrim āgamat

SYNONYMS

vaiṣṇavī-kṛtya-making into Vaiṣṇavas; sannyāsi-mukhān-headed by the sannyāsīs; kāśī-nivāsinaḥ-the residents of Vārāṇasī; sanātanam-Sanātana Gosvāmī; su-saṁskṛtya-completely purifying; prabhuḥ-Lord Śrī Caitanya Mahāprabhu; nīlādrim-to Jagannātha Purī; āgamat-returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the sannyāsīs, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

ei mata mahāprabhu dui māsa paryanta
śikhāilā tāṅre bhakti-siddhāntera anta

SYNONYMS

ei mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; dui māsa paryanta-for two months; śikhāilā-instructed; tāṅre-him; bhakti-siddhāntera anta-all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

'paramānanda kīrtanīyā'-śekharera saṅgī
prabhure kīrtana śunāya, ati baḍa raṅgī

SYNONYMS

paramānanda kīrtanīyā-Paramānanda Kīrtanīyā; śekharera saṅgī-a friend of Candraśekhara's; prabhure-unto Śrī Caitanya Mahāprabhu; kīrtana śunāya-sings and chants; ati baḍa raṅgī-very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

TEXT 5

sannyāsīra gaṇa prabhure yadi upekṣila
bhakta-duḥkha khaṇḍāite tāre kṛpā kaila

SYNONYMS

sannyāsīra gaṇa-all the sannyāsīs; prabhure-Lord Śrī Caitanya Mahāprabhu; yadi-when; upekṣila-criticized; bhakta-duḥkha-the unhappiness of the devotees; khaṇḍāite-to drive away; tāre-to them; kṛpā kaila-showed His mercy.

TRANSLATION

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

TEXT 6

sannyāsīre kṛpā pūrve likhiyāchoṅ vistāriyā
uddeśe kahiye ihāṅ saṅkṣepa kariyā

SYNONYMS

sannyāsīre kṛpā-mercy upon the sannyāsīs; pūrve-before this; likhiyāchoṅ-I have described; vistāriyā-elaborately; uddeśe-in reference to that; kahiye-let me speak; ihāṅ-here; saṅkṣepa kariyā-in brief.

TRANSLATION

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu's deliverance of the sannyāsīs at Vārāṇasī, but I shall briefly repeat it in this chapter.

TEXT 7

yāhāṅ tāhāṅ prabhura nindā kare sannyāsīra gaṇa
śuni' duḥkhe mahārāṣṭrīya vipra karaye cintana

SYNONYMS

yāhāṅ tāhāṅ-anywhere and everywhere; prabhura nindā-criticism of Śrī Caitanya Mahāprabhu; kare-do; sannyāsīra gaṇa-the Māyāvādī sannyāsīs; śuni'-hearing; duḥkhe-in great unhappiness; mahārāṣṭrīya vipra-the brāhmaṇa of Mahārāṣṭra province; karaye cintana-was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

"prabhura svabhāva,-yebā dekhe sannidhāne
'svarūpa' anubhavi' tāṅre 'īśvara' kari' māne

SYNONYMS

prabhura sva-bhāva-the characteristics of Śrī Caitanya Mahāprabhu; yebā-anyone who; dekhe-sees; sannidhāne-nearby; sva-rūpa-His personality; anubhavi'-realizing; tāṅre-Him; īśvara kari'-as the Supreme Lord; māne-accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, "Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

kona prakāre pāroṅ yadi ekatra karite
ihā dekhi' sannyāsi-gaṇa habe iṅhāra bhakte

SYNONYMS

kona prakāre-by some means; pāroṅ-I am able; yadi-if; ekatra karite-to assemble; ihā dekhi'-by seeing this (Śrī Caitanya Mahāprabhu's personal characteristics); sannyāsi-gaṇa-the Māyāvādī sannyāsīs of Vārāṇasī; habe-will become; iṅhāra bhakte-His devotees.

TRANSLATION

"If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma–kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nāhe tāra pravartana

In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa mahā-mantra. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his Anubhāṣya, wherein he quotes a verse from Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of pāñcarātrika. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an ācārya, or spiritual master, should be considered nondifferent from Kṛṣṇa-that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is kṛṣṇāliṅgita-vigraha-that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the varṇāśrama institution. He is the guru or spiritual master for the entire world, a devotee on the topmost platform, the mahā-bhāgavata stage, and a paramahaṁsa-ṭhākura, a spiritual form only fit to be addressed as paramahaṁsa or ṭhākura."

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī sannyāsīs who cannot see the brilliance of Kṛṣṇa's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

TEXT 10

vārāṇasī-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile"

SYNONYMS

vārāṇasī-vāsa-residence at Vārāṇasī; āmāra-my; haya-there is; sarva-kāle-always; sarva-kāla-always; duḥkha pāba-I will suffer unhappiness; ihā-this; nā karile-if I do not execute.

TRANSLATION

"I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

TEXT 11

eta cinti' nimantrila sannyāsīra gaṇe
tabe sei vipra āila mahāprabhura sthāne

SYNONYMS

eta cinti'-thinking this; nimantrila-he invited; sannyāsīra gaṇe-all the sannyāsīs; tabe-then; sei vipra-that brāhmaṇa; āila-approached; mahāprabhura sthāne-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Mahārāṣṭrian brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

TEXT 12

hena-kāle nindā śuni' śekhara, tapana
duḥkha pāñā prabhu-pade kailā nivedana

SYNONYMS

hena-kāle-exactly at this time; nindā śuni'-by hearing the criticism (of Lord Caitanya by the Māyāvādī sannyāsīs); śekhara tapana-Candraśekhara and Tapana Miśra; duḥkha pāñā-feeling very unhappy; prabhu-pade-unto the lotus feet of Śrī Caitanya Mahāprabhu; kailā nivedana-submitted a request.

TRANSLATION

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

TEXT 13

bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila

SYNONYMS

bhakta-duḥkha dekhi'-seeing the unhappiness of the devotees; prabhu-Śrī Caitanya Mahāprabhu; manete cintila-considered within His mind; sannyāsīra mana-the minds of the Māyāvādī sannyāsīs; phirāite-to turn; mana ha-ila-Śrī Caitanya Mahāprabhu decided.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

TEXT 14

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

SYNONYMS

hena-kāle-at this time; vipra-the Mahārāṣṭrian brāhmaṇa; āsi'-coming; karila nimantraṇa-invited Śrī Caitanya Mahāprabhu; aneka-various; dainya-ādi-submissions; kari'-doing; dharila caraṇa-touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and extended an invitation. The brāhmaṇa submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 15

tabe mahāprabhu tāṅra nimantraṇa mānilā
āra dina madhyāhna kari' tāṅra ghare gelā

SYNONYMS

tabe-after this; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra-his; nimantraṇa-invitation; mānilā-accepted; āra dina-the next day; madhyāhna kari'-after finishing His madhyāhna activities (taking bath and murmuring mantras); tāṅra ghare gelā-He went to the house of the Mahārāṣṭrian brāhmaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brāhmaṇa's house.

TEXT 16

tāhāṅ yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā kariyāchi vistāra

SYNONYMS

tāhāṅ-there; yaiche-how; kailā-performed; prabhu-Śrī Caitanya Mahāprabhu; sannyāsīra-of the Māyāvādī sannyāsīs; nistāra-deliverance; pañca-tattva-ākhyāne-in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); tāhā-that subject matter; kariyāchi vistāra-have described elaborately.

TRANSLATION

I have already described Śrī Caitanya Mahāprabhu's deliverance of the Māyāvādī sannyāsīs in the Seventh Chapter when I described the glories of the Pañca-tattva-Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

grantha bāḍe, punarukti haya ta' kathana
tāhāṅ ye nā likhiluṅ, tāhā kariye likhana

SYNONYMS

grantha-the size of the book; bāḍe-increases; punaḥ-ukti-repetition; haya-would be; ta' kathana-of subject matters once described; tāhāṅ-there (in the Seventh Chapter); ye-whatever; nā likhiluṅ-I have not described; tāhā-that; kariye likhana-I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

ye divasa prabhu sannyāsīre kṛpā kaila
se divasa haite grāme kolāhala haila

SYNONYMS

ye divasa-the day when; prabhu-Śrī Caitanya Mahāprabhu; sannyāsīre-to the Māyāvādī sannyāsīs; kṛpā kaila-showed His mercy; se divasa haite-beginning from that day; grāme-in the locality; kolāhala haila-there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

TEXT 19

lokera saṅghaṭṭa āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite

SYNONYMS

lokera saṅghaṭṭa-crowds of men; āise-come; prabhure dekhite-to see Lord Śrī Caitanya Mahāprabhu; nānā śāstre paṇḍita-scholars learned in various scriptures; āise-used to come; śāstra vicārite-to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra
sayuktika vākye mana phirāya sabāra

SYNONYMS

sarva-śāstra khaṇḍi'-defeating all the false conclusions of different scriptures; prabhu-Śrī Caitanya Mahāprabhu; bhakti kare sāra-established the predominance of devotional service; sa-yuktika vākye-by talks full of pleasing logic and arguments; mana phirāya-turns the minds; sabāra-of everyone.

TRANSLATION

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this saṅkīrtana movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and yogīs came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the bhakti cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

TEXT 21

upadeśa lañā kare kṛṣṇa-saṅkīrtana
sarva-loka hāse, gāya, karaye nartana

SYNONYMS

upadeśa lañā-getting instructions from Śrī Caitanya Mahāprabhu; kare-join; kṛṣṇa-saṅkīrtana-the saṅkīrtana movement; sarva-loka hāse-everyone began to laugh in pleasure; gāya-chant; karaye nartana-and dance.

TRANSLATION

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22

prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍi' adhyayana

SYNONYMS

prabhure-unto Lord Śrī Caitanya Mahāprabhu; praṇata haila-offered obeisances; sannyāsīra gaṇa-all the Māyāvādī sannyāsīs; ātma-madhye-among themselves; goṣṭhī kare-discussed; chāḍi' adhyayana-giving up so-called studies of Vedānta.

TRANSLATION

All the Māyāvādī sannyāsīs offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

TEXT 23

prakāśānandera śiṣya eka tāṅhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna

SYNONYMS

prakāśānandera śiṣya eka-one of the disciples of Prakāśānanda Sarasvatī; tāṅhāra samāna-equal in learning with Prakāśānanda Sarasvatī; sabhā-madhye-in the assembly of the sannyāsīs; kahe-explains; prabhura kariyā sammāna-respecting Śrī Caitanya Mahāprabhu seriously.

TRANSLATION

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

TEXT 24

śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'
'vyāsa-sūtrera' artha karena ati-manorama

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; haya-is; sākṣāt nārāyaṇa-directly the Supreme Personality of Godhead, Nārāyaṇa; vyāsa-sūtrera-the codes of Vyāsadeva (Vedānta-sūtra); artha karena-He explains; ati-manorama-very nicely.

TRANSLATION

He said, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.

TEXT 25

upaniṣadera karena mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa

SYNONYMS

upaniṣadera-of the Vedic version known as the Upaniṣads; karena-He does; mukhya-artha-the original meaning; vyākhyāna-explanation; śuniyā-hearing; paṇḍita-lokera-of the learned scholars; juḍāya-satisfies; mana-kāṇa-the minds and ears.

TRANSLATION

"Śrī Caitanya Mahāprabhu explains the direct meaning of the Upaniṣads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

sūtra-upaniṣadera mukhyārtha chāḍiyā
ācārya 'kalpanā' kare āgraha kariyā

SYNONYMS

sūtra-upaniṣadera-of the Vedānta-sūtra and the Upaniṣads; mukhya-artha-the direct meaning; chāḍiyā-giving up; ācārya-Śaṅkarācārya; kalpanā-imagination; kare-does; āgraha kariyā-with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27

ācārya-kalpita artha ye paṇḍita śune
mukhe 'haya' 'haya' kare, hṛdaya nā māne

SYNONYMS

ācārya-kalpita-imagined by Śaṅkarācārya; artha-meaning; ye paṇḍita śune-any learned person who hears; mukhe-only in the mouth; haya haya-yes it is, yes it is; kare-does; hṛdaya-his heart; nā māne-does not accept.

TRANSLATION

"All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28

śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni
kali-kāle sannyāse 'saṁsāra' nāhi jini

SYNONYMS

śrī-kṛṣṇa-caitanya-vākya-the words of Śrī Caitanya Mahāprabhu; dṛḍha-very firm and convincing; satya māni-I admit as truth; kali-kāle-in this Age of Kali; sannyāse-simply by accepting the renounced order of life; saṁsāra nāhi jini-one cannot escape the material clutches.

TRANSLATION

"The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

TEXT 29

harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa

SYNONYMS

harer nāma-ślokera-of the verse beginning harer nāma harer nāma; yei-whatever; karilā-made; vyākhyāna-the explanation; sei-that; satya-true; sukha-da-artha-a meaning that is pleasing to accept; parama pramāṇa-the supreme evidence.

TRANSLATION

"Śrī Caitanya Mahāprabhu's explanation of the verse beginning 'harer nāma harer nāma' is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya

SYNONYMS

bhakti vinā-without devotional service; mukti nahe-there is no question of liberation; bhāgavate kaya-it is said in Śrīmad-Bhāgavatam; kali-kāle-in this Age of Kali; nāma-ābhāse-even by a slight appreciation of the Hare Kṛṣṇa mantra; sukhe-without difficulty; mukti haya-one can get liberation.

TRANSLATION

”In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

TEXT 31

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-sṛtim-the auspicious path of liberation; bhaktim-devotional service; udasya-giving up; te-of You; vibho-O my Lord; kliśyanti-accept increased difficulties; ye-all those persons who; kevala-only; bodha-labdhaye-for obtaining knowledge; teṣām-for them; asau-that; kleśalaḥ-trouble; eva-only; śiṣyate-remains; na-not; anyat-anything else; yathā-as much as; sthūla-bulky; tuṣa-husks of rice; avaghātinām-of those beating.

TRANSLATION

” ’My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 32

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye-all those who; anye-others (nondevotees); aravinda-akṣa-O lotus-eyed one; vimukta-māninaḥ-who consider themselves liberated; tvayi-unto You; asta-bhāvāt-without devotion; aviśuddha-buddhayaḥ-whose intelligence is not purified; āruhya-having ascended; kṛcchreṇa-by severe austerities and penances; param padam-to the supreme position; tataḥ-from there; patanti-fall; adhaḥ-down; anādṛta-without respecting; yuṣmat-Your; aṅghrayaḥ-lotus feet.

TRANSLATION

” ’O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 33

’brahma’-śabde kahe ’ṣaḍ-aiśvarya-pūrṇa bhagavān’
tāṅre ’nirviśeṣa’ sthāpi, ’pūrṇatā’ haya hāna

SYNONYMS

brahma-śabde-by the word brahma; kahe-is meant; ṣaṭ-aiśvarya-pūrṇa bhagavān-the Supreme Personality of Godhead, full in all six opulences; tāṅre-Him; nirviśeṣa sthāpi-if we make impersonal; pūrṇatā haya hāna-His completeness becomes damaged.

TRANSLATION

”The word Brahman means ’the greatest.’ This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead-His impersonal effulgence-that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side-Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyate. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord’s personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

śruti-purāṇa kahe-kṛṣṇera cic-chakti-vilāsa
tāhā nāhi māni, paṇḍita kare upahāsa

SYNONYMS

śruti-purāṇa kahe-the Vedic literatures and the Purāṇas confirm; kṛṣṇera-of Lord Kṛṣṇa; cit-śakti-vilāsa-activities of spiritual potencies; tāhā nāhi māni-not accepting that; paṇḍita kare upahāsa-so-called scholars play jokes without perfect understanding.

TRANSLATION

”Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the Purāṇas, there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (sac-cid-ānanda-vigraha). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. Bhagavad-gītā (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as jñānīs cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

cid-ānanda kṛṣṇa-vigraha ’māyika’ kari’ māni
ei baḍa ’pāpa’,-satya caitanyera vāṇī

SYNONYMS

cit-ānanda kṛṣṇa-vigraha-the transcendental form of Kṛṣṇa, which is completely spiritual; māyika kari’ māni-accept as made of the external energy, māyā; ei baḍa pāpa-this is a great act of sin; satya-true; caitanyera vāṇī-the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

”The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu’s statements are actually factual.

PURPORT

Śrī Caitanya Mahāprabhu’s movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord’s form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa’s personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava ācāryas accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrito ’smi

SYNONYMS

na-not; ataḥ-than this; param-more supreme; parama-O supreme one; yat-which; bhavataḥ-of Your Lordship; sva-rūpam-the personal form; ānanda-of transcendental bliss; mātram-only; avikalpam-where there is no creation; aviddha-without contamination; varcaḥ-having an effulgence; paśyāmi-I see; viśva-sṛjam ekam-who alone has created this universe; aviśvam-not belonging to the destructible material world; ātman-O Supreme Soul; bhūta-indriya-ātmakam-the original cause of the senses and the living beings; adaḥ-transcendental; te-unto You; upāśritaḥ asmi-I take full shelter.

TRANSLATION

” ’O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

dṛṣṭaṁ śrutaṁ bhūta-bhavad-bhaviṣyat
sthāsnuś cariṣṇur mahad alpakaṁ vā
vinācyutād vastu-tarāṁ na vācyaṁ
sa eva sarvaṁ paramātma-bhūtaḥ

SYNONYMS

dṛṣṭam-experienced by direct perception; śrutam-experienced by hearing; bhūta-past; bhavat-present; bhaviṣyat-which will be in the future; sthāsnuḥ-immovable; cariṣṇuḥ-movable; mahat-the greatest; alpakam-the smallest; vā-or; vinā-except; acyutāt-the infallible Personality of Godhead; vastu-tarām-anything else; na vācyam-not to be spoken; saḥ-that Supreme Personality of Godhead; eva-certainly; sarvam-everything; paramātma-bhūtaḥ-the origin of all causes.

TRANSLATION

” ’Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa's absence.

TEXT 38

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

tat-that; vā-or; idam-this; bhuvana-maṅgala-O most auspicious of the entire world; maṅgalāya-for the benefit; dhyāne-in meditation; sma-certainly; naḥ-of us; daraśitam-manifested; te-by You; upāsakānām-of devotees engaged in devotional service; tasmai-unto Him; namaḥ-all obeisances; bhagavate-the Supreme Personality of Godhead; anuvidhema-we offer obeisances, following in the footsteps of the ācāryas; tubhyam-unto You; yaḥ-who is; anādṛtaḥ-not much appreciated; naraka-bhāgbhiḥ-by persons who are destined to go to a hellish condition of life; asat-prasaṅgaiḥ-who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.9.4).

TEXT 39

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

SYNONYMS

avajānanti-decry; mām-Me; mūḍhāḥ-rascals; mānuṣīm-just like a human being; tanum-a body; āśritam-accepted; param-supreme; bhāvam-position; ajānantaḥ-without knowing; mama-My; bhūta-maheśvaram-exalted position as the Supreme Person, creator of the material world.

TRANSLATION

" 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

PURPORT

This is a quotation from Bhagavad-gītā (9.11).

TEXT 40

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

SYNONYMS

tān-all of them; aham-I; dviṣataḥ-those who are envious; krūrān-always willing to do harm; saṁsāreṣu-in this material world; nara-adhamān-the lowest of men; kṣipāmi-throw; ajasram-again and again; aśubhān-engaged in inauspicious acts; āsurīṣu-demoniac; eva-certainly; yoniṣu-in families.

TRANSLATION

" 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from Bhagavad-gītā (16.19).

TEXT 41

sūtrera pariṇāma-vāda, tāhā nā māniyā
'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā

SYNONYMS

sūtrera-of the codes of the Vedānta-sūtra; pariṇāma-vāda-the transformation of energy; tāhā nā māniyā-not accepting this fact; vivarta-vāda-the theory of illusion; sthāpe-establishes; vyāsa bhrānta baliyā-accusing Vyāsadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

ei ta' kalpita artha mane nāhi bhāya
śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya

SYNONYMS

ei ta'-this; kalpita-imaginary; artha-meaning; mane-to the mind; nāhi-does not; bhāya-appeal; śāstra-the authoritative scriptures; chāḍi'-giving up; ku-kalpanā-mischievous imagination; pāṣaṇḍe-to the atheistic class of men; bujhāya-teaches.

TRANSLATION

"Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Śrīpād Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the ācāryas. Sometimes they conceal the real purpose of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for pāṣaṇḍas, atheists.

TEXT 43

paramārtha-vicāra gela, kari mātra 'vāda'
kāhāṅ mukti pāba, kāhāṅ kṛṣṇera prasāda

SYNONYMS

parama-artha-vicāra-discussion on spiritual matters; gela-has gone; kari-we do; mātra vāda-only argument and word jugglery; kāhāṅ-where; mukti-liberation; pāba-we shall get; kāhāṅ-where; kṛṣṇera prasāda-the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

vyāsa-sūtrera artha ācārya kariyāche ācchādana
ei haya satya śrī-kṛṣṇa-caitanya-vacana

SYNONYMS

vyāsa-sūtrera-of the codes of the Vedānta known as Vyāsa-sūtra; artha-the meanings; ācārya-Śaṅkarācārya; kariyāche ācchādana-has purposely covered; ei-this; haya-is; satya-the truth; śrī-kṛṣṇa-caitanya-vacana-the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

TEXT 45

caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārakhāra"

SYNONYMS

caitanya-gosāñi-Śrī Caitanya Mahāprabhu; yei kahe-whatever He has said; sei mata sāra-that explanation is actually the essence of Vedic knowledge; āra yata mata-any other opinion not in collaboration with Śrī Caitanya Mahāprabhu's statement; sei-these; saba chārakhāra-all distortions.

TRANSLATION

"Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion."

TEXT 46

eta kahi' sei kare kṛṣṇa-saṅkīrtana
śuni' prakāśānanda kichu kahena vacana

SYNONYMS

eta kahi'-speaking so much; sei-the disciple of Prakāśānanda Sarasvatī; kare-performed; kṛṣṇa-saṅkīrtana-the chanting of the holy name of Kṛṣṇa; śuni'-hearing; prakāśānanda-the guru, Prakāśānanda Sarasvatī; kichu-something; kahena-says; vacana-words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

TEXT 47

ācāryera āgraha-'advaita-vāda' sthāpite
tāte sūtrārtha vyākhyā kare anya rīte

SYNONYMS

ācāryera-of Śaṅkarācārya; āgraha-the eagerness; advaita-vāda-monism; sthāpite-to establish; tāte-for that reason; sūtra-artha-the meaning of the Brahma-sūtra, or Vedānta philosophy; vyākhyā-explanation; kare-does; anya rīte-in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, "Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

'bhagavattā' mānile 'advaita' nā yāya sthāpana ataeva saba śāstra karaye khaṇḍana

SYNONYMS

bhagavattā-the Personality of Godhead; mānile-if one accepts; advaita-monism or nondualism; nā-not; yāya-is possible; sthāpana-establishing; ataeva-therefore; saba-all; śāstra-revealed scriptures; karaye-does; khaṇḍana-refutation.

TRANSLATION

"If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

TEXT 49

yei grantha-kartā cāhe sva-mata sthāpite
śāstrera sahaja artha nahe tāṅhā haite

SYNONYMS

yei-anyone who; grantha-kartā-author; cāhe-wants; sva-mata sthāpite-to establish his own opinion; śāstrera-of the revealed scriptures; sahaja-the direct; artha-meaning; nahe-is not; tāṅhā haite-from such an author.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

'mīmāṁsaka' kahe,-'īśvara haya karmera aṅga'
'sāṅkhya' kahe,-jagatera prakṛti kāraṇa-prasaṅga'

SYNONYMS

mīmāṁsaka-the Mīmāṁsaka philosophers; kahe-say; īśvara-the Supreme Lord; haya-is; karmera aṅga-subject to fruitive activities; sāṅkhya kahe-the atheistic Sāṅkhya philosophers say; jagatera-of the cosmic manifestation; prakṛti-nature; kāraṇa-the cause; prasaṅga-thesis.

TRANSLATION

"The Mīmāṁsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

'nyāya' kahe,-'paramāṇu haite viśva haya'
'māyāvādī' nirviśeṣa-brahme 'hetu' kaya

SYNONYMS

nyāya kahe-the philosophers following logic say; paramāṇu-the atom; haite-from; viśva haya-the cosmic manifestation has come; māyāvādī-the Māyāvādī philosophers, impersonalists; nirviśeṣa-brahme-in the impersonal Brahman effulgence; hetu-the cause; kaya-say.

TRANSLATION

"The followers of nyāya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

'pātañjala' kahe,-'īśvara haya svarūpa-jñāna'
veda-mate kahe tāṅre 'svayaṁ-bhagavān'

SYNONYMS

pātañjala kahe-the Pātañjala philosophers say; īśvara haya-the Supreme Lord is; svarūpa-jñāna-self-realization; veda-mate-in the Vedic version; kahe-they say; tāṅre-to Him; svayam-bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

TEXT 53

chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā 'vedānta'-varṇana

SYNONYMS

chayera-of the six philosophers; chaya mata-six different theses; vyāsa-Vyāsadeva; kailā āvartana-analyzed fully; sei-that; saba-all; sūtra-the codes; lañā-taking; vedānta-varṇana-explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

TEXT 54

'vedānta'-mate,-brahma 'sākāra' nirūpaṇa
'nirguṇa' vyatireke tiṅho haya ta' 'saguṇa'

SYNONYMS

vedānta-mate-according to Vedānta philosophy; brahma-the Absolute Truth; sa-ākāra nirūpaṇa-established as the Supreme Personality of Godhead, a person; nirguṇa-without material qualifications; vyatireke-by indirect explanations; tiṅho-the Supreme Personality of Godhead; haya-is; ta'-indeed; sa-guṇa-fully qualified with spiritual attributes.

TRANSLATION

"According to Vedānta philosophy, the Absolute Truth is a person. When the word nirguṇa [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

parama kāraṇa īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

SYNONYMS

parama kāraṇa-the supreme cause, the cause of all causes; īśvara-the Supreme Lord; keha nāhi māne-none of the above-mentioned philosophers accept; sva-sva-mata-their own personal opinions; sthāpe-they establish; para-matera khaṇḍane-busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

TEXT 56

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

SYNONYMS

tāte-therefore; chaya darśana haite-from the six philosophical principles; tat-tva nāhi jāni-we cannot understand the actual truth; mahājana-the great authorities; yei kahe-whatever they say; sei-that; satya māni-we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Śaṅkarācārya refuted all kinds of Vedic literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṁsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of bhakti-yoga. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kaṇāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice rāja-yoga. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the Vedānta-sūtra and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is saguṇa. They say, "saguṇa Brahman" and "nirguṇa Brahman." Nirguṇa Brahman means impersonal, and saguṇa Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as Vedavyāsa. His philosophical explanation of the Vedānta-sūtra is accepted by the devotees. As Kṛṣṇa confirms in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas."

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great ācāryas like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

TEXT 57

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ-dry argument; apratiṣṭhaḥ-not fixed; śrutayaḥ-Vedas; vibhinnāḥ-possessing different departments; na-not; asau-that; ṛṣiḥ-great sage; yasya-whose; matam-opinion; na-not; bhinnam-separate; dharmasya-of religious principles; tattvam-truth; nihitam-placed; guhāyām-in the heart of a realized person; mahā-janaḥ-self-realized predecessors; yena-by which way; gataḥ-acted; saḥ-that; panthāḥ-the pure, unadulterated path.

TRANSLATION

" 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.'

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

TEXT 58

śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'-sāra"

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇī-the message of Lord Śrī Caitanya Mahāprabhu; amṛtera dhāra-a continuous shower of nectar; tiṅho-the Lord; ye kahaye vastu-whatever He says to be the ultimate truth, the summum bonum; sei tattva sāra-that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

TEXT 59

e saba vṛttānta śuni' mahārāṣṭrīya brāhmaṇa
prabhure kahite sukhe karilā gamana

SYNONYMS

e saba vṛttānta-all these descriptions; śuni'-hearing; mahārāṣṭrīya brāhmaṇa-the Mahārāṣṭrian brāhmaṇa; prabhure-Lord Śrī Caitanya Mahāprabhu; kahite-to inform; sukhe-very happily; karilā gamana-went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

TEXT 60

hena-kāle mahāprabhu pañca-nade snāna kari'
dekhite caliyāchena 'bindu-mādhava hari'

SYNONYMS

hena-kāle-at this time; mahāprabhu-Śrī Caitanya Mahāprabhu; pañca-nade snāna kari'-taking His bath in the Ganges, called the Pañca-nada; dekhite caliyāchena-was going to see; bindu-mādhava hari-the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

TEXT 61

pathe sei vipra saba vṛttānta kahila
śuni' mahāprabhu sukhe īṣat hāsila

SYNONYMS

pathe-on the way; sei vipra-that brāhmaṇa; saba vṛttānta kahila-explained the whole incident; śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; sukhe-in happiness; īṣat-mildly; hāsila-smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

mādhava-saundarya dekhi' āviṣṭa ha-ilā
aṅganete āsi' preme nācite lāgilā

SYNONYMS

mādhava-saundarya dekhi'-after seeing the beauty of Lord Bindu Mādhava; āviṣṭa ha-ilā-became ecstatic in love; aṅganete āsi'-coming to the courtyard; preme-in great love; nācite lāgilā-began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

TEXT 63

śekhara, paramānanda, tapana, sanātana
cāri-jana mili' kare nāma-saṅkīrtana

SYNONYMS

śekhara-Candraśekhara; paramānanda-Paramānanda Purī; tapana-Tapana Miśra; sanātana-Sanātana Gosvāmī; cāri-jana mili'-all four of them; kare-perform; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

TEXT 64

"haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana"

SYNONYMS

haraye-unto the Supreme Personality of Godhead; namaḥ-obeisances; kṛṣṇa-Lord Kṛṣṇa; yādavāya-to the descendant of the Yadu family; namaḥ-obeisances; gopāla-Gopāla; govinda-Govinda; rāma-Rāma; śrī-madhusūdana-Śrī Madhusūdana.

TRANSLATION

They chanted, "Haraye namaḥ kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

PURPORT

This is another way of chanting the Hare Kṛṣṇa mahā-mantra. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana."

TEXT 65

caudikete lakṣa loka bale 'hari' 'hari'
uṭhila maṅgala-dhvani svarga-martya bhari'

SYNONYMS

cau-dikete-all around; lakṣa-hundreds of thousands; loka-people; bale-chant; hari hari-O Supreme Personality of Godhead, Hari; uṭhila-there arose; maṅgala-dhvani-an auspicious sound; svarga-martya bhari'-overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

nikaṭe hari-dhvani śuni' parakāśānanda
dekhite kautuke āilā lañā śiṣya-vṛnda

SYNONYMS

nikaṭe-nearby; hari-dhvani śuni'-after hearing the chanting of the Hare Kṛṣṇa mahā-mantra; parakāśānanda-Prakāśānanda Sarasvatī; dekhite-to see; kautuke-in great eagerness; āilā-came; lañā-taking; śiṣya-vṛnda-all the disciples.

TRANSLATION

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

TEXT 67

dekhiyā prabhura nṛtya, prema, dehera mādhurī
śisya-gaṇa-saṅge sei bale 'hari' 'hari'

SYNONYMS

dekhiyā-seeing; prabhura nṛtya-the dancing of Śrī Caitanya Mahāprabhu; prema-ecstatic love; dehera mādhurī-the transcendental beauty of His body; śiṣya-gaṇa-saṅge-with his disciples; sei-Prakāśānanda Sarasvatī; bale-chants; hari hari-Lord Hari's name.

TRANSLATION

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

kampa, svara-bhaṅga, sveda, vaivarṇya, stambha
aśru-dhārāya bhije loka, pulaka-kadamba

SYNONYMS

kampa-trembling; svara-bhaṅga-faltering voice; sveda-perspiration; vaivarṇya-fading of bodily color; stambha-becoming stunned; aśru-dhārāya-with showers of tears from the eyes; bhije-wet; loka-all the people; pulaka-kadamba-eruptions on the body like kadamba flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

TEXT 69

harṣa, dainya, cāpalyādi 'sañcārī' vikāra
dekhi' kāśī-vāsī lokera haila camatkāra

SYNONYMS

harṣa-jubilation; dainya-humility; cāpalya-ādi-talking in ecstasy and so on; sañcārī vikāra-the transient transformations; dekhi'-seeing; kāśī-vāsī-the inhabitants of Benares; lokera-of all the people; haila camatkāra-there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

TEXT 70

loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila
sannyāsīra gaṇa dekhi' nṛtya saṁvarila

SYNONYMS

loka-saṅghaṭṭa dekhi'-by seeing the great crowd of people; prabhura-of Lord Caitanya; bāhya-external consciousness; yabe haila-when there was; sannyāsīra gaṇa-the groups of Māyāvādī sannyāsīs, headed by Prakāśānanda Sarasvatī; dekhi'-seeing; nṛtya saṁvarila-suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tāṅra dharila caraṇa

SYNONYMS

prakāśānandera-of Prakāśānanda Sarasvatī; prabhu-Śrī Caitanya Mahāprabhu; vandilā-prayed; caraṇa-at the feet; prakāśānanda-Prakāśānanda Sarasvatī; āsi'-coming; tāṅra-His; dharila caraṇa-immediately caught the lotus feet.

TRANSLATION

After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

TEXT 72

prabhu kahe,-'tumi jagad-guru pūjyatama
āmi tomāra nā ha-i 'śiṣyera śiṣya' sama

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu continued to speak; tumi-you; jagat-guru-the spiritual master of the whole world; pūjyatama-the most worshipable; āmi-I; tomāra-your; nā ha-i-am not; śiṣyera śiṣya sama-equal to the disciple of the disciple.

TRANSLATION

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

PURPORT

Māyāvādī sannyāsīs generally call themselves jagad-guru, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

TEXT 73

śreṣṭha hañā kene kara hīnera vandana
āmāra sarva-nāśa haya, tumi brahma-sama

SYNONYMS

śreṣṭha hañā-being a more honorable person; kene-why; kara-you do; hīnera-of an inferior person; vandana-worship; āmāra sarva-nāśa haya-I become minimized in My strength; tumi brahma-sama-you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lāgi' aiche karite nā āise'

SYNONYMS

yadyapi-although; tomāre-for you; saba-everyone; brahma-sama-equal to the impersonal Brahman; bhāse-appears; loka-śikṣā lāgi'-for the enlightenment of people in general; aiche-in such a way; karite nā āise-you should not present yourself.

TRANSLATION

"My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

TEXT 75

teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparśe, saba kṣaya gela

SYNONYMS

teṅho kahe-he replied; tomāra-of You; pūrve-formerly; nindā-aparādha-offenses and blasphemy; ye karila-whatever I have done; tomāra caraṇa-sparśe-by touching Your lotus feet; saba kṣaya gela-the effects of all those offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, "Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

TEXT 76

jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

SYNONYMS

jīvat-muktāḥ-persons liberated during this life; api-also; punaḥ-again; yānti-go; saṁsāra-vāsanām-to desire material enjoyment; yadi-if; acintya-mahā-śaktau-to the possessor of inconceivable spiritual potency; bhagavati-the Supreme Personality of Godhead; aparādhinaḥ-offenders.

TRANSLATION

" 'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

TEXT 77

sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūpaṁ vidyādharārcitam

SYNONYMS

saḥ-he (the serpent); vai-indeed; bhagavataḥ-of the Supreme Personality of Godhead, Kṛṣṇa; śrīmat-pāda-sparśa-by the touch of the lotus feet; hata-aśubhaḥ-relieved from all reactions of sinful life; bheje-achieved; sarpa-vapuḥ-the body of a snake; hitvā-giving up; rūpam-beauty; vidyādhara-arcitam-suitable for a person of Vidyādhara-loka.

TRANSLATION

" 'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, "Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

TEXT 78

prabhu kahe,-'viṣṇu' 'viṣṇu', āmi kṣudra jīva hīna
jīve 'viṣṇu' māni-ei aparādha-cihna

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu-the holy name of Viṣṇu; āmi-I; kṣudra-infinitesimal; jīva-a living entity; hīna-bereft of all good qualities; jīve-such a low-grade living entity; viṣṇu māni-accepting as Lord Viṣṇu or the Personality of Godhead; ei aparādha-cihna-this is a great offense.

TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense."

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this Age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

jīve 'viṣṇu' buddhi dūre-yei brahma-rudra-sama
nārāyaṇe māne tāre 'pāṣaṇḍīte' gaṇana

SYNONYMS

jīve-an ordinary living being; viṣṇu-as Lord Viṣṇu; buddhi-acceptance; dūre-let alone; yei-anyone who; brahma-rudra-sama-equal to personalities like Lord Brahmā and Lord Śiva; nārāyaṇe-Lord Nārāyaṇa, Viṣṇu; māne-accepts; tāre-such a person; pāṣaṇḍīte gaṇana-is grouped among the pāṣaṇḍīs, atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam"

SYNONYMS

yaḥ-any person who; tu-however; nārāyaṇam-the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; devam-the Lord; brahma-Lord Brahmā; rudra-Lord Śiva; ādi-and others; daivataiḥ-with such demigods; samatvena-on an equal level; eva-certainly; vīkṣeta-observes; saḥ-such a person; pāṣaṇḍī-pāṣaṇḍī; bhavet-must be; dhruvam-certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī.' "

TEXT 81

prakāśānanda kahe,-"tumi sākṣāt bhagavān
tabu yadi kara tāṅra 'dāsa'-abhimāna

SYNONYMS

prakāśānanda kahe-Prakāśānanda Sarasvatī replied; tumi-You; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead, Kṛṣṇa; tabu-yet; yadi-if; kara-You pose; tāṅra dāsa-abhimāna-considering Yourself His servant.

TRANSLATION

Prakāśānanda replied, "You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

tabu pūjya hao, tumi baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte

SYNONYMS

tabu-still; pūjya hao-You are worshipable; tumi baḍa-You are much greater; āmā haite-than me; sarva-nāśa haya-everything becomes lost; mora-my; tomāra nindāte-by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

SYNONYMS

muktānām-of persons liberated or freed from the bondage of ignorance; api-even; siddhānām-of persons who have achieved perfection; nārāyaṇa-of the Supreme Personality of Godhead; parāyaṇaḥ-the devotee; su-durlabhaḥ-very rare; praśānta-ātmā-completely satisfied, desireless; koṭiṣu-among many millions; api-certainly; mahā-mune-O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5).

TEXT 84

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ-duration of life; śriyam-opulence; yaśaḥ-reputation; dharmam-religion; lokān-possessions; āśiṣaḥ-benedictions; eva-certainly; ca-and; hanti-destroys; śreyāṁsi-good fortune; sarvāṇi-all; puṁsaḥ-of a person; mahat-of great souls; atikramaḥ-violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit.

TEXT 85

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na-not; eṣām-of those who are attached to household life; matiḥ-the interest; tāvat-that long; urukrama-aṅghrim-the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; spṛśati-touches; anartha-of unwanted things; apagamaḥ-vanquishing; yat-of which; arthaḥ-results; mahīyasām-of the great personalities, devotees; pāda-rajaḥ-of the dust of the lotus feet; abhiṣekam-sprinkling on the head; niṣkiñcanānām-who are completely detached from material possessions; na vṛṇīta-does not do; yāvat-as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (7.5.32).

TEXT 86

ebe tomāra pādābje upajibe bhakti
tathi lāgi' kari tomāra caraṇe praṇati"

SYNONYMS

ebe-now; tomāra-Your; pāda-abje-to the lotus feet; upajibe-will grow; bhakti-devotional service; tathi lāgi'-for that reason; kari-I do; tomāra caraṇe praṇati-humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

TEXT 87

eta bali' prabhure lañā tathāya vasila
prabhure prakāśānanda puchite lāgila

SYNONYMS

eta bali'-saying this; prabhure-Śrī Caitanya Mahāprabhu; lañā-taking; tathāya vasila-sat down there; prabhure-unto Śrī Caitanya Mahāprabhu; prakāśānanda-Prakāśānanda Sarasvatī; puchite lāgila-began to inquire.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna

SYNONYMS

māyāvāde-in the philosophy of Māyāvāda, impersonalism; karilā-You have done; yata-all; doṣera ākhyāna-description of the faults; sabe-all; ei-these; jāni'-knowing; ācāryera-of Śaṅkarācārya; kalpita vyākhyāna-imaginary explanations.

TRANSLATION

Prakāśānanda Sarasvatī said, "We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

TEXT 89

sūtrera karilā tumi mukhyārtha-vivaraṇa
tāhā śuni' sabāra haila camatkāra mana

SYNONYMS

sūtrera-of the Brahma-sūtra; karilā-have done; tumi-You; mukhya-artha-vivaraṇa-description of the direct meaning; tāhā śuni'-hearing that; sabāra-of everyone; haila-became; camatkāra-astonished; mana-the mind.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

TEXT 90

tumi ta' īśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati

SYNONYMS

tumi ta'-indeed You are; īśvara-the Supreme Lord; tomāra-of You; āche-there are; sarva-śakti-all potencies; saṅkṣepa-rūpe-briefly; kaha-please explain; tumi-You; śunite haya mati-I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of Brahma-sūtra. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the Brahma-sūtra, the Vedānta-sūtra.

TEXT 91

prabhu kahe,-"āmi jīva', ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa-bhagavān

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; āmi jīva-I am an insignificant living being; ati tuccha-jñāna-My knowledge is very meager; vyāsa-sūtrera-of the Vedānta-sūtra, written by Vyāsadeva; gambhīra artha-very grave meaning; vyāsa-Vyāsadeva; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedānta-sūtra. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the Brahma-sūtra in the form of Śrīmad-Bhāgavatam. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the Brahma-sūtra because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the Vedānta-sūtra without going through Śrīmad-Bhāgavatam and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

TEXT 92

tāṅra sūtrera artha kona jīva nāhi jāne
ataeva āpane sūtrārtha kariyāche vyākhyāne

SYNONYMS

tāṅra sūtrera artha-the meaning of Vyāsadeva's Vedānta-sūtra; kona-any; jīva-living being; nāhi jāne-does not know; ataeva-therefore; āpane-personally; sūtra-artha-the meanings of the sūtras; kariyāche vyākhyāne-has described.

TRANSLATION

"The purpose of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna

SYNONYMS

yei sūtra-kartā-the person who has made the Vedānta-sūtra; se-that person; yadi-if; karaye vyākhyāna-explains the meaning; tabe-then; sūtrera-of the codes of Vedānta-sūtra; mūla-the original; artha-meaning; lokera-of the people in general; haya jñāna-comes within knowledge.

TRANSLATION

"If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

praṇavera yei artha, gāyatrīte sei haya
sei artha catuḥ-ślokīte vivariyā kaya

SYNONYMS

praṇavera-of the sound vibration, oṁkāra; yei-whatever; artha-meaning; gāyatrīte-in the Gāyatrī mantra; sei-that; haya-there is; sei artha-that same meaning; catuḥ-ślokīte-in Śrīmad-Bhāgavatam summarized in four ślokas; vivariyā-describing elaborately; kaya-has said.

TRANSLATION

"The meaning of the sound vibration oṁkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad Bhāgavatam known as catuḥ-ślokī.

TEXT 95

brahmāre īśvara catuḥ-ślokī ye kahilā
brahmā nārade sei upadeśa kailā

SYNONYMS

brahmāre-to Lord Brahmā; īśvara-the Supreme Personality of Godhead; catuḥ-ślokī-the four famous verses known as catuḥ-ślokī; ye kahilā-whatever was explained; brahmā-Lord Brahmā; nārade-to Nārada Muni; sei-that; upadeśa kailā-instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrīmad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

TEXT 96

nārada sei artha vyāsere kahilā
śuni' veda-vyāsa mane vicāra karilā

SYNONYMS

nārada-the great sage Nārada; sei artha-the same purpose; vyāsere kahilā-explained to Vyāsadeva; śuni'-hearing; veda-vyāsa-Vyāsadeva; mane-within the mind; vicāra karilā-considered very carefully.

TRANSLATION

"Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

"ei artha-āmāra sūtrera vyākhyānurūpa
'bhāgavata' kariba sūtrera bhāṣya-svarūpa"

SYNONYMS

ei artha-this explanation; āmāra-my; sūtrera-of Brahma-sūtra; vyākhyā-anurūpa-a suitable explanation; bhāgavata-Śrīmad-Bhāgavata Purāṇa; kariba-I shall make; sūtrera-of the Brahma-sūtra; bhāṣya-svarūpa-as the original commentary.

TRANSLATION

"Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of oṁkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration oṁkāra is the root of Vedic knowledge. This oṁkāra is known as mahā-vākya, or the supreme sound. Whatever meaning is in the supreme sound oṁkāra is further understood in the Gāyatrī mantra. Again, this same meaning is explained in Śrīmad-Bhāgavatam in the four ślokas known as catuḥ-ślokī, which begin with the words ahaṁ evāsam evāgre. The Lord says, "Only I existed before the creation." From this verse, four ślokas have been composed, and these are known as the catuḥ-ślokī. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the catuḥ-ślokī. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the paramparā system, the disciplic succession. The import of Vedic knowledge, the original word praṇava, has been explained in Śrīmad-Bhāgavatam. The conclusion is that the Brahma-sūtra is explained in Śrīmad-Bhāgavatam.

TEXT 98

cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya

SYNONYMS

cāri-veda-the four divisions of the Vedas (Sāma, Yajur, Ṛg and Atharva); upaniṣade-and in 108 Upaniṣads; yata-whatever; kichu haya-is there; tāra artha-the meanings of those Vedic literatures; lañā-taking together; vyāsa-Vyāsadeva; karilā sañcaya-collected.

TRANSLATION

"Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

TEXT 99

yei sūtre yei ṛk-viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana

SYNONYMS

yei sūtre-in the codes of Vedānta-sūtra; yei-whatever; ṛk-Vedic mantra; viṣaya-vacana-subject matter to be explained; bhāgavate-in Śrīmad-Bhāgavatam; sei ṛk-that same Vedic mantra; śloke-in eighteen thousand verses; nibandhana-compiling.

TRANSLATION

"In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand verses.

TEXT 100

ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe 'eka' mata

SYNONYMS

ataeva-therefore; brahma-sūtrera bhāṣya-the commentary on the Brahma-sūtra codes; śrī-bhāgavata-Śrīmad-Bhāgavatam; bhāgavata-śloka-the verses in Śrīmad-Bhāgavatam; upaniṣat-the explanations in the Upaniṣads; kahe-state; eka mata-the same version.

TRANSLATION

"That which is explained in the verses of Śrīmad-Bhāgavatam and in the Upaniṣads serves the same purpose.

TEXT 101

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasyasvid dhanam

SYNONYMS

ātma-āvāsyam-the expansion of the energy of the Supreme Soul, the Personality of Godhead; idam-this; viśvam-universe; yat-whatever; kiñcit-something; jagatyām-within the universe; jagat-all that is animate or inanimate; tena-by Him; tyaktena-by things allotted to every person; bhuñjīthā-you should accept for your maintenance; mā-never; gṛdhaḥ-encroach; kasyasvit-someone else's; dhanam-property.

TRANSLATION

" 'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of Śrīmad-Bhāgavatam is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in Śrīmad-Bhāgavatam that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

TEXT 102

bhāgavatera sambandha, abhidheya, prayojana
catuḥ-ślokīte prakaṭa tāra kariyāche lakṣaṇa

SYNONYMS

bhāgavatera-of Śrīmad-Bhāgavatam; sambandha-a personal relationship with God; abhidheya-activities in that relationship; prayojana-the ultimate goal of life; catuḥ-ślokīte-in the four famous verses of Śrīmad-Bhāgavatam; prakaṭa-manifesting; tāra-of them; kariyāche-has done; lakṣaṇa-the symptoms.

TRANSLATION

"The essence of Śrīmad-Bhāgavatam-our relationship with the Supreme Lord, our activities in that connection and the goal of life-is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.

TEXT 103

"āmi-'sambandha'-tattva, āmāra jñāna-vijñāna
āmā pāite sādhana-bhakti 'abhidheya'-nāma

SYNONYMS

āmi-I; sambandha-tattva-the center of all relationships; āmāra-of Me; jñāna-knowledge; vijñāna-practical application of that knowledge; āmā pāite-to obtain Me; sādhana-bhakti-the practice of devotional service; abhidheya-nāma-is called activities in that relationship.

TRANSLATION

"Lord Kṛṣṇa says, 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features-impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's service, the resultant knowledge is called vijñāna, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's devotional service to achieve the aim of life, called prayojana. The practice of devotional service to attain that goal of life is called abhidheya.

TEXT 104

sādhanera phala-'prema' mūla-prayojana
sei preme pāya jīva āmāra 'sevana'

SYNONYMS

sādhanera phala-the result of devotional service; prema-love of Godhead; mūla-prayojana-the chief goal; sei preme-by that love of Godhead; pāya-gets; jīva-the living entity; āmāra-My; sevana-service.

TRANSLATION

" 'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

jñānam-knowledge; parama-extremely; guhyam-confidential; me-of Me; yat-which; vijñāna-realization; samanvitam-fully endowed with; sa-rahasyam-with mystery; tat-of that; aṅgam-supplementary parts; ca-and; gṛhāṇa-just try to take up; gaditam-explained; mayā-by Me.

TRANSLATION

" 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.31).

TEXT 106

ei 'tina' tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre

SYNONYMS

ei tina tattva-all three of these features of the Absolute Truth; āmi-I; kahinu-shall speak; tomāre-unto you; jīva-a living being; tumi-you; ei tina-these three; nāribe-will not be able; jānibāre-to understand.

TRANSLATION

" 'O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

TEXT 107

yaiche āmāra 'svarūpa', yaiche āmāra 'sthiti'
yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti

SYNONYMS

yaiche-as far as; āmāra-My; svarūpa-original form; yaiche-as far as; āmāra-My; sthiti-situation; yaiche-as far as; āmāra-My; guṇa-attributes; karma-activities; ṣaṭ-aiśvarya-śakti-six kinds of opulence.

TRANSLATION

" 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

TEXT 108

āmāra kṛpāya ei saba sphuruka tomāre"
eta bali' tina tattva kahilā tāṅhāre

SYNONYMS

āmāra-My; kṛpāya-by mercy; ei saba-all these; sphuruka tomāre-let them be awakened in you; eta bali'-saying this; tina tattva-the three truths; kahilā tāṅhāre-explained to him.

TRANSLATION

"Lord Kṛṣṇa assured Lord Brahmā, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

TEXT 109

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān-as I am in My eternal form; aham-I; yathā-in whichever manner; bhāvaḥ-transcendental existence; yat-whatever; rūpa-various forms and colors; guṇa-qualities; karmakaḥ-activities; tathā eva-exactly so; tattva-vijñānam-factual realization; astu-let there be; te-your; mat-My; anugrahāt-by causeless mercy.

TRANSLATION

" 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.32). For an explanation see Ādi-līlā, Chapter One, texts 51-52.

TEXT 110

sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta' ha-iye
'prapañca', 'prakṛti', 'puruṣa' āmātei laye

SYNONYMS

sṛṣṭira pūrve-before the creation of this cosmic manifestation; ṣaṭ-aiśvarya-pūrṇa-full of six opulences; āmi-I; ta' ha-iye-indeed existed; prapañca-the total material energy; prakṛti-material nature; puruṣa-the living entities; āmātei laye-were all existing in Me.

TRANSLATION

" 'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

sṛṣṭi kari' tāra madhye āmi praveśiye
prapañca ye dekha saba, seha āmi ha-iye

SYNONYMS

sṛṣṭi kari'-after creating; tāra madhye-within the creation; āmi praveśiye-I enter as Lord Viṣṇu; prapañca-the cosmic manifestation; ye-whatever; dekha-you see; saba-all; seha-that; āmi ha-iye-I am.

TRANSLATION

" 'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

pralaye avaśiṣṭa āmi 'pūrṇa' ha-iye
prākṛta prapañca pāya āmātei laye

SYNONYMS

pralaye-at the time of annihilation; avaśiṣṭa-what remains; āmi-I; pūrṇa-full; ha-iye-am; prākṛta prapañca-the material cosmic manifestation; pāya-obtains; āmātei-in Me; laye-dissolution.

TRANSLATION

" 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham-I, the Personality of Godhead; eva-certainly; āsam-existed; eva-only; agre-before the creation; na-never; anyat-anything else; yat-which; sat-the effect; asat-the cause; param-the supreme; paścāt-after; aham-I, the Personality of Godhead; yat-which; etat-this creation; ca-also; yaḥ-who; avaśiṣyeta-remains; saḥ-that; asmi-am; aham-I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). It is the first verse of the catuḥ-ślokī. For an explanation see Ādi-līlā, Chapter One, text 53.

TEXT 114

"aham eva"-śloke 'aham'-tina-bāra
pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra

SYNONYMS

aham eva-I only; śloke-in this verse; aham-the word aham; tina-bāra-three times; pūrṇa-aiśvarya-full of all opulences; śrī-vigraha-of the transcendental form of the Lord; sthitira-of the existence; nirdhāra-confirmation.

TRANSLATION

" 'In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the words "paścād aham." At the end are the words "so' smy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

ye 'vigraha' nāhi māne, 'nirākāra' māne
tāre tiraskaribāre karilā nirdhāraṇe

SYNONYMS

ye-one who; vigraha-that Personality of Godhead; nāhi māne-does not accept; nirākāra māne-considers impersonal; tāre-him; tiraskaribāre-just to chastise; karilā-has done; nirdhāraṇe-ascertainment.

TRANSLATION

" 'Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

TEXT 116

ei saba śabde haya-'jñāna'-'vijñāna'-viveka
māyā-kārya, māyā haite āmi-vyatireka

SYNONYMS

ei saba-all these; śabde-in the words; haya-there is; jñāna-of real spiritual knowledge; vijñāna-of the practical application of the knowledge; viveka-consideration; māyā-kārya-the activities of the external energy; māyā haite-from the activities of the material energy; āmi-I; vyatireka-distinct.

TRANSLATION

" 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117

yaiche sūryera sthāne bhāsaye 'ābhāsa'
sūrya vinā svatantra tāra nā haya prakāśa

SYNONYMS

yaiche-just as; sūryera-of the sun; sthāne-in place; bhāsaye-appears; ābhāsa-the illumination; sūrya vinā-without the sun; svatantra-independently; tāra-of that; nā haya-is not; prakāśa-manifestation.

TRANSLATION

" 'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

TEXT 118

māyātīta haile haya āmāra 'anubhava'
ei 'sambandha'-tattva kahiluṅ, śuna āra saba

SYNONYMS

māyā-atīta haile-when one becomes transcendentally situated above this external energy; haya-there is; āmāra anubhava-perception of Me; ei sambandha-tattva kahiluṅ-this has been explained as the principle of a relationship with Me; śuna-please hear; āra saba-all the rest.

TRANSLATION

" 'When one is transcendentally situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the paramparā system and from the guru, otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. Nārāyaṇaḥ paro 'vyaktāt: Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of acintya-bhedābheda-tattva (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

ṛte 'rthaṁ yat pratīyeta

na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte-without; artham-value; yat-that which; pratīyeta-appears to be; na-not; pratīyeta-appears to be; ca-certainly; ātmani-in relation to Me; tat-that; vidyāt-you must know; ātmanaḥ-My; māyām-illusory energy; yathā-just as; ābhāsaḥ-the reflection; yathā-just as; tamaḥ-the darkness.

TRANSLATION

" 'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.34). It is the second verse of the catuḥ-ślokī. For an explanation of this verse, see Ādi-līlā, Chapter One, text 54.

TEXT 120

'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra

SYNONYMS

abhidheya-the means to obtain an end; sādhana-bhaktira-of the process of executing devotional service; śunaha vicāra-please hear the procedure; sarva-all; jana-people; deśa-countries; kāla-times; daśāte-and in circumstances; vyāpti yāra-which is all-pervasive.

TRANSLATION

" 'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of bhāgavata-dharma can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord-the cult of bhāgavata-dharma, which is now being spread as the Hare Kṛṣṇa movement-can be spread in every country, for every person, in any condition of life, and in all circumstances. Bhāgavata-dharma does not restrict pure devotees to the Hindu community. A pure devotee is above a brāhmaṇa; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Some high-caste brāhmaṇas and gosvāmīs refuse to take prasāda in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, saṅkīrtana and Ratha-yātrā. Considering all these points, an envious person should refrain from malicious atrocities.

TEXT 121

'dharmādi' viṣaye yaiche e 'cāri, vicāra
sādhana-bhakti-ei cāri vicārera pāra

SYNONYMS

dharma-ādi-of religious activities and so on; viṣaye-in the subject matter; yaiche-just as; e cāri vicāra-there is a consideration of four principles, namely the person, country, time and atmosphere; sādhana-bhakti-of devotional service; ei-these; cāri-four; vicārera-to the considerations; pāra-transcendental.

TRANSLATION

" 'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions-Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (sādhana-bhakti) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are jñāna, vijñāna, tad-aṅga and tad-rahasya. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as smārta-viddhi, but transcendental devotional service is called Gosvāmī-viddhi. Unfortunately many so-called gosvāmīs are on the platform of smārta-viddhi, yet they try to pass as Gosvāmī-viddhi, and thus the people are cheated. Gosvāmī-viddhi is strictly explained in Sanātana Gosvāmī's Hari-bhakti-vilāsa, wherein it is stated:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīṣkā-vidhānena
dvijatvaṁ jāyate nṛṇām

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

TEXT 122

sarva-deśa-kāla-daśāya janera kartavya
guru-pāśe sei bhakti praṣṭavya, śrotavya

SYNONYMS

sarva-all; deśa-countries; kāla-times; daśāya-and in circumstances; janera-of every man; kartavya-the duty; guru-pāśe-in the care of a spiritual master; sei-that; bhakti-devotional service; praṣṭavya-to be inquired; śrotavya-and to be heard.

TRANSLATION

" 'It is therefore the duty of every man-in every country, in every circumstance and at all times-to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat-up to this; eva-certainly; jijñāsyam-to be inquired about; tattva-of the Absolute Truth; jijñāsunā-by the student; ātmanaḥ-of the self; anvaya-directly; vyatirekābhyām-and indirectly; yat-whatever; syāt-it may be; sarvatra-everywhere; sarvadā-always.

TRANSLATION

" 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.36). It is the fourth verse of the catuḥ-ślokī. For an explanation see Ādi-līlā, Chapter One, text 56.

TEXT 124

āmāte ye 'prīti', sei 'prema'-'prayojana'
kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa

SYNONYMS

āmāte-unto Me; ye-whatever; prīti-affection; sei-that; prema-love of Godhead; prayojana-the ultimate goal of life; kārya-dvāre-by practical example; kahi-let Me inform; tāra-its; svarūpa-lakṣaṇa-natural characteristics.

TRANSLATION

" 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

TEXT 125

pañca-bhūta yaiche bhūtera bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare

SYNONYMS

pañca-bhūta-the five material elements; yaiche-just as; bhūtera-of the living entities; bhitare-inside; bāhire-and outside; bhakta-gaṇe-unto the devotees; sphuri-becoming manifest; āmi-I; bāhire-antare-externally and internally.

TRANSLATION

" 'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā-as; mahānti-the universal; bhūtāni-elements; bhūteṣu-in the living entities; ucca-avaceṣu-both gigantic and minute; anu-after; praviṣṭāni-situated internally; apraviṣṭāni-situated externally; tathā-so; teṣu-in them; na-not; teṣu-in them; aham-I.

TRANSLATION

" 'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.35). It is also the third verse of the catuḥ-ślokī. For an explanation see Ādi-līlā, Chapter One, text 55.

TEXT 127

bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhāṅ netra paḍe tāhāṅ dekhaye āmāre

SYNONYMS

bhakta-a devotee; āmā-Me; preme-by love; bāndhiyāche-has bound; hṛdaya-bhitare-within his heart; yāhāṅ-wherever; netra-the eyes; paḍe-fall; tāhāṅ-there; dekhaye-he sees; āmāre-Me.

TRANSLATION

" 'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

SYNONYMS

visṛjati-gives up; hṛdayam-the heart; na-not; yasya-whose; sākṣāt-directly; hariḥ-the Supreme Personality of Godhead; avaśa-abhihitaḥ-who is automatically glorified; api-although; aghaugha-nāśaḥ-who annihilates all kinds of inauspicious offenses for a devotee; praṇaya-rasanayā-with the rope of love; dhṛta-aṅghri-padmaḥ-whose lotus feet are bound; saḥ-such a devotee; bhavati-is; bhāgavata-pradhānaḥ-the most elevated devotee; uktaḥ-is said.

TRANSLATION

" 'Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.55).

TEXT 129

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu-in all objects (in matter, spirit, or combinations of matter and spirit); yaḥ-anyone who; paśyet-sees; bhagavat-bhāvam-the capacity to be engaged in the service of the Lord; ātmanaḥ-of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; bhūtāni-all beings; bhagavati-in the Supreme Personality of Godhead; ātmani-the basic principle of all existence; eṣaḥ-this; bhāgavata-uttamaḥ-a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 130

gāyanta uccair amum eva saṁhatāḥ
vicikyur unmattakavad vanād vanam
papracchur ākāśavad antaraṁ bahir
bhūteṣu santaṁ puruṣaṁ vanaspatīn

SYNONYMS

gāyantaḥ-continuously singing; uccaiḥ-very loudly; amum-that one (Lord Śrī Kṛṣṇa); eva-certainly; saṁhatāḥ-being assembled together; vicikyuḥ-searched; unmattaka-vat-like those who have become mad; vanāt-from one forest; vanam-to another forest; papracchuḥ-asked about; ākāśa-vat-like the sky; antaram-within; bahiḥ-outside; bhūteṣu-in all living entities; santam-existing; puruṣam-the Supreme Person; vanaspatīn-all the trees and plants.

TRANSLATION

" 'All the gopīs assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.30.4). The gopīs almost went mad due to Kṛṣṇa's suddenly leaving the rāsa dance. Because the gopīs were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 131

ataeva bhāgavate ei 'tina' kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva-therefore; bhāgavate-in Śrīmad-Bhāgavatam; ei tina-these three principles; kaya-are explained; sambandha-abhidheya-prayojana-maya-first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam.

TEXT 132

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-those who know the Absolute Truth; tattvam-the ultimate goal; yat-which; jñānam advayam-identical knowledge; brahma iti-as the impersonal Brahman; paramātmā iti-as the Supersoul; bhagavān iti-as the Supreme Personality of Godhead; śabdyate-it is described.

TRANSLATION

" 'The Absolute Truth is known by the self-realized souls as a unified identity known by different names-impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11).

TEXT 133

bhagavān eka āsedam
agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
anānāmaty-upalakṣaṇaḥ

SYNONYMS

bhagavān-the Supreme Personality of Godhead; ekaḥ-only; āsa-was; idam-this universe; agre-before (before the creation of this cosmic manifestation); ātmā-the living force; ātmanām-of all the living entities; vibhuḥ-the Supreme Lord; ātma-of the Supreme; icchā-the will; anugatau-according to; ātmā-the Supersoul; anānāmati-upalakṣaṇaḥ-who is not realized by persons having many angles of vision.

TRANSLATION

" 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuṇṭha planets are manifest.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.23).

TEXT 134

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-these; ca-and; aṁśa-plenary portions; kalāḥ-parts of plenary portions; puṁsaḥ-of the puruṣa-avatāras; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Supreme Personality of Godhead; svayam-Himself; indra-ari-the enemies of Lord Indra; vyākulam-full of; lokam-the world; mṛḍayanti-make happy; yuge yuge-at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). For an explanation, see Ādi-līlā, Chapter Two, text 67.

TEXT 135

eita' 'sambandha', śuna 'abhidheya' bhakti
bhāgavate prati-śloke vyāpe yāra sthiti

SYNONYMS

eita'-this; sambandha-relationship; śuna-please hear; abhidheya-the function; bhakti-known as devotional service; bhāgavate-in Śrīmad-Bhāgavatam; prati-śloke-in each and every verse; vyāpe-pervades; yāra-of which; sthiti-the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrīmad-Bhāgavatam.

TEXT 136

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā-by devotional service; aham-I, the Supreme Personality of Godhead; ekayā-unflinching; grāhyaḥ-obtainable; śraddhayā-by faith; ātmā-the most dear; priyaḥ-to be served; satām-by the devotees; bhaktiḥ-the devotional service; punāti-purifies; mat-niṣṭhā-fixed only on Me; śva-pākān-the lowest grade of human beings, who are accustomed to eating dogs; api-certainly; sambhavāt-from all faults due to birth and so on.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

TEXT 137

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na-never; sādhayati-causes to remain satisfied; mām-Me; yogaḥ-the process of control; na-nor; sāṅkhyam-the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ-such an occupation; uddhava-My dear Uddhava; na-nor; svādhyāyaḥ-study of the Vedas; tapaḥ-austerities; tyāgaḥ-renunciation, acceptance of sannyāsa, or charity; yathā-as much as; bhaktiḥ-devotional service; mama-unto Me; ūrjitā-developed.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). For an explanation see Ādi-līlā, Chapter Seventeen, text 76.

TEXT 138

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayam-fear; dvitīya-abhiniveśataḥ-from the misconception of being a product of material energy; syāt-arises; īśāt-from the Supreme Personality of Godhead, Kṛṣṇa; apetasya-of one who has withdrawn (the conditioned soul); viparyayaḥ-reversal of position; asmṛtiḥ-no conception of his relationship with the Supreme Lord; tat-māyayā-because of the illusory energy of the Supreme Lord; ataḥ-therefore; budhaḥ-one who is wise; ābhajet-must worship; tam-Him; bhaktyā-by devotional service; ekayā-undiverted to karma and jñāna; īśam-the Supreme Personality of Godhead; guru-as the spiritual master; devatā-worshipable Lord; ātmā-Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37).

TEXT 139

ebe śuna, prema, yei-mūla 'prayojana'
pulakāśru-nṛtya-gīta-yāhāra lakṣaṇa

SYNONYMS

ebe śuna-now hear; prema-love of Godhead; yei-which; mūla prayojana-the chief objective; pulaka-aśru-nṛtya-gīta-trembling of the body, tears in the eyes, dancing and chanting; yāhāra lakṣaṇa-the symptoms of which.

TRANSLATION

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

smarantaḥ smārayaś ca
mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakāṁ tanum

SYNONYMS

smarantaḥ-remembering; smārayaḥ ca-and reminding; mithaḥ-one another; aghaugha-haram-who takes away everything inauspicious from the devotee; harim-the Supreme Personality of Godhead; bhaktyā-by devotion; sañjātayā-awakened; bhaktyā-by devotion; bibhrati-possess; utpulakām-agitated by ecstasy; tanum-body.

TRANSLATION

" 'Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.3.31).

TEXT 141

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hastay atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ-when one thus engages in a vow to chant and dance; sva-own; priya-very dear; nāma-holy name; kīrtyā-by chanting; jāta-in this way develops; anurāgaḥ-attachment; druta-cittaḥ-very eagerly; uccaiḥ-loudly; hasati-laughs; atho-also; roditi-cries; rauti-becomes agitated; gāyati-chants; unmāda-vat-like a madman; nṛtyati-dances; loka-bāhyaḥ-without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.40).

TEXT 142

ataeva bhāgavata-sūtrera 'artha'-rūpa
nija-kṛta sūtrera nija-'bhāṣya'-svarūpa

SYNONYMS

ataeva-therefore; bhāgavata-Śrīmad-Bhāgavatam; sūtrera-of the Brahma-sūtra; artha-of the meaning; rūpa-the form; nija-kṛta-made by himself; sūtrera-of the Vedānta-sūtra; nija-bhāṣya-of his own commentary; svarūpa-the original form.

TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

TEXTS 143-144

artho 'yaṁ brahma-sūtrāṇāṁ
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitaḥ
purāṇānāṁ sāma-rūpaḥ
sākṣād-bhagavatoditaḥ
dvādaśa-skandha-yukto 'yaṁ
śata-viccheda-saṁyutaḥ
grantho 'ṣṭādaśa-sāhasraḥ
śrīmad-bhāgavatābhidhaḥ

SYNONYMS

artaḥ ayam-this is the meaning; brahma-sūtrāṇām-of the codes of Vedānta-sūtra; bhārata-artha-vinirṇayaḥ-the ascertainment of the Mahābhārata; gāyatrī-bhāṣya-rūpaḥ-the purport of Brahma-gāyatrī, the mother of the Vedic literatures; asau-that; veda-artha-paribṛṁhitaḥ-expanded by the meanings of all the Vedas; purāṇānām-of the Purāṇas; sāma-rūpaḥ-the best (like the Sāma among the Vedas); sākṣāt-directly; bhagavatā uditaḥ-spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; dvādaśa-skanda-yuktaḥ-having twelve cantos; ayam-this; śata-viccheda-saṁyutaḥ-having 355 chapters; granthaḥ-this great literature; aṣtādaśa-sāhasraḥ-having 18,000 verses; śrīmad-bhāgavata-abhidhaḥ-named Śrīmad-Bhāgavatam.

TRANSLATION

" 'The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-gāyatrī is also there and fully expanded with all Vedic knowledge. Śrīmad Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the Garuda Purāṇa.

TEXT 145

sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam

SYNONYMS

sarva-veda-of all Vedic literature; itihāsānām-of historical literature; sāram sāram-the essence of the essence; samuddhṛtam-is collected (in Śrīmad-Bhāgavatam).

TRANSLATION

" 'The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.'

PURPORT

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from Śrīmad-Bhāgavatam (1.3.42).

TEXT 146

sarva-vedānta-sāraṁ hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit

SYNONYMS

sarva-vedānta-sāram-the best part of all the Vedānta; hi-certainly; śrīmad-bhāgavatam-the great literature about Bhagavān; iṣyate-is accepted; tat-rasa-amṛta-by the transcendental mellow derived from that great literature; tṛp-tasya-of one who is satisfied; na-never; anyatra-anywhere else; syāt-is; ratiḥ-attraction; kvacit-at any time.

TRANSLATION

" 'Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad Bhāgavatam is never attracted to any other literature.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

TEXT 147

gāyatrīra arthe ei grantha-ārambhana
"satyaṁ paraṁ"-sambandha, "dhīmahi"-sādhana-prayojana

SYNONYMS

gāyatrīra arthe-with the meaning of Brahma-gāyatrī; ei-this; grantha-of the great literature; ārambhana-the beginning; satyam param-the supreme Absolute Truth; sambandha-shows a relationship; dhīmahi-we meditate (the end of the Gāyatrī mantra); sādhana-prayojana-the execution of service and the achievement of the ultimate goal.

TRANSLATION

"In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. 'The Absolute Truth [satyaṁ param]' indicates the relationship, and 'we meditate [dhīmahi] on Him' indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi-creation, maintenance and dissolution; asya-of this (the universe); yataḥ-from whom; anvayāt-directly from the spiritual connection; itarataḥ-indirectly from the lack of material contact; ca-also; artheṣu-in all affairs; abhijñaḥ-perfectly cognizant; sva-rāṭ-independent; tene-imparted; brahma-the Absolute Truth; hṛdā-through the heart; yaḥ-who; ādi-kavaye-unto Lord Brahmā; muhyanti-are bewildered; yat-in whom; sūrayaḥ-great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām-of fire, water and earth; yathā-as; vinimayaḥ-the exchange; yatra-in whom; tri-sargaḥ-the material creation of three modes; amṛṣā-factual; dhāmnā-with the abode; svena-His own personal; sadā-always; nirasta-kuhakam-devoid of all illusion; satyam-the truth; param-absolute; dhīmahi-let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of Śrīmad-Bhāgavatam (1.1.1).

TEXT 149

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair īśvaraḥ

sadyo hṛdy avarudhyate ’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ-religiosity; projjhita-completely rejected; kaitavaḥ-in which there is fruitive intention; atra-herein; paramaḥ-the highest; nirmatsarāṇām-of the one hundred percent pure in heart; satām-devotees; vedyam-to be understood; vāstavam-factual; atra-herein; vastu-substance; śiva-dam-giving well-being; tāpa-traya-of the threefold miseries; unmūlanam-causing uprooting; śrīmat-beautiful; bhāgavate-in the Bhāgavata Purāṇa; mahā-muni-by the great sage (Vyāsadeva); kṛte-compiled; kim-what; vā-indeed; paraiḥ-with others; īśvaraḥ-the Supreme Lord; sadyaḥ-at once; hṛdi-within the heart; avarudhyate-becomes confined; atra-herein; kṛtibhiḥ-by pious men; śuśrūṣubhiḥ-desiring to hear; tat-kṣaṇāt-without delay.

TRANSLATION

” ’Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). See also Ādi-līlā, Chapter One, text 91.

TEXT 150

’kṛṣṇa-bhakti-rasa-svarūpa’ śrī-bhāgavata
tāte veda-śāstra haite parama mahattva

SYNONYMS

kṛṣṇa-bhakti-of devotional service to Kṛṣṇa; rasa-of the transcendental mellow; svarūpa-the very form; śrī-bhāgavata-Śrīmad-Bhāgavatam; tāte-therefore; veda-śāstra-the Vedic literature; haite-than; parama mahattva-has greater utility and value.

TRANSLATION

”Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

TEXT 151

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

SYNONYMS

nigama-kalpa-taroḥ-of the Vedic literature which is like a desire tree; galitam-completely ripened; phalam-fruit (which has come down without being distorted); śuka-mukhāt-from the mouth of Śukadeva Gosvāmī; amṛta-which is like nectar; drava-saṁyutam-mixed with juice; pibata-just drink; bhāgavatam-Śrīmad-Bhāgavatam; rasam ālayam-the reservoir of all mellows; muhuḥ-constantly; aho-O; rasikāḥ-intelligent and humorous devotees; bhuvi-in this world; bhāvukāḥ-thoughtful.

TRANSLATION

” ’Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.3).

TEXT 152

vayaṁ tu na vitṛpyāma
uttamaḥśloka-vikrame
yac chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

SYNONYMS

vayam tu-we of course; na-never; vitṛpyāmaḥ-are satisfied; uttamaḥ-śloka-vikrame-in the activities and pastimes of the Supreme Personality of Godhead; yat-which; śṛṇvatām-of those hearing; rasa-jñānām-who know the taste of mellows; svādu svādu-more palatable; pade pade-in every step.

TRANSLATION

” ’We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.19).

TEXT 153

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra

SYNONYMS

ataeva-therefore; bhāgavata-Śrīmad-Bhāgavatam; karaha vicāra-try to understand scrutinizingly; ihā haite-from this; pābe-you will get; sūtra-śrutira-of the Vedic philosophy, the Brahma-sūtra; artha-sāra-the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra"

TEXT 154

nirantara kara kṛṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana

SYNONYMS

nirantara kara-constantly perform; kṛṣṇa-nāma-saṅkīrtana-the chanting of the holy name of Kṛṣṇa; helāya-very easily; mukti pābe-you will get liberation; pābe prema-dhana-you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrīmad-Bhāgavatam, one cannot understand the purport of Brahma-sūtra (Vedānta-sūtra) or the Upaniṣads. If one tries to understand Vedānta philosophy and the Upaniṣads without studying Śrīmad-Bhāgavatam, he will be bewildered and, construing a different meaning will gradually become an atheist or an impersonalist.

TEXT 155

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

SYNONYMS

brahma-bhūtaḥ-freed from material conceptions of life but attached to an impersonal situation; prasanna-ātmā-fully joyful; na śocati-he does not lament; na kāṅkṣati-he does not hanker; samaḥ-equally disposed; sarveṣu-all; bhūteṣu-to the living entities; mat-bhaktim-My devotional service; labhate-achieves; parām-transcendental.

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

TEXT 156

"muktā api līlayā vigrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ-liberated; api-although; līlayā-by pastimes; vigraham-the form of the Lord; kṛtvā-having installed; bhagavantam-the Supreme Personality of Godhead; bhajante-worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsiṁha-tāpanī.

TEXT 157

pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

pariniṣṭhitaḥ-situated; api-although; nairguṇye-in the transcendental position, freed from the material modes of nature; uttamaḥ-śloka-līlayā-by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; gṛhīta-cetā-the mind became fully taken over; rājarṣe-O great King; ākhyānam-the narration; yat-which; adhītavān-studied.

TRANSLATION

" 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 158

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya-of Him; aravinda-nayanasya-of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; pada-aravinda-of the lotus feet; kiñjalka-with saffron; miśra-mixed; tulasī-of tulasī leaves; makaranda-with the aroma; vāyuḥ-the air; antargataḥ-entered; sva-vivareṇa-through the nostrils; cakāra-created; teṣām-of them; saṅkṣobham-strong agitation; akṣara-juṣām-of the impersonally self-realized (Kumāras); api-also; citta-tanvoḥ-of the mind and the body.

TRANSLATION

” ’When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.43).

TEXT 159

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ-persons who take pleasure in being transcendentally situated in the service of the Lord; ca-also; munayaḥ-great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāḥ-without interest in any material desire; api-certainly; urukrame-unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti-do; ahaitukīm-causeless, or without material desires; bhaktim-devotional service; ittham-bhūta-so wonderful as to attract the attention of the self-satisfied; guṇaḥ-who has transcendental qualities; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

” ’Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.’ ”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.10).

TEXT 160

hena-kāle sei mahārāṣṭrīya brāhmaṇa
sabhāte kahila sei śloka-vivaraṇa

SYNONYMS

hena-kāle-at this time; sei-that; mahārāṣṭrīya brāhmaṇa-the brāhmaṇa of Mahārāṣṭra province; sabhāte-in the meeting; kahila-declared; sei-that; śloka-vivaraṇa-the description of the ātmārāma-śloka explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya’s explanation of the ātmārāma verse.

TEXT 161

ei ślokera artha prabhu ’ekaṣaṣṭi’ prakāra
kariyāchena, yāhā śuni’ loke camatkāra

SYNONYMS

ei ślokera artha-the meanings of this verse; prabhu-Śrī Caitanya Mahāprabhu; eka-ṣaṣṭi prakāra-sixty-one varieties; kariyāchena-has done; yāhā śuni’-hearing which; loke camatkāra-everyone is astonished.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

tabe saba loka śunite āgraha karila
’ekaṣaṣṭi’ artha prabhu vivari’ kahila

SYNONYMS

tabe-then; saba loka-all the people gathered there; śunite-to hear; āgraha karila-expressed their eagerness; eka-ṣaṣṭi artha-sixty-one different meanings of the verse; prabhu-Śrī Caitanya Mahāprabhu; vivari’-elaborately; kahila-explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

TEXT 163

śuniyā lokera baḍa camatkāra haila
caitanya-gosāñi-’śrī-kṛṣṇa’, nirdhārila

SYNONYMS

śuniyā-hearing; lokera-of all the people; baḍa-very great; camatkāra-wonder; haila-there was; caitanya-gosāñi-Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa-personally Lord Kṛṣṇa; nirdhārila-they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu’s explanation of the ātmārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

TEXT 164

eta kahi’ uṭhiyā calilā gaurahari
namaskāra kare loka hari-dhvani kari

SYNONYMS

eta kahi’-after speaking that; uṭhiyā-standing; calilā-began to walk; gaurahari-Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; namaskāra kare loka-all the people offered their obeisances; hari-dhvani kari-loudly chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

TEXT 165

saba kāśī-vāsī kare nāma-saṅkīrtana
preme hāse, kāṅde, gāya, karaye nartana

SYNONYMS

saba kāśī-vāsī-all the inhabitants of Kāśī (Vārāṇasī); kare-performed; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; preme-in ecstatic love of Godhead; hāse-they laughed; kāṅde-they cried; gāya-chanted; karaye nartana-and danced.

TRANSLATION

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

TEXT 166

sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra

SYNONYMS

sannyāsī-the Māyāvādī sannyāsīs; paṇḍita-the learned scholars; kare-do; bhāgavata vicāra-discussion on Śrīmad-Bhāgavatam; vārāṇasī-pura-the city known as Vārāṇasī; prabhu-Lord Śrī Caitanya Mahāprabhu; karilā nistāra-delivered.

TRANSLATION

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

TEXT 167

nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitīya nadīyā-nagara

SYNONYMS

nija-loka lañā-with His personal associates; prabhu-Śrī Caitanya Mahāprabhu; āilā vāsa-aghara-came to His residential place; vārāṇasī-the city of Vārāṇasī; haila-became; dvitīya-second; nadīyā-nagara-Navadvīpa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

PURPORT

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī sannyāsīs who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of Śrīmad-Bhāgavatam was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing Śrīmad-Bhāgavatam. Even at the present moment one can hear many discussions on Śrīmad-Bhāgavatam taking place on the banks of the Ganges. Many scholars and sannyāsīs gather there to hear Śrīmad-Bhāgavatam and perform saṅkīrtana.

TEXT 168

nija-gaṇa lañā prabhu kahe hāsya kari'
kāśīte āmi āilāṅa vecite bhāvakāli

SYNONYMS

nija-gaṇa lañā-with His personal associates; prabhu kahe-Śrī Caitanya Mahāprabhu said; hāsya kari'-laughingly; kāśīte-in Kāśī; āmi āilāṅa-I came; vecite-to sell; bhāvakāli-emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

TEXT 169

kāśīte grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi' laoyā nāhi yāya

SYNONYMS

kāśīte-in Kāśī (Benares); grāhaka nāhi-there was no customer; vastu nā vikāya-it was not selling; punarapi-again; deśe-to My own country; vahi'-carrying (it); laoyā-to take; nāhi yāya-was not possible.

TRANSLATION

"Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila

SYNONYMS

āmi-I; bojhā-burden; vahimu-shall carry; tomā-sabāra duḥkha haila-all of you became very unhappy; tomā-sabāra icchāya-only by your will; vinā-mūlye bilāila-I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message of the Hare Kṛṣṇa mahā-mantra without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

TEXT 171

sabe kahe,-loka tārite tomāra avatāra
'pūrva' 'dakṣiṇa' 'paścima' karilā nistāra

SYNONYMS

sabe kahe-everyone says; loka tārite-to deliver the fallen souls; tomāra avatāra-Your incarnation; pūrva-east; dakṣiṇa-south; paścima-west; karilā nistāra-You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

TEXT 172

'eka' vārāṇasī chila tomāte vimukha
tāhā nistāriyā kailā āmā-sabāra sukha

SYNONYMS

eka-one; vārāṇasī-the city of Vārāṇasī; chila-remained; tomāte vimukha-against Your missionary activities; tāhā-that; nistāriyā-delivering; kailā-have done; āmā-sabāra-of all of us; sukha-awakening of happiness.

TRANSLATION

"Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

TEXT 173

vārāṇasī-grāme yadi kolāhala haila
śuni' grāmī deśī loka āsite lāgila

SYNONYMS

vārāṇasī-grāme-in the city of Vārāṇasī; yadi-when; kolāhala haila-there was broadcasting of this news; śuni'-hearing; grāmī-from the villages; deśī-from the towns; loka āsite lāgila-people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

TEXT 174

lakṣa koṭi loka āise, nāhika gaṇana
saṅkīrṇa-sthāne prabhura nā pāya daraśana

SYNONYMS

lakṣa koṭi-hundreds and thousands; loka-people; āise-come; nāhika gaṇana-there was no counting; saṅkīrṇa-sthāne-in a small place; prabhura-of Śrī Caitanya Mahāprabhu; nā pāya daraśana-could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

TEXT 175

prabhu yabe snāne yāna viśveśvara-daraśane
dui-dike loka kare prabhu-vilokane

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; yabe-when; snāne yāna-goes to bathe; viśveśvara-daraśane-or to see the Deity of Lord Viśveśvara; dui-dike-on two sides; loka-all the people; kare-do; prabhu-vilokane-seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

TEXT 176

bāhu tuli' prabhu kahe-bala 'kṛṣṇa' 'hari'
daṇḍavat kare loke hari-dhvani kari'

SYNONYMS

bāhu tuli'-raising His two arms; prabhu kahe-Śrī Caitanya Mahāprabhu says; bala-please say; kṛṣṇa hari-Kṛṣṇa, Hari; daṇḍa vat kare-offer their respects; loke-the people; hari-dhvani kari'-loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, "Please chant Kṛṣṇa! Please chant Hari!" All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

TEXT 177

ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā

SYNONYMS

ei-mata-in this way; dina pañca-five days; loka-the people; nistāriyā-delivering; āra dina-on the next day; calilā-departed; prabhu-Śrī Caitanya Mahāprabhu; udvigna hañā-being very eager.

TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

TEXT 178

rātre uṭhi' prabhu yadi karilā gamana
pāche lāg la-ilā tabe bhakta pañca jana

SYNONYMS

rātre uṭhi'-rising at night; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; karilā gamana-departed; pāche-behind Him; lāg la-ilā-began to follow; tabe-then; bhakta pañca jana-five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

tapana miśra, raghunātha, mahārāṣṭrīya brāhmaṇa
candraśekhara, kīrtanīyā-paramānanda,-pañca jana

SYNONYMS

tapana miśra-Tapana Miśra; raghunātha-Raghunātha; mahārāṣṭrīya brāhmaṇa-the Mahārāṣṭrian brāhmaṇa; candraśekhara-Candraśekhara; kīrtanīyā-paramānanda-Paramānanda, who used to perform kīrtana; pañca jana-these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

TEXT 180

sabe cāhe prabhu-saṅge nīlācala yāite
sabāre vidāya dilā prabhu yatna-sahite

SYNONYMS

sabe cāhe-every one of them wanted; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; nīlācala yāite-to go to Jagannātha Purī; sabāre-to all of them; vidāya dilā-bade farewell; prabhu-Śrī Caitanya Mahāprabhu; yatna-sahite-with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

TEXT 181

"yāṅra icchā, pāche āisa āmāre dekhite
ebe āmi ekā yāmu jhārikhaṇḍa-pathe"

SYNONYMS

yāṅra-of one who; icchā-there is a desire; pāche-later; āisa-you may come; āmāre dekhite-to see Me; ebe-but at this time; āmi-I; ekā-alone; yāmu-shall go; jhārikhaṇḍa-pathe-through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

TEXT 182

sanātane kahilā,-tumi yāha' vṛndāvana
tomāra dui bhāi tathā kariyāche gamana

SYNONYMS

sanātane kahilā-he advised Sanātana Gosvāmī; tumi-you; yāha' vṛndāvana-go to Vṛndāvana; tomāra-your; dui bhāi-two brothers; tathā-there; kariyāche gamana-have already gone.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

TEXT 183

kāṅthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāṅdera kariha pālana

SYNONYMS

kāṅthā-torn quilt; karaṅgiyā-a small waterpot; mora-My; kāṅgāla-poor; bhakta-gaṇa-devotees; vṛndāvane āile-when they come to Vṛndāvana; tāṅdera-of all of them; kariha pālana-take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any āśrama or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come to India to understand India's spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

TEXT 184

eta bali’ calilā prabhu sabā āliṅgiyā
sabei paḍilā tathā mūrcchita hañā

SYNONYMS

eta bali’-saying this; calilā-began to proceed; prabhu-Śrī Caitanya Mahāprabhu; sabā-all of them; āliṅgiyā-embracing; sabei-all of them; paḍilā-fell down; tathā-there; mūrcchita hañā-fainting.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

TEXT 185

kata-kṣaṇe uṭhi’ sabe duḥkhe ghare āilā
sanātana-gosāñi vṛndāvanere calilā

SYNONYMS

kata-kṣaṇe-after some time; uṭhi’-rising; sabe-all of them; duḥkhe-in great unhappiness; ghare āilā-returned to their homes; sanātana-gosāñi-Sanātana Gosvāmī; vṛndāvanere calilā-proceeded toward Vṛndāvana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

TEXT 186

ethā rūpa-gosāñi yabe mathurā āilā
dhruva-ghāṭe tāṅre subuddhi-rāya mililā

SYNONYMS

ethā-there; rūpa-gosāñi-Rūpa Gosāñi; yabe-when; mathurā āilā-came to Mathurā; dhruva-ghāṭe-at the bank of the Yamunā known as Dhruva-ghāṭa; tāṅre-him; subuddhi-rāya-a devotee of Lord Caitanya named Subuddhi Rāya; mililā-met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

TEXT 187

pūrve yabe subuddhi-rāya chilā gauḍe ’adhikāri’
husena-khāṅ ’saiyada’ kare tāhāra cākarī

SYNONYMS

pūrve-formerly; yabe-when; subuddhi-rāya-Subuddhi Rāya; chilā-resided; gauḍe-in Bengal; adhikārī-a very respectable man; husena-khāṅ-Nawab Hussain Khān; saiyada-named Saiyada; kare-performed; tāhāra cākarī-service of Subuddhi Rāya.

TRANSLATION

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.

TEXT 188

dīghi khodāite tāre ’munsīpha’ kailā
chidra pāñā rāya tāre cābuka mārilā

SYNONYMS

dīghi khodāite-to dig a big lake; tāre-Hussain Khān; munsīpha kailā-appointed as the supervisor; chidra pāñā-finding some fault; rāya-Subuddhi Rāya; tāre-him; cābuka mārilā-whipped.

TRANSLATION

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

TEXT 189

pāche yabe husena-khāṅ gauḍe ’rājā’ ha-ila
subuddhi-rāyere tiṅho bahu bāḍāila

SYNONYMS

pāche-later; yabe-when; husena-khāṅ-Hussain Khān; gauḍe-in Bengal; rājā ha-ila-was appointed Nawab, or governor, by the central Mohammedan government; subuddhi-rāyere-unto Subuddhi Rāya; tiṅho-he; bahu bāḍāila-increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

tāra strī tāra aṅge dekhe māraṇera cihne
subuddhi-rāyere mārite kahe rājā-sthāne

SYNONYMS

tāra strī-his wife; tāra aṅge-on his body; dekhe-sees; māraṇera cihne-the mark of the whip; subuddhi-rāyere-Subuddhi Rāya; mārite-to kill; kahe-says; rājā-sthāne-in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

TEXT 191

rājā kahe,-āmāra poṣṭā rāya haya ’pitā’
tāhāre mārimu āmi,-bhāla nahe kathā

SYNONYMS

rājā kahe-the King said; āmāra-my; poṣṭā-maintainer; rāya-Subuddhi Rāya; haya-is; pitā-just like my father; tāhāre mārimu-shall kill him; āmi-I; bhāla nahe kathā-this is not a good proposal.

TRANSLATION

Hussain Khān replied, "Subuddhi Rāya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

TEXT 192

strī kahe,-jāti laha', yadi prāṇe nā māribe
rājā kahe,-jāti nile iṅho nāhi jībe

SYNONYMS

strī kahe-the wife replied; jāti laha'-then take his caste; yadi-if; prāṇe nā māribe-you will not kill him; rājā kahe-the King replied; jāti nile-if I take his caste; iṅho nāhi jībe-he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya's caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

TEXT 193

strī marite cāhe, rājā saṅkaṭe paḍila
karoṅyāra pāni tāra mukhe deoyāila

SYNONYMS

strī-the wife; marite cāhe-wants to kill Subuddhi Rāya; rājā-the King; saṅkaṭe paḍila-became very perplexed; karoṅyāra pāni-water from a pitcher especially used by Mohammedans; tāra mukhe-on his head; deoyāila-forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partition days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high brāhmaṇa family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture-Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, Bhagavad-gītā; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in Bhagavad-gītā (15.7), mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: "The living entities in this conditioned world are My eternal, fragmental parts." All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

tabe subuddhi-rāya sei 'chadma' pāñā
vārāṇasī āilā, saba viṣaya chāḍiyā

SYNONYMS

tabe-upon this; subuddhi-rāya-Subuddhi Rāya; sei-that; chadma-plea; pāñā-getting an opportunity; vārāṇasī āilā-came to Vārāṇasī; saba-all; viṣaya chāḍiyā-giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions-brahmacarya, gṛhastha, vānaprastha and sannyāsa. Subuddhi Rāya was thinking of taking sannyāsa, and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of varṇāśrama-dharma is very scientific. If one is directed by the varṇāśrama institution, he will naturally think of retiring from family life at the end of his life. Therefore sannyāsa is compulsory at the age of fifty.

TEXT 195

prāyaścitta puchilā tiṅho paṇḍitera gaṇe
tāṅrā kahe,-tapta-ghṛta khāñā chāḍa' prāṇe

SYNONYMS

prāyaścitta-atonement; puchilā-inquired; tiṅho-he; paṇḍitera gaṇe-among the learned scholars or brāhmaṇa-paṇḍitas in Vārāṇasī; tāṅrā kahe-they advised; tapta-ghṛta-hot clarified butter; khāñā-drinking; chāḍa'-give up; prāṇe-your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

keha kahe,-ei nahe, 'alpa' doṣa haya
śuniyā rahilā rāya kariyā saṁśaya

SYNONYMS

keha kahe-some of the learned brāhmaṇas said; ei-this; nahe-not; alpa-insignificant; doṣa-fault; haya-is; śuniyā-hearing; rahilā-remained; rāya-Subuddhi Rāya; kariyā-making; saṁśaya-doubt.

TRANSLATION

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One brāhmaṇa would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the brāhmaṇas' different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

TEXT 197

tabe yadi mahāprabhu vārāṇasī āilā
tāṅre mili' rāya āpana-vṛttānta kahilā

SYNONYMS

tabe-at this moment; yadi-when; mahāprabhu-Śrī Caitanya Mahāprabhu; vārāṇasī āilā-came to Vārāṇasī; tāṅre mili'-meeting Him; rāya-Subuddhi Rāya; āpana-vṛttānta kahilā-explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

TEXT 198

prabhu kahe,-ihāṅ haite yāha' vṛndāvana
nirantara kara kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

prabhu kahe-the Lord advised; ihāṅ haite-from this place; yāha' vṛndāvana-go to Vṛndāvana; nirantara-incessantly; kara-perform; kṛṣṇa-nāma-saṅkīrtana-chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly."

PURPORT

This is a solution to all sinful activities. In this Age of Kali everyone is perplexed by so many inconveniences-social, political and religious-and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. Tathā dehāntara-prāptir dhīras tatra na muhyati. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa mahā-mantra. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Kṛṣṇa mahā-mantra, be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

TEXT 199

eka 'nāmābhāse' tomāra pāpa-doṣa yābe
āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe

SYNONYMS

eka-one; nāma-ābhāse-by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra; tomāra-your; pāpa-doṣa yābe-all the sinful reactions will go away; āra-then again; nāma la-ite-after chanting purely the name of the Lord; kṛṣṇa-caraṇa pāibe-you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa mahā-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa mahā-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

TEXT 200

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-
mahā-pātakera haya ei prāyaścitti

SYNONYMS

āra-further; kṛṣṇa-nāma-the Hare Kṛṣṇa mahā-mantra; laite-continuously chanting; kṛṣṇa-sthāne sthiti-being situated in company with Lord Kṛṣṇa; mahā-pātakera-of all kinds of sinful activity; haya-is; ei-this; prāyaścitti-atonement.

TRANSLATION

"When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity."

TEXT 201

pāñā ājñā rāya vṛndāvanere calilā
prayāga, ayodhyā diyā naimiṣāraṇye āilā

SYNONYMS

pāñā ājñā-getting this order; rāya-Subuddhi Rāya; vṛndāvanere calilā-went toward Vṛndāvana; pra yāga-Allahabad; ayodhyā-Ayodhyā (the kingdom of Lord Rāmacandra); diyā-through; naimiṣāraṇye āilā-came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

TEXT 202

kataka divasa rāya naimiṣāraṇye rahilā
prabhu vṛndāvana haite prayāga yāilā

SYNONYMS

kataka divasa-a few days; rāya-Subuddhi Rāya; naimiṣāraṇye rahilā-stayed at Naimiṣāraṇya; prabhu-Śrī Caitanya Mahāprabhu; vṛndāvana haite-from Vṛndāvana; prayāga-to Allahabad; yāilā-went.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

TEXT 203

mathurā āsiyā rāya prabhu-vārtā pāila
prabhura lāga nā pāñā mane baḍa duḥkha haila

SYNONYMS

mathurā āsiyā-when he came to Mathurā; rāya-Subuddhi Rāya; prabhu-vārtā pāila-got information of the Lord's itinerary; prabhura-of Lord Caitanya Mahāprabhu; lāga-contact; nā pāñā-not getting; mane-in the mind; baḍa-very great; duḥkha-unhappiness; haila-there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

śuṣka-kāṣṭha āni' rāya vece mathurāte
pāṅca chaya paisā haya eka eka bojhāte

SYNONYMS

śuṣka-kāṣṭha āni'-collecting dry wood from the forest; rāya-Subuddhi Rāya; vece-sells; mathurāte-at Mathurā; pāṅca chaya-five or six; paisā-paise; haya-are; eka eka bojhāte-in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

TEXT 205

āpane rahe eka paisāra cānā cābāiyā
āra paisā bāṇiyā-sthāne rākhena dhariyā

SYNONYMS

āpane-personally; rahe-lives; eka paisāra-of one paisa's worth; cānā-fried chick-peas; cābāiyā-chewing; āra-the balance; paisā-four or five paise; bāṇiyā-sthāne-in the custody of a merchant; rākhena-keeps; dhariyā-depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through brāhmaṇas and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in Caitanya-caritāmṛta. Whether in the renounced order or in the gṛhastha order, a Vaiṣṇava should follow these principles set forth by the previous ācāryas.

TEXT 206

duḥkhī vaiṣṇava dekhi' tāṅre karāna bhojana
gauḍīyā āile dadhi, bhāta, taila-mardana

SYNONYMS

duḥkhī vaiṣṇava-a poverty-stricken Vaiṣṇava; dekhi'-seeing; tāṅre-to him; karāna bhojana-gives food for eating; gauḍīyā āile-when a Bengali Vaiṣṇava came to Mathurā; dadhi-yogurt; bhāta-cooked rice; taila-mardana-massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍīya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to Mathurā in the North, they found that the people generally ate chapatis or roṭi made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and roṭi.

TEXT 207

rūpa-gosāñi, āile tāṅre bahu prīti kailā
āpana-saṅge lañā 'dvādaśa vana' dekhāilā

SYNONYMS

rūpa-gosāñi-Rūpa Gosāñi; āile-when he came to Mathurā; tāṅre-unto him; bahu-much; prīti-love; kailā-showed; āpana-saṅge lañā-taking Rūpa Gosvāmī personally with him; dvādaśa vana-the twelve forests of Vṛndāvana; dekhāilā-showed.

TRANSLATION

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

PURPORT

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

TEXT 208

māsa-mātra rūpa-gosāñi rahilā vṛndāvane
śīghra cali' āilā sanātanānusandhāne

SYNONYMS

māsa-mātra-only one month; rūpa-gosāñi-Rūpa Gosāñi; rahilā-remained; vṛndāvane-at Vṛndāvana; śīghra-very soon; cali' āilā-returned; sanātana-anu-sandhāne-to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

TEXT 209

gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni' dui-bhāi se pathe calilā

SYNONYMS

gaṅgā-tīra-pathe-on the road on the bank of the Ganges; prabhu-Śrī Caitanya Mahāprabhu; prayāgere āilā-came to Prayāga; tāhā śuni'-hearing this news; dui-bhāi-the two brothers named Rūpa and Anupama; se pathe calilā-traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

TEXT 210

ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-patha diyā

SYNONYMS

ethā-here (at the other end); sanātana gosāñi-Sanātana Gosāñi; prayāge āsiyā-coming to Prayāga; mathurā āilā-he reached Vṛndāvana; sarāna-directly; rāja-patha diyā-on the government road or public road.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

TEXT 211

mathurāte subuddhi-rāya tāhāre mililā
rūpa-anupama-kathā sakali kahilā

SYNONYMS

mathurāte-at Mathurā; subuddhi-rāya-Subuddhi Rāya; tāhāre mililā-met him; rūpa-anupama-kathā-news about his younger brothers, Rūpa Gosvāmī and Anupama; sakali-everything; kahilā-described.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

TEXT 212

gaṅgā-pathe dui-bhāi rāja-pathe sanātana
ataeva tāṅhā sane nā haila milana

SYNONYMS

gaṅgā-pathe-on the road on the bank of the Ganges; dui-bhāi-the two brothers Rūpa and Anupama; rāja-pathe-on the public road; sanātana-Sanātana Gosvāmī; ataeva-because of this; tāṅhā sane-with him; nā haila milana-there was not a meeting.

TRANSLATION

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TEXT 213

subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi māne

SYNONYMS

subuddhi-rāya-Subuddhi Rāya; bahu-much; sneha-affection; kare-does; sanātane-unto Sanātana Gosvāmī; vyavahāra-sneha-love and affection because of a previous relationship; sanātana-Sanātana Gosvāmī; nāhi māne-was hesitant to accept.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections.

TEXT 214

mahā-virakta sanātana bhramena vane vane
prati-vṛkṣe, prati-kuñje rahe rātri-dine

SYNONYMS

mahā-virakta-highly elevated in the renounced order of life; sanātana-Sanātana Gosvāmī; bhramena-wanders; vane vane-from forest to forest; prati-vṛkṣe-under every tree; prati-kuñje-in every bush; rahe rātri-dine-remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

TEXT 215

mathurā-māhātmya-śāstra saṅgraha kariyā
lupta-tīrtha prakaṭa kailā vanete bhramiyā

SYNONYMS

mathurā-māhātmya-giving a description of the greatness of Mathurā; śāstra-books; saṅgraha kariyā-collecting; lupta-tīrtha-lost holy places; prakaṭa-discovering; kailā-he did; vanete bhramiyā-traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

TEXT 216

ei-mata sanātana vṛndāvanete rahilā
rūpa-gosāñi dui-bhāi kāśīte āilā

SYNONYMS

ei-mata-in this way; sanātana-Sanātana Gosvāmī; vṛndāvanete rahilā-remained in Vṛndāvana; rūpa-gosāñi-Rūpa Gosāñi; dui-bhāi-the two brothers; kāśīte āilā-came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

TEXT 217

mahārāṣṭrīya dvija, śekhara, miśra-tapana
tina-jana saha rūpa karilā milana

SYNONYMS

mahārāṣṭrīya dvija-the brāhmaṇa of Mahārāṣṭra province; śekhara-Candraśekhara; miśra-tapana-Tapana Miśra; tina-jana-these three persons; saha-with; rūpa-Rūpa Gosvāmī; karilā milana-met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

śekharera ghare vāsā, miśra-ghare bhikṣā
miśra-mukhe śune sanātane prabhura 'śikṣā'

SYNONYMS

śekharera ghare vāsa-residence in the house of Candraśekhara; miśra-ghare bhikṣā-prasāda at the house of Tapana Miśra; miśra-mukhe-from the mouth of Tapana Miśra; śune-hears; sanātane-unto Sanātana; prabhura śikṣā-instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

TEXT 219

kāśīte prabhura caritra śuni' tinera mukhe
sannyāsīre kṛpā śuni' pāilā baḍa sukhe

SYNONYMS

kāśīte-at Vārāṇasī (Kāśī); prabhura-of Śrī Caitanya Mahāprabhu; caritra-the activity; śuni'-hearing; tinera mukhe-from the mouths of the three persons; sannyāsīre kṛpā-the mercy shown to the Māyāvādī sannyāsīs; śuni'-hearing about; pāilā-he got; baḍa sukhe-very great pleasure.

TRANSLATION

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

TEXT 220

mahāprabhura upara lokera praṇati dekhiyā
sukhī hailā loka-mukhe kīrtana śuniyā

SYNONYMS

mahāprabhura-Śrī Caitanya Mahāprabhu; upara-upon; lokera-of the people in general; praṇati dekhiyā-seeing the surrender; sukhī hailā-became very happy; loka-mukhe-from the general public; kīrtana śuniyā-hearing the description.

TRANSLATION

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

dina daśa rahi' rūpa gauḍe yātrā kaila
sanātana-rūpera ei caritra kahila

SYNONYMS

dina daśa-about ten days; rahi'-remaining; rūpa-Rūpa Gosvāmī; gauḍe yātrā kaila-went back to Bengal; sanātana-rūpera-of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; ei-thus; caritra-character; kahila-I have described.

TRANSLATION

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

TEXT 222

ethā mahāprabhu yadi nīlādri calilā
nirjana vana-pathe yāite mahā sukha pāilā

SYNONYMS

ethā-on the other side; mahāprabhu-Śrī Caitanya Mahāprabhu; yadi-when; nīlādri calilā-went back to Jagannātha Purī; nirjana vana-pathe-on a solitary forest path; yāite-traveling; mahā sukha pāilā-got very great pleasure.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mṛgādi-saṅge kailā nānā-raṅge

SYNONYMS

sukhe-in a very pleasing atmosphere; cali' āise-comes back; prabhu-Śrī Caitanya Mahāprabhu; balabhadra-saṅge-with the servant of Balabhadra Bhaṭṭācārya; pūrva-vat-as previously; mṛga-ādi-saṅge-with the forest animals; kailā-performed; nānā-raṅge-various pleasing activities.

TRANSLATION

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Purī in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe

SYNONYMS

āṭhāranālāte-to a place near Jagannātha Purī named Āṭhāranālā; āsi'-coming; bhaṭṭācārya brāhmaṇe-the brāhmaṇa known as Balabhadra Bhaṭṭācārya; pāṭhāñā-sending; bolāilā-called for; nija-bhakta-gaṇe-His own personal associates.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāranālā near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

TEXT 225

śuniyā bhaktera gaṇa yena punarapi jīlā
dehe prāṇa āile, yena indriya uṭhilā

SYNONYMS

śuniyā-hearing; bhaktera gaṇa-the hordes of devotees at Jagannātha Purī; yena-as if; punarapi-again; jīlā-became alive; dehe-in the body; prāṇa āile-consciousness returned; yena-as if; indriya-senses; uṭhilā-became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

TEXT 226

ānande vihvala bhakta-gaṇa dhāñā āilā
narendre āsiyā sabe prabhure mililā

SYNONYMS

ānande-in great pleasure; vihvala-overwhelmed; bhakta-gaṇa-all the devotees; dhāñā āilā-very hastily came; narendre āsiyā-coming to the shore of Narendra Lake; sabe-all of them; prabhure-Śrī Caitanya Mahāprabhu; mililā-met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

purī-bhāratīra prabhu vandilena caraṇa
doṅhe mahāprabhure kailā prema-āliṅgana

SYNONYMS

purī-Paramānanda Purī; bhāratīra-and of Brahmānanda Bhāratī; prabhu-Lord Śrī Caitanya Mahāprabhu; vandilena caraṇa-worshiped the feet; doṅhe-both the elderly sannyāsīs; mahāprabhure-Śrī Caitanya Mahāprabhu; kailā-did; prema-āliṅgana-embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

TEXT 228

dāmodara-svarūpa, paṇḍita-gadādhara
jagadānanda, kāśīśvara, govinda, vakreśvara

SYNONYMS

dāmodara-svarūpa-Svarūpa Dāmodara; paṇḍita-gadādhara-Gadādhara, the learned scholar; jagadānanda-Jagadānanda; kāśīśvara-Kāśīśvara; govinda-Govinda; vakreśvara-Vakreśvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīśvara, Govinda and Vakreśvara all came to meet the Lord.

TEXT 229

kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara
haridāsa-ṭhākura, āra paṇḍita-śaṅkara

SYNONYMS

kāśī-miśra-Kāśī Miśra; pradyumna-miśra-Pradyumna Miśra; paṇḍita-dāmodara-Dāmodara Paṇḍita; haridāsa-ṭhākura-Haridāsa Ṭhākura; āra-and; paṇḍita-śaṅkara-Śaṅkara Paṇḍita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

TEXT 230

āra saba bhakta prabhura caraṇe paḍilā
sabā āliṅgiyā prabhu premāviṣṭa hailā

SYNONYMS

āra saba bhakta-all the other devotees; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇe paḍilā-fell down at the lotus feet; sabā āliṅgiyā-embracing all of them; prabhu-Śrī Caitanya Mahāprabhu; prema-āviṣṭa-overwhelmed in ecstatic love and emotion; hailā-became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

TEXT 231

ānanda-samudre bhāse saba bhakta-gaṇe
sabā lañā cale prabhu jagannātha-daraśane

SYNONYMS

ānanda-samudre-in the ocean of transcendental bliss; bhāse-float; saba bhakta-gaṇe-all the devotees; sabā lañā-taking all of them; cale-goes; prabhu-Śrī Caitanya Mahāprabhu; jagannātha-daraśane-to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

TEXT 232

jagannātha dekhi' prabhu premāviṣṭa hailā
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā

SYNONYMS

jagannātha dekhi'-seeing Lord Jagannātha; prabhu-Śrī Caitanya Mahāprabhu; prema-āviṣṭa hailā-became overwhelmed with love and affection; bhakta-saṅge-in the society of the devotees; bahu-kṣaṇa-for a long time; nṛtya-gīta kailā-chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

TEXT 233

jagannātha-sevaka āni' mālā-prasāda dilā
tulasī paḍichā āsi' caraṇa vandilā

SYNONYMS

jagannātha-sevaka-the priests who were servitors of Lord Jagannātha; āni'-bringing; mālā-prasāda dilā-distributed flower garlands and prasāda; tulasī paḍichā-the temple servant known as Tulasī; āsi'-coming; caraṇa vandilā-worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasāda. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

TEXT 234

'mahāprabhu āilā'-grāme kolāhala haila
sārvabhauma, rāmānanda, vāṇīnātha milila

SYNONYMS

mahāprabhu āilā-Śrī Caitanya Mahāprabhu has arrived; grāme-in the town; kolāhala haila-there was spreading of the news; sārvabhauma-Sārvabhauma; rāmānanda-Rāmānanda; vāṇīnātha-Vāṇīnātha; milila-came and met Him.

TRANSLATION

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Purī, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya all came to meet Him.

TEXT 235

sabā saṅge lañā prabhu miśra-vāsā āilā
sārvabhauma, paṇḍita-gosāñi nimantraṇa kailā

SYNONYMS

sabā saṅge lañā-taking all of them; prabhu-Śrī Caitanya Mahāprabhu; miśra-vāsā āilā-came to Kāśī Miśra's house; sārvabhauma-Sārvabhauma Bhaṭṭācārya; paṇḍita-gosāñi-Gadādhara Paṇḍita; nimantraṇa kailā-invited the Lord to take prasāda.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at their homes.

TEXT 236

prabhu kahe,-"mahā-prasāda āna' ei sthāne
sabā-saṅge ihāṅ āji karimu bhojane"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; mahā-prasāda āna'-bring mahā-prasāda; ei sthāne-to this place; sabā-saṅge-with all; ihāṅ-here; āji-today; karimu bhojane-I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

TEXT 237

tabe duṅhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila

SYNONYMS

tabe-then; duṅhe-both Sārvabhauma and Paṇḍita Gosāñi; jagannātha-prasāda ānila-brought the mahā-prasāda of Jagannātha; sabā-saṅge-with all of them; mahāprabhu-Śrī Caitanya Mahāprabhu; bhojana karila-dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

ei ta' kahiluṅ,-prabhu dekhi' vṛndāvana
punaḥ karilena yaiche nīlādri gamana

SYNONYMS

ei ta' kahiluṅ-thus I have described; prabhu-Śrī Caitanya Mahāprabhu; dekhi' vṛndāvana-after visiting Vṛndāvana; punaḥ-again; karilena-did; yaiche-as; nīlādri gamana-coming back to Jagannātha Purī.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

TEXT 239

ihā yei śraddhā kari' karaye śravaṇa
acirāt pāya sei caitanya-caraṇa

SYNONYMS

ihā-this; yei-anyone who; śraddhā kari'-with faith and love; karaye śravaṇa-hears; acirāt-very soon; pāya-gets; sei-he; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

madhya-līlāra kariluṅ ei dig-daraśana
chaya vatsara kailā yaiche gamanāgamana

SYNONYMS

madhya-līlāra-of this division, known as Madhya-līlā; kariluṅ-I have done; ei dik-daraśana-this summary inspection; chaya vatsara-continuously for six years; kailā-performed; yaiche-just as; gamana-āgamana-going and coming back.

TRANSLATION

I have thus given a summary of the Madhya-līlā, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

śeṣa aṣṭādaśa vatsara nīlācale vāsa
bhakta-gaṇa-saṅge kare kīrtana-vilāsa

SYNONYMS

śeṣa aṣṭādaśa vatsara-the remaining eighteen years; nīlācale vāsa-residence at Jagannātha Purī; bhakta-gaṇa-saṅge-with devotees; kare-performs; kīrtana-vilāsa-the pastimes of chanting the Hare Kṛṣṇa mantra.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Purī and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Purī and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

TEXT 242

madhya-līlāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda

SYNONYMS

madhya-līlāra krama-a chronological list of the pastimes described in the Madhya-līlā of Caitanya-caritāmṛta; ebe-now; kari-I may do; anuvāda-assessment; anuvāda kaile-by assessing in that way; haya-there is; kathāra āsvāda-tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-līlā so that one can relish the transcendental features of these topics.

TEXT 243

prathama paricchede-śeṣa-līlāra sūtra-gaṇa
tathi-madhye kona bhāgera vistāra varṇana

SYNONYMS

prathama paricchede-in the First Chapter; śeṣa-līlāra sūtra-gaṇa-the codes of the Antya-līlā, Śrī Caitanya Mahāprabhu's pastimes at the end; tathi-madhye-within that; kona bhāgera-of some portion of the book; vistāra varṇana-a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-līlā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

dvitīya paricchede-prabhura pralāpa-varṇana
tathi-madhye nānā-bhāvera dig-daraśana

SYNONYMS

dvitīya paricchede-in the Second Chapter; prabhura-of Śrī Caitanya Mahāprabhu; pralāpa-varṇana-a description of His behaving like a crazy man; tathi-madhye-within that; nānā-bhāvera-of different emotional ecstasies; dik-daraśana-indication.

TRANSLATION

In the Second Chapter I have described Śrī Caitanya Mahāprabhu's talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

TEXT 245

tṛtīya paricchede-prabhura kahiluṅ sannyāsa
ācāryera ghare yaiche karilā vilāsa

SYNONYMS

tṛtīya paricchede-in the Third Chapter; prabhura-of Śrī Caitanya Mahāprabhu; kahiluṅ-I have described; sannyāsa-acceptance of the renounced order of life; ācāryera ghare-at the house of Advaita Ācārya; yaiche-how; karilā vilāsa-enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

TEXT 246

caturthe-mādhava purīra caritra-āsvādana
gopāla sthāpana, kṣīra-curira varṇana

SYNONYMS

caturthe-in the Fourth Chapter; mādhava purīra-of Mādhavendra Purī; caritra-āsvādana-relishing the characteristics; gopāla sthāpana-the installation of Gopāla; kṣīra-curira varṇana-a description of Gopīnātha's stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing a pot of condensed milk at Remuṇā.

TEXT 247

pañcame-sākṣi-gopāla-caritra-varṇana
nityānanda kahe, prabhu karena āsvādana

SYNONYMS

pañcame-in the Fifth Chapter; sākṣi-gopāla-Sākṣi-gopāla; caritra-varṇana-a description of the characteristics; nityānanda kahe-Lord Nityānanda described this; prabhu-Lord Caitanya Mahāprabhu; karena āsvādana-tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

ṣaṣṭhe-sārvabhaumera karilā uddhāra
saptame-tīrtha-yātrā, vāsudeva nistāra

SYNONYMS

ṣaṣṭhe-in the Sixth Chapter; sārvabhaumera-Sārvabhauma Bhaṭṭācārya; karilā uddhāra-the Lord delivered; saptame-in the Seventh Chapter; tīrtha-yātrā-going to different holy places; vāsudeva nistāra-delivering Vāsudeva.

TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

TEXT 249

aṣṭame-rāmānanda-saṁvāda vistāra
āpane śunilā 'sarva-siddhāntera sāra'

SYNONYMS

aṣṭame-in the Eighth Chapter; rāmānanda-saṁvāda vistāra-an elaborate discussion with Śrī Rāmānanda Rāya; āpane-personally; śunilā-listened; sarva-all; siddhāntera-of conclusions; sāra-the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

TEXT 250

navame-kahiluṅ dakṣiṇa-tīrtha-bhramaṇa
daśame-kahiluṅ sarva-vaiṣṇava-milana

SYNONYMS

navame-in the Ninth Chapter; kahiluṅ-I have described; dakṣiṇa-tīrtha-bhramaṇa-going on pilgrimage in South India; daśame-in the Tenth Chapter; kahiluṅ-I have described; sarva-vaiṣṇava-milana-meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

TEXT 251

ekādaśe-śrī-mandire 'beḍā-saṅkīrtana'
dvādaśe-guṇḍicā-mandira-mārjana-kṣālana

SYNONYMS

ekādaśe-in the Eleventh Chapter; śrī-mandire-in the Jagannātha temple; beḍā-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra all around; dvādaśe-in the Twelfth Chapter; guṇḍicā-mandira-of the temple known as Guṇḍicā; mārjana-kṣālana-cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

TEXT 252

trayodaśe-ratha-āge prabhura nartana
caturdaśe-'herā-pañcamī'-yātrā-daraśana

SYNONYMS

trayodaśe-in the Thirteenth Chapter; ratha-āge-in front of the Jagannātha Ratha; prabhura nartana-Lord Caitanya Mahāprabhu's dancing; caturdaśe-in the Fourteenth Chapter; herā-pañcamī-Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; yātrā-festival; daraśana-visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu's dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

TEXT 253

tāra madhye vraja-devīra bhāvera śravaṇa
svarūpa kahilā, prabhu kailā āsvādana

SYNONYMS

tāra madhye-in that; vraja-devīra-of the gopīs; bhāvera-of ecstatic emotion; śravaṇa-hearing; svarūpa kahilā-Svarūpa Dāmodara Gosvāmī described; prabhu-Śrī Caitanya Mahāprabhu; kailā āsvādana-personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

TEXT 254

pañcadaśe-bhaktera guṇa śrī-mukhe kahila
sārvabhauma-ghare bhikṣā, amogha tārila

SYNONYMS

pañcadaśe-in the Fifteenth Chapter; bhaktera-of the devotees; guṇa-qualities; śrī-mukhe kahila-Caitanya Mahāprabhu personally described; sārvabhauma-ghare-at the house of Sārvabhauma; bhikṣā-accepting lunch; amogha tārila-He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

TEXT 255

ṣoḍaśe-vṛndāvana-yātrā gauḍa-deśa-pathe
punaḥ nīlācale āilā, nāṭaśālā haite

SYNONYMS

ṣoḍaśe-in the Sixteenth Chapter; vṛndāvana-yātrā-departure for visiting Vṛndāvana; gauḍa-deśa-pathe-on the way through the province of Bengal; punaḥ-again; nīlācale āilā-came back to Jagannātha Purī; nāṭaśālā haite-from Kānāi Nāṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭaśālā.

TEXT 256

saptadaśe-vanapathe mathurā-gamana
aṣṭādaśe-vṛndāvana-vihāra-varṇana

SYNONYMS

saptadaśe-in the Seventeenth Chapter; vana-pathe-through the forest path; mathurā-gamana-Lord Caitanya Mahāprabhu's going to Mathurā; aṣṭādaśe-in the Eighteenth Chapter; vṛndāvana-vihāra-varṇana-description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jhārikhaṇḍa and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

TEXT 257

ūnaviṁśe-mathurā haite prayāga-gamana
tāra madhye śrī-rūpere śakti-sañcāraṇa

SYNONYMS

ūnaviṁśe-in the Nineteenth Chapter; mathurā haite-from Mathurā; prayāga-gamana-going to Prayāga; tāra madhye-within that; śrī-rūpere-Śrī Rūpa Gosvāmī; śakti-sañcāraṇa-empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

TEXT 258

viṁśati paricchede-sanātanera milana
tāra madhye bhagavānera svarūpa-varṇana

SYNONYMS

viṁśati paricchede-in the Twentieth Chapter; sanātanera milana-meeting with Sanātana Gosvāmī; tāra madhye-within that; bhagavānera-of the Supreme Personality of Godhead; svarūpa-varṇana-description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

ekaviṁśe-kṛṣṇaiśvarya-mādhurya varṇana
dvāviṁśe-dvividha sādhana-bhaktira vivaraṇa

SYNONYMS

eka-viṁśe-in the Twenty-first Chapter; kṛṣṇa-aiśvarya-of the opulence of Kṛṣṇa; mādhurya-of the pleasing beauty; varṇana-description; dvā-viṁśe-in the Twenty-second Chapter; dvi-vidha-twofold; sādhana-bhaktira-of the discharge of devotional service; vivaraṇa-description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

trayoviṁśe-prema-bhakti-rasera kathana
caturviṁśe-'ātmārāmāḥ'-ślokārtha varṇana

SYNONYMS

trayaḥ-viṁśe-in the Twenty-third Chapter; prema-bhakti-of ecstatic love of Godhead; rasera-of the mellow; kathana-narration; catuḥ-viṁśe-in the Twenty-fourth Chapter; ātmārāmāḥ-known as ātmārāma; śloka-artha-the meaning of the verse; varṇana-description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

TEXT 261

pañcaviṁśe-kāśī-vāsīre vaiṣṇava-karaṇa
kāśī haite punaḥ nīlācale āgamana

SYNONYMS

pañca-viṁśe-in the Twenty-fifth Chapter; kāśī-vāsīre-the residents of Vārāṇasī (Kāśī); vaiṣṇava-karaṇa-making Vaiṣṇavas; kāśī haite-from Kāśī; punaḥ-again; nīlācale āgamana-coming back to Jagannātha Purī (Nīlācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nīlācala [Jagannātha Purī] from Vārāṇasī.

TEXT 262

pañcaviṁśati paricchede ei kailuṅ anuvāda
yāhāra śravaṇe haya granthārtha-āsvāda

SYNONYMS

pañca-viṁśati paricchede-in the Twenty-fifth Chapter; ei-this; kailuṅ anuvāda-I have made repetition; yāhāra śravaṇe-hearing which; haya-there is; grantha-artha-āsvāda-understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

saṅkṣepe kahiluṅ ei madhya-līlāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra

SYNONYMS

saṅkṣepe-in brief; kahiluṅ-I have described; ei-this; madhya-līlāra sāra-essence of Madhya-līlā; koṭi-granthe-in millions of books; varṇana-description; nā yāya-is not possible; ihāra vistāra-elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-līlā. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

jīva nistārite prabhu bhramilā deśe-deśe
āpane āsvādi' bhakti karilā prakāśe

SYNONYMS

jīva nistārite-to deliver all the fallen souls; prabhu-Śrī Caitanya Mahāprabhu; bhramilā-traveled; deśe-deśe-in various countries; āpane-personally; āsvādi'-tasting; bhakti-devotional service; karilā-did; prakāśe-broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the bhakti cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [para-upakāra]." (Cc. Ādi 9.41) A Vaiṣṇava is especially interested in para-upakāra, doing good to others. Prahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of bhakti and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

”In every town and village, the chanting of My name will be heard.”

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

TEXT 265

kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, līlā-tattva āra

SYNONYMS

kṛṣṇa-tattva-the truth of Kṛṣṇa; bhakti-tattva-the truth of devotional service; prema-tattva-the truth of ecstatic love of Godhead; sāra-the essence; bhāva-tattva-the emotional truth; rasa-tattva-the truth of transcendental mellow; līlā-tattva-the truth of pastimes of the Lord; āra-also.

TRANSLATION

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

TEXT 266

śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre

SYNONYMS

śrī-bhāgavata-tattva-rasa-the truth and transcendental taste of Śrīmad-Bhāgavatam; karilā pracāre-Caitanya Mahāprabhu preached elaborately; kṛṣṇa-tulya-identical with Kṛṣṇa; bhāgavata-Śrīmad-Bhāgavatam; jānāilā saṁsāre-has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

TEXT 267

bhakta lāgi’ vistārilā āpana-vadane
kāhāṅ bhakta-mukhe kahāi śunilā āpane

SYNONYMS

bhakta lāgi’-especially for the purpose of His devotees; vistārilā-expansively described; āpana-vadane-personally, with His own mouth; kāhāṅ-sometimes; bhakta-mukhe-through the mouth of His devotees; kahāi-making describe; śunilā āpane-listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, or ācārya, explained Śrīmad-Bhāgavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an ācārya should train His disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268

śrī-caitanya-sama āra kṛpālu vadānya
bhakta-vatsala nā dekhi trijagate anya

SYNONYMS

śrī-caitanya-sama-equal to Śrī Caitanya Mahāprabhu; āra-anyone else; kṛpālu-merciful; vadānya-magnanimous; bhakta-vatsala-very kind to the devotees; nā dekhi-I do not see; tri-jagate-in these three worlds; anya-anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

TEXT 269

śraddhā kari’ ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-caraṇa

SYNONYMS

śraddhā kari’-having faith and love; ei līlā-these pastimes of Śrī Caitanya Mahāprabhu; śuna-hear; bhakta-gaṇa-O devotees; ihāra prasāde-by the grace of this transcendental hearing; pāibā-you will get; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu’s pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihāṅ pāibā pāra

SYNONYMS

ihāra prasāde-by hearing these teachings of Śrī Caitanya Mahāprabhu; pāibā-you will get; kṛṣṇa-tattva-sāra-the essence of the truth of Kṛṣṇa; sarva-śāstra-of all revealed scriptures; siddhāntera-of conclusions; ihāṅ-here; pāibā-you will get; pāra-the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Kṛṣṇa, but if one tries to understand Śrīmad-Bhāgavatam through Caitanya Mahāprabhu's bhakti cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life will be successful. Again, as stated in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 271

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṁsa carāha' tāhāte

SYNONYMS

kṛṣṇa-līlā amṛta-sāra-the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; tāra śata śata dhāra-the flow of that eternal bliss is running in hundreds of branches; daśa-dike-in all the ten directions; vahe-flows; yāhā haite-from which; se-those; caitanya-līlā-pastimes of Śrī Caitanya Mahāprabhu; haya-are; sarovara akṣaya-a transcendental eternal lake; manaḥ-haṁsa-my mind, which is like a swan; carāha'-please wander; tāhāte-in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti. "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the paramparā system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, ei chaya gosāñi yāra, mui tāra dāsa: "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of kṛṣṇa-kathā should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

TEXT 272

bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana

SYNONYMS

bhakta-gaṇa-O devotees; śuna-please hear; mora-my; dainya-vacana-humble submission; tomā-sabāra-of all of you; pada-dhūli-the dust of the feet; aṅge-on my body; vibhūṣaṇa kari'-taking as ornaments; kichu-something; muñi-I; karoṅ nivedana-wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana

prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

SYNONYMS

kṛṣṇa-bhakti-siddhānta-gaṇa-the conclusive understanding of devotional service to Kṛṣṇa; yāte-by which; praphulla-enlivened; padma-vana-the forest of lotus flowers; tāra madhu-the honey collected from those lotus flowers; kari' āsvādana-relishing; prema-rasa-of transcendental love of Kṛṣṇa; kumuda-vane-in the forest of kumuda flowers (a type of lotus); praphullita-being jubilant; rātri-dine-day and night; tāte-in that forest of lotus flowers; carāo-make wander; manaḥ-bhṛṅga-gaṇa-the bumblebees of your minds.

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

TEXT 274

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

SYNONYMS

nānā-bhāvera bhakta-jana-devotees relishing relationships with Kṛṣṇa in different ecstasies; haṁsa-cakravāka-gaṇa-compared to swans and cakravāka birds; yāte-in that place; sabe'-all; karena vihāra-enjoy life; kṛṣṇa-keli-the pastimes of Kṛṣṇa; su-mṛṇāla-sweet buds; yāhā pāi-which one can get; sarva-kāla-eternally; bhakta-haṁsa-the devotees, who are just like swans; karaye-do; āhāra-eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhāṅ karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa

SYNONYMS

sei sarovare giyā-going to that lake where the clusters of lotus flowers exist; haṁsa-cakravāka hañā-becoming swans or cakravāka birds; sadā-always; tāhāṅ-there; karaha vilāsa-enjoy life; khaṇḍibe-will be diminished; sakala duḥkha-all material anxieties and miseries; pāibā-you will get; parama sukha-the highest happiness; anāyāse-very easily; habe-there will be; prema-ullāsa-jubilation in love of God.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

SYNONYMS

ei amṛta-this nectar; anukṣaṇa-continuously; sādhu mahānta-megha-gaṇa-pure devotees and saintly persons, who are compared to clouds; viśva-udyāne-in the garden of the universe; kare variṣaṇa-rain down these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; tāte-because of that; phale-grows; amṛta-phala-the fruit of nectar; bhakta khāya nirantara-and the devotees eat such fruit continuously; tāra śeṣe-after their eating; jīye jaga-jana-the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

TEXT 277

caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhurya-prācurya

SYNONYMS

caitanya-līlā amṛta-pūra-the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; kṛṣṇa-līlā su-karpūra-the pastimes of Lord Kṛṣṇa are exactly like camphor; duhe mili'-the two meeting; haya-become; su-mādhurya-very, very palatable; sādhu-guru-prasāde-by the mercy of saintly persons and devotees in the transcendental position; tāhā-that; yei-anyone who; āsvāde-relishes this palatable nectar; sei jāne-he can understand; mādhurya-prācurya-the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

TEXT 278

ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana

SYNONYMS

ye-he who; līlā-of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; amṛta vine-without nectar; khāya yadi anna-pāne-if one eats only ordinary food grains; tabe-then; bhaktera-of the devotees; durbala jīvana-life becomes weakened; yāra-of which; eka-bindu-pāne-if one drinks one drop; utphullita tanu-mane-the body and mind become jubilant; hāse-laughs; gāya-chants; karaye nartana-dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (Caitanya-caritāmṛta, Śrīmad-Bhāgavatam, Bhagavad-gītā and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

e amṛta kara pāna, yāra sama nāhi āna,
citte kari' sudṛḍha viśvāsa
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa

SYNONYMS

e amṛta kara pāna-all of you must drink this nectar; yāra sama nāhi āna-there is no comparison to this nectar; citte-within the mind; kari' sudṛḍha viśvāsa-having firm faith in this conclusion; nā paḍa' kutarka garte-do not fall down into the pit of false arguments; amedhya karkaśa āvarte-in the untouchable, harsh whirlpool; yāte-in which; paḍile-if one falls down; haya sarva-nāśa-the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa

SYNONYMS

śrī-caitanya nityānanda-Śrī Caitanya Mahāprabhu and Lord Nityānanda; advaita-ādi bhakta-vṛnda-as well as the devotees like Advaita Ācārya; āra-and; yata śrotā bhakta-gaṇa-all the devotees who listen; tomā-sabāra śrī-caraṇa-the lotus feet of all of you; kari śire vibhūṣaṇa-I keep on my head as a helmet; yāhā haite-from which; abhīṣṭa-pūraṇa-all my purposes will be served.

TRANSLATION

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

śrī-rūpa-sanātana-raghunātha-jīva-caraṇa,
śire dhari,-yāra karoṅ āśa
kṛṣṇa, līlāmṛtānvita, caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa

SYNONYMS

śrī-rūpa-sanātana-of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī; raghunātha-jīva-of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; caraṇa-the lotus feet; śire dhari-taking on my head; yāra-of which; karoṅ āśa-I always desire; kṛṣṇa-līlā-amṛta-anvita-mixed with the nectar of kṛṣṇa-līlā; caitanya-caritāmṛta-the pastimes of Lord Śrī Caitanya Mahāprabhu; kahe-is trying to speak; kichu-something; dīna-most humble; kṛṣṇadāsa-Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Kṛṣṇa.

TEXT 282

śrīman-madana-gopāla-
govindadeva-tuṣṭaye
caitanyārpitam astv etac
caitanya-caritāmṛtam

SYNONYMS

śrīman-madana-gopāla-of the Deity named Śrīman Madana-gopāla; govinda-deva-of the Deity named Govindadeva; tuṣṭaye-for the satisfaction; caitanya-arpitam-offered unto Śrī Caitanya Mahāprabhu; astu-let it be; etat-this; caitanya-caritāmṛtam-the book known as Caitanya-caritāmṛta.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 283

tad idam ati-rahasyaṁ gaura-līlāmṛtaṁ yat
khala-samudaya-kolair nādṛtaṁ tair alabhyam
kṣatir iyam iha kā me svāditaṁ yat samantāt
sahṛdaya-sumanobhir modam eṣāṁ tanoti

SYNONYMS

tat-that (Caitanya-caritāmṛta); idam-this; ati-rahasyam-full of spiritual mysteries; gaura-līlā-amṛtam-the nectar of the pastimes of Śrī Caitanya Mahāprabhu; yat-which; khala-samudaya-envious rascals; kolaiḥ-by pigs; na-never; ādṛtam-praised; taiḥ-by them; alabhyam-not obtainable; kṣatiḥ iyam iha kā-what is the loss in this connection; me-of me; sväditam-tasted; yat-which; samantāt-completely; sahṛdaya-sumanobhiḥ-by those who are friendly and whose minds are very clean; modam-enjoyment; eṣām-of them; tanoti-expands.

TRANSLATION

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasī were converted to Vaiṣṇavism.

Note:

The author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the ācārya. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ

18.6 Antya-līlā

18.6.1 Chapter 1

Śrīla Rūpa Gosvāmī's Second Meeting With the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-kṣetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Śrīla Rūpa Gosvāmī reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words priyaḥ so 'yam, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books Lalita-mādhava and Vidagdha-mādhava. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsya, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

TEXT 1

paṅguṁ laṅghayate śailaṁ
mūkam āvartayec chrutim

yat-kṛpā tam ahaṁ vande
kṛṣṇa-caitanyam īśvaram

SYNONYMS

paṅgum-one who is lame; laṅghayate-causes to cross over; śailam-a mountain; mūkam-one who is dumb; āvartayet-can cause to recite; śrutim-Vedic literature; yat-kṛpā-the mercy of whom; tam-unto Him; aham-I; vande-offer obeisances; kṛṣṇa-caitanyam-Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; īśvaram-the Lord.

TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

TEXT 2

durgame pathi me ’ndhasya
skhalat-pāda-gater muhuḥ
sva-kṛpā-yaṣṭi-dānena
santaḥ santv avalambanam

SYNONYMS

durgame-very difficult; pathi-on the path; me-of me; andhasya-one who is blind; skhalat-slipping; pāda-on feet; gateḥ-whose manner of moving; muhuḥ-again and again; sva-kṛpā-of their own mercy; yaṣṭi-the stick; dānena-by giving; santaḥ-those saintly persons; santu-let that become; avalambanam-my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

TEXTS 3-4

śrī-rūpa, sanātana bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha
ei chaya gurura karoṅ caraṇa vandana
yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa

SYNONYMS

śrī-rūpa-of the name Śrī Rūpa; sanātana-of the name Sanātana; bhaṭṭa-raghunātha-of the name Bhaṭṭa Raghunātha; śrī-jīva-of the name Śrī Jīva; gopāla-bhaṭṭa-of the name Gopāla Bhaṭṭa; dāsa-raghunātha-of the name Dāsa Raghunātha; ei-these six; gurura-of spiritual masters; karoṅ-I offer; caraṇa vandana-prayers to the lotus feet; yāhā-from which; vighna-nāśa-destruction of all impediments; abhīṣṭa-pūraṇa-fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs-Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha-so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord’s servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

TEXT 5

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām-all glory to; su-ratau-most merciful, or attached in conjugal love; paṅgoḥ-of one who is lame; mama-of me; manda-mateḥ-foolish; gatī-refuge; mat-my; sarva-sva-everything; pada-ambhojau-whose lotus feet; rādhā-madana-mohanau-Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 6

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat-shining; vṛndā-araṇya-in the forest of Vṛndāvana; kalpa-druma-desire tree; adhaḥ-beneath; śrīmat-most beautiful; ratna-āgāra-in a temple of jewels; siṁha-āsana-sthau-sitting on a throne; śrīmat-very beautiful; rādhā-Śrīmatī Rādhārāṇī; śrīla-govinda-devau-and Śrī Govindadeva; preṣṭha-ālībhiḥ-by most confidential associates; sevyamānau-being served; smarāmi-I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 7

śrīmān-rāsa-rasārambhī
vaṁśīvaṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān-most beautiful; rāsa-of the rāsa dance; rasa-of the mellow; ārambhī-the initiator; vaṁśī-vaṭa-of the name Vaṁśīvaṭa; taṭa-on the shore; sthitaḥ-standing; karṣan-attracting; veṇu-of the flute; svanaiḥ-by the sounds; gopīḥ-the cowherd girls; gopī-nāthaḥ-Śrī Gopīnātha; śriye-benediction; astu-let there be; naḥ-our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 8

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī caitanya-all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda-all glories to Śrī Nityānanda Prabhu; jaya advaita-candra-all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda-all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 9

madhya-līlā saṅkṣepete kariluṅ varṇana
antya-līlā-varṇana kichu śuna, bhakta-gaṇa

SYNONYMS

madhya-līlā-pastimes known as madhya-līlā; saṅkṣepete-in brief; kariluṅ varṇana-I have described; antya-līlā-the last pastimes; varṇana-description; kichu-something; śuna-hear; bhakta-gaṇa-O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu known as the madhya-līlā. Now I shall attempt to describe something about His last pastimes, which are known as the antya-līlā.

TEXT 10

madhya-līlā-madhye antya-līlā-sūtra-gaṇa
pūrva-granthe saṅkṣepete kariyāchi varṇana

SYNONYMS

madhya-līlā-madhye-within the madhya-līlā chapters; antya-līlā-sūtra-gaṇa-a synopsis of the antya-līlā; pūrva-granthe-in the previous chapter; saṅkṣepete-in brief; kariyāchi varṇana-I have described.

TRANSLATION

I have briefly described the antya-līlā within the description of the madhya-līlā.

TEXT 11

āmi jarā-grasta, nikaṭe jāniyā maraṇa
antya kono kono līlā kariyāchi varṇana

SYNONYMS

āmi jarā-grasta-I am invalid because of old age; nikaṭe-very near; jāniyā-knowing; maraṇa-death; antya-final; kono kono-some; kono kono-some; līlā-pastimes;.kariyāchi varṇana-I have described

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-līlā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate Śrīmad-Bhāgavatam as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of Śrīmad-Bhāgavatam, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of Śrīmad-Bhāgavatam as soon as possible, but before finishing it, I have given my readers the book Kṛṣṇa, the Supreme Personality of Godhead, so that if I die before finishing the whole task they may enjoy this book, which is the essence of Śrīmad-Bhāgavatam.

TEXT 12

pūrva-likhita grantha-sūtra-anusāre
yei nāhi likhi, tāhā likhiye vistāre

SYNONYMS

pūrva-likhita-previously mentioned; grantha-sūtra-the synopsis of the pastimes; anusāre-according to; yei-whatever; nāhi likhi-I have not mentioned; tāhā-hat; likhiye-I shall write; vistāre-elaborately.

TRANSLATION

In accordance with the synopsis previously written, I shall describe in detail whatever I have not mentioned.

TEXT 13

vṛndāvana haite prabhu nīlācale āilā

svarūpa-gosāñi gauḍe vārtā pāṭhāilā

SYNONYMS

vṛndāvana haite-from Vṛndāvana; prabhu-Śrī Caitanya Mahāprabhu; nīlācale āilā-returned to Jagannātha Purī, Nīlācala; svarūpa-gosāñi-Svarūpa Dāmodara; gauḍe-to Bengal; vārtā pāṭhāilā-sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

TEXT 14

śuni' śacī ānandita, saba bhakta-gaṇa
sabe mili' nīlācale karilā gamana

SYNONYMS

śuni'-hearing; śacī-mother Śacī; ānandita-very pleased; saba bhakta-gaṇa-as well as all the other devotees of Navadvīpa; sabe mili'-meeting together; nīlācale-to Jagannātha Purī, Nīlācala; karilā gamana-departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nīlācala [Jagannātha Purī].

TEXT 15

kulīna-grāmī bhakta āra yata khaṇḍa-vāsī
ācārya śivānanda sane mililā sabe āsi'

SYNONYMS

kulīna-grāmī-residents of the village known as Kulīna-grāma; bhakta-devotees; āra-and; yata-all; khaṇḍa-vāsī-the residents of Śrī Khaṇḍa; ācārya-Advaita Ācārya; śivānanda-Śivānanda Sena; sane-with; mililā-met; sabe āsi',-all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

TEXT 16

śivānanda kare sabāra ghāṭi samādhāna
sabāre pālana kare, deya vāsā-sthāna

SYNONYMS

śivānanda-of the name Śivānanda; kare-does; sabāra-of everyone; ghāṭi-the camp; samādhāna-arrangement; sabāre-of everyone; pālana-maintenance; kare-performs; deya-gives; vāsā-sthāna-residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

TEXT 17

eka kukkura cale śivānanda-sane
bhakṣya diyā lañā cale kariyā pālane

SYNONYMS

eka-one; kukkura-dog; cale-goes; śivānanda-sane-with Śivānanda Sena; bhakṣya-food; diyā-giving; lañā-taking; cale-goes; kariyā pālane-maintaining the dog.

TRANSLATION

While going to Jagannātha Purī, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

TEXT 18

eka-dina eka-sthāne nadī pāra haite
uḍiyā nāvika kukkura nā caḍāya naukāte

SYNONYMS

eka-dina-one day; eka-sthāne-in one place; nadī-a river; pāra-crossing; haite-to do; uḍiyā nāvika-a boatman who was an Oriyā (Orissan); kukkura-the dog; nā caḍāya-does not allow to mount; naukāte-on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

TEXT 19

kukkura rahilā,–śivānanda duḥkhī hailā
daśa paṇa kaḍi diyā kukkure pāra kailā

SYNONYMS

kukkura rahilā-the dog remained; śivānanda duḥkhī hailā-Śivānanda became very unhappy; daśa paṇa-ten paṇa; kaḍi-small conchshells; diyā-paying; kukkure-the dog; pāra kailā-crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

PURPORT

One paṇa is eighty kaḍis, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of kaḍi made one gaṇḍā, and twenty such gaṇḍās equaled one paṇa. This kaḍi was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with daśa paṇa, or eighty times ten pieces of kaḍi. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.

TEXT 20

eka-dina śivānande ghāṭiyāle rākhila
kukkurake bhāta dite sevaka pāsarilā

SYNONYMS

eka-dina-one day; śivānande-Śivānanda Sena; ghāṭiyāle-tollman; rākhilā-detained; kukkurake-unto the dog; bhāta dite-to supply rice; sevaka-the servant; pāsarilā-forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

TEXT 21

rātre asi' śivānanda bhojanera kale
'kukkura pāñāche bhāta?'–sevake puchile

SYNONYMS

rātre āsi'-returning at night; śivānanda-Śivānanda Sena; bhojanera kāle-at the time of eating; kukkura-the dog; pāñāche-has gotten; bhāta-rice; sevake-from the servant; puchile-he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

TEXT 22

kukkura nāhi pāya bhāta śuni' duḥkhī hailā
kukkura cāhite daśa-manuṣya pāṭhāilā

SYNONYMS

kukkura-the dog; nāhi-did not; pāya-get; bhāta-rice; śuni'-hearing; duḥkhī hailā-Śivānanda Sena became very unhappy; kukkura cāhite-to look for the dog; daśa-manuṣya-ten men; pāṭhāilā-sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

TEXT 23

cāhiyā nā pāila kukkura, loka saba āilā
duḥkhī hañā śivānanda upavāsa kailā

SYNONYMS

cāhiyā-looking; nā-not; pāila-found; kukkura-the dog; loka saba āilā-all the men returned; duḥkhī hañā-being unhappy; śivānanda-Śivānanda Sena; upavāsa-fast; kailā-observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

TEXT 24

prabhāte kukkura cāhi' kāṅhā nā pāila
sakala vaiṣṇavera mane camatkāra haila

SYNONYMS

prabhāte-in the morning; kukkura-the dog; cāhi'-looking for; kāṅhā-anywhere; nā pāila-not found; sakala vaiṣṇavera-of all the Vaiṣṇavas present; mane-in the minds; camatkāra haila-there was great astonishment.

TRANSLATION

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more (Śaraṇāgati 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, kīṭa-janma ha-u yathā tuyā dāsa (Śaraṇāgati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

TEXT 25

utkaṇṭhāya cali' sabe āilā nīlācale

pūrvavat mahāprabhu mililā sakale

SYNONYMS

utkaṇṭhāya-in great anxiety; cali'-walking; sabe-all the devotees; āilā-came to Jagannātha Purī, Nīlācala; nīlācale-as usual; pūrvavat-Śrī Caitanya Mahāprabhu; mililā sakale-met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Purī, where Śrī Caitanya Mahāprabhu met them as usual.

TEXT 26

sabā lañā kailā jagannātha daraśana
sabā lañā mahāprabhu karena bhojana

SYNONYMS

sabā lañā-taking all of them; kailā-did; jagannātha daraśana-visiting the Jagannātha temple; sabā lañā-with all of them; mahāprabhu-Śrī Caitanya Mahāprabhu; karena bhojana-took prasāda.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

TEXT 27

pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne
prabhu-ṭhāñi prātaḥ-kāle āilā āra dine

SYNONYMS

pūrvavat-as it was previously; sabāre-everyone; prabhu-Lord Śrī Caitanya Mahāprabhu; pāṭhāilā-sent; vāsā-sthāne-to their respective residential quarters; prabhu-ṭhāñi-to the place of Śrī Caitanya Mahāprabhu; prātaḥ-kāle-in the morning; āilā-they came; āra dine-on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

TEXT 28

āsiyā dekhila sabe sei ta kukkure
prabhu-pāśe vasiyāche kichu alpa-dūre

SYNONYMS

āsiyā-coming; dekhila-they saw; sabe-everyone; sei ta kukkure-that very same dog; prabhu-pāśe-near Lord Śrī Caitanya Mahāprabhu; vasiyāche-sat; kichu alpa-dūre-a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw the same dog was sitting a little apart the Lord.

TEXT 29

prasāda nārikela-śasya dena phelāñā
'rāma' 'kṛṣṇa' 'hari' kaha'–balena hāsiyā

SYNONYMS

prasāda-food; nārikela-śasya-pulp of green coconut; dena-gives; phelāñā-throwing; rāma-Lord Rāmacandra; kṛṣṇa-Śrī Kṛṣṇa; hari-the holy name of Hari; kaha-say; balena-Śrī Caitanya Mahāprabhu says; hāsiyā-smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

TEXT 30

śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra
dekhiyā lokera mane haila camatkāra

SYNONYMS

śasya khāya-eats the pulp of green coconut; kukkura-the dog; kṛṣṇa-the holy name of Kṛṣṇa; kahe-chants; bāra bāra-again and again; dekhiyā-seeing this; lokera-of all the people; mane-in the minds; haila-there was; camatkāra-astonishment.

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised.

TEXT 31

śivānanda kukkura dekhi' daṇḍavat kailā
dainya kari' nija aparādha kṣamāilā

SYNONYMS

śivānanda-Śivānanda Sena; kukkura-the dog; dekhi'-seeing there; daṇḍavat kailā-offered obeisances; dainya kari'-exhibiting humbleness; nija-personal; aparādha-offenses; kṣamāilā-was forgiven.

TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

TEXT 32

āra dina keha tāra dekhā nā pāilā
siddha-deha pāñā kukkura vaikuṇṭhete gelā

SYNONYMS

āra dina-the next day; keha-all of them; tāra-of the dog; dekhā nā pāila-did not get sight; siddha-deha pāñā-obtaining a spiritual body; kukkura-the dog; vaikuṇṭhete gelā-went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.

PURPORT

This is the result of sādhu-saṅga, consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasāda, not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take prasāda and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

aiche divya-līlā kare śacīra nandana
kukkurake kṛṣṇa kahāñā karilā mocana

SYNONYMS

aiche-in that way; divya-līlā-transcendental activities; kare-performs; śacīra nandana-the son of mother Śacī; kukkurake-even a dog; kṛṣṇa kahāñā-inducing to chant the holy name ”Kṛṣṇa”; karilā mocana-delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 34

ethā prabhu-ājñāya rūpa āilā vṛndāvana
kṛṣṇa-līlā-nāṭaka karite haila mana

SYNONYMS

ethā-on the other side; prabhu-ājñāya-upon the order of Śrī Caitanya Mahāprabhu: rūpa-Rūpa Gosvāmī; āilā-went; vṛndāvana-to Vṛndāvana; kṛṣṇa-līlā-nāṭaka-a drama on Lord Kṛṣṇa’s pastimes; karite-to compose; haila-it was; mana-the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

TEXT 35

vṛndāvane nāṭakera ārambha karilā
maṅgalācaraṇa ’nāndī-śloka’ tathāi likhilā

SYNONYMS

vṛndāvane-at Vṛndāvana; nāṭakera-of the drama; ārambha-the beginning; karilā-wrote; maṅgalācaraṇa-invoking auspiciousness; nāndī-śloka-introductory verse; tathāi-there; likhilā-he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the Nāṭaka-candrikā, wherein he has written:

prastāvanāyās tu mukhe
nāndī kāryāśubhāvahā
āśīr-namaskriyā-vastu-
nirdeśānyatamānvitā
aṣṭābhir daśabhir yuktā
kiṁvā dvādaśabhiḥ padaiḥ
candranāmāṅkitā prāyo
maṅgalārtha-padojjvalā
maṅgalaṁ cakra-kamala-
cakora-kumudādikam

Similarly, in the Sixth Chapter of the Sāhitya-darpaṇa, text 282, he has said:

āśīr-vacana-saṁyuktā
stutir yasmāt prayujyate
deva-dvija-nṛ-pādīnāṁ
tasmān nāndīti saṁjñitā

The introductory portion of a drama, which is written to invoke good fortune, is called nāndī-śloka.

TEXT 36

pathe cali’ āise nāṭakera ghaṭanā bhāvite
kaḍacā kariyā kichu lāgilā likhite

SYNONYMS

pathe cali’-walking on the road; āise-goes; nāṭakera-of the drama; ghaṭanā-events; bhāvite-thinking of; kaḍacā kariyā-making notes; kichu-something; lāgilā likhite-he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

TEXT 37

ei-mate dui bhāi gauḍa-deśe āilā
gauḍe āsi' anupamera gaṅgā-prāpti hailā

SYNONYMS

ei-mate-in this way; dui bhāi-Rūpa Gosvāmī and his younger brother, Anupama; gauḍa-deśe āilā-reached Bengal, which is known as Gauḍa-deśa; gauḍe āsi'-coming to Gauḍa; anupamera-of Anupama; gaṅgā-prāpti hailā-there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

TEXT 38

rūpa-gosāñi prabhu-pāśe karilā gamana
prabhure dekhite tāṅra utkaṇṭhita mana

SYNONYMS

rūpa-gosāñi-of the name Rūpa Gosvāmī; prabhu-pāśe-the place of Śrī Caitanya Mahāprabhu; karilā gamana-departed for; prabhure dekhite-to see Lord Śrī Caitanya Mahāprabhu; tāṅra-his; utkaṇṭhita-full of anxiety; mana-mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

TEXT 39

anupamera lāgi' tāṅra kichu vilamba ha-ila
bhakta-gaṇa-pāśa āilā, lāg nā pāila

SYNONYMS

anupamera lāgi'-on account of the passing away of Anupama; tāṅra-of Rūpa Gosvāmī; kichu-some; vilamba-delay; ha-ila-there was; bhakta-gaṇa-pāśa-to the devotees in Bengal; āilā-came; lāg nā pāila-he could not contact them.

TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

TEXT 40

uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma
eka rātri sei grāme karilā viśrāma

SYNONYMS

uḍiyā-deśe-in the state of Orissa; satyabhāmā-pura-Satyabhāmā-pura; nāme-named; grāma-a village; eka rātri-one night; sei grāme-in that village; karilā viśrāma-he rested.

TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādeipura.

TEXT 41

rātre svapne dekhe,–eka divya-rūpā nārī
sammukhe āsiyā ājñā dilā bahu kṛpā kari'

SYNONYMS

rātre-at night; svapne dekhe-he dreamed; eka-one; divya-rūpā nārī-celestially beautiful woman; sammukhe āsiyā-coming before him; ājñā dilā-ordered; bahu kṛpā kari'-showing him much mercy.

TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

TEXT 42

āmāra nāṭaka pṛthak karaha racana
"āmāra kṛpāte nāṭaka haibe vilakṣaṇa"

SYNONYMS

āmāra nāṭaka-my drama; pṛthak karaha racana-write separately; āmāra kṛpāte-by my mercy; nāṭaka-the drama; haibe-will be; vilakṣaṇa-extraordinarily beautiful.

TRANSLATION

"Write a separate drama about me," she said. "By my mercy, it will be extraordinarily beautiful."

TEXT 43

svapna dekhi' rūpa-gosāñi karilā vicāra
satya-bhāmāra ājñā–pṛthak nāṭaka karibāra

SYNONYMS

svapna dekhi'-after dreaming; rūpa-gosāñi-Rūpa Gosvāmī; karilā vicāra-considered; satya-bhāmāra ājñā-the order of Śrīmatī Satyabhāmā; pṛthak nāṭaka karibāra-to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, "It is the order of Satyabhāmā that I write a separate drama for her.

TEXT 44

vraja-pura-līlā ekatra kariyāchi ghaṭanā
dui bhāga kari' ebe karimu racanā

SYNONYMS

vraja-pura-līlā-Lord Kṛṣṇa's pastimes in Vraja and Dvārakā; ekatra-in one place; kariyāchi-I have collected; ghaṭanā-all the events; dui bhāga kari'-dividing into two different parts; ebe-now; karimu racanā-I shall write.

TRANSLATION

I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas."

TEXT 45

bhāvite bhāvite śīghra āilā nīlācale
āsi' uttarilā haridāsa-vāsā-sthale

SYNONYMS

bhāvite bhāvite-thinking and thinking; śīghra-very soon; āilā nīlācale-reached Nīlācala (Jagannātha Purī); āsi'-coming; uttarilā-approached; haridāsa-vāsā-sthale-the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived, he approached the hut of Haridāsa Ṭhākura.

TEXT 46

haridāsa-ṭhākura tāṅre bahu-kṛpā kailā
'tumi āsibe,–more prabhu ye kahilā'

SYNONYMS

hari-dāsa-ṭhākura-of the name Haridāsa Ṭhākura; tāṅre-unto him; bahu-kṛpā kailā-showed much affection because of love and mercy; tumi āsibe-you will come; more-me; prabhu-Śrī Caitanya Mahāprabhu; ye-that; kahilā-informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, "Śrī Caitanya Mahāprabhu has already informed me that you would come here."

TEXT 47

'upala-bhoga' dekhi' haridāsere dekhite
pratidina āisena, prabhu āilā ācambite

SYNONYMS

upala-bhoga-the offering of food to Lord Jagannātha at noon; dekhi'-seeing; hari-dāsere dekhite-to see Haridāsa Ṭhākura; pratidina-daily; āisena-comes; prabhu-Śrī Caitanya Mahāprabhu; āilā-He reached there; ācambite-all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

TEXT 48

'rūpa daṇḍavat kare',–haridāsa kahilā
haridāse mili' prabhu rūpe āliṅgilā

SYNONYMS

rūpa-Rūpa Gosvāmī; daṇḍavat kare-offers You obeisances: hari-dāsa kahilā-Haridāsa informed Śrī Caitanya Mahāprabhu; hari-dāse mili'-after meeting Haridāsa; prabhu-Śrī Caitanya Mahāprabhu; rūpe āliṅgilā-embraced Rūpa Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances" and the Lord embraced him.

TEXT 49

haridāsa-rūpe lañā prabhu vasilā eka-sthāne
kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe

SYNONYMS

hari-dāsa-rūpe-both Haridāsa Ṭhākura and Rūpa Gosvāmī; lañā-with; prabhu-Śrī Caitanya Mahāprabhu; vasilā-sat down; eka-sthāne-in one place; kuśala-praśna-questions about auspicious news; iṣṭa-goṣṭhī-talking together; kailā kata-kṣaṇe-continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

TEXT 50

sanātanera vārtā yabe gosāñi puchila
rūpa kahe,–'ta-ra saṅge dekhā nā ha-ila

SYNONYMS

sanātanera vārtā-news of Sanātana Gosvāmī; yabe-when; gosāñi-Śrī Caitanya Mahāprabhu; puchila-inquired; rūpa kahe-Rūpa Gosvāmī says; tāra saṅge-with him; dekhā nā ha-ila-there was no meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

TEXT 51

āmi gaṅgā-pathe āilāṅa, tiṅho rāja-pathe
ataeva āmāra dekhā nahila tāṅra sāthe

SYNONYMS

āmi-I; gaṅgā-pathe-on the path on the bank of the Ganges; āilāṅa-I came; tiṅho-he; rāja-pathe-on the public road; ataeva-therefore; āmāra-my; dekhā-meeting; nahila-was not possible; tāṅra sāthe-with him.

TRANSLATION

I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

TEXT 52

prayāge śuniluṅ,–teṅho gelā vṛndāvane
anupamera gaṅgā-prāpti kaila nivedane"

SYNONYMS

prayāge-in Prayāga; śuniluṅ-I heard; teṅho-he; gelā vṛndāvane-has gone to Vṛndāvana; anupamera-of Anupama; gaṅgā-prāpti-getting the mercy of the Ganges (death); kaila nivedane-he informed.

TRANSLATION

"In Prayāga I heard that he had already gone to Vṛndāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

TEXT 53

rūpe tāhāṅ vāsā diyā gosāñi calilā
gosāñira saṅgī bhakta rūpere mililā

SYNONYMS

rūpe-to Rūpa; tāhāṅ-there; vāsā diyā-offered a residence; gosāñi calilā-Śrī Caitanya Mahāprabhu left the place; gosāñira saṅgī-the associates of Śrī Caitanya Mahāprabhu; bhakta-all the devotees; rūpere mililā-met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

TEXT 54

āra dina mahāprabhu saba bhakta lañā
rūpe milāilā sabāya kṛpā ta' kariyā

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; bhakta lañā-taking the devotees; rūpe milāilā-introduced Rūpa Gosvāmī; sabāya-to all of them; kṛpā ta' kariyā-showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

sabāra caraṇa rūpa karilā vandana
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

sabāra-of all the devotees; caraṇa-to the lotus feet; rūpa-Śrīla Rūpa Gosvāmī; karilā vandana-offered prayers; kṛpā kari'-showing great mercy; rūpe-Rūpa Gosvāmī; sabe-all the devotees; kailā-did; āliṅgana-embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56

'advaita nityānanda, tomarā dui-jane
prabhu kahe–rūpe kṛpā kara kāya-mane

SYNONYMS

advaita-Advaita Ācārya; nityānanda-Nityānanda Prabhu; tomarā dui-jane-both of You; prabhu kahe-Lord Caitanya Mahāprabhu says; rūpe-to Rūpa Gosvāmī; kṛpā-mercy; kara-show; kāya-mane-wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

TEXT 57

tomā-duṅhāra kṛpāte iṅhāra ha-u taiche śakti
yāte vivarite pārena kṛṣṇa-rasa-bhakti

SYNONYMS

tomā-duṅhāra kṛpāte-by the mercy of both of You; iṅhāra-of Rūpa Gosvāmī; ha-u-let there be; taiche-such; śakti-power; yāte-by which; vivarite-to describe; pārena-is able; kṛṣṇa-rasa-bhakti-the transcendental mellows of devotional service.

TRANSLATION

May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service.”

TEXT 58

gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa
sabāra ha-ila rūpa snehera bhājana

SYNONYMS

gauḍiyā-devotees from Bengal; uḍiyā-devotees belonging to Orissa; yata-all; prabhura bhakta-gaṇa-devotees of Lord Śrī Caitanya Mahāprabhu; sabāra-of all of them; ha-ila-was; rūpa-Rūpa Gosvāmī; snehera bhājana-an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

TEXT 59

pratidina āsi’ rūpe karena milane
mandire ye prasāda pāna, dena dui jane

SYNONYMS

pratidina-every day; āsi’-going; rūpe-Rūpa Gosvāmī; karena milane-Caitanya Mahāprabhu meets; mandire-at the Jagannātha temple; ye-whatever; prasāda pāna-prasāda He gets; dena-gives; dui jane-to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

TEXT 60

iṣṭa-goṣṭhī duṅhā sane kari’ kata-kṣaṇa
madhyāhna karite prabhu karilā gamana

SYNONYMS

iṣṭa-goṣṭhī-conversation; duṅhā sane-with both Rūpa Gosvāmī and Haridāsa; kari’-doing; kata-kṣaṇa-for some time; madhya-ahna karite-to execute daily noontime duties; prabhu-Śrī Caitanya Mahāprabhu; karilā gamana-left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

TEXT 61

ei-mata pratidina prabhura vyavahāra
prabhu-kṛpā pāñā rūpera ānanda apāra

SYNONYMS

ei-mata-in this way; pratidina-daily; prabhura vyavahāra-the dealings of Śrī Caitanya Mahāprabhu; prabhu-kṛpā-the mercy of Lord Caitanya; pāñā-getting; rūpera-of Śrīla Rūpa Gosvāmī; ānanda apāra-unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu’s dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

TEXT 62

bhakta-gaṇa lañā kailā guṇḍicā mārjana
āiṭoṭā āsi’ kailā vanya-bhojana

SYNONYMS

bhakta-gaṇa-all the devotees; lañā-taking; kailā-performed; guṇḍicā mārjana-cleansing and washing of the Guṇḍicā temple; āiṭoṭā āsi’-coming to the nearby garden named Āiṭoṭā; kailā-had; vanya-bhojana-a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

TEXT 63

prasāda khāya, ’hari’ bale sarva-bhakta-jana
dekhi’ haridāsa-rūpera haraṣita mana

SYNONYMS

prasāda khāya-eat the prasāda; hari bale-chant the holy name of Hari; sarva-bhakta-jana-all the devotees; dekhi’-seeing this; hari-dāsa-of Haridāsa Ṭhākura; rūpera-and of Rūpa Gosvāmī; haraṣita-jubilant; mana-the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

govinda-dvārā prabhura śeṣa-prasāda pāilā
preme matta dui-jana nācite lāgilā

SYNONYMS

govinda-dvārā-through Govinda; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-prasāda-remnants of food; pāilā-they got; preme matta-overwhelmed by ecstasy; dui-jana-both of them; nācite lāgilā-began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu’s prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

āra dina prabhu rūpe miliyā vasilā
sarvajña-śiromaṇi prabhu kahite lāgilā

SYNONYMS

āra dina-the next day; prabhu-Śrī Caitanya Mahāprabhu; rūpe-with Śrīla Rūpa Gosvāmī; miliyā-meeting; vasilā-sat down; sarvajña-śiromaṇi-Śrī Caitanya Mahāprabhu, the best of the omniscient; prabhu-Śrī Caitanya Mahāprabhu; kahite lāgilā-began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

TEXT 66

'kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍi' kṛṣṇa kabhu nā yāna kāhāṅte

SYNONYMS

kṛṣṇere-Kṛṣṇa; bāhira-outside; nāhi-do not; kariha-take; vraja haite-from Vṛndāvana; vraja chāḍi'-leaving Vṛndāvana; kṛṣṇa-Lord Kṛṣṇa; kabhu-at any time; nā-not; yāna-goes; kāhāṅte-anywhere.

TRANSLATION

Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

TEXT 67

kṛṣṇo 'nyo yadu-sambhūto
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ
vṛndāvanaṁ parityajya
sa kvacin naiva gacchati

SYNONYMS

kṛṣṇaḥ-Lord Kṛṣṇa; anyaḥ-another Lord Vāsudeva; yadu-sambhūtaḥ-born in the Yadu dynasty; yaḥ-who; pūrṇaḥ-the full Supreme Personality of Godhead, Kṛṣṇa; saḥ-He; asti-is; ataḥ-than Him (Vāsudeva); paraḥ-different; vṛndāvanam-he place Vṛndāvana; parityajya-giving up; saḥ-He; kvacit-at any time; na eva gacchati-does not go.

TRANSLATION

" 'The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.' "

PURPORT

This verse is included in the Laghu-bhāgavatāmṛta (1.5.461), by Śrīla Rūpa Gosvāmī.

TEXT 68

eta kahi' mahāprabhu madhyāhne calilā
rūpa-gosāñi mane kichu vismaya ha-ilā

SYNONYMS

eta kahi'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; madhya-ahne calilā-left to execute noon duties; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; mane-in mind; kichu-some; vismaya ha-ilā-there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

TEXT 69

"pṛthak nāṭaka karite satyabhāmā ājñā dila
jānilu, pṛthak nāṭaka karite prabhu-ājñā haila

SYNONYMS

pṛthak nāṭaka-different dramas; karite-to write; satyabhāmā-of the name Satyabhāmā; ājñā dila-ordered; jānilu-now I understand; pṛthak nāṭaka-different dramas; karite-to write; prabhu-ājñā-the order of the Lord; haila-there was.

TRANSLATION

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

TEXT 70

pūrve dui nāṭaka chila ekatra racanā
dui-bhāga kari ebe karimu ghaṭanā

SYNONYMS

pūrve-previously; dui nāṭaka-two dramas; chila-there was; ekatra-together; racanā-composition; dui-bhāga kari-dividing into two; ebe-now; karimu ghaṭanā-I shall write the incidents.

TRANSLATION

Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

TEXT 71

dui'nāndī' 'prastāvanā', dui'saṁghaṭanā'
pṛthak kariyā likhi kariyā bhāvanā

SYNONYMS

dui nāndī-two invocations of good fortune; prastāvanā-introductions; dui-two; saṁghaṭanā-chains of events; pṛthak kariyā-making separate; likhi-I shall write; kariyā bhāvanā-thinking about them.

TRANSLATION

I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

PURPORT

The two works are Vidagdha-mādhava and Lalita-mādhava. Vidagdha-mādhava describes pastimes in Vṛndāvana, and Lalita-mādhava describes pastimes in Dvārakā and Mathurā.

TEXT 72

ratha-yātrāya jagannātha darśana karilā
ratha-agre prabhura nṛtya-kīrtana dekhilā

SYNONYMS

ratha-yātrāya-during the function of Ratha-yātrā; jagannātha-Lord Jagannātha; darśana karilā-he saw; ratha-agre-the front of the ratha, or chariot; prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-dancing; kīrtana-chanting; dekhilā-he saw.

TRANSLATION

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

TEXT 73

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi
sei ślokārtha lañā śloka karilā tathāi

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; nṛtya-śloka-verse uttered during His dancing; śuni'-hearing; śrī-rūpa-gosāñi-Śrīla Rūpa Gosvāmī; sei śloka-artha-the meaning of that verse; lañā-taking; śloka karilā-composed another verse; tathāi-on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

TEXT 74

pūrve sei saba kathā kariyāchi varṇana
tathāpi kahiye kichu saṅkṣepe kathana

SYNONYMS

pūrve-previously; sei-these; saba-all; kathā-words; kariyāchi varṇana-I have described; tathāpi-still; kahiye-let me say; kichu-something; saṅkṣepe-in brief; kathana-telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

TEXT 75

sāmānya eka śloka prabhu paḍena kīrtane
kene śloka paḍe–ihā keha nāhi jāne

SYNONYMS

sāmānya-generally; eka-one; śloka-verse; prabhu-Śrī Caitanya Mahāprabhu; paḍena-recites; kīrtane-while chanting; kene-why; śloka-that verse; paḍe-He recites; ihā-this; keha nāhi jāne-no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

TEXT 76

sabe ekā svarūpa gosāñi ślokera artha jāne
ślokānurūpa pada prabhuke karāna āsvādane

SYNONYMS

sabe-only; ekā-one; svarūpa gosāñi-Svarūpa Dāmodara Gosvāmī; ślokera artha-the meaning of that verse; jāne-knows; śloka-anurūpa pada-other verses following that particular verse; prabhuke-Śrī Caitanya Mahāprabhu; karāna-causes; āsvādane-tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

TEXT 77

rūpa-gosāñi prabhura jāniyā abhiprāya
sei arthe śloka kailā prabhure ye bhāya

SYNONYMS

rūpa-gosāñi-Śrīla Rūpa Gosvāmī; prabhura-of Śrī Caitanya Mahāprabhu; jāniyā-knowing; abhiprāya-the intention; sei arthe-in that meaning; śloka-a verse; kailā-composed; prabhure-to Śrī Caitanya Mahāprabhu; ye-which; bhāya-appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

TEXT 78

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ-that same person who; kaumāra-haraḥ-the thief of my heart during youth; saḥ-he; eva hi-certainly; varaḥ-lover; tāḥ-these; eva-certainly,; caitra-kṣapāḥ-moonlit nights of the month of Caitra; te-those; ca-and; unmīlita-fructified; mālatī-of mālatī flowers; surabhayaḥ-fragrances; prauḍhāḥ-full; kadamba-with the fragrance of the kadamba flower; anilāḥ-the breezes; sā-that one; ca-also; eva-certainly; asmi-I am; tathāpi-still; tatra-there; surata-vyāpāra-in intimate transactions; līlā-of pastimes; vidhau-in the manner; revā-of the river named Revā; rodhasi-on the bank; vetasī-of the name Vetasī; taru-tale-underneath the tree; cetaḥ-my mind; samutkaṇṭhate-is very eager to go.

TRANSLATION

That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

TEXT 79

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ-very dear; saḥ-He; ayam-this; kṛṣṇaḥ-Lord Kṛṣṇa; saha-cari-O My dear friend; kuru-kṣetra-militaḥ-who is met on the field of Kurukṣetra; tathā-also; aham-I; sā-that; rādhā-Rādhārāṇī; tat-that; idam-this; ubhayoḥ-of both of Us; saṅgama-sukham-the happiness of meeting; tathāpi-still; antaḥ-within; khelan-playing; madhura-sweet; muralī-of the flute; pañcama-the fifth note; juṣe-which delights in; manaḥ-the mind; me-My; kālindī-of the River Yamunā; pulina-on the ban k; vipināya-the trees; spṛhayati-desires.

TRANSLATION

My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book Padyāvalī (383).

TEXT 80

tāla-patre śloka likhi' cālete rākhilā
samudra-snāna karibāre rūpa-gosāñi gelā

SYNONYMS

tāla-patre-on a palm leaf; śloka-the verse; likhi'-writing; cālete-in the thatched roof; rākhilā-kept it; samudra-snāna-bath in the sea; karibāre-for taking; rūpa-gosāñi-of the name Rūpa Gosvāmī; gelā-departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

TEXT 81

hena-kāle prabhu āilā tāṅhāre milite
cāle śloka dekhi prabhu lāgilā paḍite

SYNONYMS

hena-kāle-at that time; prabhu-Śrī Caitanya Mahāprabhu; āilā-came there; tāṅhāre milite-to meet him; cāle-in the thatched roof; śloka-verse; dekhi-seeing; prabhu-Śrī Caitanya Mahāprabhu; lāgilā-began; paḍite-to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

TEXT 82

śloka paḍi' prabhu sukhe premāviṣṭa hailā
hena-kāle rūpa-gosāñi snāna kari' āilā

SYNONYMS

śloka paḍi'-reading this verse; prabhu-Śrī Caitanya Mahāprabhu; sukhe-in great happiness; prema-āviṣṭa hailā-became overwhelmed by ecstatic love; hena-kāle-at that time; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; snāna kari'-after taking his bath; āilā-came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

TEXT 83

prabhu tāṅre cāpaḍa māri' kahite lāgilā
prabhu dekhi' daṇḍavat prāṅgaṇe padilā

SYNONYMS

prabhu dekhi'-after seeing the Lord there; daṇḍavat-obeisances; prāṅgaṇe-in the courtyard; paḍilā-fell down; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to Rūpa Gosvāmī; cāpaḍa māri'-giving a mild slap; kahite lāgilā-began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

TEXT 84

'gūḍha mora hṛdaya tuñi jānilā kemane?'
eta kahi' rūpe kailā dṛḍha āliṅgane

SYNONYMS

gūḍha-very confidential; mora-My; hṛdaya-heart; tuñi-you; jānilā-knew; kemane-how; eta kahi'-saying this; rūpe-to Rūpa Gosvāmī; kailā-did; dṛḍha āliṅgane-firm embracing.

TRANSLATION

My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

TEXT 85

sei śloka lañā prabhu svarūpe dekhāilā
svarūpera parīkṣā lāgi' tāṅhāre puchilā

SYNONYMS

sei śloka-that verse; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; svarūpe dekhāilā-showed to Svarūpa Dāmodara; svarūpera-of Svarūpa Dāmodara Gosāñi; parīkṣā lāgi'-for the examination; taṅhāre puchilā-He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

TEXT 86

'mora antara-vārtā rūpa jānila kemane?'
svarūpa kahe–'jāni, kṛpā kariyācha āpane

SYNONYMS

mora antara-vārtā-My internal intentions; rūpa-Rūpa Gosvāmī; jānila-knew; kemane-how; svarūpa kahe-Svarūpa replied; jāni-I can understand; kṛpā kariyācha-You have bestowed Your mercy; āpane-personally.

TRANSLATION

How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

TEXT 87

anyathā e artha kāra nāhi haya jñāna
tumi pūrve kṛpā kailā, kari anumāna"

SYNONYMS

anyathā-otherwise; e artha-this confidential meaning; kāra-of anyone; nāhi-not; haya-is; jñāna-the knowledge; tumi-You; pūrve-before this; kṛpā kailā-bestowed mercy; kari anumāna-I can conjecture.

TRANSLATION

No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

TEXT 88

prabhu kahe,–"iṅho āmāya prayāge milila
yogya-pātra jāni iṅhāya mora kṛpā ta' ha-ila

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replies; iṅho-Rūpa Gosvāmī; āmāya-with Me; prayāge-at Prayāga; milila-met; yogya-pātra jāni-knowing him to be a suitable person; iṅhāya-unto him; mora-My; kṛpā ta' ha-ila-there was mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

tabe śakti sañcāri' āmi kailuṅ upadeśa
tumiha kahio ihāṅya rasera viśeṣa"

SYNONYMS

tabe-thereupon; śakti sañcāri'-empowering him with My transcendental potency; āmi-I; kailuṅ upadeśa-gave instruction; tumiha-you also; kahio-

SYNONYMS

inform; ihāṅya-unto him; rasera viśeṣa-particular information about transcendental mellows.

TRANSLATION

I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

TEXT 90

svarūpa kahe–"yāte ei śloka dekhiluṅ
tumi kariyācha kṛpā, tavaṅhi jānilu

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara says; yāte-since; ei śloka-this verse; dekhiluṅ-I have seen; tumi-You; kariyācha kṛpā-have bestowed Your mercy; tavaṅhi-immediately; jānilu-I could understand.

TRANSLATION

Svarūpa Dāmodara said, ”As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

TEXT 91

phalena phala-kāraṇam anumīyate

SYNONYMS

phalena-by the result; phala-kāraṇam-the origin of the result; anumīyate-one can guess.

TRANSLATION

By seeing a result, one can understand the cause of that result.’

PURPORT

This verse is from the doctrines of nyāya, or logic.

TEXT 92

svargāpagā-hema-mṛṇālinīnāṁ
nānā-mṛṇālāgra-bhujo bhajāmaḥ
annānurūpāṁ tanu-rūpa-ṛddhiṁ
kāryaṁ nidānād dhi guṇān adhīte

SYNONYMS

svarga-āpagā-of the Ganges water flowing in the heavenly planets; hema-golden; mṛṇālinīnām-of the lotus flowers; nānā-various; mṛṇāla-agra-bhujaḥ-those who eat the tops of the stems; bhajāmaḥ-we get; anna-anurūpām-according to the food; tanu-rūpa-ṛddhim-an abundance of bodily beauty; kāryam-the effect; nidānāt-from the cause; hi-certainly; guṇān-qualities; adhīte-one obtains.

TRANSLATION

The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.’ ”

PURPORT

One’s bodily luster and beauty, one’s constitution, one’s activities and one’s qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in the Bhagavad-gītā (13.22), kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni-janmasu: one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa prasāda. Such food is sāttvika, or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa prasāda, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from Nala-naiṣadha (3.17): kāryaṁ nidānād dhi guṇān adhīte. If in all one’s activities he strictly adheres to the mode of goodness, he will certainly develop his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in the Bhagavad-gītā, wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa prasāda. Otherwise the leaders will eat meat and drink wine, and thus they will be asaṁskṛtāḥ, unreformed, and kriyā-hīnāḥ, devoid of spiritual behavior. In other words, they will be mlecchas and yavanas, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean mlecchas and yavanas.

TEXT 93

cāturmāsya rahi’ gauḍe vaiṣṇava calilā
rūpa-gosāñi mahāprabhura caraṇe rahilā

SYNONYMS

cāturmāsya rahi’-remaining four months for Cāturmāsya; gauḍe-to Bengal; vaiṣṇava-all the devotees; calilā-returned; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; mahāprabhura-of Śrī Caitanya Mahāprabhu; caraṇe-at the shelter of His lotus feet; rahilā-remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 94

eka-dina rūpa karena nāṭaka likhana
ācambite mahāprabhura haila āgamana

SYNONYMS

eka-dina-one day; rūpa-Rūpa Gosvāmī; karena-does; nāṭaka-drama; likhana-writing; ācambite-all of a sudden; mahāprabhura-of Śrī Caitanya Mahāprabhu; haila-there was; āgamana-the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

TEXT 95

sambhrame duṅhe uṭhi' daṇḍavat hailā
duṅhe āliṅgiyā prabhu āsane vasilā

SYNONYMS

sambhrame-with great respect; duṅhe-Haridāsa Ṭhākura and Rūpa Gosvāmī; uṭhi'-standing up; daṇḍavat hailā-fell down to offer obeisances; duṅhe-the two of them; āliṅgiyā-embracing; prabhu-Śrī Caitanya Mahāprabhu; āsane vasilā-sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

TEXT 96

'kyā puṅthi likha?' bali' eka-patra nilā
akṣara dekhiyā prabhu mane sukhī hailā

SYNONYMS

kyā-what; puṅthi-book; likha-you are writing; bali'-saying this; eka-patra nilā-took one page written on a palm leaf; akṣara-the good handwriting; dekhiyā-seeing; prabhu-Śrī Caitanya Mahāprabhu; mane-in the mind; sukhī hailā-became very happy.

TRANSLATION

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

TEXT 97

śrī-rūpera akṣara–yena mukutāra pāṅti
prīta hañā karena prabhu akṣarera stuti

SYNONYMS

śrī-rūpera akṣara-the handwriting of Rūpa Gosvāmī; yena-like; mukutāra pāṅti-a row of pearls; prīta hañā-being pleased; karena-does; prabhu-Śrī Caitanya Mahāprabhu; akṣarera stuti-praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

TEXT 98

sei patre prabhu eka śloka ye dekhilā
paḍitei śloka, preme āviṣṭa ha-ilā

SYNONYMS

sei patre-on that palm leaf; prabhu-Śrī Caitanya Mahāprabhu; eka śloka-one verse; ye-which; dekhilā-He saw; paḍitei-by reading; śloka-the verse; preme-ecstatic love; āviṣṭa ha-ilā-was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

TEXT 99

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe-in the mouth; tāṇḍavinī-dancing; ratim-the inspiration; vitanute-expands; tuṇḍa-āvalī-labdhaye-to achieve many mouths; karṇa-of the ear; kroḍa-in the hole; kaḍambinī-sprouting; ghaṭayate-causes to appear; karṇa-arbudebhyaḥ spṛhām-the desire for millions of ears; cetaḥ-prāṅgaṇa-in the courtyard of the heart; saṅginī-being a companion; vijayate-conquers; sarva-indriyāṇām-of all the senses; kṛtim-the activity; no-not; jāne-I know; janitā-produced; kiyadbhiḥ-of what measure; amṛtaiḥ-by nectar; kṛṣṇa-the name of Kṛṣṇa; iti-thus; varṇa-dvayī-the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

PURPORT

This verse is included in the Vidagdha-mādhava (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

TEXT 100

śloka śuni haridāsa ha-ila ullāsī
nācite lāgilā ślokera artha praśaṁsi'

SYNONYMS

śloka śuni'-hearing this verse; hari-dāsa-Haridāsa Ṭhākura; ha-ilā ullāsī-became very jubilant; nācite lāgilā-he began to dance; ślokera-of the verse; artha praśaṁsi'-praising the meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

TEXT 101

kṛṣṇa-nāmera mahimā śāstra-sādhu-mukhe jāni
nāmera mādhurī aiche kāhāṅ nāhi śuni

SYNONYMS

kṛṣṇa-nāmera mahimā-the glories of the holy name of Lord Kṛṣṇa; śāstra-of the revealed scriptures; sādhu-of the devotees; mukhe-in the mouth; jāni-we can understand; nāmera mādhurī-the sweetness of the holy name; aiche-in that way; kāhāṅ-anywhere else; nāhi śuni-we do not hear.

TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

PURPORT

It is said in the Padma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the padma purāṇa:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

TEXT 102

tabe mahāprabhu duṅhe kari' āliṅgana
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe-then; mahāprabhu-Śrī Caitanya Mahāprabhu; duṅhe-unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; kari'-doing; āliṅgana-embracing; madhya-ahna karite-to perform His noontime duties; samudre-o the seaside; karilā gamana-went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

TEXTS 103-104

āra dina mahāprabhu dekhi' jagannātha
sārvabhauma-rāmānanda-svarūpādi-sātha
sabe mili' cali āilā śrī-rūpe milite
pathe tāṅra guṇa sabāre lāgilā kahite

SYNONYMS

āra dina-he next day; mahāprabhu-Śrī Caitanya Mahāprabhu; dekhi'-seeing; jagannātha-Lord Jagannātha in the temple; sārvabhauma-Sārvabhauma Bhaṭṭācārya; rāmānanda-Rāmānanda Rāya; svarūpa-ādi-Svarūpa Dāmodara Gosvāmī; sātha-along with; sabe mili'-meeting all together; cali āilā-came there; śrī-rūpe milite-to meet Śrīla Rūpa Gosvāmī; pathe-on the way; tāṅra-of Rūpa Gosvāmī; guṇa-all the good qualities; sabāre-unto all the personal associates; lāgilā kahite-began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

TEXT 105

dui śloka kahi' prabhura haila mahā-sukha
nija-bhaktera guna kahe hañā pañca-mukha

SYNONYMS

dui śloka kahi'-reciting two verses; prabhura-of Śrī Caitanya Mahāprabhu; haila-there was; mahā-sukha-great pleasure; nija-bhaktera-of His own devotee; guṇa-the qualities; kahe-describes; hañā-as if becoming; pañca-mukha-five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with priyaḥ so 'yam (79) and tuṇḍe tāṇḍavinī (99).

TEXT 106

sārvabhauma-rāmānande parīkṣā karite
śrī-rūpera guṇa duṅhāre lāgilā kahite

SYNONYMS

sārvabhauma-rāmānande-Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; parīkṣā karite-to examine; śrī-rūpera guṇa-the transcendental qualities of Śrīla Rūpa Gosvāmī; duṅhāre-unto both of them; lāgilā kahite-He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

TEXT 107

'īśvara-svabhāva'–bhaktera nā laya aparādha
alpa-sevā bahu māne ātma-paryanta prasāda

SYNONYMS

īśvara-svabhāva-the characteristic of the Supreme Personality of Godhead; bhaktera-of the pure devotee; nā laya-does not take; aparādha-any offense; alpa-sevā-very small service; bahu māne-the Lord accepts as very great; ātma-paryanta-giving Himself; prasāda-mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

TEXT 108

bhṛtyasya paśyati gurūn api nāparādhān
sevāṁ manāg api kṛtāṁ bahudhābhyupaiti
āviṣkaroti piśuneṣv api nābhyasūyāṁ
śīlena nirmala-matiḥ puruṣottamo 'yam

SYNONYMS

bhṛtyasya-of the servant; paśyati-He sees; gurūn-very great; api-although; na-not; aparādhān-the offenses; sevām-service; manāk api-however small; kṛtām-performed; bahu-dhā-as great; abhyupaiti-accepts,; āviṣkaroti-manifests; piśuneṣu-on the enemies; api-also; na-not; abhyasūyām-envy; śīlena-by gentle behavior; nirmala-matiḥ-naturally clean-minded; puruṣottamaḥ-the Supreme Personality of Godhead, the best of all personalities; ayam-this.

TRANSLATION

"The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.138) by Śrīla Rūpa Gosvāmī.

TEXT 109

bhakta-saṅge prabhu āilā, dekhi' dui jana
daṇḍavat hañā kailā caraṇa vandana

SYNONYMS

bhakta-saṅge-accompanied by other devotee associates; prabhu-Śrī Caitanya Mahāprabhu; āilā-came; dekhi'-seeing this; dui jana-Rūpa Gosvāmī and Haridāsa Ṭhākura; daṇḍavat hañā-falling flat like logs; kailā-did; caraṇa vandana-prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

bhakta-saṅge kailā prabhu duṅhāre milana
piṇḍāte vasilā prabhu lañā bhakta-gaṇa

SYNONYMS

bhakta-saṅge-with His intimate associates; kailā-did; prabhu-Śrī Caitanya Mahāprabhu; duṅhāre-the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); milana-meeting; piṇḍāte-on a raised place; vasilā-sat down; prabhu-Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa-with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

rūpa haridāsa duṅhe vasilā piṇḍā-tale
sabāra āgrahe nā uṭhilā piṇḍāra upare

SYNONYMS

rūpa hari-dāsa-Rūpa Gosvāmī and Haridāsa Ṭhākura; duṅhe-both of them; vasilā-sat down; piṇḍā-tale-at the foot of the raised place where Śrī Caitanya Mahāprabhu was sitting; sabāra-of all of the devotees; āgrahe-the insistence; nā uṭhilā-did not rise; piṇḍāra upare-the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

TEXT 112

'pūrva-śloka paḍa, rūpa' prabhu ājñā kailā
lajjāte nā paḍe rūpa mauna dharilā

SYNONYMS

pūrva-śloka-he previous verse; paḍa-just read; rūpa-My dear Rūpa; prabhu-Śrī Caitanya Mahāprabhu; ājñā kailā-ordered; lajjāte-in great shyness; nā paḍe-did not read; rūpa-Rūpa Gosvāmī; mauna dharilā-remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

TEXT 113

svarūpa-gosāñi tabe sei śloka paḍila
śuni' sabākāra citte camatkāra haila

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; tabe-then; sei-that; śloka paḍila-recited the verse; śuni'-hearing this; sabākāra-of all of them; citte-in the minds; camatkāra haila-there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

TEXT 114

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS

priyaḥ-very dear; saḥ-He; ayam-this; kṛṣṇaḥ-Lord Kṛṣṇa; saha-cari-O My dear friend; kuru-kṣetra-militaḥ-who is met on the field of Kurukṣetra; tathā-also; aham-I; sā-that; rādhā-Rādhārāṇī; tat-that; idam-this; ubhayoḥ-of both of Us; saṅgama-sukham-the happiness of meeting; tathāpi-still; antaḥ-within;. khelan-playing; madhura-sweet; muralī-of the flute; pañcama-the fifth note; juṣe-which delights in; manaḥ-the mind; me-My; kālindī-of the River Yamunā; pulina-on the ban k; vipināya-the trees; spṛhayati-desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

TEXT 115

rāya, bhaṭṭācārya bale,–"tomāra prasāda vine
tomāra hṛdaya ei jānila kemane

SYNONYMS

rāya-Rāmānanda Rāya; bhaṭṭācārya-Sārvabhauma Bhaṭṭācārya; bale-say; tomāra prasāda vine-without Your special mercy; tomāra hṛdaya-Your mind; ei-this Rūpa Gosvāmī; jānila-understood; kemane-how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

TEXT 116

āmāte sañcāri' pūrve kahilā siddhānta
ye saba siddhānte brahmā nāhi pāya anta

SYNONYMS

āmāte-within me; sañcāri'-creating all logical truths; pūrve-previously; kahilā-You express; siddhānta-conclusive statements; ye-which; saba-all of; siddhānte-conclusive statements; brahmā-even Lord Brahmā; nāhi pāya anta-cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

TEXT 117

tāte jāni–pūrve tomāra pāñāche prasāda
tāhā vinā nahe tomāra hṛdayānuvāda"

SYNONYMS

tāte-in such instances; jāni-I can understand; pūrve-previously; tomāra-Your; pāñāche prasāda-he has obtained special mercy; tāhā vinā-without that; nahe-there is not; tomāra-Your; hṛdaya-anuvāda-expression of feelings.

TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

śrī-caitanya-mano 'bhīṣṭaṁ-
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His saṅkīrtana movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

TEXT 118

prabhu kahe,–"kaha rūpa, nāṭakera śloka
ye śloka śunile lokera yāya duḥkha-śoka

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kaha-please recite; rūpa-My dear Rūpa; nāṭakera śloka-the verse of your drama; ye-which; śloka-verse; śunile-hearing; lokera-of all people; yāya-go away; duḥkha-śoka-the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

TEXT 119

bāra bāra prabhu yadi tāre ājñā dila
tabe sei śloka rūpa-gosāñi kahila

SYNONYMS

bāra bāra-again and again; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; tāre-him; ājñā dila-ordered; tabe-at that time; sei śloka-that particular verse; rūpa-gosāñi-of the name Rūpa Gosvāmī; kahila-recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

TEXT 120

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe-in the mouth; tāṇḍavinī-dancing; ratim-the inspiration; vitanute-expands; tuṇḍa-āvalī-labdhaye-to achieve many mouths; karṇa-of the ear; kroḍa-in the hole; kaḍambinī-sprouting; ghaṭayate-causes to appear; karṇa-arbudebhyaḥ spṛhām-the desire for millions of ears; cetaḥ-prāṅgaṇa-in the courtyard of the heart; saṅginī-being a companion; vijayate-conquers; sarva-indriyāṇām-of all the senses; kṛtim-the activity; no-not; jāne-I know; janitā-produced; kiyadbhiḥ-of what measures by; amṛtaiḥ-by nectar; kṛṣṇa-the name of Kṛṣṇa; iti-thus; varṇa-dvayī-the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

TEXT 121

yata bhakta-vṛnda āra rāmānanda rāya
śloka śuni' sabāra ha-ila ānanda-vismaya

SYNONYMS

yata bhakta-vṛnda-all the personal devotees of Śrī Caitanya Mahāprabhu; āra-and; rāmānanda rāya-of the name Rāmānanda Rāya; śloka śuni'-hearing this verse; sabāra-of everyone; ha-ila-there was; ānanda-vismaya-transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

TEXT 122

sabe bale,–'nāma-mahimā śuniyāchi apāra
emana mādhurya keha nāhi varṇe āra'

SYNONYMS

sabe bale-every one of them said; nāma-mahimā-the glories of chanting the holy name; śuniyāchi-we have heard; apāra-many times; emana-this kind of; mādhurya-sweetness; keha-someone; nāhi-not; varṇe-describes; āra-else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmī.

TEXT 123

rāya kahe,–"kon grantha kara hena jāni?
yāhāra bhitare ei siddhāntera khani?"

SYNONYMS

rāya kahe-Rāmānanda Rāya inquired; kon-what; grantha-dramatic literature; kara-you are writing; hena-such; jāni-I can understand; yāhāra bhitare-within which; ei-these; siddhāntera khani-a mine of conclusive statements.

TRANSLATION

Rāmānanda Rāya inquired, "What kind of drama are you writing? We ca understand that it is a mine of conclusive statements."

TEXT 124

svarūpa kahe,–"kṛṣṇa-līlāra nāṭaka karite
vraja-līlā-pura-līlā ekatra varṇite

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; kṛṣṇa-līlāra-of the pastimes of Lord Kṛṣṇa; nāṭaka karite-composing a drama; vraja-līlā-pura-līlā-His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; ekatra-in one book; varṇite-to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

TEXT 125

ārambhiyāchilā, ebe prabhu-ājñā pāñā
dui nāṭaka kariteche vibhāga kariyā

SYNONYMS

ārambhiyāchilā-Śrīla Rūpa Gosvāmī began; ebe-now; prabhu-ājñā pāñā-getting the order of Śrī Caitanya Mahāprabhu; dui nāṭaka-two different dramas; kariteche-he is compiling; vibhāga kariyā-dividing the original idea.

TRANSLATION

"He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

TEXT 126

vidagdha-mādhava āra lalita-mādhava
dui nāṭake prema-rasa adabhuta saba"

SYNONYMS

vidagdha-mādhava-one is named Vidagdha-mādhava; āra-and; lalita-mādhava-named Lalita-mādhava; dui nāṭake-in two plays; prema-rasa-ecstatic mellows of emotional love for Kṛṣṇa; adabhuta-wonderful; saba-all.

TRANSLATION

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as Vidagdha-mādhava in the year Śakābda 1454, and he finished Lalita-mādhava in Śakābda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakābda 1437.

TEXT 127

rāya kahe,–"nāndī-śloka paḍa dekhi, śuni?"
śrī-rūpa śloka paḍe prabhu-ājñā māni'

SYNONYMS

rāya kahe-Śrī Rāmānanda Rāya says; nāndī-śloka paḍa-please recite the introductory verse; dekhi-so that I can see; śuni-so that I can hear; śrī-rūpa śloka paḍe-Rūpa Gosvāmī recites the verse; prabhu-ājñā māni'-accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāmānanda Rāya said, "PIease recite the introductory verse of Vidagdhamādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

TEXT 128

sudhānāṁ cāndrīṇām api madhurimonmāda-damanī
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-
praṇītāṁ te tṛṣṇāṁ haratu hari-līlā-śikhariṇī

SYNONYMS

sudhānām-of the nectar; cāndrīṇām-produced on the moon; api-even; madhurimā-the sweetness; unmāda-damanī-overpowering the pride; dadhānā-distributing; rādhā-ādi-of Śrīmatī Rādhārāṇī and Her companions; praṇaya-ghana-of the concentrated loving affairs; sāraiḥ-by the essence; surabhitām-a good fragrance; samantāt-everywhere; santāpa-miserable conditions; udgama-generating; viṣama-very dangerous; saṁsāra-saraṇī-on the path of material existence; praṇītām-created; te-your; tṛṣṇām-desires; haratu-let it take away; hari-līlā-the pastimes of Śrī Kṛṣṇa; śikhariṇī-exactly like a combination of yogurt and sugar candy.

TRANSLATION

"May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs."

TEXT 129

rāya kahe,–'kaha iṣṭa-devera varṇana'
prabhura saṅkoce rūpa nā kare paṭhana

SYNONYMS

rāya kahe-Rāmānanda Rāya says; kaha-now speak; iṣṭa-devera varṇana-description of your worshipable Deity; prabhura saṅkoce-embarrassment in the presence of Śrī Caitanya Mahāprabhu; rūpa-Rūpa Gosvāmī; nā kare-does not do; paṭhana-recitation.

TRANSLATION

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

TEXT 130

prabhu kahe,–"kaha, kene kara saṅkoca-lāje?
granthera phala śunāibā vaiṣṇava samāje?"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu says; kaha-speak up; kene-why; kara-you do; saṅkoca-lāje-in shame and embarrassment; granthera-of the book; phala-the fruit; śunāibā-you should make heard; vaiṣṇava-samāje-in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

TEXT 131

tabe rūpa-gosāñi yadi śloka paḍila
śuni' prabhu kahe,–'ei ati stuti haila'

SYNONYMS

tabe-at that time; rūpa-gosāñi-of the name Rūpa Gosvāmī; yadi-when; śloka paḍila-recited the verse; śuni'-hearing this; prabhu kahe-Śrī Caitanya Mahāprabhu says; ei-this; ati stuti-exaggerated offering of prayers; haila-was.

TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

TEXT 132

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita-not bestowed; carīm-having been formerly; cirāt-for a long time; karuṇayā-by causeless mercy; avatīrṇaḥ-descended; kalau-in the Age of Kali; samarpayitum-to bestow; unnata-elevated; ujjvala-rasām-the conjugal mellow; sva-bhakti-of His own service; śriyam-the treasure; hariḥ-the Supreme Lord; puraṭa-than gold; sundara-more beautiful; dyuti-of splendor; kadamba-with a multitude; sandīpitaḥ-illuminated; sadā-always; hṛdaya-kandare-in the cavity of the heart; sphuratu-let Him be manifest; vaḥ-your; śacī-nandanaḥ-the son of mother Śacī.

TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This verse (Vidagdha-mādhava 1.2) also appears in Ādi-līlā (1.4 and 3.4). In his commentary on Vidagdha-mādhava, Śrīla Viśvanātha Cakravartī Ṭhākura remarks: mahā-prabhoḥ sphūrtiṁ vinā hari-līlā-rasāsvādanānupapatter iti bhāvaḥ. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, vaḥ yuṣmākaṁ hṛdaya-rūpa-guhā yāṁ śacī-nandano hariḥ, pakṣe, siṁhaḥ sphuratu: "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone's heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

TEXT 133

saba bhakta-gaṇa kahe śloka śuniyā
kṛtārtha karilā sabāya śloka śunāñā

SYNONYMS

saba bhakta-gaṇa-all the devotees present there; kahe-say; śloka śuniyā-hearing this verse; kṛta-artha karilā-you have obliged; sabāya-everyone; śloka śunāñā-by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

TEXT 134

rāya kahe,–"kon āmukhe pātra-sannidhāna?"
rūpa kahe,–"kāla-sāmye 'pravartaka' nāma"

SYNONYMS

rāya kahe-Rāmānanda Rāya says; kon-what; āmukhe-by introduction; pātra-sannidhāna-presence of the players; rūpa kahe-Śrīla Rūpa Gosvāmī replies; kāla-sāmye-in agreement of time; pravartaka nāma-the introduction called pravartaka.

TRANSLATION

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called pātra, or players. This is stated by Viśvanātha Kavirāja in the Sāhitya-darpaṇa (6.283):

divya-martye sa tad-rūpo
miśram anyataras tayoḥ
sūcayed vastu-bījaṁ vā-
mukhaṁ pātram athāpi vā

The meaning of āmukha is stated by Śrīla Rūpa Gosvāmī in the Nāṭaka-candrikā:

sūtra-dhāro naṭī brūte
sva-kāryaṁ pratiyuktitaḥ
prastutākṣepicitroktyā
yat tad āmukham īritam

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called pravartaka. For an example one may consult the Antya-līlā, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called āmukha, may be of five different kinds, according to the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ

Introductions may be classified as follows: (1) udghātyaka, (2) kathodghāta, (3) prayogātiśaya, (4) pravartaka and (5) avalagita. These five kinds of introduction are called āmukha. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the pravartaka.

TEXT 135

ākṣiptaḥ kāla-sāmyena
praveśaḥ syāt pravartakaḥ

SYNONYMS

ākṣiptaḥ-set in motion; kāla-sāmyena-by a suitable time; praveśaḥ-the entrance; syāt-should be; pravartakaḥ-named pravartaka.

TRANSLATION

'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from Nāṭaka-candrikā (12) by Śrīla Rūpa Gosvāmī.

TEXT 136

so 'yaṁ vasanta-samayaḥ samiyāya yasmin
pūrṇaṁ tam īśvaram upoḍha-navānurāgam
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī

SYNONYMS

saḥ-that; ayam-this; vasanta-samayaḥ-springtime; samiyāya-had arrived; yasmin-in which; pūrṇam-the complete; tam-Him; īśvaram-the Supreme Personality of Godhead; upoḍha-obtained; nava-anurāgam-new attachment; gūḍha-grahā-which covered the stars; rucirayā-very beautiful; saha-with; rādhayā-Śrīmatī Rādhārāṇī; asau-that full-moon night; raṅgāya-for increasing the beauty; saṅgamayitā-caused to meet; niśi-at night; paurṇamāsī-the full-moon night.

TRANSLATION

'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes.' "

PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (Vidagdha-mādhava 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

TEXT 137

rāya kahe,–"prarocanādi kaha dekhi, śuni?"
rūpa kahe,–"mahāprabhura śravaṇecchā jāni"

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya says; prarocanādi kaha-please recite the prarocanā; dekhi-I shall see; śuni-and hear; rūpa kahe-Śrīla Rūpa Gosāñi replies; mahāprabhura-of Śrī Caitanya Mahāprabhu; śravaṇa-icchā-desired to hear; jāni-I think.

TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocanā. This is the statement regarding prarocanā in the Nāṭaka-candrikā:

deśa-kāla-kathā-vastu-
sabhyādīnāṁ praśaṁsayā
śrotṝṇām unmukhī-kāraḥ
kathiteyaṁ prarocanā

Similarly the Sāhitya-darpaṇa (6.286) says:

tasyāḥ prarocanā vīthī
tathā prahasanā-mukhe
aṅgānyatronmukhī-kāraḥ
praśaṁsātaḥ prarocanā

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

TEXT 138

bhaktānām udagād anargala-dhiyāṁ vargo nisargojjvalaḥ
śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau
lebhe catvaratāṁ ca tāṇḍava-vidher vṛndāṭavī-garbha-bhūr
manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmīlati

SYNONYMS

bhaktānām-of devotees; udagāt-has appeared; anargala-dhiyām-constantly thinking of Rādhā-Kṛṣṇa; vargaḥ-the assembly; nisarga-ujjvalaḥ-naturally very advanced; śīlaiḥ-with natural poetic decorations; pallavitaḥ-spread like the leaves of a tree; saḥ-that; ballava-vadhū-bandhaḥ-of the friend of the gopīs, Śrī Kṛṣṇa; prabandhaḥ-a literary composition; api-even; asau-that; lebhe-has achieved; catvaratām-the quality of a quadrangular place with level ground; ca-and; tāṇḍava-vidheḥ-for dancing; vṛndā-aṭavī-of the forest of Vṛndāvana; garbha-bhūḥ-the inner grounds; manye-I consider; mat-vidha-of persons like me; puṇya-maṇḍala-of groups of pious activities; parīpākaḥ-the full development; ayam-this; unmīlati-appears.

TRANSLATION

'The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.'

PURPORT

This is verse eight of the First Act of Vidagdha-mādhava.

TEXT 139

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam
pulindenāpy agniḥ kimu samidham-unmathya janito
hiraṇya-śreṇīnām apaharati nāntaḥ-kaluṣatām

SYNONYMS

abhivyaktā-manifested; mattaḥ-from me; prakṛti-by nature; laghu-rūpāt-situated in a lower position; api-although; budhāḥ-O learned devotees; vidhātrī-which may bring about; siddha-arthān-all the objects of perfection; hari-guṇa-mayī-whose subject matter is the attributes of Kṛṣṇa; vaḥ-of you; kṛtiḥ-the poetic play known as Vidagdha-mādhava; iyam-this; pulindena-by the lowest class of men; api-although; agniḥ-a fire; kimu-whether; samidham-the wood; unmathya-rubbing; janitaḥ-produced; hiraṇya-of gold; śreṇīnām-of quantities; apaharati-vanquishes; na-not; antaḥ-inner; kaluṣatām-dirty things.

TRANSLATION

"O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, wiIl not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class ma, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.' "

PURPORT

This verse is also from Vidagdha-mādhava (1.6).

TEXT 140

rāya kahe,–"kaha dekhi premotpatti-kāraṇa?
pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?"

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya further inquires; kaha-please recite; dekhi-so that I may know; prema. utpatti-kāraṇa-the causes of awakening the loving propensity; pūrva-rāga-previous attachment; vikāra-transformation; ceṣṭā-endeavor; kāma-likhana-writing of letters disclosing the gopīs' attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

TEXT 141

krame śrī-rūpa-gosāñi sakali kahila
śuni' prabhura bhakta-gaṇera camatkāra haila

SYNONYMS

krame-gradually; śrī-rūpa-gosāñi-Śrīla Rūpa Gosvāmī; sakali kahila-explained everything; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇera-of the devotees; camatkāra-astonishment; haila-there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained kāma-likhana in his book Ujjvala-nīlamaṇi (Vipralambha-prakaraṇa 26):

sa lekhaḥ kāma-lekhaḥ syāt
yaḥ sva-prema-prakāśakaḥ
yuvatyā yūni yūnā ca
yuvatyāṁ saṁprahīyate

”Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called kāma-lekha.”

TEXT 142

ekasya śrutam eva lumpati matiṁ kṛṣṇeti nāmākṣaraṁ
sāndronmāda-paramparām upanayaty anyas ya vaṁśī-kalaḥ
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt
kaṣṭaṁ dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī

SYNONYMS

ekasya-of one person; śrutam-heard; eva-certainly; lumpati-take away; matim-the mind; kṛṣṇa iti-Kṛṣṇa; nāma-akṣaram-the letters of the name; sāndra-unmāda-of intense madness; paramparām-a shower; upanayati-brings; anyasya-of another; vaṁśī-kalaḥ-the sound vibration of the flute; eṣaḥ-this third one; snigdha-giving love; ghana-dyutiḥ-lightninglike effulgence; manasi-in the mind; me-My; lagnaḥ-attachment; paṭe-in the picture; vīkṣaṇāt-by seeing; kaṣṭam dhik-oh, shame upon Me; puruṣa-traye-to three persons; ratiḥ-attachment; abhūt-has appeared; manye-I think; mṛtiḥ-death; śreyasī-better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: ”Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.”

PURPORT

This verse is from Vidagdha-mādhava (2.9).

TEXT 143

iyam sakhi suduḥsādhyā
rādhā hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyāṁ paryavasyati

SYNONYMS

iyam-this; sakhi-my dear friend; suduḥsādhyā-incurable; rādhā-of Śrīmatī Rādhārāṇī; hṛdaya-vedanā-palpitation of the heart; kṛtā-done; yatra-in which; cikitsā-treatment; api-although; kutsāyām-in defamation; paryavasyati-ends in.

TRANSLATION

”My dear friend, these palpitations of Śrīmatī Rādhārāṇī’s heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation.”

PURPORT

This verse (Vidagdha-mādhava 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

TEXT 144

dhari-a paḍicchanda-guṇaṁ
sundara maha mandire tumaṁ vasasi
taha taha rundhasi bali-aṁ
jaha jaha ca-idā palāemhi

SYNONYMS

dhari-a-capturing; paḍicchanda-guṇam-the quality of an artistic picture; sundara-O most beautiful one; maha-my; mandire-within the heart; tumam-You; vasasi-reside; taha taha-that much; rundhasi-You block; bali-am-by force; jaha jaha-as much as; ca-idā-being disturbed; palāemhi-I try to escape.

TRANSLATION

”O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way.”

PURPORT

This verse (Vidagdha-mādhava 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

dhṛtvā praticchanda-guṇaṁ sundara mama mandire tvaṁ vasasi
tathā tathā ruṇatsi balitaṁ yathā yathā cakitā palāye

The meaning is the same, but the native language is different. It was spoken by Madhumaṅgala to Śrī Kṛṣṇa.

TEXT 145

agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate
guñjānāṁ ca vilokanān muhur asau sāsraṁ parikrośati
no jāne janayann apūrva-naṭana-krīḍā-camatkāritāṁ

bālāyāḥ kila citta-bhūmim aviśat ko ’yaṁ navīna-grahaḥ

SYNONYMS

agre-in front; vīkṣya-seeing; śikhaṇḍa-khaṇḍam-some peacock feathers; acirāt-all of a sudden; utkampam-trembling of the heart and body; ālambate-takes to; guñjānām-of a garland of guñjā (small conchshells); ca-also; vilokanāt-by seeing; muhuḥ-constantly; asau-She; sa-asram-with tears; parikrośati-goes around crying; no-not; jāne-I know; janayan-awakening; apūrva-naṭana-like unheard-of dramatic dancing; krīḍā-of activities; camatkāritām-the madness; bālāyāḥ-of this poor girl; kila-certainly; citta-bhūmim-within the heart; aviśat-has entered; kaḥ-what; ayam-this; navīna-grahaḥ-new ecstatic influence.

TRANSLATION

”Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñjā [small conchshells], She sheds tears and cries Ioudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage.”

PURPORT

This verse (Vidagdha-mādhava 2.15) is spoken by Mukharā, Lord Kṛṣṇa’s grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsī.

TEXT 146

akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idaṁ
mudhā mā rodīr me kuru param imām uttara-kṛtim
tamālasya skandhe vinihita-bhuja-vallarir iyaṁ
yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ

SYNONYMS

akāruṇyaḥ-very cruel; kṛṣṇaḥ-Lord Kṛṣṇa; yadi-if; mayi-unto Me; tava-your; āgaḥ-offense; katham-how; idam-this; mudhā-uselessly; mā rodīḥ-do not cry; me-for Me; kuru-do; param-but afterwards; imām-this; uttara-kṛtim-final act; tamālasya-of a tamāla tree; skandhe-the trunk; vinihita-fixed upon; bhuja-vallariḥ-arms like creepers; iyam-this; yathā-as far as possible; vṛndā-araṇye-in the forest of Vṛndāvana; ciram-forever; avicalā-without being disturbed; tiṣṭhati-remains; tanuḥ-the body.

TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: ”My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it wiIl not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request.”(Vidagdha-mādhava 2.47)

TEXT 147

rāya kahe,–”kaha dekhi bhāvera svabhāva?”
rūpa kahe,–”aiche haya kṛṣṇa-viṣayaka ’bhāva”

SYNONYMS

rāya kahe-Rāmānanda Rāya says; kaha-kindly recite; dekhi-so that I may see; bhāvera svabhāva-the characteristic of emotional love; rūpa kahe-Rūpa Gosvāmī replies; aiche-such; haya-is; kṛṣṇa-viṣayaka-concerning Kṛṣṇa; bhāva-emotional love.

TRANSLATION

Rāmānanda Rāya inquired, ”What are the characteristics of emotional love?” Rūpa Gosvāmī replied, ”This is the nature of emotional love for Kṛṣṇa.

TEXT 148

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ

SYNONYMS

pīḍābhiḥ-by the sufferings; nava-fresh; kāla-kūṭa-of poison; kaṭutā-of the severity; garvasya-of pride; nirvāsanaḥ-banishment; nisyandena-by pouring down; mudām-happiness; sudhā-of nectar; madhurimā-of the sweetness; ahaṅkāra-the pride; saṅkocanaḥ-minimizing; premā-love; sundari-beautiful friend; nanda-nandana-paraḥ-fixed upon the son of Mahārāja Nanda; jāgarti-develops; yasya-of whom; antare-in the heart; jñāyante-are perceived; sphuṭam-explicitly; asya-of that; vakra-crooked; madhurāḥ-and sweet; tena-by him; eva-alone; vikrāntayaḥ-the influences.

TRANSLATION

’My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, simultaneously poisonous and nectarean.’ ”

PURPORT

This verse is from the Vidagdha-mādhava (2.18). It also appears in Madhya-līlā, Chapter Two, verse 52. It is spoken by Paurṇamāsī.

TEXT 149

rāya kahe,–”kaha sahaja-premera lakṣaṇa”
rūpa-gosāñi kahe,–”sāhajika prema-dharma”

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya inquires; kaha-please tell me; sahaja-premera-of natural love; lakṣaṇa-the characteristics; rūpa-gosāñi kahe-Rūpa Gosvāmī replies; sāhajika-spontaneous; prema-dharma-character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, ”What are the natural characteristics of awakening love of Godhead?” Rūpa Gosvāmī replied, ”These are the natural characteristics of love of God.

TEXT 150

stotraṁ yatra taṭa-sthatāṁ prakaṭayac cittasya dhatte vyathāṁ
nindāpi pramadaṁ prayacchati parīhāsa-śriyaṁ bibhratī
doṣeṇa kṣayitām guṇena gurutāṁ kenāpy anātanvatī
premṇaḥ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā

SYNONYMS

stotram-praising; yatra-in which; taṭa-sthatām-neutrality; prakaṭayat-manifesting; cittasya-to the heart; dhatte-gives; vyathām-painful reaction; nindā-blaspheming; api-also; pramadam-pleasure; prayacchati-delivers; parīhāsa-of joking; śriyam-the beauty; bibhratī-bringing forth; doṣeṇa-by accusation; kṣayitām-the quality of diminishing; guṇena-by good qualities; gurutām-the importance; kena api-by any; anātanvatī-not increasing; premṇaḥ-of love of Godhead; svārasikasya-spontaneous; kasyacit-of any; iyam-this; vikrīḍati-acts within the heart; prakriyā-the manner of action.

TRANSLATION

’When one hears praise from his beloved, he outwardIy remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved’s good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.’

PURPORT

This verse from Vidagdha-mādhava (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

TEXT 151

śrutvā niṣṭhuratāṁ mamendu-vadanā premāṅkuraṁ bhindatī
svānte śānti-dhurāṁ vidhāya vidhure prāyaḥ parāñciṣyati
kiṁvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn
hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā

SYNONYMS

śrutvā-by hearing; niṣṭhuratām-cruelty; mama-My; indu-vadanā-moonfaced; prema-aṅkuram-the seed of love; bhindatī-splitting; sva-ante-within Her heart; śānti-dhurām-great toleration; vidhāya-taking; vidhure-aggrieved; prāyaḥ-almost; parāñciṣyati-may turn against; kiṁvā-or; pāmara-most formidable; kāma-of lusty desires or Cupid; kārmuka-of the bow; paritrastā-frightened; vimokṣyati-will give up; asūn-life; hā-alas; maugdhyāt-on account of bewilderment; phalinī-almost fruitful; manaḥ-ratha-latā-the creeper of growing love; mṛdvī-very soft; mayā-by Me; unmūlita-uprooted.

TRANSLATION

’Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.’

PURPORT

Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way (Vidagdha-mādhava 2.40).

TEXT 152

yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā
prāṇebhyo ’pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ
dharmaḥ so ’pi mahān mayā na gaṇitaḥ sādhvībhir adhyāsito
dhig dhairyaṁ tad-upekṣitāpi yad ahaṁ jīvāmi pāpīyasī

SYNONYMS

yasya-of whom; utsaṅga-sukha-āśayā-by the desire for the happiness of the association; śithilitā-slackened; gurvī-very great; gurubhyaḥ-unto the superiors; trapā-bashfulness; prāṇebhyaḥ-than My life; api-although; suhṛt-tamāḥ-more dear; sakhi-O My dear friend; tathā-similarly; yūyam-you; parikleśitāḥ-so much troubled; dharmaḥ-duties to My husband; saḥ-that; api-also; mahān-very great; mayā-by Me; na-not; gaṇitaḥ-cared for; sādhvībhiḥ-by the most chaste women; adhyāsitaḥ-practiced; dhik dhairyam-to hell with patience; tat-by Him; upekṣitā-neglected; api-although; yat-which; aham-I; jīvāmi-am living; pāpīyasī-the most sinful.

TRANSLATION

’Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.’

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (Vidagdha-mādhava 2.41) to Her intimate friend Viśākhādevī.

TEXT 153

gṛhāntaḥ-khelantyo nija-sahaja-bālyasya balanād
abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk
vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kā api daśāṁ
kathaṁ vā nyāyyā te prathayitum udāsīna-padavī

SYNONYMS

gṛha-antaḥ-khelantyaḥ-who were engaged in childish play within the house; nija-one’s own; sahaja-simple; bālyasya-of childhood; balanāt-on account of influence; abhadram-bad; bhadram-good; vā-or; kim api-what; hi-certainly; na-not; jānīmahi-we did know; manāk-even slightly; vayam-we; netum-to lead; yuktāḥ-suitable; katham-how; aśaraṇām-without surrender; kām api-such as this; daśām-to the condition; katham-how; vā-or; nyāyyā-correct; te-of You; prathayitum-to manifest; udāsīna-of carelessness; padavī-the position.

TRANSLATION

'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?'

PURPORT

This verse (Vidagdha-mādhava 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

TEXT 154

antaḥ-kleśa-kalaṅkitāḥ kila vayaṁ yāmo 'dya yāmyāṁ purīṁ
nāyaṁ vañcana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujjhati
asmin samputite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava kathaṁ premā garīyān abhūt

SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ-polluted by inner miserable conditions that continue even after death; kila-certainly; vayam-all of us; yāmaḥ-are going; adya-now; yāmyām-of Yamarāja; purīm-to the abode; na-not; ayam-this; vañcana-sañcaya-cheating activities; praṇayinam-aiming at; hāsam-smiling; tathāpi-still; ujjhati-gives up; asmin-in this; samputite-filled; gabhīra-deep; kapaṭaiḥ-with deceit; ābhīra-pallī-from the village of the cowherd men; viṭe-in a debauchee; hā-alas; medhāvini-O intelligent one; rādhike-Śrīmatī Rādhārāṇī; tava-Your; katham-how; premā-love; garīyān-so great; abhūt-became.

TRANSLATION

'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?'

PURPORT

This verse (Vidagdha-mādhava 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

TEXT 155

hitvā dūre pathi dhava-taror antikaṁ dharā-setor
bhaṅgodagrā guru-śikhariṇaṁ raṁhasā laṅghayantī
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvāṁ
vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi

SYNONYMS

hitvā-giving up; dūre-far away; pathi-on the road; dhava-taroḥ-of the tree of the husband; antikam-the vicinity; dharma-setoḥ-the bridge of religion; bhaṅga-udagrā-being strong enough for breaking; guru-śikhariṇam-the hill of the superior relatives; raṁhasā-with great force; laṅghayantī-crossing over; lebhe-has obtained; kṛṣṇa-arṇava-O ocean of Kṛṣṇa; nava-rasā-being influenced by new ecstatic love; rādhikā-Śrīmatī Rādhārāṇī; vāhinī-like a river; tvām-You; vāk-vīcibhiḥ-only by the waves of words; kim-how; iva-like this; vimukhī-bhāvam-indifference; asyāḥ-toward Her; tanoṣi-You are spreading.

TRANSLATION

'O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance-leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?' "

PURPORT

This verse from Vidagdha-mādhava (3.9) is spoken to Lord Kṛṣṇa by paurṇamāsī, the grandmother of Śrīmatī Rādhārāṇī.

TEXT 156

rāya kahe,–"vṛndāvana, muralī-niḥsvana
kṛṣṇa, rādhikāra kaiche kariyācha varṇana

SYNONYMS

rāya kahe-Rāmānanda Rāya says; vṛndāvana-the place named Vṛndāvana; muralī-niḥsvana-the vibration of Kṛṣṇa's flute; kṛṣṇa-Lord Kṛṣṇa; rādhikāra-of Śrīmatī Rādhārāṇī; kaiche-how; kariyācha varṇana-you have described.

TRANSLATION

Śrīla Rāmānanda Rāya further inquired: "How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?

TEXT 157

kaha, tomāra kavitva śuni' haya camatkāra"
krame rūpa-gosāñi kahe kari' namaskāra

SYNONYMS

kaha-kindly let me know; tomāra kavitva śuni'-by hearing your poetic ability; haya-there is; camatkāra-much astonishment; krame-gradually; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; kahe-continues to speak; kari' namaskāra-offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

TEXT 158

sugandhau mākanda-prakara-makarandasya madhure

vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati

SYNONYMS

su-gandhau-in the fragrance; mākanda-prakara-of the bunches of mango buds; makarandasya-of the honey; madhure-sweet; vinisyande-in the oozing; vandī-kṛta-grouped together; madhupa-vṛndam-bumblebees; muhuḥ-again and again; idam-this; kṛta-andolam-agitated; manda-unnatibhiḥ-moving softly; anilaiḥ-by the breezes; candana-gireḥ-from the Malaya Hills; mama-My; ānandam-pleasure; vṛndā-vipinam-the forest of Vṛndāvana; atulam-very much; tundilayati-increases more and more.

TRANSLATION

'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

PURPORT

This verse from Vidagdha-mādhava (1.23) is spoken by Lord Kṛṣṇa Himself.

TEXT 159

vṛndāvanaṁ divya-latā-parītaṁ
latāś ca puṣpa-sphuritāgra-bhājaḥ
puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ

SYNONYMS

vṛndāvanam-the forest of Vṛndāvana; divya-latā-parītam-surrounded by transcendental creepers; latāḥ ca-and the creepers; puṣpa-by flowers; sphurita-distinguished; agra-bhājaḥ-possessing ends; puṣpāṇi-the flowers; ca-and; sphīta-madhu-vratāni-having many maddened bumblebees; madhu-vratāḥ-the bumblebees; ca-and; śruti-hāri-gītāḥ-whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

PURPORT

This verse from Vidagdha-mādhava (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

TEXT 160

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śiśiratā
kvacid vallī-lāsyaṁ kvacid amala-mallī-parimalaḥ
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo
hṛṣīkāṇāṁ vṛndaṁ pramadayati vṛndāvanam idam

SYNONYMS

kvacit-somewhere; bhṛṅgī-gītam-the humming songs of the bumblebees; kvacit-somewhere; anila-bhaṅgī-śiśiratā-coolness from the waves of the mild breezes; kvacit-somewhere; vallī-lāsyam-the dancing of the creepers; kvacit-somewhere; amala-mallī-parimalaḥ-the pure fragrance of the mallikā flowers; kvacit-somewhere; dhārā-śālī-abounding in showers; karaka-phala-pālī-of pomegranate fruits; rasa-bharaḥ-overabundance of juice; hṛṣīkāṇām-of the senses; vṛndam-to the group; pramadayati-is giving pleasure; vṛndāvanam-the forest of Vṛndāvana; idam-this.

TRANSLATION

'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from Vidagdha-mādhava (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

TEXT 161

parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir aruṇais tat-parisarau
tayor madhye hīrojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī

SYNONYMS

parāmṛṣṭā-measured; anguṣṭha-trayam-a length of three fingers; asita-ratnaiḥ-with valuable indra-nīla jewels; ubhayataḥ-from both ends; vahantī-having; saṅkīrṇau-bedecked; maṇibhiḥ-by gems; aruṇaiḥ- rubies; tat-parisarau-the two ends of the flute; tayoḥ madhye-between them; hīra-with diamonds; ujjvala-blazing; vimala-pure; jāmbūnada-mayī-covered with gold plate; kare-in the hand; kalyāṇī-very auspicious; iyam-this; viharati-glitters; hareḥ-of Kṛṣṇa; keli-muralī-the pastime flute.

TRANSLATION

The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked with indra-nīla gems. At the ends of the flute are aruṇa gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.'

PURPORT

This verse from Vidagdha-mādhava (3.1) is spoken to Lalitādevī by Paurṇamāsī, the grandmother of Rādhārāṇī.

TEXT 162

sad-vaṁśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā gṛhītā
gopāṅganā-gaṇa-vimohana-man tra-dīkṣā

SYNONYMS

sat-vaṁśataḥ-very respectable families; tava-your; janiḥ-birth; puruṣottamasya-of Lord Śrī Kṛṣṇa; pāṇau-in the hands; sthitiḥ-residence; muralike-O good flute; saralā-simple; asi-you are; jātyā-by birth; kasmāt-why; tvayā-by you; sakhi-O my dear friend; guroḥ-from the spiritual master; viṣamā-dangerous; gṛhītā-taken; gopā-aṅganā-gaṇa-vimohana-for bewildering the groups of the gopīs; mantra-dīkṣā-initiation in the mantra.

TRANSLATION

My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?'

PURPORT

This verse (Vidagdha-mādhava 5.17) is spoken by Śrīmatī Rādhārāṇī.

TEXT 163

sakhi murali viśāla-cchidra-jalena pūrṇā
laghur atikaṭhinā tvaṁ granthilā nīrasāsi
tad api bhajasi śvaśvac cumbanānanda-sāndraṁ
hari-kara-parirambhaṁ kena puṇyodayena

SYNONYMS

sakhi murali-O dear friend the flute; viśāla-chidra-jālena-with so many big holes in your body (in other words, full of chidra, which also means "faults"); pūrṇā-full; laghuḥ-very light; atikaṭhinā-very hard in constitution; tvam-you; granthilā-full of knots; nīrasā-without juice; asi-are; tat api-therefore; bhajasi-you obtain through service; śvaśvat-continuously; cumbana-ānanda-the transcendental bliss of kissing by the Lord; sāndram-intense; hari-kara-parirambham-embracing by the hands of Śrī Kṛṣṇa; kena-by what; puṇya-udayena-means of pious activities.

TRANSLATION

My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

PURPORT

This verse (Vidagdha-mādhava 4.7) is spoken by Candrāvalī-sakhī, the gopī competitor of Śrīmatī Rādhārāṇī.

TEXT 164

rundhann ambu-bhṛtaś camatkṛti-paraṁ kurvan muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ

SYNONYMS

rundhan-blocking; ambu-bhṛtaḥ-the clouds bearing rain; camatkṛti-param-full of wonder; kurvan-making; muhuḥ-at every moment; tumburum-the King of the Gandharvas, Tumburu; dhyānāt-from meditation; antarayan-disturbing; sanandana-mukhān-the great saintly persons headed by Sanandana; vismāpayan-causing wonder; vedhasam-even to Lord Brahmā; autsukya-āvalibhiḥ-with thoughts of curiosity; balim-King Bali; caṭulayan-agitating; bhogī-indram-the King of the Nāgas; āghūrṇayan-whirling around; bhindan-penetrating; aṇḍa-kaṭāha-bhittim-the strong coverings of the universe; abhitaḥ-all around; babhrāma-circulated; vaṁśī-dhvaniḥ-the transcendental vibration of the flute.

TRANSLATION

'The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.'

PURPORT

This verse (Vidagdha-mādhava 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa's.

TEXT 165

ayaṁ nayana-daṇḍita-pra vara-puṇḍarīka-prabhaḥ
prabhāti nava-jāguḍa-dyuti-viḍambi-pītāmbaraḥ
araṇyaja-pariṣkriyā-damita-divya-veśādaro
harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ

SYNONYMS

ayam-this; nayana-by whose beautiful eyes; daṇḍita-defeated; pravara-best; puṇḍarīka-prabhaḥ-the luster of the white lotus flower; prabhāti-looks beautiful; nava-jāguḍa-dyuti-the brilliance of newly painted viḍambi; viḍambi-deriding; pīta-ambaraḥ-whose yellow dress; araṇya-ja-picked up from the forest; pariṣkriyā-by whose ornaments; damita-subdued; divya-veśa-ādaraḥ-the hankering for first-class dress; harin-maṇi-of emeralds; manohara-mind-attracting; dyutibhiḥ-with splendor; ujjvala-aṅgaḥ-whose beautiful body; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

’The beauty of Kṛṣṇa’s eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].’

PURPORT

This verse from Vidagdha-mādhava (1.17) is spoken by paurṇamāsī.

TEXT 166

jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trikam-
sāci-stambhita-kandharaṁ sakhi tiraḥ-sañcāri-netrāñcalam
vaṁśīṁ kuṭmalite dadhānam adhare lolāṅgulī-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ puraḥ svīkuru

SYNONYMS

jaṅghā-of the shin; adhaḥ-taṭa-at the lower border; saṅgi-connected; dakṣiṇa-padam-the right foot; kiñcit-slightly; vibhugna-trikam-the middle of the body bent in three places; sāci-stumbhita-kandharam-whose neck is fixed in a curve to the side; sakhi-O friend; tiraḥ-sañcāri-roaming sideways; netra-añcalam-whose borders of the eyes; vaṁśīm-flute; kuṭmalite-shut like a flower bud; dadhānam-placing; adhare-on the lips; lolā-aṅgulī-saṅgatām-joined with fingers moving here and there; riṅgat-bhrū-whose slowly moving eyebrows; bhramaram-like bumblebees; varāṅgi-O most beautiful one; paramānandam-the personality of bliss; puraḥ-situated in front; svī-kuru-just accept.

TRANSLATION

’O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.’

PURPORT

This verse is from the Lalita-mādhava-nāṭaka (4.27), a ten-act play by Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

TEXT 167

kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapad ayam apūrvaḥ kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti

SYNONYMS

kula-varatanu-of the family women; dharma-in the form of dedication to the husband, etc.; grāva-vṛndāni-the stones; bhindan-splitting; sumukhi-O beautiful-faced one; niśita-sharp; dīrgha-apāṅga-in the form of long outer corners of the eyes; ṭaṅka-chaṭābhiḥ-by chisels; yugapat-simultaneously; ayam-this; apūrvaḥ-unprecedented; kaḥ-who; puraḥ-in front; viśva-karmā-creative person; marakata-maṇi-lakṣaiḥ-with countless emeralds; goṣṭha-kakṣām-a private room for meeting; cinoti-He is constructing.

TRANSLATION

’O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women’s devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.’

PURPORT

This verse (Lalita-mādhava 1.52) is spoken by Rādhārāṇī to Lalitādevī.

TEXT 168

mahendra-maṇi-maṇḍalī-mada-viḍambi-deha-dyutir
vrajendra-kula-candramāḥ sphurati ko ’pi navyo yuvā
sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-
cchidākaraṇa-kautukī jayati yasya vaṁśī-dhvaniḥ

SYNONYMS

mahendra-maṇi-of jewels of the name mahendra-maṇi; maṇḍalī-of masses; mada-viḍambi-defeating the pride; deha-dyutiḥ-one whose bodily luster; vrajendra-kula-candramāḥ-the moon of the family of Vrajarāja (Nanda Mahārāja); sphurati-manifests; kaḥ api-some; navyaḥ yuvā-newly youthful person; sakhi-O my dear friend; sthira-steady; kula-aṅganā-of family ladies; nikara-of groups; nīvi-bandha-argala-of the impediments such as tightened dresses and belts; cchidā-karaṇa-in causing the cutting; kautukī-very cunning; jayati-all glories; yasya-of whom; vaṁśī-dhvaniḥ-to the vibration of the flute.

TRANSLATION

My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.’

PURPORT

This verse from Lalita-mādhava (1.49) is spoken by Lalitādevī to Rādhārāṇī.

TEXT 169

balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca
daśāṁ kaṣṭām aṣṭā-padam api nayaty āṅgika-rucir
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati

SYNONYMS

balāt-by force; akṣṇoḥ-of the two eyes; lakṣmīḥ-the beauty; kavalayati-devours; navyam-newly awakened; kuvalayam-lotus flower; mukha-ullāsaḥ-the beauty of the face; phullam-fructified; kamala-vanam-a forest of lotus flowers; ullaṅghayati-surpasses; ca-also; daśām-to a situation; kaṣṭām-painful; aṣṭā-padam-gold; api-even; nayati-brings; āṅgika-ruciḥ-the luster of the body; vicitram-wonderful; rādhāyāḥ-of Śrīmatī Rādhārāṇī; kim api-some; kila-certainly; rūpam-the beauty; vilasati-manifests.

TRANSLATION

The beauty of Śrīmatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.'

PURPORT

This verse is from Vidagdha-mādhava (1.32). It is spoken by Paurṇamāsī.

TEXT 170

vidhur eti divā virūpatāṁ
śata-patraṁ bata śarvarī-mukhe
iti kena sadā śriyojjvalaṁ
tulanām arhati mat-priyānanam

SYNONYMS

vidhuḥ-the moon; eti-becomes; divā-by daytime; virūpatām-faded away; śata-patram-he lotus flower; bata-alas; śarvarī-mukhe-in the beginning of evening; iti-thus; kena-with what; sadā-always; śriyā-ujjvalam-brilliant with beauty; tulanām-comparison; arhati-deserves; mat-of Me; priyā-of the dear one; ānanam-the face.

TRANSLATION

Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?'

PURPORT

This verse (Vidagdha-mādhava 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

TEXT 171

pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsya-bhājaḥ
mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīṁ dadhāno
hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ

SYNONYMS

pramada-of joy; rasa-taraṅga-by the continuous waves of the mellow; smera-mildly smiling; gaṇḍa-sthalāyāḥ-whose cheeks; smara-dhanuḥ-the bow of Cupid; anubandhi-related with; bhrū-latā-of the arched eyebrows; lāsya-dancing; bhājaḥ-of one who has; mada-kala-intoxicated; cala-unsteady; bhṛṅgī-bhrānti-the moving to and fro of bees; bhaṅgīm-the semblance of; dadhānaḥ-giving; hṛdayam idam-this heart; adāṅkṣīt-has bitten; pakṣmala-possessing exquisite eyelashes; akṣyāḥ-of whose two eyes; kaṭa-akṣaḥ-the glance.

TRANSLATION

When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.' "

PURPORT

This verse from Vidagdha-mādhava (2.51) is also spoken by Lord Kṛṣṇa.

TEXT 172

rāya kahe,–"tomāra kavitva amṛtera dhāra
dvitīya nāṭakera kaha nāndī-vyavahāra"

SYNONYMS

rāya kahe-Rāmānanda Rāya says; tomāra-you; kavitva-superexcellence in poetic presentation; amṛtera dhāra-a continuous shower of nectar; dvitīya nāṭakera-of the second drama; kaha-please tell; nāndī-vyavahāra-treatment of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

TEXT 173

rūpa kahe,–"kāhāṅ tumi sūryopama bhāsa
muñi kon kṣudra,–yena khadyota-prakāśa

SYNONYMS

rūpa kahe-Rūpa Gosvāmī says; kāhāṅ-where; tumi-you; sūrya-upama-like the sun; bhāsa-brilliance; muñi-I; kon-some; kṣudra-insignificant; yena-exactly like; khadyota-prakāśa-the brilliance of the glowworm.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

TEXT 174

tomāra āge dhārṣṭya ei mukha-vyādāna"
eta bali' nāndī-śloka karilā vyākhyāna

SYNONYMS

tomāra āge-before you; dhārṣṭya-impudence; ei-this; mukha-vyādāna-simply opening the mouth; eta bali'-saying this; nāndī-śloka-the introductory verses; karilā vyākhyāna-explained.

TRANSLATION

It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of Lalita-mādhava.

TEXT 175

sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ

SYNONYMS

sura-ripu-of the enemies of the demigods; sudṛśām-of the wives; uroja-the breasts; kokān-like birds known as cakravāka birds; mukha-faces; kamalāni-like lotuses; ca-also; khedayan-distressing; akhaṇḍaḥ-completely without distortion; ciram-for a long time; akhila-of all; suhṛt-the friend; cakora-nandī-pleasing to the cakora birds; diśatu-let it give; mukunda-of Śrī Kṛṣṇa; yaśaḥ-the glories; śaśī-like the moon; mudam-pleasure; vaḥ-to all of you.

TRANSLATION

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.' "

PURPORT

This is the first verse of Act One of Lalita-mādhava.

TEXT 176

'dvitīya nāndī kaha dekhi?'–rāya puchilā
saṅkoca pāñā rūpa paḍite lāgilā

SYNONYMS

dvitīya nāndī-the second introductory verse; kaha-recite; dekhi-so that we can see; rāya puchilā-Śrīla Rāmānanda Rāya again inquired; saṅkoca pāñā-becoming a little hesitant; rūpa-Śrīla Rūpa Gosvāmī; paḍite lāgilā-began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

TEXT 177

nija-praṇayitāṁ sudhām udayam āpnuvan yaḥ kṣitau
kiraty alam urīkṛta-dvija-kulādhirāja-sthitiḥ
sa luñcita-tamas-tatir mama śacī-sutākhyaḥ śaśī
vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu

SYNONYMS

nija-praṇayitām-own devotional love; sudhām-the nectar; udayam-appearance; āpnuvan-obtaining; yaḥ-one who; kṣitau-on the surface of the world; kirati-expands; alam-extensively; urī-kṛta-accepted; dvija-kula-adhirāja-sthitiḥ-the situation of the most exalted of the brāhmaṇa community; saḥ-He; luñcita-driven away; tamaḥ-of darkness; tatiḥ-mass; mama-my; śacī-suta-ākhyaḥ-known as Śacīnandana, the son of mother Śacī; śaśī-the moon; vaśī-kṛta-subdued; jagat-manāḥ-the minds of the whole world; kim api-somehow; śarma-auspiciousness; vinyasyatu-let it be bestowed.

TRANSLATION

The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.' "

PURPORT

This is the third verse of Act One of Vidagdha-mādhava.

TEXT 178

śuniyā prabhura yadi antare ullāsa
bāhire kahena kichu kari' roṣābhāsa

SYNONYMS

śuniyā-hearing this; prabhura-of Lord Śrī Caitanya Mahāprabhu; yadi-although; antare-within; ullāsa-great jubilation; bāhire-externally; kahena-says; kichu-something; kari'-making; roṣa-ābhāsa-as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

TEXT 179

kāṅhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu
tāra madhye mithyā kene stuti-kṣāra-bindu

SYNONYMS

kāṅhā-where; tomāra-your; kṛṣṇa-rasa-kāvya-of exalted poetry concerning the mellows of Lord Kṛṣṇa's pastimes; sudhā-sindhu-ocean of the nectar; tāra madhye-within that; mithyā-false; kene-why; stuti-prayer; kṣāra-bindu-like a drop of alkali.

TRANSLATION

Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali."

TEXT 180

rāya kahe,–"rūpera kāvya amṛtera pūra
tāra madhye eka bindu diyāche karpūra"

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya says; rūpera kāvya-the poetic expression of Śrīla Rūpa Gosvāmī; amṛtera pūra-filled with all nectar; tāra madhye-within that; eka bindu-one drop; diyāche-he has given; karpūra-camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

TEXT 181

prabhu kahe,–"rāya, tomāra ihāte ullāsa
śunitei lajjā, loke kare upahāsa"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu says; rāya-Rāmānanda Rāya; tomāra-your; ihāte-in this; ullāsa-jubilation; śunitei-to hear; lajjā-ashamed; loke-the people in general; kare-do; upahāsa-joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

TEXT 182

rāya kahe,–"lokera sukha ihāra śravaṇe
abhīṣṭa-devera smṛti maṅgalācaraṇe"

SYNONYMS

rāya kahe-Rāmānanda Rāya says; lokera-of the people in general; sukha-happiness; ihāra śravaṇe-in hearing such poetic expressions; abhīṣṭa-devera-of the worshipable Deity; smṛti-remembrance; maṅgalācaraṇe-in the performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

TEXT 183

rāya kahe,–"kon aṅge pātrera praveśa?"
tabe rūpa-gosāñi kahe tāhāra viśeṣa

SYNONYMS

rāya kahe-Rāmānanda Rāya says; kon-what; aṅge-subdivision of style; pātrera praveśa-the entrance of the players; tabe-at that time; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; kahe-continues to speak; tāhāra viśeṣa-specifically on this matter.

TRANSLATION

Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

naṭatā kirāta-rājaṁ
nihatya raṅga-sthale kalā-nidhinā
samaye tena vidheyaṁ
guṇavati tārā-kara-grahaṇam

SYNONYMS

naṭatā-dancing on the stage; kirāta-rājam-the ruler of the kirāta (uncivilized men), Kaṁsa; nihatya-killing; raṅga-sthale-on the stage; kalā-nidhinā-the master of all arts; samaye-at the time; tena-by Him; vidheyam-to be done; guṇa-vati-at the qualified moment; tārā-kara-of the hand of Tārā (Rādhā); grahaṇam-the acceptance.

TRANSLATION

" 'While dancing on the stage after having killed the ruler of uncivilized men [Kaṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.' (Lalita-mādhava 1.11)

TEXT 185

'udghātyaka' nāma ei 'āmukha'–'vīthī' aṅga
tomāra āge kahi–ihā dhārṣṭyera taraṅga

SYNONYMS

'udghātyaka' nāma-a dancing appearance of the player, technically known as udghātyaka; ei āmukha-this is the introduction; vīthī aṅga-the part is called vīthī; tomāra āge-before you; kahi-I say; ihā-this; dhārṣṭyera taraṅga-a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ
prayogātiśayas tathā
pravartakāvalagite
pañca prastāvanā-bhidāḥ

Thus the technical names for the five kinds of introductory scenes of the drama are listed as udghātyaka, kathodghāta, prayogātiśaya, pravartaka and avalagita. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama Lalita-mādhava, Rūpa Gosvāmī replied that he had used the introduction technically called udghātyaka. According to Bhāratī-vṛtti, three technical terms used are prarocanā, vīthī and prahasanā. Thus Rūpa Gosvāmī also mentioned vīthī, which is a technical term for a certain type of expression. According to the Sāhitya-darpaṇa (6.520):

vīthyām eko bhaved aṅkaḥ
kaścid eko 'tra kalpyate
ākāśa-bhāṣitair uktaiś
citrāṁ pratyuktim āśritaḥ

The vīthī beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called udghātyaka because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word naṭatā ("dancing on the stage") is linked with the moon, its meaning is obscure, but because the meaning becomes very clear when the word naṭatā is linked with Kṛṣṇa, this type of introduction is called udghātyaka.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the Sāhitya-darpaṇa and other Vedic literatures.

TEXT 186

padāni tv agatārthāni
tad-artha-gataye narāḥ
yojayanti padair anyaiḥ
sa udghātyaka ucyate

SYNONYMS

padāni-words; tu-but; agata-arthāni-having an unclear meaning; tat-that,; artha-gataye-to understand the meaning; narāḥ-men; yojayanti-join; padaiḥ-with words; anyaiḥ-other; saḥ-that; udghātyakaḥ-udghātyaka; ucyate-is called.

TRANSLATION

To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka.' "

PURPORT

This verse is quoted from the Sāhitya-darpaṇa (6.289).

TEXT 187

rāya kahe,–"kaha āge aṅgera viśeṣa"
śrī-rūpa kahena kichu saṅkṣepa-uddeśa

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya says; kaha-please tell me; āge-further; aṅgera viśeṣa-particular portions; śrī-rūpa kahena-Śrīla Rūpa Gosvāmī says; kichu-something; saṅkṣepa-in brief; uddeśa-reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

TEXT 188

harim uddiśate rajo-bharaḥ
arataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

SYNONYMS

harim-Kṛṣṇa; uddiśate-it indicates; rajaḥ-bharaḥ-dust from the cows,;urataḥ-in front; saṅgamayati-causes to meet; amum-Kṛṣṇa; tamaḥ-the darkness; vrajavāma-dṛśām-of the damsels of Vṛndāvana; na-not; paddhatiḥ-the course of activities; prakaṭā-manifested; sarva-dṛśaḥ-who know everything; śruteḥ-of the Vedas; api-as well as.

TRANSLATION

The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT

This verse from the Lalita-mādhava (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa stated in the Bhagavad-gītā, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving sattva-guṇa, rajo-guṇa and tamo-guṇa. People are generally covered by the quality of rajo-guṇa and are therefore unable to understand the pastimes of Kṛṣṇa with the gopīs of Vraja. Moreover, the quality of tamo-guṇa further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the gopīs can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the gopīs.

TEXT 189

hriyam avagṛhya gṛhebhyaḥ karṣati
rādhāṁ vanāya yā nipuṇā
sā jayati nisṛṣṭārthā
vara-vaṁśaja-kākalī dūtī

SYNONYMS

hriyam-bashfulness; avagṛhya-impeding; gṛhebhyaḥ-from private houses; karṣati-attracts; rādhām-Śrīmatī Rādhārāṇī; vanāya-to the forest; yā-which; nipuṇā-being expert; sā-that; jayati-let it be glorified; nisṛṣṭa-arthā-authorized; vara-vaṁśaja-of the bamboo flute; kākalī-the sweet tone; dūtī-the messenger.

TRANSLATION

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from Lalita-mādhava (1.24) is spoken by Gārgī, the daughter of Gargamuni.

TEXT 190

sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ
ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair
mama dhṛti-dhanaṁ cetaḥ-koṣād viluṇṭhayatīha yaḥ

SYNONYMS

saha-cari-O My dear friend; nirātaṅkaḥ-without fear; kaḥ-who; ayam-this; yuvā-young man; mudira-dyutiḥ-as effulgent as a lightning cloud; vraja-bhuvi-in the land of Vraja, Vṛndāvana; kutaḥ-from where; prāptaḥ-obtained; mādyan-being intoxicated; mataṅgaja-like an elephant; vibhramaḥ-whose pastimes; ahaha-alas; caṭulaiḥ-very unsteady; utsarpadbhiḥ-with wanderings in all directions; dṛk-añcala-taskaraiḥ-by the glances of His eyes like thieves; mama-My; dhṛti-dhanam-the treasure of My patience; cetaḥ-of the heart; koṣāt-from the core; viluṇṭhayati-plunders; iha-here in Vṛndāvana; yaḥ-he person who.

TRANSLATION

My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

PURPORT

This verse (Lalita-mādhava 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

TEXT 191

vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakorayoḥ śarad-amanda-candra-prabhā
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā

SYNONYMS

vihāra-sura-dīrghikā-the Ganges flowing in the heavenly planets; mama-My; manaḥ-kari-indrasya-of the elephant-like mind; yā-She who; vilocana-glancing; cakorayoḥ-of My two eyes, which are like cakora birds; śarat-amanda-candra-prabhā-like the shine of the full moon in the autumn; uraḥ-of My chest; ambara-like the sky; taṭasya-on the edge; ca-also; ābharaṇa-ornaments; cāru-beautiful; tārā-āvalī-like the stars; mayā-by Me; unnata-highly elevated; manorathaiḥ-by mental desires; iyam-this; alambhi-attained; sā-She; rādhikā-Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.' ”

PURPORT

This verse from Lalita-mādhava (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

TEXT 192

eta śuni' rāya kahe prabhura caraṇe
rūpera kavitva praśaṁsi' sahasra-vadane

SYNONYMS

eta śuni'-hearing this; rāya-Rāmānanda Rāya; kahe-says; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; rūpera-of Rūpa Gosvāmī; kavitva-poetic art; praśaṁsi'-glorifying; sahasra-vadane-as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

”kavitva nā haya ei amṛtera dhāra
nāṭaka-lakṣaṇa saba siddhāntera sāra

SYNONYMS

kavitva-poetic art; nā haya-is not; ei-this; amṛtera dhāra-constant shower of nectar; nāṭaka-a drama; lakṣaṇa-appearing as; saba-all; siddhāntera sāra-essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, ”This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

prema-paripāṭī ei adbhuta varṇana
śuni’ citta-karṇera haya ānanda-ghūrṇana

SYNONYMS

prema-paripāṭī-a first-class arrangement to express loving affairs; ei-this; adbhuta varṇana-wonderful description; śuni’-hearing; citta-karṇera-of the heart and the ear; haya-there is; ānanda-ghūrṇana-a whirlpool of transcendental bliss.

TRANSLATION

The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

kiṁ kāvyena kaves tasya
kiṁ kāṇḍena dhanuṣ-mataḥ
parasya hṛdaye lagnaṁ
na ghūrṇayati yac chiraḥ

SYNONYMS

kim-what use; kāvyena-with poetry; kaveḥ-of the poet; tasya-that; kim-what use; kāṇḍena-with the arrow; dhanuḥ-mataḥ-of the bowman; parasya-of another; hṛdaye-in the heart; lagnam-penetrating; na ghūrṇayati-does not cause to roll about; yat-which; śiraḥ-the head.

TRANSLATION

What is the use of a bowman’s arrow or a poet’s poetry if they penetrate the heart but do not cause the head to spin?’

TEXT 196

tomāra śakti vinā jīvera nahe ei vāṇī
tumi śakti diyā kahāo,–hena anumāni”

SYNONYMS

tomāra śakti vinā-without Your special power; jīvera-of an ordinary living being; nahe-there is not; ei vāṇī-these words; tumi-You; śakti diyā-giving power; kahāo-make him say; hena-such; anumāni-I guess.

TRANSLATION

Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power.”

TEXT 197

prabhu kahe,–”prayāge ihāra ha-ila milana
ihāra guṇe ihāte āmāra tuṣṭa haila mana

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu says; pra yāge-at Prayāga; ihāra-of him; ha-ila-there was; milana-meeting; ihāra guṇe-by his transcendental qualities; ihāte-in him; āmāra-of Me; tuṣṭa-satisfied; haila-became; mana-the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities.”

PURPORT

The Supreme personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in the Bhagavad-gītā (4.11): ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

TEXT 198

madhura prasanna ihāra kāvya sālaṅkāra
aiche kavitva vinu nahe rasera pracāra

SYNONYMS

madhura-sweet; prasanna-pleasing; ihāra-his; kāvya-poetry; sa-alaṅkāra-with metaphors and other ornaments; aiche-such as that; kavitva-poetic qualifications; vinu-without; nahe-there is not; rasera-of mellows; pracāra-preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī’s transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

TEXT 199

sabe kṛpā kari’ iṅhāre deha’ ei vara
vraja-līlā-prema-rasa yena varṇe nirantara

SYNONYMS

sabe-all of you; kṛpā kari'-showing your mercy; iṅhāre-unto Śrīla Rūpa Gosvāmī; deha'-give; ei vara-this benediction; vraja-līlā-prema-rasa-transcendental mellows of the pastimes of Vṛndāvana; yena-so that; varṇe-he can describe; nirantara-without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

iṅhāra ye jyeṣṭha-bhrātā, nāma–'sanātana'
pṛthivīte vijña-vara nāhi tāṅra sama

SYNONYMS

iṅhāra-of Śrīla Rūpa Gosvāmī; ye-who; jyeṣṭha-bhrātā-the elder brother; nāma-named; sanātana-Sanātana Gosvāmī; pṛthivīte-on the surface of the world; vijña-vara-most learned; nāhi-there is none; tāṅra sama-equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

TEXT 201

tomāra yaiche viṣaya-tyāga, taiche tāṅra rīti
dainya-vairāgya-pāṇḍityera tāṅhātei sthiti

SYNONYMS

tomāra-your; yaiche-just as; viṣaya-tyāga-renunciation of material connections; taiche-similarly; tāṅra rīti-his manner of activity; dainya-humbleness; vairāgya-renunciation; pāṇḍityera-of learned scholarship; tāṅhātei-in him; sthiti-existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

ei dui bhāiye āmi pāṭhāiluṅ vṛndāvane
śakti diyā bhakti-śāstra karite pravartane

SYNONYMS

ei-these; dui-two; bhāiye-brothers; āmi-I; pāṭhāiluṅ-sent; vṛndāvane-to Vṛndāvana; śakti diyā-empowering them; bhakti-śāstra-transcendental literature regarding devotional service; karite-to do; pravartane-establishing.

TRANSLATION

I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti."

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of tṛṇād api sunīcena taror api sahiṣṇunā. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called niṣkiñcana or free from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

rāya kahe,–"īśvara tumi ye cāha karite
kāṣṭhera putalī tumi pāra nācāite

SYNONYMS

rāya kahe-Śrīla Rāmānanda Rāya says; īśvara tumi-You are the Supreme Personality of Godhead; ye-whatever; cāha-You want; karite-to do; kāṣṭhera-of wood; putalī-a doll; tumi-You; pāra-are able; nācāite-to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

mora mukhe ye saba rasa karilā pracāraṇe
sei rasa dekhi ei ihāra likhane

SYNONYMS

mora mukhe-through my mouth; ye-whatever; saba rasa-all such transcendental mellows; karilā-You did; pracāraṇe-preaching; sei rasa-those same transcendental mellows; dekhi-I see; ei-this; ihāra likhane-in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

bhakte kṛpā-hetu prakāśite cāha vraja-rasa yāre karāo, sei karibe jagat tomāra vaśa

SYNONYMS

bhakte-unto the devotees; kṛpā-hetu-because of mercy; prakāśite-to show; cāha-You want; vraja-rasa-the transcendental mellows in Vṛndāvana; yāre-whomever; karāo-You may empower; sei-he; karibe-will make; jagat-the whole world; tomāra vaśa-under Your control.

TRANSLATION

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence."

PURPORT

This passage parallels the statement kṛṣṇa-śakti vinā nahe tāra pravartana, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

tabe mahāprabhu kailā rūpe āliṅgana
tāṅre karāilā sabāra caraṇa vandana

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; kailā-did; rūpe-unto Rūpa Gosvāmī; āliṅgana-embracing; tāṅre-him; karāilā-induced to do; sabāra-of all of them; caraṇa vandana-worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

advaita-nityānandādi saba bhakta-gaṇa
kṛpā kari' rūpe sabe kailā āliṅgana

SYNONYMS

advaita-Advaita Ācārya; nityānanda-ādi-Śrī Nityānanda Prabhu and others; saba-all; bhakta-gaṇa-personal devotees; kṛpā kari'-being very merciful; rūpe-unto Rūpa Gosvāmī; sabe-all of them; kailā āliṅgana-embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

prabhu-kṛpā rūpe, āra rūpera sad-guṇa
dekhi' camatkāra haila sabākāra mana

SYNONYMS

prabhu-kṛpā-Lord Caitanya's mercy; rūpe-upon Rūpa Gosvāmī; āra-and; rūpera sat-guṇa-the transcendental qualities of Śrīla Rūpa Gosvāmī; dekhi'-seeing; camatkāra haila-there was astonishment; sabākāra-of all of them; mana-in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

tabe mahāprabhu saba bhakta lañā gelā
haridāsa-ṭhākura rūpe āliṅgana kailā

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; bhakta-devotees; lañā-with; gelā-departed from the place; hari-dāsa-ṭhākura-of the name Haridāsa Ṭhākura; rūpe-unto Rūpa Gosvāmī; āliṅgana kailā-embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

TEXT 210

haridāsa kahe,–"tomāra bhāgyera nāhi sīmā
ye saba varṇilā, ihāra ke jāne mahimā?"

SYNONYMS

hari-dāsa kahe-Haridāsa Ṭhākura says; tomāra-your; bhāgyera-of fortune; nāhi sīmā-there is no limit; ye-whatever; saba-all; varṇilā-you have described; ihāra-of this; ke jāne-who can understand; mahimā-the glories.

TRANSLATION

Haridāsa Ṭhākura told him: "There is no limit to your good fortune. No one can understand the glories of what you have described."

TEXT 211

śrī-rūpa kahena,–āmi kichui nā jāni
yei mahāprabhu kahāna, sei kahi vāṇī

SYNONYMS

śrī-rūpa kahena-Śrīla Rūpa Gosvāmī replies; āmi-I; kichui-anything; nā jani-do not know; yei-whatever; mahāprabhu kahāna-Śrī Caitanya Mahāprabhu makes me say or write; sei-hat; kahi-I speak; vāṇī-transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, ”I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ
(Padma Purāṇa)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa’s Bhagavad-gītā written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa’s service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

TEXT 212

hṛdi yasya preraṇayā
pravartito ’haṁ varāka-rūpo ’pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya

SYNONYMS

hṛdi-within the heart; yasya-of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); preraṇayā-by the inspiration; pravartitaḥ-engaged; aham-I; varāka-insignificant and low; rūpaḥ-Rūpa Gosvāmī; api-although; tasya-of Him; hareḥ-of Hari, the Supreme Personality of Godhead; pada-kamalam-to the lotus feet; vande-let me offer my prayers; caitanya-devasya-of Śrī Caitanya Mahāprabhu.

TRANSLATION

’Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.’ ”

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (1.1.2).

TEXT 213

ei-mata dui-jana kṛṣṇa-kathā-raṅge
sukhe kāla goṅāya rūpa haridāsa-saṅge

SYNONYMS

ei-mata-in this way; dui-jana-Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; kṛṣṇa-kathā-raṅge-in the pleasure of discussing topics about Kṛṣṇa; sukhe-in happiness; kāla-time; goṅāya-passes; rūpa-Śrīla Rūpa Gosvāmī; hari-dāsa-saṅge-in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhākura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

TEXT 214

cāri māsa rahi’ saba prabhura bhakta-gaṇa
gosāñi vidāya dilā, gauḍe karilā gamana

SYNONYMS

cāri māsa-four months; rahi’-staying; saba-all; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-the devotees; gosāñi-Caitanya Mahāprabhu; vidāya dilā-bade farewell; gauḍe-to Bengal; karilā gamana-they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

TEXT 215

śrī-rūpa prabhu-pade nīlācale rahilā
dola-yātrā prabhu-saṅge ānande dekhilā

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; prabhu-pade-at the feet of Śrī Caitanya Mahāprabhu; nīlācale-at Jagannātha Purī; rahilā-remained; dola-yātrā-the festival of Dola-yātrā; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; ānande-in great happiness; dekhilā-saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

TEXT 216

dola anantare prabhu rūpe vidāya dilā

aneka prasāda kari' śakti sañcārilā

SYNONYMS

dola anantare-after the Dola-yātrā; prabhu-Śrī Caitanya Mahāprabhu; rūpe-unto Rūpa Gosvāmī; vidāya dilā-bade farewell; aneka prasāda kari'-endowing with all kinds of mercy; śakti sañcārilā-empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

"vṛndāvane yāha' tumi, rahiha vṛndāvane
ekabāra ihāṅ pāṭhāiha sanātane

SYNONYMS

vṛndāvane-to Vṛndāvana; yāha'-now go; tumi-you; rahiha-stay; vṛndāvane-in Vṛndāvana; eka-bāra-once; ihāṅ-here; pāṭhāiha-send; sanātane-your elder brother, Sanātana Gosvāmī.

TRANSLATION

"Now go to Vṛndāvana and stay there," the Lord said. "You may send here your elder brother, Sanātana.

TEXT 218

vraje yāi rasa-śāstra kariha nirūpaṇa
lupta-tīrtha saba tāhāṅ kariha pracāraṇa

SYNONYMS

vraje yāi-going to Vṛndāvana; rasa-śāstra-all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; kariha nirūpaṇa-write carefully; lupta-tīrtha-the lost holy places; saba-all; tāhāṅ-there; kariha pracāraṇa-make known.

TRANSLATION

"When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

kṛṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhāṅ yāimu ekabāra"

SYNONYMS

kṛṣṇa-sevā-the service of Lord Kṛṣṇa; rasa-bhakti-devotional service; kariha pracāra-preach; āmiha-I also; dekhite-to see; tāhāṅ-there to Vṛndāvana; yāimu-I shall go; eka-bāra-once more.

TRANSLATION

"Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa's devotional service. I shall also go to Vṛndāvana once more."

TEXT 220

eta bali' prabhu tāṅre kailā āliṅgana
rūpa gosāñi śire dhare prabhura caraṇa

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto Rūpa Gosvāmī; kailā āliṅgana-embraced; rūpa gosāñi-Śrīla Rūpa Gosvāmī; śire-on the head; dhare-takes; prabhura caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

TEXT 221

prabhura bhakta-gaṇa-pāśe vidāya la-ilā
punarapi gauḍa-pathe vṛndāvane āilā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-pāśe-from the devotees; vidāya la-ilā-took leave; punarapi-again; gauḍa-pathe-on the way to Bengal; vṛndāvane-to Vṛndāvana; āilā-returned.

TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

TEXT 222

ei ta' kahilāṅa punaḥ rūpera milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta' kahilāṅa-thus I have said; punaḥ-again; rūpera milana-the meeting with Śrīla Rūpa Gosvāmī; ihā-this narration; yei śune-anyone who hears; pāya-gets; caitanya-caraṇa-the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 223

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

18.6.2 Chapter 2

The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His āvirbhāva appearance. Thus he described the glories of Nṛsiṁhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

TEXT 1

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande-offer my respectful obeisances; aham-I; śrī-guroḥ-of my initiating spiritual master or instructing spiritual master; śrī-yuta-pada-kamalam-unto the opulent lotus feet; śrī-gurūn-unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān-unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; ca-and; śri-rūpam-unto Śrīla Rūpa Gosvāmī; sa-agra-jātam-with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-raghunātha-anvitam-with Raghunātha dāsa Gosvāmī and his associates; tam-unto him; sa-jīvam-with Jīva Gosvāmī; sa-advaitam-with Advaita Ācārya; sa-avadhūtam-with Nityānanda Prabhu; parijana-sahitam-and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devam-unto Lord Śrī Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇa-pādān-unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa-with associates; lalitā-śrī-viśākhā-anvitān-accompanied by Lalitā and Śrī Viśākhā; ca-also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya; jaya-all glories; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

sarva-loka uddhārite gaura-avatāra
nistārera hetu tāra trividha prakāra

SYNONYMS

sarva-loka-all the worlds; uddhārite-to deliver; gaura-avatāra-the incarnation of Lord Śrī Caitanya Mahāprabhu; nistārera hetu-causes of the deliverance of all people; tāra-His; tri-vidha prakāra-three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

TEXT 4

sākṣāt-darśana, āra yogya-bhakta-jīve
'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'

SYNONYMS

sākṣāt-darśana-direct meeting; āra-and; yogya-bhakta-perfect devotee; jīve-living beings; āveśa karaye-empowers with specific spiritual potencies; kāhāṅ-somewhere; kāhāṅ-in other places; āvirbhāve-by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

TEXTS 5-6

'sākṣāt-darśane' prāya saba nistārilā
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva'
'loka nistāriba',–ei īśvara-svabhāva

SYNONYMS

sākṣāt-darśane-by direct meeting; prāya-almost; saba-all; nistārilā-delivered; nakula-brahmacārīra-of a brahmacārī named Nakula; dehe-in the body; āviṣṭa ha-ilā-entered; pradyumna-nṛsiṁhānanda-Pradyumna Nṛsiṁhānanda; āge-in front of; kailā-made; āvirbhāva-appearance; loka nistāriba-I shall deliver all the fallen souls; ei-this; īśvara-svabhāva-the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His āvirbhāva appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when kīrtana was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

sākṣāt-darśane saba jagat tārilā
eka-bāra ye dekhilā, se kṛtārtha ha-ilā

SYNONYMS

sākṣāt-darśane-by direct meetings; saba-all; jagat-the universe; tārilā-He delivered; eka-bāra-once; ye-anyone who; dekhilā-saw; se-he; kṛta-artha-fully satisfied; ha-ilā-became.

TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

TEXT 8

gauḍa-deśera bhakta-gaṇa pratyabda āsiyā
punaḥ gauḍa-deśe yāya prabhure miliyā

SYNONYMS

gauḍa-deśera-of Bengal; bhakta-gaṇa-devotees; prati-abda-every year; āsiyā-coming; punaḥ-again; gauḍa-deśe-to Bengal; yāya-return; prabhure-Śrī Caitanya Mahāprabhu; miliyā-after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

TEXT 9

āra nānā-deśera loka āsi' jagannātha
caitanya-caraṇa dekhi' ha-ila kṛtārtha

SYNONYMS

āra-again; nānā-deśera-of different provinces; loka-people; āsi'-coming; jagannātha-to Jagannātha Purī; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu; dekhi'-seeing; ha-ila-became; kṛta-artha-fully satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 10

sapta-dvīpera loka āra nava-khaṇḍa-vāsī
deva, gandharva, kinnara manuṣya-veśe āsi'

SYNONYMS

sapta-dvīpera loka-people from all of the seven islands within the universe; āra-and; nava-khaṇḍa-vāsī-the in habitants of the nine khaṇḍas; deva-demigods; gandharva-the inhabitants of Gandharvaloka; kinnara-the inhabitants of Kinnaraloka; manuṣya-veśe-in the form of human beings; āsi'-coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of sapta-dvīpa, see Madhya-līlā, Chapter Twenty, verse 218, and Śrīmad-Bhāgavatam, Fifth Canto, Chapters Sixteen and Twenty. in the Siddhānta-śiromaṇi, Chapter One (Golādhyāya), in the Bhuvana-kośa section, the nine khaṇḍas are mentioned as follows:

aindraṁ kaśeru sakalaṁ kila tāmraparṇam
anyad gabhastimad ataś ca kumārikākhyam
nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍaṁ
gāndharva-saṁjñam iti bhārata-varṣa-madhye

”Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga (7) Saumya, (8) Vāruṇa and (9) Gāndharva.”

TEXT 11

prabhure dekhiyā yāya ’vaiṣṇava’ hañā
kṛṣṇa bali’ nāce saba premāviṣṭa hañā

SYNONYMS

prabhure dekhiyā-by seeing the Lord; yāya-they return; vaiṣṇava hañā-having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; kṛṣṇa bali’-chanting Kṛṣṇa; nāce-dance; saba-all of them; prema-āviṣṭa hañā overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

TEXT 12

ei-mata darśane trijagat nistāri
ye keha āsite nāre aneka saṁsārī

SYNONYMS

ei-mata-in this way; darśane-by direct visits; tri-jagat-the three worlds; nistāri-delivering; ye keha-some who; āsite nāre-could not come; aneka-many; saṁsārī-persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

tā-sabā tārite prabhu sei saba deśe
yogya-bhakta jīva-dehe karena ’āveśe’

SYNONYMS

tā-sabā-all of them; tārite-to deliver; prabhu-Śrī Caitanya Mahāprabhu; sei-those; saba-all; deśe-in countries; yogya-bhakta-a suitable devotee; jīva-dehe-in the body of such a living entity; karena-does; āveśe-entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

sei jīve nija-bhakti karena prakāśe
tāhāra darśane ’vaiṣṇava’ haya sarva-deśe

SYNONYMS

sei jīve-in that living being; nija-bhakti-His own devotion; karena prakāśe-manifests directly; tāhāra darśane-by seeing such an empowered devotee; vaiṣṇava-devotees of Kṛṣṇa; haya-become; sarva-deśe-in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa mahā-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called āveśa-avatāras or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

TEXT 15

ei-mata āveśe tārila tribhuvana
gauḍe yaiche āveśa, kari dig daraśana

SYNONYMS

ei-mata-in this way; āveśe-by empowering; tārila tri-bhuvana-delivered the entire three worlds; gauḍe-in Bengal; yaiche-how; āveśa-empowering; kari dik daraśana-I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

āmbuyā-muluke haya nakula-brahmacārī
parama-vaiṣṇava teṅho baḍa adhikārī

SYNONYMS

āmbuyā-muluke-in the province known as Āmbuyā; haya-here is; nakula-brahmacārī-a person known as Nakula Brahmacārī; parama-vaiṣṇava-a perfectly pure devotee; teṅho-he; baḍa adhikārī-very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Mohammedan regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmacārī used to live.

TEXT 17

gauḍa-deśera loka nistārite mana haila
nakula-hṛdaye prabhu 'āveśa' karila

SYNONYMS

gauḍa-deśera loka-the people of Bengal; nistārite-to deliver; mana haila-wanted; nakula-hṛdaye-in the heart of Nakula Brahmacārī; prabhu-Śrī Caitanya Mahāprabhu; āveśa karila-entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmacārī.

TEXT 18

graha-grasta-prāya nakula premāviṣṭa hañā
hāse, kānde, nāce, gāya unmatta hañā

SYNONYMS

graha-grasta-prāya-exactly like one haunted by a ghost; nakula-Nakula Brahmacārī; prema-āviṣṭa hañā-being overwhelmed by ecstatic love of God; hāse-laughs; kānde-cries; nāce-dances; gāya-chants; unmatta hañā-just like a madman.

TRANSLATION

Nakula Brahmacārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

aśru, kampa, stambha, sveda, sāttvika vikāra
nirantara preme nṛtya, saghana huṅkāra

SYNONYMS

aśru-tears; kampa-trembling; stambha-becoming stunned; sveda-perspiration; sāttvika vikāra-all such transcendental transformations; nirantara-continuously; preme nṛtya-dancing in ecstatic love; sa-ghana huṅkāra-a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

taiche gaura-kānti, taiche sadā premāveśa
tāhā dekhibāre āise sarva gauḍa-deśa

SYNONYMS

taiche-in that way; gaura-kānti-a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; taiche-similarly; sadā-always; prema-āveśa-absorbed in ecstatic love; tāhā dekhibāre-to see that; āise-come; sarva-all; gauḍa-deśa-people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

yāre dekhe tāre kahe,–'kaha kṛṣṇa-nāma'
tāṅhāra darśane loka haya premoddāma

SYNONYMS

yāre dekhe-to whomever he saw; tāre kahe-he addresses him; kaha kṛṣṇa-nāma-my dear friend, chant Kṛṣṇa's holy name; tāṅhāra darśane-by seeing him; loka haya-people became; prema-uddāma-highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

TEXT 22

caitanyera āveśa haya nakulera dehe
śuni' śivānanda āilā kariyā sandehe

SYNONYMS

caitanyera-of Śrī Caitanya Mahāprabhu; āveśa-taking possession; haya-there is; nakulera dehe-in the body of Nakula Brahmacārī; śuni'-hearing; śivānanda āilā-Śivānanda Sena came; kariyā sandehe-doubting.

TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmacārī, he went there with doubts in his mind.

TEXT 23

parīkṣā karite tāṅra yabe icchā haila
bāhire rahiyā tabe vicāra karila

SYNONYMS

parīkṣā karite-to test; tāṅra-of Śivānanda Sena; yabe-when; icchā-desire; haila-there was; bāhire rahiyā-staying outside; tabe-at that time; vicāra karila-considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmacārī, he stayed outside, thinking as follows.

TEXTS 24-25

”āpane bolāna more, ihā yadi jāni
āmāra iṣṭa-mantra jāni’ kahena āpani
tabe jāni, iṅhāte haya caitanya-āveśe”
eta cinti’ śivānanda rahilā dūra-deśe

SYNONYMS

āpane-personally; bolāna-calls; more-me; ihā-this; yadi-if; jāni-I understand; āmāra-my; iṣṭa-mantra-worshipable mantra; jāni’-knowing; kahena āpani-he says himself; tabe jāni-then I shall understand; iṅhāte-in him; haya-there is; caitanya-āveśe-being possessed by Śrī Caitanya Mahāprabhu; eta cinti’-thinking this; śivānanda-Śivānanda Sena; rahilā-remained; dūra-deśe-a little far off.

TRANSLATION

”If Nakula Brahmacārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu.” Thinking in this way, he stayed some distance apart.

TEXT 26

asaṅkhya lokera ghaṭā,–keha āise yāya
lokera saṅghaṭṭe keha darśana nā pāya

SYNONYMS

asaṅkhya lokera ghaṭā-a great crowd of people; keha-some; āise-come; yāya-go; lokera saṅghaṭṭe-in the great crowd of people; keha-some of them; darśana nā pāya-could not see Nakula Brahmacārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmacārī.

TEXT 27

āveśe brahmacārī kahe,–’śivānanda āche dūre
jana dui cāri yāha, bolāha tāhāre’

SYNONYMS

āveśe-in that state of possession; brahmacārī kahe-Nakula Brahmacārī said; śivānanda-Śivānanda Sena; āche dūre-is staying some distance off; jana-persons; dui-two; cāri-four; yāha-go; bolāha tāhāre-call him.

TRANSLATION

In his inspired state, Nakula Brahmacārī said, ”Śivānanda Sena is staying some distance away. Two or four of you go call him.”

TEXT 28

cāri-dike dhāya loke ’śivānanda’ bali
śivānanda kon, tomāya bolāya brahmacārī

SYNONYMS

cāri-dike-in four directions; dhāya loke-people began to run; śivānanda bali-calling loudly the name of Śivānanda; śivānanda kon-whoever is Śivānanda; tomāya-unto you; bolāya-calls; brahmacārī-Nakula Brahmacārī.

TRANSLATION

Thus people began running here and there, calling in all directions, ”Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmacārī is calling you.”

TEXT 29

śuni, śivānanda sena tāṅhā śīghra āila
namaskāra kari’ tāṅra nikaṭe vasila

SYNONYMS

śuni’-hearing; śivānanda sena-of the name Śivānanda Sena; tāṅhā-there; śīghra-quickly; āila-came; namaskāra kari’-offering obeisances; tāṅra nikaṭe-near him; vasila-sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmacārī, and sat down near him.

TEXT 30

brahmacārī bale,–”tumi karilā saṁśaya
eka-manā hañā śuna tāhāra niścaya

SYNONYMS

brahmacārī bale-Nakula Brahmacārī said; tumi-you; karilā saṁśaya-have doubted; eka-manā hañā-with great attention; śuna-please hear; tāhāra-for that; niścaya-settlement.

TRANSLATION

Nakula Brahmacārī said, ”I know that you are doubtful. Now please hear this evidence with great attention.

TEXT 31

’gaura-gopāla mantra’ tomāra cāri akṣara
aviśvāsa chāḍa, yei kariyācha antara”

SYNONYMS

gaura-gopāla mantra-the Gaura-gopāla mantra; tomāra-your; cāri akṣara-composed of four syllables; aviśvāsa chāḍa-give up your doubts; yei-which; kariyācha antara-you have kept within your mind.

TRANSLATION

”You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you.”

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his Amṛta-pravāha-bhāṣya. Worshipers of Śrī Gaurasundara accept the four syllables gau-ra-aṇ-ga as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables rā-dhā kṛṣ-ṇa as the Gaura-gopāla mantra. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya). Therefore one who chants the mantra Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

tabe śivānandera mane pratīti ha-ila
aneka sammāna kari' bahu bhakti kaila

SYNONYMS

tabe-thereupon; śivānandera-of Śivānanda Sena; mane-in the mind; pratīti ha-ila-there was confidence; aneka sammāna kari'-offering him much respect; bahu bhakti kaila-offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmacārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

TEXT 33

ei-mata mahāprabhura acintya prabhāva
ebe śuna prabhura yaiche haya 'āvirbhāva'

SYNONYMS

ei-mata-in this way; mahāprabhura-of Śrī Caitanya Mahāprabhu; acintya prabhāva-inconceivable influence; ebe-now; śuna-hear; prabhura-of Śrī Caitanya Mahāprabhu; yaiche-in which way; haya-there is; āvirbhāva-appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

TEXTS 34-35

śacīra mandire, āra nityānanda-nartane
śrīvāsa-kīrtane, āra rāghava-bhavane
ei cāri ṭhāñi prabhura sadā 'āvirbhāva'
premākṛṣṭa haya,–prabhura sahaja svabhāva

SYNONYMS

śacīra mandire-in the household temple of mother Śacī; āra-and; nityānanda-nartane-at the time of Śrī Nityānanda Prabhu's dancing; śrīvāsa-kīrtane-at the time of congregational chanting headed by Śrīvāsa Paṇḍita; āra-and; rāghava-bhavane-in the house of Rāghava; ei cāri ṭhāñi-in these four places; prabhura-of Śrī Caitanya Mahāprabhu; sadā-always; āvirbhāva-appearance; prema-ākṛṣṭa haya-is attracted by love; prabhura-of Śrī Caitanya Mahāprabhu; sahaja sva-bhāva-natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places-in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

nṛsiṁhānandera āge āvirbhūta hañā
bhojana karilā, tāhā śuna mana diyā

SYNONYMS

nṛsiṁhānandera-the brahmacārī known as Nṛsiṁhānanda; āge-before; āvirbhūta hañā-appearing; bhojana karilā-He accepted offerings of food; tāhā-that; śuna-hear; mana diyā-with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nṛsiṁhānanda Brahmacārī and ate his offerings. Please hear about this with attention.

TEXT 37

śivānandera bhāginā śrī-kānta-sena nāma
prabhura kṛpāte teṅho baḍa bhāgyavān

SYNONYMS

śivānandera-of Śivānanda Sena; bhāginā-nephew; śrī-kānta-sena nāma-named Śrīkānta Sena; prabhura kṛpāte-by the causeless mercy of Śrī Caitanya Mahāprabhu; teṅho-he; baḍa-very; bhāgyavān-fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38

eka vatsara teṅho prathama ekeśvara
prabhu dekhibāre āilā utkaṇṭhā-antara

SYNONYMS

eka vatsara-one year; teṅho-Śrīkānta Sena; prathama-first; ekeśvara-alone; prabhu dekhibāre-to see the Lord; āilā-came; utkaṇṭhā-antara-with great anxiety in the mind.

TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

TEXT 39

mahāprabhu tāre dekhi' baḍa kṛpā kailā
māsa-dui teṅho prabhura nikaṭe rahilā

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; tāre-him; dekhi'-seeing; baḍa kṛpā kailā-bestowed great mercy; māsa-dui-for two months; teṅho-Śrīkānta Sena; prabhura nikaṭe-near Śrī Caitanya Mahāprabhu; rahilā-stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

TEXT 40

tabe prabhu tāṅre ājñā kailā gauḍe yāite
"bhakta-gaṇe niṣedhiha ethāke āsite

SYNONYMS

tabe-then; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; ājñā kailā-ordered; gauḍe yāite-returning to Bengal; bhakta-gaṇe-the devotees; niṣedhiha-forbid; ethāke āsite-to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannātha Purī this year.

TEXT 41

e-vatsara tāṅhā āmi yāimu āpane
tāhāi milimu saba advaitādi sane

SYNONYMS

e-vatsara-this year; tāṅhā-there (to Bengal); āmi-I; yāimu-shall go; āpane-personally; tāhāi-there; milimu-I shall meet; saba-all; advaita-ādi-beginning with Advaita Ācārya; sane-with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

śivānande kahiha,–āmi ei pauṣa-māse
ācambite avaśya āmi yāiba tāṅra pāśe

SYNONYMS

śivānande kahiha-speak to Śivānanda Sena; āmi-I; ei-this; pauṣa-māse-in the month of December; ācambite-all of a sudden; avaśya-certainly; āmi-I; yāiba-shall go; tāṅra pāśe-to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his home.

TEXT 43

jagadānanda haya tāhāṅ, teṅho bhikṣā dibe
sabāre kahiha,–e vatsara keha nā āsibe"

SYNONYMS

jagadānanda-Jagadānanda; haya-is; tāhāṅ-there; teṅho-he; bhikṣā dibe-will give offerings of food; sabāre kahiha-inform all of them; e vatsara-this year; keha nā āsibe-no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

TEXT 44

śrī-kānta āsiyā gauḍe sandeśa kahila
śuni' bhakta-gaṇa-mane ānanda ha-ila

SYNONYMS

śrī-kānta-Śrīkānta Sena; āsiyā-coming back; gauḍe-in Bengal; sandeśa-message; kahila-delivered; śuni'-hearing; bhakta-gaṇa-mane-in the minds of the devotees; ānanda ha-ila-there was great happiness.

TRANSLATION

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45

calitechilā ācārya, rahilā sthira hañā
śivānanda, jagadānanda rahe pratyāśā kariyā

SYNONYMS

calitechilā-was ready to go; ācārya-Advaita Ācārya; rahilā-remained; sthira hañā-being without movement; śivānanda-Śivānanda; jagadānanda-Jagadānanda; rahe-remain; pratyāśā kariyā-expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46

pauṣa-māse āila duṅhe sāmagrī kariyā
sandhyā-paryanta rahe apekṣā kariyā

SYNONYMS

pauṣa-māse-the month of Pauṣa (December-January); āila-came; duṅhe-Śivānanda Sena and Jagadānanda; sāmagrī kariyā-making all arrangements; sandhyā-paryanta-until the evening; rahe-remain; apekṣā kariyā-waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

TEXT 47

ei-mata māsa gela, gosāñi nā āilā
jagadānanda, śivānanda duḥkhita ha-ilā

SYNONYMS

ei-mata-in this way; māsa gela-the month passed; gosāñi nā āilā-Śrī Caitanya Mahāprabhu did not come; jagadānanda-Jagadānanda; śivānanda-Śivānanda; duḥkhita ha-ilā-became very unhappy.

TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

TEXTS 48-49

ācambite nṛsiṁhānanda tāhāṅi āilā
duṅhe tāṅre mili' tabe sthāne vasāilā
duṅhe duḥkhī dekhi' tabe kahe nṛsiṁhānanda
'tomā duṅhākāre kene dekhi nirānanda?'

SYNONYMS

ācambite-all of a sudden; nṛsiṁhānanda-Nṛsiṁhānanda; tāhāṅi āilā-came there; duṅhe-Śivānanda and Jagadānanda; tāṅre-him; mili'-meeting; tabe-then; sthāne vasāilā-caused to sit; duṅhe-both; duḥkhī-unhappy; dekhi'-seeing; tabe-then; kahe nṛsiṁhānanda-Nṛsiṁhānanda began to speak; tomā duṅhākāre-both of you; kene-why; dekhi-I see; nirānanda-unhappy.

TRANSLATION

Suddenly Nṛsiṁhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsiṁhānanda inquired,"Why do I see that you are both despondent?"

TEXT 50

tabe śivānanda tāṅre sakala kahilā
'āsiba ājñā dilā prabhu kene nā āilā?'

SYNONYMS

tabe-thereupon; śivānanda-Śivānanda; tāṅre-unto Nṛsiṁhānanda; sakala kahilā-said everything; āsiba-I shall come; ājñā dilā-promised; prabhu-Śrī Caitanya Mahāprabhu; kene-why; nā āilā-has He not come.

TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

TEXT 51

śuni' brahmacārī kahe,–'karaha santoṣe
āmi ta' āniba tāṅre tṛtīya divase'

SYNONYMS

śuni'-hearing; brahmacārī Nṛsiṁhānanda Brahmacārī; kahe-said; karaha santoṣe-become happy; āmi-I; ta'-certainly; āniba-shall bring; tāṅre-Him (Śrī Caitanya Mahāprabhu); tṛtīya divase-on the third day.

TRANSLATION

Hearing this, Nṛsiṁhānanda Brahmacārī replied, "Please be satisfied. I assure you that I shall bring Him here three days from now."

TEXT 52

tāṅhāra prabhāva-prema jāne dui-jane
ānibe prabhure ebe niścaya kailā mane

SYNONYMS

tāṅhāra-his; prabhāva-influence; prema-love of Godhead; jāne-know; dui-jane-both of them; ānibe prabhure-he will bring Śrī Caitanya Mahāprabhu; ebe-now; niścaya kailā mane-they were greatly assured within their minds.

TRANSLATION

Śivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmacārī's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

TEXT 53

'pradyumna brahmacārī'–tāṅra nija-nāma
'nṛsiṁhānanda' nāma tāṅra kailā gaura-dhāma

SYNONYMS

pradyumna brahmacārī-Pradyumna Brahmacārī; tāṅra-his; nija-nāma-real name; nṛsiṁhānanda-Nṛsiṁhānanda; nāma-name; tāṅra-his; kailā gaura-dhāma-was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛsiṁhānanda had been given to him by Lord Gaurasundara Himself.

TEXT 54

dui dina dhyāna kari' śivānandere kahila
"pāṇihāṭi grāme āmi prabhure ānila

SYNONYMS

dui dina-for two days; dhyāna kari'-after meditating; śivānandere kahila-he said to Śivānanda Sena; pāṇihāṭi grāme-to the village called Pāṇihāṭi; āmi-I; prabhure ānila-have brought Śrī Caitanya Mahāprabhu.

TRANSLATION

After meditating for two days, Nṛsiṁhānanda Brahmacārī told Śivānanda Sena, "I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi.

TEXT 55

kāli madhyāhne teṅho āsibena tomāra ghare
pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṅre

SYNONYMS

kāli madhyāhne-tomorrow at noon; teṅho-He; āsibena-will come; tomāra ghare-to your place; pāka-sāmagrī ānaha-please bring everything necessary for cooking; āmi-I; bhikṣā dimu-shall cook and offer food; tāṅre-to Him.

TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

tabe tāṅre ethā āmi āniba satvara
niścaya kahilāṅa, kichu sandeha nā kara

SYNONYMS

tabe-in this way; tāṅre-Him; ethā-here; āmi-I; āniba satvara-shall bring very soon; niścaya-with certainty; kahilāṅa-I spoke; kichu sandeha nā kara-do not be doubtful.

TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

ye cāhiye, tāhā kara hañā tat-para
ati tvarāya kariba pāka, śuna ataḥpara

SYNONYMS

ye cāhiye-whatever I want; tāhā kara-arrange for that; hañā tat-para-being intent; ati tvarāya-very soon; kariba pāka-I shall begin cooking; śuna ataḥpara-just hear.

TRANSLATION

"Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

TEXT 58

pāka-sāmagrī ānaha, āmi yāhā cāi'
ye māgila, śivānanda āni' dilā tāi

SYNONYMS

pāka-sāmagrī ānaha-bring all cooking ingredients; āmi yāhā cāi-whatever I want; ye māgila-whatever he wanted; śivānanda-Śivānanda Sena; āni'-bringing; dilā tāi-delivered everything.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said to Śivānanda, "Please bring whatever cooking ingredients I want." Thus Śivānanda Sena immediately brought whatever he asked for.

TEXT 59

prātaḥ-kāla haite pāka karilā apāra
nānā vyañjana, piṭhā, kṣīra nānā upahāra

SYNONYMS

prātaḥ-kāla haite-beginning from the morning; pāka karilā apāra-cooked many varieties of food; nānā vyañjana-varieties of vegetables; piṭhā-cakes; kṣīra-sweet rice; nānā-various; upahāra-offerings of food.

TRANSLATION

Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

jagannāthera bhinna bhoga pṛthak bāḍila
caitanya prabhura lāgi' āra bhoga kaila

SYNONYMS

jagannāthera-of Lord Jagannātha; bhinna-separate; bhoga-offerings; pṛthak-separately; bāḍila-arranged; caitanya prabhura lāgi'-for Śrī Caitanya Mahāprabhu; āra-other; bhoga-offerings of food; kaila-made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 61

iṣṭa-deva nṛsiṁha lāgi' pṛthak bāḍila
tina-jane samarpiyā bāhire dhyāna kaila

SYNONYMS

iṣṭa-deva-the worshipable Deity; nṛsiṁha-Lord Nṛsiṁhadeva; lāgi'-for; pṛthak-separately; bāḍila-arranged; tina-jane-to the three Deities; samarpiyā-offering; bāhire-outside; dhyāna kaila-meditated.

TRANSLATION

He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

TEXT 62

dekhe, śīghra āsi' vasilā caitanya-gosāñi
tina bhoga khāilā, kichu avaśiṣṭa nāi

SYNONYMS

dekhe-he sees; śīghra āsi'-coming quickly; vasilā-sat down; caitanya-gosāñi-Śrī Caitanya Mahāprabhu; tina bhoga-the three separate offerings; khāilā-He ate; kichu avaśiṣṭa nāi-there were no remnants left.

TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

ānande vihvala pradyumna, paḍe aśru-dhāra
"hāhā kibā kara" bali' karaye phutkāra

SYNONYMS

ānande vihvala-overwhelmed by transcendental ecstasy; pradyumna-Pradyumna Brahmacārī; paḍe aśru-dhāra-tears fell from his eyes; hāhā-alas, alas; kibā kara-what are You doing; bali'-saying; karaye phut-kāra-began to express disappointment.

TRANSLATION

Pradyumna Brahmacārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying,"Alas, alas! My dear Lord, what are You doing? You are eating everyone's food!

TEXT 64

jagannāthe-tomāya aikya, khāo tāṅra bhoga
nṛsiṁhera bhoga kene kara upayoga?

SYNONYMS

jagannāthe-with Lord Jagannātha; tomāya-and You; aikya-oneness; khāo tāṅra bhoga-You may eat His offering; nṛsiṁhera bhoga-the offering of Nṛsiṁhadeva; kene kara upayoga-why are You eating.

TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsiṁhadeva?

TEXT 65

nṛsiṁhera haila jāni āji upavāsa
ṭhākura upavāsī rahe, jiye kaiche dāsa?'

SYNONYMS

nṛsiṁhera-of Lord Nṛsiṁha; haila-there was; jāni-I understand; āji-today; upavāsa-fasting; ṭhākura upavāsī rahe-the master remains fasting; jiye kaiche dāsa-how can the servant sustain his life.

TRANSLATION

"I think that Nṛsiṁhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

TEXT 66

bhojana dekhi' yadyapi tāṅra hṛdaye ullāsa
nṛsiṁha lakṣya kari' bāhye kichu kare duḥkhābhāsa

SYNONYMS

bhojana dekhi'-seeing the eating; yadyapi-although; tāṅra hṛdaye-within his heart; ullāsa-jubilation; nṛsiṁha-Lord Nṛsiṁhadeva; lakṣya kari'-for the sake of; bāhye-externally; kichu-some; kare-does; duḥkha-ābhāsa-expression of disappointment.

TRANSLATION

Although Nṛsiṁha Brahmacārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsiṁhadeva he externally expressed disappointment.

TEXT 67

svayaṁ bhagavān kṛṣṇa-caitanya-gosāñi
jagannātha-nṛsiṁha-saha kichu bheda nāi

SYNONYMS

svayam-personally; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-caitanya-gosāñi-Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jagannātha-nṛsiṁha-saha-with Lord Jagannātha and Nṛsiṁhadeva; kichu bheda-any difference; nāi-there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsiṁhadeva.

TEXT 68

ihā jānibāre pradyumnera gūḍha haita mana
tāhā dekhāilā prabhu kariyā bhojana

SYNONYMS

ihā-this fact; jānibāre-to know; pradyumnera-of Pradyumna Brahmacārī; gūḍha-deeply; haita mana-was eager; tāhā-that; dekhāilā-exhibited; prabhu-Śrī Caitanya Mahāprabhu; kariyā bhojana-by eating.

TRANSLATION

Pradyumna Brahmacārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

TEXT 69

bhojana kariyā prabhu gelā pāṇihāṭi
santoṣa pāilā dekhi' vyañjana-paripāṭī

SYNONYMS

bhojana kariyā-after eating all the offerings; prabhu-Śrī Caitanya Mahāprabhu; gelā pāṇihāṭi-started for Pāṇihāṭi; santoṣa pāilā-He became very satisfied; dekhi'-seeing; vyañjana-paripāṭī-arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

śivānanda kahe,–'kene karaha phutkāra?'
teṅha kahe,–"dekha tomāra prabhura vyavahāra

SYNONYMS

śivānanda kahe-Śivānanda Sena said; kene karaha phut-kāra-why are you expressing dismay; teṅha kahe-he replied; dekha-see; tomāra prabhura-of your Lord; vyayahāra-the behavior.

TRANSLATION

Śivānanda said to Nṛsiṁhānanda, "Why are you expressing dismay?" Nṛsiṁhānanda replied, "Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

tina janāra bhoga teṅho ekelā khāilā
jagannātha-nṛsiṁha upavāsī ha-ilā"

SYNONYMS

tina janāra-of the three Deities; bhoga-offerings; teṅho-He; ekelā-alone; khāilā-ate; jagannātha-nṛsiṁha-Lord Jagannātha and Lord Nṛsiṁhadeva; upavāsī ha-ilā-remained fasting.

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsiṁhadeva remain fasting."

TEXT 72

śuni śivānandera citte ha-ila saṁśaya
kibā premāveśe kahe, kibā satya haya

SYNONYMS

śuni-hearing; śivānandera-of Śivānanda; citte-in the mind; ha-ila saṁśaya-there was some doubt; kibā-whether; prema-āveśe kahe-was speaking something in ecstatic love; kibā-or; satya haya-it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmacārī was speaking that way because of ecstatic love or because it was actually a fact.

TEXT 73

tabe śivānande kichu kahe brahmacārī
sāmagrī āna nṛsiṁha lāgi punaḥ pāka kari'

SYNONYMS

tabe-upon this; śivānande-unto Śivānanda; kichu-something; kahe-says; brahmacārī-Nṛsiṁhānanda Brahmacārī; sāmagrī āna-bring more ingredients; nṛsiṁha lāgi'-for Lord Nṛsiṁhadeva; punaḥ-again; pāka kari'-let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmacārī said to him, "Bring more food. Let me cook again for Lord Nṛsiṁhadeva."

TEXT 74

tabe śivānanda bhoga-sāmagrī ānilā
pāka kari' nṛsiṁhera bhoga lāgāilā

SYNONYMS

tabe-thereupon; śivānanda-Śivānanda Sena; bhoga-sāmagrī-ingredients for preparing food; ānilā-brought; pāka kari'-after cooking; nṛsiṁhera-of Lord Nṛsiṁhadeva; bhoga lāgāilā-offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmacārī again cooked and offered the food to Nṛsiṁhadeva.

TEXT 75

varṣāntare śivānanda lañā bhakta-gaṇa
nīlācale dekhe yāñā prabhura caraṇa

SYNONYMS

varṣa-antare-the next year; śivānanda-Śivānanda Sena; lañā-taking; bhakta-gaṇa-all the devotees; nīlācale-at Jagannātha Purī; dekhe-sees; yāñā-going; prabhura caraṇa-the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

eka-dina sabhāte prabhu vāta cālāilā
nṛsiṁhānandera guṇa kahite lāgilā

SYNONYMS

eka-dina-one day; sabhāte-in the presence of all the devotees; prabhu-Śrī Caitanya Mahāprabhu; vāta cālāilā-raised the topic (of eating at Nṛsiṁhānanda's house); nṛsiṁhānandera-of Nṛsiṁhānanda Brahmacārī; guṇa-transcendental qualities; kahite lāgilā-began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmacārī and praised his transcendental qualities.

TEXT 77

'gata-varṣa pauṣe more karāila bhojana
kabhu nāhi khāi aiche miṣṭānna-vyañjana'

SYNONYMS

gata-varṣa-last year; pauṣe-in the month of Pauṣa (December-January); more-unto Me; karāila bhojana-offered many foodstuffs; kabhu nāhi khāi-I never tasted; aiche-such; miṣṭānna-sweetmeats; vyañjana-vegetables.

TRANSLATION

The Lord said, "Last year in the month of Pauṣa, when Nṛsiṁhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations."

TEXT 78

śuni' bhakta-gaṇa mane āścarya mānila
śivānandera mane tabe pratyaya janmila

SYNONYMS

śuni'-hearing; bhakta-gaṇa-all the devotees; mane-in the mind; āścarya mānila-felt wonder; śivānandera-of Śivānanda Sena; mane-in the mind; tabe-thereupon; pratyaya janmila-there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

TEXT 79

ei-mata śacī-gṛhe satata bhojana
śrīvāsera gṛhe karena kīrtana-darśana

SYNONYMS

ei-mata-in this way; śacī-gṛhe-at the house of Śacīmātā; satata-always; bhojana-eating; śrīvāsera gṛhe-in the house of Śrīvāsa Ṭhākura; karena-performs; kīrtana-darśana-visiting the kīrtana performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

TEXT 80

nityānandera nṛtya dekhena āsi' bāre bāre
'nirantara āvirbhāva' rāghavera ghare

SYNONYMS

nityānandera nṛtya-the dancing of Śrī Nityānanda Prabhu; dekhena-He sees; āsi'-coming; bāre bāre-again and again; nirantara āvirbhāva-constant appearance; rāghavera ghare-in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

prema-vaśa gaura-prabhu, yāhāṅ premottama
prema-vasa hañā tāhā dena daraśana

SYNONYMS

prema-vaśa-subdued by loving service; gaura-prabhu-Śrī Caitanya Mahāprabhu, Gaurasundara; yāhāṅ prema-uttama-wherever there is pure love; prema-vaśa hañā-being subdued by such love; tāhā-there; dena daraśana-appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82

śivānandera prema-sīmā ke kahite pāre?
yāṅra preme vaśa prabhu āise bāre bāre

SYNONYMS

śivānandera-of Śivānanda Sena; prema-sīmā-the limit of love; ke-who; kahite pāre-can estimate; yāṅra-whose; preme-by loving affairs; vaśa-influenced; prabhu-Śrī Caitanya Mahāprabhu; āise-comes; bāre bāre-again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83

ei ta' kahilu gaurera 'āvirbhāva'
ihā yei śune, jāne caitanya-prabhāva

SYNONYMS

ei ta'-thus; kahilu-I have described; gaurera-of Śrī Caitanya Mahāprabhu; āvirbhāva-appearance; ihā-this incident; yei śune-whoever hears; jāne-knows; caitanya-prabhāva-the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

puruṣottame prabhu-pāśe bhagavān ācārya
parama vaiṣṇava teṅho supaṇḍita ārya

SYNONYMS

puruṣottame-at Jagannātha Purī; prabhu-pāśe-in the association of Śrī Caitanya Mahāprabhu; bhagavān ācārya-Bhagavān Ācārya; parama vaiṣṇava-pure devotee; teṅho-he; su-paṇḍita-very learned scholar; ārya-gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the Ādi-līlā, Tenth Chapter, verse 136.

TEXT 85

sakhya-bhāvākrānta-citta, gopa-avatāra
svarūpa-gosāñi-saha sakhya-vyavahāra

SYNONYMS

sakhya-bhāva-by fraternal love; ākrānta-overwhelmed; citta-heart; gopa-avatāra-an incarnation of one of the cowherd boys; svarūpa-gosāñi-saha-with Svarūpa Dāmodara; sakhya-vyavahāra-dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

ekānta-bhāve āśriyāchena caitanya-caraṇa
madhye madhye prabhura teṅho karena nimantraṇa

SYNONYMS

ekānta-bhāve-with full attention; āśriyāchena-has taken shelter of; caitanya-caraṇa-the lotus feet of Lord Caitanya; madhye madhye-sometimes; prabhura-of Śrī Caitanya Mahāprabhu; teṅho-he; karena-does; nimantraṇa-invitation.

TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

ghare bhāta kari' karena vividha vyañjana
ekale gosāñi lañā karāna bhojana

SYNONYMS

ghare-at home; bhāta kari'-preparing rice; karena-prepares; vividha vyañjana-varieties of vegetables; ekale-alone; gosāñi lañā-taking Śrī Caitanya Mahāprabhu; karāna bhojana-makes to eat.

TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called prasādī, and that which is not offered to Lord Jagannātha is known as āmānī or ghara-bhāta, rice prepared at home.

TEXT 88

tāṅra pitā 'viṣayī' baḍa śatānanda-khāṅna
'viṣaya-vimukha' ācārya–'vairāgya-pradhāna'

SYNONYMS

tāṅra pitā-his father; viṣayī-a statesman; baḍa-expert; śatānanda-khāṅna-named Śatānanda Khān; viṣaya-vimukha-not interested in state management; ācārya-Bhagavān Ācārya; vairāgya-pradhāna-mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya's father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

'gopāla-bhaṭṭācārya' nāma tāṅra choṭa-bhāi
kāśīte vedānta paḍi' gelā tāṅra ṭhāñi

SYNONYMS

gopāla-bhaṭṭācārya-Gopāla Bhaṭṭācārya; nāma-named; tāṅra-his; choṭa-bhāi-younger brother; kāśīte-at Benares; vedānta paḍi'-studying Vedānta philosophy; gelā-went; tāṅra ṭhāñi-to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as Śārīraka-bhāṣya. Thus it appears that Gopāla Bhaṭṭācārya the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the Śārīraka-bhāṣya, which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

ācārya tāhāre prabhu-pade milāilā
antaryāmī prabhu citte sukha nā pāilā

SYNONYMS

ācārya-Bhagavān Ācārya; tāhāre-him (his brother); prabhu-pade milāilā-got to meet Śrī Caitanya Mahāprabhu; antaryāmī prabhu-Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; citte-within Himself; sukha-happiness; nā pāilā-could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

TEXT 91

ācārya-sambandhe bāhye kare prītyābhāsa
kṛṣṇa-bhakti vinā prabhura nā haya ullāsa

SYNONYMS

ācārya-sambandhe-because he was related with Bhagavān Ācārya; bāhye-externally; kare-does; prīti-ābhāsa-appearance of pleasure; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; vinā-without; prabhura-of Śrī Caitanya Mahāprabhu; nā haya-there is no; ullāsa-jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

svarūpa gosāñire ācārya kahe āra dine
'vedānta paḍiyā gopāla āisāche ekhāne

SYNONYMS

svarūpa gosāñire-unto Svarūpa Dāmodara Gosvāmī; ācārya-Bhagavān Ācārya; kahe-says; āra dine-the next day; vedānta paḍiyā-after studying Vedānta; gopāla-Gopāla; āisāche-has come back; ekhāne-here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, "Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy."

TEXT 93

sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'
prema-krodha kari' svarūpa balaya vacane

SYNONYMS

sabe meli'-all together; āisa-come; śuni-let us hear; bhāṣya-the commentary; ihāra sthāne-from him; prema-krodha kari'-in an angry mood of love; svarūpa-Svarūpa Dāmodara; balaya vacane-said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

TEXT 94

"buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibāre upajila raṅge

SYNONYMS

buddhi-intelligence; bhraṣṭa-lost; haila-has been; tomāra-your; gopālera saṅge-in the association of Gopāla; māyāvāda śunibāre-to hear the commentary of Māyāvāda philosophy; upajila raṅge-has awakened the propensity.

TRANSLATION

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

TEXT 95

vaiṣṇava hañā yebā śārīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne

SYNONYMS

vaiṣṇava hañā-being a Vaiṣṇava; yebā-anyone who; śārīraka-bhāṣya-the Māyāvāda commentary Śārīraka-bhāṣya; śune-listens to; sevya-sevaka-bhāva-the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; chāḍi'-giving up; āpanāre-himself; īśvara-the Supreme Lord; māne-considers.

TRANSLATION

"When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as kevalādvaita-vādīs generally occupy themselves with hearing the Śārīraka-bhāṣya, a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as Śrī-bhāṣya, establishes the viśiṣṭādvaita-vāda philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's Pūrṇaprajña-bhāṣya establishes śuddha-dvaita-vāda. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of dvaitādvaita-vāda in the Pārijāta-saurabha-bhāṣya. And in the Viṣṇusvāmi-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called Sarvajña-bhāṣya, which establishes śuddhādvaita-vāda.

A Vaiṣṇava should study the commentaries on Vedānta-sūtra written by the four sampradāya-ācāryas, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the Ādi-līlā, Chapter Seven, text 101. The Māyāvāda commentary Śārīraka-bhāṣya is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a mahā-bhāgavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of Śārīraka-bhāṣya. This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra
māyāvāda-śravaṇe citta avaśya phire tāṅra"

SYNONYMS

mahā-bhāgavata yei-one who is a highly elevated devotee; kṛṣṇa-Lord Kṛṣṇa; prāṇa-dhana yāra-whose life and soul; māyāvāda-śravaṇe-by hearing the Māyāvāda philosophy; citta-the heart; avaśya-certainly; phire-changes; tāṅra-his.

TRANSLATION

"The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra."

TEXT 97

ācārya kahe,–'āmā sabāra kṛṣṇa-niṣṭha-citte
āmā sabāra mana bhāṣya nāre phirāite'

SYNONYMS

ācārya kahe-Bhagavān Ācārya replied; āmā sabāra-of all of us; kṛṣṇa-niṣṭha-devoted to Kṛṣṇa; citte-hearts; āmā sabāra-of all of us; mana-minds; bhāṣya-Śārīraka-bhāṣya; nāre phirāite-cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara's protest, Bhagavān Ācārya continued, "We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds."

TEXT 98

svarūpa kahe, "tathāpi māyāvāda-śravaṇe
'cit, brahma, māyā, mithyā'–ei-mātra śune

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara replied; tathāpi-still; māyāvāda-śravaṇe-by hearing the Māyāvāda commentary; cit-knowledge; brahma-the Absolute Truth; māyā-external energy; mithyā-false; ei-mātra-only these; śune-hears.

TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

TEXT 99

jīvājñāna-kalpita īśvare, sakala-i ajñāna
yāhāra śravaṇe bhaktera phāṭe mana prāṇa"

SYNONYMS

jīva-the ordinary living being; ajñāna-by ignorance; kalpita-imagined; īśvare-in the Supreme Lord; sakala-i ajñāna-all ignorance; yāhāra śravaṇe-hearing of which; bhaktera-of the devotee; phāṭe-breaks; mana prāṇa-mind and life.

TRANSLATION

"The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee."

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda bhāṣya, that bhāṣya is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by māyā is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, māyā, He becomes a jīva, or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

TEXT 100

lajjā-bhaya pāñā ācārya mauna ha-ilā
āra dina gopālere deśe pāṭhāilā

SYNONYMS

lajjā-bhaya-fear and shame; pāñā-getting; ācārya-Bhagavān Ācārya; mauna ha-ilā-became silent; āra dina-the next day; gopālere-Gopāla Bhaṭṭācārya; deśe-to his own country; pāṭhāilā-sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

TEXT 101

eka-dina ācārya prabhure kailā nimantraṇa
ghare bhāta kari' kare vividha vyañjana

SYNONYMS

eka-dina-one day; ācārya-Bhagavān Ācārya; prabhure-unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa-made an invitation for dinner; ghare-at home; bhāta kari'-cooking rice; kare-prepares; vividha vyañjana-varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

TEXT 102

'choṭa-haridāsa' nāma prabhura kīrtanīyā
tāhāre kahena ācārya ḍākiyā āniyā

SYNONYMS

choṭa-haridāsa nāma-a devotee named Choṭa Haridāsa; prabhura kīrtanīyā-a chanter of songs for Śrī Caitanya Mahāprabhu; tāhāre-unto him; kahena-says; ācārya-the ācārya; ḍākiyā āniyā-calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

'mora nāme śikhi-māhitira bhaginī-sthāne giyā
śukla-cāula eka māna ānaha māgiyā'

SYNONYMS

mora nāme-in my name; śikhi-māhitira-of Śikhi Māhiti; bhaginī-sthāne-at the place of the sister; giyā-going; śukla-cāula-white rice; eka māna-the measurement of one māna; ānaha-please bring; māgiyā-requesting.

TRANSLATION

"Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here."

PURPORT

In India śukla-cāula (white rice) is also called ātapa-cāula, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-cāula (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A māna is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

māhitira bhaginī sei, nāma–mādhavī-devī
vṛddhā tapasvinī āra paramā vaiṣṇavī

SYNONYMS

māhitira bhaginī-sister of Śikhi Māhiti; sei-that; nāma-named; mādhavī-devī-of the name Mādhavīdevī; vṛddhā-an elderly lady; tapasvinī-very strict in executing devotional service; āra-and; paramā vaiṣṇavī-a first-class devotee.

TRANSLATION

Śikhi Māhiti's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

prabhu lekhā kare yāre–rādhikāra 'gaṇa'
jagatera madhye 'pātra'–sāḍe tina jana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; lekhā kare-accepts; yāre-whom; rādhikāra gaṇa-as one of the associates of Śrīmatī Rādhārāṇī; jagatera madhye-throughout the whole world; pātra-most confidential devotees; sāḍe tina-three and a half; jana-persons.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

TEXT 106

svarūpa gosāñi, āra rāya rāmānanda
śikhi-māhiti–tina, tāṅra bhaginī–ardha-jana

SYNONYMS

svarūpa gosāñi-of the name Svarūpa Gosvāmī; āra-and; rāya rāmānanda-Rāmānanda Rāya; śikhi-māhiti-Śikhi Māhiti; tina-three; tāṅra bhaginī-his sister; ardha-jana-half a person.

TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti's sister.

TEXT 107

tāṅra ṭhāñi taṇḍula māgi' ānila haridāsa
taṇḍula dekhi' ācāryera adhika ullāsa

SYNONYMS

tāṅra ṭhāñi-from her; taṇḍula māgi'-begging rice; ānila haridāsa-Haridāsa brought; taṇḍula dekhi'-seeing the rice; ācāryera-of Bhagavān Ācārya; adhika ullāsa-very great satisfaction.

TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

TEXT 108

snehe rāndhila prabhura priya ye vyañjana
deula prasāda, ādā-cāki, lembu-salavaṇa

SYNONYMS

snehe-in great affection; rāndhila-cooked; prabhura-of Śrī Caitanya Mahāprabhu; priya-dear; ye-whatever; vyañjana-vegetables; deula prasāda-remnants from the temple of Jagannātha; ādā-cāki-ground ginger; lembu-lime; sa-lavaṇa-with salt.

TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

TEXT 109

madhyāhne āsiyā prabhu bhojane vasilā
śālyanna dekhi' prabhu ācārye puchilā

SYNONYMS

madhyāhne-at noon; āsiyā-coming; prabhu-Śrī Caitanya Mahāprabhu; bhojane vasilā-sat down to eat; śāli-anna-the rice of fine quality; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; ācārye puchilā-inquired from Bhagavān Ācārya.

TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

TEXT 110

uttama anna eta taṇḍula kāṅhāte pāilā?
ācārya kahe,–mādhavī-pāśa māgiyā ānilā

SYNONYMS

uttama anna-fine rice; eta-such; taṇḍula-rice; kāṅhāte pāilā-where did you get; ācārya kahe-Bhagavān Ācārya replied; mādhavī-pāśa-from Mādhavīdevī; māgiyā-begging; ānilā-have brought.

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

TEXT 111

prabhu kahe,–'kon yāi' māgiyā ānila?'
choṭa-haridāsera nāma ācārya kahila

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kon yāi'-who went; māgiyā-begging; ānila-brought; choṭa-haridāsera-of Junior Haridāsa; nāma-the name; ācārya kahila-Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

anna praśaṁsiyā prabhu bhojana karilā
nija-gṛhe āsi' govindere ājñā dilā

SYNONYMS

anna praśaṁsiyā-praising the rice; prabhu-Śrī Caitanya Mahāprabhu; bhojana karilā-partook of the prasāda; nija-gṛhe-to His own residence; āsi'-coming back; govindere-to Govinda; ājñā dilā-He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

'āji haite ei mora ājñā pālibā
choṭa haridāse ihāṅ āsite nā dibā'

SYNONYMS

āji haite-from today; ei-this; mora-My; ājñā-order; pālibā-you should carry out; choṭa haridāse-Choṭa Haridāsa; ihāṅ-here; āsite-to come; nā dibā-do not allow.

TRANSLATION

" From this day forward, do not allow Choṭa Haridāsa to come here."

TEXT 114

dvāra mānā haila, haridāsa duḥkhī haila mane
ki lāgiyā dvāra-mānā keha nāhi jāne

SYNONYMS

dvāra mānā-closed door; haila-there was; haridāsa-Choṭa Haridāsa; duḥkhī-very unhappy; haila mane-became within his mind; ki lāgiyā-for what reason; dvāra-mānā-the door was closed; keha nāhi jāne-no one could understand.

TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115

tina-dina haila haridāsa kare upavāsa
svarūpādi āsi, puchilā mahāprabhura pāśa

SYNONYMS

tina-dina haila-for three days; haridāsa-junior Haridāsa; kare upavāsa-was fasting; svarūpa-ādi-Svarūpa Dāmodara and other confidential devotees; āsi-coming; puchilā-inquired; mahāprabhura pāśa-from Śrī Caitanya Mahāprabhu.

TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

TEXT 116

"kon aparādha, prabhu, kaila haridāsa?
ki lāgiyā dvāra-mānā, kare upavāsa?"

SYNONYMS

kon aparādha-what great offense; prabhu-O Lord; kaila haridāsa-has Haridāsa committed; ki lāgiyā-for what reason; dvāra-mānā-the closed door; kare upavāsa-he is now fasting.

TRANSLATION

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

TEXT 117

prabhu kahe,–"vairāgī kare prakṛti sambhāṣaṇa
dekhite nā pāroṅ āmi tāhāra vadana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; vairāgī-a person in the renounced order of life; kare-does; prakṛti sambhāṣaṇa-intimate talking with a woman; dekhite nā pāroṅ-cannot see; āmi-I; tāhāra vadana-his face.

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare munerapi mana

SYNONYMS

durvāra-uncontrollable; indriya-the senses; kare-do; viṣaya-grahaṇa-accepting sense objects; dāravī prakṛti-a wooden statue of a woman; hare-attracts; munerapi-even of a great sage; mana-the mind.

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

mātrā svasrā duhitrā vā
nā viviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

SYNONYMS

mātrā-with one's mother; svasrā-with one's sister; duhitrā-with one's daughter; vā-or; nā-not; vivikta-āsanaḥ-sitting together; bhavet-there should be; balavān-very strong; indriya-grāmaḥ-the group of senses; vidvāṁsam-a person with knowledge of liberation; api-even; karṣati-attract.

TRANSLATION

" 'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the Manu-saṁhitā (2.215) and Śrīmad-Bhāgavatam (9.19.17).

TEXT 120

kṣudra-jīva saba markaṭa-vairāgya kariyā
indriya carāñā bule 'prakṛti' sambhāṣiyā"

SYNONYMS

kṣudra-jīva-poor living entities; saba-all; markaṭa vairāgya-a renounced life like that of a monkey; kariyā-accepting; indriya carāñā-satisfying the senses; bule-wander here and there; prakṛti sambhāṣiyā-talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts vairāgya or takes sannyāsa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markaṭa-vairāgya, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called markaṭa-vairāgya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyāsa but again becomes agitated by sensual disturbances and talks privately with women is called dharma-dhvajī or dharma-kalaṅka, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word markaṭa to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a sannyāsī or bābājī in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a sannyāsī, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

TEXT 121

eta kahi' mahāprabhu abhyantare gelā
gosāñira āveśa dekhi' sabe mauna hailā

SYNONYMS

eta kahi'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; abhyantare gelā-entered His room; gosāñira-of Śrī Caitanya Mahāprabhu; āveśa-absorption in anger; dekhi'-seeing; sabe-all the devotees; mauna hailā-became silent.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

āra dine sabe meli' prabhura caraṇe
haridāsa lāgi, kichu kailā nivedane

SYNONYMS

āra dine-the next day; sabe meli'-all the devotees, coming together; prabhura caraṇe-unto the lotus feet of Śrī Caitanya Mahāprabhu; haridāsa lāgi-on behalf of Junior Haridāsa; kichu-some; kailā nivedane-submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123

"alpa aparādha, prabhu karaha prasāda
ebe śikṣā ha-ila nā karibe aparādha"

SYNONYMS

alpa aparādha-the offense is not very great; prabhu-O Lord; karaha prasāda-be merciful; ebe-now; śikṣā ha-ila-he has gotten a sufficient lesson; nā karibe-he will not do; aparādha-offense.

TRANSLATION

"Haridāsa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such a offense."

TEXT 124

prabhu kahe,–"mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; mora vaśa-under My control; nahe-is not; mora-My; mana-mind; prakṛti-sambhāṣī-one who talks with women; vairāgī-a person in the renounced order; nā kare darśana-does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

nija kārye yāha sabe, chāḍa vṛthā kathā

punaḥ yadi kaha āmā nā dekhibe hethā”

SYNONYMS

nija kārye-your own business; yāha sabe-you can all go about; chāḍa-give up; vṛthā kathā-useless talk; punaḥ-again; yadi kaha-if you speak; āmā-Me; nā dekhibe-you will not see; hethā-here.

TRANSLATION

”You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here.”

TEXT 126

eta śuni’ sabe nija-karṇe hasta diyā
nija nija kārye sabe gela ta’ uṭhiyā

SYNONYMS

eta śuni’-hearing this; sabe-all the devotees; nija-karṇe-over their ears; hasta diyā-putting their hands; nija nija kārye-to their respective duties; sabe-all of them; gela-went; ta’-certainly; uṭhiyā-getting up.

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

TEXT 127

mahāprabhu madhyāhna karite cali, gelā
bujhana nā yāya ei mahāprabhura līlā

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; madhyāhna karite-to execute His noon activities; cali-walking; gelā-left; bujhana nā yāya-no one could understand; ei-this; mahāprabhura līlā-pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

āra dina sabe paramānanda-purī-sthāne
’prabhuke prasanna kara’–kailā nivedane

SYNONYMS

āra dina-the next day; sabe-all the devotees; paramānanda-purī-sthāne-at the place of Paramānanda Purī; prabhuke-Śrī Caitanya Mahāprabhu; prasanna kara-please try to pacify; kailā nivedane-submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

TEXT 129

tabe purī-gosāñi ekā prabhu-sthāne āilā
namaskari’ prabhu tāṅre sambhrame vasāilā

SYNONYMS

tabe-thereupon; purī-gosāñi-Paramānanda Purī; ekā-alone; prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; āilā-came; namaskari’-after offering obeisances; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; sambhrame-with great respect; vasāilā-got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

puchilā,–ki ājñā, kene haila āgamana?
’haridāse prasāda lāgi’ kailā nivedana

SYNONYMS

puchilā-the Lord inquired; ki ājñā-what is your order; kene haila āgamana-what is the reason you have come; haridāse prasāda lāgi’-for a favor to Junior Haridāsa; kailā nivedana-he made a request.

TRANSLATION

The Lord inquired, ”What is your order? For what purpose have you come here?” Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

śuniyā kahena prabhu,–”śunaha, gosāñi
saba vaiṣṇava lañā tumi raha ei ṭhāñi

SYNONYMS

śuniyā-hearing; kahena prabhu-Śrī Caitanya Mahāprabhu said; śunaha-please hear; gosāñi-my lord; saba vaiṣṇava-all the Vaiṣṇavas; lañā-taking; tumi-your lordship; raha-stay; ei ṭhāñi-in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, ”My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

more ājñā haya, muñi yāṅa ālālanātha
ekale rahiba tāhāṅ, govinda-mātra sātha”

SYNONYMS

more-to Me; ājñā haya-please give permission; muñi-I; yāṅa-go; ālālanātha-to the place known as Ālālanātha; ekale rahiba-I shall remain alone; tāhāṅ-there; govinda-mātra sātha-with only Govinda.

TRANSLATION

"Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me."

TEXT 133

eta bali' prabhu yadi govinde bolāilā
purīre namaskāra kari' uṭhiyā calilā

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; govinde bolāilā-called for Govinda; purīre-to Paramānanda Purī; namaskāra kari'-offering respect; uṭhiyā calilā-got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

TEXT 134

āste-vyaste purī-gosāñi prabhu āge gelā
anunaya kari' prabhure ghare vasāilā

SYNONYMS

āste-vyaste-with great haste; purī-gosāñi-Paramānanda Purī; prabhu āge-in front of Śrī Caitanya Mahāprabhu; gelā-went; anunaya kari'-with great humility; prabhure-Śrī Caitanya Mahāprabhu; ghare-in His room; vasāilā-got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135

"tomāra ye icchā, kara, svatantra īśvara
kebā ki balite pāre tomāra upara?

SYNONYMS

tomāra ye icchā-whatever is Your desire; kara-You can do; svatantra īśvara-the independent Supreme Personality of Godhead; kebā-who; ki balite pāre-can speak; tomāra upara-above You.

TRANSLATION

Paramānanda Purī said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?

TEXT 136

loka-hita lāgi' tomāra saba vyavahāra
āmi saba nā jāni gambhīra hṛdaya tomāra"

SYNONYMS

loka-hita lāgi'-for the benefit of people in general; tomāra-Your; saba-all; vyavahāra-activities; āmi saba-all of us; nā jāni-cannot understand; gambhīra-very deep and grave; hṛdaya-heart; tomāra-Your.

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

TEXT 137

eta bali' purī-gosāñi gelā nija-sthāne
haridāsa-sthāne gelā saba bhakta-gaṇe

SYNONYMS

eta bali'-saying this; purī-gosāñi-Paramānanda Gosāñi; gelā-left; nija-sthāne-for his own place; haridāsa-sthāne-unto the place of Junior Haridāsa; gelā-went; saba bhakta-gaṇe-all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

TEXT 138

svarūpa-gosāñi kahe,–"śuna, haridāsa
sabe tomāra hita vāñchi, karaha viśvāsa

SYNONYMS

svarūpa-gosāñi kahe-Svarūpa Dāmodara Gosāñi said; śuna haridāsa-just hear, Haridāsa; sabe-all of us; tomāra hita vāñchi-wish well for you; karaha viśvāsa-just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, "Please hear us, Haridāsa, for we all wish you well. Please believe this.

TEXT 139

prabhu haṭhe paḍiyāche svatantra īśvara
kabhu kṛpā karibena yāte dayālu antara

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; haṭhe paḍiyāche-has taken up a persistently angry mood; svatantra īśvara-the independent Personality of Godhead; kabhu-some time; kṛpā karibena-He will be merciful (to you); yāte-because; dayālu-merciful; antara-at heart.

TRANSLATION

"At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140

tumi haṭha kaile tāṅra haṭha se bāḍibe
snāna bhojana kara, āpane krodha yābe"

SYNONYMS

tumi haṭha kaile-if you go on persisting; tāṅra-His; haṭha-persistence; se-that; bāḍibe-will increase; snāna bhojana kara-take your bath and take prasāda; āpane krodha yābe-automatically His anger will subside.

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside."

TEXT 141

eta bali tāre snāna bhojana karāñā
āpana bhavana āilā tāre āśvāsiyā

SYNONYMS

eta bali-saying this; tāre-him; snāna bhojana karāñā-inducing to bathe and take prasāda; āpana bhavana-to his own place; āilā-returned; tāre āśvāsiyā-assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

TEXT 142

prabhu yadi yāna jagannātha-daraśane
dūre rahi' haridāsa karena darśane

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; yadi-when; yāna-goes; jagannātha-daraśane-to see Lord Jagannātha; dūre rahi'-remaining in a distant place; haridāsa-Junior Haridāsa; karena darśane-sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

TEXT 143

mahāprabhu–kṛpā-sindhu, ke pāre bujhite?
priya bhakte daṇḍa karena dharma bujhāite

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; kṛpā-sindhu-the ocean of mercy; ke pāre bujhite-who can understand; priya bhakte-unto His dear devotees; daṇḍa karena-makes chastisement; dharma bujhāite-to establish principles of religion or duty.

TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future sahajiyās who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide sannyāsīs but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

TEXT 144

dekhi' trāsa upajila saba bhakta-gaṇe
svapne-ha chāḍila sabe strī-sambhāṣaṇe

SYNONYMS

dekhi'-seeing; trāsa-an atmosphere of fear; upajila-grew; saba bhakta-gaṇe-among all the devotees; svapne-ha-even in dreams; chāḍila-gave up; sabe-all; strī-sambhāṣaṇe-talk with women.

TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with strī-sambhāṣaṇa, talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, mātṛvat para-dāreṣu. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

TEXT 145

ei-mate haridāsera eka vatsara gela
tabu mahāprabhura mane prasāda nahila

SYNONYMS

ei-mate-in this way; haridāsera-of Junior Haridāsa; eka vatsara-one year; gela-passed; tabu-still; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; prasāda nahila-there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

TEXT 146

rātri avaśeṣe prabhure daṇḍavat hañā
prayāgete gela kāreha kichu nā baliyā

SYNONYMS

rātri avaśeṣe-at the end of one night; prabhure-unto Śrī Caitanya Mahāprabhu; daṇḍavat hañā-offering obeisances; prayāgete-to the holy place known as Prayāga (Allahabad); gela-went; kāreha-to anyone; kichu-anything; nā baliyā-not saying.

TRANSLATION

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

TEXT 147

prabhu-pada-prāpti lāgi' saṅkalpa karila
triveṇī praveśa kari' prāṇa chāḍila

SYNONYMS

prabhu-pada-the lotus feet of Śrī Caitanya Mahāprabhu; prāpti lāgi'-with a view to getting; saṅkalpa karila-decided definitely; tri-veṇī praveśa kari'-entering into the water at the confluence of the Ganges and Yamunā at Prayāga; prāṇa chāḍila-give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

TEXT 148

sei-kṣaṇe divya-dehe prabhu-sthāne āilā
prabhu-kṛpā pāñā antardhānei rahilā

SYNONYMS

sei-kṣaṇe-immediately thereupon; divya-dehe-in a spiritual body; prabhu-sthāne āilā-came to Śrī Caitanya Mahāprabhu; prabhu-kṛpā-the mercy of Śrī Caitanya Mahāprabhu; pāñā-getting; antardhānei rahilā-remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

TEXT 149

gandharva-dehe gāna karena antardhāne
rātrye prabhure śunāya gīta, anye nāhi jāne

SYNONYMS

gandharva-dehe-in the body of a Gandharva; gāna karena-he sings; antardhāne-without being visible; rātrye-at night; prabhure-unto Śrī Caitanya Mahāprabhu; śunāya gīta-he was singing; anye-others; nāhi jāne-could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

eka-dina mahāprabhu puchilā bhakta-gaṇe
'haridāsa kāṅhā? tāre ānaha ekhāne'

SYNONYMS

eka-dina-one day; mahāprabhu-Śrī Caitanya Mahāprabhu; puchilā bhakta-gaṇe-inquired from the devotees; haridāsa kāṅhā-where is Haridāsa; tāre-him; ānaha ekhāne-bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

TEXT 151

sabe kahe,–'haridāsa varṣa-pūrṇa dine
rātre uṭhi kāṅhā gelā, keha nāhi jāne"

SYNONYMS

sabe kahe-everyone spoke; haridāsa-Haridāsa; varṣa-pūrṇa dine-at the end of one full year; rātre-at night; uṭhi-getting up; kāṅhā gelā-where he went; keha nāhi jāne-no one knows.

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone."

TEXT 152

śuni' mahāprabhu īṣat hāsiyā rahilā
saba bhakta-gaṇa mane vismaya ha-ilā

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; īṣat-slightly; hāsiyā rahilā-remained smiling; saba bhakta-gaṇa-all the devotees; mane-in the minds; vismaya ha-ilā-became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

TEXTS 153-154

eka-dina jagadānanda, svarūpa, govinda
kāśīśvara, śaṅkara, dāmodara, mukunda
samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyena, yena ḍāki' kaṇṭha-svare

SYNONYMS

eka-dina-one day; jagadānanda-Jagadānanda; svarūpa-Svarūpa; govinda-Govinda; kāśīśvara-Kāśīśvara; śaṅkara-Śaṅkara; dāmodara-Dāmodara; mukunda-Mukunda; samudra-snāne-bathing in the sea; gelā-went; sabe-all of them; śune-could hear; katho dūre-from a distant place; haridāsa gāyena-Junior Haridāsa was singing; yena-as if; ḍāki'-calling; kaṇṭha-svare-in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

TEXT 155

manuṣya nā dekhe–madhura gīta-mātra śune
govindādi sabe meli' kaila anumāne

SYNONYMS

manuṣya-a man; nā dekhe-could not see; madhura-very sweet; gīta-singing; mātra-only; śune-one could hear; govinda-ādi sabe-all the devotees, headed by Govinda; meli'-coming together; kaila anumāne-guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

'viṣādi khāñā haridāsa ātma-ghāta kaila
sei pāpe jāni 'brahma-rākṣasa' haila

SYNONYMS

viṣa-ādi khāñā-by drinking poison; haridāsa-Junior Haridāsa; ātma-ghāta kaila-has committed suicide; sei pāpe-on account of that sinful activity; jāni-we understand; brahma-rākṣasa-a brāhmaṇa ghost; haila-he has become.

TRANSLATION

"Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

ākāra nā dekhi, mātra śuni tāra gāna'
svarūpa kahena,–"ei mithyā anumāna

SYNONYMS

ākāra-form; nā dekhi-we cannot see; mātra-only; śuni-we hear; tāra-his; gāna-singing; svarūpa kahena-Svarūpa Dāmodara said; ei-this; mithyā-false; anumāna-guess.

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarūpa Dāmodara, however, protested, "This is a false guess.

TEXT 158

ājanma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetrera maraṇa

SYNONYMS

ājanma-throughout the whole life; kṛṣṇa-kīrtana-chanting of the Hare Kṛṣṇa mantra; prabhura sevana-service to Śrī Caitanya Mahāprabhu; prabhu-kṛpā-pātra-very dear to the Lord; āra-and; kṣetrera maraṇa-his death in a holy place.

TRANSLATION

"Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

TEXT 159

durgati nā haya tāra, sad-gati se haya
prabhu-bhaṅgī ei, pāche jānibā niścaya"

SYNONYMS

durgati-a bad result; nā haya tāra-is not his; sat-gati se haya-he must have achieved liberation; prabhu-bhaṅgī-a sport of Śrī Caitanya Mahāprabhu; ei-this; pāche-later; jānibā-you will understand; niścaya-the real fact.

TRANSLATION

"Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later."

TEXT 160

prayāga ha-ite eka vaiṣṇava navadvīpa āila
haridāsera vārtā teṅho sabāre kahila

SYNONYMS

prayāga ha-ite-from Prayāga; eka-one; vaiṣṇava-devotee of Lord Kṛṣṇa; navadvīpa āila-came to Navadvīpa; haridāsera vārtā-the news of Haridāsa; teṅho-he; sabāre kahila-informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

TEXT 161

yaiche saṅkalpa, yaiche triveṇī praveśila
śuni, śrīvāsādira mane vismaya ha-ila

SYNONYMS

yaiche saṅkalpa-how he was determined; yaiche-how; triveṇī praveśila-he entered into Triveṇī; śuni'-hearing; śrīvāsa-ādira-of Śrīvāsa Ṭhākura and others; mane-in the minds; vismaya ha-ila-there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

varṣāntare śivānanda saba bhakta lañā
prabhure mililā āsi' ānandita hañā

SYNONYMS

varṣa-antare-at the end of the year; śivānanda-Śivānanda Sena; saba-all; bhakta lañā-taking the devotees; prabhure mililā-met Śrī Caitanya Mahāprabhu; āsi'-coming; ānandita hañā-becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

TEXT 163

'haridāsa kāṅhā?' yadi śrīvāsa puchilā
"sva-karma-phala-bhuk pumān"–prabhu uttara dilā

SYNONYMS

haridāsa kāṅhā-where is junior Haridāsa; yadi-when; śrīvāsa puchilā-Śrīvāsa Ṭhākura inquired; sva-karma-phala-bhuk-sure to accept the resultant action of his fruitive activities; pumān-a person; prabhu-Śrī Caitanya Mahāprabhu; uttara dilā-replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is Junior Haridāsa?" The Lord replied, "A person is sure to achieve the results of his fruitive activities."

TEXT 164

tabe śrīvāsa tāra vṛttānta kahila
yaiche saṅkalpa, yaiche triveṇī praveśila

SYNONYMS

tabe-at that time; śrīvāsa-Śrīvāsa Ṭhākura; tāra-of Junior Haridāsa; vṛttānta-story; kahila-spoke; yaiche-how; saṅkalpa-he decided; yaiche-how; triveṇī praveśila-he entered the waters at the confluence of the Ganges and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

TEXT 165

śuni' prabhu hāsi' kahe suprasanna citta
'prakṛti darśana kaile ei prāyaścitta'

SYNONYMS

śuni'-hearing; prabhu-Śrī Caitanya Mahāprabhu; hāsi'-smiling; kahe-replied; su-prasanna citta-being in a happy mood; prakṛti darśana kaile-if someone sees women with a sensual propensity; ei prāyaścitta-this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

TEXT 166

svarūpādi mili' tabe vicāra karilā
triveṇī-prabhāve haridāsa prabhu-pada pāilā

SYNONYMS

svarūpa-ādi-devotees headed by Svarūpa Dāmodara; mili'-coming together; tabe-then; vicāra karilā-discussed; triveṇī-prabhāve-by the influence of the holy place at the confluence of the Ganges and Yamunā; haridāsa-Junior Haridāsa; prabhu-pada pāilā-achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a sannyāsī or a bābājī, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

ei-mata līlā kare śacīra nandana
yāhā śuni' bhakta-gaṇera yuḍāya karṇa-mana

SYNONYMS

ei-mata-in this way; līlā kare-continues to execute pastimes; śacīra nandana-the son of mother Śacī; yāhā śuni'-hearing which; bhakta-gaṇera-of the devotees; yuḍāya-satisfies; karṇa-mana-the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

TEXT 168

āpana kāruṇya, loke vairāgya-śikṣaṇa
sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa

SYNONYMS

āpana-personal; kāruṇya-favor; loke-to the people in general; vairāgya-śikṣaṇa-teaching about the order of renunciation; sva-bhaktera-of His devotees; gāḍha-deep; anurāga-of attachment; prakaṭī-manifestation; karaṇa-causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

TEXT 169

tīrthera mahimā, nija bhakte ātmasāt
eka līlāya karena prabhu kārya pāṅca-sāta

SYNONYMS

tīrthera mahimā-the glories of a holy place; nija bhakte ātmasāt-accepting His devotee again; eka līlāya-by one pastime; karena-executes; prabhu-Śrī Caitanya Mahāprabhu; kārya pāṅca-sāta-five to seven different purposes.

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

TEXT 170

madhura caitanya-līlā–samudra-gambhīra
loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'

SYNONYMS

madhura-sweet; caitanya-līlā-pastimes of Lord Śrī-Caitanya Mahāprabhu; samudra-gambhīra-as deep as the ocean; loke nāhi bujhe-people in general cannot understand; bujhe-can understand; yei-one who; bhakta-devotee; dhīra-sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

viśvāsa kariyā śuna caitanya-carita
tarka nā kariha, tarke habe viparīta

SYNONYMS

viśvāsa kariyā-with faith and confidence; śuna-just hear; caitanya-carita-the pastimes of Śrī Caitanya Mahāprabhu; tarka nā kariha-do not uselessly argue; tarke-by argument; habe viparīta-will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections.

Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for ācāryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.

18.6.3 Chapter 3

The Glories of Śrīla Haridāsa Ṭhākura

A summary of this Third Chapter of Antya-līlā is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young brāhmaṇa girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of prasāda from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the yavanas, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa mantra, for hearing the Hare Kṛṣṇa mantra chanted loudly, even with but little realization, would help them.

After describing this incident, the author of Caitanya-caritāmṛta also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste brāhmaṇa known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 1

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande-offer my respectful obeisances; aham-I; śrī-guroḥ-of my spiritual master; śrī-yuta-pada-kamalam-unto the opulent lotus feet; śrī-gurūn-unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān-unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; ca-and; śrī-rūpam-unto Śrīla Rūpa Gosvāmī; sa-agra-jātam-with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-with associates; raghunātha-anvitaṁ-with Raghunātha dāsa Gosvāmī; taṁ-unto him; sa-jīvam-with Jīva Gosvāmī; sa-advaitam-with Advaita Ācārya; sa-avadhūtam-with Nityānanda Prabhu; parijana-sahitam-and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devam-unto Lord Śrī Caitanya Mahāprabhu; śrī rādhā-kṛṣṇa-pādān-unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa-with Their associates; lalitā-śrī-viśākhā-anvitān-accompanied by Lalitā and Śrī Viśākhā; ca-also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gaura-candra-to Śrī Caitanya; jaya-all glories; nityānanda-to Lord Nityānanda; jaya advaita-candra-all glories to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

puruṣottame eka uḍiyā-brāhmaṇa-kumāra
pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra

SYNONYMS

puruṣottame-in Jagannātha Purī; eka-one; uḍiyā-brāhmaṇa-kumāra-young son of a brāhmaṇa from Orissa; pitṛ-śūnya-without his father; mahā-sundara-possessing very beautiful bodily features; mṛdu-vyavahāra-having very gentle behavior.

TRANSLATION

In Jagannātha Purī there was a young boy who had been born of an Orissa brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

TEXTS 4-5

prabhu-sthāne nitya āise, kare namaskāra
prabhu-sane vāt kahe prabhu-'prāṇa' tāra
prabhute tāhāra prīti, prabhu dayā kare
dāmodara tāra prīti sahite nā pāre

SYNONYMS

prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; nitya-daily; āise-comes; kare namaskāra-offers respectful obeisances; prabhu-sane-with the Lord; vāt kahe-talks; prabhu-prāṇa tāra-his life and soul was Śrī Caitanya Mahāprabhu; prabhute-unto the Lord; tāhāra prīti-his affection; prabhu-the Lord; dayā kare-reciprocates His mercy; dāmodara-Dāmodara Paṇḍita; tāra-his; prīti-love of Lord Śrī Caitanya Mahāprabhu; sahite nā pāre-could not tolerate.

TRANSLATION

The boy came dally to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

TEXT 6

bāra bāra niṣedha kare brāhmaṇa-kumāre
prabhure nā dekhile sei rahite nā pāre

SYNONYMS

bāra bāra-again and again; niṣedha kare-forbids; brāhmaṇa-kumāre-the son of the brāhmaṇa; prabhure-Śrī Caitanya Mahāprabhu; nā dekhile-without seeing; sei-that boy; rahite nā pāre-could not stay.

TRANSLATION

Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

TEXT 7

nitya āise, prabhu tāre kare mahā-prīta
yāṅhā prīti tāṅhā āise,–bālakera rīta

SYNONYMS

nitya āise-he comes daily; prabhu-Lord Śrī Caitanya Mahāprabhu; tāre-to him; kare-does; mahā-prīta-very affectionate behavior; yāṅhā prīti-wherever there is love; tāṅhā āise-one comes there; bālakera rīta-the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of ay boy to go see a ma who loves him.

TEXT 8

tāhā dekhi' dāmodara duḥkha pāya mane
balite nā pāre, bālaka niṣedha nā māne

SYNONYMS

tāhā dekhi'-seeing that; dāmodara-Dāmodara Paṇḍita; duḥkha pāya-gets unhappiness; mane-in his mind; balite nā pāre-could not say anything; bālaka-the boy; niṣedha-prohibition; nā māne-would not care for.

TRANSLATION

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

āra dina sei bālaka prabhu-sthāne āilā
gosāñi tāre prīti kari' vārtā puchilā

SYNONYMS

āra dina-one day; sei bālaka-that boy; prabhu-sthāne āilā-came to Lord Śrī Caitanya Mahāprabhu; gosāñi-Lord Śrī Caitanya Mahāprabhu; tāre-unto him; prīti kari'-with great affection; vārtā-news; puchilā-inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

kata-kṣaṇe se bālaka uṭhi' yabe gelā
sahite nā pāre, dāmodara kahite lāgilā

SYNONYMS

kata-kṣaṇe-after some time; se bālaka-that boy; uṭhi'-standing up; yabe-when; gelā-left; sahite nā pāre-could not tolerate; dāmodara-Dāmodara Paṇḍita; kahite lāgilā-began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

TEXT 11

anyopadeśe paṇḍita–kahe gosāñira ṭhāñi
'gosāñi''gosāñi' ebe jānimu 'gosāñi'

SYNONYMS

anya-upadeśe-by instructing others; paṇḍita-learned teacher; kahe-says; gosāñira ṭhāñi-in front of Śrī Caitanya Mahāprabhu; gosāñi gosāñi-Lord Śrī Caitanya Mahāprabhu, the supreme teacher; ebe-now; jānimu-we shall know; gosāñi-what kind of teacher.

TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that "Caesar's wife must be above suspicion," a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. it is said in a Bengali poem:

yadyapi nityānanda surā-bāḍi yāya
tathāpio haya nityānanda-rāya

"Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead."

TEXT 12

ebe gosāñira guṇa-yaśa saba loke gāibe
tabe gosāñira pratiṣṭhā puruṣottame ha-ibe

SYNONYMS

ebe-now; gosāñira-of Lord Śrī Caitanya Mahāprabhu; guṇa-yaśa-attributes and reputation; saba loke-everyone; gāibe-will talk about; tabe-at that time; gosāñira-of the Lord; pratiṣṭhā-the position; puruṣottame-in Puruṣottama (Jagannātha Purī); ha-ibe-will be.

TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

TEXT 13

śuni' prabhu kahe,–'kyā kaha, dāmodara?'
dāmodara kahe,–tumi svatantra 'īśvara'

SYNONYMS

śuni'-hearing; prabhu kahe-Śrī Caitanya Mahāprabhu said; kyā kaha-what nonsense are you speaking; dāmodara-My dear Dāmodara; dāmodara kahe-Dāmodara Paṇḍita replied; tumi-You; svatantra-independent; īśvara-the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism.

TEXT 14

svacchande ācāra kara, ke pāre balite?
mukhara jagatera mukha pāra ācchādite?

SYNONYMS

svacchande-without restriction; ācāra kara-You behave; ke pāre balite-who can talk; mukhara-talkative; jagatera-of the whole world; mukha-mouth; pāra ācchādite-can You cover.

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?

TEXT 15

paṇḍita hañā mane kene vicāra nā kara?
rāṇḍī brāhmaṇīra bālake prīti kene kara?

SYNONYMS

paṇḍita hañā-being a learned teacher; mane-in the mind; kene-why; vicāra nā kara-do You not consider; rāṇḍī brāhmaṇīra-of a widowed wife of a brāhmaṇa; bālake-unto the son; prīti-affection; kene kara-why do You show.

TRANSLATION

”Dear Lord, You are a learned teacher. Why then don’t You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

TEXT 16

yadyapi brāhmaṇī sei tapasvinī satī
tathāpi tāhāra doṣa–sundarī yuvatī

SYNONYMS

yadyapi-although; brāhmaṇī-wife of a brāhmaṇa; sei-that; tapasvinī-austere; satī-chaste; tathāpi-still; tāhāra-her; doṣa-fault; sundarī-very beautiful; yuvatī-young girl.

TRANSLATION

”Although the boy’s mother is completely austere and chaste, she has one natural fault-she is a very beautiful young girl.

TEXT 17

tumi-ha–parama yuvā, parama sundara
lokera kāṇākāṇi-vāte deha avasara”

SYNONYMS

tumi-ha-You also; parama yuvā-young man; parama sundara-very beautiful; lokera-of the people in general; kāṇākāṇi-whispering; vāte-talks; deha avasara-You are giving an opportunity for.

TRANSLATION

”And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such a opportunity?”

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita’s simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

eta bali’ dāmodara mauna ha-ilā
antare santoṣa prabhu hāsi’ vicārilā

SYNONYMS

eta bali’-saying this; dāmodara-Dāmodara Paṇḍita; mauna ha-ilā-became silent; antare-within Himself; santoṣa-pleased; prabhu-Śrī Caitanya Mahāprabhu; hāsi’-smiling; vicārilā-considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

TEXT 19

”ihāre kahiye śuddha-premera taraṅga
dāmodara-sama mora nāhi ’antaraṅga’ ”

SYNONYMS

ihāre-such behavior; kahiye-I can say; śuddha-premera taraṅga-waves of pure devotional service; dāmodara-sama-like Dāmodara; mora-My; nāhi-there is not; antaraṅga-intimate friend.

TRANSLATION

”This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita.”

TEXT 20

eteka vicāri’ prabhu madhyāhne calilā
āra dine dāmodare nibhṛte bolāilā

SYNONYMS

eteka vicāri’-considering like this; prabhu-Śrī Caitanya Mahāprabhu; madhyāhne calilā-went to perform His noon duties; āra dine-the next day; dāmodare-unto Dāmodara Paṇḍita; nibhṛte-in a solitary place; bolāilā-called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

TEXT 21

prabhu kahe,–”dāmodara, calaha nadīyā
mātāra samīpe tumi raha tāṅhā yāñā

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; dāmodara-My dear friend Dāmodara; calaha nadīyā-you had better go to Nadia (Navadvīpa); mātāra samīpe-in the care of My mother; tumi-you; raha-stay; tāṅhā-there; yāñā-going.

TRANSLATION

The Lord said,”My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

TEXT 22

tomā vinā tāṅhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumi kailā sāvadhāna

SYNONYMS

tomā vinā-besides you; tāṅhāra-of mother Śacīdevī; rakṣaka-protector; nāhi-not; dekhi-I see; āna-anyone else; āmāke-ha-even unto Me; yāte-by which; tumi-you; kailā-did; sāvadhāna-care.

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

tomā sama 'nirapekṣa' nāhi mora gaṇe
'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe

SYNONYMS

tomā sama-like you; nirapekṣa-neutral; nāhi-there is not; mora gaṇe-among My associates; nirapekṣa-neutral; nahile-without being; dharma-religious principles; nā yāya rakṣaṇe-cannot be protected.

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

āmā haite ye nā haya, se tomā haite haya
āmāre karilā daṇḍa, āna kebā haya

SYNONYMS

āmā haite-from Me; ye-whatever; nā haya-is not; se-that; tomā haite-from you; haya-becomes possible; āmāre-Me; karilā daṇḍa-punished; āna-others; kebā haya-what to speak of.

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

mātāra gṛhe raha yāi mātāra caraṇe
tomāra āge nahibe kāro svacchandācaraṇe

SYNONYMS

mātāra-of My mother; gṛhe-at the home; raha-stay; yāi-going; mātāra caraṇe-at the shelter of My mother's lotus feet; tomāra āge-in front of you; nahibe-there will not be; kāro-of anyone; svacchanda-ācaraṇe-independent activities.

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

madhye madhye āsibā kabhu āmāra daraśane
śīghra kari' punaḥ tāhāṅ karaha gamane

SYNONYMS

madhye madhye-at intervals; āsibā-you will come; kabhu-sometimes; āmāra daraśane-to see Me; śīghra kari'-very soon; punaḥ-again; tāhāṅ-there; karaha gamane-arrange to go.

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

TEXT 27

mātāre kahiha mora koṭī namaskāre
mora sukha-kathā kahi' sukha diha' tāṅre

SYNONYMS

mātāre-to My mother; kahiha-inform; mora-My; koṭī-ten million; namaskāre-obeisances; mora-My; sukha-of happiness; kathā-topics; kahi'-saying; sukha-happiness; diha' tāṅre-give to her.

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

'nirantara nija-kathā tomāre śunāite
ei lāgi' prabhu more pāṭhāilā ihāṅte'

SYNONYMS

nirantara-constantly; nija-kathā-personal activities; tomāre śunāite-to inform you; ei lāgi'-for this reason; prabhu-Śrī Caitanya Mahāprabhu; more-me; pāṭhāilā-has sent; ihāṅte-here.

TRANSLATION

"Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

TEXT 29

eta kahi' mātāra mane santoṣa janmāiha
āra guhya-kathā tāṅre smaraṇa karāiha

SYNONYMS

eta kahi'-saying this; mātāra mane-in the mind of My mother; santoṣa janmāiha-give satisfaction; āra-another; guhya-kathā-very confidential message; tāṅre-her; smaraṇa karāiha-make to remember.

TRANSLATION

"Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

TEXT 30

'bāre bāre āsi' āmi tomāra bhavane

miṣṭānna vyañjana saba kariye bhojane

SYNONYMS

bāre bāre-again and again; āsi'-coming; āmi-I; tomāra bhavane-at your place; miṣṭānna-sweetmeats; vyañjana-vegetables; saba-all; kariye-do; bhojane-eating.

TRANSLATION

"I come to your home again and again to eat all the sweetmeats and vegetables you offer.

TEXT 31

bhojana kariye āmi, tumi tāhā jāna
bāhya virahe tāhā svapna kari māna

SYNONYMS

bhojana-dining; kariye-do; āmi-I; tumi-you; tāhā-that; jāna-know; bāhya-externally; virahe-in separation; tāhā-that; svapna-dream; kari-as; māna-you accept.

TRANSLATION

" 'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme personality of Godhead. As stated in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (Brahma-saṁhitā 5.38) pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

ei māgha-saṅkrāntye tumi randhana karilā
nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā

SYNONYMS

ei-this; māgha-saṅkrāntye-on the occasion of the Māgha-saṅkrānti festival; tumi-you; randhana karilā-cooked; nānā vyañjana-varieties of vegetables; kṣīra-condensed milk; piṭhā-cakes; pāyasa-sweet rice; rāndhilā-cooked.

TRANSLATION

"During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

kṛṣṇe bhoga lāgāñā yabe kailā dhyāna
āmāra sphūrti haila, aśru bharila nayana

SYNONYMS

kṛṣṇe-unto Lord Kṛṣṇa; bhoga-offering; lāgāñā-giving; yabe-when; kailā dhyāna-you meditated; āmāra-My; sphūrti-sudden appearance; haila-there was; aśru-tears; bharila-filled; nayana-your eyes.

TRANSLATION

"You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

TEXT 34

āste-vyaste āmi giyā sakali khāila
āmi khāi,–dekhi' tomāra sukha upajila

SYNONYMS

āste-vyaste-in great haste; āmi-I; giyā-going; sakali khāila-ate everything; āmi khāi-I eat; dekhi'-seeing; tomāra-your; sukha-happiness; upajila-grew.

TRANSLATION

"I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

TEXT 35

kṣaṇeke aśru muchiyā śūnya dekhi' pāta
svapana dekhiluṅ,'yena nimāñi khāila bhāta'

SYNONYMS

kṣaṇeke-in a moment; aśru-tears; muchiyā-wiping; śūnya-vacant; dekhi'-seeing; pāta-the plate; svapana dekhiluṅ-I saw a dream; yena-as if; nimāñi-Śrī Caitanya Mahāprabhu; khāila bhāta-ate the food.

TRANSLATION

"In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought,"I dreamt as if Nimāi were eating everything."

TEXT 36

bāhya-viraha-daśāya punaḥ bhrānti haila
'bhoga nā lāgāiluṅ',–ei jñāna haila

SYNONYMS

bāhya-viraha-of external separation; daśāya-by the condition; punaḥ-again; bhrānti haila-there was illusion; bhoga-offering to the Deity; nā lāgāiluṅ-I have not given; ei-this; jñāna haila-you thought.

TRANSLATION

"In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

TEXT 37

pāka-pātre dekhilā saba anna āche bhari'
punaḥ bhoga lāgāilā sthāna-saṁskāra kari'

SYNONYMS

pāka-pātre-the cooking pots; dekhilā-she saw; saba-all; anna-food; āche bhari'-were filled with; punaḥ-again; bhoga lāgāilā-offered the food; sthāna-the place for offering; saṁskāra kari'-cleansing.

TRANSLATION

"Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

TEXT 38

ei-mata bāra bāra kariye bhojana
tomāra śuddha-preme more kare ākarṣaṇa

SYNONYMS

ei-mata-in this way; bāra bāra-again and again; kariye bhojana-I eat; tomāra-your; śuddha-preme-pure love; more-Me; kare ākarṣaṇa-attracts.

TRANSLATION

"Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

TEXT 39

tomāra ājñāte āmi āchi nīlācale
nikaṭe lañā yāo āmā tomāra prema-bale'

SYNONYMS

tomāra ājñāte-on your order; āmi-I; āchi-reside; nīlācale-at Jagannātha Purī; nikaṭe-nearby; lañā yāo-you take away; āmā-Me; tomāra-your; prema-transcendental love; bale-on the strength of.

TRANSLATION

"Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.' "

TEXT 40

ei-mata bāra bāra karāiha smaraṇa
mora nāma lañā tāṅra vandiha caraṇa"

SYNONYMS

ei-mata-in this way; bāra bāra-again and again; karāiha-cause; smaraṇa-remembrance; mora-My; nāma-name; lañā-taking; tāṅra-her; vandiha-worship; caraṇa-feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, "Remind mother Śacī in this way again and again and worship her lotus feet in My name."

TEXT 41

eta kahi' jagannāthera prasāda ānāila
mātāke vaiṣṇave dite pṛthak pṛthak dila

SYNONYMS

eta kahi'-saying this; jagannāthera-of Jagannātha; prasāda-remnants of food; ānāila-ordered to be brought; mātāke-to His mother; vaiṣṇave-and all the Vaiṣṇavas; dite-to deliver; pṛthak pṛthak-separately; dila-he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

TEXT 42

tabe dāmodara cali' nadīyā āilā
mātāre miliyā tāṅra caraṇe rahilā

SYNONYMS

tabe-then; dāmodara-Dāmodara Paṇḍita; cali'-walking; nadīyā āilā-reached Nadia (Navadvīpa); mātāre miliyā-just after meeting Śacīmātā; tāṅra caraṇe-at her lotus feet; rahilā-remained.

TRANSLATION

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

TEXT 43

ācāryādi vaiṣṇavere mahā-prasāda dilā
prabhura yaiche ājñā, paṇḍita tāhā ācarilā

SYNONYMS

ācārya-ādi-headed by Advaita Ācārya; vaiṣṇavere-to all the Vaiṣṇavas; mahā-prasāda dilā-delivered all the prasāda of Lord Jagannātha; prabhura-of Śrī Caitanya Mahāprabhu; yaiche-as; ājñā-the order; paṇḍita-Dāmodara Paṇḍita; tāhā-that; ācarilā-performed.

TRANSLATION

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

TEXT 44

dāmodara āge svātantrya nā haya kāhāra
tāra bhaye sabe kare saṅkoca vyavahāra

SYNONYMS

dāmodara āge-in front of Dāmodara Paṇḍita; svātantrya-independent behavior; nā haya kāhāra-no one dares to do; tāra bhaye-due to fear of him; sabe-all of them; kare-do; saṅkoca vyavahāra-dealings with great care.

TRANSLATION

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

TEXT 45

prabhu-gaṇe yāṅra dekhe alpa-maryādā-laṅghana
vākya-daṇḍa kari' kare maryādā sthāpana

SYNONYMS

prabhu-gaṇe-in the associates of Śrī Caitanya Mahāprabhu; yāṅra-whose; dekhe-sees; alpa-maryādā-laṅghana-a slight deviation from the standard etiquette and behavior; vākya-daṇḍa kari'-chastising with words; kare-does; maryādā-etiquette; sthāpana-establishing.

TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

ei-ta kahila dāmodarera vākya-daṇḍa
yāhāra śravaṇe bhāge 'ajñāna pāṣaṇḍa'

SYNONYMS

ei-ta-in this way; kahila-I have described; dāmodarera-of Dāmodara Paṇḍita; vākya-daṇḍa-chastisement by words; yāhāra śravaṇe-by hearing which; bhāge-goes away; ajñāna pāṣaṇḍa-the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

caitanyera līlā–gambhīra, koṭi-samudra haite
ki lāgi' ki kare, keha nā pāre bujhite

SYNONYMS

caitanyera līlā-the pastimes of Śrī Caitanya Mahāprabhu; gambhīra-very deep; koṭi-samudra haite-more than millions of seas; ki lāgi'-for what reason; ki kare-what He does; keha-anyone; nā-not; pāre bujhite-can understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48

ataeva gūḍha artha kichui nā jāni
bāhya artha karibāre kari ṭānāṭāni

SYNONYMS

ataeva-therefore; gūḍha artha-deep meaning; kichui-any; nā jāni-I do not know; bāhya artha karibāre-to explain the external meanings; kari-I make; ṭānāṭāni-hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

TEXT 49

eka-dina prabhu haridāsere mililā
tāṅhā lañā goṣṭhī kari' tāṅhāre puchilā

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; haridāsere-with Haridāsa Ṭhākura; mililā-met; tāṅhā lañā-taking him; goṣṭhī kari'-making a discussion; tāṅhāre puchilā-the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

"haridāsa, kali-kāle yavana apāra
go-brāhmaṇe hiṁsā kare mahā durācāra

SYNONYMS

haridāsa-My dear Haridāsa; kali-kāle-in this age of Kali; yavana-demons against the Vedic principles; apāra-unlimited; go-brāhmaṇe-cows and brahminical culture; hiṁsā kare-do violence against; mahā durācāra-extremely fallen.

TRANSLATION

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word yavana does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a yavana. Such a yavana may be in India or outside of India. As described here, the symptom of yavanas is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brāhmaṇas. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all yavanas and mlecchas. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas. Thus at the end of the yuga, Kṛṣṇa will appear as the Kalki avatāra and kill them without consideration.

TEXT 51

ihā-sabāra kon mate ha-ibe nistāra?
tāhāra hetu nā dekhiye,–e duḥkha apāra"

SYNONYMS

ihā-sabāra-of all these yavanas; kon mate-by which way; ha-ibe nistāra-will be deliverance; tāhāra hetu-the cause of such deliverance; nā dekhiye-I do not see; e duḥkha apāra-it is My great unhappiness.

TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

PURPORT

This verse reveals the significance of Lord Śrī Caitanya's appearance as patita-pāvana, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, patita-pāvana-hetu tava avatāra: "O my Lord, You have appeared just to deliver all the fallen souls." mo-sama patita prabhu nā pāibe āra: "And among all the fallen souls, I am the lowest." How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement e duḥkha apāra ("It is My great unhappiness"). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (kṛṣṇa-prema-pradāya te).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi-līlā 9.41) it is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu. Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the yavanas and mlecchas. Such yavanas and mlecchas are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, ihā-sabāra kon mate ha-ibe nistāra: "How will all these yavanas be delivered?" Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

haridāsa kahe,–"prabhu, cintā nā kariha
yavanera saṁsāra dekhi' duḥkha nā bhāviha

SYNONYMS

haridāsa kahe-Haridāsa replied; prabhu-my dear Lord; cintā nā kariha-do not be in anxiety; yavanera saṁsāra-the material condition of the yavanas; dekhi'-seeing; duḥkha nā bhāviha-do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, "My dear Lord, do not be in anxiety." This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

TEXT 53

yavana-sakalera 'mukti' habe anāyāse
'hā rāma, hā rāma' bali' kahe nāmābhāse

SYNONYMS

yavana-sakalera-of all the yavanas; mukti-liberation; habe-there will be; anāyāse-very easily; hā rāma hā rāma-O Lord Rāma, O Lord Rāma; bali'-saying; kahe-they say; nāma-ābhāse-almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

TEXT 54

mahā-preme bhakta kahe,–'hā rāma, hā rāma'
yavanera bhāgya dekha, laya sei nāma

SYNONYMS

mahā-preme-in great ecstatic love; bhakta kahe-a devotee says; hā rāma hā rāma-O Lord Rāmacandra, O Lord Rāmacandra; yavanera-of the yavanas; bhāgya-fortune; dekha-just see; laya sei nāma-they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, "hā rāma, hā rāma," but although yavanas do not know the transcendental meaning of "hā rāma, hā rāma," they say those words in the course of their ordinary life. For the yavanas the words "hā rāma" mean "abominable," whereas the devotee exclaims the words "hā rāma" in ecstatic love. Nevertheless, because the words "hā rāma" are the spiritual summum bonum, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "hā rāma," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "hā rāma" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

TEXT 55

yadyapi anya saṅkete anya haya nāmābhāsa
tathāpi nāmera teja nā haya vināśa

SYNONYMS

yadyapi-although; anya-another; saṅkete-by intimation; anya-that other; haya-is; nāma-ābhāsa-almost equal to the holy name; tathāpi-still; nāmera teja-the transcendental power of the holy name; nā haya vināśa-is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

TEXT 56

daṁṣṭri-daṁṣṭrāhato mleccho
hā rāmeti punaḥ punaḥ
uktvāpi muktim āpnoti
kiṁ punaḥ śraddhayā gṛṇan

SYNONYMS

daṁṣṭri-of a boar; daṁṣṭra-by the teeth; āhataḥ-killed; mlecchaḥ-a meat-eater; hā-O; rāma-my Lord Rāma; iti-thus; punaḥ punaḥ-again and again; uktvā-saying; api-even; muktim-liberation; āpnoti-gets; kim-what; punaḥ-again; śraddhayā-with faith and veneration; gṛṇan-chanting.

TRANSLATION

"Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?"

PURPORT

This refers to an instance in which a meat-eater being killed by a boar uttered the words "hā rāma, hā rāma"again and again at the time of his death. Since this is a quotation from the Nṛsiṁha Purāṇa, this indicates that in the purāṇic age there must also have been mlecchas and yavanas (meateaters), and the words "hā rāma,, meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words "hā rāma" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

TEXT 57

ajāmila putre bolāya bali 'nārāyaṇa'
viṣṇu-dūta āsi' chāḍāya tāhāra bandhana

SYNONYMS

ajāmila-Ajāmila; putre-unto his son; bolāya-calls; bali-saying; nārāyaṇa-the holy name of Nārāyaṇa; viṣṇu-dūta-the attendants of Lord Viṣṇu; āsi-coming; chāḍāya-remove; tāhāra-of him; bandhana-the bonds.

TRANSLATION

"Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

TEXT 58

'rāma' dui akṣara ihā nahe vyavahita
prema-vācī 'hā'-śabda tāhāte bhūṣita

SYNONYMS

rāma-the holy name of the Lord; dui-two; akṣara-syllables; ihā-these; nahe-are not; vyavahita-separated; prema-vācī-a word indicating love; hā-"O"; śabda-the word; tā-hāte-by that; bhūṣita-decorated.

TRANSLATION

"The word 'rāma' consists of the two syllables, 'rā' and 'ma.' These are unseparated and are decorated with the loving word 'hā,' meaning 'O.'

TEXT 59

nāmera akṣara-sabera ei ta' svabhāva
vyavahita haile nā chāḍe āpana-prabhāva

SYNONYMS

nāmera-of the holy name; akṣara-letters; sabera-of all; ei-this; ta'-certainly; sva-bhāva-the characteristic; vyavahita haile-even when improperly uttered; nā-do not; chāḍe-give up; āpana-prabhāva-their own spiritual influence.

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word vyavahita ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

TEXT 60

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

SYNONYMS

nāma-the holy name; ekam-once; yasya-whose; vāci-in the mouth; smaraṇa-patha-gatam-entered the path of remembrance; śrotra-mūlam gatam-entered the roots of the ears; vā-or; śuddham-pure; vā-or; aśuddha-varṇam-impurely uttered; vyavahita-rahitam-without offenses or without being separated; tārayati-delivers; eva-certainly; satyam-truly; tat-that name; cet-if; deha-the material body; draviṇa-material opulence; janatā-public support; lobha-greed; pāṣaṇḍa-atheism; madhye-toward; nikṣiptam-directed; syāt-may be; na-not; phala-janakam-producing the results; śīghram-quickly; eva-certainly; atra-in this matter; vipra-O brāhmaṇa.

TRANSLATION

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism-in other words, if one utters the name with offenses-such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.' "

PURPORT

This verse from the Padma Purāṇa is included in the Hari-bhakti-vilāsa (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vāṅ-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-spṛṣṭam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇaṁ vā aśuddha-varṇam api vā; 'vyavahitaṁ' śabdāntareṇa yad-vyavadhānaṁ vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaraṁ prasaṅgād āpatitaṁ śabdāntaraṁ tena rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitam ity arthaḥ; yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā; tatra 'vyavahitam'–nāmnaḥ kiñcid uccāraṇānantaraṁ kathañcid āpatitaṁ śabdāntaraṁ samādhāya paścān nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye śabdāntareṇāntaritam ity arthaḥ, 'rahitaṁ' paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid aṁśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words "halaṁ riktam." Now the syllable ha in the word "halam" and the syllable ri in "riktam" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "hari." Similarly, in the word "rāja-mahiṣī," the syllables rā and ma appear in two separate words, but because they somehow or other appear together, the holy name rāma will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyaṁ yat phalaṁ, tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha–tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptam–deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakaṁ na bhavati kim? api tu bhavaty eva, kintu atra iha loke śīghraṁ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

nāmābhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite-from the vibration of nāmābhāsa; haya-is; sarva-pāpa-of all reactions to sins; kṣaya-destruction;

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, ”If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanaṁ pāvanānāṁ
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso ’pi kṣapayati mahā-pātaka-dhvānta-rāśim

SYNONYMS

tam-Him; nirvyājam-without duplicity; bhaja-worship; guṇa-nidhe-O reservoir of all good qualities; pāvanam-purifier; pāvanānām-of all other purifiers; śraddhā-with faith; rajyat-being enlivened; matiḥ-mind; atitarām-exceedingly; uttamaḥ-śloka-maulim-the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; prodyan-manifesting; antaḥ-karaṇa-kuhare-in the core of the heart; hanta-alas; yat-nāma-whose holy name; bhānoḥ-of the sun; ābhāsaḥ-slight appearance; api-even; kṣapayati-eradicates; mahā-pātaka-the resultant actions of greatly sinful activities; dhvānta-of ignorance; rāśim-the mass.

TRANSLATION

”O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.”

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.103).

TEXT 63

nāmābhāsa haite haya saṁsārera kṣaya

SYNONYMS

nāma-ābhāsa haite-even on account of nāmābhāsa; haya-there is; saṁsārera kṣaya-deliverance from material bondage;

TRANSLATION

”Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.”

TEXT 64

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo ’py agād dhāma
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ-dying; hareḥ nāma-the holy name of the Supreme Lord; gṛṇan-chanting; putra-upacāritam-though spoken for his son; ajāmilaḥ-Ajāmila; api-also; agāt-attained; dhāma-the spiritual world; kim uta-what to speak of; śraddhayā-with faith and reverence; gṛṇan-chanting;

TRANSLATION

”While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49);

TEXT 65

nāmābhāse ’mukti’ haya sarva-śāstre dekhi
śrī-bhāgavate tāte ajāmila–sākṣī”

SYNONYMS

nāma-ābhāse-simply by a glimpse of the rays of the holy name; mukti-liberation; haya-there is; sarva-śāstre-in all the revealed scriptures; dekhi-I find; śrī-bhāgavate-in Śrīmad-Bhāgavatam; tāte-to that; ajāmila-Ajāmila; sākṣī-witness.

TRANSLATION

”Because of even the faintest rays of the effulgence of the Lord’s holy name, one ca attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam.”

TEXT 66

śuniyā prabhura sukha bāḍaye antare
punarapi bhaṅgī kari’ puchaye tāṅhāre

SYNONYMS

śuniyā-hearing; prabhura-of Śrī Caitanya Mahāprabhu; sukha-happiness; bāḍaye-increased; antare-within the heart; punarapi-still; bhaṅgī kari’-as a matter of course; puchaye tāṅhāre-inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

”pṛthivīte bahu-jīva–sthāvara-jaṅgama
ihā-sabāra ki prakāre ha-ibe mocana?”

SYNONYMS

pṛthivīte-on this earth; bahu-jīva-many living entities; sthāvara-not moving; jaṅgama-moving; ihā-sabāra-of all of these; ki prakāre-how; ha-ibe mocana-there will be deliverance.

TRANSLATION

”On this earth there are many living entities,” the Lord said, ”some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?”

TEXT 68

haridāsa kahe,–”prabhu, se kṛpā tomāra
sthāvara-jaṅgama āge kariyācha nistāra

SYNONYMS

haridāsa kahe-Haridāsa replied; prabhu-my dear Lord; se-that; kṛpā-mercy; tomāra-Your; sthāvara-jaṅgama-nonmoving and moving living entities; āge-previously; kariyācha nistāra-You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, ”My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already grated this mercy and delivered them.

TEXT 69

tumi ye kariyācha ei ucca saṅkīrtana
sthāvara-jaṅgamera sei hayata’ śravaṇa

SYNONYMS

tumi-You; ye-what; kariyācha-have executed; ei-this; ucca-loud; saṅkīrtana-chanting; sthāvara-jaṅgamera-of all living entities, moving and nonmoving; sei-they; hayata’-there is; śravaṇa-hearing;

TRANSLATION

”You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

śuniyā jaṅgamera haya saṁsāra-kṣaya
sthāvare se śabda lāge, pratidhvani haya

SYNONYMS

śuniyā-hearing; jaṅgamera-of the living entities who can move; haya-there is; saṁsāra-kṣaya-annihilation of bondage to the material world; sthāvare-unto the nonmoving living entities; se śabda-that transcendental vibration; lāge-touches; prati-dhvani-echo; haya-there is.

TRANSLATION

”My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

TEXT 71

’pratidhvani’ nahe, sei karaye ’kīrtana’
tomāra kṛpāra ei akathya kathana

SYNONYMS

prati-dhvani nahe-that sound vibration is not an echo; sei-they; karaye kīrtana-are chanting; tomāra kṛpāra-of Your mercy; ei-this; akathya kathana-inconceivable incident;

TRANSLATION

”Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

sakala jagate haya ucca saṅkīrtana
śuniyā premāveśe nāce sthāvara-jaṅgama

SYNONYMS

sakala jagate-all over the universe; haya-there is; ucca saṅkīrtana-loud chanting of the Hare Kṛṣṇa mantra; śuniyā-hearing; prema-āveśe-in ecstatic emotional love; nāce-dance; sthāvara-jaṅgama-all living entities, nonmoving and moving;

TRANSLATION

”When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

yaiche kailā jhārikhaṇḍe vṛndāvana yāite
balabhadra-bhaṭṭācārya kahiyāchena āmāte

SYNONYMS

yaiche-as; kailā-You have performed; jhārikhaṇḍe-in the forest known as Jhārikhaṇḍa; vṛndāvana yāite-while going to Vṛndāvana; balabhadra-bhaṭṭācārya-Your servant Balabhadra Bhaṭṭācārya; kahiyāchena āmāte-has said to me.

TRANSLATION

”My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

TEXT 74

vāsudeva jīva lāgi’ kaila nivedana
tabe aṅgīkāra kailā jīvera mocana

SYNONYMS

vāsudeva-the Lord’s devotee named Vāsudeva; jīva lāgi’-for all living entities; kaila nivedana-submitted his appeal; tabe-at that time; aṅgīkāra kailā-You accepted; jīvera mocana-the deliverance of all living entities.

TRANSLATION

”When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

TEXT 75

jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgīkāra

SYNONYMS

jagat nistārite-to deliver the whole world; ei-this; tomāra avatāra-Your incarnation; bhakta-bhāva-the mood of a devotee; āge-previously; tāte-therefore; kailā aṅgīkāra-You accepted;

TRANSLATION

”My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

ucca saṅkīrtana tāte karilā pracāra
sthira-cara jīvera saba khaṇḍāilā saṁsāra”

SYNONYMS

ucca saṅkīrtana-loud chanting of the Hare Kṛṣṇa mantra; tāte-therefore; karilā pracāra-You have spread; sthira-cara-nonmoving and moving; jīvera-of the living entities; saba-all; khaṇḍāilā-You finished; saṁsāra-the bondage to material existence;

TRANSLATION

”You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.”

TEXT 77

prabhu kahe,–”saba jīva mukti yabe pābe
ei ta’ brahmāṇḍa tabe jīva-śūnya habe!”

SYNONYMS

prabhu kahe-the Lord replied; saba jīva-all living entities; mukti-liberation; yabe-when; pābe-will achieve; ei-this; ta’-certainly; brahmāṇḍa-universe; tabe-then; jīva-śūnya-devoid of living entities; habe-will be;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”If all living entities were liberated, the entire universe would be devoid of living beings.”

TEXTS 78-79

haridāsa bale,–”tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jīva-jāti
saba mukta kari’ tumi vaikuṇṭhe pāṭhāibā
sūkṣma-jīve punaḥ karme udbuddha karibā

SYNONYMS

haridāsa bale-Haridāsa Ṭhākura said; tomāra-Your; yāvat-as long as; martye-in this material world; sthiti-situation; tāvat-for that duration of time; sthāvara-jaṅgama-nonmoving and moving; sarva-all; jīva-jāti-species of living entities; saba-all; mukta kari’-liberating; tumi-You; vaikuṇṭhe-to the spiritual world; pāṭhāibā-will send; sūkṣma-jīve-the undeveloped living entities; punaḥ-again; karme-in their activities; udbuddha karibā-You will awaken;

TRANSLATION

Haridāsa said, ”My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

sei jīva habe ihāṅ sthāvara-jaṅgama
tāhāte bharibe brahmāṇḍa yena pūrva-sama

SYNONYMS

sei jīva-such living entities; habe-will be; ihāṅ-in this material world; sthāvara-jaṅgama-nonmoving and moving living entities; tāhāte-in that way; bharibe-You will fill; brahmāṇḍa-the entire universe; yena-as; pūrva-sama-the same as previously.

TRANSLATION

”In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, ”If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities.” In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu: "Because of the living entity's association with material nature, he meets with good and evil among various species." (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

pūrve yena raghunātha saba āyodhyā lañā
vaikuṇṭhake gelā, anya-jīve āyodhyā bharāñā

SYNONYMS

pūrve-previously; yena-as; raghunātha-Rāmacandra; saba-all; āyodhyā-the population of Āyodhyā; lañā-taking with Him; vaikuṇṭhake gelā-went back to Vaikuṇṭhaloka; anya-jīve-other living entities; āyodhyā-Āyodhyā; bharāñā-filling.

TRANSLATION

"Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

TEXT 82

avatari' tumi aiche pātiyācha hāṭa
keha nā bujhite pāre tomāra gūḍha nāṭa

SYNONYMS

avatari'-descending; tumi-You; aiche-like that; pātiyācha hāṭa-have set up a market; keha nā bujhite pāre-no one can understand; tomāra-Your; gūḍha nāṭa-deep acting.

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

pūrve yena vraje kṛṣṇa kari' avatāra
sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra

SYNONYMS

pūrve-previously; yena-as; vraje-in Vṛndāvana; kṛṣṇa-Lord Kṛṣṇa; kari' avatāra-descending as an incarnation; sakala-all; brahmāṇḍa-jīvera-of living entities within this universe; khaṇḍāilā-destroyed; saṁsāra-the material existence.

TRANSLATION

"Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

TEXT 84

na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate

SYNONYMS

na-not; ca-also; evam-thus; vismayaḥ-wonder; kāryaḥ-to be done; bhavatā-by You; bhagavati-unto the Supreme personality of Godhead; aje-the unborn; yoga-īśvara-īśvare-the master of all masters of mystic power; kṛṣṇe-unto Lord Kṛṣṇa; yataḥ-by whom; etat-all living entities; vimucyate-are delivered.

TRANSLATION

"Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.29.16).

TEXT 85

"ayaṁ hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca
dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ
phalaṁ prayacchati, kim uta samyag bhaktimatām" iti

SYNONYMS

ayam-this; hi-certainly; bhagavān-Supreme Personality of Godhead; dṛṣṭaḥ-seen; kīrtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-and; dveṣa-of envy; anubandhena-with the conception; api-although; akhila-sura-asura-ādi-by all demigods and demons; durlabham-very rarely achieved; phalam-result; prayacchati-awards; kim uta-what to speak of; samyak-fully; bhakti-matām-of those engaged in devotional service; iti-thus.

TRANSLATION

"Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (4.15.17).

TEXT 86

taiche tumi navadvīpe kari' avatāra
sakala-brahmāṇḍa-jīvera karilā nistāra

SYNONYMS

taiche-in that way; tumi-You; navadvīpe-at Navadvīpa; kari' avatāra-descending as an incarnation; sakala-all; brahmāṇḍa-of the universe; jīvera-the living entities; karilā nistāra-have delivered;

TRANSLATION

"By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

TEXT 87

ye kahe,–caitanya-mahimā mora gocara haya'
se jānuka, mora punaḥ ei ta' niścaya

SYNONYMS

ye kahe-whoever says; caitanya-mahimā-the glories of Śrī Caitanya Mahāprabhu; mora gocara-known to me; haya-are; se jānuka-he may know; mora-of me; punaḥ-again; ei ta' niścaya-this is the decision;

TRANSLATION

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

TEXT 88

tomāra ye līlā mahā-amṛtera sindhu
mora mano-gocara nahe tāra eka bindu"

SYNONYMS

tomāra-Your; ye-whatever; līlā-pastimes; mahā-amṛtera sindhu-a great ocean of nectar; mora-for me; manaḥ-gocara nahe-it is not possible to conceive; tāra-of it; eka bindu-one drop;

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

TEXT 89

eta śuni' prabhura mane camatkāra haila
'mora gūḍha-līlā haridāsa kemane jānila?'

SYNONYMS

eta śuni'-hearing this; prabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; camatkāra haila-there was astonishment; mora-My; gūḍha-līlā-confidential pastimes; haridāsa-Haridāsa; kemane-how; jānila-has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

TEXT 90

manera santoṣe tāṅre kailā āliṅgana
bāhye prakāśite e-saba karilā varjana

SYNONYMS

manera santoṣe-with complete satisfaction of the mind; tāṅre-him; kailā āliṅgana-He embraced; bāhye-externally; prakāśite-to disclose; e-saba-all this; karilā varjana-He avoided;

TRANSLATION

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

TEXT 91

īśvara-svabhāva,–aiśvarya cāhe ācchādite
bhakta-ṭhāñi lukāite nāre, haya ta' vidite

SYNONYMS

īśvara-svabhāva-the characteristic of the Supreme personality of Godhead; aiśvarya-opulence; cāhe-wants; ācchādite-to cover; bhakta-ṭhāñi-before His devotee; lukāite nāre-He cannot cover; haya ta' vidite-is well-known.

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

TEXT 92

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanaṁ tava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānaṁ
paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita-passed over; tri-vidha-three kinds; sīma-the limitations; sama-of equal; atiśāyi-and of excelling; sambhāvanam-by which the adequacy; tava-Your; parivraḍhima-of supremacy; sva-bhāvam-the real nature; māyā-balena-by the strength of the illusory energy; bhavatā-Your; api-although; niguhyamānam-being hidden; paśyanti-they see; kecit-some; aniśam-always; tvat-to You; ananya-bhāvāḥ-those who are exclusively devoted;

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This is a verse from the Stotra-ratna of Yāmunācārya;

TEXT 93

tabe mahāprabhu nija-bhakta-pāśe yāñā
haridāsera guṇa kahe śata-mukha hañā

SYNONYMS

tabe-after this; mahāprabhu-Śrī Caitanya Mahāprabhu; nija-bhakta-pāśe-to His personal devotees; yāñā-going; haridāsera guṇa-the transcendental qualities of Haridāsa Ṭhākura; kahe-explains; śata-mukha-as if with hundreds of mouths; hañā-becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths. hundreds of mouths.

TEXT 94

bhaktera guṇa kahite prabhura bāḍaye ullāsa
bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa

SYNONYMS

bhaktera-of the devotees; guṇa-qualities; kahite-speaking; prabhura-of Śrī Caitanya Mahāprabhu; bāḍaye-increases; ullāsa-jubilation; bhakta-gaṇa-of all devotees; śreṣṭha-topmost; tāte-in that; śrī-haridāsa-Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

haridāsera guṇa-gaṇa–asaṅkhya, apāra
keha kona aṁśe varṇe, nāhi pāya pāra

SYNONYMS

haridāsera guṇa-gaṇa-the stock of transcendental qualities of Haridāsa Ṭhākura; asaṅkhya-innumerable; apāra-unfathomed; keha-someone; kona aṁśe-some part; varṇe-describes; nāhi pāya pāra-cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

caitanya-maṅgale śrī-vṛndāvana-dāsa
haridāsera guṇa kichu kariyāchena prakāśa

SYNONYMS

caitanya-maṅgale-in the book known as Caitanya-maṅgala (Caitanya-bhāgavata); śrī-vṛndāvana-dāsa-Śrī Vṛndāvana dāsa Ṭhākura; haridāsera-of Haridāsa Ṭhākura; guṇa-qualities; kichu-some; kariyāchena prakāśa-manifested.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

TEXT 97

saba kahā nā yāya haridāsera caritra
keha kichu kahe karite āpanā pavitra

SYNONYMS

saba-all; kahā-to speak; nā yāya-is not possible; haridāsera caritra-the characteristics of Haridāsa Ṭhākura; keha kichu kahe-someone says something; karite-just to make; āpanā-himself; pavitra-purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

TEXT 98

vṛndāvana-dāsa yāhā nā kaila varṇana
haridāsera guṇa kichu śuna, bhakta-gaṇa

SYNONYMS

vṛndāvana-dāsa-Śrīla Vṛndāvana dāsa Ṭhākura; yāhā-whatever; nā-not; kaila varṇana-described; haridāsera guṇa-qualities of Haridāsa Ṭhākura; kichu-something; śuna-hear; bhakta-gaṇa-O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

TEXT 99

haridāsa yabe nija-gṛha tyāga kailā
benāpolera vana-madhye kata-dina rahilā

SYNONYMS

haridāsa-Haridāsa Ṭhākura; yabe-when; nija-gṛha-his own residence; tyāga kailā-gave up; benāpolera-of the village known as Benāpola; vana-madhye-in the forest; kata-dina-for some time; rahilā-stayed.

TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

TEXT 100

nirjana-vane kuṭira kari' tulasī sevana

rātri-dine tina lakṣa nāma-saṅkīrtana

SYNONYMS

nirjana-vane-in a solitary forest; kuṭira-a cottage; kari'-making; tulasī-the tulasī plant; sevana-worshiping; rātri-dine-throughout the entire day and night; tina-three; lakṣa-hundred thousand; nāma-saṅkīrtana-chanting of the holy name.

TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāṅo station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the ācārya of chanting the Hare Kṛṣṇa mahā-mantra, is called Nāmācārya Haridāsa Ṭhākura. From his personal Example we can understand that chanting the Hare Kṛṣṇa mantra and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant the Hare Kṛṣṇa mahā-mantra undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa mahā-mantra. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa mahā-mantra 300,000 times a day. Such chanting is for the mukta-puruṣa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa mahā-mantra on beads every day and offering respect to the tulasī plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa mahā-mantra with a vow before the tulasī plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

brāhmaṇera ghare kare bhikṣā nirvāhaṇa
prabhāve sakala loka karaye pūjana

SYNONYMS

brāhmaṇera ghare-in the house of a brāhmaṇa; kare-does; bhikṣā nirvāhaṇa-asking alms of food; prabhāve-by spiritual potency; sakala loka-all people; karaye pūjana-worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the brāhmaṇas worshiped Nārāyaṇa in the form of the śālagrama-śilā. Therefore begging from a brāhmaṇa's house meant taking kṛṣṇa-prasāda, which is transcendental (nirguṇa). If we take food from the house of others, such as karmīs, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took prasāda in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or brāhmaṇa's house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, viṣayīra anna khāile duṣṭa haya mana: if a devotee takes alms or food from the house of a karmī who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of vairāgya-vidyā, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Gṛhasthas living within the jurisdiction of the temple must be especially careful not to imitate karmīs by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether gṛhastha, brahmacārī or sannyāsī, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because māyā is very strong, at any time one may become a victim of māyā and fall down from spiritual life.

TEXT 102

sei deśādhyakṣa nāma–rāmacandra khāṅna
vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna

SYNONYMS

sei-that; deśa-adhyakṣa-landholder; nāma-whose name; rāmacandra khāṅna-Rāmacandra Khān; vaiṣṇava-vidveṣī-envious of Vaiṣṇavas; sei-that; pāṣaṇḍa-pradhāna-chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

TEXT 103

haridāse loke pūje, sahite nā pāre
tāṅra apamāna karite nānā upāya kare

SYNONYMS

haridāse-unto Haridāsa Ṭhākura; loke-people; pūje-offer respect; sahite nā pāre-he could not tolerate; tāṅra-his; apamāna-dishonor; karite-to do; nānā-various; upāya-means; kare-plans.

TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

TEXT 104

kona-prakāre haridāsera chidra nāhi pāya veśyā-gaṇe āni' kare chidrera upāya

SYNONYMS

kona-prakāre-by any means; haridāsera-of Haridāsa Ṭhākura; chidra-fault; nāhi-not; pāya-gets; veśyā-gaṇe-prostitutes; āni'-bringing; kare-makes; chidrera upāya-a means to find some fault.

TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, sādhus, mendicants, sannyāsīs and brahmacārīs, there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

TEXT 105

veśyā-gaṇe kahe,–"ei vairāgī haridāsa
tumi-saba kara ihāra vairāgya-dharma nāśa"

SYNONYMS

veśyā-gaṇe-unto the prostitutes; kahe-said; ei-this; vairāgī-mendicant; haridāsa-Haridāsa Ṭhākura; tumi-saba-all of you; kara-cause; ihāra-his; vairāgya-dharma-from the life of a mendicant; nāśa-deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of vairāgya-vidyā (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacārī, sannyāsī or vānaprastha is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa's time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

TEXT 106

veśyā-gaṇa-madhye eka sundarī yuvatī
se kahe,–"tina-dine hariba tāṅra mati"

SYNONYMS

veśyā-gaṇa-madhye-among the prostitutes; eka-one; sundarī-attractive; yuvatī-young; se-she; kahe-said; tina-dine-in three days; hariba-I shall attract: tāṅra-his; mati-mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected."I shall attract the mind of Haridāsa Ṭhākura," she promised, "within three days."

TEXT 107

khāṅna kahe,–"mora pāika yāuka tomāra sane
tomāra sahita ekatra tāre dhari' yena āne"

SYNONYMS

khāṅna kahe-Rāmacandra Khān said; mora pāika-my constable; yāuka-let him go; tomāra sane-with you; tomāra sahita-with you; ekatra-together; tāre-him; dhari'-arresting; yena-so that; āne-can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute,"My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me."

TEXT 108

veśyā kahe,–"mora saṅga ha-uka eka-bāra
dvitīya-bāre dharite pāika la-imu tomāra"

SYNONYMS

veśyā kahe-the prostitute said; mora saṅga-union with me; ha-uka-let there be; eka-bāra-one time; dvitīya-bāre-the second time; dharite-to arrest; pāika-constable; la-imu-I shall take; tomāra-your.

TRANSLATION

The prostitute replied,"First let me have union with him once; then the second time I shall take your constable with me to arrest him."

TEXT 109

rātri-kāle sei veśyā suveśa dhariyā
haridāsera vāsāya gela ullasita hañā

SYNONYMS

rātri-kāle-at night; sei-that; veśyā-prostitute; su-veśa dhariyā-dressing herself very nicely; haridāsera-of Haridāsa Ṭhākura; vāsāya-to the place; gela-went; ullasita hañā-with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

tulasī namaskari' haridāsera dvāre yāñā
gosāñire namaskari' rahilā dāṇḍāñā

SYNONYMS

tulasī namaskari'-after offering obeisances to the tulasī plant; haridāsera-of Ṭhākura Haridāsa; dvāre-at the door; yāñā-going; gosāñire-unto the ācārya; namaskari'-offering obeisances; rahilā dāṇḍāñā-remained standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

aṅga ughāḍiyā dekhāi vasilā duyāre
kahite lāgilā kichu sumadhura svare

SYNONYMS

aṅga ughāḍiyā-exposing part of her body; dekhāi-visible; vasilā-sat down; duyāre-on the threshold of the door; kahite lāgilā-began to speak; kichu-something; su-madhura svare-in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

TEXT 112

"ṭhākura, tumi–parama-sundara, prathama yauvana
tomā dekhi' kon nārī dharite pāre mana?

SYNONYMS

ṭhākura-O great devotee ācārya; tumi-you; parama-sundara-very beautifully constructed; prathama yauvana-the beginning of youth; tomā dekhi'-seeing you; kon nārī-what woman; dharite pāre-can control; mana-her mind.

TRANSLATION

"My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

TEXT 113

tomāra saṅgama lāgi' lubdha mora mana
tomā nā pāile prāṇa nā yāya dhāraṇa"

SYNONYMS

tomāra saṅgama-union with you; lāgi'-for the sake of; lubdha-greedy; mora mana-my mind; tomā-you; nā pāile-if I do not get; prāṇa-my life; nā-not; yāya-can be; dhāraṇa-maintained.

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

TEXTS 114-115

haridāsa kahe,–"tomā karimu aṅgīkāra
saṅkhyā-nāma-samāpti yāvat nā haya āmāra
tāvat tumi vasi' śuna nāma-saṅkīrtana
nāma-samāpti haile karimu ye tomāra mana"

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura said; tomā-you; karimu aṅgīkāra-I shall accept; saṅkhyā-nāma-the number of holy names; samāpti-finishing; yāvat-as long as; nā-not; haya-it is; āmāra-my; tāvat-so long; tumi-you; vasi'-sitting; śuna-hear; nāma-saṅkīrtana-chanting of the holy name; nāma-of the holy name; samāpti-finishing; haile-when there is; karimu-I shall do; ye-what; tomāra-your; mana-mind.

TRANSLATION

Haridāsa Ṭhākura replied,"I shall accept you without fall, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

TEXT 116

eta śuni' sei veśyā vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kāla hailā

SYNONYMS

eta śuni'-hearing this; sei veśyā-that prostitute; vasiyā rahilā-stayed there sitting; kīrtana-chanting; kare-performs; haridāsa-Haridāsa Ṭhākura; prātaḥ-kāla hailā-there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117

prātaḥ-kāla dekhi' veśyā uṭhiyā calilā
saba samācāra yāi khāṅnere kahilā

SYNONYMS

prātaḥ-kāla dekhi'-seeing the morning; veśyā-the prostitute; uṭhiyā calilā-stood up and left; saba samācāra-all information; yāi-going; khāṅnere kahilā-she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118

'āji āmā aṅgīkāra kariyāche vacane
kāli avaśya tāhāra saṅge ha-ibe saṅgame'

SYNONYMS

āji-today; āmā-me; aṅgīkāra-acceptance; kariyāche-he has done; vacane-by word; kāli-tomorrow; avaśya-certainly; tāhāra saṅge-with him; ha-ibe-there will be; saṅgame-union.

TRANSLATION

"Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

TEXT 119

āra dina rātri haile veśyā āila
haridāsa tāre bahu āśvāsa karila

SYNONYMS

āra dina-the next day; rātri-night; haile-when there was; veśyā-the prostitute; āila-came; haridāsa-Haridāsa Ṭhākura; tāre-unto her; bahu-many; āśvāsa karila-gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

TEXT 120

'kāli duḥkha pāilā, aparādha nā la-ibā mora
avaśya karimu āmi tomāya aṅgīkāra

SYNONYMS

kāli-yesterday; duḥkha pāilā-you were disappointed; aparādha-offense; nā la-ibā-please do not take; mora-my; avaśya-certainly; karimu-shall do; āmi-I; tomāya-unto you; aṅgīkāra-acceptance.

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

tāvat ihāṅ vasi' śuna nāma-saṅkīrtana
nāma pūrṇa haile, pūrṇa habe tomāra mana'

SYNONYMS

tāvat-until that time; ihāṅ-here; vasi'-sitting; śuna-hear; nāma-saṅkīrtana-chanting of the holy name of the Lord; nāma pūrṇa haile-as soon as the regular chanting is fulfilled; pūrṇa-satisfied; habe-will be; tomāra mana-your mind.

TRANSLATION

"Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

TEXT 122

tulasīre tāṅke veśyā namaskāra kari'
dvāre vasi' nāma śune bale 'hari' 'hari'

SYNONYMS

tulasīre-unto the tulasī plant; tāṅke-unto Haridāsa Ṭhākura; veśyā-the prostitute; namaskāra kari'-offering obeisances; dvāre vasi'-sitting at the door; nāma-the holy name; śune-hears; bale-says; hari hari-O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted,"O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa mahā-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the tulasī plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

TEXT 123

rātri-śeṣa haila, veśyā usimisi kare
tāra rīti dekhi' haridāsa kahena tāhāre

SYNONYMS

rātri-night; śeṣa haila-came to an end; veśyā-the prostitute; usimisi-restless; kare-became; tāra-her; rīti-activities; dekhi'-seeing; haridāsa-Haridāsa Ṭhākura; kahena-says; tāhāre-unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

TEXT 124

”koṭi-nāma-grahaṇa-yajña kari eka-māse
ei dīkṣā kariyāchi, haila āsi’ śeṣe

SYNONYMS

koṭi-nāma-grahaṇa-chanting ten million names; yajña-such a sacrifice; kari-I perform; eka-māse-in one month; ei-this; dīkṣā-vow; kariyāchi-I have taken; haila-it was; āsi’-nearing; śeṣe-the end.

TRANSLATION

”I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: those whose intelligence is brilliant accept this hari-nāma-yajña, the yajña of chanting the holy name of the Lord. By performing this yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the yajña of chanting the Hare Kṛṣṇa mahā-mantra, he became a regularly initiated brāhmaṇa. As stated in Śrīmad-Bhāgavatam (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo ’pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of brāhmaṇas has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ

”In the age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities.” A person who is not purified by the prescribed process of saṁskāra is called asaṁskṛta, but if one remains kriyā-hīna even after being purified by initiation-in other words, if one fails to actually apply the principles of purity in his life-he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

āji samāpta ha-ibe,–hena jñāna chila
samasta rātri niluṅ nāma samāpta nā haila

SYNONYMS

āji-today; samāpta ha-ibe-will be finished; hena jñāna chila-I thought that; samasta rātri-all night; niluṅ-I took; nāma-the holy name of the Lord; samāpta-finished; nā haila-was not.

TRANSLATION

”I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

TEXT 126

kāli samāpta habe, tabe habe vrata-bhaṅga
svacchande tomāra saṅge ha-ibeka saṅga”

SYNONYMS

kāli-tomorrow; samāpta habe-it will end; tabe-at that time; habe-there will be; vrata-bhaṅga-the end of my vow; svacchande-in full freedom; tomāra saṅge-with you; ha-ibeka-there will be; saṅga-union.

TRANSLATION

”Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom.”

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

”Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.”

TEXT 127

veśyā giyā samācāra khāṅnere kahila
āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila

SYNONYMS

veśyā-the prostitute; giyā-returning; samācāra-information; khāṅnere kahila-spoke to Rāmacandra Khān; āra dina-the next day; sandhyā ha-ite-beginning from the evening; ṭhākura-ṭhāñi āila-she came and remained at the residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

TEXT 128

tulasīke, ṭhākurake namaskāra kari’
dvāre vasi’ nāma śune, bale ’hari’ ’hari’

SYNONYMS

tulasīke-unto the tulasī plant; ṭhākurake-and unto Haridāsa Ṭhākura; namaskāra kari’-offers her obeisances; dvāre vasi’-sitting at the door; nāma śune-hears the holy name; bale-chants; hari hari-the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura’s chanting, and she also personally chanted ”Hari, Hari,” the holy name of the Lord.

TEXT 129

’nāma pūrṇa habe āji’,–bale haridāsa
’tabe pūrṇa karimu āji tomāra abhilāṣa’

SYNONYMS

nāma-chanting of the holy name; pūrṇa-complete; habe-will be; āji-today; bale haridāsa-Haridāsa Ṭhākura said; tabe-then; pūrṇa karimu-I shall satisfy; āji-today; tomāra abhilāṣa-your desires.

TRANSLATION

”Today it will be possible for me to finish my chanting,” Haridāsa Ṭhākura informed her. ”Then I shall satisfy all your desires.”

TEXT 130

kīrtana karite aiche rātri-śeṣa haila
ṭhākurera sane veśyāra mana phiri’ gela

SYNONYMS

kīrtana karite-chanting and chanting; aiche-in that way; rātri-śeṣa haila-the night ended; ṭhākurera sane-by the association of Haridāsa Ṭhākura; veśyāra-of the prostitute; mana-mind; phiri’ gela-was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

TEXT 131

daṇḍavat hañā paḍe ṭhākura-caraṇe
rāmacandra-khāṅnera kathā kaila nivedane

SYNONYMS

daṇḍavat hañā-offering obeisances; paḍe-she fell down; ṭhākura-caraṇe-at the lotus feet of Haridāsa Ṭhākura; rāmacandra-khāṅnera-of Rāmacandra Khān; kathā-policy; kaila-did; nivedane-submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

TEXT 132

”veśyā hañā muñi pāpa kariyāchoṅ apāra
kṛpā kari’ kara mo-adhame nistāra”

SYNONYMS

veśyā hañā-being a prostitute; muñi-I; pāpa-sinful activities; kariyāchoṅ-have done; apāra-unlimited; kṛpā kari’-being merciful; kara-please do; mo-adhame-unto me, the most fallen; nistāra-deliverance.

TRANSLATION

”Because I have taken the profession of a prostitute,” she said, ”I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul.”

TEXT 133

ṭhākura kahe,–khāṅnera kathā saba āmi jāni
ajña mūrkha sei, tāre duḥkha nāhi māni

SYNONYMS

ṭhākura kahe-Haridāsa Ṭhākura said; khāṅnera kathā-the plans of Rāmacandra Khān; saba-all; āmi jāni-I know; ajña mūrkha sei-he is an ignorant fool; tāre-by that; duḥkha nāhi māni-I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, ”I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

TEXT 134

sei-dina yāitāma e-sthāna chāḍiyā
tina dina rahilāṅa tomā nistāra lāgiyā

SYNONYMS

sei-dina-on that very day; yāitāma-I would have left; e-sthāna-this place; chāḍiyā-giving up; tina dina-for three days; rahilāṅa-I stayed; tomā-you; nistāra lāgiyā-for delivering.

TRANSLATION

”On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you.”

TEXT 135

veśyā kahe,–”kṛpā kari’ karaha upadeśa
ki mora kartavya, yāte yāya bhava-kleśa”

SYNONYMS

veśyā kahe-the prostitute said; kṛpā kari’-being merciful; karaha upadeśa-please give instructions; ki-what; mora kartavya-my duty; yāte-by which; yāya-go away; bhava-kleśa-all material tribulations.

TRANSLATION

The prostitute said, ”Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence.”

TEXT 136

ṭhākura kahe,–”gharera dravya brāhmaṇe kara dāna
ei ghare āsi’ tumi karaha viśrāma

SYNONYMS

ṭhākura kahe-Śrīla Haridāsa Ṭhākura said; gharera-at home; dravya-articles; brāhmaṇe-to the brāhmaṇas; kara dāna-give as charity; ei ghare-in this room; āsi’-returning; tumi-you; karaha viśrāma-stay.

TRANSLATION

Haridāsa Ṭhākura replied, ”Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

PURPORT

Haridāsa Ṭhākura’s instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called daridra-nārāyaṇa (”poor Nārāyaṇa”) or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas. As stated in Bhagavad-gītā (18.42):

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one’s life, and full faith in the Supreme Personality of Godhead. persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in Bhagavad-gītā (9.22) that He personally carries to them all their necessities (yoga-kṣemaṁ vahāmy aham).

The Vedic civilization recommends that one give charity to brāhmaṇas and sannyāsīs, not to the so-called daridra-nārāyaṇa. Nārāyaṇa cannot be daridra, nor can daridra be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to brāhmaṇas and sannyāsīs because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa, who says in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kunti, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (veśyā) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the brāhmaṇas whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the brāhmaṇas and Vaiṣṇavas. A brāhmaṇa knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

TEXT 137

nirantara nāma lao, kara tulasī sevana
acirāt pābe tabe kṛṣṇera caraṇa”

SYNONYMS

nirantara-twenty-four hours a day; nāma lao-chant the Hare Kṛṣṇa mantra; kara-perform; tulasī sevana-worship of the tulasī plant; acirāt-very soon; pābe-you will get; tabe-then; kṛṣṇera caraṇa-the lotus feet of Kṛṣṇa.

TRANSLATION

”Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa.”

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja). Why is it that people cannot do this? Kṛṣṇa assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: ”I shall deliver you from all sinful reactions. Do not fear.” Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad-gītā, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa mantra constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

”One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Sadā means ”always.” Haridāsa Ṭhākura says, nirantara nāma lao: ”Chant the Hare Kṛṣṇa mantra without stopping.”

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people’s sinful activities they cannot do this. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa mantra and rendering service unto the tulasī plant, they will very soon be able to surrender. One’s real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

TEXT 138

eta bali’ tāre ’nāma’ upadeśa kari’
uṭhiyā calilā ṭhākura bali’ ’hari’ ’hari’

SYNONYMS

eta bali’-saying this; tāre-her; nāma upadeśa kari’-instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra; uṭhiyā-standing up; calilā-left; ṭhākura-Haridāsa Ṭhākura; bali’-chanting; hari hari-the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting ”Hari, Hari.”

TEXT 139

tabe sei veśyā gurura ājñā la-ila
gṛha-vitta yebā chila, brāhmaṇere dila

SYNONYMS

tabe-thereafter; sei-that; veśyā-prostitute; gurura-of the spiritual master; ājñā-order; la-ila-took; gṛha-vitta-all household possessions; yebā-whatever; chila-there was; brāhmaṇere-to the brāhmaṇas; dila-gave.

TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

PURPORT

Sometimes the word gṛha-vṛtti is substituted for the word gṛha-vitta. Vṛtti means ”profession.” The gṛha-vṛtti of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, gṛha-vṛtti is not a suitable word. The proper word is gṛha-vitta, which means ”all the possessions she had in her home.” All the girl’s possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to brāhmaṇas and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: ”I shall save you from all sinful reactions.” When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa’s prasāda and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava guru accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one’s hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava guru is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

TEXT 140

māthā muḍi’ eka-vastre rahila sei ghare
rātri-dine tina-lakṣa nāma grahaṇa kare

SYNONYMS

māthā muḍi'-shaving her head; eka-vastre-wearing one cloth; rahila-remained; sei ghare-in that room; rātri-dine-throughout the entire day and night; tina-lakṣa-300,000; nāma-holy names; grahaṇa kare-chants.

TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

TEXT 141

tulasī sevana kare, carvaṇa, upavāsa
indriya-damana haila, premera prakāśa

SYNONYMS

tulasī-the tulasī plant; sevana kare-she worshiped; carvaṇa-chewing; upavāsa-fasting; indriya-damana-controlling the senses; haila-there was; premera prakāśa-manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

TEXT 142

prasiddhā vaiṣṇavī haila parama-mahāntī
baḍa baḍa vaiṣṇava tāṅra darśanete yānti

SYNONYMS

prasiddhā-celebrated; vaiṣṇavī-devotee of the Lord; haila-became; parama-mahāntī-very advanced; baḍa baḍa vaiṣṇava-many recognized, highly situated devotees; tāṅra-her; darśanete-to see; yānti-used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

veśyāra caritra dekhi' loke camatkāra
haridāsera mahimā kahe kari' namaskāra

SYNONYMS

veśyāra-of the prostitute; caritra-character; dekhi'-seeing; loke-all people; camatkāra-astonished; haridāsera-of Ṭhākura Haridāsa; mahimā-glories; kahe-speak; kari' namaskāra-offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, phalena paricīyate: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called gosvāmīs, some are called svāmīs, some are prabhus, and some are prabhupāda. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

TEXT 144

rāmacandra khāṅna aparādha-bīja kaila
sei bīja vṛkṣa hañā āgete phalila

SYNONYMS

rāmacandra khāṅna-Rāmacandra Khān; aparādha-of the offense; bīja-seed; kaila-caused to germinate; sei bīja-that seed; vṛkṣa hañā-becoming a tree; āgete-later; phalila-fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

TEXT 145

mahad-aparādhera phala adbhuta kathana
prastāva pāñā kahi, śuna, bhakta-gaṇa

SYNONYMS

mahat-aparādhera-of a great offense at the feet of the exalted devotee; phala-the result; adbhuta-wonderful; kathana-narration; prastāva-opportunity; pāñā-taking advantage of; kahi-I say; śuna-hear; bhakta-gaṇa-O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

TEXT 146

sahajei avaiṣṇava rāmacandra-khāṅna
haridāsera aparādhe haila asura-samāna

SYNONYMS

sahajei-naturally; avaiṣṇava-nondevotee; rāmacandra-khāṅna-Rāmacandra Khān; haridāsera-at the lotus feet of Haridāsa; aparādhe-by offenses; haila-was; asura-samāna-exactly like a demon.

TRANSLATION

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna
bahu-dinera aparādhe pāila pariṇāma

SYNONYMS

vaiṣṇava-dharma-the cult of Vaiṣṇavism; nindā kare-blasphemes; vaiṣṇava apamāna-insults to the devotees; bahu-dinera-for a long time; aparādhe-by offensive activities; pāila-got; pariṇāma-the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a brāhmaṇa father, Viśvaśravā, was nevertheless called an asura or rākṣasa because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an asura because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

nityānanda-gosāñi gauḍe yabe āilā
prema pracārite tabe bhramite lāgilā

SYNONYMS

nityānanda-gosāñi-Lord Nityānanda; gauḍe-in Bengal; yabe-when; āilā-came back; prema pracārite-to preach the cult of bhakti, love of Godhead; tabe-at that time; bhramite lāgilā-began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

prema-pracāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta karena bhramaṇa

SYNONYMS

prema-pracāraṇa-preaching the cult of bhakti; āra-and; pāṣaṇḍa-dalana-subduing atheistic men; dui-kārye-with two kinds of activities; avadhūta-the great devotee and mendicant; karena-does; bhramaṇa-touring.

TRANSLATION

For two purposes-to spread the cult of bhakti and to defeat and subdue the atheists-Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ-
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes-to preach the bhakti cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda Prabhu perform the same activities. There are two classes of devotees. One is called goṣṭhyānandī, and the other is called bhajanānandī. A devotee who does not preach but always engages in devotional activities is called a bhajanānandī, whereas a devotee who not only is expert in devotional service but who also preaches the cult of bhakti and defeats all kinds of agnostics is called a goṣṭhyānandī.

TEXT 150

sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare

SYNONYMS

sarva-jña-omniscient; nityānanda-Lord Nityānanda; āilā-came; tāra ghare-at his house; āsiyā-coming; vasilā-sat down; durgā-maṇḍapa-upare-on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

TEXT 151

aneka loka-jana saṅge aṅgana bharila
bhitara haite rāmacandra sevaka pāṭhāila

SYNONYMS

aneka-many; loka-jana-crowds of people; saṅge-accompanied by; aṅgana-the courtyard; bharila-became filled; bhitara haite-from inside; rāmacandra-Rāmacandra Khān; sevaka-servant; pāṭhāila-sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the bhitara-bāḍi, or inside house. In the outside house, or bahir-bāḍi, the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

sevaka bale–"gosāñi, more pāṭhāila khāṅna
gṛhasthera ghare tomāya diba vāsā-sthāna

SYNONYMS

sevaka bale-the servant said; gosāñi-my dear Lord; more-me; pāṭhāila-sent; khāṅna-Rāmacandra Khān; gṛhasthera ghare-at the house of some ordinary person; tomāya-unto You; diba-I shall give; vāsā-sthāna-residential place.

TRANSLATION

The servant informed Lord Nityānanda, "My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man's house.

TEXT 153

goyālāra gośālā haya atyanta vistāra
ihāṅ saṅkīrṇa-sthala, tomāra manuṣya–apāra"

SYNONYMS

goyālāra-of a milkman; go-śālā-cow shed; haya-is; atyanta-very; vistāra-spacious; ihāṅ-here; saṅkīrṇa-sthala-very narrow place; tomāra-Your; manuṣya-adherents; apāra-unlimited.

TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You."

TEXT 154

bhitare āchilā, śuni' krodhe bāhirilā
aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā

SYNONYMS

bhitare āchilā-was staying inside; śuni'-hearing; krodhe-in anger; bāhirilā-came out; aṭṭa aṭṭa-very loudly; hāsi'-laughing; gosāñi-Lord Nityānanda Prabhu; kahite lāgilā-began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

TEXT 155

"satya kahe,–ei ghara mora yogya naya
mleccha go-vadha kare, tāra yogya haya"

SYNONYMS

satya kahe-Rāmacandra Khān says rightly; ei ghara-this house; mora-for Me; yogya naya-is not fit; mleccha-the meateaters; go-vadha kare-who kill cows; tāra-for them; yogya haya-it is fit.

TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters."

TEXT 156

eta bali' krodhe gosāñi uṭhiyā calilā
tāre daṇḍa dite se grāme nā rahilā

SYNONYMS

eta bali'-saying this; krodhe-in anger; gosāñi-Lord Nityānanda; uṭhiyā calilā-got up and left; tāre-him; daṇḍa dite-to chastise; se-that; grāme-in the village; nā rahilā-did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

ihāṅ rāmacandra khāna sevake ājñā dila
gosāñi yāhāṅ vasilā, tāra māṭī khodāila

SYNONYMS

ihāṅ-here; rāmacandra khāna-Rāmacandra Khān; sevake-to the servant; ājñā dila-ordered; gosāñi-Lord Nityānanda Prabhu; yāhāṅ-where; vasilā-sat down; tāra-of that place; māṭī-earth; khodāila-caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

TEXT 158

gomaya-jale lepilā saba mandira-prāṅgaṇa
tabu rāmacandrera mana nā haila parasanna

SYNONYMS

go-maya-jale-with water mixed with cow dung; lepilā-smeared; saba-all; mandira-the Durgā-maṇḍapa temple; prāṅgaṇa-the courtyard; tabu-still; rāmacandrera mana-the mind of Rāmacandra Khān; nā haila parasanna-was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

dasyu-vṛtti kare rāmacandra rājāre nā deya kara
kruddha hañā mleccha ujira āila tāra ghara

SYNONYMS

dasyu-vṛtti-the business of a thief; kare-does; rāmacandra-Rāmacandra; rājāre-to the government; nā-does not; deya-pay; kara-tax; kruddha hañā-being angry; mleccha-the Mohammedan; ujira-minister; āila-came; tāra ghara-to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

TEXT 160

āsi' sei durgā-maṇḍape vāsā kaila
avadhya vadha kari' māṁsa se-ghare rāndhāila

SYNONYMS

āsi'-coming; sei durgā-maṇḍape-at that very place of the Durgā-maṇḍapa; vāsā kaila-made his residence; avadhya-a cow or calf, which is not to be killed; vadha kari'-killing; māṁsa-meat; se-ghare-in that place; rāndhāila-cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

strī-putra-sahita rāmacandrere bāndhiyā
tāra ghara-grāma luṭe tina-dina rahiyā

SYNONYMS

strī-putra-his wife and children; sahita-with; rāmacandrere bāndhiyā-arresting Rāmacandra Khān; tāra-his; ghara-grāma-house and village; luṭe-plundered; tina-dina rahiyā-staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

sei ghare tina dina kare amedhya randhana
āra dina sabā lañā karilā gamana

SYNONYMS

sei ghare-in that room; tina dina-for three days; kare-does; amedhya randhana-cooking the flesh of a cow; āra dina-the next day; sabā lañā-accompanied by his followers; karilā gamana-left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

jāti-dhana-jana khānera sakala la-ila
bahu-dina paryanta grāma ujāḍa rahila

SYNONYMS

jāti-birthright; dhana-riches; jana-followers; khānera-of Rāmacandra Khān; sakala-everything; la-ila-he took away; bahu-dina-a long time; paryanta-for; grāma-the village; ujāḍa rahila-remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

TEXT 164

mahāntera apamāna ye deśa-grāme haya
eka janāra doṣe saba deśa ujāḍaya

SYNONYMS

mahāntera-of persons who are highly advanced in spiritual life; apamāna-disrespect; ye deśa-grāme-in which country or village; haya-is; eka janāra-of one man; doṣe-for the fault; saba deśa-the whole country; ujāḍaya-becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

TEXT 165

haridāsa-ṭhākura cali' āilā cāndapure
āsiyā rahilā balarāma-ācāryera ghare

SYNONYMS

haridāsa-ṭhākura-Haridāsa Ṭhākura; cali'-walking; āilā-came; cāndapure-in the village known as Cāndapura; āsiyā-coming; rahilā-remained; balarāma-ācāryera ghare-at the residence of Balarāma Ācārya

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiraṇya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

hiraṇya, govardhana–dui mulukera majumadāra
tāra purohita–'balarāma' nāma tāṅra

SYNONYMS

hiraṇya-Hiraṇya; govardhana-Govardhana; dui-two; mulukera-of that country; majumadāra-treasurers of the government; tāra-their; purohita-priest; balarāma-Balarāma; nāma-name; tāṅra-his.

TRANSLATION

Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word majumadāra refers to a treasurer who keeps accounts of revenue.

TEXT 167

haridāsera kṛpā-pātra, tāte bhakti-māne
yatna kari' ṭhākurere rākhilā sei grāme

SYNONYMS

haridāsera kṛpā-pātra-favored by Haridāsa Ṭhākura; tāte-therefore; bhakti-māne-a great devotee of Haridāsa Ṭhākura; yatna kari'-with great care and attention; ṭhākurere-Haridāsa Ṭhākura; rākhilā-kept; sei grāme-in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

TEXT 168

nirjana parṇa-śālāya karena kīrtana
balarāma-ācārya-gṛhe bhikṣā-nirvāhaṇa

SYNONYMS

nirjana-solitary; parṇa-śālāya-in a thatched cottage; karena-performs; kīrtana-chanting of the Hare Kṛṣṇa mantra; balarāma-ācārya-gṛhe-at the house of Balarāma Ācārya; bhikṣā-nirvāhaṇa-accepting alms.

TRANSLATION

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra He accepted prasāda at the house of Balarāma Ācārya.

TEXT 169

raghunātha-dāsa bālaka karena adhyayana
haridāsa-ṭhākurere yāi' karena darśana

SYNONYMS

raghunātha-dāsa-Raghunātha dāsa; bālaka-a boy; karena adhyayana-was engaged in study; haridāsa-ṭhākurere-to Haridāsa Ṭhākura; yāi'-going; karena darśana-used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiraṇya Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

TEXT 170

haridāsa kṛpā kare tāṅhāra upare
sei kṛpā 'kāraṇa' haila caitanya pāibāre

SYNONYMS

haridāsa-Ṭhākura Haridāsa; kṛpā kare-shows mercy; tāṅhāra upare-upon him; sei kṛpā-that mercy; kāraṇa-the cause; haila-became; caitanya-Śrī Caitanya Mahāprabhu; pāibāre-to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 171

tāhāṅ yaiche haila haridāsera mahimā kathana
vyākhyāna,–adbhuta kathā śuna, bhakta-gaṇa

SYNONYMS

tāhāṅ-at that place; yaiche-just as; haila-there was; haridāsera-of Haridāsa Ṭhākura; mahimā-glories; kathana-discussion; vyākhyāna-discourse; adbhuta-wonderful; kathā-incident; śuna-hear; bhakta-gaṇa-O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172

eka-dina balarāma minati kariyā
majumadārera sabhāya āilā ṭhākure lañā

SYNONYMS

eka-dina-one day; balarāma-Balarāma Ācārya; minati kariyā-in great humility; majumadārera-of the Majumadāras, Hiraṇya and Govardhana; sabhāya-at the assembly; āilā-came; ṭhākure-Haridāsa Ṭhākura; lañā-taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

TEXT 173

ṭhākura dekhi' dui bhāi kailā abhyutthāna
pāya paḍi' āsana dilā kariyā sammāna

SYNONYMS

ṭhākura dekhi'-seeing Haridāsa Ṭhākura; dui bhāi-the two brothers; kailā abhyutthāna-stood up; pāya paḍi'-falling at the lotus feet; āsana dilā-offered a sitting place; kariyā sammāna-with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

TEXT 174

aneka paṇḍita sabhāya, brāhmaṇa, sajjana
dui bhāi mahā-paṇḍita–hiraṇya, govardhana

SYNONYMS

aneka paṇḍita-many learned scholars; sabhāya-in that assembly; brāhmaṇa-brāhmaṇas; sat-jana-respectable gentlemen; dui bhāi-the two brothers; mahā-paṇḍita-very learned scholars; hiraṇya-Hiraṇya; govardhana-Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

TEXT 175

haridāsera guṇa sabe kahe pañca-mukhe
śuniyā ta' dui bhāi pāilā baḍa sukhe

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; guṇa-the qualities; sabe-all of them; kahe-began to speak; pañca-mukhe-as if speaking with five mouths; śuniyā-hearing; ta'-certainly; dui bhāi-the two brothers; pāilā-got; baḍa sukhe-very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

TEXT 176

tina-lakṣa nāma ṭhākura karena kīrtana
nāmera mahimā uṭhāila paṇḍita-gaṇa

SYNONYMS

tina-lakṣa-300,000; nāma-holy names of the Lord; ṭhākura-Haridāsa Ṭhākura; karena kīrtana-used to chant; nāmera-of the holy name; mahimā-glories; uṭhāila-raised; paṇḍita-gaṇa-all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

TEXT 177

keha bale,–'nāma haite haya pāpa-kṣaya'
keha bale,–'nāma haite jīvera mokṣa haya'

SYNONYMS

keha bale-some of them said; nāma haite-by chanting the Hare Kṛṣṇa mantra; haya-there is; pāpa-kṣaya-disappearance of all reactions to sinful activities; keha bale-some of them said; nāma haite-by chanting the holy name; jīvera-of the living entities; mokṣa haya-there is liberation.

TRANSLATION

Some of them said, ”By chanting the holy name of the Lord, one is freed from the reactions of all sinful life.” Others said, ”Simply by chanting the holy name of the Lord, a living being is liberated from material bondage.”

TEXT 178

haridāsa kahena,–”nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya

SYNONYMS

haridāsa kahena-Haridāsa Ṭhākura replied; nāmera-of chanting the holy name of the Lord; ei-these, dui-two; phala-results; naya-are not; nāmera phale-by the result of chanting the holy name; kṛṣṇa-pade-at the lotus feet of Kṛṣṇa; prema upajaya-awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, ”These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ-when one thus engages in the vow to chant and dance; sva-own; priya-very dear; nāma-holy name; kīrtyā-by chanting; jāta-in this way develops; anurāgaḥ-attachment; druta-cittaḥ-very eagerly; uccaiḥ-loudly; hasati-laughs; atho-also; roditi-cries; rauti-becomes agitated; gāyati-chants; unmāda-vat-like a madman; nṛtyati-dances; loka-bāhyaḥ-not caring for outsiders.

TRANSLATION

”When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

PURPORT

For an explanation of this verse (Bhāg. 11.2.40) one may consult Chapter Seven, text 94, of the Ādi-līlā.

TEXT 180

ānuṣaṅgika phala nāmera–’mukti’, ’pāpa-nāśa’
tāhāra dṛṣṭānta yaiche sūryera prakāśa

SYNONYMS

ānuṣaṅgika-concomitant; phala-result; nāmera-of the holy name; mukti-liberation; pāpa-nāśa-extinction of the resultant actions of sinful life; tāhāra-of that; dṛṣṭānta-example; yaiche-as; sūryera prakāśa-light of the sun.

TRANSLATION

”Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

aṁhaḥ saṁharad akhilaṁ sakṛd
udayād eva sakala-lokasya
taraṇir iva timira-jaladhiṁ
jayati jagan-maṅgalaṁ harer nāma

SYNONYMS

aṁhaḥ-the resultant action of sinful life, which causes material bondage; saṁharat-completely eradicating; akhilam-all; sakṛt-once only; udayāt-by rising; eva-certainly; sakala-all; lokasya-of the people of the world; taraṇiḥ-the sun; iva-like; timira-of darkness; jala-dhim-the ocean; jayati-all glories to; jagat-maṅgalam-auspicious for the whole world; hareḥ nāma-the holy name of the Lord. name of the Lord.

TRANSLATION

”As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being’s sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.’ ”

PURPORT

This verse is found in the Padyāvalī (16).

TEXT 182

ei ślokera artha kara paṇḍitera gaṇa”
sabe kahe,–’tumi kaha artha-vivaraṇa’

SYNONYMS

ei ślokera-of this verse; artha-meaning; kara-explain; paṇḍitera gaṇa-O groups of learned scholars; sabe kahe-everyone said; tumi kaha-you speak; artha-vivaraṇa-the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, ”O learned scholars, please explain the meaning of this verse.” But the audience requested Haridāsa Ṭhākura,”It is better for you to explain the meaning of this important verse.”

TEXT 183

haridāsa kahena,–”yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

SYNONYMS

haridāsa kahena-Haridāsa Ṭhākura began to explain; yaiche-like; sūryera udaya-sunrise; udaya nā haite-although not visible; ārambhe-from the beginning; tamera-of darkness; haya kṣaya-there is dissipation.

TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

TEXT 184

caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

SYNONYMS

caura-thieves; preta-ghosts; rākṣasa-demons; ādira-of them and others; bhaya-fear; haya-becomes; nāśa-destroyed; udaya haile-when the sunrise is actually visible; dharma-karma-all religious activities and regulative principles; ādi-everything; parakāśa-becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

SYNONYMS

aiche-similarly; nāma-udaya-of the appearance of the holy name; ārambhe-by the beginning; pāpa-reactions of sinful activities; ādira-of them and others; kṣaya-dissipation; udaya kaile-when there is actually awakening of offenseless chanting; kṛṣṇa-pade-at the lotus feet of Kṛṣṇa; haya prema-udaya-there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

mukti' tuccha-phala haya nāmābhāsa haite

SYNONYMS

'mukti-liberation; tuccha-phala-insignificant result; haya-is; nāma-ābhāsa haite-from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ-dying; hareḥ nāma-the holy name of the Supreme Lord; gṛṇan-chanting; putra-upacāritam-though spoken for his son; ajāmilaḥ-Ajāmila; api-also; agāt-attained; dhāma-the spiritual world; kim uta-what to speak of; śraddhayā-with faith and reverence; gṛṇan-chanting.

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

TEXT 188

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

SYNONYMS

ye-which; mukti-liberation; bhakta-a devotee; nā laya-does not take; se-that; kṛṣṇa-Lord Kṛṣṇa; cāhe dite-wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

TEXT 189

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-to live on the same planet; sārṣṭi-to acquire the same opulence; sārūpya-to achieve the same bodily features; sāmīpya-to live always near the Supreme Lord; ekatvam-to merge into the existence of the Lord; api-even; uta-certainly; dīyamānam-being offered; na gṛhṇanti-do not take; vinā-without; mat-sevanam-My service; janāḥ-the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya, or oneness with Me-even if I offer these liberations-in preference to serving Me.' "

PURPORT

This verse is spoken by Lord Kapila, an avatāra of the Supreme Personality of Godhead, in Śrīmad-Bhāgavatam (3.29.13).

TEXT 190

'gopāla cakravartī' nāma eka-jana
majumadārera ghare sei ārindā pradhāna

SYNONYMS

gopāla cakravartī-Gopāla Cakravartī; nāma-named; eka-jana-one person; majumadārera ghare-at the residence of Hiraṇya and Govardhana Majumadāra; sei-he; ārindā pradhāna-the chief tax collector.

TRANSLATION

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

TEXT 191

gauḍe rahi' pātsāhā-āge ārindā-giri kare
bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare

SYNONYMS

gauḍe rahi'-living in Bengal; pātsāhā-āge-on behalf of the emperor; ārindā-giri kare-acts as the chief tax collector; bāra-lakṣa-twelve hundred thousand; mudrā-coins; sei-he; pātsāra ṭhāñi-for the emperor; bhare-collects.

TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

TEXT 192

parama-sundara, paṇḍita, nūtana-yauvana
nāmābhāse 'mukti' śuni' nā ha-ila sahana

SYNONYMS

parama-sundara-very beautiful; paṇḍita-learned; nūtana-new; yauvana-youth; nāma-ābhāse-by the glimpse of awakening of pure chanting of the holy name; mukti-liberation; śuni'-hearing; nā ha-ila sahana-could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the śāstras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the śāstras about how easily liberation can be achieved, for as stated in Bhagavad-gītā (12.5), kleśo 'dhikataras teṣām avyaktāsakta-cetasām: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, muktiḥ svayaṁ mukulitāñjali sevate 'smān: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the ārindā pradhāna, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura

TEXT 193

kruddha hañā bale sei saroṣa vacana
"bhāvukera siddhānta śuna, paṇḍitera gaṇa

SYNONYMS

kruddha hañā-becoming very angry; bale-said; sei-he; sa-roṣa vacana-angry words; bhāvukera-of an emotional person; siddhānta-conclusion; śuna-just hear; paṇḍitera gaṇa-O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

TEXT 194

koṭi-janme brahma-jñāne yei 'mukti' naya
ei kahe,–nāmābhāse sei 'mukti' haya"

SYNONYMS

koṭi-janme-after millions upon millions of births; brahma-jñāne-by absolute knowledge; yei-which; mukti naya-liberation is not possible; ei-this person; kahe-says; nāma-ābhāse-simply by the awakening of a glimpse of the pure chanting of the holy name; sei-that; mukti-liberation; haya-becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this ma says that one may attain it simply by the awakening of a glimpse of the holy name."

TEXT 195

haridāsa kahena,–kene karaha saṁśaya?
śāstre kahe,–nāmābhāsa-mātre 'mukti' haya

SYNONYMS

haridāsa kahena-Haridāsa Ṭhākura said; kene-why; karaha saṁśaya-are you doubtful; śāstre kahe-it is stated in the revealed scriptures; nāma-ābhāsa mātre-simply by a glimpse of the chanting of the holy name; mukti haya-there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

TEXT 196

bhakti-sukha-āge 'mukti' ati-tuccha haya
ataeva bhakta-gaṇa 'mukti' nāhi laya

SYNONYMS

bhakti-sukha-transcendental bliss derived from devotional service; āge-before; mukti-liberation; ati-tuccha-extremely insignificant; haya-is; ataeva-therefore; bhakta-gaṇa-pure devotees; mukti-liberation; nāhi laya-do not accept.

TRANSLATION

"For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

tvat-sākṣātkaraṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat-You; sākṣāt-karaṇa-by meeting; āhlāda-of pleasure; viśuddha-spiritually purified; abdhi-in an ocean; sthitasya-situated; me-of me; sukhāni-happiness; goṣpadāyante-is like a calf's hoofprint; brāhmāṇi-derived from understanding of impersonal Brahman; api-also; jagat-guro-O master of the universe.

TRANSLATION

"My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.' "

PURPORT

This verse is quoted from the Hari-bhakti-sudhodaya (14.36).

TEXT 198

vipra kahe,–"nāmābhāse yadi 'mukti' naya
tabe tomāra nāka kāṭi' karaha niścaya"

SYNONYMS

vipra kahe-the brāhmaṇa said; nāma-ābhāse-simply by the awakening of offenseless chanting of the holy name; yadi-if; mukti naya-liberation is not attainable; tabe-then; tomāra-your; nāka-nose; kāṭi'-I shall cut off; karaha niścaya-take it as certain.

TRANSLATION

Gopāla Cakravartī said, "if one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose."

TEXT 199

haridāsa kahena,–"yadi nāmābhāse 'mukti' naya
tabe āmāra nāka kāṭimu,–ei suniścaya"

SYNONYMS

haridāsa kahena-Haridāsa Ṭhākura said; yadi-if; nāma-ābhāse-simply by the awakening of the holy name of the Lord; mukti naya-mukti is not available; tabe-then; āmāra-my; nāka-nose; kāṭimu-I shall cut off; ei-this; suniścaya-certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose."

TEXT 200

śuni' sabhā-sad uṭhe kari' hāhākāra
majumadāra sei vipre karila dhikkāra

SYNONYMS

śuni'-hearing; sabhā-sat-all the members of the assembly; uṭhe-got up; kari' hāhā-kāra-making a tumultuous sound; majumadāra-Hiraṇya and Govardhana Majumadāra; sei vipre-unto that brāhmaṇa who was their servant; karila-made; dhik-kāra-chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TEXT 201

balāi-purohita tāre karilā bhartsana
"ghaṭa-paṭiyā mūrkha tuñi bhakti kāṅhā jāna?

SYNONYMS

balāi-purohita-the priest named Balarāma Ācārya; tāre-unto Gopāla Cakravartī; karilā-did; bhartsana-chastisement; ghaṭa-paṭiyā-interested in the pot and the earth; mūrkha-fool; tuñi-you; bhakti-devotional service; kāṅhā-what; jāna-do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said, "What do you know about the devotional service of the Lord?

PURPORT

The philosophy enunciated by the Māyāvādīs is called ghaṭa-paṭiyā philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a ghaṭa-paṭiyā logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

haridāsa-ṭhākure tuñi kaili apamāna!
sarva-nāśa habe tora, nā habe kalyāṇa"

SYNONYMS

haridāsa-ṭhākure-unto Haridāsa Ṭhākura; tuñi-you; kaili-did; apamāna-insult; sarva-nāśa-destruction of everything; habe-there will be; tora-your; nā-not; habe-will be; kalyāṇa-auspicious result.

TRANSLATION

"You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

TEXT 203

śuni' haridāsa tabe uṭhiyā calilā
majumadāra sei vipre tyāga karilā

SYNONYMS

śuni'-hearing; haridāsa-Haridāsa Ṭhākura; tabe-then; uṭhiyā calilā-got up and began to go away; majumadāra-Hiraṇya and Govardhana Majumadāra; sei vipre-this tyāga karilā-kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

TEXT 204

sabhā-sahite haridāsera paḍilā caraṇe
haridāsa hāsi' kahe madhura-vacane

SYNONYMS

sabhā-sahite-with all the members of the assembly; haridāsera-of Haridāsa Ṭhākura; paḍilā caraṇe-fell down at the lotus feet; haridāsa-Haridāsa Ṭhākura; hāsi'-smiling; kahe-said; madhura-vacane-in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

"tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa
tāra doṣa nāhi, tāra tarka-niṣṭha mana

SYNONYMS

tomā-sabāra-of all of you; doṣa-fault; nāhi-there is not; ei-this; ajña-ignorant; brāhmaṇa-so-called brāhmaṇa; tāra doṣa nāhi-he is also not at fault; tāra-his; tarka-niṣṭha-accustomed to speculation; mana-mind.

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

tarkera gocara nahe nāmera mahattva
kothā haite jānibe se ei saba tattva?

SYNONYMS

tarkera-by argument and logic; gocara-appreciable; nahe-is not; nāmera-of the holy name; mahattva-the glory; kothā haite-from where; jānibe-will know; se-he; ei-this; saba-all; tattva-truth.

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

TEXT 207

yāha ghara, kṛṣṇa karuna kuśala sabāra
āmāra sambandhe duḥkha nā ha-uka kāhāra"

SYNONYMS

yāha ghara-go to your homes; kṛṣṇa karuna-may Lord Kṛṣṇa bestow; kuśala sabāra-blessings to everyone; āmāra sambandhe-on my account; duḥkha-unhappiness; nā ha-uka-may there not be; kāhāra-of anyone.

TRANSLATION

"All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

”One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

tabe se hiraṇya-dāsa nija ghare āila
sei brāhmaṇe nija dvāra-mānā kaila

SYNONYMS

tabe-thereupon; se-that; hiraṇya-dāsa-Hiraṇya Majumadāra; nija-own; ghare-to home; āila-returned; sei-that; brāhmaṇe-to Gopāla Cakravartī; nija-own; dvāra-door; mānā-prohibition; kaila-issued.

TRANSLATION

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

TEXT 209

tina dina bhitare sei viprera ’kuṣṭha’ haila
ati ucca nāsā tāra galiyā paḍila

SYNONYMS

tina dina-three days; bhitare-within; sei-that; viprera-of the brāhmaṇa; kuṣṭha-leprosy; haila-appeared; ati-very; ucca-raised; nāsā-nose; tāra-his; galiyā-melting; paḍila-fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

campaka-kali-sama hasta-padāṅguli
koṅkaḍa ha-ila saba, kuṣṭhe gela gali’

SYNONYMS

campaka-of a golden-hued flower; kali-buds; sama-like; hasta-pada-aṅguli-fingers and toes; koṅkaḍa ha-ila-became crumpled; saba-all; kuṣṭhe-because of leprosy; gela gali’-melted away.

TRANSLATION

The brāhmaṇa’s toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

TEXT 211

dekhiyā sakala loka haila camatkāra
haridāse praśaṁsi’ tāṅre kare namaskāra

SYNONYMS

dekhiyā-seeing; sakala loka-all people; haila-became; camatkāra-astonished; haridāse-Haridāsa Ṭhākura; praśaṁsi’-praising; tāṅre-unto him; kare-offer; namaskāra-obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

TEXT 212

yadyapi haridāsa viprera doṣa nā la-ilā
tathāpi īśvara tāre phala bhuñjāilā

SYNONYMS

yadyapi-although; haridāsa-Haridāsa Ṭhākura; viprera-of the brāhmaṇa; doṣa-offense; nā-did not; la-ilā-take seriously; tathāpi-still; īśvara-the Supreme Personality of Godhead; tāre-unto him; phala-the result of insulting a Vaiṣṇava; bhuñjāilā-made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa’s offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

TEXT 213

bhakta-svabhāva,–ajña-doṣa kṣamā kare
kṛṣṇa-svabhāva,–bhakta-nindā sahite nā pāre

SYNONYMS

bhakta-svabhāva-the characteristic of a pure devotee; ajña-doṣa-offense by an ignorant rascal; kṣamā kare-excuses; kṛṣṇa-svabhāva-the characteristic of Kṛṣṇa; bhakta-nindā-blaspheming the devotees; sahite nā pāre-cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṁhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. Yadi vaiṣṇava-aparādha uṭhe hātī mātā (Madhya 19.156). Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

TEXT 214

viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā
balāi-purohite kahi' śāntipura āilā

SYNONYMS

viprera-of the brāhmaṇa; kuṣṭha-leprosy; śuni'-hearing; haridāsa-Haridāsa Ṭhākura; mane-within the mind; duḥkhī hailā-became unhappy; balāi-purohite-unto Balarāma Ācārya; kahi'-speaking; śāntipura āilā-came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

TEXT 215

ācārye miliyā kailā daṇḍavat praṇāma
advaita āliṅgana kari' karilā sammāna

SYNONYMS

ācārye miliyā-meeting Advaita Ācārya; kailā-offered; daṇḍavat praṇāma-obeisances and respects; advaita-Advaita Ācārya; āliṅgana kari'-embracing; karilā sammāna-showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

TEXT 216

gaṅgā-tīre goṅphā kari' nirjane tāṅre dilā
bhāgavata-gītāra bhakti-artha śunāilā

SYNONYMS

gaṅgā-tīre-on the bank of the Ganges; goṅphā kari'-constructing a small cavelike residence; nirjane-in a solitary place; tāṅre-unto him; dilā-offered; bhāgavata-of Śrīmad-Bhāgavatam; gītāra-of Bhagavad-gītā; bhakti-artha-the real meaning of devotional service; śunāilā-spoke to him.

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

TEXT 217

ācāryera ghare nitya bhikṣā-nirvāhaṇa
dui janā mili' kṛṣṇa-kathā-āsvādana

SYNONYMS

ācāryera ghare-at the house of Advaita Ācārya; nitya-daily; bhikṣā-nirvāhaṇa-accepting food as alms; dui janā-the two of them; mili'-meeting together; kṛṣṇa-kathā-discourses on the subject matter of Kṛṣṇa; āsvādana-tasting.

TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

TEXT 218

haridāsa kahe,–"gosāñi, kari nivedane
more pratyaha anna deha' kon prayojane?

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura said; gosāñi-my dear Advaita Ācārya; kari nivedane-let me submit one prayer; more-unto me; prati-aha-daily; anna deha'-You give food; kon prayojane-what is the necessity.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

TEXT 219

mahā-mahā-vipra ethā kulīna-samāja
nīce ādara kara, nā vāsaha bhaya lāja!!

SYNONYMS

mahā-mahā-vipra-great, great brāhmaṇas; ethā-here; kulīna-samāja-aristocratic society; nīce-to a low-class person; ādara kara-You show honor; nā vāsaha-You do not care for; bhaya lāja-fear or shame.

TRANSLATION

"Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

alaukika ācāra tomāra kahite pāi bhaya
sei kṛpā karibā,–yāte mora rakṣā haya"

SYNONYMS

alaukika ācāra-uncommon behavior; tomāra-Your; kahite-to speak; pāi bhaya-I am afraid; sei kṛpā-that favor; karibā-kindly do; yāte-by which; mora-my; rakṣā-protection; haya-there is.

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic brāhmaṇas, kṣatriyas and vaiśyas. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but nevertheless the brāhmaṇas were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

TEXT 221

ācārya kahena,–"tumi nā kariha bhaya
sei ācariba, yei śāstra-mata haya

SYNONYMS

ācārya kahena-Advaita Ācārya said; tumi-you; nā-not; kariha-do; bhaya-fear; sei ācariba-I shall behave in that way; yei-whatever; śāstra-mata-sanctioned by the revealed scriptures; haya-is.

TRANSLATION

Advaita Ācārya replied, "My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in Bhagavad-gītā:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or caṇḍāla. That is also a śāstric injunction. As stated in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

Not only the yavanas and khasādayaḥ but even those born in still lower families can be purified (śudhyanti) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a brāhmaṇa as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

TEXT 222

tumi khāile haya koṭi-brāhmaṇa-bhojana"
eta bali, śrāddha-pātra karāilā bhojana

SYNONYMS

tumi khāile-if you eat; haya-there is; koṭi-brāhmaṇa-bhojana-feeding ten million brāhmaṇas; eta bali-saying this; śrāddha-pātra-the dish offered to the forefathers; karāilā bhojana-made to eat.

TRANSLATION

"Feeding you is equal to feeding ten million brāhmaṇas," Advaita Ācārya said. "Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is prasāda offered to the forefathers at a certain date of the year or month. The śrāddha-pātra, or plate offered to the forefathers, is then offered to the best of the brāhmaṇas in society. instead of offering the śrāddha-pātra to any other brāhmaṇa, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost brāhmaṇas. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted brāhmaṇa, for he was situated above the mode of goodness of the material world. Referring to the Bhakti-sandarbha, verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the Garuḍa Purāṇa in this connection:

brāhmaṇānāṁ sahasrebhyaḥ
satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragaḥ
sarva-vedānta-vit-koṭyā
viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya
ekānty eko viśiṣyate

"A brāhmaṇa qualified to offer sacrifices is better than an ordinary brāhmaṇa and better than such a brāhmaṇa is one who has studied all the Vedic scriptures. Among many such brāhmaṇas, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

bhaktir aṣṭa-vidhā hy eṣā
yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhaḥ
sa jñānī sa ca paṇḍitaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hariḥ

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of mlecchas or yavanas is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

Lord Kṛṣṇa says, "Even if a nondevotee comes from a brāhmaṇa family and is expert in studying the Vedas, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I."

TEXT 223

jagat-nistāra lāgi' karena cintana
avaiṣṇava-jagat kemane ha-ibe mocana?

SYNONYMS

jagat-nistāra-the deliverance of the people of the whole world; lāgi'-for; karena cintana-was always thinking; avaiṣṇava-full of nondevotees; jagat-the whole world; kemane-how; ha-ibe mocana-will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or maṭha to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvāmī or ācārya. One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an ācārya or gosvāmī. it would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

TEXT 224

kṛṣṇe avatārite advaita pratijñā karilā
jala-tulasī diyā pūjā karite lāgilā

SYNONYMS

kṛṣṇe-Lord Kṛṣṇa; avatārite-to cause to descend; advaita-Advaita Ācārya; pratijñā-promise; karilā-made; jala-tulasī-Ganges water and tulasī leaves; diyā-offering; pūjā-worship; karite-to do; lāgilā-began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

TEXT 225

haridāsa kare goṅphāya nāma-saṅkīrtana
kṛṣṇa avatīrṇa ha-ibena,–ei tāṅra mana

SYNONYMS

haridāsa-Haridāsa Ṭhākura; kare-performed; goṅphāya-in the cave; nāma-saṅkīrtana-chanting of the holy name of the Lord; kṛṣṇa-Lord Kṛṣṇa; avatīrṇa ha-ibena-will descend; ei-this; tāṅra mana-his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

TEXT 226

dui-janera bhaktye caitanya kailā avatāra
nāma-prema pracāri' kailā jagat uddhāra

SYNONYMS

dui-janera-of these two persons; bhaktye-because of the devotional service; caitanya-Lord Śrī Caitanya Mahāprabhu; kailā-made; avatāra-incarnation; nāma-prema-the holy name and love of Kṛṣṇa; pracāri'-preaching; kailā-did; jagat uddhāra-deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

āra alaukika eka caritra tāṅhāra
yāhāra śravaṇe loke haya camatkāra

SYNONYMS

āra-another; alaukika-uncommon; eka-one; caritra-characteristic; tāṅhāra-of Haridāsa Ṭhākura; yāhāra śravaṇe-in hearing which; loke-in human society; haya-there is; camatkāra-astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

tarka nā kariha, tarkāgocara tāṅra rīti
viśvāsa kariyā śuna kariyā pratīti

SYNONYMS

tarka nā kariha-do not argue; tarka-agocara-beyond argument; tāṅra-his; rīti-behavior; viśvāsa kariyā-believing; śuna-listen; kariyā pratīti-having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

TEXT 229

eka-dina haridāsa goṅphāte vasiyā
nāma-saṅkīrtana karena ucca kariyā

SYNONYMS

eka-dina-one day; haridāsa-Haridāsa Ṭhākura; goṅphāte vasiyā-sitting in his cave; nāma-saṅkīrtana karena-was chanting the holy name of the Lord; ucca kariyā-resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord.

TEXT 230

jyotsnāvatī rātri, daśa dik sunirmala
gaṅgāra laharī jyotsnāya kare jhala-mala

SYNONYMS

jyotsnāvatī-full of moonlight; rātri-the night; daśa dik-ten directions; su-nirmala-very clear and bright; gaṅgāra laharī-the waves of the Ganges; jyotsnāya-in the moonlight; kare jhala-mala-appear dazzling.

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

dvāre tulasī lepā-piṇḍira upara
goṅphāra śobhā dekhi' lokera juḍāya antara

SYNONYMS

dvāre-at the door; tulasī-the tulasī plant; lepā-very clean; piṇḍira upara-on the altar; goṅphāra śobhā-the beauty of the cave; dekhi'-seeing; lokera-of everyone; juḍāya-was satisfied; antara-the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

hena-kāle eka nārī aṅgane āila
tāṅra aṅga-kāntye sthāna pīta-varṇa ha-ila

SYNONYMS

hena-kāle-at this time; eka-one; nārī-woman; aṅgane āila-came to the courtyard; tāṅra-her; aṅga-kāntye-by the beauty of the body; sthāna-that place; pīta-varṇa ha-ila-became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

TEXT 233

tāṅra aṅga-gandhe daśa dik āmodita
bhūṣaṇa-dhvanite karṇa haya camakita

SYNONYMS

tāṅra-her; aṅga-gandhe-the scent of the body; daśa dik-ten directions; āmodita-perfumed; bhūṣaṇa-dhvanite-by the tinkling of her ornaments; karṇa-the ear; haya-becomes; camakita-startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

TEXT 234

āsiyā tulasīre sei kailā namaskāra
tulasī parikramā kari' gelā goṅphā-dvāra

SYNONYMS

āsiyā-coming; tulasīre-unto the tulasī plant; sei-that woman; kailā-did; namaskāra-obeisances; tulasī-the tulasī plant; parikramā-circumambulating; kari'-doing; gelā-went; goṅphā-dvāra-to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasī plant, and after circumambulating the tulasī plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

TEXT 235

yoḍa-hāte haridāsera vandilā caraṇa
dvāre vasi' kahe kichu madhura vacana

SYNONYMS

yoḍa-hāte-with folded hands; haridāsera-of Haridāsa Ṭhākura; vandilā caraṇa-offered prayers at the lotus feet; dvāre vasi'-sitting at the door; kahe-says; kichu-some; madhura vacana-sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

"jagatera bandhu tumi rūpa-guṇavān
tava saṅga lāgi' mora ethāke prayāṇa

SYNONYMS

jagatera-of the whole world; bandhu-friend; tumi-you; rūpa-guṇa-vān-so beautiful and qualified; tava saṅga-your union; lāgi'-for; mora-my; ethāke prayāṇa-coming here.

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

more aṅgīkāra kara hañā sadaya
dīne dayā kare,–ei sādhu-svabhāva haya"

SYNONYMS

more-me; aṅgīkāra kara-accept; hañā sa-daya-being very kind; dīne-to the fallen souls; dayā kare-show favor; ei-this; sādhu-svabhāva-the characteristic of saintly persons; haya-is.

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

TEXT 238

eta bali' nānā-bhāva karaye prakāśa
yāhāra darśane munira haya dhairya-nāśa

SYNONYMS

eta bali'-saying this; nānā-bhāva-various postures; karaye prakāśa-began to manifest; yāhāra darśane-seeing which; munira-of even the great philosophers; haya-there is; dhairya-nāśa-loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

nirvikāra haridāsa gambhīra-āśaya
balite lāgilā tāṅre hañā sadaya

SYNONYMS

nirvikāra-unmoved; haridāsa-Haridāsa Ṭhākura; gambhīra-very deep; āśaya-determination; balite lāgilā-began to speak; tāṅre-unto her; hañā sadaya-being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

"saṅkhyā-nāma-saṅkīrtana–ei 'mahā-yajña' manye
tāhāte dīkṣita āmi ha-i prati-dine

SYNONYMS

saṅkhyā-nāma-saṅkīrtana-numerical chanting of the holy name; ei-this; mahā-yajña-great sacrifice; manye-I have vowed; tāhāte dīkṣita-initiated in that; āmi-I; ha-i-am; prati-dine-every day.

TRANSLATION

”I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

yāvat kīrtana samāpta nahe, nā kari anya kāma
kīrtana samāpta haile, haya dīkṣāra viśrāma

SYNONYMS

yāvat-as long as; kīrtana-chanting; samāpta-finished; nahe-is not; nā-not; kari-I do; anya-other; kāma-desire; kīrtana-chanting; samāpta-finished; haile-becoming; haya-there is; dīkṣāra-of initiation; viśrāma-rest

TRANSLATION

”As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

dvāre vasi’ śuna tumi nāma-saṅkīrtana
nāma samāpta haile karimu tava prīti-ācaraṇa

SYNONYMS

dvāre vasi’-sitting at the door; śuna-hear; tumi-you; nāma-saṅkīrtana-chanting of the holy names; nāma-the holy name; samāpta haile-when finished; karimu-I shall do; tava-your; prīti-pleasure; ācaraṇa-activities.

TRANSLATION

”Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire.”

TEXT 243

eta bali’ karena teṅho nāma-saṅkīrtana
sei nārī vasi’ kare śrī-nāma-śravaṇa

SYNONYMS

eta bali’-saying this; karena-performs; teṅho-he; nāma-saṅkīrtana-chanting of the holy name; sei nārī-that woman; vasi’-sitting; kare-does; śrī-nāma-śravaṇa-hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

kīrtana karite āsi’ prātaḥ-kāla haila
prātaḥ-kāla dekhi’ nārī uṭhiyā calila

SYNONYMS

kīrtana karite-chanting and chanting; āsi’-coming; prātaḥ-kāla-morning; haila-appeared; prātaḥ-kāla dekhi’-seeing the morning light; nārī-the woman; uṭhiyā calila-got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

TEXT 245

ei-mata tina-dina kare āgamana
nānā bhāva dekhāya, yāte brahmāra hare mana

SYNONYMS

ei-mata-in this way; tina-dina-three days; kare-she does; āgamana-approaching; nānā bhāva-all kinds of feminine postures; dekhāya-exhibits; yāte-by which; brahmāra-even of Lord Brahmā; hare-attracts; mana-mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

kṛṣṇe nāmāviṣṭa-manā sadā haridāsa
araṇye rodita haila strī-bhāva-prakāśa

SYNONYMS

kṛṣṇe-unto Lord Kṛṣṇa; nāma-āviṣṭa-absorbed in chanting the holy name; manā-mind; sadā-always; haridāsa-Haridāsa Ṭhākura; araṇye-in the wilderness; rodita-crying; haila-became; strī-bhāva-prakāśa-exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

tṛtīya divasera rātri-śeṣa yabe haila
ṭhākurera sthāne nārī kahite lāgila

SYNONYMS

tṛtīya divasera-of the third day; rātri-śeṣa-the end of the night; yabe-when; haila-there was; ṭhākurera-of Haridāsa Ṭhākura; sthāne-at the place; nārī-the woman; kahite lāgila-began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248

"tina dina vañcilā āmā kari' āśvāsana
rātri-dine nahe tomāra nāma-samāpana"

SYNONYMS

tina dina-for three days; vañcilā-you have cheated; āmā-me; kari' āśvāsana-giving assurance; rātri-dine-throughout the entire day and night; nahe-is not; tomāra-your; nāma-samāpana-finishing of the chanting of the holy name.

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

TEXT 249

haridāsa ṭhākura kahena,–"āmi ki karimu?
niyama kariyāchi, tāhā kemane chāḍimu?"

SYNONYMS

haridāsa ṭhākura-Haridāsa Ṭhākura; kahena-said; āmi ki karimu-what shall I do; niyama kariyāchi-I have made a vow; tāhā-that; kemane-how; chāḍimu-shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, "My dear friend, what ca I do? I have made a vow. How, then, can I give it up?"

TEXT 250

tabe nārī kahe tāṅre kari' namaskāra
'āmi–māyā' karite āilāṅa parīkṣā tomāra

SYNONYMS

tabe-at that time; nārī-the woman; kahe-said; tāṅre-unto Haridāsa Ṭhākura; kari' namaskāra-offering obeisances; āmi-I; māyā-the illusory energy; karite-to do; āilāṅa-I came; parīkṣā-testing; tomāra-your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In Bhagavad-gītā (7.14) Lord Kṛṣṇa says:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, mām eva ye prapadyante māyām etāṁ taranti te: "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? it was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

TEXT 251

brahmādi jīva, āmi sabāre mohiluṅ
ekelā tomāre āmi mohite nāriluṅ

SYNONYMS

brahma-ādi jīva-all living entities, beginning from Lord Brahmā; āmi-I; sabāre mohiluṅ-captivated everyone; ekelā-alone; tomāre-you; āmi-I; mohite nāriluṅ-could not attract.

TRANSLATION

"I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of māyā. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of māyā. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy māyā. The verdict of the śāstras is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of māyā (mām eva ye prapadyante māyām etāṁ taranti te). A pure living entity who thus attains the stage of anartha-nivṛtti, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

ādau śraddhā tataḥ sādhu-

saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa." (Bhakti-rasāmṛta-sindhu 1.4.15) If one is actually executing devotional service, then anarthas, the unwanted things associated with material enjoyment, will automatically disappear.

TEXTS 252-253

mahā-bhāgavata tumi,–tomāra darśane
tomāra kṛṣṇa-nāma-kīrtana-śravaṇe
citta śuddha haila, cāhe kṛṣṇa-nāma laite
kṛṣṇa-nāma upadeśi' kṛpā kara mote

SYNONYMS

mahā-bhāgavata-the foremost devotee; tumi-you; tomāra darśane-by seeing you; tomāra-your; kṛṣṇa-nāma-of the holy name of Kṛṣṇa; kīrtana-chanting; śravaṇe-by hearing; citta-consciousness; śuddha haila-became purified; cāhe-wants; kṛṣṇa-nāma laite-to chant the holy name of Lord Kṛṣṇa; kṛṣṇa-nāma upadeśi'-instructing about chanting the Hare Kṛṣṇa mahā-mantra; kṛpā kara-show mercy; mote-unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 254

caitanyāvatāre vahe premāmṛta-vanyā
saba jīva preme bhāse, pṛthivī haila dhanyā

SYNONYMS

caitanya-avatāre-by the incarnation of Śrī Caitanya Mahāprabhu; vahe-flows; prema-amṛta-of the eternal nectar of love of Godhead; vanyā-the flood; saba jīva-all living entities; preme-in ecstatic love; bhāse-float; pṛthivī-the whole world; haila-became; dhanyā-thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya, All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

e-vanyāya ye nā bhāse, sei jīva chāra
koṭi-kalpe kabhu tāra nāhika nistāra

SYNONYMS

e-vanyāya-in this inundation; ye-anyone who; nā bhāse-does not float; sei-that; jīva-living entity; chāra-most condemned; koṭi-kalpe-in millions of kalpas; kabhu-at any time; tāra-his; nāhika-there is not; nistāra-deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The kalpa is explained in Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. One day of Brahmā is called a kalpa. A yuga, or mahā-yuga, consists of 4,320,000 years, and one thousand such mahā-yugas constitute one kalpa. The author of Śrī Caitanya-caritāmṛta says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such kalpas.

TEXT 256

pūrve āmi rāma-nāma pāñāchi 'śiva' haite
tomāra saṅge lobha haila kṛṣṇa-nāma laite

SYNONYMS

pūrve-formerly; āmi-I; rāma-nāma-the holy name of Lord Rāma; pāñāchi-got; śiva haite-from Lord Śiva; tomāra saṅge-by your association; lobha haila-I became greedy; kṛṣṇa-nāma laite-to chant the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

"Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

TEXT 257

mukti-hetuka tāraka haya 'rāma-nāma'
'kṛṣṇa-nāma' pāraka hañā kare prema-dāna

SYNONYMS

mukti-hetuka-the cause of liberation; tāraka-deliverer; haya-is; rāma-nāma-the holy name of Lord Rāma; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; pāraka-that which gets one to the other side of the ocean of nescience; hañā-being; kare-gives; prema-dāna-the gift of love of Kṛṣṇa.

TRANSLATION

”The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa mahā-mantra. The Hare Kṛṣṇa mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the śāstra:

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

”O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet.” (Śrīmad-Bhāgavatam 10.2.32) Yuṣmad-aṅghrayaḥ refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa’s lotus feet, he falls down (patanty adhaḥ), even from liberation. The Hare Kṛṣṇa mahā-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

kṛṣṇa-nāma deha’ tumi more kara dhanyā
āmāre bhāsāya yaiche ei prema-vanyā

SYNONYMS

kṛṣṇa nāma-the holy name of Lord Kṛṣṇa; deha’-please give; tumi-you; more-me; kara dhanyā-make fortunate; āmāre-me; bhāsāya-may cause to float; yaiche-so that; ei-this; prema-vanyā-inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

”Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu.”

TEXT 259

eta bali’ vandilā haridāsera caraṇa
haridāsa kahe,–”kara kṛṣṇa-saṅkīrtana”

SYNONYMS

eta bali’-saying this; vandilā-worshiped; haridāsera caraṇa-the lotus feet of Haridāsa Ṭhākura; haridāsa kahe-Haridāsa said; kara-just perform; kṛṣṇa-saṅkīrtana-chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying,”Just perform chanting of the Hare Kṛṣṇa mahā-mantra.”

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa mahā-mantra.

TEXT 260

upadeśa pāñā māyā calilā hañā prīta
e-saba kathāte kāro nā janme pratīta

SYNONYMS

upadeśa pāñā-getting this instruction; māyā-Māyā; calilā-left; hañā prīta-being very pleased; e-saba kathāte-in all these narrations; kāro-of someone; nā-not; janme-there is; pratīta-faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

TEXT 261

pratīta karite kahi kāraṇa ihāra
yāhāra śravaṇe haya viśvāsa sabāra

SYNONYMS

pratīta karite-just to make one faithful; kahi-I say; kāraṇa ihāra-the reason for this; yāhāra śravaṇe-hearing which; haya-there is; viśvāsa-faith; sabāra-of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

caitanyāvatāre kṛṣṇa-preme lubdha hañā
brahma-śiva-sanakādi pṛthivīte janmiyā

SYNONYMS

caitanya-avatāre-in the incarnation of Śrī Caitanya Mahāprabhu; kṛṣṇa-preme-for ecstatic love of Kṛṣṇa; lubdha hañā-being very greedy; brahma-Lord Brahmā; śiva-Lord Śiva; sanaka-ādi-the Kumāras and others; pṛthivīte-on this earth; janmiyā-taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse
nārada-prahlādādi āse manuṣya-prakāśe

SYNONYMS

kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; lañā-chanting; nāce-dance; prema-vanyāya-in the inundation of the flood of love of Godhead; bhāse-float; nārada-the sage Nārada; prahlāda-ādi-and devotees like Prahlāda; āse-come; manuṣya-prakāśe-as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

TEXT 264

lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā
nāma-prema āsvādilā manuṣye janmiyā

SYNONYMS

lakṣmī-ādi-the goddess of fortune and others; kari'-in this way; kṛṣṇa-preme-for love of Kṛṣṇa; lubdha hañā-being greedy; nāma-prema-the holy name of Kṛṣṇa in love; āsvādilā-tasted; manuṣye janmiyā-taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

TEXT 265

anyera kā kathā, āpane vrajendra-nandana
avatari' karena prema-rasa āsvādana

SYNONYMS

anyera kā kathā-what to speak of others; āpane-personally; vrajendra-nandana-the son of Nanda Mahārāja, Kṛṣṇa; avatari'-descending; karena-performs; prema-rasa āsvādana-tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

TEXT 266

māyā-dāsī 'prema' māge,–ithe ki vismaya?
'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya

SYNONYMS

māyā-dāsī-the external energy is a maidservant; prema māge-she wants love of Godhead; ithe-in this; ki vismaya-what is the wonder; sādhu-kṛpā-the mercy of the devotee; nāma-chanting of the holy name; vinā-without; prema-love of Godhead; nā janmaya-is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

caitanya-gosāñira līlāra ei ta' svabhāva
tribhuvana nāce, gāya, pāñā prema-bhāva

SYNONYMS

caitanya-gosāñira-of Lord Śrī Caitanya Mahāprabhu; līlāra-of the pastimes; ei-this; ta'-certainly; sva-bhāva-the characteristic; tri-bhuvana nāce-the three worlds dance; gāya-chant; pāñā-getting; prema-bhāva-love of Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

kṛṣṇa-ādi, āra yata sthāvara-jaṅgame
kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane

SYNONYMS

kṛṣṇa-ādi-beginning from Kṛṣṇa; āra-and; yata-ail; sthāvara-jaṅgame-moving and nonmoving creatures; kṛṣṇa-preme-in love of Kṛṣṇa; matta-maddened; kare-make; kṛṣṇa-saṅkīrtane-chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it-including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself-becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

svarūpa-gosāñi kaḍacāya ye-līlā likhila
raghunātha-dāsa-mukhe ye saba śunila

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; kaḍacāya-in his notes; ye-whatever; līlā-pastimes; likhila-has noted; raghunātha-dāsa-mukhe-from the mouth of Raghunātha dāsa Gosvāmī; ye-that; saba-all; śunila-I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 270

sei saba līlā kahi saṅkṣepa kariyā
caitanya-kṛpāte likhi kṣudra-jīva hañā

SYNONYMS

sei saba-all those; līlā-pastimes; kahi-I say; saṅkṣepa kariyā-in brief; caitanya-kṛpāte-by the mercy of Lord Śrī Caitanya Mahāprabhu; likhi-I write; kṣudra-jīva hañā-being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

haridāsa ṭhākurera kahiluṅ mahimāra kaṇa
yāhāra śravaṇe bhaktera juḍāya śravaṇa

SYNONYMS

haridāsa ṭhākurera-of Haridāsa Ṭhākura; kahiluṅ-I have described; mahimāra-of the glories; kaṇa-a fragment; yāhāra-of which; śravaṇe-the hearing; bhaktera-of the devotees; juḍāya-satisfies; śravaṇa-the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura, Hearing this satisfies the aural reception of every devotee.

TEXT 272

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.

18.6.4 Chapter 4

Sanātana Gosvāmī Visits the Lord at Jagannātha Purī

The Fourth Chapter of Antya-līlā is summarized by Bhaktivinoda Ṭhākura in his as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhaṇḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servitors of Lord Jagannātha come and go on the path by the Siṁha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned, Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a sannyāsī, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Ratha-yātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brāhmaṇas and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

TEXT 1

vṛndāvanāt punaḥ prāptaṁ
śrī-gauraḥ śrī-sanātanam
deha-pātād avan snehāt
śuddhaṁ cakre parīkṣayā

SYNONYMS

vṛndāvanāt-from Vṛndāvana; punaḥ-again; prāptam-received; śrī-gauraḥ-Lord Śrī Caitanya Mahāprabhu; śrī-sanātanam-Śrī Sanātana Gosvāmī; deha-pātāt-from giving up his body; avan-protecting; snehāt-by affection; śuddham-pure; cakre-made; parīkṣayā-by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Śrī Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

nīlācala haite rūpa gauḍe yabe gelā
mathurā haite sanātana nīlācala āilā

SYNONYMS

nīlācala haite-from Nīlācala (Jagannātha Purī); rūpa-Śrīla Rūpa Gosvāmī; gauḍe-to Bengal; yabe-when; gelā-went; mathurā haite-from Mathurā; sanātana-Sanātana Gosvāmī; nīlācala āilā-came to Jagannātha Purī.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXT 4

jhārikhaṇḍa-vanapathe āilā ekelā caliyā
kabhu upavāsa, kabhu carvaṇa kariyā

SYNONYMS

jhārikhaṇḍa-known as Jhārikhaṇḍa; vana-pathe-through the path of the forest of central India; āilā-came; ekelā-alone; caliyā-walking; kabhu-sometimes; upavāsa-fasting; kabhu-sometimes; carvaṇa kariyā-chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

TEXT 5

jhārikhaṇḍera jalera doṣe, upavāsa haite
gātre kaṇḍu haila, rasā paḍe khājuyāite

SYNONYMS

jhārikhaṇḍera-at the place known as Jhārikhaṇḍa; jalera-of the water; doṣe-by the fault; upavāsa haite-by fasting; gātre-on the body; kaṇḍu-itches; haila-there were; rasā-fluid; paḍe-oozes out; khājuyāite-by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 6

nirveda ha-ila pathe, karena vicāra
'nīca-jāti, deha mora–atyanta asāra

SYNONYMS

nirveda ha-ila-there was disappointment; pathe-on the path; karena vicāra-he considered; nīca-jāti-of a lower caste; deha mora-my body; atyanta-completely; asāra-useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, "I am of a low caste, and my body is useless for devotional service.

TEXT 7

jagannāthe gele tāṅra darśana nā pāimu
prabhura darśana sadā karite nārimu

SYNONYMS

jagannāthe-to Jagannātha Purī; gele-when I go; tāṅra-His; darśana-visit; nā pāimu-I shall not get; prabhura darśana-seeing Lord Śrī Caitanya Mahāprabhu; sadā-always; karite-to do; nārimu-I shall not be able.

TRANSLATION

"When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

TEXT 8

mandira-nikaṭe śuni tāṅra vāsā-sthiti
mandira-nikaṭe yāite mora nāhi śakti

SYNONYMS

mandira-nikaṭe-near the temple; śuni-I hear; tāṅra-His; vāsā-sthiti-residential place; mandira-nikaṭe-near the temple; yāite-to go; mora-my; nāhi śakti-there is no power

TRANSLATION

"I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

jagannāthera sevaka phere kārya-anurodhe
tāṅra sparśa haile mora habe aparādhe

SYNONYMS

jagannāthera-of Lord Jagannātha; sevaka-different servants; phere-move about; kārya-anurodhe-because of different duties; tāṅra-of them; sparśa-touch; haile-if there is; mora-my; habe-there will be; aparādhe-offense.

TRANSLATION

"The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

tāte yadi ei deha bhāla-sthāne diye
duḥkha-śānti haya āra sad-gati pāiye

SYNONYMS

tāte-therefore; yadi-if; ei-this; deha-body; bhāla-sthāne-in a good place; diye-I sacrifice; duḥkha-śānti-appeasement of unhappiness; haya-there is; āra-and; sat-gati-good destination; pāiye-I get.

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

TEXT 11

jagannātha ratha-yātrāya ha-ibena bāhira
tāṅra ratha-cākāya chāḍimu ei śarīra

SYNONYMS

jagannātha ratha-yātrāya-on the occasion of the car festival of Lord Jagannātha; ha-ibena bāhira-He will be out; tāṅra-of Him; ratha-cākāya-under the wheel of the cart; chāḍimu-I shall give up; ei śarīra-this body

TRANSLATION

"During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

mahāprabhura āge, āra dekhi' jagannātha
rathe deha chāḍimu,–ei parama-puruṣārtha'

SYNONYMS

mahāprabhura āge-in front of Śrī Caitanya Mahāprabhu; āra-and; dekhi' jagannātha-after seeing Lord Jagannātha; rathe-under the cart; deha chāḍimu-I shall give up this body; ei-this; parama-puruṣa-artha-the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life."

TEXT 13

ei ta' niścaya kari' nīlācale āilā
loke puchi' haridāsa-sthāne uttarilā

SYNONYMS

ei ta'-in this way; niścaya kari'-ascertaining; nīlācale āilā-came to Jagannātha Purī; loke puchi'-inquiring from people; haridāsa-sthāne-the place of Haridāsa Ṭhākura; uttarilā-approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

haridāsera kailā teṅha caraṇa vandana
jāni' haridāsa tāṅre kailā āliṅgana

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; kailā-did; teṅha-he; caraṇa vandana-worshiping the lotus feet; jāni'-knowing; haridāsa-Haridāsa Ṭhākura; tāṅre-him; kailā āliṅgana-embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

mahāprabhu dekhite tāṅra utkaṇṭhita mana
haridāsa kahe,–'prabhu āsibena ekhana'

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; dekhite-to see; tāṅra-his; utkaṇṭhita-anxious; mana-mind; haridāsa kahe-Haridāsa said; prabhu-Śrī Caitanya Mahāprabhu; āsibena ekhana-will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

TEXT 16

hena-kāle prabhu 'upala-bhoga' dekhiyā
haridāse milite āilā bhakta-gaṇa lañā

SYNONYMS

hena-kāle-at this time; prabhu-Śrī Caitanya Mahāprabhu; upala-bhoga-the upala-bhoga offering to Lord Jagannātha; dekhiyā-after seeing; haridāse-Haridāsa; milite-to meet; āilā-came; bhakta-gaṇa lañā-with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

TEXT 17

prabhu dekhi' duṅhe paḍe daṇḍavat hañā
prabhu āliṅgilā haridāsere uṭhāñā

SYNONYMS

prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; duṅhe-both of them; paḍe-fell down; daṇḍavat hañā-flat like rods; prabhu-Śrī Caitanya Mahāprabhu; āliṅgilā-embraced; haridāsere-Haridāsa Ṭhākura; uṭhāñā-after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

TEXT 18

haridāsa kahe,–'sanātana kare namaskāra'
sanātane dekhi' prabhu hailā camatkāra

SYNONYMS

haridāsa kahe-Haridāsa said; sanātana-Sanātana Gosvāmī; kare namaskāra-is offering his obeisances; sanātane dekhi'-seeing Sanātana Gosvāmī; prabhu-Śrī Caitanya Mahāprabhu; hailā camatkāra-became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, "Here is Sanātana Gosvāmī offering his obeisances." Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

TEXT 19

sanātane āliṅgite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā

SYNONYMS

sanātane-Sanātana Gosvāmī; āliṅgite-to embrace; prabhu-Śrī Caitanya Mahāprabhu; āgu hailā-came forward; pāche-back; bhāge-runs; sanātana-Sanātana Gosvāmī; kahite lāgilā-began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

TEXT 20

"more nā chuṅiha, prabhu, paḍoṅ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya

SYNONYMS

more-me; nā chuṅiha-please do not touch; prabhu-my Lord; paḍoṅ-I fall down; tomāra pāya-at Your feet; eke-on one side; nīca-jāti-of a low caste; adhama-the lowest of mankind; āra-and; kaṇḍu-rasā-a disease of wet, itching infections; gāya-on the body.

TRANSLATION

"My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

TEXT 21

balātkāre prabhu tāṅre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila

SYNONYMS

balātkāre-by force; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; āliṅgana kaila-embraced; kaṇḍu-kleda-the moisture of weeping itches; mahāprabhura-of Śrī Caitanya Mahāprabhu; śrī-transcendental; aṅge-body; lāgila-touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 22

saba bhakta-gaṇe prabhu milāilā sanātane
sanātana kailā sabāra caraṇa vandane

SYNONYMS

saba-all; bhakta-gaṇe-devotees; prabhu-Śrī Caitanya Mahāprabhu; milāilā-introduced; sanātane-to Sanātana Gosvāmī; sanātana-Sanātana Gosvāmī; kailā-did; sabāra-of all of them; caraṇa vandane-worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa
piṇḍāra tale vasilā haridāsa sanātana

SYNONYMS

prabhu lañā-with Śrī Caitanya Mahāprabhu; vasilā-sat down; piṇḍāra upare-upon the raised platform; bhakta-gaṇa-all the devotees; piṇḍāra tale-below the platform; vasilā-sat down; haridāsa sanātana-Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

TEXT 24

kuśala-vārtā mahāprabhu puchena sanātane
teṅha kahena,–'parama maṅgala dekhinu caraṇe'

SYNONYMS

kuśala-of well-being; vārtā-news; mahāprabhu-Śrī Caitanya Mahāprabhu; puchena-inquires; sanātane-from Sanātana Gosvāmī; teṅha kahena-he said; parama maṅgala-everything is auspicious; dekhinu caraṇe-I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, "Everything is auspicious because I have seen Your lotus feet."

TEXT 25

mathurāra vaiṣṇava-sabera kuśala puchilā
sabāra kuśala sanātana jānāilā

SYNONYMS

mathurāra-of Mathurā; vaiṣṇava-sabera-of all the Vaiṣṇavas; kuśala puchilā-inquired about the auspiciousness; sabāra kuśala-the well-being of all of them; sanātana-Sanātana Gosvāmī; jānāilā-informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

TEXT 26

prabhu kahe,–"ihāṅ rūpa chila daśa-māsa
ihāṅ haite gauḍe gelā, haila dina daśa

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; ihāṅ-here; rūpa-Rūpa Gosvāmī; chila-was; daśa-māsa-ten months; ihāṅ haite-from here; gauḍe gelā-has gone to Bengal; haila-it was; dina-days; daśa-ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, "Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

TEXT 27

tomāra bhāi anupamera haila gaṅgā-prāpti
bhāla chila, raghunāthe dṛḍha tāra bhakti"

SYNONYMS

tomāra bhāi-your brother; anupamera-of Anupama; haila-was; gaṅgā-prāpti-death; bhāla chila-he was a very good man; raghunāthe-unto Lord Raghunātha (Lord Rāmacandra); dṛḍha-firm; tāra bhakti-his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

TEXT 28

sanātana kahe,–"nīca-vaṁśe mora janma
adharma anyāya yata,–āmāra kula-dharma

SYNONYMS

sanātana kahe-Sanātana Gosvāmī said; nīca-vaṁśe-in a low family; mora janma-my birth; adharma-irreligion; anyāya-sinful activities; yata-all; āmāra-my; kula-dharma-family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.

TEXT 29

hena vaṁśa ghṛṇā chāḍi' kailā aṅgīkāra

tomāra kṛpāya vaṁśe maṅgala āmāra

SYNONYMS

hena-such; vaṁśa-family; ghṛṇā-hatred; chāḍi'-giving up; kailā-You have done; aṅgīkāra-acceptance; tomāra-Your; kṛpāya-by mercy; vaṁśe-in the family; maṅgala-auspiciousness; āmāra-my.

TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

TEXT 30

sei anupama-bhāi śiśu-kāla haite
raghunātha-upāsanā kare dṛḍha-citte

SYNONYMS

sei-that; anupama-bhāi-brother named Anupama; śiśu-kāla haite-from the beginning of childhood; raghu-nātha-of Lord Rāmacandra; upāsanā-worship; kare-performs; dṛḍha-citte-with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

rātri-dine raghunāthera 'nāma' āra 'dhyāna'
rāmāyaṇa niravadhi śune, kare gāna

SYNONYMS

rātri-dine-day and night; raghu-nāthera-of Lord Rāmacandra; nāma-holy name; āra-and; dhyāna-meditation; rāmāyaṇa-the epic about the activities of Lord Rāmacandra known as the Rāmāyaṇa; niravadhi-continuously; śune-hears; kare gāna-chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

TEXT 32

āmi āra rūpa–tāra jyeṣṭha-sahodara
āmā-doṅhā-saṅge teṅha rahe nirantara

SYNONYMS

āmi-I; āra-and; rūpa-Rūpa Gosvāmī; tāra-his; jyeṣṭha-sahodara-elder brothers; āmā-doṅhā-the two of us; saṅge-with; teṅha-he; rahe-remains; nirantara-continuously.

TRANSLATION

"Rūpa and I are his elder brothers. He stayed with us continuously.

TEXT 33

āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune
tāhāra parīkṣā kailuṅ āmi-dui-jane

SYNONYMS

āmā-sabā-all of us; saṅge-with; kṛṣṇa-kathā-talks about Lord Kṛṣṇa; bhāgavata śune-hears Śrīmad-Bhāgavatam; tāhāra-his; parīkṣā-examination; kailuṅ-did; āmi-dui-jane-both of us.

TRANSLATION

"He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

TEXT 34

śunaha vallabha, kṛṣṇa–parama-madhura
saundarya, mādhurya, prema-vilāsa–pracura

SYNONYMS

śunaha-please hear; vallabha-dear Vallabha; kṛṣṇa-Lord Kṛṣṇa; parama-madhura-supremely attractive; saundarya-beauty; mādhurya-sweetness; prema-vilāsa-pastimes of love; pracura-without limitation.

TRANSLATION

" 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

TEXT 35

kṛṣṇa-bhajana kara tumi āmā-duṅhāra saṅge
tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge"

SYNONYMS

kṛṣṇa-bhajana-devotional service to Lord Kṛṣṇa; kara-engage in; tumi-you; āmā-duṅhāra-the two of us; saṅge-with; tina bhāi-three brothers; ekatra-in one place; rahimu-we shall stay; kṛṣṇa-kathā-of the pastimes of Lord Kṛṣṇa; raṅge-in enjoyment.

TRANSLATION

" 'Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.'

TEXT 36

ei-mata bāra-bāra kahi dui-jana
āmā-duṅhāra gaurave kichu phiri' gela mana

SYNONYMS

ei-mata-in this way; bāra-bāra-again and again; kahi-we speak; dui-jana-two persons; āmā-duṅhāra-of us both; gaurave-out of respect; kichu-somewhat; phiri' gela-turned; mana-mind.

TRANSLATION

"In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

"tomā-duṅhāra ājñā āmi kemane laṅghimu?
dīkṣā-mantra deha' kṛṣṇa-bhajana karimu"

SYNONYMS

tomā-of you; duṅhāra-of both; ājñā-the order; āmi-I; kemane-how; laṅghimu-shall disobey; dīkṣā-initiation; mantra-mantra; deha'-just give; kṛṣṇa-bhajana-devotional service to Kṛṣṇa; karimu-I shall perform.

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

TEXT 38

eta kahi' rātri-kāle karena cintana
kemane chāḍimu raghunāthera caraṇa

SYNONYMS

eta kahi'-saying this; rātri-kāle-at night; karena cintana-began to think; kemane-how; chāḍimu-shall I give up; raghu-nāthera caraṇa-the lotus feet of Lord Raghunātha?'

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?'

TEXT 39

saba rātri krandana kari' kaila jāgaraṇa
prātaḥ-kāle āmā-duṅhāya kaila nivedana

SYNONYMS

saba rātri-throughout the whole night; krandana-crying; kari'-doing; kaila jāgaraṇa-remained awake; prātaḥ-kāle-in the morning; āmā-duṅhāya-to the two of us; kaila-made; nivedana-submission.

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40

'raghunāthera pāda-padme veciyāchoṅ māthā
kāḍite nā pāroṅ māthā, pāṅa baḍa vyathā

SYNONYMS

raghu-nāthera-of Lord Rāmacandra; pāda-padme-at the lotus feet; veciyāchoṅ māthā-I have sold my head; kāḍite-to take away; nā pāroṅ-I am unable; māthā-the head; pāṅa-I get; baḍa vyathā-too much pain.

TRANSLATION

" 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

TEXT 41

kṛpā kari' more ājñā deha' dui-jana
janme-janme sevoṅ raghunāthera caraṇa

SYNONYMS

kṛpā kari'-being merciful; more-unto me; ājñā deha'-give the order; dui-jana-both of you; janme-janme-life after life; sevoṅ-let me serve; raghunāthera caraṇa-the lotus feet of Lord Raghunātha.

TRANSLATION

" 'Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

raghunāthera pāda-padma chāḍāna nā yāya
chāḍibāra mana haile prāṇa phāṭi' yāya'

SYNONYMS

raghu-nāthera-of Lord Raghunātha; pāda-padma-lotus feet; chāḍāna nā yāya-it is impossible to give up; chāḍibāra-of giving up; mana haile-when I think; prāṇa-my heart; phāṭi' yāya-breaks.

TRANSLATION

" 'It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

TEXT 43

tabe āmi-duṅhe tāre āliṅgana kailuṅ
'sādhu, dṛḍha-bhakti tomāra '–kahi' praśaṁsiluṅ

SYNONYMS

tabe-at that time; āmi-duṅhe-both of us; tāre-him; āliṅgana kailuṅ-embraced; sādhu-very good; dṛḍha-very determined; bhakti-devotion; tomāra-your; kahi'-saying; praśaṁsiluṅ-we praised.

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.

TEXT 44

ye vaṁśera upare tomāra haya kṛpā-leśa
sakala maṅgala tāhe khaṇḍe saba kleśa'

SYNONYMS

ye vaṁśera-which family; upare-upon; tomāra-Your; haya-there is; kṛpā-leśa-little mercy; sakala maṅgala-all auspiciousness; tāhe-on that; khaṇḍe-are destroyed; saba-all; kleśa-miserable conditions.

TRANSLATION

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

TEXT 45

gosāñi kahena,–"ei-mata murāri-gupta
pūrve āmi parīkṣiluṅ tāra ei rīta

SYNONYMS

gosāñi kahena-Śrī Caitanya Mahāprabhu replied; ei-mata-in this way; murāri-gupta-Murāri Gupta; pūrve-formerly; āmi-I; parīkṣiluṅ-examined; tāra-of him; ei-this; rīta-manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

TEXT 46

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana

SYNONYMS

sei bhakta-that devotee; dhanya-glorious; ye-who; nā-not; chāḍe-gives up; prabhura caraṇa-the lotus feet of the Lord; sei prabhu-that Personality of Godhead; dhanya-glorious; ye-who; nā-not; chāḍe-gives up; nija-jana-His servant.

TRANSLATION

"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

SYNONYMS

durdaive-by chance; sevaka-the servant; yadi-if; yāya-goes; anya sthāne-to another place; sei ṭhākura-that master; dhanya-glorified; tāre-him; cule-by the hair; dhari'-capturing; āne-brings back.

TRANSLATION

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

bhāla haila, tomāra ihāṅ haila āgamane
ei ghare raha ihāṅ haridāsa-sane

SYNONYMS

bhāla haila-it was very good; tomāra-your; ihāṅ-here; haila-there was; āgamane-arrival; ei ghare-in this room; raha-remain; ihāṅ-here; haridāsa-sane-with Haridāsa Ṭhākura.

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TEXT 49

kṛṣṇa-bhakti-rase duṅhe parama pradhāna
kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma"

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; bhakti-rase-in the transcendental mellow of devotional service; duṅhe-both of you; parama pradhāna-highly expert; kṛṣṇa-rasa-the transcendental taste of Kṛṣṇa; āsvādana-relishing; kara-do; laha kṛṣṇa-nāma-chanting the holy name of Kṛṣṇa.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra."

TEXT 50

eta bali' mahāprabhu uṭhiyā calilā
govinda-dvārāya duṅhe prasāda pāṭhāilā

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; uṭhiyā calilā-got up and left; govinda-dvārāya-through Govinda; duṅhe-to both of them; prasāda pāṭhāilā-sent prasāda.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

TEXT 51

ei-mata sanātana rahe prabhu-sthāne
jagannāthera cakra dekhi' karena praṇāme

SYNONYMS

ei-mata-in this way; sanātana-Sanātana Gosvāmī; rahe-remains; prabhu-sthāne-under the care of Śrī Caitanya Mahāprabhu; jagannāthera-of Lord Jagannātha; cakra-the wheel on the top of the temple; dekhi'-seeing; karena praṇāme-offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

TEXT 52

prabhu āsi' prati-dina milena dui-jane
iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; āsi'-coming; prati-dina-every day; milena dui-jane-meets both of them; iṣṭa-goṣṭhī-discussion; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; kahe-speaks; kata-kṣaṇe-for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

divya prasāda pāya nitya jagannātha-mandire
tāhā āni' nitya avaśya dena doṅhākāre

SYNONYMS

divya-first-class; prasāda-prasāda; pāya-gets; nitya-daily; jagannātha-mandire-at the temple of Lord Jagannātha; tāhā āni'-bringing that; nitya-daily; avaśya-certainly; dena-delivers; doṅhākāre-to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

TEXT 54

eka-dina āsi' prabhu duṅhāre mililā
sanātane ācambite kahite lāgilā

SYNONYMS

eka-dina-one day; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; duṅhāre mililā-met both of them; sanātane-unto Sanātana Gosvāmī; ācambite-all of a sudden; kahite lāgilā-began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

TEXT 55

"sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye

SYNONYMS

sanātana-My dear Sanātana; deha-tyāge-by committing suicide; kṛṣṇa-Lord Kṛṣṇa; yadi-if; pāiye-I can get; koṭi-deha-millions of bodies; kṣaṇeke-in a moment; tabe-then;chāḍite pāriye-I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

TEXT 56

deha-tyāge kṛṣṇa nā paī, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine

SYNONYMS

deha-tyāge-by giving up the body; kṛṣṇa-Lord Kṛṣṇa; nā pāi-I do not get; pāiye-I get; bhajane-by devotional service; kṛṣṇa-prāptyera-to get the shelter of Kṛṣṇa; upāya-means; kona-any; nāhi-there is not; bhakti vine-without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other meas to attain Him.

TEXT 57

deha-tyāgādi yata, saba–tamo-dharma
tamo-rajo-dharme kṛṣṇera nā pāiye marma

SYNONYMS

deha-tyāga-ādi-beginning with giving up the material body; yata-as many; saba-all; tamaḥ-dharma-performed under the mode of ignorance; tamaḥ-rajaḥ-dharme-by remaining in the modes of ignorance and passion; kṛṣṇera-of Lord Kṛṣṇa; nā pāiye-I cannot attain; marma-the truth.

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

TEXT 58

'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'
prema vinā kṛṣṇa-prāpti anya haite naya

SYNONYMS

bhakti vinā-without devotional service; kṛṣṇe-unto Kṛṣṇa; kabhu-at any time; nahe-is not; prema-udaya-development of dormant love for Kṛṣṇa; prema vinā-without love of Kṛṣṇa; kṛṣṇa-prāpti-attaining Kṛṣṇa; anya-anything else; haite-from; naya-is not possible.

TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na-never; sādhayati-causes to remain satisfied; mām-Me; yogaḥ-the process of control; na-nor; sāṅkhyam-the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ-such an occupation; uddhava-My dear Uddhava; na-nor; svādhyāyaḥ-study of the Vedas; tapaḥ-austerities; tyāgaḥ-renunciation, acceptance of sannyāsa, or charity; yathā-as much as; bhaktiḥ-devotional service; mama-unto Me; ūrjitā-developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.20).

TEXT 60

deha-tyāgādi tamo-dharma–pātaka-kāraṇa
sādhaka nā pāya tāte kṛṣṇera caraṇa

SYNONYMS

deha-tyāga-giving up the material body by suicide; ādi-beginning with; tamaḥ-dharma-on the platform of the mode of ignorance; pātaka-kāraṇa-cause of sinful activities; sādhaka-the devotee; nā pāya-does not get; tāte-by that; kṛṣṇera caraṇa-the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions.

TEXT 61

premī bhakta viyoge cāhe deha chāḍite
preme kṛṣṇa mile, seha nā pāre marite

SYNONYMS

premī bhakta-a devotee attached to Kṛṣṇa by love; viyoge-in separation; cāhe-wants; deha chāḍite-to give up the body; preme-by such ecstatic love; kṛṣṇa mile-one meets Kṛṣṇa; seha-such a devotee; nā pāre marite-cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

TEXT 62

gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgī vāñche āpana maraṇa

SYNONYMS

gāḍha-anurāgera-of one who has deep attachment; viyoga-separation; nā-not; yāya sahana-tolerated; tāte-therefore; anurāgī-a deeply attached devotee; vāñche-desires; āpana maraṇa-death of himself.

TRANSLATION

"One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

yasyāṅghri-paṅkaja-rajaḥ-snapanaṁ mahānto
vāñchanty umā-patir ivātma-tamo 'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādaṁ
jahyām asūn vrata-kṛśāñ chata-janmabhiḥ syāt

SYNONYMS

yasya-whose; aṅghri-of feet; paṅka-ja-lotus; rajaḥ-in the dust; snapanam-bathing; mahāntaḥ-great personalities; vāñchanti-desire; umāpatiḥ-Lord Śiva; iva-like; ātma-personal; tamaḥ-ignorance; apahatyai-to drive away; yarhi-when; ambuja-akṣa-O lotus-eyed one; na labheya-I do not get; bhavat-prasādam-Your mercy; jahyām-I shall give up; asūn-life; vrata-kṛśān-reduced by observing vows; śata-janmabhiḥ-by hundreds of births; syāt-if it is possible.

TRANSLATION

" 'O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in Śrīmad-Bhāgavatam (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a brāhmaṇa messenger. This verse appeared in that letter.

TEXT 64

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gītaja-hṛc-chayāgnim
no ced vayaṁ virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīṁ sakhe te

SYNONYMS

siñca-just sprinkle water; aṅga-O my dear Kṛṣṇa; naḥ-our; tvat-Your; adhara-of the lips; amṛta-of nectar; pūrakeṇa-by the stream; hāsa-smile; avaloka-glancing; kala-melodious; gīta-speaking; ja-produced by; hṛt-in the heart; śaya-resting; agnim-upon the fire; no cet-if not; vayam-we; viraha-from separation; ja-produced; agni-by the fire; upayukta-consumed; dehāḥ-whose bodies; dhyānena-by meditation; yāma-shall go; padayoḥ-of the lotus feet; padavīm-to the site; sakhe-O my dear friend; te-Your.

TRANSLATION

" 'O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

PURPORT

This verse (Bhāg. 10.29.35) was spoken by the gopīs when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The gopīs did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

TEXT 65

kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa

SYNONYMS

ku-buddhi-intelligence not favorable to discharging devotional service; chāḍiyā-giving up; kara-just do; śravaṇa-kīrtana-hearing and chanting; acirāt-very soon; pābe-you will get; tabe-then; kṛṣṇera caraṇa-the lotus feet of Kṛṣṇa.

TRANSLATION

Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

TEXT 66

nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya

SYNONYMS

nīca-jāti-a lowborn person; nahe-is not; kṛṣṇa-bhajane-in discharging devotional service; ayogya-unfit; sat-kula-vipra-a brāhmaṇa born in a very respectable aristocratic family; nahe-is not; bhajanera yogya-fit for discharging devotional service.

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

TEXT 67

yei bhaje sei baḍa, abhakta–hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

SYNONYMS

yei bhaje-anyone who takes to devotional service; sei-he; baḍa-exalted; abhakta-nondevotee; hīna chāra-most condemned and abominable; kṛṣṇa-bhajane-in discharging devotional service; nāhi-there is not; jāti-caste; kula-family; ādi-and so on; vicāra-consideration of.

TRANSLATION

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

TEXT 68

dīnere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna

SYNONYMS

dīnere-to the humble; adhika-more; dayā-mercy; kare-shows; bhagavān-the Supreme Personality of Godhead; kulīna-aristocratic; paṇḍita-learned scholar; dhanīra-of rich man; baḍa abhimāna-great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacane 'hitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

SYNONYMS

viprāt-than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt-who has twelve brahminical qualifications; aravinda-nābha-of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda-unto the lotus feet; vimukhāt-than a person bereft of devotion; śva-pacam-a caṇḍāla, or person accustomed to eating dogs; variṣṭham-more glorified; manye-I think; tat-arpita-dedicated unto Him; manaḥ-mind; vacane-words; ahita-activities; artha-wealth; prāṇam-life; punāti-purifies; saḥ-he; kulam-his family; na tu-but not; bhūri-mānaḥ-a brāhmaṇa proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (7.9.9).

TEXT 70

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

SYNONYMS

bhajanera madhye-in executing devotional service; śreṣṭha-the best; nava-vidhā bhakti-the nine prescribed methods of devotional service; kṛṣna-prema-ecstatic love of Kṛṣṇa; kṛṣṇa-and Kṛṣṇa; dite-to deliver; dhare-possess; mahā-śakti-great potency.

TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic brāhmaṇa family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In Śrīmad-Bhāgavatam (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (Bhāg. 1.8.26.)

TEXT 71

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

SYNONYMS

tāra madhye-of the nine different types of devotional service; sarva-śreṣṭha-the most important of all; nāma-saṅkīrtana-chanting of the holy name of the Lord; niraparādhe-without offenses; nāma laile-if one chants the holy name; pāya-he gets; prema-dhana-the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his Bhakti-sandarbha (270):

iyaṁ ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata evātidīneṣu lokeṣu āvirbhūya tān anāyāsenaiva tat tad yuga-gata-mahā-sādhanānāṁ sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-has been praised by Śrīla Rūpa Gosvāmī in his Nāmāṣṭaka (verse 1):

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his Bṛhad-bhāgavatāmṛta (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakṛd-āttaṁ muktidaṁ prāṇīnāṁ yat
paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In Śrīmad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī says:

etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His Śikṣāṣṭaka(3):

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the Ādi-līlā, Chapter Eight, verse 24.

TEXT 72

eta śuni' sanātanera haila camatkāra
prabhure nā bhāya mora maraṇa-vicāra

SYNONYMS

eta śuni'-hearing this; sanātanera-of Sanātana Gosvāmī; haila camatkāra-there was astonishment; prabhure nā bhāya-Śrī Caitanya Mahāprabhu does not approve; mora-my; maraṇa-vicāra-decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand,"My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

TEXT 73

sarvajña mahāprabhu niṣedhilā more
prabhura caraṇa dhari' kahena tāṅhāre

SYNONYMS

sarva-jña-who knows everything; mahāprabhu-Śrī Caitanya Mahāprabhu; niṣedhilā-has forbidden; more-me; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-the feet; dhari'-touching; kahena tāṅhāre-began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, "Lord Śrī Caitanya Mahāprabhu, who knows everything-past, present and future-has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

TEXT 74

"sarvajña, kṛpālu tumi īśvara svatantra
yaiche nācāo, taiche nāci,–yena kāṣṭha-yantra

SYNONYMS

sarva-jña-all-knowing; kṛpālu-merciful; tumi-You; īśvara-the Supreme Lord; svatantra-independent; yaiche-as; nācāo-You make to dance; taiche-so; nāci-I dance; yena-as if; kāṣṭha-yantra-an instrument of wood.

TRANSLATION

"My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

TEXT 75

nīca, adhama, pāmara muñi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?"

SYNONYMS

nīca-lowborn; adhama-lowest; pāmara-condemned; muñi-I; pāmara-svabhāva-naturally sinful; more jiyāile-if You save me; tomāra-Your; kibā-what; habe-will be; lābha-profit.

TRANSLATION

"I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

TEXT 76

prabhu kahe,–"tomāra deha mora nija-dhana
tumi more kariyācha ātma-samarpaṇa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu says; tomāra deha-your body; mora-My; nija-dhana-personal property; tumi-you; more-to Me; kariyācha-have done; ātma-samarpaṇa-complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said,"Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

TEXT 77

parera dravya tumi kene cāha vināśite?
dharmādharma vicāra kibā nā pāra karite?

SYNONYMS

parera dravya-another's property; tumi-you; kene-why; cāha-want; vināśite-to destroy; dharma-adharma-what is pious and what is impious; vicāra-consideration; kibā-why; nā-not; pāra-you can; karite-do.

TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?

TEXT 78

tomāra śarīra–mora pradhāna 'sādhana'
e śarīre sādhimu āmi bahu prayojana

SYNONYMS

tomāra śarīra-your body; mora-My; pradhāna-chief; sādhana-instrument; e śarīre-by this body; sādhimu-shall carry out; āmi-I; bahu-many; prayojana-necessities.

TRANSLATION

"Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

TEXT 79

bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra

SYNONYMS

bhakta-devotee; bhakti-devotional service; kṛṣṇa-prema-love of Kṛṣṇa; tattvera-of the truth of; nidhāra-ascertainment; vaiṣṇavera kṛtya-duties of a Vaiṣṇava; āra-and; vaiṣṇava-ācāra-characteristics of a Vaiṣṇava.

TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

TEXT 80

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

SYNONYMS

kṛṣṇa-bhakti-devotional service to Kṛṣṇa; kṛṣṇa-prema-love of Kṛṣṇa; sevā-service; pravartana-establishment of; lupta-tīrtha-the lost places of pilgrimage; uddhāra-excavating; āra-and; vairāgya-śikṣaṇa-instruction on the renounced order of life.

TRANSLATION

"You will also have to explain Kṛṣṇa's devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

nija-priya-sthāna mora–mathurā-vṛndāvana
tāhāṅ eta dharma cāhi karite pracāraṇa

SYNONYMS

nija-own; priya-sthāna-very dear place; mora-My; mathurā-vṛndāvana-Mathurā and Vṛndāvana; tāhāṅ-there; eta-so many; dharma-activities; cāhi-I want; karite-to do; pracāraṇa-preaching.

TRANSLATION

"Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called Bṛhad-bhāgavatāmṛta to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the Hari-bhakti-vilāsa, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness. Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

TEXT 82

mātāra ājñāya āmi vasi nīlācale
tāhāṅ 'dharma' śikhāite nāhi nija-bale

SYNONYMS

mātāra-of My mother; ājñāya-by the order; āmi-I; vasi-reside; nīlācale-at Jagannātha Purī; tāhāṅ-in Mathurā and Vṛndāvana; dharma śikhāite-to teach religious principles; nāhi-not; nija-bale-within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

eta saba karma āmi ye-dehe karimu
tāhā chāḍite cāha tumi, kemane sahimu?"

SYNONYMS

eta saba-all this; karma-work; āmi-I; ye-dehe-by which body; karimu-will do; tāhā-that; chāḍite-to give up; cāha tumi-you want; kemane-how; sahimu-shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

TEXT 84

tabe sanātana kahe,–"tomāke namaskāre
tomāra gambhīra hṛdaya ke bujhite pāre?

SYNONYMS

tabe-at that time; sanātana kahe-Sanātana Gosvāmī said; tomāke namaskāre-I offer my respectful obeisances unto You; tomāra-Your; gambhīra-deep; hṛdaya-heart; ke-who; bujhite pāre-can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

TEXT 85

kāṣṭhera putalī yena kuhake nācāya
āpane nā jāne, putalī kibā nāce gāya!

SYNONYMS

kāṣṭhera putalī-a doll made of wood; yena-as; kuhake nācāya-magician causes to dance; āpane-personally; nā jāne-does not know; putalī-the doll; kibā-how; nāce-dances; gāya-sings.

TRANSLATION

"A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

TEXT 86

yāre yaiche nācāo, se taiche kare nartane
kaiche nāce, kebā nācāya, seha nāhi jāne"

SYNONYMS

yāre-whomever; yaiche-as; nācāo-You cause to dance; se-that person; taiche-so; kare nartane-dances; kaiche-how; nāce-he dances; kebā nācāya-who causes to dance; seha-he; nāhi jāne-does not know.

TRANSLATION

"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

TEXT 87

haridāse kahe prabhu,–"śuna, haridāsa
parera dravya iṅho cāhena karite vināśa

SYNONYMS

haridāse-Haridāsa Ṭhākura; kahe prabhu-Śrī Caitanya Mahāprabhu addressed; śuna haridāsa-My dear Haridāsa, please hear; parera dravya-another's property; iṅho-this Sanātana Gosvāmī; cāhena-wants; karite vināśa-to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, "My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

TEXT 88

parera sthāpya dravya keha nā khāya, vilāya
niṣedhiha iṅhāre,–yena nā kare anyāya"

SYNONYMS

parera-by another; sthāpya-to be kept: dravya-property; keha nā khāya-no one uses; vilāya-distributes; niṣedhiha-forbid; iṅhāre-him; yena-so; nā kare-he does not do; anyāya-something unlawful.

TRANSLATION

"One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

TEXT 89

haridāsa kahe,–"mithyā abhimāna kari
tomāra gambhīra hṛdaya bujhite nā pāri

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura replied; mithyā-falsely; abhimāna kari-are proud; tomāra-Your; gambhīra-deep; hṛdaya-intention; bujhite nā pāri-we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

kon kon kārya tumi kara kon dvāre
tumi nā jānāile keha jānite nā pāre

SYNONYMS

kon kon kārya-what work; tumi-You; kara-perform; kon dvāre-through which; tumi nā jānāile-unless You make to understand; keha jānite nā pāre-no one can understand.

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

etādṛśa tumi iṅhāre kariyācha aṅgīkāra
eta saubhāgya ihāṅ nā haya kāhāra"

SYNONYMS

etādṛśa-such; tumi-You; iṅhāre-him; kariyācha aṅgīkāra-have accepted; eta saubhāgya-so much fortune; ihāṅ-upon him; nā haya-is not possible; kāhāra-by anyone else.

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he."

TEXT 92

tabe mahāprabhu kari' duṅhāre āliṅgana
'madhyāhna' karite uṭhi' karilā gamana

SYNONYMS

tabe-then; mahāprabhu-Śrī Caitanya Mahāprabhu; kari' duṅhāre āliṅgana-embracing both of them; madhya-ahna karite-to perform His noon duties; uṭhi'-getting up; karilā gamana-left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

sanātane kahe haridāsa kari' āliṅgana
"tomāra bhāgyera sīmā nā yāya kathana

SYNONYMS

sanātane-unto Sanātana Gosvāmī; kahe-said; haridāsa-Haridāsa Ṭhākura; kari' āliṅgana-embracing; tomāra-your; bhāgyera-of fortune; sīmā-limitation; nā yāya kathana-cannot be described.

TRANSLATION

"My dear Sanātana," Haridāsa Ṭhākura said, embracing him,"no one can find the limits of your good fortune.

TEXT 94

tomāra deha kahena prabhu 'mora nija-dhana'
tomā-sama bhāgyavān nāhi kona jana

SYNONYMS

tomāra deha-your body; kahena prabhu-Śrī Caitanya Mahāprabhu says; mora-My; nija-dhana-personal property; tomā-sama-like you; bhāgyavān-fortunate person; nāhi-there is not; kona jana-anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

nija-dehe ye kārya nā pārena karite

se kārya karāibe tomā, seha mathurāte

SYNONYMS

nija-dehe-with His personal body; ye kārya-whatever business; nā pārena karite-He cannot do; se kārya-those things; karāibe-He will cause to do; tomā-you; seha-that; mathurāte-in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

ye karāite cāhe īśvara, sei siddha haya
tomāra saubhāgya ei kahiluṅ niścaya

SYNONYMS

ye-whatever; karāite-to cause to do; cāhe-wants; īśvara-the Supreme Personality of Godhead; sei-that; siddha-successful; haya-is; tomāra saubhāgya-your great fortune; ei-this; kahiluṅ-I have spoken; niścaya-my considered opinion.

TRANSLATION

"Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

bhakti-siddhānta, śāstra-ācāra-nirṇaya
tomā-dvāre karāibena, bujhiluṅ āśaya

SYNONYMS

bhakti-siddhānta-conclusive decision in devotional service; śāstra-according to the scriptural injunctions; ācāra-nirṇaya-ascertainment of behavior; tomā-dvāre-by you; karāibena-will cause to be done; bujhiluṅ-I can understand; āśaya-His desire.

TRANSLATION

"I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi' ei deha vyartha haila

SYNONYMS

āmāra-my; ei-this; deha-body; prabhura-of Śrī Caitanya Mahāprabhu; kārye-in the service; nā lāgila-could not be used; bhārata-bhūmite-in the land of India; janmi'-taking birth; ei deha-this body; vyartha haila-has become useless.

TRANSLATION

"My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless."

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the Ādi-līlā (9.41) and also Śrīmad-Bhāgavatam (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the Vedas and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

sanātana kahe,–"tomā-sama kebā āche āna
mahāprabhura gaṇe tumi–mahā-bhāgyavān!

SYNONYMS

sanātana kahe-Sanātana Gosvāmī said; tomā-sama-like you; kebā-who; āche-is there; āna-another; mahāprabhura-of Śrī Caitanya Mahāprabhu; gaṇe-among the personal associates; tumi-you; mahā-bhāgyavān-the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

TEXT 100

avatāra-kārya prabhura–nāma-pracāre
sei nija-kārya prabhu karena tomāra dvāre

SYNONYMS

avatāra-kārya-mission of the incarnation; prabhura-of Śrī Caitanya Mahāprabhu; nāma-pracāre-spreading the importance of the holy name of the Lord; sei-that; nija-kārya-mission of His life; prabhu-Śrī Caitanya Mahāprabhu; karena-performs; tomāra dvāre-through you.

TRANSLATION

”The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

TEXT 101

pratyaha kara tina-lakṣa nāma-saṅkīrtana
sabāra āge kara nāmera mahimā kathana

SYNONYMS

prati-aha-daily; kara-you do; tina-lakṣa-300,000; nāma-saṅkīrtana-chanting of the holy name; sabāra āge-before everyone; kara-you do; nāmera-of the holy name; mahimā kathana-discussion of the glories.

TRANSLATION

”My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

SYNONYMS

āpane-personally; ācare-behaves; keha-someone; nā kare pracāra-does not do preaching work; pracāra karena-does preaching work; keha-someone; nā karena ācāra-does not behave strictly according to the principles.

TRANSLATION

”Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

’ācāra’, ’pracāra’,–nāmera karaha ’dui’ kārya
tumi–sarva-guru, tumi jagatera ārya

SYNONYMS

ācāra pracāra-behaving well and preaching; nāmera-of the holy name; karaha-you do; dui-two; kārya-works; tumi-you; sarva-guru-everyone’s spiritual master; tumi-you; jagatera ārya-the most advanced devotee within this world.

TRANSLATION

”You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.”

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of Bhagavad-gītā As It Is. One who does so is quite fit to become a spiritual master for the entire world.

TEXT 104

ei-mata dui-jana nānā-kathā-raṅge
kṛṣṇa-kathā āsvādaya rahi’ eka-saṅge

SYNONYMS

ei-mata-in this way; dui-jana-two persons; nānā-kathā-raṅge-in the happiness of discussing various subject matters; kṛṣṇa-kathā-the subject matter of Kṛṣṇa; āsvādaya-they taste; rahi’ eka-saṅge-keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

TEXT 105

yātrā-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat kailā sabe ratha-yātrā daraśana

SYNONYMS

yātrā-kāle-during the time of the car festival; āilā-came; saba-all; gauḍera bhakta-gaṇa-devotees from Bengal; pūrvavat-like previously; kailā-did; sabe-all; ratha-yātrā daraśana-visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

ratha-agre prabhu taiche karilā nartana
dekhi camatkāra haila sanātanera mana

SYNONYMS

ratha-agre-in front of the car; prabhu-Śrī Caitanya Mahāprabhu; taiche-similarly; karilā nartana-performed dancing; dekhi-seeing; camatkāra haila-was astonished; sanātanera mana-the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

TEXT 107

varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe
sabā-saṅge prabhu milāilā sanātane

SYNONYMS

varṣāra cāri-māsa-the four months of the rainy season; rahilā-remained; saba-all; nija bhakta-gaṇe-the devotees of Śrī Caitanya Mahāprabhu; sabā-saṅge-with all of them; prabhu-Śrī Caitanya Mahāprabhu; milāilā-introduced; sanātane-Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

TEXTS 108-110

advaita, nityānanda, śrīvāsa, vakreśvara
vāsudeva, murāri, rāghava, dāmodara
purī, bhāratī, svarūpa, paṇḍitā gadādhara
sārvabhauma, rāmānanda, jagadānanda, śaṅkara
kāśīśvara, govindādi yata bhakta-gaṇa
sabā-sane sanātanera karāilā milana

SYNONYMS

advaita-Advaita; nityānanda-Nityānanda; śrīvāsa-Śrīvāsa; vakreśvara-Vakreśvara; vāsudeva-Vāsudeva; murāri-Murāri; rāghava-Rāghava; dāmodara-Dāmodara; purī-Purī; bhāratī-Bhāratī; svarūpa-Svarūpa; paṇḍita-gadādhara-Gadādhara Paṇḍita; sārvabhauma-Sārvabhauma; rāmānanda-Rāmānanda; jagadānanda-Jagadānanda; śaṅkara-Śaṅkara; kāśīśvara-Kāśīśvara; govinda-Govinda; ādi-and others; yata bhakta-gaṇa-all the devotees; sabā-sane-with all of them; sanātanera-of Sanātana Gosvāmī; karāilā milana-made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and Govinda.

TEXT 111

yathā-yogya karāila sabāra caraṇa vandana
tāṅre karāilā sabāra kṛpāra bhājana

SYNONYMS

yathā-yogya-as it is fit; karāila-caused to perform; sabāra-of all; caraṇa vandana-worshiping the lotus feet; tāṅre-him; karāilā-made; sabāra-of all of them; kṛpāra bhājana-object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

TEXT 112

sad-guṇe, pāṇḍitye, sabāra priya–sanātana
yathā-yogya kṛpā-maitrī-gaurava-bhājana

SYNONYMS

sat-guṇe-in good qualities; pāṇḍitye-in learning; sabāra priya-dear to everyone; sanātana-Sanātana Gosvāmī; yathā-yogya-as it is suitable; kṛpa-mercy; maitrī-friendship; gaurava-honor; bhājana-worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113

sakala vaiṣṇava yabe gauḍa-deśe gelā
sanātana mahāprabhura caraṇe rahilā

SYNONYMS

sakala-all; vaiṣṇava-devotees; yabe-when; gauḍa-deśe-to Bengal; gelā-returned; sanātana-Sanātana Gosvāmī; mahāprabhura-of Śrī Caitanya Mahāprabhu; caraṇe rahilā-stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 114

dola-yātrā-ādi prabhura saṅgete dekhila
dine-dine prabhu-saṅge ānanda bāḍila

SYNONYMS

dola-yātrā-the festival of Dola-yātrā; ādi-and others; prabhura saṅgete-with Śrī Caitanya Mahāprabhu; dekhila-he saw; dine-dine-day after day; prabhu-saṅge-in the association of Śrī Caitanya Mahāprabhu; ānanda bāḍila-his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

pūrve vaiśākha-māse sanātana yabe āilā

jyaiṣṭha-māse prabhu tāṅre parīkṣā karilā

SYNONYMS

pūrve-formerly; vaiśākha-māse-during the month of April-May; sanātana-Sanātana Gosvāmī; yabe-when; āilā-came; jyaiṣṭha-māse-in the month of May-June; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; parīkṣā karilā-tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

TEXT 116

jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā
bhakta-anurodhe tāhāṅ bhikṣā ye karilā

SYNONYMS

jyaiṣṭha-māse-during the month of May-June; prabhu-Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā-to the garden of Lord Śiva, Yameśvara; āilā-came; bhakta-anurodhe-on the request of the devotees; tāhāṅ-there; bhikṣā ye karilā-accepted prasāda.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

TEXT 117

madhyāhna-bhikṣā-kāle sanātane bolāila
prabhu bolāilā, tāṅra ānanda bāḍila

SYNONYMS

madhya-ahna-at noon; bhikṣā-kāle-at the time for lunch; sanātane-for Sanātana Gosvāmī; bolāila-He called; prabhu bolāilā-Lord Śrī Caitanya Mahāprabhu called; tāṅra-his; ānanda-happiness; bāḍila-increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

TEXT 118

madhyāhne samudra-vālu hañāche agni-sama
sei-pathe sanātana karilā gamana

SYNONYMS

madhya-ahne-at noon; samudra-vālu-the sand by the sea; hañāche-was; agni-sama-as hot as fire; sei-pathe-by that path; sanātana-Sanātana Gosvāmī; karilā gamana-came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

TEXT 119

'prabhu bolāñāche',–ei ānandita mane
tapta-vālukāte pā poḍe, tāhā nāhi jāne

SYNONYMS

prabhu bolāñāche-the Lord has called; ei-this; ānandita-happy; mane-within the mind; tapta-vālukāte-on the hot sand; pā-feet; poḍe-were burning; tāhā-that; nāhi jāne-could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

TEXT 120

dui pāye phoskā haila, tabu gelā prabhu-sthāne
bhikṣā kari' mahāprabhu kariyāchena viśrāme

SYNONYMS

dui pāye-on the two soles; phoskā haila-there were blisters; tabu-still; gelā-came; prabhu-sthāne-to Śrī Caitanya Mahāprabhu; bhikṣā kari'-after finishing lunch; mahāprabhu-Śrī Caitanya Mahāprabhu; kariyāchena viśrāme-was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

bhikṣā-avaśeṣa-pātra govinda tāre dilā
prasāda pāñā sanātana prabhu-pāśe āilā

SYNONYMS

bhikṣā-avaśeṣa-of remnants of the food; pātra-plate; govinda-Govinda; tāre dilā-delivered to him; prasāda pāñā-after taking the remnants of food; sanātana-Sanātana Gosvāmī; prabhu-pāśe-to Lord Śrī Caitanya Mahāprabhu; āilā-came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

TEXT 122

prabhu kahe,–'kon pathe āilā, sanātana?'
teṅha kahe,–'samudra-pathe, kariluṅ āgamana'

SYNONYMS

prabhu kahe-the Lord inquired; kon pathe-through which path; āilā sanātana-you have come, Sanātana; teṅha kahe-he replied; samudra-pathe-on the path by the sea; kariluṅ āgamana-I have come.

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī replied,"I have come on the path along the beach."

TEXT 123

prabhu kahe,–"tapta-vālukāte kemane āilā?
siṁha-dvārera patha–śītala, kene nā āilā?

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tapta-vālukāte-on hot sand; kemane āilā-how did you come; siṁha-dvārera patha-the path of the Siṁha-dvāra gate; śītala-very cool; kene-why; nā āilā-did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said,"How did you come through the beach where the sand is so hot? Why didn't you come by the path in front of the Siṁha-dvāra gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

tapta-vālukāya tomāra pāya haila vraṇa
calite nā pāra, kemane karilā sahana?"

SYNONYMS

tapta-vālukāya-by the hot sand; tomāra-your; pāya-on the soles; haila-there were; vraṇa-blisters; calite nā pāra-you cannot walk; kemane-how; karilā sahana-did you tolerate.

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

TEXT 125

sanātana kahe,–"dukha bahuta nā pāiluṅ
pāye vraṇa hañāche tāhā nā jāniluṅ

SYNONYMS

sanātana kahe-Sanātana Gosvāmī replied; dukha-pain; bahuta-much; nā pāiluṅ-I did not feel; pāye-on the soles; vraṇa hañāche-there were blisters; tāhā-that; nā jāniluṅ-I did not know.

TRANSLATION

Sanātana Gosvāmī replied,"I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

siṁha-dvāre yāite mora nāhi adhikāra
viśeṣe–ṭhākurera tāhāṅ sevakera pracāra

SYNONYMS

siṁha-dvāre-in front of the main gate, known as Siṁha-dvāra; yāite-to go; mora-my; nāhi adhikāra-there is no right; viśeṣe-specifically; ṭhākurera-of Lord Jagannātha; tāhāṅ-there; sevakera pracāra-traffic of the servants.

TRANSLATION

"I have no right to pass by the Siṁha-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

sevaka gatāgati kare, nāhi avasara
tāra sparśa haile, sarva-nāśa habe mora"

SYNONYMS

sevaka-servants; gatāgati kare-come and go; nāhi avasara-there is no interval; tāra sparśa haile-if I touch them; sarva-nāśa habe mora-I shall be ruined.

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves mlecchas and yavanas because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

śuni' mahāprabhu mane santoṣa pāilā
tuṣṭa hañā tāṅre kichu kahite lāgilā

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; mane-in the mind; santoṣa pāilā-became very happy; tuṣṭa hañā-being pleased; tāṅre-unto him; kichu-something; kahite lāgilā-began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

"yadyapio tumi hao jagat-pāvana
tomā-sparśe pavitra haya deva-muni-gaṇa
tathāpi bhakta-svabhāva–maryādā-rakṣaṇa
maryādā-pālana haya sādhura bhūṣaṇa

SYNONYMS

yadyapio-although; tumi-you; hao-are; jagat-pāvana-the deliverer of the entire universe; tomā-you; sparśe-by touching; pavitra-purified; haya-becomes; deva-muni-gaṇa-the demigods and great saintly persons; tathāpi-still; bhakta-svabhāva-the nature of a devotee; maryādā-etiquette; rakṣaṇa-to protect or observe; maryādā pālana-to maintain etiquette; haya-is; sādhura bhūṣaṇa-ornament of devotees.

TRANSLATION

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka–dui haya nāśa

SYNONYMS

maryādā-laṅghane-by surpassing the customs of etiquette; loka-people; kare upahāsa-joke; iha-loka-this world; para-loka-the next world; dui-two; haya nāśa-become vanquished.

TRANSLATION

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?"

SYNONYMS

maryādā rākhile-since you have observed the etiquette; tuṣṭa kaile-you have satisfied; mora mana-My mind; tumi-you; aiche-like that; nā karile-without doing; kare-would do; kon jana-who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133

eta bali' prabhu tāṅre āliṅgana kaila
tāṅra kaṇḍu-rasā prabhura śrī-aṅge lāgila

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; āliṅgana kaila-embraced; tāṅra-his; kaṇḍu-rasā-moisture oozing from the itches; prabhura-of Śrī Caitanya Mahāprabhu; śrī-aṅge lāgila-smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

TEXT 134

bāra bāra niṣedhena, tabu kare āliṅgana
aṅge rasā lāge, duḥkha pāya sanātana

SYNONYMS

bāra bāra-again and again; niṣedhena-forbids; tabu-still; kare āliṅgana-He embraces; aṅge-on the body; rasā lāge-oozing moisture touches; duḥkha-unhappiness; pāya-gets; sanātana-Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

TEXT 135

ei-mate sevaka-prabhu duṅhe ghara gelā
āra dina jagadānanda sanātanere mililā

SYNONYMS

ei-mate-in this way; sevaka-prabhu-the servant and the master; duṅhe-both of them; ghara gelā-returned to their respective places; āra dina-the next day; jagadānanda-Jagadānanda; sanātanere mililā-met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

TEXT 136

dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā
paṇḍitere sanātana duḥkha nivedilā

SYNONYMS

dui-jana vasi'-both of them sitting; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; goṣṭhī-discussion; kailā-did; paṇḍitere-unto Jagadānanda Paṇḍita; sanātana-Sanātana Gosvāmī; duḥkha nivedilā-submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

TEXT 137

"ihāṅ āilāṅ prabhure dekhi' duḥkha khaṇḍāite
yebā mane, tāhā prabhu nā dilā karite

SYNONYMS

ihāṅ-here (to Jagannātha Purī); āilāṅ-I have come; prabhure-Lord Śrī Caitanya Mahāprabhu; dekhi'-by seeing; duḥkha khaṇḍāite-to diminish my unhappiness; yebā mane-what was in my mind; tāhā-that; prabhu-Lord Śrī Caitanya Mahāprabhu; nā dilā karite-did not allow me to do.

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

TEXT 138

niṣedhite prabhu āliṅgana karena more
mora kaṇḍu-rasā lāge prabhura śarīre

SYNONYMS

niṣedhite-although I forbid; prabhu-Śrī Caitanya Mahāprabhu; āliṅgana-embracing; karena-does; more-unto me; mora kaṇḍu-rasā-my wet sores; lāge-touches; prabhura-of Śrī Caitanya Mahāprabhu; śarīre-on the body.

TRANSLATION

"Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

TEXT 139

aparādha haya mora, nāhika nistāra
jagannātheha nā dekhiye,–e duḥkha apāra

SYNONYMS

aparādha-offense; haya-is; mora-mine; nāhika nistāra-there is no deliverance; jagannātheha-also Lord Jagannātha; nā dekhiye-I cannot see; e-this; duḥkha apāra-great unhappiness.

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

TEXT 140

hita-nimitta āilāṅa āmi, haila viparīte
ki karile hita haya nāri nirdhārite"

SYNONYMS

hita-nimitta-for benefit; āilāṅa-came; āmi-I; haila viparīte-it has become just the opposite; ki karile-how; hita haya-there will be benefit; nāri nirdhārite-I can not ascertain.

TRANSLATION

"I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

TEXT 141

paṇḍita kahe,–"tomāra vāsa-yogya 'vṛndāvana'
ratha-yātrā dekhi' tāhāṅ karaha gamana

SYNONYMS

paṇḍita kahe-Jagadānanda Paṇḍita said; tomāra-your; vāsa-yogya-a suitable place for residence; vṛndāvana-Vṛndāvana; ratha-yātrā dekhi'-after seeing the Ratha-yātrā festival; tāhāṅ-there; karaha gamana-go.

TRANSLATION

Jagadānanda Paṇḍita said, "The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

TEXT 142

prabhura ājñā hañāche tomā' dui bhāye
vṛndāvane vaisa, tāhāṅ sarva-sukha pāiye

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; ājñā-order; hañāche-has been; tomā'-you; dui bhāye-to the two brothers; vṛndāvane vaisa-sit down at Vṛndāvana; tāhāṅ-there; sarva-sukha-all happiness; pāiye-you will get.

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

TEXT 143

ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi' karaha gamana"

SYNONYMS

ye-kārye-for which business; āilā-you have come; prabhura-of Śrī Caitanya Mahāprabhu; dekhilā-you have seen; caraṇa-the feet; rathe-on the car; jagannātha-Lord Jagannātha; dekhi'-after seeing; karaha gamana-go.

TRANSLATION

'Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave."

TEXT 144

sanātana kahe,–"bhāla kailā upadeśa
tāhāṅ yāba, sei mora 'prabhu-datta deśa' "

SYNONYMS

sanātana kahe-Sanātana Gosvāmī replied; bhāla kailā upadeśa-you have given good advice; tāhāṅ yāba-I shall go there; sei-that; mora-my; prabhu-datta-given by the Lord; deśa-residential country.

TRANSLATION

Sanātana Gosvāmī replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

PURPORT

The words prabhu-datta deśa are very significant. Śrī Caitanya Mahāprabhu's devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of bhakti. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu's devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as prabhu-datta deśa, the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the bhakti cult all over the world (pṛthivīte āche yata nagarādi grāma). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

TEXT 145

eta bali' duṅhe nija-kārye uṭhi' gelā
āra dina mahāprabhu milibāre āilā

SYNONYMS

eta bali'-talking like this; duṅhe-both Jagadānanda Paṇḍita and Sanātana Gosvāmī; nija-kārye-to their respective duties; uṭhi'-getting up; gelā-went; āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; milibāre āilā-came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

TEXT 146

haridāsa kailā prabhura caraṇa vandana
haridāse kailā prabhu prema-āliṅgana

SYNONYMS

haridāsa-Haridāsa Ṭhākura; kailā-did; prabhura-of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana-worshiping the lotus feet; haridāse-unto Haridāsa; kailā-did; prabhu-Śrī Caitanya Mahāprabhu; prema-āliṅgana-embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

TEXT 147

dūra haite daṇḍa-paraṇāma kare sanātana
prabhu bolāya bāra bāra karite āliṅgana

SYNONYMS

dūra haite-from a distant place; daṇḍa-paraṇāma-offering obeisances and daṇḍavats; kare-did; sanātana-Sanātana Gosvāmī; prabhu-Śrī Caitanya Mahāprabhu; bolāya-calls; bāra bāra-again and again; karite āliṅgana-to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

TEXT 148

aparādha-bhaye teṅha milite nā āila
mahāprabhu milibāre sei ṭhāñi gela

SYNONYMS

aparādha-bhaye-out of fear of offenses; teṅha-Sanātana Gosvāmī; milite-to meet; nā āila-did not come forward; mahāprabhu-Śrī Caitanya Mahāprabhu; milibāre-to meet; sei ṭhāñi-to Sanātana Gosvāmī; gela-went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

TEXT 149

sanātana bhāgi' pāche karena gamana
balātkāre dhari, prabhu kailā āliṅgana

SYNONYMS

sanātana-Sanātana Gosvāmī; bhāgi'-running away; pāche-back; karena gamana-goes; balātkāre-by force; dhari-capturing; prabhu-Śrī Caitanya Mahāprabhu; kailā āliṅgana-embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

dui jana lañā prabhu vasilā piṇḍāte
nirviṇṇa sanātana lāgilā kahite

SYNONYMS

dui jana lañā-taking the two of them; prabhu-Śrī Caitanya Mahāprabhu; vasilā-sat down; piṇḍāte-on the altar; nirviṇṇa-advanced in renunciation; sanātana-Sanātana Gosvāmī; lāgilā kahite-began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

TEXT 151

"hita lāgi' āinu muñi, haila viparīta
sevā-yogya nahi, aparādha karoṅ niti niti

SYNONYMS

hita lāgi'-for benefit; āinu muñi-I came; haila viparīta-it has become just the opposite; sevā-yogya nahi-I am not fit to render service; aparādha karoṅ-I commit offenses; niti niti-day after day.

TRANSLATION

"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'
more tumi chuṅile mora aparādha haya

SYNONYMS

sahaje-by nature; nīca-jāti-lowborn; muñi-I; duṣṭa-sinful; pāpa-āśaya-reservoir of sinful activities; more-me; tumi chuṅile-if You touch; mora-my; aparādha haya-there is offense.

TRANSLATION

"By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153

tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale
tomāra aṅge lāge, tabu sparśaha tumi bale

SYNONYMS

tāhāte-over and above this; āmāra-my; aṅge-on the body; kaṇḍu-rasā-from wet, itching sores; rakta-blood; cale-runs, tomāra aṅge lāge-touches Your body; tabu-still; sparśaha-touch; tumi-You; bale-by force.

TRANSLATION

"Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154

bībhatsa sparśite nā kara ghṛṇā-leśe
ei aparādhe mora habe sarva-nāśe

SYNONYMS

bībhatsa-horrible; sparśite-to touch; nā kara-You do not do; ghṛṇā-leśe-even a small bit of aversion; ei aparādhe-because of this offense; mora-my; habe-there will be; sarva-nāśe-loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155

tāte ihāṅ rahile mora nā haya 'kalyāṇa'
ājñā deha'–ratha dekhi' yāṅa vṛndāvana

SYNONYMS

tāte-because of this; ihāṅ-here; rahile-if I remain; mora-my; nā-not; haya-there is; kalyāṇa-auspiciousness; ājñā deha'-kindly give the order; ratha dekhi'-after witnessing the Ratha-yātrā festival; yāṅa vṛndāvana-I may return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

TEXT 156

jagadānanda-paṇḍite āmi yukti puchila
vṛndāvana yāite teṅha upadeśa dila"

SYNONYMS

jagadānanda-paṇḍite-from Jagadānanda Paṇḍita; āmi-I; yukti-advice; puchila-inquired; vṛndāvana yāite-to go to Vṛndāvana; teṅha-he; upadeśa dila-has given instruction.

TRANSLATION

"I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana."

TEXT 157

eta śuni' mahāprabhu saroṣa-antare
jagadānande kruddha hañā kare tiraṣkāre

SYNONYMS

eta śuni'-hearing this; mahāprabhu-Śrī Caitanya Mahāprabhu; sa-roṣa-antare-in an angry mood; jagadānande-at Jagadānanda Paṇḍita; kruddha hañā-becoming very angry; kare tiraḥ-kāre-chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

TEXT 158

”kālikāra baṭuyā jagā aiche garvī haila
tomā-sabāreha upadeśa karite lāgila

SYNONYMS

kālikāra-new; baṭuyā-boy; jagā-Jagadānanda Paṇḍita; aiche-so; garvī haila-has become proud; tomā-sabāreha-persons like you; upadeśa karite-to advise; lāgila-has begun.

TRANSLATION

”Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

vyavahāre-paramārthe tumi–tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlya

SYNONYMS

vyavahāre-in ordinary dealings; parama-arthe-in spiritual matters; tumi-you; tāra-of him; guru-tulya-like a spiritual master; tomāre-you; upadeśe-he advises; nā jāne-does not know; āpana-mūlya-his value.

TRANSLATION

”In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

āmāra upadeṣṭā tumi–prāmāṇika ārya
tomāreha upadeśe–bālakā kare aiche kārya

SYNONYMS

āmāra-My; upadeṣṭā-adviser; tumi-you; prāmāṇika ārya-authorized person; tomāreha-even you; upadeśe-he advises; bālakā-boy; kare-does; aiche-such; kārya-business.

TRANSLATION

”My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.”

TEXT 161

śuni’ sanātana pāye dhari’ prabhure kahila
’jagadānandera saubhāgya āji se jānila

SYNONYMS

śuni’-hearing; sanātana-Sanātana Gosvāmī; pāye dhari’-capturing the feet; prabhure kahila-began to say to Śrī Caitanya Mahāprabhu; jagadānandera-of Jagadānanda Paṇḍita; saubhāgya-fortune; āji-now; se-that; jānila-I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord’s feet and said, ”I can now understand the fortunate position of Jagadānanda.

TEXT 162

āpanāra ’asaubhāgya’ āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra-my personal; asaubhāgya-misfortune; āji-today; haila jñāna-I can understand; jagate-within this world; nāhi-there is not; jagadānanda-sama-like Jagadānanda Paṇḍita; bhāgyavān-fortunate person.

TRANSLATION

”I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa

SYNONYMS

jagadānande-unto Jagadānanda Paṇḍita; piyāo-You cause to drink; ātmīyatā-sudhā-rasa-the nectar of affectionate relations; more-me; piyāo-You cause to drink; gaurava-stuti-honorable prayers; nimba-niśindā-rasa-the juice of nimba fruit and niśindā.

TRANSLATION

”Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

TEXT 164

ājiha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi–svatantra bhagavān!”

SYNONYMS

ājiha-even until now; nahila-there has not been; more-unto me; ātmīyatā-jñāna-feeling as one of Your relations; mora abhāgya-my misfortune; tumi-You; svatantra bhagavān-the independent Personality of Godhead.

TRANSLATION

”It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.”

TEXT 165

śuni' mahāprabhu kichu lajjita hailā mane
tāṅre santoṣite kichu balena vacane

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; kichu-somewhat; lajjita-ashamed; hailā-became; mane-within the mind; tāṅre-him; santoṣite-to satisfy; kichu-some; balena-said; vacane-words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

TEXT 166

'jagadānanda priya āmāra nahe tomā haite
maryādā-laṅghana āmi nā pāroṅ sahite

SYNONYMS

jagadānanda-Jagadānanda Paṇḍita; priya-more dear; āmāra-to Me; nahe-is not; tomā haite-than you; maryādā-laṅghana-transgressing the etiquette; āmi-I; nā-not; pāroṅ-can; sahite-tolerate.

TRANSLATION

"My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

kāhāṅ tumi–prāmāṇika, śāstre pravīṇa!
kāhāṅ jagā–kālikāra baṭuyā navīna!

SYNONYMS

kāhāṅ-where; tumi-you; prāmāṇika-authority; śāstre pravīṇa -experienced in the learning of the śāstras; kāhāṅ-where; jagā-Jagā; kālikāra-recent; baṭuyā-youth; navīna-new.

TRANSLATION

"You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

āmākeha bujhāite tumi dhara śakti
kata ṭhāñi bujhāñācha vyavahāra-bhakti

SYNONYMS

āmākeha-even Me; bujhāite-to convince; tumi-you; dhara-have; śakti-power; kata ṭhāñi-in how many places; bujhāñācha-you have convinced; vyavahāra-bhakti-ordinary behavior as well as devotional service.

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

TEXT 169

tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana

SYNONYMS

tomāre-you; upadeśa kare-advises; nā yāya sahana-I cannot tolerate; ataeva-therefore; tāre-unto him; āmi-I; kariye-do; bhartsana-chastisement.

TRANSLATION

"Jagā's advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

bahiraṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guna

SYNONYMS

bahiraṅga-jñāne-thinking outside My intimate relationship; tomāre-unto you; nā kari-I do not; stavana-offer praise; tomāra-your; guṇe-by qualifications; stuti karāya-one is induced to offer prayers; yaiche-as; tomāra-your; guna-attributes.

TRANSLATION

"I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

yadyapi kāhāra 'mamatā' bahu-jane haya
prīti-svabhāve kāhāte kona bhāvodaya

SYNONYMS

yadyapi-although; kāhāra-of someone; mamatā-affection; bahu-lane-unto many persons; haya-there is; prīti-svabhāve-according to one's affection; kāhāte-in someone; kona-some; bhāva-udaya-awakening of ecstatic love.

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172

tomāra deha tumi kara bībhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna

SYNONYMS

tomāra deha-your body; tumi-you; kara bībhatsa-jñāna-consider horrible; tomāra deha-your body; āmāre-unto Me; lāge-appears; amṛta-samāna-as if made of nectar.

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173

aprākṛta-deha tomāra 'prākṛta' kabhu naya
tathāpi tomāra tāte prākṛta-buddhi haya

SYNONYMS

aprākṛta-transcendental; deha-body; tomāra-your; prākṛta-material; kabhu naya-is never; tathāpi-still; tomāra-your; tāte-in that; prākṛta-buddhi-conception as material; haya-is.

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. Karmīs think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the sahajiyās foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the sahajiyās, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book Kalyāṇa-kalpa-taru:

āmi ta' vaiṣṇava, e-buddhi ha-ile,
amānī nā haba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe,
ha-iba niraya-gāmī
nije śreṣṭha jāni', ucchiṣṭādi-dāne,
habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā,
nā la-iba pūjā kāra

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (Antya-līlā 20.28):

premera svabhāva–yāhāṅ premera sambandha
sei māne,–'kṛṣṇe mora nāhi prema-gandha'

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

TEXT 174

'prākṛta' haile ha tomāra vapu nāri upekṣite
bhadrābhadra-vastu-jñāna nāhika 'prākṛte'

SYNONYMS

prākṛta-material; haile ha-even if it were; tomāra-your; vapu-body; nāri-I cannot; upekṣite-neglect; bhadra-abhadra-good and bad; vastu-jñāna-appreciation of things; nāhika-there is not; prākṛte-in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a sannyāsī. Therefore even if your body were material, a sannyāsī should see no distinction between a good body and a bad body.

TEXT 175

kiṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat

vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca

SYNONYMS

kim-what; bhadram-good; kim-what; abhadram-bad; vā-or; dvaitasya-of this material world; avastunaḥ-that which has temporary existence; kiyat-how much; vācā-by words; uditam-vibrated; tat-that; anṛtam-without permanent existence; manasā-by the mind; dhyātam-conceived; eva-certainly; ca-and.

TRANSLATION

" 'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.28.4).

TEXT 176

'dvaite' bhadrābhadra-jñāna, saba–'manodharma'
'ei bhāla, ei manda',–ei saba 'bhrama'

SYNONYMS

dvaite-in the material world; bhadra-abhadra-jñāna-understanding of good and bad; saba-all; manaḥ-dharma-speculative mental creations; ei bhāla-this is good; ei manda-this is bad; ei-this; saba-all; bhrama-mistake.

TRANSLATION

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

TEXT 177

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

SYNONYMS

vidyā-knowledge; vinaya-gentleness; sampanne-endowed with; brāhmaṇe-unto a brāhmaṇa; gavi-unto a cow; hastini-unto an elephant; śuni-unto a dog; ca-and; eva-also; śva-pāke-unto a dog-eater; ca-also; paṇḍitāḥ-those who are actually learned in spiritual understanding; sama-darśinaḥ-equipoised.

TRANSLATION

" 'The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.'

PURPORT

This is a quotation from Bhagavad-gītā (5.18).

TEXT 178

jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

SYNONYMS

jñāna-by acquired knowledge; vijñāna-realized knowledge; tṛpta-satisfied; ātmā-living entity; kūṭa-sthaḥ-fixed in his constitutional position; vijita-controlled; indriyaḥ-whose senses; yuktaḥ-in touch with the Supreme; iti-thus; ucyate-is said; yogī-a yogī; sama-equal; loṣṭra-pebbles; aśma-stone; kāñcanaḥ-gold.

TRANSLATION

" 'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.'

PURPORT

This is also a quotation from Bhagavad-gītā (6.8).

TEXT 179

āmi ta'–sannyāsī, āmāra 'sama-dṛṣṭi' dharma
candana-paṅkete āmāra jñāna haya 'sama'

SYNONYMS

āmi-I; ta'-certainly; sannyāsī-in the renounced order of life; āmāra-My; sama-dṛṣṭi-seeing everything on the same platform; dharma-duty; candana-paṅkete-between sandalwood pulp and mud; āmāra-My; jñāna-knowledge; haya-is; sama-same.

TRANSLATION

”Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a sannyāsī, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a sannyāsī or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a sannyāsī, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

ei lāgi’ tomā tyāga karite nā yuyāya
ghṛṇā-buddhi kari yadi, nija-dharma yāya”

SYNONYMS

ei lāgi’-for this reason; tomā-you; tyāga karite-to reject; nā yuyāya-is not befitting; ghṛṇā-buddhi kari-I regard with hatred; yadi-if; nija-dharma yāya-I deviate from My duty.

TRANSLATION

”For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.”

TEXT 181

haridāsa kahe,–”prabhu, ye kahilā tumi
ei ’bāhya pratāraṇā’ nāhi māni āmi

SYNONYMS

haridāsa kahe-Haridāsa said; prabhu-my Lord; ye-what; kahilā-have spoken; tumi-You; ei-this; bāhya pratāraṇā-external formality; nāhi māni āmi-I do not accept.

TRANSLATION

Haridāsa said, ”My dear Lord, what You have spoken deals with external formalities. I do not accept it.

TEXT 182

āmā-saba adhame ye kariyācha aṅgīkāra
dīna-dayālu-guṇa tomāra tāhāte pracāra”

SYNONYMS

āmā-saba-all of us; adhame-most fallen; ye-that; kariyācha-You have done; aṅgīkāra-acceptance; dīna-dayālu-merciful unto the fallen souls; guṇa-attribute; tomāra-of You; tāhāte-in that; pracāra-proclaiming.

TRANSLATION

”My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.”

TEXT 183

prabhu hāsi’ kahe,–”śuna, haridāsa, sanātana
tattvataḥ kahi tomā-viṣaye yaiche mora mana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; hāsi’-smiling; kahe-says; śuna-hear; haridāsa-My dear Haridāsa; sanātana-My dear Sanātana; tattvataḥ-truly; kahi-I am speaking; tomā-viṣaye-about you; yaiche-as; mora mana-My mind.

TRANSLATION

Lord Caitanya smiled and said, ”Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

tomāre ’lālya’, āpanāke ’lālaka’ abhimāna
lālakera lālye nahe doṣa-parijñāna

SYNONYMS

tomāre-unto you; lālya-maintained; āpanāke-unto Me; lālaka-the maintainer; abhimāna-conception; lālakera-of the maintainer; lālye-unto the maintained; nahe-not; doṣa-fault; parijñāna-understanding.

TRANSLATION

”My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

āpanāre haya mora amānya-samāna
tomā-sabāre karoṅ muñi bālaka-abhimāna

SYNONYMS

āpanāre-unto Myself; haya-there is; mora-My; amānya-not deserving respect; samāna-like; tomā-sabāre-unto all of you; karoṅ-do; muñi-I; bālaka-abhimāna-considering My sons.

TRANSLATION

”I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

mātāra yaiche bālakera ’amedhya’ lāge gāya
ghṛṇā nāhi janme, āra mahā-sukha pāya

SYNONYMS

mātāra-of the mother; yaiche-as; bālakera-of the child; amedhya-stool and urine; lāge gāya-touches the body; ghṛṇā-hatred; nāhi janme-does not arise; āra-more; mahā-sukha-great pleasure; pāya-gets.

TRANSLATION

”When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

’lālyāmedhya’ lālakera candana-sama bhāya
sanātanera klede āmāra ghṛṇā nā upajāya”

SYNONYMS

lālya-of the maintained child; amedhya-stool and urine; lālakera-of the maintainer; candana-sama-like sandalwood pulp; bhāya-appears; sanātanera-of Sanātana Gosvāmī; klede-unto the moisture of the sores; āmāra-My; ghṛṇā-hatred; nā-not; upajāya-arises.

TRANSLATION

”The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him.”

TEXT 188

haridāsa kahe,–”tumi īśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya

SYNONYMS

haridāsa kahe-Haridāsa Ṭhākura said; tumi-You; īśvara-the Supreme Personality of Godhead; dayā-maya-merciful; tomāra-Your; gambhīra-deep; hṛdaya-heart; bujhana nā yāya-cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, ”My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

vāsudeva–galat-kuṣṭhī, tāte aṅga–kīḍā-maya
tāre āliṅgana kailā hañā sadaya

SYNONYMS

vāsudeva-Vāsudeva; galat-kuṣṭhī-suffering from leprosy; tāte-over and above that; aṅga-the body; kīḍā-maya-full of worms; tāre-him; āliṅgana-embracing; kailā-You did; hañā sa-daya-being merciful.

TRANSLATION

”You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

āliṅgiyā kailā tāra kandarpa-sama aṅga
bujhite nā pāri tomāra kṛpāra taraṅga”

SYNONYMS

āliṅgiyā-by embracing; kailā-You made; tāra-his; kandarpa-sama-as beautiful as Cupid; aṅga-body; bujhite nā pāri-we cannot understand; tomāra-Your; kṛpāra taraṅga-waves of mercy.

TRANSLATION

”By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”

TEXT 191

prabhu kahe,–”vaiṣṇava-deha ’prākṛta’ kabhu naya
’aprākṛta’ deha bhaktera ’cid-ānanda-maya’

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; vaiṣṇava deha-the body of a Vaiṣṇava; prākṛta-material; kabhu naya-is never; aprākṛta-transcendental; deha-body; bhaktera-of a devotee; cit-ānanda-maya-full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the Padma Purāṇa therefore state: arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama

SYNONYMS

dīkṣā-kāle-at the time of initiation; bhakta-the devotee; kare-does; ātma-of himself; samarpaṇa-full dedication; sei-kāle-at that time; kṛṣṇa-Lord Kṛṣṇa; tāre-him; kare-makes; ātma-sama-as spiritual as Himself.

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya

SYNONYMS

sei deha-that body; kare-makes; tāra-his; cit-ānanda-maya-full of transcendental bliss; aprākṛta-dehe-in that transcendental body; tāṅra-His; caraṇa-feet; bhajaya-worships.

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ-the living entity subjected to birth and death; yadā-as soon as; tyakta-giving up; samasta-all; karmāḥ-fruitive activities; nivedita-ātmā-a fully surrendered soul; vicikīrṣitaḥ-desired to act; me-by Me; tadā-at that time; amṛtatvam-immortality; pratipadyamānaḥ-attaining; mayā-with Me; ātma-bhūyāya-for becoming of a similar nature; ca-also; kalpate-is eligible; vai-certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a vaiṣṇava-aparādha. In this connection one should consult Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta (1.3.45 and 2.3.139).

TEXT 195

sanātanera dehe kṛṣṇa kaṇḍu upajāñā
āmā parīkṣite ihāṅ dilā pāṭhāñā

SYNONYMS

sanātanera-of Sanātana Gosvāmī; dehe-in the body; kṛṣṇa-Lord Kṛṣṇa; kaṇḍu-itches; upajāñā-manifesting; āmā-Me; parīkṣite-to test; ihāṅ-here; dilā pāṭhāñā-has sent.

TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

TEXT 196

ghṛṇā kari' āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe

SYNONYMS

ghṛṇā kari'-hating; āliṅgana-embracing; nā karitāma-I would not do; yabe-when; kṛṣṇa-ṭhāñi-unto Lord Kṛṣṇa; aparādha-daṇḍa-punishment for offenses; pāitāma-I would have gotten; tabe-then.

TRANSLATION

"If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

TEXT 197

pāriṣada-deha ei, nā haya durgandha
prathama divase pāiluṅ catuḥsama-gandha"

SYNONYMS

pāriṣada-deha-the body of Kṛṣṇa's associate; ei-this; nā haya-is not; durgandha-having a bad smell; prathama divase-on the first day; pāiluṅ-I got; catuḥsama-gandha-the smell of catuḥsama, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

"Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru. In the Garuḍa Purāṇa this mixture, which is called catuḥsama, is described as follows:

kastūrikāyā dvau bhāgau
catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ
śaśinaḥ syāt catuḥsamam

"Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form catuḥsama." The aroma of catuḥsama is very pleasing. It is also mentioned in the Hari-bhakti-vilāsa (6.115).

TEXT 198

vastutaḥ prabhu yabe kailā āliṅgana
tāṅra sparśe gandha haila candanera sama

SYNONYMS

vastutaḥ-in fact; prabhu-Śrī Caitanya Mahāprabhu; yabe-when; kailā-did; āliṅgana-embracing; tāṅra sparśe-by His touch; gandha haila-there was a fragrance; candanera sama-exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

prabhu kahe,–"sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukha

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu continued to speak; sanātana-My dear Sanātana; nā māniha duḥkha-do not be unhappy; tomāra āliṅgane-by embracing you; āmi-I; pāi-get; baḍa sukha-great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

TEXT 200

e-vatsara tumi ihāṅ raha āmā-sane
vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane

SYNONYMS

e-vatsara-this year; tumi-you; ihāṅ-here; raha-remain; āmā-sane-with Me; vatsara-year; rahi'-remaining; tomāre-you; āmi-I; pāṭhāimu vṛndāvane-shall send to Vṛndāvana.

TRANSLATION

"Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana."

TEXT 201

eta bali' punaḥ tāṅre kailā āliṅgana
kaṇḍu gela, aṅga haila suvarṇera sama

SYNONYMS

eta bali'-saying this; punaḥ-again; tāṅre-him; kailā-did; āliṅgana-embracing; kaṇḍu gela-the itching sores disappeared; aṅga-the body; haila-became; suvarṇera sama-like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

TEXT 202

dekhi' haridāsa mane hailā camatkāra
prabhure kahena,–"ei bhaṅgī ye tomāra

SYNONYMS

dekhi'-seeing; haridāsa-Haridāsa Ṭhākura; mane-in the mind; hailā camatkāra-became astonished; prabhure kahena-spoke to the Lord; ei-this; bhaṅgī-transcendental activity; ye-which; tomāra-Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, "This is Your pastime.

TEXT 203

sei jhārikhaṇḍera pānī tumi khāoyāilā
sei pānī-lakṣye iṅhāra kaṇḍu upajāilā

SYNONYMS

sei-that; jhārikhaṇḍera-of Jhārikhaṇḍa; pānī-water; tumi-You; khāoyāilā-made to drink; sei pānī-lakṣye-on account of this water; iṅhāra-of Sanātana Gosvāmī; kaṇḍu upajāilā-You generated the itching.

TRANSLATION

"My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

kaṇḍu kari' parīkṣā karile sanātane
ei līlā-bhaṅgī tomāra keha nāhi jāne"

SYNONYMS

kaṇḍu kari'-generating the itching sores; parīkṣā-examination; karile-You did; sanātane-unto Sanātana Gosvāmī; ei-this; līlā-of pastimes; bhaṅgī-trick; tomāra-Your; keha nāhi jāne-no one knows.

TRANSLATION

"After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes."

TEXT 205

duṅhe āliṅgiyā prabhu gelā nijālaya
prabhura guṇa kahe duṅhe hañā prema-maya

SYNONYMS

duṅhe-both of them; āliṅgiyā-embracing; prabhu-Śrī Caitanya Mahāprabhu; gelā-departed; nija-ālaya-for His place; prabhura guṇa-attributes of Śrī Caitanya Mahāprabhu; kahe-discussed; duṅhe-both of them; hañā-being; prema-maya-overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes.

TEXT 206

ei-mata sanātana rahe prabhu-sthāne
kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane

SYNONYMS

ei-mata-in this way; sanātana-Sanātana Gosvāmī; rahe-remained; prabhu-sthāne-at the shelter of Śrī Caitanya Mahāprabhu; kṛṣṇa-caitanya-of Lord Śrī Caitanya Mahāprabhu; guṇa-of the attributes; kathā-discussion; haridāsa-sane-with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

TEXT 207

dola-yātrā dekhi' prabhu tāṅre vidāya dilā
vṛndāvane ye karibena, saba śikhāilā

SYNONYMS

dola-yātrā-the festival of Dola-yātrā; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; vidāya dilā-bid farewell; vṛndāvane-at Vṛndāvana; ye karibena-whatever he would do; saba-all; śikhāilā-instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

TEXT 208

ye-kāle vidāya hailā prabhura caraṇe
dui-janāra viccheda-daśā nā yāya varṇane

SYNONYMS

ye-kāle-when; vidāya-farewell; hailā-there was; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; dui-janāra-both of them; viccheda-daśā-condition of separation; nā yāya varṇane-cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

yei vana-pathe prabhu gelā vṛndāvana
sei-pathe yāite mana kailā sanātana

SYNONYMS

yei-which; vana-pathe-on the path in the forest; prabhu-Śrī Caitanya Mahāprabhu; gelā vṛndāvana-went to Vṛndāvana; sei-pathe-on the very path; yāite-to go; mana-mind; kailā-made; sanātana-Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

TEXT 210

ye-pathe, ye-grāma-nadī-śaila, yāhāṅ yei līlā
balabhadra-bhaṭṭa-sthāne saba likhi' nilā

SYNONYMS

ye-pathe-on which path; ye-which; grāma-villages; nadī-rivers; śaila-hills; yāhāṅ-where; yei-which; līlā-pastimes; balabhadra-bhaṭṭa-sthāne-from Balabhadra Bhaṭṭa; saba-everything; likhi'-writing; nilā-he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

TEXT 211

mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhiyā

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇe-the devotees; sabāre-all; miliyā-meeting; sei-pathe-on the path; cali' yāya-passed through; se-those; sthāna-places; dekhiyā-visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (Śaraṇāgati 31.3):

gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se-saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge.

"May I visit all the holy places associated with the līlās of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

TEXT 212

ye-ye-līlā prabhu pathe kailā ye-ye-sthāne
tāhā dekhi' premāveśa haya sanātane

SYNONYMS

ye-ye-whatever; līlā-pastimes; prabhu-Śrī Caitanya Mahāprabhu; pathe-on the way; kailā-performed; ye-ye-sthāne-in whatever places; tāhā-those places; dekhi'-by seeing; prema-āveśa-ecstatic love; haya-there is; sanātane-in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

TEXT 213

ei-mate sanātana vṛndāvane āilā
pāche āsi' rūpa-gosāñi tāṅhāre mililā

SYNONYMS

ei-mate-in this way; sanātana-Sanātana Gosvāmī; vṛndāvane āilā-came to Vṛndāvana; pāche āsi'-coming after; rūpa-gosāñi-Śrīla Rūpa Gosvāmī; tāṅhāre-him; mililā-met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

TEXT 214

eka-vatsara rūpa-gosāñira gauḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila

SYNONYMS

eka-vatsara-for one year; rūpa-gosāñira-of Śrīla Rūpa Gosvāmī; gauḍe-in Bengal; vilamba-delay; haila-there was; kuṭumbera-of the relatives; sthiti-artha-wealth for maintenance; vibhāga-shares; kari'-making; dila-gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

gauḍe ye artha chila, tāhā ānāilā
kuṭumba-brāhmaṇa-devālaye bāṅṭi' dilā

SYNONYMS

gauḍe-in Bengal; ye-whatever; artha-money; chila-there was; tāhā-that; ānāilā-collected; kuṭumba-to relatives; brāhmaṇa-brāhmaṇas; devālaye-temples; bāṅṭi' dilā-divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

saba manaḥ-kathā gosāñi kari' nirvāhaṇa
niścinta hañā śīghra āilā vṛndāvana

SYNONYMS

saba-all; manaḥ-kathā-decisions; gosāñi-Rūpa Gosvāmī; kari' nirvāhaṇa-executing properly; niścinta hañā-being freed from all anxiety; śīghra āilā-very soon returned; vṛndāvana-to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

dui bhāi mili' vṛndāvane vāsa kailā
prabhura ye ājñā, duṅhe saba nirvāhilā

SYNONYMS

dui bhāi-both brothers; mili'-meeting; vṛndāvane-in Vṛndāvana; vāsa kailā-resided; prabhura ye ājñā-whatever was ordered by Śrī Caitanya Mahāprabhu; duṅhe-both of them; saba-all; nirvāhilā-executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvāmīs. A gosvāmī, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title "gosvāmī" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine gosvāmīs after dedicating their lives to the service of the Lord.

TEXT 218

nānā-śāstra āni' lupta-tīrtha uddhārilā
vṛndāvane kṛṣṇa-sevā prakāśa karilā

SYNONYMS

nānā-śāstra-different types of revealed scripture; āni'-bringing together; lupta-tīrtha-the lost sites of the holy places; uddhārilā-excavated; vṛndāvane-at Vṛndāvana; kṛṣṇa-sevā-Lord Kṛṣṇa's direct service; prakāśa karilā-manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

TEXT 219

sanātana grantha kailā 'bhāgavatāmṛte'
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite

SYNONYMS

sanātana-Sanātana Gosvāmī; grantha-books; kailā-compiled; bhāgavata-amṛte-in the Bhāgavatāmṛta; bhakta-devotee; bhakti-devotional service; kṛṣṇa-tattva-Kṛṣṇa, the Absolute Truth; jāni-we know; yāhā haite-from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

TEXT 220

siddhānta-sāra grantha kailā 'daśama-ṭippanī'
kṛṣṇa-līlā-rasa-prema yāhā haite jāni

SYNONYMS

siddhānta-sāra-mature understanding; grantha-book; kailā-compiled; daśama-ṭippanī-commentary on the Tenth Canto; kṛṣṇa-līlā-of pastimes of Lord Kṛṣṇa; rasa-of the transcendental mellow; prema-ecstatic love; yāhā haite-from which; jāni-we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

TEXT 221

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra
vaiṣṇavera kartavya yāhāṅ pāiye pāra

SYNONYMS

hari-bhakti-vilāsa-of the name Hari-bhakti-vilāsa; grantha-book; kailā-compiled; vaiṣṇava-ācāra-the standard behavior of a Vaiṣṇava; vaiṣṇavera-of a devotee; kartavya-duty; yāhāṅ-in which; pāiye pāra-one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The Hari-bhakti-vilāsa was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the Dig-darśinī-ṭīkā. In the Hari-bhakti-vilāsa there are so many quotations from the sātvata scriptures that sometimes it is inquired how the atheistic smārtas can refuse to accept them and instead imagine some other opinions. What is recorded in the Hari-bhakti-vilāsa strictly follows the Vedic scriptures and is certainly pure, but the attitude of the karmīs is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the karmīs are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222

āra yata grantha kailā, tāhā ke kare gaṇana

’madana-gopāla-govindera sevā’-prakāśana

SYNONYMS

āra yata-all other; grantha-books; kailā-compiled; tāhā-that; ke kare gaṇana-who can enumerate; madana-gopāla-the Deity named Madana-mohana; govindera-of the Deity named Śrī Govinda; sevā-service; prakāśana-exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The Bhakti-ratnākara refers to the following books by Śrīla Sanātana Gosvāmī: (1) Bṛhad-bhāgavatāmṛta, (2) Hari-bhakti-vilāsa and his commentary known as Dig-darśinī, (3) Līlā-stava and (4) the commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as Vaiṣṇava-toṣaṇī. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana-Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

TEXT 223

rūpa-gosāñi kailā ’rasāmṛta-sindhu’ sāra
kṛṣṇa-bhakti-rasera yāhāṅ pāiye vistāra

SYNONYMS

rūpa-gosāñi-Śrīla Rūpa Gosvāmī; kailā-compiled; rasāmṛta-sindhu-the book known as Bhakti-rasāmṛta-sindhu; sāra-the essence of knowledge in devotional service; kṛṣṇa-bhakti-rasera-of the transcendental mellow in devotional service; yāhāṅ-wherein; pāiye-we can get; vistāra-elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is Bhakti-rasāmṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

TEXT 224

’ujjvala-nīlamaṇi’-nāma grantha kaila āra
rādhā-kṛṣṇa-līlā-rasa tāhāṅ pāiye pāra

SYNONYMS

ujjvala-nīla-maṇi-Ujjvala-nīlamaṇi; nāma-named; grantha-scripture; kaila-compiled; āra-also; rādhā-kṛṣṇa-līlā-rasa-the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; tāhāṅ-there; pāiye-we get; pāra-the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamaṇi, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 225

’vidagdha-mādhava’, ’lalita-mādhava,–nāṭaka-yuga la
kṛṣṇa-līlā-rasa tāhāṅ pāiye sakala

SYNONYMS

vidagdha-mādhava-Vidagdha-mādhava; lalita-mādhava-Lalita-mādhava; nāṭaka-yugala-two dramas; kṛṣṇa-līlā-rasa-the mellow derived from the pastimes of Lord Kṛṣṇa; tāhāṅ-there; pāiye sakala-we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

TEXT 226

’dāna-keli-kaumudī’ ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicārila

SYNONYMS

dāna-keli-kaumudī-the book named Dāna-keli-kaumudī; ādi-beginning with; lakṣa-100,000; grantha-verses; kaila-compiled; sei-those; saba-all; granthe-in scriptures; vrajera-of Vṛndāvana; rasa vicārila-elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words lakṣa-grantha (”100,000 verses”), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (eka-lakṣa or lakṣa-grantha). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the Bhakti-ratnākara (śrī-rūpa-gosvāmī grantha ṣoḍaśa karila).

TEXT 227

tāṅra laghu-bhrātā–śrī-vallabha-anupama
tāṅra putra mahā-paṇḍita–jīva-gosāñi nāma

SYNONYMS

tāṅra-his; laghu-bhrātā-younger brother; śrī-vallabha-anupama-named Śrī Vallabha or Anupama; tāṅra putra-his son; mahā-paṇḍita-very learned scholar; jīva-gosāñi-Śrīla Jīva Gosvāmī; nāma-named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī’s younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

TEXT 228

sarva tyāji' teṅho pāche āilā vṛndāvana
teṅha bhakti-śāstra bahu kailā pracāraṇa

SYNONYMS

sarva tyāji'-renouncing everything; teṅho-he (Śrīla Jīva Gosvāmī); pāche-later; āilā vṛndāvana-came to Vṛndāvana; teṅha-he; bhakti-śāstra-books on devotional service; bahu-many; kailā-did; pracāraṇa-spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

TEXT 229

'bhāgavata-sandarbha'-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhāṅ pāiye pāra

SYNONYMS

bhāgavata-sandarbha-the Bhāgavata-sandarbha, which is also known as Ṣaṭ-sandarbha; nāma-named; kaila-made; grantha-sāra-the essence of all scriptures; bhāgavata-siddhāntera-of conclusive information about the Supreme Personality of Godhead and His service; tāhāṅ-there; pāiye-we get; pāra-the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

'gopāla-campū' nāma grantha sāra kaila
vraja-prema-līlā-rasa-sāra dekhāila

SYNONYMS

gopāla-campū-Gopāla-campū; nāma-named; grantha sāra-the essence of all Vedic literature; kaila-made; vraja-of Vṛndāvana; prema-of love; līlā-of pastimes; rasa-of mellows; sāra-essence; dekhāila-exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teṅho vistāra karila

SYNONYMS

ṣaṭ sandarbhe-in the Ṣaṭ-sandarbha: kṛṣṇa-prema-tattva-the truth about transcendental love of Kṛṣṇa; prakāśila-he exhibited; cāri-lakṣa grantha-400,000 verses; teṅho-he; vistāra karila-expanded.

TRANSLATION

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

jīva-gosāñi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāñi ājñā māgilā

SYNONYMS

jīva-gosāñi-Śrīpāda Jīva Gosvāmī; gauḍa haite-from Bengal; mathurā calilā-started for Mathurā; nityānanda-prabhu-ṭhāñi-from Śrīla Nityānanda Prabhu; ājñā māgilā-he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

prabhu prītye tāṅra māthe dharilā caraṇa
rūpa-sanātana-sambandhe kailā āliṅgana

SYNONYMS

prabhu prītye-because of the mercy of Śrī Caitanya Mahāprabhu; tāṅra-his; māthe-on the head; dharilā caraṇa-rested His lotus feet; rūpa-sanātana-sam-bandhe-because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; kailā āliṅgana-embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

TEXT 234

ājñā dilā,–"śīghra tumi yāha vṛndāvane
tomāra vaṁśe prabhu diyāchena sei-sthāne

SYNONYMS

ājñā dilā-He gave orders; śīghra-very soon; tumi-you; yāha-go; vṛndāvane-to Vṛndāvana; tomāra-your; vaṁśe-to the family; prabhu-Lord Śrī Caitanya Mahāprabhu; diyāchena-has given; sei-sthāne-that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, "Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately."

TEXT 235

tāṅra ājñāya āilā, ājñā-phala pāilā
śāstra kari' kata-kāla 'bhakti' pracārilā

SYNONYMS

tāṅra ājñāya-by His order: āilā-came; ājñā-phala-the result of His order; pāilā-got; śāstra kari'-compiling various scriptures; kata-kāla-for a long time; bhakti pracārilā-preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

ei tina-guru, āra raghunātha-dāsa
iṅhā-sabāra caraṇa vandoṅ, yāṅra muñi 'dāsa'

SYNONYMS

ei-these; tina-guru-three spiritual masters; āra-also; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; iṅhā-sabāra-of all of them; caraṇa-the lotus feet; vandoṅ-I worship; yāṅra-of whom; muñi-I; dāsa-the servant.

TRANSLATION

These three-Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī-are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

ei ta' kahiluṅ punaḥ sanātana-saṅgame
prabhura āśaya jāni yāhāra śravaṇe

SYNONYMS

ei ta' kahiluṅ-thus I have described; punaḥ-again; sanātana-saṅgame-the meeting with Sanātana Gosvāmī; prabhura āśaya-Lord Śrī Caitanya Mahāprabhu's desire; jāni-I can understand; yāhāra śravaṇe-by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

TEXT 238

caitanya-caritra ei–ikṣu-daṇḍa-sama
carvaṇa karite haya rasa-āsvādana

SYNONYMS

caitanya-caritra-the characteristics of Lord Śrī Caitanya Mahāprabhu; ei-this; ikṣu-daṇḍa-sama-exactly like sugar cane; carvaṇa karite-chewing; haya-there is; rasa-āsvādana-a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī, pade-at the lotus feet of; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.

18.6.5 Chapter 5

How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the deva-dāsī dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A brāhmaṇa from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brāhmaṇa. That brāhmaṇa poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

vaiguṇya-kīṭa-kalitaḥ
paiśunya-vraṇa-pīḍitaḥ
dainyārṇave nimagno 'haṁ

caitanya-vaidyam āśraye

SYNONYMS

vaiguṇya-of material activities; kīṭa-by the germs; kalitaḥ-bitten; paiśunya-of envy; vraṇa-from boils; pīḍitaḥ-suffering; dainya-arṇave-in the ocean of humility; nimagnaḥ-merged; aham-I; caitanya-vaidyam-to the physician known as Lord Śrī Caitanya Mahāprabhu; āśraye-I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
jaya jaya kṛpā-maya nityānanda dhanya

SYNONYMS

jaya jaya-all glories; śacī-suta-to the son of mother Śacī; śrī-kṛṣṇa-caitanya-Śrī Caitanya Mahāprabhu; jaya jaya-all glories; kṛpā-maya-to the most merciful; nityānanda dhanya-the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa
jaya svarūpa, gadādhara, rūpa, sanātana

SYNONYMS

jaya advaita-all glories to Advaita Prabhu; kṛpā-sindhu-the ocean of mercy,; jaya bhakta-gaṇa-all glories to the devotees; jaya svarūpa-all glories to Svarūpa Dāmodara; gadādhara-Gadādhara Paṇḍita; rūpa-Śrīla Rūpa; sanātana-Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

TEXT 4

eka-dina pradyumna-miśra prabhura caraṇe
daṇḍavat kari' kichu kare nivedane

SYNONYMS

eka-dina-one day; pradyumna-miśra-the devotee named Pradyumna Miśra; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; daṇḍavat kari'-offering his respects; kichu-something; kare nivedane-submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

"śuna, prabhu, muñi dīna gṛhastha adhama!
kona bhāgye pāñāchoṅ tomāra durlabha caraṇa

SYNONYMS

śuna-please hear; prabhu-my Lord; muñi-I; dīna-very fallen; gṛhastha-householder; adhama-the lowest of men; kona bhāgye-by some good fortune; pāñāchoṅ-i have gotten; tomāra-Your; durlabha-rarely achieved; caraṇa-lotus feet.

TRANSLATION

"My Lord," he said,"kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

TEXT 6

kṛṣṇa-kathā śunibāre mora icchā haya
kṛṣṇa-kathā kaha more hañā sadaya"

SYNONYMS

kṛṣṇa-kathā-discussions on the subject of Lord Kṛṣṇa; śunibāre-to hear; mora-my; icchā-desire; haya-is; kṛṣṇa-kathā-talks about Lord Śrī Kṛṣṇa; kaha-kindly speak; more-unto me; hañā-being; sa-daya-kind.

TRANSLATION

"I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa."

TEXT 7

prabhu kahena,–"kṛṣṇa-kathā āmi nāhi jāni
sabe rāmānanda jāne, tāṅra mukhe śuni

SYNONYMS

prabhu kahena-the Lord replied; kṛṣṇa-kathā-talks about Lord Kṛṣṇa; āmi-I; nāhi jāni-do not know; sabe-only; rāmānanda jāne-Rāmānanda Rāya knows; tāṅra mukhe-from his mouth; śuni-I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

bhāgye tomāra kṛṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi' karaha śravaṇa

SYNONYMS

bhāgye-by fortune; tomāra-your; kṛṣṇa-kathā-topics about Lord Kṛṣṇa; śunite-to hear; haya mana-there is an inclination; rāmānanda-pāśa-to Rāmānanda Rāya; yāi'-going; karaha śravaṇa-hear.

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9

kṛṣṇa-kathāya ruci tomāra–baḍa bhāgyavān
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

SYNONYMS

kṛṣṇa-kathāya-in talking of Kṛṣṇa; ruci-taste; tomāra-your; baḍa bhāgyavān-very fortunate; yāra-of whom; kṛṣṇa-kathāya-in hearing about Kṛṣṇa; ruci-taste; sei bhāgyavān-he is very fortunate.

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

SYNONYMS

dharmaḥ-execution of the system of varṇa and āśrama; su-anuṣṭhitaḥ-properly executed; puṁsām-of men; viṣvaksena-kathāsu-in talks about Viṣvaksena, or Kṛṣṇa; yaḥ-which; na-not; utpādayet-awakens; yadi-if; ratim-taste; śrama-labor; eva-without doubt; hi-certainly; kevalam-only.

TRANSLATION

"A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.8).

TEXT 11

tabe pradyumna-miśra gelā rāmānandera sthāne
rāyera sevaka tāṅre vasāila āsane

SYNONYMS

tabe-thereafter; pradyumna-miśra-of the name Pradyumna Miśra; gelā-went; rāmānandera sthāne-to the place of Rāmānanda Rāya; rāyera sevaka-the servant of Rāmānanda Rāya; tāṅre-unto him; vasāila āsane-gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

TEXT 12

darśana nā pāñā miśra sevake puchila
rāyera vṛttānta sevaka kahite lāgila

SYNONYMS

darśana-audience; nā-not; pāñā-getting; miśra-Pradyumna Miśra; sevake-unto the servant; puchila-inquired; rāyera-of Rāmānanda Rāya; vṛttānta-description; sevaka-the servant; kahite lāgila-began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

TEXT 13

"dui deva-kanyā haya parama-sundarī
nṛtya-gīte sunipuṇā, vayase kiśorī

SYNONYMS

dui-two; deva-kanyā-dancing girls; haya-are; parama-sundarī-very, very beautiful; nṛtya-gīte-in singing and dancing; su-nipuṇā-very expert; vayase-in age; kiśorī-very young.

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

TEXT 14

sei duṅhe lañā rāya nibhṛta udyāne
nija-nāṭaka-gītera śikhāya nartane

SYNONYMS

sei duṅhe-those two; lañā-taking; rāya-Rāmānanda Rāya; nibhṛta udyāne-in a solitary place in the garden; nija-nāṭaka-of the drama composed by him; gītera-of the songs; śikhāya-gives direction; nartane-in dancing.

TRANSLATION

"Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known jagannātha-vallabha-nāṭaka. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

tumi ihāṅ vasi' raha, kṣaṇeke āsibena
tabe yei ājñā deha, sei karibena"

SYNONYMS

tumi-you; ihāṅ-here; vasi'-sitting; raha-just wait; kṣaṇeke āsibena-he will come within a moment; tabe-then; yei-whatever; ājñā-order; deha-you give; sei-he; karibena-will do.

TRANSLATION

"Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him."

TEXT 16

tabe pradyumna-miśra tāhāṅ rahila vasiyā
rāmānanda nibhṛte sei dui-jana lañā

SYNONYMS

tabe-then; pradyumna-miśra-of the name Pradyumna Miśra; tāhāṅ-there; rahila vasiyā-remained seated; rāmānanda-Rāmānanda Rāya; nibhṛte-in a solitary place; sei-those; dui-jana-two girls; lañā-taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

TEXT 17

sva-haste karena tāra abhyaṅga-mardana
sva-haste karāna snāna, gātra sammārjana

SYNONYMS

sva-haste-with his own hand; karena-does; tāra-of those two girls; abhyaṅga-mardana-massaging the body with oil; sva-haste-with his own hand; karāna snāna-bathes them; gātra sammārjana-cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

sva-haste parāna vastra, sarvāṅga maṇḍana
tabu nirvikāra rāya-rāmānandera mana

SYNONYMS

sva-haste-with his own hand; parāna vastra-dresses them; sarvāṅga maṇḍana-decorating the whole body; tabu-still; nirvikāra-without transformation; rāya-rāmānandera-of Rāmānanda Rāya; mana-the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

TEXT 19

kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva
taruṇī-sparśe rāmānandera taiche 'svabhāva'

SYNONYMS

kāṣṭha-wood; pāṣāṇa-stone; sparśe-by touching; haya-there is; yaiche-as; bhāva-mental position; taruṇī-sparśe-by touching the young girls; rāmānandera-of Rāmānanda Rāya; taiche-like that; svabhāva-nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

TEXT 20

sevya-bujhi āropiyā karena sevana
svābhāvika dāsī-bhāva karena āropaṇa

SYNONYMS

sevya-bujhi āropiyā-considering worshipable; karena sevana-engages in service; svābhāvika-by his natural position; dāsī-bhāva-as a maidservant; karena āropaṇa-considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his Amṛta-pravāha-bhāṣya: "Śrīla Rāmānanda Rāya composed a drama named Jagannātha-vallabha-nāṭaka, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called deva-dāsīs, are still employed in the temple of Jagannātha, where they are called māhārīs. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of gopīs, he taught them how to awaken thoughts like those of the gopīs. Because the gopīs are worshipable personalities, Rāmānanda Rāya, who considered the two girls gopīs and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because

Rāmānanda Rāya always placed himself in the position of a maidservant of the gopīs, his rehearsal with the girls was actually on the spiritual platform.”

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of Śrī Caitanya-caritāmṛta has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

mahāprabhura bhakta-gaṇera durgama mahimā
tāhe rāmānandera bhāva-bhakti-prema-sīmā

SYNONYMS

mahāprabhura-of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇera-of the devotees; durgama-difficult to understand; mahimā-greatness; tāhe-in that connection; rāmānandera-of Śrī Rāmānanda Rāya; bhāva-bhakti-of ecstatic devotion; prema-sīmā-the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

tabe sei dui-jane nṛtya śikhāilā
gītera gūḍha artha abhinaya karāilā

SYNONYMS

tabe-thereupon; sei-those; dui-jane-two young girls; nṛtya śikhāilā-directed how to dance; gītera-of the songs; gūḍha artha-the deep meaning; abhinaya karāilā-taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa
mukhe netre abhinaya kare prakaṭana

SYNONYMS

sañcārī-passing; sāttvika-natural; sthāyi-continuously existing; bhāvera-of ecstasies; lakṣaṇa-symptoms; mukhe-in the facial expressions; netre-in the movement of the eyes; abhinaya-the dramatic performance; kare prakaṭana-he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

bhāva-prakaṭana-lāsya rāya ye śikhāya
jagannāthera āge duṅhe prakaṭa dekhāya

SYNONYMS

bhāva-ecstasy; prakaṭana-manifesting; lāsya-feminine poses and dancing; rāya-Rāmānanda Rāya; ye-which; śikhāya-was teaching; jagannāthera āge-in front of Lord Jagannātha; duṅhe-both of them; prakaṭa dekhāya-demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

TEXT 25

tabe sei dui-jane prasāda khāoyāilā
nibhṛte duṅhāre nija-ghare pāṭhāilā

SYNONYMS

tabe-then; sei-to those; dui-jane-two girls; prasāda khāoyāilā-gave prasāda to eat; nibhṛte-without being exposed; duṅhāre-both of them; nija-ghare-their homes; pāṭhāilā-sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous prasāda and sent them to their homes unexposed.

TEXT 26

prati-dina rāya aiche karāya sādhana
kon jāne kṣudra jīva kāṅhā tāṅra mana?

SYNONYMS

prati-dina-daily; rāya-Rāmānanda Rāya; aiche-in this way; karāya sādhana-teaches regularly; kon jāne-who can know; kṣudra jīva-an insignificant living entity; kāṅhā-where; tāṅra-his; mana-mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya’s service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

miśrera āgamana rāye sevaka kahilā
śīghra rāmānanda tabe sabhāte āilā

SYNONYMS

miśrera-of Pradyumna Miśra; āgamana-arrival; rāye-to Rāmānanda Rāya; sevaka kahilā-the servant informed; śīghra-very soon; rāmānanda-Rāmānanda Rāya; tabe-thereupon; sabhāte āilā-came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

miśrere namaskāra kare sammāna kariyā
nivedana kare kichu vinīta hañā

SYNONYMS

miśrere-unto Pradyumna Miśra; namaskāra kare-offers respectful obeisances; sammāna kariyā-with all respect; nivedana kare-submitted; kichu-something; vinīta hañā-with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

TEXT 29

"bahu-kṣaṇa āilā, more keha nā kahila
tomāra caraṇe mora aparādha ha-ila

SYNONYMS

bahu-kṣaṇa-long ago; āilā-you came; more-me; keha nā kahila-no one informed; tomāra caraṇe-unto your lotus feet; mora-my; aparādha-offense; ha-ila-there was.

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

tomāra āgamane mora pavitra haila ghara
ājñā kara, kyā karoṅ tomāra kiṅkara"

SYNONYMS

tomāra āgamane-because of your arrival; mora-my; pavitra-purified; haila-became; ghara-house; ājñā kara-kindly order; kyā karoṅ-what can I do; tomāra kiṅkara-I am your servant.

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

TEXT 31

miśra kahe,–"tomā dekhite haila āgamane
āpanā pavitra kailuṅ tomāra daraśane"

SYNONYMS

miśra kahe-Pradyumna Miśra replied; tomā-you; dekhite-to see; haila āgamane-I came; āpanā-myself; pavitra kailuṅ-I have purified; tomāra daraśane-by seeing you.

TRANSLATION

Pradyumna Miśra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

TEXT 32

atikāla dekhi' miśra kichu nā kahila
vidāya ha-iyā miśra nija-ghara gela

SYNONYMS

atikāla dekhi'-seeing that it was too late; miśra-Pradyumna Miśra; kichu-anything; nā kahila-did not say; vidāya ha-iyā-taking leave; miśra-Pradyumna Miśra; nija-ghara-to his own place; gela-returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

āra dina miśra āila prabhu-vidyamāne
prabhu kahe,–'kṛṣṇa-kathā śunilā rāya-sthāne'?

SYNONYMS

āra dina-the next day; miśra-Pradyumna Miśra; āila-came; prabhu-vidyamāne-in the presence of Śrī Caitanya Mahāprabhu; prabhu kahe-Śrī Caitanya Mahāprabhu inquired; kṛṣṇa-kathā-talks about Kṛṣṇa; śunilā-have you heard; rāya-sthāne-from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

TEXT 34

tabe miśra rāmānandera vṛttānta kahilā
śuni' mahāprabhu tabe kahite lāgilā

SYNONYMS

tabe-thereupon; miśra-Pradyumna Miśra; rāmānandera-of Śrī Rāmānanda Rāya; vṛttānta kahilā-described the activities; śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; tabe-then; kahite lāgilā-began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

TEXTS 35-36

"āmi ta' sannyāsī, āpanāre virakta kari' māni
darśana rahu dūre, 'prakṛtira' nāma yadi śuni
tabahiṅ vikāra pāya mora tanu-mana
prakṛti-darśane sthira haya kon jana?"

SYNONYMS

āmi-I; ta'-certainly; sannyāsī-in the renounced order of life; āpanāre-Myself; virakta kari'-having renounced everything; māni-I consider; darśana rahu dūre-what to speak of seeing; prakṛtira-of a woman; nāma-name; yadi-if; śuni-I hear; tabahiṅ-immediately; vikāra-transformation; pāya-gets; mora-My; tanu-mana-mind and body; prakṛti-darśane-by seeing a woman; sthira-steady; haya-is; kon jana-what person.

TRANSLATION

"I am a sannyāsī," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana

SYNONYMS

rāmānanda rāyera-of Śrī Rāmānanda Rāya; kathā-topics; śuna-please hear; sarva-jana-all people; kahibāra-to be spoken; kathā-talks; nahe-they are not; yāhā-which; āścarya-kathana-wonderful and uncommon talks.

TRANSLATION

"Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

eke deva-dāsī, āra sundarī taruṇī
tāra saba aṅga-sevā karena āpani

SYNONYMS

eke-on one side; deva-dāsī-the professional dancing girls; āra-and; sundarī taruṇī-very beautiful and youthful; tāra-their; saba-all; aṅga-of the body,; sevā-service; karena āpani-performs personally.

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

snānādi karāya, parāya vāsa-vibhūṣaṇa
guhya aṅgera haya tāhā darśana-sparśana

SYNONYMS

snāna-ādi karāya-he performs their bathing and so on; parāya vāsa-vibhūṣaṇa-dresses and decorates the body with various types of ornaments; guhya aṅgera-of the private parts of the body; haya-there is; tāhā-that; darśana-sparśana-seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

tabu nirvikāra rāya-rāmānandera mana
nānā-bhāvodgāra tāre karāya śikṣaṇa

SYNONYMS

tabu-still; nirvikāra-unchanged; rāya-rāmānandera mana-the mind of Śrī Rāmānanda Rāya; nānā-bhāva-udgāra-all the symptoms and transformations of ecstasy; tāre-unto them; karāya śikṣaṇa-he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

TEXT 41

nirvikāra deha-mana–kāṣṭha-pāṣāṇa-sama!
āścarya,–taruṇī-sparśe nirvikāra mana

SYNONYMS

nirvikāra-unchanged; deha-mana-body and mind; kāṣṭha-pāṣāṇa-sama-like wood or stone; āścarya-wonderful; taruṇī-sparśe-in touching young girls; nirvikāra-unchanged; mana-mind.

TRANSLATION

"His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

eka rāmānandera haya ei adhikāra
tāte jāni aprākṛta-deha tāṅhāra

SYNONYMS

eka-only one; rāmānandera-of Śrī Rāmānanda Rāya; haya-there is; ei-this; adhikāra-special authority; tāte-in that way; jāni-we can understand; aprākṛta-spiritual; deha-body; tāṅhāra-his.

TRANSLATION

”The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

tāṅhāra manera bhāva teṅha jāne mātra
tāhā jānibāre āra dvitīya nāhi pātra

SYNONYMS

tāṅhāra-his; manera-of the mind; bhāva-position; teṅha-he; jāne-knows; mātra-only; tāhā jānibāre-to understand that; āra-other; dvitīya-second; nāhi-there is not; pātra-eligible person.

TRANSLATION

”He alone, and no one else, can understand the position of his mind.

TEXT 44

kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra–tāhāte pramāṇa

SYNONYMS

kintu-but; śāstra-dṛṣṭye-according to the direction of the śāstra; eka-one; kari anumāna-I make a guess; śrī-bhāgavata-śāstra-Śrīmad-Bhāgavatam, the Vedic scripture; tāhāte-in that connection; pramāṇa-evidence.

TRANSLATION

”But I can make a guess in terms of directions from the śāstra. Śrīmad Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa
hṛd-roga-kāma tāṅra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, ’mahā-dhīra’ haya

SYNONYMS

vraja-vadhū-saṅge-in the association of the damsels of Vrajabhūmi; kṛṣṇera-of Lord Kṛṣṇa; rāsa-ādi-vilāsa-pastimes like the rāsa dance; yei-which; jana-person; kahe-describes; śune-hears; kariyā viśvāsa-with great faith; hṛt-roga-the disease of the heart; kāma-lust; tāṅra-of him; tat-kāle-at that time; haya kṣaya-becomes nullified; tina-guṇa-of the three modes of material nature; kṣobha-agitation; nahe-is not; mahā-dhīra-very sober; haya-becomes.

TRANSLATION

”When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, ”Any person seriously inclined to hear about the pastimes of Kṛṣṇa’s rāsa dance, as mentioned in Śrīmad-Bhāgavatam, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man.”

When a pure Vaiṣṇava speaks on Śrīmad-Bhāgavatam and another pure Vaiṣṇava hears Śrīmad-Bhāgavatam from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as prākṛta-sahajiyā, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rāsa-līlā will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rāsa-līlā is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the prākṛta-sahajiyās, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word viśvāsa (”faith”). In Śrīmad-Bhāgavatam (10.33.30), Śrīla Śukadeva Gosvāmī says:

naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād
yathā rudro ’bdhijaṁ viṣam

”Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-līlā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”

TEXT 47

ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhurye vihare sadāya

SYNONYMS

ujjvala-illuminated; madhura-sweet; prema-bhakti-ecstatic love of Kṛṣṇa; sei-he; pāya-gets; ānande-in transcendental bliss; kṛṣṇa-mādhurye-the sweetness of Kṛṣṇa's pastimes; vihare-enjoys; sadāya-always.

TRANSLATION

"Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

TEXT 48

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

SYNONYMS

vikrīḍitam-the activity of the rāsa dance; vraja-vadhūbhiḥ-the damsels of Vraja, the gopīs; idam-this; ca-and; viṣṇoḥ-of Lord Kṛṣṇa; śraddhā-anvitaḥ-with transcendental faith; anuśṛṇuyāt-continuously hears in the paramparā system; atha-also; varṇayet-describes; yaḥ-one who; bhaktim-devotional service; parām-transcendental; bhagavati-unto the Supreme Personality of Godhead; pratilabhya-attaining; kāmam-lusty material desires; hṛt-rogam-the disease of the heart; āśu-very soon; apahinoti-gives up; acireṇa-without delay; dhīraḥ-one who is sober because of advanced devotional service

TRANSLATION

"A transcendentally sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.'

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendentally situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49-50

ye śune, ye paḍe, tāṅra phala etādṛśī
sei bhāvāviṣṭa yei seve ahar-niśi
tāṅra phala ki kahimu, kahane nā yāya
nitya-siddha sei, prāya-siddha tāṅra kāya

SYNONYMS

ye śune-anyone who hears; ye paḍe-anyone who recites; tāṅra-of him; phala-the result; etādṛśī-this; sei-he; bhāva-āviṣṭa-always absorbed in thoughts of Kṛṣṇa; yei seve-who serves; ahaḥ-niśi-day and night; tāṅra-his; phala-result; ki kahimu-what shall I say; kahane nā yāya-it is impossible to express; nitya-siddha-eternally liberated; sei-such a person; prāya-siddha-transcendental; tāṅra-his; kāya-body.

TRANSLATION

"If a transcendentally situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

TEXT 51

rāgānuga-mārge jāni rāyera bhajana
siddha-deha-tulya, tāte 'prākṛta' nahe mana

SYNONYMS

rāgānuga-mārge-on the path of spontaneous love of Kṛṣṇa; jāni-we can understand; rāyera bhajana-the devotional service of Rāmānanda Rāya; siddha-deha-spiritual body; tulya-equal to; tāte-therefore; prākṛta-material; nahe-is not; mana-mind.

TRANSLATION

"Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

TEXT 52

āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punaḥ yāha tathā

SYNONYMS

āmiha-I also; rāyera sthāne-from Rāmānanda Rāya; śuni-hear; kṛṣṇa-kathā-talks of Kṛṣṇa; śunite-to hear; icchā-desire; haya-there is; yadi-if; punaḥ-again; yāha-go; tathā-there.

TRANSLATION

"I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

TEXT 53

mora nāma la-iha,–'teho pāṭhāilā more
toṁāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

mora-My; nāma-name; la-iha-take; teho-He; pāṭhāilā-sent; more-me; tomāra sthāne-from you; kṛṣṇa-kathā-topics of Kṛṣṇa; śunibāra tare-to hear.

TRANSLATION

”You can take My name before him, saying, ’He has sent me to hear about Lord Kṛṣṇa from you.’

TEXT 54

śīghra yāha, yāvat teṅho āchena sabhāte”
eta śuni’ pradyumna-miśra calilā turite

SYNONYMS

śīghra yāha-go hastily; yāvat-while; teṅho-he; āchena-is; sabhāte-in the assembly room; eta śuni’-hearing this; pradyumna-miśra-Pradyumna Miśra; calilā-went; turite-very hastily.

TRANSLATION

”Go hastily while he is in the assembly room.” Hearing this, Pradyumna Miśra immediately departed.

TEXT 55

rāya-pāśa gela, rāya praṇati karila
’ājñā kara, ye lāgi’ āgamana haila’

SYNONYMS

rāya-pāśa-to Rāmānanda Rāya; gela-he went; rāya-Rāmānanda Rāya; praṇati karila-offered his respects; ājñā kara-please order me; ye lāgi’-for what purpose; āgamana haila-have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, ”Please order me. For what purpose have you come?”

TEXT 56

miśra kahe,–’mahāprabhu pāṭhāilā more
tomāra sthāne kṛṣṇa-kathā śunibāra tare’

SYNONYMS

miśra kahe-Pradyumna Miśra said; mahāprabhu-Śrī Caitanya Mahāprabhu; pāṭhāilā more-has sent me; tomāra sthāne-from you; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; śunibāra tare-to hear.

TRANSLATION

Pradyumna Miśra answered, ”Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you.”

TEXT 57

śuni’ rāmānanda rāya hailā premāveśe
kahite lāgilā kichu manera hariṣe

SYNONYMS

śuni’-hearing; rāmānanda rāya-Rāmānanda Rāya; hailā-became; prema-āveśe-absorbed in ecstatic love; kahite lāgilā-began to speak; kichu-something; manera hariṣe-in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

TEXT 58

”prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā
ihā va-i mahā-bhāgya āmi pāba kothā?”

SYNONYMS

prabhura ājñāya-under the instruction of Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-topics of Lord Kṛṣṇa; śunite-to hear; āilā ethā-you have come here; ihā va-i-without this; mahā-bhāgya-great fortune; āmi-I; pāba-will get; kothā-where.

TRANSLATION

”Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?”

TEXT 59

eta kahi tāre lañā nibhṛte vasilā
’ki kathā śunite cāha?’ miśrere puchilā

SYNONYMS

eta kahi-saying this; tāre-him; lañā-taking; nibhṛte vasilā-sat in a secluded place; ki kathā-what kind of topics; śunite cāha-do you want to hear; miśrere puchilā-he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, ”What kind of kṛṣṇa-kathā do you want to hear from me?”

TEXT 60

teṅho kahe,–”ye kahilā vidyānagare
sei kathā krame tumi kahibā āmāre

SYNONYMS

teṅho kahe-he replied; ye-what; kahilā-you spoke; vidyā-nagare-at Vidyānagara; sei kathā-those topics; krame-according to the order; tumi-you; kahibā-please speak; āmāre-to me.

TRANSLATION

Pradyumna Miśra replied, ”Kindly tell me about the same topics you spoke about at Vidyānagara.

TEXT 61

ānera ki kathā, tumi–prabhura upadeṣṭā!
āmi ta' bhikṣuka vipra, tumi–mora poṣṭā

SYNONYMS

ānera ki kathā-what to speak of others; tumi-you; prabhura upadeṣṭā-an instructor of Śrī Caitanya Mahāprabhu; āmi-I; ta'-certainly; bhikṣuka-beggar; vipra-brāhmaṇa; tumi-you; mora-my; poṣṭā-maintainer.

TRANSLATION

"You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

TEXT 62

bhāla, manda–kichu āmi puchite nā jāni
'dīna' dekhi' kṛpā kari' kahibā āpani"

SYNONYMS

bhāla-good; manda-bad; kichu-something; āmi-I; puchite-to inquire; nā jāni-do not know; dīna-very poor in knowledge; dekhi'-seeing (me); kṛpā kari'-very mercifully; kahibā-please; āpani-by your own good will.

TRANSLATION

"I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

TEXT 63

tabe rāmānanda krame kahite lāgilā
kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā

SYNONYMS

tabe-thereupon; rāmānanda-Rāmānanda Rāya; krame-gradually; kahite lāgilā-began to speak; kṛṣṇa-kathā-of the topics of Kṛṣṇa; rasāmṛta-sindhu-the ocean of transcendental mellow; uthalilā-became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

āpane praśna kari' pāche karena siddhānta
tṛtīya prahara haila, nahe kathā-anta

SYNONYMS

āpane-personally; praśna kari'-making the question; pāche-after that; karena siddhānta-gives the conclusion; tṛtīya prahara haila-it became afternoon; nahe kathā-anta-there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

TEXT 65

vaktā śrotā kahe śune duṅhe premāveśe
ātma-smṛti nāhi, kāhāṅ jāniba dina-śeṣe

SYNONYMS

vaktā-the speaker; śrotā-the listener; kahe-speaks; śune-hears; duṅhe-both of them; prema-āveśe-in ecstatic love; ātma-smṛti nāhi-there was no bodily consciousness; kāhāṅ-where; jāniba-can understand; dina-śeṣe-the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

TEXT 66

sevaka kahila,–'dina haila avasāna'
tabe rāya kṛṣṇa-kathāra karilā viśrāma

SYNONYMS

sevaka kahila-the servant informed; dina-the day; haila avasāna-has ended; tabe-at that time; rāya-Rāmānanda Rāya; kṛṣṇa-kathāra-the talks of Kṛṣṇa; karilā viśrāma-ended.

TRANSLATION

The servant informed them, "The day has already ended." Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

TEXT 67

bahu-sammāna kari' miśre vidāya dilā
'kṛtārtha ha-ilāṅa' bali' miśra nācite lāgilā

SYNONYMS

bahu-sammāna-much respectful behavior; kari'-doing; miśre-unto Pradyumna Miśra; vidāya dilā-bade farewell; kṛtārtha ha-ilāṅa-i have become very satisfied; bali'-saying; miśra-Pradyumna Miśra; nācite lāgilā-began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

TEXT 68

ghare giyā miśra kaila snāna, bhojana
sandhyā-kāle dekhite āila prabhura caraṇa

SYNONYMS

ghare giyā-returning home; miśra-Pradyumna Miśra; kaila-performed; snāna-bathing; bhojana-eating; sandhyā-kāle-in the evening; dekhite-to see; āila-came; prabhura caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

prabhura caraṇa vande ullasita-mane
prabhu kake,–'kṛṣṇa-kathā ha-ila śravaṇe'?

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-the lotus feet; vande-he worships; ullasita-mane-in great happiness; prabhu kahe-Śrī Caitanya Mahāprabhu says; kṛṣṇa-kathā-talks of Kṛṣṇa; ha-ila śravaṇe-did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

TEXT 70

miśra kahe,–"prabhu, more kṛtārtha karilā
kṛṣṇa-kathāmṛtārṇave more ḍubāilā

SYNONYMS

miśra kahe-Pradyumna Miśra said; prabhu-my dear Lord; more-me; kṛtārtha-satisfied; karilā-You have made; kṛṣṇa-kathā-of talks about Kṛṣṇa; amṛta-arṇave-in the ocean of the nectar; more-me; ḍubāilā-You have drowned.

TRANSLATION

Pradyumna Miśra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

TEXT 71

rāmānanda rāya-kathā kahile nā haya
'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā-the speeches of Rāmānanda Rāya; kahile-describing; nā haya-is not possible; manuṣya-an ordinary human being; nahe-is not; rāya-Rāmānanda Rāya; kṛṣṇa-bhakti-rasa-maya-absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (guruṣu nara-matiḥ). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the paramparā system.

TEXT 72

āra eka kathā rāya kahilā āmāre
'kṛṣṇa-kathā-vaktā kari' nā jāniha more

SYNONYMS

āra-another; eka-one; kathā-topic; rāya-Rāmānanda Rāya; kahilā āmāre-said to me; kṛṣṇa-kathā-vaktā-the speaker on the talks of Kṛṣṇa; kari'-as; nā jāniha more-do not consider me.

TRANSLATION

"There is one other thing Rāmānanda Rāya said to me. 'Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

mora mukhe kathā kahena āpane gauracandra
yaiche kahāya, taiche kahi,–yena vīṇā-yantra

SYNONYMS

mora mukhe-in my mouth; kathā-topics; kahena-speaks; āpane-personally; gaura-candra-Lord Śrī Caitanya Mahāprabhu; yaiche kahāya-as He causes to speak; taiche kahi-so I speak; yena-like; vīṇā-yantra-the stringed instrument called the vīṇā.

TRANSLATION

"Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

TEXT 74

mora mukhe kahāya kathā, kare paracāra
pṛthivīte ke jānibe e-līlā tāṅhāra?'

SYNONYMS

mora mukhe-in my mouth; kahāya-causes to speak; kathā-words; kare paracāra-preaches; pṛthivīte-in this world; ke jānibe-who will understand; e-līlā-this pastime; tāṅhāra-His.

TRANSLATION

”In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?’

TEXT 75

ye-saba śuniluṅ, kṛṣṇa-rasera sāgara
brahmādi-devera e saba nā haya gocara

SYNONYMS

ye-saba-all that; śuniluṅ-I heard; kṛṣṇa-rasera-of the nectar of Lord Kṛṣṇa; sāgara-the ocean; brahmā-ādi-devera-of the demigods, beginning with Lord Brahmā; e saba-all this; nā haya gocara-is not possible to be understood.

TRANSLATION

”What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

hena ’rasa’ pāna more karāilā tumi
janme janme tomāra pāya vikāilāṅa āmi

SYNONYMS

hena rasa-such transcendental mellows; pāna-to drink; more-me; karāilā tumi-You have caused; janme janme-life after life; tomāra pāya-at Your feet; vikāilāṅa āmi-I have become sold.

TRANSLATION

”My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life.”

TEXT 77

prabhu kahe,–”rāmānanda vinayera khani
āpanāra kathā para-muṇḍe dena āni’

SYNONYMS

prabhu kahe-the Lord replied; rāmānanda-Rāmānanda Rāya; vinayera khani-the mine of humility; āpanāra kathā-his own words; para-muṇḍe-on another’s head; dena-confers; āni’-bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another’s intelligence.

TEXT 78

mahānubhavera ei sahaja ’svabhāva’ haya
āpanāra guṇa nāhi āpane kahaya”

SYNONYMS

mahānubhavera-of those who are advanced in realization; ei-this; sahaja-natural; svabhāva-characteristic; haya-is; āpanāra guṇa-their own personal qualities; nāhi-do not; āpane-personally; kahaya-speak.

TRANSLATION

”This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities.”

TEXT 79

rāmānanda-rāyera ei kahilu guṇa-leśa
pradyumna miśrere yaiche kailā upadeśa

SYNONYMS

rāmānanda-rāyera-of Śrī Rāmānanda Rāya; ei-this; kahilu-I have spoken; guṇa-leśa-a fraction of the transcendental attributes; pradyumna miśrere-unto Pradyumna Miśra; yaiche-in which way; kailā upadeśa-he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

’gṛhastha’ hañā nahe rāya ṣaḍ-vargera vaśe
’viṣayī’ hañā sannyāsīre upadeśe

SYNONYMS

gṛhastha hañā-being a householder; nahe-is not; rāya-Rāmānanda Rāya; ṣaṭ-vargera vaśe-under the control of the six kinds of bodily change; viṣayī hañā-being a pounds-and-shillings man; sannyāsīre upadeśe-advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a gṛhastha who was under the influence of the external, material energy, not a self-controlled brahmacārī, vānaprastha or sannyāsī. Gṛhasthas (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendentally situated Vaiṣṇava is not subjected to the influence of the senses by the Lord’s material rule of the six kinds of bodily change (kāma, krodha, lobha, moha, mada, and mātsarya), even when he plays the part of a gṛhastha. Thus although Śrīla Rāmānanda Rāya acted as a gṛhastha and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa’s transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

TEXT 81

ei-saba guṇa tāṅra prakāśa karite
miśrere pāṭhāilā tāhāṅ śravaṇa karite

SYNONYMS

ei-saba-all these; guṇa-attributes; tāṅra-of Rāmānanda Rāya; prakāśa karite-to demonstrate; miśrere-Pradyumna Miśra; pāṭhāilā-He sent; tāhāṅ-there; śravaṇa karite-to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

TEXT 82

bhakta-guṇa prakāśite prabhu bhāla jāne
nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne

SYNONYMS

bhakta-guṇa-the attributes of a devotee; prakāśite-to manifest; prabhu-Śrī Caitanya Mahāprabhu; bhāla jāne-knows very well how; nānā-bhaṅgīte-by various ways; guṇa-attributes; prakāśi'-manifesting; nija-lābha-His profit; māne-He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa
aiśvarya-svabhāva gūḍha kare prakaṭana

SYNONYMS

āra-another; eka-one; svabhāva-characteristic; gaurera-of Lord Śrī Caitanya Mahāprabhu; śuna-hear; bhakta-gaṇa-O devotees; aiśvarya-svabhāva-opulences and characteristics; gūḍha-very deep; kare-does; prakaṭana-manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

TEXT 84

sannyāsī paṇḍita-gaṇera karite garva nāśa
nīca-śūdra-dvārā karena dharmera prakāśa

SYNONYMS

sannyāsī-persons in the renounced order; paṇḍita-gaṇera-of the learned scholars; karite-to do; garva-pride; nāśa-vanquishing; nīca-lowborn; śūdra-a fourth-class man; dvārā-through; karena-does; dharmera prakāśa-spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the Vedānta-sūtras, he is known as paṇḍita, or a learned scholar. Generally this qualifications attributed to brāhmaṇas and sannyāsīs. Sannyāsa, the renounced order of life, is the topmost position for a brāhmaṇa, a member of the highest of the four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra). According to public opinion, a person born in a brāhmaṇa family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the sannyāsa order, he comes to occupy the topmost position. The brāhmaṇa is supposed to be the spiritual master of the other three varṇas, namely kṣatriya, vaiśya and śūdra, and the sannyāsī is supposed to be the spiritual master even of the exalted brāhmaṇas.

Generally brāhmaṇas and sannyāsīs are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born brāhmaṇa. indeed, Śrī Rāmānanda Rāya was a gṛhastha belonging to the śūdra class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified brāhmaṇa born in a brāhmaṇa family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, yei kṛṣṇa-tattva-vettā, sei 'guru' haya: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a brāhmaṇa or sannyāsī. Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of śūdras. This is proof that a Vaiṣṇava may appear in any family, as confirmed in Śrīmad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative śāstras showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic śāstras to anyone who becomes qualified by becoming His sincere servant.

TEXT 85

'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'
āpani pradyumna-miśra-saha haya 'śrotā'

SYNONYMS

bhakti-devotional service; prema-ecstatic love; tattva-truth; kahe-He says; rāye-Rāmānanda Rāya; kari'-by making; vaktā-the speaker; āpani-Himself; pradyumna-miśra-Pradyumna Miśra; saha-with; haya śrotā-becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that sannyāsīs in the line of Śaṅkarācārya always think that they have performed all the duties of brāhmaṇas and that, furthermore, having understood the essence of Vedānta-sūtra and become sannyāsīs, they are the natural spiritual masters of all society. Similarly, persons born in brāhmaṇa families think that because they execute the ritualistic ceremonies recommended in the Vedas and follow the principles of smṛti, they alone can become spiritual masters of society. These highly exalted brāhmaṇas think that unless one is born in a brāhmaṇa family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brāhmaṇas and Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a śūdra family and situated in the gṛhastha-āśrama, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be jagad-guru, the spiritual master of the entire world. One cannot become jagad-guru simply by advertising oneself as jagad-guru without knowing the essential principles for becoming jagad-guru. Even people who never see what a jagad-guru is and never talk with other people become puffed-up sannyāsīs and declare themselves jagad-gurus. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become jagad-guru. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted brāhmaṇa, to take lessons from him.

TEXT 86

haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa

SYNONYMS

haridāsa-dvārā-by Haridāsa Ṭhākura; nāma-māhātmya-of the glories of chanting the Hare Kṛṣṇa mahā-mantra; prakāśa-manifestation; sanātana-dvārā-by Sanātana Gosvāmī; bhakti-siddhānta-vilāsa-spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

śrī-rūpa-dvārā vrajera prema-rasa-līlā
ke bujhite pāre gambhīra caitanyera khelā?

SYNONYMS

śrī-rūpa-dvārā-through Śrī Rūpa Gosvāmī; vrajera-of Vṛndāvana; prema-rasa-līlā-description of ecstatic love and pastimes; ke-who; bujhite pāre-can understand; gambhīra-deep; caitanyera khelā-the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

śrī-caitanya-līlā ei–amṛtera sindhu
trijagat bhāsāite pāre yāra eka bindu

SYNONYMS

śrī-caitanya-līlā-transcendental activities of Śrī Caitanya Mahāprabhu; ei-these; amṛtera sindhu-the ocean of nectar; tri-jagat-the three worlds; bhāsāite-to inundate; pāre-is able; yāra-of which; eka bindu-one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean ca inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflooding the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

caitanya-caritāmṛta nitya kara pāna
yāhā haite 'premānanda', 'bhakti-tattva-jñāna'

SYNONYMS

caitanya-caritāmṛta-this transcendental literature known as Caitanya-caritāmṛta; nitya-daily; kara pāna-do relish; yāhā haite-by which; prema-ānanda-transcendental bliss; bhakti-tattva-jñāna-transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

TEXT 90

ei-mata mahāprabhu bhakta-gaṇa lañā
nīlācale viharaye bhakti pracāriyā

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā-accompanied by His pure devotees; nīlācale-at Jagannātha Purī; viharaye-enjoys transcendental bliss; bhakti pracāriyā-preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] preaching the bhakti cult in many ways.

TEXT 91

baṅga-deśī eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite

SYNONYMS

baṅga-deśī-from Bengal; eka vipra-one brāhmaṇa; prabhura carite-about Śrī Caitanya Mahāprabhu's characteristics; nāṭaka kari'-making a drama; lañā-taking; āila-came; prabhuke śunāite-to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

TEXT 92

bhagavān-ācārya-sane tāra paricaya
tāṅre mili' tāṅra ghare karila ālaya

SYNONYMS

bhagavān-ācārya-the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; sane-with; tāra paricaya-his acquaintance; tāṅre mili'-meeting him; tāṅra ghare-at his place; karila ālaya-made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya' s home.

TEXT 93

prathame nāṭaka teṅho tāṅre śunāila
tāṅra saṅge aneka vaiṣṇava nāṭaka śunila

SYNONYMS

prathame-at first; nāṭaka-the drama; teṅho-he; tāṅre-him; śunāila-made to hear; tāṅra saṅge-with him; aneka-many; vaiṣṇava-devotees; nāṭaka śunila-listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

sabei praśaṁse nāṭaka 'parama uttama'
mahāprabhure śunāite sabāra haila mana

SYNONYMS

sabei-all; praśaṁse-praised; nāṭaka-the drama; parama uttama-"very good, very good"; mahāprabhure-Śrī Caitanya Mahāprabhu; śunāite-to cause to hear; sabāra-of everyone; haila-there was; mana-mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying,"Very good, very good." They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

TEXT 95

gīta, śloka, grantha, kavitva–yei kari' āne
prathame śunāya sei svarūpera sthāne

SYNONYMS

gīta-song; śloka-verse; grantha-literature; kavitva-poetry; yei-anyone who; kari'-making; āne-brings; prathame-first; śunāya-recites; sei-that person; svarūpera sthāne-before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

TEXT 96

svarūpa-ṭhāñi uttare yadi, lañā, tāṅra mana
tabe mahāprabhu-ṭhāñi karāya śravaṇa

SYNONYMS

svarūpa-ṭhāñi-before Svarūpa Dāmodara Gosvāmī; uttare-passes; yadi-if one; lañā-taking; tāṅra mana-his mind; tabe-thereafter; mahāprabhu-ṭhāñi-before Śrī Caitanya Mahāprabhu; karāya śravaṇa-causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

TEXT 97

’rasābhāsa’ haya yadi ’siddhānta-virodha’
sahite nā pāre prabhu, mane haya krodha

SYNONYMS

rasa-ābhāsa-overlapping of transcendental mellows; haya-there is; yadi-if; siddhānta-virodha-against the principles of the bhakti cult; sahite nā pāre-cannot tolerate; prabhu-Śrī Caitanya Mahāprabhu; mane-within the mind; haya-is; krodha-anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of rasābhāsa from the Bhakti-rasāmṛta-sindhu (Uttara-vibhāga, Ninth Wave, 1-3,20,22,24):

pūrvam evānuśiṣṭena
vikalā rasa-lakṣaṇā
rasā eva rasābhāsā
rasajñair anukīrtitāḥ
syus tridhoparasāś cānu-
rasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ
kaniṣṭhāś cety amī kramāt
prāptaiḥ sthāyi-vibhāvānu-
bhāvādyais tu virūpatām
śāntādayo rasā eva
dvādaśoparasā matāḥ
bhaktādibhir vibhāvādyaiḥ
kṛṣṇa-sambandha-varjitaiḥ
rasā hāsyādayaḥ sapta
śāntaś cānurasā matāḥ
kṛṣṇa-tat-pratipakṣaś ced
viṣayāśrayatāṁ gatāḥ
hāsādīnāṁ tadā te ’tra
prājñair aparasā matāḥ
bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī prokta-rasābhijñaiḥ
sarve ’pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow’s necessities is called rasābhāsa, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called uparasa (submellows), anurasa (imitation transcendental mellows) and aparasa (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows-such as neutrality, servitorship and friendship-are characterized by adverse sthāyi-bhāva, vibhāva and anubhāva ecstasies, they are known as uparasa, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as anurasa, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called aparasa, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (rasābhāsa) as rasas due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, paraspara-vairayor yadi yogas tadā rasābhāsaḥ: ”When two opposing transcendental mellows overlap, they produce rasābhāsa, or an overlapping of transcendental mellows.”

TEXT 98

ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame

SYNONYMS

ataeva-therefore; prabhu-Śrī Caitanya Mahāprabhu; kichu-anything; āge-ahead; nāhi śune-does not hear; ei maryādā-this etiquette; prabhu-Śrī Caitanya Mahāprabhu; kariyāche niyame-has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

TEXT 99

svarūpera ṭhāñi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama

SYNONYMS

svarūpera ṭhāñi-before Svarūpa Dāmodara Gosvāmī; ācārya-Bhagavān Ācārya; kailā-did; nivedana-submission; eka vipra-one brāhmaṇa; prabhura-of Śrī Caitanya Mahāprabhu; nāṭaka-drama; kariyāche-has composed; uttama-very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, "A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe

SYNONYMS

ādau-in the beginning; tumi-you; śuna-hear; yadi-if; tomāra mana māne-you accept; pāche-thereafter; mahāprabhure-Śrī Caitanya Mahāprabhu; tabe-then; karāimu śravaṇe-I shall request to hear.

TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it."

TEXT 101

svarūpa kahe,–"tumi 'gopa' parama-udāra
ye-se śāstra śunite icchā upaje tomāra

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī said; tumi-you; gopa-cowherd boy; parama-udāra-very liberal; ye-se śāstra-anything written as scripture; śunite-to hear; icchā-desire; upaje-awakens; tomāra-of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

'yadvā-tadvā' kavira vākye haya 'rasābhāsa'
siddhānta-viruddha śunite nā haya ullāsa

SYNONYMS

yadvā-tadvā kavira-of any so-called poet; vākye-in the words; haya-there is; rasa-ābhāsa-overlapping of transcendental mellows; siddhānta-viruddha-against the conclusive understanding; śunite-to hear; nā-not; haya-there is; ullāsa-joy.

TRANSLATION

"In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

TEXT 103

'rasa', 'rasābhāsa' yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra

SYNONYMS

rasa-transcendental mellows; rasa-ābhāsa-overlapping of transcendental mellows; yāra-of whom; nāhika vicāra-there is no consideration; bhakti-siddhānta-sindhu-the ocean of the conclusions of devotional service; nāhi-not; pāya-attains; pāra-the limit.

TRANSLATION

"A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'
'nāṭakālaṅkāra'-jñāna nāhika yāhāra
kṛṣṇa-līlā varṇite nā jāne sei chāra!
viśeṣe durgama ei caitanya-vihāra

SYNONYMS

vyākaraṇa-grammar; nāhi jāne-does not know; nā jāne-does not know; alaṅkāra-metaphorical ornaments; nāṭaka-alaṅkāra-of the metaphorical ornaments of drama; jñāna-knowledge; nāhika-there is not; yāhāra-of whom; kṛṣṇa-līlā-the pastimes of Lord Kṛṣṇa; varṇite-to describe; nā jāne-does not know; sei-he; chāra-condemned; viśeṣe-especially; durgama-very, very difficult; ei-these; caitanya-vihāra-the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

TEXT 106

kṛṣṇa-līlā, gaura-līlā se kare varṇana

gaura-pāda-padma yāṅra haya prāṇa-dhana

SYNONYMS

kṛṣṇa-līlā-the pastimes of Lord Kṛṣṇa; gaura-līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; se-he; kare varṇana-describes; gaura-pāda-padma-the lotus feet of Lord Śrī Caitanya Mahāprabhu; yāṅra-whose; haya-is; prāṇa-dhana-the life and soul.

TRANSLATION

”One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

grāmya-kavira kavitva śunite haya ’duḥkha’
vidagdha-ātmīya-vākya śunite haya ’sukha’

SYNONYMS

grāmya-kavira-of a poet who writes poetry concerning man and woman; kavitva-poetry; śunite-to hear; haya-there is; duḥkha-unhappiness; vidagdha-ātmīya-of a devotee fully absorbed in ecstatic love; vākya-the words; śunite-to hear; haya-there is; sukha-happiness.

TRANSLATION

”Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman. Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the paramparā system, are sometimes described as sajātīyāśaya-snigdha, or ”pleasing to the same class of people.” Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

TEXT 108

rūpa yaiche dui nāṭaka kariyāche ārambhe
śunite ānanda bāḍe yāra mukha-bandhe”

SYNONYMS

rūpa-Rūpa Gosvāmī; yaiche-as; dui-two; nāṭaka-dramas; kariyāche ārambhe-has compiled; śunite-to hear; ānanda bāḍe-transcendental happiness increases; yāra-of which; mukha-bandhe-even the introductory portion.

TRANSLATION

”The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”

TEXT 109

bhagavān-ācārya kahe,–’śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra’

SYNONYMS

bhagavān-ācārya-Bhagavān Ācārya; kahe-says; śuna-please hear; eka-bāra-once; tumi śunile-if you hear; bhāla-manda-good or bad; jānibe vicāra-will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, ”Please hear the drama once. If you hear it, you can consider whether it is good or bad.”

TEXT 110

dui tina dina ācārya āgraha karila
tāṅra āgrahe svarūpera śunite icchā ha-ila

SYNONYMS

dui tina dina-for two or three days; ācārya-Bhagavān Ācārya; āgraha karila-expressed his ardent desire; tāṅra āgrahe-by his eagerness; svarūpera-of Svarūpa Dāmodara; śunite-to hear; icchā-desire; ha-ila-there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

sabā lañā svarūpa gosāñi śunite vasilā
tabe sei kavi nāndī-śloka paḍilā

SYNONYMS

sabā lañā-in the company of other devotees; svarūpa gosāñi-Svarūpa Dāmodara Gosvāmī; śunite vasilā-sat down to hear; tabe-thereafter; sei kavi-that poet; nāndī-śloka-the introductory verse; paḍilā-read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

vikaca-kamala-netre śrī-jagannātha-saṁjñe
kanaka-rucir ihātmany ātmatāṁ yaḥ prapannaḥ
prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt
sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ

SYNONYMS

vikaca-expanded; kamala-netre-whose lotus eyes; śrī-jagannātha-saṁjñe-named Śrī Jagannātha; kanaka-ruciḥ-possessing a golden hue; iha-here in Jagannātha Purī; ātmani-in the body; ātmatām-the state of being the self; yaḥ-who; prapannaḥ-has obtained; prakṛti-matter; jaḍam-inert; aśeṣam-unlimitedly; cetayan-enlivening; āvirāsīt-has appeared; saḥ-He; diśatu-may bestow; tava-unto you; bhavyam-auspiciousness; kṛṣṇa-caitanya-devaḥ-Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune."

TEXT 113

śloka śuni' sarva-loka tāhāre vākhāne
svarūpa kahe,–'ei śloka karaha vyākhyāne'

SYNONYMS

śloka śuni'-hearing the verse; sarva-loka-everyone; tāhāre-him; vākhāne-praised; svarūpa kahe-Svarūpa Dāmodara Gosvāmī said; ei śloka-this verse; karaha vyākhyāne-kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."

TEXT 114

kavi kahe,–'jagannātha–sundara-śarīra
caitanya-gosāñi–śarīrī mahā-dhīra

SYNONYMS

kavi kahe-the poet said; jagannātha-Lord Jagannātha; sundara-śarīra-very beautiful body; caitanya-gosāñi-Śrī Caitanya Mahāprabhu; śarīrī-possessor of the body; mahā-dhīra-very grave.

TRANSLATION

The poet said, "Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the śarīra, or body. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

sahaje jaḍa-jagatera cetana karāite
nīlācale mahāprabhu hailā āvirbhute

SYNONYMS

sahaje-naturally; jaḍa-jagatera-the dull material world; cetana karāite-to inspire to spiritual consciousness; nīlācale-at Jagannātha Purī; mahāprabhu-Śrī Caitanya Mahāprabhu; hailā āvirbhute-has appeared.

TRANSLATION

"Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world."

TEXT 116

śuniyā sabāra haila ānandita-mana
duḥkha pāñā svarūpa kahe sakrodha vacana

SYNONYMS

śuniyā-hearing; sabāra-of all of them; haila-there was; ānandita-mana-great happiness in the mind; duḥkha pāñā-becoming unhappy; svarūpa kahe-Svarūpa Dāmodara Gosvāmī began to speak; sa-krodha vacana-angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

"āre mūrkha, āpanāra kaili sarva-nāśa!
dui ta' īśvare tora nāhika viśvāsa

SYNONYMS

āre mūrkha-O fool; āpanāra-of yourself; kaili-you have done; sarva-nāśa-loss of all auspiciousness; dui ta' īśvare-in the two controllers; tora-your; nāhika viśvāsa-there is no faith.

TRANSLATION

"You are a fool," he said."You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

TEXT 118

pūrṇānanda-cit-svarūpa jagannātha-rāya
tāṅre kaili jaḍa-naśvara-prākṛta-kāya!!

SYNONYMS

pūrṇa-ānanda-complete transcendental bliss; cit-svarūpa-the spiritual identity; jagannātha-rāya-Lord Jagannātha; tāṅre-Him; kaili-you have made; jaḍa-inert; naśvara-perishable; prākṛta-material; kāya-possessing a body.

TRANSLATION

"Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the Padma Purāṇa: arcye viṣṇau śilā-dhīḥ. ..yasya vā nārakī saḥ. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one's eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is sac-cid-ānanda-vigraha, just as the body of Kṛṣṇa is sac-cid-ānanda-vigraha. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

pūrṇa-ṣaḍ-aiśvarya caitanya–svayaṁ bhagavān
tāṅre kaili kṣudra jīva sphuliṅga-samāna!!

SYNONYMS

pūrṇa-complete; ṣaṭ-aiśvarya-possessing six opulences; caitanya-Lord Śrī Caitanya Mahāprabhu; svayam-Himself; bhagavān-the Supreme Personality of Godhead; tāṅre-Him; kaili-you have made; kṣudra jīva-an ordinary living entity; sphuliṅga-samāna-exactly equal to the spark.

TRANSLATION

"You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

PURPORT

In the Upaniṣads it is said, yathāgner visphuliṅgā vyuccaranti: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this śruti-vākya, or message from the Vedas, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in Śrīmad-Bhāgavatam:

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

TEXT 120

dui-ṭhāñi aparādhe pāibi durgati!
atattva-jña 'tattva' varṇe, tāra ei rīti!

SYNONYMS

dui-ṭhāñi-unto both; aparādhe-by offense; pāibi-you will get; durgati-hellish destination; a-tattva-jña-one who has no knowledge of the Absolute Truth; tattva varṇe-describes the Absolute Truth; tāra-his; ei-this; rīti-course.

TRANSLATION

Svarūpa Dāmodara continued, ”Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

PURPORT

The brāhmaṇa poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indicated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. A-tattva-jña refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme personality of Godhead. If an ahaṅgrahopāsaka-māyāvādī, a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

TEXT 121

āra eka kariyācha parama ’pramāda’!
deha-dehi-bheda īśvare kaile ’aparādha’!

SYNONYMS

āra eka-another one; kariyācha-you have done; parama-the supreme; pramāda-illusion; deha-dehi-bheda-the distinction between the body and soul; īśvare-in His Lordship; kaile-you have done; aparādha-an offense.

TRANSLATION

”You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of brahma-bhūta identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. Karmīs and jñānīs who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead-Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha-is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu-unlike ordinary human beings-there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarāṭ, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from Śrīmad-Bhāgavatam (1.11.38):

etad īśanam īśasya
prakṛti-stho ’pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

TEXT 122

īśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,–cid-ānanda, nāhika vibheda

SYNONYMS

īśvarera-of the Supreme Personality of Godhead; nāhi-there is not; kabhu-at any time; deha-dehi-bheda-distinction between the body and soul; svarūpa-personal identity; deha-body; cit-ānanda-all made of blissful spiritual energy; nāhika vibheda-there is no distinction.

TRANSLATION

”At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Mahārāja, is advaya-jñāna; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from Śrīmad-Bhāgavatam beginning with the words vadanti tat tattva-vidas tattvam (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called baddha-jīva, a conditioned soul.

TEXT 123

"deha-dehi-vibhāgo 'yaṁ
neśvare vidyate kvacit"

SYNONYMS

deha-of the body; dehi-of the embodied; vibhāgaḥ-distinction; ayam-this; na-not; īśvare-in the Supreme Personality of Godhead; vidyate-exists; kvacit-at any time.

TRANSLATION

"There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.'

PURPORT

This quotation, which is included in the Laghu-bhāgavatāmṛta (1.5.342), is from the Kūrma Purāṇa.

TEXTS 124-125

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi
tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

na-do not; ataḥ param-here after; parama-O Supreme; yat-that which; bhavataḥ-of Your Lordship; svarūpam-eternal form; ānanda-mātram-impersonal Brahman effulgence; avikalpam-without changes; aviddha-varcaḥ-without deterioration of potency; paśyāmi-do I see; viśva-sṛjam-creator of the cosmic manifestation; ekam-one without a second; aviśvam-and yet not of matter; ātman-O supreme cause; bhūta-body; indriya-senses; ātmaka-on such identification; madaḥ-pride; te-unto You; upāśritaḥ-surrendered; asmi-I am; tat-the Supreme Personality of Godhead; vā-or; idam-this present form; bhuvana-maṅgala-they are all-auspicious for all the universes; maṅgalāya-for the sake of all prosperity; dhyāne-in meditation; sma-as it were; naḥ-unto us; daraśitam-manifested; te-Your; upāsakānām-of the devotees; tasmai-unto Him; namaḥ-my respectful obeisances; bhagavate-unto the Personality of Godhead; anuvidhema-I perform; tubhyam-unto You; yaḥ-which; anādṛtaḥ-is neglected; naraka-bhāgbhiḥ-by persons destined for hell; asat-prasaṅgaiḥ-by material topics.

TRANSLATION

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

" 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

PURPORT

These verses from Śrīmad-Bhāgavatam (3.9.3-4) were spoken by Lord Brahmā.

TEXT 126

kāhāṅ 'pūrṇānandaiśvarya' kṛṣṇa 'māyeśvara'!
kāhāṅ'kṣudra' jīva 'duḥkhī', 'māyāra kiṅkara'!

SYNONYMS

kāhāṅ-whereas; pūrṇa-full; ānanda-bliss; aiśvarya-opulences; kṛṣṇa-Lord Kṛṣṇa; māyā-īśvara-the master of the material energy; kāhāṅ-whereas; kṣudra jīva-the little conditioned soul; duḥkhī-unhappy; māyāra kiṅkara-the servant of the material energy.

TRANSLATION

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

"hlādinyā samvidāśliṣṭaḥ

sac-cid-ānanda-īśvaraḥ
svāvidyā saṁvṛto jīvaḥ
saṅkleśa-nikārākara”

SYNONYMS

hlādinyā-by the hlādinī potency; samvidā-by the samvit potency; āśliṣṭaḥ-surrounded; sat-cit-ānanda-always transcendentally blissful; īśvaraḥ-the Supreme Controller; sva-own; avidyā-by ignorance; saṁvṛtaḥ-surrounded; jīvaḥ-the living entity; saṅkleśa-of the three fold miseries; nikāra-of the multitude; ākara-the mine.

TRANSLATION

”The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.”

PURPORT

This verse is found in Śrīdhara Svāmī’s Bhāvārtha-dīpikā (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

śuni’ sabhā-sadera citte haila camatkāra
’satya kahe gosāñi, duṅhāra kariyāche tiraskāra’

SYNONYMS

śuni’-hearing; sabhā-sadera-of all the members of the assembly; citte-in the minds; haila-there was; camatkāra-wonder; satya-the truth; kahe-said; gosāñi-Svarūpa Dāmodara Gosvāmī; duṅhāra-of both; kariyāche-has done; tiraskāra-offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. ”Svarūpa Dāmodara Gosvāmī has spoken the real truth,” they admitted. ”The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu.”

TEXT 129

śuniyā kavira haila lajjā, bhaya, vismaya
haṁsa-madhye baka yaiche kichu nāhi kaya

SYNONYMS

śuniyā-hearing; kavira-of the poet; haila-there was; lajjā-shame; bhaya-fear; vismaya-astonishment; haṁsa-madhye-in a society of white swans; baka-a duck; yaiche-just as; kichu-anything; nāhi-not; kaya-utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearfuI and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

TEXT 130

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya
upadeśa kailā tāre yaiche ’hita’ haya

SYNONYMS

tāra-his; duḥkha dekhi-observing the unhappiness; svarūpa-Svarūpa Dāmodara Gosvāmī; sadaya-hṛdaya-very kindhearted; upadeśa kailā-gave instruction; tāre-unto him; yaiche-so that; hita-benefit; haya-there can be.

TRANSLATION

Seeing the poet’s unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

”yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe

SYNONYMS

yāha-just go; bhāgavata paḍa-read Śrīmad-Bhāgavatam; vaiṣṇavera sthāne-from a self-realized Vaiṣṇava; ekānta āśraya kara-fully surrender; caitanya-caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

”If you want to understand Śrīmad-Bhāgavatam,” he said, ”you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear Śrīmad-Bhāgavatam from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional Bhāgavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhāgavatam and collecting dakṣiṇa, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhāgavata business, with recitations called Bhāgavata-saptāha that continue for one week, although this is not mentioned in Śrīmad-Bhāgavatam. Nowhere does Śrīmad-Bhāgavatam say that the Bhāgavatam should be heard for one week from professionals. Rather, Śrīmad-Bhāgavatam (1.2.17) says: śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. One should regularly hear Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava. By such hearing, one becomes pious. Hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām. As one thus hears the Bhāgavatam regularly and sincerely, his heart is purified of all material contamination.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

”As one regularly hears the Bhāgavatam or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.” (Bhāg. 1.2.18)

This is the proper process, but people are accustomed to being misled by professional Bhāgavatam reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear Śrīmad-Bhāgavatam from professional reciters. Instead, one must hear and learn the Bhāgavatam from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī sannyāsī reads the Bhāgavatam, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of gṛham andha-kūpam, family affection, and do not awaken their love for Kṛṣṇa.

In the Bhāgavatam (7.5.30), it is said, matir na kṛṣṇe parataḥ svato vā mitho ’bhipadyeta gṛha-vratānām: the gṛhavratas, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, fur they hear the Bhāgavatam only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the Bhāgavatam from professionals, Svarūpa Dāmodara Gosvāmī says, yāha, bhāgavata paḍa vaiṣṇavera sthāne: ”To understand the Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava.” One should rigidly avoid hearing the Bhāgavatam from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of Śrīmad-Bhāgavatam. Instead of awakening real love for Kṛṣṇa, such hearers of the Bhāgavatam become more and more attached to household affairs and sex life (yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham). One should hear Śrīmad-Bhāgavatam from a person who has no connection with material activities, or, in other words, from a paramahaṁsa Vaiṣṇava, one who has achieved the highest stage of sannyāsa. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The Śrīmad-Bhāgavatam is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 132

caitanyera bhakta-gaṇera nitya kara ’saṅga’
tabeta jānibā siddhānta-samudra-taraṅga

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇera-of the devotees; nitya-regularly; kara-do; saṅga-association; tabeta-then only; jānibā-you will understand; siddhānta-samudra-taraṅga-the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, ”Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu’s way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one’s heart. Then one will be able to understand the meaning of Śrīmad-Bhāgavatam and the purpose of listening to it. Otherwise such understanding is impossible.

TEXT 133

tabeta pāṇḍitya tomāra ha-ibe saphala
kṛṣṇera svarūpa-līlā varṇibā nirmala

SYNONYMS

tabeta-then only; pāṇḍitya-learning; tomāra-your; ha-ibe-will become; sa-phala-successful; kṛṣṇera-of Lord Kṛṣṇa; svarūpa-līlā-the transcendental pastimes; varṇibā-you will describe; nirmala-without material contamination.

TRANSLATION

”Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

ei śloka kariyācha pāñā santoṣa
tomāra hṛdayera arthe duṅhāya lāge ’doṣa’

SYNONYMS

ei śloka-this verse; kariyācha-you have composed; pāñā santoṣa-getting satisfaction; tomāra hṛdayera-of your heart; arthe-by the meaning; duṅhāya-to both; lāge doṣa-there is an offense.

TRANSLATION

”You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

tumi yaiche-taiche kaha, nā jāniyā rīti
sarasvatī sei-śabde kariyāche stuti

SYNONYMS

tumi-you; yaiche-taiche-somehow or other; kaha-speak; nā jāniyā rīti-not knowing the regulative principles; sarasvatī-the goddess of learning; sei-śabde-in those words; kariyāche stuti-has made prayers.

TRANSLATION

”You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

TEXT 136

yaiche indra, daityādi kare kṛṣṇera bhartsana
sei-śabde sarasvatī karena stavana

SYNONYMS

yaiche-just like; indra-Lord Indra, the King of heaven; daitya-demons; ādi-and others; kare-do; kṛṣṇera bhartsana-chastisement to Kṛṣṇa; sei-śabde-by those words; sarasvatī-the goddess of learning; karena stavana-offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

TEXT 137

vācālaṁ bāliśaṁ stabdhaṁ
ajñaṁ paṇḍita-māninam
kṛṣṇaṁ martyam upāśritya
gopā me cakrur apriyam

SYNONYMS

vācālam-talkative; bāliśam-childish; stabdham-impudent; ajñam-foolish; paṇḍita-māninam-thinking Himself a very learned scholar; kṛṣṇam-Kṛṣṇa; martyam-an ordinary mortal human being; upāśritya-taking shelter of; gopāḥ-the cowherd men; me-unto me; cakruḥ-committed; apriyam-that which is not very much appreciated.

TRANSLATION

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.25.5).

TEXT 138

aiśvarya-made matta indra,–yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla

SYNONYMS

aiśvarya-made-being proud of his opulence; matta-maddened; indra-the King of heaven; yena-as if; mātoyāla-a mad person; buddhi-nāśa-bereft of intelligence; haila-became; kevala-only; nāhika-there is not; sāmbhāla-caution.

TRANSLATION

"Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

TEXT 139

indra bale,–"muñi kṛṣṇera kariyāchi nindana"
tāra-i mukhe sarasvatī karena stavana

SYNONYMS

indra bale-Indra says; muñi-I; kṛṣṇera-of Lord Kṛṣṇa; kariyāchi-have done; nindana-chastisement and defamation; tāra-i mukhe-from his mouth; sarasvatī-mother Sarasvatī, the goddess of learning; karena stavana-offers prayers.

TRANSLATION

"Thus Indra thought, 'I have properly chastised Kṛṣṇa and defamed Him.' But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

'vācāla kahiye–'veda-pravartaka' dhanya
'bāliśa'–tathāpi 'śiśu-prāya' garva-śūnya

SYNONYMS

vācāla-talkative; kahiye-I say; veda-pravartaka-one who can speak with the authority of the Vedas; dhanya-glorious; bāliśa-childish; tathāpi-still; śiśu-prāya-like a child; garva-śūnya-without pride.

TRANSLATION

"The word 'vācāla' is used to refer to a person who can speak according to Vedic authority, and the word 'bāliśa' means 'innocent.' Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

vandyābhāve 'anamra'–'stabdha'-śabde kaya
yāhā haite anya 'vijña' nāhi–se 'ajña' haya

SYNONYMS

vandya-abhāve-because there is no one else to be offered obeisances; anamra-the one who does not offer obeisances; stabdha-śadbe-by the word stabdha ("impudent"); kaya-says; yāhā haite-than whom; anya-other,; vijña-learned scholar; nāhi-is not; se-He; ajña-one by whom nothing is unknown; haya-is.

TRANSLATION

”When there is no one else to receive obeisances, one may be called ’anamra,’ or one who offers obeisances to no one. This is the meaning of the word ’stabdha.’ And because no one is found to be more learned than Kṛṣṇa, He may be called ’ajña,’ indicating that nothing is unknown to Him.

TEXT 142

’paṇḍitera mānya-pātra–haya ’paṇḍita-mānī’
tathāpi bhakta-vātsalye ’manuṣya’ abhimānī

SYNONYMS

paṇḍitera-of learned scholars; mānya-pātra-worshipable object; haya-is; paṇḍita-mānī-a person honored by the learned scholars; tathāpi-still; bhakta-vātsalye-because of being very affectionate to the devotees; manuṣya abhimānī-presents Himself as an ordinary human being.

TRANSLATION

”The word ’paṇḍita-mānī’ can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called ’martya.’

TEXT 143

jarāsandha kahe,–”kṛṣṇa–puruṣa-adhama
tora saṅge nā yujhimu, ”yāhi bandhu-han”

SYNONYMS

jarāsandha kahe-Jarāsandha says; kṛṣṇa-Kṛṣṇa; puruṣa-adhama-the lowest of human beings; tora saṅge-with You; nā yujhimu-I shall not fight; yāhi-because; bandhu-han-killer of Your own relatives.

TRANSLATION

”The demon Jarāsandha chastised Kṛṣṇa, saying, ’You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.’

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word puruṣa-adhama refers to the Personality of Godhead, under whom all other persons remain, or, in other words, puruṣa-uttama, the best of all living beings. Similarly, the word bandhu-han means ”the killer of māyā.” In the conditioned state of life, one is closely related with māyā as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

yāhā haite anya puruṣa-sakala–’adhama’
sei haya ’puruṣādhama’–sarasvatīra mana

SYNONYMS

yāhā haite-from whom; anya-other; puruṣa-persons; sakala-all; adhama-subordinate; sei-he; haya-is; puruṣa-adhama-the person under whom all others remain; sarasvatīra mana-the explanation of mother Sarasvatī.

TRANSLATION

”Mother Sarasvatī takes ’puruṣādhama’ to mean ’puruṣottama,’ He to whom all men are subordinate.

TEXT 145

’bāndhe sabāre’–tāte avidyā ’bandhu’ haya
’avidyā-nāśaka’–’bandhu-han’-śabde kaya

SYNONYMS

bāndhe-binds; sabāre-everyone; tāte-therefore; avidyā-nescience, or māyā; bandhu-binder or relative; haya-is; avidyā-nāśaka-vanquisher of māyā; bandhu-han-śabde-by the word ”bandhu-han”; kaya-mother Sarasvatī says.

TRANSLATION

”Nescience, or māyā, may be called ’bandhu’ because she entangles everyone in the material world. Therefore by using the word ’bandhu-han,’ mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.

PURPORT

Everyone is entangled in the illusory energy, but as stated in Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te: as soon as one surrenders to Kṛṣṇa, he is freed from māyā. Therefore Kṛṣṇa may be called bandhu-han, the killer of māyā.

TEXT 146

ei-mata śiśupāla karila nindana
sei-vākye sarasvatī karena stavana

SYNONYMS

ei-mata-in this way; śiśu-pāla-of the name Śiśupāla; karila nindana-blasphemed; sei-vākye-by those words; sarasvatī-the goddess of learning; karena stavana-offers prayers.

TRANSLATION

”Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

TEXT 147

taiche ei śloke tomāra arthe ’nindā’ āise
sarasvatīra artha śuna, yāte ’stuti’ bhāse

SYNONYMS

taiche-in that way; ei śloke-in this verse; tomāra-your; arthe-by the meaning; nindā-blasphemy; āise-comes; sarasvatīra artha-the meaning of mother Sarasvatī; śuna-hear; yāte-by which; stuti-prayers; bhāse-appear.

TRANSLATION

”In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

TEXT 148

jagannātha hana kṛṣṇera ’ātma-svarupa’
kintu ihāṅ dāru-brahma–sthāvara-svarūpa

SYNONYMS

jagannātha-Lord Jagannātha; hana-is; kṛṣṇera ātma-svarūpa-identical with Kṛṣṇa; kintu-but; ihāṅ-here, at Jagannātha Purī; dāru-brahma-the Absolute appearing as wood; sthāvara-svarūpa-nonmoving identity.

TRANSLATION

”There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

tāṅhā-saha ātmatā eka-rūpa hañā
kṛṣṇa eka-tattva-rūpa–dui rūpa hañā

SYNONYMS

tāṅhā-saha-with Him; ātmatā-the quality of being the self; eka-rūpa hañā-being one form; kṛṣṇa-Lord Kṛṣṇa; eka-tattva-rūpa-one principle; dui-two; rūpa-forms; hañā-becoming.

TRANSLATION

”Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

saṁsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari’ ekatā yaiche prāpti

SYNONYMS

saṁsāra-tāraṇa-hetu-for delivering the entire world; yei-that; icchā-śakti-the potency of will; tāhāra-of that will; milana kari’-by the meeting; ekatā-oneness; yaiche-so that; prāpti-obtainment.

TRANSLATION

”The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

sakala saṁsārī lokera karite uddhāra
gaura-jaṅgama-rūpe kailā avatāra

SYNONYMS

sakala-all; saṁsārī-materially contaminated; lokera-persons; karite uddhāra-to deliver; gaura-Śrī Caitanya Mahāprabhu; jaṅgama-moving; rūpe-in the form; kailā avatāra-has descended.

TRANSLATION

”To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

jagannāthera darśane khaṇḍāya saṁsāra
saba-deśera saba-loka nāre āsibāra

SYNONYMS

jagannāthera-of Lord Jagannātha; darśane-by visiting; khaṇḍāya saṁsāra-one is freed from material existence; saba-deśera-of all countries; saba-loka-all men; nāre āsibāra-cannot come.

TRANSLATION

”By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

TEXT 153

śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā
saba-loke nistārilā jaṅgama-brahma hañā

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu-Lord Śrī Caitanya Mahāprabhu; deśe deśe yāñā-moving from one country to another; saba-loke nistārilā-delivered all conditioned souls; jaṅgama-brahma-moving Brahman; hañā-being.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

sarasvatīra artha ei kahiluṅ vivaraṇa
eho bhāgya tomāra aiche karile varṇana

SYNONYMS

sarasvatīra-of Sarasvatī; artha-meaning; ei-this; kahiluṅ vivaraṇa-I have explained; eho-this; bhāgya-great fortune; tomāra aiche-in such a way; karile varṇana-you have described.

TRANSLATION

”Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

TEXT 155

kṛṣṇe gāli dite kare nāma uccāraṇa
sei nāma haya tāra 'muktira' kāraṇa"

SYNONYMS

kṛṣṇe-Lord Kṛṣṇa; gāli dite-to blaspheme or chastise; kare nāma uccāraṇa-chants the name of Kṛṣṇa; sei nāma-that holy name; haya-becomes; tāra-his; muktira kāraṇa-the cause of liberation.

TRANSLATION

"Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

TEXT 156

tabe sei kavi sabāra caraṇe paḍiyā
sabāra śaraṇa laila dante tṛṇa lañā

SYNONYMS

tabe-thereupon; sei-that; kavi-poet; sabāra-of all; caraṇe-at the feet; paḍiyā-falling down; sabāra-of all the devotees; śaraṇa laila-took shelter; dante-in the mouth; tṛṇa lañā-taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

tabe saba bhakta tāre aṅgīkāra kailā
tāra guṇa kahi' mahāprabhure milāilā

SYNONYMS

tabe-thereupon; saba bhakta-all the devotees; tāre-him; aṅgīkāra kailā-accepted as one of the associates; tāra guṇa kahi'-explaining his humble behavior; mahāprabhure milāilā-introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

sei kavi sarva tyaji' rahilā nīlācale
gaura-bhakta-gaṇera kṛpā ke kahite pāre?

SYNONYMS

sei kavi-that poet; sarva tyaji'-giving up all nonsensical activities; rahilā-remained; nīlācale-at Jagannātha Purī; gaura-bhakta-gaṇera-of the devotees of Lord Śrī Caitanya Mahāprabhu; kṛpā-the mercy; ke-who; kahite pāre-can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

ei ta' kahiluṅ pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa

SYNONYMS

ei ta' kahiluṅ-thus I have described; pradyumna-miśra-vivaraṇa-the descriptive narration of Pradyumna Miśra; prabhura ājñāya-on the order of Śrī Caitanya Mahāprabhu; kaila-did; kṛṣṇa-kathāra śravaṇa-listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

tāra madhye kahiluṅ rāmānandera mahimā
āpane śrī-mukhe prabhu varṇe yāṅra sīmā

SYNONYMS

tāra madhye-within these statements; kahiluṅ-I have explained; rāmānandera mahimā-the glories of Rāmānanda Rāya; āpane-personally; śrī-mukhe-from his mouth; prabhu-the Lord; varṇe-explains; yāṅra-of whom; sīmā-the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

prastāve kahiluṅ kavira nāṭaka-vivaraṇa
ajña hañā śraddhāya pāila prabhura caraṇa

SYNONYMS

prastāve-by the way; kahiluṅ-I have explained; kavira-of the poet; nāṭaka-vivaraṇa-description of the drama; ajña hañā-although being ignorant; śraddhāya-with faith and love; pāila-got; prabhura caraṇa-the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

TEXT 162

śrī-kṛṣṇa-caitanya-līlā–amṛtera sāra
eka-līlā-pravāhe vahe śata-śata dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; amṛtera sāra-the essence of nectar; eka-līlā-of one pastime; pravāhe-by the stream; vahe-flow; śata-śata dhāra-hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

śraddhā kari' ei līlā yei paḍe, śune
gaura-līlā, bhakti-bhakta-rasa-tattva jāne

SYNONYMS

śraddhā kari'-with faith and love; ei līlā-these pastimes; yei-anyone who; paḍe, śune-reads and hears; gaura-līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; bhakti-bhakta-rasa-tattva-the truth about devotional service, devotees and their transcendental mellows; jāne-understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

18.6.6 Chapter 6

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. in the meantime, however, a Mohammedan official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (ciḍā-dadhi-mahotsava) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took prasāda at the temple, but later he would stand at the Siṁha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various chatras, or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the chatras, Śrī Caitanya Mahāprabhu presented him with His own guñjā-mālā and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

TEXT 1

kṛpā-guṇair yaḥ kugṛhāndha-kūpād
uddhṛtya bhaṅgyā raghunātha-dāsam
nyasya svarūpe vidadhe 'ntaraṅgaṁ-
śrī-kṛṣṇa-caitanyam amuṁ prapadye

SYNONYMS

kṛpā-guṇaiḥ-by the ropes of causeless mercy; yaḥ-who; ku-gṛha-of contemptible family life; andha-kūpāt-from the blind well; uddhṛtya-having raised; bhaṅgyā-by a trick; raghunātha-dāsam-Raghunātha dāsa Gosvāmī; nyasya-giving over; svarūpe-to Svarūpa

Dāmodara Gosvāmī; vidadhe-made; antaraṅgam-one of His personal associates; śrī-kṛṣṇa-caitanyam-unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; amum-unto Him; prapadye-I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

TEXT 2

jaya jaya śrī-caitanya, jaya nityānanda
jayādvaita-candra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya; jaya-all glories; nityānanda-to Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

ei-mata gauracandra bhakta-gaṇa-saṅge
nīlācale nānā līlā kare nānā-raṅge

SYNONYMS

ei-mata-in this way; gauracandra-Lord Śrī Caitanya Mahāprabhu; bhaktagaṇa-saṅge-with His associates; nīlācale-at Nīlācala (Jagannātha Purī); na-na-various; līlā-pastimes; kare-performs; nānā-raṅge-in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

yadyapi antare kṛṣṇa-viyoga bādha ye
bāhire nā prakāśaya bhakta-duḥkha-bhaye

SYNONYMS

yadyapi-although; antare-within the heart; kṛṣṇa-viyoga-separation from Kṛṣṇa; bādhye-obstructs; bāhire-externally; nā prakāśaya-does not exhibit; bhakta-duḥkha-bhaye-fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

utkaṭa viraha-duḥkha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya

SYNONYMS

utkaṭa-severe; viraha-duḥkha-unhappiness of separation; yabe-when; bāhirāya-is manifested; tabe-at that time; ye-what; vaikalya-transformations; prabhura-of the Lord; varṇana nā yāya-cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa

SYNONYMS

rāmānandera-of Rāmānanda Rāya; kṛṣṇa-kathā-talks of Lord Kṛṣṇa; svarūpera gāna-the songs of Svarūpa Dāmodara; viraha-vedanāya-at the time of pangs of separation; prabhura-of Lord Śrī Caitanya Mahāprabhu; rākhaye-keep; parāṇa-the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāma-nanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

TEXT 7

dine prabhu nānā-saṅge haya anya mana
rātri-kāle bāḍe prabhura viraha-vedana

SYNONYMS

dine-during the daytime; prabhu-Lord Śrī Caitanya Mahāprabhu; na-na-saṅge-by different association; haya-becomes; anya-diverted; mana-His mind; rātri-kāle-at night; bāḍe-increase; prabhura-of Lord Śrī Caitanya Mahāprabhu; viraha-vedana-pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

tāṅra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-śloka-gīte karena sāntvanā

SYNONYMS

tāṅra sukha-hetu-for His happiness; saṅge-in His association; rahe-remain; dui janā-two personalities; kṛṣṇa-rasa-of the transcendental mellows of Kṛṣṇa; śloka-verses; gīte-by songs; karena sāntvanā-they pacified.

TRANSLATION

Two people-Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī-stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

TEXT 9

subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya

SYNONYMS

subala-Subala, one of the cowherd boy friends of Kṛṣṇa; yaiche-just as; pūrve-previously; kṛṣṇa-sukhera-to give happiness to Kṛṣṇa; sahāya-helper; gaura-sukha-dāna-hetu-for giving happiness to Lord Śrī Caitanya Mahāprabhu; taiche-similarly; rāma-rāya-Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāñi rākhe mahāprabhura prāṇa

SYNONYMS

pūrve-previously; yaiche-just as; rādhāra-of Śrīmatī Rādhārāṇī; lalitā-Her companion named Lalitā; sahāya-pradhāna-the best helper; taiche-similarly; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; rākhe-keeps; mahāprabhura prāṇa-the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

TEXT 11

ei dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' bali' yāṅre loke gāya

SYNONYMS

ei dui janāra-of these two personalities; saubhāgya-fortune; kahana nā yāya-cannot be described; prabhura-of Lord Śrī Caitanya Mahāprabhu; antaraṅga-very intimate and confidential associates; bali'-as; yāṅre-whom; loke-people; gāya-say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa

SYNONYMS

ei-mata-in this way; vihare-enjoys; gaura-Lord Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa-keeping company with His devotees; raghunātha-milana-meeting with Raghunātha dāsa Gosvāmī; ebe-now; śuna-hear; bhakta-gaṇa-O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

TEXT 13

pūrve śāntipure raghunātha yabe āilā
mahāprabhu kṛpā kari' tāṅre śikhāilā

SYNONYMS

pūrve-previously; śāntipure-to Śāntipura; raghunātha-Raghunātha dāsa; yabe āilā-when he came; mahāprabhu-Śrī Caitanya Mahāprabhu; kṛpā kari'-showing causeless mercy; tāṅre śikhāilā-gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

prabhura śikṣāte teṅho nija-ghare yāya
markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'

SYNONYMS

prabhura śikṣāte-by the instruction of Śrī Caitanya Mahāprabhu; teṅho-he; nija-ghare yā ya-returned to his home; markaṭa-vairāgya-monkey renunciation; chāḍi'-giving up; hailā-became; viṣayi-prāya-like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, foIlowing the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

bhitare vairāgya, bāhire kare sarva-karma dekhiyā ta' mātā-pitāra ānandita mana

SYNONYMS

bhitare-within his heart; vairāgya-complete renunciation; bāhire-externally; kare-does; sarva-all; karma-activities; dekhiyā-seeing; ta'-certainly; mātā-pitāra-of the father and mother; ānandita-satisfied; mana-the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

TEXT 16

'mathurā haite prabhu āilā',–vārtā yabe pāilā
prabhu-pāśa calibāre udyoga karilā

SYNONYMS

mathurā haite-from Mathurā; prabhu āilā-Lord Śrī Caitanya Mahāprabhu has come back; vārtā-message; yabe pāilā-when he received; prabhu-pāśa-to Śrī Caitanya Mahāprabhu; calibāre-to go; udyoga karilā-made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

TEXT 17

hena-kāle mulukera eka mleccha adhikārī
saptagrāma-mulukera se haya 'caudhurī'

SYNONYMS

hena-kāle-at this time; mulukera-of the country; eka-one; mleccha-Mohammedan; adhikārī-official; saptagrāma-mulukera-of the place known as Saptagrāma; se-that person; haya-is; caudhurī-tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

hiraṇya-dāsa muluka nila 'makrari' kariyā
tāra adhikāra gela, mare se dekhiyā

SYNONYMS

hiraṇya-dāsa-the uncle of Raghunātha dāsa Gosvāmī; muluka nila-took charge of the country; makrari kariyā-by some agreement; tāra adhikāra gela-the Mohammedan caudhurī lost his position; mare se dekhiyā-became extremely envious of Hiraṇya dāsa.

TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhurī, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

bāra lakṣa deya rājāya, sādhe biśa lakṣa
se 'turuk' kichu nā pāñā haila pratipakṣa

SYNONYMS

bāra lakṣa-1,200,000 coins; deya-delivers; rājāya-unto the Mohammedan government; sādhe-collects; biśa lakṣa-2,000,000 coins; se turuk-that Turk; kichu-anything; nā pāñā-not getting; haila pratipakṣa-became his rival.

TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhurī, who was a Turk, became his rival.

TEXT 20

rāja-ghare kaiphiyat diyā ujīre ānila
hiraṇya-dāsa palāila, raghunāthere bāndhila

SYNONYMS

rāja-ghare-to the government treasury; kaiphiyat diyā-sending a confidential account; ujīre ānila-brought the minister in charge; hiraṇya-dāsa palāila-Hiraṇya dāsa fled; raghunāthere bāndhila-he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

TEXT 21

prati-dina raghunāthe karaye bhartsanā
'bāpa-jyeṭhāre āna;, nahe pāibā yātanā

SYNONYMS

prati-dina-daily; raghunāthe-Raghunātha dāsa; karaye bhartsanā-he chastised; bāpa-jyeṭhāre āna-bring your father and his elder brother; nahe-otherwise; pāibā yātanā-you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, ”Bring your father and his elder brother. Otherwise you will be punished.”

TEXT 22

mārite ānaye yadi dekhe raghunāthe
mana phiri' yāya, tabe nā pāre mārite

SYNONYMS

mārite-to beat; ānaye-brings; yadi-when; dekhe-sees; raghunāthe-Raghunātha dāsa; mana-his mind; phiri' yāya-becomes changed; tabe-at that time; nā pāre mārite-he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

TEXT 23

viśeṣe kāyastha-buddhye antare kare ḍara
mukhe tarje garje, mārite sabhaya antara

SYNONYMS

viśeṣe-specifically; kāyastha-buddhye-considering a kāyastha; antare-within his heart; kare ḍara-is afraid; mukhe-with his mouth; tarje garje-threatens; mārite-to beat; sa-bhaya-afraid; antara-at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the kāyastha community. He had substantial influence with the local people, and therefore the caudhurī, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the kāyastha community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya:

cāta-taṣkara-durvṛttair
mahā-sāhasikādibhiḥ
pīḍyamānā prajā rakṣet
kāyasthaiś ca viśeṣtaḥ

From this verse it appears that the governmental officials of the kāyastha community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the kāyasthas. In Bengal the kāyastha community is honored almost as much as the brāhmaṇa community, but in the up-country of India the kāyasthas are considered śūdras because they generally eat meat and drink wine. In any case, from history the kāyasthas appear very intelligent. Thus the Mohammedan caudhurī was afraid of Raghunātha dāsa because he belonged to the kāyastha community.

TEXT 24

tabe raghunātha kichu cintilā upāya
vinati kariyā kahe sei mleccha-pāya

SYNONYMS

tabe-then; raghunātha-Raghunātha dāsa Gosvāmī; kichu-some; cintilā-thought of; upāya-means; vinati kariyā-in great humility; kahe-he says; sei mleccha-of that Mohammedan caudhurī; pāya-at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhurī.

TEXT 25

”āmāra pitā, jyeṭhā haya tomāra dui bhāi
bhāi-bhāiye tomarā kalaha kara sarvadāi

SYNONYMS

āmāra pitā-my father; jyeṭhā-and his elder brother; haya-are; tomāra-your; dui bhāi-two brothers; bhāi-bhāiye-between brother and brother; tomarā-all of you; kalaha kara-fight; sarvadāi-always.

TRANSLATION

”My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

kabhu kalaha, kabhu prīti–ihāra niścaya nāi
kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi

SYNONYMS

kabhu-sometimes; kalaha-fight; kabhu-sometimes; prīti-very intimate friendly behavior; ihāra-of these things; niścaya nāi-there is no certainty; kāli-the next day; punaḥ-again; tina bhāi-three brothers; ha-ibā-will be; eka-ṭhāñi-at one place.

TRANSLATION

”Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumi āmāra pālaka

SYNONYMS

āmi-I; yaiche-just like; pitāra-of my father; taiche-similarly; tomāra-your; bālaka-son; āmi-I; tomāra-your; pālya-person to be maintained; tumi-you; āmāra-my; pālaka-maintainer.

TRANSLATION

”Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer.

TEXT 28

pālaka hañā pālyere tāḍite nā yuyāya
tumi sarva-śāstra jāna jindā-pīra’-prāya”

SYNONYMS

pālaka hañā-being a maintainer; pālyere-the person who is maintained; tāḍite-to punish; nā yuyāya-is not good; tumi-you; sarva-śāstra-all scriptures; jāna-know; jindā-pīra-a living saintly person; prāya-just like.

TRANSLATION

”For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

TEXT 29

eta śuni’ sei mlecchera mana ārdra haila
dāḍi vāhi’ aśru paḍe, kāṅdite lāgila

SYNONYMS

eta śuni’-hearing this; sei mlecchera-of that Mohammedan; mana-mind; ārdra haila-became softened; dāḍi vāhi’-flowing over his beard; aśru pade-tears fell; kāṅdite lāgila-began to cry.

TRANSLATION

Hearing Raghunātha dāsa’s appealing voice, the Mohammedan’s heart softened. He began to cry, and tears glided down his beard.

TEXT 30

mleccha bale,–”āji haite tumi–mora’putra’
āji chāḍāimu tomā’ kari’ eka sūtra”

SYNONYMS

mleccha bale-the Mohammedan said; āji haite-from this day; tumi-you; mora putra-my son; āji-today; chāḍāimu tomā’-i shall get you released; kari’ eka sūtra-by some means.

TRANSLATION

The Mohammedan caudhurī told Raghunātha dāsa,”You are my son from this day on. Today, by some means, I shall have you released.”

TEXT 31

ujire kahiyā raghunāthe chāḍāila
prīti kari’ raghunāthe kahite lāgila

SYNONYMS

ujire-unto the minister; kahiyā-speaking; raghunāthe chāḍāila-released Raghu nātha dāsa; prīti kari’-with great affection; raghunāthe-unto Raghunātha dāsa; kahite lāgila-began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and then began to speak to him with great affection.

TEXT 32

”tomāra jyeṭhā nirbuddhi aṣṭa-lakṣa khāya
āmi–bhāgī, āmāre kichu dibāre yuyāya

SYNONYMS

tomāra jyeṭhā-the elder brother of your father; nirbuddhi-bereft of intelligence; aṣṭa-lakṣa khāya-enjoys 800,000 coins; āmi-I; bhāgī-shareholder, āmāre-unto me; kichu-something; dibāre-to give; yuyāya-is proper.

TRANSLATION

”The elder brother of your father is less intelligent,” he said. ”He enjoys of it to me.

TEXT 33

yāha tumi, tomāra jyeṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra diluṅ tāṅre

SYNONYMS

yāha-go; tumi-you; tomāra-your; jyeṭhāre-the elder brother of your father; milāha āmāre-arrange to meet with me; ye-mate-in whatever way; bhāla-good; haya-is; karuna-let him do; bhāra diluṅ tāṅre-I shall completely depend upon him.

TRANSLATION

”Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision.”

TEXT 34

raghunātha āsi’ tabe jyeṭhāre milāila
mleccha-sahita vaśa kaila–saba śānta haila

SYNONYMS

raghunātha-Raghunātha dāsa; āsi’-coming; tabe-then; jyeṭhāre milāila-arranged a meeting between the caudhurī and the elder brother of his father; mleccha-sahita-with the Mohammedan; vaśa kaila-he settled; saba-everything; śānta haila-became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. He settled the matter, and everything was peaceful.

TEXT 35

ei-mata raghunāthera vatsareka gela
dvitīya vatsare palāite mana kaila

SYNONYMS

ei-mata-in this way; raghunāthera-of Raghunātha dāsa; vatsareka-one year; gela-passed; dvitīya vatsare-the next year; palāite-to go away from home; mana kaila-he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

rātre uṭhi' ekelā calilā palāñā
dūra haite pitā tāṅre ānila dhariyā

SYNONYMS

rātre-at night; uṭhi'-getting up; ekelā-alone; calilā-left; palāñā-running away; dūra haite-from a distant place; pitā-his father; tāṅre-him; ānila-brought back; dhariyā-catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

ei-mate bāre bāre palāya, dhari' āne
tabe tāṅra mātā kahe tāṅra pitā sane

SYNONYMS

ei-mate-in this way; bāre bāre-again and again; palāya-he goes away; dhari' āne-brings him back; tabe-then; tāṅra mātā-his mother; kahe-speaks; tāṅra pitā sane-with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

TEXT 38

"putra bātula' ha-ila, ihāya rākhaha bāndhiyā"
tāṅra pitā kahe tāre nirviṇṇa hañā

SYNONYMS

putra-son; bātula ha-ila-has become mad; ihāya-him; rākhaha bāndhiyā-just keep by binding; tāṅra pitā-his father; kahe-says; tāre-to her; nirviṇṇa hañā-being very unhappy.

TRANSLATION

"Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

TEXT 39

"indra-sama aiśvarya, strī apsarā-sama
e saba bāndhite nārileka yāṅra mana

SYNONYMS

indra-sama-like the heavenly King, Indra; aiśvarya-material opulence; strī-wife; apsarā-sama-like an angel of heaven; e saba-all this; bāndhite-to bind; nārileka-was not able; yāṅra mana-whose mind.

TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

daḍira bandhane tāṅre rākhibā ke-mate?
janma-dātā-pitā nāre 'prārabdha' khaṇḍāite

SYNONYMS

daḍira bandhane-by bonds of ropes; tāṅre-him; rākhibā-will you keep; ke mate-how; janma-dātā pitā-the father who begets the child; nāre-is not able; prārabdha-the reaction of previous activities; khaṇḍāite-to nullify.

TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

TEXT 41

caitanya-candrera kṛpā hañāche iṅhāre
caitanya-candrera 'bātula' ke rākhite pāre?"

SYNONYMS

caitanya-candrera-of Lord Śrī Caitanya Mahāprabhu; kṛpā-mercy; hañāche iṅhāre-has been bestowed upon him; caitanya-candrera-of Lord Śrī Caitanya Mahāprabhu; bātula-madman; ke-who; rākhite pāre-can keep.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?"

TEXT 42

tabe raghunātha kichu vicārilā mane

nityānanda-gosāñira pāśa calilā āra dine

SYNONYMS

tabe-thereupon; raghunātha-Raghu nātha dāsa; kichu-something; vicārilā mane-considered within his mind; nityānanda-gosāñira pāśa-unto Nityānanda Gosāñi; calilā-went; āra dine-the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

TEXT 43

pānihāṭi-grāme pāilā prabhura daraśana
kīrtanīyā sevaka saṅge āra bahu-jana

SYNONYMS

pānihāṭi-grāme-in the village known as Pānihāṭi; pāilā-got; prabhura daraśana-the audience of Nityānanda Prabhu; kīrtanīyā sevaka-performers of saṅkīrtana and servants; saṅge-with; āra-and; bahu-jana-many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

TEXT 44

gaṅgā-tīre vṛkṣa-mūle piṇḍāra upare
vasiyachena–yena koṭī sūryodaya kare

SYNONYMS

gaṅgā-tīre-on the bank of the Ganges; vṛkṣa-mūle-underneath a tree; piṇḍāra upare-on a rock; vasiyāchena-was sitting; yena-as if; koṭī sūrya-hundreds of thousands of suns; udaya kare-rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

TEXT 45

tale upare bahu-bhakta hañāche veṣṭita
dekhi' prabhura prabhāva raghunātha–vismita

SYNONYMS

tale-the surface; upare-upon; bahu-bhakta-many devotees; hañāche veṣṭita-He was surrounded; dekhi'-seeing; prabhura prabhāva-the influence of Nityānanda Prabhu; raghunātha-Raghunātha dāsa; vismita-astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

TEXT 46

daṇḍavat hañā sei paḍilā kata-dūre
sevaka kahe,–'raghunātha daṇḍavat kare'

SYNONYMS

daṇḍavat hañā-falling flat like a rod; sei-he; paḍilā kata-dūre-fell down at a distant place; sevaka kahe-the servant of Nityānanda Prabhu said; raghunātha-Raghunātha dāsa; daṇḍavat kare-is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

TEXT 47

śuni' prabhu kahe,–"corā dili daraśana
āya, āya, āji tora karimu daṇḍana"

SYNONYMS

śuni'-hearing; prabhu kahe-Lord Nityānanda Prabhu said; corā-thief; dili daraśana-you have come to see Me; āya ā ya-come here, come here; āji-today; tora-your; karimu-I shall do; daṇḍana-punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said,"You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

TEXT 48

prabhu bolāya, teṅho nikaṭe nā kare gamana
ākarṣiyā tāṅra māthe prabhu dharilā caraṇa

SYNONYMS

prabhu bolāya-the Lord calls; teṅho-he; nikaṭe-nearby; nā kare gamana-does not come; ākarṣiyā-bringing him near; tāṅra māthe-on his head; prabhu-Nityānanda Prabhu; dharilā caraṇa-placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

TEXT 49

kautukī nityānanda sahaje dayāmaya
raghunāthe kahe kichu hañā sadaya

SYNONYMS

kautukī-very funny; nityānanda-Lord Nityānanda; sahaje-by nature; dayā-maya-very merciful; raghunāthe-unto Raghunātha dāsa; kahe-says; kichu-something; hañā sa-daya-being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

”nikaṭe nā āisa, corā, bhāga' dūre dūre
āji lāg pāñāchi, daṇḍimu tomāre

SYNONYMS

nikaṭe-nearby; nā āisa-you do not come; corā-thief; bhāga'-you go away; dūre dūre-a long distance; āji-today; lāg pāñāchi-I have caught; daṇḍimu tomāre-I shall punish you.

TRANSLATION

”You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

dadhi, ciḍā bhakṣaṇa karāha mora gaṇe”
śuni' ānandita haila raghunātha mane

SYNONYMS

dadhi-yogurt; ciḍā-chipped rice; bhakṣaṇa karāha-feed; mora gaṇe-My associates; śuni'-hearing; ānandita haila-became very happy; raghunātha-Raghunātha dāsa; mane-in the mind.

TRANSLATION

”Make a festival and feed all My associates yogurt and chipped rice.” Hearing this, Raghunātha dāsa was greatly pleased.

TEXT 52

sei-kṣaṇe nija-loka pāṭhāilā grāme
bhakṣya-dravya loka saba grāma haite āne

SYNONYMS

sei-kṣaṇe-immediately; nija-loka-his servants; pāṭhāilā grāme-he sent to the nearby village; bhakṣya-dravya-eatables; loka saba-all the persons; grāma haite-from the village; āne-bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā
saba dravya ānāñā caudike dharilā

SYNONYMS

ciḍā-chipped rice; dadhi-yogurt; dugdha-milk; sandeśa-sweetmeats; āra-and; cini-sugar; kalā-banana; saba-all; dravya-materials; ānāñā-causing to be brought; cau-dike-all around; dharilā-kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

TEXT 54

'mahotsava'-nāma śuni' brāhmaṇa-sajjana
āsite lāgila loka asaṅkhya-gaṇana

SYNONYMS

mahotsava-festival; nāma-name; śuni-hearing; brāhmaṇa-sat-jana-brāhmaṇas and other gentlemen; āsite lāgila-began to pour in; loka-people; asaṅkhya-gaṇana-in numerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

āra grāmāntara haite sāmagrī ānila
śata dui-cāri holnā tāṅhā ānāila

SYNONYMS

āra-also; grāma-antara haite-from other villages; sāmagrī-articles; ānila-brought; śata-hundred; dui-cāri-two to four; holnā-round earthen pots; tāṅhā-there; ānāila-caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

baḍa baḍa mṛt-kuṇḍikā ānāila pāṅca sāte
eka vipra prabhu lāgi' ciḍā bhijāya tāte

SYNONYMS

baḍa baḍa-big, big; mṛt-kuṇḍikā-earthen basins; ānāila-arranged to be brought; pāṅca sāte-five or seven; eka vipra-one brāhmaṇa; prabhu lāgi'-for Nityānanda Prabhu; ciḍā-the chipped rice; bhijāya-soaked; tāte-in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

TEXT 57

eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā
ardheka chānila dadhi, cini, kalā diyā

SYNONYMS

eka-ṭhāñi-in one place; tapta-dugdhe-in hot milk; ciḍa-the chipped rice; bhijāñā-soaking; ardheka-half of it; chānila-mixed; dadhi-yogurt; cini-sugar; kalā-bananas; diyā-putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

TEXT 58

āra ardheka ghanāvṛta-dugdhete chānila
cāṅpā-kalā, cini, ghṛta, karpūra tāte dila

SYNONYMS

āra ardheka-the other half; ghana-āvṛta-condensed; dugdhete-in milk; chānila-mixed; cāṅpā-kalā-a special type of banana; cini-sugar; ghṛta-clarified butter, ghee; karpūra-camphor; tāte dila-put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cāṅpā-kalā. Then sugar, clarified butter and camphor were added.

TEXT 59

dhuti pari' prabhu yadi piṇḍāte vasilā
sāta-kuṇḍī vipra tāṅra āgete dharilā

SYNONYMS

dhuti pari'-putting on a new cloth; prabhu-Lord Nityānanda; yadi-when; piṇḍāte vasilā-sat on a high platform; sāta-kuṇḍī-the seven big, big earthen pots; vipra-the brāhmaṇa,; tāṅra āgete-in front of Him; dharilā-placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

TEXT 60

cabutarā-upare yata prabhura nija-gaṇe
baḍa baḍa loka vasilā maṇḍalī-racane

SYNONYMS

cabutarā-upare-on the raised platform; yata-all; prabhura nija-gaṇe-very intimate associates of the Lord; baḍa baḍa loka-big, big people; vasilā-sat down; maṇḍalī-racane-in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

rāmadāsa, sundarānanda, dāsa-gadādhara
murāri, kamalākara, sadāśiva, purandara

SYNONYMS

rāmadāsa-Rāmadāsa; sundarānanda-Sundarānanda; dāsa-gadādhara-Gadādhara dāsa; murāri-Murāri; kamalākara-Kamalākara; sadāśiva-Sadāśiva; purandara-Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

TEXT 62

dhanañjaya, jagadīśa, parameśvara-dāsa
maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa

SYNONYMS

dhanañjaya-Dhanañjaya; jagadīśa-Jagadīśa; parameśvara-dāsa-Parameśvara dāsa; maheśa-Maheśa; gaurīdāsa-Gaurīdāsa; hoḍa-kṛṣṇadāsa-Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

TEXT 63

uddhāraṇa datta ādi yata nija-gaṇa
upare vasilā saba, ke kare gaṇana?

SYNONYMS

uddhāraṇa datta-Uddhāraṇa Datta; ādi-and similar other persons; yata nija gaṇa-all personal associates; upare-above; vasilā-sat down; saba-all; ke-who; kare gaṇana-can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya. For further information one may consult the following references in the Ādi-līlā. Rāmadāsa-Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda-11.23, Gadādhara dāsa-10.53, His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara-11.24. Sadāśiva-11.38. Purandara-11.28. Dhanañjaya-11.31. Jagadīśa-11.30. Parameśvara-11.29. Maheśa-11.32. Gaurīdāsa-11.26. Hoḍa Kṛṣṇadāsa-11.47. Uddhāraṇa Datta Ṭhākura-11.41.

TEXT 64

śuni' paṇḍita bhaṭṭācārya yata vipra āilā
mānya kari' prabhu sabāre upare vasāilā

SYNONYMS

śuni'-hearing; paṇḍita bhaṭṭācārya-learned scholars and priests; yata-all; vipra-brāhmaṇas; āilā-came; mān ya kari'-giving honor; prabhu-Lord Nityānanda Prabhu; sabāre-all of them; upare vasāilā-seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-ciḍā, āre dadhi-ciḍā kaila

SYNONYMS

dui dui-two and two; mṛt-kuṇḍikā-earthen pots; sabāra āge-before everyone; dila-offered; eke-in one; dugdha-ciḍā-chipped rice with condensed milk; āre-in the other; dadhi-ciḍā-chipped rice with yogurt; kaila-put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

TEXT 66

āra yata loka saba cotarā-talāne
maṇḍalī-bandhe vasilā, tāra nā haya gaṇane

SYNONYMS

āra-other; yata-as many as; loka-people; saba-all; cotarā-talāne-at the base of the platform; maṇḍalī-bandhe-in groups; vasilā-sat down; tāra-of them; nā haya gaṇane-there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

ekeka janāre dui dui holnā dila
dadhi-ciḍā dugdha-ciḍā, duite bhijāila

SYNONYMS

ekeka janāre-to each and every one of them; dui dui-two and two; holnā dila-earthen pots were supplied; dadhi-ciḍā-chipped rice with yogurt; dugdha-ciḍā-chipped rice with condensed milk; duite-in the two pots; bhijāila-were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots-one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

TEXT 68

kona kona vipra upare sthāna nā pāñā
dui holnāya ciḍā bhijāya gaṅgā-tīre giyā

SYNONYMS

kona kona-some; vipra-brāhmaṇas; upare-on the platform; sthāna nā pāñā-not having gotten a place; dui holnāya-in two earthen pots; ciḍā bhijāya-soak chipped rice; gaṅgā-tīre-on the bank of the Ganges; giyā-going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69

tīre sthāna nā pāñā āra kata jana
jale nāmi' dadhi-ciḍā karaye bhakṣaṇa

SYNONYMS

tīre-on the bank; sthāna-place; nā pāñā-not having gotten; āra-other; kata-some; jana-persons; jale nāmi'-getting down into the water; dadhi-ciḍā-yogurt and chipped rice; karaye bhakṣaṇa-began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70

keha upare, keha tale, keha gaṅgā-tīre
biśa-jana tina-ṭhāñi pariveśana kare

SYNONYMS

keha upare-some on the platform; keha tale-some at the base of the platform; keha gaṅgā-tīre-some on the bank of the Ganges; biśa-jana-twenty men; tina-ṭhāñi-in three places; pariveśana kare-distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

hena-kāle āilā tathā rāghava paṇḍita
hāsite lāgilā dekhi' hañā vismita

SYNONYMS

hena-kāle-at this time; āilā-arrived; tathā-there; rāghava paṇḍita-the great scholar named Rāghava paṇḍita; hāsite lāgilā-began to laugh; dekhi'-seeing; hañā vismita-being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāṅṭi dila

SYNONYMS

ni-sakḍi-food cooked in ghee; nānā-mata-various types; prasāda-remnants of the Lord's food; ānila-he brought; prabhure āge-in front of Lord Nityānanda; diyā-placing; bhakta-gaṇe-to all the devotees; bāṅṭi dila-distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

prabhure kahe,–"tomā lāgi' bhoga lāgāila
tumi ihāṅ utsava kara, ghare prasāda rahila"

SYNONYMS

prabhure kahe-he said to Lord Nityānanda prabhu; tomā lāgi'-for You; bhoga lāgāila-I have offered food to the Deity; tumi-You; ihāṅ-here; utsava kara-are engaged in a festival; ghare-at home; prasāda-the prasāda; rahila-remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, "For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

TEXT 74

prabhu kahe,–"e-dravya dine kariye bhojana
rātrye tomāra ghare prasāda karimu bhakṣaṇa

SYNONYMS

prabhu kahe-Lord Nityānanda Prabhu said; e-dravya-this food; dine-during the daytime; kariye bhojana-let Me eat; rātrye-at night; tomāra ghare-in your house; prasāda-the prasāda; karimu bhakṣaṇa-I shall eat.

TRANSLATION

Lord Nityānanda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night.

TEXT 75

gopa-jāti āmi bahu gopa-gaṇa saṅge
āmi sukha pāi ei pulina-bhojana-raṅge"

SYNONYMS

gopa-jāti-belonging to the community of cowherd boys; āmi-I; bahu-many; gopa-gaṇa-cowherd boys; saṅge-with; āmi-I; sukha pāi-become very happy; ei-this; pulina-by the riverside; bhojana-raṅge-in the enjoyment of eating.

TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

TEXT 76

rāghave vasāñā dui kuṇḍī deoyāilā
rāghava dvividha ciḍā tāte bhijāilā

SYNONYMS

rāghave-Rāghava Paṇḍita; vasāñā-making sit down; dui-two; kuṇḍī-earthen pots; deoyāilā-arranged to be delivered to him; rāghava-Rāghava Paṇḍita; dvi-vidha-two kinds; ciḍā-chipped rice; tāte-in them; bhijāilā-soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

sakala-lokera ciḍā pūrṇa yabe ha-ila
dhyāne tabe prabhu mahāprabhure ānila

SYNONYMS

sakala-lokera-of everyone; ciḍā-chipped rice; pūrṇa-full; yabe-when; ha-ila-was; dhyāne-in meditation; tabe-at that time; prabhu-Lord Nityānanda Prabhu; mahāprabhure ānila-brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

TEXT 78

mahāprabhu āilā dekhi' nitāi uṭhilā

tāṅre lañā sabāra ciḍā dekhite lāgilā

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; āilā-came; dekhi'-seeing; nitāi-Lord Nityānanda; uṭhilā-stood up; tāṅre lañā-with Him; sabāra-of everyone; ciḍā-chipped rice; dekhite lāgilā-began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa
mahāprabhura mukhe dena kari' parihāsa

SYNONYMS

sakala kuṇḍīra-from all the pots; holnāra-from the big pots; ciḍāra-of chipped rice; eka eka grāsa-one morsel; mahāprabhura mukhe-into the mouth of Śrī Caitanya Mahāprabhu; dena-puts; kari' parihāsa-making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

hāsi' mahāprabhu āra eka grāsa lañā
tāṅra mukhe diyā khāoyāya hāsiyā hāsiyā

SYNONYMS

hāsi'-smiling; mahāprabhu-Śrī Caitanya Mahāprabhu; āra-another; eka grāsa-one morsel; lañā-taking; tāṅra mukhe-in the mouth of Lord Nityānanda Prabhu; diyā-putting; khāoyāya-makes eat; hāsiyā hāsiyā-laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

ei-mata nitāi bule sakala maṇḍale
dāṇḍāñā raṅga dekhe vaiṣṇava sakale

SYNONYMS

ei-mata-in this way; nitāi bule-Lord Nityānanda was walking; sakala maṇḍale-through all the groups; dāṇḍāñā-standing; raṅga dekhe-see the fun; vaiṣṇava sakale-all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

TEXT 82

ki kariyā beḍāya,–ihā keha nāhi jāne
mahāprabhura darśana pā ya kona bhāgyavāne

SYNONYMS

ki kariyā-doing what; beḍāya-walks through; ihā-this; keha nāhi jāne-no one could understand; mahāprabhura darśana pāya-see Śrī Caitanya Mahāprabhu; kona bhāgyavāne-some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83

tabe hāsi' nityānanda vasilā āsane
cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine

SYNONYMS

tabe hāsi'-thereupon smiling; nityānanda-Lord Nityānanda Prabhu; vasilā āsane-sat down on His seat; cāri kuṇḍī-four earthen pots; āroyā ciḍā-chipped rice not made from boiled paddy; rākhilā ḍāhine-He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84

āsana diyā mahāprabhure tāhāṅ vasāilā
dui bhāi tabe ciḍā khāite lāgilā

SYNONYMS

āsana diyā-offering a sitting place; mahāprabhure-unto Śrī Caitanya Mahāprabhu; tāhāṅ-there; vasāilā-made sit; dui bhāi-the two brothers, tabe-at that time; ciḍā-chipped rice; khāite lāgilā-began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

dekhi' nityānanda-prabhu ānandita hailā
kata kata bhāvāveśa prakāśa karilā

SYNONYMS

dekhi'-seeing; nityānanda-prabhu-Lord Nityānanda Prabhu; ānandita hailā-became very happy; kata kata-so much; bhāva-āveśa-ecstatic love; prakāśa karilā-He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

ājñā dilā,–'hari bali' karaha bhojana'
'hari' 'hari'-dhvani uṭhi' bharila bhuvana

SYNONYMS

ājñā dilā-He ordered; hari bali'-saying "Hari"; karaha bhojana-all of you eat; hari hari-dhvani-the resounding of "Hari, Hari"; uṭhi'-rising; bharila bhuvana-filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered,"All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

TEXT 87

'hari' 'hari' bali' vaiṣṇava karaye bhojana
pulina-bhojana sabāra ha-ila smaraṇa

SYNONYMS

hari hari bali'-chanting Hari, Hari; vaiṣṇava-all the Vaiṣṇavas; karaye bhojana-eat; pulina-bhojana-eating on the bank of the Yamunā; sabāra ha-ila smaraṇa-everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names"Hari, Hari" and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

TEXT 88

nityānanda mahāprabhu–kṛpālu, udāra
raghunāthera bhāgye eta kailā aṅgīkāra

SYNONYMS

nityānanda mahāprabhu-Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; kṛpālu-merciful; udāra-liberal; raghunāthera bhāgye-by the great fortune of Raghunātha dāsa; eta-all this; kailā aṅgīkāra-They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

TEXT 89

nityānanda-prabhāva-kṛpā jānibe kon jana?
mahāprabhu āni' karā ya pulina-bhojana

SYNONYMS

nityānanda-of Nityānanda Prabhu; prabhāva-kṛpā-influence and mercy, jānibe-can know; kon jana-who; mahāprabhu āni'-bringing Śrī Caitanya Mahāprabhu; karāya pulina-bhojana-induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

śrī-rāmadāsādi gopa premāviṣṭa hailā
gaṅgā-tīre 'yamunā-pulina' jñāna kailā

SYNONYMS

śrī-rāmadāsa-ādi-headed by Śrī Rāmadāsa; gopa-the cowherd boys; prema-āviṣṭa hailā-became absorbed in ecstatic love; gaṅgā-tīre-the bank of the Ganges River; yamunā-pulina-the bank of the Yamunā River; jñāna kailā-they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

mahotsava śuni' pasāri nānā-grāma haite
ciḍā, dadhi, sandeśa, kalā ānila vecite

SYNONYMS

mahotsava śuni'-hearing about this festival; pasāri-the shopkeepers; nānā-grāma-various villages; haite-from; ciḍā-chipped rice; dadhi-yogurt; sandeśa-sweetmeats; kalā-bananas; ānila-brought; vecite-to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

TEXT 92

yata dravya lañā āise, saba mūlya kari' laya
tāra dravya mūlya diyā tāhāre khāoyāya

SYNONYMS

yata dravya-all materials; lañā-bringing; āise-come; saba-all; mūlya kari' laya-Raghunātha purchased; tāra dravya-of their goods; mūlya diyā-giving the price; tāhāre khāoyāya-fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

kautuka dekhite āila yata yata jana
sei ciḍā, dadhi, kalā karila bhakṣaṇa

SYNONYMS

kautuka-these funny things; dekhite-to see; āila-arrived; yata yata jana-all kinds of men; sei-they; ciḍā-chipped rice; dadhi-yogurt; kalā-bananas; karila bhakṣaṇa-ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94

bhojana kari' nityānanda ācamana kailā
cāri kuṇḍīra avaśeṣa raghunāthe dilā

SYNONYMS

bhojana kari'-after finishing eating; nityānanda-Nityānanda Prabhu; ācamana kailā-washing His hands and mouth; cāri kuṇḍīra-of the four pots; avaśeṣa-what was remaining; raghunāthe dilā-delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

āra tina kuṇḍikāya avaśeṣa chila
grāse-grāse kari' vipra saba bhakte dila

SYNONYMS

āra-other; tina kuṇḍikāya-in three pots; avaśeṣa chila-there was food remaining; grāse-grāse-by morsel; kari'-delivering; vipra-a brāhmaṇa; saba bhakte-to all the devotees; dila-delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

puṣpa-mālā vipra āni' prabhu-gale dila
candana āniyā prabhura sarvāṅge lepila

SYNONYMS

puṣpa-mālā-a flower garland; vipra-one brāhmaṇa; āni'-bringing; prabhugale-on the neck of Lord Nityānanda Prabhu; dila-placed; candana āniyā-bringing sandalwood pulp; prabhura-of Lord Nityānanda Prabhu; sarvāṅge lepila-smeared all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

TEXT 97

sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvaṇa

SYNONYMS

sevaka-servant; tāmbūla-betel nuts; lañā-bringing; kare samarpaṇa-offers; hāsiyā hāsiyā-smiling; prabhu-Lord Nityānanda Prabhu; karaye carvaṇa-chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98

mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāṅṭi' dila

SYNONYMS

mālā-candana-tāmbūla-the flower garlands, sandalwood pulp and betel; śeṣa ye āchila-whatever remained; śrī-haste-in His own hand; prabhu-Nityānanda Prabhu; tāhā-that; sabākāre-to all; bāṅṭi' dila-distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99

ānandita raghunātha prabhura 'śeṣa, pāñā
āpanāra gaṇa-saha khāilā bāṅtiyā

SYNONYMS

ānandita-being very happy; raghunātha-Raghunātha dāsa; prabhura śeṣa pāñā-after getting the remnants left by Lord Nityānanda prabhu; āpanāra gaṇa-his own associates; saha-with; khāilā-ate; bāṅtiyā-distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

TEXT 100

ei ta' kahiluṅ nityānandera vihāra
'ciḍā-dadhi-mahotsava'-nāme khyāti yāra

SYNONYMS

ei ta'-in this way; kahiluṅ-I have described; nityānandera vihāra-the pastimes of Lord Nityānanda Prabhu; ciḍā-dadhi-mahotsava-the festival of eating chipped rice and yogurt; nāme-of the name; khyāti-the fame; yāra-of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

TEXT 101

prabhu viśrāma kailā, yadi dina-śeṣa haila
rāghava-mandire tabe kīrtana ārambhila

SYNONYMS

prabhu-Nityānanda Prabhu; viśrāma kailā-took rest; yadi-when; dina-śeṣa haila-the day was ended; rāghava-mandire-at the temple of Rāghava Paṇḍita; tabe-at that time; kīrtana ārambhila-began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

TEXT 102

bhakta saba nācāñā nityānanda-rāya
śeṣe nṛtya kare preme jagat bhāsāya

SYNONYMS

bhakta saba-all the devotees; nācāñā-making to dance; nityānanda-rāya-Lord Nityānanda Prabhu; śeṣe-at the end; nṛtya kare-began to dance; preme-in ecstatic love; jagat bhāsāya-inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

TEXT 103

mahāprabhu tāṅra nṛtya karena daraśana
sabe nityānanda dekhe, nā dekhe anya-jana

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra-His; nṛtya-dancing; karena daraśana-sees; sabe-all; nityānanda dekhe-Nityānanda Prabhu sees; nā dekhe-do not see; anya-jana-others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

TEXT 104

nityānandera nṛtya,–yena tāṅhāra nartane
upamā dibāra nāhi e-tina bhuvane

SYNONYMS

nityānandera nṛtya-the dancing of Lord Nityānanda Prabhu; yena-as; tāṅhāra nartane-with the dancing of Śrī Caitanya Mahāprabhu; upamā dibāra nāhi-there cannot be any comparison; e-tina bhuvane-within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

nṛtyera mādhurī kebā varṇibāre pāre
mahāprabhu āise yei nṛtya dekhibāre

SYNONYMS

nṛtyera mādhurī-the sweetness of the dancing; kebā-who; varṇibāre pāre-can describe; mahāprabhu āise-Śrī Caitanya Mahāprabhu comes; yei-that; nṛtya-dancing; dekhibāre-to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

nṛtya kari' prabhu yabe viśrāma karilā
bhojanera lāgi' paṇḍita nivedana kailā

SYNONYMS

nṛtya kari'-after dancing; prabhu-Lord Nityānanda; yabe-when; viśrāma karilā-took rest; bhojanera lāgi'-for His eating; paṇḍita-Rāghava Paṇḍita; nivedana kailā-submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita submitted his request that the Lord take supper.

TEXT 107

bhojane vasilā prabhu nija-gaṇa lañā

mahāprabhura āsana ḍāhine pātiyā

SYNONYMS

bhojane-to eat; vasilā-sat down; prabhu-Lord Nityānanda Prabhu; nija-gaṇa lañā-with His own personal associates; mahāprabhura-of Śrī Caitanya Mahāprabhu; āsana-sitting place; ḍāhine pātiyā-setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

mahāprabhu āsi' sei āsane vasila
dekhi' rāghavera mane ānanda bāḍila

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; āsi'-coming; sei āsane-on that seat; vasila-sat down; dekhi'-seeing; rāghavera mane-in the mind of Rāghava Paṇḍita; ānanda-great happiness; bāḍila-increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness. Rāghava Paṇḍita felt increasing happiness.

TEXT 109

dui-bhāi-āge prasāda āniyā dharilā
sakala vaiṣṇave piche pariveśana kailā

SYNONYMS

dui-bhāi-āge-in front of the two brothers; prasāda-the remnants of food offered to Lord Kṛṣṇa; āniyā-bringing; dharilā-put; sakala vaiṣṇave-to all the Vaiṣṇavas; piche-thereafter; pariveśana kailā-distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

nānā-prakāra piṭhā, pāyasa, divya śālyanna
amṛta nindaye aiche vividha vyañjana

SYNONYMS

nānā-prakāra piṭhā-various types of cake; pāyasa-sweet rice; divya śālyanna-fine cooked rice; amṛta-nectar; nindaye-surpassed; aiche-such; vividha vyañjana-varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

rāghava-ṭhākurera prasāda amṛtera sāra
mahāprabhu yāhā khāite āise bāra bāra

SYNONYMS

rāghava-ṭhākurera-of Rāghava Paṇḍita; prasāda-food offered to the Deity; amṛtera sāra-the essence of nectar; mahāprabhu-Śrī Caitanya Mahāprabhu; yāhā-which; khāite-to eat; āise-came; bāra bāra-again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

TEXT 112

pāka kari' rāghava yabe bhoga lāgāya
mahāprabhura lāgi' bhoga pṛthak bāḍaya

SYNONYMS

pāka kari'-after cooking; rāghava-Rāghava paṇḍita; yabe-when; bhoga lāgāya-offers food to the Deity; mahāprabhura lāgi'-for Lord Śrī Caitanya Mahāprabhu; bhoga-offering; pṛthak-separate; bāḍaya-arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

prati-dina mahāprabhu karena bhojana
madhye madhye prabhu tāṅre dena daraśana

SYNONYMS

prati-dina-daily; mahāprabhu-Śrī Caitanya Mahāprabhu; karena bhojana-eats; madhye madhye-sometimes; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; dena daraśana-gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

dui bhāire rāghava āni' pariveśe
yatna kari' khāoyāya, nā rahe avaśeṣe

SYNONYMS

dui bhāire-to the two brothers; rāghava-Rāghava paṇḍita; āni'-bringing; pariveśe-distributed; yatna kari'-with great attention; khāoyāya-fed Them; nā rahe avaśeṣe-there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākurāṇī

SYNONYMS

kata upahāra-many presentations; āne-brings; hena-such; nāhi jāni-I cannot understand; rāghavera ghare-at the house of Rāghava paṇḍita; rāndhe-cooks; rādhā-ṭhākurāṇī-the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

TEXT 116

durvāsāra ṭhāñi teṅho pāñāchena vara
amṛta ha-ite pāka tāṅra adhika madhura

SYNONYMS

durvāsāra ṭhāñi-from Durvāsā Muni; teṅho-She; pāñāchena vara-got the benediction; amṛta ha-ite-than nectar; pāka-cooking; tāṅra-Her; adhika madhura-more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

sugandhi sundara prasāda–mādhuryera sāra
dui bhāi tāhā khāñā santoṣa apāra

SYNONYMS

su-gandhi-fragrant; sundara-beautiful; prasāda-food; mādhuryera sāra-the essence of all sweetness; dui bhāi-the two brothers; tāhā-that; khāñā-eating; santoṣa apāra-very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

bhojane vasite raghunāthe kahe sarva-jana
paṇḍita kahe,–iṅha pāche karibe bhojana'

SYNONYMS

bhojane-to eat; vasite-to sit down; raghunāthe-unto Raghunātha dāsa; kahe-requested; sarva-jana-everyone; paṇḍita kahe-Rāghava Paṇḍita said; iṅha-this; pāche-later; karibe bhojana-will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Paṇḍita told them,"He will take prasāda later."

TEXT 119

bhakta-gaṇa ākaṇṭha bhariyā karila bhojana
'hari' dhvani kari' uṭhi' kailā ācamana

SYNONYMS

bhakta-gaṇa-all the devotees; ākaṇṭha-up to the neck; bhariyā-filling; karila bhojana-took prasāda; hari dhvani-chanting of the holy name of Hari; kari'-doing; uṭhi'-getting up; kailā ācamana-washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

TEXT 120

bhojana kari' dui bhāi kailā ācamana
rāghava āni' parāilā mālya-candana

SYNONYMS

bhojana kari'-after eating; dui bhāi-the two brothers; kailā ācamana-washed Their hands and mouths; rāghava-Rāghava Paṇḍita; āni'-bringing; parāilā-decorated Them with; mālya-candana-flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

biḍā khāoyāilā, kailā caraṇa vandana
bhakta-gaṇe dilā biḍā, mālya-candana

SYNONYMS

biḍā khāoyāilā-he offered betel nuts; kailā caraṇa vandana-prayed to the lotus feet; bhakta-gaṇe-unto the devotees; dilā-gave; biḍā-betel nuts; mālya-candana-garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

rāghavera kṛpā raghunāthera upare
dui bhāiera avaśiṣṭa pātra dilā tāṅre

SYNONYMS

rāghavera-of Rāghava Paṇḍita; kṛpā-mercy; raghunāthera upare-unto Raghunātha dāsa; dui bhāiera-of the two brothers; avaśiṣṭa-of remnants of food; pātra-the dishes; dilā tāṅre-offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

TEXT 123

kahilā,–"caitanya gosāñi kariyāchena bhojana
tāṅra śeṣa pāile, tomāra khaṇḍila bandhana"

SYNONYMS

kahilā-he said; caitanya gosāñi-Lord Śrī Caitanya Mahāprabhu; kariyāchena bhojana-has eaten; tāṅra śeṣa-His remnants; pāile-if you take; tomāra-your; khaṇḍila-will cease; bandhana-bondage.

TRANSLATION

He said, "Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

TEXT 124

bhakta-citte bhakta-gṛhe sadā avasthāna
kabhu gupta, kabhu vyakta, svatantra bhagavān

SYNONYMS

bhakta-citte-in the heart of a devotee; bhakta-gṛhe-at the house of a devotee; sadā avasthāna-always resides; kabhu gupta-sometimes hidden; kabhu vyakta-sometimes manifest; svatantra-fully independent; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa
ihāte saṁśaya yāra, sei yāya nāśa

SYNONYMS

sarvatra-everywhere; vyāpaka-pervading; prabhura-of the Supreme Personality of Godhead; sadā-always; sarvatra-everywhere; vāsa-residence; ihāte-about this; saṁśaya-doubt; yāra-of whom; sei-he; yāya nāśa-becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

TEXT 126

prāte nityānanda prabhu gaṅgā-snāna kariyā
sei vṛkṣa-mūle vasilā nija-gaṇa lañā

SYNONYMS

prāte-in the morning; nityānanda prabhu-Lord Nityānanda Prabhu; gaṅgā snāna-bathing in the Ganges; kariyā-after doing; sei vṛkṣa-mūle-under that tree; vasilā-sat down; nija-gaṇa lañā-with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

TEXT 127

raghunātha āsi' kailā caraṇa vandana
rāghava-paṇḍita-dvārā kailā nivedana

SYNONYMS

raghunātha-Raghunātha dāsa; āsi'-coming; kailā caraṇa vandana-worshiped His lotus feet; rāghava-paṇḍita-dvārā-through Rāghava paṇḍita; kailā nivedana-submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

TEXT 128

"adhama, pāmara mui hīna jīvādhama!
mora icchā haya–pāṅa caitanya-caraṇa

SYNONYMS

adhama-the most fallen; pāmara-the most sinful; mui-I; hīna-condemned; jīva-adhama-the lowest of all living beings; mora-my; icchā-desire; haya-is; pāṅa-I can get; caitanya-caraṇa-the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

”I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 129

vāmana hañā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya

SYNONYMS

vāmana hañā-being a dwarf; yena-as if; cānda-the moon; dharibāre-to catch; cāya-wants; aneka yatna-many attempts; kainu-I have made; tāte-in that; kabhu siddha naya-I have not been successful.

TRANSLATION

”Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

yata-bāra palāi āmi gṛhādi chādiyā
pitā, mātā–dui more rākhaye bāndhiyā

SYNONYMS

yata-bāra-as many times; palāi-go away; āmi-I; gṛha-ādi chāḍiyā-giving up my relationship with home; pitā mātā-father and mother; dui-both of them; more-me; rākhaye bāndhiyā-keep bound.

TRANSLATION

”Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

tomāra kṛpā vinā keha ’caitanya’ nā pāya
tumi kṛpā kaile tāṅre adhameha pāya

SYNONYMS

tomāra kṛpā-Your mercy; vinā-without; keha-anyone; caitanya-Lord Śrī Caitanya Mahāprabhu; nā pāya-cannot get; tumi kṛpā kaile-if You are merciful; tāṅre-Him; adhameha-even the fallen soul; pāya-can get.

TRANSLATION

”No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men ca attain shelter at His lotus feet.

TEXT 132

ayogya mui nivedana karite kari bhaya
more ’caitanya’ deha’ gosāñi hañā sadaya

SYNONYMS

ayogya-unfit; mui-I; nivedana karite-to submit my desires; kari bhaya-I am afraid; more-unto me; caitanya deha’-kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; gosāñi-O my Lord; hañā sa-daya-being merciful.

TRANSLATION

”Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

mora māthe pada dhari’ karaha prasāda
nirvighne caitanya pāṅa–kara āśīrvāda”

SYNONYMS

mora māthe-upon my head; pada dhari’-keeping Your feet; karaha prasāda-bless me; nirvighne-without difficulty; caitanya pāṅa-I may get the shelter of Śrī Caitanya Mahāprabhu; kara āśīrvāda-give this benediction.

TRANSLATION

”Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

TEXT 134

śuni’ hāsi’ kahe prabhu saba bhakta-gaṇe
”ihāra viṣaya-sukha–indra-sukha-sama

SYNONYMS

śuni’-hearing; hāsi’-smiling; kahe-says; prabhu-Lord Nityānanda Prabhu; saba bhakta-gaṇe-unto all the devotees; ihāra-of Raghunātha dāsa; viṣaya sukha-material happiness; indra-sukha-the material happiness of the King of heaven, Indra; sama-equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, ”Raghunātha dāsa’s standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

caitanya-kṛpāte seha nāhi bhāya mane
sabe āśīrvāda kara–pāuka caitanya-caraṇe

SYNONYMS

caitanya-kṛpāte-by the mercy of Lord Śrī Caitanya Mahāprabhu; seha-such a standard of material happiness; nāhi bhāya-he does not take as valuable; mane-at mind; sabe-all of you; āśīrvāda kara-give the benediction; pāuka-let him get; caitanya-caraṇe-the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

”Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

kṛṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tāṅre nāhi bhāya”

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; pāda-padma-of the lotus feet; gandha-the fragrance; yei jana-anyone who; pāya-gets; brahma-loka-of Brahmaloka; ādi-and so on; sukha-happiness; tāṅre-to him; nāhi bhāya-does not appear valuable.

TRANSLATION

”One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttama-śloka-lālasaḥ

SYNONYMS

yaḥ-who (Bharata Mahārāja); dustyajān-difficult to give up; dāra-sutān-wife and children; suhṛt-friends; rājyam-kingdom; hṛdi-spṛśaḥ-dear to the core of the heart; jahau-gave up; yuvā-youth; eva-at that time; malavat-like stool; uttama-śloka-lālasaḥ-being captivated by the transcendental qualities; pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

”Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.’ ”

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.14.43).

TEXT 138

tabe raghunāthe prabhu nikaṭe bolāila
tāṅra māthe pada dhari’ kahite lāgilā

SYNONYMS

tabe-then; raghunāthe-Raghunātha dāsa; prabhu-Lord Nityānanda Prabhu; nikaṭe bolāilā-called nearby; tāṅra māthe-on his head; pada dhari’-keeping His feet; kahite lāgilā-began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa’s head and began to speak.

TEXT 139

”tumi ye karāilā ei pulina-bhojana
tomāya kṛpā kari’ gaura kailā āgamana

SYNONYMS

tumi-you; ye-that; karāilā-caused to do; ei-this; pulina-bhojana-picnic on the bank of the Ganges; tomāya-unto you; kṛpā kari’-being merciful; gaura-Lord Śrī Caitanya Mahāprabhu; kailā āgamana-came.

TRANSLATION

”My dear Raghunātha dāsa,” He said, ”since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

TEXT 140

kṛpā kari’ kailā ciḍā-dugdha bhojana
nṛtya dekhi’ rātrye kailā prasāda bhakṣaṇa

SYNONYMS

kṛpā kari’-by His causeless mercy; kailā-did; ciḍā-dugdha bhojana-eating of the chipped rice and milk; nṛtya dekhi’-after seeing the dancing; rātrye-at night; kailā prasāda bhakṣaṇa-ate the prasāda.

TRANSLATION

”By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

tomā uddhārite gaura āilā āpane
chuṭila tomāra yata vighnādi-bandhane

SYNONYMS

tomā-you; uddhārite-to deliver; gaura-Lord Śrī Caitanya Mahāprabhu, Gaurahari; āilā āpane-came personally; chuṭila-have gone; tomāra-your; yata-all kinds of; vighna-ādi-bandhane-impediments for bondage.

TRANSLATION

”Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

svarūpera sthāne tomā karibe samarpaṇe
'antaraṅga' bhṛtya bali' rākhibe caraṇe

SYNONYMS

svarūpera sthāne-unto Svarūpa Dāmodara; tomā-you; karibe samarpaṇe-He will give; antaraṅga-very confidential; bhṛtya-servant; bali'-as; rākhibe caraṇe-will keep under His lotus feet.

TRANSLATION

"Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

niścinta hañā yāha āpana-bhavana
acire nirvighne pābe caitanya-caraṇa"

SYNONYMS

niścinta-without anxiety; hañā-being; yāha-go; āpana-bhavana-to your own place; acire-very soon; nirvighne-without impediments; pābe-you will get; caitanya-caraṇa-the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu."

TEXT 144

saba bhakta-dvāre tāṅre āśīrvāda karāilā
tāṅ-sabāra caraṇa raghunātha vandilā

SYNONYMS

saba-all; bhakta-dvāre-by the devotees; tāṅre āśīrvāda karāilā-had him blessed; tāṅ-sabāra-of all of them; caraṇa-the lotus feet; raghunātha-Raghu nātha dāsa; vandilā-worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

TEXT 145

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhṛte yukti karilā

SYNONYMS

prabhu-ājñā-the order of Lord Nityānanda Prabhu; lañā-taking; vaiṣṇavera ājñā-the permission of all the Vaiṣṇavas; la-ilā-he took; rāghava-sahite-with Rāghava Paṇḍita; nibhṛte-in a solitary place; yukti karilā-he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Srī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

TEXT 146

yukti kari' śata mudrā, soṇā tolā-sāte
nibhṛte dilā prabhura bhāṇḍārīra hāte

SYNONYMS

yukti kari'-after consultation; śata mudrā-one hundred coins; soṇā-in gold pieces; tolā-sāte-about seven tolās (about two and a half ounces); nibhṛte-secretly; dilā-delivered; prabhura-of Lord Nityānanda Prabhu; bhāṇḍārīra-of the treasurer; hāte-into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

TEXT 147

tāṅre niṣedhilā,–"prabhure ebe nā kahibā
nija-ghare yābena yabe tabe nivedibā"

SYNONYMS

tāṅre-him; niṣedhilā-he forbade; prabhure-unto Lord Nityānanda Prabhu; ebe-now; nā kahibā-do not speak; nila-ghare-to His home; yābena-will return; yabe-when; tabe-then; nivedibā-kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation."

TEXT 148

tabe rāghava-paṇḍita tāṅre ghare lañā gelā
ṭhākura darśana karāñā mālā-candana dilā

SYNONYMS

tabe-thereupon; rāghava-paṇḍita-Rāghava Paṇḍita; tāṅre-him; ghare lañā gelā-took to his home; ṭhākura darśana karāñā-after inducing him to see the Deity; mālā-candana-a garland and sandalwood pulp; dilā-delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

aneka 'prasāda' dilā pathe khāibāre

tabe punaḥ raghunātha kahe paṇḍitere

SYNONYMS

aneka prasāda-much prasāda; dilā-delivered; pathe khāibāre-to eat on his way; tabe-then; punaḥ-again; raghunātha kahe-Raghunātha dāsa said; paṇḍitere-to Rāghava Paṇḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍita.

TEXT 150

"prabhura saṅge yata mahānta, bhṛtya āśrita jana
pūjite cāhiye āmi sabāra caraṇa

SYNONYMS

prabhura saṅge-with Lord Nityānanda Prabhu; yata-all; mahānta-great devotees; bhṛtya-servants; āśrita jana-subservient people; pūjite-to worship; cāhiye-want; āmi-I; sabāra caraṇa-the lotus feet of all of them.

TRANSLATION

"I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

TEXT 151

biśa, pañca-daśa, bāra, daśa, pañca haya
mudrā deha' vicāri' yāra yata yogya haya

SYNONYMS

biśa-twenty; pañca-daśa-fifteen; bāra-twelve; daśa-ten; pañca-five; haya-are; mudrā-coins; deha'-give; vicāri'-considering; yāra-of whom; yata-as much; yogya haya-is fit.

TRANSLATION

"As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

TEXT 152

saba lekhā kariyā rāghava-pāśa dilā
yāṅra nāme yata rāghava ciṭhi lekhāilā

SYNONYMS

saba-all; lekhā kariyā-writing; rāghava-pāśa dilā-delivered to Rāghava Paṇḍita; yāṅra nāme-in whose name; yata-as much; rāghava-Rāghava Paṇḍita; ciṭhi-a list; lekhāilā-had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

eka-śata mudrā āra soṇā tolā-dvaya
paṇḍitera āge dila kariyā vinaya

SYNONYMS

eka-śata mudrā-one hundred coins; āra-and; soṇā-gold; tolā-dvaya-two tolās; paṇḍitera āge-before Rāghava Paṇḍita; dila-presented; kariyā vinaya-with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

tāṅra pada-dhūli lañā svagṛhe āilā
nityānanda-kṛpā pāñā kṛtārtha mānilā

SYNONYMS

tāṅra-his; pada-dhūli-the dust of the feet; lañā-taking; sva-gṛhe āilā-returned to his home; nityānanda-kṛpā-the mercy of Lord Nityānanda Prabhu; pāñā-getting; kṛtārtha mānilā-he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

sei haite abhyantare nā karena gamana
bāhire durgā-maṇḍape yāñā karena śayana

SYNONYMS

sei haite-from that day; abhyantare-in the interior rooms; nā karena gamana-did not go; bāhire-outside; durgā-maṇḍape-to the place where Durgā worship was performed; yāñā-going; karena śayana-he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

tāṅhā jāgi' rahe saba rakṣaka-gaṇa
palāite karena nānā upāya cintana

SYNONYMS

tāṅhā-there; jāgi'-keeping awake; rahe-stay; saba-all; rakṣaka-gaṇa-the watch men; palāite-to go away; karena-does; nānā-various; upāya-means; cintana-thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

hena-kāle gauḍa-deśera saba bhakta-gaṇa
prabhure dekhite nīlācale karilā gamana

SYNONYMS

hena-kāle-at this time; gauḍa-deśera-of Bengal; saba-all; bhakta-gaṇa-devotees; prabhure-Lord Śrī Caitanya Mahāprabhu; dekhite-to see; nīlācale-to Jagannātha Purī; karilā gamana-went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

TEXT 158

tāṅ-sabāra saṅge raghunātha yāite nā pāre
prasiddha prakaṭa saṅga, tabahiṅ dharā paḍe

SYNONYMS

tāṅ-sabāra-all of them; saṅge-with; raghunātha-Raghunātha dāsa; yāite nā pāre-could not go; prasiddha-famous; prakaṭa-known; saṅga-group; tabahiṅ-immediately; dharā paḍe-he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

TEXTS 159-160

ei-mata cintite daive eka-dine
bāhire devī-maṇḍape kariyāchena śayane
daṇḍa-cāri rātri yabe āche avaśeṣa
yadunandana-ācārya tabe karilā praveśa

SYNONYMS

ei-mata-in this way; cintite-while he was thinking; daive-by chance; eka dine-one day; bāhire-outside the house; devī-maṇḍape-on the Durgā platform; kariyāchena śayane-was sleeping; daṇḍa-cāri-four daṇḍas (ninety-six minutes); rātri-night; yabe-when; āche avaśeṣa-there remained; yadunandana-ācārya-the priest of the name Yadunandana Ācārya; tabe-then; karilā praveśa-entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

TEXT 161

vāsudeva-dattera teṅha haya 'anugṛhīta'
raghunāthera 'guru' teṅho haya 'purohita'

SYNONYMS

vāsudeva-dattera-of Vāsudeva Datta; teṅha-he; haya anugṛhīta-was given the mercy; raghunāthera-of Raghunātha dāsa; guru-the spiritual master; teṅho-he; haya-was; purohita-the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a brāhmaṇa family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

TEXT 162

advaita-ācāryera teṅha 'śiṣya antaraṅga'
ācārya-ājñāte māne–caitanya 'prāṇa-dhana'

SYNONYMS

advaita-ācāryera-of Advaita Ācārya; teṅha-Yadunandana Ācārya; śiṣya-disciple; antaraṅga-very confidential; ācārya-ājñāte-by the order of Advaita Ācārya; māne-he accepted; caitanya prāṇa-dhana-Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

aṅgane āsiyā teṅho yabe dāṇḍāilā
raghunātha āsi' tabe daṇḍavat kailā

SYNONYMS

aṅgane-in the courtyard; āsiyā-entering; teṅho-Yadunandana Ācārya; yabe-when; dāṇḍāilā-stood up; raghunātha-Raghunātha dāsa; āsi'-coming; tabe-at that time; daṇḍavat kailā-offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

tāṅra eka śiṣya tāṅra ṭhākurera sevā kare
sevā chāḍiyāche, tāre sādhibāra tare

SYNONYMS

tāṅra-his; eka-one; śiṣya-disciple; tāṅra-his; ṭhākurera-of the Deity; sevā-service; kare-does; sevā chāḍiyāche-he has left that service; tāre-him; sādhibāra tare-to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

TEXT 165

raghunāthe kahe,–"tāre karaha sādhana
sevā yena kare, āra nāhika brāhmaṇa"

SYNONYMS

raghunāthe kahe-he said to Raghunātha dāsa; tāre-him; karaha sādhana-induce to accept the service; sevā-service; yena-that; kare-he does; āra-other; nāhika-there is no; brāhmaṇa-brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, "Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it."

TEXT 166

eta kahi' raghunāthe lañā calilā
rakṣaka saba śeṣa-rātre nidrāya padilā

SYNONYMS

eta kahi'-saying this; raghunāthe lañā-taking Raghunātha dāsa; calilā-he went out; rakṣaka saba-all the watch men; śeṣa-rātre-at the end of night; nidrāya paḍilā-fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

ācāryera ghara ihāra pūrva-diśāte
kahite śunite duṅhe cale sei pathe

SYNONYMS

ācāryera ghara-the house of Yadunandana Ācārya; ihāra-of this; pūrva-diśāte-to the east; kahite-talking; śunite-listening; duṅhe-both of them; cale-go; sei pathe-on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

ardha-pathe raghunātha kahe gurura caraṇe
"āmi sei vipre sādhi' pāṭhāimu tomā sthāne

SYNONYMS

ardha-pathe-halfway along the path; raghunātha kahe-Raghunātha dāsa said; gurura caraṇe-unto the lotus feet of his spiritual master; āmi-I; sei-that; vipre-brāhmaṇa; sādhi'-inducing; pāṭhāimu-shall send; tomā sthāne-to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

tumi sukhe ghare yāha–more ājñā haya"
ei chale ājñā māgi' karilā niścaya

SYNONYMS

tumi-you; sukhe-in happiness; ghare yāha-go to your place; more-to me; ājñā-order; haya-is; ei chale-on this plea; ājñā māgi'-asking permission; karilā niścaya-decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

TEXT 170

"sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge

SYNONYMS

sevaka-servant; rakṣaka-watchman; āra-and; keha nāhi-there is no one; saṅge-along; palāite-to go away; āmāra-my; bhāla-good; eita-this; prasaṅge-opportunity.

TRANSLATION

Raghunātha dāsa thought, ”This is the greatest opportunity to go away because this time there are no servants or watchmen with me.”

TEXT 171

eta cinti' pūrva-mukhe karilā gamana
ulaṭiyā cāhe pāche,–nāhi kona jana

SYNONYMS

eta cinti'-thinking this; pūrva-mukhe-toward the east; karilā gamana-began to proceed; ulaṭiyā-turning around; cāhe-looks; pāche-behind; nāhi kona jana-there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

śrī-caitanya-nityānanda-caraṇa cintiyā
patha chāḍi' upapathe yāyena dhāñā

SYNONYMS

śrī-caitanya-of Śrī Caitanya Mahāprabhu; nityānanda-of Lord Nityānanda Prabhu; caraṇa-the lotus feet; cintiyā-thinking of; patha chāḍi'-giving up the general pathway; upapathe-by the path not generally used; yāyena dhāñā-he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

grāme-grāmera patha chāḍi' yāya vane vane
kāya-mano-vākye cinte caitanya-caraṇe

SYNONYMS

grāme-grāmera-from village to village; patha-the general path; chāḍi'-giving up; yāya-goes; vane vane-through the jungles; kāya-manaḥ-vākye-with body, mind and words; cinte-thinks; caitanya caraṇe-of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

pañca-daśa-krośa-patha cali' gelā eka-dine
sandhyā-kāle rahilā eka gopera bāthāne

SYNONYMS

pañca-daśa-krośa-about thirty miles; patha cali'-walking on the path; gelā-went; eka-dine-in one day; sandhyā-kāle-in the evening; rahilā-remained; eka gopera-of a milkman; bāthāne-in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

upavāsī dekhi' gopa dugdha āni' dilā
sei dugdha pāna kari' paḍiyā rahilā

SYNONYMS

upavāsī-fasting; dekhi'-seeing; gopa-the milkman; dugdha-milk; ani'-bringing; dilā-gave; sei dugdha-that milk; pāna kari'-drinking; paḍiyā-lying down; rahilā-he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

TEXT 176

ethā tāṅra sevaka rakṣaka tāṅre nā dekhiyā
tāṅra guru-pāśe vārtā puchilena giyā

SYNONYMS

ethā-here, at his home; tāṅra-his; sevaka-servant; rakṣaka-watchman; tāṅre-him; nā dekhiyā-not seeing; tāṅra guru-pāśe-from his spiritual master; vārtā-news; puchilena-inquired; giyā-going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

TEXT 177

teṅha kahe, 'ājñā māgi' gelā nija-ghara'
'palāila raghunātha'–uṭhila kolāhala

SYNONYMS

teṅha kahe-he said; ājñā māgi'-asking my permission; gelā-went; nija ghara-to his home; palāila raghunātha-Raghunātha dāsa has gone away; uṭhila-arose; kolāhala-a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, ”He has already asked my permission and returned home.” Thus there arose a tumultuous sound, as everyone cried, ”Now Raghunātha has gone away!”

TEXT 178

tāṅra pitā kahe,–”gauḍera saba bhakta-gaṇa
prabhu-sthāne nīlācale karilā gamana

SYNONYMS

tāṅra-his; pitā-father; kahe-said; gauḍera-of Bengal; saba-all; bhakta gaṇa-the devotees; prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; nīlācale-at Jagannātha purī; karilā gamana-have gone.

TRANSLATION

Raghunātha dāsa’s father said, ”Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

TEXT 179

sei-saṅge raghunātha gela palāñā
daśa jana yāha, tāre ānaha dhariyā”

SYNONYMS

sei-saṅge-with them; raghunātha-Raghunātha dāsa; gela palāñā-has fled; daśa jana-ten men; yāha-go; tāre-him; ānaha-bring; dhariyā-catching.

TRANSLATION

”Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back.”

TEXT 180

śivānande patrī dila vinaya kariyā
’āmāra putrere tumi dibā bāhuḍiyā’

SYNONYMS

śivānande-unto Śivānanda Sena; patrī-a letter; dila-sent; vinaya kariya-with great humility; āmāra putrere-my son; tumi-you; dibā-please give; bāhuḍiyā-returning.

TRANSLATION

Raghunātha dāsa’s father wrote a letter to Śivānanda Sena, asking him with great humility, ”Please return my son.”

TEXT 181

jhāṅkarā paryanta gela sei daśa jane
jhāṅkarāte pāila giyā vaiṣṇavera gaṇe

SYNONYMS

jhāṅkarā paryanta-to the place known as Jhāṅkarā; gela-went; sei daśa jane-those ten men; jhāṅkarāte-at Jhāṅkarā; pāila-caught up to; giyā-going; vaiṣṇavera gaṇe-the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

TEXT 182

patrī diyā śivānande vārtā puchila
śivānanda kahe,–’teṅha ethā nā āila’

SYNONYMS

patrī-letter; diyā-delivering; śivānande-unto Śivānanda Sena; vārtā-news; puchila-inquired; śivānanda kahe-Śivānanda said; teṅha-he; ethā-here; nā āila-did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, ”He did not come here.”

TEXT 183

bāhuḍiyā sei daśa jana āila ghara
tāṅra mātā-pitā ha-ila cintita antara

SYNONYMS

bāhuḍiyā-returning; sei-those; daśa jana-ten men; āila ghara-came back home; tāṅra-his; mātā-pitā-mother and father; ha-ila-became; cintita-full of anxiety; antara-within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa’s father and mother were filled with anxiety.

TEXT 184

ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍi’ cale dakṣiṇa-mukha hañā

SYNONYMS

ethā-here; raghunātha-dāsa-Raghunātha dāsa; prabhāte-early in the morning; uṭhiyā-rising; pūrva-mukha-facing the east; chāḍi’-giving up; cale-began to proceed; dakṣiṇa-mukha-facing south; hañā-being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman’s house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185

chatrabhoga pāra hañā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa

SYNONYMS

chatra-bhoga-the place named Chatrabhoga; pāra hañā-crossing; chāḍiyā-giving up; sarāṇa-the royal road; kugrāma diyā diyā-going through village pathways; karila prayāṇa-proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four pargaṇās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadī in Benāpola.

TEXT 186

bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana

SYNONYMS

bhakṣaṇa apekṣā nāhi-did not care for eating; samasta divasa-all day; gamana-traveling; kṣudhā-hunger; nāhi bādhe-did not become an impediment; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu; prāptye-on obtaining; mana-mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe nija prāṇa

SYNONYMS

kabhu carvaṇa-sometimes chewing; kabhu randhana-sometimes cooking; kabhu dugdha-pāna-sometimes drinking milk; yabe-when; yei-whoever; mile-meets; tāhe-in that way; rākhe-keeps; nija prāṇa-his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

bāra dine cali' gelā śrī-puruṣottama
pathe tina-dina mātra karilā bhojana

SYNONYMS

bāra dine-for twelve days; cali'-traveling; gelā-reached; śrī-puruṣottama-Jagannātha Purī, or Nīlācala, the place of Puruṣottama; pathe-on the path; tina-dina-on three days; mātra-only; karilā bhojana-he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

TEXT 189

svarūpādi-saha gosāñi āchena vasiyā
hena-kāle raghunātha milila āsiyā

SYNONYMS

svarūpa-ādi-saha-in the company of devotees, headed by Svarūpa Dāmodara; gosāñi-Lord Śrī Caitanya Mahāprabhu; āchena vasiyā-was sitting; hena-kāle-at this time; raghunātha-Raghunātha dāsa; milila-met; āsiyā-coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

TEXT 190

aṅganete dūre rahi' karena praṇipāta
mukunda-datta kahe,–'ei āila raghunātha'

SYNONYMS

aṅganete-in the courtyard; dūre rahi'-keeping himself at a distant place; karena praṇipāta-offered his obeisances; mukunda-datta kahe-Mukunda Datta said; ei-this; āila-has come; raghunātha-Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunātha."

TEXT 191

prabhu kahena,–'āisa;, teṅho dharilā caraṇa
uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana

SYNONYMS

prabhu kahena-the Lord said; āisa-come here; teṅho-he; dharilā caraṇa-caught His lotus feet; uṭhi'-standing up; prabhu-the Lord; kṛpāya-out of mercy; tāṅre-him; kailā āliṅgana-embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. "Come here," He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

svarūpādi saba bhaktera caraṇa vandilā
prabhu-kṛpā dekhi' sabe āliṅgana kailā

SYNONYMS

svarūpa-ādi-headed by Svarūpa Dāmodara; saba bhaktera-of all the devotees; caraṇa vandilā-offered prayers to the lotus feet; prabhu-kṛpā-the mercy of Lord Caitanya; dekhi'-seeing; sabe-all of them; āliṅgana kailā-embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

prabhu kahe,–"kṛṣṇa-kṛpā baliṣṭha sabā haite
tomāre kāḍila viṣaya-viṣṭhā-garta haite"

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; kṛṣṇa-kṛpā-the mercy of Lord Kṛṣṇa; baliṣṭha-more powerful; sabā haite-than anything; tomāre-you; kāḍila-He has delivered; viṣaya-of material enjoyment; viṣṭhā-of stool; garta-the ditch; haite-from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

PURPORT

According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A gṛhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

raghunātha mane kahe,–'kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā,–ei āmi māni'

SYNONYMS

raghunātha-Raghunātha dāsa; mane kahe-answered within his mind; kṛṣna-Lord Kṛṣṇa; nāhi jāni-I do not know; tava-Your; kṛpā-mercy; kāḍila-has delivered; āmā-me; ei-this; āmi māni-I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, "I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life."

TEXT 195

prabhu kahena,–"tomāra pitā-jyeṭhā dui jane
cakravarti-sambandhe hāma 'ājā' kari' māne

SYNONYMS

prabhu kahena-Lord Caitanya Mahāprabhu said; tomāra-your; pitā-jyeṭhā-father and his elder brother; dui jane-both of them; cakravarti-sambandhe-be cause of a relationship with Nīlāmbara Cakravartī; hāma-I; ājā kari'-as My grandfathers; māne-consider.

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the brāhmaṇas and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother brāhmaṇa. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.

TEXT 196

cakravartīra duhe haya bhrātṛ-rūpa dāsa
ataeva tāre āmi kari parihāsa

SYNONYMS

cakravartīra-of Nīlāmbara Cakravartī; duhe-both; haya-are; bhrātṛ-rūpa dāsa-servants as younger brothers; ataeva-therefore; tāre-unto them; āmi-I; kari parihāsa-say something jokingly.

TRANSLATION

"Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

TEXT 197

tomāra bāpa-jyeṭhā–viṣaya-viṣṭhā-gartera kīḍā
sukha kari' māne viṣaya-viṣera mahā-pīḍā

SYNONYMS

tomāra-your; bāpa-father; jyeṭhā-his elder brother; viṣaya-of material enjoyment; viṣṭhā-stool; gartera-of the ditch; kīḍā-worms; sukha kari'-as happiness; māne-they consider; viṣaya-of material enjoyment; viṣera-of the poison; mahā-pīḍā-the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

yadyadi brahmaṇya kare brāhmaṇera sahāya
'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'

SYNONYMS

yadyapi-although; brahmaṇya kare-give charity to the brāhmaṇas; brāhmaṇera sahāya-great helpers to the brāhmaṇas; śuddha-vaiṣṇava-pure Vaiṣṇavas; nahe-not; haye-they are; vaiṣṇavera prāya-almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaishnavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, some people, usually very rich men, dress like Vaiṣṇavas and give charity to brāhmaṇas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to brāhmaṇas and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Govardhana, and uncle, Hiraṇya dāsa, were both very charitable to brāhmaṇas. Indeed, the brāhmaṇas from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were kaniṣṭha-adhikārīs, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called viṣayīs, or blind materialistic enjoyers.

TEXT 199

tathāpi viṣayera svabhāva–kare mahā-andha
sei karma karāya, yāte haya bhava-bandha

SYNONYMS

tathāpi-still; viṣayera svabhāva-the potency of material enjoyment; kare mahā-andha-makes one completely blind; sei karma karāya-causes one to act in that way; yāte-by which; haya-there is; bhava-bandha-the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ: if one does not act as a pure devotee, whatever acts he per forms will produce reactions of fruitive bondage (karma-bandhanaḥ). In Śrīmad-Bhāgavatam it is said:

nūnaṁ pramattaḥ kurute vikarma
yad-indriya-prīta ya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (Śrīmad-Bhāgavatam 5.5.4) A viṣayī, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a karmī, jñānī, yogī or something else, according to his desire, but he does not know that the activities of karma, jñāna and yoga simply bind one to the cycle of birth and death.

TEXT 200

hena 'viṣaya' haite kṛṣṇa uddhārilā tomā'
kahana nā yāya kṛṣṇa-
kṛpāra mahimā"

SYNONYMS

hena viṣaya-such a fallen condition of material enjoyment; haite-from; kṛṣṇa-Lord Kṛṣṇa; uddhārilā tomā'-has delivered you; kahana nā yāya-cannot be described; kṛṣṇa-kṛpāra-of the mercy of Lord Kṛṣṇa; mahimā-the glories.

TRANSLATION

"By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa's causeless mercy cannot be expressed."

PURPORT

in the Brahma-saṁhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bha-jām. Lord Kṛṣṇa is so merciful that He can stop the reaction of karma for His devotee. Everyone-from a small insect called indra-gopa up to Indra, the King of heaven-is bound by the reactions of fruitive activities.

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his karma However, when one becomes a pure devotee, free from material desires and from bondage to karma, jñāna and yoga, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

TEXT 201

raghunāthera kṣīṇatā-mālinya dekhiyā
svarūpere kahena prabhu kṛpārdra-citta hañā

SYNONYMS

raghunāthera-of Raghunātha dāsa; kṣīṇatā-thinness; mālinya-dirty condition of the body; dekhiyā-seeing; svarūpere kahena-said to Svarūpa Dāmodara Gosvāmī; prabhu-Lord Caitanya Mahāprabhu kṛpā-out of mercy; ārdra-melted; citta-heart; hañā-being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

TEXT 202

"ei raghunāthe āmi saṅpinu tomāre
putra-bhṛtya-rūpe tumi kara aṅgīkāre

SYNONYMS

ei raghunāthe-this Raghunātha dāsa; āmi-I; saṅpinu tomāre-am entrusting to you; putra-son; bhṛtya-servant; rūpe-as; tumi-you (Svarūpa Dāmodara Gosvāmī); kara aṅgīkāre-please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

TEXT 203

tina 'raghunātha'-nāma haya āmāra gaṇe
'svarūpera raghu'–āji haite ihāra nāme"

SYNONYMS

tina raghunātha-three Raghunāthas; nāma-named; haya-are; āmāra gaṇe-among My associates; svarūpera raghu-the Raghunātha of Svarūpa Dāmodara; āji haite-from this day; ihāra-of this one; nāme-the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates-Vaidya Raghunātha (vide Ādi-līlā 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

TEXT 204

eta kahi' raghunāthera hasta dharilā
svarūpera haste tāṅre samarpaṇa kailā

SYNONYMS

eta kahi'-saying this; raghunāthera-of Raghunātha dāsa; hasta dharilā-caught the hand; svarūpera haste-in the hands of Svarūpa Dāmodara; tāṅre-him; samarpaṇa kailā-entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

TEXT 205

svarūpa kahe,–'mahāprabhura ye ājñā haila'
eta kahi' raghunāthe punaḥ āliṅgila

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; mahāprabhura-of Śrī Caitanya Mahāprabhu; ye-whatever; ājñā-order; haila-there is; eta kahi'-saying this; raghunāthe-Raghunātha dāsa; punaḥ-again; āliṅgila-he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, "Śrī Caitanya Mahāprabhu, whatever You order is accepted." He then embraced Raghunātha dāsa again.

TEXT 206

caitanyera bhakta-vātsalya kahite nā pāri
govindere kahe raghunāthe dayā kari'

SYNONYMS

caitanyera-of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya-affection for devotees; kahite nā pāri-I cannot express properly; govindere-to Govinda; kahe-He said; raghunāthe-upon Raghunātha; dayā kari'-being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

TEXT 207

"pathe iṅha kariyāche bahuta laṅghana
kata-dina kara ihāra bhāla santarpaṇa"

SYNONYMS

pathe-on the way; iṅha-this Raghunātha dāsa; kariyāche-has done; bahuta-much; laṅghana-fasting and difficult endeavor; kata-dina-for some days; kara-do; ihāra-of him; bhāla-good; santarpaṇa-attention.

TRANSLATION

"On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction."

TEXT 208

raghunāthe kahe–"yāñā, kara sindhu-snāna
jagannātha dekhi' āsi' karaha bhojana"

SYNONYMS

raghunāthe kahe-He said to Raghunātha dāsa; yāñā-going; kara sindhu-snāna-bathe in the sea; jagannātha dekhi'-after seeing Lord Jagannātha; āsi'-after coming; karaha bhojana-take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal."

TEXT 209

eta bali' prabhu madhyāhna karite uṭhilā
raghunātha-dāsa saba bhaktere mililā

SYNONYMS

eta bali'-after saying this; prabhu-Śrī Caitanya Mahāprabhu; madhyāhna karite-for performing His midday duties; uṭhilā-got up; raghunātha-dāsa-Raghunātha dāsa; saba-all; bhaktere-devotees; mililā-met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa
vismita hañā kare tāṅra bhāgya-praśaṁsana

SYNONYMS

raghunāthe-unto Raghunātha dāsa; prabhura-of Śrī Caitanya Mahāprabhu; kṛpā-mercy; dekhi-seeing; bhakta-gaṇa-all the devotees; vismita-struck with wonder; hañā-being; kare-do; tāṅra-his; bhāgya-fortune; praśaṁsana-praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

raghunātha samudre yāñā snāna karilā
jagannātha dekhi' punaḥ govinda-pāśa āilā

SYNONYMS

raghunātha-Raghunātha dāsa; samudre-to the sea; yāñā-going; snāna karilā-took a bath; jagannātha dekhi'-after seeing Lord Jagannātha; punaḥ-again; govinda-pāśa āilā-came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

TEXT 212

prabhura avaśiṣṭa pātra govinda tāṅre dilā
ānandita hañā raghunātha prasāda pāilā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; avaśiṣṭa pātra-a plate of remnants of food; govinda-the personal servant of the Lord; tāṅre-to him; dilā-offered; ānandita hañā-becoming very happy; raghunātha-Raghunātha dāsa; prasāda pāilā-accepted the prasāda.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

TEXT 213

ei-mata rahe teṅha svarūpa-caraṇe
govinda prasāda tāṅre dila pañca dine

SYNONYMS

ei-mata-in this way; rahe-remained; teṅha-he; svarūpa-caraṇe-under the shelter of Svarūpa Dāmodara Gosvāmī; govinda-the personal servant of Śrī Caitanya Mahāprabhu; prasāda-the remnants of the food of Śrī Caitanya Mahāprabhu; tāṅre-unto him; dila-gave; pañca dine-for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

TEXT 214

āra dina haite 'puṣpa-añjali' dekhiyā
siṁha-dvāre khāḍā rahe bhikṣāra lāgiyā

SYNONYMS

āra dina-the next day; haite-from; puṣpa-añjali-the ceremony of offering flowers to the Lord; dekhiyā-after seeing; siṁha-dvāre-at the main gate; khāḍā rahe-remains standing; bhikṣāra lāgiyā-for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Siṁha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

TEXT 215

jagannāthera sevaka yata–'viṣayīra gaṇa'
sevā sāri' rātrye kare gṛhete gamana

SYNONYMS

jagannāthera-of Lord Jagannātha; sevaka-servants; yata-all; viṣayīra gaṇa-generally known as viṣayī; sevā sāri'-after finishing their service; rātrye-at night; kare-do; gṛhete gamana-returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as viṣayīs, return home at night.

TEXT 216

siṁha-dvāre annārthī vaiṣṇave dekhiyā
pasārira ṭhāñi anna dena kṛpā ta' kariyā

SYNONYMS

siṁha-dvāre-at the Siṁha gate; anna-arthī-in need of some eatables; vaiṣṇave-Vaiṣṇavas; dekhiyā-seeing; pasārira ṭhāñi-from the shopkeepers; anna dena-deliver some eatables; kṛpā ta' kariyā-out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Siṁha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

TEXT 217

ei-mata sarva-kāla āche vyavahāra
niṣkiñcana bhakta khāḍā haya siṁha-dvāra

SYNONYMS

ei-mata-in this way; sarva-kāla-for all time; ache-is; vyavahāra-the etiquette; niṣkiñcana bhakta-a devotee who has no other support; khāḍā haya-stands; siṁha-dvāra-at the gate known as Siṁha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Siṁha-dvāra gate to receive alms from the servants.

TEXT 218

sarva-dina karena vaiṣṇava nāma-saṅkīrtana
svacchande karena jagannātha daraśana

SYNONYMS

sarva-dina-the whole day; karena-performs; vaiṣṇava-a Vaiṣṇava; nāma-saṅkīrtana-chanting of the holy name of the Lord; svacchande-with full freedom; karena-does; jagannātha daraśana-seeing Lord Jagannātha. freedom; karena-does; jagannātha daraśana-seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chats the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

TEXT 219

keha chatre māgi' khāya, yebā kichu pāya
keha rātre bhikṣā lāgi' siṁha-dvāre raya

SYNONYMS

keha-some; chatre-at the almshouse; māgi'-begging; khāya-eat; yeba-whatever; kichu-little; pāya-they receive; keha-some; rātre-at night; bhikṣā lāgi'-for begging alms; siṁha-dvāre raya-stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

TEXT 220

mahāprabhura bhakta-gaṇera vairāgya pradhāna
yāhā dekhi' prīta hana gaura-bhagavān

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇera-of the devotees; vairāgya-renunciation; pradhāna-the basic principle; yāhā dekhi'-seeing which; prīta hana-becomes satisfied; gaura-bhagavān-Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

prabhure govinda kahe,–"raghunātha 'prasāda' nā laya
rātrye siṁha-dvāre khāḍā hañā māgi' khāya"

SYNONYMS

prabhure-unto Lord Śrī Caitanya Mahāprabhu; govinda kahe-Govinda said; raghunātha-Raghunātha dāsa; prasāda nā laya-does not take prasāda; rātrye-at night; siṁha-dvāre-at the Siṁha-dvāra gate; khāḍā hañā-standing; māgi'-begging; khāya-he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, "Raghunātha dāsa no longer takes prasāda here. Now he stands at the Siṁha-dvāra, where he begs some alms to eat."

TEXT 222

śuni' tuṣṭa hañā prabhu kahite lāgila
"bhāla kaila, vairāgīra dharma ācarila

SYNONYMS

śuni'-hearing; tuṣṭa hañā-being very satisfied; prabhu-Lord Śrī Caitanya Mahāprabhu; kahite lāgila-began to say; bhāla kaila-he has done well; vairāgīra-of a person in the renounced order; dharma-the principles; ācarila-he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. "Raghunātha dāsa has done well," He said."He has acted suitably for a person in the renounced order.

TEXT 223

vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa

SYNONYMS

vairāgī-a person in the renounced order; karibe-will do; sadā-always; nāma-saṅkīrtana-chanting of the holy name of the Lord; māgiyā-by begging; khāñā-eating; kare jīvana rakṣaṇa-he sustains his life.

TRANSLATION

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the Hari-bhakti-vilāsa at the end of the Twentieth Vilāsa (366, 379, 382):

kṛtyānyetāni tu prāyo
gṛhiṇāṁ dhanināṁ satām
likhitāni na tu tyakta-
parigraha-mahātmanām
prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti hariṁ ye vai
te taranti bhavārṇavam
evam ekāntināṁ prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoḥ
kurvatāṁ parama-prītyā
kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Śrīla Jīva Gosvāmī says:

yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

TEXT 224

vairāgī hañā yebā kare parāpeksā
kārya-siddhi nahe, kṛṣṇa karena upekṣā

SYNONYMS

vairāgī hañā-being in the renounced order; yebā-anyone who; kare-does; parāpekṣā-dependence on others; kārya-siddhi nahe-he does not become successful; kṛṣṇa-Lord Kṛṣṇa; karena upekṣā-neglects.

TRANSLATION

”A vairāgī [a person in the renounced order] should not depend on others. ’If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225

vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaśa

SYNONYMS

vairāgī hañā-being in the renounced order; kare-does; jihvāra-of the tongue; lālasa-lust; parama-artha-the goal of life; yāya-goes; āra-and; haya-becomes; rasera vaśa-dependent on taste.

TRANSLATION

”If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

vairāgīra kṛtya–sadā nāma-saṅkīrtana
śāka-patra-phala-mūle udara-bharaṇa

SYNONYMS

vairāgīra-of a person in the renounced order; kṛtya-duty; sadā-always; nāma-saṅkīrtana-chanting the holy name of the Lord; śāka-vegetables; patra-leaves; phala-fruit; mūle-by roots; udara-bharaṇa-filling the belly.

TRANSLATION

”The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya”

SYNONYMS

jihvāra-of the tongue; lālase-because of greed; yei-anyone who; iti-uti-here and there; dhāya-goes; śiśna-genitals; udara-belly; parāyaṇa-devoted to; kṛṣṇa-Lord Kṛṣṇa; nāhi pāya-does not get.

TRANSLATION

”One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

TEXT 228

āra dina raghunātha svarūpa-caraṇe
āpanāra kṛtya lāgi’ kailā nivedane

SYNONYMS

āra dina-the next day; raghunātha-Raghunātha dāsa; svarūpa-caraṇe-unto the lotus feet of Svarūpa Dāmodara Gosvāmī; āpanāra-his; kṛtya-duty; lāgi’-for; kailā nivedane-submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TEXT 229

”ki lāgi’ chāḍāilā ghara, nā jāni uddeśa
ki mora kartavya, prabhu kara upadeśa”

SYNONYMS

ki lāgi’-for what reason; chāḍāilā ghara-have I been obliged to give up my household life; nā jāni-I do not know; uddeśa-the purpose; ki-what; mora kartavya-my duty; prabhu-my dear Lord; kara upadeśa-please give instruction.

TRANSLATION

”I do not know why I have given up household life,” he said.”What is my duty? Kindly give me instructions.”

TEXT 230

prabhura āge kathā-mātra nā kahe raghunātha
svarūpa-govinda-dvārā kahā ya nija-vāt

SYNONYMS

prabhura āge-in front of Śrī Caitanya Mahāprabhu; kathā-mātra-any speaking; nā kahe-does not say; raghunātha-Raghunātha dāsa; svarūpa-govinda-dvārā-through Govinda and Svarūpa Dāmodara Gosvāmī; kahāya-he informs; nija-vāt-his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

TEXT 231

prabhura āge svarūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe

SYNONYMS

prabhura āge-in front of Śrī Caitanya Mahāprabhu; svarūpa-Svarūpa Dāmodara Gosvāmī; nivedilā-submitted; āra dine-on the next day; raghunātha nivedaya-Raghunātha dāsa inquires; prabhura caraṇe-at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu,”Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

"ki mora kartavya, muñi nā jāni uddeśa
āpani śrī-mukhe more kara upadeśa"

SYNONYMS

ki-what; mora kartavya-my duty; muñi-I; nā jāni-do not know; uddeśa-the goal of my life; āpani-personally; śrī-mukhe-through Your transcendental mouth; more-unto me; kara upadeśa-please give instructions.

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.' "

TEXT 233

hāsi' mahāprabhu raghunāthere kahila
"tomāra upadeṣṭā kari' svarūpere dila

SYNONYMS

hāsi'-smiling; mahāprabhu-Śrī Caitanya Mahāprabhu; raghunāthere-to Raghunātha dāsa; kahila-said; tomāra-your; upadeṣṭā-instructor; kari'-as; svarūpere dila-I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa,"I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

'sādhya'-'sādhana'-tattva śikha iṅhāra sthāne
āmi tata nāhi jāni, iṅho yata jāne

SYNONYMS

sādhya-duty; sādhana-how to execute it; tattva-truth; śikha-learn; iṅhāra sthāne-from him; āmi-I; tata-so much; nāhi jāni-do not know; iṅho-he; yata-as much as; jāne-knows.

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

tathāpi āmāra ājñā ya śraddhā yadi haya
āmāra ei vākye tabe kariha niścaya

SYNONYMS

tathāpi-still; āmāra ājñā ya-in My instruction; śraddhā-faith; yadi-if; haya-there is; āmāra-My; ei-these; vākye-by words; tabe-then; kariha niścaya-you can ascertain.

TRANSLATION

"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

SYNONYMS

grāmya-kathā-ordinary talks of common men; nā śunibe-never hear; grāmya-vārtā-ordinary news; nā kahibe-do not speak; bhāla-well; nā khāibe-do not eat; āra-and; bhāla-nicely; nā paribe-do not dress.

TRANSLATION

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

SYNONYMS

amānī-not expecting any respect; māna-da-offering respect to others; hañā-becoming; kṛṣṇa-nāma-the holy name of the Lord; sadā-always; la'be-you should chant; vraje-in Vṛndāvana; rādhā-kṛṣṇa-sevā-service to Rādhā and Kṛṣṇa; mānase-within the mind; karibe-you should do.

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called grāmya-kathā. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 238

ei ta' saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāñi ihāra pāibe viśeṣa

SYNONYMS

ei-this; ta'-certainly; saṅkṣepe-in brief; āmi-I; kailuṅ upadeśa-have given instruction; svarūpera ṭhāñi-from Svarūpa Dāmodara; ihāra-of this instruction; pāibe-you will get; viśeṣa-all details.

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

TEXT 239

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ"

SYNONYMS

tṛṇāt api-than downtrodden grass; sunīcena-being lower; taroḥ-than a tree; iva-indeed; sahiṣṇunā-with more tolerance; amāninā-without being puffed up by false pride; mānadena-giving respect to all; kīrtanīyaḥ-to be chanted; sadā-always; hariḥ-the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than grass, who is more tolerant tha a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

TEXT 240

eta śuni' raghunātha vandilā caraṇa
mahāprabhu kailā tāṅre kṛpā-āliṅgana

SYNONYMS

eta śuni'-hearing this; raghunātha-Raghu nātha dāsa; vandilā caraṇa-offered prayers to the lotus feet; mahāprabhu-Śrī Caitanya Mahāprabhu; kailā-did; tāṅre-him; kṛpā-āliṅgana-embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

punaḥ samarpilā tāṅre svarūpera sthāne
'antaraṅga-sevā' kare svarūpera sane

SYNONYMS

punaḥ-again; samarpilā-handed over; tāṅre-him; svarūpera sthāne-to Svarūpa Dāmodara; antaraṅga-sevā-very confidential service; kare-he renders; svarūpera sane-with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242

hena-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana

SYNONYMS

hena-kāle-at this time; āilā-came; saba-all; gauḍera bhakta-gaṇa-devotees from Bengal; pūrva-vat-as formerly; prabhu-Śrī Caitanya Mahāprabhu; sabāya-every one of them; karilā milana-met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243

sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana

SYNONYMS

sabā lañā-taking all of them; kailā-performed; prabhu-Śrī Caitanya Mahāprabhu; guṇḍicā-mārjana-washing of the Guṇḍicā temple; sabā lañā-with all of them; kailā-performed; prabhu-Śrī Caitanya; vanya-bhojana-eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

ratha-yātrāya sabā lañā karilā nartana
dekhi' raghunāthera camatkāra haila mana

SYNONYMS

ratha-yātrāya-during the Ratha-yātrā performance; sabā lañā-taking all of them; karilā nartana-danced; dekhi'-seeing; raghunāthera-of Raghunātha dāsa; camatkāra-struck with wonder; haila-became; mana-the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

TEXT 245

raghunātha-dāsa yabe sabāre mililā
advaita-ācārya tāṅre bahu kṛpā kailā

SYNONYMS

raghunātha-dāsa-Raghunātha dāsa; yabe-when; sabāre mililā-met all the devotees; advaita-ācārya-Advaita Ācārya; tāṅre-unto him; bahu-much; kṛpā-mercy; kailā-did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

śivānanda-sena tāṅre kahena vivaraṇa
tomā laite tomāra pitā pāṭhāila daśa jana

SYNONYMS

śivānanda-sena-Śivānanda Sena; tāṅre-unto him; kahena-says; vivarana-description; tomā laite-to take you; tomāra pitā-your father; pāṭhāila-sent; daśa jana-ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

TEXT 247

tomāre pāṭhāite patrī pāṭhāila more
jhāṅkarā ha-ite tomā nā pāñā gela ghare

SYNONYMS

tomāre-you; pāṭhāite-to send back; patrī-letter; pāṭhāila more-sent to me; jhāṅkarā ha-ite-from Jhāṅkarā; tomā-you; nā pāñā-not getting; gela ghare-returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā."

TEXT 248

cāri māsa rahi' bhakta-gaṇa gauḍe gelā
śuni' raghunāthera pitā manuṣya pāṭhāilā

SYNONYMS

cāri māsa-for four months; rahi'-remaining; bhakta-gaṇa-all the devotees; gauḍe gelā-returned to Bengal; śuni'-hearing; raghunāthera pitā-the father of Raghunātha dāsa; manuṣya-a man; pāṭhāilā-sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

TEXT 249

se manuṣya śivānanda-senere puchila
"mahāprabhura sthāne eka 'vairāgī' dekhila

SYNONYMS

se manuṣya-that messenger; śivānanda-senere-from Śivānanda Sena; puchila-inquired; mahāprabhura sthāne-at the place of Śrī Caitanya Mahāprabhu; eka vairāgī-a person in the renounced order; dekhila-did you see.

TRANSLATION

That man inquired from Śivānanda Sena, "Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?

TEXT 250

govardhanera putra teṅho, nāma–'raghunātha'
nīlācale paricaya āche tomāra sātha?"

SYNONYMS

govardhanera-of Govardhana; putra-the son; teṅho-he; nāma-named; raghunātha-Raghunātha dāsa; nīlācale-in Nīlācala; paricaya āche-is there acquaintance; tomāra sātha-with you.

TRANSLATION

"That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nīlācala?"

TEXT 251

śivānanda kahe,–"teṅho haya prabhura sthāne
parama vikhyāta teṅho, kebā nāhi jāne

SYNONYMS

śivānanda kahe-Śivānanda Sena replied; teṅho-he; haya-is; prabhura sthāne-with Lord Śrī Caitanya Mahāprabhu; parama vikhyāta-very famous; teṅho-he; kebā-who; nāhi jāne-does not know.

TRANSLATION

Śivānanda Sena replied, "Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?

TEXT 252

svarūpera sthāne tāre kariyāchena samarpaṇa
prabhura bhakta-gaṇera teṅho haya prāṇa-sama

SYNONYMS

svarūpera sthāne-to Svarūpa Dāmodara; tāre-him; kariyāchena samarpaṇa-Lord Caitanya has given charge of; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇera-of all the devotees; teṅho-he; haya-is; prāṇa-the life; sama-like.

TRANSLATION

”Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord’s devotees.

TEXT 253

rātri-dina kare teṅho nāma-saṅkīrtana
kṣaṇa-mātra nāhi chāḍe prabhura caraṇa

SYNONYMS

rātri-dina-all day and night; kare-performs; teṅho-he; nāma-saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; kṣaṇa-mātra-even for a moment; nāhi chāḍe-does not give up; prabhura caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

”He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari’ rākhaye parāṇa

SYNONYMS

parama-supreme; vairāgya-renunciation; tāra-his; nāhi-not; bhakṣya-eating; paridhāna-dressing; yaiche taiche-somehow or other; āhāra kari’-eating; rākhaye parāṇa-keeps life.

TRANSLATION

”He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

TEXT 255

daśa-daṇḍa rātri gele ’puṣpāñjali’ dekhiyā
siṁha-dvāre khāḍā haya āhāra lāgiyā

SYNONYMS

daśa-daṇḍa-ten daṇḍas (240 minutes); rātri-night; gele-having gone; puṣpāñjali-the puṣpāñjali performance; dekhiyā-after seeing; siṁha-dvāre-at the Siṁha-dvāra gate; khāḍā haya-stands; āhāra lāgiyā-to get some alms for eating.

TRANSLATION

”After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāñjali, he stands at the Siṁha-dvāra gate to beg some alms to eat.

TEXT 256

keha yadi deya, tabe karaye bhakṣaṇa
kabhu upavāsa, kabhu karaye carvaṇa”

SYNONYMS

keha-someone; yadi-if; deya-offers; tabe-then; karaye bhakṣaṇa-he eats; kabhu-sometimes; upavāsa-fasting; kabhu-sometimes; karaye carvaṇa-he chews.

TRANSLATION

”He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains.”

TEXT 257

eta śuni’ sei manuṣya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe

SYNONYMS

eta śuni’-hearing this; sei manuṣya-that messenger; govardhana-sthāne-to Govardhana Majumadāra; kahila-spoke; giyā-going; saba-everything; raghunātha-vivaraṇe-the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

śuni’ tāṅra mātā pitā duḥkhita ha-ila
putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila

SYNONYMS

śuni’-hearing; tāṅra-his; mātā pitā-father and mother; duḥkhita ha-ila-became very unhappy; putra-ṭhāñi-to their son; dravya-manuṣya-articles and men; pāṭhāite-to send; mana kaila-decided.

TRANSLATION

Hearing the description of Raghunātha dāsa’s behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa
śivānandera ṭhāñi pāṭhāila tata-kṣaṇa

SYNONYMS

cāri-śata mudrā-four hundred coins; dui bhṛtya-two servants; eka brāhmaṇa-one brāhmaṇa; śivānandera ṭhāñi-to Śivānanda Sena; pāṭhāila-sent; tata-kṣaṇa-immediately.

TRANSLATION

Raghunātha dāsa’s father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

TEXT 260

śivānanda kahe,–”tumi saba yāite nāribā

āmi yāi yabe, āmāra saṅge yāibā

SYNONYMS

śivānanda kahe-Śivānanda Sena said; tumi-you; saba-all; yāite nāribā-cannot go; āmi yāi-I go; yabe-when; āmāra saṅge-with me; yāibā-you will go.

TRANSLATION

Śivānanda Sena informed them, ”You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

TEXT 261

ebe ghara yāha, yabe āmi saba calimu
tabe tomā sabākāre saṅge lañā yāmu

SYNONYMS

ebe-now; ghara yāha-go home; yabe-when; āmi-we; saba-all; calimu-will go; tabe-then; tomā sabākāre-all of you; saṅge-with; lañā-taking; yāmu-I shall go.

TRANSLATION

”Now go home. When all of us go, I shall take all of you with me.”

TEXT 262

ei ta’ prastāve śrī kavi-karṇapūra
raghunātha-mahimā granthe likhilā pracura

SYNONYMS

ei ta’ prastāve-in this connection; śrī kavi-karṇapūra-the poet named Kavi-karṇapūra; raghunātha-mahimā-the glories of Raghunātha dāsa; granthe-in his book; likhilā-wrote; pracura-much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

TEXT 263

ācāryo yadunandanaḥ sumadhuraḥ śrī-vāsudeva-priyas
tac-chiṣyo raghunātha ity adhiguṇaḥ prāṇādhiko mādṛśām
śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām

SYNONYMS

ācāryaḥ yadunandanaḥ-Yadunandana Ācārya; su-madhuraḥ-very well behaved; śrī-vāsudeva-priyaḥ-very dear to Śrī Vāsudeva Datta Ṭhākura; tat-śiṣyaḥ-his disciple; raghunāthaḥ-Raghunātha dāsa; iti-thus; adhiguṇaḥ-so qualified; prāṇa-adhikaḥ-more dear than life; mā-dṛśām-of all the devotees of Śrī Caitanya Mahāprabhu like me; śrī-caitanya-kṛpā-by the mercy of Śrī Caitanya Mahāprabhu; atireka-excess; satata-snigdhaḥ-always pleasing; svarūpa-anugaḥ-following in the footsteps of Svarūpa Dāmodara; vairāgya-of renunciation; eka-nidhiḥ-the ocean; na-not; kasya-by whom; viditaḥ-known; nīlācale-at Jagannātha Purī; tiṣṭhatām-of those who were staying.

TRANSLATION

”Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa’s transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

TEXT 264

yaḥ sarva-lokaika-manobhirucyā
saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
yatrāyam āropaṇa-tulya-kālaṁ
tat-prema-śākhī phalavān atulyaḥ

SYNONYMS

yaḥ-who; sarva-loka-of all the devotees in Purī; eka-foremost; manaḥ-of the minds; abhirucyā-by the affection; saubhāgya-bhūḥ-the ground of good fortune; kācit-indescribable; akṛṣṭa-pacyā-perfect without tilling or perfect without practice; yatra-in which; ayam-this; āropaṇa-tulya-kālam-at the same time as the sowing of the seed; tat-prema-śākhī-a tree of the love of Śrī Caitanya Mahāprabhu; phalavān-fruitful; atulyaḥ-the matchless.

TRANSLATION

”Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”

PURPORT

This is the next verse from Śrī Caitanya-candrodaya-nāṭaka (10.4).

TEXT 265

śivānanda yaiche sei manuṣye kahilā
karṇapūra sei-rūpe śloka varṇilā

SYNONYMS

śivānanda-Śivānanda Sena; yaiche-as; sei-unto the; manuṣye-messenger; kahilā-said; karṇapūra-the great poet Kavi-karṇapūra; sei rūpe-in that way; śloka varṇilā-composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

TEXT 266

varṣāntare śivānanda cale nīlācale
raghunāthera sevaka, vipra tāṅra saṅge cale

SYNONYMS

varṣa-antare-the next year; śivānanda-Śivānanda Sena; cale nīlācale-was going to Jagannātha Purī; raghunāthera-of Raghunātha dāsa; sevaka-the servants; vipra-and the brāhmaṇa; tāṅra saṅge-with him; cale-go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

TEXT 267

sei vipra bhṛtya, cāri-śata mudrā lañā
nīlācale raghunāthe mililā āsiyā

SYNONYMS

sei vipra-that brāhmaṇa; bhṛtya-the servants; cāri-śata mudrā-four hundred coins; lañā-bringing; nīlācale-at Jagannātha Purī; raghunāthe-with Raghunātha dāsa; mililā-met; āsiyā-coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

TEXT 268

raghunātha-dāsa aṅgīkāra nā karila
dravya lañā dui-jana tāhāṅi rahila

SYNONYMS

raghunātha-dāsa-Raghunātha dāsa; aṅgīkāra nā karila-did not accept; dravya lañā-taking the wealth; dui-jana-two persons; tāhāṅi rahila-remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

TEXT 269

tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa

SYNONYMS

tabe-at that time; raghunātha-Raghunātha dāsa; kari' aneka yatana-with great attention; māse-every month; dui-dina-two days; kailā-he made; prabhura nimantraṇa-invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

TEXT 270

dui nimantraṇe lāge kauḍi aṣṭa-paṇa
brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa

SYNONYMS

dui nimantraṇe-these two invitations; lāge-cost; kauḍi aṣṭa-paṇa-640 kauḍis; brāhmaṇa-bhṛtya-ṭhāñi-from the brāhmaṇa and the servant; karena-does; eteka-so much; grahaṇa-accepting.

TRANSLATION

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

TEXT 271

ei-mata nimantraṇa varṣa dui kailā
pāche raghunātha nimantraṇa chāḍi' dilā

SYNONYMS

ei-mata-in this way; nimantraṇa-invitation; varṣa dui-for two years; kailā-continued; pāche-at the end; raghunātha-Raghunātha dāsa; nimantraṇa-invitation; chāḍi' dilā-gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

TEXT 272

māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana

SYNONYMS

māsa-dui-for two months; yabe-when; raghunātha-Raghunātha dāsa; nā kare nimantraṇa-does not invite; svarūpe puchilā-inquired from Svarūpa Dāmodara; tabe-at that time; śacīra nandana-the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

TEXT 273

'raghu kene āmāya nimantraṇa chāḍi' dila?'
svarūpa kahe,–"mane kichu vicāra karila

SYNONYMS

raghu-Raghunātha dāsa; kene-why; āmāya-to Me; nimantraṇa-invitation; chāḍi' dila-has stopped; svarūpa kahe-Svarūpa Dāmodara replied; mane-within his mind; kichu-something; vicāra karila-he has thought.

TRANSLATION

The Lord asked, "Why has Raghunātha dāsa stopped inviting Me?" Svarūpa Dāmodara replied, "He must have reconsidered something in his mind.

TEXT 274

viṣayīra dravya lañā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana

SYNONYMS

viṣayīra dravya-things supplied by materialistic men; lañā-accepting; kari nimantraṇa-I invite; prasanna-satisfied; nā haya-is not; ihāya-in this connection; jāni-I can understand; prabhura mana-the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

" 'I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this.

TEXT 275

mora citta dravya la-ite nā haya nirmala
ei nimantraṇe dekhi,–'pratiṣṭhā'-mātra phala

SYNONYMS

mora citta-my consciousness; dravya la-ite-to accept the goods; nā haya-is not; nirmala-pure; ei nimantraṇe-by this invitation; dekhi-I see; pratiṣṭhā-reputation; mātra-only; phala-the result.

TRANSLATION

" 'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the prasāda, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

TEXT 276

uparodhe prabhu mora mānena nimantraṇa
nā mānile duḥkhī ha-ibeka mūrkha jana

SYNONYMS

uparodhe-by my request; prabhu-Lord Śrī Caitanya Mahāprabhu; mora-my; mānena-accepts; nimantraṇa-invitation; nā mānile-if He does not accept; duḥkhī-unhappy; ha-ibeka-will become; mūrkha jana-foolish person.

TRANSLATION

" 'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer prasāda to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

eta vicāriyā nimantraṇa chāḍi' dila"
śuni' mahāprabhu hāsi' balite lāgila

SYNONYMS

eta vicāriyā-considering this; nimantraṇa-invitation; chāḍi' dila-he has stopped; śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; hāsi'-smiling; balite lāgila-began to say.

TRANSLATION

"Considering all these points," Svarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

TEXT 278

"viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa

SYNONYMS

viṣayīra-of materialistic persons; anna-food; khāile-if one eats; malina-contaminated; haya mana-the mind becomes; malina-contaminated; mana haile-when the mind becomes; nahe-is not; kṛṣṇera-of Lord Kṛṣṇa; smaraṇa-remembrance.

TRANSLATION

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and sahajiyās, or so-called Vaiṣṇavas who take everything very casually, are both viṣayi materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association-giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the sahajiyās, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

TEXT 279

viṣayīra anna haya 'rājasa' nimantraṇa
dātā, bhoktā–duṅhāra malina haya mana

SYNONYMS

viṣayīra-offered by materialistic men; anna-food; haya-is; rājasa-in the mode of passion; nimantraṇa-invitation; dātā-the person who offers; bhoktā-the person who accepts such an offering; duṅhāra-of both of them; malina-contaminated; haya mana-the mind becomes.

TRANSLATION

"When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations-those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

TEXT 280

iṅhāra saṅkoce āmi eta dina nila
bhāla haila–jāniyā āpani chāḍi dila"

SYNONYMS

iṅhāra saṅkoce-because of his eagerness; āmi-I; eta dina-for so many days; nila-I accepted; bhāla haila-it is very good; jāniyā-knowing; āpani-automatically; chāḍi dila-he has given up.

TRANSLATION

"Because of Raghunātha dāsa's eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice."

TEXT 281

kata dine raghunātha siṁha-dvāra chāḍilā
chatre yāi' māgiyā khāite ārambha karilā

SYNONYMS

kata dine-after some days; raghunātha-Raghunātha dāsa; siṁha-dvāra chāḍilā-gave up standing at the gate known as Siṁha-dvāra; chatre yāi'-going to an alms booth; māgiyā-begging; khāite-to eat; ārambha karilā-he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Siṁha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

govinda-pāśa śuni' prabhu puchena svarūpere
'raghu bhikṣā lāgi' ṭhāḍa kene nahe siṁha-dvāre'?

SYNONYMS

govinda-pāśa-from Govinda; śuni'-hearing; prabhu-Śrī Caitanya Mahāprabhu; puchena svarūpere-inquired from Svarūpa Dāmodara Gosvāmī; raghu-Raghunātha dāsa; bhikṣā lāgi'-for begging; ṭhāḍa kene nahe-why does he not stand; siṁha-dvāre-at the Siṁha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, "Why does Raghunātha dāsa no longer stand at the Siṁha-dvāra gate to beg alms?"

TEXT 283

svarūpa kahe,–"siṁha-dvāre duḥkha anubhaviyā
chatre māgi' khāya madhyāhna-kāle giyā"

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara replied; siṁha-dvāre-at the Siṁha-dvāra gate; duḥkha anubhaviyā-feeling unhappy; chatre-at the charity booth; māgi'-begging; khāya-he eats; madhyāhna-kāle-at midday; giyā-going.

TRANSLATION

Svarūpa Dāmodara replied, "Raghunātha dāsa felt unhappy standing at the Siṁha-dvāra. Therefore he is now going at midday to beg alms from the charity booth."

TEXT 284

prabhu kahe,–"bhāla kaila, chāḍila siṁha-dvāra
siṁha-dvāre bhikṣā-vṛtti–veṣyāra ācāra

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; bhāla kaila-he has done well; chāḍila siṁha-dvāra-he has given up standing at the Siṁha-dvāra; siṁha-dvāre bhikṣā-vṛtti-to beg alms standing at the Siṁha-dvāra; veśyāra ācāra-the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, "He has done very well by no longer standing at the Siṁha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

kim artham ayam āgacchati, ayaṁ dāsyati, anena dattam ayam aparaḥ. samety ayaṁ dāsyati, anenāpi na dattam anyaḥ sameṣyati, sa dāsyati ity ādi.

SYNONYMS

kim artham-why; ayam-this person; āgacchati-is coming; ayam-this person; dāsyati-will give; anena-by this person; dattam-given; ayam-this; aparaḥ-other; sameti-comes near; ayam-this person; dāsyati-will give; anena-by this person; api-also; na-not; dattam-given; anyaḥ-another; sameṣyati-will come near; saḥ-he; dāsyati-will give; iti-thus; ādi-and so on.

TRANSLATION

"Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

chatre yāi yathā-lābha udara-bharaṇa
anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana"

SYNONYMS

chatre yāi-going to the booth for free food distribution; yathā-lābha-with whatever is obtained; udara-bharaṇa-filling the belly; anya-other; kathā-talk; nāhi-there is not; sukhe-happily; kṛṣṇa-saṅkīrtana-chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

"If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra."

TEXT 287

eta bali' tāṅre punaḥ prasāda karilā
'govardhanera śilā', 'guñjā-mālā' tāṅre dilā

SYNONYMS

eta bali'-saying this; tāṅre-unto him; punaḥ-again; prasāda karilā-gave something in mercy; govardhanera śilā-a stone from Govardhana Hill; guñjā-mālā-a garland of small conchshells; tāṅre dilā-delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

TEXT 288

śaṅkarānanda-sarasvatī vṛndāvana haite āilā
teṅha sei śilā-guñjā-mālā lañā gelā

SYNONYMS

śaṅkarānanda-sarasvatī-one of the devotees of Śrī Caitanya Mahāprabhu; vṛndāvana haite-from Vṛndāvana; āilā-came; teṅha-he; sei-that; śilā-guñjā-mālā-stone and the garland of small conchshells; lañā-taking; gelā-went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

TEXT 289

pārśve gāṅthā guñjā-mālā, govardhana-śilā
dui vastu mahāprabhura āge āni' dilā

SYNONYMS

pārśve-on one side; gāṅthā-strung together; guñjā-mālā-the garland of small conchshells; govardhana-śilā-the stone from Govardhana; dui vastu-two things; mahāprabhura āge-in front of Śrī Caitanya Mahāprabhu; āni' dilā -presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items-the garland of conchshells and the stone from Govardhana Hill.

TEXT 290

dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaraṇera kāle gale pare guñjā-mālā

SYNONYMS

dui-two; apūrva-vastu-uncommon things; pāñā-getting; prabhu-Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā-became very happy; smaraṇera kāle-at the time of remembering (when He was chanting Hare Kṛṣṇa); gale-on the neck; pare-wears; guñjā-mālā-the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

TEXT 291

govardhana-śilā prabhu hṛdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare

SYNONYMS

govardhana-śilā-the stone from Govardhana Hill; prabhu-Śrī Caitanya Mahāprabhu; hṛdaye-on the heart; netre-on the eyes; dhare-puts; kabhu-sometimes; nāsāya-with the nose; ghrāṇa laya-smells; kabhu-sometimes; śire kare-He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

TEXT 292

netra-jale sei śilā bhije nirantara
śilāre kahena prabhu–'kṛṣṇa-kalevara'

SYNONYMS

netra-jale-by the tears of His eyes; sei-that; śilā-stone; bhije-remains wet; nirantara-always; śilāre-the stone; kahena-says; prabhu-Śrī Caitanya Mahāprabhu; kṛṣṇa-kalevara-the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

TEXT 293

ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā

SYNONYMS

ei-mata-in this way; tina-vatsara-for three years; śilā-mālā-the stone and the garland of conchshells; dharilā-He kept; tuṣṭa hañā-when He became very happy; śilā-mālā-the stone and the garland; raghunāthe-to Raghunātha dāsa; dilā-He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

prabhu kahe,–"ei śilā kṛṣṇera vigraha
iṅhāra sevā kara tumi kariyā āgraha

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ei śilā-this stone; kṛṣṇera vigraha-the form of Lord Kṛṣṇa; iṅhāra-of this; sevā-worship; kara-do; tumi-you; kariyā āgraha-with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that in the opinion of Śrī Caitanya Mahāprabhu, the govardhana-śilā, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a brāhmaṇa, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is nārakī, or hellish. As stated in the Padma Purāṇa, arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ: "One who considers the arcā-mūrti (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable śālagrāma-śilā is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the bhakti cult all over the world is a member of a particular caste or material division of society, he is considered a nārakī, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the govardhana-śilā, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. in this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

ei śilāre kara tumi sāttvika pūjana
acirāt pābe tumi kṛṣṇa-prema-dhana

SYNONYMS

ei śilāra-of this stone; kara-do; tumi-you; sāttvika pūjana-worshiping like a perfect brāhmaṇa, or in the mode of goodness; acirāt-very soon; pābe tumi-you will get; kṛṣṇa-prema-ecstatic love of Kṛṣṇa; dhana-wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

eka kuṅjā jala āra tulasī-mañjarī
sāttvika-sevā ei–śuddha-bhāve kari

SYNONYMS

eka-one; kuṅjā-jug; jala-water; āra-and; tulasī-mañjarī-flowers of the tulasī tree; sāttvika-sevā-worship in goodness; ei-this; śuddha-bhāve-in complete purity; kari-performing.

TRANSLATION

”For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

dui-dike dui-patra madhye komala mañjarī
ei-mata aṣṭa-mañjarī dibe śraddhā kari” ’

SYNONYMS

dui-dike-on two sides; dui-patra-two tulasī leaves; madhye-within; komala mañjarī-very soft tulasī flower; ei-mata-in this way; aṣṭa-mañjarī-eight tulasī flowers; dibe-you should offer; śraddhā kari’-with faith and love.

TRANSLATION

”With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower.”

TEXT 298

śrī-haste śilā diyā ei ājñā dilā
ānande raghunātha sevā karite lāgilā

SYNONYMS

śrī-haste-by His own transcendental hand; śilā-the stone from Govardhana Hill; diyā-delivering; ei ājñā-this order; dilā-He gave; ānande-in great happiness; raghunātha-Raghunātha dāsa; sevā karite lāgilā-began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

eka-vitasti dui-vastra, piṅḍā eka-khāni
svarūpa dilena kuṅjā ānibāre pāni

SYNONYMS

eka-vitasti-about six inches long; dui-vastra-two cloths; piṅḍā eka-khāni-one wooden platform; svarūpa dilena-Svarūpa Dāmodara Gosvāmī delivered; kuṅjā-a jug; ānibāre pāni-for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

ei-mata raghunātha karena pūjana
pūjā-kāle dekhe śilāya ’vrajendra-nandana’

SYNONYMS

ei-mata-in this way; raghunātha-Raghunātha dāsa Gosvāmī; karena pūjana-worships; pūjā-kāle-while worshiping; dekhe-he sees; śilāya-in the stone from Govardhana; vrajendra-nandana-the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

’prabhura svahasta-datta govardhana-śilā
ei cinti’ raghunātha preme bhāsi’ gelā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; sva-hasta-own hand; datta-handed over by; govardhana-śilā-the stone from Govardhana Hill; ei cinti’-thinking this; raghunātha-Raghunātha dāsa; preme-in ecstatic love; bhāsi’ gelā-became overflooded.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflooded with ecstatic love.

TEXT 302

jala-tulasīra sevāya tāṅra yata sukhodaya
ṣoḍaśopacāra-pūjāya tata sukha naya

SYNONYMS

jala-tulasīra sevāya-by worshiping with water and tulasī; tāṅra-his; yata-as much as; sukha-udaya-rise of transcendental happiness; ṣoḍaśa-upacāra-pūjāya-by worshiping with sixteen kinds of paraphernalia; tata-so much; sukha-happiness; naya-is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

ei-mata kata dina karena pūjana
tabe svarūpa-gosāñi tāṅre kahilā vacana

SYNONYMS

ei-mata-in this way; kata dina-for some days; karena pūjana-he worshiped; tabe-at that time; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; tāṅre-to him; kahilā vacana-said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

”aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa
śraddhā kari' dile, sei amṛtera sama

SYNONYMS

aṣṭa-kauḍira-costing eight kauḍis; khājā-sandeśa-khājā and sandeśa sweetmeats; kara samarpaṇa-offer; śraddhā kari'-with love and faith; dile-if you offer; sei-that; amṛtera sama-just like nectar.

TRANSLATION

”Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar.”

TEXT 305

tabe aṣṭa-kauḍira khājā kare samarpaṇa
svarūpa-ājñāya govinda tāhā kare samādhāna

SYNONYMS

tabe-then; aṣṭa-kauḍira-costing eight kauḍis; khājā-the sweetmeat named khājā; kare samarpaṇa-offers; svarūpa-ājñāya-by the order of Svarūpa Dāmodara; govinda-the personal servant of Śrī Caitanya Mahāprabhu; tāhā-that; kare samādhāna-arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

TEXT 306

raghunātha sei śilā-mālā yabe pāilā
gosāñira abhiprāya ei bhāvanā karilā

SYNONYMS

raghunātha-Raghunātha dāsa Gosvāmī; sei śilā-that stone; mālā-garland; yabe-when; pāilā-he got; gosāñira-of Śrī Caitanya Mahāprabhu; abhiprāya-intention; ei-this; bhāvanā karilā-he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

TEXT 307

”śilā diyā gosāñi samarpilā 'govardhane'
guñjā-mālā diyā dilā 'rādhikā-caraṇe'

SYNONYMS

śilā diyā-by offering this stone; gosāñi-Śrī Caitanya Mahāprabhu; samarpilā-offered; govardhane-a place near Govardhana Hill; guñjā-mālā diyā-by offering the garland of small conchshells; dilā-offered; rādhikā-caraṇe-shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

”By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī.”

TEXT 308

ānande raghunāthera bāhya vismaraṇa
kāya-mane sevilena gaurāṅga-caraṇa

SYNONYMS

ānande-in transcendental bliss; raghunāthera-of Raghunātha dāsa; bāhya vismaraṇa-forgetting everything external; kāya-mane-by mind and body; sevilena-served; gaurāṅga-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

TEXT 309

ananta guṇa raghunāthera ke karibe lekhā?
raghunāthera niyama,–yena pāṣāṇera rekhā

SYNONYMS

ananta guṇa-unlimited transcendental attributes; raghunāthera-of Raghunātha dāsa; ke-who; karibe lekhā-can write; raghunāthera-of Raghunātha dāsa; niyama-the strict regulative principles; yena-like; pāṣāṇera rekhā-lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words pāṣāṇera rekhā are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310

sāḍe sāta prahara yāya kīrtana-smaraṇe
āhāra-nidrā cāri daṇḍa seha nahe kona dine

SYNONYMS

sāḍe sāta prahara-7.5 praharas (one prahara equals three hours); yāya-is spent; kīrtana-smaraṇe-in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa; āhāra-nidrā-eating and sleeping; cāri daṇḍa-four daṇḍas (one daṇḍa equals twenty-four minutes); seha-that; nahe-is not; kona dine-some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

TEXT 311

vairāgyera kathā tāṅra adbhuta-kathana
ājanma nā dila jihvāya rasera sparśana

SYNONYMS

vairāgyera-of the renunciation; kathā-talks; tāṅra-of him; adbhuta-kathana-wonderful topics; ā-janma-from birth; nā dila-did not allow; jihvāya-to the tongue; rasera sparśana-tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

chiṇḍā kāni kāṅthā vinā nā pare vasana
sāvadhāne prabhura kailā ājñāra pālana

SYNONYMS

chiṇḍā kāni-a small torn cloth; kāṅthā-a patchwork cotton wrapper; vinā-except; nā pare-does not wear; vasana-clothing; sāvadhāne-with great care; prabhura-of Śrī Caitanya Mahāprabhu; kailā-performed; ājñāra pālana -execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

TEXT 313

prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa
tāhā khāñā āpanāke kahe nirveda-vacana

SYNONYMS

prāṇa-rakṣā lāgi'-to maintain life; yebā-whatever; karena bhakṣaṇa-he ate; tāhā khāñā-eating that; āpanāke-to himself; kahe-said; nirveda-vacana-words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

TEXT 314

ātmānaṁ ced vijānīyāt
paraṁ jñāna-dhūtāśayaḥ
kim icchan kasya vā hetor
dehaṁ puṣṇāti lampaṭaḥ

SYNONYMS

ātmānam-the soul; cet-if; vijānīyāt-one understands; param-supreme; jñāna-by knowledge; dhūta-thrown off; āśayaḥ-material desires; kim-what; icchan-desiring; kasya-what; vā-or; hetoḥ-for reason; deham-the material body; puṣṇāti-maintains; lampaṭaḥ-debauchee.

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (Bhāg. 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, deha-smṛti nāhi yāra, saṁsāra bandhana kāhāṅ tāra. One who is spiritually situated does not think that he is the body. Therefore he can transcendentally execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

prasādānna pasārira yata nā vikāya
dui-tina dina haile bhāta saḍi' yāya

SYNONYMS

prasāda-anna-food of Jagannātha; pasārira-of the shopkeepers; yata-as much as; nā vikāya-is not sold; dui-tina dina-two and three days; haile-after; bhāta-the rice; saḍi' yāya-becomes decomposed.

TRANSLATION

Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

siṁha-dvāre gābhī-āge sei bhāta ḍāre
saḍā-gandhe tailaṅgī-gāi khāite nā pāre

SYNONYMS

siṁha-dvāre-at the gate known as Siṁha-dvāra; gābhī-āge-in front of the cows; sei bhāta-that food; ḍāre-they throw; saḍā-gandhe-because of a rotten smell; tailaṅgī-gāi-the cows from Tailaṅga; khāite nā pāre-cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

sei bhāta raghunātha rātre ghare āni'
bhāta pākhāliyā phele ghare diyā bahu pāni

SYNONYMS

sei bhāta-that rejected rice; raghunātha-Raghunātha dāsa; rātre-at night; ghare āni'-bringing home; bhāta-the rice; pākhāliyā-washing; phele-throws; ghare-at home; diyā-putting; bahu pāni-much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

bhitarera dṛḍha yei māji bhāta pāya
lavaṇa diyā raghunātha sei anna khāya

SYNONYMS

bhitarera-within; dṛḍha-the harder portion; yei-which; māji-the core; bhāta-rice; pāya-he gets; lavaṇa diyā-with a little salt; raghunātha-Raghunātha dāsa Gosvāmī; sei anna-that rice; khāya-eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

TEXT 319

eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāilā

SYNONYMS

eka-dina-one day; svarūpa-Svarūpa Dāmodara Gosvāmī; tāhā-that; karite-doing; dekhilā-saw; hāsiyā-smiling; tāhāra-of that; kichu-some; māgiyā khāilā-he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320

svarūpa kahe,–"aiche amṛta khāo niti-niti
āmā-sabāya nāhi deha',–ki tomāra prakṛti?"

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; aiche-such; amṛta-nectar; khāo-you eat; niti-niti-daily; āmā-sabāya-to us; nāhi deha'-you do not offer; ki-what; tomāra-your; prakṛti-nature.

TRANSLATION

Svarūpa Dāmodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

TEXT 321

govindera mukhe prabhu se vārtā śunilā
āra dina āsi' prabhu kahite lāgilā

SYNONYMS

govindera mukhe-from the mouth of Govinda; prabhu-Śrī Caitanya Mahāprabhu; se vārtā-that news; śunilā-heard; āra dina-the next day; āsi'-coming; prabhu-Śrī Caitanya Mahāprabhu; kahite lāgilā-began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

kāṅhā vastu khāo sabe, more nā deha' kene?'
eta bali' eka grāsa karilā bhakṣaṇe

SYNONYMS

kāṅhā-what; vastu-things; khāo-you eat; sabe-all; more-to Me; nā deha' kene-why do you not give; eta bali'-saying this; eka grāsa-one morsel; karilā bhakṣaṇe-ate.

TRANSLATION

"What nice things are you eating? Why don't you give anything to Me?" Saying this, He forcibly took a morsel and began to eat.

TEXT 323

āra grāsa laite svarūpa hātete dharilā
'tava yogya nahe' bali' bale kāḍi' nilā

SYNONYMS

āra-another; grāsa-morsel; laite-taking; svarūpa-Svarūpa Dāmodara; hātete-the hand; dharilā-caught; tava-for You; yogya-fit; nahe-is not; bali'-saying; bale-by force; kāḍi'-snatching; nilā-he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

TEXT 324

prabhu bale,–"niti-niti nānā prasāda khāi
aiche svāda āra kona prasāde nā pāi"

SYNONYMS

prabhu bale-Lord Śrī Caitanya Mahāprabhu said; niti-niti-day after day; nānā prasāda-varieties of prasāda; khāi-I eat; aiche svāda-such a nice taste; āra-other; kona-any; prasāde-in the remnants of Lord Jagannātha's food; nā pāi-I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Of course, every day I eat varieties of prasāda, but I have never tasted such nice prasāda as that which Raghunātha is eating."

TEXT 325

ei-mata mahāprabhu nānā līlā kare
raghunāthera vairāgya dekhi' santoṣa antare

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; nānā līlā-many pastimes; kare-performs; raghunāthera-of Raghunātha dāsa; vairāgya-renunciation; dekhi'-by seeing; santoṣa antare-satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

TEXT 326

āpana-uddhāra ei raghunātha-dāsa
'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa

SYNONYMS

āpana-uddhāra-his personal deliverance; ei raghunātha-dāsa-this Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-in his poem known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa-has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

TEXT 327

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā
svarūpe yaḥ svīye kujanam api māṁ nyasya muditaḥ
uro-guñjā-hāraṁ priyam api ca govardhana-śilāṁ
dadau me gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

mahā-sampat-of profuse material opulence; dāvāt-from a forest fire; api-although; patitam-fallen; uddhṛtya-delivering; kṛpayā-by mercy; svarūpe-unto Svarūpa Dāmodara Gosvāmī; yaḥ-He who (Lord Śrī Caitanya Mahāprabhu); svīye-His personal associate; kujanam-low person; api-although; māṁ-me; nyasya-having delivered; muditaḥ-pleased; uraḥ-of the chest; guñjā-hāram-the garland of conchshells; priyam-dear; api-although; ca-and; govardhana-śilām-a stone from Govardhana Hill; dadau-delivered; me-to me; gaurāṅgaḥ-Lord Gaurāṅga; hṛdaye-in my heart; udayan-by manifesting; mām-me; madayati-maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from Śrī Gaurāṅga-stava-kalpavṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

ei ta' kahiluṅ raghunāthera milana
ihā yei śune pāya caitanya-caraṇa

SYNONYMS

ei-this; ta'-certainly; kahiluṅ-I have described; raghunāthera milana-the meeting of Raghunātha dāsa; ihā-this; yei-anyone who; śune-hears; pāya-gets; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 329

śrī-rūpa-raghunātha-pade yāra āśa,
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

18.6.7 Chapter 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

TEXT 1

caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro 'py amaro bhavet

SYNONYMS

caitanya-of Śrī Caitanya Mahāprabhu; caraṇa-ambhoja-at the lotus feet; makaranda-the honey; lihaḥ-unto those engaged in licking; bhaje-I offer my obeisances; yeṣām-of whom; prasāda-mātreṇa-simply by the mercy; pāmaraḥ-a fallen soul; api-even; amaraḥ-liberated; bhavet-becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

varṣāntare yata gauḍera bhakta-gaṇa āilā
pūrvavat mahāprabhu sabāre mililā

SYNONYMS

varṣa-antare-the next year; yata-all; gauḍera-of Bengal; bhakta-gaṇa-devotees; āilā-came; pūrva-vat-as previously; mahāprabhu-Śrī Caitanya Mahāprabhu; sabāre mililā-met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

ei-mata vilāsa prabhura bhakta-gaṇa lañā
hena-kāle vallabha-bhaṭṭa milila āsiyā

SYNONYMS

ei-mata-in this way; vilāsa-pastimes; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā-with His devotees; hena-kāle-at this time; vallabha-bhaṭṭa-the greatly learned scholar named Vallabha Bhaṭṭa; milila-met; āsiyā-coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the Madhya-līlā, Chapter Nineteen, text 61.

TEXT 5

āsiyā vandila bhaṭṭa prabhura caraṇe
prabhu ’bhāgavata-buddhye’ kailā āliṅgane

SYNONYMS

āsiyā-coming; vandila-offered obeisances; bhaṭṭa-Vallabha Bhaṭṭa; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-Śrī Caitanya Mahāprabhu; bhāgavata-buddhye-accepting him as a great devotee; kailā āliṅgane-embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

mānya kari’ prabhu tāre nikaṭe vasāilā
vinaya kariyā bhaṭṭa kahite lāgilā

SYNONYMS

mānya kari’-with great respect; prabhu-Śrī Caitanya Mahāprabhu; tāre-him; nikaṭe-near; vasāilā-seated; vinaya kariyā-with great humility; bhaṭṭa-Vallabha Bhaṭṭa; kahite lāgilā-began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

TEXT 7

”bahu-dina manoratha tomā’ dekhibāre
jagannātha pūrṇa kailā, dekhiluṅ tomāre

SYNONYMS

bahu-dina-for a long time; manoratha-my desire; tomā’ dekhibāre-to see You; jagannātha-Lord Jagannātha; pūrṇa kailā-has fulfilled; dekhiluṅ tomāre-I have seen You.

TRANSLATION

”For a long time,” he said,”I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8

tomāra darśana ye pāya sei bhāgyavān
tomāke dekhiye,–yena sākṣāt bhagavān

SYNONYMS

tomāra darśana-Your audience; ye pāya-anyone who gets; sei-he; bhāgyavān-very fortunate; tomāke dekhiye-I see You; yena-as if; sākṣāt bhagavān-directly the Supreme Personality of Godhead.

TRANSLATION

”One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe,–ithe ki vicitra?

SYNONYMS

tomāre-You; ye-anyone who; smaraṇa kahe-remembers; se-he; haya-becomes; pavitra-purified; darśane-by seeing; pavitra-purified; habe-will be; ithe-in this; ki vicitra-what astonishment.

TRANSLATION

”Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

SYNONYMS

yeṣām-of whom; saṁsmaraṇāt-by remembrance; puṁsām-of persons; sadyaḥ-immediately; śuddhyanti-become purified; vai-certainly; gṛhāḥ-the houses; kim punaḥ-what to speak of; darśana-by seeing; sparśa-touching; pāda-śauca-washing the feet; āsana-ādibhiḥ-by offering a seat and so on.

TRANSLATION

”One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.19.33).

TEXT 11

kali-kālera dharma–kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

SYNONYMS

kali-kālera-of this age of Kali; dharma-the duty; kṛṣṇa-nāma-saṅkīrtana-chanting the holy name of Lord Kṛṣṇa; kṛṣṇa-śakti vinā-without being empowered by Lord Kṛṣṇa; nahe-is not; tāra-of that; pravartana-propagation.

TRANSLATION

”The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

TEXT 12

tāhā pravartāilā tumi,–ei ta ’pramāṇa’
kṛṣṇa-śakti dhara tumi,–ithe nāhi āna

SYNONYMS

tāhā-that; pravartāilā-have propagated; tumi-You; ei-this; ta-certainly; pramāṇa-evidence; kṛṣṇa-śakti-the energy of Kṛṣṇa; dhara-bear; tumi-You; ithe nāhi āna-there is no question about it.

TRANSLATION

”You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

”in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pāñcarātrikī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name.” Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an ācārya simply by mental speculation. The true ācārya presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa’s mercy. indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and all the āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). Since he is understood to be the most advanced devotee, he is called paramahaṁsa-ṭhākura. Ṭhākura is a title of honor offered to the paramahaṁsa. Therefore one who acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called paramahaṁsa-ṭhākura.

TEXT 13

jagate karilā tumi kṛṣṇa-nāma prakāśe
yei tomā dekhe, sei kṛṣṇa-preme bhāse

SYNONYMS

jagate-throughout the entire world; karilā-have done; tumi-You; kṛṣṇa-nāma prakāśe-manifestation of the holy name of Lord Kṛṣṇa; yei-anyone who; tomā dekhe-sees You; sei-he; kṛṣṇa-preme-in ecstatic love of Kṛṣṇa; bhāse-floats.

TRANSLATION

”You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

TEXT 14

prema-parakāśa nahe kṛṣṇa-śakti vine
’kṛṣṇa’–eka prema-dātā, śāstra-pramāṇe

SYNONYMS

prema-of ecstatic love of Kṛṣṇa; parakāśa-manifestation; nahe-cannot be; kṛṣṇa-śakti vine-without the power of Kṛṣṇa; kṛṣṇa-Lord Kṛṣṇa; eka-the only one; prema-dātā-giver of prema; śāstra-pramāṇe-the verdict of all revealed scriptures.

TRANSLATION

”Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

santv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati”

SYNONYMS

santu-let there be; avatārāḥ-incarnations; bahavaḥ-many; puṣkara-nābhasya-of the Lord, from whose navel grows a lotus flower; sarvataḥ bhadrāḥ-completely auspicious; kṛṣṇāt-than Lord Kṛṣṇa; anyaḥ-other; kaḥ vā-who possibly; latāsu-on the surrendered souls; api-also; prema-daḥ-the bestower of love; bhavati-is.

TRANSLATION

”There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?’ ”

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. it is found in the Laghu-bhāgavatāmṛta (1.5.37).

TEXT 16

mahāprabhu kahe–”śuna, bhaṭṭa mahā-mati
māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti

SYNONYMS

mahāprabhu kahe-Śrī Caitanya Mahāprabhu replied; śuna-please hear; bhaṭṭa-My dear Vallabha Bhaṭṭa; mahā-mati-learned scholar; māyāvādī-in the Māyāvāda school; sannyāsī-sannyāsī; āmi-I; nā jāni-I do not know; kṛṣṇa-bhakti-devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, ”My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

advaitācārya-gosāñi–’sākṣāt īśvara’
tāṅra saṅge āmāra mana ha-ila nirmala

SYNONYMS

advaita-ācārya-gosāñi-Advaita Ācārya; sākṣāt īśvara-directly the Supreme Personality of Godhead; tāṅra saṅge-by His association; āmāra-My; mana-mind; ha-ila-has become; nirmala-purified.

TRANSLATION

”Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

TEXT 18

sarva-śāstre kṛṣṇa-bhaktye nāhi yāṅra sama
ataeva ’advaita-ācārya’ tāṅra nāma

SYNONYMS

sarva-śāstre-in all revealed scriptures; kṛṣṇa-bhaktye-in the devotional service of Lord Kṛṣṇa; nāhi-is not; yāṅra-of whom; sama-equal; ataeva-therefore; advaita-without a competitor; ācārya-ācārya; tāṅra nāma-His name.

TRANSLATION

”He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

TEXT 19

yāṅhāra kṛpāte mlecchera haya kṛṣṇa-bhakti
ke kahite pāre tāṅra vaiṣṇavatā-śakti?

SYNONYMS

yāṅhāra-whose; kṛpāte-by mercy; mlecchera-of mlecchas; haya-is; kṛṣṇa-bhakti-devotional service to Kṛṣṇa; ke-who; kahite pāre-can describe; tāṅra-His; vaiṣṇavatā-śakti-power of Vaiṣṇavism.

TRANSLATION

”He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT

It is extremely difficult to convert a mleccha, or meat-eater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

TEXT 20

nityānanda-avadhūta–’sākṣāt īśvara’
bhāvonmāde matta kṛṣṇa-premera sāgara

SYNONYMS

nityānanda-Lord Nityānanda; avadhūta-paramahaṁsa; sākṣāt īśvara-directly the Supreme Personality of Godhead; bhāva-unmāde-by the madness of ecstatic love; matta-overwhelmed, intoxicated; kṛṣṇa-premera-of love of Kṛṣṇa; sāgara-the ocean.

TRANSLATION

”Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

TEXT 21

ṣaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma
ṣaḍ-darśane jagad-guru bhāgavatottama

SYNONYMS

ṣaṭ-darśana-of the six philosophical theses; vettā-the knower; bhaṭṭācārya-sārvabhauma-Sārvabhauma Bhaṭṭācārya; ṣaṭ-darśane-in six philosophical theses; jagat-guru-the spiritual master of the entire world; bhāgavata-uttama-the best of the devotees.

TRANSLATION

”Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

TEXT 22

teṅha dekhāilā more bhakti-yoga-pāra
tāṅra prasāde jāniluṅ ’kṛṣṇa-bhakti-yoga’ sāra

SYNONYMS

teṅha-he; dekhāilā-has shown; more-to Me; bhakti-yoga-of devotional service; pāra-the limit; tāṅra prasāde-by his mercy; jāniluṅ-I have understood; kṛṣṇa-bhakti-of devotional service to Lord Kṛṣṇa; yoga-of the yoga system; sāra-the essence.

TRANSLATION

”Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

TEXT 23

rāmānanda-rāya kṛṣṇa-rasera 'nidhāna'
teṅha jānāilā–kṛṣṇa–svayaṁ bhagavān

SYNONYMS

rāmānanda-rāya-Śrīla Rāmānanda Rāya; kṛṣṇa-rasera-of the transcendental mellow of Kṛṣṇa's devotional service; nidhāna-the mine; teṅha-he; jānāilā-has given instruction; kṛṣṇa-Lord Kṛṣṇa; svayam-Himself; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 24

tāte prema-bhakti–'puruṣārtha-śiromaṇi'
rāga-mārge prema-bhakti 'sarvādhika' jāni

SYNONYMS

tāte-therefore; prema-bhakti-devotional service in ecstatic love; puruṣārtha-of all goals of human life; śiromaṇi-the crown jewel; rāga-mārge-on the path of spontaneous love; prema-bhakti-love of Kṛṣṇa; sarva-adhika-the highest of all; jāni-I can understand.

TRANSLATION

"Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of puruṣārthas, love of Godhead stands supreme. It is called parama-puruṣārtha (the supreme goal of life) or puruṣārtha-śiromaṇi (the most exalted of all puruṣārthas). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

dāsya, sakhya, vātsalya, āra ye śṛṅgāra
dāsa, sakhā, guru, kāntā,–'āśraya' yāhāra

SYNONYMS

dāsya-servitude; sakhya-friendship; vātsalya-paternal love; āra-and; ye-that; śṛṅgāra-conjugal love; dāsa-the servant; sakhā-friend; guru-superior; kāntā-lover; āśraya-the shelter; yāhāra-of which.

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsya, sakhya, vātsalya and śṛṅgāra.

TEXT 26

'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra
aiśvarya-jñāne nā pāi vrajendra-kumāra

SYNONYMS

aiśvarya-jñāna-yukta-with understanding of the opulences; kevala-pure; bhāva-emotion; āra-also; aiśvarya-jñāne-by understanding of the opulences; nā pāi-one does not get; vrajendra-kumāra-the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-līlā, Chapter Nineteen, text 192.

TEXT 27

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na-not; ayam-this Lord Śrī Kṛṣṇa; sukha-āpaḥ-easily available; bhagavān-the Supreme Personality of Godhead; dehinām-for materialistic persons who have accepted the body as the self; gopikā-sutaḥ-the son of mother Yaśodā; jñāninām-for persons addicted to mental speculation; ca-and; ātma-bhūtānām-for persons performing severe austerities and penances or for personal associates; yathā-as; bhakti-matām-for persons engaged in spontaneous devotional service; iha-in this world.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.9.21).

TEXT 28

'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'
aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana

SYNONYMS

ātma-bhūta-śabde-the word ātma-bhūta; kahe-means; pāriṣada-gaṇa-personal associates; aiśvarya-jñāne-in the understanding of opulence; lakṣmī-the goddess of fortune; nā pāilā-could not get; vrajendra-nandana-the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"The word 'ātma-bhūta' means 'personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa; the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa's opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

TEXT 29

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

SYNONYMS

na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-alas; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucām-and bodily luster; kutaḥ-much less; anyāḥ-others; rāsa-utsave-in the festival of the rāsa dance; asya-of Lord Śrī Kṛṣṇa; bhuja-daṇḍa-by the arms; gṛhīta-embraced; kaṇṭha-their necks; labdha-āśiṣām-who achieved such a blessing; yaḥ-which; udagāt-became manifest; vraja-sundarīṇām-of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

TEXT 30

śuddha-bhāve sakhā kare skandhe ārohaṇa
śuddha-bhāve vrajeśvarī karena bandhana

SYNONYMS

śuddha-bhāve-in pure consciousness; sakhā-friend; kare-does; skandhe-on the shoulder; ārohaṇa-rising; śuddha-bhāve-in pure consciousness; vraja-īśvarī-the Queen of Vraja; karena bandhana-binds.

TRANSLATION

"In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in śuddha-bhāva is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

'mora sakhā,' 'mora putra,'–ei 'śuddha' mana
ataeva śuka-vyāsa kare praśaṁsana

SYNONYMS

mora sakhā-my friend; mora putra-my son; ei-this; śuddha-pure; mana-consciousness; ataeva-therefore; śuka-vyāsa-Śukadeva Gosvāmī and Vyāsadeva; kare praśaṁsana-praise.

TRANSLATION

"In pure Kṛṣṇa consciousness, without knowledge of the Lord's opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

ittham-in this way; satām-of persons who prefer the impersonal feature of the Lord; brahma-of the impersonal effulgence; sukha-by the happiness; anubhūtyā-who is realized; dāsyam-the mode of servitude; gatānām-of those who have accepted; para-daivatena-who is the supreme worshipable Deity; māyā-āśritānām-for ordinary persons under the clutches of external energy; nara-dārakeṇa-with He who is like a boy of this material world; sākam-in friendship; vijahruḥ-played; kṛta-puṇya-puñjāḥ-those who have accumulated volumes of pious activities.

TRANSLATION

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities-after accumulating volumes of pious activities-are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the Śrīmad-Bhāgavatam (10.12.11).

TEXT 33

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

SYNONYMS

trayyā-by followers of the three Vedas who perform great sacrifices like Indra and other demigods; ca-also; upaniṣadbhiḥ-by the followers of the Upaniṣads, the topmost portion of Vedic knowledge; ca-also; sāṅkhya-by the philosophers who analytically study the universe; yogaiḥ-by mystic yogīs; ca-and; sātvataiḥ-by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literatures; upagīyamāna-being sung; māhātmyam-whose glories; harim-unto the Supreme Personality of Godhead; sā-she, mother Yaśodā; amanyata-considered; ātma-jam-her own son, born out of her body.

TRANSLATION

"When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.45).

TEXT 34

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

nandaḥ-Nanda Mahārāja; kim-what; akarot-has performed; brahman-O brāhmaṇa; śreyaḥ-auspicious activities; evam-thus; mahā-udayam-rising to such an exalted position as the father of Kṛṣṇa; yaśodā-mother Yaśodā; vā-or; mahā-bhāgā-most fortunate; papau-drank; yasyāḥ-of whom; stanam-the breasts; hariḥ-the Supreme Personality of Godhead.

TRANSLATION

"O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.46).

TEXT 35

aiśvarya dekhileha 'śuddhera' nahe aiśvarya-jñāna
ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna

SYNONYMS

aiśvarya-opulence; dekhileha-even after seeing; śuddhera-of a pure devotee; nahe-is not; aiśvarya-jñāna-knowledge of opulence; ataeva-therefore; aiśvarya ha-ite-than the understanding of opulence; kevala-bhāva-pure emotion; pradhāna-more eminent.

TRANSLATION

"Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

TEXT 36

e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda

SYNONYMS

e saba-all this; śikhāilā-instructed; more-unto Me; rāya-rāmānanda-Rāmānanda Rāya; anargala-incessantly; rasa-vettā-one who understands transcendental mellows; prema-sukha-ānanda-absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

"Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has instructed Me all this.

TEXT 37

kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva

SYNONYMS

kahana nā yāya-cannot be described; rāmānandera prabhāva-the influence of Rāmānanda Rāya; rāya-of Rāmānanda Rāya; prasāde-by the mercy; jāniluṅ-I have understood; vrajera-of the inhabitants of Vraja; śuddha bhāva-unalloyed love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

dāmodara-svarūpa–'prema-rasa' mūrtimān
yāṅra saṅge haila vraja-madhura-rasa-jñāna

SYNONYMS

dāmodara-svarūpa-Svarūpa Dāmodara Gosvāmī; prema-rasa-the transcendental mellows of ecstatic love; mūrtimān-personified; yāṅra saṅge-by whose association; haila-there was; vraja-of Vraja; madhura-rasa-of the mellow of conjugal love; jñāna-knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

TEXT 39

'śuddha-prema' vraja-devīra–kāma-gandha-hīna
'kṛṣṇa-sukha-tātparya',–ei tāra cihna

SYNONYMS

śuddha-prema-unalloyed love; vraja-devīra-of the gopīs or Śrīmatī Rādhārāṇī; kāma-gandha-hīna-without a scent of material lust; kṛṣṇa-of Kṛṣṇa; sukha-happiness; tātparya-the purpose; ei-this; tāra-of that; cihna-the symptom.

TRANSLATION

"The unalloyed love of the gopīs and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

TEXT 40

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat-which; te-Your; sujāta-very fine; caraṇa-ambu-ruham-lotus feet; staneṣu-on the breasts; bhītāḥ-being afraid; śanaiḥ-gently; priya-O dear one; dadhīmahi-we place; karkaśeṣu-rough; tena-with them; aṭavīm-the path; aṭasi-You roam; tat-they; vyathate-are distressed; na-not; kim svit-we wonder; kūrpa-ādibhiḥ-by small stones and so on; bhramati-flutters; dhīḥ-the mind; bhavat-āyuṣām-of those of whom Your Lordship is the very life; naḥ-of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.'

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.19).

TEXT 41

gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna
premete bhartsanā kare ei tāra cihna

SYNONYMS

gopī-gaṇera-of the gopīs; śuddha-prema-unalloyed love; aiśvarya-jñāna-hīna-devoid of knowledge of opulences; premete-of pure love; bhartsanā-chastisement; kare-do; ei-this; tāra-of that; cihna-the symptom.

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

TEXT 42

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati-husbands; suta-sons; anvaya-family; bhrātṛ-brothers; bāndhavān-friends; ativilaṅghya-without caring for; te-Your; anti-dear shelter; acyuta-O infallible one; āgatāḥ-have come; gati-vidaḥ-who know everything of our activities; tava-of You; udgīta-by the singing flute; mohitāḥ-being attracted; kitava-O great cheater; yoṣitaḥ-beautiful women; kaḥ-who; tyajet-would give up; niśi-in the dead of night.

TRANSLATION

"O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.16).

TEXT 43

sarvottama bhajana ei sarva-bhakti jini'
ataeva kṛṣṇa kahe,–'āmi tomāra ṛṇī'

SYNONYMS

sarva-uttama-above all; bhajana-devotional service; ei-this; sarva-bhakti-all types of bhakti; jini'-conquering; ataeva-therefore; kṛṣṇa kahe-Lord Kṛṣṇa says; āmi-I; tomāra-your; ṛṇī-debtor.

TRANSLATION

”The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, ’My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.’

TEXT 44

na pāraye ’haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na-not; pāraye-am able to make; aham-I; niravadya-saṁyujām-to those who are completely free from deceit; sva-sādhu-kṛtyam-proper compensation; vibudha-āyuṣā-with a lifetime as long as that of the demigods; api-although; vaḥ-to you; yāḥ-who; mā-Me; abhajan-have worshiped; durjaya-geha-śṛṅkhalāḥ-the chains of household life, which are difficult to overcome; saṁvṛścya-cutting; tat-that; vaḥ-of you; pratiyātu-let it be returned; sādhunā-by the good activity itself.

TRANSLATION

”O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

TEXT 45

aiśvarya-jñāna haite kevalā-bhāva–pradhāna
pṛthivīte bhakta nāhi uddhava-samāna

SYNONYMS

aiśvarya-jñāna haite-than transcendental love in opulence; kevalā-bhāva-pure love; pradhāna-more prominent; pṛthivīte-on the surface of the world; bhakta nāhi-there is no devotee; uddhava-samāna-like Uddhava.

TRANSLATION

”Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

teṅha yāṅra pada-dhūli karena prārthana
svarūpera saṅge pāiluṅ e saba śikṣaṇa

SYNONYMS

teṅha-he; yāṅra-whose; pada-dhūli-dust of the lotus feet; karena prārthana-desires; svarūpera saṅge-from Svarūpa Dāmodara; pāiluṅ-I have gotten; e saba-all these; śikṣaṇa-instructions.

TRANSLATION

”Uddhava desires to take on his head the dust of the gopīs’ lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

SYNONYMS

āsām-of the gopīs; aho-oh; caraṇa-reṇu-the dust of the lotus feet; juṣām-devoted to; aham syām-let me become; vṛndāvane-in Vṛndāvana; kim api-anyone; gulma-latā-auṣadhīnām-among bushes, creepers and herbs; yā-they who; dustyajam-very difficult to give up; sva-janam-family members; ārya-patham-the path of chastity; ca-and; hitvā-giving up; bhejuḥ-worshiped; mukunda-padavīm-the lotus feet of Mukunda, Kṛṣṇa; śrutibhiḥ-by the Vedas; vimṛgyām-to be searched for.

TRANSLATION

”The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

haridāsa-ṭhākura–mahā-bhāgavata-pradhāna
prati dina laya teṅha tina-lakṣa nāma

SYNONYMS

haridāsa-ṭhākura-Haridāsa Ṭhākura; mahā-bhāgavata-pradhāna-the topmost of all pure devotees; prati dina-every day; laya-chants; teṅha-he; tina-lakṣa nāma-300,000 holy names of the Lord.

TRANSLATION

”Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

nāmera mahimā āmi tāṅra ṭhāñi śikhiluṅ
tāṅra prasāde nāmera mahimā jāniluṅ

SYNONYMS

nāmera mahimā-the glories of the holy name; āmi-I; tāṅra ṭhāñi-from him; śikhiluṅ-have learned; tāṅra prasāde-by his mercy; nāmera-of the holy name; mahimā-the glories; jāniluṅ-I could understand.

TRANSLATION

”I have learned about the glories of the Lord’s holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

TEXTS 50-52

ācāryaratna ācāryanidhi paṇḍita-gadādhara
jagadānanda, dāmodara, śaṅkara, vakreśvara
kāśīśvara, mukunda, vāsudeva, murāri
āra yata bhakta-gaṇa gauḍe avatari’
kṛṣṇa-nāma-prema kailā jagate pracāra
iṅhā sabāra saṅge kṛṣṇa-bhakti ye āmāra”

SYNONYMS

ācāryaratna-Ācāryaratna; ācāryanidhi-Ācāryanidhi; paṇḍita-gadādhara-Gadādhara Paṇḍita; jagadānanda-Jagadānanda; dāmodara-Dāmodara; śaṅkara-Śaṅkara; vakreśvara-Vakreśvara; kāśīśvara-Kāśīśvara; mukunda-Mukunda; vāsudeva-Vāsudeva; murāri-Murāri; āra-and; yata-as many as; bhakta-gaṇa-devotees; gauḍe-in Bengal; avatari’-having descended; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; prema-ecstatic love of Kṛṣṇa; kailā-did; jagate-all over the world; pracāra-preaching; iṅhā sabāra-of all of them; saṅge-by association; kṛṣṇa-bhakti-devotional service to Kṛṣṇa; ye-which; āmāra-My.

TRANSLATION

”Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa.”

TEXT 53

bhaṭṭera hṛdaye dṛḍha abhimāna jāni’
bhaṅgī kari’ mahāprabhu kahe eta vāṇī

SYNONYMS

bhaṭṭera hṛdaye-in the heart of Vallabha Bhaṭṭa; dṛḍha-fixed; abhimāna-pride; jāni’-understanding; bhaṅgī kari’-making a hint; mahāprabhu-Śrī Caitanya Mahāprabhu; kahe-spoke; eta vāṇī-these words.

TRANSLATION

Knowing that Vallabha Bhaṭṭa’s heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord’s position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of Śrīmad-Bhāgavatam, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava guru (ādau gurv-āśrayam), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the paramparā system.

TEXT 54

”āmi se’vaiṣṇava’,–bhakti-siddhānta saba jāni
āmi se bhāgavata-artha uttama vākhāni”

SYNONYMS

āmi-I; se-that; vaiṣṇava-Vaiṣṇava; bhakti-siddhānta-conclusions of devotional service; saba-all; jāni-I know; āmi-I; se-that; bhāgavata-artha-meaning of the Bhāgavatam; uttama-very well; vākhāni-can explain.

TRANSLATION

”I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well.”

TEXT 55

bhaṭṭera manete ei chila dīrgha garva
prabhura vacana śuni’ se ha-ila kharva

SYNONYMS

bhaṭṭera manete-in the mind of Vallabha Bhaṭṭa; ei-this; chila-was existing; dīrgha-for a long time; garva-pride; prabhura-of Śrī Caitanya Mahāprabhu; vacana-the words; śuni’-by hearing; se-that; ha-ila-was; kharva-cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

prabhura mukhe vaiṣṇavatā śuniyā sabāra
bhaṭṭera icchā haila tāṅ-sabāre dekhibāra

SYNONYMS

prabhura mukhe-from the mouth of Śrī Caitanya Mahāprabhu; vaiṣṇavatā-the standard of Vaiṣṇavism; śuniyā sabāra-hearing of all the devotees; bhaṭṭera-of Vallabha Bhaṭṭa; icchā-desire; haila-was; tāṅ-sabāre-all of them; dekhibāra-to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

TEXT 57

bhaṭṭa kahe,–"e saba vaiṣṇava rahe kon sthāne?
kon prakāre pāimu ihāṅ-sabāra darśane?

SYNONYMS

bhaṭṭa kahe-Vallabha Bhaṭṭa said; e saba vaiṣṇava-all these Vaiṣṇavas; rahe-live; kon sthāne-where; kon prakāre-how; pāimu-shall I attain; ihāṅ-sabāra darśane-seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?"

TEXT 58

prabhu kahe,–"keha gauḍe, keha deśāntare
saba āsiyāche ratha-yātrā dekhibāre

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; keha gauḍe-some in Bengal; keha-some; deśa-antare-in other states; saba-all; āsiyāche-have come; ratha-yātrā dekhibāre-to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

TEXT 59

ihāṅi rahena sabe, vāsā–nānā-sthāne
ihāṅi pāibā tumi sabāra darśane"

SYNONYMS

ihāṅi-here; rahena sabe-all of them are living; vāsā-their residential places; nānā-sthāne-in various quarters; ihāṅi-here; pāibā-will get; tumi-you; sabāra darśane-everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

TEXT 60

tabe bhaṭṭa kahe bahu vinaya vacana
bahu dainya kari' prabhure kaila nimantraṇa

SYNONYMS

tabe-thereafter; bhaṭṭa kahe-Vallabha Bhaṭṭa said; bahu-very; vinaya-humble; vacana-words; bahu dainya kari'-in all humility; prabhure-Śrī Caitanya Mahāprabhu; kaila nimantraṇa-invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

āra dina saba vaiṣṇava prabhu-sthāne āilā
sabā-sane mahāprabhu bhaṭṭe milāilā

SYNONYMS

āra dina-the next day; saba vaiṣṇava-all the Vaiṣṇavas; prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; āilā-came; sabā-sane-with all of them; mahāprabhu-Śrī Caitanya Mahāprabhu; bhaṭṭe milāilā-introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

TEXT 62

'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra
tāṅ-sabāra āge bhaṭṭa–khadyota-ākāra

SYNONYMS

vaiṣṇavera-of the Vaiṣṇavas; teja-the brilliance; dekhi'-seeing; bhaṭṭera-of Vallabha Bhaṭṭa; camatkāra-surprised; tāṅ-sabāra-of all of them; āge-in front; bhaṭṭa-Vallabha Bhaṭṭa; khadyota-ākāra-like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

TEXT 63

tabe bhaṭṭa bahu mahā-prasāda ānāila
gaṇa-saha mahāprabhure bhojana karāila

SYNONYMS

tabe-at that time; bhaṭṭa-Vallabha Bhaṭṭa; bahu-much; mahā-prasāda-Lord Jagannātha's remnants; ānāila-brought in; gaṇa-saha mahāprabhure-Śrī Caitanya Mahāprabhu with His associates; bhojana karāila-he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

TEXT 64

paramānanda purī-saṅge sannyāsīra gaṇa
eka-dike vaise saba karite bhojana

SYNONYMS

paramānanda purī-saṅge-with Paramānanda Purī; sannyāsīra gaṇa-all the sannyāsī associates of Śrī Caitanya Mahāprabhu; eka-dike-on one side; vaise-sat down; saba-all; karite bhojana-to accept the prasāda.

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by Paramānanda Purī, sat on one side and thus partook of the prasāda.

TEXT 65

advaita, nityānanda-rāya–pārśve dui-jana
madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa

SYNONYMS

advaita-Advaita Ācārya; nityānanda-rāya-Lord Nityānanda; pārśve-on the sides; dui-jana-two personalities; madhye-in the middle; mahāprabhu vasilā-Śrī Caitanya Mahāprabhu sat down; āge-in front; pāche-behind; bhakta-gaṇa-all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

gauḍera bhakta yata kahite nā pāri
aṅgane vasilā saba hañā sāri sāri

SYNONYMS

gauḍera-of Bengal; bhakta yata-all the devotees; kahite-to mention; nā pāri-i am unable; aṅgane-in the courtyard; vasilā-sat down; saba-all; hañā-being; sāri sāri-in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra
pratyeke sabāra pade kaila namaskāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-devotees; dekhi'-seeing; bhaṭṭera-of Vallabha Bhaṭṭa; camatkāra-surprise; prati-eke-unto each and every one; sabāra-of all; pade-at the lotus feet; kaila namaskāra-he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

svarūpa, jagadānanda, kāśīśvara, śaṅkara
pariveśana kare, āra rāghava, dāmodara

SYNONYMS

svarūpa-Svarūpa; jagadānanda-Jagadānanda; kāśīśvara-Kāśīśvara; śaṅkara-Śaṅkara; pariveśana kare-distribute; āra-and; rāghava dāmodara-Rāghava and Dāmodara.

TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

TEXT 69

mahā-prasāda vallabha-bhaṭṭa bahu ānāila
prabhu-saha sannyāsi-gaṇa bhojane vasila

SYNONYMS

mahā-prasāda-food offered to Śrī Jagannātha; vallabha-bhaṭṭa-Vallabha Bhaṭṭa; bahu-a large quantity; ānāila-brought; prabhu-saha-with Śrī Caitanya Mahāprabhu; sannyāsi-gaṇa-all the sannyāsīs; bhojane vasila-sat down to accept the prasāda.

TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

TEXT 70

prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'
hari hari dhvani uṭhe saba brahmāṇḍa bhari'

SYNONYMS

prasāda-the prasāda; pāya-accept; vaiṣṇava-gaṇa-all the Vaiṣṇavas; bale-chant; hari hari-Hari, Hari; hari hari dhvani-the vibration of Hari, Hari; uṭhe-rises; saba brahmāṇḍa-the entire universe; bhari'-filling.

TRANSLATION

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

TEXT 71

mālā, candana, guvāka, pāna aneka ānila
sabā' pūjā kari' bhaṭṭa ānandita haila

SYNONYMS

mālā-garlands; candana-sandalwood pulp; guvāka-spices; pāna-betel; aneka-much; ānila-brought; sabā' pūjā kari'-worshiping all the Vaiṣṇavas; bhaṭṭa-Vallabha Bhaṭṭa; ānandita haila-became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

TEXT 72

ratha-yātrā-dine prabhu kīrtana ārambhilā
pūrvavat sāta sampradāya pṛthak karilā

SYNONYMS

ratha-yātrā-dine-on the day of the car festival; prabhu-Śrī Caitanya Mahāprabhu; kīrtana ārambhilā-began the congregational chanting; pūrva-vat-as previously; sāta sampradāya-in seven groups; pṛthak karilā-He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

TEXTS 73-74

advaita, nityānanda, haridāsa, vakreśvara
śrīvāsa, rāghava, paṇḍita-gadādhara
sāta jana sāta-ṭhāñi karena nartana
'hari-bola' bali' prabhu karena bhramaṇa

SYNONYMS

advaita-Advaita Ācārya; nityānanda-Lord Nityānanda; haridāsa-Ṭhākura Haridāsa; vakreśvara-Vakreśvara; śrīvāsa-Śrīvāsa Ṭhākura; rāghava-Rāghava; paṇḍita-gadādhara-Gadādhara Paṇḍita; sāta jana-seven persons; sāta-ṭhāñi-in seven groups; karena nartana-dance; hari-bola bali'-uttering "Hari bol"; prabhu-Śrī Caitanya Mahāprabhu; karena bhramaṇa-wanders.

TRANSLATION

Seven devotees-Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita-formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting "Hari bol," wandered from one group to another.

TEXT 75

caudda mādala bāje ucca saṅkīrtana
eka eka nartakera preme bhāsila bhuvana

SYNONYMS

caudda mādala-fourteen mṛdaṅgas; bāje-were being played; ucca saṅkīrtana-loud congregational chanting; eka eka-of each group; nartakera-of the dancer; preme-in ecstatic love; bhāsila bhuvana-inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

TEXT 76

dekhi' vallabha-bhaṭṭera haila camatkāra
ānande vihvala nāhi āpana-sāmbhāla

SYNONYMS

dekhi'-seeing; vallabha-bhaṭṭera-of Vallabha Bhaṭṭa; haila camatkāra-was astonishment; ānande vihvala-overwhelmed by transcendental happiness; nāhi-there was not; āpana-sāmbhāla-keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

tabe mahāprabhu sabāra nṛtya rākhilā
pūrvavat āpane nṛtya karite lāgilā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; sabāra-of all of them; nṛtya rākhilā-stopped the dancing; pūrvavat-as previously; āpane-personally; nṛtya-dancing; karite lāgilā-began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

prabhura saundarya dekhi āra premodaya
'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; saundarya-the beauty; dekhi-seeing; āra-also; prema-udaya-arousing of ecstatic love; ei-this; ta'-certainly; sākṣāt-directly; kṛṣṇa-Lord Kṛṣṇa; bhaṭṭera-of Vallabha Bhaṭṭa; ha-ila-was; niścaya-certainty.

TRANSLATION

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, "Here is Lord Kṛṣṇa, without a doubt."

TEXT 79

eta mata ratha-yātrā sakale dekhila
prabhura caritre bhaṭṭera camatkāra haila

SYNONYMS

eta mata-in this way; ratha-yātrā-the car festival; sakale-all; dekhila-saw; prabhura caritre-by the character of Śrī Caitanya Mahāprabhu; bhaṭṭera-of Vallabha Bhaṭṭa; camatkāra haila-there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80

yātrānantare bhaṭṭa yāi mahāprabhu-sthāne
prabhu-caraṇe kichu kaila nivedane

SYNONYMS

yātrā-anantare-after the Ratha-yātrā; bhaṭṭa-Vallabha Bhaṭṭa; yāi-going; mahāprabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; prabhu-caraṇe-at the lotus feet of the Lord; kichu-some; kaila-made; nivedane-submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

"bhāgavatera ṭīkā kichu kariyāchi likhana
āpane mahāprabhu yadi karena śravaṇa"

SYNONYMS

bhāgavatera-on Śrīmad-Bhāgavatam; ṭīkā-commentary; kichu-some; kariyāchi likhana-I have written; āpane-You; mahāprabhu-Śrī Caitanya Mahāprabhu; yadi-if; karena śravaṇa-would hear.

TRANSLATION

"I have written some commentary on Śrīmad-Bhāgavatam," he said. "Would Your Lordship kindly hear it?"

TEXT 82

prabhu kahe,–"bhāgavatārtha bujhite nā pāri
bhāgavatārtha śunite āmi nahi adhikārī

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; bhāgavata-artha-the meaning of Śrīmad-Bhāgavatam; bujhite nā pāri-I cannot understand; bhāgavata-artha-the purport of Śrīmad-Bhāgavatam; śunite-to hear; āmi nahi adhikārī-I am not the proper person.

TRANSLATION

The Lord replied, "I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

TEXT 83

vasi' kṛṣṇa-nāma mātra kariye grahaṇe
saṅkhyā-nāma pūrṇa mora nahe rātri-dine

SYNONYMS

vasi'-sitting; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; mātra-simply; kariye grahaṇe-I chant; saṅkhyā-nāma-a fixed number of rounds; pūrṇa-complete; mora-My; nahe-is not; rātri-dine-throughout the entire day and night.

TRANSLATION

"I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

TEXT 84

bhaṭṭa kahe, "kṛṣṇa-nāmera artha-vyākhyāne
vistāra kairāchi, tāhā karaha śravaṇe"

SYNONYMS

bhaṭṭa kahe-Vallabha Bhaṭṭa said; kṛṣṇa-nāmera-of the holy name of Kṛṣṇa; artha-vyākhyāne-description of the meaning; vistāra-very elaborately; kairāchi-I have made; tāhā-that; karaha śravaṇe-kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

TEXT 85

prabhu kahe,–"kṛṣṇa-nāmera bahu artha nā māni
"śyāma-sundara' 'yaśodā-nandana,'–ei-mātra jāni

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇa-nāmera-of the holy name of Kṛṣṇa; bahu artha-many meanings; nā māni-I do not accept; śyāma-sundara-Śyāmasundara; yaśodā-nandana-Yaśodānandana; ei-mātra-only this; jāni-I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied,"I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know.

TEXT 86

tamāla-śyāmala-tviṣi
śrī-yaśodā-stanandhaye
kṛṣṇa-nāmno rūḍhir iti
sarva-śāstra-vinirṇayaḥ

SYNONYMS

tamāla-śyāmala-tviṣi-whose complexion is dark blue, resembling a tamāla tree; śrī-yaśodā-stanam-dhaye-sucking the breast of mother Yaśodā; kṛṣṇa-nāmnaḥ-of the name Kṛṣṇa; rūḍhiḥ-the chief meaning; iti-thus; sarva-śāstra-of all revealed scriptures; vinirṇayaḥ-the conclusion.

TRANSLATION

"The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.'

PURPORT

This is a verse from the Nāma-kaumuḍī

TEXT 87

ei artha āmi mātra jāniye nirdhāra
āra sarva-arthe mora nāhi adhikāra"

SYNONYMS

ei artha-this meaning; āmi-I; mātra-only; jāniye-know; nirdhāra-conclusion; āra-other; sarva-all; arthe-meanings; mora-My; nāhi-is not; adhikāra-capacity to understand.

TRANSLATION

"I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them."

TEXT 88

phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā
sarvajña prabhu jāni' tāre karena upekṣā

SYNONYMS

phalgu-prāya-generally useless; bhaṭṭera-of Vallabha Bhaṭṭa; nāma-ādi-the holy name and so on; saba-all; vyākhyā-explanations; sarva-jña-omniscient; prabhu-Śrī Caitanya Mahāprabhu; jāni'-knowing; tāre-him; karena upekṣā-neglects.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

TEXT 89

vimanā hañā bhaṭṭa gelā nija-ghara
prabhu-viṣaye bhakti kichu ha-ila antara

SYNONYMS

vimanā hañā-feeling morose; bhaṭṭa-Vallabha Bhaṭṭa; gelā-went; nija-ghara-to his home; prabhu-viṣaye-unto Śrī Caitanya Mahāprabhu; bhakti-devotion; kichu-somewhat; ha-ila-became; antara-different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

TEXT 90

tabe bhaṭṭa gelā paṇḍita-gosāñira ṭhāñi
nānā mate prīti kari' kare āsā-yāi

SYNONYMS

tabe-thereafter; bhaṭṭa-Vallabha Bhaṭṭa; gelā-went; paṇḍita-gosāñira ṭhāñi-to Gadādhara Paṇḍita Gosāñi; nānā mate-in various ways; prīti kari'-showing affection; kare āsā-yāi-comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

TEXT 91

prabhura upekṣāya saba nīlācalera jana
bhaṭṭera vyākhyāna kichu nā kare śravaṇa

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; upekṣāya-because of neglect; saba-all; nīlācalera jana-people in Jagannātha Purī; bhaṭṭera vyākhyāna-explanation of Vallabha Bhaṭṭa; kichu-any; nā kare śravaṇa-do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

TEXT 92

lajjita haila bhaṭṭa, haila apamāne
duḥkhita hañā gela paṇḍitera sthāne

SYNONYMS

lajjita-ashamed; haila-became; bhaṭṭa-Vallabha Bhaṭṭa; haila apamāne-felt insulted; duḥkhita hañā-being unhappy; gela-went; paṇḍitera sthāne-to Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

TEXT 93

dainya kari' kahe,–"niluṅ tomāra śaraṇa
tumi kṛpā kari' rākha āmāra jīvana

SYNONYMS

dainya kari'-with great humility; kahe-said; niluṅ-I have taken; tomāra śaraṇa-shelter of you; tumi-you; kṛpā kari'-being merciful; rākha-keep; āmāra jīvana-my life.

TRANSLATION

Approaching him with great humility, Vallabha Bhaṭṭa said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

TEXT 94

kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa
tabe mora lajjā-paṅka haya prakṣālana"

SYNONYMS

kṛṣṇa-nāma-of the name of Lord Kṛṣṇa; vyākhyā-explanation; yadi-if; karaha śravaṇa-you hear; tabe-then; mora-my; lajjā-paṅka-the mud of shame; haya-there is; prakṣālana-washing.

TRANSLATION

"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off."

TEXT 95

saṅkaṭe paḍila paṇḍita, karaye saṁśaya
ki karibena,–eko, karite nā pāre niścaya

SYNONYMS

saṅkaṭe-into a dilemma; paḍila paṇḍita-Paṇḍita Gosāñi fell; karaye saṁśaya-felt doubts; ki karibena-what he will do; eko-alone; karite nā pāre niścaya-cannot make a decision.

TRANSLATION

Thus Paṇḍita Gosāñi fell into a dilemma. Be was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāñi could not make a decision.

TEXT 96

yadyapi paṇḍita āra nā kailā aṅgīkāra
bhaṭṭa yāi' tabu paḍe kari' balātkāra

SYNONYMS

yadyapi-although; paṇḍita-Gadādhara Paṇḍita; āra-also; nā kailā aṅgīkāra-did not accept; bhaṭṭa-Vallabha Bhaṭṭa; yāi'-going; tabu-still; paḍe-reads; kari' balātkāra-forcibly.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

TEXT 97

ābhijātye paṇḍita karite nāre niṣedhana
"e saṅkaṭe rākha, kṛṣṇa la-ilāṅa śaraṇa

SYNONYMS

ābhijātye-because of his aristocracy; paṇḍita-Gadādhara Paṇḍita; karite nāre niṣedhana-could not forbid; e saṅkaṭe-in this danger; rākha-please protect; kṛṣṇa-O Lord Kṛṣṇa; la-ilāṅa-I have taken; śaraṇa-shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

TEXT 98

antaryāmī prabhu jānibena mora mana
tāṅre bhaya nāhi kichu, 'viṣama' tāṅra gaṇa"

SYNONYMS

antaryāmī-existing in everyone's heart; prabhu-Śrī Caitanya Mahāprabhu; jānibena-will know; mora mana-my mind; tāṅre-of Him; bhaya-fear; nāhi-there is not; kichu-any; viṣama-very critical; tāṅra gaṇa-his associates.

TRANSLATION

"Śrī Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone's heart. Therefore He would know the circumstances under which Paṇḍita Gosāñi agreed to hear Vallabha Bhaṭṭa's explanations, and certainly He would not be angry.

However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāñi was seriously thinking in this way.

TEXT 99

yadyapi vicāre paṇḍitera nāhi kichu doṣa
tathāpi prabhura gaṇa tāṅre kare praṇaya-roṣa

SYNONYMS

yadyapi-although; vicāre-conclusively; paṇḍitera-of Gadādhara Paṇḍita; nāhi kichu doṣa-there was no fault; tathāpi-still; prabhura gaṇa-associates of Śrī Caitanya Mahāprabhu; tāṅre-unto him; kare praṇaya-roṣa-showed affectionate anger.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

TEXT 100

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne
'udgrāhādi' prāya kare ācāryādi-sane

SYNONYMS

prati-aha-daily; vallabha-bhaṭṭa-Vallabha Bhaṭṭa; āise-comes; prabhu-sthāne-to the place of Lord Śrī Caitanya Mahāprabhu; udgrāha-ādi prāya-unnecessary argument; kare-does; ācārya-ādi-sane-with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

yei kichu kare bhaṭṭa 'siddhānta' sthāpana
śunitei ācārya tāhā karena khaṇḍana

SYNONYMS

yei-whatever; kichu-any; kare-does; bhaṭṭa-Vallabha Bhaṭṭa; siddhānta-conclusion; sthāpana-establishing; śunitei-hearing; ācārya-Advaita Ācārya; tāhā-that; karena khaṇḍana-refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

ācāryādi-āge bhaṭṭa yabe yabe yāya
rājahaṁsa-madhye yena rahe baka-prāya

SYNONYMS

ācārya-ādi-āge-in front of Advaita Ācārya and others; bhaṭṭa-Vallabha Bhaṭṭa; yabe yabe-whenever; yāya-goes; rāja-haṁsa-madhye-in a society of white swans; yena-as; rahe-remained; baka-prāya-like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

TEXT 103

eka-dina bhaṭṭa puchila ācāryere
"jīva-'prakṛti' 'pati' kari' mānaye kṛṣṇere

SYNONYMS

eka-dina-one day; bhaṭṭa-Vallabha Bhaṭṭa; puchila ācāryere-inquired from Advaita Ācārya; jīva-the living entity; prakṛti-female; pati-husband; kari'-as; mānaye kṛṣṇere-accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

TEXT 104

pati-vratā hañā patira nāma nāhi laya
tomarā kṛṣṇa-nāma-laha,–kon dharma haya?"

SYNONYMS

pati-vratā-devoted to the husband; hañā-being; patira-of the husband; nāma-name; nāhi laya-does not utter; tomarā-all of you; kṛṣṇa-nāma-laha-chant the name of Kṛṣṇa; kon-what; dharma-religious principle; haya-is it.

TRANSLATION

"It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

TEXT 105

ācārya kahe,–"āge tomāra 'dharma' mūrtimān
iṅhāre puchaha, iṅha karibena ihāra samādhāna

SYNONYMS

ācārya kahe-Advaita Ācārya said; āge-in front; tomāra-of you; dharma-religious principles; mūrtimān-personified; iṅhāre puchaha-ask Him; iṅha-He; karibena-will make; ihāra-of this; samādhāna-solution.

TRANSLATION

Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

TEXT 106

śuni' prabhu kahena,–"tumi nā jāna dharma-marma
svāmi-ājñā pāle,–ei pati-vratā-dharma

SYNONYMS

śuni'-hearing; prabhu kahena-Śrī Caitanya Mahāprabhu said; tumi-you; nā jāna-do not know; dharma-marma-real religious principles; svāmi-of the husband; ājñā-order; pāle-obeys; ei-this; pati-vratā-dharma-the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

patira ājñā,–nirantara tāṅra nāma la-ite
patira ājñā pati-vratā nā pāre laṅghite

SYNONYMS

patira ājñā-the husband's order; nirantara-always; tāṅra-His; nāma-name; la-ite-to chant; patira ājñā-the order of the husband; pati-vratā-a chaste, devoted wife; nā pāre laṅghite-cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

TEXT 108

ataeva nāma laya, nāmera 'phala' pāya
nāmera phale kṛṣṇa-pade 'prema' upajāya"

SYNONYMS

ataeva-therefore; nāma laya-chants the holy name; nāmera-of the name; phala-result; pāya-gets; nāmera phale-as a result of chanting the holy name; kṛṣṇa-pade-at the lotus feet of Kṛṣṇa; prema-ecstatic love; upajāya-develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

TEXT 109

śuniyā vallabha-bhaṭṭa haila nirvacana
ghare yāi' mane duḥkhe karena cintana

SYNONYMS

śuniyā-hearing; vallabha-bhaṭṭa-Vallabha Bhaṭṭa; haila-became; nirvacana-speechless; ghare yāi'-returning home; mane-in the mind; duḥkhe-unhappy; karena cintana-began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

TEXTS 110-111

"nitya āmāra ei sabhāya haya kakṣā-pāta
eka-dina upare yadi haya mora vāt
tabe sukha haya, āra saba lajjā yāya
sva-vacana sthāpite āmi ki kari upāya?

SYNONYMS

nitya-daily; āmāra-my; ei-this; sabhāya-in the assembly; haya-there is; kakṣā-pāta-defeat; eka-dina-one day; upare-on top; yadi-if; haya-are; mora-my; vāt-words; tabe-then; sukha-happiness; haya-is; āra-and; saba-all; lajjā-shame; yāya-goes; sva-vacana-my statement; sthāpite-to establish; āmi-I; ki-what; kari-shall adopt; upāya-means.

TRANSLATION

"Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

TEXT 112

āra dina āsi' vasilā prabhure namaskari'
sabhāte kahena kichu mane garva kari'

SYNONYMS

āra dina-the next day; āsi'-coming; vasilā-sat down; prabhure namaskari'-offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabhāte-in the assembly; kahena-he said; kichu-something; mane-within the mind; garva kari'-being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

TEXT 113

"bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana
la-ite nā pāri tāṅra vyākhyāna-vacana

SYNONYMS

bhāgavate-in my commentary on Śrīmad-Bhāgavatam; svāmīra-of Śrīdhara Svāmī; vyākhyāna-explanation; kairāchi khaṇḍana-I have refuted; la-ite nā pāri-I cannot accept; tāṅra-his; vyākhyāna-vacana-words of explanation.

TRANSLATION

”In my commentary on Śrīmad-Bhāgavatam,” he said, ”I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

TEXT 114

sei vyākhyā karena yāhāṅ yei paḍe āni’
eka-vākyatā nāhi, tāte ’svāmī’ nāhi māni”

SYNONYMS

sei-he; vyākhyā karena-explains; yāhāṅ-wherever; yei-whatever; paḍe-reads; āni’-accepting; eka-vākyatā-consistency; nāhi-there is not; tāte-therefore; svāmī-Śrīdhara Svāmī; nāhi māni-I cannot accept.

TRANSLATION

”Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority.”

TEXT 115

prabhu hāsi’ kahe,–”svāmī nā māne yei jana
veśyāra bhitare tāre kariye gaṇana”

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; hāsi’-smiling; kahe-said; svāmī-husband; nā māne-does not accept; yei jana-anyone who; veśyāra bhitare-among the prostitutes; tāre-him; kariye gaṇana-I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, ”One who does not accept the svāmī [husband] as an authority I consider a prostitute.”

TEXT 116

eta kahi’ mahāprabhu mauna dharilā
śuniyā sabāra mane santoṣa ha-ilā

SYNONYMS

eta kahi’-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; mauna dharilā-became very grave; śuniyā-hearing; sabāra-of all the devotees; mane-in the mind; santoṣa ha-ilā-there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

jagatera hita lāgi’ gaura-avatāra
antarera abhimāna jānena tāhāra

SYNONYMS

jagatera-of the entire world; hita lāgi’-for the benefit; gaura-avatāra-the incarnation of Śrī Caitanya Mahāprabhu; antarera abhimāna-internal pride; jānena-understands; tāhāra-his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

TEXT 118

nānā avajñāne bhaṭṭe śodhena bhagavān
kṛṣṇa yaiche khaṇḍilena indrera abhimāna

SYNONYMS

nānā-various; avajñāne-by disrespect; bhaṭṭe-Vallabha Bhaṭṭa; śodhena-purifies; bhagavān-the Supreme Personality of Godhead; kṛṣṇa-Lord Kṛṣṇa; yaiche-as; khaṇḍilena-cuts down; indrera abhimāna-the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra’s power most insignificant in the presence of His own omnipotence.

TEXT 119

ajña jīva nija-’hite’ ’ahita’ kari’ māne
garva cūrṇa haile, pāche ughāḍe nayane

SYNONYMS

ajña jīva-the ignorant living entity; nija-hite-his personal benefit; ahita kari’ māne-considers a loss; garva cūrṇa haile-when pride is cut down; pāche-afterward; ughāḍe nayane-the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120

ghare āsi’ rātrye bhaṭṭa cintite lāgila
”pūrve prayāge more mahā-kṛpā kaila

SYNONYMS

ghare āsi'-coming home; rātrye-at night; bhaṭṭa-Vallabha Bhaṭṭa; cintite lāgila-began to think; pūrve-previously; prayāge-at Prayāga; more-unto me; mahā-kṛpā kaila-showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, "Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121

svagaṇa-sahite mora mānilā nimantraṇa
ebe kene prabhura mote phiri' gela mana?

SYNONYMS

sva-gaṇa-sahite-accompanied by His personal associates; mora-my; mānilā-accepted; nimantraṇa-invitation; ebe-now; kene-why; prabhura-of Śrī Caitanya Mahāprabhu; mote-unto me; phiri' gela-has changed; mana-mind.

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?

TEXT 122

'āmi jiti',–ei garva-śūnya ha-uka iṅhāra cita
īśvara-svabhāva,–karena sabākāra hita

SYNONYMS

āmi jiti-let me become victorious; ei-this; garva-pride; śūnya-devoid of; ha-uka-let be; iṅhāra cita-this person's mind; īśvara-svabhāva-the characteristic of the Supreme Personality of Godhead; karena-He does; sabākāra-of everyone; hita-benefit.

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

TEXT 123

āpanā jānāite āmi kari abhimāna
se garva khaṇḍāite mora karena apamāna

SYNONYMS

āpanā jānāite-advertising myself; āmi-I; kari abhimāna-am falsely proud; se garva-that pride; khaṇḍāite-to cut down; mora karena apamāna-He insults me.

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

āmāra 'hita' karena,–iho āmi māni 'duḥkha'
kṛṣṇera upare kaila yena indra mahā-mūrkha"

SYNONYMS

āmāra-my; hita-benefit; karena-He is doing; iho-this; āmi-I; māni-consider; duḥkha-unhappiness; kṛṣṇera upare-upon Kṛṣṇa; kaila-did; yena-as; indra-Indra; mahā-mūrkha-the great fool.

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him."

TEXT 125

eta cinti' prāte āsi' prabhura caraṇe
dainya kari' stuti kari' la-ila śaraṇe

SYNONYMS

eta cinti'-considering this; prāte-in the morning; āsi'-coming; prabhura caraṇe-to the lotus feet of Śrī Caitanya Mahāprabhu; dainya kari'-with great humility; stuti kari'-offering many prayers; la-ila śaraṇe-took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

TEXT 126

"āmi ajña jīva,–ajñocita karma kailuṅ
tomāra āge mūrkha āmi pāṇḍitya prakāśiluṅ

SYNONYMS

āmi-I; ajña jīva-a foolish living being; ajña-ucita-fit for a fool; karma-activity; kailuṅ-I have done; tomāra āge-before You; mūrkha-a fool; āmi-I; pāṇḍitya prakāśiluṅ-have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

TEXT 127

tumi–īśvara, nijocita kṛpā ye karilā
apamāna kari' sarva garva khaṇḍāilā

SYNONYMS

tumi-You; īśvara-the Supreme Personality of Godhead; nija-ucita-exactly befitting Your position; kṛpā-mercy; ye-that; karilā-You showed; apamāna kari'-by insulting; sarva-all; garva-pride; khaṇḍāilā-You have cut down.

TRANSLATION

"My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

TEXT 128

āmi–ajña, 'hita'-sthāne māni 'apamāne'
indra yena kṛṣṇera nindā karila ajñāne

SYNONYMS

āmi-I; ajña-ignorant fool; hita-sthāne-what is for my benefit; māni-I consider; apamāne-as an insult; indra-King Indra; yena-as; kṛṣṇera-of Lord Kṛṣṇa; nindā-offense; karila-did; ajñāne-out of ignorance.

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

tomāra kṛpā-añjane ebe garva-āndhya gela
tumi eta kṛpā kailā,–ebe 'jñāna' haila

SYNONYMS

tomāra kṛpā-añjane-by the eye-ointment of Your mercy; ebe-now; garva-āndhya-the blindness of false pride; gela-has gone; tumi-You; eta-such; kṛpā-mercy; kailā-have shown; ebe-now; jñāna-knowledge; haila-has become.

TRANSLATION

"My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

aparādha kainu, kṣama, la-inu śaraṇa
kṛpā kari' mora māthe dharaha caraṇa"

SYNONYMS

aparādha kainu-I have committed offenses; kṣama-please excuse; la-inu śaraṇa-I have taken shelter; kṛpā kari'-being merciful; mora māthe-on my head; dharaha caraṇa-please keep Your lotus feet.

TRANSLATION

"My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head."

TEXT 131

prabhu kahe–"tumi 'paṇḍita' 'mahā-bhāgavata'
dui-guṇa yāhāṅ, tāhāṅ nāhi garva-parvata

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; tumi-you; paṇḍita-very learned scholar; mahā-bhāgavata-great devotee; dui-guṇa-two qualities; yāhāṅ-wherever; tāhāṅ-there; nāhi-there cannot be; garva-parvata-the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

TEXT 132

śrīdhara-svāmī nindi' nija-ṭīkā kara!
śrīdhara-svāmī nāhi māna',–eta 'garva' dhara!

SYNONYMS

śrīdhara-svāmī-a great commentator on Śrīmad-Bhāgavatam; nindi'-blaspheming; nija-ṭīkā-your own commentary; kara-you make; śrīdhara-svāmī-Śrīdhara Svāmī; nāhi māna'-you do not accept; eta-this; garva-pride; dhara-you bear.

TRANSLATION

"You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your false pride.

TEXT 133

śrīdhara-svāmī-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni

SYNONYMS

śrīdhara-svāmī-of Śrīdhara Svāmī; prasāde-by the mercy; bhāgavata jāni-we can understand Śrīmad-Bhāgavatam; jagat-guru-the spiritual master of the entire world; śrīdhara-svāmī-Śrīdhara Svāmī; guru kari'-as a spiritual master; māni-I accept.

TRANSLATION

"Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

śrīdhara-upare garve ye kichu likhibe
'artha-vyasta' likhana sei, loke nā mānibe

SYNONYMS

śrīdhara-upare-above Śrīdhara Svāmī; garve-in false pride; ye kichu likhibe-whatever you write; artha-vyasta-the opposite meaning; likhana sei-such writing; loke nā mānibe-no one will care about it.

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrīmad-Bhāgavatam has many ṭīkās, or commentaries, following the paramparā system, but Śrīdhara Svāmī's is first. The commentaries of all the other ācāryas follow his. The paramparā system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the śāstras, especially Bhagavad-gītā and Śrīmad-Bhāgavatam, in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, 'artha-vyasta' likhana sei. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

TEXT 135

śrīdharera anugata ye kare likhana
saba loka mānya kari' karibe grahaṇa

SYNONYMS

śrīdharera-of Śrīdhara Svāmī; anugata-following in the footsteps; ye-anyone who; kare likhana-writes; saba loka-everyone; mānya kari'-with great honor; karibe grahaṇa-will accept.

TRANSLATION

"One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

TEXT 136

śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chāḍi' bhaja kṛṣṇa bhagavān

SYNONYMS

śrīdhara-anugata-following in the footsteps of Śrīdhara Svāmī; kara-put forth; bhāgavata-vyākhyāna-an explanation of Śrīmad-Bhāgavatam; abhimāna chāḍi'-giving up false pride or false conceptions; bhaja-worship; kṛṣṇa bhagavān-the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 137

aparādha chāḍi' kara kṛṣṇa-saṅkīrtana
acirāt pābe tabe kṛṣṇera caraṇa"

SYNONYMS

aparādha chāḍi'-giving up offenses; kara kṛṣṇa-saṅkīrtana-chant the holy name of the Lord; acirāt-very soon; pābe-you will get; tabe-thereupon; kṛṣṇera caraṇa-shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

TEXT 138

bhaṭṭa kahe,–"yadi more ha-ilā prasanna
eka-dina punaḥ mora māna' nimantraṇa"

SYNONYMS

bhaṭṭa kahe-Vallabha Bhaṭṭa said; yadi-if; more-with me; ha-ilā prasanna-You are pleased; eka-dina-one day; punaḥ-again; mora-my; māna'-accept; nimantraṇa-invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

TEXT 139

prabhu avatīrṇa hailā jagat tārite
mānilena nimantraṇa, tāre sukha dite

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; avatīrṇa hailā-made His advent; jagat-the universe; tārite-to deliver; mānilena-He accepted; nimantraṇa-the invitation; tāre-to him; sukha-happiness; dite-to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

jagatera 'hita' ha-uka–ei prabhura mana
daṇḍa kari' kare tāra hṛdaya śodhana

SYNONYMS

jagatera-of the entire world; hita-welfare; ha-uka-let there be; ei-this; prabhura mana-the mind of Śrī Caitanya Mahāprabhu; daṇḍa kari'-punishing; kare-does; tāra-his; hṛdaya-heart; śodhana-purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

svagaṇa-sahita prabhura nimantraṇa kailā
mahāprabhu tāre tabe prasanna ha-ilā

SYNONYMS

sva-gaṇa-sahita-with His associates; prabhura-of Śrī Caitanya Mahāprabhu; nimantraṇa-invitation; kailā-made; mahāprabhu-Śrī Caitanya Mahāprabhu; tāre-upon him; tabe-then; prasanna ha-ilā-became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

jagadānanda-paṇḍitera śuddha gāḍha bhāva
satyabhāmā-prāya prema 'vāmya-svabhāva'

SYNONYMS

jagadānanda-paṇḍitera-of Jagadānanda Paṇḍita; śuddha-pure; gāḍha-deep; bhāva-ecstatic love; satyabhāmā-prāya-like Satyabhāmā; prema-his love for the Lord; vāmya-svabhāva-quarrelsome nature.

TRANSLATION

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

bāra-bāra praṇaya kalaha kare prabhu-sane
anyonye khaṭmaṭi cale dui-jane

SYNONYMS

bāra-bāra-again and again; praṇaya-loving; kalaha-quarrel; kare-makes; prabhu-sane-with Śrī Caitanya Mahāprabhu; anyonye-mutual; khaṭmaṭi-picking a quarrel; cale-goes on; dui-jane-between the two.

TRANSLATION

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

gadādhara-paṇḍitera śuddha gāḍha bhāva
rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva'

SYNONYMS

gadādhara-paṇḍitera-of Gadādhara Paṇḍita; śuddha-pure; gāḍha-deep; bhāva-ecstatic love; rukmiṇī-devīra-of Rukmiṇīdevī; yaiche-as; dakṣiṇa-svabhāva-submissive nature.

TRANSLATION

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

TEXT 145

tāṅra praṇaya-roṣa dekhite prabhura icchā haya
aiśvarya-jñāne tāṅra roṣa nāhi upajaya

SYNONYMS

tāṅra-his; praṇaya-roṣa-affectionate anger; dekhite-to see; prabhura-of Śrī Caitanya Mahāprabhu; icchā haya-there is a desire; aiśvarya-jñāne-due to knowledge of opulences; tāṅra-his; roṣa-anger; nāhi-not; upajaya-is awakened.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but because of knowledge of the Lord's opulences, his anger was never invoked.

PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

ei lakṣya pāñā prabhu kailā roṣābhāsa
śuni' paṇḍitera citte upajila trāsa

SYNONYMS

ei-this; lakṣya-aim; pāñā-taking; prabhu-Śrī Caitanya Mahāprabhu; kailā roṣa-ābhāsa-made a semblance of anger; śuni'-hearing; paṇḍitera-of Gadādhara Paṇḍita; citte-in the heart; upajila-arose; trāsa-fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

TEXT 147

pūrve yena kṛṣṇa yadi parihāsa kaila
śuni' rukmiṇīra mane trāsa upajila

SYNONYMS

pūrve-previously; yena-as; kṛṣṇa-Lord Kṛṣṇa; yadi-when; parihāsa kaila-play a joke; śuni'-hearing; rukmiṇīra mane-in the mind of Rukmiṇīdevī; trāsa-fear; upajila-arose.

TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

TEXT 148

vallabha-bhaṭṭera haya vātsalya-upāsana
bāla-gopāla-mantre teṅho karena sevana

SYNONYMS

vallabha-bhaṭṭera-of Vallabha Bhaṭṭa; haya-there is; vātsalya-upāsana-worship as a parent; bāla-gopāla-mantre-with the mantra of Bāla-gopāla, child Kṛṣṇa; teṅho-he; karena-practices; sevana-worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

TEXT 149

paṇḍitera sane tāra mana phiri' gela
kiśora-gopāla-upāsanāya mana dila

SYNONYMS

paṇḍitera sane-in the association of Gadādhara Paṇḍita; tāra-his; mana-mind; phiri' gela-became converted; kiśora-gopāla-of Kṛṣṇa as a young boy; upāsanāya-to the worship; mana dila-he gave his mind.

TRANSLATION

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshiping Kiśora-gopāla, Kṛṣṇa as a young boy.

TEXT 150

paṇḍitera ṭhāñi cāhe mantrādi śikhite
paṇḍita kahe,–"ei karma nahe āmā haite

SYNONYMS

paṇḍitera ṭhāñi-from Gadādhara Paṇḍita; cāhe-wanted; mantra-ādi śikhite-to be initiated; paṇḍita kahe-Gadādhara Paṇḍita said; ei karma-this work; nahe āmā haite-is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, "The work of acting as a spiritual master is not possible for me.

TEXT 151

āmi–paratantra, āmāra prabhu–gauracandra
tāṅra ājñā vinā āmi nā ha-i 'svatantra'

SYNONYMS

āmi-I; paratantra-dependent; āmāra prabhu-my Lord; gauracandra-Lord Śrī Caitanya Mahāprabhu; tāṅra-His; ājñā-order; vinā-without; āmi-I; nā-not; ha-i-am; svatantra-independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

tumi ye āmāra ṭhāñi kara āgamana
tāhātei prabhu more dena olāhana"

SYNONYMS

tumi-you; ye-that; āmāra ṭhāñi-to me; kara āgamana-come; tāhātei-due to that; prabhu-Śrī Caitanya Mahāprabhu; more-unto me; dena-gives; olāhana-punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me."

TEXTS 153-154

ei-mata bhaṭṭera katheka dina gela
śeṣe yadi prabhu tāre suprasanna haila
nimantraṇera dine paṇḍite bolāilā
svarūpa, jagadānanda, govinde pāṭhāilā

SYNONYMS

ei-mata-in this way; bhaṭṭera-of Vallabha Bhaṭṭa; katheka dina-some days; gela-passed; śeṣe-at last; yadi-when; prabhu-Śrī Caitanya Mahāprabhu; tāre-upon him; su-prasanna haila-became very pleased; nimantraṇera dine-on the day of invitation; paṇḍite bolāilā-He called for Gadādhara Paṇḍita; svarūpa-Svarūpa Dāmodara; jagadānanda-Jagadānanda Paṇḍita; govinde-Govinda; pāṭhāilā-He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

TEXT 155

pathe paṇḍitere svarūpa kahena vacana
”parīkṣite prabhu tomāre kailā upekṣaṇa

SYNONYMS

pathe-on the way; paṇḍitere-unto Gadādhara Paṇḍita; svarūpa-Svarūpa Dāmodara; kahena vacana-said some words; parīkṣite-to test; prabhu-Lord Śrī Caitanya Mahāprabhu; tomāre-you; kailā upekṣaṇa-neglected.

TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, ”Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

TEXT 156

tumi kene āsi’ tāṅre nā dilā olāhana?
bhīta-prāya hañā kāṅhe karilā sahana?”

SYNONYMS

tumi-you; kene-why; āsi’-coming; tāṅre-unto Him; nā dilā-did not give; olāhana-chastisement; bhīta-prāya-as if fearful; hañā-being; kāṅhe-why; karilā sahana-did you tolerate.

TRANSLATION

”Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?”

TEXT 157

paṇḍita kahena,–prabhu svatantra sarvajña-śiromaṇi
tāṅra sane ’haṭha’ kari,–bhāla nāhi māni

SYNONYMS

paṇḍita kahena-Gadādhara Paṇḍita said; prabhu-Lord Śrī Caitanya Mahāprabhu; svatantra-independent; sarvajña-śiromaṇi-the best of the omniscient; tāṅra sane-with Him; haṭha kari-if I talk on an equal level; bhāla-good; nāhi māni-I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, ”Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

TEXT 158

yei kahe, sei sahi nija-śire dhari’
āpane karibena kṛpā guṇa-doṣa vicāri’ ”

SYNONYMS

yei kahe-whatever He says; sei sahi-I tolerate that; nija-śire-on my head; dhari’-bearing; āpane-automatically; karibena kṛpā-He will be merciful; guṇa-doṣa-attributes and faults; vicāri’-after considering.

TRANSLATION

”I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes.”

TEXT 159

eta bali’ paṇḍita prabhura sthāne āilā
rodana kariyā prabhura caraṇe paḍilā

SYNONYMS

eta bali’-saying this; paṇḍita-Gadādhara Paṇḍita; prabhura sthāne-to Śrī Caitanya Mahāprabhu; āilā-came; rodana kariyā-crying; prabhura-of Śrī Caitanya Mahāprabhu; caraṇe-at the lotus feet; paḍilā-fell down.

TRANSLATION

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

īṣat hāsiyā prabhu kailā āliṅgana
sabāre śunāñā kahena madhura vacana

SYNONYMS

īṣat hāsiyā-smiling slightly; prabhu-Śrī Caitanya Mahāprabhu; kailā āliṅgana-embraced; sabāre-all others; śunāñā-causing to hear; kahena-began to say; madhura vacana-sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

”āmi cālāiluṅ tomā, tumi nā calilā
krodhe kichu nā kahilā, sakala sahilā

SYNONYMS

āmi-I; cālāiluṅ-tried to agitate; tomā-you; tumi-you; nā calilā-did not become agitated; krodhe-in anger; kichu-anything; nā kahilā-you did not say; sakala-everything; sahilā-you tolerated.

TRANSLATION

”I wanted to agitate you,” the Lord said, ”but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

TEXT 162

āmāra bhaṅgīte tomāra mana nā calilā
sudṛḍha sarala-bhāve āmāre kinilā”

SYNONYMS

āmāra bhaṅgīte-by My trick; tomāra mana-your mind; nā calilā-did not become disturbed; sudṛḍha-firm; sarala-bhāve-by simplicity; āmāre-Me; kinilā-you have purchased.

TRANSLATION

”Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me.”

TEXT 163

paṇḍitera bhāva-mudrā kahana nā yāya
’gadādhara-prāṇa-nātha’ nāma haila yāya

SYNONYMS

paṇḍitera-of Gadādhara Paṇḍita; bhāva-mudrā-characteristics and ecstatic love; kahana nā yāya-can not be described; gadādhara-prāṇa-nātha-the Lord of the life of Gadādhara; nāma-name; haila-became; yāya-goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, ”the life and soul of Gadādhara Paṇḍita.”

TEXT 164

paṇḍite prabhura prasāda kahana nā yāya
’gadāira gaurāṅga’ bali’ yāṅre loke gāya

SYNONYMS

paṇḍite-upon Gadādhara Paṇḍita; prabhura-of Śrī Caitanya Mahāprabhu; prasāda-mercy; kahana nā yāya-no one can explain; gadāira gaurāṅga-the Gaurāṅga of Gadādhara Paṇḍita; bali’-as; yāṅre-whom; loke gāya-people say.

TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, ”the Lord Gaurāṅga of Gadādhara Paṇḍita.”

TEXT 165

caitanya-prabhura līlā ke bujhite pāre?
eka-līlāya vahe gaṅgāra śata śata dhāre

SYNONYMS

caitanya-prabhura līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; ke-who; bujhite pāre-can understand; eka-līlāya-in one activity; vahe-flow; gaṅgāra-of the Ganges; śata śata dhāre-hundreds and hundreds of branches.

TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

TEXT 166

paṇḍitera saujanya, brahmaṇyatā-guṇa
dṛḍha prema-mudrā loke karilā khyāpana

SYNONYMS

paṇḍitera saujanya-the gentle behavior of Gadādhara Paṇḍita; brahmaṇyatā-guṇa-the attributes of a perfect brāhmaṇa; dṛḍha-firm; prema-mudrā-characteristic of love; loke-people; karilā khyāpana-proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

TEXT 167

abhimāna-paṅka dhuñā bhaṭṭere śodhilā
sei-dvārā āra saba loke śikhāilā

SYNONYMS

abhimāna-paṅka-the mud of false pride; dhuñā-washing; bhaṭṭere śodhilā-purified Vallabha Bhaṭṭa; sei-dvārā-by that; āra saba-all other; loke-persons; śikhāilā-instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

antare ’anugraha,’ bāhye ’upekṣāra prāya’
bāhyārtha yei laya, sei nāśa yāya

SYNONYMS

antare-within the heart; anugraha-mercy; bāhye-externally; upekṣāra prāya-like neglect; bāhya-artha-the external meaning; yei-anyone who; laya-takes; sei-he; nāśa yāya-becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

TEXT 169

nigūḍha caitanya-līlā bujhite kā'ra śakti?
sei bujhe, gauracandre yāṅra dṛḍha bhakti

SYNONYMS

nigūḍha-very deep; caitanya-līlā-the pastimes of Lord Caitanya; bujhite-to understand; kā'ra-of whom; śakti-the power; sei bujhe-he understands; gauracandre-unto Lord Śrī Caitanya Mahāprabhu; yāṅra-whose; dṛḍha bhakti-fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

TEXT 170

dināntare paṇḍita kaila prabhura nimantraṇa
prabhu tāhāṅ bhikṣā kaila lañā nija-gaṇa

SYNONYMS

dina-antare-another day; paṇḍita-Gadādhara Paṇḍita; kaila prabhura nimantraṇa-invited Śrī Caitanya Mahāprabhu; prabhu-Śrī Caitanya Mahāprabhu; tāhāṅ-there; bhikṣā kaila-took prasāda; lañā nija-gaṇa-with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

TEXT 171

tāhāṅi vallabha-bhaṭṭa prabhura ājñā laila
paṇḍita-ṭhāñi pūrva-prārthita saba siddhi haila

SYNONYMS

tāhāṅi-there; vallabha-bhaṭṭa-Vallabha Bhaṭṭa; prabhura ājñā-the permission of Śrī Caitanya Mahāprabhu; laila-took; paṇḍita-ṭhāñi-from Gadādhara Paṇḍita; pūrva-prārthita-as previously petitioned; saba siddhi haila-everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

TEXT 172

ei ta' kahiluṅ vallabha-bhaṭṭera milana
yāhāra śravaṇe pāya gaura-prema-dhana

SYNONYMS

ei ta' kahiluṅ-thus I have explained; vallabha-bhaṭṭera milana-the meeting of Vallabha Bhaṭṭa; yāhāra śravaṇe-by hearing which; pāya-one can get; gaura-prema-dhana-the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

TEXT 173

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.

18.6.8 Chapter 8

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

taṁ vande kṛṣṇa-caitanyaṁ
rāmacandra-purī-bhayāt
laukikāhārataḥ svaṁ yo
bhikṣānnaṁ samakocayat

SYNONYMS

tam-to Him; vande-I offer my respectful obeisances; kṛṣṇa-caitanyam-Lord Śrī Caitanya Mahāprabhu; rāmacandra-purī-bhayāt-due to fear of Rāmacandra Purī; laukika-ordinary; āhārataḥ-from eating; svam-His own; yaḥ-who; bhikṣā-annam-quantity of food; samakocayat-reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

TEXT 2

jaya jaya śrī-caitanya karuṇā-sindhu-avatāra
brahmā-śivādika bhaje caraṇa yāṅhāra

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; karuṇā-sindhu-avatāra-the incarnation of the ocean of mercy; brahmā-śiva-ādika-demigods, beginning from Lord Brahmā and Śiva; bhaje-worship; caraṇa-lotus feet; yāṅhāra-whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

jaya jaya avadhūta-candra nityānanda
jagat bāṅdhila yeṅha diyā prema-phāṅda

SYNONYMS

jaya jaya-all glories; avadhūta-candra-to the moon of mendicants; nityānanda-Lord Nityānanda; jagat-the world; bāṅdhila-bound; yeṅha-who; diyā-by; prema-phāṅda-the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

TEXT 4

jaya jaya advaita īśvara avatāra
kṛṣṇa avatāri' kaila jagat-nistāra

SYNONYMS

jaya jaya-all glories; advaita-to Advaita Ācārya; īśvara-of the Supreme Personality of Godhead; avatāra-incarnation; kṛṣṇa avatāri'-inducing Kṛṣṇa to descend; kaila-did; jagat-nistāra-deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

TEXT 5

jaya jaya śrīvāsādi yata bhakta-gaṇa
śrī-kṛṣṇa-caitanya prabhu–yāṅra prāṇa-dhana

SYNONYMS

jaya jaya-all glories; śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; yata bhakta-gaṇa-to all the devotees; śrī-kṛṣṇa-caitanya prabhu-Śrī Caitanya Mahāprabhu; yāṅra-whose; prāṇa-dhana-life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

TEXT 6

ei-mata gauracandra nija-bhakta-saṅge
nīlācale krīḍā kare kṛṣṇa-prema-taraṅge

SYNONYMS

ei-mata-in this way; gauracandra-Lord Śrī Caitanya Mahāprabhu; nija-bhakta-saṅge-with His own devotees; nīlācale-at Jagannātha Purī; krīḍā kare-executes different pastimes; kṛṣṇa-prema-taraṅge-in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

TEXT 7

hena-kāle rāmacandra-purī-gosāñi āilā
paramānanda-purīre āra prabhure mililā

SYNONYMS

hena-kāle-at this time; rāmacandra-purī-gosāñi-a sannyāsī named Rāmacandra Purī; āilā-came; paramānanda-purīre-Paramānanda Purī; āra-and; prabhure-Śrī Caitanya Mahāprabhu; mililā-met.

TRANSLATION

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

TEXT 8

paramānanda-purī kaila caraṇa vandana
purī-gosāñi kaila tāṅre dṛḍha āliṅgana

SYNONYMS

paramānanda-purī-Paramānanda Purī; kaila-did; caraṇa-unto the feet; vandana-offering obeisances; purī-gosāñi-Rāmacandra Purī; kaila-did; tāṅre-unto him; dṛḍha-strong; āliṅgana-embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism-or, in other words, against the principles of the Supreme Personality of Godhead and His devotees-common people nevertheless addressed him as Gosvāmī or Gosāñi because he was superficially in the renounced order and dressed like a sannyāsī. In the modern age the title gosvāmī is used by a caste of gṛhasthas, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called gosvāmī because they were in the renounced order. Similarly, because Paramānanda Purī was a sannyāsī, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that gosvāmī is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

TEXT 9

mahāprabhu kailā tāṅre daṇḍavat nati
āliṅgana kari' teṅho kaila kṛṣṇa-smṛti

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; kailā-did; tāṅre-unto him; daṇḍavat nati-offering obeisances; āliṅgana kari'-embracing; teṅho-Rāmacandra Purī; kaila-did; kṛṣṇa-smṛti-remembrance of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava sannyāsī meets another Vaiṣṇava sannyāsī, they both remember Kṛṣṇa. Even Māyāvādī sannyāsīs generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying oṁ namo bhagavate nārāyaṇa or namo nārāyaṇa. Thus it is the duty of a sannyāsī to remember Kṛṣṇa. According to smṛti-śāstra, a sannyāsī does not offer obeisances or blessings to anyone. it is said, sannyāsī nirāśīr nirnamaṣkriyaḥ: a sannyāsī should not offer anyone blessings or obeisances.

TEXT 10

tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa
jagadānanda-paṇḍita tāṅre kailā nimantraṇa

SYNONYMS

tina-jane-three persons; iṣṭha-goṣṭhī-discussion on Kṛṣṇa; kailā-performed; kata-kṣaṇa-for some time; jagadānanda-paṇḍita-Jagadānanda Paṇḍita; tāṅre-Rāmacandra Purī; kailā nimantraṇa-invited.

TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

TEXT 11

jagannāthera prasāda ānilā bhikṣāra lāgiyā
latheṣṭa bhikṣā karilā teṅho nindāra lāgiyā

SYNONYMS

jagannāthera prasāda-remnants of the food of Lord Jagannātha; ānilā-brought; bhikṣāra lāgiyā-for feeding; yatheṣṭa bhikṣā karilā-ate sumptuously; teṅho-he; nindāra lāgiyā-to find some fault.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

TEXT 12

bhikṣā kari' kahe purī,–"śuna, jagadānanda
avaśeṣa prasāda tumi karaha bhakṣaṇa"

SYNONYMS

bhikṣā kari'-after finishing the lunch; kahe purī-Rāmacandra Purī began to speak; śuna, jagadānanda-my dear Jagadānanda, just hear; avaśeṣa prasāda-the remaining prasāda; tumi-you; karaha bhakṣaṇa-eat.

TRANSLATION

After finishing the meal, Rāmacandra Purī requested,"My dear Jagadānanda, please listen. You eat the food that is left."

TEXT 13

āgraha kariyā tāṅre vasi' khāoyāila
āpane āgraha kari' pariveśana kaila

SYNONYMS

āgraha kariyā-with great eagerness; tāṅre vasi'-seating him; khāoyāila-he fed; āpane-personally; āgraha kari'-with great eagerness; pariveśana kaila -administered the prasāda.

TRANSLATION

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him prasāda.

TEXT 14

āgraha kariyā punaḥ punaḥ khāoyāila
ācamana kaile nindā karite lāgila

SYNONYMS

āgraha kariyā-with eagerness; punaḥ punaḥ-again and again; khāoyāila-fed; ācamana kaile-when he had washed his hands and mouth; nindā karite lāgila-began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

TEXT 15

”śuni, caitanya-gaṇa kare bahuta bhakṣaṇa
’satya’ sei vākya,–sākṣāt dekhiluṅ ekhana

SYNONYMS

śuni-I have heard; caitanya-gaṇa-the followers of Śrī Caitanya Mahāprabhu; kare bahuta bhakṣaṇa-eat more than necessary; satya-true; sei vākya-that statement; sākṣāt-directly; dekhiluṅ-I have seen; ekhana-now.

TRANSLATION

”I have heard,” he said,”that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

sannyāsīre eta khāoyāñā kare dharma nāśa
vairāgī hañā eta khāya, vairāgyera nāhi ’bhāsa’ ”

SYNONYMS

sannyāsīre-unto a sannyāsī; eta-so much; khāoyāñā-feeding; kare dharma nāśa-destroys the regulative principles; vairāgī hañā-being in the renounced order; eta-so much; khāya-eats; vairāgyera nāhi bhāsa-there is no trace of renunciation.

TRANSLATION

”Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed.”

TEXT 17

ei ta’ svabhāva tāṅra āgraha kariyā
piche nindā kare, āge bahuta khāoyāñā

SYNONYMS

ei-this; ta’-certainly; sva-bhāva-characteristic; tāṅra-his; āgraha kariyā-with great eagerness; piche-afterward; nindā kare-criticizes; āge-at first; bahuta-much; khāoyāñā-feeding.

TRANSLATION

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

pūrve yabe mādhavendra karena antardhāna
rāmacandra-purī tabe āilā tāṅra sthāna

SYNONYMS

pūrve-formerly; yabe-when; mādhavendra-Mādhavendra Purī; karena antardhāna-was about to die; rāmacandra-purī-Rāmacandra Purī; tabe-at that time; āilā-came; tāṅra sthāna-to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

TEXT 19

purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana
’mathurā nā pāinu’ bali’ karena krandana

SYNONYMS

purī-gosāñi-Mādhavendra Purī; kare-was performing; kṛṣṇa-nāma-saṅkīrtana-the chanting of the holy name of Lord Kṛṣṇa; mathurā nā pāinu-I did not get shelter at Mathurā; bali’-saying; karena krandana-was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, ”O my Lord, I did not get shelter at Mathurā.”

TEXT 20

rāmacandra-purī tabe upadeśe tāṅre
śiṣya hañā guruke kahe, bhaya nāhi kare

SYNONYMS

rāmacandra-purī-Rāmacandra Purī; tabe-then; upadeśe tāṅre-instructed him; śiṣya hañā-being a disciple; guruke kahe-said to his spiritual master; bhaya nāhi kare-without fear.

TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

TEXT 21

”tumi–pūrṇa-brahmānanda, karaha smaraṇa

brahmavit hañā kene karaha rodana?"

SYNONYMS

tumi-you; pūrṇa-brahma-ānanda-full in transcendental bliss; karaha smaraṇa-you should remember; brahma-vit hañā-being fully aware of Brahman; kene-why; karaha rodana-are you crying.

TRANSLATION

"If you are in full transcendental bliss," he said,"you should now remember only Brahman. Why are you crying?"

PURPORT

As stated in Bhagavad-gītā, brahma-bhūtaḥ prasannātmā: a Brahman realized person is always happy. Na śocati na kāṅkṣati: he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

TEXT 22

śuni' mādhavendra-mane krodha upajila
'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila

SYNONYMS

śuni'-hearing; mādhavendra-of Mādhavendra Purī; mane-in the mind; krodha-anger; upajila-arose; dūra dūra-get out; pāpiṣṭha-you sinful rascal; bali'-saying; bhartsanā karila-he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, "Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, "I could not achieve Kṛṣṇa! I could not reach Mathurā!" this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī's expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

TEXT 23

'kṛṣṇa nā pāinu, nā pāinu 'mathurā'
āpana-duḥkhe maroṅ–ei dite āila jvālā

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; nā pāinu-I did not get; nā pāinu-did not get; mathurā-Mathurā; āpana-duḥkhe-in my own unhappiness; maroṅ-i am dying; ei-this person; dite āila jvālā-has come to give more pain.

TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

more mukha nā dekhābi tui, yāo yathi-tathi
tore dekhi' maile mora habe asad-gati

SYNONYMS

more-to me; mukha-face; nā dekhābi-do not show; tui-you; yāo-go; yathi-tathi-anywhere else; tore-you; dekhi'-seeing; maile-if I die; mora habe asat-gati-I shall not get my destination.

TRANSLATION

"Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

kṛṣṇa nā pāinu muñi maroṅ āpanāra duḥkhe
more 'brahma' upadeśe ei chāra mūrkhe"

SYNONYMS

kṛṣṇa-Kṛṣṇa; nā pāinu-could not get; muñi-I; maroṅ-I die; āpanāra duḥkhe-in my own unhappiness; more-to me; brahma-Brahman; upadeśe-instructs; ei-this; chāra-condemned; mūrkhe-fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

TEXT 26

ei ye śrī-mādhavendra śrī-pāda upekṣā karila
sei aparādhe iṅhāra 'vāsanā, janmila

SYNONYMS

ei-this; ye-that; śrī-mādhavendra śrī-pāda-His Lordship Mādhavendra Purī; upekṣā karila-neglected or denounced; sei aparādhe-because of the offense; iṅhāra-of Rāmacandra Purī; vāsanā-material desire; janmila-arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word vāsanā (”material desires”) refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Śrīmad-Bhāgavatam (10.14.4), a person without devotional service who simply wants to know things (kevala-bodha-labdhaye) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the Bhakti-sandarbha (111), wherein it is said:

jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

”Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one.”

In his Laghu-toṣaṇī commentary on Śrīmad-Bhāgavatam (10.2.32), Jīva Gosvāmī says;

jīvan-muktā api punar
bandhanaṁ yānti karmabhiḥ
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

”Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead.”

A similar quotation from one of the Purāṇas also appears in the Viṣṇu-bhakti-candrodaya:

jīvan-muktāḥ prapadyante
kvacit saṁsāra-vāsanām
yogino na vilipyante
karmabhir bhagavat-parāḥ

”Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires.”

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

śuṣka-brahma-jñānī, nāhi kṛṣṇera ’sambandha’
sarva loka nindā kare, nindāte nirbandha

SYNONYMS

śuṣka-dry; brahma-jñānī-impersonalist philosopher; nāhi-there is not; kṛṣṇera-with Lord Kṛṣṇa; sambandha-relationship; sarva-all; loka-persons; nindā kare-criticizes; nindāte nirbandha-fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his Anubhāṣya that the word nirbandha indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as karma-kāṇḍa, or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining dharma, artha, kāma and mokṣa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is māyā and that Kṛṣṇa or Viṣṇu is also māyā. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

TEXT 28

īśvara-purī gosāñi kare śrī-pāda-sevana
svahaste karena mala-mūtrādi mārjana

SYNONYMS

īśvara-purī-Īśvara Purī; gosāñi-Gosvāmī; kare-performs; śrī-pāda-sevana-service to Mādhavendra Purī; sva-haste-with his own hand; karena-performs; mala-mūtra-ādi-stool, urine, and so on; mārjana-cleaning.

TRANSLATION

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

TEXT 29

nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa

SYNONYMS

nirantara-always; kṛṣṇa-nāma-the name of Lord Kṛṣṇa; karāya smaraṇa-was reminding; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kṛṣṇa-līlā-pastimes of Kṛṣṇa; śunāya anukṣaṇa-was always causing to hear.

TRANSLATION

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

TEXT 30

tuṣṭa hañā purī tāṅre kailā āliṅgana
vara dilā–’kṛṣṇe tomāra ha-uka prema-dhana’

SYNONYMS

tuṣṭa hañā-being pleased; purī-Mādhavendra Purī; tāṅre-him; kailā āliṅgana-embraced; vara dilā-gave the benediction; kṛṣṇe-unto Kṛṣṇa; tomāra-your; ha-uka-let there be; prema-dhana-the wealth of love.

TRANSLATION

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

TEXT 31

sei haite īśvara-purī–'premera sāgara'
rāmacandra-purī haila sarva-nindākara

SYNONYMS

sei haite-from that; īśvara-purī-Īśvara Purī; premera sāgara-the ocean of ecstatic love; rāmacandra-purī-Rāmacandra Purī; haila-became; sarva-nindākara-critic of all others.

TRANSLATION

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

TEXT 32

mahad-anugraha-nigrahera 'sākṣī' dui-jane
ei dui-dvāre śikhāilā jaga-jane

SYNONYMS

mahat-of an exalted personality; anugraha-of the blessing; nigrahera-of chastisement; sākṣī-giving evidence; dui-jane-two persons; ei dui-dvāre-by these two; śikhāilā-instructed; jaga-jane-the people of the world.

TRANSLATION

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great personality's benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

TEXT 33

jagad-guru mādhavendra kari' prema dāna
ei śloka paḍi' teṅho kaila antardhāna

SYNONYMS

jagat-guru-the spiritual master of the entire world; mādhavendra-Mādhavendra Purī; kari' prema dāna-giving ecstatic love of Kṛṣṇa as charity; ei śloka paḍi'-reciting this verse; teṅho-he; kaila antardhāna-passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

TEXT 34

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

SYNONYMS

ayi-O my Lord; dīna-on the poor; dayā-ārdra-compassionate; nātha-O master; he-O; mathurā-nātha-the master of Mathurā; kadā-when; avalokyase-I shall see you; hṛdayam-my heart; tvat-of You; aloka-without seeing; kātaram-very much aggrieved; dayita-O most beloved; bhrāmyati-becomes overwhelmed; kim-what; karomi-shall do; aham-I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

TEXT 35

ei śloke kṛṣṇa-prema kare upadeśa
kṛṣṇera virahe bhaktera bhāva-viśeṣa

SYNONYMS

ei śloke-in this verse; kṛṣṇa-prema-love of Kṛṣṇa; kare upadeśa-instructs; kṛṣṇera virahe-by feeling separation from Kṛṣṇa; bhaktera-of the devotee; bhāva-viśeṣa-transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

pṛthivīte ropaṇa kari' gelā premāṅkura
sei premāṅkurera vṛkṣa–caitanya-ṭhākura

SYNONYMS

pṛthivīte-within this material world; ropaṇa kari'-sowing; gelā-went; prema-aṅkura-the seed of ecstatic love for Kṛṣṇa; sei prema-aṅkurera-of that seed of ecstatic love for Kṛṣṇa; vṛkṣa-the tree; caitanya-ṭhākura-Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

prastāve kahiluṅ purī-gosāñira niryāṇa
yei ihā śune, sei baḍa bhāgyavān

SYNONYMS

prastāve-incidentally; kahiluṅ-i have described; purī-gosāñira-of Mādhavendra Purī; niryāṇa-the passing away; yei-one who; ihā-this; śune-hears; sei-he; baḍa bhāgyavān-very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

TEXT 38

rāmacandra-purī aiche rahilā nīlācale
virakta svabhāva, kabhu rahe kona sthale

SYNONYMS

rāmacandra-purī-Rāmacandra Purī; aiche-in this way; rahilā nīlācale-remained at Jagannātha Purī; virakta-renounced; sva-bhāva-as is the custom; kabhu-sometimes; rahe-he remained; kona sthale-at a particular place.

TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

TEXT 39

animantraṇa bhikṣā kare, nāhika nirṇaya
anyera bhikṣāra sthitira layena niścaya

SYNONYMS

animantraṇa-without being invited; bhikṣā kare-accepts food; nāhika nirṇaya-there is no certainty; anyera-of others; bhikṣāra-of acceptance of prasāda; sthitira-of the situation; layena niścaya-takes account.

TRANSLATION

There was no certainty of where Rāmacandra Purī would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

TEXT 40

prabhura nimantraṇe lāge kauḍi cāri paṇa
kabhu kāśīśvara, govinda khāna tina jana

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; nimantraṇe-for invitation; lāge-is required; kauḍi cāri paṇa-four times eighty small conchshells; kabhu kāśīśvara-sometimes Kāśīśvara; govinda-the personal servant of Caitanya Mahāprabhu; khāna-eat; tina jana-three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

TEXT 41

pratyaha prabhura bhikṣā iti-uti haya
keha yadi mūlya āne, cāri-paṇa-nirṇaya

SYNONYMS

prati-aha-daily; prabhura-of Śrī Caitanya Mahāprabhu; bhikṣā-alms; iti-uti-here and there; haya-is; keha-someone; yadi-if; mūlya āne-pays; cāri-paṇa-four times eighty small conchshells; nirṇaya-as a fixed amount.

TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four paṇas.

TEXT 42

prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa
rāmacandra-purī kare sarvānusandhāna

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; sthiti-situation; rīti-regulative principles; bhikṣā-accepting lunch; śayana-sleeping; prayāṇa-movement; rāmacandra-purī-Rāmacandra Purī; kare sarva-anusandhāna-takes all information of.

TRANSLATION

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

TEXT 43

prabhura yateka guṇa sparśite nārila
chidra cāhi' bule, kāṅhā chidra nā pāila

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; yateka guṇa-all the transcendental attributes; sparśite nārila-could not touch or understand; chidra cāhi'-looking for faults; bule-he goes about; kāṅhā-anywhere; chidra-fault; nā pāila-he could not find.

TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

TEXT 44

’sannyāsī hañā kare miṣṭānna bhakṣaṇa
ei bhoge haya kaiche indriya-vāraṇa’?

SYNONYMS

sannyāsī hañā-being a sannyāsī; kare miṣṭānna bhakṣaṇa-eats sweetmeats; ei bhoge-by this eating; haya-there is; kaiche-how; indriya-vāraṇa-controlling the senses.

TRANSLATION

At last he found a fault.”How can a person in the renounced order eat so many sweetmeats?” he said. ”If one eats sweets, controlling the senses is very difficult.”

TEXT 45

ei nindā kari’ kahe sarva-loka-sthāne
prabhure dekhiteha avaśya āise prati-dine

SYNONYMS

ei nindā-this criticism; kari’-making; kahe-speaks; sarva-loka-sthāne-to everyone; prabhure-Śrī Caitanya Mahāprabhu; dekhiteha-to see, still; avaśya-certainly; āise-comes; prati-dine-daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

TEXT 46

prabhu guru-buddhye karena sambhrama, sammāna
teṅho chidra cāhi’ bule,–ei tāra kāma

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; guru-buddhye-accepting him as a Godbrother of His spiritual master; karena sambhrama sammāna-offers full respect and obeisances; teṅho-Rāmacandra Purī; chidra cāhi’-trying to find fault; bule-goes about; ei-this; tāra-his; kāma-business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī’s business, however, was to search for faults in the Lord.

TEXT 47

yata nindā kare tāhā prabhu saba jāne
tathāpi ādara kaṛe baḍa-i sambhrame

SYNONYMS

yata-whatever; nindā-blasphemy; kare-does; tāhā-that; prabhu-Śrī Caitanya Mahāprabhu; saba-all; jāne-knows; tathāpi-still; ādara kare-offers respect; baḍa-i sambhrame-with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

TEXT 48

eka-dina prātaḥ-kāle āilā prabhura ghara
pipīlikā dekhi’ kichu kahena uttara

SYNONYMS

eka-dina-one day; prātaḥ-kāle-in the morning; āilā-came; prabhura ghara-to the place of Śrī Caitanya Mahāprabhu; pipīlikā dekhi’-seeing many ants; kichu kahena uttara-began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

”rātrāv atra aikṣavam āsīt, tena
pipīlikāḥ sañcaranti aho! viraktānāṁ
sannyāsinām iyam indriya-lālaseti
bruvann utthāya gataḥ.”

SYNONYMS

rātrau-at night; atra-here; aikṣavam-sugar candy; āsīt-was; tena-by that; pipīlikāḥ-ants; sañcaranti-wander about; aho-alas; viraktānām-renounced; sannyāsinām-of sannyāsīs; iyam-this; indriya-to the senses; lālasa-attachment; iti-thus; bruvan-speaking; utthāya-getting up; gataḥ-left.

TRANSLATION

”Last night there was sugar candy here,” he said. ”Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!” After speaking in this way, he got up and left.

TEXT 50

prabhu paramparāya nindā kairāchena śravaṇa
ebe sākṣāt śunilena ’kalpita’ nindana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; paramparāya-by hearsay; nindā-blasphemy; kairāchena śravaṇa-had heard; ebe-now; sākṣāt-directly; śunilena-He heard; kalpita-imaginary; nindana-blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

sahajei pipīlikā sarvatra beḍāya
tāhāte tarka uṭhāñā doṣa lāgāya

SYNONYMS

sahajei-generally; pipīlikā-ants; sarvatra-everywhere; beḍāya-loiter; tāhāte-by that; tarka uṭhāñā-raising a controversy; doṣa lāgāya-find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

TEXT 52

śuni' tāhā prabhura saṅkoca-bhaya mane
govinde bolāñā kichu kahena vacane

SYNONYMS

śuni'-hearing; tāhā-that; prabhura-of Śrī Caitanya; saṅkoca-doubt; bhaya-fear; mane-in the mind; govinde bolāñā-calling for Govinda; kichu-some; kahena-spoke; vacane-words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

"āji haite bhikṣā āmāra ei ta' niyama
piṇḍā-bhogera eka cauṭhi, pāṅca-gaṇḍāra vyañjana

SYNONYMS

āji haite-from today; bhikṣā āmāra-My accepting prasāda; ei-this; ta'-certainly; niyama-the rule; piṇḍā-bhogera-of Lord Jagannātha's prasāda; eka cauṭhi-one-fourth of a pot; pāṅca-gaṇḍāra vyañjana-vegetables costing five gaṇḍās (one gaṇḍā equals four kauḍis).

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's prasāda and five gaṇḍās worth of vegetables.

TEXT 54

ihā ba-i adhika āra kichu nā ānibā
adhika ānile āmā ethā nā dekhibā"

SYNONYMS

ihā ba-i-except for this; adhika-more; āra-extra; kichu-anything; nā ānibā-do not bring; adhika ānile-if more is brought; āmā-Me; ethā-here; nā dekhibā-you will not see.

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

TEXT 55

sakala vaiṣṇave govinda kahe ei vāt
śuni' sabāra māthe yaiche haila vajrāghāta

SYNONYMS

sakala vaiṣṇave-to all the Vaiṣṇavas; govinda-Govinda; kahe-informs; ei vāt-this message; śuni'-hearing; sabāra māthe-on everyone's head; yaiche-as if; haila-there was; vajra-āghāta-striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

TEXT 56

rāmacandra-purīke sabāya deya tiraskāra
'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'

SYNONYMS

rāmacandra-purīke-unto Rāmacandra Purī; sabāya-all the devotees; deya tiraskāra-offer chastisement; ei pāpiṣṭha-this sinful man; āsi'-coming; prāṇa-life; la-ila-has taken; sabāra-of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying,"This sinful man has come here and taken our lives."

TEXTS 57-58

sei-dina eka-vipra kaila nimantraṇa
eka-cauṭhi bhāta, pāṅca-gaṇḍāra vyañjana
ei-mātra govinda kaila aṅgīkāra
māthāya ghā māre vipra, kare hāhākāra

SYNONYMS

sei-dina-that day; eka-vipra-one brāhmaṇa; kaila nimantraṇa-invited; eka-cauṭhi bhāta-one-fourth of a pot of rice; pāṅca-gaṇḍāra vyañjana-vegetables worth only five gaṇḍās; ei-mātra-only this; govinda-the servant of Lord Caitanya Mahāprabhu; kaila aṅgīkāra-accepted; māthāya-his head; ghā māre-struck; vipra-the brāhmaṇa; kare hāhā-kāra-began to say, "alas, alas."

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

TEXT 59

sei bhāta-vyañjana prabhu ardheka khāila
ye kichu rahila, tāhā govinda pāila

SYNONYMS

sei-that; bhāta-rice; vyañjana-vegetable; prabhu-Śrī Caitanya Mahāprabhu; ardheka khāila-ate half; ye kichu rahila-whatever remained; tāhā-that; govinda-Govinda; pāila-got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

TEXT 60

ardhāśana karena prabhu, govinda ardhāśana
saba bhakta-gaṇa tabe chāḍila bhojana

SYNONYMS

ardha-aśana karena-eats half; prabhu-Śrī Caitanya Mahāprabhu; govinda-Govinda; ardha-aśana-eats half; saba bhakta-gaṇa-all the devotees; tabe-at that time; chāḍila bhojana-gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

govinda-kāśīśvare prabhu kailā ājñāpana
'duṅhe anyatra māgi' kara udara bharaṇa'

SYNONYMS

govinda-kāśīśvare-unto Govinda and Kāśīśvara; prabhu-Śrī Caitanya Mahāprabhu; kailā-made; ājñāpana-order; duṅhe-both of you; anyatra-elsewhere; māgi'-begging; kara udara bharaṇa-fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara,"You may both take alms elsewhere to fill your bellies."

TEXT 62

ei-rūpa mahā-duḥkhe dina kata gela
śuni, rāmacandra-purī prabhu-pāśa āila

SYNONYMS

ei-rūpa-in this way; mahā-duḥkhe-in great unhappiness; dina kata-some days; gela-passed; śuni'-hearing; rāmacandra-purī-Rāmacandra Purī; prabhu-pāśa āila-came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

TEXT 63

praṇāma kari' prabhu kailā caraṇa vandana
prabhure kahaye kichu hāsiyā vacana

SYNONYMS

praṇāma kari'-offering obeisances; prabhu-Śrī Caitanya Mahāprabhu; kailā caraṇa vandana-offered respect at his feet; prabhure-to Caitanya Mahāprabhu; kahaye-he says; kichu-some; hāsiyā-smiling; vacana-words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

TEXT 64

"sannyāsīra dharma nahe 'indriya-tarpaṇa'
yaiche taiche kare mātra udara bharaṇa

SYNONYMS

sannyāsīra-of a sannyāsī; dharma-religious principle; nahe-is not; indriya-tarpaṇa-to gratify the senses; yaiche taiche-some way or other; kare-does; mātra-only; udara bharaṇa-filling the belly.

TRANSLATION

Rāmacandra Purī advised, "It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

TEXT 65

tomāre kṣīṇa dekhi, śuni,–kara ardhāśana
ei 'śuṣka-vairāgya' nahe sannyāsīra 'dharma'

SYNONYMS

tomāre-You; kṣīṇa-skinny; dekhi-I see; śuni-I have heard; kara ardha-aśana-You are eating half; ei-this; śuṣka-vairāgya-dry renunciation; nahe-is not; sannyāsīra dharma-the religion of a sannyāsī.

TRANSLATION

”I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

TEXT 66

yathā-yogya udara bhare, nā kare ’viṣaya’ bhoga
sannyāsīra tabe siddha haya jñāna-yoga

SYNONYMS

yathā-yogya-as much as necessary; udara bhare-fills the belly; nā kare-does not do; viṣaya bhoga-material enjoyment; sannyāsīra-of a sannyāsī; tabe-then; siddha-perfect; haya-is; jñāna-yoga-spiritual advancement in knowledge.

TRANSLATION

”A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

TEXTS 67-68

nātyaśnato ’pi yogo ’sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna
yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā”

SYNONYMS

na-not; ati-aśnataḥ-of one who eats too much; api-certainly; yogaḥ-linking with the Supreme; asti-there is; na-not; ca-also; ekāntam-solely; anaśnataḥ-of one who abstains from eating; na-not; ca-also; ati-svapna-śīlasya-of one who dreams too much in sleep; jāgrataḥ-of one who keeps awake; na-not; eva-certainly; ca-also; arjuna-O Arjuna; yukta-as much as necessary; āhāra-eating; vihārasya-of one whose sense enjoyment; yukta-proper; ceṣṭasya-of one whose endeavor; karmasu-in executing duties; yukta-as much as necessary; svapna-dreaming while asleep; avabodhasya-of one whose keeping awake; yogaḥ-practice of yoga; bhavati-is; duḥkha-hā-diminishing sufferings.

TRANSLATION

”My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.’ ”

PURPORT

This is a quotation from Bhagavad-gītā (6.16-17).

TEXT 69

prabhu kahe,–”ajña bālaka mui ’śiṣya’ tomāra
more śikṣā deha’,–ei bhāgya āmāra”

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ajña-ignorant; bālaka-boy; mui-I; śiṣya tomāra-your disciple; more-Me; śikṣā deha’-you are instructing; ei-this; bhāgya āmāra-My great fortune.

TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted,”I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me.”

TEXT 70

eta śuni’ rāmacandra-purī uṭhi’ gelā
bhakta-gaṇa ardhāśana kare,–purī gosāñi śunilā

SYNONYMS

eta śuni’-hearing this; rāmacandra-purī-Rāmacandra Purī; uṭhi’ gelā-got up and left; bhakta-gaṇa-the devotees; ardha-aśana kare-were taking half the quantity of food; purī gosāñi-Rāmacandra Purī; śunilā-heard.

TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

TEXT 71

āra dina bhakta-gaṇa-saha paramānanda-purī
prabhu-pāśe nivedilā dainya-vinaya kari’

SYNONYMS

āra dina-the next day; bhakta-gaṇa-saha-with the other devotees; paramānanda-purī-Paramānanda Purī; prabhu-pāśe-before Śrī Caitanya Mahāprabhu; nivedilā-submitted; dainya-vinaya kari’-in great humility and submission.

TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

TEXT 72

”rāmacandra-purī haya ninduka-svabhāva
tāra bole anna chāḍi’ kibā habe lābha?

SYNONYMS

rāmacandra-purī-Rāmacandra Purī; haya-is; ninduka-svabhāva-a critic by nature; tāra bole-by his words; anna chāḍi'-giving up eating properly; kibā-what; habe-will be; lābha-profit.

TRANSLATION

Paramānanda Purī said, "My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

TEXT 73

purīra svabhāva,–yatheṣṭa āhāra karāñā
ye nā khāya, tāre khāoyāya yatana kariyā

SYNONYMS

purīra svabhāva-Rāmacandra Purī's character; yathā-iṣṭa-as much as desired; āhāra karāñā-getting someone to eat; ye-what; nā khāya-one does not eat; tāre khāoyāya-causes him to eat; yatana kariyā-with great attention.

TRANSLATION

"It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

TEXT 74

khāoyāñā punaḥ tāre karaye nindana
'eta anna khāo,–tomāra kata āche dhana?

SYNONYMS

khāoyāñā-after feeding; punaḥ-again; tāre-him; karaye nindana-criticizes; eta-so much; anna-food; khāo-you eat; tomāra-your; kata-how much; āche-is there; dhana-wealth.

TRANSLATION

"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying,'You eat so much. How much money do you have in your treasury?

TEXT 75

sannyāsīke eta khāoyāñā kara dharma nāśa!
ataeva jāninu,–tomāra kichu nāhi bhāsa'

SYNONYMS

sannyāsīke-sannyāsīs; eta-so much; khāoyāñā-inducing to eat; kara dharma nāśa-you spoil their religious principles; ataeva-therefore; jāninu-I can understand; tomāra-your; kichu nāhi bhāsa-there is no advancement.

TRANSLATION

"Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

TEXT 76

ke kaiche vyavahāre, kebā kaiche khāya
ei anusandhāna teṅho karaya sadāya

SYNONYMS

ke-who; kaiche-how; vyavahāre-behaves; kebā-who; kaiche-how; khāya-eats; ei anusandhāna-this inquiry; teṅho-he; karaya-does; sadāya-always.

TRANSLATION

"It is Rāmacandra Purī's business to inquire always about how others are eating and conducting their daily affairs.

TEXT 77

śāstre yei dui dharma kairāche varjana
sei karma nirantara iṅhāra karaṇa

SYNONYMS

śāstre-in the revealed scriptures; yei-which; dui-two; dharma-activities; kairāche varjana-are rejected; sei-those; karma-activities; nirantara-always; iṅhāra-his; karaṇa-action.

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

para-svabhāva-karmāṇi
na praśaṁsen na garhayet
viśvam ekātmakaṁ paśyan
prakṛtyā puruṣeṇa ca

SYNONYMS

para-svabhāva-karmāṇi-the characteristics or activities of others; na-not; praśaṁset-one should praise; na-not; garhayet-should criticize; viśvam-the universe; eka-ātmakam-as one; paśyan-seeing; prakṛtyā-by nature; puruṣeṇa-by the living entity; ca-and.

TRANSLATION

"One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

TEXT 79

tāra madhye pūrva-vidhi 'praśaṁsā' chāḍiyā
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā

SYNONYMS

tāra madhye-between the two; pūrva-vidhi-the former rule; praśaṁsā-praising; chāḍiyā-giving up; para-vidhi-the other rule; nindā-criticizing; kare-does; baliṣṭha jāniyā-knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Śrīmad-Bhāgavatam gives two injunctions. The first, called pūrva-vidhi, is that one should not praise, and the second, para-vidhi, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the para-vidhi, although one may neglect the pūrva-vidhi. Thus the actual injunction is that one may praise but should not criticize. This is called śleṣokti, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the para-vidhi but strictly observed the pūrva-vidhi. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

TEXT 80

pūrva-parayor madhye para-vidhir balavān

SYNONYMS

pūrva-parayoḥ-the former and the latter; madhye-between; para-vidhiḥ-the latter rule; balavān-more prominent.

TRANSLATION

"Between the former rule and the latter rule, the latter is more important.'

PURPORT

This is a verse from the nyāya literatures.

TEXT 81

yāhāṅ guṇa śata āche, tāhā nā kare grahaṇa
guṇa-madhye chale kare doṣa-āropaṇa

SYNONYMS

yāhāṅ-where; guṇa-good attributes; śata-hundreds; āche-there are; tāhā-them; nā kare grahaṇa-he does not accept; guṇa-madhye-in such good attributes; chale-by tricks; kare-does; doṣa-āropaṇa-attributing faults.

TRANSLATION

"Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

iṅhāra svabhāva ihāṅ karite nā yuyāya
tathāpi kahiye kichu marma-duḥkha pāya

SYNONYMS

iṅhāra sva-bhāva-his characteristics; ihāṅ-here; karite nā yuyāya-one should not follow; tathāpi-still; kahiye-I say; kichu-something; marma-duḥkha-unhappiness within the heart; pāya-get.

TRANSLATION

"One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

TEXT 83

iṅhāra vacane kene anna tyāga kara?
pūrvavat nimantraṇa māna',–sabāra bola dhara"

SYNONYMS

iṅhāra vacane-by his words; kene-why; anna-food; tyāga kara-You give up; pūrva-vat-as before; nimantraṇa māna'-please accept the invitation; sabāra-of everyone; bola-the words; dhara-accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all."

TEXT 84

prabhu kahe,–"sabe kene purīre kara roṣa?
'sahaja' dharma kahe teṅho, tāṅra kibā doṣa?

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; sabe-all of you; kene-why; purīre-at Rāmacandra Purī; kara roṣa-are angry; sahaja-natural; dharma-religious principles; kahe-speaks; teṅho-he; tāṅra-of him; kibā-what; doṣa-fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?

TEXT 85

yati hañā jihvā-lāmpaṭya–atyanta anyāya
yatira dharma,–prāṇa rākhite āhāra-mātra khāya"

SYNONYMS

yati hañā-being a sannyāsī; jihvā-lāmpaṭya-indulging in satisfying the tongue; atyanta anyāya-grievous offense; yatira dharma-the religious principle of a sannyāsī; prāṇa rākhite-to maintain life; āhāra-food; mātra-only; khāya-eats.

TRANSLATION

”For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together.”

TEXT 86

tabe sabe meli’ prabhure bahu yatna kailā
sabāra āgrahe prabhu ardheka rākhilā

SYNONYMS

tabe-thereafter; sabe meli’-when all the devotees came together; prabhure-unto Śrī Caitanya Mahāprabhu; bahu yatna kailā-requested fervently; sabāra āgrahe-due to the eagerness of all of them; prabhu-Śrī Caitanya Mahāprabhu; ardheka rākhilā-accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

TEXT 87

dui-paṇa kauḍi lāge prabhura nimantraṇe
kabhu dui-jana bhoktā, kabhu tina-jane

SYNONYMS

dui-paṇa kauḍi-two paṇas of kauḍis (160 small conchshells); lāge-costs; prabhura nimantraṇe-to invite Śrī Caitanya Mahāprabhu; kabhu-sometimes; dui-jana-two men; bhoktā-eating; kabhu-sometimes; tina-jane-three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two paṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

abhojyānna vipra yadi karena nimantraṇa
prasāda-mūlya la-ite lāge kauḍi dui-paṇa

SYNONYMS

abhojya-anna vipra-a brāhmaṇa at whose place an invitation cannot be accepted; yadi-if; karena nimantraṇa-he invites; prasāda-mūlya-the price of the prasāda; la-ite-to bear; lāge-costs; kauḍi dui-paṇa-two paṇas of kauḍis.

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two paṇas of conchshells to purchase the prasāda.

TEXT 89

bhojyānna vipra yadi nimantraṇa kare
kichu ’prasāda’ āne, kichu pāka kare ghare

SYNONYMS

bhojya-anna vipra-a brāhmaṇa at whose place an invitation could be accepted; yadi-if; nimantraṇa kare-invites; kichu-some; prasāda-prasāda; āne-brings; kichu-some; pāka kare-cooks; ghare-at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

TEXTS 90-91

paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma
nimantraṇera dine yadi kare nimantraṇa
tāṅ-sabāra icchāya prabhu karena bhojana
tāhāṅ prabhura svātantrya nāi, yaiche tāṅra mana

SYNONYMS

paṇḍita-gosāñi-Gadādhara Paṇḍita; bhagavān-ācārya-Bhagavān Ācārya; sārvabhauma-Sārvabhauma Bhaṭṭācārya; nimantraṇera dine-on the day on which Lord Caitanya was invited by others; yadi-if; kare nimantraṇa-they would invite; tāṅ-sabāra-of all of them; icchāya-by the desire; prabhu-Śrī Caitanya Mahāprabhu; karena bhojana-would accept His meal; tāhāṅ-in that case; prabhura-of Lord Caitanya; svātantrya nāi-there was no independence; yaiche-as; tāṅra-of them; mana-the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

TEXT 92

bhakta-gaṇe sukha dite prabhura ’avatāra’
yāhāṅ yaiche yogya, tāhāṅ karena vyavahāra

SYNONYMS

bhakta-gaṇe-to His devotees; sukha dite-to give happiness; prabhura-of Śrī Caitanya Mahāprabhu; avatāra-incarnation; yāhāṅ yaiche yogya-whatever was fitting according to the time and circumstances; tāhāṅ karena vyavahāra-He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

kabhu laukika rīti,–yena ’itara’ jana
kabhu svatantra, karena ’aiśvarya’ prakaṭana

SYNONYMS

kabhu-sometimes; laukika rīti-common behavior; yena-as; itara jana-a common man; kabhu-sometimes; svatantra-fully independent; karena-does; aiśvarya prakaṭana-manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

kabhu rāmacandra-purīra haya bhṛtya-prāya
kabhu tāre nāhi māne, dekhe tṛṇa-prāya

SYNONYMS

kabhu-sometimes; rāmacandra-purīra-of Rāmacandra Purī; haya-was; bhṛtya-prāya-exactly like a servant; kabhu-sometimes; tāre-for him; nāhi māne-He did not care; dekhe-sees; tṛṇa-prāya-just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

TEXT 95

īśvara-caritra prabhura–buddhira agocara
yabe yei karena, sei saba–manohara

SYNONYMS

īśvara-caritra-character exactly like that of the Supreme Personality of Godhead; prabhura-of Śrī Caitanya Mahāprabhu; buddhira agocara-beyond one's intelligence; yabe-when; yei-whatever; karena-He did; sei-that; saba-all; manohara-very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

TEXT 96

ei-mata rāmacandra-purī nīlācale
dina kata rahi' gelā 'tīrtha' karibāre

SYNONYMS

ei-mata-in this way; rāmacandra-purī-Rāmacandra Purī; nīlācale-at Jagannātha Purī; dina kata-for some days; rahi'-staying; gelā-left; tīrtha karibāre-to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

TEXT 97

teṅho gele prabhura gaṇa haila haraṣita
śirera pāthara yena paḍila ācambita

SYNONYMS

teṅho gele-when he left; prabhura gaṇa-the associates of Śrī Caitanya Mahāprabhu; haila haraṣita-became very, very happy; śirera-on the head; pāthara-a stone; yena-as if; paḍila-fell down; ācambita-suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

svacchande nimantraṇa, prabhura kīrtana-nartana
svacchande karena sabe prasāda bhojana

SYNONYMS

svacchande-freely; nimantraṇa-invitation; prabhura-of Śrī Caitanya Mahāprabhu; kīrtana-nartana-chanting and dancing; svacchande-in full independence; karena sabe-everyone did; prasāda bhojana-accepting prasāda.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.

TEXT 99

guru upekṣā kaile, aiche phala haya
krame īśvara-paryanta aparādhe ṭhekaya

SYNONYMS

guru upekṣā kaile-if one's spiritual master rejects him; aiche-such; phala-result; haya-there is; krame-gradually; īśvara-paryanta-up to the point of the Personality of Godhead; aparādhe ṭhekaya-commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

yadyapi guru-buddhye prabhu tāra doṣa nā la-ila
tāra phala-dvārā loke śikṣā karāila

SYNONYMS

yadyapi-although; guru-buddhye-due to considering him a spiritual master; prabhu-Śrī Caitanya Mahāprabhu; tāra-his; doṣa-offense; nā la-ila-did not accept; tāra-his; phala-result; dvārā-by; loke-the general populace; śikṣā karāila-He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

TEXT 101

caitanya-caritra–yena amṛtera pūra
śunite śravaṇe mane lāgaye madhura

SYNONYMS

caitanya-caritra-the character of Śrī Caitanya Mahāprabhu; yena-as if; amṛtera pūra-filled with nectar; śunite-hearing; śravaṇe-to the ear; mane-to the mind; lāgaye-feels; madhura-pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

TEXT 102

caitanya-caritra likhi, śuna eka-mane
anāyāse pābe prema śrī-kṛṣṇa-caraṇe

SYNONYMS

caitanya-caritra-the character of Śrī Caitanya Mahāprabhu; likhi-I write; śuna-please hear; eka-mane-with attention; anāyāse-easily; pābe-you will get; prema-ecstatic love; śrī-kṛṣṇa-caraṇe-at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

TEXT 103

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.

18.6.9 Chapter 9

The Deliverance of Gopīnātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the baḍa-jānā, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the cāṅga to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

agaṇya-dhanya-caitanya-
gaṇānāṁ prema-vanyayā
ninye ’dhanya-jana-svānta-
maruḥ śaśvad anūpatām

SYNONYMS

agaṇya-innumerable; dhanya-glorious; caitanya-gaṇānām-of the associates of Śrī Caitanya Mahāprabhu; prema-vanyayā-by the inundation of ecstatic love; ninye-was brought; adhanya-jana-of unfortunate persons; svānta-maruḥ-the desert of the heart; śaśvat-always; anūpatām-to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya dayāmaya
jaya jaya nityānanda karuṇa-hṛdaya

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-to Śrī Caitanya Mahāprabhu; dayā-maya-merciful; jaya jaya-all glories; nityānanda-to Lord Nityānanda; karuṇa-hṛdaya-whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

TEXT 3

jayādvaitācārya jaya jaya dayāmaya

jaya gaura-bhakta-gaṇa saba rasamaya

SYNONYMS

jaya-all glories; advaita-ācārya-to Advaita Ācārya; jaya jaya-all glories; dayā-maya-merciful; jaya-all glories; gaura-bhakta-gaṇa-to the devotees of Śrī Caitanya Mahāprabhu; saba-all; rasa-maya-overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

TEXT 4

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale vāsa karena kṛṣṇa-prema-raṅge

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-along with His devotees; nīlācale-at Jagannātha Purī; vāsa karena-resides; kṛṣṇa-prema-raṅge-overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

antare-bāhire kṛṣṇa-viraha-taraṅga
nānā-bhāve vyākula prabhura mana āra aṅga

SYNONYMS

antare-bāhire-internally and externally; kṛṣṇa-viraha-taraṅga-the waves of separation from Kṛṣṇa; nānā-bhāve-by various ecstasies; vyākula-agitated; prabhura-of Śrī Caitanya Mahāprabhu; mana āra aṅga-mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

dine nṛtya-kīrtana, jagannātha-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine-during the day; nṛtya-kīrtana-dancing and chanting; jagannātha-daraśana-seeing Lord Jagannātha; rātrye-at night; rāya-svarūpa-sane-with Rāmānanda Rāya and Svarūpa Dāmodara; rasa-āsvādana-tasting transcendental bliss.

TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

TEXT 7

trijagatera loka āsi' karena daraśana
yei dekhe, sei pāya kṛṣṇa-prema-dhana

SYNONYMS

tri-jagatera-of the three worlds; loka-people; āsi'-coming; karena daraśana-visited; yei dekhe-anyone who saw; sei pāya-he got; kṛṣṇa-prema-dhana-the transcendental treasure of ecstatic love for Kṛṣṇa.

TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

TEXT 8

manuṣyera veśe deva-gandharva-kinnara
sapta-pātālera yata daitya viṣadhara

SYNONYMS

manuṣyera veśe-in the dress of human beings; deva-gandharva-kinnara-the demigods, the Gandharvas and the Kinnaras; sapta-pātālera-of the seven lower planetary systems; yata-all kinds of; daitya-demons; viṣa-dhara-serpentine living entities.

TRANSLATION

The inhabitants of the seven higher planetary systems-including the demigods, the Gandharvas and the Kinnaras-and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

TEXT 9

sapta-dvīpe nava-khaṇḍe vaise yata jana
nānā-veśe āsi' kare prabhura daraśana

SYNONYMS

sapta-dvīpe-in seven islands; nava-khaṇḍe-in nine khaṇḍas; vaise-reside; yata jana-all persons; nānā-veśe-in different dresses; āsi'-coming; kare prabhura daraśana-visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas visited Śrī Caitanya Mahāprabhu.

TEXT 10

prahlāda, bali, vyāsa, śuka ādi muni-gaṇa
āsi' prabhu dekhi' preme haya acetana

SYNONYMS

prahlāda-Prahlāda Mahārāja; bali-Bali Mahārāja; vyāsa-Vyāsadeva; śuka-Śukadeva Gosvāmī; ādi-and so on; muni-gaṇa-great sages; āsi'-coming; prabhu dekhi'-by seeing Śrī Caitanya Mahāprabhu; preme-in ecstatic love of Kṛṣṇa; haya acetana-became unconscious.

TRANSLATION

Prahlāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlāda Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlāda Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all kinds of bodily pain upon Prahlāda. When this torture became intolerable, the Supreme Lord appeared as Nṛsiṁhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlāda Mahārāja. The son of Prahlāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the Vedas, he divided the original Veda, for convenience, into four divisions-Sāma, Yajur, Ṛg and Atharva. He is the author of eighteen Purāṇas as well as the theosophical thesis Brahma-sūtra and its natural commentary, Śrīmad-Bhāgavatam. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a brahmacārī fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

TEXT 11

bāhire phukāre loka, darśana nā pāñā
'kṛṣṇa kaha' balena prabhu bāhire āsiyā

SYNONYMS

bāhire-outside; phu-kāre-with a tumultuous sound; loka-people; darśana nā pāñā-not being able to see; kṛṣṇa kaha-chant Kṛṣṇa; balena-says; prabhu-Śrī Caitanya Mahāprabhu; bāhire āsiyā-coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them,"Chant Hare Kṛṣṇa."

TEXT 12

prabhura darśane saba loka preme bhāse
ei-mata yāya prabhura rātri-divase

SYNONYMS

prabhura darśane-by seeing Śrī Caitanya Mahāprabhu; saba loka-all the people; preme bhāse-became inundated in ecstatic love; ei-mata-in this way; yāya-passes; prabhura-of Śrī Caitanya Mahāprabhu; rātri-divase-night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

eka-dina loka āsi' prabhure nivedila
gopīnāthere 'baḍa jānā' cāṅge caḍāila

SYNONYMS

eka-dina-one day; loka-people; āsi'-coming; prabhure-to Śrī Caitanya Mahāprabhu; nivedila-informed; gopīnāthere-Gopīnātha Paṭṭanāyaka; baḍa jānā-the eldest son of King Pratāparudra; cāṅge caḍāila-was raised on the cāṅga.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, "Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

PURPORT

The cāṅga was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the cāṅga.

TEXT 14

tale khaḍga pāti' tāre upare ḍāribe
prabhu rakṣā karena yabe, tabe nistāribe

SYNONYMS

tale-underneath; khaḍga-swords; pāti'-setting; tāre-him; upare-upon; ḍāribe-he will throw; prabhu-Śrī Caitanya Mahāprabhu; rakṣā karena-will protect; yabe-when; tabe-then; nistāribe-he will be saved.

TRANSLATION

"He has placed swords beneath the platform," they said,"and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.

TEXT 15

savaṁśe tomāra sevaka–bhavānanda-rāya
tāṅra putra–tomāra sevake rākhite yuyāya

SYNONYMS

sa-vaṁśe-with his family; tomāra-Your; sevaka-servant; bhavānanda-rāya-Bhavānanda Rāya; tāṅra putra-his son; tomāra sevake-Your servant; rākhite-to protect; yuyāya-is quite fit.

TRANSLATION

"Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya."

TEXT 16

prabhu kahe,–'rājā kene karaye tāḍana?'
tabe sei loka kahe saba vivaraṇa

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; rājā-the King; kene-why; karaye tāḍana-punishes; tabe-thereupon; sei loka-those persons; kahe-stated; saba vivaraṇa-all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, "Why is the King chastising him?" Thereupon the people described the entire incident.

TEXT 17

"gopīnātha-paṭṭanāyaka–rāmānanda-bhāi
sarva-kāla haya teṅha rāja-viṣayī

SYNONYMS

gopīnātha-paṭṭanāyaka-Gopīnātha Paṭṭanāyaka; rāmānanda-bhāi-a brother of Rāmānanda Rāya; sarva-kāla-always; haya-is; teṅha-he; rāja-viṣayī-treasurer of the King.

TRANSLATION

They said,"Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

TEXT 18

'mālajāṭhyā-daṇḍapāṭe' tāra adhikāra
sādhi' pāḍi' āni' dravya dila rāja-dvāra

SYNONYMS

mālajāṭhyā-daṇḍapāṭe-in the place known as Mālajāṭhyā Daṇḍapāta; tāra-his; adhikāra-authority; sādhi'-soliciting; pāḍi'-collecting; āni'-bringing; dravya-the money; dila-gave; rāja-dvāra-to the door of the King.

TRANSLATION

"He served in the place known as Mālajāṭhyā Daṇḍapāta, soliciting and collecting money there and depositing it in the government treasury.

TEXT 19

dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila
dui-lakṣa kāhana kauḍi rājā ta' māgila

SYNONYMS

dui-lakṣa-200,000 kāhanas of kauḍis (one kāhana equals 1280 kauḍis); tāra ṭhāñi-from him; bākī ha-ila-there was a balance due; dui-lakṣa kāhana-200,000 kāhanas; kauḍi-conchshells; rājā-the King; ta'-certainly; māgila-demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

teṅha kahe,–"sthūla-dravya nāhi ye gaṇi' diba
krame-krame veci' kini' dravya bhariba

SYNONYMS

teṅha kahe-he replied; sthūla-dravya-cash money; nāhi-there is not; ye-which; gaṇi'-counting; diba-I can give; krame-krame-gradually; veci' kini'-purchasing and selling; dravya-goods; bhariba-I shall fill.

TRANSLATION

"Gopīnātha Paṭṭanāyaka replied,'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

ghoḍā daśa-bāra haya, laha' mūlya kari' "
eta bali' ghoḍā āne rāja-dvāre dhari'

SYNONYMS

ghoḍā-horses; daśa-bāra-ten to twelve; haya-there are; laha'-take; mūlya kari'-on the proper value; eta bali'-saying this; ghoḍā āne-he brought the horses; rāja-dvāre dhari'-keeping at the door of the King.

TRANSLATION

"There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

TEXT 22

eka rāja-putra ghoḍāra mūlya bhāla jāne
tāre pāṭhāila rājā pātra-mitra sane

SYNONYMS

eka-one; rāja-putra-prince; ghoḍāra mūlya-the price of horses; bhāla-well; jāne-knows; tāre pāṭhāila-sent for him; rājā-the King; pātra-mitra sane-accompanied by ministers and friends.

TRANSLATION

"One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

sei rāja-putra mūlya kare ghāṭāñā
gopīnāthera krodha haila mūlya śuniyā

SYNONYMS

sei-that; rāja-putra-prince; mūlya-price; kare-estimates; ghāṭāñā-reducing; gopīnāthera-of Gopīnātha; krodha haila-there was anger; mūlya śuniyā-hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

sei rāja-putrera svabhāva,–grīvā phirāya
ūrdhva-mukhe bāra-bāra iti-uti cāya

SYNONYMS

sei rāja-putrera-of that prince; sva-bhāva-characteristic; grīvā phirāya-turns his neck; ūrdhva-mukhe-with his face toward the sky; bāra-bāra-again and again; iti-uti-here and there; cāya-looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

tāre nindā kari' kahe sagarva vacane
rājā kṛpā kare tāte bhaya nāhi māne

SYNONYMS

tāre-him; nindā kari'-criticizing; kahe-said; sa-garva vacane-words full of pride; rājā-the King; kṛpā kare-was very kind to him; tāte-therefore; bhaya nāhi māne-he was not afraid.

TRANSLATION

"Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

TEXT 26

'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya
tāte ghoḍāra mūlya ghāṭi karite nā yuyāya'

SYNONYMS

āmāra ghoḍā-my horses; grīvā-the neck; nā phirāya-do not turn; ūrdhve-upward; nāhi cāya-do not look; tāte-because of this; ghoḍāra mūlya-the price of the horse; ghāṭi karite-to reduce; nā yuyāya-is not proper.

TRANSLATION

"Gopīnātha Paṭṭanāyaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

TEXT 27

śuni' rājaputra-mane krodha upajila
rājāra ṭhāñi yāi' bahu lāgāni karila

SYNONYMS

śuni'-hearing; rāja-putra-of the prince; mane-in the mind; krodha-anger; upajila-arose; rājāra ṭhāñi-before the King; yāi'-going; bahu lāgāni karila-made many false allegations.

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

TEXT 28

"kauḍi nāhi dibe ei, beḍāya chadma kari'
ājñā deha yadi,–'cāṅge caḍāñā la-i kauḍi'

SYNONYMS

kauḍi-the money; nāhi dibe-will not pay; ei-this man; beḍāya-wanders; chadma kari'-on some pretext; ājñā deha yadi-if you order; cāṅge caḍāñā-raising on the cāṅga; la-i kauḍi-I shall get the money.

TRANSLATION

"This Gopīnātha Paṭṭanāyaka,' he said,'is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the cāṅga and thus realize the money.'

TEXT 29

rājā bale,–"yei bhāla, sei kara yāya
ye upāye kauḍi pāi, kara se upāya"

SYNONYMS

rājā bale-the King said; yei bhāla-whatever is best; sei kara-do that; yāya-going; ye upāye-by whatever means; kauḍi pāi-I can get back our money; kara-do; se upāya-such means.

TRANSLATION

”The King replied, ’You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.’

TEXT 30

rāja-putra āsi’ tāre cāṅge caḍāila
khaḍaga-upare phelāite tale khaḍaga pātila”

SYNONYMS

rāja-putra-the prince; āsi’-coming; tāre-him; cāṅge-on the cāṅga; caḍāila-raised; khaḍaga-upare-upon the swords; phelāite-to throw; tale-below; khaḍaga pātila-he spread swords.

TRANSLATION

”Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him.”

TEXT 31

śuni’ prabhu kahe kichu kari’ praṇaya-roṣa
”rāja-kauḍi dite nāre, rājāra kibā doṣa?

SYNONYMS

śuni’-hearing; prabhu kahe-Śrī Caitanya Mahāprabhu said; kichu-some; kari’ praṇaya-roṣa-displaying anger in affection; rāja-kauḍi-money due the government; dite nāre-does not wish to pay; rājāra-of the King; kibā doṣa-what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. ”Gopīnātha Paṭṭanāyaka does not want to pay dues to the King,” the Lord said.”How then is the King at fault in punishing him?

TEXT 32

rāja-bilāt sādhi’ khāya, nāhi rāja-bhaya
dārī-nāṭuyāre diyā kare nānā vyaya

SYNONYMS

rāja-bilāt-money due the King; sādhi’-collecting; khāya-he uses; nāhi rāja-bhaya-without fear of the King; dārī-nāṭuyāre-to dancing girls; diyā-giving; kare-makes; nānā-various; vyaya-expenditures.

TRANSLATION

”Gopīnātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

TEXT 33

yei catura, sei kuruka rāja-viṣaya
rāja-dravya śodhi’ pāya, tāra karuka vyaya”

SYNONYMS

yei-one who; catura-intelligent; sei-such a person; kuruka-let him do; rāja-viṣaya-government service; rāja-dravya śodhi’-after paying the dues of the government; pāya-whatever he gets; tāra karuka vyaya-let him spend that.

TRANSLATION

”If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left.”

TEXT 34

hena-kāle āra loka āila dhāñā
’vāṇīnāthādi savaṁśe lañā gela bāndhiyā’

SYNONYMS

hena-kāle-at this time; āra-another; loka-person; āila-came; dhāñā-in great haste; vāṇīnātha-ādi-beginning with Vāṇīnātha; sa-vaṁśe lañā-with his family; gela bāndhiyā-was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāṇīnātha Rāya and his entire family had been arrested.

TEXT 35

prabhu kahe,–”rājā āpane lekhāra dravya la-iba
āmi–virakta sannyāsī, tāhe ki kariba?”

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; rājā-the King; āpane-personally; lekhāra dravya-dues of the proper account; la-iba-will take; āmi-I; virakta sannyāsī-a renounced sannyāsī; tāhe-about that; ki kariba-what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”The King must personally realize the dues. I am but a sannyāsī, a member of the renounced order. What can I do?”

TEXT 36

tabe svarūpādi yata prabhura bhakta-gaṇa
prabhura caraṇe sabe kailā nivedana

SYNONYMS

tabe-at that time; svarūpa-ādi-beginning with Svarūpa Dāmodara; yata-all; prabhura-of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-devotees; prabhura caraṇe-at the lotus feet of the Lord; sabe-all of them; kailā nivedana-submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

"rāmānanda-rāyera goṣṭhī, saba–tomāra 'dāsa'
tomāra ucita nahe aichana udāsa"

SYNONYMS

rāmānanda-rāyera-of Rāmānanda Rāya; goṣṭhī-family; saba-all; tomāra dāsa-Your servants; tomāra-for You; ucita-befitting; nahe-is not; aichana-such; udāsa-indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

TEXT 38

śuni' mahāprabhu kahe sakrodha vacane
"more ājñā deha' sabe, yāṅa rāja-sthāne!

SYNONYMS

śuni'-hearing; mahāprabhu-Lord Śrī Caitanya Mahāprabhu; kahe-says; sakrodha vacane-angry words; more-Me; ājñā deha'-you order; sabe-all; yāṅa-I shall go; rāja-sthāne-to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

TEXT 39

tomā-sabāra ei mata,–rāja-ṭhāñi yāñā
kauḍi māgi' laṅ muñi āṅcala pātiyā

SYNONYMS

tomā-sabāra-of all of you; ei mata-this is the opinion; rāja-ṭhāñi yāñā-going to the King; kauḍi māgi'-begging kauḍis; laṅ-shall take; muñi-I; āṅcala pātiyā-spreading My cloth.

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

TEXT 40

pāṅca-gaṇḍāra pātra haya sannyāsī brāhmaṇa
māgile vā kene dibe dui-lakṣa kāhana?"

SYNONYMS

pāṅca-gaṇḍāra-of five gaṇḍās; pātra-due recipients; haya-are; sannyāsī brāhmaṇa-sannyāsīs and brāhmaṇas; māgile-by begging; vā-or; kene-why; dibe-shall give; dui-lakṣa kāhana-200,000 kāhanas of kauḍis.

TRANSLATION

"Of course, a sannyāsī or brāhmaṇa may beg for up to five gaṇḍās, but why should he be granted the inappropriate sum of 200,000 kāhanas of conchshells?"

TEXT 41

hena-kāle āra loka āila dhāñā
khaḍegara upare gopīnāthe diteche ḍāriyā

SYNONYMS

hena-kāle-at this time; āra-another; loka-person; āila-came; dhāñā-running; khaḍegara upare-upon the swords; gopīnāthe-Gopīnātha; diteche ḍāriyā-they are throwing.

TRANSLATION

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

TEXT 42

śuni' prabhura gaṇa prabhure kare anunaya
prabhu kahe,–"āmi bhikṣuka, āmā haite kichu naya

SYNONYMS

śuni'-hearing; prabhura gaṇa-the devotees of the Lord; prabhure kare anunaya-entreated the Lord; prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; āmi bhikṣuka-I am a beggar; āmā haite kichu naya-it is not possible for Me to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied,"I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

tāte rakṣā karite yadi haya sabāra mane
sabe meli' jānāha jagannāthera caraṇe

SYNONYMS

tāte-therefore; rakṣā karite-to save; yadi-if; haya-is; sabāra-of all; mane-in the mind; sabe meli'-all together; jānāha-pray; jagannāthera caraṇe-at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

īśvara jagannātha,–yāṅra hāte sarva 'artha'
kartum akartum anyathā karite samartha"

SYNONYMS

īśvara-the Supreme Personality of Godhead; jagannātha-Lord Jagannātha; yāṅra hāte-within His hands; sarva artha-all potencies; kartum-to do; akartum-not to do; anyathā-and otherwise; karite-to do; samartha-able.

TRANSLATION

”Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes.”

TEXT 45

ihāṅ yadi mahāprabhu eteka kahilā
haricandana-pātra yāi’ rājāre kahilā

SYNONYMS

ihāṅ-here; yadi-when; mahāprabhu-Śrī Caitanya Mahāprabhu; eteka kahilā-spoke like this; haricandana-pātra-the officer named Haricandana Pātra; yāi’-going; rājāre kahilā-informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

”gopīnātha-paṭṭanāyaka–sevaka tomāra
sevakera prāṇa-daṇḍa nahe vyavahāra

SYNONYMS

gopīnātha-paṭṭanāyaka-Gopīnātha Paṭṭanāyaka; sevaka tomāra-your servant; sevakera prāṇa-daṇḍa-to condemn a servant to death; nahe-is not; vyavahāra-good behavior.

TRANSLATION

”After all,” he said, ”Gopīnātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

TEXT 47

viśeṣa tāhāra ṭhāñi kauḍi bākī haya
prāṇa nile kibā lābha? nija dhana-kṣaya

SYNONYMS

viśeṣa-particular; tāhāra ṭhāñi-from him; kauḍi-of kauḍis; bākī-debt; haya-there is; prāṇa nile-if he is killed; kibā-what; lābha-profit; nija-own; dhana-wealth; kṣaya-loss.

TRANSLATION

”His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

TEXT 48

yathārtha mūlye ghoḍā laha, yebā bākī haya
krame krame dibe, vyartha prāṇa kene laya”

SYNONYMS

yathā-artha mūlye-for the proper price; ghoḍā laha-accept the horses; yebā-whatever; bākī haya-balance is due; krame krame-gradually; dibe-he will give; vyartha-unnecessarily; prāṇa-his life; kene-why; laya-are you taking.

TRANSLATION

”It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?”

TEXT 49

rājā kahe,–”ei vāt āmi nāhi jāni
prāṇa kene la-iba, tāra dravya cāhi āmi

SYNONYMS

rājā kahe-the King replied; ei vāt-this news; āmi-I; nāhi jāni-do not know; prāṇa-his life; kene-why; la-iba-should I take; tāra-his; dravya-money; cāhi āmi-I want.

TRANSLATION

The King answered in surprise,”I did not know about all this. Why should his life be taken? I only want the money from him.

TEXT 50

tumi yāi’ kara tāhāṅ sarva samādhāna
dravya yaiche āise, āra rahe tāra prāṇa”

SYNONYMS

tumi-you; yāi’-going; kara-make; tāhāṅ-there; sarva samādhāna-all adjustments; dravya-goods; yaiche-so that; āise-come; āra-and; rahe-keeps; tāra-his; prāṇa-life.

TRANSLATION

”Go there and adjust everything. I want only the payment, not his life.”

TEXT 51

tabe haricandana āsi’ jānāre kahila
cāṅge haite gopīnāthe śīghra nāmāila

SYNONYMS

tabe-at that time; haricandana-Haricandana Pātra; āsi’-coming; jānāre kahila-informed the prince; cāṅge haite-from the cāṅga platform; gopīnāthe-Gopīnātha; śīghra-very soon; nāmāila-took down.

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the cāṅga.

TEXT 52

'dravya deha' rājā māge–upāya puchila
'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila

SYNONYMS

dravya deha-pay the dues; rājā māge-the King asks; upāya-the means; puchila-inquired; yathā-artha-mūlye-at a proper price; ghoḍā laha-take the horses; teṅha ta' kahila-he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price.

TEXT 53

'krame krame dimu, āra yata kichu pāri
avicāre prāṇa laha,–ki balite pāri?'

SYNONYMS

krame krame-gradually; dimu-I shall pay; āra-more; yata-as much; kichu-any; pāri-I can; avicāre-without consideration; prāṇa laha-you take my life; ki balite pāri-what can I say.

TRANSLATION

"I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

TEXT 54

yathārtha mūlya kari' tabe saba ghoḍā la-ila
āra dravyera muddatī kari' ghare pāṭhāila

SYNONYMS

yathā-artha mūlya kari'-estimating the proper price; tabe-then; saba-all; ghoḍā-horses; la-ila-took; āra dravyera-of the balance; muddatī kari'-setting a time for payment; ghare pāṭhāila-sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopīnātha Paṭṭanāyaka was released.

TEXT 55

ethā prabhu sei manuṣyere praśna kaila
"vāṇīnātha ki kare, yabe bāndhiyā ānila?"

SYNONYMS

ethā-here; prabhu-Śrī Caitanya Mahāprabhu; sei manuṣyere-unto that person who brought the message; praśna kaila-inquired; vāṇīnātha ki kare-what was Vāṇīnātha doing; yabe-when; bāndhiyā ānila-he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, "What was Vāṇīnātha doing when he was arrested and brought there?"

TEXT 56

se kahe–"vāṇīnātha nirbhaye laya kṛṣṇa-nāma
'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma

SYNONYMS

se kahe-he replied; vāṇīnātha-Vāṇīnātha; nirbhaye-without fear; laya kṛṣṇa-nāma-was chanting the Hare Kṛṣṇa mahā-mantra; hare kṛṣṇa, hare kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa; kahe aviśrāma-was chanting incessantly.

TRANSLATION

The messenger replied,"He was fearlessly, incessantly chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

saṅkhyā lāgi' dui-hāte aṅgulīte lekhā
sahasrādi pūrṇa haile, aṅge kāṭe rekhā"

SYNONYMS

saṅkhyā lāgi'-for counting; dui-hāte-in two hands; aṅgulīte-on the fingers; lekhā-marking; sahasra-ādi-one thousand times; pūrṇa haile-when finished; aṅge-on the body; kāṭe rekhā-makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

TEXT 58

śuni' mahāprabhu ha-ilā parama ānanda
ke bujhite pāre gaurera kṛpā-chanda-bandha?

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; ha-ilā-became; parama ānanda-very pleased; ke bujhite pāre-who can understand; gaurera-of Lord Śrī Caitanya Mahāprabhu; kṛpā-chanda-bandha-mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

TEXT 59

hena-kāle kāśī-miśra āilā prabhu-sthāne

prabhu tāṅre kahe kichu sodvega-vacane

SYNONYMS

hena-kāle-at this time; kāśī-miśra-Kāśī Miśra; āilā-came; prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to him; kahe-said; kichu-some; sa-udvega-with anxiety; vacane-words.

TRANSLATION

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

"ihāṅ rahite nāri, yāmu ālālanātha
nānā upadrava ihāṅ, nā pāi soyātha"

SYNONYMS

ihāṅ rahite nāri-I cannot stay here; yāmu ālālanātha-I shall go to Ālālanātha; nānā-various; upadrava-disturbances; ihāṅ-here; nā pāi-I cannot get; soyātha-rest.

TRANSLATION

"I cannot stay here any longer," the Lord said."I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

bhavānanda-rāyera goṣṭhī kare rāja-viṣaya
nānā-prakāre kare tārā rāja-dravya vyaya

SYNONYMS

bhavānanda-rāyera-of Bhavānanda Rāya; goṣṭhī-the family; kare-engages; rāja-viṣaya-in government service; nānā-prakāre-in various ways; kare-do; tārā-all of them; rāja-dravya vyaya-spending the government's revenues.

TRANSLATION

"All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

TEXT 62

rājāra ki doṣa rājā nija-dravya cāya
dite nāre dravya, daṇḍa āmāre jānāya

SYNONYMS

rājāra-of the King; ki doṣa-what is the fault; rājā-the King; nija-own; dravya-money; cāya-wants; dite nāre-they cannot give; dravya-money; daṇḍa-punishment; āmāre-to Me; jānāya-they inform.

TRANSLATION

"What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63

rājā gopīnāthe yadi cāṅge caḍāila
cāri-bāre loke āsi' more jānāila

SYNONYMS

rājā-the King; gopīnāthe-Gopīnātha; yadi-when; cāṅge-on the cāṅga; caḍāila-raised; cāri-bāre-four times; loke-messengers; āsi'-coming; more-unto Me; jānāila-informed.

TRANSLATION

"When the King put Gopīnātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

TEXT 64

bhikṣuka sannyāsī āmi nirjana-vāsī
āmāya duḥkha deya, nija-duḥkha kahi' āsi'

SYNONYMS

bhikṣuka-beggar; sannyāsī-mendicant; āmi-I; nirjana-vāsī-living in a solitary place; āmāya-to Me; duḥkha-unhappiness; deya-they give; nija-duḥkha-their own unhappiness; kahi'-speaking; āsi'-coming.

TRANSLATION

"As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

āji tāre jagannātha karilā rakṣaṇa
kāli ke rākhibe, yadi nā dibe rāja-dhana?

SYNONYMS

āji-today; tāre-him; jagannātha-Lord Jagannātha; karilā rakṣaṇa-protected; kāli-tomorrow; ke rākhibe-who will protect; yadi-if; nā dibe-he will not pay; rāja-dhana-the King's money.

TRANSLATION

"Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in Bhagavad-gītā (9.30-31):

api cet sudurācāro
bhajate mām ananya-bhāk

sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

”Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.” However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, kāli ke rākhibe, yadi nā dibe rāja-dhana?: ”Jagannātha has saved Gopīnātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?” Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

viṣayīra vārtā śuni’ kṣubdha haya mana
tāte ihāṅ rahi’ mora nāhi prayojana”

SYNONYMS

viṣayīra-of materialistic persons; vārtā-news; śuni’-hearing; kṣubdha-agitated; haya-becomes; mana-mind; tāte-therefore; ihāṅ rahi’-to stay here; mora-My; nāhi prayojana-there is no necessity.

TRANSLATION

”If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way.”

TEXT 67

kāśī-miśra kahe prabhura dhariyā caraṇe
”tumi kene ei vāte kṣobha kara mane?

SYNONYMS

kāśī-miśra kahe-Kāśī Miśra said; prabhura-of Śrī Caitanya Mahāprabhu; dhariyā caraṇe-embracing the lotus feet; tumi-You; kene-why; ei vāte-by these talks; kṣobha kara-become agitated; mane-within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord’s lotus feet and said, ”Why should You be agitated by these affairs?

TEXT 68

sannyāsī virakta tomāra kā-sane sambandha?
vyavahāra lāgi’ tomā bhaje, sei jñāna-andha

SYNONYMS

sannyāsī-a sannyāsī; virakta-one who has given up all connections with everyone; tomāra-Your; kā-sane-with whom; sambandha-relationship; vyavahāra lāgi’-for some material purpose; tomā bhaje-worships You; sei-he; jñāna-andha-blind to all knowledge.

TRANSLATION

”You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge.”

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as Sapta-śatī, as mentioned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (sei jñāna-andha).

A materialist does not actually know why one should become a devotee. A devotee’s only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (bhukti mukti siddhi kāmī), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

TEXT 69

tomāra bhajana-phale tomāte ’prema-dhana’
viṣaya lāgi’ tomāya bhaje, sei mūrkha jana

SYNONYMS

tomāra-Your; bhajana-devotional service; phale-by the result of; tomāte-unto You; prema-dhana-wealth of love; viṣaya lāgi’-for material profit; tomāya bhaje-one engages in Your service; sei-he; mūrkha jana-a fool.

TRANSLATION

Kāśī Miśra continued, ”If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, gurus, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a sannyāsī or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the Bhāgavatam or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become bābājīs or collect money on the plea of worshiping the poor, whom they call daridra-nārāyaṇa, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

tomā lāgi’ rāmānanda rājya tyāga kailā
tomā lāgi’ sanātana ’viṣaya’ chāḍilā

SYNONYMS

tomā lāgi’-for Your sake; rāmānanda-Rāmānanda Rāya; rājya-the kingdom; tyāga kailā-gave up; tomā lāgi’-for Your sake; sanātana-Sanātana Gosvāmī; viṣaya-material life; chāḍilā-gave up.

TRANSLATION

”It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

tomā lāgi’ raghunātha sakala chāḍila
hethāya tāhāra pitā viṣaya pāṭhāila

SYNONYMS

tomā lāgi’-for Your sake; raghunātha-Raghunātha dāsa; sakala chāḍila-gave up everything; hethāya-here; tāhāra pitā-his father; viṣaya pāṭhāila-sent money.

TRANSLATION

”It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

tomāra caraṇa-kṛpā hañāche tāhāre
chatre māgi’ khāya, ’viṣaya’ sparśa nāhi kare

SYNONYMS

tomāra caraṇa-of Your lotus feet; kṛpā-the mercy; hañāche-has been; tāhāre-upon him; chatre-from centers for the distribution of food; māgi’-begging; khāya-he eats; viṣaya-money; sparśa nāhi kare-he does not touch.

TRANSLATION

”However, because he has received the mercy of Your lotus feet, he does not even accept his father’s money. Instead he eats by begging alms from centers for the distribution of food.

TEXT 73

rāmānandera bhāi gopīnātha-mahāśaya
tomā haite viṣaya-vāñchā, tāra icchā naya

SYNONYMS

rāmānandera-of Rāmānanda; bhāi-brother; gopīnātha-Gopīnātha Paṭṭanāyaka; mahāśaya-a great gentleman; tomā haite-from You; viṣaya-vāñchā-desire for material advantage; tāra icchā-his desire; naya-is not.

TRANSLATION

”Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

TEXT 74

tāra duḥkha dekhi’ tāra sevakādi-gaṇa
tomāre jānāila,–yāte ’ananya-śaraṇa’

SYNONYMS

tāra-his; duḥkha-distressed condition; dekhi’-seeing; tāra-his; sevaka-ādi-gaṇa-servants and friends; tomāre jānāila-informed You; yāte-because; ananya-no other; śaraṇa-shelter.

TRANSLATION

"It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

TEXT 75

sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'
āpanāra sukha-duḥkhe haya bhoga-bhogī'

SYNONYMS

sei-he; śuddha-bhakta-a pure devotee; ye-who; tomā bhaje-worships You; tomā lāgi'-for Your satisfaction; āpanāra sukha-duḥkhe-for personal happiness and distress; haya-is; bhoga-bhogī-one who wants to enjoy this material world.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

TEXT 76

tomāra anukampā cāhe, bhaje anukṣaṇa
acirāt mile tāṅre tomāra caraṇa

SYNONYMS

tomāra-Your; anukampā-mercy; cāhe-desires; bhaje anukṣaṇa-engages in devotional service twenty-four hours a day; acirāt-very soon; mile-meet; tāṅre-him; tomāra caraṇa-Your lotus feet.

TRANSLATION

"One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

SYNONYMS

tat-therefore; te-Your; anukampām-compassion; su-samīkṣamāṇaḥ-hoping for; bhuñjānaḥ-enduring; eva-certainly; ātma-kṛtam-done by himself; vipākam-fruitive results; hṛt-with the heart; vāk-words; vapurbhiḥ-and body; vidadhat-offering; namaḥ-obeisances; te-unto You; jīveta-may live; yaḥ-anyone who; mukti-pade-in devotional service; saḥ-he; dāya-bhāk-a bona fide candidate.

TRANSLATION

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

TEXT 78

ethā tumi vasi' raha, kene yābe ālālanātha?
keha tomā nā śunābe viṣayīra vāt

SYNONYMS

ethā-here; tumi-You; vasi'-residing; raha-kindly stay; kene-why; yābe-shall You go; ālālanātha-to Ālālanātha; keha tomā nā śunābe-no one will inform You; viṣayīra vāt-about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

TEXT 79

yadi vā tomāra tāre rākhite haya mana
āji ye rākhila, sei karibe rakṣaṇa"

SYNONYMS

yadi vā-if somehow or other; tomāra-of You; tāre-him; rākhite-to protect; haya-is; mana-mind; āji-today; ye-He who; rākhila-protected; sei-he; karibe rakṣaṇa-will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopīnātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

TEXT 80

eta bali' kāśī-miśra gelā sva-mandire
madhyāhne pratāparudra āilā tāṅra ghare

SYNONYMS

eta bali'-saying this; kāśī-miśra-Kāśī Miśra; gelā-went; sva-mandire-to his own temple; madhyāhne-at noon; pratāparudra-King Pratāparudra; āilā-came; tāṅra ghare-to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra's home.

TEXT 81

pratāparudrera eka āchaye niyame

yata dina rahe teṅha śrī-puruṣottame

SYNONYMS

pratāparudrera-of King Pratāparudra; eka-one; āchaye-is; niyame-a regular duty; yata dina-as long as; rahe-remained; teṅha-he; śrī-puruṣottame-at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

TEXT 82

nitya āsi' kare miśrera pāda saṁvāhana
jagannātha-sevāra kare bhiyāna śravaṇa

SYNONYMS

nitya āsi'-coming daily; kare-performs; miśrera-of Kāśī Miśra; pāda-the feet; saṁvāhana-massaging; jagannātha-sevāra-for the service of Lord Jagannātha; kare-does; bhiyāna-arrangements; śravaṇa-hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

TEXT 83

rājā miśrera caraṇa yabe cāpite lāgilā
tabe miśra tāṅre kichu bhaṅgīte kahilā

SYNONYMS

rāja-the King; miśrera-of Kāśī Miśra; caraṇa-the lotus feet; yabe-when; cāpite lāgilā-began to press; tabe-at that opportunity; miśra-Kāśī Miśra; tāṅre-unto him; kichu-something; bhaṅgīte-by a hint; kahilā-informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

TEXT 84

"deva, śuna āra eka aparūpa vāt!
mahāprabhu kṣetra chāḍi' yābena ālālanātha!"

SYNONYMS

deva-my dear King; śuna-hear; āra-another; eka-one; aparūpa-uncommon; vāt-news; mahāprabhu-Śrī Caitanya Mahāprabhu; kṣetra chāḍi'-leaving Jagannātha Purī; yābena-will go; ālālanātha-to Ālālanātha.

TRANSLATION

"My dear King," he said,"please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha."

TEXT 85

śuni rājā duḥkhī hailā, puchilena kāraṇa
tabe miśra kahe tāṅre saba vivaraṇa

SYNONYMS

śuni-hearing; rājā-the King; duḥkhī hailā-became very unhappy; puchilena-inquired; kāraṇa-the reason; tabe-at that time; miśra kahe-Miśra said; tāṅre-to him; saba-all; vivaraṇa-details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

TEXT 86

"gopīnātha-paṭṭanāyake yabe cāṅge caḍāilā
tāra sevaka saba āsi' prabhure kahilā

SYNONYMS

gopīnātha-paṭṭanāyake-Gopīnātha Paṭṭanāyaka; yabe-when; cāṅge-on the cāṅga; caḍāilā-they lifted; tāra sevaka-his servants; saba-all; āsi'-coming; prabhure kahilā-informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"When Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu.

TEXT 87

śuniyā kṣobhita haila mahāprabhura mana
krodhe gopīnāthe kailā bahuta bhartsana

SYNONYMS

śuniyā-hearing; kṣobhita haila-became agitated; mahāprabhura mana-Śrī Caitanya Mahāprabhu's mind; krodhe-in anger; gopīnāthe-unto Gopīnātha Paṭṭanāyaka; kailā-did; bahuta bhartsana-much chastisement.

TRANSLATION

"Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Paṭṭanāyaka.

TEXT 88

'ajitendriya hañā kare rāja-viṣaya
nānā asat-pathe kare rāja-dravya vyaya

SYNONYMS

ajitendriya hañā-being mad after sense gratification; kare rāja-viṣaya-serves the government; nānā asat-pathe-in various sinful activities; kare rāja-dravya vyaya-spends the revenue of government.

TRANSLATION

”Because he is mad after sense gratification,’ the Lord said, ’he acts as a government servant but spends the government’s revenue for various sinful activities.

TEXT 89

brahmasva-adhika ei haya rāja-dhana
tāhā hari’ bhoga kare mahā-pāpī jana

SYNONYMS

brahmasva-a brāhmaṇa’s property; adhika-more than; ei-this; haya-is; rāja-dhana-the revenue of the government; tāhā hari’-stealing that; bhoga kare-enjoys sense gratification; mahā-pāpī jana-a most sinful person.

TRANSLATION

”The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government’s money and uses it to enjoy sense gratification is most sinful.

TEXT 90

rājāra vartana khāya, āra curi kare
rāja-daṇḍya haya sei śāstrera vicāre

SYNONYMS

rājāra vartana-the salary of the King; khāya-he takes; āra-and; curi kare-steals; rāja-daṇḍya-liable to be punished by the King; haya-is; sei-he; śāstrera vicāre-the verdict of the revealed scripture.

TRANSLATION

”One who serves the government but misappropriates the government’s revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

TEXT 91

nija-kauḍi māge, rājā nāhi kare daṇḍa
rājā–mahā-dhārmika, ei haya pāpī bhaṇḍa!

SYNONYMS

nija-kauḍi-his own money; māge-demands; rājā-the King; nāhi kare daṇḍa-does not punish; rājā-the King; mahā-dhārmika-very religious; ei-this man; haya-is; pāpī-sinful; bhaṇḍa-cheat.

TRANSLATION

”The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

TEXT 92

rājā-kaḍi nā deya, āmāre phukāre
ei mahā-duḥkha ihāṅ ke sahite pāre?

SYNONYMS

rājā-kaḍi-the revenue of the King; nā deya-does not pay; āmāre-to Me; phu-kāre-cries; ei-this; mahā-duḥkha-great unhappiness; ihāṅ-here; ke sahite pāre-who can tolerate.

TRANSLATION

”He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

TEXT 93

ālālanātha yāi’ tāhāṅ niścinte rahimu
viṣayīra bhāla manda vārtā nā śunimu’ ”

SYNONYMS

ālālanātha yāi’-going to Ālālanātha; tāhāṅ-there; niścinte rahimu-I shall live peacefully; viṣayīra-of materialistic persons; bhāla manda-good and bad; vārtā-news; nā śunimu-I shall not hear.

TRANSLATION

”Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.’ ”

TEXT 94

eta śuni’ kahe rājā pāñā mane vyathā
”saba dravya chāḍoṅ, yadi prabhu rahena ethā

SYNONYMS

eta śuni’-hearing all these details; kahe rājā-the King said; pāñā-getting; mane vyathā-pain in his mind; saba dravya chāḍoṅ-I shall give up all the dues; yadi-if; prabhu-Śrī Caitanya Mahāprabhu; rahena ethā-remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind.”I shall give up all that is due from Gopīnātha Paṭṭanāyaka,” he said,”if Śrī Caitanya Mahāprabhu stays here at Jagannātha Purī.

TEXT 95

eka-kṣaṇa prabhura yadi pāiye daraśana
koṭi-cintāmaṇi-lābha nahe tāra sama

SYNONYMS

eka-kṣaṇa-for a moment; prabhura-of Śrī Caitanya Mahāprabhu; yadi-if; pāiye-I get; daraśana-an interview; koṭi-cintāmaṇi-lābha-obtaining millions of cintāmaṇi stones; nahe-is not; tāra sama-equal to that.

TRANSLATION

”If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

TEXT 96

kon chāra padārtha ei dui-lakṣa kāhana?
prāṇa-rājya karoṅ prabhu-pade nirmañchana”

SYNONYMS

kon-what; chāra-little; padārtha-matter; ei-this; dui-lakṣa kāhana-the lotus feet of Śrī Caitanya Mahāprabhu; nirmañchana-sacrificing.

TRANSLATION

”I do not care about this small sum of 200,000 kāhanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom.”

TEXT 97

miśra kahe, ”kauḍi chāḍibā,–nahe prabhura mana
tārā duḥkha pāya,–ei nā yāya sahana”

SYNONYMS

miśra kahe-Kāśī Miśra said; kauḍi chāḍibā-you shall abandon the money; nahe-is not; prabhura mana-the desire of Śrī Caitanya Mahāprabhu; tārā-they; duḥkha pāya-get unhappiness; ei-this; nā yāya sahana-is intolerable.

TRANSLATION

Kāśī Miśra hinted to the King, ”It is not the Lord’s desire that you forfeit the payment. He is unhappy only because the whole family is troubled.”

TEXT 98

rājā kahe,–”tāre āmi duḥkha nāhi diye
cāṅge caḍā, khaḍge ḍārā,–āmi nā jāniye

SYNONYMS

rājā kahe-the King replied; tāre-to him; āmi-I; duḥkha-unhappiness; nāhi diye-have no desire to give; cāṅge caḍā-the raising on the cāṅga; khaḍge-on the swords; ḍārā-the throwing; āmi-I; nā jāniye-did not know.

TRANSLATION

The King replied,”I have no desire to give pain to Gopīnātha Paṭṭanāyaka and his family, nor did I know about his being lifted on the cāṅga to be thrown on the swords and killed.

TEXT 99

puruṣottama-jānāre teṅha kaila parihāsa
sei ’jānā’ tāre dekhāila mithyā trāsa

SYNONYMS

puruṣottama-jānāre-at Puruṣottama Jānā, the prince; teṅha-he; kaila parihāsa-made a joke; sei jānā-that prince; tāre-unto him; dekhāila-showed; mithyā-false; trāsa-scare.

TRANSLATION

”He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

TEXT 100

tumi yāha, prabhure rākhaha yatna kari’
ei mui tāhāre chāḍinu saba kauḍi”

SYNONYMS

tumi-you; yāha-go; prabhure-Śrī Caitanya Mahāprabhu; rākhaha-keep; yatna kari’-with great attention; ei mui-as far as I am concerned; tāhāre-unto him; chāḍinu-I abandon; saba kauḍi-all dues.

TRANSLATION

”Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī with great attention. I shall excuse Gopīnātha Paṭṭanāyaka from all his debts.”

TEXT 101

miśra kahe, ”kauḍi chāḍibā,–nahe prabhura mane
kauḍi chāḍile prabhu kadācit duḥkha māne”

SYNONYMS

miśra kahe-Kāśī Miśra said; kauḍi chāḍibā-you will excuse all dues; nahe-is not; prabhura mane-the thought of Śrī Caitanya Mahāprabhu; kauḍi chāḍile-if you excuse all the dues; prabhu-Śrī Caitanya Mahāprabhu; kadācit-certainly; duḥkha māne-will be sorry.

TRANSLATION

Kāśī Miśra said, ”Excusing Gopīnātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention.”

TEXT 102

rājā kahe, ”kauḍi chāḍimu,–ihā nā kahibā
sahaje mora priya tā’rā,–ihā jānāibā

SYNONYMS

rājā kahe-the King said; kauḍi chāḍimu-I shall excuse all the dues; ihā-this; nā kahibā-do not speak; sahaje-naturally; mora priya-my dear friends; tā’rā-they; ihā-this; jānāibā-let Him know.

TRANSLATION

The King said, ”I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but don’t speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya and Gopīnātha Paṭṭanāyaka are naturally my dear friends.

TEXT 103

bhavānanda-rāya–āmāra pūjya-garvita
tāṅra putra-gaṇe āmāra sahajei prīta”

SYNONYMS

bhavānanda rāya-Bhavānanda Rāya; āmāra-by me; pūjya-worshipable; garvita-honorable; tāṅra-his; putra-gaṇe-unto sons; āmāra-my; sahajei-naturally; prīta-affection.

TRANSLATION

”Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons.”

TEXT 104

eta bali’ miśre namaskari’ rājā ghare gelā
gopīnāthe ’baḍa jānāya’ ḍākiyā ānilā

SYNONYMS

eta bali’-saying this; miśre namaskari’-after offering obeisances to Kāśī Miśra; rājā-the King; ghare gelā-returned to his palace; gopīnāthe-Gopīnātha Paṭṭanāyaka; baḍa jānāya-the eldest prince; ḍākiyā ānilā-called forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopīnātha and the eldest prince.

TEXT 105

rājā kahe,–”saba kauḍi tomāre chāḍiluṅ
sei mālajāṭhyā daṇḍa pāṭa tomāre ta’ diluṅ

SYNONYMS

rājā kahe-the King said; saba-all; kauḍi-money; tomāre-unto you; chāḍiluṅ-I excuse; sei mālajāṭhyā daṇḍa pāṭa-the place called Mālajāṭhyā Daṇḍapāṭa; tomāre-to you; ta’-certainly; diluṅ-I give.

TRANSLATION

The King told Gopīnātha Paṭṭanāyaka,”You are excused for all the money you owe the treasury, and the place known as Mālajāṭhyā Daṇḍapāṭa is again given to you for collections.

TEXT 106

āra bāra aiche nā khāiha rāja-dhana
āji haite diluṅ tomāya dviguṇa vartana”

SYNONYMS

āra bāra-another time; aiche-like this; nā khāiha-do not misappropriate; rāja-dhana-government revenue; āji haite-from today; diluṅ-I award; tomāya-unto you; dvi-guṇa vartana-twice the salary.

TRANSLATION

”Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled.”

TEXT 107

eta bali’ ’neta-dhaṭī’ tāre parāila
”prabhu-ājñā lañā yāha, vidāya tomā dila”

SYNONYMS

eta bali’-saying this; neta-dhaṭī-silken wrapper; tāre parāila-put on him; prabhu-ājñā lañā-after taking permission from Śrī Caitanya Mahāprabhu; yāha-go; vidāya-farewell; tomā-to you; dila-I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. ”Go to Śrī Caitanya Mahāprabhu,” he said.”After taking permission from Him, go to your home. I bid you farewell. Now you may go.”

TEXT 108

paramārthe prabhura kṛpā, seha rahu dūre
ananta tāhāra phala, ke balite pāre?

SYNONYMS

paramārthe-for spiritual advancement; prabhura kṛpā-mercy of Śrī Caitanya Mahāprabhu; seha-that; rahu dūre-let alone; ananta-unlimited; tāhāra-of that; phala-result; ke-who; balite pāre-can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

’rājya-viṣaya’-phala ei–kṛpāra ’ābhāse’!
tāhāra gaṇanā kāro mane nāhi āise!

SYNONYMS

rājya-viṣaya-kingly opulence; phala-result; ei-this; kṛpāra ābhāse-by only a glimpse of such mercy; tāhāra-of that; gaṇanā-calculation; kāro-of anyone; mane-within the mind; nāhi āise-does not come.

TRANSLATION

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord’s mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

kāhāṅ cāṅge caḍāñā laya dhana-prāṇa!
kāhāṅ saba chāḍi’ sei rājyādi-pradāna!

SYNONYMS

kāhāṅ-on one hand; cāṅge-on the cāṅga; caḍāñā-raising; laya-takes; dhana-wealth; prāṇa-life; kāhāṅ-on the other hand; saba-all; chāḍi'-excusing; sei-he; rājya-ādi-pradāna-awarding the same government post and so on.

TRANSLATION

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

kāhāṅ sarvasva veci' laya, deyā nā yāya kauḍi!
kāhāṅ dviguṇa vartana, parāya neta-dhaḍi!

SYNONYMS

kāhāṅ-on one hand; sarvasva-all possessions; veci'-selling; laya-takes; deyā nā yāya-cannot be paid; kauḍi-the debt; kāhāṅ-on the other hand; dviguṇa vartana-twice the salary; parāya-puts on; neta-dhaḍi-the silken cover.

TRANSLATION

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

prabhura icchā nāhi, tāre kauḍi chāḍāibe
dviguṇa vartana kari' punaḥ 'viṣaya' dibe

SYNONYMS

prabhura icchā-the wish of the Lord; nāhi-was not; tāre kauḍi chāḍāibe-he be excused from the dues; dvi-guṇa-twice as much; vartana kari'-increasing the salary; punaḥ-again; viṣaya dibe-he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

TEXT 113

tathāpi tāra sevaka āsi' kaila nivedana
tāte kṣubdha haila yabe mahāprabhura mana

SYNONYMS

tathāpi-still; tāra sevaka-his servant; āsi'-coming; kaila nivedana-submitted; tāte-by that; kṣubdha haila-was agitated; yabe-when; mahāprabhura mana-Śrī Caitanya Mahāprabhu's mind.

TRANSLATION

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

TEXT 114

viṣaya-sukha dite prabhura nāhi manobala
nivedana-prabhāveha tabu phale eta phala

SYNONYMS

viṣaya-of material opulence; sukha-happiness; dite-award; prabhura-of Śrī Caitanya Mahāprabhu; nāhi-is not; manobala-desire; nivedana-prabhāveha-simply because He was informed about it; tabu-still; phale eta phala-so much of a result was obtained.

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

TEXT 115

ke kahite pāre gaurera āścarya svabhāva?
brahmā-śiva ādi yāṅra nā pāya antarbhāva

SYNONYMS

ke-who; kahite pāre-can estimate; gaurera-of Śrī Caitanya Mahāprabhu; āścarya svabhāva-wonderful characteristics; brahmā-śiva-Lord Brahmā, Lord Śiva; ādi-and others; yāṅra-whose; nā pāya-cannot understand; antarbhāva-the intention.

TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

TEXT 116

ethā kāśī-miśra āsi' prabhura caraṇe
rājāra caritra saba kailā nivedane

SYNONYMS

ethā-here; kāśī-miśra-Kāśī Miśra; āsi'-coming; prabhura-of Śrī Caitanya Mahāprabhu; caraṇe-to the feet; rājāra-of the King; caritra saba-all the behavior; kailā nivedane-informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

TEXT 117

prabhu kahe,–"kāśī-miśra, ki tumi karilā?
rāja-pratigraha tumi āmā' karāilā?"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kāśī-miśra-My dear Kāśī Miśra; ki-what; tumi karilā-have you done; rāja-pratigraha-taking from the King; tumi-you; āmā'-me; karāilā-have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said,"Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopīnātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopīnātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

miśra kahe,–"śuna, prabhu, rājāra vacane
akapaṭe rājā ei kailā nivedane

SYNONYMS

miśra kahe-Kāśī Miśra said; śuna-kindly hear; prabhu-my dear Lord; rājāra vacane-to the statement of the King; akapaṭe-without duplicity; rājā-the King; ei-this; kailā nivedane-has submitted.

TRANSLATION

Kāśī Miśra said,"My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

'prabhu yena nāhi jānena,–rājā āmāra lāgiyā
dui-lakṣa kāhana kauḍi dileka chāḍiyā

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; yena-so that; nāhi jānena-may not think; rājā-the King; āmāra lāgiyā-for Me-dui-lakṣa kāhana kauḍi-200,000 kāhanas of kauḍis; dileka chāḍiyā-has remitted.

TRANSLATION

"The King said,'Speak to the Lord in such a way that He will not think,"For My sake the King has forfeited 200,000 kāhanas of kauḍis."

PURPORT

The kauḍi is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a kauḍi. Four kauḍis made one gaṇḍā, twenty gaṇḍās made one paṇa, and sixteen paṇas made one kāhana. Gopīnātha Paṭṭanāyaka owed the government 200,000 kāhanas. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

bhavānandera putra saba–mora priyatama
iṅhā-sabākāre āmi dekhi ātma-sama

SYNONYMS

bhavānandera-of Bhavānanda Rāya; putra saba-all the sons; mora-to me; priyatama-very dear; iṅhā-sabākāre-all of them; āmi-I; dekhi-see; ātma-sama-as my relatives.

TRANSLATION

"Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

TEXT 121

ataeva yāhāṅ yāhāṅ dei adhikāra
khāya, piye, luṭe, vilāya, nā karoṅ vicāra

SYNONYMS

ataeva-therefore; yāhāṅ yāhāṅ-wherever; dei adhikāra-I appoint them; khāya-they eat; piye-drink; luṭe-plunder; vilāya-distribute; nā karoṅ vicāra-I do not consider.

TRANSLATION

"Therefore I have appointed them collectors in various places, and although they spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

TEXT 122

rājamahindāra 'rājā' kainu rāma-rāya
ye khāila, yebā dila, nāhi lekhā-dāya

SYNONYMS

rājamahindāra-of the place known as Rājamahendrī; rājā-governor; kainu-I made; rāma-rāya-Rāmānanda Rāya; ye khāila-whatever money he took; yebā-whatever; dila-distributed; nāhi lekhā-dāya-there is no account.

TRANSLATION

"I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

TEXT 123

gopīnātha ei-mata ’viṣaya’ kariyā

dui-cāri-lakṣa kāhana rahe ta’ khāñā

SYNONYMS

gopīnātha-Gopīnātha; ei-mata-in this way; viṣaya kariyā-doing business; dui-cāri-lakṣa kāhana-two to four hundred thousand kāhanas; rahe ta’ khāñā-spends as he likes.

TRANSLATION

”Having been appointed collector, Gopīnātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

TEXT 124

kichu deya, kichu nā deya, nā kari vicāra

jānā’-sahita aprītye duḥkha pāila ei-bāra

SYNONYMS

kichu-some; deya-he pays; kichu-some; nā deya-he does not pay; nā kari vicāra-I do not consider; jānā sahita-with the prince; aprītye-due to some unfriendliness; duḥkha pāila-has gotten so much trouble; ei-bāra-this time.

TRANSLATION

”Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

’jānā’ eta kailā,–ihā mui nāhi jānoṅ

bhavānandera putra-sabe ātma-sama mānoṅ

SYNONYMS

jānā-the prince; eta-such; kailā-has done; ihā-this; mui-I; nāhi jānoṅ-did not know; bhavānandera putra-the sons of Bhavānanda Rāya; sabe-all; ātma-sama mānoṅ-I considered like my relatives.

TRANSLATION

”The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

tāṅhā lāgi’ dravya chāḍi’–ihā māt jāne

’sahajei mora prīti haya tāhā-sane’ ”

SYNONYMS

tāṅhā lāgi’-for them; dravya chāḍi’-I remit the debt; ihā-this; māt jāne-He does not know; sahajei-naturally; mora prīti-my affection; haya-is; tāhā-sane-with them all.

TRANSLATION

”Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.’ ”

TEXT 127

śuniyā rājāra vinaya prabhura ānanda

hena-kāle āilā tathā rāya bhavānanda

SYNONYMS

śuniyā-hearing; rājāra-of the King; vinaya-submission; prabhura ānanda-Śrī Caitanya Mahāprabhu became very happy; hena-kāle-at this time; āilā-arrived; tathā-there; rāya bhavānanda-Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King’s mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

TEXT 128

pañca-putra-sahite āsi’ paḍilā caraṇe

uṭhāñā prabhu tāṅre kailā āliṅgane

SYNONYMS

pañca-putra-sahite-with five sons; āsi’-coming; paḍilā caraṇe-fell down at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā-getting him up; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; kailā āliṅgane-embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

TEXT 129

rāmānanda-rāya ādi sabāi mililā

bhavānanda-rāya tabe balite lāgilā

SYNONYMS

rāmānanda-rāya ādi-Rāmānanda Rāya and other brothers; sabāi-all; mililā-met; bhavānanda-rāya-Bhavānanda Rāya; tabe-then; balite lāgilā-began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

TEXT 130

”tomāra kiṅkara ei saba mora kula

e vipade rākhi' prabhu, punaḥ nilā mūla

SYNONYMS

tomāra kiṅkara-your servants; ei saba-all these; mora kula-my family; e vipade-in this great danger; rākhi'-by saving; prabhu-my Lord; punaḥ-again; nilā mūla-have purchased.

TRANSLATION

"All these members of my family," he said,"are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

bhakta-vātsalya ebe prakaṭa karilā
pūrve yena pañca-pāṇḍave vipade tārilā"

SYNONYMS

bhakta-vātsalya-love for Your devotees; ebe-now; prakaṭa karilā-You have demonstrated; pūrve-previously; yena-as; pañca-pāṇḍave-the five Pāṇḍavas; vipade-from danger; tārilā-You saved.

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger."

TEXT 132

'netadhaṭī'-māthe gopīnātha caraṇe paḍilā
rājāra kṛpā-vṛttānta sakala kahilā

SYNONYMS

netadhaṭī-māthe-with the silken cover on the head; gopīnātha-Gopīnātha Paṭṭanāyaka; caraṇe paḍilā-fell down at the lotus feet; rājāra-of the King; kṛpā-vṛttānta-story of the mercy; sakala-all; kahilā-narrated.

TRANSLATION

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

TEXT 133

"bākī-kauḍi bāda, āra dviguṇa vartana kailā
punaḥ 'viṣaya' diyā 'neta-dhaṭī' parāilā

SYNONYMS

bākī-kauḍi bāda-excusing the balance due; āra-and; dvi-guṇa-double; vartana kailā-made the salary; punaḥ-again; viṣaya diyā-giving the post; neta-dhaṭī parāilā-decorated with the silken cloth.

TRANSLATION

"The King has excused me for the balance due," he said."He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

TEXT 134

kāhāṅ cāṅgera upara sei maraṇa-pramāda!
kāhāṅ 'neta-dhaṭī' punaḥ,–e-saba prasāda!

SYNONYMS

kāhāṅ-on one hand; cāṅgera upara-on the cāṅga; sei-that; maraṇa-pramāda-danger of death; kāhāṅ-on the other hand; neta-dhaṭī-the silken cloth; punaḥ-again; e-saba-all this; prasāda-mercy.

TRANSLATION

"I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

TEXT 135

cāṅgera upare tomāra caraṇa dhyāna kailuṅ
caraṇa-smaraṇa-prabhāve ei phala pāiluṅ

SYNONYMS

cāṅgera upare-on the cāṅga; tomāra caraṇa-on Your lotus feet; dhyāna kailuṅ-I meditated; caraṇa-smaraṇa-prabhāve-by the power of remembering Your lotus feet; ei phala-these results; pāiluṅ-I have got.

TRANSLATION

"On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

loke camatkāra mora e saba dekhiyā
praśaṁse tomāra kṛpā-mahimā gāñā

SYNONYMS

loke-among the people; camatkāra-great wonder; mora-my; e saba-all these; dekhiyā-by seeing; praśaṁse-they glorify; tomāra-Your; kṛpā-of mercy; mahimā-greatness; gāñā-chanting.

TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

kintu tomāra smaraṇera nahe ei 'mukhya-phala'
'phalābhāsa' ei,–yāte 'viṣaya' cañcala

SYNONYMS

kintu-but; tomāra-Your; smaraṇera-of remembrance; nahe-not; ei-this; mukhya-phala-chief result; phala-ābhāsa-a glimpse of the result; ei-this; yāte-because; viṣaya-material opulence; cañcala-flickering.

TRANSLATION

”However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Śrīmad-Bhāgavatam (dharmaḥ projjhita-kaitavo ’tra), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one’s dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT 138

rāma-rāye, vāṇīnāthe kailā ’nirviṣaya’
sei kṛpā mote nāhi, yāte aiche haya!

SYNONYMS

rāma-rāye-Rāmānanda Rāya; vāṇīnāthe-Vāṇīnātha; kailā-You have made; nirviṣaya-free from all material attachment; sei kṛpā-that mercy; mote nāhi-I have not received; yāte-by which; aiche-such; haya-is.

TRANSLATION

”Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

TEXT 139

śuddha kṛpā kara, gosāñi, ghucāha ’viṣaya’
nirviṇṇa ha-inu, mote ’viṣaya’ nā haya”

SYNONYMS

śuddha kṛpā-pure mercy; kara-kindly bestow; gosāñi-my Lord; ghucāha viṣaya-let me be free from all these material opulences; nirviṇṇa-detached; ha-inu-I have become; mote viṣaya nā haya-I am no longer interested in material opulences.

TRANSLATION

”Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment.”

TEXT 140

prabhu kahe,–sannyāsī yabe ha-ibā pañca-jana
kuṭumba-bāhulya tomāra ke kare bharaṇa?

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; sannyāsī-sannyāsīs; yabe-when; ha-ibā-will be; pañca-jana-five persons; kuṭumba-bāhulya-the many members of the family; tomāra-your; ke-who; kare bharaṇa-will maintain.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?

TEXT 141

mahā-viṣaya kara, kibā virakta udāsa
janme-janme tumi pañca–mora ’nija-dāsa’

SYNONYMS

mahā-viṣaya-great material engagements; kara-you perform; kibā-or; virakta-renounced; udāsa-free from attachment; janme-janme-birth after birth; tumi pañca-you five; mora-My; nija-dāsa-own servants.

TRANSLATION

”Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyāsa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

kintu mora kariha eka ’ājñā’ pālana
’vyaya nā kariha kichu rājāra mūla-dhana’

SYNONYMS

kintu-but; mora-My; kariha-just carry out; eka-one; ājñā-order; pālana-obedience to; vyaya nā kariha-never spend; kichu-any; rājāra mūla-dhana-capital of the King.

TRANSLATION

”However, just obey one order from Me. Do not spend any of the King’s revenue.

PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

TEXT 143

rājāra mūla-dhana diyā ye kichu labhya haya
sei dhana kariha nānā dharme-karme vyaya

SYNONYMS

rājāra-of the King; mūla-dhana-revenue; diyā-after paying; ye kichu labhya haya-whatever is obtained; sei-that; dhana-money; kariha nānā dharme-karme vyaya-spend in various types of religious and fruitive activities.

TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

TEXT 144

asad-vyaya nā kariha,–yāte dui-loka yāya"
eta bali' sabākāre dilena vidāya

SYNONYMS

asat-vyaya nā kariha-do not spend for sinful activities; yāte-by which; dui-loka yāya-one loses this life and the next; eta bali'-saying this; sabākāre-to all of them; dilena vidāya-bade farewell.

TRANSLATION

"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

TEXT 145

rāyera ghare prabhura 'kṛpā-vivarta' kahila
bhakta-vātsalya-guṇa yāte vyakta haila

SYNONYMS

rāyera-of Bhavānanda Rāya; ghare-at the home; prabhura-of Śrī Caitanya Mahāprabhu; kṛpā-vivarta-mercy appearing as something else; kahila-spoke; bhakta-vātsalya-guṇa-the quality of being very affectionate to the devotees,; yāte-in which; vyakta haila-was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

TEXT 146

sabāya āliṅgiyā prabhu vidāya yabe dilā
hari-dhvani kari' saba bhakta uṭhi' gelā

SYNONYMS

sabāya-all of them; āliṅgiyā-embracing; prabhu-Śrī Caitanya Mahāprabhu; vidāya-farewell; yabe dilā-when He gave; hari-dhvani kari'-chanting the holy name of Hari; saba bhakta-all devotees; uṭhi'-getting up; gelā-left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

prabhura kṛpā dekhi' sabāra haila camatkāra
tāhārā bujhite nāre prabhura vyavahāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; kṛpā-mercy; dekhi'-seeing; sabāra haila camatkāra-everyone became struck with wonder; tāhārā-they; bujhite nāre-could not understand; prabhura vyavahāra-the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

TEXT 148

tārā sabe yadi kṛpā karite sādhila
'āmā' haite kichu nahe–prabhu tabe kahila

SYNONYMS

tārā-they; sabe-all; yadi-when; kṛpā karite-to show mercy; sādhila-requested; āmā haite kichu nahe-I cannot do anything; prabhu-Lord Caitanya; tabe-then; kahila-replied.

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, āmā haite kichu nahe ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a sannyāsī takes the side of a viṣayī, a person engaged in mater al activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

TEXT 149

gopīnāthera nindā, āra āpana-nirveda
ei-mātra kahila–ihāra nā bujhibe bheda

SYNONYMS

gopīnāthera nindā-the chastisement of Gopīnātha Paṭṭanāyaka; āra-and; āpana-nirveda-His indifference; ei-this; mātra-simply; kahila-I have described; ihāra-of this; nā bujhibe bheda-one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

kāśī-miśre nā sādhila, rājāre nā sādhila
udyoga vinā mahāprabhu eta phala dila

SYNONYMS

kāśī-miśre-Kāśī Miśra; nā sādhila-He did not request; rājāre-the King; nā sādhila-He did not request; udyoga vinā-without endeavor; mahāprabhu-Śrī Caitanya Mahāprabhu; eta-such; phala-result; dila-gave.

TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

TEXT 151

caitanya-caritra ei parama gambhīra
sei bujhe' tāṅra pade yāṅra mana 'dhīra'

SYNONYMS

caitanya-caritra-behavior of Lord Caitanya; ei-this; parama gambhīra-very grave; sei bujhe-he understands; tāṅra pade-upon His lotus feet; yāṅra-whose; mana-mind; dhīra-sober.

TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

TEXT 152

yei ihāṅ śune prabhura vātsalya-prakāśa
prema-bhakti pāya, tāṅra vipada yāya nāśa

SYNONYMS

yei-one who; ihāṅ-this; śune-hears; prabhura-of Śrī Caitanya Mahāprabhu; vātsalya-prakāśa-manifestation of special affection; prema-bhakti-loving devotional service; pāya-attains; tāṅra-his; vipada-dangerous condition of life; yāya nāśa-is destroyed.

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopīnātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

TEXT 153

śrī-rūpa-raghunātha pade yāra āśa
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Gopīnātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.

18.6.10 Chapter 10

Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Purī as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayantī, and the stock was generally known as rāghavera jhāli. Makaradhvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the rāghavera jhāli, the bags of food carried by Rāghava Paṇḍita.

The day when all the devotees arrived at Jagannātha Purī, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Guṇḍicā and chanted the famous verse jagamohana-pari-muṇḍā yāu. After kīrtana ended, He distributed prasāda to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept prasāda. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

TEXT 1

vande śrī-kṛṣṇa-caitanyaṁ
bhaktānugraha-kātaram
yena kenāpi santuṣṭaṁ
bhakta-dattena śraddhayā

SYNONYMS

vande-I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam-to Lord Śrī Caitanya Mahāprabhu; bhakta-to His devotees; anugraha-kātaram-eager to show mercy; yena kenāpi-by anything; santuṣṭam-pleased; bhakta-by His devotees; dattena-offered; śraddhayā-with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

TEXT 3

varṣāntare saba bhakta prabhure dekhite
parama-ānande sabe nīlācala yāite

SYNONYMS

varṣa-antare-at the next year; saba bhakta-all the devotees; prabhure dekhite-to see Śrī Caitanya Mahāprabhu; parama-ānande-in great happiness; sabe-all of them; nīlācala yāite-to go to Jagannātha Purī, Nīlācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

TEXT 4

advaitācārya-gosāñi–sarva-agra-gaṇya
ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya

SYNONYMS

advaita-ācārya-gosāñi-Advaita Ācārya Gosvāmī; sarva-of all; agra-the chief; gaṇya-to be counted; ācāryaratna-Candraśekhara; ācāryanidhi-Puṇḍarīka Vidyānidhi; śrīvāsa-Śrīvāsa Ṭhākura; ādi-and so on; dhanya-glorious.

TRANSLATION

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

TEXT 5

yadyapi prabhura ājñā gauḍe rahite
tathāpi nityānanda preme calilā dekhite

SYNONYMS

yadyapi-although; prabhura-of Śrī Caitanya Mahāprabhu; ājñā-the order; gauḍe rahite-to stay in Bengal; tathāpi-still; nityānanda-Lord Nityānanda; preme-in ecstatic love; calilā-went; dekhite-to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

anurāgera lakṣaṇa ei,–'vidhi' nāhi māne
tāṅra ājñā bhāṅge tāṅra saṅgera kāraṇe

SYNONYMS

anurāgera-of real affection; lakṣaṇa-symptom; ei-this; vidhi-the regulation; nāhi māne-does not care for; tāṅra-His; ājñā-order; bhāṅge-neglects; tāṅra-His; saṅgera-association; kāraṇe-for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

rāse yaiche ghara yāite gopīre ājñā dilā
tāṅra ājñā bhāṅgi' tāṅra saṅge se rahilā

SYNONYMS

rāse-at the time of the rāsa dance; yaiche-as; ghara yāite-to return home; gopīre-the gopīs; ājñā dilā-Lord Kṛṣṇa ordered; tāṅra-His; ājñā-order; bhāṅgi'-breaking; tāṅra saṅge-in His association; se-they; rahilā-kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but the gopīs neglected His order and stayed there for His association.

TEXT 8

ājñā-pālane kṛṣṇera yaiche paritoṣa
preme ājñā bhāṅgile haya koṭi-sukha-poṣa

SYNONYMS

ājñā-pālane-by carrying out the order; kṛṣṇera-of Lord Kṛṣṇa; yaiche-as; paritoṣa-happiness; preme-in ecstatic love; ājñā bhāṅgile-when one breaks the order; haya-there is; koṭi-sukha-poṣa-millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXTS 9-11

vāsudeva-datta, murāri-gupta, gaṅgādāsa
śrīmān-sena, śrīmān-paṇḍita, akiñcana kṛṣṇadāsa
murāri, garuḍa-paṇḍita, buddhimanta-khāṅna
sañjaya-puruṣottama, paṇḍita-bhagavān
śuklāmbara, nṛsiṁhānanda āra yata jana
sabāi calilā, nāma nā yāya likhana

SYNONYMS

vāsudeva-datta-Vāsudeva Datta; murāri-gupta-Murāri Gupta; gaṅgādāsa-Gaṅgādāsa; śrīmān-sena-Śrīmān Sena; śrīmān-paṇḍita-Śrīmān Paṇḍita; akiñcana kṛṣṇadāsa-Akiñcana Kṛṣṇadāsa; murāri-Murāri Gupta; garuḍa-paṇḍita-Garuḍa Paṇḍita; buddhimanta-khāṅna-Buddhimanta Khān; sañjaya puruṣottama-Sañjaya Puruṣottama; paṇḍita-bhagavān-Bhagavān Paṇḍita; śuklāmbara-Śuklāmbara; nṛsiṁhānanda-Nṛsiṁhānanda; āra-and; yata-as many; jana-persons; sabāi-all; calilā-went; nāma-names; nā yāya likhana-it is not possible to mention.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara Brahmacārī, Nṛsiṁhānanda Brahmacārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

TEXT 12

kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā
śivānanda-sena calilā sabāre lañā

SYNONYMS

kulīna-grāmī-the residents of Kulīna-grāma; khaṇḍa-vāsī-the residents of Khaṇḍa; mililā āsiyā-came and joined; śivānanda-sena-Śivānanda Sena; calilā-went; sabāre lañā-taking all of them.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

TEXT 13

rāghava-paṇḍita cale jhāli sājāiyā
damayantī yata dravya diyāche kariyā

SYNONYMS

rāghava-paṇḍita-Rāghava Paṇḍita; cale-goes; jhāli sājāiyā-after preparing his bag of food; damayantī-his sister; yata dravya-all the goods; diyāche kariyā-cooked and prepared.

TRANSLATION

Rāghava Paṇḍita came with bags full of food prepared very nicely by his sister, Damayantī.

TEXT 14

nānā apūrva bhakṣya-dravya prabhura yogya bhoga
vatsareka prabhu yāhā karena upayoga

SYNONYMS

nānā-various; upūrva-unparalleled; bhakṣya-dravya-eatables; prabhura-of Śrī Caitanya Mahāprabhu; yogya bhoga-just suitable for the eating; vatsareka-for one year; prabhu-Śrī Caitanya Mahāprabhu; yāhā-which; karena upayoga-uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

TEXTS 15-16

āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma
nembu-ādā āmra-koli vividha vidhāna
āmsi, āma-khaṇḍa, tailāmra, āma-sattā
yatna kari' guṇḍā kari' purāṇa sukutā

SYNONYMS

āmra-kāśandi-āmra-kāśandi; ādā-kāśandi-ādā-kāśandi; jhāla-kāśandi-jhāla-kāśandi; nāma-named; nembu-ādā-a preparation made with lime and ginger; āmra-koli-āmra-koli; vividha vidhāna-various preparations; āmsi-āmsi; āma-khaṇḍa-āma-khaṇḍa; tailāmra-mango within mustard oil; āma-sattā-āma-sattā; yatna kari'-with great attention; guṇḍā kari'-making into a powder; purāṇa sukutā-dried bitter vegetables such as bitter melon.

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

TEXT 17

'sukutā' bali' avajñā nā kariha citte
sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte

SYNONYMS

sukutā-sukutā; bali'-because; avajñā-neglect; nā kariha-do not make; citte-within the mind; sukutāya-from sukutā; ye-which; sukha-happiness; prabhura-of Śrī Caitanya Mahāprabhu; tāhā-that; nahe-is not; pañcāmṛte-in pañcāmṛta.

TRANSLATION

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

TEXT 18

bhāva-grāhī mahāprabhu sneha-mātra laya
sukutā pātā kāśandite mahā-sukha pāya

SYNONYMS

bhāva-grāhī-one who accepts the purpose; mahāprabhu-Śrī Caitanya Mahāprabhu; sneha-affection; mātra-only; laya-accepts; sukutā pātā-in leaves of sukutā; kāśandite-in kāśandi; mahā-sukha-much pleasure; pāya-gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāśandi [a sour condiment].

TEXT 19

'manuṣya'-buddhi damayantī kare prabhura pāya
guru-bhojane udare kabhu 'āma' hañā yāya

SYNONYMS

manuṣya-buddhi-considering an ordinary human being; damayantī-the sister of Rāghava Paṇḍita; kare-does; prabhura pāya-at the lotus feet of Śrī Caitanya Mahāprabhu; guru-bhojane-by overeating; udare-in the abdomen; kabhu-sometimes; āma-mucus; hañā yāya-there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called amla-pitta, which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

TEXT 20

sukutā khāile sei āma ha-ibeka nāśa
ei sneha mane bhāvi' prabhura ullāsa

SYNONYMS

sukutā khāile-by eating the sukutā; sei āma-that mucus; ha-ibeka nāśa-will be vanquished; ei-this; sneha-affection; mane-in the mind; bhāvi'-thinking of; prabhura-of Śrī Caitanya Mahāprabhu; ullāsa-delight.

TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

TEXT 21

priyeṇa saṅgrathya vipakṣa-sannidhāv
upāhitāṁ vakṣasi pīvara-stanī
srajaṁ na kācid vijahau jalāvilāṁ

vasanti hi premṇi guṇā na vastuni

SYNONYMS

priyeṇa-by the lover; saṅgrathya-after stringing; vipakṣa-sannidhau-in the presence of an opposite party; upāhitām-placed; vakṣasi-on the chest; pīvara-stanī-having raised breasts; srajam-a garland; na-not; kācit-some beloved; vijahau-rejected; jala-āvilām-muddy; vasanti-reside; hi-because; premṇi-in love; guṇāḥ-attributes; na-not; vastuni-in the material things.

TRANSLATION

”A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love.”

PURPORT

This is a verse from the Kirātārjunīya by Bhāravī.

TEXT 22

dhaniyā-mauharīra taṇḍula guṇḍā kariyā
nāḍu bāndhiyāche cini-pāka kariyā

SYNONYMS

dhaniyā-of coriander seeds; mauharīra-of anise seeds; taṇḍula-grains; guṇḍā kariyā-grinding to a powder; nāḍu bāndhiyāche-rendered into laḍḍus; cini-pāka kariyā-cooking with sugar.

TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

TEXT 23

śuṇṭhi-khaṇḍa nāḍu, āra āma-pitta-hara
pṛthak pṛthak bāndhi’ vastrera kuthalī bhitara

SYNONYMS

śuṇṭhi-khaṇḍa nāḍu-sweetmeat balls made with dried ginger; āra-and; āma-pitta-hara-which removes mucus caused by too much bile; pṛthak pṛthak-separately; bāndhi’-packaging; vastrera-of cloth; kuthalī-small bags; bhitara-within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa āra
kata nāma la-iba, śata-prakāra ’ācāra’

SYNONYMS

koli-śuṇṭhi-dried ginger and berries; koli-cūrṇa-powder of berries; koli-khaṇḍa-another preparation of berries; āra-and; kata nāma-how many names; la-iba-I shall call; śata-prakāra-a hundred varieties; ācāra-condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

TEXT 25

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala
cira-sthāyī khaṇḍa-vikāra karilā sakala

SYNONYMS

nārikela-khaṇḍa nāḍu-sweetmeat balls made with coconut powder; āra-and; nāḍu gaṅgā-jala-a sweetmeat ball as white as Ganges water; cira-sthāyi-long-lasting; khaṇḍa-vikāra-modified forms of sugar-candy sweets; karilā-made; sakala-all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra
amṛta-karpūra ādi aneka prakāra

SYNONYMS

cira-sthāyī-long-lasting; kṣīra-sāra-cheese; maṇḍādi-vikāra-varieties of sweetmeats made from maṇḍa, or milk and cream; amṛta-karpūra-a preparation made with milk and camphor; ādi-and others; aneka prakāra-many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

TEXT 27

śālikācuṭi-dhānyera ’ātapa’ ciḍā kari’
nūtana-vastrera baḍa kuthalī saba bhari’

SYNONYMS

śālikācuṭi-dhānyera-of a kind of fine rice; ātapa-dried in the sunshine; ciḍā kari’-making flat rice; nūtana-vastrera-of new cloth; baḍa kuthalī-a large bag; saba-all; bhari’-filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

TEXT 28

kateka ciḍā huḍum kari' ghṛtete bhājiyā
cini-pāke nāḍu kailā karpūrādi diyā

SYNONYMS

kateka ciḍā-some of the flat rice; huḍum kari'-making into puffed rice; ghṛtete bhājiyā-frying in ghee; cini-pāke-by cooking in sugar juice; nāḍu kailā-made into round balls; karpūra-ādi diyā-mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29-30

śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā
ghṛta-sikta cūrṇa kailā cini-pāka diyā
karpūra, marica, lavaṅga, elāci, rasavāsa
cūrṇa diyā nāḍu kailā parama suvāsa

SYNONYMS

śāli-dhānyera-of rice of a fine quality; taṇḍula-the grains; bhājā-being fried; cūrṇa kariyā-making it into a powder; ghṛta-sikta-moistened with ghee; cūrṇa-the powder; kailā-made; cini-pāka diyā-by cooking with sugar; karpūra-camphor; marica-black pepper; lavaṅga-cloves; elāci-cardamom; rasa-vāsa-and other spices; cūrṇa-to the powder; diyā-adding; nāḍu-round sweetmeats; kailā-made; parama su-vāsa-very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

TEXT 31

śāli-dhānyera kha-i punaḥ ghṛtete bhājiyā
cini-pāka ukhḍā kailā karpūrādi diyā

SYNONYMS

śāli-dhānyera kha-i-parched rice from fine paddy; punaḥ-again; ghṛtete bhājiyā-frying with ghee; cini-pāka-boiling with sugar juice; ukhḍā-of the name ukhḍā; kailā-made; karpūra-ādi diyā-mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

TEXT 32

phuṭkalāi cūrṇa kari' ghṛte bhājāila
cini-pāke karpūrādi diyā nāḍu kaila

SYNONYMS

phuṭkalāi-fused peas fried in ghee and soaked in sugar juice; cūrṇa kari'-making into powder; ghṛte bhājāila-fried with ghee; cini-pāke-cooking with sugar; karpūra-ādi-camphor and other ingredients; diyā-adding; nāḍu kaila-made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

kahite nā jāni nāma e-janme yāhāra
aiche nānā bhakṣya-dravya sahasra-prakāra

SYNONYMS

kahite nā jāni-I cannot speak; nāma-the names; e-janme-in this life; yāhāra-of which; aiche-similar; nānā-many; bhakṣya-dravya-eatables; sahasra-prakāra-hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

TEXT 34

rāghavera ājñā, āra karena damayantī
duṅhāra prabhute sneha parama-bhakati

SYNONYMS

rāghavera ājñā-the order of Rāghava Paṇḍita; āra-and; karena-executes; damayantī-Damayantī; duṅhāra-of both of them; prabhute-unto Śrī Caitanya Mahāprabhu; sneha-affection; parama-bhakati-highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

TEXT 35

gaṅgā-mṛttikā āni' vastrete chāniyā
pāṅpaḍi kariyā dilā gandha-dravya diyā

SYNONYMS

gaṅgā-mṛttikā-dirt from the River Ganges; āni'-bringing; vastrete-through a cloth; chāniyā-pressing; pāṅpaḍi kariyā dilā-made into small balls; gandha-dravya diyā-mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

TEXT 36

pātala mṛt-pātre sandhānādi bhari'
āra saba vastu bhare vastrera kuthalī

SYNONYMS

pātala-thin; mṛt-pātre-in pots of earth; sandhāna-ādi-condiments and other items; bhari'-filling; āra-other; saba-all; vastu-things; bhare-filled; vastrera kuthalī-small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

TEXT 37

sāmānya jhāli haite dviguṇa jhāli kailā
pāripāṭi kari' saba jhāli bharāilā

SYNONYMS

sāmānya-small; jhāli-bags; haite-from; dvi-guṇa-twice as big; jhāli-bags; kailā-made; pāripāṭi kari'-with great attention; saba jhāli-all the bags; bharāilā-she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

TEXT 38

jhāli bāndhi' mohara dila āgraha kariyā
tina bojhāri jhāli vahe krama kariyā

SYNONYMS

jhāli bāndhi'-binding the bags; mohara dila-she sealed; āgraha kariyā-with great attention; tina bojhāri-three carriers; jhāli vahe-carried the bags; krama kariyā-one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

TEXT 39

saṅkṣepe kahiluṅ ei jhālira vicāra
'rāghavera jhāli' bali' vikhyāti yāhāra

SYNONYMS

saṅkṣepe-in brief; kahiluṅ-I have spoken; ei jhālira-of these bags; vicāra-the description; rāghavera jhāli-the bags of Rāghava; bali'-as; vikhyāti-the fame; yāhāra-of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

TEXT 40

jhālira upara 'munsiba' makaradhvaja-kara
prāṇa-rūpe jhāli rākhe hañā tatpara

SYNONYMS

jhālira upara-upon the bags; munsiba-the superintendent; makaradhvaja-kara-Makaradhvaja Kara; prāṇa-rūpe-like his life; jhāli rākhe-he keeps the bags; hañā tatpara-with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

ei-mate vaiṣṇava saba nīlācale āilā
daive jagannāthera se dina jala-līlā

SYNONYMS

ei-mate-in this way; vaiṣṇava saba-all the Vaiṣṇavas; nīlācale āilā-came to Nīlācala; daive-by chance; jagannāthera-of Lord Jagannātha; se dina-that day; jala-līlā-pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

TEXT 42

narendrera jale 'govinda' naukāte caḍiyā
jala-krīḍā kare saba bhakta-gaṇa lañā

SYNONYMS

narendrera jale-upon the water of the lake known as Narendra-sarovara; govinda-Lord Govinda; naukāte caḍiyā-getting aboard a boat; jala-krīḍā kare-displays His water pastimes; saba bhakta-gaṇa-all the devotees; lañā-taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

TEXT 43

sei-kāle mahāprabhu bhakta-gaṇa-saṅge
narendre āilā dekhite jala-keli-raṅge

SYNONYMS

sei-kāle-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-with His devotees; narendre āilā-arrived at the Narendra Lake; dekhite-to see; jala-keli-the pastimes on the water; raṅge-in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

TEXT 44

sei-kāle āilā saba gauḍera bhakta-gaṇa
narendrete prabhu-saṅge ha-ila milana

SYNONYMS

sei-kāle-at the same time; āilā-arrived; saba-all; gauḍera bhakta-gaṇa-the devotees from Bengal; narendrete-at the lake known as Narendra-sarovara; prabhu-saṅge-with Lord Śrī Caitanya Mahāprabhu; ha-ila milana-there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

bhakta-gaṇa paḍe āsi' prabhura caraṇe
uṭhāñā prabhu sabāre kailā āliṅgane

SYNONYMS

bhakta-gaṇa-the devotees; paḍe-fell; āsi'-coming; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā-getting them up; prabhu-Śrī Caitanya Mahāprabhu; sabāre-all of them; kailā āliṅgane-embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

gauḍīyā-sampradāya saba karena kīrtana
prabhura milane uṭhe premera krandana

SYNONYMS

gauḍīyā-sampradāya-of the group of Vaiṣṇavas from Bengal; saba-all; karena kīrtana-perform congregational chanting; prabhura milane-upon meeting Śrī Caitanya Mahāprabhu; uṭhe-rise; premera krandana-crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

jala-krīḍā, vādya, gīta, nartana, kīrtana
mahā-kolāhala tīre, salile khelana

SYNONYMS

jala-krīḍā-the pastimes in the water; vādya-musical vibration; gīta-singing; nartana-dancing; kīrtana-chanting; mahā-kolāhala-tumultuous sound; tīre-on the bank; salile-in the water; khelana-sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

gauḍīyā-saṅkīrtane āra rodana miliyā
mahā-kolāhala haila brahmāṇḍa bhariyā

SYNONYMS

gauḍīyā-saṅkīrtane-congregational chanting by the Gauḍīya Vaiṣṇavas; āra-and; rodana-crying; miliyā-mixing; mahā-kolāhala-a great, tumultuous sound vibration; haila-there was; brahmāṇḍa-the universe; bhariyā-filling.

TRANSLATION

The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

TEXT 49

saba bhakta lañā prabhu nāmilena jale
sabā lañā jala-krīḍā karena kutūhale

SYNONYMS

saba bhakta-all the devotees; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; nāmilena jale-got down in the water; sabā lañā-taking all of them; jala-krīḍā-activities in the water; karena-performs; kutūhale-in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

prabhura ei jala-krīḍā dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' kariyāchena varṇana

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; ei-these; jala-krīḍā-activities in the water; dāsa-vṛndāvana-Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale-in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata; vistāri'-describing in detail; kariyāchena varṇana-has narrated.

TRANSLATION

In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

punaḥ ihāṅ varṇile punarukti haya
vyartha likhana haya, āra grantha bāḍaya

SYNONYMS

punaḥ-again; ihāṅ-here; varṇile-if I describe; punaḥ-ukti haya-it will be repetition; vyartha-useless; likhana-writing; haya-is; āra-and; grantha bāḍaya-increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

TEXT 52

jala-līlā kari' govinda calilā ālaya
nija-gaṇa lañā prabhu gelā devālaya

SYNONYMS

jala-līlā kari'-after finishing the pastimes on the water; govinda-Lord Jagannātha in His moving form as Govinda; calilā ālaya-returned to His place; nija-gaṇa-His devotees; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; deva-ālaya-to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the vijaya-vigraha in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the vijaya-vigraha is taken because the body of Jagannātha is very heavy. The vijaya-vigraha in the Jagannātha temple is known as Govinda. For the pastimes in the Narendrasarovara, the vijaya-vigraha was carried there instead of Lord Jagannātha.

TEXT 53

jagannātha dekhi' punaḥ nija-ghare āilā
prasāda ānāñā bhakta-gaṇe khāoyāilā

SYNONYMS

jagannātha dekhi'-after seeing Lord Jagannātha; punaḥ-again; nija-ghare-to His residence; āilā-returned; prasāda-prasāda; ānāñā-causing to be brought; bhakta-gaṇe khāoyāilā-fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasāda, which He then distributed among His devotees so that they could eat sumptuously.

TEXT 54

iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā
nija nija pūrva-vāsāya sabāya pāṭhāilā

SYNONYMS

iṣṭa-goṣṭhī-discussion of spiritual matters; sabā lañā-taking all the devotees; kata-kṣaṇa-for some time; kailā-did; nija nija-respective; pūrva-vāsāya-to the former residences; sabāya-all; pāṭhāilā-He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

TEXT 55

govinda-ṭhāñi rāghava jhāli samarpilā
bhojana-gṛhera koṇe jhāli govinda rākhilā

SYNONYMS

govinda-ṭhāñi-in charge of Govinda; rāghava-Rāghava Paṇḍita; jhāli-the jhāli, the bags of eatables; samarpilā-delivered; bhojana-gṛhera-of the dining room; koṇe-in the corner; jhāli-the bags; govinda-Govinda; rākhilā-kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

pūrva-vatsarera jhāli ājāḍa kariyā
dravya bharibāre rākhe anya gṛhe lañā

SYNONYMS

pūrva-vatsarera-of the previous year; jhāli-bags; ājāḍa kariyā-emptying; dravya bharibāre-to fill with goods; rākhe-keeps; anya gṛhe-to another room; lañā-taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

āra dina mahāprabhu nija-gaṇa lañā
jagannātha dekhilena śayyotthāne yāñā

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; nija-gaṇa lañā-accompanied by His personal devotees; jagannātha dekhilena-saw Lord Jagannātha; śayyā-utthāne-at the time of rising early from bed; yāñā-going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

beḍā-saṅkīrtana tāhāṅ ārambha karilā
sāta-sampradāya tabe gāite lāgilā

SYNONYMS

beḍā-saṅkīrtana-surrounding congregational chanting; tāhāṅ-there; ārambha karilā-began; sāta-sampradāya-seven groups; tabe-thereupon; gāite lāgilā-began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the beḍā-saṅkīrtana, one may refer to Madhya-līlā, Chapter Eleven, verses 215-238.

TEXT 59

sāta-sampradāye nṛtya kare sāta jana
advaita ācārya, āra prabhu-nityānanda

SYNONYMS

sāta-sampradāye-in the seven groups; nṛtya kare-danced; sāta jana-seven persons; advaita ācārya-Advaita Ācārya; āra-and; prabhu-nityānanda-Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

TEXT 60

vakreśvara, acyutānanda, paṇḍita-śrīvāsa
satyarāja-khāṅna, āra narahari-dāsa

SYNONYMS

vakreśvara-Vakreśvara; acyutānanda-Acyutānanda; paṇḍita-śrīvāsa-Paṇḍita Śrīvāsa; satyarāja-khāṅna-Satyarāja Khān; āra-and; narahari-dāsa-Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

TEXT 61

sāta-sampradāye prabhu karena bhramaṇa
'mora sampradāye prabhu'–aiche sabāra mana

SYNONYMS

sāta-sampradāye-in the seven groups; prabhu-Śrī Caitanya Mahāprabhu; karena bhramaṇa-wanders; mora sampradāye prabhu-Śrī Caitanya Mahāprabhu is in our group; aiche-in this way; sabāra mana-everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought,"The Lord is within our group."

TEXT 62

saṅkīrtana-kolāhale ākāśa bhedila
saba jagannātha-vāsī dekhite āila

SYNONYMS

saṅkīrtana-kolāhale-tumultuous roaring of congregational chanting; ākāśa bhedila-filled the sky; saba-all; jagannātha-vāsī-the inhabitants of Jagannātha Purī; dekhite āila-came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

TEXT 63

rājā āsi' dūre dekhe nija-gaṇa lañā
rāja-patnī saba dekhe aṭṭālī caḍiyā

SYNONYMS

rājā-the King; āsi'-coming; dūre-from a distant place; dekhe-sees; nija-gaṇa lañā-accompanied by his personal staff; rāja-patnī-the queens; saba-all; dekhe-see; aṭṭālī caḍiyā-going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

kīrtana-āṭope pṛthivī kare ṭalamala
'hari-dhvani' kare loka, haila kolāhala

SYNONYMS

kīrtana-āṭope-by the force of congregational chanting; pṛthivī-the whole world; kare ṭalamala-trembles; hari-dhvani kare-chanted the transcendental sound Hari; loka-people in general; haila-there was; kolāhala-a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

ei-mata kata-kṣaṇa karāilā kīrtana
āpane nācite tabe prabhura haila mana

SYNONYMS

ei-mata-in this way; kata-kṣaṇa-for some time; karāilā kīrtana-caused kīrtana to be performed; āpane-personally; nācite-to dance; tabe-then; prabhura haila mana-Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

sāta-dike sāta-sampradāya gāya, bājāya
madhye mahā-premāveśe nāce gaura-rāya

SYNONYMS

sāta-dike-in seven directions; sāta-sampradāya-the seven groups; gāya-chant; bājāya-play on the mṛdaṅga; madhye-in the center; mahā-premāveśe-in great ecstatic love of Kṛṣṇa; nāce-dances; gaura-rāya-Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

TEXT 67

uḍiyā-pada mahāprabhura mane smṛti haila
svarūpere sei pada gāite ājñā dila

SYNONYMS

uḍiyā-pada-a line of a song in the language of Orissa; mahāprabhura-of Śrī Caitanya Mahāprabhu; mane-in the mind; smṛti haila-was remembered; svarūpere-unto Svarūpa Dāmodara Gosvāmī; sei pada-that special line; gāite-to sing; ājñā dila-ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

"jagamohana-pari-muṇḍā yāu"

SYNONYMS

jagamohana-the kīrtana hall known as Jagamohana; pari-in; muṇḍā-my head; yāu-let it be offered.

TRANSLATION

"Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana."

TEXT 69

ei pade nṛtya karena parama-āveśe
saba-loka caudike prabhura prema-jale bhāse

SYNONYMS

ei pade-by this line; nṛtya karena-dances; parama-āveśe-in great ecstatic love; saba-loka-all people; cau-dike-in all four directions; prabhura-of Śrī Caitanya Mahāprabhu; prema-jale-in tears of love; bhāse-float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

'bol 'bol' balena prabhu śrī-bāhu tuliyā
hari-dhvani kare loka ānande bhāsiyā

SYNONYMS

bol-chant; bol-chant; balena-said; prabhu-the Lord; śrī-bāhu-His transcendental arms; tuliyā-raising; hari-dhvani kare-chanted the holy name Hari; loka-people; ānande bhāsiyā-floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

prabhu paḍi' mūrchā yāya, śvāsa nāhi āra
ācambite uṭhe prabhu kariyā huṅkāra

SYNONYMS

prabhu-the Lord; paḍi'-falling down; mūrchā yāya-became unconscious; śvāsa nāhi-there was no breathing; āra-and; ācambite-suddenly; uṭhe-stands up; prabhu-Śrī Caitanya Mahāprabhu; kariyā huṅkāra-making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

saghana pulaka,–yena śimulera taru

kabhu praphullita aṅga, kabhu haya saru

SYNONYMS

sa-ghana-constant; pulaka-standing of the hairs of the body; yena-like; śimulera taru-the śimula tree; kabhu-sometimes; praphullita-swollen; aṅga-body; kabhu-sometimes; haya-is; saru-lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin.

TEXT 73

prati roma-kūpe haya prasveda, raktodgama
jaja' 'gaga' 'pari' 'mumu'–gadgada vacana

SYNONYMS

prati roma-kūpe-in every hole of the hair; haya-there was; prasveda-perspiration; rakta-udgama-a profusion of blood; jaja gaga pari mumu-the sounds "jaja gaga pari mumu"; gadgada-faltering; vacana-words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, "jaja gaga pari mumu."

TEXT 74

eka eka danta yena pṛthak pṛthak naḍe
aiche naḍe danta,–yena bhūme khasi' paḍe

SYNONYMS

eka eka-each and every; danta-tooth; yena-as if; pṛthak pṛthak-separately; naḍe-shakes; aiche-like that; naḍe-shake; danta-the teeth; yena-as if; bhūme-on the ground; khasi'-becoming loose; paḍe-fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

TEXT 75

kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa
tṛtīya prahara ha-ila, nṛtya nahe śeṣa

SYNONYMS

kṣaṇe kṣaṇe-at every moment; bāḍe-increases; prabhura-of Śrī Caitanya Mahāprabhu; ānanda-āveśa-transcendental bliss; tṛtīya prahara-midafternoon; ha-ila-there was; nṛtya-the dancing; nahe śeṣa-did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

TEXT 76

saba lokera uthalila ānanda-sāgara
saba loka pāsarila deha-ātma-ghara

SYNONYMS

saba lokera-of every person; uthalila-overflowed; ānanda-sāgara-the ocean of transcendental bliss; saba loka-every person; pāsarila-forgot; deha-body; ātma-mind; ghara-home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

TEXT 77

tabe nityānanda prabhu sṛjilā upāya
krame-krame kīrtanīyā rākhila sabāya

SYNONYMS

tabe-at that time; nityānanda-Lord Nityānanda; prabhu-the Lord; sṛjilā upāya-made a device; krame-krame-by and by; kīrtanīyā-the chanters; rākhila-stopped; sabāya-all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

TEXT 78

svarūpera saṅge mātra eka sampradāya
svarūpera saṅge seha manda-svara gāya

SYNONYMS

svarūpera saṅge-with Svarūpa Dāmodara; mātra-only; eka-one; sampradāya-group; svarūpera saṅge-with Svarūpa Dāmodara; seha-they; manda-svara-very softly; gāya-chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

TEXT 79

kolāhala nāhi, prabhura kichu bāhya haila
tabe nityānanda sabāra śrama jānāila

SYNONYMS

kolāhala-tumultuous sound; nāhi-there was not; prabhura-of Śrī Caitanya Mahāprabhu; kichu-some; bāhya-external consciousness; haila-there was; tabe-at that time; nityānanda-Lord Nityānanda; sabāra-of all of them; śrama-fatigue; jānāila-informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

bhakta-śrama jāni' kailā kīrtana samāpana
sabā lañā āsi' kailā samudre snapana

SYNONYMS

bhakta-śrama-the fatigue of the devotees; jāni'-understanding; kailā-performed; kīrtana samāpana-ending the chanting; sabā lañā āsi'-accompanied by all of them; kailā-did; samudre-in the sea; snapana-bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

saba lañā prabhu kailā prasāda bhojana
sabāre vidāya dilā karite śayana

SYNONYMS

saba lañā-with all of them; prabhu-Śrī Caitanya Mahāprabhu; kailā-performed; prasāda bhojana-taking prasāda; sabāre-to everyone; vidāya dilā-bade farewell; karite śayana-to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

gambhīrāra dvāre karena āpane śayana
govinda āsiyā kare pāda-samvāhana

SYNONYMS

gambhīrāra dvāre-at the door of the Gambhīrā, the small room within the room; karena-does; āpane-personally; śayana-lying down; govinda-His personal servant Govinda; āsiyā-coming; kare-performs; pāda-samvāhana-massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

TEXTS 83-84

sarva-kāla āche ei sudṛḍha 'niyama'
'prabhu yadi prasāda pāñā karena śayana
govinda āsiyā kare pāda-samvāhana
tabe yāi' prabhura 'śeṣa' karena bhojana'

SYNONYMS

sarva-kāla-all the time; āche-there is; ei-this; su-dṛḍha-hard-and-fast; niyama-regulation; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; prasāda pāñā-after taking His meals; karena śayana-lies down; govinda-Govinda; āsiyā-coming; kare-performs; pāda-samvāhana-massaging the legs; tabe-thereafter; yāi'-going; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-the remnants of food; karena bhojana-eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

TEXT 85

saba dvāra yuḍi' prabhu kariyāchena śayana
bhitare yāite nāre, govinda kare nivedana

SYNONYMS

saba dvāra-the whole door; yuḍi'-occupying the space of; prabhu-Śrī Caitanya Mahāprabhu; kariyāchena śayana-was lying down; bhitare-within; yāite nāre-could not go; govinda-Govinda; kare nivedana-he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

TEXT 86

'eka-pāśa hao, more deha' bhitara yāite'
prabhu kahe,–'śakti nāhi aṅga cālāite'

SYNONYMS

eka-pāśa hao-kindly turn on one side; more-me; deha'-allow; bhitara-within; yāite-to go; prabhu kahe-Śrī Caitanya Mahāprabhu replied; śakti-strength; nāhi-there is not; aṅga cālāite-to move My body.

TRANSLATION

"Kindly turn on one side. Let me pass to enter the room." However, the Lord replied,"I don't have the strength to move My body."

TEXT 87

bāra bāra govinda kahe eka-dik ha-ite
prabhu kahe,–'aṅga āmi nāri cālāite'

SYNONYMS

bāra bāra-again and again; govinda-Govinda; kahe-requests; eka-dik ha-ite-to turn on one side; prabhu kahe-Śrī Caitanya Mahāprabhu replied; aṅga-My body; āmi-I; nāri cālāite-cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied,”I cannot move My body.”

TEXT 88

govinda kahe,–’karite cāhi pāda-samvāhana’
prabhu kahe,–’kara vā nā kara, yei laya tomāra mana’

SYNONYMS

govinda kahe-Govinda said; karite-to do; cāhi-I want; pāda-samvāhana-massaging Your legs; prabhu kahe-the Lord replied; kara-do; vā-or; nā kara-do not do; yei-whatever; laya tomāra mana-you decide.

TRANSLATION

Govinda repeatedly requested, ”I want to massage Your legs,” but the Lord said, ”Do it or don’t do it. It depends upon your mind.”

TEXT 89

tabe govinda bahirvāsa tāṅra upare diyā
bhitara-ghare gelā mahāprabhure laṅghiyā

SYNONYMS

tabe-then; govinda-Govinda; bahirvāsa-outward wrapper; tāṅra upare-over Him; diyā-spreading; bhitara-ghare-within the room; gelā-went; mahāprabhure laṅghiyā-crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord’s wrapper over the Lord’s body and in this way entered the room by crossing over Him.

TEXT 90

pāda-samvāhana kaila, kaṭi-pṛṣṭha cāpila
madhūra-mardane prabhura pariśrama gela

SYNONYMS

pāda-samvāhana-massaging of the legs; kaila-he performed; kaṭi-waist; pṛṣṭha-back; cāpila-pressed; madhūra-mardane-by mild pressing; prabhura-of Śrī Caitanya Mahāprabhu; pariśrama-fatigue; gela-went away.

TRANSLATION

Govinda massaged the Lord’s legs as usual. He pressed the Lord’s waist and back very softly, and thus all the Lord’s fatigue went away.

TEXT 91

sukhe nidrā haila prabhura, govinda cāpe aṅga
daṇḍa-dui ba-i prabhura hailā nidrā-bhaṅga

SYNONYMS

sukhe-very nicely; nidrā haila prabhura-Śrī Caitanya Mahāprabhu slept; govinda-Govinda; cāpe aṅga-pressed the body; daṇḍa-dui bāi-after about forty-five minutes; prabhura-of Śrī Caitanya Mahāprabhu; hailā-there was; nidrā-bhaṅga-breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

TEXT 92

govinde dekhiyā prabhu bale kruddha hañā
’āji kene eta-kṣaṇa āchis vasiyā?

SYNONYMS

govinde dekhiyā-seeing Govinda; prabhu-Śrī Caitanya Mahāprabhu; bale-said; kruddha hañā-in an angry mood; āji-today; kene-why; eta-kṣaṇa-for so long; āchis-have you been; vasiyā-sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry.”Why have you been sitting here for so long today?” the Lord asked.

TEXT 93

mora nidrā haile kene nā gelā prasāda khāite?’
govinda kahe–’dvāre śuilā, yāite nāhi pathe’

SYNONYMS

mora nidrā haile-when I fell asleep; kene-why; nā gelā-did you not go; prasāda khāite-to take your meal; govinda kahe-Govinda said; dvāre-the door; śuilā-You were blocking; yāite-to go; nāhi pathe-there is no passage.

TRANSLATION

”Why didn’t you go to take your meal after I fell asleep?” the Lord asked. Govinda replied, ”You were lying down, blocking the door, and there was no way to go.”

TEXT 94

prabhu kahe,–’bhitare tabe āilā kemane?
taiche kene prasāda laite nā kailā gamane?’

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; bhitare-inside; tabe-then; āilā-you came; kemane-how; taiche-in the same way; kene-why; prasāda laite-to take prasāda; nā kailā gamane-did you not go.

TRANSLATION

The Lord asked, ”How did you enter the room? Why didn’t you go out to take your lunch in the same way?”

TEXT 95

govinda kahe mane–”āmāra ’sevā’ se ’niyama’ aparādha ha-uka, kibā narake gamana

SYNONYMS

govinda kahe-Govinda said; mane-within his mind; āmāra sevā-my service; se niyama-that is the regulation; aparādha ha-uka-let there be offenses; kibā-or; narake-to hell; gamana-going.

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

TEXT 96

'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi
sva-nimitta 'aparādhābhāse' bhaya māni"

SYNONYMS

sevā lāgi'-for the matter of service; koṭi aparādha-ten million offenses; nāhi gaṇi-I do not care for; sva-nimitta-for my personal self; aparādha-ābhāse-by a glimpse of an offense; bhaya māni-I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

TEXT 97

eta saba mane kari' govinda rahilā
prabhu ye puchilā, tāra uttara nā dilā

SYNONYMS

eta saba-all this; mane kari'-thinking; govinda rahilā-Govinda kept silent; prabhu-Śrī Caitanya Mahāprabhu; ye-what; puchilā-inquired; tāra-of that; uttara-reply; nā dilā-did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

TEXT 98

pratyaha prabhura nidrāya yāna prasāda la-ite
se divasera śrama dekhi' lāgilā cāpite

SYNONYMS

prati-aha-daily; prabhura nidrāya-when the Lord was asleep; yāna-he goes; prasāda la-ite-to accept his lunch; se divasera-of that day; śrama-the weariness; dekhi'-seeing; lāgilā cāpite-began to press.

TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

TEXT 99

yāiteha patha nāhi, yāibe kemane?
mahā-aparādha haya prabhura laṅghane

SYNONYMS

yāiteha-to go; patha nāhi-there was no passage; yāibe kemane-how would he go away; mahā-aparādha-a great offense; haya-there would be; prabhura laṅghane-to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

TEXT 100

ei saba haya bhakti-śāstra-sūkṣma marma
caitanyera kṛpāya jāne ei saba dharma

SYNONYMS

ei saba-all these; haya-are; bhakti-śāstra-of the system of devotional service; sūkṣma marma-finer principles; caitanyera kṛpāya-by the mercy of Śrī Caitanya Mahāprabhu; jāne-one can understand; ei saba-all these; dharma-principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The karmīs view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the karmīs consider them everything. Such ritualistic activities are called karma. Karmīs who adopt devotional service very loosely and who therefore remain on the platform of material activities are called prākṛta-sahajiyās. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

TEXT 101

bhakta-guṇa prakāśite prabhu baḍa raṅgī
ei saba prakāśite kailā eta bhaṅgī

SYNONYMS

bhakta-guṇa-the attributes of the devotee; prakāśite-to manifest; prabhu-the Lord; baḍa raṅgī-very interested; ei saba-all these; prakāśite-to manifest; kailā-He performed; eta-such; bhaṅgī-incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

saṅkṣepe kahiluṅ ei pari-muṇḍā-nṛtya
adyāpiha gāya yāhā caitanyera bhṛtya

SYNONYMS

saṅkṣepe-in brief; kahiluṅ-I have described; ei-this; pari-muṇḍā-nṛtya-dancing in the dancing hall of Jagannātha's temple; adyāpiha-even up-to-dately; gāya-sing about; yāhā-which; caitanyera bhṛtya-the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

TEXT 103

ei-mata mahāprabhu lañā nija-gaṇa
guṇḍicā-gṛhera kailā kṣālana, mārjana

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; lañā nija-gaṇa-accompanied by His personal associates; guṇḍicā-gṛhera-of the Guṇḍicā temple; kailā-performed; kṣālana-washing; mārjana-cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

TEXT 104

pūrvavat kailā prabhu kīrtana, nartana
pūrvavat ṭoṭāya kailā vanya-bhojana

SYNONYMS

pūrva-vat-as previously; kailā-performed; prabhu-Śrī Caitanya Mahāprabhu; kīrtana-chanting; nartana-dancing; pūrva-vat-as previously; ṭoṭāya-in the garden; kailā-performed; vanya-bhojana-taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

TEXT 105

pūrvavat ratha-āge karilā nartana
herā-pañcamī-yātrā kailā daraśana

SYNONYMS

pūrva-vat-as previously; ratha-āge-in front of the chariot; karilā nartana-performed dancing; herā-pañcamī-yātrā-the festival of Herā-pañcamī; kailā daraśana-He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-pañcamī.

TEXT 106

cāri-māsa varṣāya rahilā saba bhakta-gaṇa
janmāṣṭamī ādi yātrā kailā daraśana

SYNONYMS

cāri-māsa-for four months; varṣāya-of the rainy season; rahilā-stayed; saba bhakta-gaṇa-all the devotees; janmāṣṭamī ādi yātrā-festivals like Lord Kṛṣṇa's birth ceremony; kailā daraśana-observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

TEXT 107

pūrve yadi gauḍa ha-ite bhakta-gaṇa āila
prabhure kichu khāoyāite sabāra icchā haila

SYNONYMS

pūrve-formerly; yadi-when; gauḍa ha-ite-from Bengal; bhakta-gaṇa āila-the devotees arrived; prabhure-to Śrī Caitanya Mahāprabhu; kichu-something; khāoyāite-to feed; sabāra icchā haila-everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

keha kona prasāda āni' deya govinda-ṭhāñi
'ihā yena avaśya bhakṣaṇa karena gosāñi'

SYNONYMS

keha-someone; kona prasāda-some variety of prasāda; āni'-bringing; deya-delivers; govinda-ṭhāñi-to Govinda; ihā-this; yena-that; avaśya-certainly; bhakṣaṇa karena-eats; gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasāda."

TEXT 109

keha paiḍa, keha nāḍu, keha piṭhā-pānā
bahu-mūlya uttama-prasāda-prakāra yāra nānā

SYNONYMS

keha-someone; paiḍa-a coconut preparation; keha-someone; nāḍu-sweetballs; keha-someone; piṭhā-cakes; pānā-sweet rice; bahu-mūlya-costly; uttama-prasāda-very palatable food; prakāra yāra nānā-of different varieties.

TRANSLATION

Some brought paiḍa [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

TEXT 110

'amuk ei diyāche' govinda kare nivedana
'dhari' rākha' bali' prabhu nā karena bhakṣaṇa

SYNONYMS

amuk-such and such devotee; ei-this; diyāche-has given; govinda-Govinda; kare nivedana-informs; dhari' rākha-please keep them; bali'-saying; prabhu-Śrī Caitanya Mahāprabhu; nā karena bhakṣaṇa-does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

TEXT 111

dharite dharite gharera bharila eka koṇa
śata-janera bhakṣya yata haila sañcayana

SYNONYMS

dharite dharite-keeping and keeping; gharera-of the room; bharila-filled up; eka koṇa-one corner; śata-janera-of one hundred people; bhakṣya-sufficient for feeding; yata-all; haila-there was; sañcayana-accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

TEXT 112

govindere sabe puche kariyā yatana
'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?

SYNONYMS

govindere-unto Govinda; sabe-all the devotees; puche-inquired; kariyā yatana-with great eagerness; āmā-datta prasāda-the prasāda given by me; prabhure-unto Śrī Caitanya Mahāprabhu; ki karāilā bhakṣaṇa-have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?"

TEXT 113

kāhāṅ kichu kahi' govinda kare vañcana
āra dina prabhure kahe nirveda-vacana

SYNONYMS

kāhāṅ-to someone; kichu-something; kahi'-saying; govinda-Govinda; kare vañcana-told lies; āra dina-one day; prabhure-unto Śrī Caitanya Mahāprabhu; kahe-said; nirveda-vacana-a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

"ācāryādi mahāśaya kariyā yatane
tomāre khāoyāite vastu dena mora sthāne

SYNONYMS

ācārya-ādi-headed by Advaita Ācārya; mahāśaya-respectable gentlemen; kariyā yatane-with great endeavor; tomāre khāoyāite-to feed You; vastu dena-deliver varieties of food; mora sthāne-to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

TEXT 115

tumi se nā khāo, tāṅrā puche bāra bāra
kata vañcanā karimu, kemane āmāra nistāra?"

SYNONYMS

tumi-You; se-that; nā khāo-do not eat; tāṅrā-they; puche-inquire; bāra bāra-again and again; kata vañcanā karimu-how long shall I cheat; kemane-how; āmāra-my; nistāra-deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

TEXT 116

prabhu kahe,–'ādi-vasyā' duḥkha kāṅhe māne?
kebā ki diyāche, tāhā ānaha ekhāne'

SYNONYMS

prabhu kahe-the Lord replied; ādi-vasyā-you who have been residing with Me for a very long time; duḥkha kāṅhe māne-why are you unhappy about this; kebā ki diyāche-whatever they have delivered; tāhā-all that; ānaha ekhāne-bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word ādi-vasyā refers to one who has been living with another for a very long time. Govinda was addressed as ādi-vasyā because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, "Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it."

TEXT 117

eta bali' mahāprabhu vasilā bhojane
nāma dhari' dhari' govinda kare nivedane

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; vasilā bhojane-sat down for eating; nāma-the name; dhari' dhari'-speaking; govinda-Govinda; kare nivedane-offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

"ācāryera ei paiḍa, pānā-sara-pūpī
ei amṛta-guṭikā, maṇḍā, karpūra-kūpī

SYNONYMS

ācāryera-of Advaita Ācārya; ei-these; paiḍa-coconut preparation; pānā-sweet rice; sara-pūpī-cakes made with cream; ei-these; amṛta-guṭikā-sweetballs; maṇḍā-a type of round sweetmeat; karpūra-kūpī-a pot of camphor.

TRANSLATION

"These preparations-paiḍa, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor-have been given by Advaita Ācārya.

TEXT 119

śrīvāsa-paṇḍitera ei aneka prakāra
piṭhā, pānā, amṛta-maṇḍā padma-cini āra

SYNONYMS

śrīvāsa-paṇḍitera-of Śrīvāsa Paṇḍita; ei-these; aneka prakāra-many varieties; piṭhā-cakes; pānā-cream; amṛta-maṇḍā-another type of sweetball; padma-cini-padma-cini; āra-and.

TRANSLATION

"Next there are varieties of food-cakes, cream, amṛta-maṇḍā and padmacini-given by Śrīvāsa Paṇḍita.

TEXT 120

ācāryaratnera ei saba upahāra
ācāryanidhira ei, aneka prakāra

SYNONYMS

ācāryaratnera-of Candraśekhara; ei-these; saba-all; upahāra-presentations; ācāryanidhira-of Ācāryanidhi; ei-these; aneka prakāra-of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

TEXT 121

vāsudeva-dattera ei murāri-guptera āra
buddhimanta-khāṅnera ei vividha prakāra

SYNONYMS

vāsudeva-dattera-of Vāsudeva Datta; ei-these; murāri-guptera-of Murāri Gupta; āra-and; buddhimanta-khāṅnera-of Buddhimanta Khān; ei-these; vividha prakāra-of different varieties.

TRANSLATION

"And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

TEXT 122

śrīmān-sena, śrīmān-paṇḍita, ācārya-nandana
tāṅ-sabāra datta ei karaha bhojana

SYNONYMS

śrīmān-sena-Śivānanda Sena; śrīmān-paṇḍita-Śrīmān Paṇḍita; ācārya-nandana-Ācārya Nandana; tāṅ-sabāra-of all of them; datta-given; ei-these; karaha bhojana-please eat.

TRANSLATION

"These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Ācārya Nandana. Please eat them all.

TEXT 123

kulīna-grāmera ei āge dekha yata
khaṇḍa-vāsī lokera ei dekha tata"

SYNONYMS

kulīna-grāmera-of the residents of Kulīna-grāma; ei-these; āge-before; dekha-see; yata-all; khaṇḍa-vāsī lokera-of the residents of Khaṇḍa; ei-these; dekha-see; tata-so many.

TRANSLATION

"Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa."

TEXT 124

aiche sabāra nāma lañā prabhura āge dhare
santuṣṭa hañā prabhu saba bhojana kare

SYNONYMS

aiche-in this way; sabāra nāma-everyone's name; lañā-taking; prabhura āge-before the Lord; dhare-he places; santuṣṭa hañā-being very satisfied; prabhu-the Lord; saba-all; bhojana kare-began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125-126

yadyapi māsekera vāsi mukuta nārikela
amṛta-guṭikādi, pānādi sakala
tathāpi nūtana-prāya saba dravyera svāda
'vāsi' visvāda nahe sei prabhura prasāda

SYNONYMS

yadyapi-although; māsekera-one month; vāsi-remaining; mukuta nārikela-a very hard sweet preparation of coconut; amṛta-guṭikā-amṛta-guṭikā sweetballs; ādi-etc.; pānā-sweet drinks; ādi-and so on; sakala-all; tathāpi-still; nūtana-prāya-as if fresh; saba dravyera-of every preparation; svāda-the taste; vāsi-stale; visvāda-tasteless; nahe-were not; sei-that; prabhura prasāda-the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

śata-janera bhakṣya prabhu daṇḍeke khāilā!
'āra kichu āche?' bali' govinde puchilā

SYNONYMS

śata-janera-of one hundred persons; bhakṣya-eatables; prabhu-Śrī Caitanya Mahāprabhu; daṇḍeke khāilā-ate within twenty-four minutes; āra kichu āche-is there anything more; bali'-saying; govinde-unto Govinda; puchilā-inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

TEXT 128

govinda bale,–'rāghavera jhāli mātra āche'
prabhu kahe,–'āji rahu, tāhā dekhimu pāche'

SYNONYMS

govinda bale-Govinda replied; rāghavera jhāli-the bags given by Rāghava; mātra-only; āche-there is; prabhu kahe-Śrī Caitanya Mahāprabhu said; āji-today; rahu-let remain; tāhā-that; dekhimu-I shall see; pāche-later.

TRANSLATION

Govinda replied, "Now there are only the bags of Rāghava." The Lord said, "Let them remain today. I shall see them later."

TEXT 129

āra dina prabhu yadi nibhṛte bhojana kailā
rāghavera jhāli khuli' sakala dekhilā

SYNONYMS

āra dina-the next day; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; nibhṛte-in a secluded place; bhojana kailā-took His lunch; rāghavera-of Rāghava Paṇḍita; jhāli-the bags; khuli'-opening; sakala dekhilā-saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

TEXT 130

saba dravyera kichu kichu upayoga kailā
svādu, sugandhi dekhi' bahu praśaṁsilā

SYNONYMS

saba dravyera-of all the articles; kichu kichu-something; upayoga kailā-used; svādu-tasteful; su-gandhi-aromatic; dekhi'-seeing; bahu-very much; praśaṁsilā-He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

TEXT 131

vatsareka tare āra rākhilā dhariyā
bhojana-kāle svarūpa pariveśe khasāñā

SYNONYMS

vatsareka-one year; tare-for; āra-balance; rākhilā dhariyā-kept in stock; bhojana-kāle-at the time of lunch; svarūpa-Svarūpa Dāmodara Gosvāmī; pariveśe-administered; khasāñā-taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

TEXT 132

kabhu rātri-kāle kichu karena upayoga
bhaktera śraddhāra dravya avaśya karena upabhoga

SYNONYMS

kabhu-sometimes; rātri-kāle-at night; kichu-some; karena upayoga-used; bhaktera-of the devotees; śraddhāra-with faith and love; dravya-preparations; avaśya-certainly; karena upabhoga-enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in Bhagavad-gītā the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

ei-mata mahāprabhu bhakta-gaṇa-saṅge
cāturmāsya goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge-with His personal devotees; cāturmāsya goṅāilā-passed the four months of the rainy season; kṛṣṇa-kathā-raṅge-in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

madhye madhye ācāryādi kare nimantraṇa
ghare bhāta rāndhe āra vividha vyañjana

SYNONYMS

madhye madhye-at intervals; ācārya-ādi-Advaita Ācārya and others; kare nimantraṇa-invite; ghare-at home; bhāta-rice; rāndhe-cook; āra-and; vividha vyañjana-varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

TEXTS 135-136

maricera jhāla, āra madhurāmla āra
ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra
śāka dui-cāri, āra sukutāra jhola
nimba-vārtākī, āra bhṛṣṭa-paṭola

SYNONYMS

maricera jhāla-a pungent preparation with black pepper; āra-as well as; madhurāmla-a sweet-and-sour preparation; āra-also; ādā-ginger; lavaṇa-salted preparations; lembu-lime; dugdha-milk; dadhi-yogurt; khaṇḍa-sāra-cheese; śāka dui-cāri-spinach of two to four kinds; āra-and; sukutāra jhola-a soup made of bitter melon; nimba-vārtākī-eggplant mixed with nimba leaves; āra-and; bhṛṣṭa-paṭola-fried paṭola.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried paṭola.

TEXT 137

bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa
vividha vyañjana rāndhe prabhura ruci-anurūpa

SYNONYMS

bhṛṣṭa-fried; phula-baḍī-a hot dhal preparation; āra-and; mudga-ḍāli-sūpa-a liquid preparation made from mung dhal; vividha vyañjana-varieties of vegetables; rāndhe-used to cook; prabhura ruci-anurūpa-very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍī, liquid mung dhal and many vegetables, all cooked according to the Lord's taste.

TEXT 138

jagannāthera prasāda āne karite miśrita
kāhāṅ ekā yāyena, kāhāṅ gaṇera sahita

SYNONYMS

jagannāthera-of Lord Jagannātha; prasāda-remnants of food; āne-bring; karite miśrita-mixing; kāhāṅ-somewhere; ekā yāyena-goes alone; kāhāṅ-somewhere; gaṇera sahita-with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

ācāryaratna, ācāryanidhi, nandana, rāghava
śrīvāsa-ādi yata bhakta, vipra saba

SYNONYMS

ācāryaratna-Ācāryaratna; ācāryanidhi-Ācāryanidhi; nandana-Nandana Ācārya; rāghava-Rāghava Paṇḍita; śrīvāsa-ādi-headed by Śrīvāsa; yata bhakta-all devotees; vipra saba-all brāhmaṇas.

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

TEXTS 140-141

ei-mata nimantraṇa karena yatna kari
vāsudeva, gadādhara-dāsa, gupta-murāri
kulīna-grāmī, khaṇḍa-vāsī, āra yata jana
jagannāthera prasāda āni' kare nimantraṇa

SYNONYMS

ei-mata-like this; nimantraṇa-invitation; karena-execute; yatna kari-with devotion; vāsudeva-Vāsudeva; gadādhara-dāsa-Gadādhara dāsa; gupta-murāri-Murāri Gupta; kulīna-grāmī-the inhabitants of Kulīna-grāma; khaṇḍa-vāsī-the inhabitants of Khaṇḍa; āra-and; yata jana-many other persons; jagannāthera prasāda-remnants of the food of Jagannātha; āni'-bringing; kare nimantraṇa-invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not brāhmaṇas by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase prasāda from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were brāhmaṇas by caste would cook at home when they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only prasāda cooked by members of the brāhmaṇa caste, but on principle He accepted invitations from His devotees, regardless of whether they were brāhmaṇas by caste.

TEXT 142

śivānanda-senera śuna nimantraṇākhyāna
śivānandera baḍa-putrera 'caitanya-dāsa' nāma

SYNONYMS

śivānanda-senera-of Śivānanda Sena; śuna-hear; nimantraṇa-ākhyāna-the story of the invitation; śivānandera-of Śivānanda Sena; baḍa-putrera-of the eldest son; caitanya-dāsa nāma-the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

prabhure milāite tāṅre saṅgei ānilā
milāile, prabhu tāṅra nāma ta' puchilā

SYNONYMS

prabhure milāite-to introduce to the Lord; tāṅre-him, Caitanya dāsa; saṅgei-along; ānilā-brought; milāile-when he introduced him; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-his; nāma-name; ta'-thereupon; puchilā-inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

TEXT 144

'caitanya-dāsa' nāma śuni' kahe gaura-rāya
'kibā nāma dharāñācha, bujhana nā yāya'

SYNONYMS

caitanya-dāsa-Caitanya dāsa; nāma-name; śuni'-hearing; kahe gaura-rāya-Śrī Caitanya Mahāprabhu said; kibā-what; nāma-name; dharāñācha-you have given; bujhana nā yāya-it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, "What kind of name have you given him? It is very difficult to understand."

TEXT 145

sena kahe,–'ye jāniluṅ, sei nāma dharila'
eta bali' mahāprabhure nimantraṇa kaila

SYNONYMS

sena kahe-Śivānanda Sena replied; ye jāniluṅ-whatever I know; sei nāma-that name; dharila-he has kept; eta bali'-saying this; mahāprabhure-unto Śrī Caitanya Mahāprabhu; nimantraṇa kaila-gave an invitation.

TRANSLATION

Śivānanda Sena replied, ”He has kept the name that appeared to me from within.” Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

jagannāthera bahu-mūlya prasāda ānāilā
bhakta-gaṇe lañā prabhu bhojane vasilā

SYNONYMS

jagannāthera-of Lord Jagannātha; bahu-mūlya-very costly; prasāda-remnants of food; ānāilā-brought; bhakta-gaṇe-the devotees; lañā-taking along; prabhu-Śrī Caitanya Mahāprabhu; bhojane vasilā-sat down to accept prasāda.

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha’s food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

TEXT 147

śivānandera gaurave prabhu karilā bhojana
ati-guru-bhojane prabhura prasanna nahe mana

SYNONYMS

śivānandera-of Śivānanda Sena; gaurave-out of honor; prabhu-Śrī Caitanya Mahāprabhu; karilā bhojana-ate; ati-guru-bhojane-because of eating too much; prabhura-of Śrī Caitanya Mahāprabhu; prasanna nahe mana-the mind was not satisfied.

TRANSLATION

Because of Śivānanda Sena’s glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

āra dina caitanya-dāsa kailā nimantraṇa
prabhura ’abhīṣṭa’ bujhi’ ānilā vyañjana

SYNONYMS

āra dina-next day; caitanya-dāsa-the son of Śivānanda Sena; kailā nimantraṇa-invited; prabhura-of Śrī Caitanya Mahāprabhu; abhīṣṭa-desire; bujhi’-understanding; ānilā vyañjana-bought different vegetables.

TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord’s mind, however, and therefore he arranged for a different kind of food.

TEXT 149

dadhi, lembu, ādā, āra phula-baḍā, lavaṇa
sāmagrī dekhiyā prabhura prasanna haila mana

SYNONYMS

dadhi-yogurt; lembu-lime; ādā-ginger; āra-and; phula-baḍā-soft cake made of dhal; lavaṇa-salt; sāmagrī dekhiyā-seeing these ingredients; prabhura-of Śrī Caitanya Mahāprabhu; prasanna-satisfied; haila-became; mana-the mind.

TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord’s mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on Kṛṣṇa-karṇāmṛta is very famous. There is another book called Caitanya-caritāmṛta, which is a work of Sanskrit poetry. It is said that this was also composed by him.

TEXT 150

prabhu kahe,–”ei bālaka āmāra mata jāne
santuṣṭa ha-ilāṅ āmi ihāra nimantraṇe”

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ei bālaka-this boy; āmāra mata-My mind; jāne-can understand; santuṣṭa ha-ilāṅ-am very satisfied; āmi-I; ihāra nimantraṇe-by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”This boy knows My mind. Therefore I am very satisfied to keep his invitation.”

TEXT 151

eta bali’ dadhi-bhāta karilā bhojana
caitanya-dāsere dilā ucchiṣṭa-bhājana

SYNONYMS

eta bali’-saying this; dadhi-bhāta-yogurt with rice; karilā bhojana-ate; caitanya-dāsere-unto Caitanya dāsa; dilā-He offered; ucchiṣṭa-bhājana-the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

cāri-māsa ei-mata nimantraṇe yāya
kona kona vaiṣṇava ’divasa’ nāhi pāya

SYNONYMS

cāri-māsa-for four months; ei-mata-in this way; nimantraṇe yāya-Śrī Caitanya Mahāprabhu keeps His invitations; kona kona vaiṣṇava-some of the Vaiṣṇava devotees; divasa-day; nāhi pāya-could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

TEXT 153

gadādhara-paṇḍita, bhaṭṭācārya sārvabhauma
iṅhā sabāra āche bhikṣāra divasa-niyama

SYNONYMS

gadādhara-paṇḍita-Paṇḍita Gadādhara; bhaṭṭācārya sārvabhauma-Sārvabhauma Bhaṭṭācārya; iṅhā sabāra-of all these persons; āche-there is; bhikṣāra-for accepting invitations; divasa-niyama-a fixed date in every month.

TRANSLATION

Gadādhara Paṇḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

TEXTS 154-155

gopīnāthācārya, jagadānanda, kāśīśvara
bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara
madhye madhye ghara-bhāte kare nimantraṇa
anyera nimantraṇe prasāde kauḍi dui-paṇa

SYNONYMS

gopīnātha-ācārya-Gopīnātha Ācārya; jagadānanda-Jagadānanda Paṇḍita; kāśīśvara-Kāśīśvara; bhagavān-Bhagavān; rāmabhadra-ācārya-Rāmabhadrācārya; śaṅkara-Śaṅkara; vakreśvara-Vakreśvara; madhye madhye-at intervals; ghara-bhāte-with rice at home; kare nimantraṇa-invite; anyera nimantraṇa-for others' invitations; prasāde-prasāda; kauḍi dui-paṇa-two panas of conchshells (160 conchshells).

TRANSLATION

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadrācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

TEXT 156

prathame āchila 'nirbandha' kauḍi cāri-paṇa
rāmacandra-purī-bha ye ghāṭāilā nimantraṇa

SYNONYMS

prathame-in the beginning; āchila-it was; nirbandha-fixed; kauḍi cāri-paṇa-four paṇas of conchshells; rāmacandra-purī-bhaye-because of the restriction of Rāmacandra Purī; ghāṭāilā-decreased; nimantraṇa-the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there, the price was cut in half.

TEXT 157

cāri-māsa rahi' gauḍera bhakte vidāya dilā
nīlācalera saṅgī bhakta saṅgei rahilā

SYNONYMS

cāri-māsa rahi'-remaining for four months; gauḍera bhakte-to the devotees coming from Bengal; vidāya dilā-bade farewell; nīlācalera saṅgī-associates at Jagannātha Purī; bhakta-devotees; saṅgei-with; rahilā-remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

TEXT 158

ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa
bhakta-datta vastu yaiche kailā āsvādana

SYNONYMS

ei ta'-thus; kahiluṅ-I have described; prabhura-of Śrī Caitanya Mahāprabhu; bhikṣā-nimantraṇa-the invitation to dine; bhakta-datta-offered by the devotees; vastu-things; yaiche-as; kailā āsvādana-He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

TEXT 159

tāra madhye rāghavera jhāli-vivaraṇa
tāra madhye pari-muṇḍā-nṛtya-kathana

SYNONYMS

tāra madhye-in the midst of that; rāghavera-of Rāghava Paṇḍita; jhāli-vivaraṇa-description of the bags of food; tāra madhye-along with that; pari-muṇḍā-nṛtya-kathana-the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

TEXT 160

śraddhā kari' śune yei caitanyera kathā
caitanya-caraṇe prema pāibe sarvathā

SYNONYMS

śraddhā kari'-with great faith and love; śune-hears; yei-anyone who; caitanyera kathā-the narration of the activities of Śrī Caitanya Mahāprabhu; caitanya-caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; prema-love; pāibe-must achieve; sarvathā-without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161

śunite amṛta-sama juḍāya karṇa-mana
sei bhāgyavān, yei kare āsvādana

SYNONYMS

śunite-to hear; amṛta-sama-just like nectar; juḍāya karṇa-mana-satisfies the ears and mind; sei bhāgyavān-he is very fortunate; yei-who; kare āsvādana-tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda offered by His devotees.

18.6.11 Chapter 11

The Passing of Haridāsa Ṭhākura

The summary of the chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. In this chapter, Brahma Haridāsa Ṭhākura gave up his body with the consent of Śrī Caitanya Mahāprabhu, and the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand, and erected a platform on the site. After taking bath in the sea, He personally begged prasāda of Jagannātha from shopkeepers and distributed prasāda to the assembled devotees.

TEXT 1

namāmi haridāsaṁ taṁ
caitanyaṁ taṁ ca tat-prabhum
saṁsthitām api yan-mūrtiṁ
svāṅke kṛtvā nanarta yaḥ

SYNONYMS

namāmi-I offer my respectful obeisances; haridāsam-unto Haridāsa Ṭhākura; tam-him; caitanyam-unto Lord Caitanya; tam-Him; ca-also; tat-prabhum-his master; saṁsthitām-dead; api-certainly; yat-whose; mūrtim-bodily form; sva-aṅke-on His lap; kṛtvā-keeping; nanarta-danced; yaḥ-He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

TEXT 2

jaya jaya śrī-caitanya jaya dayāmaya
jayādvaita-priya nityānanda-priya jaya

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; dayā-maya-to the most merciful; jaya-all glories; advaita-priya-to the dear master of Advaita Ācārya; nityānanda-priya-to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; jaya-all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

TEXT 3

jaya śrīnivāseśvara haridāsa-nātha
jaya gadādhara-priya svarūpa-prāṇa-nātha

SYNONYMS

jaya-all glories; śrīnivāsa-īśvara-to the master of Śrīnivāsa; haridāsa-nātha-the master of Haridāsa Ṭhākura; jaya-all glories; gadādhara-priya-to the dear master of Gadādhara; svarūpa-prāṇa-nātha-the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

jaya kāśī-priya jagadānanda-prāṇeśvara
jaya rūpa-sanātana-raghunātheśvara

SYNONYMS

jaya-all glories; kāśī-priya-to Lord Śrī Caitanya, who is very dear to Kāśī Miśra; jagadānanda-prāṇa-īśvara-the Lord of the life of Jagadānanda Paṇḍita; jaya-all glories; rūpa-sanātana-raghunātha-īśvara-to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Miśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TEXT 5

jaya gaura-deha kṛṣṇa svayaṁ bhagavān
kṛpā kari' deha' prabhu, nija-pada-dāna

SYNONYMS

jaya-all glories; gaura-deha-to the transcendental body of Śrī Caitanya Mahāprabhu; kṛṣṇa-Lord Kṛṣṇa; svayam-personally; bhagavān-the Supreme Personality of Godhead; kṛpā kari'-being merciful; deha'-please give; prabhu-my Lord; nija-pada-dāna-shelter at Your lotus feet.

TRANSLATION

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

TEXT 6

jaya nityānanda-candra jaya caitanyera prāṇa
tomāra caraṇāravinde bhakti deha' dāna

SYNONYMS

jaya-all glories; nityānanda-candra-to Lord Nityānanda Prabhu; jaya-all glories; caitanyera prāṇa-to the life and soul of Śrī Caitanya Mahāprabhu; tomāra caraṇa-aravinde-at Your lotus feet; bhakti-devotional service; deha'-please give; dāna-the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

jaya jayādvaita-candra caitanyera ārya
sva-caraṇe bhakti deha' jayādvaitācārya

SYNONYMS

jaya jaya-all glories; advaita-candra-to Advaita Ācārya; caitanyera ārya-respected by the Lord; sva-caraṇe-at Your lotus feet; bhakti deha'-please give devotional service; jaya-all glories; advaita-ācārya-to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

TEXT 8

jaya gaura-bhakta-gaṇa,–gaura yāṅra prāṇa
saba bhakta mili' more bhakti deha' dāna

SYNONYMS

jaya-all glories; gaura-bhakta-gaṇa-to the devotees of Śrī Caitanya Mahāprabhu; gaura-Lord Caitanya; yāṅra-of whom; prāṇa-the life and soul; saba-all; bhakta-devotees; mili'-together; more-to me; bhakti-devotional service; deha' dāna-kindly give the charity.

TRANSLATION

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

TEXT 9

jaya rūpa, sanātana, jīva, raghunātha
raghunātha, gopāla,–chaya mora nātha

SYNONYMS

jaya-all glories; rūpa-to Rūpa Gosvāmī; sanātana-Sanātana Gosvāmī; jīva-Jīva Gosvāmī; raghunātha-Raghunātha dāsa Gosvāmī; raghunātha-Raghunātha Bhaṭṭa Gosvāmī; gopāla-Gopāla Bhaṭṭa Gosvāmī; chaya-six; mora-my; nātha-lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana. They are all my masters.

TEXT 10

e-saba prasāde likhi caitanya-līlā-guṇa
yaiche taiche likhi, kari āpana pāvana

SYNONYMS

e-saba-of all these; prasāde-by the mercy; likhi-I am writing; caitanya-līlā guṇa-the attributes and pastimes of Śrī Caitanya Mahāprabhu; yaiche taiche-somehow or other; likhi-I am writing; kari-I do; āpana pāvana-purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

TEXT 11

ei-mata mahāprabhura nīlācale vāsa
saṅge bhakta-gaṇa lañā kīrtana-vilāsa

SYNONYMS

ei-mata-in this way; mahāprabhura-of Śrī Caitanya Mahāprabhu; nīlācale vāsa-residence at Jagannātha Purī; saṅge-along; bhakta-gaṇa lañā-taking His devotees; kīrtana-vilāsa-enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā mantra.

TEXT 12

dine nṛtya-kīrtana, īśvara-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine-during the daytime; nṛtya-kīrtana-dancing and chanting; īśvara daraśana-visiting the temple of Lord Jagannātha; rātrye-at night; rāya-Rāmānanda Rāya; svarūpa-Svarūpa Dāmodara Gosvāmī; sane-with; rasa-āsvādana-tasting the transcendental mellows.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

TEXT 13

ei-mata mahāprabhura sukhe kāla yāya
kṛṣṇera viraha-vikāra aṅge nānā haya

SYNONYMS

ei-mata-in this way; mahāprabhura-of Śrī Caitanya Mahāprabhu; sukhe-in happiness; kāla yāya-time passes; kṛṣṇera-of Lord Kṛṣṇa; viraha-from separation; vikāra-transformations; aṅge-on the body; nānā-various; haya-there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

TEXT 14

dine dine bāḍe vikāra, rātrye atiśaya
cintā, udvega, pralāpādi yata śāstre kaya

SYNONYMS

dine dine-day after day; bāḍe-increase; vikāra-transformations; rātrye atiśaya-especially at night; cintā-anxiety; udvega-agitation; pralāpa-talking like a madman; ādi-and so on; yata-as many as; śāstre kaya-are mentioned in the śāstras.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the śāstras.

TEXT 15

svarūpa gosāñi, āra rāmānanda-rāya
rātri-dine kare doṅhe prabhura sahāya

SYNONYMS

svarūpa gosāñi-Svarūpa Dāmodara Gosvāmī; āra-and; rāmānanda-rāya-Rāmānanda Rāya; rātri-dine-day and night; kare-do; doṅhe-both of them; prabhura-of Śrī Caitanya Mahāprabhu; sahāya-help.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu's pastimes, remained with Him both day and night.

TEXT 16

eka-dina govinda mahā-prasāda lañā
haridāse dite gelā ānandita hañā

SYNONYMS

eka-dina-one day; govinda-the personal servant of Lord Caitanya Mahāprabhu; mahā-prasāda lañā-taking mahā-prasāda; haridāse dite-to deliver to Haridāsa; gelā-went; ānandita hañā-in great jubilation.

TRANSLATION

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha's food to Haridāsa Ṭhākura.

TEXT 17

dekhe,–haridāsa ṭhākura kariyāche śayana
manda manda kariteche saṅkhyā-saṅkīrtana

SYNONYMS

dekhe-he saw; haridāsa ṭhākura-Haridāsa Ṭhākura; kariyāche śayana-was lying down; manda manda-very slowly; kariteche-he was doing; saṅkhyā saṅkīrtana-chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

TEXT 18

govinda kahe,–'uṭha āsi' karaha bhojana'
haridāsa kahe,–āji karimu laṅghana

SYNONYMS

govinda kahe-Govinda said; uṭha-please get up; āsi'-coming; karaha bhojana-take your prasāda; haridāsa kahe-Haridāsa replied; āji-today; karimu laṅghana-I shall observe fasting.

TRANSLATION

"Please rise and take your mahā-prasāda," Govinda said. Haridāsa Ṭhākura replied, "Today I shall observe fasting.

TEXT 19

saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?
mahā-prasāda āniyācha, ke-mate upekṣiba?

SYNONYMS

saṅkhyā-kīrtana-the fixed amount of chanting; pūre nāhi-is not complete; ke-mate khāiba-how shall I eat; mahā-prasāda āniyācha-you have brought the mahā-prasāda; ke-mate upekṣiba-how shall I neglect.

TRANSLATION

"I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?"

TEXT 20

eta bali' mahā-prasāda karilā vandana
eka rañca lañā tāra karilā bhakṣaṇa

SYNONYMS

eta bali'-saying this; mahā-prasāda-to the mahā-prasāda; karilā vandana-he offered respect; eka rañca-one fractional part; lañā-taking; tāra karilā bhakṣaṇa-ate it.

TRANSLATION

Saying this, he offered prayers to the mahā-prasāda, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating mahā-prasāda, one should honor it. It is said here, karilā vandana, "he offered prayers." When taking mahā-prasāda, one should not consider the food ordinary preparations. Prasāda means favor. One should consider mahā-prasāda a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, kṛṣṇa baḍa dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi. Kṛṣṇa is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one's demands for various tastes satisfied, but by eating prasāda he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with mahā-prasāda.

TEXT 21

āra dina mahāprabhu tāṅra ṭhāñi āilā
sustha hao, haridāsa–bali' tāṅre puchilā

SYNONYMS

āra dina-the next day; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra ṭhāñi-to his place; āilā-came; su-stha hao-are you all right; haridāsa-O Haridāsa; bali'-saying; tāṅre-unto him; puchilā-inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa's place and inquired from him, "Haridāsa, are you well?"

TEXT 22

namaskāra kari' teṅho kailā nivedana
śarīra sustha haya mora, asustha buddhi-mana

SYNONYMS

namaskāra kari'-after offering obeisances; teṅho-he, Haridāsa Ṭhākura; kailā nivedana-submitted; śarīra-body; su-stha-all right; haya-is; mora-my; asustha-not in a healthy condition; buddhi-mana-my mind and intelligence.

TRANSLATION

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

TEXT 23

prabhu kahe,–'kon vyādhi, kaha ta' nirṇaya?'
teṅho kahe,–'saṅkhyā-kīrtana nā pūraya'

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kon vyādhi-what disease; kaha ta' nirṇaya-can you ascertain; teṅho kahe-he said; saṅkhyā-kīrtana-fixed amount of chanting; nā pūraya-has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called nāmācārya. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

TEXT 24

prabhu kahe,–"vṛddha ha-ilā 'saṅkhyā' alpa kara
siddha-deha tumi, sādhane āgraha kene kara?

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; vṛddha ha-ilā-you have become old; saṅkhyā alpa kara-reduce your number; siddha-deha tumi-you are already liberated; sādhane-in the regulative principles; āgraha kene kara-why are you eager.

TRANSLATION

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the Ṣaḍ-gosvāmy-aṣṭaka it is stated: saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānīkṛtau. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa mahā-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

TEXT 25

loka nistārite ei tomāra 'avatāra'
nāmera mahimā loke karilā pracāra

SYNONYMS

loka nistārite-to deliver the people in general; ei-this; tomāra avatāra-your incarnation; nāmera mahimā-the glories of the holy name; loke-in this world; karilā pracāra-you have preached.

TRANSLATION

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

PURPORT

Haridāsa Ṭhākura is known as nāmācārya because it is he who preached the glories of chanting hari-nāma, the holy name of God. By using the words tomāra avatāra ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord's mission.

TEXT 26

ebe alpa saṅkhyā kari' kara saṅkīrtana"
haridāsa kahe,–"śuna mora satya nivedana

SYNONYMS

ebe-now; alpa saṅkhyā-a reduced number of chanting; kari'-doing; kara saṅkīrtana-chant the Hare Kṛṣṇa mahā-mantra; haridāsa kahe-Haridāsa Ṭhākura replied; śuna-kindly hear; mora-my; satya-real; nivedana-submission.

TRANSLATION

The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra." Haridāsa Ṭhākura replied, "Kindly hear my real plea.

TEXT 27

hīna-jāti janma mora nindya-kalevara
hīna-karme rata muñi adhama pāmara

SYNONYMS

hīna-jāti-in a low family; janma mora-my birth; nindya-abominable; kalevara-body; hīna-karme-in low activities; rata muñi-I am fully engaged; adhama-the lowest of men; pāmara-most condemned.

TRANSLATION

"I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

TEXT 28

adṛśya, aspṛśya more aṅgīkāra kailā
raurava ha-ite kāḍi' more vaikuṇṭhe caḍāilā

SYNONYMS

adṛśya-unseeable; aspṛśya-untouchable; more-me; aṅgīkāra kailā-You have accepted; raurava ha-ite-from a hellish condition; kāḍi'-taking away; more-me; vaikuṇṭhe caḍāilā-have raised to the Vaikuṇṭha platform.

TRANSLATION

"I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṇṭha platform.

TEXT 29

svatantra īśvara tumi hao icchāmaya
jagat nācāo, yāre yaiche icchā haya

SYNONYMS

svatantra-fully independent; īśvara-Supreme Personality of Godhead; tumi-You; hao-are; icchā-maya-free to act according to Your desire; jagat-the world; nācāo-You are causing to dance; yāre-which; yaiche-as; icchā haya-You like.

TRANSLATION

"My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

TEXT 30

aneka nācāilā more prasāda kariyā
viprera śrāddha-pātra khāinu 'mleccha' hañā

SYNONYMS

aneka-in many ways; nācāilā-You have made dance; more-me; prasāda kariyā-by Your mercy; viprera-of the brāhmaṇas; śrāddha-pātra-the dish of the śrāddha ceremony; khāinu-I have eaten; mleccha hañā-although born in a family of meateaters.

TRANSLATION

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meateaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, quotes from the Viṣṇu-smṛti in reference to śrāddha-pātra.

brāhmaṇāpasadā hy ete
kathitāḥ paṅkti-dūṣakāḥ
etān vivarjayed yatnāt
śrāddha-karmaṇi paṇḍitaḥ

According to this verse, if one is born in a brāhmaṇa family but does not behave according to brahminical standards, he should not be offered the śrāddha-pātra, which is prasāda offered to the forefathers. Advaita Ācārya offered the śrāddha-pātra to Haridāsa Ṭhākura, not to a brāhmaṇa who had been born in a brāhmaṇa family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class brāhmaṇa.

TEXT 31

eka vāñchā haya mora bahu dina haite
līlā samvaribe tumi–laya mora citte

SYNONYMS

eka vāñchā-one desire; haya-is; mora-my; bahu dina-a very long time; haite-since; līlā-Your activities; samvaribe tumi-You will close; laya mora citte-I am thinking.

TRANSLATION

"I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

TEXT 32

sei līlā prabhu more kabhu nā dekhāibā
āpanāra āge mora śarīra pāḍibā

SYNONYMS

sei līlā-that pastime; prabhu-my Lord; more-unto me; kabhu-ever; nā dekhāibā-do not show; āpanāra āge-before You; mora śarīra-my body; pāḍibā-let fall down.

TRANSLATION

"I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

TEXT 33

hṛdaye dharimu tomāra kamala caraṇa
nayane dekhimu tomāra cāṅda vadana

SYNONYMS

hṛdaye-upon my heart; dharimu-I shall catch; tomāra-Your; kamala caraṇa-lotuslike feet; nayane-with my eyes; dekhimu-I shall see; tomāra-Your; cāṅda vadana-face like the moon.

TRANSLATION

"I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34

jihvāya uccārimu tomāra 'kṛṣṇa-caitanya'-nāma
ei-mata mora icchā,–chāḍimu parāṇa

SYNONYMS

jihvāya-with my tongue; uccārimu-I shall chant; tomāra-Your; kṛṣṇa-caitanya-nāma-holy name of Lord Kṛṣṇa Caitanya; ei-mata-in this way; mora icchā-my desire; chāḍimu parāṇa-I shall give up life.

TRANSLATION

"With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

TEXT 35

mora ei icchā yadi tomāra prasāde haya
ei nivedana mora kara, dayāmaya

SYNONYMS

mora-my; ei-this; icchā-desire; yadi-if; tomāra prasāde-by Your mercy; haya-is; ei nivedana-this submission; mora-my; kara-just do; dayā-maya-O merciful one.

TRANSLATION

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

TEXT 36

ei nīca deha mora paḍuka tava āge
ei vāñchā-siddhi mora tomātei lāge"

SYNONYMS

ei-this; nīca-lowborn; deha-body; mora-my; paḍuka-let it fall down; tava āge-in front of You; ei-this; vāñchā-siddhi-perfection of desire; mora-my; tomātei-by You; lāge-can become possible.

TRANSLATION

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

TEXT 37

prabhu kahe,–"haridāsa, ye tumi māgibe
kṛṣṇa kṛpāmaya tāhā avaśya karibe

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; haridāsa-My dear Haridāsa; ye-whatever; tumi-you; māgibe-request; kṛṣṇa-Lord Kṛṣṇa; kṛpā-maya-all-merciful; tāhā-that; avaśya-certainly; karibe-will execute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

TEXT 38

kintu āmāra ye kichu sukha, saba tomā lañā
tomāra yogya nahe,–yābe āmāre chāḍiyā"

SYNONYMS

kintu-but; āmāra-My; ye-whatever; kichu-any; sukha-happiness; saba-all; tomā lañā-because of your association; tomāra-for you; yogya nahe-it is not fit; yābe-you will go away; āmāre chāḍiyā-leaving Me aside.

TRANSLATION

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside."

TEXT 39

caraṇe dhari' kahe haridāsa,–"nā kariha 'māyā'
avaśya mo-adhame, prabhu, kara ei 'dayā'

SYNONYMS

caraṇe-the lotus feet; dhari'-catching; kahe-said; haridāsa-Haridāsa Ṭhākura; nā kariha māyā-do not create an illusion; avaśya-certainly; mo-adhame-unto me, who am so fallen; prabhu-my Lord; kara ei dayā-show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

TEXT 40

mora śiromaṇi kata kata mahāśaya
tomāra līlāra sahāya koṭi-bhakta haya

SYNONYMS

mora-my; śiromaṇi-crown jewels; kata kata-many, many; mahāśaya-great persons; tomāra līlāra-in Your pastimes; sahāya-helpers; koṭi-bhakta-millions of devotees; haya-there are.

TRANSLATION

"My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

TEXT 41

āmā-hena yadi eka kīṭa mari' gela
eka pipīlikā maile pṛthvīra kāhāṅ hāni haila?

SYNONYMS

āmā-hena-like me; yadi-if; eka-one; kīṭa-insect; mari' gela-dies; eka-one; pipīlikā-ant; maile-if he dies; pṛthvīra-of the earth; kāhāṅ-where; hāni haila-is there any loss.

TRANSLATION

"My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

TEXT 42

'bhakata-vatsala' prabhu, tumi, mui 'bhaktābhāsa'
avaśya pūrābe, prabhu, mora ei āśa"

SYNONYMS

bhakata-vatsala-always affectionate to devotees; prabhu-my Lord; tumi-You; mui-I; bhakta-ābhāsa-an imitation devotee; avaśya-certainly; pūrābe-You will fulfill; prabhu-my Lord; mora-my; ei-this; āśa-expectation.

TRANSLATION

”My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation.”

TEXT 43

madhyāhna karite prabhu calilā āpane
īśvara dekhiyā kāli dibena daraśane

SYNONYMS

madhyāhna karite-to perform His noon duties; prabhu-Śrī Caitanya Mahāprabhu; calilā āpane-aroused Himself; īśvara dekhiyā-after visiting Lord Jagannātha; kāli-tomorrow; dibena daraśane-He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

TEXT 44

tabe mahāprabhu tāṅre kari’ āliṅgana
madhyāhna karite samudre karilā gamana

SYNONYMS

tabe-then; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him (Haridāsa); kari’-doing; āliṅgana-embracing; madhyāhna karite-to perform His noon duties; samudre-toward the sea; karilā gamana-went.

TRANSLATION

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

prātaḥ-kāle īśvara dekhi’ saba bhakta lañā
haridāse dekhite āilā śīghra kariyā

SYNONYMS

prātaḥ-kāle-in the morning; īśvara dekhi’-after visiting Lord Jagannātha; saba bhakta-all the devotees; lañā-accompanied by; haridāse-Haridāsa; dekhite-to see; āilā-came; śīghra kariyā-hastily.

TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

TEXT 46

haridāsera āge āsi’ dilā daraśana
haridāsa vandilā prabhura āra vaiṣṇava-caraṇa

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; āge-in front; āsi’-coming; dilā daraśana-gave His audience; haridāsa-Haridāsa Ṭhākura; vandilā-offered respect; prabhura-of Śrī Caitanya Mahāprabhu; āra-and; vaiṣṇava-of the Vaiṣṇavas; caraṇa-unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

TEXT 47

prabhu kahe,–’haridāsa, kaha samācāra’
haridāsa kahe,–’prabhu, ye kṛpā tomāra’

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; haridāsa-My dear Haridāsa; kaha samācāra-what is the news; haridāsa kahe-Haridāsa replied; prabhu-my Lord; ye-whatever; kṛpā-mercy; tomāra-Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, ”My dear Haridāsa, what is the news?” Haridāsa Ṭhākura replied, ”My Lord, whatever mercy You can bestow upon me.”

TEXT 48

aṅgane ārambhilā prabhu mahā-saṅkīrtana
vakreśvara-paṇḍita tāhāṅ karena nartana

SYNONYMS

aṅgane-in the courtyard; ārambhilā-began; prabhu-Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana-great congregational chanting; vakreśvara-paṇḍita-Vakreśvara Paṇḍita; tāhāṅ-there; karena nartana-danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

TEXT 49

svarūpa-gosāñi ādi yata prabhura gaṇa
haridāse beḍi’ kare nāma-saṅkīrtana

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; ādi-and others; yata-all; prabhura gaṇa-the company of the Lord; haridāse beḍi’-surrounding Haridāsa Ṭhākura; kare-performed; nāma-saṅkīrtana-congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

TEXT 50

rāmānanda, sārvabhauma, sabāra agrete
haridāsera guṇa prabhu lāgilā kahite

SYNONYMS

rāmānanda-Rāmānanda Rāya; sārvabhauma-Sārvabhauma Bhaṭṭācārya; sabāra-of all; agrete-in front; haridāsera-of Haridāsa Ṭhākura; guṇa-attributes; prabhu-Śrī Caitanya Mahāprabhu; lāgilā kahite-began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

TEXT 51

haridāsera guṇa kahite prabhu ha-ilā pañca-mukha
kahite kahite prabhura bāḍe mahā-sukha

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; guṇa-attributes; kahite-speaking; prabhu-Śrī Caitanya Mahāprabhu; ha-ilā-became; pañca-mukha-as if possessing five mouths; kahite kahite-while He was speaking; prabhura-of Śrī Caitanya Mahāprabhu; bāḍe-increased; mahā-sukha-great happiness.

TRANSLATION

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

TEXT 52

haridāsera guṇe sabāra vismita haya mana
sarva-bhakta vande haridāsera caraṇa

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; guṇe-by the attributes; sabāra-of all of them; vismita-struck with wonder; haya-become; mana-minds; sarva-bhakta-all the devotees; vande-worship; haridāsera caraṇa-the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 53

haridāsa nijāgrete prabhure vasāilā
nija-netra–dui bhṛṅga–mukha-padme dilā

SYNONYMS

haridāsa-Ṭhākura Haridāsa; nija-agrete-in front of himself; prabhure vasāilā-made the Lord sit down; nija-netra-his eyes; dui bhṛṅga-as if two bumblebees; mukha-padme-on the lotus face; dilā-he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

TEXT 54

sva-hṛdaye āni' dharila prabhura caraṇa
sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa

SYNONYMS

sva-hṛdaye-upon his heart; āni'-bringing; dharila-held; prabhura caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu; sarva-bhakta-of all the devotees; pada-reṇu-the dust of the feet; mastaka-bhūṣaṇa-the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55

'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra
prabhu-mukha-mādhurī piye, netre jala-dhāra

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Kṛṣṇa Caitanya; śabda-vibration; balena-speaks; bāra bāra-again and again; prabhu-mukha-mādhurī-the sweetness of the face of Śrī Caitanya Mahāprabhu; piye-he drinks; netre-through the eyes; jala-dhāra-a continuous flow of water.

TRANSLATION

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa
nāmera sahita prāṇa kaila utkrāmaṇa

SYNONYMS

śrī-kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; śabda-the sound vibration; karite uccāraṇa-chanting; nāmera sahita-with the name; prāṇa-life; kaila utkrāmaṇa-went away.

TRANSLATION

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

TEXT 57

mahā-yogeśvara-prāya dekhi' svacchande maraṇa
'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

SYNONYMS

mahā-yogeśvara-prāya-just like a great mystic yogī; dekhi'-seeing; svacchande-at his will; maraṇa-dying; bhīṣmera niryāṇa-the passing of Bhīṣma; sabāra ha-ila smaraṇa-everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

TEXT 58

'hari' 'kṛṣṇa'-śabde sabe kare kolāhala
premānande mahāprabhu ha-ilā vihvala

SYNONYMS

hari-the holy name of Hari; kṛṣṇa-the holy name of Kṛṣṇa; śabde-with the sound vibration; sabe-all of them; kare-make; kolāhala-great noise; prema-ānande-in ecstatic love; mahāprabhu-Śrī Caitanya Mahāprabhu; ha-ilā vihvala-became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names "Hari" and "Kṛṣṇa." Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

TEXT 59

haridāsera tanu prabhu kole laila uṭhāñā
aṅgane nācena prabhu premāviṣṭa hañā

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; tanu-the body; prabhu-Śrī Caitanya Mahāprabhu; kole-on the lap; laila-took; uṭhāñā-raising; aṅgane-in the yard; nācena-dances; prabhu-Śrī Caitanya Mahāprabhu; premāviṣṭa hañā-becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

prabhura āveśe avaśa sarva-bhakta-gaṇa
premāveśe sabe nāce, karena kīrtana

SYNONYMS

prabhura āveśe-because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; avaśa-helpless; sarva-bhakta-gaṇa-all the devotees; prema-āveśe-in great ecstatic love; sabe-all of them; nāce-dance; karena kīrtana-and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

ei-mate nṛtya prabhu kailā kata-kṣaṇa
svarūpa-gosāñi prabhure karāila sāvadhāna

SYNONYMS

ei-mate-in this way; nṛtya-dancing; prabhu-Śrī Caitanya Mahāprabhu; kailā-performed; kata-kṣaṇa-for some time; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; prabhure-unto Śrī Caitanya Mahāprabhu; karāila-caused to do; sāvadhāna-care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

TEXT 62

haridāsa-ṭhākure tabe vimāne caḍāñā
samudre lañā gelā tabe kīrtana kariyā

SYNONYMS

haridāsa-ṭhākure-Haridāsa Ṭhākura; tabe-then; vimāne-on a carrier like an airship; caḍāñā-raising; samudre-to the seashore; lañā gelā-took; tabe-then; kīrtana kariyā-performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

āge mahāprabhu calena nṛtya karite karite
pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe

SYNONYMS

āge-in front; mahāprabhu-Śrī Caitanya Mahāprabhu; calena-goes; nṛtya-dancing; karite karite-performing; pāche-behind; nṛtya kare-dances; vakreśvara-Vakreśvara; bhakta-gaṇa-sāthe-with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

haridāse samudra-jale snāna karāilā

prabhu kahe,–"samudra ei 'mahā-tīrtha' ha-ilā"

SYNONYMS

haridāse-the body of Haridāsa; samudra-jale-in the water of the sea; snāna karāilā-bathed; prabhu kahe-Śrī Caitanya Mahāprabhu said; samudra-sea; ei-this; mahā-tīrtha ha-ilā-has become a great place of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

TEXT 65

haridāsera pādodaka piye bhakta-gaṇa
haridāsera aṅge dilā prasāda-candana

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; pāda-udaka-the water that touched the lotus feet; piye-drink; bhakta-gaṇa-the devotees; haridāsera-of Haridāsa Ṭhākura; aṅge-on the body; dilā-smeared; prasāda-candana-remnants of sandalwood pulp offered to Lord Jagannātha.

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.

TEXT 66

ḍora, kaḍāra, prasāda, vastra aṅge dilā
vālukāra garta kari' tāhe śoyāilā

SYNONYMS

ḍora-silken ropes; kaḍāra-remnants of Lord Jagannātha's sandalwood pulp; prasāda-remnants of Jagannātha's food; vastra-cloth; aṅge-on the body; dilā-gave; vālukāra-of sand; garta-a ditch; kari'-making; tāhe-within that; śoyāilā-put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

TEXT 67

cāri-dike bhakta-gaṇa karena kīrtana
vakreśvara-paṇḍita karena ānande nartana

SYNONYMS

cāri-dike-all around; bhakta-gaṇa-the devotees; karena-performed; kīrtana-congregational chanting; vakreśvara-paṇḍita-Vakreśvara Paṇḍita; karena-performed; ānande-in jubilation; nartana-dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakreśvara Paṇḍita danced in jubilation.

TEXT 68

'hari-bola' 'hari-bola' bale gaurarāya
āpani sri-haste vālu dilā tāṅra gāya

SYNONYMS

hari-bola hari-bola-chant Hari, chant Hari; bale-chanted; gaurarāya-Śrī Caitanya Mahāprabhu; āpani-personally; śrī-haste-with His transcendental hands; vālu dilā-placed sand; tāṅra gāya-on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting "Hari bol! Hari bol!"

TEXT 69

tāṅre vālu diyā upare piṇḍā bāṅdhāilā
caudike piṇḍera mahā āvaraṇa kailā

SYNONYMS

tāṅre-upon the body of Haridāsa Ṭhākura; vālu-sand; diyā-putting; upare-on top; piṇḍā bāṅdhāilā-constructed a platform; caudike-all around; piṇḍera-the platform; mahā āvaraṇa kailā-made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

tāhā beḍi' prabhu kailā kīrtana, nartana
hari-dhvani-kolāhale bharila bhuvana

SYNONYMS

tāhā-that; beḍi'-surrounding; prabhu-Śrī Caitanya Mahāprabhu; kailā-performed; kīrtana nartana-chanting and dancing; hari-dhvani-kolāhale-the tumultuous sound of the holy name of Hari; bharila-filled; bhuvana-the entire universe.

TRANSLATION

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

TEXT 71

tabe mahāprabhu saba bhakta-gaṇa-saṅge
samudre karilā snāna-jala-keli raṅge

SYNONYMS

tabe-thereupon; mahāprabhu-Śrī Caitanya Mahāprabhu; saba-all; bhakta-gaṇa-saṅge-with the devotees; samudre-in the sea; karilā snāna-took a bath; jala-keli-playing in the water; raṅge-in great jubilation.

TRANSLATION

After saṅkīrtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

TEXT 72

haridāse pradakṣiṇa kari' āila siṁha-dvāre
hari-kīrtana-kolāhala sakala nagare

SYNONYMS

haridāse-Haridāsa; pradakṣiṇa kari'-circumambulating; āila siṁha-dvāre-came to the gate of Jagannātha temple known as Siṁha-dvāra; hari-kīrtana-kolāhala-the tumultuous sound of congregational chanting; sakala nagare-all over the city.

TRANSLATION

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Siṁha-dvāra gate of the Jagannātha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

siṁha-dvāre āsi' prabhu pasārira ṭhāñi
āñcala pātiyā prasāda māgilā tathāi

SYNONYMS

siṁha-dvāre āsi'-coming in front of the Siṁha-dvāra; prabhu-Śrī Caitanya Mahāprabhu; pasārira ṭhāñi-from all the shopkeepers; āñcala pātiyā-spreading His cloth; prasāda-Jagannātha's prasāda; māgilā-begged; tathāi-there.

TRANSLATION

Approaching the Siṁha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

TEXT 74

'haridāsa-ṭhākurera mahotsavera tare
prasāda māgiye bhikṣā deha' ta' āmāre'

SYNONYMS

haridāsa-ṭhākurera-of Haridāsa Ṭhākura; mahotsavera tare-for holding a festival; prasāda māgiye-I am begging prasāda; bhikṣā deha'-please give alms; ta'-certainly; āmāre-unto Me.

TRANSLATION

"I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."

TEXT 75

śuniyā pasāri saba cāṅgaḍā uṭhāñā
prasāda dite āse tārā ānandita hañā

SYNONYMS

śuniyā-hearing; pasāri-the shopkeepers; saba-all; cāṅgaḍā uṭhāñā-taking a big basket; prasāda dite-to deliver the prasāda; āse-come forward; tāra-they; ānandita hañā-in great jubilation.

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of prasāda, which they jubilantly delivered to Lord Caitanya.

TEXT 76

svarūpa-gosāñi pasārike niṣedhila
cāṅgaḍā lañā pasāri pasāre vasila

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; pasārike-the shopkeepers; niṣedhila-forbade; cāṅgaḍā lañā-taking the baskets; pasāri-shopkeepers; pasāre vasila-sat down in their shops.

TRANSLATION

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77

svarūpa-gosāñi prabhure ghara pāṭhāilā
cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; prabhure-Śrī Caitanya Mahāprabhu; ghara pāṭhāilā-sent to His residence; cāri vaiṣṇava-four Vaiṣṇavas; cāri pichāḍā-four carrier servants; saṅge rākhilā-he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78

svarūpa-gosāñi kahilena saba pasārire
eka eka dravyera eka eka puñjā deha' more

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; kahilena-said; saba pasārire-to all the shopkeepers; eka eka dravyera-of each particular type of prasāda; eka eka puñjā-four palmfuls; deha' more-deliver to me.

TRANSLATION

Svarūpa Dāmodara said to all the shopkeepers, "Deliver to me four palmfuls of prasāda from each and every item."

TEXT 79

ei-mate nānā prasāda bojhā bāndhāñā
lañā āilā cāri janera mastake caḍāñā

SYNONYMS

ei-mate-in this way; nānā-various; prasāda-prasāda; bojhā-load; bāndhāñā-packing; lañā āilā-brought; cāri janera-of the four persons; mastake-on the heads; caḍāñā-mounting.

TRANSLATION

In this way varieties of prasāda were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

vāṇīnātha paṭṭanāyaka prasāda ānilā
kāśī-miśra aneka prasāda pāṭhāilā

SYNONYMS

vāṇīnātha paṭṭanāyaka-Vāṇīnātha Paṭṭanāyaka; prasāda-prasāda; ānilā-brought in; kāśī-miśra-Kāśī Miśra; aneka prasāda-varieties of prasāda; pāṭhāilā-sent.

TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāṇīnātha Paṭṭanāyaka, as well as Kāśī Miśra, sent large quantities.

TEXT 81

saba vaiṣṇave prabhu vasāilā sāri sāri
āpane pariveśe prabhu lañā janā cāri

SYNONYMS

saba vaiṣṇave-all the Vaiṣṇavas; prabhu-Śrī Caitanya Mahāprabhu; vasāilā-made to sit down; sāri sāri-in lines; āpane-personally; pariveśe-distributes; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; janā cāri-four men.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

TEXT 82

mahāprabhura śrī-haste alpa nā āise
eka eka pāte pañca-janāra bhakṣya pariveśe

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; śrī-haste-in the transcendental hands; alpa-a small quantity; nā āise-did not come; eka eka pāte-on each and every plate; pañca-janāra-of five men; bhakṣya-eatables; pariveśe-He administered.

TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

svarūpa kahe,–"prabhu, vasi' karaha darśana
āmi iṅhā-sabā lañā kari pariveśana

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; prabhu-my Lord; vasi'-sitting down; karaha darśana-watch; āmi-I; iṅhā-sabā lañā-with all these persons; kari pariveśana-shall administer.

TRANSLATION

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasāda."

TEXT 84

svarūpa, jagadānanda, kāśīśvara, śaṅkara
cāri-jana pariveśana kare nirantara

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; jagadānanda-Jagadānanda Paṇḍita; kāśīśvara-Kāśīśvara; śaṅkara-Śaṅkara; cāri-jana-four men; pariveśana kare-administer; nirantara-continuously.

TRANSLATION

The four men-Svarūpa, Jagadānanda, Kāśīśvara and Śaṅkara-distributed the prasāda continuously.

TEXT 85

prabhu nā khāile keha nā kare bhojana
prabhure se dine kāśī-miśrera nimantraṇa

SYNONYMS

prabhu nā khāile-as long as the Lord does not eat; keha nā kare bhojana-no one would eat; prabhure-unto Śrī Caitanya Mahāprabhu; se dine-on that day; kāśī-miśrera-of Kāśī Miśra; nimantraṇa-the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

TEXT 86

āpane kāśī-miśra āilā prasāda lañā
prabhure bhikṣā karāilā āgraha kariyā

SYNONYMS

āpane-personally; kāśī-miśra-Kāśī Miśra; āilā-came; prasāda lañā-taking prasāda; prabhure-to Śrī Caitanya Mahāprabhu; bhikṣā karāilā-delivered prasāda to eat; āgraha kariyā-with great attention.

TRANSLATION

Therefore Kāśī Miśra personally went there and delivered prasāda to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

TEXT 87

purī-bhāratīra saṅge prabhu bhikṣā kailā
sakala vaiṣṇava tabe bhojana karilā

SYNONYMS

purī-bhāratīra saṅge-with Paramānanda Purī and Brahmānanda Bhāratī; prabhu-Śrī Caitanya Mahāprabhu; bhikṣā kailā-honored the prasāda; sakala vaiṣṇava-all the Vaiṣṇavas; tabe-then; bhojana karilā-began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the prasāda. When He began to eat, so did all the Vaiṣṇavas.

TEXT 88

ākaṇṭha pūrāñā sabāya karāilā bhojana
deha' deha' bali' prabhu balena vacana

SYNONYMS

ākaṇṭha pūrāñā-filling to the neck; sabāya-everyone; karāilā bhojana-He made to eat; deha' deha'-give them more, give them more; bali'-saying; prabhu-Śrī Caitanya Mahāprabhu; balena vacana-talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, "Give them more! Give them more!"

TEXT 89

bhojana kariyā sabe kailā ācamana
sabāre parāilā prabhu mālya-candana

SYNONYMS

bhojana kariyā-after eating; sabe-all the devotees; kailā-performed; ācamana-washing of the mouth and hands; sabāre-all of them; parāilā-put on; prabhu-Śrī Caitanya Mahāprabhu; mālya-flower garland; candana-sandalwood pulp.

TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

premāviṣṭa hañā prabhu karena vara-dāna
śuni' bhakta-gaṇera juḍāya manaskāma

SYNONYMS

prema-āviṣṭa hañā-being overwhelmed by ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; karena vara-dāna-offered a benediction; śuni'-hearing; bhakta-gaṇera-of the devotees; juḍāya-became fulfilled; manaḥ-kāma-the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXTS 91-93

"haridāsera vijayotsava ye kaila darśana
ye ihāṅ nṛtya kaila, ye kaila kīrtana
ye tāṅre vālukā dite karila gamana
tāra madhye mahotsave ye kaila bhojana
acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'
haridāsa-daraśane haya aiche 'śakti'

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; vijaya-utsava-the festival of the passing away; ye-anyone who; kaila darśana-has seen; ye-anyone who; ihāṅ-here; nṛtya kaila-danced; ye-anyone who; kaila kīrtana-chanted; ye-anyone who; tāṅre-upon him; vālukā dite-to offer sand; karila gamana-came forward; tāra madhye-in that connection; mahotsave-in the festival; ye-anyone who; kaila bhojana-took prasāda; acire-very soon; ha-ibe-there will be; tā-sabāra-of all of them; kṛṣṇa-prāpti-attainment of Kṛṣṇa; haridāsa-daraśane-by seeing Haridāsa Ṭhākura; haya-there is; aiche-such; śakti-power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: "Anyone who has seen the festival of Śrī Haridāsa Ṭhākura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

TEXT 94

kṛpā kari' kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,–kailā saṅga-bhaṅga

SYNONYMS

kṛpā kari'-being merciful; kṛṣṇa-Lord Kṛṣṇa; more-unto Me; diyāchilā saṅga-gave the association; svatantra-independent; kṛṣṇera-of Lord Kṛṣṇa; icchā-desire; kailā saṅga-bhaṅga-He has broken My association.

TRANSLATION

"Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

TEXT 95

haridāsera icchā yabe ha-ila calite
āmāra śakati tāṅre nārila rākhite

SYNONYMS

haridāsera-of Haridāsa Ṭhākura; icchā-the desire; yabe-when; ha-ila-was; calite-to go away; āmāra śakati-My strength; tāṅre-him; nārila rākhite-could not keep.

TRANSLATION

"When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

TEXT 96

icchā-mātre kailā nija-prāṇa niṣkrāmaṇa
pūrve yena śuniyāchi bhīṣmera maraṇa

SYNONYMS

icchā-mātre-just by desire; kailā-performed; nija-prāṇa-of his life; niṣkrāmaṇa-going away; pūrve-formerly; yena-as; śuniyāchi-we have heard; bhīṣmera maraṇa-the death of Bhīṣmadeva.

TRANSLATION

"Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

TEXT 97

haridāsa āchila pṛthivīra 'śiromaṇi'
tāhā vinā ratna-śūnyā ha-ila medinī

SYNONYMS

haridāsa-Ṭhākura Haridāsa; āchila-was; pṛthivīra-of this world; śiromaṇi-the crown jewel; tāhā vinā-without him; ratna-śūnyā-without the valuable jewel; ha-ila-becomes; medinī-this world.

TRANSLATION

"Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

TEXT 98

'jaya jaya haridāsa' bali' kara hari-dhvani"
eta bali' mahāprabhu nācena āpani

SYNONYMS

jaya jaya-all glories; haridāsa-to Haridāsa Ṭhākura; bali'-saying; kara hari-dhvani-chant the holy name of the Lord; eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; nācena-dances; āpani-personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

TEXT 99

sabe gāya,–"jaya jaya jaya haridāsa
nāmera mahimā yeṅha karilā prakāśa"

SYNONYMS

sabe gāya-everyone chanted; jaya jaya jaya-all glories; haridāsa-to Haridāsa Ṭhākura; nāmera mahimā-the glories of chanting the holy name; yeṅha-who; karilā prakāśa-revealed.

TRANSLATION

Everyone began to chant, "All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!"

TEXT 100

tabe mahāprabhu saba bhakte vidāya dilā
harṣa-viṣāde prabhu viśrāma karilā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; saba bhakte-to all the devotees; vidāya dilā-bade farewell; harṣa-viṣāde-in mixed happiness and distress; prabhu-Śrī Caitanya Mahāprabhu; viśrāma karilā-took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

ei ta' kahiluṅ haridāsera vijaya
yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya

SYNONYMS

ei ta'-thus; kahiluṅ-I have spoken; haridāsera-of Haridāsa Ṭhākura; vijaya-victory; yāhāra śravaṇe-by hearing which; kṛṣṇe-unto Lord Kṛṣṇa; dṛḍha-bhakti-firm devotional service; haya-becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdaśī there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpāḍā in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopīnātha gosvāmīs.

This temple was later sold to someone else, and this party is now maintaining the sevā-pūjā of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329 (A.D. 1922), Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. in the Bhakti-ratnākara it is stated:

śrīnivāsa śīghra samudrera kūle gelā
haridāsa-ṭhākurera samādhi dekhilā
bhūmite paḍiyā kailā praṇati vistara
bhāgavata-gaṇa śrī-samādhi-sannidhāne
śrīnivāse sthira kailā sasneha-vacane
punaḥ śrīnivāsa śrī-samādhi praṇamiyā
ye vilāpa kailā, tā śunile drave hiyā

"Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one's heart melt."

TEXT 102

caitanyera bhakta-vātsalya ihātei jāni
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi

SYNONYMS

caitanyera-of Śrī Caitanya Mahāprabhu; bhakta-vātsalya-affection for His devotees; ihātei-from this; jāni-one can understand; bhakta-vāñchā-the desire of the devotee; pūrṇa kailā-fully satisfied; nyāsi-śiromaṇi-the crown jewel of the sannyāsīs, Śrī Caitanya Mahāprabhu.

TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

TEXT 103

śeṣa-kāle dilā tāṅre darśana-sparśana
tāṅre kole kari' kailā āpane nartana

SYNONYMS

śeṣa-kāle-at the last stage of his life; dilā-gave; tāṅre-to Haridāsa Ṭhākura; darśana-sparśana-interview and touching; tāṅre-him; kole kari'-taking on the lap; kailā-performed; āpane-personally; nartana-dancing.

TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

TEXT 104

āpane śrī-haste kṛpāya tāṅre vālu dilā
āpane prasāda māgi' mahotsava kailā

SYNONYMS

āpane-personally; śrī-haste-with His transcendental hands; kṛpāya-out of His causeless mercy; tāṅre-him; vālu dilā-covered with sand; āpane-personally; prasāda māgi'-begging prasāda; mahotsava kailā-performed a great festival.

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

TEXT 105

mahā-bhāgavata haridāsa–parama-vidvān
e saubhāgya lāgi' āge karilā prayāṇa

SYNONYMS

mahā-bhāgavata-great devotee; haridāsa-Haridāsa Ṭhākura; parama-vidvān-the most learned; e saubhāgya lāgi'-because of his great fortune; āge-first; karilā prayāṇa-he passed away.

TRANSLATION

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

PURPORT

Haridāsa Ṭhākura is mentioned here as the most learned scholar, parama-vidvān. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as parama-vidvān. He personally preached the importance of chanting the Hare Kṛṣṇa mahā-mantra, which is approved by the revealed scriptures.

As stated in the Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

There are nine different processes of devotional service to Kṛṣṇa, the most important being śravaṇaṁ kīrtanam-hearing and chanting. Haridāsa Ṭhākura knew this science very well, and he can therefore be called, technically, sarva-śāstrādhītī. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all śāstra.

TEXT 106

caitanya-caritra ei amṛtera sindhu
karṇa-mana tṛpta kare yāra eka bindu

SYNONYMS

caitanya-caritra-the life and characteristics of Śrī Caitanya Mahāprabhu; ei-this; amṛtera sindhu-the ocean of nectar; karṇa-ear; mana-mind; tṛpta kare-pleases; yāra-of which; eka-one; bindu-drop.

TRANSLATION

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

TEXT 107

bhava-sindhu taribāre āche yāra citta
śraddhā kari' śuna sei caitanya-caritra

SYNONYMS

bhava-sindhu-the ocean of material existence; taribāre-to cross over; āche-is; yāra-whose; citta-desire; śraddhā kari'-with faith and love; śuna-hear; sei-that; caitanya-caritra-life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

TEXT 108

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.

18.6.12 Chapter 12

The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkānta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Purī before the rest of the party arrived.

That year a devotee named Parameśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacīmātā with prasāda and cloth. This year he returned to Purī with a big pot of floral-scented oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

TEXT 1

śrūyatāṁ śrūyatāṁ nityaṁ
gīyatāṁ gīyatāṁ mudā
cintyatāṁ cintyatāṁ bhaktāś

caitanya-caritāmṛtam

SYNONYMS

śrūyatām-let it be heard; śrūyatām-let it be heard; nityam-always; gīyatām-let it be chanted; gīyatām-let it be chanted; mudā-with great happiness; cintyatām-let it be meditated upon; cintyatām-let it be meditated upon; bhaktāḥ-O devotees; caitanya-caritāmṛtam-the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

TEXT 2

jaya jaya śrī-caitanya jaya dayāmaya
jaya jaya nityānanda kṛpā-sindhu jaya

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; dayā-maya-all-merciful; jaya jaya-all glories; nityānanda-to Nityānanda Prabhu; kṛpā-sindhu-the ocean of mercy; jaya-all glories.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

TEXT 3

jayādvaita-candra jaya karuṇā-sāgara
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara

SYNONYMS

jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; karuṇā-sāgara-the ocean of mercy; jaya-all glories; gaura-bhakta-gaṇa-to the devotees of Śrī Caitanya Mahāprabhu; kṛpā-pūrṇa-antara-whose hearts are always filled with mercy.

TRANSLATION

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

TEXT 4

ataḥpara mahāprabhura viṣaṇṇa-antara
kṛṣṇera viyoga-daśā sphure nirantara

SYNONYMS

ataḥpara-thereafter; mahāprabhura-of Śrī Caitanya Mahāprabhu; viṣaṇṇa-antara-morose mind; kṛṣṇera-of Kṛṣṇa; viyoga-daśā-feeling of separation; sphure-manifests; nirantara-continuously.

TRANSLATION

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

TEXT 5

'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!
kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana!'

SYNONYMS

hāhā-O; kṛṣṇa-My dear Kṛṣṇa; prāṇa-nātha-My life and soul; vrajendra-nandana-the son of Mahārāja Nanda; kāhāṅ yāṅa-where shall I go; kāhāṅ pāṅa-where shall I get; muralī-flute; vadana-mouth.

TRANSLATION

The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"

TEXT 6

rātri-dina ei daśā svasti nāhi mane
kaṣṭe rātri goṅāya svarūpa-rāmānanda-sane

SYNONYMS

rātri-dina-day and night; ei daśā-this situation; svasti nāhi mane-no peace of mind; kaṣṭe-with great difficulty; rātri goṅāya-passes the night; svarūpa-rāmānanda-sane-in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 7

ethā gauḍa-deśe prabhura yata bhakta-gaṇa
prabhu dekhibāre sabe karilā gamana

SYNONYMS

ethā-on the other hand; gauḍa-deśe-in Bengal; prabhura-of Śrī Caitanya Mahāprabhu; yata-all; bhakta-gaṇa-devotees; prabhu dekhibāre-to see Śrī Caitanya Mahāprabhu; sabe-all; karilā gamana-went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

TEXT 8

śivānanda-sena āra ācārya-gosāñi
navadvīpe saba bhakta hailā eka ṭhāñi

SYNONYMS

śivānanda-sena-Śivānanda Sena; āra-and; ācārya-gosāñi-Advaita Ācārya; navadvīpe-at Navadvīpa; saba bhakta-all devotees; hailā-became; eka ṭhāñi-assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

TEXT 9

kulīna-grāma-vāsī āra yata khaṇḍa-vāsī
ekatra mililā saba navadvīpe āsi'

SYNONYMS

kulīna-grāma-vāsī-the inhabitants of Kulīna-grāma; āra-as well as; yata-all; khaṇḍa-vāsī-the inhabitants of Khaṇḍa; ekatra-at one place; mililā-met; saba-all of them; navadvīpe āsi'-coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

TEXT 10

nityānanda-prabhure yadyapi ājñā nāi
tathāpi dekhite calena caitanya-gosāñi

SYNONYMS

nityānanda-prabhure-unto Lord Nityānanda; yadyapi-although; ājñā nāi-there was no order; tathāpi-still; dekhite-to see; calena-He went; caitanya-gosāñi-Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

śrīvāsādi cāri bhāi, saṅgete mālinī
ācāryaratnera saṅge tāṅhāra gṛhiṇī

SYNONYMS

śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; cāri bhāi-four brothers; saṅgete mālinī-accompanied by his wife, Mālinī; ācāryaratnera saṅge-and with Ācāryaratna; tāṅhāra gṛhiṇī-his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

TEXT 12

śivānanda-patnī cale tina-putra lañā
rāghava-paṇḍita cale jhāli sājāñā

SYNONYMS

śivānanda-patnī-the wife of Śivānanda; cale-was going; tina-putra lañā -accompanied by her three sons; rāghava-paṇḍita cale-Rāghava Paṇḍita was going; jhāli sājāñā-carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

TEXT 13

datta, gupta, vidyānidhi, āra yata jana
dui-tina śata bhakta karilā gamana

SYNONYMS

datta-Vāsudeva Datta; gupta-Murāri Gupta; vidyānidhi-Vidyānidhi; āra-and; yata jana-all persons; dui-tina śata-two hundred to three hundred; bhakta-devotees; karilā gamana-went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

TEXT 14

śacīmātā dekhi' sabe tāṅra ājñā lañā
ānande calilā kṛṣṇa-kīrtana kariyā

SYNONYMS

śacī-mātā dekhi'-seeing Śacīmātā; sabe-all of them; tāṅra ājñā lañā-taking her permission; ānande-with great jubilation; calilā-they proceeded; kṛṣṇa-kīrtana kariyā-performing congregational chanting.

TRANSLATION

The devotees first saw Śacīmātā and took her permission. Then, in great happiness, they started for Jagannātha Purī, congregationally chanting the holy name of the Lord.

TEXT 15

śivānanda-sena kare ghāṭī-samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNONYMS

śivānanda-sena-Śivānanda Sena; kare-does; ghāṭī-samādhāna-management of payment of tolls; sabāre pālana kari'-maintaining everyone; sukhe-in happiness; lañā-taking; yāna-goes.

TRANSLATION

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Ghāṭī refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

TEXT 16

sabāra saba kārya karena, dena vāsa-sthāna
śivānanda jāne uḍiyā-pathera sandhāna

SYNONYMS

sabāra-of everyone; saba-all; kārya-business; karena-performs; dena-gives; vāsa-sthāna-place of residence; śivānanda-Śivānanda Sena; jāne-knows; uḍiyā-pathera-of the path going to Orissa; sandhāna-junctions.

TRANSLATION

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

TEXT 17

eka-dina saba loka ghāṭiyāle rākhilā
sabā chāḍāñā śivānanda ekalā rahilā

SYNONYMS

eka-dina-one day; saba loka-all the members of the party; ghāṭiyāle rākhilā-were checked by the toll collector; sabā-all of them; chāḍāñā-causing to be let go; śivānanda-Śivānanda Sena; ekalā rahilā-remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

TEXT 18

sabe giyā rahilā grāma-bhitara vṛkṣa-tale
śivānanda vinā vāsa-sthāna nāhi mile

SYNONYMS

sabe-all of them; giyā-going; rahilā-remained; grāma-bhitara-inside a village; vṛkṣa-tale-under a tree; śivānanda vinā-without Śivānanda Sena; vāsa-sthāna-residential quarters; nāhi mile-no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

TEXT 19

nityānanda-prabhu bhokhe vyākula hañā
śivānanda gāli pāḍe vāsā nā pāñā

SYNONYMS

nityānanda-prabhu-Lord Nityānanda Prabhu; bhokhe-became very hungry; vyākula hañā-being disturbed; śivānanda gāli pāḍe-was calling Śivānanda ill names; vāsā nā pāñā-not getting residential quarters.

TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

TEXT 20

'tina putra maruka śivāra, ekhana nā āila
bhokhe mari' genu, more vāsā nā deoyāila'

SYNONYMS

tina putra-three sons; maruka-let them die; śivāra-of Śivānanda Sena; ekhana-here; nā āila-he does not come; bhokhe mari' genu-I am dying from hunger; more-for Me; vāsā-residential place; nā deoyāila-he did not arrange.

TRANSLATION

"Śivānanda Sena has not arranged for My residence," He complained, "and I am so hungry I could die. Because he has not come, I curse his three sons to die."

TEXT 21

śuni' śivānandera patnī kāndite lāgilā
hena-kāle śivānanda ghāṭī haite āilā

SYNONYMS

śuni'-hearing; śivānandera-of Śivānanda Sena; patnī-the wife; kāndite lāgilā-began to cry; hena-kāle-at this time; śivānanda-Śivānanda Sena; ghāṭī haite-from the toll station; āilā-came.

TRANSLATION

Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station.

TEXT 22

śivānandera patnī tāṅre kahena kāndiyā
'putre śāpa dichena gosāñi vāsā nā pāñā'

SYNONYMS

śivānandera-of Śivānanda Sena; patnī-the wife; tāṅre-unto him; kahena-says; kāndiyā-crying; putre-on our sons; śāpa-curse; dichena-awarded; gosāñi-Nityānanda Prabhu; vāsā nā pāñā-not getting His residential quarters.

TRANSLATION

Crying, his wife informed him, ”Lord Nityānanda has cursed our sons to die because His quarters have not been provided.”

TEXT 23

teṅho kahe,–”bāuli, kene maris kāndiyā?
maruka āmāra tina putra tāṅra bālāi lañā”

SYNONYMS

teṅho kahe-he said; bāuli-crazy woman; kene-why; maris-are you dying; kāndiyā-crying; maruka-let die; āmāra-my; tina-three; putra-sons; tāṅra-His; bālāi-inconveniences; lañā-taking.

TRANSLATION

Śivānanda Sena replied, ”You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.”

TEXT 24

eta bali' prabhu-pāśe gelā śivānanda
uṭhi' tāṅre lāthi māilā prabhu nityānanda

SYNONYMS

eta bali'-saying this; prabhu-pāśe-to Nityānanda Prabhu; gelā-went; śivānanda-Śivānanda Sena; uṭhi'-standing up; tāṅre-him; lāthi māilā-kicked; prabhu-the Lord; nityānanda-Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 25

ānandita hailā śivāi pāda-prahāra pāñā
śīghra vāsā-ghara kailā gauḍa-ghare giyā

SYNONYMS

ānandita hailā-became very pleased; śivāi-Śivānanda Sena; pāda-prahāra pāñā-being kicked; śīghra-very soon; vāsā-ghara-residential place; kailā-arranged; gauḍa-ghare-to a milkman's house; giyā-going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

TEXT 26

caraṇe dhariyā prabhure vāsāya lañā gelā
vāsā diyā hṛṣṭa hañā kahite lāgilā

SYNONYMS

caraṇe-the feet; dhariyā-catching; prabhure-Lord Nityānanda Prabhu; vāsāya-to His residence; lañā-taking; gelā-went; vāsā diyā-after giving His residential quarters; hṛṣṭa hañā-being very pleased; kahite lāgilā-began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

TEXT 27

”āji more bhṛtya kari' aṅgīkāra kailā
yemana aparādha bhṛtyera, yogya phala dilā

SYNONYMS

āji-today; more-me; bhṛtya-servant; kari'-as; aṅgīkāra-acceptance; kailā-You have done; yemana-as; aparādha-offense; bhṛtyera-of the servant; yogya-proper; phala-result; dilā-You have given.

TRANSLATION

”Today You have accepted me as Your servant and have properly punished me for my offense.

TEXT 28

'śāsti'-chale kṛpā kara,–e tomāra 'karuṇā'
trijagate tomāra caritra bujhe kon janā?

SYNONYMS

śāsti-chale-on the pretext of chastisement; kṛpā kara-You bestow mercy; e-this; tomāra karuṇā-Your causeless mercy; tri-jagate-within the three worlds; tomāra-Your; caritra-character; bujhe-understands; kon janā-what person.

TRANSLATION

”My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

TEXT 29

brahmāra durlabha tomāra śrī-caraṇa-reṇu
hena caraṇa-sparśa pāila mora adhama tanu

SYNONYMS

brahmāra-by Lord Brahmā; durlabha-almost unattainable; tomāra-Your; śrī-caraṇa-reṇu-dust of the lotus feet; hena-such; caraṇa-sparśa-touch of the lotus feet; pāila-got; mora-my; adhama-most fallen; tanu-body.

TRANSLATION

”The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

TEXT 30

āji mora saphala haila janma, kula, karma
āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma”

SYNONYMS

āji-today; mora-my; sa-phala-successful; haila-became; janma-birth; kula-family; karma-activities; āji-today; pāinu-I have gotten; kṛṣṇa-bhakti-devotional service to Lord Kṛṣṇa; artha-economic development; kāma-satisfaction of the senses; dharma-religion.

TRANSLATION

”Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa.”

TEXT 31

śuni’ nityānanda-prabhura ānandita mana
uṭhi’ śivānande kailā prema-āliṅgana

SYNONYMS

śuni’-hearing; nityānanda-prabhura-of Lord Nityānanda; ānandita-very pleased; mana-mind; uṭhi’-standing up; śivānande-unto Śivānanda Sena; kailā-performed; prema-in love; āliṅgana-embracing.

TRANSLATION

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

TEXT 32

ānandita śivānanda kare samādhāna
ācāryādi-vaiṣṇavere dilā vāsā-sthāna

SYNONYMS

ānandita-pleased; śivānanda-Śivānanda Sena; kare samādhāna-began to arrange things; ācārya-ādi-vaiṣṇavere-unto all the Vaiṣṇavas, headed by Advaita Ācārya; dilā-gave; vāsā-sthāna-residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu’s behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

TEXT 33

nityānanda-prabhura saba caritra–’viparīta’
kruddha hañā lāthi māri’ kare tāra hita

SYNONYMS

nityānanda-prabhura-of Lord Śrī Nityānanda Prabhu; saba caritra-all characteristics; viparīta-contradictory; kruddha hañā-becoming angry; lāthi māri’-kicking; kare-performs; tāra hita-his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu’s characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

śivānandera bhāginā,–śrīkānta-sena nāma
māmāra agocare kahe kari’ abhimāna

SYNONYMS

śivānandera-of Śivānanda Sena; bhāginā-the sister’s son; śrīkānta-sena nāma-named Śrīkānta Sena; māmāra-of his maternal uncle; agocare-in the absence of; kahe-said; kari’ abhimāna-with an offended state of mind.

TRANSLATION

Śivānanda Sena’s nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

”caitanyera pāriṣada mora mātulera khyāti
’ṭhākurālī’ karena gosāñi, tāṅre māre lāthi”

SYNONYMS

caitanyera pāriṣada-associate of Śrī Caitanya Mahāprabhu; mora-my; mātulera-of the maternal uncle; khyāti-reputation; ṭhākurālī-superiority; karena-exhibits; gosāñi-Nityānanda Prabhu; tāṅre-him; māre lāthi-kicks.

TRANSLATION

”My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him.”

TEXT 36

eta bali’ śrīkānta, bālaka āge cali’ yāna
saṅga chāḍi’ āge gelā mahāprabhura sthāna

SYNONYMS

eta bali’-saying this; śrīkānta-the nephew of Śivānanda Sena; bālaka-a boy; āge cali’ yāna-went forward; saṅga chāḍi’-giving up their association; āge-forward; gelā-went; mahāprabhura sthāna-to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

TEXT 37

peṭāṅgi-gāya kare daṇḍavat-namaskāra
govinda kahe,–’śrīkānta, āge peṭāṅgi utāra’

SYNONYMS

peṭāṅgi-shirt and coat; gāya-on the body; kare-performs; daṇḍavat-namaskāra-offering of obeisances; govinda kahe-Govinda said; śrīkānta-my dear Śrīkānta; āge-first; peṭāṅgi utāra-take off your shirt and coat.

TRANSLATION

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, ”My dear Śrīkānta, first take off these garments.”

PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. in the tantras it is said:

vastreṇāvṛta-dehas tu
yo naraḥ praṇamed dharim
śvitrī bhavati mūḍhātmā
sapta janmāni bhāvini

”Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births.”

TEXT 38

prabhu kahe,–”śrīkānta āsiyāche pāñā mano-duḥkha
kichu nā baliha, karuka, yāte ihāra sukha”

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; śrīkānta-Śrīkānta; āsiyāche-has come; pāñā-getting; manaḥ-duḥkha-distress in the mind; kichu-anything; nā baliha-do not say; karuka-let him do; yāte-by which; ihāra-his; sukha-happiness.

TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, ”Don’t bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind.”

TEXT 39

vaiṣṇavera samācāra gosāñi puchilā
eke eke sabāra nāma śrīkānta jānāilā

SYNONYMS

vaiṣṇavera-of all the Vaiṣṇavas; samācāra-news; gosāñi-Śrī Caitanya Mahāprabhu; puchilā-inquired; eke eke-one after another; sabāra-of all of them; nāma-names; śrīkānta-the nephew of Śivānanda Sena; jānāilā-informed.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40

’duḥkha pāñā āsiyāche’–ei prabhura vākya śuni’
jānilā ’sarvajña prabhu’–eta anumāni’

SYNONYMS

duḥkha-unhappiness; pāñā-getting; āsiyāche-he has come; ei-this; prabhura-of Śrī Caitanya Mahāprabhu; vākya-statement; śuni’-hearing; jānilā-could understand; sarvajña prabhu-the Lord is omniscient; eta-this; anumāni’-guessing.

TRANSLATION

When Śrīkānta Sena heard the Lord say,”He is distressed,” he could understand that the Lord is omniscient.

TEXT 41

śivānande lāthi mārilā,–ihā nā kahilā
ethā saba vaiṣṇava-gaṇa āsiyā mililā

SYNONYMS

śivānande-Śivānanda Sena; lāthi mārilā-(Lord Nityānanda) has kicked; ihā-this; nā kahilā-he did not say; ethā-here; saba-all; vaiṣṇava-gaṇa-devotees; āsiyā-coming; mililā-met.

TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nitya-nanda’s kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

TEXT 42

pūrvavat prabhu kailā sabāra milana
strī-saba dūra ha-ite kailā prabhura daraśana

SYNONYMS

pūrva-vat-as previously; prabhu-Śrī Caitanya Mahāprabhu; kailā-performed; sabāra milana-meeting everyone; strī-women; saba-all; dūra ha-ite-from a distance; kailā-performed; prabhura daraśana-seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

vāsā-ghara pūrvavat sabāre deoyāilā
mahāprasāda-bhojane sabāre bolāilā

SYNONYMS

vāsā-ghara-residential quarters; pūrva-vat-as previously; sabāre-unto all of them; deoyāilā-caused to be given; mahā-prasāda-the remnants of food from Jagannātha; bhojane-to eat; sabāre-unto everyone; bolāilā-He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

TEXT 44

śivānanda tina-putre gosāñire milāilā

śivānanda-sambandhe sabāya bahu-kṛpā kailā

SYNONYMS

śivānanda-Śivānanda Sena; tina-putre-three sons; gosāñire-unto Śrī Caitanya Mahāprabhu; milāilā-introduced; śivānanda-sambandhe-because they were sons of Śivānanda Sena; sabāya-unto all of them; bahu-kṛpā kailā-showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45

choṭa-putre dekhi' prabhu nāma puchilā
'paramānanda-dāsa'-nāma sena jānāilā

SYNONYMS

choṭa-putre-the youngest son; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; nāma puchilā-inquired about his name; paramānanda-dāsa-Paramānanda dāsa; nāma-name; sena-Śivānanda Sena; jānāilā-informed.

TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

TEXTS 46-47

pūrve yabe śivānanda prabhu-sthāne āilā
tabe mahāprabhu tāṅre kahite lāgilā
"e-bāra tomāra yei ha-ibe kumāra
'purī-dāsa' bali' nāma dhariha tāhāra

SYNONYMS

pūrve-formerly; yabe-when; śivānanda-Śivānanda Sena; prabhu-sthāne-to the place of Lord Caitanya Mahāprabhu; āilā-came; tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-unto him; kahite lāgilā-began to speak; e-bāra-this time; tomāra-your; yei-that; ha-ibe-will be; kumāra-son; purī-dāsa-Purī dāsa; bali'-as; nāma-name; dhariha-gave; tāhāra-his.

TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, "When this son is born, give him the name Purī dāsa."

TEXT 48

tabe māyera garbhe haya sei ta' kumāra
śivānanda ghare gele, janma haila tāra

SYNONYMS

tabe-at that time; māyera garbhe-the womb of the mother; haya-was; sei ta' kumāra-that son; śivānanda ghare gele-when Śivānanda Sena returned home; janma haila tāra-he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

TEXT 49

prabhu-ājñāya dharilā nāma–'paramānanda-dāsa'
'purī-dāsa' kari' prabhu karena upahāsa

SYNONYMS

prabhu-ājñāya-under the order of Śrī-Caitanya Mahāprabhu; dharilā nāma-held the name; paramānanda-dāsa-Paramānanda dāsa; purī-dāsa-Purī dāsa; kari'-as; prabhu-Śrī Caitanya Mahāprabhu; karena upahāsa-began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

TEXT 50

śivānanda yabe sei bālake milāilā
mahāprabhu pādāṅguṣṭha tāra mukhe dilā

SYNONYMS

śivānanda-Śivānanda Sena; yabe-when; sei-that; bālake-child; milāilā-introduced; mahāprabhu-Mahāprabhu; pāda-aṅguṣṭha-His toe; tāra-his; mukhe-within the mouth; dilā-pushed.

TRANSLATION

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to Antya-līlā, Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

TEXT 51

śivānandera bhāgya-sindhu ke pāibe pāra?
yāṅra saba goṣṭhīke prabhu kahe 'āpanāra'

SYNONYMS

śivānandera-of Śivānanda Sena; bhāgya-sindhu-the ocean of fortune; ke-who; pāibe pāra-can cross over; yāṅra-whose; saba goṣṭhīke-whole family; prabhu-Śrī Caitanya Mahāprabhu; kahe-says; āpanāra-His own.

TRANSLATION

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

TEXT 52

tabe saba bhakta lañā karilā bhojana

govindere ājñā dilā kari' ācamana

SYNONYMS

tabe-then; saba bhakta lañā-with all the devotees; karilā bhojana-took lunch; govindere-unto Govinda; ājñā dilā-gave the order; kari' ācamana-after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

"śivānandera 'prakṛti', putra–yāvat ethāya
āmāra avaśeṣa-pātra tārā yena pāya"

SYNONYMS

śivānandera-of Śivānanda Sena; prakṛti-wife; putra-sons; yāvat-as long as; ethāya-here; āmāra-My; avaśeṣa-pātra-plate of the remnants of food; tārā-all of them; yena-must; pāya-get.

TRANSLATION

"As long as Śivānanda Sena's wife and children stay in Jagannātha Purī," He said, "they must be given the remnants of My food."

TEXT 54

nadīyā-vāsī modaka, tāra nāma–'parameśvara'
modaka vece, prabhura vāṭīra nikaṭa tāra ghara

SYNONYMS

nadīyā-vāsī-inhabitant of the district of Nadia; modaka-one confectioner; tāra nāma-his name; parameśvara-Parameśvara; modaka vece-does the business of a confectioner; prabhura-of Śrī Caitanya Mahāprabhu; vāṭīra nikaṭa-near the house; tāra ghara-his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

TEXT 55

bālaka-kāle prabhu tāra ghare bāra bāra yā'na
dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na

SYNONYMS

bālaka-kāle-when He was a boy; prabhu-Śrī Caitanya Mahāprabhu; tāra ghare-at his house; bāra bāra-again and again; yā'na-used to go; dugdha-milk; khaṇḍa-sweetmeats; modaka deya-the confectioner used to give; prabhu-Lord Śrī Caitanya Mahāprabhu; tāhā-that; khā'na-used to eat.

TRANSLATION

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

TEXT 56

prabhu-viṣaye sneha tāra bālaka-kāla haite
se vatsara seha āila prabhure dekhite

SYNONYMS

prabhu-viṣaye-in regard to Śrī Caitanya Mahāprabhu; sneha-affection; tāra-of Parameśvara Modaka; bālaka-kāla haite-since He was a boy; se vatsara-that year; seha-he also; āila-came; prabhure dekhite-to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

TEXT 57

'parameśvarā muñi' bali' daṇḍavat kaila
tāre dekhi' prabhu prīte tāhāre puchila

SYNONYMS

parameśvarā-Parameśvara; muñi'-I am; bali'-he said; daṇḍavat kaila-offering obeisances; tāre-him; dekhi'-seeing; prabhu-the Lord; prīte-with affection; tāhāre-him; puchila-asked.

TRANSLATION

When he offered his obeisances to the Lord, he said, "I am the same Parameśvara." Upon seeing him, the Lord asked him questions with great affection.

TEXT 58

'parameśvara kuśala hao, bhāla haila, āilā'
'mukundāra mātā āsiyāche, seha prabhure kahilā

SYNONYMS

parameśvara-O Parameśvara; kuśala hao-be blessed; bhāla haila-it is very good; āilā-you have come; mukundāra mātā-the mother of Mukunda; āsiyāche-has come; seha-he; prabhure kahilā-informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Parameśvara, may you be blessed. It is very good that you have come here." Parameśvara then informed the Lord, "Mukundāra Mātā has also come."

TEXT 59

mukundāra mātāra nāma śuni' prabhu saṅkoca hailā
tathāpi tāhāra prīte kichu nā balilā

SYNONYMS

mukundāra mātāra-of the mother of Mukunda; nāma-name; śuni'-hearing; prabhu-Śrī Caitanya Mahāprabhu; saṅkoca hailā-felt some hesitation; tathāpi-still; tāhāra-of Parameśvara; prīte-out of affection; kichu-anything; nā balilā-did not say.

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A sannyāsī is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

TEXT 60

praśraya-pāgala śuddha-vaidagdhī nā jāne
antare sukhī hailā prabhu tāra sei guṇe

SYNONYMS

praśraya-due to indulgence; pāgala-foolish; śuddha-pure; vaidagdhī-etiquette; nā jāne-does not know; antare-within the heart; sukhī hailā-became very happy; prabhu-Śrī Caitanya Mahāprabhu; tāra-his; sei guṇe-by that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. Pāgala means impudence, arrogance, and influence. Vaidagdhī means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

pūrvavat sabā lañā guṇḍicā-mārjana
ratha-āge pūrvavat karilā nartana

SYNONYMS

pūrva-vat-as previously; sabā-all the devotees; lañā-taking; guṇḍicā-mārjana-the cleaning of the Guṇḍicā temple; ratha-āge-in front of the chariot; pūrva-vat-as previously; karilā nartana-danced.

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

TEXT 62

cāturmāsya saba yātrā kailā daraśana
mālinī-prabhṛti prabhure kailā nimantraṇa

SYNONYMS

cāturmāsya-for four months; saba yātrā-all the festivals; kailā daraśana-saw; mālinī-prabhṛti-ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; prabhure-unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa-made invitations.

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

TEXT 63

prabhura priya nānā dravya āniyāche deśa haite
sei vyañjana kari' bhikṣā dena ghara-bhāte

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; priya-dear; nānā dravya-varieties of things; āniyāche-brought; deśa haite-from their country; sei vyañjana kari'-preparing those vegetables; bhikṣā dena-offer food; ghara-bhāte-cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

dine nānā krīḍā kare lañā bhakta-gaṇa
rātrye kṛṣṇa-vicchede prabhu karena rodana

SYNONYMS

dine-during the day; nānā-various; krīḍā kare-performed pastimes; lañā bhakta-gaṇa-with His devotees; rātrye-at night; kṛṣṇa-vicchede-because of separation from Kṛṣṇa; prabhu-Śrī Caitanya Mahāprabhu; karena rodana-cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

TEXT 65

ei-mata nānā-līlāya cāturmāsya gela
gauḍa-deśe yāite tabe bhakte ājñā dila

SYNONYMS

ei-mata-in this way; nānā-līlāya-in various pastimes; cāturmāsya gela-the four months of the rainy season passed; gauḍa-deśe yāite-to return to Bengal; tabe-at that time; bhakte-all the devotees; ājñā dila-Śrī Caitanya Mahāprabhu ordered.

TRANSLATION

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

TEXT 66

saba bhakta karena mahāprabhura nimantraṇa
sarva-bhakte kahena prabhu madhura vacana

SYNONYMS

saba bhakta-all the devotees; karena mahāprabhura nimantraṇa-invite Śrī Caitanya Mahāprabhu to lunch; sarva-bhakte-to all the devotees; kahena-speaks; prabhu-Śrī Caitanya Mahāprabhu; madhura vacana-sweet words.

TRANSLATION

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

"prati-varṣe āisa sabe āmāre dekhite
āsite yāite duḥkha pāo bahu-mate

SYNONYMS

prati-varṣe-every year; āisa-come; sabe-all of you; āmāre dekhite-to see Me; āsite-to come; yāite-to return; duḥkha pāo-you get much trouble; bahu-mate-in various ways.

TRANSLATION

"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

TEXT 68

tomā-sabāra duḥkha jāni' cāhi niṣedhite
tomā-sabāra saṅga-sukhe lobha bāḍe citte

SYNONYMS

tomā-sabāra-of all of you; duḥkha-trouble; jāni'-understanding; cāhi niṣedhite-I want to stop this; tomā-sabāra-of all of you; saṅga-sukhe-for the happiness of association; lobha-desire; bāḍe-increases; citte-in My mind.

TRANSLATION

"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

TEXT 69

nityānande ājñā diluṅ gauḍete rahite
ājñā laṅghi' āilā, ki pāri balite?

SYNONYMS

nityānande-unto Śrī Nityānanda Prabhu; ājñā diluṅ-I ordered; gauḍete rahite-to stay in Bengal; ājñā laṅghi'-transgressing My order; āilā-He has come; ki-what; pāri balite-can I say.

TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

TEXT 70

āilena ācārya-gosāñi more kṛpā kari'
prema-ṛṇe baddha āmi, śudhite nā pāri

SYNONYMS

āilena-has come; ācārya-gosāñi-Advaita Ācārya; more-to Me; kṛpā kari'-giving mercy; prema-of love; ṛṇe-by the debt; baddha āmi-I am bound; śudhite-to pay back; nā pāri-I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

TEXT 71

mora lāgi' strī-putra-gṛhādi chāḍiyā
nānā durgama patha laṅghi' āisena dhāñā

SYNONYMS

mora lāgi'-for Me; strī-wife; putra-sons; gṛha-ādi-home and so on; chāḍiyā-leaving aside; nānā-various; durgama-difficult; patha-paths; laṅghi'-crossing; āisena dhāñā-come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

TEXT 72

āmi ei nīlācale rahi ye vasiyā
pariśrama nāhi mora tomā sabāra lāgiyā

SYNONYMS

āmi-I; ei-this; nīlācale-at Jagannātha Purī; rahi-remain; ye vasiyā-sitting; pariśrama nāhi mora-I have no fatigue; tomā sabāra lāgiyā-due to all of you.

TRANSLATION

"There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

TEXT 73

sannyāsī mānuṣa mora, nāhi kona dhana
ki diyā tomāra ṛṇa karimu śodhana?

SYNONYMS

sannyāsī mānuṣa-in the renounced order of life; mora-My; nāhi-there is not; kona-any; dhana-money; ki-what; diyā-giving; tomāra ṛṇa-the debt to you; karimu śodhana-shall I repay.

TRANSLATION

"I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

TEXT 74

deha-mātra dhana tomāya kailuṅ samarpaṇa
tāhāṅ vikāi, yāhāṅ vecite tomāra mana"

SYNONYMS

deha-body; mātra-only; dhana-asset; tomāya-unto you; kailuṅ samarpaṇa-I have dedicated; tāhāṅ-there; vikāi-I sell; yāhāṅ-where; vecite-to sell; tomāra mana-your mind.

TRANSLATION

"I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property."

TEXT 75

prabhura vacane sabāra dravī-bhūta mana
ajhora-nayane sabe karena krandana

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; vacane-by the words; sabāra-of everyone; dravī-bhūta-melted; mana-hearts; ajhora-incessantly pouring tears; nayane-eyes; sabe-all; karena krandana-were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

prabhu sabāra galā dhari' karena rodana
kāndite kāndite sabāya kailā āliṅgana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; sabāra-of all of them; galā-necks; dhari'-catching; karena rodana-began to cry; kāndite kāndite-crying and crying; sabāya-all of them; kailā āliṅgana-He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

sabāi rahila, keha calite nārila
āra dina pāṅca-sāta ei-mate gela

SYNONYMS

sabāi rahila-all of them stayed; keha calite nārila-no one could move; āra-further; dina pāṅca-sāta-five to seven days; ei-mate-in this way; gela-passed.

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

advaita avadhūta kichu kahe prabhu-pāya
"sahaje tomāra guṇe jagat vikāya

SYNONYMS

advaita-Advaita Prabhu; avadhūta-Nityānanda Prabhu; kichu-something; kahe-said; prabhu-pāya-at the lotus feet of Śrī Caitanya Mahāprabhu; sahaje-naturally; tomāra-Your; guṇe-because of transcendental attributes; jagat vikāya-the whole world is obligated to You.

TRANSLATION

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: "The entire world is naturally obligated to You for Your transcendental attributes.

TEXT 79

ābāra tāte bāndha'–aiche kṛpā-vākya-ḍore
tomā chāḍi' kebā kāhāṅ yāibāre pāre?"

SYNONYMS

ābāra-again; tāte-by that; bāndha'-You bind; aiche-such; kṛpā-merciful; vākya-of words; ḍore-by the rope; tomā chāḍi'-leaving You; kebā-who; kāhāṅ-anywhere; yāibāre pāre-can go.

TRANSLATION

"Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

TEXT 80

tabe prabhu sabākāre prabodha kariyā

sabāre vidāya dilā susthira hañā

SYNONYMS

tabe-thereafter; prabhu-Śrī Caitanya Mahāprabhu; sabākāre-all of them; prabodha kariyā-pacifying; sabāre-to every one of them; vidāya dilā-bade farewell; su-sthira hañā-being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

nityānande kahilā–"tumi nā āsiha bāra-bāra
tathāi āmāra saṅga ha-ibe tomāra"

SYNONYMS

nityānande-unto Nityānanda Prabhu; kahilā-said; tumi-You; nā āsiha-do not come; bāra-bāra-again and again; tathāi-there (in Bengal); āmāra-My; saṅga-association; ha-ibe-there will be; tomāra-Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, "You should not come here again and again. You will have My association in Bengal."

TEXT 82

cale saba bhakta-gaṇa rodana kariyā
mahāprabhu rahilā ghare viṣaṇṇa hañā

SYNONYMS

cale-proceed; saba-all; bhakta-gaṇa-the devotees; rodana kariyā-crying; mahāprabhu-Śrī Caitanya Mahāprabhu; rahilā-remained; ghare-at His place; viṣaṇṇa hañā-being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

TEXT 83

nija-kṛpā-guṇe prabhu bāndhilā sabāre
mahāprabhura kṛpā-ṛṇa ke śodhite pāre?

SYNONYMS

nija-own; kṛpā-guṇe-by the attribute of mercy; prabhu-Śrī Caitanya Mahāprabhu; bāndhilā-bound; sabāre-everyone; mahāprabhura-of Śrī Caitanya Mahāprabhu; kṛpā-ṛṇa-debt for the mercy; ke-who; śodhite pāre-can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

TEXT 84

yāre yaiche nācāya prabhu svatantra īśvara
tāte tāṅre chāḍi' loka yāya deśāntara

SYNONYMS

yāre-whomever; yaiche-as; nācāya-causes to dance; prabhu-Śrī Caitanya Mahāprabhu; svatantra īśvara-the fully independent Personality of Godhead; tāte-therefore; tāṅre-Him; chāḍi'-leaving; loka-people; yāya-go; deśa-antara-to different parts of the country.

TRANSLATION

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

TEXT 85

kāṣṭhera putalī yena kuhake nācāya
īśvara-caritra kichu bujhana nā yāya

SYNONYMS

kāṣṭhera-made of wood; putalī-doll; yena-as; kuhake-a magician; nācāya-causes to dance; īśvara-caritra-the characteristic of the Supreme Personality of Godhead; kichu bujhana nā yāya-no one can understand.

TRANSLATION

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

TEXT 86

pūrva-varṣe jagadānanda 'ai' dekhibāre
prabhu-ājñā lañā āilā nadīyā-nagare

SYNONYMS

pūrva-varṣe-in the previous year; jagadānanda-Jagadānanda Paṇḍita; āi-Śacīmātā; dekhibāre-to see; prabhu-ājñā lañā-taking the permission of Śrī Caitanya Mahāprabhu; āilā-came; nadīyā-nagare-to the city of Nadia.

TRANSLATION

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

TEXT 87

āira caraṇa yāi' karilā vandana
jagannāthera vastra-prasāda kailā nivedana

SYNONYMS

āira-of Śacīmātā; caraṇa-to the lotus feet; yāi'-going; karilā vandana-offered prayers; jagannāthera-of Lord Jagannātha; vastra-prasāda-cloth and prasāda; kailā nivedana-offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasāda of Lord Jagannātha.

TEXT 88

prabhura nāme mātāre daṇḍavat kailā
prabhura vinati-stuti mātāre kahilā

SYNONYMS

prabhura nāme-in the name of Śrī Caitanya Mahāprabhu; mātāre-to His mother; daṇḍavat kailā-he offered obeisances; prabhura-of Śrī Caitanya Mahāprabhu; vinati-stuti-very submissive prayers; mātāre-to His mother; kahilā-he informed.

TRANSLATION

He offered obeisances to Śacīmātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

TEXT 89

jagadānande pāñā mātā ānandita mane
teṅho prabhura kathā kahe, śune rātri-dine

SYNONYMS

jagadānande-Jagadānanda; pāñā-getting; mātā-Śacīmātā; ānandita mane-in great satisfaction; teṅho-he; prabhura kathā-the pastimes of Śrī Caitanya Mahāprabhu; kahe-speaks; śune-listens; rātri-dine-day and night.

TRANSLATION

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

TEXT 90

jagadānanda kahe,–"mātā, kona kona dine
tomāra ethā āsi' prabhu karena bhojane

SYNONYMS

jagadānanda kahe-Jagadānanda said; mātā-mother; kona kona dine-sometimes; tomāra ethā āsi'-coming here to your place; prabhu-the Lord; karena bhojane-accepts food.

TRANSLATION

Jagadānanda Paṇḍita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

bhojana kariyā kahe ānandita hañā
mātā āji khāoyāilā ākaṇṭha pūriyā

SYNONYMS

bhojana kariyā-after eating; kahe-says; ānandita hañā-being very pleased; mātā-mother; āji-today; khāoyāilā-fed; ākaṇṭha-up to the neck; pūriyā-filling.

TRANSLATION

"After eating the food, the Lord says, 'Today, mother has fed Me up to My neck.

TEXT 92

āmi yāi' bhojana kari–mātā nāhi jāne
sākṣāte khāi āmi' teṅho 'svapna' hena māne"

SYNONYMS

āmi-I; yāi'-going; bhojana kari-eat; mātā-mother; nāhi jāne-cannot understand; sākṣāte-directly; khāi āmi'-I eat; teṅho-she; svapna-a dream; hena-as; māne-thinks.

TRANSLATION

"I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.' "

TEXT 93

mātā kahe,–"kata rāndhi uttama vyañjana
nimāñi ihāṅ khāya,–icchā haya mora mana

SYNONYMS

mātā kahe-mother said; kata-how many; rāndhi-I cook; uttama vyañjana-first-class vegetables; nimāñi-Nimāi; ihāṅ-here; khāya-may eat; icchā-desire; haya-is; mora mana-my mind.

TRANSLATION

Śacīmātā said, "I wish Nimāi would eat all the nice vegetables I cook. That is my desire.

TEXT 94

nimāñi khāñāche,–aiche haya mora mana
pāche jñāna haya,–muñi dekhinu 'svapana' "

SYNONYMS

nimāñi khāñāche-Nimāi has eaten; aiche-such; haya-is; mora-my; mana-mind; pāche-afterwards; jñāna haya-I think; muñi-I; dekhinu svapana-saw a dream.

TRANSLATION

"Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming."

TEXT 95

ei-mata jagadānanda śacīmātā-sane
caitanyera sukha-kathā kahe rātri-dine

SYNONYMS

ei-mata-in this way; jagadānanda-Jagadānanda Paṇḍita; śacīmātā-sane-with mother Śacī; caitanyera-of Śrī Caitanya Mahāprabhu; sukha-kathā-words of happiness; kahe-says; rātri-dine-day and night.

TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

TEXT 96

nadīyāra bhakta-gaṇe sabāre mililā
jagadānande pāñā sabe ānandita hailā

SYNONYMS

nadīyāra-of Nadia, or Navadvīpa; bhakta-gaṇe-the devotees; sabāre-all; mililā-met; jagadānande-Jagadānanda; pāñā-getting; sabe-everyone; ānandita hailā-became very happy.

TRANSLATION

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

TEXT 97

ācārya milite tabe gelā jagadānanda
jagadānande pāñā haila ācārya ānanda

SYNONYMS

ācārya milite-to meet Advaita Ācārya; tabe-thereafter; gelā-went; jagadānanda-Jagadānanda; jagadānande pāñā-getting Jagadānanda; haila-became; ācārya-Advaita Ācārya; ānanda-very happy.

TRANSLATION

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

TEXT 98

vāsudeva, murāri-gupta jagadānande pāñā
ānande rākhilā ghare, nā dena chāḍiyā

SYNONYMS

vāsudeva-Vāsudeva; murāri-gupta-Murāri Gupta; jagadānande pāñā-getting Jagadānanda; ānande-in great happiness; rākhilā-kept; ghare-at home; nā dena chāḍiyā-did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Paṇḍita that they kept him at their homes and would not allow him to leave.

TEXT 99

caitanyera marma-kathā śune tāṅra mukhe
āpanā pāsare sabe caitanya-kathā-sukhe

SYNONYMS

caitanyera-of Lord Caitanya Mahāprabhu; marma-kathā-confidential talks; śune-they hear; tāṅra mukhe-through his mouth; āpanā pāsare-forget themselves; sabe-all of them; caitanya-kathā-sukhe-in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

TEXT 100

jagadānanda milite yāya yei bhakta-ghare
sei sei bhakta sukhe āpanā pāsare

SYNONYMS

jagadānanda-Jagadānanda Paṇḍita; milite-to meet; yāya-goes; yei-which; bhakta-ghare-to a devotee's house; sei sei-that; bhakta-devotee; sukhe-in happiness; āpanā pāsare-forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

TEXT 101

caitanyera prema-pātra jagadānanda dhanya
yāre mile sei māne,–'pāiluṅ caitanya'

SYNONYMS

caitanyera-of Śrī Caitanya Mahāprabhu; prema-pātra-recipient of affection; jagadānanda-Jagadānanda Paṇḍita; dhanya-glorious; yāre mile-whomever he meets; sei māne-he understands; pāiluṅ caitanya-I have gotten Lord Caitanya.

TRANSLATION

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, "Now I have gotten the association of Śrī Caitanya Mahāprabhu directly."

TEXT 102

śivānanda-sena-gṛhe yāñā rahilā
'candanādi' taila tāhāṅ eka-mātrā kailā

SYNONYMS

śivānanda-sena-gṛhe-to the house of Śivānanda Sena; yāñā-going; rahilā-remained; candana-ādi taila-oil distilled from sandalwood and other substances; tāhāṅ-there; eka-mātrā-one mātrā (sixteen seers, or seras); kailā-prepared.

TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

sugandhi kariyā taila gāgarī bhariyā
nīlācale lañā āilā yatana kariyā

SYNONYMS

sū-gandhi kariyā-making aromatic; taila-oil; gāgarī-a big pot; bhariyā-filling; nīlācale-to Jagannātha Purī; lañā-taking; āilā-came; yatana kariyā-with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

TEXT 104

govindera ṭhāñi taila dhariyā rākhilā
"prabhu-aṅge diha' taila" govinde kahilā

SYNONYMS

govindera ṭhāñi-in the care of Govinda; taila-the oil; dhariyā rākhilā-was kept; prabhu-aṅge-over the body of Śrī Caitanya Mahāprabhu; diha'-put; taila-oil; govinde kahilā-he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, "Please rub this oil on the body of the Lord."

TEXT 105

tabe prabhu-ṭhāñi govinda kaila nivedana
'jagadānanda candanādi-taila āniyāchena

SYNONYMS

tabe-thereafter; prabhu-ṭhāñi-before Lord Śrī Caitanya Mahāprabhu; govinda-Govinda; kaila nivedana-submitted; jagadānanda-Jagadānanda Paṇḍita; candana-ādi-taila-scented sandalwood oil; āniyāchena-has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, "Jagadānanda Paṇḍita has brought some scented sandalwood oil.

TEXT 106

tāṅra icchā,–prabhu alpa mastake lāgāya
pitta-vāyu-vyādhi-prakopa śānta hañā yāya

SYNONYMS

tāṅra icchā-his desire; prabhu-Śrī Caitanya Mahāprabhu; alpa-very little; mastake lāgāya-smears over the head; pitta-vāyu-vyādhi-of blood pressure due to bile and air; prakopa-severity; śānta hañā yāya-will be decreased.

TRANSLATION

"It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

TEXT 107

eka-kalasa sugandhi taila gauḍete kariyā
ihāṅ āniyāche bahu yatana kariyā"

SYNONYMS

eka-kalasa-one big full jug; su-gandhi taila-scented oil; gauḍete kariyā-manufacturing in Bengal; ihāṅ-here; āniyāche-has brought; bahu yatana kariyā-with great care.

TRANSLATION

"He prepared a large jug of it in Bengal, and with great care he has brought it here."

TEXT 108

prabhu kahe,–"sannyāsīra nāhi taile adhikāra
tāhāte sugandhi taila,–parama dhikkāra!

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu replied; sannyāsīra-for a sannyāsī; nāhi-there is not; taile-with oil; adhikāra-use; tāhāte-over and above this; su-gandhi taila-perfumed oil; parama dhik-kāra-immediately to be rejected.

TRANSLATION

The Lord replied, "A sannyāsī has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the smārta regulative principles:

prātaḥ-snāne vrate śrāddhe
dvādaśyāṁ grahaṇe tathā
madya-lepa-samaṁ tailaṁ
tasmāt tailaṁ vivarjayet

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the śrāddha ceremony, or on dvādaśī day, he may as well pour wine over his body. Therefore, oil should be rejected." This word vrata (vow) is sometimes understood to refer to the sannyāsa-vrata. Raghunandana Bhaṭṭācārya has also said in his book Tithi-tattva:

ghṛtaṁ ca sārṣapaṁ tailaṁ
yat tailaṁ puṣpa-vāsitam
aduṣṭaṁ pakva-tailaṁ ca
tailābhyaṅge ca nityaśaḥ

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by gṛhasthas, householders.

TEXT 109

jagannāthe deha' taila,–dīpa yena jvale
tāra pariśrama haiba parama-saphale"

SYNONYMS

jagannāthe-unto Lord Jagannātha; deha'-deliver; taila-oil; dīpa-lamps; yena-so; jvale-burn; tāra pariśrama-his labor; haiba-will become; parama-saphale-completely successful.

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

TEXT 110

ei kathā govinda jagadānandere kahila
mauna kari' rahila paṇḍita, kichu nā kahila

SYNONYMS

ei kathā-this message; govinda-Govinda; jagadānandere kahila-informed Jagadānanda; mauna kari'-keeping silent; rahila-remained; paṇḍita-Jagadānanda Paṇḍita; kichu-anything; nā kahila-did not reply.

TRANSLATION

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

TEXT 111

dina daśa gele govinda jānāila āra-bāra
paṇḍitera icchā,–'taila prabhu kare aṅgīkāra'

SYNONYMS

dina daśa gele-when ten days passed; govinda-Govinda; jānāila-informed; āra-bāra-again; paṇḍitera icchā-the desire of Jagadānanda Paṇḍita; taila-oil; prabhu-Śrī Caitanya Mahāprabhu; kare aṅgīkāra-accepts.

TRANSLATION

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, "It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil."

TEXT 112

śuni' prabhu kahe kichu sakrodha vacana
mardaniyā eka rākha karite mardana!

SYNONYMS

śuni'-hearing; prabhu-Śrī Caitanya Mahāprabhu; kahe-says; kichu-some; sa-krodha vacana-angry words; mardaniyā-masseur; eka-one; rākha-keep; karite mardana-to give massages.

TRANSLATION

When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?

TEXT 113

ei sukha lāgi' āmi kariluṅ sannyāsa!
āmāra 'sarva-nāśa'–tomā-sabāra 'parihāsa'

SYNONYMS

ei-this; sukha-happiness; lāgi'-for; āmi-I; kariluṅ sannyāsa-have taken to the renounced order; āmāra sarva-nāśa-My ruination; tomā-sabāra-of all of you; parihāsa-joking.

TRANSLATION

"Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict sannyāsī. A sannyāsī is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

TEXT 114

pathe yāite taila-gandha mora yei pābe
'dārī sannyāsī' kari' āmāre kahibe

SYNONYMS

pathe yāite-while passing on the road; taila-gandha-the scent of the oil; mora-My; yei pābe-anyone who smells; dārī sannyāsī-a tantric sannyāsī who keeps women for sense gratification; kari'-as; āmāre kahibe-they will speak of Me.

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women."

TEXT 115

śuni prabhura vākya govinda mauna karilā
prātaḥ-kāle jagadānanda prabhu-sthāne āilā

SYNONYMS

śuni-hearing; prabhura vākya-the statement of Śrī Caitanya Mahāprabhu; govinda-Govinda; mauna karilā-remained silent; prātaḥ-kāle-in the morning; jagadānanda-Jagadānanda Paṇḍita; prabhu-sthāne-to Śrī Caitanya Mahāprabhu; āilā-came.

TRANSLATION

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

TEXT 116

prabhu kahe,–"paṇḍita, taila ānilā gauḍa ha-ite
āmi ta' sannyāsī,–taila nā pāri la-ite

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; paṇḍita-My dear Paṇḍita; taila-oil; ānilā-you have brought; gauḍa ha-ite-from Bengal; āmi-I; ta'-but; sannyāsī-a sannyāsī; taila-oil; nā pāri la-ite-I cannot accept.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, "My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

jagannāthe deha' lañā dīpa yena jvale
tomāra sakala śrama ha-ibe saphale"

SYNONYMS

jagannāthe-unto Lord Jagannātha; deha'-deliver; lañā-taking; dīpa-lamps; yena-so that; jvale-burn; tomāra-your; sakala-all; śrama-labor; ha-ibe sa-phale-will be fruitful.

TRANSLATION

"Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

TEXT 118

paṇḍita kahe,–'ke tomāre kahe mithyā vāṇī
āmi gauḍa haite taila kabhu nāhi āni'

SYNONYMS

paṇḍita kahe-Jagadānanda Paṇḍita said; ke-who; tomāre-unto You; kahe-says; mithyā vāṇī-false stories; āmi-I; gauḍa haite-from Bengal; taila-oil; kabhu nāhi āni'-never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

TEXT 119

eta bali' ghara haite taila-kalasa lañā
prabhura āge āṅgināte phelilā bhāṅgiyā

SYNONYMS

eta bali'-saying this; ghara haite-from the room; taila-kalasa-the jugful of oil; lañā-taking; prabhura āge-in front of Śrī Caitanya Mahāprabhu; āṅgināte-in the courtyard; phelilā-threw; bhāṅgiyā-breaking.

TRANSLATION

After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

TEXT 120

taila bhāṅgi' sei pathe nija-ghara giyā
śuiyā rahilā ghare kapāṭa khiliyā

SYNONYMS

taila bhāṅgi'-breaking the pot of oil; sei-he; pathe-by the path; nija-ghara-to his room; giyā-going; śuiyā rahilā-lay down; ghare-in the room; kapāṭa-the door; khiliyā-bolting closed.

TRANSLATION

After breaking the jug, Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down.

TEXT 121

tṛtīya divase prabhu tāṅra dvāre yāñā
'uṭhaha' paṇḍita'–kari' kahena ḍākiyā

SYNONYMS

tṛtīya divase-on the third day; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-of Jagadānanda Paṇḍita; dvāre-to the door; yāñā-going; uṭhaha'-please get up; paṇḍita-My dear Jagadānanda Paṇḍita; kari'-saying; kahena-said; ḍākiyā-calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, "My dear Jagadānanda Paṇḍita, please get up.

TEXT 122

'āji bhikṣā dibā āmāya kariyā randhane
madhyāhne āsiba, ebe yāi daraśane'

SYNONYMS

āji-today; bhikṣā dibā-give lunch; āmāya-unto Me; kariyā randhane-cooking; madhyāhne āsiba-I shall come at noon; ebe-now; yāi daraśane-I am going to see Lord Jagannātha.

TRANSLATION

"I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

TEXT 123

eta bali' prabhu gelā, paṇḍita uṭhilā
snāna kari' nānā vyañjana randhana karilā

SYNONYMS

eta bali'-saying this; prabhu gelā-Śrī Caitanya Mahāprabhu left; paṇḍita uṭhilā-Jagadānanda Paṇḍita got up; snāna kari'-taking his bath; nānā-various; vyañjana-vegetables; randhana karilā-cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

TEXT 124

madhyāhna kariyā prabhu āilā bhojane
pāda prakṣālana kari' dilena āsane

SYNONYMS

madhyāhna kariyā-after finishing his noon ritualistic ceremonies; prabhu-Śrī Caitanya Mahāprabhu; āilā-came; bhojane-to take lunch; pāda prakṣālana kari'-after washing His feet; dilena āsane-offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

TEXT 125

saghṛta śālyanna kalā-pāte stūpa kailā
kalāra ḍoṅgā bhari' vyañjana caudike dharilā

SYNONYMS

sa-ghṛta-mixed with ghee; śāli-anna-very fine rice; kalā-pāte-on a banana leaf; stūpa kailā-stacked; kalāra ḍoṅgā-pots made of the bark of a banana tree; bhari'-filling; vyañjana-vegetables; cau-dike-all around; dharilā-placed.

TRANSLATION

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

TEXT 126

anna-vyañjanopari tulasī-mañjarī
jagannāthera piṭhā-pānā āge āne dhari'

SYNONYMS

anna-rice; vyañjana-vegetables; upari-on; tulasī-mañjarī-flowers of tulasī; jagannāthera-of Lord Jagannātha; piṭhā-pānā-cakes and sweet rice; āge-in front; āne dhari'-brings.

TRANSLATION

On the rice and vegetables were tulasī flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

TEXT 127

prabhu kahe,–"dvitīya-pāte bāḍa' anna-vyañjana
tomāya āmāya āji ekatra kariba bhojana

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; dvitīya-pāte-on a second leaf; bāḍa'-deliver; anna-vyañjana-cooked rice and vegetables; tomāya āmāya-both you and I; āji-today; ekatra-together; kariba bhojana-will take lunch.

TRANSLATION

The Lord said, "Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together."

TEXT 128

hasta tuli' rahena prabhu, nā karena bhojana
tabe paṇḍita kahena kichu saprema vacana

SYNONYMS

hasta tuli'-raising His hands; rahena prabhu-Śrī Caitanya Mahāprabhu remained; nā karena bhojana-did not eat; tabe-at that time; paṇḍita kahena-Jagadānanda said; kichu-some; sa-prema vacana-words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Paṇḍita, with great affection and love, spoke the following words.

TEXT 129

"āpane prasāda laha, pāche muñi la-imu
tomāra āgraha āmi kemane khaṇḍimu?"

SYNONYMS

āpane-Yourself; prasāda laha-take prasāda; pāche-afterwards; muñi la-imu-I shall take; tomāra-Your; āgraha-insistence; āmi-I; kemane-how; khaṇḍimu-shall disobey.

TRANSLATION

"Please first take prasāda Yourself, and I shall eat later. I shall not refuse Your request."

TEXT 130

tabe mahāprabhu sukhe bhojane vasilā
vyañjanera svāda pāñā kahite lāgilā

SYNONYMS

tabe-thereafter; mahāprabhu-Śrī Caitanya Mahāprabhu; sukhe-in happiness; bhojane vasilā-sat to take His food; vyañjanera svāda-the taste of the vegetables; pāñā-getting; kahite lāgilā-began to say.

TRANSLATION

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

TEXT 131

"krodhāveśera pākera haya aiche svāda!
ei ta' jāniye tomāya kṛṣṇera 'prasāda'

SYNONYMS

krodha-āveśera-in an angry mood; pākera-of cooking; haya-is; aiche-such; svāda-taste; ei ta'-for this reason; jāniye-I can understand; tomāya-unto you; kṛṣṇera prasāda-the mercy of Kṛṣṇa.

TRANSLATION

"Even when you cook in an angry mood," He said, "the food is very tasteful. This shows how pleased Kṛṣṇa is with you.

TEXT 132

āpane khāibe kṛṣṇa, tāhāra lāgiyā
tomāra haste pāka karāya uttama kariyā

SYNONYMS

āpane-personally; khāibe-will eat; kṛṣṇa-Lord Kṛṣṇa; tāhāra lāgiyā-for that reason; tomāra haste-by your hands; pāka karāya-causes to cook; uttama kariyā-so nicely.

TRANSLATION

"Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

TEXT 133

aiche amṛta-anna kṛṣṇe kara samarpaṇa
tomāra bhāgyera sīmā ke kare varṇana?"

SYNONYMS

aiche-such; amṛta-anna-nectarean rice; kṛṣṇe-unto Lord Kṛṣṇa; kara samarpaṇa-you offer; tomāra-your; bhāgyera-of fortune; sīmā-limit; ke-who; kare varṇana-can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

TEXT 134

paṇḍita kahe,–"ye khāibe, sei pāka-kartā
āmi-saba–kevala-mātra sāmagrī-āhartā"

SYNONYMS

paṇḍita kahe-the Paṇḍita said; ye khāibe-He who will eat; sei-He; pāka-kartā-the cook; āmi-saba-as far as I am concerned; kevala-mātra-only; sāmagrī-of ingredients; āhartā-collector.

TRANSLATION

Jagadānanda Paṇḍita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

TEXT 135

punaḥ punaḥ paṇḍita nānā vyañjana pariveśe
bhaye kichu nā balena prabhu, khāyena hariṣe

SYNONYMS

punaḥ punaḥ-again and again; paṇḍita-Jagadānanda Paṇḍita; nānā vyañjana-various vegetables; pariveśe-administered; bhaye-out of fear; kichu-anything; nā balena-does not speak; prabhu-Śrī Caitanya Mahāprabhu; khāyena-eats; hariṣe-very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

āgraha kariyā paṇḍita karāilā bhojana
āra dina haite bhojana haila daśa-guṇa

SYNONYMS

āgraha kariyā-with great eagerness; paṇḍita-Jagadānanda Paṇḍita; karāilā bhojana-fed; āra dina-other days; haite-than; bhojana-the eating; haila-was; daśa-guṇa-ten times greater.

TRANSLATION

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

bāra-bāra prabhu uṭhite karena mana
sei-kāle paṇḍita pariveśe vyañjana

SYNONYMS

bāra-bāra-again and again; prabhu-Śrī Caitanya Mahāprabhu; uṭhite-to get up; karena mana-desires; sei-kāle-at that time; paṇḍita-Jagadānanda Paṇḍita; pariveśe-gives; vyañjana-vegetables.

TRANSLATION

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

TEXT 138

kichu balite nārena prabhu, khāyena tarāse
nā khāile jagadānanda karibe upavāse

SYNONYMS

kichu-anything; balite nārena-could not say; prabhu-Śrī Caitanya Mahāprabhu; khāyena-eats; tarāse-out of fear; nā khāile-if He did not eat; jagadānanda-Jagadānanda Paṇḍita; karibe upavāse-would fast.

TRANSLATION

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

TEXT 139

tabe prabhu kahena kari' vinaya-sammāna
'daśa-guṇa khāoyāilā ebe kara samādhāna'

SYNONYMS

tabe-at that time; prabhu-Śrī Caitanya Mahāprabhu; kahena-says; kari'-making; vinaya-sammāna-submissive respect; daśa-guṇa-ten times more; khāoyāilā-you have made to eat; ebe-now; kara samādhāna-please stop.

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop."

TEXT 140

tabe mahāprabhu uṭhi' kailā ācamana
paṇḍita ānila, mukhavāsa, mālya, candana

SYNONYMS

tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; uṭhi'-getting up; kailā ācamana-performed washing of the hands and mouth; paṇḍita-Jagadānanda Paṇḍita; ānila-brought; mukha-vāsa-spices; mālya-flower garland; candana-sandalwood pulp.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland, and sandalwood pulp.

TEXT 141

candanādi lañā prabhu vasilā sei sthāne
'āmāra āge āji tumi karaha bhojane'

SYNONYMS

candana-ādi lañā-accepting the sandalwood pulp and other items; prabhu-Śrī Caitanya Mahāprabhu; vasilā-sat down; sei sthāne-at that place; āmāra āge-in front of Me; āji-now; tumi-you; karaha-perform; bhojane-eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

TEXT 142

paṇḍita kahe,–"prabhu yāi' karuna viśrāma
mui, ebe la-iba prasāda kari' samādhāna

SYNONYMS

paṇḍita kahe-Jagadānanda Paṇḍita said; prabhu-my Lord; yāi'-going; karuna viśrāma-take rest; mui-I; ebe-now; la-iba prasāda-shall take prasāda; kari' samādhāna-after arranging.

TRANSLATION

Jagadānanda replied, "My Lord, You go take rest. I shall take prasāda after I finish making some arrangements.

TEXT 143

rasuira kārya kairāche rāmāi, raghunātha
iṅhā sabāya dite cāhi kichu vyañjana-bhāta"

SYNONYMS

rasuira-of cooking; kārya-the work; kairāche-have done; rāmāi-Rāmāi; raghunātha-Raghunātha Bhaṭṭa; iṅhā-to them; sabāya-all; dite cāhi-I want to give; kichu-some; vyañjana-bhāta-rice and vegetables.

TRANSLATION

"Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables."

TEXT 144

prabhu kahena,–"govinda, tumi ihāṅi rahibā
paṇḍita bhojana kaile, āmāre kahibā"

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu said; govinda-Govinda; tumi-you; ihāṅi rahibā-will stay here; paṇḍita-Jagadānanda Paṇḍita; bhojana kaile-after he has taken his meal; āmāre kahibā-you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, "You remain here. When the Paṇḍita has taken his food, come inform Me.

TEXT 145

eta kahi' mahāprabhu karilā gamana
govindere paṇḍita kichu kahena vacana

SYNONYMS

eta kahi'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; karilā gamana-left; govindere-unto Govinda; paṇḍita-Jagadānanda Paṇḍita; kichu-some; kahena-said; vacana-words.

TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

TEXT 146

"tumi śīghra yāha karite pāda-samvāhane

kahiha,–'paṇḍita ebe vasila bhojane'

SYNONYMS

tumi-you; śīghra-hastily; yāha-go; karite-to perform; pāda-samvāhane-massaging the feet; kahiha-say; paṇḍita-Jagadānanda Paṇḍita; ebe-just now; vasila bhojane-sat down to eat.

TRANSLATION

"Go quickly and massage the Lord's feet," he said. "You may tell Him, 'The Paṇḍita has just sat down to take his meal.'

TEXT 147

tomāre prabhura 'śeṣa' rākhimu dhariyā

prabhu nidrā gele, tumi khāiha āsiyā"

SYNONYMS

tomāre-for you; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-remnants of food; rākhimu-I shall keep; dhariyā-taking; prabhu nidrā gele-when Śrī Caitanya Mahāprabhu is asleep; tumi-you; khāiha āsiyā-come and eat.

TRANSLATION

"I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

TEXT 148

rāmāi, nandāi āra govinda, raghunātha

sabāre bāṅṭiyā dilā prabhura vyañjana-bhāta

SYNONYMS

rāmāi-Rāmāi Paṇḍita; nandāi-Nandāi; āra-and; govinda-Govinda; raghunātha-Raghunātha Bhaṭṭa; sabāre-for all of them; bāṅṭiyā dilā-distributed; prabhura-of Śrī Caitanya Mahāprabhu; vyañjana-bhāta-vegetables and rice.

TRANSLATION

Jagadānanda Paṇḍita thus distributed remnants of the Lord's food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

TEXT 149

āpane prabhura 'śeṣa' karilā bhojana

tabe govindere prabhu pāṭhāilā punaḥ

SYNONYMS

āpane-personally; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-remnants of food; karilā bhojana-ate; tabe-at that time; govindere-Govinda; prabhu-Śrī Caitanya Mahāprabhu; pāṭhāilā-sent; punaḥ-again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

TEXT 150

"dekha,–jagadānanda prasāda pāya ki nā pāya

śīghra āsi' samācāra kahibe āmāya"

SYNONYMS

dekha-see; jagadānanda-Jagadānanda Paṇḍita; prasāda-prasāda; pāya-gets; ki-or; nā-not; pāya-gets; śīghra āsi'-coming hastily; samācāra-the news; kahibe-inform; āmāya-to Me.

TRANSLATION

The Lord told him, "Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know."

TEXT 151

govinda āsi' dekhi' kahila paṇḍitera bhojana

tabe mahāprabhu svastye karila śayana

SYNONYMS

govinda-Govinda; āsi'-coming; dekhi'-seeing; kahila-informed; paṇḍitera bhojana-the eating of Jagadānanda Paṇḍita; tabe-thereupon; mahāprabhu-Śrī Caitanya Mahāprabhu; svastye-in peace; karila śayana-went to sleep.

TRANSLATION

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

TEXT 152

jagadānande-prabhute prema cale ei-mate

satyabhāmā-kṛṣṇe yaiche śuni bhāgavate

SYNONYMS

jagadānande-prabhute-between Jagadānanda Paṇḍita and the Lord; prema-affection; cale-goes on; ei-mate-in this way; satyabhāmā-kṛṣṇe-between Satyabhāmā and Kṛṣṇa; yaiche-as; śuni-we learn; bhāgavate-in the Śrīmad-Bhāgavatam.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

TEXT 153

jagadānandera saubhāgyera ke kahibe sīmā?

jagadānandera saubhāgyera teṅha se upamā

SYNONYMS

jagadānandera-of Jagadānanda Paṇḍita; saubhāgyera-of the fortune; ke-who; kahibe-shall speak; sīmā-the limit; jagadānandera-of Jagadānanda; saubhāgyera-of the fortune; teṅha-he; se-the; upamā-example.

TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

TEXT 154

jagadānandera ’prema-vivarta’ śune yei jana
premera ’svarūpa’ jāne, pāya prema-dhana

SYNONYMS

jagadānandera-of Jagadānanda; prema-vivarta-loving exchange; śune-hears; yei jana-any person who; premera-of love; svarūpa-identity; jāne-he knows; pāya-gets; prema-dhana-the wealth of ecstatic love of Kṛṣṇa.

TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda’s book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

PURPORT

The word vivarta means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. Prema-vivarta is also the name of a book written by Jagadānanda Paṇḍita. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words prema-vivarta to refer to one who reads the book or hears about Jagadānanda Paṇḍita’s relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

TEXT 155

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twelfth Chapter, describing Jagadānanda Paṇḍita’s loving dealings with Śrī Caitanya Mahāprabhu.

18.6.13 Chapter 13

Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his Amṛta-pravāha-bhāṣya. Thinking Śrī Caitanya Mahāprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī’s garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu some gifts from Sanātana Gosvāmī, and the incident of the pīlu fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a deva-dāsī. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that sannyāsīs and Vaiṣṇavas should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Purī after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A partial study of the life of Raghunātha Bhaṭṭa Gosvāmī comprises the end of this chapter.

TEXT 1

kṛṣṇa-viccheda-jātārtyā
kṣīṇe cāpi manas-tanū
dadhāte phullatāṁ bhāvair
yasya taṁ gauram āśraye

SYNONYMS

kṛṣṇa-viccheda-by separation from Kṛṣṇa; jāta-produced; ārtyā-by the pain; kṣīṇe-thin, exhausted; cā-and; api-although; manaḥ-mind; tanū-and body; dadhāte-assumes; phullatām-developed state; bhāvaiḥ-by ecstatic emotions; yasya-of whom; tam-unto Him; gauram-Śrī Caitanya Mahāprabhu; āśraye-I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-unto Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of the Lord!

TEXT 3

hena-mate mahāprabhu jagadānanda-saṅge
nānā-mate āsvādaya premera taraṅge

SYNONYMS

hena-mate-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; jagadānanda-saṅge-in the company of Jagadānanda Paṇḍita; nānā-mate-in various ways; āsvādaya-tastes; premera taraṅge-the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

TEXT 4

kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya
bhāvāveśe prabhu kabhu praphullita haya

SYNONYMS

kṛṣṇa-vicchede-because of separation from Kṛṣṇa; duḥkhe-in unhappiness; kṣīṇa-thin; mana-kāya-mind and body; bhāva-āveśe-by ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; kabhu-sometimes; praphullita haya-becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

kalāra śaralāte, śayana, ati kṣīṇa kāya
śaralāte hāḍa lāge, vyathā haya gāya

SYNONYMS

kalāra śaralāte-on the dry bark of a plantain tree; śayana-lying down; ati-very; kṣīṇa kāya-skinny body; śaralāte-on the dry bark of a plantain tree; hāḍa lāge-bones contact; vyathā-pain; haya-is; gāya-in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

TEXT 6

dekhi' saba bhakta-gaṇa mahā-duḥkha pāya
sahite nāre jagadānanda, sṛjilā upāya

SYNONYMS

dekhi'-seeing; saba bhakta-gaṇa-all the devotees; mahā-duḥkha-great unhappiness; pāya-get; sahite-to tolerate; nāre-was unable; jagadānanda-Jagadānanda Paṇḍita; sṛjilā upāya-devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

TEXT 7

sūkṣma vastra āni' gaurika diyā rāṅgāilā
śimulīra tulā diyā tāhā pūrāilā

SYNONYMS

sūkṣma vastra-fine cloth; āni'-bringing; gaurika-red oxide; diyā-with the help of; rāṅgāilā-made reddish; śimulīra-of the śimula tree; tulā-cotton; diyā-with; tāhā-that; pūrāilā-filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a śimula tree.

TEXT 8

eka tulī-bālisa govindera hāte dilā
'prabhure śoyāiha ihāya'–tāhāre kahilā

SYNONYMS

eka-one; tulī-bālisa-quilt and pillow; govindera-of Govinda; hāte-in the hand; dilā-delivered; prabhure-Śrī Caitanya Mahāprabhu; śoyāiha-ask to lie down; ihāya-on this; tāhāre-to him; kahilā-said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

TEXT 9

svarūpa-gosāñike kahe jagadānanda
'āji āpane yāñā prabhure karāiha śayana'

SYNONYMS

svarūpa-gosāñike-to Svarūpa Dāmodara Gosvāmī; kahe-says; jagadānanda-Jagadānanda Paṇḍita; āji-today; āpane-Your Honor; yāñā-going; prabhure-Śrī Caitanya Mahāprabhu; karāiha śayana-cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, "Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed."

TEXT 10

śayanera kāle svarūpa tāhāṅi rahilā
tulī-bālisa dekhi' prabhu krodhāviṣṭa ha-ilā

SYNONYMS

śayanera kāle-at bedtime; svarūpa-Svarūpa Dāmodara Gosvāmī; tāhāṅi rahilā-remained there; tulī-quilt; bālisa-pillow; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; krodha-āviṣṭa ha-ilā-became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

govindere puchena,–'ihā karāila kon jana?'
jagadānandera nāma śuni' saṅkoca haila mana

SYNONYMS

govindere puchena-He inquired from Govinda; ihā-this; karāila-has made; kon jana-what person; jagadānandera-of Jagadānanda Paṇḍita; nāma-name; śuni'-hearing; saṅkoca-afraid; haila-was; mana-mind.

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

govindere kahi' sei tūli dūra kailā
kalāra śaralā-upara śayana karilā

SYNONYMS

govindere kahi'-by asking Govinda; sei tūli-that quilt; dūra kailā-put aside; kalāra-of a plantain tree; śaralā-upara-on the dry bark; śayana karilā-He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

TEXT 13

svarūpa kahe,–'tomāra icchā, ki kahite pāri?
śayyā upekṣile paṇḍita duḥkha pābe bhārī'

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī said; tomāra icchā-Your will; ki-who; kahite pāri-can say; śayyā upekṣile-if You do not accept the bedding; paṇḍita-Jagadānanda Paṇḍita; duḥkha-unhappiness; pābe-will feel; bhari-great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness."

TEXT 14

prabhu kahena,–"khāṭa eka ānaha pāḍite
jagadānanda cāhe āmāya viṣaya bhuñjāite

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu said; khāṭa-bedstead; eka-one; ānaha-bring; pāḍite-to lie down; jagadānanda-Jagadānanda Paṇḍita; cāhe-wants; āmāya-Me; viṣaya bhuñjāite-to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

TEXT 15

sannyāsī mānuṣa āmāra bhūmite śayana
āmāre khāṭa-tūli-bālisa mastaka-muṇḍana

SYNONYMS

sannyāsī mānuṣa-a person in the renounced order of life; āmāra-My; bhūmite śayana-lying on the floor; āmāre-for Me; khāṭa-bedstead; tūli-quilt; bālisa-pillow; mastaka-muṇḍana-a great shame.

TRANSLATION

"I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

TEXT 16

svarūpa-gosāñi āsi' paṇḍite kahilā
śuni' jagadānanda mane mahā-duḥkha pāilā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; āsi'-returning; paṇḍite kahilā-said to Jagadānanda Paṇḍita; śuni'-hearing; jagadānanda-Jagadānanda Paṇḍita; mane-within the mind; mahā-duḥkha pāilā-felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

TEXT 17

svarūpa-gosāñi tabe sṛjilā prakāra
kadalīra śuṣka-patra ānilā apāra

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; tabe-thereafter; sṛjilā prakāra-devised a means; kadalīra-of banana; śuṣka-patra-dry leaves; ānilā-brought; apāra-in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

nakhe ciri' ciri' tāhā ati sūkṣma kailā
prabhura bahirvāsa duite se saba bharilā

SYNONYMS

nakhe-with the nails; ciri' ciri'-tearing and tearing; tāhā-them; ati-very; sūkṣma-fine; kailā-made; prabhura-of Śrī Caitanya Mahāprabhu; bahirvāsa-covering cloths; duite-in two; se saba-all those; bharilā-filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

TEXT 19

ei-mata dui kailā oḍana-pāḍane
aṅgīkāra kailā prabhu aneka yatane

SYNONYMS

ei-mata-in this way; dui-two pieces; kailā-made; oḍana-pāḍane-one for bedding, one for the pillow; aṅgīkāra kailā-did accept; prabhu-Śrī Caitanya Mahāprabhu; aneka yatane-after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

TEXT 20

tāte śayana karena prabhu,–dekhi' sabe sukhī
jagadānanda–bhitare krodha bāhire mahā-duḥkhī

SYNONYMS

tāte-on that; śayana karena-lies down; prabhu-Śrī Caitanya Mahāprabhu; dekhi'-seeing; sabe sukhī-everyone became happy; jagadānanda-Jagadānanda Paṇḍita; bhitare-within his mind; krodha-angry; bāhire-externally; mahā-duḥkhī-very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

pūrve jagadānandera icchā vṛndāvana yāite
prabhu ājñā nā dena tāṅre, nā pāre calite

SYNONYMS

pūrve-formerly; jagadānandera-of Jagadānanda Paṇḍita; icchā-desire; vṛndāvana yāite-to go to Vṛndāvana; prabhu-Śrī Caitanya Mahāprabhu; ājñā-permission; nā dena-did not give; tāṅre-to him; nā pāre calite-he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

TEXT 22

bhitarera krodha-duḥkha prakāśa nā kaila
mathurā yāite prabhu-sthāne ājñā māgila

SYNONYMS

bhitarera-internal; krodha-duḥkha-anger and unhappiness; prakāśa nā kaila-did not disclose; mathurā yāite-to go to Mathurā; prabhu-sthāne-from Śrī Caitanya Mahāprabhu; ājñā māgila-asked for permission.

TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

TEXT 23

prabhu kahe,–"mathurā yāibā āmāya krodha kari'
āmāya doṣa lāgāñā tumi ha-ibā bhikhāri"

SYNONYMS

prabhu kahe-the Lord said; mathurā yāibā-you would go to Mathurā; āmāya-at Me; krodha kari'-being angry; āmāya-Me; doṣa lāgāñā-accusing; tumi-you; ha-ibā-will become; bhikhārī-a beggar.

TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, "If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me."

TEXT 24

jagadānanda kahe prabhura dhariyā caraṇa
"pūrva haite icchā mora yāite vṛndāvana

SYNONYMS

jagadānanda-Jagadānanda Paṇḍita; kahe-said; prabhura-of Śrī Caitanya Mahāprabhu; dhariyā caraṇa-grasping the lotus feet; pūrva haite-for a very long time; icchā-desire; mora-my; yāite vṛndāvana-to go to Vṛndāvana.

TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana.

TEXT 25

prabhu-ājñā nāhi, tāte nā pāri yāite
ebe ājñā deha', avaśya yāimu niścite"

SYNONYMS

prabhu-ājñā-the permission of Your Lordship; nāhi-not; tāte-therefore; nā pāri yāite-I could not go; ebe-now; ājñā-permission; deha'-give; avaśya-certainly; yāimu-I shall go; niścite-without fail.

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

TEXT 26

prabhu prīte tāṅra gamana nā karena aṅgīkāra
teṅho prabhura ṭhāñi ājñā māge bāra bāra

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; prīte-out of affection; tāṅra-his; gamana-departure; nā karena aṅgīkāra-does not accept; teṅho-he; prabhura ṭhāñi-from Śrī Caitanya Mahāprabhu; ājñā-permission; māge-begs; bāra bāra-again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

TEXT 27

svarūpa-gosāñire paṇḍita kailā nivedana
"pūrva haite vṛndāvana yāite mora mana

SYNONYMS

svarūpa-gosāñire-to Svarūpa Dāmodara Gosvāmī; paṇḍita-Jagadānanda Paṇḍita; kailā nivedana-made his petition; pūrva haite-for a long time; vṛndāvana yāite-to go to Vṛndāvana; mora mana-my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. "For a very long time," he said, "I have wanted to go to Vṛndāvana.

TEXT 28

prabhu-ājñā vinā tāhāṅ yāite nā pāri
ebe ājñā nā dena more, 'krodhe yāha' bali

SYNONYMS

prabhu-ājñā-the permission of Śrī Caitanya Mahāprabhu; vinā-without; tāhāṅ-there; yāite-to go; nā pāri-I am unable; ebe-now; ājñā-permission; nā dena-does not give; more-me; krodhe-in anger; yāha-you go; bali-saying.

TRANSLATION

"I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'

TEXT 29

sahajei mora tāhāṅ yāite mana haya
prabhu-ājñā lañā deha', kariye vinaya"

SYNONYMS

sahejei-naturally; mora-my; tāhāṅ-there; yāite-to go; mana-mind; haya-is; prabhu-ājñā-permission from Śrī Caitanya Mahāprabhu; lañā deha'-kindly get; kariye vinaya-humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

TEXT 30

tabe svarūpa-gosāñi kahe prabhura caraṇe
"jagadānandera icchā baḍa yāite vṛndāvane

SYNONYMS

tabe-thereafter; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; kahe-submits; prabhura caraṇe-at the lotus feet of Śrī Caitanya Mahāprabhu; jagadānandera-of Jagadānanda Paṇḍita; icchā baḍa-intense desire; yāite vṛndāvane-to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

TEXT 31

tomāra ṭhāñi ājñā teṅho māge bāra bāra
ājñā deha',–mathurā dekhi' āise eka-bāra

SYNONYMS

tomāra ṭhāñi-from You; ājñā-permission; teṅho-he; māge-begs; bāra bāra-again and again; ājñā deha'-please give permission; mathurā dekhi'-after seeing Mathurā; āise-comes back; eka-bāra-once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

āire dekhite yaiche gauḍa-deśe yāya
taiche eka-bāra vṛndāvana dekhi' āya"

SYNONYMS

āire-mother Śacī; dekhite-to see; yaiche-as; gauḍa-deśe-to Bengal; yāya-he went; taiche-similarly; eka-bāra-once; vṛndāvana dekhi'-after seeing Vṛndāvana; āya-he can come back.

TRANSLATION

”You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here.”

TEXT 33

svarūpa-gosāñira bole prabhu ājñā dilā
jagadānande bolāñā tāṅre śikhāilā

SYNONYMS

svarūpa-gosāñira-of Svarūpa Dāmodara Gosvāmī; bole-on the request; prabhu-Śrī Caitanya Mahāprabhu; ājñā dilā-gave permission; jagadānande-to Jagadānanda Paṇḍita; bolāñā-calling; tāṅre-to him; śikhāilā-gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

”vārāṇasī paryanta svacchande yāibā pathe
āge sāvadhāne yāibā kṣatriyādi-sāthe

SYNONYMS

vārāṇasī paryanta-up to Vārāṇasī; svacchande-without disturbance; yāibā pathe-you can go on the path; āge-after that; sāvadhāne-with great care; yāibā-you should go; kṣatriya-ādi-sāthe-with the kṣatriyas.

TRANSLATION

”You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the kṣatriyas.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were kṣatriyas to protect travelers.

TEXT 35

kevala gauḍiyā pāile ’bāṭapāḍa’ kari’ bāndhe
saba luṭi’ bāṅdhi’ rākhe, yāite virodhe

SYNONYMS

kevala-alone; gauḍiyā-Bengali; pāile-if gotten; bāṭapāḍa-plundering; kari’-doing; bāndhe-they arrest; saba-everything; luṭi’-taking; bāṅdhi’-arresting; rākhe-keep; yāite virodhe-do not release.

TRANSLATION

”As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

TEXT 36

mathurā gele sanātana-saṅgei rahibā
mathurāra svāmī sabera caraṇa vandibā

SYNONYMS

mathurā gele-when you go to Mathurā; sanātana-saṅgei-in the association of Sanātana Gosvāmī; rahibā-remain; mathurāra svāmī-the leading men of Mathurā; sabera-of all; caraṇa vandibā-worship the feet.

TRANSLATION

”When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

TEXT 37

dūre rahi’ bhakti kariha saṅge nā rahibā
tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā

SYNONYMS

dūre rahi’-keeping apart; bhakti kariha-show devotion; saṅge-in association; nā rahibā-do not stay; tāṅ-sabāra-their; ācāra-behavior; ceṣṭā-endeavors; la-ite nāribā-you cannot take up.

TRANSLATION

”Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of smārta-brāhmaṇas. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of vidhi-mārga (regulative devotional principles) may misunderstand the activities of those on the platform of rāga-mārga (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

sanātana-saṅge kariha vana daraśana
sanātanera saṅga nā chāḍibā eka-kṣaṇa

SYNONYMS

sanātana-saṅge-with Sanātana Gosvāmī; kariha-do; vana daraśana-visiting the twelve forests; sanātanera-of Sanātana Gosvāmī; saṅga-association; nā chāḍibā-do not leave; eka-kṣaṇa-even for a moment.

TRANSLATION

"Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

TEXT 39

śīghra āsiha, tāhāṅ nā rahiha cira-kāla
govardhane nā caḍiha dekhite 'gopāla'

SYNONYMS

śīghra-as soon as possible; āsiha-return; tāhāṅ-there; nā rahiha-do not remain; cira-kāla-for a long time; govardhane-on Govardhana Hill; nā caḍiha-do not climb; dekhite gopāla-to see the Gopāla Deity.

TRANSLATION

"You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

āmiha āsitechi,–kahiha sanātane
āmāra tare eka-sthāna yena kare vṛndāvane"

SYNONYMS

āmiha-I also; āsitechi-am coming; kahiha sanātane-inform Sanātana Gosvāmī; āmāra tare-for Me; eka-sthāna-one place; yena-so; kare-he may make; vṛndāvane-at Vṛndāvana.

TRANSLATION

"Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay."

TEXT 41

eta bali' jagadānande kailā āliṅgana
jagadānanda calilā prabhura vandiyā caraṇa

SYNONYMS

eta bali'-saying this; jagadānande-to Jagadānanda Paṇḍita; kailā-did; āliṅgana-embracing; jagadānanda-Jagadānanda Paṇḍita; calilā-proceeded; prabhura-of Śrī Caitanya Mahāprabhu; vandiyā caraṇa-after worshiping the feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

TEXT 42

saba bhakta-gaṇa-ṭhāñi ājñā māgilā
vana-pathe cali' cali' vārāṇasī āilā

SYNONYMS

saba bhakta-gaṇa-ṭhāñi-from all the devotees; ājñā māgilā-asked permission; vana-pathe cali' cali'-traversing the forest path; vārāṇasī āilā-he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

TEXT 43

tapana-miśra, candraśekhara,–doṅhāre mililā
tāṅra ṭhāñi prabhura kathā sakala-i śunilā

SYNONYMS

tapana-miśra-Tapana Miśra; candra-śekhara-Candraśekhara; doṅhāre mililā-he met both; tāṅra ṭhāñi-from him; prabhura-of Śrī Caitanya Mahāprabhu; kathā-topics; sakala-i-all; śunilā-they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44

mathurāte āsi' mililā sanātane
dui-janera saṅge duṅhe ānandita mane

SYNONYMS

mathurāte āsi'-when he reached Mathurā; mililā sanātane-he met Sanātana Gosvāmī; dui-janera-of both; saṅge-in association; duṅhe-both; ānandita mane-very pleased within their minds.

TRANSLATION

Finally Jagadānanda Paṇḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

TEXT 45

sanātana karāilā tāṅre dvādaśa vana daraśana
gokule rahilā duṅhe dekhi' mahāvana

SYNONYMS

sanātana-Sanātana Gosvāmī; karāilā-made; tāṅre-him; dvādaśa-twelve; vana-forests; daraśana-visiting; gokule-at Gokula; rahilā-remained; duṅhe-both; dekhi'-after seeing; mahā-vana-Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

TEXT 46

sanātanera gophāte duṅhe rahe eka-ṭhāñi
paṇḍita pāka karena devālaye yāi'

SYNONYMS

sanātanera gophāte-in the cave where Sanātana Gosvāmī stayed; duṅhe-both; rahe-stay; eka-ṭhāñi-in one place; paṇḍita-Jagadānanda; pāka karena-cooks; devālaye yāi;-going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Paṇḍita would go cook for himself at a nearby temple.

TEXT 47

sanātana bhikṣā karena yāi' mahāvane
kabhu devālaye, kabhu brāhmaṇa-sadane

SYNONYMS

sanātana-Sanātana Gosvāmī; bhikṣā karena-begs alms; yāi' mahā-vane-going to the vicinity of Mahāvana; kabhu-sometimes; devālaye-in a temple; kabhu-sometimes; brāhmaṇa-sadane-in the house of a brāhmaṇa.

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

TEXT 48

sanātana paṇḍitera kare samādhāna
mahāvane dena āni' māgi' anna-pāna

SYNONYMS

sanātana-Sanātana Gosvāmī; paṇḍitera-of Jagadānanda Paṇḍita; kare samādhāna-gave all kinds of service; mahā-vane-at Mahāvana; dena-gives; āni'-bringing; māgi'-by begging; anna-pāna-food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

TEXT 49

eka-dina sanātane paṇḍita nimantrilā
nitya-kṛtya kari' teṅha pāka caḍāilā

SYNONYMS

eka-dina-one day; sanātane-Sanātana Gosvāmī; paṇḍita nimantrilā-Jagadānanda Paṇḍita invited; nitya-kṛtya kari'-after finishing his routine duties; teṅha-he; pāka caḍāilā-began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

'mukunda sarasvatī' nāma sannyāsī mahā-jane
eka bahirvāsa teṅho dila sanātane

SYNONYMS

mukunda sarasvatī-Mukunda Sarasvatī; nāma-named; sannyāsī-a sannyāsī; mahā-jane-a great personality; eka-one; bahirvāsa-outward covering; teṅho-he; dila-gave; sanātane-to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

TEXT 51

sanātana sei vastra mastake bāndhiyā
jagadānandera vāsā-dvāre vasilā āsiyā

SYNONYMS

sanātana-Sanātana Gosvāmī; sei-that; vastra-cloth; mastake-on the head; bāndhiyā-binding; jagadānandera-of Jagadānanda Paṇḍita; vāsā-dvāre-at the door of the residence; vasilā-sat down; āsiyā-coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

TEXT 52

rātula vastra dekhi' paṇḍita premāviṣṭa ha-ilā
'mahāprabhura prasāda' jāni' tāṅhāre puchilā

SYNONYMS

rātula-red; vastra-cloth; dekhi'-seeing; paṇḍita-Jagadānanda Paṇḍita; prema-āviṣṭa ha-ilā-became overwhelmed in ecstatic love; mahāprabhura prasāda-the blessed gift of Śrī Caitanya Mahāprabhu; jāni'-thinking; tāṅhāre puchilā-inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

TEXT 53

"kāhāṅ pāilā tumi ei rātula vasana?"
'mukunda-sarasvatī' dila,–kahe sanātana

SYNONYMS

kāhāṅ-where; pāilā-did get; tumi-you; ei-this; rātula vasana-red cloth; mukunda-sarasvatī dila-Mukunda Sarasvatī gave; kahe sanātana-Sanātana replied.

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadānanda asked. Sanātana Gosvāmī replied, "Mukunda Sarasvatī gave it to me."

TEXT 54

śuni' paṇḍitera mane krodha upajila
bhātera hāṇḍi hāte lañā mārite āila

SYNONYMS

śuni'-hearing; paṇḍitera-of Jagadānanda Paṇḍita; mane-in the mind; krodha-anger; upajila-arose; bhātera hāṇḍi-the cooking pot; hāte-in his hand; lañā-taking; mārite āila-was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

TEXT 55

sanātana tāṅre jāni' lajjita ha-ilā
balite lāgilā paṇḍita hāṇḍi culāte dharilā

SYNONYMS

sanātana-Sanātana Gosvāmī; tāṅre-him; jāni'-knowing; lajjita ha-ilā-became ashamed; balite lāgilā-began to s peak; paṇḍita-Jagadānanda Paṇḍita; hāṇḍi-the cooking pot; culāte-on the stove; dharilā-kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56

"tumi mahāprabhura hao pārṣada-pradhāna
tomā-sama mahāprabhura priya nāhi āna

SYNONYMS

tumi-you; mahāprabhura-of Śrī Caitanya Mahāprabhu; hao-are; pārṣada-pradhāna-one of the chief associates; tomā-sama-like you; mahāprabhura-of Śrī Caitanya Mahāprabhu; priya-dear; nāhi-is not; āna-other.

TRANSLATION

"You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

TEXT 57

anya sannyāsīra vastra tumi dhara śire
kon aiche haya,–ihā pāre sahibāre?"

SYNONYMS

anya sannyāsīra-of another sannyāsī; vastra-cloth; tumi-you; dhara-keep; śire-on the head; kon-who; aiche haya-is such; ihā-this; pāre sahibāre-can tolerate.

TRANSLATION

"Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?"

TEXT 58

sanātana kahe–"sādhu paṇḍita-mahāśaya!
tomā-sama caitanyera priya keha naya

SYNONYMS

sanātana kahe-Sanātana Gosvāmī said; sādhu-saint; paṇḍita-learned scholar; mahāśaya-a great soul; tomā-sama-like you; caitanyera-of Śrī Caitanya Mahāprabhu; priya-dear; keha naya-no one is.

TRANSLATION

Sanātana Gosvāmī said, "My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

aiche caitanya-niṣṭhā yogya tomāte
tumi nā dekhāile ihā śikhiba ke-mate?

SYNONYMS

aiche-such; caitanya-niṣṭhā-faith in Śrī Caitanya Mahāprabhu; yogya-just befitting; tomāte-in you; tumi nā dekhāile-if you do not show; ihā-this; śikhiba-I shall learn; ke-mate-how.

TRANSLATION

"This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

TEXT 60

yāhā dekhibāre vastra mastake bāndhila
sei apūrva prema ei pratyakṣa dekhila

SYNONYMS

yāhā-which; dekhibāre-to see; vastra-the cloth; mastake bāndhila-I bound on my head; sei-that; apūrva prema-uncommon love; ei-this; pratyakṣa-by direct experience; dekhila-I have seen.

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

TEXT 61

rakta-vastra 'vaiṣṇavera' parite nā yuyāya
kona pravāsīre dimu, ki kāya uhāya?

SYNONYMS

rakta-vastra-saffron clothing; vaiṣṇavera-for a Vaiṣṇava; parite nā yuyāya-is not fit to put on; kona pravāsīre-to some outsider; dimu-I shall give; ki-what; kāya-business; uhāya-with that.

TRANSLATION

"This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a sannyāsī to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a sannyāsī of the Māyāvāda school. Present-day Vaiṣṇava sannyāsīs, however, never think that by accepting the dress of the sannyāsa order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the sannyāsa order to remain an eternal servant of his spiritual master. He accepts the sannyāsa order knowing that he is unequal to his spiritual master, who is a paramahaṁsa, and he thinks that he is unfit to dress like a paramahaṁsa. Therefore a Vaiṣṇava accepts sannyāsa out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a paramahaṁsa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava sannyāsī does not think himself fit to imitate the dress of a paramahaṁsa Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (tṛṇād api sunīcena), one should always think himself in the lowest stage, not on the level of a paramahaṁsa Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the sannyāsa order just to keep himself below the level of a paramahaṁsa Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 62

pāka kari' jagadānanda caitanya samarpilā
dui-jana vasi' tabe prasāda pāilā

SYNONYMS

pāka kari'-after cooking; jagadānanda-Jagadānanda Paṇḍita; caitanya samarpilā-offered to Śrī Caitanya Mahāprabhu; dui-jana-two persons; vasi'-sitting; tabe-then; prasāda-remnants of food; pāilā-took.

TRANSLATION

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

TEXT 63

prasāda pāi anyonye kailā āliṅgana
caitanya-virahe duṅhe karilā krandana

SYNONYMS

prasāda pāi-after eating the remnants of food; anyonye-one another; kailā āliṅgana-they embraced; caitanya-virahe-in separation from Lord Caitanya; duṅhe-both; karilā krandana-cried.

TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

TEXT 64

ei-mata māsa dui rahilā vṛndāvane
caitanya-viraha-duḥkha nā yāya sahane

SYNONYMS

ei-mata-in this way; māsa-months; dui-two; rahilā-remained; vṛndāvane-in Vṛndāvana; caitanya-viraha-of separation from Śrī Caitanya Mahāprabhu; duḥkha-unhappiness; nā yāya sahane-could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

mahāprabhura sandeśa kahilā sanātane
'āmiha āsitechi, rahite kariha eka-sthāne'

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; sandeśa-message; kahilā-said; sanātane-to Sanātana; āmiha āsitechi-I am also coming; rahite-for My stay; kariha eka-sthāne-arrange for one place.

TRANSLATION

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: "I am also coming to Vṛndāvana; please arrange a place for Me to stay."

TEXT 66

jagadānanda-paṇḍita tabe ājñā māgilā
sanātana prabhure kichu bheṭa-vastu dilā

SYNONYMS

jagadānanda-paṇḍita-Jagadānanda Paṇḍita; tabe-at that time; ājñā māgilā-asked permission; sanātana-Sanātana Gosvāmī; prabhure-for Śrī Caitanya Mahāprabhu; kichu-some; bheṭa-vastu-gifts; dilā-presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

rāsa-sthalīra vālu āra govardhanera śilā
śuṣka pakka pīlu-phala āra guñjā-mālā

SYNONYMS

rāsa-sthalīra vālu-sand from the place where Lord Kṛṣṇa held His rāsa dance; āra-and; govardhanera śilā-a stone from Govardhana Hill; śuṣka-dry; pakka-mature; pīlu-phala-pīlu fruit; āra-also; guñjā-mālā-a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-līlā, a stone from Govardhana Hill, dry ripened pīlu fruits and a garland of small conchshells.

TEXT 68

jagadānanda-paṇḍita calilā saba lañā
vyākula hailā sanātana tāṅre vidāya diyā

SYNONYMS

jagadānanda-paṇḍita-Jagadānanda Paṇḍita; calilā-proceeded; saba-all; lañā-taking; vyākula hailā-became very agitated; sanātana-Sanātana Gosvāmī; tāṅre-to him; vidāya diyā-bidding farewell.

TRANSLATION

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

TEXT 69

prabhura nimitta eka-sthāna mane vicārila
dvādaśāditya-ṭilāya eka 'maṭha' pāila

SYNONYMS

prabhura nimitta-for Śrī Caitanya Mahāprabhu; eka-sthāna-one place; mane-within the mind; vicārila-considered; dvādaśāditya-ṭilāya-on the highland named Dvādaśāditya; eka-one; maṭha-temple; pāila-got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

TEXT 70

sei sthāna rākhilā gosāñi saṁskāra kariyā
maṭhera āge rākhilā eka chāuni bāndhiyā

SYNONYMS

sei sthāna-that place; rākhilā-kept reserved; gosāñi-Sanātana Gosvāmī; saṁskāra kariyā-cleansing and repairing; maṭhera āge-in front of the temple; rākhilā-kept; eka-one; chāuni-small hut; bāndhiyā-erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

TEXT 71

śīghra cali' nīlācale gelā jagadānanda
bhakta saha gosāñi hailā parama ānanda

SYNONYMS

śīghra-very quickly; cali'-going; nīlācale-at Jagannātha Purī; gelā-arrived; jagadānanda-Jagadānanda Paṇḍita; bhakta saha-with His devotees; gosāñi-Śrī Caitanya Mahāprabhu; hailā-became; parama ānanda-very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

TEXT 72

prabhura caraṇa vandi' sabāre mililā
mahāprabhu tāṅre dṛḍha āliṅgana kailā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; caraṇa-lotus feet; vandi'-offering prayers to; sabāre mililā-he met everyone; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-to him; dṛḍha-very strong; āliṅgana-embracing; kailā-did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

TEXT 73

sanātanera nāme paṇḍita daṇḍavat kailā
rāsa-sthalīra dhūli ādi saba bheṭa dilā

SYNONYMS

sanātanera-of Sanātana Gosvāmī; nāme-in the name; paṇḍita-Jagadānanda Paṇḍita; daṇḍavat kailā-offered obeisances; rāsa-sthalīra-the arena of the rāsa dance; dhūli-dust; ādi-and other things; saba-all; bheṭa-gifts; dilā-presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

TEXT 74

saba dravya rākhilena, pīlu dilena bāṅṭiyā
'vṛndāvanera phala' bali' khāilā hṛṣṭa hañā

SYNONYMS

saba-all; dravya-gifts; rākhilena-kept; pīlu-the pīlu fruit; dilena-gave; bāṅṭiyā-distributing; vṛndāvanera phala-fruit from Vṛndāvana; bali'-because of; khāilā-ate; hṛṣṭa hañā-with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pīlu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

TEXT 75

ye keha jāne, āṅṭi cuṣite lāgila
ye nā jāne gauḍiyā pīlu cāvāñā khāila

SYNONYMS

ye-those who; keha-some; jāne-knew; āṅṭi-seeds; cuṣite lāgila-began to lick; ye-those who; nā jāne-did not know; gauḍiyā-Bengali devotees; pīlu-the pīlu fruit; cāvāñā-chewing; khāila-ate.

TRANSLATION

Those devotees who were familiar with pīlu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

TEXT 76

mukhe tāra jhāla gela, jihvā kare jvālā
vṛndāvanera 'pīlu' khāite ei eka līlā

SYNONYMS

mukhe tāra-in their mouths; jhāla-the taste of chili; gela-went; jihvā-the tongue; kare jvālā-was burning; vṛndāvanera-of Vṛndāvana; pīlu-the pīlu fruit; khāite-eating; ei-this; eka līlā-a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pīlu fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

TEXT 77

jagadānandera āgamane sabāra ullāsa
ei-mate nīlācale prabhura vilāsa

SYNONYMS

jagadānandera-of Jagadānanda Paṇḍita; āgamane-upon the return; sabāra ullāsa-everyone was jubilant; ei-mate-in this way; nīlācale-at Jagannātha Purī; prabhura-of Śrī Caitanya Mahāprabhu; vilāsa-pastime.

TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

TEXT 78

eka-dina prabhu yameśvara-ṭoṭā yāite
sei-kāle deva-dāsī lāgilā gāite

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā-to the temple of Yameśvara-ṭoṭā; yāite-when He was going; sei-kāle-at that time; deva-dāsī-a female singer of the Jagannātha temple; lāgilā-began; gāite-to sing.

TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

TEXT 79

gujjarī-rāgiṇī lañā sumadhura-svare
'gīta-govinda'-pada gāya jaga-mana hare

SYNONYMS

gujjarī-rāgiṇī-the gujjarī mode of singing; lañā-accompanied by; sumadhura-svare-in a very sweet voice; gīta-govinda-Gīta-govinda, by Jayadeva Gosvāmī; pada-verses; gāya-sings; jaga-mana-the mind of the entire world; hare-attracts.

TRANSLATION

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire world.

TEXT 80

dūre gāna śuni' prabhura ha-ila āveśa
strī, puruṣa, ke gāya,–nā jāne viśeṣa

SYNONYMS

dūre-from a distant place; gāna-song; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; ha-ila-there was; āveśa-ecstatic emotion; strī-woman; puruṣa-man; ke gāya-who sings; nā jāne-could not understand; viśeṣa-particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

tāre milibāre prabhu āveśe dhāilā
pathe 'sijera bāḍi' haya, phuṭiyā calilā

SYNONYMS

tāre-the singer; milibāre-to meet; prabhu-Śrī Caitanya Mahāprabhu; āveśe-in ecstasy; dhāilā-ran; pathe-on the path; sijera bāḍi-thorny hedges; haya-were; phuṭiyā-pricking; calilā-He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

TEXT 82

aṅge kāṅṭā lāgila, kichu nā jānila!
āste-vyaste govinda tāṅra pāchete dhāilā

SYNONYMS

aṅge-on the body; kāṅṭā-thorns; lāgila-touched; kichu-anything; nā jānilā-did not perceive; āste-vyaste-very hastily; govinda-His personal servant; tāṅra-Him; pāchete-behind; dhāilā-ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

TEXT 83

dhāñā yāyena prabhu, strī āche alpa dūre
strī gāya' bali' govinda prabhure kailā kole

SYNONYMS

dhāñā-very hastily; yāyena-was going; prabhu-Śrī Caitanya Mahāprabhu; strī-the woman; āche-was; alpa dūre-within a short distance; strī gāya'-a woman is singing; bali'-saying; govinda-His personal servant; prabhure-Śrī Caitanya Mahāprabhu; kailā kole-held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

TEXT 84

strī-nāma śuni' prabhura bāhya ha-ilā
punarapi sei pathe bāhuḍi' calilā

SYNONYMS

strī-nāma-the word "woman"; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; bāhya-external consciousness; ha-ilā-returned; punarapi-again; sei pathe-on that path; bāhuḍi' calilā-He turned back.

TRANSLATION

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

TEXT 85

prabhu kahe,–"govinda, āji rākhilā jīvana
strī-paraśa haile āmāra ha-ita maraṇa

SYNONYMS

prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; govinda-My dear Govinda; āji-today; rākhilā jīvana-you saved My life; strī-paraśa haile-if I had touched a woman; āmāra-My; ha-ita-there would have been; maraṇa-death.

TRANSLATION

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

TEXT 86

e-ṛṇa śodhite āmi nārimu tomāra"
govinda kahe,–jagannātha rākhena mui kon chāra'?

SYNONYMS

e-ṛṇa-this debt; śodhite-to repay; āmi-I; nārimu-shall not be able; tomāra-to you; govinda kahe-Govinda replied; jagannātha-Lord Jagannātha; rākhena-saves; mui-I; kon chāra-the most insignificant person.

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

TEXT 87

prabhu kahe,–"govinda, mora saṅge rahibā
yāhāṅ tāhāṅ mora rakṣāya sāvadhāna ha-ibā"

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; govinda-My dear Govinda; mora saṅge rahibā-you should always remain with Me; yāhāṅ tāhāṅ-anywhere and everywhere; mora-My; rakṣāya-for protection; sāvadhāna ha-ibā-you should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

TEXT 88

eta bali' leuṭi' prabhu gelā nija-sthāne
śuni' mahā-bhaya ha-ila svarūpādi-mane

SYNONYMS

eta bali'-saying this; leuṭi'-returning; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; nija-sthāne-to His own place; śuni'-hearing; mahā-bhaya-great fear; ha-ila-there was; svarūpa-ādi-mane-in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

TEXT 89

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya
prabhure dekhite calilā chāḍi' sarva kārya

SYNONYMS

ethā-on the other hand; tapana-miśra-putra-the son of Tapana Miśra; raghunātha-bhaṭṭācārya-Raghunātha Bhaṭṭa; prabhure-Śrī Caitanya Mahāprabhu; dekhite-to meet; calilā-proceeded; chāḍi'-giving up; sarva kārya-all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

TEXT 90

kāśī haite calilā teṅho gauḍa-patha diyā
saṅge sevaka cale tāṅra jhāli vahiyā

SYNONYMS

kāśī haite-from Kāśī; calilā-proceeded; teṅho-he; gauḍa-patha diyā-by the path through Bengal; saṅge-along with him; sevaka-one servant; cale-goes; tāṅra-his; jhāli-baggage; vahiyā-carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

TEXT 91

pathe tāre mililā viśvāsa-rāmadāsa
viśvāsa-khānāra kāyastha teṅho rājāra viśvāsa

SYNONYMS

pathe-on the path; tāre-him; mililā-met; viśvāsa-rāmadāsa-Rāmadāsa Viśvāsa; viśvāsa-khānāra-of the governmental accounting department; kāyastha-belonging to the kāyastha class; teṅho-he; rājāra-to the king; viśvāsa-secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king's secretaries.

PURPORT

The word viśvāsa-khānāra kāyastha indicates a secretary or clerk belonging to the kāyastha caste. Kāyasthas were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a kāyastha.

TEXT 92

sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka
parama-vaiṣṇava, raghunātha-upāsaka

SYNONYMS

sarva-śāstre-in all revealed scriptures; pravīṇa-very learned scholar; kāvya-prakāśa-of the famous book Kāvya-prakāśa; adhyāpaka-a teacher; parama-vaiṣṇava-highly advanced devotee; raghunātha-upāsaka-worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word parama-vaiṣṇava, Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

TEXT 93

aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji' calilā jagannātha-daraśane

SYNONYMS

aṣṭa-prahara-twenty-four hours a day; rāma-nāma-the holy name of Lord Rāma; japena-chants; rātri-dine-day and night; sarva-all; tyaji'-giving up; calilā-went; jagannātha-daraśane-to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

TEXT 94

raghunātha-bhaṭṭera sane pathete mililā
bhaṭṭera jhāli māthe kari' vahiyā calilā

SYNONYMS

raghunātha-bhaṭṭera-Raghunātha Bhaṭṭa; sane-with; pathete-on the way; mililā-he met; bhaṭṭera-of Raghunātha Bhaṭṭa; jhāli-baggage; māthe kari'-taking on the head; vahiyā calilā-carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

TEXT 95

nānā sevā kari' kare pāda-samvāhana
tāte raghunāthera haya saṅkucita mana

SYNONYMS

nānā sevā kari'-serving in various ways; kare pāda-samvāhana-massaged his legs; tāte-because of this; raghunāthera-of Raghunātha Bhaṭṭa; haya-there was; saṅkucita mana-hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

TEXT 96

"tumi baḍa loka, paṇḍita, mahā-bhāgavate
sevā nā kariha, sukhe cala mora sāthe"

SYNONYMS

tumi-you; baḍa loka-a great personality; paṇḍita-a learned scholar; mahā-bhāgavate-a great devotee; sevā nā kariha-please do not serve; sukhe-happily; cala-go; mora sāthe-with me.

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

TEXT 97

rāmadāsa kahe,–"āmi śūdra adhama!
'brāhmaṇera sevā',–ei mora nija-dharma

SYNONYMS

rāmadāsa kahe-Rāmadāsa said; āmi-I; śūdra-a śūdra; adhama-most fallen; brāhmaṇera sevā-to serve a brāhmaṇa; ei-this; mora nija-dharma-my own religious duty.

TRANSLATION

Rāmadāsa replied, "I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

TEXT 98

saṅkoca nā kara tumi, āmi–tomāra 'dāsa'
tomāra sevā karile haya hṛdaye ullāsa"

SYNONYMS

saṅkoca-hesitation; nā-not; kara-do; tumi-you; āmi-I; tomāra-your; dāsa-servant; tomāra-your; sevā-service; karile-by rendering; haya-there is; hṛdaye-within the heart; ullāsa-jubilation.

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

TEXT 99

eta bali' jhāli vahena, karena sevane
raghunāthera tāraka-mantra japena rātri-dine

SYNONYMS

eta bali'-saying this; jhāli vahena-carries the baggage; karena sevane-serves; raghunāthera-of Lord Rāmacandra; tāraka-deliverer; mantra-chanting of the holy name; japena-chants; rātri-dine-day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

TEXT 100

ei-mate raghunātha āilā nīlācale
prabhura caraṇe yāñā mililā kutūhale

SYNONYMS

ei-mate-in this way; raghunātha-Raghunātha Bhaṭṭa; āilā-came; nīlācale-to Jagannātha Purī; prabhura caraṇe-to the lotus feet of Śrī Caitanya Mahāprabhu; yāñā-going; mililā-met; kutūhale-in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

TEXT 101

daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe
prabhu 'raghunātha' jāni kailā āliṅgane

SYNONYMS

daṇḍa-paraṇāma kari'-offering obeisances by falling down on the ground; bhaṭṭa-Raghunātha Bhaṭṭa; paḍilā caraṇe-fell at the lotus feet; prabhu-Śrī Caitanya Mahāprabhu; raghunātha-Raghunātha Bhaṭṭa; jāni-knowing; kailā āliṅgane-embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

TEXT 102

miśra āra śekharera daṇḍavat jānāilā
mahāprabhu tāṅ-sabāra vārtā puchilā

SYNONYMS

miśra-of Tapana Miśra; āra-and; śekharera-of Candraśekhara; daṇḍavat-obeisances; jānāilā-he informed; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅ-sabāra-of all of them; vārtā-news; puchilā-inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candraśekhara, and the Lord also inquired about them.

TEXT 103

"bhāla ha-ila āilā, dekha 'kamala-locana'
āji āmāra ethā karibā prasāda bhojana"

SYNONYMS

bhāla ha-ila-it is very good; āilā-you have come; dekha-see; kamala-locana-the lotus-eyed Lord Jagannātha; āji-today; āmāra ethā-at My place; karibā prasāda bhojana-you will accept prasāda.

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place."

TEXT 104

govindere kahi' eka vāsā deoyāilā
svarūpādi bhakta-gaṇa-sane milāilā

SYNONYMS

govindere-to Govinda; kahi'-speaking; eka-one; vāsā-residential place; deoyāilā-caused to be given; svarūpa-ādi-headed by Svarūpa Dāmodara Gosvāmī; bhakta-gaṇa-sane-with the devotees; milāilā-introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accommodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

TEXT 105

ei-mata prabhu-saṅge rahilā aṣṭa-māsa
dine dine prabhura kṛpāya bāḍaye ullāsa

SYNONYMS

ei-mata-in this way; prabhu-saṅge-along with Śrī Caitanya Mahāprabhu; rahilā-remained; aṣṭa-māsa-eight months; dine dine-day after day; prabhura-of Śrī Caitanya Mahāprabhu; kṛpāya-by the mercy; bāḍaye ullāsa-felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

TEXT 106

madhye madhye mahāprabhura karena nimantraṇa
ghara-bhāta karena, āra vividha vyañjana

SYNONYMS

madhye madhye-at intervals; mahāprabhura-to Śrī Caitanya Mahāprabhu; karena nimantraṇa-he makes invitations; ghara-bhāta karena-he cooks rice at home; āra-and; vividha vyañjana-various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

raghunātha-bhaṭṭa–pāke ati sunipuṇa
yei rāndhe, sei haya amṛtera sama

SYNONYMS

raghunātha-bhaṭṭa-Raghunātha Bhaṭṭa; pāke-in cooking; ati su-nipuṇa-very expert; yei rāndhe-whatever he cooked; sei-that; haya-is; amṛtera sama-like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

TEXT 108

parama santoṣe prabhu karena bhojana
prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa

SYNONYMS

parama santoṣe-in great satisfaction; prabhu-Śrī Caitanya Mahāprabhu; karena bhojana-eats; prabhura-of Śrī Caitanya Mahāprabhu; avaśiṣṭa-pātra-the plate of remnants; bhaṭṭera-of Raghunātha Bhaṭṭa; bhakṣaṇa-the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

TEXT 109

rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tāṅre kṛpā nā karilā

SYNONYMS

rāmadāsa-the devotee Rāmadāsa Viśvāsa; yadi-when; prathama-for the first time; prabhure mililā-met Śrī Caitanya Mahāprabhu; mahāprabhu-Śrī Caitanya Mahāprabhu; adhika-much; tāṅre-unto him; kṛpā-mercy; nā karilā-did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

TEXT 110

antare mumukṣu teṅho, vidyā-garvavān
sarva-citta-jñātā prabhu–sarvajña bhagavān

SYNONYMS

antare-within his heart; mumukṣu-desiring liberation; teṅho-he; vidyā-garvavān-very proud of his learning; sarva-citta-jñātā-one who knows the heart of everyone; prabhu-Śrī Caitanya Mahāprabhu; sarva-jña bhagavān-the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

TEXT 111

rāmadāsa kailā tabe nīlācale vāsa
paṭṭanāyaka-goṣṭhīke paḍāya 'kāvya-prakāśa

SYNONYMS

rāmadāsa-Rāmadāsa Viśvāsa; kailā-did; tabe-then; nīlācale vāsa-residence at Jagannātha Purī; paṭṭanāyaka-goṣṭhīke-to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); paḍāya-teaches; kāvya-prakāśa-on the book Kāvya-prakāśa.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvya-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

TEXT 112

aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā
'vivāha nā kariha' bali' niṣedha karilā

SYNONYMS

aṣṭa-māsa-for eight months; rahi'-staying; prabhu-Śrī Caitanya Mahāprabhu; bhaṭṭe-to Raghunātha Bhaṭṭa; vidāya dilā-bid farewell; vivāha nā kariha-do not marry; bali'-saying; niṣedha karilā-he forbade.

TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

TEXT 113

vṛddha mātā-pitāra yāi' karaha sevana
vaiṣṇava-pāśa bhāgavata kara adhyayana

SYNONYMS

vṛddha-old; mātā-pitāra-of the mother and father; yāi'-going back; karaha sevana-engage in service; vaiṣṇava-pāśa-from a pure Vaiṣṇava; bhāgavata-Śrīmad-Bhāgavatam; kara adhyayana-study.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, "When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God."

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrīmad-Bhāgavatam. He advised him to understand Śrīmad-Bhāgavatam not from professional men but from a real bhāgavata, devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life." Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in Śrīmad-Bhāgavatam (5.5.18):

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

"One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband." Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the Bhakti-rasāmṛta-sindhu (1.2.200) confirms the uselessness of serving ordinary parents:

laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-sevānukūlaiva
sa kāryā bhaktim icchatā

"One should perform only those activities-either worldly or prescribed by Vedic rules and regulations-which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the Padma Purāṇa:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear Śrīmad-Bhāgavatam from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read Śrīmad-Bhāgavatam to throngs of people. Many Māyāvādīs have recently begun reciting Śrīmad-Bhāgavatam in Vṛndāvana, and because they can present the Bhāgavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of Śrīmad-Bhāgavatam, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the Śrīmad-Bhāgavatam in life and action. Therefore we advise that anyone who wants to learn the Śrīmad-Bhāgavatam must approach such a realized soul.

TEXT 114

punarapi eka-bāra āsiha nīlācale"
eta bali' kaṇṭha-mālā dilā tāṅra gale

SYNONYMS

punarapi-again, also; eka-bāra-once; āsiha nīlācale-come to Jagannātha Purī; eta bali'-saying this; kaṇṭha-mālā-neck beads; dilā-gave; tāṅra gale-on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, "Come again to Nīlācala [Jagannātha Purī]." After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa's neck.

TEXT 115

āliṅgana kari' prabhu vidāya tāṅre dilā
preme gara gara bhaṭṭa kāndite lāgilā

SYNONYMS

āliṅgana kari'-embracing; prabhu-Śrī Caitanya Mahāprabhu; vidāya tāṅre dilā-bade him farewell; preme-in ecstatic love; gara gara-overwhelmed; bhaṭṭa-Raghunātha Bhaṭṭa; kāndite lāgilā-began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā
vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā

SYNONYMS

svarūpa-ādi-headed by Svarūpa Dāmodara Gosvāmī; bhakta-ṭhāñi-from the devotees; ājñā māgiyā-asking permission; vārāṇasī āilā-returned to Vārāṇasī; bhaṭṭa-Raghunātha Bhaṭṭa; prabhura-of Śrī Caitanya Mahāprabhu; ājñā pāñā-getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

TEXT 117

cāri-vatsara ghare pitā-mātāra sevā kailā
vaiṣṇava-paṇḍita-ṭhāñi bhāgavata paḍilā

SYNONYMS

cāri-vatsara-for four years; ghare-at home; pitā-mātāra-of the father and mother; sevā kailā-rendered service; vaiṣṇava-paṇḍita-ṭhāñi-from a self-realized, advanced Vaiṣṇava; bhāgavata paḍilā-he studied Śrīmad-Bhāgavatam.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

TEXT 118

pitā-mātā kāśī pāile udāsīna hañā
punaḥ prabhura ṭhāñi āilā gṛhādi chāḍiyā

SYNONYMS

pitā-mātā-the father and mother; kāśī pāile-when they passed away at Kāśī (Vārāṇasī); udāsīna hañā-being indifferent; punaḥ-again; prabhura ṭhāñi-to Śrī Caitanya Mahāprabhu; āilā-returned; gṛha-ādi chāḍiyā-leaving all relationships with home.

TRANSLATION

Then his parents died at Kāśī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

TEXT 119

pūrvavat aṣṭa-māsa prabhu-pāśa chilā
aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā

SYNONYMS

pūrva-vat-as previously; aṣṭa-māsa-for eight months; prabhu-pāśa chilā-remained with Śrī Caitanya Mahāprabhu; aṣṭa-māsa rahi'-after staying for eight months; punaḥ-again; prabhu-Śrī Caitanya Mahāprabhu; ājñā dilā-ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

TEXT 120

"āmāra ājñāya, raghunātha, yāha vṛndāvane
tāhāṅ yāñā raha rūpa-sanātana-sthāne

SYNONYMS

āmāra ājñāya-upon My order; raghunātha-My dear Raghunātha; yāha vṛndāvane-go to Vṛndāvana; tāhāṅ yāñā-going there; raha-remain; rūpa-sanātana-sthāne-in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

"My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 121

bhāgavata paḍa, sadā laha kṛṣṇa-nāma
acire karibena kṛpā kṛṣṇa bhagavān"

SYNONYMS

bhāgavata paḍa-read Śrīmad-Bhāgavatam; sadā-always; laha kṛṣṇa-nāma-chant the Hare Kṛṣṇa mantra; acire-very soon; karibena-will bestow; kṛpā-mercy; kṛṣṇa-Lord Kṛṣṇa; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

TEXT 122

eta bali' prabhu tāṅre āliṅgana kailā
prabhura kṛpāte kṛṣṇa-preme matta hailā

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-Raghunātha Bhaṭṭa; āliṅgana kailā-embraced; prabhura-of Śrī Caitanya Mahāprabhu; kṛpāte-by the mercy; kṛṣṇa-preme-in love of Kṛṣṇa; matta hailā-became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

TEXT 123

caudda-hāta jagannāthera tulasīra mālā
chuṭā-pāna-viḍā mahotsave pāñāchilā

SYNONYMS

caudda-hāta-fourteen cubits long; jagannāthera-of Lord Jagannātha; tulasīra mālā-a garland made of tulasī leaves; chuṭā-pāna-viḍā-unspiced betel; mahotsave-at a festival; pāñāchilā-got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasī leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

TEXT 124

sei mālā, chuṭā pāna prabhu tāṅre dilā

'iṣṭa-deva' kari' mālā dhariyā rākhilā

SYNONYMS

sei mālā-that garland; chuṭā pāna-the betel; prabhu-Śrī Caitanya Mahāprabhu; tāṅre dilā-delivered to him; iṣṭa-deva-his worshipable Deity; kari'-accepting as; mālā-that garland; dhariyā rākhilā-kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 125

prabhura ṭhāñi ājñā lañā gelā vṛndāvane
āśraya karilā āsi' rūpa-sanātane

SYNONYMS

prabhura ṭhāñi-from Śrī Caitanya Mahāprabhu; ājñā lañā-taking permission; gelā vṛndāvane-went to Vṛndāvana; āśraya karilā-took shelter; āsi'-coming; rūpa-sanātane-of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

TEXT 126

rūpa-gosāñira sabhāya karena bhāgavata-paṭhana
bhāgavata paḍite preme āulāya tāṅra mana

SYNONYMS

rūpa-gosāñira sabhāya-in the assembly of Rūpa, Sanātana and other

Vaiṣṇavas; karena-performs; bhāgavata-paṭhana-recitation of Śrīmad-Bhāgavatam; bhāgavata paḍite-while reciting Śrīmad-Bhāgavatam; preme-in ecstatic love; āulāya-becomes overwhelmed; tāṅra mana-his mind.

TRANSLATION

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

TEXT 127

aśru, kampa, gadgada prabhura kṛpāte
netra kaṇṭha rodhe bāṣpa, nā pāre paḍite

SYNONYMS

aśru-tears; kampa-trembling; gadgada-faltering of the voice; prabhura-of Śrī Caitanya Mahāprabhu; kṛpāte-by the mercy; netra-eyes; kaṇṭha-neck; rodhe-choked up; bāṣpa-tears; nā pāre paḍite-could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love-tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrīmad Bhāgavatam.

TEXT 128

pika-svara-kaṇṭha, tāte rāgera vibhāga
eka-śloka paḍite phirāya tina-cāri rāga

SYNONYMS

pika-svara-kaṇṭha-a very sweet voice like a cuckoo's; tāte-above that; rāgera-of tunes; vibhāga-division; eka-śloka-one verse; paḍite-reciting; phirāya-changes; tina-cāri rāga-three or four different tunes.

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

TEXT 129

kṛṣṇera saundarya-mādhurya yabe paḍe, śune
premete vihvala tabe, kichui nā jāne

SYNONYMS

kṛṣṇera-of Kṛṣṇa; saundarya-beauty; mādhurya-sweetness; yabe-when; paḍe-recites; śune-hears; premete-in ecstatic love of Kṛṣṇa; vihvala-overwhelmed; tabe-then; kichui-anything; nā jāne-does not know.

TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

TEXT 130

govinda-caraṇe kailā ātma-samarpaṇa
govinda-caraṇāravinda–yāṅra prāṇa-dhana

SYNONYMS

govinda-caraṇe-at the lotus feet of Lord Govinda; kailā ātma-samarpaṇa-he surrendered himself fully; govinda-caraṇa-aravinda-the lotus feet of Lord Govinda; yāṅra-of whom; prāṇa-dhana-the life and soul.

TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

TEXT 131

nija śiṣye kahi' govindera mandira karāilā
vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā

SYNONYMS

nija śiṣye-to his own disciples; kahi'-by speaking; govindera-of Lord Govinda; mandira karāilā-constructed a temple; vaṁśī-flute; makara kuṇḍala-ādi-earrings shaped like sharks, etc.; bhūṣaṇa-ornaments; kari'-preparing; dilā-gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks

TEXT 132

grāmya-vārtā nā śune, nā kahe jihvāya
kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya

SYNONYMS

grāmya-vārtā-common topics; nā śune-he never heard; nā-not; kahe-utters; jihvāya-with his tongue; kṛṣṇa-kathā-topics on Kṛṣṇa; pūjā-ādite-and in worshiping and so on; aṣṭa-prahara yāya-he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

TEXT 133

vaiṣṇavera nindya-karma nāhi pāḍe kāṇe
sabe kṛṣṇa bhajana kare,–ei-mātra jāne

SYNONYMS

vaiṣṇavera-of the Vaiṣṇava; nindya-karma-reproachable activities; nāhi pāḍe kāṇe-he does not hear; sabe-all; kṛṣṇa bhajana kare-are engaged in Kṛṣṇa's service; ei-mātra-only this; jāne-he understands.

TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava ācārya to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a mahā-bhāgavata. Actually, even if one is serving māyā, in a higher sense he is also a servant of Kṛṣṇa. Because māyā is the servant of Kṛṣṇa, anyone serving māyā serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tāṅra dāsa
ye nā māne, tāra haya sei pāpe nāśa

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities." (Cc. Ādi 6.85)

TEXT 134

mahāprabhura datta mālā mananera kāle
prasāda-kaḍāra saha bāndhi lena gale

SYNONYMS

mahāprabhura-by Śrī Caitanya Mahāprabhu; datta-given; mālā-tulasī garland; mananera-of remembering; kāle-at the time; prasāda-kaḍāra-the remnants of Lord Jagannātha; saha-with; bāndhi-binding together; lena-takes; gale-on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

mahāprabhura kṛpāya kṛṣṇa-prema anargala
ei ta' kahiluṅ tāte caitanya-kṛpā-phala

SYNONYMS

mahāprabhura kṛpāya-by the mercy of Śrī Caitanya Mahāprabhu; kṛṣṇa-prema anargala-incessantly overwhelmed with ecstatic love of Kṛṣṇa; ei ta'-thus; kahiluṅ-I have described; tāte-thereby; caitanya-kṛpā-phala-the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

TEXTS 136-137

jagadānandera kahiluṅ vṛndāvana-gamana
tāra madhye deva-dāsīra gāna-śravaṇa
mahāprabhura raghunāthe kṛpā-prema-phala
eka-paricchede tina kathā kahiluṅ sakala

SYNONYMS

jagadānandera-of Jagadānanda Paṇḍita; kahiluṅ-I have described; vṛndāvana-gamana-going to Vṛndāvana; tāra madhye-within that; deva-dāsīra-of the female singer in the temple of Jagannātha; gāna-śravaṇa-hearing of the song; mahāprabhura-of Śrī Caitanya

Mahāprabhu; raghunāthe-unto Raghunātha Bhaṭṭa; kṛpā-by mercy; prema-love; phala-result; eka-paricchede-in one chapter; tina kathā-three topics; kahiluṅ-I have described; sakala-all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

ye ei-sakala kathā śune śraddhā kari'
tāṅre kṛṣṇa-prema-dhana dena gaurahari

SYNONYMS

ye-one who; ei-sakala-all these; kathā-topics; śune-hears; śraddhā kari'-with faith and love; tāṅre-unto him; kṛṣṇa-prema-dhana-the wealth of ecstatic love of Lord Kṛṣṇa; dena-delivers; gaurahari-Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

TEXT 139

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

18.6.14 Chapter 14

Lord Śrī Caitanya Mahāprabhu's Feelings of Separation from Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of Antya-līlā. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadrā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a yogī and described how that yogī was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Siṁha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa mantra, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa mantra to pacify Him.

TEXT 1

kṛṣṇa-viccheda-vibhrāntyā
manasā vapuṣā dhiyā
yad yad vyadhatta gaurāṅgas
tal-leśaḥ kathyate 'dhunā

SYNONYMS

kṛṣṇa-viccheda-of separation from Kṛṣṇa; vibhrāntyā-by the bewilderment; manasā-by the mind; vapuṣā-by the body; dhiyā-by the intelligence; yat yat-whatever; vyadhatta-performed; gaurāṅgaḥ-Śrī Caitanya Mahāprabhu; tat-of that; leśaḥ-a very small fragment; kathyate-is being described; adhunā-now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

TEXT 2

jaya jaya śrī-caitanya svayaṁ bhagavān
jaya jaya gauracandra bhakta-gaṇa-prāṇa

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Śrī Caitanya Mahāprabhu; svayam bhagavān-the Personality of Godhead Himself; jaya jaya-all glories; gaura-candra-to Śrī Caitanya Mahāprabhu; bhakta-gaṇa-prāṇa-the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

TEXT 3

jaya jaya nityānanda caitanya-jīvana
jayādvaitācārya jaya gaura-priyatama

SYNONYMS

jaya jaya-all glories; nityānanda-to Lord Nityānanda; caitanya-jīvana-the life of Śrī Caitanya Mahāprabhu; jaya-all glories; advaita-ācārya-to Advaita Ācārya; jaya-all glories; gaura-priya-tama-very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

TEXT 4

jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa
śakti deha',–kari yena caitanya-varṇana

SYNONYMS

jaya-all glories; svarūpa-to Svarūpa Dāmodara; śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; prabhu-bhakta-gaṇa-to the devotees of the Lord; śakti deha'-please give strength; kari-I can make; yena-so that; caitanya-varṇana-description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

prabhura virahonmāda-bhāva gambhīra
bujhite nā pāre keha, yadyapi haya 'dhīra'

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; viraha-unmāda-of the transcendental madness of separation from Kṛṣṇa; bhāva-emotion; gambhīra-very deep and mysterious; bujhite-to understand; nā pāre keha-no one is able; yadyapi-although; haya-is; dhīra-a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

TEXT 6

bujhite nā pāri yāhā, varṇite ke pāre?
sei bujhe, varṇe, caitanya śakti dena yāṅre

SYNONYMS

bujhite-to understand; nā pāri-not being able; yāhā-subject which; varṇite ke pāre-who can describe; sei bujhe-he can understand; varṇe-can describe; caitanya-Śrī Caitanya Mahāprabhu; śakti-capacity; dena-gives; yāṅre-to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

TEXT 7

svarūpa-gosāñi āra raghunātha-dāsa
ei duira kaḍacāte e-līlā prakāśa

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; āra-and; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; ei duira-of these two; kaḍacāte-in the notebooks; e-līlā-these pastimes; prakāśa-described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named nadīyā-nāgarī has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi
sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

se-kāle e-dui rahena mahāprabhura pāśe
āra saba kaḍacā-kartā rahena dūra-deśe

SYNONYMS

se-kāle-in those days; e-dui-these two; rahena-stayed; mahāprabhura pāśe-with Śrī Caitanya Mahāprabhu; āra-other; saba-all; kaḍacā-kartā-commentators; rahena-remained; dūra-deśe-far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

TEXT 9

kṣaṇe kṣaṇe anubhavi' ei dui-jana
saṅkṣepe bāhulye karena kaḍacā-granthana

SYNONYMS

kṣaṇe kṣaṇe-moment by moment; anubhavi'-understanding; ei dui-jana-these two persons; saṅkṣepe-in brief; bāhulye-elaborately; karena-do; kaḍacā-granthana-compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

TEXT 10

svarūpa–'sūtra-kartā', raghunātha–'vṛttikāra'
tāra bāhulya varṇi–pāṅji-ṭīkā-vyavahāra

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; sūtra-kartā-maker of short codes; raghunātha-Raghunātha dāsa Gosvāmī; vṛttikāra-maker of elaborate explanations; tāra-of those; bāhulya-more elaborately; varṇi-I shall describe; pāṅji-fluffing out (as of cotton); ṭīkā-explanation; vyavahāra-behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāṅji-ṭīkā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

TEXT 11

tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana

SYNONYMS

tāte-therefore; viśvāsa kari'-having faith; śuna-please hear; bhāvera varṇana-description of ecstatic emotions; ha-ibe-there will be; bhāvera-of ecstatic emotions; jñāna-knowledge; pāibā-you will get; prema-dhana-love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

TEXT 12

kṛṣṇa mathurāya gele, gopīra ye daśā haila
kṛṣṇa-vicchede prabhura se daśā upajila

SYNONYMS

kṛṣṇa mathurāya gele-when Lord Kṛṣṇa departed for Mathurā; gopīra-of the gopīs; ye daśā-which condition; haila-was; kṛṣṇa-vicchede-by separation from Kṛṣṇa; prabhura-of Śrī Caitanya Mahāprabhu; se daśā-that situation; upajila-happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

TEXT 13

uddhava-darśane yaiche rādhāra vilāpa
krame krame haila prabhura se unmāda-vilāpa

SYNONYMS

uddhava-darśane-by seeing Uddhava; yaiche-as; rādhāra-of Śrīmatī Rādhārāṇī; vilāpa-lamentation; krame krame-gradually; haila-became; prabhura-of Śrī Caitanya Mahāprabhu; se-that; unmāda-vilāpa-lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

TEXT 14

rādhikāra bhāve prabhura sadā 'abhimāna' sei bhāve āpanāke haya ’rādhā’-jñāna

SYNONYMS

rādhikāra bhāve-in the emotion of Śrīmatī Rādhārāṇī; prabhura-of Śrī Caitanya Mahāprabhu; sadā-always; abhimāna-conception; sei bhāve-under such a conception; āpanāke-upon Himself; haya-becomes; rādhā-jñāna -consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī’s emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word abhimāna, or ”self-conception,” is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu’s conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī’s mood in separation from Kṛṣṇa.

TEXT 15

divyonmāde aiche haya, ki ihā vismaya?
adhirūḍha-bhāve divyonmāda-pralāpa haya

SYNONYMS

divya-unmāde-in transcendental madness; aiche-such; haya-is; ki ihā vismaya-what is the wonder; adhirūḍha-bhāve-in highly elevated love of Kṛṣṇa; divya-unmāda-in transcendental madness; pralāpa-talking; haya-there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendentally mad and talks like a madman.

TEXT 16

etasya mohanākhyasya
gatiṁ kāmapy upeyuṣaḥ
bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā-citra-jalpādyās
tad-bhedā bahavo matāḥ

SYNONYMS

etasya-of this; mohana-ākhyasya-mood known as mohana, or enchanting; gatim-progress; kāmapi-inexplicable; upeyuṣaḥ-having obtained; bhrama-ābhā-resembling bewilderment; kāpi-some; vaicitrī-condition bringing about astonishment; divya-unmāda-transcendental madness; iti-thus; īryate-it is called; udghūrṇā-of the name udghūrṇā; citra-jalpa-of the name citra-jalpa; ādyāḥ-and so on; tat-bhedāḥ-different features of that; bahavaḥ-many; matāḥ-described.

TRANSLATION

”When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of transcendental madness.”

PURPORT

This is a quotation from the Ujjvala-nīlamaṇi (Sthāyibhāva-prakaraṇa 190).

TEXT 17

eka-dina mahāprabhu kariyāchena śayana
kṛṣṇa rāsa-līlā kare,–dekhilā svapana

SYNONYMS

eka-dina-one day; mahāprabhu-Śrī Caitanya Mahāprabhu; kariyāchena śayana-was taking rest; kṛṣṇa-Lord Kṛṣṇa; rāsa-līlā kare-performs rāsa-līlā dance; dekhilā-He saw; svapana-a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18

tribhaṅga-sundara-deha, muralī-vadana
pītāmbara, vana-mālā, madana-mohana

SYNONYMS

tri-bhaṅga-curved in three places; sundara-beautiful; deha-body; muralī-vadana-with a flute to the mouth; pīta-ambara-with yellow garments; vana-mālā-forest flower garlands; madana-mohana-enchanting Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19

maṇḍalī-bandhe gopī-gaṇa karena nartana
madhye rādhā-saha nāce vrajendra-nandana

SYNONYMS

maṇḍalī-bandhe-in a circle; gopī-gaṇa-the gopīs; karena nartana-engaged in dancing; madhye-in the middle; rādhā-saha-with Śrīmatī Rādhārāṇī; nāce-dances; vrajendra-nandana-Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

TEXT 20

dekhi' prabhu sei rase āviṣṭa hailā
'vṛndāvane kṛṣṇa pāinu'–ei jñāna kailā

SYNONYMS

dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; sei-that; rase-in the transcendental mellow; āviṣṭa hailā-became overwhelmed; vṛndāvane-in Vṛndāvana; kṛṣṇa pāinu-I have gotten Kṛṣṇa; ei-this; jñāna kailā-He thought.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

TEXT 21

prabhura vilamba dekhi' govinda jāgāilā
jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; vilamba-delay; dekhi'-seeing; govinda jāgāilā-caused to awaken; jāgile-when He awoke; svapna-jñāna haila-could understand that it was a dream; prabhu-Śrī Caitanya Mahāprabhu; duḥkhī hailā-became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

TEXT 22

dehābhyāse nitya-kṛtya kari' samāpana
kāle yāi' kailā jagannātha daraśana

SYNONYMS

deha-abhyāse-as a habit; nitya-kṛtya-the daily duties; kari' samāpana-finishing; kāle-at the proper time; yāi'-going; kailā-performed; jagannātha daraśana-seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

yāvat kāla darśana karena garuḍera pāche
prabhura āge darśana kare loka lākhe lākhe

SYNONYMS

yāvat kāla-as long as; darśana-seeing; karena-performs; garuḍera pāche-from the back of the Garuḍa column; prabhura āge-in front of Śrī Caitanya Mahāprabhu; darśana kare-see; loka-people; lākhe lākhe-in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

uḍiyā eka strī bhīḍe darśana nā pāñā
garuḍe caḍi' dekhe prabhura skandhe pada diyā

SYNONYMS

uḍiyā-a native of Orissa; eka-one; strī-woman; bhīḍe-in the crowd; darśana nā pāñā-being unable to see; garuḍe caḍi'-climbing up the column of Garuḍa; dekhe-sees; prabhura-of Śrī Caitanya Mahāprabhu; skandhe-on the shoulder; pada-her foot; diyā-placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

TEXT 25

dekhiyā govinda āste-vyaste strīke varjilā
tāre nāmāite prabhu govinde niṣedhilā

SYNONYMS

dekhiyā-seeing; govinda-the personal servant of Śrī Caitanya Mahāprabhu; āste-vyaste-with great haste; strīke-the woman; varjilā-got down; tāre-her; nāmāite-to get down; prabhu-Śrī Caitanya Mahāprabhu; govinde-Govinda; niṣedhilā-forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a vaiṣṇava-aparādha, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

TEXT 26

'ādi-vasyā' ei strīre nā kara varjana
karuka yatheṣṭa jagannātha daraśana

SYNONYMS

ādi-vasyā-uncivilized; ei-this; strīre-woman; nā kara varjana-do not forbid; karuka-let her do; yathā-iṣṭa-as desired; jagannātha daraśana-seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, "O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction."

PURPORT

For an explanation of the word ādi-vasyā, refer to Antya-līlā, Chapter Ten, verse 116.

TEXT 27

āste-vyaste sei nārī bhūmete nāmilā
mahāprabhure dekhi' tāṅra caraṇa vandilā

SYNONYMS

āste-vyaste-in great haste; sei nārī-that woman; bhūmete-on the ground; nāmilā-got down; mahāprabhure dekhi'-seeing Śrī Caitanya Mahāprabhu; tāṅra-His; caraṇa vandilā-begged pardon at the lotus feet.

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

TEXT 28

tāra ārti dekhi' prabhu kahite lāgilā
"eta ārti jagannātha more nāhi dilā!

SYNONYMS

tāra-her; ārti-eagerness; dekhi'-seeing; prabhu-Śrī Caitanya Mahāprabhu; kahite lāgilā-began to speak; eta ārti-so much eagerness; jagannātha-Lord Jagannātha; more-unto Me; nāhi dilā-did not bestow.

TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, "Lord Jagannātha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

TEXT 29

jagannāthe āviṣṭa ihāra tanu-mana-prāṇe
mora skandhe pada diyāche, tāho nāhi jāne

SYNONYMS

jagannāthe-in Lord Jagannātha; āviṣṭa-fully absorbed; ihāra-of this woman; tanu-body; mana-mind; prāṇe-life; mora skandhe-upon My shoulder; pada-foot; diyāche-has put; tāho-she; nāhi jāne-did not understand.

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

aho bhāgyavatī ei, vandi ihāra pāya
ihāra prasāde aiche ārti āmāra vā haya"

SYNONYMS

aho-alas; bhāgyavatī-very, very fortunate; ei-she; vandi-let Me offer prayers; ihāra pāya-at her feet; ihāra prasāde-by her favor; aiche-such; ārti-eagerness; āmāra vā haya-may be Mine.

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha."

TEXT 31

pūrve āsi' yabe kailā jagannātha daraśana
jagannāthe dekhe–sākṣāt vrajendra-nandana

SYNONYMS

pūrve-before this; āsi'-coming; yabe-when; kailā-executed; jagannātha daraśana-seeing Lord Jagannātha; jagannāthe dekhe-sees Lord Jagannātha; sākṣāt vrajendra-nandana-personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

TEXT 32

svapnera darśanāveśe tad-rūpa haila mana
yāhāṅ tāhāṅ dekhe sarvatra muralī-vadana

SYNONYMS

svapnera-of the dream; darśana-āveśe-by being fully absorbed in the vision; tat-rūpa-like that; haila mana-the mind became; yāhāṅ tāhāṅ-anywhere and everywhere; dekhe-sees; sarvatra-all around; muralī-vadana-Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

ebe yadi strīre dekhi' prabhura bāhya haila
jagannātha-subhadrā-balarāmera svarūpa dekhila

SYNONYMS

ebe-now; yadi-when; strīre-the woman; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; bāhya haila-there was external consciousness; jagannātha-Lord Jagannātha; subhadrā-His sister, Subhadrā; balarāmera-and of His elder brother, Balarāma; svarūpa-forms; dekhila-saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

kurukṣetre dekhi' kṛṣṇe aiche haila mana
'kāhāṅ kurukṣetre āilāṅa, kāhāṅ vṛndāvana'

SYNONYMS

kurukṣetre-in Kurukṣetra; dekhi'-seeing; kṛṣṇe-Lord Kṛṣṇa; aiche-in that way; haila mana-became His mind; kāhāṅ-where; kurukṣetre āilāṅa-I have come to Kurukṣetra; kāhāṅ-where; vṛndāvana-Vṛndāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛndāvana?"

TEXT 35

prāpta-ratna hārāñā aiche vyagra ha-ilā
viṣaṇṇa hañā prabhu nija-vāsā āilā

SYNONYMS

prāpta-ratna-the achieved jewel; hārāñā-having lost; aiche-in that way; vyagra ha-ilā-became very agitated; viṣaṇṇa hañā-being morose; prabhu-Śrī Caitanya Mahāprabhu; nija-own; vāsā-to His residential place; āilā-returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

TEXT 36

bhūmira upara vasi' nija-nakhe bhūmi likhe
aśru-gaṅgā netre vahe, kichui nā dekhe

SYNONYMS

bhūmira upara-on the ground; vasi'-sitting down; nija-nakhe-with His nails; bhūmi likhe-marked the ground; aśru-gaṅgā-a flow of tears like the Ganges; netre-in the eyes; vahe-flows; kichui-anything; nā dekhe-could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

TEXT 37

'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ
ke mora nileka kṛṣṇa? kāhāṅ mui āinu'?

SYNONYMS

pāiluṅ-I got; vṛndāvana-nātha-the Supreme Lord of Vṛndāvana; punaḥ-again; hārāiluṅ-I have lost; ke-who; mora-My; nileka-took away; kṛṣṇa-Lord Kṛṣṇa; kāhāṅ-where; mui āinu-have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?"

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's rāsa dance with the gopīs. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced divyonmāda, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the gopīs than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopīs want to see Kṛṣṇa in Vṛndāvana, performing the rāsa dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other gopīs in separation from

Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this divyonmāda as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

TEXT 38

svapnāveśe preme prabhura gara gara mana
bāhya haile haya–yena hārāila dhana

SYNONYMS

svapna-āveśe-when absorbed in dreams; preme-in love of Kṛṣṇa; prabhura-of Śrī Caitanya Mahāprabhu; gara gara-fully absorbed; mana-mind; bāhya haile-when He awakens; haya-it is; yena-as if; hārāila-He has lost; dhana-something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

unmattera prāya prabhu karena gāna-nṛtya
dehera svabhāve karena snāna-bhojana-kṛtya

SYNONYMS

unmattera prāya-as if mad; prabhu-Śrī Caitanya Mahāprabhu; karena-performs; gāna-nṛtya-singing and dancing; dehera-of the body; svabhāve-by nature; karena-carries out; snāna-bathing; bhojana-eating; kṛtya-duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

rātri haile svarūpa-rāmānande lañā
āpana manera bhāva kahe ughāḍiyā

SYNONYMS

rātri haile-when there was night; svarūpa-Svarūpa Dāmodara Gosvāmī; rāmānande-Rāmānanda Rāya; lañā-taking together; āpana manera-of His own mind; bhāva-the ecstatic feelings; kahe-speaks; ughāḍiyā-revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

prāpta-praṇaṣṭācyuta-vitta ātmā
yayau viṣādojjhita-deha-gehaḥ
gṛhīta-kāpālika-dharmako me
vṛndāvanaṁ sendriya-śiṣya-vṛndaḥ

SYNONYMS

prāpta-achieved; praṇaṣṭa-lost; acyuta-Kṛṣṇa; vittaḥ-the treasure; ātmā-mind; yayau-went; viṣāda-by lamentation; ujjhita-given up; deha-gehaḥ-body and home; gṛhīta-accepted; kāpālika-dharmakaḥ-the religious principles of a kāpālika-yogī, a kind of mendicant; me-My; vṛndāvanam-to Vṛndāvana; sa-with; indriya-senses; śiṣya-vṛndaḥ-disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogī. Then My mind went to Vṛndāvana with its disciples, My senses.,"

PURPORT

This verse is clearly metaphorical.

TEXT 42

prāpta-ratna hārāñā, tāra guṇa saṅariyā,
mahāprabhu santāpe vihvala
rāya-svarūpera kaṇṭha dhari', kahe 'hāhā hari hari',
dhairya gela, ha-ilā capala

SYNONYMS

prāpta-acquired; ratna-gem; hārāñā-having lost; tāra-of it; guṇa-attributes; saṅariyā-remembering; mahāprabhu-Śrī Caitanya Mahāprabhu; santāpe-in lamentation; vihvala-overwhelmed; rāya-of Rāmānanda Rāya; svarūpera-of Svarūpa Dāmodara Gosvāmī; kaṇṭha dhari'-catching the necks; kahe-said; hāhā hari hari-alas, where is Hari, where is Hari; dhairya-patience; gela-lost; ha-ilā capala-became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

TEXT 43

”śuna, bāndhava, kṛṣṇera mādhurī
yāra lobhe mora mana, chāḍi’ loka-veda-dharma,
yogī hañā ha-ila bhikhārī

SYNONYMS

śuna-please hear; bāndhava-My friends; kṛṣṇera mādhurī-the sweetness of Lord Kṛṣṇa; yāra-for which; lobhe-by the greed; mora mana-My mind; chāḍi’-giving up; loka-veda-dharma-social and Vedic religious principles; yogī hañā-having become a yogī; ha-ila bhikhārī-has become a beggar.

TRANSLATION

”My dear friends,” He said, ”please hear of Kṛṣṇa’s sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

TEXT 44

kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kuṇḍala,
gaḍiyāche śuka kārikara
sei kuṇḍala kāṇe pari’, tṛṣṇā-lāu-thālī dhari’,
āśā-jhuli kāndhera upara

SYNONYMS

kṛṣṇa-līlā-maṇḍala-the ring of the pastimes of Kṛṣṇa; śuddha-pure; śaṅkha-kuṇḍala-an earring of conchshell; gaḍiyāche-has manufactured; śuka-Śukadeva Gosvāmī; kārikara-craftsman; sei kuṇḍala-that earring; kāṇe pari,-putting on the ear; tṛṣṇā-aspiration; lāu-of squash or gourd; thālī-the bowl; dhari’-taking; āśā-expectation; jhuli-bag; kāndhera upara-on the shoulder.

TRANSLATION

”The ring of Kṛṣṇa’s rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

TEXT 45

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,
’hāhā kṛṣṇa’ pralāpa-uttara
udvega dvādaśa hāte, lobhera jhulani māthe,
bhikṣābhāve kṣīṇa kalevara

SYNONYMS

cintā-of anxiety; kānthā-the torn quilt; uḍhi-covering; gāya-on the body; dhūli-dust; vibhūti-ashes; malina-kāya-dirty body; hāhā-alas; kṛṣṇa-Kṛṣṇa; pralāpa-uttara-crazy replies; udvega-distress; dvādaśa-twelve (bangles); hāte-on the wrist; lobhera-of greed; jhulani-turban; māthe-on the head; bhikṣā-abhāve-in the absence of alms; kṣīṇa-skinny; kalevara-body.

TRANSLATION

”The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are,’Alas! Kṛṣṇa!’ He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

TEXT 46

vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,
vraje tāṅra yata līlā-gaṇa
bhāgavatādi śāstra-gaṇe, kariyāche varṇane,
sei tarjā paḍe anukṣaṇa

SYNONYMS

vyāsa-Dvaipāyana Vyāsa; śuka-ādi-and other sages, such as Śukadeva Gosvāmī; yogi-gaṇa-great mystic yogīs; kṛṣṇa-Lord Kṛṣṇa; ātmā-the Supersoul; nirañjana-without material contamination; vraje-in Vṛndāvana; tāṅra-His; yata-all; līlā-gaṇa-pastimes; bhāgavata-ādi-Śrīmad-Bhāgavatam and others; śāstra-gaṇe-in revealed scriptures; kariyāche varṇane-have described; sei tarjā-that competition of poetry between two parties; paḍe-reads; anukṣaṇa-every moment.

TRANSLATION

”The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa’s Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

TEXT 47

daśendriye śiṣya kari’, ’mahā-bāula’ nāma dhari’,
śiṣya lañā karila gamana
mora deha sva-sadana, viṣaya-bhoga mahā-dhana,
saba chāḍi’ gelā vṛndāvana

SYNONYMS

daśa-indriye-the ten senses; śiṣya kari’-making disciples; mahā-bāula-of a great mendicant; nāma dhari’-taking the name; śiṣya lañā-taking disciples; karila gamana-has gone; mora-My; deha-body; sva-sadana-own home; viṣaya-bhoga-material enjoyment; mahā-dhana-great treasure; saba chāḍi’-leaving aside everything; gelā vṛndāvana-has gone to Vṛndāvana.

TRANSLATION

”The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogīs known as bāula, who makes at least ten disciples.

TEXT 48

vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,
vṛkṣa-latā gṛhastha-āśrame
tāra ghare bhikṣāṭana, phala-mūla-patrāśana,
ei vṛtti kare śiṣya-sane

SYNONYMS

vṛndāvane-in Vṛndāvana; prajā-gaṇa-the citizens; yata-all; sthāvara-jaṅgama-nonmoving and moving; vṛkṣa-latā-the trees and creepers; gṛhastha-āśrame-in household life; tāra ghare-at his house; bhikṣā-āṭana-begging from door to door; phala-mūla-patra-fruits, roots and leaves; aśana-eating; ei vṛtti-this business; kare-performs; śiṣya-sane-with the disciples.

TRANSLATION

"In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants-the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

TEXT 49

kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,
se sudhā āsvāde gopī-gaṇa
tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,
se bhikṣāya rākhena jīvana

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; guṇa-rūpa-rasa-attributes, beauty and sweetness; gandha śabda paraśa-aroma, sound and touch; se sudhā-that nectar; āsvāde-taste; gopī-gaṇa-all the gopīs; tā-sabāra-of all of them; grāsa-śeṣe-remnants of food; āni'-bringing; pañca-indriya-five senses; śiṣye-the disciples; se bhikṣāya-by such alms; rākhena-maintain; jīvana-life.

TRANSLATION

"The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

TEXT 50

śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,
tāhāṅ rahe lañā śiṣya-gaṇa
kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,
dhyāne rātri kare jāgaraṇa

SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe-in the corner of a pavilion in a solitary garden; yoga-abhyāsa-practice of mystic yoga; kṛṣṇa-dhyāne-by meditating on Kṛṣṇa; tāhāṅ-there; rahe-remains; lañā-taking; śiṣya-gaṇa-disciples; kṛṣṇa-Lord Kṛṣṇa; ātmā-the Supersoul; nirañjana-without material contamination; sākṣāt-directly; dekhite-to see; mana-mind; dhyāne-in meditation; rātri-at night; kare jāgaraṇa-keeps awake.

TRANSLATION

"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

TEXT 51

mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,
se viyoge daśa daśā haya
se daśāya vyākula hañā, mana gela palāñā,
śūnya mora śarīra ālaya"

SYNONYMS

mana-the mind; kṛṣṇa-viyogī-bereft of Kṛṣṇa's association; duḥkhe-in unhappiness; mana-the mind; haila-became; yogī-a mystic yogī; se viyoge-by that feeling of separation; daśa-ten; daśā-transcendental transformations; haya-there are; se daśāya-by those transcendental transformations; vyākula hañā-being very agitated; mana-the mind; gela-went away; palāñā-fleeing; śūnya-void; mora-My; śarīra-body; ālaya-place of residence.

TRANSLATION

"When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the kāpālika mendicants have been described, but not their actual life. The kāpālika mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison has been made between the mind and their activities, but their behavior should never be imitated.

TEXT 52

kṛṣṇera viyoge gopīra daśa daśā haya
sei daśa daśā haya prabhura udaya

SYNONYMS

kṛṣṇera viyoge-by separation from Kṛṣṇa; gopīra-of the gopīs; daśa daśā-ten kinds of transcendental transformations of the body; haya-there are; sei-those; daśa daśā-ten kinds of transcendental transformations; haya-are; prabhura udaya-visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

TEXT 53

cintātra jāgarodvegau
tānavaṁ malināṅgatā
pralāpo vyādhir unmādo
moho mṛtyur daśā daśa

SYNONYMS

cintā-anxiety; atra-here (because of separation from Kṛṣṇa); jāgara-wakefulness; udvegau-and mental agitation; tānavam-thinness; malina-aṅgatā-an unclean, almost dirty state of the body; pralāpaḥ-talking like a madman; vyādhiḥ-disease; unmādaḥ-madness; mohaḥ-illusion; mṛtyuḥ-death; daśā-conditions; daśa-ten.

TRANSLATION

"The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from Ujjvala-nīlamaṇi by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the Haṁsadūta:

yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anurundhan madhu-purīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair
agādhāyāṁ vādhāmaya-payasi rādhā virahiṇī

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word cintā.

Jāgara. As stated in the Padyāvalī:

yāḥ paśyanti priyaṁ svapne
dhanyāstāḥ sakhi yoṣitaḥ
asmākaṁ tu gate kṛṣṇe
gatā nidrāpi vairiṇī

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvega. This word is also explained in the Haṁsadūta as follows:

mano me hā kaṣṭaṁ jvalati kim ahaṁ hanta karavai
na pāraṁ nāvāraṁ sumukhi kalayām yasya jaladheḥ
iyaṁ vande mūrdhnā sapadi tam upāyaṁ kathaya me
parāmṛśye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire."

Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaṣitā
sadāhārābhāva-glapita-kucakokā yadu-pate
viśuṣyanti rādhā tava viraha-tāpād anudinaṁ
nidāghe kuly eva kraśima-paripākaṁ prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the gopīs! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the gopīs, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun."

Malina-aṅgatā is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ
khara-marud-aparajyad-bandhu-jīvopamauṣṭhī
agha-hara śarad-arkottāpitendīvarākṣī
tava viraha-vipatti-mlāpitāsīd viśākhā

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in Lalita-mādhava as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva tava hanta hā dhig-vidhiḥ

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called proṣita-bhartṛkā. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the indranīla jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the rāsa dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in Lalita-mādhava:

uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo
dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śūlyād api
tīvraḥ prauḍha-visūcikāni-cayato 'py uccair mamāyaṁ balī
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

bhramati bhavana-garbhe nirnimittaṁ hasantī
prathayati tava vārtāṁ cetanācetaneṣu
luṭhati ca bhuvi rādhā kampitāṅgī murāre
viṣama-viraha-khedodgāri-vibhrānta-cittā

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the gopīs are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

nirundhe dainyābdhiṁ harati guru-cintā paribhavaṁ
vilumpaty unmādaṁ sthagayati balād bāṣpa-laharīm
idānīṁ kaṁsāre kuvalaya-dṛśaḥ kevalam idaṁ
vidhatte sācivyaṁ tava viraha-mūrcchā-sahacarī

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."

Mṛtyu is explained in the Haṁsadūta:

aye rāsa-krīḍā-rasika mama sakhyaṁ nava-navā
purā baddhā yena praṇaya-laharī hanta gahanā
sa cen muktāpekṣas tvam asi dhig imāṁ tūlaśakalaṁ
yad etasyā nāsā-nihitam idam adyāpi calati

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the rāsa dance, You attracted Śrīmatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

TEXT 54

ei daśa-daśāya prabhu vyākula rātri-dine
kabhu kona daśā uṭhe, sthira nahe mane

SYNONYMS

ei-these; daśa-daśāya-by ten conditions; prabhu-Śrī Caitanya Mahāprabhu; vyākula-overwhelmed; rātri-dine-night and day; kabhu-sometimes; kona-some; daśā-condition; uṭhe-arises; sthira-steady; nahe-is not; mane-the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

eta kahi' mahāprabhu mauna karilā
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

eta kahi'-speaking this; mahāprabhu-Śrī Caitanya Mahāprabhu; mauna karilā-became silent; rāmānanda-rāya-Rāmānanda Rāya; śloka-verses; paḍite lāgilā-began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāma-nanda Rāya began to recite various verses.

TEXT 56

svarūpa-gosāñi kare kṛṣṇa-līlā gāna
dui jane kichu kailā prabhura bāhya jñāna

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; kare-does; kṛṣṇa-līlā-of the pastimes of Kṛṣṇa; gāna-singing; dui jane-both of them; kichu-some; kailā-revived; prabhura-of Śrī Caitanya Mahāprabhu; bāhya jñāna-external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57

ei-mata ardha-rātri kailā niryāpaṇa
bhitara-prakoṣṭhe prabhure karāilā śayana

SYNONYMS

ei-mata-in this way; ardha-rātri-half the night; kailā niryāpaṇa-passed; bhitara-prakoṣṭhe-in the inner room; prabhure-Śrī Caitanya Mahāprabhu; karāilā śayana-they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

rāmānanda-rāya tabe gelā nija ghare
svarūpa-govinda duṅhe śuilena dvāre

SYNONYMS

rāmānanda-rāya-Rāmānanda Rāya; tabe-thereupon; gelā-returned; nija ghare-to his home; svarūpa-Svarūpa Dāmodara Gosvāmī; govinda-and Govinda; duṅhe-both; śuilena-lay down; dvāre-at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

TEXT 59

saba rātri mahāprabhu kare jāgaraṇa
ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

saba rātri-all night; mahāprabhu-Śrī Caitanya Mahāprabhu; kare-does; jāgaraṇa-remaining without sleep; ucca kari'-very loudly; kahe kṛṣṇa-nāma-saṅkīrtana-chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

TEXT 60

śabda nā pāñā svarūpa kapāṭa kailā dūre
tina-dvāra deoyā āche, prabhu nāhi ghare!

SYNONYMS

śabda-sound; nā-not; pāñā-hearing; svarūpa-Svarūpa Dāmodara Gosvāmī; kapāṭa-the door; kailā dūre-opened; tina-dvāra-three doors; deoyā āche-were locked; prabhu-Śrī Caitanya Mahāprabhu; nāhi ghare-was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

TEXT 61

cintita ha-ila sabe prabhure nā dekhiyā
prabhu cāhi' bule sabe deuṭī jvāliyā

SYNONYMS

cintita ha-ila-became very anxious; sabe-all the devotees; prabhure-Śrī Caitanya Mahāprabhu; nā dekhiyā-not seeing; prabhu-Śrī Caitanya Mahāprabhu; cāhi'-searching for; bule-wander; sabe-all of them; deuṭī-lamp; jvāliyā-lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 62

siṁha-dvārera uttara-diśāya āche eka ṭhāñi
tāra madhye paḍi' āchena caitanya-gosāñi

SYNONYMS

siṁha-dvārera-of the gate known as Siṁha-dvāra; uttara-diśāya-on the northern side; āche-there is; eka ṭhāñi-a place; tāra madhye-within that place; paḍi'-lying down; āchena-was; caitanya-gosāñi-Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate.

TEXT 63

dekhi' svarūpa-gosāñi-ādi ānandita hailā
prabhura daśā dekhi' punaḥ cintite lāgilā

SYNONYMS

dekhi'-seeing; svarūpa-gosāñi-ādi-all the devotees, headed by Svarūpa Dāmodara Gosvāmī; ānandita hailā-became very glad; prabhura-of Śrī Caitanya Mahāprabhu; daśā-the condition; dekhi'-seeing; punaḥ-again; cintite lāgilā-they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

TEXT 64

prabhu paḍi' āchena dīrgha hāta pāṅca-chaya
acetana deha, nāsāya śvāsa nāhi vaya

SYNONYMS

prabhu-the Lord; paḍi' āchena-was lying down; dīrgha-prolonged; hāta pāṅca-chaya-five to six cubits (one cubit equals about a foot and a half); acetana deha-unconscious body; nāsāya-in the nostrils; śvāsa-breath; nāhi vaya-does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXTS 65-66

eka eka hasta-pāda–dīrgha tina tina-hāta
asthi-granthi bhinna, carma āche mātra tāta
hasta, pāda, grīvā, kaṭi, asthi sandhi yata
eka eka vitasti bhinna hañāche tata

SYNONYMS

eka eka-each one; hasta-pāda-arms and legs; dīrgha-prolonged; tina tina-hāta-three cubits; asthi-granthi-joints of the bones; bhinna-separated; carma-skin; āche-there is; mātra-only; tāta-a slight temperature indicating life; hasta-arms; pāda-legs; grīvā-neck; kaṭi-waist; asthi-bones; sandhi-joints; yata-as many; eka-one; eka-one; vitasti-about six inches; bhinna-separated; hañāche-were; tata-so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

TEXT 67

carma-mātra upare, sandhi āche dīrgha hañā
duḥkhita ha-ilā sabe prabhure dekhiyā

SYNONYMS

carma-mātra-only skin; upare-over; sandhi-joints; āche-are; dīrgha-prolonged; hañā-being; duḥkhita-very sorry; ha-ilā-became; sabe-all of them; prabhure-Śrī Caitanya Mahāprabhu; dekhiyā-seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

TEXT 68

mukhe lālā-phena prabhura uttāna-nayāna
dekhiyā sakala bhaktera deha chāḍe prāṇa

SYNONYMS

mukhe-at the mouth; lālā-saliva; phena-foam; prabhura-of Śrī Caitanya Mahāprabhu; uttāna-turned upwards; nayāna-eyes; dekhiyā-seeing; sakala bhaktera-of all the devotees; deha-body; chāḍe-leaves; prāṇa-life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

svarūpa-gosāñi tabe ucca kariyā
prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; tabe-at that time; ucca kariyā-very loudly; prabhura kāṇe-in the ear of Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; kahe-began to chant; bhakta-gaṇa lañā-with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

TEXT 70

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā
'hari-bola' bali' prabhu garjiyā uṭhilā

SYNONYMS

bahu-kṣaṇe-after a long time; kṛṣṇa-nāma-the holy name of Lord Kṛṣṇa; hṛdaye paśilā-entered the heart; hari-bola bali'-saying Hari bol; prabhu-Śrī Caitanya Mahāprabhu; garjiyā-making a loud sound; uṭhilā-got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Hari bol."

TEXT 71

cetana pāite asthi-sandhi lāgila
pūrva-prāya yathāvat śarīra ha-ila

SYNONYMS

cetana pāite-after coming to consciousness; asthi-sandhi-the joints of the bones; lāgila-contracted; pūrva-prāya-as before; yathāvat-in a normal condition; śarīra-the body; ha-ila-became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

TEXT 72

ei līlā mahāprabhura raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa

SYNONYMS

ei līlā-this pastime; mahāprabhura-of Śrī Caitanya Mahāprabhu; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa-has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 73

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt
ślathac chrī-sandhitvād dadhad-adhika-dairghyaṁ bhuja-padoḥ
luṭhan bhūmau kākvā vikala-vikalaṁ gadgada-vacā
rudan śrī-gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

kvacit-sometimes; miśra-āvāse-in the house of Kāśī Miśra; vraja-pati-sutasya-of the son of Nanda Mahārāja; uru-virahāt-because of strong feeling of separation; ślathat-being slackened; śrī-sandhitvāt-from the joints of His transcendental body; dadhat-obtaining; adhika-dairghyam-extraordinary longness; bhuja-padoḥ-of the arms and legs; luṭhan-rolling; bhūmau-on the ground; kākvā-with a cry of lamentation; vikala-vikalam-very sorrowfully; gadgada-vacā-with a faltering voice; rudan-crying; śrī-gaurāṅgaḥ-Lord Śrī Caitanya Mahāprabhu; hṛdaye-in the heart; udayan-awakening; mām-me; madayati-maddens.

TRANSLATION

"Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me."

TEXT 74

siṁha-dvāre dekhi' prabhura vismaya ha-ilā
'kāṅhā kara ki'–ei svarūpe puchilā

SYNONYMS

siṁha-dvāre-at the gate known as Siṁha-dvāra; dekhi'-seeing; prabhura-of Śrī Caitanya Mahāprabhu; vismaya ha-ilā-there was astonishment; kāṅhā-where; kara ki'-what am I doing; ei-this; svarūpe puchilā-inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Siṁha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?"

TEXT 75

svarūpa kahe,–'uṭha, prabhu, cala nija-ghare
tathāi tomāre saba karimu gocare'

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī replied; uṭha prabhu-my dear Lord, please get up; cala-go; nija-ghare-to Your place; tathāi-there; tomāre-unto You; saba-all; karimu gocare-I shall inform.

TRANSLATION

Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

TEXT 76

eta bali' prabhure dhari' ghare lañā gelā
tāṅhāra avasthā saba kahite lāgilā

SYNONYMS

eta bali'-saying this; prabhure dhari'-taking Mahāprabhu; ghare-home; lañā gelā-took back; tāṅhāra avasthā-His condition; saba-all of them; kahite lāgilā-began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

śuni' mahāprabhu baḍa hailā camatkāra
prabhu kahe,–'kichu smṛti nāhika āmāra

SYNONYMS

śuni'-hearing; mahāprabhu-Śrī Caitanya Mahāprabhu; baḍa-very much; hailā camatkāra-became astonished; prabhu kahe-Śrī Caitanya Mahāprabhu said; kichu-any; smṛti-remembrance; nāhika-is not; āmāra-Mine.

TRANSLATION

Hearing the description of His condition while lying near the Siṁha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, "I do not remember any of these things.

TEXT 78

sabe dekhi–haya mora kṛṣṇa vidyamāna
vidyut-prāya dekhā diyā haya antardhāna'

SYNONYMS

sabe-only this; dekhi-I know; haya-there is; mora-My; kṛṣṇa-Lord Kṛṣṇa; vidyamāna-brightly present; vidyut-prāya-like lightning; dekhā diyā-appearing; haya-there is; antardhāna-disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

TEXT 79

hena-kāle jagannāthera pāṇi-śaṅkha bājilā
snāna kari' mahāprabhu daraśane gelā

SYNONYMS

hena-kāle-at this time; jagannāthera-of Lord Jagannātha; pāṇi-śaṅkha-a conchshell that can be held in the hand; bājilā-vibrated; snāna kari'-after bathing; mahāprabhu-Śrī Caitanya Mahāprabhu; daraśane gelā-went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

TEXT 80

ei ta' kahiluṅ prabhura adbhuta vikāra
yāhāra śravaṇe loke lāge camatkāra

SYNONYMS

ei ta'-thus; kahiluṅ-I have described; prabhura-of Śrī Caitanya Mahāprabhu; adbhuta vikāra-uncommon transformations of the body; yāhāra śravaṇe-hearing which; loke-people; lāge-feel; camatkāra-astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

TEXT 81

loke nāhi dekhi aiche, śāstre nāhi śuni
hena bhāva vyakta kare nyāsi-cūḍāmaṇi

SYNONYMS

loke-among people; nāhi dekhi-we do not see; aiche-such; śāstre-in scripture; nāhi śuni-we do not hear; hena-such; bhāva-emotions; vyakta kare-exhibits; nyāsi-cūḍāmaṇi-the supreme sannyāsī.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

TEXT 82

śāstra-lokātīta yei yei bhāva haya
itara-lokera tāte nā haya niścaya

SYNONYMS

śāstra-loka-atīta-beyond the conception of people and the revealed scriptures; yei yei-whatever; bhāva-emotional ecstasies; haya-there are; itara-lokera-of common men; tāte-in that; nā haya-there is not; niścaya-belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

raghunātha-dāsera sadā prabhu-saṅge sthiti
tāṅra mukhe śuni' likhi kariyā pratīti

SYNONYMS

raghunātha-dāsera-of Raghunātha dāsa Gosvāmī; sadā-always; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; sthiti-living; tāṅra mukhe-from his mouth; śuni'-hearing; likhi-I write; kariyā pratīti-accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

eka-dina mahāprabhu samudre yāite
'caṭaka'-parvata dekhilena ācambite

SYNONYMS

eka-dina-one day; mahāprabhu-Śrī Caitanya Mahāprabhu; samudre yāite-while going to the sea; caṭaka-parvata-the Caṭaka-parvata sand hill; dekhilena-saw; ācambite-suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

govardhana-śaila-jñāne āviṣṭa ha-ilā
parvata-diśāte prabhu dhāñā calilā

SYNONYMS

govardhana-śaila-Govardhana Hill; jñāne-by the understanding; āviṣṭa ha-ilā-became overwhelmed; parvata-diśāte-in the direction of the sand hill; prabhu-Śrī Caitanya Mahāprabhu; dhāñā calilā-began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta-oh; ayam-this; adriḥ-hill; abalāḥ-O friends; hari-dāsa-varyaḥ-the best among the servants of the Lord; yat-because; rāma-kṛṣṇa-caraṇa-of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa-by the touch; pramodaḥ-jubilant; mānam-respects; tanoti-offers; saha-with; go-gaṇayoḥ-cows, calves and cowherd boys; tayoḥ-to Them (Śrī Kṛṣṇa and Balarāma); yat-because; pānīya-drinking water; sūyavasa-very soft grass; kandara-caves; kanda-mūlaiḥ-and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

ei śloka paḍi' prabhu calena vāyu-vege
govinda dhāila pāche, nāhi pāya lāge

SYNONYMS

ei śloka-this verse; paḍi'-reciting; prabhu-Śrī Caitanya Mahāprabhu; calena-goes; vāyu-vege-at the speed of the wind; govinda-Govinda; dhāila-ran; pāche-behind; nāhi pāya lāge-could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

phukāra paḍila, mahā-kolāhala ha-ila
yei yāhāṅ chila sei uṭhiyā dhāila

SYNONYMS

phu-kāra-a loud call; paḍila-arose; mahā-kolāhala-a tumultuous sound; ha-ila-there was; yei-whoever; yāhāṅ-wherever; chila-was; sei-he; uṭhiyā dhāila-got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

TEXT 89

svarūpa, jagadānanda, paṇḍita-gadādhara
rāmāi, nandāi, āra paṇḍita śaṅkara

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; jagadānanda-Jagadānanda Paṇḍita; paṇḍita-gadādhara-Gadādhara Paṇḍita; rāmāi-Rāmāi; nandāi-Nandāi; āra-and; paṇḍita-śaṅkara-Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

TEXT 90

purī-bhāratī-gosāñi āilā sindhu-tīre
bhagavān-ācārya khañja calilā dhīre dhīre

SYNONYMS

purī-Paramānanda Purī; bhāratī-gosāñi-Brahmānanda Bhāratī; āilā-came; sindhu-tīre-on the shore of the sea; bhagavān-ācārya-Bhagavān Ācārya; khañja-lame; calilā-ran; dhīre dhīre-very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

prathame calilā prabhu,–yena vāyu-gati
stambha-bhāva pathe haila, calite nāhi śakti

SYNONYMS

prathame-in the beginning; calilā-went; prabhu-Śrī Caitanya Mahāprabhu; yena-like; vāyu-gati-the speed of the wind; stambha-bhāva-the emotion of being stunned; pathe-on the way; haila-there was; calite-to move; nāhi-no; śakti-power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

prati-roma-kūpe māṁsa–vraṇera ākāra
tāra upare romodgama–kadamba-prakāra

SYNONYMS

prati-roma-kūpe-in every hair hole; māṁsa-the flesh; vraṇera ākāra-like pimples; tāra upare-upon that; roma-udgama-standing of the hair; kadamba-prakāra-like the kadamba flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

TEXT 93

prati-rome prasveda paḍe rudhirera dhāra
kaṇṭhe gharghara, nāhi varṇera uccāra

SYNONYMS

prati-rome-from each hair; prasveda-sweat; paḍe-drops; rudhirera-of blood; dhāra-flow; kaṇṭhe-in the throat; gharghara-gargling sound; nāhi-not; varṇera-of letters; uccāra-pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

TEXT 94

dui netre bhari' aśru vahaye apāra
samudre mililā yena gaṅgā-yamunā-dhāra

SYNONYMS

dui netre-in the two eyes; bhari'-filling; aśru-tears; vahaye-flow; apāra-unlimited; samudre-the ocean; mililā-met; yena-as if; gaṅgā-of the Ganges; yamunā-of the Yamunā; dhāra-flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

TEXT 95

vaivarṇye śaṅkha-prāya śveta haila aṅga
tabe kampa uṭhe,–yena samudre taraṅga

SYNONYMS

vaivarṇye-by fading; śaṅkha-prāya-like a conchshell; śveta-white; haila-became; aṅga-body; tabe-at that time; kampa-shivering; uṭhe-arises; yena-as if; samudre-in the ocean; taraṅga-waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.

TEXT 96

kāṅpite kāṅpite prabhu bhūmete paḍilā
tabe ta' govinda prabhura nikaṭe āilā

SYNONYMS

kāṅpite kāṅpite-while shivering; prabhu-Śrī Caitanya Mahāprabhu; bhūmete-on the ground; paḍilā-fell down; tabe-at that time; ta'-certainly; govinda-Govinda; prabhura-to Śrī Caitanya Mahāprabhu; nikaṭe-near; āilā-came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

TEXT 97

karaṅgera jale kare sarvāṅga siñcana
bahirvāsa lañā kare aṅga saṁvījana

SYNONYMS

karaṅgera jale-with water from a karaṅga waterpot; kare-does; sarva-aṅga-all parts of the body; siñcana-sprinkling; bahirvāsa-covering cloth; lañā-taking; kare-does; aṅga-the body; saṁvījana-fanning.

TRANSLATION

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

TEXT 98

svarūpādi-gaṇa tāhāṅ āsiyā mililā
prabhura avasthā dekhi' kāndite lāgilā

SYNONYMS

svarūpa-ādi-gaṇa-the devotees, headed by Svarūpa Dāmodara Gosvāmī; tāhāṅ-there; āsiyā-coming; mililā-met; prabhura-of Lord Śrī Caitanya Mahāprabhu; avasthā-condition; dekhi'-seeing; kāndite lāgilā-began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

TEXT 99

prabhura aṅge dekhe aṣṭa-sāttvika vikāra
āścarya sāttvika dekhi' hailā camatkāra

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; aṅge-in the body; dekhe-they see; aṣṭa-sāttvika vikāra-eight kinds of transcendental transformations; āścarya-wonderful; sāttvika-transcendental; dekhi'-seeing; hailā camatkāra-they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

ucca saṅkīrtana kare prabhura śravaṇe
śītala jale kare prabhura aṅga sammārjane

SYNONYMS

ucca-loud; saṅkīrtana-chanting of the Hare Kṛṣṇa mantra; kare-do; prabhura-of Śrī Caitanya Mahāprabhu; śravaṇe-within the hearing; śītala-cold; jale-with water; kare-do; prabhura-of Śrī Caitanya Mahāprabhu; aṅga-body; sammārjane-washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

ei-mata bahu-bāra kīrtana karite
'hari-bola' bali' prabhu uṭhe ācambite

SYNONYMS

ei-mata-in this way; bahu-bāra-for a long time; kīrtana karite-chanting; hari-bola bali'-uttering Hari bol; prabhu-Śrī Caitanya Mahāprabhu; uṭhe-stands up; ācambite-suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, "Hari bol!"

TEXT 102

sānande sakala vaiṣṇava bale 'hari' 'hari'
uṭhila maṅgala-dhvani catur-dik bhari'

SYNONYMS

sa-ānande-with great pleasure; sakala-all; vaiṣṇava-devotees; bale-chanted; hari hari-the holy name of the Lord; uṭhila-there arose; maṅgala-dhvani-an auspicious sound; catuḥ-dik-all directions; bhari'-filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

uṭhi' mahāprabhu vismita, iti uti cāya
ye dekhite cāya, tāhā dekhite nā pāya

SYNONYMS

uṭhi'-standing up; mahāprabhu-Śrī Caitanya Mahāprabhu; vismita-astonished; iti uti-here and there; cāya-looks; ye-what; dekhite cāya-He wanted to see; tāhā-that; dekhite nā pāya-He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila
svarūpa-gosāñire kichu kahite lāgila

SYNONYMS

vaiṣṇava dekhiyā-seeing the devotees; prabhura-of Śrī Caitanya Mahāprabhu; ardha-bāhya-half-external consciousness; ha-ila-there was; svarūpa-gosāñire-unto Svarūpa Gosāñi; kichu-something; kahite lāgila-began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

TEXT 105

"govardhana haite more ke ihāṅ ānila?
pāñā kṛṣṇera līlā dekhite nā pāila

SYNONYMS

govardhana haite-from Govardhana Hill; more-Me; ke-who; ihāṅ-here; ānila-brought; pāñā-getting; kṛṣṇera līlā-pastimes of Kṛṣṇa; dekhite nā pāila-I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them.

TEXT 106

ihāṅ haite āji mui genu govardhane
dekhoṅ,–yadi kṛṣṇa karena godhana-cāraṇe

SYNONYMS

ihāṅ haite-from here; āji-today; mui-I; genu-went; govardhane-to Govardhana Hill; dekhoṅ-I was searching; yadi-if; kṛṣṇa-Lord Kṛṣṇa; karena-does; godhana-cāraṇe-tending the cows.

TRANSLATION

”Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

TEXT 107

govardhane caḍi' kṛṣṇa bājāilā veṇu
govardhanera caudike care saba dhenu

SYNONYMS

govardhane-on Govardhana Hill; caḍi'-going up; kṛṣṇa-Lord Kṛṣṇa; bājāilā veṇu-played the flute; govardhanera-of Govardhana Hill; cau-dike-in four directions; care-graze; saba-all; dhenu-cows.

TRANSLATION

”I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

TEXT 108

veṇu-nāda śuni' āilā rādhā-ṭhākurāṇī
saba sakhī-gaṇa-saṅge kariyā sājani

SYNONYMS

veṇu-nāda-the vibration of the flute; śuni'-hearing; āilā-came; rādhā-ṭhākurāṇī-Śrīmatī Rādhārāṇī; saba-all; sakhī-gaṇa-saṅge-accompanied by gopīs; kariyā sājani-nicely dressed.

TRANSLATION

”Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

TEXT 109

rādhā lañā kṛṣṇa praveśilā kandarāte
sakhī-gaṇa kahe more phula uṭhāite

SYNONYMS

rādhā lañā-taking Śrīmatī Rādhārāṇī along; kṛṣṇa-Lord Kṛṣṇa; praveśilā'-entered; kandarāte-a cave; sakhī-gaṇa-the gopīs; kahe-said; more-unto Me; phula-flowers; uṭhāite-to pick up.

TRANSLATION

”When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers.

TEXT 110

hena-kāle tumi-saba kolāhala kailā
tāhāṅ haite dhari' more ihāṅ lañā āilā

SYNONYMS

hena-kāle-at this time; tumi-saba-all of you; kolāhala kailā-made a tumultuous sound; tāhāṅ haite-from there; dhari'-catching; more-Me; ihāṅ-here; lañā āilā-you have brought.

TRANSLATION

”Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

kene vā ānilā more vṛthā duḥkha dite
pāñā kṛṣṇera līlā, nā pāinu dekhite

SYNONYMS

kene-why; vā-then; ānilā-brought; more-Me; vṛthā-unnecessarily; duḥkha dite-to give pain; pāñā-getting; kṛṣṇera līlā-the pastimes of Kṛṣṇa; nā pāinu dekhite-I could not see.

TRANSLATION

”Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them.”

TEXT 112

eta bali' mahāprabhu karena krandana
tāṅra daśā dekhi' vaiṣṇava karena rodana

SYNONYMS

eta bali'-saying this; mahāprabhu-Śrī Caitanya Mahāprabhu; karena krandana-began to cry; tāṅra daśā-His state; dekhi'-seeing; vaiṣṇava-the Vaiṣṇavas; karena rodana-began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

TEXT 113

hena-kāle āilā purī, bhāratī,–dui-jana
duṅhe dekhi' mahāprabhura ha-ila sambhrama

SYNONYMS

hena-kāle-at this time; āilā-came; purī-Paramānanda Purī; bhāratī-Brahmānanda Bhāratī; dui-jana-two persons; duṅhe dekhi'-seeing both of them; mahāprabhura-of Śrī Caitanya Mahāprabhu; ha-ila-there was; sambhrama-respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

TEXT 114

nipaṭṭa-bāhya ha-ile prabhu duṅhāre vandilā
mahāprabhure dui-jana premāliṅgana kailā

SYNONYMS

nipaṭṭa-bāhya-complete external consciousness; ha-ile-when there was; prabhu-Śrī Caitanya Mahāprabhu; duṅhāre-to both of them; vandilā-offered prayers; mahāprabhure-Śrī Caitanya Mahāprabhu; dui-jana-both persons; prema-āliṅgana kailā-embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

prabhu kahe,–'duṅhe kene āilā eta dūre'?
purī-gosāñi kahe,–'tomāra nṛtya dekhibāre'

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; duṅhe-both of you; kene-why; āilā-have come; eta dūre-so far; purī-gosāñi kahe-Purī Gosāñi said; tomāra nṛtya-Your dancing; dekhibāre-to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have you both come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

TEXT 116

lajjita ha-ilā prabhu purīra vacane
samudra-ghāṭa āilā saba vaiṣṇava-sane

SYNONYMS

lajjita-ashamed; ha-ilā-became; prabhu-Śrī Caitanya Mahāprabhu; purīra vacane-by the words of Paramānanda Purī; samudra-of the sea; ghāṭa-to the bathing place; āilā-came; saba vaiṣṇava-sane-with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

TEXT 117

snāna kari' mahāprabhu gharete āilā
sabā lañā mahā-prasāda bhojana karilā

SYNONYMS

snāna kari'-after taking a bath; mahāprabhu-Śrī Caitanya Mahāprabhu; gharete āilā-returned home; sabā lañā-taking everyone with Him; mahā-prasāda-remnants of food from Jagannātha; bhojana karilā-ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

ei ta' kahiluṅ prabhura divyonmāda-bhāva
brahmāo kahite nāre yāhāra prabhāva

SYNONYMS

ei ta'-thus; kahiluṅ-I have described; prabhura-of Śrī Caitanya Mahāprabhu; divya-unmāda-bhāva-transcendental ecstatic emotions; brahmāo-even Lord Brahmā; kahite nāre-cannot speak; yāhāra-of which; prabhāva-the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

TEXT 119

'caṭaka'-giri-gamana-līlā raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

caṭaka-giri-the sand hill known as Caṭaka-parvata; gamana-of going to; līlā-pastime; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa-has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

samīpe nīlādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patiṁ lokitum itaḥ
vrajann asmīty uktvā pramada iva dhāvann avadhṛto
gaṇaiḥ svair gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

samīpe-near; nīlādreḥ-Jagannātha Purī; caṭaka-named Caṭaka; giri-rājasya-the king of sand hills; kalanāt-account of seeing; aye-oh; goṣṭhe-to the place for pasturing cows; govardhana-giri-patim-Govardhana, the king of hills; lokitum-to see; itaḥ-from here; vrajan-going; asmi-I am; iti-thus; uktvā-saying; pramadaḥ-maddened; iva-as if; dhāvan-running; avadhṛtaḥ-being followed; gaṇaiḥ-by the devotees; svaiḥ-own; gaurāṅgaḥ-Lord Śrī Caitanya Mahāprabhu; hṛdaye-in the heart; udayan-awakening; mām-me; madayati-maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the Gaurāṅga-stava-kalpavṛkṣa (8).

TEXT 121

ebe prabhu yata kailā alaukika-līlā
ke varṇite pāre sei mahāprabhura khelā?

SYNONYMS

ebe-now; prabhu-Śrī Caitanya Mahāprabhu; yata-all that; kailā-performed; alaukika-līlā-uncommon pastimes; ke-who; varṇite pāre-can describe; sei-they; mahāprabhura khelā-the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

TEXT 122

saṅkṣepe kahiyā kari dik daraśana
yei ihā śune, pāya kṛṣṇera caraṇa

SYNONYMS

saṅkṣepe-in brief; kahiyā-describing; kari dik daraśana-I show an indication; yei-anyone who; ihā-this; śune-hears; pāya-gets; kṛṣṇera caraṇa-the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

TEXT 123

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.

18.6.15 Chapter 15

The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of Antya-līlā. After seeing the upala-bhoga ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the rāsa dance, the gopīs, bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the gopīs and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from Gīta-govinda just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as bhāvodaya, bhāva-sandhi, bhāva-śābalya and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1

durgame kṛṣṇa-bhāvābdhau
nimagnonmagna-cetasā
gaureṇa hariṇā prema-
maryādā bhūri darśitā

SYNONYMS

durgame-very difficult to understand; kṛṣṇa-bhāva-abdhau-in the ocean of ecstatic love for Kṛṣṇa; nimagna-submerged; unmagna-cetasā-His heart being absorbed; gaureṇa-by Śrī Caitanya Mahāprabhu; hariṇā-by the Supreme Personality of Godhead; prema-maryādā-the exalted position of transcendental love; bhūri-in various ways; darśitā-was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya adhīśvara
jaya nityānanda pūrṇānanda-kalevara

SYNONYMS

jaya jaya-all glories; śrī-kṛṣṇa-caitanya-to Lord Caitanya Mahāprabhu; adhīśvara-the Supreme Personality of Godhead; jaya-all glories; nityānanda-to Lord Nityānanda; pūrṇa-ānanda-filled with transcendental pleasure; kalevara-His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

TEXT 3

jayādvaitācārya kṛṣṇa-caitanya-priyatama
jaya śrīvāsa-ādi prabhura bhakta-gaṇa

SYNONYMS

jaya-all glories; advaita-ācārya-to Advaita Ācārya; kṛṣṇa-caitanya-to Lord Caitanya Mahāprabhu; priya-tama-very dear; jaya-all glories; śrīvāsa-ādi-headed by Śrīvāsa Ṭhākura; prabhura-of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa-to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

TEXT 4

ei-mata mahāprabhu rātri-divase
ātma-sphūrti nāhi kṛṣṇa-bhāvāveśe

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; rātri-divase-night and day; ātma-sphūrti nāhi-forgot Himself; kṛṣṇa-bhāva-āveśe-being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

kabhu bhāve magna, kabhu ardha-bāhya-sphūrti
kabhu bāhya-sphūrti,–tina rīte prabhu-sthiti

SYNONYMS

kabhu-sometimes; bhāve-in ecstatic emotion; magna-merged; kabhu-sometimes; ardha-half; bāhya-sphūrti-in external consciousness; kabhu-sometimes; bāhya-sphūrti-in full external consciousness; tina rīte-in three ways; prabhu-sthiti-the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

TEXT 6

snāna, darśana, bhojana deha-svabhāve haya
kumārera cāka yena satata phiraya

SYNONYMS

snāna-bathing; darśana-visiting the temple; bhojana-taking lunch; deha-svabhāve-by the nature of the body; haya-are; kumārera cāka-the potter's wheel; yena-as; satata-always; phiraya-revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

TEXT 7

eka-dina karena prabhu jagannātha daraśana
jagannāthe dekhe sākṣāt vrajendra-nandana

SYNONYMS

eka-dina-one day; karena-does; prabhu-Śrī Caitanya Mahāprabhu; jagannātha-Lord Jagannātha; daraśana-visiting; jagannāthe-Lord Jagannātha; dekhe-He sees; sākṣāt-personally; vrajendra-nandana-the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

TEXT 8

eka-bāre sphure prabhura kṛṣṇera pañca-guṇa
pañca-guṇe kare pañcendriya ākarṣaṇa

SYNONYMS

eka-bāre-at one time; sphure-manifest; prabhura-of Śrī Caitanya Mahāprabhu; kṛṣṇera-of Lord Kṛṣṇa; pañca-guṇa-five attributes; pañca-guṇe-five attributes; kare-do; pañca-indriya-of the five senses; ākarṣaṇa-attraction.

TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

TEXT 9

eka-mana pañca-dike pañca-guṇa ṭāne
ṭānāṭāni prabhura mana haila ageyāne

SYNONYMS

eka-mana-one mind; pañca-dike-in five directions; pañca-guṇa-the five attributes; ṭāne-attracted; ṭānāṭāni-by a tug-of-war; prabhura-of Śrī Caitanya Mahāprabhu; mana-the mind; haila-became; ageyāne-unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

TEXT 10

hena-kāle īśvarera upala-bhoga sarila
bhakta-gaṇa mahāprabhure ghare lañā āila

SYNONYMS

hena-kāle-at this time; īśvarera-of Lord Jagannātha; upala-bhoga-the upala-bhoga ceremony; sarila-was finished; bhakta-gaṇa-the devotees; mahāprabhure-Śrī Caitanya Mahāprabhu; ghare-home; lañā āila-brought.

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

svarūpa, rāmānanda,–ei dui-jana lañā
vilāpa karena duṅhāra kaṇṭhete dhariyā

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; rāmānanda-Rāmānanda Rāya; ei dui-jana-these two personalities; lañā-with; vilāpa karena-laments; duṅhāra-of both; kaṇṭhete-the necks; dhariyā-holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

kṛṣṇera viyoge rādhāra utkaṇṭhita mana
viśākhāre kahe āpana utkaṇṭhā-kāraṇa

SYNONYMS

kṛṣṇera-from Lord Kṛṣṇa; viyoge-in separation; rādhāra-of Śrīmatī Rādhārāṇī; utkaṇṭhita-very agitated; mana-mind; viśākhāre-to Viśākhā; kahe-spoke; āpana-own; utkaṇṭhā-kāraṇa-the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

TEXT 13

sei śloka paḍi' āpane kare manastāpa
ślokera artha śunāya duṅhāre kariyā vilāpa

SYNONYMS

sei śloka-that verse; paḍi'-reciting; āpane-personally; kare-does; manaḥ-tāpa-burning of the mind; ślokera-of the verse; artha-meaning; śunāya-causes to hear; duṅhāre-both; kariyā vilāpa-lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 14

saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakaḥ
karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ
saurabhyāmṛta-samplavāvṛta-jagat pīyūṣa-ramyādharaḥ
śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyāṇy āli me

SYNONYMS

saundarya-His beauty; amṛta-sindhu-of the ocean of nectar; bhaṅga-by the waves; lalanā-of women; citta-the hearts; adri-hills; saṁplāvakaḥ-inundating; karṇa-through the ears; ānandi-giving pleasure; sanarma-joyful; ramya-beautiful; vacanaḥ-whose voice; koṭi-indu-than ten million moons; śīta-more cooling; aṅgakaḥ-whose body; saurabhya-His fragrance; amṛta-of nectar; samplava-by the inundation; āvṛta-covered; jagat-the entire universe; pīyūṣa-nectar; ramya-beautiful; adharaḥ-whose lips; śrī-gopa-indra-of Nanda Mahārāja; sutaḥ-the son; saḥ-He; karṣati-attracts; balāt-by force; pañca-indriyāṇi-the five senses; āli-O dear friend; me-My.

TRANSLATION

Śrī Caitanya Mahāprabhu said:" 'Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overfloods the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.'

PURPORT

This verse is found in Govinda-līlāmṛta (8.3).

TEXT 15

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,
yāra mādhurya kahana nā yāya
dekhi' lobhe pañca-jana, eka aśva–mora mana,
caḍi' pañca pāṅca-dike dhāya

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; rūpa-beauty; śabda-sound; sparśa-touch; saurabhya-fragrance; adhara-of lips; rasa-taste; yāra-whose; mādhurya-sweetness; kahana-describing; nā yāya-is not possible; dekhi'-seeing; lobhe-in greed; pañca-jana-five men; eka-one; aśva-horse; mora-My; mana-mind; caḍi'-riding on; pañca-all five; pāṅca-dike-in five directions; dhāya-run.

TRANSLATION

"Lord Śrī Kṛṣṇa's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

TEXT 16

sakhi he, śuna mora duḥkhera kāraṇa
mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,
sabe kahe,–hara' para-dhana

SYNONYMS

sakhi-My dear friend; he-O; śuna-please hear; mora-My; duḥkhera kāraṇa-the cause of unhappiness; mora-My; pañca-indriya-gaṇa-five senses of perception; mahā-very; lampaṭa-extravagant; dasyu-gaṇa-rogues; sabe kahe-they all say; hara'-plunder; para-dhana-another's property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa's property.

TEXT 17

eka aśva eka-kṣaṇe, pāṅca pāṅca dike ṭāne,
eka mana kon dike yāya?
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
ei duḥkha sahana nā yāya

SYNONYMS

eka-one; aśva-horse; eka-kṣaṇe-at one time; pāṅca-five men; pāṅca dike-in five directions; ṭāne-pull; eka-one; mana-mind; kon dike-in what direction; yāya-will go; eka-kāle-at one time; sabe-all; ṭāne-pull; gela-will go; ghoḍāra-of the horse; parāṇe-life; ei-this; duḥkha-unhappiness; sahana-tolerating; nā yāya-is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

TEXT 18

indriye nā kari roṣa, iṅhā-sabāra kāhāṅ doṣa,
kṛṣṇa-rūpādira mahā ākarṣaṇa
rūpādi pāṅca pāṅce ṭāne, gela ghoḍāra parāṇe,
mora dehe nā rahe jīvana

SYNONYMS

indriye-at the senses; nā-not; kari roṣa-I can be angry; iṅhā-sabāra-of all of them; kāhāṅ-where; doṣa-fault; kṛṣṇa-rūpa-ādira-of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; mahā-very great; ākarṣaṇa-attraction; rūpa-ādi-the beauty and so on; pāṅca-five; pāṅce-the five senses; ṭāne-drag; gela-is going away; ghoḍāra-of the horse; parāṇe-life; mora-My; dehe-in the body; nā-not; rahe-remains; jīvana-life.

TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

TEXT 19

kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu,
eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri,
tāhā ḍubāi āge uṭhi' dhāya

SYNONYMS

kṛṣṇa-rūpa-of Kṛṣṇa's transcendental beauty; amṛta-sindhu-the ocean of nectar; tāhāra-of that; taraṅga-bindu-a drop of a wave; eka-bindu-one drop; jagat-the whole world; ḍubāya-can flood; tri-jagate-in the three worlds; yata nārī-all women; tāra citta-their consciousness; ucca-giri-high hills; tāhā-that; ḍubāi-drowning; āge-forward; uṭhi'-raising; dhāya-runs.

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

TEXT 20

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,
tāra anyāya kathana nā yāya
jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' ṭāne,
ṭānāṭāni kāṇera prāṇa yāya

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; vacana-mādhurī-the sweetness of speaking; nānā-various; rasa-narma-dhārī-full of joking words; tāra-of that; anyāya-atrocities; kathana-description; nā yāya-cannot be made; jagatera-of the world; nārīra-of women; kāṇe-in the ear; mādhurī-guṇe-to the attributes of sweetness; bāndhi'-binding; ṭāne-pulls; ṭānāṭāni-tug-of-war; kāṇera-of the ear; prāṇa yāya-the life departs.

TRANSLATION

"The sweetness of Kṛṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

TEXT 21

kṛṣṇa-aṅga suśītala, ki kahimu tāra bala,
chaṭāya jine koṭīndu-candana
saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,
ākarṣaye nārī-gaṇa-mana

SYNONYMS

kṛṣṇa-aṅga-the body of Kṛṣṇa; su-śītala-very cool; ki kahimu-what shall I say; tāra-of that; bala-the strength; chaṭāya-by the rays; jine-surpasses; koṭi-indu-millions upon millions of moons; candana-sandalwood pulp; sa-śaila-like raised hills; nārīra-of a woman; vakṣa-breasts; tāhā-that; ākarṣite-to attract; dakṣa-very expert; ākarṣaye-attracts; nārī-gaṇa-mana-the minds of all women.

TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

TEXT 22

kṛṣṇāṅga–saurabhya-bhara, mṛga-mada-mada-hara,
nīlotpalera hare garva-dhana
jagat-nārīra nāsā, tāra bhitara pāte vāsā,
nārī-gaṇe kare ākarṣaṇa

SYNONYMS

kṛṣṇa-aṅga-the body of Kṛṣṇa; saurabhya-bhara-full of fragrance; mṛga-mada-of musk; mada-hara-intoxicating power; nīlotpalera-of the bluish lotus flower; hare-takes away; garva-dhana-the pride of the treasure; jagat-nārīra-of the women in the world; nāsā-nostrils; tāra bhitara-within them; pāte vāsā-constructs a residence; nārī-gaṇe-women; kare ākarṣaṇa-attracts.

TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

TEXT 23

kṛṣṇera adharāmṛta, tāte karpūra manda-smita,
sva-mādhurye hare nārīra mana
anyatra chāḍāya lobha, nā pāile mane kṣobha,
vraja-nārī-gaṇera mūla-dhana"

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; adhara-amṛta-the sweetness of the lips; tāte-with that; karpūra-camphor; manda-smita-gentle smile; sva-mādhurye-by His sweetness; hare-attracts; nārīra mana-the minds of all women; anyatra-anywhere else; chāḍāya-vanquishes; lobha-greed; nā pāile-without getting; mane-in the mind; kṣobha-great agitation; vraja-nārī-gaṇera-of all the gopīs of Vṛndāvana; mūla-dhana-wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana."

TEXT 24

eta kahi' gaurahari, dui-janāra kaṇṭha dhari',
kahe,–'śuna, svarūpa-rāmarāya
kāhāṅ karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,
duṅhe more kaha se upāya'

SYNONYMS

eta kahi'-saying this; gaurahari-Śrī Caitanya Mahāprabhu; dui-janāra-of the two persons; kaṇṭha dhari'-catching the necks; kahe-said; śuna-please hear; svarūpa-rāma-rāya-Svarūpa Dāmodara and Rāmānanda Rāya; kāhāṅ karoṅ-what shall I do; kāhāṅ yāṅa-where shall I go; kāhāṅ gele-going where; kṛṣṇa pāṅa-I can get Kṛṣṇa; duṅhe-both of you; more-unto Me; kaha-please say; se upāya-such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

TEXT 25

ei-mata gaura-prabhu prati dine-dine
vilāpa karena svarūpa-rāmānanda-sane

SYNONYMS

ei-mata-in this way; gaura-prabhu-Śrī Caitanya Mahāprabhu; prati dine-dine-day after day; vilāpa karena-laments; svarūpa-rāmānanda-sane-in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

sei dui-jana prabhure kare āśvāsana
svarūpa gāya, rāya kare śloka paṭhana

SYNONYMS

sei-those; dui-jana-two persons; prabhure-to Śrī Caitanya Mahāprabhu; kare-do; āśvāsana-pacification; svarūpa gāya-Svarūpa Dāmodara sings; rāya-Rāmānanda Rāya; kare-does; śloka paṭhana-recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

karṇāmṛta, vidyāpati, śrī-gīta-govinda
ihāra śloka-gīte prabhura karāya ānanda

SYNONYMS

karṇāmṛta-the book Kṛṣṇa-karṇāmṛta; vidyāpati-the author Vidyāpati; śri-gīta-govinda-the book Śrī Gīta-govinda by Jayadeva Gosvāmī; ihāra-of these; śloka-gīte-verses and songs; prabhura-for Śrī Caitanya Mahāprabhu; karāya-create; ānanda-happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

eka-dina mahāprabhu samudra-tīre yāite
puṣpera udyāna tathā dekhena ācambite

SYNONYMS

eka-dina-one day; mahāprabhu-Śrī Caitanya Mahāprabhu; samudra-tīre-to the seashore; yāite-while going; puṣpera udyāna-a flower garden; tathā-there; dekhena-sees; ācambite-suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

vṛndāvana-bhrame tāhāṅ paśilā dhāñā
premāveśe bule tāhāṅ kṛṣṇa anveṣiyā

SYNONYMS

vṛndāvana-bhrame-taking it for Vṛndāvana; tāhāṅ-there; paśilā-entered; dhāñā-running; prema-āveśe-in ecstatic love of Kṛṣṇa; bule-wanders; tāhāṅ-there; kṛṣṇa-Lord Kṛṣṇa; anveṣiyā-searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

TEXT 30

rāse rādhā lañā kṛṣṇa antardhāna kailā
pāche sakhī-gaṇa yaiche cāhi' beḍāilā

SYNONYMS

rāse-in the rāsa dance; rādhā-Śrīmatī Rādhārāṇī; lañā-taking; kṛṣṇa-Lord Kṛṣṇa; antardhāna kailā-disappeared; pāche-afterward; sakhī-gaṇa-all the gopīs; yaiche-as; cāhi'-looking; beḍāilā-wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

sei bhāvāveśe prabhu prati-taru-latā
śloka paḍi' paḍi' cāhi' bule yathā tathā

SYNONYMS

sei-that; bhāva-āveśe-in ecstasy; prabhu-Lord Caitanya Mahāprabhu; prati-taru-latā-each tree and creeper; śloka paḍi' paḍi'-reciting verses; cāhi'-inquiring; bule-wanders; yathā tathā-here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrīmad-Bhāgavatam (10.30.9,7,8).

TEXT 32

cūta-priyāla-panasāsana-kovidāra-
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhavakā yamunopakūlāḥ
śaṁsantu kṛṣṇa-padavīṁ rahitātmanāṁ naḥ

SYNONYMS

cūta-O cūta tree (a kind of mango tree); priyāla-O priyāla tree; panasa-O jackfruit tree; āsana-O āsana tree; kovidāra-O kovidāra tree; jambu-O jambu tree; arka-O arka tree; bilva-O belfruit tree; bakula-O bakula tree; āmra-O mango tree; kadamba-O kadamba tree; nīpāḥ-O nīpa tree; ye-which; anye-others; para-artha-bhavakāḥ-very beneficial to others; yamunā-upakūlāḥ-on the bank of the Yamunā; śaṁsantu-please tell; kṛṣṇa-padavīm-where Kṛṣṇa has gone; rahita-ātmanām-who have lost our minds; naḥ-us.

TRANSLATION

"(The gopīs said:) 'O cūta tree, priyāla tree, pasana, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

TEXT 33

kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te 'ti-priyo 'cyutaḥ

SYNONYMS

kaccit-whether; tulasi-O tulasī plant; kalyāṇi-all-auspicious; govinda-caraṇa-to Govinda's lotus feet; priye-very dear; saha-with; tvā-you; ali-kulaiḥ-bumblebees; bibhrat-bearing; dṛṣṭaḥ-has been seen; te-your; ati-priyaḥ-very dear; acyutaḥ-Lord Kṛṣṇa.

TRANSLATION

" 'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

TEXT 34

mālaty adarśi vaḥ kaccin
mallike jāti yūthike
prītiṁ vo janayan yātaḥ
kara-sparśena mādhavaḥ

SYNONYMS

mālati-O plant of mālatī flowers; adarśi-was seen; vaḥ-by you; kaccit-whether; mallike-O plant of mallikā flowers; jāti-O plant of jātī flowers; yūthike-O plant of yūthikā flowers; prītim-pleasure; vaḥ-your; janayan-creating; yātaḥ-passed by; kara-sparśena-by the touch of His hand; mādhavaḥ-Śrī Kṛṣṇa.

TRANSLATION

" 'O plants of mālatī flowers, mallikā flowers, jātī and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?' "

TEXT 35

āmra, panasa, piyāla, jambu, kovidāra
tīrtha-vāsī sabe, kara para-upakāra

SYNONYMS

āmra-O mango tree; panasa-O jackfruit tree; piyāla-O piyāla tree; jambu-O jambu tree; kovidāra-O kovidāra tree; tīrtha-vāsī-inhabitants of a holy place; sabe-all; kara-please do; para-upakāra-others' benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

kṛṣṇa tomāra ihāṅ āilā, pāilā daraśana?
kṛṣṇera uddeśa kahi' rākhaha jīvana

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; tomāra-your; ihāṅ-here; āilā-came; pāilā daraśana-you have seen; kṛṣṇera-of Lord Kṛṣṇa; uddeśa-the direction; kahi'-by telling; rākhaha jīvana-kindly save our lives.

TRANSLATION

" 'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'

TEXT 37

uttara nā pāñā punaḥ kare anumāna
ei saba–puruṣa-jāti, kṛṣṇera sakhāra samāna

SYNONYMS

uttara-answer; nā-not; pāñā-getting; punaḥ-again; kare-do; anumāna-guess; ei saba-all these; puruṣa-jāti-belonging to the male class; kṛṣṇera-of Kṛṣṇa; sakhāra samāna-as good as friends.

TRANSLATION

"When the trees did not reply, the gopīs guessed,'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

TEXT 38

e kene kahibe kṛṣṇera uddeśa āmāya?
e–strī-jāti latā, āmāra sakhī-prāya

SYNONYMS

e-these; kene-why; kahibe-will say; kṛṣṇera-of Lord Kṛṣṇa; uddeśa-direction; āmāya-to us; e-these; strī-jāti-belonging to the class of women; latā-creepers; āmāra-our; sakhī-prāya-like friends.

TRANSLATION

" 'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

TEXT 39

avaśya kahibe,–pāñāche kṛṣṇera darśane
eta anumāni' puche tulasy-ādi-gaṇe

SYNONYMS

avaśya-certainly; kahibe-they will say; pāñāche-they have gotten; kṛṣṇera-of Lord Kṛṣṇa; darśane-audience; eta-this; anumāni'-guessing; puche-inquire from; tulasī-ādi-gaṇe-the plants and creepers, headed by the tulasī plant.

TRANSLATION

" 'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.' Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasī.

TEXT 40

"tulasi, mālati, yūthi, mādhavi, mallike
tomāra priya kṛṣṇa āilā tomāra antike?

SYNONYMS

tulasi-O tulasī; mālati-O mālatī; yūthi-O yūthī; mādhavi-O mādhavī; mallike-O mallikā; tomāra-your; priya-very dear; kṛṣṇa-Lord Kṛṣṇa; āilā-came; tomāra antike-near you.

TRANSLATION

" 'O tulasī! O mālatī! O yūthī, mādhavī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

TEXT 41

tumi-saba–hao āmāra sakhīra samāna
kṛṣṇoddeśa kahi' sabe rākhaha parāṇa"

SYNONYMS

tumi-saba-all of you; hao-are; āmāra-our; sakhīra-dear friends; samāna-equal to; kṛṣṇa-uddeśa-the direction in which Kṛṣṇa has gone; kahi'-speaking; sabe-all of you; rākhaha parāṇa-save our lives.

TRANSLATION

" 'You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.'

TEXT 42

uttara nā pāñā punaḥ bhāvena antare
'eha–kṛṣṇa-dāsī, bhaye nā kahe āmāre'

SYNONYMS

uttara-reply; nā-not; pāñā-getting; punaḥ-again; bhāvena-think; antare-within their minds; eha-these; kṛṣṇa-dāsī-maidservants of Kṛṣṇa; bhaye-out of fear; nā kahe-do not speak; āmāre-to us.

TRANSLATION

"When they still received no reply, the gopīs thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

TEXT 43

āge mṛgī-gaṇa dekhi' kṛṣṇāṅga-gandha pāñā
tāra mukha dekhi' puchena nirṇaya kariyā

SYNONYMS

āge-in front; mṛgī-gaṇa-the deer; dekhi'-seeing; kṛṣṇa-aṅga-gandha-the aroma of Kṛṣṇa's body; pāñā-getting; tāra mukha-their faces; dekhi'-seeing; puchena-inquire; nirṇaya kariyā-making certain.

TRANSLATION

”The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa’s body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ

SYNONYMS

api-whether; eṇa-patnī-O she-deer; upagataḥ-has come; priyayā-along with His dearmost companion; iha-here; gātraiḥ-by the bodily limbs; tanvan-increasing; dṛśām-of the eyes; sakhi-O my dear friend; su-nirvṛtim-happiness; acyutaḥ-Kṛṣṇa; vaḥ-of all of you; kānta-aṅga-with the body of the beloved; saṅga-by association; kuca-kuṅkuma-with kuṅkuma powder from the breasts; rañjitāyāḥ-colored; kunda-srajaḥ-of the garland of kunda flowers; kula-pateḥ-of Kṛṣṇa; iha-here; vāti-flows; gandhaḥ-the fragrance.

TRANSLATION

” ’O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearmost companion, increasing the pleasure of the eyes of all of you?’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.11).

TEXT 45

”kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā
tomāya sukha dite āilā? nāhika anyathā

SYNONYMS

kaha-please say; mṛgi-O she-deer; rādhā-saha-with Śrīmatī Rādhārāṇī; śrī-kṛṣṇa-Lord Śrī Kṛṣṇa; sarvathā-in all respects; tomāya-to you; sukha dite-to give pleasure; āilā-did come; nāhika anyathā-it is certain.

TRANSLATION

” ’O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

TEXT 46

rādhā-priya-sakhī āmarā, nahi bahiraṅga
dūra haite jāni tāra yaiche aṅga-gandha

SYNONYMS

rādhā-of Śrīmatī Rādhārāṇī; priya-sakhī-very dear friends; āmarā-we; nahi bahiraṅga-are not outsiders; dūra haite-from a distance; jāni-we know; tāra-of Lord Kṛṣṇa; yaiche-as; aṅga-gandha-bodily fragrance.

TRANSLATION

” ’We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita
kṛṣṇa-kunda-mālā-gandhe vāyu–suvāsita

SYNONYMS

rādhā-aṅga-the body of Śrīmatī Rādhārāṇī; saṅge-by embracing; kuca-kuṅkuma-with the kuṅkuma from the breasts; bhūṣita-decorated; kṛṣṇa-of Lord Kṛṣṇa; kunda-mālā-of the garland of kunda flowers; gandhe-by the fragrance; vāyu-the air; su-vāsita-aromatic.

TRANSLATION

” ’Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

kṛṣṇa ihāṅ chāḍi’ gelā, ihoṅ–virahiṇī
kibā uttara dibe ei–nā śune kāhinī”

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; ihāṅ-here; chāḍi’ gelā-has left; ihoṅ-the deer; virahiṇī-feeling separation; kibā-what; uttara-reply; dibe-will they give; ei-these; nā śune-do not hear; kāhinī-our words.

TRANSLATION

” ’Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?’

TEXT 49

āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare
śākhā saba paḍiyāche pṛthivī-upare

SYNONYMS

āge-in front; vṛkṣa-gaṇa-the trees; dekhe-see; puṣpa-phala-bhare -because of the heavy burden of flowers and fruits; śākhā saba-all the branches; paḍiyāche-have bent down; pṛthivī-upare-to the ground.

TRANSLATION

”The gopīs then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

kṛṣṇe dekhi' ei saba karena namaskāra
kṛṣṇa-gamana puche tāre kariyā nirdhāra

SYNONYMS

kṛṣṇe dekhi'-seeing Kṛṣṇa; ei-these; saba-all; karena namaskāra-offer respectful obeisances; kṛṣṇa-gamana-the passing of Kṛṣṇa; puche-inquire; tāre-from them; kariyā nirdhāra-making certain.

TRANSLATION

"The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

TEXT 51

bāhuṁ priyāṁsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁvābhinandati caran praṇayāvalokaiḥ

SYNONYMS

bāhum-arm; priyā-aṁse-on the shoulder of His beloved; upadhāya-placing; gṛhīta-having taken; padmaḥ-a lotus flower; rāma-anujaḥ-Lord Balarāma's younger brother (Kṛṣṇa); tulasikā-because of the garland of tulasī flowers; ali-kulaiḥ-by bumblebees; mada-andhaiḥ-blinded by the fragrance; anvīyamānaḥ-being followed; iha-here; vaḥ-of you; taravaḥ-O trees; praṇāmam-the obeisances; kiṁvā-whether; abhinandati-welcomes; caran-while passing; praṇaya-avalokaiḥ-with glances of love.

TRANSLATION

" 'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī leaves.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.12).

TEXT 52

priyā-mukhe bhṛṅga paḍe, tāhā nivārite
līlā-padma cālāite haila anya-citte

SYNONYMS

priyā-mukhe-on His beloved's face; bhṛṅga-the bumblebees; paḍe-fall; tāhā-that; nivārite-to prevent; līlā-the pastimes; padma-the lotus flower; cālāite-causing to move; haila-was; anya-citte-diverted in the mind.

TRANSLATION

" 'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

tomāra praṇāme ki kairāchena avadhāna?
kibā nāhi karena, kaha vacana-pramāṇa

SYNONYMS

tomāra-your; praṇāme-to the obeisances; ki-whether; kairāchena-has given; avadhāna-attention; kibā-or; nāhi karena-did not do so; kaha-kindly speak; vacana-words; pramāṇa-evidence.

TRANSLATION

" 'Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

kṛṣṇera viyoge ei sevaka duḥkhita
kibā uttara dibe? ihāra nāhika samvit"

SYNONYMS

kṛṣṇera viyoge-by separation from Kṛṣṇa; ei-these; sevaka-servants; duḥkhita-very unhappy; kibā-what; uttara-reply; dibe-will they give; ihāra-of these; nāhika-there's not; samvit-consciousness.

TRANSLATION

" 'Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?'

TEXT 55

eta bali' āge cale yamunāra kūle
dekhe,–tāhāṅ kṛṣṇa haya kadambera tale

SYNONYMS

eta bali'-saying this; āge cale-go forward; yamunāra kūle-onto the beach by the Yamunā; dekhe-they see; tāhāṅ-there; kṛṣṇa-Lord Kṛṣṇa; haya-is present; kadambera tale-underneath a kadamba tree.

TRANSLATION

"Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

TEXT 56

koṭi-manmatha-mohana muralī-vadana
apāra saundarye hare jagan-netra-mana

SYNONYMS

koṭi-ten million; manmatha-Cupids; mohana-enchanting; muralī-vadana-with His flute to His lips; apāra-unlimited; saundarye-by the beauty; hare-enchants; jagat-of the whole world; netra-mana-the eyes and mind.

TRANSLATION

”Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty.”

TEXT 57

saundarya dekhiyā bhūme paḍe mūrcchā pāñā
hena-kāle svarūpādi mililā āsiyā

SYNONYMS

saundarya-beauty; dekhiyā-seeing; bhūme-on the ground; paḍe-fell; mūrcchā pāñā-becoming unconscious; hena-kāle-at that time; svarūpa-ādi-the devotees, headed by Svarūpa Dāmodara Gosvāmī; mililā āsiyā-came there and met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

pūrvavat sarvāṅge sāttvika-bhāva-sakala
antare ānanda-āsvāda, bāhire vihvala

SYNONYMS

pūrva-vat-as before; sarva-aṅge-all over the body; sāttvika-transcendental; bhāva-sakala-all the symptoms of ecstatic love; antare-within; ānanda-āsvāda-the taste of transcendental bliss; bāhire-externally; vihvala-bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

TEXT 59

pūrvavat sabe mili’ karāilā cetana
uṭhiyā caudike prabhu karena darśana

SYNONYMS

pūrva-vat-as before; sabe-all; mili’-coming together; karāilā cetana-brought to consciousness; uṭhiyā-standing up; cau-dike-all around; prabhu-Śrī Caitanya Mahāprabhu; karena darśana-was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

”kāhāṅ gelā kṛṣṇa? ekhani pāinu daraśana!
tāṅhāra saundarya mora harila netra-mana!

SYNONYMS

kāhāṅ-where; gelā kṛṣṇa-has Kṛṣṇa gone; ekhani-just now; pāinu daraśana-I saw; taṅhāra-His; saundarya-beauty; mora-My; harila-has taken away; netra-mana-eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, ”Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

punaḥ kene nā dekhiye muralī-vadana!
tāṅhāra darśana-lobhe bhramaya nayana”

SYNONYMS

punaḥ-again; kene-why; nā dekhiye-I do not see; muralī-vadana-with His flute to His lips; tāṅhāra-of Him; darśana-lobhe-in hopes of seeing; bhramaya-are wandering; nayana-My eyes.

TRANSLATION

”Why can’t I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more.”

TEXT 62

viśākhāre rādhā yaiche śloka kahilā
sei śloka mahāprabhu paḍite lāgilā

SYNONYMS

viśākhāre-to Viśākhā; rādhā-Śrīmatī Rādhārāṇī; yaiche-as; śloka kahilā-recited a verse; sei-that; śloka-verse; mahāprabhu-Śrī Caitanya Mahāprabhu; paḍite lāgilā-began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā.

TEXT 63

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ
sucitra-muralī-sphurac-charad-amanda-candrānanaḥ
mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ
sa me madana-mohanaḥ sakhi tanoti netra-spṛhām

SYNONYMS

nava-ambuda-a newly formed cloud; lasat-brilliant; dyutiḥ-whose luster; nava-new; taḍit-lightning; manojña-attractive; ambaraḥ-whose dress; su-citra-very charming; muralī-with a flute; sphurat-appearing beautiful; śarat-autumn; amanda-bright; candra-like the moon; ānanaḥ-whose face; mayūra-peacock; dala-with a feather; bhūṣitaḥ-decorated; su-bhaga-lovely; tāra-of pearls; hāra-of a necklace; prabhaḥ-with the effulgence; saḥ-He; me-My; madana-mohanaḥ-Lord Kṛṣṇa, the enchanter of Cupid; sakhi-O My dear friend; tanoti-increases; netra-spṛhām-the desire of the eyes.

TRANSLATION

”My dear friend, the luster of Kṛṣṇa’s body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him.”

PURPORT

This verse is also found in the Govinda-līlāmṛta (8.4).

TEXT 64

nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,
indīvara-nindi sukomala
jini’ upamāna-gaṇa, hare sabāra netra-mana,
kṛṣṇa-kānti parama prabala

SYNONYMS

nava-ghana-a newly formed cloud; snigdha-attractive; varṇa-bodily complexion; dalita-powdered; añjana-ointment; cikkaṇa-polished; indīvara-a blue lotus flower; nindi-defeating; su-komala-soft; jini-surpassing; upamāna-gaṇa-all comparison; hare-attracts; sabāra-of all; netra-mana-the eyes and mind; kṛṣṇa-kānti-the complexion of Kṛṣṇa; parama prabala-supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: ”Śrī Kṛṣṇa’s complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

TEXT 65

kaha, sakhi, ki kari upāya?
kṛṣṇādbhuta balāhaka, mora netra-cātaka,
nā dekhi’ piyāse mari’ yāya

SYNONYMS

kaha-please tell; sakhi-My dear friend; ki kari upāya-what shall I do; kṛṣṇa-Kṛṣṇa; adbhuta-wonderful; balāhaka-cloud; mora-My; netra-eyes; cātaka-like cātaka birds; nā dekhi’-without seeing; piyāse-from thirst; mari’ yāya-are dying.

TRANSLATION

”My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

saudāminī pītāmbara, sthira nahe nirantara,
muktā-hāra baka-pāṅti bhāla
indra-dhanu śikhi-pākhā, upare diyāche dekhā,
āra dhanu vaijayantī-māla

SYNONYMS

saudāminī-lightning; pīta-ambara-the yellow dress; sthira-still; nahe-is not; nirantara-always; muktā-hāra-the necklace of pearls; baka-pāṅti bhāla-like a line of ducks; indra-dhanu-the bow of Indra (a rainbow); śikhi-pākhā-the peacock feather; upare-on the head; diyāche dekhā-is seen; āra dhanu-another rainbow; vaijayantī-māla-the vaijayantī garland.

TRANSLATION

”Kṛṣṇa’s yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī garland [containing flowers of five colors] resemble rainbows.

TEXT 67

muralīra kala-dhvani, madhura garjana śuni’,
vṛndāvane nāce mayūra-caya
akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhalamala,
citra-candrera tāhāte udaya

SYNONYMS

muralīra-of the flute; kala-dhvani-the low vibration; madhura-sweet; garjana-thundering; śuni-hearing; vṛndāvane-in Vṛndāvana; nāce-dance; mayūra-caya-the peacocks; akalaṅka-spotless; pūrṇa-kala-the full moon; lāvaṇya-beauty; jyotsnā-light; jhalamala-glittering; citra-candrera-of the beautiful moon; tāhāte-in that; udaya-the rising.

TRANSLATION

”The luster of Kṛṣṇa’s body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

TEXT 68

līlāmṛta-variṣaṇe, siñce caudda bhuvane’
hena megha yabe dekhā dila
durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,
mare cātaka, pite nā pāila

SYNONYMS

līlā-of the pastimes of Kṛṣṇa; amṛta-of nectar; variṣaṇe-the shower; siñce-drenches; caudda bhuvane-the fourteen worlds; hena megha-such a cloud; yabe-when; dekhā dila-was visible; durdaiva-misfortune; jhañjhā-pavane-a high wind; meghe-the cloud; nila-brought; anya-sthāne-to another place; mare-dies; cātaka-the cātaka bird; pite nā pāila-could not drink.

TRANSLATION

”The cloud of Kṛṣṇa’s pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst.”

TEXT 69

punaḥ kahe,–’hāya hāya, paḍa paḍa rāma-raya’,
kahe prabhu gadgada ākhyāne
rāmānanda paḍe śloka, śuni’ prabhura harṣa-śoka,
āpane prabhu karena vyākhyāne

SYNONYMS

punaḥ-again; kahe-says; hāya hāya-alas, alas; paḍa paḍa-go on reading; rāma-rāya-Rāmānanda Rāya; kahe-says; prabhu-Śrī Caitanya Mahāprabhu; gadgada ākhyāne-in a faltering voice; rāmānanda-Rāmānanda Rāya; paḍe-reads; śloka-a verse; śuni’-hearing; prabhura-of Śrī Caitanya Mahāprabhu; harṣa-śoka-jubilation and lamentation; āpane-personally; prabhu-Śrī Caitanya Mahāprabhu; karena vyākhyāne-explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, ”Alas, go on reading, Rāma Rāya.” Thus Rāmānanda Rāya began to read a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

TEXT 70

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SYNONYMS

vīkṣya-seeing; alaka-āvṛta-decorated with curling tresses of hair; mukham-face; tava-Your; kuṇḍala-śri-the beauty of earrings; gaṇḍa-sthala-falling in Your cheeks; adhara-sudham-and the nectar of Your lips; hasita-avalokam-Your smiling glance; datta-abhayam-which assure fearlessness; ca-and; bhuja-daṇḍa-yugam-the two arms; vilokya-by seeing; vakṣaḥ-chest; śriyā-by the beauty; eka-ramaṇam-chiefly producing conjugal attraction; ca-and; bhavāma-we have become; dāsyaḥ-Your maidservants.

TRANSLATION

”Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.’

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs when they arrived before Kṛṣṇa for the rāsa dance.

TEXT 71

kṛṣṇa jini’ padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi’ āsi’, phānde paḍi’ haya dāsī,
chāḍi’ lāja-pati-ghara-dvāra

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; jini’-surpassing; padma-cānda-the lotus flower and the moon; pātiyāche-has spread; mukha-the face; phānda-noose; tāte-in that; adhara-lips; madhu-smita-sweet smiling; cāra-bait; vraja-nārī-the damsels of Vraja; āsi’ āsi’-approaching; phānde-in the network; paḍi’-falling; haya dāsī-become maidservants; chāḍi’-giving up; lāja-prestige; pati-husbands; ghara-home; dvāra-family.

TRANSLATION

”After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa’s maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

bāndhava kṛṣṇa kare vyādhera ācāra
nāhi māne dharmādharma, hare nārī-mṛgī-marma,
kare nānā upāya tāhāra

SYNONYMS

bāndhava-O friend; kṛṣṇa-Lord Kṛṣṇa; kare-does; vyādhera ācāra-the behavior of a hunter; nāhi-not; māne-cares for; dharma-adharma-piety and impiety; hare-attracts; nārī-of a woman; mṛgī-doe; marma-the core of the heart; kare-does; nānā-varieties of; upāya-means; tāhāra-for that purpose.

TRANSLATION

”My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

TEXT 73

gaṇḍa-sthala jhalamala, nāce makara-kuṇḍala,
sei nṛtye hare nārī-caya
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,

nārī-vadhe nāhi kichu bhaya

SYNONYMS

gaṇḍa-sthala-on the cheeks; jhalamala-glittering; nāce-dance; makara-kuṇḍala-earrings shaped like sharks; sei-that; nṛtye-dancing; hare-attracts; nārī-caya-all the women; sa-smita-with smiles; kaṭākṣa-of glances; bāṇe-by the arrows; tā-sabāra-of all of them; hṛdaye-the hearts; hāne-pierces; nārī-vadhe-for killing women; nāhi-there is not; kichu-any; bhaya-fear.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

ati ucca suvistāra, lakṣmī-śrīvatsa-alaṅkāra,
kṛṣṇera ye ḍākātiyā vakṣa
vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,
hari-dāsī karibāre dakṣa

SYNONYMS

ati-very; ucca-high; su-vistāra-broad; lakṣmī-a mark of golden lines on the left side of the chest of Śrī Kṛṣṇa, indicating the residence of the goddess of fortune; śrīvatsa-a mark of silver hairs on the right side of the Lord's chest; alaṅkāra-ornaments; kṛṣṇera-of Lord Kṛṣṇa; ye-that; ḍākātiyā-like a plunderer; vakṣa-chest; vraja-devī-the damsels of Vraja; lakṣa lakṣa-thousands upon thousands; tā-sabāra-of all of them; manaḥ-vakṣa-the minds and breasts; hari-dāsī-maidservants of the Supreme Lord; karibāre-to make; dakṣa-expert.

TRANSLATION

"On Kṛṣṇa's chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

TEXT 75

sulalita dīrghārgala, kṛṣṇera bhuja-yugala,
bhuja nahe,–kṛṣṇa-sarpa-kāya
dui śaila-chidre paiśe, nārīra hṛdaye daṁśe,
mare nārī se viṣa-jvālāya

SYNONYMS

su-lalita-very beautiful; dīrgha-argala-long bolts; kṛṣṇera-of Kṛṣṇa; bhuja-yugala-two arms; bhuja-arms; nahe-not; kṛṣṇa-black; sarpa-of snakes; kāya-bodies; dui-two; śaila-chidre-in the space between the hills; paiśe-enter; nārīra-of women; hṛdaye-the hearts; daṁśe-bite; mare-die; nārī-women; se-that; viṣa-jvālāya-from the burning of the poison.

TRANSLATION

"The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the gopīs become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

TEXT 76

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
jini' karpūra-veṇā-mūla-candana
eka-bāra yāra sparśe, smara-jvālā-viṣa nāśe,
yāra sparśe lubdha nārī-mana

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; kara-pada-tala-the palms and the soles of the feet; koṭi-candra-millions upon millions of moons; su-śītala-cool and pleasing; jini'-surpassing; karpūra-camphor; veṇā-mūla-roots of khasakhasa; candana-sandalwood pulp; eka-bāra-once; yāra-of which; sparśe-by the touch; smara-jvālā-the burning effect of remembering; viṣa-the poison; nāśe-becomes vanquished; yāra-of which; sparśe-by the touch; lubdha-enticed; nāri-mana-the minds of women.

TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

TEXT 77

eteka vilāpa kari' premāveśe gaurahari,
ei arthe paḍe eka śloka
sei śloka paḍi' rādhā, viśākhāre kahe bādhā,
ughāḍiyā hṛdayera śoka

SYNONYMS

eteka-thus; vilāpa kari'-lamenting; prema-āveśe-in ecstatic love of Kṛṣṇa; gaurahari-Śrī Caitanya Mahāprabhu; ei arthe-in understanding the purpose; paḍe-recites; eka śloka-one verse; sei śloka-this verse; paḍi'-reading; rādhā-Śrīmatī Rādhārāṇī; viśākhāre-to Viśākhā; kahe-says; bādhā-obstacle; ughāḍiyā-exposing; hṛdayera-of the heart; śoka-lamentation.

TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

TEXT 78

harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ
smarārta-taruṇī-manaḥ-kaluṣa-hāri-dor-argalaḥ
sudhāṁśu-hari-candanotpala-sitābhra-śītāṅgakaḥ
sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-spṛhām

SYNONYMS

harit-maṇi-of indranīla gems; kavāṭikā-like a door; pratata-broad; hāri-attractive; vakṣaḥ-sthalaḥ-whose chest; smara-ārta-distressed by remembering; taruṇī-of young women; manaḥ-of the mind; kaluṣa-the pain; hāri-taking away; doḥ-whose two arms; argalaḥ-like bolts; sudhāṁśu-the moon; hari-candana-sandalwood; utpala-lotus flower; sitābhra-camphor; śīta-cool; aṅgakaḥ-whose body; saḥ-that; me-My; madana-mohanaḥ-Kṛṣṇa, who is more attractive than Cupid; sakhi-My friend; tanoti-expands; vakṣaḥ-spṛhām-the desire of the breasts.

TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranīla gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

PURPORT

This verse is also found in the Govinda-līlāmṛta (8.7).

TEXT 79

prabhu kahe,–"kṛṣṇa muñi ekhana-i pāinu
āpanāra durdaive punaḥ hārāinu

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; kṛṣṇa-Lord Kṛṣṇa; muñi-I; ekhana-i-just now; pāinu-had; āpanāra-My own; durdaive-by misfortune; punaḥ-again; hārāinu-I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

TEXT 80

cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne
dekhā diyā mana hari' kare antardhāne

SYNONYMS

cañcala-restless; svabhāva-characteristic; kṛṣṇera-of Lord Kṛṣṇa; nā-does not; raya-stay; eka-sthāne-in one place; dekhā diyā-giving His audience; mana-mind; hari'-enchanting; kare-does; antardhāne-disappearance.

TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

tāsāṁ tat-saubhaga-madaṁ
vīkṣya mānaṁ ca keśavaḥ
praśamāya prasādāya
tatraivāntaradhīyata

SYNONYMS

tāsām-of the gopīs; tat-their; saubhaga-madam-pride due to great fortune; vīkṣya-seeing; mānam-conception of superiority; ca-and; keśavaḥ-Kṛṣṇa, who subdues even ka (Lord Brahmā) and īśa (Lord Śiva); praśamāya-to subdue; prasādāya-to show mercy; tatra-there; eva-certainly; antaradhīyata-disappeared.

TRANSLATION

" 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 82

svarūpa-gosāñire kahena,–"gāo eka gīta
yāte āmāra hṛdayera haye ta' 'samvit' "

SYNONYMS

svarūpa-gosāñire-to Svarūpa Dāmodara Gosvāmī; kahena-said; gāo-sing; eka-one; gīta-song; yāte-by which; āmāra-My; hṛdayera-of the heart; haye-there is; ta'-certainly; samvit-consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: "Please sing a song that will bring consciousness to My heart."

TEXT 83

svarūpa-gosāñi tabe madhura kariyā
gīta-govindera pada gāya prabhure śunāñā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; tabe-thereafter; madhura kariyā-very sweetly; gīta-govindera-of the book Gīta-govinda; pada-one verse; gāya-sings; prabhure-Śrī Caitanya Mahāprabhu; śunāñā-making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from Gīta-govinda.

TEXT 84

rāse harim iha vihita-vilāsam
smarati mano mama kṛta-parihāsam

SYNONYMS

rāse-in the rāsa dance; harim-Śrī Kṛṣṇa; iha-here; vihita-vilāsam-performing pastimes; smarati-remembers; manaḥ-mind; mama-my; kṛta-parihāsam-fond of making jokes.

TRANSLATION

"Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from Gīta-govinda (2.3).

TEXT 85

svarūpa-gosāñi yabe ei pada gāhilā
uṭhi' premāveśe prabhu nācite lāgilā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; yabe-when; ei-this; pada-verse; gāhilā-sang; uṭhi'-standing up; prema-āveśe-in ecstatic love of Kṛṣṇa; prabhu-Śrī Caitanya Mahāprabhu; nācite lāgilā-began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

TEXT 86

'aṣṭa-sāttvika' bhāva aṅge prakaṭa ha-ila
harṣādi 'vyabhicārī' saba uthalila

SYNONYMS

asta-sāttvika-eight spiritual; bhāva-emotions; aṅge-on the body; prakaṭa ha-ila-became manifest; harṣa-ādi-beginning with jubilation; vyabhicārī-thirty-three changes of vyabhicārī-bhāva; saba-all; uthalila-were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicārī-bhāva, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

bhāvodaya, bhāva-sandhi, bhāva-śābalya
bhāve-bhāve mahā-yuddhe sabāra prābalya

SYNONYMS

bhāva-udaya-awakening of all the ecstatic symptoms; bhāva-sandhi-meeting of ecstatic symptoms; bhāva-śābalya-mixing of ecstatic symptoms; bhāve-bhāve-between one ecstasy and another; mahā-yuddhe-a great fight; sabāra-of all of them; prābalya-prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

sei pada punaḥ punaḥ karāya gāyana
punaḥ punaḥ āsvādaye, karena nartana

SYNONYMS

sei pada-that verse; punaḥ punaḥ-again and again; karāya gāyana-made to sing; punaḥ punaḥ-again and again; āsvādaye-tastes; karena nartana-dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

ei-mata nṛtya yadi ha-ila bahu-kṣaṇa
svarūpa-gosāñi pada kailā samāpana

SYNONYMS

ei-mata-in this way; nṛtya-dancing; yadi-when; ha-ila-was; bahu-kṣaṇa-for a long time; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; pada-verse; kailā samāpana-stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

'bal' 'bal' bali' prabhu kahena bāra-bāra
nā gāya svarūpa-gosāñi śrama dekhi' tāṅra

SYNONYMS

bal-sing; bal-sing; bali'-uttering; prabhu-Śrī Caitanya Mahāprabhu; kahena-says; bāra-bāra-again and again; nā-not; gāya-sings; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; śrama-fatigue; dekhi'-seeing; tāṅra-of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, "Go on! Sing! Sing!" But Svarūpa Dāmodara, seeing the Lord's fatigue, did not resume singing.

TEXT 91

'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'
caudikete sabe meli' kare hari-dhvani

SYNONYMS

bal bal-go on singing, go on singing; prabhu balena-Śrī Caitanya Mahāprabhu said; bhakta-gaṇa-the devotees; śuni'-hearing; cau-dikete-all around; sabe-all; meli'-combining; kare hari-dhvani-vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

TEXT 92

rāmānanda-rāya tabe prabhure vasāilā
vījanādi kari' prabhura śrama ghucāilā

SYNONYMS

rāmānanda-rāya-Rāmānanda Rāya; tabe-at that time; prabhure-Śrī Caitanya Mahāprabhu; vasāilā-made to sit down; vījana-ādi kari'-fanning and so on; prabhura-of Śrī Caitanya Mahāprabhu; śrama-fatigue; ghucāilā-dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

prabhure lañā gelā sabe samudrera tīre
snāna karāñā punaḥ tāṅre lañā āilā ghare

SYNONYMS

prabhure-Śrī Caitanya Mahāprabhu; lañā-taking; gelā-went; sabe-all; samudrera tīre-to the beach by the sea; snāna karāñā-bathing Him; punaḥ-again; tāṅre-Him; lañā āilā-brought back; ghare-to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

bhojana karāñā prabhure karāilā śayana
rāmānanda-ādi sabe gelā nija-sthāna

SYNONYMS

bhojana karāñā-feeding; prabhure-Śrī Caitanya Mahāprabhu; karāilā śayana-made to lie down; rāmānanda-ādi-headed by Rāmānanda Rāya; sabe-all of them; gelā-went; nija-sthāna-to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

TEXT 95

ei ta' kahiluṅ prabhura udyāna-vihāra
vṛndāvana-bhrame yāhāṅ praveśa tāṅhāra

SYNONYMS

ei ta'-thus; kahiluṅ-I have described; prabhura-of Śrī Caitanya Mahāprabhu; udyāna-vihāra-pastimes in the garden; vṛndāvana-bhrame-mistaking for Vṛndāvana; yāhāṅ-where; praveśa-entrance; tāṅhāra-His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

TEXT 96

pralāpa sahita ei unmāda-varṇana
śrī-rūpa-gosāñi ihā kariyāchena varṇana

SYNONYMS

pralāpa-ecstatic ravings; sahita-with; ei-this; unmāda-of madness; varṇana-description; śrī-rūpa-gosāñi-Śrī Rūpa Gosvāmī; ihā-this; kariyāchena varṇana-has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

TEXT 97

payorāśes tīre sphurad-upavanālī-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam

SYNONYMS

payaḥ-rāśeḥ-by the sea; tīre-on the beach; sphurat-beautiful; upavanālī-garden; kalanayā-by seeing; muhuḥ-continuously; vṛndāraṇya-the forest of Vṛndāvana; smaraṇa-janita-by remembering; prema-vivaśaḥ-being overwhelmed by ecstatic love of Kṛṣṇa; kvacit-sometimes; kṛṣṇa-of the holy name of Kṛṣṇa; āvṛtti-repetition; pracala-busily engaged in; rasanaḥ-whose tongue; bhakti-rasikaḥ-expert in devotional service; saḥ-that; caitanyaḥ-Śrī Caitanya Mahāprabhu; kim-whether; me-my; punarapi-again; dṛśoḥ-of the eyes; yāsyati-will go; padam-in the path.

TRANSLATION

”Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, ’Kṛṣṇa! Kṛṣṇa!’ Will He again become visible before the path of My eyes?”

PURPORT

This quotation is from the first Caitanyāṣṭaka, verse 6, in Śrīla Rūpa Gosvāmī’s Stava-mālā.

TEXT 98

ananta caitanya-līlā nā yāya likhana
diṅ-mātra dekhāñā tāhā kariye sūcana

SYNONYMS

ananta-endless; caitanya-līlā-the pastimes of Śrī Caitanya Mahāprabhu; nā yāya likhana-it is impossible to write; dik-mātra-only a direction; dekhāñā-showing; tāhā-them; kariye sūcana-I introduce.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

TEXT 99

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu’s pastimes in the garden by the sea.

18.6.16 Chapter 16

Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

The Sixteenth Chapter is summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. When the Bengali devotees of the Lord returned to Jagannātha Purī, a gentleman named Kālidāsa who was an uncle of Raghunātha dāsa Gosvāmī went with them to see Śrī Caitanya Mahāprabhu. Kālidāsa had tasted the remnants of food of all the Vaiṣṇavas in Bengal, even Jhaḍu Ṭhākura. Because of this, he received the shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

When Kavi-karṇapūra was only seven years old, he was initiated by Śrī Caitanya Mahāprabhu into the Hare Kṛṣṇa mahā-mantra. He later became the greatest poet among the Vaiṣṇava ācāryas.

When Śrī Caitanya Mahāprabhu ate the remnants of food known as vallabha-bhoga, He described the glories of such remnants of the Lord’s food and then fed all the devotees the prasāda. Thus they all tasted adharāmṛta, the nectar from the lips of Lord Śrī Kṛṣṇa.

TEXT 1

vande śrī-kṛṣṇa-caitanyaṁ
kṛṣṇa-bhāvāmṛtaṁ hi yaḥ
āsvādyāsvādayan bhaktān
prema-dīkṣām aśikṣayat

SYNONYMS

vande-I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam-unto Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-bhāva-amṛtam-the nectar of ecstatic love of Kṛṣṇa; hi-certainly; yaḥ-He who; āsvādya-tasting; āsvādayan-causing to taste; bhaktān-the devotees; prema-in love of Kṛṣṇa; dīkṣām-initiation; aśikṣayat-instructed.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

TEXT 3

ei-mata mahāprabhu rahena nīlācale
bhakta-gaṇa-saṅge sadā prema-vihvale

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; rahena-stays; nīlācale-in Jagannātha Purī; bhakta-gaṇa-saṅge-in the association of devotees; sadā-always; prema-vihvale-merged in ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

TEXT 4

varṣāntare āilā saba gauḍera bhakta-gaṇa
pūrvavat āsi' kaila prabhura milana

SYNONYMS

varṣa-antare-the next year; āilā-came; saba-all; gauḍera-of Bengal; bhakta-gaṇa-the devotees; pūrva-vat-as previously; āsi'-coming; kaila-did; prabhura milana-meeting with Śrī Caitanya Mahāprabhu.

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

TEXT 5

tāṅ-sabāra saṅge āila kālidāsa nāma
kṛṣṇa-nāma vinā teṅho nāhi kahe āna

SYNONYMS

tāṅ-sabāra saṅge-with all of them; āila-came; kāli-dāsa nāma-a man named Kālidāsa; kṛṣṇa-nāma-the holy name of Kṛṣṇa; vinā-besides; teṅho-he; nāhi-does not; kahe-say; āna-anything else.

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kālidāsa. He never uttered anything but the holy name of Kṛṣṇa.

TEXT 6

mahā-bhāgavata teṅho sarala udāra
kṛṣṇa-nāma-'saṅkete' cālāya vyavahāra

SYNONYMS

mahā-bhāgavata-a highly advanced devotee; teṅho-he; sarala udāra-very simple and liberal; kṛṣṇa-nāma-saṅkete-with chanting of the holy name of Kṛṣṇa; cālāya-performs; vyavahāra-ordinary dealings.

TRANSLATION

Kālidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

TEXT 7

kautukete teṅho yadi pāśaka khelāya
'hare kṛṣṇa' 'kṛṣṇa' kari' pāśaka cālāya

SYNONYMS

kautukete-in jest; teṅho-he; yadi-when; pāśaka khelāya-plays with dice; hare kṛṣṇa-the holy name of the Lord; kṛṣṇa-Kṛṣṇa; kari'-chanting; pāśaka cālāya-throws the dice.

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a mahā-bhāgavata like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa mahā-mantra, he will certainly become a victim of offenses unto the holy name. As it is said, hari-nāma-bale pāpe pravṛtti: one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A mahā-bhāgavata can do anything, but he never forgets the basic principles. Therefore it is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: "No one can understand the activities of a pure devotee." We should not imitate Kālidāsa.

TEXT 8

raghunātha-dāsera teṅho haya jñāti-khuḍā
vaiṣṇavera ucchiṣṭa khāite teṅho haila buḍā

SYNONYMS

raghunātha-dāsera-of Raghunātha dāsa Gosvāmī; teṅho-he (Kālidāsa); haya-is; jñāti-relative; khuḍā-uncle; vaiṣṇavera-of the Vaiṣṇavas; ucchiṣṭa-remnants of food; khāite-eating; teṅho-he; haila-became; buḍā-aged.

TRANSLATION

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

TEXT 9

gauḍa-deśe haya yata vaiṣṇavera gaṇa
sabāra ucchiṣṭa teṅho karila bhojana

SYNONYMS

gauḍa-deśe-in Bengal; haya-are; yata-as many; vaiṣṇavera gaṇa-Vaiṣṇavas; sabāra-of all; ucchiṣṭa-remnants of food; teṅho-he; karila bhojana-ate.

TRANSLATION

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

TEXT 10

brāhmaṇa-vaiṣṇava yata–choṭa, baḍa haya
uttama-vastu bheṭa lañā tāṅra ṭhāñi yāya

SYNONYMS

brāhmaṇa-vaiṣṇava-Vaiṣṇavas coming from brāhmaṇa families; yata-all; choṭa-neophyte; baḍa-highly advanced; haya-are; uttama-vastu-first-class eatables; bheṭa lañā-taking as gifts; tāṅra ṭhāñi-to them; yāya-goes.

TRANSLATION

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

TEXT 11

tāṅra ṭhāñi śeṣa-pātra layena māgiyā
kāhāṅ nā pāya, tabe rahe lukāñā

SYNONYMS

tāṅra ṭhāñi-from them; śeṣa-pātra-plates of remnants; layena-takes; māgiyā-begging; kāhāṅ-where; nā pāya-does not get; tabe-then; rahe-remains; lukāñā-hiding.

TRANSLATION

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

TEXT 12

bhojana karile pātra phelāñā yāya
lukāñā sei pātra āni' cāṭi' khāya

SYNONYMS

bhojana karile-after eating; pātra-the plate; phelāñā yāya-is thrown away; lukāñā-hiding; sei pātra-that plate; āni'-bringing; cāṭi' khāya-he licks up.

TRANSLATION

After the Vaiṣṇavas finished eating, they would throw away their dishes or leaves, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

TEXT 13

śūdra-vaiṣṇavera ghare yāya bheṭa lañā
ei-mata tāṅra ucchiṣṭa khāya lukāñā

SYNONYMS

śūdra-vaiṣṇavera-of Vaiṣṇavas born in śūdra families; ghare-at the homes; yāya-goes; bheṭa lañā-taking gifts; ei-mata-in this way; tāṅra-their; ucchiṣṭa-remnants of food; khāya-eats; lukāñā-hiding.

TRANSLATION

He would also take gifts to the homes of Vaiṣṇavas born in śūdra families. Then he would hide and eat the remnants of food they threw away in this manner.

TEXT 14

bhūṅimāli-jāti, 'vaiṣṇava'–'jhaḍu' tāṅra nāma
āmra-phala lañā teṅho gelā tāṅra sthāna

SYNONYMS

bhūṅimāli-jāti-belonging to the bhūṅimāli caste; vaiṣṇava-a great devotee; jhaḍu-Jhaḍu; tāṅra-his; nāma-name; āmra-phala-mango fruits; lañā-taking; teṅho-he; gelā-went; tāṅra sthāna-to his place.

TRANSLATION

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the bhūṅimāli caste. Kālidāsa went to his home, taking mangoes with him.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṇḍel junction of the Burdwan line. A post office there is named Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the rāmāyet community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkhya on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Triveṇī. The Deity is now being worshiped at his place.

TEXT 15

āmra bheṭa diyā tāṅra caraṇa vandilā
tāṅra patnīre tabe namaskāra kailā

SYNONYMS

āmra-mangoes; bheṭa-gift; diyā-presenting; tāṅra-his; caraṇa-feet; vandilā-offered respects to; tāṅra patnīre-to his wife; tabe-thereafter; namaskāra kailā-offered respectful obeisances.

TRANSLATION

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura's wife.

TEXT 16

patnī-sahita teṅho āchena vasiyā
bahu sammāna kailā kālidāsere dekhiyā

SYNONYMS

patnī-sahita-with his wife; teṅho-he (Jhaḍu Ṭhākura); āchena vasiyā-was sitting; bahu-much; sammāna-respect; kailā-offered; kālidāsere dekhiyā-seeing Kālidāsa.

TRANSLATION

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

TEXT 17

iṣṭagoṣṭhī kata-kṣaṇa kari' tāṅra sane
jhaḍu-ṭhākura kahe tāṅre madhura vacane

SYNONYMS

iṣṭa-goṣṭhī-discussion; kata-kṣaṇa-for some time; kari'-performing; tāṅra sane-with him; jhaḍu-ṭhākura-Jhaḍu Ṭhākura; kahe-says; tāṅre-unto him (Kālidāsa); madhura vacane-in sweet words.

TRANSLATION

After a discussion for some time with Kālidāsa, Jhaḍu Ṭhākura said something to him in sweet words.

TEXT 18

"āmi–nīca-jāti, tumi,–atithi sarvottama
kon prakāre karimu āmi tomāra sevana?

SYNONYMS

āmi-I; nīca-jāti-belong to a low caste; tumi-you; atithi-guest; sarva-uttama-very respectable; kon prakāre-how; karimu-shall perform; āmi-I; tomāra sevana-your service.

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?

TEXT 19

ājñā deha',–brāhmaṇa-ghare anna lañā diye
tāhāṅ tumi prasāda pāo, tabe āmi jīye"

SYNONYMS

ājñā deha'-permit me; brāhmaṇa-ghare-to the house of a brāhmaṇa; anna-food; lañā diye-I shall offer; tāhāṅ-there; tumi-you; prasāda pāo-take prasāda; tabe-then; āmi-I; jīye-shall live.

TRANSLATION

"If you will permit me, I shall send some food to a brāhmaṇa's house, and there you may take prasāda. If you do so, I shall then live very comfortably."

TEXT 20

kālidāsa kahe,–"ṭhākura, kṛpā kara more
tomāra darśane āinu mui patita pāmare

SYNONYMS

kālidāsa kahe-Kālidāsa replied; ṭhākura-my dear saintly person; kṛpā kara-bestow your mercy; more-upon me; tomāra darśane-to see you; āinu-have come; mui-I; patita pāmare-very fallen and sinful.

TRANSLATION

Kālidāsa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful.

TEXT 21

pavitra ha-inu mui pāinu daraśana
kṛtārtha ha-inu, mora saphala jīvana

SYNONYMS

pavitra ha-inu-have become purified; mui-I; pāinu daraśana-have gotten your interview; kṛta-artha-obliged; ha-inu-I have become; mora-my; saphala-successful; jīvana-life.

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful.

TEXT 22

eka vāñchā haya,–yadi kṛpā kari' kara
pāda-raja deha', pāda mora māthe dhara"

SYNONYMS

eka vāñchā-one desire; haya-there is; yadi-if; kṛpā kari'-being merciful; kara-you do; pāda-raja-the dust of your feet; deha'-give; pāda-feet; mora-my; māthe-on the head; dhara-please place.

TRANSLATION

"My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

TEXT 23

ṭhākura kahe,–"aiche vāt kahite nā yuyāya
āmi–nīca-jāti, tumi–susajjana rāya"

SYNONYMS

ṭhākura kahe-Jhaḍu Ṭhākura said; aiche vāt-such a request; kahite nā yuyāya-should not be spoken; āmi-I; nīca-jāti-coming from a family of a very low caste; tumi-you; su-sat-jana rāya-very respectable and rich gentleman.

TRANSLATION

Jhaḍu Ṭhākura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

TEXT 24

tabe kālidāsa śloka paḍi' śunāila
śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila

SYNONYMS

tabe-thereafter; kālidāsa-Kālidāsa; śloka-verses; paḍi'-reciting; śunāila-caused to hear; śuni'-hearing; jhaḍu-ṭhākurera-of Jhaḍu Ṭhākura; baḍa-very great; sukha-happiness; ha-ila-there was.

TRANSLATION

Kālidāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

TEXT 25

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

no-not; me-My; abhaktaḥ-devoid of pure devotional service; catuḥ-vedī-a scholar of the four Vedas; mat-bhaktaḥ-My devotee; śva-pacaḥ-even from a family of dog-eaters; priyaḥ-very dear; tasmai-to him (the pure devotee); deyam-should be given; tataḥ-from him; grāhyam-should be accepted (remnants of food); saḥ-that person; ca-also; pūjyaḥ-is worshipable; yathā-as much as; hi-certainly; aham-I.

TRANSLATION

"Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.'

PURPORT

This verse spoken by the Supreme Personality of Godhead is found in Hari-bhakti-vilāsa.

TEXT 26

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

SYNONYMS

viprāt-than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt-who is qualified with twelve brahminical qualifications; aravinda-nābha-of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda-unto the lotus feet; vimukhāt-than a person bereft of devotion; śva-pacam-a caṇḍāla, or person accustomed to eating dogs; variṣṭham-more glorified; manye-I think; tat-arpita-dedicated unto Him; manaḥ-mind; vacana-words; īhita-activities; artha-wealth; prāṇam-life; punāti-purifies; saḥ-he; kulam-his family; na tu-but not; bhūri-mānaḥ-a brāhmaṇa proud of possessing such qualities.

TRANSLATION

"A person may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

PURPORT

This and the following verse are quoted from Śrīmad-Bhāgavatam (7.9.10 and 3.33.7).

TEXT 27

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata-how wonderful it is; śva-pacaḥ-a dog-eater; ataḥ-than the initiated brāhmaṇa; garīyān-more glorious; yat-of whom; jihvā-agre-on the tip of the tongue; vartate-remains; nāma-the holy name; tubhyam-of You, my Lord; tepuḥ-have performed; tapaḥ-austerity; te-they; juhuvuḥ-have performed sacrifices; sasnuḥ-have bathed in all holy places; āryāḥ-actually belonging to the Āryan race; brahma-all the Vedas; anūcuḥ-have studied; nāma-the holy name; gṛṇanti-chant; ye-who; te-they.

TRANSLATION

"My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Āryan.' "

TEXT 28

śuni' ṭhākura kahe,–"śāstra ei satya kaya
sei śreṣṭha, aiche yāṅte kṛṣṇa-bhakti haya

SYNONYMS

śuni'-hearing; ṭhākura kahe-Jhaḍu Ṭhākura said; śāstra-revealed scripture; ei-this; satya-truth; kaya-says; sei-he; śreṣṭha-best; aiche-in such a way; yāṅte-in whom; kṛṣṇa-bhakti-devotion to Kṛṣṇa; haya-there is.

TRANSLATION

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, "Yes, this is true, for it is the version of śāstra. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

TEXT 29

āmi–nīca-jāti, āmāra nāhi kṛṣṇa-bhakti
anya aiche haya, āmāya nāhi aiche śakti"

SYNONYMS

āmi-I; nīca-jāti-belonging to a lower caste; āmāra-my; nāhi-there is not; kṛṣṇa-bhakti-devotion to Kṛṣṇa; anya-others; aiche haya-may be such; āmāya-unto me; nāhi-there is not; aiche śakti-such power.

TRANSLATION

"Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa."

PURPORT

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from Śrīmad-Bhāgavatam appropriately describe others, but not himself. Jhaḍu Ṭhākura's attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean that he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a brāhmaṇa family, he had associated with mlecchas and yavanas in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in brāhmaṇa families. Not only is there evidence for this in Śrīmad-Bhāgavatam, as quoted by Kālidāsa in verses 26 and 27; there is also considerable evidence for this conclusion in other śāstras. For example, in the Mahābhārata, Vana-parva, Chapter 180, it is stated:

śūdre tu yad bhavel lakṣma
dvije tac ca na vidyate
na vai śūdro bhavec chūdro
brāhmaṇo na ca brāhmaṇaḥ

"If the characteristics of a brāhmaṇa are found in a śūdra and not in a brāhmaṇa, that śūdra should not be known as a śūdra, and that brāhmaṇa should not be known as a brāhmaṇa."

Similarly, in the Vana-parva, Chapter 211, it is said:

śūdra-yonau hi jātasya
sad-guṇānupatiṣṭhataḥ
ārjave vartamānasya
brāhmaṇyam abhijāyate

"If a person born in a śūdra family has developed the qualities of a brāhmaṇa, such as satya [truthfulness], śama [peacefulness], dama [self-control] and ārjava [simplicity], he attains the exalted position of a brāhmaṇa."

In the Anuśāsana-parva, Chapter 163, it is said:

sthito brāhmaṇa-dharmeṇa
brāhmaṇyam upajīvati
kṣatriyo vātha vaiśyo vā
brahma-bhūyaḥ sa gacchati
ebhis tu karmabhir devi
śubhair ācaritais tathā
śūdro brāhmaṇatāṁ yāti
vaiśyaḥ kṣatriyatāṁ vrajet
na yonir nāpi saṁskāro
na śrutaṁ na ca santatiḥ
kāraṇāni dvijatvasya
vṛttam eva tu kāraṇam

"If one is factually situated in the occupation of a brāhmaṇa, he must be considered a brāhmaṇa, even if born of a kṣatriya or vaiśya family.

"O Devī, if even a śūdra is actually engaged in the occupation and pure behavior of a brāhmaṇa, he becomes a brāhmaṇa. Moreover, a vaiśya can become a kṣatriya.

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brāhmaṇa. The vṛtta, or occupation, is the real standard by which one is known as a brāhmaṇa."

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man's work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or occupational duties, he must be considered a brāhmaṇa despite the family in which he is born. That is the verdict of all the śāstras.

In the Śrīmad-Bhāgavatam (7.11.35), it is said:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a brāhmaṇa, kṣatriya and vaiśya are all described in śāstra. Therefore, if one is found exhibiting the symptoms and qualities of a brāhmaṇa and serving in a brahminical occupation, even if he is not born a brāhmaṇa or kṣatriya, he should be considered according to his qualifications and occupation.

Similarly, in the Padma purāṇa it is said:

na śūdrā bhagavad-bhaktās
te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

”A devotee should never be considered a śūdra. All the devotees of the Supreme Personality of Godhead should be recognized as bhāgavatas. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a brāhmaṇa, kṣatriya or vaiśya family, he should be considered a śūdra.”

In the Padma Purāṇa it is also said:

śva-pākam iva nekṣeta
loke vipram avaiṣṇavam
vaiṣṇavo varṇo-bāhyo ’pi
punāti bhuvana-trayam

”If a person born in a brāhmaṇa family is an avaiṣṇava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a caṇḍāla, or dog-eater. However, a vaiṣṇava found in varṇas other than brāhmaṇa can purify all the three worlds.”

The Padma Purāṇa further says:

śūdraṁ vā bhagavad-bhaktaṁ
niṣādaṁ śva-pacaṁ tathā
vīkṣate jāti-sāmānyāt
sa yāti narakaṁ dhruvam

”One who considers a devotee of the Supreme Personality of Godhead who was born in a family of śūdras, niṣādas or caṇḍālas to belong to that particular caste certainly goes to hell.”

A brāhmaṇa must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a brāhmaṇa as paṇḍita. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a brāhmaṇa, whereas a brāhmaṇa may become a Vaiṣṇava. In the Garuḍa Purāṇa it is said:

bhaktir aṣṭa-vidhā hy eṣā
yasmin mlecche ’pi vartate
sa viprendro muni-śreṣṭhaḥ
sa jñānī sa ca paṇḍitaḥ

”If even a mleccha becomes a devotee, he is to be considered the best of the brāhmaṇas and a learned paṇḍita.”

Similarly, Tattva-sāgara says:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

”As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a brāhmaṇa immediately.” All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an abrāhmaṇa, or non-brāhmaṇa. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a mleccha or yavana family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of brāhmaṇa (dvijatvaṁ jāyate nṛṇām).

TEXT 30

tāre namaskari’ kālidāsa vidāya māgilā
jhaḍu-ṭhākura tabe tāṅra anuvraji, āilā

SYNONYMS

tāre-unto him (Jhaḍu Ṭhākura); namaskari’-offering obeisances; kālidāsa-Kālidāsa; vidāya māgilā-asked permission to go; jhaḍu-ṭhākura-Jhaḍu Ṭhākura; tabe-at that time; tāṅra-him; anuvraji’-following; āilā-went.

TRANSLATION

Kālidāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

TEXT 31

tāṅre vidāya diyā ṭhākura yadi ghare āila
tāṅra caraṇa-cihna yei ṭhāñi paḍila

SYNONYMS

tāṅre-unto him (Kālidāsa); vidāya diyā-bidding farewell; ṭhākura-Jhaḍu Ṭhākura; yadi-when; ghare āila-returned to his home; tāṅra caraṇa-cihna-the mark of his feet; yei ṭhāñi-wherever; paḍila-fell.

TRANSLATION

After bidding farewell to Kālidāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

TEXT 32

sei dhūli lañā kālidāsa sarvāṅge lepilā
tāṅra nikaṭa eka-sthāne lukāñā rahilā

SYNONYMS

sei dhūli-that dust; lañā-taking; kālidāsa-Kālidāsa; sarva-aṅge-all over his body; lepilā-smeared; tāṅra nikaṭa-near his place; eka-sthāne-in one place; lukāñā rahilā-remained hidden.

TRANSLATION

Kālidāsa smeared the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura's home.

TEXT 33

jhaḍu-ṭhākura ghara yāi' dekhi' āmra-phala
mānasei kṛṣṇa-candre arpilā sakala

SYNONYMS

jhaḍu-ṭhākura-Jhaḍu Ṭhākura; ghara yāi'-returning home; dekhi' āmra-phala-seeing the mangoes; mānasei-within his mind; kṛṣṇa-candre-unto Kṛṣṇa; arpilā-offered; sakala-all.

TRANSLATION

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

TEXT 34

kalāra pāṭuyā-kholā haite āmra nikāśiyā
tāṅra patnī tāṅre dena, khāyena cūṣiyā

SYNONYMS

kalāra-of the banana tree; pāṭuyā-kholā-leaves and bark; haite-from within; āmra-mangoes; nikāśiyā-taking out; tāṅra patnī-his wife; tāṅre-to him; dena-gives; khāyena-eats; cūṣiyā-sucking.

TRANSLATION

Jhaḍu Ṭhākura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

TEXT 35

cūṣi, cūṣi, coṣā āṅṭhi phelilā pāṭuyāte
tāre khāoyāñā tāṅra patnī khāya paścāte

SYNONYMS

cūṣi' cūṣi'-sucking and sucking; coṣā-sucked; āṅṭhi-the seeds; phelilā-left; pāṭuyāte-on the plantain leaf; tāre-him; khāoyāñā-after feeding; tāṅra patnī-his wife; khāya-eats; paścāte-afterwards.

TRANSLATION

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

TEXT 36

āṅṭhi-coṣā sei pāṭuyā-kholāte bhariyā
bāhire ucchiṣṭa-garte phelāilā lañā

SYNONYMS

āṅṭhi-the seeds; coṣā-that had been sucked; sei-that; pāṭuyā-kholāte-banana leaf and bark; bhariyā-filling; bāhire-outside; ucchiṣṭa-garte-in the ditch where refuse was thrown; phelāilā lañā-picked up and threw.

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

TEXT 37

sei kholā, āṅṭhi, cokalā cūṣe kālidāsa
cūṣite cūṣite haya premete ullāsa

SYNONYMS

sei-that; kholā-bark of the banana tree; āṅṭhi-seeds of the mango; cokalā-skin of the mango; cūṣe-licks up; kālidāsa-Kālidāsa; cūṣite cūṣite-while licking up; haya-there was; premete ullāsa-great jubilation in ecstatic love.

TRANSLATION

Kālidāsa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed in jubilation by ecstatic love.

TEXT 38

ei-mata yata vaiṣṇava vaise gauḍa-deśe

kālidāsa aiche sabāra nilā avaśeṣe

SYNONYMS

ei-mata-in this way; yata-as many as; vaiṣṇava-Vaiṣṇavas; vaise-reside; gauḍa-deśe-in Bengal; kālidāsa-Kālidāsa; aiche-in that way; sabāra-of all of them; nilā-took; avaśeṣe-the remnants.

TRANSLATION

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

TEXT 39

sei kālidāsa yabe nīlācale āilā
mahāprabhu tāṅra upara mahā-kṛpā kailā

SYNONYMS

sei kālidāsa-that Kālidāsa; yabe-when; nīlācale āilā-came to Jagannātha Purī; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅra upara-upon him; mahā-kṛpā-great mercy; kailā-bestowed.

TRANSLATION

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahāprabhu bestowed great mercy upon him.

TEXT 40

prati-dina prabhu yadi yā'na daraśane
jala-karaṅga lañā govinda yāya prabhu-sane

SYNONYMS

prati-dina-every day; prabhu-Śrī Caitanya Mahāprabhu; yadi-when; yā'na-goes; daraśane-to see Lord Jagannātha; jala-karaṅga-a waterpot; lañā-taking; govinda-the personal servant of the Lord (Govinda); yāya-goes; prabhu-sane-with Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu had been regularly visiting the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

TEXT 41

siṁha-dvārera uttara-dike kapāṭera āḍe
bāiśa 'pāhāca'-tale āche eka nimna gāḍe

SYNONYMS

siṁha-dvārera-of the Siṁha-dvāra; uttara-dike-on the northern side; kapāṭera āḍe-behind the door; bāiśa 'pāhāca'-of the twenty-two steps; tale-at the bottom; āche-there is; eka-one; nimna-low; gāḍe-ditch.

TRANSLATION

On the northern side of the Siṁha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

TEXT 42

sei gāḍe karena prabhu pāda-prakṣālane
tabe karibāre yāya īśvara-daraśane

SYNONYMS

sei gāḍe-in that ditch; karena-does; prabhu-Śrī Caitanya Mahāprabhu; pāda-prakṣālane-washing the feet; tabe-thereafter; karibāre-to do; yāya-He goes; īśvara-daraśane-to visit Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

TEXT 43

govindere mahāprabhu kairāche niyama
'mora pāda-jala yena nā laya kona jana'

SYNONYMS

govindere-unto Govinda; mahāprabhu-Śrī Caitanya Mahāprabhu; kairāche-has given; niyama-a regulative principle; mora-My; pāda-jala-water from washing the feet; yena-that; nā laya-does not take; kona jana-anyone.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

TEXT 44

prāṇi-mātra la-ite nā pāya sei jala
antaraṅga bhakta laya kari' kona chala

SYNONYMS

prāṇi-mātra-all living beings; la-ite-to take; nā pāya-do not get; sei jala-that water; antaraṅga-very intimate; bhakta-devotees; laya-take; kari'-doing; kona chala-some trick.

TRANSLATION

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

TEXT 45

eka-dina prabhu tāṅhā pāda prakṣālite
kālidāsa āsi' tāhāṅ pātilena hāte

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; tāṅhā-there; pāda prakṣālite-washing His feet; kālidāsa-Kālidāsa; āsi'-coming; tāhāṅ-there; pātilena-spread; hāte-his palm.

TRANSLATION

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

TEXT 46

eka añjali, dui añjali, tina añjali pilā
tabe mahāprabhu tāṅre niṣedha karilā

SYNONYMS

eka añjali-one palmful; dui añjali-two palmfuls; tina añjali-three palmfuls; pilā-he drank; tabe-at that time; mahāprabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; niṣedha karilā-forbade.

TRANSLATION

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

TEXT 47

"ataḥpara āra nā kariha punar-bāra
etāvatā vāñchā-pūraṇa kariluṅ tomāra"

SYNONYMS

ataḥpara-hereafter; āra-any more; nā kariha-do not do; punaḥ-bāra-again; etāvatā-so far; vāñchā-pūraṇa-fulfilling the desire; kariluṅ-I have done; tomāra-of you.

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

TEXT 48

sarvajña-śiromaṇi caitanya īśvara
vaiṣṇave tāṅhāra viśvāsa, jānena antara

SYNONYMS

sarva-jña-omniscient; śiromaṇi-topmost; caitanya-Lord Śrī Caitanya Mahāprabhu; īśvara-the Supreme Personality of Godhead; vaiṣṇave-unto the Vaiṣṇavas; tāṅhāra viśvāsa-his faith; jānena-He knows; antara-the heart.

TRANSLATION

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

TEXT 49

sei-guṇa lañā prabhu tāṅre tuṣṭa ha-ilā
anyera durlabha prasāda tāṅhāre karilā

SYNONYMS

sei-guṇa-that quality; lañā-accepting; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; tuṣṭa ha-ilā-satisfied; anyera-for others; durlabha-not attainable; prasāda-mercy; tāṅhāre-unto him; karilā-showed.

TRANSLATION

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

TEXT 50

bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike
eka nṛsiṁha-mūrti āchena uṭhite vāma-bhāge

SYNONYMS

bāiśa pāhāca-of the twenty-two steps; pāche-toward the back; upara-above; dakṣiṇa-dike-on the southern side; eka-one; nṛsiṁha-mūrti-Deity of Lord Nṛsiṁha; āchena-there is; uṭhite-while stepping upward; vāma-bhāge-on the left side.

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsiṁhadeva. It is on the left as one goes up the steps toward the temple.

TEXT 51

prati-dina tāṅre prabhu karena namaskāra
namaskari' ei śloka paḍe bāra-bāra

SYNONYMS

prati-dina-every day; tāṅre-unto the Deity of Lord Nṛsiṁhadeva; prabhu-Śrī Caitanya Mahāprabhu; karena-does; namaskāra-obeisances; namaskari'-offering obeisances; ei śloka-these verses; paḍe-recites; bāra-bāra-again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsiṁha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

TEXT 52

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

SYNONYMS

namaḥ-I offer my respectful obeisances; te-unto You; nara-siṁhāya-Lord Nṛsiṁhadeva; prahlāda-to Mahārāja Prahlāda; āhlāda-of pleasure; dāyine-giver; hiraṇya-kaśipoḥ-of Hiraṇyakaśipu; vakṣaḥ-chest; śilā-like stone; ṭaṅka-like the chisel; nakha-ālaye-whose fingernails.

TRANSLATION

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

PURPORT

This and the following verse are quoted from the Nṛsiṁha Purāṇa.

TEXT 53

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

SYNONYMS

itaḥ-here; nṛsiṁhaḥ-Lord Nṛsiṁha; parataḥ-on the opposite side; nṛsiṁhaḥ-Lord Nṛsiṁha; yataḥ yataḥ-wherever; yāmi-I go; tataḥ-there; nṛsiṁhaḥ-Lord Nṛsiṁha; bahiḥ-outside; nṛsiṁhaḥ-Lord Nṛsiṁha; hṛdaye-in my heart; nṛsiṁhaḥ-Lord Nṛsiṁha; nṛsiṁham-Lord Nṛsiṁha; ādim-the original Supreme Personality; śaraṇam prapadye-I take shelter of.

TRANSLATION

"Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead."

TEXT 54

tabe prabhu karilā jagannātha daraśana
ghare āsi' madhyāhna kari' karila bhojana

SYNONYMS

tabe-after this; prabhu-Śrī Caitanya Mahāprabhu; karilā-did; jagannātha daraśana-visiting Lord Jagannātha; ghare āsi'-after returning home; madhyāhna kari'-after performing His noon activities; karila bhojana-took lunch.

TRANSLATION

Having offered obeisances to Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

TEXT 55

bahir-dvāre āche kālidāsa pratyāśā kariyā
govindere ṭhāre prabhu kahena jāniyā

SYNONYMS

bahiḥ-dvāre-outside the door; āche-there was; kālidāsa-Kālidāsa; pratyāśā kariyā-expecting; govindere-unto Govinda; ṭhāre-by indications; prabhu-Śrī Caitanya Mahāprabhu; kahena-speaks; jāniyā-knowing.

TRANSLATION

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

TEXT 56

mahāprabhura iṅgita govinda saba jāne
kālidāsere dila prabhura śeṣa-pātra-dāne

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; iṅgita-indications; govinda-His personal servant; saba-all; jāne-knows; kālidāsere-unto Kālidāsa; dila-delivered; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-pātra-the remnants of food; dāne-presentation.

TRANSLATION

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu's food to Kālidāsa.

TEXT 57

vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā
kālidāse pāoyāila prabhura kṛpā-sīmā

SYNONYMS

vaiṣṇavera-of Vaiṣṇavas; śeṣa-bhakṣaṇera-of eating the remnants of food; eteka mahimā-so much value; kālidāse-Kālidāsa; pāoyāila-caused to get; prabhura-of Śrī Caitanya Mahāprabhu; kṛpā-sīmā-the supreme mercy.

TRANSLATION

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālidāsa His supreme mercy.

TEXT 58

tāte 'vaiṣṇavera jhuṭā' khāo chāḍi' ghṛṇā-lāja
yāhā haite pāibā nija vāñchita saba kāja

SYNONYMS

tāte-therefore; vaiṣṇavera jhuṭā-remnants of the food of Vaiṣṇavas; khāo-eat; chāḍi'-giving up; ghṛṇā-lāja-hate and hesitation; yāhā haite-by which; pāibā-you will get; nija-your own; vāñchita-desired; saba-all; kāja-success.

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

TEXT 59

kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'

SYNONYMS

kṛṣṇera ucchiṣṭa-remnants of the food of Kṛṣṇa; haya-are; mahā-prasāda nāma-called mahā-prasāda; bhakta-śeṣa-the remnants of a devotee; haile-when it becomes; mahā-mahā-prasāda-great mahā-prasāda; ākhyāna-named.

TRANSLATION

The remnants of food offered to Lord Kṛṣṇa are called mahā-prasāda. After this same mahā-prasāda has been taken by a devotee, the remnants are elevated to mahā-mahā-prasāda.

TEXT 60

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,–tina mahā-bala

SYNONYMS

bhakta-pada-dhūli-the dust of the lotus feet of a devotee; āra-and; bhakta-pada-jala-the water that washed the feet of a devotee; bhakta-bhukta-avaśeṣa-and the remnants of food eaten by a devotee; tina-three; mahā-bala-very powerful.

TRANSLATION

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

TEXT 61

ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya

SYNONYMS

ei tina-sevā-rendering service to these three; haite-from; kṛṣṇa-prema-ecstatic love for Kṛṣṇa; haya-there is; punaḥ punaḥ-again and again; sarva-śāstre-all the revealed scriptures; phu-kāriyā kaya-declare loudly.

TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

TEXT 62

tāte bāra bāra kahi,–śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana

SYNONYMS

tāte-therefore; bāra bāra-again and again; kahi-I say; śuna-hear; bhakta-gaṇa-devotees; viśvāsa kariyā-keeping faith; kara-do; e-tina sevana -rendering service to these three.

TRANSLATION

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

TEXT 63

tina haite kṛṣṇa-nāma-premera ullāsa
kṛṣṇera prasāda, tāte ’sākṣī’ kālidāsa

SYNONYMS

tina haite-from these three; kṛṣṇa-nāma-of the holy name of Lord Kṛṣṇa; premera ullāsa-awakening of ecstatic love; kṛṣṇera prasāda-the mercy of Lord Kṛṣṇa; tāte-in that; sākṣī-evidence; kālidāsa-Kālidāsa.

TRANSLATION

From these three one achieves the highest goal of life-ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālidāsa himself.

TEXT 64

nīlācale mahāprabhu rahe ei-mate
kālidāse mahā-kṛpā kailā alakṣite

SYNONYMS

nīlācale-at Jagannātha Purī; mahāprabhu-Śrī Caitanya Mahāprabhu; rahe-remains; ei-mate-in this way; kālidāse-unto Kālidāsa; mahā-kṛpā-great favor; kailā-bestowed; alakṣite-invisibly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālidāsa.

TEXT 65

se vatsara śivānanda patnī lañā āilā
’purīdāsa’-choṭa-putre saṅgete ānilā

SYNONYMS

se vatsara-that year; śivānanda-Śivānanda Sena; patnī-the wife; lañā-bringing; āilā-came; purī-dāsa-Purīdāsa; choṭa-putre-the youngest son; saṅgete ānilā-he brought with him.

TRANSLATION

That year, Śivānanda Sena brought with him his wife and youngest son, Purīdāsa.

TEXT 66

putra saṅge lañā teṅho āilā prabhu-sthāne
putrere karāilā prabhura caraṇa vandane

SYNONYMS

putra-the son; saṅge-along; lañā-taking; teṅho-he; āilā-came; prabhu-sthāne-to the place of Śrī Caitanya Mahāprabhu; putrere-his son; karāilā-made to do; prabhura-of Śrī Caitanya Mahāprabhu; caraṇa vandane-worshiping the lotus feet.

TRANSLATION

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahāprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

TEXT 67

’kṛṣṇa kaha’ bali’ prabhu balena bāra bāra
tabu kṛṣṇa-nāma bālaka nā kare uccāra

SYNONYMS

kṛṣṇa kaha-say Kṛṣṇa; bali’-saying; prabhu-Śrī Caitanya Mahāprabhu; balena-said; bāra bāra-again and again; tabu-still; kṛṣṇa-nāma-the holy name of Kṛṣṇa; bālaka-the boy; nā kare uccāra-did not utter.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the boy again and again to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

TEXT 68

śivānanda bālakere bahu yatna karilā
tabu sei bālaka kṛṣṇa-nāma nā kahilā

SYNONYMS

śivānanda-Śivānanda Sena; bālakere-unto the boy; bahu-much; yatna-endeavor; karilā-did; tabu-still; sei bālaka-that boy; kṛṣṇa-nāma-the name of Kṛṣṇa; nā kahilā-did not utter.

TRANSLATION

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa’s holy name, the boy would not utter it.

TEXT 69

prabhu kahe,–”āmi nāma jagate laoyāiluṅ
sthāvare paryanta kṛṣṇa-nāma kahāiluṅ

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; āmi-I; nāma-the holy name; jagate-throughout the whole world; laoyāiluṅ-induced to take; sthāvare-the unmovable; paryanta-up to; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kahāiluṅ-I induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ”I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

TEXT 70

ihāre nāriluṅ kṛṣṇa-nāma kahāite!”
śuniyā svarūpa-gosāñi lāgilā kahite

SYNONYMS

ihāre-this boy; nāriluṅ-I could not; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kahāite-cause to speak; śuniyā-hearing; svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; lāgilā-began; kahite-to say.

TRANSLATION

”But I could not induce this boy to chant the holy name of Kṛṣṇa.” Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

TEXT 71

”tumi kṛṣṇa-nāma-mantra kailā upadeśe
mantra pāñā kā’ra āge nā kare prakāśe

SYNONYMS

tumi-You; kṛṣṇa-nāma-the holy name of Kṛṣṇa; mantra-this hymn; kailā upadeśe-have instructed; mantra pāñā-getting the hymn; kā’ra āge-in front of everyone; nā kare prakāśe-he does not express.

TRANSLATION

”My Lord,” he said, ”You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.

TEXT 72

mane mane jape, mukhe nā kare ākhyāna
ei ihāra manaḥ-kathā–kari anumāna”

SYNONYMS

mane mane-within the mind; jape-chants; mukhe-in the mouth; nā kare ākhyāna-does not express; ei-this; ihāra-his; manaḥ-kathā-intention; kari anumāna-I guess.

TRANSLATION

”This boy chants the mantra within his mind, but does not say it aloud. That is his intention, as far as I can guess.”

TEXT 73

āra dina kahena prabhu,–’paḍa, purīdāsa’
ei śloka kari’ teṅho karilā prakāśa

SYNONYMS

āra dina-another day; kahena prabhu-Śrī Caitanya Mahāprabhu said; paḍa-recite; purīdāsa-Purīdāsa; ei-this; śloka-verse; kari’-making; teṅho-he; karilā prakāśa-manifested.

TRANSLATION

Another day, when Śrī Caitanya Mahāprabhu said to the boy, ”Recite, My dear Purīdāsa,” the boy composed the following verse and expressed it before everyone.

TEXT 74

śravasoḥ kuvalayam akṣṇor añjanam

uraso mahendra-maṇi-dāma
vṛndāvana-ramaṇīnāṁ maṇḍanam
akhilaṁ harir jayati

SYNONYMS

śravasoḥ-of the two ears; kuvalayam-blue lotus flowers; akṣṇoḥ-of the two eyes; añjanam-ointment; urasaḥ-of the chest; mahendra-maṇi-dāma-a necklace of indranīla gems; vṛndāvana-ramaṇīnām-of the damsels of Vṛndāvana; maṇḍanam-ornaments; akhilam-all; hariḥ jayati-all glories to Lord Śrī Kṛṣṇa.

TRANSLATION

"Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranīla gems for the chest, and universal ornaments for the gopī damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified."

TEXT 75

sāta vatsarera śiśu, nāhi adhyayana
aiche śloka kare,–lokera camatkāra mana

SYNONYMS

sāta vatsarera-seven years old; śiśu-the boy; nāhi adhyayana-without education; aiche-such; śloka-verse; kare-composes; lokera-of all the people; camatkāra-struck with wonder; mana-mind.

TRANSLATION

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

TEXT 76

caitanya-prabhura ei kṛpāra mahimā
brahmādi deva yāra nāhi pāya sīmā

SYNONYMS

caitanya-prabhura-of Lord Śrī Caitanya Mahāprabhu; ei-this; kṛpāra mahimā-the glory of the mercy; brahmā-ādi-headed by Lord Brahmā; deva-the demigods; yāra-of which; nāhi pāya-do not reach; sīmā-the limit.

TRANSLATION

This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

TEXT 77

bhakta-gaṇa prabhu-saṅge rahe cāri-māse
prabhu ājñā dilā sabe gelā gauḍa-deśe

SYNONYMS

bhakta-gaṇa-all the devotees; prabhu-saṅge-with Śrī Caitanya Mahāprabhu; rahe-remained; cāri-māse-for four months; prabhu-Lord Śrī Caitanya Mahāprabhu; ājñā dilā-gave the order; sabe-unto everyone; gelā-returned; gauḍa-deśe-to Bengal.

TRANSLATION

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

TEXT 78

tāṅ-sabāra saṅge prabhura chila bāhya-jñāna
tāṅrā gele punaḥ hailā unmāda pradhāna

SYNONYMS

tāṅ-sabāra-all of them; saṅge-with; prabhura-of Śrī Caitanya Mahāprabhu; chila-there was; bāhya-jñāna-external consciousness; tāṅrā gele-when they departed; punaḥ-again; hailā-there was; unmāda-madness; pradhāna-the chief business.

TRANSLATION

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

TEXT 79

rātri-dine sphure kṛṣṇera rūpa-gandha-rasa
sākṣād-anubhave,–yena kṛṣṇa-upasparśa

SYNONYMS

rātri-dine-night and day; sphure-appears; kṛṣṇera-of Lord Kṛṣṇa; rūpa-the beauty; gandha-fragrance; rasa-mellow; sākṣāt-anubhave-directly experienced; yena-as if; kṛṣṇa-upasparśa-touching Kṛṣṇa.

TRANSLATION

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa's beauty, fragrance and mellow as if He were touching Kṛṣṇa hand to hand.

TEXT 80

eka-dina prabhu gelā jagannātha-daraśane
siṁha-dvāre dala-i āsi' karila vandane

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; jagannātha-daraśane-to see Lord Jagannātha; siṁha-dvāre-at the gate known as Siṁha-dvāra; dala-i-the gatekeeper; āsi'-coming; karila vandane-offered respectful obeisances.

TRANSLATION

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Siṁha-dvāra approached Him and offered respectful obeisances.

TEXT 81

tāre bale,–'kothā kṛṣṇa, mora prāṇa-nātha?
more kṛṣṇa dekhāo' bali' dhare tāra hāta

SYNONYMS

tāre-to him; bale-said; kothā kṛṣṇa-where is Kṛṣṇa; mora-My; prāṇa-nātha-Lord of life; more-to Me; kṛṣṇa dekhāo-please show Kṛṣṇa; bali'-saying; dhare-catches; tāra-his; hāta-hand.

TRANSLATION

The Lord asked him, "Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa." Saying this, He caught the doorkeeper's hand.

TEXT 82

seha kahe,–'iṅhā haya vrajendra-nandana
āisa tumi mora saṅge, karāṅa daraśana'

SYNONYMS

seha kahe-he said; iṅhā-here; haya-is; vrajendra-nandana-the son of Nanda Mahārāja; āisa-come; tumi-You; mora saṅge-with me; karāṅa daraśana-I shall show.

TRANSLATION

The doorkeeper replied, "The son of Mahārāja Nanda is here; please come along with me, and I shall show You."

TEXT 83

'tumi mora sakhā, dekhāha–kāhāṅ prāṇa-nātha?'
eta bali' jagamohana gelā dhari' tāra hāta

SYNONYMS

tumi-you; mora sakhā-My friend; dekhāha-please show; kāhāṅ-where; prāṇa-nātha-the Lord of My heart; eta bali'-saying this; jagamohana-to Jagamohana; gelā-went; dhari'-catching; tāra-his; hāta-hand.

TRANSLATION

Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

TEXT 84

seha bale,–'ei dekha śrī-puruṣottama
netra bhariyā tumi karaha daraśana'

SYNONYMS

seha bale-he also said; ei-this; dekha-just see; śrī-puruṣa-uttama-Lord Kṛṣṇa, the best of all Personalities of Godhead; netra bhariyā-to the full satisfaction of Your eyes; tumi-You; karaha daraśana-see.

TRANSLATION

"Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

TEXT 85

garuḍera pāche rahi' karena daraśana
dekhena,–jagannātha haya muralī-vadana

SYNONYMS

garuḍera pāche-behind the Garuḍa column; rahi'-staying; karena daraśana-He was seeing; dekhena-He saw; jagannātha-Lord Jagannātha; haya-was; muralī-vadana-Lord Kṛṣṇa with His flute to the mouth.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

TEXT 86

ei līlā nija-granthe raghunātha-dāsa
'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa

SYNONYMS

ei līlā-this pastime; nija-granthe-in his own book; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa-has described.

TRANSLATION

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.

TEXT 87

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe
tvam eveti dvārādhipam abhivadann unmada iva
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-
bhujāntar gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

kva-where; me-My; kāntaḥ-beloved; kṛṣṇaḥ-Lord Kṛṣṇa; tvaritam-quickly; iha-here; tam-Him; lokaya-show; sakhe-O friend; tvam-you; eva-certainly; iti-thus; dvāra-adhipam-the doorkeeper; abhivadan-requesting; unmadaḥ-a madman; iva-like; drutam-very quickly; gaccha-come; draṣṭum-to see; priyam-beloved; iti-thus; tat-of him; uktena-with the words; dhṛta-caught; tat-His; bhuja-antaḥ-end of the arm; gaurāṅgaḥ-Lord Śrī Caitanya Mahāprabhu; hṛdaye-in my heart; udayan-rising; mām-me; madayati-maddens.

TRANSLATION

" 'My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily,'Come, see Your beloved!' May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also."

TEXT 88

hena-kāle 'gopāla-vallabha'-bhoga lāgāila
śaṅkha-ghaṇṭā-ādi saha ārati bājila

SYNONYMS

hena-kāle-at this time; gopāla-vallabha-bhoga-the food offered early in the morning; lāgāila-was offered; śaṅkha-conch; ghaṇṭā-ādi-bells and so on; saha-with; ārati-ārati; bājila-sounded.

TRANSLATION

The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and ārati was performed with the sound of the conch and the ringing of bells.

TEXT 89

bhoga sarile jagannāthera sevaka-gaṇa
prasāda lañā prabhu-ṭhāñi kaila āgamana

SYNONYMS

bhoga sarile-when the food was taken away; jagannāthera-of Lord Jagannātha; sevaka-gaṇa-the servants; prasāda lañā-taking the prasāda; prabhu-ṭhāñi-unto Lord Śrī Caitanya Mahāprabhu; kaila āgamana-came.

TRANSLATION

When the ārati finished, the prasāda was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

TEXT 90

mālā parāñā prasāda dila prabhura hāte
āsvāda dūre rahu, yāra gandhe mana māte

SYNONYMS

mālā parāñā-after garlanding; prasāda-the remnants of Lord Jagannātha's food; dila-delivered; prabhura hāte-in the hand of Śrī Caitanya Mahāprabhu; āsvāda-tasting; dūre rahu-what to speak of; yāra-of which; gandhe-by the aroma; mana-mind; māte-becomes maddened.

TRANSLATION

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasāda. The prasāda was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

TEXT 91

bahu-mūlya prasāda sei vastu sarvottama
tāra alpa khāoyāite sevaka karila yatana

SYNONYMS

bahu-mūlya-very valuable; prasāda-remnants of food; sei-that; vastu-ingredients; sarva-uttama-first class; tāra-of that; alpa-very little; khāoyāite-to feed; sevaka-the servant; karila yatana-made some endeavor.

TRANSLATION

The prasāda was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

TEXT 92

tāra alpa lañā prabhu jihvāte yadi dilā
āra saba govindera āñcale bāndhilā

SYNONYMS

tāra-of that; alpa-very little; lañā-taking; prabhu-Śrī Caitanya Mahāprabhu; jihvāte-on the tongue; yadi-when; dilā-put; āra saba-all the balance; govindera-of Govinda; āñcale-at the end of the wrapper; bāndhilā-bound.

TRANSLATION

Śrī Caitanya Mahāprabhu tasted a portion of the prasāda. Govinda took the rest and bound it in the end of his wrapper.

TEXT 93

koṭi-amṛta-svāda pāñā prabhura camatkāra
sarvāṅge pulaka, netre vahe aśru-dhāra

SYNONYMS

koṭi-millions upon millions; amṛta-nectar; svāda-taste; pāñā-getting; prabhura-of Śrī Caitanya Mahāprabhu; camatkāra-great satisfaction; sarva-aṅge-all over the body; pulaka-standing of the hair; netre-from the eyes; vahe-flows; aśru-dhāra-a stream of tears.

TRANSLATION

To Śrī Caitanya Mahāprabhu the prasāda tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

TEXT 94

'ei dravye eta svāda kāhāṅ haite āila?
kṛṣṇera adharāmṛta ithe sañcārila'

SYNONYMS

ei dravye-in these ingredients; eta-so much; svāda-taste; kāhāṅ-where; haite-from; āila-has come; kṛṣṇera-of Lord Kṛṣṇa; adhara-amṛta-nectar from the lips; ithe-in this; sañcārila-has spread.

TRANSLATION

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasāda come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

TEXT 95

ei buddhye mahāprabhura premāveśa haila
jagannāthera sevaka dekhi' samvaraṇa kaila

SYNONYMS

ei buddhye-by this understanding; mahāprabhura-of Śrī Caitanya Mahāprabhu; prema-āveśa-ecstatic emotion; haila-there was; jagannāthera-of Lord Jagannātha; sevaka-servants; dekhi'-seeing; samvaraṇa kaila-restrained Himself.

TRANSLATION

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

TEXT 96

'sukṛti-labhya phelā-lava'–balena bāra-bāra
īśvara-sevaka puche,–'ki artha ihāra'?

SYNONYMS

sukṛti-by great fortune; labhya-obtainable; phelā-lava-a particle of the remnants; balena-says; bāra-bāra-again and again; īśvara-sevaka-the servants of Jagannātha; puche-inquire; ki-what; artha-the meaning; ihāra-of this.

TRANSLATION

The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?"

PURPORT

The remnants of Kṛṣṇa's food are mixed with His saliva. In the Mahābhārata and the Skanda Purāṇa it is stated:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [prasāda] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas."

TEXT 97

prabhu kahe,–"ei ye dilā kṛṣṇādharāmṛta
brahmādi-durlabha ei nindaye 'amṛta'

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ei-this; ye-which; dilā-you have given; kṛṣṇa-of Lord Kṛṣṇa; adhara-amṛta-nectar from the lips; brahmā-ādi-by the demigods, headed by Lord Brahmā; durlabha-difficult to obtain; ei-this; nindaye-defeats; amṛta-nectar.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

TEXT 98

kṛṣṇera ye bhukta-śeṣa, tāra 'phelā'-nāma
tāra eka 'lava' ye pāya, sei bhāgyavān

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ye-whatever; bhukta-śeṣa-remnants of food; tāra-of that; phelā-nāma-the name is phelā; tāra-of that; eka-one; lava-fragment; ye-one who; pāya-gets; sei-he; bhāgyavān-fortunate.

TRANSLATION

"Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate.

TEXT 99

sāmānya bhāgya haite tāra prāpti nāhi haya
kṛṣṇera yāṅte pūrṇa-kṛpā, sei tāhā pāya

SYNONYMS

sāmānya-ordinary; bhāgya-fortune; haite-from; tāra-of that; prāpti-attainment; nāhi-not; haya-there is; kṛṣṇera-of Lord Kṛṣṇa; yāṅte-unto whom; pūrṇa-kṛpā-full mercy; sei-he; tāhā-that; pāya-can get.

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

TEXT 100

'sukṛti'-śabde kahe 'kṛṣṇa-kṛpā-hetu puṇya'
sei yāṅra haya, 'phelā' pāya sei dhanya"

SYNONYMS

sukṛti-sukṛti (pious activities); śabde-the word; kahe-is to be understood; kṛṣṇa-kṛpā-the mercy of Kṛṣṇa; hetu-because of; puṇya-pious activities; sei-he; yāṅra-of whom; haya-there is; phelā-the remnants of food; pāya-gets; sei-he; dhanya-very glorious.

TRANSLATION

"The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

TEXT 101

eta bali' prabhu tā-sabāre vidāya dilā
upala-bhoga dekhiyā prabhu nija-vāsā āilā

SYNONYMS

eta bali'-saying this; prabhu-Śrī Caitanya Mahāprabhu; tā-sabāre-unto all of them; vidāya dilā-bade farewell; upala-bhoga-the next offering of food; dekhiyā-seeing; prabhu-Śrī Caitanya Mahāprabhu; nija-vāsā-to His place; āilā-returned.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

TEXT 102

madhyāhna kariyā kailā bhikṣā nirvāhaṇa
kṛṣṇādharāmṛta sadā antare smaraṇa

SYNONYMS

madhyāhna kariyā-after finishing His noon duties; kailā bhikṣā nirvāhaṇa-completed His lunch; kṛṣṇa-adhara-amṛta-the nectar from the lips of Kṛṣṇa; sadā-always; antare-within Himself; smaraṇa-remembering.

TRANSLATION

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa's food.

TEXT 103

bāhya-kṛtya karena, preme garagara mana
kaṣṭe samvaraṇa karena, āveśa saghana

SYNONYMS

bāhya-kṛtya-external activities; karena-performs; preme-in ecstatic love; garagara-filled; mana-mind; kaṣṭe-with great difficulty; samvaraṇa karena-restricts; āveśa-ecstasy; saghana-very deep.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

TEXT 104

sandhyā-kṛtya kari' punaḥ nija-gaṇa-saṅge
nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge

SYNONYMS

sandhyā-kṛtya-the evening duties; kari'-after performing; punaḥ-again; nija-gaṇa-saṅge-along with His personal associates; nibhṛte-in a solitary place; vasilā-sat down; nānā-various; kṛṣṇa-kathā-of topics of Kṛṣṇa; raṅge-in the jubilation.

TRANSLATION

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

TEXT 105

prabhura iṅgite govinda prasāda ānilā
purī-bhāratīre prabhu kichu pāṭhāilā

SYNONYMS

prabhura iṅgite-by the indication of Śrī Caitanya Mahāprabhu; govinda-Govinda; prasāda ānilā-brought the remnants of the food of Lord Jagannātha; purī-to Paramānanda Purī; bhāratīre-to Brahmānanda Bhāratī; prabhu-Lord Śrī Caitanya Mahāprabhu; kichu-some; pāṭhāilā-sent.

TRANSLATION

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasāda of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

TEXT 106

rāmānanda-sārvabhauma-svarūpādi-gaṇe
sabāre prasāda dila kariyā baṇṭane

SYNONYMS

rāmānanda-Rāmānanda Rāya; sārvabhauma-Sārvabhauma Bhaṭṭācārya; svarūpa-Svarūpa Dāmodara Gosvāmī; ādi-headed by; gaṇe-unto them; sabāre-unto all of them; prasāda-the remnants of the food of Lord Jagannātha; dila-delivered; kariyā baṇṭane-making shares.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave shares of the prasāda to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

TEXT 107

prasādera saurabhya-mādhurya kari' āsvādana
alaukika āsvāde sabāra vismita haila mana

SYNONYMS

prasādera-of the prasāda; saurabhya-mādhurya-the sweetness and fragrance; kari' āsvādana-tasting; alaukika-uncommon; āsvāde-by the taste; sabāra-of everyone; vismita-struck with wonder; haila-became; mana-the mind.

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasāda, everyone's mind was struck with wonder.

TEXTS 108-109

prabhu kahe,–"ei saba haya 'prākṛta' dravya
aikṣava, karpūra, marica, elāica, lavaṅga, gavya
rasavāsa, guḍatvaka-ādi yata saba
'prākṛta' vastura svāda sabāra anubhava

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; ei-these; saba-all; haya-are; prākṛta-material; dravya-ingredients; aikṣava-sugar; karpūra-camphor; marica-black pepper; elāica-cardamom; lavaṅga-cloves; gavya-butter; rasavāsa-spices; guḍatvaka-licorice; ādi-and so on; yata saba-each and every one of them; prākṛta-material; vastura-of ingredients; svāda-taste; sabāra-everyone's; anubhava-experience.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

PURPORT

The word prākṛta refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Śrī Caitanya Mahāprabhu wanted to make the point that material things have already been experienced by materially absorbed persons who are interested only in sense gratification.

TEXT 110

sei dravye eta āsvāda, gandha lokātīta
āsvāda kariyā dekha,–sabāra pratīta

SYNONYMS

sei dravye-in such material things; eta-so much; āsvāda-pleasing taste; gandha-fragrance; loka-atīta-never experienced by any common man; āsvāda kariyā-tasting; dekha-see; sabāra-of everyone; pratīta-experience.

TRANSLATION

"However," the Lord continued, "in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

TEXT 111

āsvāda dūre rahu, yāra gandhe māte mana
āpanā vinā anya mādhurya karāya vismaraṇa

SYNONYMS

āsvāda-the taste; dūre rahu-leave aside; yāra-of which; gandhe-by the fragrance; māte-becomes pleased; mana-the mind; āpanā vinā-besides itself; anya-different; mādhurya-sweetness; karāya vismaraṇa-causes to forget.

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

TEXT 112

tāte ei dravye kṛṣṇādhara-sparśa haila
adharera guṇa saba ihāte sañcārila

SYNONYMS

tāte-therefore; ei dravye-in these ingredients; kṛṣṇa-adhara-of the lips of Kṛṣṇa; sparśa-touch; haila-there was; adharera-of the lips; guṇa-attributes; saba-all; ihāte-in these ingredients; sañcārila-have become transferred.

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, prasāda, becomes uncommonly flavorful and tasteful by touching Kṛṣṇa's lips.

TEXT 113

alaukika-gandha-svāda, anya-vismāraṇa
mahā-mādaka haya ei kṛṣṇādharera guṇa

SYNONYMS

alaukika-uncommon; gandha-fragrance; svāda-taste; anya-vismāraṇa-forgetting all others; mahā-mādaka-highly enchanting; haya-are; ei-these; kṛṣṇa-adharera-of the lips of Kṛṣṇa; guṇa-attributes.

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that makes one forget all other experiences are attributes of Kṛṣṇa's lips.

TEXT 114

aneka 'sukṛte' ihā hañāche samprāpti
sabe ei āsvāda kara kari' mahā-bhakti"

SYNONYMS

aneka-many; sukṛte-by pious activities; ihā-this; hañāche samprāpti-has become available; sabe-all of you; ei-this prasāda; āsvāda kara-taste; kari' mahā-bhakti-with great devotion.

TRANSLATION

"This prasāda has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

TEXT 115

hari-dhvani kari' sabe kailā āsvādana

āsvādite preme matta ha-ila sabāra mana

SYNONYMS

hari-dhvani kari'-loudly resounding the holy name of Hari; sabe-all of them; kailā āsvādana-tasted; āsvādite-as soon as they tasted; preme-in ecstatic love; matta-maddened; ha-ila-became; sabāra mana-the minds of all.

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasāda. As they tasted it, their minds became mad in the ecstasy of love.

TEXT 116

premāveśe mahāprabhu yabe ājñā dilā
rāmānanda-rāya śloka paḍite lāgilā

SYNONYMS

prema-āveśe-in ecstatic love; mahāprabhu-Śrī Caitanya Mahāprabhu; yabe-when; ājñā dilā-ordered; rāmānanda-rāya-Rāmānanda Rāya; śloka-verses; paḍite lāgilā-began to recite.

TRANSLATION

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

TEXT 117

surata-vardhanaṁ śoka-nāśanaṁ
svarita-veṇunā suṣṭhu-cumbitam
itara-rāga-vismāraṇaṁ nṛṇāṁ
vitara vīra nas te 'dharāmṛtam

SYNONYMS

surata-vardhanam-which increases the lusty desire for enjoyment; śoka-nāśanam-which vanquishes all lamentation; svarita-veṇunā-by the vibrating flute; suṣṭhu-nicely; cumbitam-touched; itara-rāga-vismāraṇam-which causes forgetfulness of all other attachment; nṛṇām-of the human beings; vitara-please deliver; vīra-O hero of charity; naḥ-unto us; te-Your; adhara-amṛtam-the nectar of the lips.

TRANSLATION

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendentally vibrating flute, for that nectar makes all human beings forget all other attachments."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.14).

TEXT 118

śloka śuni' mahāprabhu mahā-tuṣṭa hailā
rādhāra utkaṇṭhā-śloka paḍite lāgilā

SYNONYMS

śloka śuni'-hearing the verse; mahāprabhu-Śrī Caitanya Mahāprabhu; mahā-tuṣṭa-very satisfied; hailā-became; rādhāra-of Śrīmatī Rādhārāṇī; utkaṇṭhā-śloka-a verse pertaining to the anxiety; paḍite lāgilā-began to recite.

TRANSLATION

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

TEXT 119

vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-
pradīvyad-adharāmṛtaḥ sukṛti-labhya-phelā-lavaḥ
sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ
sa me madana-mohanaḥ sakhi tanoti jihvā-spṛhām

SYNONYMS

vraja-of Vṛndāvana; atula-incomparable; kulāṅgana-of the gopīs; itara-other; rasa-āli-for tastes or mellows; tṛṣṇā-desire; hara-vanquishing; pradīvyat-all-surpassing; adhara-amṛtaḥ-whose nectar emanating from the lips; sukṛti-after many pious activities; labhya-obtainable; phelā-of the nectar of whose lips; lavaḥ-a small portion; sudhā-jit-conquering the nectar; ahivallikā-of the betel plant; su-dala-made from selected leaves; vīṭikā-pan; carvitaḥ-chewing; saḥ-He; me-My; madana-mohanaḥ-Madana-mohana; sakhi-My dear friend; tanoti-increases; jihvā-of the tongue; spṛhām-desire.

TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue."

PURPORT

This verse is found in the Govinda-līlāmṛta (8.8).

TEXT 120

eta kahi' gaura-prabhu bhāvāviṣṭa hañā
dui ślokera artha kare pralāpa kariyā

SYNONYMS

eta kahi'-saying this; gaura-prabhu-Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa-overwhelmed by ecstatic loving emotions; hañā-becoming; dui ślokera-of the two verses; artha-meaning; kare-makes; pralāpa kariyā-talking like a madman.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

TEXTS 121-122

tanu-mana karāya kṣobha, bāḍāya surata-lobha,
harṣa-śokādi-bhāra vināśaya
pāsarāya anya rasa, jagat kare ātma-vaśa,
lajjā, dharma, dhairya kare kṣaya
nāgara, śuna tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta

SYNONYMS

tanu-body; mana-mind; karāya-cause; kṣobha-agitation; bāḍāya-increase; surata-lobha-lusty desires for enjoyment; harṣa-of jubilation; śoka-lamentation; ādi-and so on; bhāra-burden; vināśaya-destroy; pāsarāya-cause to forget; anya rasa-other tastes; jagat-the whole world; kare-make; ātma-vaśa-under their control; lajjā-shame; dharma-religion; dhairya-patience; kare kṣaya-vanquish; nāgara-O lover; śuna-hear; tomāra-Your; adhara-of lips; carita-the characteristics; mātāya-madden; nārīra-of women; mana-mind; jihvā-tongue; kare ākarṣaṇa-attract; vicārite-considering; saba-all; viparīta-opposite.

TRANSLATION

”My dear lover,” He said, ”let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, we see that the activities of Your transcendental lips are always perplexing.

TEXT 123

āchuka nārīra kāya, kahite vāsiye lāja,
tomāra adhara baḍa dhṛṣṭa-rāya
puruṣe kare ākarṣaṇa, āpanā piyāite mana,
anya-rasa saba pāsarāya

SYNONYMS

āchuka-let it be; nārīra-of women; kāya-the bodies; kahite-to speak; vāsiye-I feel; lāja-shame; tomāra-Your; adhara-lips; baḍa-very much; dhṛṣṭa-rāya-impudent; puruṣe-the male; kare ākarṣaṇa-they attract; āpanā-themselves; piyāite-causing to drink; mana-mind; anya-rasa-other tastes; saba-all; pāsarāya-cause to forget.

TRANSLATION

”My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

TEXT 124

sacetana rahu dūre, acetana sacetana kare,
tomāra adhara–baḍa vājikara
tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,
tāre āpanā piyāya nirantara

SYNONYMS

sa-cetana-conscious living beings; rahu dūre-leave aside; acetana-unconscious; sa-cetana-conscious; kare-make; tomāra-Your; adhara-lips; baḍa-very great; vājikara-magicians; tomāra-Your; veṇu-flute; śuṣka-in-dhana-dry wood; tāra-of that; janmāya-creates; indriya-mana-the senses and mind; tāre-the flute; āpanā-themselves; piyāya-cause to drink; nirantara-constantly.

TRANSLATION

”Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

TEXT 125

veṇu dhṛṣṭa-puruṣa hañā, puruṣādhara piyā piyā,
gopī-gaṇe jānāya nija-pāna
’aho śuna, gopī-gaṇa, bale piṅo tomāra dhana,
tomāra yadi thāke abhimāna

SYNONYMS

veṇu-the flute; dhṛṣṭa-puruṣa-a cunning male; hañā-being; puruṣa-adhara-the lips of the male; piyā piyā-drinking and drinking; gopī-gaṇe-unto the gopīs; jānāya-informs; nija-pāna-own drinking; aho-oh; śuna-hear; gopī-gaṇa-gopīs; bale-says; piṅo-drink; tomāra-your; dhana-property; tomāra-your; yadi-if; thāke-there is; abhimāna-pride.

TRANSLATION

”That flute is a very cunning male who drinks again and again the taste of another male’s lips. It advertises its qualities and says to the gopīs, ’O gopīs, if you are so proud of being women, come forward and enjoy your property-the nectar of the lips of the Supreme Personality of Godhead.’

TEXT 126

tabe more krodha kari;, lajjā bhaya, dharma, chāḍi’,

chāḍi' dimu, kara āsi' pāna
nahe pimu nirantara, tomāya mora nāhika ḍara,
anye dekhoṅ tṛṇera samāna

SYNONYMS

tabe-thereupon; more-at Me; krodha kari'-becoming angry; lajjā-shame; bhaya-fear; dharma-religion; chāḍi'-giving up; chāḍi'-giving up; dimu-I shall give; kara āsi' pāna-come drink; nahe-not; pimu-I shall drink; nirantara-continuously; tomāya-of You; mora-my; nāhika-there is not; ḍara-fear; anye-others; dekhoṅ-I see; tṛṇera samāna-equal to straw.

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

TEXT 127

adharāmṛta nija-svare, sañcāriyā sei bale,
ākarṣaya trijagat-jana
āmarā dharma-bhaya kari', rahi' yadi dhairya dhari',
tabe āmāya kare viḍambana

SYNONYMS

adhara-amṛta-the nectar of the lips; nija-svare-with the vibration of the flute; sañcāriyā-combining; sei-that; bale-by strength; ākarṣaya-attract; tri-jagat-jana-the people of the three worlds; āmarā-we; dharma-religion; bhaya-fear; kari'-because of; rahi'-remaining; yadi-if; dhairya dhari'-keeping patient; tabe-then; āmāya-us; kare viḍambana-criticizes.

TRANSLATION

"The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

TEXT 128

nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,
keśe dhari' yena lañā yāya
āni' karāya tomāra dāsī, śuni' loka kare hāsi',
ei-mata nārīre nācāya

SYNONYMS

nīvi-the belts; khasāya-cause to loosen; guru-āge-before superiors; lajjā-dharma-shame and religion; karāya-induce; tyāge-to give up; keśe dhari'-catching by the hair; yena-as if; lañā yāya-takes us away; āni'-bringing; karāya-induce to become; tomāra-Your; dāsī-maidservants; śuni'-hearing; loka-people; kare hāsi'-laugh; ei-mata-in this way; nārīre-women; nācāya-cause to dance.

TRANSLATION

"The nectar of Your lips and vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and surrender us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

TEXT 129

śuṣka bāṅśera lāṭhikhāna, eta kare apamāna,
ei daśā karila, gosāñi
nā sahi' ki karite pāri, tāhe rahi mauna dhari',
corāra māke ḍāki' kāndite nāi

SYNONYMS

śuṣka-dry; bāṅśera-of bamboo; lāṭhi-khāna-a stick; eta-this; kare apamāna-insults; ei-this; daśā-condition; karila-made; gosāñi-the master; nā sahi'-not tolerating; ki-what; karite pāri-can we do; tāhe-at that time; rahi-we remain; mauna dhari'-keeping silent; corāra-of a thief; māke-for the mother; ḍāki'-calling; kāndite-to cry; nāi-is not possible.

TRANSLATION

"This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

TEXT 130

adharera ei rīti, āra śuna kunīti,
se adhara-sane yāra melā
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya 'kṛṣṇa-phelā'

SYNONYMS

adharera-of the lips; ei-this; rīti-policy; āra-other; śuna-hear; kunīti-injustices; se-those; adhara-lips; sane-with; yāra-of which; melā-meeting; sei-those; bhakṣya-eatables; bhojya-foods; pāna-drink or betel; haya-become; amṛta-samāna-like nectar; nāma-the name; tāra-of those; haya-becomes; kṛṣṇa-phelā-the remnants of Kṛṣṇa.

TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything that touches those lips-including food, drink or betel-becomes just like nectar. It is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa.

TEXT 131

se phelāra eka lava, nā pāya devatā saba,

e dambhe kebā pātiyāya?
bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya

SYNONYMS

se phelāra-of those remnants; eka-one; lava-small particle; nā pāya-do not get; devatā-the demigods; saba-all; e dambhe-this pride; kebā-who; pātiyāya-can believe; bahu-janma-for many births; puṇya kare-acts piously; tabe-then; sukṛti-one who performs pious activities; nāma-the name; dhare-bears; se-those; sukṛte-by pious activities; tāra-of that; lava-a fraction; pāya-one can get.

TRANSLATION

"Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

TEXT 132

kṛṣṇa ye khāya tāmbūla, kahe tāra nāhi rnūla,
tāhe āra dambha-paripāṭī
tāra yebā udgāra, tāre kaya 'amṛta-sa-ra',
gopīra mukha kare 'ālabāṭī'

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; ye-what; khāya-chews; tāmbūla-the betel; kahe-it is said; tāra-of it; nāhi-there is not; mūla-price; tāhe-over and above that; āra-also; dambha-paripāṭī-complete pride; tāra-of that; yebā-whatever; udgāra-coming out; tāre-that; kaya-is called; amṛta-sāra-the essence of the nectar; gopīra-of the gopīs; mukha-the mouth; kare-makes; ālabāṭī-spittoon.

TRANSLATION

"The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become like His spittoons.

TEXT 133

e-saba–tomāra kuṭināṭi, chāḍa ei paripāṭī,
veṇu-dvāre kāṅhe hara' prāṇa
āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,
deha' nijādharāmṛta-dāna"

SYNONYMS

e-saba-all these; tomāra-Your; kuṭināṭi-tricks; chāḍa-give up; ei-these; paripāṭī-very expert activities; veṇu-dvāre-by the flute; kāṅhe-why; hara-You take away; prāṇa-life; āpanāra-Your own; hāsi-laughing; lāgi'-for the matter of; naha-do not be; nārīra-of women; vadha-bhāgī-responsible for killing; deha'-kindly give; nija-adhara-amṛta-the nectar of Your lips; dāna-charity.

TRANSLATION

"Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

TEXT 134

kahite kahite prabhura mana phiri' gela
krodha-aṁśa śānta haila, utkaṇṭhā bāḍila

SYNONYMS

kahite kahite-talking and talking; prabhura-of Śrī Caitanya Mahāprabhu; mana-mind; phiri' gela-became changed; krodha-aṁśa-the part of anger; śānta haila-became pacified; utkaṇṭhā-agitation of the mind; bāḍila-increased.

TRANSLATION

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

TEXT 135

parama durlabha ei kṛṣṇādharāmṛta
tāhā yei pāya, tāra saphala jīvita

SYNONYMS

parama-supremely; durlabha-difficult to obtain; ei-this; kṛṣṇa-of Kṛṣṇa; adhara-amṛta-the nectar from the lips; tāhā-that; yei-one who; pāya-gets; ta-ra-his; sa-phala-successful; jīvita-life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "This nectar from Kṛṣṇa's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

TEXT 136

yogya hañā keha karite nā pāya pāna
tathāpi se nirlajja, vṛthā dhare prāṇa

SYNONYMS

yogya-competent; hañā-being; keha-anyone; karite-to do; nā pāya-does not get; pāna-drinking; tathāpi-still; se-that person; nirlajja-shameless; vṛthā-uselessly; dhare prāṇa-continues life.

TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

TEXT 137

ayogya hañā tāhā keha sadā pāna kare
yogya jana nāhi pāya, lobhe mātra mare

SYNONYMS

ayogya-unfit; hañā-being; tāhā-that; keha-someone; sadā-always; pāna kare-drinks; yogya jana-the competent person; nāhi pāya-does not get; lobhe-out of greed; mātra-simply; mare-dies.

TRANSLATION

”There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

TEXT 138

tāte jāni,–kona tapasyāra āche bala
ayogyere deoyāya kṛṣṇādharāmṛta-phala

SYNONYMS

tāte-therefore; jāni-I can understand; kona-some; tapasyāra-of austerity; āche-there is; bala-strength; ayogyere-unto the unfit; deoyāya-delivers; kṛṣṇa-adhara-amṛta-the nectar of Kṛṣṇa’s lips; phala-the result.

TRANSLATION

”It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa’s lips on the strength of some austerity.”

TEXT 139

’kaha rāma-rāya, kichu śunite haya mana’
bhāva jāni’ paḍe rāya gopīra vacana

SYNONYMS

kaha-speak; rāma-rāya-Rāmānanda Rāya; kichu-something; śunite-to hear; haya mana-I wish; bhāva-the situation; jāni’-understanding; paḍe rāya-Rāmānanda Rāya cites; gopīra vacana-the words of the gopīs.

TRANSLATION

Again Śrī Caitanya Mahāprabhu said to Rāmānanda Rāya, ”Please say something. I want to hear.” Understanding the situation, Rāmānanda Rāya recited the following words of the gopīs.

TEXT 140

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco ’śru mumucus taravo yathāryāḥ

SYNONYMS

gopyaḥ-O gopīs; kim-what; ācarat-performed; ayam-this; kuśalam-auspicious activities; sma-certainly; veṇuḥ-flute; dāmodara-of Kṛṣṇa; adhara-sudhām-the nectar of the lips; api-even; gopikānām-which is owed to the gopīs; bhuṅkte-enjoys; svayam-independently; yat-from which; avaśiṣṭa-remaining; rasam-the taste only; hradinyaḥ-the rivers; hṛṣyat-feeling jubilant; tvacaḥ-whose bodies; aśru-tears; mumucuḥ-shed; taravaḥ-the trees; yathā-exactly like; āryāḥ-old forefathers.

TRANSLATION

”My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa’s lips independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.”

PURPORT

This is a verse quoted from Śrīmad-Bhāgavatam (10.21.9) regarding a discussion the gopīs had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The gopīs then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

TEXT 141

ei śloka śuni’ prabhu bhāvāviṣṭa hañā
utkaṇṭhāte artha kare pralāpa kariyā

SYNONYMS

ei śloka-this verse; śuni’-hearing; prabhu-Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa-absorbed in ecstatic love; hañā-becoming; utkaṇṭhāte-in agitation of the mind; artha kare-makes the meaning; pralāpa kariyā-talking like a madman.

TRANSLATION

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

TEXT 142

eho vrajendra-nandana, vrajera kona kanyā-gaṇa,
avaśya kariba pariṇaya
se-sambandhe gopī-gaṇa, yāre māne nija-dhana,
se sudhā anyera labhya naya

SYNONYMS

eho-this; vrajendra-nandana-the son of Nanda Mahārāja; vrajera-of Vṛndāvana; kona-any; kanyā-gaṇa-gopīs; avaśya-certainly; kariba pariṇaya-will marry; se-sambandhe-in that connection; gopī-gaṇa-the gopīs; yāre-which; māne-consider; nija-dhana-the personal property; se sudhā-that nectar; anyera-by others; labhya naya-is not obtainable.

TRANSLATION

”Some gopīs said to other gopīs, ’Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa’s lips is their own property and cannot be enjoyed by anyone else.’

TEXT 143

gopī-gaṇa, kaha saba kariyā vicāre
kon tīrtha, kon tapa, kon siddha-mantra-japa,
ei veṇu kaila janmāntare?

SYNONYMS

gopī-gaṇa-O gopīs; kaha-say; saba-all; kariyā vicāre-after full consideration; kon-what; tīrtha-holy places; kon-what; tapa-austerities; kon-what; siddha-mantra-japa-chanting of a perfect mantra; ei-this; veṇu-flute; kaila-did; janma-antare-in his past life.

TRANSLATION

”My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed or what perfect mantra he chanted.

TEXT 144

hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,
yāra āśāya gopī dhare prāṇa
ei veṇu ayogya ati, sthāvara ’puruṣa-jāti’,
sei sudhā sadā kare pāna

SYNONYMS

hena-such; kṛṣṇa-adhara-of Kṛṣṇa’s lips; sudhā-nectar; ye-which; kaila-made; amṛta-nectar; mudhā-surpassed; yāra āśāya-by hoping for which; gopī-the gopīs; dhare prāṇa-continue to live; ei veṇu-this flute; ayogya-unfit; ati-completely; sthāvara-dead; puruṣa-jāti-belonging to the male class; sei sudhā-that nectar; sadā-always; kare pāna-drinks.

TRANSLATION

” ’This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa’s lips, which surpasses nectarean sweetness of every description. Only in hope of that nectar do the gopīs continue to live.

TEXT 145

yāra dhana, nā kahe tāre, pāna kare balātkāre,
pite tāre ḍākiyā jānāya
tāra tapasyāra phala, dekha ihāra bhāgya-bala,
ihāra ucchiṣṭa mahā-jane khāya

SYNONYMS

yāra-of whom; dhana-the property; nā kahe-does not speak; tāre-to them; pāna kare-drinks; balātkāre-by force; pite-while drinking; tāre-unto them; ḍākiyā-calling loudly; jānāya-informs; tāra-its; tapasyāra-of austerities; phala-result; dekha-see; ihāra-its; bhāgya-bala-strength of fortune; ihāra-its; ucchiṣṭa-remnants; mahā-jane-great personalities; khāya-drink.

TRANSLATION

” ’Although the nectar of Kṛṣṇa’s lips is the absolute property of the gopīs, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute’s austerities and good fortune. Even great devotees drink the nectar of Kṛṣṇa’s lips after the flute has done so.

TEXT 146

mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,
kṛṣṇa yadi tāte kare snāna
veṇura jhuṭādhara-rasa, hañā lobhe paravaśa,
sei kāle harṣe kare pāna

SYNONYMS

mānasa-gaṅgā-the Ganges of the celestial world; kālindī-the Yamunā; bhuvana-the world; pāvanī-purifying; nadī-rivers; kṛṣṇa-Lord Kṛṣṇa; yadi-if; tāte-in those; kare snāna-takes a bath; veṇura-of the flute; jhuṭa-adhara-rasa-remnants of the juice of the lips; hañā-being; lobhe-by greed; paravaśa-controlled; sei kāle-at that time; harṣe-in jubilation; kare pāna-drink.

TRANSLATION

” ’When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

TEXT 147

e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,
tapa kare para-upakārī
nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,
kene piye, bujhite nā pāri

SYNONYMS

e-ta nārī-these women; rahu dūre-leaving aside; vṛkṣa-the trees; saba-all; tāra tīre-on their banks; tapa kare-perform austerities; para-upakārī-benefactors of all other living entities; nadīra-of the rivers; śeṣa-rasa-the remnants of the nectarean juice; pāñā-getting; mūla-dvāre-by the roots; ākarṣiyā-drawing; kene-why; piye-drink; bujhite nā pāri-we cannot understand.

TRANSLATION

”Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa’s lips by drawing water from the river with their roots. We cannot understand why they drink like that.

TEXT 148

nijāṅkure pulakita, puṣpe hāsya vikasita,
madhu-miṣe vahe aśru-dhāra
veṇure māni' nija-jāti, āryera yena putra-nāti,
'vaiṣṇava' haile ānanda-vikāra

SYNONYMS

nija-aṅkure-by their buds; pulakita-jubilant; puṣpe-by flowers; hāsya-smiling; vikasita-exhibited; madhu-miṣe-by the oozing of honey; vahe-flows; aśru-dhāra-showers of tears; veṇure-the flute; māni'-accepting; nija-jāti-as belonging to the same family; āryera-of forefathers; yena-as if; putra-nāti-son or grandson; vaiṣṇava-a Vaiṣṇava; haile-when becomes; ānanda-vikāra-transformation of transcendental bliss.

TRANSLATION

”The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

TEXT 149

veṇura tapa jāni yabe, sei tapa kari tabe,
e–a yogya, āmarā–yogyā nārī
yā nā pāñā duḥkhe mari, ayogya piye sahite nāri,
tāhā lāgi' tapasyā vicāri

SYNONYMS

veṇura-of the flute; tapa-austerities; jāni-knowing; yabe-when; sei-those; tapa-austerities; kari-we perform; tabe-at that time; e-this (flute); ayogya-unfit; āmarā-we; yogyā nārī-fit women; yā-which; nā pāñā-not getting; duḥkhe-in unhappiness; mari-we die; ayogya-the most unfit; piye-drinks; sahite nāri-we cannot tolerate; tāhā lāgi'-for that reason; tapasyā-austerities; vicāri-we are considering.

TRANSLATION

”The gopīs considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa's lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.' ”

TEXT 150

eteka pralāpa kari', premāveśe gaurahari,
saṅge lañā svarūpa-rāma-rāya
kabhu nāce, kabhu gāya, bhāvāveśe mūrcchā yāya,
ei-rūpe rātri-dina yāya

SYNONYMS

eteka-so much; pralāpa kari'-talking like a crazy man; prema-āveśe-in ecstatic love; gaurahari-Śrī Caitanya Mahāprabhu; saṅge lañā-taking with Him; svarūpa-rāma-rāya-Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kabhu nāce-sometimes dances; kabhu gāya-sometimes sings; bhāva-āveśe-in ecstatic love; mūrcchā yāya-becomes unconscious; ei-rūpe-in this way; rātri-dina-the whole night and day; yāya-passes.

TRANSLATION

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

TEXT 151

svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
śire dhari' kari yāra āśa
caitanya-caritāmṛta, amṛta haite parāmṛta,
gāya dīna-hīna kṛṣṇadāsa

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; rūpa-Śrīla Rūpa Gosvāmī; sanātana-Sanātana Gosvāmī; raghunāthera-of Raghunātha dāsa Gosvāmī; śrī-caraṇa-the lotus feet; śire-on the head; dhari'-taking; kari yāra āśa-hoping for their mercy; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; amṛta haite-than nectar; para-amṛta-more nectarean; gāya-chants; dīna-hīna-the most wretched; kṛṣṇadāsa-Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raghunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.

18.6.17 Chapter 17

The Bodily Transformations of Lord Śrī Caitanya Mahāprabhu

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this Seventeenth Chapter in his Amṛta-pravāha-bhāṣya. Absorbed in transcendental ecstasy, Śrī Caitanya Mahāprabhu went out one night without opening the doors to His room. After crossing over three walls, He fell down among some cows belonging to the district of Tailaṅga. There He remained unconscious, assuming the aspect of a tortoise.

TEXT 1

likhyate śrīla-gaurendor
atyadbhutam alaukikam
yair dṛṣṭaṁ tan-mukhāc chrutvā
divyonmāda-viceṣṭitam

SYNONYMS

likhyate-they are being written; śrīla-most opulent; gaura-of Śrī Caitanya Mahāprabhu; indoḥ-moonlike; ati-very; adbhutam-wonderful; alaukikam-uncommon; yaiḥ-by whom; dṛṣṭam-personally seen; tat-mukhāt-from their mouths; śrutvā-after hearing; divya-unmāda-in transcendental madness; viceṣṭitam-activities.

TRANSLATION

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

ei-mata mahāprabhu rātri-divase
unmādera ceṣṭā, pralāpa kare premāveśe

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; rātri-divase-night and day; unmādera-of a madman; ceṣṭā-activities; pralāpa kare-talks insanely; prema-āveśe-in ecstatic love.

TRANSLATION

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman day and night.

TEXT 4

eka-dina prabhu svarūpa-rāmānanda-saṅge
ardha-rātri goṅāilā kṛṣṇa-kathā-raṅge

SYNONYMS

eka-dina-one day; prabhu-Śrī Caitanya Mahāprabhu; svarūpa-rāmānanda-saṅge-with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; ardha-rātri-half the night; goṅāilā-passed; kṛṣṇa-kathā-of discussing Kṛṣṇa's pastimes; raṅge-in the matter.

TRANSLATION

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa.

TEXT 5

yabe yei bhāva prabhura karaye udaya
bhāvānurūpa gīta gāya svarūpa-mahāśaya

SYNONYMS

yabe-whenever; yei-whatever; bhāva-ecstasy; prabhura-of Śrī Caitanya Mahāprabhu; karaye udaya-rises; bhāva-anurūpa-befitting the emotion; gīta-song; gāya-sings; svarūpa-Svarūpa Dāmodara; mahāśaya-the great personality.

TRANSLATION

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions.

TEXT 6

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
bhāvānurūpa śloka paḍena rāya-rāmānanda

SYNONYMS

vidyāpati-the author Vidyāpati; caṇḍīdāsa-the author Caṇḍīdāsa; śrī-gīta-govinda-the famous book by Jayadeva Gosvāmī; bhāva-anurūpa-according to the ecstatic emotion; śloka-verses; paḍena-recites; rāya-rāmānanda-Rāmānanda Rāya.

TRANSLATION

Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-govinda by Jayadeva Gosvāmī, to complement the ecstasy of Śrī Caitanya Mahāprabhu.

TEXT 7

madhye madhye āpane prabhu śloka paḍiyā
ślokera artha karena prabhu vilāpa kariyā

SYNONYMS

madhye madhye-at intervals; āpane-personally; prabhu-Śrī Caitanya Mahāprabhu; śloka-a verse; paḍiyā-reciting; ślokera-of the verse; artha-meaning; karena-gives; prabhu-Śrī Caitanya Mahāprabhu; vilāpa kariyā-lamenting.

TRANSLATION

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

TEXT 8

ei-mate nānā-bhāve ardha-rātri haila
gosāñire śayana karāi' duṅhe ghare gela

SYNONYMS

ei-mate-in this way; nānā-bhāve-in varieties of emotions; ardha-rātri-half the night; haila-passed; gosāñire-Śrī Caitanya Mahāprabhu; śayana karāi'-making Him lie down; duṅhe-both; ghare gela-went home.

TRANSLATION

Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

TEXT 9

gambhīrāra dvāre govinda karilā śayana
saba-rātri prabhu karena ucca-saṅkīrtana

SYNONYMS

gambhīrāra-of Śrī Caitanya Mahāprabhu's room; dvāre-at the door; govinda-His personal servant; karilā śayana-lay down; saba-rātri-all night; prabhu-Śrī Caitanya Mahāprabhu; karena-performs; ucca-saṅkīrtana-loud chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

TEXT 10

ācambite śunena prabhu kṛṣṇa-veṇu-gāna
bhāvāveśe prabhu tāhāṅ karilā prayāṇa

SYNONYMS

ācambite-suddenly; śunena-hears; prabhu-Śrī Caitanya Mahāprabhu; kṛṣṇa-veṇu-of Kṛṣṇa's flute; gāna-the vibration; bhāva-āveśe-in ecstatic emotion; prabhu-Śrī Caitanya Mahāprabhu; tāhāṅ-there; karilā prayāṇa-departed.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

TEXT 11

tina-dvāre kapāṭa aiche āche ta' lāgiyā
bhāvāveśe prabhu gelā bāhira hañā

SYNONYMS

tina-dvāre-in three doorways; kapāṭa-the doors; aiche-as previously; āche-are; ta" lāgiyā-being closed; bhāva-āveśe-in ecstatic emotion; prabhu-Śrī Caitanya Mahāprabhu; gelā-went; bāhira-out; hañā-being.

TRANSLATION

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

TEXT 12

siṁha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa
tāhāṅ yāi' paḍilā prabhu hañā acetana

SYNONYMS

siṁha-dvāra-of the gate named Siṁha-dvāra; dakṣiṇe-on the southern side; āche-there are; tailaṅgī-gābhī-gaṇa-cows belonging to the Tailaṅga district; tāhāṅ-there; yāi'-going; paḍilā-fell down; prabhu-Lord Śrī Caitanya Mahāprabhu; hañā acetana-becoming unconscious.

TRANSLATION

He went to a cow shed on the southern side of the Siṁha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

TEXT 13

ethā govinda mahāprabhura śabda nā pāñā
svarūpere bolāila kapāṭa khuliyā

SYNONYMS

ethā-here; govinda-Govinda; mahāprabhura-of Śrī Caitanya Mahāprabhu; śabda-sound; nā pāñā-not getting; svarūpere-Svarūpa Dāmodara Gosvāmī; bolāila-called for; kapāṭa-the doors; khuliyā-opening.

TRANSLATION

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

TEXT 14

tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa
deuṭi jvāliyā karena prabhura anveṣaṇa

SYNONYMS

tabe-thereafter; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; saṅge-with him; lañā-taking; bhakta-gaṇa-the devotees; deuṭi-lamp; jvāliyā-burning; karena-does; prabhura-for Śrī Caitanya Mahāprabhu; anveṣaṇa-searching.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī lit a torch, and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

TEXT 15

iti-uti anveṣiyā siṁha-dvāre gelā
gābhī-gaṇa-madhye yāi' prabhure pāilā

SYNONYMS

iti-uti-here and there; anveṣiyā-searching; siṁha-dvāre-to the gate named Siṁha-dvāra; gelā-went; gābhī-gaṇa-madhye-among the cows; yāi'-going; prabhure pāilā-found Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching here and there, they finally came to the cow shed near the Siṁha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

TEXT 16

peṭera bhitara hasta-pada–kūrmera ākāra
mukhe phena, pulakāṅga, netre aśru-dhāra

SYNONYMS

peṭera-the abdomen; bhitara-within; hasta-pada-the arms and legs; kūrmera ākāra-just like a tortoise; mukhe-in the mouth; phena-foam; pulaka-aṅga-eruptions on the body; netre-in the eyes; aśru-dhāra-a flow of tears.

TRANSLATION

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

TEXT 17

acetana paḍiyāchena,–yena kuṣmāṇḍa-phala
bāhire jaḍimā, antare ānanda-vihvala

SYNONYMS

acetana-unconscious; paḍiyāchena-was lying down; yena-as if; kuṣmāṇḍa-phala-a pumpkin; bāhire-externally; jaḍimā-complete inertia; antare-within; ānanda-vihvala-overwhelmed with transcendental bliss.

TRANSLATION

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

TEXT 18

gābhī saba caudike śuṅke prabhura śrī-aṅga
dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga

SYNONYMS

gābhī-cows; saba-all; cau-dike-around; śuṅke-sniff; prabhura-of Śrī Caitanya Mahāprabhu; śrī-aṅga-the transcendental body; dūra kaile-if they are taken away; nāhi chāḍe-they do not give up; prabhura-of Śrī Caitanya Mahāprabhu; śrī-aṅga-saṅga-association with the transcendental body.

TRANSLATION

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

TEXT 19

aneka karilā yatna, nā haya cetana
prabhure uṭhāñā ghare ānilā bhakta-gaṇa

SYNONYMS

aneka-many; karilā-made; yatna-endeavors; nā haya-there was not; cetana-consciousness; prabhure-Śrī Caitanya Mahāprabhu; uṭhāñā-lifting; ghare-home; ānilā-brought; bhakta-gaṇa-the devotees.

TRANSLATION

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

TEXT 20

ucca kari' śravaṇe kare nāma-saṅkīrtana
aneka-kṣaṇe mahāprabhu pāilā cetana

SYNONYMS

ucca kari'-very loudly; śravaṇe-in the ears; kare-perform; nāma-saṅkīrtana-chanting of the holy name; aneka-kṣaṇe-after a considerable time; mahāprabhu-Śrī Caitanya Mahāprabhu; pāilā cetana-returned to consciousness.

TRANSLATION

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly, and after a considerable time, Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 21

cetana ha-ile hasta-pāda bāhire āila
pūrvavat yathā-yogya śarīra ha-ila

SYNONYMS

cetana ha-ile-when there was consciousness; hasta-pāda-the arms and legs; bāhire-outside; āila-came; pūrvavat-as before; yathā-yogya-in complete order; śarīra-the body; ha-ila-was.

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

TEXT 22

uṭhiyā vasilena prabhu, cāhena iti-uti

svarūpe kahena,–"tumi āmā ānilā kati?

SYNONYMS

uṭhiyā-getting up; vasilena-sat down; prabhu-Śrī Caitanya Mahāprabhu; cāhena-looks; iti-uti-here and there; svarūpe-to Svarūpa Dāmodara; kahena-says; tumi-you; āmā-Me; ānilā-have brought; kati-where.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, "Where have you brought Me?

TEXT 23

veṇu-śabda śuni' āmi gelāṅa vṛndāvana
dekhi,–goṣṭhe veṇu bājāya vrajendra-nandana

SYNONYMS

veṇu-śabda-the vibration of the flute; śuni'-after hearing; āmi-I; gelāṅa-went; vṛndāvana-to Vṛndāvana; dekhi-I saw; goṣṭhe-in the pasturing field; veṇu-the flute; bājāya-played; vrajendra-nandana-Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds.

TEXT 24

saṅketa-veṇu-nāde rādhā āni' kuñja-ghare
kuñjere calilā kṛṣṇa krīḍā karibāre

SYNONYMS

saṅketa-veṇu-nāde-by the signal of the vibration of the flute; rādhā-Śrīmatī Rādhārāṇī; āni'-bringing; kuñja-ghare-to a bower; kuñjere-within the bower; calilā-went; kṛṣṇa-Lord Kṛṣṇa; krīḍā karibāre-to perform pastimes.

TRANSLATION

"He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

TEXT 25

tāṅra pāche pāche āmi karinu gamana
tāṅra bhūṣā-dhvanite āmāra harila śravaṇa

SYNONYMS

tāṅra pāche pāche-just behind Him; āmi-I; karinu gamana-went; tāṅra-His; bhūṣā-dhvanite-by the sound of ornaments; āmāra-My; harila-became captivated; śravaṇa-ears.

TRANSLATION

"I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments.

TEXT 26

gopī-gaṇa-saha vihāra, hāsa, parihāsa
kaṇṭha-dhvani-ukti śuni' mora karṇollāsa

SYNONYMS

gopī-gaṇa-saha-with the gopīs; vihāra-pastimes; hāsa-laughing; pari-hāsa-joking; kaṇṭha-dhvani-ukti-vocal expressions; śuni'-hearing; mora-My; karṇa-ullāsa-jubilation of the ears.

TRANSLATION

"I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

TEXT 27

hena-kāle tumi-saba kolāhala kari'
āmā iṅhā lañā āilā balātkāra kari'

SYNONYMS

hena-kāle-at this time; tumi-saba-all of you; kolāhala kari'-making a tumultuous sound; āmā-Me; iṅhā-here; lañā āilā-brought back; balātkāra kari'-by force.

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by force.

TEXT 28

śunite nā pāinu sei amṛta-sama vāṇī
śunite nā pāinu bhūṣaṇa-muralīra dhvani"

SYNONYMS

śunite nā pāinu-I could not hear; sei-those; amṛta-sama-exactly like nectar; vāṇī-voices; śunite nā pāinu-I could not hear; bhūṣaṇa-of ornaments; muralīra-of the flute; dhvani-vibration.

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute."

TEXT 29

bhāvāveśe svarūpe kahena gadgada-vāṇī
'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni'

SYNONYMS

bhāva-āveśe-in great ecstasy; svarūpe-to Svarūpa Dāmodara; kahena-says; gadgada-vāṇī-in a faltering voice; karṇa-the ears; tṛṣṇāya-because of thirst; mare-dies; paḍa-recite; rasa-āyana-something relishable; śuni'-let Me hear.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

TEXT 30

svarūpa-gosāñi prabhura bhāva jāniyā
bhāgavatera śloka paḍe madhura kariyā

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; prabhura-of Śrī Caitanya Mahāprabhu; bhāva-the emotion; jāniyā-understanding; bhāgavatera-of Śrīmad-Bhāgavatam; śloka-a verse; paḍe-recites; madhura kariyā-in a sweet voice.

TRANSLATION

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

TEXT 31

kā stry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

kā-what; strī-woman; aṅga-O Kṛṣṇa; te-of You; kala-pada-by the rhythms; amṛta-veṇu-gīta-of the sweet songs of the flute; sammohitā-being captivated; ārya-caritāt-from the path of chastity according to Vedic civilization; na-not; calet-would wander; tri-lokyām-in the three worlds; trai-lokya-saubhagam-which is the fortune of the three worlds; idam-this; ca-and; nirīkṣya-by observing; rūpam-beauty; yat-which; go-the cows; dvija-birds; druma-trees; mṛgāḥ-forest animals like the deer; pulakāni-transcendental jubilation; abibhran-manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

TEXT 32

śuni' prabhu gopī-bhāve āviṣṭa ha-ilā
bhāgavatera ślokera artha karite lāgilā

SYNONYMS

śuni'-hearing; prabhu-Śrī Caitanya Mahāprabhu; gopī-bhāve-in the emotion of the gopīs; āviṣṭa ha-ilā-became overwhelmed; bhāgavatera-of Śrīmad-Bhāgavatam; ślokera-of the verse; artha-the meaning; karite lāgilā-began to explain.

TRANSLATION

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it.

TEXT 33

haila gopī-bhāvāveśa, kaila rāse paraveśa,
kṛṣṇera śuni' upekṣā-vacana
kṛṣṇera mukha-hāsya-vāṇī, tyāge tāhā satya māni',
roṣe kṛṣṇe dena olāhana

SYNONYMS

haila-there was; gopī-of the gopīs; bhāva-āveśa-ecstatic emotion; kaila-did; rāse-in the rāsa dance; paraveśa-entrance; kṛṣṇera-of Lord Kṛṣṇa; śuni'-hearing; upekṣā-vacana-the words of negligence; kṛṣṇera-of Lord Kṛṣṇa; mukha-face; hāsya-smiling; vāṇī-talking; tyāge-renounce; tāhā-that; satya māni'-taking as a fact; roṣe-in anger; kṛṣṇe-to Lord Kṛṣṇa; dena-give; olāhana-chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

TEXT 34

"nāgara, kaha, tumi kariyā niścaya
ei trijagat bhari', āche yata yogyā nāri,
tomāra veṇu kāhāṅ nā ākarṣaya?

SYNONYMS

nāgara-O lover; kaha-say; tumi-You; kariyā-making; niścaya-certain; ei-these; tri-jagat-three worlds; bhari'-filling; āche-there are; yata-as many; yogyā-suitable; nārī-women; tomāra-Your; veṇu-flute; kāhāṅ-where; nā-not; ākarṣaya-attracts.

TRANSLATION

" 'O dear lover,' " they said, " 'please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

TEXT 35

kailā jagate veṇu-dhvani, siddha-mantrā yoginī,
dūtī hañā mohe nārī-mana

mahotkaṇṭhā bāḍāñā, ārya-patha chāḍāñā,
āni' tomāya kare samarpaṇa

SYNONYMS

kailā-You have made; jagate-in the world; veṇu-dhvani-the vibration of the flute; siddha-mantrā-perfected in chanting mantras; yoginī-a female mystic; dūtī-a messenger; hañā-being; mohe-enchants; nārī-mana-the minds of women; mahā-utkaṇṭhā-great anxiety; bāḍāñā-increasing; ārya-patha-the regulative principles; chāḍāñā-inducing to give up; āni'-bringing; tomāya-to You; kare samarpaṇa-delivers.

TRANSLATION

" 'When You play Your flute, it acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

TEXT 36

dharma chāḍāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,
lajjā, bhaya, sakala chāḍāya
ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',
dhārmika hañā dharma śikhāya!

SYNONYMS

dharma-religious principles; chāḍāya-induces to reject; veṇu-dvāre-through the flute; hāne-pierces; kaṭākṣa-glancing; kāma-śare-by the arrows of lust; lajjā-shame; bhaya-fear; sakala-all; chāḍāya-induces to give up; ebe-now; āmāya-at us; kari' roṣa-becoming angry; kahi'-saying; pati-tyāge-to give up one's husband; doṣa-fault; dhārmika-very religious; hañā-becoming; dharma-religious principles; śikhāya-You teach.

TRANSLATION

" 'The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

TEXT 37

anya-kathā, anya-mana, bāhire anya ācaraṇa,
ei saba śaṭha-paripāṭī
tumi jāna parihāsa, haya nārīra sarva-nāśa,
chāḍa ei saba kuṭīnāṭī

SYNONYMS

anya-different; kathā-words; anya-different; mana-mind; bāhire-externally; anya-different; ācaraṇa-behavior; ei-these; saba-all; śaṭha-paripāṭī-well-planned cheating behavior; tumi-You; jāna-know; parihāsa-joking; haya-there is; nārīra-of women; sarva-nāśa-total annihilation; chāḍa-please give up; ei-these; saba-all; kuṭīnāṭī-clever tricks.

TRANSLATION

" 'We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

TEXT 38

veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,
amṛta-samāna bhūṣaṇa-śiñjita
tina amṛte hare kāṇa, hare mana, hare prāṇa,
kemane nārī dharibeka cita?"

SYNONYMS

veṇu-nāda-the vibration of the flute; amṛta-ghole-like nectarean buttermilk; amṛta-samāna-equal to nectar; miṭhā bole-sweet talking; amṛta-samāna-exactly like nectar; bhūṣaṇa-śiñjita-the vibration of ornaments; tina-three; amṛte-nectars; hare-attract; kāṇa-the ear; hare-attract; mana-the mind; hare-attract; prāṇa-the life; kemane-how; nārī-women; dharibeka-will keep; cita-patience or consciousness.

TRANSLATION

" 'The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.' "

TEXT 39

eta kahi' krodhāveśe, bhāvera taraṅge bhāse,
utkaṇṭhā-sāgare ḍube mana
rādhāra utkaṇṭhā-vāṇī, paḍi' āpane vākhāni,
kṛṣṇa-mādhurya kare āsvādana

SYNONYMS

eta kahi'-saying this; krodha-āveśe-in the mood of anger; bhāvera taraṅge-in the waves of ecstatic love; bhāse-floats; utkaṇṭhā-of anxieties; sāgare-in the ocean; ḍube mana-merges the mind; rādhāra-of Śrīmatī Rādhārāṇī; utkaṇṭhā-vāṇī-words of anxiety; paḍi'-reciting; āpane-personally; vākhāni-explaining; kṛṣṇa-mādhurya-the sweetness of Kṛṣṇa; kare āsvādana-tastes.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

TEXT 40

nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-spṛhām

SYNONYMS

nadat-resounding; jalada-the cloud; nisvanaḥ-whose voice; śravaṇa-the ears; karṣi-attracting; sat-śiñjitaḥ-the tinkling of whose ornaments; sa-narma-with deep meaning; rasa-sūcaka-joking; akṣara-letters; pada-artha-meanings; bhaṅgi-indications; uktikaḥ-whose talk; ramā-ādika-beginning with the goddess of fortune; vara-aṅganā-of beautiful women; hṛdaya-hāri-attracting the hearts; vaṁśī-kalaḥ-the sound of whose flute; saḥ-that; me-My; madana-mohanaḥ-Madana-mohana; sakhi-My dear friend; tanoti-expands; karṇa-spṛhām-the desire of the ears.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

PURPORT

This verse is found in the Govinda-līlāmṛta (8.5).

TEXT 41

"kaṇṭhera gambhīra dhvani, navaghana-dhvani jini',
yāra guṇe kokila lājāya
tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,
punaḥ kāṇa bāhuḍi' nā āya

SYNONYMS

kaṇṭhera-of the throat; gambhīra-deep; dhvani-sound; nava-ghana-of new clouds; dhvani-the resounding; jini'-conquering; yāra-of which; guṇe-the attributes; kokila-the cuckoo; lājāya-put to shame; tāra-of that; eka-one; śruti-kaṇe-particle of sound; ḍubāya-inundates; jagatera-of the whole world; kāṇe-the ear; punaḥ-again; kāṇa-the ear; bāhuḍi'-getting out; nā āya-cannot come.

TRANSLATION

"Kṛṣṇa's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

TEXT 42

kaha, sakhi, ki kari upāya?
kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,
ebe nā pāya, tṛṣṇāya mari' yāya

SYNONYMS

kaha-please say; sakhi-My dear friend; ki-what; kari-can I do; upāya-means; kṛṣṇera-of Kṛṣṇa; se-that; śabda-of the sound; guṇe-the qualities; harile-having attracted; āmāra-My; kāṇe-ears; ebe-now; nā pāya-do not get; tṛṣṇāya-from thirst; mari' yāya-I am dying.

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Kṛṣṇa's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

TEXT 43

nūpura-kiṅkinī-dhvani, haṁsa-sārasa jini',
kaṅkaṇa-dhvani caṭake lājāya
eka-bāra yei śune, vyāpi rahe' tāra kāṇe,
anya śabda se-kāṇe nā yāya

SYNONYMS

nūpura-of the ankle bells; kiṅkinī-tinkling; dhvani-the sound; haṁsa-swans; sārasa-cranes; jini'-conquering; kaṅkaṇa-dhvani-the sound of bangles; caṭake-the caṭaka bird; lājāya-puts to shame; eka-bāra-once; yei-one who; śune-hears; vyāpi-expanding; rahe'-remains; tāra kāṇe-in his ear; anya-other; śabda-sound; se-kāṇe-in that ear; nā yāya-does not go.

TRANSLATION

"The tinkling of Kṛṣṇa's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

TEXT 44

se śrī-mukha-bhāṣita, amṛta haite parāmṛta,
smita-karpūra tāhāte miśrita
śabda, artha,–dui-śakti, nānā-rasa kare vyakti,
pratyakṣara–narma-vibhūṣita

SYNONYMS

se-that; śrī-beautiful; mukha-by the mouth; bhāṣita-spoken; amṛta-nectar; haite-than; para-amṛta-more nectarean; smita-smiling; karpūra-camphor; tāhāte-in that; miśrita-mixed; śabda-sound; artha-meaning; dui-śakti-two energies; nānā-various; rasa-mellows; kare vyakti-express; prati-akṣara-every word; narma-vibhūṣita-full of meaning.

TRANSLATION

”Kṛṣṇa’s speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa’s words create various transcendental mellows.

TEXT 45

se amṛtera eka-kaṇa, karṇa-cakora-jīvana,
karṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse

SYNONYMS

se amṛtera-of that nectar; eka-kaṇa-one particle; karṇa-cakora-of the ear, which is like a cakora bird; jīvana-the life; karṇa-the ear; cakora-the cakora bird; jīye-lives; sei āśe-with that hope; bhāgya-vaśe-by good fortune; kabhu-sometimes; pāya-gets; abhāgye-by misfortune; kabhu-sometimes; nā pāya-does not get; nā pāile-if does not get; maraye-dies; piyāse-from thirst.

TRANSLATION

”One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

TEXT 46

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni’,
jagan-nārī-citta āulāya
nīvi-bandha paḍe khasi’, vinā-mūle haya dāsī,
bāulī hañā kṛṣṇa-pāśe dhāya

SYNONYMS

yebā-whoever; veṇu-of the flute; kala-dhvani-the sweet vibration; eka-bāra-once; tāhā-that; śuni’-hearing; jagat-of the universe; nārī-of the women; citta-hearts; āulāya-become disturbed; nīvi-bandha-the fastened belts; paḍe-fall; khasi’-becoming loosened; vinā-mūle-without a price; haya-they become; dāsī-maidservants; bāulī-mad; hañā-becoming; kṛṣṇa-pāśe-after Kṛṣṇa; dhāya-run.

TRANSLATION

”The transcendental vibration of Kṛṣṇa’s flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

TEXT 47

yebā lakṣmī-ṭhākurāṇī, teṅho ye kākalī śuni’,
kṛṣṇa-pāśa āise pratyāśāya
nā pāya kṛṣṇera saṅga, bāḍe tṛṣṇā-taraṅga,
tapa kare, tabu nāhi pāya

SYNONYMS

yebā-even; lakṣmī-ṭhākurāṇī-the goddess of fortune; teṅho-she; ye-which; kākalī-vibration of the flute; śuni’-hearing; kṛṣṇa-pāśa-to Lord Kṛṣṇa; āise-comes; pratyāśāya-with great hope; nā pāya-does not get; kṛṣṇera saṅga-association with Kṛṣṇa; bāḍe-increase; tṛṣṇā-of thirst; taraṅga-the waves; tapa kare-undergoes austerity; tabu-still; nāhi pāya-does not get.

TRANSLATION

”When she hears the vibration of Kṛṣṇa’s flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

TEXT 48

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,
sei karṇe ihā kare pāna
ihā yei nāhi śune, se kāṇa janmila kene,
kāṇākaḍi-sama sei kāṇa”

SYNONYMS

ei-these; śabda-amṛta-nectarean sound vibrations; cāri-four; yāra-of whom; haya-there is; bhāgya bhāri-great fortune; sei-such a person; karṇe-by the ears; ihā-these sounds; kare pāna-drinks; ihā-these sounds; yei-anyone who; nāhi śune-does not hear; se-those; kāṇa-ears; janmila-took birth; kene-why; kāṇākaḍi-a hole in a small conchshell; sama-just like; sei kāṇa-those ears.

TRANSLATION

”Only the most fortunate can hear these four nectarean sounds-Kṛṣṇa’s words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes.”

TEXT 49

karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viṣāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana

SYNONYMS

karite-doing; aiche-such; vilāpa-lamentation; uṭhila-there arose; udvega-agitation; bhāva-ecstasy; mane-in the mind; kāho-anywhere; nāhi-there is not; ālambana-shelter; udvega-anxiety; viṣāda-lamentation; mati-attention; autsukya-eagerness; trāsa-fear; dhṛti-determination; smṛti-remembrance; nānā-bhāvera-of various ecstasies; ha-ila-there was; milana-combining.

TRANSLATION

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

TEXT 50

bhāva-śābalye rādhāra ukti, līlā-śuke haila sphūrti,
sei bhāve paḍe eka śloka
unmādera sāmarthye, sei ślokera kare arthe,
yei artha nāhi jāne loka

SYNONYMS

bhāva-śābalye-in the aggregate of all ecstasies; rādhāra-of Śrīmatī Rādhārāṇī; ukti-statement; līlā-śuke-in Bilvamaṅgala Ṭhākura; haila-there was; sphūrti-awakening; sei bhāve-in that ecstasy; paḍe-recites; eka-one; śloka-verse; unmādera-of madness; sāmarthye-in the capacity; sei ślokera-of that verse; kare arthe-describes the meaning; yei artha-which meaning; nāhi-do not; jāne-know; loka-people.

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness, He described its meaning, which is unknown to people in general.

TEXT 51

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtam āśayā
kathayata kathām anyāṁ dhanyām aho hṛdaye śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate

SYNONYMS

kim-what; iha-here; kṛṇumaḥ-shall I do; kasya-to whom; brūmaḥ-shall I speak; kṛtam-what is done; kṛtam-done; āśayā-in the hope; kathayata-please speak; kathām-words; anyām-other; dhanyām-auspicious; aho-alas; hṛdaye-within My heart; śayaḥ-lying; madhura-madhura-sweeter than sweetness; smera-smiling; ākāre-whose form; manaḥ-nayana-to the mind and eyes; utsave-who gives pleasure; kṛpaṇa-kṛpaṇā-the best of misers; kṛṣṇe-for Kṛṣṇa; tṛṣṇā-thirst; ciram-at every moment; bata-alas; lambate-is increasing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!'

PURPORT

This statement by Śrīmatī Rādhārāṇī is quoted from Kṛṣṇa-karṇāmṛta (42).

TEXT 52

"ei kṛṣṇera virahe, udvege mana sthira nahe,
prāpty-upāya-cintana nā yāya
yebā tumi sakhī-gaṇa, viṣāde bāula mana,
kāre puchoṅ, ke kahe upāya?

SYNONYMS

ei-this; kṛṣṇera-of Kṛṣṇa; virahe-in separation; udvege-in anxiety; mana-mind; sthira-patient; nahe-is not; prāpti-upāya-the means for obtaining; cintana nā yāya-I cannot think of; yebā-all; tumi-you; sakhī-gaṇa-friends; viṣāde-in lamentation; bāula-maddened; mana-minds; kāre-whom; puchoṅ-shall I ask; ke-who; kahe-will speak; upāya-the means.

TRANSLATION

"The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?

TEXT 53

hā hā sakhi, ki kari upāya!
kāṅhā karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,
kṛṣṇa vinā prāṇa mora yāya"

SYNONYMS

hā hā-O; sakhi-friends; ki-what; kari-shall I do; upāya-means; kāṅhā karoṅ-what shall I do?; kāhāṅ yāṅa-where shall I go; kāhāṅ gele-where going; kṛṣṇa pāṅa-I can get Kṛṣṇa; kṛṣṇa vinā-without Kṛṣṇa; prāṇa-life; mora-My; yāya-is leaving.

TRANSLATION

"O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me."

TEXT 54

kṣaṇe mana sthira haya, tabe mane vicāraya,
balite ha-ila bhāvodgama
piṅgalāra vacana-smṛti, karāila bhāva-mati,
tāte kare artha-nirdhāraṇa

SYNONYMS

kṣaṇe-in a moment; mana-the mind; sthira haya-becomes patient; tabe-at that time; mane-within the mind; vicāraya-He considers; balite-to speak; ha-ila-there was; bhāva-udgama-awakening of ecstasy; piṅgalāra-of Piṅgalā; vacana-smṛti-remembering the words; karāila-caused; bhāva-mati-ecstatic mind; tāte-in that; kare-does; artha-nirdhāraṇa-ascertaining the meaning.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Piṅgalā was a prostitute who said, ”To hope against hope produces only misery. Utter hopelessness is the greatest happiness.” Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in Śrīmad-Bhāgavatam, Eleventh Canto, Eighth Chapter, verses 22-44, as well as in Mahābhārata, Sānti-parva, Chapter 174.

TEXT 55

”dekhi ei upāye, kṛṣṇa-āśā chāḍi’ diye,
āśā chāḍile sukhī haya mana
chāḍa’ kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
yāte haya kṛṣṇa-vismaraṇa”

SYNONYMS

dekhi-I see; ei upāye-this means; kṛṣṇa-āśā-hope for Kṛṣṇa; chāḍi’ diye-I give up; āśā-hope; chāḍile-if I give up; sukhī-happy; haya-becomes; mana-the mind; chāḍa’-give up; kṛṣṇa-kathā-talks of Kṛṣṇa; adhanya-most inglorious; kaha-speak; anya-kathā-other topics; dhanya-glorious; yāte-by which; haya-there is; kṛṣṇa-vismaraṇa-forgetfulness of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ” ’If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.’

TEXT 56

kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrti,
sakhīre kahe hañā vismite
”yāre cāhi chāḍite, sei śuñā āche citte,
kona rīte nā pāri chāḍite”

SYNONYMS

kahitei-while speaking; ha-ila-there was; smṛti-remembrance; citte-in the heart; haila-there was; kṛṣṇa-sphūrti-the appearance of Kṛṣṇa; sakhīre-to the friends; kahe-said; hañā vismite-being very astonished; yāre-He whom; cāhi chāḍite-I want to give up; sei-that person; śuñā āche-is lying; citte-in the heart; kona rīte-by any process; nā pāri-I am not able; chāḍite-to give up.

TRANSLATION

”While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, ’The person I want to forget is lying in My heart.’

TEXT 57

rādhā-bhāvera svabhāva āna, kṛṣṇe karāya ’kāma’-jñāna,
kāma-jñāne trāsa haila citte
kahe–”ye jagat māre, se paśila antare,
ei vairī nā deya pāsarite”

SYNONYMS

rādhā-bhāvera-of the ecstasy of Śrīmatī Rādhārāṇī; sva-bhāva-characteristic; āna-another; kṛṣṇe-to Kṛṣṇa; karāya-causes Her to do; kāma-jñāna-understanding as Cupid; kāma-as Cupid; jñāne-in the understanding; trāsa-fear; haila-was; citte-in the mind; kahe-She says; ye-the person who; jagat-the whole world; māre-conquers; se-that person; paśila-entered; antare-within My heart; ei vairī-this enemy; nā deya-does not allow; pāsarite-to forget.

TRANSLATION

”Śrīmatī Rādhārāṇī’s ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, ’This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.’

TEXT 58

autsukyera prāvīṇye, jiti’ anya bhāva-sainye,
udaya haila nija-rājya-mane
mane ha-ila lālasa, nā haya āpana-vaśa,
duḥkhe mane karena bhartsane

SYNONYMS

autsukyera-of eagerness; prāvīṇye-because of high development; jiti’-conquering; anya-other; bhāva-sainye-soldiers of ecstasy; udaya-arising; haila-there was; nija-rājya-mane-within the kingdom of Her own mind; mane-within the mind; ha-ila-there was; lālasa-greed; nā-not; haya-becomes; āpana-vaśa-within Her own control; duḥkhe-in unhappiness; mane-to the mind; karena-does; bhartsane-chastisement.

TRANSLATION

”Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī’s mind. Greatly unhappy, She then chastised Her own mind.

TEXT 59

”mana mora vāma-dīna, jala vinā yena mīna,
kṛṣṇa vinā kṣaṇe mari’ yāya
madhura-hāsya-vadane, mana-netra-rasāyane,

kṛṣṇa-tṛṣṇā dviguṇa bāḍāya

SYNONYMS

mana mora-My mind; vāma-dīna-unagreeably poor; jala-water; vinā-without; yena-as if; mīna-a fish; kṛṣṇa-Lord Kṛṣṇa; vinā-without; kṣaṇe-in a moment; mari' yāya-dies; madhura-sweet; hāsya-smiling; vadane-face; mana-the mind; netra-the eyes; rasa-āyane-very pleasing to; kṛṣṇa-tṛṣṇa-the thirst for Kṛṣṇa; dvi-guṇa-twice as much; bāḍāya-increases.

TRANSLATION

" 'If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

TEXT 60

hā hā kṛṣna prāṇa-dhana, hā hā padma-locana,
hā hā divya sad-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbara-dhara,
hā hā rāsa-vilāsa nāgara

SYNONYMS

hā hā-alas; kṛṣṇa-O Kṛṣṇa; prāṇa-dhana-the treasure of My life; hā ha-alas; padma-locana-the lotus-eyed one; hā hā-alas; divya-divine; sat-guṇa-sāgara-ocean of transcendental attributes; hā hā-alas; śyāma-sundara-the beautiful, blackish youth; hā hā-alas; pīta-ambara-dhara-one who wears yellow garments; hā hā-alas; rāsa-vilāsa-of the rāsa dance; nāgara-the hero.

TRANSLATION

" 'Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful, blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?

TEXT 61

kāhāṅ gele tomā pāi, tumi kaha,–tāhāṅ yāi",
eta kahi' calilā dhāñā
svarūpa uṭhi' kole kari', prabhure ānila dhari',
nija-sthāne vasāilā laiñā

SYNONYMS

kāhāṅ-where; gele-going; tomā-You; pāi-I can get; tumi-You; kaha-please tell; tāhāṅ-there; yāi-I shall go; eta kahi'-saying this; calilā dhāñā-began to run; svarūpa-Svarūpa Dāmodara Gosvāmī; uṭhi'-getting up; kole kari'-taking on His lap; prabhure-Śrī Caitanya Mahāprabhu; ānila-brought back; dhari'-catching; nija-sthāne-in His own place; vasāilā-sat down; laiñā-taking.

TRANSLATION

" 'Where shall I go? Where can I find You? Please tell Me. I shall go there.' " Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

TEXT 62

kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,
"svarūpa, kichu kara madhura gāna"
svarūpa gāya vidyāpati, gīta-govinda-gīti,
śuni' prabhura juḍāila kāṇa

SYNONYMS

kṣaṇeke-within a moment; prabhura-of Śrī Caitanya Mahāprabhu; bāhya-external consciousness; haila-there was; svarūpere ājñā dila-He ordered Svarūpa Dāmodara Gosvāmī; svarūpa-My dear Svarūpa; kichu-some; kara-make; madhura-sweet; gāna-songs; svarūpa-Svarūpa Dāmodara; gāya-sings; vidyāpati-songs by Vidyāpati; gīta-govinda-gīti-songs from Gīta-govinda; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; juḍāila-became satisfied; kāṇa-ears.

TRANSLATION

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, "My dear Svarūpa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarūpa Dāmodara sing songs from Gīta-govinda and those by the poet Vidyāpati.

TEXT 63

ei-mata mahāprabhu prati-rātri-dine
unmāda ceṣṭita haya pralāpa-vacane

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; prati-rātri-dine-every night and day; unmāda-mad; ceṣṭita-activities; haya-are; pralāpa-vacane-talking like a madman.

TRANSLATION

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

TEXT 64

eka-dine yata haya bhāvera vikāra
sahasra-mukhe varṇe yadi, nāhi pāya pāra

SYNONYMS

eka-dine-in one day; yata haya-as many as there are; bhāvera-of ecstasy; vikāra-transformations; sahasra-mukhe-possessing thousands of mouths; varṇe yadi-if describes; nāhi pāya-cannot reach; pāra-the limit.

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

TEXT 65

jīva dīna ki karibe tāhāra varṇana?
śākhā-candra-nyāya kari' dig-daraśana

SYNONYMS

jīva-a living entity; dīna-very poor; ki-what; karibe-will do; tāhāra-of that; varṇana-description; śākhā-candra-nyāya-the logic of showing the moon through the branches of a tree; kari'-I make; dik-daraśana-seeing the direction.

TRANSLATION

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

TEXT 66

ihā yei śune, tāra juḍāya mana-kāṇa
alaukika gūḍha-prema-ceṣṭā haya jñāna

SYNONYMS

ihā-this; yei śune-anyone who hears; tāra-his; juḍāya-become satisfied; mana-kāṇa-mind and ears; alaukika-uncommon; gūḍha-prema-of deep ecstatic love for Kṛṣṇa; ceṣṭā-activities; haya jñāna-he can understand.

TRANSLATION

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

TEXT 67

adbhuta nigūḍha premera mādhurya-mahimā
āpani āsvādi' prabhu dekhāilā sīmā

SYNONYMS

adbhuta-wonderful; nigūḍha-deep; premera-of ecstatic love for Kṛṣṇa; mādhurya-mahimā-the glories of the sweetness; āpani-personally; āsvādi'-tasting; prabhu-Śrī Caitanya Mahāprabhu; dekhāilā-showed; sīmā-the extreme limit.

TRANSLATION

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

TEXT 68

adbhuta-dayālu caitanya–adbhuta-vadānya!
aiche dayālu dātā loke nāhi śuni anya

SYNONYMS

adbhuta-wonderfully; dayālu-merciful; caitanya-Śrī Caitanya Mahāprabhu; adbhuta-vadānya-wonderfully magnanimous; aiche-such; dayālu-merciful; dātā-charitable person; loke-within this world; nāhi-not; śuni-we have heard of; anya-other.

TRANSLATION

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

TEXT 69

sarva-bhāve bhaja, loka, caitanya-caraṇa
yāhā haite pāibā kṛṣṇa-premāmṛta-dhana

SYNONYMS

sarva-bhāve-in all respects; bhaja-worship; loka-O entire world; caitanya-caraṇa-the lotus feet of Śrī Caitanya Mahāprabhu; yāhā haite-by which; pāibā-you will get; kṛṣṇa-prema-of love of Kṛṣṇa; amṛta-of the nectar; dhana-the treasure.

TRANSLATION

Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

TEXT 70

ei ta' kahiluṅ 'kūrmākṛti'-anubhāva
unmāda-ceṣṭita tāte unmāda-pralāpa

SYNONYMS

ei ta' kahiluṅ-thus I have described; kūrma-ākṛti-of becoming like a tortoise; anubhāva-the ecstatic symptom; unmāda-ceṣṭita-enacted in madness; tāte-in that; unmāda-pralāpa-talking like a madman.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

TEXT 71

ei līlā sva-granthe raghunātha-dāsa
gaurāṅga-stava-kalpavṛkṣe kairāchena prakāśa

SYNONYMS

ei līlā-this pastime; sva-granthe-in his book; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-named Gaurāṅga-stava-kalpavṛkṣa; kairāchena prakāśa-has fully described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book Gaurāṅga-stava-kalpavṛkṣa.

TEXT 72

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho
vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād
virājan gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

anudghāṭya-without opening; dvāra-trayam-the three doors; uru-strong; ca-and; bhitti-trayam-three walls; aho-how wonderful; vilaṅghya-crossing over; uccaiḥ-very high; kāliṅgika-of Kāliṅga-deśa, which is in the district of Tailaṅga; surabhi-madhye-among the cows; nipatitaḥ-fallen down; tanu-udyat-saṅkocāt-by contracting within the body; kamaṭhaḥ-a tortoise; iva-like; kṛṣṇa-uru-virahāt-because of strong feelings of separation from Kṛṣṇa; virājan-appearing; gaurāṅgaḥ-Lord Śrī Caitanya Mahāprabhu; hṛdaye-in my heart; udayan-rising; mām-me; madayati-maddens.

TRANSLATION

”How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me.”

TEXT 73

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu's pastime of retracting His limbs like a tortoise.

18.6.18 Chapter 18

Rescuing the Lord from the Sea

A summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. On an autumn evening when the moon was full, Śrī Caitanya Mahāprabhu walked along the seashore near the Āiṭoṭā temple. Mistaking the sea for the Yamunā River, He jumped into it, hoping to see the water pastimes of Kṛṣṇa and Śrīmatī Rādhārāṇī and the other gopīs. As He floated in the sea, however, He was washed away to the Koṇārka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Śrī Caitanya Mahāprabhu was unconscious, and His body had become unusually transformed. As soon as the fisherman touched the Lord's body, he became mad in ecstatic love of Kṛṣṇa. His own madness frightened him, however, because he thought that he was being haunted by a ghost. As he was about to seek a ghost charmer, he met Svarūpa Dāmodara Gosvāmī and the other devotees on the beach, who had been looking everywhere for the Lord. After some inquiries, Svarūpa Dāmodara could understand that the fisherman had caught Lord Śrī Caitanya Mahāprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarūpa Dāmodara gave him a slap and chanted Hare Kṛṣṇa, which immediately pacified him. Thereafter, when the devotees chanted the Hare Kṛṣṇa mahā-mantra loudly, Śrī Caitanya Mahāprabhu came to His external consciousness. Then they brought Him back to His own residence.

TEXT 1

śaraj-jyotsnā-sindhor avakalanayā jāta-yamunā-
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva
nimagno mūrcchālaḥ payasi nivasan rātrim akhilāṁ
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ

SYNONYMS

śarat-jyotsnā-in the moonlight of autumn; sindhoḥ-of the sea; avakalanayā-by sight; jāta-appeared; yamunā-the River Yamunā; bhramāt-by mistake; dhāvan-running; yaḥ-He who; asmin-in this; hari-viraha-due to separation from Hari; tāpa-of suffering; arṇave-in the ocean; iva-as if; nimagnaḥ-dove; mūrcchālaḥ-unconscious; payasi-in the water; nivasan-staying; rātrim-the night; akhilām-whole; prabhāte-in the morning; prāptaḥ-was gotten; svaiḥ-by His personal associates; avatu-may protect; saḥ-He; śacī-sūnuḥ-the son of mother Śacī; iha-here; naḥ-us.

TRANSLATION

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the River Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

ei-mate mahāprabhu nīlācale vaise
rātri-dine kṛṣṇa-vicchedārṇave bhāse

SYNONYMS

ei-mate-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; nīlācale-at Jagannātha Purī; vaise-resides; rātri-dine-night and day; kṛṣṇa-viccheda-of separation from Kṛṣṇa; arṇave-in the ocean; bhāse-floats.

TRANSLATION

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

TEXT 4

śarat-kālera rātri, saba candrikā-ujjvala
prabhu nija-gaṇa lañā beḍāna rātri-sakala

SYNONYMS

śarat-kālera-of autumn; rātri-night; saba-all; candrikā-ujjvala-brightened by the moonlight; prabhu-Śrī Caitanya Mahāprabhu; nija-gaṇa-His own associates; lañā-taking; beḍāna-walks; rātri-sakala-the whole night.

TRANSLATION

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

TEXT 5

udyāne udyāne bhramena kautuka dekhite
rāsa-līlāra gīta-śloka paḍite śunite

SYNONYMS

udyāne udyāne-from garden to garden; bhramena-He walks; kautuka dekhite-seeing the fun; rāsa-līlāra-of the rāsa dance; gīta-śloka-songs and verses; paḍite śunite-reciting and hearing.

TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.

TEXT 6

prabhu premāveśe karena gāna, nartana
kabhu bhāvāveśe rāsa-līlānukaraṇa

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; prema-āveśe-in ecstatic love; karena-does; gāna-singing; nartana-dancing; kabhu-sometimes; bhāva-āveśe-in ecstatic emotion; rāsa-līlā-the rāsa-līlā dance; anukaraṇa-imitating.

TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

TEXT 7

kabhu bhāvonmāde prabhu iti-uti dhāya
bhūme paḍi' kabhu mūrcchā, kabhu gaḍi' yāya

SYNONYMS

kabhu-sometimes; bhāva-unmāde-in the madness of ecstatic love; prabhu-Śrī Caitanya Mahāprabhu; iti-uti-here and there; dhāya-runs; bhūme paḍi'-falling on the ground; kabhu mūrcchā-sometimes unconscious; kabhu-sometimes; gaḍi' yāya-rolls on the ground.

TRANSLATION

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

TEXT 8

rāsa-līlāra eka śloka yabe paḍe, śune
pūrvavat tabe artha karena āpane

SYNONYMS

rāsa-līlāra-of the rāsa-līlā; eka-one; śloka-verse; yabe-when; paḍe-recites; śune-hears; pūrva-vat-as previously; tabe-then; artha karena-explains; āpane-personally.

TRANSLATION

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

TEXT 9

ei-mata rāsa-līlāya haya yata śloka
sabāra artha kare, pāya kabhu harṣa-śoka

SYNONYMS

ei-mata-in this way; rāsa-līlāya-in the pastimes of the rāsa-līlā; haya-there are; yata śloka-as many verses; sabāra-of all of them; artha kare-He explains the meaning; pāya-gets; kabhu-sometimes; harṣa-śoka-happiness and lamentation.

TRANSLATION

In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

TEXT 10

se saba ślokera artha, se saba 'vikāra'
se saba varṇite grantha haya ati-vistāra

SYNONYMS

se saba-all those; ślokera-of verses; artha-meanings; se-those; saba-all; vikāra-transformations; se saba-all of them; varṇite-to describe; grantha haya-the book becomes; ati-vistāra-very, very large.

TRANSLATION

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

TEXT 11

dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe
ati-bāhulya-bhaye grantha nā kailuṅ likhane

SYNONYMS

dvādaśa vatsare-in twelve years; ye ye-whatever; līlā-pastimes; kṣaṇe-kṣaṇe-moment after moment; ati-bāhulya-too abundant; bhaye-being afraid of; grantha-book; nā-not; kailuṅ likhane-I have written.

TRANSLATION

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

TEXT 12

pūrve yei dekhāñāchi dig-daraśana
taiche jāniha 'vikāra' 'pralāpa' varṇana

SYNONYMS

pūrve-previously; yei-as; dekhāñāchi-I have shown; dik-daraśana-only an indication; taiche-similarly; jāniha-you may know; vikāra-transformations; pralāpa-crazy talks; varṇana-description.

TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

TEXT 13

sahasra-vadane yabe kahaye 'ananta'
eka-dinera līlāra tabu nāhi pāya anta

SYNONYMS

sahasra-vadane-in thousands of mouths; yabe-when; kahaye-says; ananta-Lord Ananta; eka-dinera-of one day; līlāra-of pastimes; tabu-still; nāhi-does not; pāya-reach; anta-the limit.

TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

TEXT 14

koṭi-yuga paryanta yadi likhaye gaṇeśa
eka-dinera līlāra tabu nāhi pāya śeṣa

SYNONYMS

koṭi-yuga-millions of millenniums; paryanta-to the extent of; yadi-if; likhaye-writes; gaṇeśa-the demigod Gaṇeśa (son of Lord Śiva); eka-dinera-of one day; līlāra-of pastimes; tabu-still; nāhi pāya-can not reach; śeṣa-the limit.

TRANSLATION

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

TEXT 15

bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!
kṛṣṇa yāra nā pāya anta, kebā chāra āra?

SYNONYMS

bhaktera-of a devotee; prema-vikāra-transformations of ecstatic emotion; dekhi'-seeing; kṛṣṇera-of Lord Kṛṣṇa; camatkāra-wonder; kṛṣṇa-Lord Kṛṣṇa; yāra-of which; nā pāya-cannot get; anta-the limit; kebā-who; chāra-insignificant; āra-others.

TRANSLATION

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

TEXTS 16-17

bhakta-premāra yata daśā, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra
kṛṣṇa tāhā samyak nā pāre jānite
bhakta-bhāva aṅgīkare tahā āsvādite

SYNONYMS

bhakta-premāra-of the ecstatic emotion of the devotee; yata-all; daśa-conditions; ye-which; gati prakāra-mode of progress; yata-all; duḥkha-unhappiness; yata-all; sukha-happiness; yateka-all; vikāra-transformation; kṛṣṇa-Lord Kṛṣṇa; tāhā-that; samyak-fully; nā pāre jānite-cannot understand; bhakta-bhāva-the mood of a devotee; aṅgīkare-He accepts; tāhā-that; āsvādite-to taste.

TRANSLATION

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

TEXT 18

kṛṣṇere nācāya premā, bhaktere nācāya
āpane nācaye,–tine nāce eka-ṭhāñi

SYNONYMS

kṛṣṇere-Kṛṣṇa; nācāya-causes to dance; premā-love of Kṛṣṇa; bhaktere-the devotee; nācāya-causes to dance; āpane-personally; nācaye-dances; tine-all three; nāce-dance; eka-ṭhāñi-in one place.

TRANSLATION

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

TEXT 19

premāra vikāra varṇite cāhe yei jana
cānda dharite cāhe, yena hañā ’vāmana’

SYNONYMS

premāra-of ecstatic love of Kṛṣṇa; vikāra-transformations; varṇite-to describe; cāhe-wants; yei jana-which person; cānda dharite-to catch the moon; cāhe-he wants; yena-as if; hañā-being; vāmana-a dwarf.

TRANSLATION

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

TEXT 20

vāyu yaiche sindhu-jalera hare eka ’kaṇa’
kṛṣṇa-prema-kaṇa taiche jīvera sparśana

SYNONYMS

vāyu-the wind; yaiche-as; sindhu-jalera-of the water of the ocean; hare-takes away; eka kaṇa-one particle; kṛṣṇa-prema-kaṇa-one particle of love of Kṛṣṇa; taiche-similarly; jīvera sparśana-a living entity can touch.

TRANSLATION

As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Kṛṣṇa.

TEXT 21

kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta
jīva chāra kāhāṅ tāra pāibeka anta?

SYNONYMS

kṣaṇe kṣaṇe-moment after moment; uṭhe-rise; premāra-of love of Kṛṣṇa; taraṅga-waves; ananta-unlimited; jīva-a living entity; chāra-insignificant; kāhāṅ-where; tāra-of that; pāibeka-will get; anta-the limit.

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

TEXT 22

śrī-kṛṣṇa-caitanya yāhā karena āsvādana
sabe eka jāne tāhā svarūpādi ’gaṇa’

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; yāhā-whatever; karena-does; āsvādana-tasting; sabe-fully; eka-one; jāne-knows; tāhā-that; svarūpa-ādi gaṇa-devotees like Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

TEXT 23

jīva hañā kare yei tāhāra varṇana
āpanā śodhite tāra choṅye eka ’kaṇa’

SYNONYMS

jīva hañā-being an ordinary living entity; kare-makes; yei-whoever; tāhāra-of that; varṇana-description; āpanā-himself; śodhite-to purify; tāra-of that; choṅye-touches; eka kaṇa-one particle.

TRANSLATION

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

TEXT 24

ei-mata rāsera śloka-sakala-i paḍilā
śeṣe jala-kelira śloka paḍite lāgilā

SYNONYMS

ei-mata-in this way; rāsera-of the rāsa dance; śloka-verses; sakala-i-all; paḍilā-recited; śeṣe-at the end; jala-kelira-of pastimes in the water; śloka-verse; paḍite lāgilā-began to recite.

TRANSLATION

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

TEXT 25

tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ

śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

SYNONYMS

tābhiḥ-by them (the gopīs); yutaḥ-accompanied; śramam-fatigue; apohitum-to remove; aṅga-saṅga-by touching of the bodies; ghṛṣṭa-crushed; srajaḥ-from the flower garland; saḥ-He; kuca-kuṅkuma-by kuṅkuma on the breasts; rañjitāyāḥ-colored; gandharva-pa-like celestial beings of Gandharvaloka; alibhiḥ-by bees; anudrutaḥ-followed; āviśat-entered; vāḥ-the water; śrāntaḥ-being fatigued; gajībhiḥ-by she-elephants; ibha-of elephants; rāṭ-the king; iva-like; bhinna-setuḥ-beyond the Vedic principles of morality.

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.33.22).

TEXT 26

ei-mata mahāprabhu bhramite bhramite
āiṭoṭā haite samudra dekhena ācambite

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhramite bhramite-while wandering; āiṭoṭā haite-from the temple of Āiṭoṭā; samudra-the sea; dekhena-sees; ācambite-suddenly.

TRANSLATION

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

TEXT 27

candra-kāntye uchalita taraṅga ujjvala
jhalamala kare,–yena 'yamunāra jala'

SYNONYMS

candra-kāntye-by the shining of the moon; uchalita-swollen high; taraṅga-waves; ujjvala-very bright; jhalamala kare-glitter; yena-as if; yamunāra jala-the water of the River Yamunā.

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamunā.

TEXT 28

yamunāra bhrame prabhu dhāñā calilā
alakṣite yāi' sindhu-jale jhāṅpa dilā

SYNONYMS

yamunāra bhrame-by mistaking for the Yamunā; prabhu-Śrī Caitanya Mahāprabhu; dhāñā calilā-began to run very swiftly; alakṣite-without being seen; yāi'-going; sindhu-jale-into the water of the sea; jhāṅpa dilā-He jumped.

TRANSLATION

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

TEXT 29

paḍitei haila mūrcchā, kichui nā jāne
kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe

SYNONYMS

paḍitei-falling down; haila mūrcchā-He became unconscious; kichui-anything; nā jāne-did not understand; kabhu-sometimes; ḍubāya-cause to sink; kabhu-sometimes; bhāsāya-float; taraṅgera gaṇe-the waves.

TRANSLATION

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

TEXT 30

taraṅge vahiyā phire,–yena śuṣka kāṣṭha
ke bujhite pāre ei caitanyera nāṭa?

SYNONYMS

taraṅge-the waves; vahiyā phire-carry here and there; yena-like; śuṣka kāṣṭha-a piece of dry wood; ke-who; bujhite pāre-can understand; ei-this; caitanyera nāṭa-dramatic performance of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

TEXT 31

koṇārkera dike prabhure taraṅge lañā yāya
kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya

SYNONYMS

koṇārkera dike-toward the Koṇārka temple; prabhure-Śrī Caitanya Mahāprabhu; taraṅge-the waves; lañā yāya-take away; kabhu-sometimes; ḍubāñā-causing to sink; rākhe-keep; kabhu-sometimes; bhāsāñā-floating; lañā yāya-take away.

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṇārka temple.

PURPORT

Koṇārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannātha Purī. It was constructed of black stone in the beginning of the thirteenth century of the Śaka Era, and it shows expert craftsmanship and architecture.

TEXT 32

yamunāte jala-keli gopī-gaṇa-saṅge
kṛṣṇa karena–mahāprabhu magna sei raṅge

SYNONYMS

yamunāte-in the River Yamunā; jala-keli-pastimes in the water; gopī-gaṇa-saṅge-with the gopīs; kṛṣṇa karena-Kṛṣṇa performs; mahāprabhu-Śrī Caitanya Mahāprabhu; magna-fully merged; sei raṅge-in those pastimes.

TRANSLATION

Lord Kṛṣṇa performed pastimes with the gopīs in the waters of the Yamunā, and Śrī Caitanya Mahāprabhu fully merged in those pastimes.

TEXT 33

ihāṅ svarūpādi-gaṇa prabhu nā dekhiyā
'kāhāṅ gelā prabhu?' kahe camakita hañā

SYNONYMS

ihāṅ-here; svarūpa-ādi-gaṇa-the devotees headed by Svarūpa Dāmodara; prabhu-Śrī Caitanya Mahāprabhu; nā dekhiyā-not seeing; kāhāṅ-where; gelā-has gone; prabhu-Śrī Caitanya Mahāprabhu; kahe-say; camakita hañā-being astonished.

TRANSLATION

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

TEXT 34

mano-vege gelā prabhu, dekhite nārilā
prabhure nā dekhiyā saṁśaya karite lāgilā

SYNONYMS

manaḥ-vege-at the speed of mind; gelā-went; prabhu-Śrī Caitanya Mahāprabhu; dekhite nārilā-no one could see; prabhure-the Lord; nā dekhiyā-not seeing; saṁśaya-doubts; karite lāgilā-began to feel.

TRANSLATION

Śrī Caitanya Mahāprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

TEXT 35

'jagannātha dekhite kibā devālaye gelā?
anya udyāne kibā unmāde paḍilā?

SYNONYMS

jagannātha-Lord Jagannātha; dekhite-to see; kibā-whether; devālaye-to the temple; gelā-went; anya-other; udyāne-in a garden; kibā-or; unmāde-in madness; paḍilā-fell down.

TRANSLATION

"Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?

TEXT 36

guṇḍicā-mandire gelā, kibā narendrere?
caṭaka-parvate gelā, kibā koṇārkere?'

SYNONYMS

guṇḍicā-mandire-to the Guṇḍicā temple; gelā-has gone; kibā-or; narendrere-to the Narendra Lake; caṭaka-parvate-to Caṭaka-parvata; gelā-has gone; kibā-or; koṇārkere-to the Koṇārka temple.

TRANSLATION

"Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka."

TEXT 37

eta bali' sabe phire prabhure cāhiyā
samudrera tīre āilā kata jana lañā

SYNONYMS

eta bali'-saying this; sabe-all of them; phire-wander; prabhure cāhiyā-looking for Śrī Caitanya Mahāprabhu; samudrera tīre-on the seashore; āilā-arrived; kata-many; jana-people; lañā-accompanied by.

TRANSLATION

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

TEXT 38

cāhiye beḍāite aiche rātri-śeṣa haila
'antardhāna ha-ilā prabhu',–niścaya karila

SYNONYMS

cāhiye-looking; beḍāite-wandering; aiche-in this way; rātri-śeṣa haila-the night ended; antardhāna ha-ilā-has disappeared; prabhu-the Lord; niścaya karila-they decided.

TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, ”Lord Śrī Caitanya Mahāprabhu has now disappeared.”

TEXT 39

prabhura vicchede kāra dehe nāhi prāṇa
aniṣṭā-śaṅkā vinā kāra mane nāhi āna

SYNONYMS

prabhura-from the Lord; vicchede-due to separation; kāra-of all of them; dehe-in the body; nāhi prāṇa-there was practically no life; aniṣṭā-śaṅkā-doubts of some mishap; vinā-besides; kāra-of all of them; mane-in the mind; nāhi āna-there is nothing else.

TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

TEXT 40

”aniṣṭa-śaṅkīni bandhu-hṛdayāni bhavanti hi”

SYNONYMS

aniṣṭa-of some mishap; śaṅkīni-possessing doubts; bandhu-of friends or relatives; hṛdayāni-hearts; bhavanti-become; hi-certainly.

TRANSLATION

”A relative or intimate friend is always fearful of some injury to his beloved.”

PURPORT

This is a quotation from the Abhijñāna-śakuntala-nāṭaka.

TEXT 41

samudrera tīre āsi’ yukati karilā
cirāyu-parvata-dike kata-jana gelā

SYNONYMS

samudrera tīre-on the seashore; āsi’-coming; yukati karilā-they consulted among themselves; cirāyu-parvata-of Caṭaka-parvata; dike-in the direction; kata-jana-some of them; gelā-went.

TRANSLATION

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

TEXT 42

pūrva-diśāya cale svarūpa lañā kata jana
sindhu-tīre-nīre karena prabhura anveṣaṇa

SYNONYMS

pūrva-diśāya-in the eastern direction; cale-goes; svarūpa-Svarūpa Dāmodara Gosvāmī; lañā-taking; kata jana-some persons; sindhu-tīre-on the seashore; nīre-in the water; karena-does; prabhura-of Śrī Caitanya Mahāprabhu; anveṣaṇa-searching.

TRANSLATION

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

TEXT 43

viṣāde vihvala sabe, nāhika ’cetana’
tabu preme bule kari’ prabhura anveṣaṇa

SYNONYMS

viṣāde-in great moroseness; vihvala-overwhelmed; sabe-in everyone; nāhika-there was not; cetana-consciousness; tabu-still; preme-in love; bule-wander; kari’-doing; prabhura-Śrī Caitanya Mahāprabhu; anveṣaṇa-searching for.

TRANSLATION

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

TEXT 44

dekhena–eka jāliyā āise kāndhe jāla kari’
hāse, kānde, nāce, gāya, bale ’hari’ ’hari’

SYNONYMS

dekhena-they see; eka jāliyā-one fisherman; āise-comes; kāndhe-on the shoulder; jāla kari’-carrying a net; hāse-laughs; kānde-cries; nāce-dances; gāya-sings; bale-says; hari hari-Hari, Hari.

TRANSLATION

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name”Hari, Hari.”

TEXT 45

jāliyāra ceṣṭā dekhi’ sabāra camatkāra
svarūpa-gosāñi tāre puchena samācāra

SYNONYMS

jāliyāra-of the fisherman; ceṣṭā-activity; dekhi’-seeing; sabāra-of everyone; camatkāra-astonishment; svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; tāre-unto him; puchena-inquires; samācāra-news.

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

TEXT 46

”kaha, jāliyā, ei dike dekhilā eka-jana?
tomāra ei daśā kene,–kahata’ kāraṇa?”

SYNONYMS

kaha-please say; jāliyā-O fisherman; ei dike-in this direction; dekhilā-did you see; eka-jana-someone; tomāra-your; ei-this; daśā-condition; kene-why; kahata’-kindly speak; kāraṇa-the cause.

TRANSLATION

”My dear fisherman,” he said, ”why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us.”

TEXT 47

jāliyā kahe,–”ihāṅ eka manuṣya nā dekhila
jāla vāhite eka mṛtaka mora jāle āila

SYNONYMS

jāliyā kahe-the fisherman said; ihāṅ-here; eka-one; manuṣya-man; nā dekhila-I did not see; jāla vāhite-while I was working with the net; eka-one; mṛtaka-dead body; mora jāle-in my net; āila-came.

TRANSLATION

The fisherman replied, ”I have not seen a single person here, but while casting my net in the water, I captured a dead body.

TEXT 48

baḍa matsya bali’ āmi uṭhāiluṅ yatane
mṛtaka dekhite mora bhaya haila mane

SYNONYMS

baḍa-great; matsya-fish; bali’-thinking to be; āmi-I; uṭhāiluṅ-lifted; yatane-with care; mṛtaka-the dead body; dekhite-seeing; mora-my; bhaya-fear; haila-there was; mane-in the mind.

TRANSLATION

”I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

TEXT 49

jāla khasāite tāra aṅga-sparśa ha-ila
sparśa-mātre sei bhūta hṛdaye paśila

SYNONYMS

jāla-the net; khasāite-releasing; tāra-his; aṅga-sparśa-touch of the body; ha-ila-there was; sparśa-mātre-as soon as I touched it; sei-that; bhūta-ghost; hṛdaye-in my heart; paśila-entered.

TRANSLATION

”As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

TEXT 50

bhaye kampa haila, mora netre vahe jala
gadgada vāṇī, roma uṭhila sakala

SYNONYMS

bhaye-out of fear; kampa-shivering; haila-there was; mora-my; netre-in the eyes; vahe-flow; jala-tears; gadgada-faltering; vāṇī-voice; roma-body hair; uṭhila-stood up; sakala-all.

TRANSLATION

”I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

TEXT 51

kibā brahma-daitya, kibā bhūta, kahane nā yāya
darśana-mātre manuṣyera paiśe sei kāya

SYNONYMS

kibā-whether; brahma-daitya-a brāhmaṇa ghost; kibā-or; bhūta-an ordinary ghost; kahane nā yāya-I cannot say; darśana-mātre-as soon as one sees; manuṣyera-of a man; paiśe-enters; sei kāya-that body.

TRANSLATION

”I do not know whether it was the ghost of a dead brāhmaṇa or an ordinary man, but as soon as one looks upon it, it enters his body.

TEXT 52

śarīra dīghala tāra–hāta pāṅca-sāta
ekeka-hasta-pada tāra, tina tina hāta

SYNONYMS

śarīra-body; dīghala-long; tāra-his; hāta-cubits (one cubit approximately equals a foot and a half); pāṅca-sāta-five to seven; ekeka-each and every; hasta-pada-arm and leg; tāra-of that; tina-three; tina-three; hāta-cubits.

TRANSLATION

”The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

TEXT 53

asthi-sandhi chuṭile carma kare naḍa-baḍe
tāhā dekhi’ prāṇa kā’ra nāhi rahe dhaḍe

SYNONYMS

asthi-sandhi-the joints of the bones; chuṭile-being separated; carma-the skin; kare-does; naḍa-baḍe-hanging; tāhā-that; dekhi’-seeing; prāṇa-life; kā’ra-whose; nāhi-does not; rahe-remain; dhaḍe-in the body.

TRANSLATION

”Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

TEXT 54

maḍā-rūpa dhari’ rahe uttāna-nayana
kabhu goṅ-goṅ kare, kabhu rahe acetana

SYNONYMS

maḍā-of a dead body; rūpa-the form; dhari’-accepting; rahe-remains; uttāna-nayana-with open eyes; kabhu-sometimes; goṅ-goṅ-the sound goṅ-goṅ; kare-makes; kabhu-sometimes; rahe-remains; acetana-unconscious.

TRANSLATION

”That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds’goṅ-goṅ,’ and sometimes he remains unconscious.

TEXT 55

sākṣāt dekhechoṅ,–more pāila sei bhūta
mui maile mora kaiche jīve strī-put

SYNONYMS

sākṣāt-directly; dekhechoṅ-I have seen; more-me; pāila-has entered; sei-that; bhūta-ghost; mui maile-if I die; mora-my; kaiche-how; jīve-will live; strī-put-wife and children.

TRANSLATION

”I have seen that ghost directly, and he is haunting me. But if I die, who will take care of my wife and children?

TEXT 56

sei ta’ bhūtera kathā kahana nā yāya
ojhā-ṭhāñi yāichoṅ,–yadi se bhūta chāḍāya

SYNONYMS

sei-that; ta’-certainly; bhūtera-of the ghost; kathā-topics; kahana-to speak; nā yāya-is not possible; ojhā-ṭhāñi-to the exorcist; yāichoṅ-I am going; yadi-if; se-that; bhūta-the ghost; chāḍāya-he can cause to leave.

TRANSLATION

”The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

TEXT 57

ekā rātrye buli’ matsya māriye nirjane
bhūta-preta āmāra nā lāge ’nṛsiṁha’-smaraṇe

SYNONYMS

ekā-alone; rātrye-at night; buli’-wandering; matsya-fish; māriye-I kill; nirjane-in solitary places; bhūta-preta-ghosts; āmāra-me; nā lāge-cannot touch; nṛsiṁha-smaraṇe-by remembering Nṛsiṁha.

TRANSLATION

”I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsiṁha, ghosts do not touch me.

TEXT 58

ei bhūta nṛsiṁha-nāme cāpaye dviguṇe
tāhāra ākāra dekhite bhaya lāge mane

SYNONYMS

ei bhūta-this ghost; nṛsiṁha-nāme-by the holy name of Lord Nṛsiṁha; cāpaye-comes over me; dvi-guṇe-with doubled strength; tāhāra-his; ākāra-form; dekhite-seeing; bhaya-fear; lāge mane-arises in the mind.

TRANSLATION

”This ghost, however, overcomes me with redoubled strength when I chant the Nṛsiṁha mantra. When I even see the form of this ghost, great fear arises in my mind.

TEXT 59

othā nā yāiha, āmi niṣedhi tomāre
tāhāṅ gele sei bhūta lāgibe sabāre”

SYNONYMS

othā-there; nā yāiha-do not go; āmi-I; niṣedhi-forbid; tomāre-you; tāhāṅ-there; gele-if you go; sei bhūta-that ghost; lāgibe-will catch; sabāre-all of you.

TRANSLATION

”Do not go near there. I forbid you. If you go, that ghost will catch you all.”

TEXT 60

eta śuni’ svarūpa-gosāñi saba tattva jāni’
jāliyāre kichu kaya sumadhura vāṇī

SYNONYMS

eta śuni’-hearing this; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; saba-all; tattva-truth; jāni’-understanding; jāliyāre-unto the fisherman; kichu-some; kaya-said; su-madhura-sweet; vāṇī-words.

TRANSLATION

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

TEXT 61

’āmi–baḍa ojhā jāni bhūta chāḍāite’
mantra paḍi’ śrī-hasta dilā tāhāra māthāte

SYNONYMS

āmi-I; baḍa-big; ojhā-exorcist; jāni-I know; bhūta-ghost; chāḍāite-how to exorcise; mantra paḍi'-chanting hymns; śrī-hasta-his hand; dilā-placed; tāhāra māthāte-on his head.

TRANSLATION

"I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on the top of the fisherman's head.

TEXT 62

tina cāpaḍa māri' kahe,–'bhūta palāila
bhaya nā pāiha'–bali' susthira karila

SYNONYMS

tina cāpaḍa māri'-slapping three times; kahe-says; bhūta-the ghost; palāila-has gone away; bhaya nā pāiha-do not be afraid; bali'-saying; su-sthira karila-pacified him.

TRANSLATION

He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

TEXT 63

eke prema, āre bhaya,–dviguṇa asthira
bhaya-aṁśa gela,–se haila kichu dhīra

SYNONYMS

eke-on one hand; prema-ecstatic love; āre-on the other hand; bhaya-fear; dvi-guṇa-doubly; asthira-agitated; bhaya-aṁśa-the fear part; gela-disappeared; se-he; haila-became; kichu-somewhat; dhīra-sober.

TRANSLATION

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

TEXT 64

svarūpa kahe,–"yāṅre tumi kara 'bhūta'-jñāna
bhūta nahe–teṅho kṛṣṇa-caitanya bhagavān

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara Gosvāmī said; yāṅre-the person whom; tumi-you; kara bhūta-jñāna-consider a ghost; bhūta nahe-is not a ghost; teṅho-He; kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

Svarūpa Dāmodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 65

premāveśe paḍilā teṅho samudrera jale
tāṅre tumi uṭhāilā āpanāra jāle

SYNONYMS

prema-āveśe-out of ecstatic emotion; paḍilā-fell down; teṅho-He; samudrera jale-in the water of the sea; tāṅre-Him; tumi-you; uṭhāilā-brought out; āpanāra jāle-in your net.

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

TEXT 66

tāṅra sparśe ha-ila tomāra kṛṣṇa-premodaya
bhūta-preta-jñāne tomāra haila mahā-bhaya

SYNONYMS

tāṅra sparśe-by His touch; ha-ila-there was; tomāra-your; kṛṣṇa-prema-udaya-awakening of ecstatic love for Kṛṣṇa; bhūta-preta-jñāne-by thinking to be a ghost; tomāra-your; haila-there was; mahā-bhaya-great fear.

TRANSLATION

"Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

TEXT 67

ebe bhaya gela, tomāra mana haila sthire
kāhāṅ tāṅre uṭhāñācha, dekhāha āmāre"

SYNONYMS

ebe-now; bhaya-fear; gela-has gone; tomāra-your; mana-mind; haila-has become; sthire-pacified; kāhāṅ-where; tāṅre-Him; uṭhāñācha-have you lifted; dekhāha-please show; āmāre-me.

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

TEXT 68

jāliyā kahe,–"prabhure dekhyāchoṅ bāra-bāra
teṅho nahena, ei ati-vikṛta ākāra"

SYNONYMS

jāliyā kahe-the fisherman said; prabhure-Lord Śrī Caitanya Mahāprabhu; dekhyāchoṅ-I have seen; bāra-bāra-many times; teṅho-He; nahena-it is not; ei-this; ati-vikṛta-very deformed; ākāra-body.

TRANSLATION

The fisherman replied, ”I have seen the Lord many times, but this is not He. This body is very deformed.”

TEXT 69

svarūpa kahe,–”tāṅra haya premera vikāra
asthi-sandhi chāḍe, haya ati dīrghākāra”

SYNONYMS

svarūpa kahe-Svarūpa Dāmodara said; tāṅra-of Him; haya-there are; premera-of love of Godhead; vikāra-transformations of the body; asthi-sandhi-the joints of the bones; chāḍe-become separated; haya-there is; ati-very; dīrgha-ākāra-elongated body.

TRANSLATION

Svarūpa Dāmodara said, ”The Lord’s body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated.”

TEXT 70

śuni, sei jāliyā ānandita ha-ila
sabā lañā gela, mahāprabhure dekhāila

SYNONYMS

śuni’-hearing; sei-that; jāliyā-fisherman; ānandita ha-ila-became very happy; sabā lañā-taking everyone; gela-went; mahāprabhure-Śrī Caitanya Mahāprabhu; dekhāila-showed.

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Śrī Caitanya Mahāprabhu.

TEXT 71

bhūmite paḍi’ āche prabhu dīrgha saba kāya
jale śveta-tanu, vālu lāgiyāche gāya

SYNONYMS

bhūmite-on the ground; paḍi’-lying; āche-was; prabhu-Śrī Caitanya Mahāprabhu; dīrgha-elongated; saba kāya-the whole body; jale-by the water; śveta-tanu-white body; vālu-sand; lāgiyāche gāya-was smeared over the body.

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

TEXT 72

ati-dīrgha śithila tanu-carma naṭkāya
dūra patha uṭhāñā ghare ānāna nā yāya

SYNONYMS

ati-dīrgha-very elongated; śithila-slackened; tanu-body; carma-skin; naṭkāya-hanging; dūra patha-long distance; uṭhāñā-lifting; ghare-home; ānāna-bringing; nā yāya-was not possible.

TRANSLATION

The Lord’s body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

TEXT 73

ārdra kaupīna dūra kari’ śuṣka parāñā
bahirvāse śoyāilā vālukā chāḍāñā

SYNONYMS

ārdra-wet; kaupīna-underwear; dūra kari’-removing; śuṣka-dry; parāñā-putting on; bahirvāse-on a covering cloth; śoyāilā-put down; vālukā-sand; chāḍāñā-removing.

TRANSLATION

The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

TEXT 74

sabe meli’ ucca kari’ karena saṅkīrtane
ucca kari’ kṛṣṇa-nāma kahena prabhura kāṇe

SYNONYMS

sabe meli’-all together; ucca kari’-very loudly; karena-performed; saṅkīrtane-chanting of the holy name; ucca kari’-loudly; kṛṣṇa-nāma-the holy name of Kṛṣṇa; kahena-said; prabhura kāṇe-in the ear of Śrī Caitanya Mahāprabhu.

TRANSLATION

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord’s ear.

TEXT 75

kata-kṣaṇe prabhura kāṇe śabda paraśila
huṅkāra kariyā prabhu tabahi uṭhila

SYNONYMS

kata-kṣaṇe-after some time; prabhura-of Śrī Caitanya Mahāprabhu; kāṇe-within the ear; śabda-the sound; paraśila-entered; huṅkāra kariyā-making a loud sound; prabhu-Śrī Caitanya Mahāprabhu; tabahi-immediately; uṭhila-got up.

TRANSLATION

After some time, the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

TEXT 76

uṭhitei asthi saba lāgila nija-sthāne

’ardha-bāhye’ iti-uti karena daraśane

SYNONYMS

uṭhitei-as soon as He got up; asthi-bones; saba-all; lāgila-contracted; nija-sthāne-in their own places; ardha-bāhye-in half-external consciousness; iti-uti-here and there; karena daraśane-looks.

TRANSLATION

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

TEXT 77

tina-daśāya mahāprabhu rahena sarva-kāla
’antar-daśā’, ’bāhya-daśā’, ’ardha-bāhya’ āra

SYNONYMS

tina-daśāya-in three conditions; mahāprabhu-Śrī Caitanya Mahāprabhu; rahena-remains; sarva-kāla-at all times; antaḥ-daśā-internal condition; bāhya-daśā-external condition; ardha-bāhya-half-external consciousness; āra-and.

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

TEXT 78

antar-daśāra kichu ghora, kichu bāhya-jñāna
sei daśā kahe bhakta ’ardha-bāhya’-nāma

SYNONYMS

antaḥ-daśāra-of the internal condition; kichu-some; ghora-deep state; kichu-some; bāhya-jñāna-external consciousness; sei daśā-that condition; kahe-say; bhakta-devotees; ardha-bāhya-half-external consciousness; nāma-name.

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some external consciousness, devotees call His condition ardha-bāhya, or half-external consciousness.

TEXT 79

’ardha-bāhye’ kahena prabhu pralāpa-vacane
ākāśe kahena prabhu, śunena bhakta-gaṇe

SYNONYMS

ardha-bāhye-in half-external consciousness; kahena-says; prabhu-Śrī Caitanya Mahāprabhu; pralāpa-vacane-crazy words; ākāśe-to the sky; kahena-speaks; prabhu-Śrī Caitanya Mahāprabhu; śunena-hear; bhakta-gaṇe-the devotees.

TRANSLATION

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

TEXT 80

”kālindī dekhiyā āmi gelāṅa vṛndāvana
dekhi,–jala-krīḍā karena vrajendra-nandana

SYNONYMS

kālindī-River Yamunā; dekhiyā-seeing; āmi-I; gelāṅa-went; vṛndāvana-to Vṛndāvana; dekhi-I see; jala-krīḍā-pastimes in the water; karena-performs; vrajendra-nandana-Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

”Seeing the River Yamunā,” He said, ”I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water.

TEXT 81

rādhikādi gopī-gaṇa-saṅge ekatra meli’
yamunāra jale mahā-raṅge karena keli

SYNONYMS

rādhikā-ādi-headed by Śrīmatī Rādhārāṇī; gopī-gaṇa-saṅge-with the gopīs; ekatra meli’-meeting together; yamunāra-of the River Yamunā; jale-in the water; mahā-raṅge-in a great sporting attitude; karena keli-performs pastimes.

TRANSLATION

”Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner.

TEXT 82

tīre rahi’ dekhi āmi sakhī-gaṇa-saṅge
eka-sakhī sakhī-gaṇe dekhāya sei raṅge

SYNONYMS

tīre-on the bank; rahi’-standing; dekhi-see; āmi-I; sakhī-gaṇa-saṅge-with the gopīs; eka-sakhī-one gopī; sakhī-gaṇe-to other gopīs; dekhāya-shows; sei raṅge-that pastime.

TRANSLATION

”I saw this pastime as I stood on the bank of the Yamunā in the company of the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and Kṛṣṇa in the water.

TEXT 83

paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,
sūkṣma-śukla-vastra-paridhāna
kṛṣṇa lañā kāntā-gaṇa, kailā jalāvagāhana,
jala-keli racilā suṭhāma

SYNONYMS

paṭṭa-vastra-silk garments; alaṅkāre-ornaments; samarpiyā-entrusting; sakhī-kare-in the hands of their gopī friends; sūkṣma-very fine; śukla-vastra-white cloth; paridhāna-putting on; kṛṣṇa-Lord Kṛṣṇa; lañā-taking; kāntā-gaṇa-the beloved gopīs; kailā-performed; jala-avagāhana-bathing in the water; jala-keli-pastimes in the water; racilā-planned; su-ṭhāma-very nice.

TRANSLATION

"All the gopīs entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopīs with Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water of the Yamunā.

TEXT 84

sakhi he, dekha kṛṣṇera jala-keli-raṅge
kṛṣṇa matta kari-vara, cañcala kara-puṣkara,
gopī-gaṇa kariṇīra saṅge

SYNONYMS

sakhi he-O my dear friends; dekha-just see; kṛṣṇera-of Lord Kṛṣṇa; jala-keli-of the pastimes in the water; raṅge-the sporting mood; kṛṣṇa-Lord Kṛṣṇa; matta-maddened; kari-vara-chief elephant; cañcala-restless; kara-puṣkara-lotus palms; gopī-gaṇa-the gopīs; kariṇīra-of the she-elephants; saṅge-in the company.

TRANSLATION

"My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water. Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopīs who accompany Him are like she-elephants.

TEXT 85

ārambhilā jala-keli, anyo 'nye jala phelāpheli,
huḍāhuḍi, varṣe jala-dhāra
sabe jaya-parājaya, nāhi kichu niścaya,
jala-yuddha bāḍila apāra

SYNONYMS

ārambhilā-began; jala-keli-pastimes in the water; anyo 'nye-at one another; jala-water; phelāpheli-throwing back and forth; huḍāhuḍi-tumultuous activities; varṣe-in rains; jala-dhāra-showers of water; sabe-all of them; jaya-parājaya-victory and defeat; nāhi-not; kichu-any; niścaya-certainty; jala-yuddha-the fight in the water; bāḍila-increased; apāra-unlimitedly.

TRANSLATION

"The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

TEXT 86

varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,
ghana varṣe taḍit-upare
sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,
sei amṛta sukhe pāna kare

SYNONYMS

varṣe-in that shower; sthira-fixed; taḍit-gaṇa-streaks of lightning; siñce-sprinkle; śyāma-blackish; nava-ghana-new cloud; ghana-the cloud; varṣe-rains; taḍit-upare-upon the streaks of lightning; sakhī-gaṇera-of the gopīs; nayana-the eyes; tṛṣita-thirsty; cātaka-gaṇa-cātaka birds; sei amṛta-that nectar; sukhe-in happiness; pāna kare-drink.

TRANSLATION

"The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

TEXT 87

prathame yuddha jalājali', tabe yuddha 'karākari',
tāra pāche yuddha 'mukhāmukhi'
tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',
tabe haila yuddha 'nakhānakhi'

SYNONYMS

prathame-in the beginning; yuddha-the fight; jalājali-throwing water upon one another; tabe-thereafter; yuddha-the fight; karākari-hand to hand; tāra pāche-after that; yuddha-the fight; mukhāmukhi-face to face; tabe-thereafter; yuddha-the fight; hṛdāhṛdi-chest to chest; tabe-thereafter; haila-was; radāradi-teeth to teeth; tabe-thereafter; haila-there was; yuddha-the fight; nakhānakhi-nail to nail.

TRANSLATION

"As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

TEXT 88

sahasra-kare jala seke, sahasra netre gopī dekhe,
sahasra-pade nikaṭa gamane
sahasra-mukha-cumbane, sahasra-vapu-saṅgame,
gopī-narma śune sahasra-kāṇe

SYNONYMS

sahasra-thousands; kare-with hands; jala-water; seke-throw; sahasra-thousands; netre-with eyes; gopī-the gopīs; dekhe-see; sahasra-thousands; pade-with legs; nikaṭa-near; gamane-in going; sahasra-thousands; mukha-faces; cumbane-kissing; sahasra-thousands; vapu-bodies; saṅgame-in embracing; gopī-the gopīs; narma-joking; śune-hear; sahasra-thousands; kāṇe-in ears.

TRANSLATION

"Thousands of hands splashed water, and the gopīs saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopīs heard His joking words with thousands of ears.

TEXT 89

kṛṣṇa rādhā lañā bale, gelā kaṇṭha-daghna jale,
chāḍilā tāhāṅ, yāhāṅ agādha pānī
teṅho kṛṣṇa-kaṇṭha dhari', bhāse jalera upari,
gajotkhāte yaiche kamalinī

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; rādhā-Śrīmatī Rādhārāṇī; lañā-taking; bale-forcibly; gelā-went; kaṇṭha-daghna-up to the neck; jale-in water; chāḍilā-let go; tāhāṅ-there; yāhāṅ-where; agādha-very deep; pānī-water; teṅho-She; kṛṣṇa-kaṇṭha-the neck of Kṛṣṇa; dhari'-capturing; bhāse-floats; jalera upari-on the water; gaja-utkhāte-plucked by an elephant; yaiche-as; kamalinī-a lotus flower.

TRANSLATION

"Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Kṛṣṇa's neck, however, and floated on the water like a lotus flower plucked by the trunk of a elephant.

TEXT 90

yata gopa-sundarī, kṛṣṇa tata rūpa dhari',
sabāra vastra karilā haraṇe
yamunā-jala nirmala, aṅga kare jhalamala,
sukhe kṛṣṇa kare daraśane

SYNONYMS

yata-as many; gopa-sundarī-beautiful gopīs; kṛṣṇa-Lord Kṛṣṇa; tata-that many; rūpa-forms; dhari'-accepting; sabāra-of all; vastra-covering cloths; karilā haraṇe-took away; yamunā-jala-the water of the Yamunā; nirmala-very clear; aṅga-bodies; kare jhalamala-glitter; sukhe-happily; kṛṣṇa-Lord Kṛṣṇa; kare daraśane-sees.

TRANSLATION

"Kṛṣṇa expanded Himself into as many forms as there were gopīs and then took away all the garments that covered them. The water of the River Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the gopīs in great happiness.

TEXT 91

padminī-latā–sakhī-caya, kaila kāro sahāya,
taraṅga-haste patra samarpila
keha mukta-keśa-pāśa, āge kaila adhovāsa,
haste keha kañculi dharila

SYNONYMS

padminī-latā-the stems of lotus flowers; sakhī-caya-friends of the gopīs; kaila-gave; kāro-to some of the gopīs; sahāya-help; taraṅga-haste-by the waves of the Yamunā, which are compared to hands; patra-the lotus leaves; samarpila-supplied; keha-someone; mukta-released; keśa-pāśa-the bunches of hair; āge-in front; kaila-made; adhovāsa-a lower dress; haste-the hands; keha-some; kañculi-as a top dress; dharila-held.

TRANSLATION

"The lotus stems were friends of the gopīs and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the gopīs' bodies. Some gopīs undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

TEXT 92

kṛṣṇera kalaha rādhā-sane, gopī-gaṇa sei-kṣaṇe,
hemābja-vane gelā lukāite
ākaṇṭha-vapu jale paiśe, mukha-mātra jale bhāse,
padme-mukhe nā pāri cinite

SYNONYMS

kṛṣṇera-of Kṛṣṇa; kalaha-quarrel; rādhā-sane-with Rādhā; gopī-gaṇa-the gopīs; sei-kṣaṇe-at that moment; hema-abja-of white lotus flowers; vane-in the forest; gelā-went; lukāite-to hide; ākaṇṭha-up to the neck; vapu-body; jale-into the water; paiśe-enter; mukha-mātra-only the lotus flowers and the faces; jale-in the water; bhāse-float; padme-mukhe-between the lotus flowers and the faces; nā pāri-not able; cinite-to discern.

TRANSLATION

"Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

TEXT 93

ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,
gopī-gaṇa anveṣite gelā
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,
sakhī-madhye āsiyā mililā

SYNONYMS

ethā-here; kṛṣṇa-Lord Kṛṣṇa; rādhā-sane-with Śrīmatī Rādhārāṇī; kailā-performed; ye-what; āchila-was; mane-in the mind; gopī-gaṇa-all the gopīs; anveṣite-to search out; gelā-went; tabe-at that time; rādhā-Śrīmatī Rādhārāṇī; sūkṣma-mati-very finely intelligent; jāniyā-knowing; sakhīra-of the gopīs; sthiti-situation; sakhī-madhye-among the friends; āsiyā-coming; mililā-mixed.

TRANSLATION

"In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

TEXT 94

yata hemābja jale bhāse, tata nīlābja tāra pāśe,
āsi' āsi' karaye milana
nīlābje hemābje ṭheke, yuddha haya pratyeke,
kautuke dekhe tīre sakhī-gaṇa

SYNONYMS

yata-as many as there were; hema-abja-white lotus flowers; jale-on the water; bhāse-float; tata-that many; nīla-abja-bluish lotus flowers; tāra pāśe-by their side; āsi' āsi'-coming closer; karaye milana-they meet; nīla-abje-the bluish lotus flowers; hema-abje-with the white lotus flowers; ṭheke-collide; yuddha-a fight; haya-there is; prati-eke-with one another; kautuke-in great fun; dekhe-see; tīre-on the bank; sakhī-gaṇa-the gopīs.

TRANSLATION

"Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

TEXT 95

cakravāka-maṇḍala, pṛthak pṛthak yugala,
jala haite karila udgama
uṭhila padma-maṇḍala, pṛthak pṛthak yugala,
cakravāke kaila ācchādana

SYNONYMS

cakravāka-maṇḍala-the globes of cakravāka birds; pṛthak pṛthak-separate; yugala-couples; jala haite-from the water; karila-made; udgama-appearance; uṭhila-arose; padma-maṇḍala-the circle of lotus flowers; pṛthak pṛthak-separate; yugala-couples; cakravāke-the cakravāka birds; kaila-did; ācchādana-covering.

TRANSLATION

"When the raised breasts of the gopīs, which resembled the globelike bodies of cakravāka birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa's hands rose to cover them.

TEXT 96

uṭhila bahu raktotpala, pṛthak pṛthak yugala,
padma-gaṇera kaila nivāraṇa
'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',
'cakravāka' lāgi' duṅhāra raṇa

SYNONYMS

uṭhila-arose; bahu-many; rakta-utpala-red lotus flowers; pṛthak pṛthak-separate; yugala-couples; padma-gaṇera-of the bluish lotus flowers; kaila-did; nivāraṇa-obstruction; padma-the blue lotus flowers; cāhe-want; luṭi'-stealing; nite-to take; utpala-the red lotus flowers; cāhe rākhite'-wanted to protect; cakravāka lāgi'-for the cakravāka birds; duṅhāra-between the two, (the red and blue lotus flowers); raṇa-fight.

TRANSLATION

"The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravāka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

TEXT 97

padmotpala–acetana, cakravāka–sacetana,
cakravāke padma āsvādaya
ihāṅ duṅhāra ulṭā sthiti, dharma haila viparīti,
kṛṣṇera rājye aiche nyāya haya

SYNONYMS

padma-utpala-the blue and red lotus flowers; acetana-unconscious; cakravāka-the cakravāka birds; sa-cetana-conscious; cakravāke-the cakravāka birds; padma-the blue lotus flowers; āsvādaya-taste; ihāṅ-here; duṅhāra-of both of them; ulṭā sthiti-the reverse situation; dharma-characteristic nature; haila-became; viparīti-reversed; kṛṣṇera-of Lord Kṛṣṇa; rājye-in the kingdom; aiche-such; nyāya-principle; haya-there is.

TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravākas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravākas. This is a reversal of their natural behavior, but in Lord Kṛṣṇa's kingdom such reversals are a principle of His pastimes.

PURPORT

Generally the cakravāka bird tastes the lotus flower, but in Kṛṣṇa's pastimes the lotus, which is usually lifeless, tastes the cakravāka bird.

TEXT 98

mitrera mitra saha-vāsī, cakravāke luṭe āsi',
kṛṣṇera rājye aiche vyavahāra
aparicita śatrura mitra, rākhe utpala,–e baḍa citra,
ei baḍa 'virodha-alaṅkāra'

SYNONYMS

mitrera-of the sun-god; mitra-the friend; saha-vāsī-living together with the cakravāka birds; cakravāke-the cakravāka birds; luṭe-plunder; āsi'-coming; kṛṣṇera rājye-in the kingdom of Kṛṣṇa; aiche-such; vyavahāra-behavior; aparicita-unacquainted; śatrura mitra-the friend of the enemy; rākhe-protects; utpala-the red lotus flower; e-this; baḍa citra-very wonderful; ei-this; baḍa-great; virodha-alaṅkāra-metaphor of contradiction.

TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravākas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravākas. Yet in Kṛṣṇa's pastimes the red lotuses, which are the hands of the gopīs, protect their cakravāka breasts. This is a metaphor of contradiction."

PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The cakravāka birds also appear when the sun rises, and therefore the cakravākas and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa's pastimes it nevertheless plunders their mutual friend the cakravāka. Normally, cakravākas move about whereas lotuses stand still, but herein Kṛṣṇa's hands, which are compared to blue lotuses, attack the breasts of the gopīs, which are compared to cakravākas. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the cakravāka. The gopīs' breasts, however, are compared to cakravākas and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

TEXT 99

atiśayokti, virodhābhāsa, dui alaṅkāra prakāśa,
kari' kṛṣṇa prakaṭa dekhāila
yāhā kari' āsvādana, ānandita mora mana,
netra-karṇa-yugma juḍāila

SYNONYMS

atiśaya-ukti-exaggerated language; virodha-ābhāsa-incongruent analogy; dui alaṅkāra-two metaphors; prakāśa-manifestations; kari'-making; kṛṣṇa-Lord Kṛṣṇa; prakaṭa-exhibited; dekhāila-showed; yāhā-which; kari' āsvādana-tasting; ānandita-pleased; mora mana-My mind; netra-karṇa-of eyes and ears; yugma-the couples; juḍāila-became satisfied.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

TEXT 100

aiche vicitra krīḍā kari', tīre āilā śrī-hari,
saṅge lañā saba kāntā-gaṇa
gandha-taila-mardana, āmalakī-udvartana,
sevā kare tīre sakhī-gaṇa

SYNONYMS

aiche-such; vicitra-wonderful; krīḍā-pastimes; kari'-performing; tīre-on the bank; āilā-arrived; śrī-hari-Lord Śrī Kṛṣṇa; saṅge-with Him; lañā-taking; saba kāntā-gaṇa-all the beloved gopīs; gandha-scented; taila-oil; mardana-massaging; āmalakī-of the āmalakī fruit; udvartana-anointing with paste; sevā kare-render service; tīre-on the bank of the Yamunā; sakhī-gaṇa-all the gopīs.

TRANSLATION

"After performing such wonderful pastimes, Lord Śrī Kṛṣṇa got up on the shore of the Yamunā River, taking with Him all His beloved gopīs. Then the gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs with scented oil and smearing paste of āmalakī fruit on their bodies.

TEXT 101

punarapi kaila snāna, śuṣka-vastra paridhāna,
ratna-mandire kailā āgamana
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,
vanya-veśa karila racana

SYNONYMS

punarapi-again; kaila-took; snāna-bath; śuṣka-vastra-dry cloth; paridhāna-putting on; ratna-mandire-in a small house of jewels; kailā-did; āgamana-arrival; vṛndā-kṛta-arranged by the gopī Vṛndā; sambhāra-all kinds of articles; gandha-puṣpa-alaṅkāra-scented flowers and ornaments; vanya-veśa-forest dress; karila-did; racana-arrangement.

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopī Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

TEXT 102

vṛndāvane taru-latā, adbhuta tāhāra kathā,
bāra-māsa dhare phula-phala
vṛndāvane devī-gaṇa, kuñja-dāsī yata jana,
phala pāḍi' āniyā sakala

SYNONYMS

vṛndāvane-at Vṛndāvana; taru-latā-trees and creepers; adbhuta-wonderful; tāhāra kathā-their story; bāra-māsa-twelve months; dhare-produce; phula-phala-fruits and flowers; vṛndāvane-at Vṛndāvana; devī-gaṇa-all the gopīs; kuñja-dāsī-maidservants in the bowers; yata jana-as many persons as there are; phala pāḍi'-picking fruits; āniyā-bringing; sakala-all varieties.

TRANSLATION

"In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa.

TEXT 103

uttama saṁskāra kari', baḍa baḍa thālī bhari',
ratna-mandire piṇḍāra upare
bhakṣaṇera krama kari', dhariyāche sāri sāri,
āge āsana vasibāra tare

SYNONYMS

uttama-topmost; saṁskāra-cleaning; kari'-doing; baḍa baḍa-big; thālī-plates; bhari'-filling up; ratna-mandire-in the house of jewels; piṇḍāra upare-on the platform; bhakṣaṇera krama kari'-making arrangements for eating; dhariyāche-have kept; sāri sāri-one after another; āge-in front; āsana-sitting place; vasibāra tare-to sit down.

TRANSLATION

"The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

TEXT 104

eka nārikela nānā-jāti, eka āmra nānā bhāti,
kalā, koli–vividha-prakāra
panasa, kharjura, kamalā, nāraṅga, jāma, santarā,
drākṣā, bādāma, meoyā yata āra

SYNONYMS

eka-one item; nārikela-coconut; nānā-jāti-of many varieties; eka-one; āmra-mango; nānā bhāti-of many different qualities; kalā-banana; koli-berries; vividha-prakāra-of different varieties; panasa-jackfruit; kharjura-dates; kamalā-tangerines; nāraṅga-oranges; jāma-blackberries; santarā-another type of tangerine; drākṣā-grapes; bādāma-almonds; meoyā-dried fruits; yata-as many as there are; āra-and.

TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.

TEXT 105

kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,
bilva, pīlu, dāḍimbādi yata
kona deśe kāra khyāti, vṛndāvane saba-prāpti,
sahasra-jāti, lekhā yāya kata?

SYNONYMS

kharamujā-cantaloupe; kṣīrikā-kṣīrikā fruit; tāla-palm or palmyra fruit; keśura-keśura fruit; pānī-phala-a fruit produced in the water of rivers; mṛṇāla-a fruit from lotus flowers; bilva-bel fruit; pīlu-a special fruit in Vṛndāvana; dāḍimba-ādi-the pomegranate and other similar fruits; yata-as many as there are; kona deśe-in some country; kāra-of which; khyāti-of fame; vṛndāvane-in Vṛndāvana; saba-prāpti-obtainment of all; sahasra-jāti-thousands of varieties; lekhā yāya-one is able to write; kata-how much.

TRANSLATION

"There were cantaloupes, kṣirikās, palmfruits, keśuras, waterfruits, lotus fruits, bel, pīlu, pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always available in so many thousands of varieties that no one can fully describe them.

TEXT 106

gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,
sarapūrī, amṛti, padmacini
khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,
rādhā yāhā kṛṣṇa lāgi' āni

SYNONYMS

gaṅgā-jala-the sweetmeat gaṅgājala; amṛta-keli-a sweetmeat made of milk; pīyūṣa-granthi-pīyūṣagranthi; karpūra-keli-karpūrakeli; sara-pūrī-a sweet made from milk; amṛti-a sweet prepared from rice flour; padma-cini-a sweet preparation made from lotus flowers; khaṇḍa-kṣīri-sāra-vṛkṣa-sugar sweets made in the shape of trees; ghare-at home; kari'-making; nānā bhakṣya-varieties of eatables; rādhā-Śrīmatī Rādhārāṇī; yāhā-which; kṛṣṇa lāgi'-for Kṛṣṇa; āni-brought.

TRANSLATION

"At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

TEXT 107

bhakṣyera paripāṭī dekhi', kṛṣṇa hailā mahā-sukhī,
vasi' kaila vanya bhojana
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,

duṅhe kailā mandire śayana

SYNONYMS

bhakṣyera-of eatables; paripāṭī-the arrangements; dekhi'-seeing; kṛṣṇa-Lord Kṛṣṇa; hailā-became; mahā-sukhī-very happy; vasi'-sitting down; kaila-performed; vanya bhojana-a picnic in the forest; saṅge-in association; lañā-taking; sakhī-gaṇa-all the gopīs; rādhā-Śrīmatī Rādhārāṇī; kailā bhojana-took the remnants; duṅhe-both of them; kailā-did; mandire-in the jeweled house; śayana-lying down.

TRANSLATION

"When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

TEXT 108

keha kare vījana, keha pāda-samvāhana,
keha karāya tāmbūla bhakṣaṇa
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,
dekhi' āmāra sukhī haila mana

SYNONYMS

keha-someone; kare-does; vījana-fanning; keha-someone; pāda-samvāhana-massaging of the feet; keha-someone; karāya-made them do; tāmbūla bhakṣaṇa-eating a preparation of betel leaves; rādhā-kṛṣṇa-Rādhā and Kṛṣṇa; nidrā gelā-went to sleep; sakhī-gaṇa-all the gopīs; śayana kailā-lay down; dekhi'-seeing; āmāra-My; sukhī-happy; haila-became; mana-mind.

TRANSLATION

"Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the other gopīs also lay down. When I saw this, My mind was very happy.

TEXT 109

hena-kāle more dhari, mahā-kolāhala kari;,
tumi-saba ihāṅ lañā āilā
kāṅhā yamunā, vṛndāvana, kāṅhā kṛṣṇa, gopī-gaṇa,
sei sukha bhaṅga karāilā!"

SYNONYMS

hena-kāle-at that time; more dhari'-picking Me up; mahā-kolāhala kari'-and making a great tumult; tumi-saba-all of you; ihāṅ-here; lañā āilā-brought; kāṅhā-where; yamunā-the Yamunā River; vṛndāvana-Vṛndāvana; kāṅhā-where; kṛṣṇa-Kṛṣṇa; gopī-gaṇa-the gopīs; sei sukha-that happiness; bhaṅga karāilā-you have broken.

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!"

TEXT 110

eteka kahite prabhura kevala 'bāhya' haila
svarūpa-gosāñire dekhi' tāṅhāre puchila

SYNONYMS

eteka-this; kahite-while speaking; prabhura-of Śrī Caitanya Mahāprabhu; kevala-only; bāhya-external consciousness; haila-there was; svarūpa-gosāñire-Svarūpa Gosāñi; dekhi'-seeing; tāṅhāre puchila-He asked him.

TRANSLATION

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

TEXT 111

'ihāṅ kene tomarā āmāre lañā āilā?'
svarūpa-gosāñi tabe kahite lāgilā

SYNONYMS

ihāṅ-here; kene-why; tomarā-you; āmāre-Me; lañā āilā-have brought; svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; tabe-at that time; kahite lāgilā-began to speak.

TRANSLATION

"Why have you brought Me here?" He asked. Then Svarūpa Dāmodara answered Him.

TEXT 112

"yamunāra bhrame tumi samudre paḍilā
samudreṛa taraṅge āsi, eta dūra āilā!

SYNONYMS

yamunāra bhrame-in mistaking for the Yamunā; tumi-You; samudre-in the sea; paḍilā-fell; samudrera taraṅge-by the waves of the sea; āsi-coming; eta-this; dūra-far; āilā-You have come.

TRANSLATION

"You mistook the sea for the Yamunā River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

TEXT 113

ei jāliyā jāle kari' tomā uṭhāila
tomāra paraśe ei preme matta ha-ila

SYNONYMS

ei jāliyā-this fisherman; jāle-in the net; kari'-catching; tomā-You; uṭhāila-rescued from the water; tomāra paraśe-by Your touch; ei-this man; preme-in ecstatic love; matta ha-ila-became maddened.

TRANSLATION

"This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

TEXT 114

saba rātri sabe beḍāi tomāre anveṣiyā
jāliyāra mukhe śuni' pāinu āsiyā

SYNONYMS

saba rātri-the whole night; sabe-all of us; beḍāi-walked; tomāre-You; anveṣiyā-searching for; jāliyāra mukhe-from the mouth of this fisherman; śuni'-hearing; pāinu-we found; āsiyā-coming.

TRANSLATION

"Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

TEXT 115

tumi mūrcchā-chale vṛndāvane dekha krīḍā
tomāra mūrcchā dekhi' sabe mane pāi pīḍā

SYNONYMS

tumi-You; mūrcchā-chale-pretending to be unconscious; vṛndāvane-at Vṛndāvana; dekha-see; krīḍā-the pastimes; tomāra mūrcchā dekhi'-seeing Your unconsciousness; sabe-all of us; mane-in the mind; pāi-get; pīḍā-agony.

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

TEXT 116

kṛṣṇa-nāma la-ite tomāra 'ardha-bāhya' ha-ila
tāte ye pralāpa kailā, tāhā ye śunila"

SYNONYMS

kṛṣṇa-nāma la-ite-chanting the holy name of Kṛṣṇa; tomāra-Your; ardha-bāhya-half-consciousness; ha-ila-there was; tāte-thereafter; ye-whatever; pralāpa-crazy talks; kailā-You did; tāhā-that; ye-which; śunila-have heard.

TRANSLATION

"When we chanted the holy name of Kṛṣṇa, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

TEXT 117

prabhu kahe,–"svapne dekhi' gelāṅa vṛndāvane
dekhi,–kṛṣṇa rāsa karena gopīgaṇa-sane

SYNONYMS

prabhu kahe-Śrī Caitanya Mahāprabhu said; svapne dekhi'-dreaming; gelāṅa vṛndāvane-I went to Vṛndāvana; dekhi-I see; kṛṣṇa-Lord Kṛṣṇa; rāsa karena-performs the rāsa dance; gopī-gaṇa-sane-with the gopīs.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

TEXT 118

jala-krīḍā kari' kailā vanya-bhojane
dekhi' āmi pralāpa kailuṅ–hena laya mane"

SYNONYMS

jala-krīḍā-sports in the water; kari'-performing; kailā-had; vanya-bhojane-a picnic; dekhi'-seeing; āmi-I; pralāpa kailuṅ-talked crazily; hena-such; laya-takes; mane-in My mind.

TRANSLATION

"After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

TEXT 119

tabe svarūpa-gosāñi taṅre snāna karāñā
prabhure lañā ghara āilā ānandita hañā

SYNONYMS

tabe-thereafter; svarūpa-gosāñi-Svarūpa Dāmodara Gosāñi; tāṅre-Him; snāna karāñā-causing to bathe; prabhure-Śrī Caitanya Mahāprabhu; lañā-taking; ghara āilā-came back to His house; ānandita hañā-being very happy.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

TEXT 120

ei ta' kahiluṅ prabhura samudra-patana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

ei ta'-thus; kahiluṅ-I have described; prabhura-of Śrī Caitanya Mahāprabhu; samudra-patana-the falling into the sea; ihā-this story; yei śune-anyone who hears; pāya-obtains; caitanya-caraṇa-shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 121

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the water of the sea.

18.6.19 Chapter 19

The Inconceivable Behavior of Lord Śrī Caitanya Mahāprabhu

The following summary of Chapter Nineteen is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya.

Every year, Śrī Caitanya Mahāprabhu asked Jagadānanda Paṇḍita to visit His mother in Navadvīpa with gifts of cloth and prasāda. After one such visit, Jagadānanda Paṇḍita returned to Purī with a sonnet that Advaita Ācārya had written. When Śrī Caitanya Mahāprabhu read it, His ecstasy was so great that all the devotees feared that the Lord would very soon pass away. The Lord's condition was so serious that at night He would bruise and bloody His face by rubbing it against the walls. To stop this, Svarūpa Dāmodara asked Śaṅkara paṇḍita to stay at night in the same room with the Lord.

This chapter further describes how Lord Śrī Caitanya Mahāprabhu entered the Jagannātha-vallabha garden during the full-moon night of Vaiśākha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Śrī Kṛṣṇa beneath an aśoka tree, He exhibited various symptoms of spiritual madness.

TEXT 1

vande taṁ kṛṣṇa-caitanyaṁ
mātṛ-bhakta-śiromaṇim
pralapya mukha-saṅgharṣī
madhūdyāne lalāsa yaḥ

SYNONYMS

vande-I offer my respectful obeisances; tam-unto Him; kṛṣṇa-caitanyam-Lord Śrī Caitanya Mahāprabhu; mātṛ-bhakta-of great devotees of mothers; śiromaṇim-the crown jewel; pralapya-talking like a madman; mukha-saṅgharṣī-who used to rub His face; madhu-udyāne-in the garden known as Jagannātha-vallabha; lalāsa-enjoyed; yaḥ-who.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; śrī-caitanya-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Ācārya; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

ei-mate mahāprabhu kṛṣṇa-premāveśe
unmāda-pralāpa kare rātri-divase

SYNONYMS

ei-mate-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; kṛṣṇa-prema-āveśe-in ecstatic emotional love of Kṛṣṇa; unmāda-madness; pralāpa-and crazy talk; kare-performs; rātri-divase-throughout the entire day and night.

TRANSLATION

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanely all day and night.

TEXT 4

prabhura atyanta priya paṇḍita-jagadānanda
yāhāra caritre prabhu pāyena ānanda

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; atyanta-very; priya-affectionate; paṇḍita-jagadānanda-Jagadānanda Paṇḍita; yāhāra caritre-in whose activities; prabhu-Śrī Caitanya Mahāprabhu; pāyena-gets; ānanda-great pleasure.

TRANSLATION

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

TEXT 5

prati-vatsara prabhu tāṅre pāṭhāna nadīyāte
viccheda-duḥkhitā jāni' jananī āśvāsite

SYNONYMS

prati-vatsara-every year; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-him; pāṭhāna-sends; nadīyāte-to Navadvīpa; viccheda-duḥkhitā jāni'-knowing her affliction due to separation; jananī-His mother; āśvāsite-to console.

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

TEXT 6

"nadīyā calaha, mātāre kahiha namaskāra
āmāra nāme pāda-padma dhariha tāṅhāra

SYNONYMS

nadīyā calaha-start for Nadia; mātāre-unto My mother; kahiha-tell; namaskāra-My obeisances; āmāra nāme-in My name; pāda-padma-the lotus feet; dhariha-catch; tāṅhāra-her.

TRANSLATION

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita,"Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

TEXT 7

kahiha tāṅhāre–'tumi karaha smaraṇa
nitya āsi' āmi tomāra vandiye caraṇa

SYNONYMS

kahiha tāṅhāre-inform her; tumi karaha smaraṇa-please remember; nitya āsi'-coming daily; āmi-I; tomāra-your; vandiye caraṇa-offer respect to the lotus feet.

TRANSLATION

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

TEXT 8

ye-dine tomāra icchā karāite bhojana
se-dine āsi' avaśya kariye bhakṣaṇa

SYNONYMS

ye-dine-any day; tomāra-your; icchā-desire; karāite bhojana-to feed Me; se-dine-on that day; āsi'-coming; avaśya-certainly; kariye bhakṣaṇa-I eat.

TRANSLATION

"Any day you desire to feed Me, I certainly come and accept what you offer.

TEXT 9

tomāra sevā chāḍi' āmi kariluṅ sannyāsa
'bāula' hañā āmi kailuṅ dharma-nāśa

SYNONYMS

tomāra sevā chāḍi'-giving up your service; āmi-I; kariluṅ-accepted; sannyāsa-the renounced order of life; bāula hañā-becoming mad; āmi-I; kailuṅ-did; dharma-nāśa-destruction of religion.

TRANSLATION

" 'I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

TEXT 10

ei aparādha tumi nā la-iha āmāra
tomāra adhīna āmi–putra se tomāra

SYNONYMS

ei aparādha-this offense; tumi-you; nā-do not; la-iha-take; āmāra-of Me; tomāra-your; adhīna-dependent; āmi-I; putra-son; se-that; tomāra-of you.

TRANSLATION

"Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

TEXT 11

nīlācale āchi āmi tomāra ājñāte
yāvat jība, tāvat āmi nāriba chāḍite'

SYNONYMS

nīlācale-Jagannātha Purī, Nīlācala; āchi āmi-I am; tomāra ājñāte-on the basis of your order; yāvat jība-as long as I live; tāvat-so long; āmi-I; nāriba-shall not be able; chāḍite-to leave.

TRANSLATION

"I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.' "

TEXT 12

gopa-līlāya pāilā yei prasāda-vasane
mātāre pāṭhāna tāhā purīra vacane

SYNONYMS

gopa-līlāya-in His pastimes as a cowherd boy; pāilā-got; yei-whatever; prasāda-remnant; vasane-clothing; mātāre-unto His mother; pāṭhāna-sent; tāhā-that; purīra vacane-on the order of Paramānanda Purī.

TRANSLATION

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

TEXT 13

jagannāthera uttama prasāda āniyā yatane
mātāre pṛthak pāṭhāna, āra bhakta-gaṇe

SYNONYMS

jagannāthera-of Lord Jagannātha; uttama-first class; prasāda-remnants of food; āniyā yatane-bringing very carefully; mātāre-unto His mother; pṛthak-separately; pāṭhāna-sends; āra bhakta-gaṇe-and to the other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu very carefully brought first-class prasāda from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

TEXT 14

mātṛ-bhakta-gaṇera prabhu hana śiromaṇi
sannyāsa kariyā sadā sevena jananī

SYNONYMS

mātṛ-bhakta-gaṇera-of the devotees of mothers; prabhu-Śrī Caitanya Mahāprabhu; hana-is; śiromaṇi-the topmost jewel; sannyāsa kariyā-even after taking the sannyāsa order; sadā-always; sevena-renders service; jananī-to His mother.

TRANSLATION

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

TEXT 15

jagadānanda nadīyā giyā mātāre mililā
prabhura yata nivedana, sakala kahilā

SYNONYMS

jagadānanda-Jagadānanda; nadīyā-to Navadvīpa; giyā-going; mātāre-mother Śacī; mililā-met; prabhura-of Śrī Caitanya Mahāprabhu; yata nivedana-all kinds of salutations; sakala-everything; kahilā-he told.

TRANSLATION

Jagadānanda Paṇḍita thus returned to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

TEXT 16

ācāryādi bhakta-gaṇe mililā prasāda diyā
mātā-ṭhāñi ājñā la-ilā māseka rahiyā

SYNONYMS

ācārya-ādi-beginning with Advaita Ācārya; bhakta-gaṇe-all the devotees; mililā-he met; prasāda diyā-delivering the prasāda of Lord Jagannātha; mātā-ṭhāñi-from mother Śacī; ājñā la-ilā-took permission to leave; māseka rahiyā-remaining for one month.

TRANSLATION

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasāda of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

TEXT 17

ācāryera ṭhāñi giyā ājñā māgilā
ācārya-gosāñi prabhure sandeśa kahilā

SYNONYMS

ācāryera ṭhāñi-to Advaita Ācārya; giyā-going; ājñā māgilā-begged for permission to leave; ācārya-gosāñi-Advaita Ācārya; prabhure-unto Śrī Caitanya Mahāprabhu; sandeśa kahilā-sent a message.

TRANSLATION

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

TEXT 18

tarajā-prahelī ācārya kahena ṭhāre-ṭhore
prabhu mātra bujhena, keha bujhite nā pāre

SYNONYMS

tarajā-prahelī-a sonnet in equivocal language; ācārya-Advaita Ācārya; kahena-spoke; ṭhāre-ṭhore-making some indications; prabhu-Śrī Caitanya Mahāprabhu; mātra-only; bujhena-could understand; keha bujhite nā pāre-others could not understand.

TRANSLATION

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

TEXT 19

"prabhure kahiha āmāra koṭi namaskāra
ei nivedana tāṅra caraṇe āmāra

SYNONYMS

prabhure kahiha-just inform Lord Caitanya; āmāra-My; koṭi namaskāra-hundreds and thousands of obeisances; ei nivedana-this is the submission; tāṅra-His; caraṇe-unto the lotus feet; āmāra-My.

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

TEXT 20

bāulake kahiha,–loka ha-ila bāula
bāulake kahiha,–hāṭe nā vikāya cāula

SYNONYMS

bāulake kahiha-please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love; loka-the people in general; ha-ila-have become; bāula-also mad in ecstatic love; bāulake kahiha-again inform Lord Śrī Caitanya Mahāprabhu, the bāula; hāṭe-in the market; nā-not; vikāya-sells; cāula-rice.

TRANSLATION

"Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace, rice is no longer in demand.

TEXT 21

bāulake kahiha,–kāye nāhika āula
bāulake kahiha,–ihā kahiyāche bāula"

SYNONYMS

bāulake kahiha-again inform the bāula, Śrī Caitanya Mahāprabhu; kāye-in business; nāhika-there is not; āula-persons who have become mad in ecstatic love; bāulake kahiha-again inform the bāula, Śrī Caitanya Mahāprabhu; ihā-this; kahiyāche-has spoken; bāula-another madman, Śrī Advaita Prabhu Himself.

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

TEXT 22

eta śuni' jagadānanda hāsite lāgilā
nīlācale āsi' tabe prabhure kahilā

SYNONYMS

eta śuni'-hearing this; jagadānanda-Jagadānanda Paṇḍita; hāsite lāgilā-began to laugh; nīlācale-to Jagannātha Purī; āsi'-returning; tabe-then; prabhure kahilā-he told all this to Śrī Caitanya Mahāprabhu.

TRANSLATION

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

TEXT 23

tarajā śuni' mahāprabhu īṣat hāsilā
'tāṅra yei ājñā'–bali' mauna dharilā

SYNONYMS

tarajā śuni'-hearing the sonnet; mahāprabhu-Śrī Caitanya Mahāprabhu; īṣat hāsilā-quietly smiled; tāṅra yei ājñā-that is His order; bali'-saying; mauna dharilā-became silent.

TRANSLATION

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

TEXT 24

jāniyāo svarūpa gosāñi prabhure puchila
'ei tarajāra artha bujhite nārila'

SYNONYMS

jāniyāo-although knowing; svarūpa gosāñi-Svarūpa Dāmodara Gosvāmī; prabhure puchila-inquired from Śrī Caitanya Mahāprabhu; ei tarajāra artha-the meaning of this sonnet; bujhite-to understand; nārila-I was not able.

TRANSLATION

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

TEXT 25

prabhu kahena,–'ācārya haya pūjaka prabala
āgama-śāstrera vidhi-vidhāne kuśala

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu said; ācārya haya pūjaka prabala-Advaita Ācārya is a great worshiper; āgama-śāstrera-of the Vedic literature; vidhi-vidhāne kuśala-very expert in the regulative principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

TEXT 26

upāsanā lāgi' devera karena āvāhana
pūjā lāgi' kata kāla karena nirodhana

SYNONYMS

upāsanā lāgi'-for worshiping the Deity; devera-of the Lord; karena āvāhana-invites to come; pūjā lāgi'-to perform the worship; kata kāla-for some time; karena nirodhana-He keeps the Deity.

TRANSLATION

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

TEXT 27

pūjā-nirvāhaṇa haile pāche karena visarjana
tarajāra nā jāni artha, kibā tāṅra mana

SYNONYMS

pūjā-nirvāhaṇa-finishing of the worship; haile-when there is; pāche-at last; karena visarjana-sends back the Deity; tarajāra-of the sonnet; nā jāni-I do not know; artha-the meaning; kibā tāṅra mana-what is in His mind.

TRANSLATION

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

TEXT 28

mahā-yogeśvara ācārya–tarajāte samartha
āmiha bujhite nāri tarajāra artha'

SYNONYMS

mahā-yogeśvara-the greatest mystic; ācārya-Advaita Ācārya; tarajāte samartha-very expert in writing sonnets; āmiha-and yet I; bujhite-to understand; nāri-am not able; tarajāra-of the sonnet; artha-the meaning.

TRANSLATION

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

TEXT 29

śuniyā vismita ha-ilā saba bhakta-gaṇa
svarūpa-gosāñi kichu ha-ilā vimana

SYNONYMS

śuniyā-hearing; vismita-astonished; ha-ilā-became; saba-all; bhakta-gaṇa-the devotees; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; kichu-somewhat; ha-ilā-became; vimana-morose.

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

TEXT 30

sei dina haite prabhura āra daśā ha-ila
kṛṣṇera viccheda-daśā dviguṇa bāḍila

SYNONYMS

sei dine haite-from that day on; prabhura-of Śrī Caitanya Mahāprabhu; āra-another; daśā-condition; ha-ila-there was; kṛṣṇera-from Lord Kṛṣṇa; viccheda-daśā-the condition of separation; dvi-guṇa-twice; bāḍila-increased.

TRANSLATION

From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity.

TEXT 31

unmāda-pralāpa-ceṣṭā kare rātri-dine
rādhā-bhāvāveśe viraha bāḍe anukṣaṇe

SYNONYMS

unmāda-madness; pralāpa-craziness; ceṣṭā-activities; kare rātri-dine-He performed day and night; rādhā-bhāva-āveśe-in the ecstatic emotion of Śrīmatī Rādhārāṇī; viraha-separation; bāḍe-increases; anukṣaṇe-every moment.

TRANSLATION

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

TEXT 32

ācambite sphure kṛṣṇera mathurā-gamana
udghūrṇā-daśā haila unmāda-lakṣaṇa

SYNONYMS

ācambite-suddenly; sphure-there awoke; kṛṣṇera-of Lord Kṛṣṇa; mathurā-gamana-the departure for Mathurā; udghūrṇā-daśā-the ecstatic condition known as udghūrṇā; haila-there was; unmāda-lakṣaṇa-the symptom of madness.

TRANSLATION

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

TEXT 33

rāmānandera galā dhari' karena pralāpana
svarūpe puchena māni' nija-sakhī-gaṇa

SYNONYMS

rāmānandera-of Rāmānanda Rāya; galā dhari'-holding the neck; karena pralāpana-begins talking like a crazy man; svarūpe puchena-inquired from Svarūpa Dāmodara; māni'-accepting; nija-sakhī-gaṇa-as a gopī friend.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

TEXT 34

pūrve yena viśākhāre rādhikā puchilā
sei śloka paḍi' pralāpa karite lāgilā

SYNONYMS

pūrve-formerly; yena-as; viśākhāre-unto Viśākhā; rādhikā-Śrīmatī Rādhārāṇī; puchilā-inquired; sei śloka-that verse; paḍi'-reading; pralāpa-talking like a crazy man; karite lāgilā-began to do.

TRANSLATION

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reading that very verse, began speaking like a madman.

TEXT 35

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

SYNONYMS

kva-where; nanda-kula-candramāḥ-Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; kva-where; śikhi-candraka-alaṅkṛtiḥ-Kṛṣṇa, whose head is decorated with a peacock feather; kva-where; mandra-muralī-ravaḥ-Kṛṣṇa, whose flute produces a deep sound; kva-where; nu-certainly; surendra-nīla-dyutiḥ-Kṛṣṇa, whose bodily luster is like the jewel called indranīla; kva-where; rāsa-rasa-tāṇḍavī-Kṛṣṇa, who is expert in dancing in the rāsa dance; kva-where; sakhi-O My dear friend; jīva-rakṣa-auṣadhiḥ-Kṛṣṇa, who is the medicine that can save one's life; nidhiḥ-treasure; mama-My; suhṛt-tamaḥ-best of friends; kva-where; bata-I am so sorry; hanta-alas; hā-oh; dhik-vidhim-condemnation to Vidhi, the maker of my destiny.

TRANSLATION

"My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the Lalita-mādhava (3.25) of Śrīla Rūpa Gosvāmī.

TEXT 36

"vrajendra-kula–dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,
janmi' kailā jagat ujora
kānty-amṛta yebā piye, nirantara piyā jiye,
vraja-janera nayana-cakora

SYNONYMS

vrajendra-kula-the dynasty of Mahārāja Nanda in Vrajabhūmi; dugdha-sindhu-like the ocean of milk; kṛṣṇa-Lord Kṛṣṇa; tāhe-in that; pūrṇa-full; indu-moon; janmi,-arising; kailā-has made; jagat-the whole world; ujora-illuminated; kānti-amṛta-the nectar of His bodily luster; yebā piye-anyone who drinks; nirantara-always; piyā-drinking; jiye-sustains life; vraja-janera-of the inhabitants of Vṛndāvana; nayana-cakora-eyes that are like cakora birds.

TRANSLATION

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

TEXT 37

sakhi he, kothā kṛṣṇa, karāha daraśana
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,
śīghra dekhāha, nā rahe jīvana

SYNONYMS

sakhi he-O My dear friend; kothā kṛṣṇa-where is Lord Kṛṣṇa; karāha daraśana-please let Me see Him; kṣaṇeke-within a moment; yāhāra-whose; mukha-face; nā dekhile-if not seeing; phāṭe buka-My heart is breaking; śīghra-quickly; dekhāha-show; nā rahe jīvana-My life is expiring.

TRANSLATION

"My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

TEXT 38

ei vrajera ramaṇī, kāmārka-tapta-kumudinī,
nija-karāmṛta diyā dāna
praphullita kare yei, kāhāṅ mora candra sei,
dekhāha, sakhi, rākha mora prāṇa

SYNONYMS

ei-these; vrajera ramaṇī-women of Vṛndāvana; kāma-arka-tapta-kumudinī-exactly like lilies becoming very hot in the sun of lusty desire; nija-own; kara-amṛta-nectar of hands; diyā-giving; dāna-charity; praphullita-jubilant; kare-makes; yei-one who; kāhāṅ-where; mora-My; candra-moon; sei-that; dekhāha-please show; sakhi-O My dear friend; rākha-please save; mora prāṇa-My life.

TRANSLATION

”The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

TEXT 39

kāhāṅ se cūḍāra ṭhāma, śikhi-piñchera uḍāna,
nava-meghe yena indra-dhanu
pītāmbara–taḍid-dyuti, muktā-mālā–baka-pāṅti,
navāmbuda jini’ śyāma-tanu

SYNONYMS

kāhāṅ-where; se-that; cūḍāra ṭhāma-beauty of the helmet; śikhi-piñchera uḍāna-upon which there is a peacock feather; nava-meghe-in a new cloud; yena-just like; indra-dhanu-the rainbow; pīta-ambara-yellow garments; taḍit-dyuti-like the illumination of lightning; muktā-mālā-pearl necklace; baka-pāṅti-like rows of ducks; nava-ambuda-a new rain cloud; jini’-conquering; śyāma-tanu-the blackish body.

TRANSLATION

”My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud.

TEXT 40

eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,
kṛṣṇa-tanu–yena āmra-āṭhā
nārī-mane paiśe hāya, yatne nāhi bāhirāya,
tanu nahe,–seyā-kulera kāṅṭā

SYNONYMS

eka-bāra-once; yāra-whose; nayane-eyes; lāge-capture; sadā-always; tāra-his; hṛdaye-in the heart; jāge-remains prominent; kṛṣṇa-tanu-the body of Kṛṣṇa; yena-like; āmra-āṭhā-the sap of the mango tree; nārī-mane-in the minds of women; paiśe-enters; hāya-alas; yatne-even with great endeavor; nāhi-does not; bāhirāya-come out; tanu nahe-is not an ordinary body; seyā-kulera kāṅṭā-it is like the thorn of the seyā berry tree.

TRANSLATION

”If a person’s eyes even once capture that beautiful body of Kṛṣṇa’s, it remains always prominent within his heart. Kṛṣṇa’s body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa’s extraordinary body is like a thorn of the seyā berry tree.

TEXT 41

jiniyā tamāla-dyuti, indranīla-sama kānti,
se kāntite jagat mātāya
śṛṅgāra-rasa-sāra chāni’, tāte candra-jyotsnā sāni’,
jāni vidhi niramilā tāya

SYNONYMS

jiniyā-being victorious over; tamāla-dyuti-the luster of the tamāla tree; indra-nīla-the gem known as indranīla; sama kānti-the luster like; se kāntite-by that luster; jagat mātāya-the whole world becomes maddened; śṛṅgāra-rasa-of the mellow of conjugal love; sāra-essence; chāni’-filtering; tāte-in that; candra-jyotsnā-the illumination of the full moon; sāni’-mixing; jāni-I know; vidhi-Providence; niramilā-made very clear; tāya-that.

TRANSLATION

”Kṛṣṇa’s bodily luster shines like the indranīla gem and surpasses the luster of the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

TEXT 42

kāhāṅ se muralī-dhvani, navābhra-garjita jini’,
jagat ākarṣe śravaṇe yāhāra
uṭhi’ dhāya vraja-jana, tṛṣita cātaka-gaṇa,
āsi’ piye kānty-amṛta-dhāra

SYNONYMS

kāhāṅ-where; se-that; muralī-dhvani-the vibration of the flute; nava-abhra-garjita jini’-conquering the vibrations of new clouds; jagat-the whole world; ākarṣe-attracts; śravaṇe-the hearing; yāhāra-whose; uṭhi’-standing up; dhāya-run; vraja-jana-the inhabitants of Vrajabhūmi; tṛṣita cātaka-gaṇa-like lusty cātaka birds; āsi’-coming; piye-drink; kānti-amṛta-dhāra-the showers of the nectar of Kṛṣṇa’s bodily luster.

TRANSLATION

”The deep vibration of Kṛṣṇa’s flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa’s bodily luster like thirsty cātaka birds.

TEXT 43

mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,

sakhi, mora teṅho suhṛttama
deha jīye tāṅhā vine, dhik ei jīvane,
vidhi kare eta viḍambana!"

SYNONYMS

mora-of Me; sei-that; kalā-nidhi-reservoir of art and culture; prāṇa-rakṣa-mahā-auṣaudhi-the panacea for saving My life; sakhi-O My dear friend; mora-My; teṅho-He; suhṛt-tama-the best of friends; deha jīye-My body lives; tāṅhā vine-without Him; dhik-condemnation; ei jīvane-to this life; vidhi-Providence; kare-does; eta viḍambana-so much cheating.

TRANSLATION

"Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

TEXT 44

'ye-jana jīte nāhi cāya, tāre kene jīyāya',
vidhi-prati uṭhe krodha-śoka
vidhire kare bhartsana, kṛṣṇe dena olāhana,
paḍi' bhāgavatera eka śloka

SYNONYMS

ye-jana-that person who; jīte-to live; nāhi cāya-does not want; tāre-him; kene-why; jīyāya-he makes life continue; vidhi-prati-towards Providence; uṭhe-awakens; krodha-śoka-anger and lamentation; vidhire-unto Providence; kare-does; bhartsana-chastisement; kṛṣṇe-unto Lord Kṛṣṇa; dena-gives; olāhana-accusation; paḍi'-reading; bhāgavatera-of Śrīmad-Bhāgavatam; eka śloka-one verse.

TRANSLATION

"Why does Providence continue the life of one who does not wish to liver? This thought aroused anger and lamentation. Śrī Caitanya Mahāprabhu then

read a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

TEXT 45

aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ
viceṣṭitaṁ te 'rbhaka-ceṣṭitaṁ yathā

SYNONYMS

aho-alas; vidhātaḥ-O Providence; tava-your; na-not; kvacit-at any time; dayā-mercy; saṁyojya-making connections; maitryā-by friendship; praṇayena-and by affection; dehinaḥ-of the embodied souls; tān-them; ca-and; akṛta-arthān-without achievement; viyunaṅkṣi-you cause to happen; apārthakam-separation; viceṣṭitam-activities; te-your; arbhaka-of a boy; ceṣṭitam-the childish play; yathā-like.

TRANSLATION

" 'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for Mathurā with Akrūra and Balarāma. The gopīs lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

TEXT 46

"nā jānis prema-marma, vyartha karis pariśrama,
tora ceṣṭā–bālaka-samāna
'tora yadi lāg pāiye, tabe tore śikṣā diye,
emana yena nā karis vidhāna

SYNONYMS

nā jānis-you do not know; prema-marma-the purport of loving affairs; vyartha karis-you baffle; pariśrama-all labor; tora ceṣṭā-your activities; bālaka-samāna-like the childish activities of a boy; tora yadi lāg pāiye-if I get the opportunity to meet you; tabe-then; tore-unto you; śikṣā diye-I shall give some lessons; emana-like this; yena-so that; nā karis vidhāna-will not make arrangements.

TRANSLATION

"Providence, you do not know the purport of loving affairs, and therefore you baffle all our endeavors. This is very childish of you. If we could catch you, we would give you such a lesson that you would never again make such arrangements.

TEXT 47

are vidhi, tui baḍa-i niṭhura
anyo 'nya durlabha jana, preme karāñā sammilana,
'akṛtārthān' kene karis dūra?

SYNONYMS

are-oh; vidhi-Providence; tui-you; baḍa-i-very; niṭhura-cruel; anyo 'nya-for one another; durlabha jana-persons rarely obtained; preme-in love; karāñā sammilana-causing to meet together; akṛta-arthān-unsuccessful; kene-why; karis-you do; dūra-far apart.

TRANSLATION

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made them meet but before they are fulfilled, you again spread them far apart.

TEXT 48

are vidhi akaruṇa, dekhāñā kṛṣṇānana,

netra-mana lobhāilā mora
kṣaṇeke karite pāna, kāḍi' nilā anya sthāna,
pāpa kaili 'datta-apahāra'

SYNONYMS

are-oh; vidhi-Providence; akaruṇa-most unkind; dekhāñā-showing; kṛṣṇa-ānana-the beautiful face of Kṛṣṇa; netra-mana-mind and eyes; lobhāilā-have made greedy; mora-My; kṣaṇeke karite pāna-drinking only for a moment; kāḍi' nilā-took it away; anya sthāna-to another place; pāpa kaili-have performed a most sinful act; datta-apahāra-taking back things given in charity.

TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

TEXT 49

'akrūra kare tomāra doṣa, āmāya kene kara roṣa',
ihā yadi kaha 'durācāra'
tui akrūra-mūrti dhari', kṛṣṇa nili curi kari',
anyera nahe aiche vyavahāra

SYNONYMS

akrūra-Akrūra; kare-does; tomāra doṣa-fault to you; āmāya-unto me; kene-why; kara-you do; roṣa-anger; ihā-this; yadi-if; kaha-you say; durācāra-O misbehaved (Providence); tui-you; akrūra-mūrti dhari'-taking the form of Akrūra; kṛṣṇa-Lord Kṛṣṇa; nili-you have taken; curi kari'-stealing; anyera-of others; nahe-there is not; aiche-this type of; vyavahāra-behavior.

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrūra is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.'

TEXT 50

āpanāra karma-doṣa, tore kibā kari roṣa,
toya-moya sambandha vidūra
ye āmāra prāṇa-nātha, ekatra rahi yāṅra sātha,
sei kṛṣṇa ha-ilā niṭhura!

SYNONYMS

āpanāra karma-doṣa-it is the result of My own fate; tore-unto you; kibā-what; kari roṣa-I give accusations; toya-moya-between you and Me; sam-bandha-the relationship; vidūra-very far; ye-the one who is; āmāra-My; prāṇa-nātha-life and soul; ekatra-together; rahi-We remain; yāṅra sātha-with whom; sei kṛṣṇa-that Kṛṣṇa; ha-ilā niṭhura-has become so cruel.

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

TEXT 51

saba tyaji' bhaji yāṅre, sei āpana-hāte māre,
nārī-vadhe kṛṣṇera nāhi bhaya
tāṅra lāgi' āmi mari, ulaṭi' nā cāhe hari,
kṣaṇa-mātre bhāṅgila praṇaya

SYNONYMS

saba tyaji'-leaving everything aside; bhaji yāṅre-the person whom I worship; sei-that person; āpana-hāte-by His own hand; māre-kills; nārī-vadhe-in killing one woman; kṛṣṇera-of Kṛṣṇa; nāhi bhaya-there is no fear; tāṅra lāgi'-for Him; āmi mari-I die; ulaṭi'-turning back; nā cāhe hari-Kṛṣṇa does not look; kṣaṇa-mātre-within a moment; bhāṅgila-has broken; praṇaya-all loving affairs.

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off our loving affairs.

TEXT 52

kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,
pākila mora ei pāpa-phala
ye kṛṣṇa–mora premādhīna, tāre kaila udāsīna,
ei mora abhāgya prabala"

SYNONYMS

kṛṣṇe-unto Kṛṣṇa; kene-why; kari roṣa-I am angry; āpana-of My own; durdaiva-of misfortune; doṣa-fault; pākila-has ripened; mora-My; ei-this; pāpa-phala-sinful reaction; ye-that; kṛṣṇa-Kṛṣṇa; mora-My; prema-adhīna-dependent on love; tāre-Him; kaila-has made; udāsīna-indifferent; ei mora-this is My; abhāgya-misfortune; prabala-very strong.

TRANSLATION

"Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

TEXT 53

ei-mata gaura-rāya, viṣāde kare hāya hāya,
'hā hā kṛṣṇa, tumi gelā kati?'
gopī-bhāva hṛdaye, tāra vākye vilāpaye,
'govinda dāmodara mādhaveti'

SYNONYMS

ei-mata-in this way; gaura-rāya-Lord Śrī Caitanya Mahāprabhu; viṣāde-in lamentation due to separation; kare hāya hāya-always says "alas, alas"; hā hā kṛṣṇa-oh, oh Kṛṣṇa; tumi gelā kati-where have You gone; gopī-bhāva hṛdaye-with the ecstatic love of the gopīs in His heart; tāra vākye-in their words; vilāpaye-He laments; govinda dāmodara mādhava-O Govinda, O Dāmodara, O Mādhava; iti-thus.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

TEXT 54

tabe svarūpa-rāma-rāya, kari' nānā upāya,
mahāprabhura kare āśvāsana
gāyena saṅgama-gīta, prabhura phirāilā cita,
prabhura kichu sthira haila mana

SYNONYMS

tabe-thereafter; svarūpa-rāma-rāya-Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari' nānā upāya-devising many means; mahāprabhura-Śrī Caitanya Mahāprabhu; kare āśvāsana-pacify; gāyena-they sang; saṅgama-gīta-meeting songs; prabhura-of Śrī Caitanya Mahāprabhu; phirāilā cita-transformed the heart; prabhura-of Śrī Caitanya Mahāprabhu; kichu-somewhat; sthira-peaceful; haila-became; mana-the mind.

TRANSLATION

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

TEXT 55

ei-mata vilapite ardha-rātri gela
gambhīrāte svarūpa-gosāñi prabhure śoyāila

SYNONYMS

ei-mata-in this way; vilapite-speaking in lamentation; ardha-rātri gela-half the night passed; gambhīrāte-in the room known as the Gambhīrā; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; prabhure śoyāila-made the Lord lie down.

TRANSLATION

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

TEXT 56

prabhure śoyāñā rāmānanda gelā ghare
svarūpa, govinda śuilā gambhīrāra dvāre

SYNONYMS

prabhure-Lord Śrī Caitanya Mahāprabhu; śoyāñā-making lie down; rāmānanda-Rāmānanda Rāya; gelā ghare-returned to his home; svarūpa-Svarūpa Dāmodara Gosvāmī; govinda-Govinda; śuilā-lay down; gambhīrāra dvāre-at the door of the Gambhīrā.

TRANSLATION

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

TEXT 57

premāveśe mahāprabhura gara-gara mana
nāma-saṅkīrtana kari' karena jāgaraṇa

SYNONYMS

prema-āveśe-in greatly ecstatic emotion; mahāprabhura-of Śrī Caitanya Mahāprabhu; gara-gara mana-the mind was fully overwhelmed; nāma-saṅkīrtana kari'-chanting the Hare Kṛṣṇa mantra; karena-does; jāgaraṇa-wakefulness.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

TEXT 58

virahe vyākula prabhu udvege uṭhilā
gambhīrāra bhittye mukha ghaṣite lāgilā

SYNONYMS

virahe-in the lamentation of separation; vyākula-very agitated; prabhu-Śrī Caitanya Mahāprabhu; udvege-in great anxiety; uṭhilā-stood up; gambhīrāra-of the Gambhīrā; bhittye-on the walls; mukha-face; ghaṣite-to rub; lāgilā-began.

TRANSLATION

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

TEXT 59

mukhe, gaṇḍe, nāke kṣata ha-ila apāra
bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra

SYNONYMS

mukhe-on the mouth; gaṇḍe-on the cheeks; nāke-on the nose; kṣata-injuries; ha-ila-there were; apāra-many; bhāva-āveśe-in ecstatic emotion; nā jānena-could not understand; prabhu-Śrī Caitanya Mahāprabhu; paḍe-oozes out; rakta-dhāra-a flow of blood.

TRANSLATION

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

TEXT 60

sarva-rātri karena bhāve mukha saṅgharṣaṇa
goṅ-goṅ-śabda karena,–svarūpa śunilā takhana

SYNONYMS

sarva-rātri-the whole night; karena-does; bhāve-in emotion; mukha saṅgharṣaṇa-rubbing of the face; goṅ-goṅ-śabda karena-makes a peculiar sound, goṅ-goṅ; svarūpa-Svarūpa Dāmodara Gosvāmī; śunilā-heard; takhana-then.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goṅ-goṅ," which Svarūpa Dāmodara could hear through the door.

TEXT 61

dīpa jvāli' ghare gelā, dekhi' prabhura mukha
svarūpa, govinda duṅhāra haila baḍa duḥkha

SYNONYMS

dīpa jvāli'-lighting the lamp; ghare-in the room; gelā-went; dekhi'-seeing; prabhura mukha-the face of the Lord; svarūpa-Svarūpa Dāmodara Gosvāmī; govinda-and Govinda; duṅhāra-of both of them; haila baḍa duḥkha-there was great unhappiness.

TRANSLATION

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

TEXT 62

prabhure śayyāte āni' susthira karāilā
'kāṅhe kailā ei tumi?'–svarūpa puchilā

SYNONYMS

prabhure-Śrī Caitanya Mahāprabhu; śayyāte-to the bed; āni'-bringing; su-sthira karāilā-made Him pacified; kāṅhe-why; kailā-have done; ei-this; tumi-You; svarūpa puchilā-Svarūpa Dāmodara Gosvāmī inquired.

TRANSLATION

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

TEXT 63

prabhu kahena,–"udvege ghare nā pāri rahite
dvāra cāhi' buli' śīghra bāhira ha-ite

SYNONYMS

prabhu kahena-Śrī Caitanya Mahāprabhu replied; udvege-out of great agitation; ghare-within the room; nā pāri-I was not able; rahite-to stay; dvāra cāhi'-looking for the door; buli'-wandering; śīghra-quickly; bāhira ha-ite-to get out.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

TEXT 64

dvāra nāhi' pāñā mukha lāge cāri-bhite
kṣata haya, rakta paḍe, nā pāi yāite"

SYNONYMS

dvāra nāhi' pāñā-not finding the door; mukha lāge-My face strikes; cāri-bhite-on the four walls; kṣata haya-there was injury; rakta paḍe-blood came out; nā pāi yāite-still I could not get out.

TRANSLATION

"Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

TEXT 65

unmāda-daśāya prabhura sthira nahe mana
yei kare, yei bole saba,–unmāda-lakṣaṇa

SYNONYMS

unmāda-daśāya-in such a state of madness; prabhura-of Śrī Caitanya Mahāprabhu; sthira nahe mana-the mind is not steady; yei kare-whatever He does; yei bole-whatever He says; saba-all; unmāda-lakṣaṇa-simply symptoms of madness.

TRANSLATION

In this state of madness, Śrī Caitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

TEXT 66

svarūpa-gosāñi tabe cintā pāilā mane
bhakta-gaṇa lañā vicāra kailā āra dine

SYNONYMS

svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; tabe-thereafter; cintā-an anxiety or thought; pāilā mane-got in his mind; bhakta-gaṇa lañā-among all the devotees; vicāra kailā-considered; āra dine-the next day.

TRANSLATION

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

TEXT 67

saba bhakta meli' tabe prabhure sādhila
śaṅkara-paṇḍite prabhura saṅge śoyāila

SYNONYMS

saba bhakta meli'-all the devotees, meeting together; tabe-thereupon; prabhure sādhila-entreated Śrī Caitanya Mahāprabhu; śaṅkara-paṇḍite-Śaṅkara Paṇḍita; prabhura-Śrī Caitanya Mahāprabhu; saṅge-with; śoyāila-made to lie down.

TRANSLATION

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

TEXT 68

prabhu-pāda-tale śaṅkara karena śayana
prabhu tāṅra upara karena pāda-prasāraṇa

SYNONYMS

prabhu-pāda-tale-at the lotus feet of Śrī Caitanya Mahāprabhu; śaṅkara-Śaṅkara; karena śayana-lies down; prabhu-Śrī Caitanya Mahāprabhu; tāṅra-of him; upara-on the body; karena-does; pāda-prasāraṇa-extending His legs.

TRANSLATION

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

TEXT 69

'prabhu-pādopādhāna' bali' tāṅra nāma ha-ila
pūrve vidure yena śrī-śuka varṇila

SYNONYMS

prabhu-pāda-upādhāna-the pillow of Śrī Caitanya Mahāprabhu's legs; bali'-calling as such; tāṅra nāma-his name; ha-ila-became; pūrve-formerly; vidure-Vidura; yena-as; śrī-śuka varṇila-Śrī Śukadeva Gosvāmī described.

TRANSLATION

Śaṅkara became celebrated by the name "the pillow of Śrī Caitanya Mahāprabhu." He was like Vidura, as Śukadeva Gosvāmī previously described him.

TEXT 70

iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa

SYNONYMS

iti-thus; bruvāṇam-speaking; viduram-to Vidura; vinītam-submissive; sahasra-śīrṣṇaḥ-of Lord Kṛṣṇa; caraṇa-upadhānam-the resting pillow for the legs; prahṛṣṭa-romā-whose hairs on the body were standing; bhagavat-kathāyām-in topics of the Supreme Personality of Godhead; praṇīyamānaḥ-being induced; muniḥ-the great sage Maitreya; abhyacaṣṭa-began to speak.

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.13.5).

TEXT 71

śaṅkara karena prabhura pāda-samvāhana
ghumāñā paḍena, taiche karena śayana

SYNONYMS

śaṅkara-Śaṅkara; karena-does; prabhura-of Śrī Caitanya Mahāprabhu; pāda-samvāhana-massaging the legs; ghumāñā paḍena-he falls asleep; taiche-in that way; karena śayana-he lies down.

TRANSLATION

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

TEXT 72

ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya
prabhu uṭhi' āpana-kāṅthā tāhāre jaḍāya

SYNONYMS

ughāḍa-aṅge-without a covering over the body; paḍiyā-lying down; śaṅkara-Śaṅkara; nidrā yāya-goes to sleep; prabhu-Śrī Caitanya Mahāprabhu; uṭhi'-getting up; āpana-kāṅthā-His own quilt; tāhāre jaḍāya-wraps him with.

TRANSLATION

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

TEXT 73

nirantara ghumāya śaṅkara śīghra-cetana
vasi' pāda cāpi' kare rātri-jāgaraṇa

SYNONYMS

nirantara-incessantly; ghumāya-sleeps; śaṅkara-Śaṅkara; śīghra-very quickly; cetana-waking up; vasi'-sitting; pāda cāpi'-massaging the legs; kare-does; rātri-jāgaraṇa-keeps awake at night.

TRANSLATION

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

TEXT 74

tāṅra bhaye nārena prabhu bāhire yāite
tāṅra bhaye nārena bhittye mukhābja ghaṣite

SYNONYMS

tāṅra bhaye-because of fear of him; nārena-was not able; prabhu-Śrī Caitanya Mahāprabhu; bāhire yāite-to go out; tāṅra bhaye-because of fear of him; nārena-was not able; bhittye-on the walls; mukha-abja ghaṣite-to rub His lotuslike face.

TRANSLATION

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

TEXT 75

ei līlā mahāprabhura raghunātha-dāsa
gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa

SYNONYMS

ei līlā-this pastime; mahāprabhura-of Śrī Caitanya Mahāprabhu; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe-in his book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa-has described very nicely.

TRANSLATION

This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa.

TEXT 76

svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt
pralāpān unmādāt satatam ati kurvan vikala-dhīḥ
dadhad bhittau śaśvad vadana-vidhu-gharṣeṇa rudhiraṁ
kṣātotthaṁ gaurāṅgo hṛdaya udayan māṁ madayati

SYNONYMS

svakīyasya-His own; prāṇa-arbuda-uncountable breaths of life; sadṛśa-like; goṣṭhasya-of Vṛndāvana; virahāt-because of separation; pralāpān-crazy talks; unmādāt-because of madness; satatam-always; ati-very much; kurvan-doing; vikala-dhīḥ-whose intelligence was disturbed; dadhat-oozing forth; bhittau-on the walls; śaśvat-always; vadana-vidhu-of His moonlike face; gharṣeṇa-by rubbing; rudhiram-blood; kṣāta-uttham-coming forth from injuries; gaurāṅgaḥ-Lord Śrī Caitanya Mahāprabhu; hṛdaye-in my heart; udayan-rising; mām-me; madayati-maddens.

TRANSLATION

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love."

TEXT 77

ei-mata mahāprabhu rātri-divase
prema-sindhu-magna rahe, kabhu ḍube, bhāse

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; rātri-divase-day and night; prema-sindhu-magna rahe-remains merged in the ocean of love of Kṛṣṇa; kabhu ḍube-sometimes drowns; bhāse-floats.

TRANSLATION

Śrī Caitanya Mahāprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

TEXT 78

eka-kāle vaiśākhera paurṇamāsī-dine
rātri-kāle mahāprabhu calilā udyāne

SYNONYMS

eka-kāle-at one time; vaiśākhera-of the month of Vaiśākha, (April-May); paurṇamāsī-dine-on the full-moon night; rātri-kāle-at night; mahāprabhu-Śrī Caitanya Mahāprabhu; calilā-went; udyāne-to a garden.

TRANSLATION

One full-moon night in the month of Vaiśākha [April and May], Śrī Caitanya Mahāprabhu went to a garden.

TEXT 79

'jagannātha-vallabha' nāma udyāna-pradhāne
praveśa karilā prabhu lañā bhakta-gaṇe

SYNONYMS

jagannātha-vallabha-Jagannātha-vallabha; nāma-named; udyāna-pradhāne-one of the best gardens; praveśa karilā-entered; prabhu-Śrī Caitanya Mahāprabhu; lañā-taking; bhakta-gaṇe-the devotees.

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

TEXT 80

praphullita vṛkṣa-vallī,–yena vṛndāvana
śuka, śārī, pika, bhṛṅga kare ālāpana

SYNONYMS

praphullita-fully blossomed; vṛkṣa-vallī-trees and creepers; yena vṛndāvana-exactly resembling Vṛndāvana; śuka-the śuka birds; śārī-the śārī birds; pika-the pika birds; bhṛṅga-the bumblebees; kare-do; ālāpana-talking with one another.

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

TEXT 81

puṣpa-gandha lañā vahe malaya-pavana
'guru' hañā taru-latāya śikhāya nācana

SYNONYMS

puṣpa-gandha-the fragrance of the flowers; lañā-taking; vahe-blows; malaya-pavana-the mild breeze; guru hañā-becoming the spiritual master; taru-latāya-to the trees and creepers; śikhāya-instructs; nācana-dancing.

TRANSLATION

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

TEXT 82

pūrṇa-candra-candrikāya parama ujjvala
taru-latādi jyotsnāya kare jhalamala

SYNONYMS

pūrṇa-candra-of the full moon; candrikāya-by the shine; parama-very; ujjvala-bright; taru-latā-ādi-the creepers, trees and so on; jyotsnāya-in the illumination of the moonshine; kare-do; jhalamala-glittering.

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

TEXT 83

chaya ṛtu-gaṇa yāhāṅ vasanta pradhāna
dekhi' ānandita hailā gaura bhagavān

SYNONYMS

chaya-six; ṛtu-gaṇa-seasons; yāhāṅ-where; vasanta pradhāna-the spring season was chief; dekhi'-seeing; ānandita-very pleased; hailā-became; gaura-Śrī Caitanya Mahāprabhu; bhagavān-the Supreme Personality of Godhead.

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

TEXT 84

"lalita-lavaṅga-latā" pada gāoyāñā
nṛtya kari' bulena prabhu nija-gaṇa lañā

SYNONYMS

lalita-lavaṅga-latā-beginning with the words lalita-lavaṅga-latā; pada-the verse; gāoyāñā-making sing; nṛtya kari'-dancing; bulena-wanders; prabhu-Śrī Caitanya Mahāprabhu; nija-gaṇa lañā-accompanied by His personal associates.

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gīta-govinda, beginning with the words "lalita-lavaṅga-latā," as He danced and wandered about with them.

TEXT 85

prati-vṛkṣa-vallī aiche bhramite bhramite
aśokera tale kṛṣṇe dekhena ācambite

SYNONYMS

prati-vṛkṣa-vallī-around each and every tree and creeper; aiche-in that way; bhramite bhramite-wandering; aśokera tale-underneath an aśoka tree; kṛṣṇe-Lord Kṛṣṇa; dekhena-He sees; ācambite-suddenly.

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

TEXT 86

kṛṣṇa dekhi' mahāprabhu dhāñā calilā
āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā

SYNONYMS

kṛṣṇa dekhi'-seeing Kṛṣṇa; mahāprabhu-Śrī Caitanya Mahāprabhu; dhāñā calilā-began to run very swiftly; āge-ahead; dekhi'-seeing; hāsi'-smiling; kṛṣṇa-Lord Kṛṣṇa; antardhāna ha-ilā-disappeared.

TRANSLATION

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

TEXT 87

āge pāilā kṛṣṇe, tāṅre punaḥ hārāñā
bhūmete paḍilā prabhu mūrcchita hañā

SYNONYMS

āge-in the beginning; pāilā-got; kṛṣṇe-Lord Kṛṣṇa; tāṅre-Him; punaḥ-again; hārāñā-losing; bhūmete-on the ground; paḍilā-fell down; prabhu-Lord Śrī Caitanya Mahāprabhu; mūrcchita-unconscious; hañā-becoming.

TRANSLATION

Having first gotten Kṛṣṇa and then having lost Him again, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

TEXT 88

kṛṣṇera śrī-aṅga-gandhe bhariche udyāne
sei gandha pāñā prabhu hailā acetane

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; śrī-aṅga-gandhe-the aroma of the transcendental body; bhariche-filled; udyāne-in the garden; sei gandha pāñā-getting that aroma; prabhu-Śrī Caitanya Mahāprabhu; hailā-became; acetane-unconscious.

TRANSLATION

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Srī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

TEXT 89

nirantara nāsāya paśe kṛṣṇa-parimala
gandha āsvādite prabhu ha-ilā pāgala

SYNONYMS

nirantara-incessantly; nāsāya-in the nostrils; paśe-enters; kṛṣṇa-parimala-the scent of Kṛṣṇa's body; gandha āsvādite-to relish the fragrance; prabhu-Śrī Caitanya Mahāprabhu; ha-ilā pāgala-became mad.

TRANSLATION

The scent of Kṛṣṇa's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

TEXT 90

kṛṣṇa-gandha-lubdhā rādhā sakhīre ye kahilā
sei śloka paḍi' prabhu artha karilā

SYNONYMS

kṛṣṇa-gandha-the scent of the body of Kṛṣṇa; lubdhā-hankering after; rādhā-Śrīmatī Rādhārāṇī; sakhīre-to the gopī friends; ye kahilā-whatever She said; sei-that; śloka-verse; paḍi'-reciting; prabhu-Śrī Caitanya Mahāprabhu; artha karilā-explained its meaning.

TRANSLATION

Śrīmatī Rādhārāṇī expressed to Her gopī friends how She hankers for the transcendental scent of Kṛṣṇa's body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear.

TEXT 91

kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganaḥ
svakāṅga-nalināṣṭake śaśi-yutābja-gandha-prathaḥ
madenduvara-candanāguru-sugandhi-carcārcitaḥ
sa me madana-mohanaḥ sakhi tanoti nāsā-spṛhām

SYNONYMS

kuraṅga-mada-jit-conquering the aromatic smell of musk; vapuḥ-of His transcendental body; parimala-ūrmi-with waves of scent; kṛṣṭa-aṅganaḥ-attracting the gopīs of Vṛndāvana; svaka-aṅga-nalina-aṣṭake-on all eight different lotuslike parts of the body (face, navel, eyes, palms and feet); śaśi-yuta-abja-gandha-prathaḥ-who distributes the scent of lotus mixed with camphor; mada-induvara-candana-aguru-sugandhi-carca-arcitaḥ-smeared with the unguents of musk, camphor, white sandalwood and aguru; saḥ-He; me-My; madana-mohanaḥ-Lord Kṛṣṇa, who enchants even Cupid; sakhi-O My dear friends; tanoti-increases; nāsā-spṛhām-the desire of My nostrils.

TRANSLATION

" 'The scent of Kṛṣṇa's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.'

PURPORT

This is a verse found in Govinda-līlāmṛta (8.6).

TEXT 92

kastūrikā-nīlotpala, tāra yei parimala,
tāhā jini' kṛṣṇa-aṅga-gandha
vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,
nārī-gaṇera āṅkhi kare andha

SYNONYMS

kastūrikā-musk; nīlotpala-combined with the bluish lotus flower; tāra-its; yei-whatever; parimala-scent; tāhā-that; jini'-conquering; kṛṣṇa-aṅga-of the transcendental body of Kṛṣṇa; gandha-the scent; vyāpe-spreads; caudda-bhuvane-throughout the fourteen worlds; kare-does; sarva ākarṣaṇe-attracting everyone; nārī-gaṇera-of the women; āṅkhi-the eyes; kare-makes; andha-blind.

TRANSLATION

"The scent of Kṛṣṇa's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

TEXT 93

sakhi he, kṛṣṇa-gandha jagat mātāya
nārīra nāsāte paśe, sarva-kāla tāhāṅ vaise,
kṛṣṇa-pāśa dhari' lañā yāya

SYNONYMS

sakhi he-O My dear friend; kṛṣṇa-gandha-the fragrance of the body of Kṛṣṇa; jagat mātāya-enchants the whole world; nārīra-of women; nāsāte-in the nostrils; paśe-enters; sarva-kāla-always; tāhāṅ-there; vaise-remains; kṛṣṇa-pāśa-to the side of Lord Kṛṣṇa; dhari'-catching; lañā yāya-takes one.

TRANSLATION

"My dear friend, the scent of Kṛṣṇa's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

TEXT 94

netra-nābhi, vadana, kara-yuga caraṇa,
ei aṣṭa-padma kṛṣṇa-aṅge
karpūra-lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa-padma-saṅge

SYNONYMS

netra-the eyes; nābhi-the navel; vadana-the face; kara-yuga-the palms; caraṇa-the feet; ei-these; aṣṭa-eight; padma-lotus flowers; kṛṣṇa-aṅge-in the body of Kṛṣṇa; karpūra-with camphor; lipta-smeared; kamala-the lotus flower; tāra-of that; yaiche-like; parimala-the fragrance; sei gandha-that fragrance; aṣṭa-padma-saṅge-is associated with the eight lotus flowers.

TRANSLATION

"Kṛṣṇa's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

TEXT 95

hema-kīlita candana, tāhā kari' gharṣaṇa,
tāhe aguru, kuṅkuma, kastūrī
karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,
mili' tāre yena kaila curi

SYNONYMS

hema-with gold; kīlita-bedecked; candana-white sandalwood; tāhā-that; kari'-doing; gharṣaṇa-rubbing; tāhe-in that; aguru-the aguru flavor; kuṅkuma-kuṅkuma; kastūrī-and musk; karpūra-camphor; sane-with; carcā-smearing; aṅge-on the body; pūrva-previous; aṅgera-of the body; gandha-scent; saṅge-with; mili'-combining; tāre-that; yena-as if; kaila-did; curi-stealing or covering.

TRANSLATION

"When sandalwood pulp with aguru, kuṅkuma and musk is mixed with camphor and spread on Kṛṣṇa's body, it combines with Kṛṣṇa's own original bodily perfume and seems to cover it.

PURPORT

In another version, the last line of this verse reads, kāmadevera mana kaila curi. This means "the scent of all these substances mixes with the previous scent of Kṛṣṇa's body and steals away the mind of Cupid."

TEXT 96

hare nārīra tanu-mana, nāsā kare ghūrṇana,
khasāya nīvi, chuṭāya keśa-bandha
kariyā āge bāurī, nācāya jagat-nāri,
hena ḍākātiyā kṛṣṇāṅga-gandha

SYNONYMS

hare-enchants; nārīra-of women; tanu-mana-the minds and bodies; nāsā-the nostrils; kare ghūrṇana-bewilders; khasāya-slackens; nīvi-the belt; chuṭāya-loosens; keśa-bandha-the bunch of hair; kariyā-acting; āge-in front; bāurī-like madwomen; nācāya-causes to dance; jagat-nārī-all the women of the world; hena-such; ḍākātiyā-a plunderer; kṛṣṇa-aṅga-gandha-the scent of Kṛṣṇa's body.

TRANSLATION

"The scent of Kṛṣṇa's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of world come under its influence, and therefore the scent of Kṛṣṇa's body is like a plunderer.

TEXT 97

sei gandha-vaśa nāsā, sadā kare gandhera āśā,
kabhu pāya, kabhu nāhi pāya
pāile piyā peṭa bhare, piṅa piṅa tabu kare,
nā pāile tṛṣṇāya mari' yāya

SYNONYMS

sei-that; gandha-vaśa-under the control of the fragrance; nāsā-the nostrils; sadā-always; kare-make; gandhera-for the fragrance; āśā-hope; kabhu pāya-sometimes they obtain; kabhu nāhi pāya-sometimes do not obtain; pāile-if obtaining; piyā-drinking; peṭa-the belly; bhare-fills; piṅa-let me drink; piṅa-let me drink; tabu-still; kare-they hanker; nā pāile-if they do not get; tṛṣṇāya-out of thirst; mari' yāya-they die.

TRANSLATION

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

TEXT 98

madana-mohana-nāṭa, pasāri gandhera hāṭa,
jagan-nārī-grāhake lobhāya
vinā-mūlye deya gandha, gandha diyā kare andha,
ghara yāite patha nāhi pāya"

SYNONYMS

madana-mohana-nāṭa-the dramatic player Madana-mohana; pasāri-a dealer; gandhera hāṭa-in a market of scents; jagat-nārī-of the women of the whole world; grāhake-to the customers; lobhāya-attracts; vinā-mūlye-without a price; deya-distributes; gandha-the scent; gandha diyā-delivering the scent; kare andha-makes the customers blind; ghara yāite-to return home; patha-the path; nāhi pāya-do not find.

TRANSLATION

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

TEXT 99

ei-mata gaurahari, gandhe kaila mana curi,
bhṛṅga-prāya iti-uti dhāya
yāya vṛkṣa-latā-pāśe, kṛṣṇa sphure–sei āśe,
kṛṣṇa nā pāya, gandha-mātra pāya

SYNONYMS

ei-mata-in this way; gaurahari-Śrī Caitanya Mahāprabhu; gandhe-by the scent; kaila-did; mana curi-stealing of the mind; bhṛṅga-prāya-just like a bumblebee; iti-uti dhāya-wanders here and there; yāya-goes; vṛkṣa-latā-pāśe-by the side of the trees and creepers; kṛṣṇa sphure-Lord Kṛṣṇa will appear; sei āśe-by that hope; kṛṣṇa nā pāya-does not obtain Kṛṣṇa; gandha-mātra pāya-gets only the scent.

TRANSLATION

Śrī Caitanya Mahāprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only the scent of Kṛṣṇa's body.

TEXT 100

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,
ei-mate prātaḥ-kāla haila
svarūpa-rāmānanda-rāya, kari nānā upāya,
mahāprabhura bāhya-sphūrti kaila

SYNONYMS

svarūpa-rāmānanda gāya-Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; prabhu nāce-Lord Śrī Caitanya Mahāprabhu dances; sukha pāya-enjoys happiness; ei-mate-in this way; prātaḥ-kāla haila-morning arrived; svarūpa-rāmānanda-rāya-both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari-devising; nānā-various; upāya-means; mahāprabhura-of Śrī Caitanya Mahāprabhu; bāhya-sphūrti kaila-awakened the external consciousness.

TRANSLATION

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

TEXT 101

mātṛ-bhakti, pralāpana, bhittye mukha-gharṣaṇa,
kṛṣṇa-gandha-sphūrtye divya-nṛtya
ei cāri-līlā-bhede, gāila ei paricchede,
kṛṣṇadāsa rūpa-gosāñi-bhṛtya

SYNONYMS

mātṛ-bhakti-devotion to His mother; pralāpana-words of madness; bhittye-on the walls; mukha-gharṣaṇa-rubbing His face; kṛṣṇa-gandha-of Lord Kṛṣṇa's fragrance; sphūrtye-on the appearance; divya-nṛtya-transcendental dancing; ei-these; cāri-four; līlā-pastimes; bhede-different; gāila-has sung; ei paricchede-in this chapter; kṛṣṇadāsa-Kṛṣṇadāsa Kavirāja; rūpa-gosāñi-bhṛtya-servant of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Kṛṣṇa's fragrance.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

TEXT 102

ei-mata mahāprabhu pāñā cetana
snāna kari' kaila jagannātha-daraśana

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; pāñā cetana-becoming conscious; snāna kari'-after bathing; kaila jagannātha-daraśana-saw Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannātha.

TEXT 103

alaukika kṛṣṇa-līlā, divya-śakti tāra
tarkera gocara nahe caritra yāhāra

SYNONYMS

alaukika-uncommon; kṛṣṇa-līlā-pastimes of Lord Kṛṣṇa; divya-śakti-transcendental potency; tāra-of that; tarkera-of argument; gocara-within the purview; nahe-is not; caritra-the characteristics; yāhāra-of which.

TRANSLATION

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

TEXT 104

ei prema sadā jāge yāhāra antare
paṇḍiteha tāra ceṣṭā bujhite nā pāre

SYNONYMS

ei-this; prema-love of Godhead; sadā-always; jāge-awakens; yāhāra-of whom; antare-within the heart; paṇḍiteha-even a learned scholar; tāra-his; ceṣṭā-activities; bujhite-to understand; nā pāre-cannot.

TRANSLATION

When transcendental love of Kṛṣṇa awakens in one's heart, even a learned scholar cannot comprehend one's activities.

TEXT 105

dhanyasyāyaṁ navaḥ premā
yasyonmīlati cetasi
antarvāṇībhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya-of a most fortunate person; ayam-this; navaḥ-new; prema-love of Godhead; yasya-of whom; unmīlati-manifests; cetasi-in the heart; antarvāṇībhiḥ-by persons well versed in śāstras; api-even; asya-of him; mudrā-the symptoms; suṣṭhu-exceedingly; sudurgamā-difficult to understand.

TRANSLATION

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

PURPORT

This verse is quoted from Bhakti-rasāmṛta-sindhu (1.4.17).

TEXT 106

alaukika prabhura 'ceṣṭā', 'pralāpa' śuniyā
tarka nā kariha, śuna viśvāsa kariyā

SYNONYMS

alaukika-uncommon; prabhura-of Śrī Caitanya Mahāprabhu; ceṣṭā-the activities; pralāpa-talking in madness; śuniyā-hearing; tarka-unnecessary arguments; nā kariha-do not make; śuna-simply hear; viśvāsa kariyā-having full faith.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

TEXT 107

ihāra satyatve pramāṇa śrī-bhāgavate
śrī-rādhāra prema-pralāpa 'bhramara-gītā'te

SYNONYMS

ihāra-of these talks; satyatve-in the truthfulness; pramāṇa-the evidence; śrī-bhāgavate-in Śrīmad-Bhāgavatam; śrī-rādhāra-of Śrīmatī Rādhārāṇī; prema-pralāpa-talking crazily in ecstatic love; bhramara-gītāte-in the section known as Bhramara-gītā.

TRANSLATION

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gītā, "the Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Kṛṣṇa.

PURPORT

When Uddhava arrived from Mathurā carrying a message for the gopīs, the gopīs began talking about Kṛṣṇa and crying. Then one important gopī saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB. 10.47.12-21):

madhupa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṁ prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have kuṅkuma dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us gopīs. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

How has Kṛṣṇa offended the gopīs so that they want to reject Him from their minds? The answer is given as follows:

sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati kathaṁ tat-pāda-padmaṁ tu padmā

hy api bata hṛta-cetā uttama-śloka-jalpaiḥ

”Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa's false words. We gopīs, however, are not unintelligent like Lakṣmī.”

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the gopī replied,

kim iha bahu ṣaḍaṅghre gāyasi tvaṁ yadūnām
adhipatim agṛhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ
kṣapita-kucarujas te kalpayantīṣṭam iṣṭāḥ

”Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you.”

divi bhuvi ca rasāyāṁ kāḥ striyas tad durāpāḥ
kapaṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ

”O collector of honey, Kṛṣṇa must be very sorry not to see us gopīs. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable-the heavenly, middle and lower planets-are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses.”

visṛja śirasi pādaṁ vedmy ahaṁ cāṭukārair
anunaya-viduṣas te ’bhyetya dautyair mukundāt
svakṛta iha visṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin

”You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We gopīs have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship.”

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta-virūpāṁ strī-jitaḥ kāmayānām
balim api balim attvāveṣṭayad dhvāṅkṣavad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ

”When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṇakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṇakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him.”

yad-anucarita-līlā-karṇa-pīyuṣa-vipruṭ
sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti

”Topics about Kṛṣṇa are so powerful that they destroy the four religious principles-religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of kṛṣṇa-kathā through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it.”

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulikarutam ivājñāḥ kṛṣṇa-vadhvo hiraṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśatīvra-
smararuja upamantrin bhaṇyatām anya-vārtā

”O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else.”

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the gopī said:

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākamāste

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryām ārya-putro 'dhunā 'ste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the gopīs of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of aguru?"

TEXT 108

mahiṣīra gīta yena 'daśame'ra śeṣe
paṇḍite nā bujhe tāra artha-viśeṣe

SYNONYMS

mahiṣīra-of the queens; gīta-the songs; yena-just as; daśamera-of the Tenth Canto; śeṣe-at the end; paṇḍite-very learned scholars; nā-not; bujhe-understand; tāra-its; artha-viśeṣe-particular meaning.

TRANSLATION

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

PURPORT

These songs of Śrīmad-Bhāgavatam are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirbhinna-cetā
nalina-nayana-hāsodāra-līlekṣitena

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, "Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have you also been pierced by Kṛṣṇa's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate."

netre nimīlayasi naktam adṛṣṭa-bandhus
tvam roravīṣi karuṇaṁ bata cakravāki
dāsyaṁ gatā vayam ivācyuta-pāda-juṣṭāṁ
kiṁ vā srajaṁ spṛhayase kabareṇa voḍhum

"O cakravāki, you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O cakravāki, so that we can understand."

bho bhoḥ sadā niṣṭanase udanvann
alabdha-nidro 'dhigata-prajāgaraḥ
kiṁ vā mukundāpahṛtātma-lāñchanaḥ
prāptāṁ daśāṁ tvaṁ ca gato duratyayām

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of kuṅkuma. O ocean, you suffer as much as we."

tvaṁ yakṣmaṇā balavatāsi gṛhīta indo
kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi
kaccin mukunda-gaditāni yathā vayaṁ tvaṁ
vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

kiṁ tvācaritam asmābhir
malayānila te 'priyam
govindāpāṅga-nirbhinne
hṛdīrayasi naḥ smaran

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ
śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ
atyutkaṇṭhaḥ śabala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ
smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ

"Dear cloud, O friend of Kṛṣṇa's, are you thinking of the Śrīvatsa symbol on Kṛṣṇa's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery."

priya-rāva-padāni bhāṣase
mṛta-saṁjīvikayānayā girā
karavāṇi kim adya te priyaṁ
vada me valgita-kaṇṭha kokila

"Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty."

na calasi na vadasy udāra-buddhe
kṣiti-dhara cintyase mahāntam artham
api bata vasudeva-nandanāṅghriṁ
vayam iva kāmayase stanair vidhartum

"O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva."

śuṣyad-ghradāḥ karśitā bata sindhu-patnyaḥ
sampraty-apāsta-kamala-śriya-iṣṭa-bhartuḥ
yadvad vayaṁ madhu-pateḥ praṇayāvalokam
aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma

"O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa's loving glance?"

haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ
dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā
kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ
kṣaudrālāpaya-kāmadaṁ śriyamṛte saivaika-niṣṭhā striyām

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa's messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship He who speaks sweet words but never fulfills our desires?"

TEXT 109

mahāprabhu-nityānanda, doṅhāra dāsera dāsa
yāre kṛpā karena, tāra haya ithe viśvāsa

SYNONYMS

mahāprabhu-Śrī Caitanya Mahāprabhu; nityānanda-Lord Nityānanda; doṅhāra dāsera dāsa-I am a servant of the servant of the servants of these two personalities; yāre kṛpā karena-if anyone is favored by Them; tāra haya-he certainly maintains; ithe viśvāsa-faith in all these affairs.

TRANSLATION

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

TEXT 110

śraddhā kari, śuna ihā, śunite mahā-sukha
khaṇḍibe ādhyātmikādi kutarkādi-duḥkha

SYNONYMS

śraddhā kari-with great faith; śuna-hear; ihā-all these topics; śunite-even to hear; mahā-sukha-great pleasure; khaṇḍibe-it will destroy; ādhyātmika-ādi-all distresses due to the body, mind and so on; kutarka-ādi-duḥkha-and the miserable conditions arising from the use of false arguments.

TRANSLATION

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

TEXT 111

caitanya-caritāmṛta–nitya-nūtana
śunite śunite juḍāya hṛdaya-śravaṇa

SYNONYMS

caitanya-carita-amṛta-the book named Caitanya-caritāmṛta; nitya-nūtana-always fresh; śunite śunite-by hearing and hearing; juḍāya-becomes pacified; hṛdaya-śravaṇa-the ear and heart.

TRANSLATION

Caitanya-caritāmṛta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

TEXT 112

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls, and His dancing in the Jagannātha-vallabha garden.

18.6.20 Chapter 20

The Śikṣāṣṭaka Prayers

The following summary study of the Twentieth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of Śikṣāṣṭaka in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's Gīta-govinda, from Śrīmad-Bhāgavatam, from Śrī Rāmānanda Rāya's jagannātha-vallabha-nāṭaka or from Śrī Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta. In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. The Lord was present in this mortal world for forty-eight years altogether. After hinting about the Lord's disappearance, the author of Caitanya-caritāmṛta gives a short description of the entire Antya-līlā and then ends his book.

TEXT 1

premodbhāvita-harṣerṣyod-
vega-dainyārti-miśritam
lapitaṁ gauracandrasya
bhāgyavadbhir niṣevyate

SYNONYMS

prema-udbhāvita-produced from ecstatic love and emotion; harṣa-jubilation; īrṣyā-envy; udvega-agitation; dainya-submissiveness; ārti-grief; miśritam-mixed with; lapitam-talks like those of a crazy man; gaura-candrasya-of Śrī Caitanya Mahāprabhu; bhāgyavadbhiḥ-by the most fortunate; niṣevyate-is enjoyable.

TRANSLATION

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya-all glories; gauracandra-to Lord Śrī Caitanya Mahāprabhu; jaya-all glories; nityānanda-to Lord Nityānanda Prabhu; jaya-all glories; advaita-candra-to Advaita Prabhu; jaya-all glories; gaura-bhakta-vṛnda-to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

ei-mata mahāprabhu vaise nīlācale
rajanī-divase kṛṣṇa-virahe vihvale

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; vaise nīlācale-resided at Nīlācala; rajanī-divase-day and night; kṛṣṇa-virahe-because of separation from Kṛṣṇa; vihvale-overwhelmed.

TRANSLATION

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

TEXT 4

svarūpa, rāmānanda,–ei duijana-sane
rātri-dine rasa-gīta-śloka āsvādane

SYNONYMS

svarūpa-Svarūpa Dāmodara Gosvāmī; rāmānanda-Rāmānanda Rāya; ei-these; dui-jana-sane-with two persons; rātri-dine-night and day; rasa-gīta-śloka-verses and songs containing the mellows of transcendental bliss; āsvādane-in tasting.

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 5

nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa dainyodvega-ārti utkaṇṭhā, santoṣa

SYNONYMS

nānā-bhāva-all kinds of emotion; uṭhe-awaken; prabhura-of Śrī Caitanya Mahāprabhu; harṣa-jubilation; śoka-lamentation; roṣa-anger; dainya-humility; udvega-anxiety; ārti-grief; utkaṇṭhā-more eagerness; santoṣa-satisfaction.

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

TEXT 6

sei sei bhāve nija-śloka paḍiyā
ślokera artha āsvādaye dui-bandhu lañā

SYNONYMS

sei sei bhāve-in that particular emotion; nija-śloka paḍiyā-reciting His own verses; ślokera-of the verses; artha-meaning; āsvādaye-tastes; dui-bandhu lañā-with two friends.

TRANSLATION

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

TEXT 7

kona dine kona bhāve śloka-paṭhana
sei śloka āsvādite rātri-jāgaraṇa

SYNONYMS

kona dine-sometimes; kona bhāve-in some emotion; śloka-paṭhana-reciting the verses; sei śloka-those verses; āsvādite-to taste; rātri-jāgaraṇa-keeping awake at night.

TRANSLATION

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

TEXT 8

harṣe prabhu kahena,–"śuna svarūpa-rāma-rāya
nāma-saṅkīrtana–kalau parama upāya

SYNONYMS

harṣe-in jubilation; prabhu-Śrī Caitanya Mahāprabhu; kahena-says; śuna-please hear; svarūpa-rāma-rāya-My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; nāma-saṅkīrtana-chanting of the holy name of the Lord; kalau-in the age of Kali; parama upāya-the most feasible means for deliverance.

TRANSLATION

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

TEXT 9

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa

SYNONYMS

saṅkīrtana-yajñe-performing the yajña of chanting the Hare Kṛṣṇa mantra; kalau-in this age of Kali; kṛṣṇa-ārādhana-the process of worshiping Kṛṣṇa; sei ta'-such persons; su-medhā-greatly intelligent; pāya-get; kṛṣṇera caraṇa-shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

PURPORT

For further information, one may refer to the Ādi-līlā, Chapter Three, texts 77-78.

TEXT 10

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

kṛṣṇa-varṇam-repeating the syllables kṛṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ-intelligent persons.

TRANSLATION

" 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.32). For further information, see Ādi-līlā, Chapter Three, text 52.

TEXT 11

nāma-saṅkīrtana haite sarvānartha-nāśa
sarva-śubhodaya, kṛṣṇa-premera ullāsa

SYNONYMS

nāma-saṅkīrtana-chanting of the holy names of the Lord; haite-from; sarva-anartha-nāśa-destruction of all undesirable things; sarva-śubha-udaya-awakening of all good fortune; kṛṣṇa-premera ullāsa-the beginning of the flow of love of Kṛṣṇa.

TRANSLATION

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

TEXT 12

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

SYNONYMS

cetaḥ-of the heart; darpaṇa-the mirror; mārjanam-cleansing; bhava-of material existence; mahā-dāvāgni-the blazing forest fire; nirvāpaṇam-extinguishing; śreyaḥ-of good fortune; kairava-the white lotus; candrikā-the moonshine; vitaraṇam-spreading; vidyā-of all education; vadhū-wife; jīvanam-the life; ānanda-of bliss; ambudhi-the ocean; vardhanam-increasing; prati-padam-at every step; pūrṇa-amṛta-of the full nectar; āsvādanam-giving a taste; sarva-for everyone; ātma-snapanam-bathing of the self; param-transcendental; vijayate-let there be victory; śrī-kṛṣṇa-saṅkīrtanam-for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu's Śikṣāṣṭaka. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

TEXT 13

saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama

SYNONYMS

saṅkīrtana haite-from the process of chanting the holy name; pāpa-saṁsāra-nāśana-annihilation of materialistic life resulting from sins; citta-śuddhi-cleansing of the heart; sarva-bhakti-all kinds of devotional service; sādhana-of the performances; udgama-awakening.

TRANSLATION

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

TEXT 14

kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana

SYNONYMS

kṛṣṇa-prema-udgama-awakening of love for Kṛṣṇa; prema-amṛta-āsvādana-tasting of the transcendental bliss of love for Kṛṣṇa; kṛṣṇa-prāpti-attainment of the lotus feet of Kṛṣṇa; sevā-amṛta-of the nectar of service; samudre-in the ocean; majjana-immersing.

TRANSLATION

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

TEXT 15

uṭhila viṣāda, dainya,–paḍe āpana-śloka
yāhāra artha śuni' saba yāya duḥkha-śoka

SYNONYMS

uṭhila viṣāda-there was awakening of lamentation; dainya-humility; paḍe-reads; āpana-śloka-His own verse; yāhāra-of which; artha śuni'-hearing the meaning; saba-all; yāya-go away; duḥkha-śoka-unhappiness and lamentation.

TRANSLATION

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

TEXT 16

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

SYNONYMS

nāmnām-of the holy names of the Lord; akāri-manifested; bahudhā-various kinds; nija-sarva-śaktiḥ-all kinds of personal potency; tatra-in that; arpitā-bestowed; niyamitaḥ-restricted; smaraṇe-in remembering; na-not; kālaḥ-consideration of time; etādṛśī-so much; tava-Your; kṛpā-mercy; bhagavan-O Lord; mama-My; api-although; durdaivam-misfortune; īdṛśam-such; iha-in this (the holy name); ajani-was born; na-not; anurāgaḥ-attachment.

TRANSLATION

”My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

TEXT 17

aneka-lokera vāñchā–aneka-prakāra
kṛpāte karila aneka-nāmera pracāra

SYNONYMS

aneka-lokera-of many persons; vāñchā-the desires; aneka-prakāra-of many varieties; kṛpāte-by Your mercy; karila-You have done; aneka-various; nāmera-of the holy names; pracāra-broadcasting.

TRANSLATION

”Because people vary in their desires, You have distributed various holy names by Your mercy.

TEXT 18

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

SYNONYMS

khāite-eating; śuite-lying down; yathā-as; tathā-so; nāma laya-one takes the holy name; kāla-in time; deśa-in place; niyama-regulation; nāhi-there is not; sarva siddhi haya-there is all perfection.

TRANSLATION

”Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

TEXT 19

”sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva,–nāme nāhi anurāga!!”

SYNONYMS

sarva-śakti-all potencies; nāme-in the holy name; dilā-You have bestowed; kariyā vibhāga-making separation; āmāra durdaiva-My misfortune; nāme-for chanting the holy names; nāhi-there is not; anurāga-attachment.

TRANSLATION

”You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names.”

TEXT 20

ye-rūpe la-ile nāma prema upajaya
tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya

SYNONYMS

ye-rūpe-by which process; la-ile-if chanting; nāma-the holy name; prema upajaya-dormant love of Kṛṣṇa awakens; tāhāra lakṣaṇa śuna-just hear the symptom of that; svarūpa-rāma-rāya-O Svarūpa Dāmodara and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, ”O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one’s dormant love for Kṛṣṇa.

TEXT 21

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

SYNONYMS

tṛṇāt api-than downtrodden grass; sunīcena-being lower; taroḥ-than a tree; iva-like; sahiṣṇunā-with tolerance; amāninā-without being puffed up by false pride; mānadena-giving respect to all; kīrtanīyaḥ-to be chanted; sadā-always; hariḥ-the holy name of the Lord.

TRANSLATION

”One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

TEXT 22

uttama hañā āpanāke māne tṛṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

SYNONYMS

uttama hañā-although being very exalted; āpanāke-himself; māne-thinks; tṛṇa-adhama-lower than a blade of the grass on the ground; dui-prakāre-in two ways; sahiṣṇutā-tolerance; kare-performs; vṛkṣa-sama-like the tree.

TRANSLATION

”These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

TEXT 23

vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya

SYNONYMS

vṛkṣa-a tree; yena-as; kāṭileha-when it is cut; kichu nā bolaya-does not say anything; śukāñā-drying up; maileha-if dying; kāre-anyone; pāni-water; nā māgaya-does not ask for.

TRANSLATION

”When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

TEXT 24

yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

SYNONYMS

yei ye māgaye-if anyone asks anything from the tree; tāre-unto him; deya-gives; āpana-dhana-its own wealth; gharma-vṛṣṭi-the scorching heat of the sun and torrents of rain; sahe-tolerates; ānera-to others; karaye rakṣaṇa-gives protection.

TRANSLATION

”The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

TEXT 25

uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni’ ’kṛṣṇa’-adhiṣṭhāna

SYNONYMS

uttama hañā-although being very exalted; vaiṣṇava-a devotee; habe-should become; nirabhimāna-without pride; jīve-to all living entities; sammāna dibe-should give respect; jāni’-knowing; kṛṣṇa-adhiṣṭhāna-the residing place of Kṛṣṇa.

TRANSLATION

”Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

TEXT 26

ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāṅra prema upajaya

SYNONYMS

ei-mata-in this way; hañā-becoming; yei-anyone who; kṛṣṇa-nāma laya-chants the holy name of Kṛṣṇa; śrī-kṛṣṇa-caraṇe-at the lotus feet of Lord Kṛṣṇa; tāṅra-his; prema upajaya-love of Kṛṣṇa awakens.

TRANSLATION

”If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa’s lotus feet.”

TEXT 27

kahite kahite prabhura dainya bāḍilā
’śuddha-bhakti’ kṛṣṇa-ṭhāñi māgite lāgilā

SYNONYMS

kahite kahite-speaking like this; prabhura-of Śrī Caitanya Mahāprabhu; dainya-humility; bāḍilā-increased; śuddha-bhakti-pure devotional service; kṛṣṇa-ṭhāñi-from Kṛṣṇa; māgite lāgilā-began to pray for.

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

TEXT 28

premera svabhāva–yāhāṅ premera sambandha
sei māne,–’kṛṣṇe mora nāhi prema-gandha’

SYNONYMS

premera sva-bhāva-the nature of love of Godhead; yāhāṅ-where; premera sambandha-a relationship of love of Godhead; sei māne-he recognizes; kṛṣṇe-unto Lord Kṛṣṇa; mora-my; nāhi-there is not; prema-gandha-even a scent of love of Godhead.

TRANSLATION

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as prākṛta-sahajiyās sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The prākṛta-sahajiyās exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the prākṛta-sahajiyās for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the prākṛta-sahajiyās with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord.

The prākṛta-sahajiyās sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendentally blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

TEXT 29

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani jamanīśvare
bhavatād bhaktir ahaitukī tvayi

SYNONYMS

na-not; dhanam-riches; na-not; janam-followers; na-not; sundarīm-a very beautiful woman; kavitām-fruitive activities described in flowery language; vā-or; jagat-īśa-O Lord of the universe; kāmaye-I desire; mama-My; janmani-in birth; janmani-after birth; īśvare-unto the Supreme Personality of Godhead; bhavatāt-let there be; bhaktiḥ-devotional service; ahaitukī-with no motives; tvayi-unto You.

TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

TEXT 30

dhana, jana nāhi māgoṅ, kavitā sundarī
'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari'

SYNONYMS

dhana-wealth; jana-followers; nāhi-do not; māgoṅ-I want; kavitā sundarī-a beautiful wife or fruitive activities; śuddha-bhakti-pure devotional service; deha-please award; more-unto Me; kṛṣṇa-O Lord Kṛṣṇa; kṛpā kari'-becoming merciful.

TRANSLATION

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.

TEXT 31

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

SYNONYMS

ati-dainye-in great humility; punaḥ-again; māge-begs; dāsya-bhakti-dāna-the awarding of devotion in servitude; āpanāre-to Himself; kare-does; saṁsārī-materialistic; jīva-abhimāna-conception as a conditioned soul.

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

TEXT 32

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

SYNONYMS

ayi-oh, My Lord; nanda-tanuja-the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram-the servant; patitam-fallen; mām-Me; viṣame-horrible; bhava-ambudhau-in the ocean of nescience; kṛpayā-by causeless mercy; tava-Your; pāda-paṅkaja-lotus feet; sthita-situated at; dhūlī-sadṛśam-like a particle of dust; vicintaya-kindly consider.

TRANSLATION

"Oh, My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

TEXT 33

"tomāra nitya-dāsa mui, tomā pāsariyā
paḍiyāchoṅ bhavārṇave māyā-baddha hañā

SYNONYMS

tomāra-Your; nitya-dāsa-eternal servant; mui-I; tomā pāsariyā-forgetting Your Lordship; paḍiyāchoṅ-I have fallen; bhava-arṇave-in the ocean of nescience; māyā-baddha hañā-becoming conditioned by the external energy.

TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

TEXT 34

kṛpā kari' kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana"

SYNONYMS

kṛpā kari'-being merciful; kara-make; more-Me; pada-dhūli-sama-like a particle of dust at Your lotus feet; tomāra sevaka-as I am Your eternal servant; karoṅ-let Me be engaged; tomāra sevana-in Your service.

TRANSLATION

"Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

TEXT 35

punaḥ ati-utkaṇṭhā, dainya ha-ila udgama
kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana

SYNONYMS

punaḥ-again; ati-utkaṇṭhā-great eagerness; dainya-humility; ha-ila udgama-was awakened; kṛṣṇa-thāñi-from Lord Kṛṣṇa; māge-prays for; prema-in ecstatic love; nāma-saṅkīrtana-chanting the mahā-mantra.

TRANSLATION

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

TEXT 36

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā,
tava nāma-grahaṇe bhaviṣyati

SYNONYMS

nayanam-the eyes; galat-aśru-dhārayā-by streams of tears running down; vadanam-mouth; gadgada-faltering; ruddhayā-choked up; girā-with words; pulakaiḥ-with erection of the hairs due to transcendental happiness; nicitam-covered; vapuḥ-the body; kadā-when; tava-Your; nāma-grahaṇe-in chanting the name; bhaviṣyati-will be.

TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?

TEXT 37

"prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana"

SYNONYMS

prema-dhana-the wealth of ecstatic love; vinā-without; vyartha-useless; daridra jīvana-poor life; dāsa kari'-accepting as Your eternal servant; vetana-salary; more-unto Me; deha-give; prema-dhana-the treasure of love of Godhead.

TRANSLATION

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

TEXT 38

rasāntarāveśe ha-ila viyoga-sphuraṇa
udvega, viṣāda, dainye kare pralapana

SYNONYMS

rasa-antara-āveśe-in the ecstatic love of different mellows; ha-ila-there was; viyoga-sphuraṇa-awakening of separation; udvega-distress; viṣāda-moroseness; dainye-humility; kare pralapana-speaks like a crazy person.

TRANSLATION

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

TEXT 39

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

SYNONYMS

yugāyitam-appearing like a great millennium; nimeṣeṇa-by a moment; cakṣuṣā-from the eyes; prāvṛṣāyitam-tears falling like torrents of rain; śūnyāyitam-appearing void; jagat-the world; sarvam-all; govinda-from Lord Govinda, Kṛṣṇa; viraheṇa me-by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

TEXT 40

udvege divasa nā yāya 'kṣaṇa' haila 'yuga'-sama
varṣāra megha-prāya aśru variṣe nayana

SYNONYMS

udvege-by great agitation; divasa-day; nā-not; yāya-passes; kṣaṇa-a moment; haila-became; yuga-sama-like a great millennium; varṣāra-of the rainy season; megha-prāya-like clouds; aśru-tears; variṣe-fall down; nayana-from the eyes.

TRANSLATION

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.

TEXT 41

govinda-virahe śūnya ha-ila tribhuvana
tuṣānale poḍe,–yena nā yāya jīvana

SYNONYMS

govinda-virahe-by separation from Govinda; śūnya-void; ha-ila-became; tri-bhuvana-the three worlds; tuṣa-anale-in the slow fire; poḍe-burns; yena-just like; nā yāya-does not go; jīvana-life.

TRANSLATION

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

TEXT 42

kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa
sakhī saba kahe,–'kṛṣṇe kara upekṣaṇa'

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; udāsīna-indifferent; ha-ilā-became; karite-to make; parīkṣaṇa-testing; sakhī saba kahe-all the friends say; kṛṣṇe-unto Kṛṣṇa; kara-just do; upekṣaṇa-neglecting.

TRANSLATION

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say,'Better to disregard Him.' "

TEXT 43

eteka cintite rādhāra nirmala hṛdaya
svābhāvika premāra svabhāva karila udaya

SYNONYMS

eteka-thus; cintite-thinking; rādhāra-of Śrīmatī Rādhārāṇī; nirmala hṛdaya-possessing a pure heart; svābhāvika-natural; premāra-of love of Kṛṣṇa; sva-bhāva-the character; karila udaya-awakes.

TRANSLATION

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

TEXT 44

īrṣyā, utkaṇṭhā, dainya, prauḍhi, vinaya
eta bhāva eka-ṭhāñi karila udaya

SYNONYMS

īrṣyā-envy; utkaṇṭhā-eagerness; dainya-humility; prauḍhi-zeal; vinaya-solicitation; eta bhāva-all these transcendental ecstasies; eka-ṭhāñi-in one place; karila udaya-awoke.

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

TEXT 45

eta bhāve rādhāra mana asthira ha-ilā
sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā

SYNONYMS

eta bhāve-in that mood; rādhāra-of Śrīmatī Rādhārāṇī; mana-the mind; asthira ha-ilā-became agitated; sakhī-gaṇa-āge-before the friends, the gopīs; prauḍhi-śloka-advanced devotional verse; ye-which; paḍilā-She recited.

TRANSLATION

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

TEXT 46

sei bhāve prabhu sei śloka uccārilā
śloka uccārite tad-rūpa āpane ha-ilā

SYNONYMS

sei bhāve-in that ecstatic mood; prabhu-Śrī Caitanya Mahāprabhu; sei-that; śloka-verse; uccārilā-recited; śloka-the verse; uccārite-by reciting; tat-rūpa-like Śrīmatī Rādhārāṇī; āpane-Himself; ha-ilā-became.

TRANSLATION

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

TEXT 47

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

SYNONYMS

āśliṣya-embracing with great pleasure; vā-or; pāda-ratām-who is fallen at the lotus feet; pinaṣṭu-let Him trample; mām-Me; adarśanāt-by not being visible; marma-hatām-brokenhearted; karotu-let Him make; vā-or; yathā-as (He likes); tathā-so; vā-or; vidadhātu-let Him do; lampaṭaḥ-a debauchee, who mixes with other women; mat-prāṇa-nāthaḥ-the Lord of My life; tu-but; saḥ-He; eva-only; na aparaḥ-not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

TEXT 48

"āmi–kṛṣṇa-pada-dāsī, teṅho–rasa-sukha-rāśi,
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṅho–mora prāṇa-nātha

SYNONYMS

āmi-I; kṛṣṇa-pada-dāsī-a maidservant at the lotus feet of Kṛṣṇa; teṅho-He; rasa-sukha-rāśi-the reservoir of transcendental mellows; āliṅgiyā-by embracing; kare-makes; ātma-sātha-merged; kibā-or; nā deya-does not give; daraśana-audience; jārena-corrodes; mora-My; tanu-mana-body and mind; tabu-still; teṅho-He; mora prāṇa-nātha-the Lord of My life.

TRANSLATION

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

TEXT 49

sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa–anya naya

SYNONYMS

sakhi he-My dear friend; śuna-just hear; mora-My; manera-of the mind; niścaya-decision; kibā-whether; anurāga-affection; kare-shows; kibā-or; duḥkha-unhappiness; diyā-bestowing; māre-kills; mora-My; prāṇa-īśvara-the Lord of life; kṛṣṇa-Kṛṣṇa; anya naya-and no one else.

TRANSLATION

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

TEXT 50

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakaṭa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā

SYNONYMS

chāḍi'-giving up; anya-other; nārī-gaṇa-women; mora-My; vaśa-control; tanu-mana-mind and body; mora-My; saubhāgya-fortune; prakaṭa kariyā-manifesting; tā-sabāre-unto all of them; deya pīḍā-gives distress; āmā-sane-with Me; kare krīḍā-performs loving activities; sei nārī-gaṇe-unto these women; dekhāñā-showing.

TRANSLATION

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

TEXT 51

kibā teṅho lampaṭa, śaṭha, dhṛṣṭa, sakapaṭa,
anya nārī-gaṇa kari' sātha
more dite manaḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho–mora prāṇa-nātha

SYNONYMS

kibā-or; teṅho-He; lampaṭa-debauchee; śaṭha-deceitful; dhṛṣṭa-obstinate; sakapaṭa-with a cheating propensity; anya-other; nārī-gaṇa-women; kari'-accepting; sātha-as companions; more-unto Me; dite-to give; manaḥ-pīḍā-distress in the mind; mora āge-in front of Me; kare krīḍā-performs loving affairs; tabu-still; teṅho-He; mora prāṇa-nātha-the Lord of My life.

TRANSLATION

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

TEXT 52

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,
tāṅra sukha–āmāra tātparya
more yadi diyā duḥkha, tāṅra haila mahā-sukha,
sei duḥkha–mora sukha-varya

SYNONYMS

nā-not; gaṇi-I count; āpana-duḥkha-own personal misery; sabe-only; vāñchi-I desire; tāṅra sukha-His happiness; tāṅra sukha-His happiness; āmāra tātparya-the aim of My life; more-unto Me; yadi-if; diyā duḥkha-giving distress; tāṅra-His; haila-there was; mahā-sukha-great happiness; sei duḥkha-that unhappiness; mora sukha-varya-the best of My happiness.

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the prākṛta-sahajiyās, regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

TEXT 53

ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,
tāre nā pāñā haya duḥkhī
mui tāra pāya paḍi', lañā yāṅa hāte dhari',
krīḍā karāñā tāṅre karoṅ sukhī

SYNONYMS

ye nārīre-the woman whom; vāñche kṛṣṇa-Kṛṣṇa desires to have in His company; tāra rūpe satṛṣṇa-attracted to her beauty; tāre-her; nā pāñā-not getting; haya duḥkhī-becomes unhappy; mui-I; tāra pāya paḍi'-falling down at her feet; lañā yāṅa-taking, go; hāte dhari'-catching the hand; krīḍā-pastimes; karāñā-bringing about; tāṅre-Lord Kṛṣṇa; karoṅ sukhī-I make happy.

TRANSLATION

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

TEXT 54

kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,
sukha pāya tāḍana-bhartsane
yathā-yogya kare māna, kṛṣṇa tāte sukha pāna,
chāḍe māna alpa-sādhane

SYNONYMS

kāntā-the beloved; kṛṣṇe-unto Lord Kṛṣṇa; kare roṣa-shows anger; kṛṣṇa pāya santoṣa-Kṛṣṇa becomes very happy; sukha pāya-obtains happiness; tāḍana-bhartsane-by chastisement; yathā-yogya-as it is suitable; kare māna-shows pride; kṛṣṇa-Lord Kṛṣṇa; tāte-in such activities; sukha pāna-obtains happiness; chāḍe māna-gives up pride; alpa-sādhane-by a little endeavor.

TRANSLATION

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

TEXT 55

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,
tabu kṛṣṇe kare gāḍha roṣa
nija-sukhe māne kāja, paḍuka tāra śire vāja,
kṛṣṇera mātra cāhiye santoṣa

SYNONYMS

sei nārī-that woman; jīye-lives; kene-why; kṛṣṇa-marma-Kṛṣṇa's heart; vyathā-unhappy; jāne-knows; tabu-still; kṛṣṇe-unto Kṛṣṇa; kare-does; gāḍha roṣa-deep anger; nija-sukhe-in her own happiness; māne-considers; kāja-the only business; paḍuka-let there fall; tāre-of her; śire-on the head; vāja-a thunderbolt; kṛṣṇera-of Kṛṣṇa; mātra-only; cāhiye-we want; santoṣa-the happiness.

TRANSLATION

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for we simply want the happiness of Kṛṣṇa.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the prākṛta-sahajiyās, who are considered to be nondevotees.

TEXT 56

ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,
kṛṣṇa yāre kare abhilāṣa
mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,
tabe mora sukhera ullāsa

SYNONYMS

ye gopī-any gopī who; mora-unto Me; kare dveṣe-shows envy; kṛṣṇera kare santoṣe-but satisfies Kṛṣṇa; kṛṣṇa-unto Lord Kṛṣṇa; yāre-unto whom; kare-does; abhilāṣa-desiring; mui-I; tāra-her; ghare yāñā-going to the house; tāre sevoṅ-shall render service unto her; dāsī hañā-becoming a maidservant; tabe-then; mora-My; sukhera ullāsa-awakening of happiness.

TRANSLATION

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

TEXT 57

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,
pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati,
tuṣṭa kaila mukhya tina-devā

SYNONYMS

kuṣṭhī-viprera-of the brāhmaṇa who suffered from leprosy; ramaṇī-the wife; pati-vratā-śiromaṇi-the topmost of chaste women; pati lāgi'-for the satisfaction of her husband; kailā-performed; veśyāra sevā-service to a prostitute; stambhila-stopped; sūryera gati-the movement of the sun; jīyāila-revived; mṛta pati-the dead husband; tuṣṭa kaila-satisfied; mukhya-the principal; tina-devā-three deities or demigods.

TRANSLATION

”The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

PURPORT

The Āditya purāṇa, Mārkeṇḍeya Purāṇa and Padma Purāṇa tell about a brāhmaṇa who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a brāhmaṇa, saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkeṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities-namely Brahmā, Viṣṇu and Maheśvara-were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

TEXT 58

”kṛṣṇa–mora jīvana, kṛṣṇa–mora prāṇa-dhana,
kṛṣṇa–mora prāṇera parāṇa
hṛdaya-upare dharoṅ, sevā kari’ sukhī karoṅ,
ei mora sadā rahe dhyāna

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; mora jīvana-My life and soul; kṛṣṇa-Lord Kṛṣṇa; mora prāṇa-dhana-the wealth of My life; kṛṣṇa-Lord Kṛṣṇa; mora prāṇera parāṇa-the life of My life; hṛdaya-upare-on My heart; dharoṅ-I hold; sevā kari’-serving; sukhī karoṅ-I make happy; ei-this; mora-My; sadā-always; rahe-remains; dhyāna-meditation.

TRANSLATION

”Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

TEXT 59

mora sukha–sevane, kṛṣṇera sukha–saṅgame,
ataeva deha deṅa dāna
kṛṣṇa more ’kāntā’ kari’, kahe more ’prāṇeśvari’,
mora haya ’dāsī’-abhimāna

SYNONYMS

mora sukha-My happiness; sevane-in service; kṛṣṇera sukha-Kṛṣṇa’s happiness; saṅgame-by union with Me; ataeva-therefore; deha-My body; deṅa-I offer; dāna-as charity; kṛṣṇa-Lord Kṛṣṇa; more-Me; kāntā kari’-accepting as beloved; kahe-says; more-to Me; prāṇa-īśvari-the most beloved; mora-My; haya-there is; dāsī-abhimāna-considering His maidservant.

TRANSLATION

”My happiness is in the service of Kṛṣṇa, and Kṛṣṇa’s happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

TEXT 60

kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣī–lakṣmī ṭhakurāṇī
nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,
sevā kare ’dāsī’-abhimānī

SYNONYMS

kānta-sevā-sukha-pūra-the service of the Lord is the home of happiness; saṅgama haite su-madhura-sweeter than direct union; tāte-in that; sākṣī-evidence; lakṣmī ṭhakurāṇī-the goddess of fortune; nārāyaṇa-hṛdi-on the heart of Nārāyaṇa; sthiti-situation; tabu-still; pāda-sevāya mati-her desire is to serve the lotus feet; sevā kare-renders service; dāsī-abhimānī-considering herself a maidservant.

TRANSLATION

”Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly.”

TEXT 61

ei rādhāra vacana, viśuddha-prema-lakṣaṇa,
āsvādaye śrī-gaura-rāya
bhāve mana nahe sthira, sāttvike vyāpe śarīra,
mana-deha dharaṇa nā yāya

SYNONYMS

ei-this; rādhāra vacana-the statement of Śrīmatī Rādhārāṇī; viśuddha-prema-lakṣaṇa-the symptoms of pure love of Kṛṣṇa; āsvādaye-tastes; śrī-gaura-rāya-Lord Śrī Caitanya Mahāprabhu; bhāve-because of this ecstasy; mana nahe sthira-the mind is not steady; sāttvike-the symptoms of transcendental love; vyāpe-spread over; śarīra-the body; mana-deha-mind and body; dharaṇa-sustaining; nā yāya-is not possible.

TRANSLATION

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

TEXT 62

vrajera viśuddha-prema,–yena jāmbū-nada hema,
ātma-sukhera yāhāṅ nāhi gandha
se prema jānā'te loke, prabhu kailā ei śloke,
pade kailā arthera nirbandha

SYNONYMS

vrajera-of Vṛndāvana; viśuddha-prema-the pure love of Kṛṣṇa; yena-like; jāmbū-nada hema-the golden particles found in the Jāmbū River; ātma-sukhera-of personal sense gratification; yāhāṅ-where; nāhi gandha-there is not even a scent; se prema-that love of Godhead; jānā'te loke-to advertise among the people; prabhu-Śrī Caitanya Mahāprabhu; kailā-has written; ei śloke-this verse; pade-in different steps; kailā arthera nirbandha-has clarified the real meaning.

TRANSLATION

The pure devotional service in Vṛndāvana is like the golden particles in the River Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

TEXT 63

ei-mata mahāprabhu bhāvāviṣṭa hañā
pralāpa karilā tat-tat śloka paḍiyā

SYNONYMS

ei-mata-in this way; mahāprabhu-Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa hañā-being overwhelmed by ecstatic love; pralāpa karilā-said crazy words; tat-tat-appropriate; śloka paḍiyā-by reading the verse.

TRANSLATION

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

TEXT 64

pūrve aṣṭa-śloka kari' loke śikṣā dilā
sei aṣṭa-ślokera artha āpane āsvādilā

SYNONYMS

pūrve-formerly; aṣṭa-śloka kari'-composing eight verses; loke śikṣā dilā-gave instruction to the people in general; sei-those; aṣṭa-ślokera-of the eight stanzas; artha-the meaning; āpane āsvādilā-personally tasted.

TRANSLATION

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Śikṣāṣṭaka.

TEXT 65

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune
kṛṣṇe prema-bhakti tāra bāḍe dine-dine

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; śikṣā-aṣṭaka-of the eight instructions; śloka-the verses; yei-anyone who; paḍe-recites; śune-or hears; kṛṣṇe-unto Lord Kṛṣṇa; prema-bhakti-ecstatic love and devotion; tāra-his; bāḍe-increases; dine-dine-day after day.

TRANSLATION

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

TEXT 66

yadyapiha prabhu–koṭī-samudra-gambhīra
nānā-bhāva-candrodaye hayena asthira

SYNONYMS

yadyapiha-although; prabhu-Śrī Caitanya Mahāprabhu; koṭī-samudra-gambhīra-as deep as millions of oceans; nānā-various; bhāva-of ecstatic emotions; candrodaye-because of the moonrise; hayena-sometimes becomes; asthira-restless.

TRANSLATION

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

TEXTS 67-68

yei yei śloka jayadeva, bhāgavate
rāyera nāṭake, yei āra karṇāmṛte
sei sei bhāve śloka kariyā paṭhane
sei sei bhāvāveśe karena āsvādane

SYNONYMS

yei yei-whatever; śloka-verses; jayadeva-Jayadeva Gosvāmī; bhāgavate-in Śrīmad-Bhāgavatam; rāyera nāṭake-in the drama made by Rāmānanda Rāya; yei-whatever; āra-also; karṇāmṛte-in the book named Kṛṣṇa-karṇāmṛta, written by Bilvamaṅgala Ṭhākura; sei sei bhāve-in those ecstatic emotions; śloka-verses; kariyā paṭhane-reading regularly; sei sei-in that particular; bhāva-āveśe-ecstatic love; karena āsvādane-He tastes.

TRANSLATION

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

TEXT 69

dvādaśa vatsara aiche daśā–rātri-dine
kṛṣṇa-rasa āsvādaye dui-bandhu-sane

SYNONYMS

dvādaśa vatsara-for twelve years; aiche daśā-such a condition; rātri-dine-day and night; kṛṣṇa-rasa-transcendental bliss and mellows in connection with Kṛṣṇa; āsvādaye-He tastes; dui-bandhu-sane-with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TRANSLATION

For twelve years, Śrī Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

TEXT 70

sei saba līlā-rasa āpane ananta
sahasra-vadane varṇi' nāhi pā'na anta

SYNONYMS

sei saba-all these; līlā-rasa-transcendental mellows of Śrī Caitanya Mahāprabhu's pastimes; āpane-personally; ananta-the Personality of Godhead Ananta; sahasra-vadane-with His thousands of faces; varṇi'-describing; nāhi-not; pā'na-gets; anta-the limit.

TRANSLATION

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 71

jīva kṣudra-buddhi kon tāhā pāre varṇite?
tāra eka kaṇā sparśi āpanā śodhite

SYNONYMS

jīva-living being; kṣudra-buddhi-limited intelligence; kon-who; tāhā-that; pāre-is able; varṇite-to write; tāra-of that; eka kaṇā-one particle; sparśi-I touch; āpanā śodhite-to correct myself.

TRANSLATION

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self.

TEXT 72

yata ceṣṭā, yata pralāpa,–nāhi pārāvāra
sei saba varṇite grantha haya suvistāra

SYNONYMS

yata ceṣṭā-all activities; yata pralāpa-all crazy talking; nāhi pārāvāra-there was no limit; sei saba-all of them; varṇite-to describe; grantha-the book; haya-would be; su-vistāra-very voluminous.

TRANSLATION

There is no limit to Śrī Caitanya Mahāprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

TEXT 73

vṛndāvana-dāsa prathama ye līlā varṇila
sei-saba līlāra āmi sūtra-mātra kaila

SYNONYMS

vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura; prathama-at first; ye-whatever; līlā-pastimes; varṇila-described; sei-saba-all of those; līlāra-of the pastimes; āmi-I; sūtra-mātra kaila-prepared only the synopsis.

TRANSLATION

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

TEXT 74

tāṅra tyakta 'avaśeṣa' saṅkṣepe kahila
līlāra bāhulye grantha tathāpi bāḍila

SYNONYMS

tāṅra-his; tyakta-left out; aveśeṣa-remainders; saṅkṣepe kahila-I have described very briefly; līlāra bāhulye-because of the numerousness of the pastimes; grantha-this book; tathāpi-still; bāḍila-has increased.

TRANSLATION

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

TEXT 75

ataeva sei-saba līlā nā pāri varṇibāre
samāpti kariluṅ līlāke kari' namaskāre

SYNONYMS

ataeva-therefore; sei-saba-all those; līlā-pastimes; nā pāri-I am not able; varṇibāre-to narrate; samāpti kariluṅ-now I have finished; līlāke-to the pastimes; kari' namaskāre-offering my respectful obeisances.

TRANSLATION

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

TEXT 76

ye kichu kahiluṅ ei dig-daraśana
ei anusāre habe tāra āsvādana

SYNONYMS

ye kichu-whatever; kahiluṅ-I have said; ei-this; dik-daraśana-just to make an indication; ei anusāre-in this way; habe-there will be; tāra-of that; āsvādana-tasting.

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 77

prabhura gambhīra-līlā nā pāri bujhite
buddhi-praveśa nāhi tāte, nā pāri varṇite

SYNONYMS

prabhura-of Śrī Caitanya Mahāprabhu; gambhīra-deep; līlā-the pastimes; nā pāri-I am not able; bujhite-to understand; buddhi-praveśa nāhi-my intelligence cannot penetrate; tāte-because of this; nā pāri-I am not able; varṇite-to describe properly.

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

TEXT 78

saba śrotā vaiṣṇavera vandiyā caraṇa
caitanya-caritra-varṇana kailuṅ samāpana

SYNONYMS

saba śrotā-all readers; vaiṣṇavera-of the Vaiṣṇavas; vandiyā caraṇa-offering respectful obeisances unto the lotus feet; caitanya-caritra-of the characteristics of Śrī Caitanya Mahāprabhu; varṇana-description; kailuṅ-I have done; samāpana-finishing.

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 79

ākāśa–ananta, tāte yaiche pakṣi-gaṇa
yāra yata śakti, tata kare ārohaṇa

SYNONYMS

ākāśa-the sky; ananta-unlimited; tāte-in that sky; yaiche-just as; pakṣi-gaṇa-all types of birds; yāra-of someone; yata śakti-whatever power; tata-that much; kare ārohaṇa-rises up and up.

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

TEXT 80

aiche mahāprabhura līlā–nāhi ora-pāra
'jīva' hañā kebā samyak pāre varṇibāra?

SYNONYMS

aiche-similarly; mahāprabhura līlā-the pastimes of Śrī Caitanya Mahāprabhu; nāhi ora-pāra-there is no limit above or below; jīva hañā-being an ordinary living entity; kebā-who; samyak-fully; pāre-is able; varṇibāra-to describe.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

TEXT 81

yāvat buddhira gati, tateka varṇiluṅ
samudrera madhye yena eka kaṇa chuṅiluṅ

SYNONYMS

yāvat-as far; buddhira gati-the limit of my intelligence; tateka-that far; varṇiluṅ-I have described; samudrera madhye-in the midst of the great ocean; yena-just like; eka kaṇa-one particle; chuṅiluṅ-I have touched.

TRANSLATION

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

TEXT 82

nityānanda-kṛpā-pātra–vṛndāvana-dāsa
caitanya-līlāya teṅho hayena 'ādi-vyāsa'

SYNONYMS

nityānanda-of Lord Nityānanda Prabhu; kṛpā-pātra-the favorite devotee; vṛndāvana-dāsa-Vṛndāvana dāsa Ṭhākura; caitanya-līlāya-in the pastimes of Śrī Caitanya Mahāprabhu; teṅho-He; hayena-is; ādi-vyāsa-the original Vyāsadeva.

TRANSLATION

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda's favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing caitanya-līlā, and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

TEXT 83

tāṅra āge yadyapi saba līlāra bhāṇḍāra
tathāpi alpa varṇiyā chāḍilena āra

SYNONYMS

tāṅra āge-before him; yadyapi-although; saba-all; līlāra-of the pastimes; bhāṇḍāra-full store; tathāpi-still; alpa-very little; varṇiyā-describing; chāḍilena-he left; āra-the others.

TRANSLATION

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu's pastimes, he has left aside most of them and described but a small portion.

TEXT 84

ye kichu varṇiluṅ, seha saṅkṣepa kariyā
likhite nā pārena, tabu rākhiyāchena likhiyā

SYNONYMS

ye kichu varṇiluṅ-whatever I have described; seha-them; saṅkṣepa-briefly; kariyā-doing; likhite nā pārena-Vṛndāvana dāsa Ṭhākura was not able to describe; tabu-still; rākhiyāchena-has kept; likhiyā-recording in writing.

TRANSLATION

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although he could not describe these pastimes, he gave us a synopsis.

TEXT 85

caitanya-maṅgale teṅho likhiyāche sthāne-sthāne
sei vacana śuna, sei parama-pramāṇe

SYNONYMS

caitanya-maṅgale-in the book named Caitanya-maṅgala; teṅho-Vṛndāvana dāsa Ṭhākura; likhiyāche-has written; sthāne-sthāne-in several places; sei vacana śuna-please hear those statements; sei parama-pramāṇe-that is the foremost proof.

TRANSLATION

In his book named Caitanya-maṅgala [Caitanya-bhāgavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

TEXT 86

saṅkṣepe kahiluṅ, vistāra nā yāya kathane
vistāriyā veda-vyāsa kariba varṇane

SYNONYMS

saṅkṣepe kahiluṅ-I have described very briefly; vistāra nā yāya kathane-it is not possible to describe them in full; vistāriyā-elaborating; veda-vyāsa-a representative of Vyāsadeva; kariba-will do; varṇane-describing.

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyāsa will describe them elaborately.

TEXT 87

caitanya-maṅgale ihā likhiyāche sthāne-sthāne
satya kahena,–'āge vyāsa kariba varṇane'

SYNONYMS

caitanya-maṅgale-in the book named Caitanya-maṅgala; ihā-this statement; likhiyāche-has written; sthāne-sthāne-in many places; satya-the truth; kahena-he says; āge-in the future; vyāsa kariba varṇane-Vyāsadeva will describe them more elaborately.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe them elaborately.

PURPORT

The statement āge vyāsa kariba varṇane is similar to a text in the Caitanya-bhāgavata (First Chapter, text 180) in which Vṛndāvana dāsa Ṭhākura says:

śeṣa-khaṇḍe caitanyera ananta vilāsa
vistāriyā varṇite āchena veda-vyāsa

"The unlimited pastimes of Śrī Caitanya will be described by Vyāsadeva in the future." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

TEXT 88

caitanya-līlāmṛta-sindhu–dugdhābdhi-samāna
tṛṣṇānurūpa jhārī bhari' teṅho kailā pāna

SYNONYMS

caitanya-līlā-amṛta-sindhu-the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; dugdha-abdhi-samāna-exactly like the ocean of milk; tṛṣṇā-anurūpa-according to one's thirst; jhārī-the pitcher; bhari'-filling; teṅho-he; kailā pāna-drank.

TRANSLATION

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

TEXT 89

tāṅra jhārī-śeṣāmṛta kichu more dilā
tateke bharila peṭa, tṛṣṇā mora gelā

SYNONYMS

tāṅra jhārī-śeṣa-amṛta-the remnants of the milk of Vṛndāvana dāsa Ṭhākura's pitcher; kichu-some; more dilā-has given to me; tateke-by those remnants; bharila peṭa-my abdomen is filled; tṛṣṇā mora gelā-now my thirst has gone.

TRANSLATION

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

TEXTS 90-91

āmi–ati-kṣudra jīva, pakṣī rāṅgā-ṭuni
se yaiche tṛṣṇāya piye samudrera pānī
taiche āmi eka kaṇa chuṅiluṅ līlāra
ei dṛṣṭānte jāniha prabhura līlāra vistāra

SYNONYMS

āmi-I; ati-kṣudra jīva-a very insignificant living being; pakṣī rāṅgā-ṭuni-just like a little bird with a red beak; se-he; yaiche-just as; tṛṣṇāya-in thirst; piye-drinks; samudrera pānī-the water of the sea; taiche-in the same way; āmi-I; eka kaṇa-one small particle; chuṅiluṅ-touched; līlāra-of the pastimes of Śrī Caitanya Mahāprabhu; ei dṛṣṭānte-by this example; jāniha-all of you know; prabhura-of Śrī Caitanya Mahāprabhu; līlāra vistāra-expansion of the pastimes.

TRANSLATION

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 92

'āmi likhi',–eha mithyā kari anumāna
āmāra śarīra kāṣṭha-putalī-samāna

SYNONYMS

āmi likhi-I write; eha mithyā-this is false; kari anumāna-I can infer; āmāra śarīra-my body; kāṣṭha-putalī-samāna-is exactly like a wooden doll.

TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

TEXT 93

vṛddha jarātura āmi andha, badhira
hasta hāle, manobuddhi nahe mora sthira

SYNONYMS

vṛddha-an old man; jarā-ātura-troubled by invalidity; āmi-I; andha-blind; badhira-deaf; hasta hāle-my hands tremble; manaḥ-buddhi-mind and intelligence; nahe-not; mora-my; sthira-steady.

TRANSLATION

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

TEXT 94

nānā-roga-grasta,–calite vasite nā pāri
pañca-roga-pīḍā-vyākula, rātri-dine mari

SYNONYMS

nānā-roga-grasta-affected by so many diseases; calite-to walk; vasite-to sit down; nā pāri-I am not properly able; pañca-roga-pīḍā-vyākula-always disturbed by five kinds of disease; rātri-dine-day or night; mari-I can die any time.

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

TEXT 95

pūrve granthe ihā kariyāchi nivedana
tathāpi likhiye, śuna ihāra kāraṇa

SYNONYMS

pūrve-previously; granthe-in the book; ihā-this; kariyāchi nivedana-I have submitted to the readers; tathāpi-still; likhiye-I write; śuna-please hear; ihāra kāraṇa-the reason for this.

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

TEXTS 96-98

śrī-govinda, śrī-caitanya, śrī-nityānanda
śrī-advaita, śrī-bhakta, āra śrī-śrotṛ-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana
śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa
iṅhā-sabāra caraṇa-kṛpā ya lekhāya āmāre
āra eka haya,–teṅho ati-kṛpā kare

SYNONYMS

śrī-govinda-Śrī Govindadeva; śrī-caitanya-Śrī Caitanya Mahāprabhu; śrī nityānanda-Lord Nityānanda; śrī-advaita-Advaita Ācārya; śrī-bhakta-other devotees; āra-also; śrī-śrotṛ-vṛnda-the readers of this book; śrī-svarūpa-Svarūpa Dāmodara Gosvāmī; śrī-rūpa-Śrī Rūpa Gosvāmī; śrī-sanātana-Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa-Śrī Raghunātha dāsa Gosvāmī; śrī-guru-my spiritual master; śrī-jīva-caraṇa-the lotus feet of Śrī Jīva Gosvāmī; iṅhā sabāra-of all of them; caraṇa-kṛpāya-by the mercy of the lotus feet; lekhāya-causes to write; āmāre-me; āra eka-another one; haya-there is; teṅho-He; ati-kṛpā kare-shows me very great favor.

TRANSLATION

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

TEXT 99

śrī-madana-gopāla more lekhāya ājñā kari'
kahite nā yuyāya, tabu rahite nā pāri

SYNONYMS

śrī-madana-gopāla-the Madana-mohana Deity of Vṛndāvana; more-me; lekhāya-causes to write; ājñā kari'-by giving the order; kahite-to say; nā yuyāya-is not befitting; tabu-still; rahite-to remain silent; nā pāri-I am not able.

TRANSLATION

Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

TEXT 100

nā kahile haya mora kṛta-ghnatā-doṣa
dambha kari bali' śrotā, nā kariha roṣa

SYNONYMS

nā kahile-if I do not say; haya-there is; mora-my; kṛta-ghnatā-doṣa-fault of ingratitude; dambha kari-I am proud; bali'-taking as; śrotā-O readers; nā kariha roṣa-do not be angry.

TRANSLATION

If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

TEXT 101

tomā-sabāra caraṇa-dhūli karinu vandana
tāte caitanya-līlā haila ye kichu likhana

SYNONYMS

tomā-sabāra-of all of you; caraṇa-dhūli-the dust of the feet; karinu vandana-I have prayed to; tāte-for that reason; caitanya-līlā-the pastimes of Lord Śrī Caitanya Mahāprabhu; haila-there was; ye-whatever; kichu-some; likhana-writing.

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

TEXT 102

ebe antya-līlā-gaṇera kari anuvāda
'anuvāda' kaile pāi līlāra 'āsvāda'

SYNONYMS

ebe-now; antya-līlā-gaṇera kari anuvāda-I beg to repeat all the facts of this Antya-līlā; anuvāda kaile-if it is repeated; pāi-I get; līlāra-of the pastime; āsvāda-taste.

TRANSLATION

Now let me repeat all the pastimes of the Antya-līlā, for if I do so I shall taste the pastimes again.

TEXT 103

prathama paricchede–rūpera dvitīya-milana
tāra madhye dui-nāṭakera vidhāna-śravaṇa

SYNONYMS

prathama paricchede-in the First Chapter; rūpera-of Rūpa Gosvāmī; dvitīya-milana-the second meeting with Lord Caitanya; tāra madhye-within that chapter; dui-nāṭakera-of the two dramas; vidhāna-śravaṇa-hearing of the process of writing.

TRANSLATION

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu for the second time and how the Lord heard his two dramas [Vidagdha-mādhava and Lalita-mādhava].

TEXT 104

tāra madhye śivānanda-saṅge kukkura āilā
prabhu tāre kṛṣṇa kahāñā mukta karilā

SYNONYMS

tāra madhye-in that chapter; śivānanda-saṅge-with Śivānanda Sena; kukkura-the dog; āilā-came; prabhu-Śrī Caitanya Mahāprabhu; tāre-unto him (the dog); kṛṣṇa kahāñā-inducing to chant Kṛṣṇa; mukta karilā-liberated.

TRANSLATION

That chapter also describes the incident of Śivānanda Sena's dog, who was induced by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa and was thus liberated.

TEXT 105

dvitīye–choṭa-haridāse karāilā śikṣana
tāra madhye śivānandera āścarya darśana

SYNONYMS

dvitīye-in the Second Chapter; choṭa-haridāse-Junior Haridāsa; karāilā śikṣaṇa-He taught very strictly; tāra madhye-within that chapter; śivānandera-of Śivānanda Sena; āścarya darśana-the wonderful vision.

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridāsa. Also in that chapter is the wonderful vision of Śivānanda Sena.

TEXT 106

tṛtīye–haridāsera mahimā pracaṇḍa
dāmodara-paṇḍita kailā prabhure vākya-danda

SYNONYMS

tṛtīye-in the Third Chapter; haridāsera-of Ṭhākura Haridāsa; mahimā pracaṇḍa-very forceful glories; dāmodara-paṇḍita-Dāmodara Paṇḍita; kailā-made; prabhure-Śrī Caitanya Mahāprabhu; vākya-daṇḍa-impudence of chastising by words.

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridāsa Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of criticism to Śrī Caitanya Mahāprabhu.

TEXT 107

prabhu 'nāma' diyā kailā brahmāṇḍa-mocana
haridāsa karilā nāmera mahimā-sthāpana

SYNONYMS

prabhu-Śrī Caitanya Mahāprabhu; nāma diyā-delivering the holy name; kailā-did; brahmāṇḍa-mocana-the liberation of the universe; haridāsa-Haridāsa; karilā-did; nāmera-of the holy name; mahimā-sthāpana-the establishment of the glories.

TRANSLATION

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone by bestowing upon the universe the holy name of the Lord, and it describes how Haridāsa Ṭhākura established the glories of the holy name by his practical example.

TEXT 108

caturthe–śrī-sanātanera dvitīya-milana
deha-tyāga haite tāṅra karilā rakṣaṇa

SYNONYMS

caturthe-in the Fourth Chapter; śrī-sanātanera-of Sanātana Gosvāmī; dvitīya-milana-visiting for the second time; deha-tyāga haite-from committing suicide; tāṅra karilā rakṣaṇa-Śrī Caitanya Mahāprabhu protected him.

TRANSLATION

The Fourth Chapter describes Sanātana Gosvāmī's second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

TEXT 109

jyaiṣṭha-māsera dhūpe tāṅre kailā parīkṣaṇa
śakti sañcāriyā punaḥ pāṭhāilā vṛndāvana

SYNONYMS

jyaiṣṭha-māsera-of the month of May-June; dhūpe-in the sunshine; tāṅre-him; kailā-did; parīkṣaṇa-examining; śakti-potency; sañcāriyā-giving him; punaḥ-again; pāṭhāilā vṛndāvana-sent back to Vṛndāvana.

TRANSLATION

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May and June] and was then empowered and sent back to Vṛndāvana.

TEXT 110

pañcame–pradyumna-miśre prabhu kṛpā karilā
rāya-dvārā kṛṣṇa-kathā tāṅre śunāilā

SYNONYMS

pañcame-in the Fifth Chapter; pradyumna-miśre-unto Pradyumna Miśra; prabhu-Śrī Caitanya Mahāprabhu; kṛpā karilā-showed mercy; rāya-dvārā-with the help of Rāmānanda Rāya; kṛṣṇa-kathā-topics of Kṛṣṇa; tāṅre śunāilā-made him hear.

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

TEXT 111

tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa
svarūpa-gosāñi kailā vigrahera mahimā-sthāpana

SYNONYMS

tāra madhye-within that chapter; bāṅgāla-kavira-of a poet from Bengal; nāṭaka-upekṣaṇa-the rejection of the drama; svarūpa-gosāñi-Svarūpa Dāmodara Gosvāmī; kailā-did; vigrahera-of the Deity; mahimā-sthāpana-the establishment of the glories.

TRANSLATION

Also in that chapter, Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

TEXT 112

ṣaṣṭhe–raghunātha-dāsa prabhure mililā
nityānanda-ājñāya ciḍā-mahotsava kailā

SYNONYMS

ṣaṣṭhe-in the Sixth Chapter; raghunātha-dāsa-Raghunātha dāsa Gosvāmī; prabhure mililā-met Lord Śrī Caitanya Mahāprabhu; nityānanda-ājñāya-by the order of Nityānanda Prabhu; ciḍā-mahotsava kailā-performed the festival of chipped rice.

TRANSLATION

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

TEXT 113

dāmodara-svarūpa-ṭhāñi tāṅre samarpila
'govardhana-śilā', 'guñjā-mālā' tāṅre dila

SYNONYMS

dāmodara-svarūpa-ṭhāñi-to the care of Svarūpa Dāmodara Gosvāmī; tāṅre samarpila-the Lord entrusted him; govardhana-śilā-the stone from Govardhana Hill; guñjā-mālā-the garland of small conchshells; tāṅre dila-delivered to him.

TRANSLATION

The Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

TEXT 114

saptama-paricchede–vallabha bhaṭṭera milana
nānā-mate kailā tāṅra garva khaṇḍana

SYNONYMS

saptama-paricchede-in the Seventh Chapter; vallabha bhaṭṭera milana-the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; nānā-mate-in various ways; kailā-did; tāṅra-his; garva-pride; khaṇḍana-dismantling.

TRANSLATION

The Seventh Chapter tells how Śrī Caitanya met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

TEXT 115

aṣṭame–rāmacandra-purīra āgamana
tāṅra bhaye kailā prabhu bhikṣā saṅkocana

SYNONYMS

aṣṭame-in the Eighth Chapter; rāmacandra-purīra āgamana-the arrival of Rāmacandra Purī; tāṅra bhaye-because of fear of him; kailā-did; prabhu-Śrī Caitanya Mahāprabhu; bhikṣā saṅkocana-minimizing His eating.

TRANSLATION

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

TEXT 116

navame–gopīnātha-paṭṭanāyaka-mocana
trijagatera loka prabhura pāila daraśana

SYNONYMS

navame-in the Ninth Chapter; gopīnātha-paṭṭanāyaka-mocana-the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya; tri-jagatera-of the three worlds; loka-the people in general; prabhura-of Śrī Caitanya Mahāprabhu; pāila daraśana-got the audience.

TRANSLATION

In the Ninth Chapter is a description of how Gopīnātha Paṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

TEXT 117

daśame–kahiluṅ bhakta-datta-āsvādana
rāghava-paṇḍitera tāhāṅ jhālira sājana

SYNONYMS

daśame-in the Tenth Chapter; kahiluṅ-I have described; bhakta-datta-āsvādana-the tasting of the food given by the devotees; rāghava-paṇḍitera-of Rāghava Paṇḍita; tāhāṅ-therein; jhālira sājana-the assortment in the bags.

TRANSLATION

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted the food given by His devotees, and I have also described the assortments in the bags of Rāghava Paṇḍita.

TEXT 118

tāra madhye govindera kailā parīkṣaṇa
tāra madhye parimuṇḍā-nṛtyera varṇana

SYNONYMS

tāra madhye-within that chapter; govindera-of Govinda, His personal assistant; kailā-did; parīkṣaṇa-testing; tāra madhye-in that chapter; parimuṇḍā-nṛtyera varṇana-description of Lord Caitanya Mahāprabhu's dancing in the temple.

TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

TEXT 119

ekādaśe–haridāsa-ṭhākurera niryāṇa
bhakta-vātsalya yāhāṅ dekhāilā gaura bhagavān

SYNONYMS

ekādaśe-in the Eleventh Chapter; haridāsa-ṭhākurera niryāṇa-the disappearance of Śrīla Haridāsa Ṭhākura; bhakta-vātsalya-affection for the devotee; yāhāṅ-wherein; dekhāilā-exhibited; gaura bhagavān-Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

TEXT 120

dvādaśe–jagadānandera taila-bhañjana
nityānanda kailā śivānandere tāḍana

SYNONYMS

dvādaśe-in the Twelfth Chapter; jagadānandera-of Jagadānanda Paṇḍita; taila-bhañjana-breaking the oil pot; nityānanda-Lord Nityānanda; kailā-performed; śivānandere tāḍana-the chastisement of Śivānanda Sena.

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

TEXT 121

trayodaśe–jagadānanda mathurā yāi' āilā
mahāprabhu deva-dāsīra gīta śunilā

SYNONYMS

trayodaśe-in the Thirteenth Chapter; jagadānanda-Jagadānanda Paṇḍita; mathurā yāi'-going to Mathurā; āilā-returned; mahāprabhu-Śrī Caitanya Mahāprabhu; deva-dāsīra-of the deva-dāsī dancing girl; gīta śunilā-heard the song.

TRANSLATION

In the Thirteenth Chapter, Jagadānanda Paṇḍita went to Mathurā and returned, and Śrī Caitanya Mahāprabhu by chance heard a song sung by a deva-dāsī dancing girl.

TEXT 122

raghunātha-bhaṭṭācāryera tāhāṅi milana
prabhu tāṅre kṛpā kari' pāṭhāilā vṛndāvana

SYNONYMS

raghunātha-bhaṭṭācāryera-of Raghunātha Bhaṭṭa; tāhāṅi-there; milana-meeting; prabhu-Śrī Caitanya Mahāprabhu; tāṅre-to him; kṛpā kari'-showing causeless mercy; pāṭhāilā vṛndāvana-sent to Vṛndāvana.

TRANSLATION

Also in the Thirteenth Chapter, Raghunātha Bhaṭṭa met Śrī Caitanya Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

TEXT 123

caturdaśe–divyonmāda-ārambha varṇana
'śarīra' ethā prabhura, 'mana' gelā vṛndāvana

SYNONYMS

caturdaśe-in the Fourteenth Chapter; divya-unmāda-ārambha-the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; varṇana-describing; śarīra-the body; ethā-here; prabhura-of Śrī Caitanya Mahāprabhu; mana-the mind; gelā-went; vṛndāvana-to Vṛndāvana.

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

TEXT 124

tāra madhye prabhura siṁha-dvāre patana
asthi-sandhi-tyāga, anubhāvera udgama

SYNONYMS

tāra madhye-in that chapter; prabhura-of Śrī Caitanya Mahāprabhu; siṁha-dvāre patana-falling down by the Siṁha-dvāra gate; asthi-sandhi-of the joints of the bones; tyāga-release; anubhāvera udgama-the awakening of a trance and emotion.

TRANSLATION

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Siṁha-dvāra gate of Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

TEXT 125

caṭaka-parvata dekhi' prabhura dhāvana
tāra madhye prabhura kichu pralāpa-varṇana

SYNONYMS

caṭaka-parvata-the hill known as Caṭaka-parvata; dekhi'-seeing; prabhura dhāvana-the running of Śrī Caitanya Mahāprabhu; tāra madhye-in that chapter; prabhura-of Śrī Caitanya Mahāprabhu; kichu-some; pralāpa varṇana-talking like a madman.

TRANSLATION

Also in that chapter there is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

TEXT 126

pañcadaśa-paricchede–udyāna-vilāse
vṛndāvana-bhrame yāhāṅ karilā praveśe

SYNONYMS

pañcadaśa-paricchede-in the Fifteenth Chapter; udyāna-vilāse-in His pastimes within the garden; vṛndāvana-bhrame-His taking the garden to be Vṛndāvana; yāhāṅ-where; karilā praveśe-He entered.

TRANSLATION

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the shore of the sea, mistaking the garden for Vṛndāvana.

TEXT 127

tāra madhye prabhura pañcendriya-ākarṣaṇa
tāra madhye karilā rāse kṛṣṇa-anveṣaṇa

SYNONYMS

tāra madhye-within that; prabhura-of Śrī Caitanya Mahāprabhu; pañca-indriya-ākarṣaṇa-the attraction of the five senses; tāra madhye-within that chapter; karilā-did; rāse-in the rāsa dance; kṛṣṇa-anveṣaṇa-searching for Kṛṣṇa.

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the rāsa dance.

TEXT 128

ṣoḍaśe–kālidāse prabhu kṛpā karilā
vaiṣṇavocchiṣṭa khāibāra phala dekhāilā

SYNONYMS

ṣoḍaśe-in the Sixteenth Chapter; kāli-dāse-unto Kālidāsa; prabhu-Śrī Caitanya Mahāprabhu; kṛpā karilā-showed favor; vaiṣṇava-ucchiṣṭa khāibāra-of eating the remnants of food left by Vaiṣṇavas; phala dekhāilā-showed the result.

TRANSLATION

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālidāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

TEXT 129

śivānandera bālake śloka karāilā
siṁha-dvāre dvārī prabhure kṛṣṇa dekhāilā

SYNONYMS

śivānandera-of Śivānanda Sena; bālake-the son; śloka karāilā-made to compose a verse; siṁha-dvāre-at the Siṁha-dvāra gate of the Jagannātha temple; dvārī-the doorkeeper; prabhure-unto Śrī Caitanya Mahāprabhu; kṛṣṇa dekhāilā-showed Lord Kṛṣṇa.

TRANSLATION

It also describes how Śivānanda's son composed a verse and how the doorkeeper of the Siṁha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

TEXT 130

mahā-prasādera tāhāṅ mahimā varṇilā
kṛṣṇādharāmṛtera phala-śloka āsvādilā

SYNONYMS

mahā-prasādera-of the remnants of the food of the Lord, mahā-prasāda; tāhāṅ-there; mahimā-the glories; varṇilā-described; kṛṣṇa-adhara-amṛtera-of the nectar from the lips of Kṛṣṇa; phala-śloka-the verse mentioning the result; āsvādilā-tasted.

TRANSLATION

Also in that chapter, the glories of mahā-prasāda are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

TEXT 131

saptadaśe–gābhī-madhye prabhura patana
kūrmākāra-anubhāvera tāhāṅi udgama

SYNONYMS

saptadaśe-in the Seventeenth Chapter; gābhī-madhye-among the cows; prabhura patana-the falling down of Śrī Caitanya Mahāprabhu; kūrma-ākāra-anubhāvera-of ecstatic emotion in the form of a tortoise; tāhāṅi-there; udgama-awakening.

TRANSLATION

In the Seventeenth Chapter, Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

TEXT 132

kṛṣṇera śabda-guṇe prabhura mana ākarṣilā
"kā stry aṅga te" ślokera artha āveśe karilā

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; śabda-guṇe-by the qualities of the sound; prabhura-of Śrī Caitanya Mahāprabhu; mana-the mind; ākarṣilā-was attracted; kā stry aṅga te ślokera-of the verse beginning with the words kā stry aṅga te; artha-the meaning; āveśe-in ecstasy; karilā-described.

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Kṛṣṇa's sound attracted the mind of Śrī Caitanya Mahāprabhu, who described in ecstasy the meaning of the "kā stry aṅga te" verse.

TEXT 133

bhāva-śābalye punaḥ kailā pralapana
karṇāmṛta-ślokera artha kailā vivaraṇa

SYNONYMS

bhāva-śābalye-from the aggregate of all ecstatic emotions; punaḥ-again; kailā pralapana-He talked like a madman; karṇāmṛta-ślokera-of a verse from Kṛṣṇa-karṇāmṛta; artha-the meaning; kailā vivaraṇa-described in detail.

TRANSLATION

Due to the conjunction of various ecstatic emotions, Śrī Caitanya Mahāprabhu again began speaking like a madman and described in detail the meaning of a verse from Kṛṣṇa-karṇāmṛta.

TEXT 134

aṣṭādaśa paricchede–samudre patana
kṛṣṇa-gopī-jala-keli tāhāṅ daraśana

SYNONYMS

aṣṭādaśa paricchede-in the Eighteenth Chapter; samudre patana-the Lord's falling into the ocean; kṛṣṇa-gopī-jala-keli-the water pastimes of Kṛṣṇa and the gopīs; tāhāṅ daraśana-seeing there.

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Kṛṣṇa and the gopīs.

TEXT 135

tāhāṅi dekhilā kṛṣṇera vanya-bhojana
jāliyā uṭhāila, prabhu āilā sva-bhavana

SYNONYMS

tāhāṅi-there; dekhilā-He saw; kṛṣṇera-of Kṛṣṇa; vanya-bhojana-a picnic in the forest; jāliyā-a fisherman; uṭhāila-caught Him; prabhu-the Lord; āilā-returned; sva-bhavana-to His own residence.

TRANSLATION

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence.

TEXT 136

ūnaviṁśe–bhittye prabhura mukha-saṅgharṣaṇa
kṛṣṇera viraha-sphūrti-pralāpa-varṇana

SYNONYMS

ūnaviṁśe-in the Nineteenth Chapter; bhittye-on the walls; prabhura mukha-saṅgharṣaṇa-the rubbing of the face of the Lord; kṛṣṇera viraha-sphūrti-the awakening of separation from Kṛṣṇa; pralāpa-varṇana-and talking like a crazy person.

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

TEXT 137

vasanta-rajanīte puṣpodyāne viharaṇa
kṛṣṇera saurabhya-ślokera artha-vivaraṇa

SYNONYMS

vasanta-rajanīte-on a spring night; puṣpa-udyāne-in a flower garden; viharaṇa-the wandering; kṛṣṇera-of Lord Kṛṣṇa; saurabhya-ślokera-of a verse about the bodily fragrance; artha-vivaraṇa-describing the meaning.

TRANSLATION

That chapter also describes Kṛṣṇa's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa's body.

TEXT 138

viṁśa-paricchede–nija-'śikṣāṣṭaka' paḍiyā
tāra artha āsvādilā premāviṣṭa hañā

SYNONYMS

viṁśa-paricchede-in the Twentieth Chapter; nija-śikṣāṣṭaka paḍiyā-reciting His own Śikṣāṣṭaka verses; tāra artha-their meaning; āsvādilā-tasted; prema-āviṣṭa hañā-being absorbed in ecstatic love.

TRANSLATION

In the Twentieth Chapter, Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

TEXT 139

bhakte śikhāite yei śikṣāṣṭaka kahilā
sei ślokāṣṭakera artha punaḥ āsvādilā

SYNONYMS

bhakte-the devotees; śikhāite-to teach; yei-that which; śikṣā-aṣṭaka-eight instructions; kahilā-described; sei śloka-aṣṭakera-of the same eight verses; artha-the meaning; punaḥ āsvādilā-again He tasted.

TRANSLATION

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

TEXT 140

mukhya-mukhya-līlāra artha kariluṅ kathana
’anuvāda’ haite smare grantha-vivaraṇa

SYNONYMS

mukhya-mukhya-līlāra-of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; artha-the meaning; kariluṅ-have done; kathana-describing; anuvāda haite-by repeating them again; smare-one remembers; grantha-vivaraṇa-the description in the book.

TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

TEXT 141

eka eka paricchedera kathā–aneka-prakāra
mukhya-mukhya kahiluṅ, kathā nā yāya vistāra

SYNONYMS

eka eka paricchedera-of every chapter; kathā-description; aneka-prakāra-different varieties; mukhya-mukhya kahiluṅ-I have repeated only the principal ones; kathā-discussions; nā yāya-not possible; vistāra-expansion.

TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

TEXTS 142-143

śrī-rādhā-saha ’śrī-madana-mohana’
śrī-rādhā-saha ’śrī-govinda’-caraṇa
śrī-rādhā-saha śrīla ’śrī-gopīnātha’
ei tina ṭhākura haya ’gauḍiyāra nātha’

SYNONYMS

śrī-rādhā-saha-with Śrīmatī Rādhārāṇī; śrī-madana-mohana-the Deity Madana-mohanajī; śrī-rādhā-saha-with Śrīmatī Rādhārāṇī; śrī-govinda-caraṇa-the lotus feet of Śrī Govindajī; śrī-rādhā-saha-with Śrīmatī Rādhārāṇī; śrīla śrī-gopīnātha-the all-beautiful and opulent Gopīnāthajī; ei tina-all these three; ṭhākura-Deities; haya-are; gauḍiyāra nātha-worshipable by all the Gauḍīya Vaiṣṇavas.

TRANSLATION

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

TEXTS 144-146

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda
śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda
śrī-svarūpa, śrī-rūpa, śrī-sanātana
śrī-guru śrī-raghunātha, śrī-jīva-caraṇa
nija-śire dhari’ ei sabāra caraṇa
yāhā haite haya saba vāñchita-pūraṇa

SYNONYMS

śrī-kṛṣṇa-caitanya-Lord Śrī Caitanya Mahāprabhu; śrī-yuta nityānanda-Lord Nityānanda; śrī-advaita-ācārya-Śrī Advaita Prabhu; śrī-gaura-bhakta-vṛnda-the devotees of Śrī Caitanya Mahāprabhu; śrī-svarūpa-Svarūpa Dāmodara Gosvāmī; śrī-rūpa-Śrī Rūpa Gosvāmī; śrī-sanātana-Śrīla Sanātana Gosvāmī; śrī-guru-the spiritual master; śrī-raghunātha-Raghunātha dāsa Gosvāmī; śrī-jīva-caraṇa-the lotus feet of Śrīla Jīva Gosvāmī; nija-śire dhari’-catching on my head; ei sabāra caraṇa-the lotus feet of all of them; yāhā haite-by which action; haya-there is; saba-all; vāñchita-pūraṇa-the fulfilling of desires.

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as śrī-guru.

TEXT 147

sabāra caraṇa-kṛpā–’guru upādhyāyi’
mora vāṇī–śiṣyā, tāre bahuta nācāi

SYNONYMS

sabāra-of all of them; caraṇa-kṛpā-the mercy of the lotus feet; guru upādhyāyī-my teacher of Vedic instruction; mora vāṇī-my words; śiṣyā-the disciples; tāre-them; bahuta nācāi-I made dance in various ways.

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upādhyāyī, or upādhyāya, refers to one who teaches when approached (upetya adhīyate asmāt). In the Manu-saṁhitā it is said:

eka-deśaṁ tu vedasya
vedāṅgāny api vā punaḥ
yo ’dhyāpayati vṛtty-artham
upādhyāyaḥ sa ucyate

”One who teaches others a part of the Vedas or literatures supplementary to the Vedas may be called upādhyāya.” Upādhyāya also refers to one who teaches art.

TEXT 148

śiṣyāra śrama dekhi’ guru nācāna rākhilā
’kṛpā’ nā nācāya, ’vāṇī’ vasiyā rahilā

SYNONYMS

śiṣyāra-of the disciples; śrama-the fatigue; dekhi’-seeing; guru-the spiritual master; nācāna rākhilā-stopped causing the dancing; kṛpā-mercy; nā nācāya-does not make dance; vāṇī-the words; vasiyā-sitting down; rahilā-remain silent.

TRANSLATION

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

TEXT 149

anipuṇā vāṇī āpane nācite nā jāne
yata nācāilā, nāci’ karilā viśrāme

SYNONYMS

anipuṇā vāṇī-inexperienced words; āpane-by themselves; nācite-to dance; nā-not; jāne-know how; yata-whatever; nācāilā-caused to dance; nāci’-after dancing; karilā viśrāme-took rest.

TRANSLATION

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

TEXT 150

saba śrotā-gaṇera kari caraṇa vandana
yāṅ-sabāra caraṇa-kṛpā–śubhera kāraṇa

SYNONYMS

saba-all; śrotā-gaṇera-of the readers; kari-I do; caraṇa vandana-worshiping the lotus feet; yāṅ-sabāra-of all of whom; caraṇa-kṛpā-the mercy of the lotus feet; śubhera kāraṇa-the cause of all good fortune.

TRANSLATION

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

TEXT 151

caitanya-caritāmṛta yei jana śune
tāṅra caraṇa dhuñā karoṅ muñi pāne

SYNONYMS

caitanya-caritāmṛta-the description of Lord Śrī Caitanya’s pastimes; yei jana śune-anyone who hears; tāṅra caraṇa-his lotus feet; dhuñā-washing; karoṅ-do; muñi-I; pāne-drinking.

TRANSLATION

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

TEXT 152

śrotāra pada-reṇu karoṅ mastaka-bhūṣaṇa
tomarā e-amṛta pile saphala haila śrama

SYNONYMS

śrotāra-of the audience; pada-reṇu-the dust of the lotus feet; karoṅ-I make; mastaka-bhūṣaṇa-a decoration on my head; tomarā-all of you; e-amṛta-this nectar; pile-have drunk; sa-phala-successful; haila-has become; śrama-my labor.

TRANSLATION

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

TEXT 153

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa-Śrīla Rūpa Gosvāmī; raghunātha-Śrīla Raghunātha dāsa Gosvāmī; pade-at the lotus feet; yāra-whose; āśa-expectation; caitanya-caritāmṛta-the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇadāsa-Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

TEXT 154

caritam amṛtam etac chrīla-caitanya-viṣṇoḥ
śubhadam aśubhanāśi śraddhayāsvādayed yaḥ
tad-amala-pada-padme bhṛṅgatām etya so ’yaṁ
rasayati rasam uccaiḥ prema-mādhvīka-pūram

SYNONYMS

caritam-the character; amṛtam-nectarean; etat-this; śrīla-most opulent; caitanya-Lord Caitanya Mahāprabhu; viṣṇoḥ-of He who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; śubhadam-giving auspiciousness; aśubha-nāśi-destroying all inauspiciousness; śraddhayā-with faith and love; āsvādayet-should taste; yaḥ-anyone who; tat-amala-pada-padme-at the spotless lotus feet of the Supreme Personality of Godhead; bhṛṅgatām etya-becoming like a bumblebee; saḥ-that person; ayam-this; rasayati-tastes; rasam-transcendental mellow; uccaiḥ-a large quantity; prema-mādhvīka-of the wine of ecstatic love; pūram-full.

TRANSLATION

Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

TEXT 155

śrīman-madana-gopāla-
govindadeva-tuṣṭaye
caitanyārpitam astv etac
caitanya-caritāmṛtam

SYNONYMS

śrīmat-all-beautiful; madana-gopāla-of the Deity Madana-mohana; govinda-deva-of the Deity Śrī Govindadeva in Vṛndāvana; tuṣṭaye-for the satisfaction; caitanya-arpitam-offered to Śrī Caitanya Mahāprabhu; astu-let it be; etat-this book; caitanya-caritāmṛtam-containing the nectarean activities of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Since this book, Caitanya-caritāmṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanajī and Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

TEXT 156

parimala-vāsita-bhuvanaṁ
svarasonmādita-rasajña-rolambam
giridhara-caraṇāmbhojaṁ
kaḥ khalu rasikaḥ samīhate hātum

SYNONYMS

parimala-with the scent; vāsita-perfumed; bhuvanam-the whole world; sva-rasa-unmādita-inspired by their own mellows; rasa-jña-devotees; rolambam-like bumblebees; giridhara-caraṇa-ambhojam-the lotus feet of Lord Giridhari; kaḥ-who; khalu-certainly; rasikaḥ-a realized soul; samīhate hātum-endeavors to give up.

TRANSLATION

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

TEXT 157

śāke sindhv-agni-vāṇendau
jyaiṣṭhe vṛndāvanāntare
sūryāhe 'sita-pañcamyāṁ
grantho 'yaṁ pūrṇatāṁ gataḥ

SYNONYMS

śāke-in the Śakābda Era; sindhu-agni-vāṇendau-in 1537; jyaiṣṭhe-in the month of Jyaiṣṭha (May-June); vṛndāvana-antare-in the forest of Vṛndāvana; sūrya-ahe-on the day of the sun (Sunday); asita-pañcamyām-on the fifth day of the dark fortnight; granthaḥ-book; ayam-this (Caitanya-caritāmṛta); pūrṇatām-completion; gataḥ-achieved.

TRANSLATION

In Vṛndāvana in the year 1537, Śakābda Era, in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twentieth Chapter, describing the meaning of Śikṣāṣṭaka and how the Lord tasted it Himself.

END OF THE ANTYA-LĪLĀ

Concluding Words

Today, Sunday, November 10, 1974-corresponding to the 10th of Kārtikka, Caitanya Era 488, the eleventh day of the dark fortnight, the Rāma-ekādaśī-we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's Śrī Caitanya-caritāmṛta in accordance with the authorised order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākur Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his vāṇī, his words. There are two ways of association-by vāṇī and by vapu. Vāṇī means words, and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not, but vāṇī continues to exist eternally. Therefore we must take advantage of the vāṇī, not the physical presence. Bhagavad-gītā, for example, is the vāṇī of Lord Kṛṣṇa. Although Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, Bhagavad-gītā continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come from Calcutta to Śrīdhama Māyāpur to start the missionary activities of the Gauḍīya Maṭha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Śrīman Narendranātha Mallika, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting, His Divine Grace advised me to preach the cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahātma Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a vānaprastha. With no companion, I loitered here and there until 1959, when I took sannyāsa. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine Back to Godhead sometime in 1944 and tried to spread the cult of Śrī Caitanya Mahāprabhu through this magazine. After I took sannyāsa, a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but books remain perpetually. Then I attempted to write Śrīmad-Bhāgavatam. Before that, when I was a householder, I had written on Śrīmad Bhagavad-gītā and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published Śrīmad-Bhāgavatam, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including Śrīmad-Bhāgavatam, Bhakti-rasāmṛta-sindhu, Teachings of Lord Caitanya (a summary) and many others.

In the meantime, I was induced to translate Śrī Caitanya-caritāmṛta and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhakura would simply read Caitanya-caritāmṛta. It was his favorite book. He used to say that there would be a time when the foreigners would learn the Bengali langage to read Caitanya-caritāmṛta. The work on this translation began about eighteen months ago. Now, by the grace of Śrī Caitanya Mahāprabhu and his Divine Grace Bhaktisiddhānta Sarasvatī Ṭhakura, it is finished. In this connection I have to thank my American disciples, especially Śrīman Pradyumna dāsa Adhikārī, Śrīman Nitāi dāsa Adhikārī, Śrīman Jayādvaita dāsa Brahmacārī and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in Śrīmad Bhāgavatam, tene brahma hṛdā ya ādi-kavaye. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhakura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were personally present at this time, it would have been a great occasion for jubiliation, but even though he is not physically present, I am confident that he is very pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Kṛṣṇa Consciousness, has formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhakura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all my books that will be published in the future. On this occasion therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures such as Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, dated November 10, 1974, at the Bhaktivedanta Book Trust, Hare Kṛṣṇa Land, Juhu, Bombay.

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19.2 Introduction

”Teachings of the Vedas”

[Delivered as a lecture by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda on October 6, 1969, at Conway Hall, London, England.]

Ladies and gentlemen, today’s subject matter is the teachings of the Vedas. What are the Vedas? The Sanskrit verbal root of veda can be interpreted variously, but the purport is finally one. Veda means knowledge. Any knowledge you accept is veda, for the teachings of the Vedas are the original knowledge. In the conditioned state, our knowledge is subjected to many deficiencies. The difference between a conditioned soul and a liberated soul is that the conditioned soul has four kinds of defects. The first defect is that he must commit mistakes. For example, in our country, Mahatma Gandhi was considered to be a very great personality, but he committed many mistakes. Even at the last stage of his life, his assistant warned, ”Mahatma Gandhi, don’t go to the New Delhi meeting. I have some friends, and I have heard there is danger.” But he did not hear. He persisted in going and was killed. Even great personalities like Mahatma Gandhi, President Kennedy-there are so many of them-make mistakes. To err is human. This is one defect of the conditioned soul.

Another defect: to be illusioned. Illusion means to accept something which is not: māyā. Māyā means ”what is not.” Everyone is accepting the body as the self. If I ask you what you are, you will say, ”I am Mr. John; I am a rich man; I am this; I am that.” All these are bodily identifications. But you are not this body. This is illusion.

The third defect is the cheating propensity.

Everyone has the propensity to cheat others. Although a person is fool number one, he poses himself as very intelligent. Although it is already pointed out that he is in illusion and makes mistakes, he will theorize: ”I think this is this, this is this.” But he does not even know his own position. He writes books of philosophy, although he is defective. That is his disease. That is cheating.

Lastly, our senses are imperfect. We are very proud of our eyes. Often, someone will challenge, ”Can you show me God?” But do you have the eyes to see God? You will never see if you haven’t the eyes. If immediately the room becomes dark, you cannot even see your hands. So what power do you have to see? We cannot, therefore, expect knowledge (veda) with these imperfect senses. With all these deficiencies, in conditioned life we cannot give perfect knowledge to anyone. Nor are we ourselves perfect. Therefore we accept the Vedas as they are.

You may call the Vedas Hindu, but ”Hindu” is a foreign name. We are not Hindus. Our real identification is varṇāśrama. Varṇāśrama denotes the followers of the Vedas, those who accept the human society in eight divisions of varṇa and āśrama. There are four divisions of society and four divisions of spiritual life. This is called varṇāśrama. It is stated in the Bhagavad-gītā (4.13), ”These divisions are everywhere because they are created by God.” The divisions of society are brāhmaṇa, kṣatriya, vaiśya, śūdra. Brāhmaṇa refers to the very intelligent class of men, those who know what is Brahman. Similarly, the kṣatriyas, the administrator group, are the next intelligent class of men. Then the vaiśyas, the mercantile group. These natural classifications are found everywhere. This is the Vedic principle, and we accept it. Vedic principles are accepted as axiomatic truth, for there cannot be any mistake. That is acceptance. For instance, in India cow dung is accepted as pure, and yet cow dung is the stool of an animal. In one place you’ll find the Vedic injunction that if you touch stool, you have to take a bath immediately. But in another place it is said that the stool of a cow is pure. If you smear cow dung in an impure place, that place becomes pure. With our ordinary sense we can argue, ”This is contradictory.” Actually, it is contradictory from the ordinary point of view, but it is not false. It is fact. In Calcutta, a very prominent scientist and doctor analyzed cow dung and found that it contains all antiseptic properties.

In India if one person tells another, ”You must do this,” the other party may say, ”What do you mean? Is this a Vedic injunction, that I have to follow you without any argument?” Vedic injunctions cannot be interpreted. But ultimately, if you carefully study why these injunctions are there, you will find that they are all correct.

The Vedas are not compilations of human knowledge. Vedic knowledge comes from the spiritual world, from Lord Kṛṣṇa. Another name for the Vedas is śruti. Śruti refers to that knowledge which is acquired by hearing. It is not experimental knowledge. Śruti is considered to be like a mother. We take so much knowledge from our mother. For example, if you want to know who your father is, who can answer you? Your mother. If the mother says, ”Here is your father,” you have to accept it. It is not possible to experiment to find out whether he is your father. Similarly, if you want to know something beyond your experience, beyond your experimental knowledge, beyond the activities of the senses, then you have to accept the Vedas. There is no question of experimenting. It has already been experimented. It is already settled. The version of the mother, for instance, has to be accepted as truth. There is no other way.

The Vedas are considered to be the mother, and Brahmā is called the grandfather, the forefather, because he was the first to be instructed in the Vedic knowledge. In the beginning the first living creature was Brahmā. He received this Vedic knowledge and imparted it to Nārada and other disciples and sons, and they also distributed it to their disciples. In this way, the Vedic knowledge comes down by disciplic succession. It is also confirmed in the Bhagavad-gītā that Vedic knowledge is understood in this way. If you make experimental endeavor, you come to the same conclusion, but just to save time you should accept. If you want to know who your father is and if you accept your mother as the authority, then whatever she says can be accepted without argument. There are three kinds of evidence: pratyakṣa, anumāna and śabda. Pratyakṣa means ”direct evidence.” Direct evidence is not very good because our senses are not perfect. We are seeing the sun daily, and it appears to us just like a small disc, but it is actually far, far larger than many planets. Of what value is this seeing? Therefore we have to read books; then we can understand about the sun. So direct experience is not perfect. Then there is anumāna, inductive knowledge: ”It may be like this”-hypothesis. For instance, Darwin’s theory says it may be like this, it may be like that. But that is not science. That is a suggestion, and it is also not perfect. But if you receive the knowledge from the authoritative sources, that is perfect. If you receive a program guide from the radio station authorities, you accept it. You don’t deny it; you don’t have to make an experiment, because it is received from the authoritative sources.

Vedic knowledge is called śabda-pramāṇa. Another name is śruti. Śruti means that this knowledge has to be received simply by aural reception. The Vedas instruct that in order to understand transcendental knowledge, we have to hear from the authority. Transcendental knowledge is knowledge from beyond this universe. Within this universe is material knowledge, and beyond this universe is transcendental knowledge. We cannot even go to the end of the universe, so how can we go to the spiritual world? Thus to acquire full knowledge is impossible.

There is a spiritual sky. There is another nature, which is beyond manifestation and nonmanifestation. But how will you know that there is a sky where the planets and inhabitants are eternal? All this knowledge is there, but how will you make experiments? It is not possible. Therefore you have to take the assistance of the Vedas. This is called Vedic knowledge. In our Kṛṣṇa consciousness movement we are accepting knowledge from the highest authority, Kṛṣṇa. Kṛṣṇa is accepted as the highest authority by all classes of men. I am speaking first of the two classes of transcendentalists. One class of transcendentalists is called impersonalistic, Māyāvādī. They are generally known as Vedāntists, led by Śaṅkarācārya. And there is another class of transcendentalists, called Vaiṣṇavas, like Rāmānujācārya, Madhvācārya, Viṣṇu-svāmī. Both the Śaṅkara-sampradāya and the Vaiṣṇava-sampradāya have accepted Kṛṣṇa as the Supreme Personality of Godhead. Śaṅkarācārya is supposed to be an impersonalist who preached impersonalism, impersonal Brahman, but it is a fact that he is a covered personalist. In his commentary on the Bhagavad-gītā he wrote, ”Nārāyaṇa, the Supreme Personality of Godhead, is beyond this cosmic manifestation.” And then again he confirmed, ”That Supreme Personality of Godhead, Nārāyaṇa, is Kṛṣṇa. He has come as the son of Devakī and Vasudeva.” He particularly mentioned the names of His father and mother. So Kṛṣṇa is accepted as the Supreme Personality of Godhead by all transcendentalists. There is no doubt about it. Our source of knowledge in Kṛṣṇa consciousness is the Bhagavad-gītā, which comes directly from Kṛṣṇa. We have published the Bhagavad-gītā As It Is because we accept Kṛṣṇa as He is speaking, without any interpretation. That is Vedic knowledge. Since the Vedic knowledge is pure, we accept it. Whatever Kṛṣṇa says, we accept. This is Kṛṣṇa consciousness. That saves much time. If you accept the right authority, or source of knowledge, then you save much time. For example, there are two systems of knowledge in the material world: inductive and deductive. From deductive, you accept that man is mortal. Your father says man is mortal, your sister says man is mortal, everyone says man is mortal-but you do not experiment. You accept it as a fact that man is mortal. If you want to research to find out whether man is mortal, you have to study each and every man, and you may come to think that there may be some man who is not dying but you have not seen him yet. So in this way your research will never be finished. In Sanskrit this process is called āroha, the ascending process. If you want to attain knowledge by any personal endeavor, by exercising your imperfect senses, you will never come to the right conclusions. That is not possible.

There is a statement in the Brahma-saṁhitā: Just ride on the airplane which runs at the speed of mind. Our material airplanes can run two thousand miles per hour, but what is the speed of mind? You are sitting at home, you immediately think of India-say, ten thousand miles away-and at once it is in your home. Your mind has gone there. The mind-speed is so swift. Therefore it is stated, ”If you travel at this speed for millions of years, you’ll find that the spiritual sky is unlimited.” It is not possible even to approach it. Therefore, the Vedic injunction is that one must approach-the word ”compulsory” is used-a bona fide spiritual master, a guru. And what is the qualification of a spiritual master? He is one who has rightly heard the Vedic message from the right source. And he must practically be firmly established in Brahman. These are the two qualities he must have. Otherwise he is not bona fide.

This Kṛṣṇa consciousness movement is completely authorized from Vedic principles. In the Bhagavad-gītā Kṛṣṇa says, ”The actual aim of Vedic research is to find out Kṛṣṇa.” In the Brahma-saṁhitā it is also stated, ”Kṛṣṇa, Govinda, has innumerable forms, but they are all one.” They are not like our forms, which are fallible. His form is infallible. My form has a beginning, but His form has no beginning. It is ananta. And His form-so many multiforms-has no end. My form is sitting here and not in my apartment. You are sitting there and not in your apartment. But Kṛṣṇa can be everywhere at one time. He can sit down in Goloka Vṛndāvana, and at the same time He is everywhere, all-pervading. He is original, the oldest, but whenever you look at a picture of Kṛṣṇa you’ll find a young boy fifteen or twenty years old. You will never find an old man. You have seen pictures of Kṛṣṇa as a charioteer from the Bhagavad-gītā. At that time He was not less than one hundred years old. He had great-grandchildren, but He looked just like a boy. Kṛṣṇa, God, never becomes old. That is His supreme power. And if you want to search out Kṛṣṇa by studying the Vedic literature, then you will be baffled. It may be possible, but it is very difficult. But you can very easily learn about Him from His devotee. His devotee can deliver Him to you: ”Here He is, take Him.” That is the potency of Kṛṣṇa’s devotees.

Originally there was only one Veda, and there was no necessity of reading it. People were so intelligent and had such sharp memories that by once hearing from the lips of the spiritual master they would understand. They would immediately grasp the whole purport. But five thousand years ago Vyāsadeva put the Vedas in writing for the people in this age, Kali-yuga. He knew that eventually the people would be short-lived, their memories would be very poor, and their intelligence would not be very sharp. ”Therefore, let me teach this Vedic knowledge in writing.” He divided the Vedas into four: Ṛg, Sāma, Atharva and Yajur. Then he gave the charge of these Vedas to his different disciples. He then thought of the less intelligent class of men-strī, śūdra and dvija-bandhu. He considered the woman class and śūdra class (worker class) and dvija-bandhu. Dvija-bandhu refers to those who are born in a high family but who are not properly qualified. A man who is born in the family of a brāhmaṇa but is not qualified as a brāhmaṇa is called dvija-bandhu. For these persons he compiled the Mahābhārata, called the history of India, and the eighteen Purāṇas. These are all part of the Vedic literature: the Purāṇas, the Mahābhārata, the four Vedas and the Upaniṣads. The Upaniṣads are part of the Vedas. Then Vyāsadeva summarized all Vedic knowledge for scholars and philosophers in what is called the Vedānta-sūtra. This is the last word of the Vedas.

Vyāsadeva personally wrote the Vedānta-sūtra under the instructions of Nārada, his Guru Mahārāja (spiritual master), but still he was not satisfied. That is a long story, described in Śrīmad-Bhāgavatam. Vedavyāsa was not very satisfied even after compiling many Purāṇas and Upaniṣads, and even after writing the Vedānta-sūtra. Then his spiritual master, Nārada, instructed him, "You explain the Vedānta-sūtra." Vedānta means "ultimate knowledge," and the ultimate knowledge is Kṛṣṇa. Kṛṣṇa says that throughout all the Vedas one has to understand Him: vedānta-kṛd veda-vid eva cāham. Kṛṣṇa says, "I am the compiler of the Vedānta-sūtra, and I am the knower of the Vedas." Therefore the ultimate objective is Kṛṣṇa. That is explained in all the Vaiṣṇava commentaries on Vedānta philosophy. We Gauḍīya Vaiṣṇavas have our commentary on Vedānta philosophy, called Govinda-bhāṣya, by Baladeva Vidyābhūṣaṇa. Similarly, Rāmānujācārya has a commentary, and Madhvācārya has one. The version of Śaṅkarācārya is not the only commentary. There are many Vedānta commentaries, but because the Vaiṣṇavas did not present the first Vedānta commentary, people are under the wrong impression that Śaṅkarācārya's is the only Vedānta commentary. Besides that, Vyāsadeva himself wrote the perfect Vedānta commentary, Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam begins with the first words of the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. And that janmādy asya yataḥ is fully explained in Śrīmad-Bhāgavatam. The Vedānta-sūtra simply hints at what is Brahman, the Absolute Truth: "The Absolute Truth is that from whom everything emanates." This is a summary, but it is explained in detail in Śrīmad-Bhāgavatam. If everything is emanating from the Absolute Truth, then what is the nature of the Absolute Truth? That is explained in Śrīmad-Bhāgavatam. The Absolute Truth must be consciousness. He is self-effulgent (sva-rāṭ). We develop our consciousness and knowledge by receiving knowledge from others, but for Him it is said that He is self-effulgent. The whole summary of Vedic knowledge is the Vedānta-sūtra, and the Vedānta-sūtra is explained by the writer himself in Śrīmad-Bhāgavatam. We finally request those who are actually after Vedic knowledge to try to understand the explanation of all Vedic knowledge from Śrīmad-Bhāgavatam and the Bhagavad-gītā.

19.3 INVOCATION

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

SYNONYMS

oṁ-the Complete Whole; pūrṇam-perfectly complete; adaḥ-that; pūrṇam-perfectly complete; idam-this phenomenal world; pūrṇāt-from the all-perfect; pūrṇam-complete unit; udacyate-is produced; pūrṇasya-of the Complete Whole; pūrṇam-completely, all; ādāya-having been taken away; pūrṇam-the complete balance; eva-even; avaśiṣyate-is remaining.

TRANSLATION

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

PURPORT

The Complete Whole, or the Supreme Absolute Truth, is the complete Personality of Godhead. Realization of impersonal Brahman or of Paramātmā, the Supersoul, is incomplete realization of the Absolute Complete. The Supreme Personality of Godhead is sac-cid-ānanda-vigraha [Bs. 5.1]. Realization of impersonal Brahman is realization of His sat feature, or His aspect of eternity, and Paramātmā realization is realization of His sat and cit features, His aspects of eternity and knowledge. But realization of the Personality of Godhead is realization of all the transcendental features-sat, cit and ānanda, bliss. When one realizes the Supreme Person, he realizes these aspects of the Absolute Truth in their completeness. Vigraha means "form." Thus the Complete Whole is not formless. If He were formless, or if He were less than His creation in any other way, He could not be complete. The Complete Whole must contain everything both within and beyond our experience; otherwise He cannot be complete.

The Complete Whole, the Personality of Godhead, has immense potencies, all of which are as complete as He is. Thus this phenomenal world is also complete in itself. The twenty-four elements of which this material universe is a temporary manifestation are arranged to produce everything necessary for the maintenance and subsistence of this universe. No other unit in the universe need make an extraneous effort to try to maintain the universe. The universe functions on its own time scale, which is fixed by the energy of the Complete Whole, and when that schedule is completed, this temporary manifestation will be annihilated by the complete arrangement of the Complete Whole.

All facilities are given to the small complete units (namely the living beings) to enable them to realize the Complete Whole. All forms of incompleteness are experienced due to incomplete knowledge of the Complete Whole. The human form of life is a complete manifestation of the consciousness of the living being, and it is obtained after evolving through 8,400,000 species of life in the cycle of birth and death. If in this human life of full consciousness the living entity does not realize his completeness in relation to the Complete Whole, he loses the chance to realize his completeness and is again put into the evolutionary cycle by the law of material nature.

Because we do not know that there is a complete arrangement in nature for our maintenance, we make efforts to utilize the resources of nature to create a so-called complete life of sense enjoyment. Because the living entity cannot enjoy the life of the senses without being dovetailed with the Complete Whole, the misleading life of sense enjoyment is illusion. The hand of a body is a complete unit only as long as it is attached to the complete body. When the hand is severed from the body, it may appear like a hand, but it actually has none of the potencies of a hand. Similarly, living beings are part and parcel of the Complete Whole, and if they are severed from the Complete Whole, the illusory representation of completeness cannot fully satisfy them.

The completeness of human life can be realized only when one engages in the service of the Complete Whole. All services in this world-whether social, political, communal, international or even interplanetary-will remain incomplete until they are dovetailed with the Complete Whole. When everything is dovetailed with the Complete Whole, the attached parts and parcels also become complete in themselves.

19.4 Mantra One

īśāvāsyam idam sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

SYNONYMS

īśa-by the Lord; āvāsyam-controlled; idam-this; sarvam-all; yat kiñca-whatever; jagatyām-within the universe; jagat-all that is animate or inanimate; tena-by Him; tyaktena-set-apart quota; bhuñjīthāḥ-you should accept; mā-do not; gṛdhaḥ-endeavor to gain; kasya svit-of anyone else; dhanam-the wealth.

TRANSLATION

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

PURPORT

Vedic knowledge is infallible because it comes down through the perfect disciplic succession of spiritual masters, beginning with the Lord Himself. Since He spoke the first word of Vedic knowledge, the source of this knowledge is transcendental. The words spoken by the Lord are called apauruṣeya, which indicates that they are not delivered by any mundane person. A living being who lives in the mundane world has four defects: (1) he is certain to commit mistakes; (2) he is subject to illusion; (3) he has a propensity to cheat others; and (4) his senses are imperfect. No one with these four imperfections can deliver perfect knowledge. The Vedas are not produced by such an imperfect creature. Vedic knowledge was originally imparted by the Lord into the heart of Brahmā, the first created living being, and Brahmā in his turn disseminated this knowledge to his sons and disciples, who have handed it down through history.

Since the Lord is pūrṇam, all-perfect, there is no possibility of His being subjected to the laws of material nature, which He controls. However, both the living entities and inanimate objects are controlled by the laws of nature and ultimately by the Lord's potency. This Īśopaniṣad is part of the Yajur Veda, and consequently it contains information concerning the proprietorship of all things existing within the universe.

The Lord's proprietorship over everything within the universe is confirmed in the Seventh Chapter of the Bhagavad-gītā (7.4-5), where parā and aparā prakṛti are discussed. The elements of nature-earth, water, fire, air, ether, mind, intelligence and ego-all belong to the Lord's inferior, material energy (aparā prakṛti),whereas the living being, the organic energy, is His superior energy (parā prakṛti). Both of these prakṛtis, or energies, are emanations from the Lord, and ultimately He is the controller of everything that exists. There is nothing in the universe that does not belong to either the parā or the aparā prakṛti; therefore everything is the property of the Supreme Being.

Because the Supreme Being, the Absolute Personality of Godhead, is the complete person, He has complete and perfect intelligence to adjust everything by means of His different potencies. The Supreme Being is often compared to a fire, and everything organic and inorganic is compared to the heat and light of that fire. Just as fire distributes energy in the form of heat and light, the Lord displays His energy in different ways. He thus remains the ultimate controller, sustainer and dictator of everything. He is the possessor of all potencies, the knower of everything and the benefactor of everyone. He is full of inconceivable opulence, power, fame, beauty, knowledge and renunciation.

One should therefore be intelligent enough to know that except for the Lord no one is a proprietor of anything. One should accept only those things that are set aside by the Lord as his quota. The cow, for instance, gives milk, but she does not drink that milk: she eats grass and straw, and her milk is designated as food for human beings. Such is the arrangement of the Lord. Thus we should be satisfied with those things He has kindly set aside for us, and we should always consider to whom those things we possess actually belong.

Take, for example, our dwelling, which is made of earth, wood, stone, iron, cement and so many other material things. If we think in terms of Śrī Īśopaniṣad, we must know that we cannot produce any of these building materials ourselves. We can simply bring them together and transform them into different shapes by our labor. A laborer cannot claim to be a proprietor of a thing just because he has worked hard to manufacture it.

In modern society there is always a great quarrel between the laborers and the capitalists. This quarrel has taken an international shape, and the world is in danger. Men face one another in enmity and snarl just like cats and dogs. Śrī Īśopaniṣad cannot give advice to the cats and dogs, but it can deliver the message of Godhead to man through the bona fide ācāryas (holy teachers). The human race should take the Vedic wisdom of Śrī Īśopaniṣad and not quarrel over material possessions. One must be satisfied with whatever privileges are given to him by the mercy of the Lord. There can be no peace if the communists or capitalists or any other party claims proprietorship over the resources of nature, which are entirely the property of the Lord. The capitalists cannot curb the communists simply by political maneuvering, nor can the communists defeat the capitalists simply by fighting for stolen bread. If they do not recognize the proprietorship of the Supreme Personality of Godhead, all the property they claim to be their own is stolen. Consequently they will be liable to punishment by the laws of nature. Nuclear bombs are in the hands of both communists and capitalists, and if both do not recognize the proprietorship of the Supreme Lord, it is certain that these bombs will ultimately ruin both parties. Thus in order to save themselves and bring peace to the world, both parties must follow the instructions of Śrī Īśopaniṣad.

Human beings are not meant to quarrel like cats and dogs. They must be intelligent enough to realize the importance and aim of human life. The Vedic literature is meant for humanity and not for cats and dogs. Cats and dogs can kill other animals for food without incurring sin, but if a man kills an animal for the satisfaction of his uncontrolled taste buds, he is responsible for breaking the laws of nature. Consequently he must be punished.

The standard of life for human beings cannot be applied to animals. The tiger does not eat rice and wheat or drink cow's milk, because he has been given food in the shape of animal flesh. Among the many animals and birds, some are vegetarian and others are carnivorous, but none of them transgress the laws of nature, which have been ordained by the will of the Lord. Animals, birds, reptiles and other lower life forms strictly adhere to the laws of nature; therefore there is no question of sin for them, nor are the Vedic instructions meant for them. Human life alone is a life of responsibility.

It is wrong, however, to think that simply by becoming a vegetarian one can avoid transgressing the laws of nature. Vegetables also have life, and while it is nature's law that one living being is meant to feed on another, for human beings the point is to recognize the Supreme Lord. Thus one should not be proud of being a strict vegetarian. Animals do not have developed consciousness by which to recognize the Lord, but a human being is sufficiently intelligent to take lessons from the Vedic literature and thereby know how the laws of nature are working and derive profit out of such knowledge. If a man neglects the instructions of the Vedic literature, his life becomes very risky. A human being is therefore required to recognize the authority of the Supreme Lord and become His devotee. He must offer everything for the Lord's service and partake only of the remnants of food offered to the Lord. This will enable him to discharge his duty properly. In the Bhagavad-gītā (9.26) the Lord directly states that He accepts vegetarian food from the hands of a pure devotee. Therefore a human being should not only become a strict vegetarian but should also become a devotee of the Lord, offer the Lord all his food and then partake of such prasādam, or the mercy of God. Only those who act in this way can properly discharge the duties of human life. Those who do not offer their food to the Lord eat nothing but sin and subject themselves to various types of distress, which are the results of sin (Bg. 3.13).

The root of sin is deliberate disobedience of the laws of nature through disregarding the proprietorship of the Lord. Disobeying the laws of nature or the order of the Lord brings ruin to a human being. Conversely, one who is sober, who knows the laws of nature, and who is not influenced by unnecessary attachment or aversion is sure to be recognized by the Lord and thus become eligible to go back to Godhead, back to the eternal home.

19.5 Mantra Two

kurvann eveha karmāṇi
jijīviṣec chataṁ samāḥ
evaṁ tvayi nānyatheto 'sti
na karma lipyate nare

SYNONYMS

kurvan-doing continuously; eva-thus; iha-during this span of life; karmāṇi-work; jijīviṣet-one should desire to live; śatam-one hundred; samāḥ-years; evam-so living; tvayi-unto you; na-no; anyathā-alternative; itaḥ-from this path; asti-there is; na-not; karma-work; lipyate-can be bound; nare-unto a man.

TRANSLATION

One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma. There is no alternative to this way for man.

PURPORT

No one wants to die: everyone wants to live as long as he can drag on. This tendency is visible not only individually but also collectively in the community, society and nation. There is a hard struggle for life by all kinds of living entities, and the Vedas say that this is quite natural. The living being is eternal by nature, but due to his bondage in material existence he has to change his body over and over. This process is called transmigration of the soul or karma-bandhana, bondage by one's work. The living entity has to work for his livelihood because that is the law of material nature, and if he does not act according to his prescribed duties, he transgresses the law of nature and binds himself more and more to the cycle of birth and death in the many species of life.

Other life forms are also subject to the cycle of birth and death, but when the living entity attains a human life, he gets a chance to get free from the chains of karma. Karma, akarma and vikarma are very clearly described in the Bhagavad-gītā. Actions that are performed in terms of one's prescribed duties, as mentioned in the revealed scriptures, are called karma. Actions that free one from the cycle of birth and death are called akarma. And actions that are performed through the misuse of one's freedom and that direct one to the lower life forms are called vikarma. Of these three types of action, that which frees one from the bondage to karma is preferred by intelligent men. Ordinary men wish to perform good work in order to be recognized and achieve some higher status of life in this world or in heaven, but more advanced men want to be free altogether from the actions and reactions of work. Intelligent men well know that both good and bad work equally bind one to the material miseries. Consequently they seek that work which will free them from the reactions of both good and bad work. Such liberating work is described here in the pages of Śrī Īśopaniṣad.

The instructions of Śrī Īśopaniṣad are more elaborately explained in the Bhagavad-gītā, sometimes called the Gītopaniṣad, the cream of all the Upaniṣads. In the Bhagavad-gītā (3.9-16) the Personality of Godhead says that one cannot attain the state of naiṣkarmya, or akarma, without executing the prescribed duties mentioned in the Vedic literature. This literature can regulate the working energy of a human being in such a way that he can gradually realize the authority of the Supreme Being. When he realizes the authority of the Personality of Godhead-Vāsudeva, or Kṛṣṇa-it is to be understood that he has attained the stage of positive knowledge. In this purified stage the modes of nature-namely goodness, passion and ignorance-cannot act, and he is able to work on the basis of naiṣkarmya. Such work does not bind one to the cycle of birth and death.

Factually, no one has to do anything more than render devotional service to the Lord. However, in the lower stages of life one cannot immediately adopt the activities of devotional service, nor can one completely stop fruitive work. A conditioned soul is accustomed to working for sense gratification-for his own selfish interest, immediate or extended. An ordinary man works for his own sense enjoyment, and when this principle of sense enjoyment is extended to include his society, nation or humanity in general, it assumes various attractive names such as altruism, socialism, communism, nationalism and humanitarianism. These ”isms” are certainly very attractive forms of karma-bandhana (karmic bondage), but the Vedic instruction of Śrī Īśopaniṣad is that if one actually wants to live for any of the above ”isms,” he should make them God-centered. There is no harm in becoming a family man, or an altruist, a socialist, a communist, a nationalist or a humanitarian, provided that one executes his activities in relation with īśāvāsya, the God-centered conception.

In the Bhagavad-gītā (2.40) Lord Kṛṣṇa states that God-centered activities are so valuable that just a few of them can save a person from the greatest danger. The greatest danger of life is the danger of gliding down again into the evolutionary cycle of birth and death among the 8,400,000 species. If somehow or other a man misses the spiritual opportunity afforded by his human form of life and falls down again into the evolutionary cycle, he must be considered most unfortunate. Due to his defective senses, a foolish man cannot see that this is happening. Consequently Śrī Īśopaniṣad advises us to exert our energy in the spirit of īśāvāsya. Being so engaged, we may wish to live for many, many years; otherwise a long life in itself has no value. A tree lives for hundreds and hundreds of years, but there is no point in living a long time like trees, or breathing like bellows, or begetting children like hogs and dogs, or eating like camels. A humble God-centered life is more valuable than a colossal hoax of a life dedicated to godless altruism or socialism.

When altruistic activities are executed in the spirit of Śrī Īśopaniṣad, they become a form of karma-yoga. Such activities are recommended in the Bhagavad-gītā (18.5-9), for they guarantee their executor protection from the danger of sliding down into the evolutionary process of birth and death. Even though such God-centered activities may be half-finished, they are still good for the executor because they will guarantee him a human form in his next birth. In this way one can have another chance to improve his position on the path of liberation.

How one can execute God-centered activities is elaborately explained in the Bhakti-rasāmṛta-sindhu, by Śrīla Rūpa Gosvāmī. We have rendered this book into English as The Nectar of Devotion. We recommend this valuable book to all who are interested in performing their activities in the spirit of Śrī Īśopaniṣad.

19.6 Mantra Three

asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ

SYNONYMS

asuryāḥ-meant for the asuras; nāma-famous by the name; te-those; lokāḥ-planets; andhena-by ignorance; tamasā-by darkness; āvṛtāḥ-covered; tān-those planets; te-they; pretya-after death; abhigacchanti-enter into; ye-anyone; ke-everyone; ca-and; ātma-hanaḥ-the killers of the soul; janāḥ-persons.

TRANSLATION

The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance.

PURPORT

Human life is distinguished from animal life due to its heavy responsibilities. Those who are cognizant of these responsibilities and who work in that spirit are called suras (godly persons), and those who are neglectful of these responsibilities or who have no information of them are called asuras (demons). Throughout the universe there are only these two types of human being. In the Ṛg Veda it is stated that the suras always aim at the lotus feet of the Supreme Lord Viṣṇu and act accordingly. Their ways are as illuminated as the path of the sun.

Intelligent human beings must always remember that the soul obtains a human form after an evolution of many millions of years in the cycle of transmigration. The material world is sometimes compared to an ocean, and the human body is compared to a solid boat designed especially to cross this ocean. The Vedic scriptures and the ācāryas, or saintly teachers, are compared to expert boatmen, and the facilities of the human body are compared to favorable breezes that help the boat ply smoothly to its desired destination. If, with all these facilities, a human being does not fully utilize his life for self-realization, he must be considered ātma-hā, a killer of the soul. Śrī Īśopaniṣad warns in clear terms that the killer of the soul is destined to enter into the darkest region of ignorance to suffer perpetually.

There are swine, dogs, camels, asses, etc., whose economic necessities are just as important to them as ours are to us, but the economic problems of these animals are solved only under nasty and unpleasant conditions. The human being is given all facilities for a comfortable life by the laws of nature because the human form of life is more important and valuable than animal life. Why is man given a better life than that of the swine and other animals? Why is a highly placed government servant given better facilities than those of an ordinary clerk? The answer is that a highly placed officer has to discharge duties of a higher nature. Similarly, the duties human beings have to perform are higher than those of animals, who are always engaged in simply feeding their hungry stomachs. Yet the modern soul-killing civilization has only increased the problems of the hungry stomach. When we approach a polished animal in the form of a modern civilized man and ask him to take interest in self-realization, he will say that he simply wants to work to satisfy his stomach and that there is no need of self-realization for a hungry man. The laws of nature are so cruel, however, that despite his denunciation of the need for self-realization and his eagerness to work hard to fill his stomach, he is always threatened by unemployment.

We are given this human form of life not to work hard like asses, swine and dogs but to attain the highest perfection of life. If we do not care for self-realization, the laws of nature force us to work very hard, even though we may not want to do so. Human beings in this age have been forced to work hard like the asses and bullocks that pull carts. Some of the regions where the asuras are sent to work are revealed in this verse of Śrī Īśopaniṣad. If a man fails to discharge his duties as a human being, he is forced to transmigrate to the asurya planets and take birth in degraded species of life to work hard in ignorance and darkness.

In the Bhagavad-gītā (6.41-43) it is stated that a man who enters upon the path of self-realization but does not complete the process, despite having sincerely tried to realize his relationship with God, is given a chance to appear in a family of śuci or śrīmat. The word śuci indicates a spiritually advanced brāhmaṇa, and śrīmat indicates a vaiśya, a member of the mercantile community. So the person who fails to achieve self-realization is given a better chance in his next life due to his sincere efforts in this life. If even a fallen candidate is given a chance to take birth in a respectable and noble family, one can hardly imagine the status of one who has achieved success. By simply attempting to realize God, one is guaranteed birth in a wealthy or aristocratic family. But those who do not even make an attempt, who want to be covered by illusion, who are too materialistic and too attached to material enjoyment, must enter into the darkest regions of hell, as confirmed throughout the Vedic literature. Such materialistic asuras sometimes make a show of religion, but their ultimate aim is material prosperity. The Bhagavad-gītā (16.17-18) rebukes such men by calling them ātma-sambhāvita, meaning that they are considered great only on the strength of deception and are empowered by the votes of the ignorant and by their own material wealth. Such asuras, devoid of self-realization and knowledge of īśāvāsya, the Lord's universal proprietorship, are certain to enter into the darkest regions.

The conclusion is that as human beings we are meant not simply for solving economic problems on a tottering platform but for solving all the problems of the material life into which we have been placed by the laws of nature.

19.7 Mantra Four

anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

SYNONYMS

anejat-fixed; ekam-one; manasaḥ-than the mind; javīyaḥ-more swift; na-not; enat-this Supreme Lord; devāḥ-the demigods like Indra, etc.; āpnuvan-can approach; pūrvam-in front; arṣat-moving quickly; tat-He; dhāvataḥ-those who are running; anyān-others; atyeti-surpasses; tiṣṭhat-remaining in one place; tasmin-in Him; apaḥ-rain; mātariśvā-the gods who control the wind and rain; dadhāti-supply.

TRANSLATION

Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence.

PURPORT

Through mental speculation, even the greatest philosopher cannot know the Supreme Lord, who is the Absolute Personality of Godhead. He can be known only by His devotees through His mercy. In the Brahma-saṁhitā (5.34) it is stated that even if a nondevotee philosopher travels through space at the speed of the wind or the mind for hundreds of millions of years, he will still find that the Absolute Truth is far, far away from him. The Brahma-saṁhitā (5.37) further describes that the Absolute Personality of Godhead has His transcendental abode, known as Goloka, where He remains and engages

in His pastimes, yet by His inconceivable potencies He can simultaneously reach every part of His creative energy. In the Viṣṇu Purāṇa His potencies are compared to the heat and light that emanate from a fire. Although situated in one place, a fire can dis-tribute its light and heat for some distance; similarly, the Absolute Personality of Godhead, although fixed in His transcendental abode, can diffuse His different energies everywhere.

Although His energies are innumerable, they can be divided into three principal categories: the internal potency, the marginal potency and the external potency. There are hundreds and millions of subheadings to each of these categories. The dominating demigods who are empowered to control and administer such natural phenomena as air, light and rain are all classified within the marginal potency of the Absolute Person. Lesser living beings, including humans, also belong to the Lord's marginal potency. The material world is the creation of the Lord's external potency. And the spiritual sky, where the kingdom of God is situated, is the manifestation of His internal potency.

Thus the different energies of the Lord are present everywhere. Although the Lord and His energies are nondifferent, one should not mistake these energies for the Supreme Truth. Nor should one wrongly consider that the Supreme Lord is distributed everywhere impersonally or that He loses His personal existence. Men are accustomed to reach conclusions according to their capacity for understanding, but the Supreme Lord is not subject to our limited capacity for understanding. It is for this reason that the Upaniṣads warn us that no one can approach the Lord by his own limited potency.

In the Bhagavad-gītā (10.2) the Lord says that not even the great ṛṣis and suras can know Him. And what to speak of the asuras, for whom there is no question of understanding the ways of the Lord? This fourth mantra of Śrī Īśopaniṣad very clearly suggests that the Absolute Truth is ultimately the Absolute Person; otherwise there would have been no need to mention so many details in support of His personal features.

Although the individual parts and parcels of the Lord's potencies have all the symptoms of the Lord Himself, they have limited spheres of activity and are therefore all limited. The parts and parcels are never equal to the whole; therefore they cannot appreciate the Lord's full potency. Under the influence of material nature, foolish and ignorant living beings who are but parts and parcels of the Lord try to conjecture about the Lord's transcendental position. Śrī Īśopaniṣad warns of the futility of trying to establish the identity of the Lord through mental speculation. One should try to learn of the Transcendence from the Lord Himself, the supreme source of the Vedas, for the Lord alone has full knowledge of the Transcendence.

Every part and parcel of the Complete Whole is endowed with some particular energy to act according to the Lord's will. When the part-and-parcel living entity forgets his particular activities under the Lord's will, he is considered to be in māyā, illusion. Thus from the very beginning Śrī Īśopaniṣad warns us to be very careful to play the part designated for us by the Lord. This does not mean that the individual soul has no initiative of his own. Because he is part and parcel of the Lord, he must partake of the initiative of the Lord as well. When a person properly utilizes his initiative, or active nature, with intelligence, understanding that everything is the Lord's potency, he can revive his original consciousness, which was lost due to association with māyā, the external energy.

All power is obtained from the Lord; therefore each particular power must be utilized to execute the will of the Lord and not otherwise. The Lord can be known by one who has adopted such a submissive service attitude. Perfect knowledge means knowing the Lord in all His features, knowing His potencies and knowing how these potencies work by His will. These matters are described by the Lord in the Bhagavad-gītā, the essence of all the Upaniṣads.

19.8 Mantra Five

tad ejati tan naijati
tad dūre tad v antike
tad antar asya sarvasya
tad u sarvasyāsya bāhyataḥ

SYNONYMS

tat-this Supreme Lord; ejati-walks; tat-He; na-not; ejati-walks; tat-He; dūre-far away; tat-He; u-also; antike-very near; tat-He; antaḥ-within; asya-of this; sarvasya-of all; tat-He; u-also; sarvasya-of all; asya-of this; bāhyataḥ-external to.

TRANSLATION

The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.

PURPORT

Here is a description of some of the Supreme Lord's transcendental activities, executed by His inconceivable potencies. The contradictions given here prove the inconceivable potencies of the Lord. "He walks, and He does not walk." Ordinarily, if someone can walk, it is illogical to say he cannot walk. But in reference to God, such a contradiction simply serves to indicate His inconceivable power. With our limited fund of knowledge we cannot accommodate such contradictions, and therefore we conceive of the Lord in terms of our limited powers of understanding. For example, the impersonalist philosophers of the Māyāvāda school accept only the Lord's impersonal activities and reject His personal feature. But the members of the Bhāgavata school, adopting the perfect conception of the Lord, accept His inconceivable potencies and thus understand that He is both personal and impersonal. The bhāgavatas know that without inconceivable potencies there can be no meaning to the words "Supreme Lord."

We should not take it for granted that because we cannot see God with our eyes the Lord has no personal existence. Śrī Īśopaniṣad refutes this argument by declaring that the Lord is far away but very near also. The abode of the Lord is beyond the material sky, and we have no means to measure even this material sky. If the material sky extends so far, then what to speak of the spiritual sky, which is altogether beyond it? That the spiritual sky is situated far, far away from the material universe is confirmed in the Bhagavad-gītā (15.6). But despite the Lord's being so far away, He can at once, within less than a second, descend before us with a speed swifter than that of the mind or wind. He can also run so swiftly that no one can surpass Him. This has already been described in the previous verse.

Yet when the Personality of Godhead comes before us, we neglect Him. Such foolish negligence is condemned by the Lord in the Bhagavad-gītā (9.11), where He says that the foolish deride Him, considering Him a mortal being. He is not a mortal being, nor does He come before us with a body produced of material nature. There are many so-called scholars who contend that the Lord descends in a body made of matter, just like an ordinary living being. Not knowing His inconceivable power, such foolish men place the Lord on an equal level with ordinary men.

Because He is full of inconceivable potencies, God can accept our service through any sort of medium, and He can convert His different potencies according to His own will. Nonbelievers argue either that the Lord cannot incarnate Himself at all, or that if He does He descends in a form of material energy. These arguments are nullified if we accept the existence of the Lord's inconceivable potencies. Then we will understand that even if the Lord appears before us in the form of material energy, it is quite possible for Him to convert this energy into spiritual energy. Since the source of the energies is one and the same, the energies can be utilized according to the will of their source. For example, the Lord can appear in the form of the arcā-vigraha, a Deity supposedly made of earth, stone or wood. Deity forms, although engraved from wood, stone or other matter, are not idols, as the iconoclasts contend.

In our present state of imperfect material existence, we cannot see the Supreme Lord due to imperfect vision. Yet those devotees who want to see Him by means of material vision are favored by the Lord, who appears in a so-called material form to accept His devotees' service. One should not think that such devotees, who are in the lowest stage of devotional service, are worshiping an idol. They are factually worshiping the Lord, who has agreed to appear before them in an approachable way. Nor is the arcā form fashioned according to the whims of the worshiper. This form is eternally existent with all paraphernalia. This can be actually felt by a sincere devotee, but not by an atheist.

In the Bhagavad-gītā (4.11) the Lord says that how He treats His devotee depends on the devotee's degree of surrender. The Lord reserves the right not to reveal Himself to anyone and everyone but to show Himself only to those souls who surrender unto Him. Thus for the surrendered soul He is always within reach, whereas for the unsurrendered soul He is far, far away and cannot be approached.

In this connection, two words the revealed scriptures often apply to the Lord-saguṇa ("with qualities") and nirguṇa ("without qualities")-are very important. The word saguṇa does not imply that when the Lord appears with perceivable qualities He must take on a material form and be subject to the laws of material nature. For Him there is no difference between the material and spiritual energies, because He is the source of all energies. As the controller of all energies, He cannot at any time be under their influence, as we are. The material energy works according to His direction; therefore He can use that energy for His purposes without ever being influenced by any of the qualities of that energy. (In this sense He is nirguṇa, ”without qualities.”) Nor does the Lord become a formless entity at any time, for ultimately He is the eternal form, the primeval Lord. His impersonal aspect, or Brahman effulgence, is but the glow of His personal rays, just as the sun’s rays are the glow of the sun-god.

When the child saint Prahlāda Mahārāja was in the presence of his atheist father, his father asked him, ”Where is your God?” When Prahlāda replied that God resides everywhere, the father angrily asked whether his God was within one of the pillars of the palace, and the child said yes. At once the atheist king shattered the pillar in front of him to pieces, and the Lord instantly appeared as Nṛsiṁha, the half-man, half-lion incarnation, and killed the atheist king. Thus the Lord is within everything, and He creates everything by His different energies. Through His inconceivable powers He can appear at any place in order to favor His sincere devotee. Lord Nṛsiṁha appeared from within the pillar not by the order of the atheist king but by the wish of His devotee Prahlāda. An atheist cannot order the Lord to appear, but the Lord will appear anywhere and everywhere to show mercy to His devotee. The Bhagavad-gītā (4.8) similarly states that the Lord appears in order to vanquish nonbelievers and protect believers. Of course, the Lord has sufficient energies and agents who can vanquish atheists, but it pleases Him to personally favor a devotee. Therefore He descends as an incarnation. Actually, He descends only to favor His devotees and not for any other purpose.

In the Brahma-saṁhitā (5.35) it is said that Govinda, the primeval Lord, enters everything by His plenary portion. He enters the universe as well as all the atoms of the universe. He is outside in His virāṭ form, and He is within everything as antaryāmī. As antaryāmī He witnesses everything that is going on, and He awards us the results of our actions as karma-phala. We ourselves may forget what we have done in previous lives, but because the Lord witnesses our actions, the results of our actions are always there, and we have to undergo the reactions nonetheless.

The fact is that there is nothing but God within and without. Everything is a manifestation of His different energies, like the heat and light emanating from a fire, and in this way there is a oneness among His diverse energies. Although there is oneness, however, the Lord in His personal form still enjoys unlimitedly all the pleasures enjoyed minutely by the tiny part-and-parcel living entities.

19.9 Mantra Six

yas tu sarvāṇi bhūtāny
ātmany evānupaśyati
sarva-bhūteṣu cātmānaṁ
tato na vijugupsate

SYNONYMS

yaḥ-he who; tu-but; sarvāṇi-all; bhūtāni-living entities; ātmani-in relation to the Supreme Lord; eva-only; anupaśyati-observes in a systematic way; sarva-bhūteṣu-in every living being; ca-and; ātmānam-the Supersoul; tataḥ-thereafter; na-not; vijugupsate-hates anyone.

TRANSLATION

He who sees everything in relation to the Supreme Lord, who sees all living entities as His parts and parcels, and who sees the Supreme Lord within everything never hates anything or any being.

PURPORT

This is a description of the mahā-bhāgavata, the great personality who sees everything in relation to the Supreme Personality of Godhead. The Supreme Lord’s presence is realized in three stages. The kaniṣṭha-adhikārī is in the lowest stage of realization. He goes to a place of worship, such as a temple, church or mosque, according to his religious faith, and worships there according to scriptural injunctions. Devotees in this stage consider the Lord to be present at the place of worship and nowhere else. They cannot ascertain who is in what position in devotional service, nor can they tell who has realized the Supreme Lord. Such devotees follow the routine formulas and sometimes quarrel among themselves, considering one type of devotion better than another. These kaniṣṭha-adhikārīs are actually materialistic devotees who are simply trying to transcend the material boundary to reach the spiritual plane.

Those who have attained the second stage of realization are called madhyama-adhikārīs. These devotees observe the distinctions between four categories of being: (1) the Supreme Lord; (2) the devotees of the Lord; (3) the innocent, who have no knowledge of the Lord; and (4) the atheists, who have no faith in the Lord and hate those in devotional service. The madhyama-adhikārī behaves differently toward these four classes of person. He adores the Lord, considering Him the object of love; he makes friends with those who are in devotional service; he tries to awaken the dormant love of God in the hearts of the innocent; and he avoids the atheists, who deride the very name of the Lord.

Above the madhyama-adhikārī is the uttama-adhikārī, who sees everything in relation to the Supreme Lord. Such a devotee does not discriminate between an atheist and a theist but sees everyone as part and parcel of God. He knows that there is no essential difference between a vastly learned brāhmaṇa and a dog in the street, because both of them are part and parcel of the Lord, although they are encaged in different bodies on account of the different qualities of their activities in their previous lives. He sees that the brāhmaṇa particle of the Supreme Lord has not misused his little independence given him by the Lord and that the dog particle has misused his independence and is therefore being punished by the laws of nature by being encaged in the form of a dog. Not considering the respective actions of the brāhmaṇa and the dog, the uttama-adhikārī tries to do good to both. Such a learned devotee is not misled by material bodies but is attracted by the spiritual spark within them.

Those who imitate an uttama-adhikārī by flaunting a sense of oneness or fellowship but who behave on the bodily platform are actually false philanthropists. The conception of universal brotherhood must be learned from an uttama-adhikārī and not from a foolish person who does not properly understand the individual soul or the Supreme Lord’s Supersoul expansion, who dwells everywhere.

It is clearly mentioned in this sixth mantra that one should ”observe,” or systematically see. This means that one must follow the previous ācāryas, the perfected teachers. Anupaśyati is the exact Sanskrit word used in this connection. Anu means ”to follow,” and paśyati means ”to observe.” Thus the word anupaśyati means that one should not see things as he does with the naked eye but should follow the previous ācāryas. Due to material defects, the naked eye cannot see anything properly. One cannot see properly unless one has heard from a superior source, and the highest source is the Vedic wisdom, which is spoken by the Lord Himself. Vedic truths are coming in disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa, and from Vyāsa to many of his disciples. Formerly there was no need to record the messages of the Vedas, because people in earlier ages were more intelligent and had sharper memories. They could follow the instructions simply by hearing once from the mouth of a bona fide spiritual master.

At present there are many commentaries on the revealed scriptures, but most of them are not in the line of disciplic succession coming from Śrīla Vyāsadeva, who originally compiled the Vedic wisdom. The final, most perfect and sublime work by Śrīla Vyāsadeva is Śrīmad-Bhāgavatam, which is the natural commentary on the Vedānta-sūtra. There is also the Bhagavad-gītā, which was spoken by the Lord Himself and recorded by Vyāsadeva. These are the most important revealed scriptures, and any

commentary that contradicts the principles of the Bhagavad-gītā or Śrīmad-Bhāgavatam is unauthorized. There is complete agreement among the Upaniṣads, Vedānta-sūtra, Vedas, Bhagavad-gītā and Śrīmad-Bhāgavatam, and no one should try to reach any conclusion about the Vedas without receiving instructions from members of Vyāsadeva’s disciplic succession, who believe in the Personality of Godhead and His diverse energies as they are explained in Śrī Īśopaniṣad.

According to the Bhagavad-gītā (18.54), only one who is already on the liberated platform (brahma-bhūta [SB 4.30.20]) can become an uttama-adhikārī devotee and see every living being as his own brother. This vision cannot be had by politicians, who are always after some material gain. One who imitates the symptoms of an uttama-adhikārī may serve another’s outward body for the purpose of fame or material reward, but he does not serve the spirit soul. Such an imitator can have no information of the spiritual world. The uttama-adhikārī sees the spirit soul within the material body and serves him as spirit. Thus the material aspect is automatically served.

19.10 Mantra Seven

yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ

SYNONYMS

yasmin-in the situation; sarvāṇi-all; bhūtāni-living entities; ātmā-the cit-kaṇa, or spiritual spark; eva-only; abhūt-exist as; vijānataḥ-of one who knows; tatra-therein; kaḥ-what; mohaḥ-illusion; kaḥ-what; śokaḥ-anxiety; ekatvam-oneness in quality; anupaśyataḥ-of one who sees through authority, or one who sees constantly like that.

TRANSLATION

One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?

PURPORT

Except for the madhyama-adhikārī and uttama-adhikārī discussed above, no one can correctly see the spiritual position of a living being. The living entities are qualitatively one with the Supreme Lord, just as the sparks of a fire are qualitatively one with the fire. Yet sparks are not fire as far as quantity is concerned, for the quantity of heat and light present in the sparks is not equal to that in fire. The mahā-bhāgavata, the great devotee, sees oneness in the sense that he sees everything as the energy of the Supreme Lord. Since there is no difference between the energy and the energetic, there is the sense of oneness. Although from the analytical point of view heat and light are different from fire, there is no meaning to the word ”fire” without heat and light. In synthesis, therefore, heat, light and fire are the same.

In this mantra the words ekatvam anupaśyataḥ indicate that one should see the unity of all living entities from the viewpoint of the revealed scriptures. The individual sparks of the supreme whole (the Lord) possess almost eighty percent of the known qualities of the whole, but they are not quantitatively equal to the Supreme Lord. These qualities are present in minute quantity, for the living entity is but a minute part and parcel of the supreme whole. To use another analogy, the quantity of salt present in a drop is never comparable to the quantity of salt present in the complete ocean, but the salt present in the drop is qualitatively equal in chemical composition to all the salt present in the ocean. If the individual living being were equal to the Supreme Lord both qualitatively and quantitatively, there would be no question of his being under the influence of the material energy. In the previous mantras it has already been discussed that no living being-not even the powerful demigods-can surpass the Supreme Being in any respect. Therefore ekatvam does not mean that a living being is equal in all respects to the Supreme Lord. It does, however, indicate that in a broader sense there is one interest, just as in a family the interest of all members is one, or in a nation the national interest is one, although there are many different individual citizens. Since the living entities are all members of the same supreme family, their interest and that of the Supreme Being are not different. Every living being is the son of the Supreme Being. As stated in the Bhagavad-gītā (7.5), all living creatures throughout the universe-including birds, reptiles, ants, aquatics, trees and so on-are emanations of the marginal potency of the Supreme Lord. Therefore all of them belong to the family of the Supreme Being. There is no clash of interest.

The spiritual entities are meant for enjoyment, as stated in the Vedānta-sūtra (1.1.12): ānanda-mayo ’bhyāsāt. By nature and constitution, every living being-including the Supreme Lord and each of His parts and parcels-is meant for eternal enjoyment. The living beings who are encaged in the material tabernacle are constantly seeking enjoyment, but they are seeking it on the wrong platform. Apart from the material platform is the spiritual platform, where the Supreme Being enjoys Himself with His innumerable associates. On that platform there is no trace of material qualities, and therefore that platform is called nirguṇa. On the nirguṇa platform there is never a clash over the object of enjoyment. Here in the material world there is always a clash between different individual beings because here the proper center of enjoyment is missed. The real center of enjoyment is the Supreme Lord, who is the center of the sublime and spiritual rāsa dance. We are all meant to join Him and enjoy life with one transcendental interest and without any clash. That is the highest platform of spiritual interest, and as soon as one realizes this perfect form of oneness, there can be no question of illusion (moha) or lamentation (śoka).

A godless civilization arises from illusion, and the result of such a civilization is lamentation. A godless civilization, such as that sponsored by the modern politicians, is always full of anxieties because it may be crushed at any moment. That is the law of nature. As stated in the Bhagavad-gītā (7.14), no one but those who surrender at the lotus feet of the Supreme Lord can surpass the stringent laws of nature. Thus if we wish to get rid of all sorts of illusion and anxiety and create unity out of all diverse interests, we must bring God into all our activities.

The results of our activities must be used to serve the interest of the Lord, and not for any other purpose. Only by serving the Lord's interest can we perceive the ātma-bhūta interest mentioned herein. The ātma-bhūta interest mentioned in this mantra and the brahma-bhūta [SB 4.30.20] interest mentioned in the Bhagavad-gītā (18.54) are one and the same. The supreme ātmā, or soul, is the Lord Himself, and the minute ātmā is the living entity. The supreme ātmā, or Paramātmā, alone maintains all the individual minute beings, for the Supreme Lord wants to derive pleasure out of their affection. The father extends himself through his children and maintains them in order to derive pleasure. If the children obey the father's will, family affairs will run smoothly, with one interest and a pleasing atmosphere. The same situation is transcendentally arranged in the absolute family of the Parabrahman, the Supreme Spirit.

The Parabrahman is as much a person as the individual entities. Neither the Lord nor the living entities are impersonal. Such transcendental personalities are full of transcendental bliss, knowledge and life eternal. That is the real position of spiritual existence, and as soon as one is fully cognizant of this transcendental position, he at once surrenders unto the lotus feet of the Supreme Being, Śrī Kṛṣṇa. But such a mahātmā, or great soul, is very rarely seen because such transcendental realization is achieved only after many, many births. Once it is attained, however, there is no longer any illusion or lamentation or the miseries of material existence or birth and death, which are all experienced in our present life. That is the information we get from this mantra of Śrī Īśopaniṣad.

19.11 Mantra Eight

sa paryagāc chukram akāyam avraṇam
asnāviram śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ

SYNONYMS

saḥ-that person; paryagāt-must know in fact; śukram-the omnipotent; akāyam-unembodied; avraṇam-without reproach; asnāviram-without veins; śuddham-antiseptic; apāpa-viddham-prophylactic; kaviḥ-omniscient; manīṣī-philosopher; paribhūḥ-the greatest of all; svayambhūḥ-self-sufficient; yāthātathyataḥ-just in pursuance of; arthān-desirables; vyadadhāt-awards; śāśvatībhyaḥ-immemorial; samābhyaḥ-time.

TRANSLATION

Such a person must factually know the greatest of all, the Personality of Godhead, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial.

PURPORT

Here is a description of the transcendental and eternal form of the Absolute Personality of Godhead. The Supreme Lord is not formless. He has His own transcendental form, which is not at all similar to the forms of the mundane world. The forms of the living entities in this world are embodied in material nature, and they work like any material machine. The anatomy of a material body must have a mechanical construction with veins and so forth, but the transcendental body of the Supreme Lord has nothing like veins. It is clearly stated here that He is un-embodied, which means that there is no difference between His body and His soul. Nor is He forced to accept a body according to the laws of nature, as we are. In materially conditioned life, the soul is different from the gross embodiment and subtle mind. For the Supreme Lord, however, there is never any such difference between Him and His body and mind. He is the Complete Whole, and His mind, body and He Himself are all one and the same.

In the Brahma-saṁhitā (5.1) there is a similar description of the Supreme Lord. He is described there as sac-cid-ānanda-vigraha, which means that He is the eternal form fully representing transcendental existence, knowledge and bliss. As such, He does not require a separate body or mind, as we do in material existence. The Vedic literature clearly states that the Lord's transcendental body is completely different from ours; thus He is sometimes described as formless. This means that He has no form like ours and that He is devoid of a form we can conceive of. In the Brahma-saṁhitā (5.32) it is further stated that with each and every part of His body He can do the work of the other senses. This means that the Lord can walk with His hands, accept things with His legs, see with His hands and feet, eat with His eyes, etc. In the śruti-mantras it is also said that although the Lord has no hands and legs like ours, He has a different type of hands and legs, by which He can accept all that we offer Him and run faster than anyone. These points are confirmed in this eighth mantra through the use of words like śukram ("omnipotent").

The Lord's worshipable form (arcā-vigraha), which is installed in temples by authorized ācāryas who have realized the Lord in terms of Mantra Seven, is nondifferent from the original form of the Lord. The Lord's original form is that of Śrī Kṛṣṇa, and Śrī Kṛṣṇa expands Himself into an unlimited number of forms, such as Baladeva, Rāma, Nṛsiṁha and Varāha. All of these forms are one and the same Personality of Godhead. Similarly, the arcā-vigraha worshiped in temples is also an expanded form of the Lord. By worshiping the arcā-vigraha, one can at once approach the Lord, who accepts the service of a devotee by His omnipotent energy. The arcā-vigraha of the Lord descends at the request of the ācāryas, the holy teachers, and works exactly in the original way of the

Lord by virtue of the Lord's omnipotence. Foolish people who have no knowledge of Śrī Īśopaniṣad or any of the other śruti-mantras consider the arcā-vigraha, which is worshiped by pure devotees, to be made of material elements. This form may be seen as material by the imperfect eyes of foolish people or kaniṣṭha-adhikārīs, but such people do not know that the Lord, being omnipotent and omniscient, can transform matter into spirit and spirit into matter, as He desires.

In the Bhagavad-gītā (9.11-12) the Lord regrets the fallen condition of men with little knowledge who deride Him because He descends like a man into this world. Such poorly informed persons do not know the omnipotence of the Lord. Thus the Lord does not manifest Himself in full to the mental speculators. He can be appreciated only in proportion to one's surrender to Him. The fallen condition of the living entities is due entirely to forgetfulness of their relationship with God.

In this mantra, as well as in many other Vedic mantras, it is clearly stated that the Lord has been supplying goods to the living entities from time immemorial. A living being desires something, and the Lord supplies the object of that desire in proportion to one's qualification. If a man wants to be a high-court judge, he must acquire not only the necessary qualifications but also the consent of the authority who can award the title of high-court judge. The qualifications in themselves are insufficient for one to occupy the post: it must be awarded by some superior authority. Similarly, the Lord awards enjoyment to living entities in proportion to their qualifications, but good qualifications in themselves are not sufficient to enable one to receive awards. The mercy of the Lord is also required.

Ordinarily the living being does not know what to ask from the Lord, nor which post to seek. When the living being comes to know his constitutional position, however, he asks to be accepted into the transcendental association of the Lord in order to render transcendental loving service unto Him. Unfortunately, living beings under the influence of material nature ask for many other things, and they are described in the Bhagavad-gītā (2.41) as having divided, or splayed, intelligence. Spiritual intelligence is one, but mundane intelligence is diverse. In Śrīmad-Bhāgavatam (7.5.30-31) it is stated that those who are captivated by the temporary beauties of the external energy forget the real aim of life, which is to go back to Godhead. Forgetting this, one tries to adjust things by various plans and programs, but this is like chewing what has already been chewed. Nonetheless, the Lord is so kind that He allows the forgetful living entity to continue in this way without interference. Thus this mantra of Śrī Īśopaniṣad uses the very appropriate word yāthātathyataḥ, indicating that the Lord rewards the living entities just in pursuance of their desires. If a living being wants to go to hell, the Lord allows him to do so without interference, and if he wants to go back home, back to Godhead, the Lord helps him.

God is described here as paribhūḥ, the greatest of all. No one is greater than or equal to Him. Other living beings are described here as beggars who ask goods from the Lord. The Lord supplies the things the living entities desire. If the entities were equal to the Lord in potency-if they were omnipotent and omniscient-there would be no question of their begging from the Lord, even for so-called liberation. Real liberation means going back to Godhead. Liberation as conceived of by an impersonalist is a myth, and begging for sense gratification has to continue eternally unless the beggar comes to his spiritual senses and realizes his constitutional position.

Only the Supreme Lord is self-sufficient. When Lord Kṛṣṇa appeared on earth five thousand years ago, He displayed His full manifestation as the Personality of Godhead through His various activities. In His childhood He killed many powerful demons, such as Aghāsura, Bakāsura and Śakaṭāsura, and there was no question of His having acquired such power through any extraneous endeavor. He lifted Govardhana Hill without ever practicing weight-lifting. He danced with the gopīs without social restriction and without reproach. Although the gopīs approached Him with a paramour's feelings of love, the relationship between the gopīs and Lord Kṛṣṇa was worshiped even by Lord Caitanya, who was a strict sannyāsī and rigid follower of disciplinary regulations. To confirm that the Lord is always pure and uncontaminated, Śrī Īśopaniṣad describes Him as śuddham (antiseptic) and apāpa-viddham (prophylactic). He is antiseptic in the sense that even an impure thing can become purified just by touching Him. The word ”prophylactic” refers to the power of His association. As mentioned in the Bhagavad-gītā (9.30-31), a devotee may appear to be su-durācāra, not well behaved, in the beginning, but he should be accepted as pure because he is on the right path. This is due to the prophylactic nature of the Lord's association. The Lord is also apāpa-viddham because sin cannot touch Him. Even if He acts in a way that appears to be sinful, such actions are all-good, for there is no question of His being affected by sin. Because in all circumstances He is śuddham, most purified, He is often compared to the sun. The sun extracts moisture from many untouchable places on the earth, yet it remains pure. In fact, it purifies obnoxious things by virtue of its sterilizing powers. If the sun, which is a material object, is so powerful, then we can hardly begin to imagine the purifying strength of the all-powerful Lord.

19.12 Mantra Nine

andhaṁ tamaḥ praviśanti
ye 'vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyām ratāḥ

SYNONYMS

andham-gross ignorance; tamaḥ-darkness; praviśanti-enter into; ye-those who; avidyām-nescience; upāsate-worship; tataḥ-than that; bhūyaḥ-still more; iva-like; te-they; tamaḥ-darkness; ye-those who; u-also; vidyāyām-in the culture of knowledge; ratāḥ-engaged.

TRANSLATION

Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge.

PURPORT

This mantra offers a comparative study of vidyā and avidyā. Avidyā, or ignorance, is undoubtedly dangerous, but vidyā, or knowledge, is even more dangerous when mistaken or misguided. This mantra of Śrī Īśopaniṣad is more applicable today than at any time in the past. Modern civilization has advanced considerably in the field of mass education, but the result is that people are more unhappy than ever before because of the stress placed on material advancement to the exclusion of the most important part of life, the spiritual aspect.

As far as vidyā is concerned, the first mantra has explained very clearly that the Supreme Lord is the proprietor of everything and that forgetfulness of this fact is ignorance. The more a man forgets this fact of life, the more he is in darkness. In view of this, a godless civilization directed toward the so-called advancement of education is more dangerous than a civilization in which the masses of people are less "educated."

Of the different classes of men-karmīs, jñānīs and yogīs-the karmīs are those who are engaged in the activities of sense gratification. In the modern civilization, 99.9 percent of the people are engaged in the activities of sense gratification under the flags of industrialism, economic development, altruism, political activism, and so on. All these activities are more or less based on satisfaction of the senses, to the exclusion of the kind of God consciousness described in the first mantra.

In the language of the Bhagavad-gītā (7.15), people who are engaged in gross sense gratification are mūḍhas-asses. The ass is a symbol of stupidity. Those who simply engage in the profitless pursuit of sense gratification are worshiping avidyā, according to Śrī Īśopaniṣad. And those who play the role of helping this sort of civilization in the name of educational advancement are actually doing more harm than those who are on the platform of gross sense gratification. The advancement of learning by a godless people is as dangerous as a valuable jewel on the hood of a cobra. A cobra decorated with a valuable jewel is more dangerous than one not decorated. In the Hari-bhakti-sudhodaya (3. 11.12), the advancement of education by a godless people is compared to decorations on a dead body. In India, as in many other countries, some people follow the custom of leading a procession with a decorated dead body for the pleasure of the lamenting relatives. In the same way, modern civilization is a patchwork of activities meant to cover the perpetual miseries of material existence. All such activities are aimed toward sense gratification. But above the senses is the mind, and above the mind is the intelligence, and above the intelligence is the soul. Thus the aim of real education should be self-realization, realization of the spiritual values of the soul. Any education which does not lead to such realization must be considered avidyā, or nescience. And to culture such nescience means to go down to the darkest region of ignorance.

According to the Bhagavad-gītā (2.42, 7.15), mistaken mundane educators are known as veda-vāda-rata and māyayāpahṛta-jñāna. They may also be atheistic demons, the lowest of men. Those who are veda-vāda-rata pose themselves as very learned in the Vedic literature, but unfortunately they are completely diverted from the purpose of the Vedas. In the Bhagavad-gītā (15.15) it is said that the purpose of the Vedas is to know the Personality of Godhead, but these veda-vāda-rata men are not at all interested in the Personality of Godhead. On the contrary, they are fascinated by such fruitive results as the attainment of heaven.

As stated in Mantra One, we should know that the Personality of Godhead is the proprietor of everything and that we must be satisfied with our allotted portions of the necessities of life. The purpose of all Vedic literature is to awaken this God consciousness in the forgetful living being, and this same purpose is presented in various ways in the different scriptures of the world for the understanding of a foolish mankind. Thus the ultimate purpose of all religions is to bring one back to Godhead.

But the veda-vāda-rata people, instead of realizing that the purpose of the Vedas is to revive the forgetful soul's lost relationship with the Personality of Godhead, take it for granted that such side issues as the attainment of heavenly pleasure for sense gratification-the lust for which causes their material bondage in the first place-are the ultimate end of the Vedas. Such people misguide others by misinterpreting the Vedic literature. Sometimes they even condemn the Purāṇas, which are authentic Vedic explanations for laymen. The veda-vāda-ratas give their own explanations of the Vedas, neglecting the authority of great teachers (ācāryas). They also tend to raise some unscrupulous person from among themselves and present him as the leading exponent of Vedic knowledge. Such veda-vāda-ratas are especially condemned in this mantra by the very appropriate Sanskrit words vidyāyāṁ ratāḥ. Vidyāyām refers to the study of the Vedas because the Vedas are the origin of all knowledge (vidyā), and ratāḥ means "those engaged." Vidyāyāṁ ratāḥ thus means "those engaged in the study of the Vedas." The so-called students of the Vedas are condemned herein because they are ignorant of the actual purpose of the Vedas on account of their disobeying the ācāryas. Such veda-vāda-ratas search out meanings in every word of the Vedas to suit their own purposes. They do not know that the Vedic literature is a collection of extraordinary books that can be understood only through the chain of disciplic succession.

One must approach a bona fide spiritual master in order to understand the transcendental message of the Vedas. That is the direction of the Muṇḍaka Upaniṣad (1.2.12). These veda-vāda-rata people, however, have their own ācāryas, who are not in the chain of transcendental succession. Thus they progress into the darkest region of ignorance by misinterpreting the Vedic literature. They fall even further into ignorance than those who have no knowledge of the Vedas at all.

The māyayāpahṛta-jñāna class of men are self-made "Gods." Such men think that they themselves are God and that there is no need of worshiping any other God. They will agree to worship an ordinary man if he happens to be rich, but they will never worship the Personality of Godhead. Such men, unable to recognize their own foolishness, never consider how it is that God can be entrapped by māyā, His own illusory energy. If God were ever entrapped by māyā, māyā would be more powerful than God. Such men say that God is all-powerful, but they do not consider that if He is all-powerful there is no possibility of His being overpowered by māyā. These self-made "Gods" cannot answer all these questions very clearly; they are simply satisfied to have become "God" themselves.

19.13 Mantra Ten

anyad evāhur vidyayā-
nyad āhur avidyayā
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire

SYNONYMS

anyat-different; eva-certainly; āhuḥ-said; vid-yayā-by culture of knowledge; anyat-different; āhuḥ-said; avidyayā-by culture of nescience; iti-thus; śuśruma-I heard; dhīrāṇām-from the sober; ye-who; naḥ-to us; tat-that; vicacakṣire-explained.

TRANSLATION

The wise have explained that one result is derived from the culture of knowledge and that a different result is obtained from the culture of nescience.

PURPORT

As advised in Chapter Thirteen of the Bhagavad-gītā (13.8-12), one should culture knowledge in the following way:

(1) One should become a perfect gentleman and learn to give proper respect to others.

(2) One should not pose himself as a religionist simply for name and fame.

(3) One should not become a source of anxiety to others by the actions of his body, by the thoughts of his mind, or by his words.

(4) One should learn forbearance even in the face of provocation from others.

(5) One should learn to avoid duplicity in his dealings with others.

(6) One should search out a bona fide spiritual master who can lead him gradually to the stage of spiritual realization, and one must submit himself to such a spiritual master, render him service and ask relevant questions.

(7) In order to approach the platform of self-realization, one must follow the regulative principles enjoined in the revealed scriptures.

(8) One must be fixed in the tenets of the revealed scriptures.

(9) One should completely refrain from practices which are detrimental to the interest of self-realization.

(10) One should not accept more than he requires for the maintenance of the body.

(11) One should not falsely identify himself with the gross material body, nor should one consider those who are related to his body to be his own.

(12) One should always remember that as long as he has a material body he must face the miseries of repeated birth, old age, disease and death. There is no use in making plans to get rid of these miseries of the material body. The best course is to find out the means by which one may regain his spiritual identity.

(13) One should not be attached to more than the necessities of life required for spiritual advancement.

(14) One should not be more attached to wife, children and home than the revealed scriptures
ordain.

(15) One should not be happy or distressed over desirables and undesirables, knowing that such feelings are just created by the mind.

(16) One should become an unalloyed devotee of the Personality of Godhead, Śrī Kṛṣṇa, and serve Him with rapt attention.

(17) One should develop a liking for residence in a secluded place with a calm and quiet atmosphere favorable for spiritual culture, and one should avoid congested places where nondevotees congregate.

(18) One should become a scientist or philosopher and conduct research into spiritual knowledge, recognizing that spiritual knowledge is permanent whereas material knowledge ends with the death of the body.

These eighteen items combine to form a gradual process by which real knowledge can be developed. Except for these, all other methods are considered to be in the category of nescience. Śrīla Bhaktivinoda Ṭhākura, a great ācārya, maintained that all forms of material knowledge are merely external features of the illusory energy and that by culturing them one becomes no better than an ass. This same principle is found here in Śrī Īśopaniṣad. By advancement of material knowledge, modern man is simply being converted into an ass. Some materialistic politicians in spiritual guise decry the present system of civilization as satanic, but unfortunately they do not care about the culture of real knowledge as it is described in the Bhagavad-gītā. Thus they cannot change the satanic situation.

In the modern society, even a boy thinks himself self-sufficient and pays no respect to elderly men. Due to the wrong type of education being imparted in our universities, boys all over the world are giving their elders headaches. Thus Śrī Īśopaniṣad very strongly warns that the culture of nescience is different from that of knowledge. The universities are, so to speak, centers of nescience only; consequently scientists are busy discovering lethal weapons to wipe out the existence of other countries. University students today are not given instructions in the regulative principles of brahmacarya (celibate student life), nor do they have any faith in any scriptural injunctions. Religious principles are taught for the sake of name and fame only and not for the sake of practical action. Thus there is animosity not only in social and political fields but in the field of religion as well.

Nationalism has developed in different parts of the world due to the cultivation of nescience by the general people. No one considers that this tiny earth is just a lump of matter floating in immeasurable space along with many other lumps. In comparison to the vastness of space, these material lumps are like dust particles in the air. Because God has kindly made these lumps of matter complete in themselves, they are perfectly equipped with all necessities for floating in space. The drivers of our spaceships may be very proud of their achievements, but they do not consider the supreme driver of these greater, more gigantic spaceships called planets.

There are innumerable suns and innumerable planetary systems also. As infinitesimal parts and parcels of the Supreme Lord, we small creatures are trying to dominate these unlimited planets. Thus we take repeated birth and death and are generally frustrated by old age and disease. The span of human life is scheduled for about a hundred years, although it is gradually decreasing to twenty or thirty years. Thanks to the culture of nescience, befooled men have created their own nations within these planets in order to grasp sense enjoyment more effectively for these few years. Such foolish people draw up various plans to render national demarcations perfectly, a task that is totally impossible. Yet for this purpose each and every nation has become a source of anxiety for others. More than fifty percent of a nation’s energy is devoted to defense measures and thus spoiled. No one cares for the cultivation of real knowledge, yet people are falsely proud of being advanced in both material and spiritual knowledge.

Śrī Īśopaniṣad warns us of this faulty type of education, and the Bhagavad-gītā gives instructions as to the development of real knowledge. This mantra states that the instructions of vidyā (knowledge) must be acquired from a dhīra. A dhīra is one who is not disturbed by material illusion. No one can be undisturbed unless he is perfectly spiritually realized, at which time one neither hankers nor laments for anything. A dhīra realizes that the material body and mind he has acquired by chance through material association are but foreign elements; therefore he simply makes the best use of a bad bargain.

The material body and mind are bad bargains for the spiritual living entity. The living entity has actual functions in the living, spiritual world, but this material world is dead. As long as the living spiritual sparks manipulate the dead lumps of matter, the dead world appears to be a living world. Actually it is the living souls, the parts and parcels of the supreme living being, who move the world. The dhīras have come to know all these facts by hearing them from superior authorities and have realized this knowledge by following the regulative principles.

To follow the regulative principles, one must take shelter of a bona fide spiritual master. The transcendental message and regulative principles come down from the spiritual master to the disciple. Such knowledge does not come in the hazardous way of nescient education. One can become a dhīra only by submissively hearing from a bona fide spiritual master. Arjuna, for example, became a dhīra by submissively hearing from Lord Kṛṣṇa, the Personality of Godhead Himself. Thus the perfect disciple must be like Arjuna, and the spiritual master must be as good as the Lord Himself. This is the process of learning vidyā (knowledge) from the dhīra (the undisturbed).

An adhīra (one who has not undergone the training of a dhīra) cannot be an instructive leader. Modern politicians who pose themselves as dhīras are actually adhīras, and one cannot expect perfect knowledge from them. They are simply busy seeing to their own remuneration in dollars and cents. How, then, can they lead the mass of people to the right path of self-realization? Thus one must hear submissively from a dhīra in order to attain actual education.

19.14 Mantra Eleven

vidyāṁ cāvidyāṁ ca yas
tad vedobhayaṁ saha
avidyayā mṛtyuṁ tīrtvā
vidyayāmṛtam aśnute

SYNONYMS

vidyām-knowledge in fact; ca-and; avidyām-nescience; ca-and; yaḥ-a person who; tat-that; veda-knows; ubhayam-both; saha-simultaneously; avidyayā-by culture of nescience; mṛtyum-repeated death; tīrtvā-transcending; vidyayā-by culture of knowledge; amṛtam-deathlessness; aśnute-enjoys.

TRANSLATION

Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality.

PURPORT

Since the creation of the material world, everyone has been trying to attain a permanent life, but the laws of nature are so cruel that no one has been able to avoid the hand of death. No one wants to die, nor does anyone want to become old or diseased. The law of nature, however, does not allow anyone immunity from old age, disease or death. Nor has the advancement of material knowledge solved these problems. Material science can discover the nuclear bomb to accelerate the process of death, but it cannot discover anything that can protect man from the cruel hands of old age, disease and death.

From the Purāṇas we learn of the activities of Hiraṇyakaśipu, a king who was very much advanced materially. Wanting to conquer cruel death by his material acquisitions and the strength of his nescience, he underwent a type of meditation so severe that the inhabitants of all the planetary systems became disturbed by his mystic powers. He forced the creator of the universe, the demigod Brahmā, to come down to him. He then asked Brahmā for the benediction of becoming amara, by which one does not die. Brahmā said that he could not award the benediction because even he, the material creator who rules all planets, is not amara. As confirmed in the Bhagavad-gītā (8.17), Brahmā lives a long time, but that does not mean he is immortal.

Hiraṇya means "gold," and kaśipu means "soft bed." This cunning gentleman Hiraṇyakaśipu was interested in these two things-money and women-and he wanted to enjoy them by becoming immortal. He asked from Brahmā many benedictions in hopes of indirectly fulfilling his desire to become immortal. Since Brahmā told him that he could not grant the gift of immortality, Hiraṇyakaśipu requested that he not be killed by any man, animal, god or any other living being within the 8,400,000 species. He also asked that he not die on land, in the air or water, or by any weapon. In this way Hiraṇyakaśipu foolishly thought these guarantees would save him from death. Ultimately, however, although Brahmā granted him all these benedictions, he was killed by the Personality of Godhead in the form of Nṛsiṁha, the Lord's half-lion, half-man incarnation, and no weapon was used to kill him, for he was killed by the Lord's nails. Nor was he killed on the land, in the air or in the water, for he was killed on the lap of that wonderful living being, Nṛsiṁha, who was beyond his conception.

The whole point here is that even Hiraṇyakaśipu, the most powerful of materialists, could not become deathless by his various plans. What, then, can be accomplished by the tiny Hiraṇyakaśipus of today, whose plans are thwarted from moment to moment?

Śrī Īśopaniṣad instructs us not to make one-sided attempts to win the struggle for existence. Everyone is struggling hard for existence, but the laws of material nature are so hard and fast that they do not allow anyone to surpass them. In order to attain a permanent life, one must be prepared to go back to Godhead.

The process by which one goes back to Godhead is a different branch of knowledge, and it has to be learned from revealed Vedic scriptures such as the Upaniṣads, Vedānta-sūtra, Bhagavad-gītā and Śrīmad-Bhāgavatam. To become happy in this life and attain a permanent blissful life after leaving this material body, one must study this sacred literature and obtain transcendental knowledge. The conditioned living being has forgotten his eternal relationship with God and has mistakenly accepted the temporary place of his birth as all in all. The Lord has kindly delivered the above-mentioned scriptures in India and other scriptures in other countries to remind the forgetful human being that his home is not here in this material world. The living being is a spiritual entity, and he can be happy only by returning to his spiritual home.

From His kingdom the Personality of Godhead sends His bona fide servants to propagate this message by which one can return to Godhead, and sometimes the Lord comes Himself to do this work. Since all living beings are His beloved sons, His parts and parcels, God is more sorry than we ourselves to see the sufferings we are constantly undergoing in this material condition. The miseries of this material world serve to indirectly remind us of our incompatibility with dead matter. Intelligent living entities generally take note of these reminders and engage themselves in the culture of vidyā, or transcendental knowledge. Human life is the best opportunity for the culture of spiritual knowledge, and a human being who does not take advantage of this opportunity is called a narādhama, the lowest of human beings.

The path of avidyā, or advancement of material knowledge for sense gratification, is the path of repeated birth and death. As he exists spiritually, the living entity has no birth or death. Birth and death apply to the outward covering of the spirit soul, the body. Death is compared to the taking off and birth to the putting on of outward garments. Foolish human beings who are grossly absorbed in the culture of avidyā, nescience, do not mind this cruel process. Enamored with the beauty of the illusory energy, they undergo the same miseries repeatedly and do not learn any lessons from the laws of nature.

Therefore the culture of vidyā, or transcendental knowledge, is essential for the human being. Sense enjoyment in the diseased material condition must be restricted as far as possible. Unrestricted sense enjoyment in this bodily condition is the path of ignorance and death. The living entities are not without spiritual senses; every living being in his original, spiritual form has all the senses, which are now materially manifested, being covered by the material body and mind. The activities of the material senses are perverted reflections of the activities of the original, spiritual senses. In his diseased condition, the spirit soul engages in material activities under the material covering. Real sense enjoyment is possible only when the disease of materialism is removed. In our pure spiritual form, free from all material contamination, real enjoyment of the senses is possible. A patient must regain his health before he can truly enjoy sense pleasure again. Thus the aim of human life should not be to enjoy perverted sense enjoyment but to cure the material disease. Aggravation of the material disease is no sign of knowledge, but a sign of avidyā, ignorance. For good health, a person should not increase his fever from 105 degrees to 107 degrees but should reduce his temperature to the normal 98.6. That should be the aim of human life. The modern trend of material civilization is to increase the temperature of the feverish material condition, which has reached the point of 107 degrees in the form of atomic energy. Meanwhile, the foolish politicians are crying that at any moment the world may go to hell. That is the result of the advancement of material knowledge and the neglect of the most important part of life, the culture of spiritual knowledge. Śrī Īśopaniṣad herein warns that we must not follow this dangerous path leading to death. On the contrary, we must develop the culture of spiritual knowledge so that we may become completely free from the cruel hands of death.

This does not mean that all activities for the maintenance of the body should be stopped. There is no question of stopping activities, just as there is no question of wiping out one's temperature altogether when trying to recover from a disease. ”To make the best use of a bad bargain” is the appropriate expression. The culture of spiritual knowledge necessitates the help of the body and mind; therefore maintenance of the body and mind is required if we are to reach our goal. The normal temperature should be maintained at 98.6 degrees, and the great sages and saints of India have attempted to do this by a balanced program of spiritual and material knowledge. They never allow the misuse of human intelligence for diseased sense gratification.

Human activities diseased by a tendency toward sense gratification have been regulated in the Vedas under the principles of salvation. This system employs religion, economic development, sense gratification and salvation, but at the present moment people have no interest in religion or salvation. They have only one aim in life-sense gratification-and in order to achieve this end they make plans for economic development. Misguided men think that religion should be maintained because it contributes to economic development, which is required for sense gratification. Thus in order to guarantee further sense gratification after death, in heaven, there is some system of religious observance. But this is not the purpose of religion. The path of religion is actually meant for self-realization, and economic development is required just to maintain the body in a sound, healthy condition. A man should lead a healthy life with a sound mind just to realize vidyā, true knowledge, which is the aim of human life. This life is not meant for working like an ass or for culturing avidyā for sense gratification.

The path of vidyā is most perfectly presented in Śrīmad-Bhāgavatam, which directs a human being to utilize his life to inquire into the Absolute Truth. The Absolute Truth is realized step by step as Brahman, Paramātmā and finally Bhagavān, the Personality of Godhead. The Absolute Truth is realized by the broadminded man who has attained knowledge and detachment by following the eighteen principles of the Bhagavad-gītā described in the purport to Mantra Ten. The central purpose of these eighteen principles is the attainment of transcendental devotional service to the Personality of Godhead. Therefore all classes of men are encouraged to learn the art of devotional service to the Lord.

The guaranteed path to the aim of vidyā is described by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu, which we have presented in English as The Nectar of Devotion. The culture of vidyā is summarized in Śrīmad-Bhāgavatam (1.2.14) in the following words:

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

”Therefore, with one-pointed attention one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.”

Unless religion, economic development and sense gratification aim toward the attainment of devotional service to the Lord, they are all simply different forms of nescience, as Śrī Īśopaniṣad indicates in the following mantras.

19.15 Mantra Twelve

andhaṁ tamaḥ praviśanti
ye 'sambhūtim upāsate
tato bhūya iva te tamo

ya u sambhūtyām ratāḥ

SYNONYMS

andham-ignorance; tamaḥ-darkness; praviśanti-enter into; ye-those who; asambhūtim-demigods; upāsate-worship; tataḥ-than that; bhūyaḥ-still more; iva-like that; te-those; tamaḥ-darkness; ye-who; u-also; sambhūtyām-in the Absolute; ratāḥ-engaged.

TRANSLATION

Those who are engaged in the worship of demigods enter into the darkest region of ignorance, and still more so do the worshipers of the impersonal Absolute.

PURPORT

The Sanskrit word asambhūti refers to those who have no independent existence. Sambhūti is the Absolute Personality of Godhead, who is absolutely independent of everything. In the Bhagavad-gītā (10.2), the Absolute Personality of Godhead, Śrī Kṛṣṇa, states:

na me viduḥ sura-gaṇā
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ

”Neither the hosts of demigods nor the great sages know My origin or opulences, for in every respect I am the source of the demigods and sages.” Thus Kṛṣṇa is the origin of the powers delegated to demigods, great sages and mystics. Although they are endowed with great powers, these powers are limited, and thus it is very difficult for them to know how Kṛṣṇa Himself appears by His own internal potency in the form of a man.

Many philosophers and great ṛṣis, or mystics, try to distinguish the Absolute from the relative by their tiny brain power. This can only help them reach the negative conception of the Absolute without realizing any positive trace of the Absolute. Definition of the Absolute by negation is not complete. Such negative definitions lead one to create a concept of one’s own; thus one imagines that the Absolute must be formless and without qualities. Such negative qualities are simply the reversals of relative, material qualities and are therefore also relative. By conceiving of the Absolute in this way, one can at the utmost reach the impersonal effulgence of God, known as Brahman, but one cannot make further progress to Bhagavān, the Personality of Godhead.

Such mental speculators do not know that the Absolute Personality of Godhead is Kṛṣṇa, that the impersonal Brahman is the glaring effulgence of His transcendental body, or that the Paramātmā, the Supersoul, is His all-pervading plenary representation. Nor do they know that Kṛṣṇa has His eternal form with its transcendental qualities of eternal bliss and knowledge. The dependent demigods and great sages imperfectly consider Him to be a powerful demigod, and they consider the Brahman effulgence to be the Absolute Truth. But the devotees of Kṛṣṇa, by dint of their surrendering unto Him and their unalloyed devotion, can know that He is the Absolute Person and that everything emanates from Him. Such devotees continuously render loving service unto Kṛṣṇa, the fountainhead of everything.

In the Bhagavad-gītā (7.20, 23) it is said that only unintelligent, bewildered persons driven by a strong desire for sense gratification worship the demigods for the temporary relief of temporary problems. Since the living being is materially entangled, he has to be relieved from material bondage entirely to attain permanent relief on the spiritual plane, where eternal bliss, life and knowledge exist. Śrī Īśopaniṣad therefore instructs that we should not seek temporary relief of our difficulties by worshiping the dependent demigods, who can bestow only temporary benefit. Rather, we must worship the Absolute Personality of Godhead, Kṛṣṇa, who is all-attractive and who can bestow upon us complete freedom from material bondage by taking us back home, back to Godhead.

It is stated in the Bhagavad-gītā (7.23) that the worshipers of the demigods can go to the planets of the demigods. The moon worshipers can go to the moon, the sun worshipers to the sun, etc. Modern scientists are now venturing to the moon with the help of rockets, but this is not really a new attempt. With their advanced consciousness, human beings are naturally inclined to travel in outer space and to reach other planets, either by spaceships, mystic powers or demigod worship. In the Vedic scriptures it is said that one can reach other planets by any one of these three ways, but the most common way is by worshiping the demigod presiding over a particular planet. In this way one can reach the moon planet, the sun planet and even Brahmaloka, the topmost planet in this universe. However, all planets in the material universe are temporary residences; the only permanent planets are the Vaikuṇṭhalokas. These are found in the spiritual sky, where the Personality of Godhead Himself predominates. As Lord Kṛṣṇa states in the Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino ’rjuna
mām upetya tu kaunteya
punar janma na vidyate

”From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains My abode, O son of Kuntī, never takes birth again.”

Śrī Īśopaniṣad points out that one who worships the demigods and attains to their material planets still remains in the darkest region of the universe. The whole universe is covered by the gigantic material elements; it is just like a coconut covered by a shell and half-filled with water. Since its covering is airtight, the darkness within is dense, and therefore the sun and the moon are required for illumination. Outside the universe is the vast and unlimited brahmajyoti expansion, which is filled with Vaikuṇṭhalokas. The biggest and highest planet in the brahmajyoti is Kṛṣṇaloka, or Goloka Vṛndāvana, where the Supreme Personality of Godhead, Śrī Kṛṣṇa Himself, resides. Lord Śrī Kṛṣṇa never leaves Kṛṣṇaloka. Although He dwells there with His eternal associates, He is omnipresent throughout the complete material and spiritual cosmic manifestations. This fact has already been explained in Mantra Four. The Lord is present everywhere, just like the sun, yet He is situated in one place, just as the sun is situated in its own undeviating orbit.

The problems of life cannot be solved simply by going to the moon planet or to some other planet above or below it. Therefore Śrī Īśopaniṣad advises us not to bother with any destination within this dark material universe, but to try to get out of it and reach the effulgent kingdom of God. There are many pseudo worshipers who become religionists only for the sake of name and fame. Such pseudo religionists do not wish to get out of this universe and reach the spiritual sky. They only want to maintain the status quo in the material world under the garb of worshiping the Lord. The atheists and impersonalists lead such foolish pseudo religionists into the darkest regions by preaching the cult of atheism. The atheist directly denies the existence of the Supreme Personality of Godhead, and the impersonalists support the atheists by stressing the impersonal aspect of the Supreme Lord. Thus far we have not come across any mantra in Śrī Īśopaniṣad in which the Supreme Personality of Godhead is denied. It is said that He can run faster than anyone. Those who are running after other planets are certainly persons, and if the Lord can run faster than all of them, how can He be impersonal? The impersonal conception of the Supreme Lord is another form of ignorance, arising from an imperfect conception of the Absolute Truth.

The ignorant pseudo religionists and the manufacturers of so-called incarnations who directly violate the Vedic injunctions are liable to enter into the darkest region of the universe because they mislead those who follow them. These impersonalists generally pose themselves as incarnations of God to foolish persons who have no knowledge of Vedic wisdom. If such foolish men have any knowledge at all, it is more dangerous in their hands than ignorance itself. Such impersonalists do not even worship the demigods according to the scriptural recommendations. In the scriptures there are recommendations for worshiping demigods under certain circumstances, but at the same time these scriptures state that there is normally no need for this. In the Bhagavad-gītā (7.23) it is clearly stated that the results derived from worshiping the demigods are not permanent. Since the entire material universe is impermanent, whatever is achieved within the darkness of material existence is also impermanent. The question is how to obtain real and permanent life.

The Lord states that as soon as one reaches Him by devotional service-which is the one and only way to approach the Personality of Godhead-one attains complete freedom from the bondage of birth and death. In other words, the path of salvation from the material clutches fully depends on the principles of knowledge and detachment gained from serving the Lord. The pseudo religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative ācāryas, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction ācāryopāsana-"One must worship the ācārya"-and Kṛṣṇa's statement in the Bhagavad-gītā (4.2) evaṁ paramparā-prāptam, "This supreme science of God is received through the disciplic succession." Instead, to mislead the people in general they themselves become so-called ācāryas, but they do not even follow the principles of the ācāryas.

These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the Bhagavad-gītā that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (Bg. 16.19-20). Śrī Īśopaniṣad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.

19.16 Mantra Thirteen

anyad evāhuḥ sambhavād
anyad āhur asambhavāt
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire

SYNONYMS

anyat-different; eva-certainly; āhuḥ-it is said; sambhavāt-by worshiping the Supreme Lord, the cause of all causes; anyat-different; āhuḥ-it is said; asambhavāt-by worshiping what is not the Supreme; iti-thus; śuśruma-I heard it; dhīrāṇām-from the undisturbed authorities; ye-who; naḥ-unto us; tat-about that subject matter; vicacakṣire-perfectly explained.

TRANSLATION

It is said that one result is obtained by worshiping the supreme cause of all causes and that another result is obtained by worshiping what is not supreme. All this is heard from the undisturbed authorities, who clearly explained it.

PURPORT

The system of hearing from undisturbed authorities is approved in this mantra. Unless one hears from a bona fide ācārya, who is never disturbed by the changes of the material world, one cannot have the real key to transcendental knowledge. The bona fide spiritual master, who has also heard the śruti-mantras, or Vedic knowledge, from his undisturbed ācārya, never presents anything that is not mentioned in the Vedic literature. In the Bhagavad-gītā (9.25) it is clearly said that those who worship the pitṛs, or forefathers, attain the planets of the forefathers, that the gross materialists who make plans to remain here stay in this world, and that the devotees of the Lord who worship none but Lord Kṛṣṇa, the supreme cause of all causes, reach Him in His spiritual sky. Here also in Śrī Īśopaniṣad it is verified that one achieves different results by different modes of worship. If we worship the Supreme Lord, we will certainly reach Him in His eternal abode, and if we worship demigods like the sun-god or moon-god, we can reach their respective planets without a doubt. And if we wish to remain on this wretched planet with our planning commissions and our stopgap political adjustments, we can certainly do that also.

Nowhere in authentic scriptures is it said that one will ultimately reach the same goal by doing anything or worshiping anyone. Such foolish theories are offered by self-made "spiritual masters" who have no connection with the paramparā, the bona fide system of disciplic succession. The bona fide spiritual master cannot say that all paths lead to the same goal and that anyone can attain this goal by his own mode of worship of the demigods or of the Supreme or whatever. Any common man can very easily understand that a person can reach his destination only when he has purchased a ticket for that destination. A person who has purchased a ticket for Calcutta can reach Calcutta, but not Bombay. But the so-called spiritual masters say that any and all paths will take one to the supreme goal. Such mundane and compromising offers attract many foolish creatures, who become puffed up with their manufactured methods of spiritual realization. The Vedic instructions, however, do not uphold them. Unless one has received knowledge from the bona fide spiritual master who is in the recognized line of disciplic succession, one cannot have the real thing as it is. Kṛṣṇa tells Arjuna in the Bhagavad-gītā (4.2):

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

When Lord Śrī Kṛṣṇa was present on this earth, the bhakti-yoga principles defined in the Bhagavad-gītā had become distorted; therefore the Lord had to reestablish the disciplic system beginning with Arjuna, who was the most confidential friend and devotee of the Lord. The Lord clearly told Arjuna (Bg. 4.3) that it was because Arjuna was His devotee and friend that he could understand the principles of the Bhagavad-gītā. In other words, only the Lord's devotee and friend can understand the Gītā. This also means that only one who follows the path of Arjuna can understand the Bhagavad-gītā.

At the present moment there are many interpreters and translators of this sublime dialogue who care nothing for Lord Kṛṣṇa or Arjuna. Such interpreters explain the verses of the Bhagavad-gītā in their own way and postulate all sorts of rubbish in the name of the Gītā. Such interpreters believe neither in Śrī Kṛṣṇa nor in His eternal abode. How, then, can they explain the Bhagavad-gītā?

Kṛṣṇa clearly says that only those who have lost their sense worship the demigods for paltry rewards (Bg. 7.20, 23). Ultimately He advises that one give up all other ways and modes of worship and fully surrender unto Him alone (Bg. 18.66). Only those who are cleansed of all sinful reactions can have such unflinching faith in the Supreme Lord. Others will continue hovering on the material platform with their paltry ways of worship and thus will be misled from the real path under the false impression that all paths lead to the same goal.

In this mantra of Śrī Īśopaniṣad the word sam-bhavāt, "by worship of the supreme cause," is very significant. Lord Kṛṣṇa is the original Personality of Godhead, and everything that exists has emanated from Him. In the Bhagavad-gītā (10.8) the Lord says,

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts."

Here is a correct description of the Supreme Lord, given by the Lord Himself. The words sarvasya pra-bhavaḥ indicate that Kṛṣṇa is the creator of everyone, including Brahmā, Viṣṇu and Śiva. And because these three principal deities of the material world are created by the Lord, the Lord is the creator of all that exists in the material and spiritual worlds. In the Atharva Veda (Gopāla-tāpanī Upaniṣad 1.24) it is similarly said, "He who existed before the creation of Brahmā and who enlightened Brahmā with Vedic knowledge is Lord Śrī Kṛṣṇa." Similarly, the Nārāyaṇa Upaniṣad (1) states, "Then the Supreme Person, Nārāyaṇa, desired to create all living beings. Thus from Nārāyaṇa, Brahmā was born. Nārāyaṇa created all the Prajāpatis. Nārāyaṇa created Indra. Nārāyaṇa created the eight Vasus. Nārāyaṇa created the eleven Rudras. Nārāyaṇa created the twelve Ādityas." Since Nārāyaṇa is a plenary manifestation of Lord Kṛṣṇa, Nārāyaṇa and Kṛṣṇa are one and the same. The Nārāyaṇa Upaniṣad (4) also states, "Devakī's son [Kṛṣṇa] is the Supreme Lord." The identity of Nārāyaṇa with the supreme cause has also been accepted and confirmed by Śrīpāda Śaṅkarācārya, even though Śaṅkara does not belong to the Vaiṣṇava, or personalist, cult. The Atharva Veda (Mahā Upaniṣad 1) also states, "Only Nārāyaṇa existed in the beginning, when neither Brahmā, nor Śiva, nor fire, nor water, nor stars, nor sun, nor moon existed. The Lord does not remain alone but creates as He desires." Kṛṣṇa Himself states in the Mokṣa-dharma, "I created the Prajāpatis and the Rudras. They do not have complete knowledge of Me because they are covered by My illusory energy." It is also stated in the Varāha Purāṇa: "Nārāyaṇa is the Supreme Personality of Godhead, and from Him the four-headed Brahmā was manifested, as well as Rudra, who later became omniscient."

Thus all Vedic literature confirms that Nārāyaṇa, or Kṛṣṇa, is the cause of all causes. In the Brahma-saṁhitā (5.1) also it is said that the Supreme Lord is Śrī Kṛṣṇa, Govinda, the delighter of every living being and the primeval cause of all causes. The really learned persons know this from evidence given by the great sages and the Vedas, and thus they decide to worship Lord Kṛṣṇa as all in all. Such persons are called budha, or really learned, because they worship only Kṛṣṇa.

The conviction that Kṛṣṇa is all in all is established when one hears the transcendental message from the undisturbed ācārya with faith and love. One who has no faith in or love for Lord Kṛṣṇa cannot be convinced of this simple truth. Those who are faithless are described in the Bhagavad-gītā (9.11) as mūḍhas-fools or asses. It is said that the mūḍhas deride the Personality of Godhead because they do not have complete knowledge from the undisturbed ācārya. One who is disturbed by the whirlpool of material energy is not qualified to become an ācārya.

Before hearing the Bhagavad-gītā, Arjuna was disturbed by the material whirlpool, by his affection for his family, society and community. Thus Arjuna wanted to become a philanthropic, nonviolent man of the world. But when he became budha by hearing the Vedic knowledge of the Bhagavad-gītā from the Supreme Person, he changed his decision and became a worshiper of Lord Śrī Kṛṣṇa, who had Himself arranged the Battle of Kurukṣetra. Arjuna worshiped the Lord by fighting with his so-called relatives, and in this way he became a pure devotee of the Lord. Such accomplishments are possible only when one worships the real Kṛṣṇa and not some fabricated "Kṛṣṇa" invented by foolish men who are without knowledge of the intricacies of the science of Kṛṣṇa described in the Bhagavad-gītā and Śrīmad-Bhāgavatam.

According to the Vedānta-sūtra, sambhūta is the source of birth and sustenance, as well as the reservoir that remains after annihilation (janmādy asya yataḥ [SB 1.1.1]). The Śrīmad-Bhāgavatam, the natural commentary on the Vedānta-sūtra by the same author, maintains that the source of all emanations is not like a dead stone but is abhijña, or fully conscious. The primeval Lord, Śrī Kṛṣṇa, also says in the Bhagavad-gītā (7.26) that He is fully conscious of past, present and future and that no one, including demigods such as Śiva and Brahmā, knows Him fully. Certainly half-educated ”spiritual leaders” who are disturbed by the tides of material existence cannot know Him fully. They try to make some compromise by making the mass of humanity the object of worship, but they do not know that such worship is only a myth because the masses are imperfect. The attempt by these so-called spiritual leaders is something like pouring water on the leaves of a tree instead of the root. The natural process is to pour water on the root, but such disturbed leaders are more attracted to the leaves than the root. Despite their perpetually watering the leaves, however, everything dries up for want of nourishment.

Śrī Īśopaniṣad advises us to pour water on the root, the source of all germination. Worship of the mass of humanity by rendering bodily service, which can never be perfect, is less important than service to the soul. The soul is the root that generates different types of bodies according to the law of karma. To serve human beings by medical aid, social help and educational facilities while at the same time cutting the throats of poor animals in slaughterhouses is no service at all to the soul, the living being.

The living being is perpetually suffering in different types of bodies from the material miseries of birth, old age, disease and death. The human form of life offers one a chance to get out of this entanglement simply by reestablishing the lost relationship between the living entity and the Supreme Lord. The Lord comes personally to teach this philosophy of surrender unto the Supreme, the sambhūta. Real service to humanity is rendered when one teaches surrender to and worship of the Supreme Lord with full love and energy. That is the instruction of Śrī Īśopaniṣad in this mantra.

The simple way to worship the Supreme Lord in this age of disturbance is to hear and chant about His great activities. The mental speculators, however, think that the activities of the Lord are imaginary; therefore they refrain from hearing of them and invent some word jugglery without any substance to divert the attention of the innocent masses of people. Instead of hearing of the activities of Lord Kṛṣṇa, such pseudo spiritual masters advertise themselves by inducing their followers to sing about them. In modern times the number of such pretenders has increased considerably, and it has become a problem for the pure devotees of the Lord to save the masses of people from the unholy propaganda of these pretenders and pseudo incarnations.

The Upaniṣads indirectly draw our attention to the primeval Lord, Śrī Kṛṣṇa, but the Bhagavad-gītā, which is the summary of all the Upaniṣads, directly points to Śrī Kṛṣṇa. Therefore one should hear about Kṛṣṇa as He is by hearing from the Bhagavad-gītā or Śrīmad-Bhāgavatam, and in this way one's mind will gradually be cleansed of all contaminated things. Śrīmad-Bhāgavatam (1.2.17) says, ”By hearing of the activities of the Lord, the devotee draws the attention of the Lord. Thus the Lord, being situated in the heart of every living being, helps the devotee by giving him proper directions.” The Bhagavad-gītā (10.10) confirms this: dadāmi buddhi-yogaṁ taṁ yena mām upayānti te.

The Lord's inner direction cleanses the devotee's heart of all contamination produced by the material modes of passion and ignorance. Nondevotees are under the sway of passion and ignorance. One who is in passion cannot become detached from material hankering, and one who is in ignorance cannot know what he is or what the Lord is. Thus when one is in passion or ignorance, there is no chance for self-realization, however much one may play the part of a religionist. For a devotee, the modes of passion and ignorance are removed by the grace of the Lord. In this way the devotee becomes situated in the quality of goodness, the sign of a perfect brāhmaṇa. Anyone can qualify as a brāhmaṇa if he follows the path of devotional service under the guidance of a bona fide spiritual master. Śrīmad-Bhāgavatam (2.4.18) also says:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

Any lowborn person can be purified by the guidance of a pure devotee of the Lord, for the Lord is extraordinarily powerful.

When one attains brahminical qualifications, he becomes happy and enthusiastic to render devotional service to the Lord. Automatically the science of God is unveiled before him. By knowing the science of God, one gradually becomes freed from material attachments, and one's doubtful mind becomes crystal clear by the grace of the Lord. One who attains this stage is a liberated soul and can see the Lord in every step of life. This is the perfection of sambhava, as described in this mantra of Śrī Īśopaniṣad.

19.17 Mantra Fourteen

sambhūtiṁ ca vināśaṁ ca
yas tad vedobhayaṁ saha
vināśena mṛtyuṁ tīrtvā
sambhūtyāmṛtam aśnute

SYNONYMS

sambhūtim-the eternal Personality of Godhead, His transcendental name, form, pastimes, qualities and paraphernalia, the variegatedness of His abode, etc.; ca-and; vināśam-the temporary material manifestation of demigods, men, animals, etc., with their false names, fame, etc.; ca-also; yaḥ-one who; tat-that; veda-knows; ubhayam-both; saha-along with; vināśena-with everything liable to be vanquished; mṛtyum-death; tīrtvā-surpassing; sam-bhūtyā-in the eternal kingdom of God; amṛtam-deathlessness; aśnute-enjoys.

TRANSLATION

One should know perfectly the Personality of Godhead Śrī Kṛṣṇa and His transcendental name, form, qualities and pastimes, as well as the temporary material creation with its temporary demigods, men and animals. When one knows these, he surpasses death and the ephemeral cosmic manifestation with it, and in the eternal kingdom of God he enjoys his eternal life of bliss and knowledge.

PURPORT

By its so-called advancement of knowledge, human civilization has created many material things, including spaceships and atomic energy. Yet it has failed to create a situation in which people need not die, take birth again, become old or suffer from disease. Whenever an intelligent man raises the question of these miseries before a so-called scientist, the scientist very cleverly replies that material science is progressing and that ultimately it will be possible to render man deathless, ageless and diseaseless. Such answers prove the scientists' gross ignorance of material nature. In material nature, everyone is under the stringent laws of matter and must pass through six stages of existence: birth, growth, maintenance, production of by-products, deterioration and finally death. No one in contact with material nature can be beyond these six laws of transformation; therefore no one-whether demigod, man, animal or plant-can survive forever in the material world.

The duration of life varies according to species. Lord Brahmā, the chief living being within this material universe, lives for millions and millions of years, while a minute germ lives for some hours only. But no one in the material world can survive eternally. Things are born or created under certain conditions, they stay for some time, and, if they continue to live, they grow, procreate, gradually dwindle and finally vanish. According to these laws, even the Brahmās, of which there are millions in different universes, are all liable to death either today or tomorrow. Therefore the entire material universe is called Martyaloka, the place of death.

Material scientists and politicians are trying to make this place deathless because they have no information of the deathless spiritual nature. This is due to their ignorance of the Vedic literature, which contains full knowledge confirmed by mature transcendental experience. Unfortunately, modern man is averse to receiving knowledge from the Vedas, Purāṇas and other scriptures.

From the Viṣṇu Purāṇa (6.7.61) we receive the following information:

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

Lord Viṣṇu, the Personality of Godhead, possesses different energies, known as parā (superior) and aparā (inferior). The living entities belong to the superior energy. The material energy, in which we are presently entangled, is the inferior energy. The material creation is made possible by this energy, which covers the living entities with ignorance (avidyā) and induces them to perform fruitive activities. Yet there is another part of the Lord's superior energy that is different from both this material, inferior energy and the living entities. That superior energy constitutes the eternal, deathless abode of the Lord. This is confirmed in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

All the material planets-upper, lower and intermediate, including the sun, moon and Venus-are scattered throughout the universe. These planets exist only during the lifetime of Brahmā. Some lower planets, however, are vanquished after the end of one day of Brahmā and are again created during the next day of Brahmā. On the upper planets, time is calculated differently. One of our years is equal to only twenty-four hours, or one day and night, on many of the upper planets. The four ages of earth (Satya, Tretā, Dvāpara and Kali) last only twelve thousand years according to the time scale of the upper planets. Such a length of time multiplied by one thousand constitutes one day of Brahmā, and one night of Brahmā is the same. Such days and nights accumulate into months and years, and Brahmā lives for one hundred such years. At the end of Brahmā's life, the complete universal manifestation is vanquished.

Those living beings who reside on higher planets like the sun and the moon, as well as those on Martyaloka, this earth planet, and also those who live on lower planets-all are merged into the waters of devastation during the night of Brahmā. During this time no living beings or species remain manifest, although spiritually they continue to exist. This unmanifested stage is called avyakta. Again, when the entire universe is vanquished at the end of Brahmā's lifetime, there is another avyakta state. But beyond these two unmanifested states is another unmanifested state, the spiritual atmosphere, or nature. There are a great number of spiritual planets in this atmosphere, and these planets exist eternally, even when all the planets within this material universe are vanquished at the end of Brahmā's life. There are many material universes, each under the jurisdiction of a Brahmā, and this cosmic manifestation within the jurisdiction of the various Brahmās is but a display of one fourth of the energy of the Lord (ekapād-vibhūti). This is the inferior energy. Beyond the jurisdiction of Brahmā is the spiritual nature, which is called tripād-vibhūti, three fourths of the Lord's energy. This is the superior energy, or parā-prakṛti.

The predominating Supreme Person residing within the spiritual nature is Lord Śrī Kṛṣṇa. As confirmed in the Bhagavad-gītā (8.22), He can be approached only by unalloyed devotional service and not by the processes of jñāna (philosophy), yoga (mysticism) or karma (fruitive work). The karmīs, or fruitive workers, can elevate themselves to the Svargaloka planets, which include the sun and the moon. Jñānīs and yogīs can attain still higher planets, such as Maharloka, Tapoloka and Brahmaloka, and when they become still more qualified through devotional service they can enter into the spiritual nature, either the illuminating cosmic atmosphere of the spiritual sky (Brahman) or the Vaikuṇṭha planets, according to their qualification. It is certain, however, that no one can enter into the spiritual Vaikuṇṭha planets without being trained in devotional service.

On the material planets, everyone from Brahmā down to the ant is trying to lord it over material nature, and this is the material disease. As long as this material disease continues, the living entity has to undergo the process of bodily change. Whether he takes the form of a man, demigod or animal, he ultimately has to endure an unmanifested condition during the two devastations-the devastation during the night of Brahmā and the devastation at the end of Brahmā's life. If we want to put an end to this process of repeated birth and death, as well as the concomitant factors of old age and disease, we must try to enter the spiritual planets, where we can live eternally in the association of Lord Kṛṣṇa or His plenary expansions, His Nārāyaṇa forms. Lord Kṛṣṇa or His plenary expansions dominate every one of these innumerable planets, a fact confirmed in the śruti mantras: eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ/ eko 'pi san bahudhā yo 'vabhāti. (Gopāla-tāpanī Upaniṣad 1.21)

No one can dominate Kṛṣṇa. It is the conditioned soul who tries to dominate material nature and is instead subjected to the laws of material nature and the sufferings of repeated birth and death. The Lord comes here to reestablish the principles of religion, and the basic principle is the development of an attitude of surrender to Him. This is the Lord's last instruction in the Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. "Give up all other processes and just surrender unto Me alone." Unfortunately, foolish men have misinterpreted this prime teaching and misled the masses of people in diverse ways. People have been urged to open hospitals but not to educate themselves to enter into the spiritual kingdom by devotional service. They have been taught to take interest only in temporary relief work, which can never bring real happiness to the living entity. They start varieties of public and semi-governmental institutions to tackle the devastating power of nature, but they don't know how to pacify insurmountable nature. Many men are advertised as great scholars of the Bhagavad-gītā, but they overlook the Gītā's message, by which material nature can be pacified. Powerful nature can be pacified only by the awakening of God consciousness, as clearly pointed out in the Bhagavad-gītā (7.14).

In this mantra, Śrī Īśopaniṣad teaches that one must perfectly know both sambhūti (the Personality of Godhead) and vināśa (the temporary material manifestation), side by side. By knowing the material manifestation alone, one cannot be saved, for in the course of nature there is devastation at every moment (ahany ahani bhūtāni gacchantīha yamā-layam). Nor can one be saved from these devastations by the opening of hospitals. One can be saved only by complete knowledge of the eternal life of bliss and awareness. The whole Vedic scheme is meant to educate men in this art of attaining eternal life. People are often misguided by temporary attractive things based on sense gratification, but service rendered to the sense objects is both misleading and degrading.

We must therefore save ourselves and our fellow man in the right way. There is no question of liking or disliking the truth. It is there. If we want to be saved from repeated birth and death, we must take to the devotional service of the Lord. There can be no compromise, for this is a matter of necessity.

19.18 Mantra Fifteen

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

SYNONYMS

hiraṇmayena-by a golden effulgence; pātreṇa-by a dazzling covering; satyasya-of the Supreme Truth; apihitam-covered; mukham-the face; tat-that covering; tvam-Yourself; pūṣan-O sustainer; apāvṛṇu-kindly remove; satya-pure; dharmāya-unto the devotee; dṛṣṭaye-for exhibiting.

TRANSLATION

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

PURPORT

In the Bhagavad-gītā (14.27), the Lord explains His personal rays (brahmajyoti), the dazzling effulgence of His personal form, in this way:

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

"I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness." Brahman, Paramātmā and Bhagavān are three aspects of the same Absolute Truth. Brahman is the aspect most easily perceived by the beginner; Paramātmā, the Supersoul, is realized by those who have further progressed; and Bhagavān realization is the ultimate realization of the Absolute Truth. This is confirmed in the Bhagavad-gītā (7.7), where Lord Kṛṣṇa says that He is the ultimate concept of the Absolute Truth: mattaḥ parataraṁ nānyat. Therefore Kṛṣṇa is the source of the brahmajyoti as well as the all-pervading Paramātmā. Later in the Bhagavad-gītā (10.42) Kṛṣṇa further explains:

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Thus by His one plenary expansion, the all-pervading Paramātmā, the Lord maintains the complete material cosmic creation. He also maintains all manifestations in the spiritual world. Therefore in this śruti-mantra of Śrī Īśopaniṣad, the Lord is addressed as pūṣan, the ultimate maintainer.

The Personality of Godhead, Śrī Kṛṣṇa, is always filled with transcendental bliss (ānanda-mayo 'bhyāsāt). When He was present at Vṛndāvana in India five thousand years ago, He always remained in transcendental bliss, even from the beginning of His childhood pastimes. The killings of various demons-such as Agha, Baka, Pūtanā and Pralamba-were but pleasure excursions for Him. In His village of Vṛndāvana He enjoyed Himself with His mother, brother and friends, and when He played the role of a naughty butter thief, all His associates enjoyed celestial bliss by His stealing. The Lord's fame as a butter thief is not reproachable, for by stealing butter the Lord gave pleasure to His pure devotees. Everything the Lord did in Vṛndāvana was for the pleasure of His associates there. The Lord created these pastimes to attract the dry speculators and the acrobats of the so-called haṭha-yoga system who wish to find the Absolute Truth.

Of the childhood play between the Lord and His playmates, the cowherd boys, Śukadeva Gosvāmī says in Śrīmad-Bhāgavatam (10.12.11):

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

”The Personality of Godhead, who is perceived as the impersonal, blissful Brahman by the jñānīs, who is worshiped as the Supreme Lord by devotees in the mood of servitorship, and who is considered an ordinary human being by mundane people, played with the cowherd boys, who had attained their position after accumulating many pious activities.”

Thus the Lord is always engaged in transcendental loving activities with His spiritual associates in the various relationships of śānta (neutrality), dāsya (servitorship), sakhya (friendship), vātsalya (parental affection) and mādhurya (conjugal love).

Since it is said that Lord Kṛṣṇa never leaves Vṛndāvana-dhāma, one may ask how He manages the affairs of the creation. This is answered in the Bhagavad-gītā (13.14-18): The Lord pervades the entire material creation by His plenary part known as the Paramātmā, or Supersoul. Although the Lord personally has nothing to do with material creation, maintenance and destruction, He causes all these things to be done by His plenary expansion, the Paramātmā. Every living entity is known as ātmā, soul, and the principal ātmā who controls them all is Paramātmā, the Supersoul.

This system of God realization is a great science. The materialistic sāṅkhya-yogīs can only analyze and meditate on the twenty-four factors of the material creation, for they have very little information of the puruṣa, the Lord. And the impersonal transcendentalists are simply bewildered by the glaring effulgence of the brahmajyoti. If one wants to see the Absolute Truth in full, one has to penetrate beyond the twenty-four material elements and the glaring effulgence as well. Śrī Īśopaniṣad points toward this direction, praying for the removal of the hiraṇmaya-pātra, the dazzling covering of the Lord. Unless this covering is removed so one can perceive the real face of the Personality of Godhead, factual realization of the Absolute Truth can never be achieved.

The Paramātmā feature of the Personality of Godhead is one of three plenary expansions, or viṣṇu-tattvas, collectively known as the puruṣa-avatāras. One of these viṣṇu-tattvas who is within the universe is known as Kṣīrodakaśāyī Viṣṇu. He is the Viṣṇu among the three principal deities-Brahmā, Viṣṇu and Śiva-and He is the all-pervading Paramātmā in each and every individual living entity. The second viṣṇu-tattva within the universe is Garbhodakaśāyī Viṣṇu, the collective Supersoul of all living entities. Beyond these two is Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean. He is the creator of all universes. The yoga system teaches the serious student to meet the viṣṇu-tattvas after going beyond the twenty-four material elements of the cosmic creation. The culture of empiric philosophy helps one realize the impersonal brahmajyoti, which is the glaring effulgence of the transcendental body of Lord Śrī Kṛṣṇa. That the brahmajyoti is Kṛṣṇa’s effulgence is confirmed in the Bhagavad-gītā (14.27) as well as the Brahma-saṁhitā (5.40):

yasya prabhā-prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”In the millions and millions of universes there are innumerable planets, and each and every one of them is different from the others by its cosmic constitution. All of these planets are situated in a corner of the brahmajyoti. This brahmajyoti is but the personal rays of the Supreme Personality of Godhead, Govinda, whom I worship.” This mantra from the Brahma-saṁhitā is spoken from the platform of factual realization of the Absolute Truth, and the śruti-mantra of Śrī Īśopaniṣad under discussion confirms this mantra as a process of realization. The Īśopaniṣad mantra is a simple prayer to the Lord to remove the brahmajyoti so that one can see His real face. This brahmajyoti effulgence is described in detail in several mantras of the Muṇḍaka Upaniṣad (2.2.10-12):

hiraṇmaye pare kośe
virajaṁ brahma niṣkalam
tac chubhraṁ jyotiṣāṁ jyotis
tad yad ātma-vido viduḥ
na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto ’yam agniḥ
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti
brahmaivedam amṛtaṁ purastād brahma
paścād brahma dakṣiṇataś cottareṇa
adhaś cordhvaṁ ca prasṛtaṁ brahmai-
vedaṁ viśvam idaṁ variṣṭham

”In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies.”

Perfect knowledge means knowing Kṛṣṇa as the root of this Brahman effulgence. This knowledge can be gained from such scriptures as Śrīmad-Bhāgavatam, which perfectly elaborates the science of Kṛṣṇa. In Śrīmad-Bhāgavatam, the author, Śrīla Vyāsadeva, has established that one will describe the Supreme Truth as Brahman, Paramātmā or Bhagavān according to one’s realization of Him. Śrīla Vyāsadeva never states that the Supreme Truth is a jīva, an ordinary living entity. The living entity should never be considered the all-powerful Supreme Truth. If he were the Supreme, he would not need to pray to the Lord to remove His dazzling cover so that the living entity could see His real face.

The conclusion is that one who has no knowledge of the potencies of the Supreme Truth will realize the impersonal Brahman. Similarly, when one realizes the material potencies of the Lord but has little or no information of the spiritual potencies, he attains Paramātmā realization. Thus both Brahman and Paramātmā realization of the Absolute Truth are partial realizations. However, when one realizes the Supreme Personality of Godhead, Śrī Kṛṣṇa, in full potency after the removal of the hiraṇmaya-pātra, one realizes vāsudevaḥ sarvam iti: [Bg. 7.19] Lord Śrī Kṛṣṇa, who is known as Vāsudeva, is everything-Brahman, Paramātmā and Bhagavān. He is Bhagavān, the root, and Brahman and Paramātmā are His branches.

In the Bhagavad-gītā (6.46-47) there is a comparative analysis of the three types of transcendentalists-the worshipers of the impersonal Brahman (jñānīs), the worshipers of the Paramātmā feature (yogīs) and the devotees of Lord Śrī Kṛṣṇa (bhaktas). It is stated there that the jñānīs, those who have cultivated Vedic knowledge, are better than ordinary fruitive workers, that the yogīs are still greater than the jñānīs, and that among all yogīs, those who constantly serve the Lord with all their energies are the topmost. In summary, a philosopher is better than a laboring man, a mystic is superior to a philosopher, and of all the mystic yogīs, he who follows bhakti-yoga, constantly engaging in the service of the Lord, is the highest. Śrī Īśopaniṣad directs us toward this perfection.

19.19 Mantra Sixteen

pūṣann ekarṣe yama sūrya prājāpatya
vyūha raśmīn samūha
tejo yat te rūpaṁ kalyāṇa-tamaṁ
tat te paśyāmi yo 'sāv asau puruṣaḥ so 'ham asmi

SYNONYMS

pūṣan-O maintainer; eka-ṛṣe-the primeval philosopher; yama-the regulating principle; sūrya-the destination of the sūris (great devotees); prājāpatya-the well-wisher of the prajāpatis (progenitors of mankind); vyūha-kindly remove; raśmīn-the rays; samūha-kindly withdraw; tejaḥ-effulgence; yat-so that; te-Your; rūpam-form; kalyāṇa-tamam-most auspicious; tat-that; te-Your; paśyāmi-I may see; yaḥ-one who is; asau-like the sun; asau-that; puruṣaḥ-Personality of Godhead; saḥ-myself; aham-I; asmi-am.

TRANSLATION

O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I.

PURPORT

The sun and its rays are one and the same qualitatively. Similarly, the Lord and the living entities are one and the same in quality. The sun is one, but the molecules of the sun's rays are innumerable. The sun's rays constitute part of the sun, and the sun and its rays conjointly constitute the complete sun. Within the sun itself resides the sun-god, and similarly within the supreme spiritual planet, Goloka Vṛndāvana, from which the brahmajyoti effulgence is emanating, the Lord enjoys His eternal pastimes, as verified in the Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows fulfilling all desires in abodes filled with spiritual gems and surrounded by millions of wish-fulfilling trees. He is always served with great reverence and affection by hundreds of thousands of Lakṣmīs, or goddesses of fortune."

The brahmajyoti is described in the Brahma-saṁhitā as the rays emanating from that supreme spiritual planet, Goloka Vṛndāvana, just as the sun's rays emanate from the sun globe. Until one surpasses the glare of the brahmajyoti, one cannot receive information of the land of the Lord. The impersonalist philosophers, blinded as they are by the dazzling brahmajyoti, can realize neither the factual abode of the Lord nor His transcendental form. Limited by their poor fund of knowledge, such impersonalist thinkers cannot understand the all-blissful transcendental form of Lord Kṛṣṇa. In this prayer, therefore, Śrī Īśopaniṣad petitions the Lord to remove the effulgent rays of the brahmajyoti so that the pure devotee can see His all-blissful transcendental form.

By realizing the impersonal brahmajyoti, one experiences the auspicious aspect of the Supreme, and by realizing the Paramātmā, or all-pervading feature of the Supreme, one experiences an even more auspicious enlightenment. But by meeting the Personality of Godhead Himself face to face, the devotee experiences the most auspicious feature of the Supreme. Since He is addressed as the primeval philosopher and maintainer and well-wisher of the universe, the Supreme Truth cannot be impersonal. This is the verdict of Śrī Īśopaniṣad. The word pūṣan ("maintainer") is especially significant, for although the Lord maintains all beings, He specifically maintains His devotees. After surpassing the impersonal brahmajyoti and seeing the personal aspect of the Lord and His most auspicious eternal form, the devotee realizes the Absolute Truth in full.

In his Bhagavat-sandarbha, Śrīla Jīva Gosvāmī states: "The complete conception of the Absolute Truth is realized in the Personality of Godhead because He is almighty and possesses full transcendental potencies. The full potency of the Absolute Truth is not realized in the brahmajyoti; therefore Brahman realization is only partial realization of the Personality of Godhead. O learned sages, the first syllable of the word bhagavān (bha) has two meanings: the first is 'one who fully maintains,' and the second is 'guardian.' The second syllable (ga) means 'guide,' 'leader' or 'creator.' The syllable vān indicates that every being lives in Him and that He also lives in every being. In other words, the transcendental sound bhagavān represents infinite knowledge, potency, energy, opulence, strength and influence-all without a tinge of material inebriety."

The Lord fully maintains His unalloyed devotees, and He guides them progressively on the path toward devotional perfection. As the leader of His devotees, He ultimately awards the desired results of devotional service by giving Himself to them. The devotees of the Lord see the Lord eye to eye by His causeless mercy; thus the Lord helps His devotees reach the supermost spiritual planet, Goloka Vṛndāvana. Being the creator, He can bestow all necessary qualifications upon His devotees so that they can ultimately reach Him. The Lord is the cause of all causes. In other words, since there is nothing that caused Him, He is the original cause. Consequently He enjoys His own Self by manifesting His own internal potency. The external potency is not exactly manifested by

Him, for He expands Himself as the puruṣas, and it is in these forms that He maintains the features of the material manifestation. By such expansions, He creates, maintains and annihilates the cosmic manifestation.

The living entities are also differentiated expansions of the Lord's Self, and because some of them desire to be lords and imitate the Supreme Lord, He allows them to enter into the cosmic creation with the option to fully utilize their propensity to lord it over nature. Because of the presence of His parts and parcels, the living entities, the entire phenomenal world is stirred into action and reaction. Thus the living entities are given full facilities to lord it over material nature, but the ultimate controller is the Lord Himself in His plenary feature as Paramātmā, the Supersoul, who is one of the puruṣas.

Thus there is a gulf of difference between the living entity (ātmā) and the controlling Lord (Paramātmā), the soul and the Supersoul. Paramātmā is the controller, and the ātmā is the controlled; therefore they are in different categories. Because the Paramātmā fully cooperates with the ātmā, He is known as the constant companion of the living being.

The all-pervading feature of the Lord-which exists in all circumstances of waking and sleeping as well as in potential states and from which the jīva-śakti (living force) is generated as both conditioned and liberated souls-is known as Brahman. Since the Lord is the origin of both Paramātmā and Brahman, He is the origin of all living entities and all else that exists. One who knows this engages himself at once in the devotional service of the Lord. Such a pure and fully cognizant devotee of the Lord is fully attached to Him in heart and soul, and whenever such a devotee assembles with similar devotees, they have no engagement but the glorification of the Lord's transcendental activities. Those who are not as perfect as the pure devotees-namely, those who have realized only the Brahman or Paramātmā features of the Lord-cannot appreciate the activities of the perfect devotees. The Lord always helps the pure devotees by imparting necessary knowledge within their hearts, and thus out of His special favor He dissipates all the darkness of ignorance. The speculative philosophers and yogīs cannot imagine this, because they more or less depend on their own strength. As stated in the Kaṭha Upaniṣad (1.2.23), the Lord can be known only by those whom He favors, and not by anyone else. Such special favors are bestowed upon His pure devotees only. Śrī Īśopaniṣad thus points to the favor of the Lord, which is beyond the purview of the brahmajyoti.

19.20 Mantra Seventeen

vāyur anilam amṛtam
athedaṁ bhasmāntaṁ śarīram
oṁ krato smara kṛtaṁ smara
krato smara kṛtaṁ smara

SYNONYMS

vāyuḥ-air of life; anilam-total reservoir of air; amṛtam-indestructible; atha-now; idam-this; bhasmāntam-after being turned to ashes; śarīram-body; oṁ-O Lord; krato-O enjoyer of all sacrifices; smara-please remember; kṛtam-all that has been done by me; smara-please remember; krato-O supreme beneficiary; smara-please remember; kṛtam-all that I have done for You; smara-please remember.

TRANSLATION

Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You.

PURPORT

The temporary material body is certainly a foreign dress. The Bhagavad-gītā (2.20) clearly says that after the destruction of the material body the living entity is not annihilated, nor does he lose his identity. The identity of the living entity is never impersonal or formless; on the contrary, it is the material dress that is formless and that takes a shape according to the form of the indestructible person. No living entity is originally formless, as is wrongly thought by those with a poor fund of knowledge. This mantra verifies the fact that the living entity exists after the annihilation of the material body.

In the material world, material nature displays wonderful workmanship by creating varieties of bodies for the living beings according to their propensities for sense gratification. The living entity who wants to taste stool is given a material body that is quite suitable for eating stool-that of a hog. Similarly, one who wants to eat the flesh and blood of other animals may be given a tiger's body equipped with suitable teeth and claws. But the human being is not meant for eating flesh, nor does he have any desire to taste stool, even in the most aboriginal state. Human teeth are so made that they can chew and cut fruit and vegetables, although there are two canine teeth so that primitive humans can eat flesh if they so desire.

But in any case, the material bodies of all animals and men are foreign to the living entity. They change according to the living entity's desire for sense gratification. In the cycle of evolution, the living entity changes bodies one after another. When the world was full of water, the living entity took an aquatic form. Then he passed to vegetable life, from vegetable life to worm life, from worm life to bird life, from bird life to animal life, and from animal life to the human form. The highest developed form is this human form when it is possessed of a full sense of spiritual knowledge. The highest development of one's spiritual sense is described in this mantra: One should give up the material body, which will be turned to ashes, and allow the air of life to merge into the eternal reservoir of air. The living being's activities are performed within the body through the movements of different kinds of air, known in summary as prāṇa-vāyu. The yogīs generally study how to control the airs of the body. The soul is supposed to rise from one circle of air to another until it rises to the brahma-randhra, the highest circle. From that point the perfect yogī can transfer himself to any planet he likes. The process is to give up one material body and then enter into another. But the highest perfection of such changes occurs only when the living entity is able to give up the material body altogether, as suggested in this mantra, and enter into the spiritual atmosphere, where he can develop a completely different type of body-a spiritual body, which never has to meet death or change.

Here in the material world, material nature forces the living entity to change his body due to his different desires for sense gratification. These desires are represented in the various species of life, from germs to the most perfected material bodies, those of Brahmā and the demigods. All of these living entities have bodies composed of matter in different shapes. The intelligent man sees oneness not in the variety of the bodies but in the spiritual identity. The spiritual spark, which is part and parcel of the Supreme Lord, is the same whether he is in a body of a hog or in the body of a demigod. The living entity takes on different bodies according to his pious and vicious activities. The human body is highly developed and has full consciousness. According to the Bhagavad-gītā (7.19), the most perfect man surrenders unto the Lord after many, many lifetimes of culturing knowledge. The culture of knowledge reaches perfection only when the knower comes to the point of surrendering unto the Supreme Lord, Vāsudeva. Otherwise, even after attaining knowledge of one's spiritual identity, if one does not come to the point of knowing that the living entities are eternal parts and parcels of the whole and can never become the whole, one has to fall down again into the material atmosphere. Indeed, one must fall down even if he has become one with the brahmajyoti.

As we have learned from previous mantras, the brahmajyoti emanating from the transcendental body of the Lord is full of spiritual sparks that are individual entities with the full sense of existence. Sometimes these living entities want to enjoy their senses, and therefore they are placed in the material world to become false lords under the dictation of the senses. The desire for lordship is the material disease of the living being, for under the spell of sense enjoyment he transmigrates through the various bodies manifested in the material world. Becoming one with the brahmajyoti does not represent mature knowledge. Only by surrendering unto the Lord completely and developing one's sense of spiritual service does one reach the highest perfectional stage.

In this mantra the living entity prays to enter the spiritual kingdom of God after relinquishing his material body and material air. The devotee prays to the Lord to remember his activities and the sacrifices he has performed before his material body is turned into ashes. He makes this prayer at the time of death, with full consciousness of his past deeds and of the ultimate goal. One who is completely under the rule of material nature remembers the heinous activities he performed during the existence of his material body, and consequently he gets another material body after death. The Bhagavad-gītā (8.6) confirms this truth:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail." Thus the mind carries the living entity's propensities into the next life.

Unlike the simple animals, who have no developed mind, the dying human being can remember the activities of his life like dreams at night; therefore his mind remains surcharged with material desires, and consequently he cannot enter into the spiritual kingdom with a spiritual body. The devotees, however, develop a sense of love for Godhead by practicing devotional service to the Lord. Even if at the time of death a devotee does not remember his service to the Lord, the Lord does not forget him. This prayer is given to remind the Lord of the devotee's sacrifices, but even if there is no such reminder, the Lord does not forget the service rendered by His pure devotee.

The Lord clearly describes His intimate relationship with His devotees in the Bhagavad-gītā (9.30-34): "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes. O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants] as well as śūdras [workers]-can attain the supreme destination. How much more this is so of the righteous brāhmaṇas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me. Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

Śrīla Bhaktivinoda Ṭhākura explains these verses in this way: "One should regard a devotee of Kṛṣṇa to be on the right path of the saints, even though such a devotee may seem to be su-durācāra, 'a person of loose character.' One should try to understand the real purport of the word su-durācāra. A conditioned soul has to act for double functions-namely for the maintenance of the body and again for self-realization. Social status, mental development, cleanliness, austerity, nourishment and the struggle for existence are all for the maintenance of the body. The self-realization part of one's activities is executed in one's occupation as a devotee of the Lord, and one performs actions in that connection also. One must perform these two different functions along parallel lines, because a conditioned soul cannot give up the maintenance of his body. The proportion of activities for maintenance of the body decreases, however, in proportion to the increase in devotional service. As long as the proportion of devotional service does not come to the right point, there is a chance for an occasional exhibition of worldliness. But it should be noted that such worldliness cannot continue for long because, by the grace of the Lord, such imperfections will come to an end very shortly. Therefore the path of devotional service is the only right path. If one is on the right path, even an occasional occurrence of worldliness does not hamper one in the advancement of self-realization."

The facilities of devotional service are denied the impersonalists because they are attached to the brahmajyoti feature of the Lord. As suggested in the previous mantras, they cannot penetrate the brahma-jyoti because they do not believe in the Personality of Godhead. Their business is mostly word jugglery and mental speculation. Consequently the impersonalists pursue a fruitless labor, as confirmed in the Twelfth Chapter of the Bhagavad-gītā (12.5).

All the facilities suggested in this mantra can be easily obtained by constant contact with the personal feature of the Absolute Truth. Devotional service to the Lord consists essentially of nine transcendental activities: (1) hearing about the Lord, (2) glorifying the Lord, (3) remembering the Lord, (4) serving the lotus feet of the Lord, (5) worshiping the Lord, (6) offering prayers to the Lord, (7) serving the Lord, (8) enjoying friendly association with the Lord, and (9) surrendering everything unto the Lord. These nine principles of devotional service-taken all together or one by one-help a devotee remain constantly in touch with God. In this way, at the end of life it is easy for the devotee to remember the Lord. By adopting only one of these nine principles, the following renowned devotees of the Lord were able to achieve the highest perfection: (1) By hearing of the Lord, Mahārāja Parīkṣit, the hero of Śrīmad-Bhāgavatam, attained the desired result. (2) Just by glorifying the Lord, Śukadeva Gosvāmī, the speaker of Śrīmad-Bhāgavatam, attained his perfection. (3) By praying to the Lord, Akrūra attained the desired result. (4) By remembering the Lord, Prahlāda Mahārāja attained the desired result. (5) By worshiping the Lord, Pṛthu Mahārāja attained perfection. (6) By serving the lotus feet of the Lord, the goddess of fortune, Lakṣmī, attained perfection. (7) By rendering personal service to the Lord, Hanumān attained the desired result. (8) Through his friendship with the Lord, Arjuna attained the desired result. (9) By surrendering everything he had to the Lord, Mahārāja Bali attained the desired result.

Actually, the explanation of this mantra and of practically all the mantras of the Vedic hymns is summarized in the Vedānta-sūtra and properly explained in Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the mature fruit of the Vedic tree of wisdom. In Śrīmad-Bhāgavatam this particular mantra is explained in the questions and answers between Mahārāja Parīkṣit and Śukadeva Gosvāmī at the very beginning of their meeting. Hearing and chanting of the science of God is the basic principle of devotional life. The complete Bhāgavatam was heard by Mahārāja Parīkṣit and chanted by Śukadeva Gosvāmī. Mahārāja Parīkṣit inquired from Śukadeva because Śukadeva was a greater spiritual master than any great yogī or transcendentalist of his time.

Mahārāja Parīkṣit's main question was: "What is the duty of every man, specifically at the time of death?" Śukadeva Gosvāmī answered:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

"Everyone who desires to be free from all anxieties should always hear about, glorify and remember the Personality of Godhead, who is the supreme director of everything, the extinguisher of all difficulties, and the Supersoul of all living entities." (SB 2.1.5)

So-called human society is generally engaged at night in sleeping and having sex and during the daytime in earning as much money as possible or else in shopping for family maintenance. People have very little time to talk about the Personality of Godhead or to inquire about Him. They have dismissed God's existence in so many ways, primarily by declaring Him to be impersonal, that is, without sense perception. But in the Vedic literature-whether the Upaniṣads, Vedānta-sūtra, Bhagavad-gītā or Śrīmad-Bhāgavatam-it is declared that the Lord is a sentient being and is supreme over all other living entities. His glorious activities are identical with Himself. One should therefore not indulge in hearing and speaking of the rubbish activities of worldly politicians and so-called big men in society but should mold his life in such a way that he can engage in godly activities without wasting a second. Śrī Īśopaniṣad directs us toward such godly activities.

Unless one is accustomed to devotional practice, what will he remember at the time of death, when the body is dislocated, and how can he pray to the almighty Lord to remember his sacrifices? Sacrifice means denying the interest of the senses. One has to learn this art by employing the senses in the service of the Lord during one's lifetime. One can utilize the results of such practice at the time of death.

19.21 Mantra Eighteen

agne naya supathā rāye asmān
viśvāni deva vayunāni vidvān
yuyodhy asmaj juhurāṇam eno
bhūyiṣṭhāṁ te nama-uktiṁ vidhema

SYNONYMS

agne-O my Lord, as powerful as fire; naya-kindly lead; supathā-by the right path; rāye-for reaching You; asmān-us; viśvāni-all; deva-O my Lord; vayunāni-actions; vidvān-the knower; yuyodhi-kindly remove; asmat-from us; juhurāṇam-all hindrances on the path; enaḥ-all vices; bhūyiṣṭhām-most numerous; te-unto You; namaḥ uktim-words of obeisance; vidhema-I do.

TRANSLATION

O my Lord, as powerful as fire, O omnipotent one, now I offer You all obeisances, falling on the ground at Your feet. O my Lord, please lead me on the right path to reach You, and since You know all that I have done in the past, please free me from the reactions to my past sins so that there will be no hindrance to my progress.

PURPORT

By surrendering to the Lord and praying for His causeless mercy, the devotee can progress on the path of complete self-realization. The Lord is addressed as fire because He can burn anything into ashes, including the sins of the surrendered soul. As described in the previous mantras, the real or ultimate aspect of the Absolute is His feature as the Personality of Godhead, and His impersonal brahmajyoti feature is a dazzling covering over His face. Fruitive activities, or the karma-kāṇḍa path of self-realization, is the lowest stage in this endeavor. As soon as such activities even slightly deviate from the regulative principles of the Vedas, they are transformed into vikarma, or acts against the interest of the actor. Such vikarma is enacted by the illusioned living entity simply for sense gratification, and thus such activities become hindrances on the path of self-realization.

Self-realization is possible in the human form of life, but not in other forms. There are 8,400,000 species, or forms of life, of which the human form qualified by brahminical culture presents the only chance to obtain knowledge of transcendence. Brahminical culture includes truthfulness, sense control, forbearance, simplicity, full knowledge and full faith in God. It is not that one simply becomes proud of his high parentage. Just as being born the son of a big man affords one a chance to become a big man, so being born the son of a brāhmaṇa gives one a chance to become a brāhmaṇa. But such a birthright is not everything, for one still has to attain the brahminical qualifications for himself. As soon as one becomes proud of his birth as the son of a brāhmaṇa and neglects to acquire the qualifications of a real brāhmaṇa, he at once becomes degraded and falls from the path of self-realization. Thus his life's mission as a human being is defeated.

In the Bhagavad-gītā (6.41-42) we are assured by the Lord that the yoga-bhraṣṭas, or souls fallen from the path of self-realization, are given a chance to rectify themselves by taking birth either in the families of good brāhmaṇas or in the families of rich merchants.

Such births afford higher chances for self-realization. If these chances are misused due to illusion, one loses the good opportunity of human life afforded by the almighty Lord.

The regulative principles are such that one who follows them is promoted from the platform of fruitive activities to the platform of transcendental knowledge. After many, many lifetimes of cultivating transcendental knowledge, one becomes perfect when he surrenders unto the Lord. This is the general procedure. But one who surrenders at the very beginning, as recommended in this mantra, at once surpasses all preliminary stages simply by adopting the devotional attitude. As stated in the Bhagavad-gītā (18.66), the Lord at once takes charge of such a surrendered soul and frees him from all the reactions to his sinful acts. There are many sinful reactions involved in karma-kāṇḍa activities, whereas in jñāna-kāṇḍa, the path of philosophical development, the number of such sinful activities is smaller. But in devotional service to the Lord, the path of bhakti, there is practically no chance of incurring sinful reactions. One who is a devotee of the Lord attains all the good qualifications of the Lord Himself, what to speak of those of a brāhmaṇa. A devotee automatically attains the qualifications of an expert brāhmaṇa authorized to perform sacrifices, even though the devotee may not have taken his birth in a brāhmaṇa family. Such is the omnipotence of the Lord. He can make a man born in a brāhmaṇa family as degraded as a lowborn dog-eater, and He can also make a lowborn dog-eater superior to a qualified brāhmaṇa simply on the strength of devotional service.

Since the omnipotent Lord is situated within the heart of everyone, He can give directions to His sincere devotees by which they can attain the right path. Such directions are especially offered to the devotee, even if he desires something else. As far as others are concerned, God gives sanction to the doer only at the risk of the doer. But in the case of a devotee, the Lord directs him in such a way that he never acts wrongly. The Śrīmad-Bhāgavatam (11.5.42) says:

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

”The Lord is so kind to the devotee who is fully surrendered to His lotus feet that even though the devotee sometimes falls into the entanglement of vikarma-acts against the Vedic directions-the Lord at once rectifies such mistakes from within his heart. This is because the devotees are very dear to the Lord.”

In this mantra of Śrī Īśopaniṣad, the devotee prays to the Lord to rectify him from within his heart. To err is human. A conditioned soul is very often apt to commit mistakes, and the only remedial measure to take against such unintentional sins is to give oneself up to the lotus feet of the Lord so that He may guide one to avoid such pitfalls. The Lord takes charge of fully surrendered souls; thus all problems are solved simply by surrendering oneself unto the Lord and acting in terms of His directions. Such directions are given to the sincere devotee in two ways: one is by way of the saints, scriptures and spiritual master, and the other is by way of the Lord Himself, who resides within the heart of everyone. Thus the devotee, fully enlightened with Vedic knowledge, is protected in all respects.

Vedic knowledge is transcendental and cannot be understood by mundane educational procedures. One can understand the Vedic mantras only by the grace of the Lord and the spiritual master (yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23]). If one takes shelter of a bona fide spiritual master, it is to be understood that he has obtained the grace of the Lord. The Lord appears as the spiritual master for the devotee. Thus the spiritual master, the Vedic injunctions and the Lord Himself from within-all guide the devotee in full strength. In this way there is no chance for a devotee to fall again into the mire of material illusion. The devotee, thus protected all around, is sure to reach the ultimate destination of perfection. The entire process is hinted at in this mantra, and Śrīmad-Bhāgavatam (1.2.17-20) explains it further:

Hearing and chanting the glories of the Lord is itself an act of piety. The Lord wants everyone to hear and chant His glories because He is the well-wisher of all living entities. By hearing and chanting the glories of the Lord, one becomes cleansed of all undesirable things, and then one’s devotion becomes fixed upon the Lord. At this stage the devotee acquires the brahminical qualifications, and the effects of the lower modes of nature (passion and ignorance) completely vanish. The devotee becomes fully enlightened by virtue of his devotional service, and thus he comes to know the path of the Lord and the way to attain Him. As all doubts diminish, he becomes a pure devotee.

Thus end the Bhaktivedanta Purports to Śrī Īśopaniṣad, the knowledge that brings one nearer to the Supreme Personality of Godhead, Kṛṣṇa.

20 Srimad-Bhagavatam

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Founder-Ācārya of the International Society for Krishna Consciousness

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20.2 Canto 1 - ”Creation”

20.2.1 Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy janmādy asya yataḥ [SB 1.1.1] to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(SB 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam, or Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty toward perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Śrīmad-Bhāgavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Śrīmad-Bhāgavatam (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo ’ṅkitāni yac
chṛṇvanti gāyanti gṛṇanti sādhavaḥ

”On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Oṁ tat sat
A.C. Bhaktivedanta Swami
Dated at Delhi
December 15, 1962

20.2.2 Introduction

The conception of God and the conception of Absolute Truth are not on the same level. The Śrīmad-Bhāgavatam hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the summum bonum or the ultimate source of all energies. There is no difference of opinion about the personal feature of God as the controller because a controller cannot be impersonal. Of course modern government, especially democratic government, is impersonal to some extent, but ultimately the chief executive head is a person, and the impersonal feature of government is subordinate to the personal feature. So without a doubt whenever we refer to control over others we must admit the existence of a personal feature. Because there are different controllers for different managerial positions, there may be many small gods. According to the Bhagavad-gītā any controller who has some specific extraordinary power is called a vibhūtimat sattva, or controller empowered by the Lord. There are many vibhūtimat sattvas, controllers or gods with various specific powers, but the Absolute Truth is one without a second. This Śrīmad-Bhāgavatam designates the Absolute Truth or the summum bonum as the paraṁ satyam.

The author of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva, first offers his respectful obeisances unto the paraṁ satyam (Absolute Truth), and because the paraṁ satyam is the ultimate source of all energies, the paraṁ satyam is the Supreme Person. The gods or the controllers are undoubtedly persons, but the paraṁ satyam from whom the gods derive powers of control is the Supreme Person. The Sanskrit word īśvara (controller) conveys the import of God, but the Supreme Person is called the parameśvara, or the supreme īśvara. The Supreme Person, or parameśvara, is the supreme conscious personality, and because He does not derive any power from any other source, He is supremely independent. In the Vedic literatures Brahmā is described as the supreme god or the head of all other gods like Indra, Candra and Varuṇa, but the Śrīmad-Bhāgavatam confirms that even Brahmā is not independent as far as his power and knowledge are concerned. He received knowledge in the form of the Vedas from the Supreme Person who resides within the heart of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme Personality, may know directly and indirectly everything about their bodies or external features, but the Supreme Personality knows everything about both His external and internal features.

The words janmādy asya [SB 1.1.1] suggest that the source of all production, maintenance or destruction is the same supreme conscious person. Even in our present experience we can know that nothing is generated from inert matter, but inert matter can be generated from the living entity. For instance, by contact with the living entity, the material body develops into a working machine. Men with a poor fund of knowledge mistake the bodily machinery to be the living being, but the fact is that the living being is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. Similarly, the original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures, and all the exponents of spiritual science have accepted this truth. The living force is called Brahman, and one of the greatest ācāryas (teachers), namely Śrīpāda Śaṅkarācārya, has preached that Brahman is substance whereas the cosmic world is category. The original source of all energies is the living force, and He is logically accepted as the Supreme Person. He is therefore conscious of everything past, present and future, and also of each and every corner of His manifestations, both material and spiritual. An imperfect living being does not even know what is happening within his own personal body. He eats his food but does not know how this food is transformed into energy or how it sustains his body. When a living being is perfect, he is aware of everything that happens, and since the Supreme Person is all-perfect, it is quite natural that He knows everything in all detail. Consequently the perfect personality is addressed in the Śrīmad-Bhāgavatam as Vāsudeva, or one who lives everywhere in full consciousness and in full possession of His complete energy. All of this is clearly explained in the Śrīmad-Bhāgavatam, and the reader has ample opportunity to study this critically.

In the modern age Lord Śrī Caitanya Mahāprabhu preached the Śrīmad-Bhāgavatam by practical demonstration. It is easier to penetrate into the topics of the Śrīmad-Bhāgavatam through the medium of Śrī Caitanya's causeless mercy. Therefore a short sketch of His life and precepts is inserted herein to help the reader understand the real merit of Śrīmad-Bhāgavatam.

It is imperative that one learn the Śrīmad-Bhāgavatam from the person Bhāgavatam. The person Bhāgavatam is one whose very life is Śrīmad-Bhāgavatam in practice. Since Śrī Caitanya Mahāprabhu is the Absolute Personality of Godhead, He is both Bhagavān and Bhāgavatam in person and in sound. Therefore His process of approaching the Śrīmad-Bhāgavatam is practical for all people of the world. It was His wish that the Śrīmad-Bhāgavatam be preached in every nook and corner of the world by those who happened to take their birth in India.

The Śrīmad-Bhāgavatam is the science of Kṛṣṇa, the Absolute Personality of Godhead of whom we have preliminary information from the text of the Bhagavad-gītā. Śrī Caitanya Mahāprabhu has said that anyone, regardless of what he is, who is well versed in the science of Kṛṣṇa (Śrīmad-Bhāgavatam and Bhagavad-gītā) can become an authorized preacher or preceptor in the science of Kṛṣṇa.

There is a need for the science of Kṛṣṇa in human society for the good of all suffering humanity of the world, and we simply request the leaders of all nations to pick up this science of Kṛṣṇa for their own good, for the good of society and for the good of all the world's people.

20.2.3 A short sketch of the life and teachings of Lord Caitanya,

The Preacher of Śrīmad-Bhāgavatam

Lord Śrī Caitanya Mahāprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord, advented Himself at Śrīdhāma Māyāpura, a quarter in the city of Navadvīpa in Bengal, on the Phālgunī Pūrṇimā evening in the year 1407 Śakābda (corresponding to February 1486 by the Christian calendar).

His father, Śrī Jagannātha Miśra, a learned brāhmaṇa from the district of Sylhet, came to Navadvīpa as a student because at that time Navadvīpa was considered to be the center of education and culture. He domiciled on the banks of the Ganges after marrying Śrīmatī Śacīdevī, a daughter of Śrīla Nīlāmbara Cakravartī, the great learned scholar of Navadvīpa.

Jagannātha Miśra had a number of daughters by his wife, Śrīmatī Śacīdevī, and most of them expired at an early age. Two surviving sons, Śrī Viśvarūpa and Viśvambhara, became at last the object of their paternal affection. The tenth and youngest son, who was named Viśvambhara, later became known as Nimāi Paṇḍita and then, after accepting the renounced order of life, Lord Śrī Caitanya Mahāprabhu.

Lord Śrī Caitanya Mahāprabhu exhibited His transcendental activities for forty-eight years and then disappeared in the year 1455 Śakābda at Purī.

For His first twenty-four years He remained at Navadvīpa as a student and householder. His first wife was Śrīmatī Lakṣmīpriyā, who died at an early age when the Lord was away from home. When He returned from East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Śrīmatī Viṣṇupriyā Devī, who bore the separation of the Lord throughout her life because the Lord took the order of sannyāsa at the age of twenty-four, when Śrīmatī Viṣṇupriyā was barely sixteen years old.

After taking sannyāsa, the Lord made His headquarters at Jagannātha Purī due to the request of His mother, Śrīmatī Śacīdevī. The Lord remained for twenty-four years at Purī. For six years of this time He traveled continuously all over India (and especially throughout southern India) preaching the Śrīmad-Bhāgavatam.

Lord Caitanya not only preached the Śrīmad-Bhāgavatam but propagated the teachings of the Bhagavad-gītā as well in the most practical way. In the Bhagavad-gītā Lord Śrī Kṛṣṇa is depicted as the Absolute Personality of Godhead, and His last teachings in that great book of transcendental knowledge instruct that one should give up all the modes of religious activities and accept Him (Lord Śrī Kṛṣṇa) as the only worshipable Lord. The Lord then assured that all His devotees would be protected from all sorts of sinful acts and that for them there would be no cause for anxiety.

Unfortunately, despite Lord Śrī Kṛṣṇa's direct order and the teachings of the Bhagavad-gītā, less intelligent people misunderstand Him to be nothing but a great historical personality, and thus they cannot accept Him as the original Personality of Godhead. Such men with a poor fund of knowledge are misled by many nondevotees. Thus the teachings of the Bhagavad-gītā were misinterpreted even by great scholars. After the disappearance of Lord Śrī Kṛṣṇa there were hundreds of commentaries on the Bhagavad-gītā by many erudite scholars, and almost every one of them was motivated by self-interest.

Lord Śrī Caitanya Mahāprabhu is the selfsame Lord Śrī Kṛṣṇa. This time, however, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Śrī Kṛṣṇa, the primeval Lord and the cause of all causes. The essence of His preaching is that Lord Śrī Kṛṣṇa, who appeared at Vrajabhūmi (Vṛndāvana) as the son of the King of Vraja (Nanda Mahārāja), is the Supreme Personality of Godhead and is therefore worshipable by all. Vṛndāvana-dhāma is nondifferent from the Lord because the name, fame, form and place where the Lord manifests Himself are all identical with the Lord as absolute knowledge. Therefore Vṛndāvana-dhāma is as worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Vrajabhūmi in the form of pure affection for the Lord, and Lord Śrī Caitanya Mahāprabhu recommends this process as the most excellent mode of worship. He accepts the Śrīmad-Bhāgavata Purāṇa as the spotless literature for understanding the Lord, and He preaches that the ultimate goal of life for all human beings is to attain the stage of premā, or love of God.

Many devotees of Lord Caitanya like Śrīla Vṛndāvana dāsa Ṭhākura, Śrī Locana dāsa Ṭhākura, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Kavikarṇapūra, Śrī Prabodhānanda Sarasvatī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and in this latter age within two hundred years, Śrī Viśvanātha Cakravartī, Śrī Baladeva Vidyābhūṣana, Śrī Śyāmānanda Gosvāmī, Śrī Narottama dāsa Ṭhākura, Śrī Bhaktivinoda Ṭhākura and at last Śrī Bhaktisiddhānta Sarasvatī Ṭhākura (our spiritual master) and many other great and renowned scholars and devotees of the Lord have prepared voluminous books and literatures on the life and precepts of the Lord. Such literatures are all based on the śāstras like the Vedas, Purāṇas, Upaniṣads, Rāmāyaṇa, Mahābhārata and other histories and authentic literatures approved by the recognized ācāryas. They are unique in composition and unrivaled in presentation, and they are full of transcendental knowledge. Unfortunately the people of the world are still ignorant of them, but when these literatures, which are mostly in Sanskrit and Bengali, come to light the world and when they are presented before thinking people, then India's glory and the message of love will overflood this morbid world, which is vainly searching after peace and prosperity by various illusory methods not approved by the ācāryas in the chain of disciplic succession.

The readers of this small description of the life and precepts of Lord Caitanya will profit much to go through the books of Śrīla Vṛndāvana dāsa Ṭhākura (Śrī Caitanya-bhāgavata) and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī (Śrī Caitanya-caritāmṛta). The early life of the Lord is most fascinatingly expressed by the author of Caitanya-bhāgavata, and as far as the teachings are concerned, they are more vividly explained in the Caitanya-caritāmṛta. Now they are available to the English-speaking public in our Teachings of Lord Caitanya.

The Lord's early life was recorded by one of His chief devotees and contemporaries, namely Śrīla Murāri Gupta, a medical practitioner of that time, and the latter part of the life of Śrī Caitanya Mahāprabhu was recorded by His private secretary Śrī Dāmodara Gosvāmī, or Śrīla Svarūpa Dāmodara, who was practically a constant companion of the Lord at Purī. These two devotees recorded practically all the incidents of the Lord's activities, and later on all the books dealing with the Lord, which are above mentioned, were composed on the basis of kaḍacās (notebooks) by Śrīla Dāmodara Gosvāmī and Murāri Gupta.

So the Lord advented Himself on the Phālgunī Pūrṇimā evening of 1407 Śakābda, and it was by the will of the Lord that there was a lunar eclipse on that evening. During the hours of eclipse it was the custom of the Hindu public to take bath in the Ganges or any other sacred river and chant the Vedic mantras for purification. When Lord Caitanya was born during the lunar eclipse, all India was roaring with the holy sound of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. These sixteen names of the Lord are mentioned in many Purāṇas and Upaniṣads, and they are described as the Tāraka-brahma nāma of this age. It is recommended in the śāstras that offenseless chanting of these holy names of the Lord can deliver a fallen soul from material bondage. There are innumerable names of the Lord both in India and outside, and all of them are equally good because all of them indicate the Supreme Personality of Godhead. But because these sixteen are especially recommended for this age, people should take advantage of them and follow the path of the great ācāryas who attained success by practicing the rules of the śāstras (revealed scriptures).

The simultaneous occurrence of the Lord's appearance and the lunar eclipse indicated the distinctive mission of the Lord. This mission was to preach the importance of chanting the holy names of the Lord in this age of Kali (quarrel). In this present age quarrels take place even over trifles, and therefore the śāstras have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods. At such meetings everyone, the learned and the foolish, the rich and the poor, the Hindus and the Muslims, the Englishmen and the Indians, and the caṇḍālas and the brāhmaṇas, can all hear the transcendental sounds and thus cleanse the dust of material association from the mirror of the heart. To confirm the Lord's mission, all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind. In other words, the advent of the holy name took place along with the advent of Lord Śrī Caitanya Mahāprabhu.

When the Lord was on the lap of His mother, He would at once stop crying as soon as the ladies surrounding Him chanted the holy names and clapped their hands. This peculiar incident was observed by the neighbors with awe and veneration. Sometimes the young girls took pleasure in making the Lord cry and then stopping Him by chanting the holy name. So from His very childhood the Lord began to preach the importance of the holy name. In His early age Lord Śrī Caitanya was known as Nimāi. This name was given by His beloved mother because the Lord took His birth beneath a nimba tree in the courtyard of His paternal house.

When the Lord was offered solid food at the age of six months in the anna-prāśana ceremony, the Lord indicated His future activities. At this time it was customary to offer the child both coins and books in order to get some indication of the future tendencies of the child. The Lord was offered on one side coins and on the other the Śrīmad-Bhāgavatam. The Lord accepted the Bhāgavatam instead of the coins.

When He was a mere baby crawling in the yard, one day a snake appeared before Him, and the Lord began to play with it. All the members of the house were struck with fear and awe, but after a little while the snake went away, and the baby was taken away by His mother. Once He was stolen by a thief who intended to steal His ornaments, but the Lord took a pleasure trip on the shoulder of the bewildered thief, who was searching for a solitary place in order to rob the baby. It so happened that the thief, wandering hither and thither, finally arrived just before the house of Jagannātha Miśra and, being afraid of being caught, dropped the baby at once. Of course the anxious parents and relatives were glad to see the lost child.

Once a pilgrim brāhmaṇa was received at the house of Jagannātha Miśra, and when he was offering food to the Godhead, the Lord appeared before him and partook of the prepared food. The eatables had to be rejected because the child touched them, and so the brāhmaṇa had to make another preparation. The next time the same thing happened, and when this happened repeatedly for the third time, the baby was finally put to bed. At about twelve at night when all the members of the house were fast asleep within their closed rooms, the pilgrim brāhmaṇa offered his specially prepared foods to the Deity, and, in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The brāhmaṇa then began to cry, but since everyone was fast asleep, no one could hear him. At that time the baby Lord appeared before the fortunate brāhmaṇa and disclosed His identity as Kṛṣṇa Himself. The brāhmaṇa was forbidden to disclose this incident, and the baby returned to the lap of His mother.

There are many similar incidents in His childhood. As a naughty boy He sometimes used to tease the orthodox brāhmaṇas who used to bathe in the Ganges. When the brāhmaṇas complained to His father that He was splashing them with water instead of attending school, the Lord suddenly appeared before His father as though just coming from school with all His school clothes and books. At the bathing ghāṭa He also used to play jokes on the neighboring girls who engaged in worshiping Śiva in hopes of getting good husbands. This is a common practice amongst unmarried girls in Hindu families. While they were engaged in such worship, the Lord naughtily appeared before them and said, "My dear sisters, please give Me all the offerings you have just brought for Lord Śiva. Lord Śiva is My devotee, and Pārvatī is My maidservant. If you worship Me, then Lord Śiva and all the other demigods will be more satisfied." Some of them refused to obey the naughty Lord, and He would curse them that due to their refusal they would be married to old men who had seven children by their previous wives. Out of fear and sometimes out of love the girls would also offer Him various goods, and then the Lord would bless them and assure them that they would have very good young husbands and that they would be mothers of dozens of children. The blessings would enliven the girls, but they used often to complain of these incidents to their mothers.

In this way the Lord passed His early childhood. When He was just sixteen years old He started His own catuṣpāṭhī (village school conducted by a learned brāhmaṇa). In this school He would simply explain Kṛṣṇa, even in readings of grammar. Śrīla Jīva Gosvāmī, in order to please the Lord, later composed a grammar in Sanskrit, in which all the rules of grammar were explained with examples that used the holy names of the Lord. This grammar is still current. It is known as Hari-nāmāmṛta-vyākaraṇa and is prescribed in the syllabus of schools in Bengal.

During this time a great Kashmir scholar named Keśava Kāśmīrī came to Navadvīpa to hold discussions on the śāstras. The Kashmir paṇḍita was a champion scholar, and he had traveled to all places of learning in India. Finally he came to Navadvīpa to contest the learned paṇḍitas there. The paṇḍitas of Navadvīpa decided to match Nimāi Paṇḍita (Lord Caitanya) with the Kashmir paṇḍita, thinking that if Nimāi Paṇḍita were defeated, they would have another chance to debate with the scholar, for Nimāi Paṇḍita was only a boy. And if the Kashmir paṇḍita were defeated, then they would even be more glorified because people would proclaim that a mere boy of Navadvīpa had defeated a champion scholar who was famous throughout India. It so happened that Nimāi Paṇḍita met Keśava Kāśmīrī while strolling on the banks of the Ganges. The Lord requested him to compose a Sanskrit verse in praise of the

Ganges, and the paṇḍita within a short time composed a hundred ślokas, reciting the verses like a storm and showing the strength of his vast learning. Nimāi Paṇḍita at once memorized all the ślokas without an error. He quoted the sixty-fourth śloka and pointed out certain rhetorical and literary irregularities. He particularly questioned the paṇḍita's use of the word bhavānī-bhartuḥ. He pointed out that the use of this word was redundant. Bhavānī means the wife of Śiva, and who else can be her bhartā, or husband? He also pointed out several other discrepancies, and the Kashmir paṇḍita was struck with wonder. He was astonished that a mere student of grammar could point out the literary mistakes of an erudite scholar. Although this matter was ended prior to any public meeting, the news spread like wildfire all over Navadvīpa. But finally Keśava Kāśmīrī was ordered in a dream by Sarasvatī, the goddess of learning, to submit to the Lord, and thus the Kashmir paṇḍita became a follower of the Lord.

The Lord was then married with great pomp and gaiety, and at this time He began to preach the congregational chanting of the holy name of, the Lord at Navadvīpa. Some of the brāhmaṇas became envious of His popularity, and they put many hindrances on His path. They were so jealous that they finally took the matter before the Muslim magistrate at Navadvīpa. Bengal was then governed by Pathans, and the governor of the province was Nawab Hussain Shah. The Muslim magistrate of Navadvīpa took up the complaints of the brāhmaṇas seriously, and at first he warned the followers of Nimāi Paṇḍita not to chant loudly the name of Hari. But Lord Caitanya asked His followers to disobey the orders of the Kazi, and they went on with their saṅkīrtana (chanting) party as usual. The magistrate then sent constables who interrupted a saṅkīrtana and broke some of the mṛdaṅgas (drums). When Nimāi Paṇḍita heard of this incident He organized a party for civil disobedience. He is the pioneer of the civil disobedience movement in India for the right cause. He organized a procession of one hundred thousand men with thousands of mṛdaṅgas and karatālas (hand cymbals), and this procession passed over the roads of Navadvīpa in defiance of the Kazi who had issued the order. Finally the procession reached the house of the Kazi, who went upstairs out of fear of the masses. The great crowds assembled at the Kazi's house displayed a violent temper, but the Lord asked them to be peaceful. At this time the Kazi came down and tried to pacify the Lord by addressing Him as his nephew. He pointed out that Nīlāmbara Cakravartī referred to him as an uncle, and consequently, Śrīmatī Śacīdevī, the mother of Nimāi Paṇḍita, was his sister. He asked the Lord whether his sister's son could be angry at His maternal uncle, and the Lord replied that since the Kazi was His maternal uncle he should receive his nephew well at his home. In this way the issue was mitigated, and the two learned scholars began a long discussion on the Koran and Hindu śāstras. The Lord raised the question of cow-killing, and the Kazi properly answered Him by referring to the Koran. In turn the Kazi also questioned the Lord about cow sacrifice in the Vedas, and the Lord replied that such sacrifice as mentioned in the Vedas is not actually cow-killing. In that sacrifice an old bull or cow was sacrificed for the sake of receiving a fresh younger life by the power of Vedic mantras. But in the Kali-yuga such cow sacrifices are forbidden because there are no qualified brāhmaṇas capable of conducting such a sacrifice. In fact, in Kali-yuga all yajñas (sacrifices) are forbidden because they are useless attempts by foolish men. In Kali-yuga only the saṅkīrtana yajña is recommended for all practical purposes. Speaking in this way, the Lord finally convinced the Kazi, who became the Lord's follower. The Kazi thenceforth declared that no one should hinder the saṅkīrtana movement which was started by the Lord, and the Kazi left this order in his will for the sake of progeny. The Kazi's tomb still exists in the area of Navadvīpa, and Hindu pilgrims go there to show their respects. The Kazi's descendants are residents, and they never objected to saṅkīrtana, even during the Hindu-Muslim riot days.

This incident shows clearly that the Lord was not a so-called timid Vaiṣṇava. A Vaiṣṇava is a fearless devotee of the Lord, and for the right cause he can take any step suitable for the purpose. Arjuna was also a Vaiṣṇava devotee of Lord Kṛṣṇa, and he fought valiantly for the satisfaction of the Lord. Similarly, Vajrāṅgajī, or Hanumān, was also a devotee of Lord Rāma, and he gave lessons to the nondevotee party of Rāvaṇa. The principles of Vaiṣṇavism are to satisfy the Lord by all means. A Vaiṣṇava is by nature a nonviolent, peaceful living being, and he has all the good qualities of God, but when the nondevotee blasphemes the Lord or His devotee, the Vaiṣṇava never tolerates such impudency.

After this incident the Lord began to preach and propagate His Bhāgavata-dharma, or saṅkīrtana movement, more vigorously, and whoever stood against this propagation of the yuga-dharma, or duty of the age, was properly punished by various types of chastisement. Two brāhmaṇa gentlemen named Cāpala and Gopāla, who also happened to be maternal uncles of the Lord, were inflicted with leprosy by way of chastisement, and later, when they were repentant, they were accepted by the Lord. In the course of His preaching work, He used to send daily all His followers, including Śrīla Nityānanda Prabhu and Ṭhākura Haridāsa, two chief whips of His party, from door to door to preach the Śrīmad-Bhāgavatam All of Navadvīpa was surcharged with His saṅkīrtana movement, and His headquarters were situated at the house of Śrīvāsa Ṭhākura and Śrī Advaita Prabhu, two of His chief householder disciples. These two learned heads of the brāhmaṇa community were the most ardent supporters of Lord Caitanya's movement. Śrī Advaita Prabhu was the chief cause for the advent of the Lord. When Advaita Prabhu saw that the total human society was full of materialistic activities and devoid of devotional service, which alone could save mankind from the threefold miseries of material existence, He, out of His causeless compassion for the age-worn human society, prayed fervently for the incarnation of the Lord and continually worshiped the Lord with water of the Ganges and leaves of the holy tulasī tree. As far as preaching work in the saṅkīrtana movement was concerned, everyone was expected to do his daily share according to the order of the Lord.

Once Nityānanda Prabhu and Śrīla Haridāsa Ṭhākura were walking down a main road, and on the way they saw a roaring crowd assembled. Upon inquiring from passers-by, they understood that two brothers, named Jagāi and Mādhāi, were creating a public disturbance in a drunken state. They also heard that these two brothers were born in a respectable brāhmaṇa family, but because of low association they had turned into debauchees of the worst type. They were not only drunkards but also meat-eaters, woman-hunters, dacoits and sinners of all description. Śrīla Nityānanda Prabhu heard all of these stories and decided that these two fallen souls must be the first to be delivered. If they were delivered from their sinful life, then the good name of Lord Caitanya would be even still more glorified. Thinking in this way, Nityānanda Prabhu and Haridāsa pushed their way through the crowd and asked the two brothers to chant the holy name of Lord Hari. The drunken brothers became enraged upon this request and attacked Nityānanda Prabhu with filthy language. Both brothers chased them a considerable distance. In the evening the report of the preaching work was submitted to the Lord, and He was glad to learn that Nityānanda and Haridāsa had attempted to deliver such a stupid pair of fellows.

The next day Nityānanda Prabhu went to see the brothers, and as soon as He approached them one of them threw a piece of earthen pot at Him. This struck Him on the forehead, and immediately blood began to flow. But Nityānanda Prabhu was so kind that instead of protesting this heinous act, He said, "It does not matter that you have thrown this stone at Me. I still request you to chant the holy name of Lord Hari."

One of the brothers, Jagāi, was astonished to see this behavior of Nityānanda Prabhu, and he at once fell down at His feet and asked Him to pardon his sinful brother. When Mādhāi again attempted to hurt Nityānanda Prabhu, Jagāi stopped him and implored him to fall down at His feet. In the meantime the news of Nityānanda's injury reached the Lord, who at once hurried to the spot in a fiery and angry mood. The Lord immediately invoked His Sudarśana cakra (the Lord's ultimate weapon, shaped like a wheel) to kill the sinners, but Nityānanda Prabhu reminded Him of His mission. The mission of the Lord was to deliver the hopelessly fallen souls of Kali-yuga, and the brothers Jagāi and Mādhāi were typical examples of these fallen souls. Ninety percent of the population of this age resembles these brothers, despite high birth and mundane respectability. According to the verdict of the revealed scriptures, the total population of the world in this age will be of the lowest śūdra quality, or even lower. It should be noted that Śrī Caitanya Mahāprabhu never acknowledged the stereotyped caste system by birthright; rather, He strictly followed the verdict of the śāstras in the matter of one's svarūpa, or real identity.

When the Lord was invoking His Sudarśana cakra and Śrīla Nityānanda Prabhu was imploring Him to forgive the two brothers, both the brothers fell down at the lotus feet of the Lord and begged His pardon for their gross behavior. The Lord was also asked by Nityānanda Prabhu to accept these repenting souls, and the Lord agreed to accept them on one condition, that they henceforward completely give up all their sinful activities and habits of debauchery, both the brothers agreed and promised to give up all their sinful habits, and the kind Lord accepted them and did not again refer to their past misdeeds.

This is the specific kindness of Lord Caitanya. In this age no one can say that he is free from sin. It is impossible for anyone to say this. But Lord Caitanya accepts all kinds of sinful persons on the one condition that they promise not to indulge in sinful habits after being spiritually initiated by the bona fide spiritual master.

There are a number of instructive points to he observed in this incident of the two brothers. In this Kali-yuga practically all people are of the quality of Jagāi and Mādhāi. If they want to be relieved from the reactions of their misdeeds, they must take shelter of Lord Caitanya Mahāprabhu and after spiritual initiation thus refrain from those things which are prohibited in the śāstras. The prohibitory rules are dealt with in the Lord's teachings to Śrīla Rūpa Gosvāmī.

During His householder life, the Lord did not display many of the miracles which are generally expected from such personalities, but He did once perform a wonderful miracle in the house of Śrīnivāsa Ṭhākura while saṅkīrtana was in full swing. He asked the devotees what they wanted to eat, and when He was informed that they wanted to eat mangoes, He asked for a seed of a mango, although this fruit was out of season. When the seed was brought to Him He sowed it in the yard of Śrīnivāsa, and at once a creeper began to grow out of the seed. Within no time this creeper became a full-grown mango tree heavy with more ripened fruits than the devotees could eat. The tree remained in Śrīnivāsa's yard, and from then on the devotees used to take as many mangoes from the tree as they wanted.

The Lord had a very high estimation of the affections of the damsels of Vrajabhūmi (Vṛndāvana) for Kṛṣṇa, and in appreciation of their unalloyed service to the Lord, once Śrī Caitanya Mahāprabhu chanted the holy names of the gopīs (cowherd girls) instead of the names of the Lord. At this time some of His students, who were also disciples, came to see Him, and when they saw that the Lord was chanting the names of the gopīs, they were astonished. Out of sheer foolishness they asked the Lord why He was chanting the names of the gopīs and advised Him to chant the name of Kṛṣṇa. The Lord, who was in ecstasy, was thus disturbed by these foolish students. He chastised them and chased them away. The students were almost the same age as the Lord, and thus they wrongly thought of the Lord as one of their peers. They held a meeting and resolved that they would attack the Lord if He dared to punish them again in such a manner. This incident provoked some malicious talks about the Lord on the part of the general public.

When the Lord became aware of this, He began to consider the various types of men found in society. He noted that especially the students, professors, fruitive workers, yogīs, nondevotees, and different types of atheists were all opposed to the devotional service of the Lord. "My mission is to deliver all the fallen souls of this age," He thought, "but if they commit offenses against Me, thinking Me to be an ordinary man, they will not benefit. If they are to begin their life of spiritual realization, they must some way or another offer obeisances unto Me." Thus the Lord decided to accept the renounced order of life (sannyāsa) because people in general were inclined to offer respects to a sannyāsī.

Five hundred years ago the condition of society was not as degraded as it is today. At that time people would show respects to a sannyāsī, and the sannyāsī was rigid in following the rules and regulations of the renounced order of life. Śrī Caitanya Mahāprabhu was not very much in favor of the renounced order of life in this age of Kali, but that was only for the reason that very few sannyāsīs in this age are able to observe the rules and regulations of sannyāsa life. Śrī Caitanya Mahāprabhu decided to accept the order and become an ideal sannyāsī so that the general populace would show Him respect. One is duty-bound to show respect to a sannyāsī, for a sannyāsī is considered to be the master of all varṇas and āśramas.

While He was contemplating accepting the sannyāsa order, it so happened that Keśava Bhāratī, a sannyāsī of the Māyāvādī school and resident of Katwa (in Bengal), visited Navadvīpa and was invited to dine with the Lord. When Keśava Bhāratī came to His house, the Lord asked him to award Him the sannyāsa order of life. This was a matter of formality. The sannyāsa order is to be accepted from another sannyāsī. Although the Lord was independent in all respects, still, to keep up the formalities of the śāstras, He accepted the sannyāsa order from Keśava Bhāratī, although Keśava Bhāratī was not in the Vaiṣṇava-sampradāya (school).

After consulting with Keśava Bhāratī, the Lord left Navadvīpa for Katwa to formally accept the sannyāsa order of life. He was accompanied by Śrīla Nityānanda Prabhu, Candraśekhara Ācārya, and Mukunda Datta. Those three assisted Him in the details of the ceremony. The incident of the Lord's accepting the sannyāsa order is very elaborately described in the Caitanya-bhāgavata by Śrīla Vṛndāvana dāsa Ṭhākura.

Thus at the end of His twenty-fourth year the Lord accepted the sannyāsa order of life in the month of Māgha. After accepting this order He became a full-fledged preacher of the Bhāgavata-dharma. Although He was doing the same preaching work in His householder life, when He experienced some obstacles to His preaching He sacrificed even the comfort of His home life for the sake of the fallen souls. In His householder life His chief assistants were Śrīla Advaita Prabhu and Śrīla Śrīvāsa Ṭhākura, but after He accepted the sannyāsa order His chief assistants became Śrīla Nityānanda Prabhu, who was deputed to preach specifically in Bengal, and the six Gosvāmīs (Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī and Raghunātha Bhaṭṭa Gosvāmī), headed by Śrīla Rūpa and Sanātana, who were deputed to go to Vṛndāvana to excavate the present places of pilgrimage. The present city of Vṛndāvana and the importance of Vrajabhūmi were thus disclosed by the will of Lord Śrī Caitanya Mahāprabhu.

The Lord, after accepting the sannyāsa order, at once wanted to start for Vṛndāvana. For three continuous days He traveled in the Rāḍha-deśa (places where the Ganges does not flow). He was in full ecstasy over the idea of going to Vṛndāvana. However, Śrīla Nityānanda diverted His path and brought Him instead to the house of Advaita Prabhu in Śāntipura. The Lord stayed at Śrī Advaita Prabhu's house for a few days, and knowing well that the Lord was leaving His hearth and home for good, Śrī Advaita Prabhu sent His men to Navadvīpa to bring mother Śacī to have a last meeting with her son. Some unscrupulous people say that Lord Caitanya met His wife also after taking sannyāsa and offered her His wooden slipper for worship, but the authentic sources give no information about such a meeting. His mother met Him at the house of Advaita Prabhu, and when she saw her son in sannyāsa, she lamented. By way of compromise, she requested her son to make His headquarters in Purī so that she would easily be able to get information about Him. The Lord granted this last desire of His beloved mother. After this incident the Lord started for Purī, leaving all the residents of Navadvīpa in an ocean of lamentation over His separation.

The Lord visited many important places on the way to Purī. He visited the temple of Gopīnāthajī, who had stolen condensed milk for His devotee Śrīla Mādhavendra Purī. Since then Deity Gopīnāthajī is well known as Kṣīra-corā-gopīnātha. The Lord relished this story with great pleasure. The propensity of stealing is there even in the absolute consciousness, but because this propensity is exhibited by the Absolute, it loses its perverted nature and thus becomes worshipable even by Lord Caitanya on the basis of the absolute consideration that the Lord and His stealing propensity are one and identical. This interesting story of Gopīnāthajī is vividly explained in the Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī.

After visiting the temple of Kṣīra-corā-gopīnātha of Remuṇā at Balasore in Orissa, the Lord proceeded towards Purī and on the way visited the temple of Sākṣi-gopāla, who appeared as a witness in the matter of two brāhmaṇa devotees' family quarrel. The Lord heard the story of Sākṣi-gopāla with great pleasure because He wanted to impress upon the atheists that the worshipable Deities in the temples approved by the great ācāryas are not idols, as alleged by men with a poor fund of knowledge. The Deity in the temple is the arcā incarnation of the Personality of Godhead, and thus the Deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In the story of Sākṣi-gopāla, in which there was a family misunderstanding by two devotees of the Lord, the Lord, in order to mitigate the turmoil as well as to show specific favor to His servitors, traveled from Vṛndāvana to Vidyānagara, a village in Orissa, in the form of His arcā incarnation. From there the Deity was brought to Cuttack, and thus the temple of Sākṣi-gopāla is even today visited by thousands of pilgrims on the way to Jagannātha Purī. The Lord stayed overnight there and began to proceed toward Purī. On the way, His sannyāsa rod was broken by Nityānanda Prabhu [Cc. Madhya 1.97]. The Lord became apparently angry with Him about this and went alone to Purī, leaving His companions behind [Cc. Madhya 1.98].

At Purī, when He entered the temple of Jagannātha, He became at once saturated with transcendental ecstasy and fell down on the floor of the temple unconscious. The custodians of the temple could not understand the transcendental feats of the Lord, but there was a great learned paṇḍita named Sārvabhauma Bhaṭṭācārya, who was present, and he could understand that the Lord's losing His consciousness upon entering the Jagannātha temple was not an ordinary thing. Sārvabhauma Bhaṭṭācārya, who was the chief appointed paṇḍita in the court of the King of Orissa, Mahārāja Pratāparudra, was attracted by the youthful luster of Lord Śrī Caitanya Mahāprabhu and could understand that such a transcendental trance was only rarely exhibited and only then by the topmost devotees who are already on the transcendental plane in complete forgetfulness of material existence. Only a liberated soul could show such a transcendental feat, and the Bhaṭṭācārya, who was vastly learned, could understand this in the light of the transcendental literature with which he was familiar. He therefore asked the custodians of the temple not to disturb the unknown sannyāsī. He asked them to take the Lord to his home so He could be further observed in His unconscious state. The Lord was at once carried to the home of Sārvabhauma Bhaṭṭācārya, who at that time had sufficient power of authority due to his being the sabhā-paṇḍita, or the state dean of faculty in Sanskrit literatures. The learned paṇḍita wanted to scrutinizingly test the transcendental feats of Lord Caitanya because often unscrupulous devotees imitate physical feats in order to flaunt transcendental achievements just to attract innocent people and take advantage of them. A learned scholar like the Bhaṭṭācārya can detect such imposters, and when he finds them out he at once rejects them.

In the case of Lord Caitanya Mahāprabhu, the Bhaṭṭācārya tested all the symptoms in the light of the śāstras. He tested as a scientist, not as a foolish sentimentalist. He observed the movement of the stomach, the beating of the heart and the breathing of the nostrils. He also felt the pulse of the Lord and saw that all His bodily activities were in complete suspension. When he put a small cotton swab before the nostrils, he found that there was a slight breathing as the fine fibers of cotton moved slightly. Thus he came to know that the Lord's unconscious trance was genuine, and he began to treat Him in the prescribed fashion. But Lord Caitanya Mahāprabhu could only be treated in a special way. He would respond only to the resounding of the holy names of the Lord by His devotees. This special treatment was unknown to Sārvabhauma Bhaṭṭācārya because the Lord was still unknown to him. When the Bhaṭṭācārya saw Him for the first time in the temple, he simply took Him to be one of many pilgrims.

In the meantime the companions of the Lord, who reached the temple a little after Him, heard of the Lord's transcendental feats and of His being carried away by the Bhaṭṭācārya. The pilgrims at the temple were still gossiping about the incident. But by chance, one of these pilgrims had met Gopīnātha Ācārya, who was known to Gadādhara Paṇḍita, and from him it was learned that the Lord was lying in an unconscious state at the residence of Sārvabhauma Bhaṭṭācārya, who happened to be the brother-in-law of Gopīnātha Ācārya. All the members of the party were introduced by Gadādhara Paṇḍita to Gopīnātha Ācārya, who took them all to the house of Bhaṭṭācārya where the Lord was lying unconscious in a spiritual trance. All the members then chanted loudly the holy name of the Lord Hari as usual, and the Lord regained His consciousness. After this, Bhaṭṭācārya received all the members of the party, including

Lord Nityānanda Prabhu, and asked them to become his guests of honor. The party, including the Lord, went for a bath in the sea, and the Bhaṭṭācārya arranged for their residence and meals at the house of Kāśī Miśra. Gopīnātha Ācārya, his brother-in-law, also assisted. There were some friendly talks about the Lord's divinity between the two brothers-in-law, and in this argument Gopīnātha Ācārya, who knew the Lord before, now tried to establish the Lord as the Personality of Godhead, and the Bhaṭṭācārya tried to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic śāstras and not on the strength of sentimental vox populi. The incarnations of God are determined by authentic śāstras and not by popular votes of foolish fanatics. Because Lord Caitanya was an incarnation of God in fact, foolish fanatics have proclaimed so many so-called incarnations of God in this age without referring to authentic scriptures. But Sārvabhauma Bhaṭṭācārya or Gopīnātha Ācārya did not indulge in such foolish sentimentalism; on the contrary, both of them tried to establish or reject His divinity on the strength of authentic śāstras.

Later it was disclosed that Bhaṭṭācārya also came from the Navadvīpa area, and it was understood from him that Nīlāmbara Cakravartī, the maternal grandfather of Lord Caitanya, happened to be a class fellow of the father of Sārvabhauma Bhaṭṭācārya. In that sense, the young sannyāsī Lord Caitanya evoked paternal affection from Bhaṭṭācārya. Bhaṭṭācārya was the professor of many sannyāsīs in the order of the Śaṅkarācārya-sampradāya, and he himself also belonged to that cult. As such, the Bhaṭṭācārya desired that the young sannyāsī Lord Caitanya also hear from him about the teachings of Vedānta.

Those who are followers of the Śaṅkara cult are generally known as Vedāntists. This does not, however, mean that Vedānta is a monopoly study of the Śaṅkara-sampradāya. Vedānta is studied by all the bona fide sampradāyas, but they have their own interpretations. But those in the Śaṅkara-sampradāya are generally known to be ignorant of the knowledge of the Vedāntist Vaiṣṇavas. For this reason the Bhaktivedanta title was first offered to the author by the Vaiṣṇavas.

The Lord agreed to take lessons from Bhaṭṭācārya on the Vedānta, and they sat together in the temple of Lord Jagannātha. The Bhaṭṭācārya went on speaking continually for seven days, and the Lord heard him with all attention and did not interrupt. The Lord's silence raised some doubts in Bhaṭṭācārya's heart, and he asked the Lord how it was that He did not ask anything or comment on his explanations of Vedānta.

The Lord posed Himself before the Bhaṭṭācārya as a foolish student and pretended that He heard the Vedānta from him because the Bhaṭṭācārya felt that this was the duty of a sannyāsī. But the Lord did not agree with his lectures. By this the Lord indicated that the so-called Vedāntists amongst the Śaṅkara-sampradāya, or any other sampradāya who do not follow the instructions of Śrīla Vyāsadeva, are mechanical students of the Vedānta. They are not fully aware of that great knowledge. The explanation of the Vedānta-sūtra is given by the author himself in the text of Śrīmad-Bhāgavatam. One who has no knowledge of the Bhāgavatam will hardly be able to know what the Vedānta says.

The Bhaṭṭācārya, being a vastly learned man, could follow the Lord's sarcastic remarks on the popular Vedāntist. He therefore asked Him why He did not ask about any point which He could not follow. The Bhaṭṭācārya could understand the purpose of His dead silence for the days He heard him. This showed clearly that the Lord had something else in mind; thus the Bhaṭṭācārya requested Him to disclose His mind.

Upon this, the Lord spoke as follows: "My dear sir, I can understand the meaning of the sūtras like janmādy asya yataḥ [SB 1.1.1], śāstra-yonitvāt, and athāto brahma jijñāsā of the Vedānta-sūtra, but when you explain them in your own way it becomes difficult for Me to follow them. The purpose of the sūtras is already explained in them, but your explanations are covering them with something else. You do not purposely take the direct meaning of the sūtras but indirectly give your own interpretations."

The Lord thus attacked all Vedāntists who interpret the Vedānta-sūtra fashionably, according to their limited power of thinking, to serve their own purpose. Such indirect interpretations of the authentic literatures like the Vedānta-sūtra are hereby condemned by the Lord.

The Lord continued: "Śrīla Vyāsadeva has summarized the direct meanings of the mantras in the Upaniṣads in the Vedānta-sūtra. Unfortunately you do not take their direct meaning. You indirectly interpret them in a different way.

"The authority of the Vedas is unchallengeable and stands without any question of doubt. And whatever is stated in the Vedas must be accepted completely, otherwise one challenges the authority of the Vedas.

"The conchshell and cow dung are bone and stool of two living beings. But because they have been recommended by the Vedas as pure, people accept them as such because of the authority of the Vedas."

The idea is that one cannot set his imperfect reason above the authority of the Vedas. The orders of the Vedas must be obeyed as they stand, without any mundane reasoning. The so-called followers of the Vedic injunctions make their own interpretations of the Vedic injunctions, and thus they establish different parties and sects of the Vedic religion. Lord Buddha directly denied the authority of the Vedas, and he established his own religion. Only for this reason, the Buddhist religion was not accepted by the strict followers of the Vedas. But those who are so-called followers of the Vedas are more harmful than the Buddhists. The Buddhists have the courage to deny the Vedas directly, but the so-called followers of the Vedas have no courage to deny the Vedas, although indirectly they disobey all the injunctions of the Vedas. Lord Caitanya condemned this.

The examples given by the Lord of the conchshell and the cow dung are very much appropriate in this connection. If one argues that since cow dung is pure, the stool of a learned brāhmaṇa is still more pure, his argument will not be accepted. Cow dung is accepted, and the stool of a highly posted brāhmaṇa is rejected. The Lord continued:

"The Vedic injunctions are self-authorized, and if some mundane creature adjusts the interpretations of the Vedas, he defies their authority. It is foolish to think of oneself as more intelligent than Śrīla Vyāsadeva. He has already expressed himself in his sūtras, and there is no need of help from personalities of lesser importance. His work, the Vedānta-sūtra, is as dazzling as the midday sun, and when someone tries to give his own interpretations on the self-effulgent sunlike Vedānta-sūtra, he attempts to cover this sun with the cloud of his imagination.

"The Vedas and Purāṇas are one and the same in purpose. They ascertain the Absolute Truth, which is greater than everything else. The Absolute Truth is ultimately realized as the Absolute Personality of Godhead with absolute controlling power. As such, the Absolute Personality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. Yet the transcendental Personality of Godhead is astonishingly ascertained as impersonal.

”The impersonal description of the Absolute Truth in the Vedas is given to nullify the mundane conception of the absolute whole. Personal features of the Lord are completely different from all kinds of mundane features. The living entities are all individual persons, and they are all parts and parcels of the supreme whole. If the parts and parcels are individual persons, the source of their emanation must not be impersonal. He is the Supreme Person amongst all the relative persons.

”The Vedas inform us that from Him [Brahman] everything emanates, and on Him everything rests. And after annihilation, everything merges in Him only. Therefore, He is the ultimate dative, causative and accommodating cause of all causes. And these causes cannot be attributed to an impersonal object.

”The Vedas inform us that He alone became many, and when He so desires He glances over material nature. Before He glanced over material nature there was no material cosmic creation. Therefore, His glance is not material. Material mind or senses were unborn when the Lord glanced over material nature. Thus evidence in the Vedas proves that beyond a doubt the Lord has transcendental eyes and a transcendental mind. They are not material. His impersonality therefore is a negation of His materiality, but not a denial of His transcendental personality.

”Brahman ultimately refers to the Personality of Godhead. Impersonal Brahman realization is just the negative conception of the mundane creations. Paramātmā is the localized aspect of Brahman within all kinds of material bodies. Ultimately the Supreme Brahman realization is the realization of the Personality of Godhead according to all evidence of the revealed scriptures. He is the ultimate source of viṣṇu-tattvas.

”The Purāṇas are also supplementary to the Vedas. The Vedic mantras are too difficult for an ordinary man. Women, śūdras and the so-called twice-born higher castes are unable to penetrate into the sense of the Vedas. And thus the Mahābhārata as well as the Purāṇas are made easy to explain the truths of the Vedas. In his prayers before the boy Śrī Kṛṣṇa, Brahmā said that there is no limit to the fortune of the residents of Vrajabhūmi headed by Śrī Nanda Mahārāja and Yaśodāmayī because the eternal Absolute Truth has become their intimate relative.

”The Vedic mantra maintains that the Absolute Truth has no legs and no hands and yet goes faster than all and accepts everything that is offered to Him in devotion. The latter statements definitely suggest the personal features of the Lord, although His hands and legs are distinguished from mundane hands and legs or other senses.

”Brahman, therefore, is never impersonal, but when such mantras are indirectly interpreted, it is wrongly thought that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full of all opulences, and therefore He has a transcendental form of full existence, knowledge and bliss. How then can one establish that the Absolute Truth is impersonal?

”Brahman, being full of opulences, is understood to have manifold energies, and all these energies are classified under three headings under the authority of Viṣṇu Purāṇa [6.7.60], which says that the transcendental energies of Lord Viṣṇu are primarily three. His spiritual energy and the energy of the living entities are classified as superior energy, whereas the material energy is an inferior one which is sprouted out of ignorance.

”The energy of the living entities is technically called kṣetrajña energy. This kṣetrajña-śakti, although equal in quality with the Lord, becomes overpowered by material energy out of ignorance and thus suffers all sorts of material miseries. In other words, the living entities are located in the marginal energy between the superior (spiritual) and inferior (material) energies, and in proportion to the living being’s contact with either the material or spiritual energies, the living entity is situated in proportionately higher and lower levels of existence.

”The Lord is beyond the inferior and marginal energies as above mentioned, and His spiritual energy is manifested in three different phases: as eternal existence, eternal bliss and eternal knowledge. As far as eternal existence is concerned, it is conducted by the sandhinī potency; similarly, bliss and knowledge are conducted by the hlādhinī and saṁvit potencies respectively. As the supreme energetic Lord, He is the supreme controller of the spiritual, marginal and material energies. And all these different types of energies are connected with the Lord in eternal devotional service.

”The Supreme Personality of Godhead is thus enjoying in His transcendental eternal form. Is it not astounding that one dares to call the Supreme Lord nonenergetic? The Lord is the controller of all energies, and the living entities are parts and parcels of one of the energies. Therefore there is a gulf of difference between the Lord and the living entities. How then can one say that the Lord and the living entities are one and the same? In the Bhagavad-gītā also the living entities are described as belonging to the superior energy of the Lord. According to the principles of intimate correlation between the energy and the energetic, both of them are nondifferent also. Therefore, the Lord and the living entities are nondifferent as the energy and the energetic.

”Earth, water, fire, air, ether, mind, intelligence and ego are all inferior energies of the Lord, but the living entities are different from all as superior energy. This is the version of Bhagavad-gītā [7.4].

”The transcendental form of the Lord is eternally existent and full of transcendental bliss. How then can such a form be a product of the material mode of goodness? Anyone, therefore, who does not believe in the form of the Lord is certainly a faithless demon and as such is untouchable, a not to be seen persona non grata fit to be punished by the Plutonic king.

”The Buddhists are called atheists because they have no respect for the Vedas, but those who defy the Vedic conclusions, as above mentioned, under the pretense of being followers of the Vedas, are verily more dangerous than the Buddhists.

”Śrī Vyāsadeva very kindly compiled the Vedic knowledge in his Vedānta-sūtra, but if one hears the commentation of the Māyāvāda school (as represented by the Śaṅkara-sampradāya) certainly he will be misled on the path of spiritual realization.

”The theory of emanations is the beginning subject of the Vedānta-sūtra. All the cosmic manifestations are emanations from the Absolute Personality of Godhead by His inconceivable different energies. The example of the touchstone is applicable to the theory of emanation. The touchstone can convert an unlimited quantity of iron into gold, and still the touchstone remains as it is. Similarly, the Supreme Lord can produce all manifested worlds by His inconceivable energies, and yet He is full and unchanged. He is pūrṇa [complete], and although an unlimited number of pūrṇas emanate from Him, He is still pūrṇa.

”The theory of illusion of the Māyāvāda school is advocated on the ground that the theory of emanation will cause a transformation of the Absolute Truth. If that is the case, Vyāsadeva is wrong. To avoid this, they have skillfully brought in the theory of illusion. But the world or the cosmic creation is not false, as maintained by the Māyāvāda school. It simply has no permanent existence. A nonpermanent thing cannot be called false altogether. But the conception that the material body is the self is certainly wrong.

”Praṇava [oṁ], or the oṁkāra in the Vedas, is the primeval hymn. This transcendental sound is identical with the form of the Lord. All the Vedic hymns are based on this praṇava oṁkāra. Tat tvam asi is but a side word in the Vedic literatures, and therefore this word cannot be the primeval hymn of the Vedas. Śrīpāda Śaṅkarācārya has given more stress on the side word tat tvam asi than on the primeval principle oṁkāra.”

The Lord thus spoke on the Vedānta-sūtra and defied all the propaganda of the Māyāvāda school.* The Bhaṭṭācārya tried to defend himself and his Māyāvāda school by jugglery of logic and grammar, but the Lord defeated him by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and that devotional service is our eternal function in exchanging the dealings of our relations. The result of such exchanges is to attain premā, or love of Godhead. When love of Godhead is attained, love for all other beings automatically follows because the Lord is the sum total of all living beings.

The Lord said that but for these three items-namely, eternal relation with God, exchange of dealings with Him and the attainment of love for Him-all that is instructed in the Vedas is superfluous and concocted.

The Lord further added that the Māyāvāda philosophy taught by Śrīpāda Śaṅkarācārya is an imaginary explanation of the Vedas, but it had to be taught by him (Śaṅkarācārya) because he was ordered to teach it by the Personality of Godhead. In the Padma Purāṇa it is stated that the Personality of Godhead ordered His Lordship Śiva to deviate the human race from Him (the Personality of Godhead). The Personality of Godhead was to be so covered so that people would be encouraged to generate more and more population. His Lordship Śiva said to Devī: ”In the Kali-yuga, I shall preach the Māyāvāda philosophy, which is nothing but clouded Buddhism, in the garb of a brāhmaṇa.”

After hearing all these speeches of the Lord Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was struck with wonder and awe and regarded Him in dead silence. The Lord then encouraged him with assurance that there was no cause to wonder. ”I say that devotional service unto the Personality of Godhead is the highest goal of human life.” He then quoted a śloka from the Bhāgavatam and assured him that even the liberated souls who are absorbed in the spirit and spiritual realization also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities that He attracts the heart of the liberated soul too.

Then the Bhaṭṭācārya desired to listen to the explanation of the ”ātmārāma” śloka from the Bhāgavatam (1.7.10). The Lord first of all asked Bhaṭṭācārya to explain it, and after that He would explain it. The Bhaṭṭācārya then explained the śloka in a scholarly way with special reference to logic. He explained the śloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord, after hearing the Bhaṭṭācārya, thanked him for the scholarly presentation of the śloka, and then, at the request of the Bhaṭṭācārya, the Lord explained the śloka in sixty-four different ways without touching the nine explanations given by the Bhaṭṭācārya.

Thus after hearing the explanation of the ātmārāma śloka from the Lord, the Bhaṭṭācārya was convinced that such a scholarly presentation is impossible for an earthly creature.* Before this, Śrī Gopīnātha Ācārya had tried to convince him of the divinity of the Lord, but at the time he could not so accept Him. But the Bhaṭṭācārya was astounded by the Lord’s exposition of the Vedānta-sūtra and explanations of the ātmārāma śloka, and thus he began to think that he had committed a great offense at the lotus feet of the Lord by not recognizing Him to be Kṛṣṇa Himself. He then surrendered unto Him, repenting for his past dealings with Him, and the Lord was kind enough to accept the Bhaṭṭācārya. Out of His causeless mercy, the Lord manifested before him first as four-handed Nārāyaṇa and then again as two-handed Lord Kṛṣṇa with a flute in His hand.

The Bhaṭṭācārya at once fell down at the lotus feet of the Lord and composed many suitable ślokas in praise of the Lord by His grace. He composed almost one hundred ślokas in praise of the Lord. The Lord then embraced him, and out of transcendental ecstasy the Bhaṭṭācārya lost consciousness of the physical state of life. Tears, trembling, throbbing of the heart, perspiration, emotional waves, dancing, singing, crying and all the eight symptoms of trance were manifested in the body of the Bhaṭṭācārya. Śrī Gopīnātha Ācārya became very glad and astonished by this marvelous conversion of his brother-in-law by the grace of the Lord.

Out of the hundred celebrated ślokas composed by the Bhaṭṭācārya in praise of the Lord, the following two are most important, and these two ślokas explain the mission of the Lord in gist.

1. Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has now come down to teach us material detachment, learning and devotional service to Himself.

1. Since pure devotional service of the Lord has been lost in the oblivion of time, the Lord has appeared to renovate the principles, and therefore I offer my obeisances unto His lotus feet.

The Lord explained the word mukti to be equivalent to the word Viṣṇu, or the Personality of Godhead. To attain mukti, or liberation from the bondage of material existence, is to attain to the service of the Lord.

The Lord then proceeded towards South India for some time and converted all He met on the way to become devotees of Lord Śrī Kṛṣṇa. Such devotees also converted many others to the cult of devotional service, or to the Bhāgavata-dharma of the Lord, and thus He reached the bank of the Godāvarī, where He met Śrīla Rāmānanda Rāya, the governor of Madras on behalf of Mahārāja Pratāparudra, the King of Orissa. His talks with Rāmānanda Rāya are very important for higher realization of transcendental knowledge, and the conversation itself forms a small booklet. We shall, however, give herewith a summary of the conversation.

Śrī Rāmānanda Rāya was a self-realized soul, although outwardly he belonged to a caste lower than the brāhmaṇa in social status. He was not in the renounced order of life, and besides that he was a high government servant in the state. Still, Śrī Caitanya Mahāprabhu accepted him as a liberated soul on the strength of the high order of his realization of transcendental knowledge. Similarly, the Lord accepted Śrīla Haridāsa Ṭhākura, a veteran devotee of the Lord coming from a Mohammedan family. And there are many other great devotees of the Lord who came from different communities, sects and castes. The Lord’s only criterion was the standard of devotional service of the particular person. He was not concerned with the outward dress of a man; He was concerned only with the inner soul and its activities. Therefore all the missionary activities of the Lord are to be understood to be on the spiritual plane, and as such the cult of Śrī Caitanya Mahāprabhu, or the cult of Bhāgavata-dharma, has nothing to do with mundane affairs, sociology, politics, economic development or any such sphere of life. Śrīmad-Bhāgavatam is the purely transcendental urge of the soul.

When He met Śrī Rāmānanda Rāya on the bank of the Godāvarī, the varṇāśrama-dharma followed by the Hindus was mentioned by the Lord. Śrīla Rāmānanda Rāya said that by following the principles of varṇāśrama-dharma, the system of four castes and four orders of human life, everyone could realize Transcendence. In the opinion of the Lord, the system of varṇāśrama-dharma is superficial only, and it has very little to do with the highest realization of spiritual values. The highest perfection of life is to get detached from the material attachment and proportionately realize the transcendental loving service of the Lord. The Personality of Godhead recognizes a living being who is progressing in that line. Devotional service, therefore, is the culmination of the culture of all knowledge. When Śrī Kṛṣṇa, the Supreme Personality of Godhead, appeared for the deliverance of all fallen souls, He advised the deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead, from whom all living entities have emanated, must be worshiped by all their respective engagements, because everything that we see is also the expansion of His energy. That is the way of real perfection, and it is approved by all bona fide ācāryas past and present. The system of varṇāśrama is more or less based on moral and ethical principles. There is very little realization of the Transcendence as such, and Lord Śrī Caitanya Mahāprabhu rejected it as superficial and asked Rāmānanda Rāya to go further into the matter.

Śrī Rāmānanda Rāya then suggested renunciation of fruitive actions unto the Lord. The Bhagavad-gītā (9.27) advises in this connection: "Whatever you do, whatever you eat and whatever you give, as well as whatever you perform in penance, offer to Me alone." This dedication on the part of the worker suggests that the Personality of Godhead is a step higher than the impersonal conception of the varṇāśrama system, but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Rāmānanda Rāya to go further.

Rāya then suggested renunciation of the varṇāśrama-dharma and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that all of a sudden one should not renounce his position, for that may not bring in the desired result.

It was further suggested by Rāya that attainment of spiritual realization freed from the material conception of life is the topmost achievement for a living being. The Lord rejected this suggestion also because on the plea of such spiritual realization much havoc has been wrought by unscrupulous persons; therefore all of a sudden this is not possible. The Rāya then suggested sincere association of self-realized souls and hearing submissively the transcendental message of the pastimes of the Personality of Godhead. This suggestion was welcomed by the Lord. This suggestion was made following in the footsteps of Brahmājī, who said that the Personality of Godhead is known as ajita, or the one who cannot be conquered or approached by anyone. But such ajita also becomes jita (conquered) by one method, which is very simple and easy. The simple method is that one has to give up the arrogant attitude of declaring oneself to be God Himself. One must be very meek and submissive and try to live peacefully by lending the ear to the speeches of the transcendentally self-realized soul who speaks on the message of Bhāgavata-dharma, or the religion of glorifying the Supreme Lord and His devotees. To glorify a great man is a natural instinct for living beings, but they have not learned to glorify the Lord. Perfection of life is attained simply by glorifying the Lord in association with a self-realized devotee of the Lord.* The self-realized devotee is he who surrenders unto the Lord fully and who does not have attachment for material prosperity. Material prosperity and sense enjoyment and their advancement are all activities of ignorance in human society. Peace and friendship are impossible for a society detached from the association of God and His devotees. It is imperative, therefore, that one sincerely seek the association of pure devotees and hear them patiently and submissively from any position of life. The position of a person in the higher or lower status of life does not hamper one in the path of self-realization. The only thing one has to do is to hear from a self-realized soul with a routine program. The teacher may also deliver lectures from the Vedic literatures, following in the footsteps of the bygone ācāryas who realized the Absolute Truth. Lord Śrī Caitanya Mahāprabhu recommended this simple method of self-realization generally known as Bhāgavata-dharma. Śrīmad-Bhāgavatam is the perfect guide for this purpose.

Above these topics discussed by the Lord and Śrī Rāmānanda Rāya, there were still more elevated spiritual talks between the two great personalities, and we purposely withhold those topics for the present because one has to come to the spiritual plane before further talks with Rāmānanda Rāya can be heard. We have presented further talks of Śrīla Rāmānanda Rāya with the Lord in another book (Teachings of Lord Caitanya).

At the conclusion of this meeting, Śrī Rāmānanda Rāya was advised by the Lord to retire from service and come to Purī so that they could live together and relish a transcendental relationship. Some time later, Śrī Rāmānanda Rāya retired from the government service and took a pension from the King. He returned to his residence in Purī, where he was one of the most confidential devotees of the Lord. There was another gentleman at Purī of the name Śikhi Māhiti, who was also a confidant like Rāmānanda Rāya. The Lord used to hold confidential talks on spiritual values with three or four companions at Purī, and He passed eighteen years in that way in spiritual trance. His talks were recorded by His private secretary Śrī Dāmodara Gosvāmī, one of the four most intimate devotees.

The Lord extensively traveled all over the southern part of India. The great saint of Mahārāṣṭra known as Saint Tukārāma was also initiated by the Lord. Saint Tukārāma, after initiation by the Lord, overflooded the whole of the Mahārāṣṭra Province with the saṅkīrtana movement, and the transcendental flow is still rolling on in the southwestern part of the great Indian peninsula.

The Lord excavated from South India two very important old literatures, namely the Brahmā-saṁhitā and Kṛṣṇa-karṇāmṛta, and these two valuable books are authorized studies for the person in the devotional line. The Lord then returned to Purī after His South Indian tour.

On His return to Purī, all the anxious devotees of the Lord got back their life, and the Lord remained there with continued pastimes of His transcendental realizations. The most important incident during that time was His granting audience to King Pratāparudra. King Pratāparudra was a great devotee of the Lord, and he considered himself to be one of the servants of the Lord entrusted with sweeping the temple. This submissive attitude of the King was very much appreciated by Śrī Caitanya Mahāprabhu. The King requested both Bhaṭṭācārya and Rāya to arrange his meeting with the Lord. When, however, the Lord was petitioned by His two stalwart devotees, He flatly refused to grant the request, even though it was put forward by personal associates like Rāmānanda

Rāya and Sārvabhauma Bhaṭṭācārya. The Lord maintained that it is dangerous for a sannyāsī to be in intimate touch with worldly money-conscious men and with women. The Lord was an ideal sannyāsī. No woman could approach the Lord even to offer respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and ācārya, He was very strict in the routine work of a sannyāsī. Apart from being a divine incarnation, the Lord was an ideal character as a human being. His behavior with other persons was also above suspicion. In His dealing as ācārya, He was harder than the thunderbolt and softer than the rose. One of His associates, Junior Haridāsa, committed a great mistake by lustfully glancing at a young woman. The Lord as Supersoul could detect this lust in the mind of Junior Haridāsa, who was at once banished from the Lord's association and was never accepted again, even though the Lord was implored to excuse Haridāsa for the mistake. Junior Haridāsa afterwards committed suicide due to being disassociated from the company of the Lord, and the news of suicide was duly related to the Lord. Even at that time the Lord was not forgetful of the offense, and He said that Haridāsa had rightly met with the proper punishment.

On the principles of the renounced order of life and discipline, the Lord knew no compromise, and therefore even though He knew that the King was a great devotee, He refused to see the King, only because the King was a dollar-and-cent man. By this example the Lord wanted to emphasize the proper behavior for a transcendentalist. A transcendentalist has nothing to do with women and money. He must always refrain from such intimate relations. The King was, however, favored by the Lord by the expert arrangement of the devotees. This means that the beloved devotee of the Lord can favor a neophyte more liberally than the Lord. Pure devotees, therefore, never commit an offense at the feet of another pure devotee. An offense at the lotus feet of the Lord is sometimes excused by the merciful Lord, but an offense at the feet of a devotee is very dangerous for one who actually wants to make progress in devotional service.

As long as the Lord remained at Purī, thousands of His devotees used to come to see Him during the Ratha-yātrā car festival of Lord Jagannātha. And during the car festival, the washing of the Guṇḍicā temple under the direct supervision of the Lord was an important function. The Lord's congregational saṅkīrtana movement at Purī was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass saṅkīrtana, and leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

After some time the Lord again started on His tour towards northern India, and He decided to visit Vṛndāvana and its neighboring places. He passed through the jungles of Jharikhaṇḍa (Madhya Bhārata), and all the wild animals also joined His saṅkīrtana movement. The wild tigers, elephants, bears and deer all together accompanied the Lord, and the Lord accompanied them in saṅkīrtana. By this He proved that by the propagation of the saṅkīrtana movement (congregational chanting and glorifying of the name of the Lord) even the wild animals can live in peace and friendship, and what to speak of men who are supposed to be civilized. No man in the world will refuse to join the saṅkīrtana movement. Nor is the Lord's saṅkīrtana movement restricted to any caste, creed, color or species. Here is direct evidence of His great mission: He allowed even the wild animals to partake in His great movement.

On His way back from Vṛndāvana He first came to Prayāga, where He met Rūpa Gosvāmī along with his younger brother, Anupama. Then He came down to Benares. For two months, He instructed Śrī Sanātana Gosvāmī in the transcendental science. The instruction to Sanātana Gosvāmī is in itself a long narration, and full presentation of the instruction will not be possible here. The main ideas are given as follows.

Sanātana Gosvāmī (formerly known as Sākara Mallika) was in the cabinet service of the Bengal government under the regime of Nawab Hussain Shah. He decided to join with the Lord and thus retired from the service. On His way back from Vṛndāvana, when He reached Vārāṇasī, the Lord became the guest of Śrī Tapana Miśra and Candraśekhara, assisted by a Mahārāṣṭra brāhmaṇa. At that time Vārāṇasī was headed by a great sannyāsī of the Māyāvāda school named Śrīpāda Prakāśānanda Sarasvatī. When the Lord was at Vārāṇasī, the people in general became more attracted to Lord Caitanya Mahāprabhu on account of His mass saṅkīrtana movement. Wherever He visited, especially the Viśvanātha temple, thousands of pilgrims would follow Him. Some were attracted by His bodily features, and others were attracted by His melodious songs glorifying the Lord.

The Māyāvādī sannyāsīs designate themselves as Nārāyaṇa. Vārāṇasī is still overflooded with many Māyāvādī sannyāsīs. Some people who saw the Lord in His saṅkīrtana party considered Him to be actually Nārāyaṇa, and this report reached the camp of the great sannyāsī Prakāśānanda.

In India there is always a kind of spiritual rivalry between the Māyāvāda and Bhāgavata schools, and thus when the news of the Lord reached Prakāśānanda he knew that the Lord was a Vaiṣṇava sannyāsī, and therefore he minimized the value of the Lord before those who brought him the news. He deprecated the activities of the Lord because of His preaching the saṅkīrtana movement, which was in his opinion nothing but religious sentiment. Prakāśānanda was a profound student of the Vedānta, and he advised his followers to give attention to the Vedānta and not to indulge in saṅkīrtana.

One devotee brāhmaṇa, who became a devotee of the Lord, did not like the criticism of Prakāśānanda, and he went to the Lord to express his regrets. He told the Lord that when he uttered the Lord's name before the sannyāsī Prakāśānanda, the latter strongly criticized the Lord, although the brāhmaṇa heard Prakāśānanda uttering several times the name Caitanya. The brāhmaṇa was astonished to see that the sannyāsī Prakāśānanda could not vibrate the sound Kṛṣṇa even once, although he uttered the name Caitanya several times.

The Lord smilingly explained to the devotee brāhmaṇa why the Māyāvādī cannot utter the holy name of Kṛṣṇa. "The Māyāvādīs are offenders at the lotus feet of Kṛṣṇa, although they utter always brahma, ātmā, or caitanya, etc. And because they are offenders at the lotus feet of Kṛṣṇa, they are actually unable to utter the holy name of Kṛṣṇa. The name Kṛṣṇa and the Personality of Godhead Kṛṣṇa are identical. There is no difference in the absolute realm between the name, form or person of the Absolute Truth because in the absolute realm everything is transcendental bliss. There is no difference between the body and the soul for the Personality of Godhead, Kṛṣṇa. Thus He is different from the living entity who is always different from his outward body. Because of Kṛṣṇa's transcendental position, it is very difficult for a layman to actually know the Personality of Godhead, Kṛṣṇa, His holy name and fame, etc. His name, fame, form and pastimes all are one and the same transcendental identity, and they are not knowable by the exercise of the material senses.

”The transcendental relationship of the pastimes of the Lord is the source of still more bliss than one can experience by realization of Brahman or by becoming one with the Supreme. Had it not been so, then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the pastimes of the Lord.”

After this, a great meeting was arranged by the devotees of the Lord in which all the sannyāsīs were invited, including the Lord and Prakāśānanda Sarasvatī. In this meeting both the scholars (the Lord and Prakāśānanda) had a long discourse on the spiritual values of the saṅkīrtana movement, and a summary is given below.

The great Māyāvādī sannyāsī Prakāśānanda inquired from the Lord as to the reason for His preferring the saṅkīrtana movement to the study of the Vedānta-sūtra. Prakāśānanda said that it is the duty of a sannyāsī to read the Vedānta-sūtra. What caused the Lord to indulge in saṅkīrtana?

After this inquiry, the Lord submissively replied: ”I have taken to the saṅkīrtana movement instead of the study of Vedānta because I am a great fool.” The Lord thus represented Himself as one of the numberless fools of this age who are absolutely incapable of studying the Vedānta philosophy. The fools indulgence in the study of Vedānta has caused so much havoc in society. The Lord thus continued: ”And because I am a great fool, My spiritual master forbade Me to play with Vedānta philosophy. He said that it is better that I chant the holy name of the Lord, for that would deliver Me from material bondage.

”In this age of Kali there is no other religion but the glorification of the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. And My spiritual master has taught Me one śloka [from the Bṛhan-nāradīya Purāṇa]:

harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā. [Cc. Adi 17.21]

”So on the order of My spiritual master, I chant the holy name of Hari, and I am now mad after this holy name. Whenever I utter the holy name I forget Myself completely, and sometimes I laugh, cry and dance like a madman. I thought that I had actually gone mad by this process of chanting, and therefore I asked My spiritual master about it. He informed Me that this was the real effect of chanting the holy name, which produces a transcendental emotion that is a rare manifestation. It is the sign of love of God, which is the ultimate end of life. Love of God is transcendental to liberation [mukti], and thus it is called the fifth stage of spiritual realization, above the stage of liberation. By chanting the holy name of Kṛṣṇa one attains the stage of love of God, and it was good that fortunately I was favored with the blessing.”

On hearing this statement from the Lord, the Māyāvādī sannyāsī asked the Lord what was the harm in studying the Vedānta along with chanting the holy name. Prakāśānanda Sarasvatī knew well that the Lord was formerly known as Nimāi Paṇḍita, a very learned scholar of Navadvīpa, and His posing as a great fool was certainly to some purpose. Hearing this inquiry by the sannyāsī, the Lord smiled and said, ”My dear sir, if you do not mind, I will answer your inquiry.”

All the sannyāsīs there were very much pleased with the Lord for His honest dealings, and they unanimously replied that they would not be offended by whatever He replied. The Lord then spoke as follows:

”Vedānta-sūtra consists of transcendental words or sounds uttered by the transcendental Personality of Godhead. As such, in the Vedānta there cannot be any human deficiencies like mistake, illusion, cheating or inefficiency. The message of the Upaniṣads is expressed in the Vedānta-sūtra, and what is said there directly is certainly glorified. Whatever interpretations have been given by Śaṅkarācārya have no direct bearing on the sūtra, and therefore such commentation spoils everything.

”The word Brahman indicates the greatest of all, which is full with transcendental opulences, superior to all. Brahman is ultimately the Personality of Godhead, and He is covered by indirect interpretations and established as impersonal. Everything that is in the spiritual world is full of transcendental bliss, including the form, body, place and paraphernalia of the Lord. All are eternally cognizant and blissful. It is not the fault of the Ācārya Śaṅkara that he has so interpreted Vedānta, but if someone accepts it, then certainly he is doomed. Anyone who accepts the transcendental body of the Personality of Godhead as something mundane certainly commits the greatest blasphemy.”

The Lord thus spoke to the sannyāsī almost in the same way that He spoke to the Bhaṭṭācārya of Purī, and by forceful arguments He nullified the Māyāvāda interpretations of the Vedānta-sūtra. All the sannyāsīs there claimed that the Lord was the personified Vedas and the Personality of Godhead. All the sannyāsīs were converted to the cult of bhakti, all of them accepted the holy name of the Lord Śrī Kṛṣṇa, and they dined together with the Lord in the midst of them. After this conversion of the sannyāsīs, the popularity of the Lord increased at Vārāṇasī, and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of Śrīmad-Bhāgavata-dharma, and He defeated all other systems of spiritual realization. Since then everyone at Vārāṇasī was overwhelmed with the transcendental saṅkīrtana movement.

While the Lord was camping at Vārāṇasī, Sanātana Gosvāmī also arrived after retiring from office. He was formerly one of the state ministers in the government of Bengal, then under the regime of Nawab Hussain Shah. He had some difficulty in getting relief from the state service, for the Nawab was reluctant to let him leave. Nonetheless he came to Vārāṇasī, and the Lord taught him the principles of devotional service. He taught him about the constitutional position of the living being, the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead, the transcendental position of the Supreme Personality of Godhead, His expansions in different plenary portions of incarnations, His control of different parts of the universe, the nature of His transcendental abode, devotional activities, their different stages of development, the rules and regulations for achieving the gradual stages of spiritual perfection, the symptoms of different incarnations in different ages, and how to detect them with reference to the context of revealed scriptures.

The Lord’s teachings to Sanātana Gosvāmī form a big chapter in the text of Śrī Caitanya-caritāmṛta, and to explain the whole teachings in minute details will require a volume in itself. These are treated in detail in our book Teachings of Lord Caitanya.

At Mathurā, the Lord visited all the important places; then He reached Vṛndāvana. Lord Caitanya appeared in the family of a high-caste brāhmaṇa, and over and above that as sannyāsī He was the preceptor for all the varṇas and āśramas. But He used to accept meals from all classes of Vaiṣṇavas. At Mathurā the Sanoḍiyā brāhmaṇas are considered to be in the lower status of society, but the Lord accepted meals in the family of such a brāhmaṇa also because His host happened to be a disciple of the Mādhavendra Purī family.

At Vṛndāvana the Lord took bath in twenty-four important bathing places and ghāṭas. He traveled to all the twelve important vanas (forests). In these forests all the cows and birds welcomed Him, as if He were their very old friend. The Lord also began to embrace all the trees of those forests, and by doing so He felt the symptoms of transcendental ecstasy. Sometimes He fell unconscious, but He was made to regain consciousness by the chanting of the holy name of Kṛṣṇa. The transcendental symptoms that were visible on the body of the Lord during His travel within the forest of Vṛndāvana were all unique and inexplicable, and we have just given a synopsis only.

Some of the important places that were visited by the Lord in Vṛndāvana were Kāmyavana, Ādīśvara, Pāvana-sarovara, Khadiravana, Śeṣaśāyī, Khela-tīrtha, Bhāṇḍīravana, Bhadravana, Śrīvana, Lauhavana, Mahāvana, Gokula, Kāliya-hrada, Dvādaśāditya, Keśī-tīrtha, etc. When He saw the place where the rāsa dance took place, He at once fell down in trance. As long as He remained at Vṛndāvana, He made His headquarters at Akrūra-ghāṭa.

From Vṛndāvana His personal servitor Kṛṣṇadāsa Vipra induced Him to go back to Prayāga to take bath during the Māgha-melā. The Lord acceded to this proposal, and they started for Prayāga. On the way they met with some Pathans, amongst whom there was a learned Moulana. The Lord had some talks with the Moulana and his companions, and the Lord convinced the Moulana that in the Koran also there are descriptions of Bhāgavata-dharma and Kṛṣṇa. All the Pathans were converted to His cult of devotional service.

When He returned to Prayāga, Śrīla Rūpa Gosvāmī and his youngest brother met Him near Bindu-mādhava temple. This time the Lord was welcomed by the people of Prayāga more respectfully. Vallabha Bhaṭṭa, who resided on the other bank of Prayāga in the village of Āḍāila, was to receive Him at his place. but while going there the Lord jumped in the River Yamunā. With great difficulty He was picked up in an unconscious state. Finally He visited the headquarters of Vallabha Bhaṭṭa. This Vallabha Bhaṭṭa was one of His chief admirers, but later on he inaugurated his own party, the Vallabha-sampradāya.

On the bank of the Daśāśvamedha-ghāṭa at Prayāga for ten days continually the Lord instructed Rūpa Gosvāmī in the science of devotional service to the Lord. He taught the Gosvāmī the divisions of the living creatures in the 8,400,000 species of life. Then He taught him about the human species. Out of them He discussed the followers of the Vedic principles, out of them the fruitive workers, out of them the empiric philosophers, and out of them the liberated souls. He said that there are only a few who are actually pure devotees of Lord Śrī Kṛṣṇa.

Śrīla Rūpa Gosvāmī was the younger brother of Sanātana Gosvāmī, and when he retired from service he brought with him two boat fulls of gold coins. This means that he brought with him some hundreds of thousands of rupees accumulated by the labor of his service. And before leaving home for Lord Caitanya Mahāprabhu, he divided the wealth as follows: fifty percent for the service of the Lord and His devotees, twenty-five percent for relatives and twenty-five percent for his personal needs in case of emergency. In that way he set an example for all householders.

The Lord taught the Gosvāmī about devotional service, comparing it to a creeper, and advised him to protect the bhakti creeper most carefully against the mad elephant offense against the pure devotees. In addition, the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the haṭha-yoga system. They are all detrimental on the path of devotional service. Similarly, violence against living beings, and desire for worldly gain, worldly reception and worldly fame are all detrimental to the progress of bhakti, or Bhāgavata-dharma.

Pure devotional service must be freed from all desires for sense gratification, fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations, and when one is thus converted to transcendental purity, one can then serve the Lord by purified senses.

As long as there is the desire to enjoy sensually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories, namely primary practice and spontaneous emotion. When one can rise to the platform of spontaneous emotion, he can make further progress by spiritual attachment, feeling, love, and many higher stages of devotional life for which there are no English words. We have tried to explain the science of devotional service in our book The Nectar of Devotion, based on the authority of Bhakti-rasāmṛta-sindhu by Śrīla Rūpa Gosvāmī.

Transcendental devotional service has five stages of reciprocation:

1. The self-realization stage just after liberation from material bondage is called the śānta, or neutral stage.

1. After that, when there is development of transcendental knowledge of the Lord's internal opulences, the devotee engages himself in the dāsya stage.

1. By further development of the dāsya stage, a respectful fraternity with the Lord develops, and above that a feeling of friendship on equal terms becomes manifest. Both these stages are called sākhya stage, or devotional service in friendship.

1. Above this is the stage of paternal affection toward the Lord, and this is called the vātsalya stage.

1. And above this is the stage of conjugal love, and this stage is called the highest stage of love of God, although there is no difference in quality in any of the above stages. The last stage of conjugal love of God is called the mādhurya stage.

Thus He instructed Rūpa Gosvāmī in devotional science and deputed him to Vṛndāvana to excavate the lost sites of the transcendental pastimes of the Lord. After this, the Lord returned to Vārāṇasī and delivered the sannyāsīs and instructed the elder brother of Rūpa Gosvāmī. We have already discussed this.

The Lord left only eight ślokas of His instructions in writing, and they are known as the Śikṣāṣṭaka. All other literatures of His divine cult were extensively written by the Lord's principal followers, the six Gosvāmīs of Vṛndāvana, and their followers. The cult of Caitanya philosophy is richer than any other, and it is admitted to be the living religion of the day with the potency for spreading as viśva-dharma, or universal religion. We are glad that the matter has been taken up by some enthusiastic sages like Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja and his disciples. We shall eagerly wait for the happy days of Bhāgavata-dharma, or prema-dharma, inaugurated by the Lord Śrī Caitanya Mahāprabhu.

The eight ślokas completed by the Lord are:

1

Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them.

3

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

5

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.

6

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

20.2.4 Chapter One

Questions by the Sages

TEXT 1

oṁ namo bhagavate vāsudevāya
janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

om-O my Lord; namaḥ-offering my obeisances; bhagavate-unto the Personality of Godhead; vāsudevāya-unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; janma-ādi-creation, sustenance and destruction; asya-of the manifested universes; yataḥ-from whom; anvayāt-directly; itarataḥ-indirectly; ca-and; artheṣu-purposes; abhijñaḥ-fully cognizant; sva-rāṭ-fully independent; tene-imparted; brahma-the Vedic knowledge; hṛdā-consciousness of the heart; yaḥ-one who; ādi-kavaye-unto the original created being; muhyanti-are illusioned; yat-about whom; sūrayaḥ-great sages and demigods; tejaḥ-fire; vāri-water; mṛdām-earth; yathā-as much as; vinimayaḥ-action and reaction; yatra-whereupon; tri-sargaḥ-three modes of creation, creative faculties; amṛṣā-almost factual; dhāmnā-along with all transcendental paraphernalia; svena-self-sufficiently; sadā-always; nirasta-negation by absence; kuhakam-illusion; satyam-truth; param-absolute; dhīmahi-I do meditate upon.

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

Obeisances unto the Personality of Godhead, Vāsudeva, directly indicate Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and Devakī. This fact will be more explicitly explained in the text of this work. Śrī Vyāsadeva asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Śrīla Jīva Gosvāmī has even more explicitly explained the subject matter in his Kṛṣṇa-sandarbha. And Brahmā, the original living being, has explained the subject of Śrī Kṛṣṇa substantially in his treatise named Brahma-saṁhitā. In the Sāma-veda Upaniṣad, it is also stated that Lord Śrī

Kṛṣṇa is the divine son of Devakī. Therefore, in this prayer, the first proposition holds that Lord Śrī Kṛṣṇa is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Kṛṣṇa, which means the all-attractive. In Bhagavad-gītā, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Nārada, Vyāsa, and many others. In the Padma Purāṇa, it is also stated that out of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one. Vāsudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vāsudeva, are indicated in this text. The name Vāsudeva particularly indicates the divine son of Vasudeva and Devakī. Śrī Kṛṣṇa is always meditated upon by the paramahaṁsas, who are the perfected ones among those in the renounced order of life.

Vāsudeva, or Lord Śrī Kṛṣṇa, is the cause of all causes. Everything that exists emanates from the Lord. How this is so is explained in later chapters of this work. This work is described by Mahāprabhu Śrī Caitanya as the spotless Purāṇa because it contains the transcendental narration of the Personality of Godhead Śrī Kṛṣṇa. The history of the Śrīmad-Bhāgavatam is also very glorious. It was compiled by Śrī Vyāsadeva after he had attained maturity in transcendental knowledge. He wrote this under the instructions of Śrī Nāradajī, his spiritual master. Vyāsadeva compiled all Vedic literatures, containing the four divisions of the Vedas, the Vedānta-sūtras (or the Brahma-sūtras), the Purāṇas, the Mahābhārata, and so on. But nevertheless he was not satisfied. His dissatisfaction was observed by his spiritual master, and thus Nārada advised him to write on the transcendental activities of Lord Śrī Kṛṣṇa. These transcendental activities are described specifically in the Tenth Canto of this work. But, in order to reach to the very substance, one must proceed gradually by developing knowledge of the categories.

It is natural that a philosophical mind wants to know about the origin of the creation. At night he sees the stars in the sky, and he naturally speculates about their inhabitants. Such inquiries are natural for man because man has a developed consciousness which is higher than that of the animals. The author of Śrīmad-Bhāgavatam gives a direct answer to such inquiries. He says that the Lord Śrī Kṛṣṇa is the origin of all creations. He is not only the creator of the universe, but the destroyer as well. The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. Of course, there are atheists of various categories who do not believe in a creator, but that is due to a poor fund of knowledge. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

In Vedic literatures, it is said that the Absolute Truth, Personality of Godhead, is the chief amongst all living personalities. All living beings, beginning from the first created being, Brahmā, down to the smallest ant, are individual living beings. And above Brahmā, there are even other living beings with individual capacities, and the Personality of Godhead is also a similar living being. And He is an individual as are the other living beings. But the Supreme Lord, or the supreme living being, has the greatest intelligence, and He possesses supermost inconceivable energies of all different varieties. If a man's brain can produce a space satellite, one can very easily imagine how brains higher than man can produce similarly wonderful things which are far superior. The reasonable person will easily accept this argument, but there are stubborn atheists who would never agree. Śrīla Vyāsadeva, however, at once accepts the supreme intelligence as the parameśvara. He offers his respectful obeisances unto the supreme intelligence addressed as the para or the parameśvara or the Supreme Personality of Godhead. And that parameśvara is Śrī Kṛṣṇa, as admitted in Bhagavad-gītā and other scriptures delivered by Śrī Vyāsadeva and specifically in this Śrīmad-Bhāgavatam. In Bhagavad-gītā, the Lord says that there is no other para-tattva (summum bonum) than Himself. Therefore, Śrī Vyāsadeva at once worships the para-tattva, Śrī Kṛṣṇa, whose transcendental activities are described in the Tenth Canto.

Unscrupulous persons go immediately to the Tenth Canto and especially to the five chapters which describe the Lord's rāsa dance. This portion of the Śrīmad-Bhāgavatam is the most confidential part of this great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, one is sure to misunderstand the Lord's worshipable transcendental pastimes called rāsa dance and His love affairs with the gopīs. This subject matter is highly spiritual, and only the liberated persons who have gradually attained to the stage of paramahaṁsa can transcendentally relish this rāsa dance. Śrīla Vyāsadeva therefore gives the reader the chance to gradually develop spiritual realization before actually relishing the essence of the pastimes of the Lord. Therefore, he purposely invokes a Gāyatrī mantra, dhīmahi. This Gāyatrī mantra is meant for spiritually advanced people. When one is successful in chanting the Gāyatrī mantra, he can enter into the transcendental position of the Lord. One must therefore acquire brahminical qualities or be perfectly situated in the quality of goodness in order to chant the Gāyatrī mantra successfully and then attain to the stage of transcendentally realizing the Lord, His name, His fame, His qualities and so on.

Śrīmad-Bhāgavatam is the narration of the svarūpa of the Lord manifested by His internal potency, and this potency is distinguished from the external potency which has manifested the cosmic world, which is within our experience. Śrīla Vyāsadeva makes a clear distinction between the two in this śloka. Śrī Vyāsadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky. In the material sky everything is relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, who appears in so many species of life, including the higher demigods, like Brahmā, Indra, Candra, and so on. In actuality, there is no reality in the manifested world. There appears to be reality, however, because of the true reality which exists in the spiritual world, where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows every nook and corner, although affairs are being carried out by demigods. Beginning from Brahmā down to the insignificant ant, no one is independent in the material creation. The hand of the Lord is seen everywhere. All material elements as well as all spiritual sparks emanate from Him only. And whatever is created in this material world is but the interaction of two energies, the material and the spiritual, which emanate from the Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa. A chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen. But, in reality, the living entity works in the laboratory under the direction of the Supreme Lord. And the materials with which he works are also supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Conditioned souls, beginning from Brahmā, who engineers the entire universe, down to the insignificant ant, are all creating, but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator other than his own self. This is called māyā, or illusion. Because of his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses, and thus he thinks that matter automatically takes its own shape without the aid of a superior intelligence. This is refuted in this śloka by Śrīla Vyāsadeva: "Since the complete whole or the Absolute Truth is the source of everything, nothing can be independent of the body of the Absolute Truth." Whatever happens to the body quickly becomes known to the embodied. Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.

In the śruti-mantra, it is also stated that the absolute whole or Brahman is the ultimate source of everything. Everything emanates from Him, and everything is maintained by Him. And at the end, everything enters into Him. That is the law of nature. In the smṛti-mantra, the same is confirmed. It is said that the source from which everything emanates at the beginning of Brahmā's millennium and the reservoir to which everything ultimately enters, is the Absolute Truth or Brahman. Material scientists take it for granted that the ultimate source of the planetary system is the sun, but they are unable to explain the source of the sun. Herein, the ultimate source is explained. According to the Vedic literatures, Brahmā, who may be compared to the sun, is not the ultimate creator. It is stated in this śloka that Brahmā was taught Vedic knowledge by the Personality of Godhead. One may argue that Brahmā, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahmā, in order that Brahmā could carry out his creative functions. So, the supreme intelligence behind all creations is the Absolute Godhead, Śrī Kṛṣṇa. In Bhagavad-gītā, Lord Śrī Kṛṣṇa states that it is He only who superintends the creative energy, prakṛti, which constitutes the totality of matter. Therefore, Śrī Vyāsadeva does not worship Brahmā, but the Supreme Lord, who guides Brahmā in his creative activities. In this śloka, the particular words abhijñaḥ and svarāṭ are significant. These two words distinguish the Supreme Lord from all the other living entities. No other living entity is either abhijñaḥ or svarāṭ. That is, no one is either fully cognizant or fully independent. Even Brahmā has to meditate upon the Supreme Lord in order to create. Then what to speak of great scientists like Einstein! The brains of such a scientist are certainly not the products of any human being. Scientists cannot manufacture such a brain, and what to speak of foolish atheists who defy the authority of the Lord? Even Māyāvādī impersonalists who flatter themselves that they can become one with the Lord are neither abhijñaḥ or svarāṭ. Such impersonalists undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples. Atheists like Rāvaṇa or Hiraṇyakaśipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless and could not save themselves when the Lord appeared before them as cruel death. This is also the case with the modern atheists who also dare to flout the authority of the Lord. Such atheists will be dealt with similarly, for history repeats itself. Whenever men neglect the authority of the Lord, nature and her laws are there to penalize them. This is confirmed in Bhagavad-gītā in the well-known verse yadā yadā hi dharmasya glāniḥ. "Whenever there is a decline of dharma and a rise of adharma, O Arjuna, then I incarnate Myself." (Bg. 4.7)

That the Supreme Lord is all-perfect is confirmed in all śruti-mantras. It is said in the śruti-mantras that the all-perfect Lord threw a glance over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material creation with seeds of spiritual sparks, and thus the creative energies are set in motion to enact so many wonderful creations. An atheist may argue that God is no more expert than a watchmaker, but of course God is greater because He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention. If a man could manufacture such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually. Therefore, no one can create as well as God. Another name for God is asamaurdhva, which means that no one is equal to or greater than Him. Paraṁ satyam, or the Supreme Truth, is He who has no equal or superior. This is confirmed in the śruti-mantras. It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahmā in Vedic knowledge. That Lord has to be obeyed in all respects. Anyone who wants to get rid of the material entanglement must surrender unto Him. This is also confirmed in Bhagavad-gītā.

Unless one surrenders unto the lotus feet of the Supreme Lord, it is certain that he will be bewildered. When an intelligent man surrenders unto the lotus feet of Kṛṣṇa and knows completely that Kṛṣṇa is the cause of all causes, as confirmed in Bhagavad-gītā, then only can such an intelligent man become a mahātmā, or great soul. But such a great soul is rarely seen. Only the mahātmās can understand that the Supreme Lord is the primeval cause of all creations. He is parama or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

Some Māyāvādī scholars argue that Śrīmad-Bhāgavatam was not compiled by Śrī Vyāsadeva. And some of them suggest that this book is a modern creation written by someone named Vopadeva. In order to refute such meaningless arguments, Śrī Śrīdhara Svāmī points out that there is reference to the Bhāgavatam in many of the oldest Purāṇas. This first śloka of the Bhāgavatam begins with the Gāyatrī mantra. There is reference to this in the Matsya Purāṇa, which is the oldest Purāṇa. In that Purāṇa, it is said with reference to the Gāyatrī mantra in the Bhāgavatam that there are many narrations of spiritual instructions beginning with the Gāyatrī mantra. And there is the history of Vṛtrāsura. Anyone who makes a gift of this great work on a full moon day attains to the highest perfection of life by returning to Godhead. There is reference to the Bhāgavatam in other Purāṇas also, where it is clearly stated that this work was finished in twelve cantos, which include eighteen thousand ślokas. In the Padma Purāṇa also there is reference to the Bhāgavatam in a conversation between Gautama and Mahārāja Ambarīṣa. The king was advised therein to read regularly Śrīmad-Bhāgavatam if he desired liberation from material bondage. Under the circumstances, there is no doubt about the authority of the Bhāgavatam. Within the past five hundred years, many erudite scholars and ācāryas like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the Bhāgavatam. And the serious student would do well to attempt to go through them to better relish the transcendental messages.

Śrīla Viśvanātha Cakravartī Ṭhākura specifically deals with the original and pure sex psychology (ādi-rasa), devoid of all mundane inebriety. The whole material creation is moving under the principle of sex life. In modern civilization, sex life is the focal point for all activities. Wherever one turns his face, he sees sex life predominant. Therefore, sex life is not unreal. Its reality is experienced in the spiritual world. The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life. Consequently, the impersonalist philosophers have given indirect impetus to the abominable mundane sex life because they have overstressed the impersonality of the ultimate truth. Consequently, man without information of the actual spiritual form of sex has accepted perverted material sex life as the all in all. There is a distinction between sex life in the diseased material condition and spiritual sex life.

This Śrīmad-Bhāgavatam will gradually elevate the unbiased reader to the highest perfectional stage of transcendence. It will enable him to transcend the three modes of material activities: fruitive actions, speculative philosophy, and worship of functional deities as inculcated in Vedic verses.

TEXT 2

dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate ’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ-religiosity; projjhita-completely rejected; kaitavaḥ-covered by fruitive intention; atra-herein; paramaḥ-the highest; nirmatsarāṇām-of the one-hundred-percent pure in heart; satām-devotees; vedyam-understandable; vāstavam-factual; atra-herein; vastu-substance; śivadam-well-being; tāpa-traya-threefold miseries; unmūlanam-causing uprooting of; śrīmat-beautiful; bhāgavate-the Bhāgavata Purāṇa; mahā-muni-the great sage (Vyāsadeva); kṛte-having compiled; kim-what is; vā-the need; paraiḥ-others; īśvaraḥ-the Supreme Lord; sadyaḥ-at once; hṛdi-within the heart; avarudhyate-become compact; atra-herein; kṛtibhiḥ-by the pious men; śuśrūṣubhiḥ-by culture; tat-kṣaṇāt-without delay.

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

Religion includes four primary subjects, namely pious activities, economic development, satisfaction of the senses, and finally liberation from material bondage. Irreligious life is a barbarous condition. Indeed, human life begins when religion begins. Eating, sleeping, fearing, and mating are the four principles of animal life. These are common both to animals and to human beings. But religion is the extra function of the human being. Without religion, human life is no better than animal life. Therefore, in human societies there is some form of religion which aims at self-realization and which makes reference to man’s eternal relationship with God.

In the lower stages of human civilization, there is always competition to lord it over the material nature or, in other words, there is a continuous rivalry to satisfy the senses. Driven by such consciousness, man turns to religion. He thus performs pious activities or religious functions in order to gain something material. But if such material gains are obtainable in other ways, then so-called religion is neglected. This is the situation in modern civilization. Man is thriving economically, so at present he is not very interested in religion. Churches, mosques or temples are now practically vacant. Men are more interested in factories, shops, and cinemas than in religious places which were erected by their forefathers. This practically proves that religion is performed for some economic gains. Economic gains are needed for sense gratification. Often when one is baffled in the pursuit of sense gratification, he takes to salvation and tries to become one with the Supreme Lord. Consequently, all these states are simply different types of sense gratification.

In the Vedas, the above-mentioned four activities are prescribed in the regulative way so that there will not be any undue competition for sense gratification. But Śrīmad-Bhāgavatam is transcendental to all these sense gratificatory activities. It is purely transcendental literature which can be understood only by the pure devotees of the Lord who are transcendental to competitive sense gratification. In the material world there is keen competition between animal and animal, man and man, community and community, nation and nation. But the devotees of the Lord rise above such competitions. They do not compete with the materialist because they are on the path back to Godhead where life is eternal and blissful. Such transcendentalists are nonenvious and pure in heart. In the material world, everyone is envious of everyone else, and therefore there is competition. But the transcendental devotees of the Lord are not only free from material envy, but are well-wishers to everyone, and they strive to establish a competitionless society with God in the center. The contemporary socialist’s conception of a competitionless society is artificial because in the socialist state there is competition for the post of dictator. From the point of view of the Vedas or from the point of view of common human activities, sense gratification is the basis of material life. There are three paths mentioned in the Vedas. One involves fruitive activities to gain promotion to better planets. Another involves worshiping different demigods for promotion to the planets of the demigods, and another involves realizing the Absolute Truth and His impersonal feature and becoming one with Him.

The impersonal aspect of the Absolute Truth is not the highest. Above the impersonal feature is the Paramātmā feature, and above this is the personal feature of the Absolute Truth, or Bhagavān. Śrīmad-Bhāgavatam gives information about the Absolute Truth in His personal feature. It is higher than impersonalist literatures and higher than the jñāna-kāṇḍa division of the Vedas. It is even higher than the karma-kāṇḍa division, and even higher than the upāsanā-kāṇḍa division, because it recommends the worship of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. In the karma-kāṇḍa, there is competition to reach heavenly planets for better sense gratification, and there is similar competition in the jñāna-kāṇḍa and the upāsanā-kāṇḍa. The Śrīmad-Bhāgavatam is superior to all of these because it aims at the Supreme Truth which is the substance or the root of all categories. From Śrīmad-Bhāgavatam one can come to know the substance as well as the categories. The substance is the Absolute Truth, the Supreme Lord, and all emanations are relative forms of energy.

Nothing is apart from the substance, but at the same time the energies are different from the substance. This conception is not contradictory. Śrīmad-Bhāgavatam explicitly promulgates this simultaneously one and different philosophy of the Vedānta-sūtra, which begins with the "janmādy asya" [SB 1.1.1] sūtra.

This knowledge that the energy of the Lord is simultaneously one with and different from the Lord is an answer to the mental speculators' attempt to establish the energy as the Absolute. When this knowledge is factually understood, one sees the conceptions of monism and dualism to be imperfect. Development of this transcendental consciousness grounded in the conception of simultaneously one and different leads one immediately to the stage of freedom from the threefold miseries. The threefold miseries are (1) those miseries which arise from the mind and body, (2) those miseries inflicted by other living beings, and (3) those miseries arising from natural catastrophes over which one has no control. Śrīmad-Bhāgavatam begins with the surrender of the devotee unto the Absolute Person. The devotee is fully aware that he is one with the Absolute and at the same time in the eternal position of servant to the Absolute. In the material conception, one falsely thinks himself the lord of all he surveys, and therefore he is always troubled by the threefold miseries of life. But as soon as one comes to know his real position as transcendental servant, he at once becomes free from all miseries. As long as the living entity is trying to master material nature, there is no possibility of his becoming servant of the Supreme. Service to the Lord is rendered in pure consciousness of one's spiritual identity; by service one is immediately freed from material encumbrances.

Over and above this, Śrīmad-Bhāgavatam is a personal commentation on the Vedānta-sūtra by Śrī Vyāsadeva. It was written in the maturity of his spiritual life through the mercy of Nārada. Śrī Vyāsadeva is the authorized incarnation of Nārāyaṇa, the Personality of Godhead. Therefore, there is no question as to his authority. He is the author of all other Vedic literatures, yet he recommends the study of Śrīmad-Bhāgavatam above all others. In other Purāṇas there are different methods set forth by which one can worship the demigods. But in the Bhāgavatam only the Supreme Lord is mentioned. The Supreme Lord is the total body, and the demigods are the different parts of that body. Consequently, by worshiping the Supreme Lord, one does not need to worship the demigods. The Supreme Lord becomes fixed in the heart of the devotee immediately. Lord Caitanya Mahāprabhu has recommended the Śrīmad-Bhāgavatam as the spotless Purāṇa and distinguishes it from all other Purāṇas.

The proper method for receiving this transcendental message is to hear it submissively. A challenging attitude cannot help one realize this transcendental message. One particular word is used herein for proper guidance. This word is śuśrūṣu. One must be anxious to hear this transcendental message. The desire to sincerely hear is the first qualification.

Less fortunate persons are not at all interested in hearing this Śrīmad-Bhāgavatam. The process is simple, but the application is difficult. Unfortunate people find enough time to hear idle social and political conversations, but when invited to attend a meeting of devotees to hear Śrīmad-Bhāgavatam they suddenly become reluctant. Sometimes professional readers of the Bhāgavatam immediately plunge into the confidential topics of the pastimes of the Supreme Lord, which they seemingly interpret as sex literature. Śrīmad-Bhāgavatam is meant to be heard from the beginning. Those who are fit to assimilate this work are mentioned in this śloka: "One becomes qualified to hear Śrīmad-Bhāgavatam after many pious deeds." The intelligent person, with thoughtful discretion, can be assured by the great sage Vyāsadeva that he can realize the Supreme Personality directly by hearing Śrīmad-Bhāgavatam. Without undergoing the different stages of realization set forth in the Vedas, one can be lifted immediately to the position of paramahaṁsa simply by agreeing to receive this message.

TEXT 3

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

SYNONYMS

nigama-the Vedic literatures; kalpa-taroḥ-the desire tree; galitam-fully matured; phalam-fruit; śuka-Śrīla Śukadeva Gosvāmī, the original speaker of Śrīmad-Bhāgavatam; mukhāt-from the lips of; amṛta-nectar; drava-semisolid and soft and therefore easily swallowable; saṁyutam-perfect in all respects; pibata-do relish it; bhāgavatam-the book dealing in the science of the eternal relation with the Lord; rasam-juice (that which is relishable); ālayam-until liberation, or even in a liberated condition; muhuḥ-always; aho-O; rasikāḥ-those who are full in the knowledge of mellows; bhuvi-on the earth; bhāvukāḥ-expert and thoughtful.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

In the two previous ślokas it has been definitely proved that the Śrīmad-Bhāgavatam is the sublime literature which surpasses all other Vedic scriptures due to its transcendental qualities. It is transcendental to all mundane activities and mundane knowledge. In this śloka it is stated that Śrīmad-Bhāgavatam is not only a superior literature but is the ripened fruit of all Vedic literatures. In other words, it is the cream of all Vedic knowledge. Considering all this, patient and submissive hearing is definitely essential. With great respect and attention, one should receive the message and lessons imparted by the Śrīmad-Bhāgavatam.

The Vedas are compared to the desire tree because they contain all things knowable by man. They deal with mundane necessities as well as spiritual realization. The Vedas contain regulated principles of knowledge covering social, political, religious, economic, military, medicinal, chemical, physical and metaphysical subject matter and all that may be necessary to keep the body and soul together. Above and beyond all this are specific directions for spiritual realization. Regulated knowledge involves a gradual raising of the living entity to the spiritual platform, and the highest spiritual realization is knowledge that the Personality of Godhead is the reservoir of all spiritual tastes, or rasas.

Every living entity, beginning from Brahmā, the first-born living being within the material world, down to the insignificant ant, desires to relish some sort of taste derived from sense perceptions. These sensual pleasures are technically called rasas. Such rasas are of different varieties. In the revealed scriptures the following twelve varieties of rasas are enumerated: (1) raudra (anger), (2) adbhuta (wonder), (3) śṛṅgāra (conjugal love), (4) hāsya (comedy), (5) vīra (chivalry), (6) dayā (mercy), (7) dāsya (servitorship), (8) sakhya (fraternity), (9) bhayānaka (horror), (10) bībhatsa (shock), (11) śānta (neutrality), (12) vātsalya (parenthood).

The sum total of all these rasas is called affection or love. Primarily, such signs of love are manifested in adoration, service, friendship, paternal affection, and conjugal love. And when these five are absent, love is present indirectly in anger, wonder, comedy, chivalry, fear, shock and so on. For example, when a man is in love with a woman, the rasa is called conjugal love. But when such love affairs are disturbed there may be wonder, anger, shock, or even horror. Sometimes love affairs between two persons culminate in ghastly murder scenes. Such rasas are displayed between man and man and between animal and animal. There is no possibility of an exchange or rasa between a man and an animal or between a man and any other species of living beings within the material world. The rasas are exchanged between members of the same species. But as far as the spirit souls are concerned, they are one qualitatively with the Supreme Lord. Therefore, the rasas were originally exchanged between the spiritual living being and the spiritual whole, the Supreme Personality of Godhead. The spiritual exchange or rasa is fully exhibited in spiritual existence between living beings and the Supreme Lord.

The Supreme Personality of Godhead is therefore described in the śruti-mantras, Vedic hymns, as ”the fountainhead of all rasas.” When one associates with the Supreme Lord and exchanges one’s constitutional rasa with the Lord, then the living being is actually happy.

These śruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full. In the material existence, the rasa is experienced in the perverted form, which is temporary. And thus the rasas of the material world are exhibited in the material form of raudra (anger) and so on.

Therefore, one who attains full knowledge of these different rasas, which are the basic principles of activities, can understand the false representations of the original rasas which are reflected in the material world. The learned scholar seeks to relish the real rasa in the spiritual form. In the beginning he desires to become one with the Supreme. Thus, less intelligent transcendentalists cannot go beyond this conception of becoming one with the spirit whole, without knowing of the different rasas.

In this śloka, it is definitely stated that spiritual rasa, which is relished even in the liberated stage, can be experienced in the literature of the Śrīmad-Bhāgavatam due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of his heart’s desire. But one must be very careful to hear the message from the right source. Śrīmad-Bhāgavatam is exactly received from the right source. It was brought by Nārada Muni from the spiritual world and given to his disciple Śrī Vyāsadeva. The latter in turn delivered the message to his son Śrīla Śukadeva Gosvāmī, and Śrīla Śukadeva Gosvāmī delivered the message to Mahārāja Parīkṣit just seven days before the King’s death. Śrīla Śukadeva Gosvāmī was a liberated soul from his very birth. He was liberated even in the womb of his mother, and he did not undergo any sort of spiritual training after his birth. At birth no one is qualified, neither in the mundane nor in the spiritual sense. But Śrī Śukadeva Gosvāmī, due to his being a perfectly liberated soul, did not have to undergo an evolutionary process for spiritual realization. Yet despite his being a completely liberated person situated in the transcendental position above the three material modes, he was attracted to this transcendental rasa of the Supreme Personality of Godhead, who is adored by liberated souls who sing Vedic hymns. The Supreme Lord’s pastimes are more attractive to liberated souls than to mundane people. He is of necessity not impersonal because it is only possible to carry on transcendental rasa with a person.

In the Śrīmad-Bhāgavatam the transcendental pastimes of the Lord are narrated, and the narration is systematically depicted by Śrīla Śukadeva Gosvāmī. Thus the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the supreme whole.

In Sanskrit the parrot is also known as śuka. When a ripened fruit is cut by the red beaks of such birds, its sweet flavor is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrīla Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the Bhāgavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner that would appeal to all classes of men.

The subject matter is so presented through the lips of Śrīla Śukadeva Gosvāmī that any sincere listener that hears submissively can at once relish transcendental tastes which are distinct from the perverted tastes of the material world. The ripened fruit is not dropped all of a sudden from the highest planet of Kṛṣṇaloka. Rather, it has come down carefully through the chain of disciplic succession without change or disturbance. Foolish people who are not in the transcendental disciplic succession commit great blunders by trying to understand the highest transcendental rasa known as the rāsa dance without following in the footsteps of Śukadeva Gosvāmī, who presents this fruit very carefully by stages of transcendental realization. One should be intelligent enough to know the position of Śrīmad-Bhāgavatam by considering personalities like Śukadeva Gosvāmī, who deals with the subject so carefully. This process of disciplic succession of the Bhāgavata school suggests that in the future also Śrīmad-Bhāgavatam has to be understood from a person who is factually a representative of Śrīla Śukadeva Gosvāmī. A professional man who makes a business out of reciting the Bhāgavatam illegally is certainly not a representative of Śukadeva Gosvāmī. Such a man’s business is only to earn his livelihood. Therefore one should refrain from hearing the lectures of such professional men. Such men usually go to the most confidential part of the literature without undergoing the gradual process of understanding this grave subject. They usually plunge into the subject matter of the rāsa dance, which is misunderstood by the foolish class of men. Some of them take this to be immoral, while others try to cover it up by their own stupid interpretations. They have no desire to follow in the footsteps of Śrīla Śukadeva Gosvāmī.

One should conclude, therefore, that the serious student of the rasa should receive the message of Bhāgavatam in the chain of disciplic succession from Śrīla Śukadeva Gosvāmī, who describes the Bhāgavatam from its very beginning and not whimsically to satisfy the mundaner who has very little knowledge in transcendental science. Śrīmad-Bhāgavatam is so carefully presented that a sincere and serious person can at once enjoy the ripened fruit of Vedic knowledge simply by drinking the nectarean juice through the mouth of Śukadeva Gosvāmī or his bona fide representative.

TEXT 4

naimiṣe 'nimiṣa-kṣetre
ṛṣayaḥ śaunakādayaḥ
satraṁ svargāya lokāya
sahasra-samam āsata

SYNONYMS

naimiṣe-in the forest known as Naimiṣāraṇya; animiṣa-kṣetre-the spot which is especially a favorite of Viṣṇu (who does not close His eyelids); ṛṣayaḥ-sages; śaunaka-ādayaḥ-headed by the sage Śaunaka; satram-sacrifice; svargāya-the Lord who is glorified in heaven; lokāya-and for the devotees who are always in touch with the Lord; sahasra-one thousand; samam-years; āsata-performed.

Once, in a holy place in the forest of Naimiṣāraṇya, great sages headed by the sage Śaunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

The prelude of the Śrīmad-Bhāgavatam was spoken in the previous three ślokas. Now the main topic of this great literature is being presented. Śrīmad-Bhāgavatam, after its first recitation by Śrīla Śukadeva Gosvāmī, was repeated for the second time at Naimiṣāraṇya.

In the Vāyavīya Tantra, it is said that Brahmā, the engineer of this particular universe, contemplated a great wheel which could enclose the universe. The hub of this great circle was fixed at a particular place known as Naimiṣāraṇya. Similarly, there is another reference to the forest of Naimiṣāraṇya in the Varāha Purāṇa, where it is stated that by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus brāhmaṇas prefer Naimiṣāraṇya for such sacrificial performances.

The devotees of Lord Viṣṇu offer all kinds of sacrifices for His pleasure. The devotees are always attached to the service of the Lord, whereas fallen souls are attached to the pleasures of material existence. In Bhagavad-gītā, it is said that anything performed in the material world for any reason other than for the pleasure of Lord Viṣṇu causes further bondage for the performer. It is enjoined therefore that all acts must be performed sacrificially for the satisfaction of Viṣṇu and His devotees. This will bring everyone peace and prosperity.

The great sages are always anxious to do good to the people in general, and as such the sages headed by Śaunaka and others assembled at this holy place of Naimiṣāraṇya with a program of performing a great and continuous chain of sacrificial ceremonies. Forgetful men do not know the right path for peace and prosperity. However, the sages know it well, and therefore for the good of all men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Viṣṇu is just like a great tree, and all others, including the demigods, men, Siddhas, Cāraṇas, Vidyādharas and other living entities, are like branches, twigs and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. Only those branches and leaves which are detached cannot be so satisfied. Detached branches and leaves dry up gradually despite all watering attempts. Similarly, human society, when it is detached from the Personality of Godhead like detached branches and leaves, is not capable of being watered, and one attempting to do so is simply wasting his energy and resources.

The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled at every step. Yet they do not wake up to this.

In this age, the congregational chanting of the holy names of the Lord is the prescribed method for waking up. The ways and means are most scientifically presented by Lord Śrī Caitanya Mahāprabhu, and intelligent persons may take advantage of His teachings in order to bring about real peace and prosperity. Śrīmad-Bhāgavatam is also presented for the same purpose, and this will be explained more specifically later in the text.

TEXT 5

ta ekadā tu munayaḥ
prātar huta-hutāgnayaḥ
sat-kṛtaṁ sūtam āsīnaṁ
papracchur idam ādarāt

SYNONYMS

te-the sages; ekadā-one day; tu-but; munayaḥ-sages; prātaḥ-morning; huta-burning; huta-agnayaḥ-the sacrificial fire; sat-kṛtam-due respects; sūtam-Śrī Sūta Gosvāmī; āsīnam-seated on; papracchuḥ-made inquiries; idam-on this (as follows); ādarāt-with due regards.

One day, after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Śrīla Sūta Gosvāmī, the great sages made inquiries, with great respect, about the following matters.

Morning is the best time to hold spiritual services. The great sages offered the speaker of the Bhāgavatam an elevated seat of respect called the vyāsāsana, or the seat of Śrī Vyāsadeva. Śrī Vyāsadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Śrī Vyāsadeva. Śrī Vyāsadeva impregnated the message of Bhāgavatam unto Śrīla Śukadeva Gosvāmī, and Śrī Sūta Gosvāmī heard it from him (Śrī Śukadeva Gosvāmī). All bona fide representatives of Śrī Vyāsadeva in the chain of disciplic succession are to be understood to be gosvāmīs. These gosvāmīs restrain all their senses, and they stick to the path made by the previous ācāryas. The gosvāmīs do not deliver lectures on the Bhāgavatam capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message unbroken to them.

Those who listen to the Bhāgavatam may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a challenging spirit. One must submit questions with a great regard for the speaker and the subject matter. This is also the way recommended in Bhagavad-gītā. One must learn the transcendental subject by submissive aural reception from the right sources. Therefore these sages addressed the speaker Sūta Gosvāmī with great respect.

TEXT 6

ṛṣaya ūcuḥ
tvayā khalu purāṇāni
setihāsāni cānagha
ākhyātāny apy adhītāni
dharma-śāstrāṇi yāny uta

SYNONYMS

ṛṣayaḥ-the sages; ūcuḥ-said; tvayā-by you; khalu-undoubtedly; purāṇāni-the supplements to the Vedas with illustrative narrations; sa-itihāsāni-along with the histories; ca-and; anagha-freed from all vices; ākhyātāni-explained; api-although; adhītāni-well read; dharma-śāstrāṇi-scriptures giving right directions to progressive life; yāni-all these; uta-said.

The sages said: Respected Sūta Gosvāmī, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Purāṇas and the histories as well, for you have gone through them under proper guidance and have also explained them.

A gosvāmī, or the bona fide representative of Śrī Vyāsadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are (1) illicit connection with women, (2) animal slaughter, (3) intoxication, (4) speculative gambling of all sorts. A gosvāmī must be free from all these vices before he can dare sit on the vyāsāsana. No one should be allowed to sit on the vyāsāsana who is not spotless in character and who is not freed from the above-mentioned vices. He not only should be freed from all such vices, but must also be well versed in all revealed scriptures or in the Vedas. The Purāṇas are also parts of the Vedas. And histories like the Mahābhārata or Rāmāyaṇa are also parts of the Vedas. The ācārya or the gosvāmī must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called śravaṇa, and explaining is called kīrtana. The two processes of śravaṇa and kīrtana are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

TEXT 7

yāni veda-vidāṁ śreṣṭho
bhagavān bādarāyaṇaḥ
anye ca munayaḥ sūta
parāvara-vido viduḥ

SYNONYMS

yāni-all that; veda-vidām-scholars of the Vedas; śreṣṭhaḥ-seniormost; bhagavān-incarnation of Godhead; bādarāyaṇaḥ-Vyāsadeva; anye-others; ca-and; munayaḥ-the sages; sūta-O Sūta Gosvāmī; parāvara-vidaḥ-amongst the learned scholars, one who is conversant with physical and metaphysical knowledge; viduḥ-one who knows.

Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

Śrīmad-Bhāgavatam is a natural commentation on the Brahma-sūtra, or the Bādarāyaṇi Vedānta-sūtras. It is called natural because Vyāsadeva is author of both the Vedānta-sūtras and Śrīmad-Bhāgavatam, or the essence of all Vedic literatures. Besides Vyāsadeva, there are other sages who are the authors of six different philosophical systems, namely Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra. Theism is explained completely in the Vedānta-sūtra, whereas in other systems of philosophical speculations, practically no mention is given to the ultimate cause of all causes. One can sit on the vyāsāsana only after being conversant in all systems of philosophy so that one can present fully the theistic views of the Bhāgavatam in defiance of all other systems. Śrīla Sūta Gosvāmī was the proper teacher, and therefore the sages at Naimiṣāraṇya elevated him to the vyāsāsana. Śrīla Vyāsadeva is designated herein as the Personality of Godhead because he is the authorized empowered incarnation.

TEXT 8

vettha tvaṁ saumya tat sarvaṁ
tattvatas tad-anugrahāt
brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

SYNONYMS

vettha-you are well conversant; tvam-Your Honor; saumya-one who is pure and simple; tat-those; sarvam-all; tattvataḥ-in fact; tat-their; anugrahāt-by the favor of; brūyuḥ-will tell; snigdhasya-of the one who is submissive; śiṣyasya-of the disciple; guravaḥ-the spiritual masters; guhyam-secret; api uta-endowed with.

And because you are submissive, your spiritual masters have endowed you with all the favors bestowed upon a gentle disciple. Therefore you can tell us all that you have scientifically learned from them.

The secret of success in spiritual life is in satisfying the spiritual master and thereby getting his sincere blessings. Śrīla Viśvanātha Cakravartī Ṭhākura has sung in his famous eight stanzas on the spiritual master as follows: "I offer my respectful obeisances unto the lotus feet of my spiritual master. Only by his satisfaction can one please the Personality of Godhead, and when he is dissatisfied there is only havoc on the path of spiritual realization." It is essential, therefore, that a disciple be very much obedient and submissive to the bona fide spiritual master. Śrīla Sūta Gosvāmī fulfilled all these qualifications as a disciple, and therefore he was endowed with all favors by his learned and self-realized spiritual masters such as Śrīla Vyāsadeva and others. The sages of Naimiṣāraṇya were confident that Śrīla Sūta Gosvāmī was bona fide. Therefore they were anxious to hear from him.

TEXT 9

tatra tatrāñjasāyuṣman
bhavatā yad viniścitam
puṁsām ekāntataḥ śreyas
tan naḥ śaṁsitum arhasi

SYNONYMS

tatra-thereof; tatra-thereof; añjasā-made easy; āyuṣman-blessed with a long duration of life; bhavatā-by your good self; yat-whatever; viniścitam-ascertained; puṁsām-for the people in general; ekāntataḥ-absolutely; śreyaḥ-ultimate good; tat-that; naḥ-to us; śaṁsitum-to explain; arhasi-deserve.

Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.

In Bhagavad-gītā, worship of the ācārya is recommended. The ācāryas and gosvāmīs are always absorbed in thought of the well-being of the general public, especially their spiritual well-being. Spiritual wellbeing is automatically followed by material well-being. The ācāryas therefore give directions in spiritual well-being for people in general. Foreseeing the incompetencies of the people in this age of Kali, or the iron age of quarrel, the sages requested that Sūta Gosvāmī give a summary of all revealed scriptures because the people of this age are condemned in every respect. The sages, therefore, inquired of the absolute good, which is the ultimate good for the people. The condemned state of affairs of the people of this age is described as follows.

TEXT 10

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

SYNONYMS

prāyeṇa-almost always; alpa-meager; āyuṣaḥ-duration of life; sabhya-member of a learned society; kalau-in this age of Kali (quarrel); asmin-herein; yuge-age; janāḥ-the public; mandāḥ-lazy; sumanda-matayaḥ-misguided; manda-bhāgyāḥ-unlucky; hi-and above all; upadrutāḥ-disturbed.

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

The devotees of the Lord are always anxious for the spiritual improvement of the general public. When the sages of Naimiṣāraṇya analyzed the state of affairs of the people in this age of Kali, they foresaw that men would live short lives. In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over-sense gratification, overdependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened.

The people of this age are also very lazy, not only materially but in the matter of self-realization. The human life is especially meant for self-realization. That is to say, man should come to know what he is, what the world is, and what the supreme truth is. Human life is a means by which the living entity can end all the miseries of the hard struggle for life in material existence and by which he can return to Godhead, his eternal home. But, due to a bad system of education, men have no desire for self-realization. Even if they come to know about it, they unfortunately become victims of misguided teachers.

In this age, men are victims not only of different political creeds and parties, but also of many different types of sense-gratificatory diversions, such as cinemas, sports, gambling, clubs, mundane libraries, bad association, smoking, drinking, cheating, pilfering, bickerings, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on that the people in general have neither peace of mind nor health of body. The student (brahmacārī) communities are no longer being maintained, and householders do not observe the rules and regulations of the gṛhastha-āśrama. Consequently, the so-called vānaprasthas and sannyāsīs who come out of such gṛhastha-āśramas are easily deviated from the rigid path. In the Kali-yuga the whole atmosphere is surcharged with faithlessness. Men are no longer interested in spiritual values. Material sense gratification is now the standard of civilization. For the maintenance of such material civilizations, man has formed complex nations and communities, and there is a constant strain of hot and cold wars between these different groups. It has become very difficult, therefore, to raise the spiritual standard due to the present distorted values of human society. The sages of Naimiṣāraṇya are anxious to disentangle all fallen souls, and here they are seeking the remedy from Śrīla Sūta Gosvāmī.

TEXT 11

bhūrīṇi bhūri-karmāṇi
śrotavyāni vibhāgaśaḥ
ataḥ sādho 'tra yat sāraṁ
samuddhṛtya manīṣayā
brūhi bhadrāya bhūtānāṁ
yenātmā suprasīdati

SYNONYMS

bhūrīṇi-multifarious; bhūri-many; karmāṇi-duties; śrotavyāni-to be learned; vibhāgaśaḥ-by divisions of subject matter; ataḥ-therefore; sādho-O sage; atra-herein; yat-whatever; sāram-essence; samuddhṛtya-by selection; manīṣayā-best to your knowledge; brūhi-please tell us; bhadrāya-for the good of; bhūtānām-the living beings; yena-by which; ātmā-the self; suprasīdati-becomes fully satisfied.

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.

Ātmā, or self, is distinguished from matter and material elements. It is spiritual in constitution, and thus it is never satisfied by any amount of material planning. All scriptures and spiritual instructions are meant for the satisfaction of this self, or ātmā. There are many varieties of approaches which are recommended for different types of living beings in different times and at different places. Consequently, the numbers of revealed scriptures are innumerable. There are different methods and prescribed duties recommended in these various scriptures. Taking into consideration the fallen condition of the people in general in this age of Kali, the sages of Naimiṣāraṇya suggested that Śrī Sūta Gosvāmī relate the essence of all such scriptures because in this age it is not possible for the fallen souls to understand and undergo all the lessons of all these various scriptures in a varṇa and āśrama system.

The varṇa and āśrama society was considered to be the best institution for lifting the human being to the spiritual platform, but due to Kali-yuga it is not possible to execute the rules and regulations of these institutions. Nor is it possible for the people in general to completely sever relations with their families as the varṇāśrama institution prescribes. The whole atmosphere is surcharged with opposition. And considering this, one can see that spiritual emancipation for the common man in this age is very difficult. The reason the sages presented this matter to Śrī Sūta Gosvāmī is explained in the following verses.

TEXT 12

sūta jānāsi bhadraṁ te
bhagavān sātvatāṁ patiḥ
devakyāṁ vasudevasya
jāto yasya cikīrṣayā

SYNONYMS

sūta-O Sūta Gosvāmī; jānāsi-you know; bhadram te-all blessings upon you; bhagavān-the Personality of Godhead; sātvatām-of the pure devotees; patiḥ-the protector; devakyām-in the womb of Devakī; vasudevasya-by Vasudeva; jātaḥ-born of; yasya-for the purpose of; cikīrṣayā-executing.

All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva.

Bhagavān means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. He is the protector of His pure devotees. Although God is equally disposed to everyone, He is especially inclined to His Devotees. Sat means the Absolute Truth. And persons who are servitors of the Absolute Truth are called sātvatas. And the Personality of Godhead who protects such pure devotees is known as the protector of the sātvatas. Bhadraṁ te, or "blessings upon you," indicates the sages' anxiety to know the Absolute Truth from the speaker. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appeared to Devakī, the wife of Vasudeva. Vasudeva is the symbol of the transcendental position wherein the appearance of the Supreme Lord takes place.

TEXT 13

tan naḥ śuśrūṣamāṇānām
arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānāṁ
kṣemāya ca bhavāya ca

SYNONYMS

tat-those; naḥ-unto us; śuśrūṣamāṇānām-those who are endeavoring for; arhasi-ought to do it; aṅga-O Sūta Gosvāmī; anuvarṇitum-to explain by following in the footsteps of previous ācāryas; yasya-whose; avatāraḥ-incarnation; bhūtānām-of the living beings; kṣemāya-for good; ca-and; bhavāya-upliftment; ca-and.

O Sūta Gosvāmī, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [ācāryas], for one is uplifted both by speaking them and by hearing them.

The conditions for hearing the transcendental message of the Absolute Truth are set forth herein. The first condition is that the audience must be very sincere and eager to hear. And the speaker must be in the line of disciplic succession from the recognized ācārya. The transcendental message of the Absolute is not understandable by those who are materially absorbed. Under the direction of a bona fide spiritual master, one becomes gradually purified. Therefore, one must be in the chain of disciplic succession and learn the spiritual art of submissive hearing. In the case of Sūta Gosvāmī and the sages of Naimiṣāraṇya, all these conditions are fulfilled because Śrīla Sūta Gosvāmī is in the line of Śrīla Vyāsadeva, and the sages of Naimiṣāraṇya are all sincere souls who are anxious to learn the truth. Thus the transcendental topics of Lord Śrī Kṛṣṇa's superhuman activities, His incarnation, His birth, appearance or disappearance, His forms, His names and so on are all easily understandable because all requirements are fulfilled. Such discourses help all men on the path of spiritual realization.

TEXT 14

āpannaḥ saṁsṛtiṁ ghorāṁ
yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

SYNONYMS

āpannaḥ-being entangled; saṁsṛtim-in the hurdle of birth and death; ghorām-too complicated; yat-what; nāma-the absolute name; vivaśaḥ-unconsciously; gṛṇan-chanting; tataḥ-from that; sadyaḥ-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayam-personally; bhayam-fear itself.

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

Vāsudeva, or Lord Kṛṣṇa, the Absolute Personality of Godhead, is the supreme controller of everything. There is no one in creation who is not afraid of the rage of the Almighty. Great asuras like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, and others who were very powerful living entities were all killed by the Personality of Godhead. And the almighty Vāsudeva has empowered His name with the powers of His personal Self. Everything is related to Him, and everything has its identity in Him. It is stated herein that the name of Kṛṣṇa is feared even by fear personified. This indicates that the name of Kṛṣṇa is nondifferent from Kṛṣṇa. Therefore, the name of Kṛṣṇa is as powerful as Lord Kṛṣṇa Himself. There is no difference at all. Anyone, therefore, can take advantage of the holy names of Lord Śrī Kṛṣṇa even in the midst of greatest dangers. The transcendental name of Kṛṣṇa, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

TEXT 15

yat-pāda-saṁśrayāḥ sūta
munayaḥ praśamāyanāḥ
sadyaḥ punanty upaspṛṣṭāḥ
svardhuny-āpo 'nusevayā

SYNONYMS

yat-whose; pāda-lotus feet; saṁśrayāḥ-those who have taken shelter of; sūta-O Sūta Gosvāmī; munayaḥ-great sages; praśamāyanāḥ-absorbed in devotion to the Supreme; sadyaḥ-at once; punanti-sanctify; upaspṛṣṭāḥ-simply by association; svardhunī-of the sacred Ganges; āpaḥ-water; anusevayā-bringing into use.

O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

Pure devotees of the Lord are more powerful than the waters of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges waters. But one can be sanctified at once by the mercy of a pure devotee of the Lord. In Bhagavad-gītā it is said that any person, regardless of birth as śūdra, woman, or merchant, can take shelter of the lotus feet of the Lord and by so doing can return to Godhead. To take shelter of the lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees whose only business is serving are honored by the names Prabhupāda and Viṣṇupāda, which indicate such devotees to be representatives of the lotus feet of the Lord. Anyone, therefore, who takes shelter of the lotus feet of a pure devotee by accepting the pure devotee as his spiritual master can be at once purified. Such devotees of the Lord are honored equally with the Lord because they are engaged in the most confidential service of the Lord, for they deliver out of the material world the fallen souls whom the Lord wants to return home, back to Godhead. Such pure devotees are better known as vicelords according to revealed scriptures. The sincere disciple of the pure devotee considers the spiritual master equal to the Lord, but always considers himself to be a humble servant of the servant of the Lord [Cc. Madhya 13.80]. This is the pure devotional path.

TEXT 16

ko vā bhagavatas tasya
puṇya-ślokeḍya-karmaṇaḥ
śuddhi-kāmo na śṛṇuyād
yaśaḥ kali-malāpaham

SYNONYMS

kaḥ-who; vā-rather; bhagavataḥ-of the Lord; tasya-His; puṇya-virtuous; śloka-īḍya-worshipable by prayers; karmaṇaḥ-deeds; śuddhi-kāmaḥ-desiring deliverance from all sins; na-not; śṛṇuyāt-does hear; yaśaḥ-glories; kali-of the age of quarrel; mala-apaham-the agent for sanctification.

Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?

The age of Kali is the most condemned age due to its quarrelsome features. Kali-yuga is so saturated with vicious habits that there is a great fight at the slightest misunderstanding. Those who are engaged in the pure devotional service of the Lord, who are without any desire for self-aggrandizement and who are freed from the effects of fruitive actions and dry philosophical speculations are capable of getting out of the estrangements of this complicated age. The leaders of the people are very much anxious to live in peace and friendship, but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders are opposed to the propagation of the glories of the Lord. In other words, the foolish leaders want to completely deny the existence of the Lord. In the name of secular state, such leaders are enacting various plans every year. But by the insurmountable intricacies of the material nature of the Lord, all these plans for progress are being constantly frustrated. They have no eyes to see that their attempts at peace and friendship are failing. But here is the hint to get over the hurdle. If we want actual peace, we must open the road to understanding of the Supreme Lord Kṛṣṇa and glorify Him for His virtuous activities as they are depicted in the pages of Śrīmad-Bhāgavatam.

TEXT 17

tasya karmāṇy udārāṇi
parigītāni sūribhiḥ
brūhi naḥ śraddadhānānāṁ
līlayā dadhataḥ kalāḥ

SYNONYMS

tasya-His; karmāṇi-transcendental acts; udārāṇi-magnanimous; parigītāni-broadcast; sūribhiḥ-by the great souls; brūhi-please speak; naḥ-unto us; śraddadhānānām-ready to receive with respect; līlayā-pastimes; dadhataḥ-advented; kalāḥ-incarnations.

His transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations.

The Personality of Godhead is never inactive as some less intelligent persons suggest. His works are magnificent and magnanimous. His creations both material and spiritual are all wonderful and contain all variegatedness. They are described nicely by such liberated souls as Śrīla Nārada, Vyāsa, Vālmīki, Devala, Asita, Madhva, Śrī Caitanya, Rāmānuja, Viṣṇusvāmī, Nimbārka, Śrīdhara, Viśvanātha, Baladeva, Bhaktivinoda, Siddhānta Sarasvatī and many other learned and self-realized souls. These creations, both material and spiritual, are full of opulence, beauty and knowledge, but the spiritual realm is more magnificent due to its being full of knowledge, bliss and eternity. The material creations are manifested for some time as perverted shadows of the spiritual kingdom and can be likened to cinemas. They attract people of less intelligent caliber who are attracted by false things. Such foolish men have no information of the reality, and they take it for granted that the false material manifestation is the all in all. But more intelligent men guided by sages like Vyāsa and Nārada know that the eternal kingdom of God is more delightful, larger, and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord and His transcendental realm are sometimes favored by the Lord in His adventures as incarnations wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned souls of the material world. Some of these conditioned souls are engaged in the false enjoyment of material senses and others in simply negating their real life in the spiritual world. These less intelligent persons are known as karmīs, or fruitive workers, and jñānīs, or dry mental speculators. But above these two classes of men is the transcendentalist known as sātvata, or the devotee, who is busy neither with rampant material activity nor with material speculation. He is engaged in the positive service of the Lord, and thereby he derives the highest spiritual benefit unknown to the karmīs and jñānīs.

As the supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahmā, Rudra, Manu, Pṛthu and Vyāsa are His material qualitative incarnations, but His incarnations like Rāma, Narasiṁha, Varāha and Vāmana are His transcendental incarnations. Lord Śrī Kṛṣṇa is the fountainhead of all incarnations, and He is therefore the cause of all causes.

TEXT 18

athākhyāhi harer dhīmann
avatāra-kathāḥ śubhāḥ
līlā vidadhataḥ svairam
īśvarasyātma-māyayā

SYNONYMS

atha-therefore; ākhyāhi-describe; hareḥ-of the Lord; dhīman-O sagacious one; avatāra-incarnations; kathāḥ-narratives; śubhāḥ-auspicious; līlā-adventures; vidadhataḥ-performed; svairam-pastimes; īśvarasya-of the supreme controller; ātma-personal; māyayā-energies.

O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers.

For the creation, maintenance and destruction of the material worlds, the Supreme Lord Personality of Godhead Himself appears in many thousands of forms of incarnations, and the specific adventures found in those transcendental forms are all auspicious. Both those who are present during such activities and those who hear the transcendental narrations of such activities are benefited.

TEXT 19

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac-chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

SYNONYMS

vayam-we; tu-but; na-not; vitṛpyāmaḥ-shall be at rest; uttama-śloka-the Personality of Godhead, who is glorified by transcendental prayers; vikrame-adventures; yat-which; śṛṇvatām-by continuous hearing; rasa-humor; jñānām-those who are conversant with; svādu-relishing; svādu-palatable; pade pade-at every step.

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

There is a great difference between mundane stories, fiction, or history and the transcendental pastimes of the Lord. The histories of the whole universe contain references to the pastimes of the incarnations of the Lord. The Rāmāyaṇa, the Mahābhārata, and the Purāṇas are histories of bygone ages recorded in connection with the pastimes of the incarnations of the Lord and therefore remain fresh even after repeated readings. For example, anyone may read Bhagavad-gītā or the Śrīmad-Bhāgavatam repeatedly throughout his whole life and yet find in them new light of information. Mundane news is static whereas transcendental news is dynamic, inasmuch as the spirit is dynamic and matter is static. Those who have developed a taste for understanding the transcendental subject matter are never tired of hearing such narrations. One is quickly satiated by mundane activities, but no one is satiated by transcendental or devotional activities. Uttama-śloka indicates that literature which is not meant for nescience. Mundane literature is in the mode of darkness or ignorance, whereas transcendental literature is quite different. Transcendental literature is above the mode of darkness, and its light becomes more luminous with progressive reading and realization of the transcendental subject matter. The so-called liberated persons are never satisfied by the repetition of the words ahaṁ brahmāsmi. Such artificial realization of Brahman becomes hackneyed, and so to relish real pleasure they turn to the narrations of the Śrīmad-Bhāgavatam. Those who are not so fortunate turn to altruism and worldly philanthropy. This means the Māyāvāda philosophy is mundane, whereas the philosophy of Bhagavad-gītā and Śrīmad-Bhāgavatam is transcendental.

TEXT 20

kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ
atimartyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ

SYNONYMS

kṛtavān-done by; kila-what; karmāṇi-acts; saha-along with; rāmeṇa-Balarāma; keśavaḥ-Śrī Kṛṣṇa; atimartyāni-superhuman; bhagavān-the Personality of Godhead; gūḍhaḥ-masked as; kapaṭa-apparently; mānuṣaḥ-human being.

Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts.

The doctrines of anthropomorphism and zoomorphism are never applicable to Śrī Kṛṣṇa, or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rāma, Lord Kṛṣṇa and Lord Caitanya Mahāprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of Godhead by popular vote. Lord Śrī Kṛṣṇa was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Viṣṇu. Then, at the request of the mother, He became like a human child and at once left her for another devotee at Gokula, where He was accepted as the son of Nanda Mahārāja and Yaśodā Mātā. Similarly, Śrī Baladeva, the counterpart of Lord Śrī Kṛṣṇa, was also considered a human child born of another wife of Śrī Vasudeva. In Bhagavad-gītā, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Śrī Kṛṣṇa is sufficient for liberation. In the Bhāgavatam, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of seven), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimiṣāraṇya describe Him as apparently resembling a human being, but actually He is the Supreme Almighty Personality of Godhead.

TEXT 21

kalim āgatam ājñāya
kṣetre 'smin vaiṣṇave vayam
āsīnā dīrgha-satreṇa
kathāyāṁ sakṣaṇā hareḥ

SYNONYMS

kalim-the age of Kali (iron age of quarrel); āgatam-having arrived; ājñāya-knowing this; kṣetre-in this tract of land; asmin-in this; vaiṣṇave-specially meant for the devotee of the Lord; vayam-we; āsīnāḥ-seated; dīrgha-prolonged; satreṇa-for performance of sacrifices; kathāyām-in the words of; sakṣaṇāḥ-with time at our disposal; hareḥ-of the Personality of Godhead.

Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.

This age of Kali is not at all suitable for self-realization as was Satya-yuga, the golden age, or Tretā- or Dvāpara-yugas, the silver and copper ages. For self-realization, the people in Satya-yuga, living a lifetime of a hundred thousand years, were able to perform prolonged meditation. And in Tretā-yuga, when the duration of life was ten thousand years, self-realization was attained by performance of great sacrifice. And in the Dvāpara-yuga, when the duration of life was one thousand years, self-realization was attained by worship of the Lord. But in the Kali-yuga, the maximum duration of life being one hundred years only and that combined with various difficulties, the recommended process of self-realization is that of hearing and chanting of the holy name, fame, and pastimes of the Lord. The sages of Naimiṣāraṇya began this process in a place meant specifically for the devotees of the Lord. They prepared themselves to hear the pastimes of the Lord over a period of one thousand years. By the example of these sages one should learn that regular hearing and recitation of the Bhāgavatam is the only way for self-realization. Other attempts are simply a waste of time, for they do not give any tangible results. Lord Śrī Caitanya Mahāprabhu preached this system of Bhāgavata-dharma, and He recommended that all those who were born in India should take the responsibility of broadcasting the messages of Lord Śrī Kṛṣṇa, primarily the message of Bhagavad-gītā. And when one is well established in the teachings of Bhagavad-gītā, he can take up the study of Śrīmad-Bhāgavatam for further enlightenment in self-realization.

TEXT 22

tvaṁ naḥ sandarśito dhātrā
dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ
karṇa-dhāra ivārṇavam

SYNONYMS

tvam-Your Goodness; naḥ-unto us; sandarśitaḥ-meeting; dhātrā-by providence; dustaram-insurmountable; nistitīrṣatām-for those desiring to cross over; kalim-the age of Kali; sattva-haram-that which deteriorates the good qualities; puṁsām-of a man; karṇa-dhāraḥ-captain; iva-as; arṇavam-the ocean.

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

The age of Kali is very dangerous for the human being. Human life is simply meant for self-realization, but due to this dangerous age, men have completely forgotten the aim of life. In this age, the life span will gradually decrease. People will gradually lose their memory, finer sentiments, strength, and better qualities. A list of the anomalies for this age is given in the Twelfth Canto of this work. And so this age is very difficult for those who want to utilize this life for self-realization. The people are so busy with sense gratification that they completely forget about self-realization. Out of madness they frankly say that there is no need for self-realization because they do not realize that this brief life is but a moment on our great journey towards self-realization. The whole system of education is geared to sense gratification, and if a learned man thinks it over, he sees that the children of this age are being intentionally sent to the slaughterhouses of so-called education. Learned men, therefore, must be cautious of this age, and if they at all want to cross over the dangerous ocean of Kali, they must follow the footsteps of the sages of Naimiṣāraṇya and accept Śrī Sūta Gosvāmī or his bona fide representative as the captain of the ship. The ship is the message of Lord Śrī Kṛṣṇa in the shape of Bhagavad-gītā or the Śrīmad-Bhāgavatam.

TEXT 23

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

SYNONYMS

brūhi-please tell; yoga-īśvare-the Lord of all mystic powers; kṛṣṇe-Lord Kṛṣṇa; brahmaṇye-the Absolute Truth; dharma-religion; varmaṇi-protector; svām-own; kāṣṭhām-abode; adhunā-nowadays; upete-having gone away; dharmaḥ-religion; kam-unto whom; śaraṇam-shelter; gataḥ-gone.

Since Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter.

Essentially religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse or neglect of the principles of religion, the Supreme Lord appears Himself to restore religious principles. This is stated in Bhagavad-gītā (4.8). Here the sages of Naimiṣāraṇya are inquiring about these principles. The reply to this question is given later. The Śrīmad-Bhāgavatam is the transcendental sound representation of the Personality of Godhead, and thus it is the full representation of transcendental knowledge and religious principles.

Thus end the Bhaktivedanta purports of the First Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled ”Questions by the Sages.”

20.2.5 Chapter Two

Divinity and Divine Service

TEXT 1

vyāsa uvāca
iti sampraśna-saṁhṛṣṭo
viprāṇāṁ raumaharṣaṇiḥ
pratipūjya vacas teṣāṁ
pravaktum upacakrame

SYNONYMS

vyāsaḥ uvāca-Vyāsa said; iti-thus; sampraśna-perfect inquiries; saṁhṛṣṭaḥ-perfectly satisfied; viprāṇām-of the sages there; raumaharṣaṇiḥ-the son of Romaharṣaṇa, namely Ugraśravā; pratipūjya-after thanking them; vacaḥ-words; teṣām-their; pravaktum-to reply to them; upacakrame-attempted.

Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.

The sages of Naimiṣāraṇya asked Sūta Gosvāmī six questions, and so he is answering them one by one.

TEXT 2

sūta uvāca
yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo ’bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato ’smi

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; yam-whom; pravrajantam-while going away for the renounced order of life; anupetam-without being reformed by the sacred thread; apeta-not undergoing ceremonies; kṛtyam-prescribed duties; dvaipāyanaḥ-Vyāsadeva; viraha-separation; kātaraḥ-being afraid of; ājuhāva-exclaimed; putra iti-O my son; tat-mayatayā-being absorbed in that way; taravaḥ-all the trees; abhineduḥ-responded; tam-unto him; sarva-all; bhūta-living entities; hṛdayam-heart; munim-sage; ānataḥ asmi-offer obeisances.

Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, ”O my son!” Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

The institution of varṇa and āśrama prescribes many regulative duties to be observed by its followers. Such duties enjoin that a candidate willing to study the Vedas must approach a bona fide spiritual master and request acceptance as his disciple. The sacred thread is the sign of those who are competent to study the Vedas from the ācārya, or the bona fide spiritual master. Śrī Śukadeva Gosvāmī did not undergo such purificatory ceremonies because he was a liberated soul from his very birth.

Generally, a man is born as an ordinary being, and by the purificatory processes he is born for the second time. When he sees a new light and seeks direction for spiritual progress, he approaches a spiritual master for instruction in the Vedas. The spiritual master accepts only the sincere inquirer as his disciple and gives him the sacred thread. In this way a man becomes twice-born, or a dvija. After qualifying as a dvija one may study the Vedas, and after becoming well versed in the Vedas one becomes a vipra. A vipra, or a qualified brāhmaṇa, thus realizes the Absolute and makes further progress in spiritual life until he reaches the Vaiṣṇava stage. The Vaiṣṇava stage is the postgraduate status of a brāhmaṇa. A progressive brāhmaṇa must necessarily become a Vaiṣṇava, for a Vaiṣṇava is a self-realized, learned brāhmaṇa.

Śrīla Śukadeva Gosvāmī was a Vaiṣṇava from the beginning; therefore, there was no need for him to undergo all the processes of the varṇāśrama institution. Ultimately the aim of varṇāśrama-dharma is to turn a crude man into a pure devotee of the Lord, or a Vaiṣṇava. Anyone, therefore, who becomes a Vaiṣṇava accepted by the first-class Vaiṣṇava, or uttama-adhikārī Vaiṣṇava, is already considered a brāhmaṇa, regardless of his birth or past deeds. Śrī Caitanya Mahāprabhu accepted this principle and recognized Śrīla Haridāsa Ṭhākura as the ācārya of the holy name, although Ṭhākura Haridāsa appeared in a Mohammedan family. In conclusion, Śrīla Śukadeva Gosvāmī was born a Vaiṣṇava, and, therefore, brahminism was included in him. He did not have to undergo any ceremonies. Any lowborn person-be he a Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, Khasa or even lower-can be delivered to the highest transcendental position by the mercy of Vaiṣṇavas. Śrīla Śukadeva Gosvāmī was the spiritual master of Śrī Sūta Gosvāmī, who therefore offers his respectful obeisances unto Śrīla Śukadeva Gosvāmī before he begins his answers to the questions of the sages at Naimiṣāraṇya.

TEXT 3

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṁ tamo ’ndham
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām

SYNONYMS

yaḥ-he who; sva-anubhāvam-self-assimilated (experienced); akhila-all around; śruti-the Vedas; sāram-cream; ekam-the only one; adhyātma-transcendental; dīpam-torchlight; atititīrṣatām-desiring to overcome; tamaḥ andham-deeply dark material existence; saṁsāriṇām-of the materialistic men; karuṇayā-out of causeless mercy; āha-said; purāṇa-supplement to the Vedas; guhyam-very confidential; tam-unto him; vyāsa-sūnum-the son of Vyāsadeva; upayāmi-let me offer my obeisances; gurum-the spiritual master; munīnām-of the great sages.

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

In this prayer, Śrīla Sūta Gosvāmī practically summarizes the complete introduction of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the natural supplementary commentary on the Vedānta-sūtras. The Vedānta-sūtras, or the Brahma-sūtras, were compiled by Vyāsadeva with a view to presenting just the cream of Vedic knowledge. Śrīmad-Bhāgavatam is the natural commentary on this cream. Śrīla Śukadeva Gosvāmī was a thoroughly realized master on the Vedānta-sūtra, and consequently he also personally realized the commentary, Śrīmad-Bhāgavatam. And just to show his boundless mercy upon bewildered materialistic men who want to cross completely over nescience, he recited for the first time this confidential knowledge.

There is no point in arguing that a materialistic man can be happy. No materialistic creature-be he the great Brahmā or an insignificant ant-can be happy. Everyone tries to make a permanent plan for happiness, but everyone is baffled by the laws of material nature. Therefore the materialistic world is called the darkest region of God’s creation. Yet the unhappy materialists can get out of it simply by desiring to get out. Unfortunately they are so foolish that they do not want to escape. Therefore they are compared to the camel who relishes thorny twigs because he likes the taste of the twigs mixed with blood. He does not realize that it is his own blood and that his tongue is being cut by the thorns. Similarly, to the materialist his own blood is as sweet as honey, and although he is always harassed by his own material creations, he does not wish to escape. Such materialists are called karmīs. Out of hundreds of thousands of karmīs, only a few may feel tired of material engagement and desire to get out of the labyrinth. Such intelligent persons are called jñānīs. The Vedānta-sūtra is directed to such jñānīs. But Śrīla Vyāsadeva, being the incarnation of the Supreme Lord, could foresee the misuse of the Vedānta-sūtra by unscrupulous men, and, therefore, he personally supplemented the Vedānta-sūtra with the Bhāgavata Purāṇa. It is clearly said that this Bhāgavatam is the original commentary on the Brahma-sūtras. Śrīla Vyāsadeva also instructed the Bhāgavatam to his own son, Śrīla Śukadeva Gosvāmī, who was already at the liberated stage of transcendence. Śrīla Śukadeva realized it personally and then explained it. By the mercy of Śrīla Śukadeva, the Bhāgavata-vedānta-sūtra is available for all those sincere souls who want to get out of material existence.

Śrīmad-Bhāgavatam is the one unrivaled commentary on Vedānta-sūtra. Śrīpāda Śaṅkarācārya intentionally did not touch it because he knew that the natural commentary would be difficult for him to surpass. He wrote his Śārīraka-bhāṣya, and his so-called followers deprecated the Bhāgavatam as some ”new” presentation. One should not be misled by such propaganda directed against the Bhāgavatam by the Māyāvāda school. From this introductory śloka, the beginning student should know that Śrīmad-Bhāgavatam is the only transcendental literature meant for those who are paramahaṁsas and completely freed from the material disease called malice. The Māyāvādīs are envious of the Personality of Godhead despite Śrīpāda Śaṅkarācārya’s admission that Nārāyaṇa, the Personality of Godhead, is above the material creation. The envious Māyāvādī cannot have access to the Bhāgavatam, but those who are really anxious to get out of this material existence may take shelter of this Bhāgavatam because it is uttered by the liberated Śrīla Śukadeva Gosvāmī. It is the transcendental torchlight by which one can see perfectly the transcendental Absolute Truth realized as Brahman, Paramātmā and Bhagavān.

TEXT 4

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ
tato jayam udīrayet

SYNONYMS

nārāyaṇam-the Personality of Godhead; namaḥ-kṛtya-after offering respectful obeisances; naram ca eva-and Nārāyaṇa Ṛṣi; nara-uttamam-the supermost human being; devīm-the goddess; sarasvatīm-the mistress of learning; vyāsam-Vyāsadeva; tataḥ-thereafter; jayam-all that is meant for conquering; udīrayet-be announced.

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

All the Vedic literatures and the Purāṇas are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God due to his being overly attracted to material sense gratification from time immemorial. His struggle for existence in the material world is perpetual, and it is not possible for him to get out of it by making plans. If he at all wants to conquer this perpetual struggle for existence, he must reestablish his eternal relation with God. And one who wants to adopt such remedial measures must take shelter of literatures such as the Vedas and the Purāṇas. Foolish people say that the Purāṇas have no connection with the Vedas. However, the Purāṇas are supplementary explanations of the Vedas intended for different types of men. All men are not equal. There are men who are conducted by the mode of goodness, others who are under the mode of passion and others who are under the mode of ignorance. The Purāṇas are so divided that any class of men can take advantage of them and gradually regain their lost position and get out of the hard struggle for existence. Śrīla Sūta Gosvāmī shows the way of chanting the Purāṇas. This may be followed by persons who aspire to be preachers of the Vedic literatures and the Purāṇas. Śrīmad-Bhāgavatam is the spotless Purāṇa, and it is especially meant for those who desire to get out of the material entanglement permanently.

TEXT 5

munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

SYNONYMS

munayaḥ-O sages; sādhu-this is relevant; pṛṣṭaḥ-questioned; aham-myself; bhavadbhiḥ-by all of you; loka-the world; maṅgalam-welfare; yat-because; kṛtaḥ-made; kṛṣṇa-the Personality of Godhead; sampraśnaḥ-relevant question; yena-by which; ātmā-self; suprasīdati-completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

Since it has been stated hereinbefore that in the Bhāgavatam the Absolute Truth is to be known, the questions of the sages of Naimiṣāraṇya are proper and just, because they pertain to Kṛṣṇa, who is the Supreme Personality of Godhead, the Absolute Truth. In Bhagavad-gītā (15.15) the Personality of Godhead says that in all the Vedas there is nothing but the urge for searching after Him, Lord Kṛṣṇa. Thus the questions that pertain to Kṛṣṇa are the sum and substance of all the Vedic inquiries.

The whole world is full of questions and answers. The birds, beasts and men are all busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers, and in the evening also the same birds come back and again become busy with questions and answers. The human being, unless he is fast asleep at night, is busy with questions and answers. The businessmen in the market are busy with questions and answers, and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers, and the politicians and the press representatives are all busy with questions and answers. Although they go on making such questions and answers for their whole lives, they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Kṛṣṇa.

Kṛṣṇa is our most intimate master, friend, father or son and object of conjugal love. Forgetting Kṛṣṇa, we have created so many objects of questions and answers, but none of them are able to give us complete satisfaction. All things-but Kṛṣṇa-give temporary satisfaction only, so if we are to have complete satisfaction we must take to the questions and answers about Kṛṣṇa. We cannot live for a moment without being questioned or without giving answers. Because the Śrīmad-Bhāgavatam deals with questions and answers that are related to Kṛṣṇa, we can derive the highest satisfaction only by reading and hearing this transcendental literature. One should learn the Śrīmad-Bhāgavatam and make an all-around solution to all problems pertaining to social, political or religious matters. Śrīmad-Bhāgavatam and Kṛṣṇa are the sum total of all things.

TEXT 6

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

SYNONYMS

saḥ-that; vai-certainly; puṁsām-for mankind; paraḥ-sublime; dharmaḥ-occupation; yataḥ-by which; bhaktiḥ-devotional service; adhokṣaje-unto the Transcendence; ahaitukī-causeless; apratihatā-unbroken; yayā-by which; ātmā-the self; suprasīdati-completely satisfied.

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

In this statement, Śrī Sūta Gosvāmī answers the first question of the sages of Naimiṣāraṇya. The sages asked him to summarize the whole range of revealed scriptures and present the most essential part so that fallen people or the people in general might easily take it up. The Vedas prescribe two different types of occupation for the human being. One is called the pravṛtti-mārga, or the path of sense enjoyment, and the other is called the nivṛtti-mārga, or the path of renunciation. The path of enjoyment is inferior, and the path of sacrifice for the supreme cause is superior. The material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence, or brahma-bhūta [SB 4.30.20] existence, where life is eternal, blissful and full of knowledge. Material existence is temporary, illusory and full of miseries. There is no happiness at all. There is just the futile attempt to get rid of the miseries, and temporary cessation of misery is falsely called happiness. Therefore, the path of progressive material enjoyment, which is temporary, miserable and illusory, is inferior. But devotional service to the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly a better occupation than enjoyment in the diseased condition of life. Such enjoyment only aggravates the symptoms of disease and increases its duration. Therefore devotional service to the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of the devotional service of the Lord without any tinge of unnecessary desire, fruitive action and philosophical speculation. This alone can lead one to perpetual solace in His service.

We have purposely denoted dharma as occupation because the root meaning of the word dharma is ”that which sustains one’s existence.” A living being’s sustenance of existence is to coordinate his activities with his eternal relation with the Supreme Lord Kṛṣṇa. Kṛṣṇa is the central pivot of living beings, and He is the all-attractive living entity or eternal form amongst all other living beings or eternal forms. Each and every living being has his eternal form in the spiritual existence, and Kṛṣṇa is the eternal attraction for all of them. Kṛṣṇa is the complete whole, and everything else is His part and parcel. The relation is one of the servant and the served. It is transcendental and is completely distinct from our experience in material existence. This relation of servant and the served is the most congenial form of intimacy. One can realize it as devotional service progresses. Everyone should engage himself in that transcendental loving service of the Lord, even in the present conditional state of material existence. That will gradually give one the clue to actual life and please him to complete satisfaction.

TEXT 7

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

SYNONYMS

vāsudeve-unto Kṛṣṇa; bhagavati-unto the Personality of Godhead; bhakti-yogaḥ-contact of devotional service; prayojitaḥ-being applied; janayati-does produce; āśu-very soon; vairāgyam-detachment; jñānam-knowledge; ca-and; yat-that which; ahaitukam-causeless.

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

Those who consider devotional service to the Supreme Lord Śrī Kṛṣṇa to be something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realization are recommended. According to them, bhakti, or the devotional service of the Lord, is meant for those who cannot perform the high-grade activities. Generally it is said that the bhakti cult is meant for the śūdras, vaiśyas and the less intelligent woman class. But that is not the actual fact. The bhakti cult is the topmost of all transcendental activities, and therefore it is simultaneously sublime and easy. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord, and it is easy for the neophytes who are just on the threshold of the house of bhakti. To achieve the contact of the Supreme Personality of Godhead Śrī Kṛṣṇa is a great science, and it is open for all living beings, including the śūdras, vaiśyas, women and even those lower than the lowborn śūdras, so what to speak of the high-class men like the qualified brāhmaṇas and the great self-realized kings. The other high-grade activities designated as sacrifice, charity, austerity, etc., are all corollary factors following the pure and scientific bhakti cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realization. The whole spiritual process leads to perfect knowledge of everything material and spiritual, and the results of such perfect knowledge are that one becomes detached from material affection and becomes attached to spiritual activities. Becoming detached from material things does not mean becoming inert altogether, as men with a poor fund of knowledge think. Naiṣkarma means not undertaking activities that will produce good or bad effects. Negation does not mean negation of the positive. Negation of the nonessentials does not meant negation of the essential. Similarly, detachment from material forms does not mean nullifying the positive form. The bhakti cult is meant for realization of the positive form. When the positive form is realized, the negative forms are automatically eliminated. Therefore, with the development of the bhakti cult, with the application of positive service to the positive form, one naturally becomes detached from inferior things, and he becomes attached to superior things. Similarly, the bhakti cult, being the supermost occupation of the living being, leads him out of material sense enjoyment. That is the sign of a pure devotee. He is not a fool, nor is he engaged in the inferior energies, nor does he have material values. This is not possible by dry reasoning. It actually happens by the grace of the Almighty. In conclusion, one who is a pure devotee has all other good qualities, namely knowledge, detachment, etc., but one who has only knowledge or detachment is not necessarily well acquainted with the principles of the bhakti cult. Bhakti is the supermost occupation of the human being.

TEXT 8

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

SYNONYMS

dharmaḥ-occupation; svanuṣṭhitaḥ-executed in terms of one’s own position; puṁsām-of humankind; viṣvaksena-the Personality of Godhead (plenary portion); kathāsu-in the message of; yaḥ-what is; na-not; utpādayet-does produce; yadi-if; ratim-attraction;

śramaḥ-useless labor; eva-only; hi-certainly; kevalam-entirely.

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body-this is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation and world with a view to gross bodily comfort. Above these gross materialists are the mental speculators who hover aloft in the mental spheres, and their occupational duties involve making poetry and philosophy or propagating some ism with the same aim of selfishness limited to the body and the mind. But above the body and mind is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the needs of the spirit soul.

Because foolish people have no information of the soul and how it is beyond the purview of the body and mind, they are not satisfied in the performance of their occupational duties. The question of the satisfaction of the self is raised herein. The self is beyond the gross body and subtle mind. He is the potent active principle of the body and mind. Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead. There is a dormant affection for God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for gross and subtle matter. Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time. This is because other occupational duties (whatever ism they may belong to) cannot give liberation to the soul. Even the activities of the salvationists are considered to be useless because of their failure to pick up the fountainhead of all liberties. The gross materialist can practically see that his material gain is limited only to time and space, either in this world or in the other. Even if he goes up to the Svargaloka, he will find no permanent abode for his hankering soul. The hankering soul must be satisfied by the perfect scientific process of perfect devotional service.

TEXT 9

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

SYNONYMS

dharmasya-occupational engagement; hi-certainly; āpavargyasya-ultimate liberation; na-not; arthaḥ-end; arthāya-for material gain; upakalpate-is meant for; na-neither; arthasya-of material gain; dharma-eka-antasya-for one who is engaged in the ultimate occupational service; kāmaḥ-sense gratification; lābhāya-attainment of; hi-exactly; smṛtaḥ-is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

We have already discussed that pure devotional service to the Lord is automatically followed by perfect knowledge and detachment from material existence. But there are others who consider that all kinds of different occupational engagements, including those of religion, are meant for material gain. The general tendency of any ordinary man in any part of the world is to gain some material profit in exchange for religious or any other occupational service. Even in the Vedic literatures, for all sorts of religious performances an allurement of material gain is offered, and most people are attracted by such allurements or blessings of religiosity. Why are such so-called men of religion allured by material gain? Because material gain can enable one to fulfill desires, which in turn satisfy sense gratification. This cycle of occupational engagements includes so-called religiosity followed by material gain and material gain followed by fulfillment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Sūta Gosvāmī, as per the verdict of the Śrīmad-Bhāgavatam, this is nullified by the present śloka.

One should not engage himself in any sort of occupational service for material gain only. Nor should material gain be utilized for sense gratification. How material gain should be utilized is described as follows.

TEXT 10

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

SYNONYMS

kāmasya-of desires; na-not; indriya-senses; prītiḥ-satisfaction; lābhaḥ-gain; jīveta-self-preservation; yāvatā-so much so; jīvasya-of the living being; tattva-the Absolute Truth; jijñāsā-inquiries; na-not; arthaḥ-end; yaḥ ca iha-whatsoever else; karmabhiḥ-by occupational activities.

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

The completely bewildered material civilization is wrongly directed towards the fulfillment of desires in sense gratification. In such civilization, in all spheres of life, the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religion or even in salvation, the very same tint of sense gratification is ever-increasingly predominant. In the political field the leaders of men fight with one another to fulfill their personal sense gratification. The voters adore the so-called leaders only when they promise sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction, they dethrone the leaders, The leaders must always disappoint the voters by not satisfying their senses. The same is applicable in all other fields; no one is serious about the problems of life. Even those who are on the path of salvation desire to become one with the Absolute Truth and desire to commit spiritual suicide for sense gratification. But the Bhāgavatam says that one should not live for sense gratification. One should satisfy the senses only insomuch as required for self-preservation, and not for sense gratification. Because the body is made of senses, which also require a certain amount of satisfaction, there are regulative directions for satisfaction of such senses. But the senses are not meant for unrestricted enjoyment. For example, marriage or the combination of a man with a woman is necessary for progeny, but it is not meant for sense enjoyment. In the absence of voluntary restraint, there is propaganda for family planning, but foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth. In every sphere of life, therefore, the ultimate end must be seeking after the Absolute Truth, and that sort of engagement will make one happy because he will be less engaged in varieties of sense gratification. And what that Absolute Truth is is explained as follows.

TEXT 11

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti-they say; tat-that; tattva-vidaḥ-the learned souls; tattvam-the Absolute Truth; yat-which; jñānam-knowledge; advayam-nondual; brahma iti-known as Brahman; paramātmā iti-known as Paramātmā; bhagavān iti-known as Bhagavān; śabdyate-it so sounded.

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

The Absolute Truth is both subject and object, and there is no qualitative difference there. Therefore, Brahman, Paramātmā and Bhagavān are qualitatively one and the same. The same substance is realized as impersonal Brahman by the students of the Upaniṣads, as localized Paramātmā by the Hiraṇyagarbhas or the yogīs, and as Bhagavān by the devotees. In other words, Bhagavān, or the Personality of Godhead, is the last word of the Absolute Truth. Paramātmā is the partial representation of the Personality of Godhead, and impersonal Brahman is the glowing effulgence of the Personality of Godhead, as the sun rays are to the sun-god. Less intelligent students of either of the above schools sometimes argue in favor of their own respective realization, but those who are perfect seers of the Absolute Truth know well that the above three features of the one Absolute Truth are different perspective views seen from different angles of vision.

As it is explained in the first śloka of the First Chapter of the Bhāgavatam, the Supreme Truth is self-sufficient, cognizant and free from the illusion of relativity. In the relative world the knower is different from the known, but in the Absolute Truth both the knower and the known are one and the same thing. In the relative world the knower is the living spirit or superior energy, whereas the known is inert matter or inferior energy. Therefore, there is a duality of inferior and superior energy, whereas in the absolute realm both the knower and the known are of the same superior energy. There are three kinds of energies of the supreme energetic. There is no difference between the energy and energetic, but there is a difference of quality of energies. The absolute realm and the living entities are of the same superior energy, but the material world is inferior energy. The living being in contact with the inferior energy is illusioned, thinking he belongs to the inferior energy. Therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known, and therefore everything there is absolute.

TEXT 12

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

SYNONYMS

tat-that; śraddadhānāḥ-seriously inquisitive; munayaḥ-sages; jñāna-knowledge; vairāgya-detachment; yuktayā-well equipped with; paśyanti-see; ātmani-within himself; ca-and; ātmānam-the Paramātmā; bhaktyā-in devotional service; śruta-the Vedas; gṛhītayā-well received.

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vāsudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of human beings-the karmīs, the jñānīs, the yogīs and the devotees. The karmīs are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gītā and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of jñāna and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association and which is fixed by the aural reception of the Vedānta-śruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees, namely first, second, and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavata. The number one Bhāgavata is the established personality of devotee, and the other Bhāgavatam is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in the Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upaniṣads, Vedānta and other literatures left by the previous authorities or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, purāṇa or pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samādhi.

TEXT 13

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

SYNONYMS

ataḥ-so; pumbhiḥ-by the human being; dvija-śreṣṭhāḥ-O best among the twiceborn; varṇa-āśrama-the institution of four castes and four orders of life; vibhāgaśaḥ-by the division of; svanuṣṭhitasya-of one's own prescribed duties; dharmasya-occupational; saṁsiddhiḥ-the highest perfection; hari-the Personality of Godhead; toṣaṇam-pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

Human society all over the world is divided into four castes and four orders of life. The four castes are the intelligent caste, the martial caste, the productive caste and the laborer caste. These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life, namely the student life, the householder's life, the retired and the devotional life. In the best interest of human society there must be such divisions of life, otherwise no social institution can grow in a healthy state. And in each and every one of the abovementioned divisions of life, the aim must be to please the supreme authority of the Personality of Godhead. This institutional function of human society is known as the system of varṇāśrama-dharma, which is quite natural for the civilized life. The varṇāśrama institution is constructed to enable one to realize the Absolute Truth. It is not for artificial domination of one division over another. When the aim of life, i.e., realization of the Absolute Truth, is missed by too much attachment for indriya-prīti, or sense gratification, as already discussed hereinbefore, the institution of the varṇāśrama is utilized by selfish men to pose an artificial predominance over the weaker section. In the Kali-yuga, or in the age of quarrel, this artificial predominance is already current, but the saner section of the people know it well that the divisions of castes and orders of life are meant for smooth social intercourse and high-thinking self-realization and not for any other purpose.

Herein the statement of Bhāgavatam is that the highest aim of life or the highest perfection of the institution of the varṇāśrama-dharma is to cooperate jointly for the satisfaction of the Supreme Lord. This is also confirmed in the Bhagavad-gītā (4.13).

TEXT 14

tasmād ekena manasā
bhagavān sātvatāṁ patiḥ
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

SYNONYMS

tasmāt-therefore; ekena-by one; manasā-attention of the mind; bhagavān-the Personality of Godhead; sātvatām-of the devotees; patiḥ-protector; śrotavyaḥ-is to be heard; kīrtitavyaḥ-to be glorified; ca-and; dhyeyaḥ-to be remembered; pūjyaḥ-to be worshiped; ca-and; nityadā-constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

If realization of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above-mentioned castes and orders of life, the four processes, namely glorifying, hearing, remembering and worshiping, are general occupations. Without these principles of life, no one can exist. Activities of the living being involve engagements in these four different principles of life. Especially in modern society, all activities are more or less dependent on hearing and glorifying. Any man from any social status becomes a well-known man in human society within a very short time if he is simply glorified truly or falsely in the daily newspapers. Sometimes political leaders of a particular party are also advertised by newspaper propaganda, and by such a method of glorification an insignificant man becomes an important man-within no time. But such propaganda by false glorification of an unqualified person cannot bring about any good, either for the particular man or for the society. There may be some temporary reactions to such propaganda, but there are no permanent effects. Therefore such activities are a waste of time. The actual object of glorification is the Supreme Personality of Godhead, who has created everything manifested before us. We have broadly discussed this fact from the beginning of the "janmādy asya" [SB 1.1.1] śloka of this Bhāgavatam. The tendency to glorify others or hear others must be turned to the real object of glorification-the Supreme Being. And that will bring happiness.

TEXT 15

yad-anudhyāsinā yuktāḥ
karma-granthi-nibandhanam
chindanti kovidās tasya
ko na kuryāt kathā-ratim

SYNONYMS

yat-which; anudhyā-remembrance; asinā-sword; yuktāḥ-being equipped with; karma-reactionary work; granthi-knot; nibandhanam-interknit; chindanti-cut; kovidāḥ-intelligent; tasya-His; kaḥ-who; na-not; kuryāt-shall do; kathā-messages; ratim-attention.

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

The contact of the spiritual spark with material elements creates a knot which must be cut if one wants to be liberated from the actions and reactions of fruitive work. Liberation means freedom from the cycle of reactionary work. This liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. This is because all the activities of the Supreme Lord (His līlā) are transcendental to the modes of the material energy. They are all-attractive spiritual activities, and therefore constant association with the spiritual activities of the Supreme Lord gradually spiritualizes the conditioned soul and ultimately severs the knot of material bondage.

Liberation from material bondage is, therefore, a by-product of devotional service. Attainment of spiritual knowledge is not sufficient to insure liberation. Such knowledge must be overcoated with devotional service so that ultimately the devotional service alone predominates. Then liberation is made possible. Even the reactionary work of the fruitive workers can lead one to liberation when it is overcoated with devotional service. Karma overcoated with devotional service is called karma-yoga. Similarly, empirical knowledge overcoated with devotional service is called jñāna-yoga. But pure bhakti-yoga is independent of such karma and jñāna because it alone can not only endow one with liberation from conditional life but also award one the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with a poor fund of knowledge must constantly remember the Personality of Godhead by hearing about Him, by glorifying Him, by remembering Him and by worshiping Him always, without cessation. That is the perfect way of devotional service. The Gosvāmīs of Vṛndāvana, who were authorized by Śrī Caitanya Mahāprabhu to preach the bhakti cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the different castes and orders of life in pursuance of the teachings of Śrīmad-Bhāgavatam and similar other authoritative scriptures.

TEXT 16

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevaṇāt

SYNONYMS

śuśrūṣoḥ-one who is engaged in hearing; śraddadhānasya-with care and attention; vāsudeva-in respect to Vāsudeva; kathā-the message; ruciḥ-affinity; syāt-is made possible; mahat-sevayā-by service rendered to pure devotees; viprāḥ-O twice-born; puṇya-tīrtha-those who are cleansed of all vice; niṣevaṇāt-by service.

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

The conditioned life of a living being is caused by his revolting against the Lord. There are men called deva, or godly living beings, and there are men called asuras, or demons, who are against the authority of the Supreme Lord. In the Bhagavad-gītā (Sixteenth Chapter) a vivid description of the asuras is given in which it is said that the asuras are put into lower and lower states of ignorance life after life and so sink to the lower animal forms and have no information of the Absolute Truth, the Personality of Godhead. These asuras are gradually rectified to God consciousness by the mercy of the Lord's liberated servitors in different countries according to the supreme will. Such devotees of God are very confidential associates of the Lord, and when they come to save human society from the dangers of godlessness, they are known as the powerful incarnations of the Lord, as sons of the Lord, as servants of the Lord or as associates of the Lord. But none of them falsely claim to be God themselves. This is a blasphemy declared by the asuras, and the demoniac followers of such asuras also accept pretenders as God or His incarnation. In the revealed scriptures there is definite information of the incarnation of God. No one should be accepted as God or an incarnation of God unless he is confirmed by the revealed scriptures.

The servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called mahātmās, or tīrthas, and they preach according to particular time and place. The servants of God urge people to become devotees of the Lord. They never tolerate being called God. Śrī Caitanya Mahāprabhu was God Himself according to the indication of the revealed scriptures, but He played the part of a devotee. People who knew Him to be God addressed Him as God, but He used to block His ears with His hands and chant the name of Lord Viṣṇu. He strongly protested against being called God, although undoubtedly He was God Himself. The Lord behaves so to warn us against unscrupulous men who take pleasure in being addressed as God.

The servants of God come to propagate God consciousness, and intelligent people should cooperate with them in every respect. By serving the servant of God, one can please God more than by directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants risk everything for the service of the Lord and so are very dear to the Lord. The Lord declares in the Bhagavad-gītā (18.69) that no one is dearer to Him than one who risks everything to preach His glory. By serving the servants of the Lord, one gradually gets the quality of such servants, and thus one becomes qualified to hear the glories of God. The eagerness to hear about God is the first qualification of a devotee eligible for entering the kingdom of God.

TEXT 17

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

SYNONYMS

śṛṇvatām-those who have developed the urge to hear the message of; sva-kathāḥ-His own words; kṛṣṇaḥ-the Personality of Godhead; puṇya-virtues; śravaṇa-hearing; kīrtanaḥ-chanting; hṛdi antaḥ sthaḥ-within one's heart; hi-certainly; abhadrāṇi-desire to enjoy matter; vidhunoti-cleanses; suhṛt-benefactor; satām-of the truthful.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

Messages of the Personality of Godhead Śrī Kṛṣṇa are nondifferent from Him. Whenever, therefore, offenseless hearing and glorification of God are undertaken, it is to be understood that Lord Kṛṣṇa is present there in the form of transcendental sound, which is as powerful as the Lord personally. Śrī Caitanya Mahāprabhu, in His Śikṣāṣṭaka, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound, but unfortunately we have no taste for hearing and glorifying the Lord's name and activities. We have already discussed developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance to the transcendental service of the Lord and has thus become eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. The Lord is more anxious to take us back into His kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to go back to Godhead. But anyone who desires to go back to Godhead, Śrī Kṛṣṇa helps in all respects.

One cannot enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over material nature. It is very difficult to get rid of such desires. Women and wealth are very difficult problems for the devotee making progress on the path back to Godhead. Many stalwarts in the devotional line fell victim to these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself, the whole process becomes as easy as anything by the divine grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from remote time, practically immemorial, and it takes time to recover from this foreign nature. But if one is engaged in hearing the glories of the Lord, gradually he realizes his real position. By the grace of God such a devotee gets sufficient strength to defend himself from the state of disturbances, and gradually all disturbing elements are eliminated from his mind.

TEXT 18

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

SYNONYMS

naṣṭa-destroyed; prāyeṣu-almost to nil; abhadreṣu-all that is inauspicious; nityam-regularly; bhāgavata-Śrīmad-Bhāgavatam, or the pure devotee; sevayā-by serving; bhagavati-unto the Personality of Godhead; uttama-transcendental; śloke-prayers; bhaktiḥ-loving service; bhavati-comes into being; naiṣṭhikī-irrevocable.

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the Bhāgavatas. There are two types of Bhāgavatas, namely the book Bhāgavata and the devotee Bhāgavata. Both the Bhāgavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhāgavata is as good as the book Bhāgavata because the devotee Bhāgavata leads his life in terms of the book Bhāgavata and the book Bhāgavata is full of information about the Personality of Godhead and His pure devotees, who are also Bhāgavatas. Bhāgavata book and person are identical.

The devotee Bhāgavata is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee Bhāgavata one can receive the benefit of the book Bhāgavata. Human reason fails to understand how by serving the devotee Bhāgavata or the book Bhāgavata one gets gradual promotion on the path of devotion. But actually these are facts explained by Śrīla Nāradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nāradadeva. These are the miraculous effects of the association of Bhāgavatas. And to understand these effects practically, it should be noted that by such sincere association of the Bhāgavatas one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the Bhāgavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhāgavata, therefore, have to be received from the devotee Bhāgavata, and the combination of these two Bhāgavatas will help the neophyte devotee to make progress on and on.

TEXT 19

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

SYNONYMS

tadā-at that time; rajaḥ-in the mode of passion; tamaḥ-the mode of ignorance; bhāvāḥ-the situation; kāma-lust and desire; lobha-hankering; ādayaḥ-others; ca-and; ye-whatever they are; cetaḥ-the mind; etaiḥ-by these; anāviddham-without being affected; sthitam-being fixed; sattve-in the mode of goodness; prasīdati-thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

A living being in his normal constitutional position is fully satisfied in spiritual bliss. This state of existence is called brahma-bhūta [SB 4.30.20] or ātmā-nandī, or the state of self-satisfaction. This self-satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance, whereas the self-satisfied ātmānandī is transcendental to the material state of existence. This stage of perfection is attained as soon as one is fixed in irrevocable devotional service. Devotional service is not inactivity, but the unalloyed activity of the soul.

The soul's activity becomes adulterated in contact with matter, and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness, and he makes further progress to rise to the position of Vāsudeva, or the state of unmixed sattva, or śuddha-sattva. Only in this śuddha-sattva state can one always see Kṛṣṇa eye to eye by dint of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness; therefore he harms no one. But the nondevotee, however educated he may be, is always harmful. A devotee is neither foolish nor passionate. The harmful, foolish and passionate cannot be devotees of the Lord, however they may advertise themselves as devotees by outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different, but qualitatively both the Lord and His devotee are one and the same.

TEXT 20

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

SYNONYMS

evam-thus; prasanna-enlivened; manasaḥ-of the mind; bhagavat-bhakti-the devotional service of the Lord; yogataḥ-by contact of; bhagavat-regarding the Personality of Godhead; tattva-knowledge; vijñānam-scientific; mukta-liberated; saṅgasya-of the association; jāyate-becomes effective.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

In the Bhagavad-gītā (7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection in life. Mostly men are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of many thousands of such persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Śrī Kṛṣṇa. In the same Bhagavad-gītā (18.55) it is also said that scientific knowledge of Śrī Kṛṣṇa is understood only by the process of devotional service (bhakti-yoga).

The very same thing is confirmed herein in the above words. No ordinary man, or even one who has attained success in human life, can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but is in fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and becomes enlivened as a spiritual being. This attainment of success is possible when one is above the modes of passion and ignorance, or, in other words, when one is actually a brāhmaṇa by qualification. A brāhmaṇa is the symbol of sattva-guṇa, or the mode of goodness. And others, who are not in the mode of goodness, are either kṣatriyas, vaiśyas, śūdras or less than the śūdras. The brahminical stage is the highest stage of human life because of its good qualities. So one cannot be a devotee unless one at least qualifies as a brāhmaṇa. The devotee is already a brāhmaṇa by action. But that is not the end of it.

As referred to above, such a brāhmaṇa has to become a Vaiṣṇava in fact to be actually in the transcendental stage. A pure Vaiṣṇava is a liberated soul and is transcendental even to the position of a brāhmaṇa. In the material stage even a brāhmaṇa is also a conditioned soul because although in the brahminical stage the conception of Brahman or transcendence is realized, scientific knowledge of the Supreme Lord is lacking. One has to surpass the brahminical stage and reach the vasudeva stage to understand the Personality of Godhead Kṛṣṇa. The science of the Personality of Godhead is the subject matter for study by the postgraduate students in the spiritual line. Foolish men, or men with a poor fund of knowledge, do not understand the Supreme Lord, and they interpret Kṛṣṇa according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes, even up to the stage of a brāhmaṇa. When a qualified brāhmaṇa factually becomes a Vaiṣṇava, in the enlivened state of liberation he can know what is actually the Personality of Godhead.

TEXT 21

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare

SYNONYMS

bhidyate-pierced; hṛdaya-heart; granthiḥ-knots; chidyante-cut to pieces; sarva-all; saṁśayāḥ-misgivings; kṣīyante-terminated; ca-and; asya-his; karmāṇi-chain of fruitive actions; dṛṣṭe-having seen; eva-certainly; ātmani-unto the self; īśvare-dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

Attaining scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities, qualitatively one but quantitatively different. There are many other theories, but all these different speculations are at once cleared off as soon as Śrī Kṛṣṇa is realized in truth by the process of bhakti-yoga. Śrī Kṛṣṇa is like the sun, and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Kṛṣṇa sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Kṛṣṇa, who is residing in everyone's heart as the Supersoul.

In the Bhagavad-gītā (10.11) the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. Therefore, because of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness. He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach. Perfect knowledge is called paramparā, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole, a spark subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahmā and from Brahmā to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment perfectly enables the devotee to distinguish spirit from matter because the knot of spirit and matter is untied by the Lord. This knot is called ahaṅkāra, and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. One sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of karma. His actions no longer create any reaction.

TEXT 22

ato vai kavayo nityaṁ
bhaktiṁ paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanīm

SYNONYMS

ataḥ-therefore; vai-certainly; kavayaḥ-all transcendentalists; nityam-from time immemorial; bhaktim-service unto the Lord; paramayā-supreme; mudā-with great delight; vāsudeve-Śrī Kṛṣṇa; bhagavati-the Personality of Godhead; kurvanti-do render; ātma-self; prasādanīm-that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

The speciality of devotional service unto the Personality of Godhead Lord Śrī Kṛṣṇa is specifically mentioned herein. Lord Śrī Kṛṣṇa is the svayaṁ-rūpa Personality of Godhead, and all other forms of Godhead, beginning from Śrī Baladeva, Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna and Nārāyaṇa and extending to the puruṣa-avatāras, guṇa-avatāras, līlā-avatāras, yuga-avatāras and many other thousands of manifestations of the Personality of Godhead, are Lord Śrī Kṛṣṇa's plenary portions and integrated parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Sri Kṛṣṇa is the original form of Godhead, and He is the last word in the Transcendence. Thus He is more attractive to the higher transcendentalists who participate in the eternal pastimes of the Lord. In forms of the Personality of Godhead other than Śrī Kṛṣṇa and Baladeva, there is no facility for intimate personal contact as in the transcendental pastimes of the Lord at Vrajabhūmi. The transcendental pastimes of Lord Śrī Kṛṣṇa are not newly accepted, as argued by some less intelligent persons; His pastimes are eternal and are manifested in due course once in a day of Brahmājī, as the sun rises on the eastern horizon at the end of every twenty-four hours.

TEXT 23

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

SYNONYMS

sattvam-goodness; rajaḥ-passion; tamaḥ-the darkness of ignorance; iti-thus; prakṛteḥ-of the material nature; guṇāḥ-qualities; taiḥ-by them; yuktaḥ-associated with; paraḥ-transcendental; puruṣaḥ-the personality; ekaḥ-one; iha asya-of this material world; dhatte-accepts; sthiti-ādaye-for the matter of creation, maintenance and destruction, etc.; hari-Viṣṇu, the Personality of Godhead; viriñci-Brahmā; hara-Lord Śiva; iti-thus; saṁjñāḥ-different features; śreyāṁsi-ultimate benefit; tatra-therein; khalu-of course; sattva-goodness; tanoḥ-form; nṛṇām-of the human being; syuḥ-derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

That Lord Śrī Kṛṣṇa, by His plenary parts, should be rendered devotional service, as explained above, is confirmed by this statement. Lord Śrī Kṛṣṇa and all His plenary parts are viṣṇu-tattva, or the Lordship of Godhead. From Śrī Kṛṣṇa, the next manifestation is Baladeva. From Baladeva is Saṅkarṣaṇa, from Saṅkarṣaṇa is Nārāyaṇa, from Nārāyaṇa there is the second Saṅkarṣaṇa, and from this Saṅkarṣaṇa the Viṣṇu puruṣa-avatāras. The Viṣṇu or the Deity of the quality of goodness in the material world is the puruṣa-avatāra known as Kṣīrodakaśāyī Viṣṇu or Paramātmā. Brahmā is the deity of rajas (passion), and Śiva of ignorance. They are the three departmental heads of the three qualities of this material world. Creation is made possible by the goodness of Viṣṇu, and when it requires to be destroyed, Lord Śiva does it by the tāṇḍavanṛtya. The materialists and the foolish human beings worship Brahmā and Śiva respectively. But the pure transcendentalists worship the form of goodness, Viṣṇu, in His various forms. Viṣṇu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities or the jīvas. Both the jīvas and Godhead have their original spiritual forms. Jīvas are sometimes subjected to the control of material energy, but the Viṣṇu forms are always controllers of this energy. When Viṣṇu, the Personality of Godhead, appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living beings appear in the material world with intentions of being lords, and thus they become entrapped by the three modes of nature. As such, the living entities have to change their material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahmā under instruction of the Personality of Godhead, and at the conclusion of a kalpa the whole thing is destroyed by Śiva. But as far as maintenance of the prison house is concerned, it is done by Viṣṇu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Viṣṇu for such liberation. Lord Viṣṇu is worshiped by devotional service only, and if anyone has to continue prison life in the material world, he may ask for relative facilities for temporary relief from the different demigods like Śiva, Brahmā, Indra and Varuṇa. No demigod, however, can release the imprisoned living being from the conditioned life of material existence. This can be done only by Viṣṇu. Therefore, the ultimate benefit may be derived from Viṣṇu, the Personality of Godhead.

TEXT 24

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayaḥ
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

SYNONYMS

pārthivāt-from earth; dāruṇaḥ-firewood; dhūmaḥ-smoke; tasmāt-from that; agniḥ-fire; trayī-Vedic sacrifices; mayaḥ-made of; tamasaḥ-in the mode of ignorance; tu-but; rajaḥ-the mode of passion; tasmāt-from that; sattvam-the mode of goodness; yat-which; brahma-the Absolute Truth; darśanam-realization.

Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

As explained above, one can get release from the conditioned life of material existence by devotional service to the Personality of Godhead. It is further comprehended herein that one has to rise to the platform of the mode of goodness (sattva) so that one can be eligible for the devotional service of the Lord. But if there are impediments on the progressive path, anyone, even from the platform of tamas, can gradually rise to the sattva platform by the expert direction of the spiritual master. Sincere candidates must, therefore, approach an expert spiritual master for such a progressive march, and the bona fide, expert spiritual master is competent to direct a disciple from any stage of life: tamas, rajas or sattva.

It is a mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficial. Except Viṣṇu, all separated forms are manifested under the conditions of material energy, and therefore the forms of material energy cannot help anyone to rise to the platform of sattva, which alone can liberate a person from material bondage.

The uncivilized state of life, or the life of the lower animals, is controlled by the mode of tamas. The civilized life of man, with a passion for various types of material benefits, is the stage of rajas. The rajas stage of life gives a slight clue to the realization of the Absolute Truth in the forms of fine sentiments in philosophy, art and culture with moral and ethical principles, but the mode of sattva is a still higher stage of material quality, which actually helps one in realizing the Absolute Truth. In other words, there is a qualitative difference between the different kinds of worshiping methods as well as the respective results derived from the predominating deities, namely Brahmā, Viṣṇu and Hara.

TEXT 25

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha

SYNONYMS

bhejire-rendered service unto; munayaḥ-the sages; atha-thus; agre-previously; bhagavantam-unto the Personality of Godhead; adhokṣajam-the Transcendence; sattvam-existence; viśuddham-above the three modes of nature; kṣemāya-to derive the ultimate benefit; kalpante-deserve; ye-those; anu-follow; tān-those; iha-in this material world.

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.

The purpose of performing religion is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to release oneself from material bondage and regain the life of freedom in the transcendental world, where the Personality of Godhead is the Supreme Person. Laws of religion, therefore, are directly enacted by the Personality of Godhead, and except for the mahājanas, or the authorized agents of the Lord, no one knows the purpose of religion. There are twelve particular agents of the Lord who know the purpose of religion, and all of them render transcendental service unto Him. Persons who desire their own good may follow these mahājanas and thus attain the supreme benefit.

TEXT 26

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

SYNONYMS

mumukṣavaḥ-persons desiring liberation; ghora-horrible, ghastly; rūpān-forms like that; hitvā-rejecting; bhūta-patīn-demigods; atha-for this reason; nārāyaṇa-the Personality of Godhead; kalāḥ-plenary portions; śāntāḥ-all-blissful; bhajanti-do worship; hi-certainly; anasūyavaḥ-nonenvious.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.

The Supreme Personality of Godhead Śrī Kṛṣṇa, who is the original person of the Viṣṇu categories, expands Himself in two different categories, namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors, and the integrated plenary portions of viṣṇu-tattvas are the worshipful objects of service.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of viṣṇu-tattva. The viṣṇu-tattvas are living beings equally as powerful as the original form of the Personality of Godhead, and they display different categories of power in consideration of different times and circumstances. The separated parts and parcels are powerful by limitation. They do not have unlimited power like the viṣṇu-tattvas. Therefore, one should never classify the viṣṇu-tattvas, or the plenary portions of Nārāyaṇa, the Personality of Godhead, in the same categories with the parts and parcels. If anyone does so he becomes at once an offender by the name pāṣaṇḍī. In the age of Kali many foolish persons commit such unlawful offenses and equalize the two categories.

The separated parts and parcels have different positions in the estimation of material powers, and some of them are like Kāla-bhairava, Śmaśāna-bhairava, Śani, Mahākālī and Caṇḍikā. These demigods are worshiped mostly by those who are in the lowest categories of the mode of darkness or ignorance. Other demigods, like Brahmā, Śiva, Sūrya, Gaṇeśa and many similar deities, are worshiped by men in the mode of passion, urged on by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guṇa) of material nature worship only viṣṇu-tattvas. Viṣṇu-tattvas are represented by various names and forms, such as Nārāyaṇa, Dāmodara, Vāmana, Govinda and Adhokṣaja.

The qualified brāhmaṇas worship the viṣṇu-tattvas represented by the śālagrāma-śilā, and some of the higher castes like the kṣatriyas and vaiśyas also generally worship the viṣṇu-tattvas.

Highly qualified brāhmaṇas situated in the mode of goodness have no grudges against the mode of worship of others. They have all respect for other demigods, even though they may look ghastly, like Kāla-bhairava or Mahākālī. They know very well that those horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, yet they reject the worship of both horrible and attractive features of the demigods, and they concentrate only on the forms of Viṣṇu because they are serious about liberation from the material conditions. The demigods, even to the stage of Brahmā, the supreme of all the demigods, cannot offer liberation to anyone. Hiraṇyakaśipu underwent a severe type of penance to become eternal in life, but his worshipful deity, Brahmā, could not satisfy him with such blessings. Therefore Viṣṇu, and none else, is called mukti-pāda, or the Personality of Godhead who can bestow upon us mukti, liberation. The demigods, being like other living entities in the material world, are all liquidated at the time of the annihilation of the material structure. They are themselves unable to get liberation, and what to speak of giving liberation to their devotees. The demigods can award the worshipers some temporary benefit only, and not the ultimate one.

It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them.

TEXT 27

rajas-tamaḥ-prakṛtayaḥ
sama-śīlā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ

SYNONYMS

rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; prakṛtayaḥ-of that mentality; sama-śīlāḥ-of the same categories; bhajanti-do worship; vai-actually; pitṛ-the forefathers; bhūta-other living beings; prajeśa-ādīn-controllers of cosmic administration; śriyā-enrichment; aiśvarya-wealth and power; prajā-progeny; īpsavaḥ-so desiring.

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

There is no need to worship demigods of whatsoever category if one is serious about going back to Godhead. In the Bhagavad-gītā (7.20,23) it is clearly said that those who are mad after material enjoyment approach the different demigods for temporary benefits, which are meant for men with a poor fund of knowledge. We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of the bare necessities of life and not more or less than that. To accept more material enjoyment means to bind oneself more and more to the miseries of material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived from Viṣṇu worship. By Viṣṇu worship one can derive benefit in this life as well as in life after death. Forgetting these principles, foolish people who are after more wealth, more wives and more children worship various demigods. The aim of life is to end the miseries of life and not to increase them.

For material enjoyment there is no need to approach the demigods. The demigods are but servants of the Lord. As such, they are duty-bound to supply necessities of life in the form of water, light, air, etc. One should work hard and worship the Supreme Lord by the fruits of one's hard labor for existence, and that should be the motto of life. One should be careful to execute occupational service with faith in God in the proper way, and that will lead one gradually on the progressive march back to Godhead.

Lord Śrī Kṛṣṇa, when He was personally present at Vrajadhāma, stopped the worship of the demigod Indra and advised the residents of Vraja to worship by their business and to have faith in God. Worshiping the multidemigods for material gain is practically a perversity of religion. This sort of religious activity has been condemned in the very beginning of the Bhāgavatam as kaitava-dharma. There is only one religion in the world to be followed by one and all, and that is the Bhāgavata-dharma, or the religion which teaches one to worship the Supreme Personality of Godhead and no one else.

TEXTS 28-29

vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ
vāsudeva-paraṁ jñānaṁ
vāsudeva-paraṁ tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatiḥ

SYNONYMS

vāsudeva-the Personality of Godhead; parāḥ-the ultimate goal; vedāḥ-revealed scriptures; vāsudeva-the Personality of Godhead; parāḥ-for worshiping; makhāḥ-sacrifices; vāsudeva-the Personality of Godhead; parāḥ-the means of attaining; yogāḥ-mystic paraphernalia; vāsudeva-the Personality of Godhead; parāḥ-under His control; kriyāḥ-fruitive activities; vāsudeva-the Personality of Godhead; param-the supreme; jñānam-knowledge; vāsudeva-the Personality of Godhead; param-best; tapaḥ-austerity; vāsudeva-the Personality of Godhead; paraḥ-superior quality; dharmaḥ-religion; vāsudeva-the Personality of Godhead; parāḥ-ultimate; gatiḥ-goal of life.

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

That Śrī Kṛṣṇa, the Personality of Godhead, is the only object of worship is confirmed in these two ślokas. In the Vedic literature there is the same objective: establishing one's relationship and ultimately reviving our lost loving service unto Him. That is the sum and substance of the Vedas. In the Bhagavad-gītā the same theory is confirmed by the Lord in His own words: the ultimate purpose of the Vedas is to know Him only. All the revealed scriptures are prepared by the Lord through His incarnation in the body of Śrīla Vyāsadeva just to remind the fallen souls, conditioned by material nature, of Śrī Kṛṣṇa, the Personality of Godhead. No demigod can award freedom from material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimize the omnipotency of the Supreme Lord and put Him on equal footing with all other living beings, and for this act such impersonalists get freedom from material bondage only with great difficulty. They can surrender unto Him only after many, many births in the culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realizing the truth about Vāsudeva. Another name of Vāsudeva is Yajña (sacrifice), and in the Bhagavad-gītā it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajña, or Viṣṇu, the Personality of Godhead. This is the case also with the yoga systems. Yoga means to get into touch with the Supreme Lord. The process, however, includes several bodily features such as āsana, dhyāna, prāṇāyāma and meditation, and all of them are meant for concentrating upon the localized aspect of Vāsudeva represented as Paramātmā. Paramātmā realization is but partial realization of Vāsudeva, and if one is successful in that attempt, one realizes Vāsudeva in full. But by ill luck most yogīs are stranded by the powers of mysticism achieved through the bodily process. Ill-fated yogīs are given a chance in the next birth by being placed in the families of good learned brāhmaṇas or in the families of rich merchants in order to execute the unfinished task of Vāsudeva realization. If such fortunate brāhmaṇas and sons of rich men properly utilize the chance, they can easily realize Vāsudeva by good association with saintly persons. Unfortunately, such preferred persons are captivated again by material wealth and honor, and thus they practically forget the aim of life.

This is also so for the culture of knowledge. According to Bhagavad-gītā there are eighteen items in culturing knowledge. By such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual master, and self-controlled. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, old age and disease. And all culture of knowledge culminates in devotional service to the Personality of Godhead, Vāsudeva. Therefore, Vāsudeva is the ultimate aim in culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vāsudeva is real knowledge. physical knowledge in its various branches is condemned in the Bhagavad-gītā as ajñāna, or the opposite of real knowledge. The ultimate aim of physical knowledge is to satisfy the senses, which means prolongation of the term of material existence and thereby continuance of the threefold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps one to end the miserable life of physical existence and to begin the life of spiritual existence on the plane of Vāsudeva.

The same applies to all kinds of austerities. Tapasya means voluntary acceptance of bodily pains to achieve some higher end of life. Rāvaṇa and Hiraṇyakaśipu underwent a severe type of bodily torture to achieve the end of sense gratification. Sometimes modern politicians also undergo severe types of austerities to achieve some political end. This is not actually tapasya. One should accept voluntary bodily inconvenience for the sake of knowing Vāsudeva because that is the way of real austerities. Otherwise all forms of austerities are classified as modes of passion and ignorance. passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devakī, the so-called father and mother of Lord Kṛṣṇa, underwent penances to get Vāsudeva as their son. Lord Śrī Kṛṣṇa is the father of all living beings (Bg. 14.4). Therefore He is the original living being of all other living beings. He is the original eternal enjoyer amongst all other enjoyers. Therefore no one can be His begetting father, as the ignorant may think. Lord Śrī Kṛṣṇa agreed to become the son of Vasudeva and Devakī upon being pleased with their severe austerities. Therefore if any austerities have to be done, they must be done to achieve the end of knowledge, Vāsudeva.

Vāsudeva is the original Personality of Godhead Lord Śrī Kṛṣṇa. As explained before, the original Personality of Godhead expands Himself by innumerable forms. Such expansion of forms is made possible by His various energies. His energies are also multifarious, and His internal energies are superior and external energies inferior in quality. They are explained in the Bhagavad-gītā (7.4-6) as the parā and the aparā prakṛtis. So His expansions of various forms which take place via the internal energies are superior forms, whereas the expansions which take place via the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons, whereas those who are expanded in terms of the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice and activities should be aimed at changing the quality of the influence that is acting upon us. For the present, we are all being controlled by the external energy of the Lord, and just to change the quality of the influence, we must endeavor to cultivate spiritual energy. In the Bhagavad-gītā it is said that those who are mahātmās, or those whose minds have been so broadened as to be engaged in the service of Lord Kṛṣṇa, are under the influence of the internal potency, and the effect is that such broadminded living beings are constantly engaged in the service of the Lord without deviation. That should be the aim of life. And that is the verdict of all the Vedic literatures. No one should bother himself with fruitive activities or dry speculation about transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. Nor should one worship different demigods who work as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods who look over the external management of the material world. They are all different assisting hands of Lord Vāsudeva. Even Lord Śiva and Lord Brahmā are included in the list of demigods, but Lord Viṣṇu, or Vāsudeva, is always transcendentally situated. Even though He accepts the quality of goodness of the material world, He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound by the laws of the king. But even though the king sometimes comes in the prison, he is not bound by the laws of the prison house. The king is therefore always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

TEXT 30

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

SYNONYMS

saḥ-that; eva-certainly; idam-this; sasarja-created; agre-before; bhagavān-the Personality of Godhead; ātma-māyayā-by His personal potency; sat-the cause; asat-the effect; rūpayā-by forms; ca-and; asau-the same Lord; guṇa-maya-in the modes of material nature; aguṇaḥ-transcendental; vibhuḥ-the Absolute.

In the beginning of the material creation, that Absolute Personality of Godhead [Vāsudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world were also created by Him. He is unaffected, therefore, by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* He is all-spiritual and has nothing to do with the qualities of the material world, which are qualitatively distinct from the spiritual qualities of the Lord.

TEXT 31

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitaḥ

SYNONYMS

tayā-by them; vilasiteṣu-although in the function; eṣu-these; guṇeṣu-the modes of material nature; guṇavān-affected by the modes; iva-as if; antaḥ-within; praviṣṭaḥ-entered into; ābhāti-appears to be; vijñānena-by transcendental consciousness; vijṛmbhitaḥ-fully enlightened.

After creating the material substance, the Lord [Vāsudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be; one of the created beings, He is always fully enlightened in His transcendental position.

The living entities are separated parts and parcels of the Lord, and the conditioned living entities, who are unfit for the spiritual kingdom, are strewn within the material world to enjoy matter to the fullest extent. As Paramātmā and eternal friend of the living entities, the Lord, by one of His plenary portions, accompanies the living entities to guide them in their material enjoyment and to become witness to all activities. While the living entities enjoy the material conditions, the Lord maintains His transcendental position without being affected by the material atmosphere. In the Vedic literatures (śruti) it is said that there are two birds in one tree.dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣasvajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

(Muṇḍaka Upaniṣad 3.1.1)* One of them is eating the fruit of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit-eater is the living entity. The fruit-eater (living entity) has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions, but the Lord (Paramātmā) is always full in transcendental knowledge. That is the difference between the Supersoul and the conditioned soul. The conditioned soul, the living entity, is controlled by the laws of nature, while the Paramātmā, or the Supersoul, is the controller of the material energy.

TEXT 32

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

SYNONYMS

yathā-as much as; hi-exactly like; avahitaḥ-surcharged with; vahniḥ-fire; dāruṣu-in wood; ekaḥ-one; sva-yoniṣu-the source of manifestation; nānā iva-like different entities; bhāti-illuminates; viśva-ātmā-the Lord as Paramātmā; bhūteṣu-in the living entities; ca-and; tathā-in the same way; pumān-the Absolute Person.

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

Lord Vāsudeva, the Supreme Personality of Godhead, by one of His plenary parts expands Himself all over the material world, and His existence can be perceived even within the atomic energy. Matter, antimatter, proton, neutron, etc., are all different effects of the Paramātmā feature of the Lord. As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramātmā can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the Upaniṣads and Vedānta. Śrīmad-Bhāgavatam is the bona fide explanation of these Vedic literatures. The Lord can be realized through the aural reception of the transcendental message, and that is the only way to experience the transcendental subject. As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ears only, and thus divine existence is gradually realized. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot.

TEXT 33

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān

SYNONYMS

asau-that Paramātmā; guṇa-mayaiḥ-influenced by the modes of nature; bhāvaiḥ-naturally; bhūta-created; sūkṣma-subtle; indriya-senses; ātmabhiḥ-by the living beings; sva-nirmiteṣu-in His own creation; nirviṣṭaḥ-entering; bhuṅkte-causes to enjoy; bhūteṣu-in the living entities; tat-guṇān-those modes of nature.

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

There are 8,400,000 species of living beings beginning from the highest intellectual being, Brahmā, down to the insignificant ant, and all of them are enjoying the material world according to the desires of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind, and the senses are created according to the desire of the living being. The Lord as Paramātmā helps the living being to get material happiness because the living being is helpless in all respects in obtaining what he desires. He proposes, and the Lord disposes. In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagavad-gītā the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyments of the sons are indirectly the sufferings and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramātmā and always tries to convert the living being towards the real happiness.

TEXT 34

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlāvatārānurato
deva-tiryaṅ-narādiṣu

SYNONYMS

bhāvayati-maintains; eṣaḥ-all these; sattvena-in the mode of goodness; lokān-all over the universe; vai-generally; loka-bhāvanaḥ-the master of all the universes; līlā-pastimes; avatāra-incarnation; anurataḥ-assuming the role; deva-the demigods; tiryak-lower animals; nara-ādiṣu-in the midst of human beings.

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

There are innumerable material universes, and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Viṣṇu) incarnates Himself in each and every one of them and in each and every type of living society. He manifests His transcendental pastimes amongst them just to create the desire to go back to Godhead. The Lord does not change His original transcendental position, but He appears to be differently manifested according to the particular time, circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him, but in either case the purpose is the same: the Lord wants the suffering living being to go back home, back to Godhead. The happiness which the living beings are hankering for is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God, but the forgetful living beings under the influence of the material modes have no information of the kingdom of God. The Lord, therefore, comes to propagate the message of the kingdom of God, either personally as an incarnation or through His bona fide representative as the good son of God. Such incarnations or sons of God are not making propaganda for going back to Godhead only within the human society. Their work is also going on in all types of societies, amongst demigods and those other than human beings.

Thus end the Bhaktivedanta purports of the First Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled ”Divinity and Divine Service.”

20.2.6 Chapter Three

Kṛṣṇa Is the Source of All Incarnations

TEXT 1

sūta uvāca
jagṛhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

sūtaḥ uvāca-Sūta said; jagṛhe-accepted; pauruṣam-plenary portion as the puruṣa incarnation; rūpam-form; bhagavān-the Personality of Godhead; mahat-ādibhiḥ-with the ingredients of the material world; sambhūtam-thus there was the creation of; ṣoḍaśa-kalam-sixteen primary principles; ādau-in the beginning; loka-the universes; sisṛkṣayā-on the intention of creating.

Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

The Bhagavad-gītā states that the Personality of Godhead Śrī Kṛṣṇa maintains these material universes by extending His plenary expansions. So this puruṣa form is the confirmation of the same principle. The original Personality of Godhead Vāsudeva, or Lord Kṛṣṇa, who is famous as the son of King Vasudeva or King Nanda, is full with all opulences, all potencies, all fame, all beauty, all knowledge and all renunciation. Part of His opulences are manifested as impersonal Brahman, and part of His opulences are manifested as Paramātmā. This puruṣa feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three puruṣa features in the material creation, and this form, who is known as the Kāraṇodakaśāyī Viṣṇu, is the first of the three. The others are known as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu, which we shall know one after another. The innumerable universes are generated from the skin holes of this Kāraṇodakaśāyī Viṣṇu, and in each one of the universes the Lord enters as Garbhodakaśāyī Viṣṇu.

In the Bhagavad-gītā it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will because of the conditioned souls, or the nitya-baddha living beings. The nitya-baddha, or the eternally conditioned souls, have the sense of individuality or ahaṅkāra, which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. The chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vāsudeva after many, many births in the material world join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the mahat-tattva at the time of the annihilation of the material creation. When the creation is again set up, this mahat-tattva is again let loose. This mahat-tattva contains all the ingredients of the material manifestations, including the conditioned souls. Primarily this mahat-tattva is divided into sixteen parts, namely the five gross material elements and the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all around, and the whole system is dazzling in spiritual light. The mahat-tattva is assembled in some corner of the vast, unlimited spiritual sky, and the part which is thus covered by the mahat-tattva is called the material sky. This part of the spiritual sky, called the mahat-tattva, is only an insignificant portion of the whole spiritual sky, and within this mahat-tattva there are innumerable universes. All these universes are collectively produced by the Kāraṇodakaśāyī Viṣṇu, called also the Mahā-Viṣṇu, who simply throws His glance to impregnate the material sky.

TEXT 2

yasyāmbhasi śayānasya
yoga-nidrāṁ vitanvataḥ
nābhi-hradāmbujād āsīd
brahmā viśva-sṛjāṁ patiḥ

SYNONYMS

yasya-whose; ambhasi-in the water; śayānasya-lying down; yoga-nidrām-sleeping in meditation; vitanvataḥ-ministering; nābhi-navel; hrada-out of the lake; ambujāt-from the lotus; āsīt-was manifested; brahmā-the grandfather of the living beings; viśva-the universe; sṛjām-the engineers; patiḥ-master.

A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

The first puruṣa is the Kāraṇodakaśāyī Viṣṇu. From His skin holes innumerable universes have sprung up. In each and every universe, the puruṣa enters as the Garbhodakaśāyī Viṣṇu. He is lying within the half of the universe which is full with the water of His body. And from the navel of Garbhodakaśāyī Viṣṇu has sprung the stem of the lotus flower, the birthplace of Brahmā, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the topmost system is called Brahmaloka or Satyaloka. Downwards from the earthly planetary system there are seven lower planetary systems inhabited by the asuras and similar other materialistic living beings.

From Garbhodakaśāyī Viṣṇu there is expansion of the Kṣīrodakaśāyī Viṣṇu, who is the collective Paramātmā of all living beings. He is called Hari, and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the puruṣa-avatāra is manifested in three features - first the Kāraṇodakaśāyī who creates aggregate material ingredients in the mahat-tattva, second the Garbhodakaśāyī who enters in each and every universe, and third the Kṣīrodakaśāyī Viṣṇu who is the Paramātmā of every material object, organic or inorganic. One who knows these plenary features of the Personality of Godhead knows Godhead properly, and thus the knower becomes freed from the material conditions of birth, death, old age and disease, as it is confirmed in Bhagavad-gītā, In this śloka the subject matter of Mahā-Viṣṇu is summarized. The Mahā-Viṣṇu lies down in some part of the spiritual sky by His own free will. Thus He lies on the ocean of kāraṇa, from where He glances over His material nature, and the mahat-tattva is at once created. Thus electrified by the power of the Lord, the material nature at once creates innumerable universes, just as in due course a tree decorates itself with innumerable grown fruits. The seed of the tree is sown by the cultivator, and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The Kāraṇa Ocean is therefore called the Causal Ocean. Kāraṇa means "causal." We should not foolishly accept the atheistic theory of creation. The description of the atheists is given in the Bhagavad-gītā. The atheist does not believe in the creator, but he cannot give a good theory to explain the creation. Material nature has no power to create without the power of the puruṣa, just as a prakṛti, or woman, cannot produce a child without the connection of a puruṣa, or man. The puruṣa impregnates, and the prakṛti delivers. We should not expect milk from the fleshy bags on the neck of a goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the puruṣa, who impregnates prakṛti, or nature. Because the Lord wished to lie down in meditation, the material energy created innumerable universes at once, in each of them the Lord lay down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord. The Lord has unlimited potencies, and thus He can act as He likes by perfect planning, although personally He has nothing to do. No one is greater than or equal to Him. That is the verdict of the Vedas.

TEXT 3

yasyāvayava-saṁsthānaiḥ
kalpito loka-vistaraḥ
tad vai bhagavato rūpaṁ
viśuddhaṁ sattvam ūrjitam

SYNONYMS

yasya-whose; avayava-bodily expansion; saṁsthānaiḥ-situated in; kalpitaḥ-is imagined; loka-planets of inhabitants; vistaraḥ-various; tat vai-but that is; bhagavataḥ-of the Personality of Godhead; rūpam-form; viśuddham-purely; sattvam-existence; ūrjitam-excellence.

It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

The conception of the virāṭ-rūpa or viśva-rūpa of the Supreme Absolute Truth is especially meant for the neophyte who can hardly think of the transcendental form of the Personality of Godhead. To him a form means something of this material world, and therefore an opposite conception of the Absolute is necessary in the beginning to concentrate the mind on the power extension of the

Lord. As stated above, the Lord extends His potency in the form of the mahat-tattva, which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense, but at the same time the mahat-tattva is different from the Lord. Therefore the potency of the Lord and the Lord are simultaneously different and nondifferent. The conception of the virāṭ-rūpa, especially for the impersonalist, is thus nondifferent from the eternal form of the Lord. This eternal form of the Lord exists prior to the creation of the mahat-tattva, and it is stressed here that the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency, and the formation of His multifarious manifestations of incarnations is always of the same transcendental quality, without any touch of the mahat-tattva.

TEXT 4

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikaṁ
sahasra-mauly-ambara-kuṇḍalollasat

SYNONYMS

paśyanti-see; adaḥ-the form of the puruṣa; rūpam-form; adabhra-perfect; cakṣuṣā-by the eyes; sahasra-pāda-thousands of legs; ūru-thighs; bhuja-ānana-hands and faces; adbhutam-wonderful; sahasra-thousands of; mūrdha-heads; śravaṇa-ears; akṣi-eyes; nāsikam-noses; sahasra-thousands; mauli-garlands; ambara-dresses; kuṇḍala-earrings; ullasat-all glowing.

The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces-all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

With our present materialized senses we cannot perceive anything of the transcendental Lord. Our present senses are to be rectified by the process of devotional service, and then the Lord Himself becomes revealed to us. In the Bhagavad-gītā it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that only devotional service can lead one to the side of the Lord and that only devotional service can reveal Him. In the Brahma-saṁhitā also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him with perfect eyes smeared with devotional service. In the material world also we do not always see things with our own eyes; we sometimes see through the experience of those who have actually seen or done things. If that is the process for experiencing a mundane object, it is more perfectly applicable in matters transcendental. So only with patience and perseverance can we realize the transcendental subject matter regarding the Absolute Truth and His different forms. He is formless to the neophytes, but He is in transcendental form to the expert servitor.

TEXT 5

etan nānāvatārāṇāṁ
nidhānaṁ bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryaṅ-narādayaḥ

SYNONYMS

etat-this (form); nānā-multifarious; avatārāṇām-of the incarnations; nidhānam-source; bījam-seed; avyayam-indestructible; yasya-whose; aṁśa-plenary portion; aṁśena-part of the plenary portion; sṛjyante-create; deva-demigods; tiryak-animals; nara-ādayaḥ-human beings and others.

This form [the second manifestation of the puruṣa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.

The puruṣa, after creating innumerable universes in the mahat-tattva, entered in each of them as the second puruṣa, Garbhodakaśāyī Viṣṇu. When He saw that within the universe there was only darkness and space, without a resting place, He filled half of the universe with water from His own perspiration and laid Himself down on the same water. This water is called Garbhodaka. Then from His navel the stem of the lotus flower sprouted, and on the flower petals the birth of Brahmā, or the master engineer of the universal plan, took place. Brahmā became the engineer of the universe, and the Lord Himself took charge of the maintenance of the universe as Viṣṇu. Brahmā was generated from rajo-guṇa of prakṛti, or the mode of passion in nature, and Viṣṇu became the Lord of the mode of goodness. Viṣṇu, being transcendental to all the modes, is always aloof from materialistic affection. This has already been explained. From Brahmā there is Rudra (Śiva), who is in charge of the mode of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all three, namely Brahmā, Viṣṇu and Śiva, are incarnations of the Garbhodakaśāyī Viṣṇu. From Brahmā the other demigods like Dakṣa, Marīci, Manu and many others become incarnated to generate living entities within the universe. This Garbhodakaśāyī Viṣṇu is glorified in the Vedas in the hymns of Garbha-stuti, which begin with the description of the Lord as having thousands of heads, etc. The Garbhodakaśāyī Viṣṇu is the Lord of the universe, and although He appears to be lying within the universe, He is always transcendental. This also has already been explained. The Viṣṇu who is the plenary portion of the Garbhodakaśāyī Viṣṇu is the Supersoul of the universal life, and He is known as the maintainer of the universe or Kṣīrodakaśāyī Viṣṇu. So the three features of the original puruṣa are thus understood. And all the incarnations within the universe are emanations from this Kṣīrodakaśāyī Viṣṇu.

In different millennia there are different incarnations, and they are innumerable, although some of them are very prominent, such as Matsya, Kūrma, Varāha, Rāma, Nṛsiṁha, Vāmana and many others. These incarnations are called līlā incarnations. Then there are qualitative incarnations such as Brahmā, Viṣṇu, and Śiva (or Rudra) who take charge of the different modes of material nature.

Lord Viṣṇu is nondifferent from the Personality of Godhead. Lord Śiva is in the marginal position between the Personality of Godhead and the living entities, or jīvas. Brahmā is always a jīva-tattva. The highest pious living being, or the greatest devotee of the Lord, is empowered with the potency of the Lord for creation, and he is called Brahmā. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahmā, the Lord Himself becomes a Brahmā and takes charge of the post.

Lord Śiva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Śiva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Viṣṇu. The difference is like that between milk and curd. Curd is nothing but milk, and yet it cannot be used in place of milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahmā (which is calculated by our solar year as 4,300,000 x 1,000 years) there are fourteen Manus. Therefore there are 420 Manus in one month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years of his age, and therefore there are 5,040 x 100 or 504,000 Manus in the duration of Brahmā's life. There are innumerable universes, with one Brahmā in each of them, and all of them are created and annihilated during the breathing time of the puruṣa. Therefore one can simply imagine how many millions of Manus there are during one breath of the puruṣa.

The Manus who are prominent within this universe are as follows: Yajña as Svāyambhuva Manu, Vibhu as Svārociṣa Manu, Satyasena as Uttama Manu, Hari as Tāmasa Manu, Vaikuṇṭha as Raivata Manu, Ajita as Cākṣuṣa Manu, Vāmana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sārvabhauma as Sāvarṇi Manu, Ṛṣabha as Dakṣasāvarṇi Manu, Viṣvaksena as Brahma-sāvarṇi Manu, Dharmasetu as Dharma-sāvarṇi Manu, Sudhāmā as Rudra-sāvarṇi Manu, Yogeśvara as Deva-sāvarṇi Manu, and Bṛhadbhānu as Indra-sāvarṇi Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above.

Then there are the yugāvatāras, or the incarnations of the millennia. The yugas are known as Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. The incarnations of each yuga are of different color. The colors are white, red, black and yellow. In the Dvāpara-yuga, Lord Kṛṣṇa in black color appeared, and in the Kali-yuga Lord Caitanya in yellow color appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for an imposter to become an incarnation, for an incarnation must be mentioned in the śāstras. An incarnation does not declare Himself to be an incarnation of the Lord, but great sages agree by the symptoms mentioned in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called vibhūtis. Directly empowered incarnations are the Kumāras, Nārada, Pṛthu, Śeṣa, Ananta, etc. As far as vibhūtis are concerned, they are very explicitly described in the Bhagavad-gītā in the Vibhūti-yoga chapter. And for all these different types of incarnations, the fountainhead is the Garbhodakaśāyī Viṣṇu.

TEXT 6

sa eva prathamaṁ devaḥ
kaumāraṁ sargam āśritaḥ
cacāra duścaraṁ brahmā
brahmacaryam akhaṇḍitam

SYNONYMS

saḥ-that; eva-certainly; prathamam-first; devaḥ-Supreme Lord; kaumāram-named the Kumāras (unmarried); sargam-creation; āśritaḥ-under; cacāra-performed; duścaram-very difficult to do; brahmā-in the order of Brahman; brahmacaryam-under discipline to realize the Absolute (Brahman); akhaṇḍitam-unbroken.

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

The creation of the material world is effected, maintained and then again annihilated at certain intervals. So there are different names of the creations in terms of the particular types of Brahmā, the father of the living beings in the creation. The Kumāras, as above mentioned, appeared in the Kaumāra creation of the material world, and to teach us the process of Brahman realization, they underwent a severe type of disciplinary action as bachelors. These Kumāras are empowered incarnations. And before executing the severe type of disciplinary actions, all of them became qualified brāhmaṇas. This example suggests that one must first acquire the qualifications of a brāhmaṇa, not simply by birth but also by quality, and then one can undergo the process of Brahman realization.

TEXT 7

dvitīyaṁ tu bhavāyāsya
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaraṁ vapuḥ

SYNONYMS

dvitīyam-the second; tu-but; bhavāya-for the welfare; asya-of this earth; rasātala-of the lowest region; gatām-having gone; mahīm-the earth; uddhariṣyan-lifting; upādatta-established; yajñeśaḥ-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuḥ-incarnation.

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.

The indication is that for each and every incarnation of the Personality of Godhead, the particular function executed is also mentioned. There cannot be any incarnation without a particular function, and such functions are always extraordinary. They are impossible for any living being to perform. The incarnation of the boar was to take the earth out of Pluto's region of filthy matter. Picking up something from a filthy place is done by a boar, and the all-powerful Personality of Godhead displayed this wonder to the asuras, who had hidden the earth in such a filthy place. There is nothing impossible for the Personality of Godhead, and although He played the part of a boar, by the devotees He is worshiped, staying always in transcendence.

TEXT 8

tṛtīyam ṛṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantraṁ sātvatam ācaṣṭa
naiṣkarmyaṁ karmaṇāṁ yataḥ

SYNONYMS

tṛtīyam-the third one; ṛṣi-sargam-the millennium of the ṛṣis; vai-certainly; devarṣitvam-incarnation of the ṛṣi amongst the demigods; upetya-having accepted; saḥ-he; tantram-exposition of the Vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected; naiṣkarmyam-nonfruitive; karmaṇām-of work; yataḥ-from which.

In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

The great Ṛṣi Nārada, who is an empowered incarnation of the Personality of Godhead, propagates devotional service all over the universe. All great devotees of the Lord all over the universe and in different planets and species of life are his disciples. Śrīla Vyāsadeva, the compiler of the Śrīmad-Bhāgavatam, is also one of his disciples. Nārada is the author of Nārada-pañcarātra, which is the exposition of the Vedas particularly for the devotional service of the Lord. This Nārada-pañcarātra trains the karmīs, or the fruitive workers, to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by fruitive work because they want to enjoy life by the sweat of their own brows. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction, and the performer of the work is bound up by such reactions, good or bad. The reaction of good work is comparative material prosperity, whereas the reaction of bad work is comparative material distress. But material conditions, either in so-called happiness or in so-called distress, are all meant ultimately for distress only. Foolish materialists have no information of how to obtain eternal happiness in the unconditional state. Śrī Nārada informs these foolish fruitive workers how to realize the reality of happiness. He gives direction to the diseased men of the world how one’s present engagement can lead one to the path of spiritual emancipation. The physician directs the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same, but it must be treated by an expert physician like Nārada. The Bhagavad-gītā also gives the same solution of serving the Lord by the fruits of one’s labor. That will lead one to the path of naiṣkarmya, or liberation.

TEXT 9

turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarod duścaraṁ tapaḥ

SYNONYMS

turye-in the fourth of the line; dharma-kalā-wife of Dharmarāja; sarge-being born of; nara-nārāyaṇau-named Nara and Nārāyaṇa; ṛṣī-sages; bhūtvā-becoming; ātma-upaśama-controlling the senses; upetam-for achievement of; akarot-undertook; duścaram-very strenuous; tapaḥ-penance.

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

As King Ṛṣabha advised His sons, tapasya, or voluntary acceptance of penance for realization of the transcendence, is the only duty of the human being; it was so done by the Lord Himself in an exemplary manner to teach us. The Lord is very kind to the forgetful souls. He therefore comes Himself and leaves behind necessary instructions and also sends His good sons as representatives to call all the conditioned souls back to Godhead. Recently, within the memory of everyone, Lord Caitanya also appeared for the same purpose: to show special favor to fallen souls of this age of iron industry. The incarnation of Nārāyaṇa is worshiped still at Badarī-nārāyaṇa, on the range of the Himalayas.

TEXT 10

pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyaṁ
tattva-grāma-vinirṇayam

SYNONYMS

pañcamaḥ-the fifth one; kapilaḥ-Kapila; nāma-of the name; siddheśaḥ-the foremost amongst the perfect; kāla-time; viplutam-lost; provāca-said; āsuraye-unto the brāhmaṇa named Āsuri; sāṅkhyam-metaphysics; tattva-grāma-the sum total of the creative elements; vinirṇayam-exposition.

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

The sum total of the creative elements is twenty-four in all. Each and every one of them is explicitly explained in the system of Sāṅkhya philosophy. Sāṅkhya philosophy is generally called metaphysics by the European scholars. The etymological meaning of sāṅkhya is ”that which explains very lucidly by analysis of the material elements.” This was done for the first time by Lord Kapila, who is said herein to be the fifth in the line of incarnations.

TEXT 11

ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto ’nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān

SYNONYMS

ṣaṣṭham-the sixth one; atreḥ-of Atri; apatyatvam-sonship; vṛtaḥ-being prayed for; prāptaḥ-obtained; anasūyayā-by Anasūyā; ānvīkṣikīm-on the subject of transcendence; alarkāya-unto Alarka; prahlāda-ādibhyaḥ-unto Prahlāda and others; ūcivān-spoke.

The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].

The Lord incarnated Himself as Dattātreya, the son of Ṛṣi Atri and Anasūyā. The history of the birth of Dattātreya as an incarnation of the Lord is mentioned in the Brahmāṇḍa Purāṇa in connection with the story of the devoted wife. It is said there that Anasūyā, the wife of Ṛṣi Atri, prayed before the Lords Brahmā, Viṣṇu and Śiva as follows: "My lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son." This was accepted by the lords, and as Dattātreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahlāda, Yadu, Haihaya, etc.

TEXT 12

tataḥ saptama ākūtyāṁ
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

SYNONYMS

tataḥ-after that; saptame-the seventh in the line; ākūtyām-in the womb of Ākūti; ruceḥ-by Prajāpati Ruci; yajñaḥ-the Lord's incarnation as Yajña; abhyajāyata-advented; saḥ-He; yāma-ādyaiḥ-with Yāma and others; sura-gaṇaiḥ-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu.

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama.

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yama and other demigods, Lord Yajña ruled the administration of the universal affairs.

TEXT 13

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam

SYNONYMS

aṣṭame-the eighth of the incarnations; merudevyām tu-in the womb of Merudevī, the wife of; nābheḥ-King Nābhi; jātaḥ-took birth; urukramaḥ-the all-powerful Lord; darśayan-by showing; vartma-the way; dhīrāṇām-of the perfect beings; sarva-all; āśrama-orders of life; namaskṛtam-honored by.

The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

The society of human being is naturally divided into eight by orders and statuses of life-the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of sannyāsa, is considered the highest of all, and a sannyāsī is constitutionally the spiritual master for all the orders and divisions. In the sannyāsa order also there are four stages of upliftment toward perfection. These stages are called kuṭīcaka, bahūdaka, parivrājakācārya, and paramahaṁsa. The paramahaṁsa stage of life is the highest stage of perfection. This order of life is respected by all others. Mahārāja Ṛṣabha, the son of King Nābhi and Merudevī, was an incarnation of the Lord, and He instructed His sons to follow the path of perfection by tapasya, which sanctifies one's existence and enables one to attain the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness, but no one knows where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasure as a substitute for real happiness, but such foolish men forget that temporary so-called happiness derived from sense pleasures is also enjoyed by the dogs and hogs. No animal, bird or beast is bereft of this sense pleasure. In every species of life, including the human form of life, such happiness is immensely obtainable. The human form of life, however, is not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by tapasya, or undergoing voluntarily the path of penance and abstinence from material pleasure. Those who have been trained for abstinence in material pleasures are called dhīra, or men undisturbed by the senses. Only these dhīras can accept the orders of sannyāsa, and they can gradually rise to the status of the paramahaṁsa, which is adored by all members of society. King Ṛṣabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be worshiped by all.

TEXT 14

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemām oṣadhīr viprās
tenāyaṁ sa uśattamaḥ

SYNONYMS

ṛṣibhiḥ-by the sages; yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pārthivam-the ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; oṣadhīḥ-products of the earth; viprāḥ-O brāhmaṇas; tena-by; ayam-this; saḥ-he; uśattamaḥ-beautifully attractive.

O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Pṛthu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.

Before the advent of King Pṛthu, there was great havoc of maladministration due to the vicious life of the previous king, the father of Mahārāja Pṛthu. The intelligent class of men (namely the sages and the brāhmaṇas) not only prayed for the Lord to come down, but also dethroned the previous king. It is the duty of the king to be pious and thus look after the all-around welfare of the citizens. Whenever there is some negligence on the part of the king in discharging his duty, the intelligent class of men must dethrone him. The intelligent class of men, however, do not occupy the royal throne, because they have much more important duties for the welfare of the public. Instead of occupying the royal throne, they prayed for the incarnation of the Lord, and the Lord came as Mahārāja Pṛthu. Real intelligent men, or qualified brāhmaṇas, never aspire for political posts. Mahārāja Pṛthu excavated many produces from the earth, and thus not only did the citizens become happy to have such a good king, but the complete sight of the earth also became beautiful and attractive.

TEXT 15

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum

SYNONYMS

rūpam-form; saḥ-He; jagṛhe-accepted; mātsyam-of a fish; cākṣuṣa-Cākṣuṣa; udadhi-water; samplave-inundation; nāvi-on the boat; āropya-keeping on; mahī-the earth; mayyām-drowned in; apāt-protected; vaivasvatam-Vaivasvata; manum-Manu, the father of man.

When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

According to Śrīpāda Śrīdhara Svāmī, the original commentator on the Bhāgavatam, there is not always a devastation after the change of every Manu. And yet this inundation after the period of Cākṣuṣa Manu took place in order to show some wonders to Satyavrata. But Śrī Jīva Gosvāmī has given definite proofs from authoritative scriptures (like Viṣṇu-dharmottara, Mārkaṇḍeya Purāṇa, Harivaṁśa, etc.) that there is always a devastation after the end of each and every Manu. Śrīla Viśvanātha Cakravartī has also supported Śrīla Jīva Gosvāmī, and he (Śrī Cakravartī) has also quoted from Bhāgavatāmṛta about this inundation after each Manu. Apart from this, the Lord, in order to show special favor to Satyavrata, a devotee of the Lord, in this particular period, incarnated Himself.

TEXT 16

surāsurāṇām udadhiṁ
mathnatāṁ mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ

SYNONYMS

sura-the theists; asurāṇām-of the atheists; udadhim-in the ocean; mathnatām-churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamaṭha-tortoise; rūpeṇa-in the form of; pṛṣṭhe-shell; ekādaśe-the eleventh in the line; vibhuḥ-the great.

The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe.

Once both the atheists and the theists were engaged in producing nectar from the sea so that all of them could become deathless by drinking it. At that time the Mandarācala Hill was used as the churning rod, and the shell of Lord Tortoise, the incarnation of Godhead, became the resting place (pivot) of the hill in the seawater.

TEXT 17

dhānvantaraṁ dvādaśamaṁ
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā

SYNONYMS

dhānvantaram-the incarnation of Godhead named Dhanvantari; dvādaśamam-the twelfth in the line; trayodaśamam-the thirteenth in the line; eva-certainly; ca-and; apāyayat-gave to drink; surān-the demigods; anyān-others; mohinyā-by charming beauty; mohayan-alluring; striyā-in the form of a woman.

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

TEXT 18

caturdaśaṁ nārasiṁhaṁ
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakāṁ kaṭa-kṛd yathā

SYNONYMS

caturdaśam-the fourteenth in the line; nāra-siṁham-the incarnation of the Lord as half-man and half-lion; bibhrat-advented; daitya-indram-the king of the atheists; ūrjitam-strongly built; dadāra-bifurcated; karajaiḥ-by the nails; ūrau-on the lap; erakām-canes; kaṭa-kṛt-carpenter; yathā-just like.

In the fourteenth incarnation, the Lord appeared as Nṛsiṁha and bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.

TEXT 19

pañcadaśaṁ vāmanakaṁ
kṛtvāgād adhvaraṁ baleḥ
pada-trayaṁ yācamānaḥ
pratyāditsus tri-piṣṭapam

SYNONYMS

pañcadaśam-the fifteenth in the line; vāmanakam-the dwarf brāhmaṇa; kṛtvā-by assumption of; agāt-went; adhvaram-arena of sacrifice; baleḥ-of King Bali; pada-trayam-three steps only; yācamānaḥ-begging; pratyāditsuḥ-willing at heart to return; tri-piṣṭapam-the kingdom of the three planetary systems.

In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

The Almighty God can bestow upon anyone the kingdom of the universe from a very small beginning, and similarly, He can take away the kingdom of the universe on the plea of begging a small piece of land.

TEXT 20

avatāre ṣoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥ-kṣatrām akaron mahīm

SYNONYMS

avatāre-in the incarnation of the Lord; ṣoḍaśame-the sixteenth; paśyan-seeing; brahma-druhaḥ-disobedient to the orders of the brāhmaṇas; nṛpān-the kingly order; triḥ-sapta-thrice seven times; kṛtvaḥ-had done; kupitaḥ-being engaged; niḥ-negation; kṣatrām-the administrative class; akarot-did perform; mahīm-the earth.

In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].

The kṣatriyas, or the administrative class of men, are expected to rule the planet by the direction of the intelligent class of men, who give direction to the rulers in terms of the standard śāstras, or the books of revealed knowledge. The rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the kṣatriyas, or the administrative class, against the orders of the learned and intelligent brāhmaṇas, the administrators are removed by force from the posts, and arrangement is made for better administration.

TEXT 21

tataḥ saptadaśe jātaḥ
satyavatyāṁ parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ

SYNONYMS

tataḥ-thereafter; saptadaśe-in the seventeenth incarnation; jātaḥ-advented; satyavatyām-in the womb of Satyavatī; parāśarāt-by Parāśara Muni; cakre-prepared; veda-taroḥ-of the desire tree of the Vedas; śākhāḥ-branches; dṛṣṭvā-be seeing; puṁsaḥ-the people in general; alpa-medhasaḥ-less intelligent.

Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.

Originally the Veda is one. But Śrīla Vyāsadeva divided the original Veda into four, namely Sāma, Yajur, Ṛg, Atharva, and then again they were explained in different branches like the Purāṇas and the Mahābhārata. Vedic language and the subject matter are very difficult for ordinary men. They are understood by the highly intelligent and self-realized brāhmaṇas. But the present age of Kali is full of ignorant men. Even those who are born by a brāhmaṇa father are, in the present age, no better than the śūdras or the women. The twice-born men, namely the brāhmaṇas, kṣatriyas and vaiśyas, are expected to undergo a cultural purificatory process known as saṁskāras, but because of the bad influence of the present age the so-called members of the brāhmaṇa and other high-order families are no longer highly cultured. They are called the dvija-bandhus, or the friends and family members of the twice-born. But these dvija-bandhus are classified amongst the śūdras and the women. Śrīla Vyāsadeva divided the Vedas into various branches and subbranches for the sake of the less intelligent classes like the dvija-bandhus, śūdras and women.

TEXT 22

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param

SYNONYMS

nara-human being; devatvam-divinity; āpannaḥ-having assumed the form of; sura-the demigods; kārya-activities; cikīrṣayā-for the purpose of performing; samudra-the Indian Ocean; nigraha-ādīni-controlling, etc.; cakre-did perform; vīryāṇi-superhuman prowess; ataḥ param-thereafter.

In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.

The Personality of Godhead Śrī Rāma assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities to maintain the order of the universe. Sometimes great demons and atheists like Rāvaṇa and Hiraṇyakaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example, the attempt to fly to other planets by material means is a challenge to the established order. The conditions of each and every planet are different, and different classes of human beings are accommodated there for particular purposes mentioned in the codes of the Lord. But, puffed up by tiny success in material advancement, sometimes the godless materialists challenge the existence of God. Rāvaṇa was one of them, and he wanted to deport ordinary men to the planet of Indra (heaven) by material means without consideration of the necessary qualifications. He wanted a staircase to be built up directly reaching the heavenly planet so that people might not be required to undergo the routine of pious work necessary to enter that planet. He also wanted to perform other acts against the established rule of the Lord. He even challenged the authority of Śrī Rāma, the Personality of Godhead, and kidnapped His wife, Sītā. Of course Lord Rāma came to chastise this atheist, answering the prayer and desire of the demigods. He therefore took up the challenge of Rāvaṇa, and the complete activity is the subject matter of the Rāmāyaṇa. Because Lord Rāmacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Rāvaṇa, could perform. Lord Rāmacandra prepared a royal road on the Indian Ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God.

TEXT 23

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

SYNONYMS

ekonaviṁśe-in the nineteenth; viṁśatime-in the twentieth also; vṛṣṇiṣu-in the Vṛṣṇi dynasty; prāpya-having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau-Śrī Kṛṣṇa; iti-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden.

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world.

The specific mention of the word bhagavān in this text indicates that Balarāma and Kṛṣṇa are original forms of the Lord. This will be further explained later. Lord Kṛṣṇa is not an incarnation of the puruṣa, as we learned from the beginning of this chapter. He is directly the original Personality of Godhead, and Balarāma is the first plenary manifestation of the Lord. From Baladeva the first phalanx of plenary expansions, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna, expands. Lord Śrī Kṛṣṇa is Vāsudeva, and Baladeva is Saṅkarṣaṇa.

TEXT 24

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

SYNONYMS

tataḥ-thereafter; kalau-the age of Kali; sampravṛtte-having ensued; sammohāya-for the purpose of deluding; sura-the theists; dviṣām-those who are envious; buddhaḥ-Lord Buddha; nāmnā-of the name; añjana-sutaḥ-the son of Añjana; kīkaṭeṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place.

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjana, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gayā (Bihar) as the son of Añjana, and he preached his own conception of nonviolence and deprecated even the animal sacrifices sanctioned in the Vedas. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal killing was indulged in unrestrictedly. Lord Buddha preached nonviolence, taking pity on the poor animals. He preached that he did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal killing. Less intelligent men of the age of Kali, who had no faith in God, followed his principle, and for the time being they were trained in moral discipline and nonviolence, the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God, but they kept their absolute faith in Lord Buddha, who himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha: he made the faithless faithful to him.

Killing of animals before the advent of Lord Buddha was the most prominent feature of the society. People claimed that these were Vedic sacrifices. When the Vedas are not accepted through the authoritative disciplic succession, the casual readers of the Vedas are misled by the flowery language of that system of knowledge. In the Bhagavad-gītā a comment has been made on such foolish scholars (avipaścitaḥ). The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental realized sources of disciplic succession are sure to be bewildered. To them, the ritualistic ceremonies are considered to be all in all. They have no depth of knowledge. According to the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: the whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of Vedic literature is to know the Supreme Lord, the individual soul, the cosmic situation and the relation between all these items. When the relation is known, the relative function begins, and as a result of such a function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately, unauthorized scholars of the Vedas become captivated by the purificatory ceremonies only, and natural progress is thereby checked.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are dangerous elements on the path going back to Godhead. There are two types of animal killers. The soul is also sometimes called the ”animal” or the living being. Therefore, both the slaughterer of animals and those who have lost their identity of soul are animal killers.

Mahārāja Parīkṣit said that only the animal killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead, they must be taught first and foremost to stop the process of animal killing as above mentioned. It is nonsensical to say that animal killing has nothing to do with spiritual realization. By this dangerous theory many so-called sannyāsīs have sprung up by the grace of Kali-yuga who preach animal killing under the garb of the Vedas. The subject matter has already been discussed in the conversation between Lord Caitanya and Maulana Chand Kazi Shaheb. The animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughterhouse. Because the asuras or the so-called scholars of Vedic literatures put forward the evidence of animal killing in the Vedas, Lord Buddha superficially denied the authority of the Vedas. This rejection of the Vedas by Lord Buddha was adopted in order to save people from the vice of animal killing as well as to save the poor animals from the slaughtering process of their big brothers who clamor for universal brotherhood, peace, justice and equity. There is no justice when there is animal killing. Lord Buddha wanted to stop it completely, and therefore his cult of ahiṁsā was propagated not only in India but also outside the country.

Technically Lord Buddha’s philosophy is called atheistic because there is no acceptance of the Supreme Lord and because that system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. Lord Buddha is the incarnation of Godhead. As such, he is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy. But he rejected it outwardly because the sura-dviṣa, or the demons who are always envious of the devotees of Godhead, try to support cow killing or animal killing from the pages of the Vedas, and this is now being done by the modernized sannyāsīs. Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical, and had it not been so he would not have been so accepted as the incarnation of Godhead. Nor would he have been worshiped in the transcendental songs of the poet Jayadeva, who is a Vaiṣṇava ācārya. Lord Buddha preached the preliminary principles of the Vedas in a manner suitable for the time being (and so also did Śaṅkarācārya) to establish the authority of the Vedas. Therefore both Lord Buddha and Ācārya Śaṅkara paved the path of theism, and Vaiṣṇava ācāryas, specifically Lord Śrī Caitanya Mahāprabhu, led the people on the path towards a realization of going back to Godhead.

We are glad that people are taking interest in the nonviolent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughterhouses altogether? If not, there is no meaning to the ahiṁsā cult.

Śrīmad-Bhāgavatam was composed just prior to the beginning of the age of Kali (about five thousand years ago), and Lord Buddha appeared about twenty-six hundred years ago. Therefore in the Śrīmad-Bhāgavatam Lord Buddha is foretold. Such is the authority of this clear scripture. There are many such prophecies, and they are being fulfilled one after another. They will indicate the positive standing of Śrīmad-Bhāgavatam, which is without trace of mistake, illusion, cheating and imperfection, which are the four flaws of all conditioned souls. The liberated souls are above these flaws; therefore they can see and foretell things which are to take place on distant future dates.

TEXT 25

athāsau yuga-sandhyāyāṁ
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ

SYNONYMS

atha-thereafter; asau-the same Lord; yuga-sandhyāyām-at the conjunction of the yugas; dasyu-plunderers; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the incarnation of the Lord; jagat-patiḥ-the Lord of the creation.

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers.

Here is another foretelling of the advent of Lord Kalki, the incarnation of Godhead. He is to appear at the conjunction of the two yugas, namely at the end of Kali-yuga and the beginning of Satya-yuga. The cycle of the four yugas, namely Satya, Tretā, Dvāpara and Kali, rotates like the calendar months. The present Kali-yuga lasts 432,000 years, out of which we have passed only 5,000 years after the Battle of Kurukṣetra and the end of the regime of King Parīkṣit. So there are 427,000 years balance yet to be finished. Therefore at the end of this period, the incarnation of Kalki will take place, as foretold in the Śrīmad-Bhāgavatam. The name of His father, Viṣṇu Yaśā, a learned brāhmaṇa, and the village Śambhala are also mentioned. As above mentioned, all these foretellings will prove to be factual in chronological order. That is the authority of Śrīmad-Bhāgavatam.

TEXT 26

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

SYNONYMS

avatārāḥ-incarnations; hi-certainly; asaṅkhyeyāḥ-innumerable; hareḥ-of Hari, the Lord; sattva-nidheḥ-of the ocean of goodness; dvijāḥ-the brāhmaṇas; yathā-as it is; avidāsinaḥ-inexhaustible; kulyāḥ-rivulets; sarasaḥ-of vast lakes; syuḥ-are; sahasraśaḥ-thousands of.

O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.

The list of incarnations of the Personality of Godhead given herein is not complete. It is only a partial view of all the incarnations. There are many others, such as Śrī Hayagrīva, Hari, Haṁsa, Pṛśnigarbha, Vibhu, Satyasena, Vaikuṇṭha, Sārvabhauma, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara, Bṛhadbhānu and others of the bygone ages. Śrī Prahlāda Mahārāja said in his prayer, "My Lord, You manifest as many incarnations as there are species of life, namely the aquatics, the vegetables, the reptiles, the birds, the beasts, the men, the demigods, etc., just for the maintenance of the faithful and the annihilation of the unfaithful. You advent Yourself in this way in accordance with the necessity of the different yugas. In the Kali-yuga You have incarnated garbed as a devotee." This incarnation of the Lord in the Kali-yuga is Lord Caitanya Mahāprabhu. There are many other places, both in the Bhāgavatam and in other scriptures, in which the incarnation of the Lord as Śrī Caitanya Mahāprabhu is explicitly mentioned. In the Brahma-saṁhitā also it is said indirectly that although there are many incarnations of the Lord, such as Rāma, Nṛsiṁha, Varāha, Matsya, Kūrma and many others, the Lord Himself sometimes incarnates in person. Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu are not, therefore, incarnations, but the original source of all other incarnations. This will be clearly explained in the next śloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned. But such incarnations are distinguished by specific extraordinary feats which are impossible to be performed by any living being. That is the general test to identify an incarnation of the Lord, directly and indirectly empowered. Some incarnations mentioned above are almost plenary portions. For instance, the Kumāras are empowered with transcendental knowledge. Śrī Nārada is empowered with devotional service. Mahārāja Pṛthu is an empowered incarnation with executive function. The Matsya incarnation is directly a plenary portion. So the innumerable incarnations of the Lord are manifested all over the universes constantly, without cessation, as water flows constantly from waterfalls.

TEXT 27

ṛṣayo manavo devā
manu-putrā mahaujasaḥ
kalāḥ sarve harer eva
saprajāpatayaḥ smṛtāḥ

SYNONYMS

ṛṣayaḥ-all the sages; manavaḥ-all the Manus; devāḥ-all the demigods; manu-putrāḥ-all the descendants of Manu; mahā-ojasaḥ-very powerful; kalāḥ-portion of the plenary portion; sarve-all collectively; hareḥ-of the Lord; eva-certainly; sa-prajāpatayaḥ-along with the Prajāpatis; smṛtāḥ-are known.

All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.

Those who are comparatively less powerful are called vibhūti, and those who are comparatively more powerful are called āveśa incarnations.

TEXT 28

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete-all these; ca-and; aṁśa-plenary portions; kalāḥ-portions of the plenary portions; puṁsaḥ-of the Supreme; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Personality of Godhead; svayam-in person; indra-ari-the enemies of Indra; vyākulam-disturbed; lokam-all the planets; mṛḍayanti-gives protection; yuge yuge-in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

In this particular stanza Lord Śrī Kṛṣṇa, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the avatāras (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. Avatāra means "one who descends." All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions, or His differentiated portions directly or indirectly empowered by Him, descend on this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fames, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

For example, Lord Paraśurāma and Lord Nṛsiṁha displayed unusual opulence by killing the disobedient kṣatriyas twenty-one times and killing the greatly powerful atheist Hiraṇyakaśipu. Hiraṇyakaśipu was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher level of material existence many, many times excel the most well-to-do human beings, in duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiraṇyakaśipu. Thus we can simply imagine how powerful Hiraṇyakaśipu was in this material world. But even Hiraṇyakaśipu was cut into small pieces by the nails of Lord Nṛsiṁha. This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, Jāmadagnya displayed the Lord's power to kill all the disobedient kings powerfully situated in their respective states. The Lord's empowered incarnation Nārada and plenary incarnation Varāha, as well as indirectly empowered Lord Buddha, created faith in the mass of people. The incarnations of Rāma and Dhanvantari displayed His fame, and Balarāma, Mohinī and Vāmana exhibited His beauty. Dattātreya, Matsya, Kumāra and Kapila exhibited His transcendental knowledge. Nara and Nārāyaṇa Ṛṣis exhibited His renunciation. So all the different incarnations of the Lord indirectly or directly manifested different features, but Lord Kṛṣṇa, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Śrī Kṛṣṇa was His internal energetic manifestation of His pastimes with the cowherd girls. His pastimes with the gopīs are all displays of transcendental existence, bliss and knowledge, although these are manifested apparently as sex love. The specific attraction of His pastimes with the gopīs should never be misunderstood. The Bhāgavatam relates these transcendental pastimes in the Tenth Canto. And in order to reach the position to understand the transcendental nature of Lord Kṛṣṇa's pastimes with the gopīs, the Bhāgavatam promotes the student gradually in nine other cantos.

According to Śrīla Jīva Gosvāmī's statement, in accordance with authoritative sources, Lord Kṛṣṇa is the source of all other incarnations. It is not that Lord Kṛṣṇa has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of Lord Śrī Kṛṣṇa, and in the Bhagavad-gītā the Lord emphatically declares that there is no truth greater than or equal to Himself. In this stanza the word svayam is particularly mentioned to confirm that Lord Kṛṣṇa has no other source than Himself. Although in other places the incarnations are described as bhagavān because of their specific functions, nowhere are they declared to be the Supreme Personality. In this stanza the word svayam signifies the supremacy as the summum bonum.

The summum bonum Kṛṣṇa is one without a second. He Himself has expanded Himself in various parts, portions and particles as svayaṁ-rūpa, svayam-prakāśa, tad-ekātmā, prābhava, vaibhava, vilāsa, avatāra, āveśa, and jīvas, all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in transcendental subjects have carefully analyzed the summum bonum Kṛṣṇa to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But Śrī Kṛṣṇa is the possessor of the attributes cent percent. And His personal expansions such as svayam-prakāśa, tad-ekātmā up to the categories of the avatāras who are all viṣṇu-tattva, possess up to ninety-three percent of these transcendental attributes. Lord Śiva, who is neither avatāra nor āveśa nor in between them, possesses almost eighty-four percent of the attributes. But the jīvas, or the individual living beings in different statuses of life, possess up to the limit of seventy-eight percent of the attributes. In the conditioned state of material existence, the living being possesses these attributes in very minute quantity, varying in terms of the pious life of the living being. The most perfect of living beings is Brahmā, the supreme administrator of one universe. He possesses seventy-eight percent of the attributes in full. All other demigods have the same attributes in less quantity, whereas human beings possess the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to seventy-eight percent in full. The living being can never possess attributes like Śiva, Viṣṇu or Lord Kṛṣṇa. A living being can become godly by developing the seventy-eight-percent transcendental attributes in fullness, but he can never become a God like Śiva, Viṣṇu or Kṛṣṇa. He can become a Brahmā in due course. The godly living beings who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called Hari-dhāma and Maheśa-dhāma. The abode of Lord Kṛṣṇa above all spiritual planets is called Kṛṣṇaloka or Goloka Vṛndāvana, and the perfected living being, by developing seventy-eight percent of the above attributes in fullness, can enter the planet of Kṛṣṇaloka after leaving the present material body.

TEXT 29

janma guhyaṁ bhagavato
ya etat prayato naraḥ
sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

SYNONYMS

janma-birth; guhyam-mysterious; bhagavataḥ-of the Lord; yaḥ-one; etat-all these; prayataḥ-carefully; naraḥ-man; sāyam-evening; prātaḥ-morning; gṛṇan-recites; bhaktyā-with devotion; duḥkha-grāmāt-from all miseries; vimucyate-gets relief from.

Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

In the Bhagavad-gītā the Personality of Godhead has declared that anyone who knows the principles of the transcendental birth and activities of the Lord will go back to Godhead after being relieved from this material tabernacle. So simply knowing factually the mysterious way of the Lord's incarnation in this material world can liberate one from material bondage. Therefore the birth and activities of the Lord, as manifested by Him for the welfare of the people in general, are not ordinary. They are mysterious, and only by those who carefully try to go deep into the matter by spiritual devotion is the mystery discovered. Thus one gets liberation from material bondage. It is advised therefore that one who simply recites this chapter of Bhāgavatam, describing the appearance of the Lord in different incarnations, in sincerity and devotion, can have insight into the birth and activities of the Lord. The very word vimukti, or liberation, indicates that the Lord's birth and activities are all transcendental; otherwise simply by reciting them one could not attain liberation. They are therefore mysterious, and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His births and activities.

TEXT 30

etad rūpaṁ bhagavato
hy arūpasya cid-ātmanaḥ
māyā-guṇair viracitaṁ
mahadādibhir ātmani

SYNONYMS

etat-all these; rūpam-forms; bhagavataḥ-of the Lord; hi-certainly; arūpasya-of one who has no material form; cit-ātmanaḥ-of the transcendence; māyā-material energy; guṇaiḥ-by the qualities; viracitam-manufactured; mahat-ādibhiḥ-with the ingredients of matter; ātmani-in the self.

The conception of the virāṭ universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord's having form. But factually the Lord has no material form.

The conception of the Lord known as the viśva-rūpa or the virāṭ-rūpa is particularly not mentioned along with the various incarnations of the Lord because all the incarnations of the Lord mentioned above are transcendental and there is not a tinge of materialism in their bodies. There is no difference between the body and self as there is in the conditioned soul. The virāṭ-rūpa is conceived for those who are just neophyte worshipers. For them the material virāṭ-rūpa is presented, and it will be explained in the Second Canto. In the virāṭ-rūpa the material manifestations of different planets have been conceived as His legs, hands, etc. Actually all such descriptions are for the neophytes. The neophytes cannot conceive of anything beyond matter. The material conception of the Lord is not counted in the list of His factual forms. As Paramātmā, or Supersoul, the Lord is within each and every material form, even within the atoms, but the outward material form is but an imagination, both for the Lord and for the living being. The present forms of the conditioned souls are also not factual. The conclusion is that the material conception of the body of the Lord as virāṭ is imaginary. Both the Lord and the living beings are living spirits and have original spiritual bodies.

TEXT 31

yathā nabhasi meghaugho
reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛśyatvam
āropitam abuddhibhiḥ

SYNONYMS

yathā-as it is; nabhasi-in the sky; megha-oghaḥ-a mass of clouds; reṇuḥ-dust; vā-as well as; pārthivaḥ-muddiness; anile-in the air; evam-thus; draṣṭari-to the seer; dṛśyatvam-for the purpose of seeing; āropitam-is implied; abuddhibhiḥ-by the less intelligent persons.

Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

It is further confirmed herein that with our material eyes and senses we cannot see the Lord, who is all spirit. We cannot even detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being, but we cannot see the spiritual spark within the body. So we have to accept the living being's presence by the presence of his gross body. Similarly, those who want to see the Lord with their present material eyes or with the material senses are advised to meditate on the gigantic external feature called the virāṭ-rūpa. For instance, when a particular gentleman goes in his car, which can be seen very easily, we identify the car with the man within the car. When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without. The clouds in the sky and the blue of the sky are better appreciated in this connection. Although the bluish tint of the sky and the sky itself are different, we conceive of the color of the sky as blue. But that is a general conception for the laymen only.

TEXT 32

ataḥ paraṁ yad avyaktam
avyūḍha-guṇa-bṛṁhitam
adṛṣṭāśruta-vastutvāt
sa jīvo yat punar-bhavaḥ

SYNONYMS

ataḥ-this; param-beyond; yat-which; avyaktam-unmanifested; avyūḍha-without formal shape; guṇa-bṛṁhitam-affected by the qualities; adṛṣṭa-unseen; aśruta-unheard; vastutvāt-being like that; saḥ-that; jīvaḥ-living being; yat-that which; punaḥ-bhavaḥ-takes birth repeatedly.

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

As the gross cosmic manifestation is conceived as the gigantic body of the Lord, so also there is the conception of His subtle form, which is simply realized without being seen, heard or manifested. But in fact all these gross or subtle conceptions of the body are in relation with the living beings. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body. In fact, we say that the living being has gone away because he is unseen and unheard. Even when the gross body is not acting when the living being is in sound sleep, we know that he is within the body by his breathing. So the living being's passing away from the body does not mean that there is no existence of the living soul. It is there, otherwise how can he repeat his births again and again?

The conclusion is that the Lord is eternally existent in His transcendental form, which is neither gross nor subtle like that of the living being; His body is never to be compared to the gross and subtle bodies of the living being. All such conceptions of God's body are imaginary. The living being has his eternal spiritual form, which is conditioned only by his material contamination.

TEXT 33

yatreme sad-asad-rūpe
pratiṣiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam

SYNONYMS

yatra-whenever; ime-in all these; sat-asat-gross and subtle; rūpe-in the forms of; pratiṣiddhe-on being nullified; sva-saṁvidā-by self-realization; avidyayā-by ignorance; ātmani-in the self; kṛte-having been imposed; iti-thus; tat-that is; brahma-darśanam-the process of seeing the Absolute.

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

The difference between self-realization and material illusion is to know that the temporary or illusory impositions of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place due to ignorance. Such coverings are never effective in the person of the Personality of Godhead. Knowing this convincingly is called liberation, or seeing the Absolute. This means that perfect self-realization is made possible by adoption of godly or spiritual life. Self-realization means becoming indifferent to the needs of the gross and subtle bodies and becoming serious about the activities of the self. The impetus for activities is generated from the self, but such activities become illusory due to ignorance of the real position of the self. By ignorance, self-interest is calculated in terms of the gross and subtle bodies, and therefore a whole set of activities is spoiled, life after life. When, however, one meets the self by proper culture, the activities of the self begin. Therefore a man who is engaged in the activities of the self is called jīvan-mukta, or a liberated person even in the conditional existence.

This perfect stage of self-realization is attained not by artificial means, but under the lotus feet of the Lord, who is always transcendental. In the Bhagavad-gītā the Lord says that He is present in everyone's heart, and from Him only all knowledge, remembrance or forgetfulness take place. When the living being desires to be an enjoyer of material energy (illusory phenomena), the Lord covers the living being in the mystery of forgetfulness, and thus the living being misinterprets the gross body and subtle mind to be his own self. And by culture of transcendental knowledge, when the living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord, by His causeless mercy, removes the living being's illusory curtain, and thus he realizes his own self. He then engages himself in the service of the Lord in his eternal constitutional position, becoming liberated from the conditioned life. All this is executed by the Lord either through His external potency or directly by the internal potency.

TEXT 34

yady eṣoparatā devī
māyā vaiśāradī matiḥ
sampanna eveti vidur
mahimni sve mahīyate

SYNONYMS

yadi-if, however; eṣā-they; uparatā-subsided; devī māyā-illusory energy; vaiśāradī-full of knowledge; matiḥ-enlightenment; sampannaḥ-enriched with; eva-certainly; iti-thus; viduḥ-being cognizant of; mahimni-in the glories; sve-of the self; mahīyate-being situated in.

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

Because the Lord is the absolute Transcendence, all of His forms, names, pastimes, attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His external, internal and marginal energies, and by His omnipotency He can perform anything and everything through the agency of any of the above energies. He can turn the external energy into internal by His will. Therefore by His grace the external energy, which is employed in illusioning those living beings who want to have it, subsides by the will of the Lord in terms of repentance and penance for the conditioned soul. And the very same energy then acts to help the purified living being make progress on the path of self-realization. The example of electrical energy is very appropriate in this connection. The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

TEXT 35

evaṁ janmāni karmāṇi
hy akartur ajanasya ca
varṇayanti sma kavayo
veda-guhyāni hṛt-pateḥ

SYNONYMS

evam-thus; janmāni-birth; karmāṇi-activities; hi-certainly; akartuḥ-of the inactive; ajanasya-of the unborn; ca-and; varṇayanti-describe; sma-in the past; kavayaḥ-the learned; veda-guhyāni-undiscoverable by the Vedas; hṛt-pateḥ-of the Lord of the heart.

Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.

Both the Lord and the living entities are essentially all spiritual. Therefore both of them are eternal, and neither of them has birth and death. The difference is that the so-called births and disappearances of the Lord are unlike those of the living beings. The living beings who take birth and then again accept death are bound by the laws of material nature. But the so-called appearance and disappearance of the Lord are not actions of material nature, but are demonstrations of the internal potency of the Lord. They are described by the great sages for the purpose of self-realization. It is stated in the Bhagavad-gītā by the Lord that His so-called birth in the material world and His activities are all transcendental. And simply by meditation on such activities one can attain realization of Brahman and thus become liberated from material bondage. In the śrutis it is said that the birthless appears to take birth. The Supreme has nothing to do, but because He is omnipotent, everything is performed by Him naturally, as if done automatically. As a matter of fact, the appearance and disappearance of the Supreme Personality of Godhead and His different activities are all confidential, even to the Vedic literatures. Yet they are displayed by the Lord to bestow mercy upon the conditioned souls. We should always take advantage of the narrations of the activities of the Lord, which are meditations on Brahman in the most convenient and palatable form.

TEXT 36

sa vā idaṁ viśvam amogha-līlaḥ

sṛjaty avaty atti na sajjate 'smin
bhūteṣu cāntarhita ātma-tantraḥ
ṣāḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ

SYNONYMS

saḥ-the Supreme Lord; vā-alternately; idam-this; viśvam-manifested universes; amogha-līlaḥ-one whose activities are spotless; sṛjati-creates; avati atti-maintains and annihilates; na-not; sajjate-is affected by; asmin-in them; bhūteṣu-in all living beings; ca-also; antarhitaḥ-living within; ātma-tantraḥ-self-independent; ṣāṭ-vargikam-endowed with all the potencies of His opulences; jighrati-superficially attached, like smelling the fragrance; ṣaṭ-guṇa-īśaḥ-master of the six senses.

The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested universes, maintains them and annihilates them without being in the least affected. He is within every living being and is always independent.

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. Here He is called the amogha-līlaḥ, which indicates that there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences, namely wealth, power, fame, beauty, knowledge and renunciation, and thus He is the master of the senses. He creates these manifested universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them, and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially, as one smells odor without being connected with the odorous article. Nongodly elements, therefore, can never approach Him, despite all endeavors.

TEXT 37

na cāsya kaścin nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñaḥ

SYNONYMS

na-not; ca-and; asya-of Him; kaścit-anyone; nipuṇena-by dexterity; dhātuḥ-of the creator; avaiti-can know; jantuḥ-the living being; kumanīṣaḥ-with a poor fund of knowledge; ūtīḥ-activities of the Lord; nāmāni-His names; rūpāṇi-His forms; manaḥ-vacobhiḥ-by dint of mental speculation or deliverance of speeches; santanvataḥ-displaying; naṭa-caryām-a dramatic action; iva-like; ajñaḥ-the foolish.

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

No one can properly describe the transcendental nature of the Absolute Truth. Therefore it is said that He is beyond the expression of mind and speech. And yet there are some men, with a poor fund of knowledge, who desire to understand the Absolute Truth by imperfect mental speculation and faulty description of His activities. To the layman His activities, appearance and disappearance, His names, His forms, His paraphernalia, His personalities and all things in relation with Him are mysterious. There are two classes of materialists, namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth, and the mental speculators, after being frustrated in fruitive activities, turn their faces towards the Absolute Truth and try to know Him by mental speculation. And for all these men, the Absolute Truth is a mystery, as the jugglery of the magician is a mystery to children. Being deceived by the jugglery of the Supreme Being, the nondevotees, who may be very dexterous in fruitive work and mental speculation, are always in ignorance. With such limited knowledge, they are unable to penetrate into the mysterious region of transcendence. The mental speculators are a little more progressive than the gross materialists or the fruitive workers, but because they are also within the grip of illusion, they take it for granted that anything which has form, a name and activities is but a product of material energy. For them the Supreme Spirit is formless, nameless and inactive. And because such mental speculators equalize the transcendental name and form of the Lord with mundane names and form, they are in fact in ignorance. With such a poor fund of knowledge, there is no access to the real nature of the Supreme Being. As stated in Bhagavad-gītā, the Lord is always in a transcendental position, even when He is within the material world. But ignorant men consider the Lord one of the great personalities of the world, and thus they are misled by the illusory energy.

TEXT 38

sa veda dhātuḥ padavīṁ parasya
duranta-vīryasya rathāṅga-pāṇeḥ
yo 'māyayā santatayānuvṛttyā
bhajeta tat-pāda-saroja-gandham

SYNONYMS

saḥ-He alone; veda-can know; dhātuḥ-of the creator; padavīm-glories; parasya-of the transcendence; duranta-vīryasya-of the greatly powerful; ratha-aṅga-pāṇeḥ-of Lord Kṛṣṇa, who bears in His hand the wheel of a chariot; yaḥ-one who; amāyayā-without reservation; santatayā-without any gap; anuvṛttyā-favorably; bhajeta-renders service; tat-pāda-of His feet; saroja-gandham-fragrance of the lotus.

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

Only the pure devotees can know the transcendental name, form and activities of Lord Kṛṣṇa due to their being completely freed from the reactions of fruitive work and mental speculation. The pure devotees have nothing to derive as personal profit from their unalloyed service to the Lord. They render incessant service to the Lord spontaneously, without any reservation. Everyone within the creation of the Lord is rendering service to the Lord indirectly or directly. No one is an exception to this law of the Lord. Those who are rendering service indirectly, being forced by the illusory agent of the Lord, are rendering service unto Him unfavorably.

But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favorably. Such favorable servitors are devotees of the Lord, and by the grace of the Lord they can enter into the mysterious region of transcendence by the mercy of the Lord. But the mental speculators remain in darkness all the time. As stated in Bhagavad-gītā, the Lord Himself guides the pure devotees toward the path of realization due to their constant engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God. Fruitive activities and speculation are no qualifications for entering.

TEXT 39

atheha dhanyā bhagavanta itthaṁ
yad vāsudeve 'khila-loka-nāthe
kurvanti sarvātmakam ātma-bhāvaṁ
na yatra bhūyaḥ parivarta ugraḥ

SYNONYMS

atha-thus; iha-in this world; dhanyāḥ-successful; bhagavantaḥ-perfectly cognizant; ittham-such; yat-what; vāsudeve-unto the Personality of Godhead; akhila-all-embracing; loka-nāthe-unto the proprietor of all the universes; kurvanti-inspires; sarva-ātmakam-one hundred percent; ātma-spirit; bhāvam-ecstasy; na-never; yatra-wherein; bhūyaḥ-again; parivartaḥ-repetition; ugraḥ-dreadful.

Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent percent immunity from the dreadful repetition of birth and death.

The inquiries of the sages headed by Śaunaka are herewith praised by Sūta Gosvāmī on the merit of their transcendental nature. As already concluded, only the devotees of the Lord can know Him to a considerable extent, and no one else can know Him at all, so the devotees are perfectly cognizant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localized Paramātmā (Supersoul) are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead can automatically know all about Him, His multipotencies and His expansions. So the devotees are congratulated as being all-successful. A cent percent devotee of the Lord is immune to the dreadful material miseries of repeated birth and death.

TEXT 40

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
uttama-śloka-caritaṁ
cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya
dhanyaṁ svasty-ayanaṁ mahat

SYNONYMS

idam-this; bhāgavatam-book containing the narration of the Personality of Godhead and His pure devotees; nāma-of the name; purāṇam-supplementary to the Vedas; brahma-sammitam-incarnation of Lord Śrī Kṛṣṇa; uttama-śloka-of the Personality of Godhead; caritam-activities; cakāra-compiled; bhagavān-incarnation of the Personality of Godhead; ṛṣiḥ-Śrī Vyāsadeva; niḥśreyasāya-for the ultimate good; lokasya-of all people; dhanyam-fully successful; svasti-ayanam-all-blissful; mahat-all-perfect.

This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

Lord Śrī Caitanya Mahāprabhu declared that Śrīmad-Bhāgavatam is the spotless sound representation of all Vedic knowledge and history. There are selected histories of great devotees who are in direct contact with the Personality of Godhead. Śrīmad-Bhāgavatam is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. Śrīmad-Bhāgavatam should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is Śrīmad-Bhāgavatam. We can have all the transcendental light of the Supreme Brahman, Śrī Kṛṣṇa, from the recitation of Śrīmad-Bhāgavatam, provided it is received through the medium of the transparent spiritual master. Lord Caitanya's private secretary Śrīla Svarūpa Dāmodara Gosvāmī advised all intending visitors who came to see the Lord at Purī to make a study of the Bhāgavatam from the person Bhāgavatam Person Bhāgavatam is the self-realized bona fide spiritual master, and through him only can one understand the lessons of Bhāgavatam in order to receive the desired result. One can derive from the study of the Bhāgavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact.

TEXT 41

tad idaṁ grāhayām āsa
sutam ātmavatāṁ varam
sarva-vedetihāsānāṁ
sāraṁ sāraṁ samuddhṛtam

SYNONYMS

tat-that; idam-this; grāhayām āsa-made to accept; sutam-unto his son; ātmavatām-of the self-realized; varam-most respectful; sarva-all; veda-Vedic literatures (books of knowledge); itihāsānām-of all the histories; sāram-cream; sāram-cream; samuddhṛtam-taken out.

Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

Men with a poor fund of knowledge only accept the history of the world from the time of Buddha, or since 600 B.C., and prior to this period all histories mentioned in the scriptures are calculated by them to be only imaginary stories. That is not a fact. All the stories mentioned in the Purāṇas and Mahābhārata, etc., are actual histories, not only of this planet but also of millions of other planets within the universe. Sometimes the history of planets beyond this world appear to such men to be unbelievable. But they do not know that different planets are not equal in all respects and that therefore some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situation of different planets and also time and circumstances, there is nothing wonderful in the stories of the Purāṇas, nor are they imaginary. We should always remember the maxim that one man's food is another man's poison. We should not, therefore, reject the stories and histories of the Purāṇas as imaginary. The great ṛṣis like Vyāsa had no business putting some imaginary stories in their literatures.

In the Śrīmad-Bhāgavatam historical facts selected from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Mahā-Purāṇa. The special significance of these histories is that they are all connected with activities of the Lord in a different time and atmosphere. Śrīla Śukadeva Gosvāmī is the topmost personality of all the self-realized souls, and he accepted this as the subject of studies from his father, Vyāsadeva. Śrīla Vyāsadeva is the great authority, and the subject matter of Śrīmad-Bhāgavatam being so important, he delivered the message first to his great son Śrīla Śukadeva Gosvāmī. It is compared to the cream of the milk. Vedic literature is like the milk ocean of knowledge. Cream or butter is the most palatable essence of milk, and so also is Śrīmad-Bhāgavatam, for it contains all palatable, instructive and authentic versions of different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhāgavatam from the unbelievers, atheists and professional reciters who make a trade of Bhāgavatam for the laymen. It was delivered to Śrīla Śukadeva Gosvāmī, and he had nothing to do with the Bhāgavata business. He did not have to maintain family expenses by such trade. Śrīmad-Bhāgavatam should therefore be received from the representative of Śukadeva, who must be in the renounced order of life without family encumbrance. Milk is undoubtedly very good and nourishing, but when it is touched by the mouth of a snake it is no longer nourishing; rather, it becomes a source of death. Similarly, those who are not strictly in the Vaiṣṇava discipline should not make a business of this Bhāgavatam and become a cause of spiritual death for so many hearers. In the Bhagavad-gītā the Lord says that the purpose of all the Vedas is to know Him (Lord Kṛṣṇa), and Śrīmad-Bhāgavatam is Lord Śrī Kṛṣṇa Himself in the form of recorded knowledge. Therefore, it is the cream of all the Vedas, and it contains all historical facts of all times in relation with Śrī Kṛṣṇa. It is factually the essence of all histories.

TEXT 42

sa tu saṁśrāvayām āsa
mahārājaṁ parīkṣitam
prāyopaviṣṭaṁ gaṅgāyāṁ
parītaṁ paramarṣibhiḥ

SYNONYMS

saḥ-the son of Vyāsadeva; tu-again; saṁśrāvayām āsa-make them audible; mahā-rājam-unto the emperor; parīkṣitam-of the name Parīkṣit; prāya-upaviṣṭam-who sat until death without food or drink; gaṅgāyām-on the bank of the Ganges; parītam-being surrounded; parama-ṛṣibhiḥ-by great sages.

Śukadeva Gosvāmī, the son of Vyāsadeva, in his turn delivered the Bhāgavatam to the great Emperor Parīkṣit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called paramparā. Unless therefore Bhāgavatam or any other Vedic literatures are received through the paramparā system, the reception of knowledge is not bona fide. Vyāsadeva delivered the message to Śukadeva Gosvāmī, and from Śukadeva Gosvāmī, Sūta Gosvāmī received the message. One should therefore receive the message of Bhāgavatam from Sūta Gosvāmī or from his representative and not from any irrelevant interpreter.

Emperor Parīkṣit received the information of his death in time, and he at once left his kingdom and family and sat down on the bank of the Ganges to fast till death. All great sages, ṛṣis, philosophers, mystics, etc., went there due to his imperial position. They offered many suggestions about his immediate duty, and at last it was settled that he would hear from Śukadeva Gosvāmī about Lord Kṛṣṇa. Thus the Bhāgavatam was spoken to him.

Śrīpāda Śaṅkarācārya, who preached Māyāvāda philosophy and stressed the impersonal feature of the Absolute, also recommended that one must take shelter at the lotus feet of Lord Śrī Kṛṣṇa, for there is no hope of gain from debating. Indirectly Śrīpāda Śaṅkarācārya admitted that what he had preached in the flowery grammatical interpretations of the Vedānta-sūtra cannot help one at the time of death. At the critical hour of death one must recite the name of Govinda. This is the recommendation of all great transcendentalists. Śukadeva Gosvāmī had long ago stated the same truth, that at the end one must remember Nārāyaṇa. That is the essence of all spiritual activities. In pursuance of this eternal truth, Śrīmad-Bhāgavatam was heard by Emperor Parīkṣit, and it was recited by the able Śukadeva Gosvāmī. And both the speaker and the receiver of the messages of Bhāgavatam were duly delivered by the same medium.

TEXT 43

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

SYNONYMS

kṛṣṇe-in Kṛṣṇa's; sva-dhāma-own abode; upagate-having returned; dharma-religion; jñāna-knowledge; ādibhiḥ-combined together; saha-along with; kalau-in the Kali-yuga; naṣṭa-dṛśām-of persons who have lost their sight; eṣaḥ-all these; purāṇa-arkaḥ-the Purāṇa which is brilliant like the sun; adhunā-just now; uditaḥ-has arisen.

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.

Lord Śrī Kṛṣṇa has His eternal dhāma, or abode, where He eternally enjoys Himself with His eternal associates and paraphernalia. And His eternal abode is a manifestation of His internal energy, whereas the material world is a manifestation of His external energy. When He descends on the material world, He displays Himself with all paraphernalia in His internal potency, which is called ātma-māyā. In the Bhagavad-gītā the Lord says that He descends by His own potency (ātma-māyā). His form, name, fame, paraphernalia, abode, etc., are not, therefore, creations of matter. He descends to reclaim the fallen souls and to reestablish codes of religion which are directly enacted by Him. Except for God, no one can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God, our relation with Him and our duties in relation with Him and to know ultimately our destination after leaving this material body. The conditioned souls, who are entrapped by the material energy, hardly know all these principles of life. Most of them are like animals engaged in eating, sleeping, fearing and mating. They are mostly engaged in sense enjoyment under the pretension of religiosity, knowledge or salvation. They are still more blind in the present age of quarrel, or Kali-yuga. In the Kali-yuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or godly religious life. They are so blind that they cannot see anything beyond the jurisdiction of the subtle mind, intelligence or ego, but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk their lives to become a dog or hog just after leaving the present body, for they have completely lost sight of the ultimate aim of life. The Personality of Godhead Śrī Kṛṣṇa appeared before us just a little prior to the beginning of Kali-yuga, and He returned to His eternal home practically at the commencement of Kali-yuga. While He was present, He exhibited everything by His different activities. He spoke the Bhagavad-gītā specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world, He empowered Śrī Vyāsadeva through Nārada to compile the messages of the Śrīmad-Bhāgavatam, and thus both the Bhagavad-gītā and the Śrīmad-Bhāgavatam are like torchbearers for the blind people of this age. In other words, if men in this age of Kali want to see the real light of life, they must take to these two books only, and their aim of life will be fulfilled. Bhagavad-gītā is the preliminary study of the Bhāgavatam. And Śrīmad-Bhāgavatam is the summum bonum of life, Lord Śrī Kṛṣṇa personified. We must therefore accept Śrīmad-Bhāgavatam as the direct representation of Lord Kṛṣṇa. One who can see Śrīmad-Bhāgavatam can see also Lord Śrī Kṛṣṇa in person. They are identical.

TEXT 44

tatra kīrtayato viprā
viprarṣer bhūri-tejasaḥ
ahaṁ cādhyagamaṁ tatra
niviṣṭas tad-anugrahāt
so 'haṁ vaḥ śrāvayiṣyāmi
yathādhītaṁ yathā-mati

SYNONYMS

tatra-there; kīrtayataḥ-while reciting; viprāḥ-O brāhmaṇas; vipra-ṛṣeḥ-from the great brāhmaṇa-ṛṣi; bhūri-greatly; tejasaḥ-powerful; aham-I; ca-also; adhyagamam-could understand; tatra-in that meeting; niviṣṭaḥ-being perfectly attentive; tat-anugrahāt-by his mercy; saḥ-that very thing; aham-I; vaḥ-unto you; śrāvayiṣyāmi-shall let you hear; yathā-adhītam yathā-mati-as far as my realization.

O learned brāhmaṇas, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhāgavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.

One can certainly see directly the presence of Lord Śrī Kṛṣṇa in the pages of Bhāgavatam if one has heard it from a self-realized great soul like Śukadeva Gosvāmī. One cannot, however, learn Bhāgavatam from a bogus hired reciter whose aim of life is to earn some money out of such recitation and employ the earning in sex indulgence. No one can learn Śrīmad-Bhāgavatam who is associated with persons engaged in sex life. That is the secret of learning Bhāgavatam Nor can one learn Bhāgavatam from one who interprets the text by his mundane scholarship. One has to learn Bhāgavatam from the representative of Śukadeva Gosvāmī, and no one else, if one at all wants to see Lord Śrī Kṛṣṇa in the pages. That is the process, and there is no alternative. Sūta Gosvāmī is a bona fide representative of Śukadeva Gosvāmī because he wants to present the message which he received from the great learned brāhmaṇa. Śukadeva Gosvāmī presented Bhāgavatam as he heard it from his great father, and so also Sūta Gosvāmī is presenting Bhāgavatam as he had heard it from Śukadeva Gosvāmī. Simple hearing is not all; one must realize the text with proper attention. The word niviṣṭa means that Sūta Gosvāmī drank the juice of Bhāgavatam through his ears. That is the real process of receiving Bhāgavatam. One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page. The secret of knowing Bhāgavatam is mentioned here. No one can give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of Bhāgavatam.

Thus end the Bhaktivedanta purports of the First Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Is the Source of All Incarnations."

20.2.7 Chapter Four

The Appearance of Śrī Nārada

TEXT 1

vyāsa uvāca
iti bruvāṇaṁ saṁstūya
munīnāṁ dīrgha-satriṇām
vṛddhaḥ kula-patiḥ sūtaṁ
bahvṛcaḥ śaunako 'bravīt

SYNONYMS

vyāsaḥ-Vyāsadeva; uvāca-said; iti-thus; bruvāṇam-speaking; saṁstūya-congratulating; munīnām-of the great sages; dīrgha-prolonged; satriṇām-of those engaged in the performance of sacrifice; vṛddhaḥ-elderly; kula-patiḥ-head of the assembly; sūtam-unto Sūta Gosvāmī; bahu-ṛcaḥ-learned; śaunakaḥ-of the name Śaunaka; abravīt-addressed.

On hearing Sūta Gosvāmī speak thus, Śaunaka Muni, who was the elderly, learned leader of all the ṛṣis engaged in that prolonged sacrificial ceremony, congratulated Sūta Gosvāmī by addressing him as follows.

In a meeting of learned men, when there are congratulations or addresses for the speaker, the qualifications of the congratulator should be as follows. He must be the leader of the house and an elderly man. He must be vastly learned also. Śrī Śaunaka Ṛṣi had all these qualifications, and thus he stood up to congratulate Śrī Sūta Gosvāmī when he expressed his desire to present Śrīmad-Bhāgavatam exactly as he heard it from Śukadeva Gosvāmī and also realized it personally. Personal realization does not mean that one should, out of vanity, attempt to show one's own learning by trying to surpass the previous ācārya. He must have full confidence in the previous ācārya, and at the same time he must realize the subject matter so nicely that he can present the matter for the particular circumstances in a suitable manner. The original purpose of the text must be maintained. No obscure meaning should be screwed out of it, yet it should be presented in an interesting manner for the understanding of the audience. This is called realization. The leader of the assembly, Śaunaka, could estimate the value of the speaker, Śrī Sūta Gosvāmī, simply by his uttering yathādhītam and yathā-mati, and therefore he was very glad to congratulate him in ecstasy. No learned man should be willing to hear a person who does not represent the original ācārya. So the speaker and the audience were bona fide in this meeting where Bhāgavatam was being recited for the second time. That should be the standard of recitation of Bhāgavatam, so that the real purpose can be served without difficulty. Unless this situation is created, Bhāgavatam recitation for extraneous purposes is useless labor both for the speaker and for the audience.

TEXT 2

śaunaka uvāca
sūta sūta mahā-bhāga
vada no vadatāṁ vara
kathāṁ bhāgavatīṁ puṇyāṁ
yad āha bhagavāñ chukaḥ

SYNONYMS

śaunakaḥ-Śaunaka; uvāca-said; sūta sūta-O Sūta Gosvāmī; mahā-bhāga-the most fortunate; vada-please speak; naḥ-unto us; vadatām-of those who can speak; vara-respected; kathām-message; bhāgavatīm-of the Bhāgavatam; puṇyām-pious; yat-which; āha-said; bhagavān-greatly powerful; śukaḥ-Śrī Śukadeva Gosvāmī.

Śaunaka said: O Sūta Gosvāmī, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Śrīmad-Bhāgavatam, which was spoken by the great and powerful sage Śukadeva Gosvāmī.

Sūta Gosvāmī is twice addressed herein by Śaunaka Gosvāmī out of great joy because he and the members of the assembly were eager to hear the text of Bhāgavatam uttered by Śukadeva Gosvāmī. They were not interested in hearing it from a bogus person who would interpret in his own way to suit his own purpose. Generally the so-called Bhāgavatam reciters are either professional readers or so-called learned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists twist some meanings out of Bhāgavatam to suit and support impersonalist views, and the professional readers at once go to the Tenth Canto to misexplain the most confidential part of the Lord's pastimes. Neither of these reciters are bona fide persons to recite Bhāgavatam. Only one who is prepared to present Bhāgavatam in the light of Śukadeva Gosvāmī and only those who are prepared to hear Śukadeva Gosvāmī and his representative are bona fide participants in the transcendental discussion of Śrīmad-Bhāgavatam.

TEXT 3

kasmin yuge pravṛtteyaṁ
sthāne vā kena hetunā
kutaḥ sañcoditaḥ kṛṣṇaḥ
kṛtavān saṁhitāṁ muniḥ

SYNONYMS

kasmin-in which; yuge-period; pravṛttā-was begun; iyam-this; sthāne-in the place; vā-or; kena-on what; hetunā-ground; kutaḥ-wherefrom; sañcoditaḥ-inspired by; kṛṣṇaḥ-Kṛṣṇa-dvaipāyana Vyāsa; kṛtavān-compiled; saṁhitām-Vedic literature; muniḥ-the learned.

In what period and at what place was this first begun, and why was this taken up? From where did Kṛṣṇa-dvaipāyana Vyāsa, the great sage, get the inspiration to compile this literature?

Because Śrīmad-Bhāgavatam is the special contribution of Śrīla Vyāsadeva, there are so many inquiries by the learned Śaunaka Muni. It was known to them that Śrīla Vyāsadeva had already explained the text of the Vedas in various ways up to the Mahābhārata for the understanding of less intelligent women, śūdras and fallen members of the family of twice-born men. Śrīmad-Bhāgavatam is transcendental to all of them because it has nothing to do with anything mundane. So the inquiries are very intelligent and relevant.

TEXT 4

tasya putro mahā-yogī
sama-dṛṅ nirvikalpakaḥ
ekānta-matir unnidro
gūḍho mūḍha iveyate

SYNONYMS

tasya-his; putraḥ-son; mahā-yogī-a great devotee; sama-dṛk-equibalanced; nirvikalpakaḥ-absolute monist; ekānta-matiḥ-fixed in monism or oneness of mind; unnidraḥ-surpassed nescience; gūḍhaḥ-not exposed; mūḍhaḥ-stunted; iva-like; iyate-appears like.

His [Vyāsadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was transcendental to mundane activities, but being unexposed, he appeared like an ignorant person.

Śrīla Śukadeva Gosvāmī was a liberated soul, and thus he remained always alert not to be trapped by the illusory energy. In the Bhagavad-gītā this alertness is very lucidly explained. The liberated soul and the conditioned soul have different engagements. The liberated soul is always engaged in the progressive path of spiritual attainment, which is something like a dream for the conditioned soul. The conditioned soul cannot imagine the actual engagements of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly, the engagement of a conditioned soul appears to be a dream for the liberated soul. A conditioned soul and a liberated soul may apparently be on the same platform, but factually they are differently engaged, and their attention is always alert, either in sense enjoyment or in self-realization. The conditioned soul is absorbed in matter, whereas the liberated soul is completely indifferent to matter. This indifference is explained as follows.

TEXT 5

dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ
devyo hriyā paridadhur na sutasya citram
tad vīkṣya pṛcchati munau jagadus tavāsti
strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ

SYNONYMS

dṛṣṭvā-by seeing; anuyāntam-following; ṛṣim-the sage; ātmajam-his son; api-in spite of; anagnam-not naked; devyaḥ-beautiful damsels; hriyā-out of shyness; paridadhuḥ-covered the body; na-not; sutasya-of the son; citram-astonishing; tat vīkṣya-by seeing that; pṛcchati-asking; munau-unto the muni (Vyāsa); jagaduḥ-replied; tava-your; asti-there are; strī-pum-male and female; bhidā-differences; na-not; tu-but; sutasya-of the son; vivikta-purified; dṛṣṭeḥ-of one who looks.

While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

In the Bhagavad-gītā (5.18) it is said that a learned sage looks equally on a learned and gentle brāhmaṇa, a caṇḍāla (dog-eater), a dog or a cow due to his spiritual vision. Śrīla Śukadeva Gosvāmī attained that stage. Thus he did not see a male or female; he saw all living entities in different dress. The ladies who were bathing could understand the mind of a man simply by studying his demeanor, just as by looking at a child one can understand how innocent he is. Śukadeva Gosvāmī was a young boy sixteen years old, and therefore all the parts of his body were developed. He was naked also, and so were the ladies. But because Śukadeva Gosvāmī was transcendental to sex relations, he appeared very innocent. The ladies, by their special qualifications, could sense this at once, and therefore they were not very concerned about him. But when his father passed, the ladies quickly dressed. The ladies were exactly like his children or grandchildren, yet they reacted to the presence of Vyāsadeva according to the social custom because Śrīla Vyāsadeva played the part of a householder. A householder has to distinguish between a male and female, otherwise he cannot be a householder. One should, therefore, attempt to know the distinction between spirit soul without any attachment for male and female. As long as such distinction is there, one should not try to become a sannyāsī like Śukadeva Gosvāmī. At least theoretically one must be convinced that a living entity is neither male nor female. The outward dress is made of matter by material nature to attract the opposite sex and thus keep one entangled in material existence. A liberated soul is above this perverted distinction. He does not distinguish between one living being and another. For him they are all one and the same spirit. The perfection of this spiritual vision is the liberated stage, and Śrīla Śukadeva Gosvāmī attained that stage. Śrīla Vyāsadeva was also in the transcendental stage, but because he was in the householder's life, he did not pretend to be a liberated soul, as a matter of custom.

TEXT 6

katham ālakṣitaḥ pauraiḥ
samprāptaḥ kuru-jāṅgalān
unmatta-mūka-jaḍavad
vicaran gaja-sāhvaye

SYNONYMS

katham-how; ālakṣitaḥ-recognized; pauraiḥ-by the citizens; samprāptaḥ-reaching; kuru-jāṅgalān-the Kuru-jāṅgala provinces; unmatta-mad; mūka-dumb; jaḍavat-stunted; vicaran-wandering; gaja-sāhvaye-Hastināpura.

How was he [Śrīla Śukadeva, the son of Vyāsa] recognized by the citizens when he entered the city of Hastināpura [now Delhi], after wandering in the provinces of Kuru and Jāṅgala, appearing like a madman, dumb and retarded?

The present city of Delhi was formerly known as Hastināpura because it was first established by King Hastī. Gosvāmī Śukadeva, after leaving his paternal home, was roaming like a madman, and therefore it was very difficult for the citizens to recognize him in his exalted position. A sage is not, therefore, recognized by sight, but by hearing. One should approach a sādhu or great sage not to see but to hear him. If one is not prepared to hear the words of a sādhu, there is no profit. Śukadeva Gosvāmī was a sādhu who could speak on the transcendental activities of the Lord. He did not satisfy the whims of ordinary citizens. He was recognized when he spoke on the subject of Bhāgavatam, and he never attempted jugglery like a magician. Outwardly he appeared to be a retarded, dumb madman, but in fact he was the most elevated transcendental personality.

TEXT 7

kathaṁ vā pāṇḍaveyasya
rājarṣer muninā saha
saṁvādaḥ samabhūt tāta
yatraiṣā sātvatī śrutiḥ

SYNONYMS

katham-how is it; vā-also; pāṇḍaveyasya-of the descendant of Pāṇḍu (Parīkṣit); rājarṣeḥ-of the king who was a sage; muninā-with the muni; saha-with; saṁvādaḥ-discussion; samabhūt-took place; tāta-O darling; yatra-whereupon; eṣā-like this; sātvatī-transcendental; śrutiḥ-essence of the Vedas.

How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhāgavatam] to be sung to him?

Śrīmad-Bhāgavatam is stated here as the essence of the Vedas. It is not an imaginary story as it is sometimes considered by unauthorized men. It is also called Śuka-saṁhitā, or the Vedic hymn spoken by Śrī Śukadeva Gosvāmī, the great liberated sage.

TEXT 8

sa go-dohana-mātraṁ hi
gṛheṣu gṛha-medhinām
avekṣate mahā-bhāgas
tīrthī-kurvaṁs tad āśramam

SYNONYMS

saḥ-he (Śukadeva Gosvāmī); go-dohana-mātram-only for the time of milking the cow; hi-certainly; gṛheṣu-in the house; gṛha-medhinām-of the householders; avekṣate-waits; mahā-bhāgaḥ-the most fortunate; tīrthī-pilgrimage; kurvan-transforming; tat āśramam-the residence.

He [Śukadeva Gosvāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

Śukadeva Gosvāmī met Emperor Parīkṣit and explained the text of Śrīmad-Bhāgavatam. He was not accustomed to stay at any householder's residence for more than half an hour (at the time of milking the cow), and he would just take alms from the fortunate householder. That was to sanctify the residence by his auspicious presence. Therefore Śukadeva Gosvāmī is an ideal preacher established in the transcendental position. From his activities, those who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead should learn that they have no business with householders save and except to enlighten them in transcendental knowledge. Such asking for alms from the householder should be for the purpose of sanctifying his home. One who is in the renounced order of life should not be allured by the glamor of the householder's worldly possessions and thus become subservient to worldly men. For one who is in the renounced order of life, this is much more dangerous than drinking poison and committing suicide.

TEXT 9

abhimanyu-sutaṁ sūta
prāhur bhāgavatottamam
tasya janma mahāścaryaṁ
karmāṇi ca gṛṇīhi naḥ

SYNONYMS

abhimanyu-sutam-the son of Abhimanyu; sūta-O Sūta; prāhuḥ-is said to be; bhāgavata-uttamam-the first-class devotee of the Lord; tasya-his; janma-birth; mahā-āścaryam-very wonderful; karmāṇi-activities; ca-and; gṛṇīhi-please speak to; naḥ-us.

It is said that Mahārāja Parīkṣit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

The birth of Mahārāja Parīkṣit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Śrī Kṛṣṇa. His activities are also wonderful because he chastised Kali, who was attempting to kill a cow. To kill cows means to end human civilization. He wanted to protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death, which is wonderful for any mortal being, and thus he prepared himself for passing away by sitting down on the bank of the Ganges and hearing the transcendental activities of the Lord. During all the days he heard Bhāgavatam, he did not take food or drink, nor did he sleep a moment. So everything about him is wonderful, and his activities are worth hearing attentively. Desire is expressed herein to hear about him in detail.

TEXT 10

sa samrāṭ kasya vā hetoḥ
pāṇḍūnāṁ māna-vardhanaḥ
prāyopaviṣṭo gaṅgāyām
anādṛtyādhirāṭ-śriyam

SYNONYMS

saḥ-he; samrāṭ-the Emperor; kasya-for what; vā-or; hetoḥ-reason; pāṇḍūnām-of the sons of Pāṇḍu; māna-vardhanaḥ-one who enriches the family; prāya-upaviṣṭaḥ-sitting and fasting; gaṅgāyām-on the bank of the Ganges; anādṛtya-neglecting; adhirāṭ-acquired kingdom; śriyam-opulences.

He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pāṇḍu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

Mahārāja Parīkṣit was the Emperor of the world and all the seas and oceans, and he did not have to take the trouble to acquire such a kingdom by his own effort. He inherited it from his grandfathers Mahārāja Yudhiṣṭhira and brothers. Besides that, he was doing well in the administration and was worthy of the good names of his forefathers. Consequently there was nothing undesirable in his opulence and administration. Then why should he give up all these favorable circumstances and sit down on the bank of the Ganges, fasting till death? This is astonishing, and therefore all were eager to know the cause.

TEXT 11

namanti yat-pāda-niketam ātmanaḥ
śivāya hānīya dhanāni śatravaḥ
kathaṁ sa vīraḥ śriyam aṅga dustyajāṁ

yuvaiṣatotsraṣṭum aho sahāsubhiḥ

SYNONYMS

namanti-bow down; yat-pāda-whose feet; niketam-under; ātmanaḥ-own; śivāya-welfare; hānīya-used to bring about; dhanāni-wealth; śatravaḥ-enemies; katham-for what reason; saḥ-he; vīraḥ-the chivalrous; śriyam-opulences; aṅga-O; dustyajām-insuperable; yuvā-in full youth; aiṣata-desired; utsraṣṭum-to give up; aho-exclamation; saha-with; asubhiḥ-life.

He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?

There was nothing undesirable in his life. He was quite a young man and could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him and bow down at his feet and surrender all wealth for their own benefit. Mahārāja Parīkṣit was a pious king. He conquered his enemies, and therefore the kingdom was full of prosperity. There was enough milk, grains and metals, and all the rivers and mountains were full of potency. So materially everything was satisfactory. Therefore, there was no question of untimely giving up his kingdom and life. The sages were eager to hear about all this.

TEXT 12

śivāya lokasya bhavāya bhūtaye
ya uttama-śloka-parāyaṇā janāḥ
jīvanti nātmārtham asau parāśrayaṁ
mumoca nirvidya kutaḥ kalevaram

SYNONYMS

śivāya-welfare; lokasya-of all living beings; bhavāya-for flourishing; bhūtaye-for economic development; ye-one who is; uttama-śloka-parāyaṇāḥ-devoted to the cause of the Personality of Godhead; janāḥ-men; jīvanti-do live; na-but not; ātma-artham-selfish interest; asau-that; para-āśrayam-shelter for others; mumoca-gave up; nirvidya-being freed from all attachment; kutaḥ-for what reason; kalevaram-mortal body.

Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Parīkṣit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?

Parīkṣit Mahārāja was an ideal king and householder because he was a devotee of the Personality of Godhead. A devotee of the Lord automatically has all good qualifications. And the Emperor was a typical example of this. Personally he had no attachment for all the worldly opulences in his possession. But since he was king for the all-around welfare of his citizens, he was always busy in the welfare work of the public, not only for this life, but also for the next. He would not allow slaughterhouses or killing of cows. He was not a foolish and partial administrator who would arrange for the protection of one living being and allow another to be killed. Because he was a devotee of the Lord, he knew perfectly well how to conduct his administration for everyone's happiness-men, animals, plants and all living creatures. He was not selfishly interested. Selfishness is either self-centered or self-extended. He was neither. His interest was to please the Supreme Truth Personality of Godhead. The king is the representative of the Supreme Lord, and therefore the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants all living beings to be obedient to Him and thereby become happy. Therefore the king's interest is to guide all subjects back to the kingdom of God. Hence the activities of the citizens should be so coordinated that they can at the end go back home, back to Godhead. Under the administration of a representative king, the kingdom is full of opulence. At that time, human beings need not eat animals. There are ample food grains, milk, fruit and vegetables so that the human beings as well as the animals can eat sumptuously and to their heart's content. If all living beings are satisfied with food and shelter and obey the prescribed rules, there cannot be any disturbance between one living being and another. Emperor Parīkṣit was a worthy king, and therefore all were happy during his reign.

TEXT 13

tat sarvaṁ naḥ samācakṣva
pṛṣṭo yad iha kiñcana
manye tvāṁ viṣaye vācāṁ
snātam anyatra chāndasāt

SYNONYMS

tat-that; sarvam-all; naḥ-unto us; samācakṣva-clearly explain; pṛṣṭaḥ-questioned; yat iha-herein; kiñcana-all that; manye-we think; tvām-you; viṣaye-in all subjects; vācām-meanings of words; snātam-fully acquainted; anyatra-except; chāndasāt-portion of the Vedas.

We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

The difference between the Vedas and the Purāṇas is like that between the brāhmaṇas and the parivrājakas. The brāhmaṇas are meant to administer some fruitive sacrifices mentioned in the Vedas, but the parivrājakācāryas, or learned preachers, are meant to disseminate transcendental knowledge to one and all. As such, the parivrājakācāryas are not always expert in pronouncing the Vedic mantras, which are practiced systematically by accent and meter by the brāhmaṇas who are meant for administering Vedic rites. Yet it should not be considered that the brāhmaṇas are more important than the itinerant preachers. They are one and different simultaneously because they are meant for the same end, in different ways.

There is no difference also between the Vedic mantras and what is explained in the Purāṇas and Itihāsa. According to Śrīla Jīva Gosvāmī, it is mentioned in the Mādhyandina-śruti that all the Vedas, namely the Sāma, Atharva, Ṛg, Yajur, Purāṇas, Itihāsas, Upaniṣads, etc., are emanations from the breathing of the Supreme Being. The only difference is that the Vedic mantras are mostly begun with praṇava oṁkāra, and it requires some training to practice the metric pronunciation of the Vedic mantras. But that does not mean that Śrīmad-Bhāgavatam is of less importance than the Vedic mantras. On the contrary, it is the ripened fruit of all the

Vedas, as stated before. Besides that, the most perfectly liberated soul, Śrīla Śukadeva Gosvāmī, is absorbed in the studies of the Bhāgavatam, although he is already self-realized. Śrīla Sūta Gosvāmī is following his footsteps, and therefore his position is not the least less important because he was not expert in chanting Vedic mantras with metric pronunciation, which depends more on practice than actual realization. Realization is more important than parrotlike chanting.

TEXT 14

sūta uvāca
dvāpare samanuprāpte
tṛtīye yuga-paryaye
jātaḥ parāśarād yogī
vāsavyāṁ kalayā hareḥ

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; dvāpare-in the second millennium; samanuprāpte-on the advent of; tṛtīye-third; yuga-millennium; paryaye-in the place of; jātaḥ-was begotten; parāśarāt-by Parāśara; yogī-the great sage; vāsavyām-in the womb of the daughter of Vasu; kalayā-in the plenary portion; hareḥ-of the Personality of Godhead.

Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu.

There is a chronological order of the four millenniums, namely Satya, Dvāpara, Tretā and Kali. But sometimes there is overlapping. During the regime of Vaivasvata Manu, there was an overlapping of the twenty-eighth round of the four millenniums, and the third millennium appeared prior to the second. In that particular millennium, Lord Śrī Kṛṣṇa also descends, and because of this there was some particular alteration. The mother of the great sage was Satyavatī the daughter of the Vasu (fisherman), and the father was the great Parāśara Muni. That is the history of Vyāsadeva's birth. Every millennium is divided into three periods, and each period is called a sandhyā. Vyāsadeva appeared in the third sandhyā of that particular age.

TEXT 15

sa kadācit sarasvatyā
upaspṛśya jalaṁ śuciḥ
vivikta eka āsīna
udite ravi-maṇḍale

SYNONYMS

saḥ-he; kadācit-once; sarasvatyāḥ-on the bank of the Sarasvatī; upaspṛśya-after finishing morning ablutions; jalam-water; śuciḥ-being purified; vivikte-concentration; ekaḥ-alone; āsīnaḥ-being thus seated; udite-on the rise; ravi-maṇḍale-of the sun disc.

Once upon a time he [Vyāsadeva], as the sun rose, took his morning ablution in the waters of the Sarasvatī and sat alone to concentrate.

The River Sarasvatī is flowing in the Badarikāśrama area of the Himalayas. So the place indicated here is Śamyāprāsa in Badarikāśrama, where Śrī Vyāsadeva is residing.

TEXT 16

parāvara-jñaḥ sa ṛṣiḥ
kālenāvyakta-raṁhasā
yuga-dharma-vyatikaraṁ
prāptaṁ bhuvi yuge yuge

SYNONYMS

para-avara-past and future; jñaḥ-one who knows; saḥ-he; ṛṣiḥ-Vyāsadeva; kālena-in the course of time; avyakta-unmanifested; raṁhasā-by great force; yuga-dharma-acts in terms of the millennium; vyatikaram-anomalies; prāptam-having accrued; bhuvi-on the earth; yuge yuge-different ages.

The great sage Vyāsadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.

The great sages like Vyāsadeva are liberated souls, and therefore they can see clearly past and future. Thus he could see the future anomalies in the Kali age, and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age, which is full of darkness. The people in general in this age of Kali are too much interested in matter, which is temporary. Because of ignorance they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

TEXTS 17-18

bhautikānāṁ ca bhāvānāṁ
śakti-hrāsaṁ ca tat-kṛtam
aśraddadhānān niḥsattvān
durmedhān hrasitāyuṣaḥ
durbhagāṁś ca janān vīkṣya
munir divyena cakṣuṣā
sarva-varṇāśramāṇāṁ yad
dadhyau hitam amogha-dṛk

SYNONYMS

bhautikānām ca-also of everything that is made of matter; bhāvānām-actions; śakti-hrāsam ca-and deterioration of natural power; tat-kṛtam-rendered by that; aśraddadhānān-of the faithless; niḥsattvān-impatient due to want of the mode of goodness; durmedhān-dull-witted; hrasita-reduced; āyuṣaḥ-of duration of life; durbhagān ca-also the unlucky; janān-people in general; vīkṣya-by seeing; muniḥ-the muni; divyena-by transcendental; cakṣuṣā-vision; sarva-all; varṇa-āśramāṇām-of all the statuses and orders of life; yat-what; dadhyau-contemplated; hitam-welfare; amogha-dṛk-one who is fully equipped in knowledge.

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

The unmanifested forces of time are so powerful that they reduce all matter to oblivion in due course. In Kali-yuga, the last millennium of a round of four millenniums, the power of all material objects deteriorates by the influence of time. In this age the duration of the material body of the people in general is much reduced, and so is the memory. The action of matter has also not so much incentive. The land does not produce food grains in the same proportions as it did in other ages. The cow does not give as much milk as it used to give formerly. The production of vegetables and fruits is less than before. As such, all living beings, both men and animals, do not have sumptuous, nourishing food. Due to want of so many necessities of life, naturally the duration of life is reduced, the memory is short, intelligence is meager, mutual dealings are full of hypocrisy and so on.

The great sage Vyāsadeva could see this by his transcendental vision. As an astrologer can see the future fate of a man, or an astronomer can foretell the solar and lunar eclipses, those liberated souls who can see through the scriptures can foretell the future of all mankind. They can see this due to their sharp vision of spiritual attainment.

And all such transcendentalists, who are naturally devotees of the Lord, are always eager to render welfare service to the people in general. They are the real friends of the people in general, not the so-called public leaders who are unable to see what is going to happen five minutes ahead. In this age the people in general as well as their so-called leaders are all unlucky fellows, faithless in spiritual knowledge and influenced by the age of Kali. They are always disturbed by various diseases. For example, in the present age there are so many TB patients and TB hospitals, but formerly this was not so because the time was not so unfavorable. The unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Śrīla Vyāsadeva and selfless workers always busy in planning something which may help everyone in all statuses and orders of life. The greatest philanthropists are those transcendentalists who represent the mission of Vyāsa, Nārada, Madhva, Caitanya, Rūpa, Sarasvatī, etc. They are all one and the same. The personalities may be different, but the aim of the mission is one and the same, namely, to deliver the fallen souls back home, back to Godhead.

TEXT 19

cātur-hotraṁ karma śuddhaṁ
prajānāṁ vīkṣya vaidikam
vyadadhād yajña-santatyai
vedam ekaṁ catur-vidham

SYNONYMS

cātuḥ-four; hotram-sacrificial fires; karma śuddham-purification of work; prajānām-of the people in general; vīkṣya-after seeing; vaidikam-according to Vedic rites; vyadadhāt-made into; yajña-sacrifice; santatyai-to expand; vedam ekam-only one Veda; catuḥ-vidham-in four divisions.

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

Formerly there was only the Veda of the name Yajur, and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable, the Veda was divided into four divisions of sacrifice, just to purify the occupational service of the four orders. Above the four Vedas, namely Ṛg, Yajur, Sāma, and Atharva, there are the Purāṇas, the Mahābhārata, Saṁhitās, etc., which are known as the fifth Veda. Śrī Vyāsadeva and his many disciples were all historical personalities, and they were very kind and sympathetic toward the fallen souls of this age of Kali. As such, the Purāṇas and Mahābhārata were made from related historical facts which explained the teaching of the four Vedas. There is no point in doubting the authority of the Purāṇas and Mahābhārata as parts and parcels of the Vedas. In the Chāndogya Upaniṣad (7.1.4), the Purāṇas and Mahābhārata, generally known as histories, are mentioned as the fifth Veda. According to Śrīla Jīva Gosvāmī, that is the way of ascertaining the respective values of the revealed scriptures.

TEXT 20

ṛg-yajuḥ-sāmātharvākhyā
vedāś catvāra uddhṛtāḥ
itihāsa-purāṇaṁ ca
pañcamo veda ucyate

SYNONYMS

ṛg-yajuḥ-sāma-atharva-ākhyāḥ-the names of the four Vedas; vedāḥ-the Vedas; catvāraḥ-four; uddhṛtāḥ-made into separate parts; itihāsa-historical records (Mahābhārata); purāṇam ca-and the Purāṇas; pañcamaḥ-the fifth; vedaḥ-the original source of knowledge; ucyate-is said to be.

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.

TEXT 21

tatrarg-veda-dharaḥ pailaḥ
sāmago jaiminiḥ kaviḥ
vaiśampāyana evaiko
niṣṇāto yajuṣām uta

SYNONYMS

tatra-thereupon; ṛg-veda-dharaḥ-the professor of the Ṛg Veda; pailaḥ-the ṛṣi named Paila; sāma-gaḥ-that of the Sāma Veda; jaiminiḥ-the ṛṣi named Jaimini; kaviḥ-highly qualified; vaiśampāyanaḥ-the ṛṣi named Vaiśampāyana; eva-only; ekaḥ-alone; niṣṇātaḥ-well versed; yajuṣām-of the Yajur Veda; uta-glorified.

After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the Ṛg Veda, Jaimini the professor of the Sāma Veda, and Vaiśampāyana alone became glorified by the Yajur Veda.

The different Vedas were entrusted to different learned scholars for development in various ways.

TEXT 22

atharvāṅgirasām āsīt
sumantur dāruṇo muniḥ
itihāsa-purāṇānāṁ
pitā me romaharṣaṇaḥ

SYNONYMS

atharva-the Atharva Veda; aṅgirasām-unto the ṛṣi Aṅgirā; āsīt-was entrusted; sumantuḥ-also known as Sumantu Muni; dāruṇaḥ-seriously devoted to the Atharva Veda; muniḥ-the sage; itihāsa-purāṇānām-of the historical records and the Purāṇas; pitā-father; me-mine; romaharṣaṇaḥ-the ṛṣi Romaharṣaṇa.

The Sumantu Muni Aṅgirā, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharṣaṇa, was entrusted with the Purāṇas and historical record

In the śruti-mantras also it is stated that Aṅgirā Muni, who strictly followed the rigid principles of the Atharva Vedas, was the leader of the followers of the Atharva Vedas.

TEXT 23

ta eta ṛṣayo vedaṁ
svaṁ svaṁ vyasyann anekadhā
śiṣyaiḥ praśiṣyais tac-chiṣyair
vedās te śākhino 'bhavan

SYNONYMS

te-they; ete-all these; ṛṣayaḥ-learned scholars; vedam-the respective Vedas; svam svam-in their own entrusted matters; vyasyan-rendered; anekadhā-many; śiṣyaiḥ-disciples; praśiṣyaiḥ-grand-disciples; tat-śiṣyaiḥ-great grand-disciples; vedāḥ te-followers of the respective Vedas; śākhinaḥ-different branches; abhavan-thus became.

All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand-disciples and great grand-disciples, and thus the respective branches of the followers of the Vedas came into being.

The original source of knowledge is the Vedas. There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the Vedas. They have simply been developed into different branches, They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken into different branches by different disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the Vedas.

TEXT 24

ta eva vedā durmedhair
dhāryante puruṣair yathā
evaṁ cakāra bhagavān
vyāsaḥ kṛpaṇa-vatsalaḥ

SYNONYMS

te-that; eva-certainly; vedāḥ-the book of knowledge; durmedhaiḥ-by the less intellectual; dhāryante-can assimilate; puruṣaiḥ-by the man; yathā-as much as; evam-thus; cakāra-edited; bhagavān-the powerful; vyāsaḥ-the great sage of Vyāsa; kṛpaṇa-vatsalaḥ-very kind to the ignorant mass.

Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

The Veda is one, and the reasons for its divisions in many parts are explained herewith. The seed of all knowledge, or the Veda, is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no one should try to learn the Vedas who is not a qualified brāhmaṇa. This stricture has been wrongly interpreted in so many ways. A class of men, who claim brahminical qualification simply by their birthright in the family of a brāhmaṇa, claim that the study of the Vedas is a monopoly of the brāhmaṇa caste only. Another section of the people take this as an injustice to members of other castes, who do not happen to take birth in a brāhmaṇa family. But both of them are misguided. The Vedas are subjects which had to be explained even to Brahmājī by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Śrī Kṛṣṇa, the Personality of Godhead. This Personality is very rarely understood by those who are in the modes of passion and ignorance. In the Satya-yuga everyone was situated in the mode of goodness. Gradually the mode of goodness declined during the Tretā and Dvāpara-yugas, and the general mass of people became corrupt. In the present age the mode of goodness is almost nil, and so for the general mass of people, the kindhearted, powerful sage Śrīla Vyāsadeva divided the Vedas in various ways so that they may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next śloka as follows.

TEXT 25

strī-śūdra-dvijabandhūnāṁ
trayī na śruti-gocarā
karma-śreyasi mūḍhānāṁ
śreya evaṁ bhaved iha
iti bhāratam ākhyānaṁ
kṛpayā muninā kṛtam

SYNONYMS

strī-the woman class; śūdra-the laboring class; dvija-bandhūnām-of the friends of the twice-born; trayī-three; na-not; śruti-gocarā-for understanding; karma-in activities; śreyasi-in welfare; mūḍhānām-of the fools; śreyaḥ-supreme benefit; evam-thus; bhavet-achieved; iha-by this; iti-thus thinking; bhāratam-the great Mahābhārata; ākhyānam-historical facts; kṛpayā-out of great mercy; muninā-by the muni; kṛtam-is completed.

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.

The friends of the twice-born families are those who are born in the families of brāhmaṇas, kṣatriyas and vaiśyas, or the spiritually cultured families, but who themselves are not equal to their forefathers. Such descendants are not recognized as such, for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called Garbhādhāna-saṁskāra. One who has not undergone such Garbhādhāna-saṁskāra, or spiritual family planning, is not accepted as being of an actual twice-born family. The Garbhādhāna-saṁskāra is followed by other purificatory processes, out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After this particular saṁskāra, one is rightly called twice-born. One birth is calculated during the seed-giving saṁskāra, and the second birth is calculated at the time of spiritual initiation. One who has been able to undergo such important saṁskāras can be called a bona fide twice-born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only, their children are called dvija-bandhus. These dvija-bandhus are certainly not as intelligent as the children of the regular twice-born families. The dvija-bandhus are classified with the śūdras and the woman class, who are by nature less intelligent. The śūdras and the woman class do not have to undergo any saṁskāra save and except the ceremony of marriage.

The less intelligent classes of men, namely women, śūdras and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental Vedas. For them the Mahābhārata was prepared. The purpose of the Mahābhārata is to administer the purpose of the Vedas, and therefore within this Mahābhārata the summary Veda of Bhagavad-gītā is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas in the form of the Bhagavad-gītā is spoken by the Lord Śrī Kṛṣṇa. Vyāsadeva and Lord Kṛṣṇa are both on the transcendental plane, and therefore they collaborated in doing good to the fallen souls of this age. The Bhagavad-gītā is the essence of all Vedic knowledge. It is the first book of spiritual values, as the Upaniṣads are. The Vedānta philosophy is the subject matter for study by the spiritual graduates. Only the post-graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science, and the great professor is the Lord Himself in the form of Lord Śrī Caitanya Mahāprabhu. And persons who are empowered by Him can initiate others in the transcendental loving service of the Lord.

TEXT 26

evaṁ pravṛttasya sadā
bhūtānāṁ śreyasi dvijāḥ
sarvātmakenāpi yadā
nātuṣyad dhṛdayaṁ tataḥ

SYNONYMS

evam-thus; pravṛttasya-one who is engaged in; sadā-always; bhūtānām-of the living beings; śreyasi-in the ultimate good; dvijāḥ-O twice-born; sarvātmakena api-by all means; yadā-when; na-not; atuṣyat-become satisfied; hṛdayam-mind; tataḥ-at that.

O twice-born brāhmaṇas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

Śrī Vyāsadeva was not satisfied with himself, although he had prepared literatures of Vedic value for the all-around welfare of the general mass of people. It was expected that he would be satisfied by all such activities, but ultimately he was not satisfied.

TEXT 27

nātiprasīdad dhṛdayaḥ
sarasvatyās taṭe śucau
vitarkayan vivikta-stha
idaṁ covāca dharma-vit

SYNONYMS

na-not; atiprasīdat-very much satisfied; hṛdayaḥ-at heart; sarasvatyāḥ-of the River Sarasvatī; taṭe-on the bank of; śucau-being purified; vitarkayan-having considered; vivikta-sthaḥ-situated in a lonely place; idam ca-also this; uvāca-said; dharma-vit-one who knows what religion is.

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained until one is satisfied at heart. This satisfaction of heart has to be searched out beyond matter.

TEXTS 28-29

dhṛta-vratena hi mayā
chandāṁsi guravo 'gnayaḥ
mānitā nirvyalīkena
gṛhītaṁ cānuśāsanam
bhārata-vyapadeśena
hy āmnāyārthaś ca pradarśitaḥ
dṛśyate yatra dharmādi
strī-śūdrādibhir apy uta

SYNONYMS

dhṛta-vratena-under a strict disciplinary vow; hi-certainly; mayā-by me; chandāṁsi-the Vedic hymns; guravaḥ-the spiritual masters; agnayaḥ-the sacrificial fire; mānitāḥ-properly worshiped; nirvyalīkena-without pretense; gṛhītam ca-also accepted; anuśāsanam-traditional discipline; bhārata-the Mahābhārata; vyapadeśena-by compilation of; hi-certainly; āmnāya-arthaḥ-import of disciplic succession; ca-and; pradarśitaḥ-properly explained; dṛśyate-by what is necessary; yatra-where; dharma-ādiḥ-the path of religion; strī-śūdra-ādibhiḥ api-even by women, śūdras, etc.; uta-spoken.

I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata, by which even women, śūdras and others [friends of the twice-born] can see the path of religion.

No one can understand the import of the Vedas without having undergone a strict disciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshiped by the desiring candidate. All these intricacies of Vedic knowledge are systematically presented in the Mahābhārata for the understanding of the woman class, the laborer class and the unqualified members of brāhmaṇa, kṣatriya or vaiśya families. In this age, the Mahābhārata is more essential than the original Vedas.

TEXT 30

tathāpi bata me daihyo
hy ātmā caivātmanā vibhuḥ
asampanna ivābhāti
brahma-varcasya sattamaḥ

SYNONYMS

tathāpi-although; bata-defect; me-mine; daihyaḥ-situated in the body; hi-certainly; ātmā-living being; ca-and; eva-even; ātmanā-myself; vibhuḥ-sufficient; asampannaḥ-wanting in; iva ābhāti-it appears to be; brahma-varcasya-of the Vedāntists; sattamaḥ-the supreme.

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

Undoubtedly Śrīla Vyāsadeva was complete in all the details of Vedic achievements. Purification of the living being submerged in matter is made possible by the prescribed activities in the Vedas, but the ultimate achievement is different. Unless it is attained, the living being, even though fully equipped, cannot be situated in the transcendentally normal stage. Śrīla Vyāsadeva appeared to have lost the clue and therefore felt dissatisfaction.

TEXT 31

kiṁ vā bhāgavatā dharmā
na prāyeṇa nirūpitāḥ
priyāḥ paramahaṁsānāṁ
ta eva hy acyuta-priyāḥ

SYNONYMS

kim vā-or; bhāgavatāḥ dharmāḥ-devotional activities of the living beings; na-not; prāyeṇa-almost; nirūpitāḥ-directed; priyāḥ-dear; paramahaṁsānām-of the perfect beings; te eva-that also; hi-certainly; acyuta-the infallible; priyāḥ-attractive.

This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.

The dissatisfaction which was being felt by Śrīla Vyāsadeva is expressed herein in his own words. This was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is fixed in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by him when Nārada Muni, his spiritual master, reached him. It is described as follows.

TEXT 32

tasyaivaṁ khilam ātmānaṁ
manya-mānasya khidyataḥ
kṛṣṇasya nārado ’bhyāgād
āśramaṁ prāg udāhṛtam

SYNONYMS

tasya-his; evam-thus; khilam-inferior; ātmānam-soul; manya-mānasya-thinking within the mind; khidyataḥ-regretting; kṛṣṇasya-of Kṛṣṇa-dvaipāyana Vyāsa; nāradaḥ abhyāgāt-Nārada came there; āśramam-the cottage; prāk-before; udāhṛtam-said.

As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipāyana Vyāsa on the banks of the Sarasvatī just as Vyāsadeva was regretting his defects.

The vacuum felt by Vyāsadeva was not due to his lack of knowledge. Bhāgavata-dharma is purely devotional service of the Lord to which the monist has no access. The monist is not counted amongst the paramahaṁsas (the most perfect of the renounced order of life). Śrīmad-Bhāgavatam is full of narrations of the transcendental activities of the Personality of Godhead. Although Vyāsadeva was an empowered Divinity, he still felt dissatisfaction because in none of his works were the transcendental activities of the Lord properly explained. The inspiration was infused by Śrī Kṛṣṇa directly in the heart of Vyāsadeva, and thus he felt the vacuum as explained above. It is definitely expressed herewith that without the transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord, everything is tangible without any separate attempt at fruitive work or empiric philosophical speculation.

TEXT 33

tam abhijñāya sahasā
pratyutthāyāgataṁ muniḥ
pūjayām āsa vidhivan
nāradaṁ sura-pūjitam

SYNONYMS

tam abhijñāya-seeing the good fortune of his (Nārada's) arrival; sahasā-all of a sudden; pratyutthāya-getting up; āgatam-arrived at; muniḥ-Vyāsadeva; pūjayām āsa-worship; vidhi-vat-with the same respect as offered to Vidhi (Brahmā); nāradam-to Nārada; sura-pūjitam-worshiped by the demigods.

At the auspicious arrival of Śrī Nārada, Śrī Vyāsadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmājī, the creator.

Vidhi means Brahmā, the first created living being. He is the original student as well as professor of the Vedas. He learned it from Śrī Kṛṣṇa and taught Nārada first. So Nārada is the second ācārya in the line of spiritual disciplic succession. He is the representative of Brahmā, and therefore he is respected exactly like Brahmā, the father of all vidhis (regulations); similarly all other successive disciples in the chain are also equally respected as representatives of the original spiritual master.

Thus end the Bhaktivedanta purports of the First Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Appearance of Śrī Nārada."

20.2.8 Chapter Five

Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva

TEXT 1

sūta uvāca
atha taṁ sukham āsīna
upāsīnaṁ bṛhac-chravāḥ
devarṣiḥ prāha viprarṣiṁ
vīṇā-pāṇiḥ smayann iva

SYNONYMS

sūtaḥ-Sūta; uvāca-said; atha-therefore; tam-him; sukham āsīnaḥ-comfortably seated; upāsīnam-unto one sitting nearby; bṛhat-śravāḥ-greatly respected; devarṣiḥ-the great ṛṣi among the gods; prāha-said; viprarṣim-unto the ṛṣi among the brāhmaṇas; vīṇā-pāṇiḥ-one who carries a vīṇā in his hand; smayan iva-apparently smiling.

Sūta Gosvāmī said: Thus the sage amongst the gods [Nārada], comfortably seated and apparently smiling, addressed the ṛṣi amongst the brāhmaṇas [Vedavyāsa].

Nārada was smiling because he well knew the great sage Vedavyāsa and the cause of his disappointment. As he will explain gradually, Vyāsadeva's disappointment was due to insufficiency in presenting the science of devotional service. Nārada knew the defect, and it was confirmed by the position of Vyāsa.

TEXT 2

nārada uvāca
pārāśarya mahā-bhāga
bhavataḥ kaccid ātmanā
parituṣyati śārīra
ātmā mānasa eva vā

SYNONYMS

nāradaḥ-Nārada; uvāca-said; pārāśarya-O son of Parāśara; mahā-bhāga-the greatly fortunate; bhavataḥ-your; kaccit-if it is; ātmanā-by the self-realization of; parituṣyati-does it satisfy; śārīraḥ-identifying the body; ātmā-self; mānasaḥ-identifying the mind; eva-certainly; vā-and.

Addressing Vyāsadeva, the son of Parāśara, Nārada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

This was a hint by Nārada to Vyāsadeva regarding the cause of his despondency. Vyāsadeva, as the descendant of Parāśara, a greatly powerful sage, had the privilege of having a great parentage which should not have given Vyāsadeva cause for despondency. Being a great son of a great father, he should not have identified the self with the body or the mind. Ordinary men with a poor fund of knowledge can identify the body as self or the mind as self, but Vyāsadeva should not have done so. One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind.

TEXT 3

jijñāsitaṁ susampannam
api te mahad-adbhutam
kṛtavān bhārataṁ yas tvaṁ
sarvārtha-paribṛṁhitam

SYNONYMS

jijñāsitam-fully inquired; susampannam-well versed; api-in spite of; te-your; mahat-adbhutam-great and wonderful; kṛtavān-prepared; bhāratam-the Mahābhārata; yaḥ tvam-what you have done; sarva-artha-including all sequences; paribṛṁhitam-elaborately explained.

Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahābhārata, which is full of all kinds of Vedic sequences elaborately explained.

The despondency of Vyāsadeva was certainly not due to his lack of sufficient knowledge because as a student he had fully inquired about the Vedic literatures, as a result of which the Mahābhārata is compiled with full explanation of the Vedas.

TEXT 4

jijñāsitam adhītaṁ ca
brahma yat tat sanātanam
tathāpi śocasy ātmānam

akṛtārtha iva prabho

SYNONYMS

jijñāsitam-deliberated fully well; adhītam-the knowledge obtained; ca-and; brahma-the Absolute; yat-what; tat-that; sanātanam-eternal; tathāpi-in spite of that; śocasi-lamenting; ātmānam-unto the self; akṛta-arthaḥ-undone; iva-like; prabho-my dear sir.

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?

The Vedānta-sūtra, or Brahma-sūtra, compiled by Śrī Vyāsadeva is the full deliberation of the impersonal absolute feature, and it is accepted as the most exalted philosophical exposition in the world. It covers the subject of eternity, and the methods are scholarly. So there cannot be any doubt about the transcendental scholarship of Vyāsadeva. So why should he lament?

TEXT 5

vyāsa uvāca
asty eva me sarvam idaṁ tvayoktaṁ
tathāpi nātmā parituṣyate me
tan-mūlam avyaktam agādha-bodhaṁ
pṛcchāmahe tvātma-bhavātma-bhūtam

SYNONYMS

vyāsaḥ-Vyāsa; uvāca-said; asti-there is; eva-certainly; me-mine; sarvam-all; idam-this; tvayā-by you; uktam-uttered; tathāpi-and yet; na-not; ātmā-self; parituṣyate-does pacify; me-unto me; tat-of which; mūlam-root; avyaktam-undetected; agādha-bodham-the man of unlimited knowledge; pṛcchāmahe-do inquire; tvā-unto you; ātma-bhava-self-born; ātma-bhūtam-offspring.

Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].

In the material world everyone is engrossed with the idea of identifying the body or the mind with the self. As such, all knowledge disseminated in the material world is related either with the body or with the mind, and that is the root cause of all despondencies. This is not always detected, even though one may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a personality like Nārada to solve the root cause of all despondencies. Why Nārada should be approached is explained below.

TEXT 6

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ
parāvareśo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ

SYNONYMS

saḥ-thus; vai-certainly; bhavān-yourself; veda-know; samasta-all-inclusive; guhyam-confidential; upāsitaḥ-devotee of; yat-because; puruṣaḥ-the Personality of Godhead; purāṇaḥ-the oldest; parāvareśaḥ-the controller of the material and spiritual worlds; manasā-mind; eva-only; viśvam-the universe; sṛjati-creates; avati atti-annihilates; guṇaiḥ-by the qualitative matter; asaṅgaḥ-unattached.

My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

A person who is cent percent engaged in the service of the Lord is the emblem of all knowledge. Such a devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such, the eightfold perfections of mystic power (aṣṭa-siddhi) constitute very little of his godly opulence. A devotee like Nārada can act wonderfully by his spiritual perfection, which every individual is trying to attain. Śrīla Nārada is a cent percent perfect living being, although not equal to the Personality of Godhead.

TEXT 7

tvaṁ paryaṭann arka iva tri-lokīm
antaś-caro vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataiḥ
snātasya me nyūnam alaṁ vicakṣva

SYNONYMS

tvam-Your Goodness; paryaṭan-traveling; arkaḥ-the sun; iva-like; tri-lokīm-the three worlds; antaḥ-caraḥ-can penetrate into everyone's heart; vāyuḥ iva-as good as the all-pervading air; ātma-self-realized; sākṣī-witness; parāvare-in the matter of cause and effect; brahmaṇi-in the Absolute; dharmataḥ-under disciplinary regulations; vrataiḥ-in vow; snātasya-having been absorbed in; me-mine; nyūnam-deficiency; alam-clearly; vicakṣva-search out.

Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

Transcendental realization, pious activities, worshiping the Deities, charity, mercifulness, nonviolence and studying the scriptures under strict disciplinary regulations are always helpful.

TEXT 8

śrī-nārada uvāca
bhavatānudita-prāyaṁ
yaśo bhagavato 'malam
yenaivāsau na tuṣyeta

manye tad darśanaṁ khilam

SYNONYMS

śrī-nāradaḥ-Śrī Nārada; uvāca-said; bhavatā-by you; anudita-prāyam-almost not praised; yaśaḥ-glories; bhagavataḥ-of the Personality of Godhead; amalam-spotless; yena-by which; eva-certainly; asau-He (the Personality of Godhead); na-does not; tuṣyeta-be pleased; manye-I think; tat-that; darśanam-philosophy; khilam-inferior.

Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

The eternal relation of an individual soul with the Supreme Soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded Himself as living beings in order to accept loving service from them, and this alone can satisfy both the Lord and the living beings. Such a scholar as Vyāsadeva has completed many expansions of the Vedic literatures, ending with the Vedānta philosophy, but none of them have been written directly glorifying the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute have very little attraction without directly dealing with the glorification of the Lord. The Personality of Godhead is the last word in transcendental realization. The Absolute realized as impersonal Brahman or localized Supersoul, Paramātmā, is less productive of transcendental bliss than the supreme personal realization of His glories.

The compiler of the Vedānta-darśana is Vyāsadeva himself. Yet he is troubled, although he is the author. So what sort of transcendental bliss can be derived by the readers and listeners of Vedānta which is not explained directly by Vyāsadeva, the author? Herein arises the necessity of explaining Vedānta-sūtra in the form of Śrīmad-Bhāgavatam by the self-same author.

TEXT 9

yathā dharmādayaś cārthā
muni-varyānukīrtitāḥ
na tathā vāsudevasya
mahimā hy anuvarṇitaḥ

SYNONYMS

yathā-as much as; dharma-ādayaḥ-all four principles of religious behavior; ca-and; arthāḥ-purposes; muni-varya-by yourself, the great sage; anukīrtitāḥ-repeatedly described; na-not; tathā-in that way; vāsudevasya-of the Personality of Godhead Śrī Kṛṣṇa; mahimā-glories; hi-certainly; anuvarṇitaḥ-so constantly described.

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva.

The prompt diagnosis of Śrī Nārada is at once declared. The root cause of the despondency of Vyāsadeva was his deliberate avoidance of glorifying the Lord in his various editions of the Purāṇas. He has certainly, as a matter of course, given descriptions of the glories of the Lord (Śrī Kṛṣṇa) but not as many as given to religiosity, economic development, sense gratification and salvation. These four items are by far inferior to engagement in the devotional service of the Lord. Śrī Vyāsadeva, as the authorized scholar, knew very well this difference. And still instead of giving more importance to the better type of engagement, namely, devotional service to the Lord, he had more or less improperly used his valuable time, and thus he was despondent. From this it is clearly indicated that no one can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagavad-gītā this fact is clearly mentioned.

After liberation, which is the last item in the line of performing religiosity, etc., one is engaged in pure devotional service. This is called the stage of self-realization, or the brahma-bhūta stage [SB 4.30.20]. After attainment of this brahma-bhūta stage, one is satisfied. But satisfaction is the beginning of transcendental bliss. One should progress by attaining neutrality and equality in the relative world. And passing this stage of equanimity, one is fixed in the transcendental loving service of the Lord. This is the instruction of the Personality of Godhead in the Bhagavad-gītā. The conclusion is that in order to maintain the status quo of the brahma-bhūta stage, as also to increase the degree of transcendental realization, Nārada recommended to Vyāsadeva that he (Vyāsadeva) should now eagerly and repeatedly describe the path of devotional service. This would cure him from gross despondency.

TEXT 10

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśikkṣayāḥ

SYNONYMS

na-not; yat-that; vacaḥ-vocabulary; citra-padam-decorative; hareḥ-of the Lord; yaśaḥ-glories; jagat-universe; pavitram-sanctified; pragṛṇīta-described; karhicit-hardly; tat-that; vāyasam-crows; tīrtham-place of pilgrimage; uśanti-think; mānasāḥ-saintly persons; na-not; yatra-where; haṁsāḥ-all-perfect beings; niramanti-take pleasure; uśikkṣayāḥ-those who reside in the transcendental abode.

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

Crows and swans are not birds of the same feather because of their different mental attitudes. The fruitive workers or passionate men are compared to the crows, whereas the all-perfect saintly persons are compared to the swans. The crows take pleasure in a place where garbage is thrown out, just as the passionate fruitive workers take pleasure in wine and woman and places for gross sense pleasure. The swans do not take pleasure in the places where crows are assembled for conferences and meetings. They are instead seen in the atmosphere of natural scenic beauty where there are transparent reservoirs of water nicely decorated with stems of lotus flowers in variegated colors of natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life with different mentalities, and it is not possible to bring them up into the same rank and file.

Similarly, there are different kinds of literature for different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose, on any subject matter, is considered decoration of a dead body. Spiritually advanced men who are compared to the swans do not take pleasure in such dead literatures, which are sources of pleasure for men who are spiritually dead. These literatures in the modes of passion and ignorance are distributed under different labels, but they can hardly help the spiritual urge of the human being, and thus the swanlike spiritually advanced men have nothing to do with them. Such spiritually advanced men are called also mānasa because they always keep up the standard of transcendental voluntary service to the Lord on the spiritual plane. This completely forbids fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers and politicians who are completely absorbed in the material advancement of sense pleasure are all dolls of the material energy. They take pleasure in a place where rejected subject matters are thrown. According to Svāmī Śrīdhara, this is the pleasure of the prostitute-hunters.

But literatures which describe the glories of the Lord are enjoyed by the paramahaṁsas who have grasped the essence of human activities.

TEXT 11

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

SYNONYMS

tat-that; vāk-vocabulary; visargaḥ-creation; janatā-the people in general; agha-sins; viplavaḥ-revolutionary; yasmin-in which; prati-ślokam-each and every stanza; abaddhavati-irregularly composed; api-in spite of; nāmāni-transcendental names, etc.; anantasya-of the unlimited Lord; yaśaḥ-glories; aṅkitāni-depicted; yat-what; śṛṇvanti-do hear; gāyanti-do sing; gṛṇanti-do accept; sādhavaḥ-the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

It is a qualification of the great thinkers to pick up the best even from the worst. It is said that the intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables. These are some of the ethical instructions for everyone in every place without exception. But a saint is far above the level of an ordinary man. He is always absorbed in glorifying the Supreme Lord because by broadcasting the holy name and fame of the Supreme Lord, the polluted atmosphere of the world will change, and as a result of propagating the transcendental literatures like Śrīmad-Bhāgavatam, people will become sane in their transactions. While preparing this commentation on this particular stanza of Śrīmad-Bhāgavatam we have a crisis before us. Our neighboring friend China has attacked the border of India with a militaristic spirit. We have practically no business in the political field, yet we see that previously there were both China and India, and they both lived peacefully for centuries without ill feeling. The reason is that they lived those days in an atmosphere of God consciousness, and every country, over the surface of the world, was God-fearing, pure-hearted and simple, and there was no question of political diplomacy. There is no cause of quarrel between the two countries China and India over land which is not very suitable for habitation, and certainly there is no cause for fighting on this issue. But due to the age of quarrel, Kali, which we have discussed, there is always a chance of quarrel on slight provocation. This is due not to the issue in question, but to the polluted atmosphere of this age: systematically there is propaganda by a section of people to stop glorification of the name and fame of the Supreme Lord. Therefore, there is a great need for disseminating the message of Śrīmad-Bhāgavatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Śrīmad-Bhāgavatam throughout the world to do all the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work, there is so much quarrel and trouble all over the world. We are confident that if the transcendental message of Śrīmad-Bhāgavatam is received only by the leading men of the world, certainly there will be a change of heart, and naturally the people in general will follow them. The mass of people in general are tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world. We know that our honest attempt to present this great literature conveying transcendental messages for reviving the God consciousness of the people in general and respiritualizing the world atmosphere is fraught with many difficulties. Our presenting this matter in adequate language, especially a foreign language, will certainly fail, and there will be so many literary discrepancies despite our honest attempt to present it in the proper way. But we are sure that with all our faults in this connection the seriousness of the subject matter will be taken into consideration, and the leaders of society will still accept this due to its being an honest attempt to glorify the Almighty God. When there is fire in a house, the inmates of the house go out to get help from the neighbors who may be foreigners, and yet without knowing the language the victims of the fire express themselves, and the neighbors understand the need, even though not expressed in the same language. The same spirit of cooperation is needed to broadcast this transcendental message of the Śrīmad-Bhāgavatam throughout the polluted atmosphere of the world. After all, it is a technical science of spiritual values, and thus we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there will be success.

When there are too many materialistic activities by the people in general all over the world, there is no wonder that a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description, and everyone knows it well. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are bodies appointed by the state to detect and censor obscene literature. This means that neither the government nor the responsible leaders of the public want such literature, yet it is in the marketplace because the people want it for sense gratification. The people in general want to read (that is a natural instinct), but because their minds are polluted they want such literatures. Under the circumstances, transcendental literature like Śrīmad-Bhāgavatam will not only diminish the activities of the corrupt mind of the people in general, but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because one suffering from jaundice is reluctant to take sugar candy, but we should know that sugar candy is the only remedy for jaundice. Similarly, let there be systematic propaganda for popularizing reading of the Bhagavad-gītā and the Śrīmad-Bhāgavatam, which will act like sugar candy for the jaundicelike condition of sense gratification. When men have a taste for this literature, the other literatures, which are catering poison to society, will then automatically cease.

We are sure, therefore, that everyone in human society will welcome Śrīmad-Bhāgavatam, even though it is now presented with so many faults, for it is recommended by Śrī Nārada, who has very kindly appeared in this chapter.

TEXT 12

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam-self-realization, being freed from the reactions of fruitive work; api-in spite of; acyuta-the infallible Lord; bhāva-conception; varjitam-devoid of; na-does not; śobhate-look well; jñānam-transcendental knowledge; alam-by and by; nirañjanam-free from designations; kutaḥ-where is; punaḥ-again; śaśvat-always; abhadram-uncongenial; īśvare-unto the Lord; na-not; ca-and; arpitam-offered; karma-fruitive work; yat api-what is; akāraṇam-not fruitive.

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

As referred to above, not only ordinary literatures devoid of the transcendental glorification of the Lord are condemned, but also Vedic literatures and speculation on the subject of impersonal Brahman when they are devoid of devotional service. When speculation on the impersonal Brahman is condemned on the above ground, then what to speak of ordinary fruitive work, which is not meant to fulfill the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work, in which almost all people in general are engaged, is always painful either in the beginning or at the end. It can be fruitful only when made subservient to the devotional service of the Lord. In the Bhagavad-gītā also it is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise it leads to material bondage. The bona fide enjoyer of the fruitive work is the Personality of Godhead, and thus when it is engaged for the sense gratification of the living beings, it becomes an acute source of trouble.

TEXT 13

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam

SYNONYMS

atho-therefore; mahā-bhāga-highly fortunate; bhavān-yourself; amogha-dṛk-the perfect seer; śuci-spotless; śravāḥ-famous; satya-rataḥ-having taken the vow of truthfulness; dhṛta-vrataḥ-fixed in spiritual qualities; urukramasya-of the one who performs supernatural activities (God); akhila-universal; bandha-bondage; muktaye-for liberation from; samādhinā-by trance; anusmara-think repeatedly and then describe them; tat-viceṣṭitam-various pastimes of the Lord.

O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown, but their taste is exploited by unfortunate literatures which are full of subject matter for satisfaction of the material senses. Such literatures contain different kinds of mundane poems and philosophical speculations, more or less under the influence of māyā, ending in sense gratification. These literatures, although worthless in the true sense of the term, are variously decorated to attract the attention of the less intelligent men. Thus the attracted living entities are more and more entangled in material bondage without hope of liberation for thousands and thousands of generations. Śrī Nārada Ṛṣi, being the best amongst the Vaiṣṇavas, is compassionate toward such unfortunate victims of worthless literatures, and thus he advises Śrī Vyāsadeva to compose transcendental literature which is not only attractive but can also actually bring liberation from all kinds of bondage. Śrīla Vyāsadeva or his representatives are qualified because they are rightly trained to see things in true perspective. Śrīla Vyāsadeva and his representatives are pure in thought due to their spiritual enlightenment, fixed in their vows due to their devotional service, and determined to deliver the fallen souls rotting in material activities. The fallen souls are very eager to receive novel informations every day, and the transcendentalists like Vyāsadeva or Nārada can supply such eager people in general with unlimited news from the spiritual world. In the Bhagavad-gītā it is said that the material world is only a part of the whole creation and that this earth is only a fragment of the whole material world.

There are thousands and thousands of literary men all over the world, and they have created many, many thousands of literary works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought peace and tranquillity on the earth. This is due to a spiritual vacuum in those literatures; therefore the Vedic literatures, especially the Bhagavad-gītā and the Śrīmad-Bhāgavatam, are specifically recommended to suffering humanity to bring about the desired effect of liberation from the pangs of material civilization, which is eating the vital part of human energy. The Bhagavad-gītā is the spoken message of the Lord Himself recorded by Vyāsadeva, and the Śrīmad-Bhāgavatam is the transcendental narration of the activities of the same Lord Kṛṣṇa, which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. Śrīmad-Bhāgavatam, therefore, is meant for all the living beings all over the universe for total liberation from all kinds of material bondage. Such transcendental narrations of the pastimes of the Lord can be described only by liberated souls like Vyāsadeva and his bona fide representatives who are completely merged in the transcendental loving service of the Lord. Only to such devotees do the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service. No one else can either know or describe the acts of the Lord, even if they speculate on the subject for many, many years. The descriptions of the Bhāgavatam are so precise and accurate that whatever has been predicted in this great literature about five thousand years ago is now exactly happening. Therefore, the vision of the author comprehends past, present and future. Such liberated persons as Vyāsadeva are perfect not only by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense-proprietor, Hṛṣīkeśa, Śrī Kṛṣṇa the Personality of Godhead. Śrīmad-Bhāgavatam, therefore, is the perfect description of the all-perfect Personality of Godhead by the all-perfect personality Śrīla Vyāsadeva, the compiler of the Vedas.

TEXT 14

tato ’nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam

SYNONYMS

tataḥ-from that; anyathā-apart; kiñcana-something; yat-whatsoever; vivakṣataḥ-desiring to describe; pṛthak-separately; dṛśaḥ-vision; tat-kṛta-reactionary to that; rūpa-form; nāmabhiḥ-by names; na karhicit-never; kvāpi-any; ca-and; duḥsthitā matiḥ-oscillating mind; labheta-gains; vāta-āhata-troubled by the wind; nauḥ-boat; iva-like; āspadam-place.

Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.

Śrī Vyāsadeva is the editor of all descriptions of the Vedic literatures, and thus he has described transcendental realization in different ways, namely by fruitive activities, speculative knowledge, mystic power and devotional service. Besides that, in his various Purāṇas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled how to fix their minds in the service of the Lord; they are always disturbed about finding the real path of self-realization. Śrīla Nāradadeva is stressing this particular defect in the Vedic literatures compiled by Vyāsadeva, and thus he is trying to emphasize describing everything in relation with the Supreme Lord, and no one else. In fact, there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. pouring water on the root is the right process to water the tree, as much as feeding the stomach supplies energy to all parts of the body. Therefore, Śrīla Vyāsadeva should not have compiled any Purāṇas other than the Bhāgavata Purāṇa because a slight deviation from that may create havoc for self-realization. If a slight deviation can create such havoc, then what to speak of deliberate expansion of the ideas separate from the Absolute Truth Personality of Godhead. The most defective part of worshiping demigods is that it creates a definite conception of pantheism, ending disastrously in many religious sects detrimental to the progress of the principles of the Bhāgavatam, which alone can give the accurate direction for self-realization in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is suitable in this respect. The diverted mind of the pantheist can never reach the perfection of self-realization, due to the disturbed condition of the selection of object.

TEXT 15

jugupsitaṁ dharma-kṛte ’nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

SYNONYMS

jugupsitam-verily condemned; dharma-kṛte-for the matter of religion; anuśāsataḥ-instruction; svabhāva-raktasya-naturally inclined; mahān-great; vyatikramaḥ-unreasonable; yat-vākyataḥ-under whose instruction; dharmaḥ-religion; iti-it is thus; itaraḥ-the people in general; sthitaḥ-fixed; na-do not; manyate-think; tasya-of that; nivāraṇam-prohibition; janaḥ-they.

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

Śrīla Vyāsadeva’s compilation of different Vedic literatures on the basis of regulated performances of fruitive activities as depicted in the Mahābhārata and other literature is condemned herewith by Śrīla Nārada. The human beings, by long material association, life after life, have a natural inclination, by practice, to endeavor to lord it over material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of illusory matter. The Vedas are meant for going back to Godhead, going back home. To revolve in the cycle of transmigration in a series of lives numbering 8,400,000 is an imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life, and as such the only occupation of the human being is to reestablish his lost relationship with God. Under the circumstances, one should never be encouraged in making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy results in a misguided civilization. Śrīla Vyāsadeva is the authority in Vedic explanations in the Mahābhārata, etc., and his encouragement in sense enjoyment in some form or other is a great barrier for spiritual advancement because the people in general will not agree to renounce material activities which held them in material bondage. At a certain stage of human civilization when such material activities in the name of religion (as sacrificing animals in the name of yajña) were too much rampant, the Lord incarnated Himself as Buddha and decried the authority of the Vedas in order to stop animal sacrifice in the name of religion. This was foreseen by Nārada, and therefore he condemned such literatures. The flesh-eaters still continue to perform animal sacrifice before some demigod or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifices are recommended. They are so recommended to discourage flesh-eating, but gradually the purpose of such religious activities is forgotten, and the slaughterhouse becomes prominent. This is because foolish materialistic men do not care to listen to others who are actually in a position to explain the Vedic rites.

In the Vedas it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the population. But it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them, the so-called renounced order of life is meant for those who are unable to earn their livelihood because of some corporeal defects, or for persons who have failed to achieve prosperity in family life.

In histories like the Mahābhārata, of course, there are topics on transcendental subjects along with material topics. The Bhagavad-gītā is there in the Mahābhārata. The whole idea of the Mahābhārata culminates in the ultimate instructions of the Bhagavad-gītā, that one should relinquish all other engagements and should engage oneself solely and fully in surrendering unto the lotus feet of Lord Śrī Kṛṣṇa. But men with materialistic tendencies are more attracted to the politics, economics and philanthropic activities mentioned in the Mahābhārata than to the principal topic, namely the Bhagavad-gītā. This compromising spirit of Vyāsadeva is directly condemned by Nārada, who advises him to directly proclaim that the prime necessity of human life is to realize one's eternal relation with the Lord and thus surrender unto Him without delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatables which are forbidden for him. The expert physician does not make any compromise with the patient by allowing him to take partially what he should not at all take. In the Bhagavad-gītā it is also said that a man attached to fruitive work should not be discouraged from his occupation, for gradually he may be elevated to the position of self-realization. This is sometimes applicable for those who are only dry empiric philosophers without spiritual realization. But those who are in the devotional line need not be always so advised.

TEXT 16

vicakṣaṇo 'syārhati vedituṁ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

SYNONYMS

vicakṣaṇaḥ-very expert; asya-of him; arhati-deserves; veditum-to understand; vibhoḥ-of the Lord; ananta-pārasya-of the unlimited; nivṛttitaḥ-retired from; sukham-material happiness; pravartamānasya-those who are attached to; guṇaiḥ-by the material qualities; anātmanaḥ-devoid of knowledge in spiritual value; tataḥ-therefore; bhavān-Your Goodness; darśaya-show the ways; ceṣṭitam-activities; vibhoḥ-of the Lord.

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord.

Theological science is a difficult subject, especially when it deals with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached to material activities. Only the very expert, who have almost retired from materialistic activities by culture of spiritual knowledge, can be admitted to the study of this great science. In the Bhagavad-gītā it is clearly stated that out of many hundreds and thousands of men only one person deserves to enter into transcendental realization. And out of many thousands of such transcendentally realized persons, only a few can understand the theological science specifically dealing with God as a person. Śrī Vyāsadeva is therefore advised by Nārada to describe the science of God directly by relating His transcendental activities. Vyāsadeva is himself a personality expert in this science, and he is unattached to material enjoyment. Therefore he is the right person to describe it, and Śukadeva Gosvāmī, the son of Vyāsadeva, is the right person to receive it.

Śrīmad-Bhāgavatam is the topmost theological science, and therefore it can react on the laymen as medicinal doses. Because it contains the transcendental activities of the Lord, there is no difference between the Lord and the literature. The literature is the factual literary incarnation of the Lord. So the laymen can hear the narration of the activities of the Lord. Thereby they are able to associate with the Lord and thus gradually become purified from material diseases. The expert devotees also can discover novel ways and means to convert the nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men. Lord Śrī Caitanya Mahāprabhu and His subsequent followers exhibited expert dexterity in this connection. By following the same method, one can bring the materialistic men of this age of quarrel into order for peaceful life and transcendental realization.

TEXT 17

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

SYNONYMS

tyaktvā-having forsaken; sva-dharmam-one's own occupational engagement; caraṇa-ambujam-the lotus feet; hareḥ-of Hari (the Lord); bhajan-in the course of devotional service; apakvaḥ-immature; atha-for the matter of; patet-falls down; tataḥ-from that place; yadi-if; yatra-whereupon; kva-what sort of; vā-or (used sarcastically); abhadram-unfavorable; abhūt-shall happen; amuṣya-of him; kim-nothing; kaḥ vā arthaḥ-what interest; āptaḥ-obtained; abhajatām-of the nondevotee; sva-dharmataḥ-being engaged in occupational service.

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

As far as the duties of mankind are concerned, there are innumerable duties. Every man is duty-bound not only to his parents, family members, society, country, humanity, other living beings, the demigods, etc., but also to the great philosophers, poets, scientists, etc. It is enjoined in the scriptures that one can relinquish all such duties and surrender unto the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord by some temporary sentiment, and in the long run, due to so many other reasons, he falls down from the path of service by undesirable association. There are so many instances of this in the histories. Bharata Mahārāja was obliged to take his birth as a stag due to his intimate attachment to a stag. He thought of this stag when he died. As such, in the next birth he became a stag, although he did not forget the incident of his previous birth. Similarly, Citraketu also fell down due to his offenses at the feet of Śiva. But in spite of all this, the stress is given here to surrendering unto the lotus feet of the Lord, even if there is a chance of falling down, because even though one falls down from the prescribed duties of devotional service, he will never forget the lotus feet of the Lord. Once engaged in the devotional service of the Lord, one will continue the service in all circumstances. In the Bhagavad-gītā it is said that even a small quantity of devotional service can save one from the most dangerous position. There are many instances of such examples in history. Ajāmila is one of them. Ajāmila in his early life was a devotee, but in his youth he fell down. Still he was saved by the Lord at the end.

TEXT 18

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

SYNONYMS

tasya-for that purpose; eva-only; hetoḥ-reason; prayateta-should endeavor; kovidaḥ-one who is philosophically inclined; na-not; labhyate-is not obtained; yat-what; bhramatām-wandering; upari adhaḥ-from top to bottom; tat-that; labhyate-can be obtained; duḥkhavat-like the miseries; anyataḥ-as a result of previous work; sukham-sense enjoyment; kālena-in course of time; sarvatra-everywhere; gabhīra-subtle; raṁhasā-progress.

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavors. Some men are busy engaged in trade, industry, economic development, political supremacy, etc., and some of them are engaged in fruitive work to become happy in the next life by attaining higher planets. It is said that on the moon the inhabitants are fit for greater sense enjoyment by drinking soma-rasa, and the Pitṛloka is obtained by good charitable work. So there are various programs for sense enjoyment, either during this life or in the life after death. Some are trying to reach the moon or other planets by some mechanical arrangement, for they are very anxious to get into such planets without doing good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they have performed. By good work only, as prescribed in the scriptures, can one obtain birth in a good family, opulence, good education and good bodily features. We see also that even in this life one obtains a good education or money by good work. Similarly, in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place at the same time are seen differently placed according to previous work. But all such material positions are impermanent. The positions in the topmost Brahmaloka and in the lowest Pātāla are also changeable according to our own work. The philosophically inclined person must not be tempted by such changeable positions. He should try to get into the permanent life of bliss and knowledge where he will not be forced to come back again to the miserable material world, either in this or that planet. Miseries and mixed happiness are two features of material life, and they are obtained in Brahmaloka and in other lokas also. They are obtained in the life of the demigods and also in the life of the dogs and hogs. The miseries and mixed happiness of all living beings are only of different degree and quality, but no one is free from the miseries of birth, death, old age and disease. Similarly, everyone has his destined happiness also. No one can get more or less of these things simply by personal endeavors. Even if they are obtained, they can be lost again. One should not, therefore, waste time with these flimsy things; one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

TEXT 19

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchen na rasa-graho janaḥ

SYNONYMS

na-never; vai-certainly; janaḥ-a person; jātu-at any time; kathañcana-somehow or other; āvrajet-does not undergo; mukunda-sevī-the devotee of the Lord; anyavat-like others; aṅga-O my dear; saṁsṛtim-material existence; smaran-remembering; mukunda-aṅghri-the lotus feet of the Lord; upagūhanam-embracing; punaḥ-again; vihātum-willing to give up; icchet-desire; na-never; rasa-grahaḥ-one who has relished the mellow; janaḥ-person.

My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

A devotee of the Lord automatically becomes uninterested in the enchantment of material existence because he is rasa-graha, or one who has tasted the sweetness of the lotus feet of Lord Kṛṣṇa. There are certainly many instances where devotees of the Lord have fallen down due to uncongenial association, just like fruitive workers, who are always prone to degradation. But even though he falls down, a devotee is never to be considered the same as a fallen karmī. A karmī suffers the result of his own fruitive reactions, whereas a devotee is reformed by chastisement directed by the Lord Himself. The sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father. A devotee of the Lord, due to wrong association, sometimes imitates the fruitive workers. The fruitive workers want to lord it over the material world. Similarly, a neophyte devotee foolishly thinks of accumulating some material power in exchange for devotional service. Such foolish devotees are sometimes put into difficulty by the Lord Himself. As a special favor, He may remove all material paraphernalia. By such action, the bewildered devotee is forsaken by all friends and relatives, and so he comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the Bhagavad-gītā it is also said that such fallen devotees are given a chance to take birth in a family of highly qualified brāhmaṇas or in a rich mercantile family. A devotee in such a position is not as fortunate as one who is chastised by the Lord and put into a position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families. The fallen devotees born in a good family may forget the lotus feet of the Lord because they are less fortunate, but the devotee who is put into a forlorn condition is more fortunate because he swiftly returns to the lotus feet of the Lord, thinking himself helpless all around.

Pure devotional service is so spiritually relishable that a devotee becomes automatically uninterested in material enjoyment. That is the sign of perfection in progressive devotional service. A pure devotee continuously remembers the lotus feet of Lord Śrī Kṛṣṇa and does not forget Him even for a moment, not even in exchange for all the opulence of the three worlds.

TEXT 20

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tad dhi svayaṁ veda bhavāṁs tathāpi te
prādeśa-mātraṁ bhavataḥ pradarśitam

SYNONYMS

idam-this; hi-all; viśvam-cosmos; bhagavān-the Supreme Lord; iva-almost the same; itaraḥ-different from; yataḥ-from whom; jagat-the worlds; sthāna-exist; nirodha-annihilation; sambhavāḥ-creation; tat hi-all about; svayam-personally; veda-know; bhavān-your good self; tathā api-still; te-unto you; prādeśa-mātram-a synopsis only; bhavataḥ-unto you; pradarśitam-explained.

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.

For a pure devotee, the conception of Mukunda, Lord Śrī Kṛṣṇa, is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the Supreme Brahman, nothing is apart from Him. Similarly, the part and parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs. The Lord is the transcendental form of eternity, cognition and beauty. And thus the creation of the energy of the Lord appears to be partially eternal, full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy, māyā, are therefore entrapped in the network of the material nature. They accept this as all in all, for they have no information of the Lord who is the primeval cause. Nor have they information that the parts and parcels of the body, being detached from the whole body, are no longer the same hand or leg as when attached to the body. Similarly, a godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like a detached hand or leg. Such parts and parcels may appear like hands and legs, but they have no efficiency. The devotee of the Lord, Śrīla Vyāsadeva, knows this very well. He is further advised by Śrīla Nārada to expand the idea so that the entrapped conditioned souls may take lessons from him to understand the Supreme Lord as the primeval cause.

According to the Vedic version, the Lord is naturally fully powerful, and thus His supreme energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalia are emanations of the internal and external energies of the Lord. External energy is comparatively inferior, whereas the internal potency is superior. The superior energy is living force, and therefore she is completely identical, but the external energy, being inert, is partially identical. But both the energies are neither equal to nor greater than the Lord, who is the generator of all energies; such energies are always under His control, exactly as electrical energy, however powerful it may be, is always under the control of the engineer.

The human being and all other living beings are products of His internal energies. Thus the living being is also identical with the Lord. But he is never equal or superior to the Personality of Godhead. The Lord and living beings are all individual persons. With the help of the material energies the living beings are also creating something, but none of their creations are equal or superior to the creations of the Lord. The human being may create a small playful sputnik and may throw it into outer space, but that does not mean that he can create a planet like the earth or moon and float it in the air as the Lord does. Men with a poor fund of knowledge claim to be equal to the Lord. They are never equal to the Lord. This is never to be. The human being, after attaining complete perfection, may achieve a large percentage of the qualities of the Lord (say up to seventy-eight percent), but it is never possible to surpass the Lord or to become equal with Him. In a diseased condition only, the foolish being claims to be one with the Lord and thus becomes misled by the illusory energy. The misguided living beings, therefore, must accept the supremacy of the Lord and agree to render loving service to Him. For this they have been created. Without this, there cannot be any peace or tranquillity in the world. Śrīla Vyāsadeva is advised by Śrīla Nārada to expand this idea in the Bhāgavatam. In the Bhagavad-gītā also the same idea is explained:

surrender fully unto the lotus feet of the Lord. That is the only business of the perfect human being.

TEXT 21

tvam ātmanātmānam avehy amogha-dṛk
parasya puṁsaḥ paramātmanaḥ kalām
ajaṁ prajātaṁ jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhigaṇyatām

SYNONYMS

tvam-yourself; ātmanā-by your own self; ātmānam-the Supersoul; avehi-search out; amogha-dṛk-one who has perfect vision; parasya-of the Transcendence; puṁsaḥ-the Personality of Godhead; paramātmanaḥ-of the Supreme Lord; kalām-plenary part; ajam-birthless; prajātam-have taken birth; jagataḥ-of the world; śivāya-for the well-being; tat-that; mahā-anubhāva-of the Supreme Personality of Godhead Śrī Kṛṣṇa; abhyudayaḥ-pastimes; adhigaṇya-tām-describe most vividly.

Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly.

Śrīla Vyāsadeva is the empowered plenary portion incarnation of the Personality of Godhead Śrī Kṛṣṇa. He descended by his causeless mercy to deliver the fallen souls in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord, and they are eternally servitors of the Lord. All the Vedic literatures, therefore, are put into systematic order for the benefit of the fallen souls, and it is the duty of the fallen souls to take advantage of such literatures and be freed from the bondage of material existence. Although formally Śrīla Nārada Ṛṣi is his spiritual master, Śrīla Vyāsadeva is not at all dependent on a spiritual master because in essence he is the spiritual master of everyone else. But because he is doing the work of an ācārya, he has taught us by his own conduct that one must have a spiritual master, even though he be God Himself. Lord Śrī Kṛṣṇa, Lord Śrī Rāma and Lord Śrī Caitanya Mahāprabhu, all incarnations of Godhead, accepted formal spiritual masters, although by Their transcendental nature They were cognizant of all knowledge. In order to direct people in general to the lotus feet of Lord Śrī Kṛṣṇa, He Himself in the incarnation of Vyāsadeva is delineating the transcendental pastimes of the Lord.

TEXT 22

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

SYNONYMS

idam-this; hi-certainly; puṁsaḥ-of everyone; tapasaḥ-by dint of austerities; śrutasya-by dint of study of the Vedas; vā-or; sviṣṭasya-sacrifice; sūktasya-spiritual education; ca-and; buddhi-culture of knowledge; dattayoḥ-charity; avicyutaḥ-infallible; arthaḥ-interest; kavibhiḥ-by the recognized learned person; nirūpitaḥ-concluded; yat-what; uttamaśloka-the Lord, who is described by choice poetry; guṇa-anuvarṇanam-description of the transcendental qualities of.

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

Human intellect is developed for advancement of learning in art, science, philosophy, physics, chemistry, psychology, economics, politics, etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realization of the Supreme Being, Viṣṇu. The śruti therefore directs that those who are actually advanced in learning should aspire for the service of Lord Viṣṇu. Unfortunately persons who are enamored by the external beauty of viṣṇu-māyā do not understand that culmination of perfection or self-realization depends on Viṣṇu. Viṣṇu-māyā means sense enjoyment, which is transient and miserable. Those who are entrapped by viṣṇu-māyā utilize advancement of knowledge for sense enjoyment. Śrī Nārada Muni has explained that all paraphernalia of the cosmic universe is but an emanation from the Lord out of His different energies because the Lord has set in motion, by His inconceivable energy, the actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy, and after annihilation they merge into Him. Nothing is, therefore, different from Him, but at the same time the Lord is always different from them.

When advancement of knowledge is applied in the service of the Lord, the whole process becomes absolute. The Personality of Godhead and His transcendental name, fame, glory, etc., are all nondifferent from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, etc., may be used in glorifying the Lord. The fiction writers, poets and celebrated litterateurs are generally engaged in writing of sensuous subjects, but if they turn towards the service of the Lord they can describe the transcendental pastimes of the Lord. Vālmīki was a great poet, and similarly Vyāsadeva is a great writer, and both of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so have become immortal. Similarly, science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative theories for sense gratification. philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilized to establish the Supreme Truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagavad-gītā also the same is affirmed. All "knowledge" not engaged in the service of the Lord is but nescience. Real utilization of advanced knowledge is to establish the glories of the Lord, and that is the real import. Scientific knowledge engaged in the service of the Lord and all similar activities are all factually hari-kīrtana, or glorification of the Lord.

TEXT 23

ahaṁ purātīta-bhave 'bhavaṁ mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

SYNONYMS

aham-I; purā-formerly; atīta-bhave-in the previous millennium; abhavam-became; mune-O muni; dāsyāḥ-of the maidservant; tu-but; kasyāścana-certain; veda-vādinām-of the followers of Vedānta; nirūpitaḥ-engaged; bālakaḥ-boy servant; eva-only; yoginām-of the devotees; śuśrūṣaṇe-in the service of; prāvṛṣi-during the four months of the rainy season; nirvivikṣatām-living together.

O muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

The wonder of an atmosphere surcharged with devotional service to the Lord is briefly described herein by Śrī Nārada Muni. He was the son of the most insignificant parentage. He was not properly educated. Still, because his complete energy was engaged in the service of the Lord, he became an immortal sage. Such is the powerful action of devotional service. The living entities are the marginal energy of the Lord, and therefore they are meant for being properly utilized in the transcendental loving service of the Lord. When this is not done, one's situation is called māyā. Therefore the illusion of māyā is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in sense enjoyment. From the personal example of Śrī Nārada Muni in his previous birth, it is clear that the service of the Lord begins with the service of the Lord's bona fide servants. The Lord says that the service of His servants is greater than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose a bona fide servant of the Lord constantly engaged in His service, accept such a servant as the spiritual master and engage himself in his (the spiritual master's) service. Such a spiritual master is the transparent medium by which to visualize the Lord, who is beyond the conception of the material senses. By service of the bona fide spiritual master, the Lord consents to reveal Himself in proportion to the service rendered. Utilization of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical with the Lord as soon as service in relation with the Lord is rendered under the guidance of a bona fide spiritual master. The expert spiritual master knows the art of utilizing everything to glorify the Lord, and therefore under his guidance the whole world can be turned into the spiritual abode by the divine grace of the Lord's servant.

TEXT 24

te mayy apetākhila-cāpale 'rbhake
dānte 'dhṛta-krīḍanake 'nuvartini
cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

SYNONYMS

te-they; mayi-unto me; apeta-not having undergone; akhila-all kinds of; cāpale-proclivities; arbhake-unto a boy; dānte-having controlled the senses; adhṛta-krīḍanake-without being accustomed to sporting habits; anuvartini-obedient; cakruḥ-did bestow; kṛpām-causeless mercy; yadyapi-although; tulya-darśanāḥ-impartial by nature; śuśrūṣamāṇe-unto the faithful; munayaḥ-the muni followers of the Vedānta; alpa-bhāṣiṇi-one who does not speak more than required.

Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

In the Bhagavad-gītā the Lord says, "All the Vedas are searching after Me." Lord Śrī Caitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service and thus achieve the ultimate goal, back to Godhead. As such, vedānta-vādīs, or the followers of the Vedānta, indicate the pure devotees of the Personality of Godhead. Such vedānta-vādīs, or the bhakti-vedāntas, are impartial in distributing the transcendental knowledge of devotional service. To them no one is enemy or friend; no one is educated or uneducated. No one is especially favorable, and no one is unfavorable. The bhakti-vedāntas see that the people in general are wasting time in false sensuous things. Their business is to get the ignorant mass of people to reestablish their lost relationship with the Personality of Godhead. By such endeavor, even the most forgotten soul is roused up to the sense of spiritual life, and thus being initiated by the bhakti-vedāntas, the people in general gradually progress on the path of transcendental realization. So the vedānta-vādīs initiated the boy even before he became self-controlled and was detached from childish sporting, etc. But before the initiation, he (the boy) became more and more advanced in discipline, which is very essential for one who wishes to make progress in the line. In the system of varṇāśrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacārī at the guru's āśrama, where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of the state, but also to prepare the boy's future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the varṇāśrama system. The boy was even injected with spiritual acumen before being placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplined and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.

TEXT 25

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evaṁ pravṛttasya viśuddha-cetasas

tad-dharma evātma-ruciḥ prajāyate

SYNONYMS

ucchiṣṭa-lepān-the remnants of foodstuff; anumoditaḥ-being permitted; dvijaiḥ-by the Vedāntist brāhmaṇas; sakṛt-once upon a time; sma-in the past; bhuñje-took; tat-by that action; apāsta-eliminated; kilbiṣaḥ-all sins; evam-thus; pravṛttasya-being engaged; viśuddha-cetasaḥ-of one whose mind is purified; tat-that particular; dharmaḥ-nature; eva-certainly; ātma-ruciḥ-transcendental attraction; prajāyate-was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

Pure devotion is as much infectious, in a good sense, as infectious diseases. A pure devotee is cleared from all kinds of sins. The Personality of Godhead is the purest entity, and unless one is equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The bhakti-vedāntas as above mentioned were pure devotees, and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees, and one should be very much cautious about them. There are many things which hinder one from entering devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee, which means attraction for the Personality of Godhead's name, fame, quality, pastimes, etc. Infection of the qualities of the pure devotee means to imbibe the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things distasteful. Therefore a pure devotee is not at all attracted by material activities. After the elimination of all sins or obstacles on the path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions, and at last one can be situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotees, and that is the purport of this stanza.

TEXT 26

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ manoharāḥ
tāḥ śraddhayā me 'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ

SYNONYMS

tatra-thereupon; anu-every day; aham-I; kṛṣṇa-kathāḥ-narration of Lord Kṛṣṇa's activities; pragāyatām-describing; anugraheṇa-by causeless mercy; aśṛṇavam-giving aural reception; manaḥ-harāḥ-attractive; tāḥ-those; śraddhayā-respectfully; me-unto me; anupadam-every step; viśṛṇvataḥ-hearing attentively; priyaśravasi-of the Personality of Godhead; aṅga-O Vyāsadeva; mama-mine; abhavat-it so became; ruciḥ-taste.

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

Lord Śrī Kṛṣṇa, the Absolute Personality of Godhead, is attractive not only in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, paraphernalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes as a human being so that human beings attracted towards Him become able to go back to Godhead. Men are naturally apt to hear histories and narrations of various personalities performing mundane activities, without knowing that by such association one simply wastes valuable time and also becomes addicted to the three qualities of mundane nature. Instead of wasting time, one can get spiritual success by turning his attention to the transcendental pastimes of the Lord. By hearing the narration of the pastimes of the Lord, one contacts directly the Personality of Godhead, and, as explained before, by hearing about the Personality of Godhead, from within, all accumulated sins of the mundane creature are cleared. Thus being cleared of all sins, the hearer gradually becomes liberated from mundane association and becomes attracted to the features of the Lord. Nārada Muni has just explained this by his personal experience. The whole idea is that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Nārada Muni has eternal life, unlimited knowledge and unfathomed bliss, and he can travel all over the material and spiritual worlds without restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastimes of the Lord from the right sources, as Śrī Nārada heard them from the pure devotees (bhakti-vedāntas) in his previous life. This process of hearing in the association of the devotees is especially recommended in this age of quarrel (Kali).

TEXT 27

tasmiṁs tadā labdha-rucer mahā-mate
priyaśravasyaskhalitā matir mama
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare

SYNONYMS

tasmin-it being so; tadā-at that time; labdha-achieved; ruceḥ-taste; mahā-mate-O great sage; priyaśravasi-upon the Lord; askhalitā matiḥ-uninterrupted attention; mama-mine; yayā-by which; aham-I; etat-all these; sat-asat-gross and subtle; sva-māyayā-one's own ignorance; paśye-see; mayi-in me; brahmaṇi-the Supreme; kalpitam-is accepted; pare-in the Transcendence.

O great sage, as soon as I got a taste for the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

Ignorance in material existence is compared to darkness, and in all Vedic literatures the Personality of Godhead is compared to the sun. Wherever there is light there cannot be darkness. Hearing of the Lord's pastimes is itself transcendental association with the Lord because there is no difference between the Lord and His transcendental pastimes. To become associated with the supreme light is to dissipate all ignorance. By ignorance only, the conditioned soul wrongly thinks that both he and the Lord are products of material nature. But in fact the Personality of Godhead and the living beings are transcendental, and they have nothing to do with the material nature. When ignorance is removed and it is perfectly realized that there is nothing existing without the Personality of Godhead, then nescience is removed. Since the gross and subtle bodies are emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body should be engaged in acts of rendering service to the Lord (as in bringing water, cleansing the temple or making obeisances, etc.). The path of arcanā, or worshiping the Lord in the temple, involves engaging one's gross body in the service of the Lord. Similarly, the subtle mind should be engaged in hearing the transcendental pastimes of the Lord, thinking about them, chanting His name, etc. All such activities are transcendental. None of the gross or subtle senses should otherwise be engaged. Such realization of transcendental activities is made possible by many, many years of apprenticeship in the devotional service, but simply attraction of love for the Personality of Godhead, as it was developed in Nārada Muni, by hearing, is highly effective.

TEXT 28

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṁ yaśo 'malam
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā

SYNONYMS

ittham-thus; śarat-autumn; prāvṛṣikau-rainy season; ṛtū-two seasons; hareḥ-of the Lord; viśṛṇvataḥ-continuously hearing; me-myself; anusavam-constantly; yaśaḥ amalam-unadulterated glories; saṅkīrtyamānam-chanted by; munibhiḥ-the great sages; mahā-ātmabhiḥ-great souls; bhaktiḥ-devotional service; pravṛttā-began to flow; ātma-living being; rajaḥ-mode of passion; tama-mode of ignorance; upahā-vanishing.

Thus during two seasons-the rainy season and autumn-I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal, namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position.

TEXT 29

tasyaivaṁ me 'nuraktasya
praśritasya hatainasaḥ
śraddadhānasya bālasya
dāntasyānucarasya ca

SYNONYMS

tasya-his; evam-thus; me-mine; anuraktasya-attached to them; praśritasya-obediently; hata-freed from; enasaḥ-sins; śraddadhānasya-of the faithful; bālasya-of the boy; dāntasya-subjugated; anucarasya-strictly following the instructions; ca-and.

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

These are the necessary qualifications of a prospective candidate who can expect to be elevated to the position of a pure unadulterated devotee. Such a candidate must always seek the association of pure devotees. One should not be misled by a pseudo-devotee. He himself must be plain and gentle to receive the instructions of such a pure devotee. A pure devotee is a completely surrendered soul unto the Personality of Godhead. He knows the Personality of Godhead as the supreme proprietor and all others as His servitors. And by the association of pure devotees only, one can get rid of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee, and he should be very much obedient and strictly follow the instructions. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

TEXT 30

jñānaṁ guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ

SYNONYMS

jñānam-knowledge; guhyatamam-most confidential; yat-what is; tat-that; sākṣāt-directly; bhagavatā uditam-propounded by the Lord Himself; anvavocan-gave instruction; gamiṣyantaḥ-while departing from; kṛpayā-by causeless mercy; dīna-vatsalāḥ-those who are very kind to the poor and meek.

As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.

A pure Vedāntist, or a bhakti-vedānta, instructs followers exactly according to the instructions of the Lord Himself. The Personality of Godhead, both in the Bhagavad-gītā and in all other scriptures, has definitely instructed men to follow the Lord only. The Lord is the creator, maintainer and annihilator of everything. The whole manifested creation is existing by His will, and by His will when the whole show is finished He will remain in His eternal abode with all His paraphernalia. Before the creation He was there in the eternal abode, and after the annihilation He will continue to remain. He is not, therefore, one of the created beings. He is transcendental. In the Bhagavad-gītā the Lord says that long, long before the instruction was imparted to Arjuna, the same was instructed to the sun-god, and in course of time, the same instruction, being wrongly handled and being broken, was again instructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and no one else. The impersonalist, who has no idea of the transcendental form of the Lord, cannot understand this most confidential message of the Lord. The expression "most confidential" is significant here because knowledge of devotional service is far, far above knowledge of impersonal Brahman. Jñānam means ordinary knowledge or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this, when it is partially mixed with devotion, such knowledge develops to knowledge of Paramātmā, or the all-pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahmā, Arjuna, Uddhava, etc.

TEXT 31

yenaivāhaṁ bhagavato
vāsudevasya vedhasaḥ
māyānubhāvam avidaṁ
yena gacchanti tat-padam

SYNONYMS

yena-by which; eva-certainly; aham-I; bhagavataḥ-of the Personality of Godhead; vāsudevasya-of Lord Śrī Kṛṣṇa; vedhasaḥ-of the supreme creator; māyā-energy; anubhāvam-influence; avidam-easily understood; yena-by which; gacchanti-they go; tat-padam-at the lotus feet of the Lord.

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him.

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord are working. One part of energy is manifesting the material world; the other (superior) part of His energy is manifesting the spiritual world. And the via medium energy is manifesting the living entities who are serving either of the above-mentioned energies. The living entities serving material energy are struggling hard for existence and happiness, which is presented to them as illusion. But those in the spiritual energy are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagavad-gītā, that all conditioned souls, rotting in the kingdom of material energy, come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees, and only such devotees enter the kingdom of God to see Him personally and serve Him personally. The concrete example is Nārada Himself, who attained this stage of eternal knowledge and eternal bliss. And the ways and means are open to all, provided one agrees to follow in the footsteps of Śrī Nārada Muni. According to śruti, the Supreme Lord has unlimited energies (without effort by Him), and these are described under three principal headings, as above mentioned.

TEXT 32

etat saṁsūcitaṁ brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam

SYNONYMS

etat-this much; saṁsūcitam-decided by the learned; brahman-O brāhmaṇa Vyāsa; tāpa-traya-three kinds of miseries; cikitsitam-remedial measures; yat-what; īśvare-the supreme controller; bhagavati-unto the Personality of Godhead; karma-one's prescribed activities; brahmaṇi-unto the great; bhāvitam-dedicated.

O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

Śrī Nārada Muni personally experienced that the most feasible and practical way to open the path of salvation or get relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bona fide sources. This is the only remedial process. The entire material existence is full of miseries. Foolish people have manufactured, out of their tiny brains, many remedial measures for removing the threefold miseries pertaining to the body and mind, pertaining to the natural disturbances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries, but men do not know that without the sanction of the Lord no plan or no remedial measure can actually bring about the desired peace and tranquillity. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by a suitable boat is no remedial measure if it is not sanctioned by the Lord. We should know for certain that the Lord is the ultimate sanctioning officer, and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all-pervading, all-powerful, omniscient and omnipresent. He is the ultimate sanctioning agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord and accept Him either as impersonal Brahman, localized Paramātmā or the Supreme Personality of Godhead. It does not matter what one is. One must dedicate everything in the service of the Lord. If one is a learned scholar, scientist, philosopher, poet, etc., then he should employ his learning to establish the supremacy of the Lord. Try to study the energy of the Lord in every sphere of life. Do not decry Him and try to become like Him or take His position simply by fragmental accumulation of knowledge. If one is an administrator, statesman, warrior, politician, etc., then one should try to establish the Lord's supremacy in statesmanship. Fight for the cause of the Lord as Śrī Arjuna did. In the beginning, Śrī Arjuna, the great fighter, declined to fight, but when he was convinced by the Lord that the fighting was necessary, Śrī Arjuna changed his decision and fought for His cause. Similarly, if one is a businessman, an industrialist, an agriculturist, etc., then one should spend his hard-earned money for the cause of the Lord. Think always that the money which is accumulated is the wealth of the Lord. Wealth is considered to be the goddess of fortune (Lakṣmī), and the Lord is Nārāyaṇa, or the husband of Lakṣmī. Try to engage Lakṣmī in the service of Lord Nārāyaṇa and be happy. That is the way to realize the Lord in every sphere of life. The best thing is, after all, to get relief from all material activities and engage oneself completely in hearing the transcendental pastimes of the Lord. But in case of the absence of such an opportunity, one should try to engage in the service of the Lord everything for which one has specific attraction, and that is the way of peace and prosperity. The word saṁsūcitam in this stanza is also significant. One should not think for a moment that the realization of Nārada was childish imagination only. It is not like that. It is so realized by the expert and erudite scholars, and that is the real import of the word saṁsūcitam.

TEXT 33

āmayo yaś ca bhūtānāṁ
jāyate yena suvrata
tad eva hy āmayaṁ dravyaṁ
na punāti cikitsitam

SYNONYMS

āmayaḥ-diseases; yaḥ ca-whatever; bhūtānām-of the living being; jāyate-become possible; yena-by the agency; suvrata-O good soul; tat-that; eva-very; hi-certainly; āmayam-disease; dravyam-thing; na-does it not; punāti-cure; cikitsitam-treated with.

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the supreme spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic mantra that ”everything is Brahman” is thus realized by us.

TEXT 34

evaṁ nṛṇāṁ kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

SYNONYMS

evam-thus; nṛṇām-of the human being; kriyā-yogāḥ-all activities; sarve-everything; saṁsṛti-material existence; hetavaḥ-causes; te-that; eva-certainly; ātma-the tree of work; vināśāya-killing; kalpante-become competent; kalpitāḥ-dedicated; pare-unto the Transcendence.

Thus when all a man’s activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.

Fruitive work which has perpetually engaged the living being is compared to the banyan tree in the Bhagavad-gītā, for it is certainly very deeply rooted. As long as the propensity for enjoying the fruit of work is there, one has to continue the transmigration of the soul from one body or place to another, according to one’s nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord, By doing so, one’s activity is changed into karma-yoga, or the way by which one can attain spiritual perfection while engaging in the work for which he has a natural tendency. Here the word ātmā indicates the categories of all fruitive work. The conclusion is that when the result of all fruitive and other work is dovetailed with the service of the Lord, it will cease to generate further karma and will gradually develop into transcendental devotional service, which will not only cut off completely the root of the banyan tree of work but will also carry the performer to the lotus feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who not only are learned in the Vedānta but are self-realized souls and unalloyed devotees of Lord Śrī Kṛṣṇa, the Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally without reservation. This service attitude will induce the great souls to be more favorable in bestowing their mercy, which injects the neophyte with all the transcendental qualities of the pure devotees. Gradually this is developed into a strong attachment to hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the gross and subtle bodies and beyond them the knowledge of pure soul and his eternal relation with the Supreme Soul, the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service to the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localized Paramātmā. By such puruṣottama-yoga, as it is stated in the Bhagavad-gītā, one is made perfect even during the present corporeal existence, and one exhibits all the good qualities of the Lord to the highest percentage. Such is the gradual development by association of pure devotees.

TEXT 35

yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānaṁ yat tad adhīnaṁ hi
bhakti-yoga-samanvitam

SYNONYMS

yat-whatever; atra-in this life or world; kriyate-does perform; karma-work; bhagavat-unto the Personality of Godhead; paritoṣaṇam-satisfaction of; jñānam-knowledge; yat tat-what is so called; adhīnam-dependent; hi-certainly; bhakti-yoga-devotional; samanvitam-dovetailed with bhakti-yoga.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realization. Bhakti-yoga is considered by some to be another form of karma. But factually bhakti-yoga is above both karma and jñāna. Bhakti-yoga is independent of jñāna or karma; on the other hand, jñāna and karma are dependent on bhakti-yoga. This kriyā-yoga or karma-yoga, as recommended by Śrī Nārada to Vyāsa, is specifically recommended because the principle is to satisfy the Lord. The Lord does not want His sons, the living beings, to suffer the threefold miseries of life. He desires that all of them come to Him and live with Him, but going back to Godhead means that one must purify himself from material infections. When work is performed, therefore, to satisfy the Lord, the performer becomes gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore knowledge is dependent on karma, or work, done on behalf of the Lord. Other knowledge, being devoid of bhakti-yoga or satisfaction of the Lord, cannot lead one back to the kingdom of God, which means that it cannot even offer salvation, as already explained in connection with the stanza naiṣkarmyam apy acyuta-bhāva-varjitam (Śrīmad-Bhāgavatam 1.5.12). The conclusion is that a devotee engaged in the unalloyed service of the Lord, specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the divine grace, as confirmed in the Bhagavad-gītā.

TEXT 36

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gṛṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

SYNONYMS

kurvāṇāḥ-while performing; yatra-thereupon; karmāṇi-duties; bhagavat-the Personality of Godhead; śikṣayā-by the will of; asakṛt-constantly; gṛṇanti-takes on; guṇa-qualities; nāmāni-names; kṛṣṇasya-of Kṛṣṇa; anusmaranti-constantly remembers; ca-and.

While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the Bhagavad-gītā: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor. According to the Vedic rites, even in the worship of some demigods like Indra, Brahmā, Sarasvatī and Gaṇeśa, the system is that in all circumstances the representation of Viṣṇu must be there as yajñeśvara, or the controlling power of such sacrifices. It is recommended that a particular demigod be worshiped for a particular purpose, but still the presence of Viṣṇu is compulsory in order to make the function proper.

Apart from such Vedic duties, even in our ordinary dealings (for example, in our household affairs or in our business or profession) we must consider that the result of all activities must be given over to the supreme enjoyer, Lord Kṛṣṇa. In the Bhagavad-gītā the Lord has declared Himself to be the supreme enjoyer of everything, the supreme proprietor of every planet and the supreme friend of all beings. No one else but Lord Śrī Kṛṣṇa can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Kṛṣṇa. Not only should we give the profit of our earning to this cause, but we must also arrange to preach this cult of devotion to others because that is also one of the orders of the Lord. The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. The scientific discoveries of the material world can also be equally engaged in carrying out His order. He wants the message of the Bhagavad-gītā to be preached amongst His devotees. It may not be so done amongst those who have no credit of austerities, charity, education, etc. Therefore, the attempt must go on to convert unwilling men to become His devotees. Lord Caitanya has taught a very simple method in this connection. He has taught the lesson for preaching the transcendental message through singing, dancing and refreshment. As such, fifty percent of our income may be spent for this purpose. In this fallen age of quarrel and dissension, if only the leading and wealthy persons of society agree to spend fifty percent of their income in the service of the Lord, as it is taught by Lord Śrī Caitanya Mahāprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No one will disagree to partake in a function where good singing, dancing and refreshment are administered. Everyone will attend such a function, and everyone is sure to feel individually the transcendental presence of the Lord. This alone will help the attendant associate with the Lord and thereby purify himself in spiritual realization. The only condition for successfully executing such spiritual activities is that they must be conducted under the guidance of a pure devotee who is completely free from all mundane desires, fruitive activities and dry speculations about the nature of the Lord. No one has to discover the nature of the Lord. It is already spoken by the Lord Himself in the Bhagavad-gītā especially and in all other Vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No one has to change his position, especially in this age of variegated difficulties. The only condition is that one must give up the habit of dry speculation aimed at becoming one with the Lord. And after giving up such lofty puffed-up vanities, one may very submissively receive the orders of the Lord in the Bhagavad-gītā or Bhāgavatam from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt.

TEXT 37

oṁ namo bhagavate tubhyaṁ
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

SYNONYMS

oṁ-the sign of chanting the transcendental glory of the Lord; namaḥ-offering obeisances unto the Lord; bhagavate-unto the Personality of Godhead; tubhyam-unto You; vāsudevāya-unto the Lord, the son of Vasudeva; dhīmahi-let us chant; pradyumnāya, aniruddhāya and saṅkarṣaṇāya-all plenary expansions of Vāsudeva; namaḥ-respectful obeisances; ca-and.

Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.

According to Pañcarātra, Nārāyaṇa is the primeval cause of all expansions of Godhead. These are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva and Saṅkarṣaṇa are on the middle left and right, Pradyumna is on the right of Saṅkarṣaṇa, and Aniruddha is on the left of Vāsudeva, and thus the four Deities are situated. They are known as the four aides-de-camp of Lord Śrī Kṛṣṇa.

This is a Vedic hymn or mantra beginning with oṁkāra praṇava, and thus the mantra is established by the transcendental chanting process, namely, oṁ namo dhīmahi, etc.

The purport is that any transaction, either in the field of fruitive work or in empiric philosophy, which is not ultimately aimed at transcendental realization of the Supreme Lord, is considered to be useless. Nāradajī has therefore explained the nature of unalloyed devotional service by his personal experience in the development of intimacy between the Lord and the living entity by a gradual process of progressive devotional activities. Such a progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord, which is called premā in different transcendental variegatedness called rasas (tastes). Such devotional service is also executed in mixed forms, namely mixed with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great ṛṣis headed by Śaunaka regarding the confidential part of Sūta's achievement through the spiritual master is explained herein by the chanting of this hymn consisting of thirty-three letters. And this mantra is addressed to the four Deities, or the Lord with His plenary expansions. The central figure is Lord Śrī Kṛṣṇa because the plenary portions are His aides-de-camp. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, along with His different plenary portions expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Those expansions are the original Deities for all other truths, namely either viṣṇu-tattva or śakti-tattvas.

TEXT 38

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣaṁ
sa samyag darśanaḥ pumān

SYNONYMS

iti-thus; mūrti-representation; abhidhānena-in sound; mantra-mūrtim-form representation of transcendental sound; amūrtikam-the Lord, who has no material form; yajate-worship; yajña-Viṣṇu; puruṣam-the Personality of Godhead; saḥ-he alone; samyak-perfectly; darśanaḥ-one who has seen; pumān-person.

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

Our present senses are all made of material elements, and therefore they are imperfect in realizing the transcendental form of Lord Viṣṇu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. It is actually an experience of the transcendental Personality of Godhead, who possesses the pure form of eternity, bliss and knowledge.

In the Amarakośa Sanskrit dictionary the word mūrti carries import in twofold meanings, namely, form and difficulty. Therefore amūrtikam is explained by Ācārya Śrī Viśvanātha Cakravartī Ṭhākura as meaning "without difficulty." The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses, which can be revived by chanting of the holy mantras, or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the pāñcarātrika system, which is both recognized and authorized. The pāñcarātrika system has the most authorized codes for transcendental devotional service. Without the help of such codes, one cannot approach the Lord, certainly not by dry philosophical speculation. The pāñcarātrika system is both practical and suitable for this age of quarrel. The Pañcarātra is more important than the Vedānta for this modern age.

TEXT 39

imaṁ sva-nigamaṁ brahmann
avetya mad-anuṣṭhitam
adān me jñānam aiśvaryaṁ
svasmin bhāvaṁ ca keśavaḥ

SYNONYMS

imam-thus; sva-nigamam-confidential knowledge of the Vedas in respect to the Supreme Personality of Godhead; brahman-O brāhmaṇa (Vyāsadeva); avetya-knowing it well; mat-by me; anuṣṭhitam-executed; adāt-bestowed upon me; me-me; jñānam-transcendental knowledge; aiśvaryam-opulence; svasmin-personal; bhāvam-intimate affection and love; ca-and; keśavaḥ-Lord Kṛṣṇa.

O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord. There is no bar for chanting this transcendental sound by anyone, provided it is received through Nārada's representative, coming down by the chain of disciplic succession, or the paramparā system.

TEXT 40

tvam apy adabhra-śruta viśrutaṁ vibhoḥ
samāpyate yena vidāṁ bubhutsitam
prākhyāhi duḥkhair muhur arditātmanāṁ
saṅkleśa-nirvāṇam uśanti nānyathā

SYNONYMS

tvam-your good soul; api-also; adabhra-vast; śruta-Vedic literatures; viśrutam-have heard also; vibhoḥ-of the Almighty; samāpyate-satisfied; yena-by which; vidām-of the learned; bubhutsitam-who always desire to learn transcendental knowledge; prākhyāhi-describe; duḥkhaiḥ-by miseries; muhuḥ-always; ardita-ātmanām-suffering mass of people; saṅkleśa-sufferings; nirvāṇam-mitigation; uśanti na-do not get out of; anyathā-by other means.

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

Śrī Nārada Muni from practical experience definitely asserts that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men, and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God, and therefore such good men (1) when they are in difficulty, (2) when they are in need of money, (3) when they are advanced in knowledge and (4) when they are inquisitive to know more and more about God, intuitively take shelter of the Lord. As such, Nāradajī advises Vyāsadeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

As far as the bad men are concerned, they are also four in number: (1) those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries, (2) those who are simply addicted to vicious work for sense satisfaction and so suffer the consequence, (3) those who are materially very much advanced in knowledge, but who suffer because they do not have the sense to acknowledge the authority of the Almighty Lord, and (4) the class of men who are known as atheists and who therefore purposely hate the very name of God, although they are always in difficulty.

Śrī Nāradajī advised Vyāsadeva to describe the glories of the Lord just to do good to all eight classes of men, both good and bad. Śrīmad-Bhāgavatam is therefore not meant for any particular class of men or sect. It is for the sincere soul who actually wants his own welfare and peace of mind.

Thus end the Bhaktivedanta purports of the First Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva."

20.2.9 Chapter Six

Conversation Between Nārada and Vyāsadeva

TEXT 1

sūta uvāca
evaṁ niśamya bhagavān
devarṣer janma karma ca
bhūyaḥ papraccha taṁ brahman
vyāsaḥ satyavatī-sutaḥ

SYNONYMS

sūtaḥ uvāca-Sūta said; evam-thus; niśamya-hearing; bhagavān-the powerful incarnation of God; devarṣeḥ-of the great sage among the gods; janma-birth; karma-work; ca-and; bhūyaḥ-again; papraccha-asked; tam-him; brahman-O brāhmaṇas; vyāsaḥ-Vyāsadeva; satyavatī-sutaḥ-the son of Satyavatī.

Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyavatī, inquired as follows.

Vyāsadeva was further inquisitive to know about the perfection of Nāradajī, and therefore he wanted to know about him more and more. In this chapter Nāradajī will describe how he was able to have a brief audience with the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was very painful for him.

TEXT 2

vyāsa uvāca
bhikṣubhir vipravasite

vijñānādeṣṭṛbhis tava
vartamāno vayasy ādye
tataḥ kim akarod bhavān

SYNONYMS

vyāsaḥ uvāca-Śrī Vyāsadeva said; bhikṣubhiḥ-by the great mendicants; vipravasite-having departed for other places; vijñāna-scientific knowledge in transcendence; ādeṣṭṛbhiḥ-those who had instructed; tava-of your; vartamānaḥ-present; vayasi-of the duration of life; ādye-before the beginning of; tataḥ-after that; kim-what; akarot-did; bhavān-your good self.

Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present birth?

Vyāsadeva himself was the disciple of Nāradajī, and therefore it was natural to be anxious to hear what Nārada did after initiation from the spiritual masters. He wanted to follow in Nārada's footsteps in order to attain to the same perfect stage of life. This desire to inquire from the spiritual master is an essential factor to the progressive path. This process is technically known as sad-dharma-pṛcchā.

TEXT 3

svāyambhuva kayā vṛttyā
vartitaṁ te paraṁ vayaḥ
kathaṁ cedam udasrākṣīḥ
kāle prāpte kalevaram

SYNONYMS

svāyambhuva-O son of Brahmā; kayā-under what condition; vṛttyā-occupation; vartitam-was spent; te-you; param-after the initiation; vayaḥ-duration of life; katham-how; ca-and; idam-this; udasrākṣīḥ-did you quit; kāle-in due course; prāpte-having attained; kalevaram-body.

O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

Śrī Nārada Muni in his previous life was just an ordinary maidservant's son, so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge is certainly important. Śrī Vyāsadeva desired him to disclose the facts for everyone's satisfaction.

TEXT 4

prāk-kalpa-viṣayām etāṁ
smṛtiṁ te muni-sattama
na hy eṣa vyavadhāt kāla
eṣa sarva-nirākṛtiḥ

SYNONYMS

prāk-prior; kalpa-the duration of Brahmā's day; viṣayām-subject matter; etām-all these; smṛtim-remembrance; te-your; muni-sattama-O great sage; na-not; hi-certainly; eṣaḥ-all these; vyavadhāt-made any difference; kālaḥ-course of time; eṣaḥ-all these; sarva-all; nirākṛtiḥ-annihilation.

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?

As spirit is not annihilated even after the annihilation of the material body, so also spiritual consciousness is not annihilated. Śrī Nārada developed this spiritual consciousness even when he had his material body in the previous kalpa. Consciousness of the material body means spiritual consciousness expressed through the medium of a material body. This consciousness is inferior, destructible and perverted. But superconsciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

TEXT 5

nārada uvāca
bhikṣubhir vipravasite
vijñānādeṣṭṛbhir mama
vartamāno vayasy ādye
tata etad akārasam

SYNONYMS

nāradaḥ uvāca-Śrī Nārada said; bhikṣubhiḥ-by the great sages; vipravasite-having departed for other places; vijñāna-scientific spiritual knowledge; ādeṣṭṛbhiḥ-those who imparted unto me; mama-mine; vartamānaḥ-present; vayasi ādye-before this life; tataḥ-thereafter; etat-this much; akāraṣam-performed.

Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

In his previous life, when Nāradajī was impregnated with spiritual knowledge by the grace of the great sages, there was a tangible change in his life, although he was only a boy of five years. That is an important symptom visible after initiation by the bona fide spiritual master. Actual association of devotees brings about a quick change in life for spiritual realization. How it so acted upon the previous life of Śrī Nārada Muni is described by and by in this chapter.

TEXT 6

ekātmajā me jananī
yoṣin mūḍhā ca kiṅkarī
mayy ātmaje 'nanya-gatau
cakre snehānubandhanam

SYNONYMS

eka-ātmajā-having only one son; me-my; jananī-mother; yoṣit-woman by class; mūḍhā-foolish; ca-and; kiṅkarī-maidservant; mayi-unto me; ātmaje-being her offspring; ananya-gatau-one who has no alternative for protection; cakre-did it; sneha-anubandhanam-tied by affectionate bondage.

I was the only son of my mother, who was not only a simple woman but a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

TEXT 7

sāsvatantrā na kalpāsīd
yoga-kṣemaṁ mamecchatī
īśasya hi vaśe loko
yoṣā dārumayī yathā

SYNONYMS

sā-she; asvatantrā-was dependent; na-not; kalpā-able; āsīt-was; yoga-kṣemam-maintenance; mama-my; icchatī-although desirous; īśasya-of providence; hi-for; vaśe-under the control of; lokaḥ-everyone; yoṣā-doll; dāru-mayī-made of wood; yathā-as much as.

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

TEXT 8

ahaṁ ca tad-brahma-kule
ūṣivāṁs tad-upekṣayā
dig-deśa-kālāvyutpanno
bālakaḥ pañca-hāyanaḥ

SYNONYMS

aham-I; ca-also; tat-that; brahma-kule-in the school of the brāhmaṇas; ūṣivān-lived; tat-her; upekṣayā-being dependent on; dik-deśa-direction and country; kāla-time; avyutpannaḥ-having no experience; bālakaḥ-a mere child; pañca-five; hāyanaḥ-years old.

When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.

TEXT 9

ekadā nirgatāṁ gehād
duhantīṁ niśi gāṁ pathi
sarpo 'daśat padā spṛṣṭaḥ
kṛpaṇāṁ kāla-coditaḥ

SYNONYMS

ekadā-once upon a time; nirgatām-having gone away; gehāt-from home; duhantīm-for milking; niśi-at night; gām-the cow; pathi-on the path; sarpaḥ-snake; adaśat-bitten; padā-on the leg; spṛṣṭaḥ-thus struck; kṛpaṇām-the poor woman; kāla-coditaḥ-influenced by supreme time.

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after only by his affectionate mother, and yet the mother was taken from the world by the supreme will in order to put him completely at the mercy of the Lord.

TEXT 10

tadā tad aham īśasya
bhaktānāṁ śam abhīpsataḥ
anugrahaṁ manyamānaḥ
prātiṣṭhaṁ diśam uttarām

SYNONYMS

tadā-at that time; tat-that; aham-I; īśasya-of the Lord; bhaktānām-of the devotees; śam-mercy; abhīpsataḥ-desiring; anugraham-special benediction; manyamānaḥ-thinking in that way; prātiṣṭham-departed; diśam uttarām-in the northern direction.

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.

TEXT 11

sphītāñ janapadāṁs tatra
pura-grāma-vrajākarān
kheṭa-kharvaṭa-vāṭīś ca
vanāny upavanāni ca

SYNONYMS

sphītān-very flourishing; jana-padān-metropolises; tatra-there; pura-towns; grāma-villages; vraja-big farms; ākarān-mineral fields (mines); kheṭa-agricultural lands; kharvaṭa-valleys; vāṭīḥ-flower gardens; ca-and; vanāni-forests; upavanāni-nursery gardens; ca-and.

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

Man's activities in agriculture, mining, farming, industries, gardening, etc., were all on the same scale as they are now, even previous to the present creation, and the same activities will remain as they are, even in the next creation. After many hundreds of millions of years, one creation is started by the law of nature, and the history of the universe repeats itself practically in the same way. The mundane wranglers waste time with archaeological excavations without searching into the vital necessities of life. After getting an impetus in spiritual life, Śrī Nārada Muni, even though a mere child, did not waste time for a single moment with economic development, although he passed towns and villages, mines and industries. He continually went on to progressive spiritual emancipation. Śrīmad-Bhāgavatam is the repetition of history which happened some hundreds of millions of years ago. As it is said herein, only the most important factors of history are picked up to be recorded in this transcendental literature.

TEXT 12

citra-dhātu-vicitrādrīn
ibha-bhagna-bhuja-drumān
jalāśayāñ chiva-jalān
nalinīḥ sura-sevitāḥ
citra-svanaiḥ patra-rathair
vibhramad bhramara-śriyaḥ

SYNONYMS

citra-dhātu-valuable minerals like gold, silver and copper; vicitra-full of variegatedness; adrīn-hills and mountains; ibha-bhagna-broken by the giant elephants; bhuja-branches; drumān-trees; jalāśayān śiva-health-giving; jalān-reservoirs of water; nalinīḥ-lotus flowers; sura-sevitāḥ-aspired to by the denizens of heaven; citra-svanaiḥ-pleasing to the heart; patra-rathaiḥ-by the birds; vibhramat-bewildering; bhramara-śriyaḥ-decorated by drones.

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

TEXT 13

nala-veṇu-śaras-tanba-
kuśa-kīcaka-gahvaram
eka evātiyāto 'ham
adrākṣaṁ vipinaṁ mahat
ghoraṁ pratibhayākāraṁ
vyālolūka-śivājiram

SYNONYMS

nala-pipes; veṇu-bamboo; śaraḥ-pens; tanba-full of; kuśa-sharp grass; kīcaka-weeds; gahvaram-caves; ekaḥ-alone; eva-only; atiyātaḥ-difficult to go through; aham-I; adrākṣam-visited; vipinam-deep forests; mahat-great; ghoram-fearful; pratibhaya-ākāram-dangerously; vyāla-snakes; ulūka-owls; śiva-jackals; ajiram-playgrounds.

I then passed alone through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

It is the duty of a mendicant (parivrājakācārya) to experience all varieties of God's creation by traveling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A sannyāsī is duty-bound to take all these risks without fear, and the most typical sannyāsī of the present age is Lord Caitanya, who traveled in the same manner through the central Indian jungles, enlightening even the tigers, bears, snakes, deer, elephants and many other jungle animals. In this age of Kali, sannyāsa is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal sannyāsī. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality. Lord Caitanya did not accept the name of a sannyāsī, and in this age of Kali the so-called sannyāsīs should not change their former names, following in the footsteps of Lord Caitanya. In this age, devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the parivrājakācārya like Nārada or Lord Caitanya, but may sit down at some holy place and devote his whole time and energy to hear and repeatedly chant the holy scriptures left by the great ācāryas like the six Gosvāmīs of Vṛndāvana.

TEXT 14

pariśrāntendriyātmāhaṁ
tṛṭ-parīto bubhukṣitaḥ
snātvā pītvā hrade nadyā
upaspṛṣṭo gata-śramaḥ

SYNONYMS

pariśrānta-being tired; indriya-bodily; ātmā-mentally; aham-I; tṛṭ-parītaḥ-being thirsty; bubhukṣitaḥ-and hungry; snātvā-taking a bath; pītvā-and drinking water also; hrade-in the lake; nadyāḥ-of a river; upaspṛṣṭaḥ-being in contact with; gata-got relief from; śramaḥ-tiredness.

Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

A traveling mendicant can meet the needs of body, namely thirst and hunger, by the gifts of nature without being a beggar at the doors of the householders. The mendicant therefore does not go to the house of a householder to beg but to enlighten him spiritually.

TEXT 15

tasmin nirmanuje ’raṇye
pippalopastha āśritaḥ
ātmanātmānam ātmasthaṁ
yathā-śrutam acintayam

SYNONYMS

tasmin-in that; nirmanuje-without human habitation; araṇye-in the forest; pippala-banyan tree; upasthe-sitting under it; āśritaḥ-taking shelter of; ātmanā-by intelligence; ātmānam-the Supersoul; ātma-stham-situated within myself; yathā-śrutam-as I had heard it from the liberated souls; acintayam-thought over.

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.

One should not meditate according to one’s personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one’s trained intelligence for meditating upon the Supersoul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying out the orders of the spiritual master. Śrī Nāradajī contacted bona fide spiritual masters, served them sincerely and got enlightenment rightly. Thus he began to meditate.

TEXT 16

dhyāyataś caraṇāmbhojaṁ
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hṛdy āsīn me śanair hariḥ

SYNONYMS

dhyāyataḥ-thus meditating upon; caraṇa-ambhojam-the lotus feet of the localized Personality of Godhead; bhāva-nirjita-mind transformed in transcendental love for the Lord; cetasā-all mental activities (thinking, feeling and willing); autkaṇṭhya-eagerness; aśru-kala-tears rolled down; akṣasya-of the eyes; hṛdi-within my heart; āsīt-appeared; me-my; śanaiḥ-without delay; hariḥ-the Personality of Godhead.

As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead Śrī Kṛṣṇa appeared on the lotus of my heart.

The word bhāva is significant here. This bhāva stage is attained after one has transcendental affection for the Lord. The first initial stage is called śraddhā, or a liking for the Supreme Lord, and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practice the prescribed rules and regulations of devotional service. This will dissipate all sorts of misgivings and remove all personal deficiencies that hamper progress in devotional service.

When all misgivings and personal deficiencies are removed, there is a standard faith in transcendental matter, and the taste for it increases in greater proportion. This stage leads to attraction, and after this there is bhāva, or the prior stage of unalloyed love for God. All the above different stages are but different stages of development of transcendental love. Being so surcharged with transcendental love, there comes a strong feeling of separation which leads to eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction, and because Śrī Nārada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive the actual presence of the Lord, which he tangibly experienced by his developed spiritual senses without material tinge.

TEXT 17

premātibhara-nirbhinna-
pulakāṅgo ’tinirvṛtaḥ
ānanda-samplave līno
nāpaśyam ubhayaṁ mune

SYNONYMS

premā-love; atibhara-excessive; nirbhinna-especially distinguished; pulaka-feelings of happiness; aṅgaḥ-different bodily parts; ati-nirvṛtaḥ-being fully overwhelmed; ānanda-ecstasy; samplave-in the ocean of; līnaḥ-absorbed in; na-not; apaśyam-could see; ubhayam-both; mune-O Vyāsadeva.

O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

Spiritual feelings of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Śrī Nārada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately enlivened to serve the Lord. This being so, Nārada Muni lost himself in seeing both himself and the Lord simultaneously.

TEXT 18

rūpaṁ bhagavato yat tan
manaḥ-kāntaṁ śucāpaham
apaśyan sahasottasthe
vaiklavyād durmanā iva

SYNONYMS

rūpam-form; bhagavataḥ-of the Personality of Godhead; yat-as it is; tat-that; manaḥ-of the mind; kāntam-as it desires; śuca-apaham-vanishing all disparity; apaśyan-without seeing; sahasā-all of a sudden; uttasthe-got up; vaiklavyāt-being perturbed; durmanāḥ-having lost the desirable; iva-as it were.

The transcendental form of the Lord, as it is, satisfies the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

That the Lord is not formless is experienced by Nārada Muni. But His form is completely different from all forms of our material experience. For the whole duration of our life we go see different forms in the material world, but none of them is just apt to satisfy the mind, nor can any one of them vanish all perturbance of the mind. These are the special features of the transcendental form of the Lord, and one who has once seen that form is not satisfied with anything else; no form in the material world can any longer satisfy the seer. That the Lord is formless or impersonal means that He has nothing like a material form and is not like any material personality.

As spiritual beings, having eternal relations with that transcendental form of the Lord, we are, life after life, searching after that form of the Lord, and we are not satisfied by any other form of material appeasement. Nārada Muni got a glimpse of this, but having not seen it again he became perturbed and stood up all of a sudden to search it out. What we desire life after life was obtained by Nārada Muni, and losing sight of Him again was certainly a great shock for him.

TEXT 19

didṛkṣus tad ahaṁ bhūyaḥ
praṇidhāya mano hṛdi
vīkṣamāṇo 'pi nāpaśyam
avitṛpta ivāturaḥ

SYNONYMS

didṛkṣuḥ-desiring to see; tat-that; aham-I; bhūyaḥ-again; praṇidhāya-having concentrated the mind; manaḥ-mind; hṛdi-upon the heart; vīkṣamāṇaḥ-waiting to see; api-in spite of; na-never; apaśyam-saw Him; avitṛptaḥ-without being satisfied; iva-like; āturaḥ-aggrieved.

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision, just as we cannot demand the sun to rise whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Nārada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost endeavor he could not make the second attempt successful. The Lord is completely independent of all obligations. He can simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord.

TEXT 20

evaṁ yatantaṁ vijane
mām āhāgocaro girām
gambhīra-ślakṣṇayā vācā
śucaḥ praśamayann iva

SYNONYMS

evam-thus; yatantam-one who is engaged in attempting; vijane-in that lonely place; mām-unto me; āha-said; agocaraḥ-beyond the range of physical sound; girām-utterances; gambhīra-grave; ślakṣṇayā-pleasing to hear; vācā-words; śucaḥ-grief; praśamayan-mitigating; iva-like.

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

In the Vedas it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One upon whom His mercy is bestowed can hear Him. The Lord was much pleased with Nārada Muni, and therefore the necessary strength was invested in him so that he could hear the Lord. It is not, however, possible for others to perceive directly the touch of the Lord during the probationary stage of regulative devotional service. It was a special gift for Nārada. When he heard the pleasing words of the Lord, the feelings of separation were to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

TEXT 21

hantāsmiñ janmani bhavān
mā māṁ draṣṭum ihārhati
avipakva-kaṣāyāṇāṁ
durdarśo 'haṁ kuyogināṁ

SYNONYMS

hanta-O Nārada; asmin-this; janmani-duration of life; bhavān-yourself; mā-not; mām-Me; draṣṭum-to see; iha-here; arhati-deserve; avipakva-immature; kaṣāyāṇām-material dirt; durdarśaḥ-difficult to be seen; aham-I; kuyoginām-incomplete in service.

O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

The Personality of Godhead is described in the Bhagavad-gītā as the most pure, the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His person, and thus one who has the slightest tinge of material affection cannot approach Him. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance. The result is exhibited by the signs of being freed from kāma (lust) and lobha (covetousness). That is to say, one must be freed from the desires for sense satisfaction and avarice for sense gratification. The balanced mode of nature is goodness. And to be completely freed from all material tinges is to become free from the mode of goodness also. To search the audience of God in a lonely forest is considered to be in the mode of goodness. One can go out into the forest to attain spiritual perfection, but that does not mean that one can see the Lord personally there. One must be completely freed from all material attachment and be situated on the plane of transcendence, which alone will help the devotee get in personal touch with the Personality of Godhead. The best method is that one should live at a place where the transcendental form of the Lord is worshiped. The temple of the Lord is a transcendental place, whereas the forest is a materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (arcanā) rather than go into the forest to search out the Lord. Devotional service begins from the process of arcanā, which is better than going out in the forest. In his present life, which is completely freed from all material hankerings, Śrī Nārada Muni does not go into the forest, although he can turn every place into Vaikuṇṭha by his presence only. He travels from one planet to another to convert men, gods, Kinnaras, Gandharvas, ṛṣis, munis and all others to become devotees of the Lord. By his activities he has engaged many devotees like Prahlāda Mahārāja, Dhruva Mahārāja and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows in the footsteps of the great devotees like Nārada and Prahlāda and engages his whole time in glorifying the Lord by the process of kīrtana. Such a preaching process is transcendental to all material qualities.

TEXT 22

sakṛd yad darśitaṁ rūpam
etat kāmāya te ’nagha
mat-kāmaḥ śanakaiḥ sādhu
sarvān muñcati hṛc-chayān

SYNONYMS

sakṛt-once only; yat-that; darśitam-shown; rūpam-form; etat-this is; kāmāya-for hankerings; te-your; anagha-O virtuous one; mat-Mine; kāmaḥ-desire; śanakaiḥ-by increasing; sādhuḥ-devotee; sarvān-all; muñcati-gives away; hṛt-śayān-material desires.

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for the loving transcendental service of the Lord, and yet he will not find satiation or end. By intense service of the Lord, one can experience the presence of the Lord transcendentally. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Nārada, and yet just to increase his intense desire for the Lord, he was so advised.

TEXT 23

sat-sevayādīrghayāpi
jātā mayi dṛḍhā matiḥ
hitvāvadyam imaṁ lokaṁ
gantā maj-janatām asi

SYNONYMS

sat-sevayā-by service of the Absolute Truth; adīrghayā-for some days; api-even; jātā-having attained; mayi-unto Me; dṛḍhā-firm; matiḥ-intelligence; hitvā-having given up; avadyam-deplorable; imam-this; lokam-material worlds; gantā-going to; mat-janatām-My associates; asi-become.

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

Serving the Absolute Truth means rendering service unto the Absolute Personality of Godhead under the direction of the bona fide spiritual master, who is a transparent via medium between the Lord and the neophyte devotee. The neophyte devotee has no ability to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses, and therefore under the direction of the spiritual master he is trained in transcendental service of the Lord. And by such training, even for some days, the neophyte devotee gets intelligence in such transcendental service, which leads him ultimately to get free from perpetual inhabitation in the material worlds and to be promoted to the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

TEXT 24

matir mayi nibaddheyaṁ
na vipadyeta karhicit
prajā-sarga-nirodhe ’pi
smṛtiś ca mad-anugrahāt

SYNONYMS

matiḥ-intelligence; mayi-devoted to Me; nibaddhā-engaged; iyam-this; na-never; vipadyeta-separate; karhicit-at any time; prajā-living beings; sarga-at the time of creation; nirodhe-also at the time of annihilation; api-even; smṛtiḥ-remembrance; ca-and; mat-Mine; anugrahāt-by the mercy of.

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

Devotional service rendered to the Personality of Godhead never goes in vain. Since the Personality of Godhead is eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagavad-gītā it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth, and when the devotee is fully matured, the total service counted together makes him eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service is never vanquished, but increases till fully matured.

TEXT 25

etāvad uktvopararāma tan mahad
bhūtaṁ nabho-liṅgam aliṅgam īśvaram
ahaṁ ca tasmai mahatāṁ mahīyase
śīrṣṇāvanāmaṁ vidadhe 'nukampitaḥ

SYNONYMS

etāvat-thus; uktvā-spoken; upararāma-stopped; tat-that; mahat-great; bhūtam-wonderful; nabhaḥ-liṅgam-personified by sound; aliṅgam-unseen by the eyes; īśvaram-the supreme authority; aham-I; ca-also; tasmai-unto Him; mahatām-the great; mahīyase-unto the glorified; śīrṣṇā-by the head; avanāmam-obeisances; vidadhe-executed; anukampitaḥ-being favored by Him.

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

That the Personality of Godhead was not seen but only heard does not make any difference. The Personality of Godhead produced the four Vedas by His breathing, and He is seen and realized through the transcendental sound of the Vedas. Similarly, the Bhagavad-gītā is the sound representation of the Lord, and there is no difference in identity. The conclusion is that the Lord can be seen and heard by persistent chanting of the transcendental sound.

TEXT 26

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gāṁ paryaṭaṁs tuṣṭa-manā gata-spṛhaḥ
kālaṁ pratīkṣan vimado vimatsaraḥ

SYNONYMS

nāmāni-the holy name, fame, etc.; anantasya-of the unlimited; hata-trapaḥ-being freed from all formalities of the material world; paṭhan-by recitation, repeated reading, etc.; guhyāni-mysterious; bhadrāṇi-all benedictory; kṛtāni-activities; ca-and; smaran-constantly remembering; gām-on the earth; paryaṭan-traveling all through; tuṣṭa-manāḥ-fully satisfied; gata-spṛhaḥ-completely freed from all material desires; kālam-time; pratīkṣan-awaiting; vimadaḥ-without being proud; vimatsaraḥ-without being envious.

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

The life of a sincere devotee of the Lord is thus explained in a nutshell by Nārada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and traveling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

TEXT 27

evaṁ kṛṣṇa-mater brahman
nāsaktasyāmalātmanaḥ
kālaḥ prādurabhūt kāle
taḍit saudāmanī yathā

SYNONYMS

evam-thus; kṛṣṇa-mateḥ-one who is fully absorbed in thinking of Kṛṣṇa; brahman-O Vyāsadeva; na-not; āsaktasya-of one who is attached; amala-ātmanaḥ-of one who is completely free from all material dirt; kālaḥ-death; prādurabhūt-become visible; kāle-in the course of time; taḍit-lightning; saudāmanī-illuminating; yathā-as it is.

And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

To be fully absorbed in the thought of Kṛṣṇa means clearance of material dirts or hankerings. As a very rich man has no hankerings for small petty things, so also a devotee of Lord Kṛṣṇa, who is guaranteed to pass on to the kingdom of God, where life is eternal, fully cognizant and blissful, naturally has no hankerings for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection, due to his body's being spiritualized like a red-hot iron in contact with fire.

TEXT 28

prayujyamāne mayi tāṁ
śuddhāṁ bhāgavatīṁ tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ

SYNONYMS

prayujyamāne-having been awarded; mayi-on me; tām-that; śuddhām-transcendental; bhāgavatīm-fit for associating with the Personality of Godhead; tanum-body; ārabdha-acquired; karma-fruitive work; nirvāṇaḥ-prohibitive; nyapatat-quit; pāñca-bhautikaḥ-body made of five material elements.

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Nārada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and freedom from reactions of fruitive activities. The material body is always afflicted with the lack of these three qualities. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Mahārāja and Prahlāda Mahārāja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee's body changes from material to transcendence. That is the opinion of the authorized Gosvāmīs via the authentic scriptures. In the Brahma-saṁhitā it is said that beginning from the indra-gopa germ up to the great Indra, King of heaven, all living beings are subjected to the law of karma and are bound to suffer and enjoy the fruitive results of their own work. Only the devotee is exempt from such reactions, by the causeless mercy of the supreme authority, the Personality of Godhead.

TEXT 29

kalpānta idam ādāya
śayāne 'mbhasy udanvataḥ
śiśayiṣor anuprāṇaṁ
viviśe 'ntar ahaṁ vibhoḥ

SYNONYMS

kalpa-ante-at the end of Brahmā's day; idam-this; ādāya-taking together; śayāne-having gone to lie down; ambhasi-in the causal water; udanvataḥ-devastation; śiśayiṣoḥ-lying of the Personality of Godhead (Nārāyaṇa); anuprāṇam-breathing; viviśe-entered into; antaḥ-within; aham-I; vibhoḥ-of Lord Brahmā.

At the end of the millennium, when the Personality of Godhead Lord Nārāyaṇa lay down within the water of devastation, Brahmā began to enter into Him along with all creative elements, and I also entered through His breathing.

Nārada is known as the son of Brahmā, as Lord Kṛṣṇa is known as the son of Vasudeva. The Personality of Godhead and His liberated devotees like Nārada appear in the material world by the same process. As it is said in the Bhagavad-gītā, the birth and activities of the Lord are all transcendental. Therefore, according to authorized opinion, the birth of Nārada as the son of Brahmā is also a transcendental pastime. His appearance and disappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

TEXT 30

sahasra-yuga-paryante
utthāyedaṁ sisṛkṣataḥ
marīci-miśrā ṛṣayaḥ
prāṇebhyo 'haṁ ca jajñire

SYNONYMS

sahasra-one thousand; yuga-4,300,000 years; paryante-at the end of the duration; utthāya-having expired; idam-this; sisṛkṣataḥ-desired to create again; marīci-miśrāḥ-ṛṣis like Marīci; ṛṣayaḥ-all the ṛṣis; prāṇebhyaḥ-out of His senses; aham-I; ca-also; jajñire-appeared.

After 4,300,000,000 solar years, when Brahmā awoke to create again by the will of the Lord, all the ṛṣis like Marīci, Aṅgirā, Atri and so on were created from the transcendental body of the Lord, and I also appeared along with them.

The duration of a day in the life of Brahmā is 4,320,000,000 solar years. This is stated also in the Bhagavad-gītā. So for this period Brahmājī rests in yoga-nidrā within the body of the Garbhodakaśāyī Viṣṇu, the generator of Brahmā. Thus after the sleeping period of Brahmā, when there is again creation by the will of the Lord through the agency of Brahmā, all the great ṛṣis again appear from different parts of the transcendental body, and Nārada also appears. This means that Nārada appears in the same transcendental body, just as a man awakes from sleep in the same body. Śrī Nārada is eternally free to move in all parts of the transcendental and material creations of the Almighty. He appears and disappears in his own transcendental body, which is without distinction of body and soul, unlike conditioned beings.

TEXT 31

antar bahiś ca lokāṁs trīn
paryemy askandita-vrataḥ
anugrahān mahā-viṣṇor
avighāta-gatiḥ kvacit

SYNONYMS

antaḥ-in the transcendental world; bahiḥ-in the material world; ca-and; lokān-planets; trīn-three (divisions); paryemi-travel; askandita-unbroken; vrataḥ-vow; anugrahāt-by the causeless mercy; mahā-viṣṇoḥ-of the Mahā-Viṣṇu (Kāraṇodakaśāyī Viṣṇu); avighāta-without restriction; gatiḥ-entrance; kvacit-at any time.

Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

As stated in the Bhagavad-gītā, there are three divisions of the material spheres, namely the ūrdhva-loka (topmost planets), madhya-loka (midway planets) and adho-loka (downward planets). Beyond the ūrdhva-loka planets, that is to say above the Brahmaloka, are the material coverings of the universes, and above that is the spiritual sky, which is unlimited in expansion, containing unlimited self-illuminated Vaikuṇṭha planets inhabited by God Himself along with His associates, who are all eternally liberated living entities. Śrī Nārada Muni could enter all these planets in both the material and spiritual spheres without restriction, as much as the almighty Lord is free to move personally in any part of His creation. In the material world the living beings are influenced by the three material modes of nature, namely goodness, passion and ignorance. But Śrī Nārada Muni is transcendental to all these material modes, and thus he can travel everywhere unrestricted. He is a liberated spaceman. The causeless mercy of Lord Viṣṇu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. Therefore, the devotees never fall down, but the materialists, i.e., the fruitive workers and the speculative philosophers, do fall down, being forced by their respective modes of nature. The ṛṣis, as above mentioned, cannot enter into the transcendental world like Nārada. This fact is disclosed in the Narasiṁha Purāṇa. Ṛṣis like Marīci are authorities in fruitive work, and ṛṣis like Sanaka and Sanātana are authorities in philosophical speculations. But Śrī Nārada Muni is the prime authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow in the footsteps of Nārada Muni in the order of the Nārada-bhakti-sūtra, and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God, Vaikuṇṭha.

TEXT 32

deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham

SYNONYMS

deva-the Supreme Personality of Godhead (Śrī Kṛṣṇa); dattām-gifted by; imām-this; vīṇām-a musical stringed instrument; svara-singing meter; brahma-transcendental; vibhūṣitām-decorated with; mūrcchayitvā-vibrating; hari-kathām-transcendental message; gāyamānaḥ-singing constantly; carāmi-do move; aham-I.

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

The musical stringed instrument called the vīṇā, which was handed to Nārada by Lord Śrī Kṛṣṇa, is described in the Liṅga Purāṇa, and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely Ṣa (Ṣaḍja), Ṛ (Ṛṣabha), Gā (Gāndhāra), Ma (Madhyama), Pa (Pañcama), Dha (Dhaivata) and Ni (Niṣāda), are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nāradadeva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely Ṣa, Ṛ, Gā, Mā, etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the Bhagavad-gītā.

TEXT 33

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghraṁ
darśanaṁ yāti cetasi

SYNONYMS

pragāyataḥ-thus singing; sva-vīryāṇi-own activities; tīrtha-pādaḥ-the Lord, whose lotus feet are the source of all virtues or holiness; priya-śravāḥ-pleasing to hear; āhūtaḥ-called for; iva-just like; me-to me; śīghram-very soon; darśanam-sight; yāti-appears; cetasi-on the seat of the heart.

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada Muni penetrates into the presence of the Lord by the transcendental chanting.

TEXT 34

etad dhy ātura-cittānāṁ
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dṛṣṭo
hari-caryānuvarṇanam

SYNONYMS

etat-this; hi-certainly; ātura-cittānām-of those whose minds are always full of cares and anxieties; mātrā-objects of sense enjoyment; sparśa-senses; icchayā-by desires; muhuḥ-always; bhava-sindhu-the ocean of nescience; plavaḥ-boat; dṛṣṭaḥ-experienced; hari-carya-activities of Hari, the Personality of Godhead; anuvarṇanam-constant recitation.

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat-the constant chanting of the transcendental activities of the Personality of Godhead.

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men think and discuss about subjects which satisfy their senses. But as these things are exercised under the influence of the external, illusory energy, such sensual activities do not actually give them any satisfaction. On the contrary, they become full with cares and anxieties. This is called māyā, or what is not. That which cannot give them satisfaction is accepted as an object for satisfaction. So Nārada Muni, by his personal experience, says that satisfaction for such frustrated beings engaged in sense gratification is to chant always the activities of the Lord. The point is that the subject matter only should be changed. No one can check the thinking activities of a living being, nor the feeling, willing or working processes. But if one wants actual happiness, one must change the subject matter only. Instead of talking of the politics of a dying man, one might discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists, one can turn his attention to the activities of the Lord with His eternal associates like the gopīs and Lakṣmīs. The almighty Personality of Godhead, by His causeless mercy, descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the ocean of nescience, the source of all miseries. This is stated from personal experience by such an authority as Śrī Nārada Muni. And we can have the same experience also if we begin to follow in the footsteps of the great sage, the dearmost devotee of the Lord.

TEXT 35

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

SYNONYMS

yama-ādibhiḥ-by the process of practicing self-restraint; yoga-pathaiḥ-by the system of yoga (mystic bodily power to attain the godly stage); kāma-desires for sense satisfaction; lobha-lust for satisfaction of the senses; hataḥ-curbed; muhuḥ-always; mukunda-the Personality of Godhead; sevayā-by the service of; yadvat-as it is; tathā-like that; ātmā-the soul; addhā-for all practical purposes; na-does not; śāmyati-be satisfied.

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercise in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the yoga system is just to control them. On the other hand, Nārada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda, the Personality of Godhead. By his experience he says that devotional service to the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendentally engaged. Thus there is no chance of their being engaged in sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpentlike senses will certainly take advantage of it. There are many such instances in history, just like Viśvāmitra Muni's falling a victim to the beauty of Menakā. But Ṭhākura Haridāsa was allured at midnight by the well-dressed Māyā, and still she could not induce that great devotee into her trap.

The whole idea is that without devotional service of the Lord, neither the yoga system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord, without being tinged with fruitive work, mystic yoga or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of yoga and jñāna are subordinate to such a process. When the transcendental devotional service is mixed with a subordinate process, it is no longer transcendental but is called mixed devotional service. Śrīla Vyāsadeva, the author of Śrīmad-Bhāgavatam, will gradually develop all these different systems of transcendental realization in the text.

TEXT 36

sarvaṁ tad idam ākhyātaṁ
yat pṛṣṭo 'haṁ tvayānagha
janma-karma-rahasyaṁ me
bhavataś cātma-toṣaṇam

SYNONYMS

sarvam-all; tat-that; idam-this; ākhyātam-described; yat-whatever; pṛṣṭaḥ-asked by; aham-me; tvayā-by you; anagha-without any sins; janma-birth; karma-activities; rahasyam-mysteries; me-mine; bhavataḥ-your; ca-and; ātma-self; toṣaṇam-satisfaction.

O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

The process of devotional activities from the beginning to the stage of transcendence is all duly explained to satisfy the inquiries of Vyāsadeva. He has explained how the seeds of devotional service were sown by transcendental association and how they gradually developed by hearing the sages. The result of such hearing is detachment from worldliness, so much so that even a small boy could receive the death news of his mother, who was his only caretaker, as the blessing of God. And at once he took the opportunity to search out the Lord. A sincere urge for having an interview with the Lord was also granted to him, although it is not possible for anyone to see the Lord with mundane eyes. He also explained how by execution of pure transcendental service one can get rid of the fruitive action of accumulated work and how he transformed his material body into a spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord, and no one but a pure devotee is eligible to enter into the kingdom of God. All the mysteries of transcendental realization are duly experienced by Nārada Muni himself, and therefore by hearing such an authority one can have some idea of the results of devotional life, which are hardly delineated even in the original texts of the Vedas. In the Vedas and Upaniṣads there are only indirect hints to all this. Nothing is directly explained there, and therefore Śrīmad-Bhāgavatam is the mature fruit of all the Vedic trees of literatures.

TEXT 37

sūta uvāca
evaṁ sambhāṣya bhagavān
nārado vāsavī-sutam
āmantrya vīṇāṁ raṇayan
yayau yādṛcchiko muniḥ

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; evam-thus; sambhāṣya-addressing; bhagavān-transcendentally powerful; nāradaḥ-Nārada Muni; vāsavī-named Vāsavī (Satyavatī); sutam-son; āmantrya-inviting; vīṇām-instrument; raṇayan-vibrating; yayau-went; yādṛcchikaḥ-wherever willing; muniḥ-the sage.

Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took leave of him, and vibrating on his vīṇā instrument, he left to wander at his free will.

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom is obtained only through the transcendental service of the Lord. Illusioned by the external energy, everyone thinks that he is free, but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth, and what to speak of one planet to another. But a full-fledged free soul like Nārada, always engaged in chanting the Lord's glory, is free to move not only on earth but also in any part of the universe, as well as in any part of the spiritual sky. We can just imagine the extent and unlimitedness of his freedom, which is as good as that of the Supreme Lord. There is no reason or obligation for his traveling, and no one can stop him from his free movement. Similarly, the transcendental system of devotional service is also free. It may or may not develop in a particular person even after he undergoes all the detailed formulas. Similarly, the association of the devotee is also free. One may be fortunate to have it, or one may not have it even after thousands of endeavors. Therefore, in all spheres of devotional service, freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of the spiritual master is to attain complete freedom of life.

TEXT 38

aho devarṣir dhanyo 'yaṁ
yatkīrtiṁ śārṅgadhanvanaḥ
gāyan mādyann idaṁ tantryā
ramayaty āturaṁ jagat

SYNONYMS

aho-all glory to; devarṣiḥ-the sage of the gods; dhanyaḥ-all success; ayam yat-one who; kīrtim-glories; śārṅga-dhanvanaḥ-of the Personality of Godhead; gāyan-singing; mādyan-taking pleasure in; idam-this; tantryā-by means of the instrument; ramayati-enlivens; āturam-distressed; jagat-world.

All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

Śrī Nārada Muni plays on his instrument to glorify the transcendental activities of the Lord and to give relief to all miserable living entities of the universe. No one is happy here within the universe, and what is felt as happiness is māyā's illusion. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool feels happy. No one can be truly happy within the material world. Śrīla Nārada Muni, in order to enlighten the miserable inhabitants, wanders everywhere. His mission is to get them back home, back to Godhead. That is the mission of all genuine devotees of the Lord following the footsteps of that great sage.

Thus end the Bhaktivedanta purports of the First Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Nārada and Vyāsa."

20.2.10 Chapter Seven

The Son of Droṇa Punished

TEXT 1

śaunaka uvāca
nirgate nārade sūta
bhagavān bādarāyaṇaḥ
śrutavāṁs tad-abhipretaṁ
tataḥ kim akarod vibhuḥ

SYNONYMS

śaunakaḥ-Śrī Śaunaka; uvāca-said; nirgate-having gone; nārade-Nārada Muni; sūta-O Sūta; bhagavān-the transcendentally powerful; bādarāyaṇaḥ-Vedavyāsa; śrutavān-who heard; tat-his; abhipretam-desire of the mind; tataḥ-thereafter; kim-what; akarot-did he do; vibhuḥ-the great.

Ṛṣi Śaunaka asked: O Sūta, the great and transcendentally powerful Vyāsadeva heard everything from Śrī Nārada Muni. So after Nārada's departure, what did Vyāsadeva do?

In this chapter the clue for describing Śrīmad-Bhāgavatam is picked up as Mahārāja Parīkṣit is miraculously saved in the womb of his mother. This was caused by Drauṇi (Aśvatthāmā), Ācārya Droṇa's son, who killed the five sons of Draupadī while they were asleep, for which he was punished by Arjuna. Before commencing the great epic Śrīmad-Bhāgavatam, Śrī Vyāsadeva realized the whole truth by trance in devotion.

TEXT 2

sūta uvāca
brahma-nadyāṁ sarasvatyām
āśramaḥ paścime taṭe
śamyāprāsa iti prokta
ṛṣīṇāṁ satra-vardhanaḥ

SYNONYMS

sūtaḥ-Śrī Sūta; uvāca-said; brahma-nadyām-on the bank of the river intimately related with Vedas, brāhmaṇas, saints, and the Lord; sarasvatyām-Sarasvatī; āśramaḥ-cottage for meditation; paścime-on the west; taṭe-bank; śamyāprāsaḥ-the place named Śamyāprāsa; iti-thus; proktaḥ-said to be; ṛṣīṇām-of the sages; satra-vardhanaḥ-that which enlivens activities.

Śrī Sūta said: On the western bank of the River Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāprāsa which enlivens the transcendental activities of the sages.

For spiritual advancement of knowledge a suitable place and atmosphere are definitely required. The place on the western bank of the Sarasvatī is especially suitable for this purpose. And there is the āśrama of Vyāsadeva at Śamyāprāsa. Śrīla Vyāsadeva was a householder, yet his residential place is called an āśrama. An āśrama is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole varṇāśrama system is so designed that each and every status of life is called an āśrama. This means that spiritual culture is the common factor for all. The brahmacārīs, the gṛhasthas, the vānaprasthas and the sannyāsīs all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyāsīs are held in high estimation on the strength of practical renunciation.

TEXT 3

tasmin sva āśrame vyāso
badarī-ṣaṇḍa-maṇḍite
āsīno 'pa upaspṛśya
praṇidadhyau manaḥ svayam

SYNONYMS

tasmin-in that (āśrama); sve-own; āśrame-in the cottage; vyāsaḥ-Vyāsadeva; badarī-berry; ṣaṇḍa-trees; maṇḍite-surrounded by; āsīnaḥ-sitting; apaḥ upaspṛśya-touching water; praṇidadhyau-concentrated; manaḥ-the mind; svayam-himself.

In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

Under instructions of his spiritual master Śrīla Nārada Muni, Vyāsadeva concentrated his mind in that transcendental place of meditation.

TEXT 4

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam

SYNONYMS

bhakti-devotional service; yogena-by the process of linking up; manasi-upon the mind; samyak-perfectly; praṇihite-engaged in and fixed upon; amale-without any matter; apaśyat-saw; puruṣam-the Personality of Godhead; pūrṇam-absolute; māyām-energy; ca-also; tat-His; apāśrayam-under full control.

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagavad-gītā. One can perfectly realize the Absolute Truth Personality of Godhead only by the process of devotional service, and one can enter into the kingdom of God by such perfect knowledge. Imperfect realization of the Absolute by the partial approach of the impersonal Brahman or localized Paramātmā does not permit anyone to enter into the kingdom of God. Śrī Nārada advised Śrīla Vyāsadeva to become absorbed in transcendental meditation on the Personality of Godhead and His activities. Śrīla Vyāsadeva did not take notice of the effulgence of Brahman because that is not absolute vision. The absolute vision is the Personality of Godhead, as it is confirmed in the Bhagavad-gītā (7.19): vāsudevaḥ sarvam iti. In the Upaniṣads also it is confirmed that Vāsudeva, the Personality of Godhead, is covered by the golden glowing hiraṇmayena pātreṇa veil of impersonal Brahman, and when that curtain is removed by the mercy of the Lord the real face of the Absolute is seen. The Absolute is mentioned here as the puruṣa, or person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures, and in the Bhagavad-gītā, the puruṣa is confirmed as the eternal and original person. The Absolute Personality of Godhead is the perfect person. The Supreme Person has manifold energies, out of which the internal, external and marginal energies are specifically important. The energy mentioned here is the external energy, as will be clear from the statements of her activities. The internal energy is there along with the Absolute Person as the moonlight is there with the moon. The external energy is compared to darkness because it keeps the living entities in the darkness of ignorance. The word apāśrayam suggests that this energy of the Lord is under full control. The internal potency or superior energy is also called māyā, but it is spiritual māyā, or energy exhibited in the absolute realm. When one is under the shelter of this internal potency, the darkness of material ignorance is at once dissipated. And even those who are ātmārāma, or fixed in trance, take shelter of this māyā, or internal energy. Devotional service, or bhakti-yoga, is the function of the internal energy; thus there is no place for the inferior energy, or material energy, just as there is no place for darkness in the effulgence of spiritual light. Such internal energy is even superior to the spiritual bliss attainable in the conception of impersonal Brahman. It is stated in the Bhagavad-gītā that the impersonal Brahman effulgence is also an emanation from the Absolute Personality of Godhead Śrī Kṛṣṇa. The parama-puruṣa cannot be anyone except Śrī Kṛṣṇa Himself, as will be explained in the later ślokas.

TEXT 5

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate

SYNONYMS

yayā-by whom; sammohitaḥ-illusioned; jīvaḥ-the living entities; ātmānam-self; tri-guṇa-ātmakam-conditioned by the three modes of nature, or a product of matter; paraḥ-transcendental; api-in spite of; manute-takes it for granted; anartham-things not wanted; tat-by that; kṛtam ca-reaction; abhipadyate-undergoes thereof.

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

The root cause of suffering by the materialistic living beings is pointed out with remedial measures which are to be undertaken and also the ultimate perfection to be gained. All this is mentioned in this particular verse. The living being is by constitution transcendental to material encagement, but he is now imprisoned by the external energy, and therefore he thinks himself one of the material products. And due to this unholy contact, the pure spiritual entity suffers material miseries under the modes of material nature. The living entity misunderstands himself to be a material product. This means that the present perverted way of thinking, feeling and willing, under material conditions, is not natural for him. But he has his normal way of thinking, feeling and willing. The living being in his original state is not without thinking, willing and feeling power. It is also confirmed in the Bhagavad-gītā that the actual knowledge of the conditioned soul is now covered by nescience. Thus the theory that a living being is absolute impersonal Brahman is refuted herein. This cannot be, because the living entity has his own way of thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy, which means that the illusory energy takes the initiative while the Supreme Lord is aloof. The Lord does not desire that a living being be illusioned by external energy. The external energy is aware of this fact, but still she accepts a thankless task of keeping the forgotten soul under illusion by her bewildering influence. The Lord does not interfere with the task of the illusory energy because such performances of the illusory energy are also necessary for reformation of the conditioned soul. An affectionate father does not like his children to be chastised by another agent, yet he puts his disobedient children under the custody of a severe man just to bring them to order. But the all-affectionate Almighty Father at the same time desires relief for the conditioned soul, relief from the clutches of the illusory energy. The king puts the disobedient citizens within the walls of the jail, but sometimes the king, desiring the prisoners' relief, personally goes there and pleads for reformation, and on his doing so the prisoners are set free. Similarly, the Supreme Lord descends from His kingdom upon the kingdom of illusory energy and personally gives relief in the form of the Bhagavad-gītā, wherein He personally suggests that although the ways of illusory energy are very stiff to overcome, one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measure for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of association. The Lord has suggested, therefore, that by the influence of the speeches of saintly persons who have actually realized the Supreme, men are engaged in His transcendental loving service. The conditioned soul gets a taste for hearing about the Lord, and by such hearing only he is gradually elevated to the platform of respect, devotion and attachment for the Lord. The whole thing is completed by the surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyāsadeva. This means that the conditioned souls are being reclaimed by the Lord both ways, namely by the process of punishment by the external energy of the Lord, and by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Supersoul (Paramātmā) becomes the spiritual master, and from without He becomes the spiritual master in the shape of scriptures, saints and the initiator spiritual master. This is still more explicitly explained in the next śloka.

Personal superintendence of the illusory energy is confirmed in the Vedas (the Kena Upaniṣad) in relation to the demigods' controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in a personal capacity. The living being thus subject to the control of external energy is differently situated. It is clear, however, from the present statement of Bhāgavatam that the same external energy is situated in the inferior position before the Personality of Godhead, or the perfect being. The perfect being, or the Lord, cannot be approached even by the illusory energy, who can only work on the living entities. Therefore it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus becomes a living being. If the living being and the Lord were in the same category, then it would have been quite possible for Vyāsadeva to see it, and there would have been no question of material distress on the part of the illusioned being, for the Supreme Being is fully cognizant. So there are so many unscrupulous imaginations on the part of the monists to endeavor to put both the Lord and the living being in the same category. Had the Lord and the living beings been the same, then Śrīla Śukadeva Gosvāmī would not have taken the trouble to describe the transcendental pastimes of the Lord, for they would all be manifestations of illusory energy.

Śrīmad-Bhāgavatam is the summum bonum remedy for suffering humanity in the clutches of māyā. Śrīla Vyāsadeva therefore first of all diagnosed the actual disease of the conditioned souls, i.e., their being illusioned by the external energy. He also saw the perfect Supreme Being, from whom illusory energy is far removed, though He saw both the diseased conditioned souls and also the cause of the disease. And the remedial measures are suggested in the next verse. Both the Supreme Personality of Godhead and the living beings are undoubtedly qualitatively one, but the Lord is the controller of the illusory energy, whereas the living entity is controlled by the illusory energy. Thus the Lord and the living beings are simultaneously one and different. Another point is distinct herein: that eternal relation between the Lord and the living being is transcendental, otherwise the Lord would not have taken the trouble to reclaim the conditioned souls from the clutches of māyā. In the same way, the living entity is also required to revive his natural love and affection for the Lord, and that is the highest perfection of the living entity. Śrīmad-Bhāgavatam treats the conditioned soul with an aim to that goal of life.

TEXT 6

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

SYNONYMS

anartha-things which are superfluous; upaśamam-mitigation; sākṣāt-directly; bhakti-yogam-the linking process of devotional service; adhokṣaje-unto the Transcendence; lokasya-of the general mass of men; ajānataḥ-those who are unaware of; vidvān-the supremely learned; cakre-compiled; sātvata-in relation with the Supreme Truth; saṁhitām-Vedic literature.

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

Śrīla Vyāsadeva saw the all-perfect Personality of Godhead. This statement suggests that the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies, namely the internal energy, the marginal energy and the external energy. He also saw His different plenary portions and parts of the plenary portions, namely His different incarnations also, and he specifically observed the unwanted miseries of the conditioned souls, who are bewildered by the external energy. And at last he saw the remedial measure for the conditioned souls, namely, the process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service. But even with the prescribed forms of hearing and chanting, there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather, knowledge is dependent on devotional service for the ultimate realization of the Supreme Truth.

TEXT 7

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

SYNONYMS

yasyām-this Vedic literature; vai-certainly; śrūyamāṇāyām-simply by giving aural reception; kṛṣṇe-unto Lord Kṛṣṇa; parama-supreme; pūruṣe-unto the Personality of Godhead; bhaktiḥ-feelings of devotional service; utpadyate-sprout up; puṁsaḥ-of the living being; śoka-lamentation; moha-illusion; bhaya-fearfulness; apahā-that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

There are various senses, of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of an enemy while awake, but while asleep one is protected by the ear only. The importance of hearing is mentioned here in connection with attaining the highest perfection of life, namely, getting free from three material pangs. Everyone is full of lamentation at every moment, he is after the mirage of illusory things, and he is always afraid of his supposed enemy. These are the primary symptoms of material disease. And it is definitely suggested herein that simply by hearing the message of Śrīmad-Bhāgavatam one gets attachment for the Supreme Personality of Godhead Śrī Kṛṣṇa, and as soon as this is effected the symptoms of the material diseases disappear. Śrīla Vyāsadeva saw the all-perfect Personality of Godhead, and in this statement the all-perfect Personality of Godhead Śrī Kṛṣṇa is clearly confirmed.

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is often used in relation with man and woman. And love is the only word that can be properly used to indicate the relation between Lord Kṛṣṇa and the living entities. The living entities are mentioned as prakṛti in the Bhagavad-gītā, and in Sanskrit prakṛti is a feminine object. The Lord is always described as the parama-puruṣa, or the supreme male personality. Thus the affection between the Lord and the living entities is something like that between the male and the female. Therefore the term love of Godhead is quite appropriate.

Loving devotional service to the Lord begins with hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore, hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affections mentioned above. As mentioned before, a living entity develops a sort of complexity by material association, and the illusory encagement of the material body is accepted as an actual fact. Under such false complexity, the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life, the same illusion prevails in the form of many isms and divides the loving relation with the Lord and thereby divides the loving relation between man and man. By hearing the subject matter of

Śrīmad-Bhāgavatam this false complexity of materialism is removed, and real peace in society begins, which politicians aspire for so eagerly in so many political situations. The politicians want a peaceful situation between man and man, and nation and nation, but at the same time, because of too much attachment for material domination, there is illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Śrīmad-Bhāgavatam about the Supreme Personality of Godhead Śrī Kṛṣṇa. The foolish politicians may go on holding peace and summit conferences for hundreds of years, but they will fail to achieve success. Until we reach the stage of reestablishing our lost relation with Kṛṣṇa, the illusion of accepting the body as the self will prevail, and thus fearfulness will also prevail. As for the validity of Śrī Kṛṣṇa as the Supreme Personality of Godhead, there are hundreds and thousands of evidences from revealed scriptures, and there are hundreds and thousands of evidences from personal experiences of devotees in various places like Vṛndāvana, Navadvīpa and Purī. Even in the Kaumudī dictionary the synonyms of Kṛṣṇa are given as the son of Yaśodā and the Supreme Personality of Godhead Parabrahman. The conclusion is that simply by hearing the Vedic literature Śrīmad-Bhāgavatam, one can have direct connection with the Supreme Personality of Godhead Śrī Kṛṣṇa, and thereby one can attain the highest perfection of life by transcending worldly miseries, illusion and fearfulness. These are practical tests for one who has actually given a submissive hearing to the readings of the Śrīmad-Bhāgavatam.

TEXT 8

sa saṁhitāṁ bhāgavatīṁ
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ muniḥ

SYNONYMS

saḥ-that; saṁhitām-Vedic literature; bhāgavatīm-in relation with the Personality of Godhead; kṛtvā-having done; anukramya-by correction and repetition; ca-and; ātma-jam-his own son; śukam-Śukadeva Gosvāmī; adhyāpayām āsa-taught; nivṛtti-path of self realization; niratam-engaged; muniḥ-the sage.

The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.

Śrīmad-Bhāgavatam is the natural commentation on the Brahma-sūtras compiled by the same author. This Brahma-sūtra, or Vedānta-sūtra, is meant for those who are already engaged in self-realization. Śrīmad-Bhāgavatam is so made that one becomes at once engaged in the path of self-realization simply by hearing the topics. Although it is especially meant for the paramahaṁsas, or those who are totally engaged in self-realization, it works into the depths of the hearts of those who may be worldly men. Worldly men are all engaged in sense gratification. But even such men will find in this Vedic literature a remedial measure for their material diseases. Śukadeva Gosvāmī was a liberated soul from the very beginning of his birth, and his father taught him Śrīmad-Bhāgavatam. Amongst mundane scholars, there is some diversity of opinion as to the date of compilation of Śrīmad-Bhāgavatam. It is, however, certain from the text of the Bhāgavatam that it was compiled before the disappearance of King Parīkṣit and after the departure of Lord Kṛṣṇa. When Mahārāja Parīkṣit was ruling the world as the King of Bhārata-varṣa, he chastised the personality of Kali. According to revealed scriptures and astrological calculation, the age of Kali is in its five thousandth year. Therefore, Śrīmad-Bhāgavatam was compiled not less than five thousand years ago. Mahābhārata was compiled before Śrīmad-Bhāgavatam, and the Purāṇas were compiled before Mahābhārata. That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of Śrīmad-Bhāgavatam was given before the detailed description under instruction of Nārada. Śrīmad-Bhāgavatam is the science for following the path of nivṛtti-mārga. The path of pravṛtti-mārga was condemned by Nārada. That path is the natural inclination for all conditioned souls. The theme of Śrīmad-Bhāgavatam is the cure of the materialistic disease of the human being, or stopping completely the pangs of material existence.

TEXT 9

śaunaka uvāca
sa vai nivṛtti-korataḥ
sarvatropekṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat

SYNONYMS

śaunakaḥ uvāca-Śrī Śaunaka asked; saḥ-he; vai-of course; nivṛtti-on the path of self-realization; nirataḥ-always engaged; sarvatra-in every respect; upekṣakaḥ-indifferent; muniḥ-sage; kasya-for what reason; vā-or; bṛhatīm-vast; etām-this; ātma-ārāmaḥ-one who is pleased in himself; samabhyasat-undergo the studies.

Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

For the people in general the highest perfection of life is to cease from material activities and be fixed on the path of self-realization. Those who take pleasure in sense enjoyment, or those who are fixed in material bodily welfare work, are called karmīs. Out of thousands and millions of such karmīs, one may become an ātmārāma by self-realization. Ātmā means self, and ārāma means to take pleasure. Everyone is searching after the highest pleasure, but the standard of pleasure of one may be different from the standard of another. Therefore, the standard of pleasure enjoyed by the karmīs is different from that of the ātmārāmas. The ātmārāmas are completely indifferent to material enjoyment in every respect. Śrīla Śukadeva Gosvāmī had already attained that stage, and still he was attracted to undergo the trouble of studying the great Bhāgavatam literature. This means that Śrīmad-Bhāgavatam is a postgraduate study even for the ātmārāmas, who have surpassed all the studies of Vedic knowledge.

TEXT 10

sūta uvāca
ātmārāmāś ca munayo

nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; ātmārāmāḥ-those who take pleasure in ātmā (generally, spirit self); ca-also; munayaḥ-sages; nirgranthāḥ-freed from all bondage; api-in spite of; urukrame-unto the great adventurer; kurvanti-do; ahaitukīm-unalloyed; bhaktim-devotional service; ittham-bhūta-such wonderful; guṇaḥ-qualities; hariḥ-of the Lord.

All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

Lord Śrī Caitanya Mahāprabhu explained this ātmārāma śloka very vividly before His chief devotee Śrīla Sanātana Gosvāmī. He points out eleven factors in the śloka, namely (1) ātmārāma, (2) munayaḥ, (3) nirgrantha, (4) api, (5) ca, (6) urukrama, (7) kurvanti, (8) ahaitukīm, (9) bhaktim, (10) ittham-bhūta-guṇaḥ, and (11) hariḥ. According to the Viśva-prakāśa Sanskrit dictionary, there are seven synonyms for the word ātmārāma, which are as follows: (1) Brahman (the Absolute Truth), (2) body, (3) mind, (4) endeavor, (5) endurance, (6) intelligence, and (7) personal habits.

The word munayaḥ refers to (1) those who are thoughtful, (2) those who are grave and silent, (3) ascetics, (4) the persistent, (5) mendicants, (6) sages, and (7) saints.

The word nirgrantha conveys these ideas: (1) one who is liberated from nescience, (2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, Vedas, philosophy, psychology and metaphysics (in other words the fools, illiterate, urchins, etc., who have no connection with regulative principles), (3) a capitalist, and also (4) one who is penniless.

According to the Śabda-kośa dictionary, the affix ni is used in the sense of (1) certainty, (2) counting, (3) building, and (4) forbiddance, and the word grantha is used in the sense of wealth, thesis, vocabulary, etc.

The word urukrama means "the one whose activities are glorious." Krama means "step." This word urukrama specifically indicates the Lord's incarnation as Vāmana, who covered the whole universe by immeasurable steps. Lord Viṣṇu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is everywhere present as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of Goloka Vṛndāvana, where He displays His transcendental pastimes in all variegatedness. His activities cannot be compared to anyone else's, and therefore the word urukrama is just applicable to Him only.

According to Sanskrit verbal arrangement, kurvanti refers to doing things for someone else. Therefore, it means that the ātmārāmas render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, Urukrama.

Hetu means "causal." There are many causes for one's sense satisfaction, and they can be chiefly classified as material enjoyment, mystic powers and liberation, which are generally desired by progressive persons. As far as material enjoyments are concerned, they are innumerable, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material enjoyments, nor can anyone in the material universe have all of them. As far as the mystic powers are concerned, they are eight in all (such as to become the minutest in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to throw earthly globes in outer space, etc.). These mystic powers are mentioned in the Bhāgavatam. The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Śrī Kṛṣṇa can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above such activities is the transcendental practice of devotional service, which is one and is called sādhana-bhakti. When unalloyed practice of sādhana-bhakti is matured into transcendental love for the Lord, the transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy, and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee develops up to the stage of following, and the same is also the case for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to Hari-bhakti-sudhodaya, the import of the word ittham-bhūta is "complete bliss." Transcendental bliss in the realization of impersonal Brahman becomes comparable to the scanty water contained in the pit made by a cow's hoof. It is nothing compared with the ocean of bliss of the vision of the Personality of Godhead. The personal form of Lord Śrī Kṛṣṇa is so attractive that it comprehends all attraction, all bliss and all tastes (rasas). These attractions are so strong that no one wants to exchange them for material enjoyment, mystic powers and liberation. There is no need of logical arguments in support of this statement, but out of one's own nature one becomes attracted by the qualities of Lord Śrī Kṛṣṇa. We must know for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.

Great sages, such as the four bachelor-devotees Sanaka, Sanātana, Sananda and Sanat-kumāra, were attracted by the fragrance of flowers and tulasī leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Śukadeva Gosvāmī was attracted by the transcendental pastimes of the Lord. Śukadeva Gosvāmī was already situated in the liberated stage, yet he was attracted by the pastimes of the Lord. This proves that the quality of His pastimes has nothing to do with material affinity. Similarly, the young cowherd damsels were attracted by the bodily features of the Lord, and Rukmiṇī was attracted by hearing about the glories of the Lord. Lord Kṛṣṇa attracts even the mind of the goddess of fortune. He attracts, in special cases, the minds of all young girls.

He attracts the minds of the elderly ladies by paternal affection. He attracts the minds of the male in the humors of servitude and friendship.

The word hari conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result of nine devotional activities, such as hearing and chanting, becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such is the attractive power of Lord Kṛṣṇa. The attraction is so powerful that a pure devotee never hankers for any one of the four principles of religion. These are the attractive features of the transcendental attributes of the Lord. And adding to this the words api and ca, one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word api.

So by interpreting each and every word of this śloka, one can see unlimited numbers of transcendental qualities of Lord Kṛṣṇa that attract the mind of a pure devotee.

TEXT 11

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

SYNONYMS

hareḥ-of Hari, the Personality of Godhead; guṇa-transcendental attribute; ākṣipta-being absorbed in; matiḥ-mind; bhagavān-powerful; bādarāyaṇiḥ-the son of Vyāsadeva; adhyagāt-underwent studies; mahat-great; ākhyānam-narration; nityam-regularly; viṣṇu-jana-devotees of the Lord; priyaḥ-beloved.

Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam].

According to Brahma-vaivarta Purāṇa, Śrīla Śukadeva Gosvāmī was a liberated soul even within the womb of his mother. Śrīla Vyāsadeva knew that the child, after his birth, would not stay at home. Therefore he (Vyāsadeva) impressed upon him the synopsis of the Bhāgavatam so that the child could be made attached to the transcendental activities of the Lord. After his birth, the child was still more educated in the subject of the Bhāgavatam by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with a monistic view of becoming one with the supreme whole. But by the association of pure devotees like Vyāsadeva, even the liberated soul becomes attracted to the transcendental qualities of the Lord. By the mercy of Śrī Nārada, Śrīla Vyāsadeva was able to narrate the great epic of Śrīmad-Bhāgavatam, and by the mercy of Vyāsadeva, Śrīla Śukadeva Gosvāmī was able to grasp the import. The transcendental qualities of the Lord are so attractive that Śrīla Śukadeva Gosvāmī became detached from being completely absorbed in impersonal Brahman and positively took up the personal activity of the Lord.

Practically he was thrown from the impersonal conception of the Absolute, thinking within himself that he had simply wasted so much time in devoting himself to the impersonal feature of the Supreme, or in other words, he realized more transcendental bliss with the personal feature than the impersonal. And from that time, not only did he himself become very dear to the viṣṇu-janas, or the devotees of the Lord, but also the viṣṇu-janas became very dear to him. The devotees of the Lord, who do not wish to kill the individuality of the living entities and who desire to become personal servitors of the Lord, do not very much like the impersonalists, and similarly the impersonalists, who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. Thus from time immemorial these two transcendental pilgrims have sometimes been competitors. In other words, each of them likes to keep separate from the other because of the ultimate personal and impersonal realizations. Therefore it appears that Śrīla Śukadeva Gosvāmī also had no liking for the devotees. But since he himself became a saturated devotee, he desired always the transcendental association of the viṣṇu-janas, and the viṣṇu-janas also liked his association, since he became a personal Bhāgavata. Thus both the son and the father were completely cognizant of transcendental knowledge in Brahman, and afterwards both of them became absorbed in the personal features of the Supreme Lord. The question as to how Śukadeva Gosvāmī was attracted by the narration of the Bhāgavatam is thus completely answered by this śloka.

TEXT 12

parīkṣito 'tha rājarṣer
janma-karma-vilāpanam
saṁsthāṁ ca pāṇḍu-putrāṇāṁ
vakṣye kṛṣṇa-kathodayam

SYNONYMS

parīkṣitaḥ-of King Parīkṣit; atha-thus; rājarṣeḥ-of the King who was the ṛṣi among the kings; janma-birth; karma-activities; vilāpanam-deliverance; saṁsthām-renunciation of the world; ca-and; pāṇḍu-putrāṇām-of the sons of Pāṇḍu; vakṣye-I shall speak; kṛṣṇa-kathā-udayam-that which gives rise to the transcendental narration of Kṛṣṇa, the Supreme Personality of Godhead.

Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu.

Lord Kṛṣṇa is so kind to the fallen souls that He personally incarnates Himself amongst the different kinds of living entities and takes part with them in daily activities. Any historical fact old or new which has a connection with the activities of the Lord is to be understood as a transcendental narration of the Lord. Without Kṛṣṇa, all the supplementary literatures like the Purāṇas and Mahābhārata are simply stories or historical facts. But with Kṛṣṇa they become transcendental, and when we hear of them we at once become transcendentally related with the Lord. Śrīmad-Bhāgavatam is also a Purāṇa, but the special significance of this Purāṇa is that the activities of the Lord are central and not just supplementary historical facts. Śrīmad-Bhāgavatam is thus recommended by Lord Śrī Caitanya Mahāprabhu as the spotless Purāṇa. There is a class of less intelligent devotees of the Bhāgavata Purāṇa who desire to relish at once the activities of the Lord narrated in the Tenth Canto without first understanding the primary cantos. They are under the false impression that the other cantos are not concerned with Kṛṣṇa, and thus more foolishly than intelligently they take to the reading of the Tenth Canto. These readers are specifically told herein that the other cantos of the Bhāgavatam are as important as the Tenth Canto. No one should try to go into the matters of the Tenth Canto without having thoroughly understood the purport of the other nine cantos. Kṛṣṇa and His pure devotees like the Pāṇḍavas are on the same plane. Kṛṣṇa is not without His devotees of all the rasas, and the pure devotees like the Pāṇḍavas are not without Kṛṣṇa. The devotees and the Lord are interlinked, and they cannot be separated. Therefore talks about them are all kṛṣṇa-kathā, or topics of the Lord.

TEXTS 13-14

yadā mṛdhe kaurava-sṛñjayānāṁ
vīreṣv atho vīra-gatiṁ gateṣu
vṛkodarāviddha-gadābhimarśa-
bhagnoru-daṇḍe dhṛtarāṣṭra-putre
bhartuḥ priyaṁ drauṇir iti sma paśyan
kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi
upāharad vipriyam eva tasya
jugupsitaṁ karma vigarhayanti

SYNONYMS

yadā-when; mṛdhe-in the battlefield; kaurava-the party of Dhṛtarāṣṭra; sṛñjayānām-of the party of the Pāṇḍavas; vīreṣu-of the warriors; atho-thus; vīra-gatim-the destination deserved by the warriors; gateṣu-being obtained; vṛkodara-Bhīma (the second Pāṇḍava); āviddha-beaten; gadā-by the club; abhimarśa-lamenting; bhagna-broken; uru-daṇḍe-spinal cord; dhṛtarāṣṭra-putre-the son of King Dhṛtarāṣṭra; bhartuḥ-of the master; priyam-pleasing; drauṇiḥ-the son of Droṇācārya; iti-thus; sma-shall be; paśyan-seeing; kṛṣṇā-Draupadī; sutānām-of the sons; svapatām-while sleeping; śirāṁsi-heads; upāharat-delivered as a prize; vipriyam-pleasing; eva-like; tasya-his; jugupsitam-most heinous; karma-act; vigarhayanti-disapproving.

When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra and the dead warriors obtained their deserved destinations, and when the son of Dhṛtarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Droṇācārya [Aśvatthāmā] beheaded the five sleeping sons of Draupadī and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however, disapproved of the heinous act, and he was not pleased in the least.

Transcendental topics of the activities of Lord Śrī Kṛṣṇa in the Śrīmad-Bhāgavatam begin from the end of the battle at Kurukṣetra, where the Lord Himself spoke about Himself in the Bhagavad-gītā. Therefore, both the Bhagavad-gītā and Śrīmad-Bhāgavatam are transcendental topics of Lord Kṛṣṇa. The Gītā is kṛṣṇa-kathā, or topics of Kṛṣṇa, because it is spoken by the Lord, and the Bhāgavatam is also kṛṣṇa-kathā because it is spoken about the Lord. Lord Śrī Caitanya Mahāprabhu wanted everyone to be informed of both kṛṣṇa-kathās by His order. Lord Kṛṣṇa Caitanya is Kṛṣṇa Himself in the garb of a devotee of Kṛṣṇa, and therefore the versions of both Lord Kṛṣṇa and Śrī Kṛṣṇa Caitanya Mahāprabhu are identical. Lord Caitanya desired that all who are born in India seriously understand such kṛṣṇa-kathās and then after full realization preach the transcendental message to everyone in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

TEXT 15

mātā śiśūnāṁ nidhanaṁ sutānāṁ
niśamya ghoraṁ paritapyamānā
tadārudad vāṣpa-kalākulākṣī
tāṁ sāntvayann āha kirīṭamālī

SYNONYMS

mātā-the mother; śiśūnām-of the children; nidhanam-massacre; sutānām-of the sons; niśamya-after hearing; ghoram-ghastly; paritapyamānā-lamenting; tadā-at that time; arudat-began to cry; vāṣpa-kala-ākula-akṣī-with tears in the eyes; tām-her; sāntvayan-pacifying; āha-said; kirīṭamālī-Arjuna.

Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

TEXT 16

tadā śucas te pramṛjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā

SYNONYMS

tadā-at that time only; śucaḥ-tears in grief; te-your; pramṛjāmi-shall wipe away; bhadre-O gentle lady; yat-when; brahma-bandhoḥ-of a degraded brāhmaṇa; śiraḥ-head; ātatāyinaḥ-of the aggressor; gāṇḍīva-muktaiḥ-shot by the bow named Gāṇḍīva; viśikhaiḥ-by the arrows; upāhare-shall present to you; tvā-yourself; ākramya-riding on it; yat-which; snāsyasi-take your bath; dagdha-putrā-after burning the sons.

O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

An enemy who sets fire to the house, administers poison, attacks all of a sudden with deadly weapons, plunders wealth or usurps agricultural fields, or entices one's wife is called an aggressor. Such an aggressor, though he be a brāhmaṇa or a so-called son of a brāhmaṇa, has to be punished in all circumstances. When Arjuna promised to behead the aggressor named Aśvatthāmā, he knew well that Aśvatthāmā was the son of a brāhmaṇa, but because the so-called brāhmaṇa acted like a butcher, he was taken as such, and there was no question of sin in killing such a brāhmaṇa's son who proved to be a villain.

TEXT 17

iti priyāṁ valgu-vicitra-jalpaiḥ
sa sāntvayitvācyuta-mitra-sūtaḥ
anvādravad daṁśita ugra-dhanvā
kapi-dhvajo guru-putraṁ rathena

SYNONYMS

iti-thus; priyām-unto the dear; valgu-sweet; vicitra-variegated; jalpaiḥ-by statements; saḥ-he; sāntvayitvā-satisfying; acyuta-mitra-sūtaḥ-Arjuna, who is guided by the infallible Lord as a friend and driver; anvādravat-followed; daṁśitaḥ-being protected by kavaca; ugra-dhanvā-equipped with furious weapons; kapi-dhvajaḥ-Arjuna; guru-putram-the son of the martial teacher; rathena-getting on the chariot.

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher.

TEXT 18

tam āpatantaṁ sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena
parādravat prāṇa-parīpsur urvyāṁ
yāvad-gamaṁ rudra-bhayād yathā kaḥ

SYNONYMS

tam-him; āpatantam-coming over furiously; saḥ-he; vilakṣya-seeing; dūrāt-from a distance; kumāra-hā-the murderer of the princes; udvigna-manāḥ-disturbed in mind; rathena-on the chariot; parādravat-fled; prāṇa-life; parīpsuḥ-for protecting; urvyām-with great speed; yāvat-gamam-as he fled; rudra-bhayāt-by fear of Śiva; yathā-as; kaḥ-Brahmā (or arkaḥ-Sūrya).

Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahmā fled in fear from Śiva.

According to the reading matter, either kaḥ or arkaḥ, there are two references in the Purāṇas. Kaḥ means Brahmā, who once became allured by his daughter and began to follow her, which infuriated Śiva, who attacked Brahmā with his trident. Brahmājī fled in fear of his life. As far as arkaḥ is concerned, there is a reference in the Vāmana Purāṇa. There was a demon by the name Vidyunmālī who was gifted with a glowing golden airplane which traveled to the back of the sun, and night disappeared because of the glowing effulgence of this plane. Thus the sun-god became angry, and with his virulent rays he melted the plane. This enraged Lord Śiva. Lord Śiva then attacked the sun-god, who fled away and at last fell down at Kāśī (Vārāṇasī), and the place became famous as Lolārka.

TEXT 19

yadāśaraṇam ātmānam
aikṣata śrānta-vājinam
astraṁ brahma-śiro mene
ātma-trāṇaṁ dvijātmajaḥ

SYNONYMS

yadā-when; aśaraṇam-without being alternatively protected; ātmānam-his own self; aikṣata-saw; śrānta-vājinam-the horses being tired; astram-weapon; brahma-śiraḥ-the topmost or ultimate (nuclear); mene-applied; ātma-trāṇam-just to save himself; dvija-ātma-jaḥ-the son of a brāhmaṇa.

When the son of the brāhmaṇa [Aśvatthāmā] saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmāstra [nuclear weapon].

In the ultimate issue only, when there is no alternative, the nuclear weapon called the brahmāstra is applied. The word dvijātmajaḥ is significant here because Aśvatthāmā, although the son of Droṇācārya, was not exactly a qualified brāhmaṇa. The most intelligent man is called a brāhmaṇa, and it is not a hereditary title. Aśvatthāmā was also formerly called the brahma-bandhu, or the friend of a brāhmaṇa. Being a friend of a brāhmaṇa does not mean that one is a brāhmaṇa by qualification. A friend or son of a brāhmaṇa, when fully qualified, can be called a brāhmaṇa and not otherwise. Since Aśvatthāmā's decision is immature, he is purposely called herein the son of a brāhmaṇa.

TEXT 20

athopaspṛśya salilaṁ
sandadhe tat samāhitaḥ
ajānann api saṁhāraṁ
prāṇa-kṛcchra upasthite

SYNONYMS

atha-thus; upaspṛśya-touching in sanctity; salilam-water; sandadhe-chanted the hymns; tat-that; samāhitaḥ-being in concentration; ajānan-without knowing; api-although; saṁhāram-withdrawal; prāṇa-kṛcchre-life being put in danger; upasthite-being placed in such a position.

Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

The subtle forms of material activities are finer than grosser methods of material manipulation. Such subtle forms of material activities are effected through purification of sound. The same method is adopted here by chanting hymns to act as nuclear weapons.

TEXT 21

tataḥ prāduṣkṛtaṁ tejaḥ
pracaṇḍaṁ sarvato diśam
prāṇāpadam abhiprekṣya
viṣṇuṁ jiṣṇur uvāca ha

SYNONYMS

tataḥ-thereafter; prāduṣkṛtam-disseminated; tejaḥ-glare; pracaṇḍam-fierce; sarvataḥ-all around; diśam-directions; prāṇa-āpadam-affecting life; abhiprekṣya-having observed it; viṣṇum-unto the Lord; jiṣṇuḥ-Arjuna; uvāca-said; ha-in the past.

Thereupon a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa.

TEXT 22

arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho
bhaktānām abhayaṅkara
tvam eko dahyamānānām
apavargo 'si saṁsṛteḥ

SYNONYMS

arjunaḥ uvāca-Arjuna said; kṛṣṇa-O Lord Kṛṣṇa; kṛṣṇa-O Lord Kṛṣṇa; mahā-bāho-He who is the Almighty; bhaktānām-of the devotees; abhayaṅkara-eradicating the fears of; tvam-You; ekaḥ-alone; dahyamānānām-those who are suffering from; apavargaḥ-the path of liberation; asi-are; saṁsṛteḥ-in the midst of material miseries.

Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.

Arjuna was aware of the transcendental qualities of Lord Śrī Kṛṣṇa, as he had already experienced them during the Kurukṣetra War, in which both of them were present. Therefore, Arjuna's version of Lord Kṛṣṇa is authoritative. Kṛṣṇa is almighty and is especially the cause of fearlessness for the devotees. A devotee of the Lord is always fearless because of the protection given by the Lord. Material existence is something like a blazing fire in the forest, which can be extinguished by the mercy of the Lord Śrī Kṛṣṇa. The spiritual master is the mercy representative of the Lord. Therefore, a person burning in the flames of material existence may receive the rains of mercy of the Lord through the transparent medium of the self-realized spiritual master. The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence.

TEXT 23

tvam ādyaḥ puruṣaḥ sākṣād
īśvaraḥ prakṛteḥ paraḥ
māyāṁ vyudasya cic-chaktyā
kaivalye sthita ātmani

SYNONYMS

tvam ādyaḥ-You are the original; puruṣaḥ-the enjoying personality; sākṣāt-directly; īśvaraḥ-the controller; prakṛteḥ-of material nature; paraḥ-transcendental; māyām-the material energy; vyudasya-one who has thrown aside; cit-śaktyā-by dint of internal potency; kaivalye-in pure eternal knowledge and bliss; sthitaḥ-placed; ātmani-own self.

You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

The Lord states in the Bhagavad-gītā that one who surrenders unto the lotus feet of the Lord can get release from the clutches of nescience. Kṛṣṇa is just like the sun, and māyā or material existence is just like darkness. Wherever there is the light of the sun, darkness or ignorance at once vanishes. The best means to get out of the world of ignorance is suggested here. The Lord is addressed herein as the original Personality of Godhead. From Him all other Personalities of Godhead expand. The all-pervasive Lord Viṣṇu is Lord Kṛṣṇa's plenary portion or expansion. The Lord expands Himself in innumerable forms of Godhead and living beings, along with His different energies. But Śrī Kṛṣṇa is the original primeval Lord from whom everything emanates. The all-pervasive feature of the Lord experienced within the manifested world is also a partial representation of the Lord. Paramātmā, therefore, is included within Him. He is the Absolute Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the sun, and therefore the existence of darkness depends on the existence of the sun, but in the sun proper there is no trace of darkness. As the sun is full of light only, similarly the Absolute Personality of Godhead, beyond the material existence, is full of bliss. He is not only full of bliss, but also full of transcendental variegatedness. Transcendence is not at all static, but full of dynamic variegatedness. He is distinct from the material nature, which is complicated by the three modes of material nature. He is parama, or the chief. Therefore He is absolute. He has manifold energies, and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything is eternal and absolute. The world is not conducted by the energies or powerful agents by themselves, but by the potent all-powerful with all energies.

TEXT 24

sa eva jīva-lokasya
māyā-mohita-cetasaḥ
vidhatse svena vīryeṇa
śreyo dharmādi-lakṣaṇam

SYNONYMS

saḥ-that Transcendence; eva-certainly; jīva-lokasya-of the conditioned living beings; māyā-mohita-captivated by the illusory energy; cetasaḥ-by the heart; vidhatse-execute; svena-by Your own; vīryeṇa-influence; śreyaḥ-ultimate good; dharma-ādi-four principles of liberation; lakṣaṇam-characterized by.

And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

The Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, descends on the manifested world without being influenced by the material modes of nature. He is eternally beyond the material manifestations. He descends out of His causeless mercy only to reclaim the fallen souls who are captivated by the illusory energy. They are attacked by the material energy, and they want to enjoy her under false pretexts, although in essence the living entity is unable to enjoy. One is eternally the servitor of the Lord, and when he forgets this position he thinks of enjoying the material world, but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment and thus reclaim conditioned souls back to Godhead. That is the all-merciful nature of the Lord for the fallen souls.

TEXT 25

tathāyaṁ cāvatāras te
bhuvo bhāra-jihīrṣayā
svānāṁ cānanya-bhāvānām
anudhyānāya cāsakṛt

SYNONYMS

tathā-thus; ayam-this; ca-and; avatāraḥ-incarnation; te-Your; bhuvaḥ-of the material world; bhāra-burden; jihīrṣayā-for removing; svānām-of the friends; ca ananya-bhāvānām-and of the exclusive devotees; anudhyānāya-for remembering repeatedly; ca-and; asakṛt-fully satisfied.

Thus You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.

It appears that the Lord is partial to His devotees. Everyone is related with the Lord. He is equal to everyone, and yet He is more inclined to His own men and devotees. The Lord is everyone’s father. No one can be His father, and yet no one can be His son. His devotees are His kinsmen, and His devotees are His relations. This is His transcendental pastime. It has nothing to do with mundane ideas of relations, fatherhood or anything like that. As mentioned above, the Lord is above the modes of material nature, and thus there is nothing mundane about His kinsmen and relations in devotional service.

TEXT 26

kim idaṁ svit kuto veti
deva-deva na vedmy aham
sarvato mukham āyāti
tejaḥ parama-dāruṇam

SYNONYMS

kim-what is; idam-this; svit-does it come; kutaḥ-wherefrom; vā iti-be either; deva-deva-O Lord of lords; na-not; vedmi-do I know; aham-I; sarvataḥ-all around; mukham-directions; āyāti-coming from; tejaḥ-effulgence; parama-very much; dāruṇam-dangerous.

O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

Anything that is presented before the Personality of Godhead should be so done after due presentation of respectful prayers. That is the standard procedure, and Śrī Arjuna, although an intimate friend of the Lord, is observing this method for general information.

TEXT 27

śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite

SYNONYMS

śrī-bhagavān-the Supreme Personality of Godhead; uvāca-said; vettha-just know from Me; idam-this; droṇa-putrasya-of the son of Droṇa; brāhmam astram-hymns of the brāhma (nuclear) weapon; pradarśitam-exhibited; na-not; eva-even; asau-he; veda-know it; saṁhāram-retraction; prāṇa-bādhe-extinction of life; upasthite-being imminent.

The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy [brahmāstra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

The brahmāstra is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly on total combustibility, and so the brahmāstra also acts. It creates an intolerable heat similar to atomic radiation, but the difference is that the atomic bomb is a gross type of nuclear weapon, whereas the brahmāstra is a subtle type of weapon produced by chanting hymns. It is a different science, and in the days gone by such science was cultivated in the land of Bhārata-varṣa. The subtle science of chanting hymns is also material, but it has yet to be known by the modern material scientists. Subtle material science is not spiritual, but it has a direct relationship with the spiritual method, which is still subtler. A chanter of hymns knew how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Droṇācārya, who made use of this subtle science, did not know how to retract. He applied it, being afraid of his imminent death, and thus the practice was not only improper but also irreligious. As the son of a brāhmaṇa, he should not have made so many mistakes, and for such gross negligence of duty he was to be punished by the Lord Himself.

TEXT 28

na hy asyānyatamaṁ kiñcid
astraṁ pratyavakarśanam
jahy astra-teja unnaddham
astra-jño hy astra-tejasā

SYNONYMS

na-not; hi-certainly; asya-of it; anyatamam-other; kiñcit-anything; astram-weapon; prati-counter; avakarśanam-reactionary; jahi-subdue it; astra-tejaḥ-the glare of this weapon; unnaddham-very powerful; astra-jñaḥ-expert in military science; hi-as a matter of fact; astra-tejasā-by the influence of your weapon.

O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.

For the atomic bombs there is no counterweapon to neutralize the effects. But by subtle science the action of a brahmāstra can be counteracted, and those who were expert in the military science in those days could counteract the brahmāstra. The son of Droṇācārya did not know the art of counteracting the weapon, and therefore Arjuna was asked to counteract it by the power of his own weapon.

TEXT 29

sūta uvāca
śrutvā bhagavatā proktaṁ
phālgunaḥ para-vīra-hā
spṛṣṭvāpas taṁ parikramya
brāhmaṁ brāhmāstraṁ sandadhe

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; śrutvā-after hearing; bhagavatā-by the Personality of Godhead; proktam-what was said; phālgunaḥ-another name of Śrī Arjuna; para-vīra-hā-the killer of the opposing warrior; spṛṣṭvā-after touching; āpaḥ-water; tam-Him; parikramya-circumambulating; brāhmam-the Supreme Lord; brāhma-astram-the supreme weapon; sandadhe-acted on.

Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one.

TEXT 30

saṁhatyānyonyam ubhayos
tejasī śara-saṁvṛte
āvṛtya rodasī khaṁ ca
vavṛdhāte 'rka-vahnivat

SYNONYMS

saṁhatya-by combination of; anyonyam-one another; ubhayoḥ-of both; tejasī-the glares; śara-weapons; saṁvṛte-covering; āvṛtya-covering; rodasī-the complete firmament; kham ca-outer space also; vavṛdhāte-increasing; arka-the sun globe; vahni-vat-like fire.

When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

The heat created by the flash of a brahmāstra resembles the fire exhibited in the sun globe at the time of cosmic annihilation. The radiation of atomic energy is very insignificant in comparison to the heat produced by a brahmāstra. The atomic bomb explosion can at utmost blow up one globe, but the heat produced by the brahmāstra can destroy the whole cosmic situation. The comparison is therefore made to the heat at the time of annihilation.

TEXT 31

dṛṣṭvāstra-tejas tu tayos
trīl lokān pradahan mahat
dahyamānāḥ prajāḥ sarvāḥ
sāṁvartakam amaṁsata

SYNONYMS

dṛṣṭvā-thus seeing; astra-weapon; tejaḥ-heat; tu-but; tayoḥ-of both; trīn-three; lokān-planets; pradahat-blazing; mahat-severely; dahyamānāḥ-burning; prajāḥ-population; sarvāḥ-all over; sāṁvartakam-the name of the fire which devastates during the annihilation of the universe; amaṁsata-began to think.

All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāṁvartaka fire which takes place at the time of annihilation.

The three worlds are the upper, lower and intermediate planets of the universe. Although the brahmāstra was released on this earth, the heat produced by the combination of both weapons covered all the universe, and all the populations on all the different planets began to feel the heat excessively and compared it to that of the sāṁvartaka fire. No planet, therefore, is without living beings, as less intelligent materialistic men think.

TEXT 32

prajopadravam ālakṣya
loka-vyatikaraṁ ca tam
mataṁ ca vāsudevasya
sañjahārārjuno dvayam

SYNONYMS

prajā-the people in general; upadravam-disturbance; ālakṣya-having seen it; loka-the planets; vyatikaram-destruction; ca-also; tam-that; matam ca-and the opinion; vāsudevasya-of Vāsudeva, Śrī Kṛṣṇa; sañjahāra-retracted; arjunaḥ-Arjuna; dvayam-both the weapons.

Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired.

The theory that the modern atomic bomb explosions can annihilate the world is childish imagination. First of all, the atomic energy is not powerful enough to destroy the world. And secondly, ultimately it all rests on the supreme will of the Supreme Lord because without His will or sanction nothing can be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. Material nature's law works under the direction of the Lord, as confirmed in the Bhagavad-gītā. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Śrī Kṛṣṇa desired that the weapons released by both Drauṇi and Arjuna be withdrawn, and it was carried out by Arjuna at once. Similarly, there are many agents of the all-powerful Lord, and by His will only can one execute what He desires.

TEXT 33

tata āsādya tarasā
dāruṇaṁ gautamī-sutam
babandhāmarṣa-tāmrākṣaḥ
paśuṁ raśanayā yathā

SYNONYMS

tataḥ-thereupon; āsādya-arrested; tarasā-dexterously; dāruṇam-dangerous; gautamī-sutam-the son of Gautamī; babandha-bound up; amarṣa-angry; tāmra-akṣaḥ-with copper-red eyes; paśum-animal; raśanayā-by ropes; yathā-as it were.

Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes like an animal.

Aśvatthāmā's mother, Kṛpī, was born in the family of Gautama. The significant point in this śloka is that Aśvatthāmā was caught and bound up with ropes like an animal. According to Śrīdhara Svāmī, Arjuna was obliged to catch this son of a brāhmaṇa like an animal as a part of his duty (dharma). This suggestion by Śrīdhara Svāmī is also confirmed in the later statement of Śrī Kṛṣṇa. Aśvatthāmā was a bona fide son of Droṇācārya and Kṛpī, but because he had degraded himself to a lower status of life, it was proper to treat him as an animal and not as a brāhmaṇa.

TEXT 34

śibirāya ninīṣantaṁ
rajjvā baddhvā ripuṁ balāt
prāhārjunaṁ prakupito
bhagavān ambujekṣaṇaḥ

SYNONYMS

śibirāya-on the way to the military camp; ninīṣantam-while bringing him; rajjvā-by the ropes; baddhvā-bound up; ripum-the enemy; balāt-by force; prāha-said; arjunam-unto Arjuna; prakupitaḥ-in an angry mood; bhagavān-the Personality of Godhead; ambuja-īkṣaṇaḥ-who looks with His lotus eyes.

After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to angry Arjuna.

Both Arjuna and Lord Śrī Kṛṣṇa are described here in an angry mood, but Arjuna's eyes were like balls of red copper whereas the eyes of the Lord were like lotuses. This means that the angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence, and thus He is absolute in any stage. His anger is not like the anger of a conditioned living being within the modes of qualitative material nature. Because He is absolute, both His anger and pleasure are the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even if He is angry, the object of anger is blessed. He is unchanged in all circumstances.

TEXT 35

mainaṁ pārthārhasi trātuṁ
brahma-bandhum imaṁ jahi
yo 'sāv anāgasaḥ suptān
avadhīn niśi bālakān

SYNONYMS

mā enam-never unto him; pārtha-O Arjuna; arhasi-ought to; trātum-give release; brahma-bandhum-a relative of a brāhmaṇa; imam-him; jahi-kill; yaḥ-he (who has); asau-those; anāgasaḥ-faultless; suptān-while sleeping; avadhīt-killed; niśi-at night; bālakān-the boys.

Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.

The word brahma-bandhu is significant. A person who happens to take birth in the family of a brāhmaṇa but is not qualified to be called a brāhmaṇa is addressed as the relative of a brāhmaṇa, and not as a brāhmaṇa. The son of a high court judge is not virtually a high court judge, but there is no harm in addressing a high court judge's son as a relative of the Honorable Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a brāhmaṇa simply by birthright but by acquiring the necessary qualifications of a brāhmaṇa. As the high court judgeship is a post for the qualified man, so also the post of a brāhmaṇa is attainable by qualification only. The śāstra enjoins that even if good qualifications are seen in a person born in a family other than that of a brāhmaṇa, the qualified man has to be accepted as a brāhmaṇa, and similarly if a person born in the family of a brāhmaṇa is void of brahminical qualification, then he must be treated as a non-brāhmaṇa or, in better terms, a relative of a brāhmaṇa. Lord Śrī Kṛṣṇa, the supreme authority of all religious principles, the Vedas, has personally pointed out these differences, and He is about to explain the reason for this in the following ślokas.

TEXT 36

mattaṁ pramattam unmattaṁ

suptaṁ bālaṁ striyaṁ jaḍam
prapannaṁ virathaṁ bhītaṁ
na ripuṁ hanti dharma-vit

SYNONYMS

mattam-careless; pramattam-intoxicated; unmattam-insane; suptam-asleep; bālam-boy; striyam-woman; jaḍam-foolish; prapannam-surrendered; viratham-one who has lost his chariot; bhītam-afraid; na-not; ripum-enemy; hanti-kill; dharma-vit-one who knows the principles of religion.

A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

An enemy who does not resist is never killed by a warrior who knows the principles of religion. Formerly battles were fought on the principles of religion and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep, etc., as above mentioned, he was never to be killed. These are some of the codes of religious war. Formerly war was never declared by the whims of selfish political leaders; it was carried out on religious principles free from all vices. Violence carried out on religious principles is far superior to so-called nonviolence.

TEXT 37

sva-prāṇān yaḥ para-prāṇaiḥ
prapuṣṇāty aghṛṇaḥ khalaḥ
tad-vadhas tasya hi śreyo
yad-doṣād yāty adhaḥ pumān

SYNONYMS

sva-prāṇān-one's own life; yaḥ-one who; para-prāṇaiḥ-at the cost of others' lives; prapuṣṇāti-maintains properly; aghṛṇaḥ-shameless; khalaḥ-wretched; tat-vadhaḥ-killing of him; tasya-his; hi-certainly; śreyaḥ-well-being; yat-by which; doṣāt-by the fault; yāti-goes; adhaḥ-downwards; pumān-a person.

A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

A life for a life is just punishment for a person who cruelly and shamelessly lives at the cost of another's life. Political morality is to punish a person by a death sentence in order to save a cruel person from going to hell. That a murderer is condemned to a death sentence by the state is good for the culprit because in his next life he will not have to suffer for his act of murder. Such a death sentence for the murderer is the lowest possible punishment offered to him, and it is said in the smṛti-śāstras that men who are punished by the king on the principle of a life for a life are purified of all their sins, so much so that they may be eligible for being promoted to the planets of heaven. According to Manu, the great author of civic codes and religious principles, even the killer of an animal is to be considered a murderer because animal food is never meant for the civilized man, whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is a regular conspiracy by the party of sinners, and all of them are liable to be punished as murderers exactly like a party of conspirators who kill a human being combinedly. He who gives permission, he who kills the animal, he who sells the slaughtered animal, he who cooks the animal, he who administers distribution of the foodstuff, and at last he who eats such cooked animal food are all murderers, and all of them are liable to be punished by the laws of nature. No one can create a living being despite all advancement of material science, and therefore no one has the right to kill a living being by one's independent whims. For the animal-eaters, the scriptures have sanctioned restricted animal sacrifices only, and such sanctions are there just to restrict the opening of slaughterhouses and not to encourage animal killing. The procedure under which animal sacrifice is allowed in the scriptures is good both for the animal sacrificed and the animal-eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to the human form of life after being sacrificed at the altar, and the animal-eater is saved from grosser types of sins (eating meats supplied by organized slaughterhouses which are ghastly places for breeding all kinds of material afflictions to society, country and the people in general). The material world is itself a place always full of anxieties, and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by war, pestilence, famine and many other unwanted calamities.

TEXT 38

pratiśrutaṁ ca bhavatā
pāñcālyai śṛṇvato mama
āhariṣye śiras tasya
yas te mānini putra-hā

SYNONYMS

pratiśrutam-it is promised; ca-and; bhavatā-by you; pāñcālyai-unto the daughter of the King of Pāñcāla (Draupadī); śṛṇvataḥ-which was heard; mama-by Me personally; āhariṣye-must I bring; śiraḥ-the head; tasya-of him; yaḥ-whom; te-your; mānini-consider; putra-hā-the killer of your sons.

Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons.

TEXT 39

tad asau vadhyatāṁ pāpa
ātatāyy ātma-bandhu-hā
bhartuś ca vipriyaṁ vīra
kṛtavān kula-pāṁsanaḥ

SYNONYMS

tat-therefore; asau-this man; vadhyatām-will be killed; pāpaḥ-the sinner; ātatāyī-assaulter; ātma-own; bandhu-hā-killer of sons; bhartuḥ-of the master; ca-also; vipriyam-having not satisfied; vīra-O warrior; kṛtavān-one who has done it; kula-pāṁsanaḥ-the burnt remnants of the family.

This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

The son of Droṇācārya is condemned here as the burnt remnants of his family. The good name of Droṇācārya was very much respected. Although he joined the enemy camp, the Pāṇḍavas held him always in respect, and Arjuna saluted him before beginning the fight. There was nothing wrong in that way. But the son of Droṇācārya degraded himself by committing acts which are never done by the dvijas, or the twice-born higher castes. Aśvatthāmā, the son of Droṇācārya, committed murder by killing the five sleeping sons of Draupadī, by which he dissatisfied his master Duryodhana, who never approved of the heinous act of killing the five sleeping sons of the Pāṇḍavas. This means that Aśvatthāmā became an assaulter of Arjuna's own family members, and thus he was liable to be punished by him. In the śāstras, he who attacks without notice or kills from behind or sets fire to another's house or kidnaps one's wife is condemned to death. Kṛṣṇa reminded Arjuna of these facts so that he might take notice of them and do the needful.

TEXT 40

sūta uvāca
evaṁ parīkṣatā dharmaṁ
pārthaḥ kṛṣṇena coditaḥ
naicchad dhantuṁ guru-sutaṁ
yadyapy ātma-hanaṁ mahān

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; evam-this; parīkṣatā-being examined; dharmam-in the matter of duty; pārthaḥ-Śrī Arjuna; kṛṣṇena-by Lord Kṛṣṇa; coditaḥ-being encouraged; na aicchat-did not like; hantum-to kill; guru-sutam-the son of his teacher; yadyapi-although; ātma-hanam-murderer of sons; mahān-very great.

Sūta Gosvāmī said: Although Kṛṣṇa, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although Aśvatthāmā was a heinous murderer of Arjuna's family members.

Arjuna was a great soul undoubtedly, which is proved here also. He is encouraged herein personally by the Lord to kill the son of Droṇa, but Arjuna considers that the son of his great teacher should be spared, for he happens to be the son of Droṇācārya, even though he is an unworthy son, having done all sorts of heinous acts whimsically for no one's benefit.

Lord Śrī Kṛṣṇa encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty, nor was Lord Śrī Kṛṣṇa unaware of Arjuna's sense of duty. But Lord Śrī Kṛṣṇa put to test many of His pure devotees just to magnify the sense of duty. The gopīs were put to such tests as well. Prahlāda Mahārāja also was put to such a test. All pure devotees come out successful in the respective tests by the Lord.

TEXT 41

athopetya sva-śibiraṁ
govinda-priya-sārathiḥ
nyavedayat taṁ priyāyai
śocantyā ātma-jān hatān

SYNONYMS

atha-thereafter; upetya-having reached; sva-own; śibiram-camp; govinda-one who enlivens the senses (Lord Śrī Kṛṣṇa); priya-dear; sārathiḥ-the charioteer; nyavedayat-entrusted to; tam-him; priyāyai-unto the dear; śocantyai-lamenting for; ātma-jān-own sons; hatān-murdered.

After reaching his own camp, Arjuna, along with his dear friend and charioteer [Śrī Kṛṣṇa], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

The transcendental relation of Arjuna with Kṛṣṇa is of the dearmost friendship. In the Bhagavad-gītā the Lord Himself has claimed Arjuna as His dearmost friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation, either as servant or as friend or as parent or as an object of conjugal love. Everyone thus can enjoy the company of the Lord in the spiritual realm if he at all desires and sincerely tries for it by the process of bhakti-yoga.

TEXT 42

tathāhṛtaṁ paśuvat pāśa-baddham
avāṅ-mukhaṁ karma-jugupsitena
nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutaṁ
vāma-svabhāvā kṛpayā nanāma ca

SYNONYMS

tathā-thus; āhṛtam-brought in; paśu-vat-like an animal; pāśa-baddham-tied with ropes; avāk-mukham-without a word in his mouth; karma-activities; jugupsitena-being heinous; nirīkṣya-by seeing; kṛṣṇā-Draupadī; apakṛtam-the doer of the degrading; guroḥ-the teacher; sutam-son; vāma-beautiful; svabhāvā-nature; kṛpayā-out of compassion; nanāma-offered obeisances; ca-and.

Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.

Aśvatthāmā was condemned by the Lord Himself, and he was treated by Arjuna just like a culprit, not like the son of a brāhmaṇa or teacher. But when he was brought before Śrīmatī Draupadī, she, although begrieved for the murder of her sons, and although the murderer was present before her, could not withdraw the due respect generally offered to a brāhmaṇa or to the son of a brāhmaṇa. This is due to her mild nature as a woman. Women as a class are no better than boys, and therefore they have no discriminatory power like that of a man. Aśvatthāmā proved himself to be an unworthy son of Droṇācārya or of a brāhmaṇa, and for this reason he was condemned by the greatest authority, Lord Śrī Kṛṣṇa, and yet a mild woman could not withdraw her natural courtesy for a brāhmaṇa.

Even to date, in a Hindu family a woman shows proper respect to the brāhmaṇa caste, however fallen and heinous a brahma-bandhu may be. But the men have begun to protest against brahma-bandhus who are born in families of good brāhmaṇas but by action are less than śūdras.

The specific words used in this śloka are vāma-svabhāvā, "mild and gentle by nature." A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine. Aśvatthāmā may be respected by a good-natured woman, but that does not mean that he is as good as a genuine brāhmaṇa.

TEXT 43

uvāca cāsahanty asya
bandhanānayanaṁ satī
mucyatāṁ mucyatām eṣa
brāhmaṇo nitarāṁ guruḥ

SYNONYMS

uvāca-said; ca-and; asahantī-being unbearable for her; asya-his; bandhana-being bound; ānayanam-bringing him; satī-the devoted; mucyatām mucyatām-just get him released; eṣaḥ-this; brāhmaṇaḥ-a brāhmaṇa; nitarām-our; guruḥ-teacher.

She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brāhmaṇa, our spiritual master.

As soon as Aśvatthāmā was brought before Draupadī, she thought it intolerable that a brāhmaṇa should be arrested like a culprit and brought before her in that condition, especially when the brāhmaṇa happened to be a teacher's son.

Arjuna arrested Aśvatthāmā knowing perfectly well that he was the son of Droṇācārya. Kṛṣṇa also knew him to be so, but both of them condemned the murderer without consideration of his being the son of a brāhmaṇa. According to revealed scriptures, a teacher or spiritual master is liable to be rejected if he proves himself unworthy of the position of a guru or spiritual master. A guru is called also an ācārya, or a person who has personally assimilated all the essence of śāstras and has helped his disciples to adopt the ways. Aśvatthāmā failed to discharge the duties of a brāhmaṇa or teacher, and therefore he was liable to be rejected from the exalted position of a brāhmaṇa. On this consideration, both Lord Śrī Kṛṣṇa and Arjuna were right in condemning Aśvatthāmā. But to a good lady like Draupadī, the matter was considered not from the angle of śāstric vision, but as a matter of custom. By custom, Aśvatthāmā was offered the same respect as offered to his father. It was so because generally the people accept the son of a brāhmaṇa as a real brāhmaṇa, by sentiment only. Factually the matter is different. A brāhmaṇa is accepted on the merit of qualification and not on the merit of simply being the son of a brāhmaṇa.

But in spite of all this, Draupadī desired that Aśvatthāmā be at once released, and it was all the same a good sentiment for her. This means that a devotee of the Lord can tolerate all sorts of tribulation personally, but still such devotees are never unkind to others, even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

TEXT 44

sarahasyo dhanur-vedaḥ
savisargopasaṁyamaḥ
astra-grāmaś ca bhavatā
śikṣito yad-anugrahāt

SYNONYMS

sa-rahasyaḥ-confidential; dhanuḥ-vedaḥ-knowledge in the art of manipulating bows and arrows; sa-visarga-releasing; upasaṁyamaḥ-controlling; astra-weapons; grāmaḥ-all kinds of; ca-and; bhavatā-by yourself; śikṣitaḥ-learned; yat-by whose; anugrahāt-mercy of.

It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

Dhanur-veda, or military science, was taught by Droṇācārya with all its confidential secrets of throwing and controlling by Vedic hymns. Gross military science is dependent on material weapons, but finer than that is the art of throwing the arrows saturated with Vedic hymns, which act more effectively than gross material weapons like machine guns or atomic bombs. The control is by Vedic mantras, or the transcendental science of sound. It is said in the Rāmāyaṇa that Mahārāja Daśaratha, the father of Lord Śrī Rāma, used to control arrows by sound only. He could pierce his target with his arrow by only hearing the sound, without seeing the object. So this is a finer military science than that of the gross material military weapons used nowadays. Arjuna was taught all this, and therefore Draupadī wished that Arjuna feel obliged to Ācārya Droṇa for all these benefits. And in the absence of Droṇācārya, his son was his representative. That was the opinion of the good lady Draupadī. It may be argued why Droṇācārya, a rigid brāhmaṇa, should be a teacher in military science. But the reply is that a brāhmaṇa should become a teacher, regardless of what his department of knowledge is. A learned brāhmaṇa should become a teacher, a priest and a recipient of charity. A bona fide brāhmaṇa is authorized to accept such professions.

TEXT 45

sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate
tasyātmano 'rdhaṁ patny āste
nānvagād vīrasūḥ kṛpī

SYNONYMS

saḥ-he; eṣaḥ-certainly; bhagavān-lord; droṇaḥ-Droṇācārya; prajā-rūpeṇa-in the form of his son Aśvatthāmā; vartate-is existing; tasya-his; ātmanaḥ-of the body; ardham-half; patnī-wife; āste-living; na-not; anvagāt-undertook; vīrasūḥ-having the son present; kṛpī-the sister of Kṛpācārya.

He [Droṇācārya] is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son.

The wife of Droṇācārya, Kṛpī, is the sister of Kṛpācārya. A devoted wife, who is according to revealed scripture the better half of her husband, is justified in embracing voluntary death along with her husband if she is without issue. But in the case of the wife of Droṇācārya, she did not undergo such a trial because she had her son, the representative of her husband. A widow is a widow only in name if there is a son of her husband existing. So in either case Aśvatthāmā was the representative of Droṇācārya, and therefore killing Aśvatthāmā would be like killing Droṇācārya. That was the argument of Draupadī against the killing of Aśvatthāmā.

TEXT 46

tad dharmajña mahā-bhāga
bhavadbhir gauravaṁ kulam
vṛjinaṁ nārhati prāptuṁ
pūjyaṁ vandyam abhīkṣṇaśaḥ

SYNONYMS

tat-therefore; dharma-jña-one who is aware of the principles of religion; mahā-bhāga-the most fortunate; bhavadbhiḥ-by your good self; gauravam-glorified; kulam-the family; vṛjinam-that which is painful; na-not; arhati-does deserve; prāptum-for obtaining; pūjyam-the worshipable; vandyam-respectable; abhīkṣṇaśaḥ-constantly.

O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

A slight insult for a respectable family is sufficient to invoke grief. Therefore, a cultured man should always be careful in dealing with worshipful family members.

TEXT 47

mā rodīd asya jananī
gautamī pati-devatā
yathāhaṁ mṛta-vatsārtā
rodimy aśru-mukhī muhuḥ

SYNONYMS

mā-do not; rodīt-make cry; asya-his; jananī-mother; gautamī-the wife of Droṇa; pati-devatā-chaste; yathā-as has; aham-myself; mṛta-vatsā-one whose child is dead; ārtā-distressed; rodimi-crying; aśru-mukhī-tears in the eyes; muhuḥ-constantly.

My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

Sympathetic good lady as she was, Śrīmatī Draupadī did not want to put the wife of Droṇācārya in the same position of childlessness, both from the point of motherly feelings and from the respectable position held by the wife of Droṇācārya.

TEXT 48

yaiḥ kopitaṁ brahma-kulaṁ
rājanyair ajitātmabhiḥ
tat kulaṁ pradahaty āśu
sānubandhaṁ śucārpitam

SYNONYMS

yaiḥ-by those; kopitam-enraged; brahma-kulam-the order of the brāhmaṇas; rājanyaiḥ-by the administrative order; ajita-unrestricted; ātmabhiḥ-by oneself; tat-that; kulam-family; pradahati-is burnt up; āśu-within no time; sa-anubandham-together with family members; śucā-arpitam-being put into grief.

If the kingly administrative order, being unrestricted in sense control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

The brāhmaṇa order of society, or the spiritually advanced caste or community, and the members of such highly elevated families, were always held in great esteem by the other, subordinate castes, namely the administrative kingly order, the mercantile order and the laborers.

TEXT 49

sūta uvāca
dharmyaṁ nyāyyaṁ sakaruṇaṁ
nirvyalīkaṁ samaṁ mahat
rājā dharma-suto rājñyāḥ
pratyanandad vaco dvijāḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; dharmyam-in accordance with the principles of religion; nyāyyam-justice; sa-karuṇam-full of mercy; nirvyalīkam-without duplicity in dharma; samam-equity; mahat-glorious; rājā-the King; dharma-sutaḥ-son; rājñyāḥ-by the Queen; pratyanandat-supported; vacaḥ-statements; dvijāḥ-O brāhmaṇas.

Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity.

Mahārāja Yudhiṣṭhira, who was the son of Dharmarāja, or Yamarāja, fully supported the words of Queen Draupadī in asking Arjuna to release Aśvatthāmā. One should not tolerate the humiliation of a member of a great family. Arjuna and his family were indebted to the family of Droṇācārya because of Arjuna's learning the military science from him. If ingratitude were shown to such a benevolent family, it would not be at all justified from the moral standpoint. The wife of Droṇācārya, who was the half body of the great soul, must be treated with compassion, and she should not be put into grief because of her son's death. That is compassion. Such statements by Draupadī are without duplicity because actions should be taken with full knowledge. The feeling of equality was there because Draupadī spoke out of her personal experience. A barren woman cannot understand the grief of a mother. Draupadī was herself a mother, and therefore her calculation of the depth of Kṛpī's grief was quite to the point. And it was glorious because she wanted to show proper respect to a great family.

TEXT 50

nakulaḥ sahadevaś ca
yuyudhāno dhanañjayaḥ
bhagavān devakī-putro
ye cānye yāś ca yoṣitaḥ

SYNONYMS

nakulaḥ-Nakula; sahadevaḥ-Sahadeva; ca-and; yuyudhānaḥ-Sātyaki; dhanañjayaḥ-Arjuna; bhagavān-the Personality of Godhead; devakī-putraḥ-the son of Devakī, Lord Śrī Kṛṣṇa; ye-those; ca-and; anye-others; yāḥ-those; ca-and; yoṣitaḥ-ladies.

Nakula and Sahadeva [the younger brothers of the King] and also Sātyaki, Arjuna, the Personality of Godhead Lord Sri Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.

TEXT 51

tatrāhāmarṣito bhīmas
tasya śreyān vadhaḥ smṛtaḥ
na bhartur nātmanaś cārthe
yo 'han suptān śiśūn vṛthā

SYNONYMS

tatra-thereupon; āha-said; amarṣitaḥ-in an angry mood; bhīmaḥ-Bhīma; tasya-his; śreyān-ultimate good; vadhaḥ-killing; smṛtaḥ-recorded; na-not; bhartuḥ-of the master; na-nor; ātmanaḥ-of his own self; ca-and; arthe-for the sake of; yaḥ-one who; ahan-killed; suptān-sleeping; śiśūn-children; vṛthā-without purpose.

Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

TEXT 52

niśamya bhīma-gaditaṁ
draupadyāś ca catur-bhujaḥ
ālokya vadanaṁ sakhyur
idam āha hasann iva

SYNONYMS

niśamya-just after hearing; bhīma-Bhīma; gaditam-spoken by; draupadyāḥ-of Draupadī; ca-and; catuḥ-bhujaḥ-the four-handed (Personality of Godhead); ālokya-having seen; vadanam-the face; sakhyuḥ-of His friend; idam-this; āha-said; hasan-smiling; iva-as it.

Caturbhuja [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

Lord Śrī Kṛṣṇa had two arms, and why He is designated as four-armed is explained by Śrīdhara Svāmī. Both Bhīma and Draupadī held opposite views about killing Aśvatthāmā. Bhīma wanted him to be immediately killed, whereas Draupadī wanted to save him. We can imagine Bhīma ready to kill while Draupadī is obstructing him. And in order to prevent both of them, the Lord discovered another two arms. Originally, the primeval Lord Śrī Kṛṣṇa displays only two arms, but in His Nārāyaṇa feature He exhibits four. In His Nārāyaṇa feature He resides with His devotees in the Vaikuṇṭha planets, while in His original Śrī Kṛṣṇa feature He resides in the Kṛṣṇaloka planet far, far above the Vaikuṇṭha planets in the spiritual sky. Therefore, if Śrī Kṛṣṇa is called caturbhujaḥ, there is no contradiction. If need be He can display hundreds of arms, as He exhibited in His viśva-rūpa shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

When Arjuna was perplexed about what to do with Aśvatthāmā, Lord Śrī Kṛṣṇa, as the very dear friend of Arjuna, voluntarily took up the matter just to make a solution. And He was smiling also.

TEXTS 53-54

śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātatāyī vadhārhaṇaḥ
mayaivobhayam āmnātaṁ
paripāhy anuśāsanam
kuru pratiśrutaṁ satyaṁ
yat tat sāntvayatā priyām
priyaṁ ca bhīmasenasya
pāñcālyā mahyam eva ca

SYNONYMS

śrī-bhagavān-the Personality of Godhead; uvāca-said; brahma-bandhuḥ-the relative of a brāhmaṇa; na-not; hantavyaḥ-to be killed; ātatāyī-the aggressor; vadha-arhaṇaḥ-is due to be killed; mayā-by Me; eva-certainly; ubhayam-both; āmnātam-described according to rulings of the authority; paripāhi-carry out; anuśāsanam-rulings; kuru-abide by; pratiśrutam-as promised by; satyam-truth; yat tat-that which; sāntvayatā-while pacifying; priyām-dear wife; priyam-satisfaction; ca-also; bhīmasenasya-of Śrī Bhīmasena; pāñcālyāḥ-of Draupadī; mahyam-unto Me also; eva-certainly; ca-and.

The Personality of Godhead Sri Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.

Arjuna was perplexed because Aśvatthāmā was to be killed as well as spared according to different scriptures cited by different persons. As a brahma-bandhu, or a worthless son of a brāhmaṇa, Aśvatthāmā was not to be killed, but he was at the same time an aggressor also. And according to the rulings of Manu, an aggressor, even though he be a brāhmaṇa (and what to speak of an unworthy son of a brāhmaṇa), is to be killed. Droṇācārya was certainly a brāhmaṇa in the true sense of the term, but because he stood in the battlefield he was killed. But although Aśvatthāmā was an aggressor, he stood without any fighting weapons. The ruling is that an aggressor, when he is without weapon or chariot, cannot be killed. All these were certainly perplexities. Besides that, Arjuna had to keep the promise he had made before Draupadī just to pacify her. And he also had to satisfy both Bhīma and Kṛṣṇa, who advised killing him. This dilemma was present before Arjuna, and the solution was awarded by Kṛṣṇa.

TEXT 55

sūta uvāca
arjunaḥ sahasājñāya
harer hārdam athāsinā
maṇiṁ jahāra mūrdhanyaṁ
dvijasya saha-mūrdhajam

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; arjunaḥ-Arjuna; sahasā-just at that time; ājñāya-knowing it; hareḥ-of the Lord; hārdam-motive; atha-thus; asinā-by the sword; maṇim-the jewel; jahāra-separated; mūrdhanyam-on the head; dvijasya-of the twice-born; saha-with; mūrdhajam-hairs.

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.

Contradictory orders of different persons are impossible to carry out. Therefore a compromise was selected by Arjuna by his sharp intelligence, and he separated the jewel from the head of Aśvatthāmā. This was as good as cutting off his head, and yet his life was saved for all practical purposes. Here Aśvatthāmā is indicated as twice-born. Certainly he was twice-born, but he fell down from his position, and therefore he was properly punished.

TEXT 56

vimucya raśanā-baddhaṁ
bāla-hatyā-hata-prabham
tejasā maṇinā hīnaṁ
śibirān nirayāpayat

SYNONYMS

vimucya-after releasing him; raśanā-baddham-from the bondage of ropes; bāla-hatyā-infanticide; hata-prabham-loss of bodily luster; tejasā-of the strength of; maṇinā-by the jewel; hīnam-being deprived of; śibirāt-from the camp; nirayāpayat-drove him out.

He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

Thus being insulted, the humiliated Aśvatthāmā was simultaneously killed and not killed by the intelligence of Lord Kṛṣṇa and Arjuna.

TEXT 57

vapanaṁ draviṇādānaṁ
sthānān niryāpaṇaṁ tathā
eṣa hi brahma-bandhūnāṁ
vadho nānyo ’sti daihikaḥ

SYNONYMS

vapanam-cleaving the hairs from the head; draviṇa-wealth; adānam-forfeiting; sthānāt-from the residence; niryāpaṇam-driving away; tathā-also; eṣaḥ-all these; hi-certainly; brahma-bandhūnām-of the relatives of a brāhmaṇa; vadhaḥ-killing; na-not; anyaḥ-any other method; asti-there is; daihikaḥ-in the matter of the body.

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body.

TEXT 58

putra-śokāturāḥ sarve
pāṇḍavāḥ saha kṛṣṇayā
svānāṁ mṛtānāṁ yat kṛtyaṁ
cakrur nirharaṇādikam

SYNONYMS

putra-son; śoka-bereavement; āturāḥ-overwhelmed with; sarve-all of them; pāṇḍavāḥ-the sons of Pāṇḍu; saha-along with; kṛṣṇayā-with Draupadī; svānām-of the kinsmen; mṛtānām-of the dead; yat-what; kṛtyam-ought to be done; cakruḥ-did perform; nirharaṇa-ādikam-undertakable.

Thereafter, the sons of Pāṇḍu and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Son of Droṇa Punished.”

20.2.11 Chapter Eight

Prayers by Queen Kuntī and Parīkṣit Saved

TEXT 1

sūta uvāca
atha te samparetānāṁ
svānām udakam icchatām
dātuṁ sakṛṣṇā gaṅgāyāṁ
puraskṛtya yayuḥ striyaḥ

SYNONYMS

sūtaḥ uvāca-Sūta said; atha-thus; te-the Pāṇḍavas; samparetānām-of the dead; svānām-of the relatives; udakam-water; icchatām-willing to have; dātum-to deliver; sa-kṛṣṇāḥ-along with Draupadī; gaṅgāyām-on the Ganges; puraskṛtya-putting in the front; yayuḥ-went; striyaḥ-the women.

Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Draupadī. The ladies walked in front.

To date it is the custom in Hindu society to go to the Ganges or any other sacred river to take bath when death occurs in the family. Each of the family members pours out a potful of the Ganges water for the departed soul and walks in a procession, with the ladies in the front. The Pāṇḍavas also followed the rules more than five thousand years ago. Lord Kṛṣṇa, being a cousin of the Pāṇḍavas, was also amongst the family members.

TEXT 2

te ninīyodakaṁ sarve
vilapya ca bhṛśaṁ punaḥ
āplutā hari-pādābja-
rajaḥ-pūta-sarij-jale

SYNONYMS

te-all of them; ninīya-having offered; udakam-water; sarve-every one of them; vilapya-having lamented; ca-and; bhṛśam-sufficiently; punaḥ-again; āplutāḥ-took bath; hari-pādābja-the lotus feet of the Lord; rajaḥ-dust; pūta-purified; sarit-of the Ganges; jale-in the water.

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.

TEXT 3

tatrāsīnaṁ kuru-patiṁ
dhṛtarāṣṭraṁ sahānujam
gāndhārīṁ putra-śokārtāṁ
pṛthāṁ kṛṣṇāṁ ca mādhavaḥ

SYNONYMS

tatra-there; āsīnam-sitting; kuru-patim-the King of the Kurus; dhṛtarāṣṭram-Dhṛtarāṣṭra; saha-anujam-with his younger brothers; gāndhārīm-Gāndhārī; putra-son; śoka-artām-overtaken by bereavement; pṛthām-Kuntī; kṛṣṇām-Draupadī; ca-also; mādhavaḥ-Lord Śrī Kṛṣṇa.

There sat the King of the Kurus, Mahārāja Yudhiṣṭhira, along with his younger brothers and Dhṛtarāṣṭra, Gāndhārī, Kuntī and Draupadī, all overwhelmed with grief. Lord Kṛṣṇa was also there.

The Battle of Kurukṣetra was fought between family members, and thus all affected persons were also family members like Mahārāja Yudhiṣṭhira and brothers, Kuntī, Draupadī, Subhadrā, Dhṛtarāṣṭra, Gāndhārī and her daughters-in-law, etc. All the principal dead bodies were in some way or other related with each other, and therefore the family grief was combined. Lord Kṛṣṇa was also one of them as a cousin of the Pāṇḍavas and nephew of Kuntī, as well as brother of Subhadrā, etc. The Lord, therefore, was equally sympathetic toward all of them, and therefore he began to pacify them befittingly.

TEXT 4

sāntvayām āsa munibhir
hata-bandhūñ śucārpitān
bhūteṣu kālasya gatiṁ
darśayan na pratikriyām

SYNONYMS

sāntvayām āsa-pacified; munibhiḥ-along with the munis present there; hata-bandhūn-those who lost their friends and relatives; śucārpitān-all shocked and affected; bhūteṣu-unto the living beings; kālasya-of the supreme law of the Almighty; gatim-reactions; darśayan-demonstrated; na-no; pratikriyām-remedial measures.

Citing the stringent laws of the Almighty and their reactions upon living beings, Lord Śrī Kṛṣṇa and the munis began to pacify those who were shocked and affected.

The stringent laws of nature, under the order of the Supreme Personality of Godhead, cannot be altered by any living entity. The living entities are eternally under the subjugation of the almighty Lord. The Lord makes all the laws and orders, and these laws and orders are generally called dharma or religion. No one can create any religious formula. Bona fide religion is to abide by the orders of the Lord. The Lord's orders are clearly declared in the Bhagavad-gītā. Everyone should follow Him only or His orders, and that will make all happy, both materially and spiritually. As long as we are in the material world, our duty is to follow the orders of the Lord, and if by the grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can see neither ourselves nor the Lord for want of spiritual vision. But when we are liberated from material affection and are situated in our original spiritual form we can see both ourselves and the Lord face to face. Mukti means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately, under the influence of illusory material energy, we accept this spot-life of only a few years as our permanent existence and thus become illusioned by possessing so-called country, home, land, children, wife, community, wealth, etc., which are false representations created by māyā (illusion). And under the dictation of māyā, we fight with one another to protect these false possessions. By cultivating spiritual knowledge, we can realize that we have nothing to do with all this material paraphernalia. Then at once we become free from material attachment. This clearance of the misgivings of material existence at once takes place by association with the Lord's devotees, who are able to inject the transcendental sound into the depths of the bewildered heart and thus make one practically liberated from all lamentation and illusion. That is a summary of the pacifying measures for those affected by the reaction of stringent material laws, exhibited in the forms of birth, death, old age and disease, which are insoluble factors of material existence. The victims of war, namely, the family members of the Kurus, were lamenting the problems of death, and the Lord pacified them on the basis of knowledge.

TEXT 5

sādhayitvājāta-śatroḥ
svaṁ rājyaṁ kitavair hṛtam
ghātayitvāsato rājñaḥ
kaca-sparśa-kṣatāyuṣaḥ

SYNONYMS

sādhayitvā-having executed; ajāta-śatroḥ-of one who has no enemy; svam rājyam-own kingdom; kitavaiḥ-by the clever (Duryodhana and party); hṛtam-usurped; ghātayitvā-having killed; asataḥ-the unscrupulous; rājñaḥ-of the queen's; kaca-bunch of hair; sparśa-roughly handled; kṣata-decreased; āyuṣaḥ-by the duration of life.

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life having decreased for their rough handling of the hair of Queen Draupadī.

In the glorious days, or before the advent of the age of Kali, the brāhmaṇas, the cows, the women, the children and the old men were properly given protection.

1. The protection of the brāhmaṇas maintains the institution of varṇa and āśrama, the most scientific culture for attainment of spiritual life.

1. The protection of cows maintains the most miraculous form of food, i.e., milk for maintaining the finer tissues of the brain for understanding higher aims of life.

1. The protection of women maintains the chastity of society, by which we can get a good generation for peace, tranquillity and progress of life.

1. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of garbhādhāna-saṁskāra, the beginning of pure life.

1. The protection of the old men gives them a chance to prepare themselves for better life after death.

This complete outlook is based on factors leading to successful humanity as against the civilization of polished cats and dogs. The killing of the above-mentioned innocent creatures is totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected, and therefore the duration of life of the present generation has shortened considerably. In the Bhagavad-gītā it is stated that when the women become unchaste for want of proper protection, there are unwanted children called varṇa-saṅkara. To insult a chaste woman means to bring about disaster in the duration of life. Duḥśāsana, a brother of Duryodhana, insulted Draupadī, an ideal chaste lady, and therefore the miscreants died untimely. These are some of the stringent laws of the Lord mentioned above.

TEXT 6

yājayitvāśvamedhais taṁ
tribhir uttama-kalpakaiḥ
tad-yaśaḥ pāvanaṁ dikṣu
śata-manyor ivātanot

SYNONYMS

yājayitvā-by performing; aśvamedhaiḥ-yajña in which a horse is sacrificed; tam-him (King Yudhiṣṭhira); tribhiḥ-three; uttama-best; kalpakaiḥ-supplied with proper ingredients and performed by able priests; tat-that; yaśaḥ-fame; pāvanam-virtuous; dikṣu-all directions; śata-manyoḥ-Indra, who performed one hundred such sacrifices; iva-like; atanot-spread.

Lord Śrī Kṛṣṇa caused three well-performed Aśvamedha-yajñas [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

This is something like the preface to the performances of Aśvamedha-yajña by Mahārāja Yudhiṣṭhira. The comparison of Mahārāja Yudhiṣṭhira to the King of heaven is significant. The King of heaven is thousands and thousands of times greater than Mahārāja Yudhiṣṭhira in opulence, yet the fame of Mahārāja Yudhiṣṭhira was not less. The reason is that Mahārāja Yudhiṣṭhira was a pure devotee of the Lord, and by His grace only was King Yudhiṣṭhira on the level of the King of heaven, even though he performed only three yajñas whereas the King of heaven performed hundreds. That is the prerogative of the devotee of the Lord. The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sun rays are equally distributed, but still there are some places which are always dark. This is not due to the sun but to the receptive power.

Similarly, those who are cent percent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere.

TEXT 7

āmantrya pāṇḍu-putrāṁś ca
śaineyoddhava-saṁyutaḥ
dvaipāyanādibhir vipraiḥ
pūjitaiḥ pratipūjitaḥ

SYNONYMS

āmantrya-inviting; pāṇḍu-putrān-all the sons of Pāṇḍu; ca-also; śaineya-Sātyaki; uddhava-Uddhava; saṁyutaḥ-accompanied; dvaipāyana-ādibhiḥ-by the ṛṣis like Vedavyāsa; vipraiḥ-by the brāhmaṇas; pūjitaiḥ-being worshiped; pratipūjitaḥ-the Lord also reciprocated equally.

Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped by the brāhmaṇas, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.

Apparently Lord Śrī Kṛṣṇa was a kṣatriya and was not worshipable by the brāhmaṇas. But the brāhmaṇas present there, headed by Śrīla Vyāsadeva, all knew Him to be the Personality of Godhead, and therefore they worshiped Him. The Lord reciprocated the greetings just to honor the social order that a kṣatriya is obedient to the orders of the brāhmaṇas. Although Lord Śrī Kṛṣṇa was always offered the respects due the Supreme Lord from all responsible quarters, the Lord never deviated from the customary usages between the four orders of society. The Lord purposely observed all these social customs so that others would follow Him in the future.

TEXT 8

gantuṁ kṛtamatir brahman
dvārakāṁ ratham āsthitaḥ
upalebhe 'bhidhāvantīm
uttarāṁ bhaya-vihvalām

SYNONYMS

gantum-just desiring to start; kṛtamatiḥ-having decided; brahman-O brāhmaṇa; dvārakām-towards Dvārakā; ratham-on the chariot; āsthitaḥ-seated; upalebhe-saw; abhidhāvantīm-coming hurriedly; uttarām-Uttarā; bhaya-vihvalām-being afraid.

As soon as He seated Himself on the chariot to start for Dvārakā, He saw Uttarā hurrying toward Him in fear.

All the members of the family of the Pāṇḍavas were completely dependent on the protection of the Lord, and therefore the Lord protected all of them in all circumstances. The Lord protects everyone, but one who depends completely upon Him is especially looked after by the Lord. The father is more attentive to the little son who is exclusively dependent on the father.

TEXT 9

uttarovāca
pāhi pāhi mahā-yogin
deva-deva jagat-pate
nānyaṁ tvad abhayaṁ paśye
yatra mṛtyuḥ parasparam

SYNONYMS

uttarā uvāca-Uttarā said; pāhi pāhi-protect, protect; mahā-yogin-the greatest mystic; deva-deva-the worshipable of the worshiped; jagat-pate-O Lord of the universe; na-not; anyam-anyone else; tvat-than You; abhayam-fearlessness; paśye-do I see; yatra-where there is; mṛtyuḥ-death; parasparam-in the world of duality.

Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

This material world is the world of duality, in contrast with the oneness of the absolute realm. The world of duality is composed of matter and spirit, whereas the absolute world is complete spirit without any tinge of the material qualities. In the dual world everyone is falsely trying to become the master of the world, whereas in the absolute world the Lord is the absolute Lord, and all others are His absolute servitors. In the world of duality everyone is envious of all others, and death is inevitable due to the dual existence of matter and spirit. The Lord is the only shelter of fearlessness for the surrendered soul. One cannot save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

TEXT 10

abhidravati mām īśa
śaras taptāyaso vibho
kāmaṁ dahatu māṁ nātha
mā me garbho nipātyatām

SYNONYMS

abhidravati-coming towards; mām-me; īśa-O Lord; śaraḥ-the arrow; tapta-fiery; ayasaḥ-iron; vibho-O great one; kāmam-desire; dahatu-let it burn; mām-me; nātha-O protector; mā-not; me-my; garbhaḥ-embryo; nipātyatām-be aborted.

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

This incident took place after the death of Abhimanyu, the husband of Uttarā. Abhimanyu's widow, Uttarā, should have followed the path of her husband, but because she was pregnant, and Mahārāja Parīkṣit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the child, and therefore Uttarā was not ashamed to express this frankly before Lord Kṛṣṇa. Uttarā was the daughter of a great king, the wife of a great hero, and student of a great devotee, and later she was the mother of a good king also. She was fortunate in every respect.

TEXT 11

sūta uvāca
upadhārya vacas tasyā
bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ
drauṇer astram abudhyata

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; upadhārya-by hearing her patiently; vacaḥ-words; tasyāḥ-her; bhagavān-the Personality of Godhead; bhakta-vatsalaḥ-He who is very much affectionate towards His devotees; apāṇḍavam-without the existence of the Pāṇḍavas' descendants; idam-this; kartum-to do it; drauṇeḥ-of the son of Droṇācārya; astram-weapon; abudhyata-understood.

Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.

The Lord is impartial in every respect, but still He is inclined towards His devotees because there is a great necessity of this for everyone's wellbeing. The Pāṇḍava family was a family of devotees, and therefore the Lord wanted them to rule the world. That was the reason He vanquished the rule of the company of Duryodhana and established the rule of Mahārāja Yudhiṣṭhira. Therefore, He also wanted to protect Mahārāja Parīkṣit, who was lying in embryo. He did not like the idea that the world should be without the Pāṇḍavas, the ideal family of devotees.

TEXT 12

tarhy evātha muni-śreṣṭha
pāṇḍavāḥ pañca sāyakān
ātmano 'bhimukhān dīptān
ālakṣyāstrāṇy upādaduḥ

SYNONYMS

tarhi-then; eva-also; atha-therefore; muni-śreṣṭha-O chief amongst the munis; pāṇḍavāḥ-all the sons of Pāṇḍu; pañca-five; sāyakān-weapons; ātmanaḥ-own selves; abhimukhān-towards; dīptān-glaring; ālakṣya-seeing it; astrāṇi-weapons; upādaduḥ-took up.

O foremost among the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.

The brahmāstras are finer than the nuclear weapons. Aśvatthāmā discharged the brahmāstra simply to kill the Pāṇḍavas, namely the five brothers headed by Mahārāja Yudhiṣṭhira and their only grandson, who was lying within the womb of Uttarā. Therefore the brahmāstra, more effective and finer than the atomic weapons, was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate between the target and others. Mainly the atomic bombs do harm to the innocent because there is no control. The brahmāstra is not like that. It marks out the target and proceeds accordingly without harming the innocent.

TEXT 13

vyasanaṁ vīkṣya tat teṣām
ananya-viṣayātmanām
sudarśanena svāstreṇa
svānāṁ rakṣāṁ vyadhād vibhuḥ

SYNONYMS

vyasanam-great danger; vīkṣya-having observed; tat-that; teṣām-their; ananya-no other; viṣaya-means; ātmanām-thus inclined; sudarśanena-by the wheel of Śrī Kṛṣṇa; sva-astreṇa-by the weapon; svānām-of His own devotees; rakṣām-protection; vyadhāt-did it; vibhuḥ-the Almighty.

The almighty Personality of Godhead, Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees, who were fully surrendered souls, at once took up His Sudarśana disc to protect them.

The brahmāstra, the supreme weapon released by Aśvatthāmā, was something similar to the nuclear weapon but with more radiation and heat. This brahmāstra is the product of a more subtle science, being the product of a finer sound, a mantra recorded in the Vedas. Another advantage of this weapon is that it is not blind like the nuclear weapon because it can be directed only to the target and nothing else. Aśvatthāmā released the weapon just to finish all the male members of Pāṇḍu's family; therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Śrī Kṛṣṇa at once took up His personal weapon to protect His devotees, who did not know anyone other than Kṛṣṇa. In the Bhagavad-gītā the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service rendered by the devotees. Here the word ananya-viṣayātmanām is significant. The Pāṇḍavas were cent percent dependent on the protection of the Lord, although they were all great warriors themselves. But the Lord neglects even the greatest warriors and also vanquishes them in no time. When the Lord saw that there was no time for the Pāṇḍavas to counteract the brahmāstra of Aśvatthāmā, He took up His weapon even at the risk of breaking His own vow. Although the Battle of Kurukṣetra was almost finished, still, according to His vow, He should not have taken up His own weapon. But the emergency was more important than the vow. He is better known as the bhakta-vatsala, or the lover of His devotee, and thus He preferred to continue as bhakta-vatsala than to be a worldly moralist who never breaks his solemn vow.

TEXT 14

antaḥsthaḥ sarva-bhūtānām
ātmā yogeśvaro hariḥ
sva-māyayāvṛṇod garbhaṁ
vairāṭyāḥ kuru-tantave

SYNONYMS

antaḥsthaḥ-being within; sarva-all; bhūtānām-of the living beings; ātmā-soul; yoga-īśvaraḥ-the Lord of all mysticism; hariḥ-the Supreme Lord; sva-māyayā-by the personal energy; āvṛṇot-covered; garbham-embryo; vairāṭyāḥ-of Uttarā; kuru-tantave-for the progeny of Mahārāja Kuru.

The Lord of supreme mysticism, Śrī Kṛṣṇa, resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.

The Lord of supreme mysticism can simultaneously reside within everyone's heart, or even within the atoms, by His Paramātmā feature, His plenary portion. Therefore, from within the body of Uttarā He covered the embryo to save Mahārāja Parīkṣit and protect the progeny of Mahārāja Kuru, of whom King Pāṇḍu was also a descendant. Both the sons of Dhṛtarāṣṭra and those of Pāṇḍu belonged to the same dynasty of Mahārāja Kuru; therefore both of them were generally known as Kurus. But when there were differences between the two families, the sons of Dhṛtarāṣṭra were known as Kurus whereas the sons of Pāṇḍu were known as Pāṇḍavas. Since the sons and grandsons of Dhṛtarāṣṭra were all killed in the Battle of Kurukṣetra, the last son of the dynasty is designated as the son of the Kurus.

TEXT 15

yadyapy astraṁ brahma-śiras
tv amoghaṁ cāpratikriyam
vaiṣṇavaṁ teja āsādya
samaśāmyad bhṛgūdvaha

SYNONYMS

yadyapi-although; astram-weapon; brahma-śiraḥ-supreme; tu-but; amogham-without check; ca-and; apratikriyam-not to be counteracted; vaiṣṇavam-in relation with Viṣṇu; tejaḥ-strength; āsādya-being confronted with; samaśāmyat-was neutralized; bhṛgu-udvaha-O glory of the family of Bhṛgu.

O Śaunaka, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, it was neutralized and foiled when confronted by the strength of Viṣṇu [Lord Kṛṣṇa].

In the Bhagavad-gītā it is said that the brahmajyoti, or the glowing transcendental effulgence, is resting on Lord Śrī Kṛṣṇa. In other words, the glowing effulgence known as brahma-tejas is nothing but the rays of the Lord, just as the sun rays are rays of the sun disc. So this Brahma weapon also, although materially irresistible, could not surpass the supreme strength of the Lord. The weapon called brahmāstra, released by Aśvatthāmā, was neutralized and foiled by Lord Śrī Kṛṣṇa by His own energy; that is to say, He did not wait for any other's help because He is absolute.

TEXT 16

mā maṁsthā hy etad āścaryaṁ
sarvāścaryamaye 'cyute
ya idaṁ māyayā devyā
sṛjaty avati hanty ajaḥ

SYNONYMS

mā-do not; maṁsthāḥ-think; hi-certainly; etat-all these; āścaryam-wonderful; sarva-all; āścarya-maye-in the all-mysterious; acyute-the infallible; yaḥ-one who; idam-this (creation); māyayā-by His energy; devyā-transcendental; sṛjati-creates; avati-maintains; hanti-annihilates; ajaḥ-unborn.

O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. By His own transcendental energy, He maintains and annihilates all material things, although He Himself is unborn.

The activities of the Lord are always inconceivable to the tiny brain of the living entities. Nothing is impossible for the Supreme Lord, but all His actions are wonderful for us, and thus He is always beyond the range of our conceivable limits. The Lord is the all-powerful, all-perfect Personality of Godhead. The Lord is cent percent perfect, whereas others, namely Nārāyaṇa, Brahmā, Śiva, the demigods and all other living beings, possess only different percentages of such perfection. No one is equal to or greater than Him. He is unrivaled.

TEXT 17

brahma-tejo-vinirmuktair
ātmajaiḥ saha kṛṣṇayā
prayāṇābhimukhaṁ kṛṣṇam
idam āha pṛthā satī

SYNONYMS

brahma-tejaḥ-the radiation of the brahmāstra; vinirmuktaiḥ-being saved from; ātma-jaiḥ-along with her sons; saha-with; kṛṣṇayā-Draupadī; prayāṇa-outgoing; abhimukham-towards; kṛṣṇam-unto Lord Kṛṣṇa; idam-this; āha-said; pṛthā-Kuntī; satī-chaste, devoted to the Lord.

Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī addressed Lord Kṛṣṇa as He started for home.

Kuntī is described herein as satī, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa. Her mind will now be expressed in the following prayers for Lord Kṛṣṇa. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pāṇḍavas. They knew nothing except Kṛṣṇa, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Kṛṣṇa, who is competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

TEXT 18

kunty uvāca

namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam

SYNONYMS

kuntī uvāca-Śrīmatī Kuntī said; namasye-let me bow down; puruṣam-the Supreme Person; tvā-You; ādyam-the original; īśvaram-the controller; prakṛteḥ-of the material cosmos; param-beyond; alakṣyam-the invisible; sarva-all; bhūtānām-of living beings; antaḥ-within; bahiḥ-without; avasthitam-existing.

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa is the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original puruṣa beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the Vedas, therefore, He is described as the chief among all living entities (nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13)). Then again He is addressed as īśvara, or the controller. The living entities or the demigods like Candra and Sūrya are also to some extent īśvara, but none of them is the supreme īśvara, or the ultimate controller. He is the parameśvara, or the Supersoul. He is both within and without. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the Bhagavad-gītā (15.15) the Lord says, "I am situated in everyone's heart, and only due to Me one remembers, forgets and is cognizant, etc. Through all the Vedas I am to be known because I am the compiler of the Vedas, and I am the teacher of the Vedānta." Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's brahmāstra. Kuntī herself was puzzled about whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the māyā energy of the Supreme Lord, and it controls the limited vision of the rebellious soul. It is explained as follows.

TEXT 19

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

SYNONYMS

māyā-deluding; javanikā-curtain; ācchannam-covered by; ajñā-ignorant; adhokṣajam-beyond the range of material conception (transcendental); avyayam-irreproachable; na-not; lakṣyase-observed; mūḍha-dṛśā-by the foolish observer; naṭaḥ-artist; nāṭya-dharaḥ-dressed as a player; yathā-as.

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

In the Bhagavad-gītā Lord Śrī Kṛṣṇa affirms that less intelligent persons mistake Him to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent persons are those who rebel against the authority of the Lord. Such persons are known as asuras. The asuras cannot recognize the Lord's authority. When the Lord Himself appears amongst us, as Rāma, Nṛsiṁha, Varāha or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying on the lap of His mother. He killed the Pūtanā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continuously just to give protection to the residents of Vṛndāvana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the Purāṇas, Itihāsas (histories) and Upaniṣads. He has delivered wonderful instructions in the shape of the Bhagavad-gītā. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī and all other authorities of the line. He Himself has declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy, which results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as adhokṣaja, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class, who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, this beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

TEXT 20

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

SYNONYMS

tathā-besides that; paramahaṁsānām-of the advanced transcendentalists; munīnām-of the great philosophers or mental speculators; amala-ātmanām-those whose minds are competent to discern between spirit and matter; bhakti-yoga-the science of devotional service; vidhāna-artham-for executing; katham-how; paśyema-can observe; hi-certainly; striyaḥ-women.

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the Upaniṣads that the Supreme Truth, the Absolute Personality of Godhead, is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is knowable only by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, who is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not show special favor only to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the Lord's authority is more effective than showy insincere religious fervor.

TEXT 21

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

SYNONYMS

kṛṣṇāya-the Supreme Lord; vāsudevāya-unto the son of Vasudeva; devakī-nandanāya-unto the son of Devakī; ca-and; nanda-gopa-Nanda and the cowherd men; kumārāya-unto their son; govindāya-unto the Personality of Godhead, who enlivens the cows and the senses; namaḥ-respectful obeisances; namaḥ-obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation or descent of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king's son from His very childhood, but in the incarnation of Kṛṣṇa, although He was the son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went to the lap of Yaśodāmāyī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are the prototypes of His eternal affairs in the original Kṛṣṇaloka described as the cintāmaṇi-dhāma in the Brahma-saṁhitā [Bs. 5.29]. Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls, who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the brāhmaṇas and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

TEXT 22

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

SYNONYMS

namaḥ-all respectful obeisances; paṅkaja-nābhāya-unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; namaḥ-obeisances; paṅkaja-māline-one who is always decorated with a garland of lotus flowers; namaḥ-obeisances; paṅkaja-netrāya-one whose glance is as cooling as a lotus flower; namaḥ te-respectful obeisances unto You; paṅkaja-aṅghraye-unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguish His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Śrīmatī Kuntī claims herself unfit to see the Lord because of her being a woman. This is claimed because women, śūdras (the laborer class) and the dvija-bandhus, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the arcā-vigraha, who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, śūdras and dvija-bandhus. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakaśāyī Viṣṇu, who grows a lotus stem from the lotuslike depression in the center of His transcendental abdomen, and thus Brahmā, the first living being in the universe, is born. Therefore, the Lord is known as the Paṅkajanābhi. The Paṅkajanābhi Lord accepts the arcā-vigraha (His transcendental form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of paint, a form drawn on sand, etc. All such forms of the Lord are always decorated with garlands of lotus flowers, and there should be a soothing atmosphere in the temple of worship to attract the burning attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, śūdras and dvija-bandhus, provided they agree to visit the temple of worship in different forms made for them. Such temple visitors are not idolaters, as alleged by some men with a poor fund of knowledge. All the great ācāryas established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the śūdras and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Śrīmatī Kuntī, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntīdevī, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

TEXT 23

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

SYNONYMS

yathā-as it were; hṛṣīkeśa-the master of the senses; khalena-by the envious; devakī-Devakī (the mother of Śrī Kṛṣṇa); kaṁsena-by King Kaṁsa; ruddhā-imprisoned; ati-ciram-for a long time; śuca-arpitā-distressed; vimocitā-released; aham ca-also myself; saha-ātma-jā-along with my children; vibho-O great one; tvayā eva-by Your Lordship; nāthena-as the protector; muhuḥ-constantly; vipat-gaṇāt-from a series of dangers.

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers.

Devakī, the mother of Kṛṣṇa and sister of King Kaṁsa, was put into prison along with her husband, Vasudeva, because the envious King was afraid of being killed by Devakī's eighth son (Kṛṣṇa). He killed all the sons of Devakī who were born before Kṛṣṇa, but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja, Lord Kṛṣṇa's foster father. Kuntīdevī, along with her children, was also saved from a series of dangers. But Kuntīdevī was shown far more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, whereas Kuntīdevī was a widow, and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

TEXT 24

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

SYNONYMS

viṣāt-from poison; mahā-agneḥ-from the great fire; puruṣa-ada-the man-eaters; darśanāt-by combating; asat-vicious; sabhāyāḥ-assembly; vana-vāsa-exiled to the forest; kṛcchrataḥ-sufferings; mṛdhe mṛdhe-again and again in battle; aneka-many; mahā-ratha-great generals; astrataḥ-weapons; drauṇi-the son of Droṇācārya; astrataḥ-from the weapon of; ca-and; āsma-indicating past tense; hare-O my Lord; abhirakṣitāḥ-protected completely.

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

The list of dangerous encounters is submitted herein. Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and his party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord. Once Bhīma was administered poison in a cake, once they were put into the house made of shellac and set afire, and once Draupadī was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadī by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhīma had to fight with the man-eater demon Hiḍimbā Rākṣasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great Battle of Kurukṣetra, and Arjuna had to meet such great generals as Droṇa, Bhīṣma and Karṇa, all powerful fighters. And at last, even when everything was done away with, there was the brahmāstra released by the son of Droṇācārya to kill the child within the womb of Uttarā, and so the Lord saved the only surviving descendant of the Kurus, Mahārāja Parīkṣit.

TEXT 25

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam

SYNONYMS

vipadaḥ-calamities; santu-let there be; tāḥ-all; śaśvat-again and again; tatra-there; tatra-and there; jagat-guro-O Lord of the universe; bhavataḥ-Your; darśanam-meeting; yat-that which; syāt-is; apunaḥ-not again; bhava-darśanam-seeing repetition of birth and death.

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

Generally the distressed, the needy, the intelligent and the inquisitive, who have performed some pious activities, worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person, if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us an opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can achieve liberation as easily as one leaps over the holes made by the hoofs of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagavad-gītā as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty of the sane person, therefore, is to be undisturbed by worldly calamities, which are sure to happen in all circumstances. Suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization because that is the mission of human life. The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path going back to Godhead.

TEXT 26

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

SYNONYMS

janma-birth; aiśvarya-opulence; śruta-education; śrībhiḥ-by the possession of beauty; edhamāna-progressively increasing; madaḥ-intoxication; pumān-the human being; na-never; eva-ever; arhati-deserves; abhidhātum-to address in feeling; vai-certainly; tvām-You; akiñcana-gocaram-one who is approached easily by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Kṛṣṇa." It is said in the śāstras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely (1) high parentage, (2) good wealth, (3) high education and (4) attractive beauty, are, so to speak, disqualifications for progress on the path of spiritual advancement. The material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

TEXT 27

namo ’kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ

SYNONYMS

namaḥ-all obeisances unto You; akiñcana-vittāya-unto the property of the materially impoverished; nivṛtta-completely transcendental to the actions of the material modes; guṇa-material modes; vṛttaye-affection; ātma-ārāmāya-one who is self-satisfied; śāntāya-the most gentle; kaivalya-pataye-unto the master of the monists; namaḥ-bowing down.

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvāmīs were ministers in the government service of Bengal, and Śrīla Raghunātha dāsa Gosvāmī was the son of a big zamindar of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure-house in the lotus feet of the Lord. There is a nice story about Śrīla Sanātana Gosvāmī. He had a touchstone with him, and this stone was left in a pile of refuse. A needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked him for the most valuable thing, and then he was given the holy name of the Lord. Akiñcana means one who has nothing to give materially. A factual devotee, or mahātmā, does not give anything material to anyone because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanātana Gosvāmī, which was thrown in the rubbish, was not the property of the Gosvāmī, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Śrīla Sanātana Gosvāmī, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called anartha, or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents, and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called akiñcanas because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection for the modes of material nature. In the Bhagavad-gītā the Lord says that all His acts, even His appearance and disappearance in and out of the material world, are transcendental, and one who knows this perfectly shall not take his birth again in this material world, but will go back to Godhead.

The material disease is due to hankering after and lording it over material nature. This hankering is due to an interaction of the three modes of nature, and neither the Lord nor the devotees have attachment for such false enjoyment. Therefore, the Lord and the devotees are called nivṛtta-guṇa-vṛtti. The perfect nivṛtta-guṇa-vṛtti is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees, and the devotees are the property of the Lord reciprocally, the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty or because of inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendentally attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called ātmārāma, self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the Lord. Such monists merge within the personal effulgence of the Lord called the brahmajyoti, but the devotees enter into the transcendental pastimes of the Lord, which are never to be misunderstood as material.

TEXT 28

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ

SYNONYMS

manye-I consider; tvām-Your Lordship; kālam-the eternal time; īśānam-the Supreme Lord; anādi-nidhanam-without beginning and end; vibhum-all-pervading; samam-equally merciful; carantam-distributing; sarvatra-everywhere; bhūtānām-of the living beings; yat mithaḥ-by intercourse; kaliḥ-dissension.

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

Kuntīdevī knew that Kṛṣṇa was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Kṛṣṇa is the primeval Lord who lives in everyone's heart as the Supersoul, Paramātmā. Another name of the Paramātmā feature of the Lord is kāla, or eternal time. Eternal time is the witness of all our actions, good and bad, and thus resultant reactions are destined by Him. It is no use saying that we do not know why and for what we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramātmā is our constant companion, and therefore He knows everything, past, present and future. And because the Paramātmā feature of Lord Kṛṣṇa destines all actions and reactions, He is the supreme controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal kāla. The kāla offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled-for, so we may have happiness also without being asked, for they are all predestined by kāla. No one is therefore either an enemy or friend of the Lord. Everyone is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone here wants to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading and therefore He can see everyone's activities. And because the Lord has no beginning or end, He is known also as the eternal time, kāla.

TEXT 29

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām

SYNONYMS

na-does not; veda-know; kaścit-anyone; bhagavan-O Lord; cikīrṣitam-pastimes; tava-Your; īhamānasya-like the worldly men; nṛṇām-of the people in general; viḍambanam-misleading; na-never; yasya-His; kaścit-anyone; dayitaḥ-object of specific favor; asti-there is; karhicit-anywhere; dveṣyaḥ-object of envy; ca-and; yasmin-unto Him; viṣamā-partiality; matiḥ-conception; nṛṇām-of the people.

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception of the Personality of Godhead as a human being is misleading. His pastimes appear to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sun rays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange for values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons or philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness, those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality in receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kurukṣetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and by ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

TEXT 30

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ-nṝṣiṣu yādaḥsu
tad atyanta-viḍambanam

SYNONYMS

janma-birth; karma-activity; ca-and; viśva-ātman-O soul of the universe; ajasya-of the unborn; akartuḥ-of the inactive; ātmanaḥ-of the vital energy; tiryak-animal; nṛ-human being; ṛṣiṣu-in the sages; yādaḥsu-in the water; tat-that; atyanta-veritable; viḍambanam-bewildering.

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet

He appears in the form of a boar amongst the animals, in the form of a human being as Rāma, Kṛṣṇa, etc., in the form of a ṛṣi like Nārāyaṇa, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the śruti mantra it is said that the Supreme Brahman has nothing to do. No one is equal to or greater than Him. He has manifold energies, and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these statements prove without any question that the Lord's activities, forms and deeds are all inconceivable to our limited thinking power, and because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears amongst the animals, He is not an animal, nor a man, nor a ṛṣi, nor a fish. He is eternally the Supreme Lord, in all circumstances.

TEXT 31

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti

SYNONYMS

gopī-the cowherd lady (Yaśodā); ādade-took up; tvayi-on Your; kṛtāgasi-creating disturbances (by breaking the butter pot); dāma-rope; tāvat-at that time; yā-that which; te-Your; daśā-situation; aśru-kalila-overflooded with tears; añjana-ointment; sambhrama-perturbed; akṣam-eyes; vaktram-face; ninīya-downwards; bhaya-bhāvanayā-by thoughts of fear; sthitasya-of the situation; sā-that; mām-me; vimohayati-bewilders; bhīḥ api-even fear personified; yat-whom; bibheti-is afraid.

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit. The friends of Kṛṣṇa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts the chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancees more palatably than the Vedic hymns. When Lord Kṛṣṇa was present in this material world to manifest His eternal pastimes of the transcendental realm of Goloka Vṛndāvana as an attraction for the people in general, He displayed a unique picture of subordination before His foster mother, Yaśodā. The Lord, in His naturally childish playful activities, used to spoil the stocked butter of mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence. Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yaśodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntīdevī because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not. Therefore Yaśodā's position was more exalted than Kuntī's. Mother Yaśodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yaśodā had been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaśodā. This exchange of love between the mother and the son was performed in a natural way, and Kuntī, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly mother Yaśodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

TEXT 32

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

SYNONYMS

kecit-someone; āhuḥ-says; ajam-the unborn; jātam-being born; puṇya-ślokasya-of the great pious king; kīrtaye-for glorifying; yadoḥ-of King Yadu; priyasya-of the dear; anvavāye-in the family of; malayasya-Malaya hills; iva-as; candanam-sandalwood.

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

Because the Lord's appearance in this material world is bewildering, there are different opinions about the birth of the Unborn. In the Bhagavad-gītā the Lord says that He takes His birth in the material world, although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagavad-gītā. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhiṣṭhira. Lord Śrī Kṛṣṇa certainly wanted to establish the kingdom of the Pāṇḍavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves elect their representative to rule over them, and therefore they cannot blame anyone for their unhappiness. Mahārāja Nala was also celebrated as a great pious king, but he had no connection with Lord Kṛṣṇa. Therefore Mahārāja Yudhiṣṭhira is meant here to be glorified by Lord Kṛṣṇa. He had also glorified King Yadu, having taken His birth in the family. He is known as Yādava, Yaduvīra, Yadunandana, etc., although the Lord is always independent of such obligation. He is just like the sandalwood that grows in the Malaya hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be.

TEXT 33

apare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

SYNONYMS

apare-others; vasudevasya-of Vasudeva; devakyām-of Devakī; yācitaḥ-being prayed for; abhyagāt-took birth; ajaḥ-unborn; tvam-You are; asya-of him; kṣemāya-for the good; vadhāya-for the purpose of killing; ca-and; sura-dviṣām-of those who are envious of the demigods.

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

It is also said that Vasudeva and Devakī, in their previous birth as Sutapā and Pṛśni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the Bhagavad-gītā that the Lord appears for the welfare of all people of the world and to vanquish the asuras, or the materialistic atheists.

TEXT 34

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ

SYNONYMS

bhāra-avatāraṇāya-just to reduce the burden to the world; anye-others; bhuvaḥ-of the world; nāvaḥ-boat; iva-like; udadhau-on the sea; sīdantyāḥ-aggrieved; bhūri-extremely; bhāreṇa-by the burden; jātaḥ-You were born; hi-certainly; ātma-bhuvā-by Brahmā; arthitaḥ-being prayed for.

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa. Nārāyaṇa, as Garbhodakaśāyī Viṣṇu, first of all entered the material universe. Without spiritual contact, matter cannot create. This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahmā, was born on a lotus flower grown out of the transcendental abdomen of Viṣṇu. Viṣṇu is therefore known as Padmanābha. Brahmā is known as ātma-bhū because he was begotten directly from the father without any contact of mother Lakṣmījī. Lakṣmījī was present near Nārāyaṇa, engaged in the service of the Lord, and still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā. That is the omnipotency of the Lord. One who foolishly considers Nārāyaṇa like other living beings should take a lesson from this. Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by sexual intercourse, and he has no other means to beget a child other than the one designed for him. But Nārāyaṇa, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies, very easily and perfectly. Brahmā is therefore directly the son of the father and was not put into the womb of a mother. Therefore he is known as ātma-bhū. This Brahmā is in charge of further creations in the universe, secondarily reflected by the potency of the Omnipotent. Within the halo of the universe there is a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu, the Paramātmā feature of the Supreme Lord. Whenever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmājī for a solution, and if it is not to be solved even by Brahmājī, then Brahmājī consults and prays to the Kṣīrodakaśāyī Viṣṇu for an incarnation and solution to the problems. Such a problem arose when Kaṁsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the asuras. Brahmājī, along with other demigods, prayed at the shore of the Kṣīrodaka Ocean, and they were advised of the descent of Kṛṣṇa as the son of Vasudeva and Devakī. So some people say that the Lord appeared because of the prayers of Brahmājī.

TEXT 35

bhave 'smin kliśyamānānām
avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārhāṇi
kariṣyann iti kecana

SYNONYMS

bhave-in the material creation; asmin-this; kliśyamānānām-of those who are suffering from; avidyā-nescience; kāma-desire; karmabhiḥ-by execution of fruitive work; śravaṇa-hearing; smaraṇa-remembering; arhāṇi-worshiping; kariṣyan-may perform; iti-thus; kecana-others.

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

In the Śrīmad Bhagavad-gītā the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called avidyā, or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprised of hearing, chanting, remembering, serving, worshiping, praying, cooperating and surrendering unto Him. Adoption of all the above-mentioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Śrī Caitanya Mahāprabhu.

TEXT 36

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitaṁ janāḥ
ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam

SYNONYMS

śṛṇvanti-hear; gāyanti-chant; gṛṇanti-take; abhīkṣṇaśaḥ-continuously; smaranti-remember; nandanti-take pleasure; tava-Your; īhitam-activities; janāḥ-people in general; te-they; eva-certainly; paśyanti-can see; acireṇa-very soon; tāvakam-Your; bhava-pravāha-the current of rebirth; uparamam-cessation; pada-ambujam-lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

The Supreme Lord Śrī Kṛṣṇa cannot be seen by our present conditional vision. In order to see Him, one has to change his present vision by developing a different condition of life full of spontaneous love of Godhead. When Śrī Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead. Materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, Jarāsandha and Śiśupāla, were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The Bhagavad-gītā is one of the popular literatures which are generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item, śravaṇa, is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the Bhāgavatam the activities of the Lord begin from His dealings with the Pāṇḍavas. There are many other pastimes of the Lord in connection with His dealings with the asuras and others. And in the Tenth Canto the sublime dealings with His conjugal associates, the gopīs, as well as with His married wives at Dvārakā are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the gopīs. Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the Śrīmad-Bhāgavatam or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pāṇḍavas are less important than His dealings with the gopīs. We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is conducive to spiritual life. It is said that the Vedas and Purāṇas, etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

TEXT 37

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁhasām

SYNONYMS

api-if; adya-today; naḥ-us; tvam-You; sva-kṛta-self-executed; īhita-all duties; prabho-O my Lord; jihāsasi-giving up; svit-possibly; suhṛdaḥ-intimate friends; anujīvinaḥ-living at the mercy of; yeṣām-of whom; na-nor; ca-and; anyat-anyone else; bhavataḥ-Your; pada-ambujāt-from the lotus feet; parāyaṇam-dependent; rājasu-unto the kings; yojita-engaged in; aṁhasām-enmity.

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

The Pāṇḍavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt of becoming independent of the laws of nature. Beginning from Rāvaṇa, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pāṇḍavas were the ideal executors of this standard of civilization. Undoubtedly they were completely dependent on the good will of Lord Śrī Kṛṣṇa, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and by physical activities. Still they always looked for the mercy of the Lord because they knew that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called anātha, or without any guardian, whereas those who are completely dependent on the will of the Lord are called sanātha, or those having someone to protect them. Therefore we must try to be sanātha so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagavad-gītā therefore directs us (7.19) that after many, many births one fortunate person becomes aware of the fact that Vāsudeva is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a mahātmā. All the members of the Pāṇḍava family were mahātmās in household life. Mahārāja Yudhiṣṭhira was the head of these mahātmās, and Queen Kuntīdevī was the mother. The lessons of the Bhagavad-gītā and all the Purāṇas, specifically the Bhāgavata Purāṇa, are therefore inevitably connected with the history of the Pāṇḍava mahātmās. For them, separation from the Lord was just like the separation of a fish from water. Śrīmatī Kuntīdevī, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kurukṣetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pāṇḍavas. It is not only the Pāṇḍavas who were put into the condition of enmity, but all of us are always in such a condition, and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence.

TEXT 38

ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ

SYNONYMS

ke-who are; vayam-we; nāma-rūpābhyām-without fame and ability; yadubhiḥ-with the Yadus; saha-along with; pāṇḍavāḥ-and the Pāṇḍavas; bhavataḥ-Your; adarśanam-absence; yarhi-as if; hṛṣīkāṇām-of the senses; iva-like; īśituḥ-of the living being.

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

Kuntīdevī is quite aware that the existence of the Pāṇḍavas is due to Śrī Kṛṣṇa only. The Pāṇḍavas are undoubtedly well established in name and fame and are guided by the great King Yudhiṣṭhira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Kṛṣṇa all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

TEXT 39

neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ

SYNONYMS

na-not; iyam-this land of our kingdom; śobhiṣyate-will appear beautiful; tatra-then; yathā-as it is now; idānīm-how; gadādhara-O Kṛṣṇa; tvat-Your; padaiḥ-by the feet; aṅkitā-marked; bhāti-is dazzling; sva-lakṣaṇa-Your own marks; vilakṣitaiḥ-by the impressions.

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, and instrument to drive an elephant, umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastināpura was thus marked while Lord Śrī Kṛṣṇa was there with the Pāṇḍavas, and the kingdom of the Pāṇḍavas thus flourished by such auspicious signs. Kuntīdevī pointed out these distinguished features and was afraid of ill luck in the absence of the Lord.

TEXT 40

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ

SYNONYMS

ime-all these; jana-padāḥ-cities and towns; svṛddhāḥ-flourished; supakva-nature; auṣadhi-herbs; vīrudhaḥ-vegetables; vana-forests; adri-hills; nadī-rivers; udanvantaḥ-seas; hi-certainly; edhante-increasing; tava-by You; vīkṣitaiḥ-seen.

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. Minerals are produced in the hills, and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service. The indications by Kuntīdevī are just to the point. She desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

TEXT 41

atha viśveśa viśvātman
viśva-mūrte sva-keṣu me
sneha-pāśam imaṁ chindhi
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

SYNONYMS

atha-therefore; viśva-īśa-O Lord of the universe; viśva-ātman-O soul of the universe; viśva-mūrte-O personality of the universal form; sva-keṣu-unto my own kinsmen; me-my; sneha-pāśam-tie of affection; imam-this; chindhi-cut off; dṛḍham-deep; pāṇḍuṣu-for the Pāṇḍavas; vṛṣṇiṣu-for the Vṛṣṇis also.

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Śrīmatī Kuntīdevī was conscious of this fact, and therefore she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pāṇḍavas and the Vṛṣṇis. The Pāṇḍavas are her own sons, and the Vṛṣṇis are the members of her paternal family. Kṛṣṇa was equally related to both the families. Both the families required the Lord's help because both were dependent devotees of the Lord. Śrīmatī Kuntīdevī wished Śrī Kṛṣṇa to remain with her sons the Pāṇḍavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kuntī, and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvāmīs, who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a brāhmaṇa, a king, a public leader or a devotee of the Lord. The Personality of Godhead, as an ideal king, showed this by example. Śrī Rāmacandra cut off the tie of affection for His beloved wife to manifest the qualities of an ideal king.

Such personalities as a brāhmaṇa, a devotee, a king or a public leader must be very broadminded in discharging their respective duties. Śrīmatī Kuntīdevī was conscious of this fact, and being weak she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances arranged by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears the path for his going back to Godhead.

TEXT 42

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati

SYNONYMS

tvayi-unto You; me-my; ananya-viṣayā-unalloyed; matiḥ-attention; madhu-pate-O Lord of Madhu; asakṛt-continuously; ratim-attraction; udvahatāt-may overflow; addhā-directly; gaṅgā-the Ganges; iva-like; ogham-flows; udanvati-down to the sea.

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

Perfection of pure devotional service is attained when all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, such as desire, anger, hankerings, feelings of attraction, etc., cannot be annihilated. Only the objective has to be changed. Desire cannot be negated, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., consists of different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the Bhagavad-gītā we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, Śrīmad Bhagavad-gītā, he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Kṛṣṇa was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted to the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Her affection for the Pāṇḍavas and the Vṛṣṇis is not out of the range of devotional service because the service of the Lord and the service of the devotees are identical. Sometimes service to the devotee is more valuable than service to the Lord. But here the affection of Kuntīdevī for the Pāṇḍavas and the Vṛṣṇis was due to family relation. This tie of affection in terms of material relation is the relation of māyā because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntīdevī wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

TEXT 43

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te

SYNONYMS

śrī-kṛṣṇa-O Śrī Kṛṣṇa; kṛṣṇa-sakha-O friend of Arjuna; vṛṣṇi-of descendants of Vṛṣṇi; ṛṣabha-O chief; avani-the earth; dhruk-rebellious; rājanya-vaṁśa-dynasties of the kings; dahana-O annihilator; anapavarga-without deterioration of; vīrya-prowess; govinda-O proprietor of Golokadhāma; go-of the cows; dvija-the brāhmaṇas; sura-the demigods; arti-hara-to relieve distress; avatāra-O Lord who descends; yoga-īśvara-O master of all mystic powers; akhila-universal; guro-O preceptor; bhagavan-O possessor of all opulences; namaḥ te-respectful obeisances unto You.

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

A summary of the Supreme Lord Śrī Kṛṣṇa is made herein by Śrīmatī Kuntīdevī. The almighty Lord has His eternal transcendental abode where He is engaged in keeping surabhi cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the brāhmaṇas and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.

TEXT 44

sūta uvāca
pṛthayetthaṁ kala-padaiḥ
pariṇūtākhilodayaḥ
mandaṁ jahāsa vaikuṇṭho
mohayann iva māyayā

SYNONYMS

sūtaḥ uvāca-Sūta said; pṛthayā-by Pṛthā (Kuntī); ittham-this; kala-padaiḥ-by chosen words; pariṇūta-being worshiped; akhila-universal; udayaḥ-glories; mandam-mildly; jahāsa-smiled; vaikuṇṭhaḥ-the Lord; mohayan-captivating; iva-like; māyayā-His mystic power.

Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

Anything that is enchanting in the world is said to be a representation of the Lord. The conditioned souls, who are engaged in trying to lord it over the material world, are also enchanted by His mystic powers, but His devotees are enchanted in a different way by the glories of the Lord, and His merciful blessings are upon them. His energy is displayed in different ways, as electrical energy works in manifold capacities. Śrīmatī Kuntīdevī has prayed to the Lord just to enunciate a fragment of His glories. All His devotees worship Him in that way, by chosen words, and therefore the Lord is known as Uttamaśloka. No amount of chosen words is sufficient to enumerate the Lord's glory, and yet He is satisfied by such prayers as the father is satisfied even by the broken linguistic attempts of the growing child. The word māyā is used both in the sense of delusion and mercy. Herein the word māyā is used in the sense of the Lord's mercy upon Kuntīdevī.

TEXT 45

tāṁ bāḍham ity upāmantrya
praviśya gajasāhvayam
striyaś ca sva-puraṁ yāsyan
premṇā rājñā nivāritaḥ

SYNONYMS

tām-all those; bāḍham-accepted; iti-thus; upāmantrya-subsequently informed; praviśya-entering; gajasāhvayam-the palace of Hastināpura; striyaḥ ca-other ladies; sva-puram-own residence; yāsyan-while starting for; premṇā-with love; rājñā-by the King; nivāritaḥ-stopped.

Thus accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.

No one could make Lord Kṛṣṇa stay at Hastināpura when He decided to start for Dvārakā, but the simple request of King Yudhiṣṭhira that the Lord remain there for a few days more was immediately effective. This signifies that the power of King Yudhiṣṭhira was loving affection, which the Lord could not deny. The almighty God is thus conquered only by loving service and nothing else. He is fully independent in all His dealings, but He voluntarily accepts obligations by the loving affection of His pure devotees.

TEXT 46

vyāsādyair īśvarehājñaiḥ
kṛṣṇenādbhuta-karmaṇā
prabodhito 'pītihāsair
nābudhyata śucārpitaḥ

SYNONYMS

vyāsa-ādyaiḥ-by great sages headed by Vyāsa; īśvara-the almighty God; īhā-by the will of; jñaiḥ-by the learned; kṛṣṇena-by Kṛṣṇa Himself; adbhuta-karmaṇā-by one who performs all superhuman work; prabodhitaḥ-being solaced; api-although; itihāsaiḥ-by evidences from the histories; na-not; abudhyata-satisfied; śucā arpitaḥ-distressed.

King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.

The pious King Yudhiṣṭhira was mortified because of the mass massacre of human beings in the Battle of Kurukṣetra, especially on his account. Duryodhana was there on the throne, and he was doing well in his administration, and in one sense there was no need of fighting. But on the principle of justice Yudhiṣṭhira was to replace him. The whole clique of politics centered around this point, and all the kings and residents of the whole world became involved in this fight between the rival brothers. Lord Kṛṣṇa was also there on the side of King Yudhiṣṭhira. It is said in the Mahābhārata, Ādi-parva (20) that 640,000,000 men were killed in the eighteen days of the Battle of Kurukṣetra, and some hundreds of thousands were missing. Practically this was the greatest battle in the world within five thousand years.

This mass killing simply to enthrone Mahārāja Yudhiṣṭhira was too mortifying, so he tried to be convinced with evidences from histories by great sages like Vyāsa and the Lord Himself that the fight was just because the cause was just. But Mahārāja Yudhiṣṭhira would not be satisfied, even though he was instructed by the greatest personalities of the time. Kṛṣṇa is designated herein as the performer of superhuman actions, but in this particular instance neither He nor Vyāsa could convince King Yudhiṣṭhira. Does it mean that He failed to be a superhuman actor? No, certainly not. The interpretation is that the Lord as īśvara, or the Supersoul in the hearts of both King Yudhiṣṭhira and Vyāsa, performed still more superhuman action because the Lord desired it. As Supersoul of King Yudhiṣṭhira, He did not allow the King to be convinced by the words of Vyāsa and others, including Himself, because He desired that the King hear instructions from the dying Bhīṣmadeva, who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhīṣmadeva see Him personally and see his beloved grandchildren, King Yudhiṣṭhira, etc., now situated on the throne, and thus pass away very peacefully. Bhīṣmadeva was not at all satisfied to fight against the Pāṇḍavas, who were his beloved fatherless grandchildren. But the kṣatriyas are also very stern people, and therefore he was obliged to take the side of Duryodhana because he was maintained at the expense of Duryodhana. Besides this, the Lord also desired that King Yudhiṣṭhira be pacified by the words of Bhīṣmadeva so that the world could see that Bhīṣmadeva excelled all in knowledge, including the Lord Himself.

TEXT 47

āha rājā dharma-sutaś
cintayan suhṛdāṁ vadham
prākṛtenātmanā viprāḥ
sneha-moha-vaśaṁ gataḥ

SYNONYMS

āha-said; rājā-King Yudhiṣṭhira; dharma-sutaḥ-the son of Dharma (Yamarāja); cintayan-thinking of; suhṛdām-of the friends; vadham-killing; prākṛtena-by material conception only; ātmanā-by the self; viprāḥ-O brāhmaṇa; sneha-affection; moha-delusion; vaśam-being carried away by; gataḥ-having gone.

King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

King Yudhiṣṭhira, though he was not expected to become aggrieved like a common man, became deluded by worldly affection by the will of the Lord (just as Arjuna was apparently deluded). A man who sees knows well that the living entity is neither the body nor the mind, but is transcendental to the material conception of life. The common man thinks of violence and nonviolence in terms of the body, but that is a kind of delusion. Everyone is duty-bound according to one's occupational duties. A kṣatriya is bound to fight for the right cause, regardless of the opposite party. In such discharge of duty, one should not be disturbed by annihilation of the material body, which is only an external dress of the living soul. All this was perfectly known to Mahārāja Yudhiṣṭhira, but by the will of the Lord he became just like a common man because there was another great idea behind this delusion: the King would be instructed by Bhīṣma as Arjuna was instructed by the Lord Himself.

TEXT 48

aho me paśyatājñānaṁ
hṛdi rūḍhaṁ durātmanaḥ
pārakyasyaiva dehasya
bahvyo me 'kṣauhiṇīr hatāḥ

SYNONYMS

aho-O; me-my; paśyata-just see; ajñānam-ignorance; hṛdi-in the heart; rūḍham-situated in; durātmanaḥ-of the sinful; pārakyasya-meant for others; eva-certainly; dehasya-of the body; bahvyaḥ-many, many; me-by me; akṣauhiṇīḥ-combination of military phalanxes; hatāḥ-killed.

King Yudhiṣṭhira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

A solid phalanx of 21,870 chariots, 21,870 elephants, 109,650 infantry and 65,600 cavalry is called an akṣauhiṇī. And many akṣauhiṇīs were killed on the Battlefield of Kurukṣetra. Mahārāja Yudhiṣṭhira, as the most pious king of the world, takes for himself the responsibility for killing such a huge number of living beings because the battle was fought to reinstate him on the throne. This body is, after all, meant for others. While there is life in the body, it is meant for the service of others, and when it is dead it is meant to be eaten by dogs and jackals or maggots. He is sorry because for such a temporary body such a huge massacre was committed.

TEXT 49

bāla-dvija-suhṛn-mitra-
pitṛ-bhrātṛ-guru-druhaḥ
na me syān nirayān mokṣo
hy api varṣāyutā-yutaiḥ

SYNONYMS

bāla-boys; dvi-ja-the twice-born; suhṛt-well-wishers; mitra-friends; pitṛ-parents; bhrātṛ-brothers; guru-preceptors; druhaḥ-one who has killed; na-never; me-my; syāt-there shall be; nirayāt-from hell; mokṣaḥ-liberation; hi-certainly; api-although; varṣa-years; ayuta-millions; āyutaiḥ-being added.

I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

Whenever there is a war, there is certainly a massacre of many innocent living beings, such as boys, brāhmaṇas and women, whose killing is considered to be the greatest of sins. They are all innocent creatures, and in all circumstances killing of them is forbidden in the scriptures. Mahārāja Yudhiṣṭhira was aware of these mass killings. Similarly, there were friends, parents and preceptors also on both sides, and all of them were killed. It was simply horrible for him to think of such killing, and therefore he was thinking of residing in hell for millions and billions of years.

TEXT 50

naino rājñaḥ prajā-bhartur
dharma-yuddhe vadho dviṣām
iti me na tu bodhāya
kalpate śāsanaṁ vacaḥ

SYNONYMS

na-never; enaḥ-sins; rājñaḥ-of the king; prajā-bhartuḥ-of one who is engaged in the maintenance of the citizens; dharma-for the right cause; yuddhe-in the fight; vadhaḥ-killing; dviṣām-of the enemies; iti-all these; me-for me; na-never; tu-but; bodhāya-for satisfaction; kalpate-they are meant for administration; śāsanam-injunction; vacaḥ-words of.

There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

Mahārāja Yudhiṣṭhira thought that although he was not actually involved in the administration of the kingdom, which was being carried on well by Duryodhana without harm to the citizens, he caused the killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing was committed not in the course of administration but for the sake of self-aggrandizement, and as such he thought himself responsible for all the sins.

TEXT 51

strīṇāṁ mad-dhata-bandhūnāṁ
droho yo 'sāv ihotthitaḥ
karmabhir gṛhamedhīyair
nāhaṁ kalpo vyapohitum

SYNONYMS

strīṇām-of the women; mat-by me; hata-bandhūnām-of the friends who are killed; drohaḥ-enmity; yaḥ-that; asau-all those; iha-herewith; utthitaḥ-has accrued; karmabhiḥ-by dint of work; gṛhamedhīyaiḥ-by persons engaged in material welfare; na-never; aham-I; kalpaḥ-can expect; vyapohitum-undoing the same.

I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

The gṛhamedhīs are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is sometimes hampered by sinful activities, for the materialist is sure to commit sins, even unintentionally, in the course of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices. It is said in the Vedas that by performing the aśvamedha yajña (horse sacrifice) one can get relief from even brahma-hatyā (killing of a brāhmaṇa).

Yudhiṣṭhira Mahārāja performed this aśvamedha yajña, but he thinks that even by performing such yajñas it is not possible to get relief from the great sins committed. In war either the husband or the brother or even the father or sons go to fight. And when they are killed, a fresh enmity is created, and thus a chain of actions and reactions increases which is not possible to be counteracted even by thousands of aśvamedha yajñas.

The way of work (karma) is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities, binding the performer in material bondage. In the Bhagavad-gītā (Bg. 9.27-28) the remedy is suggested that such actions and reactions of the path of work can be checked only when work is done on behalf of the Supreme Lord. The Battle of Kurukṣetra was actually fought by the will of the Supreme Lord Śrī Kṛṣṇa, as it is evident from His version, and only by His will was Yudhiṣṭhira placed on the throne of Hastināpura. Therefore, factually no sin whatsoever touched the Pāṇḍavas, who were only the order carriers of the Lord. For others, who declare war out of personal interest, the whole responsibility lies on them.

TEXT 52

yathā paṅkena paṅkāmbhaḥ
surayā vā surākṛtam
bhūta-hatyāṁ tathaivaikāṁ
na yajñair mārṣṭum arhati

SYNONYMS

yathā-as much as; paṅkena-by the mud; paṅka-ambhaḥ-water mixed with mud; surayā-by wine; vā-either; surākṛtam-impurity caused by the slight touch of wine; bhūta-hatyām-killing of animals; tathā-like that; eva-certainly; ekām-one; na-never; yajñaiḥ-by the prescribed sacrifices; mārṣṭum-to counteract; arhati-is worthwhile.

As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

Aśvamedha yajñas or gomedha yajñas, sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of yajña were rejuvenated and a new life was given to them. It was just to prove the efficacy of the hymns of the Vedas. By recitation of the hymns of the Vedas in the proper way, certainly the performer gets relief from the reactions of sins, but in case of such sacrifices improperly done under inexpert management, surely one has to become responsible for animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the yajñas perfectly for want of expert brāhmaṇas who are able to conduct such yajñas. Mahārāja Yudhiṣṭhira therefore gives a hint to performing sacrifices in the age of Kali. In the Kali-yuga the only sacrifice recommended is the performance of hari-nāma-yajña inaugurated by Lord Śrī Caitanya Mahāprabhu. But one should not indulge in animal killing and counteract it by performing the hari-nāma yajña. Those who are devotees of the Lord never kill an animal for self-interest, and (as the Lord ordered Arjuna) they do not refrain from performing the duty of a kṣatriya. The whole purpose, therefore, is served when everything is done for the will of the Lord. This is possible only for the devotees.

Thus end the Bhaktivedanta purports of the First Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Prayers by Queen Kuntī and Parīkṣit Saved.”

20.2.12 Chapter Nine

The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa

TEXT 1

sūta uvāca
iti bhītaḥ prajā-drohāt
sarva-dharma-vivitsayā
tato vinaśanaṁ prāgād
yatra deva-vrato ’patat

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; iti-thus; bhītaḥ-being afraid of; prajā-drohāt-because of killing the subjects; sarva-all; dharma-acts of religion; vivitsayā-for understanding; tataḥ-thereafter; vinaśanam-the place where the fight was held; prāgāt-he went; yatra-where; deva-vrataḥ-Bhīṣmadeva; apatat-lay down for passing away.

Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows, about to pass away.

In this Ninth Chapter, as it is willed by Lord Śrī Kṛṣṇa, Bhīṣmadeva will impart instructions to King Yudhiṣṭhira on the subject of occupational duties. Bhīṣmadeva will also offer his last prayer to the Lord on the verge of passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhīṣmadeva was endowed with the power of leaving his material body at will, and his lying down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites, and all of them assembled there to show their feelings of love, respect and affection for the great soul.

TEXT 2

tadā te bhrātaraḥ sarve
sadaśvaiḥ svarṇa-bhūṣitaiḥ
anvagacchan rathair viprā
vyāsa-dhaumyādayas tathā

SYNONYMS

tadā-at that time; te-all of them; bhrātaraḥ-the brothers; sarve-all together; sat-aśvaiḥ-drawn by first-class horses; svarṇa-gold; bhūṣitaiḥ-being decorated with; anvagacchan-followed one after another; rathaiḥ-on the chariots; viprāḥ-O brāhmaṇas; vyāsa-the sage Vyāsa; dhaumya-Dhaumya; ādayaḥ-and others; tathā-also.

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya [the learned priest of the Pāṇḍavas] and others.

TEXT 3

bhagavān api viprarṣe
rathena sa-dhanañjayaḥ
sa tair vyarocata nṛpaḥ
kuvera iva guhyakaiḥ

SYNONYMS

bhagavān-the Personality of Godhead (Śrī Kṛṣṇa); api-also; vipra-ṛṣe-O sage among the brāhmaṇas; rathena-on the chariot; sa-dhanañjayaḥ-with Dhanañjaya (Arjuna); saḥ-He; taiḥ-by them; vyarocata-appeared to be highly aristocratic; nṛpaḥ-the King (Yudhiṣṭhira); kuvera-Kuvera, the treasurer of the demigods; iva-as; guhyakaiḥ-companions known as Guhyakas.

O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

Lord Śrī Kṛṣṇa wanted the Pāṇḍavas to be present before Bhīṣmadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods, and herein King Yudhiṣṭhira appeared like him (Kuvera), for the procession along with Śrī Kṛṣṇa was quite appropriate to the royalty of King Yudhiṣṭhira.

TEXT 4

dṛṣṭvā nipatitaṁ bhūmau
divaś cyutam ivāmaram
praṇemuḥ pāṇḍavā bhīṣmaṁ
sānugāḥ saha cakriṇā

SYNONYMS

dṛṣṭvā-thus seeing; nipatitam-lying down; bhūmau-on the ground; divaḥ-from the sky; cyutam-fallen; iva-like; amaram-demigod; praṇemuḥ-bowed down; pāṇḍavāḥ-the sons of Pāṇḍu; bhīṣmam-unto Bhīṣma; sa-anugāḥ-with the younger brothers; saha-also with; cakriṇā-the Lord (carrying the disc).

Seeing him [Bhīṣma] lying on the ground, like a demigod fallen from the sky, the Pāṇḍava King Yudhiṣṭhira, along with his younger brothers and Lord Kṛṣṇa, bowed down before him.

Lord Kṛṣṇa was also a younger cousin of Mahārāja Yudhiṣṭhira as well as the intimate friend of Arjuna. But all the family members of the Pāṇḍavas knew Lord Kṛṣṇa as the Supreme Personality of Godhead. The Lord, although conscious of His supreme position, always behaved in a humanly custom, and so He also bowed down before the dying Bhīṣmadeva as if He were one of the younger brothers of King Yudhiṣṭhira.

TEXT 5

tatra brahmarṣayaḥ sarve
devarṣayaś ca sattama
rājarṣayaś ca tatrāsan
draṣṭuṁ bharata-puṅgavam

SYNONYMS

tatra-there; brahma-ṛṣayaḥ-ṛṣis among the brāhmaṇas; sarve-all; deva-ṛṣayaḥ-ṛṣis among the demigods; ca-and; sattama-situated in the quality of goodness; rāja-ṛṣayaḥ-ṛṣis among the kings; ca-and; tatra-in that place; āsan-were present; draṣṭum-just to see; bharata-the descendants of King Bharata; puṅgavam-the chief of.

Just to see the chief of the descendants of King Bharata [Bhīṣma], all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of goodness, were assembled there.

The ṛṣis are those who have attained perfection by spiritual achievements. Such spiritual achievements can be earned by all, whether one is a king or a mendicant. Bhīṣmadeva himself was also one of the brahmarṣis and the chief of the descendants of King Bharata. All ṛṣis are situated in the quality of goodness. All of them assembled there on hearing the news of the great warrior's impending death.

TEXTS 6-7

parvato nārado dhaumyo
bhagavān bādarāyaṇaḥ
bṛhadaśvo bharadvājaḥ
saśiṣyo reṇukā-sutaḥ
vasiṣṭha indrapramadas
trito gṛtsamado 'sitaḥ

kakṣīvān gautamo 'triś ca
kauśiko 'tha sudarśanaḥ

SYNONYMS

parvataḥ-Parvata Muni; nāradaḥ-Nārada Muni; dhaumyaḥ-Dhaumya; bhagavān-incarnation of Godhead; bādarāyaṇaḥ-Vyāsadeva; bṛhadaśvaḥ-Bṛhadaśva; bharadvājaḥ-Bharadvāja; sa-śiṣyaḥ-along with disciples; reṇukā-sutaḥ-Paraśurāma; vasiṣṭhaḥ-Vasiṣṭha; indrapramadaḥ-Indrapramada; tritaḥ-Trita; gṛtsamadaḥ-Gṛtsamada; asitaḥ-Asita; kakṣīvān-Kakṣīvān; gautamaḥ-Gautama; atriḥ-Atri; ca-and; kauśikaḥ-Kauśika; atha-as well as; sudarśanaḥ-Sudarśana.

All the sages like Parvata Muni, Nārada, Dhaumya, Vyāsa the incarnation of God, Bṛhadaśva, Bharadvāja and Paraśurāma and disciples, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama, Atri, Kauśika and Sudarśana were present.

Parvata Muni: is considered to be one of the oldest sages. He is almost always a constant companion of Nārada Muni. They are also spacemen competent to travel in the air without the help of any material vehicle. Parvata Muni is also a devarṣi, or a great sage amongst the demigods, like Nārada. He was present along with Nārada at the sacrificial ceremony of Mahārāja Janamejaya, son of Mahārāja Parīkṣit. In this sacrifice all the snakes of the world were to be killed. Parvata Muni and Nārada Muni are called Gandharvas also because they can travel in the air singing the glories of the Lord. Since they can travel in the air, they observed Draupadī's svayaṁvara ceremony (selecting of her own husband) from the air. Like Nārada Muni, Parvata Muni also used to visit the royal assembly in the heaven of King Indra. As a Gandharva, sometimes he visited the royal assembly of Kuvera, one of the important demigods. Both Nārada and Parvata were once in trouble with the daughter of Mahārāja Sṛñjaya. Mahārāja Sṛñjaya got the benediction of a son by Parvata Muni.

Nārada Muni: is inevitably associated with the narrations of the Purāṇas. He is described in the Bhāgavatam. In his previous life he was the son of a maidservant, but by good association with pure devotees he became enlightened in devotional service, and in the next life he became a perfect man comparable with himself only. In the Mahābhārata his name is mentioned in many places. He is the principle devarṣi, or the chief sage amongst the demigods. He is the son and disciple of Brahmājī, and from him the disciplic succession in the line of Brahmā has been spread. He initiated Prahlāda Mahārāja, Dhruva Mahārāja and many celebrated devotees of the Lord. He initiated even Vyāsadeva, the author of the Vedic literatures, and from Vyāsadeva, Madhvācārya was initiated, and thus the Madhva-sampradāya, in which the Gauḍīya-sampradāya is also included, has spread all over the universe. Śrī Caitanya Mahāprabhu belonged to this Madhva-sampradāya; therefore, Brahmājī, Nārada, Vyāsa, down to Madhva, Caitanya and the Gosvāmīs all belonged to the same line of disciplic succession. Nāradajī has instructed many kings from time immemorial. In the Bhāgavatam we can see that he instructed Prahlāda Mahārāja while he was in the womb of his mother, and he instructed Vasudeva, father of Kṛṣṇa, as well as Mahārāja Yudhiṣṭhira.

Dhaumya: A great sage who practiced severe penances at Utkocaka Tīrtha and was appointed royal priest of the Pāṇḍava kings. He acted as the priest in many religious functions of the Pāṇḍavas (saṁskāra), and also each of the Pāṇḍavas was attended by him at the betrothal of Draupadī. He was present even during the exile of the Pāṇḍavas and used to advise them in circumstances when they were perplexed. He instructed them how to live incognito for one year, and his instructions were strictly followed by the Pāṇḍavas during that time. His name is mentioned also when the general funeral ceremony was performed after the Battle of Kurukṣetra. In the Anuṣāsana-parva of Mahābhārata (127.15-16), he gave religious instructions very elaborately to Mahārāja Yudhiṣṭhira. He was actually the right type of priest of a householder, for he could guide the Pāṇḍavas on the right path of religion. A priest is meant for guiding the householder progressively in the right path of āśrama-dharma, or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master. The sages, saints and brāhmaṇas were especially meant for such functions.

Bādarāyaṇa (Vyāsadeva): He is known as Kṛṣṇa, Kṛṣṇa-dvaipāyana, Dvaipāyana, Satyavatī-suta, Pārāśarya, Parāśarātmaja, Bādarāyaṇa, Vedavyāsa, etc. He was the son of Mahāmuni Parāśara in the womb of Satyavatī prior to her betrothal with Mahārāja Śantanu, the father of the great general Grandfather Bhīṣmadeva. He is a powerful incarnation of Nārāyaṇa, and he broadcasts the Vedic wisdom to the world. As such, Vyāsadeva is offered respects before one chants the Vedic literature, especially the Purāṇas. Śukadeva Gosvāmī was his son, and ṛṣis like Vaiśampāyana were his disciples for different branches of the Vedas. He is the author of the great epic Mahābhārata and the great transcendental literature Bhāgavatam. The Brahma-sūtras-the Vedānta-sūtras, or Bādarāyaṇa-sūtras-were compiled by him. Amongst sages he is the most respected author by dint of severe penances. When he wanted to record the great epic Mahābhārata for the welfare of all people in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of Brahmājī, Śrī Gaṇeśajī took up the charge of noting down the dictation on the condition that Vyāsadeva would not stop dictation for a moment. The Mahābhārata was thus compiled by the joint endeavor of Vyāsa and Gaṇeśa.

By the order of his mother, Satyavatī, who was later married to Mahārāja Śantanu, and by the request of Bhīṣmadeva, the eldest son of Mahārāja Śantanu by his first wife, the Ganges, he begot three brilliant sons, whose names are Dhṛtarāṣṭra, Pāṇḍu and Vidura. The Mahābhārata was compiled by Vyāsadeva after the Battle of Kurukṣetra and after the death of all the heroes of Mahābhārata. It was first spoken in the royal assembly of Mahārāja Janamejaya, the son of Mahārāja Parīkṣit.

Bṛhadaśva: An ancient sage who used to meet Mahārāja Yudhiṣṭhira now and then. First of all he met Mahārāja Yudhiṣṭhira at Kāmyavana. This sage narrated the history of Mahārāja Nala. There is another Bṛhadaśva, who is the son of the Ikṣvāku dynasty (Mahābhārata, Vana-parva 209.4-5)

Bharadvāja: He is one of the seven great ṛṣis and was present at the time of the birth ceremony of Arjuna. The powerful ṛṣi sometimes undertook severe penances on the shore of the Ganges, and his āśrama is still celebrated at Prayāgadhāma. It is learned that this ṛṣi, while taking bath in the Ganges, happened to meet Ghṛtacī, one of the beautiful society girls of heaven, and thus he discharged semen, which was kept and preserved in an earthen pot and from which Droṇa was born. So Droṇācārya is the son of Bharadvāja Muni. Others say that Bharadvāja the father of Droṇa is a different person from Maharṣi Bharadvāja. He was a great devotee of Brahmā. Once he approached Droṇācārya and requested him to stop the Battle of Kurukṣetra.

Paraśurāma, or Reṇukāsuta: He is the son of Maharṣi Jamadagni and Śrīmatī Reṇukā. Thus he is also known as Reṇukāsuta. He is one of the powerful incarnations of God, and he killed the kṣatriya community as a whole twenty-one times. With the blood of the kṣatriyas he pleased the souls of his forefathers. Later on he underwent severe penances at the Mahendra Parvata. After taking the whole earth from the kṣatriyas, he gave it in charity to Kaśyapa Muni. Paraśurāma instructed the Dhanur-veda, or the science of fighting, to Droṇācārya because he happened to be a brāhmaṇa. He was present during the coronation of Mahārāja Yudhiṣṭhira, and he celebrated the function along with other great ṛṣis.

Paraśurāma is so old that he met both Rāma and Kṛṣṇa at different times. He fought with Rāma, but he accepted Kṛṣṇa as the Supreme Personality of Godhead. He also praised Arjuna when he saw him with Kṛṣṇa. When Bhīṣma refused to marry Ambā, who wanted him to become her husband, Ambā met Paraśurāma, and by her request only, he asked Bhīṣmadeva to accept her as his wife. Bhīṣma refused to obey his order, although he was one of the spiritual masters of Bhīṣmadeva. Paraśurāma fought with Bhīṣmadeva when Bhīṣma neglected his warning. Both of them fought very severely, and at last Paraśurāma was pleased with Bhīṣma and gave him the benediction of becoming the greatest fighter in the world.

Vasiṣṭha: The great celebrated sage among the brāhmaṇas, well known as the Brahmarṣi Vasiṣṭhadeva. He is a prominent figure in both the Rāmāyaṇa and Mahābhārata periods. He celebrated the coronation ceremony of the Personality of Godhead Śrī Rāma. He was present also on the Battlefield of Kurukṣetra. He could approach all the higher and lower planets, and his name is also connected with the history of Hiraṇyakaśipu. There was a great tension between him and Viśvāmitra, who wanted his kāmadhenu, wish-fulfilling cow. Vasiṣṭha Muni refused to spare his kāmadhenu, and for this Viśvāmitra killed his one hundred sons. As a perfect brāhmaṇa he tolerated all the taunts of Viśvāmitra. Once he tried to commit suicide on account of Viśvāmitra's torture, but all his attempts were unsuccessful. He jumped from a hill, but the stones on which he fell became a stack of cotton, and thus he was saved. He jumped into the ocean, but the waves washed him ashore. He jumped into the river, but the river also washed him ashore. Thus all his suicide attempts were unsuccessful. He is also one of the seven ṛṣis and husband of Arundhatī, the famous star.

Indrapramada: Another celebrated ṛṣi.

Trita: One of the three sons of Prajāpati Gautama. He was the third son, and his other two brothers were known as Ekat and Dvita. All the brothers were great sages and strict followers of the principles of religion. By dint of severe penances they were promoted to Brahmaloka (the planet where Brahmājī lives). Once Trita Muni fell into a well. He was an organizing worker of many sacrifices, and as one of the great sages he also came to show respect to Bhīṣmajī at his deathbed. He was one of the seven sages in the Varuṇaloka. He hailed from the Western countries of the world. As such, most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Gṛtsamada: One of the sages of the heavenly kingdom. He was a close friend of Indra, the King of heaven, and was as great as Bṛhaspati. He used to visit the royal assembly of Mahārāja Yudhiṣṭhira, and he also visited the place where Bhīṣmadeva breathed his last. Sometimes he explained the glories of Lord Śiva before Mahārāja Yudhiṣṭhira. He was the son of Vitahavya, and he resembled in features the body of Indra. Sometimes the enemies of Indra mistook him to be Indra and arrested him. He was a great scholar of the Ṛg-veda, and thus he was highly respected by the brāhmaṇa community. He lived a life of celibacy and was powerful in every respect.

Asita: There was a king of the same name, but herein the Asita mentioned is the Asita Devala Ṛṣi, a great powerful sage of the time. He explained to his father 1,500,000 verses from the Mahābhārata. He was one of the members in the snake sacrifice of Mahārāja Janamejaya. He was also present during the coronation ceremony of Mahārāja Yudhiṣṭhira along with other great ṛṣis. He also gave Mahārāja Yudhiṣṭhira instructions while he was on the Añjana Hill. He was also one of the devotees of Lord Śiva.

Kakṣīvān: One of the sons of Gautama Muni and the father of the great sage Candakausika. He was one of the members of Parliament of Mahārāja Yudhiṣṭhira.

Atri: Atri Muni was a great brāhmaṇa sage and was one of the mental sons of Brahmājī. Brahmājī is so powerful that simply by thinking of a son he can have it. These sons are known as mānasa-putras. Out of seven mānasa-putras of Brahmājī and out of the seven great brāhmaṇa sages, Atri was one. In his family the great Pracetās were also born. Atri Muni had two kṣatriya sons who became kings. King Arthama is one of them. He is counted as one of the twenty-one prajāpatis. His wife's name was Anasūyā, and he helped Mahārāja Parīkṣit in his great sacrifices.

Kauśika: One of the permanent ṛṣi members in the royal assembly of Mahārāja Yudhiṣṭhira. He sometimes met Lord Kṛṣṇa. There are several other sages of the same name.

Sudarśana: This wheel which is accepted by the Personality of Godhead (Viṣṇu or Kṛṣṇa) as His personal weapon is the most powerful weapon, greater than the brahmāstras or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva, the fire-god, presented this weapon to Lord Śrī Kṛṣṇa, but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Kṛṣṇa in the same way that Rukmiṇī was given by Mahārāja Rukma to the Lord. The Lord accepts such presentations from His devotees, even though such presentations are eternally His property. There is an elaborate description of this weapon in the Ādi-parva of the Mahābhārata. Lord Śrī Kṛṣṇa used this weapon to kill Śiśupāla, a rival of the Lord. He also killed Śālva by this weapon, and sometimes He wanted His friend Arjuna to use it to kill his enemies (Mahābhārata, Virāṭa-parva 56.3).

TEXT 8

anye ca munayo brahman
brahmarātādayo 'malāḥ
śiṣyair upetā ājagmuḥ
kaśyapāṅgirasādayaḥ

SYNONYMS

anye-many others; ca-also; munayaḥ-sages; brahman-O brāhmaṇas; brahmarāta-Śukadeva Gosvāmī; ādayaḥ-and such others; amalāḥ-completely purified; śiṣyaiḥ-by the disciples; upetāḥ-accompanied; ājagmuḥ-arrived; kaśyapa-Kaśyapa; āṅgirasa-Āṅgirasa; ādayaḥ-others.

And many others like Śukadeva Gosvāmī and other purified souls, Kaśyapa and Āṅgirasa and others, all accompanied by their respective disciples, arrived there.

Śukadeva Gosvāmī (Brahmarāta): The famous son and disciple of Śrī Vyāsadeva, who taught him first the Mahābhārata and then Śrīmad-Bhāgavatam. Śukadeva Gosvāmī recited 1,400,000 verses of the Mahābhārata in the councils of the Gandharvas, Yakṣas and Rākṣasas, and he recited Śrīmad-Bhāgavatam for the first time in the presence of Mahārāja Parīkṣit. He thoroughly studied all the Vedic literatures from his great father. Thus he was a completely purified soul by dint of his extensive knowledge in the principles of religion. From Mahābhārata, Sabhā-parva (4.11) it is understood that he was also present in the royal assembly of Mahārāja Yudhiṣṭhira and at the fasting of Mahārāja Parīkṣit. As a bona fide disciple of Śrī Vyāsadeva, he inquired from his father very extensively about religious principles and spiritual values, and his great father also satisfied him by teaching him the yoga system by which one can attain the spiritual kingdom, the difference between fruitive work and empiric knowledge, the ways and means of attaining spiritual realization, the four āśramas (namely the student life, the householder's life, the retired life and the renounced life), the sublime position of the Supreme Personality of Godhead, the process of seeing Him eye to eye, the bona fide candidate for receiving knowledge, the consideration of the five elements, the unique position of intelligence, the consciousness of the material nature and the living entity, the symptoms of the self-realized soul, the working principles of the material body, the symptoms of the influential modes of nature, the tree of perpetual desire, and psychic activities. Sometimes he went to the sun planet with the permission of his father and Nāradajī. Descriptions of his travel in space are given in the Śānti-parva of the Mahābhārata (332). At last he attained the transcendental realm. He is known by different names like Araṇeya, Aruṇisuta, Vaiyāsaki and Vyāsātmaja.

Kaśyapa: One of the prajāpatis, the son of Marīci and one of the sons-in-law of Prajāpati Dakṣa. He is the father of the gigantic bird Garuḍa, who was given elephants and tortoises as eatables. He married thirteen daughters of Prajāpati Dakṣa, and their names are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. He begot many children, both demigods and demons, by those wives. From his first wife, Aditi, all the twelve Ādityas were born; one of them is Vāmana, the incarnation of Godhead. This great sage, Kaśyapa, was also present at the time of Arjuna's birth. He received a presentation of the whole world from Paraśurāma, and later on he asked Paraśurāma to go out of the world. His other name is Ariṣṭanemi. He lives on the northern side of the universe.

Āṅgirasa: He is the son of Maharṣi Aṅgirā and is known as Bṛhaspati, the priest of the demigods. It is said that Droṇācārya was his partial incarnation. Śukrācārya was the spiritual master of the demons, and Bṛhaspati challenged him. His son is Kaca, and he delivered the fire weapon first to Bharadvāja Muni. He begot six sons (like the fire-god) by his wife Candramāsī, one of the reputed stars. He could travel in space, and therefore he could present himself even in the planets of Brahmaloka and Indraloka. He advised the King of heaven, Indra, about conquering the demons. Once he cursed Indra, who thus had to become a hog on the earth and was unwilling to return to heaven. Such is the power of the attraction of the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange for a heavenly kingdom. He was the religious preceptor of the natives of different planets.

TEXT 9

tān sametān mahā-bhāgān
upalabhya vasūttamaḥ
pūjayām āsa dharma-jño
deśa-kāla-vibhāgavit

SYNONYMS

tān-all of them; sametān-assembled together; mahā-bhāgān-all greatly powerful; upalabhya-having received; vasu-uttamaḥ-the best among the Vasus (Bhīṣmadeva); pūjayām āsa-welcomed; dharma-jñaḥ-one who knows religious principles; deśa-place; kāla-time; vibhāga-vit-one who knows the adjustment of place and time.

Bhīṣmadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful ṛṣis who were assembled there, for he knew perfectly all the religious principles according to time and place.

Expert religionists know perfectly well how to adjust religious principles in terms of time and place. All the great ācāryas or religious preachers or reformers of the world executed their mission by adjustment of religious principles in terms of time and place. There are different climates and situations in different parts of the world, and if one has to discharge his duties to preach the message of the Lord, he must be expert in adjusting things in terms of the time and place. Bhīṣmadeva was one of the twelve great authorities in preaching this cult of devotional service, and therefore he could receive and welcome all the powerful sages assembled there at his deathbed from all parts of the universe. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in a normal healthy condition. But he was quite fit by the activities of his sound mind, and therefore he could utter sweet words with hearty expressions, and all of them were well received. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilize them in the proper place, and therefore there was no difficulty for him to receive them, although physically unfit.

TEXT 10

kṛṣṇaṁ ca tat-prabhāva-jña
āsīnaṁ jagad-īśvaram
hṛdi-sthaṁ pūjayām āsa
māyayopātta-vigraham

SYNONYMS

kṛṣṇam-unto Lord Śrī Kṛṣṇa; ca-also; tat-of Him; prabhāva-jñaḥ-the knower of the glories (Bhīṣma); āsīnam-sitting; jagat-īśvaram-the Lord of the universe; hṛdi-stham-situated in the heart; pūjayām āsa-worshiped; māyayā-by internal potency; upātta-manifested; vigraham-a form.

Lord Śrī Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīṣmadeva, and since Bhīṣmadeva knew of His glories, he worshiped Him duly.

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Goloka Vṛndāvana, and still He is present in everyone's heart and even within every invisible atom. When He manifests His eternal transcendental form in the material world, He does so by His internal potency. The external potency, or the material energy, has nothing to do with His eternal form. All these truths were known to Śrī Bhīṣmadeva, who worshiped Him accordingly.

TEXT 11

pāṇḍu-putrān upāsīnān
praśraya-prema-saṅgatān
abhyācaṣṭānurāgāśrair
andhībhūtena cakṣuṣā

SYNONYMS

pāṇḍu-the late father of Mahārāja Yudhiṣṭhira and his brothers; putrān-the sons of; upāsīnān-sitting silently nearby; praśraya-being overtaken; prema-in feelings of love; saṅgatān-having gathered; abhyācaṣṭa-congratulated; anurāga-feelingly; aśraiḥ-by tears of ecstasy; andhībhūtena-overwhelmed; cakṣuṣā-with his eyes.

The sons of Mahārāja Pāṇḍu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīṣmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

When Mahārāja Pāṇḍu died, his sons were all small children, and naturally they were brought up under the affection of elderly members of the royal family, specifically by Bhīṣmadeva. Later on, when the Pāṇḍavas were grown up, they were cheated by cunning Duryodhana and company, and Bhīṣmadeva, although he knew that the Pāṇḍavas were innocent and were unnecessarily put into trouble, could not take the side of the Pāṇḍavas for political reasons. At the last stage of his life, when Bhīṣmadeva saw his most exalted grandsons, headed by Mahārāja Yudhiṣṭhira, sitting very gently at his side, the great warrior-grandfather could not check his loving tears, which were automatically flowing from his eyes. He remembered the great tribulations suffered by his most pious grandsons. Certainly he was the most satisfied man because of Yudhiṣṭhira's being enthroned in place of Duryodhana, and thus he began to congratulate them.

TEXT 12

aho kaṣṭam aho 'nyāyyaṁ
yad yūyaṁ dharma-nandanāḥ
jīvituṁ nārhatha kliṣṭaṁ
vipra-dharmācyutāśrayāḥ

SYNONYMS

aho-oh; kaṣṭam-what terrible sufferings; aho-oh; anyāyyam-what terrible injustice; yat-because; yūyam-all of you good souls; dharma-nandanāḥ-sons of religion personified; jīvitum-to remain alive; na-never; arhatha-deserve; kliṣṭam-suffering; vipra-brāhmaṇas; dharma-piety; acyuta-God; āśrayāḥ-being protected by.

Bhīṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.

Mahārāja Yudhiṣṭhira was disturbed due to the great massacre in the Battle of Kurukṣetra. Bhīṣmadeva could understand this, and therefore he spoke first of the terrible sufferings of Mahārāja Yudhiṣṭhira. He was put into difficulty by injustice only, and the Battle of Kurukṣetra was fought just to counteract this injustice. Therefore, he should not regret the great massacre. He wanted to point out particularly that they were always protected by the brāhmaṇas, the Lord and religious principles. As long as they were protected by these three important items, there was no cause of disappointment. Thus Bhīṣmadeva encouraged Mahārāja Yudhiṣṭhira to dissipate his despondency. As long as a person is fully in cooperation with the wishes of the Lord, guided by the bona fide brāhmaṇas and Vaiṣṇavas and strictly following religious principles, one has no cause for despondency, however trying the circumstances of life. Bhīṣmadeva, as one of the authorities in the line, wanted to impress this point upon the Pāṇḍavas.

TEXT 13

saṁsthite 'tirathe pāṇḍau
pṛthā bāla-prajā vadhūḥ
yuṣmat-kṛte bahūn kleśān
prāptā tokavatī muhuḥ

SYNONYMS

saṁsthite-after the demise; ati-rathe-of the great general; pāṇḍau-Pāṇḍu; pṛthā-Kuntī; bāla-prajā-having young children; vadhūḥ-my daughter-in-law; yuṣmat-kṛte-on your account; bahūn-multifarious; kleśān-afflictions; prāptā-underwent; toka-vatī-in spite of having grown-up boys; muhuḥ-constantly.

As far as my daughter-in-law Kuntī is concerned, upon the great General Pāṇḍu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

The sufferings of Kuntīdevī are doubly lamented. She suffered greatly because of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up, she continued to suffer because of her sons' actions. So her sufferings continued. This means that she was destined to suffer by providence, and this one has to tolerate without being disturbed.

TEXT 14

sarvaṁ kāla-kṛtaṁ manye
bhavatāṁ ca yad-apriyam
sapālo yad-vaśe loko
vāyor iva ghanāvaliḥ

SYNONYMS

sarvam-all this; kāla-kṛtam-done by inevitable time; manye-I think; bhavatām ca-for you also; yat-whatever; apriyam-detestable; sa-pālaḥ-with the rulers; yat-vaśe-under the control of that time; lokaḥ-everyone in every planet; vāyoḥ-the wind carries; iva-as; ghana-āvaliḥ-a line of clouds.

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

There is control by time all over the space within the universe, as there is control by time all over the planets. All the big gigantic planets, including the sun, are being controlled by the force of air, as the clouds are carried by the force of air. Similarly, the inevitable kāla, or time, controls even the action of the air and other elements. Everything, therefore, is controlled by the supreme kāla, a forceful representative of the Lord within the material world. Thus Yudhiṣṭhira should not be sorry for the inconceivable action of time. Everyone has to bear the actions and reactions of time as long as one is within the conditions of the material world. Yudhiṣṭhira should not think that he had committed sins in his previous birth and is suffering the consequence. Even the most pious has to suffer the condition of material nature. But a pious man is faithful to the Lord, for he is guided by the bona fide brāhmaṇa and Vaiṣṇava following the religious principles. These three guiding principles should be the aim of life. One should not be disturbed by the tricks of eternal time. Even the great controller of the universe, Brahmājī, is also under the control of that time; therefore, one should not grudge being thus controlled by time despite being a true follower of religious principles.

TEXT 15

yatra dharma-suto rājā
gadā-pāṇir vṛkodaraḥ
kṛṣṇo 'strī gāṇḍivaṁ cāpaṁ
suhṛt kṛṣṇas tato vipat

SYNONYMS

yatra-where there is; dharma-sutaḥ-the son of Dharmarāja; rājā-the King; gadā-pāṇiḥ-with his mighty club in hand; vṛkodaraḥ-Bhīma; kṛṣṇaḥ-Arjuna; astrī-carrier of the weapon; gāṇḍivam-Gāṇḍīva; cāpam-bow; suhṛt-well-wisher; kṛṣṇaḥ-Lord Kṛṣṇa, the Personality of Godhead; tataḥ-thereof; vipat-reverse.

O how wonderful is the influence of inevitable time. It is irreversible-otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion; Bhīma, the great fighter with a club; the great bowman Arjuna with his mighty weapon Gāṇḍīva; and above all, the Lord, the direct well-wisher of the Pāṇḍavas?

As far as the material or spiritual resources were required, there was no scarcity in the case of the Pāṇḍavas. Materially they were well equipped because two great warriors, namely Bhīma and Arjuna, were there. Spiritually the King himself was the symbol of religion, and above all of them the Personality of Godhead, Lord Śrī Kṛṣṇa, was personally concerned with their affairs as the well-wisher. And yet there were so many reverses on the side of the Pāṇḍavas. Despite the power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Kṛṣṇa, the Pāṇḍavas suffered so many practical reverses, which can only be explained as due to the influence of kāla, inevitable time. Kāla is identical with the Lord Himself, and therefore the influence of kāla indicates the inexplicable wish of the Lord Himself. There is nothing to be lamented when a matter is beyond the control of any human being.

TEXT 16

na hy asya karhicid rājan
pumān veda vidhitsitam
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi

SYNONYMS

na-never; hi-certainly; asya-His; karhicit-whatsoever; rājan-O King; pumān-anyone; veda-knows; vidhitsitam-plan; yat-which; vijijñāsayā-with exhaustive inquiries; yuktāḥ-being engaged; muhyanti-bewildered; kavayaḥ-great philosophers; api-even; hi-certainly.

O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.

The bewilderment of Mahārāja Yudhiṣṭhira over his past sinful acts and the resultant sufferings, etc., is completely negated by the great authority Bhīṣma (one of the twelve authorized persons). Bhīṣma wanted to impress upon Mahārāja Yudhiṣṭhira that since time immemorial no one, including such demigods as Śiva and Brahmā, could ascertain the real plan of the Lord. So what can we understand about it? It is useless also to inquire about it. Even the exhaustive philosophical inquiries of sages cannot ascertain the plan of the Lord. The best policy is simply to abide by the orders of the Lord without argument. The sufferings of the Pāṇḍavas were never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue, and therefore His own devotees suffered temporarily in order to establish the conquest of virtue. Bhīṣmadeva was certainly satisfied by seeing the triumph of virtue, and he was glad to see King Yudhiṣṭhira on the throne, although he himself fought against him. Even a great fighter like Bhīṣma could not win the Battle of Kurukṣetra because the Lord wanted to show that vice cannot conquer virtue, regardless of who tries to execute it. Bhīṣmadeva was a great devotee of the Lord, but he chose to fight against the Pāṇḍavas by the will of the Lord because the Lord wanted to show that a fighter like Bhīṣma cannot win on the wrong side.

TEXT 17

tasmād idaṁ daiva-tantraṁ
vyavasya bharatarṣabha
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho

SYNONYMS

tasmāt-therefore; idam-this; daiva-tantram-enchantment of providence only; vyavasya-ascertaining; bharata-ṛṣabha-O best among the descendants of Bharata; tasya-by Him; anuvihitaḥ-as desired; anāthāḥ-helpless; nātha-O master; pāhi-just take care of; prajāḥ-of the subjects; prabho-O Lord.

O best among the descendants of Bharata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as in the case of the teachings of Bhagavad-gītā, it is for teaching the less intelligent men. A devotee's duty, therefore, is to ungrudgingly accept tribulations from the Lord as a benediction. The Pāṇḍavas were advised by Bhīṣmadeva to accept the responsibility of administration without hesitation. The poor subjects were without protection due to the Battle of Kurukṣetra, and they were awaiting the assumption of power by Mahārāja Yudhiṣṭhira. A pure devotee of the Lord accepts tribulations as favors from the Lord. Since the Lord is absolute, there is no mundane difference between the two.

TEXT 18

eṣa vai bhagavān sākṣād
ādyo nārāyaṇaḥ pumān
mohayan māyayā lokaṁ
gūḍhaś carati vṛṣṇiṣu

SYNONYMS

eṣaḥ-this; vai-positively; bhagavān-the Personality of Godhead; sākṣāt-original; ādyaḥ-the first; nārāyaṇaḥ-the Supreme Lord (who lies down on the water); pumān-the supreme enjoyer; mohayan-bewildering; māyayā-by His self-created energy; lokam-the planets; gūḍhaḥ-who is inconceivable; carati-moves; vṛṣṇiṣu-among the Vṛṣṇi family.

This Śrī Kṛṣṇa is no other than the inconceivable, original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi just like one of us and He is bewildering us with His self-created energy.

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic, as ill conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the Bhagavad-gītā this truth is confirmed in the Fourth Chapter (Bg. 4.2), and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth, but only the false arguer speaks against it. For example, modern spacecraft fly in the sky, and when scientists say that they travel to the other side of the moon, men believe these stories blindly because they have accepted the modern scientists as authorities. The authorities speak, and the people in general believe them. But in the case of Vedic truths, they have been taught not to believe. Even if they accept them they give a different interpretation. Each and every man wants a direct perception of Vedic knowledge, but foolishly they deny it. This means that the misguided man can believe one authority, the scientist, but will reject the authority of the Vedas. The result is that people have degenerated.

Here is an authority speaking about Śrī Kṛṣṇa as the original Personality of Godhead and the first Nārāyaṇa. Even such an impersonalist as Ācārya Śaṅkara has said in the beginning of his commentation on the Bhagavad-gītā that Nārāyaṇa, the Personality of Godhead, is beyond the material creation. The universe is one of the material creations, but Nārāyaṇa is transcendental to such material paraphernalia.

Bhīṣmadeva is one of the twelve mahājanas who know the principles of transcendental knowledge. His confirmation of Lord Śrī Kṛṣṇa's being the original Personality of Godhead is also corroborated by the impersonalist Śaṅkara. All other ācāryas have also confirmed this statement, and thus there is no chance of not accepting Lord Śrī Kṛṣṇa as the original Personality of Godhead. Bhīṣmadeva says that He is the first Nārāyaṇa. This is also confirmed by Brahmājī in the Bhāgavatam (10.14.14). Kṛṣṇa is the first Nārāyaṇa. In the spiritual world (Vaikuṇṭha) there are unlimited numbers of Nārāyaṇas, who are all the same Personality of Godhead and are considered to be the plenary expansions of the original Personality of Godhead, Śrī Kṛṣṇa. The first form of the Lord Śrī Kṛṣṇa first expands Himself as the form of Baladeva, and Baladeva expands in so many other forms, such as Saṅkarṣaṇa, Pradyumna, Aniruddha, Vāsudeva, Nārāyaṇa, Puruṣa, Rāma and Nṛsiṁha. All these expansions are one and the same viṣṇu-tattva, and Śrī Kṛṣṇa is the original source of all the plenary expansions. He is therefore the direct Personality of Godhead. He is the creator of the material world, and He is the predominating Deity known as Nārāyaṇa in all the Vaikuṇṭha planets. Therefore, His movements amongst human beings is another sort of bewilderment. The Lord therefore says in the Bhagavad-gītā that foolish persons consider Him to be one of the human beings without knowing the intricacies of His movements.

The bewilderment regarding Śrī Kṛṣṇa is due to the action of His twofold internal and external energies upon the third one, called marginal energy. The living entities are expansions of His marginal energy, and thus they are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment, Śrī Kṛṣṇa expands Himself into unlimited numbers of Nārāyaṇas and exchanges or accepts transcendental loving service from the living entities in the transcendental world. And by His external energetic expansions, He incarnates Himself in the material world amongst the men, animals or demigods to reestablish His forgotten relation with the living entities in different species of life. Great authorities like Bhīṣma, however, escape His bewilderment by the mercy of the Lord.

TEXT 19

asyānubhāvaṁ bhagavān
veda guhyatamaṁ śivaḥ
devarṣir nāradaḥ sākṣād
bhagavān kapilo nṛpa

SYNONYMS

asya-of Him; anubhāvam-glories; bhagavān-the most powerful; veda-knows; guhya-tamam-very confidentially; śivaḥ-Lord Śiva; deva-ṛṣiḥ-the great sage among the demigods; nāradaḥ-Nārada; sākṣāt-directly; bhagavān-the Personality of Godhead; kapilaḥ-Kapila; nṛpa-O King.

O King, Lord Śiva, Nārada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

Pure devotees of the Lord are all bhāvas, or persons who know the glories of the Lord in different transcendental loving services. As the Lord has innumerable expansions of His plenary form, there are innumerable pure devotees of the Lord, who are engaged in the exchange of service of different humors. Ordinarily there are twelve great devotees of the Lord, namely Brahmā, Nārada, Śiva, Kumāra, Kapila, Manu, Prahlāda, Bhīṣma, Janaka, Śukadeva Gosvāmī, Bali Mahārāja and Yamarāja. Bhīṣmadeva, although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. Śrīla Viśvanātha Cakravartī Ṭhākura, one of the great ācāryas in the modern age, explains that anubhāva, or the glory of the Lord, is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, bodily eruptions, etc., which are further enhanced by steady understanding of the glories of the Lord. Such different understandings of bhāvas are exchanged between Yaśodā and the Lord (binding the Lord by ropes) and in the chariot driving by the Lord in the exchange of love with Arjuna. These glories of the Lord are exhibited in His being subordinated before His devotees, and that is another feature of the glories of the Lord. Śukadeva Gosvāmī and the Kumāras, although situated in the transcendental position, became converted by another feature of bhāva and turned into pure devotees of the Lord. Tribulations imposed upon the devotees by the Lord constitute another exchange of transcendental bhāva between the Lord and the devotees. The Lord says "I put My devotee into difficulty, and thus the devotee becomes more purified in exchanging transcendental bhāva with Me." Placing the devotee into material troubles necessitates delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment, which depends mainly on material resources. Therefore, when material resources are withdrawn by the Lord, the devotee is cent percent attracted toward the transcendental loving service of the Lord. Thus the Lord snatches the fallen soul from the mire of material existence. Tribulations offered by the Lord to His devotee are different from the tribulations resulting from vicious action. All these glories of the Lord are especially known to the great mahājanas like Brahmā, Śiva, Nārada, Kapila, Kumāra and Bhīṣma, as mentioned above, and one is able to grasp it by their grace.

TEXT 20

yaṁ manyase mātuleyaṁ
priyaṁ mitraṁ suhṛttamam
akaroḥ sacivaṁ dūtaṁ
sauhṛdād atha sārathim

SYNONYMS

yam-the person; manyase-you think; mātuleyam-maternal cousin; priyam-very dear; mitram-friend; suhṛt-tamam-ardent well-wisher; akaroḥ-executed; sacivam-counsel; dūtam-messenger; sauhṛdāt-by good will; atha-thereupon; sārathim-charioteer.

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Śrī Kṛṣṇa.

Lord Śrī Kṛṣṇa, although acting as the cousin, brother, friend, well-wisher, counselor, messenger, benefactor, etc., of the Pāṇḍavas, was still the Supreme Personality of Godhead. Out of His causeless mercy and favor upon His unalloyed devotees, He performs all kinds of service, but that does not mean that He has changed His position as the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

TEXT 21

sarvātmanaḥ sama-dṛśo
hy advayasyānahaṅkṛteḥ
tat-kṛtaṁ mativaiṣamyaṁ
niravadyasya na kvacit

SYNONYMS

sarva-ātmanaḥ-of one who is present in everyone’s heart; sama-dṛśaḥ-of one who is equally kind to one and all; hi-certainly; advayasya-of the Absolute; anahaṅkṛteḥ-free from all material identity of false ego; tat-kṛtam-everything done by Him; mati-consciousness; vaiṣamyam-differentiation; niravadyasya-freed from all attachment; na-never; kvacit-at any stage.

Being the Absolute Personality of Godhead, He is present in everyone’s heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

Because He is absolute, there is nothing different from Him. He is kaivalya; there is nothing except Himself. Everything and everyone is the manifestation of His energy, and thus He is present everywhere by His energy, being nondifferent from it. The sun is identified with every inch of the sun rays and every molecular particle of the rays. Similarly, the Lord is distributed by His different energies. He is Paramātmā, or the Supersoul, present in everyone as the supreme guidance, and therefore He is already the chariot driver and counsel of all living beings. When He, therefore, exhibits Himself as chariot driver of Arjuna, there is no change in His exalted position. It is the power of devotional service only that demonstrates Him as the chariot driver or the messenger. Since He has nothing to do with the material conception of life because He is absolute spiritual identity, there is for Him no superior or inferior action. Being the Absolute Personality of Godhead, He has no false ego, and so He does not identify Himself with anything different from Him. The material conception of ego is equibalanced in Him. He does not feel, therefore, inferior by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee that only he can bring about service from the affectionate Lord.

TEXT 22

tathāpy ekānta-bhakteṣu
paśya bhūpānukampitam
yan me ’sūṁs tyajataḥ sākṣāt
kṛṣṇo darśanam āgataḥ

SYNONYMS

tathāpi-still; ekānta-unflinching; bhakteṣu-unto the devotees; paśya-see here; bhū-pa-O King; anukampitam-how sympathetic; yat-for which; me-my; asūn-life; tyajataḥ-ending; sākṣāt-directly; kṛṣṇaḥ-the Personality of Godhead; darśanam-in my view; āgataḥ-has kindly come.

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

The Supreme Lord, the Absolute Personality of Godhead, Śrī Kṛṣṇa, although equal to everyone, is still more inclined to His unflinching devotee who is completely surrendered and knows no one else as his protector and master. Having unflinching faith in the Supreme Lord as one's protector, friend and master is the natural condition of eternal life. A living entity is so made by the will of the Almighty that he is most happy when placing himself in a condition of absolute dependence.

The opposite tendency is the cause of falldown. The living entity has this tendency of falling down by dint of misidentifying himself as fully independent to lord it over the material world. The root cause of all troubles is there in false egotism. One must draw towards the Lord in all circumstances.

The appearance of Lord Kṛṣṇa at the deathbed of Bhīṣmajī is due to his being an unflinching devotee of the Lord. Arjuna had some bodily relation with Kṛṣṇa because the Lord happened to be his maternal cousin. But Bhīṣma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Yet because the relation of the body is very pleasing and natural, the Lord is more pleased when He is addressed as the son of Mahārāja Nanda, the son of Yaśodā, the lover of Rādhārāṇī. This affinity by bodily relation with the Lord is another feature of reciprocating loving service with the Lord. Bhīṣmadeva is conscious of this sweetness of transcendental humor, and therefore he likes to address the Lord as Vijaya-Sakhe, Pārtha-Sakhe, etc., exactly like Nanda-nandana or Yaśodā-nandana. The best way to establish our relation in transcendental sweetness is to approach Him through His recognized devotees. One should not try to establish the relation directly; there must be a via medium which is transparent and competent to lead us to the right path.

TEXT 23

bhaktyāveśya mano yasmin
vācā yan-nāma kīrtayan
tyajan kalevaraṁ yogī
mucyate kāma-karmabhiḥ

SYNONYMS

bhaktyā-with devout attention; āveśya-meditating; manaḥ-mind; yasmin-in whose; vācā-by words; yat-Kṛṣṇa; nāma-holy name; kīrtayan-by chanting; tyajan-quitting; kalevaram-this material body; yogī-the devotee; mucyate-gets release; kāma-karmabhiḥ-from fruitive activities.

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is samādhi, or cent percent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a yogī. Such a yogī devotee of the Lord engages himself twenty-four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service, namely hearing, chanting, remembering, worshiping, praying, becoming a voluntary servant, carrying out orders, establishing a friendly relationship, or offering all that one may possess, in the service of the Lord. By such practice of yoga, or linking up in the service of the Lord, one is recognized by the Lord Himself, as it is explained in the Bhagavad-gītā concerning the highest perfectional stage of samādhi. The Lord calls such a rare devotee the best amongst all the yogīs Such a perfect yogī is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the yogī is at once transferred by the internal energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors. In material existence a living being has to endure the material conditions of threefold miseries, life after life, according to his fruitive work. Such material life is produced by material desires only. Devotional service to the Lord does not kill the natural desires of the living being, but they are applied in the right cause of devotional service. This qualifies the desire to be transferred to the spiritual sky. General Bhīṣmadeva is referring to a particular type of yoga called bhakti-yoga, and he was fortunate enough to have the Lord directly in his presence before he quitted his material body. He therefore desired that the Lord stay before his view in the following verses.

TEXT 24

sa deva-devo bhagavān pratīkṣatāṁ
kalevaraṁ yāvad idaṁ hinomy aham
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathaś catur-bhujaḥ

SYNONYMS

saḥ-He; deva-devaḥ-the Supreme Lord of the lords; bhagavān-the Personality of Godhead; pratīkṣatām-may kindly wait; kalevaram-body; yāvat-as long as; idam-this (material body); hinomi-may quit; aham-I; prasanna-cheerful; hāsa-smiling; aruṇa-locana-eyes red like the morning sun; ullasat-beautifully decorated; mukha-ambujaḥ-the lotus flower of His face; dhyāna-pathaḥ-in the path of my meditation; catur-bhujaḥ-the four-handed form of Nārāyaṇa (the worshipable Deity of Bhīṣmadeva).

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

Bhīṣmadeva knew well that Lord Kṛṣṇa is the original Nārāyaṇa. His worshipable Deity was four-handed Nārāyaṇa, but he knew that four-handed Nārāyaṇa is a plenary expansion of Lord Kṛṣṇa. Indirectly he desired Lord Śrī Kṛṣṇa to manifest Himself in His four-handed feature of Nārāyaṇa. A Vaiṣṇava is always humble in his behavior. Although it was cent percent certain that Bhīṣmadeva was approaching Vaikuṇṭha-dhāma just after leaving his material body, still as a humble Vaiṣṇava he desired to see the beautiful face of the Lord, for after quitting the present body he might not be in a position to see the Lord any more. A Vaiṣṇava is not puffed up, although the Lord guarantees His pure devotee entrance into His abode. Here Bhīṣmadeva says, "as long as I do not quit this body." This means that the great General would quit the body by his own will; he was not being forced by the laws of nature. He was so powerful that he could stay in his body as long as he desired. He got this benediction from his father. He desired that the Lord stay before him in His four-handed Nārāyaṇa feature so that he might concentrate upon Him and thus be in trance in that meditation. Then his mind might be sanctified with thinking of the Lord. Thus he did not mind wherever he might go. A pure devotee is never very anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied even if the Lord desires him to go to hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord, regardless. Bhīṣmadeva wanted this much only: that his mind be absorbed in thinking of the Lord and that he pass away thus. That is the highest ambition of a pure devotee.

TEXT 25

sūta uvāca
yudhiṣṭhiras tad ākarṇya
śayānaṁ śara-pañjare
apṛcchad vividhān dharmān
ṛṣīṇāṁ cānuśṛṇvatām

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; yudhiṣṭhiraḥ-King Yudhiṣṭhira; tat-that; ākarṇya-hearing; śayānam-lying down; śara-pañjare-on the bed of arrows; apṛcchat-asked; vividhān-multifarious; dharmān-duties; ṛṣīṇām-of the ṛṣis; ca-and; anuśṛṇvatām-hearing after.

Sūta Gosvāmī said: Mahārāja Yudhiṣṭhira, after hearing Bhīṣmadeva speak in that appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.

Bhīṣmadeva, speaking in that appealing tone, convinced Mahārāja Yudhiṣṭhira that he was very soon passing away. And Mahārāja Yudhiṣṭhira was inspired by Lord Śrī Kṛṣṇa to ask him of the principles of religion. Lord Śrī Kṛṣṇa inspired Mahārāja Yudhiṣṭhira to ask Bhīṣmadeva in the presence of many great sages, indicating thereby that the Lord's devotee like Bhīṣmadeva, although apparently living as a worldly man, is far superior to many great sages, even Vyāsadeva. Another point is that Bhīṣmadeva at that time was not only lying on a deathbed of arrows, but was greatly aggrieved because of that state. One should not have asked him any question at that time, but Lord Śrī Kṛṣṇa wanted to prove that His pure devotees are always sound in body and mind by dint of spiritual enlightenment, and thus in any circumstances a devotee of the Lord is in perfect order to speak of the right way of life. Yudhiṣṭhira also preferred to solve his problematic questions by asking Bhīṣmadeva rather than ask anyone else present there who was seemingly more learned than Bhīṣmadeva. This is all due to the arrangement of the great wheel-carrier Lord Śrī Kṛṣṇa, who establishes the glories of His devotee. The father likes to see the son become more famous than himself. The Lord declares very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

TEXT 26

puruṣa-sva-bhāva-vihitān
yathā-varṇaṁ yathāśramam
vairāgya-rāgopādhibhyām
āmnātobhaya-lakṣaṇān

SYNONYMS

puruṣa-the human being; sva-bhāva-by his own acquired qualities; vihitān-prescribed; yathā-according to; varṇam-classification of castes; yathā-according to; āśramam-orders of life; vairāgya-detachment; rāga-attachment; upādhibhyām-out of such designations; āmnāta-systematically; ubhaya-both; lakṣaṇān-symptoms.

At Mahārāja Yudhiṣṭhira's inquiry, Bhīṣmadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

The conception of four castes and four orders of life, as planned by the Lord Himself (Bg. 4.13), is to accelerate transcendental qualities of the individual person so that he may gradually realize his spiritual identity and thus act accordingly to get free from material bondage, or conditional life. In almost all the Purāṇas the subject matter is described in the same spirit, and so also in the Mahābhārata it is more elaborately described by Bhīṣmadeva in the Śānti-parva, beginning from the sixtieth chapter.

The varṇāśrama-dharma is prescribed for the civilized human being just to train him to successfully terminate human life. Self-realization is distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhīṣmadeva advised for all human beings nine qualifications: (1) not to become angry, (2) not to lie, (3) to equally distribute wealth, (4) to forgive, (5) to beget children only by one's legitimate wife, (6) to be pure in mind and hygienic in body, (7) not to be inimical toward anyone, (8) to be simple, and (9) to support servants or subordinates. One cannot be called a civilized person without acquiring the above-mentioned preliminary qualities. Besides these, the brāhmaṇas (the intelligent men), the administrative men, the mercantile community and the laborer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent men, controlling the senses is the most essential qualification. It is the basis of morality. Sex indulgence even with a legitimate wife must also be controlled, and thereby family control will automatically follow. An intelligent man abuses his great qualifications if he does not follow the Vedic way of life. This means he must seriously make a study of the Vedic literatures, especially of the Śrīmad-Bhāgavatam and the Bhagavad-gītā. For learning Vedic knowledge, one must approach a person who is cent percent engaged in devotional service. He must not do things which are forbidden in the śāstras. A person cannot be a teacher if he drinks or smokes. In the modern system of education the teacher's academic qualification is taken into consideration without evaluation of his moral life. Therefore, the result of education is misuse of high intelligence in so many ways.

The kṣatriya, the member of the administrative class, is especially advised to give charity and not to accept charity in any circumstances. Modern administrators raise subscriptions for some political functions, but never give charity to the citizens in any state function. It is just the reverse in the injunctions of the śāstras. The administrative class must be well versed in the śāstras, but must not take to the profession of teachers. The administrators should never pretend to become nonviolent and thereby go to hell. When Arjuna wanted to become a nonviolent coward on the Battlefield of Kurukṣetra, he was severely chastised by Lord Kṛṣṇa. The Lord degraded Arjuna at that time to the status of an uncivilized man for his avowed acceptance of the cult of nonviolence. The administrative class must be personally trained in military education. Cowards should not be elevated to the presidential throne by dint of numerical votes only. The monarchs were all chivalrous personalities, and therefore monarchy should be maintained provided the monarch is regularly trained in the occupational duties of a king. In fighting, the king or the president should never return home without being hurt by the enemy. The so-called king of today never visits the warfield. He is very much expert in artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class is turned into a gang of mercantile and laborer men, the whole machinery of government becomes polluted.

The vaiśyas, the members of the mercantile communities, are especially advised to protect the cows. Cow protection means increasing the milk productions, namely curd and butter. Agriculture and distribution of the foodstuff are the primary duties of the mercantile community backed by education in Vedic knowledge and trained to give in charity. As the kṣatriyas were given charge of the protection of the citizens, vaiśyas were given the charge of the protection of animals. Animals are never meant to be killed. Killing of animals is a symptom of barbarian society. For a human being, agricultural produce, fruits and milk are sufficient and compatible foodstuffs. The human society should give more attention to animal protection. The productive energy of the laborer is misused when he is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man, namely rice, wheat, grains, milk, fruits and vegetables. The production of machines and machine tools increases the artificial living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization.

The śūdra class is less intelligent and should have no independence. They are meant for rendering sincere service to the three higher sections of the society. The śūdra class can attain all comforts of life simply by rendering service to the higher classes. It is especially enjoined that a śūdra should never bank money. As soon as the śūdras accumulate wealth, it will be misused for sinful activities in wine, women and gambling. Wine, women and gambling indicate that the population is degraded to less than śūdra quality. The higher castes should always look after the maintenance of the śūdras, and they should provide them with old and used garments. A śūdra should not leave his master when the master is old and invalid, and the master should keep the servants satisfied in all respects. The śūdras must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending millions, but the poor laborer is not sumptuously fed or given charity, clothing, etc. The laborers are thus dissatisfied, and so they make agitation.

The varṇas are, so to speak, classifications of different occupations, and āśrama-dharma is gradual progress on the path of self-realization. Both are interrelated, and one is dependent on the other. The main purpose of āśrama-dharma is to awaken knowledge and detachment. The brahmacārī āśrama is the training ground for the prospective candidates. In this āśrama it is instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter, and therefore self-realization is the ultimate aim of life. The whole system of āśrama-dharma is a means to detachment. One who fails to assimilate this spirit of detachment is allowed to enter into family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the fourth order, namely, renounced, and thus live on charity only, not to accumulate wealth, but just to keep body and soul together for ultimate realization. Household life is for one who is attached, and the vānaprastha and sannyāsa orders of life are for those who are detached from material life. The brahmacārī-āśrama is especially meant for training both the attached and detached.

TEXT 27

dāna-dharmān rāja-dharmān
mokṣa-dharmān vibhāgaśaḥ
strī-dharmān bhagavad-dharmān
samāsa-vyāsa-yogataḥ

SYNONYMS

dāna-dharmān-the acts of charity; rāja-dharmān-pragmatic activities of the kings; mokṣa-dharmān-the acts for salvation; vibhāgaśaḥ-by divisions; strī-dharmān-duties of women; bhagavat-dharmān-the acts of the devotees; samāsa-generally; vyāsa-explicitly; yogataḥ-by means of.

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

To give charity is one of the householder's main functions, and he should be prepared to give in charity at least fifty percent of his hard-earned money. A brahmacārī, or student, should perform sacrifices, a householder should give charity, and a person in the retired life or in the renounced order should practice penances and austerities. Those are the general functions of all the āśramas, or orders of life on the path of self-realization. In the brahmacārī life the training is sufficiently imparted so that one may understand that the world as property belongs to the Supreme Lord, the Personality of Godhead. No one, therefore, can claim to be the proprietor of anything in the world. Therefore, in the life of a householder, which is a sort of license for sex enjoyment, one must give in charity for the service of the Lord. Everyone's energy is generated or borrowed from the reservoir of energy of the Lord; therefore, the resultant actions of such energy must be given to the Lord in the shape of transcendental loving service for Him. As the rivers draw water from the sea through the clouds and again go down to the sea, similarly our energy is borrowed from the supreme source, the Lord's energy, and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, in the Bhagavad-gītā (9.27) says that whatever we do, whatever we undergo as penance, whatever we sacrifice, whatever we eat or whatever we give in charity must be offered to Him (the Lord). That is the way of utilizing our borrowed energy. When our energy is utilized in that way, our energy is purified from the contamination of material inebrieties, and thus we become fit for our original natural life of service to the Lord.

Rāja-dharma is a great science, unlike modern diplomacy for political supremacy. The kings were trained systematically to become munificent and not merely be tax collectors. They were trained to perform different sacrifices only for the prosperity of the subjects. To lead the prajās to the attainment of salvation was a great duty of the king. The father, the spiritual master and the king are not to become irresponsible in the matter of leading their subjects to the path of ultimate liberation from birth, death, diseases and old age. When these primary duties are properly discharged, there is no need of government of the people, by the people. In modern days the people in general occupy the administration by the strength of manipulated votes, but they are never trained in the primary duties of the king, and that is also not possible for everyone. Under the circumstances the untrained administrators play havoc to make the subjects happy in all respects. On the other hand, these untrained administrators gradually become rogues and thieves and increase the taxation to finance a top-heavy administration that is useless for all purposes. Actually the qualified brāhmaṇas are meant to give direction to the kings for proper administration in terms of the scriptures like the Manu-saṁhitā and Dharma-śāstras of Parāśara. A typical king is the ideal of the people in general, and if the king is pious, religious, chivalrous and munificent, the citizens generally follow him. Such a king is not a lazy sensuous person living at the cost of the subjects, but alert always to kill thieves and dacoits. The pious kings were not merciful to dacoits and thieves in the name of nonsensical ahiṁsā (nonviolence). The thieves and dacoits were punished in an exemplary way so that in the future no one would dare commit such nuisances in an organized form. Such thieves and dacoits were never meant for administration as they are now.

The taxation law was simple. There was no force, no encroachment. The king had a right to take one fourth of the production made by the subject. The king had a right to claim a fourth of one's allotted wealth. One would never grudge parting with it because due to the pious king and religious harmony there was enough natural wealth, namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals, etc., and therefore no one was materially unhappy. The citizens were rich in agriculture and animal husbandry, and therefore they had enough grains, fruits and milk without any artificial needs of soaps and toilets, cinemas and bars.

The king had to see that the reserved energy of humanity was properly utilized. Human energy is meant not exactly for fulfilling animal propensities, but for self-realization. The whole government was specifically designed to fulfill this particular purpose. As such, the king had to select properly the cabinet ministers, but not on the strength of voting background. The ministers, the military commanders and even the ordinary soldiers were all selected by personal qualification, and the king had to supervise them properly before they were appointed to their respective posts. The king was especially vigilant to see that the tapasvīs, or persons who sacrificed everything for disseminating spiritual knowledge, were never disregarded. The king knew well that the Supreme Personality of Godhead never tolerates any insult to His unalloyed devotees. Such tapasvīs were trusted leaders even of the rogues and thieves, who would never disobey the orders of tapasvīs. The king would give special protection to illiterates, the helpless and widows of the state. Defense measures were arranged previous to any attack by the enemies. The taxing process was easy, and it was not meant for squandering, but was for strengthening the reserve fund. The soldiers were recruited from all parts of the world, and they were trained for special duties.

As far as salvation is concerned, one has to conquer the principles of lust, anger, unlawful desires, avarice and bewilderment. To get freedom from anger, one should learn how to forgive. To be free from unlawful desires one should not make plans. By spiritual culture one is able to conquer sleep. By tolerance only can one conquer desires and avarice. Disturbances from various diseases can be avoided by regulated diets. By self-control one can be free from false hopes, and money can be saved by avoiding undesirable association. By practice of yoga one can control hunger, and worldliness can be avoided by culturing the knowledge of impermanence. Dizziness can be conquered by rising up, and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity and silence, and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self-cultivation. One must be free from lust, avarice, anger, dreaming, etc., to actually attain the path of salvation.

As far as the women class are concerned, they are accepted as a power of inspiration for men. As such, women are more powerful than men. Mighty Julius Caesar was controlled by a Cleopatra. Such powerful women are controlled by shyness. Therefore, shyness is important for women. Once this control valve is loosened, women can create havoc in society by adultery. Adultery means production of unwanted children known as varṇa-saṅkara, who disturb the world.

The last item taught by Bhīṣmadeva was the process of pleasing the Lord. We are all eternal servants of the Lord, and when we forget this essential part of our nature we are put into material conditions of life. The simple process of pleasing the Lord (for the householders especially) is to install the Deity of the Lord at home. By concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping the Deity at home, serving the devotee, hearing the Śrīmad-Bhāgavatam, residing in a holy place and chanting the holy name of the Lord are all inexpensive items by which one can please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

TEXT 28

dharmārtha-kāma-mokṣāṁś ca
sahopāyān yathā mune
nānākhyānetihāseṣu
varṇayām āsa tattvavit

SYNONYMS

dharma-occupational duties; artha-economic development; kāma-fulfillment of desires; mokṣān-ultimate salvation; ca-and; saha-along with; upāyān-means; yathā-as it is; mune-O sage; nānā-various; ākhyāna-by recitation of historical narrations; itihāseṣu-in the histories; varṇayām āsa-described; tattva-vit-one who knows the truth.

Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

Incidents mentioned in the Vedic literatures, such as the Purāṇas, Mahābhārata and Rāmāyaṇa are factual historical narrations that took place sometime in the past, although not in any chronological order. Such historical facts, being instructive for ordinary men, were assorted without chronological reference. Besides that, they happen on different planets, nay, in different universes, and thus the description of the narrations is sometimes measured by three dimensions. We are simply concerned with the instructive lessons of such incidents, even though they are not in order by our limited range of understanding. Bhīṣmadeva described such narrations before Mahārāja Yudhiṣṭhira in reply to his different questions.

TEXT 29

dharmaṁ pravadatas tasya
sa kālaḥ pratyupasthitaḥ
yo yoginaś chanda-mṛtyor
vāñchitas tūttarāyaṇaḥ

SYNONYMS

dharmam-occupational duties; pravadataḥ-while describing; tasya-his; saḥ-that; kālaḥ-time; pratyupasthitaḥ-exactly appeared; yaḥ-that is; yoginaḥ-for the mystics; chanda-mṛtyoḥ-of one who dies according to one's own selection of time; vāñchitaḥ-is desired by; tu-but; uttarāyaṇaḥ-the period when the sun runs on the northern horizon.

While Bhīṣmadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

The perfect yogīs or mystics can leave the material body at their own sweet will at a suitable time and go to a suitable planet desired by them. In the Bhagavad-gītā (8.24) it is said that self-realized souls who have exactly identified themselves with the interest of the Supreme Lord can generally leave the material body during the time of the fire-god's effulgence and when the sun is in the northern horizon, and thus achieve the transcendental sky. In the Vedas these times are considered auspicious for quitting the body, and they are taken advantage of by the expert mystics who have perfected the system. Perfection of yoga means attainment of such supermental states as to be able to leave the material body as desired. Yogīs can also reach any planet within no time without a material vehicle. The yogīs can reach the highest planetary system within a very short time, and this is impossible for the materialist. Even attempting to reach the highest planet will take millions of years at a speed of millions of miles per hour. This is a different science, and Bhīṣmadeva knew well how to utilize it. He was just waiting for the suitable moment to quit his material body, and the golden opportunity arrived when he was instructing his noble grandsons, the Pāṇḍavas. He thus prepared himself to quit his body before the exalted Lord Śrī Kṛṣṇa, the pious Pāṇḍavas and the great sages headed by Bhagavān Vyāsa, etc., all great souls.

TEXT 30

tadopasaṁhṛtya giraḥ sahasraṇīr
vimukta-saṅgaṁ mana ādi-pūruṣe
kṛṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite 'mīlita-dṛg vyadhārayat

SYNONYMS

tadā-at that time; upasaṁhṛtya-withdrawing; giraḥ-speech; sahasraṇīḥ-Bhīṣmadeva (who was expert in thousands of sciences and arts); vimukta-saṅgam-completely freed from everything else; manaḥ-mind; ādi-pūruṣe-unto the original Personality of Godhead; kṛṣṇe-unto Kṛṣṇa; lasat-pīta-paṭe-decorated with yellow garments; catur-bhuje-unto the four-handed original Nārāyaṇa; puraḥ-just before; sthite-standing; amīlita-widespread; dṛk-vision; vyadhārayat-fixed.

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking and, being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, Śrī Kṛṣṇa, who stood before him, four-handed, dressed in yellow garments that glittered and shined.

In the momentous hour of leaving his material body, Bhīṣmadeva set the glorious example concerning the important function of the human form of life. The subject matter which attracts the dying man becomes the beginning of his next life. Therefore, if one is absorbed in thoughts of the Supreme Lord Śrī Kṛṣṇa, he is sure to go back to Godhead without any doubt. This is confirmed in the Bhagavad-gītā (8.5-15):

5: And whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.

6: Whatever state of being one remembers when he quits his body, that state he will attain without fail.

7: Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8: He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

9: One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

10: One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord will certainly attain to the Supreme Personality of Godhead.

11: Persons learned in the Vedas, who utter oṁkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

13: After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

14: For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

15: After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Śrī Bhīṣmadeva attained the perfection of quitting his body at will and was fortunate enough to have Lord Kṛṣṇa, the object of his attention, personally present at the time of death. He therefore fixed his open eyes upon Him. He wanted to see Śrī Kṛṣṇa for a long time out of his spontaneous love for Him. Because he was a pure devotee, he had very little to do with the detailed performance of yogic principles. Simple bhakti-yoga is enough to bring about perfection. Therefore, the ardent desire of Bhīṣmadeva was to see the person of Lord Kṛṣṇa, the most lovable object, and by the grace of the Lord, Śrī Bhīṣmadeva had this opportunity at the last stage of his breathing.

TEXT 31

viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramaḥ
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛjañ janārdanam

SYNONYMS

viśuddhayā-by purified; dhāraṇayā-meditation; hata-aśubhaḥ-one who has minimized the inauspicious qualities of material existence; tat-Him; īkṣayā-by looking on; eva-simply; āśu-immediately; gatā-having gone away; yudha-from the arrows; śramaḥ-fatigue; nivṛtta-being stopped; sarva-all; indriya-senses; vṛtti-activities; vibhramaḥ-being widely engaged; tuṣṭāva-he prayed; janyam-the material tabernacle; visṛjan-while quitting; janārdanam-to the controller of the living beings.

By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendentally to the controller of all living beings while quitting his material body.

The material body is a gift of the material energy, technically called illusion. Identification with the material body is due to forgetfulness of our eternal relationship with the Lord. For a pure devotee of the Lord like Bhīṣmadeva, this illusion was at once removed as soon as the Lord arrived. Lord Kṛṣṇa is like the sun, and the illusory, external material energy is like darkness. In the presence of the sun there is no possibility that darkness can stand. Therefore, just on the arrival of Lord Kṛṣṇa, all material contamination was completely removed, and Bhīṣmadeva was thus able to be transcendentally situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and so also the senses. By material contamination the senses assume the role of imperfection and impurity. By revival of contact with the Supreme Pure, Lord Kṛṣṇa, the senses again become freed from material contaminations. Bhīṣmadeva attained all these transcendental conditions prior to his leaving the material body because of presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all Vedas. He is the supreme eternity and living entity amongst all the eternal living beings.nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
tam ātma-sthaṁ ye 'nupaśyanti dhīrās
teṣāṁ śāntiḥ śāśvatī netareṣām

(Kaṭha Upaniṣad)* And He alone provides all necessities for all kinds of living beings. Thus He provided all facilities to fulfill the transcendental desires of His great devotee Śrī Bhīṣmadeva, who began to pray as follows.

TEXT 32

śrī-bhīṣma uvāca
iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartuṁ
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

SYNONYMS

śrī-bhīṣmaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpitā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātvata-puṅgave-unto the leader of the devotees; vibhūmni-unto the great; sva-sukham-self-satisfaction; upagate-unto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhaḥ-is made and annihilated.

Bhīṣmadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.

Because Bhīṣmadeva was a statesman, the head of the Kuru dynasty, a great general and a leader of kṣatriyas, his mind was strewn over so many subjects, and his thinking, feeling and willing were engaged in different matters. Now, in order to achieve pure devotional service, he wanted to invest all powers of thinking, feeling and willing entirely in the Supreme Being, Lord Kṛṣṇa. He is described herein as the leader of the devotees and all-powerful. Although Lord Kṛṣṇa is the original Personality of Godhead, He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Kṛṣṇa as He is, and sometimes as Lord Caitanya. Both are leaders of the pure devotees. Pure devotees of the Lord have no desire other than the service of the Lord, and therefore they are called sātvata. The Lord is the chief amongst such sātvatas. Bhīṣmadeva, therefore, had no other desires. Unless one is purified from all sorts of material desires, the Lord does not become one's leader. Desires cannot be wiped out, but they have only to be purified. It is confirmed in the Bhagavad-gītā by the Lord Himself that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord. Such instruction is given not for any material purpose but only for going back home, back to Godhead (Bg. 10.10). For the ordinary man who wants to lord it over material nature, the Lord not only sanctions and becomes a witness of activities, but He never gives the nondevotee instructions for going back to Godhead. That is the difference in dealings by the Lord with different living beings, both the devotee and the nondevotee. He is leader of all the living beings, as the king of the state rules both the prisoners and the free citizens. But His dealings are different in terms of devotee and nondevotee. Nondevotees never care to take any instruction from the Lord, and therefore the Lord is silent in their case, although He witnesses all their activities and awards them the necessary results, good or bad. The devotees are above this material goodness and badness. They are progressive on the path of transcendence, and therefore they have no desire for anything material. The devotee also knows Śrī Kṛṣṇa as the original Nārāyaṇa because Lord Śrī Kṛṣṇa, by His plenary portion, appears as the Kāraṇodakaśāyī Viṣṇu, the original source of all material creation. The Lord also desires the association of His pure devotees, and for them only the Lord descends on the earth and enlivens them. The Lord appears out of His own will. He is not forced by the conditions of material nature. He is therefore described here as the vibhu, or the almighty, for He is never conditioned by the laws of material nature.

TEXT 33

tri-bhuvana-kamanaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaraṁ dadhāne
vapur alaka-kulāvṛtānanābjaṁ
vijaya-sakhe ratir astu me ’navadyā

SYNONYMS

tri-bhuvana-three statuses of planetary systems; kamanam-the most desirable; tamāla-varṇam-bluish like the tamāla tree; ravi-kara-sun rays; gaura-golden color; varāmbaram-glittering dress; dadhāne-one who wears; vapuḥ-body; alaka-kula-āvṛta-covered with paintings of sandalwood pulp; anana-abjam-face like a lotus; vijaya-sakhe-unto the friend of Arjuna; ratiḥ astu-may attraction be reposed upon Him; me-my; anavadyā-without desire for fruitive results.

Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamāla tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

When Śrī Kṛṣṇa by His own internal pleasure appears on earth, He does so by the agency of His internal potency. The attractive features of His transcendental body are desired in all the three worlds, namely the upper, middle and lower planetary systems. Nowhere in the universe are there such beautiful bodily features as those of Lord Kṛṣṇa. Therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conqueror, and Kṛṣṇa is described as his intimate friend. Bhīṣmadeva, on his bed of arrows after the Battle of Kurukṣetra, is remembering the particular dress of Lord Kṛṣṇa which He put on as the driver of Arjuna’s chariot. While fighting was going on between Arjuna and Bhīṣma, Bhīṣma’s attraction was drawn by the glittering dress of Kṛṣṇa, and indirectly he admired his so-called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conqueror because the Lord was his friend. Bhīṣmadeva takes this opportunity to address the Lord as vijaya-sakhe (friend of Arjuna) because the Lord is pleased when He is addressed conjointly with His devotees, who are related with Him in different transcendental humors. While Kṛṣṇa was the charioteer of Arjuna, sun rays glittered on the dress of the Lord, and the beautiful hue created by the reflection of such rays was never forgotten by Bhīṣmadeva. As a great fighter he was relishing the relation of Kṛṣṇa in the chivalrous humor. Transcendental relation with the Lord in any one of the different rasas (humors) is relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to make a show of being transcendentally related with the Lord artificially jump at once to the relation of conjugal love, imitating the damsels of Vrajadhāma. Such a cheap relation with the Lord exhibits only the base mentality of the mundaner because one who has relished conjugal humor with the Lord cannot be attached to worldly conjugal rasa, which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. A genuine relation of the living being with the Supreme Lord can take any form out of the five principal rasas, and it does not make any difference in transcendental degree to the genuine devotee. Bhīṣmadeva is a concrete example of this, and it should be carefully observed how the great general is transcendentally related with the Lord.

TEXT 34

yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavāry-alaṅkṛtāsye
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace ’stu kṛṣṇa ātmā

SYNONYMS

yudhi-on the battlefield; turaga-horses; rajaḥ-dust; vidhūmra-turned an ashen color; viṣvak-waving; kaca-hair; lulita-scattered; śramavāri-perspiration; alaṅkṛta-decorated with; āsye-unto the face; mama-my; niśita-sharp; śaraiḥ-by the arrows; vibhidyamāna-pierced by; tvaci-in the skin; vilasat-enjoying pleasure; kavace-protecting armor; astu-let there be; kṛṣṇe-unto Śrī Kṛṣṇa; ātmā-mind.

On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.

The Lord is the absolute form of eternity, bliss and knowledge. As such, transcendental loving service to the Lord in one of the five principal relations, namely śānta, dāsya, sakhya, vātsalya and mādhurya, i.e., neutrality, servitorship, fraternity, filial affection and conjugal love, is graciously accepted by the Lord when offered to the Lord in genuine love and affection. Śrī Bhīṣmadeva is a great devotee of the Lord in the relation of servitorship. Thus his throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

It appears that Bhīṣmadeva is repenting the actions he committed against the person of the Lord. But factually the Lord’s body was not at all pained, due to His transcendental existence. His body is not matter. Both He Himself and His body are complete spiritual identity. Spirit is never pierced, burnt, dried, moistened, etc. This is vividly explained in the Bhagavad-gītā. So also it is stated in the Skanda Purāṇa. It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed, nor can it be dried up. When Lord Viṣṇu in His incarnation appears before us, He seems to be like one of the conditioned souls, materially encaged, just to bewilder the asuras, or the nonbelievers, who are always alert to kill the Lord, even from the very beginning of His appearance. Kaṁsa wanted to kill Kṛṣṇa, and Rāvaṇa wanted to kill Rāma, because foolishly they were unaware of the fact that the Lord is never killed, for the spirit is never annihilated.

Therefore Bhīṣmadeva’s piercing of the body of Lord Kṛṣṇa is a sort of bewildering problem for the nondevotee atheist, but those who are devotees, or liberated souls, are not bewildered.

Bhīṣmadeva appreciated the all-merciful attitude of the Lord because He did not leave Arjuna alone, although He was disturbed by the sharpened arrows of Bhīṣmadeva, nor was He reluctant to come before Bhīṣma's deathbed, even though He was ill-treated by him on the battlefield. Bhīṣma's repentance and the Lord's merciful attitude are both unique in this picture.

Śrī Viśvanātha Cakravartī Ṭhākura, a great ācārya and devotee in the humor of conjugal love with the Lord, remarks very saliently in this regard. He says that the wounds created on the body of the Lord by the sharpened arrows of Bhīṣmadeva were as pleasing to the Lord as the biting of a fiancee who bites the body of the Lord directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. Therefore, the fighting as an exchange of transcendental pleasure between the Lord and His pure devotee, Śrī Bhīṣmadeva, was not at all mundane. Besides that, since the Lord's body and the Lord are identical, there was no possibility of wounds in the absolute body. The apparent wounds caused by the sharpened arrows are misleading to the common man, but one who has a little absolute knowledge can understand the transcendental exchange in the chivalrous relation. The Lord was perfectly happy with the wounds caused by the sharpened arrows of Bhīṣmadeva. The word vibhidyamāna is significant because the Lord's skin is not different from the Lord. Because our skin is different from our soul, in our case the word vibhidyamāna, or being bruised and cut, would have been quite suitable. Transcendental bliss is of different varieties, and the variety of activities in the mundane world is but a perverted reflection of transcendental bliss. Because everything in the mundane world is qualitatively mundane, it is full of inebrieties, whereas in the absolute realm, because everything is of the same absolute nature, there are varieties of enjoyment without inebriety. The Lord enjoyed the wounds created by His great devotee Bhīṣmadeva, and because Bhīṣmadeva is a devotee in the chivalrous relation, he fixes up his mind on Kṛṣṇa in that wounded condition.

TEXT 35

sapadi sakhi-vaco niśamya madhye
nija-parayor balayo rathaṁ niveśya
sthitavati para-sainikāyur akṣṇā
hṛtavati pārtha-sakhe ratir mamāstu

SYNONYMS

sapadi-on the battlefield; sakhi-vacaḥ-command of the friend; niśamya-after hearing; madhye-in the midst; nija-His own; parayoḥ-and the opposite party; balayoḥ-strength; ratham-chariot; niveśya-having entered; sthitavati-while staying there; para-sainika-of the soldiers on the opposite side; āyuḥ-duration of life; akṣṇā-by looking over; hṛtavati-act of diminishing; pārtha-of Arjuna, son of Pṛthā (Kuntī); sakhe-unto the friend; ratiḥ-intimate relation; mama-my; astu-let there be.

In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa.

In the Bhagavad-gītā (1.21-25) Arjuna ordered the infallible Lord Śrī Kṛṣṇa to place his chariot between the phalanxes of the soldiers. He asked Him to stay there until he had finished observing the enemies he had to face in the battle. When the Lord was so asked, He at once did so, just like an order carrier. And the Lord pointed out all the important men on the opposite side, saying, "Here is Bhīṣma, here is Droṇa," and so on. The Lord, being the supreme living being, is never the order supplier or order carrier of anyone, whoever he may be. But out of His causeless mercy and affection for His pure devotees, sometimes He carries out the order of the devotee like an awaiting servant. By executing the order of a devotee, the Lord becomes pleased, as a father is pleased to carry out the order of his small child. This is possible only out of pure transcendental love between the Lord and His devotees, and Bhīṣmadeva was quite aware of this fact. He therefore addressed the Lord as the friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all the fighters who assembled on the Battlefield of Kurukṣetra attained salvation by personally seeing the Lord at the time of death. Therefore, His diminishing the duration of life of Arjuna's enemy does not mean that He was partial to the cause of Arjuna. Factually He was merciful to the opposite party because they would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain salvation from material life. Therefore, the Lord is all good, and whatever He does is for everyone's good. Apparently it was for the victory of Arjuna, His intimate friend, but factually it was for the good of Arjuna's enemies. Such are the transcendental activities of the Lord, and whoever understands this also gets salvation after quitting this material body. The Lord does no wrong in any circumstance because He is absolute, all good at all times.

TEXT 36

vyavahita-pṛtanā-mukhaṁ nirīkṣya
sva-jana-vadhād vimukhasya doṣa-buddhyā
kumatim aharad ātma-vidyayā yaś
caraṇa-ratiḥ paramasya tasya me 'stu

SYNONYMS

vyavahita-standing at a distance; pṛtanā-soldiers; mukham-faces; nirīkṣya-by looking upon; sva-jana-kinsmen; vadhāt-from the act of killing; vimukhasya-one who is reluctant; doṣa-buddhyā-by polluted intelligence; kumatim-poor fund of knowledge; aharat-eradicated; ātma-vidyayā-by transcendental knowledge; yaḥ-He who; caraṇa-to the feet; ratiḥ-attraction; paramasya-of the Supreme; tasya-for Him; me-my; astu-let there be.

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

The kings and the commanders were to stand in the front of the fighting soldiers. That was the system of actual fighting. The kings and commanders were not so-called presidents or ministers of defense as they are today. They would not stay home while the poor soldiers or mercenaries were fighting face to face. This may be the regulation of modern democracy, but when actual monarchy was prevailing, the monarchs were not cowards elected without consideration of qualification. As it was evident from the Battlefield of Kurukṣetra, all the executive heads of both parties, like Droṇa, Bhīṣma, Arjuna and Duryodhana, were not sleeping; all of them were actual participants in the fighting, which was selected to be executed at a place away from the civil residential quarters. This means that the innocent citizens were immune from all effects of fighting between the rival royal parties. The citizens had no business in seeing what was going to happen during such fighting. They were to pay one fourth of their income to the ruler, whether he be Arjuna or Duryodhana. All the commanders of the parties on the Battlefield of Kurukṣetra were standing face to face, and Arjuna saw them with great compassion and lamented that he was to kill his kinsmen on the battlefield for the sake of the empire. He was not at all afraid of the giant military phalanx presented by Duryodhana, but as a merciful devotee of the Lord, renunciation of worldly things was natural for him, and thus he decided not to fight for worldly possessions. But this was due to a poor fund of knowledge, and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord, as is clear in the Fourth Chapter of the Bhagavad-gītā. Apparently Arjuna's intelligence became polluted because otherwise there would not have been a chance to deliver the teachings of Bhagavad-gītā for the good of all polluted conditioned souls engaged in material bondage by the conception of the false material body. The Bhagavad-gītā was delivered to the conditioned souls of the world to deliver them from the wrong conception of identifying the body with the soul and to reestablish the soul's eternal relation with the Supreme Lord. Ātma-vidyā, or transcendental knowledge of Himself, was primarily spoken by the Lord for the benefit of all concerned in all parts of the universe.

TEXT 37

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ

SYNONYMS

sva-nigamam-own truthfulness; apahāya-for nullifying; mat-pratijñām-my own promise; ṛtam-factual; adhi-more; kartum-for doing it; avaplutaḥ-getting down; ratha-sthaḥ-from the chariot; dhṛta-taking up; ratha-chariot; caraṇaḥ-wheel; abhyayāt-went hurriedly; caladguḥ-trampling the earth; hariḥ-lion; iva-like; hantum-to kill; ibham-elephant; gata-leaving aside; uttarīyaḥ-covering cloth.

Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.

The Battle of Kurukṣetra was fought on military principles but at the same time in a sporting spirit, like a friend's fight with another friend. Duryodhana criticized Bhīṣmadeva, alleging that he was reluctant to kill Arjuna because of paternal affection. A kṣatriya cannot tolerate insults on the principle of fighting. Bhīṣmadeva therefore promised that the next day he would kill all five Pāṇḍavas with special weapons made for the purpose. Duryodhana was satisfied, and he kept the arrows with him to be delivered the next day during the fight. By tricks Arjuna took the arrows from Duryodhana, and Bhīṣmadeva could understand that this was the trick of Lord Kṛṣṇa. So he took a vow that the next day Kṛṣṇa would have to take up weapons Himself, otherwise His friend Arjuna would die. In the next day's fighting Bhīṣmadeva fought so violently that both Arjuna and Kṛṣṇa were in trouble. Arjuna was almost defeated; the situation was so tense that he was about to be killed by Bhīṣmadeva the very next moment. At that time Lord Kṛṣṇa wanted to please His devotee, Bhīṣma, by keeping Bhīṣma's promise, which was more important than His own. Seemingly He broke His own promise. He promised before the beginning of the Battle of Kurukṣetra that He would remain without weapons and would not use His strength for either of the parties. But to protect Arjuna He got down from the chariot, took up the wheel of the chariot and hurriedly rushed at Bhīṣmadeva in an angry mood, as a lion goes to kill an elephant. He dropped His covering cloth on the way, and out of great anger He did not know that He had dropped it. Bhīṣmadeva at once gave up his weapons and stood to be killed by Kṛṣṇa, his beloved Lord. The fighting of the day was thus ended at that very moment, and Arjuna was saved. Of course there was no possibility of Arjuna's death because the Lord Himself was on the chariot, but because Bhīṣmadeva wanted to see Lord Kṛṣṇa take up some weapon to save His friend, the Lord created this situation, making Arjuna's death imminent. He stood before Bhīṣmadeva to show him that his promise was fulfilled and that He had taken up the wheel.

TEXT 38

śita-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatir mukundaḥ

SYNONYMS

śita-sharp; viśikha-arrows; hataḥ-wounded by; viśīrṇa-daṁśaḥ-scattered shield; kṣataja-by wounds; pariplutaḥ-smeared with blood; ātatāyinaḥ-the great aggressor; me-my; prasabham-in an angry mood; abhisasāra-began to move on; mat-vadha-artham-for the purpose of killing me; saḥ-He; bhavatu-may become; me-my; bhagavān-the Personality of Godhead; gatiḥ-destination; mukundaḥ-who awards salvation.

May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

The dealings of Lord Kṛṣṇa and Bhīṣmadeva on the Battlefield of Kurukṣetra are interesting because the activities of Lord Śrī Kṛṣṇa appeared to be partial to Arjuna and at enmity with Bhīṣmadeva; but factually all this was especially meant to show special favor to Bhīṣmadeva, a great devotee of the Lord. The astounding feature of such dealings is that a devotee can please the Lord by playing the part of an enemy. The Lord, being absolute, can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy, nor can a so-called enemy harm Him because He is ajita, or unconquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him from a superior position, although no one can be superior to the Lord. These are some of the transcendental reciprocatory dealings of the devotee with the Lord. And those who have no information of pure devotional service cannot penetrate into the mystery of such dealings. Bhīṣmadeva played the part of a valiant warrior, and he purposely pierced the body of the Lord so that to the common eyes it appeared that the Lord was wounded, but factually all this was to bewilder the nondevotees. The all-spiritual body cannot be wounded, and a devotee cannot become the enemy of the Lord. Had it been so, Bhīṣmadeva would not have desired to have the very same Lord as the ultimate destination of his life. Had Bhīṣmadeva been an enemy of the Lord, Lord Kṛṣṇa could have annihilated him without even moving. There was no need to come before Bhīṣmadeva with blood and wounds. But He did so because the warrior devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental rasa, or relations between the Lord and the servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhīṣmadeva, but in spite of Arjuna's checking, He proceeded towards Bhīṣmadeva as a lover goes to a lover, without caring for hindrances. Apparently His determination was to kill Bhīṣmadeva, but factually it was to please him as a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him, and He always awards them according to their aspiration, but here Bhīṣmadeva aspires to see the Lord in His personal feature. All pure devotees aspire for this.

TEXT 39

vijaya-ratha-kuṭumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye
bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam

SYNONYMS

vijaya-Arjuna; ratha-chariot; kuṭumbe-the object of protection at all risk; ātta-totre-with a whip in the right hand; dhṛta-haya-controlling the horses; raśmini-ropes; tat-śriyā-beautifully standing; īkṣaṇīye-to look at; bhagavati-unto the Personality of Godhead; ratiḥ astu-let my attraction be; me-my; mumūrṣoḥ-one who is about to die; yam-upon whom; iha-in this world; nirīkṣya-by looking; hatāḥ-those who died; gatāḥ-attained; sva-rūpam-original form.

At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.

A pure devotee of the Lord constantly sees the presence of the Lord within himself because of being transcendentally related by loving service. Such a pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (yogī) tries to concentrate upon the Supersoul by controlling the senses from all other engagements, and thus he ultimately attains samādhi. A devotee more easily attains samādhi, or trance, by constantly remembering the Lord's personal feature along with His holy name, fame, pastimes, etc. Therefore, the concentration of the mystic yogī and that of the devotee are not on the same level. The concentration of the mystic is mechanical, whereas that of the pure devotee is natural in pure love and spontaneous affection. Bhīṣmadeva was a pure devotee, and as a military marshal he constantly remembered the battlefield feature of the Lord as Pārtha-sārathi, the chariot driver of Arjuna. Therefore, the Lord's pastime as Pārtha-sārathi is also eternal. The pastimes of the Lord, beginning from His birth at the prison house of Kaṁsa up to the mausala-līlā at the end, all move one after another in all the universes, just as the clock hand moves from one point to another. And in such pastimes His associates like the Pāṇḍavas and Bhīṣma are constant eternal companions. So Bhīṣmadeva never forgot the beautiful feature of the Lord as Pārtha-sārathi, which even Arjuna could not see. Arjuna was behind the beautiful Pārtha-sārathi while Bhīṣmadeva was just in front of the Lord. As far as the military feature of the Lord is concerned, Bhīṣmadeva observed this with more relish than Arjuna.

All the soldiers and persons on the Battlefield of Kurukṣetra attained their original spiritual form like the Lord after their death because by the causeless mercy of the Lord they were able to see Him face to face on that occasion. The conditioned souls rotating in the evolutionary cycle from the aquatics up to the form of Brahmā are all in the form of māyā, or the form obtained by one's own actions and awarded by material nature. The material forms of the conditioned souls are all foreign dresses, and when the conditioned soul becomes liberated from the clutches of material energy, he attains his original form. The impersonalist wants to attain the impersonal Brahman effulgence of the Lord, but that is not at all congenial to the living sparks, parts and parcels of the Lord. Therefore, the impersonalists again fall down and get material forms, which are all false to the spirit soul. A spiritual form like the Lord's, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikuṇṭhas or in the Goloka planet, according to the original nature of the soul. This form, which is cent percent spiritual, is the svarūpa of the living being, and all the living beings who participated on the Battlefield of Kurukṣetra, on both sides, attained their svarūpa, as confirmed by Bhīṣmadeva. So Lord Śrī Kṛṣṇa was not merciful only to the Pāṇḍavas; He was also merciful to the other parties because all of them attained the same result. Bhīṣmadeva wanted the same facility also, and that was his prayer to the Lord, although his position as an associate of the Lord is assured in all circumstances. The conclusion is that whoever dies looking on the Personality of Godhead within or without attains his svarūpa, which is the highest perfection of life.

TEXT 40

lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ
kṛta-manu-kṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ

SYNONYMS

lalita-attractive; gati-movements; vilāsa-fascinating acts; valguhāsa-sweet smiling; praṇaya-loving; nirīkṣaṇa-looking upon; kalpita-mentality; urumānāḥ-highly glorified; kṛta-manu-kṛta-vatyaḥ-in the act of copying the movements; unmada-andhāḥ-gone mad in ecstasy; prakṛtim-characteristics; agan-underwent; kila-certainly; yasya-whose; gopa-vadhvaḥ-the cowherd damsels.

Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopīs]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance].

By intense ecstasy in loving service, the damsels of Vrajabhūmi attained qualitative oneness with the Lord by dancing with Him on an equal level, embracing Him in nuptial love, smiling at Him in joke, and looking at Him with a loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy for devotees like Bhīṣmadeva, but the relation of the gopīs with the Lord is still more praiseworthy because of their still more purified loving service. By the grace of the Lord, Arjuna was fortunate enough to have the fraternal service of the Lord as chariot driver, but the Lord did not award Arjuna with equal strength. The gopīs, however, practically became one with the Lord by attainment of equal footing with the Lord. Bhīṣma's aspiration to remember the gopīs is a prayer to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified, and therefore Bhīṣmadeva has not only glorified the acts of Arjuna, his immediate object of attraction, but has also remembered the gopīs, who were endowed with unrivalled opportunities by rendering loving service to the Lord. The gopīs' equality with the Lord should never be misunderstood to be like the sāyujya liberation of the impersonalist. The equality is one of perfect ecstasy where the differential conception is completely eradicated, for the interests of the lover and the beloved become identical.

TEXT 41

muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām
arhaṇam upapeda īkṣaṇīyo
mama dṛśi-gocara eṣa āvir ātmā

SYNONYMS

muni-gaṇa-the great learned sages; nṛpa-varya-the great ruling kings; saṅkule-in the great assembly of; antaḥ-sadasi-conference; yudhiṣṭhira-of Emperor Yudhiṣṭhira; rāja-sūye-a royal performance of sacrifice; eṣām-of all the great elites; arhaṇam-respectful worship; upapeda-received; īkṣaṇīyaḥ-the object of attraction; mama-my; dṛśi-sight; gocaraḥ-within the view of; eṣaḥ āviḥ-personally present; ātmā-the soul.

At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

After gaining victory in the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira, the Emperor of the world, performed the Rājasūya sacrificial ceremony. The emperor, in those days, upon his ascendance to the throne, would send a challenge horse all over the world to declare his supremacy, and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular emperor. One who accepted the challenge had to fight with the emperor and establish his own supremacy by victory. The defeated challenger would have to sacrifice his life, making a place for another king or ruler. So Mahārāja Yudhiṣṭhira also dispatched such challenging horses all over the world, and every ruling prince and king all over the world accepted Mahārāja Yudhiṣṭhira's leadership as the Emperor of the world. After this, all rulers of the world under the regime of Mahārāja Yudhiṣṭhira were invited to participate in the great sacrificial ceremony of Rājasūya. Such performances required hundreds of millions of dollars, and it was not an easy job for a petty king. Such a sacrificial ceremony, being too expensive and also difficult to perform under present circumstances, is now impossible in this age of Kali. Nor can anyone secure the required expert priesthood to take charge of the ceremony.

So, after being invited, all the kings and great learned sages of the world assembled in the capital of Mahārāja Yudhiṣṭhira. The learned society, including the great philosophers, religionists, physicians, scientists and all great sages, was invited. That is to say, the brāhmaṇas and the kṣatriyas were the topmost leading men in society, and they were all invited to participate in the assembly. The vaiśyas and śūdras were unimportant elements in society, and they are not mentioned herein. Due to the change of social activities in the modern age, the importance of men has also changed in terms of occupational positions.

So in that great assembly, Lord Śrī Kṛṣṇa was the cynosure of neighboring eyes. Everyone wanted to see Lord Kṛṣṇa, and everyone wanted to pay his humble respects to the Lord. Bhīṣmadeva remembered all this and was glad that his worshipful Lord, the Personality of Godhead, was present before him in His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastimes, name and fame of the Lord. That is easier than what is imagined as meditation on the impersonal feature of the Supreme. In the Bhagavad-gītā (12.5) it is clearly stated that to meditate upon the impersonal feature of the Supreme is very difficult. It is practically no meditation or simply a waste of time because very seldom is the desired result obtained. The devotees, however, meditate upon the Lord's factual form and pastimes, and therefore the Lord is easily approachable by the devotees. This is also stated in the Bhagavad-gītā (12.9). The Lord is nondifferent from His transcendental activities. It is indicated also in this śloka that Lord Śrī Kṛṣṇa, while actually present before human society, especially in connection with the Battle of Kurukṣetra, was accepted as the greatest personality of the time, although He might not have been recognized as the Supreme Personality of Godhead. The propaganda that a very great man is worshiped as God after his death is misleading because a man after his death cannot be made into God. Nor can the Personality of Godhead be a human being, even when He is personally present. Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Kṛṣṇa.

TEXT 42

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
pratidṛśam iva naikadhārkam ekaṁ
samadhi-gato 'smi vidhūta-bheda-mohaḥ

SYNONYMS

tam-that Personality of Godhead; imam-now present before me; aham-I; ajam-the unborn; śarīra-bhājām-of the conditioned soul; hṛdi-in the heart; hṛdi-in the heart; dhiṣṭhitam-situated; ātma-the Supersoul; kalpitānām-of the speculators; pratidṛśam-in every direction; iva-like; na ekadhā-not one; arkam-the sun; ekam-one only; samadhi-gataḥ asmi-I have undergone trance in meditation; vidhūta-being freed from; bheda-mohaḥ-misconception of duality.

Now I can meditate with full concentration upon that one Lord, Śrī Kṛṣṇa, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

Lord Śrī Kṛṣṇa is the one Absolute Supreme Personality of Godhead, but He has expanded Himself into His multiplenary portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the Bhagavad-gītā (9.11) the Lord says that only the foolish take Him to be a mere human being. Such foolish men are not aware of His inconceivable energies. By His inconceivable energy He is present in everyone's heart, as the sun is present before everyone all over the world. The Paramātmā feature of the Lord is an expansion of His plenary portions. He expands Himself as Paramātmā in everyone's heart by His inconceivable energy, and He also expands Himself as the glowing effulgence of brahmajyoti by expansion of His personal glow. It is stated in the Brahma-saṁhitā that the brahmajyoti is His personal glow. Therefore, there is no difference between Him and His personal glow, brahmajyoti, or His plenary portions as Paramātmā. Less intelligent persons who are not aware of this fact consider brahmajyoti and Paramātmā to be different from Śrī Kṛṣṇa. This misconception of duality is completely removed from the mind of Bhīṣmadeva, and he is now satisfied that it is Lord Śrī Kṛṣṇa only who is all in all in everything. This enlightenment is attained by the great mahātmās or devotees, as it is stated in Bhagavad-gītā (7.19) that Vāsudeva is all in all in everything and that there is no existence of anything without Vāsudeva. Vāsudeva, or Lord Śrī Kṛṣṇa, is the original Supreme Person, as now confirmed by a mahājana, and therefore both the neophytes and the pure devotees must try to follow in his footsteps. That is the way of the devotional line.

The worshipable object of Bhīṣmadeva is Lord Śrī Kṛṣṇa as Pārtha-sārathi, and that of the gopīs is the same Kṛṣṇa in Vṛndāvana as the most attractive Śyāmasundara. Sometimes less intelligent scholars make a mistake and think that the Kṛṣṇa of Vṛndāvana and that of the Battle of Kurukṣetra are different personalities. But for Bhīṣmadeva this misconception is completely removed. Even the impersonalist's object of destination is Kṛṣṇa as the impersonal jyoti, and the yogī's destination of Paramātmā is also Kṛṣṇa. Kṛṣṇa is both brahmajyoti and localized Paramātmā, but in brahmajyoti or Paramātmā there is no Kṛṣṇa or sweet relations with Kṛṣṇa. In His personal feature Kṛṣṇa is both Pārtha-sārathi and Śyāmasundara of Vṛndāvana, but in His impersonal feature He is neither in the brahmajyoti nor in the Paramātmā. Great mahātmās like Bhīṣmadeva realize all these different features of Lord Śrī Kṛṣṇa, and therefore they worship Lord Kṛṣṇa, knowing Him as the origin of all features.

TEXT 43

sūta uvāca
kṛṣṇa evaṁ bhagavati
mano-vāg-dṛṣṭi-vṛttibhiḥ
ātmany ātmānam āveśya
so 'ntaḥśvāsa upāramat

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; kṛṣṇe-Lord Kṛṣṇa, the Supreme Personality of Godhead; evam-only; bhagavati-unto Him; manaḥ-with mind; vāk-speech; dṛṣṭi-sight; vṛttibhiḥ-activities; ātmani-unto the Supersoul; ātmānam-the living being; āveśya-having merged in; saḥ-he; antaḥ-śvāsaḥ-inhaling; upāramat-became silent.

Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

The stage attained by Bhīṣmadeva while quitting his material body is called nirvikalpa-samādhi because he merged his self into thinking of the Lord and his mind into remembering His different activities. He chanted the glories of the Lord, and by his sight he began to see the Lord personally present before him, and thus all his activities became concentrated upon the Lord without deviation. This is the highest stage of perfection, and it is possible for everyone to attain this stage by practice of devotional service. The devotional service of the Lord consists of nine principles of service activities, and they are (1) hearing, (2) chanting, (3) remembering, (4) serving the lotus feet, (5) worshiping, (6) praying, (7) executing the orders, (8) fraternizing, and (9) fully surrendering. Any one of them or all of them are equally competent to award the desired result, but they require to be practiced persistently under the guidance of an expert devotee of the Lord. The first item, hearing, is the most important item of all, and therefore hearing of the Bhagavad-gītā and, later on, Śrīmad-Bhāgavatam is essential for the serious candidate who wants to attain the stage of Bhīṣmadeva at the end. The unique situation at Bhīṣmadeva's time of death can be attained, even though Lord Kṛṣṇa may not be personally present. His words of the Bhagavad-gītā or those of Śrīmad-Bhāgavatam are identical with the Lord. They are sound incarnations of the Lord, and one can fully utilize them to be entitled to attain the stage of Śrī Bhīṣmadeva, who was one of the eight Vasus. Every man or animal must die at a certain stage of life, but one who dies like Bhīṣmadeva attains perfection, and one who dies forced by the laws of nature dies like an animal. That is the difference between a man and an animal. The human form of life is especially meant for dying like Bhīṣmadeva.

TEXT 44

sampadyamānam ājñāya
bhīṣmaṁ brahmaṇi niṣkale
sarve babhūvus te tūṣṇīṁ
vayāṁsīva dinātyaye

SYNONYMS

sampadyamānam-having merged into; ājñāya-after knowing this; bhīṣmam-about Śrī Bhīṣmadeva; brahmaṇi-into the Supreme Absolute; niṣkale-unlimited; sarve-all present; babhūvuḥ te-all of them became; tūṣṇīm-silent; vayāṁsi iva-like birds; dina-atyaye-at the end of the day.

Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead, and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels, as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no longer important. Similarly, any part and parcel of the Absolute detached from the service of the Lord is useless. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole, and they are no longer as important as the original parts and parcels. There are, however, more integrated living beings who are eternally liberated. The material energy of the Lord, called Durgā-śakti, or the superintendent of the prison house, takes charge of the disintegrated parts and parcels, and thus they undergo a conditioned life under the laws of material nature. When the living being becomes conscious of this fact, he tries to go back home, back to Godhead, and thus the spiritual urge of the living being begins. This spiritual urge is called brahma-jijñāsā, or inquiry about Brahman. Principally this brahma-jijñāsā is successful by knowledge, renunciation and devotional service to the Lord. Jñāna, or knowledge, means knowledge of everything of Brahman, the Supreme; renunciation means detachment of material affection, and devotional service is the revival by practice of the original position of the living being. The successful living beings who are eligible to enter into the realm of the Absolute are called the jñānīs, the yogīs and the bhaktas. The jñānīs and yogīs enter into the impersonal rays of the Supreme, but the bhaktas enter into the spiritual planets known as the Vaikuṇṭhas. In these spiritual planets the Supreme Lord as Nārāyaṇa predominates, and the healthy, unconditioned living beings live there by rendering loving service to the Lord in the capacity of servant, friend, parents and fiancee. There the unconditioned living beings enjoy life in full freedom with the Lord, whereas the impersonalist jñānīs and yogīs enter into the impersonal glowing effulgence of the Vaikuṇṭha planets. The Vaikuṇṭha planets are all self-illuminating like the sun, and the rays of the Vaikuṇṭha planets are called the brahmajyoti. The brahmajyoti is spread unlimitedly, and the material world is but a covered portion of an insignificant part of the same brahmajyoti. This covering is temporary, and therefore it is a sort of illusion.

Bhīṣmadeva, as a pure devotee of the Lord, entered the spiritual realm in one of the Vaikuṇṭha planets where the Lord in His eternal form of Pārtha-sārathi predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee are exhibited in the case of Bhīṣmadeva. Bhīṣmadeva never forgot the Lord in His transcendental feature as the Pārtha-sārathi, and the Lord was present personally before Bhīṣmadeva while he was passing to the transcendental world. That is the highest perfection of life.

TEXT 45

tatra dundubhayo nedur
deva-mānava-vāditāḥ
śaśaṁsuḥ sādhavo rājñāṁ
khāt petuḥ puṣpa-vṛṣṭayaḥ

SYNONYMS

tatra-thereafter; dundubhayaḥ-drums; neduḥ-were sounded; deva-the demigods from other planets; mānava-men from all countries; vāditāḥ-beaten by; śaśaṁsuḥ-praised; sādhavaḥ-honest; rājñām-by the royal order; khāt-from the sky; petuḥ-began to fall; puṣpa-vṛṣṭayaḥ-showers of flowers.

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

Bhīṣmadeva was respected both by the human beings and by the demigods. The human beings live on earth and similar other planets in the Bhūr and Bhuvar group of planets, but the demigods live in the Svar, or heavenly planets, and all of them knew Bhīṣmadeva as a great warrior and devotee of the Lord. As a mahājana (or authority) he was on the level of Brahmā, Nārada and Śiva, although he was a human being. Qualification on a par with the great demigods is possible only on attainment of spiritual perfection. Thus Bhīṣmadeva was known all over the universes, and during his time interplanetary travel was effected by finer methods than the futile endeavors of mechanical spacecraft. When the distant planets were informed of the passing away of Bhīṣmadeva, all the inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from heaven is a sign of recognition by great demigods, and it should never be compared to the decoration of a dead body. The body of Bhīṣmadeva lost its material effects due to being surcharged with spiritual realization, and thus the body was spiritualized as when iron becomes red-hot when in contact with fire. The body of a fully self-realized soul is not, therefore, accepted as material. Special ceremonies are observed for such spiritual bodies. The respect and recognition of Bhīṣmadeva are never to be imitated by artificial means, as it has become a fashion to observe the so-called jayantī ceremony for any and every common man. According to authorized śāstras, such a jayantī ceremony for an ordinary man, however exalted he may be materially, is an offense to the Lord because jayantī is reserved for the day when the Lord appears on the earth. Bhīṣmadeva was unique in his activities, and his passing away to the kingdom of God is also unique.

TEXT 46

tasya nirharaṇādīni
samparetasya bhārgava
yudhiṣṭhiraḥ kārayitvā
muhūrtaṁ duḥkhito 'bhavat

SYNONYMS

tasya-his; nirharaṇa-ādīni-funeral ceremony; samparetasya-of the dead body; bhārgava-O descendant of Bhṛgu; yudhiṣṭhiraḥ-Mahārāja Yudhiṣṭhira; kārayitvā-having performed it; muhūrtam-for a moment; duḥkhitaḥ-sorry; abhavat-became.

O descendant of Bhṛgu [Śaunaka], after performing funeral rituals for the dead body of Bhīṣmadeva, Mahārāja Yudhiṣṭhira was momentarily overtaken with grief.

Bhīṣmadeva was not only a great family head of Mahārāja Yudhiṣṭhira, but also he was a great philosopher and friend to him, his brothers and his mother. Since Mahārāja Pāṇḍu, the father of the five brothers headed by Mahārāja Yudhiṣṭhira, had died, Bhīṣmadeva was the most affectionate grandfather of the Pāṇḍavas and caretaker of the widow daughter-in-law Kuntīdevī. Although Mahārāja

Dhṛtarāṣṭra, the elder uncle of Mahārāja Yudhiṣṭhira, was there to look after them, his affection was more on the side of his hundred sons, headed by Duryodhana. Ultimately a colossal clique was fabricated to deprive the five fatherless brothers of the rightful claim of the kingdom of Hastināpura. There was great intrigue, common in imperial palaces, and the five brothers were exiled to the wilderness. But Bhīṣmadeva was always a sincerely sympathetic well-wisher, grandfather, friend and philosopher to Mahārāja Yudhiṣṭhira, even up to the last moment of his life. He died very happily by seeing Mahārāja Yudhiṣṭhira to the throne, otherwise he would have long ago quitted his material body, instead of suffering agony over the undue sufferings of the Pāṇḍavas. He was simply waiting for the opportune moment because he was sure and certain that the sons of Pāṇḍu would come out victorious in the Battlefield of Kurukṣetra, as His Lordship Śrī Kṛṣṇa was their protector. As a devotee of the Lord, he knew that the Lord's devotee cannot be vanquished at any time. Mahārāja Yudhiṣṭhira was quite aware of all these good wishes of Bhīṣmadeva, and therefore he must have been feeling the great separation. He was sorry for the separation of a great soul, and not for the material body which Bhīṣmadeva relinquished. The funeral ceremony was a necessary duty, although Bhīṣmadeva was a liberated soul. Since Bhīṣmadeva was without issue, the eldest grandson, namely Mahārāja Yudhiṣṭhira, was the rightful person to perform this ceremony. It was a great boon to Bhīṣmadeva that an equally great son of the family undertook the last rites of a great man.

TEXT 47

tuṣṭuvur munayo hṛṣṭāḥ
kṛṣṇaṁ tad-guhya-nāmabhiḥ
tatas te kṛṣṇa-hṛdayāḥ
svāśramān prayayuḥ punaḥ

SYNONYMS

tuṣṭuvuḥ-satisfied; munayaḥ-the great sages, headed by Vyāsadeva, etc.; hṛṣṭāḥ-all in a happy mood; kṛṣṇam-unto Lord Kṛṣṇa, the Personality of Godhead; tat-His; guhya-confidential; nāmabhiḥ-by His holy name, etc.; tataḥ-thereafter; te-they; kṛṣṇa-hṛdayāḥ-persons who always bear Lord Kṛṣṇa in their hearts; sva-āśramān-to their respective hermitages; prayayuḥ-returned; punaḥ-again.

All the great sages then glorified Lord Śrī Kṛṣṇa, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Kṛṣṇa within their hearts.

The devotees of the Lord are always in the heart of the Lord, and the Lord is always in the hearts of the devotees. That is the sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord, the devotees always see Him within themselves, and the Lord also, although He has nothing to do and nothing to aspire to, is always busy in attending to the welfare of His devotees. For the ordinary living beings the law of nature is there for all actions and reactions, but He is always anxious to put His devotees on the right path. The devotees, therefore, are under the direct care of the Lord. And the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages, headed by Vyāsadeva, were devotees of the Lord, and therefore they chanted the Vedic hymns after the funeral ceremony just to please the Lord, who was present there personally. All the Vedic hymns are chanted to please Lord Kṛṣṇa. This is confirmed in the Bhagavad-gītā (15.15). All the Vedas, Upaniṣads, Vedānta, etc., are seeking Him only, and all hymns are for glorifying Him only. The sages, therefore, performed the exact acts suitable for the purpose, and they happily departed for their respective hermitages.

TEXT 48

tato yudhiṣṭhiro gatvā
saha-kṛṣṇo gajāhvayam
pitaraṁ sāntvayām āsa
gāndhārīṁ ca tapasvinīm

SYNONYMS

tataḥ-thereafter; yudhiṣṭhiraḥ-Mahārāja Yudhiṣṭhira; gatvā-going there; saha-with; kṛṣṇaḥ-the Lord; gajāhvayam-in the capital named Gajāhvaya Hastināpura; pitaram-unto his uncle (Dhṛtarāṣṭra); sāntvayām āsa-consoled; gāndhārīm-the wife of Dhṛtarāṣṭra; ca-and; tapasvinīm-an ascetic lady.

Thereafter, Mahārāja Yudhiṣṭhira at once went to his capital, Hastināpura, accompanied by Lord Śrī Kṛṣṇa, and there he consoled his uncle and aunt Gāndhārī, who was an ascetic.

Dhṛtarāṣṭra and Gāndhārī, the father and the mother of Duryodhana and his brothers, were the elder uncle and aunt of Mahārāja Yudhiṣṭhira. After the Battle of Kurukṣetra, the celebrated couple, having lost all their sons and grandsons, were under the care of Mahārāja Yudhiṣṭhira. They were passing their days in great agony over such a heavy loss of life and were practically living the life of ascetics. The death news of Bhīṣmadeva, uncle of Dhṛtarāṣṭra, was another great shock for the King and the Queen, and therefore they required solace from Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was conscious of his duty, and he at once hurried to the spot with Lord Kṛṣṇa and satisfied the bereaved Dhṛtarāṣṭra with kind words, from both himself and the Lord also.

Gāndhārī was a powerful ascetic, although she was living the life of a faithful wife and a kind mother. It is said that Gāndhārī also voluntarily closed her eyes because of the blindness of her husband. A wife's duty is to follow the husband cent percent. And Gāndhārī was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that, the shock she suffered because of the wholesale killing of her one hundred sons and her grandsons also was certainly too much for a woman. But she suffered all this just like an ascetic. Gāndhārī, although a woman, is no less than Bhīṣmadeva in character. They are both remarkable personalities in the Mahābhārata.

TEXT 49

pitrā cānumato rājā
vāsudevānumoditaḥ
cakāra rājyaṁ dharmeṇa
pitṛ-paitāmahaṁ vibhuḥ

SYNONYMS

pitrā-by his uncle, Dhṛtarāṣṭra; ca-and; anumataḥ-with his approval; rājā-King Yudhiṣṭhira; vāsudeva-anumoditaḥ-confirmed by Lord Śrī Kṛṣṇa; cakāra-executed; rājyam-the kingdom; dharmeṇa-in compliance with the codes of royal principles; pitṛ-father; paitāmaham-forefather; vibhuḥ-as great as.

After this, the great religious King, Mahārāja Yudhiṣṭhira, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.

Mahārāja Yudhiṣṭhira was not a mere tax collector. He was always conscious of his duty as a king, which is no less than that of a father or spiritual master. The king is to see to the welfare of the citizens from all angles of social, political, economic and spiritual upliftment. The king must know that human life is meant for liberating the encaged soul from the bondage of material conditions, and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection.

Mahārāja Yudhiṣṭhira followed these principles strictly, as will be seen from the next chapter. Not only did he follow the principles, but he also got approval from his old uncle, who was experienced in political affairs, and that was also confirmed by Lord Kṛṣṇa, the speaker of the philosophy of Bhagavad-gītā.

Mahārāja Yudhiṣṭhira is the ideal monarch, and monarchy under a trained king like Mahārāja Yudhiṣṭhira is by far the most superior form of government, superior to modern republics or governments of the people, by the people. The mass of people, especially in this age of Kali, are all born śūdras, basically lowborn, ill-trained, unfortunate and badly associated. They themselves do not know the highest perfectional aim of life. Therefore, votes cast by them actually have no value, and thus persons elected by such irresponsible votes cannot be responsible representatives like Mahārāja Yudhiṣṭhira.

Thus end the Bhaktivedanta purports of the First Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The passing Away of Bhīṣmadeva in the presence of Lord Kṛṣṇa."

Chapter Ten

Departure of Lord Kṛṣṇa for Dvārakā

TEXT 1

śaunaka uvāca
hatvā svariktha-spṛdha ātatāyino
yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ
sahānujaiḥ pratyavaruddha-bhojanaḥ
kathaṁ pravṛttaḥ kim akāraṣīt tataḥ

SYNONYMS

śaunakaḥ uvāca-Śaunaka inquired; hatvā-after killing; svariktha-the legal inheritance; spṛdhaḥ-desiring to usurp; ātatāyinaḥ-the aggressor; yudhiṣṭhiraḥ-King Yudhiṣṭhira; dharma-bhṛtām-of those who strictly follow religious principles; variṣṭhaḥ-greatest; saha-anujaiḥ-with his younger brothers; pratyavaruddha-restricted; bhojanaḥ-acceptance of necessities; katham-how; pravṛttaḥ-engaged; kim-what; akāraṣīt-executed; tataḥ-thereafter.

Śaunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhira, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

Mahārāja Yudhiṣṭhira was the greatest of all men of religion. Thus he was not at all inclined to fight with his cousins for the sake of enjoying the kingdom: he fought for the right cause because the kingdom of Hastināpura was his rightful inheritance and his cousins wanted to usurp it for themselves. He fought, therefore, for the right cause under the guidance of Lord Śrī Kṛṣṇa, but he could not enjoy the results of his victory because his cousins were all killed in the fight. He therefore ruled over the kingdom as a matter of duty, assisted by his younger brothers. The inquiry was important for Śaunaka Ṛṣi, who wanted to know about the behavior of Mahārāja Yudhiṣṭhira when he was at ease to enjoy the kingdom.

TEXT 2

sūta uvāca
vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtaṁ
saṁrohayitvā bhava-bhāvano hariḥ
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiraṁ prīta-manā babhūva ha

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī replied; vaṁśam-dynasty; kuroḥ-of King Kuru; vaṁśa-dava-agni-a forest fire set by the bamboos; nirhṛtam-exhausted; saṁrohayitvā-seedling of the dynasty; bhava-bhāvanaḥ-the maintainer of creation; hariḥ-the Personality of Godhead, Śrī Kṛṣṇa; niveśayitvā-having reestablished; nija-rājye-in his own kingdom; īśvaraḥ-the Supreme Lord; yudhiṣṭhiram-unto Mahārāja Yudhiṣṭhira; prīta-manāḥ-pleased in His mind; babhūva ha-became.

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing Mahārāja Yudhiṣṭhira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

This world is compared to a forest fire caused by the cohesion of bamboo bushes. Such a forest fire takes place automatically, for bamboo cohesion occurs without external cause. Similarly, in the material world the wrath of those who want to lord it over material nature interacts, and the fire of war takes place, exhausting the unwanted population. Such fires or wars take place, and the Lord has nothing to do with them. But because He wants to maintain the creation, He desires the mass of people to follow the right path of self-realization, which enables the living beings to enter into the kingdom of God. The Lord wants the suffering human beings to come back home, back to Him, and cease to suffer the threefold material pangs. The whole plan of creation is made in that way, and one who does not come to his senses suffers in the material world by pangs inflicted by the illusory energy of the Lord. The Lord therefore wants His bona fide representative to rule the world. Lord Śrī Kṛṣṇa descended to establish this sort of regime and to kill the unwanted persons who have nothing to do with His plan. The Battle of Kurukṣetra was fought according to the plan of the Lord so that undesirable persons could get out of the world and a peaceful kingdom under His devotee could be established. The Lord was therefore fully satisfied when King Yudhiṣṭhira was on the throne and the seedling of the dynasty of Kuru, in the person of Mahārāja Parīkṣit, was saved.

TEXT 3

niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ

SYNONYMS

niśamya-after listening; bhīṣma-uktam-what was spoken by Bhīṣmadeva; atha-as also; acyuta-uktam-what was spoken by the infallible Lord Kṛṣṇa; pravṛtta-being engaged in; vijñāna-perfect knowledge; vidhūta-completely washed; vibhramaḥ-all misgivings; śaśāsa-ruled over; gām-the earth; indra-the king of the heavenly planet; iva-like; ajita-āśrayaḥ-protected by the invincible Lord; paridhi-upāntām-including the seas; anuja-the younger brothers; anuvartitaḥ-being followed by them.

Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

The modern English law of primogeniture, or the law of inheritance by the firstborn, was also prevalent in those days when Mahārāja Yudhiṣṭhira ruled the earth and seas. In those days the King of Hastināpura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira's younger brothers were acting as his ministers and commanders of state, and there was full cooperation between the perfectly religious brothers of the King. Mahārāja Yudhiṣṭhira was the ideal king or representative of Lord Śrī Kṛṣṇa to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planets. The demigods like Indra, Candra, Sūrya, Varuṇa and Vāyu are representative kings of different planets of the universe, and similarly Mahārāja Yudhiṣṭhira was also one of them, ruling over the kingdom of the earth. Mahārāja Yudhiṣṭhira was not a typically unenlightened political leader of modern democracy. Mahārāja Yudhiṣṭhira was instructed by Bhīṣmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a puppet because he has no kingly power. Even if he is enlightened like Mahārāja Yudhiṣṭhira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Mahārāja Yudhiṣṭhira had no ideology of his own. He had but to follow the instructions of the infallible Lord and the Lord's representative and the authorized agent, Bhīṣmadeva. It is instructed in the śāstras that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Mahārāja Yudhiṣṭhira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone. The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool's paradise. That is the law of nature. There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a trained person like Mahārāja Yudhiṣṭhira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Mahārāja Yudhiṣṭhira. The world was happy in those days because there were kings like Mahārāja Yudhiṣṭhira to rule over the world.

TEXT 4

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā

SYNONYMS

kāmam-everything needed; vavarṣa-was showered; parjanyaḥ-rains; sarva-everything; kāma-necessities; dughā-producer; mahī-the land; siṣicuḥ sma-moisten; vrajān-pasturing grounds; gāvaḥ-the cow; payasā udhasvatīḥ-due to swollen milk bags; mudā-because of a joyful attitude.

During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

The basic principle of economic development is centered on land and cows. The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Mahārāja Yudhiṣṭhira, all over the world there were regulated rainfalls. Rainfalls are not in the control of the human being. The heavenly King Indradeva is the controller of rains, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Not only do regulated rains help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?

It is said here that the cows used to moisten the pasturing land with milk because their milk bags were fatty and the animals were joyful. Do they not require, therefore, proper protection for a joyful life by being fed with a sufficient quantity of grass in the field? Why should men kill cows for their selfish purposes? Why should man not be satisfied with grains, fruits and milk, which, combined together, can produce hundreds and thousands of palatable dishes. Why are there slaughterhouses all over the world to kill innocent animals? Mahārāja Parīkṣit, grandson of Mahārāja Yudhiṣṭhira, while touring his vast kingdom, saw a black man attempting to kill a cow. The King at once arrested the butcher and chastised him sufficiently. Should not a king or executive head protect the lives of the poor animals who are unable to defend themselves? Is this humanity? Are not the animals of a country citizens also? Then why are they allowed to be butchered in organized slaughterhouses? Are these the signs of equality, fraternity and nonviolence?

Therefore, in contrast with the modern, advanced, civilized form of government, an autocracy like Mahārāja Yudhiṣṭhira's is by far superior to a so-called democracy in which animals are killed and a man less than an animal is allowed to cast votes for another less-than-animal man.

We are all creatures of material nature. In the Bhagavad-gītā it is said that the Lord Himself is the seed-giving father and material nature is the mother of all living beings in all shapes. Thus mother material nature has enough foodstuff both for animals and for men, by the grace of the Father Almighty, Śrī Kṛṣṇa. The human being is the elder brother of all other living beings. He is endowed with intelligence more powerful than animals for realizing the course of nature and the indications of the Almighty Father. Human civilizations should depend on the production of material nature without artificially attempting economic development to turn the world into a chaos of artificial greed and power only for the purpose of artificial luxuries and sense gratification. This is but the life of dogs and hogs.

TEXT 5

nadyaḥ samudrā girayaḥ
savanaspati-vīrudhaḥ
phalanty oṣadhayaḥ sarvāḥ
kāmam anvṛtu tasya vai

SYNONYMS

nadyaḥ-rivers; samudrāḥ-oceans; girayaḥ-hills and mountains; savanaspati-vegetables; vīrudhaḥ-creepers; phalanti-active; oṣadhayaḥ-drugs; sarvāḥ-all; kāmam-necessities; anvṛtu-seasonal; tasya-for the King; vai-certainly.

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

Since Mahārāja Yudhiṣṭhira was under the protection of the ajita, the infallible Lord, as above mentioned, the properties of the Lord, namely the rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxes to the King. The secret to success is to take refuge under the protection of the Supreme Lord. Without His sanction, nothing can be possible. To make economic development by our own endeavors on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there, otherwise despite all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the daiva, the Supreme. Kings like Mahārāja Yudhiṣṭhira knew perfectly well that the king is the agent of the Supreme Lord to look after the welfare of the mass of people. Actually the state belongs to the Supreme Lord. The rivers, oceans, forests, hills, drugs, etc., are not creations of man. They are all creations of the Supreme Lord, and the living being is allowed to make use of the property of the Lord for the service of the Lord. Today's slogan is that everything is for the people, and therefore the government is for the people and by the people. But to produce a new species of humanity at the present moment on the basis of God consciousness and perfection of human life, the ideology of godly communism, the world has to again follow in the footsteps of kings like Mahārāja Yudhiṣṭhira or Parīkṣit. There is enough of everything by the will of the Lord, and we can make proper use of things to live comfortably without enmity between men, or animal and man or nature. The control of the Lord is everywhere, and if the Lord is pleased, every part of nature will be pleased. The river will flow profusely to fertilize the land; the oceans will supply sufficient quantities of minerals, pearls and jewels; the forest will supply sufficient wood, drugs and vegetables, and the seasonal changes will effectively help produce fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness only to a limited number at the cost of millions. Since the energy of the mass of people is engaged in factory production, the natural products are being hampered, and for this the mass is unhappy. Without being educated properly, the mass of people are following in the footsteps of the vested interests by exploiting natural reserves, and therefore there is acute competition between individual and individual and nation and nation. There is no control by the trained agent of the Lord. We must look into the defects of modern civilization by comparison here, and should follow in the footsteps of Mahārāja Yudhiṣṭhira to cleanse man and wipe out anachronisms.

TEXT 6

nādhayo vyādhayaḥ kleśā
daiva-bhūtātma-hetavaḥ
ajāta-śatrāv abhavan
jantūnāṁ rājñi karhicit

SYNONYMS

na-never; ādhayaḥ-anxieties; vyādhayaḥ-diseases; kleśāḥ-trouble due to excessive heat and cold; daiva-bhūta-ātma-all due to the body, supernatural power and other living beings; hetavaḥ-due to the cause of; ajāta-śatrau-unto one who has no enemy; abhavan-happened; jantūnām-of the living beings; rājñi-unto the King; karhicit-at any time.

Because of the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

To be nonviolent to human beings and to be a killer or enemy of the poor animals is Satan's philosophy. In this age there is enmity toward poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally. At the time of Mahārāja Yudhiṣṭhira, there were no different nations, although there were different subordinate states. The whole world was united, and the supreme head, being a trained king like Yudhiṣṭhira, kept all the inhabitants free from anxiety, diseases and excessive heat and cold. They were not only economically well-to-do, but also physically fit and undisturbed by supernatural power, by enmity from other living beings and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. This truth is applicable here also. Because the King was pious and obedient to the Lord and sages, because he was no one's enemy and because he was a recognized agent of the Lord and therefore protected by Him, all the citizens under the King's protection were, so to speak, directly protected by the Lord and His authorized agents. Unless one is pious and recognized by the Lord, he cannot make others happy who are under his care. There is full cooperation between man and God and man and nature, and this conscious cooperation between man and God and man and nature, as exemplified by King Yudhiṣṭhira, can bring about happiness, peace and prosperity in the world. The attitude of exploiting one another, the custom of the day, will only bring misery.

TEXT 7

uṣitvā hāstinapure
māsān katipayān hariḥ
suhṛdāṁ ca viśokāya
svasuś ca priya-kāmyayā

SYNONYMS

uṣitvā-staying; hāstinapure-in the city of Hastināpura; māsān-months; katipayān-a few; hariḥ-Lord Śrī Kṛṣṇa; suhṛdām-relatives; ca-also; viśokāya-for pacifying them; svasuḥ-the sister; ca-and; priya-kāmyayā-for pleasing.

Śrī Hari, Lord Śrī Kṛṣṇa, resided at Hastināpura for a few months to pacify His relatives and please His own sister [Subhadrā].

Kṛṣṇa was to start for Dvārakā, His own kingdom, after the Battle of Kurukṣetra and Yudhiṣṭhira's being enthroned, but to oblige the request of Mahārāja Yudhiṣṭhira and to show special mercy to Bhīṣmadeva, Lord Kṛṣṇa stopped at Hastināpura, the capital of the Pāṇḍavas. The Lord decided to stay especially to pacify the aggrieved King as well as to please Subhadrā, sister of Lord Śrī Kṛṣṇa. Subhadrā was especially to be pacified because she lost her only son, Abhimanyu, who was just married. The boy left his wife, Uttarā, mother of Mahārāja Parīkṣit. The Lord is always pleased to satisfy His devotees in any capacity. Only His devotees can play the parts of His relatives. The Lord is absolute.

TEXT 8

āmantrya cābhyanujñātaḥ
pariṣvajyābhivādya tam
āruroha rathaṁ kaiścit
pariṣvakto 'bhivāditaḥ

SYNONYMS

āmantrya-taking permission; ca-and; abhyanujñātaḥ-being permitted; pariṣvajya-embracing; abhivādya-bowing down at the feet; tam-unto Mahārāja Yudhiṣṭhira; āruroha-ascended; ratham-the chariot; kaiścit-by someone; pariṣvaktaḥ-being embraced; abhivāditaḥ-being offered obeisances.

Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Mahārāja Yudhiṣṭhira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

Mahārāja Yudhiṣṭhira was the elder cousin of Lord Kṛṣṇa, and therefore while departing from him the Lord bowed down at the King's feet. The King embraced Him as a younger brother, although the King knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead. The Lord takes pleasure when some of His devotees accept Him as less important in terms of love. No one is greater than or equal to the Lord, but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord. The impersonalist cannot enter into the supernatural roles played by the devotee of the Lord. Thereafter Bhīma and Arjuna embraced the Lord because they were of the same age, but Nakula and Sahadeva bowed down before the Lord because they were younger than He.

TEXTS 9-10

subhadrā draupadī kuntī
virāṭa-tanayā tathā
gāndhārī dhṛtarāṣṭraś ca
yuyutsur gautamo yamau
vṛkodaraś ca dhaumyaś ca
striyo matsya-sutādayaḥ
na sehire vimuhyanto
virahaṁ śārṅga-dhanvanaḥ

SYNONYMS

subhadrā-the sister of Kṛṣṇa; draupadī-the wife of the Pāṇḍavas; kuntī-the mother of the Pāṇḍavas; virāṭa-tanayā-the daughter of Virāṭa (Uttarā); tathā-also; gāndhārī-the mother of Duryodhana; dhṛtarāṣṭraḥ-the father of Duryodhana; ca-and; yuyutsuḥ-the son of Dhṛtarāṣṭra by his vaiśya wife; gautamaḥ-Kṛpācārya; yamau-the twin brothers Nakula and Sahadeva; vṛkodaraḥ-Bhīma; ca-and; dhaumyaḥ-Dhaumya; ca-and; striyaḥ-also other ladies of the palace; matsya-sutā-ādayaḥ-the daughter of a fisherman (Satyavatī, Bhīṣma's stepmother); na-could not; sehire-tolerate; vimuhyantaḥ-almost fainting; viraham-separation; śārṅga-dhanvanaḥ-of Śrī Kṛṣṇa, who bears a conch in His hand.

At that time Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭra, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīmasena, Dhaumya and Satyavatī all nearly fainted because it was impossible for them to bear separation from Lord Kṛṣṇa.

Lord Śrī Kṛṣṇa is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of illusory energy forgets the Lord, otherwise he cannot. The feeling of such separation cannot be described, but it can simply be imagined by devotees only. After His separation from Vṛndāvana and the innocent rural cowherd boys, girls, ladies and others, they all felt shock throughout their lives, and the separation of Rādhārāṇī, the most beloved cowherd girl, is beyond expression. Once they met at Kurukṣetra during a solar eclipse, and the feeling which was expressed by them is heartrending. There is, of course, a difference in the qualities of the transcendental devotees of the Lord, but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee.

TEXTS 11-12

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam
tasmin nyasta-dhiyaḥ pārthāḥ
saheran virahaṁ katham
darśana-sparśa-saṁlāpa-
śayanāsana-bhojanaiḥ

SYNONYMS

sat-saṅgāt-by the association of pure devotees; mukta-duḥsaṅgaḥ-freed from bad materialistic association; hātum-to give up; na utsahate-never attempts; budhaḥ-one who has understood the Lord; kīrtyamānam-glorifying; yaśaḥ-fame; yasya-whose; sakṛt-once only; ākarṇya-hearing only; rocanam-pleasing; tasmin-unto Him; nyasta-dhiyaḥ-one who has given his mind unto Him; pārthāḥ-the sons of Pṛthā; saheran-can tolerate; viraham-separation; katham-how; darśana-seeing face to face; sparśa-touching; saṁlāpa-conversing; śayana-sleeping; āsana-sitting; bhojanaiḥ-dining together.

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

The living being's constitutional position is one of serving a superior. He is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And in serving the senses he is never tired. Even though he may be tired, the illusory energy perpetually forces him to do so without being satisfied. There is no end to such sense gratificatory business, and the conditioned soul becomes entangled in such servitude without hope of release. The release is only effected by association with pure devotees. By such association one is gradually promoted to his transcendental consciousness. Thus he can know that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over, etc. Material society, friendship and love are all different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world, where the threefold miseries of life are concomitant factors. By associating with pure devotees and by hearing them submissively, attachment for material enjoyment becomes slackened, and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are, they will go on progressively without stoppage, like fire in gunpowder. It is said that Hari, the Personality of Godhead, is so transcendentally attractive that even those who are self-satisfied by self-realization and are factually liberated from all material bondage also become devotees of the Lord. Under the circumstances it is easily understood what must have been the position of the Pāṇḍavas, who were constant companions of the Lord. They could not even think of separation from Śrī Kṛṣṇa, since the attraction was more intense for them because of continuous personal contact. His remembrance by His form, quality, name, fame, pastimes, etc., is also attractive for the pure devotee, so much so that he forgets all forms, quality, name, fame and activities of the mundane world, and due to his mature association with pure devotees he is not out of contact with the Lord for a moment.

TEXT 13

sarve te 'nimiṣair akṣais
tam anu druta-cetasaḥ
vīkṣantaḥ sneha-sambaddhā
vicelus tatra tatra ha

SYNONYMS

sarve-all; te-they; animiṣaiḥ-without twinkling of the eyes; akṣaiḥ-by the eye; tam anu-after Him; druta-cetasaḥ-melted heart; vīkṣantaḥ-looking upon Him; sneha-sambaddhāḥ-bound by pure affection; viceluḥ-began to move; tatra tatra-here and there; ha-so they did.

All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

Kṛṣṇa is naturally attractive for all living beings because He is the chief eternal amongst all eternals. He alone is the maintainer of the many eternals. This is stated in the Kaṭha Upaniṣad, and thus one can obtain permanent peace and prosperity by revival of one's eternal relation with Him, now forgotten under the spell of māyā, the illusory energy of the Lord. Once this relation is slightly revived, the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only by personal contact with the Lord, but also by association with His name, fame, form and quality. Śrīmad-Bhāgavatam trains the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

TEXT 14

nyarundhann udgalad bāṣpam
autkaṇṭhyād devakī-sute
niryāty agārān no 'bhadram
iti syād bāndhava-striyaḥ

SYNONYMS

nyarundhan-checking with great difficulty; udgalat-overflowing; bāṣpam-tears; autkaṇṭhyāt-because of great anxiety; devakī-sute-unto the son of Devakī; niryāti-having come out; agārāt-from the palace; naḥ-not; abhadram-inauspiciousness; iti-thus; syāt-may happen; bāndhava-relative; striyaḥ-ladies.

The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.

There were hundreds of ladies in the palace of Hastināpura. All of them were affectionate to Kṛṣṇa. All of them were relatives also. When they saw that Kṛṣṇa was going away from the palace for His native place, they were very anxious for Him, and as usual tears began to roll down their cheeks. They thought, at the same time, that tears at that moment might be a cause of misfortune for Kṛṣṇa; therefore they wanted to check them. This was very difficult for them because the tears could not be checked. Therefore, they smeared their tears in their eyes, and their hearts throbbed. Therefore ladies who were the wives and daughters-in-law of those who died in the battlefield never came in direct contact with Kṛṣṇa. But all of them heard of Him and His great activities, and thus they thought of Him, talked of Him, His name, fame, etc., and became affectionate also, like those who were in direct contact. Therefore directly or indirectly anyone who thinks of Kṛṣṇa, talks of Kṛṣṇa or worships Kṛṣṇa becomes attached to Him. Because Kṛṣṇa is absolute, there is no difference between His name, form, quality, etc. Our intimate relation with Kṛṣṇa can be confidentially revived by our talking of, hearing of, or remembering Him. It is so done due to spiritual potency.

TEXT 15

mṛdaṅga-śaṅkha-bheryaś ca
vīṇā-paṇava-gomukhāḥ
dhundhury-ānaka-ghaṇṭādyā
nedur dundubhayas tathā

SYNONYMS

mṛdaṅga-sweet sounding drum; śaṅkha-conchshell; bheryaḥ-brass band; ca-and; vīṇā-string band; paṇava-a kind of flute; gomukhāḥ-another flute; dhundhurī-another drum; ānaka-kettle; ghaṇṭā-bell; ādyāḥ-others; neduḥ-sounded; dundubhayaḥ-other different types of drums; tathā-at that time.

While the Lord was departing from the palace of Hastināpura, different types of drums -like the mṛdaṅga, dhola, nagra, dhundhurī and dundubhi-and flutes of different types, the vīṇā, gomukha and bherī, all sounded together to show Him honor.

TEXT 16

prāsāda-śikharārūḍhāḥ
kuru-nāryo didṛkṣayā
vavṛṣuḥ kusumaiḥ kṛṣṇaṁ
prema-vrīḍā-smitekṣaṇāḥ

SYNONYMS

prāsāda-palace; śikhara-the roof; ārūḍhāḥ-ascending; kuru-nāryaḥ-the ladies of the Kuru royalty; didṛkṣayā-seeing; vavṛṣuḥ-showered; kusumaiḥ-by flowers; kṛṣṇam-upon Lord Kṛṣṇa; prema-out of affection and love; vrīḍā-smita-īkṣaṇāḥ-glancing with shy smiles.

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

Shyness is a particular extra-natural beauty of the fair sex, and it commands respect from the opposite sex. This custom was observed even during the days of the Mahābhārata, i.e., more than five thousand years ago. It is only the less intelligent persons not well versed in the history of the world who say that observance of separation of female from male is an introduction of the Mohammedan period in India. This incident from the Mahābhārata period proves definitely that the ladies of the palace observed strict pardā (restricted association with men), and instead of coming down in the open air where Lord Kṛṣṇa and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Kṛṣṇa by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace, checked by shyness. This shyness is a gift of nature to the fair sex, and it enhances their beauty and prestige, even if they are of a less important family or even if they are less attractive. We have practical experience of this fact. A sweeper woman commanded the respect of many respectable gentlemen simply by manifesting a lady's shyness. Half-naked ladies in the street do not command any respect, but a shy sweeper's wife commands respect from all.

Human civilization, as conceived of by the sages of India, is to help one free himself from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air, etc. But because there is the association of the living spark with matter, it appears to be beautiful. No one is attracted by an earthen doll, even if it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no one will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful, and because of the soul's beauty one is attracted by the beauty of the outward body. The Vedic wisdom, therefore, forbids us to be attracted by false beauty. But because we are now in the darkness of ignorance, the Vedic civilization allows very restricted mixing of woman and man. They say that the woman is considered to be the fire, and the man is considered to be the butter. The butter must melt in association with fire, and therefore they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift, and it must be utilized.

TEXT 17

sitātapatraṁ jagrāha

muktādāma-vibhūṣitam
ratna-daṇḍaṁ guḍākeśaḥ
priyaḥ priyatamasya ha

SYNONYMS

sita-ātapatram-soothing umbrella; jagrāha-took up; muktā-dāma-decorated with laces and pearls; vibhūṣitam-embroidered; ratna-daṇḍam-with a handle of jewels; guḍākeśaḥ-Arjuna, the expert warrior, or one who has conquered sleep; priyaḥ-most beloved; priyatamasya-of the most beloved; ha-so he did.

At that time Arjuna, the great warrior and conqueror of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

Gold, jewels, pearls and valuable stones were used in the luxurious royal ceremonies. They are all nature's gifts and are produced by the hills, oceans, etc., by the order of the Lord, when man does not waste his valuable time in producing unwanted things in the name of necessities. By so-called development of industrial enterprises, they are now using pots of gutta-percha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter, and one fourth of the city population has no shelter.

TEXT 18

uddhavaḥ sātyakiś caiva
vyajane paramādbhute
vikīryamāṇaḥ kusumai
reje madhu-patiḥ pathi

SYNONYMS

uddhavaḥ-a cousin-brother of Kṛṣṇa's; sātyakiḥ-His driver; ca-and; eva-certainly; vyajane-engaged in fanning; parama-adbhute-decorative; vikīryamāṇaḥ-seated on scattered; kusumaiḥ-flowers all around; reje-commanded; madhu-patiḥ-the master of Madhu (Kṛṣṇa); pathi-on the road.

Uddhava and Sātyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

TEXT 19

aśrūyantāśiṣaḥ satyās
tatra tatra dvijeritāḥ
nānurūpānurūpāś ca
nirguṇasya guṇātmanaḥ

SYNONYMS

aśrūyanta-being heard; āśiṣaḥ-benediction; satyāḥ-all truths; tatra-here; tatra-there; dvija-īritāḥ-sounded by learned brāhmaṇas; na-not; anurūpa-befitting; anurūpāḥ-fitting; ca-also; nirguṇasya-of the Absolute; guṇa-ātmanaḥ-playing the role of a human being.

It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being.

At places there were sounds of Vedic benediction aiming at the Personality of Godhead Śrī Kṛṣṇa. The benedictions were fitting in the sense that the Lord was playing the part of a human being, as if a cousin of Mahārāja Yudhiṣṭhira, but they were also unfitting because the Lord is absolute and has nothing to do with any kind of material relativities. He is nirguṇa, or there are no material qualities in Him, but He is full of transcendental qualities. In the transcendental world there is nothing contradictory, whereas in the relative world everything has its opposite. In the relative world white is the opposite conception of black, but in the transcendental world there is no distinction between white and black. Therefore the sounds of benedictions uttered by the learned brāhmaṇas here and there appear to be contradictory in relation with the Absolute Person, but when they are applied to the Absolute Person they lose all contradiction and become transcendental. One example may clear this idea. Lord Śrī Kṛṣṇa is sometimes described as a thief. He is very famous amongst His pure devotees as the Mākhana-cora. He used to steal butter from the houses of neighbors at Vṛndāvana in His early age. Since then He is famous as a thief. But in spite of His being famous as a thief, He is worshiped as a thief, whereas in the mundane world a thief is punished and is never praised. Since He is the Absolute Personality of Godhead, everything is applicable to Him, and still in spite of all contradictions He is the Supreme Personality of Godhead.

TEXT 20

anyonyam āsīt sañjalpa
uttama-śloka-cetasām
kauravendra-pura-strīṇāṁ
sarva-śruti-mano-haraḥ

SYNONYMS

anyonyam-among each other; āsīt-there was; sañjalpaḥ-talking; uttama-śloka-the Supreme, who is praised by selected poetry; cetasām-of those whose hearts are absorbed in that way; kaurava-indra-the king of the Kurus; pura-capital; strīṇām-all the ladies; sarva-all; śruti-the Vedas; manaḥ-haraḥ-attractive to the mind.

Absorbed in the thought of the transcendental qualities of the Lord, who is glorified in select poetry, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

In the Bhagavad-gītā it is said that in all the Vedic literatures the goal is the Personality of Godhead Śrī Kṛṣṇa. Factually the glories of the Lord are depicted in such literature as the Vedas, Rāmāyaṇa and Mahābhārata. And in the Bhāgavatam they are specifically mentioned in respect to the Supreme Lord. Therefore, while the ladies on the tops of the houses in the capital of the kings of the Kuru dynasty were talking about the Lord, their talk was more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is Śruti-mantra. There are songs of Ṭhākura Narottama dāsa, one of the ācāryas in the Gauḍīya-sampradāya, composed in simple Bengali language. But Ṭhākura Viśvanātha Cakravartī, another very learned ācārya of the same sampradāya, has approved the songs by Ṭhākura Narottama dāsa to be as good as Vedic mantras. And this is so because of the subject matter. The language is immaterial, but the subject matter is important. The ladies, who were all absorbed in the thought and actions of the Lord, developed the consciousness of Vedic wisdom by the grace of the Lord. And therefore although such ladies might not have been very learned scholars in Sanskrit or otherwise, still whatever they spoke was more attractive than the Vedic hymns. The Vedic hymns in the Upaniṣads are sometimes indirectly directed to the Supreme Lord. But the talks of the ladies were directly spoken of the Lord, and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned brāhmaṇas' benedictions.

TEXT 21

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani
agre guṇebhyo jagad-ātmanīśvare
nimīlitātman niśi supta-śaktiṣu

SYNONYMS

saḥ-He (Kṛṣṇa); vai-as I remember; kila-definitely; ayam-this; puruṣaḥ-Personality of Godhead; purātanaḥ-the original; yaḥ-who; ekaḥ-only one; āsīt-existed; aviśeṣaḥ-materially unmanifested; ātmani-own self; agre-before creation; guṇebhyaḥ-of the modes of nature; jagat-ātmani-unto the Supersoul; īśvare-unto the Supreme Lord; nimīlita-merged into; ātman-the living entity; niśi supta-inactive at night; śaktiṣu-of the energies.

They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

There are two types of dissolution of the manifested cosmos. At the end of every 4,320,000,000 solar years, when Brahmā, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Lord Brahmā's life, which takes place at the end of Brahmā's one hundred years of age, in our calculation at the end of 8,640,000,000 x 30 x 12 x 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the mahat-tattva and the marginal energy called jīva-tattva merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord until there is another creation of the material world, and that is the way of the creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord, and therefore it is said here that the Lord existed before the modes of material nature were set in motion. In the Śruti-mantra it is said that only Viṣṇu, the Supreme Lord, existed before the creation, and there was no Brahmā, Śiva or other demigods. Viṣṇu means the Mahā-Viṣṇu, who is lying on the Causal Ocean. By His breathing only all the universes are generated in seeds and gradually develop into gigantic forms with innumerable planets within each and every universe. The seeds of universes develop into gigantic forms in the way seeds of a banyan tree develop into numberless banyan trees.

This Mahā-Viṣṇu is the plenary portion of the Lord Śrī Kṛṣṇa, who is mentioned in the Brahma-saṁhitā as follows:

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, whose plenary portion is the Mahā-Viṣṇu. All the Brahmās, the heads of the universes, live only for the period of His exhaling, after the universes are generated from the pores of His transcendental body." (Bs. 5.58)

Thus Govinda, or Lord Kṛṣṇa, is the cause of Mahā-Viṣṇu also. The ladies talking about this Vedic truth must have heard it from authoritative sources. An authoritative source is the only means of knowing about transcendental subject matter definitely. There is no alternative.

The merging of the living beings into the body of Mahā-Viṣṇu takes place automatically at the end of Brahmā's one hundred years. But that does not mean that the individual living being loses his identity. The identity is there, and as soon as there is another creation by the supreme will of the Lord, all the sleeping, inactive living beings are again let loose to begin their activities in the continuation of past different spheres of life. It is called suptotthita naya, or awakening from sleep and again engaging in one's respective continuous duty. When a man is asleep at night, he forgets himself, what he is, what his duty is and everything of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Mahā-Viṣṇu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work. This is also confirmed in the Bhagavad-gītā (8.18-20).

The Lord existed before the creative energy was set in action. The Lord is not a product of the material energy. His body is completely spiritual, and there is no difference between His body and Himself. Before creation the Lord remained in His abode, which is absolute and one.

TEXT 22

sa eva bhūyo nija-vīrya-coditāṁ
sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm
anāma-rūpātmani rūpa-nāmanī
vidhitsamāno 'nusasāra śāstra-kṛt

SYNONYMS

saḥ-He; eva-thus; bhūyaḥ-again; nija-own personal; vīrya-potency; coditām-performance of; sva-own; jīva-living being; māyām-external energy; prakṛtim-unto material nature; sisṛkṣatīm-while re-creating; anāma-without mundane designation; rūpa-ātmani-forms of the soul; rūpa-nāmanī-forms and names; vidhitsamānaḥ-desiring to award; anusasāra-entrusted; śāstra-kṛt-the compiler of revealed scripture.

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.

The living entities are parts and parcels of the Lord. They are of two varieties, namely nitya-mukta and nitya-baddha. The nitya-muktas are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the nitya-baddha, or eternally conditioned souls, are entrusted to His external energy, māyā, for rectification of their rebellious attitude toward the Supreme Father. Nitya-baddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter, and thus they are very busy in making plans in the material world for becoming happy. They go on merrily with plans, but by the will of the Lord both the planmakers and the plans are annihilated at the end of a certain period, as above mentioned. This is confirmed in the Bhagavad-gītā as follows: "O son of Kuntī, at the end of the millennium all the living entities merge into My nature, and again when the time of creation is ripe, I begin creation by the agency of My external energy." (Bg. 9.7)

The word bhūyaḥ indicates again and again, that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings, who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given a chance again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness, the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls so they can get free from the repetition of creation and annihilation of the material world and the material body.

The Lord says in the Bhagavad-gītā, "This created world and material energy are under My control. Under the influence of prakṛti, automatically they are created again and again, and this is done by Me through the agency of My external energy."

Actually the spiritual spark living entities have no material names or forms. But in order to fulfill their desire to lord it over the material energy of material forms and names, they are given a chance for such false enjoyment, and at the same time they are given a chance to understand the real position through the revealed scriptures. The foolish and forgetful living being is always busy with false forms and false names. Modern nationalism is the culmination of such false names and false forms. Men are mad after false name and form. The form of body obtained under certain conditions is taken up as factual, and the name also taken bewilders the conditioned soul into misusing the energy in the name of so many "isms." The scriptures, however, supply the clue for understanding the real position, but men are reluctant to take lessons from the scriptures created by the Lord for different places and times. For example, the Bhagavad-gītā is the guiding principle for every human being, but by the spell of material energy they do not take care to carry out the programs of life in terms of the Bhagavad-gītā. Śrīmad-Bhāgavatam is the post-graduate study of knowledge for one who has thoroughly understood the principles of the Bhagavad-gītā. Unfortunately people have no taste for them, and therefore they are under the clutches of māyā for repetition of birth and death.

TEXT 23

sa vā ayaṁ yat padam atra sūrayo
jitendriyā nirjita-mātariśvanaḥ
paśyanti bhakty-utkalitāmalātmanā
nanv eṣa sattvaṁ parimārṣṭum arhati

SYNONYMS

saḥ-He; vai-by providence; ayam-this; yat-that which; padam atra-here is the same Personality of Godhead, Śrī Kṛṣṇa; sūrayaḥ-great devotees; jita-indriyāḥ-who have overcome the influence of the senses; nirjita-thoroughly controlled; mātariśvanaḥ-life; paśyanti-can see; bhakti-by dint of devotional service; utkalita-developed; amala-ātmanā-those whose minds are thoroughly cleansed; nanu eṣaḥ-certainly by this only; sattvam-existence; parimārṣṭum-for purifying the mind completely; arhati-deserve.

Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

As it is stated in Bhagavad-gītā, the Lord can be known in His real nature by dint of pure devotional service only. So it is stated here that only the great devotees of the Lord who are able to clear the mind of all material dust by rigid devotional service can experience the Lord as He is. Jitendriya means one who has full control over the senses. The senses are active parts of the body, and their activities cannot be stopped. The artificial means of the yogic processes to make the senses inactive has proved to be abject failure, even in the case of great yogīs like Viśvāmitra Muni. Viśvāmitra Muni controlled the senses by yogic trance, but when he happened to meet Menakā (a heavenly society woman), he became a victim of sex, and the artificial way of controlling the senses failed. But in the case of a pure devotee, the senses are not at all artificially stopped from doing anything, but they are given different good engagements. When the senses are engaged in more attractive activities, there is no chance of their being attracted by any inferior engagements. In the Bhagavad-gītā it is said that the senses can be controlled only by better engagements. Devotional service necessitates purifying the senses or engaging them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. The material conception is due to ignorance only. There is nothing beyond Vāsudeva. The Vāsudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of accepting Vāsudeva as all in all. In the case of devotional service, this very same method is accepted from the very beginning, and by the grace of the Lord all factual knowledge becomes revealed in the heart of a devotee due to dictation by the Lord from within. Therefore controlling the senses by devotional service is the only and easiest means.

TEXT 24

sa vā ayaṁ sakhy anugīta-sat-katho
vedeṣu guhyeṣu ca guhya-vādibhiḥ
ya eka īśo jagad-ātma-līlayā
sṛjaty avaty atti na tatra sajjate

SYNONYMS

saḥ-He; vai-also; ayam-this; sakhi-O my friend; anugīta-described; sat-kathaḥ-the excellent pastimes; vedeṣu-in the Vedic literatures; guhyeṣu-confidentially; ca-as also; guhya-vādibhiḥ-by the confidential devotees; yaḥ-one who; ekaḥ-one only; īśaḥ-the supreme controller; jagat-of the complete creation; ātma-Supersoul; līlayā-by manifestation of pastimes; sṛjati-creates; avati atti-also maintains and annihilates; na-never; tatra-there; sajjate-becomes attached to it.

O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

As it is stated in the Bhagavad-gītā, all the Vedic literatures are glorifying the greatness of Lord Śrī Kṛṣṇa. Here it is confirmed in the Bhāgavatam also. The Vedas are expanded by many branches and subbranches by great devotees and empowered incarnations of the Lord like Vyāsa, Nārada, Śukadeva Gosvāmī, the Kumāras, Kapila, Prahlāda, Janaka, Bali and Yamarāja, but in the Śrīmad-Bhāgavatam especially, the confidential parts of His activities are described by the confidential devotee Śukadeva Gosvāmī. In the Vedānta-sūtras or Upaniṣads there is only a hint of the confidential parts of His pastimes. In such Vedic literatures as the Upaniṣads, the Lord has expressively been distinguished from the mundane conception of His existence. His identity being fully spiritual, His form, name, quality, and paraphernalia, etc., have been elaborately distinguished from matter, and therefore He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Supreme Person, Bhagavān, and He is partially represented as Paramātmā or impersonal Brahman.

TEXT 25

yadā hy adharmeṇa tamo-dhiyo nṛpā
jīvanti tatraiṣa hi sattvataḥ kila
dhatte bhagaṁ satyam ṛtaṁ dayāṁ yaśo
bhavāya rūpāṇi dadhad yuge yuge

SYNONYMS

yadā-whenever; hi-assuredly; adharmeṇa-against the principles of God's will; tamaḥ-dhiyaḥ-persons in the lowest material modes; nṛpāḥ-kings and administrators; jīvanti-live like animals; tatra-thereupon; eṣaḥ-He; hi-only; sattvataḥ-transcendental; kila-certainly; dhatte-is manifested; bhagam-supreme power; satyam-truth; ṛtam-positiveness; dayām-mercy; yaśaḥ-wonderful activities; bhavāya-for the maintenance; rūpāṇi-in various forms; dadhat-manifested; yuge-different periods; yuge-and ages.

Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

As mentioned above, the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of Īśopaniṣad: everything is the property of the Supreme Being. No one should encroach upon the property of the Supreme Lord. One should accept only what is kindly awarded by Him. Therefore, the earth or any other planet or universe is the absolute property of the Lord. The living beings are certainly His parts and parcels, or sons, and thus every one of them has a right to live at the mercy of the Lord to execute his prescribed work. No one, therefore, can encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be a recognized person like Mahārāja Yudhiṣṭhira or Parīkṣit. Such kings have full responsibility and knowledge from authorities about the administration of the world. But at times, due to the influence of the ignorance mode of material nature (tamo-guṇa), the lowest of the material modes, kings and administrators come into power without knowledge and responsibility, and such foolish administrators live like animals for the sake of their own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and vicious elements. Nepotism, bribery, cheating, aggression and, therefore, famine, epidemic, war and similar other disturbing features become prominent in human society. And the devotees of the Lord or the faithful are persecuted by all means. All these symptoms indicate the time of an incarnation of the Lord to reestablish the principles of religion and to vanquish the maladministrators. This is also confirmed in the Bhagavad-gītā.

The Lord then appears in His transcendental form without any tinge of material qualities. He descends just to keep the state of His creation in a normal condition. The normal condition is that the Lord has provided each and every planet with all the needs of the native living beings. They can happily live and execute their predestined occupations to attain salvation at the end, following the rules and regulations mentioned in the revealed scriptures. The material world is created to satisfy the whims of the nitya-baddha, or everlasting conditioned souls, just as naughty boys are provided with playing cradles. Otherwise, there was no need of the material world. But when they become intoxicated with the power of material science to exploit the resources unlawfully without the sanction of the Lord, and that also only for sense gratification, there is necessity of the Lord's incarnation to chastise the rebellious and to protect the faithful.

When He descends, He exhibits superhuman acts just to prove His supreme right, and materialists like Rāvaṇa, Hiraṇyakaśipu and Kaṁsa are sufficiently punished. He acts in a manner which no one can imitate. For example, the Lord, when He appeared as Rāma, bridged the Indian Ocean. When He appeared as Kṛṣṇa, from His very childhood He showed superhuman activities by killing Pūtanā, Aghāsura, Śakaṭāsura, Kāliya, etc., and then His maternal uncle Kaṁsa. When He was at Dvārakā He married 16,108 queens, and all of them were blessed with a sufficient number of children. The sum total of His personal family members amounted to about 100,000, popularly known as the Yadu-vaṁśa. And again, during His lifetime, He managed to vanquish them all. He is famous as the Govardhana-dhārī Hari because He lifted at the age of only seven the hill known as Govardhana. The Lord killed many undesirable kings in His time, and as a kṣatriya He fought chivalrously. He is famous as the asamaurdhva, unparalleled. No one is equal to or greater than Him.

TEXT 26

aho alaṁ ślāghyatamaṁ yadoḥ kulam
aho alaṁ puṇyatamaṁ madhorvanam
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati

SYNONYMS

aho-oh; alam-verily; ślāghya-tamam-supremely glorified; yadoḥ-of King Yadu; kulam-dynasty; aho-oh; alam-verily; puṇya-tamam-supremely virtuous; madhorvanam-the land of Mathurā; yat-because; eṣaḥ-this; puṁsām-of all the living beings; ṛṣabhaḥ-supreme leader; śriyaḥ-of the goddess of fortune; patiḥ-husband; sva-janmanā-by His appearance; caṅkramaṇena-by crawling; ca añcati-glories.

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

In the Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa has expressively given a description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place by His inconceivable potency. He does not take His birth as a conditioned soul quits his body and accepts another body. His birth is like the appearance and disappearance of the sun. The sun arises on the eastern horizon, but that does not mean that the eastern horizon is the parent of the sun. The sun is existent in every part of the solar system, but he becomes visible at a scheduled time and so also becomes invisible at another scheduled time. Similarly, the Lord appears in this universe like the sun and again leaves our sight at another time. He exists at all times and at every place, but by His causeless mercy when He appears before us we take it for granted that He has taken His birth. Anyone who can understand this truth, in terms of the statements of revealed scriptures, certainly becomes liberated just after quitting the present body. Liberation is obtainable after many births and after great endeavor in patience and perseverance, in knowledge and renunciation. But simply by knowing in truth about the Lord's transcendental births and activities, one can get liberation at once. That is the verdict of the Bhagavad-gītā. But those who are in the darkness of ignorance conclude that the Lord's birth and activities in the material world are similar to those of the ordinary living being. Such imperfect conclusions cannot give anyone liberation. His birth, therefore, in the family of King Yadu as the son of King Vasudeva and His transfer into the family of Nanda Mahārāja in the land of Mathurā are all transcendental arrangements made by the internal potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathurā cannot be materially estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in store for those who actually enjoyed the company of the Lord in person as a family member or as a neighbor. All those who were fortunate enough to associate with the Lord, the husband of the goddess of fortune, certainly obtained something more than what is known as liberation. Therefore, rightly, the dynasty and the land are both ever glorious by the grace of the Lord.

TEXT 27

aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya-yaśaskarī bhuvaḥ
paśyanti nityaṁ yad anugraheṣitaṁ
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ

SYNONYMS

aho bata-how wonderful this is; svaḥ-yaśasaḥ-the glories of the heavenly planets; tiraskarī-that which defeats; kuśasthalī-Dvārakā; puṇya-virtue; yaśaskarī-famous; bhuvaḥ-the planet earth; paśyanti-see; nityam-constantly; yat-that which; anugraha-iṣitam-to bestow benediction; smita-avalokam-glance with the favor of sweet smiling; sva-patim-unto the soul of the living being (Kṛṣṇa); sma-used to; yat-prajāḥ-the inhabitants of the place.

Undoubtedly it is wonderful that Dvārakā has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvārakā are always seeing the soul of all living beings [Kṛṣṇa] in His loving feature. He glances at them and favors them with sweet smiles.

The heavenly planets are inhabited by demigods like Indra, Candra, Varuṇa and Vāyu and the pious souls reach there after performance of many virtuous acts on earth. Modern scientists agree that the timing arrangement in higher planetary systems is different from that of the earth. Thus it is understood from the revealed scriptures that the duration of life there is ten thousand years (by our calculation). Six months on earth is equal to one day on the heavenly planets. Facilities of enjoyment are also similarly enhanced, and the beauty of the inhabitants is legendary. Common men on the earth are very much fond of reaching the heavenly planets because they have heard that comforts of life are far greater there than on the earth. They are now trying to reach the moon by spacecraft. Considering all this, the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets because of Dvārakā, where Lord Śrī Kṛṣṇa reigned as King. Three places, namely Vṛndāvana, Mathurā and Dvārakā, are more important than the famous planets within the universe. These places are perpetually sanctified because whenever the Lord descends on earth He displays His transcendental activities particularly in these three places. They are perpetually the holy lands of the Lord, and the inhabitants still take advantage of the holy places, even though the Lord is now out of their sight. The Lord is the soul of all living beings, and He desires always to have all the living beings, in their svarūpa, in their constitutional position, to participate in transcendental life in His association. His attractive features and sweet smiles go deep into the heart of everyone, and once it is so done the living being is admitted into the kingdom of God, from which no one returns. This is confirmed in the Bhagavad-gītā.

The heavenly planets may be very famous for offering better facilities of material enjoyment, but as we learn from the Bhagavad-gītā (9.20-21), one has to come back again to the earth planet as soon as the acquired virtue is finished. Dvārakā is certainly more important than the heavenly planets because whoever has been favored with the smiling glance of the Lord shall never come back again to this rotten earth, which is certified by the Lord Himself as a place of misery. Not only this earth but also all the planets of the universes are places of misery because in none of the planets within the universe is there eternal life, eternal bliss and eternal knowledge. Any person engaged in the devotional service of the Lord is recommended to live in one of the above-mentioned three places, namely Dvārakā, Mathurā or Vṛndāvana. Because devotional service in these three places is magnified, those who go there to follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as obtained during the presence of Lord Śrī Kṛṣṇa. His abode and He Himself are identical, and a pure devotee under the guidance of another experienced devotee can obtain all the results, even at present.

TEXT 28

nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya gṛhīta-pāṇibhiḥ
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ

SYNONYMS

nūnam-certainly in the previous birth; vrata-vow; snāna-bath; huta-sacrifice in the fire; ādinā-by all these; īśvaraḥ-the Personality of Godhead; samarcitaḥ-perfectly worshiped; hi-certainly; asya-His; gṛhīta-pāṇibhiḥ-by the married wives; pibanti-relishes; yāḥ-those who; sakhi-O friend; adhara-amṛtam-the nectar from His lips; muhuḥ-again and again; vraja-striyaḥ-the damsels of Vrajabhūmi; sammu-muhuḥ-often fainted; yat-āśayāḥ-expecting to be favored in that way.

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint just by expecting such favors.

Religious rites prescribed in the scriptures are meant to purify the mundane qualities of the conditioned souls to enable them to be gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called svarūpa, or the factual identity of the living being. Liberation means renovation of this stage of svarūpa. In that perfect stage of svarūpa, the living being is established in five phases of loving service, one of which is the stage of mādhurya-rasa, or the humor of conjugal love. The Lord is always perfect in Himself, and thus He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband to fulfill the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is svakīya, and the other is parakīya. Both of them are in conjugal love with the Personality of Godhead Kṛṣṇa. The queens at Dvārakā were svakīya, or duly married wives, but the damsels of Vraja were young friends of the Lord while He was unmarried. The Lord stayed at Vṛndāvana till the age of sixteen, and His friendly relations with the neighboring girls were in terms of parakīya. These girls, as well as the queens, underwent severe penances by taking vows, bathing and offering sacrifices in the fire, as prescribed in the scriptures. The rites, as they are, are not an end in themselves, nor are fruitive action, culture of knowledge or perfection in mystic powers ends in themselves. They are all means to attain to the highest stage of svarūpa, to render constitutional transcendental service to the Lord. Each and every living being has his individual position in one of the above-mentioned five different kinds of reciprocating means with the Lord, and in one's pure spiritual form of svarūpa the relation becomes manifest without mundane affinity. The kissing of the Lord, either by His wives or His young girl friends who aspired to have the Lord as their fiance, is not of any mundane perverted quality. Had such things been mundane, a liberated soul like Śukadeva would not have taken the trouble to relish them, nor would Lord Śrī Caitanya Mahāprabhu have been inclined to participate in those subjects after renouncing worldly life. The stage is earned after many lives of penance.

TEXT 29

yā vīrya-śulkena hṛtāḥ svayaṁvare
pramathya caidya-pramukhān hi śuṣmiṇaḥ
pradyumna-sāmbāmba-sutādayo 'parā
yāś cāhṛtā bhauma-vadhe sahasraśaḥ

SYNONYMS

yā-the lady; vīrya-prowess; śulkena-by payment of the price; hṛtāḥ-taken away by force; svayaṁvare-in the open selection of the bridegroom; pramathya-harassing; caidya-King Śiśupāla; pramukhān-headed by; hi-positively; śuṣmiṇaḥ-all very powerful; pradyumna-Pradyumna (Kṛṣṇa's son); sāmba-Sāmba; amba-Amba; suta-ādayaḥ-children; aparāḥ-other ladies; yāḥ-those; ca-also; āhṛtāḥ-similarly brought; bhauma-vadhe-after killing kings; sahasraśaḥ-by the thousands.

The children of these ladies are Pradyumna, Sāmba, Amba, etc: Ladies like Rukmiṇī, Satyabhāmā and Jāmbavatī were forcibly taken away by Him from their svayaṁvara ceremonies after He defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of these ladies are glorious.

Exceptionally qualified daughters of powerful kings were allowed to make a choice of their own bridegrooms in open competition, and such ceremonies were called svayaṁvara, or selection of the bridegroom. Because the svayaṁvara was an open competition between the rival and valiant princes, such princes were invited by the father of the princess, and usually there were regular fights between the invited princely order in a sporting spirit. But it so happened that sometimes the belligerent princes were killed in such marriage-fighting, and the victorious prince was offered the trophy princess for whom so many princes died. Rukmiṇī, the principal queen of Lord Kṛṣṇa, was the daughter of the King of Vidarbha, who wished that his qualified and beautiful daughter be given away to Lord Kṛṣṇa. But her eldest brother wanted her to be given away to King Śiśupāla, who happened to be a cousin of Kṛṣṇa. So there was open competition, and as usual Lord Kṛṣṇa emerged successful, after harassing Śiśupāla and other princes by His unrivalled prowess. Rukmiṇī had ten sons, like Pradyumna. There were other queens also taken away by Lord Kṛṣṇa in a similar way. Full description of this beautiful booty of Lord Kṛṣṇa will be given in the Tenth Canto. There were 16,100 beautiful girls who were daughters of many kings and were forcibly stolen by Bhaumāsura, who kept them captive for his carnal desire. These girls prayed piteously to Lord Kṛṣṇa for their deliverance, and the merciful Lord, called by their fervent prayer, released them all by fighting and killing Bhaumāsura. All these captive princesses were then accepted by the Lord as His wives, although in the estimation of society they were all fallen girls. The all-powerful Lord Kṛṣṇa accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Kṛṣṇa had 16,108 queens at Dvārakā, and in each of them He begot ten children. All these children grew up, and each had as many children as the father. The aggregate of the family numbered 10,000,000.

TEXT 30

etāḥ paraṁ strītvam apāstapeśalaṁ
nirasta-śaucaṁ bata sādhu kurvate
yāsāṁ gṛhāt puṣkara-locanaḥ patir

na jātv apaity āhṛtibhir hṛdi spṛśan

SYNONYMS

etāḥ-all these women; param-highest; strītvam-womanhood; apāstapeśalam-without individuality; nirasta-without; śaucam-purity; bata sādhu-auspiciously glorified; kurvate-do they make; yāsām-from whose; gṛhāt-homes; puṣkara-locanaḥ-the lotus-eyed; patiḥ-husband; na jātu-never at any time; apaiti-goes away; āhṛtibhiḥ-by presentation; hṛdi-in the heart; spṛśan-endeared.

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

The devotees of the Lord are purified souls. As soon as the devotees surrender unto the lotus feet of the Lord sincerely, the Lord accepts them, and thus the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the filthy drain water when they are amalgamated. Women, merchants and laborers are not very intelligent, and thus it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic, and less than them are the Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Kaṅkas, Yavanas, Khasas, etc., but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord, the designative disqualifications are removed, and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhaumāsura sincerely prayed to Lord Śrī Kṛṣṇa for their deliverance, and their sincerity of purpose made them at once pure by virtue of devotion. The Lord therefore accepted them as His wives, and thus their lives became glorified. Such auspicious glorification was still more glorified when the Lord played with them as the most devoted husband.

The Lord used to live with His 16,108 wives constantly. He expanded Himself into 16,108 plenary portions, and each and every one of them was the Lord Himself without deviation from the Original Personality. The Śruti-mantra affirms that the Lord can expand Himself into many. As husband of so many wives, He pleased them all with presentations, even at a costly endeavor. He brought the pārijāta plant from heaven and implanted it at the palace of Satyabhāmā, one of the principal queens. If, therefore, anyone desires the Lord to become one's husband, the Lord fulfills such desires in full.

TEXT 31

evaṁvidhā gadantīnāṁ
sa giraḥ pura-yoṣitām
nirīkṣaṇenābhinandan
sasmitena yayau hariḥ

SYNONYMS

evaṁvidhāḥ-in this way; gadantīnām-thus praying and talking about Him; saḥ-He (the Lord); giraḥ-of words; pura-yoṣitām-of the ladies of the capital; nirīkṣaṇena-by His grace of glancing over them; abhinandan-and greeting them; sa-smitena-with a smiling face; yayau-departed; hariḥ-the Personality of Godhead.

While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

TEXT 32

ajāta-śatruḥ pṛtanāṁ
gopīthāya madhu-dviṣaḥ
parebhyaḥ śaṅkitaḥ snehāt
prāyuṅkta catur-aṅgiṇīm

SYNONYMS

ajāta-śatruḥ-Mahārāja Yudhiṣṭhira, who was no one's enemy; pṛtanām-defensive forces; gopīthāya-for giving protection; madhu-dviṣaḥ-of the enemy of Madhu (Śrī Kṛṣṇa); parebhyaḥ-from others (enemies); śaṅkitaḥ-being afraid of; snehāt-out of affection; prāyuṅkta-engaged; catuḥ-aṅgiṇīm-four defensive divisions.

Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.

Natural defensive measures are horses and elephants combined with chariots and men. Horses and elephants are trained to move to any part of the hills or forests and plains. The charioteers could fight with many horses and elephants by the strength of powerful arrows, even up to the standard of the brahmāstra (similar to modern atomic weapons). Mahārāja Yudhiṣṭhira knew well that Kṛṣṇa is everyone's friend and well-wisher, and yet there were asuras who were by nature envious of the Lord. So out of fear of attack from others and out of affection also, he engaged all varieties of defensive forces as bodyguards of Lord Kṛṣṇa. If required, Lord Kṛṣṇa Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy, but still He accepted all the arrangements made by Mahārāja Yudhiṣṭhira because He could not disobey the King, who was His elder cousin. The Lord plays the part of a subordinate in His transcendental sporting, and thus sometimes He puts Himself in the care of Yaśodāmātā for His protection in His so-called helplessness of childhood. That is the transcendental līlā, or pastime of the Lord. The basic principle for all transcendental exchanges between the Lord and His devotees is exhibited to enjoy a transcendental bliss for which there is no comparison, even up to the level of brahmānanda.

TEXT 33

atha dūrāgatān śauriḥ
kauravān virahāturān
sannivartya dṛḍhaṁ snigdhān
prāyāt sva-nagarīṁ priyaiḥ

SYNONYMS

atha-thus; dūrāgatān-having accompanied Him for a long distance; śauriḥ-Lord Kṛṣṇa; kauravān-the Pāṇḍavas; virahāturān-overwhelmed by a sense of separation; sannivartya-politely persuaded; dṛḍham-determined; snigdhān-full of affection; prāyāt-proceeded; sva-nagarīm-towards His own city (Dvārakā); priyaiḥ-with dear companions.

Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

TEXTS 34-35

kuru-jāṅgala-pāñcālān
śūrasenān sayāmunān
brahmāvartaṁ kurukṣetraṁ
matsyān sārasvatān atha
maru-dhanvam atikramya
sauvīrābhīrayoḥ parān
ānartān bhārgavopāgāc
chrāntavāho manāg vibhuḥ

SYNONYMS

kuru-jāṅgala-the province of Delhi; pāñcālān-part of the province Punjab; śūrasenān-part of the province of Uttar Pradesh; sa-with; yāmunān-the districts on the bank of the Yamunā; brahmāvartam-part of northern Uttar Pradesh; kurukṣetram-the place where the battle was fought; matsyān-the province Matsyā; sārasvatān-part of Punjab; atha-and so on; maru-Rajasthan, the land of deserts; dhanvam-Madhya Pradesh, where water is very scanty; ati-kramya-after passing; sauvīra-Saurastra; ābhīrayoḥ-part of Gujarat; parān-western side; ānartān-the province of Dvārakā; bhārgava-O Śaunaka; upāgāt-overtaken by; śrānta-fatigue; vāhaḥ-the horses; manāk vibhuḥ-slightly, because of the long journey.

O Śaunaka, the Lord then proceeded towards Kurujāṅgala, Pāñcālā, Śūrasenā, the land on the bank of the River Yamunā, Brahmāvarta, Kurukṣetra, Matsyā, Sārasvatā, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvīra and Ābhīra provinces, then west of these, reached Dvārakā at last.

The provinces passed over by the Lord in those days were differently named, but the direction given is sufficient to indicate that He traveled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Saurastra and Gujarat and at last reached His home province at Dvārakā. We do not gain any profit simply by researching the analogous provinces of those days up to now, but it appears that the desert of Rajasthan and the provinces of scanty water like Madhya Pradesh were present even five thousand years ago. The theory of soil experts that the desert developed in recent years is not supported by the statements of Bhāgavatam. We may leave the matter for expert geologists to research because the changing universe has different phases of geological development. We are satisfied that the Lord has now reached His own province, Dvārakādhāma, from the Kuru provinces. Kurukṣetra continues to exist since the Vedic age, and it is sheer foolishness when interpreters ignore or deny the existence of Kurukṣetra.

TEXT 36

tatra tatra ha tatratyair
hariḥ pratyudyatārhaṇaḥ
sāyaṁ bheje diśaṁ paścād
gaviṣṭho gāṁ gatas tadā

SYNONYMS

tatra tatra-at different places; ha-it so happened; tatratyaiḥ-by local inhabitants; hariḥ-the Personality of Godhead; pratyudyata-arhaṇaḥ-being offered presentations and worshipful regards; sāyam-the evening; bheje-having overtaken; diśam-direction; paścāt-eastern; gaviṣṭhaḥ-the sun in the sky; gām-to the ocean; gataḥ-having gone; tadā-at that time.

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

It is said here that the Lord observed the religious principles regularly while He was on the journey. There are certain philosophical speculations that even the Lord is under the obligations of fruitive action. But actually this is not the case. He does not depend on the action of any good or bad work. Since the Lord is absolute, everything done by Him is good for everyone. But when He descends on earth, He acts for the protection of the devotees and for the annihilation of the impious nondevotees. Although He has no obligatory duty, still He does everything so that others may follow. That is the way of factual teaching; one must act properly himself and teach the same to others, otherwise no one will accept one's blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient, and yet He acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage, when one can understand the transcendental nature of the Lord, one does not try to imitate Him. This is not possible.

The Lord in human society does what is the duty of everyone, but sometimes He does something extraordinary and not to be imitated by the living being. His acts of evening prayer as stated herein must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the gopīs. One cannot imitate the sun, which can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured.

Thus end the Bhaktivedanta purports of the First Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Departure of Lord Kṛṣṇa for Dvārakā."

20.2.13 Chapter Eleven

Lord Kṛṣṇa's Entrance into Dvārakā

TEXT 1

sūta uvāca
ānartān sa upavrajya
svṛddhāñ jana-padān svakān
dadhmau daravaraṁ teṣāṁ
viṣādaṁ śamayann iva

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; ānartān-the country known as Ānartān (Dvārakā); saḥ-He; upavrajya-reaching the border of; svṛddhān-most prosperous; jana-padān-city; svakān-His own; dadhmau-sounded; daravaram-the auspicious conchshell (Pāñcajanya); teṣām-of them; viṣādam-dejection; śamayan-pacifying; iva-seemingly.

Sūta Gosvāmī said: Upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas [Dvārakā], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

The beloved Lord was away from His own prosperous metropolis of Dvārakā for a considerably long period because of the Battle of Kurukṣetra, and thus all the inhabitants were overcome with melancholia due to the separation. When the Lord descends on the earth, His eternal associates also come with Him, just as the entourage of a king accompanies him. Such associates of the Lord are eternally liberated souls, and they cannot bear the separation of the Lord even for a moment because of intense affection for the Lord. Thus the inhabitants of the city of Dvārakā were in a mood of dejection and expected the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was very encouraging, and apparently the sound pacified their dejection. They were still more aspirant to see the Lord amongst themselves, and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

TEXT 2

sa uccakāśe dhavalodaro daro
'py urukramasyādharaśoṇa-śoṇimā
dādhmāyamānaḥ kara-kañja-sampuṭe
yathābja-khaṇḍe kala-haṁsa utsvanaḥ

SYNONYMS

saḥ-that; uccakāśe-became brilliant; dhavala-udaraḥ-white and fat-boweled; daraḥ-conchshell; api-although it is so; urukramasya-of the great adventurer; adharaśoṇa-by the transcendental quality of His lips; śoṇimā-reddened; dādhmāyamānaḥ-being sounded; kara-kañja-sampuṭe-being caught by the grip of the lotus hand; yathā-as it is; abja-khaṇḍe-by the stems of lotus flowers; kala-haṁsaḥ-ducking swan; utsvanaḥ-loudly sounding.

The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

The redness of the white conchshell due to the lip-touch of the Lord is a symbol of spiritual significance. The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in spiritual enlightenment, and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Śrī Kṛṣṇa. The Lord is present in every particle of all existence, and He can manifest His presence in anyone. By ardent love and devotional service to the Lord, or in other words by spiritual contact with the Lord, everything becomes spiritually reddened like the conchshell in the grip of the Lord, and the paramahaṁsa, or the supremely intelligent person, plays the part of the ducking swan in the water of spiritual bliss, eternally decorated by the lotus flower of the Lord's feet.

TEXT 3

tam upaśrutya ninadaṁ
jagad-bhaya-bhayāvaham
pratyudyayuḥ prajāḥ sarvā
bhartṛ-darśana-lālasāḥ

SYNONYMS

tam-that; upaśrutya-having overheard; ninadam-sound; jagat-bhaya-the fear of material existence; bhaya-āvaham-the threatening principle; prati-towards; udyayuḥ-rapidly proceeded; prajāḥ-the citizens; sarvāḥ-all; bhartṛ-the protector; darśana-audience; lālasāḥ-having so desired.

The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

As already explained, the citizens of Dvārakā who lived at the time of Lord Kṛṣṇa's presence there were all liberated souls who descended there along with the Lord as entourage. All were very anxious to have an audience with the Lord, although because of spiritual contact they were never separated from the Lord. Just as the gopīs at Vṛndāvana used to think of Kṛṣṇa while He was away from the village for cowherding engagements, the citizens of Dvārakā were all immersed in thought of the Lord while He was away from Dvārakā to attend the Battle of Kurukṣetra. Some distinguished fiction writer in Bengal concluded that the Kṛṣṇa of Vṛndāvana, that of Mathurā and that of Dvārakā were different personalities. Historically there is no truth in this conclusion. The Kṛṣṇa of Kurukṣetra and the Kṛṣṇa of Dvārakā are one and the same personality.

The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun. The sound heralded by Lord Kṛṣṇa was something like the heralding of the sunrise in the morning. So all the citizens of Dvārakā awoke from a state of slumber because of the sunrise of Kṛṣṇa, and they all hastened towards Him just to have an audience. The devotees of the Lord know no one else as protector.

This sound of the Lord is identical with the Lord, as we have tried to explain by the nondual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as māyā or external energy, yet all fear is vanished as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

We can take advantage of these sounds and be free from all threatening problems of material existence.

TEXTS 4-5

tatropanīta-balayo
raver dīpam ivādṛtāḥ
ātmārāmaṁ pūrṇa-kāmaṁ
nija-lābhena nityadā
prīty-utphulla-mukhāḥ procur
harṣa-gadgadayā girā
pitaraṁ sarva-suhṛdam
avitāram ivārbhakāḥ

SYNONYMS

tatra-thereupon; upanīta-having offered; balayaḥ-presentations; raveḥ-up to the sun; dīpam-lamp; iva-like; ādṛtāḥ-being evaluated; ātma-ārāmam-unto the self-sufficient; pūrṇa-kāmam-fully satisfied; nija-lābhena-by His own potencies; nitya-dā-one who supplies incessantly; prīti-affection; utphulla-mukhāḥ-cheerful faces; procuḥ-said; harṣa-gladdened; gadgadayā-ecstatic; girā-speeches; pitaram-unto the father; sarva-all; suhṛdam-friends; avitāram-the guardian; iva-like; arbhakāḥ-wards.

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

The Supreme Lord Kṛṣṇa is described herein as ātmārāma. He is self-sufficient, and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is total bliss. He is eternally existent; He is all-cognizant and all-blissful. Therefore, any presentation, however valuable it may be, is not needed by Him. But still, because He is the well-wisher for one and all, He accepts from everyone everything that is offered to Him in pure devotional service. It is not that He is in want for such things, because the things are themselves generated from His energy. The comparison is made herein that making offerings to the Lord is something like offering a lamp in the worship of the sun-god. Anything fiery and illuminating is but an emanation of the energy of the sun, and yet to worship the sun-god it is necessary to offer him a lamp. In the worship of the sun, there is some sort of demand made by the worshiper, but in the case of devotional service to the Lord, there is no question of demand from either side. It is all a sign of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings, and therefore those who are conscious of this vital relation with God can make filial demands from the Father, and the Father is pleased to supply the demands of such obedient sons without bargaining. The Lord is just like the desire tree, and from Him everyone can have everything by the causeless mercy of the Lord. As the Supreme Father, the Lord, however, does not supply to a pure devotee what is considered to be a barrier to the discharge of devotional service. Those who are engaged in the devotional service of the Lord can rise to the position of unalloyed devotional service by His transcendental attraction.

TEXT 6

natāḥ sma te nātha sadāṅghri-paṅkajaṁ
viriñca-vairiñcya-surendra-vanditam
parāyaṇaṁ kṣemam ihecchatāṁ paraṁ
na yatra kālaḥ prabhavet paraḥ prabhuḥ

SYNONYMS

natāḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-always; aṅghri-paṅkajam-the lotus feet; viriñca-Brahmā, the first living being; vairiñcya-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of heaven; vanditam-worshiped by; parāyaṇam-the supreme; kṣemam-welfare; iha-in this life; icchatām-one who so desires; param-the highest; na-never; yatra-wherein; kālaḥ-inevitable time; prabhavet-can exert its influence; paraḥ-transcendental; prabhuḥ-the Supreme Lord.

The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

The Supreme Lord is Śrī Kṛṣṇa, as confirmed in Bhagavad-gītā, Brahma-saṁhitā and other authorized Vedic literatures. No one is equal to or greater than Him, and that is the verdict of all scriptures. The influence of time and space is exerted upon the dependent living entities, who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahman, whereas the Supreme Lord is the predominating Absolute. As soon as we forget this clear fact, we are at once in illusion, and thus we are put into threefold miseries, as one is put into dense darkness. The clear consciousness of the cognizant living being is God consciousness, in which one bows down unto Him in all circumstances.

TEXT 7

bhavāya nas tvaṁ bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā

tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛttyā kṛtino babhūvima

SYNONYMS

bhavāya-for welfare; naḥ-for us; tvam-Your Lordship; bhava-just become; viśva-bhāvana-the creator of the universe; tvam-Your Lordship; eva-certainly; mātā-mother; atha-as also; suhṛt-well-wisher; patiḥ-husband; pitā-father; tvam-Your Lordship; sat-guruḥ-spiritual master; naḥ-our; paramam-the supreme; ca-and; daivatam-worshipable Deity; yasya-whose; anuvṛttyā-following in the footsteps; kṛtinaḥ-successful; babhūvima-we have become.

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

The all-good Personality of Godhead, being the creator of the universe, also plans for the good of all good living beings. The good living beings are advised by the Lord to follow His good advice, and by doing so they become successful in all spheres of life. There is no need to worship any deity but the Lord. The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives. For attaining spiritual existence, the human form is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be forgotten for the time being, but it can be revived also by the grace of the Lord, if we follow His injunctions, which are revealed in the scriptures of all times and all places.

TEXT 8

aho sanāthā bhavatā sma yad vayaṁ
traiviṣṭapānām api dūra-darśanam
prema-smita-snigdha-nirīkṣaṇānanaṁ
paśyema rūpaṁ tava sarva-saubhagam

SYNONYMS

aho-oh, it is our good luck; sa-nāthāḥ-to be under the protection of the master; bhavatā-by Your good self; sma-as we have become; yat vayam-as we are; traiviṣṭa-pānām-of the demigods; api-also; dūra-darśanam-very rarely seen; prema-smita-smiling with love; snigdha-affectionate; nirīkṣaṇa-ānanam-face looking in that mode; paśyema-let us look; rūpam-beauty; tava-Your; sarva-all; saubhagam-auspiciousness.

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

The Lord in His eternal personal form can be seen only by the pure devotees. The Lord is never impersonal, but He is the Supreme Absolute Personality of Godhead, possible to be visited by devotional service face to face, which is impossible to be done even by the denizens of higher planets. When Brahmājī and other demigods want to consult Lord Viṣṇu, the plenary portion of Lord Kṛṣṇa, they have to wait on the shore of the ocean of milk where Lord Viṣṇu is lying on White Land (Śvetadvīpa). This ocean of milk and the Śvetadvīpa planet are the replica of Vaikuṇṭhaloka within the universe. Neither Brahmājī nor the demigods like Indra can enter into this island of Śvetadvīpa, but they can stand on the shore of the ocean of milk and transmit their message to Lord Viṣṇu, known as Kṣīrodakaśāyī Viṣṇu. Therefore, the Lord is rarely seen by them, but the inhabitants of Dvārakā, because of their being pure devotees without any tinge of the material contamination of fruitive activities and empiric philosophical speculation, can see Him face to face by the grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life, which is discovered by devotional service only.

TEXT 9

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta

SYNONYMS

yarhi-whenever; ambuja-akṣa-O lotus-eyed one; apasasāra-You go away; bho-oh; bhavān-Yourself; kurūn-the descendants of King Kuru; madhūn-the inhabitants of Mathurā (Vrajabhūmi); vā-either; atha-therefore; suhṛt-didṛkṣayā-for meeting them; tatra-at that time; abda-koṭi-millions of years; pratimaḥ-like; kṣaṇaḥ-moments; bhavet-becomes; ravim-the sun; vinā-without; akṣṇoḥ-of the eyes; iva-like that; naḥ-ours; tava-Your; acyuta-O infallible one.

O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

We are all proud of our material senses for making experiments to determine the existence of God. But we forget that our senses are not absolute by themselves. They can only act under certain conditions. For example, our eyes. As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Śrī Kṛṣṇa, being the primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Kṛṣṇa is māyā, or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Kṛṣṇa. By the grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Kṛṣṇa so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun, so also we cannot see anything including our own self, without the factual presence of the Lord. Without Him all our knowledge is covered by illusion.

TEXT 10

kathaṁ vayaṁ nātha ciroṣite tvayi
prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam
jīvema te sundara-hāsa-śobhitam

apaśyamānā vadanaṁ manoharam
iti codīritā vācaḥ
prajānāṁ bhakta-vatsalaḥ
śṛṇvāno 'nugrahaṁ dṛṣṭyā
vitanvan prāviśat puram

SYNONYMS

katham-how; vayam-we; nātha-O Lord; ciroṣite-being abroad almost always; tvayi-by You; prasanna-satisfaction; dṛṣṭyā-by the glance; akhila-universal; tāpa-miseries; śoṣaṇam-vanquishing; jīvema-shall be able to live; te-Your; sundara-beautiful; hāsa-smiling; śobhitam-decorated; apaśyamānāḥ-without seeing; vadanam-face; manoharam-attractive; iti-thus; ca-and; udīritāḥ-speaking; vācaḥ-words; prajānām-of the citizens; bhakta-vatsalaḥ-kind to the devotees; śṛṇvānaḥ-thus learning; anugraham-kindness; dṛṣṭyā-by glances; vitanvan-distributing; prāviśat-entered; puram-Dvārakāpurī.

O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?Upon hearing their speeches, the Lord, who is very kind to the citizens and the devotees, entered the city of Dvārakā and acknowledged all their greetings by casting His transcendental glance over them.

Lord Kṛṣṇa's attraction is so powerful that once being attracted by Him one cannot tolerate separation from Him. Why is this so? Because we are all eternally related with Him as the sun rays are eternally related with the sun disc. The sun rays are molecular parts of the solar radiation. Thus the sun rays and the sun cannot be separated. The separation by the cloud is temporary and artificial, and as soon as the cloud is cleared, the sun rays again display their natural effulgence in the presence of the sun. Similarly, the living entities, who are molecular parts of the whole spirit, are separated from the Lord by the artificial covering of māyā, illusory energy. This illusory energy, or the curtain of māyā, has to be removed, and when it is so done, the living entity can see the Lord face to face, and all his miseries are at once removed. Every one of us wants to remove the miseries of life, but we do not know how to do it. The solution is given here, and it rests on us to assimilate it or not.

TEXT 11

madhu-bhoja-daśārhārha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptāṁ
nāgair bhogavatīm iva

SYNONYMS

madhu-Madhu; bhoja-Bhoja; daśārha-Daśārha; arha-Arha; kukura-Kukura; andhaka-Andhaka; vṛṣṇibhiḥ-by the descendants of Vṛṣṇi; ātma-tulya-as good as Himself; balaiḥ-by strength; guptām-protected; nāgaiḥ-by the Nāgas; bhogavatīm-the capital of Nāgaloka; iva-like.

As Bhogavatī, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi-Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.-who were as strong as Lord Kṛṣṇa.

The Nāgaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the heads of the Nāgas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the enjoyment of the Nāgas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dvārakā was well protected by the descendants of Vṛṣṇi, who were as powerful as the Lord, insofar as He manifested His strength upon this earth.

TEXT 12

sarvartu-sarva-vibhava-
puṇya-vṛkṣa-latāśramaiḥ
udyānopavanārāmair
vṛta-padmākara-śriyam

SYNONYMS

sarva-all; ṛtu-seasons; sarva-all; vibhava-opulences; puṇya-pious; vṛkṣa-trees; latā-creepers; āśramaiḥ-with hermitages; udyāna-orchards; upavana-flower gardens; ārāmaiḥ-pleasure gardens and beautiful parks; vṛta-surrounded by; padma-ākara-the birthplaces of lotuses or nice reservoirs of water; śriyam-increasing the beauty.

The city of Dvārakāpurī was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

Perfection of human civilization is made possible by utilizing the gifts of nature in their own way. As we find herewith in the description of its opulence, Dvārakā was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. The propensity to utilize nature's own gifts is still there, even in the heart of modern civilized man. The leaders of modern civilization select their own residential quarters in a place where there are such naturally beautiful gardens and reservoirs of water, but they leave the common men to reside in congested areas without parks and gardens. Herein of course we find a different description of the city of Dvārakā. It is understood that the whole dhāma, or residential quarter, was surrounded by such gardens and parks with reservoirs of water where lotuses grew. It is understood that all the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. Development of factories and mills is called ugra-karma, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

We find herein the mention of pious trees which produce seasonal flowers and fruits. The impious trees are useless jungles only, and they can only be used to supply fuels. In the modern civilization such impious trees are planted on the sides of roads. Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of water with ducks and swans playing in the midst of lotus flowers, and cows giving sufficient milk and butter are essential for developing the finer tissues of the human body. As against this, the dungeons of mines, factories and workshops develop demoniac propensities in the working class. The vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways. The description of Dvārakā-dhāma is the ideal of human civilization.

TEXT 13

gopura-dvāra-mārgeṣu
kṛta-kautuka-toraṇām
citra-dhvaja-patākāgrair
antaḥ pratihatā-tapām

SYNONYMS

gopura-the gateway of the city; dvāra-door; mārgeṣu-on different roads; kṛta-undertaken; kautuka-because of the festival; toraṇām-decorated arch; citra-painted; dhvaja-flags; patākā-agraiḥ-by the foremost signs; antaḥ-within; pratihatā-checked; tapām-sunshine.

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

Signs of decoration in special festivals were also collected from the gifts of nature, such as the plantain trees, the mango trees, fruits and flowers. Mango trees, coconut palms and plantain trees are still accepted as auspicious signs. The flags mentioned above were all painted with the picture of either Garuḍa or Hanumān, the two great servitors of the Lord. For devotees, such paintings and decorations are still adored, and the servitor of the master is paid more respects for the satisfaction of the Lord.

TEXT 14

sammārjita-mahā-mārga-
rathyāpaṇaka-catvarām
siktāṁ gandha-jalair uptāṁ
phala-puṣpākṣatāṅkuraiḥ

SYNONYMS

sammārjita-thoroughly cleansed; mahā-mārga-highways; rathya-lanes and subways; āpaṇaka-shopping marketplaces; catvarām-public meeting places; siktām-moistened with; gandha-jalaiḥ-scented water; uptām-was strewn with; phala-fruits; puṣpa-flowers; akṣata-unbroken; aṅkuraiḥ-seeds.

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

Scented waters prepared by distilling flowers like rose and keora were requisitioned to wet the roads, streets and lanes of Dvārakā-dhāma. Such places, along with the marketplace and public meeting places, were thoroughly cleansed. From the above description, it appears that the city of Dvārakādhāma was considerably big, containing many highways, streets and public meeting places with parks, gardens and reservoirs of water, all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or fruits in the seedling stage were considered auspicious, and they are still so used by the Hindus in general on festival days.

TEXT 15

dvāri dvāri gṛhāṇāṁ ca
dadhy-akṣata-phalekṣubhiḥ
alaṅkṛtāṁ pūrṇa-kumbhair
balibhir dhūpa-dīpakaiḥ

SYNONYMS

dvāri dvāri-the door of each and every house; gṛhāṇām-of all the residential buildings; ca-and; dadhi-curd; akṣata-unbroken; phala-fruit; ikṣubhiḥ-sugarcane; alaṅkṛtām-decorated; pūrṇa-kumbhaiḥ-full water pots; balibhiḥ-along with articles for worship; dhūpa-incense; dīpakaiḥ-with lamps and candles.

In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full waterpots with articles for worship, incense and candles were all displayed.

The process of reception according to Vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned, but by worshiping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables, according to one's capacity. All were offered to the Lord, and the remnants of the foodstuff were distributed amongst the gathering citizens. So it was not like a dry reception of these modern days. Each and every house was ready to receive the Lord in a similar way, and thus each and every house on the roads and streets distributed such remnants of food to the citizens, and therefore the festival was successful. Without distribution of food, no function is complete, and that is the way of Vedic culture.

TEXTS 16-17

niśamya preṣṭham āyāntaṁ
vasudevo mahā-manāḥ
akrūraś cograsenaś ca
rāmaś cādbhuta-vikramaḥ
pradyumnaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ
praharṣa-vegocchaśita-
śayanāsana-bhojanāḥ

SYNONYMS

niśamya-just hearing; preṣṭham-the dearmost; āyāntam-coming home; vasudevaḥ-Vasudeva (the father of Kṛṣṇa); mahā-manāḥ-the magnanimous; akrūraḥ-Akrūra; ca-and; ugrasenaḥ-Ugrasena; ca-and; rāmaḥ-Balarāma (the elder brother of Kṛṣṇa); ca-and; adbhuta-superhuman; vikramaḥ-prowess; pradyumnaḥ-Pradyumna; cārudeṣṇaḥ-Cārudeṣṇa; ca-and; sāmbaḥ-Sāmba; jāmbavatī-sutaḥ-the son of Jāmbavatī; praharṣa-extreme happiness; vega-force; ucchaśita-being influenced by; śayana-lying down; āsana-sitting on; bhojanāḥ-dining.

On hearing that the most dear Kṛṣṇa was approaching Dvārakādhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma (the superhumanly powerful), Pradyumna, Cārudeṣṇa and Sāmba the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.

Vasudeva: Son of King Śūrasena, husband of Devakī and father of Lord Śrī Kṛṣṇa. He is the brother of Kuntī and father of Subhadrā. Subhadrā was married with her cousin Arjuna, and this system is still prevalent in some parts of India. Vasudeva was appointed minister of Ugrasena, and later on he married eight daughters of Ugrasena's brother Devaka. Devakī is only one of them. Kaṁsa was his brother-in-law, and Vasudeva accepted voluntary imprisonment by Kaṁsa on mutual agreement to deliver the eighth son of Devakī. This was foiled by the will of Kṛṣṇa. As maternal uncle of the Pāṇḍavas, he took active parts in the purificatory process of the Pāṇḍavas. He sent for the priest Kaśyapa at the Śatasṛṅga Parvata, and he executed the functions. When Kṛṣṇa appeared within the bars of Kaṁsa's prison house, He was transferred by Vasudeva to the house of Nanda Mahārāja, the foster father of Kṛṣṇa, at Gokula. Kṛṣṇa disappeared along with Baladeva prior to the disappearance of Vasudeva, and Arjuna (Vasudeva's nephew) undertook the charge of the funeral ceremony after Vasudeva's disappearance.

Akrūra: The commander in chief of the Vṛṣṇi dynasty and a great devotee of Lord Kṛṣṇa. Akrūra attained success in devotional service to the Lord by the one single process of offering prayers. He was the husband of Sūtanī, daughter of Ahūka. He supported Arjuna when Arjuna took Subhadrā forcibly away by the will of Kṛṣṇa. Both Kṛṣṇa and Akrūra went to see Arjuna after his successful kidnapping of Subhadrā. Both of them presented dowries to Arjuna after this incidence. Akrūra was present also when Abhimanyu, the son of Subhadrā, was married with Uttarā, mother of Mahārāja Parīkṣit. Ahūka, the father-in-law of Akrūra, was not on good terms with Akrūra. But both of them were devotees of the Lord.

Ugrasena: One of the powerful kings of the Vṛṣṇi dynasty and cousin of Mahārāja Kuntibhoja. His other name is Ahūka. His minister was Vasudeva, and his son was the powerful Kaṁsa. This Kaṁsa imprisoned his father and became the King of Mathurā. By the grace of Lord Kṛṣṇa and His brother, Lord Baladeva, Kaṁsa was killed, and Ugrasena was reinstalled on the throne. When Śālva attacked the city of Dvārakā, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena inquired from Nāradajī about the divinity of Lord Kṛṣṇa. When the Yadu dynasty was to be vanquished, Ugrasena was entrusted with the iron lump produced from the womb of Sāmba. He cut the iron lump into pieces and then pasted it and mixed it up with the sea water on the coast of Dvārakā. After this, he ordered complete prohibition within the city of Dvārakā and the kingdom. He got salvation after his death.

Baladeva: He is the divine son of Vasudeva by his wife Rohiṇī. He is also known as Rohiṇī-nandana, the beloved son of Rohiṇī. He was also entrusted to Nanda Mahārāja along with His mother, Rohiṇī, when Vasudeva embraced imprisonment by mutual agreement with Kaṁsa. So Nanda Mahārāja is also the foster father of Baladeva along with Lord Kṛṣṇa. Lord Kṛṣṇa and Lord Baladeva were constant companions from Their very childhood, although They were stepbrothers. He is the plenary manifestation of the Supreme Personality of Godhead, and therefore He is as good and powerful as Lord Kṛṣṇa. He belongs to the viṣṇu-tattva (the principle of Godhead). He attended the svayaṁvara ceremony of Draupadī along with Śrī Kṛṣṇa. When Subhadrā was kidnapped by Arjuna by the organized plan of Śrī Kṛṣṇa, Baladeva was very angry with Arjuna and wanted to kill him at once. Śrī Kṛṣṇa, for the sake of His dear friend, fell at the feet of Lord Baladeva and implored Him not to be so angry. Śrī Baladeva was thus satisfied. Similarly, He was once very angry with the Kauravas, and He wanted to throw their whole city into the depths of the Yamunā. But the Kauravas satisfied Him by surrendering unto His divine lotus feet. He was actually the seventh son of Devakī prior to the birth of Lord Kṛṣṇa, but by the will of the Lord He was transferred to the womb of Rohiṇī to escape the wrath of Kaṁsa. His other name is therefore Saṅkarṣaṇa, who is also the plenary portion of Śrī Baladeva. Because He is as powerful as Lord Kṛṣṇa and can bestow spiritual power to the devotees, He is therefore known as Baladeva. In the Vedas also it is enjoined that no one can know the Supreme Lord without being favored by Baladeva. Bala means spiritual strength not physical. Some less intelligent persons interpret bala as the strength of the body. But no one can have spiritual realization by physical strength. Physical strength ends with the end of the physical body, but spiritual strength follows the spirit soul to the next transmigration, and therefore the strength obtained by Baladeva is never wasted. The strength is eternal, and thus Baladeva is the original spiritual master of all devotees.

Śrī Baladeva was also a class friend of Lord Śrī Kṛṣṇa as a student of Sāndīpani Muni. In His childhood He killed many asuras along with Śrī Kṛṣṇa, and specifically He killed the Dhenukāsura at Tālavana. During the Kurukṣetra battle, He remained neutral, and He tried His best not to bring about the fight. He was in favor of Duryodhana, but still He remained neutral. When there was a club-fight between Duryodhana and Bhīmasena, He was present on the spot. He was angry at Bhīmasena when the latter struck Duryodhana on the thigh or below the belt, and He wanted to retaliate the unfair action. Lord Śrī Kṛṣṇa saved Bhīma from His wrath. But He left the place at once, being disgusted at Bhīmasena, and after His departure Duryodhana fell to the ground to meet his death. The funeral ceremony of Abhimanyu, the son of Arjuna, was performed by Him, as He was the maternal uncle. It was impossible to be performed by any one of the Pāṇḍavas, who were all overwhelmed with grief. At the last stage, He departed from this world by producing a great white snake from His mouth, and thus He was carried by Śeṣanāga in the shape of a serpent.

Pradyumna: Incarnation of Kāmadeva or, according to others, incarnation of Sanat-kumāra, born as the son of the Personality of Godhead Lord Śrī Kṛṣṇa and Lakṣmīdevī Śrīmatī Rukmiṇī, the principal queen at Dvārakā. He was one of those who went to congratulate Arjuna upon his marrying Subhadrā. He was one of the great generals who fought with Śālva, and while fighting with him he became unconscious on the battlefield. His charioteer brought him back to the camp from the battlefield, and for this action he was very sorry and rebuked his charioteer. However, he fought again with Śālva and was victorious. He heard all about the different demigods from Nāradajī. He is one of the four plenary expansions of Lord Śrī Kṛṣṇa. He is the third one. He inquired from his father, Śrī Kṛṣṇa, about the glories of the brāhmaṇas. During the fratricidal war amongst the descendants of Yadu, he died at the hand of Bhoja, another king of the Vṛṣṇis. After his death, he was installed in his original position.

Cārudeṣṇa: Another son of Lord Śrī Kṛṣṇa and Rukmiṇīdevī. He was also present during the svayaṁvara ceremony of Draupadī. He was a great warrior like his brothers and father. He fought with Vivinidhaka and killed him in the fight.

Sāmba: One of the great heroes of the Yadu dynasty and the son of Lord Śrī Kṛṣṇa by His wife Jāmbavatī. He learned the military art of throwing arrows from Arjuna, and he became a member of parliament during the time of Mahārāja Yudhiṣṭhira. He was present during the Rājasūya-yajña of Mahārāja Yudhiṣṭhira. When all the Vṛṣṇis were assembled during the time of Pravaśa-yajña, his glorious activities were narrated by Sātyaki before Lord Baladeva. He was also present along with his father, Lord Śrī Kṛṣṇa, during the Aśvamedha-yajña performed by Yudhiṣṭhira. He was presented before some ṛṣis falsely dressed as a pregnant woman by his brothers, and in fun he asked the ṛṣis what he was going to deliver. The ṛṣis replied that he would deliver a lump of iron, which would be the cause of fratricidal war in the family of Yadu. The next day, in the morning, Sāmba delivered a large lump of iron, which was entrusted with Ugrasena for necessary action. Actually later on there was the foretold fratricidal war, and Sāmba died in that war.

So all these sons of Lord Kṛṣṇa left their respective palaces and leaving aside all engagements, including lying down, sitting and dining, hastened toward their exalted father.

TEXT 18

vāraṇendraṁ puraskṛtya
brāhmaṇaiḥ sasumaṅgalaiḥ
śaṅkha-tūrya-ninādena
brahma-ghoṣeṇa cādṛtāḥ
pratyujjagmū rathair hṛṣṭāḥ
praṇayāgata-sādhvasāḥ

SYNONYMS

vāraṇa-indram-elephants on the auspicious mission; puraskṛtya-putting in the front; brāhmaṇaiḥ-by the brāhmaṇas; sa-sumaṅgalaiḥ-with all-auspicious signs; śaṅkha-conchshell; tūrya-bugle; ninādena-by the sound of; brahma-ghoṣeṇa-by chanting the hymns of the Vedas; ca-and; ādṛtāḥ-glorified; prati-towards; ujjagmuḥ-proceeded hurriedly; rathaiḥ-on the chariots; hṛṣṭāḥ-in cheerfulness; praṇayāgata-saturated with affection; sādhvasāḥ-all-respectful.

They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

The Vedic way of receiving a great personality creates an atmosphere of respect, which is saturated with affection and veneration for the person received. The auspicious atmosphere of such a reception depends on the paraphernalia described above, including conchshells, flowers, incense, decorated elephants, and the qualified brāhmaṇas reciting verses from the Vedic literatures. Such a program of reception is full of sincerity, on the part of both the receiver and the received.

TEXT 19

vāramukhyāś ca śataśo
yānais tad-darśanotsukāḥ
lasat-kuṇḍala-nirbhāta-
kapola-vadana-śriyaḥ

SYNONYMS

vāramukhyāḥ-well-known prostitutes; ca-and; śataśaḥ-hundreds of; yānaiḥ-by vehicles; tat-darśana-for meeting Him (Lord Śrī Kṛṣṇa); utsukāḥ-very much anxious; lasat-hanging; kuṇḍala-earrings; nirbhāta-dazzling; kapola-forehead; vadana-face; śriyaḥ-beauty.

At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

We may not hate even the prostitutes if they are devotees of the Lord. Even to date there are many prostitutes in great cities of India who are sincere devotees of the Lord. By tricks of chance one may be obliged to adopt a profession which is not very adorable in society, but that does not hamper one in executing devotional service to the Lord. Devotional service to the Lord is uncheckable in all circumstances. It is understood herewith that even in those days, about five thousand years ago, there were prostitutes in a city like Dvārakā, where Lord Kṛṣṇa resided. This means that prostitutes are necessary citizens for the proper upkeep of society. The government opens wine shops, but this does not mean that the government encourages the drinking of wine. The idea is that there is a class of men who will drink at any cost, and it has been experienced that prohibition in great cities encouraged illicit smuggling of wine. Similarly, men who are not satisfied at home require such concessions, and if there is no prostitute, then such low men will induce others into prostitution. It is better that prostitutes be available in the marketplace so that the sanctity of society can be maintained. It is better to maintain a class of prostitutes than to encourage prostitutes within society. The real reformation is to enlighten all people to become devotees of the Lord, and that will check all kinds of deteriorating factors of life.

Śrī Bilvamaṅgala Ṭhākura, a great ācārya of the Viṣṇusvāmī Vaiṣṇava sect, in his householder life was overly attached to a prostitute who happened to be a devotee of the Lord. One night when the Ṭhākura came to Cintāmaṇi's house in torrents of rain and thunder, Cintāmaṇi was astonished to see how the Ṭhākura could come on such a dreadful night after crossing a foaming river which was full of waves. She said to Ṭhākura Bilvamaṅgala that his attraction for the flesh and bone of an insignificant woman like her would be properly utilized if it could be diverted to the devotional service of the Lord to achieve attraction for the transcendental beauty of the Lord. It was a momentous hour for the Ṭhākura, and he took a turn towards spiritual realization by the words of a prostitute. Later on the Ṭhākura accepted the prostitute as his spiritual master, and in several places of his literary works he has glorified the name of Cintāmaṇi, who showed him the right path.

In the Bhagavad-gītā (9.32) the Lord says, "O son of Pṛthā, even the low-born caṇḍālas and those who are born in a family of unbelievers, and even the prostitutes, shall attain perfection of life if they take shelter of unalloyed devotional service to Me, because in the path of devotional service there are no impediments due to degraded birth and occupation. The path is open for everyone who agrees to follow it.”

It appears that the prostitutes of Dvārakā, who were so eager to meet the Lord, were all His unalloyed devotees, and thus they were all on the path of salvation according to the above version of the Bhagavad-gītā. Therefore, the only reformation that is necessary in society is to make an organized effort to turn the citizens into devotees of the Lord, and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand, those who are nondevotees have no good qualifications whatsoever, however they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation, whereas the nondevotees are on the path of further entanglement in material bondage. The criterion of advancement of civilization is whether the people are educated and advanced on the path of salvation.

TEXT 20

naṭa-nartaka-gandharvāḥ
sūta-māgadha-vandinaḥ
gāyanti cottamaśloka-
caritāny adbhutāni ca

SYNONYMS

naṭa-dramatists; nartaka-dancers; gandharvāḥ-celestial singers; sūta-professional historians; māgadha-professional genealogists; vandinaḥ-professional learned speakers; gāyanti-chant; ca-respectively; uttamaśloka-the Supreme Lord; caritāni-activities; adbhutāni-all superhuman; ca-and.

Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

It appears that five thousand years ago the society also needed the services of the dramatists, artists, dancers, singers, historians, genealogists, public speakers, etc. Dancers, singers and dramatic artists mostly hailed from the śūdra community, whereas the learned historians, genealogists and public speakers hailed from the brāhmaṇa community. All of them belonged to a particular caste, and they became so trained in their respective families. Such dramatists, dancers, singers, historians, genealogists and public speakers would dwell on the subject of the Lord’s superhuman activities in different ages and millenniums, and not on ordinary events. Nor were they in chronological order. All the Purāṇas are historical facts described only in relation with the Supreme Lord in different ages and times as well as on different planets also. Therefore, we do not find any chronological order. The modern historians, therefore, cannot catch up the link, and thus they unauthoritatively remark that the Purāṇas are all imaginary stories only.

Even one hundred years ago in India, all dramatic performances were centered around the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas, and yātrā parties played wonderfully on the superhuman activities of the Lord, and thus even the illiterate agriculturist would be a participant in the knowledge of Vedic literature, despite a considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers, etc., are required for the spiritual enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimage sites of India submit a complete account of genealogical tables before a newcomer. This wonderful act sometimes attracts more customers to receive such important information.

TEXT 21

bhagavāṁs tatra bandhūnāṁ
paurāṇām anuvartinām
yathā-vidhy upasaṅgamya
sarveṣāṁ mānam ādadhe

SYNONYMS

bhagavān-Śrī Kṛṣṇa, the Personality of Godhead; tatra-in that place; bandhūnām-of the friends; paurāṇām-of the citizens; anuvartinām-those who approached Him to receive and welcome; yathā-vidhi-as it behooves; upasaṅgamya-going nearer; sarveṣām-for each and every one; mānam-honor and respects; ādadhe-offered.

Lord Kṛṣṇa, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His devotees. Here the word yathā-vidhi, or ”just as it behooves” is significant. He reciprocates ”just as it behooves” with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service but the Lord, and therefore the Lord also reciprocates with such pure devotees just as it behooves, namely, He is always attentive to all the matters of His pure devotees. There are others who designate Him as impersonal, and so the Lord also does not take any personal interest. He satisfies everyone in terms of one’s development of spiritual consciousness, and a sample of such reciprocation is exhibited here with His different welcomers.

TEXT 22

prahvābhivādanāśleṣa-
kara-sparśa-smitekṣaṇaiḥ
āśvāsya cāśvapākebhyo
varaiś cābhimatair vibhuḥ

SYNONYMS

prahvā-by bowing His head; abhivādana-by greeting with words; āśleṣa-embracing; kara-sparśa-shaking hands; smita-īkṣaṇaiḥ-by a glancing smile; āśvāsya-by encouragement; ca-and; āśvapākebhyaḥ-down to the lowest rank of dog-eaters; varaiḥ-by benedictions; ca-also; abhimataiḥ-as desired by; vibhuḥ-the Almighty.

The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

To receive the Lord Śrī Kṛṣṇa there were all grades of population, beginning from Vasudeva, Ugrasena and Gargamuni-the father, grandfather and teacher-down to the prostitutes and caṇḍālas, who are accustomed to eat dogs. And every one of them was properly greeted by the Lord in terms of rank and position. As pure living entities, all are the separated parts and parcels of the Lord, and thus no one is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature, but the Lord is equally affectionate to all His parts and parcels, despite material gradation. He descends only to recall these materialistic living beings back to His kingdom, and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No one is rejected by the Lord from the kingdom of God, and it remains with the living being to accept this or not.

TEXT 23

svayaṁ ca gurubhir vipraiḥ
sadāraiḥ sthavirair api
āśīrbhir yujyamāno 'nyair
vandibhiś cāviśat puram

SYNONYMS

svayam-Himself; ca-also; gurubhiḥ-by elderly relatives; vipraiḥ-by the brāhmaṇas; sadāraiḥ-with their wives; sthaviraiḥ-invalid; api-also; āśīrbhiḥ-by the blessing of; yujyamānaḥ-being praised by; anyaiḥ-by others; vandibhiḥ-admirers; ca-and; aviśat-entered; puram-the city.

Then the Lord personally entered the city accompanied by elderly relatives and invalid brāhmaṇas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

The brāhmaṇas in society were never attentive to banking money for future retired life. When they were old invalids, they used to approach the assembly of the kings, and simply by praising the glorious deeds performed by the kings, along with their wives, they would be provided with all necessities of life. Such brāhmaṇas were not, so to speak, flatterers of the kings, but the kings were actually glorified by their actions, and they were sincerely still more encouraged in pious acts by such brāhmaṇas in a dignified way. Lord Śrī Kṛṣṇa is worthy of all glories, and the praying brāhmaṇas and others were glorified themselves by chanting the glories of the Lord.

TEXT 24

rāja-mārgaṁ gate kṛṣṇe
dvārakāyāḥ kula-striyaḥ
harmyāṇy āruruhur vipra
tad-īkṣaṇa-mahotsavāḥ

SYNONYMS

rāja-mārgam-the public roads; gate-while passing over; kṛṣṇe-by Lord Kṛṣṇa; dvārakāyāḥ-of the city of Dvārakā; kula-striyaḥ-ladies of the respectable families; harmyāṇi-on the palaces; āruruhuḥ-got up; vipra-O brāhmaṇas; tat-īkṣaṇa-just to look upon Him (Kṛṣṇa); mahā-utsavāḥ-accepted as the greatest festival.

When Lord Kṛṣṇa passed over the public roads, all the ladies from the respectable families of Dvārakā went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

To have a look at the Lord is a great festive occasion undoubtedly, as it was considered by the metropolitan ladies of Dvārakā. This is still followed by the devout ladies of India. Especially during the days of the Jhulana and Janmāṣṭamī ceremonies, the ladies of India still throng up in the greatest number at the temple of the Lord, where His transcendental eternal form is worshiped. The transcendental form of the Lord installed in a temple is not different from the Lord personally. Such a form of the Lord is called arca-vigraha, or arcā incarnation, and is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord, and therefore the Lord accepts the arca-vigraha, which is apparently made of material elements like earth, wood and stone but actually there is no material contamination. The Lord being kaivalya (one alone), there is no matter in Him. He is one without a second, and therefore the Almighty Lord can appear in any form without being contaminated by the material conception. Therefore, festivities in the temple of the Lord, as held generally, are like festivals performed during the manifestive days of the Lord of Dvārakā, about five thousand years ago. The authorized ācāryas, who know the science perfectly, install such temples of the Lord under regulative principles just to offer facilities to the common man, but persons who are less intelligent, without being conversant with the science, mistake this great attempt to be idol worship and poke their nose into that to which they have no access. Therefore, the ladies or men who observe festivals in the temples of the Lord just to have a look at the transcendental form are a thousand times more glorious than those who are nonbelievers in the transcendental form of the Lord.

It appears from the verse that the inhabitants of Dvārakā were all owners of big palaces. This indicates the prosperity of the city. The ladies got up on the roofs just to have a look at the procession and the Lord. The ladies did not mix with the crowd on the street, and thus their respectability was perfectly observed. There was no artificial equality with the man. Female respectability is preserved more elegantly by keeping the woman separate from the man. The sexes should not mix unrestrictedly.

TEXT 25

nityaṁ nirīkṣamāṇānāṁ
yad api dvārakaukasām
na vitṛpyanti hi dṛśaḥ
śriyo dhāmāṅgam acyutam

SYNONYMS

nityam-regularly, always; nirīkṣamāṇānām-of those who look at Him; yat-although; api-in spite of; dvārakā-okasām-the inhabitants of Dvārakā; na-never; vitṛpyanti-satisfied; hi-exactly; dṛśaḥ-sight; śriyaḥ-beauties; dhāma-aṅgam-the bodily reservoir; acyutam-the infallible.

The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

When the ladies of the city of Dvārakā got up on the roofs of their palaces, they never thought that they had previously many times seen the beautiful body of the infallible Lord. This indicates that they had no satiation in desiring to see the Lord. Anything material seen for a number of times ultimately becomes unattractive by the law of satiation. The law of satiation acts materially, but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth, He is still infallible. The living entities are fallible because when they come in contact with the material world they lack their spiritual identity, and thus the body materially obtained becomes subjected to birth, growth, transformation, situation, deterioration and annihilation under the laws of nature. The Lord's body is not like that. He descends as He is and is never under the laws of the material modes. His body is the source of everything that be, the reservoir of all beauties beyond our experience. No one, therefore, is satiated by seeing the transcendental body of the Lord because there are always manifestations of newer and newer beauties. The transcendental name, form, qualities, entourage, etc., are all spiritual manifestations, and there is no satiation in chanting the holy name of the Lord, there is no satiation in discussing the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all and is limitless.

TEXT 26

śriyo nivāso yasyoraḥ
pāna-pātraṁ mukhaṁ dṛśām
bāhavo loka-pālānāṁ
sāraṅgāṇāṁ padāmbujam

SYNONYMS

śriyaḥ-of the goddess of fortune; nivāsaḥ-residential place; yasya-one whose; uraḥ-chest; pāna-pātram-the drinking pot; mukham-face; dṛśām-of eyes; bāhavaḥ-the arms; loka-pālānām-of the administrative demigods; sāraṅgāṇām-of the devotees who talk and sing of the essence or substance; pada-ambujam-the lotus feet.

The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

There are different classes of human beings, all seeking different enjoyments from different objects. There are persons who are seeking after the favor of the goddess of fortune, and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of goddesses of fortune at the cintāmaṇi-dhāma,cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Bs. 5.29)* the transcendental abode of the Lord where the trees are all desire trees and the buildings are made of touchstone. The Lord Govinda is engaged there in herding the surabhi cows as His natural occupation. These goddesses of fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such goddesses of fortune because of their dry speculative habit. And those who are artists, overtaken by the beautiful creation, should better see to the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management, and there are tiny administrative gods in the state service. They are always afraid of other competitors, but if they take shelter of the arms of the Lord, the Lord can protect them always from the attacks of enemies. A faithful servant of the Lord engaged in the service of administration is the ideal executive head and can well protect the interest of the people in general. Other so-called administrators are symbols of anachronisms leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything is the Supreme Lord: He is called the sāram. And those who sing and talk about Him are called the sāraṅgas, or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. The lotus has a kind of honey which is transcendentally relished by the devotees. They are like the bees who are always after the honey. Śrīla Rūpa Gosvāmī, the great devotee ācārya of the Gauḍīya-Vaiṣṇava-sampradāya, has sung a song about this lotus honey, comparing himself to the bee: "O my Lord Kṛṣṇa, I beg to offer my prayers unto You. My mind is like the bee, and it is after some honey. Kindly, therefore, give my bee-mind a place at Your lotus feet, which are the resources for all transcendental honey. I know that even big demigods like Brahmā do not see the rays of the nails of Your lotus feet, even though they are engaged in deep meditation for years together. Still, O infallible one, my ambition is such, for You are very merciful to your surrendered devotees. O Mādhava, I know also that I have no genuine devotion for the service of Your lotus feet, but because Your Lordship is inconceivably powerful, You can do what is impossible to be done. Your lotus feet can deride even the nectar of the heavenly kingdom, and therefore I am very much attracted by them. O supreme eternal, please, therefore, let my mind be fixed at Your lotus feet so that eternally I may be able to relish the taste of Your transcendental service." The devotees are satisfied with being placed at the lotus feet of the Lord and have no ambition to see His all-beautiful face or aspire for the protection of the strong arms of the Lord. They are humble by nature, and the Lord is always leaning towards such humble devotees.

TEXT 27

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ

SYNONYMS

sita-ātapatra-white umbrella; vyajanaiḥ-with a cāmara fan; upaskṛtaḥ-being served by; prasūna-flowers; varṣaiḥ-by the showers; abhivarṣitaḥ-thus being covered; pathi-on the road; piśaṅga-vāsāḥ-by the yellow garments; vana-mālayā-by the flower garlands; babhau-thus it became; ghanaḥ-cloud; yathā-as if; arka-the sun; uḍupa-the moon; cāpa-the rainbow; vaidyutaiḥ-by the lightning.

As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

The sun, moon, rainbow and lightning do not appear in the sky simultaneously. When there is sun, the moonlight becomes insignificant, and if there are clouds and a rainbow, there is no manifestation of lightning. The Lord's bodily hue is just like a new monsoon cloud. He is compared herein to the cloud. The white umbrella over His head is compared to the sun. The movement of the bunch-hair fan of flukes is compared to the moon. The showers of flowers are compared to the stars. His yellow garments are compared to the rainbow. So all these activities of the firmament, being impossible simultaneous factors, cannot be adjusted by comparison. The adjustment is possible only when we think of the inconceivable potency of the Lord. The Lord is all-powerful, and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at the time of His passing on the roads of Dvārakā was beautiful and could not be compared to anything besides the description of natural phenomena.

TEXT 28

praviṣṭas tu gṛhaṁ pitroḥ
pariṣvaktaḥ sva-mātṛbhiḥ
vavande śirasā sapta
devakī-pramukhā mudā

SYNONYMS

praviṣṭaḥ-after entering; tu-but; gṛham-houses; pitroḥ-of the father; pariṣvaktaḥ-embraced; sva-mātṛbhiḥ-by His own mothers; vavande-offered obeisances; śirasā-His head; sapta-seven; devakī-Devakī; pramukhā-headed by; mudā-gladly.

After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devakī [His real mother].

It appears that Vasudeva, the father of Lord Kṛṣṇa, had completely separate residential quarters where he lived with his eighteen wives, out of whom Śrīmatī Devakī is the real mother of Lord Kṛṣṇa. But in spite of this, all other stepmothers were equally affectionate to Him, as will be evident from the following verse. Lord Kṛṣṇa also did not distinguish His real mother from His stepmothers, and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also, there are seven mothers: (1) the real mother, (2) the wife of the spiritual master, (3) the wife of a brāhmaṇa, (4) the wife of the king, (5) the cow, (6) the nurse, and (7) the earth. All of them are mothers. Even by this injunction of the śāstras, the stepmother, who is the wife of the father, is also as good as the mother because the father is also one of the spiritual masters. Lord Kṛṣṇa, the Lord of the universe, plays the part of an ideal son just to teach others how to treat their stepmothers.

TEXT 29

tāḥ putram aṅkam āropya
sneha-snuta-payodharāḥ
harṣa-vihvalitātmānaḥ
siṣicur netrajair jalaiḥ

SYNONYMS

tāḥ-all of them; putram-the son; aṅkam-the lap; āropya-having placed on; sneha-snuta-moistened by affection; payodharāḥ-breasts filled up; harṣa-delight; vihvalita-ātmānaḥ-overwhelmed by; siṣicuḥ-wet; netrajaiḥ-from the eyes; jalaiḥ-water.

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

When Lord Kṛṣṇa was at Vṛndāvana even the cows would become moistened by affection towards Him, and He would draw milk from the nipples of every affectionate living being, so what to speak of the stepmothers who were already as good as His own mother.

TEXT 30

athāviśat sva-bhavanaṁ
sarva-kāmam anuttamam
prāsādā yatra patnīnāṁ
sahasrāṇi ca ṣoḍaśa

SYNONYMS

atha-thereafter; aviśat-entered; sva-bhavanam-personal palaces; sarva-all; kāmam-desires; anuttamam-perfect to the fullest extent; prāsādāḥ-palaces; yatra-where; patnīnām-of the wives numbering; sahasrāṇi-thousands; ca-over and above; ṣoḍaśa-sixteen.

Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.

Lord Kṛṣṇa had 16,108 wives, and for each and every one of them there was a fully equipped palace complete with necessary compounds and gardens. Full description of these palaces is given in the Tenth Canto. All the palaces were made of the best marble stone. They were illuminated by jewels and decorated by curtains and carpets of velvet and silk, nicely bedecked and embroidered with gold lace. The Personality of Godhead means one who is full with all power, all energy, all opulences, all beauties, all knowledge and all renunciation. Therefore, in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited, and therefore His desires are also unlimited, and the supply is also unlimited. Everything being unlimited, it is concisely described here as sama-kāmam, or full with all desirable equipment.

TEXT 31

patnyaḥ patiṁ proṣya gṛhānupāgataṁ

vilokya sañjāta-mano-mahotsavāḥ
uttasthur ārāt sahasāsanāśayāt
sākaṁ vratair vrīḍita-locanānanāḥ

SYNONYMS

patnyaḥ-the ladies (wives of Lord Śrī Kṛṣṇa); patim-husband; proṣya-who was away from home; gṛha-anupāgatam-now returned home; vilokya-thus seeing; sañjāta-having developed; manaḥ-mahā-utsavāḥ-a sense of joyful ceremony within the mind; uttasthuḥ-got up; ārāt-from a distance; sahasā-all of a sudden; āsanā-from the seats; āśayāt-from the state of meditation; sākam-along with; vrataiḥ-the vow; vrīḍita-looking coyly; locana-eyes; ānanāḥ-with such faces.

The queens of Lord Śrī Kṛṣṇa rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

As mentioned above, the Lord entered His home palaces occupied by 16,108 queens. This means that the Lord at once expanded Himself in as many plenary expansions as there were queens and palaces and entered in each and every one of them simultaneously and separately. Here is another manifestation of the feature of His internal potency. He can expand Himself in as many forms of spiritual identity as He desires, even though He is one without a second. It is confirmed by the Śruti-mantra that the Absolute is one alone, and yet He becomes many as soon as He so desires. These manifold expansions of the Supreme Lord are manifested as plenary and separated portions. The separated portions are representations of His energy, and the plenary portions are manifestations of His Personality. Thus the Personality of Godhead manifested Himself in 16,108 plenary expansions and simultaneously entered into each and every one of the palaces of the queens. This is called vaibhava, or the transcendental potency of the Lord. And because He can do so, He is also known as Yogeśvara. Ordinarily, a yogī or mystic living being is able to expand himself at utmost to tenfold expansions of his body, but the Lord can do so to the extent of as many thousands or infinitely, as He likes. Unbelievers become astonished to learn that Lord Kṛṣṇa married more than 16,000 queens because they think of Lord Kṛṣṇa as one of them and measure the potency of the Lord by their own limited potency. One should know, therefore, that the Lord is never on the level of the living beings, who are but expansions of His marginal potency, and one should never equalize the potent and the potency, although there is very little difference of quality between the potent and the potency. The queens were also expansions of His internal potency, and thus the potent and potencies are perpetually exchanging transcendental pleasures, known as pastimes of the Lord. One should not, therefore, become astonished to learn that the Lord married so many wives. On the contrary, one should affirm that even if the Lord marries sixteen thousand million wives, He is not completely manifesting His unlimited and inexhaustible potency. He married only 16,000 wives and entered in each and every one of the different palaces just to impress in the history of the human beings on the surface of the earth that the Lord is never equal to or less than any human being, however powerful he may be. No one, therefore, is either equal to or greater than the Lord. The Lord is always great in all respects. "God is great" is eternal truth.

Therefore, as soon as the queens saw from a distance their husband, who was away from home for long periods due to the Battle of Kurukṣetra, they all arose from the slumber of meditation and prepared to receive their most beloved. According to Yājñavalkya's religious injunctions, a woman whose husband is away from home should not take part in any social functions, should not decorate her body, should not laugh and should not go to any relative's house in any circumstance. This is the vow of the ladies whose husbands are away from home. At the same time, it is also enjoined that a wife should never present herself before the husband in an unclean state. She must decorate herself with ornaments and good dress and should always be present before the husband in a happy and joyous mood. The queens of Lord Kṛṣṇa were all in meditation, thinking of the Lord's absence, and were always meditating upon Him. The Lord's devotees cannot live for a moment without meditating on the Lord, and what to speak of the queens, who were all goddesses of fortune incarnated as queens in the pastimes of the Lord at Dvārakā. They can never be separated from the Lord, either by presence or by trance. The gopīs at Vṛndāvana could not forget the Lord when the Lord was away in the forest cow herding. When the Lord boy Kṛṣṇa was absent from the village, the gopīs at home used to worry about Him traversing the rough ground with His soft lotus feet. By thinking thus, they were sometimes overwhelmed in trance and mortified in the heart. Such is the condition of the pure associates of the Lord. They are always in trance, and so the queens also were in trance during the absence of the Lord. Presently, having seen the Lord from a distance, they at once gave up all their engagements, including the vows of women as described above. According to Śrī Viśvanātha Carkavartī Ṭhākura, there was a regular psychological reaction on the occasion. First of all, rising from their seats, although they wanted to see their husband, they were deterred because of feminine shyness. But due to strong ecstasy, they overcame that stage of weakness and became caught up with the idea of embracing the Lord, and this thought factually made them unconscious of their surrounding environment. This prime state of ecstasy annihilated all other formalities and social conventions, and thus they escaped all stumbling blocks on the path of meeting the Lord. And that is the perfect stage of meeting the Lord of the soul, Śrī Kṛṣṇa.

TEXT 32

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim
niruddham apy āsravad ambu netrayor
vilajjatīnāṁ bhṛgu-varya vaiklavāt

SYNONYMS

tam-Him (the Lord); ātma-jaiḥ-by the sons; dṛṣṭibhiḥ-by the sight; antara-ātmanā-by the innermost part of the heart; duranta-bhāvāḥ-insuperable ecstasy; parirebhire-embraced; patim-husband; niruddham-choked up; api-in spite of; āsravat-tears; ambu-like drops of water; netrayoḥ-from the eyes; vilajjatīnām-of those situated in shyness; bhṛgu-varya-O chief of the Bhṛgus; vaiklavāt-inadvertently.

The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.

Although due to feminine shyness there were many hindrances to embracing the dear husband, Lord Śrī Kṛṣṇa, the queens performed that act by seeing Him, by putting Him in the cores of their hearts, and by sending their sons to embrace Him. Still, the act remained unfinished, and tears rolled down their cheeks despite all endeavors to check them. One indirectly embraces the husband by sending the son to embrace him because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexual point of view, but the embrace is satisfaction from the affectionate point of view. The embrace of the eyes is more effective in the conjugal relation, and thus according to Śrīla Jīva Gosvāmī there is nothing wrong in such an exchange of feeling between husband and wife.

TEXT 33

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navaṁ navam
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit

SYNONYMS

yadi-although; api-certainly; asau-He (Lord Śrī Kṛṣṇa); pārśva-gataḥ-just by the side; rahaḥ-gataḥ-exclusively alone; tathāpi-still; tasya-His; aṅghri-yugam-the feet of the Lord; navam navam-newer and newer; pade-step; pade-in every step; kā-who; virameta-can be detached from; tat-padāt-from His feet; calāpi-moving; yat-whom; śrīḥ-the goddess of fortune; na-never; jahāti-quits; karhicit-at any time.

Although Lord Sri Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

Conditioned living beings are always after the favor of the goddess of fortune, although by nature she is moving from one place to another. In the material world no one is permanently fortunate, however clever one may be. There have been so many big empires in different parts of the world, there have been so many powerful kings all over the world, and there have been so many fortunate men, but all of them have been liquidated gradually. This is the law of material nature. But spiritually it is different. According to Brahma-saṁhitā, the Lord is served very respectfully by hundreds and thousands of goddesses of fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiringly newer and newer that they cannot quit the Lord for a moment, even though they are by nature very restless and are moving about. The spiritual relation with the Lord is so enlivening and resourceful that no one can leave the company of the Lord, once having taken shelter of Him.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord, and all manifestations of His different potencies are feminine by nature. In the Bhagavad-gītā, the living beings are designated as parā-prakṛti, or the superior potency. The material elements are aparā-prakṛti, or inferior potency. Such potencies are always employed for the satisfaction of the employer, or the enjoyer. The supreme enjoyer is the Lord Himself, as stated in the Bhagavad-gītā (5.29). The potencies, therefore, when engaged directly in the service of the Lord, revive the natural color, and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the government or the supreme enjoyer of the state. Since the Lord is the supreme enjoyer of everything in or outside the universe, it is happiness to be employed by Him. Once engaged in the supreme governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service. That will make one extremely happy. One need not seek the moving goddess of fortune without the relation of the Lord.

TEXT 34

evaṁ nṛpāṇāṁ kṣiti-bhāra-janmanām
akṣauhiṇībhiḥ parivṛtta-tejasām
vidhāya vairaṁ śvasano yathānalaṁ
mitho vadhenoparato nirāyudhaḥ

SYNONYMS

evam-thus; nṛpāṇām-of the kings or administrators; kṣiti-bhāra-the burden of the earth; janmanām-born in that way; akṣauhiṇībhiḥ-empowered by a military strength of horses, elephants, chariots and infantry; parivṛtta-being puffed up by such surroundings; tejasām-prowess; vidhāya-having created; vairam-hostility; śvasanaḥ-interaction of the wind and the pipe plants; yathā-as it is; analam-fire; mithaḥ-with one another; vadhena-by killing them; uparataḥ-relieved; nirāyudhaḥ-by Himself without being a party to such fighting.

The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

As stated above, the living beings are not factual enjoyers of things which are manifested as God's creation. The Lord is the genuine proprietor and enjoyer of everything manifested in His creation. Unfortunately, influenced by the deluding energy, the living being becomes a false enjoyer under the dictation of the modes of nature. Puffed up by such a false sense of becoming God, the deluded living being increases his material strength by so many activities and thus becomes the burden of the earth, so much so that the earth becomes completely uninhabitable by the sane. This state of affairs is called dharmasya glāṇi, or misuse of the energy of the human being. When such misuse of human energy is prominent, the saner living beings become perturbed by the awkward situation created by the vicious administrators, who are simply burdens of the earth, and the Lord appears by His internal potency just to save the saner section of humanity and to alleviate the burden due to the earthly administrators in different parts of the world. He does not favor either of the unwanted administrators, but by His potential power He creates hostility between such unwanted administrators, as the air creates fire in the forest by the friction of the bamboos. The fire in the forest takes place automatically by the force of the air, and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators, puffed up by false power and military strength, thus become engaged in fighting amongst themselves over ideological conflicts and so exhaust themselves of all powers. The history of the world reflects this factual will of the Lord, and it will continue to be enacted until the living beings are attached to the service of the Lord. In the Bhagavad-gītā this fact is very vividly described (Bg. 7.14). It is said, "The deluding energy is My potency, and thus it is not possible for the dependent living beings to supersede the strength of the material modes. But those who take shelter in Me [the Personality of Godhead Śrī Kṛṣṇa] can cross over the gigantic ocean of material energy." This means that no one can establish peace and prosperity in the world by fruitive activities or by speculative philosophy or ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

Unfortunately persons who are engaged in destructive work are unable to surrender to the Personality of Godhead. They are all fools of the first order; they are the lowest of the human species of life; they are robbed of their knowledge, although apparently they seem to be academically educated. They are all of the demoniac mentality, always challenging the supreme power of the Lord. Those who are very materialistic, always hankering after material power and strength, are undoubtedly fools of the first order because they have no information of the living energy, and being ignorant of that supreme spiritual science, they are absorbed in material science, which ends with the end of the material body. They are the lowest of human beings because the human life is especially meant for reestablishing the lost relation with the Lord, and they miss this opportunity by being engaged in material activities. They are robbed of their knowledge because even after prolonged speculation they cannot reach to the stage of knowing the Personality of Godhead, the summum bonum of everything. And all of them are men of demoniac principle, and they suffer the consequences, as did such materialistic heroes as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and others.

TEXT 35

sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
reme strī-ratna-kūṭastho
bhagavān prākṛto yathā

SYNONYMS

saḥ-He (the Supreme Personality of Godhead); eṣaḥ-all these; nara-loke-on this planet of human beings; asmin-on this; avatīrṇaḥ-having appeared; sva-personal, internal; māyayā-causeless mercy; reme-enjoyed; strī-ratna-woman who is competent to become a wife of the Lord; kūṭasthaḥ-among; bhagavān-the Personality of Godhead; prākṛtaḥ-mundane; yathā-as if it were.

That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

The Lord married and lived like a householder. This is certainly like a mundane affair, but when we learn that He married 16,108 wives and lived with them separately in each and every palace, certainly it is not mundane. Therefore, the Lord, living as a householder amongst His competent wives, is never mundane, and His behavior with them is never to be understood as mundane sex relation. The women who became the wives of the Lord are certainly not ordinary women, because to get the Lord as one's husband is the result of many, many millions of births' tapasya (austerity). When the Lord appears on different lokas, or planets, or on this planet of human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitors, friends, parents and lovers respectively in the transcendental world, where the Lord eternally reciprocates such exchanges of service. Service is pervertedly represented in the material world and broken untimely, resulting in sad experience. The illusioned living being conditioned by material nature cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebrieties. Such relations cannot help us be happy perpetually, but if the same relation is established with the Lord, then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the relation we desire. The women amongst whom He lived as their husband are not, therefore, women of this mundane world, but are eternally related with Him as transcendental wives, a position which they attained by perfection of devotional service. That is their competency. The Lord is paraṁ brahma, or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places-not only on this earth but also on other planets throughout the universe-because constitutionally a spiritual spark, as he is, can travel to any part of God's creation. But being conditioned by the material modes, he tries to travel in space by spacecraft and so fails to reach his destination. The law of gravitation is binding upon him like the shackles of a prisoner. By other processes he can reach anywhere, but even if he reaches the highest planet, he cannot attain that perpetual happiness for which he is searching life after life. When he comes to his senses, however, he seeks after Brahman happiness, knowing it for certain that unlimited happiness, which he is seeking, is never attainable in the material world. As such, the Supreme Being, Parabrahman, certainly does not seek His happiness anywhere in the material world. Nor can His paraphernalia of happiness be found in the material world. He is not impersonal. Because He is the leader and Supreme Being amongst innumerable living beings, He cannot be impersonal. He is exactly like us, and He has all the propensities of an individual living being in fullness. He marries exactly like us, but His marriage is neither mundane nor limited by our experience in the conditioned state. His wives, therefore, appear like mundane women, but factually they are all transcendental liberated souls, perfect manifestations of internal energy.

TEXT 36

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathituṁ kuhakair na śekuḥ

SYNONYMS

uddāma-very grave; bhāva-expression; piśuna-exciting; amala-spotless; valgu-hāsa-beautiful smiling; vrīḍa-corner of the eye; avaloka-looking; nihataḥ-conquered; madanaḥ-Cupid (or amadana-the greatly tolerant Śiva); api-also; yāsām-whose; sammuhya-being overpowered by; cāpam-bows; ajahāt-gave up; pramada-woman, who maddens; uttamāḥ-of high grade; tā-all; yasya-whose; indriyam-senses; vimathitum-to perturb; kuhakaiḥ-by magical feats; na-never; śekuḥ-was able.

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

The path of salvation or the path going back to Godhead always forbids the association of women, and the complete sanātana-dharma or varṇāśrama-dharma scheme forbids or restricts association with women. How, then, can one be accepted as the Supreme Personality of Godhead who is addicted to more than sixteen thousand wives? This question may be relevantly raised by inquisitive persons really anxious to know about the transcendental nature of the Supreme Lord. And to answer such questions, the sages at Naimiṣāraṇya have discussed the transcendental character of the Lord in this and in following verses. It is clear herein that the feminine attractive features which can conquer Cupid or even the supermost tolerant Lord Śiva could not conquer the senses of the Lord. Cupid's business is to invoke mundane lust. The whole universe is moving being agitated by Cupid's arrow. The activities of the world are being carried on by the central attraction of male and female. A male is searching after a mate to his liking, and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is combined with a female, the material bondage of the living being is at once tightly interlocked by sex relation, and as a result of this, both the male's and female's attraction for sweet home, motherland, bodily offspring, society and friendship and accumulation of wealth becomes the illusory field of activities, and thus a false but indefatigable attraction for the temporary material existence, which is full of miseries, is manifest. Those who are, therefore, on the path of salvation for going back home back to Godhead, are especially advised by all scriptural instruction to become free from such paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord, who are called the mahātmās. Cupid throws his arrow upon the living beings to make them mad after the opposite sex, whether the party is actually beautiful or not. Cupid's provocations are going on, even among beastly societies who are all ugly-looking in the estimation of the civilized nations. Thus Cupid's influence is exerted even amongst the ugliest forms, and what to speak of the most perfect beauties. Lord Śiva, who is considered to be most tolerant, was also struck by Cupid's arrow because he also became mad after the Mohinī incarnation of the Lord and acknowledged himself to be defeated. Cupid, however, was himself captivated by the grave and exciting dealings of the goddesses of fortune, and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attraction of the queens of Lord Kṛṣṇa. Yet they could not disturb the transcendental senses of the Lord. This is because the Lord is all-perfect ātmārāma, or self-sufficient. He does not require anyone's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their feminine attractiveness, but they satisfied Him by their sincere affection and service. Only by unalloyed transcendental loving service could they satisfy the Lord, and the Lord was pleased to treat them as wives in reciprocation. Thus being satisfied by their unalloyed service only, the Lord reciprocated the service just like a devout husband. Otherwise He had no business becoming the husband of so many wives. He is the husband of everyone, but to one who accepts Him as such, He reciprocates. This unalloyed affection for the Lord is never to be compared to mundane lust. It is purely transcendental. And the grave dealings, which the queens displayed in natural feminine ways, were also transcendental because the feelings were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband, but factually His relation with His wives was transcendental, pure and unconditioned by the modes of material nature.

TEXT 37

tam ayaṁ manyate loko
hy asaṅgam api saṅginam
ātmaupamyena manujaṁ
vyāpṛṇvānaṁ yato 'budhaḥ

SYNONYMS

tam-unto Lord Kṛṣṇa; ayam-all these (common men); manyate-do speculate within the mind; lokaḥ-the conditioned souls; hi-certainly; asaṅgam-unattached; api-in spite of; saṅginam-affected; ātma-self; aupamyena-by comparison with the self; manujam-ordinary man; vyāpṛṇvānam-being engaged in; yataḥ-because; abudhaḥ-foolish because of ignorance.

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

The word abudhaḥ is significant here. Due to ignorance only, the foolish mundane wranglers misunderstand the Supreme Lord and spread their foolish imaginations amongst innocent persons by propaganda. The Supreme Lord Śrī Kṛṣṇa is the original primeval Personality of Godhead, and when He was personally present before the eyes of everyone, He displayed full-fledged divine potency in every field of activities. As we have already explained in the first verse of Śrīmad-Bhāgavatam, He is completely independent to act however He likes, but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him, unaware of His eternal form of knowledge and bliss, which is confirmed in the Bhagavad-gītā and Upaniṣads. His different potencies work in a perfect plan of natural sequence, and doing everything by the agency of His different potencies, He remains eternally the supreme independent. When He descends on the material world by His causeless mercy to different living beings, He does so by His own potency. He is not subject to any condition of the material modes of nature, and He descends as He is originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman to be all. Such a conception is also the product of conditioned life because they cannot go beyond their own personal capacity. Therefore, one who considers the Lord on the level of one's limited potency is only a common man. Such a man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. He cannot understand that the sun is always unaffected by infectious matter. The mental speculators compare everything from the standpoint of experimental knowledge of their own selves. Thus when the Lord is found to act like an ordinary person in matrimonial bondage, they consider Him to be like one of them, without considering that the Lord can at once marry sixteen thousand wives or more. Due to a poor fund of knowledge they accept one side of the picture while disbelieving the other. This means that due to ignorance only they always think of Lord Kṛṣṇa as like themselves and make their own conclusions, which are absurd and unauthentic from the version of the Śrīmad-Bhāgavatam.

TEXT 38

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ

na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat-this; īśanam-divinity; īśasya-of the Personality of Godhead; prakṛti-sthaḥ-being in contact with material nature; api-in spite of; tat-guṇaiḥ-by the qualities; na-never; yujyate-is affected; sadā ātma-sthaiḥ-by those who are situated in eternity; yathā-as is; buddhiḥ-intelligence; tat-the Lord; āśrayā-those who are under the shelter of.

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

In the Vedas and Vedic literatures (Śruti and Smṛti) it is affirmed that in the Divinity there is nothing material. He is transcendental (nirguṇa) only, the supreme cognizant. Hari, or the Personality of Godhead, is the supreme transcendental person situated beyond the range of material affection. These statements are also confirmed even by Ācārya Śaṅkara. One may argue that His relation with the goddesses of fortune may be transcendental, but what about His relation with the Yadu dynasty, being born in that family, or His killing the nonbelievers like Jarāsandha and other asuras directly in contact with the modes of material nature. The answer is that the divinity of the Personality of Godhead is never in contact with the qualities of material nature in any circumstances. Actually He is in contact with such qualities because He is the ultimate source of everything, yet He is above the actions of such qualities. He is known, therefore, as Yogeśvara, or the master of mystic power, or in other words the all-powerful. Even His learned devotees are not affected by the influence of the material modes. The great six Gosvāmīs of Vṛndāvana all came from greatly rich and aristocratic families, but when they adopted the life of mendicants at Vṛndāvana, superficially they appeared to be in wretched conditions of life, but factually they were the richest of all in spiritual values. Such mahā-bhāgavatas, or first-grade devotees, although moving amongst men, are not contaminated by honor or insult, hunger or satisfaction, sleep or wakefulness, which are all resultant actions of the three modes of material nature. Similarly, some of them are engaged in worldly dealings, yet are unaffected. Unless these neutralities of life are there, one cannot be considered situated in transcendence. The Divinity and His associates are on the same transcendental plane, and their glories are always sanctified by the action of yogamāyā, or the internal potency of the Lord. The devotees of the Lord are always transcendental, even if they are sometimes found to have fallen in their behavior. The Lord emphatically declares in the Bhagavad-gītā (9.30) that even if an unalloyed devotee is found to be fallen due to a previous material contamination, he is nevertheless to be accepted as fully transcendental because of his being engaged cent percent in the devotional service of the Lord. The Lord protects him always because of his rendering service unto Him, and the fallen conditions are to be considered accidental and temporary. They will vanish in no time.

TEXT 39

taṁ menire 'balā mūḍhāḥ
straiṇaṁ cānuvrataṁ rahaḥ
apramāṇa-vido bhartur
īśvaraṁ matayo yathā

SYNONYMS

tam-unto Lord Śrī Kṛṣṇa; menire-took it for granted; abalāḥ-delicate; mūḍhāḥ-because of simplicity; straiṇam-one who is dominated by his wife; ca-also; anuvratam-follower; rahaḥ-lonely place; apramāṇa-vidaḥ-unaware of the extent of glories; bhartuḥ-of their husband; īśvaram-the supreme controller; matayaḥ-thesis; yathā-as it is.

The simple and delicate women truly thought that Lord Sri Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

Even the transcendental wives of Lord Śrī Kṛṣṇa did not know completely the unfathomable glories of the Lord. This ignorance is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between Him and His eternal associates. The Lord exchanges transcendental relations in five ways, as proprietor, master, friend, son and lover, and in each of these pastimes He plays fully by the potency of yogamāyā, the internal potency. He plays exactly like an equal friend with the cowherd boys or even with friends like Arjuna. He plays exactly like a son in the presence of Yaśodāmātā, He plays exactly like a lover in the presence of the cowherd damsels, and He plays exactly like a husband in the presence of the queens of Dvārakā. Such devotees of the Lord never think of the Lord as the Supreme, but think of Him exactly as a common friend, a pet son, or a lover or husband very much dear to heart and soul. That is the relation between the Lord and His transcendental devotees, who act as His associates in the spiritual sky, where there are innumerable Vaikuṇṭha planets. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world, where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls, perfect representations of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Kṛṣṇa were made to forget the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange, and they took it for granted that the Lord was a henpecked husband, always following them in lonely places. In other words, even the personal associates of the Lord do not know Him perfectly well, so what do the thesis writers or mental speculators know about the transcendental glories of the Lord? The mental speculators present different theses as to His becoming the causes of the creation, the ingredients of the creation, or the material and efficient cause of the creation, etc., but all this is but partial knowledge about the Lord. Factually they are as ignorant as the common man. The Lord can be known by the mercy of the Lord only, and by no other means. But since the dealings of the Lord with His wives are based on pure transcendental love and devotion, the wives are all on the transcendental plane without material contamination.

Thus end the Bhaktivedanta purports of the First Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa's Entrance into Dvārakā."

20.2.14 Chapter Twelve

Birth of Emperor Parīkṣit

TEXT 1

śaunaka uvāca
aśvatthāmnopasṛṣṭena
brahma-śīrṣṇoru-tejasā
uttarāyā hato garbha
īśenājīvitaḥ punaḥ

SYNONYMS

śaunakaḥ uvāca-the sage Śaunaka said; aśvatthāmna-of Aśvatthāmā (the son of Droṇa); upasṛṣṭena-by release of; brahma-śīrṣṇā-the invincible weapon, brahmāstra; uru-tejasā-by high temperature; uttarāyāḥ-of Uttarā (mother of Parīkṣit); hataḥ-being spoiled; garbhaḥ-womb; īśena-by the Supreme Lord; ājīvitaḥ-brought to life; punaḥ-again.

The sage Śaunaka said: The womb of Uttarā, mother of Mahārāja Parīkṣit, was spoiled by the dreadful and invincible brahmāstra weapon released by Aśvatthāmā. But Mahārāja Parīkṣit was saved by the Supreme Lord.

The sages assembled in the forest of Naimiṣāraṇya inquired from Sūta Gosvāmī about the birth of Mahārāja Parīkṣit, but in the course of the narration other topics like the release of the brahmāstra by the son of Droṇa, his punishment by Arjuna, Queen Kuntīdevī's prayers, the Pāṇḍavas' visit to the place where Bhīṣmadeva was lying, his prayers and thereafter the Lord's departure for Dvārakā were discussed. His arrival at Dvārakā and residing with the sixteen thousand queens, etc., were narrated. The sages were absorbed in hearing such descriptions, but now they wanted to turn to the original topic, and thus the inquiry was made by Śaunaka Ṛṣi. So the subject of the release of the brahmāstra weapon by Aśvatthāmā is renewed.

TEXT 2

tasya janma mahā-buddheḥ
karmāṇi ca mahātmanaḥ
nidhanaṁ ca yathaivāsīt
sa pretya gatavān yathā

SYNONYMS

tasya-his (of Mahārāja Parīkṣit); janma-birth; mahā-buddheḥ-of great intelligence; karmāṇi-activities; ca-also; mahā-ātmanaḥ-of the great devotee; nidhanam-demise; ca-also; yathā-as it was; eva-of course; āsīt-happened; saḥ-he; pretya-destination after death; gatavān-achieved; yathā-as it were.

How was the great emperor Parīkṣit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

The king of Hastināpura (now Delhi) used to be the emperor of the world, at least till the time of the son of Emperor Parīkṣit. Mahārāja Parīkṣit was saved by the Lord in the womb of his mother, so he could certainly be saved from an untimely death due to the ill will of the son of a brāhmaṇa. Because the age of Kali began to act just after the assumption of power by Mahārāja Parīkṣit, the first sign of misgivings was exhibited in the cursing of such a greatly intelligent and devoted king as Mahārāja Parīkṣit. The king is the protector of the helpless citizens, and their welfare, peace and prosperity depend on him. Unfortunately, by the instigation of the fallen age of Kali, an unfortunate brāhmaṇa's son was employed to condemn the innocent Mahārāja Parīkṣit, and so the King had to prepare himself for death within seven days. Mahārāja Parīkṣit is especially famous as one who is protected by Viṣṇu, and when he was unduly cursed by a brāhmaṇa's son, he could have invoked the mercy of the Lord to save him, but he did not want to because he was a pure devotee. A pure devotee never asks the Lord for any undue favor. Mahārāja Parīkṣit knew that the curse of the brāhmaṇa's son upon him was unjustified, as everyone else knew, but he did not want to counteract it because he knew also that the age of Kali had begun and that the first symptom of the age, namely degradation of the highly talented brāhmaṇa community, had also begun. He did not want to interfere with the current of the time, but he prepared himself to meet death very cheerfully and very properly. Being fortunate, he got at least seven days to prepare himself to meet death, and so he properly utilized the time in the association of Śukadeva Gosvāmī, the great saint and devotee of the Lord.

TEXT 3

tad idaṁ śrotum icchāmo
gadituṁ yadi manyase
brūhi naḥ śraddadhānānāṁ
yasya jñānam adāc chukaḥ

SYNONYMS

tat-all; idam-this; śrotum-to hear; icchāmaḥ-all willing; gaditum-to narrate; yadi-if; manyase-you think; brūhi-please speak; naḥ-we; śraddadhānānām-who are very much respectful; yasya-whose; jñānam-transcendental knowledge; adāt-delivered; śukaḥ-Śrī Śukadeva Gosvāmī.

We all respectfully want to hear about him [Mahārāja Parīkṣit] to whom Śukadeva Gosvāmī imparted transcendental knowledge. Please speak on this matter.

Śukadeva Gosvāmī imparted transcendental knowledge to Mahārāja Parīkṣit during the remaining seven days of his life, and Mahārāja Parīkṣit heard him properly, just like an ardent student. The effect of such a bona fide hearing and chanting of Śrīmad-Bhāgavatam was equally shared by both the hearer and the chanter. Both of them were benefited. Out of the nine different transcendental means of devotional service to the Lord prescribed in the Bhāgavatam, either all of them, or some of them or even one of them are equally beneficial if properly discharged. Mahārāja Parīkṣit and Śukadeva Gosvāmī were serious performers of the first two important items, namely the process of chanting and the process of hearing, and therefore both of them were successful in their laudable attempt. Transcendental realization is attained by such serious hearing and chanting and not otherwise. There is a type of spiritual master and disciple much advertised in this age of Kali. It is said that the master injects spiritual force into the disciple by an electrical current generated by the master, and the disciple begins to feel the shock. He becomes unconscious, and the master weeps for his exhausting his store of so-called spiritual assets. Such bogus advertisement is going on in this age, and the poor common man is becoming the victim of such advertisement. We do not find such folk tales in the dealings of Śukadeva Gosvāmī and his great disciple Mahārāja Parīkṣit. The sage recited Śrīmad-Bhāgavatam in devotion, and the great King heard him properly. The King did not feel any shock of electrical current from the master, nor did he become unconscious while receiving knowledge from the master. One should not, therefore, become a victim of these unauthorized advertisements made by some bogus representative of Vedic knowledge. The sages of Naimiṣāraṇya were very respectful in hearing about Mahārāja Parīkṣit because of his receiving knowledge from Śukadeva Gosvāmī by means of ardent hearing. Ardent hearing from the bona fide master is the only way to receive transcendental knowledge, and there is no need for medical performances or occult mysticism for miraculous effects. The process is simple, but only the sincere party can achieve the desired result.

TEXT 4

sūta uvāca
apīpalad dharma-rājaḥ
pitṛvad rañjayan prajāḥ
niḥspṛhaḥ sarva-kāmebhyaḥ
kṛṣṇa-pādānusevayā

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; apīpalat-administered prosperity; dharma-rājaḥ-King Yudhiṣṭhira; pitṛ-vat-exactly like his father; rañjayan-pleasing; prajāḥ-all those who took birth; niḥspṛhaḥ-without personal ambition; sarva-all; kāmebhyaḥ-from sense gratification; kṛṣṇa-pāda-the lotus feet of Lord Śrī Kṛṣṇa; anusevayā-by dint of rendering continuous service.

Śrī Sūta Gosvāmī said: Emperor Yudhiṣṭhira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Śrī Kṛṣṇa.

As mentioned in our introduction, "There is a need for the science of Kṛṣṇa in human society for all the suffering humanity of the world, and we simply request the leading personalities of all nations to take to the science of Kṛṣṇa for their own good, for the good of society, and for the good of all the people of the world." So it is confirmed herein by the example of Mahārāja Yudhiṣṭhira, the personality of goodness. In India the people hanker after Rāma-rājya because the Personality of Godhead was the ideal king and all other kings or emperors in India controlled the destiny of the world for the prosperity of every living being who took birth on the earth. Herein the word prajāḥ is significant. The etymological import of the word is "that which is born." On the earth there are many species of life, from the aquatics up to the perfect human beings, and all are known as prajās. Lord Brahmā, the creator of this particular universe, is known as the prajāpati because he is the grandfather of all who have taken birth. Thus prajā is used in a broader sense than it is now used. The king represents all living beings, the aquatics, plants, trees, reptiles, birds, animals and man. Every one of them is a part and parcel of the Supreme Lord (Bg. 14.4), and the king, being the representative of the Supreme Lord, is duty-bound to give proper protection to every one of them. This is not the case with the presidents and dictators of this demoralized system of administration, where the lower animals are given no protection while the higher animals are given so-called protection. But this is a great science which can be learned only by one who knows the science of Kṛṣṇa. By knowing the science of Kṛṣṇa, one can become the most perfect man in the world, and unless one has knowledge in this science, all qualifications and doctorate diplomas acquired by academic education are spoiled and useless. Mahārāja Yudhiṣṭhira knew this science of Kṛṣṇa very well, for it is stated here that by continuous cultivation of this science, or by continuous devotional service to Lord Kṛṣṇa, he acquired the qualification of administering the state. The father is sometimes seemingly cruel to the son, but that does not mean that the father has lost the qualification to be a father. A father is always a father because he always has the good of the son at heart. The father wants every one of his sons to become a better man than himself. Therefore, a king like Mahārāja Yudhiṣṭhira, who was the personality of goodness, wanted everyone under his administration, especially human beings who have better developed consciousness, to become devotees of Lord Kṛṣṇa so that everyone can become free from the trifles of material existence. His motto of administration was all good for the citizens, for as personified goodness he knew perfectly well what is actually good for them. He conducted the administration on that principle, and not on the rākṣasi, demonic, principle of sense gratification. As an ideal king, he had no personal ambition, and there was no place for sense gratification because all his senses at all times were engaged in the loving service of the Supreme Lord, which includes the partial service to the living beings, who form the parts and parcels of the complete whole. Those who are busy rendering service to the parts and parcels, leaving aside the whole, only spoil time and energy, as one does when watering the leaves of a tree without watering the root. If water is poured on the root, the leaves are enlivened perfectly and automatically, but if water is poured on the leaves only, the whole energy is spoiled. Mahārāja Yudhiṣṭhira, therefore, was constantly engaged in the service of the Lord, and thus the parts and parcels of the Lord, the living beings under his careful administration, were perfectly attended with all comforts in this life and all progress in the next. That is the way of perfect management of state administration.

TEXT 5

sampadaḥ kratavo lokā
mahiṣī bhrātaro mahī
jambū-dvīpādhipatyaṁ ca
yaśaś ca tri-divaṁ gatam

SYNONYMS

sampadaḥ-opulence; kratavaḥ-sacrifices; lokāḥ-future destination; mahiṣī-the queens; bhrātaraḥ-the brothers; mahī-the earth; jambū-dvīpa-the globe or planet of our residence; adhipatyam-sovereignty; ca-also; yaśaḥ-fame; ca-and; tri-divam-celestial planets; gatam-spread over.

News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.

Only a rich and great man's name and fame are known all over the world, and the name and fame of Mahārāja Yudhiṣṭhira reached the higher planets because of his good administration, worldly possessions, glorious wife Draupadī, the strength of his brothers Bhīma and Arjuna, and his solid sovereign power over the world, known as Jambūdvīpa. Here the word lokāḥ is significant. There are different lokas or higher planets scattered all over the sky, both material and spiritual. A person can reach them by dint of his work in the present life, as stated in Bhagavad-gītā (9.25). No forceful entrance is allowed there. The tiny material scientists and engineers who have discovered vehicles to travel over a few thousand miles in outer space will not be allowed entrance. That is not the way to reach the better planets. One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life can expect only to be degraded into animal life to suffer more and more the pangs of material existence, and this is also stated in Bhagavad-gītā (16.19). Mahārāja Yudhiṣṭhira's good sacrifices and qualifications were so lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

TEXT 6

kiṁ te kāmāḥ sura-spārhā
mukunda-manaso dvijāḥ
adhijahrur mudaṁ rājñaḥ
kṣudhitasya yathetare

SYNONYMS

kim-what for; te-all those; kāmāḥ-objects of sense enjoyment; sura-of the denizens of heaven; spārhāḥ-aspirations; mukunda-manasaḥ-of one who is already God conscious; dvijāḥ-O brāhmaṇas; adhijahruḥ-could satisfy; mudam-pleasure; rājñaḥ-of the king; kṣudhitasya-of the hungry; yathā-as it is; itare-in other things.

O brāhmaṇas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

There are two things in the world which can satisfy living beings. When one is materially engrossed, he is satisfied only by sense gratification, but when one is liberated from the conditions of the material modes, he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a servitor, and not one who is served. Being illusioned by the conditions of the external energy, one falsely thinks himself to be the served, but actually he is not served; he is servant of the senses like lust, desire, anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge, he realizes that he is not the master of the material world, but is only a servant of the senses. At that time he begs for the service of the Lord and thus becomes happy without being illusioned by so-called material happiness. Mahārāja Yudhiṣṭhira was one of the liberated souls, and therefore for him there was no pleasure in a vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These blessings automatically follow for a pure devotee, even though the devotee does not aspire for them. The example set herein is exactly suitable. It is said that one who is hungry is never satisfied by anything other than food.

The whole material world is full of hungry living beings. The hunger is not for good food, shelter or sense gratification. The hunger is for the spiritual atmosphere. Due to ignorance only they think that the world is dissatisfied because there is not sufficient food, shelter, defense and objects of sense gratification. This is called illusion. When the living being is hungry for spiritual satisfaction, he is misrepresented by material hunger. But the foolish leaders cannot see that even the people who are most sumptuously materially satisfied are still hungry. And what is their hunger and poverty? This hunger is actually for spiritual food, spiritual shelter, spiritual defense and spiritual sense gratification. These can be obtained in the association of the Supreme Spirit, Lord Śrī Kṛṣṇa, and therefore one who has them cannot be attracted by the so-called food, shelter, defense and sense gratification of the material world, even if they are relished by the denizens of the heavenly planets. Therefore, in the Bhagavad-gītā (8.16) it is said by the Lord that even in the topmost planet of the universe, namely the Brahmaloka, where the duration of life is multiplied by millions of years by earth calculation, one cannot satisfy his hunger. Such hunger can be satisfied only when the living being is situated in immortality, which is attained in the spiritual sky, far, far above the Brahmaloka, in the association of Lord Mukunda, the Lord who awards His devotees the transcendental pleasure of liberation.

TEXT 7

mātur garbha-gato vīraḥ
sa tadā bhṛgu-nandana
dadarśa puruṣaṁ kañcid
dahyamāno 'stra-tejasā

SYNONYMS

mātuḥ-mother; garbha-womb; gataḥ-being situated there; vīraḥ-the great fighter; saḥ-child Parīkṣit; tadā-at that time; bhṛgu-nandana-O son of Bhṛgu; dadarśa-could see; puruṣam-the Supreme Lord; kañcit-as someone else; dahyamānaḥ-suffering from being burned; astra-the brahmāstra; tejasā-temperature.

O son of Bhṛgu [Śaunaka], when the child Parīkṣit, the great fighter, was in the womb of his mother, Uttarā, and was suffering from the burning heat of the brahmāstra [thrown by Aśvatthāmā], he could observe the Supreme Lord coming to him.

Death generally involves remaining in trance for seven months. A living being, according to his own action, is allowed to enter into the womb of a mother by the vehicle of a father's semina, and thus he develops his desired body. This is the law of birth in specific bodies according to one's past actions. When he is awake from trance, he feels the inconvenience of being confined within the womb, and thus he wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Mahārāja Parīkṣit, while in the womb of his mother, was struck by the brahmāstra released by Aśvatthāmā, and he was feeling the burning heat. But because he was a devotee of the Lord, the Lord at once appeared Himself within the womb by His all-powerful energy, and the child could see that someone else had come to save him. Even in that helpless condition, the child Parīkṣit endured the unbearable temperature due to his being a great fighter by nature. And for this reason the word vīraḥ has been used.

TEXT 8

aṅguṣṭha-mātram amalaṁ

sphurat-puraṭa-maulinam
apīvya-darśanaṁ śyāmaṁ
taḍid vāsasam acyutam

SYNONYMS

aṅguṣṭha-by the measure of a thumb; mātram-only; amalam-transcendental; sphurat-blazing; puraṭa-gold; maulinam-helmet; apīvya-very beautiful; darśanam-to look at; śyāmam-blackish; taḍit-lightning; vāsasam-clothing; acyutam-the Infallible (the Lord).

He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

TEXT 9

śrīmad-dīrgha-catur-bāhuṁ
tapta-kāñcana-kuṇḍalam
kṣatajākṣaṁ gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhāṁ
bhrāmayantaṁ gadāṁ muhuḥ

SYNONYMS

śrīmat-enriched; dīrgha-prolonged; catuḥ-bāhum-four-handed; tapta-kāñcana-molten gold; kuṇḍalam-earrings; kṣataja-akṣam-eyes with the redness of blood; gadā-pāṇim-hand with a club; ātmanaḥ-own; sarvataḥ-all; diśam-around; paribhramantam-loitering; ulkābhām-like shooting stars; bhrāmayantam-encircling; gadām-the club; muhuḥ-constantly.

The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

It is said in the Brahma-saṁhitā (Ch. 5) that the Supreme Lord Govinda, by His one plenary portion, enters into the halo of the universe and distributes himself as Paramātmā, or the Supersoul, not only within the heart of every living being, but also within every atom of the material elements. Thus the Lord is all-pervading by His inconceivable potency, and thus He entered the womb of Uttarā to save His beloved devotee Mahārāja Parīkṣit. In the Bhagavad-gītā (9.31) the Lord assured everyone that His devotees are never to be vanquished. No one can kill a devotee of the Lord because he is protected by the Lord, and no one can save a person whom the Lord desires to kill. The Lord is all-powerful, and therefore He can both save and kill as He likes. He became visible to His devotee Mahārāja Parīkṣit even in that awkward position (in the womb of his mother) in a shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than an atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited. He is not limited by any measurement of our calculation. He can become bigger than what we can think of, and He can become smaller than what we can conceive. But in all circumstances He is the same all-powerful Lord. There is no difference between the thumblike Viṣṇu in the womb of Uttarā and the full-fledged Nārāyaṇa in the Vaikuṇṭha-dhāma, the kingdom of Godhead. He accepts the form of arca-vigraha (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the arca-vigraha, the form of the Lord in material elements, the devotees who are in the material world can easily approach the Lord, although He is not conceivable by the material senses. The arca-vigraha is therefore an all-spiritual form of the Lord to be perceived by the material devotees; such an arca-vigraha of the Lord is never to be considered material. There is no difference between matter and spirit for the Lord, although there is a gulf of difference between the two in the case of the conditioned living being. For the Lord there is nothing but spiritual existence, and similarly there is nothing except spiritual existence for the pure devotee of the Lord in his intimate relation with the Lord.

TEXT 10

astra-tejaḥ sva-gadayā
nīhāram iva gopatiḥ
vidhamantaṁ sannikarṣe
paryaikṣata ka ity asau

SYNONYMS

astra-tejaḥ-radiation of the brahmāstra; sva-gadayā-by means of His own club; nīhāram-drops of dew; iva-like; gopatiḥ-the sun; vidhamantam-the act of vanishing; sannikarṣe-nearby; paryaikṣata-observing; kaḥ-who; iti asau-this body.

The Lord was thus engaged in vanquishing the radiation of the brahmāstra, just as the sun evaporates a drop of dew. He was observed by the child, who thought about who He was.

TEXT 11

vidhūya tad ameyātmā
bhagavān dharma-gub vibhuḥ
miṣato daśamāsasya
tatraivāntardadhe hariḥ

SYNONYMS

vidhūya-having completely washed off; tat-that; ameyātmā-the all-pervading Supersoul; bhagavān-the Personality of Godhead; dharma-gup-the protector of righteousness; vibhuḥ-the Supreme; miṣataḥ-while observing; daśamāsasya-of one who is dressed by all directions; tatra eva-then and there; antaḥ-out of sight; dadhe-became; hariḥ-the Lord.

While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

Child Parīkṣit was not observing a living being who is limited by time and space. There is a gulf of difference between the Lord and the individual living being. The Lord is mentioned herein as the supreme living being unlimited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with the Lord, quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the Bhagavad-gītā both the living beings and the Supreme

Being are said to be all-pervading (yena sarvam idaṁ tatam), yet there is a difference between these two kinds of all-pervasiveness. A common living being or soul can be all-pervading within his own limited body, but the supreme living being is all-pervading in all space and all time. A common living being cannot extend its influence over another common living being by its all-pervasiveness, but the Supreme Supersoul, the Personality of Godhead, is unlimitedly able to exert His influence over all places and all times and over all living beings. And because He is all-pervasive, unlimited by time and space, He can appear even within the womb of the mother of child Parīkṣit. He is mentioned herein as the protector of the righteous. Anyone who is a surrendered soul unto the Supreme is righteous, and he is specifically protected by the Lord in all circumstances. The Lord is the indirect protector of the unrighteous also, for He rectifies their sins through His external potency. The Lord is mentioned herein as one who is dressed in the ten directions. This means dressed with garments on ten sides, up and down. He is present everywhere and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Parīkṣit does not mean that He appeared on the spot from any other place. He was present there, and even after His disappearance He was there, although invisible to the eyes of the child. This material covering of the effulgent firmament is also something like a womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. He is present everywhere, even in this material womb of mother Durgā, and those who are deserving can see the Lord.

TEXT 12

tataḥ sarva-guṇodarke
sānukūla-grahodaye
jajñe vaṁśa-dharaḥ pāṇḍor
bhūyaḥ pāṇḍur ivaujasā

SYNONYMS

tataḥ-thereupon; sarva-all; guṇa-good signs; udarke-having gradually evolved; sānukūla-all favorable; grahodaye-constellation of stellar influence; jajñe-took birth; vaṁśa-dharaḥ-heir apparent; pāṇḍoḥ-of Pāṇḍu; bhūyaḥ-being; pāṇḍuḥ iva-exactly like Pāṇḍu; ojasā-by prowess.

Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pāṇḍu, who would be exactly like him in prowess, took birth.

Astronomical calculations of stellar influences upon a living being are not suppositions, but are factual, as confirmed in Śrīmad-Bhāgavatam. Every living being is controlled by the laws of nature at every minute, just as a citizen is controlled by the influence of the state. The state laws are grossly observed, but the laws of material nature, being subtle to our gross understanding, cannot be experienced grossly. As stated in the Bhagavad-gītā (3.9), every action of life produces another reaction, which is binding upon us, and only those who are acting on behalf of Yajña (Viṣṇu) are not bound by reactions. Our actions are judged by the higher authorities, the agents of the Lord, and thus we are awarded bodies according to our activities. The law of nature is so subtle that every part of our body is influenced by the respective stars, and a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars, and a factual horoscope is made by a learned astrologer. It is a great science, and misuse of a science does not make it useless. Mahārāja Parīkṣit or even the Personality of Godhead appear in certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord in this material world, and it is specifically called jayantī, a word not to be abused for any other purposes. Mahārāja Parīkṣit was not only a great kṣatriya emperor, but also a great devotee of the Lord. Thus he cannot take his birth at any inauspicious moment. As a proper place and time is selected to receive a respectable personage, so also to receive such a personality as Mahārāja Parīkṣit, who was especially cared for by the Supreme Lord, a suitable moment is chosen when all good stars assembled together to exert their influence upon the King. Thus he took his birth just to be known as the great hero of Śrīmad-Bhāgavatam. This suitable arrangement of astral influences is never a creation of man's will, but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. Only by pious acts can one be allowed to get good wealth, good education and beautiful features. The saṁskāras of the school of sanātana-dharma (man's eternal engagement) are highly suitable for creating an atmosphere for taking advantage of good stellar influences, and therefore garbhādhāna-saṁskāra, or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive a good pious and intelligent class of men in human society. There will be peace and prosperity in the world due to good and sane population only; there is hell and disturbance only because of the unwanted, insane populace addicted to sex indulgence.

TEXT 13

tasya prīta-manā rājā
viprair dhaumya-kṛpādibhiḥ
jātakaṁ kārayām āsa
vācayitvā ca maṅgalam

SYNONYMS

tasya-his; prītamanāḥ-satisfied; rājā-King Yudhiṣṭhira; vipraiḥ-by the learned brāhmaṇas; dhaumya-Dhaumya; kṛpa-Kṛpa; ādibhiḥ-and others also; jātakam-one of the purificatory processes performed just after the birth of a child; kārayām āsa-had them performed; vācayitvā-by recitation; ca-also; maṅgalam-auspicious.

King Yudhiṣṭhira, who was very satisfied with the birth of Mahārāja Parīkṣit, had the purificatory process of birth performed. Learned brāhmaṇas, headed by Dhaumya and Kṛpa, recited auspicious hymns.

There is a need for a good and intelligent class of brāhmaṇas who are expert in performing the purificatory processes prescribed in the system of varṇāśrama-dharma. Unless such purificatory processes are performed, there is no possibility of good population, and in the age of Kali the population all over the world is of śūdra quality or lower for want of this purificatory process. It is not possible, however, to revive the Vedic process of purification in this age, for want of proper facilities and good brāhmaṇas, but there is the Pāñcarātrika system also recommended for this age. The Pāñcarātrika system acts on the śūdra class of men, supposedly the population of the Kali-yuga, and it is the prescribed purificatory process suitable to the age and time. Such a purificatory process is allowed only for spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the garbhādhāna purificatory process, there are certain other saṁskāras like sīmantonnayana, sadhabhakṣaṇam, etc., during the period of pregnancy, and when the child is born the first purificatory process is jātakarman. This was performed duly by Mahārāja Yudhiṣṭhira with the help of good and learned brāhmaṇas like Dhaumya, the royal priest, and Kṛpācārya, who was not only a priest but also a great general. Both these learned and perfect priests, assisted by other good brāhmaṇas, were employed by Mahārāja Yudhiṣṭhira to perform the ceremony. Therefore all the saṁskāras, purificatory processes, are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert brāhmaṇas like Dhaumya and Kṛpa. Such brāhmaṇas are not only rare, but also not available in this age, and therefore, for the purpose of spiritual upliftment in this fallen age, the Gosvāmīs prefer the purificatory processes under Pāñcarātrika formulas to the Vedic rites.

Kṛpācārya is the son of the great Ṛṣi Sardban and was born in the family of Gautama. The birth is said to be accidental. By chance, the great Ṛṣi Sardban met Janapadī, a famous society girl of heaven, and the Ṛṣi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kṛpa, and the female child was known as Kṛpī. Mahārāja Śantanu, while engaged in chase in the jungle, picked up the children and brought them up to the brahminical status by the proper purificatory process. Kṛpācārya later became a great general like Droṇācārya, and his sister was married to Droṇācārya. Kṛpācārya later on took part in the Battle of Kurukṣetra and joined the party of Duryodhana. Kṛpācārya helped kill Abhimanyu, the father of Mahārāja Parīkṣit, but he was still held in esteem by the family of the Pāṇḍavas due to his being as great a brāhmaṇa as Droṇācārya. When the Pāṇḍavas were sent to the forest after being defeated in the gambling game with Duryodhana, Dhṛtarāṣṭra entrusted the Pāṇḍavas to Kṛpācārya for guidance. After the end of the battle, Kṛpācārya again became a member of the royal assembly, and he was called during the birth of Mahārāja Parīkṣit for recitation of auspicious Vedic hymns to make the ceremony successful. Mahārāja Yudhiṣṭhira, while quitting the palace for his great departure to the Himalayas, entrusted Kṛpācārya with Mahārāja Parīkṣit as his disciple, and he left home satisfied because of Kṛpācārya's taking charge of Mahārāja Parīkṣit. The great administrators, kings and emperors were always under the guidance of learned brāhmaṇas like Kṛpācārya and thus were able to act properly in the discharge of political responsibilities.

TEXT 14

hiraṇyaṁ gāṁ mahīṁ grāmān
hasty-aśvān nṛpatir varān
prādāt svannaṁ ca viprebhyaḥ
prajā-tīrthe sa tīrthavit

SYNONYMS

hiraṇyam-gold; gām-cows; mahīm-land; grāmān-villages; hasti-elephants; aśvān-horses; nṛpatiḥ-the King; varān-rewards; prādāt-gave in charity; su-annam-good food grains; ca-and; viprebhyaḥ-unto the brāhmaṇas; prajā-tīrthe-on the occasion of giving in charity on the birthday of a son; saḥ-he; tīrtha-vit-one who knows how, when and where charity is to be given.

Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brāhmaṇas.

Only the brāhmaṇas and sannyāsīs are authorized to accept charity from the householders. In all the different occasions of saṁskāras, especially during the time of birth, marriage and death, wealth is distributed to the brāhmaṇas because the brāhmaṇas give the highest quality of service in regard to the prime necessity of humankind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains, with other materials for cooking complete foodstuff. The brāhmaṇas were not, therefore, poor in the actual sense of the term. On the contrary, because they possessed gold, land, villages, horses, elephants and sufficient grains, they had nothing to earn for themselves. They would simply devote themselves to the well-being of the entire society.

The word tīrthavit is significant because the King knew well where and when charity has to be given. Charity is never unproductive or blind. In the śāstras charity was offered to persons who deserve to accept charity by dint of spiritual enlightenment. The so-called daridra-nārāyaṇa, a misconception of the Supreme Lord by unauthorized persons, is never to be found in the śāstras as the object of charity. Nor can a wretched poor man receive much munificent charity in the way of horses, elephants, land and villages. The conclusion is that the intelligent men, or the brāhmaṇas specifically engaged in the service of the Lord, were properly maintained without anxiety for the needs of the body, and the King and other householders gladly looked after all their comforts.

It is enjoined in the śāstras that as long as a child is joined with the mother by the navel pipe, the child is considered to be of one body with the mother, but as soon as the pipe is cut and the child is separated from the mother, the purificatory process of jātakarman is performed. The administrative demigods and past forefathers of the family come to see a newly born child, and such an occasion is specifically accepted as the proper time for distributing wealth to the right persons productively for the spiritual advancement of society.

TEXT 15

tam ūcur brāhmaṇās tuṣṭā
rājānaṁ praśrayānvitam
eṣa hy asmin prajā-tantau
purūṇāṁ pauravarṣabha

SYNONYMS

tam-unto him; ūcuḥ-addressed; brāhmaṇāḥ-the learned brāhmaṇas; tuṣṭāḥ-very much satisfied; rājānam-unto the King; praśrayānvitam-very much obliging; eṣaḥ-this; hi-certainly; asmin-in the chain of; prajā-tantau-descending line; purūṇām-of the Pūrus; paurava-ṛṣabha-the chief among the Pūrus.

The learned brāhmaṇas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Pūrus and informed him that his son was certainly in the line of descent from the Pūrus.

TEXT 16

daivenāpratighātena
śukle saṁsthām upeyuṣi
rāto vo 'nugrahārthāya
viṣṇunā prabha-viṣṇunā

SYNONYMS

daivena-by supernatural power; apratighātena-by what is irresistible; śukle-unto the pure; saṁsthām-destruction; upeyuṣi-having been enforced; rātaḥ-restored; vaḥ-for you; anugraha-arthāya-for the sake of obliging; viṣṇunā-by the all-pervasive Lord; prabha-viṣṇunā-by the all-powerful.

The brāhmaṇas said: This spotless son has been restored by the all-powerful and all-pervasive Lord Viṣṇu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

The child Parīkṣit was saved by the all-powerful and all-pervasive Viṣṇu (Lord Kṛṣṇa) for two reasons. The first reason is that the child in the womb of his mother was spotless due to his being a pure devotee of the Lord. The second reason is that the child was the only surviving male descendant of Puru, the pious forefather of the virtuous King Yudhiṣṭhira. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for the actual progress of a peaceful and prosperous life. After the Battle of Kurukṣetra, even up to the next generation of Mahārāja Yudhiṣṭhira was annihilated, and there were none who could generate another son in the great royal family. Mahārāja Parīkṣit, the son of Abhimanyu, was the only surviving heir apparent in the family, and by the irresistible supernatural brahmāstra weapon of Aśvatthāmā, he was forced to be annihilated. Lord Kṛṣṇa is described herein as Viṣṇu, and this is also significant. Lord Kṛṣṇa, the original Personality of Godhead, does the work of protection and annihilation in His capacity of Viṣṇu. Lord Viṣṇu is the plenary expansion of Lord Kṛṣṇa. The all-pervasive activities of the Lord are executed by Him in His Viṣṇu feature. Child Parīkṣit is described here as spotlessly white because he is an unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires the conditioned souls hovering in the material creation to be reclaimed to go back home, back to Godhead, and thus He helps them by preparing the transcendental literatures like the Vedas, by sending missionaries of saints and sages and by deputing His representative, the spiritual master. Such transcendental literatures, missionaries and representatives of the Lord are spotlessly white because the contamination of the material qualities cannot even touch them. They are always protected by the Lord when they are threatened with annihilation. Such foolish threats are made by the gross materialists. The brahmāstra, which was thrown by Aśvatthāmā at the child Parīkṣit, was certainly supernaturally powerful, and nothing of the material world could resist its force of penetration. But the all-powerful Lord, who is present everywhere, within and without, could counteract it by His all-powerful potency just to save a bona fide servant of the Lord and descendant of another devotee, Mahārāja Yudhiṣṭhira, who was always obliged by the Lord by His causeless mercy.

TEXT 17

tasmān nāmnā viṣṇu-rāta
iti loke bhaviṣyati
na sandeho mahā-bhāga
mahā-bhāgavato mahān

SYNONYMS

tasmāt-therefore; nāmnā-by the name; viṣṇu-rātaḥ-protected by Viṣṇu, the Personality of Godhead; iti-thus; loke-in all the planets; bhaviṣyati-shall become well known; na-no; sandehaḥ-doubts; mahā-bhāga-most fortunate; mahā-bhāgavataḥ-the first-class devotee of the Lord; mahān-qualified by all good qualities.

For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

The Lord gives protection to all living beings because He is their supreme leader. The Vedic hymns confirm that the Lord is the Supreme Person amongst all personalities. The difference between the two living beings is that the one, the Personality of Godhead, provides for all other living beings, and by knowing Him one can achieve eternal peace (Kaṭha Upaniṣad). Such protection is given by His different potencies to different grades of living beings. But as far as His unalloyed devotees are concerned, He gives the protection personally. Therefore, Mahārāja Parīkṣit is protected from the very beginning of his appearance in the womb of his mother. And because he is especially given protection by the Lord, the indication must be concluded that the child would be a first-grade devotee of the Lord with all good qualities. There are three grades of devotees, namely the mahā-bhāgavata, madhyam-adhikārī and the kaniṣṭha-adhikārī. Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or kaniṣṭha-adhikārī, the third-grade devotees. Secondly, the devotees who have developed a mentality of genuine service to the Lord and who thus make friendships only with similar devotees, show favor to the neophytes and avoid the atheists are called the second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the mahā-bhāgavatas, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects. A devotee who may be in any of these categories is automatically qualified by all good qualities, and thus a mahā-bhāgavata devotee like Mahārāja Parīkṣit is certainly perfect in all respects. And because Mahārāja Parīkṣit took his birth in the family of Mahārāja Yudhiṣṭhira, he is addressed herein as the mahā-bhāgavata, or the greatest of the fortunates. The family in which a mahā-bhāgavata takes his birth is fortunate because due to the birth of a first-grade devotee the members of the family, past, present and future up to one hundred generations, become liberated by the grace of the Lord, out of respect for His beloved devotee. Therefore, the highest benefit is done to one's family simply by becoming an unalloyed devotee of the Lord.

TEXT 18

śrī-rājovāca
apy eṣa vaṁśyān rājarṣīn
puṇya-ślokān mahātmanaḥ
anuvartitā svid yaśasā
sādhu-vādena sattamāḥ
SYNONYMS

śrī-rājā-the all-good king (Mahārāja Yudhiṣṭhira); uvāca-said; api-whether; eṣaḥ-this; vaṁśyān-family; rāja-ṛṣīn-of saintly kings; puṇya-ślokān-pious by the very name; mahā-ātmanaḥ-all great souls; anuvartitā-follower; svit-will it be; yaśasā-by achievements; sādhu-vādena-by glorification; sat-tamāḥ-O great souls.

The good King [Yudhiṣṭhira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

The forefathers of King Yudhiṣṭhira were all great saintly kings, pious and glorified by their great achievements. They were all saints on the royal throne. And therefore all the members of the state were happy, pious, well behaved, prosperous and spiritually enlightened. Under strict guidance of the great souls and spiritual injunctions, such great saintly kings were trained up, and as a result the kingdom was full of saintly persons and was a happy land of spiritual life. Mahārāja Yudhiṣṭhira was himself a replica of his ancestors, and he desired that the next king after him become exactly like his great forefathers. He was happy to learn from the learned brāhmaṇas that by astrological calculations the child would be born a first-grade devotee of the Lord, and more confidentially he wanted to know whether the child was going to follow in the footsteps of his great forefathers. That is the way of the monarchical state. The reigning king should be a pious, chivalrous devotee of the Lord and fear personified for the upstarts. He must also leave an heir apparent equally qualified to rule over the innocent citizens. In the modern setup of the democratic states, the people themselves are fallen to the qualities of the śūdras or less, and the government is run by their representative, who is ignorant of the scriptural mode of administrative education. Thus the whole atmosphere is surcharged with śūdra qualities, manifested by lust and avarice. Such administrators quarrel every day among themselves. The cabinet of ministers changes often due to party and group selfishness. Everyone wants to exploit the state resources till he dies. No one retires from political life unless forced to do so. How can such low-grade men do good to the people? The result is corruption, intrigue and hypocrisy. They should learn from the Śrīmad-Bhāgavatam how ideal the administrators must be before they can be given charge of different posts.

TEXT 19

brāhmaṇā ūcuḥ
pārtha prajāvitā sākṣād
ikṣvākur iva mānavaḥ
brahmaṇyaḥ satya-sandhaś ca
rāmo dāśarathir yathā
SYNONYMS

brāhmaṇāḥ-the good brāhmaṇas; ūcuḥ-said; pārtha-O son of Pṛthā (Kuntī); prajā-those who are born; avitā-maintainer; sākṣāt-directly; ikṣvākuḥ iva-exactly like King Ikṣvāku; mānavaḥ-son of Manu; brahmaṇyaḥ-followers and respectful to the brāhmaṇas; satya-sandhaḥ-truthful by promise; ca-also; rāmaḥ-the Personality of Godhead Rāma; dāśarathiḥ-the son of Mahārāja Daśaratha; yathā-like Him.

The learned brāhmaṇas said: O son of Pṛthā, this child shall be exactly like King Ikṣvāku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha.

Prajā means the living being who has taken his birth in the material world. Actually the living being has no birth and no death, but because of his separation from the service of the Lord and due to his desire to lord it over material nature, he is offered a suitable body to satisfy his material desires. In doing so, one becomes conditioned by the laws of material nature, and the material body is changed in terms of his own work. The living entity thus transmigrates from one body to another in 8,400,000 species of life. But due to his being the part and parcel of the Lord, he not only is maintained with all necessaries of life by the Lord, but also is protected by the Lord and His representatives, the saintly kings. These saintly kings give protection to all the prajās, or living beings, to live and to fulfill their terms of imprisonment. Mahārāja Parīkṣit was actually an ideal saintly king because while touring his kingdom he happened to see that a poor cow was about to be killed by the personified Kali, whom he at once took to task as a murderer. This means that even the animals were given protection by the saintly administrators, not from any sentimental point of view, but because those who have taken their birth in the material world have the right to live. All the saintly kings, beginning from the King of the sun globe down to the King of the earth, are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in higher planets also, as there is reference in the Bhagavad-gītā (4.1) about the teachings to the sun-god (Vivasvān) by the Lord, and such lessons are transferred by disciplic succession, as it was done by the sun-god to his son Manu, and from Manu to Mahārāja Ikṣvāku. There are fourteen Manus in one day of Brahmā, and the Manu referred to herein is the seventh Manu, who is one of the prajāpatis (those who create progeny), and he is the son of the sun-god. He is known as the Vaivasvata Manu. He had ten sons, and Mahārāja Ikṣvāku is one of them. Mahārāja Ikṣvāku also learned bhakti-yoga as taught in the Bhagavad-gītā from his father, Manu, who got it from his father, the sun-god. Later on the teaching of the Bhagavad-gītā came down by disciplic succession from Mahārāja Ikṣvāku, but in course of time the chain was broken by unscrupulous persons, and therefore it again had to be taught to Arjuna on the Battlefield of Kurukṣetra. So all the Vedic literatures are current from the very beginning of creation of the material world, and thus the Vedic literatures are known as apauruṣeya (not made by man). The Vedic knowledge was spoken by the Lord and first heard by Brahmā, the first created living being within the universe.

Mahārāja Ikṣvāku: One of the sons of Vaivasvata Manu. He had one hundred sons. He prohibited meat eating. His son Śaśāda became the next king after his death.

Manu: The Manu mentioned in this verse as the father of Ikṣvāku is the seventh Manu, of the name Vaivasvata Manu, the son of sun-god Vivasvān, to whom Lord Kṛṣṇa instructed the teachings of Bhagavad-gītā prior to His teaching them to Arjuna. Mankind is the descendant of Manu. This Vaivasvata Manu had ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Karūṣa, Pṛṣadhra and Vasumān. The Lord's incarnation Matsya (the gigantic fish) was advented during the beginning of Vaivasvata Manu's reign. He learned the principles of Bhagavad-gītā from his father, Vivasvān, the sun-god, and he reinstructed the same to his son Mahārāja Ikṣvāku. In the beginning of the Tretā-yuga the sun-god instructed devotional service to Manu, and Manu in his turn instructed it to Ikṣvāku for the welfare of the whole human society.

Lord Rāma: The Supreme Personality of Godhead incarnated Himself as Śrī Rāma, accepting the sonhood of His pure devotee Mahārāja Daśaratha, the King of Ayodhyā. Lord Rāma descended along with His plenary portions, and all of them appeared as His younger brothers. In the month of Caitra on the ninth day of the growing moon in the Tretā-yuga, the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viśvāmitra by killing Subahu and striking Mārīca, the she-demon, who was disturbing the sages in their daily discharge of duties. The brāhmaṇas and kṣatriyas are meant to cooperate for the welfare of the mass of people. The brāhmaṇa sages endeavor to enlighten the people by perfect knowledge, and the kṣatriyas are meant for their protection. Lord Rāmacandra is the ideal king for maintaining and protecting the highest culture of humanity, known as brahmaṇya-dharma. The Lord is specifically the protector of the cows and the brāhmaṇas, and hence He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons to conquer the demons through the agency of Viśvāmitra. He was present in the bow sacrifice of King Janaka, and by breaking the invincible bow of Śiva, He married Sītādevī, daughter of Mahārāja Janaka.

After His marriage He accepted exile in the forest for fourteen years by the order of His father, Mahārāja Daśaratha. To help the administration of the demigods, He killed fourteen thousand demons, and by the intrigues of the demons, His wife, Sītādevī, was kidnapped by Rāvaṇa. He made friendship with Sugrīva, who was helped by the Lord to kill Vali, brother of Sugrīva. By the help of Lord Rāma, Sugrīva became the king of the Vāṇaras (a race of gorillas). The Lord built a floating bridge of stones on the Indian Ocean and reached Laṅkā, the kingdom of Rāvaṇa, who had kidnapped Sītā. Later on Rāvaṇa was killed by Him, and Rāvaṇa's brother Vibhīṣaṇa was installed on the throne of Laṅkā. Vibhīṣaṇa was one of the brothers of Rāvaṇa, a demon, but Lord Rāma made him immortal by His blessings. On the expiry of fourteen years, after settling the affairs at Laṅkā, the Lord came back to His kingdom, Ayodhyā, by flower plane. He instructed His brother Śatrughna to attack Lavṇāsura, who reigned at Mathurā, and the demon was killed. He performed ten Aśvamedha sacrifices, and later on He disappeared while taking a bath in the Śarayu River. The great epic Rāmāyaṇa is the history of Lord Rāma's activities in the world, and the authoritative Rāmāyaṇa was written by the great poet Vālmīki.

TEXT 20

eṣa dātā śaraṇyaś ca
yathā hy auśīnaraḥ śibiḥ
yaśo vitanitā svānāṁ
dauṣyantir iva yajvanām

SYNONYMS

eṣaḥ-this child; dātā-donor in charity; śaraṇyaḥ-protector of the surrendered; ca-and; yathā-as; hi-certainly; auśīnaraḥ-the country named Uśīnara; śibiḥ-Śibi; yaśaḥ-fame; vitanitā-disseminator; svānām-of the kinsmen; dauṣyantiḥ iva-like Bharata, the son of Duṣyanta; yajvanām-of those who have performed many sacrifices.

This child will be a munificent donor of charity and protector of the surrendered, like the famous King Śibi of the Uśīnara country. And he will expand the name and fame of his family like Bharata, the son of Mahārāja Duṣyanta.

A king becomes famous by his acts of charity, performances of yajñas, protection of the surrendered, etc. A kṣatriya king is proud to give protection to the surrendered souls. This attitude of a king is called īśvara-bhava, or factual power to give protection in a righteous cause. In the Bhagavad-gītā the Lord instructs living beings to surrender unto Him, and He promises all protection. The Lord is all-powerful and true to His word, and therefore He never fails to give protection to His different devotees. The king, being the representative of the Lord, must possess this attitude of giving protection to the surrendered souls at all risk. Mahārāja Śibi, the King of Uśīnara, was an intimate friend of Mahārāja Yayāti, who was able to reach the heavenly planets along with Mahārāja Śibi. Mahārāja Śibi was aware of the heavenly planet where he was to be transferred after his death, and the description of this heavenly planet is given in the Mahābhārata (Ādi-parva 96.6-9). Mahārāja Śibi was so charitably disposed that he wanted to give over his acquired position in the heavenly kingdom to Yayāti, but he did not accept it. Yayāti went to the heavenly planet along with great ṛṣis like Aṣṭaka and others. On inquiry from the ṛṣis, Yayāti gave an account of Śibi's pious acts when all of them were on the path to heaven. He has become a member of the assembly of Yamarāja, who has become his worshipful deity. As confirmed in the Bhagavad-gītā, the worshiper of the demigods goes to the planets of the demigods (yānti deva-vratā devān [Bg. 9.25]); so Mahārāja Śibi has become an associate of the great Vaiṣṇava authority Yamarāja on that particular planet. While he was on the earth he became very famous as a protector of surrendered souls and a donor of charities. The King of heaven once took the shape of a pigeon-hunter bird (eagle), and Agni, the fire-god, took the shape of a pigeon. The pigeon, while being chased by the eagle, took shelter on the lap of Mahārāja Śibi, and the hunter eagle wanted the pigeon back from the King. The King wanted to give it some other meat to eat and requested the bird not to kill the pigeon. The hunter bird refused to accept the King's offer, but it was settled later on that the eagle would accept flesh from the body of the King of the pigeon's equivalent weight. The King began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon, but the mystic pigeon always remained heavier. The King then put himself on the balance to equate with the pigeon, and the demigods were pleased with him. The King of heaven and the fire-god disclosed their identity, and the King was blessed by them. Devarṣi Nārada also glorified Mahārāja Śibi for his great achievements, specifically in charity and protection. Mahārāja Śibi sacrificed his own son for the satisfaction of human beings in his kingdom. And thus child Parīkṣit was to become a second Śibi in charity and protection.

Dauṣyanti Bharata: There are many Bharatas in history, of which Bharata the brother of Lord Rāma, Bharata the son of King

Ṛṣabha, and Bharata the son of Mahārāja Duṣyanta are very famous. And all these Bharatas are historically known to the universe. This earth planet is known as Bhārata, or Bhārata-varṣa, due to King Bharata the son of Ṛṣabha, but according to some this land is known as Bhārata due to the reign of the son of Duṣyanta. So far as we are convinced, this land's name Bhārata-varṣa was established from the reign of Bharata the son of King Ṛṣabha. Before him the land was known as Ilāvati-varṣa, but just after the coronation of Bharata, the son of Ṛṣabha, this land became famous as Bhārata-varṣa.

But despite all this, Bharata, the son of Mahārāja Duṣyanta was not less important. He is the son of the famous beauty Śakuntalā. Mahārāja Duṣyanta fell in love with Śakuntalā in the forest, and Bharata was conceived. After that, Mahārāja forgot his wife Śakuntalā by the curse of Kaṇva Muni, and the child Bharata was brought up in the forest by his mother. Even in his childhood he was so powerful that he challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. Because of the boy's becoming so strong, more than the so-called modern Tarzan, the ṛṣis in the forest called him Sarvadaman, or one who is able to control everyone. A full description of Mahārāja Bharata is given in the Mahābhārata, Ādi-parva. The Pāṇḍavas, or the Kurus, are sometimes addressed as Bhārata due to being born in the dynasty of the famous Mahārāja Bharata, the son of King Duṣyanta.

TEXT 21

dhanvinām agraṇīr eṣa
tulyaś cārjunayor dvayoḥ
hutāśa iva durdharṣaḥ
samudra iva dustaraḥ

SYNONYMS

dhanvinām-of the great bowmen; agraṇīḥ-the foreman; eṣaḥ-this child; tulyaḥ-equally good; ca-and; arjunayoḥ-of the Arjunas; dvayoḥ-of the two; hutāśaḥ-fire; iva-like; durdharṣaḥ-irresistible; samudraḥ-ocean; iva-like; dustaraḥ-unsurpassable.

Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.

In history there are two Arjunas. One is Kārttavīrya Arjuna, the King of Haihaya, and the other is the grandfather of the child. Both the Arjunas are famous for their bowmanship, and the child Parīkṣit is foretold to be equal to both of them, particularly in fighting. A short description of the Pāṇḍava Arjuna is given below:

Pāṇḍava Arjuna: The great hero of the Bhagavad-gītā. He is the kṣatriya son of Mahārāja Pāṇḍu. Queen Kuntīdevī could call for any one of the demigods, and thus she called Indra, and Arjuna was born by him. Arjuna is therefore a plenary part of the heavenly King Indra. He was born in the month of Phalguna (February-March), and therefore he is also called Phalguni. When he appeared as the son of Kuntī, his future greatness was proclaimed by air messages, and all the important personalities from different parts of the universe, such as the demigods, the Gandharvas, the Ādityas (from the sun globe), the Rudras, the Vasus, the Nāgas, the different ṛṣis (sages) of importance, and the Apsarās (the society girls of heaven), all attended the ceremony. The Apsarās pleased everyone by their heavenly dances and songs. Vasudeva, the father of Lord Kṛṣṇa and the maternal uncle of Arjuna, sent his priest representative Kaśyapa to purify Arjuna by all the prescribed saṁskāras, or reformatory processes. His saṁskāra of being given a name was performed in the presence of the ṛṣis, residents of Śatasṛṅga. He married four wives, Draupadī, Subhadrā, Citrańgada and Ulūpī, from whom he got four sons of the names Śrutakīrti, Abhimanyu, Babhruvāhana and Irāvān respectively.

During his student life he was entrusted to study under the great professor Droṇācārya, along with other Pāṇḍavas and the Kurus. But he excelled everyone by his studious intensity, and Droṇācārya was especially attracted by his disciplinary affection. Droṇācārya accepted him as a first-grade scholar and loved heartily to bestow upon him all the blessings of military science. He was so ardent a student that he used to practice bowmanship even at night, and for all these reasons Professor Droṇācārya was determined to make him the topmost bowman of the world. He passed very brilliantly the examination in piercing the target, and Droṇācārya was very pleased. Royal families at Maṇipur and Tripura are descendants of Arjuna's son Babhruvāhana. Arjuna saved Droṇācārya from the attack of a crocodile, and the Ācārya, being pleased with him, rewarded him with a weapon of the name brahmaśira. Mahārāja Drupada was inimical toward Droṇācārya, and thus when he attacked the Ācārya, Arjuna got him arrested and brought him before Droṇācārya. He besieged a city of the name Ahichhatra, belonging to Mahārāja Drupada, and after taking it over he gave it to Droṇācārya. The confidential treatment of the weapon brahmaśira was explained to Arjuna, and Droṇācārya was promised by Arjuna that he would use the weapon if necessary when he (Droṇācārya) personally became an enemy of Arjuna. By this, the Ācārya forecasted the future battle of Kurukṣetra, in which Droṇācārya was on the opposite side. Mahārāja Drupada, although defeated by Arjuna on behalf of his professor Droṇācārya, decided to hand over his daughter Draupadī to his young combatant, but he was disappointed when he heard the false news of Arjuna's death in the fire of a shellac house intrigued by Duryodhana. He therefore arranged for Draupadī's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was especially made because only Arjuna could do it, and he was successful in his desire to hand over his equally worthy daughter to Arjuna. Arjuna's brothers were at that time living incognito under agreement with Duryodhana, and Arjuna and his brothers attended the meeting of Draupadī's selection in the dress of brāhmaṇas. When all the kṣatriya kings assembled saw that a poor brāhmaṇa had been garlanded by Draupadī for her lord, Śrī Kṛṣṇa disclosed his identity to Balarāma.

He met Ulūpī at Haridvāra (Hardwar), and he was attracted by a girl belonging to Nāgaloka, and thus Iravān was born. Similarly, he met Citrańgada, a daughter of the King of Maṇipura, and thus Babhruvāhana was born. Lord Śrī Kṛṣṇa made a plan to help Arjuna to kidnap Subhadrā, sister of Śrī Kṛṣṇa, because Baladeva was inclined to hand her over to Duryodhana. Yudhiṣṭhira also agreed with Śrī Kṛṣṇa, and thus Subhadrā was taken by force by Arjuna and then married to him. Subhadrā's son is Abhimanyu, the father of Parīkṣit Mahārāja, the posthumous child. Arjuna satisfied the fire-god by setting fire to the Khāṇḍava Forest, and thus the fire-god gave him one weapon. Indra was angry when the fire was set in the Khāṇḍava Forest, and thus Indra, assisted by all other demigods, began fighting with Arjuna for his great challenge. They were defeated by Arjuna, and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayāsura, and the latter presented him one valuable conchshell celebrated as the Devadatta. Similarly, he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Mahārāja Yudhiṣṭhira was disappointed in defeating the King of Magadha, Jarāsandha, it was Arjuna only who gave King

Yudhiṣṭhira all kinds of assurances, and thus Arjuna, Bhīma and Lord Kṛṣṇa started for Magadha to kill Jarāsandha. When he went out to bring all other kings of the world under the subjection of the Pāṇḍavas, as was usual after the coronation of every emperor, he conquered the country named Kelinda and brought in subjugation King Bhagdutt. Then he traveled through countries like Antagiri, Ulukpur and Modapur and brought under subjugation all the rulers.

Sometimes he underwent severe types of penances, and later on he was rewarded by Indradeva. Lord Śiva also wanted to try the strength of Arjuna, and in the form of an aborigine, Lord Śiva met him. There was a great fight between the two, and at last Lord Śiva was satisfied with him and disclosed his identity. Arjuna prayed to the lord in all humbleness, and the lord, being pleased with him, presented him the paśupata weapon. He acquired many other important weapons from different demigods. He received daṇḍāstra from Yamarāja, paśāstra from Varuṇa, and antardhana-astra from Kuvera, the treasurer of the heavenly kingdom. Indra wanted him to come to the heavenly kingdom, the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents, and he was awarded reception in the heavenly parliament of Indradeva. Then he met Indradeva, who not only presented him with his vajra weapon, but also taught him the military and musical science as used in the heavenly planet. In one sense, Indra is the real father of Arjuna, and therefore indirectly he wanted to entertain Arjuna with the famous society girl of heaven, Urvaśī, the celebrated beauty. The society girls of heaven are lusty, and Urvaśī was very eager to contact Arjuna, the strongest human being. She met him in his room and expressed her desires but Arjuna sustained his unimpeachable character by closing his eyes before Urvaśī, addressing her as mother of the Kuru dynasty and placing her in the category of his mothers Kuntī, Mādrī and Śacīdevī, wife of Indradeva. Disappointed, Urvaśī cursed Arjuna and left. In the heavenly planet he also met the great celebrated ascetic Lomasa and prayed to him for the protection of Mahārāja Yudhiṣṭhira.

When his inimical cousin Duryodhana was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhana, but the Gandharvas refused, and thus he fought with them and got Duryodhana released. When all the Pāṇḍavas lived incognito, he presented himself in the court of King Virāṭa as a eunuch and was employed as the musical teacher of Uttarā, his future daughter-in-law, and was known in the Virāṭa court as the Bṛhannala. As Bṛhannala, he fought on behalf of Uttara, the son of King Virāṭa, and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of a somi tree, and he ordered Uttara to get them back. His identity and his brothers' identity were later on disclosed to Uttara. Droṇācārya was informed of Arjuna's presence in the fight of the Kurus and the Virāṭas. Later, on the Battlefield of Kurukṣetra, Arjuna killed many great generals like Karṇa and others. After the Battle of Kurukṣetra, he punished Aśvatthāmā, who had killed all the five sons of Draupadī. Then all the brothers went to Bhīṣmadeva.

It is due to Arjuna only that the great philosophical discourses of the Bhagavad-gītā were again spoken by the Lord on the Battlefield of Kurukṣetra. His wonderful acts on the Battlefield of Kurukṣetra are vividly described in the Mahābhārata. Arjuna was defeated, however, by his son Babhruvāhana at Maṇipura and fell unconscious when Ulūpī saved him. After the disappearance of Lord Kṛṣṇa, the message was brought by Arjuna to Mahārāja Yudhiṣṭhira. Again, Arjuna visited Dvārakā, and all the widow wives of Lord Kṛṣṇa lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on, when Vasudeva passed away, he performed his funeral ceremony in the absence of Kṛṣṇa. While Arjuna was taking all the wives of Kṛṣṇa to Indraprastha, he was attacked on the way, and he could not protect the ladies in his custody. At last, advised by Vyāsadeva, all the brothers headed for Mahāprasthan. On the way, at the request of his brother, he gave up all important weapons as useless, and he dropped them all in the water.

TEXT 22

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāv iva

SYNONYMS

mṛgendraḥ-the lion; iva-like; vikrāntaḥ-powerful; niṣevyaḥ-worthy of taking shelter; himavān-the Himalaya Mountains; iva-like; titikṣuḥ-forbearance; vasudhā iva-like the earth; asau-the child; sahiṣṇuḥ-tolerant; pitarau-parents; iva-like.

This child will be as strong as a lion, and as worthy a shelter as the Himalaya Mountains. He will be forbearing like the earth, and as tolerant as his parents.

One is compared to the lion when one is very strong in chasing an enemy. One should be a lamb at home and a lion in the chase. The lion never fails in the chase of an animal; similarly, the head of the state should never fail in chasing an enemy. The Himalaya Mountains are famous for all richness. There are innumerable caves to live in, numberless trees of good fruits to eat, good springs to drink water from and profuse drugs and minerals to cure diseases. Any man who is not materially prosperous can take shelter of these great mountains, and he will be provided with everything required. Both the materialist and the spiritualist can take advantage of the great shelter of the Himalayas. On the surface of the earth there are so many disturbances caused by the inhabitants. In the modern age the people have begun to detonate atomic weapons on the surface of the earth, and still the earth is forbearing to the inhabitants, like a mother who excuses a little child. Parents are always tolerant to children for all sorts of mischievous acts. An ideal king may be possessed of all these good qualities, and the child Parīkṣit is foretold to have all these qualities in perfection.

TEXT 23

pitāmaha-samaḥ sāmye
prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānāṁ
yathā devo ramāśrayaḥ

SYNONYMS

pitāmaha-the grandfather, or Brahmā; samaḥ-equally good; sāmye-in the matter; prasāde-in charity or in munificence; giriśa-Lord Śiva; upamaḥ-comparison of equilibrium; āśrayaḥ-resort; sarva-all; bhūtānām-of the living beings; yathā-as; devaḥ-the Supreme Lord; ramā-āśrayaḥ-the Personality of Godhead.

This child will be like his grandfather Yudhiṣṭhira or Brahmā in equanimity of mind. He will be munificent like the lord of the Kailāsa Hill, Śiva. And he will be the resort of everyone, like the Supreme Personality of Godhead Nārāyaṇa, who is even the shelter of the goddess of fortune.

Mental equanimity refers both to Mahārāja Yudhiṣṭhira and to Brahmā, the grandfather of all living beings. According to Śrīdhara Svāmī, the grandfather referred to is Brahmā, but according to Viśvanātha Cakravartī, the grandfather is Mahārāja Yudhiṣṭhira himself. But in both cases the comparison is equally good because both of them are recognized representatives of the Supreme Lord, and thus both of them have to maintain mental equanimity, being engaged in welfare work for the living being. Any responsible executive agent at the top of administration has to tolerate different types of onslaughts from the very persons for whom he works. Brahmājī was criticized even by the gopīs, the highest perfectional devotees of the Lord. The gopīs were dissatisfied with the work of Brahmājī because Lord Brahmā, as creator of this particular universe, created eyelids which obstructed their seeing Lord Kṛṣṇa. They could not tolerate a moment's blinking of the eyes, for it kept them from seeing their beloved Lord Kṛṣṇa. So what to speak of others, who are naturally very critical of every action of a responsible man? Similarly, Mahārāja Yudhiṣṭhira had to cross over many difficult situations created by his enemies, and he proved to be the most perfect maintainer of mental equanimity in all critical circumstances. Therefore the example of both grandfathers for maintaining equanimity of mind is quite fitting.

Lord Śiva is a celebrated demigod who awards gifts to beggars. His name is therefore Āśutoṣa, or one who is pleased very easily. He is also called the Bhūtanātha, or the lord of the common folk, who are mainly attached to him because of his munificent gifts, even without consideration of the aftereffects. Rāvaṇa was very attached to Lord Śiva, and by easily pleasing him, Rāvaṇa became so powerful that he wanted to challenge the authority of Lord Rāma. Of course, Rāvaṇa was never helped by Lord Śiva when he fought with Rāma, the Supreme Personality of Godhead and the Lord of Lord Śiva. To Vṛkāsura, Lord Śiva awarded a benediction which was not only awkward, but also disturbing. Vṛkāsura became empowered, by the grace of Lord Śiva, to vanish anyone's head simply by touching it. Although this was awarded by Lord Śiva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Śiva. Thus the lord had to take shelter of Viṣṇu to save himself from trouble, and the Lord Viṣṇu, by His illusory potency, asked Vṛkāsura to make an experiment with his own head. The fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. The excellent point is that Lord Śiva never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of a mistake is made.

Ramā means the goddess of fortune. And her shelter is Lord Viṣṇu. Lord Viṣṇu is the maintainer of all living beings. There are innumerable living beings, not only on the surface of this planet but also in all other hundreds of thousands of planets. All of them are provided with all necessities of life for the progressive march towards the end of self-realization, but on the path of sense gratification they are put into difficulty by the agency of māyā, the illusory energy, and so travel the path of a false plan of economic development. Such economic development is never successful because it is illusory. These men are always after the mercy of the illusory goddess of fortune, but they do not know that the goddess of fortune can live only under the protection of Viṣṇu. Without Viṣṇu, the goddess of fortune is an illusion. We should therefore seek the protection of Viṣṇu instead of directly seeking the protection of the goddess of fortune. Only Viṣṇu and the devotees of Viṣṇu can give protection to all, and because Mahārāja Parīkṣit was himself protected by Viṣṇu, it was quite possible for him to give complete protection to all who wanted to live under his rule.

TEXT 24

sarva-sad-guṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ
rantideva ivodāro
yayātir iva dhārmikaḥ

SYNONYMS

sarva-sat-guṇa-māhātmye-glorified by all godly attributes; eṣaḥ-this child; kṛṣṇam-like Lord Kṛṣṇa; anuvrataḥ-a follower in His footsteps; rantidevaḥ-Rantideva; iva-like; udāraḥ-in the matter of magnanimity; yayātiḥ-Yayāti; iva-like; dhārmikaḥ-concerning religion.

This child will be almost as good as Lord Śrī Kṛṣṇa by following in His footsteps. In magnanimity he will become as great as King Rantideva. And in religion he will be like Mahārāja Yayāti.

The last instruction of Lord Śrī Kṛṣṇa in the Bhagavad-gītā is that one should give up everything and should follow in the footsteps of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord, as ill luck would have it, but one who is actually intelligent catches up this sublime instruction and is immensely benefited. Foolish people do not know that association is the cause of acquiring qualities. Association with fire makes an object hot, even in the material sense. Therefore, association with the Supreme Personality of Godhead makes one qualified like the Lord. As we have discussed previously, one can achieve seventy-eight percent of the godly qualities by the Lord's intimate association. To follow the instructions of the Lord is to associate with the Lord. The Lord is not a material object whose presence one has to feel for such association. The Lord is present everywhere and at all times. It is quite possible to have His association simply by following His instruction because the Lord and His instruction and the Lord and His name, fame, attributes and paraphernalia are all identical with Him, being absolute knowledge. Mahārāja Parīkṣit associated with the Lord even from the womb of his mother up to the last day of his valuable life, and thus he acquired all the essential good qualities of the Lord in all perfection.

Rantideva: An ancient king prior to the Mahābhārata period, referred to by Nārada Muni while instructing Sañjaya, as mentioned in Mahābhārata (Droṇa-parva 67). He was a great king, liberal for hospitality and distribution of foodstuff. Even Lord Śrī Kṛṣṇa praised his acts of charity and hospitality. He was blessed by the great Vasiṣṭha Muni for supplying him cold water, and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the ṛṣis, and thus he was blessed by them with fulfillment of his desires. Although a kṣatriya by birth, he never ate flesh in his life. He was especially hospitable to Vasiṣṭha Muni, and by his blessings only he attained the higher planetary residence. He is one of those pious kings whose names are remembered in the morning and evening.

Yayāti: The great emperor of the world and the original forefather of all great nations of the world who belong to the Āryan and

Indo-European stock. He is the son of Mahārāja Nabuṣa, and he became the emperor of the world due to his elder brother's becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in history, although his early youth was very lustful and full of romantic stories. He fell in love with Devayānī, the most beloved daughter of Śukrācārya. Devayānī wished to marry him, but at first he refused to accept her because of her being a daughter of a brāhmaṇa. According to śāstras, a brāhmaṇa could marry the daughter of a kṣatriya but a kṣatriya could not marry the daughter of a brāhmaṇa. They were very much cautious about varṇa-saṅkara population in the world. Śukrācārya amended this law of forbidden marriage and induced Emperor Yayāti to accept Devayānī. Devayānī had a girl friend named Śarmiṣṭhā, who also fell in love with the emperor and thus went with her friend Devayānī. Śukrācārya forbade Emperor Yayāti to call Śarmiṣṭhā into his bedroom, but Yayāti could not strictly follow his instruction. He secretly married Śarmiṣṭhā also and begot sons by her. When this was known by Devayānī, she went to her father and lodged a complaint. Yayāti was much attached to Devayānī, and when he went to his father-in-law's place to call her, Śukrācārya was angry with him and cursed him to become impotent. Yayāti begged his father-in-law to withdraw his curse, but the sage asked Yayāti to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons, two from Devayānī and three from Śarmiṣṭhā. From his five sons, namely (1) Yadu, (2) Turvasu, (3) Druhyu, (4) Anu and (5) Pūru, five famous dynasties, namely (1) the Yadu dynasty, (2) the Yavana (Turk) dynasty, (3) the Bhoja dynasty, (4) the Mleccha dynasty (Greek) and (5) the Paurava dynasty, all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts, but he fell down from there because of his self-advertisement and criticizing other great souls. After his fall, his daughter and grandson bestowed upon him their accumulated virtues, and by the help of his grandson and friend Śibi, he was again promoted to the heavenly kingdom, becoming one of the assembly members of Yamarāja, with whom he is staying as a devotee. He performed more than one thousand different sacrifices, gave in charity very liberally and was a very influential king. His majestic power was felt all over the world. His youngest son agreed to award him his youthfulness when he was troubled with lustful desires, even for one thousand years. Finally he became detached from worldly life and returned the youthfulness again to his son Pūru. He wanted to hand over the kingdom to Pūru, but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Pūru, they agreed to accept Pūru as the King, and thus Emperor Yayāti retired from family life and left home for the forest.

TEXT 25

dhṛtyā bali-samaḥ kṛṣṇe
prahrāda iva sad-grahaḥ
āhartaiṣo 'śvamedhānāṁ
vṛddhānāṁ paryupāsakaḥ

SYNONYMS

dhṛtyā-by patience; bali-samaḥ-like Bali Mahārāja; kṛṣṇe-unto Lord Śrī Kṛṣṇa; prahrāda-Prahlāda Mahārāja; iva-like; sat-grahaḥ-devotee of; āhartā-performer; eṣaḥ-this child; aśvamedhānām-of Aśvamedha sacrifices; vṛddhānām-of the old and experienced men; paryupāsakaḥ-follower.

This child will be like Bali Mahārāja in patience, a staunch devotee of Lord Kṛṣṇa like Prahlāda Mahārāja, a performer of many Aśvamedha [horse] sacrifices and a follower of the old and experienced men.

Bali Mahārāja: One of the twelve authorities in the devotional service of the Lord. Bali Mahārāja is a great authority in devotional service because he sacrificed everything to please the Lord and relinquished the connection of his so-called spiritual master who obstructed him on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Bali Mahārāja was determined to give up everything for the satisfaction of the Lord, and he did not care for any obstruction whatsoever. He is the grandson of Prahlāda Mahārāja, another authority in the devotional service of the Lord. Bali Mahārāja and the history of his dealings with Viṣṇu Vāmanadeva are described in the Eighth Canto of Śrīmad-Bhāgavatam (Chapter 11-24).

Prahlāda Mahārāja: A perfect devotee of Lord Kṛṣṇa (Viṣṇu). His father, Hiraṇyakaśipu, chastised him severely when he was only five years old for his becoming an unalloyed devotee of the Lord. He was the first son of Hiraṇyakaśipu, and his mother's name was Kayādhu. Prahlāda Mahārāja was an authority in the devotional service of the Lord because he had his father killed by Lord Nṛsiṁhadeva, setting the example that even a father should be removed from the path of devotional service if such a father happens to be an obstacle. He had four sons, and the eldest son, Virocana, is the father of Bali Mahārāja, mentioned above. The history of Prahlāda Mahārāja's activities is described in the Seventh Canto of Śrīmad-Bhāgavatam.

TEXT 26

rājarṣīṇāṁ janayitā
śāstā cotpatha-gāminām
nigrahītā kaler eṣa
bhuvo dharmasya kāraṇāt

SYNONYMS

rāja-ṛṣīṇām-of kings as good as sages; janayitā-producer; śāstā-chastiser; ca-and; utpatha-gāminām-of the upstarts; nigrahītā-molester; kaleḥ-of the quarrelsome; eṣaḥ-this; bhuvaḥ-of the world; dharmasya-of religion; kāraṇāt-on account of.

This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.

The wisest man in the world is a devotee of the Lord. The sages are called wise men, and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is the wisest man, he cannot control all types of wise men in the state. In the line of royal succession in the family of Mahārāja Yudhiṣṭhira, all the kings, without exception, were the wisest men of their times, and so also it is foretold about Mahārāja Parīkṣit and his son Mahārāja Janamejaya, who was yet to be born. Such wise kings can become chastisers of upstarts and uprooters of Kali, or quarrelsome elements. As will be clear in the chapters ahead, Mahārāja Parīkṣit wanted to kill the personified Kali, who was attempting to kill a cow, the emblem of peace and religion. The symptoms of Kali are (1) wine, (2) women, (3) gambling and (4) slaughterhouses. Wise rulers of all states should take lessons from Mahārāja Parīkṣit in how to maintain peace and morality by subduing the upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat-eating supplied by regularly maintained slaughterhouses. In this age of Kali, regular license is issued for maintaining all of these different departments of quarrel. So how can they expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by uprooting the symptoms of quarrel, as mentioned above. If we want blazing fire, we must use dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only by the principles of Mahārāja Parīkṣit and his followers.

TEXT 27

takṣakād ātmano mṛtyuṁ
dvija-putropasarjitāt
prapatsyata upaśrutya
mukta-saṅgaḥ padaṁ hareḥ

SYNONYMS

takṣakāt-by the snake-bird; ātmanaḥ-of his personal self; mṛtyum-death; dvija-putra-the son of a brāhmaṇa; upasarjitāt-being sent by; prapatsyate-having taken shelter of; upaśrutya-after hearing; mukta-saṅgaḥ-freed from all attachment; padam-position; hareḥ-of the Lord.

After hearing about his death, which will be caused by the bite of a snake-bird sent by a son of a brāhmaṇa, he will get himself freed from all material attachment and surrender unto the Personality of Godhead, taking shelter of Him.

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of transcendental happiness under the shelter of the Lord. Devotional service to the Lord, while existing in the material world, is a way to practice one's transcendental relation with the Lord, and when it is matured, one gets completely free from all material attachment and becomes competent to go back home, back to Godhead. Mahārāja Parīkṣit, being especially attached to the Lord from the beginning of his body in the womb of his mother, was continuously under the shelter of the Lord, and the so-called warning of his death within seven days from the date of the curse by the brāhmaṇa's son was a boon to him to enable him to prepare himself to go back home, back to Godhead. Since he was always protected by the Lord, he could have avoided the effect of such a curse by the grace of the Lord, but he did not take such undue advantage for nothing. Rather, he made the best use of a bad bargain. For seven days continuously he heard Śrīmad-Bhāgavatam from the right source, and thus he got shelter at the lotus feet of the Lord by that opportunity.

TEXT 28

jijñāsitātma-yāthārthyo
muner vyāsa-sutād asau
hitvedaṁ nṛpa gaṅgāyāṁ
yāsyaty addhākutobhayam

SYNONYMS

jijñāsita-having inquired of; ātma-yāthārthyaḥ-right knowledge of one's own self; muneḥ-from the learned philosopher; vyāsa-sutāt-the son of Vyāsa; asau-he; hitvā-quitting; idam-this material attachment; nṛpa-O King; gaṅgāyām-on the bank of the Ganges; yāsyati-will go; addhā-directly; akutaḥ-bhayam-the life of fearlessness.

After inquiring about proper self-knowledge from the son of Vyāsadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's own self, or the knowledge of self-realization. Without self-realization, philosophy is dry speculation or a waste of time and energy. Śrīmad-Bhāgavatam gives the right knowledge of one's own self, and by hearing Śrīmad-Bhāgavatam one can get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness. Its prisoners are always fearful as within a prison house. In the prison house no one can violate the jail rules and regulations, and violating the rules means another term for extension of prison life. Similarly, we in this material existence are always fearful. This fearfulness is called anxiety. Everyone in the material life, in all species and varieties of life, is full of anxieties, either by breaking or without breaking the laws of nature. Liberation, or mukti, means getting relief from these constant anxieties. This is possible only when the anxiety is changed to the devotional service of the Lord. Śrīmad-Bhāgavatam gives us the chance to change the quality of anxiety from matter to spirit. This is done in the association of a learned philosopher like the self-realized Śukadeva Gosvāmī, the great son of Śrī Vyāsadeva. Mahārāja Parīkṣit, after receiving warning of his death, took advantage of this opportunity by association with Śukadeva Gosvāmī and achieved the desired result.

There is a sort of imitation of this reciting and hearing of Śrīmad-Bhāgavatam by professional men, and their foolish audience thinks that they will get free from the clutches of material attachment and attain the life of fearlessness. Such imitative hearing of Śrīmad-Bhāgavatam is a caricature only, and one should not be misled by such a performance of bhāgavatam saptāha undertaken by ridiculous greedy fellows to maintain an establishment of material enjoyment.

TEXT 29

iti rājña upādiśya
viprā jātaka-kovidāḥ
labdhāpacitayaḥ sarve
pratijagmuḥ svakān gṛhān

SYNONYMS

iti-thus; rājñe-unto the King; upādiśya-having advised; viprāḥ-persons well versed in the Vedas; jātaka-kovidāḥ-persons expert in astrology and in the performance of birth ceremonies; labdha-apacitayaḥ-those who had received sumptuously as remuneration;

sarve-all of them; pratijagmuḥ-went back; svakān-their own; gṛhān-houses.

Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhiṣṭhira about the future history of his child. Then, being sumptuously remunerated, they all returned to their respective homes.

The Vedas are the storehouse of knowledge, both material and spiritual. But such knowledge aims at perfection of self-realization. In other words, the Vedas are the guides for the civilized man in every respect. Since human life is the opportunity to get free from all material miseries, it is properly guided by the knowledge of the Vedas, in the matters of both material needs and spiritual salvation. The specific intelligent class of men who were devoted particularly to the knowledge of the Vedas were called the vipras, or the graduates of the Vedic knowledge. There are different branches of knowledge in the Vedas, of which astrology and pathology are two important branches necessary for the common man. So the intelligent men, generally known as the brāhmaṇas, took up all the different branches of Vedic knowledge to guide society. Even the department of military education (Dhanur-veda) was also taken up by such intelligent men, and the vipras were also teachers of this section of knowledge, as were Droṇācārya, Kṛpācārya, etc.

The word vipra mentioned herein is significant. There is a little difference between the vipras and the brāhmaṇas. The vipras are those who are expert in karma-kāṇḍa, or fruitive activities, guiding the society towards fulfilling the material necessities of life, whereas the brāhmaṇas are expert in spiritual knowledge of transcendence. This department of knowledge is called jñāna-kāṇḍa, and above this there is the upāsanā-kāṇḍa. The culmination of upāsanā-kāṇḍa is the devotional service of the Lord Viṣṇu, and when the brāhmaṇas achieve perfection, they are called Vaiṣṇavas. Viṣṇu worship is the highest of the modes of worship. Elevated brāhmaṇas are Vaiṣṇavas engaged in the transcendental loving service of the Lord, and thus Śrīmad-Bhāgavatam, which is the science of devotional service, is very dear to the Vaiṣṇavas. And as explained in the beginning of the Śrīmad-Bhāgavatam, it is the mature fruit of Vedic knowledge and is superior subject matter, above the three kāṇḍas, namely karma, jñāna and upāsanā.

Amongst the karma-kāṇḍa experts, the jātaka expert vipras were good astrologers who could tell all the future history of a born child simply by the astral calculations of the time (lagna). Such expert jātaka-vipras were present during the birth of Mahārāja Parīkṣit, and his grandfather, Mahārāja Yudhiṣṭhira, awarded the vipras sufficiently with gold, land, villages, grains and other valuable necessaries of life, which also include cows. There is a need of such vipras in the social structure, and it is the duty of the state to maintain them comfortably, as designed in the Vedic procedure. Such expert vipras, being sufficiently paid by the state, could give free service to the people in general, and thus this department of Vedic knowledge could be available for all.

TEXT 30

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuḥ
pūrvaṁ dṛṣṭam anudhyāyan
parīkṣeta nareṣv iha

SYNONYMS

saḥ-he; eṣaḥ-in this; loke-world; vikhyātaḥ-famous; parīkṣit-one who examines; iti-thus; yat-what; prabhuḥ-O my King; pūrvan-before; dṛṣṭam-seen; anudhyāyan-constantly contemplating; parīkṣeta-shall examine; nareṣu-unto every man; iha-here.

So his son would become famous in the world as Parīkṣit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.

Mahārāja Parīkṣit, fortunate as he was, got the impression of the Lord even in the womb of his mother, and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental form of the Lord is fixed in one's mind, one can never forget Him in any circumstance. Child Parīkṣit, after coming out of the womb, was in the habit of examining everyone to see whether he was the same personality whom he first saw in the womb. But no one could be equal to or more attractive than the Lord, and therefore he never accepted anyone. But the Lord was constantly with him by such examination, and thus Mahārāja Parīkṣit was always engaged in the devotional service of the Lord by remembrance.

Śrīla Jīva Gosvāmī remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Mahārāja Parīkṣit. One may not be as fortunate as Mahārāja Parīkṣit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Rādhā and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performances of a neighboring temple of Rādhā-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Mahārāja Prahlāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others.

TEXT 31

sa rāja-putro vavṛdhe
āśu śukla ivoḍupaḥ
āpūryamāṇaḥ pitṛbhiḥ
kāṣṭhābhir iva so 'nvaham

SYNONYMS

saḥ-that; rāja-putraḥ-the royal prince; vavṛdhe-grew up; āśu-very soon; śukle-waxing moon; iva-like; uḍupaḥ-the moon; āpūryamāṇaḥ-luxuriantly; pitṛbhiḥ-by the parental guardians; kāṣṭhābhiḥ-plenary development; iva-like; saḥ-he; anvaham-day after day.

As the moon, in its waxing fortnight, develops day after day, so the royal prince [Parīkṣit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

TEXT 32

yakṣyamāṇo ’śvamedhena
jñāti-droha-jihāsayā
rājā labdha-dhano dadhyau
nānyatra kara-daṇḍayoḥ

SYNONYMS

yakṣyamāṇaḥ-desiring to perform; aśvamedhena-by the horse sacrifice ceremony; jñāti-droha-fighting with kinsmen; jihāsayā-for getting free; rājā-King Yudhiṣṭhira; labdha-dhanaḥ-for getting some wealth; dadhyau-thought about it; na anyatra-not otherwise; kara-daṇḍayoḥ-taxes and fines.

Just at this time, King Yudhiṣṭhira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

As the brāhmaṇas and vipras had a right to be subsidized by the state, the state executive head had the right to collect taxes and fines from the citizens. After the Battle of Kurukṣetra the state treasury was exhausted, and therefore there was no surplus fund except the fund from tax collection and fines. Such funds were sufficient only for the state budget, and having no excess fund, the King was anxious to get more wealth in some other way in order to perform the horse sacrifice. Mahārāja Yudhiṣṭhira wanted to perform this sacrifice under the instruction of Bhīṣmadeva.

TEXT 33

tad abhipretam ālakṣya
bhrātaro ’cyuta-coditāḥ
dhanaṁ prahīṇam ājahrur
udīcyāṁ diśi bhūriśaḥ

SYNONYMS

tat-his; abhipretam-wishes of the mind; ālakṣya-observing; bhrātaraḥ-his brothers; acyuta-the infallible (Lord Śrī Kṛṣṇa); coditāḥ-being advised by; dhanam-riches; prahīṇam-to collect; ājahruḥ-brought about; udīcyām-northern; diśi-direction; bhūriśaḥ-sufficient.

Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Kṛṣṇa, collected sufficient riches from the North [left by King Marutta].

Mahārāja Marutta: one of the great emperors of the world. He reigned over the world long before the reign of Mahārāja Yudhiṣṭhira. He was the son of Mahārāja Avikṣit and was a great devotee of the son of the sun-god, known as Yamarāja. His brother Samvarta was a rival priest of the great Bṛhaspati, the learned priest of the demigods. He conducted one sacrifice called Saṅkāra-yajña by which the Lord was so satisfied that He was pleased to hand over to him the charge of a mountain peak of gold. This peak of gold is somewhere in the Himalaya Mountains, and modern adventurers may try to find it there. He was so powerful an emperor that at the day’s end of sacrifice, the demigods from the other planets like Indra, Candra and Bṛhaspati used to visit his palace. And because he had the gold peak at his disposal, he had sufficient gold in his possession. The canopy of the sacrificial altar was completely made of gold. in his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vāyuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was led by Viśvadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like Devaloka and Pitṛloka were pleased with him for his great sacrificial ceremonies. Every day he used to give in charity to the learned brāhmaṇas such things as beddings, seats, conveyances and sufficient quantities of gold. Because of munificent charities and performances of innumerable sacrifices, the King of heaven, Indradeva, was fully satisfied with him and always wished for his welfare. Due to his pious activities, he remained a young man throughout his life and reigned over the world for one thousand years, surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Śrī Kṛṣṇa praised his spirit of pious activities. He handed over his only daughter to Maharṣi Aṅgirā, and by his good blessings, he was elevated to the kingdom of heaven. First of all, he wanted to offer the priesthood of his sacrifices to learned Bṛhaspati, but the demigod refused to accept the post because of the King’s being a human being, a man of this earth. He was very sorry for this, but on the advice of Nārada Muni he appointed Samvarta to the post, and he was successful in his mission.

The success of a particular type of sacrifice completely depends on the priest in charge. In this age, all kinds of sacrifice are forbidden because there is no learned priest amongst the so-called brāhmaṇas, who go by the false notion of becoming sons of brāhmaṇas without brahminical qualifications. In this age of Kali, therefore, only one kind of sacrifice is recommended, saṅkīrtana-yajña, as inaugurated by Lord Śrī Caitanya Mahāprabhu.

TEXT 34

tena sambhṛta-sambhāro
dharma-putro yudhiṣṭhiraḥ
vājimedhais tribhir bhīto
yajñaiḥ samayajad dharim

SYNONYMS

tena-with that wealth; sambhṛta-collected; sambhāraḥ-ingredients; dharma-putraḥ-the pious king; yudhiṣṭhiraḥ-Yudhiṣṭhira; vājimedhaiḥ-by horse sacrifices; tribhiḥ-three times; bhītaḥ-being greatly afraid after the Battle of Kurukṣetra; yajñaiḥ-sacrifices; samayajat-perfectly worshiped; harim-the Personality of Godhead.

By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhiṣṭhira, who was very fearful after the Battle of Kurukṣetra, pleased Lord Hari, the Personality of Godhead.

Mahārāja Yudhiṣṭhira was the ideal and celebrated pious King of the world, and still he was greatly afraid after the execution of the Battle of Kurukṣetra because of the mass killing in the fight, all of which was done only to install him on the throne. He therefore took all the responsibility for sins committed in the warfare, and to get rid of all these sins, he wanted to perform three sacrifices in which horses are offered at the altar. Such a sacrifice is very costly. Even Mahārāja Yudhiṣṭhira had to collect the necessary heaps of gold left by Mahārāja Marutta and the brāhmaṇas who were given gold in charity by King Marutta. The learned brāhmaṇas could not take away all the loads of gold given by Mahārāja Marutta, and therefore they left behind the major portion of the gift. And Mahārāja Marutta also did not again collect such heaps of gold given away in charity. Besides that, all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins, and all such heaps of gold remained unclaimed property for a long time, till Mahārāja Yudhiṣṭhira collected them for his own purposes. Lord Śrī Kṛṣṇa advised the brothers of Mahārāja Yudhiṣṭhira to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise or anything like that. This means that the state citizens were completely satisfied with all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Mahārāja Yudhiṣṭhira also requisitioned the heaps of gold for performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the state treasury.

One should take lessons from the acts of Mahārāja Yudhiṣṭhira. He was afraid of sins committed on the battlefield, and therefore he wanted to satisfy the supreme authority. This indicates that unintentional sins are also committed in our daily occupational discharge of duties, and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in Bhagavad-gītā (yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]) that one must perform sacrifices recommended in the scriptures in order to get rid of commitments of all unauthorized work, or even unintentional crimes which we are apt to commit. By doing so, one shall be freed from all kinds of sins. And those who do not do so but work for self-interest or sense gratification have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different times, places and persons, but the aim of such sacrifices is one and the same at all times and in all circumstances, viz. , satisfaction of the Supreme Lord Hari. That is the way of pious life, and that is the way of peace and prosperity in the world at large. Mahārāja Yudhiṣṭhira did all these as the ideal pious king in the world.

If Mahārāja Yudhiṣṭhira is a sinner in his daily discharge of duties, in royal administration of state affairs, wherein killing of man and animals is a recognized art, then we can just imagine the amount of sins committed consciously or unconsciously by the untrained population of the Kali-yuga who have no way to perform sacrifice to please the Supreme Lord. The Bhāgavatam says, therefore, that the prime duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty (SB 1.2.13).

Let any man of any place or community, caste or creed be engaged in any sort of occupational duty, but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in Kali-yuga people engage in glorifying the Lord by chanting the holy name of Kṛṣṇa (kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 3.31.1]) without offense. By doing so one can be freed from all sins and thus can attain the highest perfection of life by returning home, back to Godhead. We have already discussed this more than once in this great literature in different places, especially in the introductory portion by sketching the life of Lord Śrī Caitanya Mahāprabhu, and still we are repeating the same with a view to bring about peace and prosperity in society.

The Lord has declared openly in Bhagavad-gītā how He becomes pleased with us, and the same process is practically demonstrated in the life and preaching work of Lord Śrī Caitanya Mahāprabhu. The perfect process of performing yajñas, or sacrifice, to please the Supreme Lord Hari (the Personality of Godhead, who gets us free from all miseries of existence) is to follow the ways of Lord Śrī Caitanya Mahāprabhu in this dark age of quarrel and dissension.

Mahārāja Yudhiṣṭhira had to collect heaps of gold to secure the paraphernalia for the horse sacrifice yajñas in days of sufficiency, so we can hardly think of such performance of yajñas in these days of insufficiency and complete scarcity of gold. At the present moment we have heaps of papers and promises of their being converted into gold by economic development of modern civilization, and still there is no possibility of spending riches like Mahārāja Yudhiṣṭhira, either individually or collectively or by state patronization. Just suitable, therefore, for the age, is the method recommended by Lord Śrī Caitanya Mahāprabhu in terms of the śāstra. Such a method requires no expenditure at all and yet can award more benefit than other expensive methods of yajña performances.

The horse sacrifice yajña or cow sacrifice yajña performed by the Vedic regulations shouldn't be misunderstood as a process of killing animals. On the contrary, animals offered for the yajña were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which, if properly chanted, are different from what is understood by the common layman. The Veda-mantras are all practical, and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called brāhmaṇas or priests of the present age. The untrained descendants of the twice-born families are no more like their forefathers, and thus they are counted amongst the śūdras, or once-born men. The once-born man is unfit to chant the Vedic hymns, and therefore there is no practical utility of chanting the original hymns.

And to save them all, Lord Śrī Caitanya Mahāprabhu propounded the saṅkīrtana movement or yajña for all practical purposes, and the people of the present age are strongly recommended to follow this sure and recognized path.

TEXT 35

āhūto bhagavān rājñā
yājayitvā dvijair nṛpam
uvāsa katicin māsān
suhṛdāṁ priya-kāmyayā

SYNONYMS

āhūtaḥ-being called by; bhagavān-Lord Kṛṣṇa, the Personality of Godhead; rājñā-by the King; yājayitvā-causing to be performed; dvijaiḥ-by the learned brāhmaṇas; nṛpam-on behalf of the King; uvāsa-resided; katicit-a few; māsān-months; suhṛdām-for the sake of the relatives; priya-kāmyayā-for the pleasure.

Lord Śrī Kṛṣṇa, the Personality of Godhead, being invited to the sacrifices by Mahārāja Yudhiṣṭhira, saw to it that they were performed by qualified [twice-born] brāhmaṇas. After that, for the pleasure of the relatives, the Lord remained a few months.

Lord Śrī Kṛṣṇa was invited by Mahārāja Yudhiṣṭhira to look into the supervision of the performances of yajña, and the Lord, to abide by the orders of His elderly cousin, caused the performance of yajñas by learned twice-born brāhmaṇas. Simply taking birth in the family of a brāhmaṇa does not make one qualified to perform yajñas. One must be twice-born by proper training and initiation from the bona fide ācārya. The once-born scions of brāhmaṇa families are equal with the once-born śūdras, and such brahma-bandhus, or unqualified once-born scions, must be rejected for any purpose of religious or Vedic function. Lord Śrī Kṛṣṇa was entrusted to look after this arrangement, and perfect as He is, He caused the yajñas to be performed by the bona fide twice-born brāhmaṇas for successful execution.

TEXT 36

tato rājñābhyanujñātaḥ
kṛṣṇayā saha-bandhubhiḥ
yayau dvāravatīṁ brahman
sārjuno yadubhir vṛtaḥ

SYNONYMS

tataḥ-thereafter; rājñā-by the King; abhyanujñātaḥ-being permitted; kṛṣṇayā-as well as by Draupadī; saha-along with; bandhubhiḥ-other relatives; yayau-went to; dvāravatīm-Dvārakādhāma; brahman-O brāhmaṇas; sa-arjunaḥ-along with Arjuna; yadubhiḥ-by the members of the Yadu dynasty; vṛtaḥ-surrounded.

O Śaunaka, thereafter the Lord, having bade farewell to King Yudhiṣṭhira, Draupadī and other relatives, started for the city of Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty.

Thus end the Bhaktivedanta purports of the First Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Birth of Emperor Parīkṣit."

20.2.15 Chapter Thirteen

Dhṛtarāṣṭra Quits Home

TEXT 1

sūta uvāca
viduras tīrtha-yātrāyāṁ
maitreyād ātmano gatim
jñātvāgād dhāstinapuraṁ
tayāvāpta-vivitsitaḥ

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; viduraḥ-Vidura; tīrtha-yātrāyām-while traveling to different places of pilgrimage; maitreyāt-from the great sage Maitreya; ātmanaḥ-of the self; gatim-destination; jñātvā-by knowing it; āgāt-went back; hāstinapuram-the city of Hastināpura; tayā-by that knowledge; avāpta-sufficiently a gainer; vivitsitaḥ-being well versed in everything knowable.

Śrī Sūta Gosvāmī said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastināpura. He became as well versed in the subject as he desired.

Vidura: One of the prominent figures in the history of the Mahābhārata. He was conceived by Vyāsadeva in the womb of the maidservant of Ambikā, mother of Mahārāja Pāṇḍu. He is the incarnation of Yamarāja. Being cursed by Maṇḍuka Muni, he was to become a śūdra. The story is narrated as follows. Once upon a time the state police caught some thieves who had concealed themselves in the hermitage of Maṇḍuka Muni. The police constables, as usual, arrested all the thieves and Maṇḍuka Muni along with them. The magistrate specifically punished the muni to death by being pierced with a lance. When he was just to be pierced, the news reached the king, and he at once stopped the act on consideration of his being a great muni. The king personally begged the muni's pardon for the mistake of his men, and the saint at once went to Yamarāja, who prescribes the destiny of the living beings. Yamarāja, being questioned by the muni, replied that the muni in his childhood pierced an ant with a sharpened straw, and for that reason he was put into difficulty. The muni thought it unwise on the part of Yamarāja that he was punished for his childish innocence, and thus the muni cursed Yamarāja to become a śūdra, and this śūdra incarnation of Yamarāja was known as Vidura, the śūdra brother of Dhṛtarāṣṭra and Mahārāja Pāṇḍu. But this śūdra son of the Kuru dynasty was equally treated by Bhīṣmadeva, along with his other nephews, and in due course Vidura was married with a girl who was also born in the womb of a śūdrāṇī by a brāhmaṇa. Although Vidura did not inherit the property of his father (the brother of Bhīṣmadeva), still he was given sufficient state property by Dhṛtarāṣṭra, the elder brother of Vidura. Vidura was very much attached to his elder brother, and all along he tried to guide him on the right path. During the fratricidal war of Kurukṣetra, Vidura repeatedly implored his elder brother to do justice to the sons of Pāṇḍu, but Duryodhana did not like such interference by his uncle, and thus he practically insulted Vidura. This resulted in Vidura's leaving home for pilgrimage and taking instructions from Maitreya.

TEXT 2

yāvataḥ kṛtavān praśnān
kṣattā kauṣāravāgrataḥ
jātaika-bhaktir govinde
tebhyaś copararāma ha

SYNONYMS

yāvataḥ-all that; kṛtavān-did he put; praśnān-questions; kṣattā-a name of Vidura; kauṣārava-a name of Maitreya; agrataḥ-in the presence of; jāta-having grown up; eka-one; bhaktiḥ-transcendental loving service; govinde-unto Lord Kṛṣṇa; tebhyaḥ-regarding further questions; ca-and; upararāma-retired from; ha-in the past.

After asking various questions and becoming established in the transcendental loving service of Lord Kṛṣṇa, Vidura retired from putting questions to Maitreya Muni.

Vidura retired from putting questions before Maitreya Muni when he was convinced by Maitreya Ṛṣi that the summum bonum of life is to be finally situated in the transcendental loving service of Lord Śrī Kṛṣṇa, who is Govinda, or one who satisfies His devotees in all respects. The conditioned soul, the living being in material existence, seeks happiness by employing his senses in the modes of materialism, but that cannot give him satisfaction. He then searches after the Supreme Truth by the empiric philosophic speculative method and intellectual feats. But if he does not find the ultimate goal, he again goes down to material activities and engages himself in various philanthropic and altruistic works, which all fail to give him satisfaction. So neither fruitive activities nor dry philosophical speculation can give one satisfaction because by nature a living being is the eternal servitor of the Supreme Lord Śrī Kṛṣṇa, and all the Vedic literatures give him direction towards that ultimate end. The Bhagavad-gītā (15.15) confirms this statement.

Like Vidura, an inquisitive conditioned soul must approach a bona fide spiritual master like Maitreya and by intelligent inquiries must try to know everything about karma (fruitive activities), jñāna (philosophical research for the Supreme Truth) and yoga (the linking process of spiritual realization). One who is not seriously inclined to put questions before a spiritual master need not accommodate a show-bottle spiritual master, nor should a person who may be a spiritual master for others pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Śrī Kṛṣṇa. Vidura was successful in approaching such a spiritual master like Maitreya, and he got the ultimate goal of life: bhakti unto Govinda. Thus there was nothing to be known further about spiritual progress.

TEXTS 3-4

taṁ bandhum āgataṁ dṛṣṭvā
dharma-putraḥ sahānujaḥ
dhṛtarāṣṭro yuyutsuś ca
sūtaḥ śāradvataḥ pṛthā
gāndhārī draupadī brahman
subhadrā cottarā kṛpī
anyāś ca jāmayaḥ pāṇḍor
jñātayaḥ sasutāḥ striyaḥ

SYNONYMS

tam-him; bandhum-relative; āgatam-having arrived there; dṛṣṭvā-by seeing it; dharma-putraḥ-Yudhiṣṭhira; saha-anujaḥ-along with his younger brothers; dhṛtarāṣṭraḥ-Dhṛtarāṣṭra; yuyutsuḥ-Sātyaki; ca-and; sūtaḥ-Sañjaya; śāradvataḥ-Kṛpācārya; pṛthā-Kuntī; gāndhārī-Gāndhārī; draupadī-Draupadī; brahman-O brāhmaṇas; subhadrā-Subhadrā; ca-and; uttarā-Uttarā; kṛpī-Kṛpī; anyāḥ-others; ca-and; jāmayaḥ-wives of other family members; pāṇḍoḥ-of the Pāṇḍavas; jñātayaḥ-family members; sa-sutāḥ-along with their sons; striyaḥ-the ladies.

When they saw Vidura return to the palace, all the inhabitants-Mahārāja Yudhiṣṭhira, his younger brothers, Dhṛtarāṣṭra, Sātyaki, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, many other wives of the Kauravas, and other ladies with children-all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

Gāndhārī: The ideal chaste lady in the history of the world. She was the daughter of Mahārāja Subala, the King of Gāndhāra (now Kandahar in Kabul), and in her maiden state she worshiped Lord Śiva. Lord Śiva is generally worshiped by Hindu maidens to get a good husband. Gāndhārī satisfied Lord Śiva, and by his benediction to obtain one hundred sons, she was betrothed to Dhṛtarāṣṭra, despite his being blind forever. When Gāndhārī came to know that her would-be husband was a blind man, to follow her life companion she decided to become voluntarily blind. So she wrapped up her eyes with many silk linens, and she was married to Dhṛtarāṣṭra under the guidance of her elder brother Śakuni. She was the most beautiful girl of her time, and she was equally qualified by her womanly qualities, which endeared every member of the Kaurava court. But despite all her good qualities, she had the natural frailties of a woman, and she was envious of Kuntī when the latter gave birth to a male child. Both the queens were pregnant, but Kuntī first gave birth to a male child. Thus Gāndhārī became angry and gave a blow to her own abdomen. As a result, she gave birth to a lump of flesh only, but since she was a devotee of Vyāsadeva, by the instruction of Vyāsadeva the lump was divided into one hundred parts, and each part gradually developed to become a male child. Thus her ambition to become the mother of one hundred sons was fulfilled, and she began to nourish all the children according to her exalted position. When the intrigue of the Battle of Kurukṣetra was going on, she was not in favor of fighting with the Pāṇḍavas; rather, she blamed Dhṛtarāṣṭra, her husband, for such a fratricidal war. She desired that the state be divided into two parts, for the sons of Pāṇḍu and her own. She was very affected when all her sons died in the Battle of Kurukṣetra, and she wanted to curse Bhīmasena and Yudhiṣṭhira, but she was checked by Vyāsadeva. Her mourning over the death of Duryodhana and Duḥśāsana before Lord Kṛṣṇa was very pitiful, and Lord Kṛṣṇa pacified her by transcendental messages. She was equally aggrieved on the death of Karṇa, and she described to Lord Kṛṣṇa the lamentation of Karṇa's wife. She was pacified by Śrīla Vyāsadeva when he showed her dead sons, then promoted to the heavenly kingdoms. She died along with her husband in the jungles of the Himalayas near the mouth of the Ganges; she burned in a forest fire. Mahārāja Yudhiṣṭhira performed the death ceremony of his uncle and aunt.

Pṛthā: Daughter of Mahārāja Śūrasena and sister of Vasudeva, Lord Kṛṣṇa's father. Later she was adopted by Mahārāja Kuntibhoja, and hence she is known as Kuntī. She is the incarnation of the success potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of King Kuntibhoja, and Kuntī was engaged for their reception. She also served the great mystic sage Durvāsā, and being satisfied by her faithful service, Durvāsā Muni gave her a mantra by which it was possible for her to call for any demigod she pleased. As a matter of inquisitiveness, she at once called for the sun-god, who desired couplement with her, but she declined. But the sun-god assured her immunity from virgin adulteration, and so she agreed to his proposal. As a result of this couplement, she became pregnant, and Karṇa was born by her. By the grace of the sun, she again turned into a virgin girl, but being afraid of her parents, she quitted the newly born child, Karṇa. After that, when she actually selected her own husband, she preferred Pāṇḍu to be her husband. Mahārāja Pāṇḍu later wanted to retire from family life and adopt the renounced order of life. Kuntī refused to allow her husband to adopt such life, but at last Mahārāja Pāṇḍu gave her permission to become a mother of sons by calling some other suitable personalities. Kuntī did not accept this proposal at first, but when vivid examples were set by Pāṇḍu she agreed. Thus by dint of the mantra awarded by Durvāsā Muni she called for Dharmarāja, and thus Yudhiṣṭhira was born. She called for the demigod Vāyu (air), and thus Bhīma was born. She called for Indra, the King of heaven, and thus Arjuna was born. The other two sons, namely Nakula and Sahadeva, were begotten by Pāṇḍu himself in the womb of Mādrī. Later on, Mahārāja Pāṇḍu died at an early age, for which Kuntī was so aggrieved that she fainted. Two co-wives, namely Kuntī and Mādrī, decided that Kuntī should live for the maintenance of the five minor children, the Pāṇḍavas, and Mādrī should accept the satī rituals by meeting voluntary death along with her husband. This agreement was endorsed by great sages like Śatasṛṅga and others present on the occasion.

Later on, when the Pāṇḍavas were banished from the kingdom by the intrigues of Duryodhana, Kuntī followed her sons, and she equally faced all sorts of difficulties during those days. During the forest life one demon girl, Hiḍimbā, wanted Bhīma as her husband. Bhīma refused, but when the girl approached Kuntī and Yudhiṣṭhira, they ordered Bhīma to accept her proposal and give her a son. As a result of this combination, Ghaṭotkaca was born, and he fought very valiantly with his father against the Kauravas. In their forest life they lived with a brāhmaṇa family that was in trouble because of one Bakāsura demon, and Kuntī ordered Bhīma to kill the Bakāsura to protect the brāhmaṇa family against troubles created by the demon. She advised Yudhiṣṭhira to start for the Pāñcāladeśa. Draupadī was gained in this Pāñcāladeśa by Arjuna, but by order of Kuntī all five of the Pāṇḍava brothers became equally the husbands of Pāñcālī, or Draupadī. She was married with five Pāṇḍavas in the presence of Vyāsadeva. Kuntīdevī never forgot her first child, Karṇa, and after Karṇa's death in the Battle of Kurukṣetra she lamented and admitted before her other sons that Karṇa was her eldest son prior to her marriage with Mahārāja Pāṇḍu. Her prayers for the Lord after the Battle of Kurukṣetra, when Lord Kṛṣṇa was going back home, are excellently explained. Later she went to the forest with Gāndhārī for severe penance. She used to take meals after each thirty days. She finally sat down in profound meditation and later burned to ashes in a forest fire.

Draupadī: The most chaste daughter of Mahārāja Drupada and partly an incarnation of goddess Śacī, the wife of Indra. Mahārāja Drupada performed a great sacrifice under the superintendence of the sage Yaja. By his first offering, Dhṛṣṭadyumna was born, and by the second offering, Draupadī was born. She is therefore the sister of Dhṛṣṭadyumna, and she is also named Pāñcālī. The five Pāṇḍavas married her as a common wife, and each of them begot a son in her. Mahārāja Yudhiṣṭhira begot a son named Pratibhit, Bhīmasena begot a son named Sutasoma, Arjuna begot Śrutakīrti, Nakula begot Śatānīka, and Sahadeva begot Śrutakarmā. She is described as a most beautiful lady, equal to her mother-in-law, Kuntī. During her birth there was an aero-message that she should be called Kṛṣṇā. The same message also declared that she was born to kill many a kṣatriya. By dint of her blessings from Śaṅkara, she was awarded five husbands, equally qualified. When she preferred to select her own husband, princes and kings were invited from all the countries of the world. She was married with the Pāṇḍavas during their exile in the forest, but when they went back home Mahārāja Drupada gave them immense wealth as a dowry. She was well received by all the daughters-in-law of Dhṛtarāṣṭra. When she was lost in a gambling game, she was forcibly dragged into the assembly hall, and an attempt was made by Duḥśāsana to see her naked beauty, even though there were elderly persons like Bhīṣma and Droṇa present. She was a great devotee of Lord Kṛṣṇa, and by her praying, the Lord Himself became an unlimited garment to save her from the insult. A demon of the name Jatāsura kidnapped her, but her second husband, Bhīmasena, killed the demon and saved her. She saved the Pāṇḍavas from the curse of Maharṣi Durvāsā by the grace of Lord Kṛṣṇa. When the Pāṇḍavas lived incognito in the palace of Virāṭa, Kīcaka was attracted by her exquisite beauty, and by arrangement with Bhīma the devil was killed and she was saved. She was very much aggrieved when her five sons were killed by Aśvatthāmā. At the last stage, she accompanied her husband Yudhiṣṭhira and others and fell on the way. The cause of her falling was explained by Yudhiṣṭhira, but when Yudhiṣṭhira entered the heavenly planet he saw Draupadī gloriously present there as the goddess of fortune in the heavenly planet.

Subhadrā: Daughter of Vasudeva and sister of Lord Śrī Kṛṣṇa. She was not only a very dear daughter of Vasudeva, but also a very dear sister to both Kṛṣṇa and Baladeva. The two brothers and sister are represented in the famous Jagannātha temple of Purī, and the temple is still visited by thousands of pilgrims daily. This temple is in remembrance of the Lord's visit at Kurukṣetra during an occasion of solar eclipse and His subsequent meeting with the residents of Vṛndāvana. The meeting of Rādhā and Kṛṣṇa during this occasion is a very pathetic story, and Lord Śrī Caitanya, in the ecstasy of Rādhārāṇī, always pined for Lord Śrī Kṛṣṇa at Jagannātha Purī. While Arjuna was at Dvārakā, he wanted to have Subhadrā as his queen, and he expressed his desire to Lord Kṛṣṇa. Śrī Kṛṣṇa knew that His elder brother, Lord Baladeva, was arranging her marriage elsewhere, and since He did not dare to go against the arrangement of Baladeva, He advised Arjuna to kidnap Subhadrā. So when all of them were on a pleasure trip on the Raivata Hill, Arjuna managed to kidnap Subhadrā according to the plan of Śrī Kṛṣṇa. Śrī Baladeva was very angry at Arjuna, and He wanted to kill him, but Lord Kṛṣṇa implored His brother to excuse Arjuna. Then Subhadrā was duly married with Arjuna, and Abhimanyu was born of Subhadrā. At the premature death of Abhimanyu, Subhadrā was very mortified, but on the birth of Parīkṣit she was happy and solaced.

TEXT 5

pratyujjagmuḥ praharṣeṇa
prāṇaṁ tanva ivāgatam
abhisaṅgamya vidhivat
pariṣvaṅgābhivādanaiḥ

SYNONYMS

prati-towards; ujjagmuḥ-went; praharṣeṇa-with great delight; prāṇam-life; tanvaḥ-of the body; iva-like; āgatam-returned; abhisaṅgamya-approaching; vidhi-vat-in due form; pariṣvaṅga-embracing; abhivādanaiḥ-by obeisances.

With great delight they all approached him, as if life had returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

In the absence of consciousness, the limbs of the body remain inactive. But when consciousness returns, the limbs and senses become active, and existence itself becomes delightful. Vidura was so dear to the members of the Kaurava family that his long absence from the palace was comparable to inactivity. All of them were feeling acute separation from Vidura, and therefore his return to the palace was joyful for all.

TEXT 6

mumucuḥ prema-bāṣpaughaṁ
virahautkaṇṭhya-kātarāḥ
rājā tam arhayāṁ cakre
kṛtāsana-parigraham

SYNONYMS

mumucuḥ-emanated; prema-affectionate; bāṣpa-ogham-emotional tears; viraha-separation; autkaṇṭhya-anxiousness; kātarāḥ-being aggrieved; rājā-King Yudhiṣṭhira; tam-unto him (Vidura); arhayām cakre-offered; kṛta-performance of; āsana-sitting accommodations; parigraham-arrangement of.

Due to anxieties and long separation, they all cried out of affection. King Yudhiṣṭhira then arranged to offer sitting accommodations and a reception.

TEXT 7

taṁ bhuktavantaṁ viśrāntam
āsīnaṁ sukham āsane
praśrayāvanato rājā
prāha teṣāṁ ca śṛṇvatām

SYNONYMS

tam-him (Vidura); bhuktavantam-after feeding him sumptuously; viśrāntam-and having taken rest; āsīnam-being seated; sukham āsane-on a comfortable seat; praśraya-avanataḥ-naturally very gentle and meek; rājā-King Yudhiṣṭhira; prāha-began to speak; teṣām ca-and by them; śṛṇvatām-being heard.

After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

King Yudhiṣṭhira was expert in reception also, even in the case of his family members. Vidura was well received by all the family members by exchange of embraces and obeisances. After that, bathing and arrangements for a sumptuous dinner were made, and then he was given sufficient rest. After finishing his rest, he was offered a comfortable place to sit, and then the King began to talk about all happenings, both family and otherwise. That is the proper way to receive a beloved friend, or even an enemy. According to Indian moral codes, even an enemy received at home should be so well received that he will not feel any fearful situation. An enemy is always afraid of his enemy, but this should not be so when he is received at home by his enemy. This means that a person, when received at home, should be treated as a relative, so what to speak of a family member like Vidura, who was a well-wisher for all the members of the family. Thus Yudhiṣṭhira Mahārāja began to speak in the presence of all the other members.

TEXT 8

yudhiṣṭhira uvāca
api smaratha no yuṣmat-
pakṣa-cchāyā-samedhitān
vipad-gaṇād viṣāgnyāder
mocitā yat samātṛkāḥ

SYNONYMS

yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; api-whether; smaratha-you remember; naḥ-us; yuṣmat-from you; pakṣa-partiality towards us like the wings of a bird; chāyā-protection; samedhitān-we who were brought up by you; vipat-gaṇāt-from various types of calamities; viṣa-by administration of poison; agni-ādeḥ-by setting on fire; mocitāḥ-released from; yat-what you have done; sa-along with; mātṛkāḥ-our mother.

Mahārāja Yudhiṣṭhira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved us from poisoning and arson.

Due to Pāṇḍu's death at an early age, his minor children and widow were the object of special care by all the elderly members of the family, especially Bhīṣmadeva and Mahātmā Vidura. Vidura was more or less partial to the Pāṇḍavas due to their political position. Although Dhṛtarāṣṭra was equally careful for the minor children of Mahārāja Pāṇḍu, he was one of the intriguing parties who wanted to wash away the descendants of Pāṇḍu and replace them by raising his own sons to become the rulers of the kingdom. Mahātmā Vidura could follow this intrigue of Dhṛtarāṣṭra and company, and therefore, even though he was a faithful servitor of his eldest brother, Dhṛtarāṣṭra, he did not like his political ambition for the sake of his own sons. He was therefore very careful about the protection of the Pāṇḍavas and their widow mother. Thus he was, so to speak, partial to the Pāṇḍavas, preferring them to the sons of Dhṛtarāṣṭra, although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhana for his intriguing policy against his cousins. He always criticized his elder brother for his policy of encouragement to his sons, and at the same time he was always alert in giving special protection to the Pāṇḍavas. All these different activities of Vidura within the palace politics made him well-known as partial to the Pāṇḍavas. Mahārāja Yudhiṣṭhira has referred to the past history of Vidura before his going away from home for a prolonged pilgrim's journey. Mahārāja Yudhiṣṭhira reminded him that he was equally kind and partial to his grown-up nephews, even after the Battle of Kurukṣetra, a great family disaster.

Before the Battle of Kurukṣetra, Dhṛtarāṣṭra's policy was peaceful annihilation of his nephews, and therefore he ordered Purocana to build a house at Vāraṇāvata, and when the building was finished Dhṛtarāṣṭra desired that his brother's family live there for some time. When the Pāṇḍavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pāṇḍavas about the future plan of Dhṛtarāṣṭra. This is specifically described in the Mahābhārata (Ādi-parva 114). He indirectly hinted, ”A weapon not made of steel or any other material element can be more than sharp to kill an enemy, and he who knows this is never killed.” That is to say, he hinted that the party of the Pāṇḍavas was being sent to Vāraṇāvata to be killed, and thus he warned Yudhiṣṭhira to be very careful in their new residential palace. He also gave indications of fire and said that fire cannot extinguish the soul but can annihilate the material body. But one who protects the soul can live. Kuntī could not follow such indirect conversations between Mahārāja Yudhiṣṭhira and Vidura, and thus when she inquired from her son about the purport of the conversation, Yudhiṣṭhira replied that from the talks of Vidura it was understood that there was a hint of fire in the house where they were proceeding. Later on, Vidura came in disguise to the Pāṇḍavas and informed them that the housekeeper was going to set fire to the house on the fourteenth night of the waning moon. It was an intrigue of Dhṛtarāṣṭra that the Pāṇḍavas might die all together with their mother. And by his warning the Pāṇḍavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhṛtarāṣṭra, so much so that after setting the fire, the Kauravas were so certain of the death of the Pāṇḍavas that Dhṛtarāṣṭra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became overwhelmed with lamentation, but Vidura did not become so, because of his knowledge that the Pāṇḍavas were alive somewhere. There are many such instances of calamities, and in each of them Vidura gave protection to the Pāṇḍavas on one hand, and on the other he tried to restrain his brother Dhṛtarāṣṭra from such intriguing policies. Therefore, he was always partial to the Pāṇḍavas, just as a bird protects its eggs by its wing.

TEXT 9

kayā vṛttyā vartitaṁ vaś
caradbhiḥ kṣiti-maṇḍalam
tīrthāni kṣetra-mukhyāni
sevitānīha bhūtale

SYNONYMS

kayā-by which; vṛttyā-means; vartitam-maintained your livelihood; vaḥ-your good self; caradbhiḥ-while traveling; kṣiti-maṇḍalam-on the surface of the earth; tīrthāni-places of pilgrimage; kṣetra-mukhyāni-the principal holy places; sevitāni-served by you; iha-in this world; bhūtale-on this planet.

While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimage sites did you render service?

Vidura went out from the palace to detach himself from household affairs, especially political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhana’s calling him a son of a śūdrāṇī, although it was not out of place to talk loosely in the case of one’s grandmother. Vidura’s mother, although a śūdrāṇī, was the grandmother of Duryodhana, and funny talks are sometimes allowed between grandmother and grandchildren. But because the remark was an actual fact, it was unpalatable talk to Vidura, and it was accepted as a direct insult. He therefore decided to quit his paternal house and prepare for the renounced order of life. This preparatory stage is called vānaprastha-āśrama, or retired life for traveling and visiting the holy places on the surface of the earth. In the holy places of India, like Vṛndāvana, Hardwar, Jagannātha Purī, and Prayāga, there are many great devotees, and there are still free kitchen houses for persons who desire to advance spiritually. Mahārāja Yudhiṣṭhira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses (chatras).

TEXT 10

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

SYNONYMS

bhavat-your good self; vidhāḥ-like; bhāgavatāḥ-devotees; tīrtha-the holy places of pilgrimage; bhūtāḥ-converted into; svayam-personally; vibho-O powerful one; tīrthī-kurvanti-make into a holy place of pilgrimage; tīrthāni-the holy places; sva-antaḥ-sthena-having been situated in the heart; gadā-bhṛtā-the Personality of Godhead.

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

The Personality of Godhead is omnipresent by His diverse potencies everywhere, just as the power of electricity is distributed everywhere within space. Similarly, the Lord’s omnipresence is perceived and manifested by His unalloyed devotees like Vidura, just as electricity is manifested in an electric bulb. A pure devotee like Vidura always feels the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord’s unalloyed devotees. If anyone visits a holy place, he must search out the pure devotees residing in such holy places, take lessons from them, try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamunā or to visit the temples situated in those places. One should also find representatives of Vidura who have no desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees because of their unalloyed service, which is without any tinge of fruitive action or utopian speculation. They are in the actual service of the Lord, specifically by the process of hearing and chanting. The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord. Mahāmuni Vyāsadeva heard from Nārada, and then he chanted in writing; Śukadeva Gosvāmī studied from his father, and he described it to Parīkṣit; that is the way of Śrīmad-Bhāgavatam. So by their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

TEXT 11

api naḥ suhṛdas tāta
bāndhavāḥ kṛṣṇa-devatāḥ
dṛṣṭāḥ śrutā vā yadavaḥ
sva-puryāṁ sukham āsate

SYNONYMS

api-whether; naḥ-our; suhṛdaḥ-well-wishers; tāta-O my uncle; bāndhavāḥ-friends; kṛṣṇa-devatāḥ-those who are always rapt in the service of Lord Śrī Kṛṣṇa; dṛṣṭāḥ-by seeing them; śrutāḥ-or by hearing about them; vā-either; yadavaḥ-the descendants of Yadu; sva-puryām-along with their residential place; sukham āsate-if they are all happy.

My uncle, you must have visited Dvārakā. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?

The particular word kṛṣṇa-devatāḥ, i.e., those who are always rapt in the service of Lord Kṛṣṇa, is significant. The Yādavas and the Pāṇḍavas, who were always rapt in the thought of the Lord Kṛṣṇa and His different transcendental activities, were all pure devotees of the Lord like Vidura. Vidura left home in order to devote himself completely to the service of the Lord, but the Pāṇḍavas and the Yādavas were always rapt in the thought of Lord Kṛṣṇa. Thus there is no difference in their pure devotional qualities. Either remaining at home or leaving home, the real qualification of a pure devotee is to become rapt in the thought of Kṛṣṇa favorably, i.e., knowing well that Lord Kṛṣṇa is the Absolute Personality of Godhead. Kaṁsa, Jarāsandha, Śiśupāla and other demons like them were also always rapt in the thought of Lord Kṛṣṇa, but they were absorbed in a different way, namely unfavorably, or thinking Him to be a powerful man only. Therefore, Kaṁsa and Śiśupāla are not on the same level as pure devotees like Vidura, the Pāṇḍavas and the Yādavas.

Mahārāja Yudhiṣṭhira was also always rapt in the thought of Lord Kṛṣṇa and His associates at Dvārakā. Otherwise he could not have asked all about them from Vidura. Mahārāja Yudhiṣṭhira was therefore on the same level of devotion as Vidura, although engaged in the state affairs of the kingdom of the world.

TEXT 12

ity ukto dharma-rājena
sarvaṁ tat samavarṇayat
yathānubhūtaṁ kramaśo
vinā yadu-kula-kṣayam

SYNONYMS

iti-thus; uktaḥ-being asked; dharma-rājena-by King Yudhiṣṭhira; sarvam-all; tat-that; samavarṇayat-properly described; yathā-anubhūtam-as he experienced; kramaśaḥ-one after another; vinā-without; yadu-kula-kṣayam-annihilation of the Yadu dynasty.

Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything he had personally experienced, except news of the annihilation of the Yadu dynasty.

TEXT 13

nanv apriyaṁ durviṣahaṁ
nṛṇāṁ svayam upasthitam
nāvedayat sakaruṇo
duḥkhitān draṣṭum akṣamaḥ

SYNONYMS

nanu-as a matter of fact; apriyam-unpalatable; durviṣaham-unbearable; nṛṇām-of humankind; svayam-in its own way; upasthitam-appearance; na-did not; āvedayat-expressed; sakaruṇaḥ-compassionate; duḥkhitān-distressed; draṣṭum-to see; akṣamaḥ-unable.

Compassionate Mahātmā Vidura could not stand to see the Pāṇḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord.

According to Nīti-śāstra (civic laws) one should not speak an unpalatable truth to cause distress to others. Distress comes upon us in its own way by the laws of nature, so one should not aggravate it by propaganda. For a compassionate soul like Vidura, especially in his dealings with the beloved Pāṇḍavas, it was almost impossible to disclose an unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore he purposely refrained from it.

TEXT 14

kañcit kālam athāvātsīt
sat-kṛto devavat sukham
bhrātur jyeṣṭhasya śreyas-kṛt
sarveṣāṁ sukham āvahan

SYNONYMS

kañcit-for a few days; kālam-time; atha-thus; avātsīt-resided; sat-kṛtaḥ-being well treated; deva-vat-just like a godly personality; sukham-amenities; bhrātuḥ-of the brother; jyeṣṭhasya-of the elder; śreyaḥ-kṛt-for doing good to him; sarveṣām-all others; sukham-happiness; āvahan-made it possible.

Thus Mahātmā Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to rectify the mentality of his eldest brother and in this way bring happiness to all the others.

Saintly persons like Vidura must be treated as well as a denizen from heaven. In those days denizens of heavenly planets used to visit homes like that of Mahārāja Yudhiṣṭhira, and sometimes persons like Arjuna and others used to visit higher planets. Nārada is a spaceman who can travel unrestrictedly, not only within the material universes but also in the spiritual universes. Even Nārada used to visit the palace of Mahārāja Yudhiṣṭhira and what to speak of other celestial demigods. It is only the spiritual culture of the people concerned that makes interplanetary travel possible, even in the present body. Mahārāja Yudhiṣṭhira therefore received Vidura in the manner of reception offered to the demigods.

Mahātmā Vidura had already adopted the renounced order of life, and therefore he did not return to his paternal palace to enjoy some material comforts. He accepted out of his own mercy what was offered to him by Mahārāja Yudhiṣṭhira, but the purpose of living in the palace was to deliver his elder brother, Dhṛtarāṣṭra, who was too much materially attached. Dhṛtarāṣṭra lost all his state and descendants in the fight with Mahārāja Yudhiṣṭhira, and still, due to his sense of helplessness, he did not feel ashamed to accept the charity and hospitality of Mahārāja Yudhiṣṭhira. On the part of Mahārāja Yudhiṣṭhira, it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhṛtarāṣṭra was not at all desirable. He accepted it because he thought that there was no alternative. Vidura particularly came to enlighten Dhṛtarāṣṭra and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones, and Vidura came for that reason. But talks of spiritual enlightenment are so refreshing that while instructing Dhṛtarāṣṭra, Vidura attracted the attention of all the members of the family, and all of them took pleasure in hearing him patiently. This is the way of spiritual realization. The message should be heard attentively, and if spoken by a realized soul, it will act on the dormant heart of the conditioned soul. And by continuously hearing, one can attain the perfect stage of self-realization.

TEXT 15

abibhrad aryamā daṇḍaṁ
yathāvad agha-kāriṣu
yāvad dadhāra śūdratvaṁ
śāpād varṣa-śataṁ yamaḥ

SYNONYMS

abibhrat-administered; aryamā-Aryamā; daṇḍam-punishment; yathāvat-as it was suitable; agha-kāriṣu-unto persons who had committed sins; yāvat-as long as; dadhāra-accepted; śūdratvam-the tabernacle of a śūdra; śāpāt-as the result of a curse; varṣa-śatam-for one hundred years; yamaḥ-Yamarāja.

As long as Vidura played the part of a śūdra, being cursed by Maṇḍūka Muni, Aryamā officiated at the post of Yamarāja to punish those who committed sinful acts.

Vidura, born in the womb of a śūdra woman, was forbidden even to be a party of royal heritage along with his brothers Dhṛtarāṣṭra and Pāṇḍu. Then how could he occupy the post of a preacher to instruct such learned kings and kṣatriyas as Dhṛtarāṣṭra and Mahārāja Yudhiṣṭhira? The first answer is that even though it is accepted that he was a śūdra by birth, because he renounced the world for spiritual enlightenment by the authority of Ṛṣi Maitreya and was thoroughly educated by him in transcendental knowledge, he was quite competent to occupy the post of an ācārya, or spiritual preceptor. According to Śrī Caitanya Mahāprabhu, anyone who is conversant in the transcendental knowledge, or the science of Godhead, be he a brāhmaṇa or a śūdra, a householder or a sannyāsī, is eligible to become a spiritual master. Even in the ordinary moral codes (maintained by Cāṇakya Paṇḍita, the great politician and moralist) there is no harm in taking lessons from a person who may be by birth less than a śūdra. This is one part of the answer. The other is that Vidura was not actually a śūdra. He was to play the part of a so-called śūdra for one hundred years, being cursed by Maṇḍūka Muni. He was the incarnation of Yamarāja, one of the twelve mahājanas, on the level with such exalted personalities as Brahmā, Nārada, Śiva, Kapila, Bhīṣma, Prahlāda, etc. Being a mahājana, it is the duty of Yamarāja to preach the cult of devotion to the people of the world, as Nārada, Brahmā, and other mahājanas do. But Yamarāja is always busy in his plutonic kingdom punishing the doers of sinful acts. Yamarāja is deputed by the Lord to a particular planet, some hundreds of thousands of miles away from the planet of earth, to take away the corrupt souls after death and convict them in accordance with their respective sinful activities. Thus Yamarāja has very little time to take leave from his responsible office of punishing the wrongdoers. There are more wrongdoers than righteous men. Therefore Yamarāja has to do more work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and therefore by the will of the Lord he was cursed by Maṇḍūka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee. Such a devotee is neither a śūdra nor a brāhmaṇa. He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is neither a hog nor a Brahmā. He is above all mundane creatures. The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position. When Yamarāja thus incarnated himself as Vidura, his post was officiated by Aryamā, one of the many sons of Kaśyapa and Aditi. The Ādityas are sons of Aditi, and there are twelve Ādityas. Aryamā is one of the twelve Ādityas, and therefore it was quite possible for him to take charge of the office of Yamarāja during his one hundred years' absence in the form of Vidura. The conclusion is that Vidura was never a śūdra, but was greater than the purest type of brāhmaṇa.

TEXT 16

yudhiṣṭhiro labdha-rājyo
dṛṣṭvā pautraṁ kulan-dharam
bhrātṛbhir loka-pālābhair
mumude parayā śriyā

SYNONYMS

yudhiṣṭhiraḥ-Yudhiṣṭhira; labdha-rājyaḥ-possessing his paternal kingdom; dṛṣṭvā-by seeing; pautram-the grandson; kulam-dharam-just suitable for the dynasty; bhrātṛbhiḥ-by the brothers; loka-pālābhaiḥ-who were all expert administrators; mumude-enjoyed life; parayā-uncommon; śriyā-opulence.

Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Mahārāja Yudhiṣṭhira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

Both Mahārāja Yudhiṣṭhira and Arjuna were unhappy from the beginning of the Battle of Kurukṣetra, but even though they were unwilling to kill their own men in the fight, it had to be done as a matter of duty, for it was planned by the supreme will of Lord Śrī Kṛṣṇa. After the battle, Mahārāja Yudhiṣṭhira was unhappy over such mass killings. Practically there was none to continue the Kuru dynasty after them, the Pāṇḍavas. The only remaining hope was the child in the womb of his daughter-in-law, Uttarā, and he was also attacked by Aśvatthāmā, but by the grace of the Lord the child was saved. So after the settlement of all disturbing conditions and reestablishment of the peaceful order of the state, and after seeing the surviving child, Parīkṣit, well satisfied, Mahārāja Yudhiṣṭhira felt some relief as a human being, although he had very little attraction for material happiness, which is always illusory and temporary.

TEXT 17

evaṁ gṛheṣu saktānāṁ
pramattānāṁ tad-īhayā
atyakrāmad avijñātaḥ
kālaḥ parama-dustaraḥ

SYNONYMS

evam-thus; gṛheṣu-in the family affairs; saktānām-of persons who are too attached; pramattānām-insanely attached; tat-īhayā-engrossed in such thoughts; atyakrāmat-surpassed; avijñātaḥ-imperceptibly; kālaḥ-eternal time; parama-supremely; dustaraḥ-insurmountable.

Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

"I am now happy; I have everything in order; my bank balance is quite enough; I can now give my children enough estate; I am now successful; the poor beggar sannyāsīs depend on God, but they come to beg from me; therefore I am more than the Supreme God." These are some of the thoughts which engross the insanely attached householder who is blind to the passing of eternal time. Our duration of life is measured, and no one is able to enhance it even by a second against the scheduled time ordained by the supreme will. Such valuable time, especially for the human being, should be cautiously spent because even a second passed away imperceptibly cannot be replaced, even in exchange for thousands of golden coins amassed by hard labor. Every second of human life is meant for making an ultimate solution to the problems of life, i.e. repetition of birth and death and revolving in the cycle of 8,400,000 different species of life. The material body, which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being, otherwise the living being is eternal; he is never born, nor does he ever die. Foolish persons forget this problem. They do not know at all how to solve the problems of life, but become engrossed in temporary family affairs not knowing that eternal time is passing away imperceptibly and that their measured duration of life is diminishing every second, without any solution to the big problem, namely repetition of birth and death, disease and old age. This is called illusion.

But such illusion cannot work on one who is awake in the devotional service of the Lord. Yudhiṣṭhira Mahārāja and his brothers the Pāṇḍavas were all engaged in the service of the Lord Śrī Kṛṣṇa, and they had very little attraction for the illusory happiness of this material world. As we have discussed previously, Mahārāja Yudhiṣṭhira was fixed in the service of the Lord Mukunda (the Lord, who can award salvation), and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven, because even the happiness obtained on the planet Brahmaloka is also temporary and illusory. Because the living being is eternal, he can be happy only in the eternal abode of the kingdom of God (paravyoma), from which no one returns to this region of repeated birth and death, disease and old age. Therefore, any comfort of life or any material happiness which does not warrant an eternal life is but illusion for the eternal living being. One who understands this factually is learned, and such a learned person can sacrifice any amount of material happiness to achieve the desired goal known as brahma-sukham, or absolute happiness. Real transcendentalists are hungry for this happiness, and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the man hungry for eternal absolute happiness cannot be satisfied by any amount of material happiness. Therefore, the instruction described in this verse cannot be applied to Mahārāja Yudhiṣṭhira or his brothers and mother. It was meant for persons like Dhṛtarāṣṭra, for whom Vidura came especially to impart lessons.

TEXT 18

viduras tad abhipretya
dhṛtarāṣṭram abhāṣata
rājan nirgamyatāṁ śīghraṁ
paśyedaṁ bhayam āgatam

SYNONYMS

viduraḥ-Mahātmā Vidura; tat-that; abhipretya-knowing it well; dhṛtarāṣṭram-unto Dhṛtarāṣṭra; abhāṣata-said; rājan-O King; nirgamyatām-please get out immediately; śīghram-without the least delay; paśya-just see; idam-this; bhayam-fear; āgatam-already arrived.

Mahātmā Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

Cruel death cares for no one, be he Dhṛtarāṣṭra or even Mahārāja Yudhiṣṭhira; therefore spiritual instruction, as was given to old Dhṛtarāṣṭra, was equally applicable to younger Mahārāja Yudhiṣṭhira. As a matter of fact, everyone in the royal palace, including the King and his brothers and mother, was raptly attending the lectures. But it was known to Vidura that his instructions were especially meant for Dhṛtarāṣṭra, who was too materialistic. The word rājan is especially addressed to Dhṛtarāṣṭra significantly. Dhṛtarāṣṭra was the eldest son of his father, and therefore according to law he was to be installed on the throne of Hastināpura. But because he was blind from birth, he was disqualified from his rightful claim. But he could not forget the bereavement, and his disappointment was somewhat compensated after the death of Pāṇḍu, his younger brother. His younger brother left behind him some minor children, and Dhṛtarāṣṭra became the natural guardian of them, but at heart he wanted to become the factual king and hand the kingdom over to his own sons, headed by Duryodhana. With all these imperial ambitions, Dhṛtarāṣṭra wanted to become a king, and he contrived all sorts of intrigues in consultation with his brother-in-law Śakuni. But everything failed by the will of the Lord, and at the last stage, even after losing everything, men and money, he wanted to remain as King, being the eldest uncle of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira, as a matter of duty, maintained Dhṛtarāṣṭra in royal honor, and Dhṛtarāṣṭra was happily passing away his numbered days in the illusion of being a king or the royal uncle of King Yudhiṣṭhira. Vidura, as a saint and as the duty-bound affectionate youngest brother of Dhṛtarāṣṭra, wanted to awaken Dhṛtarāṣṭra from his slumber of disease and old age. Vidura therefore sarcastically addressed Dhṛtarāṣṭra as the "King," which he was actually not. Everyone is the servant of eternal time, and therefore no one can be king in this material world. King means the person who can order. The celebrated English king wanted to order time and tide, but the time and tide refused to obey his order. Therefore one is a false king in the material world, and Dhṛtarāṣṭra was particularly reminded of this false position and of the factual fearful happenings which had already approached him at that time. Vidura asked him to get out immediately, if he wanted to be saved from the fearful situation which was approaching him fast. He did not ask Mahārāja Yudhiṣṭhira in that way because he knew that a king like Mahārāja Yudhiṣṭhira is aware of all the fearful situations of this flimsy world and would take care of himself, in due course, even though Vidura might not be present at that time.

TEXT 19

pratikriyā na yasyeha
kutaścit karhicit prabho
sa eṣa bhagavān kālaḥ
sarveṣāṁ naḥ samāgataḥ

SYNONYMS

pratikriyā-remedial measure; na-there is none; yasya-of which; iha-in this material world; kutaścit-by any means; karhicit-or by anyone; prabho-O my lord; saḥ-that; eṣaḥ-positively; bhagavān-the Personality of Godhead; kālaḥ-eternal time; sarveṣām-of all; naḥ-of us; samāgataḥ-arrived.

This frightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kāla] that has approached us all.

There is no superior power which can check the cruel hands of death. No one wants to die, however acute the source of bodily sufferings may be. Even in the days of so-called scientific advancement of knowledge, there is no remedial measure either for old age or for death. Old age is the notice of the arrival of death served by cruel time, and no one can refuse to accept either summon calls or the supreme judgment of eternal time. This is explained before Dhṛtarāṣṭra because he might ask Vidura to find out some remedial measure for the imminent fearful situation, as he had ordered many times before. Before ordering, however, Vidura informed Dhṛtarāṣṭra that there was no remedial measure by anyone or from any source in this material world. And because there is no such thing in the material world, death is identical with the Supreme Personality of Godhead, as it is said by the Lord Himself in the Bhagavad-gītā (10.34).

Death cannot be checked by anyone or from any source within this material world. Hiraṇyakaśipu wanted to be immortal and underwent a severe type of penance by which the whole universe trembled, and Brahmā himself approached him to dissuade Hiraṇyakaśipu from such a severe type of penance. Hiraṇyakaśipu asked Brahmā to award him the blessings of immortality, but Brahmā said that he himself was subject to death, even in the topmost planet, so how could he award him the benediction of immortality? So there is death even in the topmost planet of this universe, and what to speak of other planets, which are far, far inferior in quality to Brahmaloka, the residing planet of Brahmā. Wherever there is the influence of eternal time, there is this set of tribulations, namely birth, disease, old age and death, and all of them are invincible.

TEXT 20

yena caivābhipanno ’yaṁ
prāṇaiḥ priyatamair api
janaḥ sadyo viyujyeta
kim utānyair dhanādibhiḥ

SYNONYMS

yena-pulled by such time; ca-and; eva-certainly; abhipannaḥ-overtaken; ayam-this; prāṇaiḥ-with life; priya-tamaiḥ-which is most dear to everyone; api-even though; janaḥ-person; sadyaḥ-forthwith; viyujyeta-do give up; kim uta anyaiḥ-what to speak of any other thing; dhana-ādibhiḥ-such as wealth, honor, children, land and house.

Whoever is under the influence of supreme kāla [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

A great Indian scientist, busy in the planmaking business, was suddenly called by invincible eternal time while going to attend a very important meeting of the planning commission, and he had to surrender his life, wife, children, house, land, wealth, etc. During the political upsurge in India and its division into Pakistan and Hindustan, so many rich and influential Indians had to surrender life, property and honor due to the influence of time, and there are hundreds and thousands of examples like that all over the world, all over the universe, which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written verses lamenting the influence of time. Many devastations have taken place over the universes due to the influence of time, and no one could check them by any means. Even in our daily life, so many things come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time.

TEXT 21

pitṛ-bhrātṛ-suhṛt-putrā
hatās te vigataṁ vayam
ātmā ca jarayā grastaḥ
para-geham upāsase

SYNONYMS

pitṛ-father; bhrātṛ-brother; suhṛt-well-wishers; putrāḥ-sons; hatāḥ-all dead; te-yours; vigatam-expended; vayam-age; ātmā-the body; ca-also; jarayā-by invalidity; grastaḥ-overcome; para-geham-another’s home; upāsase-you do live.

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

The King is reminded of his precarious condition, influenced by cruel time, and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father, Vicitravīrya, died long ago, when he and his younger brothers were all little children, and it was due to the care and kindness of Bhīṣmadeva that they were properly brought up. Then again his brother Pāṇḍu died also. Then in the Battlefield of Kurukṣetra his one hundred sons and his grandsons all died, along with all other well-wishers like Bhīṣmadeva, Droṇācārya, Karṇa and many other kings and friends. So he had lost all men and money, and now he was living at the mercy of his nephew, whom he had put into troubles of various types. And despite all these reverses, he thought that he would prolong his life more and more. Vidura wanted to point out to Dhṛtarāṣṭra that everyone has to protect himself by his action and the grace of the Lord. One has to execute his duty faithfully, depending for the result on the supreme authority. No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord, for the human form of life is meant for seeking that protection. He was warned of his precarious conditions more and more by the following words.

TEXT 22

andhaḥ puraiva vadhiro
manda-prajñāś ca sāmpratam
viśīrṇa-danto mandāgniḥ
sarāgaḥ kapham udvahan

SYNONYMS

andhaḥ-blind; purā-from the beginning; eva-certainly; vadhiraḥ-hard of hearing; manda-prajñāḥ-memory shortened; ca-and; sāmpratam-recently; viśīrṇa-loosened; dantaḥ-teeth; manda-agniḥ-liver action decreased; sa-rāgaḥ-with sound; kapham-coughing much mucus; udvahan-coming out.

You have been blind from your very birth, and recently you have become hard of hearing. Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

The symptoms of old age, which had already developed in Dhṛtarāṣṭra, were all one after another pointed out to him as warning that death was nearing very quickly, and still he was foolishly carefree about his future. The signs pointed out by Vidura in the body of Dhṛtarāṣṭra were signs of apakṣaya, or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish men want to make a permanent settlement of the perishable body and think that their estate, children, society, country, etc., will give them protection. With such foolish ideas, they become overtaken by such temporary engagements and forget altogether that they must give up this temporary body and take a new one, again to arrange for another term of society, friendship and love, again to perish ultimately. They forget their permanent identity and become foolishly active for impermanent occupations, forgetting altogether their prime duty. Saints and sages like Vidura approach such foolish men to awaken them to the real situation, but they take such sādhus and saints as parasites of society, and almost all of them refuse to hear the words of such sādhus and saints, although they welcome show-bottle sādhus and so-called saints who can satisfy their senses. Vidura was not a sādhu to satisfy the ill-gotten sentiment of Dhṛtarāṣṭra. He was correctly pointing out the real situation of life, and how one can save oneself from such catastrophies.

TEXT 23

aho mahīyasī jantor
jīvitāśā yathā bhavān
bhīmāpavarjitaṁ piṇḍam
ādatte gṛha-pālavat

SYNONYMS

aho-alas; mahīyasī-powerful; jantoḥ-of the living beings; jīvita-āśā-hope for life; yathā-as much as; bhavān-you are; bhīma-of Bhīmasena (a brother of Yudhiṣṭhira's); apavarjitam-remnants; piṇḍam-foodstuff; ādatte-eaten by; gṛha-pāla-vat-like a household dog.

Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhīma.

A sādhu should never flatter kings or rich men to live comfortably at their cost. A sādhu is to speak to the householders about the naked truth of life so that they may come to their senses about the precarious life in material existence. Dhṛtarāṣṭra is a typical example of an attached old man in household life. He had become a pauper in the true sense, yet he wanted to live comfortably in the house of the Pāṇḍavas, of whom Bhīma especially is mentioned because personally he killed two prominent sons of Dhṛtarāṣṭra, namely Duryodhana and Duḥśāsana. These two sons were very much dear to him for their notorious and nefarious activities, and Bhīma is particularly pointed out because he killed these two pet sons. Why was Dhṛtarāṣṭra living there at the house of the Pāṇḍavas? Because he wanted to continue his life comfortably, even at the risk of all humiliation. Vidura, therefore, was astonished how powerful is the urge to continue life. This sense of continuing one's life indicates that a living being is eternally a living entity and does not want to change his bodily habitation. The foolish man does not know that a particular term of bodily existence is awarded to him to undergo a term of imprisonment, and the human body is awarded, after many, many births and deaths, as a chance for self-realization to go back home, back to Godhead. But persons like Dhṛtarāṣṭra try to make plans to live there in a comfortable position with profit and interest, for they do not see things as they are. Dhṛtarāṣṭra is blind and continues to hope to live comfortably in the midst of all kinds of reverses of life. A sādhu like Vidura is meant to awaken such blind persons and thus help them go back to Godhead, where life is eternal. Once going there, no one wants to come back to this material world of miseries. We can just imagine how responsible a task is entrusted to a sādhu like Mahātmā Vidura.

TEXT 24

agnir nisṛṣṭo dattaś ca
garo dārāś ca dūṣitāḥ
hṛtaṁ kṣetraṁ dhanaṁ yeṣāṁ

tad-dattair asubhiḥ kiyat

SYNONYMS

agniḥ-fire; nisṛṣṭaḥ-set; dattaḥ-given; ca-and; garaḥ-poison; dārāḥ-married wife; ca-and; dūṣitāḥ-insulted; hṛtam-usurped; kṣetram-kingdom; dhanam-wealth; yeṣām-of those; tat-their; dattaiḥ-given by; asubhiḥ-subsisting; kiyat-is unnecessary.

There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

The system of varṇāśrama religion sets aside a part of one's life completely for the purpose of self-realization and attainment of salvation in the human form of life. That is a routine division of life, but persons like Dhṛtarāṣṭra, even at their weary ripened age, want to stay home, even in a degraded condition of accepting charity from enemies. Vidura wanted to point this out and impressed upon him that it was better to die like his sons than accept such humiliating charity. Five thousand years ago there was one Dhṛtarāṣṭra, but at the present moment there are Dhṛtarāṣṭras in every home. Politicians especially do not retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life to the end of one's human life is the grossest type of degradation and there is an absolute need for the Viduras to educate such Dhṛtarāṣṭras, even at the present moment.

TEXT 25

tasyāpi tava deho 'yaṁ
kṛpaṇasya jijīviṣoḥ
paraity anicchato jīrṇo
jarayā vāsasī iva

SYNONYMS

tasya-of this; api-in spite of; tava-your; dehaḥ-body; ayam-this; kṛpaṇasya-of one who is miserly; jijīviṣoḥ-of you who desire life; paraiti-will dwindle; anicchataḥ-even unwilling; jīrṇaḥ-deteriorated; jarayā-old; vāsasī-garments; iva-like.

Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

The words kṛpaṇasya jijīviṣoḥ are significant. There are two classes of men. One is called the kṛpaṇa, and the other is called the brāhmaṇa. The kṛpaṇa, or the miserly man, has no estimation of his material body, but the brāhmaṇa has a true estimation of himself and the material body. The kṛpaṇa, having a wrong estimation of his material body, wants to enjoy sense gratification with his utmost strength, and even in old age he wants to become a young man by medical treatment or otherwise. Dhṛtarāṣṭra is addressed herein as a kṛpaṇa because without any estimation of his material body he wants to live at any cost. Vidura is trying to open his eyes to see that he cannot live more than his term and that he must prepare for death. Since death is inevitable, why should he accept such a humiliating position for living? It is better to take the right path, even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence, and life should be so regulated that one can achieve the desired goal. Dhṛtarāṣṭra, due to his wrong conception of life, had already spoiled eighty percent of his achieved energy, so it behooved him to utilize the remaining days of his miserly life for the ultimate good. Such a life is called miserly because one cannot properly utilize the assets of the human form of life. Only by good luck does such a miserly man meet a self-realized soul like Vidura and by his instruction gets rid of the nescience of material existence.

TEXT 26

gata-svārtham imaṁ dehaṁ
virakto mukta-bandhanaḥ
avijñāta-gatir jahyāt
sa vai dhīra udāhṛtaḥ

SYNONYMS

gata-sva-artham-without being properly utilized; imam-this; deham-material body; viraktaḥ-indifferently; mukta-being freed; bandhanaḥ-from all obligations; avijñāta-gatiḥ-unknown destination; jahyāt-one should give up this body; saḥ-such a person; vai-certainly; dhīraḥ-undisturbed; udāhṛtaḥ-is said to be so.

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

Narottama dāsa Ṭhākura, a great devotee and ācārya of the Gauḍīya Vaiṣṇava sect, has sung: "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore I have willingly drunk poison." In other words, the human body is especially meant for cultivating knowledge of devotional service to the Lord, without which life becomes full of anxieties and miserable conditions. Therefore, one who has spoiled his life without such cultural activities is advised to leave home without knowledge of friends and relatives and, being thus freed from all obligations of family, society, country, etc., give up the body at some unknown destination so that others may not know where and how he has met his death. Dhīra means one who is not disturbed, even when there is sufficient provocation. One cannot give up a comfortable family life due to his affectionate relation with wife and children. Self-realization is obstructed by such undue affection for family, and if anyone is at all able to forget such a relation, he is called undisturbed, or dhīra. This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service. This is made possible by association with pure devotees of the Lord. Dhṛtarāṣṭra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

TEXT 27

yaḥ svakāt parato veha
jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt

pravrajet sa narottamaḥ

SYNONYMS

yaḥ-anyone who; svakāt-by his own awakening;ørataḥ vā-or by hearing from another; iha-here in this world; jāta-becomes; nirvedaḥ-indifferent to material attachment; ātmavān-consciousness; hṛdi-within the heart; kṛtvā-having been taken by; harim-the Personality of Godhead; gehāt-from home; pravrajet-goes away; saḥ-he is; nara-uttamaḥ-the first-class human being.

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

There are three classes of transcendentalists, namely, (1) the dhīra, or the one who is not disturbed by being away from family association, (2) one in the renounced order of life, a sannyāsī by frustrated sentiment, and (3) a sincere devotee of the Lord, who awakens God consciousness by hearing and chanting and leaves home depending completely on the Personality of Godhead, who resides in his heart. The idea is that the renounced order of life, after a frustrated life of sentiment in the material world, may be the stepping stone on the path of self-realization, but real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead, who lives in everyone's heart as Paramātmā. One may live in the darkest jungle alone out of home, but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him, and He can protect His sincere devotee in any awkward circumstance. One should therefore practice devotional service at home, hearing and chanting the holy name, quality, form, pastimes, entourage, etc., in association with pure devotees, and this practice will help one awaken God consciousness in proportion to one's sincerity of purpose. One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead, although He sits in everyone's heart. Nor does the Lord give any direction to persons who worship Him for material gain. Such materialistic devotees may be blessed by the Lord with material benefits, but they cannot reach the stage of the first-class human being, as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self-realization. Mahātmā Vidura is one such great devotee of the Lord, and we should all try to follow in his lotus footsteps for self-realization.

TEXT 28

athodīcīṁ diśaṁ yātu
svair ajñāta-gatir bhavān
ito 'rvāk prāyaśaḥ kālaḥ
puṁsāṁ guṇa-vikarṣaṇaḥ

SYNONYMS

atha-therefore; udīcīm-northern side; diśam-direction; yātu-please go away; svaiḥ-by your relatives; ajñāta-without knowledge; gatiḥ-movements; bhavān-of yourself; itaḥ-after this; arvāk-will usher in; prāyaśaḥ-generally; kālaḥ-time; puṁsām-of men; guṇa-qualities; vikarṣaṇaḥ-diminishing.

Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

One can compensate for a life of frustration by becoming a dhīra, or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay because very quickly the age of Kali was approaching. A conditioned soul is already degraded by the material association, and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching. To become narottama, or a first-class human being depending completely on the Supreme Lord Śrī Kṛṣṇa, is not possible for any ordinary man. It is stated in Bhagavad-gītā (7.28) that a person who is completely relieved of all taints of sinful acts can alone depend on the Supreme Lord Śrī Kṛṣṇa, the Personality of Godhead. Dhṛtarāṣṭra was advised by Vidura at least to become a dhīra in the beginning if it were impossible for him to become a sannyāsī or a narottama. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a narottama from the stage of a dhīra. The dhīra stage is attained after prolonged practice of the yoga system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the dhīra stage, which is the preparatory stage for sannyāsa. The sannyāsa stage is the preparatory stage of paramahaṁsa, or the first-grade devotee of the Lord.

TEXT 29

evaṁ rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīḍhaḥ
chittvā sveṣu sneha-pāśān draḍhimno
niścakrāma bhrātṛ-sandarśitādhvā

SYNONYMS

evam-thus; rājā-King Dhṛtarāṣṭra; vidureṇa anujena-by his younger brother Vidura; prajñā-introspective knowledge; cakṣuḥ-eyes; bodhitaḥ-being understood; ājamīḍhaḥ-Dhṛtarāṣṭra, scion of the family of Ajamīḍha; chittvā-by breaking; sveṣu-regarding kinsmen; sneha-pāśān-strong network of affection; draḍhimnaḥ-because of steadfastness; niścakrāma-got out; bhrātṛ-by his brother; sandarśita-direction to; adhvā-the path of liberation.

Thus Mahārāja Dhṛtarāṣṭra, the scion of the family of Ajamīḍha, firmly convinced by introspective knowledge [prajñā], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of Śrīmad-Bhāgavatam, has stressed the importance of association with sādhus, pure devotees of the Lord. He said that even by a moments association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His Divine Grace Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing Śrīmad-Bhāgavatam in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhṛtarāṣṭra. Mahārāja Dhṛtarāṣṭra was tightly bound in a network of material affinities related to politics, economy and family attachment, and he did everything in his power to achieve so-called success in his planned projects, but he was frustrated from the beginning to the end so far as his material activities were concerned. And yet, despite his life of failure, he achieved the greatest of all success in self-realization by the forceful instructions of a pure devotee of the Lord, who is the typical emblem of a sādhu. The scriptures enjoin, therefore, that one should associate with sādhus only, rejecting all other kinds of association, and by doing so one will have ample opportunity to hear the sādhus, who can cut to pieces the bonds of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality but at the next moment evaporates like the dashing foam of the sea or a cloud in the sky. A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly, the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away. Foolish living beings are attracted by the temporary cloud, but intelligent men are more concerned with the eternal sky with all its variegatedness.

TEXT 30

patiṁ prayāntaṁ subalasya putrī
pati-vratā cānujagāma sādhvī
himālayaṁ nyasta-daṇḍa-praharṣaṁ
manasvinām iva sat samprahāraḥ

SYNONYMS

patim-her husband; prayāntam-while leaving home; subalasya-of King Subala; putrī-the worthy daughter; pati-vratā-devoted to her husband; ca-also; anujagāma-followed; sādhvī-the chaste; himālayam-towards the Himalaya Mountains; nyasta-daṇḍa-one who has accepted the rod of the renounced order; praharṣam-object of delight; manasvinām-of the great fighters; iva-like; sat-legitimate; samprahāraḥ-good lashing.

The gentle and chaste Gāndhārī, who was the daughter of King Subala of Kandahar [or Gāndhāra], followed her husband, seeing that he was going to the Himalaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

Saubalinī, or Gāndhārī, daughter of King Subala and wife of King Dhṛtarāṣṭra, was ideal as a wife devoted to her husband. The Vedic civilization especially prepares chaste and devoted wives, of whom Gāndhārī is one amongst many mentioned in history. Lakṣmījī Sītādevī was also a daughter of a great king, but she followed her husband, Lord Rāmacandra, into the forest. Similarly, as a woman Gāndhārī could have remained at home or at her father's house, but as a chaste and gentle lady she followed her husband without consideration. Instructions for the renounced order of life were imparted to Dhṛtarāṣṭra by Vidura, and Gāndhārī was by the side of her husband. But he did not ask her to follow him because he was at that time fully determined, like a great warrior who faces all kinds of dangers in the battlefield. He was no longer attracted to so-called wife or relatives, and he decided to start alone, but as a chaste lady Gāndhārī decided to follow her husband till the last moment. Mahārāja Dhṛtarāṣṭra accepted the order of vānaprastha, and at this stage the wife is allowed to remain as a voluntary servitor, but in the sannyāsa stage no wife can stay with her former husband. A sannyāsī is considered to be a dead man civilly, and therefore the wife becomes a civil widow without connection with her former husband. Mahārāja Dhṛtarāṣṭra did not deny his faithful wife, and she followed her husband at her own risk.

The sannyāsīs accept a rod as the sign of the renounced order of life. There are two types of sannyāsīs. Those who follow the Māyāvādī philosophy, headed by Śrīpāda Śaṅkarācārya, accept only one rod (eka-daṇḍa), but those who follow the Vaiṣṇavite philosophy accept three combined rods (tri-daṇḍa). The Māyāvādī sannyāsīs are ekadaṇḍi-svāmīs, whereas the Vaiṣṇava sannyāsīs are known as tridaṇḍi-svāmīs, or more distinctly, tridaṇḍi-gosvāmīs, in order to be distinguished from the Māyāvādī philosophers. The ekadaṇḍi-svāmīs are mostly fond of the Himalayas, but the Vaiṣṇava sannyāsīs are fond of Vṛndāvana and Purī. The Vaiṣṇava sannyāsīs are narottamas, whereas the Māyāvādī sannyāsīs are dhīras. Mahārāja Dhṛtarāṣṭra was advised to follow the dhīras because at that stage it was difficult for him to become a narottama.

TEXT 31

ajāta-śatruḥ kṛta-maitro hutāgnir
viprān natvā tila-go-bhūmi-rukmaiḥ
gṛhaṁ praviṣṭo guru-vandanāya
na cāpaśyat pitarau saubalīṁ ca

SYNONYMS

ajāta-never born; śatruḥ-enemy; kṛta-having performed; maitraḥ-worshiping the demigods; huta-agniḥ-and offering fuel in the fire; viprān-the brāhmaṇas; natvā-offering obeisances; tila-go-bhūmi-rukmaiḥ-along with grains, cows, land and gold; gṛham-within the palace; praviṣṭaḥ-having entered into; guru-vandanāya-for offering respect to the elderly members; na-did not; ca-also; apaśyat-see; pitarau-his uncles; saubalīm-Gāndhārī; ca-also.

Mahārāja Yudhiṣṭhira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brāhmaṇas. He then entered the palace to pay respects to the elderly. However, he could not find his uncles or aunt, the daughter of King Subala.

Mahārāja Yudhiṣṭhira was the most pious king because he personally practiced daily the pious duties for the householders. The householders are required to rise early in the morning, and after bathing they should offer respects to the Deities at home by prayers, by offering fuel in the sacred fire, by giving the brāhmaṇas in charity land, cows, grains, gold, etc., and at last offering to the elderly members due respects and obeisances. One who is not prepared to practice injunctions prescribed in the śāstras cannot be a good man simply by book knowledge. Modern householders are practiced to different modes of life, namely to rise late and then take bed tea without any sort of cleanliness and without any purificatory practices as mentioned above. The household children are taken to practice what the parents practice, and therefore the whole generation glides towards hell. Nothing good can be expected from them unless they associate with sādhus. Like Dhṛtarāṣṭra, the materialistic person may take lessons from a sādhu like Vidura and thus be cleansed of the effects of modern life.

Mahārāja Yudhiṣṭhira, however, could not find in the palace his two uncles, namely Dhṛtarāṣṭra and Vidura, along with Gāndhārī, the daughter of King Subala. He was anxious to see them and therefore asked Sañjaya, the private secretary of Dhṛtarāṣṭra.

TEXT 32

tatra sañjayam āsīnaṁ
papracchodvigna-mānasaḥ
gāvalgaṇe kva nas tāto
vṛddho hīnaś ca netrayoḥ

SYNONYMS

tatra-there; sañjayam-unto Sañjaya; āsīnam-seated; papraccha-he inquired from; udvigna-mānasaḥ-filled with anxiety; gāvalgaṇe-the son of Gavalgaṇa, Sañjaya; kva-where is; naḥ-our; tātaḥ-uncle; vṛddhaḥ-old; hīnaḥ ca-and bereft of; netrayoḥ-the eyes.

Mahārāja Yudhiṣṭhira, full of anxiety, turned to Sañjaya, who was sitting there, and said: O Sañjaya, where is our uncle, who is old and blind?

TEXT 33

ambā ca hata-putrārtā
pitṛvyaḥ kva gataḥ suhṛt
api mayy akṛta-prajñe
hata-bandhuḥ sa bhāryayā
āśaṁsa-mānaḥ śamalaṁ
gaṅgāyāṁ duḥkhito ’patat

SYNONYMS

ambā-mother aunt; ca-and; hata-putrā-who had lost all her sons; ārtā-in a sorry plight; pitṛvyaḥ-uncle Vidura; kva-where; gataḥ-gone; suhṛt-well-wisher; api-whether; mayi-unto me; akṛta-prajñe-ungrateful; hata-bandhuḥ-one who has lost all his sons; saḥ-Dhṛtarāṣṭra; bhāryayā-with his wife; āśaṁsa-mānaḥ-in doubtful mind; śamalam-offenses; gaṅgāyām-in the Ganges water; duḥkhitaḥ-in distressed mind; apatat-fell down.

Where is my well-wisher, uncle Vidura, and mother Gāndhārī, who is very afflicted due to all her sons’ demise? My uncle Dhṛtarāṣṭra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?

The Pāṇḍavas, especially Mahārāja Yudhiṣṭhira and Arjuna, anticipated the aftereffects of the Battle of Kurukṣetra, and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord, but the effects of family aggrievement, as they had thought of it before, had come to be true. Mahārāja Yudhiṣṭhira was always conscious of the great plight of his uncle Dhṛtarāṣṭra and aunt Gāndhārī, and therefore he took all possible care of them in their old age and aggrieved conditions. When, therefore, he could not find his uncle and aunt in the palace, naturally his doubts arose, and he conjectured that they had gone down to the water of the Ganges. He thought himself ungrateful because when the Pāṇḍavas were fatherless, Mahārāja Dhṛtarāṣṭra had given them all royal facilities to live, and in return he had killed all Dhṛtarāṣṭra’s sons in the Battle of Kurukṣetra. As a pious man, Mahārāja Yudhiṣṭhira took into account all his unavoidable misdeeds, and he never thought of the misdeeds of his uncle and company. Dhṛtarāṣṭra had suffered the effects of his own misdeeds by the will of the Lord, but Mahārāja Yudhiṣṭhira was thinking only of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others, but tries to find his own and thus rectify them as far as possible.

TEXT 34

pitary uparate pāṇḍau
sarvān naḥ suhṛdaḥ śiśūn
arakṣatāṁ vyasanataḥ
pitṛvyau kva gatāv itaḥ

SYNONYMS

pitari-upon my father; uparate-falling down; pāṇḍau-Mahārāja Pāṇḍu; sarvān-all; naḥ-of us; suhṛdaḥ-well-wishers; śiśūn-small children; arakṣatām-protected; vyasanataḥ-from all kinds of dangers; pitṛvyau-uncles; kva-where; gatau-have departed; itaḥ-from this place.

When my father, Pāṇḍu, fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?

TEXT 35

sūta uvāca
kṛpayā sneha-vaiklavyāt
sūto viraha-karśitaḥ
ātmeśvaram acakṣāṇo
na pratyāhātipīḍitaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; kṛpayā-out of full compassion; sneha-vaiklavyāt-mental derangement due to profound affection; sūtaḥ-Sañjaya; viraha-karśitaḥ-distressed by separation; ātma-īśvaram-his master; acakṣāṇaḥ-having not seen; na-did not; pratyāha-replied; ati-pīḍitaḥ-being too aggrieved.

Sūta Gosvāmī said: Because of compassion and mental agitation, Sañjaya, not having seen his own master, Dhṛtarāṣṭra, was aggrieved and could not properly reply to Mahārāja Yudhiṣṭhira.

Sañjaya was the personal assistant of Mahārāja Dhṛtarāṣṭra for a very long time, and thus he had the opportunity to study the life of Dhṛtarāṣṭra. And when he saw at last that Dhṛtarāṣṭra had left home without his knowledge, his sorrows had no bound. He was fully compassionate toward Dhṛtarāṣṭra because in the game of the Battle of Kurukṣetra, King Dhṛtarāṣṭra had lost everything, men and money, and at last the King and the Queen had to leave home in utter frustration. He studied the situation in his own way because he did not know that the inner vision of Dhṛtarāṣṭra has been awakened by Vidura and that therefore he had left home in enthusiastic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renunciation of the present life, one cannot stick to the renounced order of life simply by artificial dress or staying out of the home.

TEXT 36

vimṛjyāśrūṇi pāṇibhyāṁ
viṣṭabhyātmānam ātmanā
ajāta-śatruṁ pratyūce
prabhoḥ pādāv anusmaran

SYNONYMS

vimṛjya-smearing; aśrūṇi-tears of the eyes; pāṇibhyām-with his hands; viṣṭabhya-situated; ātmānam-the mind; ātmanā-by intelligence; ajāta-śatrum-unto Mahārāja Yudhiṣṭhira; pratyūce-began to reply; prabhoḥ-of his master; pādau-feet; anusmaran-thinking after.

First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master, Dhṛtarāṣṭra, he began to reply to Mahārāja Yudhiṣṭhira.

TEXT 37

sañjaya uvāca
nāhaṁ veda vyavasitaṁ
pitror vaḥ kula-nandana
gāndhāryā vā mahā-bāho
muṣito 'smi mahātmabhiḥ

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; na-not; aham-I; veda-know; vyavasitam-determination; pitroḥ-of your uncles; vaḥ-your; kula-nandana-O descendant of the Kuru dynasty; gāndhāryāḥ-of Gāndhārī; vā-or; mahā-bāho-O great King; muṣitaḥ-cheated; asmi-I have been; mahā-ātmabhiḥ-by those great souls.

Sañjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gāndhārī. O King, I have been cheated by those great souls.

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Kṛṣṇa also advised Yudhiṣṭhira to tell a lie before Droṇācārya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of one who is bona fide, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of Gītā and Bhāgavatam.yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ
(Bg. 18.46)
ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam
(Bhāg. 1.2.13)* Dhṛtarāṣṭra and Vidura, followed by Gāndhārī, did not disclose their determination to Sañjaya, although he was constantly with Dhṛtarāṣṭra as his personal assistant. Sañjaya never thought that Dhṛtarāṣṭra could perform any act without consulting him. But Dhṛtarāṣṭra's going away from home was so confidential that it could not be disclosed even to Sañjaya. Sanātana Gosvāmī also cheated the keeper of the prison house while going away to see Śrī Caitanya Mahāprabhu, and similarly Raghunātha dāsa Gosvāmī also cheated his priest and left home for good to satisfy the Lord. To satisfy the Lord, anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family members and leave home to engage in the service of Śrīmad-Bhāgavatam. Such cheating was necessary for a great cause, and there is no loss for any party in such transcendental fraud.

TEXT 38

athājagāma bhagavān
nāradaḥ saha-tumburuḥ
pratyutthāyābhivādyāha
sānujo 'bhyarcayan munim

SYNONYMS

atha-thereafter; ājagāma-arrived; bhagavān-the godly personality; nāradaḥ-Nārada; saha-tumburuḥ-along with his tumburu (musical instrument); pratyutthāya-having gotten up from their seats; abhivādya-offering their due obeisances; āha-said; sa-anujaḥ-along with younger brothers; abhyarcayan-thus while receiving in a proper mood; munim-the sage.

While Sañjaya was thus speaking, Śrī Nārada, the powerful devotee of the Lord, appeared on the scene carrying his tumburu. Mahārāja Yudhiṣṭhira and his brothers received him properly by getting up from their seats and offering obeisances.

Devarṣi Nārada is described herein as bhagavān due to his being the most confidential devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because they travel everywhere to preach the glories of the Lord in different capacities and try their utmost to convert the nondevotees of the Lord into devotees in order to bring them to the platform of sanity. Actually a living being cannot be a nondevotee of the Lord because of his constitutional position, but when one becomes a nondevotee or nonbeliever, it is to be understood that the person concerned is not in a sound condition of life. The confidential devotees of the Lord treat such illusioned living beings, and therefore they are most pleasing in the eyes of the Lord. The Lord says in the Bhagavad-gītā that no one is dearer to Him than one who actually preaches the glories of the Lord to convert the nonbelievers and nondevotees. Such personalities as Nārada must be offered all due respects, like those offered to the Personality of Godhead Himself, and Mahārāja Yudhiṣṭhira, along with his noble brothers, were examples for others in receiving a pure devotee of the Lord like Nārada, who had no other business save and except singing the glories of the Lord along with his vīṇā, a musical stringed instrument.

TEXT 39

yudhiṣṭhira uvāca
nāhaṁ veda gatiṁ pitror
bhagavan kva gatāv itaḥ
ambā vā hata-putrārtā
kva gatā ca tapasvinī

SYNONYMS

yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; na-do not; aham-myself; veda-know it; gatim-departure; pitroḥ-of the uncles; bhagavan-O godly personality; kva-where; gatau-gone; itaḥ-from this place; ambā-mother aunt; vā-either; hata-putrā-bereft of her sons; ārtā-aggrieved; kva-where; gatā-gone; ca-also; tapasvinī-ascetic.

Mahārāja Yudhiṣṭhira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.

Mahārāja Yudhiṣṭhira, as a good soul and devotee of the Lord, was always conscious of the great loss of his aunt and her sufferings as an ascetic. An ascetic is never disturbed by all kinds of sufferings, and that makes him strong and determined on the path of spiritual progress. Queen Gāndhārī is a typical example of an ascetic because of her marvelous character in many trying situations. She was an ideal woman as mother, wife and ascetic, and in the history of the world such character in a woman is rarely found.

TEXT 40

karṇadhāra ivāpāre
bhagavān pāra-darśakaḥ
athābabhāṣe bhagavān
nārado muni-sattamaḥ

SYNONYMS

karṇa-dhāraḥ-captain of the ship; iva-like; apāre-in the extensive oceans; bhagavān-representative of the Lord; pāra-darśakaḥ-one who can give directions to the other side; atha-thus; ābabhāṣe-began to say; bhagavān-the godly personality; nāradaḥ-the great sage Nārada; muni-sat-tamaḥ-the greatest among the devotee philosophers.

You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarṣi Nārada, greatest of the philosopher devotees, began to speak.

There are different types of philosophers, and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord, Devarṣi Nārada is the chief, and therefore he has been described herein as the greatest of all philosopher devotees. Unless one has become a sufficiently learned philosopher by hearing the Vedānta philosophy from a bona fide spiritual master, one cannot be a learned philosopher devotee. One must be very faithful, learned and renounced, otherwise one cannot be a pure devotee. A pure devotee of the Lord can give us direction towards the other end of nescience. Devarṣi Nārada used to visit the palace of Mahārāja Yudhiṣṭhira because the Pāṇḍavas were all pure devotees of the Lord, and the Devarṣi was always ready to give them good counsel whenever needed.

TEXT 41

nārada uvāca
mā kañcana śuco rājan
yad īśvara-vaśaṁ jagat
lokāḥ sapālā yasyeme
vahanti balim īśituḥ
sa saṁyunakti bhūtāni
sa eva viyunakti ca

SYNONYMS

nāradaḥ uvāca-Nārada said; mā-never; kañcana-by all means; śucaḥ-do you lament; rājan-O King; yat-because; īśvara-vaśam-under the control of the Supreme Lord; jagat-world; lokāḥ-all living beings; sa-pālāḥ-including their leaders; yasya-whose; ime-all these; vahanti-do bear; balim-means of worship; īśituḥ-for being protected; saḥ-He; saṁyunakti-gets together; bhūtāni-all living beings; saḥ-He; eva-also; viyunakti-disperses; ca-and.

Śrī Nārada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

Every living being, either in this material world or in the spiritual world, is under the control of the Supreme Lord, the Personality of Godhead. Beginning from Brahmājī, the leader of this universe, down to the insignificant ant, all are abiding by the order of the Supreme Lord. Thus the constitutional position of the living being is subordination under the control of the Lord. The foolish living being, especially man, artificially rebels against the law of the Supreme and thus becomes chastised as an asura, or lawbreaker. A living being is placed in a particular position by the order of the Supreme Lord, and he is again shifted from that place by the order of the Supreme Lord or His authorized agents. Brahmā, Śiva, Indra, Candra, Mahārāja Yudhiṣṭhira or, in modern history, Napoleon, Akbar, Alexander, Gandhi, Shubhash and Nehru all are servants of the Lord, and they are placed in and removed from their respective positions by the supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognize the supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries. Only the foolish man, therefore, says that there is no God. Mahārāja Yudhiṣṭhira was being convinced of this naked truth because he was greatly overwhelmed by the sudden departure of his old uncles and aunt. Mahārāja Dhṛtarāṣṭra was placed in that position according to his past deeds; he had already suffered or enjoyed the benefits accrued to him in the past, but due to his good luck, somehow or other he had a good younger brother, Vidura, and by his instruction he left to achieve salvation by closing all accounts in the material world.

Ordinarily one cannot change the course of one's due happiness and distress by plan. Everyone has to accept them as they come under the subtle arrangement of kāla, or invincible time. There is no use trying to counteract them. The best thing is, therefore, that one should endeavor to achieve salvation, and this prerogative is given only to man because of his developed condition of mental activities and intelligence. Only for man are there different Vedic instructions for attainment of salvation during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries, either in this present life or in the future. That is the way the Supreme controls everyone.

TEXT 42

yathā gāvo nasi protās
tantyāṁ baddhāś ca dāmabhiḥ
vāktantyāṁ nāmabhir baddhā
vahanti balim īśituḥ

SYNONYMS

yathā-as much as; gāvaḥ-cow; nasi-by the nose; protāḥ-strung; tantyām-by the thread; baddhāḥ-bound by; ca-also; dāmabhiḥ-by ropes; vāktantyām-in the network of Vedic hymns; nāmabhiḥ-by nomenclatures; baddhāḥ-conditioned; vahanti-carry on; balim-orders; īśituḥ-for being controlled by the Supreme Lord.

As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

Every living being, whether a man or an animal or a bird, thinks that he is free by himself, but actually no one is free from the severe laws of the Lord. The laws of the Lord are severe because they cannot be disobeyed in any circumstance. The manmade laws may be evaded by cunning outlaws, but in the codes of the supreme lawmaker there is not the slightest possibility of neglecting the laws. A slight change in the course of God-made law can bring about a massive danger to be faced by the lawbreaker. Such laws of the Supreme are generally known as the codes of religion, under different conditions, but the principle of religion everywhere is one and the same, namely, obey the orders of the Supreme God, the codes of religion. That is the condition of material existence. All living beings in the material world have taken up the risk of conditioned life by their own selection and are thus entrapped by the laws of material nature. The only way to get out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of māyā, or illusion, foolish human beings become bound up by different nomenclatures, being designated as brāhmaṇas, kṣatriyas, vaiśyas, śūdras, Hindus, Mohammedans, Indians, Europeans, Americans, Chinese, and many others, and thus they carry out the orders of the Supreme Lord under the influence of respective scriptural or legislative injunctions. The statutory laws of the state are imperfect imitation replicas of religious codes. The secular state, or the godless state, allows the citizens to break the laws of God, but restricts them from disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Every man is imperfect by constitution under conditions of material existence, and there is not the least possibility that even the most materially advanced man can enact perfect legislation. On the other hand, there is no such imperfection in the laws of God. If leaders are educated in the laws of God, there is no necessity of a makeshift legislative council of aimless men. There is necessity of change in the makeshift laws of man, but there is no change in the God-made laws because they are made perfect by the all-perfect Personality of Godhead. The codes of religion, scriptural injunctions, are made by liberated representatives of God in consideration of different conditions of living, and by carrying out the orders of the Lord, the conditioned living beings gradually become free from the clutches of material existence. The factual position of the living being is, however, that he is the eternal servitor of the Supreme Lord. In his liberated state he renders service to the Lord in transcendental love and thus enjoys a life of full freedom, even sometimes on an equal level with the Lord or sometimes more than the Lord. But in the conditioned material world, every living being wants to be the Lord of other living beings, and thus by the illusion of māyā this mentality of lording it over becomes a cause of further extension of conditional life. So in the material world the living being is still more conditioned, until he surrenders unto the Lord by reviving his original state of eternal servitorship. That is the last instruction of the Bhagavad-gītā and all other recognized scriptures of the world.

TEXT 43

yathā krīḍopaskarāṇāṁ
saṁyoga-vigamāv iha
icchayā krīḍituḥ syātāṁ
tathaiveśecchayā nṛṇām

SYNONYMS

yathā-as much as; krīḍa-upaskarāṇām-playthings; saṁyoga-union; vigamau-disunion; iha-in this world; icchayā-by the will of; krīḍituḥ-just to play a part; syātām-takes place; tathā-so also; eva-certainly; īśa-the Supreme Lord; icchayā-by the will of; nṛṇām-of the human beings.

As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

We must know for certain that the particular position in which we are now set up is an arrangement of the supreme will in terms of our own acts in the past. The Supreme Lord is present as the localized Paramātmā in the heart of every living being, as it is said in the Bhagavad-gītā (13.23), and therefore he knows everything of our activities in every stage of our lives. He rewards the reactions of our actions by placing us in some particular place. A rich man gets his son born with a silver spoon in his mouth, but the child who came as the rich man's son deserved such a place, and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, he is also carried by the will of the Supreme, even if the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also. Neither rich man nor poor man has any control over such meetings or separations of living beings. The example of a player and his playthings should not be misunderstood. One may argue that since the Lord is bound to award the reactionary results of our own actions, the example of a player cannot be applied. But it is not so. We must always remember that the Lord is the supreme will, and He is not bound by any law. Generally the law of karma is that one is awarded the result of one's own actions, but in special cases, by the will of the Lord, such resultant actions are changed also. But this change can be affected by the will of the Lord only, and no other. Therefore, the example of the player cited in this verse is quite appropriate, for the Supreme Will is absolutely free to do whatever He likes, and because He is all-perfect, there is no mistake in any of His actions or reactions. These changes of resultant actions are especially rendered by the Lord when a pure devotee is involved. It is assured in the Bhagavad-gītā (9.30-31) that the Lord saves a pure devotee who has surrendered unto Him without reservation from all sorts of reactions of sins, and there is no doubt about this. There are hundreds of examples of reactions changed by the Lord in the history of the world. If the Lord is able to change the reactions of one's past deeds, then certainly He is not Himself bound by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

TEXT 44

yan manyase dhruvaṁ lokam
adhruvaṁ vā na cobhayam
sarvathā na hi śocyās te
snehād anyatra mohajāt

SYNONYMS

yat-even though; manyase-you think; dhruvam-Absolute Truth; lokam-persons; adhruvam-nonreality; vā-either; na-or not; ca-also; ubhayam-or both; sarvathā-in all circumstances; na-never; hi-certainly; śocyāḥ-subject for lamentation; te-they; snehāt-due to affection; anyatra-or otherwise; moha-jāt-due to bewilderment.

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

The actual fact is that every living being is an individual part and parcel of the Supreme Being, and his constitutional position is subordinate cooperative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with factual knowledge put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy, that the living being is eternal and that the covering body of the five material elements is perishable and temporary. The eternal living entity transmigrates from one material body to another by the law of karma, and material bodies are perishable by their fundamental structures. Therefore there is nothing to be lamented in the case of the soul's being transferred into another body, or the material body's perishing at a certain stage. There are others also who believe in the merging of the spirit soul in the Supreme Spirit when it is uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul, but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another, but we do not lament such changing features. In either of the above cases, the force of divine energy is uncheckable; no one has any hand in it, and thus there is no cause of grief.

TEXT 45

tasmāj jahy aṅga vaiklavyam
ajñāna-kṛtam ātmanaḥ
kathaṁ tv anāthāḥ kṛpaṇā
varteraṁs te ca māṁ vinā

SYNONYMS

tasmāt-therefore; jahi-give up; aṅga-O King; vaiklavyam-mental disparity; ajñāna-ignorance; kṛtam-due to; ātmanaḥ-of yourself; katham-how; tu-but; anāthāḥ-helpless; kṛpaṇāḥ-poor creatures; varteran-be able to survive; te-they; ca-also; mām-me; vinā-without.

Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless poor creatures, will exist without you.

When we think of our kith and kin as being helpless and dependent on us, it is all due to ignorance. Every living creature is allowed all protection by the order of the Supreme Lord in terms of each one's acquired position in the world. The Lord is known as bhūta-bhṛt, one who gives protection to all living beings. One should discharge his duties only, for no one but the Supreme Lord can give protection to anyone else. This is explained more clearly in the following verse.

TEXT 46

kāla-karma-guṇādhīno
deho 'yaṁ pāñca-bhautikaḥ
katham anyāṁs tu gopāyet
sarpa-grasto yathā param

SYNONYMS

kāla-eternal time; karma-action; guṇa-modes of nature; adhīnaḥ-under the control of; dehaḥ-material body and mind; ayam-this; pāñca-bhautikaḥ-made of the five elements; katham-how; anyān-others; tu-but; gopāyet-give protection; sarpa-grastaḥ-one who is bitten by the snake; yathā-as much as; param-others.

This gross material body made of five elements is already under the control of eternal time [kāla], action [karma] and the modes of material nature [guṇa]. How, then, can it, being already in the jaws of the serpent, protect others?

The world's movements for freedom through political, economic, social, and cultural propaganda can do no benefit to anyone, for they are controlled by superior power. A conditioned living being is under the full control of material nature, represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature, namely goodness, passion and ignorance. Unless one is situated in the mode of goodness, one cannot see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant cannot direct his activities on the right path. Only the man in the quality of goodness can help to a certain extent. Most persons are passionate and ignorant, and therefore their plans and projects can hardly do any good to others. Above the modes of nature is eternal time, which is called kāla because it changes the shape of everything in the material world. Even if we are able to do something temporarily beneficial, time will see that the good project is frustrated in course of time. The only thing possible to be done is to get rid of eternal time, kāla, which is compared to kāla-sarpa, or the cobra snake, whose bite is always lethal. No one can be saved from the bite of a cobra. The best remedy for getting out of the clutches of the cobralike kāla or its integrity, the modes of nature, is bhakti-yoga, as it is recommended in the Bhagavad-gītā (14.26). The highest perfectional project of philanthropic activities is to engage everyone in the act of preaching bhakti-yoga all over the world because that alone can save the people from the control of māyā, or the material nature represented by kāla, karma and guṇa, as described above. The Bhagavad-gītā (14.26) confirms this definitely.

TEXT 47

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

SYNONYMS

ahastāni-those who are devoid of hands; sa-hastānām-of those who are endowed with hands; apadāni-those who are devoid of legs; catuḥ-padām-of those who have four legs; phalgūni-those who are weak; tatra-there; mahatām-of the powerful; jīvaḥ-the living being; jīvasya-of the living being; jīvanam-subsistence.

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

A systematic law of subsistence in the struggle for existence is there by the supreme will, and there is no escape for anyone by any amount of planning. The living beings who have come to the material world against the will of the Supreme Being are under the control of a supreme power called māyā-śakti, the deputed agent of the Lord, and this daivī māyā is meant to pinch the conditioned souls by threefold miseries, one of which is explained here in this verse: the weak are the subsistence of the strong. No one is strong enough to protect himself from the onslaught of a stronger, and by the will of the Lord there are systematic categories of the weak, the stronger and the strongest. There is nothing to be lamented if a tiger eats a weaker animal, including a man, because that is the law of the Supreme Lord. But although the law states that a human being must subsist on another living being, there is the law of good sense also, for the human being is meant to obey the laws of the scriptures. This is impossible for other animals. The human being is meant for self-realization, and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from His devotee all kinds of food preparations made of vegetables, fruits, leaves and grains. Fruits, leaves and milk in different varieties can be offered to the Lord, and after the Lord accepts the foodstuff, the devotee can partake of the prasāda, by which all suffering in the struggle for existence will be gradually mitigated. This is confirmed in the Bhagavad-gītā (9.26). Even those who are accustomed to eat animals can offer foodstuff, not to the Lord directly, but to an agent of the Lord, under certain conditions of religious rites. Injunctions of the scriptures are meant not to encourage the eaters of animals, but to restrict them by regulated principles.

The living being is the source of subsistence for other, stronger living beings. No one should be very anxious for his subsistence in any circumstances because there are living beings everywhere, and no living being starves for want of food at any place. Mahārāja Yudhiṣṭhira is advised by Nārada not to worry about his uncles' suffering for want of food, for they could live on vegetables available in the jungles as prasāda of the Supreme Lord and thus realize the path of salvation.

Exploitation of the weaker living being by the stronger is the natural law of existence; there is always an attempt to devour the weak in different kingdoms of living beings. There is no possibility of checking this tendency by any artificial means under material conditions; it can be checked only by awakening the spiritual sense of the human being by practice of spiritual regulations. The spiritual regulative principles, however, do not allow a man to slaughter weaker animals on one side and teach others peaceful coexistence. If man does not allow the animals peaceful coexistence, how can he expect peaceful existence in human society? The blind leaders must therefore understand the Supreme Being and then try to implement the kingdom of God. The kingdom of God, or Rāma-rājya, is impossible without the awakening of God consciousness in the mass mind of the people of the world.

TEXT 48

tad idaṁ bhagavān rājann
eka ātmātmanāṁ sva-dṛk
antaro 'nantaro bhāti
paśya taṁ māyayorudhā

SYNONYMS

tat-therefore; idam-this manifestation; bhagavān-the Personality of Godhead; rājan-O King; ekaḥ-one without a second; ātmā-the Supersoul; ātmanām-by His energies; sva-dṛk-qualitatively like Him; antaraḥ-without; anantaraḥ-within and by Himself; bhāti-so manifests; paśya-look; tam-unto Him only; māyayā-by manifestations of different energies; urudhā-appears to be many.

Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

The Supreme Lord Personality of Godhead is one without a second, but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy, qualitatively one with the Lord, and there are innumerable living beings both within and without the external and internal energies of the Lord. Since the spiritual world is a manifestation of the Lord's internal energy, the living beings within that internal potency are qualitatively one with the Lord without contamination from the external potency. Although qualitatively one with the Lord, the living being, due to contamination of the material world, is pervertedly manifested, and therefore he experiences so-called happiness and distress in the material world. Such experiences are all ephemeral and do not affect the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his qualities, which are equal to the Lord's. There is, however, a regular current from the Lord Himself, from within and without, by which to rectify the fallen condition of the living being. From within He corrects the desiring living beings as localized Paramātmā, and from without He corrects by His manifestations, the spiritual master and the revealed scriptures. One should look unto the Lord; one should not be disturbed by the so-called manifestations of happiness or distress, but he should try to cooperate with the Lord in His outward activities for correcting the fallen souls. By His order only, one should become a spiritual master and cooperate with the Lord. One should not become a spiritual master for one's personal benefit, for some material gain or as an avenue of business or occupation for earning livelihood. Bona fide spiritual masters who look unto the Supreme Lord to cooperate with Him are actually qualitatively one with the Lord, and the forgetful ones are perverted reflections only. Yudhiṣṭhira Mahārāja is advised by Nārada, therefore, not to be disturbed by the affairs of so-called happiness and distress, but to look only unto the Lord to execute the mission for which the Lord has descended. That was his prime duty.

TEXT 49

so 'yam adya mahārāja
bhagavān bhūta-bhāvanaḥ
kāla-rūpo 'vatīrṇo 'syām
abhāvāya sura-dviṣām

SYNONYMS

saḥ-that Supreme Lord; ayam-the Lord Śrī Kṛṣṇa; adya-at present; mahārāja-O King; bhagavān-the Personality of Godhead; bhūta-bhāvanaḥ-the creator or the father of everything created; kāla-rūpaḥ-in the disguise of all-devouring time; avatīrṇaḥ-descended; asyām-upon the world; abhāvāya-for eliminating; sura-dviṣām-those who are against the will of the Lord.

That Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, in the guise of all-devouring time [kāla-rūpa] has now descended on earth to eliminate the envious from the world.

There are two classes of human beings, namely the envious and the obedient. Since the Supreme Lord is one and the father of all living beings, the envious living beings are also His sons, but they are known as the asuras. But the living beings who are obedient to the supreme father are called devatās, or demigods, because they are not contaminated by the material conception of life. Not only are the asuras envious of the Lord in even denying the existence of the Lord, but they are also envious of all other living beings. The predominance of asuras in the world is occasionally rectified by the Lord when He eliminates them from the world and establishes a rule of devatās like the Pāṇḍavas. His designation as kāla in disguise is significant. He is not at all dangerous, but He is the transcendental form of eternity, knowledge and bliss. For the devotees His factual form is disclosed, and for the nondevotees He appears like kāla-rūpa, which is causal form. This causal form of the Lord is not at all pleasing to the asuras, and therefore they think of the Lord as formless in order to feel secure that they will not be vanquished by the Lord.

TEXT 50

niṣpāditaṁ deva-kṛtyam
avaśeṣaṁ pratīkṣate
tāvad yūyam avekṣadhvaṁ
bhaved yāvad iheśvaraḥ

SYNONYMS

niṣpāditam-performed; deva-kṛtyam-what was to be done on behalf of the demigods; avaśeṣam-the rest; pratīkṣate-being awaited; tāvat-up to that time; yūyam-all of you Pāṇḍavas; avekṣadhvam-observe and wait; bhavet-may; yāvat-as long as; iha-in this world; īśvaraḥ-the Supreme Lord.

The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pāṇḍavas may wait as long as the Lord is here on earth.

The Lord descends from His abode (Kṛṣṇaloka), the topmost planet in the spiritual sky, in order to help the demigod administrators of this material world when they are greatly vexed by the asuras, who are envious not only of the Lord but also of His devotees. As referred to above, the conditioned living beings contact material association by their own choice, dictated by a strong desire to lord it over the resources of the material world and become imitation lords of all they survey. Everyone is trying to become an imitation God; there is keen competition amongst such imitation gods, and such competitors are generally known as asuras. When there are too many asuras in the world, then it becomes a hell for those who are devotees of the Lord. Due to the growth of the asuras, the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord either descends personally from His abode or deputes some of His devotees to remodel the fallen condition of human society, or even animal society. Such disruptions take place not only in human society but also among animals, birds or other living beings, including the demigods in the higher planets. Lord Śrī Kṛṣṇa descended personally to vanquish asuras like Kaṁsa, Jarāsandha and Śiśupāla, and during the reign of Mahārāja Yudhiṣṭhira almost all these asuras were killed by the Lord. Now he was awaiting the annihilation of His own dynasty, called the Yadu-vaṁśa, who appeared by His will in this world. He wanted to take them away before His own departure to His eternal abode. Nārada, like Vidura, did not disclose the imminent annihilation of the Yadu dynasty, but indirectly gave a hint to the King and his brothers to wait till the incident happened and the Lord departed.

TEXT 51

dhṛtarāṣṭraḥ saha bhrātrā
gāndhāryā ca sva-bhāryayā
dakṣiṇena himavata
ṛṣīṇām āśramaṁ gataḥ

SYNONYMS

dhṛtarāṣṭraḥ-Dhṛtarāṣṭra; saha-along with; bhrātrā-his brother Vidura; gāndhāryā-Gāndhārī also; ca-and; sva-bhāryayā-his own wife; dakṣiṇena-by the southern side; himavataḥ-of the Himalaya Mountains; ṛṣīṇām-of the ṛṣis; āśramam-in shelter; gataḥ-he has gone.

O King, your uncle Dhṛtarāṣṭra, his brother Vidura and his wife Gāndhārī have gone to the southern side of the Himalaya Mountains, where there are shelters of the great sages.

To pacify the mourning Mahārāja Yudhiṣṭhira, Nārada first of all spoke from the philosophical point of view, and then he began to describe the future movements of his uncle, which he could see by his foreseeing powers, and thus began to describe as follows.

TEXT 52

srotobhiḥ saptabhir yā vai
svardhunī saptadhā vyadhāt
saptānāṁ prītaye nānā
sapta-srotaḥ pracakṣate

SYNONYMS

srotobhiḥ-by currents; saptabhiḥ-by seven (divisions); yā-the river; vai-certainly; svardhunī-the sacred Ganges; saptadhā-seven branches; vyadhāt-created; saptānām-of the seven; prītaye-for the satisfaction of; nānā-various; sapta-srotaḥ-seven sources; pracakṣate-known by name.

The place is called Saptasrota [divided by seven] because there the waters of the sacred Ganges were divided into seven branches. This was done for the satisfaction of the seven great ṛṣis.

TEXT 53

snātvānusavanaṁ tasmin
hutvā cāgnīn yathā-vidhi
ab-bhakṣa upaśāntātmā
sa āste vigataiṣaṇaḥ

SYNONYMS

snātvā-by taking bath; anusavanam-regularly three times (morning, noon and evening); tasmin-in that Ganges divided into seven; hutvā-by performing the Agni-hotra sacrifice; ca-also; agnīn-in the fire; yathā-vidhi-just according to the tenets of the scripture; ap-bhakṣaḥ-fasting by drinking only water; upaśānta-completely controlled; ātmā-the gross senses and the subtle mind; saḥ-Dhṛtarāṣṭra; āste-would be situated; vigata-devoid of; eṣaṇaḥ-thoughts in relation with family welfare.

On the banks at Saptasrota, Dhṛtarāṣṭra is now engaged in beginning aṣṭāṅga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agni-hotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.

The yoga system is a mechanical way to control the senses and the mind and divert them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, manipulation of air passing within the body, and gradual situation in trance, facing the Absolute Person, Paramātmā. Such mechanical ways of rising to the spiritual platform prescribe some regulative principles of taking bath daily three times, fasting as far as possible, sitting and concentrating the mind on spiritual matters and thus gradually becoming free from viṣaya, or material objectives. Material existence means to be absorbed in the material objective, which is simply illusory. House, country, family, society, children, property, and business are some of the material coverings of the spirit, ātmā, and the yoga system helps one to become free from all these illusory thoughts and gradually turn towards the Absolute Person, Paramātmā. By material association and education, we learn simply to concentrate on flimsy things, but yoga is the process of forgetting them altogether. Modern so-called yogīs and yoga systems manifest some magical feats, and ignorant persons are attracted by such false things, or they accept the yoga system as a cheap healing process for diseases of the gross body. But factually the yoga system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhṛtarāṣṭra was all along engaged in improving family affairs by raising the standard of living of his sons or by usurping the property of the Pāṇḍavas for the sake of his own sons. These are common affairs for a man grossly materialistic and without knowledge of the spiritual force. He does not see how this can drag one from heaven to hell. By the grace of his younger brother Vidura, Dhṛtarāṣṭra was enlightened and could see his grossly illusory engagements, and by such enlightenment he was able to leave home for spiritual realization. Śrī Nāradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of the celestial Ganges. Drinking water only, without solid food, is also considered fasting. This is necessary for advancement of spiritual knowledge. A foolish man wants to be a cheap yogī without observing the regulative principles. A man who has no control over the tongue at first can hardly become a yogī. Yogī and bhogī are two opposite terms. The bhogī, or the merry man who eats and drinks, cannot be a yogī, for a yogī is never allowed to eat and drink unrestrictedly. We may note with profit how Dhṛtarāṣṭra began his yoga system by drinking water only and sitting calmly in a place with a spiritual atmosphere, deeply absorbed in the thoughts of the Lord Hari, the Personality of Godhead.

TEXT 54

jitāsano jita-śvāsaḥ
pratyāhṛta-ṣaḍ-indriyaḥ

hari-bhāvanayā dhvasta-
rajaḥ-sattva-tamo-malaḥ
SYNONYMS

jita-āsanaḥ-one who has controlled the sitting posture; jita-śvāsaḥ-one who has controlled the breathing process; pratyāhṛta-turning back; ṣaṭ-six; indriyaḥ-senses; hari-the Absolute Personality of Godhead; bhāvanayā-absorbed in; dhvasta-conquered; rajaḥ-passion; sattva-goodness; tamaḥ-ignorance; malaḥ-contaminations.

One who has controlled the sitting postures [the yogic āsanas] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immune to the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

The preliminary activities of the way of yoga are āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, etc. Mahārāja Dhṛtarāṣṭra was to attain success in those preliminary actions because he was seated in a sanctified place and was concentrating upon one objective, namely the Supreme Personality of Godhead (Hari). Thus all his senses were being engaged in the service of the Lord. This process directly helps the devotee to get freedom from the contaminations of the three material modes of nature. Even the highest mode, the material mode of goodness, is also a cause of material bondage, and what to speak of the other qualities, namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment, and a strong sense of lust provokes the accumulation of wealth and power. One who has conquered these two base mentalities and has raised himself to the platform of goodness, which is full of knowledge and morality, cannot also control the senses, namely the eyes, the tongue, the nose, the ear and touch. But one who has surrendered himself unto the lotus feet of Lord Hari, as above mentioned, can transcend all influences of the modes of material nature and be fixed in the service of the Lord. The bhakti-yoga process, therefore, directly applies the senses to the loving service of the Lord. This prohibits the performer from engaging in material activities. This process of turning the senses from material attachment to the loving transcendental service of the Lord is called pratyāhāra, and the very process is called prāṇāyāma, ultimately ending in samādhi, or absorption in pleasing the Supreme Lord Hari by all means.

TEXT 55

vijñānātmani saṁyojya
kṣetrajñe pravilāpya tam
brahmaṇy ātmānam ādhāre
ghaṭāmbaram ivāmbare
SYNONYMS

vijñāna-purified identity; ātmani-in intelligence; saṁyojya-perfectly fixing; kṣetra-jñe-in the matter of the living being; pravilāpya-merging; tam-him; brahmaṇi-in the Supreme; ātmānam-pure living being; ādhāre-in the reservoir; ghaṭa-ambaram-sky within the block; iva-like; ambare-in the supreme sky.

Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

The living being, by his desiring to lord it over the material world and declining to cooperate with the Supreme Lord, contacts the sum total of the material world, namely the mahat-tattva, and from the mahat-tattva his false identity with the material world, intelligence, mind and senses is developed. This covers his pure spiritual identity. By the yogic process, when his pure identity is realized in self-realization, one has to revert to the original position by amalgamating the five gross elements and the subtle elements, mind and intelligence, into the mahat-tattva again. Thus getting freed from the clutches of the mahat-tattva, he has to merge in the existence of the Supersoul. In other words, he has to realize that qualitatively he is nondifferent from the Supersoul, and thus he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is the highest perfectional development of spiritual identity, which was attained by Dhṛtarāṣṭra by the grace of Vidura and the Lord. The Lord's mercy was bestowed upon him by his personal contact with Vidura, and when he was actually practicing the instructions of Vidura, the Lord helped him to attain the highest perfectional stage.

A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the mahat-tattva. He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material covering by the effect of his devotional service. The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover.

TEXT 56

dhvasta-māyā-guṇodarko
niruddha-karaṇāśayaḥ
nivartitākhilāhāra
āste sthāṇur ivācalaḥ
tasyāntarāyo maivābhūḥ
sannyastākhila-karmaṇaḥ
SYNONYMS

dhvasta-being destroyed; māyā-guṇa-the modes of material nature; udarkaḥ-after effects; niruddha-being suspended; karaṇa-āśayaḥ-the senses and the mind; nivartita-stopped; akhila-all; āhāraḥ-food for the senses; āste-is sitting; sthāṇuḥ-immovable; iva-like; acalaḥ-fixed; tasya-his; antarāyaḥ-hindrances; mā eva-never like that; abhūḥ-be; sannyasta-renounced; akhila-all sorts; karmaṇaḥ-material duties.

He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

Dhṛtarāṣṭra had attained, by the yogic process, the stage of negation of all sorts of material reaction. The effects of the material modes of nature draw the victim to indefatigable desires of enjoying matter, but one can escape such false enjoyment by the yogic process. Every sense is always busy in searching for its food, and thus the conditioned soul is assaulted from all sides and has no chance to become steady in any pursuit. Mahārāja Yudhiṣṭhira was advised by Nārada not to disturb his uncle by attempting to bring him back home. He was now beyond the attraction of anything material. The material modes of nature (the guṇas) have their different modes of activities, but above the material modes of nature is a spiritual mode, which is absolute. Nirguṇa means without reaction. The spiritual mode and its effect are identical; therefore the spiritual quality is distinguished from its material counterpart by the word nirguṇa. After complete suspension of the material modes of nature, one is admitted to the spiritual sphere, and action dictated by the spiritual modes is called devotional service, or bhakti. Bhakti is therefore nirguṇa attained by direct contact with the Absolute.

TEXT 57

sa vā adyatanād rājan
prataḥ pañcame ’hani
kalevaraṁ hāsyati svaṁ
tac ca bhasmī-bhaviṣyati

SYNONYMS

saḥ-he; vā-in all probability; adya-today; tanāt-from; rājan-O King; parataḥ-ahead; pañcame-on the fifth; ahani-day; kalevaram-body; hāsyati-shall quit; svam-his own; tat-that; ca-also; bhasmī-ashes; bhaviṣyati-will turn into.

O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes.

Nārada Muni’s prophecy prohibited Yudhiṣṭhira Mahārāja from going to the place where his uncle was staying because even after quitting the body by his own mystic power, Dhṛtarāṣṭra would not be in need of any funeral ceremony; Nārada Muni indicated that his body by itself would burn to ashes. The perfection of the yoga system is attained by such mystic power. The yogī is able to quit his body by his own choice of time and can attain any planet he desires by turning the present body into ashes by self-made fire.

TEXT 58

dahyamāne ’gnibhir dehe
patyuḥ patnī sahoṭaje
bahiḥ sthitā patiṁ sādhvī
tam agnim anu vekṣyati

SYNONYMS

dahyamāne-while it is burning; agnibhiḥ-by the fire; dehe-the body; patyuḥ-of the husband; patnī-the wife; saha-uṭaje-along with the thatched cottage; bahiḥ-outside; sthitā-situated; patim-unto the husband; sādhvī-the chaste lady; tam-that; agnim-fire; anu vekṣyati-looking with great attention will enter the fire.

While outside observing her husband, who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

Gāndhārī was an ideal chaste lady, a life companion of her husband, and therefore when she saw her husband burning in the fire of mystic yoga along with his cottage of leaves, she despaired. She left home after losing her one hundred sons, and in the forest she saw that her most beloved husband was also burning. Now she actually felt alone, and therefore she entered the fire of her husband and followed her husband to death. This entering of a chaste lady into the fire of her dead husband is called the satī rite, and the action is considered to be most perfect for a woman. In a later age, this satī rite became an obnoxious criminal affair because the ceremony was forced upon even an unwilling woman. In this fallen age it is not possible for any lady to follow the satī rite as chastely as it was done by Gāndhārī and others in past ages. A chaste wife like Gāndhārī would feel the separation of her husband to be more burning than actual fire. Such a lady can observe the satī rite voluntarily, and there is no criminal force by anyone. When the rite became a formality only and force was applied upon a lady to follow the principle, actually it became criminal, and therefore the ceremony was to be stopped by state law. This prophecy of Nārada Muni to Mahārāja Yudhiṣṭhira forbade him to go to his widowed aunt.

TEXT 59

viduras tu tad āścaryaṁ
niśāmya kuru-nandana
harṣa-śoka-yutas tasmād
gantā tīrtha-niṣevakaḥ

SYNONYMS

viduraḥ-Vidura also; tu-but; tat-that incident; āścaryam-wonderful; niśāmya-seeing; kuru-nandana-O son of the Kuru dynasty; harṣa-delight; śoka-grief; yutaḥ-affected by; tasmāt-from that place; gantā-will go away; tīrtha-place of pilgrimage; niṣevakaḥ-for being enlivened.

Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

Vidura was astonished to see the marvelous departure of his brother Dhṛtarāṣṭra as a liberated yogī, for in his past life he was much attached to materialism. Of course it was only due to Vidura that his brother attained the desirable goal of life. Vidura was therefore glad to learn about it. But he was sorry that he could not make his brother turn into a pure devotee. This was not done by Vidura because of Dhṛtarāṣṭra’s being inimical to the Pāṇḍavas, who were all devotees of the Lord. An offense at the feet of a Vaiṣṇava is more dangerous than an offense at the lotus feet of the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhṛtarāṣṭra, whose past life was very materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life; therefore Dhṛtarāṣṭra attained liberation only, and after many such liberated states of life one can attain to the stage of devotional service. Vidura was certainly very mortified by the death of his brother and sister-in-law, and the only remedy to mitigate such lamentation was to go out to pilgrimage. Thus Mahārāja Yudhiṣṭhira had no chance to call back Vidura, his surviving uncle.

TEXT 60

ity uktvāthāruhat svargaṁ
nāradaḥ saha-tumburuḥ
yudhiṣṭhiro vacas tasya
hṛdi kṛtvājahāc chucaḥ

SYNONYMS

iti-thus; uktvā-having addressed; atha-thereafter; āruhat-ascended; svargam-into outer space; nāradaḥ-the great sage Nārada; saha-along with; tumburuḥ-his stringed instrument; yudhiṣṭhiraḥ-Mahārāja Yudhiṣṭhira; vacaḥ-instructions; tasya-of his; hṛdi kṛtvā-keeping in the heart; ajahāt-gave up; śucaḥ-all lamentations.

Having spoken thus, the great sage Nārada, along with his vīṇā, ascended into outer space. Yudhiṣṭhira kept his instruction in his heart and so was able to get rid of all lamentations.

Śrī Nāradajī is an eternal spaceman, having been endowed with a spiritual body by the grace of the Lord. He can travel in the outer spaces of both the material and spiritual worlds without restriction and can approach any planet in unlimited space within no time. We have already discussed his previous life as the son of a maidservant. Because of his association with pure devotees, he was elevated to the position of an eternal spaceman and thus had freedom of movement. One should therefore try to follow in the footsteps of Nārada Muni and not make a futile effort to reach other planets by mechanical means. Mahārāja Yudhiṣṭhira was a pious king, and therefore he could see Nārada Muni occasionally; anyone who desires to see Nārada Muni must first be pious and follow in the footsteps of Nārada Muni.

Thus end the Bhaktivedanta purports of the First Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhṛtarāṣṭra Quits Home."

20.2.16 Chapter Fourteen

The Disappearance of Lord Kṛṣṇa

TEXT 1

sūta uvāca
samprasthite dvārakāyāṁ
jiṣṇau bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; samprasthite-having gone to; dvārakāyām-the city of Dvārakā; jiṣṇau-Arjuna; bandhu-friends and relatives; didṛkṣayā-for meeting them; jñātum-to know; ca-also; puṇya-ślokasya-of one whose glories are sung by Vedic hymns; kṛṣṇasya-of Lord Kṛṣṇa; ca-and; viceṣṭitam-further programs of work.

Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

As stated in Bhagavad-gītā, the Lord descended on earth for the protection of the faithful and annihilation of the impious, so after the Battle of Kurukṣetra and establishment of Mahārāja Yudhiṣṭhira, the mission of the Lord was complete. The Pāṇḍavas, especially Śrī Arjuna, were eternal companions of the Lord, and therefore Arjuna went to Dvārakā to hear from the Lord of His next program of work.

TEXT 2

vyatītāḥ katicin māsās
tadā nāyāt tato 'rjunaḥ
dadarśa ghora-rūpāṇi
nimittāni kurūdvahaḥ

SYNONYMS

vyatītāḥ-after passing; katicit-a few; māsāḥ-months; tadā-at that time; na āyāt-did not return; tataḥ-from there; arjunaḥ-Arjuna; dadarśa-observed; ghora-fearful; rūpāṇi-appearances; nimittāni-various causes; kuru-udvahaḥ-Mahārāja Yudhiṣṭhira.

A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

Lord Śrī Kṛṣṇa the Supreme Personality of Godhead is ad infinitum, more powerful than the most powerful sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy, and only due to the sun can we have the necessities of life. Therefore, during the personal presence of the Lord on the earth, all paraphernalia for our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a full flood of light in the presence of the glowing sun. Mahārāja Yudhiṣṭhira observed some discrepancies in his kingdom, and therefore he became very anxious about Arjuna, who was long absent, and there was also no news about Dvārakā's well-being. He suspected the disappearance of Lord Kṛṣṇa, otherwise there would have been no possibility of fearful omens.

TEXT 3

kālasya ca gatiṁ raudrāṁ
viparyastartu-dharmiṇaḥ
pāpīyasīṁ nṛṇāṁ vārtāṁ
krodha-lobhānṛtātmanām

SYNONYMS

kālasya-of eternal time; ca-also; gatim-direction; raudrām-fearful; viparyasta-reversed; ṛtu-seasonal; dharmiṇaḥ-regularities; pāpīyasīm-sinful; nṛṇām-of the human being; vārtām-means of livelihood; krodha-anger; lobha-greed; anṛta-falsehood; ātmanām-of the people.

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

When civilization is disconnected from the loving relation of the Supreme Personality of Godhead, symptoms like changes of seasonal regulations, foul means of livelihood, greed, anger and fraudulence become rampant. The change of seasonal regulations refers to one season's atmosphere becoming manifest in another season-for example the rainy season's being transferred to autumn, or the fructification of fruits and flowers from one season in another season. A godless man is invariably greedy, angry and fraudulent. Such a man can earn his livelihood by any means, black or white. During the reign of Mahārāja Yudhiṣṭhira, all the above symptoms were conspicuous by their absence. But Mahārāja Yudhiṣṭhira was astonished to experience even a slight change in the godly atmosphere of his kingdom, and at once he suspected the disappearance of the Lord. Foul means of livelihood implies deviation from one's occupational duty. There are prescribed duties for everyone, such as the brāhmaṇa, kṣatriya, vaiśya and śūdra, but anyone who deviates from his prescribed duty and declares another's duty to be his own is following a foul and improper duty. A man becomes too greedy for wealth and power when he has no higher objective in life and when he thinks that this earthly life of a few years is all in all. Ignorance is the cause for all these anomalies in human society, and to remove this ignorance, especially in this age of degradation, the powerful sun is there to distribute light in the shape of Śrīmad-Bhāgavatam.

TEXT 4

jihma-prāyaṁ vyavahṛtaṁ
śāṭhya-miśraṁ ca sauhṛdam
pitṛ-mātṛ-suhṛd-bhrātṛ-
dam-patīnāṁ ca kalkanam

SYNONYMS

jihma-prāyam-cheating; vyavahṛtam-in all ordinary transactions; śāṭhya-duplicity; miśram-adulterated in; ca-and; sauhṛdam-regarding friendly well-wishers; pitṛ-father; mātṛ-regarding the mother; suhṛt-well-wishers; bhrātṛ-one's own brother; dam-patīnām-regarding husband and wife; ca-also; kalkanam-mutual quarrel.

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of affairs, there is no harmony, even between father and sons or between husband and wife. But all these contending difficulties can be mitigated by one process, and that is the devotional service of the Lord. The world of hypocrisy can be checked only by counteraction through devotional service to the Lord and nothing else. Mahārāja Yudhiṣṭhira, having observed the disparities, conjectured the disappearance of the Lord from the earth.

TEXT 5

nimittāny atyariṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṁ
dṛṣṭvovācānujaṁ nṛpaḥ

SYNONYMS

nimittāni-causes; ati-very serious; ariṣṭāni-bad omens; kāle-in course of time; tu-but; anugate-passing away; nṛṇām-of humanity at large; lobha-ādi-such as greed; adharma-irreligious; prakṛtim-habits; dṛṣṭvā-having observed; uvāca-said; anujam-younger brother; nṛpaḥ-the King.

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

Such a pious king as Mahārāja Yudhiṣṭhira at once became perturbed when there were such inhuman symptoms as greed, anger, irreligiosity and hypocrisy rampant in society. It appears from this statement that all these symptoms of degraded society were unknown to the people of the time, and it was astonishing for them to have experienced them with the advent of the Kali-yuga, or the age of quarrel.

TEXT 6

yudhiṣṭhira uvāca
sampreṣito dvārakāyāṁ
jiṣṇur bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

SYNONYMS

yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; sampreṣitaḥ-has gone to; dvārakāyām-Dvārakā; jiṣṇuḥ-Arjuna; bandhu-friends; didṛkṣayā-for the sake of meeting; jñātum-to know; ca-also; puṇya-ślokasya-of the Personality of Godhead; kṛṣṇasya-of Lord Śrī Kṛṣṇa; ca-and; viceṣṭitam-program of work.

Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.

TEXT 7

gatāḥ saptādhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor
nāhaṁ vededam añjasā

SYNONYMS

gatāḥ-has gone; sapta-seven; adhunā-to date; māsāḥ-months; bhīmasena-O Bhīmasena; tava-your; anujaḥ-younger brother; na-does not; āyāti-come back; kasya-for what; vā-or; hetoḥ-reason; na-not; aham-I; veda-know; idam-this; añjasā-factually.

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

TEXT 8

api devarṣiṇādiṣṭaḥ
sa kālo ’yam upasthitaḥ
yadātmano ’ṅgam ākrīḍaṁ
bhagavān utsisṛkṣati

SYNONYMS

api-whether; deva-ṛṣiṇā-by the demigod-saint (Nārada); ādiṣṭaḥ-instructed; saḥ-that; kālaḥ-eternal time; ayam-this; upasthitaḥ-arrived; yadā-when; ātmanaḥ-of His own self; aṅgam-plenary portion; ākrīḍam-manifestation; bhagavān-the Personality of Godhead; utsisṛkṣati-is going to quit.

Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

As we have discussed many times, the Supreme Personality of Godhead Lord Śrī Kṛṣṇa has many plenary expansions, and each and every one of them, although equally powerful, executes different functions. In Bhagavad-gītā there are different statements by the Lord, and each of these statements is meant for different plenary portions or portions of the plenary portions. For example, Śrī Kṛṣṇa, the Lord, says in Bhagavad-gītā:

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.” (Bg. 4.7)

”To deliver the faithful, to annihilate the miscreants and also to reestablish the principles of occupational duty, I appear in every age.” (Bg. 4.8)

”If I should cease to work, then all humanity would be misdirected. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.” (Bg. 3.24)

”Whatever action a great man performs, common men will follow. And whatever standards he sets by exemplary acts, all the world pursues.” (Bg. 3.21)

All the above statements by the Lord apply to different plenary portions of the Lord, namely His expansions such as Saṅkarṣaṇa, Vāsudeva, Pradyumna, Aniruddha and Nārāyaṇa. These are all He Himself in different transcendental expansions, and still the Lord as Śrī Kṛṣṇa functions in a different sphere of transcendental exchange with different grades of devotees. And yet Lord Kṛṣṇa as He is appears once every twenty-four hours of Brahmā’s time (or after a lapse of 8,640,000,000 solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that routine spool the functions of Lord Kṛṣṇa, Lord Vāsudeva, etc., are complex problems for the layman. There is no difference between the Lord’s Self and the Lord’s transcendental body. The expansions execute differential activities. When the Lord, however, appears in His person as Lord Śrī Kṛṣṇa, His other plenary portions also join in Him by His inconceivable potency called yogamāyā, and thus the Lord Kṛṣṇa of Vṛndāvana is different from the Lord Kṛṣṇa of Mathurā or the Lord Kṛṣṇa of Dvārakā. The virāṭ-rūpa of Lord Kṛṣṇa is also different from Him, by His inconceivable potency. The virāṭ-rūpa exhibited on the Battlefield of Kurukṣetra is the material conception of His form. Therefore it should be understood that when Lord Kṛṣṇa was apparently killed by the bow and arrow of the hunter, the Lord left His so-called material body in the material world. The Lord is kaivalya, and for Him there is no difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Mahārāja Yudhiṣṭhira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in Bhagavad-gītā, and they are known as the mūḍhas. That the Lord left His body means that He left again His plenary portions in the respective dhāmas (transcendental abodes), as He left His virāṭ-rūpa in the material world.

TEXT 9

yasmān naḥ sampado rājyaṁ
dārāḥ prāṇāḥ kulaṁ prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

SYNONYMS

yasmāt-from whom; naḥ-our; sampadaḥ-opulence; rājyam-kingdom; dārāḥ-good wives; prāṇāḥ-existence of life; kulam-dynasty; prajāḥ-subjects; āsan-have become possible; sapatna-competitors; vijayaḥ-conquering; lokāḥ-future accommodation in higher planets; ca-and; yat-by whose; anugrahāt-by the mercy of.

From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accommodations in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord. Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great sannyāsī of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic śāstras are concerned, as we find in the pages of Śrīmad-Bhāgavatam, the ultimate sanction for all success rests in the hands of the Supreme Lord. Mahārāja Yudhiṣṭhira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

TEXT 10

paśyotpātān nara-vyāghra
divyān bhaumān sadaihikān
dāruṇān śaṁsato 'dūrād
bhayaṁ no buddhi-mohanam

SYNONYMS

paśya-just see; utpātān-disturbances; nara-vyāghra-O man of tigerlike strength; divyān-happenings in the sky or by planetary influence; bhaumān-happenings on the earth; sa-daihikān-happenings of the body and the mind; dāruṇān-awfully dangerous; śaṁsataḥ-indicating; adūrāt-in the near future; bhayam-danger; naḥ-our; buddhi-intelligence; mohanam-deluding.

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains-all very dangerous in themselves-are foreboding danger in the near future by deluding our intelligence.

Material advancement of civilization means advancement of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By the celestial influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after-effects are famine, disease and epidemic. The aggregate result is agony of the body and the mind. Man-made material science cannot do anything to counteract these threefold miseries. They are all punishments from the superior energy of māyā under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without our being disturbed in the discharge of our human duties. The asuras, however, who do not believe in the existence of God, make their own plans to counteract all these threefold miseries, and so they meet with failures every time. The Bhagavad-gītā (7.14) clearly states that the reaction of material energy is never to be conquered, because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord.

TEXT 11

ūrv-akṣi-bāhavo mahyaṁ
sphuranty aṅga punaḥ punaḥ
vepathuś cāpi hṛdaye
ārād dāsyanti vipriyam

SYNONYMS

ūru-thighs; akṣi-eyes; bāhavaḥ-the arms; mahyam-in my; sphuranti-quivering; aṅga-left side of the body; punaḥ punaḥ-again and again; vepathuḥ-palpitations; ca-also; api-certainly; hṛdaye-in the heart; ārāt-due to fear; dāsyanti-indicating; vipriyam-undesirables.

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

Material existence is full of undesirables. Things we do not want are forced upon us by some superior energy, and we do not see that these undesirables are under the grip of the three modes of material nature. When a man's eyes, arms and thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared to fire in a forest. No one goes into the forest to set fires, but fires automatically take place in the forest, creating inconceivable calamities for the living beings of the forest. Such a fire cannot be extinguished by any human efforts. The fire can be extinguished only by the mercy of the Lord, who sends clouds to pour water on the forest. Similarly, undesirable happenings in life cannot be checked by any number of plans. Such miseries can be removed only by the mercy of the Lord, who sends His bona fide representatives to enlighten human beings and thus save them from all calamities.

TEXT 12

śivaiṣodyantam ādityam
abhirauty analānanā
mām aṅga sārameyo 'yam
abhirebhaty abhīruvat

SYNONYMS

śivā-jackal; eṣā-this; udyantam-rising; ādityam-unto the sun; abhi-towards; rauti-crying; anala-fire; ānanā-face; mām-unto me; aṅga-O Bhīma; sārameyaḥ-dog; ayam-this; abhirebhati-barks towards; abhīru-vat-without fear.

Just see, O Bhīma, how the she jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.

These are some bad omens indicating something undesirable in the near future.

TEXT 13

śastāḥ kurvanti māṁ savyaṁ
dakṣiṇaṁ paśavo ’pare
vāhāṁś ca puruṣa-vyāghra
lakṣaye rudato mama

SYNONYMS

śastāḥ-useful animals like the cow; kurvanti-are keeping; mām-me; savyam-on the left; dakṣiṇam-circumambulating; paśavaḥ apare-other lower animals like asses; vāhān-the horses (carriers); ca-also; puruṣa-vyāghra-O tiger among men; lakṣaye-I see; rudataḥ-weeping; mama-of mine.

O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

TEXT 14

mṛtyu-dūtaḥ kapoto ’yam
ulūkaḥ kampayan manaḥ
pratyulūkaś ca kuhvānair
viśvaṁ vai śūnyam icchataḥ

SYNONYMS

mṛtyu-death; dūtaḥ-messenger of; kapotaḥ-pigeon; ayam-this; ulūkaḥ-owl; kampayan-trembling; manaḥ-mind; pratyulūkaḥ-the rivals of owls (crows); ca-and; kuhvānaiḥ-shrieking scream; viśvam-the cosmos; vai-either; śūnyam-void; icchataḥ-wishing.

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

TEXT 15

dhūmrā diśaḥ paridhayaḥ
kampate bhūḥ sahādribhiḥ
nirghātaś ca mahāṁs tāta
sākaṁ ca stanayitnubhiḥ

SYNONYMS

dhūmrāḥ-smoky; diśaḥ-all directions; paridhayaḥ-encirclement; kampate-throbbing; bhūḥ-the earth; saha adribhiḥ-along with the hills and mountains; nirghātaḥ-bolt from the blue; ca-also; mahān-very great; tāta-O Bhīma; sākam-with; ca-also; stanayitnubhiḥ-thundering sound without any cloud.

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

TEXT 16

vāyur vāti khara-sparśo
rajasā visṛjaṁs tamaḥ
asṛg varṣanti jaladā
bībhatsam iva sarvataḥ

SYNONYMS

vāyuḥ-wind; vāti-blowing; khara-sparśaḥ-sharply; rajasā-by the dust; visṛjan-creating; tamaḥ-darkness; asṛk-blood; varṣanti-are raining; jaladāḥ-the clouds; bībhatsam-disastrous; iva-like; sarvataḥ-everywhere.

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

TEXT 17

sūryaṁ hata-prabhaṁ paśya
graha-mardaṁ mitho divi
sasaṅkulair bhūta-gaṇair
jvalite iva rodasī

SYNONYMS

sūryam-the sun; hata-prabham-its rays declining; paśya-just see; graha-mardam-clashes of the stars; mithaḥ-among one another; divi-in the sky; sa-saṅkulaiḥ-being mixed with; bhūta-gaṇaiḥ-by the living entities; jvalite-being ignited; iva-as if; rodasī-crying.

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

TEXT 18

nadyo nadāś ca kṣubhitāḥ
sarāṁsi ca manāṁsi ca
na jvalaty agnir ājyena
kālo ’yaṁ kiṁ vidhāsyati

SYNONYMS

nadyaḥ-rivers; nadāḥ ca-and the tributaries; kṣubhitāḥ-all perturbed; sarāṁsi-reservoirs of water; ca-and; manāṁsi-the mind; ca-also; na-does not; jvalati-ignite; agniḥ-fire; ājyena-with the help of butter; kālaḥ-the time; ayam-extraordinary it is; kim-what; vidhāsyati-going to happen.

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

TEXT 19

na pibanti stanaṁ vatsā

na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hṛṣyanty ṛṣabhā vraje

SYNONYMS

na-does not; pibanti-suck; stanam-breast; vatsāḥ-the calves; na-do not; duhyanti-allow milking; ca-also; mātaraḥ-the cows; rudanti-crying; aśru-mukhāḥ-with a tearful face; gāvaḥ-the cows; na-do not; hṛṣyanti-take pleasure; ṛṣabhāḥ-the bulls; vraje-in the pasturing ground.

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

TEXT 20

daivatāni rudantīva
svidyanti hy uccalanti ca
ime jana-padā grāmāḥ
purodyānākarāśramāḥ
bhraṣṭa-śriyo nirānandāḥ
kim aghaṁ darśayanti naḥ

SYNONYMS

daivatāni-the Deities in the temples; rudanti-seem to be crying; iva-like that; svidyanti-perspiring; hi-certainly; uccalanti-as if going out; ca-also; ime-these; jana-padāḥ-cities; grāmāḥ-villages; pura-towns; udyāna-gardens; ākara-mines; āśramāḥ-hermitages, etc.; bhraṣṭa-devoid of; śriyaḥ-beauty; nirānandāḥ-bereft of all happiness; kim-what sort of; agham-calamities; darśayanti-shall manifest; naḥ-to us.

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

TEXT 21

manya etair mahotpātair
nūnaṁ bhagavataḥ padaiḥ
ananya-puruṣa-śrībhir
hīnā bhūr hata-saubhagā

SYNONYMS

manye-I take it for granted; etaiḥ-by all these; mahā-great; utpātaiḥ-upsurges; nūnam-for want of; bhagavataḥ-of the Personality of Godhead; padaiḥ-the marks on the sole of the foot; ananya-extraordinary; puruṣa-of the Supreme Personality; śrībhiḥ-by the auspicious signs; hīnā-dispossessed; bhūḥ-the earth; hata-saubhagā-without the fortune.

I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

TEXT 22

iti cintayatas tasya
dṛṣṭāriṣṭena cetasā
rājñaḥ pratyāgamad brahman
yadu-puryāḥ kapi-dhvajaḥ

SYNONYMS

iti-thus; cintayataḥ-while thinking to himself; tasya-he; dṛṣṭā-by observing; ariṣṭena-bad omens; cetasā-by the mind; rājñaḥ-the King; prati-back; āgamat-came; brahman-O brāhmaṇa; yadu-puryāḥ-from the kingdom of the Yadus; kapi-dhvajaḥ-Arjuna.

O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].

TEXT 23

taṁ pādayor nipatitam
ayathā-pūrvam āturam
adho-vadanam ab-bindūn
sṛjantaṁ nayanābjayoḥ

SYNONYMS

tam-him (Arjuna); pādayoḥ-at the feet; nipatitam-bowing down; ayathā-pūrvam-unprecedented; āturam-dejected; adhaḥ-vadanam-downward face; ap-bindūn-drops of water; sṛjantam-creating; nayana-abjayoḥ-from the lotuslike eyes.

When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

TEXT 24

vilokyodvigna-hṛdayo
vicchāyam anujaṁ nṛpaḥ
pṛcchati sma suhṛn madhye
saṁsmaran nāraderitam

SYNONYMS

vilokya-by seeing; udvigna-anxious; hṛdayaḥ-heart; vicchāyam-pale appearance; anujam-Arjuna; nṛpaḥ-the King; pṛcchati sma-asked; suhṛt-friends; madhye-amongst; saṁsmaran-remembering; nārada-Sage Nārada; īritam-indicated by.

Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.

TEXT 25

yudhiṣṭhira uvāca
kaccid ānarta-puryāṁ naḥ
sva-janāḥ sukham āsate
madhu-bhoja-daśārhārha-
sātvatāndhaka-vṛṣṇayaḥ

SYNONYMS

yudhiṣṭhiraḥ uvāca-Yudhiṣṭhira said; kaccit-whether; ānarta-puryām-of Dvārakā; naḥ-our; sva-janāḥ-relatives; sukham-happily; āsate-are passing their days; madhu-Madhu; bhoja-Bhoja; daśārha-Daśārha; ārha-Ārha; sātvata-Sātvata; andhaka-Andhaka; vṛṣṇayaḥ-of the family of Vṛṣṇi.

Mahārāja Yudhiṣṭhira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārha, Sātvata, Andhaka and the members of the Yadu family are all passing their days in happiness.

TEXT 26

śūro mātāmahaḥ kaccit
svasty āste vātha māriṣaḥ
mātulaḥ sānujaḥ kaccit
kuśaly ānakadundubhiḥ

SYNONYMS

śūraḥ-Śūrasena; mātāmahaḥ-maternal grandfather; kaccit-whether; svasti-all good; āste-passing his days; vā-or; atha-therefore; māriṣaḥ-respectful; mātulaḥ-maternal uncle; sa-anujaḥ-with his younger brothers; kaccit-whether; kuśalī-all well; ānaka-dundubhiḥ-Vasudeva.

Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle Vasudeva and his younger brothers all doing well?

TEXT 27

sapta sva-sāras tat-patnyo
mātulānyaḥ sahātmajāḥ
āsate sasnuṣāḥ kṣemaṁ
devakī-pramukhāḥ svayam

SYNONYMS

sapta-seven; sva-sāraḥ-own sisters; tat-patnyaḥ-his wives; mātulānyaḥ-maternal aunts; saha-along with; ātma-jāḥ-sons and grandsons; āsate-are all; sasnuṣāḥ-with their daughters-in-law; kṣemam-happiness; devakī-Devakī; pramukhāḥ-headed by; svayam-personally.

His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?

TEXTS 28-29

kaccid rājāhuko jīvaty
asat-putro 'sya cānujaḥ
hṛdīkaḥ sasuto 'krūro
jayanta-gada-sāraṇāḥ
āsate kuśalaṁ kaccid
ye ca śatrujid-ādayaḥ
kaccid āste sukhaṁ rāmo
bhagavān sātvatāṁ prabhuḥ

SYNONYMS

kaccit-whether; rājā-the King; āhukaḥ-another name of Ugrasena; jīvati-still living; asat-mischievous; putraḥ-son; asya-his; ca-also; anujaḥ-younger brother; hṛdīkaḥ-Hṛdīka; sa-sutaḥ-along with son, Kṛtavarmā; akrūraḥ-Akrūra; jayanta-Jayanta; gada-Gada; sāraṇāḥ-Sāraṇa; āsate-are they all; kuśalam-in happiness; kaccit-whether; ye-they; ca-also; śatrujit-Śatrujit; ādayaḥ-headed by; kaccit-whether; āste-are they; sukham-all right; rāmaḥ-Balarāma; bhagavān-the Personality of Godhead; sātvatām-of the devotees; prabhuḥ-protector.

Are Ugrasena, whose son was the mischievous Kaṁsa, and his younger brother still living? Is Ugrasena happy? Are Hṛdīka and his son Kṛtavarmā happy? Are Akrūra, Jayanta, Gada, Sāraṇa and Śatrujit all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?

Hastināpura, the capital of the Pāṇḍavas, was situated somewhere near present New Delhi, and the kingdom of Ugrasena was situated in Mathurā. While returning to Delhi from Dvārakā, Arjuna must have visited the city of Mathurā, and therefore the inquiry about the King of Mathurā is valid. Amongst various names of the relatives, the name of Rāma or Balarāma, eldest brother of Lord Kṛṣṇa, is added with the words "the Personality of Godhead" because Lord Balarāma is the immediate expansion of viṣṇu-tattva as prakāśa-vigraha of Lord Kṛṣṇa. The Supreme Lord, although one without a second, expands Himself as many other living beings. The viṣṇu-tattva living beings are expansions of the Supreme Lord, and all of them are qualitatively and quantitatively equal with the Lord. But expansions of the jīva-śakti, the category of the ordinary living beings, are not at all equal with the Lord. One who considers the jīva-śakti and the viṣṇu-tattva to be on an equal level is considered a condemned soul of the world. Śrī Rāma, or Balarāma, is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and by His causeless mercy the fallen souls are delivered. Śrī Baladeva appeared as Śrī Nityānanda Prabhu during the advent of Lord Caitanya, and the great Lord Nityānanda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls, namely Jagāi and Mādhāi. Therefore it is particularly mentioned herein that Balarāma is the protector of the devotees of the Lord. By His divine grace only one can approach the Supreme Lord Śrī Kṛṣṇa, and thus Śrī Balarāma is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees.

TEXT 30

pradyumnaḥ sarva-vṛṣṇīnāṁ
sukham āste mahā-rathaḥ
gambhīra-rayo 'niruddho
vardhate bhagavān uta

SYNONYMS

pradyumnaḥ-Pradyumna (a son of Lord Kṛṣṇa); sarva-all; vṛṣṇīnām-of the members of the Vṛṣṇi family; sukham-happiness; āste-are in; mahā-rathaḥ-the great general; gambhīra-deeply; rayaḥ-dexterity; aniruddhaḥ-Aniruddha (a grandson of Lord Kṛṣṇa); vardhate-flourishing; bhagavān-the Personality of Godhead; uta-must.

How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also viṣṇu-tattva. At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, as it is mentioned in connection with the name Aniruddha.

TEXT 31

suṣeṇaś cārudeṣṇaś ca
sāmbo jāmbavatī-sutaḥ
anye ca kārṣṇi-pravarāḥ
saputrā ṛṣabhādayaḥ

SYNONYMS

suṣeṇaḥ-Suṣeṇa; cārudeṣṇaḥ-Cārudeṣṇa; ca-and; sāmbaḥ-Sāmba; jāmbavatī-sutaḥ-the son of Jāmbavatī; anye-others; ca-also; kārṣṇi-the sons of Lord Kṛṣṇa; pravarāḥ-all chieftains; sa-putrāḥ-along with their sons; ṛṣabha-Ṛṣabha; ādayaḥ-etc.

Are all the chieftain sons of Lord Kṛṣṇa, such as Suṣeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, and Ṛṣabha, along with their sons, all doing well?

As already mentioned, Lord Kṛṣṇa married 16,108 wives, and each of them had ten sons. Therefore 16,108 x 10 161,080 sons. They all grew up, and each of them had as many sons as their father, and the whole aggregate was something near 1,610,800 family members of the Lord. The Lord is the father of all living beings, who are countless in number; therefore only a few of them are called to associate with the Lord in His transcendental pastimes as the Lord of Dvārakā on this earth. It is not astonishing that the Lord maintained a visible family consisting of so many members. It is better to refrain from comparing the Lord's position to ours, and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhiṣṭhira, while inquiring about the Lord's sons and grandsons at Dvārakā, mentioned only the chieftains amongst them, for it was impossible for him to remember all the names of the Lord's family members.

TEXTS 32-33

tathaivānucarāḥ śaureḥ
śrutadevoddhavādayaḥ
sunanda-nanda-śīrṣaṇyā
ye cānye sātvatarṣabhāḥ
api svasty āsate sarve
rāma-kṛṣṇa-bhujāśrayāḥ
api smaranti kuśalam
asmākaṁ baddha-sauhṛdāḥ

SYNONYMS

tathā eva-similarly; anucarāḥ-constant companions; śaureḥ-of Lord Śrī Kṛṣṇa such as; śrutadeva-Śrutadeva; uddhava-ādayaḥ-Uddhava and others; sunanda-Sunanda; nanda-Nanda; śīrṣaṇyāḥ-other leaders; ye-all of them; ca-and; anye-others; sātvata-liberated souls; ṛṣabhāḥ-the best men; api-if; svasti-doing well; āsate-are; sarve-all of them; rāma-Balarāma; kṛṣṇa-Lord Kṛṣṇa; bhuja-āśrayāḥ-under the protection of; api-if also; smaranti-do remember; kuśalam-welfare; asmākam-about ourselves; baddha-sauhṛdāḥ-bound by eternal friendship.

Also, Śrutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarāma and Kṛṣṇa. Are they all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

The constant companions of Lord Kṛṣṇa, such as Uddhava, are all liberated souls, and they descended along with Lord Kṛṣṇa to this material world to fulfill the mission of the Lord. The Pāṇḍavas are also liberated souls who descended along with Lord Kṛṣṇa to serve Him in His transcendental pastimes on this earth. As stated in the Bhagavad-gītā (4.8), the Lord and His eternal associates, who are also liberated souls like the Lord, come down on this earth at certain intervals. The Lord remembers them all, but His associates, although liberated souls, forget due to their being taṭasthā śakti, or marginal potency of the Lord. That is the difference between the viṣṇu-tattva and jīva-tattva. The jīva-tattvas are infinitesimal potential particles of the Lord, and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord, the Lord is pleased to give all protection at all times. The liberated souls never, therefore, think themselves as free as the Lord or as powerful as the Lord, but they always seek the protection of the Lord in all circumstances, both in the material world and in the spiritual world. This dependence of the liberated soul is constitutional, for the liberated souls are like sparks of a fire that are able to exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks is extinguished, although the quality of fire or the glowing is there. Thus those who give up the protection of the Lord and become so-called lords themselves, out of spiritual ignorance, come back again to this material world, even after prolonged tapasya of the severest type. That is the verdict of all Vedic literature.

TEXT 34

bhagavān api govindo
brahmaṇyo bhakta-vatsalaḥ
kaccit pure sudharmāyāṁ
sukham āste suhṛd-vṛtaḥ

SYNONYMS

bhagavān-the Personality of Godhead, Kṛṣṇa; api-also; govindaḥ-one who enlivens the cows and the senses; brahmaṇyaḥ-devoted to the devotees of the brāhmaṇas; bhakta-vatsalaḥ-affectionate to the devotees; kaccit-whether; pure-in Dvārakā Purī; sudharmāyām-pious assembly; sukham-happiness; āste-does enjoy; suhṛt-vṛtaḥ-surrounded by friends.

Is Lord Kṛṣṇa, the Supreme Personality of Godhead, who gives pleasure to the cows, the senses and the brāhmaṇas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvārakā Purī surrounded by friends?

Here in this particular verse the Lord is described as bhagavān, govinda, brahmaṇya and bhakta-vatsala. He is bhagavān svayam, or the original Supreme Personality of Godhead, full with all opulences, all power, all knowledge, all beauty, all fame and all renunciation. No one is equal to or greater than Him. He is Govinda because He is the pleasure of the cows and the senses. Those who have purified their senses by the devotional service of the Lord can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. Only the impure conditioned living being cannot derive any pleasure from the senses, but being illusioned by false pleasures of the senses, he becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of cows and the brahminical culture. A society devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king. Without cow protection and cultivation of the brahminical qualities in human society, at least for a section of the members of society, no human civilization can prosper at any length. By brahminical culture, the development of the dormant qualities of goodness, namely truthfulness, equanimity, sense control, forbearance, simplicity, general knowledge, transcendental knowledge, and firm faith in the Vedic wisdom, one can become a brāhmaṇa and thus see the Lord as He is. And after surpassing the brahminical perfection, one has to become a devotee of the Lord so that His loving affection in the form of proprietor, master, friend, son and lover can be transcendentally achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has developed the qualities of a brāhmaṇa as above mentioned. The Lord is inclined to a brāhmaṇa of quality and not of false prestige. Those who are less than a brāhmaṇa by qualification cannot establish any relation with the Lord, just as fire cannot be kindled from the raw earth unless there is wood, although there is a relation between wood and the earth. Since the Lord is all-perfect in Himself, there could not be any question of His welfare, and Mahārāja Yudhiṣṭhira refrained from asking this question. He simply inquired about His residential place, Dvārakā Purī, where pious men assemble. The Lord stays only where pious men assemble and takes pleasure in their glorifying the Supreme Truth. Mahārāja Yudhiṣṭhira was anxious to know about the pious men and their pious acts in the city of Dvārakā.

TEXTS 35-36

maṅgalāya ca lokānāṁ
kṣemāya ca bhavāya ca
āste yadu-kulāmbhodhāv
ādyo 'nanta-sakhaḥ pumān
yad bāhu-daṇḍa-guptāyāṁ
sva-puryāṁ yadavo 'rcitāḥ
krīḍanti paramānandaṁ
mahā-pauruṣikā iva

SYNONYMS

maṅgalāya-for all good; ca-also; lokānām-of all the planets; kṣemāya-for protection; ca-and; bhavāya-for elevation; ca-also; āste-is there; yadu-kula-ambhodhau-in the ocean of the Yadu dynasty; ādyaḥ-the original; ananta-sakhaḥ-in the company of Ananta (Balarāma); pumān-the supreme enjoyer; yat-whose; bāhu-daṇḍa-guptāyām-being protected by His arms; sva-puryām-in His own city; yadavaḥ-the members of the Yadu family; arcitāḥ-as they deserve; krīḍanti-are relishing; parama-ānandam-transcendental pleasure; mahā-pauruṣikāḥ-the residents of the spiritual sky; iva-like.

The original Personality of Godhead, the enjoyer, and Balarāma, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

As we have discussed many times, the Personality of Godhead Viṣṇu resides within each and every universe in two capacities, namely as the Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu. The Kṣīrodakaśāyī Viṣṇu has His own planet on the northern top of the universe, and there is a great ocean of milk where the Lord resides on the bed of the Ananta incarnation of Baladeva. Thus Mahārāja Yudhiṣṭhira has compared the Yadu dynasty to the ocean of milk and Śrī Balarāma to the Ananta where Lord Kṛṣṇa resides. He has compared the citizens of Dvārakā to the liberated inhabitants of the Vaikuṇṭhalokas. Beyond the material sky, further than we can see with our eyes and beyond the sevenfold coverings of the universe, there is the Causal Ocean in which all the universes are floating like footballs, and beyond the Causal Ocean there is an unlimited span of spiritual sky generally known as the effulgence of Brahman. Within this effulgence there are innumerable spiritual planets, and they are known as the Vaikuṇṭha planets. Each and every Vaikuṇṭha planet is many, many times bigger than the biggest universe within the material world, and in each of them there are innumerable inhabitants who look exactly like Lord Viṣṇu. These inhabitants are known as the Mahā-pauruṣikas, or persons directly engaged in the service of the Lord. They are happy in those planets and are without any kind of misery, and they live perpetually in full youthfulness, enjoying life in full bliss and knowledge without fear of birth, death, old age or disease, and without the influence of kāla, eternal time. Mahārāja Yudhiṣṭhira has compared the inhabitants of Dvārakā to the Mahā-pauruṣikas of Vaikuṇṭhaloka because they are so happy with the Lord. In the Bhagavad-gītā there are many references to the Vaikuṇṭhalokas, and they are mentioned there as mad-dhāma, or the kingdom of the Lord.

TEXT 37

yat-pāda-śuśrūṣaṇa-mukhya-karmaṇā
satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ
nirjitya saṅkhye tri-daśāṁs tad-āśiṣo
haranti vajrāyudha-vallabhocitāḥ

SYNONYMS

yat-whose; pāda-feet; śuśrūṣaṇa-administration of comforts; mukhya-the most important; karmaṇā-by the acts of; satya-ādayaḥ-queens headed by Satyabhāmā; dvi-aṣṭa-twice eight; sahasra-thousand; yoṣitaḥ-the fair sex; nirjitya-by subduing; saṅkhye-in the battle; tri-daśān-of the denizens of heaven; tat-āśiṣaḥ-what is enjoyed by the demigods; haranti-do take away; vajra-āyudha-vallabhā-the wives of the personality who controls the thunderbolt; ucitāḥ-deserving.

Simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, the queens at Dvārakā, headed by Satyabhāmā, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

Satyabhāmā: One of the principal queens of Lord Śrī Kṛṣṇa at Dvārakā. After killing Narakāsura, Lord Kṛṣṇa visited the palace of Narakāsura accompanied by Satyabhāmā. He went to Indraloka also with Satyabhāmā, and she was received by Śacīdevī, who introduced her to the mother of the demigods, Aditi. Aditi was very much pleased with Satyabhāmā, and she blessed her with the benediction of permanent youth as long as Lord Kṛṣṇa remained on the earth. Aditi also took her with her to show her the special prerogatives of the demigods in the heavenly planets. When Satyabhāmā saw the pārijāta flower, she desired to have it in her palace at Dvārakā. After that, she came back to Dvārakā along with her husband and expressed her willingness to have the pārijāta flower at her palace. Satyabhāmā's palace was especially bedecked with valuable jewels, and even in the hottest season of summer the inside of the palace remained cool, as if air-conditioned. She decorated her palace with various flags, heralding the news of her great husband's presence there. Once, along with her husband, she met Draupadī, and she was anxious to be instructed by Draupadī in the ways and means of pleasing her husband. Draupadī was expert in this affair because she kept five husbands, the Pāṇḍavas, and all were very much pleased with her. On receipt of Draupadī's instructions, she was very much pleased and offered her good wishes and returned to Dvārakā. She was the daughter of Satrājit. After the departure of Lord Kṛṣṇa, when Arjuna visited Dvārakā, all the queens, including Satyabhāmā and Rukmiṇī, lamented for the Lord with great feeling. At the last stage of her life, she left for the forest to undergo severe penance.

Satyabhāmā instigated her husband to get the pārijāta flower from the heavenly planets, and the Lord got it even by force from the demigods, as a common husband secures things to please his wife. As already explained, the Lord had very little to do with so many wives to carry out their orders like an ordinary man. But because the queens accepted the high quality of devotional service, namely administering the Lord all comforts, the Lord played the part of a faithful and complete husband. No earthly creature can expect to have things from the heavenly kingdom, especially the pārijāta flowers, which are simply to be used by the demigods. But due to their becoming the Lord's faithful wives, all of them enjoyed the special prerogatives of the great wives of the denizens of heaven. In other words, since the Lord is the proprietor of everything within His creation, it is not very astonishing for the queens of Dvārakā to have any rare thing from any part of the universe.

TEXT 38

yad bāhu-daṇḍābhyudayānujīvino
yadu-pravīrā hy akutobhayā muhuḥ
adhikramanty aṅghribhir āhṛtāṁ balāt
sabhāṁ sudharmāṁ sura-sattamocitām

SYNONYMS

yat-whose; bāhu-daṇḍa-arms; abhyudaya-influenced by; anujīvinaḥ-always living; yadu-the members of the Yadu dynasty; pravīrāḥ-great heroes; hi akutobhayāḥ-fearless in every respect; muhuḥ-constantly; adhikramanti-traversing; aṅghribhiḥ-by foot; āhṛtām-brought about; balāt-by force; sabhām-assembly house; sudharmām-Sudharmā; sura-sat-tama-the best among the demigods; ucitām-deserving.

The great heroes of the Yadu dynasty, being protected by the arms of Lord Śrī Kṛṣṇa, always remain fearless in every respect. And therefore their feet trample over the Sudharmā assembly house, which the best demigods deserved but which was taken away from them.

Those who are directly servitors of the Lord are protected by the Lord from all fearfulness, and they also enjoy the best of things, even if they are forcibly accumulated. The Lord is equal in behavior to all living beings, but He is partial to His pure devotees, being very affectionate toward them. The city of Dvārakā was flourishing, being enriched with the best of things in the material world. The state assembly house is constructed according to the dignity of the particular state. In the heavenly planets, the state assembly house called Sudharmā was deserving of the dignity of the best of the demigods. Such an assembly house is never meant for any state on the globe because the human being on the earth is unable to construct it, however far a particular state may be materially advanced. But during the time of Lord Kṛṣṇa's presence on the earth, the members of the Yadu family forcibly brought the celestial assembly house to earth and placed it at Dvārakā. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Kṛṣṇa. In other words, the Lord is provided with the best things in the universe by His pure devotees. Lord Kṛṣṇa was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty, and in return such servitors of the Lord were protected and fearless.

A forgetful, conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone. Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relation with the Lord. Since the living being is never to die by his constitution, as stated in Bhagavad-gītā (2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in a dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful. Thus the members of the Yadu dynasty were fully awake in their service to the Lord, and therefore there was no tiger for them to be afraid of at any time. Even if there were a real tiger, the Lord was there to protect them.

TEXT 39

kaccit te ’nāmayaṁ tāta
bhraṣṭa-tejā vibhāsi me
alabdha-māno ’vajñātaḥ
kiṁ vā tāta ciroṣitaḥ

SYNONYMS

kaccit-whether; te-your; anāmayam-health is all right; tāta-my dear brother; bhraṣṭa-bereft; tejāḥ-luster; vibhāsi-appear; me-to me; alabdha-mānaḥ-without respect; avajñātaḥ-neglected; kim-whether; vā-or; tāta-my dear brother; ciroṣitaḥ-because of long residence.

My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvārakā?

From all angles of vision, the Mahārāja inquired from Arjuna about the welfare of Dvārakā, but he concluded at last that as long as Lord Śrī Kṛṣṇa Himself was there, nothing inauspicious could happen. But at the same time, Arjuna appeared to be bereft of his bodily luster, and thus the King inquired of his personal welfare and asked so many vital questions.

TEXT 40

kaccin nābhihato ’bhāvaiḥ
śabdādibhir amaṅgalaiḥ
na dattam uktam arthibhya
āśayā yat pratiśrutam

SYNONYMS

kaccit-whether; na-could not; abhihataḥ-addressed by; abhāvaiḥ-unfriendly; śabda-ādibhiḥ-by sounds; amaṅgalaiḥ-inauspicious; na-did not; dattam-give in charity; uktam-is said; arthibhyaḥ-unto one who asked; āśayā-with hope; yat-what; pratiśrutam-promised to be paid.

Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?

A kṣatriya or a rich man is sometimes visited by persons who are in need of money. When they are asked for a donation, it is the duty of the possessor of wealth to give in charity in consideration of the person, place and time. If a kṣatriya or a rich man fails to comply with this obligation, he must be very sorry for this discrepancy. Similarly, one should not fail to keep his promise to give in charity. These discrepancies are sometimes causes of despondency, and thus failing, a person becomes subjected to criticism, which might also be the cause of Arjuna’s plight.

TEXT 41

kaccit tvaṁ brāhmaṇaṁ bālaṁ
gāṁ vṛddhaṁ rogiṇaṁ striyam
śaraṇopasṛtaṁ sattvaṁ
nātyākṣīḥ śaraṇa-pradaḥ

SYNONYMS

kaccit-whether; tvam-yourself; brāhmaṇam-the brāhmaṇas; bālam-the child; gām-the cow; vṛddham-old; rogiṇam-the diseased; striyam-the woman; śaraṇa-upasṛtam-having approached for protection; sattvam-any living being; na-whether; atyākṣīḥ-not given shelter; śaraṇa-pradaḥ-deserving protection.

You are always the protector of the deserving living beings, such as brāhmaṇas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?

The brāhmaṇas, who are always engaged in researching knowledge for the society’s welfare work, both materially and spiritually, deserve the protection of the king in all respects. Similarly, the children of the state, the cow, the diseased person, the woman and the old man specifically require the protection of the state or a kṣatriya king. If such living beings do not get protection by the kṣatriya, or the royal order, or by the state, it is certainly shameful for the kṣatriya or the state. If such things had actually happened to Arjuna, Mahārāja Yudhiṣṭhira was anxious to know about these discrepancies.

TEXT 42

kaccit tvaṁ nāgamo ’gamyāṁ
gamyāṁ vāsat-kṛtāṁ striyam
parājito vātha bhavān
nottamair nāsamaiḥ pathi

SYNONYMS

kaccit-whether; tvam-yourself; na-not; agamaḥ-did contact; agamyām-impeachable; gamyām-acceptable; vā-either; asat-kṛtām-improperly treated; striyam-a woman; parājitaḥ-defeated by; vā-either; atha-after all; bhavān-your good self; na-nor; uttamaiḥ-by superior power; na-not; asamaiḥ-by equals; pathi-on the road.

Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?

It appears from this verse that during the time of the Pāṇḍavas free contact between man and woman was allowed in certain conditions only. The higher caste men, namely the brāhmaṇas and kṣatriyas, could accept a woman of the vaiśya or the śūdra community, but a man from the lower castes could not contact a woman of the higher caste. Even a kṣatriya could not contact a woman of the brāhmaṇa caste. The wife of a brāhmaṇa is considered one of the seven mothers (namely one's own mother, the wife of the spiritual master or teacher, the wife of a brāhmaṇa, the wife of a king, the cow, the nurse, and the earth). Such contact between man and woman was known as uttama and adhama. Contact of a brāhmaṇa with a kṣatriya woman is uttama, but the contact of a kṣatriya with a brāhmaṇa woman is adhama and therefore condemned. A woman approaching a man for contact should never be refused, but at the same time the discretion as above mentioned may also be considered. Bhīma was approached by Hiḍimbī from a community lower than the śūdras, and Yayāti refused to marry the daughter of Śukrācārya because of Śukrācārya's being a brāhmaṇa. Vyāsadeva, a brāhmaṇa, was called to beget Pāṇḍu and Dhṛtarāṣṭra. Satyavatī belonged to a family of fishermen, but Parāśara, a great brāhmaṇa, begot in her Vyāsadeva. So there are so many examples of contacts with woman, but in all cases the contacts were not abominable nor were the results of such contacts bad. Contact between man and woman is natural, but that also must be carried out under regulative principles so that social consecration may not be disturbed or unwanted worthless population be increased for the unrest of the world.

It is abominable for a kṣatriya to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all, he should be defeated by some superior power. Arjuna was defeated by Bhīṣmadeva, and Lord Kṛṣṇa saved him from the danger. This was not an insult for Arjuna because Bhīṣmadeva was far superior to Arjuna in all ways, namely age, respect and strength. But Karṇa was equal to Arjuna, and therefore Arjuna was in crisis when fighting with Karṇa. It was felt by Arjuna, and therefore Karṇa was killed even by crooked means. Such are the engagements of the kṣatriyas, and Mahārāja Yudhiṣṭhira inquired from his brother whether anything undesirable happened on the way home from Dvārakā.

TEXT 43

api svit parya-bhuṅkthās tvaṁ
sambhojyān vṛddha-bālakān
jugupsitaṁ karma kiñcit
kṛtavān na yad akṣamam

SYNONYMS

api svit-if it were so that; parya-by leaving aside; bhuṅkthāḥ-have dined; tvam-yourself; sambhojyān-deserving to dine together; vṛddha-the old men; bālakān-boys; jugupsitam-abominable; karma-action; kiñcit-something; kṛtavān-you must have done; na-not; yat-that which; akṣamam-unpardonable.

Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?

It is the duty of a householder to feed first of all the children, the old members of the family, the brāhmaṇas and the invalids. Besides that, an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such a hungry man thrice on the road. The neglect of this prescribed duty of a householder, especially in the matter of the old men and children, is unpardonable.

TEXT 44

kaccit preṣṭhatamenātha
hṛdayenātma-bandhunā
śūnyo 'smi rahito nityaṁ
manyase te 'nyathā na ruk

SYNONYMS

kaccit-whether; preṣṭha-tamena-unto the most dear one; atha-my brother Arjuna; hṛdayena-most intimate; ātma-bandhunā-own friend Lord Kṛṣṇa; śūnyaḥ-void; asmi-I am; rahitaḥ-having lost; nityam-for all time; manyase-you think; te-your; anyathā-otherwise; na-never; ruk-mental distress.

Or is it that you are feeling empty for all time because you might have lost your most intimate friend, Lord Kṛṣṇa? O my brother Arjuna, I can think of no other reason for your becoming so dejected.

All the inquisitiveness of Mahārāja Yudhiṣṭhira about the world situation was already conjectured by Mahārāja Yudhiṣṭhira on the basis of Lord Kṛṣṇa's disappearance from the vision of the world, and this was now disclosed by him because of the acute dejection of Arjuna, which could not have been possible otherwise. So even though he was doubtful about it, he was obliged to inquire frankly from Arjuna on the basis of Śrī Nārada's indication.

Thus end the Bhaktivedanta purports of the First Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Disappearance of Lord Kṛṣṇa."

20.2.17 Chapter Fifteen

The Pāṇḍavas Retire Timely

TEXT 1

sūta uvāca
evaṁ kṛṣṇa-sakhaḥ kṛṣṇo
bhrātrā rājñā vikalpitaḥ
nānā-śaṅkāspadaṁ rūpaṁ
kṛṣṇa-viśleṣa-karśitaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; evam-thus; kṛṣṇa-sakhaḥ-the celebrated friend of Kṛṣṇa; kṛṣṇaḥ-Arjuna; bhrātrā-by his elder brother; rājñā-King Yudhiṣṭhira; vikalpitaḥ-speculated; nānā-various; śaṅka-āspadam-based on many doubts; rūpam-forms; kṛṣṇa-Lord Śrī Kṛṣṇa; viśleṣa-feelings of separation; karśitaḥ-became greatly bereaved.

Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was grief-stricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries.

Being too much aggrieved, Arjuna practically became choked up, and therefore it was not possible for him to reply properly to the various speculative inquiries of Mahārāja Yudhiṣṭhira.

TEXT 2

śokena śuṣyad-vadana-
hṛt-sarojo hata-prabhaḥ
vibhuṁ tam evānusmaran
nāśaknot pratibhāṣitum

SYNONYMS

śokena-due to bereavement; śuṣyat-vadana-drying up of the mouth; hṛt-sarojaḥ-lotuslike heart; hata-lost; prabhaḥ-bodily luster; vibhum-the Supreme; tam-unto Lord Kṛṣṇa; eva-certainly; anusmaran-thinking within; na-could not; aśaknot-be able; pratibhāṣitum-properly replying.

Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

TEXT 3

kṛcchreṇa saṁstabhya śucaḥ
pāṇināmṛjya netrayoḥ
parokṣeṇa samunnaddha-
praṇayautkaṇṭhya-kātaraḥ

SYNONYMS

kṛcchreṇa-with great difficulty; saṁstabhya-by checking the force; śucaḥ-of bereavement; pāṇinā-with his hands; āmṛjya-smearing; netrayoḥ-the eyes; parokṣeṇa-due to being out of sight; samunnaddha-increasingly; praṇaya-autkaṇṭhya-eagerly thinking of the affection; kātaraḥ-distressed.

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.

TEXT 4

sakhyaṁ maitrīṁ sauhṛdaṁ ca
sārathyādiṣu saṁsmaran
nṛpam agrajam ity āha
bāṣpa-gadgadayā girā

SYNONYMS

sakhyam-well-wishing; maitrīm-benediction; sauhṛdam-intimately related; ca-also; sārathya-ādiṣu-in becoming the chariot driver; saṁsmaran-remembering all these; nṛpam-unto the King; agrajam-the eldest brother; iti-thus; āha-said; bāṣpa-heavily breathing; gadgadayā-overwhelmingly; girā-by speeches.

Remembering Lord Kṛṣṇa and His well-wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

The Supreme Living Being is perfect in all relations with His pure devotee. Śrī Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal relationship, and the Lord's dealings with Arjuna are displays of friendship of the highest perfect order. He was not only a well-wisher of Arjuna but actually a benefactor, and to make it still more perfect the Lord tied him into a family relationship by arranging Subhadrā's marriage with him. And above all, the Lord agreed to become a chariot driver of Arjuna in order to protect His friend from warfare risks, and the Lord became actually happy when He established the Pāṇḍavas to rule over the world. Arjuna remembered all these one after another, and thus he became overwhelmed with such thoughts.

TEXT 5

arjuna uvāca
vañcito 'haṁ mahā-rāja
hariṇā bandhu-rūpiṇā
yena me 'pahṛtaṁ tejo
deva-vismāpanaṁ mahat

SYNONYMS

arjunaḥ uvāca-Arjuna said; vañcitaḥ-left by Him; aham-myself; mahā-rāja-O King; hariṇā-by the Personality of Godhead; bandhu-rūpiṇā-as if an intimate friend; yena-by whom; me-my; apahṛtam-I have been bereft; tejaḥ-power; deva-the demigods; vismāpanam-astonishing; mahat-astounding.

Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

In the Bhagavad-gītā (10.41) the Lord says, "Anyone specifically powerful and opulent in wealth, strength, beauty, knowledge and all that is materially desirable is to be considered but a product of an insignificant portion of the complete whole of My energy." No one, therefore, can be independently powerful in any measure without being endowed by the Lord. When the Lord descends on the earth along with His eternal ever-liberated associates, He not only displays the divine energy possessed by Himself, but also empowers His associate devotees with the required energy to execute His mission of incarnation. It is also stated in the Bhagavad-gītā (4.5) that the Lord and His eternal associates descend on the earth many times, but the Lord remembers all the different roles of incarnations, whereas the associates, by His supreme will, forget them. Similarly, the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which were bestowed upon Arjuna were required for fulfillment of the mission of the Lord, but when His mission was fulfilled, the emergency powers were withdrawn from Arjuna because the astounding powers of Arjuna, which were astonishing even to the denizens of heaven, were no longer required, and they were not meant for going back home, back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna, or even the demigods in heaven, then what to speak of the ordinary living beings who are but figs compared to such great souls. The lesson is, therefore, that no one should be puffed up for his powers borrowed from the Lord. The sane man should rather feel obliged to the Lord for such benefactions and must utilize such power for the service of the Lord. Such power can be withdrawn at any time by the Lord, so the best use of such power and opulence is to engage them in the service of the Lord.

TEXT 6

yasya kṣaṇa-viyogena
loko hy apriya-darśanaḥ
ukthena rahito hy eṣa
mṛtakaḥ procyate yathā

SYNONYMS

yasya-whose; kṣaṇa-a moment; viyogena-by separation; lokaḥ-all the universes; hi-certainly; apriya-darśanaḥ-everything appears unfavorable; ukthena-by life; rahitaḥ-being devoid of; hi-certainly; eṣaḥ-all these bodies; mṛtakaḥ-dead bodies; procyate-are designated; yathā-as it were.

I have just lost Him whose separation for a moment would render all the universes unfavorable and void, like bodies without life.

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as svāṁśa and vibhinnāṁśa. Paramātmā is the svāṁśa part of the Lord, whereas the vibhinnāṁśa parts are the living beings. As the living being is the important factor in the material body, for without the living being the material body has no value, similarly without Paramātmā the living being has no status quo. Similarly, Brahman or Paramātmā has no locus standi without the Supreme Lord Śrī Kṛṣṇa. This is thoroughly explained in the Bhagavad-gītā. They are all interlinked with one another, or interdependent factors; thus in the ultimate issue the Lord is the summum bonum and therefore the vital principle of everything.

TEXT 7

yat-saṁśrayād drupada-geham upāgatānāṁ
rājñāṁ svayaṁvara-mukhe smara-durmadānām
tejo hṛtaṁ khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā

SYNONYMS

yat-by whose merciful; saṁśrayāt-by strength; drupada-geham-in the palace of King Drupada; upāgatānām-all those assembled; rājñām-of the princes; svayaṁvara-mukhe-on the occasion of the selection of the bridegroom; smara-durmadānām-all lusty in thought; tejaḥ-power; hṛtam-vanquished; khalu-as it were; mayā-by me; abhihataḥ-pierced; ca-also; matsyaḥ-the fish target; sajjīkṛtena-by equipping the bow; dhanuṣā-by that bow also; adhigatā-gained; ca-also; kṛṣṇā-Draupadī.

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadī.

Draupadī was the most beautiful daughter of King Drupada, and when she was a young girl almost all the princes desired her hand. But Drupada Mahārāja decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way. There was a fish hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order, one must be able to pierce the fish's eyes through the wheel of protection, and no one would be allowed to look up at the target. On the ground there was a waterpot in which the target and wheel were reflected, and one had to fix his aim towards the target by looking at the trembling water in the pot. Mahārāja Drupada well knew that only Arjuna or alternately Karṇa could successfully carry out the plan. But still he wanted to hand his daughter to Arjuna. And in the assembly of the princely order, when Dhṛṣṭadyumna, the brother of Draupadī, introduced all the princes to his grown-up sister, Karṇa was also present in the game. But Draupadī tactfully avoided Karṇa as the rival of Arjuna, and she expressed her desires through her brother Dhṛṣṭadyumna that she was unable to accept anyone who was less than a kṣatriya. The vaiśyas and the śūdras are less important than the kṣatriyas. Karṇa was known as the son of a carpenter, a śūdra. So Draupadī avoided Karṇa by this plea. When Arjuna, in the dress of a poor brāhmaṇa, pierced the difficult target, everyone was astonished, and all of them, especially Karṇa, offered a stiff fight to Arjuna, but as usual by the grace of Lord Kṛṣṇa he was able to emerge very successful in the princely fight and thus gain the valuable hand of Kṛṣṇā, or Draupadī. Arjuna was lamentingly remembering the incident in the absence of the Lord, by whose strength only he was so powerful.

TEXT 8

yat-sannidhāv aham u khāṇḍavam agnaye 'dām
indraṁ ca sāmara-gaṇaṁ tarasā vijitya
labdhā sabhā maya-kṛtādbhuta-śilpa-māyā
digbhyo 'haran nṛpatayo balim adhvare te

SYNONYMS

yat-whose; sannidhau-being nearby; aham-myself; u-note of astonishment; khāṇḍavam-the protected forest of Indra, King of heaven; agnaye-unto the fire-god; adām-delivered; indram-Indra; ca-also; sa-along with; amara-gaṇam-the demigods; tarasā-with all dexterity; vijitya-having conquered; labdhā-having obtained; sabhā-assembly house; maya-kṛtā-built by Maya; adbhuta-very wonderful; śilpa-art and workmanship; māyā-potency; digbhyaḥ-from all directions; aharan-collected; nṛpatayaḥ-all princes; balim-presentations; adhvare-brought; te-your.

Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khāṇḍava Forest. And only by His grace was the demon named Maya saved from the blazing Khāṇḍava Forest, and thus we could build our assembly house of wonderful architectural workmanship, where all the princes assembled during the performance of Rājasūya-yajña and paid you tributes.

The demon Maya Dānava was an inhabitant of the forest Khāṇḍava, and when the Khāṇḍava Forest was set on fire, he asked protection from Arjuna. Arjuna saved his life, and as a result of this the demon felt obliged. He reciprocated by building a wonderful assembly house for the Pāṇḍavas, which attracted the extraordinary attention of all state princes. They felt the supernatural power of the Pāṇḍavas, and thus without grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientists who create some material wonders for disturbance in the society. For example, the creation of nuclear weapons has caused some panic in human society. Maya was also a materialist like that, and he knew the art of creating such wonderful things. And yet Lord Kṛṣṇa wanted to kill him. When he was chased both by the fire and by the wheel of Lord Kṛṣṇa, he took shelter of such a devotee as Arjuna, who saved him from the wrath of the fire of Lord Śrī Kṛṣṇa. Devotees are therefore more merciful than the Lord, and in devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and the Lord ceased from chasing the demon as soon as both of them saw that the demon was given shelter by such a devotee as Arjuna. This demon, feeling obliged to Arjuna, wanted to do him some service to show his gratefulness, but Arjuna declined to accept anything from him in exchange. Lord Śrī Kṛṣṇa, however, being pleased with Maya for his taking shelter of a devotee, asked him to render service unto King Yudhiṣṭhira by building a wonderful assembly house. The process is that by the grace of the devotee the mercy of the Lord is obtained, and by the mercy of the Lord a chance to serve the Lord's devotee is obtained. The club of Bhīmasena was also a gift of Maya Dānava.

TEXT 9

yat-tejasā nṛpa-śiro-'ṅghrim ahan makhārtham
āryo 'nujas tava gajāyuta-sattva-vīryaḥ
tenāhṛtāḥ pramatha-nātha-makhāya bhūpā
yan-mocitās tad-anayan balim adhvare te

SYNONYMS

yat-whose; tejasā-by influence; nṛpa-śiraḥ-aṅghrim-one whose feet are adored by the heads of kings; ahan-killed; makha-artham-for the sacrifice; āryaḥ-respectable; anujaḥ-younger brother; tava-your; gaja-ayuta-ten thousand elephants; sattva-vīryaḥ-powerful existence; tena-by him; āhṛtāḥ-collected; pramatha-nātha-the lord of the ghosts (Mahābhairava); makhāya-for sacrifice; bhūpāḥ-kings; yat-mocitāḥ-by whom they were released; tat-anayan-all of them brought; balim-taxes; adhvare-presented; te-your.

Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarāsandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarāsandha's Mahābhairava-yajña, but they were thus released. Later they paid tribute to Your Majesty.

Jarāsandha was a very powerful king of Magadha, and the history of his birth and activities is also very interesting. His father, King Bṛhadratha, was also a very prosperous and powerful King of Magadha, but he had no son, although he married two daughters of the King of Kāśī. Being disappointed in not getting a son from either of the two queens, the King, along with his wives, left home to live in the forest for austerities, but in the forest he was blessed by one great ṛṣi to have a son, and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The King was very happy to see the queens bearing children, but when the ripe time approached, the queens delivered one child in two parts, one from each of the queens' wombs. The two parts were thrown in the forest, where a great she-demon used to live, and she was glad to have some delicate flesh and blood from the newly born child. Out of curiosity she joined the two parts, and the child became complete and regained life. The she-demon was known as Jarā, and being compassionate on the childless King, she went to the King and presented him with the nice child, The King was very pleased with the she-demon and wanted to reward her according to her desire. The she-demon expressed her desire that the child be named after her, and thus the child was surnamed Jarāsandha, or one who was joined by Jarā, the she-demon. In fact, this Jarāsandha was born as one of the parts and parcels of the demon Vipracitti. The saint by whose benedictions the queens bore the child was called Candra Kauśika, who foretold of the child before his father Bṛhadratha.

Since he possessed demoniac qualities from birth, naturally he became a great devotee of Lord Śiva, who is the lord of all ghostly and demoniac men. Rāvaṇa was a great devotee of Lord Śiva, and so also King Jarāsandha. He used to sacrifice all arrested kings before Lord Mahābhairava (Śiva) and by his military power he defeated many small kings and arrested them to butcher before Mahābhairava. There are many devotees of Lord Mahābhairava, or Kālabhairava, in the province of Bihar, formerly called Magadha. Jarāsandha was a relative of Kaṁsa, the maternal uncle of Kṛṣṇa, and therefore after Kaṁsa's death King Jarāsandha became a great enemy of Kṛṣṇa, and there were many fights between Jarāsandha and Kṛṣṇa. Lord Kṛṣṇa wanted to kill him, but He also wanted that those who served as military men for Jarāsandha might not be killed. Therefore a plan was adopted to kill him. Kṛṣṇa, Bhīma and Arjuna together went to Jarāsandha in the dress of poor brāhmaṇas and begged charity from King Jarāsandha. Jarāsandha never refused charity to any brāhmaṇa, and he performed many sacrifices also, yet he was not on a par with devotional service. Lord Kṛṣṇa, Bhīma and Arjuna asked Jarāsandha for the facility of fighting him, and it was settled that Jarāsandha would fight with Bhīma only. So all of them were both guests and combatants of Jarāsandha, and Bhīma and Jarāsandha fought every day for several days. Bhīma became disappointed, but Kṛṣṇa gave him hints about Jarāsandha's being joined together as an infant, and thus Bhīma dissected him again and so killed him. All the kings who were detained in the concentration camp to be killed before Mahābhairava were thus released by Bhīma. Feeling thus obliged to the Pāṇḍavas, they paid tribute to King Yudhiṣṭhira.

TEXT 10

patnyās tavādhimakha-kḷpta-mahābhiṣeka-
ślāghiṣṭha-cāru-kabaraṁ kitavaiḥ sabhāyām
spṛṣṭaṁ vikīrya padayoḥ patitāśru-mukhyā
yas tat-striyo 'kṛta-hateśa-vimukta-keśāḥ

SYNONYMS

patnyāḥ-of the wife; tava-your; adhimakha-during the great sacrificial ceremony; kḷpta-dressed; mahā-abhiṣeka-greatly sanctified; ślāghiṣṭha-thus glorified; cāru-beautiful; kabaram-clustered hair; kitavaiḥ-by the miscreants; sabhāyām-in the great assembly; spṛṣṭam-being caught; vikīrya-being loosened; padayoḥ-on the feet; patita-aśru-mukhyāḥ-of the one who fell down with tears in the eyes; yaḥ-He; tat-their; striyaḥ-wives; akṛta-became; hata-īśa-bereft of husbands; vimukta-keśāḥ-loosened hair.

It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair, which had been nicely dressed and sanctified for the great Rājasūya sacrificial ceremony. At that time she fell down at the feet of Lord Kṛṣṇa with tears in her eyes.

Queen Draupadī had a beautiful bunch of hair which was sanctified in the ceremonial function of Rājasūya-yajña. But when she was lost in a bet, Duḥśāsana touched her glorified hair to insult her. Draupadī then fell down at the lotus feet of Lord Kṛṣṇa, and Lord Kṛṣṇa decided that all the wives of Duḥśāsana and company should have their hair loosened as a result of the Battle of Kurukṣetra. Thus after the Battle of Kurukṣetra, after all the sons and grandsons of Dhṛtarāṣṭra died in battle, all the wives of the family were obliged to loosen their hair as widows. In other words, all the wives of the Kuru family became widows because of Duḥśāsana's insulting a great devotee of the Lord. The Lord can tolerate insults upon Himself by any miscreant because the father tolerates even insults from the son. But He never tolerates insults upon His devotees. By insulting a great soul, one has to forego all the results of pious acts and benedictions also.

TEXT 11

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgra-bhug yaḥ
śākānna-śiṣṭam upayujya yatas tri-lokīṁ
tṛptām amaṁsta salile vinimagna-saṅghaḥ

SYNONYMS

yaḥ-one who; naḥ-us; jugopa-gave protection; vane-forest; etya-getting in; duranta-dangerously; kṛcchrāt-trouble; durvāsasaḥ-of Durvāsā Muni; ari-enemy; racitāt-fabricated by; ayuta-ten thousand; agra-bhuk-one who eats before; yaḥ-that person; śāka-anna-śiṣṭam-remnants of foodstuff; upayujya-having accepted; yataḥ-because; tri-lokīm-all the three worlds; tṛptām-satisfied; amaṁsta-thought within the mind; salile-while in the water; vinimagna-saṅghaḥ-all merged into the water.

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

Durvāsā Muni: A powerful mystic brāhmaṇa determined to observe the principles of religion with great vows and under strict austerities. His name is associated with many historical events, and it appears that the great mystic could be both easily satisfied and easily annoyed, like Lord Śiva. When he was satisfied, he could do tremendous good to the servitor, but if he was dissatisfied he could bring about the greatest calamity. Kumārī Kuntī, at her father's house, used to minister all kinds of services to all great brāhmaṇas, and being satisfied with her good reception Durvāsā Muni blessed her with a power to call any demigod she desired. It is understood that he was a plenary incarnation of Lord Śiva, and thus he could be either easily satisfied or annoyed. He was a great devotee of Lord Śiva, and by Lord Śiva's order he accepted the priesthood of King Śvetaketu because of the King's performance of sacrifice for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in space by his great mystic powers, and it is understood that he traveled a great distance through space, even up to the Vaikuṇṭha planets beyond material space. He traveled all these long distances within one year, during his quarrel with King Ambarīṣa, the great devotee and Emperor of the world.

He had about ten thousand disciples, and wherever he visited and became a guest of the great kṣatriya kings, he used to be accompanied by a number of followers. Once he visited the house of Duryodhana, the enemy cousin of Mahārāja Yudhiṣṭhira. Duryodhana was intelligent enough to satisfy the brāhmaṇa by all means, and the great ṛṣi wanted to give some benediction to Duryodhana. Duryodhana knew his mystic powers, and he knew also that the mystic brāhmaṇa, if dissatisfied, could cause some havoc, and thus he designed to engage the brāhmaṇa to show his wrath upon his enemy cousins, the Pāṇḍavas. When the ṛṣi wanted to award some benediction to Duryodhana, the latter wished that he should visit the house of Mahārāja Yudhiṣṭhira, who was the eldest and chief among all his cousins. But by his request he would go to him after he had finished his meals with his Queen, Draupadī. Duryodhana knew that after Draupadī's dinner it would be impossible for Mahārāja Yudhiṣṭhira to receive such a large number of brāhmaṇa guests, and thus the ṛṣi would be annoyed and would create some trouble for his cousin Mahārāja Yudhiṣṭhira. That was the plan of Duryodhana. Durvāsā Muni agreed to this proposal, and he approached the King in exile, according to the plan of Duryodhana, after the King and Draupadī had finished their meals.

On his arrival at the door of Mahārāja Yudhiṣṭhira, he was at once well received, and the King requested him to finish his noontime religious rites in the river, for by that time the foodstuff would be prepared. Durvāsā Muni, along with his large number of disciples, went to take a bath in the river, and Mahārāja Yudhiṣṭhira was in great anxiety about the guests. As long as Draupadī had not taken her meals, food could be served to any number of guests, but the ṛṣi, by the plan of Duryodhana, reached there after Draupadī had finished her meals.

When the devotees are put into difficulty, they have an opportunity to recollect the Lord with rapt attention. So Draupadī was thinking of Lord Kṛṣṇa in that dangerous position, and the all-pervading Lord could at once know the dangerous position of His devotees. He therefore came there on the scene and asked Draupadī to give whatever food she might have in her stock. On her being so requested by the Lord, Draupadī was sorrowful because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the sun-god could supply any amount of food if she herself had not eaten. But on that day she had already taken her meals, and thus they were in danger. By expressing her difficulties she began to cry before the Lord as only a woman would do in such a position. The Lord, however, asked Draupadī to bring up the cooking pots to see if there was any particle of foodstuff left, and on Draupadī's doing so, the Lord found some particle of vegetable sticking to the pot. The Lord at once picked it up and ate it. After doing so, the Lord asked Draupadī to call for her guests, the company of Durvāsā.

Bhīma was sent to call them from the river. Bhīma said, ”Why are you delaying, sirs? Come on, the food is ready for you.” But the brāhmaṇas, because of Lord Kṛṣṇa’s accepting a little particle of food, felt sumptuously fed, even while they were in the water. They thought that since Mahārāja Yudhiṣṭhira must have prepared many valuable dishes for them and since they were not hungry and could not eat, the King would feel very sorry, so it was better not to go there. Thus they decided to go away.

This incident proves that the Lord is the greatest mystic, and therefore He is known as Yogeśvara. Another instruction is that every householder must offer food to the Lord, and the result will be that everyone, even a company of guests numbering ten thousand, will be satisfied because of the Lord’s being satisfied. That is the way of devotional service.

TEXT 12

yat-tejasātha bhagavān yudhi śūla-pāṇir
vismāpitaḥ sagirijo ’stram adān nijaṁ me
anye ’pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad-āsanārdham

SYNONYMS

yat-by whose; tejasā-by influence; atha-at one time; bhagavān-the personality of god (Lord Śiva); yudhi-in the battle; śūla-pāṇiḥ-one who has a trident in his hand; vismāpitaḥ-astonished; sa-girijaḥ-along with the daughter of the Himalaya Mountains; astram-weapon; adāt-awarded; nijam-of his own; me-unto me; anye api-so also others; ca-and; aham-myself; amunā-by this; eva-definitely; kalevareṇa-by the body; prāptaḥ-obtained; mahā-indra-bhavane-in the house of Indradeva; mahat-great; āsana-ardham-half-elevated seat.

It was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

By the grace of the Supreme Personality of Godhead Śrī Kṛṣṇa, all the demigods, including Lord Śiva, were pleased with Arjuna. The idea is that one who is favored by Lord Śiva or any other demigod may not necessarily be favored by the Supreme Lord Śrī Kṛṣṇa. Rāvaṇa was certainly a great devotee of Lord Śiva, but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Rāmacandra. And there are many instances like that in the histories of the Purāṇas. But here is an instance where we can see that Lord Śiva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods, but the devotees of the demigods sometimes foolishly think that the Supreme Personality of Godhead is no greater than the demigods. By such a conception, one becomes an offender and ultimately meets with the same end as Rāvaṇa and others. The instances described by Arjuna during his friendly dealings with Lord Śrī Kṛṣṇa are instructive for all who may be convinced by the lessons that one can achieve all favors simply by pleasing the Supreme Lord Śrī Kṛṣṇa, whereas the devotees or worshipers of the demigods may achieve only partial benefits, which are also perishable, just as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the grace of Lord Śrī Kṛṣṇa, was able to reach the heavenly planet even with the selfsame body and was honored by the heavenly demigod Indradeva, being seated with him half-elevated. One can reach the heavenly planets by the pious acts recommended in the śāstras in the category of fruitive activities. And as stated in the Bhagavad-gītā (9.21), when the reactions of such pious acts are spent, the enjoyer is again degraded to this earthly planet. The moon is also on the level with the heavenly planets, and only persons who have performed virtues only-performing sacrifices, giving charity and undergoing severe austerities-can be allowed to enter into the heavenly planets after the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the selfsame body simply by the grace of the Lord, otherwise it is not possible to do so. The present attempts to enter into the heavenly planets by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings, without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature, namely goodness, passion and ignorance. The present population is more or less influenced by the modes of passion and ignorance, and the symptoms for such influence are exhibited in their becoming very lusty and greedy. Such degraded fellows can hardly approach the higher planetary systems. Above the heavenly planets there are many other planets also, which only those who are influenced by goodness can reach. In heavenly and other planets within the universe, the inhabitants are all highly intelligent, many more times than the human beings, and they are all pious in the higher and highest mode of goodness. They are all devotees of the Lord, and although their goodness is not unadulterated, still they are known as demigods possessing the maximum amount of good qualities possible within the material world.

TEXT 13

tatraiva me viharato bhuja-daṇḍa-yugmaṁ
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ
sendrāḥ śritā yad-anubhāvitam ājamīḍha
tenāham adya muṣitaḥ puruṣeṇa bhūmnā

SYNONYMS

tatra-in that heavenly planet; eva-certainly; me-myself; viharataḥ-while staying as a guest; bhuja-daṇḍa-yugmam-both of my arms; gāṇḍīva-the bow named Gāṇḍīva; lakṣaṇam-mark; arāti-a demon named Nivātakavaca; vadhāya-for killing; devāḥ-all the demigods; sa-along with; indrāḥ-the heavenly King, Indra; śritāḥ-taken shelter of; yat-by whose; anubhāvitam-made it possible to be powerful; ājamīḍha-O descendant of King Ajamīḍha; tena-by Him; aham-myself; adya-at the present moment; muṣitaḥ-bereft of; puruṣeṇa-the personality; bhūmnā-supreme.

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāṇḍīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ajamīḍha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.

The heavenly demigods are certainly more intelligent, powerful and beautiful, and yet they had to take help from Arjuna because of his Gāṇḍīva bow, which was empowered by the grace of Lord Śrī Kṛṣṇa. The Lord is all-powerful, and by His grace His pure devotee can be as powerful as He may desire, and there is no limit to it. And when the Lord withdraws His power from anyone, he is powerless by the will of the Lord.

TEXT 14

yad-bāndhavaḥ kuru-balābdhim ananta-pāram
eko rathena tatare 'ham atīrya-sattvam
pratyāhṛtaṁ bahu dhanaṁ ca mayā pareṣāṁ
tejās-padaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ

SYNONYMS

yat-bāndhavaḥ-by whose friendship only; kuru-bala-abdhim-the ocean of the military strength of the Kurus; ananta-pāram-which was insurmountable; ekaḥ-alone; rathena-being seated on the chariot; tatare-was able to cross over; aham-myself; atīrya-invincible; sattvam-existence; pratyāhṛtam-drew back; bahu-very large quantity; dhanam-wealth; ca-also; mayā-by my; pareṣām-of the enemy; tejāḥ-padam-source of brilliance; maṇi-mayam-bedecked with jewels; ca-also; hṛtam-taken by force; śirobhyaḥ-from their heads.

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

On the Kaurava side there were many stalwart commanders like Bhīṣma, Droṇa, Kṛpa and Karṇa, and their military strength was as insurmountable as the great ocean. And yet it was due to Lord Kṛṣṇa's grace that Arjuna alone, sitting on the chariot, could manage to vanquish them one after another without difficulty. There were many changes of commanders on the other side, but on the Pāṇḍavas' side Arjuna alone on the chariot driven by Lord Kṛṣṇa could manage the whole responsibility of the great war. Similarly, when the Pāṇḍavas were living at the palace of Virāṭa incognito, the Kauravas picked a quarrel with King Virāṭa and decided to take away his large number of cows. While they were taking away the cows, Arjuna fought with them incognito and was able to regain the cows along with some booty taken by force-the jewels set on the turbans of the royal order. Arjuna remembered that all this was possible by the grace of the Lord.

TEXT 15

yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu
agrecaro mama vibho ratha-yūthapānām
āyur manāṁsi ca dṛśā saha oja ārcchat

SYNONYMS

yaḥ-it is He only; bhīṣma-Bhīṣma; karṇa-Karṇa; guru-Droṇācārya; śalya-Śalya; camūṣu-in the midst of the military phalanx; adabhra-immense; rājanya-varya-great royal princes; ratha-maṇḍala-chain of chariots; maṇḍitāsu-being decorated with; agrecaraḥ-going forward; mama-of mine; vibho-O great King; ratha-yūtha-pānām-all the charioteers; āyuḥ-duration of life or fruitive activities; manāṁsi-mental upsurges; ca-also; dṛśā-by glance; sahaḥ-power; ojaḥ-strength; ārcchat-withdrew.

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhīṣma, Karṇa, Droṇa, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.

The Absolute Personality of Godhead, Lord Śrī Kṛṣṇa, expands Himself by His plenary Paramātmā portion in everyone s heart, and thus He directs everyone in the matter of recollection, forgetfulness, knowledge, the absence of intelligence and all psychological activities (Bg. 15.15). As the Supreme Lord, He can increase or decrease the duration of life of a living being. Thus the Lord conducted the Battle of Kurukṣetra according to His own plan. He wanted that battle to establish Yudhiṣṭhira as the Emperor of this planet, and to facilitate this transcendental business He killed all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhīṣma, Droṇa and Śalya and it would have been physically impossible for Arjuna to win the battle had the Lord not helped him by every kind of tactic. Such tactics are generally followed by every statesman, even in modern warfare, but they are all done materially by powerful espionages, military tactics and diplomatic maneuvers. But because Arjuna was the Lord's affectionate devotee, the Lord did all this Himself without personal anxiety by Arjuna. That is the way of the devotional service to the Lord.

TEXT 16

yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-
naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ
astrāṇy amogha-mahimāni nirūpitāni
nopaspṛśur nṛhari-dāsam ivāsurāṇi

SYNONYMS

yat-under whose; doḥṣu-protection of arms; mā praṇihitam-myself being situated; guru-Droṇācārya; bhīṣma-Bhīṣma; karṇa-Karṇa; naptṛ-Bhūriśravā; trigarta-King Suśarmā; śalya-Śalya; saindhava-King Jayadratha; bāhlika-brother of Mahārāja Śāntanu (Bhīṣma's father); ādyaiḥ-etc.; astrāṇi-weapons; amogha-invincible; mahimāni-very powerful; nirūpitāni-applied; na-not; upaspṛśuḥ-touched; nṛhari-dāsam-servitor of Nṛsiṁhadeva (Prahlāda); iva-like; asurāṇi-weapons employed by the demons.

Great generals like Bhīṣma, Droṇa, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, and Bāhlika all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair on my head. Similarly, Prahlāda Mahārāja, the supreme devotee of Lord Nṛsiṁhadeva, was unaffected by the weapons the demons used against him.

The history of Prahlāda Mahārāja, the great devotee of Nṛsiṁhadeva, is narrated in the Seventh Canto of Śrīmad-Bhāgavatam. Prahlāda Mahārāja, a small child of only five years, became the object of envy for his great father, Hiraṇyakaśipu, only because of his becoming a pure devotee of the Lord. The demon father employed all his weapons to kill the devotee son, Prahlāda, but by the grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in a fire, in boiling oil, from the top of a hill, underneath the legs of an elephant, and he was administered poison. At last the father himself took up a chopper to kill his son, and thus Nṛsiṁhadeva appeared and killed the heinous father in the presence of the son. Thus no one can kill the devotee of the Lord. Similarly, Arjuna was also saved by the Lord, although all dangerous weapons were employed by his great opponents like Bhīṣma.

Karṇa: Born of Kuntī by the sun-god prior to her marriage with Mahārāja Pāṇḍu, Karṇa took his birth with bangles and earrings, extraordinary signs for an undaunted hero. In the beginning his name was Vasusena, but when he grew up he presented his natural bangles and earrings to Indradeva, and thenceforward he became known as Vaikartana. After his birth from the maiden Kuntī, he was thrown in the Ganges. Later he was picked up by Adhiratha, and he and his wife Rādhā brought him up as their own offspring. Karṇa was very charitable, especially toward the brāhmaṇas. There was nothing he could not spare for a brāhmaṇa. In the same charitable spirit he gave in charity his natural bangles and earrings to Indradeva, who, being very much satisfied with him, gave him in return a great weapon called Śakti. He was admitted as one of the students of Droṇācārya, and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhana picked him up as his companion, and this gradually grew into greater intimacy. He was also present in the great assembly of Draupadī's svayaṁvara function, and when he attempted to exhibit his talent in that meeting, Draupadī's brother declared that Karṇa could not take part in the competition because of his being the son of a śūdra carpenter. Although he was refused in the competition, still when Arjuna was successful in piercing the fish target on the ceiling and Draupadī bestowed her garland upon Arjuna, Karṇa and the other disappointed princes offered an unusual stumbling block to Arjuna while he was leaving with Draupadī. Specifically, Karṇa fought with him very valiantly, but all of them were defeated by Arjuna. Duryodhana was very much pleased with Karṇa because of his constant rivalry with Arjuna, and when he was in power he enthroned Karṇa in the state of Aṅga. Being baffled in his attempt to win Draupadī, Karṇa advised Duryodhana to attack King Drupada, for after defeating him both Arjuna and Draupadī could be arrested. But Droṇācārya rebuked them for this conspiracy, and they refrained from the action. Karṇa was defeated many times, not only by Arjuna but also by Bhīmasena. He was the king of the kingdom of Bengal, Orissa and Madras combined. Later on he took an active part in the Rājasūya sacrifice of Mahārāja Yudhiṣṭhira, and when there was gambling between the rival brothers, designed by Śakuni, Karṇa took part in the game, and he was very pleased when Draupadī was offered as a bet in the gambling. This fed his old grudge. When Draupadī was in the game he was very enthusiastic to declare the news, and it is he who ordered Duḥśāsana to take away the garments of both the Pāṇḍavas and Draupadī. He asked Draupadī to select another husband because, being lost by the Pāṇḍavas, she was rendered a slave of the Kurus. He was always an enemy of the Pāṇḍavas, and whenever there was an opportunity, he tried to curb them by all means. During the Battle of Kurukṣetra, he foresaw the conclusive result, and he expressed his opinion that due to Lord Kṛṣṇa's being the chariot driver of Arjuna, the battle should be won by Arjuna. He always differed with Bhīṣma, and sometimes he was proud enough to say that within five days he could finish up the Pāṇḍavas, if Bhīṣma would not interfere with his plan of action. But he was much mortified when Bhīṣma died. He killed Ghaṭotkaca with the Śakti weapon obtained from Indradeva. His son, Brisasena, was killed by Arjuna. He killed the largest number of Pāṇḍava soldiers. At last there was a severe fight with Arjuna, and it was he only who was able to knock off the helmet of Arjuna. But it so happened that the wheel of his chariot stuck in the battlefield mud, and when he got down to set the wheel right, Arjuna took the opportunity and killed him, although he requested Arjuna not to do so.

Naptā, or Bhūriśravā: Bhūriśravā was the son of Somadatta, a member of the Kuru family. His other brother was Śalya. Both the brothers and the father attended the svayaṁvara ceremony of Draupadī. All of them appreciated the wonderful strength of Arjuna due to his being the devotee friend of the Lord, and thus Bhūriśravā advised the sons of Dhṛtarāṣṭra not to pick any quarrel or fight with them. All of them also attended the Rājasūya yajña of Mahārāja Yudhiṣṭhira. He possessed one akṣauhiṇī regiment of army, cavalry, elephants and chariots, and all these were employed in the Battle of Kurukṣetra on behalf of Duryodhana's party. He was counted by Bhīma as one of the yūtha-patis. In the Battle of Kurukṣetra he was especially engaged in a fight with Sātyaki, and he killed ten sons of Sātyaki. Later on, Arjuna cut off his hands, and he was ultimately killed by Sātyaki. After his death he merged into the existence of Viśvadeva.

Trigarta, or Suśarmā: Son of Mahārāja Vṛddhakṣetra, he was the King of Trigartadeśa, and he was also present in the svayaṁvara ceremony of Draupadī. He was one of the allies of Duryodhana, and he advised Duryodhana to attack the Matsyadeśa (Darbhaṅga). During the time of cow-stealing in Virāṭa-nagara, he was able to arrest Mahārāja Virāṭa, but later Mahārāja Virāṭa was released by Bhīma. In the Battle of Kurukṣetra he also fought very valiantly, but at the end he was killed by Arjuna.

Jayadratha: Another son of Mahārāja Vṛddhakṣetra. He was the King of Sindhudeśa (modern Sind Pakistan). His wife's name was Duḥśalā. He was also present in the svayaṁvara ceremony of Draupadī, and he desired very strongly to have her hand, but he failed in the competition. But since then he always sought the opportunity to get in touch with Draupadī. When he was going to marry in the Śalyadeśa, on the way to Kāmyavana he happened to see Draupadī again and was too much attracted to her. The Pāṇḍavas and Draupadī were then in exile, after losing their empire in gambling, and Jayadratha thought it wise to send news to Draupadī in an illicit manner through Koṭiśaṣya, one of his associates. Draupadī at once refused vehemently the proposal of Jayadratha, but being so much attracted by the beauty of Draupadī, he tried again and again. Every time he was refused by Draupadī. He tried to take her away forcibly on his chariot, and at first Draupadī gave him a good dashing, and he fell like a cut-root tree. But he was not discouraged, and he was able to force Draupadī to sit on the chariot. This incident was seen by Dhaumya Muni, and he strongly protested the action of Jayadratha. He also followed the chariot, and through Dhātreyikā the matter was brought to the notice of Mahārāja Yudhiṣṭhira. The Pāṇḍavas then attacked the soldiers of Jayadratha and killed them all, and at last Bhīma caught hold of Jayadratha and beat him very severely, almost dead. Then all but five hairs were cut off his head and he was taken to all the kings and introduced as the slave of Mahārāja Yudhiṣṭhira. He was forced to admit himself to be the slave of Mahārāja Yudhiṣṭhira before all the princely order, and in the same condition he was brought before Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was kind enough to order him released, and when he admitted to being a tributary prince under Mahārāja Yudhiṣṭhira, Queen Draupadī also desired his release. After this incident, he was allowed to return to his country. Being so insulted, he went to Gaṅgātri in the Himalayas and undertook a severe type of penance to please Lord Śiva. He asked his benediction to defeat all the Pāṇḍavas, at least one at a time. Then the Battle of Kurukṣetra began, and he took sides with Duryodhana. In the first day's fight he was engaged with Mahārāja Drupada, then with Virāṭa and then with Abhimanyu. While Abhimanyu was being killed, mercilessly surrounded by seven great generals, the Pāṇḍavas came to his help, but Jayadratha, by the mercy of Lord Śiva, repulsed them with great ability. At this, Arjuna took a vow to kill him, and on hearing this, Jayadratha wanted to leave the warfield and asked permission from the Kauravas for this cowardly action. But he was not allowed to do so. On the contrary, he was obliged to fight with Arjuna, and while the fight was going on Lord Kṛṣṇa reminded Arjuna that the benediction of Śiva upon Jayadratha was that whoever would cause his head to fall on the ground would die at once. He therefore advised Arjuna to throw the head of Jayadratha directly onto the lap of his father, who was engaged in penances at the Samanta-pañcaka pilgrimage. This was actually done by Arjuna. Jayadratha's father was surprised to see a severed head on his lap, and he at once threw it to the ground. The father immediately died, his forehead being cracked in seven pieces.

TEXT 17

sautye vṛtaḥ kumatinātmada īśvaro me
yat-pāda-padmam abhavāya bhajanti bhavyāḥ
māṁ śrānta-vāham arayo rathino bhuvi-ṣṭhaṁ
na prāharan yad-anubhāva-nirasta-cittāḥ

SYNONYMS

sautye-regarding a chariot driver; vṛtaḥ-engaged; kumatinā-by bad consciousness; ātma-daḥ-one who delivers; īśvaraḥ-the Supreme Lord; me-my; yat-whose; pāda-padmam-lotus feet; abhavāya-in the matter of salvation; bhajanti-do render service; bhavyāḥ-the intelligent class of men; mām-unto me; śrānta-thirsty; vāham-my horses; arayaḥ-the enemies; rathinaḥ-a great general; bhuvi-ṣṭham-while standing on the ground; na-did not; prāharan-attack; yat-whose; anubhāva-mercy; nirasta-being absent; cittāḥ-mind.

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

The Supreme Lord, the Personality of Godhead Śrī Kṛṣṇa, is the object of worship both by impersonalists and by the devotees of the Lord. The impersonalists worship His glowing effulgence, emanating from His transcendental body of eternal form, bliss and knowledge, and the devotees worship Him as the Supreme Personality of Godhead. Those who are below even the impersonalists consider Him to be one of the great historical personalities. The Lord, however, descends to attract all by His specific transcendental pastimes, and thus He plays the part of the most perfect master, friend, son and lover. His transcendental relation with Arjuna was in friendship, and the Lord therefore played the part perfectly, as He did with His parents, lovers and wives. While playing in such a perfect transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead, although sometimes the devotee is bewildered by the acts of the Lord. After the departure of the Lord, Arjuna was conscious of his great friend, but there was no mistake on the part of Arjuna, nor any ill estimation of the Lord. Intelligent men are attracted by the transcendental acting of the Lord with a pure, unalloyed devotee like Arjuna.

In the warfield, scarcity of water is a well-known fact. Water is very rare there, and both the animals and men, working strenuously on the warfield, constantly require water to quench their thirst. Especially wounded soldiers and generals feel very thirsty at the time of death, and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the Battle of Kurukṣetra by means of boring the ground. By God's grace, water can be easily obtained from any place if there is facility for boring the ground. The modern system works on the same principle of boring the ground, but modern engineers are still unable to dig immediately wherever necessary. It appears, however, from the history as far back as the days of the Pāṇḍavas, that big generals like Arjuna could at once supply water even to the horses, and what to speak of men, by drawing water from underneath the hard ground simply by penetrating the stratum with a sharp arrow, a method still unknown to the modern scientists.

TEXT 18

narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hṛdi-spṛśāni
smartur luṭhanti hṛdayaṁ mama mādhavasya

SYNONYMS

narmāṇi-conversation in jokes; udāra-talked very frankly; rucira-pleasing; smita-śobhitāni-decorated with a smiling face; he-note of address; pārtha-O son of Pṛthā; he-note of address; arjuna-Arjuna; sakhe-friend; kuru-nandana-son of the Kuru dynasty; iti-and so on; sañjalpitāni-such conversation; nara-deva-O King; hṛdi-heart; spṛśāni-touching; smartuḥ-by remembering them; luṭhanti-overwhelms; hṛdayam-heart and soul; mama-my; mādhavasya-of Mādhava (Kṛṣṇa).

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Pṛthā, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

TEXT 19

śayyāsanāṭana-vikatthana-bhojanādiṣv
aikyād vayasya ṛtavān iti vipra-labdhaḥ
sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater aghaṁ me

SYNONYMS

śayya-sleeping on one bed; āsana-sitting on one seat; aṭana-walking together; vikatthana-self-adoration; bhojana-dining together; ādiṣu-and in all such dealings; aikyāt-because of oneness; vayasya-O my friend; ṛtavān-truthful; iti-thus; vipra-labdhaḥ-misbehaved; sakhyuḥ-unto a friend; sakhā iva-just like a friend; pitṛvat-just like the father; tanayasya-of a child; sarvam-all; sehe-tolerated; mahān-great; mahitayā-by glories; kumateḥ-of one who is of low mentality; agham-offense; me-mine.

Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, ”My friend, You are very truthful.” Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

Since the Supreme Lord Śrī Kṛṣṇa is all-perfect, His transcendental pastimes with His pure devotees never lack anything in any respect, either as a friend, son or lover. The Lord relishes the reproaches of friends, parents or fiancees more than the Vedic hymns offered to Him by great learned scholars and religionists in an official fashion.

TEXT 20

so ’haṁ nṛpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito ’smi

SYNONYMS

saḥ-that; aham-myself; nṛpa-indra-O Emperor; rahitaḥ-bereft of; puruṣa-uttamena-by the Supreme Lord; sakhyā-by my friend; priyeṇa-by my dearmost; suhṛdā-by the well-wisher; hṛdayena-by the heart and soul; śūnyaḥ-vacant; adhvani-recently; urukrama-parigraham-the wives of the all-powerful; aṅga-bodies; rakṣan-while protecting; gopaiḥ-by the cowherds; asadbhiḥ-by the infidels; abalā iva-like a weak woman; vinirjitaḥ asmi-I have been defeated.

O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Kṛṣṇa.

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherd men and how such mundane cowherd men could touch the bodies of the wives of Lord Kṛṣṇa, who were under the protection of Arjuna. Śrīla Viśvanātha Cakravartī Ṭhākura has justified the contradiction by research in the Viṣṇu Purāṇa and Brahma Purāṇa. In these Purāṇas it is said that once the fair denizens of heaven pleased Aṣṭāvakra Muni by their service and were blessed by the muni to have the Supreme Lord as their husband. Aṣṭāvakra Muni was curved in eight joints of his body, and thus he used to move in a peculiar curved manner. The daughters of the demigods could not check their laughter upon seeing the movements of the muni, and the muni, being angry at them, cursed them that they would be kidnapped by rogues, even if they would get the Lord as their husband. Later on, the girls again satisfied the muni by their prayers, and the muni blessed them that they would regain their husband even after being robbed by the rogues. So, in order to keep the words of the great muni, the Lord Himself kidnapped His wives from the protection of Arjuna, otherwise they would have at once vanished from the scene as soon as they were touched by the rogues. Besides that, some of the gopīs who prayed to become wives of the Lord returned to their respective positions after their desire was fulfilled. After the departure of Lord Kṛṣṇa, He wanted all His entourage back to Godhead, and they were called back under different conditions only.

TEXT 21

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so ’haṁ rathī nṛpatayo yata ānamanti
sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ
bhasman hutaṁ kuhaka-rāddham ivoptam ūṣyām

SYNONYMS

tat-the same; vai-certainly; dhanuḥ te-the same bow; iṣavaḥ-arrows; saḥ-the very same; rathaḥ-chariot; hayāḥ te-the very same horses; saḥ aham-I am the same Arjuna; rathī-the chariot-fighter; nṛpatayaḥ-all the kings; yataḥ-whom; ānamanti-offered their respects; sarvam-all; kṣaṇena-at a moment’s notice; tat-all those; abhūt-became; asat-useless; īśa-because of the Lord; riktam-being void; bhasman-ashes; hutam-offering butter; kuhaka-rāddham-money created by magical feats; iva-like that; uptam-sown; ūṣyām-in barren land.

I have the very same Gāṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment’s notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

As we have discussed more than once, one should not be puffed up by borrowed plumes. All energies and powers are derived from the supreme source, Lord Kṛṣṇa, and they act as long as He desires and cease to function as soon as He withdraws. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment’s time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization without the blessing of the Lord is child’s play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in a barren land.

TEXTS 22-23

rājaṁs tvayānupṛṣṭānāṁ
suhṛdāṁ naḥ suhṛt-pure
vipra-śāpa-vimūḍhānāṁ
nighnatāṁ muṣṭibhir mithaḥ
vāruṇīṁ madirāṁ pītvā
madonmathita-cetasām
ajānatām ivānyonyaṁ

catuḥ-pañcāvaśeṣitāḥ

SYNONYMS

rājan-O King; tvayā-by you; anupṛṣṭānām-as you inquired; suhṛdām-of friends and relatives; naḥ-our; suhṛt-pure-in the city of Dvārakā; vipra-the brāhmaṇas; śāpa-by the curse of; vimūḍhānām-of the befooled; nighnatām-of the killed; muṣṭibhiḥ-with bunches of sticks; mithaḥ-among themselves; vāruṇīm-fermented rice; madirām-wine; pītvā-having drunk; madonmathita-being intoxicated; cetasām-of that mental situation; ajānatām-of the unrecognized; iva-like; anyonyam-one another; catuḥ-four; pañca-five; avaśeṣitāḥ-now remaining.

O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of putrefied rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

TEXT 24

prāyeṇaitad bhagavata
īśvarasya viceṣṭitam
mitho nighnanti bhūtāni
bhāvayanti ca yan mithaḥ

SYNONYMS

prāyeṇa etat-it is almost by; bhagavataḥ-of the Personality of Godhead; īśvarasya-of the Lord; viceṣṭitam-by the will of; mithaḥ-one another; nighnanti-do kill; bhūtāni-the living beings; bhāvayanti-as also protect; ca-also; yat-of whom; mithaḥ-one another.

Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature is the supreme direction of the Supreme Personality of Godhead. In the Bhagavad-gītā it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world, it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace, therefore, is dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called yogaḥ karmasu kauśalam [Bg. 2.50], or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.

TEXTS 25-26

jalaukasāṁ jale yadvan
mahānto 'danty aṇīyasaḥ
durbalān balino rājan
mahānto balino mithaḥ
evaṁ baliṣṭhair yadubhir
mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyaṁ
bhū-bhārān sañjahāra ha

SYNONYMS

jalaukasām-of the aquatics; jale-in the water; yadvat-as it is; mahāntaḥ-the larger one; adanti-swallows; aṇīyasaḥ-smaller ones; durbalān-the weak; balinaḥ-the stronger; rājan-O King; mahāntaḥ-the strongest; balinaḥ-less strong; mithaḥ-in a duel; evam-thus; baliṣṭhaiḥ-by the strongest; yadubhiḥ-by the descendants of Yadu; mahadbhiḥ-one who has greater strength; itarān-the common ones; vibhuḥ-the Supreme Personality of Godhead; yadūn-all the Yadus; yadubhiḥ-by the Yadus; anyonyam-among one another; bhū-bhārān-the burden of the world; sañjahāra-has unloaded; ha-in the past.

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.

In the material world the struggle for existence and survival of the fittest are laws because in the material world there is disparity between conditioned souls due to everyone's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation lords, the illusory energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity, nor is there such a struggle for existence. In the spiritual world there is no struggle for existence because everyone there exists eternally. There is no disparity because everyone wants to render service to the Supreme Lord, and no one wants to imitate the Lord in becoming the beneficiary. The Lord, being creator of everything, including the living beings, factually is the proprietor and enjoyer of everything that be, but in the material world, by the spell of māyā, or illusion, this eternal relation with the Supreme Personality of Godhead is forgotten, and so the living being is conditioned under the law of struggle for existence and survival of the fittest.

TEXT 27

deśa-kālārtha-yuktāni
hṛt-tāpopaśamāni ca

haranti smarataś cittaṁ
govindābhihitāni me

SYNONYMS

deśa-space; kāla-time; artha-importance; yuktāni-impregnated with; hṛt-the heart; tāpa-burning; upaśamāni-extinguishing; ca-and; haranti-are attracting; smarataḥ-by remembering; cittam-mind; govinda-the Supreme Personality of pleasure; abhihitāni-narrated by; me-unto me.

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

Herein Arjuna refers to the instruction of the Bhagavad-gītā, which was imparted to him by the Lord on the Battlefield of Kurukṣetra. The Lord left behind Him the instructions of the Bhagavad-gītā not for the benefit of Arjuna alone, but also for all time and in all lands. The Bhagavad-gītā, being spoken by the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures like the Upaniṣads, Purāṇas and Vedānta-sūtras. It is put within the study of the great historical epic Mahābhārata, which was especially prepared for the less intelligent class, namely the women, the laborers and those who are worthless descendants of the brāhmaṇas, kṣatriyas and higher sections of the vaiśyas. The problem which arose in the heart of Arjuna on the Battlefield of Kurukṣetra was solved by the teachings of the Bhagavad-gītā. Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face to face with being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the Bhagavad-gītā just to teach all concerned that the Bhagavad-gītā can be consulted in all critical times, not only for solace from all kinds of mental agonies, but also for the way out of great entanglements which may embarrass one in some critical hour.

The merciful Lord left behind Him the great teachings of the Bhagavad-gītā so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the Bhagavad-gītā, or any authentic scriptural sound representation of the Lord, is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the Bhagavad-gītā as Arjuna did in the personal presence of the Lord.

The faithful human being who is desirous of being liberated from the clutches of material existence can very easily take advantage of the Bhagavad-gītā, and with this in view, the Lord instructed Arjuna as if Arjuna were in need of it. In the Bhagavad-gītā, five important factors of knowledge have been delineated pertaining to (1) the Supreme Lord, (2) the living being, (3) nature, (4) time and space and (5) the process of activity. Out of these, the Supreme Lord and the living being are qualitatively one. The difference between the two has been analyzed as the difference between the whole and the part and parcel. Nature is inert matter displaying the interaction of three different modes, and eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within and without material nature. All these subject matters are concisely discussed in the Bhagavad-gītā, and later the subject matters are elaborated in the Śrīmad-Bhāgavatam for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, nature, and time and space are eternal, but the living entity, nature and time are under the direction of the Supreme Lord, who is absolute and completely independent of any other control. The Supreme Lord is the supreme controller. The material activity of the living being is beginningless, but it can be rectified by transferral into the spiritual quality. Thus it can cease its material qualitative reactions. Both the Lord and the living entity are cognizant, and both have the sense of identification, of being conscious as a living force. But the living being under the condition of material nature, called mahat-tattva, misidentifies himself as being different from the Lord. The whole scheme of Vedic wisdom is targeted to the aim of eradicating such a misconception and thus liberating the living being from the illusion of material identification. When such an illusion is eradicated by knowledge and renunciation, the living beings are responsible actors and enjoyers also. The sense of enjoyment in the Lord is real, but such a sense in the living being is a sort of wishful desire only. This difference in consciousness is the distinction of the two identities, namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore eternally one and different simultaneously. The whole instruction of the Bhagavad-gītā stands on this principle.

In the Bhagavad-gītā the Lord and the living beings are both described as sanātana, or eternal, and the Lord's abode, far beyond the material sky, is also described as sanātana. The living being is invited to live in the sanātana existence of the Lord, and the process which can help a living being to approach the Lord's abode, where the liberated activity of the soul is exhibited, is called sanātana-dharma. One cannot, however, reach the eternal abode of the Lord without being free from the misconception of material identification, and the Bhagavad-gītā gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, fruitive activity, empiric philosophy and devotional service, up to transcendental realization. Such transcendental realization is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being, as directed in the Vedas, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. The purified stage of acquiring knowledge becomes the basis of devotional service to the Lord. As long as one is engaged in researching the solution of the problems of life, his knowledge is called jñāna, or purified knowledge, but on realizing the actual solution of life, one becomes situated in the devotional service of the Lord. The Bhagavad-gītā begins with the problems of life by discriminating the soul from the elements of matter and proves by all reason and argument that the soul is indestructible in all circumstances and that the outer covering of matter, the body and the mind, change for another term of material existence which is full of miseries. The Bhagavad-gītā is therefore meant for terminating all different types of miseries, and Arjuna took shelter of this great knowledge, which had been imparted to him during the Kurukṣetra battle.

TEXT 28

sūta uvāca
evaṁ cintayato jiṣṇoḥ

kṛṣṇa-pāda-saroruham
sauhārdenātigāḍhena
śāntāsīd vimalā matiḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; evam-thus; cintayataḥ-while thinking of the instructions; jiṣṇoḥ-of the Supreme Personality of Godhead; kṛṣṇa-pāda-the feet of Kṛṣṇa; saroruham-resembling lotuses; sauhārdena-by deep friendship; ati-gāḍhena-in great intimacy; śāntā-pacified; āsīt-it so became; vimalā-without any tinge of material contamination; matiḥ-mind.

Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

Since the Lord is absolute, deep meditation upon Him is as good as yogic trance. The Lord is nondifferent from His name, form, quality, pastimes, entourage and specific actions. Arjuna began to think of the Lord's instructions to him on the Battlefield of Kurukṣetra. Only those instructions began to eliminate the tinges of material contamination in the mind of Arjuna. The Lord is like the sun; the sun's appearance means immediate dissipation of darkness, or ignorance, and the Lord's appearance within the mind of the devotee can at once drive away the miserable material effects. Lord Caitanya has therefore recommended constant chanting of the name of the Lord for protection from all contamination of the material world. The feeling of separation from the Lord is undoubtedly painful to the devotee, but because it is in connection with the Lord, it has a specific transcendental effect which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

TEXT 29

vāsudevāṅghry-anudhyāna-
paribṛṁhita-raṁhasā
bhaktyā nirmathitāśeṣa-
kaṣāya-dhiṣaṇo 'rjunaḥ

SYNONYMS

vāsudeva-aṅghri-the lotus feet of the Lord; anudhyāna-by constant remembrance; paribṛṁhita-expanded; raṁhasā-with great velocity; bhaktyā-in devotion; nirmathita-subsided; aśeṣa-unlimited; kaṣāya-dint; dhiṣaṇaḥ-conception; arjunaḥ-Arjuna.

Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

Material desires in the mind are the trash of material contamination. By such contamination, the living being is faced with so many compatible and incompatible things that discourage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and displeasing elements, which are all false and temporary. They accumulate due to our reactions to material desires, but when we get in touch with the transcendental Lord in His variegated energies by devotional service, the naked forms of all material desires become manifest, and the intelligence of the living being is pacified in its true color. As soon as Arjuna turned his attention towards the instructions of the Lord, as they are inculcated in the Bhagavad-gītā, his true color of eternal association with the Lord became manifest, and thus he felt freed from all material contaminations.

TEXT 30

gītaṁ bhagavatā jñānaṁ
yat tat saṅgrāma-mūrdhani
kāla-karma-tamo-ruddhaṁ
punar adhyagamat prabhuḥ

SYNONYMS

gītam-instructed; bhagavatā-by the Personality of Godhead; jñānam-transcendental knowledge; yat-which; tat-that; saṅgrāma-mūrdhani-in the midst of battle; kāla-karma-time and actions; tamaḥ-ruddham-enwrapped by such darkness; punaḥ adhyagamat-revived them again; prabhuḥ-the lord of his senses.

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord, when He incarnates on the earth, is not influenced by kāla, or the material conception of past, present and future. The activities of the Lord are eternal, and they are manifestations of His ātma-māyā, or internal potency. All pastimes or activities of the Lord are spiritual in nature, but to the laymen they appear to be on the same level with material activities. It so appeared that Arjuna and the Lord were engaged in the Battle of Kurukṣetra as the other party was also engaged, but factually the Lord was executing His mission of incarnation and association with His eternal friend Arjuna. Therefore such apparently material activities of Arjuna did not drive him away from his transcendental position, but on the contrary revived his consciousness of the songs of the Lord, as He sang them personally. This revival of consciousness is assured by the Lord in the Bhagavad-gītā (18.65) as follows:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

One should think of the Lord always; the mind should not forget Him. One should become a devotee of the Lord and offer obeisances unto Him. One who lives in that fashion becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to doubt about this eternal truth. Because Arjuna was His confidential friend, the secret was disclosed to him.

Arjuna had no desire to fight with his relatives, but he fought for the mission of the Lord. He was always engaged in the execution of His mission only, and therefore after the Lord's departure he remained in the same transcendental position, even though it appeared that he forgot all the instructions of the Bhagavad-gītā. One should, therefore, adjust the activities of life in pace with the mission of the Lord, and by doing this one is sure to return back home, back to Godhead. This is the highest perfection of life.

TEXT 31

viśoko brahma-sampattyā
sañchinna-dvaita-saṁśayaḥ
līna-prakṛti-nairguṇyād
aliṅgatvād asambhavaḥ

SYNONYMS

viśokaḥ-free from bereavement; brahma-sampattyā-by possession of spiritual assets; sañchinna-being completely cut off; dvaita-saṁśayaḥ-from the doubts of relativity; līna-merged in; prakṛti-material nature; nairguṇyāt-due to being in transcendence; aliṅgatvāt-because of being devoid of a material body; asambhavaḥ-free from birth and death.

Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

Doubts of duality begin from the misconception of the material body, which is accepted as the self by less intelligent persons. The most foolish part of our ignorance is our identifying this material body with the self. Everything in relation with the body is ignorantly accepted as our own. Doubts due to misconceptions of myself and mine-in other words, my body, my relatives, my property, my wife, my children, my wealth, my country, my community, and hundreds and thousands of similar illusory contemplations-cause bewilderment for the conditioned soul. By assimilating the instructions of the Bhagavad-gītā, one is sure to be released from such bewilderment because real knowledge is knowledge that the Supreme Personality of Godhead, Vāsudeva, Lord Kṛṣṇa, is everything, including one's self. Everything is a manifestation of His potency as part and parcel. The potency and the potent are nondifferent, so the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took up the instructions of the Bhagavad-gītā, expert as he was, he could at once eradicate the material conception of Lord Kṛṣṇa, his eternal friend. He could realize that the Lord was still present before him by His instruction, by His form, by His pastimes, by His qualities and everything else related to Him. He could realize that Lord Kṛṣṇa, his friend, was still present before him by His transcendental presence in different nondual energies, and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of absolute knowledge, one can be in association with the Lord constantly, even in this present life, simply by hearing, chanting, thinking of and worshiping the Supreme Lord. One can see Him, one can feel His presence even in this present life simply by understanding the advaya-jñāna Lord, or the Absolute Lord, through the process of devotional service, which begins with hearing about Him. Lord Caitanya says that simply by chanting the holy name of the Lord one can at once wash off the dust on the mirror of pure consciousness, and as soon as the dust is removed, one is at once freed from all material conditions. To become free from material conditions means to liberate the soul. As soon as one is, therefore, situated in absolute knowledge, his material conception of life is removed, or he emerges from a false conception of life. Thus the function of the pure soul is revived in spiritual realization. This practical realization of the living being is made possible due to his becoming free from the reaction of the three modes of material nature, namely goodness, passion and ignorance. By the grace of the Lord, a pure devotee is at once raised to the place of the Absolute, and there is no chance of the devotee's becoming materially entangled again in conditioned life. One is not able to feel the presence of the Lord in all circumstances until one is endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna had attained this stage long before on the Battlefield of Kurukṣetra, and when he apparently felt the absence of the Lord, he at once took shelter of the instructions of the Bhagavad-gītā, and thus again he was placed in his original position. This is the position of viśoka, or the stage of being freed from all grief and anxieties.

TEXT 32

niśamya bhagavan-mārgaṁ
saṁsthāṁ yadu-kulasya ca
svaḥ-pathāya matiṁ cakre
nibhṛtātmā yudhiṣṭhiraḥ

SYNONYMS

niśamya-deliberating; bhagavat-regarding the Lord; mārgam-the ways of His appearance and disappearance; saṁsthām-end; yadu-kulasya-of the dynasty of King Yadu; ca-also; svaḥ-the abode of the Lord; pathāya-on the way of; matim-desire; cakre-gave attention; nibhṛta-ātmā-lonely and alone; yudhiṣṭhiraḥ-King Yudhiṣṭhira.

Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead.

Mahārāja Yudhiṣṭhira also turned his attention to the instructions of the Bhagavad-gītā after hearing about the Lord's departure from the vision of earthly people. He began to deliberate on the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His supreme will. He is not forced to appear or disappear by any superior energy, as the living beings appear and disappear, being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere without disturbing His appearance and disappearance in any other place. He is like the sun. The sun appears and disappears on its own accord at any place without disturbing its presence in other places. The sun appears in the morning in India without disappearing from the western hemisphere. The sun is present everywhere and anywhere all over the solar system, but it so appears that in a particular place the sun appears in the morning and also disappears at some fixed time in the evening. The time limitation even of the sun is of no concern, and so what to speak of the Supreme Lord who is the creator and controller of the sun. Therefore, in the Bhagavad-gītā it is stated that anyone who factually understands the transcendental appearance and disappearance of the Lord by His inconceivable energy becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky where the Vaikuṇṭha planets are. There such liberated persons can eternally live without the pangs of birth, death, old age and disease. In the spiritual sky the Lord and those who are eternally engaged in the transcendental loving service of the Lord are all eternally young because there is no old age and disease and there is no death. Because there is no death there is no birth. It is concluded, therefore, that simply by understanding the Lord's appearance and disappearance in truth, one can attain the perfectional stage of eternal life. Therefore, Mahārāja Yudhiṣṭhira also began to consider going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally, and the members of the Yadu family who were engaged in supplementing the pastimes of the Lord are no other than His eternal associates, and so also Mahārāja Yudhiṣṭhira and his brothers and mother, etc. Since the appearance and disappearance of the Lord and His eternal associates are transcendental, one should not be bewildered by the external features of appearance and disappearance.

TEXT 33

pṛthāpy anuśrutya dhanañjayoditaṁ
nāśaṁ yadūnāṁ bhagavad-gatiṁ ca tām
ekānta-bhaktyā bhagavaty adhokṣaje
niveśitātmopararāma saṁsṛteḥ

SYNONYMS

pṛthā-Kuntī; api-also; anuśrutya-overhearing; dhanañjaya-Arjuna; uditam-uttered by; nāśam-end; yadūnām-of the Yadu dynasty; bhagavat-of the Personality of Godhead; gatim-disappearance; ca-also; tām-all those; eka-anta-unalloyed; bhaktyā-devotion; bhagavati-unto the Supreme Lord, Śrī Kṛṣṇa; adhokṣaje-transcendence; niveśita-ātmā-with full attention; upararāma-became released from; saṁsṛteḥ-material existence.

Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears, along with the Lord, out of our sight. As Mahārāja Yudhiṣṭhira decided to prepare to go back to Godhead, so also Kuntī decided, and thus she fully engaged herself in the transcendental devotional service of the Lord which guarantees one a passport for going back to Godhead after quitting this present material body. The beginning of devotional service to the Lord is the beginning of spiritualizing the present body, and thus an unalloyed devotee of the Lord loses all material contact in the present body. The abode of the Lord is not a myth, as is thought by the unbelievers or ignorant people, but one cannot reach there by any material means like a sputnik or space capsule. But one can certainly reach there after leaving this present body, and one must prepare himself to go back to Godhead by practicing devotional service. That guarantees a passport for going back to Godhead, and Kuntī adopted it.

TEXT 34

yayāharad bhuvo bhāraṁ
tāṁ tanuṁ vijahāv ajaḥ
kaṇṭakaṁ kaṇṭakeneva
dvayaṁ cāpīśituḥ samam

SYNONYMS

yayā-that by which; aharat-took away; bhuvaḥ-of the world; bhāram-burden; tām-that; tanum-body; vijahau-relinquished; ajaḥ-the unborn; kaṇṭakam-thorn; kaṇṭakena-by the thorn; iva-like that; dvayam-both; ca-also; api-although; īśituḥ-controlling; samam-equal.

The Supreme Unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

Śrīla Viśvanātha Cakravartī Ṭhākura suggests that the ṛṣis like Śaunaka and others who were hearing Śrīmad-Bhāgavatam from Sūta Gosvāmī at Naimiṣāraṇya were not happy to hear about the Yadu's dying in the madness of intoxication. To give them relief from this mental agony, Sūta Gosvāmī assured them that the Lord caused the members of the Yadu dynasty to relinquish their bodies by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world. He therefore called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled, the demigods, by the will of the Lord, relinquished their corporeal bodies by fighting amongst themselves in the madness of intoxication. The demigods are accustomed to drinking the soma-rasa beverage, and therefore the drinking of wine and intoxication are not unknown to them. Sometimes they were put into trouble for indulging in intoxication. Once the sons of Kuvera fell in the wrath of Nārada for being intoxicated, but afterwards they regained their original forms by the grace of the Lord Śrī Kṛṣṇa. We shall find this story in the Tenth Canto. For the Supreme Lord, both the asuras and the demigods are equal, but the demigods are obedient to the Lord, whereas the asuras are not. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn, which causes pinpricks on the leg of the Lord, is certainly disturbing to the Lord, and the other thorn, which takes out the disturbing elements, certainly gives service to the Lord. So although every living being is a part and parcel of the Lord, still one who is a pinprick to the Lord is called an asura, and one who is a voluntary servitor of the Lord is called a devatā, or demigod. In the material world the devatās and asuras are always contending, and the devatās are always saved from the hands of the asuras by the Lord. Both of them are under the control of the Lord. The world is full of two kinds of living beings, and the Lord's mission is always to protect the devatās and destroy the asuras, whenever there is such a need in the world, and to do good to both of them.

TEXT 35

yathā matsyādi-rūpāṇi
dhatte jahyād yathā naṭaḥ
bhū-bhāraḥ kṣapito yena

jahau tac ca kalevaram

SYNONYMS

yathā-as much as; matsya-ādi-incarnation as a fish, etc.; rūpāṇi-forms; dhatte-eternally accepts; jahyāt-apparently relinquishes; yathā-exactly like; naṭaḥ-magician; bhū-bhāraḥ-burden of the world; kṣapitaḥ-relieved; yena-by which; jahau-let go; tat-that; ca-also; kalevaram-body.

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others.

The Supreme Lord Personality of Godhead is neither impersonal nor formless, but His body is nondifferent from Him, and therefore He is known as the embodiment of eternity, knowledge and bliss. In the Bṛhad-vaiṣṇava Tantra it is clearly mentioned that anyone who considers the form of Lord Kṛṣṇa to be made of material energy must be ostracized by all means. And if by chance the face of such an infidel is seen, one must clean himself by jumping in the river with his clothing. The Lord is described as amṛta, or deathless, because He has no material body. Under the circumstances, the Lord's dying or quitting His body is like the jugglery of a magician. The magician shows by his tricks that he is cut to pieces, burnt to ashes or made unconscious by hypnotic influences, but all are false shows only. Factually the magician himself is neither burnt to ashes nor cut to pieces, nor is he dead or unconscious at any stage of his magical demonstration. Similarly, the Lord has His eternal forms of unlimited variety, of which the fish incarnation, as was exhibited within this universe, is also one. Because there are innumerable universes, somewhere or other the fish incarnation must be manifesting His pastimes without cessation. In this verse, the particular word dhatte, eternally accepted, (and not the word dhatvā, accepted for the occasion) is used. The idea is that the Lord does not create the fish incarnation; He eternally has such a form, and the appearance and disappearance of such an incarnation serves particular purposes. In the Bhagavad-gītā (7.24-25) the Lord says, "The impersonalists think that I have no form, that I am formless, but that at present I have accepted a form to serve a purpose, and now I am manifested. But such speculators are factually without sharp intelligence. Though they may be good scholars in the Vedic literatures, they are practically ignorant of My inconceivable energies and My eternal forms of personality. The reason is that I reserve the power of not being exposed to the nondevotees by My mystic curtain. The less intelligent fools are therefore unaware of My eternal form, which is never to be vanquished and is unborn." In the Padma Purāṇa it is said that those who are envious and always angry at the Lord are unfit to know the actual and eternal form of the Lord. In the Bhāgavatam also it is said that the Lord appeared like a thunderbolt to those who were wrestlers. Śiśupāla, at the time of being killed by the Lord, could not see Him as Kṛṣṇa, being dazzled by the glare of the brahmajyoti. Therefore, the temporary manifestation of the Lord as a thunderbolt to the wrestlers appointed by Kaṁsa, or the glaring appearance of the Lord before Śiśupāla, was relinquished by the Lord, but the Lord as a magician is eternally existent and is never vanquished in any circumstance. Such forms are temporarily shown to the asuras only, and when such exhibitions are withdrawn, the asuras think that the Lord is no more existent, just as the foolish audience thinks the magician to be burnt to ashes or cut to pieces. The conclusion is that the Lord has no material body, and therefore He is never to be killed or changed by His transcendental body.

TEXT 36

yadā mukundo bhagavān imāṁ mahīṁ
jahau sva-tanvā śravaṇīya-sat-kathaḥ
tadāhar evāprati-buddha-cetasām
abhadra-hetuḥ kalir anvavartata

SYNONYMS

yadā-when; mukundaḥ-Lord Kṛṣṇa; bhagavān-the Personality of Godhead; imām-this; mahīm-earth; jahau-left; sva-tanvā-with His selfsame body; śravaṇīya-sat-kathaḥ-hearing about Him is worthwhile; tadā-at that time; ahaḥ eva-from the very day; aprati-buddha-cetasām-of those whose minds are not sufficiently developed; abhadra-hetuḥ-cause of all ill fortune; kaliḥ anvavartata-Kali fully manifested.

When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His selfsame form, from that very day Kali, who had already partially appeared, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

The influence of Kali can be enforced only upon those who are not fully developed in God consciousness. One can neutralize the effects of Kali by keeping oneself fully under the supreme care of the Personality of Godhead. The age of Kali ensued just after the Battle of Kurukṣetra, but it could not exert its influence because of the presence of the Lord. The Lord, however, left this earthly planet in His own transcendental body, and as soon as He left, the symptoms of the Kali-yuga, as were envisioned by Mahārāja Yudhiṣṭhira prior to Arjuna's arrival from Dvārakā, began to manifest, and Mahārāja Yudhiṣṭhira rightly conjectured on the departure of the Lord from the earth. As we have already explained, the Lord left our sight just as when the sun sets it is out of our sight.

TEXT 37

yudhiṣṭhiras tat parisarpaṇaṁ budhaḥ
pure ca rāṣṭre ca gṛhe tathātmani
vibhāvya lobhānṛta-jihma-hiṁsanādy-
adharma-cakraṁ gamanāya paryadhāt

SYNONYMS

yudhiṣṭhiraḥ-Mahārāja Yudhiṣṭhira; tat-that; parisarpaṇam-expansion; budhaḥ-thoroughly experienced; pure-in the capital; ca-as also; rāṣṭre-in the state; ca-and; gṛhe-at home; tathā-as also; ātmani-in person; vibhāvya-observing; lobha-avarice; anṛta-untruth; jihma-diplomacy; hiṁsana-ādi-violence, envy; adharma-irreligion; cakram-a vicious circle; gamanāya-for departure; paryadhāt-dressed himself accordingly.

Mahārāja Yudhiṣṭhira was intelligent enough to understand the influence of the age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed accordingly.

The present age is influenced by the specific qualities of Kali. Since the days of the Battle of Kurukṣetra, about five thousand years ago, the influence of the age of Kali began manifesting, and from authentic scriptures it is learned that the age of Kali is still to run on for 427,000 years. The symptoms of the Kali-yuga, as mentioned above, namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things, are already in vogue, and no one can imagine what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so-called civilized man; those who are under the protection of the Lord have nothing to fear from this horrible age. Mahārāja Yudhiṣṭhira was a great devotee of the Lord, and there was no necessity of his being afraid of the age of Kali, but he preferred to retire from active household life and prepare himself to go back home, back to Godhead. The Pāṇḍavas are eternal companions of the Lord, and therefore they are more interested in the company of the Lord than anything else. Besides that, being an ideal king, Mahārāja Yudhiṣṭhira wanted to retire just to set an example for others. As soon as there is some young fellow to look after the household affairs, one should at once retire from family life to uplift oneself to spiritual realization. One should not rot in the dark well of household life till one is dragged out by the will of Yamarāja. Modern politicians should take lessons from Mahārāja Yudhiṣṭhira about voluntary retirement from active life and should make room for the younger generation. Also retired old gentlemen should take lessons from him and leave home for spiritual realization before forcefully dragged away to meet death.

TEXT 38

sva-rāṭ pautraṁ vinayinam
ātmanaḥ susamaṁ guṇaiḥ
toya-nīvyāḥ patiṁ bhūmer
abhyaṣiñcad gajāhvaye

SYNONYMS

sva-rāṭ-the emperor; pautram-unto the grandson; vinayinam-properly trained; ātmanaḥ-his own self; su-samam-equal in all respects; guṇaiḥ-by the qualities; toya-nīvyāḥ-bordered by the seas; patim-master; bhūmeḥ-of the land; abhyaṣiñcat-enthroned; gajāhvaye-in the capital of Hastināpura.

Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

The total land on the earth bordered by the seas was under the subjugation of the King of Hastināpura. Mahārāja Yudhiṣṭhira trained his grandson, Mahārāja Parīkṣit, who was equally qualified, in state administration in terms of the king's obligation to the citizens. Thus Parīkṣit was enthroned on the seat of Mahārāja Yudhiṣṭhira prior to his departure back to Godhead. Concerning Mahārāja Parīkṣit, the specific word used, vinayinam, is significant. Why was the King of Hastināpura, at least till the time of Mahārāja Parīkṣit, accepted as the Emperor of the world? The only reason is that the people of the world were happy because of the good administration of the Emperor. The happiness of the citizens was due to the ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed. They were even free from all bodily miseries, anxieties of mind, and disturbances caused by natural phenomena and other living beings. Because everyone was happy in all respects, there was no resentment, although there were sometimes battles between the state kings for political reasons and supremacy. Everyone was trained to attain the highest goal of life, and therefore the people were also enlightened enough not to quarrel over trivialities. The influence of the age of Kali gradually infiltrated the good qualities of both the kings and the citizens, and therefore a tense situation developed between the ruler and the ruled, but still even in this age of disparity between the ruler and the ruled, there can be spiritual emolument and God consciousness. That is a special prerogative.

TEXT 39

mathurāyāṁ tathā vajraṁ
śūrasena-patiṁ tataḥ
prājāpatyāṁ nirūpyeṣṭim
agnīn apibad īśvaraḥ

SYNONYMS

mathurāyām-at Mathurā; tathā-also; vajram-Vajra; śūrasena-patim-King of the Śūrasenas; tataḥ-thereafter; prājāpatyām-Prājāpatya sacrifice; nirūpya-having performed; iṣṭim-goal; agnīn-fire; apibat-placed in himself; īśvaraḥ-capable.

Then he posted Vajra, the son of Aniruddha [grandson of Lord Kṛṣṇa], at Mathurā as the King of Śūrasena. Afterwards Mahārāja Yudhiṣṭhira performed a Prājāpatya sacrifice and placed in himself the fire for quitting household life.

Mahārāja Yudhiṣṭhira, after placing Mahārāja Parīkṣit on the imperial throne of Hastināpura, and after posting Vajra, the great-grandson of Lord Kṛṣṇa, as the King of Mathurā, accepted the renounced order of life. The system of four orders of life and four castes in terms of quality and work, known as varṇāśrama-dharma, is the beginning of real human life, and Mahārāja Yudhiṣṭhira, as the protector of this system of human activities, timely retired from active life as a sannyāsī, handing over the charge of the administration to a trained prince, Mahārāja Parīkṣit. The scientific system of varṇāśrama-dharma divides the human life into four divisions of occupation and four orders of life. The four orders of life as brahmacārī, gṛhastha, vānaprastha and sannyāsī are to be followed by all, irrespective of the occupational division. Modern politicians do not wish to retire from active life, even if they are old enough, but Yudhiṣṭhira Mahārāja, as an ideal king, voluntarily retired from active administrative life to prepare himself for the next life. Everyone's life must be so arranged that the last stage of life, say at least the last fifteen to twenty years prior to death, can be absolutely devoted to the devotional service of the Lord to attain the highest perfection of life. It is really foolishness to engage oneself all the days of one's life in material enjoyment and fruitive activities, because as long as the mind remains absorbed in fruitive work for material enjoyment, there is no chance of getting out from conditioned life, or material bondage. No one should follow the suicidal policy of neglecting one's supreme task of attaining the highest perfection of life, namely going back home, back to Godhead.

TEXT 40

visṛjya tatra tat sarvaṁ
dukūla-valayādikam
nirmamo nirahaṅkāraḥ
sañchinnāśeṣa-bandhanaḥ
SYNONYMS

visṛjya-relinquishing; tatra-all those; tat-that; sarvam-everything; dukūla-belt; valaya-ādikam-and bangles; nirmamaḥ-uninterested; nirahaṅkāraḥ-unattached; sañchinna-perfectly cut off; aśeṣa-bandhanaḥ-unlimited attachment.

Mahārāja Yudhiṣṭhira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

To become purified of material contamination is the necessary qualification for becoming one of the associates of the Lord. No one can become an associate of the Lord or can go back to Godhead without such purification. Mahārāja Yudhiṣṭhira, therefore, to become spiritually pure, at once gave up his royal opulence, relinquishing his royal dress and garments. The kaṣāya, or saffron loincloth of a sannyāsī, indicates freedom from all attractive material garments, and thus he changed his dress accordingly. He became disinterested in his kingdom and family and thus became free from all material contamination, or material designation. People are generally attached to various kinds of designations-the designations of family, society, country, occupation, wealth, position and many others. As long as one is attached to such designations, he is considered materially impure. The so-called leaders of men in the modern age are attached by national consciousness, but they do not know that such false consciousness is also another designation of the materially conditioned soul; one has to relinquish such designations before one can become eligible to go back to Godhead. Foolish people adore such men who die in national consciousness, but here is an example of Mahārāja Yudhiṣṭhira, a royal king who prepared himself to leave this world without such national consciousness. And yet he is remembered even today because he was a great pious king, almost on the same level with the Personality of Godhead Śrī Rāma. And because people of the world were dominated by such pious kings, they were happy in all respects, and it was quite possible for such great emperors to rule the world.

TEXT 41

vācaṁ juhāva manasi
tat prāṇa itare ca tam
mṛtyāv apānaṁ sotsargaṁ
taṁ pañcatve hy ajohavīt
SYNONYMS

vācam-speeches; juhāva-relinquished; manasi-into the mind; tat prāṇe-mind into breathing; itare ca-other senses also; tam-into that; mṛtyau-into death; apānam-breathing; sa-utsargam-with all dedication; tam-that; pañcatve-into the body made of five elements; hi-certainly; ajohavīt-amalgamated it.

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.

Mahārāja Yudhiṣṭhira, like his brother Arjuna, began to concentrate and gradually became freed from all material bondage. First he concentrated all the actions of the senses and amalgamated them into the mind, or in other words he turned his mind toward the transcendental service of the Lord. He prayed that since all material activities are performed by the mind in terms of actions and reactions of the material senses, and since he was going back to Godhead, the mind would wind up its material activities and be turned towards the transcendental service to the Lord. There was no longer a need for material activities. Actually the activities of the mind cannot be stopped, for they are the reflection of the eternal soul, but the quality of the activities can be changed from matter to the transcendental service of the Lord. The material color of the mind is changed when one washes it from contaminations of life-breathing and thereby frees it from the contamination of repeated births and deaths and situates it in pure spiritual life. All is manifested by the temporary embodiment of the material body, which is a production of the mind at the time of death, and if the mind is purified by practice of transcendental loving service to the Lord and is constantly engaged in the service of the lotus feet of the Lord, there is no more chance of the mind's producing another material body after death. It will be freed from absorption in material contamination. The pure soul will be able to return home, back to Godhead.

TEXT 42

tritve hutvā ca pañcatvaṁ
tac caikatve 'juhon muniḥ
sarvam ātmany ajuhavīd
brahmaṇy ātmānam avyaye
SYNONYMS

tritve-into the three qualities; hutvā-having offered; ca-also; pañcatvam-five elements; tat-that; ca-also; ekatve-in one nescience; ajuhot-amalgamated; muniḥ-the thoughtful; sarvam-the sum total; ātmani-in the soul; ajuhavīt-fixed; brahmaṇi-unto the spirit; ātmānam-the soul; avyaye-unto the inexhaustible.

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

All that is manifested in the material world is the product of the mahat-tattva-avyakta, and things that are visible in our material vision are nothing but combinations and permutations of such variegated material products. But the living entity is different from such material products. It is due to the living entity's forgetfulness of his eternal nature as eternal servitor of the Lord, and his false conception of being a so-called lord of the material nature, that he is obliged to enter into the existence of false sense enjoyment. Thus a concomitant generation of material energies is the principal cause of the mind's being materially affected. Thus the gross body of five elements is produced. Mahārāja Yudhiṣṭhira reversed the action and merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or mediocre is extinguished, and again the qualitative manifestations become merged in the material energy, which is produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord, the Personality of Godhead, in one of the innumerable planets of the spiritual sky, especially in Goloka Vṛndāvana, one has to think always that he is different from the material energy; he has nothing to do with it, and he has to realize himself as pure spirit, Brahman, qualitatively equal with the Supreme Brahman (Parameśvara). Mahārāja Yudhiṣṭhira, after distributing his kingdom to Parīkṣit and Vajra, did not think himself Emperor of the world or head of the Kuru dynasty. This sense of freedom from material relations, as well as freedom from the material encagement of the gross and subtle encirclement, makes one free to act as the servitor of the Lord, even though one is in the material world. This stage is called the jīvanmukta stage, or the liberated stage, even in the material world. That is the process of ending material existence. One must not only think that he is Brahman, but must act like Brahman. One who only thinks himself Brahman is an impersonalist. And one who acts like Brahman is the pure devotee.

TEXT 43

cīra-vāsā nirāhāro
baddha-vāṅ mukta-mūrdhajaḥ
darśayann ātmano rūpaṁ
jaḍonmatta-piśācavat
anavekṣamāṇo niragād
aśṛṇvan badhiro yathā

SYNONYMS

cīra-vāsāḥ-accepted torn clothing; nirāhāraḥ-gave up all solid foodstuff; baddha-vāk-stopped talking; mukta-mūrdhajaḥ-untied his hair; darśayan-began to show; ātmanaḥ-of himself; rūpam-bodily features; jaḍa-inert; unmatta-mad; piśāca-vat-just like an urchin; anavekṣamāṇaḥ-without waiting for; niragāt-was situated; aśṛṇvan-without hearing; badhiraḥ-just like a deaf man; yathā-as if.

After that, Mahārāja Yudhiṣṭhira dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

Thus being freed from all external affairs, he had nothing to do with imperial life or family prestige, and for all practical purposes he posed himself exactly like an inert mad urchin and did not speak of material affairs. He had no dependence on his brothers, who had all along been helping him. This stage of complete independence from everything is also called the purified stage of fearlessness.

TEXT 44

udīcīṁ praviveśāśāṁ
gata-pūrvāṁ mahātmabhiḥ
hṛdi brahma paraṁ dhyāyan
nāvarteta yato gataḥ

SYNONYMS

udīcīm-the northern side; praviveśa-āśām-those who wanted to enter there; gata-pūrvām-the path accepted by his forefathers; mahā-ātmabhiḥ-by the broad-minded; hṛdi-within the heart; brahma-the Supreme; param-Godhead; dhyāyan-constantly thinking of; na āvarteta-passed his days; yataḥ-wherever; gataḥ-went.

He then started towards the North, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

It is understood from this verse that Mahārāja Yudhiṣṭhira followed in the footsteps of his forefathers and the great devotees of the Lord. We have discussed many times before that the system of varṇāśrama-dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Āryāvarta province of the world, emphasizes the importance of leaving all household connections at a certain stage of life. The training and education was so imparted, and thus a respectable person like Mahārāja Yudhiṣṭhira had to leave all family connection for self-realization and going back to Godhead. No king or respectable gentleman would continue family life till the end, because that was considered suicidal and against the interest of the perfection of human life. In order to be free from all family encumbrances and devote oneself cent percent in the devotional service of Lord Kṛṣṇa, this system is always recommended for everyone because it is the path of authority. The Lord instructs in the Bhagavad-gītā (18.62) that one must become a devotee of the Lord at least at the last stage of one's life. A sincere soul of the Lord like Mahārāja Yudhiṣṭhira must abide by this instruction of the Lord for his own interest.

The specific words brahma param indicate Lord Śrī Kṛṣṇa. This is corroborated in the Bhagavad-gītā (10.13) by Arjuna with reference to great authorities like Asita, Devala, Nārada and Vyāsa. Thus Mahārāja Yudhiṣṭhira, while leaving home for the North, constantly remembered Lord Śrī Kṛṣṇa within himself, following in the footsteps of his forefathers as well as the great devotees of all times.

TEXT 45

sarve tam anunirjagmur
bhrātaraḥ kṛta-niścayāḥ
kalinādharma-mitreṇa
dṛṣṭvā spṛṣṭāḥ prajā bhuvi

SYNONYMS

sarve-all his younger brothers; tam-him; anunirjagmuḥ-left home by following the elder; bhrātaraḥ-brothers; kṛta-niścayāḥ-decidedly; kalinā-by the age of Kali; adharma-principle of irreligion; mitreṇa-by the friend; dṛṣṭvā-observing; spṛṣṭāḥ-having overtaken; prajāḥ-all citizens; bhuvi-on the earth.

The younger brothers of Mahārāja Yudhiṣṭhira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

The younger brothers of Mahārāja Yudhiṣṭhira were already obedient followers of the great Emperor, and they had sufficiently been trained to know the ultimate goal of life. They therefore decidedly followed their eldest brother in rendering devotional service to Lord Śrī Kṛṣṇa. According to the principles of sanātana-dharma, one must retire from family life after half the duration of life is finished and must engage himself in self-realization. But the question of engaging oneself is not always decided. Sometimes retired men are bewildered about how to engage themselves for the last days of life. Here is a decision by authorities like the Pāṇḍavas. All of them engaged themselves in favorably culturing the devotional service of the Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead. According to Svāmī Śrīdhara, dharma, artha, kāma and mokṣa, or fruitive activities, philosophical speculations and salvation, as conceived by several persons, are not the ultimate goal of life. They are more or less practiced by persons who have no information of the ultimate goal of life. The ultimate goal of life is already indicated by the Lord Himself in the Bhagavad-gītā (18.64), and the Pāṇḍavas were intelligent enough to follow it without hesitation.

TEXT 46

te sādhu-kṛta-sarvārthā
jñātvātyantikam ātmanaḥ
manasā dhārayām āsur
vaikuṇṭha-caraṇāmbujam

SYNONYMS

te-all of them; sādhu-kṛta-having performed everything worthy of a saint; sarva-arthāḥ-that which includes everything worthy; jñātvā-knowing it well; ātyantikam-the ultimate; ātmanaḥ-of the living being; manasā-within the mind; dhārayām āsuḥ-sustained; vaikuṇṭha-the Lord of the spiritual sky; caraṇa-ambujam-the lotus feet.

They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.

In the Bhagavad-gītā (7.28) the Lord says that only those who have done pious deeds in previous lives and have become freed from the results of all impious acts can concentrate upon the lotus feet of the Supreme Lord Śrī Kṛṣṇa. The Pāṇḍavas, not only in this life but also in their previous lives, had always performed the supreme pious work, and thus they are ever free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their minds upon the lotus feet of the Supreme Lord Śrī Kṛṣṇa. According to Śrī Viśvanātha Cakravartī, dharma, artha, kāma and mokṣa principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord in the spiritual sky. The Vaikuṇṭha world is situated far beyond the material sky. The material sky is under the management of Durgā Devī, or the material energy of the Lord, but the Vaikuṇṭha world is managed by the personal energy of the Lord.

TEXTS 47-48

tad-dhyānodriktayā bhaktyā
viśuddha-dhiṣaṇāḥ pare
tasmin nārāyaṇa-pade
ekānta-matayo gatim
avāpur duravāpāṁ te
asadbhir viṣayātmabhiḥ
vidhūta-kalmaṣā sthānaṁ
virajenātmanaiva hi

SYNONYMS

tat-that; dhyāna-positive meditation; utriktayā-being freed from; bhaktyā-by a devotional attitude; viśuddha-purified; dhiṣaṇāḥ-by intelligence; pare-unto the transcendence; tasmin-in that; nārāyaṇa-the Personality of Godhead Śrī Kṛṣṇa; pade-unto the lotus feet; ekānta-matayaḥ-of those who are fixed in the Supreme, who is one; gatim-destination; avāpuḥ-attained; duravāpām-very difficult to obtain; te-by them; asadbhiḥ-by the materialists; viṣaya-ātmabhiḥ-absorbed in material needs; vidhūta-washed off; kalmaṣāḥ-material contaminations; sthānam-abode; virajena-without material passion; ātmanā eva-by the selfsame body; hi-certainly.

Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Nārāyaṇa, Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.

According to Śrīla Jīva Gosvāmī, a person freed from the three modes of material qualities, namely goodness, passion and ignorance, and situated in transcendence can reach the highest perfection of life without change of body. Śrīla Sanātana Gosvāmī in his Hari-bhakti-vilāsa says that a person, whatever he may be, can attain the perfection of a twice-born brāhmaṇa by undergoing the spiritual disciplinary actions under the guidance of a bona fide spiritual master, exactly as a chemist can turn gun metal into gold by chemical manipulation. It is therefore the actual guidance that matters in the process of becoming a brāhmaṇa, even without change of body, or in going back to Godhead without change of body. Śrīla Jīva Gosvāmī remarks that the word "hi" used in this connection positively affirms this truth, and there is no doubt about this factual position. The Bhagavad-gītā (14.26) also affirms this statement of Śrīla Jīva Gosvāmī when the Lord says that anyone who executes devotional service systematically without deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of material nature, and when the Brahman perfection is still more advanced by the selfsame execution of devotional service, there is no doubt at all that one can attain the supreme spiritual planet, Goloka Vṛndāvana, without change of body, as we have already discussed in connection with the Lord's returning to His abode without a change of body.

TEXT 49

viduro 'pi parityajya
prabhāse deham ātmanaḥ

kṛṣṇāveśena tac-cittaḥ
pitṛbhiḥ sva-kṣayaṁ yayau

SYNONYMS

viduraḥ-Vidura (the uncle of Mahārāja Yudhiṣṭhira); api-also; parityajya-after quitting the body; prabhāse-in the place of pilgrimage at Prabhāsa; deham ātmanaḥ-his body; kṛṣṇa-the Personality of Godhead; āveśena-being absorbed in that thought; tat-his; cittaḥ-thoughts and actions; pitṛbhiḥ-along with the residents of Pitṛloka; sva-kṣayam-his own abode; yayau-departed.

Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Lord Kṛṣṇa, he was received by the denizens of Pitṛloka planet, where he returned to his original post.

The difference between the Pāṇḍavas and Vidura is that the Pāṇḍavas are eternal associates of the Lord, the Personality of Godhead, whereas Vidura is one of the administrative demigods in charge of the Pitṛloka planet and is known as Yamarāja. Men are afraid of Yamarāja because it is he only who awards punishment to the miscreants of the material world, but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend, but to the nondevotees he is fear personified. As we have already discussed, it is understood that Yamarāja was cursed by Maṇḍūka Muni to be degraded as a śūdra, and therefore Vidura was an incarnation of Yamarāja. As an eternal servitor of the Lord, he displayed his devotional activities very ardently and lived a life of a pious man, so much so that a materialistic man like Dhṛtarāṣṭra also got salvation by his instruction. So by his pious activities in the devotional service of the Lord he was able to always remember the lotus feet of the Lord, and thus he became washed of all contamination of a śūdra-born life. At the end he was again received by the denizens of Pitṛloka and posted in his original position. The demigods are also associates of the Lord without personal touch, whereas the direct associates of the Lord are in constant personal touch with Him. The Lord and His personal associates incarnate in many universes without cessation. The Lord remembers them all, whereas the associates forget due to their being very minute parts and parcels of the Lord; they are apt to forget such incidents due to being infinitesimal. This is corroborated in the Bhagavad-gītā (4.5).

TEXT 50

draupadī ca tadājñāya
patīnām anapekṣatām
vāsudeve bhagavati
hy ekānta-matir āpa tam

SYNONYMS

draupadī-Draupadī (the wife of the Pāṇḍavas); ca-and; tadā-at that time; ājñāya-knowing Lord Kṛṣṇa fully well; patīnām-of the husbands; anapekṣatām-who did not care for her; vāsudeve-unto Lord Vāsudeva (Kṛṣṇa); bhagavati-the Personality of Godhead; hi-exactly; eka-anta-absolutely; matiḥ-concentration; āpa-got; tam-Him (the Lord).

Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands.

When flying an airplane, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life, when one has to go back home, back to Godhead, everyone has to take care of himself without help rendered by another. The help is, however, offered on the ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband and others can all render help during one's lifetime, but while crossing the sea one has to take care of himself and utilize the instructions formerly received. Draupadī had five husbands, and no one asked Draupadī to come; Draupadī had to take care of herself without waiting for her great husbands. And because she was already trained, she at once took to concentration upon the lotus feet of Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. The wives also got the same result as their husbands, in the same manner; that is to say, without changing their bodies they reached the destination of Godhead. Śrīla Viśvanātha Cakravartī Ṭhākura suggests that both Draupadī and Subhadrā, although her name is not mentioned herein, got the same result. None of them had to quit the body.

TEXT 51

yaḥ śraddhayaitad bhagavat-priyāṇāṁ
pāṇḍoḥ sutānām iti samprayāṇam
śṛṇoty alaṁ svastyayanaṁ pavitraṁ
labdhvā harau bhaktim upaiti siddhim

SYNONYMS

yaḥ-anyone who; śraddhayā-with devotion; etat-this; bhagavat-priyāṇām-of those who are very dear to the Personality of Godhead; pāṇḍoḥ-of Pāṇḍu; sutānām-of the sons; iti-thus; samprayāṇam-departure for the ultimate goal; śṛṇoti-hears; alam-only; svastyayanam-good fortune; pavitram-perfectly pure; labdhvā-by obtaining; harau-unto the Supreme Lord; bhaktim-devotional service; upaiti-gains; siddhim-perfection.

The subject of the departure of the sons of Pāṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life.

Śrīmad-Bhāgavatam is a narration about the Personality of Godhead and the devotees of the Lord like the Pāṇḍavas. The narration of the Personality of Godhead and His devotees is absolute in itself, and thus to hear it with a devotional attitude is to associate with the Lord and constant companions of the Lord. By the process of hearing Śrīmad-Bhāgavatam one can attain the highest perfection of life, namely going back home, back to Godhead, without failure.

Thus end the Bhaktivedanta purports of the First Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Pāṇḍavas Retire Timely."

20.2.18 Chapter Sixteen

How Parīkṣit Received the Age of Kali

TEXT 1

sūta uvāca
tataḥ parīkṣid dvija-varya-śikṣayā
mahīṁ mahā-bhāgavataḥ śaśāsa ha
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; tataḥ-thereafter; parīkṣit-Mahārāja Parīkṣit; dvija-varya-the great twice-born brāhmaṇas; śikṣayā-by their instructions; mahīm-the earth; mahā-bhāgavataḥ-the great devotee; śaśāsa-ruled; ha-in the past; yathā-as they told it; hi-certainly; sūtyām-at the time of his birth; abhijāta-kovidāḥ-expert astrologers at the time of birth; samādiśan-gave their opinions; vipra-O brāhmaṇas; mahat-guṇaḥ-great qualities; tathā-true to that.

Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

At the time of Mahārāja Parīkṣit's birth, the expert astrologer-brāhmaṇas foretold some of his qualities. Mahārāja Parīkṣit developed all those qualities, being a great devotee of the Lord. The real qualification is to become a devotee of the Lord, and gradually all the good qualities worthy of possession develop. Mahārāja Parīkṣit was a mahā-bhāgavata, or a first-class devotee, who was not only well versed in the science of devotion but also able to convert others to become devotees by his transcendental instructions. Mahārāja Parīkṣit was, therefore, a devotee of the first order, and thus he used to consult great sages and learned brāhmaṇas, who could advise him by the śāstras how to execute the state administration. Such great kings were more responsible than modern elected executive heads because they obliged the great authorities by following their instructions left in Vedic literatures. There was no need for impractical fools to enact daily a new legislative bill and to conveniently alter it again and again to serve some purpose. The rules and regulations were already set forth by great sages like Manu, Yājñavalkya, Parāśara and other liberated sages, and the enactments were all suitable for all ages in all places. Therefore the rules and regulations were standard and without flaw or defect. Kings like Mahārāja Parīkṣit had their council of advisers, and all the members of that council were either great sages or brāhmaṇas of the first order. They did not accept any salary, nor had they any necessity for such salaries. The state would get the best advice without expenditure. They were themselves samadarśī, equal to everyone, both man and animal. They would not advise the king to give protection to man and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise. They were all self-realized souls, and they knew perfectly well how all living beings in the state would be happy, both in this life and in the next. They were not concerned with the hedonistic philosophy of eat, drink, be merry and enjoy. They were philosophers in the real sense, and they knew well what is the mission of human life. Under all these obligations, the advisory council of the king would give correct directions, and the king or executive head, being himself a qualified devotee of the Lord, would scrutinizingly follow them for the welfare of the state. The state in the days of Mahārāja Yudhiṣṭhira or Mahārāja Parīkṣit was a welfare state in the real sense of the term because no one was unhappy in that state, be he man or animal. Mahārāja Parīkṣit was an ideal king for a welfare state of the world.

TEXT 2

sa uttarasya tanayām
upayema irāvatīm
janamejayādīṁś caturas
tasyām utpādayat sutān

SYNONYMS

saḥ-he; uttarasya-of King Uttara; tanayām-daughter; upayeme-married; irāvatīm-Irāvatī; janamejaya-ādīn-headed by Mahārāja Janamejaya; caturaḥ-four; tasyām-in her; utpādayat-begot; sutān-sons.

King Parīkṣit married the daughter of King Uttara and begot four sons, headed by Mahārāja Janamejaya.

Mahārāja Uttara was the son of Virāṭa and maternal uncle of Mahārāja Parīkṣit. Irāvatī, being the daughter of Mahārāja Uttara, was the cousin-sister of Mahārāja Parīkṣit, but cousin-brothers and sisters were allowed to get married if they did not belong to the same gotra, or family. In the Vedic system of marriage, the importance of the gotra, or family, was stressed. Arjuna also married Subhadrā, although she was his maternal cousin-sister.

Janamejaya: One of the rājarṣi kings and the famous son of Mahārāja Parīkṣit. His mother's name was Irāvatī, or according to some, Mādravatī. Mahārāja Janamejaya begot two sons of the names Jñātānīka and Śaṅkukarṇa. He celebrated several sacrifices in the Kurukṣetra pilgrimage site, and he had three younger brothers named Śrutasena, Ugrasena and Bhīmasena II. He invaded Takṣalā (Ajanta), and he decided to avenge the unlawful curse upon his great father, Mahārāja Parīkṣit. He performed a great sacrifice called Sarpa-yajña, to kill the race of serpents, including the takṣaka, which had bitten his father to death. On request from many influential demigods and sages, he had to change his decision to kill the race of snakes, but despite stopping the sacrifice, he satisfied everyone concerned in the sacrifice by rewarding them properly. In the ceremony, Mahāmuni Vyāsadeva also was present, and he personally narrated the history of the Battle of Kurukṣetra before the King. Later on by the order of Vyāsadeva, his disciple Vaiśampāyana narrated before the King the subject matter of Mahābhārata. He was much affected by his great father's untimely death and was very anxious to see him again, and he expressed his desire before the great sage Vyāsadeva. Vyāsadeva also fulfilled his desire. His father was present before him, and he worshiped both his father and Vyāsadeva with great respect and pomp. Being fully satisfied, he most munificently gave charities to the brāhmaṇas present at the sacrifice.

TEXT 3

ājahārāśva-medhāṁs trīn

gaṅgāyāṁ bhūri-dakṣiṇān
śāradvataṁ guruṁ kṛtvā
devā yatrākṣi-gocarāḥ

SYNONYMS

ājahāra-performed; aśva-medhān-horse sacrifices; trīn-three; gaṅgāyām-the bank of the Ganges; bhūri-sufficiently; dakṣiṇān-rewards; śāradvatam-unto Kṛpācārya; gurum-spiritual master; kṛtvā-having selected; devāḥ-the demigods; yatra-wherein; akṣi-eyes; gocarāḥ-within the purview.

Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

It appears from this verse that interplanetary travel by the denizens of higher planets is easy. In many statements in Bhāgavatam, we have observed that the demigods from heaven used to visit this earth to attend sacrifices performed by influential kings and emperors. Herein also we find that during the time of the horse sacrifice ceremony of Mahārāja Parīkṣit, the demigods from other planets were visible even to the common man, due to the sacrificial ceremony. The demigods are not generally visible to common men, as the Lord is not visible. But as the Lord, by His causeless mercy, descends to be visible to the common man, similarly the demigods also become visible to the common man by their own grace. Although celestial beings are not visible to the naked eyes of the inhabitants of this earth, it was due to the influence of Mahārāja Parīkṣit that the demigods also agreed to be visible. The kings used to spend lavishly during such sacrifices, as a cloud distributes rains. A cloud is nothing but another form of water, or, in other words, the waters of the earth transform into clouds. Similarly, the charity made by the kings in such sacrifices are but another form of the taxes collected from the citizens. But, as the rains fall down very lavishly and appear to be more than necessary, the charity made by such kings also seems to be more than what the citizen needs. Satisfied citizens will never organize agitation against the king, and thus there was no need in changing the monarchial state.

Even for a king like Mahārāja Parīkṣit there was need of a spiritual master for guidance. Without such guidance one cannot make progress in spiritual life. The spiritual master must be bona fide, and one who wants to have self-realization must approach and take shelter of a bona fide spiritual master to achieve real success.

TEXT 4

nijagrāhaujasā vīraḥ
kaliṁ digvijaye kvacit
nṛpa-liṅga-dharaṁ śūdraṁ
ghnantaṁ go-mithunaṁ padā

SYNONYMS

nijagrāha-sufficiently punished; ojasā-by prowess; vīraḥ-valiant hero; kalim-unto Kali, the master of the age; digvijaye-on his way to conquer the world; kvacit-once upon a time; nṛpa-liṅga-dharam-one who passes in the dress of a king; śūdram-the lower class; ghnantam-hurting; go-mithunam-a cow and bull; padā-on the leg.

Once, when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

The purpose of a king's going out to conquer the world is not for self-aggrandizement. Mahārāja Parīkṣit went out to conquer the world after his ascendance to the throne, but this was not for the purpose of aggression on other states. He was the Emperor of the world, and all small states were already under his regime. His purpose in going out was to see how things were going on in terms of the godly state. The king, being the representative of the Lord, has to execute the will of the Lord duly. There is no question of self-aggrandizement. Thus as soon as Mahārāja Parīkṣit saw that a lower-class man in the dress of a king was hurting the legs of a cow and a bull, at once he arrested and punished him. The king cannot tolerate insults to the most important animal, the cow, nor can he tolerate disrespect for the most important man, the brāhmaṇa. Human civilization means to advance the cause of brahminical culture, and to maintain it, cow protection is essential. There is a miracle in milk, for it contains all the necessary vitamins to sustain human physiological conditions for higher achievements. Brahminical culture can advance only when man is educated to develop the quality of goodness, and for this there is a prime necessity of food prepared with milk, fruits and grains. Mahārāja Parīkṣit was astonished to see that a black śūdra, dressed like a ruler, was mistreating a cow, the most important animal in human society.

The age of Kali means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men with the modes of lower-class men, who have no higher ambition in life, come to the helm of the state management. Such men at the post of a king are sure to first hurt the cow and the brahminical culture, thereby pushing all society towards hell. Mahārāja Parīkṣit, trained as he was, got the scent of this root cause of all quarrel in the world. Thus he wanted to stop it in the very beginning.

TEXT 5

śaunaka uvāca
kasya hetor nijagrāha
kaliṁ digvijaye nṛpaḥ
nṛdeva-cihna-dhṛk śūdra-
ko 'sau gāṁ yaḥ padāhanat
tat kathyatāṁ mahā-bhāga
yadi kṛṣṇa-kathāśrayam

SYNONYMS

śaunakaḥ uvāca-Śaunaka Ṛṣi said; kasya-for what; hetoḥ-reason; nijagrāha-sufficiently punished; kalim-the master of the age of Kali; digvijaye-during the time of his world tour; nṛpaḥ-the King; nṛ-deva-royal person; cihna-dhṛk-decorated like; śūdrakaḥ-lowest of the śūdras; asau-he; gām-cow; yaḥ-one who; padā ahanat-struck on the leg; tat-all that; kathyatām-please describe; mahā-bhāga-O greatly fortunate one; yadi-if, however; kṛṣṇa-about Kṛṣṇa; kathā-āśrayam-related with His topics.

Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and having struck a cow on the leg? Please describe all these incidents if they relate to the topics of Lord Kṛṣṇa.

Śaunaka and the ṛṣis were astonished to hear that the pious Mahārāja Parīkṣit simply punished the culprit and did not kill him. This suggests that a pious king like Mahārāja Parīkṣit should have at once killed an offender who wanted to cheat the public by dressing like a king and at the same time daring to insult the purest of the animals, a cow. The ṛṣis in those days, however, could not even imagine that in the advanced days of the age of Kali the lowest of the śūdras will be elected as administrators and will open organized slaughterhouses for killing cows. Anyway, although hearing about a śūdraka who was a cheat and insulter of a cow was not very interesting to the great ṛṣis, they nevertheless wanted to hear about it to see if the event had any connection with Lord Kṛṣṇa. They were simply interested in the topics of Lord Kṛṣṇa, for anything that is dovetailed with the narration of Kṛṣṇa is worth hearing. There are many topics in the Bhāgavatam about sociology, politics, economics, cultural affairs, etc., but all of them are in relation with Kṛṣṇa, and therefore all of them are worth hearing. Kṛṣṇa is the purifying ingredient in all matters, regardless of what they are. In the mundane world, everything is impure due to its being a product of the three mundane qualities. The purifying agent, however, is Kṛṣṇa.

TEXT 6

athavāsya padāmbhoja-
makaranda-lihāṁ satām
kim anyair asad-ālāpair
āyuṣo yad asad-vyayaḥ

SYNONYMS

athavā-otherwise; asya-of His (Lord Kṛṣṇa's); pada-ambhoja-lotus feet; makaranda-lihām-of those who lick the honey from such a lotus flower; satām-of those who are to exist eternally; kim anyaiḥ-what is the use of anything else; asat-illusory; ālāpaiḥ-topics; āyuṣaḥ-of the duration of life; yat-that which is; asat-vyayaḥ-unnecessary waste of life.

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?

Lord Kṛṣṇa and His devotees are both on the transcendental plane; therefore the topics of Lord Kṛṣṇa and of His pure devotees are equally good. The Battle of Kurukṣetra is full of politics and diplomacy, but because the topics are related with Lord Kṛṣṇa, the Bhagavad-gītā is therefore adored all over the world. There is no need to eradicate politics, economics, sociology, etc., which are mundane to the mundaners. To a pure devotee, who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with His pure devotees. We have heard and talked about the activities of the Pāṇḍavas, and we now are dealing with the topics of Mahārāja Parīkṣit, but because all these topics are related to the Lord Śrī Kṛṣṇa, they are all transcendental, and pure devotees have great interest in hearing them. We have already discussed this matter in connection with the prayers of Bhīṣmadeva.

Our duration of life is not very long, and there is no certainty of when we shall be ordered to leave everything for the next stage. Thus it is our duty to see that not a moment of our life is wasted in topics which are not related with Lord Kṛṣṇa. Any topic, however pleasant, is not worth hearing if it is devoid of its relation to Kṛṣṇa.

The spiritual planet, Goloka Vṛndāvana, the eternal abode of Lord Kṛṣṇa, is shaped like the whorl of a lotus flower. Even when the Lord descends to any one of the mundane planets, He does so by manifesting His own abode as it is. Thus His feet remain always on the same big whorl of the lotus flower. His feet are also as beautiful as the lotus flower. Therefore it is said that Lord Kṛṣṇa has lotus feet.

A living being is eternal by constitution. He is, so to speak, in the whirlpool of birth and death due to his contact with material energy. Freed from such material energy, a living entity is liberated and is eligible to return home, back to Godhead. Those who want to live forever without changing their material bodies should not waste valuable time with topics other than those relating to Lord Kṛṣṇa and His devotees.

TEXT 7

kṣudrāyuṣāṁ nṛṇām aṅga
martyānām ṛtam icchatām
ihopahūto bhagavān
mṛtyuḥ śāmitra-karmaṇi

SYNONYMS

kṣudra-very small; āyuṣām-of the duration of life; nṛṇām-of the human beings; aṅga-O Sūta Gosvāmī; martyānām-of those who are sure to meet death; ṛtam-eternal life; icchatām-of those who desire it; iha-herein; upahūtaḥ-called for being present; bhagavān-representing the Lord; mṛtyuḥ-the controller of death, Yamarāja; śāmitra-suppressing; karmaṇi-performances.

O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get free from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of knowledge, but alas, the controller of death, Yamarāja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by Yamarāja. What to speak of stopping death, no one can enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamarāja is to call him to hear and chant the holy name of the Lord. Yamarāja is a great devotee of the Lord, and he likes to be invited to kīrtanas and sacrifices by the pure devotees, who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Śaunaka and others, invited Yamarāja to attend the sacrifice performed at Naimiṣāraṇya. This was good for those who did not want to die.

TEXT 8

na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ
etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛ-loke pīyeta
hari-līlāmṛtaṁ vacaḥ

SYNONYMS

na-not; kaścit-anyone; mriyate-will die; tāvat-so long; yāvat-as long as; āste-is present; iha-herein; antakaḥ-one who causes the end of life; etat-this; artham-reason; hi-certainly; bhagavān-the representative of the Lord; āhūtaḥ-invited; parama-ṛṣibhiḥ-by the great sages; aho-alas; nṛ-loke-in human society; pīyeta-let them drink; hari-līlā-transcendental pastimes of the Lord; amṛtam-nectar for eternal life; vacaḥ-narrations.

As long as Yamarāja, who causes everyone’s death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

Every human being dislikes meeting death, but he does not know how to get rid of death. The surest remedy for avoiding death is to accustom oneself to hearing the nectarean pastimes of the Lord as they are systematically narrated in the text of Śrīmad-Bhāgavatam. It is advised herein, therefore, that any human being who desires freedom from death should take to this course of life as recommended by the ṛṣis headed by Śaunaka.

TEXT 9

mandasya manda-prajñasya
vayo mandāyuṣaś ca vai
nidrayā hriyate naktaṁ
divā ca vyartha-karmabhiḥ

SYNONYMS

mandasya-of the lazy; manda-paltry; prajñasya-of intelligence; vayaḥ-age; manda-short; āyuṣaḥ-of duration of life; ca-and; vai-exactly; nidrayā-by sleeping; hriyate-passes away; naktam-night; divā-daytime; ca-also; vyartha-for nothing; karmabhiḥ-by activities.

Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

The less intelligent do not know the real value of the human form of life. The human form is a special gift of material nature in the course of her enforcing stringent laws of miseries upon the living being. It is a chance to achieve the highest boon of life, namely to get out of the entanglement of repeated birth and death. The intelligent take care of this important gift by strenuously endeavoring to get out of the entanglement. But the less intelligent are lazy and unable to evaluate the gift of the human body to achieve liberation from the material bondage; they become more interested in so-called economic development and work very hard throughout life simply for the sense enjoyment of the temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature, and thus a human being is also destined to a certain amount of sense enjoyment according to his past or present life. But one should definitely try to understand that sense enjoyment is not the ultimate goal of human life. Herein it is said that during the daytime one works ”for nothing” because the aim is nothing but sense enjoyment. We can particularly observe how the human being is engaged for nothing in the great cities and industrial towns. There are so many things manufactured by human energy, but they are all meant for sense enjoyment, and not for getting out of material bondage. And after working hard during the daytime, a tired man either sleeps or engages in sex habits at night. That is the program of materialistic civilized life for the less intelligent. Therefore they are designated herein as lazy, unfortunate and short-lived.

TEXT 10

sūta uvāca
yadā parīkṣit kuru-jāṅgale ’vasat
kaliṁ praviṣṭaṁ nija-cakravartite
niśamya vārtām anatipriyāṁ tataḥ
śarāsanaṁ saṁyuga-śauṇḍir ādade

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; yadā-when; parīkṣit-Mahārāja Parīkṣit; kuru-jāṅgale-in the capital of Kuru’s empire; avasat-was residing; kalim-the symptoms of the age of Kali; praviṣṭam-entered; nija-cakravartite-within his jurisdiction; niśamya-thus hearing; vārtām-news; anati-priyām-not very palatable; tataḥ-thereafter; śarāsanam-arrows and bow; saṁyuga-having gotten a chance for; śauṇḍiḥ-martial activities; ādade-took up.

Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

The state administration of Mahārāja Parīkṣit was so perfect that he was sitting in his capital peacefully. But he got the news that the symptoms of the age of Kali had already infiltrated into the jurisdiction of his state, and he did not like this news. What are the symptoms of the age of Kali? They are (1) illicit connection with women, (2) indulgence in meat-eating, (3) intoxication and (4) taking pleasure in gambling. The age of Kali literally means the age of quarrel, and the abovementioned four symptoms in human society are the root causes for all kinds of quarrel. Mahārāja Parīkṣit heard that some of the people of the state had already taken to those symptoms, and he wanted to take immediate steps against such causes of unrest. This means that at least up to the regime of Mahārāja Parīkṣit, such symptoms of public life were practically unknown, and as soon as they were slightly detected, he wanted to root them out. The news was not palatable for him, but in a way it was, because Mahārāja Parīkṣit got a chance to fight. There was no need to fight with small states because everyone was peacefully under his subordination, but the Kali-yuga miscreants gave his fighting spirit a chance for exhibition. A perfect kṣatriya king is always jubilant as soon as he gets a chance to fight, just as a sportsman is eager when there is a chance for a sporting match. It is no argument that in the age of Kali such symptoms are predestined. If so, then why was there preparation for fighting out such symptoms? Such arguments are offered by lazy and unfortunate men. In the rainy season, rain is predestined, and yet people take precautions to protect themselves. Similarly, in the age of Kali the symptoms as above mentioned are sure to infiltrate into social life, but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Mahārāja Parīkṣit wanted to punish the miscreants indulging in the symptoms of Kali, and thus save the innocent citizens who were pure in habit by culture of religion. It is the duty of the king to give such protection, and Mahārāja Parīkṣit was perfectly right when he prepared himself to fight.

TEXT 11

svalaṅkṛtaṁ śyāma-turaṅga-yojitaṁ
rathaṁ mṛgendra-dhvajam āśritaḥ purāt
vṛto rathāśva-dvipapatti-yuktayā
sva-senayā digvijayāya nirgataḥ

SYNONYMS

su-alaṅkṛtam-very well decorated; śyāma-black; turaṅga-horses; yojitam-tackled; ratham-chariot; mṛga-indra-lion; dhvajam-flagged; āśritaḥ-under the protection; purāt-from the capital; vṛtaḥ-surrounded by; ratha-charioteers; aśva-cavalry; dvipapatti-elephants; yuktayā-thus being equipped; sva-senayā-along with infantry; digvijayāya-for the purpose of conquering; nirgataḥ-went out.

Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

Mahārāja Parīkṣit is distinguished from his grandfather Arjuna, for black horses pulled his chariot instead of white horses. He marked his flag with the mark of a lion, and his grandfather marked his with the mark of Hanumānjī. A royal procession like that of Mahārāja Parīkṣit surrounded by well-decorated chariots, cavalry, elephants, infantry and band not only is pleasing to the eyes, but also is a sign of a civilization that is aesthetic even on the fighting front.

TEXT 12

bhadrāśvaṁ ketumālaṁ ca
bhārataṁ cottarān kurūn
kimpuruṣādīni varṣāṇi
vijitya jagṛhe balim

SYNONYMS

bhadrāśvam-Bhadrāśva; ketumālam-Ketumāla; ca-also; bhāratam-Bhārata; ca-and; uttarān-the northern countries; kurūn-the kingdom of the Kuru dynasty; kimpuruṣa-ādīni-a country beyond the northern side of the Himalayas; varṣāṇi-parts of the earth planet; vijitya-conquering; jagṛhe-exacted; balim-strength.

Mahārāja Parīkṣit then conquered all parts of the earthly planet-Bhadrāśva, Ketumāla, Bhārata, the northern Kuru, Kimpuruṣa, etc.-and exacted tributes from their respective rulers.

Bhadrāśva: It is an island near Meru Parvata. There is a description of this island in the Mahābhārata (Bhīṣma parva 7.16-18). The description was narrated by Sañjaya to Dhṛtarāṣṭra.

Mahārāja Yudhiṣṭhira also conquered this island, and thus the province was included within the jurisdiction of his empire. Mahārāja Parīkṣit was formerly declared to be the emperor of all lands ruled by his grandfather, but still he had to establish his supremacy while he was out of his capital to exact tribute from such states.

Ketumāla: This earth planet is divided into seven parts, and according to others it is divided into nine parts. This earth is called Jambūdvīpa and is divided into nine varṣas. Bhārata-varṣa is one of the above mentioned nine varṣas. Such varṣas are known as continents in the modern geographical context. Ketumāla is described as one of the above varṣas. It is said that in this varṣa, women are the most beautiful. This varṣa was conquered by Arjuna also. A description of this part of the world is available in the Mahābhārata (Sabhā Parva 286.32-33).

It is said that this part of the world is situated on the western side of the Meru Parvata, and the inhabitants of this province used to live up to ten thousands of years (Bhīṣma Parva 6.16.31-32). Human beings living in this part of the globe are of golden color, and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and grief.

Bhārata-varṣa: This part of the world is also one of the nine varṣas of the Jambūdvīpa, or earthly planet. Each planet is also sometimes called a dvīpa because of its being an island in the fathomless outer space. Each planet is factually an island in the airy ocean of outer space. Jambūdvīpa is only one of such countless islands in this airy ocean of space. A description of Bhārata-varṣa is given in the Mahābhārata (Bhīṣma Parva, Chapters 9-10).

Uttarāḥ: According to Śrīdhara Svāmī these parts of the world are called Ilāvṛta-varṣa, or the mediterranean countries of Europe. The description of the Ilāvṛta-varṣa is given in the Mahābhārata (Sabhā Parva 28.7-8) as follows:

nagarāṁś ca vanāṁś caiva
nadīś ca vimalodakāḥ
puruṣān deva-kalpāṁś ca
nārīś ca priya-darśanāḥ
adṛṣṭa-pūrvān subhagān
sa dadarśa dhanañjayaḥ
sadanāni ca śubhrāṇi
nārīś cāpsarasāṁ nibhāḥ

It is twice mentioned here that the women are beautiful, and some of them are equal to the apsarās, or heavenly women. Therefore the countries mentioned are round about the Mediterranean coast.

Kimpuruṣa-varṣa: It is stated to be situated beyond the northern side of Darjelling Dhavala Giri and probably may be a country like Nepal, Bhutan, Tibet and China. These parts of the world were also conquered by Arjuna (Sabhā Parva 28.1-2). The Kimpuruṣas are descendants of the daughter of Dakṣa. When Mahārāja Yudhiṣṭhira performed a horse sacrifice, the inhabitants of these countries were also present to take part in the festival, and they paid tributes to the Emperor. This part of the world is called Kimpuruṣa-varṣa, or sometimes the Himalayan provinces (Himavatī). It is said that Śukadeva Gosvāmī was born in these Himalayan provinces, and he came to Bhārata-varṣa after crossing the Himalayan countries.

In other words, Mahārāja Parīkṣit conquered all the world, namely all the continents adjoining all the seas and oceans in all directions, namely the eastern, western, northern and southern parts of the world.

TEXTS 13-15

tatra tatropaśṛṇvānaḥ
sva-pūrveṣāṁ mahātmanām
pragīyamāṇaṁ ca yaśaḥ
kṛṣṇa-māhātmya-sūcakam
ātmānaṁ ca paritrātam
aśvatthāmno 'stra-tejasaḥ
snehaṁ ca vṛṣṇi-pārthānāṁ
teṣāṁ bhaktiṁ ca keśave
tebhyaḥ parama-santuṣṭaḥ
prīty-ujjṛmbhita-locanaḥ
mahā-dhanāni vāsāṁsi
dadau hārān mahā-manāḥ

SYNONYMS

tatra tatra-everywhere the King visited; upaśṛṇvānaḥ-continuously he heard; sva-pūrveṣām-about his own forefathers; mahā-ātmanām-who were all great devotees of the Lord; pragīyamāṇam-unto those who were thus addressing; ca-also; yaśaḥ-glories; kṛṣṇa-Lord Kṛṣṇa; māhātmya-glorious acts; sūcakam-indicating; ātmānam-his personal self; ca-also; paritrātam-delivered; aśvatthāmnaḥ-of Aśvatthāmā; astra-weapon; tejasaḥ-powerful rays; sneham-affection; ca-also; vṛṣṇi-pārthānām-between descendants of Vṛṣṇi and those of Pṛthā; teṣām-of all of them; bhaktim-devotion; ca-also; keśave-unto Lord Kṛṣṇa; tebhyaḥ-unto them; parama-extremely; santuṣṭaḥ-pleased; prīti-attraction; ujjṛmbhita-pleasingly open; locanaḥ-one who has such eyes; mahā-dhanāni-valuable riches; vāsāṁsi-clothing; dadau-gave in charity; hārān-necklace; mahā-manāḥ-one who has a broader outlook.

Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and Pṛthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

Kings and great personalities of the state are presented with welcome addresses. This is a system from time immemorial, and Mahārāja Parīkṣit, since he was one of the well-known emperors of the world, was also presented with addresses of welcome in all parts of the world as he visited those places. The subject matter of those welcome addresses was Kṛṣṇa. Kṛṣṇa means Kṛṣṇa and His eternal devotees, as the king means the king and his confidential associates.

Kṛṣṇa and His unalloyed devotees cannot be separated, and therefore glorifying the devotee means glorifying the Lord and vice versa. Mahārāja Parīkṣit would not have been glad to hear about the glories of his forefathers like Mahārāja Yudhiṣṭhira and Arjuna had they not been connected with the acts of Lord Kṛṣṇa. The Lord descends specifically to deliver His devotees (paritrāṇāya sādhūnām [Bg. 4.8]). The devotees are glorified by the presence of the Lord because they cannot live for a moment without the presence of the Lord and His different energies. The Lord is present for the devotee by His acts and glories, and therefore Mahārāja Parīkṣit felt the presence of the Lord when He was glorified by His acts, especially when he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger, but in the material world which is full of dangers at every step, the devotees are apparently placed into dangerous positions, and when they are saved by the Lord, the Lord is glorified. Lord Kṛṣṇa would not have been glorified as the speaker of the Bhagavad-gītā had His devotees like the Pāṇḍavas not been entangled in the Battlefield of Kurukṣetra. All such acts of the Lord were mentioned in the addresses of welcome, and Mahārāja Parīkṣit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses today and in those days is that formerly the welcome addresses were presented to a person like Mahārāja Parīkṣit. The welcome addresses were full of facts and figures, and those who presented such addresses were sufficiently rewarded, whereas in the present days the welcome addresses are presented not always with factual statements but to please the postholder, and often they are full of flattering lies. And rarely are those who present such welcome addresses rewarded by the poor receiver.

TEXT 16

sārathya-pāraṣada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān
snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor
bhaktiṁ karoti nṛ-patiś caraṇāravinde

SYNONYMS

sārathya-acceptance of the post of a chariot driver; pāraṣada-acceptance of the presidency in the assembly of the Rājasūya sacrifice; sevana-engaging the mind constantly in the service of the Lord; sakhya-to think of the Lord as a friend; dautya-acceptance of the post of a messenger; vīra-āsana-acceptance of the post of a watchman with a drawn sword at night; anugamana-following in the footsteps; stavana-offering of prayers; praṇāmān-offering obeisances; snigdheṣu-unto them who are malleable to the will of the

Lord; pāṇḍuṣu-unto the sons of Pāṇḍu; jagat-the universal; praṇatim-one who is obeyed; ca-and; viṣṇoḥ-of Viṣṇu; bhaktim-devotion; karoti-does; nṛ-patiḥ-the King; caraṇa-aravinde-unto His lotus feet.

Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa [Viṣṇu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord.

Lord Kṛṣṇa is everything to the unalloyed devotees like the Pāṇḍavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable Deity, the guide, the chariot driver, the friend, the servant, the messenger and everything they could conceive of. And thus the Lord also reciprocated the feelings of the Pāṇḍavas. Mahārāja Parīkṣit, as a pure devotee of the Lord, could appreciate the Lord's transcendental reciprocation of the feelings of His devotees, and thus he himself also was overwhelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees, one can attain salvation. The Lord's dealings with His devotees appear to be ordinary human dealings, but one who knows them in truth becomes at once eligible to go back home, back to Godhead. The Pāṇḍavas were so malleable to the will of the Lord that they could sacrifice any amount of energy for the service of the Lord, and by such unalloyed determination they could secure the Lord's mercy in any shape they desired.

TEXT 17

tasyaivaṁ vartamānasya
pūrveṣāṁ vṛttim anvaham
nātidūre kilāścaryaṁ
yad āsīt tan nibodha me

SYNONYMS

tasya-of Mahārāja Parīkṣit; evam-thus; vartamānasya-remaining absorbed in such thought; pūrveṣām-of his forefathers; vṛttim-good engagement; anvaham-day after day; na-not; ati-dūre-far off; kila-verily; āścaryam-astonishing; yat-that; āsīt-was; tat-which; nibodha-know it; me-from me.

Now you may hear from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

TEXT 18

dharmaḥ padaikena caran
vicchāyām upalabhya gām
pṛcchati smāśru-vadanāṁ
vivatsām iva mātaram

SYNONYMS

dharmaḥ-the personality of religious principles; padā-leg; ekena-on one only; caran-wandering; vicchāyām-overtaken by the shadow of grief; upalabhya-having met; gām-the cow; pṛcchati-asking; sma-with; aśru-vadanām-with tears on the face; vivatsām-one who has lost her offspring; iva-like; mātaram-the mother.

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by the spreading of brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated, and the resultant actions are prominent by the following symptoms.

TEXT 19

dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena
ālakṣaye bhavatīm antarādhiṁ
dūre bandhuṁ śocasi kañcanāmba

SYNONYMS

dharmaḥ uvāca-Dharma inquired; kaccit-whether; bhadre-madam; anāmayam-quite hale and hearty; ātmanaḥ-self; te-unto you; vicchāyā asi-appear to be covered with the shadow of grief; mlāyatā-which darkens; īṣat-slightly; mukhena-by the face; ālakṣaye-you look; bhavatīm-unto yourself; antarādhim-some disease within; dūre-long distant; bandhum-friend; śocasi-thinking of; kañcana-someone; amba-O mother.

Dharma [in the form of a bull] asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?

The people of the world in this age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband and so on. There are sufferings from internal diseases, separation from those near and dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy.

TEXT 20

pādair nyūnaṁ śocasi maika-pādam
ātmānaṁ vā vṛṣalair bhokṣyamāṇam
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati

SYNONYMS

pādaiḥ-by three legs; nyūnam-diminished; śocasi-if you are lamenting for that; mā-my; eka-pādam-only one leg; ātmānam-own body; vā-or; vṛṣalaiḥ-by the unlawful meat-eaters; bhokṣyamāṇam-to be exploited; āhoḥ-in sacrifice; sura-ādīn-the authorized demigods; hṛta-yajña-devoid of sacrificial; bhāgān-share; prajāḥ-the living beings; uta-increasing; svit-whether; maghavati-in famine and scarcity; avarṣati-because of rainlessness.

I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?

With the progress of the age of Kali, four things particularly, namely the duration of life, mercy, the power of recollection, and moral or religious principles will gradually diminish. Since Dharma, or the principles of religion, would be lost in the proportion of three out of four, the symbolic bull was standing on one leg only. When three fourths of the population of the whole world become irreligious, the situation is converted into hell for the animals. In the age of Kali, godless civilizations will create so many so-called religious societies in which the Personality of Godhead will be directly or indirectly defied. And thus faithless societies of men will make the world uninhabitable for the saner section of people. There are gradations of human beings in terms of proportionate faith in the Supreme Personality of Godhead. The first-class faithful men are the Vaiṣṇavas and the brāhmaṇas, then the kṣatriyas, then the vaiśyas, then the śūdras, then the mlecchas, the yavanas and at last the caṇḍālas. The degradation of the human instinct begins from the mlecchas, and the caṇḍāla state of life is the last word in human degradation. All the above terms mentioned in the Vedic literatures are never meant for any particular community or birth. They are different qualifications of human beings in general. There is no question of birthright or community. One can acquire the respective qualifications by one's own efforts, and thus the son of a Vaiṣṇava can become a mleccha, or the son of a caṇḍāla can become more than a brāhmaṇa, all in terms of their association and intimate relation with the Supreme Lord.

The meat-eaters are generally called mlecchas. But all meat-eaters are not mlecchas. Those who accept meat in terms of scriptural injunctions are not mlecchas, but those who accept meat without restriction are called mlecchas. Beef is forbidden in the scriptures, and the bulls and cows are offered special protection by followers of the Vedas. But in this age of Kali, people will exploit the body of the bull and the cow as they like, and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The mleccha population will care very little for performances of sacrifices, although performance of sacrifice is essential for persons who are materially engaged in sense enjoyment. In the Bhagavad-gītā performance of sacrifices is strongly recommended (Bg. 3.14-16).

The living beings are created by the creator Brahmā, and just to maintain the created living being progressively towards the path back to Godhead, the system of performing sacrifice is also created by him. The system is that living beings live on the produce of grains and vegetables, and by eating such foodstuff they get vital power of the body in the shape of blood and semina, and from blood and semina one living being is able to create other living beings. But the production of grains, grass, etc. becomes possible by rain, and this rain is made to shower properly by performance of recommended sacrifices. Such sacrifices are directed by the rites of the Vedas, namely Sāma, Yajur, Ṛg and Atharva. In the Manu-smṛti it is recommended that by offerings of sacrifice on the altar of the fire, the sun-god is pleased. When the sun-god is pleased, he properly collects water from the sea, and thus sufficient clouds collect on the horizon and rains fall. After sufficient rains fall, there is sufficient production of grains for men and all animals, and thus there is energy in the living being for progressive activity. The mlecchas, however, make plans to install slaughterhouses for killing bulls and cows along with other animals, thinking that they will prosper by increasing the number of factories and live on animal food without caring for performance of sacrifices and production of grains. But they must know that even for the animals they must produce grass and vegetables, otherwise the animals cannot live. And to produce grass for the animals, they require sufficient rains. Therefore they have to depend ultimately on the mercy of the demigods like the sun-god, Indra and Candra, and such demigods must be satisfied by performances of sacrifice.

This material world is a sort of prison house, as we have several times mentioned. The demigods are the servants of the Lord who see to the proper upkeep of the prison house. These demigods want to see that the rebel living beings, who want to survive faithlessly, are gradually turned towards the supreme power of the Lord. Therefore, the system of offering sacrifice is recommended in the scriptures.

The materialistic men want to work hard and enjoy fruitive results for sense enjoyment. Thus they are committing many types of sins at every step of life. Those, however, who are consciously engaged in the devotional service of the Lord are transcendental to all varieties of sin and virtue. Their activities are free from the contamination of the three modes of material nature. For the devotees there is no need for performance of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only means to get free from the reaction of all sins committed by fruitive workers. Sacrifice is the means for counteracting such accumulated sins. The demigods are pleased when such sacrifices are performed, just as prison officers are satisfied when the prisoners are turned into obedient subjects. Lord Caitanya, however, has recommended only one yajña, or sacrifice, called the saṅkīrtana-yajña, the chanting of Hare Kṛṣṇa, in which everyone can take part. Thus both devotees and fruitive workers can derive equal benefit from the performances of saṅkīrtana-yajña.

TEXT 21

arakṣyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān
vācaṁ devīṁ brahma-kule kukarmaṇy
abrahmaṇye rāja-kule kulāgryān

SYNONYMS

arakṣyamāṇāḥ-unprotected; striyaḥ-women; urvi-on the earth; bālān-children; śocasi-you are feeling compassion; atho-as such; puruṣa-ādaiḥ-by men; iva-like that; ārtān-those who are unhappy; vācam-vocabulary; devīm-the goddess; brahma-kule-in the family of the brāhmaṇa; kukarmaṇi-acts against the principles of religion; abrahmaṇye-persons against the brahminical culture; rāja-kule-in the administrative family; kula-agryān-most of all the families (the brāhmaṇas).

Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?

In the age of Kali, the women and the children, along with brāhmaṇas and cows, will be grossly neglected and left unprotected. In this age illicit connection with women will render many women and children uncared for. Circumstantially, the women will try to become independent of the protection of men, and marriage will be performed as a matter of formal agreement between man and woman. In most cases, the children will not be taken care of properly. The brāhmaṇas are traditionally intelligent men, and thus they will be able to pick up modern education to the topmost rank, but as far as moral and religious principles are concerned, they shall be the most fallen. Education and bad character go ill together, but such things will run parallel. The administrative heads as a class will condemn the tenets of Vedic wisdom and will prefer to conduct a so-called secular state, and the so-called educated brāhmaṇas will be purchased by such unscrupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exalted post in a government which denies all the moral codes of the śāstras. The brāhmaṇas are specifically restricted from accepting such service. But in this age they will not only accept service, but they will do so even if it is of the meanest quality. These are some of the symptoms of the Kali age which are harmful to the general welfare of human society.

TEXT 22

kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam

SYNONYMS

kim-whether; kṣatra-bandhūn-the unworthy administrators; kalinā-by the influence of the age of Kali; upasṛṣṭān-bewildered; rāṣṭrāṇi-state affairs; vā-or; taiḥ-by them; avaropitāni-put into disorder; itaḥ-here; tataḥ-there; vā-or; aśana-accepting foodstuff; pāna-drink; vāsaḥ-residence; snāna-bath; vyavāya-sexual intercourse; unmukha-inclined; jīva-lokam-human society.

The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

There are some necessities of life on a par with those of the lower animals, and they are eating, sleeping, fearing and mating. These bodily demands are for both the human beings and the animals. But the human being has to fulfill such desires not like animals, but like a human being. A dog can mate with a bitch before the public eyes without hesitation, but if a human being does so the act will be considered a public nuisance, and the person will be criminally prosecuted. Therefore for the human being there are some rules and regulations, even for fulfilling common demands. The human society avoids such rules and regulations when it is bewildered by the influence of the age of Kali. In this age, people are indulging in such necessities of life without following the rules and regulations, and this deterioration of social and moral rules is certainly lamentable because of the harmful effects of such beastly behavior. In this age, the fathers and the guardians are not happy with the behavior of their wards. They should know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know from Śrīmad-Bhāgavatam that Ajāmila, an innocent son of a brāhmaṇa, was walking down a road and saw a śūdra pair sexually embracing. This attracted the boy, and later on the boy became a victim of all debaucheries. From a pure brāhmaṇa, he fell down to the position of a wretched urchin, and it was all due to bad association. There was but one victim like Ajāmila in those days, but in this age of Kali the poor innocent students are daily victims of cinemas which attract men only for sex indulgence. The so-called administrators are all untrained in the affairs of a kṣatriya. The kṣatriyas are meant for administration, as the brāhmaṇas are meant for knowledge and guidance. The word kṣatra-bandhu refers to the so-called administrators or persons promoted to the post of the administrator without proper training by culture and tradition. Nowadays they are promoted to such exalted posts by the votes of the people who are themselves fallen in the rules and regulations of life. How can such people select a proper man when they are themselves fallen in the standard of life? Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable.

TEXT 23

yadvāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni

SYNONYMS

yadvā-that may be; amba-O mother; te-your; bhūri-heavy; bhara-load; avatāra-decreasing the load; kṛta-done; avatārasya-one who incarnated; hareḥ-of Lord Śrī Kṛṣṇa; dharitri-O earth; antaḥ-hitasya-of Him who is now out of sight; smaratī-while thinking of; visṛṣṭā-all that were performed; karmāṇi-activities; nirvāṇa-salvation; vilambitāni-that which entails.

O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

The activities of the Lord include liberation, but they are more relishable than the pleasure derived from nirvāṇa, or liberation. According to Śrīla Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura, the word used here is nirvāṇa-vilambitāni, that which minimizes the value of liberation. To attain nirvāṇa, liberation, one has to undergo a severe type of tapasya, austerity, but the Lord is so merciful that He incarnates to diminish the burden of the earth. Simply by remembering such activities, one can defy the pleasure derived from nirvāṇa and reach the transcendental abode of the Lord to associate with Him, eternally engaged in His blissful loving service.

TEXT 24

idaṁ mamācakṣva tavādhi-mūlaṁ
vasundhare yena vikarśitāsi
kālena vā te balināṁ balīyasā
surārcitaṁ kiṁ hṛtam amba saubhagam

SYNONYMS

idam-this; mama-unto me; ācakṣva-kindly inform; tava-your; ādhimūlam-the root cause of your tribulations; vasundhare-O reservoir of all riches; yena-by which; vikarśitā asi-reduced to much weakness; kālena-by the influence of time; vā-or; te-your; balinām-very powerful; balīyasā-more powerful; sura-arcitam-adored by the demigods; kim-whether; hṛtam-taken away; amba-mother; saubhagam-fortune.

Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

By the grace of the Lord, each and every planet is created fully equipped. So not only is this earth fully equipped with all the riches for the maintenance of its inhabitants, but also when the Lord descends on the earth the whole earth becomes so enriched with all kinds of opulences that even the denizens of heaven worship it with all affection. But by the will of the Lord, the whole earth can at once be changed. He can do and undo a thing by His sweet will. Therefore no one should consider himself to be self-sufficient or independent of the Lord.

TEXT 25

dharaṇy uvāca
bhavān hi veda tat sarvaṁ
yan māṁ dharmānupṛcchasi
caturbhir vartase yena
pādair loka-sukhāvahaiḥ

SYNONYMS

dharaṇī uvāca-mother earth replied; bhavān-your good self; hi-certainly; veda-know; tat sarvam-all that you have inquired from me; yat-that; mām-from me; dharma-O personality of religious principles; anupṛcchasi-you have inquired one after another; caturbhiḥ-by four; vartase-you exist; yena-by which; pādaiḥ-by the legs; loka-in each and every planet; sukha-āvahaiḥ-increasing the happiness.

The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs, and you increased happiness all over the universe by the mercy of the Lord.

The principles of religion are laid down by the Lord Himself, and the executor of such laws is Dharmarāja, or Yamarāja. Such principles work fully in the age of Satya-yuga; in the Tretā-yuga they are reduced by a fraction of one fourth; in the Dvāpara-yuga they are reduced to one half, and in the Kali-yuga they are reduced to one fourth, gradually diminishing to the zero point, and then devastation takes place. Happiness in the world depends proportionately on the maintenance of the religious principles, individually or collectively. The best part of valor is to maintain the principles despite all kinds of odds. Thus one can be happy during the span of life and ultimately return to Godhead.

TEXTS 26-30

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam
jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca
prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṅkṛtiḥ
ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit
tenāhaṁ guṇa-pātreṇa

śrī-nivāsena sāmpratam
śocāmi rahitaṁ lokaṁ
pāpmanā kalinekṣitam

SYNONYMS

satyam-truthfulness; śaucam-cleanliness; dayā-intolerance of others' unhappiness; kṣāntiḥ-self-control even if there is cause of anger; tyāgaḥ-magnanimity; santoṣaḥ-self-satisfaction; ārjavam-straightforwardness; śamaḥ-fixing of the mind; damaḥ-control of the sense organs; tapaḥ-trueness to one's responsibility; sāmyam-indiscrimination between friend and foe; titikṣā-tolerance of the offenses of others; uparatiḥ-indifference to loss and gain; śrutam-following scriptural injunctions; jñānam-knowledge (self-realization); viraktiḥ-detachment from sense enjoyment; aiśvaryam-leadership; śauryam-chivalry; tejaḥ-influence; balam-to render possible that which is impossible; smṛtiḥ-to find one's proper duty; svātantryam-not to depend on others; kauśalam-dexterity in all activities; kāntiḥ-beauty; dhairyam-freedom from disturbance; mārdavam-kindheartedness; eva-thus; ca-also; prāgalbhyam-ingenuity; praśrayaḥ-gentility; śīlam-mannerliness; sahaḥ-determination; ojaḥ-perfect knowledge; balam-proper execution; bhagaḥ-object of enjoyment; gāmbhīryam-joyfulness; sthairyam-immovability; āstikyam-faithfulness; kīrtiḥ-fame; mānaḥ-worthy of being worshiped; anahaṅkṛtiḥ-pridelessness; ete-all these; ca anye-also many others; ca-and; bhagavan-the Personality of Godhead; nityāḥ-everlasting; yatra-where; mahā-guṇāḥ-great qualities; prārthyāḥ-worthy to possess; mahattvam-greatness; icchadbhiḥ-those who desire so; na-never; viyanti-deteriorates; sma-ever; karhicit-at any time; tena-by Him; aham-myself; guṇa-pātreṇa-the reservoir of all qualities; śrī-the goddess of fortune; nivāsena-by the resting place; sāmpratam-very recently; śocāmi-I am thinking of; rahitam-bereft of; lokam-planets; pāpmanā-by the store of all sins; kalinā-by Kali; īkṣitam-is seen.

In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

Even if it were possible to count the atoms after smashing the earth into powder, still it would not be possible to estimate the unfathomable transcendental qualities of the Lord. It is said that Lord Anantadeva has tried to expound the transcendental qualities of the Supreme Lord with His numberless tongues, and that for numberless years together it has been impossible to estimate the qualities of the Lord. The above statement of the qualities of the Lord is just to estimate His qualities as far as a human being is able to see Him. But even if it is so, the above qualities can be divided into many subheadings. According to Śrīla Jīva Gosvāmī, the third quality, intolerance of another's unhappiness, can be subdivided into (1) protection of the surrendered souls and (2) well wishes for the devotees. In the Bhagavad-gītā the Lord states that He wants every soul to surrender unto Him only, and He assures everyone that if one does so He will give protection from the reactions of all sins. Unsurrendered souls are not devotees of the Lord, and thus there is no particular protection for everyone in general. For the devotees He has all good wishes, and for those who are actually engaged in loving transcendental service of the Lord, He gives particular attention. He gives direction to such pure devotees to help them discharge their responsibilities on the path back to Godhead. By equality (10), the Lord is equally kind to everyone, as the sun is equal in distributing its rays over everyone. Yet there are many who are unable to take advantage of the sun's rays. Similarly, the Lord says that surrendering unto Him is the guarantee for all protection from Him, but unfortunate persons are unable to accept this proposition, and therefore they suffer from all material miseries. So even though the Lord is equally well-wishing to everyone, the unfortunate living being, due to bad association only, is unable to accept His instructions in toto, and for this the Lord is never to be blamed. He is called the well-wisher for the devotees only. He appears to be partial to His devotees, but factually the matter rests on the living being to accept or reject equal treatment by the Lord.

The Lord never deviates from His word of honor. When He gives assurance for protection, the promise is executed in all circumstances. It is the duty of the pure devotee to be fixed in the discharge of the duty entrusted to him by the Lord or the Lord's bona fide representative, the spiritual master. The rest is carried on by the Lord without a break.

The responsibility of the Lord is also unique. The Lord has no responsibility because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in displaying different roles in His transcendental pastimes. As a boy, He was playing the part of a cowboy. As the son of Nanda Mahārāja, He discharged responsibility perfectly. Similarly, when He was playing the part of a kṣatriya as the son of Mahārāja Vasudeva, He displayed all the skill of a martially spirited kṣatriya. In almost all cases, the kṣatriya king has to secure a wife by fighting or kidnapping. This sort of behavior for a kṣatriya is praiseworthy in the sense that a kṣatriya must show his power of chivalry to his would-be wife so that the daughter of a kṣatriya can see the valor of her would-be husband. Even the Personality of Godhead Śrī Rāma displayed such a spirit of chivalry during His marriage. He broke the strongest bow, called Haradhanur, and achieved the hand of Sītādevī, the mother of all opulence. The kṣatriya spirit is displayed during marriage festivals, and there is nothing wrong in such fighting. Lord Śrī Kṛṣṇa discharged such responsibility fully because although He had more than sixteen thousand wives, in each and every case He fought like a chivalrous kṣatriya and thus secured a wife. To fight sixteen thousand times to secure sixteen thousand wives is certainly possible only for the Supreme Personality of Godhead. Similarly, He displayed full responsibility in every action of His different transcendental pastimes.

The fourteenth quality, knowledge, can be further extended into five subheadings, namely (1) intelligence, (2) gratefulness, (3) power of understanding the circumstantial environments of place, object and time, (4) perfect knowledge of everything, and (5) knowledge of the self. Only fools are ungrateful to their benefactors. The Lord, however, does not require benefit from anyone besides Himself because He is full in Himself; still He feels benefited by the unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service and tries to reciprocate it by rendering service, although the devotee also has no such desire in his heart. The transcendental service of the Lord is itself a transcendental benefit for the devotee, and therefore the devotee has nothing to expect from the Lord. On the assertion of the Vedic aphorism sarvaṁ khalv idaṁ brahma, we can understand that the Lord, by the omnipresent rays of His effulgence, called brahmajyoti, is all-pervading inside or outside of everything, like the omnipresent material sky, and thus He is also omniscient.

As far as the beauty of the Lord is concerned, He has some special features that distinguish Him from all other living beings, and over and above that He has some special attractive beautiful features by which He attracts the mind of even Rādhārāṇī, the supermost beautiful creation of the Lord. He is known, therefore, as Madana-mohana, or one who attracts the mind of even Cupid. Śrīla Jīva Gosvāmī Prabhu has scrutinizingly analyzed other transcendental qualities of the Lord and affirms that Lord Śrī Kṛṣṇa is the Absolute Supreme Personality of Godhead (Parabrahman). He is omnipotent by His inconceivable energies, and therefore He is the Yogeśvara, or the supreme master of all mystic powers. Being the Yogeśvara, His eternal form is spiritual, a combination of eternity, bliss and knowledge. The nondevotee class cannot understand the dynamic nature of His knowledge because they are satisfied to reach up to His eternal form of knowledge. All great souls aspire to be equal in knowledge with Him. This means that all other knowledge is ever insufficient, flexible and measurable, whereas the knowledge of the Lord is ever fixed and unfathomable. Śrīla Sūta Gosvāmī affirms in the Bhāgavatam that although He was observed by the citizens of Dvārakā every day, they were ever increasingly anxious to see Him again and again. The living beings can appreciate the qualities of the Lord as the ultimate goal, but they cannot attain the status quo of such equality. This material world is a product of the mahat-tattva, which is a state of the Lord's dreaming condition in His yoga-nidrā mystic slumber in the Causal Ocean, and yet the whole creation appears to be a factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore bring everything under His transcendental control, and thus whenever and wherever He does appear, He does so in His fullness.

The Lord, being all that is described above, maintains the affairs of the creation, and by His so doing He gives salvation even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul, and thus He is worshipable even by Brahmā and Śiva, the greatest of all demigods. Even in His incarnation of puruṣa-avatāra He is the Lord of the creative energy. The creative material energy is working under His direction, as confirmed in the Bhagavad-gītā (9.10). He is the control switch of the material energy, and to control the material energy in the innumerable universes, He is the root cause of innumerable incarnations in all the universes. There are more than five hundred thousand incarnations of Manu in only one universe, besides other incarnations in different universes. In the spiritual world, however, beyond the mahat-tattva, there is no question of incarnations, but there are plenary expansions of the Lord in different Vaikuṇṭhas. The planets in the spiritual sky are at least three times the number of those within the innumerable universes in the mahat-tattva. And all the Nārāyaṇa forms of the Lord are but expansions of His Vāsudeva feature, and thus He is Vāsudeva, Nārāyaṇa and Kṛṣṇa simultaneously. He is śrī-kṛṣṇa govinda hare murāre, he nātha nārāyaṇa vāsudeva, all in one. His qualities, therefore, cannot be counted by anyone, however great one may be.

TEXT 31

ātmānaṁ cānuśocāmi
bhavantaṁ cāmarottamam
devān pitṝn ṛṣīn sādhūn
sarvān varṇāṁs tathāśramān

SYNONYMS

ātmānam-myself; ca-also; anuśocāmi-lamenting; bhavantam-yourself; ca-as well as; amara-uttamam-the best amongst the demigods; devān-about the demigods; pitṝn-about the denizens of the Pitṛloka planet; ṛṣīn-about the sages; sādhūn-about the devotees; sarvān-all of them; varṇān-sections; tathā-as also; āśramān-orders of human society.

I am thinking about myself and also, O best amongst the demigods, about you, as well as about all the demigods, sages, denizens of Pitṛloka, devotees of the Lord and all men obedient to the system of varṇa and āśrama in human society.

To effect the perfection of human life there is cooperation between men and demigods, sages, denizens of the Pitṛloka, devotees of the Lord and the scientific system of varṇa and āśrama orders of life. The distinction between human life and animal life therefore begins with the scientific system of varṇa and āśrama, guided by the experience of the sages in relation with the demigods, gradually rising to the summit of reestablishing our eternal relation with the Supreme Absolute Truth, the Personality of Godhead, Lord Śrī Kṛṣṇa. When God-made varṇāśrama-dharma, which is strictly meant for developing animal consciousness into human consciousness and human consciousness into godly consciousness, is broken by advancement of foolishness, the whole system of peaceful and progressive life is at once disturbed. In the age of Kali, the first attack of the venomous snake strikes against the God-made varṇāśrama-dharma, and thus a person properly qualified as a brāhmaṇa is called a śūdra, and a śūdra by qualification is passing as a brāhmaṇa, all on a false birthright claim. To become a brāhmaṇa by a birthright claim is not at all bona fide, although it may be a fulfillment of one of the conditions. But the real qualification of a brāhmaṇa is to control the mind and the senses, and to cultivate tolerance, simplicity, cleanliness, knowledge, truthfulness, devotion and faith in the Vedic wisdom. In the present age, consideration of the necessary qualification is being neglected, and the false birthright claim is being supported even by a popular, sophisticated poet, the author of Rāma-carita-mānasa.

This is all due to the influence of the age of Kali. Thus mother earth, represented as a cow, was lamenting the regrettable condition.

TEXTS 32-33

brahmādayo bahu-tithaṁ yad-apāṅga-mokṣa-
kāmās tapaḥ samacaran bhagavat-prapannāḥ
sā śrīḥ sva-vāsam aravinda-vanaṁ vihāya
yat-pāda-saubhagam alaṁ bhajate 'nuraktā
tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī
trīn atyaroca upalabhya tato vibhūtiṁ

lokān sa māṁ vyasṛjad utsmayatīṁ tad-ante
SYNONYMS

brahma-ādayaḥ-demigods such as Brahmā; bahu-titham-for many days; yat-of Lakṣmī, the goddess of fortune; apāṅga-mokṣa-glance of grace; kāmāḥ-being desirous of; tapaḥ-penances; samacaran-executing; bhagavat-unto the Personality of Godhead; prapannāḥ-surrendered; sā-she (the goddess of fortune); śrīḥ-Lakṣmījī; sva-vāsam-her own abode; aravinda-vanam-the forest of lotus flowers; vihāya-leaving aside; yat-whose; pāda-feet; saubhagam-all-blissful; alam-without hesitation; bhajate-worships; anuraktā-being attached; tasya-His; aham-myself; abja-lotus flower; kuliśa-thunderbolt; aṅkuśa-rod for driving elephants; ketu-flag; ketaiḥ-impressions; śrīmat-the owner of all opulence; padaiḥ-by the soles of the feet; bhagavataḥ-of the Personality of Godhead; samalaṅkṛta-aṅgī-one whose body is so decorated; trīn-three; ati-superseding; aroce-beautifully decorated; upalabhya-having obtained; tataḥ-thereafter; vibhūtim-specific powers; lokān-planetary systems; saḥ-He; mām-me; vyasṛjat-gave up; utsmayatīm-while feeling proud; tat-ante-at the end.

Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

The beauty and opulence of the world can be enhanced by the grace of the Lord and not by any manmade planning. When the Lord Śrī Kṛṣṇa was present on this earth, the impressions of the special signs of His lotus feet were stamped on the dust, and as a result of this specific grace, the whole earth was made as perfect as possible. In other words, the rivers, the seas, the forests, the hills and the mines, which are the supplying agents for the necessities of men and animals, were fully discharging their respective duties. Therefore the riches of the world surpassed all the riches of all other planets in the three planetary systems of the universe. One should, therefore, ask that the grace of the Lord always be present on earth so that we may be favored with His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Śrī Caitanya Mahāprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the status of transcendence and go back to Godhead. The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

TEXT 34

yo vai mamātibharam āsura-vaṁśa-rājñām
akṣauhiṇī-śatam apānudad ātma-tantraḥ
tvāṁ duḥstham ūna-padam ātmani pauruṣeṇa
sampādayan yaduṣu ramyam abibhrad aṅgam

SYNONYMS

yaḥ-He who; vai-certainly; mama-mine; ati-bharam-too burdensome; āsura-vaṁśa-unbelievers; rājñām-of the kings; akṣauhiṇī-one military division; śatam-hundreds of such divisions; apānudat-extirpated; ātma-tantraḥ-self-sufficient; tvām-unto you; duḥstham-put into difficulty; ūna-padam-devoid of strength to stand; ātmani-internal; pauruṣeṇa-by dint of energy; sampādayan-for executing; yaduṣu-in the Yadu dynasty; ramyam-transcendentally beautiful; abibhrat-accepted; aṅgam-body.

O personality of religion, I was greatly overburdened by the undue military phalanxes arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened in your standing strength, and thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

The asuras want to enjoy a life of sense gratification, even at the cost of others' happiness. In order to fulfill this ambition, the asuras, especially atheistic kings or state executive heads, try to equip themselves with all kinds of deadly weapons to bring about a war in a peaceful society. They have no ambition other than personal aggrandizement, and thus mother earth feels overburdened by such undue increases of military strength. By increase of the asuric population, those who follow the principles of religion become unhappy, especially the devotees, or devas.

In such a situation, the Personality of Godhead incarnates to vanquish the unwanted asuras and to reestablish the true principles of religion. This was the mission of Lord Śrī Kṛṣṇa, and He fulfilled it.

TEXT 35

kā vā saheta virahaṁ puruṣottamasya
premāvaloka-rucira-smita-valgu-jalpaiḥ
sthairyaṁ samānam aharan madhu-māninīnāṁ
romotsavo mama yad-aṅghri-viṭaṅkitāyāḥ

SYNONYMS

kā-who; vā-either; saheta-can tolerate; viraham-separation; puruṣa-uttamasya-of the Supreme Personality of Godhead; prema-loving; avaloka-glancing; rucira-smita-pleasing smile; valgu-jalpaiḥ-hearty appeals; sthairyam-gravity; sa-mānam-along with passionate wrath; aharat-conquered; madhu-sweethearts; mānininīnām-women such as Satyabhāmā; roma-utsavaḥ-hair standing on end out of pleasure; mama-mine; yat-whose; aṅghri-feet; viṭaṅkitāyāḥ-imprinted with.

Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

There were chances of separation between the Lord and His thousands of queens because of the Lord's being absent from home, but as far as His connection with earth was concerned, the Lord would traverse the earth with His lotus feet, and therefore there was no chance of separation. When the Lord left the surface of the earth to return to His spiritual abode, the earth's feelings of separation were therefore more acute.

TEXT 36

tayor evaṁ kathayatoḥ
pṛthivī-dharmayos tadā
parīkṣin nāma rājarṣiḥ
prāptaḥ prācīṁ sarasvatīm

SYNONYMS

tayoḥ-between them; evam-thus; kathayatoḥ-engaged in conversation; pṛthivī-earth; dharmayoḥ-and the personality of religion; tadā-at that time; parīkṣit-King Parīkṣit; nāma-of the name; rāja-ṛṣiḥ-a saint amongst kings; prāptaḥ-arrived; prācīm-flowing towards the east; sarasvatīm-River Sarasvatī.

While the earth and the personality of religion were thus engaged in conversation, the saintly King Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the east.

Thus end the Bhaktivedanta purports of the First Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "How Parīkṣit Received the Age of Kali."

20.2.19 Chapter Seventeen

Punishment and Reward of Kali

TEXT 1

sūta uvāca
tatra go-mithunaṁ rājā
hanyamānam anāthavat
daṇḍa-hastaṁ ca vṛṣalaṁ
dadṛśe nṛpa-lāñchanam

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; tatra-thereupon; go-mithunam-a cow and a bull; rājā-the King; hanyamānam-being beaten; anātha-vat-appearing to be bereft of their owner; daṇḍa-hastam-with a club in hand; ca-also; vṛṣalam-lower-caste śūdra; dadṛśe-observed; nṛpa-a king; lāñchanam-dressed like.

Sūta Gosvāmī said: After reaching that place, Mahārāja Parīkṣit observed that a lower-caste śūdra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

The principal sign of the age of Kali is that lower caste śūdras, i.e., men without brahminical culture and spiritual initiation, will be dressed like administrators or kings, and the principal business of such non-kṣatriya rulers will be to kill the innocent animals, especially the cows and the bulls, who shall be unprotected by their masters, the bona fide vaiśyas, the mercantile community. In the Bhagavad-gītā (18.44), it is said that the vaiśyas are meant to deal in agriculture, cow protection and trade. In the age of Kali, the degraded vaiśyas, the mercantile men, are engaged in supplying cows to slaughterhouses. The kṣatriyas are meant to protect the citizens of the state, whereas the vaiśyas are meant to protect the cows and bulls and utilize them to produce grains and milk. The cow is meant to deliver milk, and the bull is meant to produce grains. But in the age of Kali, the śūdra class of men are in the posts of administrators, and the cows and bulls, or the mothers and the fathers, unprotected by the vaiśyas, are subjected to the slaughterhouses organized by the śūdra administrators.

TEXT 2

vṛṣaṁ mṛṇāla-dhavalaṁ
mehantam iva bibhyatam
vepamānaṁ padaikena
sīdantaṁ śūdra-tāḍitam

SYNONYMS

vṛṣam-the bull; mṛṇāla-dhavalam-as white as a white lotus; mehantam-urinating; iva-as if; bibhyatam-being too afraid; vepamānam-trembling; padā ekena-standing on only one leg; sīdantam-terrified; śūdra-tāḍitam-being beaten by a śūdra.

The bull was as white as a white lotus flower. He was terrified of the śūdra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

The next symptom of the age of Kali is that principles of religion, which are all spotlessly white, like the white lotus flower, will be attacked by the uncultured śūdra population of the age. They may be descendants of brāhmaṇa or kṣatriya forefathers, but in the age of Kali, for want of sufficient education and culture of Vedic wisdom, such a śūdra-like population will defy the principles of religion, and persons who are religiously endowed will be terrified by such men. They will declare themselves as adherents of no religious principles, and many "isms" and cults will spring up in Kali-yuga only to kill the spotless bull of religion. The state will be declared to be secular, or without any particular principle of religion, and as a result there will be total indifference to the principles of religion. The citizens will be free to act as they like, without respect for sādhu, śāstra and guru. The bull standing on one leg indicates that the principles of religion are gradually diminishing. Even the fragmental existence of religious principles will be embarrassed by so many obstacles as if in the trembling condition of falling down at any time.

TEXT 3

gāṁ ca dharma-dughāṁ dīnāṁ
bhṛśaṁ śūdra-padāhatām
vivatsām āśru-vadanāṁ
kṣāmāṁ yavasam icchatīm

SYNONYMS

gām-the cow; ca-also; dharma-dughām-beneficial because one can draw religion from her; dīnām-now rendered poor; bhṛśam-distressed; śūdra-the lower caste; pada-āhatām-beaten on the legs; vivatsām-without any calf; āśru-vadanām-with tears in her eyes; kṣāmām-very weak; yavasam-grass; icchatīm-as if desiring to have some grass to eat.

Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a śūdra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religion in a liquid form. The great ṛṣis and munis would live only on milk. Śrīla Śukadeva Gosvāmī would go to a householder while he was milking a cow, and he would simply take a little quantity of it for subsistence. Even fifty years ago, no one would deprive a sādhu of a quart or two of milk, and every householder would give milk like water. For a Sanātanist (a follower of Vedic principles) it is the duty of every householder to have cows and bulls as household paraphernalia, not only for drinking milk, but also for deriving religious principles. The Sanātanist worships cows on religious principles and respects brāhmaṇas. The cow's milk is required for the sacrificial fire, and by performing sacrifices the householder can be happy. The cow's calf not only is beautiful to look at, but also gives satisfaction to the cow, and so she delivers as much milk as possible. But in the Kali-yuga, the calves are separated from the cows as early as possible for purposes which may not be mentioned in these pages of Śrīmad-Bhāgavatam. The cow stands with tears in her eyes, the śūdra milkman draws milk from the cow artificially, and when there is no milk the cow is sent to be slaughtered. These greatly sinful acts are responsible for all the troubles in present society. People do not know what they are doing in the name of economic development. The influence of Kali will keep them in the darkness of ignorance. Despite all endeavors for peace and prosperity, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how one earns happiness by making the cows and bulls happy, but it is a fact by the law of nature. Let us take it from the authority of Śrīmad-Bhāgavatam and adopt the principles for the total happiness of humanity.

TEXT 4

papraccha ratham ārūḍhaḥ
kārtasvara-paricchadam
megha-gambhīrayā vācā
samāropita-kārmukaḥ

SYNONYMS

papraccha-inquired; ratham-chariot; ārūḍhaḥ-seated on; kārtasvara-gold; paricchadam-embossed with; megha-cloud; gambhīrayā-exonerating; vācā-sound; samāropita-well equipped; kārmukaḥ-arrows and bow.

Mahārāja Parīkṣit, well equipped with arrows and bow and seated on a gold-embossed chariot, spoke to him [the śūdra] with a deep voice sounding like thunder.

An administrative head or king like Mahārāja Parīkṣit, with full majestic authority, well equipped with weapons to chastise miscreants, can challenge the agents of the age of Kali. Then only will it be possible to counteract the degraded age. And in the absence of such strong executive heads, there is always disruption of tranquillity. The elected show bottle executive head, as representative of a degraded public, cannot be equal with a strong king like Mahārāja Parīkṣit. The dress or style of royal order does not count. It is one's actions which are counted.

TEXT 5

kas tvaṁ mac-charaṇe loke
balād dhaṁsy abalān balī
nara-devo 'si veṣeṇa
naṭavat karmaṇādvijaḥ

SYNONYMS

kaḥ-who are; tvam-you; mat-my; śaraṇe-under protection; loke-in this world; balāt-by force; haṁsi-killing; abalān-those who are helpless; balī-although full of strength; nara-devaḥ-man-god; asi-appear to be; veṣeṇa-by your dress; naṭa-vat-like a theatrical player; karmaṇā-by deeds; advi-jaḥ-a man not twice-born by culture.

Oh, who are you? You appear to be strong and yet you dare kill, within my protection, those who are helpless! By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born kṣatriyas.

The brāhmaṇas, kṣatriyas and vaiśyas are called twice-born because for these higher classes of men there is one birth by parental conjugation and there is another birth of cultural rejuvenation by spiritual initiation from the bona fide ācārya, or spiritual master. So a kṣatriya is also twice-born like a brāhmaṇa, and his duty is to give protection to the helpless. The kṣatriya king is considered to be the representative of God to give protection to the helpless and chastise the miscreants. Whenever there are anomalies in this routine work by the administrators, there is an incarnation of the Lord to reestablish the principles of a godly kingdom. In the age of Kali, the poor helpless animals, especially the cows, which are meant to receive all sorts of protection from the administrative heads, are killed without restriction. Thus the administrative heads under whose noses such things happen are representatives of God in name only. Such powerful administrators are rulers of the poor citizens by dress or office, but factually they are worthless, lower-class men without the cultural assets of the twice-born. No one can expect justice or equality of treatment from once-born (spiritually uncultured) lower-class men. Therefore in the age of Kali everyone is unhappy due to the maladministration of the state. The modern human society is not twice-born by spiritual culture. Therefore the people's government, by the people who are not twice-born, must be a government of Kali in which everyone is unhappy.

TEXT 6

yas tvaṁ kṛṣṇe gate dūraṁ
saha-gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi

SYNONYMS

yaḥ-on account of; tvam-you rogue; kṛṣṇe-Lord Kṛṣṇa; gate-having gone away; dūram-out of sight; saha-along with; gāṇḍīva-the bow named Gāṇḍīva; dhanvanā-the carrier, Arjuna; śocyaḥ-culprit; asi-you are considered; aśocyān-innocent; rahasi-in a secluded place; praharan-beating; vadham-to be killed; arhasi-deserve.

You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

In a civilization where God is conspicuously banished, and there is no devotee-warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange to kill innocent animals like the cow in secluded slaughterhouses. Such murderers of animals stand to be condemned to death by the order of a pious king like Mahārāja Parīkṣit. For a pious king, the culprit who kills an animal in a secluded place is punishable by the death penalty, exactly like a murderer who kills an innocent child in a secluded place.

TEXT 7

tvaṁ vā mṛṇāla-dhavalaḥ
pādair nyūnaḥ padā caran
vṛṣa-rūpeṇa kiṁ kaścid
devo naḥ parikhedayan

SYNONYMS

tvam-you; vā-either; mṛṇāla-dhavalaḥ-as white as a lotus; pādaiḥ-of three legs; nyūnaḥ-being deprived; padā-on one leg; caran-moving; vṛṣa-bull; rūpeṇa-in the form of; kim-whether; kaścit-someone; devaḥ-demigod; naḥ-us; parikhedayan-causing grief.

Then he [Mahārāja Parīkṣit] asked the bull: Oh, who are you? Are you a bull as white as a white lotus, or are you a demigod? You have lost three of your legs and are moving on only one. Are you some demigod causing us grief in the form of a bull?

At least up to the time of Mahārāja Parīkṣit, no one could imagine the wretched conditions of the cow and the bull. Mahārāja Parīkṣit, therefore, was astonished to see such a horrible scene. He inquired whether the bull was not a demigod assuming such a wretched condition to indicate the future of the cow and the bull.

TEXT 8

na jātu kauravendrāṇāṁ
dordaṇḍa-parirambhite
bhū-tale 'nupatanty asmin
vinā te prāṇināṁ śucaḥ

SYNONYMS

na-not; jātu-at any time; kaurava-indrāṇām-of the kings in the Kuru dynasty; dordaṇḍa-strength of arms; parirambhite-protected by; bhū-tale-on the surface of the earth; anupatanti-grieving; asmin-up till now; vinā-save and except; te-you; prāṇinām-of the living being; śucaḥ-tears in the eyes.

Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

The protection of the lives of both the human beings and the animals is the first and foremost duty of a government. A government must not discriminate in such principles. It is simply horrible for a pure-hearted soul to see organized animal killing by the state in this age of Kali. Mahārāja Parīkṣit was lamenting for the tears in the eyes of the bull, and he was astonished to see such an unprecedented thing in his good kingdom. Men and animals were equally protected as far as life was concerned. That is the way in God's kingdom.

TEXT 9

mā saurabheyātra śuco
vyetu te vṛṣalād bhayam
mā rodīr amba bhadraṁ te
khalānāṁ mayi śāstari

SYNONYMS

mā-do not; saurabheya-O son of surabhi; atra-in my kingdom; śucaḥ-lamentation; vyetu-let there be; te-your; vṛṣalāt-by the śūdra; bhayam-cause of fear; mā-do not; rodīḥ-cry; amba-mother cow; bhadram-all good; te-unto you; khalānām-of the envious; mayi-while I am living; śāstari-the ruler or subduer.

O son of surabhi, you need lament no longer now. There is no need to fear this low-class śūdra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

Protection of bulls and cows and all other animals can be possible only when there is a state ruled by an executive head like Mahārāja Parīkṣit. Mahārāja Parīkṣit addresses the cow as mother, for he is a cultured, twice-born, kṣatriya king. Surabhi is the name of the cows which exist in the spiritual planets and are especially reared by Lord Śrī Kṛṣṇa Himself. As men are made after the form and features of the Supreme Lord, so also the cows are made after the form and features of the surabhi cows in the spiritual kingdom.

In the material world the human society gives all protection to the human being, but there is no law to protect the descendants of surabhi, who can give all protection to men by supplying the miracle food, milk. But Mahārāja Parīkṣit and the Pāṇḍavas were fully conscious of the importance of the cow and bull, and they were prepared to punish the cow-killer with all chastisement, including death. There has sometimes been agitation for the protection of the cow, but for want of pious executive heads and suitable laws, the cow and the bull are not given protection. The human society should recognize the importance of the cow and the bull and thus give all protection to these important animals, following in the footsteps of Mahārāja Parīkṣit. For protecting the cows and brahminical culture, the Lord, who is very kind to the cow and the brāhmaṇas (go-brāhmaṇa-hitāya), will be pleased with us and will bestow upon us real peace.

TEXTS 10-11

yasya rāṣṭre prajāḥ sarvās
trasyante sādhvy asādhubhiḥ
tasya mattasya naśyanti
kīrtir āyur bhago gatiḥ
eṣa rājñāṁ paro dharmo
hy ārtānām ārti-nigrahaḥ
ata enaṁ vadhiṣyāmi
bhūta-druham asattamam

SYNONYMS

yasya-one whose; rāṣṭre-in the state; prajāḥ-living beings; sarvāḥ-one and all; trasyante-are terrified; sādhvi-O chaste one; asādhubhiḥ-by the miscreants; tasya-his; mattasya-of the illusioned; naśyanti-vanishes; kīrtiḥ-fame; āyuḥ-duration of life; bhagaḥ-fortune; gatiḥ-good rebirth; eṣaḥ-these are; rājñām-of the kings; paraḥ-superior; dharmaḥ-occupation; hi-certainly; ārtānām-of the sufferers; ārti-sufferings; nigrahaḥ-subduing; ataḥ-therefore; enam-this man; vadhiṣyāmi-I shall kill; bhūta-druham-revolter against other living beings; asat-tamam-the most wretched.

O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

When there is some disturbance caused by wild animals in a village or town, the police or others take action to kill them. Similarly, it is the duty of the government to kill at once all bad social elements such as thieves, dacoits and murderers. The same punishment is also due to animal-killers because the animals of the state are also the prajā. Prajā means one who has taken birth in the state, and this includes both men and animals. Any living being who takes birth in a state has the primary right to live under the protection of the king. The jungle animals are also subject to the king, and they also have a right to live. So what to speak of domestic animals like the cows and bulls.

Any living being, if he terrifies other living beings, is a most wretched subject, and the king should at once kill such a disturbing element. As the wild animal is killed when it creates disturbances, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord, all living beings, in whatever shape they may be, are the sons of the Lord, and no one has any right to kill another animal, unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence, but a man cannot kill an animal for his subsistence. That is the law of God, who has created the law that a living being subsists by eating another living being. Thus the vegetarians are also living by eating other living beings. Therefore, the law is that one should live only by eating specific living beings, as ordained by the law of God. The Īśopaniṣad directs that one should live by the direction of the Lord and not at one's sweet will. A man can subsist on varieties of grains, fruits and milk ordained by God, and there is no need of animal food, save and except in particular cases.

The illusioned king or executive head, even though sometimes advertised as a great philosopher and learned scholar, will allow slaughterhouses in the state without knowing that torturing poor animals clears the way to hell for such foolish kings or executive heads. The executive head must always be alert to the safety of the prajās, both man and animal, and inquire whether a particular living being is harassed at any place by another living being. The harassing living being must at once be caught and put to death, as shown by Mahārāja Parīkṣit.

The people's government, or government by the people, should not allow killing of innocent animals by the sweet will of foolish government men. They must know the codes of God, as mentioned in the revealed scriptures. Mahārāja Parīkṣit quotes here that according to the codes of God the irresponsible king or state executive jeopardizes his good name, duration of life, power and strength and ultimately his progressive march towards a better life and salvation after death. Such foolish men do not even believe in the existence of a next life.

While commenting on this particular verse, we have in our presence the statement of a great modern politician who has recently died and left his will, which discloses his poor fund of knowledge of the codes of God mentioned by Mahārāja Parīkṣit. The politician was so ignorant of the codes of God that he writes: "I do not believe in any such ceremonies, and to submit to them, even as a matter of form, would be hypocrisy and an attempt to delude ourselves and others… I have no religious sentiment in the matter."

Contrasting these statements of a great politician in the modern age with those of Mahārāja Parīkṣit, we find a vast difference. Mahārāja Parīkṣit was pious according to the scriptural codes, whereas the modern politician goes by his personal belief and sentiments. Any great man of the material world is, after all, a conditioned soul. He is bound by his hands and feet by the ropes of material nature, and still the foolish conditioned soul thinks of himself as free to act by his whimsical sentiments. The conclusion is that people in the time of Mahārāja Parīkṣit were happy, and the animals were given proper protection because the executive head was not whimsical or ignorant of God's law. Foolish, faithless creatures try to avoid the existence of the Lord and proclaim themselves secular at the cost of valuable human life. The human life is especially meant for knowing the science of God, but foolish creatures, especially in this age of Kali, instead of knowing God scientifically, make propaganda against religious belief as well as the existence of God, even though they are always bound by the laws of God by the symptoms of birth, death, old age and disease.

TEXT 12

ko ’vṛścat tava pādāṁs trīn
saurabheya catuṣ-pada
mā bhūvaṁs tvādṛśā rāṣṭre
rājñāṁ kṛṣṇānuvartinām

SYNONYMS

kaḥ-who is he; avṛścat-cut off; tava-your; pādān-legs; trīn-three; saurabheya-O son of Surabhi; catuḥ-pada-you are four-legged; mā-never to be; bhūvan-it so happened; tvādṛśāḥ-as yourself; rāṣṭre-in the state; rājñām-of the kings; kṛṣṇa-anuvartinām-those who follow the codes of Kṛṣṇa, the Supreme Personality of Godhead.

He [Mahārāja Parīkṣit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Kṛṣṇa, there is no one as unhappy as you.

The kings or the executive heads of all states must know the codes of Lord Kṛṣṇa (generally Bhagavad-gītā and Śrīmad-Bhāgavatam) and must act accordingly in order to fulfill the mission of human life, which is to make an end to all miseries of material conditions. One who knows the codes of Lord Kṛṣṇa can achieve this end without any difficulty. In the Bhagavad-gītā, in a synopsis, we can understand the codes of Godhead, and in the Śrīmad-Bhāgavatam the same codes are explained further.

In a state where the codes of Kṛṣṇa are followed, no one is unhappy. Where such codes are not followed, the first sign is that three legs of the representative of religion are cut off, and thereby all miseries follow. When Kṛṣṇa was personally present, the codes of Kṛṣṇa were being followed without question, but in His absence such codes are presented in the pages of Śrīmad-Bhāgavatam for the guidance of the blind persons who happen to be at the helm of all affairs.

TEXT 13

ākhyāhi vṛṣa bhadraṁ vaḥ
sādhūnām akṛtāgasām
ātma-vairūpya-kartāraṁ
pārthānāṁ kīrti-dūṣaṇam

SYNONYMS

ākhyāhi-just let me know; vṛṣa-O bull; bhadram-good; vaḥ-for you; sādhūnām-of the honest; akṛta-āgasām-of those who are offenseless; ātma-vairūpya-deformation of the self; kartāram-the doer; pārthānām-of the sons of Pṛthā; kīrti-dūṣaṇam-blackmailing the reputation.

O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations, which blackmail the reputation of the sons of Pṛthā.

The reputation of the reign of Mahārāja Rāmacandra and that of the kings who followed in the footsteps of Mahārāja Rāmacandra, like the Pāṇḍavas and their descendants, are never to be forgotten because in their kingdom offenseless and honest living beings were never in trouble. The bull and the cow are the symbols of the most offenseless living beings because even the stool and urine of these animals are utilized to benefit human society. The descendants of the sons of Pṛthā, like Mahārāja Parīkṣit, were afraid of losing their reputations, but in the modern days the leaders are not even afraid of killing such offenseless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without knowledge of the codes of God.

TEXT 14

jane ’nāgasy aghaṁ yuñjan
sarvato ’sya ca mad-bhayam
sādhūnāṁ bhadram eva syād
asādhu-damane kṛte

SYNONYMS

jane-to the living beings; anāgasi-those who are offenseless; agham-sufferings; yuñjan-by applying; sarvataḥ-anywhere and everywhere; asya-of such offenders; ca-and; mat-bhayam-fear me; sādhūnām-of the honest persons; bhadram-good fortune; eva-certainly; syāt-will take place; asādhu-dishonest miscreants; damane-curbed; kṛte-being so done.

Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

Dishonest miscreants flourish because of cowardly and impotent executive heads of state. But when the executive heads are strong enough to curb all sorts of dishonest miscreants, in any part of the state, certainly they cannot flourish. When the miscreants are punished in an exemplary manner, automatically all good fortune follows. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful, offenseless citizens of the state. The devotees of the Lord are by nature peaceful and offenseless, and therefore it is the prime duty of the state to arrange to convert everyone to become a devotee of the Lord. Thus automatically there will be peaceful, offenseless citizens. Then the only duty of the king will be to curb the dishonest miscreants. That will bring about peace and harmony all over human society.

TEXT 15

anāgaḥsv iha bhūteṣu
ya āgas-kṛn niraṅkuśaḥ
āhartāsmi bhujaṁ sākṣād
amartyasyāpi sāṅgadam

SYNONYMS

anāgaḥsu iha-to the offenseless; bhūteṣu-living beings; yaḥ-the person; āgaḥ-kṛt-commits offense; niraṅkuśaḥ-upstart; āhartā asmi-I shall bring forth; bhujam-arms; sākṣāt-directly; amartyasya api-even one who is a demigod; sa-aṅgadam-with decorations and armor.

An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

The denizens of the heavenly kingdom are called amara, or deathless, due to their possessing a long span of life, far greater than that of the human beings. For a human being, who has only a maximum one-hundred-year duration of life, a span of life spreading over millions of years is certainly considered to be deathless. For example, from the Bhagavad-gītā we learn that on the Brahmaloka planet the duration of one day is calculated to be 4,300,000 x 1,000 solar years. Similarly, in other heavenly planets one day is calculated to be six months of this planet, and the inhabitants get a life of ten million of their years. Therefore, in all higher planets, since the span of life is far greater than that of the human being, the denizens are called deathless by imagination, although actually no one within the material universe is deathless.

Mahārāja Parīkṣit challenges even such denizens of heaven if they torture the offenseless. This means that the state executive head must be as strong as Mahārāja Parīkṣit so that he may be determined to punish the strongest offenders. It should be the principle of a state executive head that the offender of the codes of God is always punished.

TEXT 16

rājño hi paramo dharmaḥ
sva-dharma-sthānupālanam
śāsato 'nyān yathā-śāstram
anāpady utpathān iha

SYNONYMS

rājñaḥ-of the king or the executive head; hi-certainly; paramaḥ-supreme; dharmaḥ-occupational duty; sva-dharma-stha-one who is faithful to his prescribed duty; anupālanam-giving protection always; śāsataḥ-while ruling; anyān-others; yathā-according to; śāstram-rulings of scriptures; anāpadi-without danger; utpathān-persons going astray; iha-as a matter of fact.

The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

In the scriptures there is mention of āpad-dharma, or occupational duty at times of extraordinary happenings. It is said that sometimes the great sage Viśvāmitra had to live on the flesh of dogs in some extraordinary dangerous position. In cases of emergency, one may be allowed to live on the flesh of animals of all description, but that does not mean that there should be regular slaughterhouses to feed the animal-eaters and that this system should he encouraged by the state. No one should try to live on flesh in ordinary times simply for the sake of the palate. If anyone does so, the king or the executive head should punish him for gross enjoyment.

There are regular scriptural injunctions for different persons engaged in different occupational duties, and one who follows them is called svadharma-stha, or faithful in one's prescribed duties. In the Bhagavad-gītā (18.48) it is advised that one should not give up his occupational prescribed duties, even if they are not always flawless. Such sva-dharma might be violated in cases of emergency, if one is forced by circumstances, but they cannot be violated in ordinary times. The state executive head is to see that such sva-dharma is not changed by the follower, whatever it may be, and he should give all protection to the follower of sva-dharma. The violator is subject to punishment in terms of the śāstra, and the duty of the king is to see that everyone strictly follows his occupational duty, as prescribed in the scripture.

TEXT 17

dharma uvāca
etad vaḥ pāṇḍaveyānāṁ
yuktam ārtābhayaṁ vacaḥ
yeṣāṁ guṇa-gaṇaiḥ kṛṣṇo
dautyādau bhagavān kṛtaḥ

SYNONYMS

dharmaḥ uvāca-the personality of religion said; etat-all these; vaḥ-by you; pāṇḍaveyānām-of those who are in the Pāṇḍava dynasty; yuktam-just befitting; ārta-the sufferer; abhayam-freedom from all fears; vacaḥ-speeches; yeṣām-those; guṇa-gaṇaiḥ-by the qualifications; kṛṣṇaḥ-even Lord Kṛṣṇa; dautya-ādau-the duty of a messenger, etc.; bhagavān-the Personality of Godhead; kṛtaḥ-performed.

The personality of religion said: These words just spoken by you befit a person of the Pāṇḍava dynasty. Captivated by the devotional qualities of the Pāṇḍavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.

The assurances and challenges made by Mahārāja Parīkṣit are never exaggerations of his real power. The Mahārāja said that even the denizens of heaven could not escape his stringent government if they were violators of religious principles. He was not falsely proud, for a devotee of the Lord is equally as powerful as the Lord or sometimes more powerful by His grace, and any promise made by a devotee, though it may be ordinarily very difficult to fulfill, is properly executed by the grace of the Lord. The Pāṇḍavas, by their unalloyed devotional service and full surrender unto the Lord, made it possible for the Lord to become a chariot driver or sometimes their letter messenger. Such duties executed by the Lord for His devotee are always very pleasing to the Lord because the Lord wants to render service to His unalloyed devotee, whose life has no other engagement than to serve the Lord with full love and devotion. Mahārāja Parīkṣit, grandson of Arjuna, the celebrated friendly servitor of the Lord, was a pure devotee of the Lord like his grandfather, and therefore the Lord was always with him, even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing brahmāstra weapon of Aśvatthāmā. A devotee is always under the protection of the Lord, and therefore the assurance of protection by Mahārāja Parīkṣit could never be without meaning. The personality of religion accepted this fact and thus thanked the King for his being true to his exalted position.

TEXT 18

na vayaṁ kleśa-bījāni
yataḥ syuḥ puruṣarṣabha
puruṣaṁ taṁ vijānīmo

vākya-bheda-vimohitāḥ

SYNONYMS

na-not; vayam-we; kleśa-bījāni-the root cause of sufferings; yataḥ-wherefrom; syuḥ-it so happens; puruṣa-ṛṣabha-O greatest of all human beings; puruṣam-the person; tam-that; vijānīmaḥ-know; vākya-bheda-difference of opinion; vimohitāḥ-bewildered by.

O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers.

There are many theoretical philosophers in the world who put forward their own theories of cause and effect especially about the cause of suffering and its effect on different living beings. Generally there are six great philosophers: Kaṇāda, the author of Vaiśeṣika philosophy; Gautama, the author of logic; Patañjali, the author of mystic yoga; Kapila, the author of Sāṅkhya philosophy; Jaimini, the author of Karma-mīmāṁsā; and Vyāsadeva, the author of Vedānta-darśana.

Although the bull, or the personality of religion, and the cow, the personality of the earth, knew perfectly well that the personality of Kali was the direct cause of their sufferings, still, as devotees of the Lord, they knew well also that without the sanction of the Lord no one could inflict trouble upon them. According to the Padma Purāṇa, our present trouble is due to the fructifying of seedling sins, but even those seedling sins also gradually fade away by execution of pure devotional service. Thus even if the devotees see the mischief-mongers, they do not accuse them for the sufferings inflicted. They take it for granted that the mischief-monger is made to act by some indirect cause, and therefore they tolerate the sufferings, thinking them to be God-given in small doses, for otherwise the sufferings should have been greater.

Mahārāja Parīkṣit wanted to get a statement of accusation against the direct mischief-monger, but they declined to give it on the abovementioned grounds. Speculative philosophers, however, do not recognize the sanction of the Lord; they try to find out the cause of sufferings in their own way, as will be described in the following verses. According to Śrīla Jīva Gosvāmī, such speculators are themselves bewildered, and thus they cannot know that the ultimate cause of all causes is the Supreme Lord, the Personality of Godhead.

TEXT 19

kecid vikalpa-vasanā
āhur ātmānam ātmanaḥ
daivam anye 'pare karma
svabhāvam apare prabhum

SYNONYMS

kecit-some of them; vikalpa-vasanāḥ-those who deny all kinds of duality; āhuḥ-declare; ātmānam-own self; ātmanaḥ-of the self; daivam-superhuman; anye-others; apare-someone else; karma-activity; svabhāvam-material nature; apare-many other; prabhum-authorities.

Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

As referred to above, philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness, and that even if there is a superior authority, some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action. They say that action is not independent because action is performed by some performer; therefore, the performer himself is the cause of his own happiness or distress. In the Bhagavad-gītā (6.5) also it is confirmed that by one's mind, freed from material affection, one can deliver himself from the sufferings of material pangs. So one should not entangle oneself in matter by the mind's material affections. Thus one's own mind is one's friend or enemy in one's material happiness and distress.

Atheistic, materialistic Sāṅkhyaites conclude that material nature is the cause of all causes. According to them, combinations of material elements are the causes of material happiness and distress, and disintegration of matter is the cause of freedom from all material pangs. Gautama and Kaṇāda find that atomic combination is the cause of everything, and impersonalists like Aṣṭāvakra discover that the spiritual effulgence of Brahman is the cause of all causes. But in the Bhagavad-gītā the Lord Himself declares that He is the source of impersonal Brahman, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. It is also confirmed in the Brahma-saṁhitā that Lord Kṛṣṇa is the ultimate cause of all causes.

TEXT 20

apratarkyād anirdeśyād
iti keṣv api niścayaḥ
atrānurūpaṁ rājarṣe
vimṛśa sva-manīṣayā

SYNONYMS

apratarkyāt-beyond the power of reasoning; anirdeśyāt-beyond the power of thinking; iti-thus; keṣu-someone; api-also; niścayaḥ-definitely concluded; atra-herein; anurūpam-which of them is right; rāja-ṛṣe-O sage amongst the kings; vimṛśa-judge yourself; sva-by your own; manīṣayā-power of intelligence.

There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

The Vaiṣṇavites, the devotees of the Lord, do believe, as above explained, that nothing can take place without the sanction of the Supreme Lord. He is the supreme director, for He confirms in the Bhagavad-gītā (15.15) that He, as all-pervading Paramātmā, stays in everyone's heart and keeps vigilance over all actions and witnesses all activities. The argument of the atheist that one cannot be punished for one's misdeeds unless proved before a qualified justice is refuted herein, for we accept the perpetual witness and constant companion of the living being. A living being may forget all that he might have done in his past or present life, but one must know that in the same tree of the material body, the individual soul and the Supreme Soul as Paramātmā are sitting like two birds. One of them, the living being, is enjoying the fruits of the tree, whereas the Supreme Being is there to witness the activities. Therefore the Paramātmā feature, the Supreme Soul, is actually the witness of all activities of the living being, and only by His direction can the living being remember or forget what he might have done in the past. He is, therefore, both the all-pervading impersonal Brahman and the localized Paramātmā in everyone's heart. He is the knower of all past, present and future, and nothing can be concealed from Him. The devotees know this truth, and therefore they discharge their duties sincerely, without being overly anxious for rewards. Besides that, one cannot estimate the Lord's reactions, either by speculation or by scholarship. Why does He put some into difficulty and not others? He is the supreme knower of the Vedic knowledge, and thus He is the factual Vedāntist. At the same time He is the compiler of the Vedānta. No one is independent of Him, and everyone is engaged in His service in different ways. In the conditioned state, such services are rendered by the living being under force of the material nature, whereas in the liberated state the living being is helped by the spiritual nature in the voluntary loving service of the Lord. There is no incongruity or inebriety in His actions. All are on the path of Absolute Truth. Bhīṣmadeva correctly estimated the inconceivable actions of the Lord. The conclusion is, therefore, that the sufferings of the representative of religion and the representative of the earth, as present before Mahārāja Parīkṣit, were planned to prove that Mahārāja Parīkṣit was the ideal executive head because he knew well how to give protection to the cows (the earth) and the brāhmaṇas (religious principles), the two pillars of spiritual advancement. Everyone is under the full control of the Lord. He is quite correct in His action when He desires something to be done by someone, irrespective of the consideration of the particular case. Mahārāja Parīkṣit was thus put to test for his greatness. Now let us see how he solves it by his sagacious mind.

TEXT 21

sūta uvāca
evaṁ dharme pravadati
sa samrāḍ dvija-sattamāḥ
samāhitena manasā
vikhedaḥ paryacaṣṭa tam

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; evam-so; dharme-the personality of religion; pravadati-thus having spoken; saḥ-he; samrāṭ-the Emperor; dvija-sattamāḥ-O best among the brāhmaṇas; samāhitena-with proper attention; manasā-by the mind; vikhedaḥ-without any mistake; paryacaṣṭa-counterreplied; tam-unto him.

Sūta Gosvāmī said: O best among the brāhmaṇas, the Emperor Parīkṣit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

The statement of the bull, the personality of religion, was full of philosophy and knowledge, and the King was satisfied, since he could understand that the suffering bull was not an ordinary one. Unless one is perfectly conversant with the law of the Supreme Lord, one cannot speak such things touching philosophical truths. The Emperor, being also on an equal level of sagacity, replied to the point, without doubts or mistakes.

TEXT 22

rājovāca
dharmaṁ bravīṣi dharma-jña
dharmo 'si vṛṣa-rūpa-dhṛk
yad adharma-kṛtaḥ sthānaṁ
sūcakasyāpi tad bhavet

SYNONYMS

rājā uvāca-the King said; dharmam-religion; bravīṣi-as you speak; dharma-jña-O one who knows the codes of religion; dharmaḥ-the personality of religion; asi-you are; vṛṣa-rūpa-dhṛk-in the disguise of a bull; yat-whatever; adharma-kṛtaḥ-one who acts irreligiously; sthānam-place; sūcakasya-of the identifier; api-also; tat-that; bhavet-becomes.

The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.

A devotee's conclusion is that no one is directly responsible for being a benefactor or mischief-monger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny that it is God-sent, but in case of loss or reverses one becomes doubtful about how the Lord could be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischief-mongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischief-monger. By God's grace, the devotee tolerates all reverses. Mahārāja Parīkṣit observed this, and therefore he could understand that the bull was no other than the personality of religion himself. In other words, a devotee has no suffering at all because so-called suffering is also God's grace for a devotee who sees God in everything. The cow and bull never placed any complaint before the King for being tortured by the personality of Kali, although everyone lodges such complaints before the state authorities. The extraordinary behavior of the bull made the King conclude that the bull was certainly the personality of religion, for no one else could understand the finer intricacies of the codes of religion.

TEXT 23

athavā deva-māyāyā
nūnaṁ gatir agocarā
cetaso vacasaś cāpi
bhūtānām iti niścayaḥ

SYNONYMS

athavā-alternatively; deva-the Lord; māyāyāḥ-energies; nūnam-very little; gatiḥ-movement; agocarā-inconceivable; cetasaḥ-either by the mind; vacasaḥ-by words; ca-or; api-also; bhūtānām-of all living beings; iti-thus; niścayaḥ-concluded.

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

A question may be raised as to why a devotee should refrain from identifying an actor, although he knows definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of the actual performer. To answer this doubt, the reply is that the Lord is also not directly responsible, for everything is done by His deputed māyā-śakti, or material energy. The material energy is always provoking doubts about the supreme authority of the Lord. The personality of religion knew perfectly well that nothing can take place without the sanction of the Supreme Lord, and still he was put into doubts by the deluding energy, and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable.

TEXT 24

tapaḥ śaucaṁ dayā satyam
iti pādāḥ kṛte kṛtāḥ
adharmāṁśais trayo bhagnāḥ
smaya-saṅga-madais tava

SYNONYMS

tapaḥ-austerity; śaucam-cleanliness; dayā-mercy; satyam-truthfulness; iti-thus; pādāḥ-legs; kṛte-in the age of Satya; kṛtāḥ-established; adharma-irreligiosity; aṁśaiḥ-by the parts; trayaḥ-three combined; bhagnāḥ-broken; smaya-pride; saṅga-too much association with women; madaiḥ-intoxication; tava-your.

In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

The deluding energy, or material nature, can act upon the living beings proportionately in terms of the living beings' falling prey to the deluding attraction of māyā. Moths are captivated by the glaring brightness of light, and thus they become prey to the fire. Similarly, the deluding energy is always captivating the conditioned souls to become prey to the fire of delusion, and the Vedic scriptures warn the conditioned souls not to become prey to delusion but to get rid of it. The Vedas warn us to go not to the darkness of ignorance but to the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to overcome, but one who completely surrenders unto the Lord can easily do so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons of austerity, cleanliness, mercy and truthfulness. These four principles of advanced civilization were remarkable features in the age of Satya. In that age, every human being was practically a qualified brāhmaṇa of the highest order, and in the social orders of life they were all paramahaṁsas, or the topmost in the renounced order. By cultural standing, the human beings were not at all subjected to the deluding energy. Such strong men of character were competent enough to get away from the clutches of māyā. But gradually, as the basic principles of brahminical culture, namely austerity, cleanliness, mercy and truthfulness, became curtailed by proportionate development of pride, attachment for women and intoxication, the path of salvation or the path of transcendental bliss retreated far, far away from human society. With the progression of the age of Kali, people are becoming very proud, and attached to women and intoxication. By the influence of the age of Kali, even a pauper is proud of his penny, the women are always dressed in an overly attractive fashion to victimize the minds of men, and the man is addicted to drinking wine, smoking, drinking tea and chewing tobacco, etc. All these habits, or so-called advancement of civilization, are the root causes of all irreligiosities, and therefore it is not possible to check corruption, bribery and nepotism. Man cannot check all these evils simply by statutory acts and police vigilance, but he can cure the disease of the mind by the proper medicine, namely advocating the principles of brahminical culture or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization and economic development are creating a new situation of poverty and scarcity with the result of blackmailing the consumer's commodities. If the leaders and the rich men of the society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in God consciousness, the knowledge of Bhāgavatam, certainly the age of Kali will be defeated in its attempt to entrap the conditioned souls. We must always remember that false pride, or too high an estimation of one's own values of life, undue attachment to women or association with them, and intoxication will divert human civilization from the path of peace, however much the people clamor for peace in the world. The preaching of the Bhāgavatam principles will automatically render all men austere, clean both inside and outside, merciful to the suffering, and truthful in daily behavior. That is the way of correcting the flaws of human society, which are very prominently exhibited at the present moment.

TEXT 25

idānīṁ dharma pādas te
satyaṁ nirvartayed yataḥ
taṁ jighṛkṣaty adharmo 'yam
anṛtenaidhitaḥ kaliḥ

SYNONYMS

idānīm-at the present moment; dharma-O personality of religion; pādaḥ-leg; te-of you; satyam-truthfulness; nirvartayet-hobbling along somehow or other; yataḥ-whereby; tam-that; jighṛkṣati-trying to destroy; adharmaḥ-the personality of irreligion; ayam-this; anṛtena-by deceit; edhitaḥ-flourishing; kaliḥ-quarrel personified.

You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

The principles of religion do not stand on some dogmas or manmade formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and truthfulness. The mass of people must be taught to practice these principles from childhood. Austerity means to accept voluntarily things which may not be very comfortable for the body but are conducive for spiritual realization, for example, fasting. Fasting twice or four times a month is a sort of austerity which may be voluntarily accepted for spiritual realization only, and not for any other purposes, political or otherwise. Fastings which are meant not for self-realization but for some other purposes are condemned in the Bhagavad-gītā (17.5-6). Similarly, cleanliness is necessary both for the mind and for the body. Simply bodily cleanliness may help to some extent, but cleanliness of the mind is necessary, and it is effected by glorifying the Supreme Lord. No one can cleanse the accumulated mental dust without glorifying the Supreme Lord. A godless civilization cannot cleanse the mind because it has no idea of God, and for this simple reason people under such a civilization cannot have good qualifications, however they may be materially equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction, so everyone is anxious to get peace of mind. This peace of mind was complete in the Satya age because of the existence of the above-mentioned attributes of the human beings. Gradually these attributes have diminished in the Tretā-yuga to three fourths, in the Dvāpara to half, and in this age of Kali to one fourth, which is also gradually diminishing on account of prevailing untruthfulness. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercy is spoiled; and by too much lying propaganda, truthfulness is spoiled. The revival of bhāgavata-dharma can save human civilization from falling prey to evils of all description.

TEXT 26

iyaṁ ca bhūmir bhagavatā
nyāsitoru-bharā satī
śrīmadbhis tat-pada-nyāsaiḥ
sarvataḥ kṛta-kautukā

SYNONYMS

iyam-this; ca-and; bhūmiḥ-surface of the earth; bhagavatā-by the Personality of Godhead; nyāsita-being performed personally as well as by others; uru-great; bharā-burden; satī-being so done; śrīmadbhiḥ-by the all-auspicious; tat-that; pada-nyāsaiḥ-footprints; sarvataḥ-all around; kṛta-done; kautukā-good fortune.

The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

TEXT 27

śocaty aśru-kalā sādhvī
durbhagevojjhitā satī
abrahmaṇyā nṛpa-vyājāḥ
śūdrā bhokṣyanti mām iti

SYNONYMS

śocati-lamenting; aśru-kalā-with tears in the eyes; sādhvī-the chaste; durbhagā-as if the most unfortunate; iva-like; ujjhitā-forlorn; satī-being so done; abrahmaṇyāḥ-devoid of brahminical culture; nṛpa-vyājāḥ-posed as the ruler; śūdrāḥ-lower class; bhokṣyanti-would enjoy; mām-me; iti-thus.

Now she, the chaste one, being unfortunately forsaken by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower-class men who pose as rulers.

The kṣatriya, or the man who is qualified to protect the sufferers, is meant to rule the state. Untrained lower-class men, or men without ambition to protect the sufferers, cannot be placed on the seat of an administrator. Unfortunately, in the age of Kali the lower-class men, without training, occupy the post of a ruler by strength of popular votes, and instead of protecting the sufferers, such men create a situation quite intolerable for everyone. Such rulers illegally gratify themselves at the cost of all comforts of the citizens, and thus the chaste mother earth cries to see the pitiable condition of her sons, both men and animals. That is the future of the world in the age of Kali, when irreligiosity prevails most prominently. And in the absence of a suitable King to curb irreligious tendencies, educating the people systematically in the teaching of Śrīmad-Bhāgavatam will clear up the hazy atmosphere of corruption, bribery, blackmail, etc.

TEXT 28

iti dharmaṁ mahīṁ caiva
sāntvayitvā mahā-rathaḥ
niśātam ādade khaḍgaṁ
kalaye 'dharma-hetave

SYNONYMS

iti-thus; dharmam-the personality of religion; mahīm-the earth; ca-also; eva-as; sāntvayitvā-after pacifying; mahā-rathaḥ-the general who could fight alone with thousands of enemies; niśātam-sharp; ādade-took up; khaḍgam-sword; kalaye-to kill the personified Kali; adharma-irreligion; hetave-the root cause.

Mahārāja Parīkṣit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

As described above, the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali, but this does not mean that the leaders of society, the executive heads, the learned and intelligent men, or above all the devotees of the Lord should sit down tightly and become callous to the reactions of the age of Kali. In the rainy season certainly there will be profuse rainfalls, but that does not mean that men should not take means to protect themselves from the rains. It is the duty of the executive heads of state and others to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Mahārāja Parīkṣit is the ideal executive head of the state, for at once he was ready to kill the personality of Kali with his sharp sword. The administrators should not simply pass resolutions for anticorruptional steps, but they must be ready with sharp swords to kill the persons creating corruptions from the angle of vision of the recognized śāstras. The administrators cannot prevent corrupt activities by allowing wine shops. They must at once close all shops of intoxicating drugs and wine and force punishment even by death for those who indulge in habits of intoxication of all description. That is the way of stopping the activities of Kali, as exhibited herein by Mahārāja Parīkṣit, the mahā-ratha.

TEXT 29

taṁ jighāṁsum abhipretya
vihāya nṛpa-lāñchanam
tat-pāda-mūlaṁ śirasā
samagād bhaya-vihvalaḥ

SYNONYMS

tam-him; jighāṁsum-willing to kill; abhipretya-knowing it well; vihāya-leaving aside; nṛpa-lāñchanam-the dress of a king; tat-pāda-mūlam-at his feet; śirasā-by the head; samagāt-fully surrendered; bhaya-vihvalaḥ-under pressure of fearfulness.

When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king and, under pressure of fear, completely surrendered to him, bowing his head.

The royal dress of the personality of Kali is artificial. The royal dress is suitable for a king or kṣatriya, but when a lower-class man artificially dresses himself as a king, his real identity is disclosed by the challenge of a bona fide kṣatriya like Mahārāja Parīkṣit. A real kṣatriya never surrenders. He accepts the challenge of his rival kṣatriya, and he fights either to die or to win. Surrender is unknown to a real kṣatriya. In the age of Kali there are so many pretenders dressed and posed like administrators or executive heads, but their real identity is disclosed when they are challenged by a real kṣatriya. Therefore when the artificially dressed personality of Kali saw that to fight Mahārāja Parīkṣit was beyond his ability, he bowed down his head like a subordinate and gave up his royal dress.

TEXT 30

patitaṁ pādayor vīraḥ
kṛpayā dīna-vatsalaḥ
śaraṇyo nāvadhīc chlokya
āha cedaṁ hasann iva

SYNONYMS

patitam-fallen; pādayoḥ-at the feet; vīraḥ-the hero; kṛpayā-out of compassion; dīna-vatsalaḥ-kind to the poor; śaraṇyaḥ-one who is qualified to accept surrender; na-not; avadhīt-did kill; ślokyaḥ-one who is worthy of being sung; āha-said; ca-also; idam-this; hasan-smiling; iva-like.

Mahārāja Parīkṣit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

Even an ordinary kṣatriya does not kill a surrendered person, and what to speak of Mahārāja Parīkṣit, who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali had disclosed his identity as a lower-class man, and he was thinking how ironic it was that although no one was saved from his sharp sword when he desired to kill, the poor lower-class Kali was spared by his timely surrender. Mahārāja Parīkṣit's glory and kindness are therefore sung in history. He was a kind and compassionate emperor, fully worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of Providence.

TEXT 31

rājovāca
na te guḍākeśa-yaśo-dharāṇāṁ
baddhāñjaler vai bhayam asti kiñcit
na vartitavyaṁ bhavatā kathañcana
kṣetre madīye tvam adharma-bandhuḥ

SYNONYMS

rājā uvāca-the King said; na-not; te-your; guḍākeśa-Arjuna; yaśaḥ-dharāṇām-of us who inherited the fame; baddha-añjaleḥ-one with folded hands; vai-certainly; bhayam-fear; asti-there is; kiñcit-even a slight; na-neither; vartitavyam-can be allowed to live; bhavatā-by you; kathañcana-by all means; kṣetre-in the land; madīye-in my kingdom; tvam-you; adharma-bandhuḥ-the friend of irreligion.

The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

The personality of Kali, who is the friend of all kinds of irreligiosities, may be excused if he surrenders, but in all circumstances he cannot be allowed to live as a citizen in any part of a welfare state. The Pāṇḍavas were entrusted representatives of the Personality of Godhead, Lord Kṛṣṇa, who practically brought into being the Battle of Kurukṣetra, but not for any personal interest. He wanted an ideal king like Mahārāja Yudhiṣṭhira and his descendants like Mahārāja Parīkṣit to rule the world, and therefore a responsible king like Mahārāja Parīkṣit could not allow the friend of irreligiosity to flourish in his kingdom at the cost of the good fame of the Pāṇḍavas. That is the way of wiping out corruption in the state, and not otherwise. The friends of irreligiosity should be banished from the state, and that will save the state from corruption.

TEXT 32

tvāṁ vartamānaṁ nara-deva-deheṣv
anupravṛtto 'yam adharma-pūgaḥ
lobho 'nṛtaṁ cauryam anāryam aṁho
jyeṣṭhā ca māyā kalahaś ca dambhaḥ

SYNONYMS

tvām-you; vartamānam-while present; nara-deva-a man-god, or a king; deheṣu-in the body; anupravṛttaḥ-taking place everywhere; ayam-all these; adharma-irreligious principles; pūgaḥ-in the masses; lobhaḥ-greed; anṛtam-falsity; cauryam-robbery; anāryam-incivility; aṁhaḥ-treachery; jyeṣṭhā-misfortune; ca-and; māyā-cheating; kalahaḥ-quarrel; ca-and; dambhaḥ-vanity.

If the personality of Kali, irreligion, is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

The principles of religion, namely austerity, cleanliness, mercy and truthfulness, as we have already discussed, may be followed by the follower of any faith. There is no need to turn from Hindu to Mohammedan to Christian or some other faith and thus become a renegade and not follow the principles of religion. The Bhāgavatam religion urges following the principles of religion. The principles of religion are not the dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time and place concerned. One has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attaining the real principles is not good. A secular state may be impartial to any particular type of faith, but the state cannot be indifferent to the principles of religion as above-mentioned. But in the age of Kali, the executive heads of state will be indifferent to such religious principles, and therefore under their patronage the opponents of religious principles, such as greed, falsehood, cheating and pilfery, will naturally follow, and so there will be no meaning to propaganda crying to stop corruption in the state.

TEXT 33

na vartitavyaṁ tad adharma-bandho
dharmeṇa satyena ca vartitavye
brahmāvarte yatra yajanti yajñair
yajñeśvaraṁ yajña-vitāna-vijñāḥ

SYNONYMS

na-not; vartitavyam-deserve to remain; tat-therefore; adharma-irreligiosity; bandho-friend; dharmeṇa-with religion; satyena-with truth; ca-also; vartitavye-being situated in; brahma-āvarte-place where sacrifice is performed; yatra-where; yajanti-duly perform; yajñaiḥ-by sacrifices or devotional services; yajña-īśvaram-unto the Supreme Lord, the Personality of Godhead; yajña-sacrifice; vitāna-spreading; vijñāḥ-experts.

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

Yajñeśvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheists do not believe in the existence of God, and they do not perform any sacrifice for the satisfaction of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called brahmāvarta. There are different countries in different parts of the world, and each and every country may have different types of sacrifice to please the Supreme Lord, but the central point in pleasing Him is ascertained in the Bhāgavatam, and it is truthfulness. The basic principle of religion is truthfulness, and the ultimate goal of all religions is to satisfy the Lord. In this age of Kali, the greatest common formula of sacrifice is the saṅkīrtana-yajña. That is the opinion of the experts who know how to propagate the process of yajña. Lord Caitanya preached this method of yajña, and it is understood from this verse that the sacrificial method of saṅkīrtana-yajña may be performed anywhere and everywhere in order to drive away the personality of Kali and save human society from falling prey to the influence of the age.

TEXT 34

yasmin harir bhagavān ijyamāna
ijyātma-mūrtir yajatāṁ śaṁ tanoti
kāmān amoghān sthira-jaṅgamānām
antar bahir vāyur ivaiṣa ātmā

SYNONYMS

yasmin-in such sacrificial ceremonies; hariḥ-the Supreme Lord; bhagavān-the Personality of Godhead; ijyamānaḥ-being worshiped; ijya-ātma-the soul of all worshipable deities; mūrtiḥ-in the forms; yajatām-those who worship; śam-welfare; tanoti-spreads; kāmān-desires; amoghān-inviolable; sthira-jaṅgamānām-of all the moving and nonmoving; antaḥ-within; bahiḥ-outside; vāyuḥ-air; iva-like; eṣaḥ-of all of them; ātmā-spirit soul.

In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

It is even sometimes seen that demigods like Indra and Candra are worshiped and offered sacrificial awards, yet the rewards of all such sacrifices are awarded to the worshiper by the Supreme Lord, and it is the Lord only who can offer all welfare to the worshiper. The demigods, although worshiped, cannot do anything without the sanction of the Lord because the Lord is the Supersoul of everyone, both moving and nonmoving.

In Bhagavad-gītā (9.23) the Lord Himself confirms this in the following śloka:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

The fact is that the Supreme Lord is one without a second. There is no God other than the Lord Himself. Thus the Supreme Lord is eternally transcendental to the material creation. But there are many who worship the demigods like the sun, the moon and Indra, who are only material representatives of the Supreme Lord. These demigods are indirect, qualitative representations of the Supreme Lord. A learned scholar or devotee, however, knows who is who. Therefore he directly worships the Supreme Lord and is not diverted by the material, qualitative representations. Those who are not so learned worship such qualitative, material representations, but their worship is unceremonious because it is irregular.

TEXT 35

sūta uvāca
parīkṣitaivam ādiṣṭaḥ
sa kalir jāta-vepathuḥ
tam udyatāsim āhedaṁ
daṇḍa-pāṇim ivodyatam

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; parīkṣitā-by Mahārāja Parīkṣit; evam-thus; ādiṣṭaḥ-being ordered; saḥ-he; kaliḥ-the personality of Kali; jāta-there was; vepathuḥ-trembling; tam-him; udyata-raised; asim-sword; āha-said; idam-thus; daṇḍa-pāṇim-Yamarāja, the personality of death; iva-like; udyatam-almost ready.

Śrī Sūta Gosvāmī said: The personality of Kali, thus being ordered by Mahārāja Parīkṣit, began to tremble in fear. Seeing the King before him like Yamarāja, ready to Kill him, Kali spoke to the King as follows.

The King was ready to kill the personality of Kali at once, as soon as he disobeyed his order. Otherwise the King had no objection to allowing him to prolong his life. The personality of Kali also, after attempting to get rid of the punishment in various ways, decided that he must surrender unto him, and thus he began to tremble in fear of his life. The king, or the executive head, must be so strong as to stand before the personality of Kali like the personality of death, Yamarāja. The King's order must be obeyed, otherwise the culprit's life is in risk. That is the way to rule the personalities of Kali who create disturbance in the normal life of the state citizens.

TEXT 36

kalir uvāca
yatra kva vātha vatsyāmi
sārva-bhauma tavājñayā
lakṣaye tatra tatrāpi
tvām ātteṣu-śarāsanam

SYNONYMS

kaliḥ uvāca-the personality of Kali said; yatra-anywhere; kva-and everywhere; vā-either; atha-thereof; vatsyāmi-I shall reside; sārva-bhauma-O lord (or emperor) of the earth; tava-your; ājñayā-by the order; lakṣaye-I see; tatra tatra-anywhere and everywhere; api-also; tvām-Your Majesty; ātta-taken over; iṣu-arrows; śarāsanam-bows.

O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

The personality of Kali could see that Mahārāja Parīkṣit was the emperor of all lands all over the world, and thus anywhere he might live he would have to meet with the same mood of the King. The personality of Kali was meant for mischief, and Mahārāja Parīkṣit was meant for subduing all kinds of mischief-mongers, especially the personality of Kali. It was better, therefore, for the personality of Kali to have been killed by the King then and there instead of being killed elsewhere. He was, after all, a surrendered soul before the King, and it was for the King to do what was required.

TEXT 37

tan me dharma-bhṛtāṁ śreṣṭha
sthānaṁ nirdeṣṭum arhasi
yatraiva niyato vatsya
ātiṣṭhaṁs te 'nuśāsanam

SYNONYMS

tat-therefore; me-me; dharma-bhṛtām-of all the protectors of religion; śreṣṭha-O chief; sthānam-place; nirdeṣṭum-fix; arhasi-may you do so; yatra-where; eva-certainly; niyataḥ-always; vatsye-can reside; ātiṣṭhan-permanently situated; te-your; anuśāsanam-under your rule.

Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.

The personality of Kali addressed Mahārāja Parīkṣit as the chief amongst the protectors of religiosity because the King refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection, even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him, not as an enemy but as a devoted servitor. The Lord protects the surrendered soul from all sins and all resultant reactions of sinful acts (Bg. 18.66).

TEXT 38

sūta uvāca
abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmaś catur-vidhaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; abhyarthitaḥ-thus being petitioned; tadā-at that time; tasmai-unto him; sthānāni-places; kalaye-to the personality of Kali; dadau-gave him permission; dyūtam-gambling; pānam-drinking; striyaḥ-illicit association with women; sūnā-animal slaughter; yatra-wherever; adharmaḥ-sinful activities; catuḥ-vidhaḥ-four kinds of.

Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

The basic principles of irreligiosity, such as pride, prostitution, intoxication and falsehood, counteract the four principles of religion, namely austerity, cleanliness, mercy and truthfulness. The personality of Kali was given permission to live in four places particularly mentioned by the King, namely the place of gambling, the place of prostitution, the place of drinking and the place of animal slaughter.

Śrīla Jīva Gosvāmī directs that drinking against the principles of scriptures, such as the sautrāmaṇī-yajña, association with women outside marriage, and killing animals against the injunctions of scriptures are irreligious. In the Vedas two different types of injunctions are there for the pravṛttas, or those who are engaged in material enjoyment, and for the nivṛttas, or those who are liberated from material bondage. The Vedic injunction for the pravṛttas is to gradually regulate their activities towards the path of liberation. Therefore, for those who are in the lowest stage of ignorance and who indulge in wine, women and flesh, drinking by performing sautrāmaṇī-yajña, association of women by marriage and flesh-eating by sacrifices are sometimes recommended. Such recommendations in the Vedic literature are meant for a particular class of men, and not for all. But because they are injunctions of the Vedas for particular types of persons, such activities by the pravṛttas are not considered adharma. One man's food may be poison for others; similarly, what is recommended for those in the mode of ignorance may be poison for those in the mode of goodness. Śrīla Jīva Gosvāmī Prabhu, therefore, affirms that recommendations in the scriptures for a certain class of men are never to be considered adharma, or irreligious. But such activities are factually adharma, and they are never to be encouraged. The recommendations in the scriptures are not meant for the encouragement of such adharma, but for regulating the necessary adharma gradually toward the path of dharma.

Following in the footsteps of Mahārāja Parīkṣit, it is the duty of all executive heads of states to see that the principles of religion, namely austerity, cleanliness, mercy and truthfulness, are established in the state, and that the principles of irreligion, namely pride, illicit female association or prostitution, intoxication and falsity, are checked by all means. And to make the best use of a bad bargain, the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughterhouses, if there are any places like that. Those who are addicted to these irreligious habits may be regulated by the injunctions of the scripture. In no circumstances should they be encouraged by any state. In other words, the state should categorically stop all sorts of gambling, drinking, prostitution and falsity. The state which wants to eradicate corruption by majority may introduce the principles of religion in the following manner:

1. Two compulsory fasting days in a month, if not more (austerity). Even from the economic point of view, such two fasting days in a month in the state will save tons of food, and the system will also act very favorably on the general health of the citizens.

1. There must be compulsory marriage of young boys and girls attaining twenty-four years of age and sixteen years of age respectively. There is no harm in coeducation in the schools and colleges, provided the boys and girls are duly married, and in case there is any intimate connection between a male and female student, they should be married properly without illicit relation. The divorce act is encouraging prostitution, and this should be abolished.

1. The citizens of the state must give in charity up to fifty percent of their income for the purpose of creating a spiritual atmosphere in the state or in human society, both individually and collectively. They should preach the principles of Bhāgavatam by (a) karma-yoga, or doing everything for the satisfaction of the Lord, (b) regular hearing of the Śrīmad-Bhāgavatam from authorized persons or realized souls, (c) chanting of the glories of the Lord congregationally at home or at places of worship, (d) rendering all kinds of service to bhāgavatas engaged in preaching Śrīmad-Bhāgavatam and (e) residing in a place where the atmosphere is saturated with God consciousness. If the state is regulated by the above process, naturally there will be God consciousness everywhere.

Gambling of all description, even speculative business enterprise, is considered to be degrading, and when gambling is encouraged in the state, there is a complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the above-mentioned ages and licensing animal slaughterhouses of all description should be at once prohibited. The flesh-eaters may be allowed to take flesh as mentioned in the scriptures, and not otherwise. Intoxication of all description-even smoking cigarettes, chewing tobacco or the drinking of tea-must be prohibited.

TEXT 39

punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ
rajo vairaṁ ca pañcamam

SYNONYMS

punaḥ-again; ca-also; yācamānāya-to the beggar; jāta-rūpam-gold; adāt-gave away; prabhuḥ-the King; tataḥ-whereby; anṛtam-falsehood; madam-intoxication; kāmam-lust; rajaḥ-on account of a passionate mood; vairam-enmity; ca-also; pañcamam-the fifth one.

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

Although Mahārāja Parīkṣit gave Kali permission to live in four places, it was very difficult for him to find the places because during the reign of Mahārāja Parīkṣit there were no such places. Therefore Kali asked the King to give him something practical which could be utilized for his nefarious purposes. Mahārāja Parīkṣit thus gave him permission to live in a place where there is gold, because wherever there is gold there are all the above-mentioned four things, and over and above them there is enmity also. So the personality of Kali became gold-standardized. According to Śrīmad-Bhāgavatam, gold encourages falsity, intoxication, prostitution, envy and enmity. Even a gold-standard exchange and currency is bad. Gold-standard currency is based on falsehood because the currency is not on a par with the reserved gold. The basic principle is falsity because currency notes are issued in value beyond that of the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of the state economy. The price of commodities becomes artificially inflated because of bad money, or artificial currency notes. Bad money drives away good money. Instead of paper currency, actual gold coins should be used for exchange, and this will stop prostitution of gold. Gold ornaments for women may be allowed by control, not by quality, but by quantity. This will discourage lust, envy and enmity. When there is actual gold currency in the form of coins, the influence of gold in producing falsity, prostitution, etc., will automatically cease. There will be no need of an anticorruption ministry for another term of prostitution and falsity of purpose.

TEXT 40

amūni pañca sthānāni
hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni
nyavasat tan-nideśa-kṛt

SYNONYMS

amūni-all those; pañca-five; sthānāni-places; hi-certainly; adharma-irreligious principles; prabhavaḥ-encouraging; kaliḥ-the age of Kali; auttareyeṇa-by the son of Uttarā; dattāni-delivered; nyavasat-dwelt; tat-by him; nideśa-kṛt-directed.

Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttarā, was allowed to live in those five places.

Thus the age of Kali began with gold standardization, and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world, and the saner section is eager to drive out corruption. The counteracting process is suggested above, and everyone can take advantage of this suggestion.

TEXT 41

athaitāni na seveta
bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo
rājā loka-patir guruḥ

SYNONYMS

atha-therefore; etāni-all these; na-never; seveta-come in contact; bubhūṣuḥ-those who desire well-being; puruṣaḥ-person; kvacit-in any circumstances; viśeṣataḥ-specifically; dharma-śīlaḥ-those who are on the progressive path of liberation; rājā-the king; loka-patiḥ-public leader; guruḥ-the brāhmaṇas and the sannyāsīs.

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles.

The brāhmaṇas are the religious preceptors for all other castes, and the sannyāsīs are the spiritual masters for all the castes and orders of society. So also are the king and the public leaders who are responsible for the material welfare of all people. The progressive religionists and those who are responsible human beings or those who do not want to spoil their valuable human lives should refrain from all the principles of irreligiosity, especially illicit connection with women. If a brāhmaṇa is not truthful, all his claims as a brāhmaṇa at once become null and void. If a sannyāsī is illicitly connected with women, all his claims as a sannyāsī at once become false. Similarly, if the king and the public leader are unnecessarily proud or habituated to drinking and smoking, certainly they become disqualified to discharge public welfare activities. Truthfulness is the basic principle for all religions. The four leaders of the human society, namely the sannyāsīs, the brāhmaṇa, the king and the public leader, must be tested crucially by their character and qualification. Before one can be accepted as a spiritual or material master of society, he must be tested by the above-mentioned criteria of character. Such public leaders may be less qualified in academic qualifications, but it is necessary primarily that they be free from the contamination of the four disqualifications, namely gambling, drinking, prostitution and animal slaughter.

TEXT 42

vṛṣasya naṣṭāṁs trīn pādān
tapaḥ śaucaṁ dayām iti
pratisandadha āśvāsya
mahīṁ ca samavardhayat

SYNONYMS

vṛṣasya-of the bull (the personality of religion); naṣṭān-lost; trīn-three; pādān-legs; tapaḥ-austerity; śaucam-cleanliness; dayām-mercy; iti-thus; pratisandadhe-reestablished; āśvāsya-by encouraging activities; mahīm-the earth; ca-and; samavardhayat-perfectly improved.

Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

By designating particular places for the personality of Kali, Mahārāja Parīkṣit practically cheated Kali. In the presence of Kali, Dharma (in the shape of a bull), and the earth (in the shape of a cow), he could actually estimate the general condition of his kingdom, and therefore he at once took proper steps to reestablish the legs of the bull, namely austerity, cleanliness and mercy. And for the general benefit of the people of the world, he saw that the gold stock might be employed for stabilization. Gold is certainly a generator of falsity, intoxication, prostitution, enmity and violence, but under the guidance of a proper king or public leader, or a brāhmaṇa or sannyāsī, the same gold can be properly utilized to reestablish the lost legs of the bull, the personality of religion.

Mahārāja Parīkṣit, therefore, like his grandfather Arjuna, collected all illicit gold kept for the propensities of Kali and employed it in the saṅkīrtana-yajña, as per instruction of the Śrīmad-Bhāgavatam. As we have suggested before, one's accumulated wealth may be divided into three parts for distribution, namely fifty percent for the service of the Lord, twenty-five percent for the family members and twenty-five percent for personal necessities. Spending fifty percent for the service of the Lord or for propagation of spiritual knowledge in society by way of the saṅkīrtana-yajña is the maximum display of human mercy. people of the world are generally in darkness regarding spiritual knowledge, especially in regard to the devotional service of the Lord, and therefore to propagate the systematic transcendental knowledge of devotional service is the greatest mercy that one can show in this world. When everyone is taught to sacrifice fifty percent of his accumulated gold for the Lord's service, certainly austerity, cleanliness and mercy automatically ensue, and thus the lost three legs of the personality of religion are automatically established. When there is sufficient austerity, cleanliness, mercy and truthfulness, naturally mother earth is completely satisfied, and there is very little chance for Kali to infiltrate the structure of human society.

TEXTS 43-44

sa eṣa etarhy adhyāsta
āsanaṁ pārthivocitam
pitāmahenopanyastaṁ
rājñāraṇyaṁ vivikṣatā
āste 'dhunā sa rājarṣiḥ
kauravendra-śriyollasan
gajāhvaye mahā-bhāgaś
cakravartī bṛhac-chravāḥ

SYNONYMS

saḥ-he; eṣaḥ-this; etarhi-at the present; adhyāste-is ruling over; āsanam-the throne; pārthiva-ucitam-just befitting a king; pitāmahena-by the grandfather; upanyastam-being handed over; rājñā-by the King; araṇyam-forest; vivikṣatā-desiring; āste-is there; adhunā-at present; saḥ-that; rāja-ṛṣiḥ-the sage amongst the kings; kaurava-indra-the chief amongst the Kuru kings; śriyā-glories; ullasan-spreading; gajāhvaye-in Hastināpura; mahā-bhāgaḥ-the most fortunate; cakravartī-the Emperor; bṛhat-śravāḥ-highly famous.

The most fortunate Emperor Mahārāja Parīkṣit, who was entrusted with the kingdom of Hastināpura by Mahārāja Yudhiṣṭhira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

The prolonged sacrificial ceremonies undertaken by the sages of Naimiṣāraṇya were begun shortly after the demise of Mahārāja Parīkṣit. The sacrifice was to continue for one thousand years, and it is understood that in the beginning some of the contemporaries of Baladeva, the elder brother of Lord Kṛṣṇa, also visited the sacrificial place. According to some authorities, the present tense is also used to indicate the nearest margin of time from the past. In that sense, the present tense is applied to the reign of Mahārāja Parīkṣit here. For a continuous fact, also, present tense can be used. The principles of Mahārāja Parīkṣit can be still continued, and human society can still be improved if there is determination by the authorities. We can still purge out from the state all the activities of immorality introduced by the personality of Kali if we are determined to take action like Mahārāja Parīkṣit. He allotted some place for Kali, but in fact Kali could not find such places in the world at all because Mahārāja Parīkṣit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and animal slaughter. Modern administrators want to banish corruption from the state, but fools as they are, they do not know how to do it. They want to issue licenses for gambling houses, wine and other intoxicating drug houses, brothels, hotel prostitution and cinema houses, and falsity in every dealing, even in their own, and they want at the same time to drive out corruption from the state. They want the kingdom of God without God consciousness. How can it be possible to adjust two contradictory matters? If we want to drive out corruption from the state, we must first of all organize society to accept the principles of religion, namely austerity, cleanliness, mercy and truthfulness, and to make the condition favorable we must close all places of gambling, drinking, prostitution and falsity. These are some of the practical lessons from the pages of Śrīmad-Bhāgavatam.

TEXT 45

ittham-bhūtānubhāvo 'yam
abhimanyu-suto nṛpaḥ
yasya pālayataḥ kṣauṇīṁ
yūyaṁ satrāya dīkṣitāḥ

SYNONYMS

ittham-bhūta-being thus; anubhāvaḥ-experience; ayam-of this; abhimanyu-sutaḥ-son of Abhimanyu; nṛpaḥ-the king; yasya-whose; pālayataḥ-on account of his ruling; kṣauṇīm-on the earth; yūyam-you all; satrāya-in performing sacrifices; dīkṣitāḥ-initiated.

Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

The brāhmaṇas and the sannyāsīs are expert in the spiritual advancement of society, whereas the kṣatriyas or the administrators are expert in the material peace and prosperity of human society. Both of them are the pillars of all happiness, and therefore they are meant for full cooperation for common welfare. Mahārāja Parīkṣit was experienced enough to drive away Kali from his field of activities and thereby make the state receptive to spiritual enlightenment. If the common people are not receptive, it is very difficult to impress upon them the necessity of spiritual enlightenment. Austerity, cleanliness, mercy and truthfulness, the basic principles of religion, prepare the ground for the reception of advancement in spiritual knowledge, and Mahārāja Parīkṣit made this favorable condition possible. Thus the ṛṣis of Naimiṣāraṇya were able to perform the sacrifices for a thousand years. In other words, without state support, no doctrines of philosophy or religious principles can progressively advance. There should be complete cooperation between the brāhmaṇas and the kṣatriyas for this common good. Even up to Mahārāja Aśoka, the same spirit was prevailing. Lord Buddha was sufficiently supported by King Aśoka, and thus his particular cult of knowledge was spread all over the world.

Thus end the Bhaktivedanta purports of the First Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Punishment and Reward of Kali."

20.2.20 Chapter Eighteen

Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy

TEXT 1

sūta uvāca
yo vai drauṇy-astra-vipluṣṭo
na mātur udare mṛtaḥ
anugrahād bhagavataḥ
kṛṣṇasyādbhuta-karmaṇaḥ

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; yaḥ-one who; vai-certainly; drauṇi-astra-by the weapon of the son of Droṇa; vipluṣṭaḥ-burned by; na-never; mātuḥ-of the mother; udare-in the womb; mṛtaḥ-met his death; anugrahāt-by the mercy; bhagavataḥ-of the Personality of Godhead; kṛṣṇasya-Kṛṣṇa; adbhuta-karmaṇaḥ-who acts wonderfully.

Śrī Sūta Gosvāmī said: Due to the mercy of the Personality of Godhead, Śrī Kṛṣṇa, who acts wonderfully, Mahārāja Parīkṣit, though struck by the weapon of the son of Droṇa in his mother's womb, could not be burned.

The sages of Naimiṣāraṇya became struck with wonder after hearing about the wonderful administration of Mahārāja Parīkṣit, especially in reference to his punishing the personality of Kali and making him completely unable to do any harm within the kingdom. Sūta Gosvāmī was equally anxious to describe Mahārāja Parīkṣit's wonderful birth and death, and this verse is stated by Sūta Gosvāmī to increase the interest of the sages of Naimiṣāraṇya.

TEXT 2

brahma-kopotthitād yas tu
takṣakāt prāṇa-viplavāt
na sammumohorubhayād
bhagavaty arpitāśayaḥ

SYNONYMS

brahma-kopa-fury of a brāhmaṇa; utthitāt-caused by; yaḥ-what was; tu-but; takṣakāt-by the snake-bird; prāṇa-viplavāt-from dissolution of life; na-never; sammumoha-was overwhelmed; uru-bhayāt-great fear; bhagavati-unto the Personality of Godhead; arpita-surrendered; āśayaḥ-consciousness.

Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.

A self-surrendered devotee of the Lord is called nārāyaṇa-parāyaṇa. Such a person is never afraid of any place or person, not even of death. For him nothing is as important as the Supreme Lord, and thus he gives equal importance to heaven and hell. He knows well that both heaven and hell are creations of the Lord, and similarly life and death are different conditions of existence created by the Lord. But in all conditions and in all circumstances, remembrance of Nārāyaṇa is essential. The nārāyaṇa-parāyaṇa practices this constantly. Mahārāja Parīkṣit was such a pure devotee. He was wrongfully cursed by an inexperienced son of a brāhmaṇa, who was under the influence of Kali, and Mahārāja Parīkṣit took this to be sent by Nārāyaṇa. He knew that Nārāyaṇa (Lord Kṛṣṇa) had saved him when he was burned in the womb of his mother, and if he were to be killed by a snake bite, it would also take place by the will of the Lord. The devotee never goes against the will of the Lord; anything sent by God is a blessing for the devotee. Therefore Mahārāja Parīkṣit was neither afraid of nor bewildered by such things. That is the sign of a pure devotee of the Lord.

TEXT 3

utsṛjya sarvataḥ saṅgaṁ
vijñātājita-saṁsthitiḥ
vaiyāsaker jahau śiṣyo
gaṅgāyāṁ svaṁ kalevaram

SYNONYMS

utsṛjya-after leaving aside; sarvataḥ-all around; saṅgam-association; vijñāta-being understood; ajita-one who is never conquered (the Personality of Godhead); saṁsthitiḥ-actual position; vaiyāsakeḥ-unto the son of Vyāsa; jahau-gave up; śiṣyaḥ-as a disciple; gaṅgāyām-on the bank of the Ganges; svam-his own; kalevaram-material body.

Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyāsa [Śukadeva Gosvāmī], and thus he was able to understand the actual position of the Personality of Godhead.

The word ajita is significant here. The Personality of Godhead, Śrī Kṛṣṇa, is known as Ajita, or unconquerable, and He is so in every respect. No one can know His actual position. He is unconquerable by knowledge also. We have heard about His dhāma, or place, eternal Goloka Vṛndāvana, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Śukadeva Gosvāmī, unto whom the King gave himself up as a most humble disciple, one is able to understand the actual position of the Lord, His eternal abode, and His transcendental paraphernalia in that dhāma, or abode. Knowing the transcendental position of the Lord and the transcendental method by which one can approach that transcendental dhāma, the King was confident about his ultimate destination, and by knowing this he could leave aside everything material, even his own body, without any difficulty of attachment. In the Bhagavad-gītā, it is stated, paraṁ dṛṣṭvā nivartate: [Bg. 9.59] one can give up all connection with material attachment when one is able to see the param, or the superior quality of things. From Bhagavad-gītā we understand the quality of the Lord's energy that is superior to the material quality of energy, and by the grace of a bona fide spiritual master like Śukadeva Gosvāmī, it is quite possible to know everything of the superior energy of the Lord by which the Lord manifests His eternal name, quality, pastimes, paraphernalia and variegatedness. Unless one thoroughly understands this superior or eternal energy of the Lord, it is not possible to leave the material energy, however one may theoretically speculate on the true nature of the Absolute Truth. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was able to receive the mercy of such a personality as Śukadeva

Gosvāmī, and thus he was able to know the actual position of the unconquerable Lord. It is very difficult to find the Lord from the Vedic literatures, but it is very easy to know Him by the mercy of a liberated devotee like Śukadeva Gosvāmī.

TEXT 4

nottamaśloka-vārtānāṁ
juṣatāṁ tat-kathāmṛtam
syāt sambhramo 'nta-kāle 'pi
smaratāṁ tat-padāmbujam

SYNONYMS

na-never; uttama-śloka-the Personality of Godhead, of whom the Vedic hymns sing; vārtānām-of those who live on them; juṣatām-of those who are engaged in; tat-His; kathā-amṛtam-transcendental topics about Him; syāt-it so happens; sambhramaḥ-misconception; anta-at the end; kāle-in time; api-also; smaratām-remembering; tat-His; pada-ambujam-lotus feet.

This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learned the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Śukadeva Gosvāmī or someone in that line of disciplic succession. There is no gain in hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self-realized soul and is properly understood by service and submission, everything becomes transparently clear. Thus a submissive disciple is able to live transcendentally and continue to the end of life. By scientific adaptation, one is able to remember the Lord even at the end of life, when the power of remembrance is slackened due to derangement of bodily membranes. For a common man, it is very difficult to remember things as they are at the time of death, but by the grace of the Lord and His bona fide devotees, the spiritual masters, one can get this opportunity without difficulty. And it was done in the case of Mahārāja Parīkṣit.

TEXT 5

tāvat kalir na prabhavet
praviṣṭo 'pīha sarvataḥ
yāvad īśo mahān urvyām
ābhimanyava eka-rāṭ

SYNONYMS

tāvat-so long; kaliḥ-the personality of Kali; na-cannot; prabhavet-flourish; praviṣṭaḥ-entered in; api-even though; iha-here; sarvataḥ-everywhere; yāvat-as long as; īśaḥ-the lord; mahān-great; urvyām-powerful; ābhimanyavaḥ-the son of Abhimanyu; eka-rāṭ-the one emperor.

As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance that the personality of Kali will flourish.

As we have already explained, the personality of Kali had entered the jurisdiction of this earth long ago, and he was looking for an opportunity to spread his influence all over the world. But he could not do so satisfactorily due to the presence of Mahārāja Parīkṣit. That is the way of good government. The disturbing elements like the personality of Kali will always try to extend their nefarious activities, but it is the duty of the able state to check them by all means. Although Mahārāja Parīkṣit allotted places for the personality of Kali, at the same time he gave no chance for the citizens to be swayed by the personality of Kali.

TEXT 6

yasminn ahani yarhy eva
bhagavān utsasarja gām
tadaivehānuvṛtto 'sāv
adharma-prabhavaḥ kaliḥ

SYNONYMS

yasmin-on that; ahani-very day; yarhi eva-in the very moment; bhagavān-the Personality of Godhead; utsasarja-left aside; gām-the earth; tadā-at that time; eva-certainly; iha-in this world; anuvṛttaḥ-followed; asau-he; adharma-irreligion; prabhavaḥ-accelerating; kaliḥ-the personality of quarrel.

The very day and moment the Personality of Godhead, Lord Śrī Kṛṣṇa, left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy names, qualities, etc., of the Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the Bhagavad-gītā or Śrīmad-Bhāgavatam, then a favorable condition will be created, the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful. Nothing is bad if properly used for the service of the Lord.

TEXT 7

nānudveṣṭi kaliṁ samrāṭ
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

SYNONYMS

na-never; anudveṣṭi-envious; kalim-unto the personality of Kali; samrāṭ-the Emperor; sāram-ga-realist, like the bees; iva-like; sāra-bhuk-one who accepts the substance; kuśalāni-auspicious objects; āśu-immediately; siddhyanti-become successful; na-never; itarāṇi-which are inauspicious; kṛtāni-being performed; yat-as much as.

Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

The age of Kali is called the fallen age. In this fallen age, because the living beings are in an awkward position, the Supreme Lord has given some special facilities to them. So by the will of the Lord, a living being does not become a victim of a sinful act until the act is actually performed. In other ages, simply by thinking of performing a sinful act, one used to become a victim of the act. On the contrary, a living being in this age is awarded with the results of pious acts simply by thinking of them. Mahārāja Parīkṣit, being the most learned and experienced king by the grace of the Lord, was not unnecessarily envious of the personality of Kali because he did not intend to give him any chance to perform any sinful act. He protected his subjects from falling prey to the sinful acts of the age of Kali, and at the same time he gave full facility to the age of Kali by allotting him some particular places. At the end of the Śrīmad-Bhāgavatam it is said that even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Mahārāja Parīkṣit made an organized effort to propagate the chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali. In the Vedas also it is said that by discourse on Lord Kṛṣṇa's activities, one can get rid of all the disadvantages of the age of Kali. In the beginning of the Śrīmad-Bhāgavatam it is also said that by the recitation of Śrīmad-Bhāgavatam, the Supreme Lord becomes at once arrested within one's heart. These are some of the great advantages of the age of Kali, and Mahārāja Parīkṣit took all the advantages and did not think any ill of the age of Kali, true to his Vaiṣṇavite cult.

TEXT 8

kiṁ nu bāleṣu śūreṇa
kalinā dhīra-bhīruṇā
apramattaḥ pramatteṣu
yo vṛko nṛṣu vartate

SYNONYMS

kim-what; nu-may be; bāleṣu-among the less intelligent persons; śūreṇa-by the powerful; kalinā-by the personality of Kali; dhīra-self-controlled; bhīruṇā-by one who is afraid of; apramattaḥ-one who is careful; pramatteṣu-among the careless; yaḥ-one who; vṛkaḥ-tiger; nṛṣu-among men; vartate-exists.

Mahārāja Parīkṣit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

Those who are not devotees of the Lord are careless and unintelligent. Unless one is thoroughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. It will not be possible to bring about a saner condition in society unless we are prepared to accept the modes of action adopted by Mahārāja Parīkṣit, i.e., propagation of the devotional service of the Lord to the common man.

TEXT 9

upavarṇitam etad vaḥ
puṇyaṁ pārīkṣitaṁ mayā
vāsudeva-kathopetam
ākhyānaṁ yad apṛcchata

SYNONYMS

upavarṇitam-almost everything described; etat-all these; vaḥ-unto you; puṇyam-pious; pārīkṣitam-about Mahārāja Parīkṣit; mayā-by me; vāsudeva-of Lord Kṛṣṇa; kathā-narrations; upetam-in connection with; ākhyānam-statements; yat-what; apṛcchata-you asked from me.

O sages, as you did ask me, now I have described almost everything regarding the narrations about Lord Kṛṣṇa in connection with the history of the pious Mahārāja Parīkṣit.

Śrīmad-Bhāgavatam is the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the Lord. Therefore, the history of the devotees is not different from the history of Lord Kṛṣṇa's activities. A devotee of the Lord regards both the activities of the Lord and those of His pure devotees on an equal level, for they are all transcendental.

TEXT 10

yā yāḥ kathā bhagavataḥ
kathanīyoru-karmaṇaḥ
guṇa-karmāśrayāḥ pumbhiḥ
saṁsevyās tā bubhūṣubhiḥ

SYNONYMS

yāḥ-whatever; yāḥ-and whatsoever; kathāḥ-topics; bhagavataḥ-about the Personality of Godhead; kathanīya-were to be spoken by me; uru-karmaṇaḥ-of Him who acts wonderfully; guṇa-transcendental qualities; karma-uncommon deeds; āśrayāḥ-involving; pumbhiḥ-by persons; saṁsevyāḥ-ought to be heard; tāḥ-all of them; bubhūṣubhiḥ-by those who want their own welfare.

Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

The systematic hearing of the transcendental activities, qualities and names of Lord Śrī Kṛṣṇa pushes one towards eternal life. Systematic hearing means knowing Him gradually in truth and fact, and this knowing Him in truth and fact means attaining eternal life, as stated in the Bhagavad-gītā. Such transcendental, glorified activities of Lord Śrī Kṛṣṇa are the prescribed remedy for counteracting the process of birth, death, old age and disease, which are considered to be material awards for the conditioned living being. The culmination of such a perfectional stage of life is the goal of human life and the attainment of transcendental bliss.

TEXT 11

ṛṣaya ūcuḥ
sūta jīva samāḥ saumya
śāśvatīr viśadaṁ yaśaḥ
yas tvaṁ śaṁsasi kṛṣṇasya
martyānām amṛtaṁ hi naḥ

SYNONYMS

ṛṣayaḥ ūcuḥ-the good sages said; sūta-O Sūta Gosvāmī; jīva-we wish you life for; samāḥ-many years; saumya-grave; śāśvatīḥ-eternal; viśadam-particularly; yaśaḥ-in fame; yaḥ tvam-because you; śaṁsasi-speaking nicely; kṛṣṇasya-of Lord Śrī Kṛṣṇa; martyānām-of those who die; amṛtam-eternity of life; hi-certainly; naḥ-our.

The good sages said: O grave Sūta Gosvāmī! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Kṛṣṇa, the Personality of Godhead. This is just like nectar for mortal beings like us.

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the Bhagavad-gītā (4.9). His acts, even when He acts in human society, are all transcendental, for they are all accentuated by the spiritual energy of the Lord, which is distinguished from His material energy. As stated in the Bhagavad-gītā, such acts are called divyam. This means that He does not act or take His birth like an ordinary living being under the custody of material energy. Nor is His body material or changeable like that of ordinary living beings. And one who understands this fact, either from the Lord or from authorized sources, is not reborn after leaving the present material body. Such an enlightened soul is admitted into the spiritual realm of the Lord and engages in the transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord, as they are stated in the Bhagavad-gītā and Śrīmad-Bhāgavatam, the more we can know about His transcendental nature and thus make definite progress on the path back to Godhead.

TEXT 12

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanāṁ bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu

SYNONYMS

karmaṇi-performance of; asmin-in this; anāśvāse-without certainty; dhūma-smoke; dhūmra-ātmanām-tinged body and mind; bhavān-your good self; āpāyayati-very much pleasing; govinda-the Personality of Godhead; pāda-feet; padma-āsavam-nectar of the lotus flower; madhu-honey.

We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

The sacrificial fire kindled by the sages of Naimiṣāraṇya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert brāhmaṇas able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly, performance of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy brāhmaṇas of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord. Sūta Gosvāmī was narrating the transcendental activities of the Lord before the congregation of sages, and they were factually perceiving the result of hearing these transcendental activities. One can feel this practically, as one can feel the result of eating food. Spiritual realization acts in that way.

The sages of Naimiṣāraṇya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result, but by hearing from a realized person like Sūta Gosvāmī, they were fully satisfied. In the Brahma-vaivarta Purāṇa, Viṣṇu tells Śiva that in the age of Kali, men full of anxieties of various kinds can vainly labor in fruitive activity and philosophical speculations, but when they are engaged in devotional service, the result is sure and certain, and there is no loss of energy. In other words, nothing performed for spiritual realization or for material benefit can be successful without the devotional service to the Lord.

TEXT 13

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

tulayāma-to be balanced with; lavena-by a moment; api-even; na-never; svargam-heavenly planets; na-nor; apunaḥ-bhavam-liberation from matter; bhagavat-saṅgi-devotee of the Lord; saṅgasya-of the association; martyānām-those who are meant for death; kim-what is there; uta-to speak of; āśiṣaḥ-worldly benediction.

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

When there are some similar points, it is possible to compare one thing to another. One cannot compare the association of a pure devotee to anything material. Men who are addicted to material happiness aspire to reach the heavenly planets like the moon, Venus and Indraloka, and those who are advanced in material philosophical speculations aspire after liberation from all material bondage. When one becomes frustrated with all kinds of material advancement, one desires the opposite type of liberation, which is called apunar-bhava, or no rebirth. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom, nor do they aspire after liberation from material bondage. In other words, for the pure devotees of the Lord the material pleasures obtainable in the heavenly planets are like phantasmagoria, and because they are already liberated from all material conceptions of pleasure and distress, they are factually liberated even in the material world. This means that the pure devotees of the Lord are engaged in a transcendental existence, namely in the loving service of the Lord, both in the material world and in the spiritual world. As a government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material, for he is exclusively engaged in the transcendental service of the Lord. Since he has nothing to do with anything material, what pleasure can he derive from material benedictions like kingship or other overlordships, which are finished quickly with the end of the body? Devotional service is eternal; it has no end, because it is spiritual. Therefore, since the assets of a pure devotee are completely different from material assets, there is no comparison between the two. Sūta Gosvāmī was a pure devotee of the Lord, and therefore his association with the ṛṣis in Naimiṣāraṇya is unique. In the material world, association with gross materialists is veritably condemned. The materialist is called yoṣit-saṅgī, or one who is much attached to material entanglement (women and other paraphernalia). Such attachment is conditioned because it drives away the benedictions of life and prosperity. And just the opposite is bhāgavata-saṅgī, or one who is always in the association with the Lord's name, form, qualities, etc. Such association is always desirable; it is worshipable, it is praiseworthy, and one may accept it as the highest goal of life.

TEXT 14

ko nāma tṛpyed rasavit kathāyāṁ
mahattamaikānta-parāyaṇasya
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ

SYNONYMS

kaḥ-who is he; nāma-specifically; tṛpyet-get full satisfaction; rasa-vit-expert in relishing mellow nectar; kathāyām-in the topics of; mahat-tama-the greatest amongst the living beings; ekānta-exclusively; parāyaṇasya-of one who is the shelter of; na-never; antam-end; guṇānām-of attributes; aguṇasya-of the Transcendence; jagmuḥ-could ascertain; yoga-īśvarāḥ-the lords of mystic power; ye-all they; bhava-Lord Śiva; pādma-Lord Brahmā; mukhyāḥ-heads.

The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

Lord Śiva and Lord Brahmā are two chiefs of the demigods. They are full of mystic powers. For example, Lord Śiva drank an ocean of poison of which one drop was sufficient to kill an ordinary living being. Similarly, Brahmā could create many powerful demigods, including Lord Śiva. So they are īśvaras, or lords of the universe. But they are not the supreme powerful. The supreme powerful is Govinda, Lord Kṛṣṇa. He is the Transcendence, and His transcendental attributes cannot be measured even by such powerful īśvaras as Śiva and Brahmā. Therefore Lord Kṛṣṇa is the exclusive shelter of the greatest of all living beings. Brahmā is counted amongst the living beings, but he is the greatest of all of us. And why is the greatest of all the living beings so much attached to the transcendental topics of Lord Kṛṣṇa? Because He is the reservoir of all enjoyment. Everyone wants to relish some kind of taste in everything, but one who is engaged in the transcendental loving service of the Lord can derive unlimited pleasure from such engagement. The Lord is unlimited, and His name, attributes, pastimes, entourage, variegatedness, etc. are unlimited, and those who relish them can do so unlimitedly and still not feel satiated. This fact is confirmed in the Padma Purāṇa:

ramante yogino 'nante
satyānanda-cid-ātmani
iti rāma-padenāsau
paraṁ brahmābhidhīyate
[Cc. Madhya 9.29]

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma."

There is no end to such transcendental discourses. In mundane affairs there is the law of satiation, but in transcendence there is no such satiation. Sūta Gosvāmī desired to continue the topics of Lord Kṛṣṇa before the sages of Naimiṣāraṇya, and the sages also expressed their readiness to hear from him continuously. Since the Lord is transcendence and His attributes are transcendental, such discourses increase the receptive mood of the purified audience.

TEXT 15

tan no bhavān vai bhagavat-pradhāno
mahattamaikānta-parāyaṇasya
harer udāraṁ caritaṁ viśuddhaṁ
śuśrūṣatāṁ no vitanotu vidvan

SYNONYMS

tat-therefore; naḥ-of us; bhavān-your good self; vai-certainly; bhagavat-in relation with the Personality of Godhead; pradhānaḥ-chiefly; mahat-tama-the greatest of all greats; ekānta-exclusively; parāyaṇasya-of the shelter; hareḥ-of the Lord; udāram-impartial; caritam-activities; viśuddham-transcendental; śuśrūṣatām-those who are receptive; naḥ-ourselves; vitanotu-kindly describe; vidvan-O learned one.

O Sūta Gosvāmī, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

The speaker on the transcendental activities of the Lord should have only one object of worship and service, Lord Kṛṣṇa, the Supreme Personality of Godhead. And the audience for such topics should be anxious to hear about Him. When such a combination is possible, namely a qualified speaker and a qualified audience, it is then and there very much congenial to continue discourses on the Transcendence. Professional speakers and a materially absorbed audience cannot derive real benefit from such discourses. Professional speakers make a show of Bhāgavata-saptāha for the sake of family maintenance, and the materially disposed audience hears such discourses of Bhāgavata-saptāha for some material benefit, namely religiosity, wealth, gratification of the senses, or liberation. Such Bhāgavatam discourses are not purified from the contamination of the material qualities. But the discourses between the saints of Naimiṣāraṇya and Śrī Sūta Gosvāmī are on the transcendental level. There is no motive for material gain. In such discourses, unlimited transcendental pleasure is relished both by the audience and by the speaker, and therefore they can continue the topics for many thousands of years. Now Bhāgavata-saptāhas are held for seven days only, and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because the speaker is not bhagavat-pradhāna and the audience is not śuśrūṣatām, as explained above.

TEXT 16

sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ
jñānena vaiyāsaki-śabditena
bheje khagendra-dhvaja-pāda-mūlam

SYNONYMS

saḥ-he; vai-certainly; mahā-bhāgavataḥ-first-class devotee; parīkṣit-the King; yena-by which; apavarga-ākhyam-by the name of liberation; adabhra-fixed; buddhiḥ-intelligence; jñānena-by knowledge; vaiyāsaki-the son of Vyāsa; śabditena-vibrated by; bheje-taken to; khaga-indra-Garuḍa, the King of the birds; dhvaja-flag; pāda-mūlam-soles of the feet.

O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuḍa, the King of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva].

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as impersonalists and devotees of the Lord. The devotee of the Lord worships the transcendental form of the Lord, whereas the impersonalist meditates upon the glaring effulgence, or the bodily rays of the Lord, known as the brahmajyoti. Here in this verse it is said that Mahārāja Parīkṣit attained the lotus feet of the Lord by instructions in knowledge delivered by the son of Vyāsadeva, Śrīla Śukadeva Gosvāmī. Śukadeva Gosvāmī was also an impersonalist in the beginning, as he himself has admitted in the Bhāgavatam (2.1.9), but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with perfect knowledge are called mahā-bhāgavatas, or first-class devotees. There are three classes of devotees, namely the prākṛta, madhyama, and mahā-bhāgavata. The prākṛta, or third-class devotees, are temple worshipers without specific knowledge of the Lord and the Lord's devotees. The madhyama, or the second-class devotee, knows well the Lord, the Lord's devotees, the neophytes, and the nondevotees also. But the mahā-bhāgavata, or the first-class devotee, sees everything in relation with the Lord and the Lord present in everyone's relation. The mahā-bhāgavata, therefore, does not make any distinction, particularly between a devotee and nondevotee. Mahārāja Parīkṣit was such a mahā-bhāgavata devotee because he was initiated by a mahā-bhāgavata devotee, Śukadeva Gosvāmī. He was equally kind, even to the personality of Kali, and what to speak of others.

So there are many instances in the transcendental histories of the world of an impersonalist who has later become a devotee. But a devotee has never become an impersonalist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step occupied by an impersonalist. It is also stated in the Bhagavad-gītā (12.5) that persons stuck on the impersonal step undergo more sufferings than achievement of reality. Therefore knowledge imparted by Śukadeva Gosvāmī unto Mahārāja Parīkṣit helped him attain the service of the Lord. And this stage of perfection is called apavarga, or the perfect stage of liberation. Simple knowledge of liberation is material knowledge. Actual freedom from material bondage is called liberation, but attainment of the transcendental service of the Lord is called the perfect stage of liberation. Such a stage is attained by knowledge and renunciation, as we have already explained (SB 1.2.12), and perfect knowledge, as delivered by Śrīla Śukadeva Gosvāmī, results in the attainment of the transcendental service of the Lord.

TEXT 17

tan naḥ paraṁ puṇyam asaṁvṛtārtham
ākhyānam atyadbhuta-yoga-niṣṭham
ākhyāhy anantācaritopapannaṁ
pārīkṣitaṁ bhāgavatābhirāmam

SYNONYMS

tat-therefore; naḥ-unto us; param-supreme; puṇyam-purifying; asaṁvṛta-artham-as it is; ākhyānam-narration; ati-very; adbhuta-wonderful; yoga-niṣṭham-compact in bhakti-yoga; ākhyāhi-describe; ananta-the Unlimited; ācarita-activities; upapannam-full of; pārīkṣitam-spoken to Mahārāja Parīkṣit; bhāgavata-of the pure devotees; abhirāmam-particularly very dear.

Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Mahārāja Parīkṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.

What was spoken to Mahārāja Parīkṣit and what is very dear to the pure devotees is Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is mainly full of the narrations of the activities of the Supreme Unlimited, and therefore it is the science of bhakti-yoga, or the devotional service of the Lord. Thus it is para, or supreme, because although it is enriched with all knowledge and religion, it is specifically enriched with the devotional service of the Lord.

TEXT 18

sūta uvāca
aho vayaṁ janma-bhṛto 'dya hāsma

vṛddhānuvṛttyāpi viloma-jātāḥ
dauṣkulyam ādhiṁ vidhunoti śīghraṁ
mahattamānām abhidhāna-yogaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; aho-how; vayam-we; janma-bhṛtaḥ-promoted in birth; adya-today; ha-clearly; āsma-have become; vṛddha-anuvṛttyā-by serving those who are advanced in knowledge; api-although; viloma-jātāḥ-born in a mixed caste; dauṣkulyam-disqualification of birth; ādhim-sufferings; vidhunoti-purifies; śīghram-very soon; mahat-tamānām-of those who are great; abhidhāna-conversation; yogaḥ-connection.

Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births.

Sūta Gosvāmī did not take his birth in a brāhmaṇa family. He was born in a family of mixed caste, or an uncultured low family. But because of higher association, like Śrī Śukadeva Gosvāmī and the great ṛṣis of Naimiṣāraṇya, certainly the disqualification of inferior birth was washed off. Lord Śrī Caitanya Mahāprabhu followed this principle in pursuance of the Vedic usages, and by His transcendental association He elevated many lowborn, or those disqualified by birth or action, to the status of devotional service and established them in the position of ācāryas, or authorities. He clearly stated that any man, whatever he may be, whether a brāhmaṇa or śūdra by birth, or a householder or mendicant in the order of society, if he is conversant with the science of Kṛṣṇa, he can be accepted as an ācārya or guru, a spiritual master.

Sūta Gosvāmī learned the science of Kṛṣṇa from great ṛṣis and authorities like Śukadeva and Vyāsadeva and he was so qualified that even the sages of Naimiṣāraṇya eagerly wanted to hear from him the science of Kṛṣṇa in the form of Śrīmad-Bhāgavatam. So he had the double association of great souls by hearing and preaching. Transcendental science, or the science of Kṛṣṇa, has to be learned from the authorities, and when one preaches the science, he becomes still more qualified. So Sūta Gosvāmī had both the advantages, and thus undoubtedly he was completely freed from all disqualifications of low birth and mental agonies. This verse definitely proves that Śrīla Śukadeva Gosvāmī did not refuse to teach Sūta Gosvāmī about the transcendental science nor did the sages of Naimiṣāraṇya refuse to hear lessons from him because of his inferior birth. This means that thousands of years ago there was no bar to learning or preaching the transcendental science because of inferior birth. The rigidity of the so-called caste system in Hindu society became prominent within only one hundred years or so when the number of dvija-bandhus, or disqualified men in the families of higher castes, increased. Lord Śrī Caitanya revived the original Vedic system, and He elevated Ṭhākura Haridāsa to the position of nāmācārya, or the authority in preaching the glories of the holy name of the Lord, although His Holiness Śrīla Haridāsa Ṭhākura was pleased to appear in a family of Mohammedans.

Such is the power of pure devotees of the Lord. The Ganges water is accepted as pure, and one can become purified after taking a bath in the waters of the Ganges. But as far as the great devotees of the Lord are concerned, they can purify a degraded soul even by being seen by the lowborn, and what to speak of association. Lord Śrī Caitanya Mahāprabhu wanted to purify the whole atmosphere of the polluted world by sending qualified preachers all over the world, and it remains with the Indians to take up this task scientifically and thus do the best kind of humanitarian work. The mental diseases of the present generation are more acute than bodily diseases; it is quite fit and proper to take up the preaching of Śrīmad-Bhāgavatam all over the world without delay. Mahattamānām abhidhāna also means dictionary of great devotees, or a book full of the words of great devotees. Such a dictionary of the words of great devotees and those of the Lord are in the Vedas and allied literatures, specifically the Śrīmad-Bhāgavatam.

TEXT 19

kutaḥ punar gṛṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo ’nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuḥ

SYNONYMS

kutaḥ-what to say; punaḥ-again; gṛṇataḥ-one who chants; nāma-holy name; tasya-His; mahat-tama-great devotees; ekānta-exclusive; parāyaṇasya-of one who takes shelter of; yaḥ-He who; ananta-is the Unlimited; śaktiḥ-potency; bhagavān-the Personality of Godhead; anantaḥ-immeasurable; mahat-great; guṇatvāt-on account of such attributes; yam-whom; anantam-by the name ananta; āhuḥ-is called.

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

The dvija-bandhu, or the less intelligent, uncultured men born of higher castes, put forward many arguments against the lower caste men becoming brāhmaṇas in this life. They argue that birth in a family of śūdras or less than śūdras is made possible by one’s previous sinful acts and that one therefore has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, Śrīmad-Bhāgavatam asserts that one who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower-caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all-powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the Bhagavad-gītā the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth cannot stand in the way.

TEXT 20

etāvatālaṁ nanu sūcitena
guṇair asāmyānatiśāyanasya
hitvetarān prārthayato vibhūtir
yasyāṅghri-reṇuṁ juṣate 'nabhīpsoḥ

SYNONYMS

etāvatā-so far; alam-unnecessary; nanu-if at all; sūcitena-by description; guṇaiḥ-by attributes; asāmya-immeasurable; anatiśāyanasya-of one who is unexcelled; hitvā-leaving aside; itarān-others; prārthayataḥ-of those who ask for; vibhūtiḥ-favor of the goddess of fortune; yasya-one whose; aṅghri-feet; reṇum-dust; juṣate-serves; anabhīpsoḥ-of one who is unwilling.

It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

The Personality of Godhead, or the Parameśvara Parabrahman, according to the śrutis, has nothing to do. He has no equal. Nor does anyone excel Him. He has unlimited potencies, and His every action is carried out systematically in His natural and perfect ways. Thus the Supreme Personality of Godhead is full in Himself, and He has nothing to accept from anyone else, including the great demigods like Brahmā. Others ask for the favor of the goddess of fortune, and despite such prayers she declines to award such favors. But still she renders service unto the Supreme Personality of Godhead, although He has nothing to accept from her. The Personality of Godhead in His Garbhodakaśāyī Viṣṇu feature begets Brahmā, the first created person in the material world, from His navel lotus stem and not in the womb of the goddess of fortune, who is eternally engaged in His service. These are some of the instances of His complete independence and perfection. That He has nothing to do does not mean that He is impersonal. He is transcendentally so full of inconceivable potencies that simply by His willing, everything is done without physical or personal endeavor. He is called, therefore, Yogeśvara, or the Lord of all mystic powers.

TEXT 21

athāpi yat-pāda-nakhāvasṛṣṭaṁ
jagad viriñcopahṛtārhaṇāmbhaḥ
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

SYNONYMS

atha-therefore; api-certainly; yat-whose; pāda-nakha-nails of the feet; avasṛṣṭam-emanating; jagat-the whole universe; viriñca-Brahmājī; upahṛta-collected; arhaṇa-worship; ambhaḥ-water; sa-along with; īśam-Lord Śiva; punāti-purifies; anyatamaḥ-who else; mukundāt-besides the Personality of Godhead Śrī Kṛṣṇa; kaḥ-who; nāma-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthaḥ-worth.

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

The conception of many gods in the Vedic literatures by the ignorant is completely wrong. The Lord is one without a second, but He expands Himself in many ways, and this is confirmed in the Vedas. Such expansions of the Lord are limitless, but some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions, and therefore there are two different types of expansions. Lord Brahmā is generally one of the living entities, and Lord Śiva is the via medium between the Lord and the living entities. In other words, even demigods like Lord Brahmā and Lord Śiva, who are the chief amongst all demigods, are never equal to or greater than Lord Viṣṇu, the Supreme Personality of Godhead. The goddess of fortune, Lakṣmī, and all-powerful demigods like Brahmā and Śiva are engaged in the worship of Viṣṇu or Lord Kṛṣṇa; therefore who can be more powerful than Mukunda (Lord Kṛṣṇa) to be factually called the Supreme Personality of Godhead? The goddess of fortune, Lakṣmījī, Lord Brahmā and Lord Śiva are not independently powerful; they are powerful as expansions of the Supreme Lord, and all of them are engaged in the transcendental loving service of the Lord, and so also are the living entities. There are four sects of worshipful devotees of the Lord, and the chief amongst them are the Brahma-sampradāya, Rudra-sampradāya and Śrī-sampradāya, descending directly from Lord Brahmā, Lord Śiva and the goddess of fortune, Lakṣmī, respectively. Besides the above-mentioned three sampradāyas, there is the Kumāra-sampradāya, descending from Sanat-kumāra. All of the four original sampradāyas are still scrupulously engaged in the transcendental service of the Lord up to date, and they all declare that Lord Kṛṣṇa, Mukunda, is the Supreme Personality of Godhead, and no other personality is equal to Him or greater than Him.

TEXT 22

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahiṁsopaśamaḥ sva-dharmaḥ

SYNONYMS

yatra-unto whom; anuraktāḥ-firmly attached; sahasā-all of a sudden; eva-certainly; dhīrāḥ-self-controlled; vyapohya-leaving aside; deha-the gross body and subtle mind; ādiṣu-relating to; saṅgam-attachment; ūḍham-taken to; vrajanti-go away; tat-that; pārama-haṁsyam-the highest stage of perfection; antyam-and beyond that; yasmin-in which; ahiṁsā-nonviolence; upaśamaḥ-and renunciation; sva-dharmaḥ-consequential occupation.

Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

Only the self-controlled can gradually be attached to the Supreme Personality of Godhead. Self-controlled means not indulging in sense enjoyment more than is necessary. And those who are not self-controlled are given over to sense enjoyment. Dry philosophical speculation is a subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness. Those who are self-controlled can make progress on the path of liberation from the conditional life of material existence. The Vedas, therefore, enjoin that one should not go on the path of darkness but should make a progressive march towards the path of light or liberation. Self-control is actually achieved not by artificially stopping the senses from material enjoyment, but by becoming factually attached to the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord. The senses cannot be forcibly curbed, but they can be given proper engagement. Purified senses, therefore, are always engaged in the transcendental service of the Lord. This perfectional stage of sense engagement is called bhakti-yoga. So those who are attached to the means of bhakti-yoga are factually self-controlled and can all of a sudden give up their homely or bodily attachment for the service of the Lord. This is called the paramahaṁsa stage. Haṁsas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of māyā's service are called the paramahaṁsas. They are naturally qualified with all the good attributes, such as pridelessness, freedom from vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such paramahaṁsas, who are completely given up to the service of the Lord, are very rare. They are very rare even amongst the liberated souls. Real nonviolence means freedom from envy. In this world everyone is envious of his fellow being. But a perfect paramahaṁsa, being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord. Real renunciation means perfect dependence on God. Every living being is dependent on someone else because he is so made. Actually everyone is dependent on the mercy of the Supreme Lord, but when one forgets his relation with the Lord, he becomes dependent on the conditions of material nature. Renunciation means renouncing ones dependence on the conditions of material nature and thus becoming completely dependent on the mercy of the Lord. Real independence means complete faith in the mercy of the Lord without dependence on the conditions of matter. This paramahaṁsa stage is the highest perfectional stage in bhakti-yoga, the process of devotional service to the Supreme Lord.

TEXT 23

ahaṁ hi pṛṣṭo 'ryamaṇo bhavadbhir
ācakṣa ātmāvagamo 'tra yāvān
nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ

SYNONYMS

aham-my humble self; hi-certainly; pṛṣṭaḥ-asked by you; aryamaṇaḥ-as powerful as the sun; bhavadbhiḥ-by you; ācakṣe-may describe; ātma-avagamaḥ-as far as my knowledge is concerned; atra-herein; yāvān-so far; nabhaḥ-sky; patanti-fly; ātma-samam-as far as it can; patattriṇaḥ-the birds; tathā-thus; samam-similarly; viṣṇu-gatim-knowledge of Viṣṇu; vipaścitaḥ-even though learned.

O ṛṣis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Viṣṇu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

The Supreme Absolute Truth is unlimited. No living being can know about the unlimited by his limited capacity. The Lord is impersonal, personal and localized. By His impersonal feature He is all-pervading Brahman, by His localized feature He is present in everyone's heart as the Supreme Soul, and by His ultimate personal feature He is the object of transcendental loving service by His fortunate associates the pure devotees. The pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Śrīla Sūta Gosvāmī has rightly taken this position in describing the pastimes of the Lord as far as he has realized. Factually only the Lord Himself can describe Himself, and His learned devotee also can describe Him as far as the Lord gives him the power of description.

TEXTS 24-25

ekadā dhanur udyamya
vicaran mṛgayāṁ vane
mṛgān anugataḥ śrāntaḥ
kṣudhitas tṛṣito bhṛśam
jalāśayam acakṣāṇaḥ
praviveśa tam āśramam
dadarśa munim āsīnaṁ
śāntaṁ mīlita-locanam

SYNONYMS

ekadā-once upon a time; dhanuḥ-arrows and bow; udyamya-taking firmly; vicaran-following; mṛgayām-hunting excursion; vane-in the forest; mṛgān-stags; anugataḥ-while following; śrāntaḥ-fatigued; kṣudhitaḥ-hungry; tṛṣitaḥ-being thirsty; bhṛśam-extremely; jala-āśayam-reservoir of water; acakṣāṇaḥ-while searching for; praviveśa-entered into; tam-that famous; āśramam-hermitage of Śamīka Ṛṣi; dadarśa-saw; munim-the sage; āsīnam-seated; śāntam-all silent; mīlita-closed; locanam-eyes.

Once upon a time Mahārāja Parīkṣit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Śamīka Ṛṣi and saw the sage sitting silently with closed eyes.

The Supreme Lord is so kind to His pure devotees that in proper time He calls such devotees up to Him and thus creates an auspicious circumstance for the devotee. Mahārāja Parīkṣit was a pure devotee of the Lord, and there was no reason for him to become extremely fatigued, hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord, even such a devotee can become apparently fatigued and thirsty just to create a situation favorable for his renunciation of worldly activities. One has to give up all attachment for worldly relations before one is able to go back to Godhead, and thus when a devotee is too much absorbed in worldly affairs, the Lord creates a situation to cause indifference. The Supreme Lord never forgets His pure devotee, even though he may be engaged in so-called worldly affairs. Sometimes He creates an awkward situation, and the devotee becomes obliged to renounce all worldly affairs. The devotee can understand by the signal of the Lord, but others take it to be unfavorable and frustrating. Mahārāja Parīkṣit was to become the medium for the revelation of Śrīmad-Bhāgavatam by Lord Śrī Kṛṣṇa, as his grandfather Arjuna was the medium for the Bhagavad-gītā. Had Arjuna not been taken up with an illusion of family affection by the will of the Lord, the Bhagavad-gītā would not have been spoken by the Lord Himself for the good of all concerned. Similarly, had Mahārāja Parīkṣit not been fatigued, hungry and thirsty at this time, Śrīmad-Bhāgavatam would not have been spoken by Śrīla Śukadeva Gosvāmī, the prime authority of Śrīmad-Bhāgavatam. So this is a prelude to the circumstances under which Śrīmad-Bhāgavatam was spoken for the benefit of all concerned. The prelude, therefore, begins with the words "once upon a time."

TEXT 26

pratiruddhendriya-prāṇa-
mano-buddhim upāratam
sthāna-trayāt paraṁ prāptaṁ
brahma-bhūtam avikriyam

SYNONYMS

pratiruddha-restrained; indriya-the sense organs; prāṇa-air of respiration; manaḥ-the mind; buddhim-intelligence; upāratam-inactive; sthāna-places; trayāt-from the three; param-transcendental; prāptam-achieved; brahma-bhūtam-qualitatively equal with the Supreme Absolute; avikriyam-unaffected.

The muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

It appears that the muni, in whose hermitage the King entered, was in yogic trance. The transcendental position is attained by three processes, namely the process of jñāna, or theoretical knowledge of transcendence, the process of yoga, or factual realization of trance by manipulation of the physiological and psychological functions of the body, and the most approved process of bhakti-yoga, or the engagement of senses in the devotional service of the Lord. In the Bhagavad-gītā also we have the information of the gradual development of perception from matter to a living entity. Our material mind and body develop from the living entity, the soul, and being influenced by the three qualities of matter, we forget our real identity. The jñāna process theoretically speculates about the reality of the soul. But bhakti-yoga factually engages the spirit soul in activities. The perception of matter is transcended to still subtler states of the senses. The senses are transcended to the subtler mind, and then to breathing activities and gradually to intelligence. Beyond the intelligence, the living soul is realized by the mechanical activities of the yoga system, or practice of meditation restraining the senses, regulating the breathing system and applying intelligence to rise to the transcendental position. This trance stops all material activities of the body. The King saw the muni in that position. He also saw the muni as follows.

TEXT 27

viprakīrṇa-jaṭācchannaṁ
rauraveṇājinena ca
viśuṣyat-tālur udakaṁ
tathā-bhūtam ayācata

SYNONYMS

viprakīrṇa-all scattered; jaṭa-ācchannam-covered with compressed, long hair; rauraveṇa-by the skin of a stag; ajinena-by the skin; ca-also; viśuṣyat-dried up; tāluḥ-palate; udakam-water; tathā-bhūtam-in that state; ayācata-asked for.

The sage, in meditation, was covered by the skin of a stag, and long, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.

The King, being thirsty, asked the sage for water. That such a great devotee and king asked for water from a sage absorbed in trance was certainly providential. Otherwise there was no chance of such a unique happening. Mahārāja Parīkṣit was thus placed in an awkward position so that gradually Śrīmad-Bhāgavatam could be revealed.

TEXT 28

alabdha-tṛṇa-bhūmy-ādir
asamprāptārghya-sūnṛtaḥ
avajñātam ivātmānaṁ
manyamānaś cukopa ha

SYNONYMS

alabdha-having not received; tṛṇa-seat of straw; bhūmi-place; ādiḥ-and so on; asamprāpta-not properly received; arghya-water for reception; sūnṛtaḥ-sweet words; avajñātam-thus being neglected; iva-like that; ātmānam-personally; manyamānaḥ-thinking like that; cukopa-became angry; ha-in that way.

The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

The law of reception in the codes of the Vedic principles states that even if an enemy is received at home, he must be received with all respects. He should not be given a chance to understand that he has come into the house of an enemy. When Lord Kṛṣṇa, accompanied by Arjuna and Bhīma, approached Jarāsandha in Magadha, the respectable enemies were given a royal reception by King Jarāsandha. The guest enemy, namely Bhīma, was to fight with Jarāsandha, and yet they were given a grand reception. At night they used to sit down together as friends and guests, and in the day they used to fight, risking life and death. That was the law of reception. The reception law enjoins that a poor man, who has nothing to offer his guest, should be good enough to offer a straw mat for sitting, a glass of water for drinking and some sweet words. Therefore, to receive a guest, either friend or foe, there is no expense. It is only a question of good manners.

When Mahārāja Parīkṣit entered the door of Śamīka Ṛṣi, he did not expect a royal reception by the ṛṣi because he knew that saints and ṛṣis are not materially rich men. But he never expected that a seat of straw, a glass of water and some sweet words would be denied to him. He was not an ordinary guest, nor was he an enemy of the ṛṣi, and therefore the cold reception by the ṛṣi astonished the King greatly. As a matter of fact, the King was right to get angry with the ṛṣi when he needed a glass of water very badly. To become angry in such a grave situation was not unnatural for the King, but because the King himself was not less than a great saint, his becoming angry and taking action were astonishing. So it must be accepted that it was so ordained by the supreme will of the Lord. The King was a great devotee of the Lord, and the saint was also as good as the King. But by the will of the Lord, the circumstances were so created that they became ways to the King's becoming unattached to family connection and governmental activities and thus becoming a completely surrendered soul unto the lotus feet of Lord Kṛṣṇa. The merciful Lord sometimes creates such awkward positions for his pure devotees in order to drag them towards Himself from the mire of material existence. But outwardly the situations appear to be frustrating to the devotees. The devotees of the Lord are always under the protection of the Lord, and in any condition, frustration or success, the Lord is the supreme guide for the devotees. The pure devotees, therefore, accept all conditions of frustration as blessings from the Lord.

TEXT 29

abhūta-pūrvaḥ sahasā
kṣut-tṛḍbhyām arditātmanaḥ
brāhmaṇaṁ praty abhūd brahman
matsaro manyur eva ca

SYNONYMS

abhūta-pūrvaḥ-unprecedented; sahasā-circumstantially; kṣut-hunger; tṛḍbhyām-as well as by thirst; ardita-being distressed; ātmanaḥ-of his self; brāhmaṇam-unto a brāhmaṇa; prati-against; abhūt-became; brahman-O brāhmaṇas; matsaraḥ-envious; manyuḥ-angry; eva-thus; ca-and.

O brāhmaṇas, the King's anger and envy, directed toward the brāhmaṇa sage, were unprecedented, being that circumstances had made him hungry and thirsty.

For a king like Mahārāja Parīkṣit to become angry and envious, especially at a sage and brāhmaṇa, was undoubtedly unprecedented. The King knew well that brāhmaṇas, sages, children, women and old men are always beyond the jurisdiction of punishment. Similarly, the king, even though he commits a great mistake, is never to be considered a wrongdoer. But in this case, Mahārāja Parīkṣit became angry and envious at the sage due to his thirst and hunger, by the will of the Lord. The King was right to punish his subject for coldly receiving him or neglecting him, but because the culprit was a sage and a brāhmaṇa, it was unprecedented. As the Lord is never envious of anyone, so also the Lord's devotee is never envious of anyone. The only justification for Mahārāja Parīkṣit's behavior is that it was ordained by the Lord.

TEXT 30

sa tu brahma-ṛṣer aṁse
gatāsum uragaṁ ruṣā
vinirgacchan dhanuṣ-koṭyā
nidhāya puram āgataḥ

SYNONYMS

saḥ-the King; tu-however; brahma-ṛṣeḥ-of the brāhmaṇa sage; aṁse-on the shoulder; gata-asum-lifeless; uragam-snake; ruṣā-in anger; vinirgacchan-while leaving; dhanuḥ-koṭyā-with the front of the bow; nidhāya-by placing it; puram-palace; āgataḥ-returned.

While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.

The King thus treated the sage tit for tat, although he was never accustomed to such silly actions. By the will of the Lord, the King, while going away, found a dead snake in front of him, and he thought that the sage, who had coldly received him, thus might be coldly rewarded by being offered a garland of a dead snake. In the ordinary course of dealing, this was not very unnatural, but in the case of Mahārāja Parīkṣit's dealing with a brāhmaṇa sage, this was certainly unprecedented. It so happened by the will of the Lord.

TEXT 31

eṣa kiṁ nibhṛtāśeṣa-
karaṇo mīlitekṣaṇaḥ
mṛṣā-samādhir āhosvit
kiṁ nu syāt kṣatra-bandhubhiḥ

SYNONYMS

eṣaḥ-this; kim-whether; nibhṛta-aśeṣa-meditative mood; karaṇaḥ-senses; mīlita-closed; īkṣaṇaḥ-eyes; mṛṣā-false; samādhiḥ-trance; āho-remains; svit-if it is so; kim-either; nu-but; syāt-may be; kṣatra-bandhubhiḥ-by the lower kṣatriya.

Upon returning, he began to contemplate and argue within himself whether the sage had actually been in meditation, with senses concentrated and eyes closed, or whether he had just been feigning trance just to avoid receiving a lower kṣatriya.

The King, being a devotee of the Lord, did not approve of his own action, and thus he began to wonder whether the sage was really in a trance or was just pretending in order to avoid receiving the King, who was a kṣatriya and therefore lower in rank. Repentance comes in the mind of a good soul as soon as he commits something wrong. Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Jīva

Gosvāmī do not believe that the King's action was due to his past misdeeds. The arrangement was so made by the Lord just to call the King back home, back to Godhead.

According to Śrīla Viśvanātha Cakravartī, the plan was made by the will of the Lord, and by the will of the Lord the situation of frustration was created. The plan was that for his so-called misdeed the King could be cursed by an inexperienced brāhmaṇa boy infected by the influence of Kali, and thus the King would leave his hearth and home for good. His connections with Śrīla Śukadeva Gosvāmī would enable the presentation of the great Śrīmad-Bhāgavatam, which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives much fascinating information of the transcendental pastimes of the Lord, like His rāsa-līla with the spiritual cowherd damsels of Vrajabhūmi. This specific pastime of the Lord has a special significance because anyone who properly learns about this particular pastime of the Lord will certainly be dissuaded from mundane sex desire and be placed on the path of sublime devotional service to the Lord. The pure devotee's mundane frustration is meant to elevate the devotee to a higher transcendental position. By placing Arjuna and the Pāṇḍavas in frustration due to the intrigue of their cousin-brothers, the prelude of the Battle of Kurukṣetra was created by the Lord. This was to incarnate the sound representative of the Lord, Bhagavad-gītā. So by placing King Parīkṣit in an awkward position, the incarnation of Śrīmad-Bhāgavatam was created by the will of the Lord. Being distressed by hunger and thirst was only a show, because the King endured much, even in the womb of his mother. He was never disturbed by the glaring heat of the brahmāstra released by Aśvatthāmā. The King's distressed condition was certainly unprecedented. The devotees like Mahārāja Parīkṣit are powerful enough to forbear such distresses, by the will of the Lord, and they are never disturbed. The situation, in this case, was therefore all planned by the Lord.

TEXT 32

tasya putro 'titejasvī
viharan bālako 'rbhakaiḥ
rājñāghaṁ prāpitaṁ tātaṁ
śrutvā tatredam abravīt

SYNONYMS

tasya-his (the sage's); putraḥ-son; ati-extremely; tejasvī-powerful; viharan-while playing; bālakaḥ-with boys; arbhakaiḥ-who were all childish; rājñā-by the King; agham-distress; prāpitam-made to have; tātam-the father; śrutvā-by hearing; tatra-then and there; idam-this; abravīt-spoke.

The sage had a son who was very powerful, being a brāhmaṇa's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

Due to Mahārāja Parīkṣit's good government, even a boy of tender age, who was playing with other inexperienced boys, could become as powerful as a qualified brāhmaṇa. This boy was known as Śṛṅgi, and he achieved good training in brahmacarya by his father so that he could be as powerful as a brāhmaṇa, even at that age. But because the age of Kali was seeking an opportunity to spoil the cultural heritage of the four orders of life, the inexperienced boy gave a chance for the age of Kali to enter into the field of Vedic culture. Hatred of the lower orders of life began from this brāhmaṇa boy, under the influence of Kali, and thus cultural life began to dwindle day after day. The first victim of brahminical injustice was Mahārāja Parīkṣit, and thus the protection given by the King against the onslaught of Kali was slackened.

TEXT 33

aho adharmaḥ pālānāṁ
pīvnāṁ bali-bhujām iva
svāminy aghaṁ yad dāsānāṁ
dvāra-pānāṁ śunām iva

SYNONYMS

aho-just look at; adharmaḥ-irreligion; pālānām-of the rulers; pīvnām-of one who is brought up; bali-bhujām-like the crows; iva-like; svāmini-unto the master; agham-sin; yat-what is; dāsānām-of the servants; dvāra-pānām-keeping watch at the door; śunām-of the dogs; iva-like.

[The brāhmaṇa's son, Śṛṅgi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

The brāhmaṇas are considered to be the head and brains of the social body, and the kṣatriyas are considered to be the arms of the social body. The arms are required to protect the body from all harm, but the arms must act according to the directions of the head and brain. That is a natural arrangement made by the supreme order, for it is confirmed in the Bhagavad-gītā that four social orders or castes, namely the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras, are set up according to quality and work done by them. Naturally the son of a brāhmaṇa has a good chance to become a brāhmaṇa by the direction of his qualified father, as a son of a medical practitioner has a very good chance to become a qualified medical practitioner. So the caste system is quite scientific. The son must take advantage of the father's qualification and thus become a brāhmaṇa or medical practitioner, and not otherwise. Without being qualified, one cannot become a brāhmaṇa or medical practitioner, and that is the verdict of all scriptures and social orders. Herein Śṛṅgi, a qualified son of a great brāhmaṇa, attained the required brahminical power both by birth and by training, but he was lacking in culture because he was an inexperienced boy. By the influence of Kali, the son of a brāhmaṇa became puffed up with brahminical power and thus wrongly compared Mahārāja Parīkṣit to crows and watchdogs. The King is certainly the watchdog of the state in the sense that he keeps vigilant eyes over the border of the state for its protection and defense, but to address him as a watchdog is the sign of a less-cultured boy. Thus the downfall of the brahminical powers began as they gave importance to birthright without culture. The downfall of the brāhmaṇa caste began in the age of Kali. And since brāhmaṇas are the heads of the social order, all other orders of society also began to deteriorate. This beginning of brahminical deterioration was highly deplored by the father of Śṛṅgi, as we will find.

TEXT 34

brāhmaṇaiḥ kṣatra-bandhur hi

gṛha-pālo nirūpitaḥ
sa kathaṁ tad-gṛhe dvāḥ-sthaḥ
sabhāṇḍaṁ bhoktum arhati

SYNONYMS

brāhmaṇaiḥ-by the brahminical order; kṣatra-bandhuḥ-the sons of the kṣatriyas; hi-certainly; gṛha-pālaḥ-the watchdog; nirūpitaḥ-designated; saḥ-he; katham-on what grounds; tat-gṛhe-in the home of him (the master); dvāḥ-sthaḥ-keeping at the door; sa-bhāṇḍam-in the same pot; bhoktum-to eat; arhati-deserves.

The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?

The inexperienced brāhmaṇa boy certainly knew that the King asked for water from his father and the father did not respond. He tried to explain away his father's inhospitality in an impertinent manner befitting an uncultured boy. He was not at all sorry for the King's not being well received. On the contrary, he justified the wrong act in a way characteristic of the brāhmaṇas of Kali-yuga. He compared the King to a watchdog, and so it was wrong for the King to enter the home of a brāhmaṇa and ask for water from the same pot. The dog is certainly reared by its master, but that does not mean that the dog shall claim to dine and drink from the same pot. This mentality of false prestige is the cause of downfall of the perfect social order, and we can see that in the beginning it was started by the inexperienced son of a brāhmaṇa. As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly, according to Śṛṅgi, the King had no right to enter the house of Śamīka Ṛṣi. According to the boy's opinion, the King was on the wrong side and not his father, and thus he justified his silent father.

TEXT 35

kṛṣṇe gate bhagavati
śāstary utpatha-gāminām
tad bhinna-setūn adyāhaṁ
śāsmi paśyata me balam

SYNONYMS

kṛṣṇe-Lord Kṛṣṇa; gate-having departed from this world; bhagavati-the Personality of Godhead; śāstari-the supreme ruler; utpatha-gāminām-of those who are upstarts; tat bhinna-being separated; setūn-the protector; adya-today; aham-myself; śāsmi-shall punish; paśyata-just see; me-my; balam-prowess.

After the departure of Lord Śrī Kṛṣṇa, the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

The inexperienced brāhmaṇa, puffed up by a little brahma-tejas, became influenced by the spell of Kali-yuga. Mahārāja Parīkṣit gave license to Kali to live in four places as mentioned hereinbefore, but by his very expert government the personality of Kali could hardly find the places allotted him. The personality of Kali-yuga, therefore, was seeking the opportunity to establish authority, and by the grace of the Lord he found a hole in the puffed-up, inexperienced son of a brāhmaṇa. The little brāhmaṇa wanted to show his prowess in destruction, and he had the audacity to punish such a great king as Mahārāja Parīkṣit. He wanted to take the place of Lord Kṛṣṇa after His departure. These are the principal signs of upstarts who want to take the place of Śrī Kṛṣṇa under the influence of the age of Kali. An upstart with a little power wants to become an incarnation of the Lord. There are many false incarnations after the departure of Lord Kṛṣṇa from the face of the globe, and they are misleading the innocent public by accepting the spiritual obedience of the general mass of people to maintain false prestige. In other words, the personality of Kali got the opportunity to reign through this son of a brāhmaṇa, Śṛṅgi.

TEXT 36

ity uktvā roṣa-tāmrākṣo
vayasyān ṛṣi-bālakaḥ
kauśiky-āpa upaspṛśya
vāg-vajraṁ visasarja ha

SYNONYMS

iti-thus; uktvā-saying; roṣa-tāmra-akṣaḥ-with red-hot eyes due to being angry; vayasyān-unto the playmates; ṛṣi-bālakaḥ-the son of a ṛṣi; kauśikī-the River Kauśika; āpaḥ-water; upaspṛśya-by touching; vāk-words; vajram-thunderbolt; visasarja-threw; ha-in the past.

The son of the ṛṣi, his eyes red-hot with anger, touched the water of the River Kauśika while speaking to his playmates and discharged the following thunderbolt of words.

The circumstances under which Mahārāja Parīkṣit was cursed were simply childish, as it appears from this verse. Śṛṅgi was showing his impudency amongst his playmates, who were innocent. Any sane man would have prevented him from doing such great harm to all human society. By killing a king like Mahārāja Parīkṣit, just to make a show of acquired brahminical power, the inexperienced son of a brāhmaṇa committed a great mistake.

TEXT 37

iti laṅghita-maryādaṁ
takṣakaḥ saptame 'hani
daṅkṣyati sma kulāṅgāraṁ
codito me tata-druham

SYNONYMS

iti-thus; laṅghita-surpassing; maryādam-etiquette; takṣakaḥ-snake-bird; saptame-on the seventh; ahani-day; daṅkṣyati-will bite; sma-certainly; kula-aṅgāram-the wretched of the dynasty; coditaḥ-having done; me-my; tata-druham-enmity towards the father.

The brāhmaṇa's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parīkṣit] because of his having broken the laws of etiquette by insulting my father.

Thus the beginning of the misuse of brahminical power began, and gradually the brāhmaṇas in the age of Kali became devoid of both brahminical powers and culture. The brāhmaṇa boy considered Mahārāja Parīkṣit to be kulāṅgāra, or the wretched of the dynasty, but factually the brāhmaṇa boy himself was so because only from him did the brāhmaṇa caste become powerless, like the snake whose poisoned teeth are broken. The snake is fearful as long as his poison teeth are there, otherwise he is fearful only to children. The personality of Kali conquered the brāhmaṇa boy first, and gradually the other castes. Thus the whole scientific system of the orders of society in this age has assumed the form of a vitiated caste system, which is now being uprooted by another class of men similarly influenced by the age of Kali. One should see to the root cause of vitiation and not try to condemn the system as it is, without knowledge of its scientific value.

TEXT 38

tato 'bhyetyāśramaṁ bālo
gale sarpa-kalevaram
pitaraṁ vīkṣya duḥkhārto
mukta-kaṇṭho ruroda ha

SYNONYMS

tataḥ-thereafter; abhyetya-after entering into; āśramam-the hermitage; bālaḥ-boy; gale sarpa-the snake on the shoulder; kalevaram-body; pitaram-unto the father; vīkṣya-having seen; duḥkha-ārtaḥ-in a sorry plight; mukta-kaṇṭhaḥ-loudly; ruroda-cried; ha-in the past.

Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

The boy was not happy because he committed a great mistake, and he wanted to be relieved of the burden on his heart by crying. So after entering the hermitage and seeing his father in that condition, he cried loudly so that he might be relieved. But it was too late. The father regretted the whole incident.

TEXT 39

sa vā āṅgiraso brahman
śrutvā suta-vilāpanam
unmīlya śanakair netre
dṛṣṭvā cāṁse mṛtoragam

SYNONYMS

saḥ-he; vai-also; āṅgirasaḥ-the ṛṣi born in the family of Aṅgirā; brahman-O Śaunaka; śrutvā-on hearing; suta-his son; vilāpanam-crying in distress; unmīlya-opening; śanakaiḥ-gradually; netre-by the eyes; dṛṣṭvā-by seeing; ca-also; aṁse-on the shoulder; mṛta-dead; uragam-snake.

O brāhmaṇas, the ṛṣi, who was born in the family of Aṅgirā Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

TEXT 40

visṛjya taṁ ca papraccha
vatsa kasmād dhi rodiṣi
kena vā te 'pakṛtam
ity uktaḥ sa nyavedayat

SYNONYMS

visṛjya-throwing aside; tam-that; ca-also; papraccha-asked; vatsa-my dear son; kasmāt-what for; hi-certainly; rodiṣi-crying; kena-by whom; vā-otherwise; te-they; apakṛtam-misbehaved; iti-thus; uktaḥ-being asked; saḥ-the boy; nyavedayat-informed of everything.

He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what had happened.

The father did not take the dead snake on his neck very seriously. He simply threw it away. Actually there was nothing seriously wrong in Mahārāja Parīkṣit's act, but the foolish son took it very seriously, and being influenced by Kali he cursed the King and thus ended a chapter of happy history.

TEXT 41

niśamya śaptam atad-arhaṁ narendraṁ
sa brāhmaṇo nātmajam abhyanandat
aho batāṁho mahad adya te kṛtam
alpīyasi droha urur damo dhṛtaḥ

SYNONYMS

niśamya-after hearing; śaptam-cursed; atat-arham-never to be condemned; nara-indram-unto the King, best of humankind; saḥ-that; brāhmaṇaḥ-brāhmaṇa-ṛṣi; na-not; ātma-jam-his own son; abhyanandat-congratulated; aho-alas; bata-distressing; aṁhaḥ-sins; mahat-great; adya-today; te-yourself; kṛtam-performed; alpīyasi-insignificant; drohe-offense; uruḥ-very great; damaḥ-punishment; dhṛtaḥ-awarded.

The father heard from his son that the King had been cursed, although he should never have been condemned, for he was the best amongst all human beings. The ṛṣi did not congratulate his son, but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

The king is the best of all human beings. He is the representative of God, and he is never to be condemned for any of his actions. In other words, the king can do no wrong. The king may order hanging of a culprit son of a brāhmaṇa, but he does not become sinful for killing a brāhmaṇa. Even if there is something wrong with the king, he is never to be condemned. A medical practitioner may kill a patient by mistaken treatment, but such a killer is never condemned to death. So what to speak of a good and pious king like

Mahārāja Parīkṣit? In the Vedic way of life, the king is trained to become a rājarṣi, or a great saint, although he is ruling as king. It is the king only by whose good government the citizens can live peacefully and without any fear. The rājarṣis would manage their kingdoms so nicely and piously that their subjects would respect them as if they were the Lord. That is the instruction of the Vedas. The king is called narendra, or the best amongst the human beings. How then could a king like Mahārāja Parīkṣit be condemned by an inexperienced, puffed-up son of a brahmaṇa, even though he had attained the powers of a qualified brāhmaṇa?

Since Śamīka Ṛṣi was an experienced, good brāhmaṇa, he did not approve of the actions of his condemned son. He began to lament for all that his son had done. The king was beyond the jurisdiction of curses as a general rule, and what to speak of a good king like Mahārāja Parīkṣit. The offense of the King was most insignificant, and his being condemned to death was certainly a very great sin for Śṛṅgi. Therefore Ṛṣi Śamīka regretted the whole incident.

TEXT 42

na vai nṛbhir nara-devaṁ parākhyaṁ
sammātum arhasy avipakva-buddhe
yat-tejasā durviṣaheṇa guptā
vindanti bhadrāṇy akutobhayāḥ prajāḥ

SYNONYMS

na-never; vai-as a matter of fact; nṛbhiḥ-by any man; nara-devam-unto a man-god; para-ākhyam-who is transcendental; sammātum-place on equal footing; arhasi-by the prowess; avipakva-unripe or immature; buddhe-intelligence; yat-of whom; tejasā-by the prowess; durviṣaheṇa-unsurpassable; guptāḥ-protected; vindanti-enjoys; bhadrāṇi-all prosperity; akutaḥ-bhayāḥ-completely defended; prajāḥ-the subjects.

O my boy, your intelligence is immature, and therefore you have no knowledge that the king, who is the best amongst human beings, is as good as the Personality of Godhead. He is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

TEXT 43

alakṣyamāṇe nara-deva-nāmni
rathāṅga-pāṇāv ayam aṅga lokaḥ
tadā hi caura-pracuro vinaṅkṣyaty
arakṣyamāṇo 'vivarūthavat kṣaṇāt

SYNONYMS

alakṣyamāṇe-being abolished; nara-deva-monarchical; nāmni-of the name; ratha-aṅga-pāṇau-the representative of the Lord; ayam-this; aṅga-O my boy; lokaḥ-this world; tadā hi-at once; caura-thieves; pracuraḥ-too much; vinaṅkṣyati-vanquishes; arakṣyamāṇaḥ-being not protected; avivarūtha-vat-like lambs; kṣaṇāt-at once.

My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

According to Śrīmad-Bhāgavatam the monarchical regime represents the Supreme Lord, the Personality of Godhead. The king is said to be the representative of the Absolute Personality of Godhead because he is trained to acquire the qualities of God to protect the living beings. The Battle of Kurukṣetra was planned by the Lord to establish the real representative of the Lord, Mahārāja Yudhiṣṭhira. An ideal king thoroughly trained by culture and devotional service with the martial spirit makes a perfect king. Such a personal monarchy is far better than the so-called democracy of no training and responsibility. The thieves and rogues of modern democracy seek election by misrepresentation of votes, and the successful rogues and thieves devour the mass of population. One trained monarch is far better than hundreds of useless ministerial rogues, and it is hinted herein that by abolition of a monarchical regime like that of Mahārāja Parīkṣit, the mass of people become open to many attacks of the age of Kali. They are never happy in an overly advertised form of democracy. The result of such a kingless administration is described in the following verses.

TEXT 44

tad adya naḥ pāpam upaity ananvayaṁ
yan naṣṭa-nāthasya vasor vilumpakāt
parasparaṁ ghnanti śapanti vṛñjate
paśūn striyo 'rthān puru-dasyavo janāḥ

SYNONYMS

tat-for this reason; adya-from this day; naḥ-upon us; pāpam-reaction of sin; upaiti-will overtake; ananvayam-disruption; yat-because; naṣṭa-abolished; nāthasya-of the monarch; vasoḥ-of wealth; vilumpakāt-being plundered; parasparam-between one another; ghnanti-will kill; śapanti-will do harm; vṛñjate-will steal; paśūn-animals; striyaḥ-women; arthān-riches; puru-greatly; dasyavaḥ-thieves; janāḥ-the mass of people.

Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.

The word naḥ (we) is very significant in this verse. The sage rightly takes the responsibility of the brāhmaṇas as a community for killing monarchical government and thus giving an opportunity to the so-called democrats, who are generally plunderers of the wealth of the state subjects. The so-called democrats capture the administrative machine without assuming responsibility for the prosperous condition of the citizens. Everyone captures the post for personal gratification, and thus instead of one king, a number of irresponsible kings grow up to tax the citizens. It is foretold herein that in the absence of good monarchical government, everyone will be the cause of disturbance for others by plundering riches, animals, women, etc.

TEXT 45

tadārya-dharmaḥ pravilīyate nṛṇāṁ
varṇāśramācāra-yutas trayīmayaḥ

tato ’rtha-kāmābhiniveśitātmanāṁ
śunāṁ kapīnām iva varṇa-saṅkaraḥ

SYNONYMS

tadā-at that time; ārya-progressive civilization; dharmaḥ-engagement; pravilīyate-is systematically vanquished; nṛṇām-of humankind; varṇa-caste; āśrama-orders of society; ācāra-yutaḥ-composed in a good manner; trayī-mayaḥ-in terms of the Vedic injunction; tataḥ-thereafter; artha-economic development; kāma-abhiniveśita-fully absorbed in sense gratification; ātmanām-of men; śunām-like dogs; kapīnām-like monkeys; iva-thus; varṇa-saṅkaraḥ-unwanted population.

At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

It is foretold herein that in the absence of a monarchical regime, the general mass of people will be an unwanted population like dogs and monkeys. As the monkeys are too sexually inclined and dogs are shameless in sexual intercourse, the general mass of population born of illegitimate connection will systematically go astray from the Vedic way of good manners and qualitative engagements in the castes and orders of life.

The Vedic way of life is the progressive march of the civilization of the Āryans. The Āryans are progressive in Vedic civilization. The Vedic civilization’s destination is to go back to Godhead, back home, where there is no birth, no death, no old age and no disease. The Vedas direct everyone not to remain in the darkness of the material world but to go towards the light of the spiritual kingdom far beyond the material sky. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives, the great ṛṣis. The perfect way of life gives all sorts of instruction in things both material and spiritual. The Vedic way of life does not allow any man to be like the monkeys and dogs. A degraded civilization of sense gratification and economic development is the by-product of a godless or kingless government of the people, by the people, and for the people. The people should not, therefore, begrudge the poor administrations they themselves elect.

TEXT 46

dharma-pālo nara-patiḥ
sa tu samrāḍ bṛhac-chravāḥ
sākṣān mahā-bhāgavato
rājarṣir haya-medhayāṭ
kṣut-tṛṭ-śrama-yuto dīno
naivāsmac chāpam arhati

SYNONYMS

dharma-pālaḥ-the protector of religion; nara-patiḥ-the King; saḥ-he; tu-but; samrāṭ-Emperor; bṛhat-highly; śravāḥ-celebrated; sākṣāt-directly; mahā-bhāgavataḥ-the first-class devotee of the Lord; rāja-ṛṣiḥ-saint amongst the royal order; haya-medhayāṭ-great performer of horse sacrifices; kṣut-hunger; tṛṭ-thirst; śrama-yutaḥ-tired and fatigued; dīnaḥ-stricken; na-never; eva-thus; asmat-by us; śāpam-curse; arhati-deserves.

The Emperor Parīkṣit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

After explaining the general codes relating to the royal position and asserting that the king can do no wrong and therefore is never to be condemned, the sage Śamīka wanted to say something about Emperor Parīkṣit specifically. The specific qualification of Mahārāja Parīkṣit is summarized herein. The King, even calculated as a king only, was most celebrated as a ruler who administered the religious principles of the royal order. In the śāstras the duties of all castes and orders of society are prescribed. All the qualities of a kṣatriya mentioned in the Bhagavad-gītā (18.43) were present in the person of the Emperor. He was also a great devotee of the Lord and a self-realized soul. Cursing such a king, when he was tired and fatigued with hunger and thirst, was not at all proper. Śamīka Ṛṣi thus admitted from all sides that Mahārāja Parīkṣit was cursed most unjustly. Although all the brāhmaṇas were aloof from the incident, still for the childish action of a brāhmaṇa boy the whole world situation was changed. Thus Ṛṣi Śamīka, a brāhmaṇa, took responsibility for all deterioration of the good orders of the world.

TEXT 47

apāpeṣu sva-bhṛtyeṣu
bālenāpakva-buddhinā
pāpaṁ kṛtaṁ tad bhagavān
sarvātmā kṣantum arhati

SYNONYMS

apāpeṣu-unto one who is completely free from all sins; sva-bhṛtyeṣu-unto one who is subordinate and deserves to be protected; bālena-by a child; apakva-who is immature; buddhinā-by intelligence; pāpam-sinful act; kṛtam-has been done; tat bhagavān-therefore the Personality of Godhead; sarva-ātmā-who is all-pervading; kṣantum-just to pardon; arhati-deserve.

Then the ṛṣi prayed to the all-pervading Personality of Godhead to pardon his immature boy, who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

Everyone is responsible for his own action, either pious or sinful. Ṛṣi Śamīka could foresee that his son had committed a great sin by cursing Mahārāja Parīkṣit, who deserved to be protected by the brāhmaṇas, for he was a pious ruler and completely free from all sins because of his being a first-class devotee of the Lord. When an offense is done unto the devotee of the Lord, it is very difficult to overcome the reaction. The brāhmaṇas, being at the head of the social orders, are meant to give protection to their subordinates and not to curse them. There are occasions when a brāhmaṇa may furiously curse a subordinate kṣatriya or vaiśya, etc., but in the case of Mahārāja Parīkṣit there were no grounds, as already explained. The foolish boy had done it out of sheer vanity in being a brāhmaṇa's son, and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therefore, by cursing a king the foolish Śṛṅgi had committed not only a sin but also the greatest offense. Therefore the ṛṣi could foresee that only the Supreme Personality of Godhead could save his boy from his sinful act. He therefore directly prayed for pardon from the Supreme Lord, who alone can undo a thing which is impossible to change. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that since it was the desire of the Lord that Parīkṣit Mahārāja be put into that awkward position so that he might be delivered from material existence, then why was a brāhmaṇa's son made responsible for this offensive act? The answer is that the offensive act was performed by a child only so that he could be excused very easily, and thus the prayer of the father was accepted. But if the question is raised why the brāhmaṇa community as a whole was made responsible for allowing Kali into the world affairs, the answer is given in the Varāha Purāṇa that the demons who acted inimically toward the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of brāhmaṇas to take advantage of the age of Kali. The all-merciful Lord gave them a chance to have their births in the families of pious brāhmaṇas so that they could progress toward salvation. But the demons, instead of utilizing the good opportunity, misused the brahminical culture due to being puffed up by vanity in becoming brāhmaṇas. The typical example is the son of Śamīka Ṛṣi, and all the foolish sons of brāhmaṇas are warned hereby not to become as foolish as Śṛṅgi and be always on guard against the demoniac qualities which they had in their previous births. The foolish boy was, of course, excused by the Lord, but others, who may not have a father like Śamīka Ṛṣi, will be put into great difficulty if they misuse the advantages obtained by birth in a brāhmaṇa family.

TEXT 48

tiraskṛtā vipralabdhāḥ
śaptāḥ kṣiptā hatā api
nāsya tat pratikurvanti
tad-bhaktāḥ prabhavo 'pi hi

SYNONYMS

tiraḥ-kṛtāḥ-being defamed; vipralabdhāḥ-being cheated; śaptāḥ-being cursed; kṣiptāḥ-disturbed by negligence; hatāḥ-or even being killed; api-also; na-never; asya-for all these acts; tat-them; pratikurvanti-counteract; tat-the Lord's; bhaktāḥ-devotees; prabhavaḥ-powerful; api-although; hi-certainly.

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

Ṛṣi Śamīka also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee. He thought within himself that if Mahārāja Parīkṣit would countercurse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in the case of their being performed against the Lord and His devotees, then the devotees take very strong action. It was a personal affair, and therefore Śamīka Ṛṣi knew that the King would not take counteraction. Thus there was no alternative than to place an appeal to the Lord for the immature boy.

It is not that only the brāhmaṇas are powerful enough to award curses or blessings upon the subordinates; the devotee of the Lord, even though he may not be a brāhmaṇa, is more powerful than a brāhmaṇa. But a powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have is always utilized in service towards the Lord and His devotees only.

TEXT 49

iti putra-kṛtāghena
so 'nutapto mahā-muniḥ
svayaṁ viprakṛto rājñā
naivāghaṁ tad acintayat

SYNONYMS

iti-thus; putra-son; kṛta-done by; aghena-by the sin; saḥ-he (the muni); anutaptaḥ-regretting; mahā-muniḥ-the sage; svayam-personally; viprakṛtaḥ-being so insulted; rājñā-by the King; na-not; eva-certainly; agham-the sin; tat-that; acintayat-thought of it.

The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

The whole incident is now cleared up. Mahārāja Parīkṣit's garlanding the sage with a dead snake was not at all a very serious offense, but Śṛṅgi's cursing the King was a serious offense. The serious offense was committed by a foolish child only; therefore he deserved to be pardoned by the Supreme Lord, although it was not possible to get free from the sinful reaction. Mahārāja Parīkṣit also did not mind the curse offered to him by a foolish brāhmaṇa. On the contrary, he took full advantage of the awkward situation, and by the great will of the Lord, Mahārāja Parīkṣit achieved the highest perfection of life through the grace of Śrīla Śukadeva Gosvāmī. Actually it was the desire of the Lord, and Mahārāja Parīkṣit, Ṛṣi Śamīka and his son Śṛṅgi were all instrumental in fulfilling the desire of the Lord. So none of them were put into difficulty because everything was done in relation with the Supreme Person.

TEXT 50

prāyaśaḥ sādhavo loke
parair dvandveṣu yojitāḥ
na vyathanti na hṛṣyanti
yata ātmāguṇāśrayaḥ

SYNONYMS

prāyaśaḥ-generally; sādhavaḥ-saints; loke-in this world; paraiḥ-by others; dvandveṣu-in duality; yojitāḥ-being engaged; na-never; vyathanti-distressed; na-nor; hṛṣyanti-takes pleasure; yataḥ-because; ātmā-self; aguṇa-āśrayaḥ-transcendental.

Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendentally engaged.

The transcendentalists are the empiric philosophers, the mystics and the devotees of the Lord. Empiric philosophers aim at the perfection of merging into the being of the Absolute, mystics aim at perceiving the all-pervading Supersoul, and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. Since Brahman, Paramātmā and Bhagavān are different phases of the same Transcendence, all these transcendentalists are beyond the three modes of material nature. Material distresses and happinesses are products of the three modes, and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. The King was a devotee, and the ṛṣi was a mystic. Therefore both of them were unattached to the accidental incident created by the supreme will. The playful child was an instrument in fulfilling the Lord's will.

Thus end the Bhaktivedanta purports of the First Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy."

20.2.21 Chapter Nineteen

The Appearance of Śukadeva Gosvāmī

TEXT 1

sūta uvāca
mahī-patis tv atha tat-karma garhyaṁ
vicintayann ātma-kṛtaṁ sudurmanāḥ
aho mayā nīcam anārya-vat kṛtaṁ
nirāgasi brahmaṇi gūḍha-tejasi

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; mahī-patiḥ-the King; tu-but; atha-thus (while coming back home); tat-that; karma-act; garhyam-abominable; vicintayan-thus thinking; ātma-kṛtam-done by himself; su-durmanāḥ-very much depressed; aho-alas; mayā-by me; nīcam-heinous; anārya-uncivilized; vat-like; kṛtam-done; nirāgasi-unto one who is faultless; brahmaṇi-unto a brāhmaṇa; gūḍha-grave; tejasi-unto the powerful.

Śrī Sūta Gosvāmī said: While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful brāhmaṇa was heinous and uncivilized. Consequently he was distressed.

The pious King regretted his accidental improper treatment of the powerful brāhmaṇa, who was faultless. Such repentance is natural for a good man like the King, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.

TEXT 2

dhruvaṁ tato me kṛta-deva-helanād
duratyayaṁ vyasanaṁ nāti-dīrghāt
tad astu kāmaṁ hy agha-niṣkṛtāya me
yathā na kuryāṁ punar evam addhā

SYNONYMS

dhruvam-sure and certain; tataḥ-therefore; me-my; kṛta-deva-helanāt-because of disobeying the orders of the Lord; duratyayam-very difficult; vyasanam-calamity; na-not; ati-greatly; dīrghāt-far off; tat-that; astu-let it be; kāmam-desire without reservations; hi-certainly; agha-sins; niṣkṛtāya-for getting free; me-my; yathā-so that; na-never; kuryām-shall I do it; punaḥ-again; evam-as I have done; addhā-directly.

[King Parīkṣit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.

The Supreme Lord enjoins that brāhmaṇas and cows must be given all protection. The Lord is Himself very much inclined to do good to brāhmaṇas and cows (go-brāhmaṇa-hitāya ca). Mahārāja Parīkṣit knew all this, and thus he concluded that his insulting a powerful brāhmaṇa was certainly to be punished by the laws of the Lord, and he was expecting something very difficult in the very near future. He therefore desired the imminent calamity to fall on him and not on his family members. A man's personal misconduct affects all his family members. Therefore Mahārāja Parīkṣit desired the calamity to fall on him alone. By suffering personally he would be restrained from future sins, and at the same time the sin which he had committed would be counteracted so that his descendants would not suffer. That is the way a responsible devotee thinks. The family members of a devotee also share the effects of a devotee's service unto the Lord. Mahārāja Prahlāda saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

TEXT 3

adyaiva rājyaṁ balam ṛddha-kośaṁ
prakopita-brahma-kulānalo me
dahatv abhadrasya punar na me 'bhūt
pāpīyasī dhīr dvija-deva-gobhyaḥ

SYNONYMS

adya-this day; eva-on the very; rājyam-kingdom; balam ṛddha-strength and riches; kośam-treasury; prakopita-ignited by; brahma-kula-by the brāhmaṇa community; analaḥ-fire; me dahatu-let it burn me; abhadrasya-inauspiciousness; punaḥ-again; na-not; me-unto me; abhūt-may occur; pāpīyasī-sinful; dhīḥ-intelligence; dvija-brāhmaṇas; deva-the Supreme Lord; gobhyaḥ-and the cows.

I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brāhmaṇa's wrath so that in the future I may not be guided by such inauspicious attitudes.

Progressive human civilization is based on brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation. Cow protection means feeding the brahminical culture, which leads towards God consciousness, and thus perfection of human civilization is achieved. The age of Kali aims at killing the higher principles of life, and although Mahārāja Parīkṣit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali came at an opportune moment, and even a strong king like Mahārāja Parīkṣit was induced to disregard the brahminical culture due to a slight provocation of hunger and thirst. Mahārāja Parīkṣit lamented the accidental incident, and he desired that all his kingdom, strength and accumulation of wealth would be burned up for not being engaged in brahminical culture, etc.

Where wealth and strength are not engaged in the advancement of brahminical culture, God consciousness and cow protection, the state and home are surely doomed by Providence. If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavor to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow protection for getting sufficient milk and the best food to continue a perfect civilization.

TEXT 4

sa cintayann ittham athāśṛṇod yathā
muneḥ sutokto nirṛtis takṣakākhyaḥ
sa sādhu mene na cireṇa takṣakā-
nalaṁ prasaktasya virakti-kāraṇam

SYNONYMS

saḥ-he, the King; cintayan-thinking; ittham-like this; atha-now; aśṛṇot-heard; yathā-as; muneḥ-of the sage; suta-uktaḥ-uttered by the son; nirṛtiḥ-death; takṣaka-ākhyaḥ-in relation with the snake-bird; saḥ-he (the King); sādhu-well and good; mene-accepted; na-not; cireṇa-very long time; takṣaka-snake-bird; analam-fire; prasaktasya-for one who is too attached; virakti-indifference; kāraṇam-cause.

While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference toward worldly things.

Real happiness is achieved by spiritual existence or by cessation of the repetition of birth and death. One can stop the repetition of birth and death only by going back to Godhead. In the material world, even by attaining the topmost planet (Brahmaloka), one cannot get rid of the conditions of repeated birth and death, but still we do not accept the path of attaining perfection. The path of perfection frees one from all material attachments, and thus one becomes fit to enter into the spiritual kingdom. Therefore, those who are materially poverty-stricken are better candidates than those who are materially prosperous. Mahārāja Parīkṣit was a great devotee of the Lord and a bona fide candidate for entering into the kingdom of God, but even though he was so, his material assets as the Emperor of the world were setbacks to perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As a devotee of the Lord, he could understand that the cursing of the brāhmaṇa boy, although unwise, was a blessing upon him, being the cause of detachment from worldly affairs, both political and social. Śamīka Muni also, after regretting the incident, conveyed the news to the King as a matter of duty so that the King would be able to prepare himself to go back to Godhead. Śamīka Muni sent news to the King that foolish Śṛṅgi, his son, although a powerful brāhmaṇa boy, unfortunately had misused his spiritual power by cursing the King unwarrantedly. The incident of the King's garlanding the muni was not sufficient cause for being cursed to death, but since there was no way to retract the curse, the King was informed to prepare for death within a week. Both Śamīka Muni and the King were self-realized souls. Śamīka Muni was a mystic, and Mahārāja Parīkṣit was a devotee. Therefore there was no difference between them in self-realization. Neither of them was afraid of meeting death. Mahārāja Parīkṣit could have gone to the muni to beg his pardon, but the news of imminent death was conveyed to the King with so much regret by the muni that the King did not want to shame the muni further by his presence there. He decided to prepare himself for his imminent death and find out the way to go back to Godhead.

The life of a human being is a chance to prepare oneself to go back to Godhead, or to get rid of the material existence, the repetition of birth and death. Thus in the system of varṇāśrama-dharma every man and woman is trained for this purpose. In other words, the system of varṇāśrama-dharma is known also as sanātana-dharma, or the eternal occupation. The system of varṇāśrama-dharma prepares a man for going back to Godhead, and thus a householder is ordered to go to the forest as vānaprastha to acquire complete knowledge and then to take sannyāsa prior to his inevitable death. Parīkṣit Mahārāja was fortunate to get a seven-day notice to meet his inevitable death. But for the common man there is no definite notice, although death is inevitable for all. Foolish men forget this sure fact of death and neglect the duty of preparing themselves for going back to Godhead. They spoil their lives in animal propensities to eat, drink, be merry and enjoy. Such an irresponsible life is adopted by the people in the age of Kali because of a sinful desire to condemn brahminical culture, God consciousness and cow protection, for which the state is responsible. The state must employ revenue to advance these three items and thus educate the populace to prepare for death. The state which does so is the real welfare state. The state of India should better follow the examples of Mahārāja Parīkṣit, the ideal executive head, than to imitate other materialistic states which have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life, not only in India but also abroad.

TEXT 5

atho vihāyemam amuṁ ca lokaṁ
vimarśitau heyatayā purastāt
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām

SYNONYMS

atho-thus; vihāya-giving up; imam-this; amum-and the next; ca-also; lokam-planets; vimarśitau-all of them being judged; heyatayā-because of inferiority; purastāt-hereinbefore; kṛṣṇa-aṅghri-the lotus feet of the Lord, Śrī Kṛṣṇa; sevām-transcendental loving service; adhimanyamānaḥ-one who thinks of the greatest of all achievements; upāviśat-sat down firmly; prāyam-for fasting; amartya-nadyām-on the bank of the transcendental river (the Ganges or the Yamunā).

Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Kṛṣṇa is the greatest achievement, superseding all other methods.

For a devotee like Mahārāja Parīkṣit, none of the material planets, even the topmost Brahmaloka, is as desirable as Goloka Vṛndāvana, the abode of Lord Śrī Kṛṣṇa, the primeval Lord and original Personality of Godhead. This earth is one of the innumerable material planets within the universe, and there are innumerable universes also within the compass of the mahat-tattva. The devotees are told by the Lord and His representatives, the spiritual masters or ācāryas, that not one of the planets within all the innumerable universes is suitable for the residential purposes of a devotee. The devotee always desires to go back home, back to Godhead, just to become one of the associates of the Lord in the capacity of servitor, friend, parent or conjugal lover of the Lord, either in one of the innumerable Vaikuṇṭha planets or in Goloka Vṛndāvana, the planet of Lord Śrī Kṛṣṇa. All these planets are eternally situated in the spiritual sky, the paravyoma, which is on the other side of the Causal Ocean within the mahat-tattva. Mahārāja Parīkṣit was already aware of all this information due to his accumulated piety and birth in a high family of devotees, Vaiṣṇavas, and thus he was not at all interested in the material planets. Modern scientists are very eager to reach the moon by material arrangements, but they cannot conceive of the highest planet of this universe. But a devotee like Mahārāja Parīkṣit does not care a fig for the moon or, for that matter, any of the material planets. So when he was assured of his death on a fixed date, he became more determined in the transcendental loving service of Lord Kṛṣṇa by complete fasting on the bank of the transcendental River Yamunā, which flows down by the capital of Hastināpura (in the Delhi state). Both the Ganges and the Yamunā are amartyā (transcendental) rivers, and Yamunā is still more sanctified for the following reasons.

TEXT 6

yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī
punāti lokān ubhayatra seśān
kas tāṁ na seveta mariṣyamāṇaḥ

SYNONYMS

yā-the river which; vai-always; lasat-floating with; śrī-tulasī-tulasī leaves; vimiśra-mixed; kṛṣṇa-aṅghri-the lotus feet of the Lord, Śrī Kṛṣṇa; reṇu-dust; abhyadhika-auspicious; ambu-water; netrī-that which is carrying; punāti-sanctifies; lokān-planets; ubhayatra-both the upper and lower or inside and outside; sa-īśān-along with Lord Śiva; kaḥ-who else; tām-that river; na-does not; seveta-worship; mariṣyamāṇaḥ-one who is to die at any moment.

The river [Ganges, by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasī leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

Mahārāja Parīkṣit, just after receiving the news of his death within seven days, at once retired from family life and shifted himself to the sacred bank of the Yamunā River. Generally it is said that the King took shelter on the bank of the Ganges, but according to Śrīla Jīva Gosvāmī, the King took shelter on the bank of the Yamunā. Śrīla Jīva Gosvāmī's statement appears to be more accurate because of the geographical situation. Mahārāja Parīkṣit resided in his capital Hastināpura, situated near present Delhi, and the River Yamunā flows down past the city. Naturally the King would take shelter of the River Yamunā because she was flowing past his palace door. And as far as sanctity is concerned, the River Yamunā is more directly connected with Lord Kṛṣṇa than the Ganges. The Lord sanctified the River Yamunā from the beginning of His transcendental pastimes in the world. While His father Vasudeva was crossing the Yamunā with the baby Lord Kṛṣṇa for a safe place at Gokula on the other bank of the river from Mathurā, the Lord fell down in the river, and by the dust of His lotus feet the river at once became sanctified. It is especially mentioned herein that Mahārāja Parīkṣit took shelter of that particular river which is beautifully flowing, carrying the dust of the lotus feet of Lord Kṛṣṇa, mixed with tulasī leaves. Lord Kṛṣṇa's lotus feet are always besmeared with the tulasī leaves, and thus as soon as His lotus feet contact the water of the Ganges and the Yamunā, the rivers become at once sanctified. The Lord, however, contacted the River Yamunā more than the Ganges. According to the Varāha Purāṇa, as quoted by Śrīla Jīva Gosvāmī, there is no difference between the water of the Ganges and the Yamunā, but when the water of the Ganges is sanctified one hundred times, it is called the Yamunā. Similarly, it is said in the scriptures that one thousand names of Viṣṇu are equal to one name of Rāma, and three names of Lord Rāma are equal to one name of Kṛṣṇa.

TEXT 7

iti vyavacchidya sa pāṇḍaveyaḥ
prāyopaveśaṁ prati viṣṇu-padyām
dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ

SYNONYMS

iti-thus; vyavacchidya-having decided; saḥ-the King; pāṇḍaveyaḥ-worthy descendant of the Pāṇḍavas; prāya-upaveśam-for fasting until death; prati-toward; viṣṇu-padyām-on the bank of the Ganges (emanating from the lotus feet of Lord Viṣṇu); dadhau-gave himself up; mukunda-aṅghrim-unto the lotus feet of Lord Kṛṣṇa; ananya-without deviation; bhāvaḥ-spirit; muni-vrataḥ-with the vows of a sage; mukta-liberated from; samasta-all kinds of; saṅgaḥ-association.

Thus the King, the worthy descendant of the Pāṇḍavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

The water of the Ganges sanctifies all the three worlds, including the gods and the demigods, because it emanates from the lotus feet of the Personality of Godhead Viṣṇu. Lord Kṛṣṇa is the fountainhead of the principle of viṣṇu-tattva, and therefore shelter of His lotus feet can deliver one from all sins, including an offense committed by a king unto a brāhmaṇa. Mahārāja Parīkṣit, therefore, decided to meditate upon the lotus feet of Lord Śrī Kṛṣṇa, who is Mukunda, or the giver of liberations of all description. The banks of the Ganges or the Yamunā give one a chance to remember the Lord continuously. Mahārāja Parīkṣit freed himself from all sorts of material association and meditated upon the lotus feet of Lord Kṛṣṇa, and that is the way of liberation. To be free from all material association means to cease completely from committing any further sins. To meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins. The conditions of the material world are so made that one has to commit sins willingly or unwillingly, and the best example is Mahārāja Parīkṣit himself, who was a recognized sinless, pious king. But he also became a victim of an offense, even though he was ever unwilling to commit such a mistake. He was cursed also, but because he was a great devotee of the Lord, even such reverses of life became favorable. The principle is that one should not willingly commit any sin in his life and should constantly remember the lotus feet of the Lord without deviation. Only in such a mood will the Lord help the devotee make regular progress toward the path of liberation and thus attain the lotus feet of the Lord. Even if there are accidental sins committed by the devotee, the Lord saves the surrendered soul from all sins, as confirmed in all scriptures.

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktāny abhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ
(SB 11.5.42)

TEXT 8

tatropajagmur bhuvanaṁ punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyeṇa tīrthābhigamāpadeśaiḥ
svayaṁ hi tīrthāni punanti santaḥ

SYNONYMS

tatra-there; upajagmuḥ-arrived; bhuvanam-the universe; punānāḥ-those who can sanctify; mahā-anubhāvāḥ-great minds; munayaḥ-thinkers; sa-śiṣyāḥ-along with their disciples; prāyeṇa-almost; tīrtha-place of pilgrimage; abhigama-journey; apadeśaiḥ-on the plea of; svayam-personally; hi-certainly; tīrthāni-all the places of pilgrimage; punanti-sanctify; santaḥ-sages.

At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

When Mahārāja Parīkṣit sat down on the bank of the Ganges, the news spread in all directions of the universe, and the great-minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Mahārāja Parīkṣit and not to take a bath of pilgrimage because all of them were competent enough to sanctify the places of pilgrimage. Common men go to pilgrimage sites to get themselves purified of all sins. Thus the places of pilgrimage become overburdened with the sins of others. But when such sages visit overburdened places of pilgrimage, they sanctify the places by their presence. Therefore the sages who came to meet Mahārāja Parīkṣit were not very much interested in getting themselves purified like common men, but on the plea of taking a bath in that place they came to meet Mahārāja Parīkṣit because they could foresee that Śrīmad-Bhāgavatam would be spoken by Śukadeva Gosvāmī. All of them wanted to take advantage of the great occasion.

TEXTS 9-10

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma
utathya indrapramadedhmavāhau
medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca

SYNONYMS

atri to nārada-all names of the different saintly personalities who arrived there from different parts of the universe.

From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.

Cyavana: A great sage and one of the sons of Bhṛgu Muni. He was born prematurely when his pregnant mother was kidnapped. Cyavana is one of the six sons of his father.

Bhṛgu: When Brahmājī was performing a great sacrifice on behalf of Varuṇa, Maharṣi Bhṛgu was born from the sacrificial fire. He was a great sage, and his very dear wife was Pulomā. He could travel in space like Durvāsā, Nārada and others, and he used to visit all the planets of the universe. Before the Battle of Kurukṣetra, he tried to stop the battle. Sometimes he instructed Bhāradvāja Muni about astronomical evolution, and he is the author of the great Bhṛgu-saṁhitā, the great astrological calculation. He explained how air, fire, water and earth are generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher, he logically established the eternity of the living entity (Mahābhārata). He was also a great anthropologist, and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of human society known as the varṇāśrama institution. He converted the kṣatriya king Vītahavya into a brāhmaṇa.

Vasiṣṭa: See Śrīmad-Bhāgavatam 1.9.6.

Parāśara: He is the grandson of Vasiṣṭha Muni and father of Vyāsadeva. He is the son of Maharṣi Śakti, and his mother's name was Adṛśyatī. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learned the Vedas. His father was killed by a demon, Kalmāṣapāda, and to avenge this he wanted to annihilate the whole world. He was restrained, however, by his grandfather Vasiṣṭha. He then performed a Rākṣasa-killing yajña, but Maharṣi Pulastya restrained him. He begot Vyāsadeva, being attracted by Satyavatī, who was to become the wife of Mahārāja Śāntanu. By the blessings of Parāśara, Satyavatī became fragrant for miles. He was present also during the time of Bhīṣma's death. He was spiritual master of Mahārāja Janaka and a great devotee of Lord Śiva. He is the author of many Vedic scriptures and sociological directions.

Gādhi-suta, or Viśvāmitra: A great sage of austerity and mystic power. He is famous as Gādhi-suta because his father was Gādhi, a powerful king of the province of Kanyakubja (part of Uttara Pradesh). Although he was a kṣatriya by birth, he became a brāhmaṇa in the very same body by the power of his spiritual achievements. He picked a quarrel with Vasiṣṭha Muni when he was a kṣatriya king and performed a great sacrifice in cooperation with Magaṅga Muni and thus was able to vanquish the sons of Vasiṣṭha. He became a great yogī, and yet he failed to check his senses and thus was obliged to become the father of Śakuntalā, the beauty queen of world history. Once, when he was a kṣatriya king, he visited the hermitage of Vasiṣṭha Muni, and he was given a royal reception. Viśvāmitra wanted from Vasiṣṭha a cow named Nandinī, and the Muni refused to deliver it. Viśvāmitra stole the cow, and thus there was a quarrel between the sage and the King. Viśvāmitra was defeated by the spiritual strength of Vasiṣṭha, and thus the King decided to become a brāhmaṇa. Before becoming a brāhmaṇa he underwent severe austerity on the bank of the Kauśika. He was also one who tried to stop the Kurukṣetra war.

Aṅgirā: He is one of the six mental sons of Brahmā and the father of Bṛhaspati, the great learned priest of the demigods in the heavenly planets. He was born of the semen of Brahmājī given to a cinder of fire. Utathya and Saṁvarta are his sons. It is said that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokānanda on the banks of the Ganges.

Paraśurāma: See Śrīmad-Bhāgavatam 1.9.6.

Utathya: One of the three sons of Maharṣi Aṅgirā. He was the spiritual master of Mahārāja Mandhātā. He married Bhadrā, the daughter of Soma (moon). Varuṇa kidnapped his wife Bhadrā, and to retaliate the offense of the god of water, he drank all the water of the world.

Medhātithi: An old sage of yore. An assembly member of the heavenly King Indradeva. His son was Kaṇva Muni, who brought up Śakuntalā in the forest. He was promoted to the heavenly planet by strictly following the principles of retired life (vānaprastha).

Devala: A great authority like Nārada Muni and Vyāsadeva. His good name is on the list of authorities mentioned in the Bhagavad-gītā when Arjuna acknowledged Lord Kṛṣṇa as the Supreme Personality of Godhead. He met Mahārāja Yudhiṣṭhira after the Battle of Kurukṣetra, and he was the elder brother of Dhaumya, the priest of the Pāṇḍava family. Like the kṣatriyas, he also allowed his daughter to select her own husband in a svayaṁvara meeting, and at that ceremony all the bachelor sons of the ṛṣis were invited. According to some, he is not Asita Devala.

Bhāradvāja: See Śrīmad-Bhāgavatam 1.9.6.

Gautama: One of the seven great sages of the universe. Śaradvān Gautama was one of his sons. Persons in the Gautama-gotra (dynasty) today are either his family descendants or in his disciplic succession. The brāhmaṇas who profess Gautama-gotra are generally family descendants, and the kṣatriyas and vaiśyas who profess Gautama-gotra are all in the line of his disciplic succession. He was the husband of the famous Ahalyā who turned into stone when Indradeva, the King of the heaven, molested her. Ahalyā was delivered by Lord Rāmacandra. Gautama was the grandfather of Kṛpācārya, one of the heroes of the Battle of Kurukṣetra.

Maitreya: A great ṛṣi of yore. He was spiritual master of Vidura and a great religious authority. He advised Dhṛtarāṣṭra to keep good relations with the Pāṇḍavas. Duryodhana disagreed and thus was cursed by him. He met Vyāsadeva and had religious discourses with him.

TEXT 11

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande

SYNONYMS

anye-many others; ca-also; devarṣi-saintly demigods; brahmarṣi-saintly brāhmaṇas; varyāḥ-topmost; rājarṣi-varyāḥ-topmost saintly kings; aruṇa-ādayaḥ-a special rank of rājarṣis; ca-and; nānā-many others; ārṣeya-pravarān-chief amongst the dynasties of the sages; sametān-assembled together; abhyarcya-by worshiping; rājā-the Emperor; śirasā-bowed his head to the ground; vavande-welcomed.

There were also many other saintly demigods, kings and special royal orders called aruṇādayas [a special rank of rājarṣis] from different dynasties of sages. When they all assembled together to meet the Emperor [Parīkṣit], he received them properly and bowed his head to the ground.

The system of bowing the head to the ground to show respect to superiors is an excellent etiquette which obliges the honored guest deep into the heart. Even the first-grade offender is excused simply by this process, and Mahārāja Parīkṣit, although honored by all the ṛṣis and kings, welcomed all the big men in that humble etiquette in order to be excused from any offenses. Generally at the last stage of one's life this humble method is adopted by every sensible man in order to be excused before departure. In this way Mahārāja Parīkṣit implored everyone's good will for going back home, back to Godhead.

TEXT 12

sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat
vijñāpayām āsa vivikta-cetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ

SYNONYMS

sukha-happily; upaviṣṭeṣu-all sitting down; atha-thereupon; teṣu-unto them (the visitors); bhūyaḥ-again; kṛta-praṇāmaḥ-having offered obeisances; sva-his own; cikīrṣitam-decision of fasting; yat-who; vijñāpayām āsa-submitted; vivikta-cetāḥ-one whose mind is detached from worldly affairs; upasthitaḥ-being present; agre-before them; abhigṛhīta-pāṇiḥ-humbly with folded hands.

After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

Although the King had already decided to fast until death on the bank of the Ganges, he humbly expressed his decision to elicit the opinions of the great authorities present there. Any decision, however important, should be confirmed by some authority. That makes the matter perfect. This means that the monarchs who ruled the earth in those days were not irresponsible dictators. They scrupulously followed the authoritative decisions of the saints and sages in terms of Vedic injunction. Mahārāja Parīkṣit, as a perfect king, followed the principles by consulting the authorities, even up to the last days of his life.

TEXT 13

rājovāca
aho vayaṁ dhanyatamā nṛpāṇāṁ
mahattamānugrahaṇīya-śīlāḥ
rājñāṁ kulaṁ brāhmaṇa-pāda-śaucād
dūrād visṛṣṭaṁ bata garhya-karma

SYNONYMS

rājā uvāca-the fortunate King said; aho-ah; vayam-we; dhanya-tamāḥ-most thankful; nṛpāṇām-of all the kings; mahat-tama-of the great souls; anugrahaṇīya-śīlāḥ-trained to get favors; rājñām-of the royal; kulam-orders; brāhmaṇa-pāda-feet of the brāhmaṇas; śaucāt-refuse after cleaning; dūrāt-at a distance; visṛṣṭam-always left out; bata-on account of; garhya-condemnable; karma-activities.

The fortunate King said: Indeed, we are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

According to religious principles, stool, urine, wash water, etc., must be left at a long distance. Attached bathrooms, urinals, etc. may be very convenient amenities of modern civilization, but they are ordered to be situated at a distance from residential quarters. That very example is cited herein in relation to the kingly order for those who are progressively marching back to Godhead. Lord Śrī Caitanya Mahāprabhu said that to be in intimate touch with dollars-and-cents men, or the kingly order, is worse than suicide for one who desires to go back to Godhead. In other words, the transcendentalists do not generally associate with men who are too enamored by the external beauty of God's creation. By advanced knowledge in spiritual realization, the transcendentalist knows that this beautiful material world is nothing but a shadowy reflection of the reality, the kingdom of God. They are not, therefore, very much captivated by royal opulence or anything like that. But in the case of Mahārāja Parīkṣit, the situation was different. Apparently the King was condemned to death by an inexperienced brāhmaṇa boy, but factually he was called by the Lord to return to Him. Other transcendentalists, the great sages and mystics who assembled together because of Mahārāja Parīkṣit's fasting unto death, were quite anxious to see him, for he was going back to Godhead. Mahārāja Parīkṣit also could understand that the great sages who assembled there were all kind to his forefathers, the Pāṇḍavas, because of their devotional service to the Lord. He therefore felt grateful to the sages for being present there at the last stage of his life, and he felt that it was all due to the greatness of his late forefathers or grandfathers. He felt proud, therefore, that he happened to be the descendant of such great devotees. Such pride for the devotees of the Lord is certainly not equal to the puffed-up sense of vanity for material prosperity. The first is reality, whereas the other is false and vain.

TEXT 14

tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya gṛheṣv abhīkṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte

SYNONYMS

tasya-his; eva-certainly; me-mine; aghasya-of the sinful; parā-transcendental; avara-mundane; īśaḥ-controller, the Supreme Lord; vyāsakta-overly attached; cittasya-of the mind; gṛheṣu-to family affairs; abhīkṣṇam-always; nirveda-mūlaḥ-the source of detachment; dvija-śāpa-cursing by the brāhmaṇa; rūpaḥ-form of; yatra-whereupon; prasaktaḥ-one who is affected; bhayam-fearfulness; āśu-very soon; dhatte-take place.

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brāhmaṇa's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.

Mahārāja Parīkṣit, although born in a family of great devotees, the Pāṇḍavas, and although securely trained in transcendental attachment for the association of the Lord, still found the allurement of mundane family life so strong that he had to be detached by a plan of the Lord. Such direct action is taken by the Lord in the case of a special devotee. Mahārāja Parīkṣit could understand this by the presence of the topmost transcendentalists in the universe. The Lord resides with His devotees, and therefore the presence of the great saints indicated the presence of the Lord. The King therefore welcomed the presence of the great ṛṣis as a mark of favor of the Supreme Lord.

TEXT 15

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

SYNONYMS

tam-for that reason; mā-me; upayātam-taken shelter of; pratiyantu-just accept me; viprāḥ-O brāhmaṇas; gaṅgā-mother Ganges; ca-also; devī-direct representative of the Lord; dhṛta-taken into; cittam-heart; īśe-unto the Lord; dvija-upasṛṣṭaḥ-created by the brāhmaṇa; kuhakaḥ-something magical; takṣakaḥ-the snakebird; vā-either; daśatu-let it bite; alam-without further delay; gāyata-please go on singing; viṣṇu-gāthāḥ-narration of the deeds of Viṣṇu.

O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird-or whatever magical thing the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.

As soon as one is given up completely unto the lotus feet of the Supreme Lord, he is not at all afraid of death. The atmosphere created by the presence of great devotees of the Lord on the bank of the Ganges and Mahārāja Parīkṣit's complete acceptance of the Lord's lotus feet were sufficient guarantee to the King for going back to Godhead. He thus became absolutely free from all fear of death.

TEXT 16

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yāṁ yām upayāmi sṛṣṭiṁ
maitry astu sarvatra namo dvijebhyaḥ

SYNONYMS

punaḥ-again; ca-and; bhūyāt-let it be; bhagavati-unto Lord Śrī Kṛṣṇa; anante-who has unlimited potency; ratiḥ-attracting; prasaṅgaḥ-association; ca-also; tat-His; āśrayeṣu-with those who are His devotees; mahatsu-within the material creation; yām yām-wherever; upayāmi-I may take; sṛṣṭim-my birth; maitrī-friendly relation; astu-let it be; sarvatra-everywhere; namaḥ-my obeisances; dvijebhyaḥ-unto the brāhmaṇas.

Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.

That a devotee of the Lord is the only perfect living being is explained herein by Mahārāja Parīkṣit. A devotee of the Lord is no one's enemy, although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with nondevotees, although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because birds of the same feather mix together. And the most important function of a devotee is to have complete attachment for Lord Śrī Kṛṣṇa, the father of all living beings. As a good son of the father behaves in a friendly way with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Kṛṣṇa, sees all other living beings in relation with the supreme father. He tries to bring back the upstart sons of the father to a saner stage and to get them to accept the supreme fatherhood of God. Mahārāja Parīkṣit was certainly going back to Godhead, but even if he were not to go back, he prayed for a pattern of life which is the most perfect way in the material world. A pure devotee does not desire the company of a personality as great as Brahmā, but he prefers the association of a petty living being, provided he is a devotee of the Lord.

TEXT 17

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ
udaṅ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ

SYNONYMS

iti-thus; sma-as in the past; rājā-the King; adhyavasāya-perseverance; yuktaḥ-being engaged; prācīna-eastern; mūleṣu-with the root; kuśeṣu-on a seat made of kuśa straw; dhīraḥ-self-controlled; udaṅ-mukhaḥ-facing the northern side; dakṣiṇa-on the southern; kūle-bank; āste-situated; samudra-the sea; patnyāḥ-wife of (the Ganges); sva-own; suta-son; nyasta-given over; bhāraḥ-the charge of administration.

In perfect self-control, Mahārāja Parīkṣit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his son.

The River Ganges is celebrated as the wife of the sea. The seat of kuśa straw is considered to be sanctified if the straw is taken out of the earth complete with root, and if the root is pointed toward the east it is considered to be auspicious. Facing the north is still more favorable for attaining spiritual success. Mahārāja Parīkṣit handed over the charge of administration to his son before leaving home. He was thus fully equipped for all favorable conditions.

TEXT 18

evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ

SYNONYMS

evam-thus; ca-and; tasmin-in that; nara-deva-deve-upon the King's; prāya-upaviṣṭe-being engaged in fasting to death; divi-in the sky; deva-demigods; saṅghāḥ-all of them; praśasya-having praised the action; bhūmau-on the earth; vyakiran-scattered; prasūnaiḥ-with flowers; mudā-in pleasure; muhuḥ-continually; dundubhayaḥ-celestial drums; ca-also; neduḥ-beaten.

Thus the King, Mahārāja Parīkṣit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.

Even up to the time of Mahārāja Parīkṣit there were interplanetary communications, and the news of Mahārāja Parīkṣit's fasting unto death to attain salvation reached the higher planets in the sky where the intelligent demigods live. The demigods are more luxurious than human beings, but all of them are obedient to the orders of the Supreme Lord. There is no one in the heavenly planets who is an atheist or nonbeliever. Thus any devotee of the Lord on the surface of the earth is always praised by them, and in the case of Mahārāja Parīkṣit they were greatly delighted and thus gave tokens of honor by scattering flowers over the earth and by beating celestial drums. A demigod takes pleasure in seeing someone go back to Godhead. He is always pleased with a devotee of the Lord, so much so that by his adhidaivic powers he may help the devotees in all respects. And by their actions, the Lord is pleased with them. There is an invisible chain of complete cooperation between the Lord, the demigods and the devotee of the Lord on earth.

TEXT 19

maharṣayo vai samupāgatā ye
praśasya sādhv ity anumodamānāḥ
ūcuḥ prajānugraha-śīla-sārā
yad uttama-śloka-guṇābhirūpam

SYNONYMS

maharṣayaḥ-the great sages; vai-as a matter of course; samupāgatāḥ-assembled there; ye-those who; praśasya-by praising; sādhu-quite all right; iti-thus; anumodamānāḥ-all approving; ūcuḥ-said; prajā-anugraha-doing good to the living being; śīla-sārāḥ-qualitatively powerful; yat-because; uttama-śloka-one who is praised by selected poems; guṇa-abhirūpam-as beautiful as godly qualities.

All the great sages who were assembled there also praised the decision of Mahārāja Parīkṣit and they expressed their approval by saying, ”Very good.” Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Mahārāja Parīkṣit, a devotee of the Lord, and they spoke as follows.

The natural beauty of a living being is enhanced by rising up to the platform of devotional service. Mahārāja Parīkṣit was absorbed in attachment for Lord Kṛṣṇa. Seeing this, the great sages assembled were very pleased, and they expressed their approval by saying, ”Very good.” Such sages are naturally inclined to do good to the common man, and when they see a personality like Mahārāja Parīkṣit advance in devotional service, their pleasure knows no bounds, and they offer all blessings in their power. The devotional service of the Lord is so auspicious that all demigods and sages, up to the Lord Himself, became pleased with the devotee, and therefore the devotee finds everything auspicious. All inauspicious matters are removed from the path of a progressive devotee. Meeting all the great sages at the time of death was certainly auspicious for Mahārāja Parīkṣit, and thus he was blessed by the so-called curse of a brāhmaṇa’s boy.

TEXT 20

na vā idaṁ rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu
ye ’dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ

SYNONYMS

na-neither; vā-like this; idam-this; rājarṣi-saintly king; varya-the chief; citram-astonishing; bhavatsu-unto all of you; kṛṣṇam-Lord Kṛṣṇa; samanuvrateṣu-unto those who are strictly in the line of; ye-who; adhyāsanam-seated on the throne; rāja-kirīṭa-helmets of kings; juṣṭam-decorated; sadyaḥ-immediately; jahuḥ-gave up; bhagavat-the Personality of Godhead; pārśva-kāmāḥ-desiring to achieve association.

[The sages said:] O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

Foolish politicians who hold political administrative posts think that the temporary posts they occupy are the highest material gain of life, and therefore they stick to those posts even up to the last moment of life, without knowing that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end. The Lord has assured us in the Bhagavad-gītā many times that going back to Godhead, His eternal abode, is the highest achievement. Prahlāda Mahārāja, while praying to Lord Nṛsiṁha, said, ”O my Lord, I am very much afraid of the materialistic way of life, and I am not the least afraid of Your present ghastly ferocious feature as Nṛsiṁhadeva. This materialistic way of life is something like a grinding stone, and we are being crushed by it. We have fallen into this horrible whirlpool of the tossing waves of life, and thus, my Lord, I pray at Your lotus feet to call me back to Your eternal abode as one of Your servitors. This is the summit liberation of this materialistic way of life. I have very bitter experience of the materialistic way of life. In whichever species of life I have taken birth, compelled by the force of my own activities, I have very painfully experienced two things, namely separation from my beloved and meeting with what is not wanted. And to counteract them, the remedies which I undertook were more dangerous than the disease itself. So I drift from one point to another birth after birth, and I pray to You therefore to give me a shelter at Your lotus feet.”

The Pāṇḍava kings, who are more than many saints of the world, knew the bitter results of the materialistic way of life. They were never captivated by the glare of the imperial throne they occupied, and they sought always the opportunity of being called by the Lord to associate with Him eternally. Mahārāja Parīkṣit was the worthy grandson of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira gave up the imperial throne to his grandson, and similarly Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira, gave up the imperial throne to his son Janamejaya. That is the way of all the kings in the dynasty because they are all strictly in the line of Lord Kṛṣṇa. Thus the devotees of the Lord are never enchanted by the glare of materialistic life, and they live impartially, unattached to the objects of the false, illusory materialistic way of life.

TEXT 21

sarve vayaṁ tāvad ihāsmahe ’tha
kalevaraṁ yāvad asau vihāya
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ

SYNONYMS

sarve-all; vayam-of us; tāvat-as long as; iha-at this place; āsmahe-shall stay; atha-hereafter; kalevaram-the body; yāvat-so long; asau-the King; vihāya-giving up; lokam-the planet; param-the supreme; virajaskam-completely free from mundane contamination; viśokam-completely freed from all kinds of lamentation; yāsyati-returns; ayam-this; bhāgavata-devotee; pradhānaḥ-the foremost.

We shall all wait here until the foremost devotee of the Lord, Mahārāja Parīkṣit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

Beyond the limitation of the material creation, which is compared to the cloud in the sky, there is the paravyoma, or the spiritual sky, full of planets called Vaikuṇṭhas. Such Vaikuṇṭha planets are also differently known as the Puruṣottamaloka, Acyutaloka, Trivikramaloka, Hṛṣīkeśaloka, Keśavaloka, Aniruddhaloka, Mādhavaloka, Pradyumnaloka, Saṅkarṣaṇaloka, Śrīdharaloka, Vāsudevaloka, Ayodhyāloka, Dvārakāloka and many other millions of spiritual lokas wherein the Personality of Godhead predominates; all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination; everything there is spiritual, and therefore there is nothing objectively lamentable. They are full of transcendental bliss, and are without birth, death, old age and disease. And amongst all the above-mentioned Vaikuṇṭhalokas, there is one supreme loka called Goloka Vṛndāvana, which is the abode of the Lord Śrī Kṛṣṇa and His specific associates. Mahārāja Parīkṣit was destined to achieve this particular loka, and the great ṛṣis assembled there could foresee this. All of them consulted among themselves about the great departure of the great King, and they wanted to see him up to the last moment because they would no more be able to see such a great devotee of the Lord. When a great devotee of the Lord passes away, there is nothing to be lamented because the devotee is destined to enter into the kingdom of God. But the sorry plight is that such great devotees leave our sight, and therefore there is every reason to be sorry. As the Lord is rarely to be seen by our present eyes, so also are the great devotees. The great ṛṣis, therefore, correctly decided to remain on the spot till the last moment.

TEXT 22

āśrutya tad ṛṣi-gaṇa-vacaḥ parīkṣit
samaṁ madhu-cyud guru cāvyalīkam
ābhāṣatainān abhinandya yuktān
śuśrūṣamāṇaś caritāni viṣṇoḥ

SYNONYMS

āśrutya-just after hearing; tat-that; ṛṣi-gaṇa-the sages assembled; vacaḥ-speaking; parīkṣit-Mahārāja Parīkṣit; samam-impartial; madhu-cyut-sweet to hear; guru-grave; ca-also; avyalīkam-perfectly true; ābhāṣata-said; enān-all of them; abhinandya-congratulated; yuktān-appropriately presented; śuśrūṣamāṇaḥ-being desirous to hear; caritāni-activities of; viṣṇoḥ-the Personality of Godhead.

All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Mahārāja Parīkṣit, desiring to hear of the activities of Lord Śrī Kṛṣṇa, the Personality of Godhead, congratulated the great sages.

TEXT 23

samāgatāḥ sarvata eva sarve
vedā yathā mūrti-dharās tri-pṛṣṭhe
nehātha nāmutra ca kaścanārtha
ṛte parānugraham ātma-śīlam

SYNONYMS

samāgatāḥ-assembled; sarvataḥ-from all directions; eva-certainly; sarve-all of you; vedāḥ-supreme knowledge; yathā-as; mūrti-dharāḥ-personified; tri-pṛṣṭhe-on the planet of Brahmā (which is situated above the three planetary systems, namely the upper, intermediate and lower worlds); na-not; iha-in this world; atha-thereafter; na-nor; amutra-in the other world; ca-also; kaścana-any other; arthaḥ-interest; ṛte-save and except; para-others; anugraham-doing good to; ātma-śīlam-own nature.

The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next.

Six kinds of opulences, namely wealth, strength, fame, beauty, knowledge and renunciation, are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings, who are part and parcel entities of the Supreme Being, have all these attributes partially, up to the full strength of seventy-eight percent. In the material world these attributes (up to seventy-eight percent of the Lord's attributes) are covered by the material energy, as the sun is covered by a cloud. The covered strength of the sun is very dim, compared to the original glare, and similarly the original color of the living beings with such attributes becomes almost extinct. There are three planetary systems, namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on earth are situated at the beginning of the intermediate worlds, but living beings like Brahmā and his contemporaries live in the upper worlds, of which the topmost is Satyaloka. In Satyaloka the inhabitants are fully cognizant of Vedic wisdom, and thus the mystic cloud of material energy is cleared. Therefore they are known as the Vedas personified. Such persons, being fully aware of knowledge both mundane and transcendental, have no interest in either the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve, and in the transcendental world they are full in themselves. Then why do they come to the mundane world? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls. On the earth they come down and do good to the people of the world in different circumstances under different climatic influences. They have nothing to do in this world save and except reclaim the fallen souls rotting in material existence, deluded by material energy.

TEXT 24

tataś ca vaḥ pṛcchyam imaṁ vipṛcche
viśrabhya viprā iti kṛtyatāyām
sarvātmanā mriyamāṇaiś ca kṛtyaṁ
śuddhaṁ ca tatrāmṛśatābhiyuktāḥ

SYNONYMS

tataḥ-as such; ca-and; vaḥ-unto you; pṛcchyam-that which is to be asked; imam-this; vipṛcche-beg to ask you; viśrabhya-trustworthy; viprāḥ-brāhmaṇas; iti-thus; kṛtyatāyām-out of all different duties; sarva-ātmanā-by everyone; mriyamāṇaiḥ-especially those who are just about to die; ca-and; kṛtyam-dutiful; śuddham-perfectly correct; ca-and; tatra-therein; āmṛśata-by complete deliberation; abhiyuktāḥ-just befitting.

O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

In this verse the King has placed two questions before the learned sages. The first question is what is the duty of everyone in all circumstances, and the second question is what is the specific duty of one who is to die very shortly. Out of the two, the question relating to the dying man is most important because everyone is a dying man, either very shortly or after one hundred years. The duration of life is immaterial, but the duty of a dying man is very important. Mahārāja Parīkṣit placed these two questions before Śukadeva Gosvāmī also on his arrival, and practically the whole of the Śrīmad-Bhāgavatam, beginning from the Second Canto up to the last Twelfth Canto, deals with these two questions. The conclusion arrived at thereof is that devotional service of the Lord Śrī Kṛṣṇa, as it is confirmed by the Lord Himself in the last phases of the Bhagavad-gītā, is the last word in relation to everyone's permanent duty in life. Mahārāja Parīkṣit was already aware of this fact, but he wanted the great sages assembled there to unanimously give their verdict on his conviction so that he might be able to go on with his confirmed duty without controversy. He has especially mentioned the word śuddha, or perfectly correct. For transcendental realization or self-realization, many processes are recommended by various classes of philosophers. Some of them are first-class methods, and some of them are second- or third-class methods. The first-class method demands that one give up all other methods and surrender unto the lotus feet of the Lord and thus be saved from all sins and their reactions.

TEXT 25

tatrābhavad bhagavān vyāsa-putro
yadṛcchayā gām aṭamāno 'napekṣaḥ
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaś ca bālair avadhūta-veṣaḥ

SYNONYMS

tatra-there; abhavat-appeared; bhagavān-powerful; vyāsa-putraḥ-son of Vyāsadeva; yadṛcchayā-as one desires; gām-the earth; aṭamānaḥ-while traveling; anapekṣaḥ-disinterested; alakṣya-unmanifested; liṅgaḥ-symptoms; nija-lābha-self-realized; tuṣṭaḥ-satisfied; vṛtaḥ-surrounded; ca-and; bālaiḥ-by children; avadhūta-neglected by others; veṣaḥ-dressed.

At that moment there appeared the powerful son of Vyāsadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.

The word bhagavān is sometimes used in relation with some of the great devotees of the Lord, like Śukadeva Gosvāmī. Such liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Śukadeva Gosvāmī never accepted any formal spiritual master, nor did he undergo any formal reformatory performances. His father, Vyāsadeva, was his natural spiritual master because Śukadeva Gosvāmī heard Śrīmad-Bhāgavatam from him. After this, he became completely self-satisfied. Thus he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach the stage of complete liberation, but Śrī Śukadeva Gosvāmī was already in that status by the grace of his father. As a young boy he was expected to be properly dressed, but he went about naked and was uninterested in social customs. He was neglected by the general populace, and inquisitive boys and women surrounded him as if he were a madman. He thus appears on the scene while traveling on the earth of his own accord. It appears that upon the inquiry of Mahārāja Parīkṣit, the great sages were not unanimous in their decision as to what was to be done. For spiritual salvation there were many prescriptions according to the different modes of different persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service to the Lord. As doctors differ, so also sages differ in their different prescriptions. While such things were going on, the great and powerful son of Vyāsadeva appeared on the scene.

TEXT 26

taṁ dvyaṣṭa-varṣaṁ su-kumāra-pāda-
karoru-bāhv-aṁsa-kapola-gātram
cārv-āyatākṣonnasa-tulya-karṇa-
subhrv-ānanaṁ kambu-sujāta-kaṇṭham

SYNONYMS

tam-him; dvi-aṣṭa-sixteen; varṣam-years; su-kumāra-delicate; pāda-legs; kara-hands; ūru-thighs; bāhu-arms; aṁsa-shoulders; kapola-forehead; gātram-body; cāru-beautiful; āyata-broad; akṣa-eyes; unnasa-high nose; tulya-similar; karṇa-ears; subhru-nice brows; ānanam-face; kambu-conchshell; sujāta-nicely built; kaṇṭham-neck.

This son of Vyāsadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

A respectable personality is described beginning with the legs, and this honored system is observed here with Śukadeva Gosvāmī. He was only sixteen years of age. A person is honored for his achievements and not for advanced age. A person can be older by experience and not by age. Śrī Śukadeva Gosvāmī, who is described herein as the son of Vyāsadeva, was by his knowledge more experienced than all the sages present there, although he was only sixteen years old.

TEXT 27

nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam
āvarta-nābhiṁ vali-valgūdaraṁ ca

dig-ambaraṁ vaktra-vikīrṇa-keśaṁ
pralamba-bāhuṁ svamarottamābham
SYNONYMS

nigūḍha-covered; jatrum-collarbone; pṛthu-broad; tuṅga-swollen; vakṣasam-chest; āvarta-whirled; nābhim-navel; vali-valgu-striped; udaram-abdomen; ca-also; dik-ambaram-dressed by all directions (naked); vaktra-curled; vikīrṇa-scattered; keśam-hair; pralamba-elongated; bāhum-hands; su-amara-uttama-the best among the gods (Kṛṣṇa); ābham-hue.

His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa.

His bodily features indicate him to be different from common men. All the signs described in connection with the bodily features of Śukadeva Gosvāmī are uncommon symptoms, typical of great personalities, according to physiognomical calculations. His bodily hue resembled that of Lord Kṛṣṇa, who is the Supreme among the gods, demigods and all living beings.

TEXT 28

śyāmaṁ sadāpīvya-vayo-'ṅga-lakṣmyā
strīṇāṁ mano-jñaṁ rucira-smitena
pratyutthitās te munayaḥ svāsanebhyas
tal-lakṣaṇa-jñā api gūḍha-varcasam
SYNONYMS

śyāmam-blackish; sadā-always; apīvya-excessively; vayaḥ-age; aṅga-symptoms; lakṣmyā-by the opulence of; strīṇām-of the fair sex; manaḥ-jñam-attractive; rucira-beautiful; smitena-smiling; pratyutthitāḥ-stood up; te-all of them; munayaḥ-the great sages; sva-own; āsanebhyaḥ-from the seats; tat-those; lakṣaṇa-jñāḥ-expert in the art of physiognomy; api-even; gūḍha-varcasam-covered glories.

He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

TEXT 29

sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyāṁ śirasājahāra
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ
SYNONYMS

saḥ-he; viṣṇu-rātaḥ-Mahārāja Parīkṣit (who is always protected by Lord Viṣṇu); atithaye-to become a guest; āgatāya-one who arrived there; tasmai-unto him; saparyām-with the whole body; śirasā-with bowed head; ājahāra-offered obeisances; tataḥ-thereafter; nivṛttāḥ-ceased; hi-certainly; abudhāḥ-less intelligent; striyaḥ-women; arbhakāḥ-boys; mahā-āsane-exalted seat; sa-he; upaviveśa-sat down; pūjitaḥ-being respected.

Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrīla Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.

On Śukadeva Gosvāmī's arrival at the meeting, everyone, except Śrīla Vyāsadeva, Nārada and a few others, stood up, and Mahārāja Parīkṣit, who was glad to receive a great devotee of the Lord, bowed down before him with all the limbs of his body. Śukadeva Gosvāmī also exchanged the greetings and reception by embrace, shaking of hands, nodding and bowing down, especially before his father and Nārada Muni. Thus he was offered the presidential seat at the meeting. When he was so received by the king and sages, the street boys and less intelligent women who followed him were struck with wonder and fear. So they retired from their frivolous activities, and everything was full of gravity and calm.

TEXT 30

sa saṁvṛtas tatra mahān mahīyasāṁ
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ
vyarocatālaṁ bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ
SYNONYMS

saḥ-Śrī Śukadeva Gosvāmī; saṁvṛtaḥ-surrounded by; tatra-there; mahān-great; mahīyasām-of the greatest; brahmarṣi-saint among the brāhmaṇas; rājarṣi-saint among the kings; devarṣi-saint among the demigods; saṅghaiḥ-by the assembly of; vyarocata-well deserved; alam-able; bhagavān-powerful; yathā-as; induḥ-the moon; graha-planets; ṛkṣa-heavenly bodies; tārā-stars; nikaraiḥ-by the assembly of; parītaḥ-surrounded by.

Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

In the great assembly of saintly personalities, there was Vyāsadeva the brahmarṣi, Nārada the devarṣi, Paraśurāma the great ruler of the kṣatriya kings, etc. Some of them were powerful incarnations of the Lord. Śukadeva Gosvāmī was not known as brahmarṣi, rājarṣi or devarṣi, nor was he an incarnation like Nārada, Vyāsa or Paraśurāma. And yet he excelled them in respects paid. This means that the devotee of the Lord is more honored in the world than the Lord Himself. One should therefore never minimize the importance of a devotee like Śukadeva Gosvāmī.

TEXT 31

praśāntam āsīnam akuṇṭha-medhasaṁ
muniṁ nṛpo bhāgavato 'bhyupetya
praṇamya mūrdhnāvahitaḥ kṛtāñjalir

natvā girā sūnṛtayānvapṛcchat

SYNONYMS

praśāntam-perfectly pacified; āsīnam-sitting; akuṇṭha-without hesitation; medhasam-one who has sufficient intelligence; munim-unto the great sage; nṛpaḥ-the King (Mahārāja Parīkṣit); bhāgavataḥ-the great devotee; abhyupetya-approaching him; praṇamya-bowing down; mūrdhnā-his head; avahitaḥ-properly; kṛta-añjaliḥ-with folded hands; natvā-politely; girā-by words; sūnṛtayā-in sweet voices; anvapṛcchat-inquired.

The sage Śrī Śukadeva Gosvāmī sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Mahārāja Parīkṣit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

The gesture now adopted by Mahārāja Parīkṣit of questioning a master is quite befitting in terms of scriptural injunctions. The scriptural injunction is that one should humbly approach a spiritual master to understand the transcendental science. Mahārāja Parīkṣit was now prepared for meeting his death, and within the very short time of seven days he was to know the process of entering the kingdom of God. In such important cases, one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business seeing him. And the qualification of the spiritual master is perfectly manifested in the person of Śukadeva Gosvāmī. Both the spiritual master and the disciple, namely Śrī Śukadeva Gosvāmī and Mahārāja Parīkṣit, attained perfection through the medium of Śrīmad-Bhāgavatam. Śukadeva Gosvāmī learned Śrīmad-Bhāgavatam from his father, Vyāsadeva, but he had no chance to recite it. Before Mahārāja Parīkṣit he recited Śrīmad-Bhāgavatam and answered the questions of Mahārāja Parīkṣit unhesitatingly, and thus both the master and the disciple got salvation.

TEXT 32

parīkṣid uvāca
aho adya vayaṁ brahman
sat-sevyāḥ kṣatra-bandhavaḥ
kṛpayātithi-rūpeṇa
bhavadbhis tīrthakāḥ kṛtāḥ

SYNONYMS

parīkṣit uvāca-the fortunate Mahārāja Parīkṣit said; aho-ah; adya-today; vayam-we; brahman-O brāhmaṇa; sat-sevyāḥ-eligible to serve the devotee; kṣatra-the ruling class; bandhavaḥ-friends; kṛpayā-by your mercy; atithi-rūpeṇa-in the manner of a guest; bhavadbhiḥ-by your good self; tīrthakāḥ-qualified for being places of pilgrimage; kṛtāḥ-done by you.

The fortunate King Parīkṣit said: O brāhmaṇa, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

Saintly devotees like Śukadeva Gosvāmī generally do not approach worldly enjoyers, especially those in royal orders. Mahārāja Pratāparudra was a follower of Lord Caitanya, but when he wanted to see the Lord, the Lord refused to see him because he was a king. For a devotee who desires to go back to Godhead, two things are strictly prohibited: worldly enjoyers and women. Therefore, devotees of the standard of Śukadeva Gosvāmī are never interested in seeing kings. Mahārāja Parīkṣit was, of course, a different case. He was a great devotee, although a king, and therefore Śukadeva Gosvāmī came to see him in his last stage of life. Mahārāja Parīkṣit, out of his devotional humility, felt himself an unworthy descendant of his great kṣatriya forefathers, although he was as great as his predecessors. The unworthy sons of the royal orders are called kṣatra-bandhavas, as the unworthy sons of the brāhmaṇas are called dvija-bandhus or brahma-bandhus. Mahārāja Parīkṣit was greatly encouraged by the presence of Śukadeva Gosvāmī. He felt himself sanctified by the presence of the great saint whose presence turns any place into a place of pilgrimage.

TEXT 33

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

SYNONYMS

yeṣām-of whom; saṁsmaraṇāt-by remembrance; puṁsām-of a person; sadyaḥ-instantly; śuddhyanti-cleanses; vai-certainly; gṛhāḥ-all houses; kim-what; punaḥ-then; darśana-meeting; sparśa-touching; pāda-the feet; śauca-washing; āsana-ādibhiḥ-by offering a seat, etc.

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

The importance of holy places of pilgrimage is due to the presence of great sages and saints. It is said that sinful persons go to the holy places and leave their sins there to accumulate. But the presence of the great saints disinfects the accumulated sins, and thus the holy places continue to remain sanctified by the grace of the devotees and saints present there. If such saints appear in the homes of worldly people, certainly the accumulated sins of such worldly enjoyers become neutralized. Therefore, the holy saints actually have no self-interest with the householders. The only aim of such saints is to sanctify the houses of the householders, and the householders therefore should feel grateful when such saints and sages appear at their doors. A householder who dishonors such holy orders is a great offender. It is enjoined, therefore, that a householder who does not bow down before a saint at once must undergo fasting for the day in order to neutralize the great offense.

TEXT 34

sānnidhyāt te mahā-yogin
pātakāni mahānty api
sadyo naśyanti vai puṁsāṁ

viṣṇor iva suretarāḥ

SYNONYMS

sānnidhyāt-on account of the presence; te-your; mahā-yogin-O great mystic; pātakāni-sins; mahānti-invulnerable; api-in spite of; sadyaḥ-immediately; naśyanti-vanquished; vai-certainly; puṁsām-of a person; viṣṇoḥ-like the presence of the Personality of Godhead; iva-like; sura-itarāḥ-other than the demigods.

Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

There are two classes of human beings, namely the atheist and the devotee of the Lord. The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Viṣṇu, the Personality of Godhead. The demons are always busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, by either His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted. The great saints and devotees of the Lord are in the list of His paraphernalia, and thus as soon as a saintly devotee is present, the ghostly sins are at once vanquished. That is the verdict of all Vedic literatures. One is recommended, therefore, to associate only with saintly devotees so that worldly demons and ghosts cannot exert their sinister influence.

TEXT 35

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-arthaṁ
tad-gotrasyātta-bāndhavaḥ

SYNONYMS

api-definitely; me-unto me; bhagavān-the Personality of Godhead; prītaḥ-pleased; kṛṣṇaḥ-the Lord; pāṇḍu-suta-the sons of King Pāṇḍu; priyaḥ-dear; paitṛ-in relation with the father; svaseya-the sons of the sister; prīti-satisfaction; artham-in the matter of; tat-their; gotrasya-of the descendant; ātta-accepted; bāndhavaḥ-as a friend.

Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others, who are attached to illusory family affairs. Generally people are attached to family matters, and the whole economic impetus of human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service to the family by becoming a devotee of the Lord. The Lord gives special protection to the family members and descendants of a devotee, even though such members are themselves nondevotees! Mahārāja Prahlāda was a great devotee of the Lord, but his father, Hiraṇyakaśipu, was a great atheist and declared enemy of the Lord. But despite all this, Hiraṇyakaśipu was awarded salvation due to his being the father of Mahārāja Prahlāda. The Lord is so kind that he gives all protection to the family members of His devotee, and thus the devotee has no need to bother about his family members, even if one leaves such family members aside to discharge devotional service. Mahārāja Yudhiṣṭhira and his brothers were the sons of Kuntī, the paternal aunt of Lord Kṛṣṇa, and Mahārāja Parīkṣit admits the patronage of Lord Kṛṣṇa because of his being the only grandson of the great Pāṇḍavas.

TEXT 36

anyathā te 'vyakta-gater
darśanaṁ naḥ kathaṁ nṛṇām
nitarāṁ mriyamāṇānāṁ
saṁsiddhasya vanīyasaḥ

SYNONYMS

anyathā-otherwise; te-your; avyakta-gateḥ-of one whose movements are invisible; darśanam-meeting; naḥ-for us; katham-how; nṛṇām-of the people; nitarām-specifically; mriyamāṇānām-of those who are about to die; saṁsiddhasya-of one who is all-perfect; vanīyasaḥ-voluntary appearance.

Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?

The great sage Śukadeva Gosvāmī was certainly inspired by Lord Kṛṣṇa to appear voluntarily before Mahārāja Parīkṣit, the great devotee of the Lord, just to give him the teachings of Śrīmad-Bhāgavatam. One can achieve the nucleus of the devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Śrīla Śukadeva Gosvāmī is an authorized spiritual master, and thus he was inspired by the Lord to appear before Mahārāja Parīkṣit and instruct him in the teachings of Śrīmad-Bhāgavatam. One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means to receive the direct help of the Lord Himself.

TEXT 37

ataḥ pṛcchāmi saṁsiddhiṁ
yogināṁ paramaṁ gurum
puruṣasyeha yat kāryaṁ
mriyamāṇasya sarvathā

SYNONYMS

ataḥ-therefore; pṛcchāmi-beg to inquire; saṁsiddhim-the way of perfection; yoginām-of the saints; paramam-the supreme; gurum-the spiritual master; puruṣasya-of a person; iha-in this life; yat-whatever; kāryam-duty; mriyamāṇasya-of one who is going to die; sarvathā-in every way.

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called spiritual master without any profit. The pseudo- spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt. Mahārāja Parīkṣit is the right type of disciple because he puts forward questions vital to the interest of all men, particularly for the dying men. The question put forward by Mahārāja Parīkṣit is the basic principle of the complete thesis of Śrīmad-Bhāgavatam. Now let us see how intelligently the great master replies.

TEXT 38

yac chrotavyam atho japyaṁ
yat kartavyaṁ nṛbhiḥ prabho
smartavyaṁ bhajanīyaṁ vā
brūhi yad vā viparyayam

SYNONYMS

yat-whatever; śrotavyam-worth hearing; atho-thereof; japyam-chanted; yat-what also; kartavyam-executed; nṛbhiḥ-by the people in general; prabho-O master; smartavyam-that which is remembered; bhajanīyam-worshipable; vā-either; brūhi-please explain; yad vā-what it may be; viparyayam-against the principle.

Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

TEXT 39

nūnaṁ bhagavato brahman
gṛheṣu gṛha-medhinām
na lakṣyate hy avasthānam
api go-dohanaṁ kvacit

SYNONYMS

nūnam-because; bhagavataḥ-of you, who are powerful; brahman-O brāhmaṇa; gṛheṣu-in the houses; gṛha-medhinām-of the householders; na-not; lakṣyate-are seen; hi-exactly; avasthānam-staying in; api-even; go-dohanam-milking the cow; kvacit-rarely.

O powerful brāhmaṇa, it is said that you hardly stay in the houses of men long enough to milk a cow.

Saints and sages in the renounced order of life go to the houses of the householders at the time they milk the cows, early in the morning, and ask some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values, and therefore saints and sages live only on milk. Even the poorest of the householders keep at least ten cows, each delivering twelve to twenty quarts of milk, and therefore no one hesitates to spare a few pounds of milk for the mendicants. It is the duty of householders to maintain the saints and sages, like the children. So a saint like Śukadeva Gosvāmī would hardly stay at the house of a householder for more than five minutes in the morning. In other words, such saints are very rarely seen in the houses of householders, and Mahārāja Parīkṣit therefore prayed to him to instruct him as soon as possible. The householders also should be intelligent enough to get some transcendental information from visiting sages. The householder should not foolishly ask a saint to deliver what is available in the market. That should be the reciprocal relation between the saints and the householders.

TEXT 40

sūta uvāca
evam ābhāṣitaḥ pṛṣṭaḥ
sa rājñā ślakṣṇayā girā
pratyabhāṣata dharma-jño
bhagavān bādarāyaṇiḥ

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; evam-thus; ābhāṣitaḥ-being spoken; pṛṣṭaḥ-and asked for; saḥ-he; rājñā-by the King; ślakṣṇayā-by sweet; girā-language; pratyabhāṣata-began to reply; dharma-jñaḥ-one who knows the principles of religion; bhagavān-the powerful personality; bādarāyaṇiḥ-son of Vyāsadeva.

Śrī Sūta Gosvāmī said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyāsadeva, who knew the principles of religion, began his reply.

Thus end the Bhaktivedanta purports of the First Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Appearance of Śukadeva Gosvāmī.”

END OF THE FIRST CANTO

20.3 Canto 2 - ”The Cosmic Manifestation” - 1977 Edition

20.3.1 Chapter One

The First Step in God Realization

INVOCATION

oṁ namo bhagavate vāsudevāya

oṁ-O my Lord; namaḥ-my respectful obeisances unto You; bhagavate-unto the Personality of Godhead; vāsudevāya-unto Lord Kṛṣṇa, the son of Vasudeva.

O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

Vāsudevāya means "to Kṛṣṇa, the son of Vasudeva." Since by chanting the name of Kṛṣṇa, Vāsudeva, one can achieve all the good results of charity, austerity and penances, it is to be understood that by the chanting of this mantra, oṁ namo bhagavate vāsudevāya, the author or the speaker or any one of the readers of Śrīmad-Bhāgavatam is offering respectful obeisances unto the Supreme Lord, Kṛṣṇa, the reservoir of all pleasure. In the First Canto of Śrīmad-Bhāgavatam, the principles of creation are described, and thus the First Canto may be called "Creation."

Similarly, in the Second Canto, the post-creation cosmic manifestation is described. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto may be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of Śrīmad-Bhāgavatam and the different symptoms of this purpose are narrated. The first chapter describes the glories of chanting, and it hints at the process by which the neophyte devotees may perform meditation on the universal form of the Lord. In the first verse, Śukadeva Gosvāmī replies to the questions of Mahārāja Parīkṣit, who asked him about one's duties at the point of death. Mahārāja Parīkṣit was glad to receive Śukadeva Gosvāmī, and he was proud of being a descendant of Arjuna, the intimate friend of Kṛṣṇa. Personally, he was very humble and meek, but he expressed his gladness that Lord Kṛṣṇa was very kind to his grandfathers, the sons of Pāṇḍu, especially his own grandfather, Arjuna. And because Lord Kṛṣṇa was always pleased with Mahārāja Parīkṣit's family, at the verge of Mahārāja Parīkṣit's death Śukadeva Gosvāmī was sent to help him in the process of self-realization. Mahārāja Parīkṣit was a devotee of Lord Kṛṣṇa from his childhood, so he had natural affection for Kṛṣṇa. Śukadeva Gosvāmī could understand his devotion. Therefore, he welcomed the questions about the King's duty. Because the King hinted that worship of Lord Kṛṣṇa is the ultimate function of every living entity, Śukadeva Gosvāmī welcomed the suggestion and said, "Because you have raised questions about Kṛṣṇa, your question is most glorious." The translation of the first verse is as follows.

TEXT 1

śrī-śuka uvāca
varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; varīyān-glorious; eṣaḥ-this; te-your; praśnaḥ-question; kṛtaḥ-made by you; loka-hitam-beneficial for all men; nṛpa-O King; ātmavit-transcendentalist; sammataḥ-approved; puṁsām-of all men; śrotavya-ādiṣu-in all kinds of hearing; yaḥ-what is; paraḥ-the supreme.

Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.

Even the very question is so nice that it is the best subject matter for hearing. Simply by such questioning and hearing, one can achieve the highest perfectional stage of life. Because Lord Kṛṣṇa is the original Supreme Person, any question about Him is original and perfect. Lord Śrī Caitanya Mahāprabhu said that the highest perfection of life is to achieve the transcendental loving service of Kṛṣṇa. Because questions and answers about Kṛṣṇa elevate one to that transcendental position, the questions of Mahārāja Parīkṣit about Kṛṣṇa philosophy are greatly glorified. Mahārāja Parīkṣit wanted to absorb his mind completely in Kṛṣṇa, and such absorption can be effected simply by hearing about the uncommon activities of Kṛṣṇa. For instance, in the Bhagavad-gītā it is stated that simply by understanding the transcendental nature of Lord Kṛṣṇa's appearance, disappearance, and activities, one can immediately return home, back to Godhead, and never come back to this miserable condition of material existence. It is very auspicious, therefore, to hear always about Kṛṣṇa. So Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate the activities of Kṛṣṇa so that he could engage his mind in Kṛṣṇa. The activities of Kṛṣṇa are nondifferent from Kṛṣṇa Himself. As long as one is engaged in hearing such transcendental activities of Kṛṣṇa, he remains aloof from the conditional life of material existence. The topics of Lord Kṛṣṇa are so auspicious that they purify the speaker, the hearer and the inquirer. They are compared to the Ganges waters, which flow from the toe of Lord Kṛṣṇa. Wherever the Ganges waters go, they purify the land and the person who bathes in them. Similarly, kṛṣṇa-kathā, or the topics of Kṛṣṇa, are so pure that wherever they are spoken, the place, the hearer, the inquirer, the speaker and all concerned become purified.

TEXT 2

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām

SYNONYMS

śrotavya-ādīni-subject matters for hearing; rājendra-O Emperor; nṛṇām-of human society; santi-there are; sahasraśaḥ-hundreds and thousands; apaśyatām-of the blind; ātma-tattvam-knowledge of self, the ultimate truth; gṛheṣu-at home; gṛha-medhinām-of persons too materially engrossed.

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, leave many subject matters for hearing in human society, O Emperor.

In the revealed scriptures there are two nomenclatures for the householder's life. One is gṛhastha, and the other is gṛhamedhī. The gṛhasthas are those who live together with wife and children but live transcendentally for realizing the ultimate truth. The gṛhamedhīs, however, are those who live only for the benefit of the family members, extended or centralized, and thus are envious of others. The word medhī indicates jealousy of others. The gṛhamedhīs, being interested in family affairs only, are certainly envious of others. Therefore, one gṛhamedhī is not on good terms with another gṛhamedhī, and in the extended form, one community, society or nation is not on good terms with another counterpart of selfish interest. In the age of Kali, all the householders are jealous of one another because they are blind to the knowledge of ultimate truth. They have many subject matters for hearing-political, scientific, social, economic and so on-but due to a poor fund of knowledge, they set aside the question of the ultimate miseries of life, namely miseries of birth, death, old age and disease. Factually, the human life is meant for making an ultimate solution to birth, death, old age and disease, but the gṛhamedhīs, being illusioned by the material nature, forget everything about self-realization. The ultimate solution to the problems of life is to go back home, back to Godhead, and thus, as stated in the Bhagavad-gītā (8.16), the miseries of material existence-birth, death, old age and disease-are removed.

The process of going back home, back to Godhead, is to hear about the Supreme Lord and His name, form, attributes, pastimes, paraphernalia and variegatedness. Foolish people do not know this. They want to hear something about the name, form, etc., of everything temporary, and they do not know how to utilize this propensity of hearing for the ultimate good. Misguided as they are, they also create some false literatures about the name, form, attributes, etc., of the ultimate truth. One should not, therefore, become a gṛhamedhī simply to exist for envying others; one should become a real householder in terms of the scriptural injunctions.

TEXT 3

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā

SYNONYMS

nidrayā-by sleeping; hriyate-wastes; naktam-night; vyavāyena-sex indulgence; ca-also; vā-either; vayaḥ-duration of life; divā-days; ca-and; artha-economic; īhayā-development; rājan-O King; kuṭumba-family members; bharaṇena-maintaining; vā-either.

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

The present human civilization is primarily based on the principles of sleeping and sex indulgence at night and earning money in the day and spending the same for family maintenance. Such a form of human civilization is condemned by the Bhāgavata school.

Because human life is a combination of matter and spirit soul, the whole process of Vedic knowledge is directed at liberating the spirit soul from the contamination of matter. The knowledge concerning this is called ātma-tattva. Those men who are too materialistic are unaware of this knowledge and are more inclined to economic development for material enjoyment. Such materialistic men are called karmīs, or fruitive laborers, and they are allowed regulated economic development or association of woman for sex indulgence. Those who are above the karmīs, that is, the jñānīs, yogīs and devotees, are strictly prohibited from sex indulgence. The karmīs are more or less devoid of ātma-tattva knowledge, and as such, their life is spent without spiritual profit. The human life is not meant for hard labor for economic development, nor is it meant for sex indulgence like that of the dogs and hogs. It is specially meant for making a solution to the problems of material life and the miseries thereof. So the karmīs waste their valuable human life by sleeping and sex indulgence at night, and by laboring hard in the daytime to accumulate wealth, and after doing so, they try to improve the standard of materialistic life. The materialistic way of life is described herein in a nutshell, and how foolishly men waste the boon of human life is described as follows.

TEXT 4

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

SYNONYMS

deha-body; apatya-children; kalatra-wife; ādiṣu-and in everything in relation to them; ātma-own; sainyeṣu-fighting soldiers; asatsu-fallible; api-in spite of; teṣām-of all of them; pramattaḥ-too attached; nidhanam-destruction; paśyan-having been experienced; api-although; na-does not; paśyati-see it.

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

This material world is called the world of death. Every living being, beginning from Brahmā, whose duration of life is some thousands of millions of years, down to the germs who live for a few seconds only, is struggling for existence. Therefore, this life is a sort of fight with material nature, which imposes death upon all. In the human form of life, a living being is competent enough to come to an understanding of this great struggle for existence, but being too attached to family members, society, country, etc., he wants to win over the invincible material nature by the aid of bodily strength, children, wife, relatives, etc. Although he is sufficiently experienced in the matter by dint of past experience and previous examples of his deceased predecessors, he does not see that the so-called fighting soldiers like the children, relatives, society members and countrymen are all fallible in the great struggle. One should examine the fact that his father or his father's father has already died, and that he himself is therefore also sure to die, and similarly, his children, who are the would be fathers of their children, will also die in due course. No one will survive in this struggle with material nature. The history of human society definitely proves it, yet the foolish people still suggest that in the future they will be able to live perpetually, with the help of material science. This poor fund of knowledge exhibited by human society is certainly misleading, and it is all due to ignoring the constitution of the living soul. This material world exists only as a dream, due to our attachment to it. Otherwise, the living soul is always different from the material nature. The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc. Due to a lack of knowledge of self, we become victimized by the force of ignorance and thus spoil the valuable energy of human life in a vain search after permanent living conditions, which are impossible in this material world.

Our friends, relatives and so-called wives and children are not only fallible, but also bewildered by the outward glamor of material existence. As such, they cannot save us. Still we think that we are safe within the orbit of family, society or country.

The whole materialistic advancement of human civilization is like the decoration of a dead body. Everyone is a dead body flapping only for a few days, and yet all the energy of human life is being wasted in the decoration of this dead body. Śukadeva Gosvāmī is pointing out the duty of the human being after showing the actual position of bewildered human activities. Persons who are devoid of the knowledge of ātma-tattva are misguided, but those who are devotees of the Lord and have perfect realization of transcendental knowledge are not bewildered.

TEXT 5

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

SYNONYMS

tasmāt-for this reason; bhārata-O descendant of Bharata; sarvātmā-the Supersoul; bhagavān-the Supreme Personality of Godhead; īśvaraḥ-the controller; hariḥ-the Lord, who vanquishes all miseries; śrotavyaḥ-is to be heard; kīrtitavyaḥ-to be glorified; ca-also; smartavyaḥ-to be remembered; ca-and; icchatā-of one who desires; abhayam-freedom.

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

In the previous verse, Śrī Śukadeva Gosvāmī has described how the foolish materially attached men are wasting their valuable time in the improvement of the material conditions of life by sleeping, indulging in sex life, developing economic conditions and maintaining a band of relatives who are to be vanquished in the air of oblivion. Being engaged in all these materialistic activities, the living soul entangles himself in the cycle of the law of fruitive actions. This entails the chain of birth and death in the 8,400,000 species of life: the aquatics, the vegetables, the reptiles, the birds, the beasts, the uncivilized man, and then again the human form, which is the chance for getting out of the cycle of fruitive action. Therefore, if one desires freedom from this vicious circle, then one must cease to act as a karmī or enjoyer of the results of one's own work, good or bad. One should not do anything, either good or bad, on his own account, but must execute everything on behalf of the Supreme Lord, the ultimate proprietor of everything that be. This process of doing work is recommended in the Bhagavad-gītā (9.27) also, where instruction is given for working on the Lord's account. Therefore, one should first of all hear about the Lord. When one has perfectly and scrutinizingly heard, one must glorify His acts and deeds, and thus it will become possible to remember constantly the transcendental nature of the Lord. Hearing about and glorifying the Lord are identical with the transcendental nature of the Lord, and by so doing, one will be always in the association of the Lord. This brings freedom from all sorts of fear. The Lord is the Supersoul (Paramātmā) present in the hearts of all living beings, and thus by the above hearing and glorifying process, the Lord invites the association of all in His creation. This process of hearing about and glorifying the Lord is applicable for everyone, whoever he may be, and it will lead one to the ultimate success in everything in which one may be engaged by providence. There are many classes of human beings: the fruitive workers, the empiric philosophers, the mystic yogīs, and ultimately, the unalloyed devotees. For all of them, one and the same process is applicable for achieving the desired success. Everyone wants to be free from all kinds of fear, and everyone wants the fullest extent of happiness in life. The perfect process for achieving this, here and now, is recommended in the Śrīmad-Bhāgavatam, which is uttered by such a great authority as Śrīla Śukadeva Gosvāmī. By hearing about and glorifying the Lord, all a person's activities become molded into spiritual activities, and thus all conceptions of material miseries become completely vanquished.

TEXT 6

etāvān sāṅkhya-yogābhyāṁ
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

SYNONYMS

etāvān-all these; sāṅkhya-complete knowledge of matter and spirit; yogābhyām-knowledge of mystic power; sva-dharma-particular occupational duty; pariniṣṭhayā-by full perception; janma-birth; lābhaḥ-gain; paraḥ-the supreme; puṁsām-of a person; ante-at the end; nārāyaṇa-the Personality of Godhead; smṛtiḥ-remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

Nārāyaṇa is the transcendental Personality of Godhead beyond the material creation. Everything that is created, sustained, and at the end annihilated is within the compass of the mahat-tattva (material principle) and is known as the material world. The existence of Nārāyaṇa, or the Personality of Godhead, is not within the jurisdiction of this mahat-tattva, and as such, the name, form, attributes, etc. of Nārāyaṇa are beyond the jurisdiction of the material world. By the speculation of empiric philosophy, which discerns matter from spirit, or by cultivation of mystic powers, which ultimately helps the performer to reach any planet of the universe or beyond the universe, or by discharge of religious duties, one can achieve the highest perfection, provided one is able to reach the stage of nārāyaṇa-smṛti, or constant remembrance of the Personality of Godhead. This is possible only by the association of a pure devotee, who can give a finishing touch to the transcendental activities of all jñānīs, yogīs, or karmīs, in terms of prescribed duties defined in the scriptures. There are many historical instances of the achievement of spiritual perfection, such as that of the Sanakādi Ṛṣis or the nine celebrated Yogendras, who attained perfection only after being situated in the devotional service of the Lord. None of the devotees of the Lord ever deviated from the path of devotional service by taking to other methods as adopted by the jñānīs or yogīs. Everyone is anxious to achieve the highest perfection of his particular activity, and it is indicated herein that such perfection is nārāyaṇa-smṛti, for which everyone must endeavor his best. In other words, life should be molded in such a manner that one is able to progressively remember the Personality of Godhead in every step of life.

TEXT 7

prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ

SYNONYMS

prāyeṇa-mainly; munayaḥ-all sages; rājan-O King; nivṛttāḥ-above; vidhi-regulative principles; sedhataḥ-from restrictions; nairguṇya-sthāḥ-transcendentally situated; ramante-take pleasure in; sma-distinctly; guṇa-anukathane-describing the glories; hareḥ-of the Lord.

O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

The topmost transcendentalist is a liberated soul and is therefore not within the purview of the regulative principles. A neophyte, who is intended to be promoted to the spiritual plane, is guided by the spiritual master under regulative principles. He may be compared to a patient who is treated by various restrictions under medical jurisdiction. Generally, liberated souls also take pleasure in describing the transcendental activities. As mentioned above, since Nārāyaṇa, Hari, the Personality of Godhead, is beyond the material creation, His form and attributes are not material. The topmost transcendentalists or the liberated souls realize Him by advanced experience of transcendental knowledge, and therefore they take pleasure in the discussion of the transcendental qualities of the Lord's pastimes. In the Bhagavad-gītā (4.9), the Personality of Godhead declares that His appearance and activities are all divyam, or transcendental. The common man, who is under the spell of material energy, takes it for granted that the Lord is like one of us, and therefore he refuses to accept the transcendental nature of the Lord's form, name, etc. The topmost transcendentalist is not interested in anything material, and his taking interest in the matter of the Lord's activities is definite proof that the Lord is not like one of us in the material world. In the Vedic literatures also, it is confirmed that the Supreme Lord is one, but that He is engaged in His transcendental pastimes in the company of His unalloyed devotees and that simultaneously He is present as the Supersoul, an expansion of Baladeva, in the heart of all living entities. Therefore, the highest perfection of transcendental realization is to take pleasure in hearing and describing the transcendental qualities of the Lord and not in merging into His impersonal Brahman existence, for which the impersonalist monist aspires. Real transcendental pleasure is realized in the glorification of the transcendental Lord, and not in the feeling of being situated in His impersonal feature. But there are also others who are not the topmost transcendentalists but are in a lower status, and who do not take pleasure in describing the transcendental activities of the Lord. Rather, they discuss such activities of the Lord formally with the aim of merging into His existence.

TEXT 8

idaṁ bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
adhītavān dvāparādau
pitur dvaipāyanād aham

SYNONYMS

idam-this; bhāgavatam-Śrīmad-Bhāgavatam; nāma-of the name; purāṇam-Vedic supplement; brahma-sammitam-approved as the essence of the Vedas; adhītavān-studied; dvāpara-ādau-at the end of the Dvāpara-yuga; pituḥ-from my father; dvaipāyanāt-Dvaipāyana Vyāsadeva; aham-myself.

At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaipāyana Vyāsadeva.

The statement made by Śrīla Śukadeva Gosvāmī that the topmost transcendentalist, who is beyond the jurisdiction of regulations and restrictions, mainly takes to the task of hearing about and glorifying the Personality of Godhead, is verified by his personal example. Śukadeva Gosvāmī, being a recognized liberated soul and the topmost transcendentalist, was accepted by all of the topmost sages present in the meeting during the last seven days of Mahārāja Parīkṣit. He cites from the example of his life that he himself was attracted by the transcendental activities of the Lord, and he studied Śrīmad-Bhāgavatam from his great father, Śrī Dvaipāyana Vyāsadeva. Śrīmad-Bhāgavatam, or, for that matter, any other scientific literature, cannot be studied at home by one's own intellectual capacity. Medical books of anatomy or physiology are available in the market, but no one can become a qualified medical practitioner simply by reading such books at home. One has to be admitted to the medical college and study the books under the guidance of learned professors. Similarly, Śrīmad-Bhāgavatam, the postgraduate study of the science of Godhead, can only be learned by studying it at the feet of a realized soul like Śrīla Vyāsadeva. Although Śukadeva Gosvāmī was a liberated soul from the very day of his birth, he still had to take lessons of Śrīmad-Bhāgavatam from his great father, Vyāsadeva, who compiled the Śrīmad-Bhāgavatam under the instruction of another great soul, Śrī Nārada Muni. Lord Śrī Caitanya Mahāprabhu instructed a learned brāhmaṇa to study Śrīmad-Bhāgavatam from a personal bhāgavata. Śrīmad-Bhāgavatam is based on the transcendental name, form, attributes, pastimes, entourage and variegatedness of the Supreme Person, and it is spoken by the incarnation of the Personality of Godhead, Śrīla Vyāsadeva. Pastimes of the Lord are executed in cooperation with His pure devotees, and consequently historical incidences are mentioned in this great literature because they are related to Kṛṣṇa. It is called brahma-sammitam because it is the sound representative of Lord Kṛṣṇa-like the Bhagavad-gītā. Bhagavad-gītā is the sound incarnation of the Lord because it is spoken by the Supreme Lord, and Śrīmad-Bhāgavatam is the sound representative of the Lord because it was spoken by the incarnation of the Lord about the activities of the Lord. As stated in the beginning of this book, it is the essence of the Vedic desire tree and the natural commentation on the Brahma-sūtras, the topmost philosophical thesis on the subject matter of Brahman. Vyāsadeva appeared at the end of Dvāpara-yuga as the son of Satyavatī, and therefore the word dvāpara-ādau, or "the beginning of Dvāpara-yuga," in this context means just prior to the beginning of the Kali-yuga. The logic of this statement, according to Śrīla Jīva Gosvāmī, is comparable to that of calling the upper portion of the tree the beginning. The root of the tree is the beginning of the tree, but in common knowledge the upper portion of the tree is first seen. In that way the end of the tree is accepted as its beginning.

TEXT 9

pariniṣṭhito ’pi nairguṇya
uttama-śloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

pariniṣṭhitaḥ-fully realized; api-in spite of; nairguṇye-in transcendence; uttama-enlightened; śloka-verse; līlayā-by the pastimes; gṛhīta-being attracted; cetāḥ-attention; rājarṣe-O saintly King; ākhyānam-delineation; yat-that; adhītavān-I have studied.

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

The Absolute Truth is realized as the impersonal Brahman at the first instance by philosophical speculation and later as the Supersoul by further progress of transcendental knowledge. But if, by the grace of the Lord, an impersonalist is enlightened by the superior statements of Śrīmad-Bhāgavatam, he is also converted into a transcendental devotee of the Personality of Godhead. With a poor fund of knowledge, we cannot adjust to the idea of the personality of the Absolute Truth, and the personal activities of the Lord are deplored by the less intelligent impersonalists; but reasons and arguments together with the transcendental process of approaching the Absolute Truth help even the staunch impersonalist to become attracted by the personal activities of the Lord. A person like Śukadeva Gosvāmī cannot be attracted by any mundane activity, but when such a devotee is convinced by a superior method, he is certainly attracted by the transcendental activities of the Lord. The Lord is transcendental, as are His activities. He is neither inactive nor impersonal.

TEXT 10

tad ahaṁ te ’bhidhāsyāmi
mahā-pauruṣiko bhavān
yasya śraddadhatām āśu
syān mukunde matiḥ satī

SYNONYMS

tat-that; aham-I; te-unto you; abhidhāsyāmi-shall recite; mahā-pauruṣikaḥ-the most sincere devotee of Lord Kṛṣṇa; bhavān-your good self; yasya-of which; śraddadhatām-of one who gives full respect and attention; āśu-very soon; syāt-it so becomes; mukunde-unto the Lord, who awards salvation; matiḥ-faith; satī-unflinching.

That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.

Śrīmad-Bhāgavatam is recognized Vedic wisdom, and the system of receiving Vedic knowledge is called avaroha-panthā, or the process of receiving transcendental knowledge through bona fide disciplic succession. For advancement of material knowledge there is a need for personal ability and researching aptitude, but in the case of spiritual knowledge, all progress depends more or less on the mercy of the spiritual master. The spiritual master must be satisfied with the disciple; only then is knowledge automatically manifest before the student of spiritual science. The process should not, however, be misunderstood to be something like magical feats whereby the spiritual master acts like a magician and injects spiritual knowledge into his disciple, as if surcharging him with an electrical current. The bona fide spiritual master reasonably explains everything to the disciple on the authorities of Vedic wisdom. The disciple can receive such teachings not exactly intellectually, but by submissive inquiries and a service attitude. The idea is that both the spiritual master and the disciple must be bona fide. In this case, the spiritual master, Śukadeva Gosvāmī, is ready to recite exactly what he has learned from his great father Śrīla Vyāsadeva, and the disciple, Mahārāja Parīkṣit, is a great devotee of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa is he who believes sincerely that by becoming a devotee of the Lord one becomes fully equipped with everything spiritual. This teaching is imparted by the Lord Himself in the pages of the Bhagavad-gītā, in which it is clearly described that the Lord (Śrī Kṛṣṇa) is everything, and that to surrender unto Him solely and wholly makes one the most perfectly pious man. This unflinching faith in Lord Kṛṣṇa prepares one to become a student of Śrīmad-Bhāgavatam, and one who hears Śrīmad-Bhāgavatam from a devotee like Śukadeva Gosvāmī is sure to attain salvation at the end, as Mahārāja Parīkṣit did. The professional reciter of Śrīmad-Bhāgavatam and the pseudo-devotees whose faith is based on one week’s hearing are different from Śukadeva Gosvāmī and Mahārāja Parīkṣit. Śrīla Vyāsadeva explained Śrīmad-Bhāgavatam unto Śukadeva Gosvāmī from the very beginning of the janmādy asya [SB 1.1.1] verse, and so Śukadeva Gosvāmī also explained it to the King. Lord Kṛṣṇa is described as the Mahāpuruṣa in the Śrīmad-Bhāgavatam (Canto Eleven) in His devotional feature as Lord Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself in His devotional attitude, descended on earth to bestow special favors upon the fallen souls of this age of Kali. There are two verses particularly suitable to offer as prayers to this Mahāpuruṣa feature of Lord Kṛṣṇa.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam
tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
(SB 11.5.33-34)

In other words, puruṣa means the enjoyer, and mahāpuruṣa means the supreme enjoyer, or the Supreme Personality of Godhead Śrī Kṛṣṇa. One who deserves to approach the Supreme Lord Śrī Kṛṣṇa is called the mahā-pauruṣika. Anyone who hears Śrīmad-Bhāgavatam attentively from its bona fide reciter is sure to become a sincere devotee of the Lord, who is able to award liberation. There was none so attentive as Mahārāja Parīkṣit in the matter of hearing Śrīmad-Bhāgavatam, and there was none so qualified as Śukadeva Gosvāmī to recite the text of Śrīmad-Bhāgavatam. Therefore, anyone who follows in the footsteps of either the ideal reciter or the ideal hearer, Śukadeva Gosvāmī and Mahārāja Parīkṣit respectively, will undoubtedly attain salvation like them. Mahārāja Parīkṣit attained salvation by hearing only, and Śukadeva Gosvāmī attained salvation only by reciting. Recitation and hearing are two processes out of nine devotional activities, and by strenuously following the principles, either in all or by parts, one can attain the absolute plane. So the complete text of Śrīmad-Bhāgavatam, beginning with the janmādy asya [SB 1.1.1] verse up to the last one in the Twelfth Canto [SB 12.13.23], was spoken by Śukadeva Gosvāmī for the attainment of salvation by Mahārāja Parīkṣit. In the Padma Purāṇa, it is mentioned that Gautama Muni advised Mahārāja Ambarīṣa to hear regularly Śrīmad-Bhāgavatam as it was recited by Śukadeva Gosvāmī, and herein it is confirmed that Mahārāja Ambarīṣa heard Śrīmad-Bhāgavatam from the very beginning to the end, as it was spoken by Śukadeva Gosvāmī. One who is actually interested in the Bhāgavatam, therefore, must not play with it by reading or hearing a portion from here and a portion from there; one must follow in the footsteps of great kings like Mahārāja Ambarīṣa or Mahārāja Parīkṣit and hear it from a bona fide representative of Śukadeva Gosvāmī.

TEXT 11

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam

SYNONYMS

etat-it is; nirvidyamānānām-of those who are completely free from all material desires; icchatām-of those who are desirous of all sorts of material enjoyment; akutaḥ-bhayam-free from all doubts and fear; yoginām-of all who are self-satisfied; nṛpa-O King; nirṇītam-decided truth; hareḥ-of the Lord, Śrī Kṛṣṇa; nāma-holy name; anu-after someone, always; kīrtanam-chanting.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

In the previous verse, the great necessity for attaining attachment to Mukunda has been accredited. There are different types of persons who desire to attain success in different varieties of pursuits. Generally the persons are materialists who desire to enjoy the fullest extent of material gratification. Next to them are the transcendentalists, who have attained perfect knowledge about the nature of material enjoyment and thus are aloof from such an illusory way of life. More or less, they are satisfied in themselves by self-realization. Above them are the devotees of the Lord, who neither aspire to enjoy the material world nor desire to get out of it. They are after the satisfaction of the Lord, Śrī Kṛṣṇa. In other words, the devotees of the Lord do not want anything on their personal account. If the Lord desires, the devotees can accept all sorts of material facilities, and if the Lord does not desire this, the devotees can leave aside all sorts of facilities, even up to the limit of salvation. Nor are they self-satisfied, because they want the satisfaction of the Lord only. In this verse, Śrī Śukadeva Gosvāmī recommends the transcendental chanting of the holy name of the Lord. By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, and then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc. Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means that hearing from the authorities is the first essential. Hearing of the holy name gradually promotes one to the stage of hearing about His form, about His attributes, His pastimes and so on, and thus the necessity of the chanting of His glories develops successively. This process is recommended not only for the successful execution of devotional service, but also even for those who are materially attached. According to Śrī Śukadeva Gosvāmī, this way of attaining success is an established fact, concluded not only by him, but also by all other previous ācāryas. Therefore, there is no need of further evidence. The process is recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

Śrīla Jīva Gosvāmī instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the Padma Purāṇa. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the Padma Purāṇa as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one’s servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one’s personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name, if such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name. The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one’s self only. The whole materialistic world is moving under such false egoism of ”I” and ”mine,” but the factual effect of chanting the holy name is to become free from such misconceptions.

TEXT 12

kiṁ pramattasya bahubhiḥ
parokṣair hāyanair iha
varaṁ muhūrtaṁ viditaṁ
ghaṭate śreyase yataḥ

SYNONYMS

kim-what is; pramattasya-of the bewildered; bahubhiḥ-by many; parokṣaiḥ-inexperienced; hāyanaiḥ-years; iha-in this world; varam-better; muhūrtam-a moment; viditam-conscious; ghaṭate-one can try for; śreyase-in the matter of the supreme interest; yataḥ-by that.

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

Śrīla Śukadeva Gosvāmī instructed Mahārāja Parīkṣit about the importance of the chanting of the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Śrīla Śukadeva Gosvāmī asserted that there is no use in living hundreds of years without any knowledge of the problems of life-better to live for a moment with full consciousness of the supreme interest to be fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the animal propensities of the eat-drink-and-be-merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord. In the previous verse, we have discussed this point to a certain extent, and we may further be enlightened on the different types of offenses committed unto the feet of the holy name. Śrīla Jīva Gosvāmī Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name. From Viṣṇu-yāmala Tantra, Śrīla Jīva Gosvāmī has proven that one can be liberated from the effects of all sins simply by chanting the holy name of the Lord. Quoting from the Mārkaṇḍeya Purāṇa, Śrī Gosvāmījī says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord. A devotee should try to restrict the vilifier by cutting out his tongue, and being unable to do so, one should commit suicide rather than hear the blaspheming of the devotee of the Lord. The conclusion is that one should neither hear nor allow vilification of a devotee of the Lord. As far as distinguishing the Lord’s holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except for the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one’s name can be as powerful as that of the Lord. By chanting the Lord’s holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahmā, Śiva or any other powerful god can never be equal to the Supreme Lord Viṣṇu. The powerful holy name of the Lord can certainly deliver one from sinful effects, but one who desires to utilize this transcendental potency of the holy name of the Lord in one’s sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord. One should, therefore, utilize one’s life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared to a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

TEXT 13

khaṭvāṅgo nāma rājarṣir
jñātveyattām ihāyuṣaḥ
muhūrtāt sarvam utsṛjya
gatavān abhayaṁ harim

SYNONYMS

khaṭvāṅgaḥ-King Khaṭvāṅga; nāma-name; rāja-ṛṣiḥ-saintly king; jñātvā-by knowing; iyattām-duration; iha-in this world; āyuṣaḥ-of one’s life; muhūrtāt-within only a moment; sarvam-everything; utsṛjya-leaving aside; gatavān-had undergone; abhayam-fully safe; harim-the Personality of Godhead.

The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

A fully responsible man should always be conscious of the prime duty of the present human form of life. The activities to meet the immediate necessities of material life are not everything. One should always be alert in his duty for attainment of the best situation in the next life. Human life is meant for preparing ourselves for that prime duty. Mahārāja Khaṭvāṅga is mentioned herein as a saintly king because even within the responsibility of the state management, he was not at all forgetful of the prime duty of life. Such was the case with other rājarṣis (saintly kings), like Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit. They were all exemplary personalities on account of their being alert in discharging their prime duty. Mahārāja Khaṭvāṅga was invited by the demigods in the higher planets to fight demons, and as a king he fought the battles to the full satisfaction of the demigods. The demigods, being fully satisfied with him, wanted to give him some benediction for material enjoyment, but Mahārāja Khaṭvāṅga, being very much alert to his prime duty, inquired from the demigods about his remaining duration of life. This means that he was not as anxious to accumulate some material benediction from the demigods as he was to prepare himself for the next life. He was informed by the demigods, however, that his life would last only a moment longer. The king at once left the heavenly kingdom, which is always full of material enjoyment of the highest standard, and coming down to this earth, took ultimate shelter of the all-safe Personality of Godhead. He was successful in his great attempt and achieved liberation. This attempt, even for a moment, by the saintly king, was successful because he was always alert to his prime duty. Mahārāja Parīkṣit was thus encouraged by the great Śukadeva Gosvāmī, even though he had only seven days left in his life to execute the prime duty of hearing the glories of the Lord in the form of Śrīmad-Bhāgavatam. By the will of the Lord, Mahārāja Parīkṣit instantly met the great Śukadeva Gosvāmī, and thus the great treasure of spiritual success left by him is nicely mentioned in the Śrīmad-Bhāgavatam.

TEXT 14

tavāpy etarhi kauravya
saptāhaṁ jīvitāvadhiḥ
upakalpaya tat sarvaṁ
tāvad yat sāmparāyikam

SYNONYMS

tava-your; api-also; etarhi-therefore; kauravya-O one born in the family of Kuru; saptāham-seven days; jīvita-duration of life; avadhiḥ-up to the limit of; upakalpaya-get them performed; tat-those; sarvam-all; tāvat-so long; yat-which are; sāmparāyikam-rituals for the next life.

Mahārāja Parīkṣit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

Śukadeva Gosvāmī, after citing the example of Mahārāja Khaṭvāṅga, who prepared himself for the next life within a very short time, encouraged Mahārāja Parīkṣit by saying that since he still had seven days at his disposal, he could easily take advantage of the time to prepare himself for the next life. Indirectly, the Gosvāmī told Mahārāja Parīkṣit that be should take shelter of the sound representation of the Lord for the seven days still remaining in the duration of his life and thus get himself liberated. In other words, everyone can best prepare himself for the next life simply by hearing Śrīmad-Bhāgavatam, as it was recited by Śukadeva Gosvāmī to Mahārāja Parīkṣit. The rituals are not formal, but there are also some favorable conditions, which are required to be carried out, as instructed hereafter.

TEXT 15

anta-kāle tu puruṣa
āgate gata-sādhvasaḥ
chindyād asaṅga-śastreṇa
spṛhāṁ dehe 'nu ye ca tam

SYNONYMS

anta-kāle-at the last stage of life; tu-but; puruṣaḥ-a person; āgate-having arrived; gata-sādhvasaḥ-without any fear of death; chindyāt-must cut off; asaṅga-nonattachment; śastreṇa-by the weapon of; spṛhām-all desires; dehe-in the matter of the material tabernacle; anu-pertaining; ye-all that; ca-also; tam-them.

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

The foolishness of gross materialism is that people think of making a permanent settlement in this world, although it is a settled fact that one has to give up everything here that has been created by valuable human energy. Great statesmen, scientists, philosophers, etc., who are foolish, without any information of the spirit soul, think that this life of a few years only is all in all and that there is nothing more after death. This poor fund of knowledge, even in the so-called learned circles of the world, is killing the vitality of human energy, and the awful result is being keenly felt. And yet the foolish materialistic men do not care about what is going to happen in the next life. The preliminary instruction in the Bhagavad-gītā is that one should know that the identity of the individual living entity is not lost even after the end of this present body, which is nothing but an outward dress only. As one changes an old garment, so the individual living being also changes his body, and this change of body is called death. Death is therefore a process of changing the body at the end of the duration of the present life. An intelligent person must be prepared for this and must try to have the best type of body in the next life. The best type of body is a spiritual body, which is obtained by those who go back to the kingdom of God or enter the realm of Brahman. In the second chapter of this canto, this matter will be broadly discussed, but as far as the change of body is concerned, one must prepare now for the next life. Foolish people attach more importance to the present temporary life, and thus the foolish leaders make appeals to the body and the bodily relations. The bodily relations extend not only to this body but also to the family members, wife, children, society, country and so many other things which end at the end of life. After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily encagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life, from the stage of brahmacarya, and gradually progress to the gṛhastha, vānaprastha and sannyāsa orders of life. The institution which gives such training is called varṇāśrama-dharma, or the system of sanātana-dharma, the best procedure for making the human life perfect. One is therefore required to give up the attachment to family or social or political life just at the age of fifty years, if not earlier, and the training in the vānaprastha and sannyāsa-āśramas is given for preparation of the next life. Foolish materialists, in the garb of leaders of the people in general, stick to family affairs without attempting to cut off relations with them, and thus they become victims of nature's law and get gross bodies again, according to their work. Such foolish leaders may have some respect from the people at the end of life, but that does not mean that such leaders will be immune to the natural laws under which everyone is tightly bound by the hands and feet. The best thing is, therefore, that everyone voluntarily give up family relations by transferring attachment from family, society, country, and everything thereof to the devotional service of the Lord. It is stated herein that one should give up all desires of family attachment. One must have a chance for better desires; otherwise there is no chance of giving up such morbid desires. Desire is the concomitant factor of the living entity. The living entity is eternal, and therefore his desires, which are natural for a living being, are also eternal. One cannot, therefore, stop desiring, but the subject matter for desires can be changed. So one must develop the desires for returning back home, back to Godhead, and automatically the desires for material gain, material honor and material popularity will diminish in proportion to the development of devotional service. A living being is meant for service activities, and his desires are centered around such a service attitude. Beginning from the top executive head of the state down to the insignificant pauper in the street, all are rendering some sort of service to others. The perfection of such a service attitude is only attained simply by transferring the desire of service from matter to spirit, or from Satan to God.

TEXT 16

gṛhāt pravrajito dhīraḥ
puṇya-tīrtha-jalāplutaḥ
śucau vivikta āsīno
vidhivat kalpitāsane

SYNONYMS

gṛhāt-from one's home; pravrajitaḥ-having gone out; dhīraḥ-self-controlled; puṇya-pious; tīrtha-sacred place; jala-āplutaḥ-fully washed; śucau-cleansed; vivikte-solitary; āsīnaḥ-seated; vidhivat-according to regulations; kalpita-having done; āsane-on a sitting place.

One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified.

To prepare oneself for the better next life, one must get out of one's so-called home. The system of varṇāśrama-dharma, or sanātana-dharma, prescribes retirement from family encumbrances as early as possible after one has passed fifty years of age. Modern civilization is based on family comforts, the highest standard of amenities, and therefore after retirement everyone expects to live a very comfortable life in a well-furnished home decorated with fine ladies and children, without any desire to get out of such a comfortable home. High government officers and ministers stick to their prize posts until death, and they neither dream nor desire to get out of homely comforts. Bound by such hallucinations, materialistic men prepare various plans for a still more comfortable life, but suddenly cruel death comes without mercy and takes away the great planmaker against his desire, forcing him to give up the present body for another body. Such a planmaker is thus forced to accept another body in one of the 8,400,000 species of life according to the fruits of the work he has performed. In the next life, persons who are too much attached to family comforts are generally awarded lower species of life on account of sinful acts performed during a long duration of sinful life, and thus all the energy of the human life is spoiled. In order to be saved from the danger of spoiling the human form of life and being attached to unreal things, one must take warning of death at the age of fifty, if not earlier. The principle is that one should take it for granted that the death warning is already there, even prior to the attainment of fifty years of age, and thus at any stage of life one should prepare himself for a better next life. The system of the sanātana-dharma institution is so made that the follower is trained for the better next life without any chance that the human life will be spoiled. The holy places all over the world are meant for the residential purposes of retired persons getting ready for a better next life. Intelligent persons must go there at the end of life, and for that matter, after fifty years of age, to live a life of spiritual regeneration for the sake of being freed from family attachment, which is considered to he the shackle of material life. One is recommended to quit home just to get rid of material attachment because one who sticks to family life until death cannot get rid of material attachment and as long as one is materially attached one cannot understand spiritual freedom. One should not, however, become self-complacent simply by leaving home or by creating another home at the holy place, either lawfully or unlawfully. Many persons leave home and go to such holy places, but due to bad association, again become family men by illicit connection with the opposite sex. The illusory energy of matter is so strong that one is apt to be under such illusion at every stage of life, even after quitting one's happy home. Therefore, it is essential that one practice self-control by celibacy without the least desire for sex indulgence. For a man desiring to improve the condition of his existence, sex indulgence is considered suicidal, or even worse. Therefore, to live apart from family life means to become self-controlled in regard to all sense desires, especially sex desires. The method is that one should have a duly sanctified sitting place made of straw, deerskin and carpet, and thus sitting on it one should chant the holy name of the Lord without offense, as prescribed above. The whole process is to drag the mind from material engagements and fix it on the lotus feet of the Lord. This simple process alone will help one advance to the highest stage of spiritual success.

TEXT 17

abhyasen manasā śuddhaṁ
trivṛd-brahmākṣaraṁ param
mano yacchej jita-śvāso
brahma-bījam avismaran

SYNONYMS

abhyaset-one should practice; manasā-by the mind; śuddham-sacred; tri-vṛt-composed of the three; brahma-akṣaram-transcendental letters; param-the supreme; manaḥ-mind; yacchet-get under control; jita-śvāsaḥ-by regulating the breathing air; brahma-absolute;

bījam-seed; avismaran-without being forgotten.

After sitting in the above manner, make the mind remember the three transcendental letters [a-u-m], and by regulating the breathing process, control the mind so as not to forget the transcendental seed.

Oṁkāra, or the praṇava, is the seed of transcendental realization, and it is composed of the three transcendental letters a-u-m. By its chanting by the mind, in conjunction with the breathing process, which is a transcendental but mechanical way of getting into trance, as devised by the experience of great mystics, one is able to bring the mind, which is materially absorbed, under control. This is the way of changing the habit of the mind. The mind is not to be killed. Mind or desire cannot be stopped, but to develop a desire to function for spiritual realization, the quality of engagement by the mind has to be changed. The mind is the pivot of the active sense organs, and as such if the quality of thinking, feeling and willing is changed, naturally the quality of actions by the instrumental senses will also change. Oṁkāra is the seed of all transcendental sound and it is only the transcendental sound which can bring about the desired change of the mind and the senses. Even a mentally deranged man can be cured by treatment of transcendental sound. In the Bhagavad-gītā, the praṇava (oṁkāra) has been accepted as the direct, literal representation of the Supreme Absolute Truth. One who is not able to chant directly the holy name of the Lord, as recommended above, can easily chant the praṇava (oṁkāra). This oṁkāra is a note of address, such as ”O my Lord,” just as oṁ hari om means ”O my Lord, the Supreme Personality of Godhead.” As we have explained before, the Lord’s holy name is identical with the Lord Himself. So also is oṁkāra. But persons who are unable to realize the transcendental personal form or name of the Lord on account of their imperfect senses (in other words, the neophytes) are trained to the practice of self-realization by this mechanical process of regulating the breathing function and simultaneously repeating the praṇava (oṁkāra) within the mind. As we have several times expressed, since the transcendental name, form, attributes, pastimes, etc., of the Personality of Godhead are impossible to understand with the present material senses, it is necessary that through the mind, the center of sensual activities, such transcendental realization be set into motion. The devotees directly fix their minds on the Person of the Absolute Truth. But one who is unable to accommodate such personal features of the Absolute is disciplined in impersonality to train the mind to make further progress.

TEXT 18

niyacched viṣayebhyo ’kṣān
manasā buddhi-sārathiḥ
manaḥ karmabhir ākṣiptaṁ
śubhārthe dhārayed dhiyā

SYNONYMS

niyacchet-withdraw; viṣayebhyaḥ-from sense engagements; akṣān-the senses; manasā-by dint of the mind; buddhi-intelligence; sārathiḥ-driver; manaḥ-the mind; karmabhiḥ-by the fruitive work; ākṣiptam-being absorbed in; śubha-arthe-for the sake of the Lord; dhārayet-hold up; dhiyā-in full consciousness.

Gradually, as the mind becomes progressively spiritualized, withdraw it from sense activities, and by intelligence the senses will be controlled. The mind too absorbed in material activities can be engaged in the service of the Personality of Godhead and become fixed in full transcendental consciousness.

The first process of spiritualizing the mind by mechanical chanting of the praṇava (oṁkāra) and by control of the breathing system is technically called the mystic or yogic process of prāṇāyāma, or fully controlling the breathing air. The ultimate state of this prāṇāyāma system is to be fixed in trance, technically called samādhi. But experience has proven that even the samādhi stage also fails to control the materially absorbed mind. For example, the great mystic Viśvāmitra Muni, even in the stage of samadhi, became a victim of the senses and cohabited with Menakā. History has already recorded this. The mind, although ceasing to think of sensual activities at present, remembers past sensual activities from the subconscious status and thus disturbs one from cent percent engagement in self-realization. Therefore, Śukadeva Gosvāmī recommends the next step of assured policy, namely to fix one’s mind in the service of the Personality of Godhead. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, also recommends this direct process in the Bhagavad-gītā (6.47). Thus, the mind being spiritually cleansed, one should at once engage himself in the transcendental loving service of the Lord by the different devotional activities of hearing, chanting, etc. If performed under proper guidance, that is the surest path of progress, even for the disturbed mind.

TEXT 19

tatraikāvayavaṁ dhyāyed
avyucchinnena cetasā
mano nirviṣayaṁ yuktvā
tataḥ kiñcana na smaret
padaṁ tat paramaṁ viṣṇor
mano yatra prasīdati

SYNONYMS

tatra-thereafter; eka-one by one; avayavam-limbs of the body; dhyāyet-should be concentrated upon; avyucchinnena-without being deviated from the complete form; cetasā-by the mind; manaḥ-mind; nirviṣayam-without being contaminated by sense objects; yuktvā-being dovetailed; tataḥ-after that; kiñcana-anything; na-do not; smaret-think of; padam-personality; tat-that; paramam-Supreme; viṣṇoḥ-of Viṣṇu; manaḥ-the mind; yatra-whereupon; prasīdati-becomes reconciled.

Thereafter, you should meditate upon the limbs of Viṣṇu, one after another, without being deviated from the conception of the complete body. Thus the mind becomes free from all sense objects. There should be no other thing to be thought upon. Because the Supreme Personality of Godhead, Viṣṇu, is the Ultimate Truth, the mind becomes completely reconciled in Him only.

Foolish persons, bewildered by the external energy of Viṣṇu, do not know that the ultimate goal of the progressive search after happiness is to get in touch directly with Lord Viṣṇu, the Personality of Godhead. Viṣṇu-tattva is an unlimited expansion of different transcendental forms of the Personality of Godhead, and the supreme or original form of viṣṇu-tattva is Govinda, or Lord Kṛṣṇa, the supreme cause of all causes. Therefore, thinking of Viṣṇu or meditating upon the transcendental form of Viṣṇu, specifically upon

Lord Kṛṣṇa, is the last word on the subject of meditation. This meditation may be begun from the lotus feet of the Lord. One should not, however, forget or be misled from the complete form of the Lord; thus one should practice thinking of the different parts of His transcendental body, one after another. Here in this verse, it is definitely assured that the Supreme Lord is not impersonal. He is a person, but His body is different from those of conditioned persons like us. Otherwise, meditation beginning from the praṇava (oṁkāra) up to the limbs of the personal body of Viṣṇu would not have been recommended by Śukadeva Gosvāmī for the attainment of complete spiritual perfection. The Viṣṇu forms of worship in great temples of India are not, therefore, arrangements of idol worship, as they are wrongly interpreted to be by a class of men with a poor fund of knowledge; rather, they are different spiritual centers of meditation on the transcendental limbs of the body of Viṣṇu. The worshipable Deity in the temple of Viṣṇu is identical with Lord Viṣṇu by the inconceivable potency of the Lord. Therefore, a neophyte's concentration or meditation upon the limbs of Viṣṇu in the temple, as contemplated in the revealed scriptures, is an easy opportunity for meditation for persons who are unable to sit down tightly at one place and then concentrate upon praṇava oṁkāra or the limbs of the body of Viṣṇu, as recommended herein by Śukadeva Gosvāmī, the great authority. The common man can benefit more by meditating on the form of Viṣṇu in the temple than on the oṁkāra, the spiritual combination of a-u-m as explained before. There is no difference between oṁkāra and the forms of Viṣṇu, but persons unacquainted with the science of Absolute Truth try to create dissension by differentiating between the forms of Viṣṇu and that of oṁkāra. Here it is indicated that the Viṣṇu form is the ultimate goal of meditation, and as such it is better to concentrate upon the forms of Viṣṇu than on impersonal oṁkāra. The latter process is also more difficult than the former.

TEXT 20

rajas-tamobhyām ākṣiptaṁ
vimūḍhaṁ mana ātmanaḥ
yacched dhāraṇayā dhīro
hanti yā tat-kṛtaṁ malam

SYNONYMS

rajaḥ-the passionate mode of nature; tamobhyām-as well as by the ignorant mode of material nature; ākṣiptam-agitated; vimūḍham-bewildered; manaḥ-the mind; ātmanaḥ-of one's own; yacchet-get it rectified; dhāraṇayā-by conception (of Viṣṇu); dhīraḥ-the pacified; hanti-destroys; yā-all those; tat-kṛtam-done by them; malam-dirty things.

One's mind is always agitated by the passionate mode of material nature and bewildered by the ignorant mode of nature. But one can rectify such conceptions by the relation of Viṣṇu and thus become pacified by cleansing the dirty things created by them.

Persons generally conducted by the modes of passion and ignorance cannot be bona fide candidates for being situated in the transcendental stage of God realization. Only persons conducted by the mode of goodness can have the knowledge of the Supreme Truth. Effects of the modes of passion and ignorance are manifested by too much hankering after wealth and women. And those who are too much after wealth and women can rectify their leanings only by constant remembrance of Viṣṇu in His potential impersonal feature. Generally the impersonalists or monists are influenced by the modes of passion and ignorance. Such impersonalists think of themselves as liberated souls, but they have no knowledge of the transcendental personal feature of the Absolute Truth. Actually they are impure in heart on account of being devoid of knowledge of the personal feature of the Absolute. In the Bhagavad-gītā, it is said that after many hundreds of births, the impersonal philosopher surrenders unto the Personality of Godhead. To acquire such a qualification of God realization in the personal feature, the neophyte impersonalist is given a chance to realize the relation of the Lord in everything by the philosophy of pantheism.

Pantheism in its higher status does not permit the student to form an impersonal conception of the Absolute Truth, but it extends the conception of the Absolute Truth into the field of the so-called material energy. Everything created by the material energy can be dovetailed with the Absolute by an attitude of service, which is the essential part of living energy. The pure devotee of the Lord knows the art of converting everything into its spiritual existence by this service attitude, and only in that devotional way can the theory of pantheism be perfected.

TEXT 21

yasyāṁ sandhāryamāṇāyāṁ
yogino bhakti-lakṣaṇaḥ
āśu sampadyate yoga
āśrayaṁ bhadram īkṣataḥ

SYNONYMS

yasyām-by such systematic remembrance; sandhāryamāṇāyām-and thus being fixed in the habit of; yoginaḥ-the mystics; bhakti-lakṣaṇaḥ-being practiced to the devotional system; āśu-very soon; sampadyate-attains success; yogaḥ-connection by devotional service; āśrayam-under the shelter of; bhadram-the all-good; īkṣataḥ-which seeing that.

O King, by this system of remembrance and by being fixed in the habit of seeing the all-good personal conception of the Lord, one can very soon attain devotional service to the Lord, under His direct shelter.

Success of mystic performances is achieved only by the help of the devotional attitude. Pantheism, or the system of feeling the presence of the Almighty everywhere, is a sort of training of the mind to become accustomed to the devotional conception, and it is this devotional attitude of the mystic that makes possible the successful termination of such mystic attempts. One is not, however, elevated to such a successful status without the tinge of mixture in devotional service. The devotional atmosphere created by pantheistic vision develops into devotional service in later days, and that is the only benefit for the impersonalist. It is confirmed in the Bhagavad-gītā (12.5) that the impersonal way of self-realization is more troublesome because it reaches the goal in an indirect way, although the impersonalist also becomes obsessed with the personal feature of the Lord after a long time.

TEXT 22

rājovāca
yathā sandhāryate brahman
dhāraṇā yatra sammatā

yādṛśī vā hared āśu
puruṣasya mano-malam

SYNONYMS

rājā uvāca-the fortunate King said; yathā-as it is; sandhāryate-the conception is made; brahman-O brāhmaṇa; dhāraṇā-conception; yatra-where and how; sammatā-in a summary; yādṛśī-the way by which; vā-or; haret-extricated; āśu-without delay; puruṣasya-of a person; manaḥ-of the mind; malam-dirty things.

The fortunate King Parīkṣit, inquiring further, said: O brāhmaṇa, please describe in full detail how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed.

The dirty things in the heart of a conditioned soul are the root cause of all troubles for him. A conditioned soul is surrounded by the manifold miseries of material existence, but on account of his gross ignorance he is unable to remove the troubles due to dirty things in the heart, accumulated during the long prison life in the material world. He is actually meant to serve the will of the Supreme Lord, but on account of the dirty things in the heart, he likes to serve his concocted desires. These desires, instead of giving him any peace of mind, create new problems and thus bind him to the cycle of repeated birth and death. These dirty things of fruitive work and empiric philosophy can be removed only by association with the Supreme Lord. The Lord, being omnipotent, can offer His association by His inconceivable potencies. Thus persons who are unable to pin their faith on the personal feature of the Absolute are given a chance to associate with His virāṭ-rūpa, or the cosmic impersonal feature of the Lord. The cosmic impersonal feature of the Lord is a feature of His unlimited potencies. Since the potent and potencies are identical, even the conception of His impersonal cosmic feature helps the conditioned soul to associate with the Lord indirectly and thus gradually rise to the stage of personal contact.

Mahārāja Parīkṣit was already directly connected with the personal feature of the Lord Śrī Kṛṣṇa, and as such he had no need to inquire from Śukadeva Gosvāmī about where and how to apply the mind in the impersonal virāṭ-rūpa of the Lord. But he inquired after a detailed description of the matter for the benefit of others, who are unable to conceive of the transcendental personal feature of the Lord as the form of eternity, knowledge and bliss. The nondevotee class of men cannot think of the personal feature of the Lord. Because of their poor fund of knowledge, the personal form of the Lord, like Rāma or Kṛṣṇa, is completely revolting to them. They have a poor estimation of the potency of the Lord. In the Bhagavad-gītā (9.11) it is explained by the Lord Himself that people with a poor fund of knowledge deride the supreme personality of the Lord, taking Him to be a common man. Such men are ignorant of the inconceivable potency of the Lord. By the inconceivable potency of the Lord, He can move in human society or any other society of living beings and yet remain the same omnipotent Lord, without deviating in the slightest from His transcendental position. So, for the benefit of men who are unable to accept the Lord in His personal eternal form, Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī how to fix the mind on Him in the beginning, and the Gosvāmī replied in detail as follows.

TEXT 23

śrī-śuka uvāca
jitāsano jita-śvāso
jita-saṅgo jitendriyaḥ
sthūle bhagavato rūpe
manaḥ sandhārayed dhiyā

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; jita-āsanaḥ-controlled sitting posture; jita-śvāsaḥ-controlled breathing process; jita-saṅgaḥ-controlled association; jita-indriyaḥ-controlled senses; sthūle-in the gross matter; bhagavataḥ-unto the Personality of Godhead; rūpe-in the feature of; manaḥ-the mind; sandhārayet-must apply; dhiyā-by intelligence.

Śukadeva Gosvāmī answered: One should control the sitting posture, regulate the breathing process by the yogic prāṇāyāma and thus control the mind and senses and with intelligence apply the mind to the gross potencies of the Lord [called the virāṭ-rūpa].

The materially absorbed mind of the conditioned soul does not allow him to transcend the limit of the bodily conception of self, and thus the yoga system for meditation (controlling the sitting posture and breathing process and fixing the mind upon the Supreme) is prescribed in order to mold the character of the gross materialist. Unless such materialists are able to cleanse the materially absorbed mind, it is impossible for them to concentrate upon thoughts of transcendence. And to do so one may fix one's mind on the gross material or external feature of the Lord. The different parts of the gigantic form of the Lord are described in the following verses. The materialistic men are very anxious to have some mystic powers as a result of such a controlling process, but the real purpose of yogic regulations is to eradicate the accumulated dirty things like lust, anger, avarice and all such material contaminations. If the mystic yogī is diverted by the accompanying feats of mystic control, then his mission of yogic success is a failure, because the ultimate aim is God realization. He is therefore recommended to fix his gross materialistic mind by a different conception and thus realize the potency of the Lord. As soon as the potencies are understood to be instrumental manifestations of the transcendence, one automatically advances to the next step, and gradually the stage of full realization becomes possible for him.

TEXT 24

viśeṣas tasya deho 'yaṁ
sthaviṣṭhaś ca sthavīyasām
yatredaṁ vyajyate viśvaṁ
bhūtaṁ bhavyaṁ bhavac ca sat

SYNONYMS

viśeṣaḥ-personal; tasya-His; dehaḥ-body; ayam-this; sthaviṣṭhaḥ-grossly material; ca-and; sthavīyasām-of all matter; yatra-wherein; idam-all these phenomena; vyajyate-is experienced; viśvam-universe; bhūtam-past; bhavyam-future; bhavat-present; ca-and; sat-resultant.

This gigantic manifestation of the phenomenal material world as a whole is the personal body of the Absolute Truth, wherein the universal resultant past, present and future of material time is experienced.

Anything, either material or spiritual, is but an expansion of the energy of the Supreme Personality of Godhead, and as stated in the Bhagavad-gītā (13.13), the omnipotent Lord has His transcendental eyes, heads and other bodily parts distributed everywhere. He can see, hear, touch or manifest Himself anywhere and everywhere, for He is present everywhere as the Supersoul of all infinitesimal souls, although He has His particular abode in the absolute world. The relative world is also His phenomenal representation because it is nothing but an expansion of His transcendental energy. Although He is in His abode, His energy is distributed everywhere, just as the sun is localized as well as expanded everywhere, since the rays of the sun, being nondifferent from the sun, are accepted as expansions of the sun disc. In the Viṣṇu Purāṇa (1.22.52) it is said that as fire expands its rays and heat from one place, similarly the Supreme Spirit, the Personality of Godhead, expands Himself by His manifold energy everywhere and anywhere. The phenomenal manifestation of the gigantic universe is only a part of His virāṭ body. Less intelligent men cannot conceive of the transcendental all-spiritual form of the Lord, but they are astounded by His different energies, just as the aborigines are struck with wonder by the manifestation of lightning, a gigantic mountain or a hugely expanded banyan tree. The aborigines praise the strength of the tiger and the elephant because of their superior energy and strength. The asuras cannot recognize the existence of the Lord, although there are vivid descriptions of the Lord in the revealed scriptures, although the Lord incarnates and exhibits His uncommon strength and energy, and although He is accepted as the Supreme Personality of Godhead by learned scholars and saints like Vyāsadeva, Nārada, Asita and Devala in the past and by Arjuna in the Bhagavad-gītā, as also by the ācāryas like Śaṅkara, Rāmānuja, Madhva and Lord Śrī Caitanya in the modern age. The asuras do not accept any evidential proof from the revealed scriptures, nor do they recognize the authority of the great ācāryas. They want to see with their own eyes at once. Therefore they can see the gigantic body of the Lord as virāṭ, which will answer their challenge, and since they are accustomed to paying homage to superior material strength like that of the tiger, elephant and lightning, they can offer respect to the virāṭ-rūpa. Lord Kṛṣṇa, by the request of Arjuna, exhibited His virāṭ-rūpa for the asuras. A pure devotee of the Lord, being unaccustomed to looking into such a mundane gigantic form of the Lord, requires special vision for the purpose. The Lord, therefore, favored Arjuna with special vision for looking into His virāṭ-rūpa, which is described in the Eleventh Chapter of the Bhagavad-gītā. This virāṭ-rūpa of the Lord was especially manifested, not for the benefit of Arjuna, but for that unintelligent class of men who accept anyone and everyone as an incarnation of the Lord and so mislead the general mass of people. For them, the indication is that one should ask the cheap incarnation to exhibit his virāṭ-rūpa and thus be established as an incarnation. The virāṭ-rūpa manifestation of the Lord is simultaneously a challenge to the atheist and a favor for the asuras, who can think of the Lord as virāṭ and thus gradually cleanse the dirty things from their hearts in order to become qualified to actually see the transcendental form of the Lord in the near future. This is a favor of the all-merciful Lord to the atheists and the gross materialists.

TEXT 25

aṇḍa-kośe śarīre 'smin
saptāvaraṇa-saṁyute
vairājaḥ puruṣo yo 'sau
bhagavān dhāraṇāśrayaḥ

SYNONYMS

aṇḍa-kośe-within the universal shell; śarīre-in the body of; asmin-this; sapta-sevenfold; āvaraṇa-coverings; saṁyute-having so done; vairājaḥ-the gigantic universal; puruṣaḥ-form of the Lord; yaḥ-that; asau-He; bhagavān-the Personality of Godhead; dhāraṇā-conception; āśrayaḥ-object of.

The gigantic universal form of the Personality of Godhead, within the body of the universal shell, which is covered by sevenfold material elements, is the subject for the virāṭ conception.

Simultaneously, the Lord has multifarious other forms, and all of them are identical with the original fountainhead form of the Lord, Śrī Kṛṣṇa. In the Bhagavad-gītā, it has been proven that the original transcendental and eternal form of the Lord is Śrī Kṛṣṇa, the Absolute Personality of Godhead, but by His inconceivable internal potency, ātma-māyā, He can expand Himself by multifarious forms and incarnations simultaneously, without being diminished in His full potency. He is complete, and although innumerable complete forms emanate from Him, He is still complete, without any loss. That is His spiritual or internal potency. In the Eleventh Chapter of the Bhagavad-gītā, the Personality of Godhead, Lord Kṛṣṇa, manifested His virāṭ-rūpa just to convince the less intelligent class of men, who cannot conceive of the Lord as appearing just like a human being, that He factually has the potency of His claim to be the Supreme Absolute person without any rival or superior. Materialistic men can think, although very imperfectly, of the huge universal space, comprehending an innumerable number of planets as big as the sun. They can see only the circular sky overhead, without any information that this universe, as well as many other hundreds of thousands of universes, are each covered by sevenfold material coverings of water, fire, air, sky, ego, noumenon and material nature, just like a huge football, pumped and covered, floating on the water of the Causal Ocean, wherein the Lord is lying as Mahā-Viṣṇu. All the universes in seed are emanating from the breathing of the Mahā-Viṣṇu, who is but part of a partial expansion of the Lord, and all the universes presided over by the Brahmās vanish when the Mahā-Viṣṇu withdraws His great breath. In this way, the material worlds are being created and vanished by the supreme will of the Lord. The poor foolish materialist can just imagine how ignorantly he puts forward an insignificant creature to become His rival incarnation, simply on the allegations of a dying man. The virāṭ-rūpa was particularly exhibited by the Lord just to give lessons to such foolish men, so that one can accept a person as the incarnation of Godhead only if such a person is able to exhibit such a virāṭ-rūpa as Lord Kṛṣṇa did. The materialistic person may concentrate his mind upon the virāṭ or gigantic form of the Lord in his own interest and as recommended by Śukadeva Gosvāmī, but he must be on his guard not to be misled by pretenders who claim to be the identical person as Lord Kṛṣṇa but are not able to act like Him or exhibit the virāṭ-rūpa, comprehending the whole of the universe.

TEXT 26

pātālam etasya hi pāda-mūlaṁ
paṭhanti pārṣṇi-prapade rasātalam
mahātalaṁ viśva-sṛjo 'tha gulphau

talātalaṁ vai puruṣasya jaṅghe

SYNONYMS

pātālam-the planets at the bottom of the universe; etasya-of His; hi-exactly; pāda-mūlam-soles of the feet; paṭhanti-they study it; pārṣṇi-the heels; prapade-the toes; rasātalam-the planets named Rasātala; mahātalam-the planets named Mahātala; viśva-sṛjaḥ-of the creator of the universe; atha-thus; gulphau-the ankles; talātalam-the planets named Talātala; vai-as they are; puruṣasya-of the gigantic person; jaṅghe-the shanks.

Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets.

Outside the bodily existence of the Supreme Personality of Godhead, the manifested cosmic existence has no reality. Everything and anything of the manifested world rests on Him, as confirmed in the Bhagavad-gītā (9.4), but that does not imply that everything and anything in the vision of a materialist is the Supreme Personality. The conception of the universal form of the Lord gives a chance to the materialist to think of the Supreme Lord, but the materialist must know for certain that his visualization of the world in a spirit of lording over it is not God realization. The materialistic view of exploitation of the material resources is occasioned by the illusion of the external energy of the Lord, and as such, if anyone wants to realize the Supreme Truth by conceiving of the universal form of the Lord, he must cultivate the service attitude. Unless the service attitude is revived, the conception of virāṭ realization will have very little effect on the seer. The transcendental Lord, in any conception of His form, is never a part of the material creation. He keeps His identity as Supreme Spirit in all circumstances and is never affected by the three material qualities, for everything material is contaminated. The Lord always exists by His internal energy.

The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla, gradually, one below the other. In this verse, the description begins from the bottom because it is in the line of devotion that the Lord's bodily description should begin from His feet. Śukadeva Gosvāmī is a recognized devotee of the Lord, and he is exactly correct in the description.

TEXT 27

dve jānunī sutalaṁ viśva-mūrter
ūru-dvayaṁ vitalaṁ cātalaṁ ca
mahītalaṁ taj-jaghanaṁ mahīpate
nabhastalaṁ nābhi-saro gṛṇanti

SYNONYMS

dve-two; jānunī-two knees; sutalam-the planetary system named Sutala; viśva-mūrteḥ-of the universal form; ūru-dvayam-the two thighs; vitalam-the planetary system named Vitala; ca-also; atalam-the planets named Atala; ca-and; mahītalam-the planetary system named Mahītala; tat-of that; jaghanam-the hips; mahīpate-O King; nabhastalam-outer space; nābhi-saraḥ-the depression of the navel; gṛṇanti-they take it so.

The knees of the universal form are the planetary system of the name Sutala, and the two thighs are the Vitala and Atala planetary systems. The hips are Mahītala, and outer space is the depression of His navel.

TEXT 28

uraḥ-sthalaṁ jyotir-anīkam asya
grīvā mahar vadanaṁ vai jano 'sya
tapo varāṭīṁ vidur ādi-puṁsaḥ
satyaṁ tu śīrṣāṇi sahasra-śīrṣṇaḥ

SYNONYMS

uraḥ-high; sthalam-place (the chest); jyotiḥ-anīkam-the luminary planets; asya-of Him; grīvā-the neck; mahaḥ-the planetary system above the luminaries; vadanam-mouth; vai-exactly; janaḥ-the planetary system above Mahar; asya-of Him; tapaḥ-the planetary system above the Janas; varāṭīm-forehead; viduḥ-is known; ādi-the original; puṁsaḥ-personality; satyam-the topmost planetary system; tu-but; śīrṣāṇi-the head; sahasra-one thousand; śīrṣṇaḥ-one with heads.

The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Janas planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as Satyaloka, is the head of He who has one thousand heads.

The effulgent luminary planets like the sun and the moon are situated almost in the midplace of the universe, and as such they are to be known as the chest of the original gigantic form of the Lord. And above the luminary planets, called also the heavenly places of the universal directorate demigods, are the Mahar, Janas and Tapas planetary systems, and, above all, the Satyaloka planetary system, where the chief directors of the modes of material nature reside, namely Viṣṇu, Brahmā and Śiva. This Viṣṇu is known as the Kṣīrodakaśāyī Viṣṇu, and He acts as the Supersoul in every living being. There are innumerable universes floating on the Causal Ocean, and in each of them the representation of the virāṭ form of the Lord is there along with innumerable suns, moons, heavenly demigods, Brahmās, Viṣṇus and Śivas, all of them situated in one part of the inconceivable potency of Lord Kṛṣṇa, as stated in the Bhagavad-gītā (10.42).

TEXT 29

indrādayo bāhava āhur usrāḥ
karṇau diśaḥ śrotram amuṣya śabdaḥ
nāsatya-dasrau paramasya nāse
ghrāṇo 'sya gandho mukham agnir iddhaḥ

SYNONYMS

indra-ādayaḥ-demigods headed by the heavenly king, Indra; bāhavaḥ-arms; āhuḥ-are called; usrāḥ-the demigods; karṇau-the ears; diśaḥ-the four directions; śrotram-the sense of hearing; amuṣya-of the Lord; śabdaḥ-sound; nāsatya-dasrau-the demigods known as the Aśvinī-kumāras; paramasya-of the Supreme; nāse-nostrils; ghrāṇaḥ-the sense of smell; asya-of Him; gandhaḥ-fragrance; mukham-the mouth; agniḥ-fire; iddhaḥ-blazing.

His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His nostrils are the two Aśvinī-kumāras, and material fragrance is His sense of smell. His mouth is the blazing fire.

The description of the gigantic form of the Personality of Godhead made in the Eleventh Chapter of the Bhagavad-gītā is further explained here in the Śrīmad-Bhāgavatam. The description in the Bhagavad-gītā (11.30) runs as follows: "O Viṣṇu, I see You devouring all people in Your blazing mouths and covering all the universe by Your immeasurable rays. Scorching the worlds, You are manifest." In that way, Śrīmad-Bhāgavatam is the postgraduate study for the student of the Bhagavad-gītā. Both of them are the science of Kṛṣṇa, the Absolute Truth, and so they are interdependent.

The conception of the virāṭ-puruṣa, or the gigantic form of the Supreme Lord, is said to include all the dominating demigods as well as the dominated living beings. Even the minutest part of a living being is controlled by the empowered agency of the Lord. Since the demigods are included in the gigantic form of the Lord, worship of the Lord, whether in His gigantic material conception or in His eternal transcendental form as Lord Śrī Kṛṣṇa, also appeases the demigods and all the other parts and parcels, as much as watering the root of a tree distributes energy to all of the tree's other parts. Consequently, for a materialist also, worship of the universal gigantic form of the Lord leads one to the right path. One need not risk being misled by approaching many demigods for fulfillment of different desires. The real entity is the Lord Himself, and all others are imaginary, for everything is included in Him only.

TEXT 30

dyaur akṣiṇī cakṣur abhūt pataṅgaḥ
pakṣmāṇi viṣṇor ahanī ubhe ca
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam
āpo 'sya tālū rasa eva jihvā

SYNONYMS

dyauḥ-the sphere of outer space; akṣiṇī-the eyeballs; cakṣuḥ-of eyes (senses); abhūt-it so became; pataṅgaḥ-the sun; pakṣmāṇi-eyelids; viṣṇoḥ-of the Personality of Godhead, Śrī Viṣṇu; ahanī-day and night; ubhe-both; ca-and; tat-His; bhrū-eyebrows; vijṛmbhaḥ-movements; parameṣṭhi-the supreme entity (Brahmā); dhiṣṇyam-post; āpaḥ-Varuṇa, the director of water; asya-His; tālū-palate; rasaḥ-juice; eva-certainly; jihvā-the tongue.

The sphere of outer space constitutes His eyepits, and the eyeball is the sun as the power of seeing. His eyelids are both the day and night, and in the movements of His eyebrows, the Brahmā and similar supreme personalities reside. His palate is the director of water, Varuṇa, and the juice or essence of everything is His tongue.

To common sense the description in this verse appears to be somewhat contradictory because sometimes the sun has been described as the eyeball and sometimes as the outer space sphere. But there is no room for common sense in the injunctions of the śāstras. We must accept the description of the śāstras and concentrate more on the form of the virāṭ-rūpa than on common sense. Common sense is always imperfect, whereas the description in the śāstras is always perfect and complete. If there is any incongruity, it is due to our imperfection and not the śāstras'. That is the method of approaching Vedic wisdom.

TEXT 31

chandāṁsy anantasya śiro gṛṇanti
daṁṣṭrā yamaḥ sneha-kalā dvijāni
hāso janonmāda-karī ca māyā
duranta-sargo yad-apāṅga-mokṣaḥ

SYNONYMS

chandāṁsi-the Vedic hymns; anantasya-of the Supreme; śiraḥ-the cerebral passage; gṛṇanti-they say; daṁṣṭrāḥ-the jaws of teeth; yamaḥ-Yamarāja, the director of sinners; sneha-kalāḥ-the art of affection; dvijāni-the set of teeth; hāsaḥ-smile; jana-unmāda-karī-the most alluring; ca-also; māyā-illusory energy; duranta-unsurpassable; sargaḥ-the material creation; yat-apāṅga-whose glance; mokṣaḥ-casting over.

They say that the Vedic hymns are the cerebral passage of the Lord, and His jaws of teeth are Yama, god of death, who punishes the sinners. The art of affection is His set of teeth, and the most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.

According to Vedic assertion, this material creation is the result of the Lord's casting a glance over the material energy, which is described herein as the most alluring illusory energy. The conditioned souls who are allured by such materialism should know that the material temporary creation is simply an imitation of the reality and that those who are captivated by such alluring glances of the Lord are put under the direction of the controller of sinners called Yamarāja. The Lord smiles affectionately, displaying His teeth. The intelligent person who can grasp these truths about the Lord becomes a soul fully surrendered unto Him.

TEXT 32

vrīḍottarauṣṭho 'dhara eva lobho
dharmaḥ stano 'dharma-patho 'sya pṛṣṭham
kas tasya meḍhraṁ vṛṣaṇau ca mitrau
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ

SYNONYMS

vrīḍa-modesty; uttara-upper; oṣṭhaḥ-lip; adharaḥ-chin; eva-certainly; lobhaḥ-hankering; dharmaḥ-religion; stanaḥ-breast; adharma-irreligion; pathaḥ-way; asya-His; pṛṣṭham-back; kaḥ-Brahmā; tasya-His; meḍhram-genitals; vṛṣaṇau-testicles; ca-also; mitrau-the Mitrā-varuṇas; kukṣiḥ-waist; samudrāḥ-the oceans; girayaḥ-the hills; asthi-bones; saṅghāḥ-stack.

Modesty is the upper portion of His lips, hankering is His chin, religion is the breast of the Lord, and irreligion is His back. Brahmājī, who generates all living beings in the material world, is His genitals, and the Mitrā-varuṇas are His two testicles. The ocean is His waist, and the hills and mountains are the stacks of His bones.

The Supreme Lord is not impersonal, as misconceived by less intelligent thinkers. Rather, He is the Supreme person, as confirmed in all authentic Vedic literatures. But His personality is different from what we can conceive. It is stated here that Brahmājī acts as His genitals and that the Mitrā-varuṇas are His two testicles. This means that as a person He is complete with all bodily organs, but they are of different types with different potencies. When the Lord is described as impersonal, therefore, it should be understood that His personality is not exactly the type of personality found within our imperfect speculation. One can, however, worship the Lord even by seeing the hills and mountains or the ocean and the sky as different parts and parcels of the gigantic body of the Lord, the virāṭ-puruṣa. The virāṭ-rūpa, as exhibited by Lord Kṛṣṇa to Arjuna, is a challenge to the unbelievers.

TEXT 33

nadyo ’sya nāḍyo ’tha tanū-ruhāṇi
mahī-ruhā viśva-tanor nṛpendra
ananta-vīryaḥ śvasitaṁ mātariśvā
gatir vayaḥ karma guṇa-pravāhaḥ

SYNONYMS

nadyaḥ-the rivers; asya-of Him; nāḍyaḥ-veins; atha-and thereafter; tanū-ruhāṇi-hairs on the body; mahī-ruhāḥ-the plants and trees; viśva-tanoḥ-of the universal form; nṛpa-indra-O King; ananta-vīryaḥ-of the omnipotent; śvasitam-breathing; mātariśvā-air; gatiḥ-movement; vayaḥ-passing ages; karma-activity; guṇa-pravāhaḥ-reactions of the modes of nature.

O King, the rivers are the veins of the gigantic body, the trees are the hairs of His body, and the omnipotent air is His breath. The passing ages are His movements, and His activities are the reactions of the three modes of material nature.

The Personality of Godhead is not a dead stone, nor is He inactive, as is poorly thought by some schools. He moves with the progress of time, and therefore lie knows all about the past and future, along with His present activities. There is nothing unknown to Him. The conditioned souls are driven by the reactions of the modes of material nature, which are the activities of the Lord. As stated in the Bhagavad-gītā (7.12), the modes of nature act under His direction only, and as such no natural functions are blind or automatic. The power behind the activities is the supervision of the Lord, and thus the Lord is never inactive as is wrongly conceived. The Vedas say that the Supreme Lord has nothing to do personally, as is always the case with superiors, but everything is done by His direction. As it is said, not a blade of grass moves without His sanction. In the Brahma-saṁhitā (5.48), it is said that all the universes and the heads of them (the Brahmās) exist only for the duration of His breathing period. The same is confirmed here. The air on which the universes and the planets within the universes exist is nothing but a bit of the breath of the unchallengeable virāṭ-puruṣa. So even by studying the rivers, trees, air and passing ages, one can conceive of the Personality of Godhead without being misled by the formless conception of the Lord. In the Bhagavad-gītā (12.5) it is stated that those who are much inclined to the formless conception of the Supreme Truth are more troubled than those who can intelligently conceive of the personal form.

TEXT 34

īśasya keśān vidur ambuvāhān
vāsas tu sandhyāṁ kuru-varya bhūmnaḥ
avyaktam āhur hṛdayaṁ manaś ca
sa candramāḥ sarva-vikāra-kośaḥ

SYNONYMS

īśasya-of the supreme controller; keśān-hairs on the head; viduḥ-you may know it from me; ambu-vāhān-the clouds which carry water; vāsaḥ tu-the dress; sandhyām-termination of day and night; kuru-varya-O best of the Kurus; bhūmnaḥ-of the Almighty; avyaktam-the prime cause of material creation; āhuḥ-it is said; hṛdayam-intelligence; manaḥ ca-and the mind; saḥ-He; candramāḥ-the moon; sarva-vikāra-kośaḥ-the reservoir of all changes.

O best amongst the Kurus, the clouds which carry water are the hairs on His head, the terminations of days or nights are His dress, and the supreme cause of material creation is His intelligence. His mind is the moon, the reservoir of all changes.

TEXT 35

vijñāna-śaktiṁ mahim āmananti
sarvātmano ’ntaḥ-karaṇaṁ giritram
aśvāśvatary-uṣṭra-gajā nakhāni
sarve mṛgāḥ paśavaḥ śroṇi-deśe

SYNONYMS

vijñāna-śaktim-consciousness; mahim-the principle of matter; āmananti-they call it so; sarva-ātmanaḥ-of the omnipresent; antaḥ-karaṇam-ego; giritram-Rudra (Śiva); aśva-horse; aśvatari-mule; uṣṭra-camel; gajāḥ-elephant; nakhāni-nails; sarve-all other; mṛgāḥ-stags; paśavaḥ-quadrupeds; śroṇi-deśe-on the region of the belt.

The principle of matter [mahat-tattva] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. The horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord.

TEXT 36

vayāṁsi tad-vyākaraṇaṁ vicitraṁ
manur manīṣā manujo nivāsaḥ
gandharva-vidyādhara-cāraṇāpsaraḥ
svara-smṛtīr asurānīka-vīryaḥ

SYNONYMS

vayāṁsi-varieties of birds; tat-vyākaraṇam-vocables; vicitram-artistic; manuḥ-the father of mankind; manīṣā-thoughts; manujaḥ-mankind (the sons of Manu); nivāsaḥ-residence; gandharva-the human beings named Gandharvas; vidyādhara-the Vidyādharas; cāraṇa-the Cāraṇas; apsaraḥ-the angels; svara-musical rhythm; smṛtīḥ-remembrance; asura-anīka-the demoniac soldiers; vīryaḥ-prowess.

Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. The celestial species of human beings, like the Gandharvas, Vidyādharas, Cāraṇas and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.

The aesthetic sense of the Lord is manifested in the artistic, colorful creation of varieties of birds like the peacock, parrot and cuckoo. The celestial species of human beings, like the Gandharvas and Vidyādharas, can sing wonderfully and can entice even the minds of the heavenly demigods. Their musical rhythm represents the musical sense of the Lord. How then can He be impersonal? His musical taste, artistic sense and standard intelligence, which is never fallible, are different signs of His supreme personality. The Manu-saṁhitā is the standard lawbook for humanity, and every human being is advised to follow this great book of social knowledge. Human society is the residential quarters for the Lord. This means that the human being is meant for God realization and association with God. This life is a chance for the conditioned soul to regain his eternal God consciousness and thus fulfill the mission of life. Mahārāja Prahlāda is the right type of representative of the Lord in the family of asuras. None of the living beings is away from the Lord's gigantic body. Each and every one has a particular duty in relation to the supreme body. Disruption in the matter of discharging the specific duty assigned to each and every living being is the cause of disharmony between one living being and another, but when the relation is reestablished in relation with the Supreme Lord, there is complete unity between all living beings, even up to the limit of the wild animals and human society. Lord Caitanya Mahāprabhu displayed this living unity in the jungle of Madhya Pradesh, where even the tigers, elephants and many other ferocious animals perfectly cooperated in glorifying the Supreme Lord. That is the way to peace and amity all over the world.

TEXT 37

brahmānanaṁ kṣatra-bhujo mahātmā
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ
nānābhidhābhījya-gaṇopapanno
dravyātmakaḥ karma vitāna-yogaḥ

SYNONYMS

brahma-the brāhmaṇas; ānanam-the face; kṣatra-the kṣatriyas; bhujaḥ-the arms; mahātmā-the virāṭ-puruṣa; viṭ-the vaiśyas; ūruḥ-the thighs; aṅghri-śrita-under the protection of His feet; kṛṣṇa-varṇaḥ-the śūdras; nānā-various; abhidhā-by names; abhījya-gaṇa-the demigods; upapannaḥ-being overtaken; dravya-ātmakaḥ-with feasible goods; karma-activities; vitāna-yogaḥ-performances of sacrifice.

The virāṭ-puruṣa's face is the brāhmaṇas, His arms are the kṣatriyas, His thighs are the vaiśyas, and the śūdras are under the protection of His feet. All the worshipable demigods are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord.

Monotheism is practically suggested here. Offering sacrifices to many demigods under different names is mentioned in the Vedic literatures, but the suggestion made in this verse is that all those varieties of demigods are included in the form of the Supreme Personality of Godhead; they are only the parts and parcels of the original whole. Similarly, the divisions of the orders of human society, namely the brāhmaṇas (the intelligent class), the kṣatriyas (the administrators), the vaiśyas (the mercantile community) and the śūdras (the laborer class), are all included in the body of the Supreme. As such, sacrifice by every one of them in terms of pleasing the Supreme by feasible goods is recommended. Generally, the sacrifice is offered with clarified butter and grains, but with the progress of time, human society has produced varieties of goods by transforming materials supplied by God's material nature. Human society, therefore, must learn to offer sacrifices not only with clarified butter, but also with other manufactured goods in the propagation of the Lord's glory, and that will bring about perfection in human society. The intelligent class of men, or brāhmaṇas, may give direction for such sacrifices in consultation with the previous ācāryas; the administrators may give all facilities to perform such sacrifices; the vaiśya class or mercantile community, who produce such goods, may offer them for sacrifice; and the śūdra class may offer their manual labor for the successful termination of such sacrifice. Thus by the cooperation of all classes of human beings, the sacrifice recommended in this age, namely the sacrifice of congregational chanting of the holy name of the Lord, may be executed for the common welfare of all the people of the world.

TEXT 38

iyān asāv īśvara-vigrahasya
yaḥ sanniveśaḥ kathito mayā te
sandhāryate 'smin vapuṣi sthaviṣṭhe
manaḥ sva-buddhyā na yato 'sti kiñcit

SYNONYMS

iyān-all these; asau-that; īśvara-Supreme Lord; vigrahasya-of the form; yaḥ-whatsoever; sanniveśaḥ-as they are located; kathitaḥ-explained; mayā-by me; te-unto you; sandhāryate-one may concentrate; asmin-in this; vapuṣi-form of virāṭ; sthaviṣṭhe-in the gross; manaḥ-mind; sva-buddhyā-by one's intelligence; na-not; yataḥ-beyond Him; asti-there is; kiñcit-anything else.

I have thus explained to you the gross material gigantic conception of the Personality of Godhead. One who seriously desires liberation concentrates his mind on this form of the Lord, because there is nothing more than this in the material world.

In the Bhagavad-gītā (9.10), the Supreme Personality of Godhead has verily explained that the material nature is only an order-carrying agent of His. She is one of the different potencies of the Lord, and she acts under His direction only. As the supreme transcendental Lord, He simply casts a glance over the material principle, and thus the agitation of matter begins, and the resultant actions are manifested one after another by six kinds of gradual differentiations. All material creation is moving in that way, and thus it appears and disappears in due course.

Less intelligent persons with a poor fund of knowledge cannot accommodate the thought of this inconceivable potency of the Lord Śrī Kṛṣṇa, by which He appears just like a human being (Bg. 9.11). His appearance in the material world as one of us is also His causeless mercy upon the fallen souls. He is transcendental to all material conceptions, but by His unbounded mercy upon His pure devotees, He comes down and manifests Himself as the Personality of Godhead. Materialistic philosophers and scientists are too much engrossed with atomic energy and the gigantic situation of the universal form, and they offer respect more seriously to the external phenomenal feature of material manifestations than to the noumenal principle of spiritual existence. The transcendental form of the Lord is beyond the jurisdiction of such materialistic activities, and it is very difficult to conceive that the Lord can be simultaneously localized and all-pervasive, because the materialistic philosophers and scientists think of everything in terms of their own experience. Because they are unable to accept the personal feature of the Supreme Lord, the Lord is kind enough to demonstrate the virāṭ feature of His transcendental form, and herein Śrīla Śukadeva Gosvāmī has vividly described this form of the Lord. He concludes that there is nothing beyond this gigantic feature of the Lord. None of the materialistic thoughtful men can go beyond this conception of the gigantic form. The minds of the materialistic men are flickering and constantly changing from one aspect to another. Therefore, one is advised to think of the Lord by thinking of any part of His gigantic body, and by one's intelligence only one can think of Him in any manifestation of the material world-the forest, the hill, the ocean, the man, the animal, the demigod, the bird, the beast or anything else. Each and every item of the material manifestation entails a part of the body of the gigantic form, and thus the flickering mind can be fixed in the Lord only and nothing else. This process of concentrating on the different bodily parts of the Lord will gradually diminish the demoniac challenge of godlessness and bring about gradual development of devotional service to the Lord. Everything being a part and parcel of the Complete Whole, the neophyte student will gradually realize the hymns of Īśopaniṣad which state that the Supreme Lord is everywhere, and thus he will learn the art of not committing any offense to the body of the Lord. This sense of God-mindedness will diminish one's pride in challenging the existence of God. Thus one can learn to show respect to everything, for all things are parts and parcels of the supreme body.

TEXT 39

sa sarva-dhī-vṛtty-anubhūta-sarva
ātmā yathā svapna-janekṣitaikaḥ
taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ

SYNONYMS

saḥ-He (the Supreme Person); sarva-dhī-vṛtti-the process of realization by all sorts of intelligence; anubhūta-cognizant; sarve-everyone; ātmā-the Supersoul; yathā-as much as; svapna-jana-a person dreaming; īkṣita-seen by; ekaḥ-one and the same; tam-unto Him; satyam-the Supreme Truth; ānanda-nidhim-the ocean of bliss; bhajeta-must one worship; na-never; anyatra-anything else; sajjet-be attached; yataḥ-whereby; ātma-pātaḥ-degradation of oneself.

One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

In this verse, the process of devotional service is indicated by the great Gosvāmī, Śrīla Śukadeva. He tries to impress upon us that instead of diverting our attention to several branches of self-realization, we should concentrate upon the Supreme Personality of Godhead as the supreme object of realization, worship and devotion. Self-realization is, as it were, offering a fight for eternal life against the material struggle for existence, and therefore by the illusory grace of the external energy, the yogī or the devotee is faced with many allurements which can entangle a great fighter again in the bondage of material existence. A yogī can attain miraculous successes in material achievements, such as aṇimā and laghimā, by which one can become more minute than the minutest or lighter than the lightest, or in the ordinary sense, one may achieve material benedictions in the shape of wealth and women. But one is warned against such allurements because entanglement again in such illusory pleasure means degradation of the self and further imprisonment in the material world. By this warning, one should follow one's vigilant intelligence only.

The Supreme Lord is one, and His expansions are various. He is therefore the Supersoul of everything. When a man sees anything, he must know that his seeing is secondary and the Lord's seeing is primary. One cannot see anything without the Lord's having first seen it. That is the instruction of the Vedas and the Upaniṣads. So whatever we see or do, the Supersoul of all acts of seeing or doing is the Lord. This theory of simultaneous oneness and difference between the individual soul and the Supersoul is propounded by Lord Śrī Caitanya Mahāprabhu as the philosophy of acintya-bhedābheda-tattva. The virāṭ-rūpa, or the gigantic feature of the Supreme Lord, includes everything materially manifested, and therefore the virāṭ or gigantic feature of the Lord is the Supersoul of all living and nonliving entities. But the virāṭ-rūpa is also the manifestation of Nārāyaṇa or Viṣṇu, and going further on and on one will eventually see that Lord Kṛṣṇa is the ultimate Supersoul of everything that be. The conclusion is that one should unhesitatingly become a worshiper of Lord Kṛṣṇa, or, for that matter, His plenary expansion Nārāyaṇa, and none else. In the Vedic hymns, it is clearly said that first of all Nārāyaṇa cast a glance over matter and thus there was creation. Before creation, there was neither Brahmā nor Śiva, and what to speak of others. Śrīpāda Śaṅkarācārya has definitely accepted this, that Nārāyaṇa is beyond the material creation and that all others are within the material creation. The whole material creation, therefore, is one with and different from Nārāyaṇa, simultaneously, and this supports the acintya-bhedābheda-tattva philosophy of Lord Śrī Caitanya Mahāprabhu. Being an emanation from the glancing potency of Nārāyaṇa, the whole material creation is nondifferent from Him. But because it is the effect of His external energy (bahiraṅgā māyā) and is aloof from the internal potency (ātma-māyā), the whole material creation is different from Him at the same time. The example given in this verse very nicely is that of the dreaming man. The dreaming man creates many things in his dream, and thus he himself becomes the entangled seer of the dream and is also affected by the consequences. This material creation is also exactly a dreamlike creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dreamlike creation. He is always in His transcendental position, but essentially He is everything, and nothing is apart from Him. As a part of Him, one should therefore concentrate on Him only, without deviation; otherwise one is sure to be overcome by the potencies of the material creation, one after another. It is confirmed in the Bhagavad-gītā (9.7) as follows:

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

"O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency, I again create."

The human life, however, is an opportunity to get out of this repetition of creation and annihilation. It is a means whereby one may escape the Lord's external potency and enter into His internal potency.

Thus end the Bhaktivedanta purports of the Second Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The First Step in God Realization."

20.3.2 Chapter Two

The Lord in the Heart

TEXT 1

śrī-śuka uvāca
evaṁ purā dhāraṇayātma-yonir
naṣṭāṁ smṛtiṁ pratyavarudhya tuṣṭāt
tathā sasarjedam amogha-dṛṣṭir
yathāpyayāt prāg vyavasāya-buddhiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-just in the same way; purā-prior to the manifestation of the cosmos; dhāraṇayā-by such a conception; ātma-yoniḥ-of Brahmājī; naṣṭām-lost; smṛtim-remembrance; pratyavarudhya-by regaining consciousness; tuṣṭāt-because of appeasing the Lord; tathā-thereafter; sasarja-created; idam-this material world; amogha-dṛṣṭiḥ-one who has attained clear vision; yathā-as; apyayāt-created; prāk-as formerly; vyavasāya-ascertained; buddhiḥ-intelligence.

Śrī Śukadeva Gosvāmī said: Formerly, prior to the manifestation of the cosmos, Lord Brahmā, by meditating on the virāṭ-rūpa, regained his lost consciousness by appeasing the Lord. Thus he was able to rebuild the creation as it was before.

The example cited herein of Śrī Brahmājī is one of forgetfulness. Brahmājī is the incarnation of one of the mundane attributes of the Lord. Being the incarnation of the passion mode of material nature, he is empowered by the Lord to generate the beautiful material manifestation. Yet due to his being one of the numerous living entities, he is apt to forget the art of his creative energy. This forgetfulness of the living being-beginning from Brahmā down to the lowest insignificant ant-is a tendency which can be counteracted by meditation on the virāṭ-rūpa of the Lord. This chance is available in the human form of life, and if a human being follows the instruction of Śrīmad-Bhāgavatam and begins to meditate upon the virāṭ-rūpa, then revival of his pure consciousness and counteraction of the tendency to forget his eternal relationship with the Lord can follow simultaneously. And as soon as this forgetfulness is removed, the vyavasāya-buddhi, as mentioned here and in the Bhagavad-gītā (2.41), follows at once. This ascertained knowledge of the living being leads to loving service to the Lord, which the living being requires. The kingdom of God is unlimited; therefore the number of the assisting hands of the Lord is also unlimited. The Bhagavad-gītā (13.14) asserts that the Lord has His hands, legs, eyes and mouths in every nook and corner of His creation, This means that the expansions of differentiated parts and parcels, called jīvas or living entities, are assisting hands of the Lord, and all of them are meant for rendering a particular pattern of service to the Lord. The conditioned soul, even in the position of a Brahmā, forgets this by the influence of illusory, material energy generated out of false egoism. One can counteract such false egoism by invoking God consciousness. Liberation means getting out of the slumber of forgetfulness and becoming situated in the real loving service of the Lord, as exemplified in the case of Brahmā. The service of Brahmā is the sample of service in liberation distinguished from the so-called altruistic services full of mistakes and forgetfulness. Liberation is never inaction, but service without human mistakes.

TEXT 2

śābdasya hi brahmaṇa eṣa panthā
yan nāmabhir dhyāyati dhīr apārthaiḥ
paribhramaṁs tatra na vindate 'rthān
māyāmaye vāsanayā śayānaḥ

SYNONYMS

śābdasya-of the Vedic sound; hi-certainly; brahmaṇaḥ-of the Vedas; eṣaḥ-these; panthāḥ-the way; yat-what is; nāmabhiḥ-by different names; dhyāyati-ponders; dhīḥ-intelligence; apārthaiḥ-by meaningless ideas; paribhraman-wandering; tatra-there; na-never; vindate-enjoys; arthān-realities; māyā-maye-in illusory things; vāsanayā-by different desires; śayānaḥ-as if dreaming in sleep.

The way of presentation of the Vedic sounds is so bewildering that it directs the intelligence of the people to meaningless things like the heavenly kingdoms. The conditioned souls hover in dreams of such heavenly illusory pleasures, but actually they do not relish any tangible happiness in such places.

The conditioned soul is always engaged in laying out plans for happiness within the material world, even up to the end of the universal limit. He is not even satisfied with available amenities on this planet earth, where he has exploited the resources of nature to the best of his ability. He wants to go to the moon or the planet Venus to exploit resources there. But the Lord has warned us in the Bhagavad-gītā (8.16) about the worthlessness of all the innumerable planets of this universe, as well as those planets within other systems. There are innumerable universes and also innumerable planets in each of them. But none of them is immune to the chief miseries of material existence, namely the pangs of birth, the pangs of death, the pangs of old age and the pangs of disease. The Lord says that even the topmost planet, known as the Brahmaloka or Satyaloka, (and what to speak of other planets, like the heavenly planets) is not a happy land for residential purposes, due to the presence of material pangs, as above mentioned. Conditioned souls are strictly under the laws of fruitive activities, and as such they sometimes go up to Brahmaloka and again come down to Pātālaloka, as if they were unintelligent children on a merry-go-round. The real happiness is in the kingdom of God, where no one has to undergo the pangs of material existence. Therefore, the Vedic ways of fruitive activities for the living entities are misleading. One thinks of a superior way of life in this country or that, or on this planet or another, but nowhere in the material world can he fulfill his real desire of life, namely eternal life, full intelligence and complete bliss. Indirectly, Śrīla Śukadeva Gosvāmī affirms that Mahārāja Parīkṣit, in the last stage of life, should not desire to transfer himself to the so-called heavenly planets, but should prepare himself for going back home, back to Godhead. None of the material planets, nor the amenities available there for living conditions, is everlasting; therefore one must have a factual reluctance to enjoy such temporary happiness as they afford.

TEXT 3

ataḥ kavir nāmasu yāvad arthaḥ
syād apramatto vyavasāya-buddhiḥ
siddhe 'nyathārthe na yateta tatra
pariśramaṁ tatra samīkṣamāṇaḥ

SYNONYMS

ataḥ-for this reason; kaviḥ-the enlightened person; nāmasu-in names only; yāvat-minimum; arthaḥ-necessity; syāt-must be; apramattaḥ-without being mad after them; vyavasāya-buddhiḥ-intelligently fixed; siddhe-for success; anyathā-otherwise; arthe-in the interest of; na-should never; yateta-endeavor for; tatra-there; pariśramam-laboring hard; tatra-there; samīkṣamāṇaḥ-one who sees practically.

For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.

The bhāgavata-dharma, or the cult of Śrīmad-Bhāgavatam, is perfectly distinct from the way of fruitive activities, which are considered by the devotees to be merely a waste of time. The whole universe, or for that matter all material existence, is moving on as jagat, simply for planning business to make one's position very comfortable or secure, although everyone sees that this existence is neither comfortable nor secure and can never become comfortable or secure at any stage of development. Those who are captivated by the illusory advancement of material civilization (following the way of phantasmagoria) are certainly madmen. The whole material creation is a jugglery of names only; in fact, it is nothing but a bewildering creation of matter like earth, water and fire. The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest perfection of material science, namely atomic energy and electronics, are all simply bewildering names of material elements with their concomitant reactions of the three modes. Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves. The great kings, leaders and soldiers fight with one another in order to perpetuate their names in history. They are forgotten in due course of time, and they make a place for another era in history. But the devotee realizes how much history and historical persons are useless products of flickering time. The fruitive worker aspires after a big fortune in the matter of wealth, woman and worldly adoration, but those who are fixed in perfect reality are not at all interested in such false things. For them it is all a waste of time. Since every second of human life is important, an enlightened man should be very careful to utilize time very cautiously. One second of human life wasted in the vain research of planning for happiness in the material world can never be replaced, even if one spends millions of coins of gold. Therefore, the transcendentalist desiring freedom from the clutches of māyā, or the illusory activities of life, is warned herewith not to be captivated by the external features of fruitive actors. Human life is never meant for sense gratification, but for self-realization. Śrīmad-Bhāgavatam instructs us solely on this subject from the very beginning to the end. Human life is simply meant for self-realization. The civilization which aims at this utmost perfection never indulges in creating unwanted things, and such a perfect civilization prepares men only to accept the bare necessities of life or to follow the principle of the best use of a bad bargain. Our material bodies and our lives in that connection are bad bargains because the living entity is actually spirit, and spiritual advancement of the living entity is absolutely necessary. Human life is intended for the realization of this important factor, and one should act accordingly, accepting only the bare necessities of life and depending more on God's gift without diversion of human energy for any other purpose, such as being mad for material enjoyment. The materialistic advancement of civilization is called "the civilization of the demons," which ultimately ends in wars and scarcity. The transcendentalist is specifically warned herewith to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination. For a transcendentalist, it is a suicidal policy to be intimately in touch with the sense gratifiers of the world, because such a policy will frustrate the ultimate gain of life. Śukadeva Gosvāmī met Mahārāja Parīkṣit when the latter felt a necessity for such a meeting. It is the duty of a transcendentalist to help persons who desire real salvation and to support the cause of salvation. One might note that Śukadeva Gosvāmī never met Mahārāja Parīkṣit while he was ruling as a great king. For a transcendentalist, the mode of activities is explained in the next śloka.

TEXT 4

satyāṁ kṣitau kiṁ kaśipoḥ prayāsair
bāhau svasiddhe hy upabarhaṇaiḥ kim
saty añjalau kiṁ purudhānna-pātryā
dig-valkalādau sati kiṁ dukūlaiḥ

SYNONYMS

satyām-being in possession; kṣitau-earthly flats; kim-where is the necessity; kaśipoḥ-of beds and cots; prayāsaiḥ-endeavoring for; bāhau-the arms; sva-siddhe-being self-sufficient; hi-certainly; upabarhaṇaiḥ-bed and bedstead; kim-what is the use; sati-being present; añjalau-the palms of the hands; kim-what is the use; purudhā-varieties of; anna-eatables; pātryā-by the utensils; dik-open space; valkala-ādau-skins of trees; sati-being existent; kim-what is the use of; dukūlaiḥ-clothes.

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing?

The necessities of life for the protection and comfort of the body must not be unnecessarily increased. Human energy is spoiled in a vain search after such illusory happiness. If one is able to lie down on the floor, then why should one endeavor to get a good bedstead or soft cushion to lie on? If one can rest without any pillow and make use of the soft arms endowed by nature, there is no necessity of searching after a pillow. If we make a study of the general life of the animals, we can see that they have no intelligence for building big houses, furniture, and other household paraphernalia, and yet they maintain a healthy life by lying down on the open land. They do not know how to cook or prepare foodstuff, yet they still live healthy lives more easily than the human being. This does not mean that human civilization should revert to animal life or that the human being should live naked in the jungles without any culture, education and sense of morality. An intelligent human cannot live the life of an animal; rather, man should try to utilize his intelligence in arts and science, poetry and philosophy. In such a way he can further the progressive march of human civilization. But here the idea given by Śrīla Śukadeva Gosvāmī is that the reserve energy of human life, which is far superior to that of animals, should simply he utilized for self-realization. Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which is not possible in any form of life other than the human. One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life. Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and such a ”civilization” is not worthy of the name. In pursuit of such false activities, a human being is in the clutches of māyā, or illusion. Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life. They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree. They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities. And still they were able to give us most important literatures of self-realization. So-called comforts of life are not actually helpful for progressive civilization; rather, they are detrimental to such progressive life. In the system of sanātana-dharma, of four divisions of social life and four orders of progressive realization, there are ample opportunities and sufficient directions for a happy termination of the progressive life, and the sincere followers are advised therein to accept a voluntary life of renunciation in order to achieve the desired goal of life. If one is not accustomed to abiding by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Śrīla Śukadeva Gosvāmī, and that will help one to achieve the desired success.

TEXT 5

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghripāḥ para-bhṛtaḥ sarito ’py aśuṣyan
ruddhā guhāḥ kim ajito ’vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

SYNONYMS

cīrāṇi-torn clothes; kim-whether; pathi-on the road; na-not; santi-there is; diśanti-give in charity; bhikṣām-alms; na-not; eva-also; aṅghripāḥ-the trees; para-bhṛtaḥ-one who maintains others; saritaḥ-the rivers; api-also; aśuṣyan-have dried up; ruddhāḥ-closed; guhāḥ-caves; kim-whether; ajitaḥ-the Almighty Lord; avati-give protection; na-not; upasannān-the surrendered soul; kasmāt-what for, then; bhajanti-flatters; kavayaḥ-the learned; dhana-wealth; durmada-andhān-too intoxicated by.

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?

The renounced order of life is never meant for begging or living at the cost of others as a parasite. According to the dictionary, a parasite is a sycophant who lives at the cost of society without making any contribution to that society. The renounced order is meant for contributing something substantial to society and not depending on the earnings of the householders. On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for the tangible benefit of the donor. In the sanātana-dharma institution, alms-giving to the mendicant is part of a householder’s duty, and it is advised in the scriptures that the householders should treat the mendicants as their family children and should provide them with food, clothing, etc., without being asked. Pseudo-mendicants, therefore, should not take advantage of the charitable disposition of the faithful householders. The first duty of a person in the renounced order of life is to contribute some literary work for the benefit of the human being in order to give him realized direction toward self-realization. Amongst the other duties in the renounced order of life of Śrīla Sanātana, Śrīla Rūpa and the other Gosvāmīs of Vṛndāvana, the foremost duty discharged by them was to hold learned discourses amongst themselves at Sevākuñja, Vṛndāvana (the spot where Śrī Rādhā-Dāmodara Temple was established by Śrīla Jīva Gosvāmī and where the actual samādhi tombs of Śrīla Rūpa Gosvāmī and Śrīla Jīva Gosvāmī are laid). For the benefit of all in human society, they left behind them immense literatures of transcendental importance. Similarly, all the ācāryas who voluntarily accepted the renounced order of life aimed at benefiting human society and not at living a comfortable or irresponsible life at the cost of others. However, those who cannot give any contribution should not go to the householders for food, for such mendicants asking bread from the householders are an insult to the highest order. Śukadeva Gosvāmī gave this warning especially for those mendicants who adopt this line of profession to solve their economic problems. Such mendicants are in abundance in the age of Kali. When a man becomes a mendicant willfully or by circumstances, he must be of firm faith and conviction that the Supreme Lord is the maintainer of all living beings everywhere in the universe. Why, then, would He neglect the maintenance of a surrendered soul who is cent percent engaged in the service of the Lord? A common master looks to the necessities of his servant, so how much more would the all-powerful, all-opulent Supreme Lord look after the necessities of life for a fully surrendered soul. The general rule is that a mendicant devotee will accept a simple small loincloth without asking anyone to give it in charity. He simply salvages it from the rejected torn cloth thrown in the street. When he is hungry he may go to a magnanimous tree which drops fruits, and when he is thirsty he may drink water from the flowing river. He does not require to live in a comfortable house, but should find a cave in the hills and not be afraid of jungle animals, keeping faith in God, who lives in everyone's heart. The Lord may dictate to tigers and other jungle animals not to disturb His devotee. Haridāsa Ṭhākura, a great devotee of Lord Śrī Caitanya, used to live in such a cave, and by chance a great venomous snake was a co-partner of the cave. Some admirer of Ṭhākura Haridāsa who had to visit the Ṭhākura every day feared the snake and suggested that the Ṭhākura leave that place. Because his devotees were afraid of the snake and they were regularly visiting the cave, Ṭhākura Haridāsa agreed to the proposal on their account. But as soon as this was settled, the snake actually crawled out of its hole in the cave and left the cave for good before everyone present. By the dictation of the Lord, who lived also within the heart of the snake, the snake gave preference to Haridāsa and decided to leave the place and not disturb him. So this is a tangible example of how the Lord gives protection to a bona fide devotee like Ṭhākura Haridāsa. According to the regulations of the sanātana-dharma institution, one is trained from the beginning to depend fully on the protection of the Lord in all circumstances. The path of renunciation is recommended for acceptance by one who is fully accomplished and fully purified in his existence. This stage is described also in the Bhagavad-gītā (16.5) as daivī sampat. A human being is required to accumulate daivī sampat, or spiritual assets; otherwise, the next alternative, āsurī sampat, or material assets, will overcome him disproportionately, and thus one will be forced into the entanglement of different miseries of the material world. A sannyāsī should always live alone, without company, and he must be fearless. He should never be afraid of living alone, although he is never alone. The Lord is residing in everyone's heart, and unless one is purified by the prescribed process, one will feel that he is alone. But a man in the renounced order of life must be purified by the process; thus he will feel the presence of the Lord everywhere and will have nothing to fear (such as being without any company). Everyone can become a fearless and honest person if his very existence is purified by discharging the prescribed duty for each and every order of life. One can become fixed in one's prescribed duty by faithful aural reception of Vedic instructions and assimilation of the essence of Vedic knowledge by devotional service to the Lord.

TEXT 6

evaṁ sva-citte svata eva siddha
ātmā priyo 'rtho bhagavān anantaḥ
taṁ nirvṛto niyatārtho bhajeta
saṁsāra-hetūparamaś ca yatra

SYNONYMS

evam-thus; sva-citte-in one's own heart; svataḥ-by His omnipotency; eva-certainly; siddhaḥ-fully represented; ātmā-the Supersoul; priyaḥ-very dear; arthaḥ-substance; bhagavān-the Supreme Personality of Godhead; anantaḥ-the eternal unlimited; tam-unto Him; nirvṛtaḥ-being detached from the world; niyata-permanent; arthaḥ-the supreme gain; bhajeta-one must worship; saṁsāra-hetu-the cause of the conditioned state of existence; uparamaḥ-cessation; ca-certainly; yatra-in which.

Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshiping Him one can end the cause of the conditioned state of existence.

As confirmed in Bhagavad-gītā (18.61), the Supreme Personality of Godhead Śrī Kṛṣṇa is the all-pervading omnipresent Supersoul. Therefore one who is a yogī can worship only Him because He is the substance and not illusion. Every living creature is engaging in the service of something else. A living being's constitutional position is to render service, but in the atmosphere of māyā, or illusion, or the conditional state of existence, the conditioned soul seeks the service of illusion. A conditioned soul works in the service of his temporary body, bodily relatives like the wife and children, and the necessary paraphernalia for maintaining the body and bodily relations, such as the house, land, wealth, society and country, but he does not know that all such renderings of service are totally illusory. As we have discussed many times before, this material world is itself an illusion, like a mirage in the desert. In the desert there is an illusion of water, and the foolish animals become entrapped by such an illusion and run after water in the desert, although there is no water at all. But because there is no water in the desert, one does not conclude that there is no water at all. The intelligent person knows well that there is certainly water, water in the seas and oceans, but such vast reservoirs of water are far, far away from the desert. One should therefore search for water in the vicinity of seas and oceans and not in the desert. Every one of us is searching after real happiness in life, namely eternal life, eternal or unlimited knowledge and unending blissful life. But foolish people who have no knowledge of the substance search after the reality of life in the illusion. This material body does not endure eternally, and everything in relation with this temporary body, such as the wife, children, society and country, also changes along with the change of body. This is called saṁsāra, or repetition of birth, death, old age and disease. We would like to find a solution for all these problems of life, but we do not know the way. Herein it is suggested that anyone who wants to make an end to these miseries of life, namely repetition of birth, death, disease, and old age, must take to this process of worshiping the Supreme Lord and not others, as it is also ultimately suggested in the Bhagavad-gītā (18.65). If we at all want to end the cause of our conditioned life, we must take to the worship of Lord Śrī Kṛṣṇa, who is present in everyone's heart by His natural affection for all living beings, who are actually the parts and parcels of the Lord (Bg. 18.61). The baby in the lap of his mother is naturally attached to the mother, and the mother is attached to the child. But when the child grows up and becomes overwhelmed by circumstances, he gradually becomes detached from the mother, although the mother always expects some sort of service from the grown-up child and is equally affectionate toward her child, even though the child is forgetful. Similarly, because we are all part and parcel of the Lord, the Lord is always affectionate to us, and He always tries to get us back home, back to Godhead. But we, the conditioned souls, do not care for Him and run instead after the illusory bodily connections. We must therefore extricate ourselves from all illusory connections of the world and seek reunion with the Lord, trying to render service unto Him because He is the ultimate truth. Actually we are hankering after Him as the child seeks the mother. And to search out the Supreme Personality of Godhead, we need not go anywhere else, because the Lord is within our hearts. This does not suggest, however, that we should not go to the places of worship, namely the temples, churches and mosques. Such holy places of worship are also occupied by the Lord because the Lord is omnipresent. For the common man these holy places are centers of learning about the science of God. When the temples are devoid of activities, the people in general become uninterested in such places, and consequently the mass of people gradually become godless, and a godless civilization is the result. Such a hellish civilization artificially increases the conditions of life, and existence becomes intolerable for everyone. The foolish leaders of a godless civilization try to devise various plans to bring about peace and prosperity in the godless world under a patent trademark of materialism, and because such attempts are illusory only, the people elect incompetent, blind leaders, one after another, who are incapable of offering solutions. If we want at all to end this anomaly of a godless civilization, we must follow the principles of revealed scriptures like the Śrīmad-Bhāgavatam and follow the instruction of a person like Śrī Śukadeva Gosvāmī who has no attraction for material gain.

TEXT 7

kas tāṁ tv anādṛtya parānucintām
ṛte paśūn asatīṁ nāma kuryāt
paśyañ janaṁ patitaṁ vaitaraṇyāṁ
sva-karmajān paritāpāñ juṣāṇam

SYNONYMS

kaḥ-who else; tām-that; tu-but; anādṛtya-by neglecting; para-anucintām-transcendental thoughts; ṛte-without; paśūn-the materialists; asatīm-in the nonpermanent; nāma-name; kuryāt-will adopt; paśyan-seeing definitely; janam-the general mass of people; patitam-fallen; vaitaraṇyām-in Vaitaraṇī, the river of suffering; sva-karma-jān-produced from one's own work; paritāpān-suffering; juṣāṇam-being overtaken by.

Who else but the gross materialists will neglect such transcendental thought and take to the nonpermanent names only, seeing the mass of people fallen in the river of suffering as the consequence of accruing the result of their own work?

In the Vedas it is said that persons who are attached to demigods to the exclusion of the Supreme Personality of Godhead are like the animals who follow the herdsman even though they are taken to the slaughterhouse. The materialists, like animals, also do not know how they are being misdirected by neglecting the transcendental thought of the Supreme person. No one can remain vacant of thought. It is said that an idle brain is a devil's workshop because a person who cannot think in the right way must think of something which may bring about disaster. The materialists are always worshiping some minor demigods, although this is condemned in the Bhagavad-gītā (7.20). As long as a person is illusioned by material gains, he petitions the respective demigods to draw some particular benefit which is, after all, illusory and nonpermanent. The enlightened transcendentalist is not captivated by such illusory things; therefore he is always absorbed in the transcendental thought of the Supreme in different stages of realization, namely Brahman, Paramātmā and Bhagavān. In the previous verse it is suggested that one should think of the Supersoul, which is one step higher than the impersonal thought of Brahman, as it was suggested in the case of contemplating the virāṭ-rūpa of the Personality of Godhead.

Intelligent persons who can see properly may look into the general conditions of the living entities who are wandering in the cycle of the 8,400,000 spieces of life, as well as in different classes of human beings. It is said that there is an everlasting belt of water called the River Vaitaraṇī at the entrance of the plutonic planet of Yamarāja, who punishes sinners in different manners. After being subjected to such sufferings, a sinner is awarded a particular species of life according to his deeds in the past. Such living entities as are punished by Yamarāja are seen in different varieties of conditioned life. Some of them are in heaven, and some of them are in hell. Some of them are brāhmaṇas, and some of them are misers. But no one is happy in this material world, and all of them are either class A, B or C prisoners suffering because of their own deeds. The Lord is impartial to all circumstances of the sufferings of the living entities, but to one who takes shelter at His lotus feet, the Lord gives proper protection, and He takes such a living entity back home, back to Himself.

TEXT 8

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

SYNONYMS

kecit-others; sva-deha-antaḥ-within the body; hṛdaya-avakāśe-in the region of the heart; prādeśa-mātram-measuring only eight inches; puruṣam-the Personality of Godhead; vasantam-residing; catuḥ-bhujam-with four hands; kañja-lotus; ratha-aṅga-the wheel of a chariot; śaṅkha-conchshell; gadā-dharam-and with a club in the hand; dhāraṇayā-conceiving in that way; smaranti-do meditate upon Him.

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

The all-pervading Personality of Godhead resides as Paramātmā in the heart of each and every living entity. The measurement of the localized Personality of Godhead is estimated to expand from the ring finger to the end of the thumb, more or less eight inches. The form of the Lord described in this verse with distribution of different symbols-beginning from the lower right hand up and down to the lower left hand with lotus, wheel of a chariot, conchshell and club respectively-is called Janārdana, or the plenary portion of the Lord who controls the general mass. There are many other forms of the Lord with varied situations of the symbols of lotus, conchshell, etc., and they are differently known as Puruṣottama, Acyuta, Narasiṁha, Trivikrama, Hṛṣīkeśa, Keśava, Mādhava, Aniruddha, Pradyumna, Saṅkarṣaṇa, Śrīdhara, Vāsudeva, Dāmodara, Janārdana, Nārāyaṇa, Hari, Padmanābha, Vāmana, Madhusūdana, Govinda, Kṛṣṇa, Viṣṇumūrti, Adhokṣaja and Upendra. These twenty-four forms of the localized Personality of Godhead are worshiped in different parts of the planetary system, and in each system there is an incarnation of the Lord having a different Vaikuṇṭha planet in the spiritual sky, which is called the paravyoma. There are many other hundreds and scores of different forms of the Lord, and each and every one of them has a particular planet in the spiritual sky, of which this material sky is only a fragmental offshoot. The Lord exists as puruṣa, or the male enjoyer, although there is no comparing Him to any male form in the material world. But all such forms are advaita, nondifferent from one another, and each of them is eternally young. The young Lord with four hands is nicely decorated, as described below.

TEXT 9

prasanna-vaktraṁ nalināyatekṣaṇaṁ
kadamba-kiñjalka-piśaṅga-vāsasam
lasan-mahā-ratna-hiraṇmayāṅgadaṁ
sphuran-mahā-ratna-kirīṭa-kuṇḍalam

SYNONYMS

prasanna-expresses happiness; vaktram-mouth; nalina-āyata-spread like the petals of a lotus; īkṣaṇam-eyes; kadamba-kadamba flower; kiñjalka-saffron; piśaṅga-yellow; vāsasam-garments; lasat-hanging; mahā-ratna-valuable jewels; hiraṇmaya-made of gold; aṅgadam-ornament; sphurat-glowing; mahā-ratna-valuable jewels; kirīṭa-head dress; kuṇḍalam-earrings.

His mouth expresses His happiness. His eyes spread like the petals of a lotus, and His garments, yellowish like the saffron of a kadamba flower, are bedecked with valuable jewels. His ornaments are all made of gold, set with jewels, and He wears a glowing head dress and earrings.

TEXT 10

unnidra-hṛt-paṅkaja-karṇikālaye
yogeśvarāsthāpita-pāda-pallavam
śrī-lakṣaṇaṁ kaustubha-ratna-kandharam
amlāna-lakṣmyā vana-mālayācitam

SYNONYMS

unnidra-blooming; hṛt-heart; paṅkaja-lotus flower; karṇikā-ālaye-on the surface of the whorl; yoga-īśvara-the great mystics; āsthāpita-placed; pāda-pallavam-lotus feet; śrī-the goddess of fortune, or a beautiful calf; lakṣaṇam-marked in that way; kaustubha-the Kaustubha jewel; ratna-other jewels; kandharam-on the shoulder; amlāna-quite fresh; lakṣmyā-beauty; vana-mālayā-by a flower garland; ācitam-spread over.

His lotus feet are placed over the whorls of the lotuslike hearts of great mystics. On His chest is the Kaustubha jewel, engraved with a beautiful calf, and there are other jewels on His shoulders. His complete torso is garlanded with fresh flowers.

The ornaments, flowers, clothing and all the other decorations on the transcendental body of the Personality of Godhead are identical with the body of the Lord. None of them are made of material ingredients; otherwise there would be no chance of their decorating the body of the Lord. As such, in the paravyoma, spiritual varieties are also distinguished from the material variegatedness.

TEXT 11

vibhūṣitaṁ mekhalayāṅgulīyakair
mahā-dhanair nūpura-kaṅkaṇādibhiḥ
snigdhāmalākuñcita-nīla-kuntalair
virocamānānana-hāsa-peśalam

SYNONYMS

vibhūṣitam-well decorated; mekhalayā-with an ornamental wreath about the waist; aṅgulīyakaiḥ-by finger rings; mahā-dhanaiḥ-all highly valuable; nūpura-ringing leglets; kaṅkaṇa-ādibhiḥ-also by bangles; snigdha-slick; amala-spotless; ākuñcita-curling; nīla-bluish; kuntalaiḥ-hair; virocamāna-very pleasing; ānana-face; hāsa-smile; peśalam-beautiful.

He is well decorated with an ornamental wreath about His waist and rings studded with valuable jewels on His fingers. His leglets, His bangles, His oiled hair, curling with a bluish tint, and His beautiful smiling face are all very pleasing.

The Supreme Personality of Godhead is the most beautiful person amongst all others, and Śrīla Śukadeva Gosvāmī describes every part of His transcendental beauty, one after another, in order to teach the impersonalist that the Personality of Godhead is not an imagination by the devotee for facility of worship, but is the Supreme Person in fact and figure. The impersonal feature of the Absolute Truth is but His radiation, as the sun rays are but radiations from the sun.

TEXT 12

adīna-līlā-hasitekṣaṇollasad-
bhrū-bhaṅga-saṁsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaraṁ
yāvan mano dhāraṇayāvatiṣṭhate

SYNONYMS

adīna-very magnanimous; līlā-pastimes ; hasita-smiling; īkṣaṇa-by glancing over; ullasat-glowing; bhrū-bhaṅga-signals of the eyebrow; saṁsūcita-indicated; bhūri-extensive; anugraham-benediction; īkṣeta-one must concentrate on; cintāmayam-transcendental; enam-this particular; īśvaram-the Supreme Lord; yāvat-as long as; manaḥ-the mind; dhāraṇayā-by meditation; avatiṣṭhate-can be fixed.

The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation.

In Bhagavad-gītā (12.5) it is said that the impersonalist undergoes a series of difficult programs on account of his impersonal meditation. But the devotee, due to the Lord's personal service, progresses very easily. Impersonal meditation is therefore a source of suffering for the impersonalist. Here, the devotee has an advantage over the impersonalist philosopher. The impersonalist is doubtful about the personal feature of the Lord, and therefore he always tries to meditate upon something which is not objective. For this reason there is an authentic statement in the Bhāgavatam regarding the positive concentration of the mind on the factual form of the Lord.

The process of meditation recommended herein is bhakti-yoga, or the process of devotional service after one is liberated from the material conditions. Jñāna-yoga is the process of liberation from the material conditions. After one is liberated from the conditions of material existence, i.e., when one is nivṛtta, as previously stated herein, or when one is freed from all material necessities, one becomes qualified to discharge the process of bhakti-yoga. Therefore bhakti-yoga includes jñāna-yoga, or, in other words, the process of pure devotional service simultaneously serves the purpose of jñāna-yoga; liberation from material conditions is automatically achieved by the gradual development of pure devotional service. These effects of bhakti-yoga are called anartha-nivṛtti. Things which are artificially acquired gradually disappear along with the progress of bhakti-yoga. Meditation on the lotus feet of the Personality of Godhead, the first processional step, must show its effect by anartha-nivṛtti. The grossest type of anartha which binds the conditioned soul in material existence is sex desire, and this sex desire gradually develops in the union of the male and female. When the male and female are united, the sex desire is further aggravated by the accumulation of buildings, children, friends, relatives and wealth. When all these are acquired, the conditioned soul becomes overwhelmed by such entanglements, and the false sense of egoism, or the sense of "myself" and "mine," becomes prominent, and the sex desire expands to various political, social, altruistic, philanthropic and many other unwanted engagements, resembling the foam of the sea waves, which becomes very prominent at one time and at the next moment vanishes as quickly as a cloud in the sky. The conditioned soul is encircled by such products, as well as products of sex desire, and therefore bhakti-yoga leads to gradual evaporation of the sex desire, which is summarized in three headings, namely profit, adoration and distinction. All conditioned souls are mad after these different forms of sex desire, and one shall see for himself how much he has been freed from such material hankerings based primarily on the sex desire. As a person feels his hunger satisfied after eating each morsel of foodstuff, he must similarly be able to see the degree to which he has been freed from sex desire. The sex desire is diminished along with its various forms by the process of bhakti-yoga because bhakti-yoga automatically, by the grace of the Lord, effectively results in knowledge and renunciation, even if the devotee is not materially very well educated. Knowledge means knowing things as they are, and if by deliberation it is found that there are things which are at all unnecessary, naturally the person who has acquired knowledge leaves aside such unwanted things. When the conditioned soul finds by culture of knowledge that material necessities are unwanted things, he becomes detached from such unwanted things. This stage of knowledge is called vairāgya, or detachment from unwanted things. We have previously discussed that the transcendentalist is required to be self-sufficient and should not beg from the rich blind persons to fulfill the bare necessities of life. Śukadeva Gosvāmī has suggested some alternatives for the bare necessities of life, namely the problem of eating, sleeping and shelter, but he has not suggested any alternative for sex satisfaction. One who has the sex desire still with him should not at all try to accept the renounced order of life. For one who has not attained to this stage, there is no question of a renounced order of life. So by the gradual process of devotional service under the guidance of a proper spiritual master, and following the principles of the Bhāgavatam, one must be able at least to control the gross sex desire before one accepts the renounced order of life factually.

So purification means getting free gradually from sex desire, and this is attained by meditation on the person of the Lord as described herein, beginning from the feet. One should not try to go upwards artificially without seeing for himself how much he has been released from the sex desire. The smiling face of the Lord is the Tenth Canto of Śrīmad-Bhāgavatam, and there are many upstarts who at once try to begin with the Tenth Canto and especially with the five chapters which delineate the rāsa-līlā of the Lord. This is certainly improper. By such improper study or hearing of Bhāgavatam, the material opportunists have played havoc by indulgence in sex life in the name of Bhāgavatam. This vilification of Bhāgavatam is rendered by the acts of the so-called devotees; one should be free from all kinds of sex desire before he tries to make a show of recital of Bhāgavatam. Śrī Viśvanātha Cakravartī Ṭhākura clearly defines the import of purification as cessation from sex indulgence. He says, yathā yathā dhīś ca śudhyati viṣaya-lāmpaṭyaṁ tyajati, tathā tathā dhārayed iti citta-śuddhi-tāratamyenaiva dhyāna-tāratamyam uktam. And as one gets free from the intoxication of sex indulgence by purification of intelligence, one should step forward for the next meditation, or in other words, the progress of meditation on the different limbs of the transcendental body of the Lord should be enhanced in proportion to the progress of purification of the heart. The conclusion is that those who are still entrapped by sex indulgence should never progress to meditation above the feet of the Lord; therefore recital of Śrīmad-Bhāgavatam by them should be restricted to the First and Second Cantos of the great literature. One must complete the purificatory process by assimilating the contents of the first nine cantos. Then one should be admitted into the realm of the Tenth Canto of Śrīmad-Bhāgavatam.

TEXT 13

ekaikaśo 'ṅgāni dhiyānubhāvayet
pādādi yāvad dhasitaṁ gadābhṛtaḥ
jitaṁ jitaṁ sthānam apohya dhārayet
paraṁ paraṁ śuddhyati dhīr yathā yathā

SYNONYMS

eka-ekaśaḥ-one to one, or one after another; aṅgāni-limbs; dhiyā-by attention; anubhāvayet-meditate upon; pāda-ādi-legs, etc.; yāvat-until; hasitam-smiling; gadā-bhṛtaḥ-the Personality of Godhead; jitam jitam-gradually controlling the mind; sthānam-place; apohya-leaving; dhārayet-meditate upon; param param-higher and higher; śuddhyati-purified; dhīḥ-intelligence; yathā yathā-as much as.

The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.

The process of meditation recommended in the Śrīmad-Bhāgavatam is not to fix one's attention on something impersonal or void. The meditation should concentrate on the person of the Supreme Godhead, either in His virāṭ-rūpa, the gigantic universal form, or in His sac-cid-ānanda-vigraha [Bs. 5.1], as described in the scriptures. There are authorized descriptions of Viṣṇu forms, and there are authorized representations of Deities in the temples. Thus one can practice meditating upon the Deity, concentrating his mind on the lotus feet of the Lord and gradually rising higher and higher, up to His smiling face.

According to the Bhāgavata school, the Lord's rāsa dancing is the smiling face of the Lord. Since it is recommended in this verse that one should gradually progress from the lotus feet up to the smiling face, we shall not jump at once to understand the Lord's pastimes in the rāsa dance. It is better to practice concentrating our attention by offering flowers and tulasi to the lotus feet of the Lord. In this way, we gradually become purified by the arcanā process. We dress the Lord, bathe Him, etc., and all these transcendental activities help us purify our existence. When we reach the higher standard of purification, if we see the smiling face of the Lord or hear the rāsa dance pastimes of the Lord, then we can relish His activities. In the Śrīmad-Bhāgavatam, therefore, the rāsa dance pastimes are delineated in the Tenth Canto (Chapters 29-34).

The more one concentrates on the transcendental form of the Lord, either on the lotus feet, the calves, the thighs or the chest, the more one becomes purified. In this verse it is clearly stated, "the more the intelligence becomes purified," which means the more one becomes detached from sense gratification. Our intelligence in the present conditioned state of life is impure due to being engaged in sense gratification. The result of meditation on the transcendental form of the Lord will be manifested by one's detachment from sense gratification. Therefore, the ultimate purpose of meditation is purification of one's intelligence.

Those who are too engrossed in sense gratification cannot be allowed to participate in arcanā or to touch the transcendental form of the Rādhā-Kṛṣṇa or Viṣṇu Deities. For them it is better to meditate upon the gigantic virāṭ-rūpa of the Lord, as recommended in the next verse. The impersonalists and the voidists are therefore recommended to meditate upon the universal form of the Lord, whereas the devotees are recommended to meditate on the Deity worship in the temple. Because the impersonalists and the voidists are not sufficiently purified in their spiritual activities, arcanā is not meant for them.

TEXT 14

yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ
tāvat sthavīyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta

SYNONYMS

yāvat-as long as; na-does not; jāyeta-develop; para-transcendental; avare-mundane; asmin-in this form of; viśva-īśvare-the Lord of all worlds; draṣṭari-unto the seer; bhakti-yogaḥ-devotional service; tāvat-so long; sthavīyaḥ-the gross materialist; puruṣasya-of the virāṭ-puruṣa; rūpam-universal form; kriyā-avasāne-at the end of one's prescribed duties; prayataḥ-with proper attention; smareta-one should remember.

Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties.

The Supreme Lord is the seer of all worlds, both material and transcendental. In other words, the Supreme Lord is the ultimate beneficiary and enjoyer of all worlds, as confirmed in the Bhagavad-gītā (5.29). The spiritual world is the manifestation of His internal potency, and the material world is the manifestation of His external potency. The living entities are also His marginal potency, and by their own choice they can live in either the transcendental or material worlds. The material world is not a fit place for living entities because they are spiritually one with the Lord and in the material world the living entities become conditioned by the laws of the material world. The Lord wants all living entities, who are His parts and parcels, to live with Him in the transcendental world, and for enlightening conditioned souls in the material world, all the Vedas and the revealed scriptures are there-expressly to recall the conditioned souls back home, back to Godhead. Unfortunately, the conditioned living entities, although suffering continually the threefold miseries of conditioned life, are not very serious about going back to Godhead. It is due to their misguided way of living, complicated by sins and virtues. Some of them who are virtuous by deeds begin to reestablish the lost relation with the Lord, but they are unable to understand the personal feature of the Lord. The real purpose of life is to make contact with the Lord and be engaged in His service. That is the natural position of living entities. But those who are impersonalists and are unable to render any loving service to the Lord have been advised to meditate upon His impersonal feature, the virāṭ-rūpa, or universal form. Some way or other, one must try to reestablish one's forgotten relation with the Lord if one at all desires to gain real happiness in life, and to reclaim his natural unfettered condition. For the less intelligent beginners, meditation on the impersonal feature, the virāṭ-rūpa, or universal form of the Lord, will gradually qualify one to rise to personal contact. One is advised herewith to meditate upon the virāṭ-rūpa specified in the previous chapters in order to understand how the different planets, seas, mountains, rivers, birds, beasts, human beings, demigods and all that we can conceive are but different parts and limbs of the Lord's virāṭ form. This sort of thinking is also a type of meditation on the Absolute Truth, and as soon as such meditation begins, one develops one's godly qualities, and the whole world appears to be a happy and peaceful residence for all the people of the world. Without such meditation on God, either personal or impersonal, all good qualities of the human being become covered with misconceptions regarding his constitutional position, and without such advanced knowledge, the whole world becomes a hell for the human being.

TEXT 15

sthiraṁ sukhaṁ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam
kāle ca deśe ca mano na sajjayet
prāṇān niyacchen manasā jitāsuḥ

SYNONYMS

sthiram-without being disturbed; sukham-comfortable; ca-also; āsanam-sitting accommodation; āsthitaḥ-being situated; yatiḥ-the sage; yadā-whenever; jihāsuḥ-desires to give up; imam-this; aṅga-O King; lokam-this body; kāle-in time; ca-and; deśe-in a proper place; ca-also; manaḥ-the mind; na-not; sajjayet-may not be perplexed; prāṇān-the senses; niyacchet-must control; manasā-by the mind; jita-asuḥ-conquering the life air.

O King, whenever the yogī desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.

In the Bhagavad-gītā (8.14) it is clearly stated that a person who is totally engaged in the transcendental loving service of the Lord, and who constantly remembers Him at every step, easily obtains the mercy of the Lord by entering into His personal contact. Such devotees do not need to seek an opportune moment to leave the present body. But those who are mixed devotees, alloyed with fruitive action or empirical philosophical speculation, require an opportune moment for quitting this body. For them the opportune moments are stated in the Bhagavad-gītā (8.23-26). But these opportune moments are not as important as one's being a successful yogī who is able to quit his body as he likes. Such a yogī must be competent to control his senses by the mind. The mind is easily conquered simply by engaging it at the lotus feet of the Lord. Gradually, by such service, all the senses become automatically engaged in the service of the Lord. That is the way of merging into the Supreme Absolute.

TEXT 16

manaḥ sva-buddhyāmalayā niyamya
kṣetra-jña etāṁ ninayet tam ātmani
ātmānam ātmany avarudhya dhīro
labdhopaśāntir virameta kṛtyāt

SYNONYMS

manaḥ-the mind; sva-buddhyā-by his own intelligence; amalayā-unalloyed; niyamya-by regulating; kṣetra-jñe-unto the living entity; etām-all of them; ninayet-merge; tam-that; ātmani-the self; ātmānam-the self; ātmani-in the Superself; avarudhya-being locked up; dhīraḥ-the fully satisfied; labdha-upaśāntiḥ-one who has attained full bliss; virameta-ceases from; kṛtyāt-all other activities.

Thereafter, the yogī should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.

The functions of the mind are thinking, feeling and willing. When the mind is materialistic, or absorbed in material contact, it acts for material advancement of knowledge, destructively ending in discovery of nuclear weapons. But when the mind acts under spiritual urge, it acts wonderfully for going back home, back to Godhead, for life in complete bliss and eternity. Therefore the mind has to be manipulated by good and unalloyed intelligence. Perfect intelligence is to render service unto the Lord. One should be intelligent enough to understand that the living being is, in all circumstances, a servant of the circumstances. Every living being is serving the dictates of desire, anger, lust, illusion, insanity and enviousness-all materially affected. But even while executing such dictations of different temperaments, he is perpetually unhappy. When one actually feels this and turns his intelligence to inquiring about it from the right sources, he gets information of the transcendental loving service of the Lord. Instead of serving materially for the abovementioned different humors of the body, the living entity's intelligence then becomes freed from the unhappy illusion of materialistic temperament, and thus, by unalloyed intelligence, the mind is brought into the service of the Lord. The Lord and His service are identical, being on the absolute plane. Therefore the unalloyed intelligence and the mind are merged into the Lord, and thus the living entity does not remain a seer himself but becomes seen by the Lord transcendentally. When the living entity is directly seen by the Lord, the Lord dictates to him to act according to His desire, and when the living entity follows Him perfectly, the living entity ceases to discharge any other duty for his illusory satisfaction. In his pure unalloyed state, the living being attains the stage of full bliss, labdhopaśānti, and ceases all material hankerings.

TEXT 17

na yatra kālo 'nimiṣāṁ paraḥ prabhuḥ
kuto nu devā jagatāṁ ya īśire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam

SYNONYMS

na-not; yatra-wherein; kālaḥ-destructive time; animiṣām-of the heavenly demigods; paraḥ-superior; prabhuḥ-controller; kutaḥ-where is there; nu-certainly; devāḥ-the demigods; jagatām-the mundane creatures; ye-those; īśire-rules; na-not; yatra-therein; sattvam-mundane goodness; na-nor; rajaḥ-mundane passion; tamaḥ-mundane ignorance; ca-also; na-nor; vai-certainly; vikāraḥ-transformation; na-nor; mahān-the material Causal Ocean; pradhānam-material nature.

In that transcendental state of labdhopaśānti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

Devastating time, which controls even the celestial demigods by its manifestations of past, present and future, does not act on the transcendental plane. The influence of time is exhibited by the symptoms of birth, death, old age and disease, and these four principles of material conditions are present everywhere in any part of the material cosmos up to the planet Brahmaloka, where the duration of life of the inhabitants appears to us to be fabulous. Insurmountable time even brings about the death of Brahmā, so what to speak of other demigods like Indra, Candra, Sūrya, Vāyu and Varuṇa? The astronomical influence directed by the different demigods over mundane creatures is also conspicuous by its absence. In material existence, the living entities are afraid of Satanic influence, but for a devotee on the transcendental plane there is no such fear at all. The living entities change their material bodies in different shapes and forms under the influence of the different modes of material nature, but in the transcendental state the devotee is guṇa-tīta, or above the material modes of goodness, passion and ignorance. Thus the false ego of "I am the lord of all I survey" does not arise there. In the material world the false ego of the living being trying to lord it over the material nature is something like the moth's falling in a blazing fire. The moth is captivated by the glaring beauty of the fire, and when he comes to enjoy it, the blazing fire consumes him. In the transcendental state the living being is pure in his consciousness, and as such he has no false ego to lord it over the material nature. Rather, his pure consciousness directs him to surrender unto the Supreme Lord, as stated in the Bhagavad-gītā (7.19): vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. All this indicates that in the transcendental state there is neither material creation nor the Causal Ocean for material nature.

The above-mentioned state of affairs is factual on the transcendental plane, but is factually revealed in a transcendentalist's knowledge of the advanced state of pure consciousness. Such transcendentalists are of two types, namely the impersonalists and the devotees. For the impersonalist the ultimate goal or destination is the brahmajyoti of the spiritual sky, but for the devotees the ultimate goal is the Vaikuṇṭha planets. The devotees experience the above-mentioned state of affairs by attainment of spiritual forms for activity in the transcendental loving service of the Lord. But the impersonalist, because of his neglecting the association of the Lord, does not develop a spiritual body for spiritual activity, but remains a spiritual spark only, merged in the effulgent spiritual rays of the Supreme Personality of Godhead. The Lord is the full-fledged form of eternity, bliss and knowledge, but the formless brahmajyoti is simply eternity and knowledge. The Vaikuṇṭha planets are also forms of eternity, bliss and knowledge, and therefore the devotees of the Lord, who are admitted into the abode of the Lord, also get bodies of eternity, bliss and knowledge. As such there is no difference between one and another. The Lord's abode, name, fame, entourage, etc., are of the same transcendental quality, and how this transcendental quality differs from the material world is explained herewith in this verse. In the Bhagavad-gītā, three principal subjects have been explained by Lord Śrī Kṛṣṇa, namely karma-yoga, jñāna-yoga and bhakti-yoga, but one can reach the Vaikuṇṭha planets by the practice of bhakti-yoga only. The other two are incompetent in helping one reach the Vaikuṇṭhalokas, although they can, however, conveniently take one to the effulgent brahmajyoti, as described above.

TEXT 18

paraṁ padaṁ vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-padaṁ pade pade

SYNONYMS

param-the supreme; padam-situation; vaiṣṇavam-in relation with the Personality of Godhead; āmananti-do they know; tat-that; yat-which; na iti-not this; na iti-not this; iti-thus; atat-godless; utsisṛkṣavaḥ-those who desire to avoid; visṛjya-giving it up completely; daurātmyam-perplexities; ananya-absolutely; sauhṛdāḥ-in good will; hṛdā upaguhya-taking them into his heart; arha-that which is only worshipable; padam-lotus feet; pade pade-at every moment.

The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

In the Bhagavad-gītā, mad-dhāma ("My abode") is mentioned several times, and according to the version of the Supreme Personality of Godhead Śrī Kṛṣṇa there exists the unlimited spiritual sky, wherein the planets are called Vaikuṇṭhas, or the abode of the Personality of Godhead. In that sky, which is far, far beyond the material sky and its sevenfold coverings, there is no need of the sun or the moon, nor is there necessity of electricity for illumination, because the planets are self-illuminating and more brilliant than the material suns. pure devotees of the Lord are absolutely in harmony with the Personality of Godhead, or in other words, they always think of the Lord as their only dependable friend and well-wisher. They do not care for any mundane creature, up to the status of Brahmā, the lord of the universe. Only they can definitely have a clear vision of the Vaikuṇṭha planets. Such pure devotees, being perfectly directed by the Supreme Lord, do not create any artificial perplexity in the matter of transcendental understanding by wasting time in discussing what is Brahman and what is non-Brahman, or māyā, nor do they falsely think of themselves as one with the Lord, or argue that there is no existence of the Lord separately, or that there is no God at all, or that living beings are themselves God, or that when God incarnates Himself He assumes a material body. Nor do they concern themselves with many obscure speculative theories, which are in actuality so many stumbling blocks on the path of transcendental understanding. Apart from the class of impersonalists or nondevotees, there are also classes who pose themselves as devotees of the Lord but at heart maintain the idea of salvation by becoming one with the impersonal Brahman. They wrongly manufacture their own way of devotional service by open debauchery and mislead others who are simpletons or debauchees like themselves. All these nondevotees and debauchees are, according to Viśvanātha Cakravartī, durātmās, or crooked souls in the dress of mahātmās, or great souls. Such nondevotees and debauchees are completely excluded from the list of transcendentalists by the presentation of this particular verse by Śukadeva Gosvāmī.

So the Vaikuṇṭha planets are factually the supreme residential places called the paraṁ padam. The impersonal brahmajyoti is also called the paraṁ padam due to its being the rays of the Vaikuṇṭha planets, as the sun rays are the rays of the sun. In the Bhagavad-gītā (14.27) it is clearly said that the impersonal brahmajyoti rests on the person of the Lord, and because everything rests on the brahmajyoti directly and indirectly, everything is generated from the Lord, everything rests on Him, and after annihilation, everything is merged in Him only. Therefore, nothing is independent of Him. A pure devotee of the Lord no longer wastes valuable time in discriminating the Brahman from non-Brahman because he knows perfectly well that the Lord Parabrahman, by His Brahman energy, is interwoven in everything, and thus everything is looked upon by a devotee as the property of the Lord. The devotee tries to engage everything in His service and does not create perplexities by falsely lording it over the creation of the Lord. He is so faithful that he engages himself, as well as everything else, in the transcendental loving service of the Lord. In everything, the devotee sees the Lord, and he sees everything in the Lord. The specific disturbance created by a durātmā, or crooked soul, is due to his maintaining that the transcendental form of the Lord is something material.

TEXT 19

itthaṁ munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudaṁ tato 'nilaṁ
sthāneṣu ṣaṭsūnnamayej jita-klamaḥ

SYNONYMS

ittham-thus, by Brahman realization; muniḥ-the philosopher; tu-but; uparamet-should retire; vyavasthitaḥ-well situated; vijñāna-dṛk-by scientific knowledge; vīrya-strength; su-randhita-well regulated; āśayaḥ-aim of life; sva-pārṣṇinā-with the heel of one's foot; āpīḍya-by blocking; gudam-the air hole; tataḥ-thereafter; anilam-life air; sthāneṣu-in the places; ṣaṭsu-six primary; unnamayet-must be lifted; jita-klamaḥ-by extinguishing material desires.

By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole [through which stool is evacuated] with the heel of one's foot and by lifting the life air from one place to another in the six primary places.

There are many durātmās who claim to have realized themselves as Brahman and yet are unable to conquer material desires. In the Bhagavad-gītā (18.54) it is clearly explained that an absolutely self-realized soul becomes completely aloof from all material desires. Material desires are based on the false ego of the living being and are exhibited by his childish and useless activities to conquer the laws of material nature and by his desire to lord it over the resources of the five elements. With such a mentality, one is led to believe in the strength of material science, with its discovery of atomic energy and space travel by mechanical vehicles, and by such tiny advancements in material science the false egoist tries to challenge even the strength of the Supreme Lord, who can finish all man's tiny endeavors in less than a second. The well-situated self, or Brahman-realized soul, perfectly understands that the Supreme Brahman, or the Personality of Godhead, is the all-powerful Vāsudeva and that he (the self-realized living being) is a part and parcel of the supreme whole. As such, his constitutional position is to cooperate with Him in all respects in the transcendental relation of the served and the servitor. Such a self-realized soul ceases to exhibit his useless activities of attempting to lord it over material nature. Being scientifically well informed, he fully engages himself in faithful devotion to the Lord.

The expert yogī who has thoroughly practiced the control of the life air by the prescribed method of the yoga system is advised to quit the body as follows. He should plug up the evacuating hole with the heel of the foot and then progressively move the life air on and on to six places: the navel, abdomen, heart, chest, palate, eyebrows and cerebral pit. Controlling the life air by the prescribed yogic process is mechanical, and the practice is more or less a physical endeavor for spiritual perfection. In olden days such practice was very common for the transcendentalist, for the mode of life and character in those days were favorable. But in modern days, when the influence of Kali Age is so disturbing, practically everyone is untrained in this art of bodily exercise. Concentration of the mind is more easily attained in these days by the chanting of the holy name of the Lord. The results are more effective than those derived from the inner exercise of the life air.

TEXT 20

nābhyāṁ sthitaṁ hṛdy adhiropya tasmād
udāna-gatyorasi taṁ nayen muniḥ
tato 'nusandhāya dhiyā manasvī
sva-tālu-mūlaṁ śanakair nayeta

SYNONYMS

nābhyām-on the navel; sthitam-situated; hṛdi-in the heart; adhiropya-by placing; tasmāt-from there; udāna-soaring; gatya-force; urasi-on the chest; tam-thereafter; nayet-should draw; muniḥ-the meditative devotee; tataḥ-them; anusandhāya-just to search out; dhiyā-by intelligence; manasvī-the meditative; sva-tālu-mūlam-at the root of the palate; śanakaiḥ-slowly; nayeta-may be brought in.

The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence.

There are six circles of the movement of the life air, and the intelligent bhakti-yogī should search out these places with intelligence and in a meditative mood. Among these, mentioned above is the svādhiṣṭhāna-cakra, or the powerhouse of the life air, and above this, just below the abdomen and navel, is the maṇi-pūraka-cakra. When upper space is further searched out in the heart, one reaches the anāhata-cakra, and further up, when the life air is placed at the root of the palate, one reaches the viśuddhi-cakra.

TEXT 21

tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napekṣaḥ
sthitvā muhūrtārdham akuṇṭha-dṛṣṭir
nirbhidya mūrdhan visṛjet paraṁ gataḥ

SYNONYMS

tasmāt-from there; bhruvoḥ-of the eyebrows; antaram-in between; unnayeta-should be brought in; niruddha-by blocking; sapta-seven; āyatanaḥ-outlets of the life air; anapekṣaḥ-independent of all material enjoyment; sthitvā-by keeping; muhūrta-of a moment; ardham-half; akuṇṭha-back home, back to Godhead; dṛṣṭiḥ-one whose aim is targeted like that; nirbhidya-punching; mūrdhan-the cerebral hole; visṛjet-should give up his body; param-the Supreme; gataḥ-having gone to.

Thereafter the bhakti-yogī should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme.

The process of giving up all material connections and returning home, back to Godhead, the Supreme, is recommended herein. The condition is that one should be completely freed from desire for material enjoyment. There are different grades of material enjoyments in respect to duration of life and sensual gratification. The highest plane of sensual enjoyment for the longest period of life is mentioned in the Bhagavad-gītā (9.20). All are but material enjoyments, and one should be thoroughly convinced that he has no need of such a long duration of life, even in the Brahmaloka planet. He must return home, back to Godhead, and must not be attracted by any amount of material facilities. In the Bhagavad-gītā (2.59) it is said that this sort of material detachment is possible to attain when one is acquainted with the supreme association of life. Paraṁ dṛṣṭvā nivartate. One cannot be freed from material attraction unless he has complete understanding of the nature of spiritual life. The propaganda by a certain class of impersonalists that spiritual life is void of all varieties is dangerous propaganda to mislead the living beings into becoming more and more attracted by material enjoyments. As such, persons with a poor fund of knowledge cannot have any conception of the param, the Supreme; they try to stick to the varieties of material enjoyments, although they may flatter themselves as being Brahman-realized souls. Such less intelligent persons cannot have any conception of the param, as mentioned in this verse, and therefore they cannot reach the Supreme. The devotees have full knowledge of the spiritual world, the Personality of Godhead and His transcendental association in unlimited spiritual planets called Vaikuṇṭhalokas. Herein akuṇṭha-dṛṣṭiḥ is mentioned. Akuṇṭha and vaikuṇṭha convey the same import, and only one who has his aim fixed upon that spiritual world and personal association with the Godhead can give up his material connections even while living in the material world. This param and the paraṁ dhāma mentioned in several places in the Bhagavad-gītā are one and the same thing. One who goes to the paraṁ dhāma does not return to the material world. This freedom is not possible even by reaching the topmost loka of the material world.

The life air passes through seven openings, namely two eyes, two nostrils, two ears and one mouth. Generally it passes through the mouth at the time of an ordinary man's death. But the yogī, as above mentioned, who controls the life air in his own way, generally releases the life air by puncturing the cerebral hole in the head. The yogī therefore blocks up all the above-mentioned seven openings, so that the life air will naturally burst forth through the cerebral hole. This is the sure sign of a great devotee's leaving the material connection.

TEXT 22

yadi prayāsyan nṛpa pārameṣṭhyaṁ
vaihāyasānām uta yad vihāram
aṣṭādhipatyaṁ guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca

SYNONYMS

yadi-however; prayāsyan-maintaining a desire; nṛpa-O King; pārameṣṭhyam-the governing planet of the material world; vaihāyasānām-of the beings known as the Vaihāyasas; uta-it is said; yat-what is; vihāram-place of enjoyment; aṣṭa-ādhipatyam-lording it over with eightfold achievements; guṇa-sannivāye-in the world of three modes of nature; saha-along with; eva-certainly; gacchet-should go; manasā-accompanied by the mind; indriyaiḥ-and the senses; ca-also.

However, O King, if a yogī maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloka, or the achievement of the eightfold perfections, travel in outer space with the Vaihāyasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.

In the upper status of the planetary systems there are facilities thousands and thousands of times greater for material enjoyments than in the lower planetary systems. The topmost planetary systems consist of planets like Brahmaloka and Dhruvaloka (the polestar), and all of them are situated beyond Maharloka. The inhabitants of those planets are empowered with eightfold achievements of mystic perfection. They do not have to learn and practice the mystic processes of yoga perfection and achieve the power of becoming small like a particle (aṇimā-siddhi), or lighter than a soft feather (laghimā-siddhi). They do not have to get anything and everything from anywhere and everywhere (prāpti-siddhi), to become heavier than the heaviest (mahimā-siddhi), to act freely even to create something wonderful or to annihilate anything at will (īśitva-siddhi), to control all material elements (vaśitva-siddhi), to possess such power as will never be frustrated in any desire (prākāmya-siddhi), or to assume any shape or form one may even whimsically desire (kāmāvasāyitā-siddhi). All these expediencies are as common as natural gifts for the inhabitants of those higher planets. They do not require any mechanical help to travel in outer space, and they can move and travel at will from one planet to any other planet within no time. The inhabitants of the earth cannot move even to the nearest planet except by mechanical vehicles like spacecraft, but the highly talented inhabitants of such higher planets can do everything very easily.

Since a materialist is generally inquisitive to experience what is actually in such planetary systems, he wants to see everything personally. As inquisitive persons tour all over the world to gain direct local experience, the less intelligent transcendentalist similarly desires to have some experience of those planets about which he has heard so many wonderful things. The yogī can, however, easily fulfill his desire by going there with the present materialistic mind and senses. The prime inclination of the materialistic mind is to lord it over the material world, and all the siddhis mentioned above are features of domination over the world. The devotees of the Lord are not ambitious to dominate a false and temporary phenomenon. On the contrary, a devotee wants to be dominated by the supreme predominator, the Lord. A desire to serve the Lord, the supreme predominator, is spiritual or transcendental, and one has to attain this purification of the mind and the senses to get admission into the spiritual kingdom. With the materialistic mind one can reach the best planet in the universe, but no one can enter into the kingdom of God. Senses are called spiritually purified when they are not involved in sense gratification. Senses require engagements, and when the senses are engaged totally in the transcendental loving service of the Lord, they have no chance to become contaminated by material infections.

TEXT 23

yogeśvarāṇāṁ gatim āhur antar-
bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tāṁ gatim āpnuvanti
vidyā-tapo-yoga-samādhi-bhājām

SYNONYMS

yoga-īśvarāṇām-of the great saints and devotees; gatim-destination; āhuḥ-it is said; antaḥ-within; bahiḥ-without; tri-lokyāḥ-of the three planetary systems; pavana-antaḥ-within the air; ātmanām-of the subtle body; na-never; karmabhiḥ-by fruitive activities; tām-that; gatim-speed; āpnuvanti-achieve; vidyā-devotional service; tapaḥ-austerities; yoga-mystic power; samādhi-knowledge; bhājām-of those who entertain.

The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.

The materialistic scientist's endeavor to reach other planets by mechanical vehicles is only a futile attempt. One can, however, reach heavenly planets by virtuous activities, but one can never expect to go beyond Svarga or Janaloka by such mechanical or materialistic activities, either gross or subtle. The transcendentalists who have nothing to do with the gross material body can move anywhere within or beyond the material worlds. Within the material worlds they move in the planetary systems of the Mahar, Janas, Tapas and Satya lokas, and beyond the material worlds they can move in the Vaikuṇṭhas as unrestricted spacemen. Nārada Muni is one of the examples of such spacemen, and Durvāsā Muni is one of such mystics. By the strength of devotional service, austerities, mystic powers and transcendental knowledge, everyone can move like Nārada Muni or Durvāsā Muni. It is said that Durvāsā Muni traveled throughout the entirety of material space and part of spiritual space within one year only. The speed of the transcendentalists can never be attained by the gross or subtle materialists.

TEXT 24

vaiśvānaraṁ yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko 'tha harer udastāt
prayāti cakraṁ nṛpa śaiśumāram

SYNONYMS

vaiśvānaram-the controlling deity of fire; yāti-goes; vihāyasā-by the path in the sky (the Milky Way); gataḥ-by passing over; suṣumṇayā-by the Suṣumṇā; brahma-Brahmaloka; pathena-on the way to; śociṣā-illuminating; vidhūta-being washed off; kalkaḥ-dirt; atha-thereafter; hareḥ-of Lord Hari; udastāt-upwards; prayāti-does reach; cakram-circle; nṛpa-O King; śaiśumāram-named Śiśumāra.

O King, when such a mystic passes over the Milky Way by the illuminating Suṣumṇā to reach the highest planet, Brahmaloka, he goes first to Vaiśvānara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Śiśumāra, to relate with Lord Hari, the Personality of Godhead.

The polar star of the universe and the circle thereof is called the Śiśumāra circle, and therein the local residential planet of the Personality of Godhead (Kṣīrodakaśāyī Viṣṇu) is situated. Before reaching there, the mystic passes over the Milky Way to reach Brahmaloka, and while going there he first reaches Vaiśvānara-loka, where the demigod controls fire. On Vaiśvānara-loka the yogī becomes completely cleansed of all dirty sins acquired while in contact with the material world. The Milky Way in the sky is indicated herein as the way leading to Brahmaloka, the highest planet of the universe.

TEXT 25

tad viśva-nābhiṁ tv ativartya viṣṇor
aṇīyasā virajenātmanaikaḥ
namaskṛtaṁ brahma-vidām upaiti
kalpāyuṣo yad vibudhā ramante

SYNONYMS

tat-that; viśva-nābhim-navel of the universal Personality of Godhead; tu-but; ativartya-crossing over; viṣṇoḥ-of Lord Viṣṇu, the Personality of Godhead; aṇīyasā-due to mystic perfection; virajena-by the purified; ātmanā-by the living entity; ekaḥ-alone; namaskṛtam-worshipable; brahma-vidām-by those who are transcendentally situated; upaiti-reaches; kalpa-āyuṣaḥ-a period of 4,300,000,000 solar years; yat-the place; vibudhāḥ-self-realized souls; ramante-do enjoy.

This Śiśumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone goes beyond this circle of Śiśumāra and attains the planet [Maharloka] where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendentally situated.

TEXT 26

atho anantasya mukhānalena
dandahyamānaṁ sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyaṁ
yad dvai-parārdhyaṁ tad u pārameṣṭhyam

SYNONYMS

atho-thereupon; anantasya-of Ananta, the resting incarnation of Godhead; mukha-analena-by the fire emanating from His mouth; dandahyamānam-burning to ashes; saḥ-he; nirīkṣya-by seeing this; viśvam-the universe; niryāti-goes out; siddheśvara-yuṣṭa-dhiṣṇyam-airplanes used by the great purified souls; yat-the place; dvai-parārdhyam-15,480,000,000,000 solar years; tat-that; u-the exalted; pārameṣṭhyam-Satyaloka, where Brahmā resides.

At the time of the final devastation of the complete universe [the end of the duration of Brahmā's life], a flame of fire emanates from the mouth of Ananta [from the bottom of the universe]. The yogī sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.

It is indicated herein that the residents of Maharloka, where the purified living entities or demigods possess a duration of life calculated to be 4,300,000,000 solar years, have airships by which they reach Satyaloka, the topmost planet of the universe. In other words, the Śrīmad-Bhāgavatam gives us many clues about other planets far, far away from us which modern planes and spacecraft cannot reach, even by imaginary speeds. The statements of Śrīmad-Bhāgavatam are accepted by great ācāryas like Śrīdhara Svāmī, Rāmānujācārya and Vallabhācārya. Lord Śrī Caitanya Mahāprabhu specifically accepts Śrīmad-Bhāgavatam as the spotless Vedic authority, and as such no sane man can ignore the statements of Śrīmad-Bhāgavatam when it is spoken by the self-realized soul Śrīla Śukadeva Gosvāmī, who follows in the footsteps of his great father, Śrīla Vyāsadeva, the compiler of all Vedic literatures. In the creation of the Lord there are many wonderful things we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science. We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview. For a common man, both modern science and Vedic wisdom are simply to be accepted because none of the statements either of modern science or of Vedic literature can be verified by him. The alternative for a common man is to believe either of them or both of them. The Vedic way of understanding, however, is more authentic because it has been accepted by the ācāryas, who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls. The modern scientists, however, are conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like Śrīmad-Bhāgavatam, which is accepted unanimously by the great ācāryas.

TEXT 27

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit
yac cit tato 'daḥ kṛpayānidaṁ-vidāṁ

duranta-duḥkha-prabhavānudarśanāt

SYNONYMS

na-never; yatra-there are; śokaḥ-bereavement; na-nor; jarā-old age; na-nor; mṛtyuḥ-death; na-nor; artiḥ-pains; na-nor; ca-also; udvegaḥ-anxieties; ṛte-save and except; kutaścit-sometimes; yat-because of; cit-consciousness; tataḥ-therefore; adaḥ-compassion; kṛpayā-out of heartfelt sympathy; an-idam-vidām-of those who are ignorant of the process of devotional service; duranta-unsurpassable; duḥkha-misery; prabhava-repeated birth and death; anudarśanāt-by successive experience.

In that planet of Satyaloka, there is neither bereavement, nor old age nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.

Foolish men of materialistic temperament do not take advantage of successive authorized knowledge. The Vedic knowledge is authorized and is acquired not by experiment but by authentic statements of the Vedic literatures explained by bona fide authorities. Simply by becoming an academic scholar one cannot understand the Vedic statements; one has to approach the real authority who has received the Vedic knowledge by disciplic succession, as clearly explained in the Bhagavad-gītā (4.2). Lord Kṛṣṇa affirmed that the system of knowledge as explained in the Bhagavad-gītā was explained to the sun-god, and the knowledge descended by disciplic succession from the sun-god to his son Manu, and from Manu to King Ikṣvāku (the forefather of Lord Rāmacandra), and thus the system of knowledge was explained down the line of great sages, one after another. But in due course of time the authorized succession was broken, and therefore, just to reestablish the true spirit of the knowledge, the Lord again explained the same knowledge to Arjuna, who was a bona fide candidate for understanding due to his being a pure devotee of the Lord. Bhagavad-gītā, as it was understood by Arjuna, is also explained (Bg. 10.12-13), but there are many foolish men who do not follow in the footsteps of Arjuna in understanding the spirit of Bhagavad-gītā. They create instead their own interpretations, which are as foolish as they themselves, and thereby only help to put a stumbling block on the path of real understanding, misdirecting the innocent followers who are less intelligent, or the śūdras. It is said that one should become a brāhmaṇa before one can understand the Vedic statements, and this stricture is as important as the stricture that no one shall become a lawyer who has not qualified himself as a graduate. Such a stricture is not an impediment in the path of progress for anyone and everyone, but it is necessary for an unqualified understanding of a particular science. Vedic knowledge is misinterpreted by those who are not qualified brāhmaṇas. A qualified brāhmaṇa is one who has undergone strict training under the guidance of a bona fide spiritual master.

The Vedic wisdom guides us to understanding our relation with the Supreme Lord Śrī Kṛṣṇa and to acting accordingly in order to achieve the desired result of returning home, back to Godhead. But materialistic men do not understand this. They want to make a plan to become happy in a place where there is no happiness. For false happiness they try to reach other planets, either by Vedic rituals or by spacecraft, but they should know for certain that any amount of materialistic adjustment for becoming happy in a place which is meant for distress cannot benefit the misguided man because, after all, the whole universe with all its paraphernalia will come to an end after a certain period. Then all plans of materialistic happiness will automatically come to an end. The intelligent person therefore makes a plan to return home, back to Godhead. Such an intelligent person surpasses all the pangs of material existence, like birth, death, disease and old age. He is actually happy because he has no anxieties of material existence, but as a compassionate sympathizer he feels unhappiness for the suffering materialistic men, and thus he occasionally comes before the materialistic men to teach them the necessity of going back to Godhead. All the bona fide ācāryas preach this truth of returning home, back to Godhead, and warn men not to make a false plan for happiness in a place where happiness is only a myth.

TEXT 28

tato viśeṣaṁ pratipadya nirbhayas
tenātmanāpo 'nala-mūrtir atvaran
jyotirmayo vāyum upetya kāle
vāyv-ātmanā khaṁ bṛhad ātma-liṅgam

SYNONYMS

tataḥ-thereafter; viśeṣam-particularly; pratipadya-by obtaining; nirbhayaḥ-without any doubt; tena-by that; ātmanā-pure self; āpaḥ-water; anala-fire; mūrtiḥ-forms; atvaran-by surpassing; jyotiḥ-mayaḥ-effulgent; vāyum-atmosphere; upetya-having reached there; kāle-in due course of time; vāyu-air; ātmanā-by the self; kham-ethereal; bṛhat-great; ātma-liṅgam-the real form of the self.

After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing and airy, until he reaches the ethereal stage.

Anyone who can reach Brahmaloka, or Satyaloka, by dint of spiritual perfection and practice is qualified to attain three different types of perfection. One who has attained a specific planet by dint of pious activities attains places in terms of his comparative pious activities. One who has attained the place by dint of virāṭ or Hiraṇyagarbha worship is liberated along with the liberation of Brahmā. But one who attains the place by dint of devotional service is specifically mentioned here, in relation to how he can penetrate into the different coverings of the universe and thus ultimately disclose his spiritual identity in the absolute atmosphere of supreme existence.

According to Śrīla Jīva Gosvāmī, all the universes are clustered together up and down, and each and every one of them is separately sevenfold-covered. The watery portion is beyond the sevenfold coverings, and each covering is ten times more expansive than the previous covering. The Personality of Godhead who creates all such universes by His breathing period lies above the cluster of the universes. The water of the Causal Ocean is differently situated than the covering water of the universe. The water that serves as covering for the universe is material, whereas the water of the Causal Ocean is spiritual. As such, the watery covering mentioned herein is considered to be the false egoistic covering of all living entities, and the gradual process of liberation from the material coverings, one after another, as mentioned herein, is the gradual process of being liberated from false egoistic conceptions of the material gross body, and then being absorbed in the identification of the subtle body till the attainment of the pure spiritual body in the absolute realm of the kingdom of God.

Śrīla Śrīdhara Svāmī confirms that a part of the material nature, after being initiated by the Lord, is known as the mahat-tattva.

A fractional portion of the mahat-tattva is called the false ego. A portion of the ego is the vibration of sound, and a portion of sound is atmospheric air. A portion of the airy atmosphere is turned into forms, and the forms constitute the power of electricity or heat. Heat produces the smell of the aroma of the earth, and the gross earth is produced by such aroma. And all these combined together constitute the cosmic phenomenon. The extent of the cosmic phenomenon is calculated to be diametrically (both ways) four billion miles. Then the coverings of the universe begin. The first stratum of the covering is calculated to extend eighty million miles, and the subsequent coverings of the universe are respectively of fire, effulgence, air and ether, one after another, each extending ten times further than the previous. The fearless devotee of the Lord penetrates each one of them and ultimately reaches the absolute atmosphere where everything is of one and the same spiritual identity. Then the devotee enters one of the Vaikuṇṭha planets, where he assumes exactly the same form as the Lord and engages in the loving transcendental service of the Lord. That is the highest perfection of devotional life. Beyond this there is nothing to be desired or achieved by the perfect yogī.

TEXT 29

ghrāṇena gandhaṁ rasanena vai rasaṁ
rūpaṁ ca dṛṣṭyā śvasanaṁ tvacaiva
śrotreṇa copetya nabho-guṇatvaṁ
prāṇena cākūtim upaiti yogī

SYNONYMS

ghrāṇena-by smelling; gandham-aroma; rasanena-by taste; vai-exactly; rasam-palate; rūpam-forms; ca-also; dṛṣṭyā-by vision; śvasanam-contact; tvacā-touch; eva-as it were; śrotreṇa-by vibration of the ear; ca-also; upetya-by achieving; nabhaḥ-guṇatvam-identification of ether; prāṇena-by sense organs; ca-also; ākūtim-material activities; upaiti-attains; yogī-the devotee.

The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.

Beyond the sky there are subtle coverings, resembling the elementary coverings of the universes. The gross coverings are a development of partial ingredients of the subtle causes. So the yogī or devotee, along with liquidation of the gross elements, relinquishes the subtle causes like aroma by smelling. The pure spiritual spark, the living entity, thus becomes completely cleansed of all material contamination to become eligible for entrance into the kingdom of God.

TEXT 30

sa bhūta-sūkṣmendriya-sannikarṣaṁ
manomayaṁ devamayaṁ vikāryam
saṁsādya gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham

SYNONYMS

saḥ-he (the devotee); bhūta-the gross; sūkṣma-and the subtle; indriya-senses; sannikarṣam-the point of neutralization; manaḥ-mayam-the mental plane; deva-mayam-in the mode of goodness; vikāryam-egoism; saṁsādya-surpassing; gatyā-by the progress; saha-along with; tena-them; yāti-goes; vijñāna-perfect knowledge; tattvam-truth; guṇa-the material modes; sannirodham-completely suspended.

The devotee, thus surpassing the gross and the subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature [ignorance and passion] in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.

Pure self-realization, as we have several times discussed, is the pure consciousness of admitting oneself to be the eternal servitor of the Lord. Thus one is reinstated in his original position of transcendental loving service to the Lord, as will be clearly explained in the following verse. This stage of rendering transcendental loving service to the Lord without any hopes of emolument from the Lord, or any other way, can be attained when the material senses are purified and the original pure state of the senses is revived. It is suggested herein that the process of purifying the senses is by the yogic way, namely the gross senses are merged in the mode of ignorance, and the subtle senses are merged in the mode of passion. The mind belongs to the mode of goodness and therefore is called devamaya, or godly. perfect purification of the mind is made possible when one is fixed in the conviction of being the eternal servitor of the Lord. Therefore simple attainment of goodness is also a material mode; one has to surpass this stage of material goodness and reach the point of purified goodness, or vasudeva-sattva. This vasudeva-sattva helps one to enter into the kingdom of God.

We may also remember in this connection that the process of gradual emancipation by the devotees in the manner mentioned above, although authoritative, is not viable in the present age because of people's being primarily unaware of yoga practice. The so-called yoga practice by the professional protagonists may be physiologically beneficial, but such small successes cannot help one in the attainment of spiritual emancipation as mentioned herein. Five thousand years ago, when the social status of human society was in perfect Vedic order, the yoga process mentioned herein was a common affair for everyone because everyone, and especially the brāhmaṇa and kṣatriya, was trained in the transcendental art under the care of the spiritual master far away from home, in the status of brahmacarya. Modern man, however, is incompetent to understand it perfectly.

Lord Śrī Caitanya, therefore, made it easier for the prospective devotee of the present age in the following specific manner. Ultimately there is no difference in the result. The first and foremost point is that one must understand the prime importance of bhakti-yoga. The living beings in different species of life are undergoing different terms of encagement according to their fruitive actions and reactions. But in the execution of different activities, one who secures some resources in bhakti-yoga can understand the importance of service to the Lord through the causeless mercy of the Lord, as well as that of the spiritual master. A sincere soul is helped by the Lord through meeting a bona fide spiritual master, the representative of the Lord. By the instruction of such a spiritual master, one gets the seed of bhakti-yoga. Lord Śrī Caitanya Mahāprabhu recommends that the devotee sow the seed of bhakti-yoga in his heart and nurture it by the watering of hearing and chanting the holy name, fame, etc., of the Lord. The simple process of offenselessly chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation.

There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world. To attain the offenseless stage, one must be on guard in the following manner.

When we speak of hearing and chanting, it means that not only should one chant and hear of the holy name of the Lord as Rāma, Kṛṣṇa (or systematically the sixteen names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), but one should also read and hear the Bhagavad-gītā and Śrīmad-Bhāgavatam in the association of devotees. The primary practice of bhakti-yoga will cause the seed already sowed in heart to sprout, and by a regular watering process, as mentioned above, the bhakti-yoga creeper will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe, as we have heard in the previous verses, reach the effulgent sky, the brahmajyoti, and go farther and farther and reach the spiritual sky, where there are innumerable spiritual planets called Vaikuṇṭhalokas. Above all of them is Kṛṣṇaloka, or Goloka Vṛndāvana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Śrī Kṛṣṇa, the original Personality of Godhead. When one reaches the lotus feet of Lord Kṛṣṇa at Goloka Vṛndāvana, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world. The ripe fruits of love of God are relished only by the devotees constantly engaged in the watering process as described above. But the working devotee must always be mindful so that the creeper which has so grown will not be cut off. Therefore he should be mindful of the following considerations:

(1) Offense by one at the feet of a pure devotee may be likened to the mad elephant who devastates a very good garden if it enters.

(2) One must be very careful to guard himself against such offenses at the feet of pure devotees, just as one protects a creeper by all-around fencing.

(3) It so happens that by the watering process some weeds are also grown, and unless such weeds are uprooted, the nurturing of the main creeper, or the creeper of bhakti-yoga, may be hampered.

(4) Actually these weeds are material enjoyment, merging of the self in the Absolute without separate individuality, and many other desires in the field of religion, economic development, sense enjoyment and emancipation.

(5) There are many other weeds, like disobedience to the tenets of the revered scriptures, unnecessary engagements, killing animals, and hankering after material gain, prestige and adoration.

(6) If sufficient care is not taken, then the watering process may only help to breed the weeds, stunting the healthy growth of the main creeper and resulting in no fructification of the ultimate requirement: love of God.

(7) The devotee must therefore be very careful to uproot the different weeds in the very beginning. Only then will the healthy growth of the main creeper not be stunted.

(8) And by so doing, the devotee is able to relish the fruit of love of God and thus live practically with Lord Kṛṣṇa, even in this life, and be able to see the Lord in every step.

The highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of the material world via other media.

TEXT 31

tenātmanātmānam upaiti śāntam
ānandam ānandamayo ’vasāne
etāṁ gatiṁ bhāgavatīṁ gato yaḥ
sa vai punar neha viṣajjate ’ṅga

SYNONYMS

tena-by that purified; ātmanā-by the self; ātmānam-the Supersoul; upaiti-attains; śāntam-rest; ānandam-satisfaction; ānandamayaḥ-naturally so being; avasāne-being freed from all material contamination; etām-such; gatim-destination; bhāgavatīm-devotional; gataḥ-attained by; yaḥ-the person; saḥ-he; vai-certainly; punaḥ-again; na-never; iha-in this material world; viṣajjate-becomes attracted; aṅga-O Mahārāja Parīkṣit.

Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.

We should specially note in this verse the description of gatiṁ bhāgavatīm. To become merged in the rays of the Parabrahman, the Supreme Personality of Godhead, as desired by the brahmavādī impersonalist, is not bhāgavatīm perfection. The bhāgavatas never accept merging in the impersonal rays of the Lord, but always aspire after personal association with the Supreme Lord in one of the Vaikuṇṭha spiritual planets in the spiritual sky. The whole of the spiritual sky, of which the total number of the material skies is only an insignificant part, is full of unlimited numbers of Vaikuṇṭha planets. The destination of the devotee (the bhāgavata) is to enter into one of the Vaikuṇṭha planets, in each of which the Personality of Godhead, in His unlimited personal expansions, enjoys Himself in the association of unlimited numbers of pure devotee associates. The conditioned souls in the material world, after gaining emancipation by devotional service, are promoted to these planets. But the number of ever-liberated souls is far, far greater than the number of conditioned souls in the material world, and the ever-liberated souls in the Vaikuṇṭha planets never care to visit this miserable material world.

The impersonalists, who aspire to merge in the impersonal brahmajyoti effulgence of the Supreme Lord but have no conception of loving devotional service to Him in His personal form in the spiritual manifestation, may be compared to certain species of fish, who, being born in the rivers and rivulets, migrate to the great ocean. They cannot stay in the ocean indefinitely, for their urge for sense gratification brings them back to the rivers and streams to spawn. Similarly, when the materialist becomes frustrated in his attempts to enjoy himself in the limited material world, he may seek impersonal liberation by merging either with the Causal Ocean or with the impersonal brahmajyoti effulgence. However, as neither the Causal Ocean nor the impersonal brahmajyoti effulgence affords any superior substitute for association and engagement of the senses, the impersonalist will fall again into the limited material world to become entangled once more in the wheel of births and deaths, drawn on by the inextinguishable desire for sensual engagement. But any devotee who enters the kingdom of God by transcendental engagement of his senses in devotional service, and who associates with the liberated souls and the Personality of Godhead there, will never be attracted to the limited surroundings of the material world.

In the Bhagavad-gītā (8.15) also the same is confirmed, as the Lord says, "The great mahātmās, or the bhakti-yogīs, after attaining My association, never come back to this material world, which is full of miseries and is nonpermanent." The highest perfection of life, therefore, is to attain His association, and nothing else. The bhakti-yogī, being completely engaged in the Lord's service, has no attraction for any other process of liberation like jñāna or yoga. A pure devotee is a one hundred percent devotee of the Lord and nothing more.

We should further note in this verse the two words śāntam and ānandam, which denote that devotional service of the Lord can really bestow upon the devotee two important benedictions, namely peace and satisfaction. The impersonalist is desirous of becoming one with the Supreme, or in other words, he wants to become the Supreme. This is a myth only. The mystic yogīs become encumbered by various mystic powers and so have neither peace nor satisfaction. So neither the impersonalists nor the yogi can have real peace and satisfaction, but the devotee can become fully peaceful and satisfied because of his association with the complete whole. Therefore, merging in the Absolute or attaining some mystic powers has no attraction for the devotee.

Attainment of love of Godhead means complete freedom from all other attractions. The conditioned soul has many aspirations such as becoming a religious man, a rich man, or a first-class enjoyer or becoming God himself, or becoming powerful like the mystics and acting wonderfully by getting anything or doing anything, but all these aspirations should be rejected by the prospective devotee who actually wants to revive his dormant love of God. The impure devotee aspires after all of the abovementioned material things by perfection of devotion. But a pure devotee has none of the tinges of the above contaminations, which are the influence of material desires, impersonal speculations and attainment of mystic powers. One can attain the stage of love of God by pure devotional service, or by "a learned labor of love," for the sake of the devotee's lovable object, the Personality of Godhead.

To be more clear, if one wants to attain the stage of love of Godhead, he must give up all desires for material enjoyment, he should refrain from worshiping any of the demigods, and he should devote himself only to the worship of the Supreme Personality of Godhead. He must give up the foolish idea of becoming one with the Lord and the desire to have some wonderful powers just to get the ephemeral adoration of the world. The pure devotee is only favorably engaged in the service of the Lord, without any hope of emolument. This will bring about love of Godhead, or the stage of śāntam and ānandam, as stated in this verse.

TEXT 32

ete sṛtī te nṛpa veda-gīte
tvayābhipṛṣṭe ca sanātane ca
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ

SYNONYMS

ete-all that is described; sṛtī-way; te-unto you; nṛpa-O Mahārāja Parīkṣit; veda-gīte-according to the version of the Vedas; tvayā-by Your Majesty; abhipṛṣṭe-being properly inquired; ca-also; sanātane-in the matter of eternal truth; ca-verily; ye-which; vai-certainly; purā-before; brahmaṇe-unto Lord Brahmā; āha-said; tuṣṭaḥ-being satisfied; ārādhitaḥ-being worshiped; bhagavān-the Personality of Godhead; vāsudevaḥ-Lord Kṛṣṇa.

Your Majesty Mahārāja Parīkṣit, know that all that I have described in reply to your proper inquiry is just according to the version of the Vedas, and it is eternal truth. This was described personally by Lord Kṛṣṇa unto Brahmā, with whom the Lord was satisfied upon being properly worshiped.

The two different ways of reaching the spiritual sky and thereby getting emancipation from all material bondage, namely either the direct process of reaching the kingdom of God or the gradual process through the other higher planets of the universe, are set forth exactly according to the version of the Vedas. The Vedic versions in this connection are, yadā sarve pramucyante kāmā ye 'sya hṛdi śritāḥ/ atha martyo 'mṛto bhavaty atra brahma samaśnute (Bṛhad-āraṇyaka Upaniṣad 4.4.7) and te 'rcir abhisambhavanti (Bṛhad-āraṇyaka Upaniṣad 6.2.15): "Those who are free from all material desires, which are diseases of the heart, are able to conquer death and enter the kingdom of God through the Arci planets." These Vedic versions corroborate the version of the Śrīmad-Bhāgavatam, and the latter is further confirmed by Śukadeva Gosvāmī, who affirms that the truth was disclosed by the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, Vāsudeva, to Brahmā, the first authority on the Vedas. The disciplic succession holds that the Vedas were uttered by Lord Kṛṣṇa to Brahmā, by Brahmā to Nārada, and by Nārada to Vyāsadeva, and then by Vyāsadeva to Śukadeva Gosvāmī and so on. So there is no difference between the versions of all the authorities. The truth is eternal, and as such there cannot be any new opinion about the truth. That is the way of knowing the knowledge contained in the Vedas. It is not a thing to be understood by one's erudite scholarship or by the fashionable interpretations of mundane scholars. There is nothing to be added and nothing to be subtracted, because the truth is the truth. One has to accept, after all, some authority. The modern scientists are also authorities for the common man for some scientific truths. The common man follows the version of the scientist. This means that the common man follows the authority. The Vedic knowledge is also received in that way. The common man cannot argue about what is beyond the sky or beyond the universe; he must accept the versions of the Vedas as they are understood by the authorized disciplic succession. In the Bhagavad-gītā also the same process of understanding the Gītā is stated in the Fourth Chapter. If one does not follow the authoritative version of the ācāryas, he will vainly search after the truth mentioned in the Vedas.

TEXT 33

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha
vāsudeve bhagavati
bhakti-yogo yato bhavet

SYNONYMS

na-never; hi-certainly; ataḥ-beyond this; anyaḥ-any other; śivaḥ-auspicious; panthāḥ-means; viśataḥ-wandering; saṁsṛtau-in the material world; iha-in this life; vāsudeve-unto Lord Vāsudeva, Kṛṣṇa; bhagavati-the Personality of Godhead; bhakti-yogaḥ-direct devotional service; yataḥ-wherein; bhavet-may result in.

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa.

As will be clarified in the next verse, devotional service, or direct bhakti-yoga, is the only absolute and auspicious means of deliverance from the grip of material existence. There are many indirect methods for deliverance from the clutches of material existence, but none of them is as easy and auspicious as bhakti-yoga. The means of jñāna and yoga and other allied disciplines are not independent in delivering a performer. Such activities help one to reach the stage of bhakti-yoga after many, many years. In the Bhagavad-gītā (12.5) it is said that those who are attached to the impersonal feature of the Absolute are liable to many troubles in the pursuit of their desired goal, and the empiricist philosophers, searching after the Absolute Truth, realize the importance of Vāsudeva realization as all in all after many, many births (Bg. 7.19). As far as yoga systems are concerned, it is also said in the Bhagavad-gītā (6.47) that amongst the mystics who pursue the Absolute Truth, the one who is always engaged in the service of the Lord is the greatest of all. And the last instruction in the Bhagavad-gītā (18.66) advises fully surrendering unto the Lord, leaving aside all other engagements or different processes for self-realization and liberation from material bondage. And the purport of all Vedic literatures is to induce one to accept the transcendental loving service of the Lord by all means.

As already explained in the texts of Śrīmad-Bhāgavatam (First Canto), either direct bhakti-yoga or the means which ultimately culminate in bhakti-yoga, without any tinge of fruitive activity, constitutes the highest form of religion. Everything else is simply a waste of time for the performer.

Śrīla Śrīdhara Svāmī and all other ācāryas, like Jīva Gosvāmī, agree that bhakti-yoga is not only easy, simple, natural and free from trouble, but is the only source of happiness for the human being.

TEXT 34

bhagavān brahma kārtsnyena
trir anvīkṣya manīṣayā
tad adhyavasyat kūṭa-stho
ratir ātman yato bhavet

SYNONYMS

bhagavān-the great personality Brahmā; brahma-the Vedas; kārtsnyena-by summarization; triḥ-three times; anvīkṣya-scrutinizingly examined; manīṣayā-with scholarly attention; tat-that; adhyavasyat-ascertained it; kūṭa-sthaḥ-with concentration of the mind; ratiḥ-attraction; ātman (ātmani)-unto the Supreme Personality of Godhead Śrī Kṛṣṇa; yataḥ-by which; bhavet-it so happens.

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.

Śrī Śukadeva Gosvāmī is referring to the highest Vedic authority, Lord Brahmā, who is the qualitative incarnation of Godhead. The Vedas were taught to Brahmājī in the beginning of the material creation. Although Brahmājī was to hear Vedic instructions directly from the Personality of Godhead, in order to satisfy the inquisitiveness of all prospective students of the Vedas, Brahmājī, just like a scholar, studied the Vedas three times, as generally done by all scholars. He studied with great attention, concentrating on the purpose of the Vedas, and after scrutinizingly examining the whole process, he ascertained that becoming a pure, unalloyed devotee of the Supreme Personality of Godhead Śrī Kṛṣṇa is the topmost perfection of all religious principles. Aid this is the last instruction of the Bhagavad-gītā directly presented by the Personality of Godhead. The Vedic conclusion is thus accepted by all ācāryas, and those who are against this conclusion are only veda-vāda-ratas, as explained in the Bhagavad-gītā (2.42).

TEXT 35

bhagavān sarva-bhūteṣu
lakṣitaḥ svātmanā hariḥ
dṛśyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ

SYNONYMS

bhagavān-the Personality of Godhead; sarva-all; bhūteṣu-in the living entities; lakṣitaḥ-is visible; sva-ātmanā-along with the self; hariḥ-the Lord; dṛśyaiḥ-by what is seen; buddhi-ādibhiḥ-by intelligence; draṣṭā-one who sees; lakṣaṇaiḥ-by different signs; anumāpakaiḥ-by hypothesis.

The Personality of Godhead Lord Śrī Kṛṣṇa is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence.

The general argument of the common man is that since the Lord is not visible to our eyes, how can one either surrender unto Him or render transcendental loving service unto Him? To such a common man, here is a practical suggestion given by Śrīla Śukadeva Gosvāmī as to how one can perceive the Supreme Lord by reason and perception. Actually the Lord is not perceivable by our present materialized senses, but when one is convinced of the presence of the Lord by a practical service attitude, there is a revelation by the Lord's mercy, and such a pure devotee of the Lord can perceive the Lord's presence always and everywhere. He can perceive that intelligence is the form-direction of the Paramātmā plenary portion of the Personality of Godhead. The presence of Paramātmā in everyone's company is not very difficult to realize, even for the common man. The procedure is as follows. One can perceive one's self-identification and feel positively that he exists. He may not feel it very abruptly, but by using a little intelligence, he can feel that he is not the body. He can feel that the hand, the leg, the head, the hair and the limbs are all his bodily parts and parcels, but as such the hand, the leg, the head, etc., cannot be identified with his self. Therefore just by using intelligence he can distinguish and separate his self from other things that he sees. So the natural conclusion is that the living being, either man or beast, is the seer, and he sees besides himself all other things. So there is a difference between the seer and the seen. Now, by a little use of intelligence we can also readily agree that the living being who sees the things beyond himself by ordinary vision has no power to see or to move independently. All our ordinary actions and perceptions depend on various forms of energy supplied to us by nature in various combinations. Our senses of perception and of action, that is to say, our five perceptive senses of (1) hearing, (2) touch, (3) sight, (4) taste and (5) smell, as well as our five senses of action, namely (1) hands, (2) legs, (3) speech, (4) evacuation organs and (5) reproductive organs, and also our three subtle senses, namely (1) mind, (2) intelligence and (3) ego (thirteen senses in all), are supplied to us by various arrangements of gross or subtle forms of natural energy. And it is equally evident that our objects of perception are nothing but the products of the inexhaustible permutations and combinations of the forms taken by natural energy. As this conclusively proves that the ordinary living being has no independent power of perception or of motion, and as we undoubtedly feel our existence being conditioned by nature's energy, we conclude that he who sees is spirit, and that the senses as well as the objects of perception are material. The spiritual quality of the seer is manifest in our dissatisfaction with the limited state of materially conditioned existence. That is the difference between spirit and matter. There are some less intelligent arguments that matter develops the power of seeing and moving as a certain organic development, but such an argument cannot be accepted because there is no experimental evidence that matter has anywhere produced a living entity. Trust no future, however pleasant. Idle talks regarding future development of matter into spirit are actually foolish because no matter has ever developed the power of seeing or moving in any part of the world. Therefore it is definite that matter and spirit are two different identities, and this conclusion is arrived at by the use of intelligence. Now we come to the point that the things which are seen by a little use of intelligence cannot be animate unless we accept someone as the user of or director of the intelligence. Intelligence gives one direction like some higher authority, and the living being cannot see or move or eat or do anything without the use of intelligence. When one fails to take advantage of intelligence he becomes a deranged man, and so a living being is dependent on intelligence or the direction of a superior being. Such intelligence is all-pervading. Every living being has his intelligence, and this intelligence, being the direction of some higher authority, is just like a father giving direction to his son. The higher authority, who is present and residing within every individual living being, is the Superself.

At this point in our investigation, we may consider the following question: on the one hand we realize that all our perceptions and activities are conditioned by arrangements of material nature, yet we also ordinarily feel and say, "I am perceiving" or "I am doing." Therefore we can say that our material senses of perception and action are moving because we are identifying the self with the material body, and that the superior principle of Superself is guiding and supplying us according to our desire. By taking advantage of the guidance of Superself in the form of intelligence, we can either continue to study and to put into practice our conclusion that "I am not this body," or we can choose to remain in the false material identification, fancying ourselves to be the possessors and doers. Our freedom consists in orienting our desire either toward the ignorant, material misconception or the true, spiritual conception. We can easily attain to the true, spiritual conception by recognizing the Superself (Paramātmā) to be our friend and guide and by dovetailing our intelligence with the superior intelligence of Paramātmā. The Superself and the individual self are both spirit, and therefore the Superself and the individual self are both qualitatively one and distinct from matter. But the Superself and the individual self cannot be on an equal level because the Superself gives direction or supplies intelligence and the individual self follows the direction, and thus actions are performed properly. The individual is completely dependent on the direction of the Superself because in every step the individual self follows the direction of the Superself in the matter of seeing, hearing, thinking, feeling, willing, etc.

So far as common sense is concerned, we come to the conclusion that there are three identities, namely matter, spirit and Superspirit. Now if we go to the Bhagavad-gītā, or the Vedic intelligence, we can further understand that all three identities, namely matter, individual spirit, and the Superspirit, are all dependent on the Supreme Personality of Godhead. The Superself is a partial representation or plenary portion of the Supreme Personality of Godhead. The Bhagavad-gītā affirms that the Supreme Personality of Godhead dominates all over the material world by His partial representation only. God is great, and He cannot be simply an order supplier of the individual selves; therefore the Superself cannot be a full representation of the Supreme Self, Puruṣottama, the Absolute Personality of Godhead. Realization of the Superself by the individual self is the beginning of self-realization, and by the progress of such self-realization one is able to realize the Supreme Personality of Godhead by intelligence, by the help of authorized scriptures, and, principally, by the grace of the Lord. The Bhagavad-gītā is the preliminary conception of the Personality of Godhead Śrī Kṛṣṇa, and Śrīmad-Bhāgavatam is the further explanation of the science of Godhead. So if we stick to our determination and pray for the mercy of the director of intelligence sitting within the same bodily tree, like a bird sitting with another bird (as explained in the Upaniṣads), certainly the purport of the revealed informations in the Vedas becomes clear to our vision, and there is no difficulty in realizing the Supreme Personality of Godhead, Vāsudeva. The intelligent man therefore, after many births of such use of intelligence, surrenders himself at the lotus feet of Vāsudeva, as confirmed by the Bhagavad-gītā (7.19).

TEXT 36

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām

SYNONYMS

tasmāt-therefore; sarva-all; ātmanā-soul; rājan-O King; hariḥ-the Lord; sarvatra-everywhere; sarvadā-always; śrotavyaḥ-must be heard; kīrtitavyaḥ-glorified; ca-also; smartavyaḥ-be remembered; bhagavān-the Personality of Godhead; nṛṇām-by the human being.

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

Śrīla Śukadeva Gosvāmī begins this verse with the word tasmāt, or "therefore," because in the previous verse he has already explained that there is no auspicious means for salvation other than the sublime process of bhakti-yoga. The bhakti-yoga process is practiced by the devotees in different methods like hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, rendering service in love, becoming friendly, and offering all that one may possess. All nine methods are bona fide methods, and either all of them, some of them or even one of them can bring about the desired result for the sincere devotee. But out of all the nine different methods, the first one, namely hearing, is the most important function in the process of bhakti-yoga. Without hearing sufficiently and properly, no one can make any progress by any of the methods of practice. And for hearing only, all the Vedic literatures are there, compiled by authorized persons like Vyāsadeva, who is the powerful incarnation of Godhead. And since it has been ascertained that the Lord is the Supersoul of everything, He should therefore be heard and glorified everywhere and always. That is the special duty of the human being. When the human being gives up the process of hearing about the all-pervading Personality of Godhead, he becomes victim to hearing rubbish transmitted by man-made machines. Machinery is not bad because through the machine one can take advantage of hearing about the Lord, but because machinery is used for ulterior purposes, it is creating rapid degradation in the standard of human civilization. It is said here that it is incumbent upon the human beings to hear because the scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam are made for that purpose. Living beings other than human beings have no ability to hear such Vedic literatures. If human society gives itself to the process of hearing the Vedic literature, it will not become a victim to the impious sounds vibrated by impious men who degrade the standards of the total society. Hearing is solidified by the process of chanting. One who has perfectly heard from the perfect source becomes convinced about the all-pervading Personality of Godhead and thus becomes enthusiastic in glorifying the Lord. All the great ācāryas, like Rāmānuja, Madhva, Caitanya, Sarasvatī Ṭhākura or even, in other countries, Muhammad, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called sanātana-dharma or bhāgavata-dharma. Sanātana means eternal, always and everywhere. Bhāgavata means pertaining to Bhagavān, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world. That will bring about the desired peace and prosperity so eagerly awaited by the people of the world. The word ca includes all the remaining processes or methods of bhakti-yoga, as mentioned above.

TEXT 37

pibanti ye bhagavata ātmanaḥ satāṁ
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam

SYNONYMS

pibanti-who drink; ye-those; bhagavataḥ-of the Personality of Godhead; ātmanaḥ-of the most dear; satām-of devotees; kathā-amṛtam-the nectar of the messages; śravaṇa-puṭeṣu-within the earholes; sambhṛtam-fully filled; punanti-purify; te-their; viṣaya-material enjoyment; vidūṣita-āśayam-polluted aim of life; vrajanti-do go back; tat-the Lord's; caraṇa-feet; saroruha-antikam-near the lotus.

Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory, material energy of the Lord, and thus the distress of the world will be intensified instead of diminished. The human necessities of life are fully supplied by the Lord in the shape of food grains, milk, fruit, wood, stone, sugar, silk, jewels, cotton, salt, water, vegetables, etc., in sufficient quantity to feed and care for the human race of the world as well as the living beings on each and every planet within the universe. The supply source is complete, and only a little energy by the human being is required to get his necessities into the proper channel. There is no need of machines and tools or huge steel plants for artificially creating comforts of life. Life is never made comfortable by artificial needs, but by plain living and high thinking. The highest perfectional thinking for human society is suggested here by Śukadeva Gosvāmī, namely, sufficiently hearing Śrīmad-Bhāgavatam. For men in this age of Kali, when they have lost the perfect vision of life, this Śrīmad-Bhāgavatam is the torchlight by which to see the real path. Śrīla Jīva Gosvāmī Prabhupāda has commented on the kathāmṛtam mentioned in this verse and has indicated Śrīmad-Bhāgavatam to be the nectarean message of the Personality of Godhead. By sufficient hearing of Śrīmad-Bhāgavatam, the polluted aim of life, namely lording it over matter, will subside, and the people in general in all parts of the world will be able to live a peaceful life of knowledge and bliss.

For a pure devotee of the Lord, any topics in relation with His name, fame, quality, entourage, etc., are all pleasing, and because such topics have been approved by great devotees like Nārada, Hanumān, Nanda Mahārāja and other inhabitants of Vṛndāvana, certainly such messages are transcendental and pleasing to the heart and soul.

And by the constant hearing of the messages of the Bhagavad-gītā, and later of Śrīmad-Bhāgavatam, one is assured herein by Śrīla Śukadeva Gosvāmī that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vṛndāvana, which resembles a huge lotus flower.

Thus by the process of bhakti-yoga, directly accepted, as suggested in this verse, by sufficient hearing of the transcendental message of the Lord, the material contamination is directly eliminated without one's attempting to contemplate the impersonal virāṭ conception of the Lord. And by practicing bhakti-yoga, if the performer is not purified from the material contamination, he must be a pseudo-devotee. For such an imposter there is no remedy for being freed from material entanglement.

Thus end the Bhaktivedanta purports of the Second Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord in the Heart."

20.3.3 Chapter Three

Pure Devotional Service: The Change in Heart

TEXT 1

śrī-śuka uvāca
evam etan nigaditaṁ
pṛṣṭavān yad bhavān mama
nṛṇāṁ yan mriyamāṇānāṁ
manuṣyeṣu manīṣiṇām

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-so; etat-all these; nigaditam-answered; pṛṣṭavān-as you inquired; yat-what; bhavān-your good self; mama-unto me; nṛṇām-of the human being; yat-one; mriyamāṇānām-on the threshold of death; manuṣyeṣu-amongst the human beings; manīṣiṇām-of the intelligent men.

Śrī Śukadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.

In human society all over the world there are millions and billions of men and women, and almost all of them are less intelligent because they have very little knowledge of spirit soul. Almost all of them have a wrong conception of life, for they identify themselves with the gross and subtle material bodies, which they are not, in fact. They may be situated in different high and low positions in the estimation of human society, but one should know definitely that unless one inquires about his own self beyond the body and the mind, all his activities in human life are total failures. Therefore out of thousands and thousands of men, one may inquire about his spirit self and thus consult the revealed scriptures like Vedānta-sūtras, Bhagavad-gītā and Śrīmad-Bhāgavatam. But in spite of reading and hearing such scriptures, unless one is in touch with a realized spiritual master, he cannot actually realize the real nature of self, etc. And out of thousands and hundreds of thousands of men, someone may know what Lord Kṛṣṇa is in fact. In the Caitanya-caritāmṛta (Madhya 20.122-123) it is said that Lord Kṛṣṇa, out of His causeless mercy, prepared the Vedic literatures in the incarnation of Vyāsadeva for reading by the intelligent class of men in a human society which is almost totally forgetful of the genuine relation with Kṛṣṇa. Even such an intelligent class of men may be forgetful in their relation with the Lord. The whole bhakti-yoga process is therefore a revival of the lost relation. This revival is possible in the human form of life, which is obtained only out of the evolutionary cycle of 8,400,000 species of life. The intelligent class of human being must take a serious note of this opportunity. Not all human beings are intelligent, so the importance of human life is not always understood. Therefore manīṣiṇām, meaning "thoughtful," is particularly used here. A manīṣiṇām person, like Mahārāja Parīkṣit, must therefore take to the lotus feet of Lord Kṛṣṇa and fully engage himself in devotional service, hearing, chanting, etc., of the holy name and pastimes of the Lord, which are all hari-kathāmṛta. This action is especially recommended when one is preparing for death.

TEXTS 2-7

brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatīn
devīṁ māyāṁ tu śrī-kāmas
tejas-kāmo vibhāvasum
vasu-kāmo vasūn rudrān
vīrya-kāmo 'tha vīryavān
annādya-kāmas tv aditiṁ
svarga-kāmo 'diteḥ sutān
viśvān devān rājya-kāmaḥ
sādhyān saṁsādhako viśām
āyuṣ-kāmo 'śvinau devau
puṣṭi-kāma ilāṁ yajet
pratiṣṭhā-kāmaḥ puruṣo
rodasī loka-mātarau
rūpābhikāmo gandharvān
strī-kāmo 'psara urvaśīm
ādhipatya-kāmaḥ sarveṣāṁ
yajeta parameṣṭhinam
yajñaṁ yajed yaśas-kāmaḥ
kośa-kāmaḥ pracetasam
vidyā-kāmas tu giriśaṁ
dāmpatyārtha umāṁ satīm

SYNONYMS

brahma-the absolute; varcasa-effulgence; kāmaḥ tu-but one who desires in that way; yajeta-do worship; brahmaṇaḥ-of the Vedas; patim-the master; indram-the King of heaven; indriya-kāmaḥ tu-but one who desires strong sense organs; prajā-kāmaḥ-one who desires many offspring; prajāpatīn-the Prajāpatis; devīm-the goddess; māyām-unto the mistress of the material world; tu-but; śrī-kāmaḥ-one who desires beauty; tejaḥ-power; kāmaḥ-one who so desires; vibhāvasum-the fire-god; vasu-kāmaḥ-one who wants wealth; vasūn-the Vasu demigods; rudrān-the Rudra expansions of Lord Śiva; vīrya-kāmaḥ-one who wants to be very strongly built; atha-therefore; vīryavān-the most powerful; anna-adya-grains; kāmaḥ-one who so desires; tu-but; aditim-Aditi, mother of the demigods; svarga-heaven; kāmaḥ-so desiring; aditeḥ sutān-the sons of Aditi; viśvān-Viśvadeva; devān-demigods; rājya-kāmaḥ-those who hanker for kingdoms; sādhyān-the Sādhya demigods; saṁsādhakaḥ-what fulfills the wishes; viśām-of the mercantile community; āyuḥ-kāmaḥ-desirous of long life; aśvinau-the two demigods known as the Aśvinī brothers; devau-the two demigods; puṣṭi-kāmaḥ-one who desires a strongly built body; ilām-the earth; yajet-must worship; pratiṣṭhā-kāmaḥ-one who desires good fame, or stability in a post; puruṣaḥ-such men; rodasī-the horizon; loka-mātarau-and the earth; rūpa-beauty; abhikāmaḥ-positively aspiring for; gandharvān-the residents of the Gandharva planet, who are very beautiful and are expert in singing; strī-kāmaḥ-one who desires a good wife; apsaraḥ urvaśīm-the society girls of the heavenly kingdom; ādhipatya-kāmaḥ-one who desires to dominate others; sarveṣām-everyone; yajeta-must worship; parameṣṭhinam-Brahmā, the head of the universe; yajñam-the Personality of Godhead; yajet-must worship; yaśaḥ-kāmaḥ-one who desires to be famous; kośa-kāmaḥ-one who desires a good bank balance; pracetasam-the treasurer of heaven, known as Varuṇa; vidyā-kāmaḥ tu-but one who desires education; giriśam-the lord of the Himalayas, Lord Śiva; dāmpatya-arthaḥ-and for conjugal love; umām satīm-the chaste wife of Lord Śiva, known as Umā.

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahmā or Bṛhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsarās and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahmā, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Umā, the wife of Lord Śiva.

There are different modes of worship for different persons desiring success in particular subjects. The conditioned soul living within the purview of the material world cannot be an expert in every type of materially enjoyable asset, but one can have considerable influence over a particular matter by worshiping a particular demigod, as mentioned above. Rāvaṇa was made a very powerful man by worshiping Lord Śiva, and he used to offer severed heads to please Lord Śiva. He became so powerful by the grace of Lord Śiva that all the demigods were afraid of him, until he at last challenged the Personality of Godhead Śrī Rāmacandra and thus ruined himself. In other words, all such persons who aspire after gaining some or all of the material objects of enjoyment, or the gross materialistic persons, are on the whole less intelligent, as confirmed in the Bhagavad-gītā (7.20). It is said there that those who are bereft of all good sense, or those whose intelligence is withdrawn by the deluding energy of māyā, aspire to achieve all sorts of material enjoyment in life by pleasing the various demigods, or by advancing in material civilization under the heading of scientific progress. The real problem of life in the material world is to solve the question of birth, death, old age and disease. No one wants to change his birthright, no one wants to meet death, no one wants to be old or invalid, and no one wants diseases. But these problems are solved neither by the grace of any demigod nor by the so-called advancement of material science. In the Bhagavad-gītā, as well as in the Śrīmad-Bhāgavatam, such less intelligent persons have been described as devoid of all good sense. Śukadeva Gosvāmī said that out of the 8,400,000 species of living entities, the human form of life is rare and valuable, and out of those rare human beings those who are conscious of the material problems are rarer still, and the still more rare persons are those who are conscious of the value of the Śrīmad-Bhāgavatam, which contains the messages of the Lord and His pure devotees. Death is inevitable for everyone, intelligent or foolish. But Parīkṣit Mahārāja has been addressed by the Gosvāmī as the manīṣī, or the man of highly developed mind, because at the time of death he left all material enjoyment and completely surrendered unto the lotus feet of the Lord by hearing His messages from the right person, Śukadeva Gosvāmī. But aspirations for material enjoyment by endeavoring persons are condemned. Such aspirations are something like the intoxication of the degraded human society. Intelligent persons should try to avoid these aspirations and seek instead the permanent life by returning home, back to Godhead.

TEXT 8

dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṝn yajet
rakṣā-kāmaḥ puṇya-janān
ojas-kāmo marud-gaṇān

SYNONYMS

dharma-arthaḥ-for spiritual advancement; uttama-ślokam-the Supreme Lord or persons attached to the Supreme Lord; tantuḥ-for offspring; tanvan-and for their protection; pitṝn-the residents of Pitṛloka; yajet-must worship; rakṣā-kāmaḥ-one who desires protection; puṇya-janān-pious persons; ojaḥ-kāmaḥ-one who desires strength should worship; marut-gaṇān-the demigods.

One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods.

The path of religion entails making progress on the path of spiritual advancement, ultimately reviving the eternal relation with Lord Viṣṇu in His impersonal effulgence, His localized Paramātmā feature, and ultimately His personal feature by spiritual advancement in knowledge. And one who wants to establish a good dynasty and be happy in the progress of temporary bodily relations should take shelter of the Pitās and the demigods in other pious planets. Such different classes of worshipers of different demigods may ultimately reach the respective planets of those demigods within the universe, but he who reaches the spiritual planets in the brahmajyoti achieves the highest perfection.

TEXT 9

rājya-kāmo manūn devān
nirṛtiṁ tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param

SYNONYMS

rājya-kāmaḥ-anyone desiring an empire or kingdom; manūn-the Manus, semi-incarnations of God; devān-demigods; nirṛtim-demons; tu-but; abhicaran-desiring victory over the enemy; yajet-should worship; kāma-kāmaḥ-one who desires sense gratification; yajet-should worship; somam-the demigod named Candra; akāmaḥ-one who has no material desires to be fulfilled; puruṣam-the Supreme Personality of Godhead; param-the Supreme.

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.

For a liberated person, all the enjoyments listed above are considered to be absolutely useless. Only those who are conditioned by the material modes of external energy are captivated by different types of material enjoyment. In other words, the transcendentalist has no material desires to be fulfilled, whereas the materialist has all types of desires to be fulfilled. The Lord has proclaimed that the materialists, who desire material enjoyment and thus seek the favor of different demigods, as above mentioned, are not in control of their senses and so give themselves to nonsense. One should therefore not desire any sort of material enjoyment, being sensible enough to worship the Supreme Personality of Godhead. The leaders of nonsensical persons are still more nonsensical because they preach openly and foolishly that one can worship any form of demigod and get the same result. This sort of preaching is not only against the teachings of the Bhagavad-gītā, or those of the Śrīmad-Bhāgavatam, but is also foolish, just as it is foolish to claim that with the purchase of any travel ticket one may reach the same destination. No one can reach Bombay from Delhi by purchasing a ticket for Baroda. It is clearly defined herein that persons impregnated with different desires have different modes of worship, but one who has no desire for material enjoyment should worship the Supreme Lord, Śrī Kṛṣṇa, the Personality of Godhead. And this worshiping process is called devotional service. Pure devotional service means service to the Lord without any tinge of material desires, including desire for fruitive activity and empiric speculation. For fulfillment of material desires one may worship the Supreme Lord, but the result of such worship is different, as will be explained in the next verse. Generally the Lord does not fulfill anyone's material desires for sense enjoyment, but He awards such benedictions to worshipers of the Lord, for they ultimately come to the point of not desiring material enjoyment. The conclusion is that one must minimize the desires for material enjoyment, and for this one should worship the Supreme Personality of Godhead, who is described here as param, or beyond anything material. Śrīpāda Śaṅkarācārya has also stated, nārāyaṇaḥ paro 'vyaktāt: the Supreme Lord is beyond the material encirclement.

TEXT 10

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ-one who has transcended all material desires; sarva-kāmaḥ-one who has the sum total of material desires; vā-either; mokṣa-kāmaḥ-one who desires liberation; udāra-dhīḥ-with broader intelligence; tīvreṇa-with great force; bhakti-yogena-by devotional service to the Lord; yajeta-should worship; puruṣam-the Lord; param-the supreme whole.

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.

The Supreme Personality of Godhead Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā as puruṣottama, or the Supreme Personality. It is He only who can award liberation to the impersonalists by absorbing such aspirants in the brahmajyoti, the bodily rays of the Lord. The brahmajyoti is not separate from the Lord, as the glowing sun ray is not independent of the sun disc. Therefore one who desires to merge into the supreme impersonal brahmajyoti must also worship the Lord by bhakti-yoga, as recommended here in the Śrīmad-Bhāgavatam. Bhakti-yoga is especially stressed here as the means of all perfection. In the previous chapters it has been stated that bhakti-yoga is the ultimate goal of both karma-yoga and jñāna-yoga, and in the same way in this chapter it is emphatically declared that bhakti-yoga is the ultimate goal of the different varieties of worship of the different demigods. Bhakti-yoga, thus being the supreme means of self-realization, is recommended here. Everyone must therefore seriously take up the methods of bhakti-yoga, even though one aspires for material enjoyment or liberation from material bondage.

Akāmaḥ is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole puruṣaṁ pūrṇam, has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Gosvāmī has explained this desirelessness as bhajanīya-parama-puruṣa-sukha-mātra-sva-sukhatvam in his Sandarbha. This means that one should feel happy only by experiencing the happiness of the Supreme Lord. This intuition of the living being is sometimes manifested even during the conditioned stage of a living being in the material world, and such intuition is expressed in the manner of altruism, philanthropy, socialism, communism, etc., by the undeveloped minds of less intelligent persons. In the mundane field such an outlook of doing good to others in the form of society, community, family, country or humanity is a partial manifestation of the same original feeling in which a pure living entity feels happiness by the happiness of the Supreme Lord. Such superb feelings were exhibited by the damsels of Vrajabhūmi for the happiness of the Lord. The gopīs loved the Lord without any return, and this is the perfect exhibition of the akāmaḥ spirit. Kāma spirit, or the desire for one's own satisfaction, is fully exhibited in the material world, whereas the spirit of akāmaḥ is fully exhibited in the spiritual world.

Thoughts of becoming one with the Lord, or being merged in the brahmajyoti, can also be exhibitions of kāma spirit if they are desires for one's own satisfaction to be free from the material miseries. A pure devotee does not want liberation so that he may be relieved from the miseries of life. Even without so-called liberation, a pure devotee is aspirant for the satisfaction of the Lord. Influenced by the kāma spirit, Arjuna declined to fight in the Kurukṣetra battlefield because he wanted to save his relatives for his own satisfaction. But being a pure devotee, he agreed to fight on the instruction of the Lord because he came to his senses and realized that satisfaction of the Lord at the cost of his own satisfaction was his prime duty. Thus he became akāma. That is the perfect stage of a perfect living being.

Udāra-dhīḥ means one who has a broader outlook. people with desires for material enjoyment worship small demigods, and such intelligence is condemned in the Bhagavad-gītā (7.20) as hṛta jñāna, the intelligence of one who has lost his senses. One cannot obtain any result from demigods without getting sanction from the Supreme Lord. Therefore a person with a broader outlook can see that the ultimate authority is the Lord, even for material benefits. Under the circumstances, one with a broader outlook, even with the desire for material enjoyment or for liberation, should take to the worship of the Lord directly. And everyone, whether an akāma or sakāma or mokṣa-kāma, should worship the Lord with great expedience. This implies that bhakti-yoga may be perfectly administered without any mixture of karma and jñāna. As the unmixed sun ray is very forceful and is therefore called tīvra, similarly unmixed bhakti-yoga of hearing, chanting, etc., may be performed by one and all regardless of inner motive.

TEXT 11

etāvān eva yajatām
iha niḥśreyasodayaḥ
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ

SYNONYMS

etāvān-all these different kinds of worshipers; eva-certainly; yajatām-while worshiping; iha-in this life; niḥśreyasa-the highest benediction; udayaḥ-development; bhagavati-unto the Supreme Personality of Godhead; acalaḥ-unflinching; bhāvaḥ-spontaneous attraction; yat-which; bhāgavata-the pure devotee of the Lord; saṅgataḥ-association.

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

All living entities in different statuses of life within the material creation, beginning from the first demigod, Brahmā, down to the small ant, are conditioned under the law of material nature, or the external energy of the Supreme Lord. The living entity in his pure state is conscious of the fact that he is a part and parcel of the Lord, but when he is thrown into the material world on account of his desire to lord it over material energy, he becomes conditioned by the three modes of material nature and thus struggles for existence for the highest benefit. This struggle for existence is something like following the will-o'-the-wisp under the spell of material enjoyment. All plans for material enjoyment, either by worship of different demigods as described in the previous verses of this chapter or by modernized advancement of scientific knowledge without the help of God or demigod, are illusory only, for despite all such plans for happiness, the conditioned living being within the compass of material creation can never solve the problems of life, namely birth, death, old age and disease. The history of the universe is full of such planmakers, and many kings and emperors come and go, leaving a planmaking story only. But the prime problems of life remain unsolved despite all endeavors by such planmakers.

Actually human life is meant for making a solution to the problems of life. One can never solve such problems by satisfying the different demigods, by different modes of worship, or by so-called scientific advancement in knowledge without the help of God or the demigods. Apart from the gross materialists, who care very little either for God or for the demigods, the Vedas recommend worship of different demigods for different benefits, and so the demigods are neither false nor imaginary. The demigods are as factual as we are, but they are much more powerful due to their being engaged in the direct service of the Lord in managing different departments in the universal government. The Bhagavad-gītā affirms this, and the different planets of the demigods are mentioned there, including the one of the supreme demigod, Lord Brahmā. The gross materialists do not believe in the existence of God or the demigods. Nor do they believe that different planets are dominated by different demigods. They are creating a great commotion about reaching the closest celestial body, Candraloka, or the moon, but even after much mechanical research they have only very scanty information of this moon, and in spite of much false advertisement for selling land on the moon, the puffed-up scientists or gross materialists cannot live there, and what to speak of reaching the other planets, which they are unable even to count. However, the followers of the Vedas have a different method of acquiring knowledge. They accept the statements of the Vedic literatures as authority in toto, as we have already discussed in Canto One, and therefore they have full and reasonable knowledge of God and demigods and of their different residential planets situated within the compass of the material world and beyond the limit of the material sky. The most authentic Vedic literature, accepted by the great Indian ācāryas like Śaṅkara, Rāmānuja, Madhva, Viṣṇusvāmī, Nimbārka and Caitanya and studied by all important personalities of the world, is the Bhagavad-gītā, in which the worship of the demigods and their respective residential planets are mentioned. The Bhagavad-gītā (9.25) affirms:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"The worshipers of demigods reach the respective planets of the demigods, and the worshipers of forefathers reach the planets of the forefathers. The gross materialist remains in the different material planets, but the devotees of the Lord reach the kingdom of God."

We also have information from the Bhagavad-gītā that all the planets within the material world, including Brahmaloka, are but temporarily situated, and after a fixed period they are all annihilated. Therefore the demigods and their followers are all annihilated at the period of devastation, but one who reaches the kingdom of God gets a permanent share in eternal life. That is the verdict of Vedic literature. The worshipers of the demigods have one facility more than the unbelievers due to their being convinced of the

Vedic version, by which they can get information of the benefit of worshiping the Supreme Lord in the association of the devotees of the Lord. The gross materialist, however, without any faith in the Vedic version, remains eternally in darkness, driven by a false conviction on the basis of imperfect experimental knowledge, or so-called material science, which can never reach into the realm of transcendental knowledge.

Therefore unless the gross materialists or the worshipers of the temporary demigods come in contact with a transcendentalist like the pure devotee of the Lord, their attempts are simply a waste of energy. Only by the grace of the divine personalities, the pure devotees of the Lord, can one achieve pure devotion, which is the highest perfection of human life. Only a pure devotee of the Lord can show one the right way of progressive life. Otherwise both the materialistic way of life, without any information of God or the demigods, and the life engaged in the worship of demigods, in pursuit of temporary material enjoyments, are different phases of phantasmagoria. They are nicely explained in the Bhagavad-gītā also, but the Bhagavad-gītā can be understood in the association of pure devotees only, and not by the interpretations of politicians or dry philosophical speculators.

TEXT 12

jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt

SYNONYMS

jñānam-knowledge; yat-that which; ā-up to the limit of; pratinivṛtta-completely withdrawn; guṇa-ūrmi-the waves of the material modes; cakram-whirlpool; ātma-prasādaḥ-self-satisfaction; uta-moreover; yatra-where there is; guṇeṣu-in the modes of nature; asaṅgaḥ-no attachment; kaivalya-transcendental; sammata-approved; pathaḥ-path; tu-but; atha-therefore; bhakti-yogaḥ-devotional service; kaḥ-who; nirvṛtaḥ-absorbed in; hari-kathāsu-in the transcendental topics of the Lord; ratim-attraction; na-shall not; kuryāt-do.

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?

According to Bhagavad-gītā (10.9) the characteristics of pure devotees are wonderful. The complete functional activities of a pure devotee are always engaged in the service of the Lord, and thus the pure devotees exchange feelings of ecstasy between themselves and relish transcendental bliss. This transcendental bliss is experienced even in the stage of devotional practice (sādhana-avasthā), if properly undertaken under the guidance of a bona fide spiritual master. And in the mature stage the developed transcendental feeling culminates in realization of the particular relationship with the Lord by which a living entity is originally constituted (up to the relationship of conjugal love with the Lord, which is estimated to be the highest transcendental bliss). Thus bhakti-yoga, being the only means of God realization, is called kaivalya. Śrīla Jīva Gosvāmī quotes the Vedic version (eko nārāyaṇo devaḥ, parāvarāṇāṁ parama āste kaivalya-saṁjñitaḥ) in this connection and establishes that Nārāyaṇa, the Personality of Godhead, is known as kaivalya, and the means which enables one to approach the Lord is called the kaivalya-panthā, or the only means of attainment of Godhead. This kaivalya-panthā begins from śravaṇa, or hearing those topics that relate to the Personality of Godhead, and the natural consequence of hearing such hari-kathā is attainment of transcendental knowledge, which causes detachment from all mundane topics, for which a devotee has no taste at all. For a devotee, all mundane activities, social and political, become unattractive, and in the mature state such a devotee becomes uninterested even in his own body, and what to speak of bodily relatives. In such a state of affairs one is not agitated by the waves of the material modes. There are different modes of material nature, and all mundane functions in which a common man is very much interested or in which he takes part become unattractive for the devotee. This state of affairs is described herein as pratinivṛtta-guṇormi, and it is possible by ātma-prasāda, or complete self-satisfaction without any material connection. The first-class devotee of the Lord attains this stage by devotional service, but despite his loftiness, for the Lord's satisfaction he may play the voluntary part of a preacher of the Lord's glory and dovetail all into devotional service, even mundane interest, just to give the neophytes a chance to transform mundane interest into transcendental bliss. Śrīla Rūpa Gosvāmī has described this action of a pure devotee as nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. Even mundane activities dovetailed with service to the Lord are also calculated to be transcendental or approved kaivalya affairs.

TEXT 13

śaunaka uvāca
ity abhivyāhṛtaṁ rājā
niśamya bharatarṣabhaḥ
kim anyat pṛṣṭavān bhūyo
vaiyāsakim ṛṣiṁ kavim

SYNONYMS

śaunakaḥ uvāca-Śaunaka said; iti-thus; abhivyāhṛtam-all that was spoken; rājā-the King; niśamya-by hearing; bharata-ṛṣabhaḥ-Mahārāja Parīkṣit; kim-what; anyat-more; pṛṣṭavān-did he inquire from him; bhūyaḥ-again; vaiyāsakim-unto the son of Vyāsadeva; ṛṣim-one who is well versed; kavim-poetic.

Śaunaka said: The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he had said?

A pure devotee of the Lord automatically develops all godly qualities, and some of the prominent features of those qualities are as follows: he is kind, peaceful, truthful, equable, faultless, magnanimous, mild, clean, nonpossessive, a well-wisher to all, satisfied, surrendered to Kṛṣṇa, without hankering, simple, fixed, self-controlled, a balanced eater, sane, mannerly, prideless, grave, sympathetic, friendly, poetic, expert and silent. Out of these twenty-six prominent features of a devotee, as described by Kṛṣṇadāsa Kavirāja in his Caitanya-caritāmṛta, the qualification of being poetic is especially mentioned herein in relation to Śukadeva Gosvāmī.

The presentation of Śrīmad-Bhāgavatam by his recitation is the highest poetic contribution. He was a self-realized learned sage. In other words, he was a poet amongst the sages.

TEXT 14

etac chuśrūṣatāṁ vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satāṁ syuḥ sadasi dhruvam

SYNONYMS

etat-this; śuśrūṣatām-of those eager to hear; vidvan-O learned; sūta-Sūta Gosvāmī; naḥ-unto us; arhasi-may you do it; bhāṣitum-just to explain it; kathāḥ-topics; hari-kathā-udarkāḥ-result in the topics of the Lord; satām-of the devotees; syuḥ-may be; sadasi-in the assembly of; dhruvam-certainly.

O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.

As we have already quoted above from the Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmī, even mundane things, if dovetailed in the service of the Lord Śrī Kṛṣṇa, are accepted as transcendental. For example, the epics or the histories of Rāmāyaṇa and Mahābhārata, which are specifically recommended for the less intelligent classes (women, śūdras and unworthy sons of the higher castes), are also accepted as Vedic literature because they are compiled in connection with the activities of the Lord. Mahābhārata is accepted as the fifth division of the Vedas after its first four divisions, namely Sāma, Yajur, Ṛg and Atharva. The less intelligent do not accept Mahābhārata as part of the Vedas, but great sages and authorities accept it as the fifth division of the Vedas. Bhagavad-gītā is also part of the Mahābhārata, and it is full of the Lord's instruction for the less intelligent class of men. Some less intelligent men say that Bhagavad-gītā is not meant for householders, but such foolish men forget that Bhagavad-gītā was explained to Arjuna, a gṛhastha (family man), and spoken by the Lord in His role as a gṛhastha. So Bhagavad-gītā, although containing the high philosophy of the Vedic wisdom, is for the beginners in the transcendental science, and Śrīmad-Bhāgavatam is for graduates and postgraduates in the transcendental science. Therefore literatures like Mahābhārata, the, purāṇas and similar other literatures which are full of the pastimes of the Lord, are all transcendental literatures, and they should be discussed with full confidence in the society of great devotees.

The difficulty is that such literatures, when discussed by professional men, appear to be mundane literature like histories or epics because there are so many historical facts and figures. It is said here, therefore, that such literatures should be discussed in the assembly of devotees. Unless they are discussed by devotees, such literatures cannot be relished by the higher class of men. So the conclusion is that the Lord is not impersonal in the ultimate issue. He is the Supreme Person, and He has His different activities. He is the leader of all living entities, and He descends at His will and by His personal energy to reclaim the fallen souls. Thus He plays exactly like the social, political or religious leaders. Because such roles ultimately culminate in the discussion of topics of the Lord, all such preliminary topics are also transcendental. That is the way of spiritualizing the civic activities of human society. Men have inclinations for studying history and many other mundane literatures-stories, fiction, dramas, magazines, newspapers, etc.-so let them be dovetailed with the transcendental service of the Lord, and all of them will turn to the topics relished by all devotees. The propaganda that the Lord is impersonal, that He has no activity and that He is a dumb stone without any name and form has encouraged people to become godless, faithless demons, and the more they deviate from the transcendental activities of the Lord, the more they become accustomed to mundane activities that only clear their path to hell instead of return them home, back to Godhead.* Śrīmad-Bhāgavatam begins from the history of the Pāṇḍavas (with necessary politics and social activities), and yet Śrīmad-Bhāgavatam is said to be the Pāramahaṁsa-saṁhitā, or the Vedic literature meant for the topmost transcendentalist, and it describes paraṁ jñānam, the highest transcendental knowledge. pure devotees of the Lord are all paramahaṁsas, and they are like the swans, who know the art of sucking milk out of a mixture of milk and water.

TEXT 15

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-krīḍanakaiḥ krīḍan
kṛṣṇa-krīḍāṁ ya ādade

SYNONYMS

saḥ-he; vai-certainly; bhāgavataḥ-a great devotee of the Lord; rājā-Mahārāja Parīkṣit; pāṇḍaveyaḥ-grandson of the Pāṇḍavas; mahā-rathaḥ-a great fighter; bāla-while a child; krīḍanakaiḥ-with play dolls; krīḍan-playing; kṛṣṇa-Lord Kṛṣṇa; krīḍām-activities; yaḥ-who; ādade-accepted.

Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

In the Bhagavad-gītā (6.41) it is stated that even a person who has failed in the proper discharge of yoga practice is given a chance to take birth in the house of devout brāhmaṇas or in the houses of rich men like kṣatriya kings or rich merchants. But Mahārāja Parīkṣit was more than that because he had been a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pāṇḍavas. So from the very beginning of his childhood he had the chance to know intimately the devotional service of Lord Kṛṣṇa in his own family. The Pāṇḍavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Śrī Kṛṣṇa, we had the chance of being born in a Vaiṣṇava family, and in our childhood we imitated the worship of Lord Kṛṣṇa by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yātrā and Dola-yātrā ceremonies, and he used to spend money liberally for distributing prasāda to us children and our friends. Our spiritual master, who also took his birth in a Vaiṣṇava family, got all inspirations from his great Vaiṣṇava father, Ṭhākura Bhaktivinoda. That is the way of all lucky Vaiṣṇava families. The celebrated Mīrā Bāī was a staunch devotee of Lord Kṛṣṇa as the great lifter of Govardhana Hill.

The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jīva Gosvāmī, Mahārāja Parīkṣit must have heard about the childhood pastimes of Lord Kṛṣṇa at Vṛndāvana, for he used to imitate the pastimes with his young playmates. According to Śrīdhara Svāmī, Mahārāja Parīkṣit used to imitate the worship of the family Deity by elderly members. Śrīla Viśvanātha Cakravartī also confirms the viewpoint of Jīva Gosvāmī. So accepting either of them, Mahārāja Parīkṣit was naturally inclined to Lord Kṛṣṇa from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a mahā-bhāgavata. Such mahā-bhāgavatas are called nitya-siddhas, or souls liberated from birth. But there are also others, who may not be liberated from birth but who develop a tendency for devotional service by association, and they are called sādhana-siddhas. There is no difference between the two in the ultimate issue, and so the conclusion is that everyone can become a sādhana-siddha, a devotee of the Lord, simply by association with the pure devotees. The concrete example is our great spiritual master Śrī Nārada Muni. In his previous life he was simply a boy of a maidservant, but through association with great devotees he became a devotee of the Lord of his own standard, unique in the history of devotional service.

TEXT 16

vaiyāsakiś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satāṁ syur hi samāgame

SYNONYMS

vaiyāsakiḥ-the son of Vyāsadeva; ca-also; bhagavān-full in transcendental knowledge; vāsudeva-Lord Kṛṣṇa; parāyaṇaḥ-attached to; urugāya-of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; satām-of the devotees; syuḥ-must have been; hi-as a matter of fact; samāgame-by the presence of.

Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees.

The word satām is very important in this verse. Satām means the pure devotees, who have no other desire than to serve the Lord. Only in the association of such devotees are the transcendental glories of Lord Kṛṣṇa properly discussed. It is said by the Lord that His topics are all full of spiritual significance, and once one properly hears about Him in the association of the satām, certainly one senses the great potency and so automatically attains to the devotional stage of life. As already described, Mahārāja Parīkṣit was a great devotee of the Lord from his very birth, and so was Śukadeva Gosvāmī. Both of them were on the same level, although it appeared that Mahārāja Parīkṣit was a great king accustomed to royal facilities whereas Śukadeva Gosvāmī was a typical renouncer of the world, so much so that he did not even put a cloth on his body. Superficially, Mahārāja Parīkṣit and Śukadeva Gosvāmī might seem to be opposites, but basically they were both unalloyed pure devotees of the Lord. When such devotees are assembled together, there can be no topics save discussions of the glories of the Lord, or bhakti-yoga. In the Bhagavad-gītā also, when there were talks between the Lord and His devotee Arjuna, there could not be any topic other than bhakti-yoga, however the mundane scholars may speculate on it in their own ways. The use of the word ca after vaiyāsakiḥ suggests, according to Śrīla Jīva Gosvāmī, that both Śukadeva Gosvāmī and Mahārāja Parīkṣit were of the same category, settled long before, although one was playing the part of the master and the other the disciple. Since Lord Kṛṣṇa is the center of the topics, the word vāsudeva-parāyaṇaḥ, or ”devotee of Vāsudeva,” suggests devotee of Lord Kṛṣṇa, the common aim. Although there were many others who assembled at the place where Mahārāja Parīkṣit was fasting, the natural conclusion is that there was no topic other than the glorification of Lord Kṛṣṇa, because the principal speaker was Śukadeva Gosvāmī and the chief audience was Mahārāja Parīkṣit. So Śrīmad-Bhāgavatam, as it was spoken and heard by two principal devotees of the Lord, is only for the glorification of the Supreme Lord, the Personality of Godhead, Śrī Kṛṣṇa.

TEXT 17

āyur harati vai puṁsām
udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā

SYNONYMS

āyuḥ-duration of life; harati-decreases; vai-certainly; puṁsām-of the people; udyan-rising; astam-setting; ca-also; yan-moving; asau-the sun; tasya-of one who glorifies the Lord; ṛte-except; yat-by whom; kṣaṇaḥ-time; nītaḥ-utilized; uttama-śloka-the all-good Personality of Godhead; vārtayā-in the topics of.

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

This verse indirectly confirms the greater importance of utilizing the human form of life to realize our lost relationship with the Supreme Lord by acceleration of devotional service. Time and tide wait for no man. So the time indicated by the sunrise and the sunset will be uselessly wasted if such time is not properly utilized for realizing identification of spiritual values. Even a fraction of the duration of life wasted cannot be compensated by any amount of gold. Human life is simply awarded to a living entity (jīva) so that he can realize his spiritual identity and his permanent source of happiness. A living being, especially the human being, is seeking happiness because happiness is the natural situation of the living entity. But he is vainly seeking happiness in the material atmosphere. A living being is constitutionally a spiritual spark of the complete whole, and his happiness can be perfectly perceived in spiritual activities. The Lord is the complete spirit whole, and His name, form, quality, pastimes, entourage and personality are all identical with Him. Once a person comes into contact with any one of the above-mentioned energies of the Lord through the proper channel of devotional service, the door to perfection is immediately opened. In the Bhagavad-gītā (2.40) the Lord has explained such contact in the following words: ”Endeavors in devotional service are never baffled. Nor is there failure. A slight beginning of such activities is sufficient even to deliver a person from the great ocean of material fears.” As a highly potent drug injected intravenously acts at once on the whole body, the transcendental topics of the Lord injected through the ear of the pure devotee of the Lord can act very efficiently. Aural realization of the transcendental messages implies total realization, just as fructification of one part of a tree implies fructification of all other parts. This realization for a moment in the association of pure devotees like Śukadeva Gosvāmī prepares one’s complete life for eternity. And thus the sun fails to rob the pure devotee of his duration of life, inasmuch as he is constantly busy in the devotional service of the Lord, purifying his existence. Death is a symptom of the material infection of the eternal living being; only due to material infection is the eternal living entity subjected to the law of birth, death, old age and disease.

The materialistic way of pious activities like charity is recommended in the smṛti-śāstras as quoted by Śrīla Viśvanātha Cakravartī Ṭhākura. Money given in charity to a suitable person is guaranteed bank balance in the next life. Such charity is recommended to be given to a brāhmaṇa. If the money is given in charity to a non-brāhmaṇa (without brahminical qualification) the money is returned in the next life in the same proportion. If it is given in charity to a half-educated brāhmaṇa, even then the money is returned double. If the money is given in charity to a learned and fully qualified brāhmaṇa, the money is returned a hundred and a thousand times, and if the money is given to a veda-pāraga (one who has factually realized the path of the Vedas), it is returned by unlimited multiplication. The ultimate end of Vedic knowledge is realization of the Personality of Godhead, Lord Kṛṣṇa, as stated in the Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). There is a guarantee of money’s being returned if given in charity, regardless of the proportion. Similarly, a moment passed in the association of a pure devotee by hearing and chanting the transcendental messages of the Lord is a perfect guarantee for eternal life, for returning home, back to Godhead. Mad-dhāma gatvā punar janma na vidyate. In other words, a devotee of the Lord is guaranteed eternal life. A devotee’s old age or disease in the present life is but an impetus to such guaranteed eternal life.

TEXT 18

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo ’pare

SYNONYMS

taravaḥ-the trees; kim-whether; na-do not; jīvanti-live; bhastrāḥ-bellows; kim-whether; na-do not; śvasanti-breathe; uta-also; na-do not; khādanti-eat; na-do not; mehanti-discharge semen; kim-whether; grāme-in the locality; paśavaḥ-beastly living being; apare-others.

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

The materialistic man of the modern age will argue that life, or part of it, is never meant for discussion of theosophical or theological arguments. Life is meant for the maximum duration of existence for eating, drinking, sexual intercourse, making merry and enjoying life. The modern man wants to live forever by the advancement of material science, and there are many foolish theories for prolonging life to the maximum duration. But the Śrīmad-Bhāgavatam affirms that life is not meant for so-called economic development or advancement of materialistic science for the hedonistic philosophy of eating, mating, drinking and merrymaking. Life is solely meant for tapasya, for purifying existence so that one may enter into eternal life just after the end of the human form of life.

The materialists want to prolong life as much as possible because they have no information of the next life. They want to get the maximum comforts in this present life because they think conclusively that there is no life after death. This ignorance about the eternity of the living being and the change of covering in the material world has played havoc in the structure of modern human society. Consequently there are many problems, multiplied by various plans of modernized man. The plans for solving the problems of society have only aggravated the troubles. Even if it is possible to prolong life more than one hundred years, advancement of human civilization does not necessarily follow. The Bhāgavatam says that certain trees live for hundreds and thousands of years. At Vṛndāvana there is a tamarind tree (the place is known as Imlitala) which is said to have existed since the time of Lord Kṛṣṇa. In the Calcutta Botanical Garden there is a banyan tree said to be older than five hundred years, and there are many such trees all over the world. Svāmī Śaṅkarācārya lived only thirty-two years, and Lord Caitanya lived forty-eight years. Does it mean that the prolonged lives of the abovementioned trees are more important than Śaṅkara or Caitanya? Prolonged life without spiritual value is not very important. One may doubt that trees have life because they do not breathe. But modern scientists like Bose have already proved that there is life in plants, so breathing is no sign of actual life. The Bhāgavatam says that the bellows of the blacksmith breathes very soundly, but that does not mean that the bellows has life. The materialist will argue that life in the tree and life in the man cannot be compared because the tree cannot enjoy life by eating palatable dishes or by enjoying sexual intercourse. In reply to this, the Bhāgavatam asks whether other animals like the dogs and hogs, living in the same village with human beings, do not eat and enjoy sexual life. The specific utterance of Śrīmad-Bhāgavatam in regard to ”other animals” means that persons who are simply engaged in planning a better type of animal life consisting of eating, breathing and mating are also animals in the shape of human beings. A society of such polished animals cannot benefit suffering humanity, for an animal can easily harm another animal but rarely do good.

TEXT 19

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

SYNONYMS

śva-a dog; viṭ-varāha-the village hog who eats stool; uṣṭra-the camel; kharaiḥ-and by the asses; saṁstutaḥ-perfectly praised; puruṣaḥ-a person; paśuḥ-animal; na-never; yat-of him; karṇa-ear; patha-path; upetaḥ-reached; jātu-at any time; nāma-the holy name;

gadāgrajaḥ-Lord Kṛṣṇa, the deliver from all evils.

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than animals, and in this verse they have particularly been put on the level of dogs, hogs, camels and asses. Modern university education practically prepares one to acquire a doggish mentality with which to accept the service of a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As dogs are negligible animals and serve the master faithfully for bits of bread, a man serves a master faithfully without sufficient rewards.

Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared to hogs. Hogs are very much attached to eating stools. So stool is a kind of foodstuff for a particular type of animal. And even stones are eatables for a particular type of animal or bird. But the human being is not meant for eating everything and anything; he is meant to eat grains, vegetables, fruits, milk, sugar, etc. Animal food is not meant for the human being. For chewing solid food, the human being has a particular type of teeth meant for cutting fruits and vegetables. The human being is endowed with two canine teeth as a concession for persons who will eat animal food at any cost. It is known to everyone that one man's food is another man's poison. Human beings are expected to accept the remnants of food offered to Lord Śrī Kṛṣṇa, and the Lord accepts foodstuff from the categories of leaves, flowers, fruits, etc. (Bg. 9.26). As prescribed by Vedic scriptures, no animal food is offered to the Lord. Therefore, a human being is meant to eat a particular type of food. He should not imitate the animals to derive so-called vitamin values. Therefore, a person who has no discrimination in regard to eating is compared to a hog.

The camel is a kind of animal that takes pleasure in eating thorns. A person who wants to enjoy family life or the worldly life of so-called enjoyment is compared to the camel. Materialistic life is full of thorns, and so one should live only by the prescribed method of Vedic regulations just to make the best use of a bad bargain. Life in the material world is maintained by sucking one's own blood. The central point of attraction for material enjoyment is sex life. To enjoy sex life is to suck one's own blood, and there is not much more to be explained in this connection. The camel also sucks its own blood while chewing thorny twigs. The thorns the camel eats cut the tongue of the camel, and so blood begins to flow within the camel's mouth. The thorns, mixed with fresh blood, create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny results of their actions mixed with their own blood. Therefore the Bhāgavatam has situated these diseased fellows along with the camels.

The ass is an animal who is celebrated as the greatest fool, even amongst the animals. The ass works very hard and carries burdens of the maximum weight without making profit for itself. Footnote. The ass is generally engaged by the washerman, whose social position is not very respectable. And the special qualification of the ass is that it is very much accustomed to being kicked by the opposite sex. When the ass begs for sexual intercourse, he is kicked by the fair sex, yet he still follows the female for such sexual pleasure. A henpecked man is compared, therefore, to the ass. The general mass of people work very hard, especially in the age of Kali. In this age the human being is actually engaged in the work of an ass, carrying heavy burdens and driving ṭhelā and rickshaws. The so-called advancement of human civilization has engaged a human being in the work of an ass. The laborers in great factories and workshops are also engaged in such burdensome work, and after working hard during the day, the poor laborer has to be again kicked by the fair sex, not only for sex enjoyment but also for so many household affairs.

So Śrīmad-Bhāgavatam's categorization of the common man without any spiritual enlightenment into the society of dogs, hogs, camels and asses is not at all an exaggeration. The leaders of such ignorant masses of people may feel very proud of being adored by such a number of dogs and hogs, but that is not very flattering. The Bhāgavatam openly declares that although a person may be a great leader of such dogs and hogs disguised as men, if he has no taste for being enlightened in the science of Kṛṣṇa, such a leader is also an animal and nothing more. He may be designated as a powerful, strong animal, or a big animal, but in the estimation of Śrīmad-Bhāgavatam he is never given a place in the category of man, on account of his atheistic temperament. Or, in other words, such godless leaders of dogs and hoglike men are bigger animals with the qualities of animals in greater proportion.

TEXT 20

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

SYNONYMS

bile-snake holes; bata-like; urukrama-the Lord, who acts marvelously; vikramān-prowess; ye-all these; na-never; śṛṇvataḥ-heard; karṇa-puṭe-the earholes; narasya-of the man; jihvā-tongue; asatī-useless; dārdurikā-of the frogs; iva-exactly like that; sūta-O Sūta Gosvāmī; na-never; ca-also; upagāyati-chants loudly; urugāya-worth singing; gāthāḥ-songs.

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

Devotional service to the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all the senses. As such, the senses and the action of the senses are to be considered impure or materialistic as long as they are employed only in sense gratification. The purified senses are engaged not in sense gratification but in the service of the Lord in toto. The Lord is the Supreme with all senses, and the servitor, who is part and parcel of the Lord, also has the same senses. Service to the Lord is the completely purified use of the senses, as described in the Bhagavad-gītā. The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple. Spiritual understanding is nothing like an electrical charge from the master to the disciple, as foolishly claimed by some propaganda-mongers. Everything is full of sense and logic, and the exchange of views between the master and disciple is possible only when the reception is submissive and real. In the Caitanya-caritāmṛta it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission.

In the impure state of a living being, the various senses are fully engaged in mundane affairs. If the ear is not engaged in the service of the Lord by hearing about Him from Bhagavad-gītā or Śrīmad-Bhāgavatam, certainly the holes of the ear will be filled with some rubbish. Therefore the messages of Bhagavad-gītā and Śrīmad-Bhāgavatam should be preached all over the world very loudly. That is the duty of a pure devotee who has actually heard about them from the perfect sources. Many want to speak something to others, but because they are not trained to speak on the subject matter of Vedic wisdom they are all speaking nonsense, and people are receiving them with no sense. There are hundreds and thousands of sources for distributing mundane news of the world, and people of the world are also receiving it. Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear. The frogs loudly croak, with the result that they invite the snakes to eat them. The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs. The word asatī used in this verse is also significant. Asatī means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when engaged in chanting some mundane nonsense.

TEXT 21

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā

SYNONYMS

bhāraḥ-a great burden; param-heavy; paṭṭa-silk; kirīṭa-turban; juṣṭam-dressed with; api-even; uttama-upper; aṅgam-parts of the body; na-never; namet-bow down; mukundam-Lord Kṛṣṇa, the deliverer; śāvau-dead bodies; karau-hands; no-do not; kurute-do; saparyām-worshiping; hareḥ-of the Personality of Godhead; lasat-glittering; kāñcana-made of gold; kaṅkaṇau-bangles; vā-even though.

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

As stated hereinbefore, there are three kinds of devotees of the Lord. The first-class devotee does not at all see anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work. But the common man, who is expected to become at least a third-class devotee, is advised herein to visit the temple of the Lord and bow down before the Deity, even though he may be a very rich man or even a king with a silk turban or crown. The Lord is the Lord of everyone, including the great kings and emperors, and men who are rich in the estimation of mundane people must therefore make it a point to visit the temple of Lord Śrī Kṛṣṇa and regularly bow down before the Deity. The Lord in the temple in the worshipable form is never to be considered to be made of stone or wood, for the Lord in His arcā incarnation as the Deity in the temple shows immense favor to the fallen souls by His auspicious presence. By the hearing process, as mentioned hereinbefore, this realization of the presence of the Lord in the temple is made possible. As such, the first process in the routine work of devotional service-hearing-is the essential point. Hearing by all classes of devotees from the authentic sources like Bhagavad-gītā and Śrīmad-Bhāgavatam is essential. The common man who is puffed up with his material position and does not bow down before the Deity of the Lord in the temple, or who defies temple worship without any knowledge of the science, must know that his so-called turban or crown will only succeed in further drowning him in the water of the ocean of material existence. A drowning man with a heavy weight on his head is sure to go down more swiftly than those who have no heavy weight. A foolish, puffed-up man defies the science of God and says that God has no meaning for him, but when he is in the grip of God's law and is caught by some disease like cerebral thrombosis, that godless man sinks into the ocean of nescience by the weight of his material acquisition. Advancement of material science without God consciousness is a heavy load on the head of human society, and so one must take heed of this great warning.

The common man, if he has no time to worship the Lord, may at least engage his hands for a few seconds in washing or sweeping the Lord's temple. Mahārāja Pratāparudra, the greatly powerful king of Orissa, was always very busy with heavy state responsibilities, yet he made it a point to sweep the temple of Lord Jagannātha at Purī once a year during the festival of the Lord. The idea is that however important a man one may be he must accept the supremacy of the Supreme Lord. This God consciousness will help a man even in his material prosperity. Mahārāja Pratāparudra's subordination before Lord Jagannātha made him a powerful king, so much so that even the great Pathan in his time could not enter into Orissa on account of the powerful Mahārāja Pratāparudra. And at last Mahārāja Pratāparudra was graced by Lord Śrī Caitanya on the very grounds of his acceptance of subordination to the Lord of the universe. So even though a rich man's wife has glittering bangles made of gold on her hands, she must engage herself in rendering service to the Lord.

TEXT 22

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

SYNONYMS

barhāyite-like plumes of a peacock; te-those; nayane-eyes; narāṇām-of men; liṅgāni-forms; viṣṇoḥ-of the Personality of Godhead; na-does not; nirīkṣataḥ-look upon; ye-all such; pādau-legs; nṛṇām-of men; tau-those; druma-janma-being born of the tree; bhājau-like that; kṣetrāṇi-holy places; na-never; anuvrajataḥ-goes after; hareḥ-of the Lord; yau-which.

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

Especially for the householder devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Viṣṇu, forms like Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa or Sītā-Rāma especially, or any other form of the Lord, like Nṛsiṁha, Varāha, Gaura-Nitāi, Matsya, Kūrma, śālagrāma-śilā and many other forms of Viṣṇu, like Trivikrama, Keśava, Acyuta, Vāsudeva, Nārāyaṇa and Dāmodara, as recommended in the Vaiṣṇava-tantras or Purāṇas, and one's family should worship strictly following the directions and regulations of arcana-vidhi. Any member of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from morning (4 a.m.) till night (10 p.m.) by performing maṅgala-ārātrika, nirañjana, arcana, pūjā, kīrtana, śṛṅgāra, bhoga-vaikāli, sandhyā-ārātrika, pāṭha, bhoga (at night), śayana-ārātrika, etc. Engagement in such worship of the Deity, under the direction of a bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge. Simple theoretical book knowledge is not sufficient for a neophyte devotee. Book knowledge is theoretical, whereas the arcana process is practical. Spiritual knowledge must be developed by a combination of theoretical and practical knowledge, and that is the guaranteed way for attainment of spiritual perfection. The training of devotional service for a neophyte devotee completely depends on the expert spiritual master who knows how to lead his disciple to make gradual progress towards the path back home, back to Godhead. One should not become a pseudo spiritual master as a matter of business to meet one's family expenditures; one must be an expert spiritual master to deliver the disciple from the clutches of impending death. Śrīla Viśvanātha Cakravartī Ṭhākura has defined the bona fide qualities of a spiritual master, and one of the verses in that description reads:

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

Śrī-vigraha is the arcā, or suitable worshipable form of the Lord, and the disciple should be engaged in worshiping the Deity regularly by śṛṅgāra, by proper decoration and dressing, as also by mandira-mārjana, the matter of cleansing the temple. The spiritual master teaches the neophyte devotee all these kindly and personally to help him gradually in the realization of the transcendental name, quality, form, etc., of the Lord.

Only attention engaged in the service of the Lord, especially in dressing and decorating the temple, accompanied by musical kīrtana and spiritual instructions from scriptures, can save the common man from the hellish cinema attractions and rubbish sex-songs broadcast everywhere by radios. If one is unable to maintain a temple at home, he should go to another's temple where all the above performances are regularly executed. Visiting the temple of a devotee and looking at the profusely decorated forms of the Lord well dressed in a well-decorated, sanctified temple naturally infuse the mundane mind with spiritual inspiration. People should visit holy places like Vṛndāvana where such temples and worship of the Deity are specifically maintained. Formerly all rich men like kings and rich merchants constructed such temples under the direction of expert devotees of the Lord, like the six Gosvāmīs, and it is the duty of the common man to take advantage of these temples and festivals observed in the holy places of pilgrimage by following in the footsteps of great devotees (anuvraja). One should not visit all these sanctified pilgrimage places and temples with sightseeing in mind, but one must go to such temples and sanctified places immortalized by the transcendental pastimes of the Lord and be guided by proper men who know the science. This is called anuvraja. Anu means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage. One who does not move in that way is as good as a standing tree condemned by the Lord not to move. The moving tendency of the human being is misused by visiting places for sightseeing. The best purpose of such traveling tendencies could be fulfilled by visiting the holy places established by great ācāryas and thereby not being misled by the atheistic propaganda of moneymaking men who have no knowledge of spiritual matters.

TEXT 23

jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham

SYNONYMS

jīvan-while living; śavaḥ-a dead body; bhāgavata-aṅghri-reṇum-the dust of the feet of a pure devotee; na-never; jātu-at any time; martyaḥ-mortal; abhilabheta-particularly received; yaḥ-a person; tu-but; śrī-with opulence; viṣṇu-padyāḥ-of the lotus feet of Viṣṇu; manu-jaḥ-a descendant of Manu (a man); tulasyāḥ-leaves of the tulasi tree; śvasan-while breathing; śavaḥ-still a dead body; yaḥ-who; tu-but; na veda-never experienced; gandham-the aroma.

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the breathing dead body is a ghost. When a man dies, he is called dead, but when he again appears in a subtle form not visible to our present vision and yet acts, such a dead body is called a ghost. Ghosts are always very bad elements, always creating a fearful situation for others. Similarly, the ghostlike nondevotees who have no respect for the pure devotees, nor for the Viṣṇu Deity in the temples, create a fearful situation for the devotees at all times. The Lord never accepts any offering by such impure ghosts. There is a common saying that one should first love the dog of the beloved before one shows any loving sentiments for the beloved. The stage of pure devotion is attained by sincerely serving a pure devotee of the Lord. The first condition of devotional service to the Lord is therefore to be a servant of a pure devotee, and this condition is fulfilled by the statement "reception of the dust of the lotus feet of a pure devotee who has also served another pure devotee." That is the way of pure disciplic succession, or devotional paramparā.

Mahārāja Rahūgaṇa inquired from the great saint Jaḍa Bharata as to how he had attained such a liberated stage of a paramahaṁsa, and in answer the great saint replied as follows (SB 5.12.12):

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

"O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahaṁsa stage of life, cannot be attained unless one is blessed by the dust of the feet of great devotees. It is never attained by tapasya [austerity], the Vedic worshiping process, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."

In other words, Lord Śrī Kṛṣṇa is the property of His pure unconditional devotees, and as such only the devotees can deliver Kṛṣṇa to another devotee; Kṛṣṇa is never obtainable directly. Lord Caitanya therefore designated Himself as gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [Cc. Madhya 13.80], or "the most obedient servant of the servants of the Lord, who maintains the gopī damsels at Vṛndāvana." A pure devotee therefore never approaches the Lord directly, but tries to please the servant of the Lord's servants, and thus the Lord becomes pleased, and only then can the devotee relish the taste of the tulasī leaves stuck to His lotus feet. In the Brahma-saṁhitā it is said that the Lord is never to be found by becoming a great scholar of the Vedic literatures, but He is very easily approachable through His pure devotee. In Vṛndāvana all the pure devotees pray for the mercy of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa. Śrīmatī Rādhārāṇī is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Rādhārāṇī is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee's admittance into His association. The conclusion is, therefore, that one should be more serious about seeking the mercy of the devotee than that of the Lord directly, and by one's doing so (by the good will of the devotee) the natural attraction for the service of the Lord will be revived.

TEXT 24

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

SYNONYMS

tat-that; aśma-sāram-is steel-framed; hṛdayam-heart; bata idam-certainly that; yat-which; gṛhyamāṇaiḥ-in spite of chanting; hari-nāma-the holy name of the Lord; dheyaiḥ-by concentration of the mind; na-does not; vikriyeta-change; atha-thus; yadā-when; vikāraḥ-reaction; netre-in the eyes; jalam-tears; gātra-ruheṣu-at the pores; harṣaḥ-eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

We should note with profit that in the first three chapters of the Second Canto a gradual process of development of devotional service is being presented. In the First Chapter the first step in devotional service for God consciousness by the process of hearing and chanting has been stressed, and a gross conception of the Personality of Godhead in His universal form for the beginners is recommended. By such a gross conception of God through the material manifestations of His energy, one is enabled to spiritualize the mind and the senses and gradually concentrate the mind upon Lord Viṣṇu, the Supreme, who is present as the Supersoul in every heart and everywhere, in every atom of the material universe. The system of pañca-upāsanā, recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living beings, Lord Śiva and, at last, the impersonal Supersoul, the partial representation of Lord Viṣṇu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Viṣṇu worship, or pure devotional service, and the mature stage of Viṣṇu worship is suggested herein in relation to the change of heart.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord. Vidhi-bhakti, or regulated devotional service by the limbs of the body (namely the eyes, the ears, the nose, the hands and the legs, as already explained hereinbefore), is now stressed herein in relation to the mind, which is the impetus for all activities of the limbs of the body. It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural consequences and are the preliminary symptoms of the bhāva stage, which occurs before one reaches the perfectional stage of prema, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the Sandarbha. In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The bhāva stage is manifested by eight transcendental symptoms, namely inertness, perspiration, standing of hairs on end, failing in the voice, trembling, paleness of the body, tears in the eyes and finally trance. The Nectar of Devotion, a summary study of Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu, explains those symptoms and vividly describes other transcendental developments, both in steady and accelerating manifestations.

Śrīla Viśvanātha Cakravartī Ṭhākura has very critically discussed all these bhāva displays in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Viśvanātha Cakravartī but also Śrīla Rūpa Gosvāmī treated them very critically. Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees (prākṛta-sahajiyās), but the pseudo symptoms are at once detected when one sees the pseudo devotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above-mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willfully imitated, and for this reason Śrīla Viśvanātha Cakravartī accuses the imitators of being stonehearted men. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Lord Caitanya met Śrīla Rāmānanda Rāya of Kavaur on the bank of the Godāvarī, the Lord developed all these symptoms, but because of the presence of some nondevotee brāhmaṇas who were attendants of the Rāya, the Lord suppressed these symptoms. So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. Therefore real, steady bhāva is definitely displayed in the matter of cessation of material desires (kṣānti), utilization of every moment in the transcendental loving service of the Lord (avyārtha-kālatvam [Cc. Madhya 23.18-19]), eagerness for glorifying the Lord constantly (nāma-gāne sadā ruci [Cc. Madhya 23.32]), attraction for living in the land of the Lord (prītis tad-vasati sthale Prītis tad vasati sthāle), complete detachment from material happiness (virakti), and pridelessness (māna-śūnyatā). One who has developed all these transcendental qualities is really possessed of the bhāva stage, as distinguished from the stonehearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the ācāryas. As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name. Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stonehearted and unfit for any treatment. A complete progressive march on the return path home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee.

TEXT 25

athābhidhehy aṅga mano-'nukūlaṁ
prabhāṣase bhāgavata-pradhānaḥ
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatiṁ sādhu pṛṣṭaḥ

SYNONYMS

atha-therefore; abhidhehi-please explain; aṅga-O Sūta Gosvāmī; manaḥ-mind; anukūlam-favorable to our mentality; prabhāṣase-you do speak; bhāgavata-the great devotee; pradhānaḥ-the chief; yat āha-what he spoke; vaiyāsakiḥ-Śukadeva Gosvāmī; ātma-vidyā-transcendental knowledge; viśāradaḥ-expert; nṛpatim-unto the King; sādhu-very good; pṛṣṭaḥ-being asked.

O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked.

Knowledge explained by the previous ācārya like Śukadeva Gosvāmī and followed by the next like Sūta Gosvāmī is always powerful transcendental knowledge, and it is therefore penetrating and useful to all submissive students.

Thus end the Bhaktivedanta purports of the Second Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Pure Devotional Service: The Change in Heart."

20.3.4 Chapter Four

The Process of Creation

TEXT 1

sūta uvāca
vaiyāsaker iti vacas
tattva-niścayam ātmanaḥ
upadhārya matiṁ kṛṣṇe
auttareyaḥ satīṁ vyadhāt

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; vaiyāsakeḥ-of Śukadeva Gosvāmī; iti-thus; vacaḥ-speeches; tattva-niścayam-that which verifies the truth; ātmanaḥ-in the self; upadhārya-just having realized; matim-concentration of the mind; kṛṣṇe-unto Lord Kṛṣṇa; auttareyaḥ-the son of Uttarā; satīm-chaste; vyadhāt-applied.

Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa.

The word satīm is very significant. This means "existing" and "chaste." And both imports are perfectly applicable in the case of Mahārāja Parīkṣit. The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Kṛṣṇa without any diversion, as instructed in the Bhagavad-gītā (15.15). Fortunately Mahārāja Parīkṣit had already been attracted to the Lord from the very beginning of his body, in the womb of his mother. In the womb of his mother he was struck by the brahmāstra atomic bomb released by Aśvatthāmā, but by the grace of the Lord he was saved from being burnt by the fiery weapon, and since then the King continuously concentrated his mind upon Lord Kṛṣṇa, which made him perfectly chaste in devotional service. So by natural sequence he was a chaste devotee of the Lord, and when he further heard from Śrīla Śukadeva Gosvāmī that one should worship the Lord only and no one else, even though full of all desires or desireless, his natural affection for Kṛṣṇa was strengthened. We have already discussed these topics.

To become a pure devotee of Lord Kṛṣṇa, two things are very much essential, namely having a chance to be born in the family of a devotee and having the blessings of a bona fide spiritual master. By the grace of Lord Kṛṣṇa, Parīkṣit Mahārāja had both opportunities. He was born in a family of such devotees as the Pāṇḍavas, and just to continue the dynasty of the Pāṇḍavas and show them special favor, the Lord specifically saved Mahārāja Parīkṣit, who later on, by the arrangement of the Lord, was cursed by the boy of a brāhmaṇa and was able to get the association of such a spiritual master as Śukadeva Gosvāmī. In the Caitanya-caritāmṛta it is said that a fortunate person, by the mercy of the spiritual master and Lord Kṛṣṇa, achieves the path of devotional service. This was perfectly applicable in the case of Mahārāja Parīkṣit. By way of being born in a family of devotees, he automatically came in touch with Kṛṣṇa, and after being so contacted he constantly remembered Him. Consequently Lord Kṛṣṇa gave the King a further chance for development in devotional service by introducing him to Śukadeva Gosvāmī, a stalwart devotee of the Lord with perfect knowledge in self-realization. And by hearing from a bona fide spiritual master, he was perfectly able to concentrate his chaste mind further upon Lord Kṛṣṇa, as a matter of course.

TEXT 2

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
rājye cāvikale nityaṁ
virūḍhāṁ mamatāṁ jahau

SYNONYMS

ātma-body; jāyā-wife; suta-son; āgāra-palace; paśu-horses and elephants; draviṇa-treasury house; bandhuṣu-unto friends and relatives; rājye-in the kingdom; ca-also; avikale-without being disturbed; nityam-constant; virūḍhām-deep-rooted; mamatām-affinity; jahau-gave up.

Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.

To become liberated means to become free from dehātma-buddhi, the illusory attachment for personal bodily coverings and everything connected with the body, namely wife, children and all other entanglements. One selects a wife for bodily comforts, and the result is children. For wife and children one requires a dwelling place, and as such a residential house is also necessary. Animals like horses, elephants, cows and dogs are all household animals, and a householder has to keep them as household paraphernalia. In modern civilization the horses and elephants have been replaced by cars and conveyances with considerable horsepower. To maintain all the household affairs, one has to increase the bank balance and be careful about the treasury house, and in order to display the opulence of material assets, one has to keep good relations with friends and relatives, as well as become very careful about maintaining the status quo. This is called material civilization of material attachment. Devotion for Lord Kṛṣṇa means negation of all material attachments as detailed above. By the grace of Lord Kṛṣṇa, Mahārāja Parīkṣit was awarded all material amenities and an undisputed kingdom in which to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connections with material attachment. That is the position of a pure devotee. Mahārāja Parīkṣit, due to his natural affection for Lord Kṛṣṇa as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kali would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his own, but surrenders everything for the service of the Lord. Thereby living entities under a devotee's care get the opportunity for God realization by the management of a devotee-master.

Attachment for household paraphernalia and for Lord Kṛṣṇa go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light, there is no darkness, and where there is darkness, there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pāṇḍavas. Mahārāja Yudhiṣṭhira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord, but one who is not trained or is unable to turn everything to the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe) must give up all material connections before he can be fit to hear and chant the glories of the Lord, or in other words, one who has seriously heard Śrīmad-Bhāgavatam for even one day, like Mahārāja Parīkṣit, from a fit personality like Śukadeva Gosvāmī, may be able to lose all affinity for material things. There is no utility simply in imitating Mahārāja Parīkṣit and hearing Bhāgavatam from professional men, even for seven hundred years. To take Śrīmad-Bhāgavatam as a means of maintaining family expenditure is the grossest type of nāmāparādha offense at the feet of the Lord (sarva-śubha-kriyā-sāmyam api pramādaḥ).

TEXTS 3-4

papraccha cemam evārthaṁ
yan māṁ pṛcchatha sattamāḥ
kṛṣṇānubhāva-śravaṇe
śraddadhāno mahā-manāḥ
saṁsthāṁ vijñāya sannyasya
karma trai-vargikaṁ ca yat
vāsudeve bhagavati
ātma-bhāvaṁ dṛḍhaṁ gataḥ

papraccha-asked; ca-also; imam-this; eva-exactly like; artham-purpose; yat-that; mām-unto me; pṛcchatha-you are asking; sattamāḥ-O great sages; kṛṣṇa-anubhāva-rapt in thought of Kṛṣṇa; śravaṇe-in hearing; śraddadhānaḥ-full of faith; mahā-manāḥ-the great soul; saṁsthām-death; vijñāya-being informed; sannyasya-renouncing; karma-fruitive activities; trai-vargikam-the three principles religion, economic development and sense gratification; ca-also; yat-what it may be; vāsudeve-unto Lord Kṛṣṇa; bhagavati-the Personality of Godhead; ātma-bhāvam-attraction of love; dṛḍham-firmly fixed; gataḥ-achieved.

O great sages, the great soul Mahārāja Parīkṣit, constantly rapt in thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked all these questions, exactly as you are asking me.

The three activities of religion, economic development and sense gratification are generally attractive for conditioned souls struggling for existence in the material world. Such regulated activities prescribed in the Vedas are called the karma-kāṇḍīya conception of life, and householders are generally recommended to follow the rules just to enjoy material prosperity both in this life and in the next. Most people are attracted by such activities. Even in the activities of their modern godless civilization, people are more concerned with economic development and sense gratification without any religious sentiments. As a great emperor of the world, Mahārāja Parīkṣit had to observe such regulations of the Vedic karma-kāṇḍīya section, but by his slight association with Śukadeva Gosvāmī he could perfectly understand that Lord Kṛṣṇa, the Absolute Personality of Godhead (Vāsudeva), for whom he had a natural love since his birth, is everything, and thus he fixed his mind firmly upon Him, renouncing all modes of Vedic karma-kāṇḍīya activities. This perfectional stage is attained by a jñānī after many, many births. The jñānīs, or the empiric philosophers endeavoring for liberation, are thousands of times better than the fruitive workers, and out of hundreds of thousands of such jñānīs one is liberated factually. And out of hundreds of thousands of such liberated persons, even one person is rarely found who can firmly fix his mind unto the lotus feet of Lord Śrī Kṛṣṇa, as declared by the Lord Himself in the Bhagavad-gītā (7.19). Mahārāja Parīkṣit is specially qualified with the word mahā-manāḥ, which puts him on an equal level with the mahātmās described in the Bhagavad-gītā. In the later age also there have been many mahātmās of this type, and they also gave up all karma-kāṇḍīya conceptions of life' solely and wholly depending on the Supreme Personality of Godhead Kṛṣṇa. Lord Caitanya, who is Lord Kṛṣṇa Himself, taught us in His Śikṣāṣṭaka (8):

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

"Lord Kṛṣṇa, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with His feet, or He may render me brokenhearted by not being present before me for a long duration of time, but still He is nothing less than the Absolute Lord of my heart."

Śrīla Rūpa Gosvāmī spoke thus:

viracaya mayi daṇḍaṁ dīna-bandho dayāmī vā
gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭi-nirbharaṁ vā navāmbhaḥ
tad api kila-payodaḥ stūyate cātakena

"O Lord of the poor, do what you like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The cātaka bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt."

Śrīla Mādhavendra Purī, the grand-spiritual master of Lord Caitanya, took leave of all karma-kāṇḍīya obligations in the following words:

sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me

"O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kaṁsa [Lord Kṛṣṇa]. I think that this is sufficient for me. So what is the use of further endeavors?"

Śrīla Mādhavendra Purī said further:

mugdhaṁ māṁ nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikāḥ
mandaṁ bāndhava-sañcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
moktuṁ na kṣāmate manāg api mano govinda-pāda-spṛhām

"Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it."

And also Prahlāda Mahārāja said:

dharmārtha-kāma iti yo 'bhihitas trivarga
īkṣā trayī naya-damau vividhā ca vārtā
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

"Religion, economic development and sense gratification are celebrated as three means of attaining the path of salvation. Of these, īkṣā trayī especially, i.e., knowledge of the self, knowledge of fruitive acts and logic and also politics and economics, are different means of livelihood. All these are different subjects of Vedic education, and therefore I consider them temporary engagements. On the other hand, surrendering unto the Supreme Lord Viṣṇu is a factual gain in life, and I consider it the ultimate truth." (SB 7.6.26)

The whole matter is concluded in the Bhagavad-gītā (2.41) as vyavasāyātmikā buddhiḥ, or the absolute path of perfection. Śrī Baladeva Vidyābhūṣaṇa, a great Vaiṣṇava scholar, defines this as bhagavad-arcanā-rūpaika-niṣkāma-karmabhir viśuddha-cittaḥ-accepting transcendental loving service to the Lord as the prime duty, free from fruitive reaction.

So Mahārāja Parīkṣit was perfectly right when he firmly accepted the lotus feet of Lord Kṛṣṇa, renouncing all karma-kāṇḍīya conceptions of life.

TEXT 5

rājovāca
samīcīnaṁ vaco brahman
sarva-jñasya tavānagha
tamo viśīryate mahyaṁ
hareḥ kathayataḥ kathām

SYNONYMS

rājā uvāca-the King said; samīcīnam-perfectly right; vacaḥ-speeches; brahman-O learned brāhmaṇa; sarva-jñasya-one who knows all; tava-your; anagha-without any contamination; tamaḥ-the darkness of ignorance; viśīryate-gradually disappearing; mahyam-unto me; hareḥ-of the Lord; kathayataḥ-as you are speaking; kathām-topics.

Mahārāja Parīkṣit said: O learned brāhmaṇa, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.

The practical experience of Mahārāja Parīkṣit is disclosed herein, revealing that transcendental topics of the Lord act like injections when received by the sincere devotee from a person who is perfectly uncontaminated by material tinges. In other words, reception of the messages of Śrīmad-Bhāgavatam from professional men, heard by a karma-kāṇḍīya audience, never acts miraculously as stated here. Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing Śrīmad-Bhāgavatam is that one should get positive enlightenment by such an act.

TEXT 6

bhūya eva vivitsāmi
bhagavān ātma-māyayā
yathedaṁ sṛjate viśvaṁ
durvibhāvyam adhīśvaraiḥ

SYNONYMS

bhūyaḥ-again; eva-also; vivitsāmi-I wish to learn; bhagavān-the Personality of Godhead; ātma-personal; māyayā-by the energies; yathā-as; idam-this phenomenal world; sṛjate-does create; viśvam-universe; durvibhāvyam-inconceivable; adhīśvaraiḥ-by the great demigods.

I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods.

In every inquisitive mind the important question of the creation of the phenomenal world arises, and therefore for a personality like Mahārāja Parīkṣit, who was to know all the activities of the Lord from his spiritual master, such an inquiry is not uncommon. For every unknown thing, we have to learn and inquire from a learned personality. The question of creation is also one of such inquiries to be made to the right person. The spiritual master, therefore, must be one who is sama jña, as stated hereinbefore in connection with Śukadeva Gosvāmī. Thus all inquiries on God which are unknown to the disciple may be made from the qualified spiritual master, and here the practical example is set by Mahārāja Parīkṣit. It was, however, already known to Mahārāja Parīkṣit that everything we see is born out of the energy of the Lord, as we have all learned in the very beginning of Śrīmad-Bhāgavatam (janmādy asya yataḥ [SB 1.1.1]). So Mahārāja Parīkṣit wanted to know the process of creation. The origin of creation was known to him; otherwise he would not have inquired how the Personality of Godhead, by His different energies, creates this phenomenal world. The common man also knows that the creation is made by some creator and is not created automatically. We have no experience in the practical world that a thing is created automatically. Foolish people say that the creative energy is independent and acts automatically, as electrical energy works. But the intelligent man knows that even the electrical energy is generated by an expert engineer in the localized powerhouse, and thus the energy is distributed everywhere under the resident engineer's supervision. The Lord's supervision in connection with creation is mentioned even in the Bhagavad-gītā (9.10), and it is clearly said there that material energy is a manifestation of one of many such energies of the Supreme (parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]). An inexperienced boy may be struck with wonder by seeing the impersonal actions of electronics or many other wonderful things conducted by electrical energy, but an experienced man knows that behind the action is a living man who creates such energy. Similarly the so-called scholars and philosophers of the world may, by mental speculation, present so many utopian theories about the impersonal creation of the universe, but an intelligent devotee of the Lord, by studying the Bhagavad-gītā, can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer. The research scholar finds out the cause and the effect of everything, but research scholars as great as Brahmā, Śiva, Indra and many other demigods are sometimes bewildered by seeing the wonderful creative energy of the Lord, so what to speak of the tiny mundane scholars dealing in petty things. As there are differences in the living conditions of different planets of the universe, and as one planet is superior to others, the brains of the living entities in those respective planets are also of different categorical values. As stated in the Bhagavad-gītā, one can compare the long duration of life of the inhabitants of Brahmā's planet, which is inconceivable to the inhabitants of this planet earth, to the categorical value of the brain of Brahmājī, also inconceivable to any great scientist of this planet. And with such high brain power, even Brahmājī has described in his great saṁhitā (Bs. 5.1) as follows:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes."

Brahmājī admits Lord Kṛṣṇa to be the supreme cause of all causes. But persons with tiny brains within this petty planet earth think of the Lord as one of them. Thus when the Lord says in the Bhagavad-gītā that He (Lord Kṛṣṇa) is all in all, the speculative philosophers and the mundane wranglers deride Him, and the Lord regretfully says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) Brahmā and Śiva (and what to speak of other demigods) are bhūtas, or powerful created demigods who manage universal affairs, much like ministers appointed by a king. The ministers may be īśvaras, or controllers, but the Supreme Lord is maheśvara, or the creator of the controllers. Persons with a poor fund of knowledge do not know this, and therefore they have the audacity to deride Him because He comes before us by His causeless mercy occasionally as a human being. The Lord is not like a human being. He is sac-cid-ānanda-vigraha [Bs. 5.1], or the Absolute Personality of Godhead, and there is no difference between His body and His soul. He is both the power and the powerful.

Mahārāja Parīkṣit did not ask his spiritual master, Śukadeva Gosvāmī, to narrate Lord Kṛṣṇa's pastimes in Vṛndāvana; he wanted to hear first about the creation of the Lord. Śukadeva Gosvāmī did not say that the King should hear about the direct transcendental pastimes of the Lord. The time was very short, and naturally Śukadeva Gosvāmī could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as generally done by the professional reciters. But neither the King nor the great speaker of Śrīmad-Bhāgavatam jumped up like the organizers of Bhāgavatam; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting Śrīmad-Bhāgavatam. Those who are in control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the direction of the Supreme Personality, and afterwards one may try to enter into the activities of His internal energy. The mundaners are mostly worshipers of Durgā-devī, the external energy of Kṛṣṇa, but they do not know that Durgā-devī is but the shadow energy of the Lord. Behind her astonishing display of material workings is the direction of the Lord, as confirmed in the Bhagavad-gītā (9.10). The Brahma-saṁhitā affirms that Durgā-śakti is working by the direction of Govinda, and without His sanction the powerful Durgā-śakti cannot move even a blade of grass. Therefore the neophyte devotee, instead of jumping at once to the platform of transcendental pastimes presented by the internal energy of the Lord, may know how great the Supreme Lord is by inquiring about the process of His creative energy. In the Caitanya-caritāmṛta also, descriptions of the creative energy and the Lord's hand in it are explained, and the author of Caitanya-caritāmṛta has warned the neophyte devotees to be seriously on guard against the pitfall of neglecting knowledge about Kṛṣṇa in regard to how great He is. Only when one knows Lord Kṛṣṇa's greatness can one firmly put one's unflinching faith in Him; otherwise, like the common man, even the great leaders of men will mistake Lord Kṛṣṇa for one of the many demigods, or a historical personality, or a myth only. The transcendental pastimes of the Lord in Vṛndāvana, or even at Dvārakā, are relishable for persons who have already qualified themselves in advanced spiritual techniques, and the common man may be able to attain to such a plane by the gradual process of service and inquiries, as we shall see in the behavior of Mahārāja Parīkṣit.

TEXT 7

yathā gopāyati vibhur
yathā saṁyacchate punaḥ
yāṁ yāṁ śaktim upāśritya
puru-śaktiḥ paraḥ pumān
ātmānaṁ krīḍayan krīḍan
karoti vikaroti ca

SYNONYMS

yathā-as; gopāyati-maintains; vibhuḥ-the great; yathā-as; saṁyacchate-winds up; punaḥ-again; yām yām-as; śaktim-energies; upāśritya-by employing; puru-śaktiḥ-the all-powerful; paraḥ-the Supreme; pumān-Personality of Godhead; ātmānam-plenary expansion; krīḍayan-having engaged them; krīḍan-as also personally being engaged; karoti-does them; vikaroti-and causes to be done; ca-and.

Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player.

In the Kaṭha Upaniṣad (2.2.13) the Supreme Lord is described as the chief eternal being amongst all other eternal individual beings (nityo nityānāṁ cetanaś cetanānām) and the one Supreme Lord who maintains innumerable other individual living beings (eko bahūnāṁ yo vidadhāti kāmān). So all living entities, both in the conditioned state and in the liberated state, are maintained by the Almighty Supreme Lord. Such maintenance is effected by the Lord through His different expansions of Self and three principal energies, namely the internal, external and marginal energies. The living entities are His marginal energies, and some of them, in the confidence of the Lord, are entrusted with the work of creation also, as are Brahmā, Marīci, etc., and the acts of creation are inspired by the Lord unto them (tene brahma hṛdā). The external energy (māyā) is also impregnated with the jīvas, or conditioned souls. The unconditioned marginal potency acts in the spiritual kingdom, and the Lord, by His different plenary expansions, maintains them in different transcendental relations displayed in the spiritual sky. So the one Supreme Personality of Godhead manifests Himself in many (bahu syām), and thus all diversities are in Him, and He is in all diversities, although He is nevertheless different from all of them. That is the inconceivable mystic power of the Lord, and as such everything is simultaneously one with and different from Him by His inconceivable potencies (acintya-bhedābheda-tattva).

TEXT 8

nūnaṁ bhagavato brahman
harer adbhuta-karmaṇaḥ
durvibhāvyam ivābhāti
kavibhiś cāpi ceṣṭitam

SYNONYMS

nūnam-still insufficient; bhagavataḥ-of the Personality of Godhead; brahman-O learned brāhmaṇa; hareḥ-of the Lord; adbhuta-wonderful; karmaṇaḥ-one who acts; durvibhāvyam-inconceivable; iva-like that; ābhāti-appears; kavibhiḥ-even by the highly learned; ca-also; api-in spite of; ceṣṭitam-being endeavored for.

O learned brāhmaṇa, the transcendental activities of the Lord are all wonderful, and they appear inconceivable because even great endeavors by many learned scholars have still proved insufficient for understanding them.

The acts of the Supreme Lord, in the creation of just this one universe, appear inconceivably wonderful. And there are innumerable universes, and all of them aggregated together are known as the created material world. And this part of His creation is only a fractional portion of the complete creation. The material world stands as a part only (ekāṁśena sthito jagat [Bg. 10.42]). Supposing that the material world is a display of one part of His energy, the remaining three parts consist of the vaikuṇṭha jagat or spiritual world described in the Bhagavad-gītā as mad-dhāma or sanātana-dhāma, or the eternal world. We have marked in the previous verse that He creates and again winds up the creation. This action is applicable only in the material world because the other, greater part of His creation, namely the Vaikuṇṭha world, is neither created nor annihilated; otherwise the Vaikuṇṭha-dhāma would not have been called eternal. The Lord exists with dhāma; His eternal name, quality, pastimes, entourage and personality are all a display of His different energies and expansions. The Lord is called anādi, or having no creator, and ādi, or the origin of all. We think in our own imperfect way that the Lord is also created, but the Vedānta informs us that He is not created. Rather, everything else is created by Him (nārāyaṇaḥ paro ’vyaktāt). Therefore, for the common man these are all very wonderful matters for consideration. Even for great scholars they are inconceivable, and thus such scholars present theories contradictory to one another. Even for the insignificant part of His creation, this particular universe, they have no complete information as to how far this limited space extends, or how many stars and planets are there, or the different conditions of those innumerable planets. Modern scientists have insufficient knowledge of all this. Some of them assert that there are one hundred million planets scattered all over space. In a news release from Moscow dated 2/21/60, the following piece of knowledge was relayed:

”Russia’s well-known professor of astronomy Boris Vorontsov-Veliaminov said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.

”It could be that life similar to that on earth flourishes on such planets.

”Doctor of Chemistry Nikolai Zhirov, covering the problem of atmosphere on other planets, pointed out that the organism of a Martian, for instance, could very well adapt itself to normal existence with a low body temperature.

”He said that he felt that the gaseous composition of Martian atmosphere was quite suitable to sustain life of beings which have become adapted to it.”

This adaptability of an organism to different varieties of planets is described in the Brahma-saṁhitā as vibhūti-bhinnam; i.e., each and every one of the innumerable planets within the universe is endowed with a particular type of atmosphere, and the living beings there are more perfectly advanced in science and psychology because of a better atmosphere. Vibhūti means ”specific powers,” and bhinnam means ”variegated.” Scientists who are attempting to explore outer space and are trying to reach other planets by mechanical arrangements must know for certain that organisms adapted to the atmosphere of earth cannot exist in the atmospheres of other planets (Easy Journey to Other planets). One has to prepare himself, therefore, to be transferred to a different planet after being relieved of the present body, as it is said in the Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

”Those who worship the demigods will take birth among the demigods, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me.”

Mahārāja Parīkṣit’s statement regarding the workings of the creative energy of the Lord discloses that he knew everything of the process of creation. Why then did he ask Śukadeva Gosvāmī for such information? Mahārāja Parīkṣit, being a great emperor, a descendant of the Pāṇḍavas and a great devotee of Lord Kṛṣṇa, was quite able to know considerably about the creation of the world, but that much knowledge was not sufficient. He said therefore that even greatly learned scholars fail to know about that, even after great effort. The Lord is unlimited, and His activities are also unfathomed. With a limited source of knowledge and with imperfect senses, any living being, up to the standard of Brahmājī, the highest perfect living being within the universe, can never imagine knowing about the unlimited. We can know something of the unlimited when it is explained by the unlimited, as has been done by the Lord Himself in the unique statements of the Bhagavad-gītā, and it can also be known to some extent from realized souls like Śukadeva Gosvāmī, who learned it from Vyāsadeva, a disciple of Nārada, and thus the perfect knowledge can descend by the chain of disciplic succession only, and not by any form of experimental knowledge, old or modern.

TEXT 9

yathā guṇāṁs tu prakṛter
yugapat kramaśo 'pi vā
bibharti bhūriśas tv ekaḥ
kurvan karmāṇi janmabhiḥ

SYNONYMS

yathā-as they are; guṇān-the modes of; tu-but; prakṛteḥ-of the material energy; yugapat-simultaneously; kramaśaḥ-gradually; api-also; vā-either; bibharti-maintains; bhūriśaḥ-many forms; tu-but; ekaḥ-the supreme one; kurvan-acting; karmāṇi-activities; janmabhiḥ-by incarnations.

The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature.

TEXT 10

vicikitsitam etan me
bravītu bhagavān yathā
śābde brahmaṇi niṣṇātaḥ
parasmiṁś ca bhavān khalu

SYNONYMS

vicikitsitam-doubtful inquiry; etat-this; me-of me; bravītu-just clear up; bhagavān-powerful like the Lord; yathā-as much as; śābde-sound transcendental; brahmaṇi-Vedic literature; niṣṇātaḥ-fully realized; parasmin-in transcendence; ca-also; bhavān-your good self; khalu-as a matter of fact.

Kindly clear up all these doubtful inquiries, because you are not only vastly learned in the Vedic literatures and self-realized in transcendence, but are also a great devotee of the Lord and are therefore as good as the Personality of Godhead.

In the Brahma-saṁhitā it is said that the Supreme Absolute Truth, Govinda, the Personality of Godhead, although one without a second, is infallibly expanded by innumerable forms nondifferent from one another, and although He is the original person, He is still ever young with permanent youthful energy. He is very difficult to know simply by learning the transcendental science of the Vedas, but He is very easily realized by His pure devotees.

The expansions of different forms of the Lord, as from Kṛṣṇa to Baladeva to Saṅkarṣaṇa, from Saṅkarṣaṇa to Vāsudeva, from Vāsudeva to Aniruddha, from Aniruddha to Pradyumna and then again to second Saṅkarṣaṇa and from Him to the Nārāyaṇa puruṣāvatāras, and innumerable other forms, which are compared to the constant flowing of the uncountable waves of a river, are all one and the same. They are like lamps of equal power which kindle from one lamp to another. That is the transcendental potency of the Lord. The Vedas say that He is so complete that even though the whole complete identity emanates from Him, He still remains the same complete whole (pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Iso Invocation]). As such, there is no validity in a material conception of the Lord produced by the mental speculator. Thus He remains always a mystery for the mundane scholar, even if he is vastly learned in the Vedic literatures (vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]). Therefore, the Lord is beyond the limit of conception for mundane learned scholars, philosophers or scientists. He is easily understandable for the pure devotee because the Lord declares in the Bhagavad-gītā (18.54) that after surpassing the stage of knowledge, when one is able to be engaged in the devotional service of the Lord, then only can one know the true nature of the Lord. One cannot have any clear conception of the Lord or His holy name, form, attributes, pastimes, etc., unless one is engaged in His transcendental loving service. The statement of the Bhagavad-gītā that one must first of all surrender unto the Lord, being freed from all other engagements, means that one must become a pure, unconditional devotee of the Lord. Only then can one know Him by the strength of devotional service.

Mahārāja Parīkṣit admitted in the previous verse that the Lord is inconceivable even for the greatest learned scholars. Why then should he again request Śukadeva Gosvāmī to clarify his insufficient knowledge about the Lord? The reason is clear. Not only was Śukadeva Gosvāmī vastly learned in the Vedic literatures, but he was also a great self-realized soul and a powerful devotee of the Lord. A powerful devotee of the Lord is, by the grace of the Lord, more than the Lord Himself. The Personality of Godhead Śrī Rāmacandra attempted to bridge the Indian Ocean to reach the island of Laṅkā, but Śrī Hanumānjī, the unalloyed devotee of the Personality of Godhead, could cross the ocean simply by jumping over it. The Lord is so merciful upon His pure devotee that He presents His beloved devotee as more powerful than Himself. The Lord expressed Himself to be unable to save Durvāsā Muni, although the Muni was so powerful that he could reach the Lord directly under material conditions. But Durvāsā Muni was saved by Mahārāja Ambarīṣa, a devotee of the Lord. Therefore, not only is a devotee of the Lord more powerful than the Lord, but also worship of the devotee is considered more effective than direct worship of the Lord (mad-bhakta-pūjābhyadhikā [SB 11.19.21]).

The conclusion is, therefore, that a serious devotee must first approach a spiritual master who not only is well versed in the Vedic literatures but is also a great devotee with factual realization of the Lord and His different energies. Without the help of such a devotee spiritual master, one cannot make progress in the transcendental science of the Lord. And a bona fide spiritual master like Śukadeva Gosvāmī does not speak about the Lord only in the matter of His internal potencies, but also explains how He associates with His external potencies.

The Lord's pastimes in the internal potency are displayed in His activities in Vṛndāvana, but His external potential works are directed in His features of Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Śrīla Viśvanātha Cakravartī offers his good counsel to the interested Vaiṣṇavas when he says that they should not be interested in hearing only about the Lord's activities (like rāsa-līlā), but must be keenly interested in His pastimes in His features of the puruṣāvatāras in connection with sṛṣṭi-tattva, creational functions, following the examples of Mahārāja Parīkṣit, the ideal disciple, and Śukadeva Gosvāmī, the ideal spiritual master.

TEXT 11

sūta uvāca
ity upāmantrito rājñā
guṇānukathane hareḥ
hṛṣīkeśam anusmṛtya
prativaktuṁ pracakrame

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; iti-thus; upāmantritaḥ-being requested; rājñā-by the King; guṇa-anukathane-in describing the transcendental attributes of the Lord; hareḥ-of the Personality of Godhead; hṛṣīkeśam-the master of the senses; anusmṛtya-properly remembering; prativaktum-just to reply; pracakrame-executed the preliminaries.

Sūta Gosvāmī said: When Śukadeva Gosvāmī was thus requested by the King to describe the creative energy of the Personality of Godhead, he then systematically remembered the master of the senses [Śrī Kṛṣṇa], and to reply properly he spoke thus.

The devotees of the Lord, while delivering speeches and describing the transcendental attributes of the Lord, do not think that they can do anything independently. They think that they can speak only what they are induced to speak by the Supreme Lord, the master of the senses. The senses of the individual being are not his own; the devotee knows that such senses belong to the Supreme Lord and that they can be properly used when they are employed for the service of the Lord. The senses are instruments, and elements are ingredients, all endowed by the Lord; therefore whatever an individual can do, speak, see, etc., is under the direction of the Lord only. The Bhagavad-gītā (15.15) confirms this: sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. No one is free to act freely and independently, and as such, one should always seek the permission of the Lord to act or eat or speak, and by the blessing of the Lord everything done by a devotee is beyond the principles of the four defects typical of the conditioned soul.

TEXT 12

śrī-śuka uvāca
namaḥ parasmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā
gṛhīta-śakti-tritayāya dehinām
antarbhavāyānupalakṣya-vartmane

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; namaḥ-offering obeisances; parasmai-the Supreme; puruṣāya-Personality of Godhead; bhūyase-unto the complete whole; sad-udbhava-the creation of the material world; sthāna-its maintenance; nirodha-and its winding up; līlayā-by the pastime of; gṛhīta-having accepted; śakti-power; tritayāya-three modes; dehinām-of all who possess material bodies; antaḥ-bhavāya-unto He who resides within; anupalakṣya-inconceivable; vartmane-one who has such ways.

Śukadeva Gosvāmī said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

This material world is a manifestation of the three modes goodness, passion and ignorance, and the Supreme Lord, for the creation, maintenance and destruction of the material world, accepts three predominating forms as Brahmā, Viṣṇu and Śaṅkara (Śiva). As Viṣṇu He enters into every body materially created. As Garbhodakaśāyī Viṣṇu He enters into every universe, and as Kṣīrodakaśāyī Viṣṇu He enters the body of every living being. Lord Śrī Kṛṣṇa, being the origin of all viṣṇu-tattvas, is addressed here as paraḥ pumān, or Puruṣottama, as described in the Bhagavad-gītā (15.18). He is the complete whole. The puruṣāvatāras are therefore His plenary expansions. Bhakti-yoga is the only process by which one can become competent to know Him. Because the empiric philosophers and mystic yogīs cannot conceive of the Personality of Godhead, He is called anupalakṣya-vartmane, the Lord of the inconceivable way, or bhakti-yoga.

TEXT 13

bhūyo namaḥ sad-vṛjina-cchide ’satām
asambhavāyākhila-sattva-mūrtaye
puṁsāṁ punaḥ pāramahaṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe

SYNONYMS

bhūyaḥ-again; namaḥ-my obeisances; sat-of the devotees or the pious; vṛjina-distresses; chide-the liberator; asatām-of the atheists, the nondevotee-demons; asambhavāya-cessation of further unhappiness; akhila-complete; sattva-goodness; mūrtaye-unto the Personality; puṁsām-of the transcendentalists; punaḥ-again; pāramahaṁsye-the highest stage of spiritual perfection; āśrame-in the status; vyavasthitānām-particularly situated; anumṛgya-the destination; dāśuṣe-one who delivers.

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee-demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

Lord Śrī Kṛṣṇa is the complete form of all existence, both material and spiritual. Akhila means complete, or that which is not khila, inferior. As stated in the Bhagavad-gītā, there are two kinds of nature (prakṛti), namely the material nature and the spiritual nature, or the external and internal potencies of the Lord. The material nature is called aparā, or inferior, and the spiritual nature is called superior or transcendental. Therefore the form of the Lord is not of the inferior, material nature. He is complete transcendence. And He is mūrti, or having transcendental form. The less intelligent men, who are unaware of His transcendental form, describe Him as impersonal Brahman. But Brahman is simply the rays of His transcendental body (yasya prabhā [Bs. 5.40]). The devotees, who are aware of His transcendental form, render Him service; therefore the Lord also reciprocates by His causeless mercy and thus delivers His devotees from all distresses. The pious men who follow the rulings of the Vedas are also dear to Him, and therefore the pious men of this world are also protected by Him. The impious and the nondevotees are against the principles of the Vedas, and so such persons are always hampered from making advances in their nefarious activities. Some of them, who are specially favored by the Lord, are killed by Him personally, as in the cases of Rāvaṇa, Hiraṇyakaśipu and Kaṁsa, and thus such demons get salvation and are thereby checked from further progress in their demoniac activities. Just like a kind father, either in His favor upon the devotees or His punishment of the demons He is ever kind to everyone because He is the complete existence for all individual existence.

The paramahaṁsa stage of existence is the highest perfectional stage of spiritual values. According to Śrīmatī Kuntīdevī, the Lord is factually understood by the paramahaṁsas only. As there is gradual realization of the transcendence from impersonal Brahman to localized Paramātmā to the Personality of Godhead, Puruṣottama, Lord Kṛṣṇa, similarly there is gradual promotion of one's situation in the spiritual life of sannyāsa. Kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa are gradual progressive stages in the renounced order of life, sannyāsa, and Queen Kuntīdevī, the mother of the Pāṇḍavas, has spoken about them in her prayers for Lord Kṛṣṇa (Canto One, Chapter Eight). The paramahaṁsas are generally found among both the impersonalists and the devotees, but according to Śrīmad-Bhāgavatam (as clearly stated by Kuntīdevī), pure bhakti-yoga is understood by the paramahaṁsas, and Kuntīdevī has especially mentioned that the Lord descends (paritrāṇāya sādhūnām [Bg. 4.8]) especially to award bhakti-yoga to the paramahaṁsas. So ultimately the paramahaṁsas, in the true sense of the term, are unalloyed devotees of the Lord. Śrīla Jīva Gosvāmī has directly accepted that the highest destination is bhakti-yoga, by which one accepts the transcendental loving service of the Lord. Those who accept the path of bhakti-yoga are the factual paramahaṁsas.

Since the Lord is very kind to everyone, the impersonalists, who accept bhakti as the means of merging in the existence of the Lord in His impersonal brahmajyoti, are also awarded their desired destination. He has assured everyone in the Bhagavad-gītā (4.11): ye yathā māṁ prapadyante. According to Śrīla Viśvanātha Cakravartī, there are two classes of paramahaṁsas, namely the brahmānandīs (impersonalists) and the premānandīs (devotees), and both are awarded their desired destinations, although the premānandīs are more fortunate than the brahmānandīs. But both the brahmānandīs and the premānandīs are transcendentalists, and they have nothing to do with the inferior, material nature full of the existential miseries of life.

TEXT 14

namo namas te 'stv ṛṣabhāya sātvatāṁ
vidūra-kāṣṭhāya muhuḥ kuyogināṁ
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate namaḥ

SYNONYMS

namaḥ namaḥ te-let me offer my obeisances unto You; astu-are; ṛṣabhāya-unto the great associate; sātvatām-of the members of the Yadu dynasty; vidūra-kāṣṭhāya-one who is far from mundane wranglers; muhuḥ-always; ku-yoginām-of the nondevotees; nirasta-vanquished; sāmya-equal status; atiśayena-by greatness; rādhasā-by opulence; sva-dhāmani-in His own abode; brahmaṇi-in the spiritual sky; raṁsyate-enjoys; namaḥ-I do bow down.

Let me offer my respectful obeisances unto He who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.

There are two sides of the transcendental manifestations of the Supreme Lord, Śrī Kṛṣṇa. For the pure devotees He is the constant companion, as in the case of His becoming one of the family members of the Yadu dynasty, or His becoming the friend of Arjuna, or His becoming the associate neighbor of the inhabitants of Vṛndāvana, as the son of Nanda-Yaśodā, the friend of Sudāmā, Śrīdāmā and Madhumaṅgala, or the lover of the damsels of Vrajabhūmi, etc. That is part of His personal features. And by His impersonal feature He expands the rays of the brahmajyoti, which is limitless and all-pervasive. Part of this all-pervasive brahmajyoti, which is compared to the sun rays, is covered by the darkness of the mahat-tattva, and this insignificant part is known as the material world. In this material world there are innumerable universes like the one we can experience, and in each of them there are hundreds of thousands of planets like the one we are inhabiting. The mundaners are more or less captivated by the unlimited expansion of the rays of the Lord, but the devotees are concerned more with His personal form, from which everything is emanating (janmādy asya yataḥ [SB 1.1.1]). As the sun rays are concentrated in the sun disc, the brahmajyoti is concentrated in Goloka Vṛndāvana, the topmost spiritual planet in the spiritual sky. The immeasurable spiritual sky is full of spiritual planets, named Vaikuṇṭhas, far beyond the material sky. The mundaners have insufficient information of even the mundane sky, so what can they think of the spiritual sky? Therefore the mundaners are always far, far away from Him. Even if in the future they are able to manufacture some machine whose speed may be accelerated to the velocity of the wind or mind, the mundaners will still be unable to imagine reaching the planets in the spiritual sky. So the Lord and His residential abode will always remain a myth or a mysterious problem, but for the devotees the Lord will always be available as an associate.

In the spiritual sky His opulence is immeasurable. The Lord resides in all the spiritual planets, the innumerable Vaikuṇṭha planets, by expanding His plenary portions along with His liberated devotee associates, but the impersonalists who want to merge in the existence of the Lord are allowed to merge as one of the spiritual sparks of the brahmajyoti. They have no qualifications for becoming associates of the Lord either in the Vaikuṇṭha planets or in the supreme planet, Goloka Vṛndāvana, described in the Bhagavad-gītā as mad-dhāma and here in this verse as the sva-dhāma of the Lord.

This mad-dhāma or sva-dhāma is described in the Bhagavad-gītā (15.6) as follows:

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

The Lord's sva-dhāma does not require any sunlight or moonlight or electricity for illumination. That dhāma, or place, is supreme, and whoever goes there never comes back to this material world.

The Vaikuṇṭha planets and the Goloka Vṛndāvana planet are all self-illuminating, and the rays scattered by those sva-dhāma of the Lord constitute the existence of the brahmajyoti. As further confirmed in the Vedas like the Muṇḍaka (2.2.10), Kaṭha (2.2.15) and Śvetāśvatara Upaniṣads (6.14):

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti

In the sva-dhāma of the Lord there is no need of sun, moon or stars for illumination. Nor is there need of electricity, so what to speak of ignited lamps? On the other hand, it is because those planets are self-illuminating that all effulgence has become possible, and whatever there is that is dazzling is due to the reflection of that sva-dhāma.

One who is dazzled by the effulgence of the impersonal brahmajyoti cannot know the personal transcendence; therefore in the Īśopaniṣad (15) it is prayed that the Lord shift His dazzling effulgence so that the devotee can see the real reality. It is spoken thus:

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O Lord, You are the maintainer of everything, both material and spiritual, and everything flourishes by Your mercy. Your devotional service, or bhakti-yoga, is the actual principle of religion, satya-dharma, and I am engaged in that service. So kindly protect me by showing Your real face. Please, therefore, remove the veil of Your brahmajyoti rays so that I can see Your form of eternal bliss and knowledge."

TEXT 15

yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ

SYNONYMS

yat-whose; kīrtanam-glorification; yat-whose; smaraṇam-remembrances; yat-whose; īkṣaṇam-audience; yat-whose; vandanam-prayers; yat-whose; śravaṇam-hearing about; yat-whose; arhaṇam-worshiping; lokasya-of all people; sadyaḥ-forthwith; vidhunoti-specifically cleanses; kalmaṣam-effects of sins; tasmai-unto Him; subhadra-all-auspicious; śravase-one who is heard; namaḥ-my due obeisances; namaḥ-again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

The sublime form of religious performances to free oneself from all reactions of sins is suggested herein by the greatest authority, Śrī Śukadeva Gosvāmī. Kīrtanam, or glorifying the Lord, can be performed in very many ways, such as remembering, visiting temples to see the Deity, offering prayers in front of the Lord, and hearing recitations of glorification of the Lord as they are mentioned in the Śrīmad-Bhāgavatam or in the Bhagavad-gītā. Kīrtanam can be performed both by singing the glories of the Lord in accompaniment with melodious music and by recitation of scriptures like Śrīmad-Bhāgavatam or Bhagavad-gītā.

The devotees need not be disappointed in the physical absence of the Lord, though they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc., (either all or some of them, or even one of them) can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Kṛṣṇa or Rāma can at once surcharge the atmosphere spiritually. We must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless kīrtanam has positive association with the Lord. Similarly, remembrance and prayers also can give us the desired result if they are properly done under expert guidance. One should not concoct forms of devotional service. One may worship the form of the Lord in a temple, or one may impersonally offer the Lord devotional prayers in a mosque or a church. One is sure to get free from the reactions of sins provided one is very careful about not committing sins willingly in expectation of getting free from the reactions of sins by worshiping in the temple or by offering prayers in the church. This mentality of committing sins willfully on the strength of devotional service is called nāmno balād yasya hi pāpa-buddhiḥ, and it is the greatest offense in the discharge of devotional service. Hearing, therefore, is essential in order to keep oneself strictly on guard against such pitfalls of sins. And in order to give special stress to the hearing process, the Gosvāmī invokes all auspicious fortune in this matter.

TEXT 16

vicakṣaṇā yac-caraṇopasādanāt
saṅgaṁ vyudasyobhayato 'ntar-ātmanaḥ
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ

SYNONYMS

vicakṣaṇāḥ-highly intellectual; yat-whose; caraṇa-upasādanāt-simply dedicating oneself unto the lotus feet; saṅgam-attachment; vyudasya-giving up completely; ubhayataḥ-for present and future existence; antaḥ-ātmanaḥ-of the heart and soul; vindanti-moves progressively; hi-certainly; brahma-gatim-toward spiritual existence; gata-klamāḥ-without difficulty; tasmai-unto Him; subhadra-all-auspicious; śravase-unto one who is heard; namaḥ-my due obeisances; namaḥ-again and again.

Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.

Lord Śrī Kṛṣṇa has repeatedly instructed Arjuna, or for that matter everyone concerned with becoming His unalloyed devotee. In the last phase of His instruction in the Bhagavad-gītā (18.64-66) He instructed most confidentially as follows:

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
[Bg. 18.65]
sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"My dear Arjuna, you are very dear to Me, and therefore only for your good I will disclose the most secret part of My instructions. It is simply this: become a pure devotee of Mine and give yourself unto Me only, and I promise you full spiritual existence, by which you may gain the eternal right of transcendental loving service unto Me. Just give up all other ways of religiosity and exclusively surrender unto Me and believe that I will protect you from your sinful acts, and I shall deliver you. Do not worry any more."

Persons who are intelligent take serious notice of this last instruction of the Lord. Knowledge of the self is the first step in spiritual realization, which is called confidential knowledge, and a step further is God realization, which is called more confidential knowledge. The culmination of the knowledge of Bhagavad-gītā is God realization, and when one attains this stage of God realization, he naturally, voluntarily becomes a devotee of the Lord to render Him loving transcendental service. This devotional service to the Lord is always based on love of God and is distinct from the nature of routine service as prescribed in karma-yoga, jñāna-yoga or dhyāna-yoga. In the Bhagavad-gītā there are different instructions for such men of different categories, and there are various descriptions for varṇāśrama-dharma, sannyāsa-dharma, yati-dharma, the renounced order of life, controlling the senses, meditation, perfection of mystic powers, etc., but one who fully surrenders unto the Lord to render service unto Him, out of spontaneous love for Him, factually assimilates the essence of all knowledge described in the Vedas. One who adopts this method very skillfully attains perfection of life at once. And this perfection of human life is called brahma-gati, or the progressive march in spiritual existence. As enunciated by Śrīla Jīva Gosvāmī on the basis of Vedic assurances, brahma-gati means to attain a spiritual form as good as that of the Lord, and in that form the liberated living being eternally lives on one of the spiritual planets situated in the spiritual sky. Attainment of this perfection of life is easily available to a pure devotee of the Lord without his undergoing any difficult method of perfection. Such a devotional life is full of kīrtanam, smaraṇam, īkṣaṇam, etc., as mentioned in the previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world. When Lord Brahmā met Lord Kṛṣṇa as a playful child at Vṛndāvana, he offered his prayer in which he said:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliṣyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām
(SB 10.14.4)

Bhakti-yoga is the highest quality of perfection to be achieved by the intelligent person in lieu of performing a large quantity of spiritual activities. The example cited here is very appropriate. A handful of real paddy is more valuable than heaps of paddy skins without any substance within. Similarly, one should not be attracted by the jugglery of karma-kāṇḍa or jñāna-kāṇḍa or even the gymnastic performances of yoga, but skillfully should take to the simple performances of kīrtanam, smaraṇam, etc., under a bona fide spiritual master, and without any difficulty attain the highest perfection.

TEXT 17

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

SYNONYMS

tapasvinaḥ-the great learned sages; dāna-parāḥ-the great performer of charity; yaśasvinaḥ-the great worker of distinction; manasvinaḥ-the great philosophers or mystics; mantra-vidaḥ-the great chanter of the Vedic hymns; su-maṅgalāḥ-strict followers of Vedic principles; kṣemam-fruitful result; na-never; vindanti-attain; vinā-without; yat-arpaṇam-dedication; tasmai-unto Him; subhadra-auspicious; śravase-hearing about Him; namaḥ-my obeisances; namaḥ-again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

Advancement of learning, a charitable disposition, political, social or religious leadership of human society, philosophical speculations, the practice of the yoga system, expertise in the Vedic rituals, and all similar high qualities in man serve one in the attainment of perfection only when they are employed in the service of the Lord. Without such dovetailing, all such qualities become sources of trouble for people in general. Everything can be utilized either for one's own sense gratification or in the service of one other than oneself. There are two kinds of self-interest also, namely personal selfishness and extended selfishness. But there is no qualitative difference between personal and extended selfishness. Theft for personal interest or for the family interest is of the same quality-namely, criminal. A thief pleading not guilty because of committing theft not for personal interest but for the interest of society or country has never been excused by the established law of any country. People in general have no knowledge that the self-interest of a living being attains perfection only when such an interest coincides with the interest of the Lord. For example, what is the interest of maintaining body and soul together? One earns money for maintenance of the body (personal or social), but unless there is God consciousness, unless the body is being properly maintained to realize one's relation with God, all good efforts to maintain body and soul together are similar to the attempts of the animals to maintain body and soul together. The purpose of maintaining the human body is different from that of the animals. Similarly, advancement of learning, economic development, philosophical research, study in the Vedic literature or even the execution of pious activities (like charity, opening of hospitals, and the distribution of food grains) should be done in relation with the Lord. The aim of all such acts and endeavors must be the pleasure of the Lord and not the satisfaction of any other identity, individual or collective (saṁsiddhir hari-toṣaṇam [SB 1.2.13]). In the Bhagavad-gītā (9.27) the same principle is confirmed where it is said that whatever we may give in charity and whatever we may observe in austerity must be given over to the Lord or be done on His account only. The expert leaders of a godless human civilization cannot bring about a fruitful result in all their different attempts at educational advancement or economic development unless they are God conscious. And to become God conscious one has to hear about the all-auspicious Lord, as He is described in literature like the Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 18

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta-a province of old Bhārata; hūṇa-part of Germany and Russia; āndhra-a province of southern India; pulinda-the Greeks; pulkaśāḥ-another province; ābhīra-part of old Sind; śumbhāḥ-another province; yavanāḥ-the Turks; khasa-ādayaḥ-the Mongolian province; ye-even those; anye-others; ca-also; pāpāḥ-addicted to sinful acts; yat-whose; apāśraya-āśrayāḥ-having taken shelter of the devotees of the Lord; śudhyanti-at once purified; tasmai-unto Him; prabhaviṣṇave-unto the powerful Viṣṇu; namaḥ-my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Kirāta: A province of old Bhārata-varṣa mentioned in the Bhīṣma-parva of Mahābhārata. Generally the Kirātas are known as the aboriginal tribes of India, and in modern days the Santal Parganas in Bihar and Chota Nagpur might comprise the old province named Kirāta.

Hūṇa: The area of East Germany and part of Russia is known as the province of the Hūṇas. Accordingly, sometimes a kind of hill tribe is known as the Hūṇas.

Āndhra: A province in southern India mentioned in the Bhīṣma-parva of Mahābhārata. It is still extant under the same name.

Pulinda: It is mentioned in the Mahābhārata (Ādi-parva 174.38), viz., the inhabitants of the province of the name Pulinda. This country was conquered by Bhīmasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the Vana-parva of Mahābhārata that the non-Vedic race of this part of the world would rule over the world. This Pulinda province was also one of the provinces of Bhārata, and the inhabitants were classified amongst the kṣatriya kings. But later on, due to their giving up the brahminical culture, they were mentioned as mlecchas (just as those who are not followers of the Islamic culture are called kafirs and those who are not followers of the Christian culture are called heathens).

Ābhīra: This name also appears in the Mahābhārata, both in the Sabhā-parva and Bhīṣma-parva. It is mentioned that this province was situated on the River Sarasvatī in Sind. The modern Sind province formerly extended on the other side of the Arabian Sea, and all the inhabitants of that province were known as the Ābhīras. They were under the domination of Mahārāja Yudhiṣṭhira, and according to the statements of Mārkaṇḍeya the mlecchas of this part of the world would also rule over Bhārata. Later on this proved to be true, as in the case of the Pulindas. On behalf of the Pulindas, Alexander the Great conquered India, and on behalf of the Ābhīras, Muhammad Ghori conquered India. These Ābhīras were also formerly kṣatriyas within the brahminical culture, but they gave up the connection. The kṣatriyas who were afraid of Paraśurāma and had hidden themselves in the Caucasian hilly regions later on became known as the Ābhīras, and the place they inhabited was known as Ābhīradeśa.

Śumbhas or Kaṅkas: The inhabitants of the Kaṅka province of old Bhārata, mentioned in the Mahābhārata.

Yavanas: Yavana was the name of one of the sons of Mahārāja Yayāti who was given the part of the world known as Turkey to rule. Therefore the Turks are Yavanas due to being descendants of Mahārāja Yavana. The Yavanas were therefore kṣatriyas, and later on, by giving up the brahminical culture, they became mleccha-yavanas. Descriptions of the Yavanas are in the Mahābhārata (Ādi-parva 85.34). Another prince called Turvasu was also known as Yavana, and his country was conquered by Sahadeva, one of the Pāṇḍavas. The western Yavana joined with Duryodhana in the Battle of Kurukṣetra under the pressure of Karṇa. It is also foretold that these Yavanas also would conquer India, and it proved to be true.

Khasa: The inhabitants of the Khasadeśa are mentioned in the Mahābhārata (Droṇa-parva). Those who have a stunted growth of hair on the upper lip are generally called Khasas. As such, the Khasa are the Mongolians, the Chinese and others who are so designated.

The above-mentioned historical names are different nations of the world. Even those who are constantly engaged in sinful acts are all corrigible to the standard of perfect human beings if they take shelter of the devotees of the Lord. Jesus Christ and Muhammad, two powerful devotees of the Lord, have done tremendous service on behalf of the Lord on the surface of the globe. And from the version of Śrīla Śukadeva Gosvāmī it appears that instead of running a godless civilization in the present context of the world situation, if the leadership of world affairs is entrusted to the devotees of the Lord, for which a worldwide organization under the name and style of the International Society for Krishna Consciousness has already been started, then by the grace of the Almighty Lord there can be a thorough change of heart in human beings all over the world because the devotees of the Lord are able authorities to effect such a change by purifying the dust-worn minds of the people in general. The politicians of the world may remain in their respective positions because the pure devotees of the Lord are not interested in political leadership or diplomatic implications. The devotees are interested only in seeing that the people in general are not misguided by political propaganda and in seeing that the valuable life of a human being is not spoiled in following a type of civilization which is ultimately doomed. If the politicians, therefore, would be guided by the good counsel of the devotees, then certainly there would be a great change in the world situation by the purifying propaganda of the devotees, as shown by Lord Caitanya. As Śukadeva Gosvāmī began his prayer by discussing the word yat-kīrtanam, so also Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow. The destination is to go back home, back to Godhead, as we have several times discussed in these pages.

According to the cult of devotion, generally known as the Vaiṣṇava cult, there is no bar against anyone's advancing in the matter of God realization. A Vaiṣṇava is powerful enough to turn into a Vaiṣṇava even the Kirāta, etc., as above mentioned. In the Bhagavad-gītā (9.32) it is said by the Lord that there is no bar to becoming a devotee of the Lord (even for those who are lowborn, or women, śūdras or vaiśyas), and by becoming a devotee everyone is eligible to return home, back to Godhead. The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Kṛṣṇa (Bhagavad-gītā and Śrīmad-Bhāgavatam). Anyone from any part of the world who becomes well conversant in the science of Kṛṣṇa becomes a pure devotee and a spiritual master for the general mass of people and may reclaim them by purification of heart. Though a person be even the most sinful man, he can at once be purified by systematic contact with a pure Vaiṣṇava. A Vaiṣṇava, therefore, can accept a bona fide disciple from any part of the world without any consideration of caste and creed and promote him by regulative principles to the status of a pure Vaiṣṇava who is transcendental to brahminical culture. The system of caste, or varṇāśrama-dharma, is no longer regular even amongst the so-called followers of the system. Nor is it now possible to reestablish the institutional function in the present context of social, political and economic revolution. Without any reference to the particular custom of a country, one can be accepted to the Vaiṣṇava cult spiritually, and there is no hindrance in the transcendental process. So by the order of Lord Śrī Caitanya Mahāprabhu, the cult of Śrīmad-Bhāgavatam or the Bhagavad-gītā can be preached all over the world, reclaiming all persons willing to accept the transcendental cult. Such cultural propaganda by the devotees will certainly be accepted by all persons who are reasonable and inquisitive, without any particular bias for the custom of the country. The Vaiṣṇava never accepts another Vaiṣṇava on the basis of birthright, just as he never thinks of the Deity of the Lord in a temple as an idol. And to remove all doubts in this connection, Śrīla Śukadeva Gosvāmī has invoked the blessings of the Lord, who is all-powerful (prabhaviṣṇave namaḥ). As the all-powerful Lord accepts the humble service of His devotee in devotional activities of the arcana, His form as the worshipable Deity in the temple, similarly the body of a pure Vaiṣṇava changes transcendentally at once when he gives himself up to the service of the Lord and is trained by a qualified Vaiṣṇava. The injunction of Vaiṣṇava regulation in this connection runs as follows: arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ śrī-viṣṇor nāmni śabda-sāmānya-buddhiḥ, etc. "One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master an ordinary man. Nor should one consider a pure Vaiṣṇava to belong to a particular caste, etc." (Padma Purāṇa)

The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. Lord Caitanya accepted many devotees from communities other than the varṇāśramites, and He Himself declared, to teach us, that He does not belong to any caste or social order of life, but that He is the eternal servant of the servant of the Lord who maintains the damsels of Vṛndāvana (Lord Kṛṣṇa) [Cc. Madhya 13.80]. That is the way of self-realization.

TEXT 19

sa eṣa ātmātmavatām adhīśvaras
trayīmayo dharmamayas tapomayaḥ
gata-vyalīkair aja-śaṅkarādibhir
vitarkya-liṅgo bhagavān prasīdatām

SYNONYMS

saḥ-He; eṣaḥ-it is; ātmā-the Supersoul; ātmavatām-of the self-realized souls; adhīśvaraḥ-the Supreme Lord; trayī-mayaḥ-personified Vedas; dharma-mayaḥ-personified religious scripture; tapaḥ-mayaḥ-personified austerity; gata-vyalīkaiḥ-by those who are above all pretensions; aja-Brahmājī; śaṅkara-ādibhiḥ-by Lord Śiva and others; vitarkya-liṅgaḥ-one who is observed with awe and veneration; bhagavān-the Personality of Godhead; prasīdatām-be kind toward me.

He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He is worshiped by Lord Brahmā and Śiva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.

The Supreme Lord, the Personality of Godhead, although the Lord of all followers of different paths of self-realization, is knowable only by those who are above all pretensions. Everyone is searching for eternal peace or eternal life, and with an aim to this destination everyone is either studying the Vedic scriptures or other religious scriptures or undergoing severe austerity as empiric philosophers, as mystics yogīs or as unalloyed devotees, etc. But the Supreme Lord is perfectly realized only by the devotees because they are above all pretensions. Those who are on the path of self-realization are generally classified as karmīs, jñānīs, yogīs, or devotees of the Lord. The karmīs, who are much attracted by the fruitive activities of the Vedic rituals, are called bhukti-kāmī, or those who desire material enjoyment. The jñānīs, who try to become one with the Supreme by mental speculation, are called mukti-kāmī, or those who desire liberation from material existence. The mystic yogīs, who practice different types of austerities for attainment of eight kinds of material perfection and who ultimately meet the Supersoul (Paramātmā) in trance, are called siddhi-kāmī, or those who desire the perfection of becoming finer than the finest, becoming heavier than the heaviest, getting everything desired, having control over everyone, creating everything liked, etc. All these are abilities of a powerful yogī. But the devotees of the Lord do not want anything like that for self-satisfaction. They want only to serve the Lord because the Lord is great and as living entities they are eternally subordinate parts and parcels of the Lord. This perfect realization of the self by the devotee helps him to become desireless, to desire nothing for his personal self, and thus the devotees are called niṣkāmī, without any desire. A living entity, by his constitutional position, cannot be void of all desires (the bhukti-kāmī, mukti-kāmī and siddhi-kāmī all desire something for personal satisfaction), but the niṣkāmī devotees of the Lord desire everything for the satisfaction of the Lord. They are completely dependent on the orders of the Lord and are always ready to discharge their duty for the satisfaction of the Lord.

In the beginning Arjuna placed himself as one of those who desire self-satisfaction, for he desired not to fight in the Battle of Kurukṣetra, but to make him desireless the Lord preached the Bhagavad-gītā, in which the ways of karma-yoga, jñāna-yoga, haṭha-yoga and also bhakti-yoga were explained. Because Arjuna was without any pretension, he changed his decision and satisfied the Lord by agreeing to fight (kariṣye vacanaṁ tava) [Bg. 18.73], and thus he became desireless.

The examples of Brahmā and Lord Śiva are specifically cited here because Brahmājī, Lord Śiva, Śrīmatī Lakṣmījī and the four Kumāras (Sanaka, Sanātana, etc.) are leaders of the four desireless Vaiṣṇava sampradāyas. They are all freed from all pretensions. Śrīla Jīva Gosvāmī interprets the word gata-vyalīkaiḥ as projjhita-kaitavaiḥ, or those who are freed from all pretensions (the unalloyed devotees only). In the Caitanya-caritāmṛta (Madhya 19.149) it is said:

kṛṣṇa-bhakta–niṣkāma, ata eva 'śānta'
bhukti-mukti-siddhi-kāmī, sakali 'aśānta'

Those who are after fruitive results for their pious activities, those who desire salvation and identity with the Supreme, and those who desire material perfections of mystic power are all restless because they want something for themselves, but the devotee is completely peaceful because he has no demand for himself and is always ready to serve the desire of the Lord. The conclusion is, therefore, that the Lord is for everyone because no one can achieve the result of his respective desires without His sanction, but as stated by the Lord in Bhagavad-gītā (8.9), all such results are awarded by Him only, for the Lord is adhīśvara (the original controller) of everyone, namely the Vedāntists, the great karma-kāṇḍīyas, the great religious leaders, the great performers of austerity and all who are striving for spiritual advancement. But ultimately He is realized by the pretensionless devotees only. Therefore special stress is given to the devotional service of the Lord by Śrīla Śukadeva Gosvāmī.

TEXT 20

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyāṁ patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ
prasīdatāṁ me bhagavān satāṁ patiḥ

SYNONYMS

śriyaḥ-all opulence; patiḥ-the owner; yajña-of sacrifice; patiḥ-the director; prajā-patiḥ-the leader of all living entities; dhiyām-of intelligence; patiḥ-the master; loka-patiḥ-the proprietor of all planets; dharā-earth; patiḥ-the supreme; patiḥ-head; gatiḥ-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vṛṣṇi-the first king of the Yadu dynasty; sātvatām-the Yadus; prasīdatām-be merciful; me-upon me; bhagavān-Lord Śrī Kṛṣṇa; satām-of all devotees; patiḥ-the Lord.

May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

Since Śukadeva Gosvāmī is one of the prominent gata-vyalīkas, who are freed from all misconceptions, he therefore expresses his own realized perception of Lord Śrī Kṛṣṇa as being the sum total of all perfection, the Personality of Godhead. Everyone is seeking the favor of the goddess of fortune, but people do not know that Lord Śrī Kṛṣṇa is the beloved husband of all goddesses of fortune. In the Brahma-saṁhitā it is said that the Lord, in His transcendental abode Goloka Vṛndāvana, is accustomed to herding the surabhi cows and is served there by hundreds of thousands of goddesses of fortune. All these goddesses of fortune are manifestations of His transcendental pleasure potency (hlādinī-śakti) in His internal energy, and when the Lord manifested Himself on this earth He partially displayed the activities of His pleasure potency in His rāsa-līlā just to attract the conditioned souls, who are all after the phantasmagoria pleasure potency in degraded sex enjoyment. The pure devotees of the Lord like Śukadeva Gosvāmī, who was completely detached from the abominable sex life of the material world, discussed this act of the Lord's pleasure potency certainly not in relation to sex, but to relish a transcendental taste inconceivable to the mundaners who are after sex life. Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion, and certainly Śukadeva Gosvāmī was never interested in the sex life of the mundane world. Nor does the manifestation of the Lord's pleasure potency have any connection with such degraded things. Lord Caitanya was a strict sannyāsī, so much so that He did not allow any woman to come near Him, not even to bow down and offer respects. He never even heard the prayers of the deva-dāsīs offered in the temple of Jagannātha because a sannyāsī is forbidden to hear songs sung by the fair sex. Yet even in the rigid position of a sannyāsī He recommended the mode of worship preferred by the gopīs of Vṛndāvana as the topmost loving service possible to be rendered to the Lord. And Śrīmatī Rādhārāṇī is the principal head of all such goddesses of fortune, and therefore She is the pleasure counterpart of the Lord and is nondifferent from Kṛṣṇa.

In the Vedic rituals there are recommendations for performing different types of sacrifice in order to achieve the greatest benefit in life. Such benedictions as the results of performing great sacrifices are, after all, favors given by the goddess of fortune, and the Lord, being the husband or lover of the goddess of fortune, is factually the Lord of all sacrifices also. He is the final enjoyer of all kinds of yajña; therefore Yajña-pati is another name of Lord Viṣṇu. It is recommended in the Bhagavad-gītā that everything be done for the Yajña-pati (yajñārtāt karmaṇaḥ), for otherwise one's acts will be the cause of conditioning by the law of material nature. Those who are not freed from all misconceptions (vyalīkam) perform sacrifices to please the minor demigods, but the devotees of the Lord know very well that Lord Śrī Kṛṣṇa is the supreme enjoyer of all performances of sacrifice; therefore they perform the saṅkīrtana-yajña (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]), which is especially recommended in this age of Kali. In Kali-yuga, performance of other types of sacrifice is not feasible due to insufficient arrangements and inexpert priesthood.

We have information from the Bhagavad-gītā (3.10-11) that Lord Brahmā, after giving rebirth to the conditioned souls within the universe, instructed them to perform sacrifices and to lead a prosperous life. With such sacrificial performances the conditioned souls will never be in difficulty in keeping body and soul together. Ultimately they can purify their existence. They will find natural promotion into spiritual existence, the real identity of the living being. A conditioned soul should never give up the practice of sacrifice, charity and austerity, in any circumstances. The aim of all such sacrifices is to please the Yajña-pati, the Personality of Godhead; therefore the Lord is also Prajā-pati. According to the Kaṭha Upaniṣad, the one Lord is the leader of the innumerable living entities. The living entities are maintained by the Lord (eko bahūnāṁ yo vidadhāti kāmān). The Lord is therefore called the supreme Bhūta-bhṛt, or maintainer of all living beings.

Living beings are proportionately endowed with intelligence in terms of their previous activities. All living beings are not equally endowed with the same quality of intelligence because behind such development of intelligence is the control of the Lord, as declared in the Bhagavad-gītā (15.15). As Paramātmā, Supersoul, the Lord is living in everyone's heart, and from Him only does one's power of remembrance, knowledge and forgetfulness follow (mattaḥ smṛtir jñānam apohanaṁ ca). One person can sharply remember past activities by the grace of the Lord while others cannot. One is highly intelligent by the grace of the Lord, and one is a fool by the same control. Therefore the Lord is Dhiyām-pati, or the Lord of intelligence.

The conditioned souls strive to become lords of the material world. Everyone is trying to lord it over the material nature by applying his highest degree of intelligence. This misuse of intelligence by the conditioned soul is called madness. One's full intelligence should be applied to get free from the material clutches. But the conditioned soul, due to madness only, engages his full energy and intelligence in sense gratification, and to achieve this end of life he willfully commits all sorts of misdeeds. The result is that instead of attaining an unconditional life of full freedom, the mad conditioned soul is entangled again and again in different types of bondage in material bodies. Everything we see in the material manifestation is but the creation of the Lord. Therefore He is the real proprietor of everything in the universes. The conditioned soul can enjoy a fragment of this material creation under the control of the Lord, but not self-sufficiently. That is the instruction in the Īśopaniṣad. One should be satisfied with things awarded by the Lord of the universe. It is out of madness only that one tries to encroach upon another's share of material possessions.

The Lord of the universe, out of His causeless mercy upon the conditioned souls, descends by His own energy (ātma-māyā) to reestablish the eternal relation of the conditioned souls with Him. He instructs all to surrender unto Him instead of falsely claiming to be enjoyers for a certain limit under His control. When He so descends He proves how much greater is His ability to enjoy, and He exhibits His power of enjoyment by (for instance) marrying sixteen thousand wives at once. The conditioned soul is very proud of becoming the husband of even one wife, but the Lord laughs at this; the intelligent man can know who is the real husband. Factually, the Lord is the husband of all the women in His creation, but a conditioned soul under the control of the Lord feels proud to be the husband of one or two wives.

All these qualifications as the different types of pati mentioned in this verse are meant for Lord Śrī Kṛṣṇa, and Śukadeva Gosvāmī has therefore especially mentioned the pati and gati of the Yadu dynasty. The members of the Yadu dynasty knew that Lord Śrī Kṛṣṇa is everything, and all of them intended to return to Lord Kṛṣṇa after He had finished His transcendental pastimes on the earth. The Yadu dynasty was annihilated by the will of the Lord because its members had to return home with the Lord. The annihilation of the Yadu dynasty was a material show created by the Supreme Lord; otherwise the Lord and the members of the Yadu dynasty are all eternal associates. The Lord is therefore the guide of all devotees, and as such, Śukadeva Gosvāmī offered Him due respects with love-laden feelings.

TEXT 21

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanaḥ
vadanti caitat kavayo yathā-rucaṁ
sa me mukundo bhagavān prasīdatām

SYNONYMS

yat-aṅghri-whose lotus feet; abhidhyāna-thinking of, at every second; samādhi-trance; dhautayā-being washed off; dhiyā-by such clean intelligence; anupaśyanti-does see by following authorities; hi-certainly; tattvam-the Absolute Truth; ātmanaḥ-of the Supreme Lord and of oneself; vadanti-they say; ca-also; etat-this; kavayaḥ-philosophers or learned scholars; yathā-rucam-as he thinks; saḥ-He; me-mine; mukundaḥ-Lord Kṛṣṇa (who gives liberation); bhagavān-the Personality of Godhead; prasīdatām-be pleased with me.

It is the Personality of Godhead Śrī Kṛṣṇa who gives liberation. By thinking of His lotus feet at every second, following in the footsteps of authorities, the devotee in trance can see the Absolute Truth. The learned mental speculators, however, think of Him according to their whims. May the Lord be pleased with me.

The mystic yogīs, after a strenuous effort to control the senses, may be situated in a trance of yoga just to have a vision of the Supersoul within everyone, but the pure devotee, simply by remembering the Lord's lotus feet at every second, at once becomes established in real trance because by such realization his mind and intelligence are completely cleansed of the diseases of material enjoyment. The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord. The pure devotee, by the grace of the Lord, absolutely loses all attraction for material enjoyment, and to keep free from contamination he always thinks of the lotus feet of the Lord. King Kulaśekhara, a great devotee of the Lord, prayed:

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam

adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te
[MM 33]

"My Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?"

There is an intimate relationship between the swan and the lotus stem. So the comparison is very appropriate: without becoming a swan, or paramahaṁsa, one cannot enter into the network of the lotus feet of the Lord. As stated in the Brahma-saṁhitā, the mental speculators, even by dint of learned scholarship, cannot even dream of the Absolute Truth by speculating over it for eternity. The Lord reserves the right of not being exposed to such mental speculators. And because they cannot enter into network stem of the lotus stem of the Lord, all material speculators differ in conclusions, and at the end they make a useless compromise by saying, "as many conclusions, as many ways," according to one's own inclination. (yathā-rucam). But the Lord is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute surrender unto Him only. The pure devotee, however, by following the ways of previous ācāryas, or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master (anupaśyanti). The pure devotee never tries to see the Lord by mental speculation, but by following in the footsteps of the ācāryas (mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]). Therefore there is no difference of conclusions amongst the Vaiṣṇava ācāryas regarding the Lord and the devotees. Lord Caitanya asserts that the living entity (jīva) is eternally the servitor of the Lord and that he is simultaneously one with and different from the Lord. This tattva of Lord Caitanya's is shared by all four sampradāyas of the Vaiṣṇava school (all accepting eternal servitude to the Lord even after salvation), and there is no authorized Vaiṣṇava ācārya who may think of the Lord and himself as one.

This humbleness of the pure devotee, who is one hundred percent engaged in His service, puts the devotee of the Lord in a trance by which to realize everything, because to the sincere devotee of the Lord, the Lord reveals Himself, as stated in the Bhagavad-gītā (10.10). The Lord, being the Lord of intelligence in everyone (even in the nondevotee), favors His devotee with proper intelligence so that automatically the pure devotee is enlightened with the factual truth about the Lord and His different energies. the Lord is revealed not by one's speculative power or by one's verbal jugglery over the Absolute Truth. Rather, He reveals Himself to a devotee when He is fully satisfied by the devotee's service attitude. Śukadeva Gosvāmī is not a mental speculator or compromiser of the theory of "as many ways, as many conclusions." Rather, he prays to the Lord only, invoking His transcendental pleasure. That is the way of knowing the Lord.

TEXT 22

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

SYNONYMS

pracoditā-inspired; yena-by whom; purā-in the beginning of creation; sarasvatī-the goddess of learning; vitanvatā-amplified; ajasya-of Brahmā, the first created living being; satīm smṛtim-potent memory; hṛdi-in the heart; sva-in his own; lakṣaṇā-aiming at; prādurabhūt-was generated; kila-as if; āsyataḥ-from the mouth; saḥ-he; me-unto me; ṛṣīṇām-of the teachers; ṛṣabhaḥ-the chief; prasīdatām-be pleased.

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.

As we have already discussed hereinbefore, the Lord, as the Supersoul of all living beings from Brahmā to the insignificant ant, endows all with the required knowledge potent in every living being. A living being is sufficiently potent to possess knowledge from the Lord in the proportion of fifty sixty-fourths, or seventy-eight percent of the full knowledge acquirable. Since the living being is constitutionally part and parcel of the Lord, he is unable to assimilate all the knowledge that the Lord possesses Himself. In the conditioned state, the living being is subject to forget everything after a change of body known as death. This potent knowledge is again inspired by the Lord from within the heart of every living being, and it is known as the awakening of knowledge, for it is comparable to awakening from sleep or unconsciousness. This awakening of knowledge is under the full control of the Lord, and therefore we find in the practical world different grades of knowledge in different persons. This awakening of knowledge is neither an automatic nor a material interaction. The supply source is the Lord Himself (dhiyāṁ patiḥ), for even Brahmā is also subject to this regulation of the supreme creator. In the beginning of the creation, Brahmā is born first without any father and mother because before Brahmā there were no other living beings. Brahmā is born from the lotus which grows from the abdomen of the Garbhodakaśāyī Viṣṇu, and therefore he is known as Aja. This Brahmā, or Aja, is also a living being, part and parcel of the Lord, but being the most pious devotee of the Lord, Brahmā is inspired by the Lord to create, subsequent to the main creation by the Lord, through the agency of material nature. Therefore neither the material nature nor Brahmā is independent of the Lord. The material scientists can merely observe the reactions of the material nature without understanding the direction behind such activities, as a child can see the action of electricity without any knowledge of the powerhouse engineer. This imperfect knowledge of the material scientist is due to a poor fund of knowledge. The Vedic knowledge was therefore first impregnated within Brahmā, and it appears that Brahmā distributed the Vedic knowledge. Brahmā is undoubtedly the speaker of the Vedic knowledge, but actually he was inspired by the Lord to receive such transcendental knowledge, as it directly descends from the Lord. The Vedas are therefore called apauruṣeya, or not imparted by any created being. Before the creation the Lord was there (nārāyaṇaḥ paro 'vyaktāt), and therefore the words spoken by the Lord are vibrations of transcendental sound. There is a gulf of difference between the two qualities of sound, namely prākṛta and aprākṛta. The physicist can deal only with the prākṛta sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (aprākṛta) sound, which descends in the chain of disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa and so on. No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of paramparā, as clearly stated in the Fourth Chapter of the Bhagavad-gītā. So unless one receives the transcendental knowledge from the authorized paramparā, one should be considered useless (viphalā matāḥ), even though one may be greatly qualified in the mundane advancements of arts or science.

Śukadeva Gosvāmī is praying from the Lord by dint of being inspired from within by the Lord so that he could rightly explain the facts and figures of creation as inquired by Mahārāja Parīkṣit. A spiritual master is not a theoretical speculator, like the mundane scholar, but is śrotriyaṁ brahma-niṣṭham [MU 1.2.12].

TEXT 23

bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yad amūṣu pūruṣaḥ
bhuṅkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ
so ’laṅkṛṣīṣṭa bhagavān vacāṁsi me

SYNONYMS

bhūtaiḥ-by the elements; mahadbhiḥ-of material creation; yaḥ-He who; imāḥ-all these; puraḥ-bodies; vibhuḥ-of the Lord; nirmāya-for being set up; śete-lie down; yat amūṣu-one who incarnated; pūruṣaḥ-Lord Viṣṇu; bhuṅkte-causes to be subjected; guṇān-the three modes of nature; ṣoḍaśa-in sixteen divisions; ṣoḍaśa-ātmakaḥ-being the generator of these sixteen; saḥ-He; alaṅkṛṣīṣṭa-may decorate; bhagavān-the Personality of Godhead; vacāṁsi-statements; me-mine.

May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.

As a fully dependent devotee, Śukadeva Gosvāmī (unlike a mundane man who is proud of his own capability) invokes the pleasure of the Personality of Godhead so that his statements may be successful and be appreciated by the hearers. The devotee always thinks of himself as instrumental for anything successfully carried out, and he declines to take credit for anything done by himself. The godless atheist wants to take all credit for activities, not knowing that even a blade of grass cannot move without the sanction of the Supreme Spirit, the Personality of Godhead. Śukadeva Gosvāmī therefore wants to move by the direction of the Supreme Lord, who inspired Brahmā to speak the Vedic wisdom. The truths described in the Vedic literatures are not theories of mundane imagination, nor are they fictitious, as the less intelligent class of men sometimes think. The Vedic truths are all perfect descriptions of the factual truth without any mistake or illusion, and Śukadeva Gosvāmī wants to present the truths of creation not as a metaphysical theory of philosophical speculation, but as the actual facts and figures of the subject, since he would be dictated to by the Lord exactly in the same manner as Brahmājī was inspired. As stated in the Bhagavad-gītā (15.15), the Lord is Himself the father of the Vedānta knowledge, and it is He only who knows the factual purport of the Vedānta philosophy. So there is no greater truth than the principles of religion mentioned in the Vedas. Such Vedic knowledge or religion is disseminated by authorities like Śukadeva Gosvāmī because he is a humble devotional servitor of the Lord who has no desire to become a self-appointed interpreter without authority. That is the way of explaining the Vedic knowledge, technically known as the paramparā system, or descending process.

The intelligent man can see without mistake that any material creation (whether one’s own body or a fruit or flower) cannot beautifully grow up without the spiritual touch. The greatest intelligent man of the world or the greatest man of science can present everything very beautifully only insofar as the spirit life is there or insomuch as the spiritual touch is there. Therefore the source of all truths is the Supreme Spirit, and not gross matter as wrongly conceived by the gross materialist. We get information from the Vedic literature that the Lord Himself first entered the vacuum of the material universe, and thus all things gradually developed one after another. Similarly, the Lord is situated as localized Paramātmā in every individual being; hence everything is done by Him very beautifully. The sixteen principal creative elements, namely earth, water, fire, air, sky, and the eleven sense organs, first developed from the Lord Himself and were thereby shared by the living entities. Thus the material elements were created for the enjoyment of the living entities. The beautiful arrangement behind all material manifestations is therefore made possible by the energy of the Lord, and the individual living entity can only pray to the Lord to understand it properly. Since the Lord is the supreme entity, different from Śukadeva Gosvāmī, the prayer can be offered to Him. The Lord helps the living entity to enjoy material creation, but He is aloof from such false enjoyment. Śukadeva prays for the mercy of the Lord, not only for being helped personally in presenting the truth, but also for helping others to whom he would like to speak.

TEXT 24

namas tasmai bhagavate
vāsudevāya vedhase
papur jñānam ayaṁ saumyā
yan-mukhāmburuhāsavam

SYNONYMS

namaḥ-my obeisances; tasmai-unto Him; bhagavate-unto the Personality of Godhead; vāsudevāya-unto Vāsudeva or His incarnations; vedhase-the compiler of the Vedic literatures; papuḥ-drunk; jñānam-knowledge; ayam-this Vedic knowledge; saumyāḥ-the devotees, especially the consorts of Lord Kṛṣṇa; yat-from whose; mukha-amburuha-the lotuslike mouth; āsavam-nectar from His mouth.

I offer my respectful obeisances unto Śrīla Vyāsadeva, the incarnation of Vāsudeva who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotuslike mouth of the Lord.

In pursuance of the specific utterance vedhase, or ”the compiler of the system of transcendental knowledge,” Śrīla Śrīdhara Svāmī has commented that the respectful obeisances are offered to Śrīla Vyāsadeva, who is the incarnation of Vāsudeva. Śrīla Jīva Gosvāmī has agreed to this, but Śrīla Viśvanātha Cakravartī Ṭhākura has made a further advance, namely that the nectar from the mouth of Lord Kṛṣṇa is transferred to His different consorts, and thus they learn the finer arts of music, dance, dressing, decorations and all such things which are relished by the Lord. Such music, dance and decorations enjoyed by the Lord are certainly not anything mundane, because the Lord is addressed in the very beginning as para, or transcendental. This transcendental knowledge is unknown to the forgotten conditioned souls. Śrīla Vyāsadeva, who is the incarnation of the Lord, thus compiled the Vedic literatures to revive the lost memory of the conditioned souls about their eternal relation with the Lord. One should therefore try to understand the Vedic scriptures, or the nectar transferred by the Lord to His consorts in the conjugal humor, from the lotuslike mouth of Vyāsadeva or Śukadeva. By gradual development of transcendental knowledge, one can rise to the stage of the transcendental arts of music and dance displayed by the Lord in His rāsa-līlā. But without having the Vedic knowledge one can hardly understand the transcendental nature of the Lord's rāsa dance and music. The pure devotees of the Lord, however, can equally relish the nectar in the form of the profound philosophical discourses and in the form of kissing by the Lord in the rāsa dance, as there is no mundane distinction between the two.

TEXT 25

etad evātma-bhū rājan
nāradāya viprcchate
veda-garbho 'bhyadhāt sākṣād
yad āha harir ātmanaḥ

SYNONYMS

etat-on this matter; eva-exactly; ātma-bhūḥ-the firstborn (Brahmājī); rājan-my dear King; nāradāya-unto Nārada Muni; viprcchate-having inquired about it from; veda-garbhaḥ-one who is impregnated with Vedic knowledge from birth; abhyadhāt-apprised; sākṣāt-directly; yat āha-what he spoke; hariḥ-the Lord; ātmanaḥ-unto His own (Brahmā).

My dear King, Brahmā, the firstborn, on being questioned by Nārada, exactly apprised him on this subject, as it was directly spoken by the Lord to His own son, who was impregnated with Vedic knowledge from his very birth.

As soon as Brahmā was born of the abdominal lotus petals of Viṣṇu, he was impregnated with Vedic knowledge, and therefore he is known as veda-garbha, or a Vedāntist from the embryo. Without Vedic knowledge, or perfect, infallible knowledge, no one can create anything. All scientific knowledge and perfect knowledge are Vedic. One can get all types of information from the Vedas, and as such, Brahmā was impregnated with all-perfect knowledge so that it was possible for him to create. Thus Brahmā knew the perfect description of creation, as it was exactly apprised to him by the Supreme Lord Hari. Brahmā, on being questioned by Nārada, told Nārada exactly what he had heard directly from the Lord. Nārada again told exactly the same thing to Vyāsa, and Vyāsa also told Śukadeva exactly what he heard from Nārada. And Śukadeva was going to repeat the same statements as he had heard them from Vyāsa. That is the way of Vedic understanding. The language of the Vedas can be revealed only by the above-mentioned disciplic succession, and not otherwise.

There is no use in theories. Knowledge must be factual. There are many things that are complicated, and one cannot understand them unless they are explained by one who knows. The Vedic knowledge is also very difficult to know and must be learned by the above-mentioned system; otherwise it is not at all understood.

Śukadeva Gosvāmī, therefore, prayed for the mercy of the Lord so that he might be able to repeat the very same message that was spoken directly by the Lord to Brahmā, or what was directly spoken by Brahmā to Nārada. Therefore the statements of creation explained by Śukadeva Gosvāmī are not at all, as the mundaners suggest, theoretical, but are perfectly correct. One who hears these messages and tries to assimilate them gets perfect information of the material creation.

Thus end the Bhaktivedanta purports of the Second Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The process of Creation.”

20.3.5 Chapter Five

The Cause of All Causes

TEXT 1

nārada uvāca
deva-deva namas te 'stu
bhūta-bhāvana pūrvaja
tad vijānīhi yaj jñānam
ātma-tattva-nidarśanam

SYNONYMS

nāradaḥ uvāca-Śrī Nārada said; deva-of all demigods; deva-the demigod; namaḥ-obeisances; te-unto you as; astu-are; bhūta-bhāvana-the generator of all living beings; pūrva-ja-the firstborn; tat vijānīhi-please explain that knowledge; yat jñānam-which knowledge; ātma-tattva-transcendental; nidarśanam-specifically directs.

Śrī Nārada Muni asked Brahmājī: O chief amongst the demigods, O firstborn living entity, I beg to offer my respectful obeisances unto you. Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.

The perfection of the paramparā system, or the path of disciplic succession, is further confirmed. In the previous chapter it has been established that Brahmājī, the firstborn living entity, received knowledge directly from the Supreme Lord, and the same knowledge was imparted to Nārada, the next disciple. Nārada asked to receive the knowledge, and Brahmājī imparted it upon being asked. Therefore, asking for transcendental knowledge from the right person and receiving it properly is the regulation of the disciplic succession. This process is recommended in the Bhagavad-gītā (4.2). The inquisitive student must approach a qualified spiritual master to receive transcendental knowledge by surrender, submissive inquiries and service. Knowledge received by submissive inquiries and service is more effective than knowledge received in exchange for money. A spiritual master in the line of disciplic succession from Brahmā and Nārada has no demand for dollars and cents. A bona fide student has to satisfy him by sincere service to obtain knowledge of the relation and nature of the individual soul and the Supersoul.

TEXT 2

yad rūpaṁ yad adhiṣṭhānaṁ
yataḥ sṛṣṭam idaṁ prabho
yat saṁsthaṁ yat paraṁ yac ca
tat tattvaṁ vada tattvataḥ

SYNONYMS

yat-what; rūpam-the symptoms of manifestation; yat-what; adhiṣṭhānam-background; yataḥ-from where; sṛṣṭam-created; idam-this world; prabho-O my father; yat-in which; saṁstham-conserved; yat-what; param-under control; yat-what are; ca-and; tat-of this; tattvam-the symptoms; vada-please describe; tattvataḥ-factually.

My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?

The inquiries by Nārada Muni on the basis of factual cause and effect appear very reasonable. The atheists, however, put forward many self-made theories without any touch of cause and effect. The manifested world, as well as the spirit soul, is still unexplained by the godless atheists through the medium of experimental knowledge, although they have put forward many theories manufactured by their fertile brains. Contrary to such mental speculative theories of creation, however, Nārada Muni wanted to know all the facts of creation in truth, and not by theories.

Transcendental knowledge regarding the soul and the Supersoul includes knowledge of the phenomenal world and the basis of its creation. In the phenomenal world three things are factually observed by any intelligent man: the living beings, the manifest world, and the ultimate control over them. The intelligent man can see that neither the living entity nor the phenomenal world are creations of chance. The symmetry of creation and its regulative actions and reactions suggests the plan of an intelligent brain behind them, and by genuine inquiry one may find out the ultimate cause with the help of one who knows them factually.

TEXT 3

sarvaṁ hy etad bhavān veda
bhūta-bhavya-bhavat-prabhuḥ
karāmalaka-vad viśvaṁ
vijñānāvasitaṁ tava

SYNONYMS

sarvam-all and everything; hi-certainly; etat-this; bhavān-your good self; veda-know; bhūta-all that is created or born; bhavya-all that will be created or born; bhavat-all that is being created; prabhuḥ-you, the master of everything; kara-āmalaka-vat-just like a walnut within your grip; viśvam-the universe; vijñāna-avasitam-within your knowledge scientifically; tava-your.

My dear father, all this is known to you scientifically because whatever was created in the past, whatever will be created in the future, or whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut.

Brahmā is the direct creator of the manifested universe and everything within the universe. He therefore knows what happened in the past, what will happen in the future, and what is happening at present. Three principal items, namely the living being, the phenomenal world and the controller, are all in continuous action-past, present and future-and the direct manager is supposed to know everything of such actions and reactions, as one knows about a walnut within the grip of one's palm. The direct manufacturer of a particular thing is supposed to know how he learned the art of manufacturing, where he got the ingredients, how he set it up and how the products in the manufacturing process are being turned out. Because Brahmā is the firstborn living being, naturally he is supposed to know everything about creative functions.

TEXT 4

yad-vijñāno yad-ādhāro
yat-paras tvaṁ yad-ātmakaḥ
ekaḥ sṛjasi bhūtāni
bhūtair evātma-māyayā

SYNONYMS

yat-vijñānaḥ-the source of knowledge; yat-ādhāraḥ-under whose protection; yat-paraḥ-under whose subordination; tvam-you; yat-ātmakaḥ-in what capacity; ekaḥ-alone; sṛjasi-you are creating; bhūtāni-the living entities; bhūtaiḥ-with the help of the material elements; eva-certainly; ātma-self; māyayā-by potency.

My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?

It was known to Śrī Nārada Muni that Lord Brahmā attained creative energy by undergoing severe austerities. As such, he could understand that there was someone else superior to Brahmājī who invested Brahmā with the power of creation. Therefore he asked all the above questions. Discoveries of progressive scientific achievements are therefore not independent. The scientist has to attain the knowledge of a thing already existing by means of the wonderful brain made by someone else. A scientist can work with the help of such an awarded brain, but it is not possible for the scientist to create his own or a similar brain. Therefore no one is independent in the matter of any creation, nor is such creation automatic.

TEXT 5

ātman bhāvayase tāni
na parābhāvayan svayam

ātma-śaktim avaṣṭabhya
ūrṇanābhir ivāklamaḥ
SYNONYMS

ātman (ātmani)-by self; bhāvayase-manifest; tāni-all those; na-not; parābhāvayan-being defeated; svayam-yourself; ātma-śaktim-self-sufficient power; avaṣṭabhya-being employed; ūrṇa-nābhiḥ-the spider; iva-like; aklamaḥ-without help.

As the spider very easily creates the network of its cobweb and manifests its power of creation without being defeated by others, so also you yourself, by employment of your self-sufficient energy, create without any other's help.

The best example of self-sufficiency is the sun. The sun does not require to be illuminated by any other body. Rather, it is the sun which helps all other illuminating agents, for in the presence of the sun no other illuminating agent becomes prominent. Nārada compared the position of Brahmā to the self-sufficiency of the spider, who creates its own field of activities without any other's help by employment of its own energetic creation of saliva.

TEXT 6

nāhaṁ veda paraṁ hy asmin
nāparaṁ na samaṁ vibho
nāma-rūpa-guṇair bhāvyaṁ
sad-asat kiñcid anyataḥ
SYNONYMS

na-do not; aham-myself; veda-know; param-superior; hi-for; asmin-in this world; na-neither; aparam-inferior; na-nor; samam-equal; vibho-O great one; nāma-name; rūpa-characteristics; guṇaiḥ-by qualification; bhāvyam-all that is created; sat-eternal; asat-temporary; kiñcit-or anything like that; anyataḥ-from any other source.

Whatever we can understand by the nomenclature, characteristics and features of a particular thing-superior, inferior or equal, eternal or temporary-is not created from any source other than that of Your Lordship, thou so great.

The manifested world is full of varieties of created beings in others. In human society the human being is considered to be the superior living being, and amongst the human beings there are also different varieties: good, bad, equal, etc. But Nārada Muni took for granted that none of them has any source of generation besides his father, Brahmājī. Therefore he wanted to know all about them from Lord Brahmā.

TEXT 7

sa bhavān acarad ghoraṁ
yat tapaḥ susamāhitaḥ
tena khedayase nas tvaṁ
parā-śaṅkāṁ ca yacchasi
SYNONYMS

saḥ-he; bhavān-your good self; acarat-undertook; ghoram-severe; yat tapaḥ-meditation; su-samāhitaḥ-in perfect discipline; tena-for that reason; khedayase-gives pain; naḥ-ourselves; tvam-your good self; parā-the ultimate truth; śaṅkām-doubts; ca-and; yacchasi-giving us a chance.

Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.

Following in the footsteps of Śrī Nārada Muni, one should not blindly accept his spiritual master as God Himself. A spiritual master is duly respected on a par with God, but a spiritual master claiming to be God Himself should at once be rejected. Nārada Muni accepted Brahmā as the Supreme due to Lord Brahmā's wonderful acts in creation, but doubts arose in him when he saw that Lord Brahmā also worshiped some superior authority. The Supreme is supreme, and He has no worshipable superior. The ahaṅgrahopāsitā, or the one who worships himself with the idea of becoming God Himself, is misleading, but the intelligent disciple can at once detect that the Supreme God does not need to worship anyone, including Himself, in order to become God. Ahaṅgrahopāsanā may be one of the processes for transcendental realization, but the ahaṅgrahopāsitā can never be God Himself. No one becomes God by undergoing a process of transcendental realization. Nārada Muni thought of Brahmājī as the Supreme Person, but when he saw Brahmājī engaged in the process of transcendental realization, doubts arose in him. So he wanted to be clearly informed.

TEXT 8

etan me pṛcchataḥ sarvaṁ
sarva-jña sakaleśvara
vijānīhi yathaivedam
ahaṁ budhye 'nuśāsitaḥ
SYNONYMS

etat-all those; me-unto me; pṛcchataḥ-inquisitive; sarvam-all that is inquired; sarva-jña-one who knows everything; sakala-over all; īśvara-the controller; vijānīhi-kindly explain; yathā-as; eva-they are; idam-this; aham-myself; budhye-can understand; anuśāsitaḥ-just learning from you.

My dear father, you know everything, and you are the controller of all. Therefore may all that I have inquired from you be kindly instructed to me so that I may be able to understand it as your student.

The inquiries made by Nārada Muni are very important for everyone concerned, and as such Nārada requested Brahmājī to deem them suitable so that all others who may come in the line of disciplic succession of the Brahma-sampradāya may also know them properly without any difficulty.

TEXT 9

brahmovāca
samyak kāruṇikasyedaṁ
vatsa te vicikitsitam

yad ahaṁ coditaḥ saumya
bhagavad-vīrya-darśane
SYNONYMS

brahmā uvāca-Lord Brahmā said; samyak-perfectly; kāruṇikasya-of you, who are very kind; idam-this; vatsa-my dear boy; te-your; vicikitsitam-inquisitiveness; yat-by which; aham-myself; coditaḥ-inspired; saumya-O gentle one; bhagavat-of the Personality of Godhead; vīrya-prowess; darśane-in the matter of.

Lord Brahmā said: My dear boy Nārada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead.

Brahmājī, being so questioned by Nāradajī, congratulated him, for it is usual for the devotees to become very enthusiastic whenever they are questioned concerning the Almighty Personality of Godhead. That is the sign of a pure devotee of the Lord. Such discourses on the transcendental activities of the Lord purify the atmosphere in which such discussions are held, and the devotees thus become enlivened while answering such questions. It is purifying both for the questioners and for one who answers the questions. The pure devotees are not only satisfied by knowing everything about the Lord, but are also eager to broadcast the information to others, for they want to see that the glories of the Lord are known to everyone. Thus the devotee feels satisfied when such an opportunity is offered to him. This is the basic principle of missionary activities.

TEXT 10

nānṛtaṁ tava tac cāpi
yathā māṁ prabravīṣi bhoḥ
avijñāya paraṁ matta
etāvat tvaṁ yato hi me
SYNONYMS

na-not; anṛtam-false; tava-of yours; tat-that; ca-also; api-as you have stated; yathā-in the matter of; mām-of myself; prabravīṣi-as you describe; bhoḥ-O my son; avijñāya-without knowing; param-the Supreme; mattaḥ-beyond myself; etāvat-all that you have spoken; tvam-yourself; yataḥ-for the reason of; hi-certainly; me-about me.

Whatever you have spoken about me is not false because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities.

"The frog in the well" logic illustrates that a frog residing in the atmosphere and boundary of a well cannot imagine the length and breadth of the gigantic ocean. Such a frog, when informed of the gigantic length and breadth of the ocean, first of all does not believe that there is such an ocean, and if someone assures him that factually there is such a thing, the frog then begins to measure it by imagination by means of pumping its belly as far as possible, with the result that the tiny abdomen of the frog bursts and the poor frog dies without any experience of the actual ocean. Similarly, the material scientists also want to challenge the inconceivable potency of the Lord by measuring Him with their froglike brains and their scientific achievements, but at the end they simply die unsuccessfully, like the frog.

Sometimes a materially powerful man is accepted as God or the incarnation of God without any knowledge of the factual God. Such a material assessment may be gradually extended, and the attempt may reach to the highest limit of Brahmājī, who is the topmost living being within the universe and has a duration of life unimaginable to the material scientist. As we get information from the most authentic book of knowledge, the Bhagavad-gītā (8.17), Brahmājī's one day and night is calculated to be some hundreds of thousands of years on our planet. This long duration of life may not be believed by "the frog in the well," but persons who have a realization of the truths mentioned in the Bhagavad-gītā accept the existence of a great personality who creates the variegatedness of the complete universe. It is understood from the revealed scriptures that the Brahmājī of this universe is younger than all the other Brahmās in charge of the many, many universes beyond this, but none of them can be equal to the Personality of Godhead.

Nāradajī is one of the liberated souls, and after his liberation he was known as Nārada; otherwise, before his liberation, he was simply a son of a maidservant. The questions may be asked why Nāradajī was not aware of the Supreme Lord and why he mis-conceived Brahmājī to be the Supreme Lord, although factually he was not. A liberated soul is never bewildered by such a mistaken idea, so why did Nāradajī ask all those questions just like an ordinary man with a poor fund of knowledge? There was such bewilderment in Arjuna also, although he is eternally the associate of the Lord. Such bewilderment in Arjuna or in Nārada takes place by the will of the Lord so that other, nonliberated persons may realize the real truth and knowledge of the Lord. The doubt arising in the mind of Nārada about Brahmājī's becoming all-powerful is a lesson for the frogs in the well, that they may not be bewildered in misconceiving the identity of the Personality of Godhead (even by comparison to a personality like Brahmā, so what to speak of ordinary men who falsely pose themselves as God or an incarnation of God). The Supreme Lord is always the Supreme, and as we have tried to establish many times in these purports, no living being, even up to the standard of Brahmā, can claim to be one with the Lord. One should not be misled when people worship a great man as God after his death as a matter of hero worship. There were many kings like Lord Rāmacandra, the King of Ayodhyā, but none of them are mentioned as God in the revealed scriptures. To be a good king is not necessarily the qualification for being Lord Rāma, but to be a great personality like Kṛṣṇa is the qualification for being the Personality of Godhead. If we scrutinize the characters who took part in the Battle of Kurukṣetra, we may find that Mahārāja Yudhiṣṭhira was no less a pious king than Lord Rāmacandra, and by character study Mahārāja Yudhiṣṭhira was a better moralist than Lord Kṛṣṇa. Lord Kṛṣṇa asked Mahārāja Yudhiṣṭhira to lie, but Mahārāja Yudhiṣṭhira protested. But that does not mean that Mahārāja Yudhiṣṭhira could be equal to Lord Rāmacandra or Lord Kṛṣṇa. The great authorities have estimated Mahārāja Yudhiṣṭhira to be a pious man, but they have accepted Lord Rāma or Kṛṣṇa as the Personality of Godhead. The Lord is therefore a different identity in all circumstances, and no idea of anthropomorphism can be applied to Him. The Lord is always the Lord, and a common living being can never be equal to Him.

TEXT 11

yena sva-rociṣā viśvaṁ
rocitaṁ rocayāmy aham

yathārko 'gnir yathā somo
yatharkṣa-graha-tārakāḥ

SYNONYMS

yena-by whom; sva-rociṣā-by His own effulgence; viśvam-all the world; rocitam-already created potentially; rocayāmi-do manifest; aham-I; yathā-as much; arkaḥ-the sun; agniḥ-fire; yathā-as; somaḥ-the moon; yathā-as also; ṛkṣa-the firmament; graha-the influential planets; tārakāḥ-the stars.

I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

Lord Brahmājī said to Nārada that his impression that Brahmā was not the supreme authority in the creation was correct. Sometimes less intelligent men have the foolish impression that Brahmā is the cause of all causes. But Nārada wanted to clear the matter by the statements of Brahmājī, the supreme authority in the universe. As the decision of the supreme court of a state is final, similarly the judgment of Brahmājī, the supreme authority in the universe, is final in the Vedic process of acquiring knowledge. As we have already affirmed in the previous verse, Nāradajī was a liberated soul; therefore, he was not one of the less intelligent men who accept a false god or gods in their own ways. He represented himself as less intelligent and yet intelligently presented a doubt to be cleared by the supreme authority so that the uninformed might take note of it and be rightly informed about the intricacies of the creation and the creator.

In this verse Brahmājī clears up the wrong impression held by the less intelligent and affirms that he creates the universal variegatedness after the potential creation by the glaring effulgence of Lord Śrī Kṛṣṇa. Brahmājī has also separately given this statement in the saṁhitā known as the Brahma-saṁhitā (5.40), where he says:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead Govinda, the primeval Lord, whose transcendental bodily effulgence, known as the brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets, etc., with varieties of climates and specific conditions of life."

The same statement is in the Bhagavad-gītā (14.27). Lord Kṛṣṇa is the background of the brahmajyoti (brahmaṇo hi pratiṣṭhāham). In the Nirukti, or Vedic dictionary, the import of pratiṣṭhā is mentioned as "that which establishes." So the brahmajyoti is not independent or self-sufficient. Lord Śrī Kṛṣṇa is ultimately the creator of the brahmajyoti, mentioned in this verse as sva-rociṣā, or the effulgence of the transcendental body of the Lord. This brahmajyoti is all-pervading, and all creation is made possible by its potential power; therefore the Vedic hymns declare that everything that exists is being sustained by the brahmajyoti (sarvaṁ khalv idaṁ brahma). Therefore the potential seed of all creation is the brahmajyoti, and the same brahmajyoti, unlimited and unfathomed, is established by the Lord. Therefore the Lord (Śrī Kṛṣṇa) is ultimately the supreme cause of all creation (ahaṁ sarvasya prabhavaḥ [Bg. 10.8]).

One should not expect the Lord to create like a blacksmith with a hammer and other instruments. The Lord creates by His potencies. He has His multifarious potencies (parāsya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]). Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potential brahmajyoti (sva-rociṣā), and the seeds are made to develop by the watering process of persons like Brahmā. Brahmā cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process. The example cited here of the sun is very appropriate. In the material world the sun is the cause of all illumination: fire, electricity, the rays of the moon, etc. All luminaries in the sky are creations of the sun, the sun is the creation of the brahmajyoti, and the brahmajyoti is the effulgence of the Lord. Thus the ultimate cause of creation is the Lord.

TEXT 12

tasmai namo bhagavate
vāsudevāya dhīmahi
yan-māyayā durjayayā
māṁ vadanti jagad-gurum

SYNONYMS

tasmai-unto Him; namaḥ-offer my obeisances; bhagavate-unto the Personality of Godhead; vāsudevāya-unto Lord Kṛṣṇa; dhīmahi-do meditate upon Rim; yat-by whose; māyayā-potencies; durjayayā-invincible; mām-unto me; vadanti-they say; jagat-the world; gurum-the master.

I offer my obeisances and meditate upon Lord Kṛṣṇa [Vāsudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

As will be more clearly explained in the next verse, the illusory potency of the Lord bewilders the less intelligent to accept Brahmājī, or for that matter any other person, as the Supreme Lord. Brahmājī, however, refuses to be called this, and he directly offers his respectful obeisances unto Lord Vāsudeva, or Śrī Kṛṣṇa, the Personality of Godhead, as he has already offered the same respects to Him in the Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"The Supreme Lord is the Personality of Godhead Śrī Kṛṣṇa, the primeval Lord in His transcendental body, the ultimate cause of all causes. I worship that primeval Lord Govinda."

Brahmājī is conscious of his actual position, and he knows how less intelligent persons, bewildered by the illusory energy of the Lord, whimsically accept anyone and everyone as God. A responsible personality like Brahmājī refuses to be addressed as the Supreme Lord by his disciples or subordinates, but foolish persons praised by men of the nature of dogs, hogs, camels and asses feel flattered to be addressed as the Supreme Lord. Why such persons take pleasure in being addressed as God, or why such persons are addressed as God by foolish admirers, is explained in the following verse.

TEXT 13

vilajjamānayā yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

SYNONYMS

vilajjamānayā-by one who is ashamed; yasya-whose; sthātum-to stay; īkṣā-pathe-in front; amuyā-by the bewildering energy; vimohitāḥ-those who are bewildered; vikatthante-talk nonsense; mama-it is mine; aham-I am everything; iti-thus vituperating; durdhiyaḥ-thus ill conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine."

The invincibly powerful deluding energy of the Personality of God, or the third energy, representing nescience, can bewilder the entire world of animation, but still she is not strong enough to be able to stand in front of the Supreme Lord. Nescience is behind the Personality of Godhead, where she is powerful enough to mislead the living beings, and the primary symptom of bewildered persons is that they talk nonsense. Nonsensical talks are not supported by the principles of Vedic literatures, and first-grade nonsense talk is "It is I, it is mine." A godless civilization is exclusively conducted by such false ideas, and such persons, without any factual realization of God, accept a false God or falsely declare themselves to be God to mislead persons who are already bewildered by the deluding energy. Those who are before the Lord, however, and who surrender unto Him, cannot be influenced by the deluding energy; therefore they are free from the misconception of "It is I, it is mine," and therefore they do not accept a false God or pose themselves as equal to the Supreme Lord. Identification of the bewildered person is distinctly given in this verse.

TEXT 14

dravyaṁ karma ca kālaś ca
svabhāvo jīva eva ca
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ

SYNONYMS

dravyam-the ingredients (earth, water, fire, air and sky); karma-the interaction; ca-and; kālaḥ-eternal time; ca-also; sva-bhāvaḥ-intuition or nature; jīvaḥ-the living being; eva-certainly; ca-and; vāsudevāt-from Vāsudeva; paraḥ-differentiated parts; brahman-O brāhmaṇa; na-never; ca-also; anyaḥ-separate; arthaḥ-value; asti-there is; tattvataḥ-in truth.

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vāsudeva, and in truth there is no other value in them.

This phenomenal world is impersonally the representation of Vāsudeva because the ingredients of its creation, their interaction and the enjoyer of the resultant action, the living being, are all produced by the external and internal energies of Lord Kṛṣṇa. This is confirmed in the Bhagavad-gītā (7.4-5). The ingredients, namely earth, water, fire, air and sky, as well as the conception of material identity, intelligence and the mind, are produced of the external energy of the Lord. The living entity who enjoys the interaction of the above gross and subtle ingredients, as set up by eternal time, is an offshoot of internal potency, with freedom to remain either in the material world or in the spiritual world. In the material world the living entity is enticed by deluding nescience, but in the spiritual world he is in the normal condition of spiritual existence without any delusion. The living entity is known as the marginal potency of the Lord. But in all circumstances, neither the material ingredients nor the spiritual parts and parcels are independent of the Personality of Godhead Vāsudeva, for all things, whether products of the external, internal or marginal potencies of the Lord, are simply displays of the same effulgence of the Lord, just as light, heat and smoke are displays of fire. None of them are separate from the fire-all of them combine together to be called fire; similarly, all phenomenal manifestations, as well as the effulgence of the body of Vāsudeva, are His impersonal features, whereas He eternally exists in His transcendental form called sac-cid-ānanda-vigrahaḥ [Bs. 5.1], distinct from all conceptions of the material ingredients mentioned above.

TEXT 15

nārāyaṇa-parā vedā
devā nārāyaṇāṅgajāḥ
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ

SYNONYMS

nārāyaṇa-the Supreme Lord; parāḥ-is the cause and is meant for; vedāḥ-knowledge; devāḥ-the demigods; nārāyaṇa-the Supreme Lord; aṅga-jāḥ-assisting hands; nārāyaṇa-the Personality of Godhead; parāḥ-for the sake of; lokāḥ-the planets; nārāyaṇa-the Supreme Lord; parāḥ-just to please Him; makhāḥ-all sacrifices.

The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

According to the Vedānta-sūtras (śāstra-yonitvāt), the Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord. Veda means knowledge that leads to the Lord. The Vedas are made just to revive the forgotten consciousness of the conditioned souls, and any literature not meant for reviving God consciousness is rejected at once by the nārāyaṇa-para devotees. Such deluding books of knowledge, not having Nārāyaṇa as their aim, are not at all knowledge, but are the playgrounds for crows who are interested in the rejected refuse of the world. Any book of knowledge (science or art) must lead to the knowledge of Nārāyaṇa; otherwise it must be rejected. That is the way of advancement of knowledge. The supreme worshipable Deity is Nārāyaṇa. The demigods are recommended secondarily for worship in relation to Nārāyaṇa because the demigods are assisting hands in the management of the universal affairs. As the officers of a kingdom are respected due to their relation to the king, the demigods are worshiped due to their relation to the Lord. Without the Lord's relation, worship of the demigods is unauthorized (avidhi-pūrvakam), just as it is improper to water the leaves and branches of a tree without watering its root. Therefore the demigods are also dependent on Nārāyaṇa. The lokas, or different planets, are attractive because they have different varieties of life and bliss partially representing the sac-cid-ānanda-vigraha [Bs. 5.1]. Everyone wants the eternal life of bliss and knowledge. In the material world such an eternal life of bliss and knowledge is progressively realized in the upper planets, but after reaching there one is inclined to achieve further progress along the path back to Godhead. Duration of life, with a proportionate quantity of bliss and knowledge, may be increased from one planet to another. One can increase the duration of life to thousands and hundreds of thousands of years in different planets, but nowhere is there eternal life. But one who can reach the highest planet, that of Brahmā, can aspire to reach the planets in the spiritual sky, where life is eternal. Therefore, the progressive journey from one planet to another culminates in reaching the supreme planet of the Lord (mad-dhāma), where life is eternal and full of bliss and knowledge. All different kinds of sacrifice are performed just to satisfy Lord Nārāyaṇa with a view to reach Him, and the best sacrifice recommended in this age of Kali is saṅkīrtana-yajña, the mainstay of the devotional service of a nārāyaṇa-para devotee.

TEXT 16

nārāyaṇa-paro yogo
nārāyaṇa-paraṁ tapaḥ
nārāyaṇa-paraṁ jñānaṁ
nārāyaṇa-parā gatiḥ

SYNONYMS

nārāyaṇa-paraḥ-just to know Nārāyaṇa; yogaḥ-concentration of mind; nārāyaṇa-param-just with an aim to achieve Nārāyaṇa; tapaḥ-austerity; nārāyaṇa-param-just to realize a glimpse of Nārāyaṇa; jñānam-culture of transcendental knowledge; nārāyaṇa-parā-the path of salvation ends by entering the kingdom of Nārāyaṇa; gatiḥ-progressive path.

All different types of meditation or mysticism are means for realizing Nārāyaṇa. All austerities are aimed at achieving Nārāyaṇa. Culture of transcendental knowledge is for getting a glimpse of Nārāyaṇa, and ultimately salvation is entering the kingdom of Nārāyaṇa.

In meditation, there are two systems of yoga, namely aṣṭāṅga-yoga and sāṅkhya-yoga. Aṣṭāṅga-yoga is practice in concentrating the mind, releasing oneself from all engagements by the regulative processes of meditation, concentration, sitting postures, blocking the movements of the internal circulation of air, etc. Sāṅkhya-yoga is meant to distinguish the truth from ephemerals. But ultimately both the systems are meant for realizing the impersonal Brahman, which is but a partial representation of Nārāyaṇa, the Personality of Godhead. As we have explained before, the impersonal Brahman effulgence is only a part of the Personality of Godhead. Impersonal Brahman is situated on the person of the Supreme Personality of Godhead, and as such, Brahman is the glorification of the personality of the Godhead. This is confirmed both in the Bhagavad-gītā and in the Matsya Purāṇa. Gati refers to the ultimate destination, or the last word in liberation. Oneness with the impersonal brahmajyoti is not ultimate liberation; superior to that is the sublime association of the Personality of Godhead in one of the innumerable spiritual planets in the Vaikuṇṭha sky. Therefore the conclusion is that Nārāyaṇa, or the Personality of Godhead, is the ultimate destination for all kinds of yoga systems as well as all kinds of liberation.

TEXT 17

tasyāpi draṣṭur īśasya
kūṭa-sthasyākhilātmanaḥ
sṛjyaṁ sṛjāmi sṛṣṭo 'ham
īkṣayaivābhicoditaḥ

SYNONYMS

tasya-His; api-certainly; draṣṭuḥ-of the seer; īśasya-of the controller; kūṭa-sthasya-of the one who is over everyone's intelligence; akhila-ātmanaḥ-of the Supersoul; sṛjyam-that which is already created; sṛjāmi-do I discover; sṛṣṭaḥ-created; aham-myself; īkṣayā-by glance over; eva-exactly; abhicoditaḥ-being inspired by Him.

Inspired by Him only, I discover what is already created by Him [Nārāyaṇa] under His vision as the all-pervading Supersoul, and I also am created by Him only.

Even Brahmā, the creator of the universe, admits that he is not the actual creator but is simply inspired by the Lord Nārāyaṇa and therefore creates under His superintendence those things already created by Him, the Supersoul of all living entities. Two identities of soul, the Supersoul and the individual soul, are admitted to be in the living entity, even by the greatest authority of the universe. The Supersoul is the Supreme Lord, the Personality of Godhead, whereas the individual soul is the eternal servitor of the Lord. The Lord inspires the individual soul to create what is already created by the Lord, and by the good will of the Lord a discoverer of something in the world is accredited as the discoverer. It is said that Columbus discovered the Western Hemisphere, but actually the tract of land was not created by Columbus. The vast tract of land was already there by the omnipotency of the Supreme Lord, and Columbus, by dint of his past service unto the Lord, was blessed with the credit of discovering America. Similarly, no one can create anything without the sanction of the Lord, since everyone sees according to his ability. This ability is also awarded by the Lord according to one's willingness to render service unto the Lord. One must therefore be voluntarily willing to render service unto the Lord, and thus the Lord will empower the doer in proportion to his surrender unto the lotus feet of the Lord. Lord Brahmā is a great devotee of the Lord; therefore he has been empowered or inspired by the Lord to create such a universe as the one manifested before us. The Lord also inspired Arjuna to fight in the field of Kurukṣetra as follows:

tasmāt tvam uttiṣṭha yaśo labhasva

jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasācin
(Bg. 11.33)

The Battle of Kurukṣetra, or any other battle at any place or at any time, is made by the will of the Lord, for no one can arrange such mass annihilation without the sanction of the Lord. The party of Duryodhana insulted Draupadī, a great devotee of Kṛṣṇa, and she appealed to the Lord as well as to all the silent observers of this unwarranted insult. Arjuna was then advised by the Lord to fight and take credit; otherwise the party of Duryodhana would be killed anyway by the will of the Lord. So Arjuna was advised just to become the agent and take the credit for killing great generals like Bhīṣma and Karṇa.

In the Vedic writings such as the Kaṭha Upaniṣad, the Lord is described as the sarva-bhūta-antarātmā, or the Personality of Godhead who resides in everyone's body and who directs everything for one who is a soul surrendered unto Him. Those who are not surrendered souls are put under the care of the material nature (bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]); therefore, they are allowed to do things on their own account and suffer the consequences themselves. Devotees like Brahmā and Arjuna do not do anything on their own account, but as fully surrendered souls they always await indications from the Lord; therefore they attempt to do something which appears very wonderful to ordinary vision. One of the Lord's names is Urukrama, or one whose actions are very wonderful and are beyond the imagination of the living being, so the actions of His devotees sometimes appear very wonderful due to the direction of the Lord. Beginning from Brahmā, the topmost intelligent living entity within the universe, down to the smallest ant, every living entity's intelligence is overseen by the Lord in His transcendental position as the witness of all actions. The subtle presence of the Lord is felt by the intelligent man who can study the psychic effects of thinking, feeling and willing.

TEXT 18

sattvaṁ rajas tama iti
nirguṇasya guṇās trayaḥ
sthiti-sarga-nirodheṣu
gṛhītā māyayā vibhoḥ

SYNONYMS

sattvam-the mode of goodness; rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; iti-all these; nirguṇasya-of the Transcendence; guṇāḥ trayaḥ-are three qualities; sthiti-maintenance; sarga-creation; nirodheṣu-in destruction; gṛhītāḥ-accepted; māyayā-by the external energy; vibhoḥ-of the Supreme.

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

The Supreme Lord is the master of the external energy manifested by the three material modes, namely goodness, passion and ignorance, and as master of this energy He is ever unaffected by the influence of such bewildering energy. The living entities, the jīvas, however, are affected by or susceptible to being influenced by such modes of material nature-that is the difference between the Lord and the living entities. The living entities are subjected by those qualities, although originally the living entities are qualitatively one with the Lord. In other words, the material modes of nature, being products of the energy of the Lord, are certainly connected with the Lord, but the connection is just like that between the master and the servants. The Supreme Lord is the controller of the material energy, whereas the living entities, who are entangled in the material world, are neither masters nor controllers. Rather, they become subordinate to or controlled by such energy. Factually the Lord is eternally manifested by His internal potency or spiritual energy just like the sun and its rays in the clear sky, but at times He creates the material energy, as the sun creates a cloud in the clear sky. As the sun is ever increasingly unaffected by a spot of cloud, so also the unlimited Lord is unaffected by the spot of material energy manifested at times in the unlimited span of the Lord's rays of brahmajyoti.

TEXT 19

kārya-kāraṇa-kartṛtve
dravya-jñāna-kriyāśrayāḥ
badhnanti nityadā muktaṁ
māyinaṁ puruṣaṁ guṇāḥ

SYNONYMS

kārya-effect; kāraṇa-cause; kartṛtve-in activities; dravya-material; jñāna-knowledge; kriyā-āśrayāḥ-manifested by such symptoms; badhnanti-conditions; nityadā-eternally; muktam-transcendental; māyinam-affected by material energy; puruṣam-the living entity; guṇāḥ-the material modes.

These three modes of material nature, being further manifested as matter, knowledge and activities, put the eternally transcendental living entity under conditions of cause and effect and make him responsible for such activities.

Because they are between the internal and external potencies, the eternally transcendental living entities are called the marginal potency of the Lord. Factually, the living entities are not meant to be so conditioned by material energy, but due to their being affected by the false sense of lording it over the material energy, they come under the influence of such potency and thus become conditioned by the three modes of material nature. This external energy of the Lord covers up the pure knowledge of the living entity's eternally existing with Him, but the covering is so constant that it appears that the conditioned soul is eternally ignorant. Such is the wonderful action of māyā, or external energy manifested as if materially produced. By the covering power of the material energy, the material scientist cannot look beyond the material causes, but factually, behind the material manifestations, there are adhibhūta, adhyātma and adhidaiva actions, which the conditioned soul in the mode of ignorance cannot see. The adhibhūta manifestation entails repetitions of births and deaths with old age and diseases, the adhyātma manifestation conditions the spirit soul, and the adhidaiva manifestation is the controlling system. These are the material manifestations of cause and effect and the sense of responsibility of the conditioned actors. They are, after all, manifestations of the conditioned state, and the human being's freedom from such a conditioned state is the highest perfectional attainment.

TEXT 20

sa eṣa bhagavāḹ liṅgais
tribhir etair adhokṣajaḥ
svalakṣita-gatir brahman
sarveṣāṁ mama ceśvaraḥ

SYNONYMS

saḥ-He; eṣaḥ-this; bhagavān-the Personality of Godhead; liṅgaiḥ-by the symptoms; tribhiḥ-by the three; etaiḥ-by all these; adhokṣajaḥ-the Superseer Transcendence; su-alakṣita-veritably unseen; gatiḥ-movement; brahman-O Nārada; sarveṣām-of everyone; mama-mine; ca-as also; īśvaraḥ-the controller.

O Brāhmaṇa Nārada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.

In the Bhagavad-gītā (7.24-25) the Lord has declared very clearly that the impersonalist, who gives more importance to the transcendental rays of the Lord as brahmajyoti and who concludes that the Absolute Truth is ultimately impersonal and only manifests a form at a time of necessity, is less intelligent than the personalist, however much the impersonalist may be engaged in studying the Vedānta. The fact is that such impersonalists are covered by the above-mentioned three modes of material nature; therefore, they are unable to approach the transcendental Personality of the Lord. The Lord is not approachable by everyone because He is curtained by His yogamāyā potency. But one should not wrongly conclude that the Lord was formerly unmanifested and has now manifested Himself in the human form. This misconception of the formlessness of the Supreme Personality of Godhead is due to the yogamāyā curtain of the Lord and can be removed only by the Supreme Will, as soon as the conditioned soul surrenders unto Him. The devotees of the Lord who are transcendental to the above-mentioned three modes of material nature can see the all-blissful transcendental form of the Lord with their vision of love in the attitude of pure devotional service.

TEXT 21

kālaṁ karma svabhāvaṁ ca
māyeśo māyayā svayā
ātman yadṛcchayā prāptaṁ
vibubhūṣur upādade

SYNONYMS

kālam-eternal time; karma-the fate of the living entity; svabhāvam-nature; ca-also; māyā-potency; īśaḥ-the controller; māyayā-by the energy; svayā-of His own; ātman (ātmani)-unto His Self; yadṛcchayā-independently; prāptam-being merged in; vibubhūṣuḥ-appearing differently; upādade-accepted for being created again.

The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

The creation of the material world, wherein the conditioned souls are allowed to act subordinately by the Supreme Lord, takes place again and again after being repeatedly annihilated. The material creation is something like a cloud in the unlimited sky. The real sky is the spiritual sky, eternally filled with the rays of the brahmajyoti, and a portion of this unlimited sky is covered by the mahat-tattva cloud of the material creation, in which the conditioned souls, who want to lord it against the will of the Lord, are put into play as they desire under the control of the Lord by the agency of His external energy. As the rainy season appears and disappears regularly, the creation takes place and is again annihilated under the control of the Lord, as confirmed in the Bhagavad-gītā (8.19). So the creation and annihilation of the material worlds is a regular action of the Lord just to allow the conditioned souls to play as they like and thereby create their own fate of being differently created again in terms of their independent desires at the time of annihilation. The creation, therefore, takes place at a historical date (as we are accustomed to think of everything which has a beginning in our tiny experience). The process of creation and annihilation is called anādi, or without reference to date regarding the time the creation first took place, because the duration of even a partial creation is 8,640,000,000 years. The law of creation is, however, as mentioned in the Vedic literatures, that it is created at certain intervals and is again annihilated by the will of the Lord. The whole material or even the spiritual creation is a manifestation of the energy of the Lord, just as the light and heat of a fire are different manifestations of the fire's energy. The Lord therefore exists in His impersonal form by such expansion of energy, and the complete creation rests on His impersonal feature. Nonetheless He keeps Himself distinct from such creation as the pūrṇam (or complete), and so no one should wrongly think that His personal feature is not existent due to His impersonal unlimited expansions. The impersonal expansion is a manifestation of His energy, and He is always in His personal feature despite His innumerable unlimited expansions of impersonal energies (Bg. 9.5-7). For human intelligence it is very difficult to conceive how the whole creation rests on His expansion of energy, but the Lord has given a very good example in the Bhagavad-gītā. It is said that although the air and the atoms rest within the huge expansion of the sky, which is like the resting reservoir of everything materially created, still the sky remains separate and unaffected. Similarly although the Supreme Lord maintains everything created by His expansion of energy, He always remains separate. This is accepted even by Śaṅkarācārya, the great advocate of the impersonal form of the Absolute. He says nārāyaṇaḥ paro 'vyaktāt, or Nārāyaṇa exists separately, apart from the impersonal creative energy. The whole creation thus merges within the body of transcendental Nārāyaṇa at the time of annihilation, and the creation emanates from His body again with the same unchanging categories of fate and individual nature. The individual living entities, being parts and parcels of the Lord, are sometimes described as ātmā, qualitatively one in spiritual constitution. But because such living entities are apt to be attracted to the material creation, actively and subjectively, they are therefore different from the Lord.

TEXT 22

kālād guṇa-vyatikaraḥ
pariṇāmaḥ svabhāvataḥ

karmaṇo janma mahataḥ
puruṣādhiṣṭhitād abhūt
SYNONYMS

kālāt-from eternal time; guṇa-vyatikaraḥ-transformation of the modes by reaction; pariṇāmaḥ-transformation; svabhāvataḥ-from the nature; karmaṇaḥ-of activities; janma-creation; mahataḥ-of the mahat-tattva; puruṣa-adhiṣṭhitāt-because of the puruṣa incarnation of the Lord; abhūt-it took place.

After the incarnation of the first puruṣa [Kāraṇārṇavaśāyī Viṣṇu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.

By the omnipotency of the Supreme Lord, the whole material creation evolves by the process of transformation and reactions one after another, and by the same omnipotency, they are wound up again one after another and conserved in the body of the Supreme. Kāla, or time, is the synonym of nature and is the transformed manifestation of the principles of material creation. As such, kāla may be taken as the first cause of all creation, and by transformation of nature different activities of the material world become visible. These activities may be taken up as the natural instinct of each and every living being, or even of the inert objects, and after the manifestation of activities there are varieties of products and by-products of the same nature. Originally these are all due to the Supreme Lord. The Vedānta-sūtras and the Bhāgavatam thus begin with the Absolute Truth as the beginning of all creations (janmādy asya yataḥ [SB 1.1.1]).

TEXT 23

mahatas tu vikurvāṇād
rajaḥ-sattvopabṛṁhitāt
tamaḥ-pradhānas tv abhavad
dravya-jñāna-kriyātmakaḥ
SYNONYMS

mahataḥ-of the mahat-tattva; tu-but; vikurvāṇāt-being transformed; rajaḥ-the material mode of passion; sattva-the mode of goodness; upabṛṁhitāt-because of being increased; tamaḥ-the mode of darkness; pradhānaḥ-being prominent; tu-but; abhavat-took place; dravya-matter; jñāna-material knowledge; kriyā-ātmakaḥ-predominantly material activities.

Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later-due to the mode of ignorance-matter, its knowledge, and different activities of material knowledge come into play.

Material creations of every description are more or less due to the development of the mode of passion (rajas). The mahat-tattva is the principle of material creation, and when it is agitated by the will of the Supreme at first the modes of passion and goodness are prominent, and afterwards the mode of passion, being generated in due course by material activities of different varieties, becomes prominent, and the living entities are thus involved more and more in ignorance. Brahmā is the representation of the mode of passion, and Viṣṇu is the representation of the mode of goodness, while the mode of ignorance is represented by Lord Śiva, the father of material activities. Material nature is called the mother, and the initiator for materialistic life is the father, Lord Śiva. All material creation by the living entities is therefore initiated by the mode of passion. With the advancement of the duration of life in a particular millennium, the different modes act by gradual development. In the age of Kali (when the mode of passion is most prominent) material activities of different varieties, in the name of advancement of human civilization, take place, and the living entities become more and more involved in forgetting their real identity-the spiritual nature. By a slight cultivation of the mode of goodness, a glimpse of spiritual nature is perceived, but due to the prominence of the mode of passion, the mode of goodness becomes adulterated. Therefore one cannot transcend the limits of the material modes, and therefore realization of the Lord, who is always transcendental to the modes of material nature, becomes very difficult for the living entities, even though prominently situated in the mode of goodness through cultivation of the various methods. In other words, the gross matters are adhibhūtam, their maintenance is adhidaivam, and the initiator of material activities is called adhyātmam. In the material world these three principles act as prominent features, namely as raw material, its regular supplies, and its use in different varieties of material creations for sense enjoyment by the bewildered entities.

TEXT 24

so 'haṅkāra iti prokto
vikurvan samabhūt tridhā
vaikārikas taijasaś ca
tāmasaś ceti yad-bhidā
dravya-śaktiḥ kriyā-śaktir
jñāna-śaktir iti prabho
SYNONYMS

saḥ-the very same thing; ahaṅkāraḥ-ego; iti-thus; proktaḥ-said; vikurvan-being transformed; samabhūt-became manifested; tridhā-in three features; vaikārikaḥ-in the mode of goodness; taijasaḥ-in the mode of passion; ca-and; tāmasaḥ-in the mode of ignorance; ca-also; iti-thus; yat-what is; bhidā-divided; dravya-śaktiḥ-powers that evolve matter; kriyā-śaktiḥ-initiation that creates; jñāna-śaktiḥ-intelligence that guides; iti-thus; prabho-O master.

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Nārada, you are quite competent to understand this.

Materialistic ego, or the sense of identification with matter, is grossly self-centered, devoid of clear knowledge of the existence of God. And this self-centered egoism of the materialistic living entities is the cause of their being conditioned by the other paraphernalia and continuing their bondage of material existence. In the Bhagavad-gītā this self-centered egoism is very nicely explained in the Seventh Chapter (verses 24 through 27). The self-centered impersonalist, without a clear conception of the Personality of Godhead, concludes in his own way that the Personality of Godhead takes a material shape from His original impersonal spiritual existence for a particular mission. And this misleading conception of the Supreme Lord by the self-centered impersonalist continues, even though he is seen to be very interested in the Vedic literatures such as the Brahma-sūtras and other highly intellectual sources of knowledge. This ignorance of the personal feature of the Lord is due simply to ignorance of the mixture of different modes. The impersonalist thus cannot conceive of the Lord's eternal spiritual form of eternal knowledge, bliss and existence. The reason is that the Lord reserves the right of not exposing Himself to the nondevotee who, even after a thorough study of literature like the Bhagavad-gītā, remains an impersonalist simply by obstinacy. This obstinacy is due to the action of yogamāyā, a personal energy of the Lord that acts like an aide-de-camp by covering the vision of the obstinate impersonalist. Such a bewildered human being is described as mūḍha, or grossly ignorant, because he is unable to understand the transcendental form of the Lord as being unborn and unchangeable. If the Lord takes a form or material shape from His original impersonal feature, then it means that He is born and changeable from impersonal to personal. But He is not changeable. Nor does He ever take a new birth like a conditioned soul. The conditioned soul may take a form birth after birth due to his conditional existence in matter, but the self-centered impersonalists, by their gross ignorance, accept the Lord as one of them because of self-centered egoism, even after so-called advancement of knowledge in the Vedānta. The Lord, being situated in the heart of every individual living entity, knows very well the tendency of such conditioned souls in terms of past, present and future, but the bewildered conditioned soul hardly can know Him in His eternal form. By the will of the Lord, therefore, the impersonalist, even after knowing the Brahman and Paramātmā features of the Lord, remains ignorant of His eternal personal feature as ever-existent Nārāyaṇa, transcendental to all material creation.

The cause of such gross ignorance is constant engagement by the materialistic man in the matter of artificially increasing material demands. To realize the Supreme Personality of Godhead, one has to purify the materialistic senses by devotional service. The mode of goodness, or the brahminical culture recommended in the Vedic literatures, is helpful to such spiritual realization, and thus the jñāna-śakti stage of the conditioned soul is comparatively better than the other two stages, namely dravya-śakti and kriyā-śakti. The whole material civilization is manifested by a huge accumulation of materials, or, in other words, raw materials for industrial purposes, and the industrial enterprises (kriyā-śakti) are all due to gross ignorance of spiritual life. In order to rectify this great anomaly of materialistic civilization, based on the principles of dravya-śakti and kriyā-śakti, one has to adopt the process of devotional service of the Lord by adoption of the principles of karma-yoga, mentioned in the Bhagavad-gītā (9.27) as follows:

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.”

TEXT 25

tāmasād api bhūtāder
vikurvāṇād abhūn nabhaḥ
tasya mātrā guṇaḥ śabdo
liṅgaṁ yad draṣṭṛ-dṛśyayoḥ

SYNONYMS

tāmasāt-from the darkness of false ego; api-certainly; bhūta-ādeḥ-of the material elements; vikurvāṇāt-because of transformation; abhūt-generated; nabhaḥ-the sky; tasya-its; mātrā-subtle form; guṇaḥ-quality; śabdaḥ-sound; liṅgam-characteristics; yat-as its; draṣṭṛ-the seer; dṛśyayoḥ-of what is seen.

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.

The five elements, namely sky, air, fire, water and earth, are all but different qualities of the darkness of false ego. This means that the false ego in the sum total form of mahat-tattva is generated from the marginal potency of the Lord, and due to this false ego of lording it over the material creation, ingredients are generated for the false enjoyment of the living being. The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord. Factually, save and except the Lord, no one can be called the enjoyer, but the living entity falsely desires to become the enjoyer. This is the origin of false ego. When the bewildered living being desires this, the shadow elements are generated by the will of the Lord, and the living entities are allowed to run after them as after a phantasmagoria.

It is said that first the tan-mātrā sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen. The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Mahārāja Daśaratha, the fathers of Lord Kṛṣṇa and Lord Rāma. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as recommended in the śāstras-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (tamasi mā jyotir gama).

TEXTS 26-29

nabhaso 'tha vikurvāṇād

abhūt sparśa-guṇo ’nilaḥ
parānvayāc chabdavāṁś ca
prāṇa ojaḥ saho balam
vāyor api vikurvāṇāt
kāla-karma-svabhāvataḥ
udapadyata tejo vai
rūpavat sparśa-śabdavat
tejasas tu vikurvāṇād
āsīd ambho rasātmakam
rūpavat sparśavac cāmbho
ghoṣavac ca parānvayāt
viśeṣas tu vikurvāṇād
ambhaso gandhavān abhūt
parānvayād rasa-sparśa-
śabda-rūpa-guṇānvitaḥ

SYNONYMS

nabhasaḥ-of the sky; atha-thus; vikurvāṇāt-being transformed; abhūt-generated; sparśa-touch; guṇaḥ-quality; anilaḥ-air; para-previous; anvayāt-by succession; śabdavān-full of sound; ca-also; prāṇaḥ-life; ojaḥ-sense perception; sahaḥ-fat; balam-strength; vāyoḥ-of the air; api-also; vikurvāṇāt-by transformation; kāla-time; karma-reaction of the past; svabhāvataḥ-on the basis of nature; udapadyata-generated; tejaḥ-fire; vai-duly; rūpavat-with form; sparśa-touch; śabdavat-with sound also; tejasaḥ-of the fire; tu-but; vikurvāṇāt-on being transformed; āsīt-it so happened; ambhaḥ-water; rasa-ātmakam-composed of juice; rūpavat-with form; sparśavat-with touch; ca-and; ambhaḥ-water; ghoṣavat-with sound; ca-and; para-previous; anvayāt-by succession; viśeṣaḥ-variegatedness; tu-but; vikurvāṇāt-by transformation; ambhasaḥ-of water; gandhavān-odorous; abhūt-became; para-previous; anvayāt-by succession; rasa-juice; sparśa-touch; śabda-sound; rūpa-guṇa-anvitaḥ-qualitative.

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature’s course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

The whole process of creation is an act of gradual evolution and development from one element to another, reaching up to the variegatedness of the earth as so many trees, plants, mountains, rivers, reptiles, birds, animals and varieties of human beings. The quality of sense perception is also evolutionary, namely generated from sound, then touch, and from touch to form. Taste and odor are also generated along with the gradual development of sky, air, fire, water and earth. They are all mutually the cause and effect of one another, but the original cause is the Lord Himself in plenary portion, as Mahā-Viṣṇu lying in the causal water of the mahat-tattva. As such, Lord Kṛṣṇa is described in the Brahma-saṁhitā as the cause of all causes, and this is confirmed in the Bhagavad-gītā (10.8) as follows:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

The qualities of sense perception are fully represented in the earth, and they are manifested in other elements to a lesser extent. In the sky there is sound only, whereas in the air there are sound and touch. In the fire there are sound, touch and shape, and in the water there is taste also, along with the other perceptions, namely sound, touch and shape. In the earth, however, there are all the above-mentioned qualities with an extra development of odor also. Therefore on the earth there is a full display of variegatedness of life, which is originally started with the basic principle of air. Diseases of the body take place due to derangement of air within the earthly body of the living beings. Mental diseases result from special derangement of the air within the body, and as such, yogic exercise is especially beneficial to keep the air in order so that diseases of the body become almost nil by such exercises. When they are properly done the duration of life also increases, and one can have control over death also by such practices. A perfect yogī can have command over death and quit the body at the right moment, when he is competent to transfer himself to a suitable planet. The bhakti-yogi, however, surpasses all the yogīs because, by dint of his devotional service, he is promoted to the region beyond the material sky and is placed in one of the planets in the spiritual sky by the supreme will of the Lord, the controller of everything.

TEXT 30

vaikārikān mano jajñe
devā vaikārikā daśa
dig-vātārka-praceto ’śvi-
vahnīndropendra-mitra-kāḥ

SYNONYMS

vaikārikāt-from the mode of goodness; manaḥ-the mind; jajñe-generated; devāḥ-demigods; vaikārikāḥ-in the mode of goodness; daśa-ten; dik-the controller of directions; vāta-the controller of air; arka-the sun; pracetaḥ-Varuṇa; aśvi-the Aśvinī-kumāras; vahni-the fire-god; indra-the King of heaven; upendra-the deity in heaven; mitra-one of the twelve Ādityas; kāḥ-Prajāpati Brahmā.

From the mode of goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Dakṣa Prajāpati, the Aśvinī-kumāras, the fire-god, the King of heaven, the worshipable deity in heaven, the chief of the Ādityas, and Brahmājī, the Prajāpati. All come into existence.

Vaikārika is the neutral stage of creation, and tejas is the initiative of creation, while tamas is the full display of material creation under the spell of the darkness of ignorance. Manufacture of the "necessities of life" in factories and workshops, excessively prominent in the age of Kali, or in the age of the machine, is the summit stage of the quality of darkness. Such manufacturing enterprises by human society are in the mode of darkness because factually there is no necessity for the commodities manufactured. Human society primarily requires food for subsistence, shelter for sleeping, defense for protection, and commodities for satisfaction of the senses. The senses are the practical signs of life, as will be explained in the next verse. Human civilization is meant for purifying the senses, and objects of sense satisfaction should be supplied as much as absolutely required, but not for aggravating artificial sensory needs. Food, shelter, defense and sense gratification are all needs in material existence. Otherwise, in his pure, uncontaminated state of original life, the living entity has no such needs. The needs are therefore artificial, and in the pure state of life there are no such needs. As such, increasing the artificial needs, as is the standard of material civilization, or advancing the economic development of human society, is a sort of engagement in darkness, without knowledge. By such engagement, human energy is spoiled, because human energy is primarily meant for purifying the senses in order to engage them in satisfying the senses of the Supreme Lord. The Supreme Lord, being the supreme possessor of spiritual senses, is the master of the senses, Hṛṣīkeśa. Hṛṣīka means the senses, and īśa means the master. The Lord is not the servant of the senses, or, in other words, He is not directed by the dictation of the senses, but the conditioned souls or the individual living entities are servants of the senses. They are conducted by the direction or dictation of the senses, and therefore material civilization is a kind of engagement in sense gratification only. The standard of human civilization should be to cure the disease of sense gratification, and one can do this simply by becoming an agent for satisfying the spiritual senses of the Lord. The senses are never to be stopped in their engagements, but one should purify them by engaging them in the pure service of sense gratification of the master of the senses. This is the instruction of the whole Bhagavad-gītā. Arjuna wanted first of all to satisfy his own senses by his decision not to fight with his kinsmen and friends, but Lord Śrī Kṛṣṇa taught him the Bhagavad-gītā just to purify Arjuna's decision for sense gratification. Therefore Arjuna agreed to satisfy the senses of the Lord, and thus he fought the Battle of Kurukṣetra, as the Lord desired.

The Vedas instruct us to get out of the existence of darkness and go forward on the path of light (tamasi mā jyotir gama). The path of light is therefore to satisfy the senses of the Lord. Misguided men, or less intelligent men, follow the path of self-realization without any attempt to satisfy the transcendental senses of the Lord by following the path shown by Arjuna and other devotees of the Lord. On the contrary, they artificially try to stop the activities of the senses (yoga system), or they deny the transcendental senses of the Lord (jñāna system). The devotees, however, are above the yogīs and the jñānīs because pure devotees do not deny the senses of the Lord; they want to satisfy the senses of the Lord. Only because of the darkness of ignorance do the yogīs and jñānīs deny the senses of the Lord and thus artificially try to control the activities of the diseased senses. In the diseased condition of the senses there is too much engagement of the senses in increasing material needs. When one comes to see the disadvantage of aggravating the sense activities, one is called a jñānī, and when one tries to stop the activities of the senses by the practice of yogic principles, he is called a yogi, but when one is fully aware of the transcendental senses of the Lord and tries to satisfy His senses, one is called a devotee of the Lord. The devotees of the Lord do not try to deny the senses of the Lord, nor do they artificially stop the actions of the senses. But they do voluntarily engage the purified senses in the service of the master of the senses, as was done by Arjuna, thereby easily attaining the perfection of satisfying the Lord, the ultimate goal of all perfection.

TEXT 31

taijasāt tu vikurvāṇād
indriyāṇi daśābhavan
jñāna-śaktiḥ kriyā-śaktir
buddhiḥ prāṇaś ca taijasau
śrotraṁ tvag-ghrāṇa-dṛg-jihvā
vāg-dor-meḍhrāṅghri-pāyavaḥ

SYNONYMS

taijasāt-by the passionate egoism; tu-but; vikurvāṇāt-transformation of; indriyāṇi-the senses; daśa-ten; abhavan-generated; jñāna-śaktiḥ-the five senses for acquiring knowledge; kriyā-śaktiḥ-the five senses of activities; buddhiḥ-intelligence; prāṇaḥ-the living energy; ca-also; taijasau-all products of the mode of passion; śrotram-the sense for hearing; tvak-the sense for touching; ghrāṇa-the sense for smelling; dṛk-the sense for seeing; jihvāḥ-the sense for tasting; vāk-the sense for speaking; doḥ-the sense for handling; meḍhra-the genitals; aṅghri-the legs; pāyavaḥ-the sense for evacuating.

By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.

The living condition in material existence depends more or less on one's intelligence and powerful living energy. Intelligence to counteract the hard struggle for existence is assisted by the senses for acquiring knowledge, and the living energy maintains himself by manipulating the active organs, like the hands and legs. But on the whole, the struggle for existence is an exertion of the mode of passion. Therefore all the sense organs, headed by intelligence and the living energy, prāṇa, are different products and by-products of the second mode of nature, called passion. This mode of passion, however, is the product of the air element, as described before.

TEXT 32

yadaite 'saṅgatā bhāvā
bhūtendriya-mano-guṇāḥ
yadāyatana-nirmāṇe
na śekur brahma-vittama

SYNONYMS

yadā-as long as; ete-all these; asaṅgatāḥ-without being assembled; bhāvāḥ-remained so situated; bhūta-elements; indriya-senses; manaḥ-mind; guṇāḥ-modes of nature; yadā-so long; āyatana-the body; nirmāṇe-in being formed; na śekuḥ-was not possible; brahma-vit-tama-O Nārada, the best knower of transcendental knowledge.

O Nārada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled.

The different types of bodily construction of the living entities are exactly like different types of motorcars manufactured by assembling the allied motor parts. When the car is ready, the driver sits in the car and moves it as he desires. This is also confirmed in the Bhagavad-gītā (18.61): the living entity is as if seated on the machine of the body, and the car of the body is moving by the control of material nature, just as the railway trains are moving under the direction of the controller. The living entities, however, are not the bodies; they are separate from the cars of the body. But the less intelligent material scientist cannot understand the process of assembling the parts of the body, namely the senses, the mind and the qualities of the material modes. Every living entity is a spiritual spark, part and parcel of the Supreme Being, and by the kindness of the Lord, for the Father is kind to His sons, the individual living beings are given a little freedom to act according to their will to lord it over the material nature. Just as a father gives some playthings to the crying child to satisfy him, the whole material creation is made possible by the will of the Lord to allow the bewildered living entities to lord it over things as they desire, although under the control of the agent of the Lord. The living entities are exactly like small children playing the material field under the control of the maidservant of the Lord (nature). They accept the māyā, or the maidservant, as all in all and thus wrongly conceive the Supreme Truth to be feminine (goddess Durgā, etc.). The foolish, childlike materialists cannot reach beyond the conception of the maidservant, material nature, but the intelligent grown-up sons of the Lord know well that all the acts of material nature are controlled by the Lord, just as a maidservant is under the control of the master, the father of the undeveloped children.

The parts of the body, such as the senses, are the creation of the mahat-tattva, and when they are assembled by the will of the Lord, the material body comes into existence, and the living entity is allowed to use it for further activities. This is explained as follows.

TEXT 33

tadā saṁhatya cānyonyaṁ
bhagavac-chakti-coditāḥ
sad-asattvam upādāya
cobhayaṁ sasṛjur hy adaḥ

SYNONYMS

tadā-all those; saṁhatya-being assembled; ca-also; anyonyam-one another; bhagavat-by the Personality of Godhead; śakti-energy; coditāḥ-being applied; sat-asattvam-primarily and secondarily; upādāya-accepting; ca-also; ubhayam-both; sasṛjuḥ-came into existence; hi-certainly; adaḥ-this universe.

Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.

In this verse it is clearly mentioned that the Supreme Personality of Godhead exerts His different energies in the creation; it is not that He Himself is transformed into material creations. He expands Himself by His different energies, as well as by His plenary portions. In a corner of the spiritual sky of brahmajyoti a spiritual cloud sometimes appears, and the covered portion is called the mahat-tattva. The Lord then, by His plenary portion as Mahā-Viṣṇu, lies down within the water of the mahat-tattva, and the water is called the Causal Ocean (Kāraṇa-jala). While Mahā-Viṣṇu sleeps within the Causal Ocean, innumerable universes are generated along with His breathing. These universes are floating, and they are scattered all over the Causal Ocean. They stay only during the breathing period of Mahā-Viṣṇu. In each and every universal globe, the same Mahā-Viṣṇu enters again as Garbhodakaśāyī Viṣṇu and lies there on the serpentlike Śeṣa incarnation. From His navel sprouts a lotus stem, and on the lotus, Brahmā, the lord of the universe, is born. Brahmā creates all forms of living beings of different shapes in terms of different desires within the universe. He also creates the sun, moon and other demigods.

Therefore the chief engineer of the material creation is the Lord Himself, as confirmed in the Bhagavad-gītā (9.10). It is He only who directs the material nature to produce all sorts of moving and nonmoving creations.

There are two modes of material creation: the creation of the collective universes, as stated above, done by the Mahā-Viṣṇu, and the creation of the single universe. Both are done by the Lord, and thus the universal shape, as we can see, takes place.

TEXT 34

varṣa-pūga-sahasrānte
tad aṇḍam udake śayam
kāla-karma-svabhāva-stho
jīvo 'jīvam ajīvayat

SYNONYMS

varṣa-pūga-many years; sahasra-ante-of thousands of years; tat-that; aṇḍam-the universal globe; udake-in the causal water; śayam-being drowned; kāla-eternal time; karma-action; svabhāva-sthaḥ-according to the modes of nature; jīvaḥ-the Lord of the living beings; ajīvam-nonanimated; ajīvayat-caused to be animated.

Thus all the universes remained thousands of eons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

The Lord is described here as the jīva because He is the leader of all other jīvas (living entities). In the Vedas He is described as the nitya, the leader of all other nityas. The Lord's relation with the living entities is like that of the father with the sons. The sons and the father are qualitatively equal, but the father is never the son, nor is the son ever the father who begets. So, as described above, the Lord as Garbhodakaśāyī Viṣṇu or Hiraṇyagarbha Supersoul enters into each and every universe and causes it to be animated by begetting the living entities within the womb of the material nature, as confirmed in the Bhagavad-gītā (14.3). After each annihilation of the material creation, all the living entities are merged within the body of the Lord, and after creation they are again impregnated within the material energy. In material existence, therefore, the material energy is seemingly the mother of the living entities, and the Lord is the father. When, however, the animation takes place, the living entities revive their own natural activities under the spell of time and energy, and thus the varieties of living beings are manifested. The Lord, therefore, is ultimately the cause of all animation in the material world.

TEXT 35

sa eva puruṣas tasmād
aṇḍaṁ nirbhidya nirgataḥ
sahasrorv-aṅghri-bāhv-akṣaḥ
sahasrānana-śīrṣavān

SYNONYMS

saḥ-He (the Lord); eva-Himself; puruṣaḥ-the Supreme Personality of Godhead; tasmāt-from within the universe; aṇḍam-Hiraṇyagarbha; nirbhidya-dividing; nirgataḥ-came out; sahasra-thousands; ūru-thighs; aṅghri-legs; bāhu-arms; akṣaḥ-eyes; sahasra-thousands of; ānana-mouths; śīrṣavān-with heads also.

The Lord [Mahā-Viṣṇu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiraṇyagarbha, He entered into each universe and assumed the virāṭ-rūpa, with thousands of legs, arms, mouths, heads, etc.

The expansions of the planetary systems within each and every universe are situated in the different parts of the virāṭ-rūpa (universal form) of the Lord, and they are described as follows.

TEXT 36

yasyehāvayavair lokān
kalpayanti manīṣiṇaḥ
kaṭy-ādibhir adhaḥ sapta
saptordhvaṁ jaghanādibhiḥ

SYNONYMS

yasya-whose; iha-in the universe; avayavaiḥ-by the limbs of the body; lokān-all the planets; kalpayanti-imagine; manīṣiṇaḥ-great philosophers; kaṭi-ādibhiḥ-down from the waist; adhaḥ-downwards; sapta-seven systems; sapta ūrdhvam-and seven systems upwards; jaghana-ādibhiḥ-front portion.

Great philosophers imagine that the complete planetary systems in the universe are displays of the different upper and lower limbs of the universal body of the Lord.

The word kalpayanti, or "imagine," is significant. The virāṭ universal form of the Absolute is an imagination of the speculative philosophers who are unable to adjust to the eternal two-handed form of Lord Śrī Kṛṣṇa. Although the universal form, as imagined by the great philosophers, is one of the features of the Lord, it is more or less imaginary. It is said that the seven upper planetary systems are situated above the waist of the universal form, whereas the lower planetary systems are situated below His waist. The idea impressed herein is that the Supreme Lord is conscious of every part of His body, and nowhere in the creation is there anything beyond His control.

TEXT 37

puruṣasya mukhaṁ brahma
kṣatram etasya bāhavaḥ
ūrvor vaiśyo bhagavataḥ
padbhyāṁ śūdro vyajāyata

SYNONYMS

puruṣasya-of the Supreme Personality of Godhead; mukham-mouth; brahma-is the brāhmaṇas; kṣatram-the royal order; etasya-of Him; bāhavaḥ-the arms; ūrvoḥ-the thighs; vaiśyaḥ-are the mercantile men; bhagavataḥ-of the Personality of Godhead; padbhyām-from His legs; śūdraḥ-the laborer class; vyajāyata-became manifested.

The brāhmaṇas represent His mouth, the kṣatriyas His arms, the vaiśyas His thighs, and the śūdras are born of His legs.

All living beings are stated to be the parts and parcels of the Supreme Lord, and how they are so is explained in this verse. The four divisions of human society, namely the intelligent class (the brāhmaṇas), the administrative class (the kṣatriyas), the mercantile class (the vaiśyas), and the laborer class (the śūdras), are all in different parts of the body of the Lord. As such, no one is different from the Lord. The mouth of the body and the legs of the body are nondifferent constitutionally, but the mouth or the head of the body is qualitatively more important than the legs. At the same time, the mouth, the legs, the arms and the thighs are all component parts of the body. These limbs of the body of the Lord are meant to serve the complete whole. The mouth is meant for speaking and eating, the arms are meant for the protection of the body, the legs are meant for carrying the body, and the waist of the body is meant for maintaining the body. The intelligent class in society, therefore, must speak on behalf of the body, as well as accept foodstuff to satisfy the hunger of the body. The hunger of the Lord is to accept the fruits of sacrifice. The brāhmaṇas, or the intelligent class, must be very expert in performing such sacrifices, and the subordinate classes must join in such sacrifices. To speak for the Supreme Lord means to glorify the Lord by means of propagating the knowledge of the Lord as it is, broadcasting the factual nature of the Lord and the factual position of all other parts of the whole body. The brāhmaṇas, therefore, are required to know the Vedas, or the ultimate source of knowledge. Veda means knowledge, and anta means the end of it. According to Bhagavad-gītā, the Lord is the source of everything (ahaṁ sarvasya prabhavaḥ [Bg. 10.8]), and thus the end of all knowledge (Vedānta) is to know the Lord, to know our relationship with Him and to act according to that relationship only. The parts of the body are related to the body; similarly, the living being must know his relationship with the Lord. The human life is especially meant for this purpose, namely to know the factual relationship of every living being with the Supreme Lord. Without knowing this relationship, the human life is spoiled. The intelligent class of men, the brāhmaṇas, are therefore especially responsible for broadcasting this knowledge of our relationship with the Lord and leading the general mass of people to the right path. The administrative class is meant for protecting the living beings so that they can serve this purpose; the mercantile class is meant for producing food grains and distributing them to the complete human society so that the whole population is given a chance to live comfortably and discharge the duties of human life. The mercantile class is also required to give protection to the cows in order to get sufficient milk and milk products, which alone can give the proper health and intelligence to maintain a civilization perfectly meant for knowledge of the ultimate truth. And the laborer class, who are neither intelligent nor powerful, can help by physical services to the other higher classes and thus be benefited by their cooperation. Therefore the universe is a complete unit in relationship with the Lord, and without this relationship with the Lord the whole human society is disturbed and is without any peace and prosperity. This is confirmed in the Vedas: brāhmaṇo 'sya mukham āsīd, bāhū rājanyaḥ kṛtaḥ.

TEXT 38

bhūrlokaḥ kalpitaḥ padbhyāṁ
bhuvarloko 'sya nābhitaḥ
hṛdā svarloka urasā
maharloko mahātmanaḥ

SYNONYMS

bhūḥ-the lower planetary systems up to the stratum of the earth; lokaḥ-the planets; kalpitaḥ-it is so imagined or said; padbhyām-out of the legs; bhuvaḥ-the upper; lokaḥ-the planetary system; asya-of Him (the Lord); nābhitaḥ-from the navel abdomen; hṛdā-by the heart; svarlokaḥ-the planetary systems occupied by the demigods; urasā-by the chest; maharlokaḥ-the planetary system occupied by great sages and saints; mahā-ātmanaḥ-of the Supreme Personality of Godhead.

The lower planetary systems, up to the limit of the earthly stratum, are said to be situated in His legs. The middle planetary systems, beginning from Bhuvarloka, are situated in His navel. And the still higher planetary systems, occupied by the demigods and highly cultured sages and saints, are situated in the chest of the Supreme Lord.

There are fourteen spheres of planetary systems within this universe. The lower systems are called Bhūrloka, the middle systems are called Bhuvarloka, and the higher planetary systems, up to Brahmaloka, the highest planetary system of the universe, are called Svarloka. And all of them are situated on the body of the Lord. In other words, no one within this universe is without a relationship with the Lord.

TEXT 39

grīvāyāṁ janaloko 'sya
tapolokaḥ stana-dvayāt
mūrdhabhiḥ satyalokas tu
brahmalokaḥ sanātanaḥ

SYNONYMS

grīvāyām-up to the neck; janalokaḥ-the Janaloka planetary system; asya-of Him; tapolokaḥ-the Tapoloka planetary system; stana-dvayāt-beginning from the breast; mūrdhabhiḥ-by the head; satyalokaḥ-the Satyaloka planetary system; tu-but; brahmalokaḥ-the spiritual planets; sanātanaḥ-eternal.

From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets, however, are eternal.

Many times in these pages we have discussed the spiritual planets situated beyond the material sky, and the description is corroborated in this verse. The word sanātana is significant. This very idea of eternity is expressed in the Bhagavad-gītā (8.20), where it is said that beyond the material creation is the spiritual sky, where everything is eternal. Sometimes Satyaloka, the planet in which Brahmā resides, is also called Brahmaloka. But the Brahmaloka mentioned here is not the same as the Satyaloka planetary system. This Brahmaloka is eternal, whereas the Satyaloka planetary system is not eternal. And to distinguish between the two, the adjective sanātana has been used in this case. According to Śrīla Jīva Gosvāmī, this Brahmaloka is the loka or abode of Brahman, or the Supreme Lord. In the spiritual sky all the planets are as good as the Lord Himself. The Lord is all spirit, and His name, fame, glories, qualities, pastimes, etc., are all nondifferent from Him because He is absolute. As such, the planets in the kingdom of God are also nondifferent from Him. In those planets there is no difference between the body and the soul, nor is there any influence of time as we experience it in the material world. And in addition to there being no influence of time, the planets in, Brahmaloka, due to being spiritual, are never annihilated. All variegatedness in the spiritual planets is also one with the Lord, and therefore the Vedic aphorism ekam evādvitīyam is fully realized in that sanātana atmosphere of spiritual variegatedness. This material world is only a shadow phantasmagoria of the spiritual kingdom of the Lord, and because it is a shadow it is never eternal; the variegatedness in the material world of duality (spirit and matter) cannot be compared to that of the spiritual world. Because of a poor fund of knowledge, less intelligent persons sometimes mistake the conditions of the shadow world to be equivalent to those of the spiritual world, and thus they mistake the Lord and His pastimes in the material world to be one with the conditioned souls and their activities. The Lord condemns such less intelligent persons in the Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

Whenever the Lord incarnates, He does so in His full internal potency (ātma-māyā), and less intelligent persons mistake Him to be one of the material creations. Śrīla Śrīdhara Svāmī, therefore, rightly commenting on this verse, says that the Brahmaloka mentioned here is Vaikuṇṭha, the kingdom of God, which is sanātana, or eternal, and is therefore not exactly like the material creations described above. The virāṭ universal form of the Lord is an imagination for the material world. It has nothing to do with the spiritual world, or the kingdom of God.

TEXTS 40-41

tat-kaṭyāṁ cātalaṁ kḷptam
ūrubhyāṁ vitalaṁ vibhoḥ
jānubhyāṁ sutalaṁ śuddhaṁ
jaṅghābhyāṁ tu talātalam
mahātalaṁ tu gulphābhyāṁ
prapadābhyāṁ rasātalam
pātālaṁ pāda-talata
iti lokamayaḥ pumān

tat-in His; kaṭyām-waist; ca-also; atalam-the first planetary system below the earth; kḷptam-situated; ūrubhyām-on the thighs; vitalam-the second planetary system below; vibhoḥ-of the Lord; jānubhyām-on the ankles; sutalam-the third planetary system below; śuddham-purified; jaṅghābhyām-on the joints; tu-but; talātalam-the fourth planetary system below; mahātalam-the fifth planetary system below; tu-but; gulphābhyām-situated on the calves; prapadābhyām-on the upper or front portion of the feet; rasātalam-the sixth planetary system below; pātālam-the seventh planetary system below; pāda-talataḥ-on the bottom or soles of the feet; iti-thus; loka-mayaḥ-full of planetary systems; pumān-the Lord.

My dear son Nārada, know from me that there are seven lower planetary systems out of the total fourteen. The first planetary system, known as Atala, is situated on the waist; the second, Vitala, is situated on the thighs; the third, Sutala, on the knees; the fourth, Talātala, on the shanks; the fifth, Mahātala, on the ankles; the sixth, Rasātala, on the upper portion of the feet; and the seventh, Pātāla, on the soles of the feet. Thus the virāṭ form of the Lord is full of all planetary systems.

Modern enterprisers (the astronauts who travel in space) may take information from Śrīmad-Bhāgavatam that in space there are fourteen divisions of planetary systems. The situation is calculated from the earthly planetary system, which is called Bhūrloka. Above Bhūrloka is Bhuvarloka, and the topmost planetary system is called Satyaloka. These are the upper seven lokas, or planetary systems. And similarly, there are seven lower planetary systems, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla lokas. All these planetary systems are scattered over the complete universe, which occupies an area of two billion times two billion square miles. The modern astronauts can travel only a few thousand miles away from the earth, and therefore their attempt to travel in the sky is something like child's play on the shore of an expansive ocean. The moon is situated in the third status of the upper planetary system, and in the Fifth Canto of Śrīmad-Bhāgavatam we shall be able to know the distant situation of the various planets scattered over the vast material sky. There are innumerable universes beyond the one in which we are put, and all these material universes cover only an insignificant portion of the spiritual sky, which is described above as sanātana Brahmaloka. The Supreme Lord very kindly invites the intelligent human beings to return home, back to Godhead, in the following verse of the Bhagavad-gītā (8.16):

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

Beginning from Satyaloka, the topmost planet of the universe, situated just below the eternal Brahmaloka, as described above, all the planets are material. And one's situation in any of the many material planets is still subject to the laws of material nature, namely birth, death, old age and disease. But one can get complete liberation from all the above-mentioned material pangs when one enters into the eternal Brahmaloka sanātana atmosphere, the kingdom of God. Therefore liberation, as contemplated by the speculative philosophers and the mystics, is possible only when one becomes a devotee of the Lord. Anyone who is not a devotee cannot enter into the kingdom of God. Only by attainment of a service attitude in the transcendental position can one enter into the kingdom of Godhead. Therefore the speculative philosophers, as well as the mystics, must first of all be attracted to the devotional cult before they can factually attain liberation.

TEXT 42

bhūrlokaḥ kalpitaḥ padbhyāṁ
bhuvarloko 'sya nābhitaḥ
svarlokaḥ kalpito mūrdhnā
iti vā loka-kalpanā

SYNONYMS

bhūrlokaḥ-the entire planetary system from Pātāla to the earthly planetary system; kalpitaḥ-imagined; padbhyām-situated on the legs; bhuvarlokaḥ-the Bhuvarloka planetary system; asya-of the universal form of the Lord; nābhitaḥ-out of the navel abdomen; svarlokaḥ-the higher planetary system, beginning with the heavenly planets; kalpitaḥ-imagined; mūrdhnā-from the chest to the head; iti-thus; vā-either; loka-the planetary systems; kalpanā-imagination.

Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality.

The three divisions of the complete planetary systems are here mentioned; fourteen are imagined by others, and that is also explained.

Thus end the Bhaktivedanta purports of the Second Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Cause of All Causes."

20.3.6 Chapter Six

Puruṣa-sūkta Confirmed

TEXT 1

brahmovāca
vācāṁ vahner mukhaṁ kṣetraṁ
chandasāṁ sapta dhātavaḥ
havya-kavyāmṛtānnānāṁ
jihvā sarva-rasasya ca

SYNONYMS

brahmā uvāca-Lord Brahmā said; vācām-of the voice; vahneḥ-of fire; mukham-the mouth; kṣetram-the generating center; chandasām-of the Vedic hymns, such as Gāyatrī; sapta-seven; dhātavaḥ-skin and six other layers; havya-kavya-offerings for the demigods and the forefathers; amṛta-food for human beings; annānām-of all sorts of foodstuffs; jihvā-the tongue; sarva-all; rasasya-of all delicacies; ca-also.

Lord Brahmā said: The mouth of the virāṭ-puruṣa [the universal form of the Lord] is the generating center of the voice, and the controlling deity is fire. His skin and six other layers are the generating centers of the Vedic hymns, and His tongue is the productive center of different foodstuffs and delicacies for offering to the demigods, the forefathers and the general mass of people.

The opulences of the universal form of the Lord are described herein. It is said that His mouth is the generating center of all kinds of voices, and its controlling deity is the fire demigod. And His skin and other six layers of bodily construction are the representative generating centers of the seven kinds of Vedic hymns, like the Gāyatrī. Gāyatrī is the beginning of all Vedic mantras, and it is explained in the first volume of Śrīmad-Bhāgavatam. Since the generating centers are the different parts of the universal form of the Lord, and since the form of the Lord is transcendental to the material creation, it is to be understood that the voice, the tongue, the skin, etc., suggest that the Lord in His transcendental form is not without them. The material voice, or the energy of taking in foodstuff, is generated originally from the Lord; such actions are but perverted reflections of the original reservoirs-the transcendental situation is not without spiritual variegatedness. In the spiritual world, all the perverted forms of material variegatedness are fully represented in their original spiritual identity. The only difference is that material activities are contaminated by the three modes of material nature, whereas the potencies in the spiritual world are all pure because they are engaged in the unalloyed transcendental loving service of the Lord. In the spiritual world, the Lord is the sublime enjoyer of everything, and the living entities there are all engaged in His transcendental loving service without any contamination of the modes of material nature. The activities in the spiritual world are without any of the inebrieties of the material world, but there is no question of impersonal voidness on the spiritual platform, as suggested by the impersonalists. Devotional service is defined in the Nārada-pañcarātra as follows:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

Originally, since all the senses are produced of the Lord's reservoir of senses, the sensual activities of the material world are to be purified by the process of devotional service, and thus the perfection of life can be attained simply by purifying the present position of our material activities. And the purifying process begins from the stage of being liberated from the conception of different designations. Every living entity is engaged in some sort of service, either for the self, or for the family, or for the society, country, etc., but, unfortunately, all such services are rendered due to material attachment. The attachments of the material affinity may be simply changed to the service of the Lord, and thus the treatment of being freed from material attachment begins automatically. The process of liberation is therefore easier through devotional service than by any other methods, for in the Bhagavad-gītā (12.5) it is said that one is subjected to various kinds of tribulations if one is impersonally attached: kleśo 'dhikataras teṣām avyaktāsakta-cetasām.

TEXT 2

sarvāsūnāṁ ca vāyoś ca
tan-nāse paramāyaṇe
aśvinor oṣadhīnāṁ ca
ghrāṇo moda-pramodayoḥ

SYNONYMS

sarva-all; asūnām-different kinds of life air; ca-and; vāyoḥ-of the air; ca-also; tat-His; nāse-in the nose; parama-āyaṇe-in the transcendental generating center; aśvinoḥ-of the Aśvinī-kumāra demigods; oṣadhīnām-of all medicinal herbs; ca-also; ghrāṇaḥ-His smelling power; moda-pleasure; pramodayoḥ-specific sport.

His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Aśvinī-kumāra demigods and all kinds of medicinal herbs, and His breathing energies produce different kinds of fragrance.

TEXT 3

rūpāṇāṁ tejasāṁ cakṣur
divaḥ sūryasya cākṣiṇī
karṇau diśāṁ ca tīrthānāṁ
śrotram ākāśa-śabdayoḥ

SYNONYMS

rūpāṇām-for all kinds of forms; tejasām-of all that is illuminating; cakṣuḥ-the eyes; divaḥ-that which glitters; sūryasya-of the sun; ca-also; akṣiṇī-the eyeballs; karṇau-the ears; diśām-of all directions; ca-and; tīrthānām-of all the Vedas; śrotram-the sense of hearing; ākāśa-the sky; śabdayoḥ-of all sounds.

His eyes are the generating centers of all kinds of forms, and they glitter and illuminate. His eyeballs are like the sun and the heavenly planets. His ears hear from all sides and are receptacles for all the Vedas, and His sense of hearing is the generating center of the sky and of all kinds of sound.

The word tīrthānām is sometimes interpreted to mean the places of pilgrimage, but Śrīla Jīva Gosvāmī says that it means the reception of the Vedic transcendental knowledge. The propounders of the Vedic knowledge are also known as the tīrthas.

TEXT 4

tad-gātraṁ vastu-sārāṇāṁ
saubhagasya ca bhājanam
tvag asya sparśa-vāyoś ca
sarva-medhasya caiva hi

SYNONYMS

tat-His; gātram-bodily surface; vastu-sārāṇām-of the active principles of all articles; saubhagasya-of all auspicious opportunities; ca-and; bhājanam-the field of production; tvak-skin; asya-His; sparśa-touch; vāyoḥ-of the moving airs; ca-also; sarva-all kinds of; medhasya-of sacrifices; ca-also; eva-certainly; hi-exactly.

His bodily surface is the breeding ground for the active principles of everything and for all kinds of auspicious opportunities. His skin, like the moving air, is the generating center for all kinds of sense of touch and is the place for performing all kinds of sacrifice.

The air is the moving agent of all the planets, and as such the generating centers for promotion to the deserving planets, the sacrifices, are His bodily surface and are naturally the origin of all auspicious opportunities.

TEXT 5

romāṇy udbhijja-jātīnāṁ
yair vā yajñas tu sambhṛtaḥ
keśa-śmaśru-nakhāny asya
śilā-lohābhra-vidyutām

SYNONYMS

romāṇi-hairs on the body; udbhijja-vegetables; jātīnām-of the kingdoms; yaiḥ-by which; vā-either; yajñaḥ-sacrifices; tu-but; sambhṛtaḥ-particularly served; keśa-hairs on the head; śmaśru-facial hair; nakhāni-nails; asya-of Him; śilā-stones; loha-iron ores; abhra-clouds; vidyutām-electricity.

The hairs on His body are the cause of all vegetation, particularly of those trees which are required as ingredients for sacrifice. The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones and iron ores.

The polished nails of the Lord generate electricity, and the clouds rest on the hairs of His head. One can therefore collect all sorts of necessities of life from the person of the Lord, and therefore the Vedas affirm that everything that is produced is caused by the Lord. The Lord is the supreme cause of all causes.

TEXT 6

bāhavo loka-pālānāṁ
prāyaśaḥ kṣema-karmaṇām

SYNONYMS

bāhavaḥ-arms; loka-pālānām-of the governing deities of the planets, the demigods; prāyaśaḥ-almost always; kṣema-karmaṇām-of those who are leaders and protectors of the general mass.

The Lord's arms are the productive fields for the great demigods and other leaders of the living entities who protect the general mass.

This important verse of Śrīmad-Bhāgavatam is corroborated and nicely explained in the Bhagavad-gītā (10.41-42) as follows:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-sambhavam
athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

There are many powerful kings, leaders, learned scholars, scientists, artists, engineers, inventors, excavators, archaeologists, industrialists, politicians, economists, business magnates, and many more powerful deities or demigods like Brahmā, Śiva, Indra, Candra, Sūrya, Varuṇa and Marut, who are all protecting the interest of the universal affairs of maintenance, in different positions, and all of them are different powerful parts and parcels of the Supreme Lord. The Supreme Lord Śrī Kṛṣṇa is the father of all living entities, who are placed in different high and low positions according to their desires or aspirations. Some of them, as particularly mentioned above, are specifically endowed with powers by the will of the Lord. A sane person must know for certain that a living being, however powerful he may be, is neither absolute nor independent. All living beings must accept the origin of their specific power as mentioned in this verse. And if they act accordingly, then simply by discharging their respective occupational duties they can achieve the highest perfection of life, namely eternal life, complete knowledge and inexhaustible blessings. As long as the powerful men of the world do not accept the origin of their respective powers, namely the Personality of Godhead, the actions of māyā (illusion) will continue to act. The actions of māyā are such that a powerful person, misled by the illusory, material energy, wrongly accepts himself as all in all and does not develop God consciousness. As such, the false sense of egoism (namely myself and mine) has become overly prominent in the world, and there is a hard struggle for existence in human society. The intelligent class of men, therefore, must admit the Lord as the ultimate source of all energies and thus pay tribute to the Lord for His good blessings. Simply by accepting the Lord as the supreme proprietor of everything, since He is actually so, one can achieve the highest perfection of life. Whatever a person may be in the estimation of the social order of things, if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life. Peace of mind, or in other words the healthy state of mind, can be achieved only when the mind is situated in the transcendental loving service of the Lord. The parts and parcels of the Lord are endowed with specific powers for rendering service unto the Lord, just as a big business magnate's sons are empowered with specific powers of administration. The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons. This very mentality will at once bring peace and prosperity to human society.

TEXT 7

vikramo bhūr bhuvaḥ svaś ca
kṣemasya śaraṇasya ca
sarva-kāma-varasyāpi
hareś caraṇa āspadam

SYNONYMS

vikramaḥ-forward steps; bhūḥ bhuvaḥ-of the lower and upper planets; svaḥ-as well as of heaven; ca-also; kṣemasya-of protection of all that we have; śaraṇasya-of fearlessness; ca-also; sarva-kāma-all that we need; varasya-of all benedictions; api-exactly; hareḥ-of the Lord; caraṇaḥ-the lotus feet; āspadam-shelter.

Thus the forward steps of the Lord are the shelter for the upper, lower and heavenly planets, as well as for all that we need. His lotus feet serve as protection from all kinds of fear.

For absolute protection from all sorts of fear, as well as for all our needs of life, we must take shelter of the lotus feet of the Lord, not only in this planet but also in all the upper, lower and heavenly planets. This absolute dependence on the lotus feet of the Lord is called pure devotional service, and it is directly hinted at within this passage. No one should have any kind of doubt in this matter, nor should one be inclined to seek the help of any other demigods, because all of them are dependent on Him only. Everyone, except the Lord Himself, is dependent on the mercy of the Lord; even the all-pervading Supersoul is also dependent on the supreme aspect of Bhagavān, the Personality of Godhead.

TEXT 8

apāṁ vīryasya sargasya
parjanyasya prajāpateḥ
puṁsaḥ śiśna upasthas tu
prajāty-ānanda-nirvṛteḥ

SYNONYMS

apām-of water; vīryasya-of the semen; sargasya-of the generative; parjanyasya-of rains; prajāpateḥ-of the creator; puṁsaḥ-of the Lord; śiśnaḥ-the genitals; upasthaḥ tu-the place where the genitals are situated; prajāti-due to begetting; ānanda-pleasure; nirvṛteḥ-cause.

From the Lord's genitals originate water, semen, generatives, rains, and the procreators. His genitals are the cause of a pleasure that counteracts the distress of begetting.

The genitals and the pleasure of begetting counteract the distresses of family encumbrances. One would cease to generate altogether if there were not, by the grace of the Lord, a coating, a pleasure-giving substance, on the surface of the generative organs. This substance gives a pleasure so intense that it counteracts fully the distress of family encumbrances. A person is so captivated by this pleasure-giving substance that he is not satisfied by begetting a single child, but increases the number of children, with great risk in regard to maintaining them, simply for this pleasure-giving substance. This pleasure-giving substance is not false, however, because it originates from the transcendental body of the Lord. In other words, the pleasure-giving substance is a reality, but it has taken on an aspect of pervertedness on account of material contamination. In the material world, sex life is the cause of many distresses on account of material contact. Therefore, the sex life in the material world should not be encouraged beyond the necessity. There is a necessity for generating progeny even in the material world, but such generation of children must be carried out with full responsibility for spiritual values. The spiritual values of life can be realized in the human form of material existence, and the human being must adopt family planning with reference to the context of spiritual values, and not otherwise. The degraded form of family restriction by use of contraceptives, etc., is the grossest type of material contamination. Materialists who use these devices want to fully utilize the pleasure potency of the coating on the genitals by artificial means, without knowing the spiritual importance. And without knowledge of spiritual values, the less intelligent man tries to utilize only the material sense pleasure of the genitals.

TEXT 9

pāyur yamasya mitrasya
parimokṣasya nārada
hiṁsāyā nirṛter mṛtyor
nirayasya gudaṁ smṛtaḥ

SYNONYMS

pāyuḥ-the evacuating outlet; yamasya-the controlling deity of death; mitrasya-of Mitra; parimokṣasya-of the evacuating hole; nārada-O Nārada; hiṁsāyāḥ-of envy; nirṛteḥ-of misfortune; mṛtyoḥ-of death; nirayasya-of hell; gudam-the rectum; smṛtaḥ-is understood.

O Nārada, the evacuating outlet of the universal form of the Lord is the abode of the controlling deity of death, Mitra, and the evacuating hole and the rectum of the Lord is the place of envy, misfortune, death, hell, etc.

TEXT 10

parābhūter adharmasya
tamasaś cāpi paścimaḥ
nāḍyo nada-nadīnāṁ ca
gotrāṇām asthi-saṁhatiḥ

SYNONYMS

parābhūteḥ-of frustration; adharmasya-of immorality; tamasaḥ-of ignorance; ca-and; api-as also; paścimaḥ-the back; nāḍyaḥ-of the intestines; nada-of the great rivers; nadīnām-of the rivulets; ca-also; gotrāṇām-of the mountains; asthi-bones; saṁhatiḥ-accumulation.

The back of the Lord is the place for all kinds of frustration and ignorance, as well as for immorality. From His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.

In order to defy the impersonal conception of the Supreme Personality of Godhead, a systematic analysis of the physiological and anatomical constitution of His transcendental body is given here. It is clear from the available description of the body of the Lord (His universal form) that the form of the Lord is distinct from the forms of ordinary mundane conception. In any case, He is never a formless void. Ignorance is the back of the Lord, and therefore the ignorance of the less intelligent class of men is also not separate from His bodily conception. Since His body is the complete whole of everything that be, one cannot assert that He is impersonal only. On the contrary, the perfect description of the Lord holds that He is both impersonal and personal simultaneously. The Personality of Godhead is the original feature of the Lord, and His impersonal emanation is but the reflection of His transcendental body. Those who are fortunate enough to have a view of the Lord from the front can realize His personal feature, whereas those who are frustrated and are thus kept on the ignorance side of the Lord, or, in other words, those who have the view of the Lord from the back, realize Him in His impersonal feature.

TEXT 11

avyakta-rasa-sindhūnāṁ
bhūtānāṁ nidhanasya ca
udaraṁ viditaṁ puṁso
hṛdayaṁ manasaḥ padam

SYNONYMS

avyakta-the impersonal feature; rasa-sindhūnām-of the seas and oceans of water; bhūtānām-of those who take birth in the material world; nidhanasya-of the annihilation; ca-also; udaram-His belly; viditam-is known by the intelligent class of men; puṁsaḥ-of the great personality; hṛdayam-the heart; manasaḥ-of the subtle body; padam-the place.

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

In the Bhagavad-gītā (8.17-18) it is stated that according to human calculations one day of Brahmā is equal to one thousand ages of four millenniums (4,300,000 years) each, and the same period is calculated to be his night also. A Brahmā lives for one hundred such years and then dies. A Brahmā, who is generally a great devotee of the Lord, attains liberation after such a downfall. The universe (called the brahmāṇḍa, or the round football-like domain controlled by a Brahmā) is thus annihilated, and thus the inhabitants of a particular planet, or of the whole universe, are also annihilated. Avyakta, mentioned here in this verse, means the night of Brahmā, when partial annihilation takes place and the living entities of that particular brahmāṇḍa, up to the planets of Brahmaloka, along with the big oceans, etc., all repose in the belly of the virāṭ-puruṣa. At the end of a Brahmā's night, the creation again takes place, and the living entities, reserved within the belly of the Lord, are let loose to play their respective parts as if being awakened from a deep slumber. Since the living entities are never destroyed, the annihilation of the material world does not annihilate the existence of the living entities, but until liberation is attained one has to accept one material body after another, again and again. The human life is meant for making a solution to this repeated change of bodies and thereby attaining a place in the spiritual sky, where everything is eternal, blissful and full of knowledge. In other words, the subtle forms of the living entities take place in the heart of the Supreme Being, and such forms take tangible shape at the time of creation.

TEXT 12

dharmasya mama tubhyaṁ ca
kumārāṇāṁ bhavasya ca
vijñānasya ca sattvasya
parasyātmā parāyaṇam

SYNONYMS

dharmasya-of religious principles, or of Yamarāja; mama-mine; tubhyam-of yours; ca-and; kumārāṇām-of the four Kumāras; bhavasya-Lord Śiva; ca-and also; vijñānasya-of transcendental knowledge; ca-also; sattvasya-of truth; parasya-of the great personality; ātmā-consciousness; parāyaṇam-dependent.

Also, the consciousness of that great personality is the abode of religious principles-mine, yours, and those of the four bachelors Sanaka, Sanātana, Sanat-kumāra and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.

TEXTS 13-16

ahaṁ bhavān bhavaś caiva
ta ime munayo 'grajāḥ
surāsura-narā nāgāḥ
khagā mṛga-sarīsṛpāḥ
gandharvāpsaraso yakṣā
rakṣo-bhūta-gaṇoragāḥ
paśavaḥ pitaraḥ siddhā
vidyādhrāś cāraṇā drumāḥ
anye ca vividhā jīvā
jala-sthala-nabhaukasaḥ
graharkṣa-ketavas tārās
taḍitaḥ stanayitnavaḥ
sarvaṁ puruṣa evedaṁ

bhūtaṁ bhavyaṁ bhavac ca yat
tenedam āvṛtaṁ viśvaṁ
vitastim adhitiṣṭhati

SYNONYMS

aham-myself; bhavān-yourself; bhavaḥ-Lord Śiva; ca-also; eva-certainly; te-they; ime-all; munayaḥ-the great sages; agrajāḥ-born before you; sura-the demigods; asura-the demons; narāḥ-the human beings; nāgāḥ-the inhabitants of the Nāga planet; khagāḥ-birds; mṛga-beasts; sarīsṛpāḥ-reptiles; gandharva-apsarasaḥ, yakṣāḥ, rakṣaḥ-bhūta-gaṇa-uragāḥ, paśavaḥ, pitaraḥ, siddhāḥ, vidyādhrāḥ, cāraṇāḥ-all inhabitants of different planets; drumāḥ-the vegetable kingdom; anye-many others; ca-also; vividhāḥ-of different varieties; jīvāḥ-living entities; jala-water; sthala-land; nabha-okasaḥ-the inhabitants of the sky, or the birds; graha-the asteroids; ṛkṣa-the influential stars; ketavaḥ-the comets; tārāḥ-the luminaries; taḍitaḥ-the lightning; stanayitnavaḥ-the sound of the clouds; sarvam-everything; puruṣaḥ-the Personality of Godhead; eva idam-certainly all these; bhūtam-whatever is created; bhavyam-whatever will be created; bhavat-and whatever was created in the past; ca-also; yat-whatever; tena idam-it is all by Him; āvṛtam-covered; viśvam-universally comprehending; vitastim-half a cubit; adhitiṣṭhati-situated.

Beginning from me [Brahmā] down to you and Bhava [Śiva], all the great sages who were born before you, the demigods, the demons, the Nāgas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsarās, Yakṣas, Rakṣas, Bhūtagaṇas, Uragas, Paśus, Pitās, Siddhas, Vidyādharas, Cāraṇas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.

The Supreme Personality of Godhead, by His partial representation, measuring not more than nine inches as Supersoul, expands by His potential energy in the shape of the universal form, which includes everything manifested in different varieties of organic and inorganic materials. The manifested varieties of the universe are therefore not different from the Lord, just as golden ornaments of different shapes and forms are nondifferent from the original stock reserve of gold. In other words, the Lord is the Supreme Person who controls everything within the creation, and still He remains the supreme separate identity, distinct from all manifested material creation. In the Bhagavad-gītā (9.4-5) He is therefore said to be Yogeśvara. Everything rests on the potency of Lord Śrī Kṛṣṇa, and still the Lord is different from and transcendental to all such identities. In the Vedic Puruṣa-sūkta of the Ṛg mantra, this is also confirmed. This philosophical truth of simultaneous oneness and difference was propounded by Lord Śrī Caitanya Mahāprabhu, and it is known as acintya-bhedābheda-tattva. Brahmā, Nārada and all others are simultaneously one with the Lord and different from the Supreme Lord. We are all one with Him, just as the gold ornaments are one in quality with the stock gold, but the individual gold ornament is never equal in quantity with the stock gold. The stock gold is never exhausted even if there are innumerable ornaments emanating from the stock because the stock is pūrṇam, complete; even if pūrṇam is deducted from the pūrṇam, still the supreme pūrṇam remains the same pūrṇam. This fact is inconceivable to our present imperfect senses. Lord Caitanya therefore defined His theory of philosophy as acintya (inconceivable), and as confirmed in the Bhagavad-gītā as well as in the Bhāgavatam, Lord Caitanya's theory of acintya-bhedābheda-tattva is the perfect philosophy of the Absolute Truth.

TEXT 17

sva-dhiṣṇyaṁ pratapan prāṇo
bahiś ca pratapaty asau
evaṁ virājaṁ pratapaṁs
tapaty antar bahiḥ pumān

SYNONYMS

sva-dhiṣṇyam-radiation; pratapan-by expansion; prāṇaḥ-living energy; bahiḥ-external; ca-also; pratapati-illuminated; asau-the sun; evam-in the same way; virājam-the universal form; pratapan-by expansion of; tapati-enlivens; antaḥ-internally; bahiḥ-externally; pumān-the Supreme Personality.

The sun illuminates both internally and externally by expanding its radiation; similarly, the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.

The universal form of the Lord, or the impersonal feature of the Lord known as the brahmajyoti, is clearly explained here and compared to the radiation of the sun. The sunshine may expand all over the universe, but the source of the sunshine, namely the sun planet or the deity known as Sūrya-nārāyaṇa, is the basis of such radiation. Similarly, the Supreme Personality of Godhead Lord Kṛṣṇa is the basis of the impersonal brahmajyoti radiation, or the impersonal feature of the Lord. This is confirmed in the Bhagavad-gītā (14.27). So the universal form of the Lord is the secondary imagination of the impersonal form of the Lord, but the primary form of the Lord is Śyāmasundara, with two hands, playing on His eternal flute. Seventy-five percent of the expansive radiation of the Lord is manifested in the spiritual sky (tripād-vibhūti), and twenty-five percent of His personal radiation comprehends the entire expansion of the material universes. This is also explained and stated in the Bhagavad-gītā (10.42). Thus the seventy-five percent expansion of His radiation is called His internal energy, whereas the twenty-five percent expansion is called the external energy of the Lord. The living entities, who are residents of the spiritual as well as the material expansions, are His marginal energy (taṭastha-śakti), and they are at liberty to live in either of the energies, external or internal. Those who live within the spiritual expansion of the Lord are called liberated souls, whereas the residents of the external expansion are called the conditioned souls. We can just make an estimate of the number of the residents of the internal expansions in comparison with the number of residents in the external energy and may easily conclude that the liberated souls are far more numerous than the conditioned souls.

TEXT 18

so 'mṛtasyābhayasyeśo
martyam annaṁ yad atyagāt
mahimaiṣa tato brahman

puruṣasya duratyayaḥ

SYNONYMS

saḥ-He (the Lord); amṛtasya-of deathlessness; abhayasya-of fearlessness; īśaḥ-the controller; martyam-dying; annam-fruitive action; yat-one who has; atyagāt-has transcended; mahimā-the glories; eṣaḥ-of Him; tataḥ-therefore; brahman-O brāhmaṇa Nārada; puruṣasya-of the Supreme Personality; duratyayaḥ-immeasurable.

The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Nārada, O brāhmaṇa, it is therefore difficult to measure the glories of the Supreme Person.

The glories of the Lord, in the transcendental seventy-five percent of the Lord's internal potency, are stated in the Padma Purāṇa (Uttara-khaṇḍa). It is said there that those planets in the spiritual sky, which comprises the seventy-five percent expansion of the internal potency of the Lord, are far, far greater than those planets in the total universes composed of the external potency of the Lord. In the Caitanya-caritāmṛta, the total universes in the external potency of the Lord are compared to a bucketful of mustard seeds. One mustard seed is calculated to be a universe itself. In one of the universes, in which we are now living, the number of planets cannot be counted by human energy, and so how can we think of the sum total in all the universes, which are compared to a bucketful of mustard seeds? And the planets in the spiritual sky are at least three times the number of those in the material sky. Such planets, being spiritual, are in fact transcendental to the material modes; therefore they are constituted in the mode of unalloyed goodness only. The conception of spiritual bliss (brahmānanda) is fully present in those planets. Each of them is eternal, indestructible and free from all kinds of inebrieties experienced in the material world. Each of them is self-illuminating and more powerfully dazzling than (if we can imagine) the total sunshine of millions of mundane suns. The inhabitants of those planets are liberated from birth, death, old age and diseases and have full knowledge of everything; they are all godly and free from all sorts of material hankerings. They have nothing to do there except to render transcendental loving service to the Supreme Lord Nārāyaṇa, who is the predominating Deity of such Vaikuṇṭha planets. Those liberated souls are engaged incessantly in singing songs mentioned in the Sāma Veda (vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāmagāḥ). All of them are personifications of the five Upaniṣads. Tripād-vibhūti, or the seventy-five percent known as the internal potency of the Lord, is to be understood as the kingdom of God far beyond the material sky; and when we speak of pāda-vibhūti, or the twenty-five percent comprising His external energy, we should understand that this refers to the sphere of the material world. It is also said in the Padma Purāṇa that the kingdom of tripād-vibhūti is transcendental, whereas the pāda-vibhūti is mundane; tripād-vibhūti is eternal, whereas the pāda-vibhūti is transient. The Lord and His eternal servitors in the transcendental kingdom all have eternal forms which are auspicious, infallible, spiritual and eternally youthful. In other words, there is no birth, death, old age and disease. That eternal land is full of transcendental enjoyment and full of beauty and bliss. This very fact is also corroborated in this verse of Śrīmad-Bhāgavatam, and the transcendental nature is described as amṛta. As described in the Vedas, utāmṛtatvasyeśānaḥ: the Supreme Lord is the Lord of immortality, or in other words, the Lord is immortal, and because He is the Lord of immortality He can award immortality to His devotees. In the Bhagavad-gītā (8.16) the Lord also assures that whoever may go to His abode of immortality shall never return to this mortal land of threefold miseries. The Lord is not like the mundane lord. The mundane master or lord never enjoys equally with his subordinates, nor is a mundane lord immortal, nor can he award immortality to his subordinate. The Supreme Lord, who is the leader of all living entities, can award all the qualities of His personality unto His devotees, including immortality and spiritual bliss. In the material world there is always anxiety or fearfulness in the hearts of all living entities, but the Lord, being Himself the supreme fearless, also awards the same quality of fearlessness to His pure devotees. Mundane existence is itself a kind of fear because in all mundane bodies the effects of birth, death, old age and disease always keep a living being compact in fear. In the mundane world, there is always the influence of time, which changes things from one stage to another, and the living entity, originally being avikāra, or unchangeable, suffers a great deal on account of changes due to the influence of time. The changing effects of eternal time are conspicuously absent in the immortal kingdom of God, which should therefore be understood to have no influence of time and therefore no fear whatsoever. In the material world, so-called happiness is the result of one's own work. One can become a rich man by dint of one's own hard labor, and there are always fear and doubts as to the duration of such acquired happiness. But in the kingdom of God, no one has to endeavor to attain a standard of happiness. Happiness is the nature of the spirit, as stated in the Vedānta-sūtras: ānandamayo 'bhyāsāt-the spirit is by nature full of happiness. Happiness in spiritual nature always increases in volume with a new phase of appreciation; there is no question of decreasing the bliss. Such unalloyed spiritual bliss is nowhere to be found within the orbit of the material universe, including the Janaloka planets, or, for that matter, the Maharloka or Satyaloka planets, because even Lord Brahmā is subject to the laws of fruitive actions and the law of birth and death. It is therefore stated here: duratyayaḥ, or, in other words, spiritual happiness in the eternal kingdom of God cannot be imagined even by the great brahmacārīs or sannyāsīs who are eligible to be promoted to the planets beyond the region of heaven. Or, the greatness of the Supreme Lord is so great that it cannot be imagined even by the great brahmacārīs or sannyāsīs, but such happiness is factually attained by the unalloyed devotees of the Lord, by His divine grace.

TEXT 19

pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ
amṛtaṁ kṣemam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu

SYNONYMS

pādeṣu-in the one fourth; sarva-all; bhūtāni-living entities; puṁsaḥ-of the Supreme Person; sthiti-padaḥ-the reservoir of all material opulence; viduḥ-you should know; amṛtam-deathlessness; kṣemam-all happiness, free from the anxiety of old age, diseases, etc.; abhayam-fearlessness; tri-mūrdhnaḥ-beyond the three higher planetary systems; adhāyi-exist; mūrdhasu-beyond the material coverings.

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

Out of the total manifestations of the sandhinī energy of the Lord, one fourth is displayed in the material world, and three fourths are displayed in the spiritual world. The Lord's energy is divided into three component parts, namely sandhinī, saṁvit and hlādinī; in other words, He is the full manifestation of existence, knowledge and bliss. In the material world such a sense of existence, knowledge and pleasure is meagerly exhibited, and all living entities, who are minute parts and parcels of the Lord, are eligible to relish such consciousness of existence, knowledge and bliss very minutely in the liberated stage, whereas in the conditioned stage of material existence they can hardly appreciate what is the factual, existential, cognizable and pure happiness of life. The liberated souls, who exist in far greater numerical strength than those souls in the material world, can factually experience the potency of the above-mentioned sandhinī, saṁvit and hlādinī energies of the Lord in the matter of deathlessness, fearlessness and freedom from old age and disease.

In the material world, the planetary systems are arranged in three spheres, called triloka, or Svarga, Martya and Pātāla, and all of them constitute only one fourth of the total sandhinī energy. Beyond that is the spiritual sky where the Vaikuṇṭha planets exist beyond the coverings of seven material strata. In none of the triloka planetary systems can one experience the status of immortality, full knowledge and full bliss. The upper three planetary systems are called sāttvika planets because they provide facilities for a long duration of life and relative freedom from disease and old age, as well as a sense of fearlessness. The great sages and saints are promoted beyond the heavenly planets to Maharloka, but that also is not the place of complete fearlessness because at the end of one kalpa the Maharloka is annihilated and the inhabitants have to transport themselves to still higher planets. Yet even on these planets no one is immune to death. There may be a comparative extension of life, expansion of knowledge and sense of full bliss, but factual deathlessness, fearlessness and freedom from old age, diseases, etc., are possible only beyond the material spheres of the coverings of the material sky. Such things are situated on the head (adhāyi mūrdhasu).

TEXT 20

pādās trayo bahiś cāsann
aprajānāṁ ya āśramāḥ
antas tri-lokyās tv aparo
gṛha-medho 'bṛhad-vrataḥ

SYNONYMS

pādāḥ trayaḥ-the cosmos of three fourths of the Lord's energy; bahiḥ-thus situated beyond; ca-and for all; āsan-were; aprajānām-of those who are not meant for rebirth; ye-those; āśramāḥ-status of life; antaḥ-within; tri-lokyāḥ-of the three worlds; tu-but; aparaḥ-others; gṛha-medhaḥ-attached to family life; abṛhat-vrataḥ-without strictly following a vow of celibacy.

The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

The climax of the system of varṇāśrama-dharma, or sanātana-dharma, is clearly expressed here in this particular verse of Śrīmad-Bhāgavatam. The highest benefit that can be awarded to a human being is to train him to be detached from sex life, particularly because it is only due to sex indulgence that the conditioned life of material existence continues birth after birth. Human civilization in which there is no control of sex life is a fourth-class civilization because in such an atmosphere there is no liberation of the soul encaged in the material body. Birth, death, old age and disease are related to the material body, and they have nothing to do with the spirit soul. But as long as the bodily attachment for sensual enjoyment is encouraged, the individual spirit soul is forced to continue the repetition of birth and death on account of the material body, which is compared to garments subjected to the law of deterioration.

In order to award the highest benefit of human life, the varṇāśrama system trains the follower to adopt the vow of celibacy beginning from the order of brahmacārī. The brahmacārī life is for students who are educated to follow strictly the vow of celibacy. Youngsters who have had no taste of sex life can easily follow the vow of celibacy, and once fixed in the principle of such a life, one can very easily continue to the highest perfectional stage, attaining the kingdom of the three-fourths energy of the Lord. It is already explained that in the cosmos of three-fourths energy of the Lord there is neither death nor fear, and one is full of the blissful life of happiness and knowledge. A householder attached to family life can easily give up such a life of sex indulgence if he has been trained in the principles of the life of a brahmacārī. A householder is recommended to quit home at the end of fifty years (pañcaśordhvaṁ vanaṁ vrajet) and live a life in the forest; then, being fully detached from family affection, he may accept the order of renunciation as a sannyāsī fully engaged in the service of the Lord. Any form of religious principles in which the followers are trained to pursue the vow of celibacy is good for the human being because only those who are trained in that way can end the miserable life of material existence. The principles of nirvāṇa, as recommended by Lord Buddha, are also meant for ending the miserable life of material existence. And this process, in the highest degree, is recommended here in the Śrīmad-Bhāgavatam, with clear perception of ideal perfection, although basically there is no difference between the process of Buddhists, Śaṅkarites and Vaiṣṇavites. For promotion to the highest status of perfection, namely freedom from birth and death, anxiety and fearfulness, not one of these processes allows the follower to break the vow of celibacy.

The householders and persons who have deliberately broken the vow of celibacy cannot enter into the kingdom of deathlessness. The pious householders or the fallen yogīs or the fallen transcendentalists can be promoted to the higher planets within the material world (one fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness. Abṛhad-vratas are those who have broken the vow of celibacy. The vānaprasthas, or those retired from family life, and the sannyāsīs, or the renounced persons, cannot break the vow of celibacy if they want success in the process. The brahmacārīs, vānaprasthas and sannyāsīs do not intend to take rebirth (apraja), nor are they meant for secretly indulging in sex life. Such a falldown by the spiritualist may be compensated by another chance for human life in good families of learned brāhmaṇas or of rich merchants for another term of elevation, but the best thing is to attain the highest perfection of deathlessness as soon as the human form of life is attained; otherwise the whole policy of human life will prove to be a total failure. Lord Caitanya was very strict in advising His followers in this matter of celibacy. One of His personal attendants, Choṭa Haridāsa, was severely punished by Lord Caitanya because of his failure to observe the vow of celibacy. For a transcendentalist, therefore, who at all wants to be promoted to the kingdom beyond material miseries, it is worse than suicide to deliberately indulge in sex life, especially in the renounced order of life. Sex life in the renounced order of life is the most perverted form of religious life, and such a misguided person can only be saved if, by chance, he meets a pure devotee.

TEXT 21

sṛtī vicakrame viśvam
sāśanānaśane ubhe
yad avidyā ca vidyā ca
puruṣas tūbhayāśrayaḥ

SYNONYMS

sṛtī-the destination of the living entities; vicakrame-exists comprehensively; viśvaṅ-the all-pervading Personality of Godhead; sāśana-activities of lording it over; anaśane-activities in devotional service; ubhe-both; yat-what is; avidyā-nescience; ca-as well as; vidyā-factual knowledge; ca-and; puruṣaḥ-the Supreme Person; tu-but; ubhaya-for both of them; āśrayaḥ-the master.

By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.

The word viśvaṅ is significant in this verse. One who travels perfectly in every field of activity is called the puruṣa or kṣetrajña. These two terms, kṣetrajña and puruṣa, are equally applicable to both the individual self and the Supreme Self, the Lord. In the Bhagavad-gītā (13.3) the matter is explained as follows:

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

kṣetra means the place, and one who knows the place is called the kṣetrajña. The individual self knows about his limited field of activities, but the Supreme Self, the Lord, knows about the unlimited field of activities. The individual soul knows about his own thinking, feeling and willing activities, but the Supersoul, or the Paramātmā, the supreme controller, being present everywhere, knows everyone's thinking, feeling and willing activities, and as such the individual living entity is the minute master of his personal affairs whereas the Supreme Personality of Godhead is the master of everyone's affairs, past, present and future (vedāhaṁ samatītāni, etc. [Bg. 7.26].). Only the ignorant person does not know this difference between the Lord and the living entities. The living entities, as distinguished from incognizant matter, may be qualitatively equal to the Lord in cognizance, but the living entity can never be equal to the Lord in full knowledge of past, present and future.

And because the living entity is partially cognizant, he is therefore sometimes forgetful of his own identity. This forgetfulness is specifically manifested in the field of the ekapād-vibhūti of the Lord, or in the material world, but in the tripād-vibhūti field of actions, or in the spiritual world, there is no forgetfulness by the living entities, who are free from all kinds of contaminations resulting from the forgetful state of existence. The material body is the symbol of the gross and subtle form of forgetfulness; therefore the whole atmosphere of the material world is called avidyā, or nescience, whereas the whole atmosphere of the spiritual world is called vidyā, or full of knowledge. There are different stages of avidyā, and they are called dharma, artha and mokṣa. The idea of mokṣa, or liberation, held by the monist in the matter of oneness of the living entity and the Lord by ultimate merging in one, is also the last stage of materialism or forgetfulness. Knowledge of the qualitative oneness of the self and Superself is partial knowledge and ignorance also because there is no knowledge of quantitative difference, as explained above. The individual self can never be equal to the Lord in cognizance; otherwise he could not be placed in the state of forgetfulness. So, because there is a stage of forgetfulness of the individual selves, or the living entities, there is always a gulf of difference between the Lord and the living entity, as between the part and the whole. The part is never equal to the whole. So the conception of one hundred percent equality of the living being with the Lord is also nescience.

In the field of nescience, activities are directed toward lording it over the creation. In the material world, therefore, everyone is engaged in acquiring material opulence to lord it over the material world. Therefore there is always clash and frustration, which are the symptoms of nescience. But in the field of knowledge, there is devotional service to the Lord (bhakti). Therefore there is no chance of being contaminated by the influence of nescience or forgetfulness (avidyā) in the liberated stage of devotional activities. The Lord is thus the proprietor of the fields both of nescience and of cognition, and it remains the choice of the living entity to exist in either of the above regions.

TEXT 22

yasmād aṇḍaṁ virāḍ jajñe
bhūtendriya-guṇātmakaḥ
tad dravyam atyagād viśvaṁ
gobhiḥ sūrya ivātapan

SYNONYMS

yasmāt-from whom; aṇḍam-the universal globes; virāṭ-and the gigantic universal form; jajñe-appeared; bhūta-elements; indriya-senses; guṇa-ātmakaḥ-qualitative; tat dravyam-the universes and the universal form, etc.; atyagāt-surpassed; viśvam-all the universes; gobhiḥ-by the rays; sūryaḥ-the sun; iva-like; ātapan-distributed rays and heat.

From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separate from its rays and heat.

The supreme truth has been ascertained in the previous verse as puruṣa or the puruṣottama, the Supreme person. The Absolute person is the īśvara, or the supreme controller, by His different energies. The ekapād-vibhūti manifestation of the material energy of the Lord is just like one of the many mistresses of the Lord, by whom the Lord is not so much attracted, as indicated in the language of the Gītā (bhinnā prakṛtiḥ). But the region of the tripād-vibhūti, being a pure spiritual manifestation of the energy of the Lord, is, so to speak, more attractive to Him. The Lord, therefore, generates the material manifestations by impregnating the material energy, and then, within the manifestation, He expands Himself as the gigantic form of the viśva-rūpa. The viśva-rūpa, as it was shown to Arjuna, is not the original form of the Lord. The original form of the Lord is the transcendental form of Puruṣottama, or Kṛṣṇa Himself. It is very nicely explained herein that He expands Himself just like the sun. The sun expands itself by its terrible heat and rays, yet the sun is always aloof from such rays and heat. The impersonalist takes into consideration the rays of the Lord without any information of the tangible, transcendental, eternal form of the Lord, known as Kṛṣṇa. Therefore Kṛṣṇa, in His supreme personal form, with two hands and flute, is bewildering for the impersonalists who can accommodate only the gigantic viśva-rūpa of the Lord. They should know that the rays of the sun are secondary to the sun, and similarly the impersonal gigantic form of the Lord is also secondary to the personal form as Puruṣottama. The Brahma-saṁhitā (5.37) confirms this statement as follows:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The Supreme Personality of Godhead, Govinda, the one who enlivens the senses of everyone by His personal bodily rays, resides in His transcendental abode, called Goloka. Yet He is present in every nook and corner of His creation by expansion of happy spiritual rays, equal in power to His personal potency of bliss." He is therefore simultaneously personal and impersonal by His inconceivable potency, or He is the one without a second, displaying complete unity in a diversity of material and spiritual manifestations. He is separate from everything, and still nothing is different from Him.

TEXT 23

yadāsya nābhyān nalinād
aham āsaṁ mahātmanaḥ
nāvidaṁ yajña-sambhārān
puruṣāvayavān ṛte

SYNONYMS

yadā-at the time of; asya-His; nābhyāt-from the abdomen; nalināt-from the lotus flower; aham-myself; āsam-took my birth; mahā-ātmanaḥ-of the great person; na avidam-did not know; yajña-sacrificial; sambhārān-ingredients; puruṣa-of the Lord; avayavān-personal bodily limbs; ṛte-except.

When I was born from the abdominal lotus flower of the Lord [Mahā-Viṣṇu], the great person, I had no ingredients for sacrificial performances except the bodily limbs of the great Personality of Godhead.

Lord Brahmā, the creator of the cosmic manifestation, is known as Svayambhū, or one who is born without father and mother. The general process is that a living creature is born out of the sex combination of the male father and the female mother. But Brahmā, the firstborn living being, is born out of the abdominal lotus flower of the Mahā-Viṣṇu plenary expansion of Lord Kṛṣṇa. The abdominal lotus flower is part of the Lord's bodily limbs, and Brahmā is born out of the lotus flower. Therefore Lord Brahmā is also a part of the Lord's body. Brahmā, after his appearance in the gigantic hollow of the universe, saw darkness and nothing else. He felt perplexity, and from his heart he was inspired by the Lord to undergo austerity, thereby acquiring the ingredients for sacrificial performances. But there was nothing besides the two of them, namely the Personality of Mahā-Viṣṇu and Brahmā himself, born of the bodily part of the Lord. For sacrificial performances many ingredients were in need, especially animals. The animal sacrifice is never meant for killing the animal, but for achieving the successful result of the sacrifice. The animal offered in the sacrificial fire is, so to speak, destroyed, but the next moment it is given a new life by dint of the Vedic hymns chanted by the expert priest. When such an expert priest is not available, the animal sacrifice in the fire of the sacrificial altar is forbidden. Thus Brahmā created even the sacrificial ingredients out of the bodily limbs of the Garbhodakaśāyī Viṣṇu, which means that the cosmic order was created by Brahmā himself. Also, nothing is created out of nothing, but everything is created from the person of the Lord. The Lord says in the Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. "Everything is made from My bodily limbs, and I am therefore the original source of all creations."

The impersonalists argue that there is no use in worshiping the Lord when everything is nothing but the Lord Himself. The personalist, however, worships the Lord out of a great sense of gratitude, utilizing the ingredients born out of the bodily limbs of the Lord. The fruits and flowers are available from the body of the earth, and yet mother earth is worshiped by the sensible devotee with ingredients born from the earth. Similarly, mother Ganges is worshiped by the water of the Ganges, and yet the worshiper enjoys the result of such worship. Worship of the Lord is also performed by the ingredients born from the bodily limbs of the Lord, and yet the worshiper, who is himself a part of the Lord, achieves the result of devotional service to the Lord. While the impersonalist wrongly concludes that he is the Lord himself, the personalist, out of a great gratitude, worships the Lord in devotional service, knowing perfectly well that nothing is different from the Lord. The devotee therefore endeavors to apply everything in the service of the Lord because he knows that everything is the property of the Lord and that no one can claim anything as one's own. This perfect conception of oneness helps the worshiper in being engaged in His loving service, whereas the impersonalist, being falsely puffed up, remains a nondevotee forever, without being recognized by the Lord.

TEXT 24

teṣu yajñasya paśavaḥ
savanaspatayaḥ kuśāḥ
idaṁ ca deva-yajanaṁ
kālaś coru-guṇānvitaḥ

SYNONYMS

teṣu-in such sacrifices; yajñasya-of the sacrificial performance; paśavaḥ-the animals or the sacrificial ingredients; sa-vanaspatayaḥ-along with flowers and leaves; kuśāḥ-the straw; idam-all these; ca-as also; deva-yajanam-the sacrificial altar; kālaḥ-a suitable time; ca-as also; uru-great; guṇa-anvitaḥ-qualified.

For performing sacrificial ceremonies, one requires sacrificial ingredients, such as flowers, leaves and straw, along with the sacrificial altar and a suitable time [spring].

TEXT 25

vastūny oṣadhayaḥ snehā
rasa-loha-mṛdo jalam
ṛco yajūṁṣi sāmāni
cātur-hotraṁ ca sattama

SYNONYMS

vastūni-utensils; oṣadhayaḥ-grains; snehāḥ-clarified butter; rasa-loha-mṛdaḥ-honey, gold and earth; jalam-water; ṛcaḥ-the Ṛg Veda; yajūṁṣi-the Yajur Veda; sāmāni-the Sāma Veda; cātuḥ-hotram-four persons conducting the performance; ca-all these; sattama-O most pious one.

Other requirements are utensils, grains, clarified butter, honey, gold, earth, water, the Ṛg Veda, Yajur Veda and Sāma Veda and four priests to perform the sacrifice.

To perform a sacrifice successfully, at least four expert priests are needed: one who can offer (hotā), one who can chant (udgātā), one who can kindle the sacrificial fire without the aid of separate fire (adhvaryu), and one who can supervise (brahmā). Such sacrifices were conducted from the birth of Brahmā, the first living creature, and were carried on till the reign of Mahārāja Yudhiṣṭhira. But such expert brāhmaṇa priests are very rare in this age of corruption and quarrel, and therefore in the present age only the yajña of chanting the holy name of the Lord is recommended. The scriptures enjoin:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]

TEXT 26

nāma-dheyāni mantrāś ca
dakṣiṇāś ca vratāni ca
devatānukramaḥ kalpaḥ
saṅkalpas tantram eva ca

SYNONYMS

nāma-dheyāni-invoking the names of the demigods; mantrāḥ-specific hymns to offer to a particular demigod; ca-also; dakṣiṇāḥ-reward; ca-and; vratāni-vows; ca-and; devatā-anukramaḥ-one demigod after another; kalpaḥ-the specific scripture; saṅkalpaḥ-the specific purpose; tantram-a particular process; eva-as they are; ca-also.

Other necessities include invoking the different names of the demigods by specific hymns and vows of recompense, in accordance with the particular scripture, for specific purposes and by specific processes.

The whole process of offering sacrifice is under the category of fruitive action, and such activities are extremely scientific. They mainly depend on the process of vibrating sounds with a particular accent. It is a great science, and due to being out of proper use for more than four thousand years, for want of qualified brāhmaṇas, such performances of sacrifice are no longer effective. Nor are they recommended in this fallen age. Any such sacrifice undertaken in this age as a matter of show may simply be a cheating process by the clever priestly order. But such a show of sacrifices cannot be effective at any stage. Fruitive action is being carried on by the help of material science and to a little extent by gross material help, but the materialists await a still more subtle advancement in the process of vibrating sounds on which the Vedic hymns are established. Gross material science cannot divert the real purpose of human life. They can only increase the artificial needs of life without any solution to the problems of life; therefore the way of materialistic life leads to the wrong type of human civilization. Since the ultimate aim of life is spiritual realization, the direct way of invoking the holy name of the Lord, as mentioned above, is precisely recommended by Lord Caitanya, and people of the modern age can easily take advantage of this simple process, which is tenable for the condition of the complicated social structure.

TEXT 27

gatayo matayaś caiva
prāyaścittaṁ samarpaṇam
puruṣāvayavair ete
sambhārāḥ sambhṛtā mayā

SYNONYMS

gatayaḥ-progress to the ultimate goal (Viṣṇu); matayaḥ-worshiping the demigods; ca-as also; eva-certainly; prāyaścittam-compensation; samarpaṇam-ultimate offering; puruṣa-the Personality of Godhead; avayavaiḥ-from the parts of the body of the Personality of Godhead; ete-these; sambhārāḥ-the ingredients; sambhṛtāḥ-were arranged; mayā-by me.

Thus I had to arrange all these necessary ingredients and paraphernalia of sacrifice from the personal bodily parts of the Personality of Godhead. By invocation of the demigods' names, the ultimate goal, Viṣṇu, was gradually attained, and thus compensation and ultimate offering were complete.

In this verse, special stress is given to the person of the Supreme Lord, and not to His impersonal brahmajyoti, as being the source of all supplies. Nārāyaṇa, the Supreme Lord, is the goal of sacrificial results, and therefore the Vedic hymns are ultimately meant for attaining this goal. Human life is thus made successful by pleasing Nārāyaṇa and getting entrance into the direct association of Nārāyaṇa in the spiritual kingdom of Vaikuṇṭha.

TEXT 28

iti sambhṛta-sambhāraḥ
puruṣāvayavair aham
tam eva puruṣaṁ yajñaṁ
tenaivāyajam īśvaram

SYNONYMS

iti-thus; sambhṛta-executed; sambhāraḥ-equipped myself well; puruṣa-the Personality of Godhead; avayavaiḥ-by the parts and parcels; aham-I; tam eva-unto Him; puruṣam-the Personality of Godhead; yajñam-the enjoyer of all sacrifices; tena eva-by all those; ayajam-worshiped; īśvaram-the supreme controller.

Thus I created the ingredients and paraphernalia for offering sacrifice out of the parts of the body of the Supreme Lord, the enjoyer of the sacrifice, and I performed the sacrifice to satisfy the Lord.

People in general are always anxious to have peace of mind or peace in the world, but they do not know how to achieve such a standard of peace in the world. Such peace in the world is obtainable by performances of sacrifice and by practice of austerity. In the Bhagavad-gītā (5.29) the following prescription is recommended:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

”The karma-yogīs know that the Supreme Lord is the factual enjoyer and maintainer of all sacrifices and of the austere life. They also know that the Lord is the ultimate proprietor of all the planets and is the factual friend of all living entities. Such knowledge gradually converts the karma-yogīs into pure devotees of the Lord through the association of unalloyed devotees, and thus they are able to be liberated from material bondage.”

Brahmā, the original living being within the material world, taught us the way of sacrifice. The word ”sacrifice” suggests dedication of one’s own interests for satisfaction of a second person. That is the way of all activities. Every man is engaged in sacrificing his interests for others, either in the form of family, society, community, country or the entire human society. But perfection of such sacrifices is attained when they are performed for the sake of the Supreme Person, the Lord. Because the Lord is the proprietor of everything, because the Lord is the friend of all living creatures, and because He is the maintainer of the performer of sacrifice, as well as the supplier of the ingredients of sacrifices, it is He only and no one else who should be satisfied by all sacrifices.

The whole world is engaged in sacrificing energy for advancement of learning, social upliftment, economic development and plans for total improvement of the human condition, but no one is interested in sacrificing for the sake of the Lord, as it is advised in the Bhagavad-gītā. Therefore, there is no peace in the world. If men at all want peace in the world, they must practice sacrifice in the interest of the supreme proprietor and friend of all.

TEXT 29

tatas te bhrātara ime
prajānāṁ patayo nava
ayajan vyaktam avyaktaṁ
puruṣaṁ su-samāhitāḥ

SYNONYMS

tataḥ-thereafter; te-your; bhrātaraḥ-brothers; ime-these; prajānām-of the living creatures; patayaḥ-masters; nava-nine; ayajan-performed; vyaktam-manifested; avyaktam-nonmanifested; puruṣam-personalities; su-samāhitāḥ-with proper rituals.

My dear son, thereafter your nine brothers, who are the masters of living creatures, performed the sacrifice with proper rituals to satisfy both the manifested and nonmanifested personalities.

The manifested personalities are the demigods like the ruler of the heavenly kingdom, Indra, and his associates; and the nonmanifested personality is the Lord Himself. The manifested personalities are mundane controllers of the material affairs, whereas the nonmanifested Personality of Godhead is transcendental, beyond the range of the material atmosphere. In this age of Kali the manifested demigods are also not to be seen, for space travel has completely stopped. So both the powerful demigods and the Supreme Personality of Godhead are nonmanifested to the covered eyes of the modern man. Modern men want to see everything with their eyes, although they are not sufficiently qualified. Consequently, they disbelieve in the existence of the demigods or of the Supreme God. They should see through the pages of authentic scriptures and should not simply believe their unqualified eyes. Even in these days, God can also be seen by qualified eyes tinged with the ointment of love of God.

TEXT 30

tataś ca manavaḥ kāle
ījire ṛṣayo ’pare
pitaro vibudhā daityā
manuṣyāḥ kratubhir vibhum

SYNONYMS

tataḥ-thereafter; ca-also; manavaḥ-the Manus, the fathers of mankind; kāle-in due course of time; ījire-worshiped; ṛṣayaḥ-great sages; apare-others; pitaraḥ-the forefathers; vibudhāḥ-the learned scholars; daityāḥ-great devotees of the demigods; manuṣyāḥ-mankind; kratubhiḥ vibhum-by performance of sacrifices to please the Supreme Lord.

Thereafter, the Manus, the fathers of mankind, the great sages, the forefathers, the learned scholars, the Daityas and mankind performed sacrifices meant to please the Supreme Lord.

The daityas are devotees of the demigods because they want to derive the greatest possible material facilities from them. The devotees of the Lord are eka-niṣṭha, or absolutely attached to the devotional service of the Lord. Therefore they have practically no time to seek the benefits of material facilities. Because of their realization of their spiritual identity, they are more concerned with spiritual emancipation than with material comforts.

TEXT 31

nārāyaṇe bhagavati
tad idaṁ viśvam āhitam
gṛhīta-māyoru-guṇaḥ

sargādāv aguṇaḥ svataḥ

SYNONYMS

nārāyaṇe-unto Nārāyaṇa; bhagavati-the Personality of Godhead; tat idam-all these material manifestations; viśvam-all the universes; āhitam-situated; gṛhīta-having accepted; māyā-material energies; uru-guṇaḥ-greatly powerful; sarga-ādau-in creation, maintenance and destruction; aguṇaḥ-without affinity for the material modes; svataḥ-self-sufficiently.

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

The question put by Nārada before Brahmā concerning the sustenance of the material creation is thus answered. Material actions and reactions, as the material scientist can superficially observe, are not basically ultimate truth in regard to creation, maintenance and destruction. The material energy is a potency of the Lord which is displayed in time, accepting the three qualities of goodness, passion and ignorance in the forms of Viṣṇu, Brahmā and Śiva. The material energy thus works under the supreme spell of His Lordship, although He is always transcendental to all such material activities. A rich man constructs a big house by spending his energy in the shape of resources, and similarly he destroys a big house by his resources, but the maintenance is always under his personal care. The Lord is the richest of the rich because He is always fully complete in six opulences. Therefore He is not required to do anything personally, but everything in the material world is carried out by His wishes and direction; therefore, the entire material manifestation is situated in Nārāyaṇa, the Supreme Personality of Godhead. The impersonal conception of the supreme truth is due to lack of knowledge only, and this fact is clearly explained by Brahmājī, who is supposed to be the creator of the universal affairs. Brahmājī is the highest authority in Vedic wisdom, and his assertion in this connection is therefore the supreme information.

TEXT 32

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk

SYNONYMS

sṛjāmi-do create; tat-by His; niyuktaḥ-appointment; aham-I; haraḥ-Lord Śiva; harati-destroys; tat-vaśaḥ-under His subordination; viśvam-the whole universe; puruṣa-the Personality of Godhead; rūpeṇa-by His eternal form; paripāti-maintains; tri-śakti-dhṛk-the controller of three energies.

By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

The conception of one without a second is clearly confirmed here. The one is Lord Vāsudeva, and only by His different energies and expansions are different manifestations, both in the material and in the spiritual worlds, maintained. In the material world also, Lord Vāsudeva is everything, as stated in the Bhagavad-gītā (7.19). Vāsudevaḥ sarvam iti: everything is Vāsudeva only. In the Vedic hymns also the same Vāsudeva is held to be supreme. It is said in the Vedas, vāsudevāt paro brahman na cānyo 'rtho 'sti tattvataḥ: in fact there is no greater truth than Vāsudeva. And Lord Kṛṣṇa affirms the same truth in the Bhagavad-gītā (7.7). Mattaḥ parataraṁ nānyat: "There is nothing above Me [Lord Kṛṣṇa]." So the conception of oneness, as overly stressed by the impersonalist, is also accepted by the personalist devotee of the Lord. The difference is that the impersonalist denies personality in the ultimate issue, whereas the devotee gives more importance to the Personality of Godhead. Śrīmad-Bhāgavatam explains this truth in the verse under discussion: Lord Vāsudeva is one without a second, but because He is all-powerful, He can expand Himself as well as display His omnipotencies. The Lord is described here as omnipotent by three energies (tri-śakti-dhṛk). So primarily His three energies are internal, marginal and external. This external energy is also displayed in the three modes of goodness, passion and ignorance. Similarly, the internal potency is also displayed in three spiritual modes-saṁvit, sandhinī and hlādinī. The marginal potency, or the living entities, is also spiritual (prakṛtiṁ viddhi me parām), but the living entities are never equal to the Lord. The Lord is nirasta-sāmya-atiśaya; in other words, no one is greater than or equal to the Supreme Lord. So the living entities, including even such great personalities as Lord Brahmā and Lord Śiva, are all subordinate to the Lord. In the material world also, in His eternal form of Viṣṇu, He maintains and controls all the affairs of the demigods, including Brahmā and Śiva.

TEXT 33

iti te 'bhihitaṁ tāta
yathedam anupṛcchasi
nānyad bhagavataḥ kiñcid
bhāvyaṁ sad-asad-ātmakam

SYNONYMS

iti-thus; te-unto you; abhihitam-explained; tāta-my dear son; yathā-as; idam-all these; anupṛcchasi-as you have inquired; na-never; anyat-anything else; bhagavataḥ-beyond the Personality of Godhead; kiñcit-nothing; bhāvyam-to be thought ever; sat-cause; asat-effect; ātmakam-in the matter of.

My dear son, whatever you inquired from me I have thus explained unto you, and you must know for certain that whatever there is (either as cause or as effect, both in the material and spiritual worlds) is dependent on the Supreme Personality of Godhead.

The complete cosmic situation, both in the material and in the spiritual manifestations of the energies of the Lord, is working and moving first as the cause and then as the effect. But the original cause is the Supreme Personality of Godhead. Effects of the original cause become the causes of other effects, and thus everything, either permanent or temporary, is working as cause and effect. And because the Lord is the primeval cause of all persons and all energies, He is called the cause of all causes, as confirmed in the Brahma-saṁhitā as well as in the Bhagavad-gītā. The Brahma-saṁhitā (5.1) affirms:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

And in the Bhagavad-gītā (10.8) it is said:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

So the original primeval cause is vigraha, the personal, and the impersonal spiritual effulgence, brahmajyoti, is also an effect of the Supreme Brahman (brahmaṇo hi pratiṣṭhāham [14.27]), Lord Kṛṣṇa.

TEXT 34

na bhāratī me 'ṅga mṛṣopalakṣyate
na vai kvacin me manaso mṛṣā gatiḥ
na me hṛṣīkāṇi patanty asat-pathe
yan me hṛdautkaṇṭhyavatā dhṛto hariḥ

SYNONYMS

na-never; bhāratī-statements; me-mind; aṅga-O Nārada; mṛṣā-untruth; upalakṣyate-prove to be; na-never; vai-certainly; kvacit-at any time; me-mine; manasaḥ-of the mind; mṛṣā-untruth; gatiḥ-progress; na-nor; me-mine; hṛṣīkāṇi-senses; patanti-degrades; asat-pathe-in temporary matter; yat-because; me-mine; hṛdā-heart; autkaṇṭhyavatā-by great earnestness; dhṛtaḥ-caught hold of; hariḥ-the Supreme Personality of Godhead.

O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.

Lord Brahmā is the original speaker of Vedic wisdom to Nārada, and Nārada is the distributor of transcendental knowledge all over the world through his various disciples, like Vyāsadeva and others. The followers of Vedic wisdom accept the statements of Brahmājī as gospel truth, and transcendental knowledge is thus being distributed all over the world by the process of disciplic succession from time immemorial, since the beginning of the creation. Lord Brahmā is the perfect liberated living being within the material world, and any sincere student of transcendental knowledge must accept the words and statements of Brahmājī as infallible. The Vedic knowledge is infallible because it comes down directly from the Supreme Lord unto the heart of Brahmā, and since he is the most perfect living being, Brahmājī is always correct to the letter. And this is because Lord Brahmā is a great devotee of the Lord who has earnestly accepted the lotus feet of the Lord as the supreme truth. In the Brahma-saṁhitā, which is compiled by Brahmājī, he repeats the aphorism govindam ādi-puruṣaṁ tam ahaṁ bhajāmi: ** "I am a worshiper of the original Personality of Godhead, Govinda, the primeval Lord." So whatever he says, whatever he thinks, and whatever he does normally in his mood are to be accepted as truth because of his direct and very intimate connection with Govinda, the primeval Lord. Śrī Govinda, who pleasingly accepts the loving transcendental service of His devotees, gives all protection to the words and actions of His devotees. The Lord declares in the Bhagavad-gītā (9.31), kaunteya pratijānīhi: "O son of Kuntī, please declare it." The Lord asks Arjuna to declare, and why? Because sometimes the declaration of Govinda Himself may seem contradictory to mundane creatures, but the mundaner will never find any contradiction in the words of the Lord's devotees. The devotees are especially protected by the Lord so that they may remain infallible. Therefore the process of devotional service always begins in the service of the devotee who appears in disciplic succession. The devotees are always liberated, but that does not mean that they are impersonal. The Lord is a person eternally, and the devotee of the Lord is also a person eternally. Because the devotee has his sense organs even at the liberated stage, he is therefore a person always. And because the devotee's service is accepted by the Lord in full reciprocation, the Lord is also a person in His complete spiritual embodiment. The devotee's senses, being engaged in the service of the Lord, never go astray under the attraction of false material enjoyment. The plans of the devotee never go in vain, and all this is due to the faithful attachment of the devotee for the service of the Lord. This is the standard of perfection and liberation. Anyone, beginning from Brahmājī down to the human being, is at once put on the path of liberation simply by his attachment in great earnestness for the Supreme Lord, Śrī Kṛṣṇa, the primeval Lord. The Lord affirms this in the Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

Anyone, therefore, who is earnestly serious in heart and soul about being in intimate touch with the Personality of Godhead in the relationship of transcendental loving service will always be infallible in words and action. The reason is that the Supreme Lord is Absolute Truth, and anything earnestly dovetailed with the Absolute Truth attains the same transcendental quality. On the other hand, any amount of mental speculation on the strength of material science and knowledge without any bona fide touch with the Absolute Truth is sure to be a mundane untruth and failure, simply due to not being in touch with the Absolute Truth. Such godless, unfaithful words and actions, however materially enriched, are never to be trusted. That is the purport of this important verse. A grain of devotion is more valuable than tons of faithlessness.

TEXT 35

so 'haṁ samāmnāyamayas tapomayaḥ
prajāpatīnām abhivanditaḥ patiḥ
āsthāya yogaṁ nipuṇaṁ samāhitas
taṁ nādhyagacchaṁ yata ātma-sambhavaḥ

SYNONYMS

saḥ aham-myself (the great Brahmā); samāmnāya-mayaḥ-in the chain of disciplic succession of Vedic wisdom; tapaḥ-mayaḥ-successfully having undergone all austerities; prajāpatīnām-of all the forefathers of living entities; abhivanditaḥ-worshipable; patiḥ-master; āsthāya-successfully practiced; yogam-mystic powers; nipuṇam-very expert; samāhitaḥ-self-realized; tam-the Supreme Lord; na-did not; adhyagaccham-properly understood; yataḥ-from whom; ātma-self; sambhavaḥ-generated.

Although I am known as the great Brahmā, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth.

Brahmā, the greatest of all living creatures within the universe, is admitting his failure to know the Supreme Lord despite his vast learning in the Vedic wisdom, despite his austerity, penance, mystic powers and self-realization, and despite being worshiped by the great Prajāpatis, the forefathers of the living entities. So these qualifications are not sufficient to know the Supreme Lord. Brahmājī could understand the Lord to a little extent only when he was trying to serve Him by the eagerness of his heart (hṛdautkaṇṭhyavatā), which is the devotional service mood. Therefore, the Lord can be known only by the sincere mood of eagerness for service, and not by any amount of material qualification as scientist or speculative philosopher or by attainment of mystic powers. This fact is clearly corroborated in the Bhagavad-gītā (18.54-55):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

Only self-realization, by attainment of the above high qualifications of Vedic wisdom, austerity, etc., can help one on the path of devotional service. But failing in devotional service, one remains still imperfect because even in that position of self-realization one cannot factually know the Supreme Lord. By self-realization, one is qualified to become a devotee, and the devotee, by service mood (bhaktyā) only, can gradually know the Personality of Godhead. One should not, however, misunderstand the import of viśate (”enters into”) as referring to merging into the existence of the Supreme. Even in material existence, one is merged in the existence of the Lord. No materialist can disentangle self from matter, for the self is merged in the external energy of the Lord. As no layman can separate butter from milk, no one can extricate the merged self from matter by acquiring some material qualification. This viśate by devotion (bhaktyā) means to be able to participate in the association of the Lord in person. Bhakti, or devotional service to the Lord, means to become free from material entanglement and then to enter into the kingdom of God, becoming one like Him. Losing one’s individuality is not the aim of bhakti-yoga or of the devotees of the Lord. There are five types of liberation, one of which is called sāyujya-mukti, or being merged into the existence or body of the Lord. The other forms of liberation maintain the individuality of the particle soul and involve being always engaged in the transcendental loving service of the Lord. The word viśate, used in the verses of the Bhagavad-gītā, is thus meant for the devotees who are not at all anxious for any kind of liberation. The devotees are satisfied simply in being engaged in the service of the Lord, regardless of the situation.

Lord Brahmā is the first living being, who directly learned the Vedic wisdom from the Lord (tene brahma hṛdā ya ādi-kavaye [SB 1.1.1]). Therefore, who can be a more learned Vedāntist than Lord Brahmā? He admits that in spite of his perfect knowledge in the Vedas, he was unable to know the glories of the Lord. Since no one can be more than Lord Brahmā, how can a so-called Vedāntist be perfectly cognizant of the Absolute Truth? The so-called Vedāntist, therefore, cannot enter into the existence of the Lord without being trained in the matter of bhakti-vedānta, or Vedānta plus bhakti. Vedānta means self-realization, and bhakti means realization of the Personality of Godhead, to some extent. No one can know the Personality of Godhead in full, but at least to a certain extent one can know the Absolute Truth, the Personality of Godhead, by self-surrender and a devotional attitude, and by nothing else. In the Brahma-saṁhitā also, it is said, vedeṣu durlabham, or simply by study of Vedānta one can hardly find out the existence of the Personality of Godhead, but the Lord is adurlabham ātma-bhaktau, very easily available to His devotee. Śrīla Vyāsadeva, therefore, was not satisfied simply with compiling the Vedānta-sūtras, but over and above this, by the advice of his spiritual master, Nārada, he compiled the Śrīmad-Bhāgavatam in order to understand the real import of Vedānta. Śrīmad-Bhāgavatam therefore, is the absolute medium by which to understand the Absolute Truth.

TEXT 36

nato ’smy ahaṁ tac-caraṇaṁ samīyuṣāṁ
bhavac-chidaṁ svasty-ayanaṁ sumaṅgalam
yo hy ātma-māyā-vibhavaṁ sma paryagād
yathā nabhaḥ svāntam athāpare kutaḥ

SYNONYMS

nataḥ-let me offer my obeisances; asmi-am; aham-I; tat-the Lord’s; caraṇam-feet; samīyuṣām-of the surrendered soul; bhavat-chidam-that which stops repetition of birth and death; svasti-ayanam-perception of all happiness; su-maṅgalam-all-auspicious; yaḥ-one who; hi-exactly; ātma-māyā-personal energies; vibhavam-potency; sma-certainly; paryagāt-cannot estimate; yathā-as much as; nabhaḥ-the sky; sva-antam-its own limit; atha-therefore; apare-others; kutaḥ-how.

Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

Lord Brahmā, the greatest of all learned living beings, the greatest sacrificer, the greatest observer of the austere life, and the greatest self-realized mystic, advises us, as the supreme spiritual master of all living beings, that one should simply surrender unto the lotus feet of the Lord in order to achieve all success, even up to the limit of being liberated from the miseries of material life and being endowed with all-auspicious spiritual existence. Lord Brahmā is known as the pitāmaha, or the father’s father. A young man consults his experienced father about discharging his duties. So the father is naturally a good advisor. But Lord Brahmā is the father of all fathers. He is the father of the father of Manu, who is the father of mankind all over the universal planets. Therefore the men of this insignificant planet should kindly accept the instruction of Brahmājī and would do well to surrender unto the lotus feet of the Lord rather than try to estimate the length and breadth of the Lord's potencies. His potencies are immeasurable, as confirmed in the Vedas. Parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca (Śvetāśvatara Upaniṣad 6.8 [Cc. Madhya 13.65, purport]). He is the greatest of all, and all others, even the greatest of all living beings, namely Brahmājī, admits that the best thing for us is to surrender unto Him. Therefore only those persons with a very poor fund of knowledge claim that they themselves are lords of all that they survey. And what can they survey? They cannot survey even the length and breadth of a small sky in one small universe. The so-called material scientist says that he would need to live forty thousand years to reach the highest planet of the universe, being carried by a sputnik. This is also utopian because no one can be expected to live forty thousand years. Besides, when the space pilot returned from his travel, none of his friends would be present to receive him back as the greatest astronaut, as has become fashionable for modern bewildered scientific men. One scientific man, who had no belief in God, was very much enthusiastic in making plans for his material existence and therefore opened a hospital to save the living. But after opening the hospital, he himself died within six months. So one should not spoil his human life, species of life, simply for the concocted material happiness of life through increasing artificial needs in the name of advancement of economic development and scientific knowledge. Rather, one should simply surrender unto the feet of the Lord to make a solution to all miseries of life. That is the instruction of Lord Kṛṣṇa directly in the Bhagavad-gītā, and that is the instruction of Śrīmad-Bhāgavatam by Brahmājī, the supreme father of all living beings.

Anyone denying this surrendering process as recommended both in the Bhagavad-gītā and in the Śrīmad-Bhāgavatam-and, for that matter, in all authorized scriptures-will be forced to surrender unto the laws of material nature. The living entity, by his constitutional position, is not independent. He must surrender, either unto the Lord or unto material nature. Material nature is also not independent of the Lord, since the Lord Himself has claimed material nature as mama māyā, or "My energy" (Bg. 7.14), and as me bhinnā prakṛtir aṣṭadhā, or "My separated energy in eight divisions" (Bg. 7.4). Therefore material nature is also controlled by the Lord, as He has claimed in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: "Under My direction only is material nature working, and thus are all things moving." And the living entities, being superior energy to matter, have choice and discrimination either to surrender unto the Lord or to surrender unto material nature. By surrendering unto the Lord, one is happy and liberated, but by surrendering unto material nature the living entity suffers. So the end of all suffering means surrendering unto the Lord because the surrendering process itself is bhava-cchidam (liberation from all material miseries), svasty-ayanam (perception of all happiness), and sumaṅgalam (the source of everything auspicious).

Therefore liberty, happiness and all good fortune can be attained only by surrendering unto the Lord because He is full liberty, full happiness and full auspiciousness. Such liberation and happiness are also unlimited, and they have been compared to the sky, although such liberation and happiness are infinitely greater than the sky. In our present position we can simply understand the magnitude of greatness when it is compared to the sky. We fail to measure the sky, but the happiness and liberty obtained in association with the Lord are far greater than the sky. That spiritual happiness is so great that it cannot be measured, even by the Lord Himself, not to speak of others.

It is said in the scriptures, brahma-saukhyaṁ tv anantam: spiritual happiness is unlimited. Here it is said that even the Lord cannot measure such happiness. This does not mean that the Lord cannot measure it and is therefore imperfect in that sense. The actual position is that the Lord can measure it, but the happiness in the Lord is also identical with the Lord on account of absolute knowledge. So the happiness derived from the Lord may be measured by the Lord, but the happiness increases again, and the Lord measures it again, and then again the happiness increases more and more, and the Lord measures it more and more, and as such there is eternally a competition between increment and measurement, so much so that the competition is never stopped, but goes on unlimitedly ad infinitum. Spiritual happiness is ānandāmbudhi-vardhanam, or the ocean of happiness which increases. The material ocean is stagnant, but the spiritual ocean is dynamic. In the Caitanya-caritāmṛta, (Ādi-līlā, Fourth Chapter) Kavirāja Gosvāmī has very nicely described this dynamic increment of the ocean of spiritual happiness in the transcendental person of Śrīmatī Rādhārāṇī, the pleasure potency of Lord Kṛṣṇa.

TEXT 37

nāhaṁ na yūyaṁ yad-ṛtāṁ gatiṁ vidur
na vāmadevaḥ kim utāpare surāḥ
tan-māyayā mohita-buddhayas tv idaṁ
vinirmitaṁ cātma-samaṁ vicakṣmahe

SYNONYMS

na-neither; aham-I; na-nor; yūyam-all you sons; yat-whose; ṛtām-factual; gatim-movements; viduḥ-do know; na-nor; vāmadevaḥ-Lord Śiva; kim-what; uta-else; apare-others; surāḥ-demigods; tat-by His; māyayā-by the illusory energy; mohita-bewildered; buddhayaḥ-with such intelligence; tu-but; idam-this; vinirmitam-what is created; ca-also; ātma-samam-by dint of one's personal ability; vicakṣmahe-observe.

Since neither Lord Śiva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.

We have many times mentioned the names of twelve selected authorities (dvādaśa-mahājana), of which Brahmā, Nārada and Lord Śiva head the list as the first, second and third in order of merit of those who know something of the Supreme Lord. Other demigods, semi-demigods, Gandharvas, Cāraṇas, Vidyādharas, human beings or asuras cannot possibly know fully about the potencies of the Absolute Lord, Śrī Kṛṣṇa. The demigods, semi-demigods, Gandharvas, etc., are all highly intelligent persons in the upper planets, the human beings are inhabitants of the intermediate planets, and the asuras are inhabitants of the lower planets. All of them have their respective conceptions and estimations of the Absolute Truth, as does the scientist or the empiric philosopher in human society. All such living entities are creatures of the material nature, and consequently they are bewildered by the wonderful display of the three modes of material nature. Such bewilderment is mentioned in the Bhagavad-gītā (7.13). Tribhir guṇamayair bhāvair ebhiḥ samam idaṁ jagat: every entity, beginning from Brahmā down to the ant, is individually bewildered by the three modes of material nature, namely goodness, passion and ignorance. Everyone thinks, in terms of individual capacity, that this universe, which is manifested before us, is all in all. And so the scientist in the human society of the twentieth century calculates the beginning and end of the universe in his own way. But what can the scientists know? Even Brahmā himself was once bewildered, thinking himself the only one Brahmā favored by the Lord, but later on, by the grace of the Lord, he came to know that there are innumerable more powerful Brahmās as well, in far bigger universes beyond this universe, and all of these universes combined together form ekapād-vibhūti, or one fourth of the manifestation of the Lord's creative energy. The other three fourths of His energy are displayed in the spiritual world, and so what can the tiny scientist with a tiny brain know of the Absolute Personality of Godhead, Lord Kṛṣṇa? The Lord says, therefore, mohitaṁ nābhijānāti mām ebhyaḥ param avyayam: [Bg. 7.13] bewildered by such modes of material nature, they cannot understand that beyond these manifestations is a Supreme Person who is the absolute controller of everything. Brahmā, Nārada and Lord Śiva know about the Lord to a considerable extent, and therefore one should follow the instructions of these great personalities instead of being satisfied with a tiny brain and its playful discoveries such as spacecraft and similar products of science. As the mother is the only authority to identify the father of a child, so the mother Vedas, presented by the recognized authority such as Brahmā, Nārada or Śiva, is the only authority to inform us about the Absolute Truth.

TEXT 38

yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ

SYNONYMS

yasya-whose; avatāra-incarnation; karmāṇi-activities; gāyanti-chant in glorification; hi-indeed; asmat-ādayaḥ-persons like us; na-do not; yam-whom; vidanti-know; tattvena-cent percent as He is; tasmai-unto Him; bhagavate-unto the Personality of Godhead Śrī Kṛṣṇa; namaḥ-respectful obeisances.

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

It is said that the transcendental name, form, quality, pastimes, paraphernalia, personality, etc., cannot possibly be perceived by the gross materialistic senses. But when the senses are purified by the process of hearing, chanting, remembering, and worshiping the lotus feet of the holy Deity, etc., the Lord reveals Himself proportionately to the advancement of the quality of devotional service (ye yathā māṁ prapadyante [Bg. 4.11]). One should not expect the Lord to be an order-supplying agent who must be present before us as soon as we desire to see Him. We must be ready to undergo the prescribed devotional duties, following the path shown by the predecessors in the disciplic succession from Brahmā, Nārada and similar authorities. As the senses are progressively purified by bona fide devotional service, the Lord reveals His identity according to the spiritual advancement of the devotee. But one who is not in the line of devotional service can hardly perceive Him simply by calculations and philosophical speculations. Such a hard worker can present a jugglery of words before an audience, but can never know the Supreme Personality of Godhead in His personal feature. The Lord has clearly stated in the Bhagavad-gītā that one can know Him only by devotional service. No one can know the Lord by any puffed-up material process of challenge, but the humble devotee can please the Lord by his earnest devotional activities. Thus the Lord reveals Himself proportionately before the devotee. Lord Brahmā therefore offers his respectful obeisances as a bona fide spiritual master and advises us to follow the process of śravaṇa and kīrtana. Simply by this process, or simply by hearing and chanting the glories of the activities of the Lord's incarnation, one can certainly see within himself the identity of the Lord. We have already discussed this subject in volume one of Śrīmad-Bhāgavatam, in connection with this verse:

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā
(SB 1.2.12)

The conclusion is that one cannot know the Supreme Personality of Godhead fully by any method, but He can be seen and felt partially by the devotional service process of hearing, chanting, etc.

TEXT 39

sa eṣa ādyaḥ puruṣaḥ
kalpe kalpe sṛjaty ajaḥ
ātmātmany ātmanātmānaṁ
sa saṁyacchati pāti ca

SYNONYMS

saḥ-He; eṣaḥ-the very; ādyaḥ-the original Personality of Godhead; puruṣaḥ-the Mahā-Viṣṇu incarnation, a plenary portion of Govinda, Lord Kṛṣṇa; kalpe kalpe-in each and every millennium; sṛjati-creates; ajaḥ-the unborn; ātmā-self; ātmani-upon the self; ātmanā-by His own self; ātmānam-own self; saḥ-He; saṁyacchati-absorbs; pāti-maintains; ca-also.

That supreme original Personality of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again.

The creation is nondifferent from the Lord, and still He is not in the creation. This is explained in the Bhagavad-gītā (9.4) as follows:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni

na cāhaṁ teṣv avasthitaḥ

The impersonal conception of the Absolute Truth is also a form of the Lord called avyakta-mūrti. Mūrti means "form," but because His impersonal feature is inexplicable to our limited senses, He is the avyakta-mūrti form, and in that inexplicable form of the Lord the whole creation is resting; or, in other words, the whole creation is the Lord Himself, and the creation is also nondifferent from Him, but simultaneously He, as the original Personality of Godhead Śrī Kṛṣṇa, is aloof from the created manifestation. The impersonalist gives stress to the impersonal form or feature of the Lord and does not believe in the original personality of the Lord, but the Vaiṣṇavas accept the original form of the Lord, of whom the impersonal form is merely one of the features. The impersonal and personal conceptions of the Lord are existing simultaneously, and this fact is clearly described both in the Bhagavad-gītā and in the Śrīmad-Bhāgavatam, and also in other Vedic scriptures. Inconceivable to human intelligence, the idea must simply be accepted on the authority of the scriptures, and it can only be practically realized by the progress of devotional service unto the Lord, and never by mental speculation or inductive logic. The impersonalists depend more or less on inductive logic, and therefore they always remain in darkness about the original Personality of Godhead Śrī Kṛṣṇa. Their conception of Kṛṣṇa is not clear, although everything is clearly mentioned in all the Vedic scriptures. A poor fund of knowledge cannot comprehend the existence of an original personal form of the Lord when He is expanded in everything. This imperfectness is due, more or less, to the material conception that a substance distributed widely in parts can no longer exist in the original form.

The original Personality of Godhead (ādyaḥ), Govinda, expands Himself as the Mahā-Viṣṇu incarnation and rests in the Causal Ocean, which He Himself creates. The Brahma-saṁhitā (5.47) confirms this as follows:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lord Brahmājī says in his Brahma-saṁhitā, "I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-Viṣṇu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity."

So this Mahā-Viṣṇu is the first incarnation in the creation, and from Him all the universes are generated and all material manifestations are produced, one after another. The Causal Ocean is created by the Lord as the mahat-tattva, as a cloud in the spiritual sky, and is only a part of His different manifestations. The spiritual sky is an expansion of His personal rays, and He is the mahat-tattva cloud also. He lies down and generates the universes by His breathing, and again, by entering into each universe as Garbhodakaśāyī Viṣṇu, He creates Brahmā, Śiva and many other demigods for maintenance of the universe and again absorbs the whole thing into His person as confirmed in the Bhagavad-gītā (9.7):

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

"O son of Kuntī, when the kalpa, or the duration of the life of Brahmā, is ended, then all the created manifestations enter into My prakṛti, or energy, and again, when I desire, the same creation takes place by My personal energy."

The conclusion is that these are all but displays of the Lord's inconceivable personal energies, of which no one can have any full information. This point we have already discussed.

TEXTS 40-41

viśuddhaṁ kevalaṁ jñānaṁ
pratyak samyag avasthitam
satyaṁ pūrṇam anādy-antaṁ
nirguṇaṁ nityam advayam
ṛṣe vidanti munayaḥ
praśāntātmendriyāśayāḥ
yadā tad evāsat-tarkais
tirodhīyeta viplutam

SYNONYMS

viśuddham-without any material tinge; kevalam-pure and perfect; jñānam-knowledge; pratyak-all-pervading; samyak-in fullness; avasthitam-situated; satyam-truth; pūrṇam-absolute; anādi-without any beginning; antam-and so also without any end; nirguṇam-devoid of material modes; nityam-eternal; advayam-without any rival; ṛṣe-O Nārada, O great sage; vidanti-they can only understand; munayaḥ-the great thinkers; praśānta-pacified; ātma-self; indriya-senses; āśayāḥ-sheltered; yadā-while; tat-that; eva-certainly; asat-untenable; tarkaiḥ-arguments; tiraḥ-dhīyeta-disappears; viplutam-distorted.

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Nārada, O great sage, the great thinkers can know Him when completely freed from all material hankerings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

Here is an estimation of the Lord apart from His transcendental activities in the temporary, material creations. Māyāvāda philosophy tries to designate the Lord as contaminated by a material body when He accepts forms of incarnation. This sort of interpolation is completely denied herein by the explanation that the Lord's position is pure and unalloyed in all circumstances. According to Māyāvāda philosophy, the spirit soul, when covered by nescience, is designated as jīva, but when freed from such ignorance or nescience he merges in the impersonal existence of the Absolute Truth. But here it is said that the Lord is eternally the symbol of full and perfect knowledge. This is His speciality: perpetual freedom from all material contaminations. This distinguishes the Lord from the individual, common living entities who have the aptitude for being subordinated by nescience and thus becoming materially designated. In the Vedas it is said that the Lord is vijñānam ānandam, full of bliss and knowledge. The conditioned souls are never to be compared to Him because such individual souls have the tendency to become contaminated. Although after liberation the living entity can become one with the same quality of existence as the Lord, his very tendency to become contaminated, which the Lord never has, makes the individual living entity different from the Lord. In the Vedas it is said, śuddham apāpa-viddham: the individual ātmā becomes polluted by sin, but the Lord is never contaminated by sins. The Lord is compared to the powerful sun. The sun is never contaminated by anything infectious because it is so powerful. On the contrary, infected things are sterilized by the rays of the sun. Similarly, the Lord is never contaminated by sins; on the contrary, the sinful living entities become sterilized by contact with the Lord. This means that the Lord is also all-pervading like the sun, and as such the word pratyak is used in this verse. Nothing is excluded from the existence of the Lord's potential expansions. The Lord is within everything, and He is all-covering also, without being disturbed by the activities of the individual souls. He is therefore infinite, and the living entities are infinitesimal. In the Vedas it is said that only the Lord alone exists, and all others' existences depend on Him. He is the generating reservoir for everyone's existential capacity; He is the Supreme Truth of all other categorical truths. He is the source of everyone's opulence, and therefore no one can equal Him in opulence. Being full of all opulences, namely wealth, fame, strength, beauty, knowledge and renunciation, certainly He is the Supreme Person. And because He is a person, He has many personal qualities, although He is transcendental to the material modes. We have already discussed the statement, itthaṁ-bhūta-guṇo hariḥ (SB 1.7.10). His transcendental qualities are so attractive that even the liberated souls (ātmārāmas) are also attracted by them. Although possessed of all personal qualities, He is nevertheless omnipotent. Therefore, personally He has nothing to do, for everything is being carried out by His omnipotent energies. This is confirmed by the Vedic mantras: parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [Cc. Madhya 13.65, purport]. This suggests His specific spiritual form, which can never be experienced by the material senses. He can be seen only when the senses are purified by devotional service (yam evaiṣa vṛṇute tena -labhyaḥ Kaṭha Upaniṣad 1.2.23). As such, there are basic differences between the Lord and the living entities, in so many respects. No one can be compared to the Lord, as the Vedas declare (ekam evādvitīyaṁ brahma, dvaitād vai bhayaṁ bhavati). The Lord has no competitor, and He has nothing to fear from any other being, nor can anyone be equal to Him. Although He is the root of all other beings, there are basic differences between Him and other beings. Otherwise there would have been no necessity for the statement in the previous verse that no one can know Him one hundred percent as He is (na yaṁ vidanti tattvena). That no one can fully understand Him is explained also in this verse, but the qualification for understanding to some degree is mentioned here. Only the praśāntas, or the unalloyed devotees of the Lord, can know Him to a greater extent. The reason is that the devotees have no demands in their lives but to be obedient servants of the Lord, while all others, namely the empiric philosophers, the mystics and the fruitive workers, all basically have some demand, and as such they cannot be pacified. The fruitive worker wants reward for his work, the mystic wants some perfection of life, and the empiric philosopher wants to merge in the existence of the Lord. Somehow or other, as long as there is a demand for sense satisfaction, there is no chance for pacification; on the contrary, by unnecessary dry speculative arguments, the whole matter becomes distorted, and thus the Lord moves still further away from our understanding. The dry speculators, however, because of their following the principles of austerity and penance, can have knowledge of the impersonal features of the Lord to some extent, but there is no chance of their understanding His ultimate form as Govinda because only the amalātmanas, or the completely sinless persons, can accept pure devotional service to the Lord, as confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

TEXT 42

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ-first; avatāraḥ-incarnation; puruṣaḥ-Kāraṇārṇavaśāyī Viṣṇu; parasya-of the Lord; kālaḥ-time; svabhāvaḥ-space; sat-result; asat-cause; manaḥ-mind; ca-also; dravyam-elements; vikāraḥ-material ego; guṇaḥ-modes of nature; indriyāṇi-senses; virāṭ-the complete whole body; svarāṭ-Garbhodakaśāyī Viṣṇu; sthāsnu-immovable; cariṣṇu-movable; bhūmnaḥ-of the Supreme Lord.

Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.

That the material creation is not permanent has been discussed many times hereinbefore. The material creation is but a temporary exhibition of the material energy of the Almighty God. This material manifestation is necessary to give a chance to the conditioned souls who are unwilling to associate with the Lord in the relationship of loving transcendental service. Such unwilling conditioned souls are not allowed to enter into the liberated life of spiritual existence because at heart they are not willing to serve. Instead, they want to enjoy themselves as imitation Gods. The living entities are constitutionally eternal servitors of the Lord, but some of them, because of misusing their independence, do not wish to serve; therefore they are allowed to enjoy the material nature, which is called māyā, or illusion. It is called illusion because the living beings under the clutches of māyā are not factually enjoyers, although they think that they are, being illusioned by māyā. Such illusioned living entities are given a chance at intervals to rectify their perverted mentality of becoming false masters of the material nature, and they are imparted lessons from the Vedas about their eternal relationship with the Supreme Lord Kṛṣṇa (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). So the temporary creation of the material manifestation is an exhibition of the material energy of the Lord, and to manage the whole show the Supreme Lord incarnates Himself as the Kāraṇārṇavaśāyī Viṣṇu just as a magistrate is deputed by the government to manage affairs temporarily. This Kāraṇodakaśāyī Viṣṇu causes the manifestation of material creation by looking over His material energy (sa aikṣata). In the first volume of this book we have already discussed to some extent the explanation of the verse jagṛhe pauruṣaṁ rūpam. The duration of the illusory play of material creation is called a kalpa, and we have already discussed the creation's taking place in kalpa after kalpa. By His incarnation and potential activities, the complete ingredients of creation, namely time, space, cause, result, mind, the gross and subtle elements and their interactional modes of nature-goodness, passion and ignorance-and then the senses and their reservoir source, the gigantic universal form as the second incarnation Garbhodakaśāyī Viṣṇu, and all living beings, both moving and standing, which come out of the second incarnation, all became manifested. Ultimately, all these creative elements and the creation itself are but potential manifestations of the Supreme Lord; nothing is independent of the control of the Supreme Being. This first incarnation in the material creation, namely Kāraṇārṇavaśāyī Viṣṇu, is the plenary part of the original Personality of Godhead, Śrī Kṛṣṇa, described in the Brahma-saṁhitā (5.48) as follows:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

All the innumerable universes are maintained only during the breathing period of Mahā-Viṣṇu, or Kāraṇārṇavaśāyī Viṣṇu, who is only a plenary part of Govinda, the original Personality of Godhead Lord Kṛṣṇa.

TEXTS 43-45

ahaṁ bhavo yajña ime prajeśā
dakṣādayo ye bhavad-ādayaś ca
svarloka-pālāḥ khagaloka-pālā
nṛloka-pālās talaloka-pālāḥ
gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāga-nāthāḥ
ye vā ṛṣīṇām ṛṣabhāḥ pitṝṇāṁ
daityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāca-bhūta-
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ
yat kiñca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat
śrī-hrī-vibhūty-ātmavad adbhutārṇaṁ
tattvaṁ paraṁ rūpavad asva-rūpam

SYNONYMS

aham-myself (Brahmājī); bhavaḥ-Lord Śiva; yajñaḥ-Lord Viṣṇu; ime-all these; prajā-īśāḥ-the father of the living beings; dakṣa-ādayaḥ-Dakṣa, Marīci, Manu, etc.; ye-those; bhavat-yourself; ādayaḥ ca-and the bachelors (Sanat-kumāra and his brothers); svarloka-pālāḥ-the leaders of the heavenly planets; khagaloka-pālāḥ-the leaders of space travelers; nṛloka-pālāḥ-the leaders of mankind; talaloka-pālāḥ-the leaders of the lower planets; gandharva-the residents of Gandharvaloka; vidyādhara-the residents of the Vidyādhara planet; cāraṇa-īśāḥ-the leaders of the Cāraṇas; ye-as also others; yakṣa-the leaders of the Yakṣas; rakṣa-demons; uraga-snakes; nāga-nāthāḥ-the leaders of Nāgaloka (below the earth); ye-others; vā-also; ṛṣīṇām-of the sages; ṛṣabhāḥ-the chief; pitṝṇām-of the forefathers; daitya-indra-leaders of the atheists; siddha-īśvara-leaders of the Siddhaloka planets (spacemen); dānava-indrāḥ-leaders of the non-Āryans; anye-besides them; ca-also; ye-those; preta-dead bodies; piśāca-evil spirits; bhūta-jinn; kūṣmāṇḍa-a special type of evil spirit; yādaḥ-aquatics; mṛga-animals; pakṣi-adhīśāḥ-giant eagles; yat-anything; kim ca-and everything; loke-in the world; bhagavat-possessed of bhaga, or extraordinary power; mahasvat-of a special degree; ojaḥ-sahasvat-specific mental and sensual dexterity; balavat-possessed of strength; kṣamāvat-possessed of forgiveness; śrī-beauty; hrī-ashamed of impious acts; vibhūti-riches; ātmavat-possessed of intelligence; adbhuta-wonderful; arṇam-race; tattvam-specific truth; param-transcendental; rūpavat-as if the form of; asva-rūpam-not the form of the Lord.

I myself [Brahmā], Lord Śiva, Lord Viṣṇu, great generators of living beings like Dakṣa and Prajāpati, yourselves [Nārada and the Kumāras], heavenly demigods like Indra and Candra, the leaders of the Bhūrloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyādhara planets, the leaders of the Cāraṇaloka planets, the leaders of the Yakṣas, Rakṣas and Uragas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kūṣmāṇḍas, great aquatics, great beasts and great birds, etc.-in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless-may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

Those in the list given above, beginning from the name Brahmājī, the first living creature within the universe, down to Lord Śiva, Lord Viṣṇu, Nārada and other powerful demigods, men, supermen, sages, ṛṣis, and other lower creatures of extraordinary strength and opulence, including the dead bodies, satans, evil spirits, jinn, aquatics, birds and beasts, may appear to be the Supreme Lord, but factually none of them is the Supreme Lord; every one of them possesses only a fragment of the great potencies of the Supreme Lord. The less intelligent man is surprised to see the wonderful actions of material phenomena, as the aborigines are fearful of a great thunderbolt, a great and gigantic banyan tree, or a great lofty mountain in the jungle. For such undeveloped human beings, merely the slight display of the Lord's potency is captivating. A still more advanced person is captivated by the powers of the demigods and goddesses. Therefore, those who are simply astonished by the powers of anything in the creation of the Lord, without any factual information of the Lord Himself, are known as śaktas, or worshipers of the great powers. The modern scientist is also captivated by the wonderful actions and reactions of natural phenomena and therefore is also a śakta. These lower-grade persons gradually rise to become saurīyas (worshipers of the sun-god) or gāṇapatyas (worshipers of the mass of people as janatā janārdana or daridra-nārāyaṇa, etc., in the form of Gaṇapati) and then rise to the platform of worshiping Lord Śiva in search for the ever-existing soul, and then to the stage of worshiping Lord Viṣṇu, the Supersoul, etc., without any information of Govinda, Lord Kṛṣṇa, who is the original Lord Viṣṇu. In other ways some are worshipers of race, nationality, birds, beasts, evil spirits, satans, etc. The general worship of Śanideva, the lord of distressful condition, and Sītalādevī, the goddess of smallpox, is also common to the mass of people, and there are many foolish men who worship the mass of people or the poor class of men. So different persons, societies and communities, etc., worship some of the potent manifestations of the Lord, wrongly accepting the powerful object as God. But in this verse it is advised by Brahmājī that none of them is the Supreme Lord; they are only borrowed plumes from the original Almighty Lord Śrī Kṛṣṇa. When the Lord advises in Bhagavad-gītā to worship Him alone, it is to be understood that worshiping Lord Kṛṣṇa includes worshiping all that is mentioned, because He, Lord Kṛṣṇa, includes everyone.

When the Lord is described as formless in the Vedic literatures, it is to be understood that all these forms mentioned above, within the experience of universal knowledge, are different exhibitions of the Lord's transcendental potencies only, and none of them factually represents the transcendental form of the Lord. But when the Lord actually descends on the earth or anywhere within the universe, the less intelligent class of men also mistake Him to be one of them, and thus they imagine the Transcendence to be formless or impersonal. Factually, the Lord is not formless, nor does He belong to any of the multiforms experienced within the universal forms. One should try to know the truth about the Lord by following the instruction of Brahmājī.

TEXT 46

prādhānyato yān ṛṣa āmananti
līlāvatārān puruṣasya bhūmnaḥ
āpīyatāṁ karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeśān

SYNONYMS

prādhānyataḥ-chiefly; yān-all those; ṛṣe-O Nārada; āmananti-worship; līlā-pastimes; avatārān-incarnations; puruṣasya-of the Personality of Godhead; bhūmnaḥ-the Supreme; āpīyatām-in order to be relished by you; karṇa-ears; kaṣāya-foul matter; śoṣān-that which evaporates; anukramiṣye-shall state one after another; te-they; imān-as they are in my heart; su-peśān-all pleasing to hear.

O Nārada, now I shall state, one after another, the transcendental incarnations of the Lord known as līlā-avatāras. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.

As it was said in the beginning of Śrīmad-Bhāgavatam (1.5.8), one cannot be fully satisfied by hearing unless and until one is given a chance to hear of the transcendental activities of the Lord. So Brahmājī is also trying, in this verse, to stress the importance of narrating the transcendental pastimes of the Lord as He comes and manifests Himself here on the surface of the material planets. Every living entity has a tendency to hear pleasing messages, and as such almost every one of us is inclined to hear news and talks broadcast by the radio stations. But the difficulty is that no one is satisfied at heart by hearing all those messages. The cause of such dissatisfaction is the incompatibility of the message with the innermost stratum of the living soul. This transcendental literature is especially prepared by Śrīla Vyāsadeva to give the utmost satisfaction to the people in general by narration of the activities of the Lord, as instructed by Śrī Nārada Muni to Śrīla Vyāsadeva. Such activities of the Lord are principally of two varieties. One concerns the mundane manifestation of the material creative force, and the other deals with His pastimes in the form of different incarnations in terms of the time and place. There are innumerable incarnations of the Lord, like the waves of the river flowing constantly in and out. Less intelligent persons take more interest in the creative forces of the Lord in the material world, and, being disconnected from their relationship with the Lord, they put forward many theories of the creation in the name of scientific research. The devotees of the Lord, however, know well how the creative forces work concurrently by the action and reaction of the material energy of the Lord. Therefore they take more interest in the transcendental activities of the Lord as He incarnates Himself on the surface of the material world. Śrīmad-Bhāgavatam is the history of such activities of the Lord, and people who take interest in hearing Śrīmad-Bhāgavatam clear their hearts of accumulated mundane filth. There are a thousand and one rash literatures on the market, but one who has taken interest in the Śrīmad-Bhāgavatam loses all interest in such filthy literatures. Śrī Brahmājī is thus attempting to narrate the principal incarnations of the Lord so that they may be drunk by Nārada as transcendental nectar.

Thus end the Bhaktivedanta purports of the Second Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Puruṣa-sūkta Confirmed."

20.3.7 Chapter Seven

Scheduled Incarnations with Specific Functions

TEXT 1

brahmovāca
yatrodyataḥ kṣiti-taloddharaṇāya bibhrat
krauḍīṁ tanuṁ sakala-yajña-mayīm anantaḥ
antar-mahārṇava upāgatam ādi-daityaṁ
taṁ daṁṣṭrayādrim iva vajra-dharo dadāra

SYNONYMS

brahmā uvāca-Lord Brahmā said; yatra-at that time (when); udyataḥ-attempted; kṣiti-tala-the planet earth; uddharaṇāya-for the matter of lifting; bibhrat-assumed; krauḍīm-pastimes; tanum-form; sakala-total; yajña-mayīm-all-inclusive sacrifices; anantaḥ-the Unlimited; antar-within the universe; mahā-arṇave-the great Garbha Ocean; upāgatam-having arrived at; ādi-the first; daityam-demon; tam-him; daṁṣṭrayā-by the tusk; adrim-the flying mountains; iva-like; vajra-dharaḥ-the controller of the thunderbolts; dadāra-pierced.

Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.

Since the beginning of creation, the demons and the demigods, or the Vaiṣṇavas, are always the two classes of living beings to dominate the planets of the universes. Lord Brahmā is the first demigod, and Hiraṇyākṣa is the first demon in this universe. Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean, which covers half the universe. The other half is the spherical dome within which the innumerable planetary systems exist. The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons and can result in a greatly harmful reaction to the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiraṇyākṣa (the great exploiter of the gold rush), and the earth was detached from its weightless condition and fell down into the Garbhodaka Ocean. The Lord, as maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earth from within the water of Garbhodaka. Śrī Jayadeva Gosvāmī, the great Vaiṣṇava poet, sang as follows:

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa
jaya jagadīśa hare

”O Keśava! O Supreme Lord who have assumed the form of a boar! O Lord! The planet earth rested on Your tusks, and it appeared like the moon engraved with spots.”

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of fanciful men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the planet earth.

When the Lord appeared to pick up the earth, the demon of the name Hiraṇyākṣa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord’s tusk. According to Śrīla Jīva Gosvāmī, the demon Hiraṇyākṣa was killed by the hand of the Lord. Therefore his version is that after being killed by the hand of the Lord, the demon was pierced by the tusk. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this version.

TEXT 2

jāto rucer ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām
loka-trayasya mahatīm aharad yad ārtiṁ
svāyambhuvena manunā harir ity anūktaḥ

SYNONYMS

jātaḥ-was born; ruceḥ-of the wife of Prajāpati; ajanayat-gave birth; suyamān-headed by Suyama; suyajñaḥ-Suyajña; ākūti-sūnuḥ-of the son of Ākūti; amarān-the demigods; atha-thus; dakṣiṇāyām-unto the wife of the name Dakṣiṇā; loka-the planetary systems; trayasya-of the three; mahatīm-very great; aharat-diminished; yat-all those; ārtim-distresses; svāyambhuvena-by the Manu named Svāyambhuva; manunā-by the father of mankind; hariḥ-Hari; iti-thus; anūktaḥ-named.

The Prajāpati first begot Suyajña, in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.

In order to guard against the invention of unauthorized incarnations of God by the fanciful, less intelligent persons, the name of the father of the bona fide incarnation is also mentioned in the authorized revealed scriptures. No one, therefore, can be accepted as an incarnation of the Lord if his father’s name, as well as the name of the village or place in which he appears, is not mentioned by the authorized scriptures. In the Bhāgavata Purāṇa the name of the Kalki incarnation, which is to take place in almost four hundred thousand years, is mentioned along with the name of His father and the name of the village in which He will appear. A sane man, therefore, does not accept any cheap edition of an incarnation without reference to the authorized scriptures.

TEXT 3

jajñe ca kardama-gṛhe dvija devahūtyāṁ
strībhiḥ samaṁ navabhir ātma-gatiṁ sva-mātre
ūce yayātma-śamalaṁ guṇa-saṅga-paṅkam
asmin vidhūya kapilasya gatiṁ prapede

SYNONYMS

jajñe-took birth; ca-also; kardama-the Prajāpati named Kardama; gṛhe-in the house of; dvija-O brāhmaṇa; devahūtyām-in the womb of Devahūti; strībhiḥ-by women; samam-accompanied by; navabhiḥ-by nine; ātma-gatim-spiritual realization; sva-mātre-unto His own mother; ūce-uttered; yayā-by which; ātma-śamalam-coverings of the spirit soul; guṇa-saṅga-associated with the modes of nature; paṅkam-mud; asmin-this very life; vidhūya-being washed off; kapilasya-of Lord Kapila; gatim-liberation; prapede-achieved.

The Lord then appeared as the Kapila incarnation, being the son of the prajāpati brāhmaṇa Kardama and his wife, Devahūti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.

The instructions of Lord Kapila to His mother Devahūti are fully described in the Third Canto (Chapters 25-32) of the Śrīmad-Bhāgavatam, and anyone who follows the instructions can achieve the same liberation obtained by Devahūti. The Lord spoke Bhagavad-gītā, and thereby Arjuna achieved self-realization, and even today anyone who follows the path of Arjuna can also attain the same benefit as Śrī Arjuna. The scriptures are meant for this purpose. Foolish, unintelligent persons make their own interpretations by imagination and thus mislead their followers, causing them to remain in the dungeon of material existence. However, simply by following the instructions imparted by Lord Kṛṣṇa or Lord Kapila, one can obtain the highest benefit, even today.

The word ātma-gatim is significant in the sense of perfect knowledge of the Supreme. One should not be satisfied simply by knowing the qualitative equality of the Lord and the living being. One should know the Lord as much as can be known by our limited knowledge. It is impossible for the Lord to be known perfectly as He is, even by such liberated persons as Śiva or Brahmā, so what to speak of other demigods or men in this world. Still, by following the principles of the great devotees and the instructions available in the scriptures, one can know to a considerable extent the features of the Lord. His Lordship Kapila, the incarnation of the Lord, instructed His mother fully about the personal form of the Lord, and thereby she realized the personal form of the Lord and was able to achieve a place in the Vaikuṇṭhaloka where, Lord Kapila predominates. Every incarnation of the Lord has His own abode in the spiritual sky. Therefore Lord Kapila also has His separate Vaikuṇṭha planet. The spiritual sky is not void. There are innumerable Vaikuṇṭha planets, and in each of them the Lord, by His innumerable expansions, predominates, and the pure devotees who are there also live in the same style as the Lord and His eternal associates.

When the Lord descends personally or by His personal plenary expansions, such incarnations are called aṁśa, kalā, guṇa, yuga and manvantara incarnations, and when the Lord's associates descend by the order of the Lord, such incarnations are called śaktyāveśa incarnations. But in all cases all the incarnations are supported by the invulnerable statements of the authorized scriptures, and not by any imagination of some self-interested propagandist. Such incarnations of the Lord, in either of the above categories, always declare the Supreme Personality of Godhead to be the ultimate truth. The impersonal conception of the supreme truth is just a process of negation of the form of the Lord from the mundane conception of the supreme truth.

The living entities, by their very constitution, are spiritually as good as the Lord, and the only difference between them is that the Lord is always supreme and pure, without contamination by the modes of material nature, whereas the living entities are apt to be contaminated by association with the material modes of goodness, passion and ignorance. This contamination by the material modes can be washed off completely by knowledge, renunciation and devotional service. Devotional service to the Lord is the ultimate issue, and therefore those who are directly engaged in the devotional service of the Lord not only acquire the necessary knowledge in spiritual science, but also attain detachment from material connection and are thus promoted to the kingdom of God by complete liberation, as stated in the Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

Even in the nonliberated stage, a living entity can be directly engaged in the transcendental loving service of the Personality of Godhead Lord Kṛṣṇa or His plenary expansions like Rāma and Narasiṁha. Thus, with the proportionate improvement of such transcendental devotional service, the devotee makes definite progress toward brahma-gatim or ātma-gatim, and ultimately attains kapilasya gatim, or the abode of the Lord, without difficulty. The antiseptic potency of devotional service to the Lord is so great that it can neutralize the material infection even in the present life of a devotee. A devotee does not need to wait for his next birth for complete liberation.

TEXT 4

atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīṁ yadu-haihayādyāḥ

SYNONYMS

atreḥ-of the sage Atri; apatyam-issue; abhikāṅkṣataḥ-having prayed for; āha-said it; tuṣṭaḥ-being satisfied; dattaḥ-given over; mayā-by me; aham-myself; iti-thus; yat-because; bhagavān-the Personality of Godhead; saḥ-He; dattaḥ-Dattātreya; yat-pāda-one whose feet; paṅkaja-lotus; parāga-dust; pavitra-purified; dehāḥ-body; yoga-mystic; ṛddhim-opulence; āpuḥ-got; ubhayīm-for both the worlds; yadu-the father of the Yadu dynasty; haihaya-ādyāḥ-and others, like King Haihaya.

The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.

Transcendental relations between the Personality of Godhead and the living entities are eternally established in five different affectionate humors, which are known as śānta, dāsya, sakhya, vātsalya and mādhurya. The sage Atri was related with the Lord in the affectionate vātsalya humor, and therefore, as a result of his devotional perfection, he was inclined to have the Personality of Godhead as his son. The Lord accepted his prayer, and He gave Himself as the son of Atri. Such a relation of sonhood between the Lord and His pure devotees can be cited in many instances. And because the Lord is unlimited, He has an unlimited number of father-devotees. Factually the Lord is the father of all living entities, but out of transcendental affection and love between the Lord and His devotees, the Lord takes more pleasure in becoming the son of a devotee than in becoming one's father. The father actually serves the son, whereas the son only demands all sorts of services from the father; therefore a pure devotee who is always inclined to serve the Lord wants Him as the son, and not as the father. The Lord also accepts such service from the devotee, and thus the devotee becomes more than the Lord. The impersonalists desire to become one with the Supreme, but the devotee becomes more than the Lord, surpassing the desire of the greatest monist. Parents and other relatives of the Lord achieve all mystic opulences automatically because of their intimate relationship with the Lord. Such opulences include all details of material enjoyment, salvation and mystic powers. Therefore, the devotee of the Lord does not seek them separately, wasting his valuable time in life. The valuable time of one's life must therefore be fully engaged in the transcendental loving service of the Lord. Then other desirable achievements are automatically gained. But even after obtaining such achievements, one should be on guard against the pitfall of offenses at the feet of the devotees. The vivid example is Haihaya, who achieved all such perfection in devotional service but, because of his offense at the feet of a devotee, was killed by Lord Paraśurāma. The Lord became the son of the great sage Atri and became known as Dattātreya.

TEXT 5

taptaṁ tapo vividha-loka-sisṛkṣayā me
ādau sanāt sva-tapasaḥ sa catuḥ-sano ’bhūt
prāk-kalpa-samplava-vinaṣṭam ihātma-tattvaṁ
samyag jagāda munayo yad acakṣatātman

SYNONYMS

taptam-having undergone austerities; tapaḥ-penance; vividha-loka-different planetary systems; sisṛkṣayā-desiring to create; me-of mine; ādau-at first; sanāt-from the Personality of Godhead; sva-tapasaḥ-by dint of my own penances; saḥ-He (the Lord); catuḥ-sanaḥ-the four bachelors named Sanat-kumāra, Sanaka, Sanandana and Sanātana; abhūt-appeared; prāk-previous; kalpa-creation; samplava-in the inundation; vinaṣṭam-devastated; iha-in this material world; ātma-the spirit; tattvam-truth; samyak-in complete; jagāda-became manifested; munayaḥ-sages; yat-that which; acakṣata-saw clearly; ātman-the spirit.

To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas [Sanaka, Sanat-kumāra, Sanandana and Sanātana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.

The Viṣṇu-sahasra-nāma prayers mention the Lord’s name as sanāt and sanātanatama. The Lord and the living entities are both qualitatively sanātana, or eternal, but the Lord is sanātana-tama or the eternal in the superlative degree. The living entities are positively sanātana, but not superlatively, because the living entities are apt to fall to the atmosphere of noneternity. Therefore, the living entities are quantitatively different from the superlative sanātana, the Lord.

The word san is also used in the sense of charity; therefore when everything is given up in charity unto the Lord, the Lord reciprocates by giving Himself unto the devotee. This is also confirmed in the Bhagavad-gītā (4.11): ye yathā māṁ prapadyante. Brahmājī wanted to create the whole cosmic situation as it was in the previous millennium, and because, in the last devastation, knowledge of the Absolute Truth was altogether erased from the universe, he desired that the same knowledge again be renovated; otherwise there would be no meaning in the creation. Because transcendental knowledge is a prime necessity, the ever-conditioned souls are given a chance for liberation in every millennium of creation. This mission of Brahmājī was fulfilled by the grace of the Lord when the four sanas, namely Sanaka, Sanat-kumāra, Sanandana and Sanātana, appeared as his four sons. These four sanas were incarnations of the knowledge of the Supreme Lord, and as such they explained transcendental knowledge so explicitly that all the sages could at once assimilate this knowledge without the least difficulty. By following in the footsteps of the four Kumāras, one can at once see the Supreme Personality of Godhead within oneself.

TEXT 6

dharmasya dakṣa-duhitary ajaniṣṭa mūrtyāṁ
nārāyaṇo nara iti sva-tapaḥ-prabhāvaḥ
dṛṣṭvātmano bhagavato niyamāvalopaṁ
devyas tv anaṅga-pṛtanā ghaṭituṁ na śekuḥ

SYNONYMS

dharmasya-of Dharma (the controller of religious principles); dakṣa-Dakṣa, one of the Prajāpatis; duhitari-unto the daughter; ajaniṣṭa-took birth; mūrtyām-of the name Mūrti; nārāyaṇaḥ-Nārāyaṇa; naraḥ-Nara; iti-thus; sva-tapaḥ-personal penances; prabhāvaḥ-strength; dṛṣṭvā-by seeing; ātmanaḥ-of His own; bhagavataḥ-of the Personality of Godhead; niyama-avalopam-breaking the vow; devyaḥ-celestial beauties; tu-but; anaṅga-pṛtanāḥ-companion of Cupid; ghaṭitum-to happen; na-never; śekuḥ-made possible.

To exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyaṇa and Nara in the womb of Mūrti, the wife of Dharma and the daughter of Dakṣa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

The Lord, being the source of everything that be, is the origin of all austerities and penances also. Great vows of austerity are undertaken by sages to achieve success in self-realization. Human life is meant for such tapasya, with the great vow of celibacy, or brahmacarya. In the rigid life of tapasya, there is no place for the association of women. And because human life is meant for tapasya, for self-realization, factual human civilization, as conceived by the system of sanātana-dharma or the school of four castes and four orders of life, prescribes rigid dissociation from woman in three stages of life. In the order of gradual cultural development, one’s life may be divided into four divisions: celibacy, household life, retirement, and renunciation. During the first stage of life, up to twenty-five years of age, a man may be trained as a brahmacārī under the guidance of a bona fide spiritual master just to understand that woman is the real binding force in material existence. If one wants to get freedom from the material bondage of conditional life, he must get free from the attraction for the form of woman. Woman, or the fair sex, is the enchanting principle for the living entities, and the male form, especially in the human being, is meant for self-realization. The whole world is moving under the spell of womanly attraction, and as soon as a man becomes united with a woman, he at once becomes a victim of material bondage under a tight knot. The desires for lording it over the material world, under the intoxication of a false sense of lordship, specifically begin just after the man’s unification with a woman. The desires for acquiring a house, possessing land, having children and becoming prominent in society, the affection for community and the place of birth, and the hankering for wealth, which are all like phantasmagoria or illusory dreams, encumber a human being, and he is thus impeded in his progress toward self-realization, the real aim of life. The brahmacāri, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brāhmaṇas), the administrative parents (the kṣatriyas), or the mercantile or productive parents (the vaiśyas), is trained until twenty-five years of age under the care of a bona fide guru or teacher, and under strict observance of discipline he comes to understand the values of life along with taking specific training for a livelihood. The brahmacārī is then allowed to go home and enter householder life and get married to a suitable woman. But there are many brahmacārīs who do not go home to become householders but continue the life of naiṣṭhika-brahmacārīs, without any connection with women. They accept the order of sannyāsa, or the renounced order of life, knowing well that combination with women is an unnecessary burden that checks self-realization. Since sex desire is very strong at a certain stage of life, the guru may allow the brahmacārī to marry; this license is given to a brahmacārī who is unable to continue the way of naiṣṭhika-brahmacarya, and such discriminations are possible for the bona fide guru. A program of so-called family planning is needed. The householder who associates with woman under scriptural restrictions, after a thorough training of brahmacarya, cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a vānaprastha to be trained to live alone without the association of woman. When the practice is complete, the same retired householder becomes a sannyāsī, strictly separate from woman, even from his married wife. Studying the whole scheme of disassociation from women, it appears that a woman is a stumbling block for self-realization, and the Lord appeared as Nārāyaṇa to teach the principle of womanly disassociation with a vow in life. The demigods, being envious of the austere life of the rigid brahmacārīs, would try to cause them to break their vows by dispatching soldiers of Cupid. But in the case of the Lord, it became an unsuccessful attempt when the celestial beauties saw that the Lord can produce innumerable such beauties by His mystic internal potency and that there was consequently no need to be attracted by others externally. There is a common proverb that a confectioner is never attracted by sweetmeats. The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potential powers, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. One who does not know alleges foolishly that Lord Kṛṣṇa enjoyed women in His rāsa-līlā in Vṛndāvana, or with His sixteen thousand married wives at Dvārakā.

TEXT 7

kāmaṁ dahanti kṛtino nanu roṣa-dṛṣṭyā
roṣaṁ dahantam uta te na dahanty asahyam
so ’yaṁ yad antaram alaṁ praviśan bibheti
kāmaḥ kathaṁ nu punar asya manaḥ śrayeta

SYNONYMS

kāmam-lust; dahanti-chastise; kṛtinaḥ-great stalwarts; nanu-but; roṣa-dṛṣṭyā-by wrathful glance; roṣam-wrath; dahantam-being overwhelmed; uta-although; te-they; na-cannot; dahanti-subjugate; asahyam-intolerable; saḥ-that; ayam-Him; yat-because; antaram-within; alam-however; praviśan-entering; bibheti-is afraid of; kāmaḥ-lust; katham-how; nu-as a matter of fact; punaḥ-again; asya-His; manaḥ-mind; śrayeta-take shelter of.

Great stalwarts like Lord Śiva can, by their wrathful glances, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of Him [the Lord], who is above all this. So how can lust take shelter in His mind?

When Lord Śiva was engaged in severely austere meditation, Cupid, the demigod of lust, threw his arrow of sex desire. Lord Śiva, thus being angry at him, glanced at Cupid in great wrath, and at once the body of Cupid was annihilated. Although Lord Śiva was so powerful, he was unable to get free from the effects of such wrath. But in the behavior of Lord Viṣṇu there is no incident of such wrath at any time. On the contrary, Bhṛgu Muni tested the tolerance of the Lord by purposely kicking His chest, but instead of being angry at Bhṛgu Muni the Lord begged his pardon, saying that Bhṛgu Muni’s leg might have been badly hurt because His chest is too hard. The Lord has the sign of the foot of bhṛgupāda as the mark of tolerance. The Lord, therefore, is never affected by any kind of wrath, so how can there be any place for lust, which is less strong than wrath? When lust or desire is not fulfilled, there is the appearance of wrath, but in the absence of wrath how can there be any place for lust? The Lord is known as āpta-kāma, or one who can fulfill His desires by Himself. He does not require anyone’s help to satisfy His desires. The Lord is unlimited, and therefore His desires are also unlimited. All living entities but the Lord are limited in every respect; how then can the limited satisfy the desires of the unlimited? The conclusion is that the Absolute Personality of Godhead has neither lust nor anger, and even if there is sometimes a show of lust and anger by the Absolute, it should be considered an absolute benediction.

TEXT 8

viddhaḥ sapatny-udita-patribhir anti rājño
bālo ’pi sann upagatas tapase vanāni
tasmā adād dhruva-gatiṁ gṛṇate prasanno
divyāḥ stuvanti munayo yad upary-adhastāt

SYNONYMS

viddhaḥ-pinched by; sapatni-a co-wife; udita-uttered by; patribhiḥ-by sharp words; anti-just before; rājñaḥ-of the king; bālaḥ-a boy; api-although; san-being so; upagataḥ-took to; tapase-severe penances; vanāni-in a great forest; tasmai-therefore; adāt-gave as a reward; dhruva-gatim-a path to the Dhruva planet; gṛṇate-on being prayed for; prasannaḥ-being satisfied; divyāḥ-denizens of higher planets; stuvanti-do pray; munayaḥ-great sages; yat-thereupon; upari-up; adhastāt-down.

Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.

When he was only five years old, Prince Dhruva, a great devotee and the son of Mahārāja Uttānapāda, was sitting on the lap of his father. His stepmother did not like the King’s patting her stepson, so she dragged him out, saying that he could not claim to sit on the lap of the King because he was not born out of her womb. The little boy felt insulted by this act of his stepmother. Nor did his father make any protest, for he was too attached to his second wife. After this incident, Prince Dhruva went to his own mother and complained. His real mother also could not take any step against this insulting behavior, and so she wept. The boy inquired from his mother how he could sit on the royal throne of his father, and the poor queen replied that only the Lord could help him. The boy inquired where the Lord could be seen, and the queen replied that it is said that the Lord is sometimes seen by great sages in the dense forest. The child prince decided to go into the forest to perform severe penances in order to achieve his objective.

Prince Dhruva performed a stringent type of penance under the instruction of his spiritual master, Śrī Nārada Muni, who was specifically deputed for this purpose by the Personality of Godhead. Prince Dhruva was initiated by Nārada into chanting the hymn composed of eighteen letters, namely oṁ namo bhagavate vāsudevāya, and Lord Vāsudeva incarnated Himself as Pṛśnigarbha, the Personality of Godhead with four hands, and awarded the prince a specific planet above the seven stars. Prince Dhruva, after achieving success in his undertakings, saw the Lord face to face, and he was satisfied that all his needs were fulfilled.

The planet awarded to Prince Dhruva Mahārāja is a fixed Vaikuṇṭha planet, installed in the material atmosphere by the will of the Supreme Lord, Vāsudeva. This planet, although within the material world, will not be annihilated at the time of devastation, but will remain fixed in its place. And because it is a Vaikuṇṭha planet never to be annihilated, it is worshiped even by the denizens of the seven stars situated below the Dhruva planet, as well as by the planets which are even above the Dhruva planet. Maharṣi Bhṛgu's planet is situated above the Dhruva planet.

So the Lord incarnated Himself as Pṛśnigarbha just to satisfy a pure devotee of the Lord. And Prince Dhruva achieved this perfection simply by chanting the hymn mentioned above, after being initiated by another pure devotee, Nārada. A serious personality can thus achieve the highest perfection of meeting the Lord and attain his objective simply by being guided by a pure devotee, who automatically approaches by dint of one's serious determination to meet the Lord by all means.

The description of Prince Dhruva's activities can be read in detail in the Fourth Canto of Śrīmad-Bhāgavatam.

TEXT 9

yad venam utpatha-gataṁ dvija-vākya-vajra-
niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam
trātvārthito jagati putra-padaṁ ca lebhe
dugdhā vasūni vasudhā sakalāni yena

SYNONYMS

yat-when; venam-unto King Vena; utpatha-gatam-going astray from the righteous path; dvija-of the brāhmaṇas; vākya-words of cursing; vajra-thunderbolt; niṣpluṣṭa-being burnt by; pauruṣa-great deeds; bhagam-opulence; niraye-into hell; patantam-going down; trātvā-by delivering; arthitaḥ-so being prayed for; jagati-on the world; putra-padam-the position of the son; ca-as well as; lebhe-achieved; dugdhā-exploited; vasūni-produce; vasudhā-the earth; sakalāni-all kinds of; yena-by whom.

Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.

According to the system of varṇāśrama-dharma, the pious and learned brāhmaṇas were the natural guardians of society. The brāhmaṇas, by their learned labor of love, would instruct the administrator-kings how to rule the country in complete righteousness, and thus the process would go on as a perfect welfare state. The kings or the kṣatriya administrators would always consult the council of learned brāhmaṇas. They were never autocratic monarchs. The scriptures like Manu-saṁhitā and other authorized books of the great sages were guiding principles for ruling the subjects, and there was no need for less intelligent persons to manufacture a code of law in the name of democracy. The less intelligent mass of people have very little knowledge of their own welfare, as a child has very little knowledge of its future well-being. The experienced father guides the innocent child towards the path of progress, and the childlike mass of people need similar guidance. The standard welfare codes are already there in the Manu-saṁhitā and other Vedic literatures. The learned brāhmaṇas would advise the king in terms of those standard books of knowledge and with reference to the particular situation of time and place. Such brāhmaṇas were not paid servants of the king, and therefore they had the strength to dictate to the king on the principles of scriptures. This system continued even up to the time of Mahārāja Candragupta, and the brāhmaṇa Cāṇakya was his unpaid prime minister.

Mahārāja Vena did not adhere to this principle of ruling, and he disobeyed the learned brāhmaṇas. The broad-minded brāhmaṇas were not self-interested, but looked to the interest of complete welfare for all the subjects. They wanted to chastise King Vena for his misconduct and so prayed to the Almighty Lord as well as cursed the king.

Long life, obedience, good reputation, righteousness, prospects of being promoted to higher planets, and blessings of great personalities are all vanquished simply by disobedience to a great soul. One should strictly try to follow in the footsteps of great souls. Mahārāja Vena became a king, undoubtedly due to his past deeds of righteousness, but because he willfully neglected the great souls, he was punished by the loss of all the above-mentioned acquisitions. In the Vāmana Purāṇa the history of Mahārāja Vena and his degradation are fully described. When Mahārāja Pṛthu heard about the hellish condition of his father, Vena, who was suffering from leprosy in the family of a mleccha, he at once brought the former king to Kurukṣetra for his purification and relieved him of all sufferings.

Mahārāja Pṛthu, the incarnation of God, descended by the prayer of the brāhmaṇas to rectify the disorders on earth. He produced all kinds of crops. But, at the same time, he performed the duty of a son who delivers his father from hellish conditions. The word putra means one who delivers from hell, called put. That is a worthy son.

TEXT 10

nābher asāv ṛṣabha āsa sudevi-sūnur
yo vai cacāra sama-dṛg jaḍa-yoga-caryām
yat pāramahaṁsyam ṛṣayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ

SYNONYMS

nābheḥ-by Mahārāja Nābhi; asau-the Personality of Godhead; ṛṣabhaḥ-Ṛṣabha; āsa-became; sudevi-Sudevī; sūnuḥ-the son of; yaḥ-who; vai-certainly; cacāra-performed; sama-dṛk-equibalanced; jaḍa-material; yoga-caryām-performance of yoga; yat-which; pāramahaṁsyam-the highest stage of perfection; ṛṣayaḥ-the learned sages; padam-situation; āmananti-do accept; svasthaḥ-self-reposed; praśānta-suspended; karaṇaḥ-the material senses; parimukta-perfectly liberated; saṅgaḥ-material contamination.

The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva. He performed materialistic yoga to equibalance the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.

Out of many types of mystic performances for self-realization, the process of jaḍa-yoga is also one accepted by authorities. This jaḍa-yoga involves practicing becoming like a dumb stone and not being affected by material reactions. Just as a stone is indifferent to all kinds of attacks and reattacks of external situations, similarly one practices jaḍa-yoga by tolerating voluntary infliction of pain upon the material body. Such yogīs, out of many self-infliction methods, practice plucking out the hairs on their heads, without shaving and without any instrumental help. But the real purpose of such jaḍa-yoga practice is to get free from all material affection and to be completely situated in the self. At the last stage of his life, Emperor Ṛṣabhadeva wandered like a dumb madman, unaffected by all kinds of bodily mistreatment. Seeing him like a madman, wandering naked with long hair and a long beard, less intelligent children and men in the street used to spit on him and urinate on his body. He used to lie in his own stool and never move. But the stool of his body was fragrant like the smell of fragrant flowers, and a saintly person would recognize him as a paramahaṁsa, one in the highest state of human perfection. One who is not able to make his stool fragrant should not, however, imitate Emperor Ṛṣabhadeva. The practice of jaḍa-yoga was possible for Ṛṣabhadeva and others on the same level of perfection, but such an uncommon practice is impossible for an ordinary man.

The real purpose of jaḍa-yoga, as mentioned here in this verse, is praśānta-karaṇaḥ, or subduing the senses. The whole process of yoga, under whatever heading it may be, is to control the unbridled material senses and thus prepare oneself for self-realization. In this age specifically, this jaḍa-yoga cannot be of any practical value, but on the other hand the practice of bhakti-yoga is feasible because it is just suitable for this age. The simple method of hearing from the right source, Śrīmad-Bhāgavatam, will lead one to the highest perfectional stage of yoga. Ṛṣabhadeva was the son of King Nābhi and the grandson of King Āgnīdhra, and he was the father of King Bharata, after whose name this planet earth was called Bhārata-varṣa. Ṛṣabhadeva's mother was also known as Merudevī, although her name is mentioned here as Sudevī. It is sometimes proposed that Sudevī was another wife of King Nābhi, but since King Ṛṣabhadeva is mentioned elsewhere as the son of Merudevī, it is clear that Merudevī and Sudevī are the same person under different names.

TEXT 11

satre mamāsa bhagavān haya-śīraṣātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uśatīḥ śvasato 'sya nastaḥ

SYNONYMS

satre-in the sacrificial ceremony; mama-of mine; āsa-appeared; bhagavān-the Personality of Godhead; haya-śīraṣā-with His horselike head; atha-thus; sākṣāt-directly; saḥ-He; yajña-puruṣaḥ-the person who is pleased by performances of sacrifice; tapanīya-golden; varṇaḥ-hue; chandaḥ-mayaḥ-personified Vedic hymns; makha-mayaḥ-personified sacrifices; akhila-all that be; devatā-ātmā-the soul of the demigods; vācaḥ-sounds; babhūvuḥ-become audible; uśatīḥ-very pleasing to hear; śvasataḥ-while breathing; asya-His; nastaḥ-through the nostrils.

The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā]. He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

The Vedic hymns are generally meant for sacrifices performed by fruitive workers who also want to satisfy the demigods to achieve their fruitive result. But the Lord is the personified sacrifices and personified Vedic hymns. Therefore one who is directly a devotee of the Lord is a person who has automatically both served the purposes of sacrifices and pleased the demigods. The devotees of the Lord may not perform any sacrifice or may not please the demigods as per Vedic injunctions, and still the devotees are on a higher level than the fruitive workers or the worshipers of different demigods.

TEXT 12

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ
visraṁsitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān

SYNONYMS

matsyaḥ-incarnation of the fish; yuga-anta-at the end of the millennium; samaye-at the time of; manunā-the would-be Vaivasvata Manu; upalabdhaḥ-seen; kṣoṇīmayaḥ-up to the earthly planets; nikhila-all; jīva-living entities; nikāya-ketaḥ-shelter for; visraṁsitān-emanating from; uru-great; bhaye-out of fear; salile-in the water; mukhāt-from the mouth; me-mine; ādāya-having taken to; tatra-there; vijahāra-enjoyed; ha-certainly; veda-mārgān-all the Vedas.

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

During one day of Brahmā there are fourteen Manus, and at the end of each Manu there is devastation up to the earthly planets, and the vast water is fearful even to Brahmā. So in the beginning of the would-be Vaivasvata Manu, such devastation would be seen by him. There would be many other incidents also, such as the killing of the famous Śaṅkhāsura. This foretelling is by the past experience of Brahmājī, who knew that in that fearful devastating scene, the Vedas would come out of his mouth, but the Lord in His fish incarnation not only would save all living entities, namely the demigods, animals, men and great sages, but would also save the Vedas.

TEXT 13

kṣīrodadhāv amara-dānava-yūthapānām
unmathnatām amṛta-labdhaya ādi-devaḥ
pṛṣṭhena kacchapa-vapur vidadhāra gotraṁ

nidrākṣaṇo 'dri-parivarta-kaṣāṇa-kaṇḍūḥ

SYNONYMS

kṣīra-milk; udadhau-in the ocean of; amara-the demigods; dānava-the demons; yūtha-pānām-of the leaders of both hosts; unmathnatām-while churning; amṛta-nectar; labdhaya-for gaining; ādi-devaḥ-the primeval Lord; pṛṣṭhena-by the backbone; kacchapa-tortoise; vapuḥ-body; vidadhāra-assumed; gotram-the Mandara Hill; nidrākṣaṇaḥ-while partly sleeping; adri-parivarta-rolling the hill; kaṣāṇa-scratching; kaṇḍūḥ-itching.

The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the ocean of milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partially sleeping, was experiencing an itching sensation.

Although it is not in our experience, there is a milk ocean within this universe. Even the modern scientist accepts that there are hundreds and hundreds of thousands of planets hovering over our heads, and each of them has different kinds of climatic conditions. Śrīmad-Bhāgavatam gives much information which may not tally with our present experience. But as far as Indian sages are concerned, knowledge is received from the Vedic literatures, and the authorities accept without any hesitation that we should look through the pages of authentic books of knowledge (śāstra-cakṣurvat). So we cannot deny the existence of the ocean of milk as stated in the Śrīmad-Bhāgavatam unless and until we have experimentally seen all the planets hovering in space. Since such an experiment is not possible, naturally we have to accept the statement of Śrīmad-Bhāgavatam as it is because it is so accepted by spiritual leaders like Śrīdhara Svāmī, Jīva Gosvāmī, Viśvanātha Cakravartī and others. The Vedic process is to follow in the footsteps of great authorities, and that is the only process for knowing that which is beyond our imagination.

The primeval Lord, being all-powerful, can do whatever He likes, and therefore His assuming the incarnation of a tortoise or a fish for serving a particular purpose is not at all astonishing. Therefore we should not have any hesitation whatsoever in accepting the statements of the authentic scriptures like Śrīmad-Bhāgavatam.

The gigantic work of churning the milk ocean by the combined effort of the demigods and the demons required a gigantic resting ground or pivot for the gigantic Mandara Hill. Thus to help the attempt of the demigods the primeval Lord assumed the incarnation of a gigantic tortoise, swimming in the ocean of milk. At the same time, the mountain scratched His backbone as He was partially sleeping and thus relieved His itching sensation.

TEXT 14

trai-piṣṭaporu-bhaya-hā sa nṛsiṁha-rūpaṁ
kṛtvā bhramad-bhrukuṭi-daṁṣṭra-karāla-vaktram
daityendram āśu gadayābhipatantam ārād
ūrau nipātya vidadāra nakhaiḥ sphurantam

SYNONYMS

trai-piṣṭapa-the demigods; uru-bhaya-hā-one who vanquishes great fears; saḥ-He (the Personality of Godhead); nṛsiṁha-rūpam-assuming the incarnation Nṛsiṁha; kṛtvā-doing so; bhramat-by rolling; bhru-kuṭi-eyebrows; daṁṣṭra-teeth; karāla-greatly fearful; vaktram-mouth; daitya-indram-the king of the demons; āśu-immediately; gadayā-with club in hand; abhipatantam-while falling down; ārāt-nearby; ūrau-on the thighs; nipātya-placing on; vidadāra-pierced; nakhaiḥ-by the nails; sphurantam-while challenging.

The Personality of Godhead assumed the incarnation of Nṛsiṁhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

The history of Hiraṇyakaśipu and his great devotee-son Prahlāda Mahārāja is narrated in the Seventh Canto of Śrīmad-Bhāgavatam. Hiraṇyakaśipu became very powerful by material achievements and thought himself to be immortal by the grace of Brahmājī. Brahmājī declined to award him the benediction of immortality because he himself is not an immortal being. But Hiraṇyakaśipu derived Brahmājī's benediction in a roundabout way, almost equal to becoming an immortal being. Hiraṇyakaśipu was sure that he would not be killed by any man or demigod or by any kind of known weapon, nor would he die in day or night. The Lord, however, assumed the incarnation of half-man and half-lion, which was beyond the imagination of a materialistic demon like Hiraṇyakaśipu, and thus, keeping pace with the benediction of Brahmājī, the Lord killed him. He killed him on His lap, so that he was killed neither on the land nor on the water nor in the sky. The demon was pierced by Nṛsiṁha's nails, which were beyond the human weapons imaginable by Hiraṇyakaśipu. The literal meaning of Hiraṇyakaśipu is one who is after gold and soft bedding, the ultimate aim of all materialistic men. Such demonic men, who have no relationship with God, gradually become puffed up by material acquisitions and begin to challenge the authority of the Supreme Lord and torture those who are devotees of the Lord. Prahlāda Mahārāja happened to be the son of Hiraṇyakaśipu, and because the boy was a great devotee, his father tortured him to the best of his ability. In this extreme situation, the Lord assumed the incarnation of Nṛsiṁhadeva, and just to finish the enemy of the demigods, the Lord killed Hiraṇyakaśipu in a manner beyond the demon's imagination. Materialistic plans of godless demons are always frustrated by the all-powerful Lord.

TEXT 15

antaḥ-sarasy uru-balena pade gṛhīto
grāheṇa yūtha-patir ambuja-hasta ārtaḥ
āhedam ādi-puruṣākhila-loka-nātha
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya

SYNONYMS

antaḥ-sarasi-within the river; uru-balena-by superior strength; pade-leg; gṛhītaḥ-being taken up; grāheṇa-by the crocodile; yūtha-patiḥ-of the leader of the elephants; ambuja-hastaḥ-with a lotus flower in the hand; ārtaḥ-greatly aggrieved; āha-addressed; idam-like this; ādi-puruṣa-the original enjoyer; akhila-loka-nātha-the Lord of the universe; tīrtha-śravaḥ-as famous as a place of pilgrimage; śravaṇa-maṅgala-all good simply by hearing the name; nāma-dheya-whose holy name is worth chanting.

The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."

The history of delivering the leader of the elephants, whose leg was attacked in the river by the superior strength of a crocodile, is described in the Eighth Canto of Śrīmad-Bhāgavatam. Since the Lord is absolute knowledge, there is no difference between His holy name and the Personality of Godhead. The leader of the elephants was much distressed when he was attacked by the crocodile. Although the elephant is always stronger than the crocodile, the latter is stronger than the elephant when it is in the water. And because the elephant was a great devotee of the Lord in his previous birth, he was able to chant the holy name of the Lord by dint of his past good deeds. Every living entity is always distressed in this material world because this place is such that at every step one has to meet with some kind of distress. But one who is supported by his past good deeds engages himself in the devotional service of the Lord, as confirmed in the Bhagavad-gītā (7.16). Those who are supported by impious acts cannot be engaged in the devotional service of the Lord, even though they are distressed. This is also confirmed in the Bhagavad-gītā (7.15). The Personality of Godhead Hari appeared at once on the back of His eternal bearer, Garuḍa, and delivered the elephant.

The elephant was conscious of his relation with the Supreme Lord. He addressed the Lord as ādi-puruṣa, or the original enjoyer. Both the Lord and the living beings are conscious and are therefore enjoyers, but the Lord is the original enjoyer because He is the creator of everything. In a family, both the father and his sons are undoubtedly enjoyers but the father is the original enjoyer, and the sons are subsequent enjoyers. A pure devotee knows well that everything in the universe is the property of the Lord and that a living entity can enjoy a thing as ordained by the Lord. A living being cannot even touch a thing which is not allotted to him. This idea of the original enjoyer is explained very nicely in the Īśopaniṣad. One who knows this difference between the Lord and himself never accepts anything without first offering it to the Lord.

The elephant addressed the Lord as akhila-loka-nātha, or the Lord of the universe, who is therefore the Lord of the elephant also. The elephant, being a pure devotee of the Lord, specifically deserved to be saved from the attack of the crocodile, and because it is a promise of the Lord that His devotee will never be vanquished, it was quite befitting that the elephant called upon the Lord to protect him, and the merciful Lord also at once responded. The Lord is the protector of everyone, but He is the first protector of one who acknowledges the superiority of the Lord instead of being so falsely proud as to deny the superiority of the Lord or to claim to be equal to Him. He is ever superior. A pure devotee of the Lord knows this difference between the Lord and himself. Therefore a pure devotee is given first preference because of his full dependence, whereas the person who denies the existence of the Lord and declares himself the Lord is called asura, and as such he is given protection by the strength of limited power subject to the sanction of the Lord. Since the Lord is superior to everyone, His perfection is also superior. No one can imagine it.

The elephant addressed the Lord as tīrtha-śravaḥ, or "as famous as a place of pilgrimage." People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering His holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord. For a pure devotee, there is no need to go to the holy place of pilgrimage. He can be delivered from all sinful acts simply by remembering the Lord in earnestness. A pure devotee of the Lord never commits any sinful acts, but because the whole world is full of the sinful atmosphere, even a pure devotee may commit a sin unconsciously, as a matter of course. One who commits sinful acts consciously cannot be worthy of being a devotee of the Lord, but a pure devotee who unconsciously does something sinful is certainly delivered by the Lord because a pure devotee remembers the Lord always.

The Lord's holy name is called śravaṇa-maṅgala. This means that one receives everything auspicious simply by hearing the holy name. In another place in Śrīmad-Bhāgavatam, His holy name is described as puṇya-śravaṇa-kīrtana. It is a pious act simply to chant and hear all about the Lord. The Lord descends on this earth and acts like others in connection with the activities of the world just to create subject matters for hearing about Him; otherwise the Lord has nothing to do in this world, nor has He any obligation to do anything. He comes out of His own causeless mercy and acts as He desires, the Vedas and purāṇas are full of descriptions of His different activities so that people in general may naturally be eager to hear and read something about His activities. Generally, however, the modern fictions and novels of the world occupy a greater part of people's valuable time. Such literatures cannot do good to anyone; on the contrary, they agitate the young mind unnecessarily and increase the modes of passion and ignorance, leading to increasing bondage to the material conditions. The same aptitude for hearing and reading is better utilized in hearing and reading of the Lord's activities. This will give one all-around benefit.

It is concluded, therefore, that the holy name of the Lord and topics in relation with Him are always worth hearing, and therefore He is called here in this verse nāma-dheya, or one whose holy name is worth chanting.

TEXT 16

śrutvā haris tam araṇārthinam aprameyaś
cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ
cakreṇa nakra-vadanaṁ vinipāṭya tasmād
dhaste pragṛhya bhagavān kṛpayojjahāra

SYNONYMS

śrutvā-by hearing; hariḥ-the Personality of Godhead; tam-him; araṇa-arthinam-one who is in need of help; aprameyaḥ-the unlimitedly powerful Lord; cakra-wheel; āyudhaḥ-equipped with His weapon; pataga-rāja-the king of the birds (Garuḍa); bhuja-adhirūḍhaḥ-being seated on the wings of; cakreṇa-by the wheel; nakra-vadanam-the mouth of the crocodile; vinipāṭya-cutting in two; tasmāt-from the mouth of the crocodile; haste-in the hands; pragṛhya-taking hold of the trunk; bhagavān-the Personality of Godhead; kṛpayā-out of causeless mercy; ujjahāra-delivered him.

The Personality of Godhead, after hearing the elephant's plea, felt that the elephant needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuḍa, fully equipped with His weapon, the wheel [cakra]. With the wheel He cut to pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.

The Lord resides in His Vaikuṇṭha planet. No one can estimate how far away this planet is situated. It is said, however, that anyone trying to reach that planet by airships or by mindships, traveling for millions of years, will find it still unknown. Modern scientists have invented airships which are material, and the yogīs make a still finer material attempt to travel by mindships. The yogīs can reach any distant place very quickly with the help of mindships. But neither the airship nor the mindship has access to the kingdom of God in the Vaikuṇṭhaloka, situated far beyond the material sky. Since this is the situation, how was it possible for the prayers of the elephant to be heard from such an unlimitedly distant place, and how could the Lord at once appear on the spot? These things cannot be calculated by human imagination. All this was possible by the unlimited power of the Lord, and therefore the Lord is described here as aprameya, for not even the best human brain can estimate His powers and potencies by mathematical calculation. The Lord can hear from such a distant place, He can eat from there, and He can appear simultaneously in all places at a moment's notice. Such is the omnipotency of the Lord.

TEXT 17

jyāyān guṇair avarajo 'py aditeḥ sutānāṁ
lokān vicakrama imān yad athādhiyajñaḥ
kṣmāṁ vāmanena jagṛhe tripada-cchalena
yācñām ṛte pathi caran prabhubhir na cālyaḥ

SYNONYMS

jyāyān-the greatest; guṇaiḥ-by qualities; avarajaḥ-transcendental; api-although He is so; aditeḥ-of Aditi; sutānām-of all the sons (known as Ādityas); lokān-all the planets; vicakrame-surpassed; imān-in this universe; yat-one who; atha-therefore; adhiyajñaḥ-the Supreme Personality of Godhead; kṣmām-all the lands; vāmanena-in the incarnation of Vāmana; jagṛhe-accepted; tripada-three steps; chalena-by pretension; yācñām-begging; ṛte-without; pathi caran-passing over the right path; prabhubhiḥ-by authorities; na-never to be; cālyaḥ-to be bereft of.

The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one's rightful possession.

The history of Bali Mahārāja and his charity to Vāmanadeva is described in the Eighth Canto of Śrīmad-Bhāgavatam. Bali Mahārāja conquered all the planets of the universe by rightful possession. A king can conquer other kings by strength, and such possession is considered to be rightful. So Bali Mahārāja possessed all the lands of the universe, and he happened to be charitably disposed toward the brāhmaṇas. The Lord therefore pretended to be a beggar brāhmaṇa, and He asked Bali Mahārāja for a measurement of three footsteps of land. The Lord, as the proprietor of everything, could take from Bali Mahārāja all the land he possessed, but he did not do so because Bali Mahārāja possessed all those lands by king's rights. When Bali Mahārāja was asked by Lord Vāmana for such small charity, Bali Mahārāja's spiritual master, namely Śukrācārya, objected to this proposal because he knew that Vāmanadeva was Viṣṇu Himself, pretending to be a beggar. Bali Mahārāja did not agree to abide by the order of his spiritual master when he understood that the beggar was Viṣṇu Himself, and he at once agreed to give Him in charity the land requested. By this agreement Lord Vāmana covered all the lands of the universe with His first two steps and then asked Bali Mahārāja where to place the third step. Bali Mahārāja was very glad to receive the Lord's remaining step upon his head, and thus Bali Mahārāja, instead of losing everything he possessed, was blessed by the Lord's becoming his constant companion and doorman. So, by giving everything to the cause of the Lord, one does not lose anything, but he gains everything that he could never otherwise expect.

TEXT 18

nārtho baler ayam urukrama-pāda-śaucam
āpaḥ śikhā-dhṛtavato vibudhādhipatyam
yo vai pratiśrutam ṛte na cikīrṣad anyad
ātmānam aṅga manasā haraye 'bhimene

SYNONYMS

na-never; arthaḥ-of any value in comparison with; baleḥ-of strength; ayam-this; urukrama-pāda-śaucam-the water washed from the feet of the Personality of Godhead; āpaḥ-water; śikhā-dhṛtavataḥ-of one who has kept it on his head; vibudha-adhipatyam-supremacy over the kingdom of the demigods; yaḥ-one who; vai-certainly; pratiśrutam-what was duly promised; ṛte na-besides that; cikīrṣat-tried for; anyat-anything else; ātmānam-even his personal body; aṅga-O Nārada; manasā-within his mind; haraye-unto the Supreme Lord; abhimene-dedicated.

Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything besides his promise, in spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord's third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.

Bali Mahārāja, by gaining the transcendental favor of the Lord in exchange for his great material sacrifice, was able to have a place in Vaikuṇṭhaloka with equal or greater facilities of eternal enjoyment; therefore he was not at all the loser by sacrificing the kingdom of heaven, which he had possessed by his material strength. In other words, when the Lord snatches away one's hard-earned material possessions and favors one with His personal transcendental service for eternal life, bliss and knowledge, such taking away by the Lord should be considered a special favor upon such a pure devotee.

Material possessions, however alluring they may be, cannot be permanent possessions. Therefore one has to voluntarily give up such possessions, or one has to leave such possessions at the time of quitting this material body. The sane man knows that all material possessions are temporary and that the best use of such possessions is to engage them in the service of the Lord so that the Lord may be pleased with him and award him a permanent place in His paraṁ dhāma.

In the Bhagavad-gītā (15.5-6), the paraṁ dhāma of the Lord is described as follows:

nirmāna-mohā jita-saṅga-doṣā

adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gacchanty amūḍhāḥ padam avyayaṁ tat
na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

One who possesses more in this material world, in the shape of houses, land, children, society, friendship and wealth, possesses these things only for the time being. One cannot possess all this illusory paraphernalia, created by māyā, permanently. Such a possessor is more illusioned in the matter of his self-realization; therefore one should possess less or nothing, so that one may be free from artificial prestige. We are contaminated in the material world by association with the three modes of material nature. Therefore, the more one spiritually advances by devotional service to the Lord, in exchange for his temporary possessions, the more one is freed from the attachment of material illusion. To achieve this stage of life one must be firmly convinced about spiritual existence and its permanent effects. To know exactly the permanency of spiritual existence, one must voluntarily practice possessing less or only the minimum to maintain one's material existence without difficulty. One should not create artificial needs. That will help one be satisfied with the minimum. Artificial needs of life are activities of the senses. The modern advancement of civilization is based on these activities of the senses, or, in other words, it is a civilization of sense gratification. Perfect civilization is the civilization of ātmā, or the soul proper. The civilized man of sense gratification is on an equal level with animals because animals cannot go beyond the activities of the senses. Above the senses is the mind. The civilization of mental speculation is also not the perfect stage of life because above the mind is the intelligence, and the Bhagavad-gītā gives us information of the intellectual civilization. The Vedic literatures give different directions for the human civilization, including the civilization of the senses, of the mind, of the intelligence, and of the soul proper. The Bhagavad-gītā primarily deals with the intelligence of man, leading one to the progressive path of civilization of the spirit soul. And Śrīmad-Bhāgavatam is the complete human civilization dealing with the subject matter of the soul proper. As soon as a man is raised to the status of the civilization of the soul, he is fit to be promoted to the kingdom of God, which is described in the Bhagavad-gītā as per the above verses.

The primary information of the kingdom of God informs us that there is no need of sun, moon or electricity, which are all necessary in this material world of darkness. And the secondary information of the kingdom of God explains that anyone able to reach that kingdom by adoption of the civilization of the soul proper, or, in other words, by the method of bhakti-yoga, attains the highest perfection of life. One is then situated in the permanent existence of the soul, with full knowledge of transcendental loving service for the Lord. Bali Mahārāja accepted this civilization of the soul in exchange for his great material possessions and thus became fit for promotion to the kingdom of God. The kingdom of heaven, which he achieved by dint of his material power, was considered most insignificant in comparison with the kingdom of God.

Those who have attained the comforts of a material civilization made for sense gratification should try to attain the kingdom of God by following in the footsteps of Bali Mahārāja, who exchanged his acquired material strength, adopting the process of bhakti-yoga as recommended in the Bhagavad-gītā and further explained in the Śrīmad-Bhāgavatam.

TEXT 19

tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-
bhāvena sādhu parituṣṭa uvāca yogam
jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ
yad vāsudeva-śaraṇā vidur añjasaiva

SYNONYMS

tubhyam-unto you; ca-also; nārada-O Nārada; bhṛśam-very nicely; bhagavān-the Personality of Godhead; vivṛddha-developed; bhāvena-by transcendental love; sādhu-your goodness; parituṣṭaḥ-being satisfied; uvāca-described; yogam-service; jñānam-knowledge; ca-also; bhāgavatam-the science of God and His devotional service; ātma-the self; sa-tattva-with all details; dīpam-just like the light in the darkness; yat-that which; vāsudeva-śaraṇāḥ-those who are souls surrendered unto Lord Vāsudeva; viduḥ-know them; añjasā-perfectly well; eva-as it is.

O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Haṁsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.

The devotee and devotional service are two correlative terms. Unless one is inclined to be a devotee of the Lord, he cannot enter into the intricacies of devotional service. Lord Śrī Kṛṣṇa wanted to explain the Bhagavad-gītā, which is the science of devotional service, unto Śrī Arjuna because Arjuna was not only His friend but a great devotee as well. The whole process is that all living entities, being constitutionally parts and parcels of the supreme living being, the Absolute Personality of Godhead, have proportionately minute independence of action also. So the preliminary qualification for entering into the devotional service of the Lord is that one become a willing cooperator, and as such one should voluntarily cooperate with persons who are already engaged in the transcendental devotional service of the Lord. By cooperating with such persons, the prospective candidate will gradually learn the techniques of devotional service, and with the progress of such learning one becomes proportionately free from the contamination of material association. Such a purificatory process will establish the prospective candidate in firm faith and gradually elevate him to the stage of transcendental taste for such devotional service. Thus he acquires a genuine attachment for the devotional service of the Lord, and his conviction carries him on to the point of ecstasy, just prior to the stage of transcendental love.

Such knowledge of devotional service may be divided into two sections, namely preliminary knowledge of the nature of devotional service and the secondary knowledge of its execution. Bhāgavatam is in relation with the Personality of Godhead, His beauty, fame, opulence, dignity, attraction and transcendental qualities which attract one towards Him for exchanges of love and affection.

There is a natural affinity of the living entity for the loving service of the Lord. This affinity becomes artificially covered by the influence of material association, and Śrīmad-Bhāgavatam helps one very genuinely remove that artificial covering. Therefore it is particularly mentioned herein that Śrīmad-Bhāgavatam acts like the lamp of transcendental knowledge. These two sections of transcendental knowledge in devotional service become revealed to a person who is a soul surrendered unto Vāsudeva; as it is said in the Bhagavad-gītā (7.19), such a great soul, fully surrendered unto the lotus feet of Vāsudeva, is very, very rare.

TEXT 20

cakraṁ ca dikṣv avihataṁ daśasu sva-tejo
manvantareṣu manu-vaṁśa-dharo bibharti
duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtiṁ
satye tri-pṛṣṭha uśatīṁ prathayaṁś caritraiḥ

SYNONYMS

cakram-the Sudarśana wheel of the Lord; ca-as well as; dikṣu-in all directions; avihatam-without being deterred; daśasu-ten sides; sva-tejaḥ-personal strength; manvantareṣu-in different incarnations of Manu; manu-vaṁśa-dharaḥ-as the descendant of the Manu dynasty; bibharti-rules over; duṣṭeṣu-unto the miscreants; rājasu-upon the kings of that type; damam-subjection; vyadadhāt-performed; sva-kīrtim-personal glories; satye-in the Satyaloka planet; tri-pṛṣṭhe-the three planetary systems; uśatīm-glorious; prathayan-established; caritraiḥ-characteristics.

As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subduing them by His powerful wheel weapon. Undeterred in all circumstances, His rule was characterized by His glorious fame, which spread over the three lokas, and above them to the planetary system of Satyaloka, the topmost in the universe.

We have already discussed the incarnations of Manu in the First Canto. In one day of Brahmā there are fourteen Manus, changing one after another. In that way there are 420 Manus in a month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years according to his calculation, and as such there are 504,000 Manus in the jurisdiction of one Brahmā. There are innumerable Brahmās, and all of them live only during one breathing period of Mahā-Viṣṇu. So we can just imagine how the incarnations of the Supreme Lord work all over the material worlds, which comprehend only one-fourth of the total energy of the Supreme Personality of Godhead.

The manvantara incarnation chastises all the miscreant rulers of different planets with as much power as that of the Supreme Personality of Godhead, who punishes the miscreants with His wheel weapon. The manvantara incarnations disseminate the transcendental glories of the Lord.

TEXT 21

dhanvantariś ca bhagavān svayam eva kīrtir
nāmnā nṛṇāṁ puru-rujāṁ ruja āśu hanti
yajñe ca bhāgam amṛtāyur-avāvarundha
āyuṣya-vedam anuśāsty avatīrya loke

SYNONYMS

dhanvantariḥ-the incarnation of God named Dhanvantari; ca-and; bhagavān-the Personality of Godhead; svayam eva-personally Himself; kīrtiḥ-fame personified; nāmnā-by the name; nṛṇām puru-rujām-of the diseased living entities; rujaḥ-diseases; āśu-very soon; hanti-cures; yajñe-in the sacrifice; ca-also; bhāgam-share; amṛta-nectar; āyuḥ-duration of life; ava-from; avarundhe-obtains; āyuṣya-of duration of life; vedam-knowledge; anuśāsti-directs; avatīrya-incarnating; loke-in the universe.

The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever-diseased living entities simply by his fame personified, and only because of him do the demigods achieve long lives. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is he only who inaugurated the medical science or the knowledge of medicine in the universe.

As stated in the beginning of the Śrīmad-Bhāgavatam, everything emanates from the ultimate source of the Personality of Godhead; it is therefore understood in this verse that medical science or knowledge in medicine was also inaugurated by the Personality of Godhead in His incarnation Dhanvantari, and thus the knowledge is recorded in the Vedas. The Vedas are the source of all knowledge, and thus knowledge in medical science is also there for the perfect cure of the diseases of the living entity. The embodied living entity is diseased by the very construction of his body. The body is the symbol of diseases. The disease may differ from one variety to another, but disease must be there just as there is birth and death for everyone. So, by the grace of the Personality of Godhead, not only are diseases of the body and mind cured, but also the soul is relieved of the constant repetition of birth and death. The name of the Lord is also called bhavauṣadhi, or the source of curing the disease of material existence.

TEXT 22

kṣatraṁ kṣayāya vidhinopabhṛtaṁ mahātmā
brahma-dhrug ujjhita-pathaṁ narakārti-lipsu
uddhanty asāv avanikaṇṭakam ugra-vīryas
triḥ-sapta-kṛtva urudhāra-paraśvadhena

SYNONYMS

kṣatram-the royal order; kṣayāya-for the sake of diminishing; vidhinā-by destination; upabhṛtam-increased in proportion; mahātmā-the Lord in the form of the great sage Paraśurāma; brahma-dhruk-the ultimate truth in Brahman; ujjhita-patham-those who have given up the path of the Absolute Truth; naraka-ārti-lipsu-desirous to suffer pain in hell; uddhanti-exacts; asau-all those; avanikaṇṭakam-thorns of the world; ugra-vīryaḥ-awfully powerful; triḥ-sapta-thrice seven times; kṛtvaḥ-performed; urudhāra-very sharp; paraśvadhena-by the great chopper.

When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of the Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.

The kṣatriyas, or the ruling administrators of any part of the universe, either on this planet or on other planets, are factually the representatives of the Almighty Personality of Godhead, and they are meant to lead the subjects towards the path of God realization. Every state and its administrators, regardless of the nature of the administration-monarchy or democracy, oligarchy or dictatorship or autocracy-have the prime responsibility to lead the citizens toward God realization. This is essential for all human beings, and it is the duty of the father, spiritual master, and ultimately the state to take up the responsibility of leading the citizens towards this end. The whole creation of material existence is made for this purpose, just to give a chance to the fallen souls who rebelled against the will of the Supreme Father and thus became conditioned by material nature. The force of material nature gradually leads one to a hellish condition of perpetual pains and miseries. Those going against the prescribed rules and regulations of conditional life are called brahmojjhita-pathas, or persons going against the path of the Absolute Truth, and they are liable to be punished. Lord Paraśurāma, the incarnation of the Personality of Godhead, appeared in such a state of worldly affairs and killed all the miscreant kings twenty-one times. Many kṣatriya kings fled from India to other parts of the world at that time, and according to the authority of the Mahābhārata, the kings of Egypt originally migrated from India because of Paraśurāma's program of chastisement. The kings or administrators are similarly chastised in all circumstances whenever they become godless and plan a godless civilization. That is the order of the Almighty.

TEXT 23

asmat-prasāda-sumukhaḥ kalayā kaleśa
ikṣvāku-vaṁśa avatīrya guror nideśe
tiṣṭhan vanaṁ sa-dayitānuja āviveśa
yasmin virudhya daśa-kandhara ārtim ārcchat

SYNONYMS

asmat-unto us, beginning from Brahmā down to the insignificant ant; prasāda-causeless mercy; sumukhaḥ-so inclined; kalayā-with His plenary extensions; kaleśaḥ-the Lord of all potencies; ikṣvāku-Mahārāja Ikṣvāku, in the dynasty of the sun; vaṁśe-family; avatīrya-by descending in; guroḥ-of the father or spiritual master; nideśe-under the order of; tiṣṭhan-being situated in; vanam-in the forest; sa-dayitā-anujaḥ-along with His wife and younger brother; āviveśa-entered; yasmin-unto whom; virudhya-being rebellious; daśa-kandharaḥ-Rāvaṇa, who had ten heads; ārtim-great distress; ārcchat-achieved.

Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Mahārāja Ikṣvāku as the Lord of His internal potency, Sītā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on his shoulders, committed a great offense against Him and was thus ultimately vanquished.

Lord Rāma is the Supreme Personality of Godhead, and His brothers, namely Bharata, Lakṣmaṇa and Śatrughna, are His plenary expansions. All four brothers are viṣṇu-tattva and were never ordinary human beings. There are many unscrupulous and ignorant commentators on Rāmāyaṇa who present the younger brothers of Lord Rāmacandra as ordinary living entities. But here in the Śrīmad-Bhāgavatam, the most authentic scripture on the science of Godhead, it is clearly stated that His brothers were His plenary expansions. Originally Lord Rāmacandra is the incarnation of Vāsudeva, Lakṣmaṇa is the incarnation of Saṅkarṣaṇa, Bharata is the incarnation of Pradyumna, and Śatrughna is the incarnation of Aniruddha, expansions of the Personality of Godhead. Lakṣmījī Sītā is the internal potency of the Lord and is neither an ordinary woman nor the external potency incarnation of Durgā. Durgā is the external potency of the Lord, and she is associated with Lord Śiva.

As stated in the Bhagavad-gītā (4.7), the Lord appears when there are discrepancies in the discharge of factual religion. Lord Rāmacandra also appeared under the same circumstances, accompanied by His brothers, who are expansions of the Lord's internal potency, and by Lakṣmījī Sītādevī.

Lord Rāmacandra was ordered by His father, Mahārāja Daśaratha, to leave home for the forest under awkward circumstances, and the Lord, as the ideal son of His father, carried out the order, even on the occasion of His being declared the King of Ayodhyā. One of His younger brothers, Lakṣmaṇajī, desired to go with Him, and so also His eternal wife, Sītājī, desired to go with Him. The Lord agreed to both of them, and all together they entered the Daṇḍakāraṇya Forest, to live there for fourteen years. During their stay in the forest, there was some quarrel between Rāmacandra and Rāvaṇa, and the latter kidnapped the Lord's wife, Sītā. The quarrel ended in the vanquishing of the greatly powerful Rāvaṇa, along with all his kingdom and family.

Sītā is Lakṣmījī, or the goddess of fortune, but she is never to be enjoyed by any living being. She is meant for being worshiped by the living being along with her husband, Śrī Rāmacandra. A materialistic man like Rāvaṇa does not understand this great truth, but on the contrary he wants to snatch Sītādevī from the custody of Rāma and thus incurs great miseries. The materialists, who are after opulence and material prosperity, may take lessons from the Rāmāyaṇa that the policy of exploiting the nature of the Lord without acknowledging the supremacy of the Supreme Lord is the policy of Rāvaṇa. Rāvaṇa was very advanced materially, so much so that he turned his kingdom, Laṅkā, into pure gold, or full material wealth. But because he did not recognize the supremacy of Lord Rāmacandra and defied Him by stealing His wife, Sītā, Rāvaṇa was killed, and all his opulence and power were destroyed.

Lord Rāmacandra is a full incarnation with six opulences in full, and He is therefore mentioned in this verse as kaleśaḥ, or master of all opulence.

TEXT 24

yasmā adād udadhir ūḍha-bhayāṅga-vepo
mārgaṁ sapady ari-puraṁ haravad didhakṣoḥ
dūre suhṛn-mathita-roṣa-suśoṇa-dṛṣṭyā
tātapyamāna-makaroraga-nakra-cakraḥ

SYNONYMS

yasmai-unto whom; adāt-gave; udadhiḥ-the great Indian Ocean; ūḍha-bhaya-affected by fear; aṅga-vepaḥ-bodily trembling; mārgam-way; sapadi-quickly; ari-puram-the city of the enemy; hara-vat-like that of Hara (Mahādeva); didhakṣoḥ-desiring to burn to ashes; dūre-at a long distance; su-hṛt-intimate friend; mathita-being aggrieved by; roṣa-in anger; su-śoṇa-red-hot; dṛṣṭyā-by such a glance; tātapyamāna-burning in heat; makara-sharks; uraga-snakes; nakra-crocodiles; cakraḥ-circle.

The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.

The Personality of Godhead has every sentiment of a sentient being, like all other living beings, because He is the chief and original living entity, the supreme source of all other living beings. He is the nitya, or the chief eternal amongst all other eternals. He is the chief one, and all others are the dependent many. The many eternals are supported by the one eternal, and thus both the eternals are qualitatively one. Due to such oneness, both the eternals constitutionally have a complete range of sentiments, but the difference is that the sentiments of the chief eternal are different in quantity from the sentiments of the dependent eternals. When Rāmacandra was angry and showed His red-hot eyes, the whole ocean became heated with that energy, so much so that the aquatics within the great ocean felt the heat, and the personified ocean trembled in fear and offered the Lord an easy path for reaching the enemy's city. The impersonalists will see havoc in this red-hot sentiment of the Lord because they want to see negation in perfection. Because the Lord is absolute, the impersonalists imagine that in the Absolute the sentiment of anger, which resembles mundane sentiments, must be conspicuous by absence. Due to a poor fund of knowledge, they do not realize that the sentiment of the Absolute Person is transcendental to all mundane concepts of quality and quantity. Had Lord Rāmacandra's sentiment been of mundane origin, how could it disturb the whole ocean and its inhabitants? Can any mundane red-hot eye generate heat in the great ocean? These are factors to be distinguished in terms of the personal and impersonal conceptions of the Absolute Truth. As it is said in the beginning of the Śrīmad-Bhāgavatam, the Absolute Truth is the source of everything, so the Absolute Person cannot be devoid of the sentiments that are reflected in the temporary mundane world. Rather, the different sentiments found in the Absolute, either in anger or in mercy, have the same qualitative influence, or, in other words, there is no mundane difference of value because these sentiments are all on the absolute plane. Such sentiments are definitely not absent in the Absolute, as the impersonalists think, making their mundane estimation of the transcendental world.

TEXT 25

vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-
dantair viḍambita-kakubjuṣa ūḍha-hāsam
sadyo 'subhiḥ saha vineṣyati dāra-hartur
visphūrjitair dhanuṣa uccarato 'dhisainye

SYNONYMS

vakṣaḥ-sthala-chest; sparśa-touched by; rugna-broken; mahā-indra-the King of heaven; vāha-the conveyor; dantaiḥ-by the trunk; viḍambita-illuminated; kakup-juṣaḥ-all directions thus being served; ūḍha-hāsam-overtaken by laughter; sadyaḥ-within no time; asubhiḥ-by the life; saha-along with; vineṣyati-was killed; dāra-hartuḥ-of the one who kidnapped the wife; visphūrjitaiḥ-by the tingling of the bow; dhanuṣaḥ-bow; uccarataḥ-strolling fast; adhisainye-in the midst of the fighting soldiers of both sides.

When Rāvaṇa was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Rāvaṇa, and the scattered broken parts illuminated all directions. Rāvaṇa therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Rāmacandra, the Personality of Godhead.

However powerful a living being may be, when he is condemned by God no one can save him, and, similarly, however weak one may be, if he is protected by the Lord no one can annihilate him.

TEXT 26

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni

SYNONYMS

bhūmeḥ-of the entire world; sura-itara-other than godly persons; varūtha-soldiers; vimarditāyāḥ-distressed by the burden; kleśa-miseries; vyayāya-for the matter of diminishing; kalayā-along with His plenary expansion; sita-kṛṣṇa-not only beautiful but also black; keśaḥ-with such hairs; jātaḥ-having appeared; kariṣyati-would act; jana-people in general; anupalakṣya-rarely to be seen; mārgaḥ-path; karmāṇi-activities; ca-also; ātma-mahimā-glories of the Lord Himself; upanibandhanāni-in relation to.

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

This verse is especially describing the appearance of Lord Kṛṣṇa and His immediate expansion, Lord Baladeva. Both Lord Kṛṣṇa and Lord Baladeva are one Supreme Personality of Godhead. The Lord is omnipotent, and He expands Himself in innumerable forms and energies, and the whole unit is known as the one Supreme Brahman. Such extensions of the Lord are divided into two divisions, namely personal and differential. The personal expansions are called the viṣṇu-tattvas, and the differential expansions are called the jīva-tattvas. And in such expansional activity, Lord Baladeva is the first personal expansion of Kṛṣṇa, the Supreme Personality of Godhead.

In the Viṣṇu Purāṇa, as well as in the Mahābhārata, both Kṛṣṇa and Baladeva are mentioned as having beautiful black hair, even in Their advanced age. The Lord is called anupalakṣya-mārgaḥ or, in still more technical Vedic terms, avāṅ-manasā gocaraḥ: one who is never to be seen or realized by the limited sense perception of the people in general. In the Bhagavad-gītā (7.25) it is said by the Lord, nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ. In other words, He reserves the right of not being exposed to anyone and everyone. Only the bona fide devotees can know Him by His specific symptoms, and out of many, many such symptoms, one symptom is mentioned here in this verse, that the Lord is sita-kṛṣṇa-keśaḥ, or one who is observed always with beautiful black hair. Both Lord Kṛṣṇa and Lord Baladeva have such hair on Their heads, and thus even in advanced age They appeared like young boys sixteen years old. That is the particular symptom of the Personality of Godhead. In the Brahma-saṁhitā it is stated that although He is the oldest personality among all living entities, He always looks like a new, youthful boy. That is the characteristic of a spiritual body. The material body is symptomized by birth, death, old age and diseases, but the spiritual body is conspicuous by the absence of those symptoms. Living entities who reside in the Vaikuṇṭhalokas in eternal life and bliss have the same type of spiritual body, without being affected by any signs of old age. It is described in the Bhāgavatam (Canto Six) that the party of Viṣṇudūtas who came to deliver Ajāmila from the clutches of the party of Yamarāja appeared like youthful boys, corroborating the description in this verse. It is ascertained thus that the spiritual bodies in the Vaikuṇṭhalokas, either of the Lord or of the other inhabitants, are completely distinct from the material bodies of this world. Therefore, when the Lord descends from that world to this world, He descends in His spiritual body of ātma-māyā, or internal potency, without any touch of the bahiraṅgā-māyā, or external, material energy. The allegation that the impersonal Brahman appears in this material world by accepting a material body is quite absurd. Therefore the Lord, when He comes here, has not a material body, but a spiritual body. The impersonal brahmajyoti is only the glaring effulgence of the body of the Lord, and there is no difference in quality between the body of the Lord and the impersonal ray of the Lord, called brahmajyoti.

Now the question is why the Lord, who is omnipotent, comes here to diminish the burden created upon the world by the unscrupulous kingly order. Certainly the Lord does not need to come here personally for such purposes, but He actually descends to exhibit His transcendental activities in order to encourage His pure devotees, who want to enjoy life by chanting the glories of the Lord. In the Bhagavad-gītā (9.13-14) it is stated that the mahātmās, great devotees of the Lord, take pleasure in chanting of the activities of the Lord. All Vedic literatures are meant for turning one's attention towards the Lord and His transcendental activities. Thus the activities of the Lord, in His dealings with worldly people, create a subject matter for discussion by His pure devotees.

TEXT 27

tokena jīva-haraṇaṁ yad ulūki-kāyās
trai-māsikasya ca padā śakaṭo 'pavṛttaḥ
yad riṅgatāntara-gatena divi-spṛśor vā
unmūlanaṁ tv itarathārjunayor na bhāvyam

SYNONYMS

tokena-by a child; jīva-haraṇam-killing a living being; yat-one which; ulūki-kāyāḥ-assumed the giant body of a demon; trai-māsikasya-of one who is only three months old; ca-also; padā-by the leg; śakaṭaḥ apavṛttaḥ-turned over the cart; yat-one who; riṅgatā-while crawling; antara-gatena-being overtaken; divi-high in the sky; spṛśoḥ-touching; vā-either; unmūlanam-uprooting; tu-but; itarathā-anyone else than; arjunayoḥ-of the two arjuna trees; na bhāvyam-was not possible.

There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.

One cannot manufacture a God by one's mental speculation or by numerical votes, as has become a practice for the less intelligent class of men. God is God eternally, and an ordinary living entity is eternally a part and parcel of God. God is one without a second, and the ordinary living entities are many without number. All such living entities are maintained by God Himself, and that is the verdict of the Vedic literatures. When Kṛṣṇa was on the lap of His mother, the demon Pūtanā appeared before His mother and prayed to nurture the child in her lap. Mother Yaśodā agreed, and the child was transferred onto the lap of Pūtanā, who was in the garb of a respectable lady. Pūtanā wanted to kill the child by smearing poison on the nipple of her breast. But when everything was complete, the Lord sucked her breast along with her very air of life, and the demon's gigantic body, said to be as long as six miles, fell down. But Lord Kṛṣṇa did not need to expand Himself to the length of the she-demon Pūtanā, although He was quite competent to extend Himself more than six miles long. In His Vāmana incarnation He posed Himself as a dwarf brāhmaṇa, but when He took possession of His land, promised by Bali Mahārāja, He expanded His footstep to the top of the universe, extending over thousands and millions of miles. So it was not very difficult for Kṛṣṇa to perform a miracle by extending His bodily feature, but He had no desire to do it because of His deep filial love for His mother, Yaśodā. If Yaśodā had seen Kṛṣṇa in her lap extending six miles to cope with the she-demon Pūtanā, then the natural filial love of Yaśodā would have been hurt because in that way Yaśodā would have come to know that her so-called son, Kṛṣṇa, was God Himself. And with the knowledge of the Godhood of Kṛṣṇa, Yaśodāmayī would have lost the temper of her love for Kṛṣṇa as a natural mother. But as far as Lord Kṛṣṇa is concerned, He is God always, either as a child on the lap of His mother, or as the coverer of the universe, Vāmanadeva. He does not require to become God by undergoing severe penances, although some men think of becoming God in that way. By undergoing severe austerities and penances, one cannot become one or equal with God, but one can attain most of the godly qualities. A living being can attain godly qualities to a large extent, but he cannot become God, whereas Kṛṣṇa, without undergoing any type of penance, is God always, either in the lap of His mother or growing up or at any stage of growth.

So at the age of only three months He killed the Śakaṭāsura, who had remained hidden behind a cart in the house of Yaśodāmayī. And when He was crawling and was disturbing His mother from doing household affairs, the mother tied Him with a grinding pestle, but the naughty child dragged the pestle up to a pair of very high arjuna trees in the yard of Yaśodāmayī, and when the pestle was stuck between the pair of trees, they fell down with a horrible sound. When Yaśodāmayī came to see the happenings, she thought that her child had been saved from the falling trees by the mercy of the Lord, without knowing that the Lord Himself, crawling in her yard, had wreaked the havoc. So that is the way of reciprocation of love affairs between the Lord and His devotees. Yaśodāmayī wanted to have the Lord as her child, and the Lord played exactly like a child in her lap, but at the same time played the part of the Almighty Lord whenever it was so required. The beauty of such pastimes was that the Lord fulfilled everyone's desire. In the case of felling the gigantic arjuna trees, the Lord's mission was to deliver the two sons of Kuvera, who were condemned to become trees by the curse of Nārada, as well as to play like a crawling child in the yard of Yaśodā, who took transcendental pleasure in seeing such activities of the Lord in the very yard of her home.

The Lord in any condition is Lord of the universe, and He can act as such in any form, gigantic or small, as He likes.

TEXT 28

yad vai vraje vraja-paśūn viṣatoya-pītān
pālāṁs tv ajīvayad anugraha-dṛṣṭi-vṛṣṭyā
tac-chuddhaye 'ti-viṣa-vīrya-vilola-jihvam
uccāṭayiṣyad uragaṁ viharan hradinyām

SYNONYMS

yat-one who; vai-certainly; vraje-at Vṛndāvana; vraja-paśūn-the animals thereof; viṣa-toya-poisoned water; pītān-those who drank; pālān-the cowherd men; tu-also; ajīvayat-brought to life; anugraha-dṛṣṭi-merciful glance; vṛṣṭyā-by the showers of; tat-that; śuddhaye-for purification; ati-exceedingly; viṣa-vīrya-highly potent poison; vilola-lurking; jihvam-one who has such a tongue; uccāṭayiṣyat-severely punished; uragam-unto the snake; viharan-taking it as a pleasure; hradinyām-in the river.

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamunā He jumped into it as if playing and chastised the venomous Kāliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord ?

TEXT 29

tat karma divyam iva yan niśi niḥśayānaṁ
dāvāgninā śuci-vane paridahyamāne
unneṣyati vrajam ato 'vasitānta-kālaṁ
netre pidhāpya sabalo 'nadhigamya-vīryaḥ

SYNONYMS

tat-that; karma-activity; divyam-superhuman; iva-like; yat-which; niśi-at night; niḥśayānam-sleeping carefreely; dāva-agninā-by the glare of the forest fire; śuci-vane-in the dry forest; paridahyamāne-being set ablaze; unneṣyati-would deliver; vrajam-all the inhabitants of Vraja; ataḥ-hence; avasita-surely; anta-kālam-last moments of life; netre-on the eyes; pidhāpya-simply by closing; sa-balaḥ-along with Baladeva; anadhigamya-unfathomable; vīryaḥ-prowess.

On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarāma, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.

Although in this verse the Lord's activity has been described as superhuman, it should be noted that the Lord's activities are always superhuman, and that distinguishes Him from the ordinary living being. Uprooting a gigantic banyan or arjuna tree and extinguishing a blazing forest fire simply by closing one's eyes are certainly impossible by any kind of human endeavor. But not only are these activities amazing to hear, but in fact all other activities of the Lord, whatever He may do, are all superhuman, as confirmed in the Bhagavad-gītā (4.9). Whoever knows the superhuman activities of the Lord, due to their very transcendental nature, becomes eligible to enter the kingdom of Kṛṣṇa, and as such, after quitting this present material body, the knower of the transcendental activities of the Lord goes back home, back to Godhead.

TEXT 30

gṛhṇīta yad yad upabandham amuṣya mātā
śulbaṁ sutasya na tu tat tad amuṣya māti
yaj jṛmbhato 'sya vadane bhuvanāni gopī
saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt

SYNONYMS

gṛhṇīta-by taking up; yat yat-whatsoever; upabandham-ropes for tying; amuṣya-His; mātā-mother; śulbam-ropes; sutasya-of her son; na-not; tu-however; tat tat-by and by; amuṣya-His; māti-was sufficient; yat-that which; jṛmbhataḥ-opening the mouth; asya-of Him; vadane-in the mouth; bhuvanāni-the worlds; gopī-the cowherd woman; saṁvīkṣya-so seeing it; śaṅkita-manāḥ-doubtful in mind; pratibodhitā-convinced in a different way; āsīt-was so done.

When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.

One day Lord Kṛṣṇa as the naughty child disturbed His mother Yaśodā, and she began to tie up the child with ropes just to punish Him. But no matter how much rope she used, she found it always insufficient. Thus she became fatigued, but in the meantime the Lord opened His mouth, and the affectionate mother saw within the mouth of her son all the universes situated together. The mother was astonished, but out of her deep affection for Kṛṣṇa she thought that the Almighty Godhead Nārāyaṇa had kindly looked after her son just to protect Him from all the continuous calamities happening to Him. Because of her deep affection for Kṛṣṇa, she could never think that her very son was Nārāyaṇa, the Personality of Godhead Himself. That is the action of yogamāyā, the internal potency of the Supreme Lord, which acts to perfect all the pastimes of the Lord with His different types of devotees. Who could play such wonders without being God?

TEXT 31

nandaṁ ca mokṣyati bhayād varuṇasya pāśād
gopān bileṣu pihitān maya-sūnunā ca
ahny āpṛtaṁ niśi śayānam atiśrameṇa

lokaṁ vikuṇṭham upaneṣyati gokulaṁ sma

SYNONYMS

nandam-unto Nanda (the father of Kṛṣṇa); ca-also; mokṣyati-saves; bhayāt-from the fear of; varuṇasya-of Varuṇa, the demigod of water; pāśāt-from the clutches of; gopān-the cowherd men; bileṣu-in the caves of the mountain; pihitān-placed; maya-sūnunā-by the son of Maya; ca-also; ahni āpṛtam-being very engaged during the daytime; niśi-at night; śayānam-lying down; atiśrameṇa-because of hard labor; lokam-planet; vikuṇṭham-the spiritual sky; upaneṣyati-He awarded; gokulam-the highest planet; sma-certainly.

Lord Kṛṣṇa saved His foster father, Nanda Mahārāja, from the fear of the demigod Varuṇa and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.

Nanda Mahārāja, the foster father of Lord Kṛṣṇa, went to take his bath in the River Yamunā in the dead of night, mistakenly thinking that the night was already over; thus the demigod Varuṇa took him to the Varuṇa planet just to have a look at the Personality of Godhead Lord Kṛṣṇa, who appeared there to release His father. Actually there was no arrest of Nanda Mahārāja by Varuṇa because the inhabitants of Vṛndāvana were always engaged in thinking of Kṛṣṇa, in constant meditation on the Personality of Godhead in a particular form of samadhi, or trance of bhakti-yoga. They had no fear of the miseries of material existence. In the Bhagavad-gītā it is confirmed that to be in association with the Supreme Personality of Godhead by full surrender in transcendental love frees one from the miseries inflicted by the laws of material nature. Here it is clearly mentioned that the inhabitants of Vṛndāvana were extensively busy in the hard labor of their day's work, and due to the day's hard labor they were engaged in sound sleep at night. So practically they had very little time to devote to meditation or to the other paraphernalia of spiritual activities. But factually they were engaged in the highest spiritual activities only. Everything done by them was spiritualized because everything was dovetailed in their relationship with Lord Śrī Kṛṣṇa. The central point of activities was Kṛṣṇa, and as such the so-called activities in the material world were saturated with spiritual potency. That is the advantage of the way of bhakti-yoga. One should discharge one's duty on Lord Kṛṣṇa's behalf, and all one's actions will be saturated with Kṛṣṇa thought, the highest pattern of trance in spiritual realization.

TEXT 32

gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaika-kare salīlam

SYNONYMS

gopaiḥ-by the cowherd men; makhe-in offering a sacrifice to the King of heaven; pratihate-being hampered; vraja-viplavāya-for devastating the whole existence of Vrajabhūmi, the land of Kṛṣṇa's pastimes; deve-by the King of heaven; abhivarṣati-having poured down heavy rain; paśūn-the animals; kṛpayā-by causeless mercy upon them; rirakṣuḥ-desired to protect them; dharta-held up; ucchilīndhram-uprooted as an umbrella; iva-exactly like that; sapta-dināni-continuously for seven days; sapta-varṣaḥ-although He was only seven years old; mahīdhram-the Govardhana Hill; anagha-without being tired; eka-kare-in one hand only; salīlam-playfully.

When the cowherd men of Vṛndāvana, under instruction of Kṛṣṇa, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatened with being washed away by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.

Children play with an umbrella generally known as a frog's umbrella, and Lord Kṛṣṇa, when He was only seven years old, could snatch the great hill known as the Govardhana Parvata at Vṛndāvana and hold it for seven days continuously with one hand, just to protect the animals and the inhabitants of Vṛndāvana from the wrath of Indra, the heavenly King, who had been denied sacrificial offerings by the inhabitants of Vrajabhūmi.

Factually there is no need of offering sacrifices to the demigods for their services if one is engaged in the service of the Supreme Lord. Sacrifices recommended in the Vedic literature for satisfaction of the demigods are a sort of inducement to the sacrificers to realize the existence of higher authorities. The demigods are engaged by the Lord as controlling deities of material affairs, and according to the Bhagavad-gītā, when a demigod is worshiped the process is accepted as the indirect method for worshiping the Supreme Lord. But when the Supreme Lord is worshiped directly there is no need of worshiping the demigods or offering them sacrifices as recommended in particular circumstances. Lord Kṛṣṇa therefore advised the inhabitants of Vrajabhūmi not to offer any sacrifices to the heavenly King Indra. But Indra, not knowing Lord Kṛṣṇa in Vrajabhūmi, was angry at the inhabitants of Vrajabhūmi and tried to avenge the offense. But, competent as the Lord was, He saved the inhabitants and animals of Vrajabhūmi by His personal energy and proved definitely that anyone directly engaged as a devotee of the Supreme Lord need not satisfy any other demigods, however great, even to the level of Brahmā, or Śiva. Thus this incident definitely proved without a doubt that Lord Kṛṣṇa is the Personality of Godhead and that He was so in all circumstances, as a child on the lap of His mother, as a boy 7 years old, and as an old man of 125 years of age. In either case He was never on the level of the ordinary man, and even in His advanced age He appeared a young boy 16 years old. These are the particular features of the transcendental body of the Lord.

TEXT 33

krīḍan vane niśi niśākara-raśmi-gauryāṁ
rāsonmukhaḥ kala-padāyata-mūrcchitena
uddīpita-smara-rujāṁ vraja-bhṛd-vadhūnāṁ
hartur hariṣyati śiro dhanadānugasya

SYNONYMS

krīḍan-while engaged in His pastimes; vane-in the forest of Vṛndāvana; niśi-nocturnal; niśākara-the moon; raśmi-gauryām-white moonshine; rāsa-unmukhaḥ-desiring to dance with; kala-padāyata-accompanied by sweet songs; mūrcchitena-and melodious music;

uddīpita-awakened; smara-rujām-sexual desires; vraja-bhṛt-the inhabitants of Vrajabhūmi; vadhūnām-of the wives; hartuḥ-of the kidnappers; hariṣyati-will vanquish; śiraḥ-the head; dhanada-anugasya-of the follower of the rich Kuvera.

When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

We should carefully note that the statements described herein are the statements of Brahmājī to Nārada, and he was speaking to Nārada of events that would happen in the future, during the advent of Lord Kṛṣṇa. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmājī, being one of them, foretold what would happen in the future. The killing of Śaṅkhacūḍa by the Lord is a more recent incident, after the rāsa-līlā, and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord's engagement in the affairs of the forest fire was described along with His pastimes of punishing the Kāliya snake, and similarly the pastimes of the rāsa dance and the killing of Śaṅkhacūḍa are also described herein. The adjustment is that all these incidents would take place in the future, after the time when it was being foretold by Brahmājī to Nārada. The demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālguna, and the same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord's pastimes at Horikā, generally known as Holi.

Generally the future appearance and the activities of the Lord or His incarnations are foretold in the scriptures, and thus the pseudoincarnations are unable to cheat persons who are in knowledge of the events as they are described in the authoritative scriptures.

TEXTS 34-35

ye ca pralamba-khara-dardura-keśy-ariṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ
ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ
yāsyanty adarśanam alaṁ bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayaṁ tadīyam

SYNONYMS

ye-all those; ca-totally; pralamba-the demon named Pralamba; khara-Dhenukāsura; dardura-Bakāsura; keśī-the Keśī demon; ariṣṭa-the demon Ariṣṭāsura; malla-a wrestler in the court of Kaṁsa; ibha-Kuvalayāpīḍa; kaṁsa-the King of Mathurā and maternal uncle of Kṛṣṇa; yavanāḥ-the kings of Persia and other adjoining places; kapi-Dvivida; pauṇḍraka-ādyāḥ-Pauṇḍraka and others; anye-others; ca-as much as; śālva-King Śālva; kuja-Narakāsura; balvala-King Balvala; dantavakra-the brother of Śiśupāla, a dead rival of Kṛṣṇa's; saptokṣa-King Saptokṣa; śambara-King Śambara; vidūratha-King Vidūratha; rukmi-mukhyāḥ-the brother of Rukmiṇī, the first queen of Kṛṣṇa at Dvārakā; ye-all those; vā-either; mṛdhe-in the battlefield; samiti-śālinaḥ-all very powerful; ātta-cāpāḥ-well equipped with bows and arrows; kāmboja-the King of Kāmboja; matsya-the King of Dvarbhaṅga; kuru-the sons of Dhṛtarāṣṭra; sṛñjaya-King Sṛñjaya; kaikaya-ādyāḥ-the King of Kekaya and others; yāsyanti-would attain; adarśanam-impersonal merging within the brahmajyoti; alam-what to speak of; bala-Baladeva, the elder brother of Kṛṣṇa; pārtha-Arjuna; bhīma-the second Pāṇḍava; vyāja-āhvayena-by the false names; hariṇā-by Lord Hari; nilayam-the abode; tadīyam-of Him.

All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāsura and Pauṇḍraka, great marshals like Sālva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṇṭha planets.

All manifestations, in both the material and spiritual worlds, are demonstrations of the different potencies of Lord Kṛṣṇa. The Personality of Godhead Baladeva is His immediate personal expansion, and Bhīma, Arjuna, etc., are His personal associates. The Lord would appear (and He does so whenever He appears) with all His associates and potencies. Therefore the rebellious souls, like the demons and demoniac men, mentioned by names like Pralamba, would be killed either by the Lord Himself or by His associates. All these affairs will be clearly explained in the Tenth Canto. But we should know well that all the above-mentioned living entities killed would attain salvation either by being merged in the brahmajyoti of the Lord or being allowed to enter into the abodes of the Lord called Vaikuṇṭhas. This has already been explained by Bhīṣmadeva (First Canto). All persons who participated in the Battlefield of Kurukṣetra or otherwise with the Lord or with Baladeva, etc., would benefit by attaining spiritual existence according to the situation of their minds at the time of death. Those who recognized the Lord would enter Vaikuṇṭha, and those who estimated the Lord as only a powerful being would attain salvation by merging into the spiritual existence of the impersonal brahmajyoti of the Lord. But every one of them would get release from material existence. Since such is the benefit of those who played with the Lord inimically, one can imagine what would be the position of those who devoutly served the Lord in transcendental relationship with Him.

TEXT 36

kālena mīlita-dhiyām avamṛśya nṝṇāṁ
stokāyuṣāṁ sva-nigamo bata dūra-pāraḥ
āvirhitas tv anuyugaṁ sa hi satyavatyāṁ
veda-drumaṁ viṭa-paśo vibhajiṣyati sma

SYNONYMS

kālena-in course of time; mīlita-dhiyām-of the less intelligent persons; avamṛśya-considering the difficulties; nṝṇām-of humanity at large; stoka-āyuṣām-of the short-living persons; sva-nigamaḥ-the Vedic literatures compiled by Him; bata-exactly; dūra-pāraḥ-greatly difficult; āvirhitaḥ-having appeared as; tu-but; anuyugam-in terms of the age; saḥ-He (the Lord); hi-certainly; satyavatyām-in the womb of Satyavatī; veda-drumam-the desire tree of the Vedas; viṭa-paśaḥ-by division of branches; vibhajiṣyati-will divide; sma-as it were.

The Lord Himself in His incarnation as the son of Satyavatī [Vyāsadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

Herein Brahmā mentions the future compilation of Śrīmad-Bhāgavatam for the short-lived persons of the Kali age. As explained in the First Canto, the less intelligent persons of the age of Kali would be not only short-lived, but also perplexed with so many problems of life due to the awkward situation of the godless human society. Advancement of material comforts of the body is activity in the mode of ignorance according to the laws of material nature. Real advancement of knowledge means progress of knowledge in self-realization. But in the age of Kali the less intelligent men mistakenly consider the short lifetime of one hundred years (now factually reduced to about forty or sixty years) to be all in all. They are less intelligent because they have no information of the eternity of life; they identify with the temporary material body existing for forty years and consider it the only basic principle of life. Such persons are described as equal to the asses and bulls. But the Lord, as the compassionate father of all living beings, imparts unto them the vast Vedic knowledge in short treatises like the Bhagavad-gītā and, for the graduates, the Śrīmad-Bhāgavatam. The Purāṇas and the Mahābhārata are also similarly made by Vyāsadeva for the different types of men in the modes of material nature. But none of them are independent of the Vedic principles.

TEXT 37

deva-dviṣāṁ nigama-vartmani niṣṭhitānāṁ
pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ
lokān ghnatāṁ mati-vimoham atipralobhaṁ
veṣaṁ vidhāya bahu bhāṣyata aupadharmyam

SYNONYMS

deva-dviṣām-of those who were envious of the devotees of the Lord; nigama-the Vedas; vartmani-on the path of; niṣṭhitānām-of the well situated; pūrbhiḥ-by rockets; mayena-made by the great scientist Maya; vihitābhiḥ-made by; adṛśya-tūrbhiḥ-unseen in the sky; lokān-the different planets; ghnatām-of the killers; mati-vimoham-bewilderment of the mind; atipralobham-very attractive; veṣam-dress; vidhāya-having done so; bahu bhāṣyate-will talk very much; aupadharmyam-subreligious principles.

When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.

This incarnation of Lord Buddha is not the same Buddha incarnation we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, the Buddha incarnation mentioned in this verse appeared in a different Kali age. In the duration of life of one Manu there are more than seventy-two Kali-yugas, and in one of them the particular type of Buddha mentioned here would appear. Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles. Such ahiṁsā is not a religious principle itself, but it is an important quality for persons who are actually religious. It is a common-sense religion because one is advised to do no harm to any other animal or living being because such harmful actions are equally harmful to he who does the harm. But before learning these principles of nonviolence one has to learn two other principles, namely to be humble and to be prideless. Unless one is humble and prideless, one cannot be harmless and nonviolent. And after being nonviolent one has to learn tolerance and simplicity of living. One must offer respects to the great religious preachers and spiritual leaders and also train the senses for controlled action, learning to be unattached to family and home, and enacting devotional service to the Lord, etc. At the ultimate stage one has to accept the Lord and become His devotee; otherwise there is no religion. In religious principles there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as upadharma, or nearness to religious principles.

TEXT 38

yarhy ālayeṣv api satāṁ na hareḥ kathāḥ syuḥ
pāṣaṇḍino dvija-janā vṛṣalā nṛdevāḥ
svāhā svadhā vaṣaḍ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte

SYNONYMS

yarhi-when it happens; ālayeṣu-in the residence of; api-even; satām-civilized gentlemen; na-no; hareḥ-of the Personality of Godhead; kathāḥ-topics; syuḥ-will take place; pāṣaṇḍinaḥ-atheists; dvija-janāḥ-persons declaring themselves to be the higher three classes (brāhmaṇas, kṣatriyas and vaiśyas); vṛṣalāḥ-the lower class śūdras; nṛ-devāḥ-ministers of the government; svāhā-hymns to perform sacrifices; svadhā-the ingredients to perform sacrifices; vaṣaṭ-the altar of sacrifice; iti-all these; sma-shall; giraḥ-words; na-never; yatra-anywhere; śāstā-the chastiser; bhaviṣyati-will appear; kaleḥ-of the Kali age; bhagavān-the Personality of Godhead; yuga-ante-at the end of.

Thereafter, at the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government is transferred to the hands of ministers elected from the lowborn śūdra class or those less than them, and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser.

The symptoms of the worst conditions of the material world, at the last stage of this age, called Kali-yuga, are stated herein. The sum and substance of such conditions is godlessness. Even the so-called saints and higher castes of the social orders, generally known as the dvija janas or the twice-born, will become atheists. As such, all of them will practically forget even the holy name of the Lord, and what to speak of His activities. The higher castes of society, namely the intelligent class of men guiding the destinies of the social orders, the administrative class of men guiding the law and order of the society, and the productive class of men guiding the economic development of the society, must all be properly well versed in knowledge of the Supreme Lord, knowing factually

His name, quality, pastimes, entourage, paraphernalia and personalities. The saints and the higher castes or orders of the society are judged by their proportion of knowledge in the science of God, or tattva jñāna, and not by any kind of birthright or bodily designations. Such designations, without any knowledge of the science of God and practical knowledge of devotional service, are considered to be all decorations of dead bodies. And when there is too much inflation of these decorated dead bodies in society, there develop so many anomalies in the progressive, peaceful life of the human being. Because of the lack of training or culture in the upper section of the social orders, they are no more to be designated as the dvija janas, or the twice-born. The significance of being twice-born has been explained in many places in these great literatures, and again one is reminded herewith that birth, executed by the sex life of the father and the mother, is called animal birth. But such animal birth and progress of life on the animal principles of eating, sleeping, fearing and mating (without any scientific culture of spiritual life) is called the śūdra life, or, to be more explicit, the uncultured life of the lower class of men. It is stated herein that the governmental power of society in the Kali-yuga will be passed over to the uncultured, godless laborer classes of men, and thus the nṛdevas (or the ministers of the government) will be the vṛṣalas, or the uncultured lower-class men of society. No one can expect any peace and prosperity in a human society full of uncultured lower classes of men. The symptoms of such uncultured social animals are already in vogue, and it is the duty of the leaders of men to take note of it and try to reform the social order by introducing the principles of twice-born men trained in the science of God consciousness. This can be done by expanding the culture of Śrīmad-Bhāgavatam all over the world. In the degraded condition of human society, the Lord incarnates as the Kalki avatāra and kills all the demonic without mercy.

TEXT 39

sarge tapo 'ham ṛṣayo nava ye prajeśāḥ
sthāne 'tha dharma-makha-manv-amarāvanīśāḥ
ante tv adharma-hara-manyu-vaśāsurādyā
māyā-vibhūtaya imāḥ puru-śakti-bhājaḥ

SYNONYMS

sarge-in the beginning of the creation; tapaḥ-penance; aham-myself; ṛṣayaḥ-sages; nava-nine; ye prajeśāḥ-those who would generate; sthāne-in the middle while maintaining the creation; atha-certainly; dharma-religion; makha-Lord Viṣṇu; manu-the father of mankind; amara-the demigods deputed to control the affairs of maintenance; avanīśāḥ-and the kings of different planets; ante-at the end; tu-but; adharma-irreligion; hara-Lord Śiva; manyu-vaśa-subjected to anger; asura-ādyāḥ-atheists, the enemies of the devotees; māyā-energy; vibhūtayaḥ-powerful representatives; imāḥ-all of them; puru-śakti-bhājaḥ-of the supreme powerful Lord.

At the beginning of creation there are penance, myself [Brahmā], and the Prajāpatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.

The material world is created by the energy of the Lord, which is manifested in the beginning of the creation by the penance of Brahmājī, the first living being in the creation, and then there are the nine Prajāpatis, known as great sages. In the stage when the creation is maintained, there are devotional service to Lord Viṣṇu, or factual religion, the different demigods, and the kings of different planets who maintain the world. At last, when the creation is preparing to wind up, there is first the principle of irreligion, then Lord Śiva along with the atheists, full of anger. But all of them are but different manifestations of the Supreme Lord. Therefore Brahmā, Viṣṇu and Mahādeva (Śiva) are different incarnations of the different modes of material nature. Viṣṇu is the Lord of the mode of goodness. Brahmā is the lord of the mode of passion, and Śiva is the lord of the mode of ignorance. Ultimately, the material creation is but a temporary manifestation meant to give the chance of liberation to the conditioned souls, who are entrapped in the material world, and one who develops the mode of goodness under the protection of Lord Viṣṇu has the greatest chance of being liberated by following the Vaiṣṇava principles and thus being promoted to the kingdom of God, no more to return to this miserable material world.

TEXT 40

viṣṇor nu vīrya-gaṇanāṁ katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-rahasāskhalatā tri-pṛṣṭhaṁ
yasmāt tri-sāmya-sadanād uru-kampayānam

SYNONYMS

viṣṇoḥ-of Lord Viṣṇu; nu-but; vīrya-prowess; gaṇanām-in the matter of accounting; katamaḥ-who else; arhati-is able to do it; iha-in this world; yaḥ-one who; pārthivāni-the atoms; api-also; kaviḥ-great scientist; vimame-might have counted; rajāṁsi-particles; caskambha-could catch; yaḥ-one who; sva-rahasā-by His own leg; askhalatā-without being hampered; tri-pṛṣṭham-the topmost planetary space; yasmāt-by which; tri-sāmya-the neutral state of the three modes; sadanāt-up to that place; uru-kampayānam-moving very greatly.

Who can describe completely the prowess of Viṣṇu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

The highest scientific advancement of the material scientists is atomic energy. But the material scientist is not able to have an estimation of the particles of atoms contained in the whole universe. But even if one is able to count such atomic particles or is able to roll up the sky like one's bedding, even then one is unable to estimate the extent of the prowess and energy of the Supreme Lord. He is known as Trivikrama because once, in His incarnation of Vāmana, He expanded His leg beyond the highest planetary system, Satyaloka, and reached the neutral state of the modes of nature called the covering of the material world. There are seven layers of material coverings over the material sky, and the Lord could penetrate even those coverings. With His toe He made a hole through which the water of the Causal Ocean filters into the material sky, and the current is known as the sacred Ganges, which purifies the planets of the three worlds. In other words, no one is equal to the transcendentally powerful Viṣṇu. He is omnipotent, and no one is equal to or greater than Him.

TEXT 41

nāntaṁ vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram

SYNONYMS

na-never; antam-end; vidāmi-do I know; aham-myself; amī-and all those; munayaḥ-great sages; agra-jāḥ-born prior to you; te-you; māyā-balasya-of the omnipotent; puruṣasya-of the Personality of Godhead; kutaḥ-what to speak of others; avarāḥ-born after us; ye-those; gāyan-by singing; guṇān-the qualities; daśa-śata-ānanaḥ-one who has ten hundred faces; ādi-devaḥ-the first incarnation of the Lord; śeṣaḥ-known as Śeṣa; adhunā-until now; api-even; samavasyati-can achieve; na-not; asya-of Him; pāram-limit.

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

The omnipotent Personality of Godhead has primarily three potential manifestations, namely internal, external, and marginal potencies, with unlimited expansions of these three energies. As such, the potential expansions can never be calculated by anyone because even the Personality of God Himself, as the incarnation of Śeṣa, cannot estimate the potencies, although He has been describing them continuously with His one thousand faces.

TEXT 42

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

SYNONYMS

yeṣām-unto those only; saḥ-the Lord; eṣaḥ-the; bhagavān-the Personality of Godhead; dayayet-does bestow His mercy; anantaḥ-the unlimited potential; sarva-ātmanā-by all means, without reservation; āśrita-padaḥ-surrendered soul; yadi-if such surrender; nirvyalīkam-without pretension; te-those only; dustarām-insurmountable; atitaranti-can overcome; ca-and the paraphernalia; deva-māyām-diverse energies of the Lord; na-not; eṣām-of them; mama-mine; aham-myself; iti-thus; dhīḥ-conscious; śva-dogs; śṛgāla-jackals; bhakṣye-in the matter of eating.

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

The unalloyed devotees of the Lord know the glories of the Lord in the sense that they can understand how great the Lord is and how great is His expansion of diverse energy. Those who are attached to the perishable body can hardly enter into the realm of the science of Godhead. The whole materialistic world, based on the conception of the material body as the self, is ignorant of the science of God. The materialist is always busy working for the welfare of the material body, not only his own but also those of his children, kinsmen, communitymen, countrymen, etc. The materialists have many branches of philanthropic and altruistic activities from a political, national and international angle of vision, but none of the field work can go beyond the jurisdiction of the misconception of identifying the material body with the spirit soul. Unless, therefore, one is saved from the wrong conception of the body and the soul, there is no knowledge of Godhead, and unless there is knowledge of God, all advancement of material civilization, however dazzling, should be considered a failure.

TEXTS 43-45

vedāham aṅga paramasya hi yoga-māyāṁ
yūyaṁ bhavaś ca bhagavān atha daitya-varyaḥ
patnī manoḥ sa ca manuś ca tad-ātmajāś ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca
ikṣvākur aila-mucukunda-videha-gādhi-
raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ
māndhātr-alarka-śatadhanv-anu-rantidevā
devavrato balir amūrttarayo dilīpaḥ
saubhary-utaṅka-śibi-devala-pippalāda-
sārasvatoddhava-parāśara-bhūriṣeṇāḥ
ye 'nye vibhīṣaṇa-hanūmad-upendradatta-
pārthārṣṭiṣeṇa-vidura-śrutadeva-varyāḥ

SYNONYMS

veda-know it; aham-myself; aṅga-O Nārada; paramasya-of the Supreme; hi-certainly; yoga-māyām-potency; yūyam-yourself; bhavaḥ-Śiva; ca-and; bhagavān-the great demigod; atha-as also; daitya-varyaḥ-Prahlāda Mahārāja, the great devotee of the Lord born in the family of an atheist; patnī-Śatarūpā; manoḥ-of Manu; saḥ-he; ca-also; manuḥ-Svāyambhuva; ca-and; tat-ātma-jāḥ ca-and his children like Priyavrata, Uttānapāda, Devahūti, etc.; prācīnabarhiḥ-Prācīnabarhi; ṛbhuḥ-Ṛbhu; aṅgaḥ-Aṅga; uta-even; dhruvaḥ-Dhruva; ca-and; ikṣvākuḥ-Ikṣvāku; aila-Aila; mucukunda-Mucukunda; videha-Mahārāja Janaka; gādhi-Gādhi; raghu-Raghu; ambarīṣa-Ambarīṣa; sagarāḥ-Sagara; gaya-Gaya; nāhuṣa-Nāhuṣa; ādyāḥ-and so on; māndhātṛ-Māndhātā; alarka-Alarka; śatadhanu-Śatadhanu; anu-Anu; rantidevāḥ-Rantideva; devavrataḥ-Bhīṣma; baliḥ-Bali; amūrttarayaḥ-Amūrttaraya; dilīpaḥ-Dilīpa; saubhari-Saubhari; utaṅka-Utaṅka; śibi-Śibi; devala-Devala; pippalāda-Pippalāda; sārasvata-Sārasvata; uddhava-Uddhava; parāśara-Parāśara; bhūriṣeṇāḥ-Bhūriṣeṇa;

ye-those who; anye-others; vibhīṣaṇa-Vibhīṣaṇa; hanūmat-Hanumān; upendra-datta-Śukadeva Gosvāmī; pārtha-Arjuna; ārṣṭiṣeṇa-Arṣṭiṣeṇa; vidura-Vidura; śrutadeva-Śrutadeva; varyāḥ-the foremost.

O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamāyā potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttānapāda, Ākūti, Devahūti and Prasūti, Prācīnabarhi, Ṛbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila, Mucukunda, Mahārāja Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanve, Anu, Rantideva, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanumān, Śukadeva Gosvāmī, Arjuna, Ārṣṭiṣeṇa, Vidura, Śrutadeva, etc.

All the great devotees of the Lord, as mentioned above, who flourished in the past or present, and all the devotees of the Lord who will come in the future, are aware of the different potencies of the Lord along with the potency of His name, quality, pastimes, entourage, personality, etc. And how do they know? Certainly it is not by mental speculation, nor by any attempt by dint of limited instruments of knowledge. By the limited instruments of knowledge (either the senses or the material instruments like microscopes and telescopes) one cannot even fully know the Lord's material potencies, which are manifested before our eyes. For example there are many millions and billions of planets far, far beyond the scientist's calculation. But these are only the manifestations of the Lord's material energy. What can the scientist hope to know of the spiritual potency of the Lord by such material efforts? Mental speculations, by adding some dozens of ”if's” and ”maybe's,” cannot aid the advancement of knowledge-on the contrary, such mental speculations will only end in despair by dismissing the case abruptly and declaring the nonexistence of God. The sane person, therefore, ceases to speculate on subjects beyond the jurisdiction of his tiny brain, and as a matter of course he tries to learn to surrender unto the Supreme Lord, who alone can lead one to the platform of real knowledge. In the Upaniṣads it is clearly said that the Supreme Personality of Godhead can never be known simply by working very hard and taxing the good brain, nor can He be known simply by mental speculation and jugglery of words. The Lord is knowable only by one who is a surrendered soul. Herein Brahmājī, the greatest of all material living beings, acknowledges this truth. Therefore, the fruitless spoiling of energy by pursuing the path of experimental knowledge must be given up. One should gain knowledge by surrendering unto the Lord and by acknowledging the authority of the persons mentioned herein. The Lord is unlimited and, by the grace of the yogamāyā, helps the surrendered soul to know Him proportionately with the advance of one's surrender.

TEXT 46

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye

SYNONYMS

te-such persons; vai-undoubtedly; vidanti-do know; atitaranti-surpass; ca-also; deva-māyām-the covering energy of the Lord; strī-such as women; śūdra-the laborer class of men; hūṇa-the mountaineers; śabarāḥ-the Siberians, or those lower than the śūdras; api-although; pāpa-jīvāḥ-sinful living beings; yadi-provided; adbhuta-krama-one whose acts are so wonderful; parāyaṇa-those who are devotees; śīla-behavior; śikṣāḥ-trained by; tiryak-janāḥ-even those who are not human beings; api-also; kim-what; u-to speak of; śruta-dhāraṇāḥ-those who have taken to the idea of the Lord by hearing about Him; ye-those.

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

Sometimes there are inquiries as to how one can surrender unto the Supreme Lord. In the Bhagavad-gītā (18.66) the Lord asked Arjuna to surrender unto Him, and therefore persons unwilling to do so question where God is and to whom they should surrender. The answer to such questions or inquiries is given herein very properly. The Personality of Godhead may not be present before one's eyes, but if one is sincere in wanting such guidance the Lord will send a bona fide person who can guide one properly back home, back to Godhead. There is no need of material qualifications for making progress on the path of spiritual realization. In the material world, when one accepts some particular type of service, he is required to possess some particular type of qualification also. Without this one is unfit for such service. But in the devotional service of the Lord the only qualification required is surrender. Surrendering oneself is in one's own hand. If one likes, he can surrender immediately, without delay, and that begins his spiritual life. The bona fide representative of God is as good as God Himself. Or, in other words, the loving representative of the Lord is more kind and more easy to approach. A sinful soul cannot approach the Lord directly, but such a sinful man can very easily approach a pure devotee of the Lord. And if one agrees to put himself under the guidance of such a devotee of the Lord, he can also understand the science of God and can also become like the transcendental pure devotee of the Lord and thus get his liberation back to Godhead, back home for eternal happiness.

So realization of the science of Godhead and relief from the unnecessary, useless struggle for existence are not at all difficult for the willing candidate. But they are very difficult for persons who are not surrendered souls but only simple, profitless speculators.

TEXT 47

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam
śabdo na yatra puru-kārakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam

SYNONYMS

śaśvat-eternal; praśāntam-without disturbance; abhayam-without fear; pratibodha-mātram-a consciousness opposed to the material counterpart; śuddham-uncontaminated; samam-without distinction; sat-asataḥ-of the cause and effect; paramātma-tattvam-the principle of primeval cause; śabdaḥ-speculative sound; na-not; yatra-where there is; puru-kārakavān-resulting in fruitive action; kriyā-arthaḥ-for the matter of sacrifice; māyā-illusion; paraiti-flies away; abhimukhe-in front of; ca-also; vilajjamānā-being ashamed of; tat-that; vai-is certainly; padam-ultimate phase; bhagavataḥ-of the Personality of Godhead; paramasya-of the Supreme; puṁsaḥ-of the person; brahma-the Absolute; iti-thus; yat-which; viduḥ-known as; ajasra-unlimited; sukham-happiness; viśokam-without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

The supreme enjoyer, the Personality of Godhead, is the Supreme Brahman or the summum bonum because of His being the supreme cause of all causes. The conception of impersonal Brahman realization is the first step, due to His distinction from the illusory conception of material existence. In other words, impersonal Brahman is a feature of the Absolute distinct from the material variegatedness, just as light is a conception distinct from its counterpart, darkness. But the light has its variegatedness, which is seen by those who further advance in the light, and thus the ultimate realization of Brahman is the source of the Brahman light, the Supreme Personality of Godhead, the summum bonum or the ultimate source of everything. Therefore, meeting the Personality of Godhead includes the realization of the impersonal Brahman as realized at first in contrast with material inebriety. The Personality of Godhead is the third step of Brahman realization. As explained in the First Canto, one must understand all three features of the Absolute-Brahman, Paramātmā and Bhagavān.

Pratibodha-mātram is just the opposite conception of material existence. In matter there are material miseries, and thus in the first realization of Brahman there is the negation of such material inebrieties, and there is a feeling of eternal existence distinct from the pangs of birth and death, disease and old age. That is the primary conception of impersonal Brahman.

The Supreme Lord is the Supreme Soul of everything, and therefore in the supreme conception affection is realized. The conception of affection is due to the relationship of soul to soul. A father is affectionate to his son because there is some relationship of nearness between the son and the father. But that sort of affection in the material world is full of inebriety. When the Personality of Godhead is met, the fullness of affection becomes manifested because of the reality of the affectionate relationship. He is not the object of affection by material tinges of body and mind, but He is the full, naked, uncontaminated object of affection for all living entities because He is the Supersoul, or Paramātmā, within everyone's heart. In the liberated state of affairs, the full-fledged affection for the Lord is awakened.

As such, there is an unlimited flow of everlasting happiness, without the fear of its being broken as we have experienced here in the material world. The relationship with the Lord is never broken; thus there is no grief and no fear. Such happiness is inexplicable by words, and there can be no attempt to generate such happiness by fruitive activities by arrangements and sacrifices. But we must also know that happiness, unbroken happiness exchanged with the Supreme Person, the Personality of Godhead as described in this verse, transcends the impersonal conception of the Upaniṣads. In the Upaniṣads the description is more or less negation of the material conception of things, but this is not denial of the transcendental senses of the Supreme Lord. Herein also the same is affirmed in the statements about the material elements; they are all transcendental, free from all contamination of material identification. And also the liberated souls are not devoid of senses; otherwise there cannot be any reciprocation of unhampered spiritual happiness exchanged between them in spontaneous unbroken joy. All the senses, both of the Lord and of the devotees, are without material contamination. They are so because they are beyond the material cause and effects, as clearly mentioned herein (sad-asataḥ param). The illusory, material energy cannot work there, being ashamed before the Lord and His transcendental devotees. In the material world the sense activities are not without grief, but here it is clearly said that the senses of the Lord and the devotees are without any grief. There is a distinct difference between the material and spiritual senses. And one should understand it without denying the spiritual senses because of a material conception.

The senses in the material world are surcharged with material ignorance. In every way, the authorities have recommended purification of the senses from the material conception. In the material world the senses are manipulated for individual and personal satisfaction, whereas in the spiritual world the senses are properly used for the purpose for which they were originally meant, namely the satisfaction of the Supreme Lord. Such sensual activities are natural, and therefore sense gratification there is uninterrupted and unbroken by material contamination because the senses are spiritually purified. And such satisfaction of the senses is equally shared by the transcendental reciprocators. Since the activities are unlimited and constantly increasing, there is no scope for material attempts or artificial arrangements. Such happiness of transcendental quality is called brahma-saukhyam, which will he clearly described in the Fifth Canto.

TEXT 48

sadhryaṅ niyamya yatayo yama-karta-hetiṁ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ

SYNONYMS

sadhryak-artificial mental speculation or meditation; niyamya-controlling; yatayaḥ-the mystics; yama-karta-hetim-the process of spiritual culture; jahyuḥ-are given up; svarāṭ-fully independent; iva-as; nipāna-well; khanitram-trouble for digging; indraḥ-the controlling demigod supplying rains.

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānīs and yogīs. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

A poor man in want of water digs a well and undertakes the trouble of digging. Similarly, those who are poor in transcendental realization speculate on the mind or meditate by controlling the senses. But they do not know that such control of the senses and achievement of spiritual perfection are simultaneously made possible as soon as one is factually engaged in the transcendental loving service of the Supreme Person, the Personality of Godhead. It is for this reason that the great liberated souls also desire to be associated in hearing and chanting the activities of the Lord. The example of Indra is very appropriate in this connection. King Indra of heaven is the controlling deity or demigod for arranging clouds and supplying rains in the universe, and as such he does not have to take the trouble to dig a well for his personal water supply. For him, digging a well for a water supply is simply ludicrous. Similarly, those who are factually engaged in the loving service of the Lord have attained the ultimate goal of life, and for them there is no need of mental speculation to find out the true nature of God or His activities. Nor do such devotees have to meditate upon the imaginary or real identity of the Lord. Because they are factually engaged in the transcendental loving service of the Lord, the Lord's pure devotees have already achieved the results of mental speculation and meditation. The real perfection of life is therefore to be engaged in the transcendental loving service of the Lord.

TEXT 49

sa śreyasām api vibhur bhagavān yato 'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ
dehe sva-dhātu-vigame 'nuviśīryamāṇe
vyomeva tatra puruṣo na viśīryate 'jaḥ

SYNONYMS

saḥ-He; śreyasām-all auspiciousness; api-also; vibhuḥ-the master; bhagavān-the Personality of Godhead; yataḥ-because; asya-of the living entity; bhāva-natural modes; sva-bhāva-own constitution; vihitasya-performances; sataḥ-all good work; prasiddhiḥ-ultimate success; dehe-of the body; sva-dhātu-forming elements; vigame-being vanquished; anu-after; viśīryamāṇe-having given up; vyoma-sky; iva-like; tatra-thereupon; puruṣaḥ-the living entity; na-never; viśīryate-becomes vanquished; ajaḥ-due to being unborn.

The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, in either the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.

The living entity is unborn and eternal, and as confirmed in the Bhagavad-gītā (2.30), the living entity is not exhausted even though the material elementary body is vanquished. As long as the living entity is in material existence, actions performed by him are rewarded in the next life, or even in the present life. Similarly, in his spiritual life also actions are rewarded by the Lord by the five kinds of liberation. Even the impersonalist cannot achieve the desired merging into the existence of the Supreme without being favored by the Supreme Personality of Godhead. It is confirmed in the Bhagavad-gītā (4.11) that the Lord awards similar results, as one desires, in one's present life. The living entities are given freedom to make their choice, and the Lord awards them accordingly.

It is the duty of everyone, therefore, to worship devoutly only the Personality of Godhead to achieve his desired goal. The impersonalist, instead of speculating or meditating, can directly execute the routine devotional service of the Lord and thus easily obtain the desired goal.

The devotees, however, are naturally inclined to become associates of the Lord and not merge in the spiritual existence, as conceived by the impersonalist. The devotees, therefore, following their constitutional instincts, achieve the desired goal of becoming servitors, friends, fathers, mothers or conjugal lovers of the Lord. The devotional service of the Lord involves nine transcendental processes, such as hearing and chanting, and by performing such easy and natural devotional services the devotees achieve the highest perfectional results, far, far superior to merging into the existence of Brahman. The devotees are therefore never advised to indulge in speculating upon the nature of the Supreme or artificially meditating on the the void.

One should not, however, mistakenly think that after the annihilation of this present body there is no body by which one can associate with the Lord face to face. The living entity is unborn. It is not that he is manifest with the creation of the material body. On the other hand, it is true that the material body develops only by the desire of the living entity. The evolution of the material body is due to the desires of the living being. According to the desires of the living being, the material body develops. So from the spirit soul the material body comes into existence, generated from the living force. Since the living being is eternal, he exists just like the air within the body. Air is within and without the body. Therefore when the external covering, the material body, is vanquished, the living spark, like the air within the body, continues to exist. And by the direction of the Lord, because He is the ultimate benefactor, the living entity is at once awarded the necessary spiritual body befitting his association with the Lord in the manner of sārūpya (equal bodily feature), sālokya (equal facility to live on the same planet with the Lord), sārṣṭi (equal possession of opulence like the Lord), and sāmīpya (equal association with the Lord).

The Lord is so kind that even if a devotee of the Lord cannot fulfill the complete course of devotional service unalloyed and uncontaminated by material association, he is given another chance in the next life by being awarded a birth in the family of a devotee or rich man so that without being engaged in the struggle for material existence the devotee can finish the remaining purification of his existence and thus immediately, after relinquishing the present body, go back home, back to Godhead. This is confirmed in the Bhagavad-gītā.

In this connection detailed information is available in the Bhagavat-sandarbha of Śrīla Jīva Gosvāmī Prabhupāda. Once achieving the spiritual existence, the devotee is eternally situated there, as already discussed in the previous verse.

TEXT 50

so 'yaṁ te 'bhihitas tāta
bhagavān viśva-bhāvanaḥ
samāsena harer nānyad
anyasmāt sad-asac ca yat

SYNONYMS

saḥ-that; ayam-the same; te-unto you; abhihitaḥ-explained by me; tāta-my dear son; bhagavān-the Personality of Godhead; viśva-bhāvanaḥ-the creator of the manifested worlds; samāsena-in brief; hareḥ-without Hari, the Lord; na-never; anyat-anything else; anyasmāt-being the cause of; sat-manifested or phenomenal; asat-noumenal; ca-and; yat-whatever there may be.

My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.

Since we generally have the experience of the temporary, material world and conditioned souls trying to lord it over the material worlds, Brahmājī explained to Nāradadeva that this temporary world is the work of the external potency of the Lord and that the conditioned souls struggling here for existence are the marginal potency of the Supreme Lord, the Personality of Godhead. There is no cause for all these phenomenal activities but Him, Hari, the Supreme Lord, who is the primeval cause of all causes. This does not mean, however, that the Lord Himself is distributed impersonally. He is aloof from all these interactions of the external and marginal potencies. In the Bhagavad-gītā (9.4) it is confirmed that by His potencies alone He is present everywhere and anywhere. Everything that is manifested rests on His potency only, but He, as the Supreme Personality of Godhead, is always aloof from everything. The potency and the potent are simultaneously one and different from one another.

One should not deprecate the Supreme Lord for the creation of this miserable world, just as one should not blame the king for creating a prisonhouse in the government. The prisonhouse is a necessary institution of the governmental establishment for those who are disobedient to the laws of the government. Similarly, this material world, full of miseries, is a temporary creation of the Lord for those who have forgotten Him and are trying to lord it over the false manifestation. He, however, is always anxious to get the fallen souls back home, back to Godhead, and for this He has given so many chances to the conditioned souls via the authoritative scriptures, His representatives, and personal incarnations also. Since He has no direct attachment to this material world, He is not to be blamed for its creation.

TEXT 51

idaṁ bhāgavataṁ nāma
yan me bhagavatoditam
saṅgraho ’yaṁ vibhūtīnāṁ
tvam etad vipulī kuru

SYNONYMS

idam-this; bhāgavatam-the science of Godhead; nāma-of the name; yat-that which; me-unto me; bhagavatā-by the Personality of Godhead; uditam-enlightened; saṅgrahaḥ-is the accumulation of; ayam-His; vibhūtīnām-of the diverse potencies; tvam-your good self; etat-this science of Godhead; vipulī-expand; kuru-do it.

O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.

The Bhāgavatam in a nutshell, spoken by the Personality of Godhead in about half a dozen verses, which will appear ahead, is the science of God, and it is the potent representation of the Personality of Godhead. He, being absolute, is nondifferent from the science of God, Śrīmad-Bhāgavatam. Brahmājī received this science of Godhead from the Lord directly, and he handed over the same to Nārada, who in his turn ordered Śrīla Vyāsadeva to expand it. So the transcendental knowledge of the Supreme Lord is not mental speculation by the mundane wranglers, but is uncontaminated, eternal, perfect knowledge beyond the jurisdiction of material modes. The Bhāgavata Purāṇa is therefore the direct incarnation of the Lord in the form of transcendental sound, and one should receive this transcendental knowledge from the bona fide representative of the Lord in the chain of disciplic succession from the Lord to Brahmājī, from Brahmājī to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva Gosvāmī, from Śukadeva Gosvāmī to Sūta Gosvāmī. The ripened fruit of the Vedic tree drops from one hand to another without being broken by falling suddenly from a high branch down to the earth. Therefore unless one hears the science of Godhead from the bona fide representative of the disciplic succession, as above mentioned, for one to understand the theme of the science of Godhead will be a difficult job. It should never be heard from the professional Bhāgavatam reciters who earn their livelihood by gratifying the senses of the audience.

TEXT 52

yathā harau bhagavati
nṛṇāṁ bhaktir bhaviṣyati
sarvātmany akhilādhāre
iti saṅkalpya varṇaya

SYNONYMS

yathā-as much as; harau-unto the Personality of Godhead; bhagavati-unto the Lord; nṛṇām-for human beings; bhaktiḥ-devotional service; bhaviṣyati-become enlightened; sarva-ātmani-the Absolute Whole; akhila-ādhāre-unto the summum bonum; iti-thus; saṅkalpya-by determination; varṇaya-describe.

Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

Śrīmad-Bhāgavatam is the philosophy of devotional service and the scientific presentation of man’s relationship with the Supreme Personality of Godhead. Prior to the age of Kali there was no need for such a book of knowledge to know the Lord and His potential energies, but with the beginning of the age of Kali human society gradually became influenced by four sinful principles, namely illegitimate connection with women, intoxication, gambling and unnecessary killing of animals. Because of these basic sinful acts, man gradually became forgetful of his eternal relation with God. Therefore man became blind, so to speak, to his ultimate goal of life. The ultimate goal of life is not to pass a life of irresponsibility like the animals and indulge in a polished way in the four animal principles, namely eating, sleeping, fearing and mating. For such a blind human society in the darkness of ignorance, Śrīmad-Bhāgavatam is the torchlight to see things in proper perspective. Therefore it was necessary to describe the science of God from the very beginning, or from the very birth of the phenomenal world.

As we have already explained, Śrīmad-Bhāgavatam is so scientifically presented that any sincere student of this great science will be able to understand the science of God simply by reading it with attention or simply by regularly hearing it from the bona fide speaker. Everyone is hankering after happiness in life, but in this age the members of human society, blind as they are, do not have the proper vision that the Personality of Godhead is the reservoir of all happiness because He is the ultimate source of everything (janmādy asya yataḥ [SB 1.1.1]). Happiness in complete perfection without hindrance can be achieved only by our devotional relationship with Him. And it is only by His association that we can get free of distressful material existence. Even those who are after the enjoyment of this material world can also take shelter of the great science of Śrīmad-Bhāgavatam, and they will be successful at the end. Nārada is therefore requested or ordered by his spiritual master to present this science with determination and in good plan. Nārada was never advised to preach the principles of Bhāgavatam to earn a livelihood; he was ordered by his spiritual master to take the matter very seriously in a missionary spirit.

TEXT 53

māyāṁ varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityaṁ
māyayātmā na muhyati

SYNONYMS

māyām-affairs of the external energy; varṇayataḥ-while describing; amuṣya-of the Lord; īśvarasya-of the Personality of Godhead; anumodataḥ-thus appreciating; śṛṇvataḥ-thus hearing; śraddhayā-with devotion; nityam-regularly; māyayā-by the illusory energy; ātmā-the living entity; na-never; muhyati-becomes illusioned.

The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

The science of learning a subject matter seriously is different from the sentiments of fanatics. Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good. On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy. They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His rāsa-līlā. The cheap reciters of the Bhāgavatam are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.

Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the gopīs or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the puruṣāvatāras and Their pastimes of the creation, maintenance or annihilation of the material worlds. But a pure devotee knows that there is no difference between the pastimes of the Lord, either in rāsa-līlā or in creation, maintenance or destruction of the material world. Rather, the descriptions of such activities of the Lord as the puruṣāvatāras are specifically meant for persons who are in the clutches of the external energy. Topics like the rāsa-līlā are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of rāsa-līlā in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Śrī Caitanya never indulged in hearing the rāsa-līla with ordinary men.

In the Śrīmad-Bhāgavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto. This will be further explained in the last chapter of this canto. In the Third Canto it will be more explicit. A pure devotee of the Lord, therefore, must begin reading or hearing Śrīmad-Bhāgavatam from the very beginning, and not from the Tenth Canto. We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Śrīmad-Bhāgavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing Śrīmad-Bhāgavatam as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Thus end the Bhaktivedanta purports of the Second Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Scheduled Incarnations with Specific Functions."

20.3.8 Chapter Eight

Questions by King Parīkṣit

TEXT 1

rājovāca
brahmaṇā codito brahman
guṇākhyāne 'guṇasya ca
yasmai yasmai yathā prāha
nārado deva-darśanaḥ

SYNONYMS

rājā-the King; uvāca-inquired; brahmaṇā-by Lord Brahmā; coditaḥ-being instructed; brahman-O learned brāhmaṇa (Śukadeva Gosvāmī); guṇa-ākhyāne-in narrating the transcendental qualities; aguṇasya-of the Lord, who is without material qualities; ca-and; yasmai yasmai-and whom; yathā-as much as; prāha-explained; nāradaḥ-Nārada Muni; deva-darśanaḥ-one whose audience is as good as that of any demigod.

King Parīkṣit inquired from Śukadeva Gosvāmī: How did Nārada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

Devarṣi Nārada was directly instructed by Brahmājī, who was also directly instructed by the Supreme Lord; therefore the instructions imparted by Nārada to his various disciples are as good as those of the Supreme Lord. That is the way of understanding Vedic knowledge. It comes down from the Lord by disciplic succession, and this transcendental knowledge is distributed to the world by this descending process. There is no chance, however, to receive the Vedic knowledge from mental speculators. Therefore, wherever Nārada Muni goes, he represents himself as authorized by the Lord, and his appearance is as good as that of the Supreme Lord. Similarly, the disciplic succession which strictly follows the transcendental instruction is the bona fide chain of disciplic succession, and the test for such bona fide spiritual masters is that there should be no difference between the instruction of the Lord originally imparted to His devotee and that which is imparted by the authority in the line of disciplic succession. How Nārada Muni distributed the transcendental knowledge of the Lord will be explained in later cantos.

It will appear also that the Lord existed prior to the material creation, and therefore His transcendental name, quality, etc., do not represent any material quality. Whenever, therefore, the Lord is described as aguṇa, or without any quality, it does not mean that He has no quality, but that He has no material quality, such as the modes of goodness, passion or ignorance, as the conditioned souls have. He is transcendental to all material conceptions, and thus He is described as aguṇa.

TEXT 2

etad veditum icchāmi
tattvaṁ tattva-vidāṁ vara
harer adbhuta-vīryasya
kathā loka-sumaṅgalāḥ

SYNONYMS

etat-this; veditum-to understand; icchāmi-I wish; tattvam-truth; tattva-vidām-of those who are well versed in the Absolute Truth; vara-O best; hareḥ-of the Lord; adbhuta-vīryasya-of the one who possesses wonderful potencies; kathāḥ-narrations; loka-for all planets; su-maṅgalāḥ-auspicious.

The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.

Śrīmad-Bhāgavatam, which is full of narrations of the activities of the Supreme Lord, is auspicious for all living beings residing in every planet. One who takes it as belonging to a particular sect is certainly mistaken. Śrīmad-Bhāgavatam is certainly a very dear scripture for all the devotees of the Lord, but it is auspicious even for the nondevotees also because it explains that even the nondevotees hovering under the spell of material energy can be delivered from such clutches if they hear the narration of the Śrīmad-Bhāgavatam with devotion and attention from the right source representing the Lord by disciplic succession.

TEXT 3

kathayasva mahābhāga
yathāham akhilātmani
kṛṣṇe niveśya niḥsaṅgaṁ
manas tyakṣye kalevaram

SYNONYMS

kathayasva-please continue speaking; mahābhāga-O greatly fortunate one; yathā-as much as; aham-I; akhila-ātmani-unto the Supreme Soul; kṛṣṇe-unto Lord Śrī Kṛṣṇa; niveśya-having placed; niḥsaṅgam-being freed from material qualities; manaḥ-mind; tyakṣye-may relinquish; kalevaram-body.

O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body.

To be fully engaged in hearing the transcendental narration described in the text of Śrīmad-Bhāgavatam means to constantly associate with the Supreme Soul, Śrī Kṛṣṇa. And to constantly associate with the Supreme Lord Kṛṣṇa means to be liberated from the qualities of matter. Lord Kṛṣṇa is like the sun, and material contamination is like darkness. As the presence of the sun dissipates darkness, constant engagement in the association of the Lord Śrī Kṛṣṇa frees one from the contamination of the material qualities. Contamination by the material qualities is the cause of repeated birth and death, and liberation from material qualities is transcendence. Mahārāja Parīkṣit was now a realized soul by this secret of liberation, through the grace of Śukadeva Gosvāmī, for the latter had informed the King that the highest perfection of life is to be in remembrance of Nārāyaṇa at the end of life. Mahārāja Parīkṣit was destined to give up his body at the end of seven days, and thus he decided to continue remembering the Lord by His association with the topics of Śrīmad-Bhāgavatam, and thus to quit his body in full consciousness of the presence of the Lord Śrī Kṛṣṇa, the Supreme Soul.

The hearing of Śrīmad-Bhāgavatam performed by professional men is different from the transcendental hearing of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a soul realized in the Absolute Truth, Śrī Kṛṣṇa, the Personality of Godhead. The fruitive materialist is not a realized soul; he wants to derive some material benefit from his so-called hearing of Śrīmad-Bhāgavatam. Undoubtedly such an audience, hearing Śrīmad-Bhāgavatam from the professional men, can derive some material benefit as they desire, but that does not mean that such a pretense of hearing Śrīmad-Bhāgavatam for a week is as good as the hearing of Mahārāja Parīkṣit.

It is the duty of the sane to hear Śrīmad-Bhāgavatam from a self-realized soul and not be duped by professional men. One should continue such hearing till the end of one's life so that one can actually have the transcendental association of the Lord and thus be liberated simply by hearing Śrīmad-Bhāgavatam.

Mahārāja Parīkṣit had already given up all his connections with his kingdom and family, the most attractive features of materialism, but still he was conscious of his material body. He wanted to be free of such bondage also by the constant association of the Lord.

TEXT 4

śṛṇvataḥ śraddhayā nityaṁ
gṛṇataś ca sva-ceṣṭitam

kālena nātidīrgheṇa
bhagavān viśate hṛdi

SYNONYMS

śṛṇvataḥ-of those who hear; śraddhayā-in earnestness; nityam-regularly, always; gṛṇataḥ-taking the matter; ca-also; sva-ceṣṭitam-seriously by one's own endeavor; kālena-duration; na-not; ati-dīrgheṇa-very prolonged time; bhagavān-the Personality of Godhead Śrī Kṛṣṇa; viśate-becomes manifest; hṛdi-within one's heart.

Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

Cheap devotees or materialistic devotees of the Lord are very much desirous to see the Lord personally without meeting the requisite qualifications. Such third-grade devotees should know well that material attachment and seeing the Lord face to face cannot go together. It is not such a mechanical process that the professional Bhāgavatam reciters can do the job on behalf of the third-grade materialistic pseudo-devotee. The professional men are useless in this connection because they are neither self-realized nor interested in the liberation of the audience. They are simply interested in maintaining the material establishment of family attachment and earning some material benefits out of the profession. Mahārāja Parīkṣit had no more than seven days to live, but for others Mahārāja Parīkṣit personally recommends that one hear Śrīmad-Bhāgavatam regularly, nityam, always by one's own effort and with serious devotion also. That will help one to see the Lord Śrī Kṛṣṇa manifested in one's heart within no time.

The pseudo-devotee, however, is very anxious to see the Lord according to his whims, not making any serious effort to hear Śrīmad-Bhāgavatam regularly and without detachment from material benefit. That is not the way recommended by an authority like Mahārāja Parīkṣit, who heard and benefited by hearing Śrīmad-Bhāgavatam.

TEXT 5

praviṣṭaḥ karṇa-randhreṇa
svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ
salilasya yathā śarat

SYNONYMS

praviṣṭaḥ-thus being entered; karṇa-randhreṇa-through the holes of the ears; svānām-according to one's liberated position; bhāva-constitutional relationship; saraḥ-ruham-the lotus flower; dhunoti-cleanses; śamalam-material qualities like lust, anger, avarice and hankering; kṛṣṇaḥ-Lord Kṛṣṇa, the Supreme Personality of Godhead; salilasya-of the reservoir of waters; yathā-as it were; śarat-the autumn season.

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus one who is actually in the confidence of a pure devotee like Nārada or Śukadeva Gosvāmī and thus is empowered by one's spiritual master, as Nārada was by Brahmājī, can not only deliver himself from the clutches of māyā, or illusion, but can deliver the whole world by his pure and empowered devotional strength. The comparison to the autumnal rain that falls on muddy reservoirs of water is very appropriate. During the rainy season, all the waters of the rivers become muddy, but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water like that of a metropolitan waterworks tank can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers. A powerful pure devotee of the Lord, however, can deliver not only his personal self but also many others in his association.

In other words, the cleansing of the polluted heart by other methods (like the culture of empiric knowledge or mystic gymnastics) can simply cleanse one's own heart, but devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure, empowered devotee. A true representative of the Lord like Nārada, Śukadeva Gosvāmī, Lord Caitanya, the six Gosvāmīs and later Śrīla Bhaktivinoda Ṭhākura and Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear Śrīmad-Bhāgavatam one realizes his constitutional relationship with the Lord in the transcendental humor of servitude, friendship, paternal affection or conjugal love, and by such self-realization one becomes situated at once in the transcendental loving service of the Lord. Not only were all the pure devotees like Nārada self-realized souls, but they were engaged in preaching work automatically by spiritual impetus, and thus they delivered many poor souls entangled in the material modes. They became so powerful because they sincerely followed the Bhāgavatam principles by regular hearing and worshiping. By such actions the accumulated material lusts, etc., become cleansed by the personal endeavor of the Lord within the heart. The Lord is always within the heart of the living being, but He becomes manifested by one's devotional service.

Purification of the heart by culture of knowledge or mystic yoga may be all right for the time being for an individual person, but it is like the cleansing of a small quantity of stagnant water by chemical processes. Such clarification of water may stand for the time being and the sediments settle down, but by a slight agitation everything becomes muddy. The idea is that devotional service to the Lord is the only method of cleansing the heart for good. Whereas other methods may be superficially good for the time being, there is a risk of becoming muddy again due to agitation of the mind. Devotional service to the Lord, with specific attention for hearing Śrīmad-Bhāgavatam regularly and always, is the best recommended method for liberation from the clutches of illusion.

TEXT 6

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlaṁ na muñcati
mukta-sarva-parikleśaḥ
pānthaḥ sva-śaraṇaṁ yathā

SYNONYMS

dhauta-ātmā-whose heart has been cleansed; puruṣaḥ-the living being; kṛṣṇa-the Supreme Personality of Godhead; pāda-mūlam-the shelter of the lotus feet; na-never; muñcati-gives up; mukta-liberated; sarva-all; parikleśaḥ-of all miseries of life; pānthaḥ-the traveler; sva-śaraṇam-in his own abode; yathā-as it were.

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

One who is not a pure devotee of the Supreme Lord Kṛṣṇa is not completely cleansed in the heart. But a perfectly cleansed person never quits the devotional service of the Lord. In discharging such devotional service, as ordered by Brahmājī to Nārada in the preaching of Śrīmad-Bhāgavatam, sometimes a representative of the Lord engaged in preaching work meets various so-called difficulties. This was exhibited by Lord Nityānanda when He delivered the two fallen souls Jagāi and Mādhāi, and similarly Lord Jesus Christ was crucified by the nonbelievers. But such difficulties are very gladly suffered by the devotees in preaching because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied. Prahlāda Mahārāja suffered greatly, but still he never forgot the lotus feet of the Lord. This is because a pure devotee of the Lord is so purified in his heart that he cannot leave the shelter of Lord Kṛṣṇa in any circumstances. There is no self-interest in such service. The progress of culturing knowledge by the jñānīs or the bodily gymnastics by the yogīs are ultimately given up by the respective performers, but a devotee of the Lord cannot give up the service of the Lord, for he is ordered by his spiritual master. Pure devotees like Nārada and Nityānanda Prabhu take up the order of the spiritual master as the sustenance of life. They do not mind what becomes of the future of their lives. They take the matter very seriously as the order comes from the higher authority, from the representative of the Lord, or from the Lord Himself.

The example set herein is very appropriate. A traveler leaves home to search for wealth in far distant places, sometimes in the forest and sometimes on the ocean and sometimes on hilltops. Certainly there are many troubles for the traveler when he is in such unknown places. But all such troubles are at once mitigated as soon as the sense of his family affection is remembered, and as soon as he returns home he forgets all such troubles on the way.

A pure devotee of the Lord is exactly in a family tie with the Lord, and therefore he is undeterred in discharging his duty in a full affectionate tie with the Lord.

TEXT 7

yad adhātu-mato brahman
dehārambho ’sya dhātubhiḥ
yadṛcchayā hetunā vā
bhavanto jānate yathā

SYNONYMS

yat-as it is; adhātu-mataḥ-without being materially constituted; brahman-O learned brāhmaṇa; deha-the material body; ārambhaḥ-the beginning of; asya-of the living being; dhātubhiḥ-by matter; yadṛcchayā-without cause, accidental; hetunā-due to some cause; vā-either; bhavantaḥ-your good self; jānate-as you may know it; yathā-so you inform me.

O learned brāhmaṇa, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.

Mahārāja Parīkṣit, being a typical devotee, is not only satisfied by confirming the importance of hearing the Śrīmad-Bhāgavatam from the representative of Brahmājī by disciplic succession, but he is still more anxious to establish the philosophical basis of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the science of the Supreme Personality of Godhead, and as such all questions that may arise in the mind of a serious student must be cleared by the statements of the authority. A person on the path of devotional service may inquire from his spiritual master all about the spiritual position of God and the living beings. From the Bhagavad-gītā, as well as from the Śrīmad-Bhāgavatam, it is known that qualitatively the Lord and the living beings are one. The living being in the conditioned state of material existence is subjected to many transmigrations by continuous changing of the material body. But what are the causes of the material embodiment of the part and parcel of the Lord? Mahārāja Parīkṣit inquires about this very important matter for the benefit of all classes of candidates on the path of self-realization and devotional service to the Lord.

Indirectly it is confirmed that the Supreme Being, the Lord, makes no such material changes of body. He is spiritually whole, with no difference between His body and His soul, unlike the conditioned soul. The liberated living beings, who associate with the Lord in person, are also exactly like the Lord. Only the conditioned souls awaiting liberation are subjected to change of bodies. How was the process first begun?

In the process of devotional service, the first step is to take shelter of the spiritual master and then inquire from the spiritual master all about the process. This inquiry is essential for immunity to all kinds of offenses on the path of devotional service. Even if one is fixed in devotional service like Mahārāja Parīkṣit, he must still inquire from the realized spiritual master all about this. In other words, the spiritual master must also be well versed and learned so that he may be able to answer all these inquiries from the devotees. Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain. It is illegal to become a spiritual master if one is unable to deliver the disciple.

TEXT 8

āsīd yad-udarāt padmaṁ
loka-saṁsthāna-lakṣaṇam
yāvān ayaṁ vai puruṣa
iyattāvayavaiḥ pṛthak
tāvān asāv iti proktaḥ
saṁsthāvayavavān iva

SYNONYMS

āsīt-as it grew; yat-udarāt-from whose abdomen; padmam-lotus flower; loka-world; saṁsthāna-situation; lakṣaṇam-possessed of; yāvān-as it were; ayam-this; vai-certainly; puruṣaḥ-the Supreme Personality of Godhead; iyattā-measurement; avayavaiḥ-by embodiments; pṛthak-different; tāvān-so; asau-that; iti proktaḥ-it is so said; saṁsthā-situation; avayavavān-embodiment; iva-like.

If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own caliber and measurement, then what is the specific difference between the body of the Lord and those of common living entities?

One should note how Mahārāja Parīkṣit intelligently put questions before his spiritual master for scientific understanding of the transcendental body of the Lord. It has been described in many places before this that the Lord assumed a gigantic body, like that of Kāraṇodakaśāyī Viṣṇu, from whose hair pores innumerable universes have generated. The body of Garbhodakaśāyī Viṣṇu is described as sprouting the lotus stem within which all the planets of the universe remain, and at the top of the stem is the lotus flower on which Lord Brahmā is born. In the creation of the material world the Supreme Lord undoubtedly assumes a gigantic body, and living entities also get bodies, big or small, according to necessity. For example, an elephant gets a gigantic body according to its needs, and so also an ant gets its body according to its needs. Similarly, if the Personality of Godhead assumes a gigantic body to accommodate the universes or the planets of a particular universe, there is no difference in the principle of assuming or accepting a particular type of body in terms of necessity. A living being and the Lord cannot be distinguished simply by the difference in the magnitude of the body. So the answer depends on the specific significance of the body of the Lord, as distinguished from the body of the common living being.

TEXT 9

ajaḥ sṛjati bhūtāni
bhūtātmā yad-anugrahāt
dadṛśe yena tad-rūpaṁ
nābhi-padma-samudbhavaḥ

SYNONYMS

ajaḥ-one who is born without a material source; sṛjati-creates; bhūtāni-all those materially born; bhūta-ātmā-having a body of matter; yat-whose; anugrahāt-by the mercy of; dadṛśe-could see; yena-by whom; tat-rūpam-His form of body; nābhi-navel; padma-lotus flower; samudbhavaḥ-being born of.

Brahmā, who was not born of a material source but of the lotus flower coming out of the navel abdomen of the Lord, is the creator of all those who are materially born. Of course, by the grace of the Lord, Brahmā was able to see the form of the Lord.

The first living creature, Brahmā, is called ajaḥ because he did not take his birth from the womb of a mother materially born. He was directly born from the bodily expansion of the lotus flower of the Lord. Thus it is not readily understandable whether the body of the Lord and that of Brahmā are of the same quality or different. This must also be clearly understood. One thing is, however, certain: Brahmā was completely dependent on the mercy of the Lord because after his birth he could create living beings by the Lord’s grace only, and he could see the form of the Lord. Whether the form seen by Brahmā is of the same quality as that of Brahmā is a bewildering question, and Mahārāja Parīkṣit wanted to get clear answers from Śrīla Śukadeva Gosvāmī.

TEXT 10

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ
muktvātma-māyāṁ māyeśaḥ
śete sarva-guhāśayaḥ

SYNONYMS

saḥ-He; ca-also; api-as He is; yatra-where; puruṣaḥ-the Personality of Godhead; viśva-the material worlds; sthiti-maintenance; udbhava-creation; apyayaḥ-annihilation; muktvā-without being touched; ātma-māyām-own energy; māyā-īśaḥ-the Lord of all energies; śete-does lie on; sarva-guhā-śayaḥ-one who lies in everyone s heart.

Please also explain the Personality of Godhead, who lies in every heart as the Supersoul, and as the Lord of all energies, but is untouched by His external energy.

Undoubtedly the form of the Lord who was seen by Brahmā must be transcendental, otherwise how could He simply look upon the creative energy without being touched? It is understood also that the same puruṣa lies in the heart of every living entity. This also requires proper explanation.

TEXT 11

puruṣāvayavair lokāḥ
sapālāḥ pūrva-kalpitāḥ
lokair amuṣyāvayavāḥ
sa-pālair iti śuśruma

SYNONYMS

puruṣa-the universal form of the Lord (virāṭ-puruṣaḥ); avayavaiḥ-by different parts of the body; lokāḥ-the planetary system; sa-pālāḥ-with respective governors; pūrva-formerly; kalpitāḥ-discussed; lokaiḥ-by the different planetary systems; amuṣya-His; avayavāḥ-different parts of the body; sa-pālaiḥ-with the governors; iti-thus; śuśruma-I heard.

O learned brāhmaṇa, it was formerly explained that all the planets of the universe with their respective governors are situated in the different parts of the gigantic body of the virāṭ-puruṣa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virāṭ-puruṣa. But what is their actual position ? Will you please explain that?

TEXT 12

yāvān kalpo vikalpo vā
yathā kālo ’numīyate
bhūta-bhavya-bhavac-chabda

āyur-mānaṁ ca yat sataḥ

SYNONYMS

yāvān-as it is; kalpaḥ-the duration of time between creation and annihilation; vikalpaḥ-subsidiary creation and annihilation; vā-either; yathā-as also; kālaḥ-the time; anumīyate-is measured; bhūta-past; bhavya-future; bhavat-present; śabdaḥ-sound; āyuḥ-duration of life; mānam-measurement; ca-also; yat-which; sataḥ-of all living beings in all planets.

Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.

Past, present and future are different features of time to indicate the duration of life for the universe and all its paraphernalia, including the different living beings in different planets.

TEXT 13

kālasyānugatir yā tu
lakṣyate 'ṇvī bṛhaty api
yāvatyaḥ karma-gatayo
yādṛśīr dvija-sattama

SYNONYMS

kālasya-of eternal time; anugatiḥ-beginning; yā tu-as they are; lakṣyate-experienced; aṇvī-small; bṛhatī-great; api-even; yāvatyaḥ-as long as; karma-gatayaḥ-in terms of the work performed; yādṛśīḥ-as it may; dvija-sattama-O purest of all brāhmaṇas.

O purest of the brāhmaṇas, please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action.

TEXT 14

yasmin karma-samāvāyo
yathā yenopagṛhyate
guṇānāṁ guṇināṁ caiva
pariṇāmam abhīpsatām

SYNONYMS

yasmin-in which; karma-actions; samāvāyaḥ-accumulation; yathā-as far as; yena-by which; upagṛhyate-takes over; guṇānām-of the different modes of material nature; guṇinām-of the living beings; ca-also; eva-certainly; pariṇāmam-resultant; abhīpsatām-of the desires.

Then again, kindly describe how the proportionate accumulation of the reactions resulting from the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures.

The actions and reactions of all works in the material modes of nature, either in the minute form or in the gigantic form, are accumulated, and thus the result of such accumulated actions and reactions of karma, or work, become manifested in the same proportion. How such actions and reactions take place, what the different procedures are, and in what proportion they act are all subject matters of Mahārāja Parīkṣit's inquiries from the great brāhmaṇa Śukadeva Gosvāmī.

Life in the higher planets, known as the abodes of the denizens of heaven, is obtained not by the strength of spacecraft (as is now being contemplated by the inexperienced scientists), but by works done in the mode of goodness.

Even on the very planet where we are now living, there are restrictions upon the entrance of foreigners into a country where the citizens are more prosperous. For example, the American government has many restrictions for the entrance of foreigners from less prosperous countries. The reason is that the Americans do not wish to share their prosperity with any foreigner who has not qualified himself as a citizen of America. Similarly, the same mentality is prevailing in every other planet where there are more intelligent living beings residing. The higher planetary living conditions are all in the mode of goodness, and anyone desiring to enter the higher planets like the moon, sun and Venus must qualify thoroughly by activity in complete goodness.

Mahārāja Parīkṣit's inquiries are on the basis of proportionate actions of goodness which qualify one in this planet to be promoted to the highest regions of the universe.

Even on this planet of our present residence, one cannot achieve a good position within the social order without being qualified with proportionate good work. One cannot forcibly sit on the chair of a high-court judge without being qualified for the post. Similarly, one cannot enter into the higher planetary systems without being qualified by good works in this life. Persons addicted to the habits of passion and ignorance have no chance of entering the higher planetary systems simply by an electronic mechanism.

According to the statement of the Bhagavad-gītā (9.25), persons trying to qualify themselves for promotion to the higher, heavenly planets can go there; similarly, persons trying for the Pitṛlokas can go there; similarly, persons trying to improve the conditions on this earth can also do that, and persons who are engaged in going back home, back to Godhead, can achieve that result. The various actions and reactions of work in the mode of goodness are generally known as pious work with devotional service, culture of knowledge with devotional service, mystic powers with devotional service and (at last) devotional service unmixed with any other varieties of goodness. This unmixed devotional service is transcendental and is called parā bhakti. It alone can promote a person to the transcendental kingdom of God. Such a transcendental kingdom is not a myth, but is as factual as the moon. One must have transcendental qualities to understand the kingdom of God and God Himself.

TEXT 15

bhū-pātāla-kakub-vyoma-
graha-nakṣatra-bhūbhṛtām
sarit-samudra-dvīpānāṁ
sambhavaś caitad-okasām

SYNONYMS

bhū-pātāla-underneath the land; kakup-the four sides of the heavens; vyoma-the sky; graha-the planets; nakṣatra-the stars; bhūbhṛtām-of the hills; sarit-the river; samudra-the sea; dvīpānām-of the islands; sambhavaḥ-appearance; ca-also; etat-their; okasām-of the inhabitants.

O best of the brāhmaṇas, please also describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place.

The inhabitants of different varieties of land, etc., are differently situated, and not all of them are equal in all respects. The inhabitants of the land are different from the inhabitants of the water or the sky, and similarly the inhabitants of the different planets and stars in the sky are also different from one another. By the laws of the Lord, no place is vacant, but the creatures of one particular place are different from those of other places. Even in human society the inhabitants of the jungles or the deserts are different from those of the cities and villages. They are so made according to different qualities of the modes of nature. Such adjustment by the laws of nature is not blind. There is a great plan behind the arrangement. Mahārāja Parīkṣit requests the great sage Śukadeva Gosvāmī to explain all these authoritatively, in accordance with proper understanding.

TEXT 16

pramāṇam aṇḍa-kośasya
bāhyābhyantara-bhedataḥ
mahatāṁ cānucaritaṁ
varṇāśrama-viniścayaḥ

SYNONYMS

pramāṇam-extent and measurement; aṇḍa-kośasya-of the universe; bāhya-outer space; abhyantara-inner space; bhedataḥ-by division of; mahatām-of the great souls; ca-also; anucaritam-character and activities; varṇa-castes; āśrama-orders of life; viniścayaḥ-specifically describe.

Also, please describe the inner and outer space of the universe by specific divisions, as well as the character and activities of the great souls, and also the characteristics of the different classifications of the castes and orders of social life.

Mahārāja Parīkṣit is a typical devotee of Lord Kṛṣṇa, and as such he is anxious to know the complete significance of the creation of the Lord. He wants to know the inner and outer space of the universal form. It is quite fitting for the real searcher of knowledge to know all about this. Those who are of the opinion that the devotees of the Lord are satisfied with mere sentiments can find in the inquiries of Mahārāja Parīkṣit good lessons as to how inquisitive a pure devotee is to know things in their true perfection. The modern scientist is unable to know about the inner space of the universal horizon, and what to speak of the space which covers the universe.

Mahārāja Parīkṣit is not satisfied with only material knowledge. He is inquisitive about the character and activities of the great souls, the devotees of the Lord. The glories of the Lord and the glories of His devotees, combined together, comprise the complete knowledge of Śrīmad-Bhāgavatam. Lord Kṛṣṇa showed His mother the complete universal creation within His mouth, while she, completely charmed by her son, wanted to look inside the mouth of the Lord just to see how much earth the child had eaten. By the grace of the Lord the devotees are able to see everything in the universe within the mouth of the Lord.

The very idea of the scientific divisions of four classes of human society and four orders of life is also inquired about herewith on the basis of individual personal quality. The four divisions are exactly like the four divisions of one's personal body. The parts and parcels of the body are nondifferent from the body, but by themselves they are only parts. That is the significance of the whole scientific system of four castes and four social orders. The value of such scientific divisions of human society can be ascertained only in terms of the proportionate development of devotional service to the Lord. Any person employed in government service, including the president, is a part and parcel of the entire government. Everyone is a government servant, but no one is the government himself. That is the position of all living entities in the government of the Supreme Lord. No one can artificially claim the supreme position of the Lord, but everyone is meant to serve the purpose of the supreme whole.

TEXT 17

yugāni yuga-mānaṁ ca
dharmo yaś ca yuge yuge
avatārānucaritaṁ
yad āścaryatamaṁ hareḥ

SYNONYMS

yugāni-the different ages; yuga-mānam-the duration of each age; ca-as well as; dharmaḥ-the particular occupational duty; yaḥ ca-and which; yuge yuge-in each and every yuga, or particular age; avatāra-the incarnation; anucaritam-and the activities of the incarnation; yat-which; āścaryatamam-the most wonderful activities; hareḥ-of the Supreme Lord.

Please explain all the different ages in the duration of the creation, and also the duration of such ages. Also tell me about the different activities of the different incarnations of the Lord in different ages.

Lord Kṛṣṇa is the original Personality of Godhead, and all the incarnations of the Supreme Lord, although nondifferent from Him, are emanations from the Supreme. Mahārāja Parīkṣit inquired from the great and learned sage Śukadeva Gosvāmī about the different activities of such incarnations so that the incarnation of the Lord might be confirmed by His activities in the authoritative scriptures. Mahārāja Parīkṣit was not to be carried away by the sentiments of the common man to accept an incarnation of the Lord very cheaply. Instead he wished to accept the incarnation of the Lord by symptoms mentioned in the Vedic literatures and confirmed by an ācārya like Śukadeva Gosvāmī. The Lord descends by His internal energy without any obligation to the laws of material nature, and thus His activities are also uncommon. The specific activities of the Lord are mentioned, and one should know that the activities of the Lord and the Lord Himself are identical due to being on the absolute plane. Thus to hear the activities of the Lord means to associate with the Lord directly, and association with the Lord directly means purification from material contamination. We have already discussed this point in the previous volume.

TEXT 18

nṛṇāṁ sādhāraṇo dharmaḥ
saviśeṣaś ca yādṛśaḥ
śreṇīnāṁ rājarṣīṇāṁ ca
dharmaḥ kṛcchreṣu jīvatām

SYNONYMS

nṛṇām-of human society; sādhāraṇaḥ-general; dharmaḥ-religious affiliation; sa-viśeṣaḥ-specific; ca-also; yādṛśaḥ-as they are; śreṇīnām-of the particular three classes; rājarṣīṇām-of the saintly royal order; ca-also; dharmaḥ-occupational duty; kṛcchreṣu-in the matter of distressed conditions; jīvatām-of the living beings.

Please also explain what may generally be the common religious affiliations of human society, as well as their specific occupational duties in religion, the classification of the social orders as well as the administrative royal orders, and the religious principles for one who may be in distress.

The common religion of all classes of human beings, regardless of whosoever and whatsoever one may be, is devotional service. Even the animals may be included in devotional service to the Lord, and the best example is set by Śrī Vajrāṅgajī, or Hanumān, the great devotee of Lord Śrī Rāma. As we have already discussed, even the aborigines and cannibals can also be engaged in the devotional service of the Lord if they happen to be under the guidance of a genuine devotee of the Lord. In the Skanda Purāṇa there is a narration that a hunter in the jungle became the most enlightened devotee of the Lord by the guidance of Śrī Nārada Muni. Therefore devotional service to the Lord can be equally shared by every living being.

Religious affiliation in terms of different countries and cultural circumstances is obviously not the common religion of the human being; rather, the basic principle is devotional service. Even if a particular type of religious principle does not recognize the supremacy of the Supreme Personality of Godhead, the followers still have to obey the disciplinary principles laid down by a particular leader. Such a leader of a religious sect is never the supreme leader because such a circumstantial leader comes to the position of leadership after undergoing some penance. The Supreme Personality of Godhead does not, however, require to be under disciplinary action to become leader, as we see in the activities of Lord Kṛṣṇa.

The occupational duties of the castes and the orders of society, following the principles of livelihood, also depend on the principle of devotional service. In the Bhagavad-gītā it is stated that a person can achieve the highest perfection of life simply by awarding the results of his occupational duty unto the devotional service of the Lord. People following the principles of devotional service to the Lord can never be put into difficulty, and thus there cannot be any question of āpad-dharma, or religion in distress. As will be explained in this book by the greatest authority, Śrīla Śukadeva Gosvāmī, there is no religion save and except the devotional service of the Lord, though this may be presented in different forms.

TEXT 19

tattvānāṁ parisaṅkhyānaṁ
lakṣaṇaṁ hetu-lakṣaṇam
puruṣārādhana-vidhir
yogasyādhyātmikasya ca

SYNONYMS

tattvānām-of the elements that constitute the creation; parisaṅkhyānam-of the number of such elements; lakṣaṇam-symptoms; hetu-lakṣaṇam-the symptoms of the causes; puruṣa-of the Lord; ārādhana-of devotional service; vidhiḥ-rules and regulations; yogasya-of cultivation of the yoga system; adhyātmikasya-spiritual methods leading to devotional service; ca-also.

Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development, and also the process of devotional service and the method of mystic powers.

TEXT 20

yogeśvaraiśvarya-gatir
liṅga-bhaṅgas tu yoginām
vedopaveda-dharmāṇām
itihāsa-purāṇayoḥ

SYNONYMS

yoga-īśvara-of the master of the mystic powers; aiśvarya-opulence; gatiḥ-advancement; liṅga-astral body; bhaṅgaḥ-detachment; tu-but; yoginām-of the mystics; veda-transcendental knowledge; upaveda-knowledge in pursuance of the Veda indirectly; dharmāṇām-of the religiosities; itihāsa-history; purāṇayoḥ-of the Purāṇas.

What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the supplementary Purāṇas?

The yogeśvara, or the master of mystic powers, can exhibit eight kinds of wonders of perfection by becoming smaller than the atom or lighter than a feather, getting anything and everything he desires, going anywhere and everywhere he likes, creating even a planet in the sky, etc. There are many yogeśvaras having different proficiencies in these wonderful powers, and the topmost of all of them is Lord Śiva. Lord Śiva is the greatest yogī, and he can perform such wonderful things, far beyond the ordinary living beings. The devotees of the Lord, the Supreme Personality of Godhead, do not directly practice the process of mystic powers, but, by the grace of the Lord, His devotee can defeat even a great yogeśvara like Durvāsā Muni, who picked a quarrel with Mahārāja Ambarīṣa and wanted to show the wonderful achievements of his mystic powers. Mahārāja Ambarīṣa was a pure devotee of the Lord, and thus without any effort on his part the Lord saved him from the wrath of Yogeśvara Durvāsā Muni, and the latter was obliged to beg pardon from the King. Similarly, at the time of Draupadī's precarious position, when she was attacked by the Kurus who wanted to see her naked in the open assembly of the royal order, the Lord saved her from being stripped by supplying an unlimited length of sari to cover her. And Draupadī knew nothing of mystic powers. Therefore the devotees are also yogeśvaras by the unlimited power of the Lord, just as a child is powerful by the strength of the parents. They do not try to protect themselves by any artificial means, but are saved by the mercy of the parents.

Mahārāja Parīkṣit inquired from the learned brāhmaṇa Śukadeva Gosvāmī about the ultimate destination of such great mystics or how they attain such extraordinary powers by their own efforts or by the grace of the Lord. He inquired also about their detachment from the subtle and gross material bodies. He inquired also about the purports of the Vedic knowledge. As stated in the Bhagavad-gītā (15.15), the whole purport of all the Vedas is to know the Supreme Personality of Godhead and thus become a transcendental loving servant of the Lord.

TEXT 21

samplavaḥ sarva-bhūtānāṁ
vikramaḥ pratisaṅkramaḥ
iṣṭā-pūrtasya kāmyānāṁ
tri-vargasya ca yo vidhiḥ

SYNONYMS

samplavaḥ-the perfect means or complete devastation; sarva-bhūtānām-of all living beings; vikramaḥ-specific power or situation; pratisaṅkramaḥ-ultimate destruction; iṣṭā-performance of Vedic rituals; pūrtasya-pious acts in terms of religion; kāmyānām-rituals for economic development; tri-vargasya-the three means of religion, economic development and sense satisfaction; ca-also; yaḥ-whatsoever; vidhiḥ-procedures.

Please explain unto me how the living beings are generated, how they are maintained, and how they are annihilated. Tell me also of the advantages and disadvantages of discharging devotional service unto the Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction?

Samplavaḥ, in the sense of ”perfect means,” is employed to denote the discharging of devotional service, and pratisamplavaḥ means just the opposite, or that which destroys the progress of devotional service. One who is firmly situated in the devotional service of the Lord can very easily execute the function of conditional life. Living the conditional life is just like plying a boat in the middle of the ocean. One is completely at the mercy of the ocean, and at every moment there is every chance of being drowned in the ocean by slight agitation. If the atmosphere is all right, the boat can ply very easily, undoubtedly, but if there is some storm, fog, wind or cloud, there is every possibility of being drowned in the ocean. No one can control the whims of the ocean, however one may be materially well equipped. One who has crossed the oceans by ship may have sufficient experience of such dependence upon the mercy of the ocean. But one can ply over the ocean of material existence by the grace of the Lord very easily, without any fear of storm or fog. It all depends on the will of the Lord; no one can help if there is some unfortunate danger in the state of conditional life. The devotees of the Lord, however, cross the ocean of material existence without anxiety because a pure devotee is always protected by the Lord (Bg. 9.13). The Lord gives special attention to His devotees in their activities within material, conditional life (Bg. 9.29). Therefore everyone should take shelter of the lotus feet of the Lord and be a pure devotee of the Lord by all means.

One should know, therefore, from the expert spiritual master, the advantages and disadvantages of discharging devotional service, just as Mahārāja Parīkṣit asked his spiritual master, Śrīla Śukadeva Gosvāmī. According to Bhakti-rasāmṛta-sindhu, the science of devotional service, one should not eat more than what he requires to maintain body and soul together. Vegetable diets and milk are sufficient for maintenance of the human body, and therefore one has no need to eat anything more to satisfy the palate. One should also not accumulate money to become puffed up in the material world. One should earn his livelihood easily and honestly, for it is better to become a coolie for an honest livelihood than to become a great man in society by hook and crook. There is no harm if one becomes the richest man in the world by honest dealings, but one should not sacrifice the honest means of livelihood simply to accumulate wealth. Such an endeavor is harmful to devotional service. One should not talk nonsense. A devotee’s business is to earn the favor of the Lord. Therefore a devotee should always glorify the Lord in His wonderful creations. A devotee should not decry the creation of the Lord, defying Him by saying that He has created a false world. The world is not false. Factually we have to take so many things from the world for our maintenance, so how we can say that the world is false? Similarly, how can one think of the Lord as being without form? How can one become formless and at the same time have all intelligence and consciousness, direct and indirect? So there are many things for a pure devotee to learn, and he should learn them perfectly from a bona fide personality like Śukadeva Gosvāmī.

The favorable conditions for discharging devotional service are that one should be very enthusiastic in serving the Lord. The Lord in His form of Śrī Caitanya Mahāprabhu wanted the cult of devotional service to the Lord to be preached all over the world, in every nook and corner, and therefore a pure devotee’s duty is to discharge this order as far as possible. Every devotee should be very enthusiastic, not only in performing his daily rituals of devotional service, but in trying to preach the cult peacefully by following in the footsteps of Lord Caitanya. If he is not superficially successful in such an attempt, he should not be deterred from the discharge of his duty. Success or failure has no meaning for a pure devotee because he is a soldier in the field. Preaching the cult of devotional service is something like declaring war against materialistic life. There are different kinds of materialists, such as the fruitive workers, the mental speculators, the mystic jugglers, and so many others. All of them are against the existence of Godhead. They would declare that they are themselves God, although in every step and in every action they are dependent on the mercy of the Lord. Therefore a pure devotee may not associate with such gangs of atheists. A strong devotee of the Lord will not be misled by such atheistic propaganda of the nondevotees, but a neophyte devotee should be very cautious about them. A devotee should see to the right discharge of devotional service under the guidance of a bona fide spiritual master and should not stick only to the formalities. Under the direction of the bona fide spiritual master, one should see how much service is being executed, and not simply in the matter of rituals. A devotee should not hanker after anything, but he should be satisfied with things that may automatically come to him by the will of the Lord. That should be the principle of a devotional life. And all these principles are easily learned under the guidance of a spiritual master like Śukadeva Gosvāmī. Mahārāja Parīkṣit inquired from Śukadeva correctly, and one should follow his example.

Mahārāja Parīkṣit inquired about the process of creation, maintenance and destruction of the material world, the process of Vedic rituals and the method of executing pious activities in terms of the supplementary Vedas like the Purāṇas and Mahābhārata. As explained before, the Mahābhārata is the history of ancient India, and so also are the Purāṇas. Pious acts are prescribed in the supplementary Vedas (smṛtis), which specifically mention digging tanks and wells for the water supply of the people in general. To plant trees on the public roads, to construct public temples and places of worship of God, to establish places of charity where the poor destitutes can be provided with foodstuff, and similar activities are called pūrta.

Similarly, the process of fulfilling the natural desires for sense gratification was also inquired about by the King for the benefit of all concerned.

TEXT 22

yo vānuśāyināṁ sargaḥ
pāṣaṇḍasya ca sambhavaḥ
ātmano bandha-mokṣau ca
vyavasthānaṁ sva-rūpataḥ

SYNONYMS

yaḥ-all those; vā-either; anuśāyinām-merged into the body of the Lord; sargaḥ-creation; pāṣaṇḍasya-of the infidels; ca-and; sambhavaḥ-appearance; ātmanaḥ-of the living beings; bandha-conditioned; mokṣau-being liberated; ca-also; vyavasthānam-being situated; sva-rūpataḥ-in an unconditioned state.

Please also explain how, merged in the body of the Lord, living beings are created, and how the infidels appear in the world. Also please explain how the unconditioned living entities exist.

The progressive devotee of the Lord must inquire from the bona fide spiritual master how living entities merged in the body of the Lord again come back at the time of creation. There are two kinds of living entities. There are the ever-liberated, unconditioned living beings as well as the ever-conditioned living beings. Of the ever-conditioned living beings, there are two divisions. They are the faithful and the infidels. Of the faithful there are again two divisions, namely the devotees and the mental speculators. The mental speculators desire to merge into the existence of the Lord, or to become one with the Lord, whereas the devotees of the Lord desire to keep separate identities and constantly engage in the service of the Lord. The devotees who are not fully purified, as well as the empiric philosophers, become conditioned again during the next creation for further purification. Such conditioned souls become liberated by further progress of devotional service to the Lord. Mahārāja Parīkṣit asked all these questions from the bona fide spiritual master in order to become fully equipped in the science of God.

TEXT 23

yathātma-tantro bhagavān
vikrīḍaty ātma-māyayā
visṛjya vā yathā māyām
udāste sākṣivad vibhuḥ

SYNONYMS

yathā-as; ātma-tantraḥ-independent; bhagavān-the Personality of Godhead; vikrīḍati-enjoys His pastimes; ātma-māyayā-by His internal potency; visṛjya-giving up; vā-as also; yathā-as He desires; māyām-the external potency; udāste-remains; sākṣivat-just as the witness; vibhuḥ-the almighty.

The independent Personality of Godhead enjoys His pastimes by His internal potency and at the time of annihilation gives them up to the external potency, and He remains a witness to it all.

Lord Śrī Kṛṣṇa, being the Supreme Personality of Godhead and fountainhead of all other incarnations, is the only independent person. He enjoys His pastimes by creation as He desires and gives them up to the external energy at the time of annihilation. By His internal potency only, He kills the demon Pūtanā, even though enjoying His pastimes in the lap of His mother Yaśodā. And when He desires to leave this world He creates the pastimes of killing His own family members (Yadu-kula) and remains unaffected by such annihilation. He is the witness of everything that is happening, and yet He has nothing to do with anything. He is independent in every respect. Mahārāja Parīkṣit desired to know more perfectly, for a pure devotee ought to know well.

TEXT 24

sarvam etac ca bhagavan
pṛcchato me 'nupūrvaśaḥ
tattvato 'rhasy udāhartuṁ
prapannāya mahā-mune

SYNONYMS

sarvam-all these; etat-inquiries; ca-also that I have not been able to ask; bhagavan-O great sage; pṛcchataḥ-of the inquisitive; me-myself; anupūrvaśaḥ-from the beginning; tattvataḥ-just in accordance with the truth; arhasi-may kindly be explained; udāhartum-as you will let know; prapannāya-one who is surrounded; mahā-mune-O great sage.

O great sage, representative of the Lord, kindly satisfy my inquisitiveness in all that I have inquired from you and all that I may not have inquired from you from the very beginning of my questionings. Since I am a soul surrendered unto you, please impart full knowledge in this connection.

The spiritual master is always prepared to impart knowledge to the disciple and specifically when the disciple is very inquisitive. inquisitiveness on the part of a disciple is greatly necessary for the progressive disciple. Mahārāja Parīkṣit is a typical disciple because he is perfectly inquisitive. If one is not very inquisitive about self-realization, one need not approach a spiritual master simply to make a show of discipleship. Not only is Mahārāja Parīkṣit inquisitive concerning all he has inquired about, but he is also anxious to know about what he has not been able to inquire. Factually it is not possible for a man to inquire about everything from the spiritual master, but the bona fide spiritual master is able to enlighten the disciple in every way for the disciple's benefit.

TEXT 25

atra pramāṇaṁ hi bhavān

parameṣṭhī yathātma-bhūḥ
apare cānutiṣṭhanti
pūrveṣāṁ pūrva-jaiḥ kṛtam

SYNONYMS

atra-in this matter; pramāṇam-evidential facts; hi-certainly; bhavān-yourself; parameṣṭhī-Brahmā, the creator of the universe; yathā-as; ātma-bhūḥ-born directly from the Lord; apare-others; ca-only; anutiṣṭhanti-just to follow; pūrveṣām-as a matter of custom; pūrva-jaiḥ-knowledge suggested by a previous philosopher; kṛtam-having been done.

O great sage, you are as good as Brahmā, the original living being. Others follow custom only, as followed by the previous philosophical speculators.

It may be argued that Śukadeva Gosvāmī is not the only authority of perfect knowledge in transcendence because there are many other sages and their followers. Contemporary to Vyāsadeva or even prior to him there were many other great sages, such as Gautama, Kaṇāda, Jaimini, Kapila and Aṣṭāvakra, and all of them have presented a philosophical path by themselves. Patañjali is also one of them, and all these six great ṛṣis have their own way of thinking, exactly like the modern philosophers and mental speculators. The difference between the six philosophical paths put forward by the renowned sages above mentioned and that of Śukadeva Gosvāmī, as presented in the Śrīmad-Bhāgavatam, is that all the six sages mentioned above speak the facts according to their own thinking, but Śukadeva Gosvāmī presents the knowledge which comes down directly from Brahmājī, who is known as ātma-bhūḥ, or born of and educated by the Almighty Personality of Godhead.

Vedic transcendental knowledge descends directly from the Personality of Godhead. By His mercy, Brahmā, the first living being in the universe, was enlightened, and from Brahmājī, Nārada was enlightened, and from Nārada, Vyāsa was enlightened. Śukadeva Gosvāmī received such transcendental knowledge directly from his father, Vyāsadeva. Thus the knowledge, being received from the chain of disciplic succession, is perfect. One cannot be a spiritual master in perfection unless and until one has received the same by disciplic succession. That is the secret of receiving transcendental knowledge. The six great sages mentioned above may be great thinkers, but their knowledge by mental speculation is not perfect. However perfect an empiric philosopher may be in presenting a philosophical thesis, such knowledge is never perfect because it is produced by an imperfect mind. Such great sages also have their disciplic successions, but they are not authorized because such knowledge does not come directly from the independent Supreme Personality of Godhead, Nārāyaṇa. No one can be independent except Nārāyaṇa; therefore no one's knowledge can be perfect, for everyone's knowledge is dependent on the flickering mind. Mind is material and thus knowledge presented by material speculators is never transcendental and can never become perfect. Mundane philosophers, being imperfect in themselves, disagree with other philosophers because a mundane philosopher is not a philosopher at all unless he presents his own theory. Intelligent persons like Mahārāja Parīkṣit do not recognize such mental speculators, however great they may be, but hear from the authorities like Śukadeva Gosvāmī, who is nondifferent from the Supreme Personality of Godhead by the paramparā system, as is specially stressed in the Bhagavad-gītā.

TEXT 26

na me 'savaḥ parāyanti
brahmann anaśanād amī
pibato 'cyuta-pīyūṣam
tad vākyābdhi-viniḥsṛtam

SYNONYMS

na-never; me-mine; asavaḥ-life; parāyanti-becomes exhausted; brahman-O learned brāhmaṇa; anaśanāt amī-because of fasting; pibataḥ-because of my drinking; acyuta-of the infallible; pīyūṣam-nectar; tat-your; vākya-abdhi-ocean of speech; viniḥsṛtam-flowing down from.

O learned brāhmaṇa, because of my drinking the nectar of the message of the infallible Personality of Godhead, which is flowing down from the ocean of your speeches, I do not feel any sort of exhaustion due to my fasting.

The disciplic succession from Brahmā, Nārada, Vyāsa and Śukadeva Gosvāmī is particularly different from others. The disciplic successions from other sages are simply a waste of time, being devoid of acyuta-kathā, or the message of the infallible Lord. The mental speculators can present their theories very nicely by reason and arguments, but such reasons and arguments are not infallible, for they are defeated by better mental speculators. Mahārāja Parīkṣit was not interested in the dry speculation of the flickering mind, but he was interested in the topics of the Lord because factually he felt that by hearing such a nectarean message from the mouth of Śukadeva Gosvāmī he was not feeling any exhaustion, even though he was fasting because of his imminent death.

One can indulge in hearing the mental speculators, but such hearing cannot endure for any length of time. One will be exhausted very soon from hearing such hackneyed ways of thinking, and no one in the world can be satisfied simply by hearing such useless speculations. The message of the Lord, especially from a personality like Śukadeva Gosvāmī, can never be tiring, even though one may be exhausted from other causes.

In some editions of the Śrīmad-Bhāgavatam, the text of the last line of this verse reads anyatra kupitād dvijāt, which means that the King might be overwhelmed by the thought of his imminent death by snakebite. The snake is also twice-born, and its anger is compared to the cursing brāhmaṇa boy who was without good intelligence. Mahārāja Parīkṣit was not at all afraid of death, for he was fully encouraged by the message of the Lord. One who is fully absorbed in acyuta-kathā can never be afraid of anything in this world.

TEXT 27

sūta uvāca
sa upāmantrito rājñā
kathāyām iti sat-pateḥ
brahmarāto bhṛśaṁ prīto
viṣṇurātena saṁsadi

SYNONYMS

sūtaḥ uvāca-Śrīla Sūta Gosvāmī said; saḥ-he (Śukadeva Gosvāmī); upāmantritaḥ-thus being inquired; rājñā-by the King; kathāyām-in the topics; iti-thus; sat-pateḥ-of the highest truth; brahma-rātaḥ-Śukadeva Gosvāmī; bhṛśam-very much; prītaḥ-pleased; viṣṇu-rātena-by Mahārāja Parīkṣit; saṁsadi-in the meeting.

Sūta Gosvāmī said: Thus Śukadeva Gosvāmī, being invited by Mahārāja Parīkṣit to speak on topics of the Lord Śrī Kṛṣṇa with the devotees, was very much pleased.

Śrīmad-Bhāgavatam can be legitimately discussed only among the devotees of the Lord. As the Bhagavad-gītā was authoritatively discussed between Lord Kṛṣṇa and Arjuna (the Lord and the devotee respectively), similarly Śrīmad-Bhāgavatam, which is the postgraduate study of the Bhagavad-gītā, can also be discussed between the scholars and devotees like Śukadeva Gosvāmī and Mahārāja Parīkṣit. Otherwise the real taste of the nectar cannot be relished. Śukadeva Gosvāmī was pleased with Mahārāja Parīkṣit because he was not at all tired of hearing the topics of the Lord and was more and more anxious to hear them on and on with interest. Foolish interpreters unnecessarily tackle the Bhagavad-gītā and Śrīmad-Bhāgavatam when they have no access to the subject matter. There is no use in nondevotees' meddling with the two topmost Vedic literatures, and therefore Śaṅkarācārya did not touch Śrīmad-Bhāgavatam for commentation. In his commentation on the Bhagavad-gītā, Śrīpāda Śaṅkarācārya accepted Lord Kṛṣṇa as the Supreme Personality of Godhead, but later on he commented from the impersonalist's view. But, being conscious of his position, he did not comment on the Śrīmad-Bhāgavatam.

Śrīla Śukadeva Gosvāmī was protected by Lord Kṛṣṇa (vide Brahma-vaivarta Purāṇa), and therefore he is known as Brahmarāta, and Śrīmān Parīkṣit Mahārāja was protected by Viṣṇu, and thus he is known as Viṣṇurāta. As devotees of the Lord, they are always protected by the Lord. It is clear also in this connection that a Viṣṇurāta should hear Śrīmad-Bhāgavatam from Brahmarāta and no one else because others misrepresent the transcendental knowledge and thus spoil one's valuable time.

TEXT 28

prāha bhāgavataṁ nāma
purāṇaṁ brahma-sammitam
brahmaṇe bhagavat-proktaṁ
brahma-kalpa upāgate

SYNONYMS

prāha-he said; bhāgavatam-the science of the Personality of Godhead; nāma-of the name; purāṇam-the supplement of the Vedas; brahma-sammitam-just in pursuance of the Vedas; brahmaṇe-unto Lord Brahmā; bhagavat-proktam-was spoken by the Personality of Godhead; brahma-kalpe-the millennium in which Brahmā was first generated; upāgate-just in the beginning.

He began to reply to the inquiries of Mahārāja Parīkṣit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahmā when he was first born. Śrīmad-Bhāgavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.

Śrīmad-Bhāgavatam is the science of the Personality of Godhead. The impersonalist always tries to misrepresent the personal feature of the Lord, not knowing the science of this great knowledge, and Śrīmad-Bhāgavatam is in pursuance of the Vedas and scientific knowledge of the Personality of Godhead. To learn this science one should take shelter of the representative of Śrī Śukadeva and follow in the footsteps of Mahārāja Parīkṣit without foolishly attempting to interpret, thereby committing a great offense at the feet of the Lord. The dangerous ways of interpretations by the nondevotee class of men have played havoc in understanding the Śrīmad-Bhāgavatam, and the careful student should be always alert in this matter if he at all wants to learn the science of Godhead.

TEXT 29

yad yat parīkṣid ṛṣabhaḥ
pāṇḍūnām anupṛcchati
ānupūrvyeṇa tat sarvam
ākhyātum upacakrame

SYNONYMS

yat yat-whatsoever; parīkṣit-the King; ṛṣabhaḥ-the best; pāṇḍūnām-in the dynasty of Pāṇḍu; anupṛcchati-goes on inquiring; ānupūrvyeṇa-the beginning to the end; tat-all those; sarvam-fully; ākhyātum-to describe; upacakrame-he just prepared himself.

He also prepared himself to reply to all that King Parīkṣit had inquired from him. Mahārāja Parīkṣit was the best in the dynasty of the Pāṇḍus, and thus he was able to ask the right questions from the right person.

Mahārāja Parīkṣit asked many questions, some of them very curiously, to know things as they are, but it is not necessary for the master to answer them in the order of the disciple's inquiries, one after the other. But Śukadeva Gosvāmī, experienced teacher that he was, answered all the questions in a systematic way as they were received from the chain of disciplic succession. And he answered all of them without exception.

Thus end the Bhaktivedanta purports of the Second Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Questions by King Parīkṣit."

20.3.9 Chapter Nine

Answers by Citing the Lord's Version

TEXT 1

śrī-śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ātma-the Supreme Personality of Godhead; māyām-energy; ṛte-without; rājan-O King; parasya-of the pure soul; anubhava-ātmanaḥ-of the purely conscious; na-never; ghaṭeta-it can so happen; artha-meaning; sambandhaḥ-relation with the material body; svapna-dream; draṣṭuḥ-of the seer; iva-like; añjasā-completely.

Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

Mahārāja Parīkṣit's question as to how a living entity began his material life, although he is apart from the material body and mind, is perfectly answered. The spirit soul is distinct from the material conception of his life, but he is absorbed in such a material conception because of being influenced by the external energy of the Lord, called ātma-māyā. This has already been explained in the First Canto in connection with Vyāsadeva's realization of the Supreme Lord and His external energy. The external energy is controlled by the Lord, and the living entities are controlled by the external energy-by the will of the Lord. Therefore, although the living entity is purely conscious in his pure state, he is subordinate to the will of the Lord in being influenced by the external energy of the Lord. In the Bhagavad-gītā (15.15) also the same thing is confirmed; the Lord is present within the heart of every living entity, and all the living entity's consciousness and forgetfulness are influenced by the Lord.

Now the next question automatically made will be why the Lord influences the living entity to such consciousness and forgetfulness. The answer is that the Lord clearly wishes that every living entity be in his pure consciousness as a part and parcel of the Lord and thus be engaged in the loving service of the Lord as he is constitutionally made; but because the living entity is partially independent also, he may not be willing to serve the Lord, but may try to become as independent as the Lord is. All the nondevotee living entities are desirous of becoming equally as powerful as the Lord, although they are not fit to become so. The living entities are illusioned by the will of the Lord because they wanted to become like Him. Like a person who thinks of becoming a king without possessing the necessary qualification, when the living entity desires to become the Lord Himself, he is put in a condition of dreaming that he is a king. Therefore the first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forget his factual life and thus dream of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the reflection of the moon. Similarly, the crying child of the Lord is given over to the reflection, the material world, to lord it over as karmī and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only. There is no necessity of tracing out the history of when the living entity desired this. But the fact is that as soon as he desired it, he was put under the control of ātma-māyā by the direction of the Lord. Therefore the living entity in his material condition is dreaming falsely that this is "mine" and this is "I." The dream is that the conditioned soul thinks of his material body as "I" or falsely thinks that he is the Lord and that everything in connection with that material body is "mine." Thus only in dream does the misconception of "I" and "mine" persist life after life. This continues life after life, as long as the living entity is not purely conscious of his identity as the subordinate part and parcel of the Lord.

In his pure consciousness, however, there is no such misconceived dream, and in that pure conscious state the living entity does not forget that he is never the Lord, but that he is eternally the servitor of the Lord in transcendental love.

TEXT 2

bahu-rūpa ivābhāti
māyayā bahu-rūpayā
ramamāṇo guṇeṣv asyā
mamāham iti manyate

SYNONYMS

bahu-rūpaḥ-multiforms; iva-as it were; ābhāti-manifested; māyayā-by the influence of the exterior energy; bahu-rūpayā-in multifarious forms; ramamāṇaḥ-enjoying as it were; guṇeṣu-in the modes of different qualities; asyāḥ-of the external energy; mama-mine; aham-I; iti-thus; manyate-thinks.

The illusioned living entity appears in so many forms offered by the external energy of the Lord. While enjoying in the modes of material nature, the encaged living entity misconceives, thinking in terms of "I" and "mine."

The different forms of the living entities are different dresses offered by the illusory, external energy of the Lord according to the modes of nature the living being desires to enjoy. The external, material energy is represented by her three modes, namely goodness, passion and ignorance. So even in the material nature there is a chance of an independent choice by the living entity, and according to his choice the material energy offers him different varieties of material bodies. There are bodies, 1,100,000 worms and reptiles, 1,000,000 forms of birds, together there are 8,400,000 varieties of bodies in different planets of the universe, and the living entity is traveling by so many transmigrations according to different modes of enjoying spirit within himself. Even in one particular body the living entity changes from childhood to boyhood, from boyhood to youth, from youth to old age and from old age to another body created by his own action. The living entity creates his own body by his personal desires, and the external energy of the Lord supplies him the exact form by which he can enjoy his desires to the fullest extent. The tiger wanted to enjoy the blood of another animal, and therefore, by the grace of the Lord, the material energy supplied him the body of the tiger with facilities for enjoying blood from another animal. Similarly, a living entity desiring to get the body of a demigod in a higher planet can also get it by the grace of the Lord. And if he is intelligent enough, he can desire to get a spiritual body to enjoy the company of the Lord, and he will get it. So the minute freedom of the living entity can be fully utilized, and the Lord is so kind that He will award the living entity the same type of body he desires. The living entity's desiring is like dreaming of a golden mountain. A person knows what a mountain is, and he knows also what gold is. Out of his desire only, he dreams of a golden mountain, and when the dream is over he sees something else in his presence. He finds in his awakened state that there is neither gold nor a mountain, and what to speak of a golden mountain.

The different positions of the living entities in the material world under multifarious manifestations of bodies are due to the misconception of "mine" and "I." The karmī thinks of this world as "mine," and the jñānī thinks "I am" everything. The whole material conception of politics, sociology, philanthropy, altruism, etc., conceived by the conditioned souls is on the basis of this misconceived ”I” and ”mine,” which are products of a strong desire to enjoy material life. Identification with the body and the place where the body is obtained under different conceptions of socialism, nationalism, family affection, and so on and so forth is all due to forgetfulness of the real nature of the living entity, and the whole misconception of the bewildered living entity can be removed by the association of Śukadeva Gosvāmī and Mahārāja Parīkṣit, as all this is explained in the Śrīmad-Bhāgavatam.

TEXT 3

yarhi vāva mahimni sve
parasmin kāla-māyayoḥ
rameta gata-sammohas
tyaktvodāste tadobhayam

SYNONYMS

yarhi-at any time; vāva-certainly; mahimni-in the glory; sve-of himself; parasmin-in the Supreme; kāla-time; māyayoḥ-of the material energy; rameta-enjoys; gata-sammohaḥ-being freed from the misconception; tyaktvā-giving up; udāste-in fullness; tadā-then; ubhayam-both (the misconceptions of I and mine).

As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [I and mine] and thus becomes fully manifested as the pure self.

The two misconceptions of life, namely ”I” and ”mine,” are verily manifested in two classes of men. In the lower state the conception of ”mine” is very prominent, and in the higher state the misconception of ”I” is prominent. In the animal state of life the misconception of ”mine” is perceivable even in the category of cats and dogs, who fight with one another with the same misconception of ”mine.” In the lower stage of human life the same misconception is also prominent in the shape of ”It is my body,” ”It is my house,” ”It is my family,” ”It is my caste,” ”It is my nation,” ”It is my country,” and so on. And in the higher stage of speculative knowledge, the same misconception of ”mine” is transformed into ”I am,” or ”It is all I am,” etc. There are many classes of men comprehending the same misconception of ”I” and ”mine’, in different colors. But the real significance of ”I” can be realized only when one is situated in the consciousness of ”I am the eternal servitor of the Lord.” This is pure consciousness, and the whole Vedic literatures teach us this conception of life.

The misconception of ”I am the Lord,” or ”I am the Supreme,” is more dangerous than the misconception of ”mine.” Although there are sometimes directions in the Vedic literatures to think oneself one with the Lord, that does not mean that one becomes identical with the Lord in every respect. Undoubtedly there is oneness of the living entity with the Lord in many respects, but ultimately the living entity is subordinate to the Lord, and he is constitutionally meant for satisfying the senses of the Lord. The Lord therefore asks the conditioned souls to surrender unto Him. Had the living entities not been subordinate to the supreme will, why would the living entity be asked to surrender? Had the living being been equal in all respects, then why was he put under the influence of māyā? We have already discussed many times that the material energy is controlled by the Lord. The Bhagavad-gītā (9.10) confirms this controlling power of the Lord over the material nature. Can a living entity who claims to be as good as the Supreme Being control the material nature? The foolish ”I” would reply that he will do so in the future. Even accepting that in the future one will be as good a controller of material nature as the Supreme Being, then why is one now under the control of material nature? The Bhagavad-gītā says that one can be freed from the control of the material nature by surrendering unto the Supreme Lord, but if there is no surrender, then the living entity will never be able to control the material nature. So one must also give up this misconception of ”I” by practicing the way of devotional service or firmly being situated in the transcendental loving service of the Lord. A poor man without any employment or occupation may undergo so many troubles in life, but if by chance the same man gets a good service under the government, he at once becomes happy. There is no profit in denying the supremacy of the Lord, who is the controller of all energies, but one should be constitutionally situated in one’s own glory, namely to be situated in the pure consciousness of being the eternal servitor of the Lord. In his conditional life the living entity is servant of the illusory māyā, and in his liberated state he is the pure, unqualified servant of the Lord. To become untinged by the modes of material nature is the qualification for entering into the service of the Lord. As long as one is a servant of mental concoctions, one cannot be completely free from the disease of ”I” and ”mine.”

The Supreme Truth is uncontaminated by the illusory energy because He is the controller of that energy. The relative truths are apt to be engrossed in illusory energy. The best purpose is served, however, when one is directly facing the Supreme Truth, as when one faces the sun. The sun overhead in the sky is full of light, but when the sun is not in the visible sky, all is in darkness. Similarly, when one is face to face with the Supreme Lord, he is freed from all illusions, and one who is not so is in the darkness of illusory māyā. The Bhagavad-gītā (14.26) confirms this as follows:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

So the science of bhakti-yoga, of worshiping the Lord, glorifying the Lord, hearing the Śrīmad-Bhāgavatam from the right sources (not from the professional man but from a person who is Bhāgavatam in life) and being always in the association of pure devotees, should be adopted in earnestness. One should not be misled by misconceptions of ”I” and ”mine.” The karmīs are fond of the conception of ”mine,” the jñānīs are fond of the conception of ”I,” and both of them are unqualified to be free from the bondage of the illusory energy. Śrīmad-Bhāgavatam and, primarily, the Bhagavad-gītā are both meant for delivering a person from the misconception of ”I” and ”mine,” and Śrīla Vyāsadeva transcribed them for the deliverance of the fallen souls. The living entity has to be situated in the transcendental position where there is no more influence of time nor of the material energy. In conditioned life the living entity is subjected to the influence of time in the dream of past, present and future. The mental speculator tries to conquer the influence of time by future speculations of becoming Vāsudeva or the Supreme Lord himself by means of culturing knowledge and conquering over ego. But the process is not perfect. The perfect process is to accept Lord Vāsudeva as the Supreme in everything, and the best perfection in culturing knowledge is to surrender unto Him because He is the source of everything. Only in that conception can one get rid of the misconception of I and mine. Both Bhagavad-gītā and the Śrīmad-Bhāgavatam confirm it. Śrīla Vyāsadeva has specifically contributed to the illusioned living entities the science of God and the process of bhakti-yoga in his great literature Śrīmad-Bhāgavatam, and the conditioned soul should fully take advantage of this great science.

TEXT 4

ātma-tattva-viśuddhy-arthaṁ
yad āha bhagavān ṛtam
brahmaṇe darśayan rūpam
avyalīka-vratādṛtaḥ

SYNONYMS

ātma-tattva-the science of God or that of the living entity; viśuddhi-purification; artham-goal; yat-that which; āha-said; bhagavān-the Personality of Godhead; ṛtam-in reality; brahmaṇe-unto Lord Brahmā; darśayan-by showing; rūpam-eternal form; avyalīka-without any deceptive motive; vrata-vow; ādṛtaḥ-worshiped.

O King, the Personality of Godhead, being very much pleased with Lord Brahmā because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahmā. And that is the objective goal for purifying the conditioned soul.

Ātma-tattva is the science of both God and the living entity. Both the Supreme Lord and the living entity are known as ātmā. The Supreme Lord is called Paramātmā, and the living entity is called the ātmā, the brahma or the jīva. Both the Paramātmā and the jīvātmā, being transcendental to the material energy, are called ātmā. So Śukadeva Gosvāmī explains this verse with the aim of purifying the truth of both the Paramātmā and the jīvātmā. Generally people have many wrong conceptions about both of them. The wrong conception of the jīvātmā is to identify the material body with the pure soul, and the wrong conception of Paramātmā is to think Him on an equal level with the living entity. But both misconceptions can be removed by one stroke of bhakti-yoga, just as in the sunlight both the sun and the world and everything within the sunlight are properly seen. In the darkness one cannot see the sun, nor himself, nor the world. But in the sunlight one can see the sun, himself and the world around him. Śrīla Śukadeva Gosvāmī therefore says that for purification of both wrong conceptions, the Lord presented His eternal form before Brahmājī, being fully satisfied by Brahmā's nondeceptive vow of discharging bhakti-yoga. Except for bhakti-yoga, any method for realization of ātma-tattva, or the science of ātmā, will prove deceptive in the long run.

In the Bhagavad-gītā, the Lord says that only by bhakti-yoga can one know Him perfectly, and then one can enter into the science of God. Brahmājī undertook great penance in performing bhakti-yoga, and thus he was able to see the transcendental form of the Lord. His transcendental form is one hundred percent spiritual, and one can see Him only by spiritualized vision after proper discharge of tapasya or penance, in pure bhakti-yoga. The form of the Lord manifested before Brahmā is not one of the forms with which we have experience in the material world. Brahmājī did not perform such severe types of penance just to see a form of material production. Therefore the question by Mahārāja Parīkṣit about the form of the Lord is answered. The form of the Lord is sac-cid-ānanda [Bs. 5.1], or eternal, full of knowledge and full of bliss. But the material form of the living being is neither eternal, nor full of knowledge, nor blissful. That is the distinction between the form of the Lord and that of the conditioned soul. The conditioned soul, however, can regain his form of eternal knowledge and bliss simply by seeing the Lord by means of bhakti-yoga.

The summary is that due to ignorance the conditioned soul is encaged in the temporary varieties of material forms. But the Supreme Lord has no such temporary form like the conditioned souls. He is always possessed of an eternal form of knowledge and bliss, and that is the difference between the Lord and the living entity. One can understand this difference by the process of bhakti-yoga. Brahmā was then told by the Lord the gist of Śrīmad-Bhāgavatam in four original verses. Thus Śrīmad-Bhāgavatam is not a creation of the mental speculators. The sound of Śrīmad-Bhāgavatam is transcendental, and the resonance of Śrīmad-Bhāgavatam is as good as that of the Vedas. Thus the topic of the Śrīmad-Bhāgavatam is the science of both the Lord and the living entity. Regular reading or hearing of Śrīmad-Bhāgavatam is also performance of bhakti-yoga, and one can attain the highest perfection simply by the association of Śrīmad-Bhāgavatam. Both Śukadeva Gosvāmī and Mahārāja Parīkṣit attained perfection through the medium of Śrīmad-Bhāgavatam.

TEXT 5

sa ādi-devo jagatāṁ paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tāṁ nādhyagacchad dṛśam atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet

SYNONYMS

saḥ-he; ādi-devaḥ-the first demigod; jagatām-of the universe; paraḥ-supreme; guruḥ-spiritual master; svadhiṣṇyam-his lotus seat; āsthāya-to find the source of it; sisṛkṣayā-for the matter of creating the universal affairs; aikṣata-began to think; tām-in that matter; na-could not; adhyagacchat-understand; dṛśam-the direction; atra-therein; sammatām-just the proper way; prapañca-material; nirmāṇa-construction; vidhiḥ-process; yayā-as much as; bhavet-should be.

Lord Brahmā, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.

This verse is the prelude for explaining the transcendental nature of the form and the abode of the Lord. In the beginning of Śrīmad-Bhāgavatam it has already been said that the Supreme Absolute Truth exists in His own abode without any touch of the deluding energy. Therefore the kingdom of God is not a myth but factually a different and transcendental sphere of planets known as the Vaikuṇṭhas. This will also be explained in this chapter.

Such knowledge of the spiritual sky far above this material sky and its paraphernalia can be known only by dint of devotional service, or bhakti-yoga. The power of creation by Lord Brahmā was also achieved by bhakti-yoga. Brahmājī was bewildered in the matter of creation, and he could not even trace out the source of his own existence. But all this knowledge was fully achieved by him through the medium of bhakti-yoga. By bhakti-yoga one can know the Lord, and by knowing the Lord as the Supreme, one is able to know everything else. One who knows the Supreme knows everything else. That is the version of all Vedas. Even the first spiritual master of the universe was enlightened by the grace of the Lord, so who else can attain perfect knowledge of everything without the mercy of the Lord? If anyone desires to seek perfect knowledge of everything, he must seek the mercy of the Lord, and there is no other means. To seek knowledge on the strength of one's personal attempt is a sheer waste of time.

TEXT 6

sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ
sparśeṣu yat ṣoḍaśam ekaviṁśaṁ
niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ

SYNONYMS

saḥ-he; cintayan-while thus thinking; dvi-two; akṣaram-syllables; ekadā-once upon a time; ambhasi-in the water; upāśṛṇot-heard it nearby; dviḥ-twice; gaditam-uttered; vacaḥ-words; vibhuḥ-the great; sparśeṣu-in the sparśa letters; yat-which; ṣoḍaśam-the sixteenth; ekaviṁśam-and the twenty-first; niṣkiñcanānām-of the renounced order of life; nṛpa-O King; yat-what is; dhanam-wealth; viduḥ-as it is known.

While thus engaged in thinking, in the water, Brahmājī heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparśa alphabets, and both joined to become the wealth of the renounced order of life.

In Sanskrit language, the consonant alphabets are divided into two divisions, namely the sparśa-varṇas and the tālavya-varṇas. From ka to ma the letters are known as the sparśa-varṇas, and the sixteenth of the group is called ta, whereas the twenty-first letter is called pa. So when they are joined together, the word tapa, or penance, is constructed. This penance is the beauty and wealth of the brāhmaṇas and the renounced order of life. According to Bhāgavata philosophy, every human being is meant simply for this tapa and for no other business, because by penance only can one realize his self; and self-realization, not sense gratification, is the business of human life. This tapa, or penance, was begun from the very beginning of the creation, and it was first adopted by the supreme spiritual master, Lord Brahmā. By tapasya only can one get the profit of human life, and not by a polished civilization of animal life. The animal does not know anything except sense gratification in the jurisdiction of eat, drink, be merry and enjoy. But the human being is made to undergo tapasya for going back to Godhead, back home.

When Lord Brahmā was perplexed about how to construct the material manifestations in the universe and went down within the water to find out the means and the source of his lotus seat, he heard the word tapa vibrated twice. Taking the path of tapa is the second birth of the desiring disciple. The word upāśṛṇot is very significant. It is similar to upanayana, or bringing the disciple nearer to the spiritual master for the path of tapa. So Brahmājī was thus initiated by Lord Kṛṣṇa, and this fact is corroborated by Brahmājī himself in his book the Brahma-saṁhitā. In the Brahma-saṁhitā Lord Brahmā has sung in every verse govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Thus Brahmā was initiated by the Kṛṣṇa mantra, by Lord Kṛṣṇa Himself, and thus he became a Vaiṣṇava, or a devotee of the Lord, before he was able to construct the huge universe. It is stated in the Brahma-saṁhitā that Lord Brahmā was initiated into the eighteen-letter Kṛṣṇa mantra, which is generally accepted by all the devotees of Lord Kṛṣṇa. We follow the same principle because we belong to the Brahmā sampradāya, directly in the disciplic chain from Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Madhva Muni, from Madhva Muni to Mādhavendra Purī, from Mādhavendra Purī to Īśvara Purī, from Īśvara Purī to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhānta Sarasvatī, our divine master.

One who is thus initiated in the disciplic succession is able to achieve the same result or power of creation. Chanting of this holy mantra is the only shelter of the desireless pure devotee of the Lord. Simply by such tapasya, or penance, the devotee of the Lord achieves all perfections like Lord Brahmā.

TEXT 7

niśamya tad-vaktṛ-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ
svadhiṣṇyam āsthāya vimṛśya tad-dhitaṁ
tapasy upādiṣṭa ivādadhe manaḥ

SYNONYMS

niśamya-after hearing; tat-that; vaktṛ-the speaker; didṛkṣayā-just to find out who spoke; diśaḥ-all sides; vilokya-seeing; tatra-there; anyat-any other; apaśyamānaḥ-not to be found; svadhiṣṇyam-on his lotus seat; āsthāya-sit down; vimṛśya-thinking; tat-it; hitam-welfare; tapasi-in penance; upādiṣṭaḥ-as he was instructed; iva-in pursuance of; ādadhe-gave; manaḥ-attention.

When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

To achieve success in life, one should follow the example of Lord Brahmā, the first living creature in the beginning of creation. After being initiated by the Supreme Lord to execute tapasya, he was fixed in his determination to do it, and although he could not find anyone besides himself, he could rightly understand that the sound was transmitted by the Lord Himself. Brahmā was the only living being at that time because there was no other creation and none could be found there except himself. In the beginning of the First Canto, in the First Chapter, first verse, of the Śrīmad-Bhāgavatam, it has already been mentioned that Brahmā was initiated by the Lord from within. The Lord is within every living entity as the Supersoul, and He initiated Brahmā because Brahmā was willing to receive the initiation. The Lord can similarly initiate everyone who is inclined to have it.

As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of Śrīmad-Bhāgavatam is coming down by disciplic succession, and in order to receive the real message of Śrīmad-Bhāgavatam one should approach the current link, or spiritual master, in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in the discharge of tapasya in the execution of devotional service. One should not, however, think himself on the level of Brahmā to be initiated directly by the Lord from inside because in the present age no one can be accepted to be as pure as Brahmā. The post of Brahmā to officiate in the creation of the universe is offered to the most pure living being, and unless one is so qualified one cannot expect to be treated like Brahmājī directly. But one can have the same facility through unalloyed devotees of the Lord, through scriptural instructions (as revealed in the Bhagavad-gītā and Śrīmad-Bhāgavatam especially), and also through the bona fide spiritual master available to the sincere soul. The Lord Himself appears as the spiritual master to a person who is sincere in heart about serving the Lord. Therefore the bona fide spiritual master who happens to meet the sincere devotee should be accepted as the most confidential and beloved representative of the Lord. If a person is posted under the guidance of such a bona fide spiritual master, it may be accepted without any doubt that the desiring person has achieved the grace of the Lord.

TEXT 8

divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ
atapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ

SYNONYMS

divyam-pertaining to the demigods in the higher planets; sahasra-one thousand; abdam-years; amogha-spotless, without a tinge of impurity; darśanaḥ-one who has such a vision of life; jita-controlled; anila-life; ātmā-mind; vijita-controlled over; ubhaya-both; indriyaḥ-one who has such senses; atapyata-executed penance; sma-in the past; akhila-all; loka-planet; tāpanam-enlightening; tapaḥ-penance; tapīyān-extremely hard penance; tapatām-of all the executors of penances; samāhitaḥ-thus situated.

Lord Brahmā underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.

Lord Brahmā heard the occult sound tapa, but he did not see the person who vibrated the sound. And still he accepted the instruction as beneficial for him, and therefore he engaged himself in meditation for one thousand celestial years. One celestial year is equal to 6 x 30 x 12 x 1000 of our years. His acceptance of the sound was due to his pure vision of the absolute nature of the Lord. And due to his correct vision, he made no distinction between the Lord and the Lord's instruction. There is no difference between the Lord and sound vibration coming from Him, even though He is not personally present. The best way of understanding is to accept such divine instruction, and Brahmā, the prime spiritual master of everyone, is the living example of this process of receiving transcendental knowledge. The potency of transcendental sound is never minimized because the vibrator is apparently absent. Therefore Śrīmad-Bhāgavatam or Bhagavad-gītā or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.

One has to receive the transcendental sound from the right source, accept it as a reality and prosecute the direction without hesitation. The secret of success is to receive the sound from the right source of a bona fide spiritual master. Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency. One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance if one is able to receive the transcendental sound from the bona fide spiritual master, his path of liberation is guaranteed. The disciple, however, must be ready to execute the order of the bona fide spiritual master as Lord Brahmā executed the instruction of his spiritual master, the Lord Himself. Following the order of the bona fide spiritual master is the only duty of the disciple, and this completely faithful execution of the order of the bona fide spiritual master is the secret of success.

Lord Brahmā controlled his two grades of senses by means of sense perception and sense organs because he had to engage such senses in the execution of the order of the Lord. Therefore controlling the senses means engaging them in the transcendental service of the Lord. The Lord's order descends in disciplic succession through the bona fide spiritual master, and thus execution of the order of the bona fide spiritual master is factual control of the senses. Such execution of penance in full faith and sincerity made Brahmājī so powerful that he became the creator of the universe. And because he was able to attain such power, he is called the best amongst all the tapasvīs.

TEXT 9

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam

SYNONYMS

tasmai-unto him; sva-lokam-His own planet or abode; bhagavān-the Personality of Godhead; sabhājitaḥ-being pleased by the penance of Brahmā; sandarśayām āsa-manifested; param-the supreme; na-not; yat-of which; param-further supreme; vyapeta-completely given up; saṅkleśa-five kinds of material afflictions; vimoha-without illusion; sādhvasam-fear of material existence; sva-dṛṣṭa-vadbhiḥ-by those who have perfectly realized the self; puruṣaiḥ-by persons; abhiṣṭutam-worshiped by.

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.

The troubles of penance accepted by Lord Brahmā were certainly in the line of devotional service (bhakti). Otherwise there was no chance that Vaikuṇṭha or svalokam, the Lord's personal abodes, would become visible to Brahmājī. The personal abodes of the Lord, known as Vaikuṇṭhas, are neither mythical nor material, as conceived by the impersonalists. But realization of the transcendental abodes of the Lord is possible only through devotional service, and thus the devotees enter into such abodes. There is undoubtedly trouble in executing penance. But the trouble accepted in executing bhakti-yoga is transcendental happiness from the very beginning, whereas the trouble of penance in other processes of self-realization (jñāna-yoga, dhyāna-yoga, etc.), without any

Vaikuṇṭha realization, ends in trouble only and nothing more. There is no profit in biting husks without grains. Similarly, there is no profit in executing troublesome penances other than bhakti-yoga for self-realization.

Executing bhakti-yoga is exactly like sitting on the lotus sprouted out of the abdomen of the transcendental Personality of Godhead, for Lord Brahmā was seated there. Brahmājī was able to please the Lord, and the Lord was also pleased to show Brahmājī His personal abode. Śrīla Jīva Gosvāmī, in the comments of his Krama-sandarbha annotation of Śrīmad-Bhāgavatam, cites quotations from the Garga Upaniṣad Vedic evidence. It is said that Yājñavalkya described the transcendental abode of the Lord to Gārgī, and that the abode of the Lord is situated above the highest planet of the universe, namely Brahmaloka. This abode of the Lord, although described in revealed scriptures like the Bhagavad-gītā and the Śrīmad-Bhāgavatam, remains only a myth for the less intelligent class of men with a poor fund of knowledge. Herein the word sva-dṛṣṭavadbhiḥ is very significant. One who has actually realized his self realizes the transcendental form of one's self. Impersonal realization of self and the Supreme is not complete, because it is just an opposite conception of material personalities. The Personality of Godhead and the personalities of devotees of the Lord are all transcendental; they do not have material bodies. The material body is overcast with five kinds of miserable conditions, namely ignorance, material conception, attachment, hatred and absorption. As long as one is overwhelmed by those five kinds of material miseries, there is no question of entering into the Vaikuṇṭhalokas. The impersonal conception of one's self is just the negation of material personality and is far from the positive existence of personal form. The personal forms of the transcendental abode will be explained in the following verses. Brahmājī also described the highest planet of the Vaikuṇṭhaloka as Goloka Vṛndāvana, where the Lord resides as a cowherd boy keeping transcendental surabhi cows and surrounded by hundreds and thousands of goddesses of fortune.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Bs. 5.29)

The statement of the Bhagavad-gītā, yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6], is also confirmed herewith. param means transcendental Brahman. Therefore, the abode of the Lord is also Brahman, nondifferent from the Supreme Personality of Godhead. The Lord is known as Vaikuṇṭha, and His abode is also known as Vaikuṇṭha. Such Vaikuṇṭha realization and worship can be made possible by transcendental form and sense.

TEXT 10

pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

SYNONYMS

pravartate-prevail; yatra-wherein; rajaḥ tamaḥ-the modes of passion and ignorance; tayoḥ-of both of them; sattvam-the mode of goodness; ca-and; miśram-mixture; na-never; ca-and; kāla-time; vikramaḥ-influence; na-neither; yatra-therein; māyā-illusory, external energy; kim-what; uta-there is; apare-others; hareḥ-of the Personality of Godhead; anuvratāḥ-devotees; yatra-wherein; sura-by the demigods; asura-and the demons; arcitāḥ-worshiped.

In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

The kingdom of God, or the atmosphere of the Vaikuṇṭha nature, which is called the tripād-vibhūti, is three times bigger than the material universes and is described here, as also in the Bhagavad-gītā, in a nutshell. This universe, containing billions of stars and planets, is one of the billions of such universes clustered together within the compass of the mahat-tattva. And all these millions and billions of universes combined together constitute only one fourth of the magnitude of the whole creation of the Lord. There is the spiritual sky also; beyond this sky are the spiritual planets under the names of Vaikuṇṭha, and all of them constitute three fourths of the entire creation of the Lord. God's creations are always innumerable. Even the leaves of a tree cannot be counted by a man, nor can the hairs on his head. However, foolish men are puffed up with the idea of becoming God Himself, though unable to create a hair of their own bodies. Man may discover so many wonderful vehicles of journey, but even if he reaches the moon by his much advertised spacecraft, he cannot remain there. The sane man, therefore, without being puffed up, as if he were the God of the universe, abides by the instructions of the Vedic literature, the easiest way to acquire knowledge in transcendence. So let us know through the authority of Śrīmad-Bhāgavatam of the nature and constitution of the transcendental world beyond the material sky. In that sky the material qualities, especially the modes of ignorance and passion, are completely absent. The mode of ignorance influences a living entity to the habit of lust and hankering, and this means that in the Vaikuṇṭhalokas the living entities are free from these two things. As confirmed in the Bhagavad-gītā, in the brahma-bhūta [SB 4.30.20] stage of life one becomes free from hankering and lamentation. Therefore the conclusion is that the inhabitants of the Vaikuṇṭha planets are all brahma-bhūta living entities, as distinguished from the mundane creatures who are all compact in hankering and lamentation. When one is not in the modes of ignorance and passion, one is supposed to be situated in the mode of goodness in the material world. Goodness in the material world also at times becomes contaminated by touches of the modes of passion and ignorance. In the Vaikuṇṭhaloka, it is unalloyed goodness only.

The whole situation there is one of freedom from the illusory manifestation of the external energy. Although illusory energy is also part and parcel of the Supreme Lord, illusory energy is differentiated from the Lord. The illusory energy is not, however, false, as claimed by the monist philosophers. The rope accepted as a snake may be an illusion to a particular person, but the rope is a fact, and the snake is also a fact. The illusion of water on the hot desert may be illusion for the ignorant animal searching for water in the desert, but the desert and water are actual facts. Therefore the material creation of the Lord may be an illusion to the nondevotee, but to a devotee even the material creation of the Lord is a fact, as the manifestation of His external energy. But this energy of the

Lord is not all. The Lord has His internal energy also, which has another creation known to be the Vaikuṇṭhalokas, where there is no ignorance, no passion, no illusion and no past and present. With a poor fund of knowledge one may be unable to understand the existence of such things as the Vaikuṇṭha atmosphere, but that does not nullify its existence. That spacecraft cannot reach these planets does not mean that there are no such planets, for they are described in the revealed scriptures.

As quoted by Śrīla Jīva Gosvāmī, we can know from the Nārada-pañcarātra that the transcendental world or Vaikuṇṭha atmosphere is enriched with transcendental qualities. These transcendental qualities, as revealed through the devotional service of the Lord, are distinct from the mundane qualities of ignorance, passion and goodness. Such qualities are not attainable by the nondevotee class of men. In the Padma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God's creation is the three-fourths manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths manifestation of God's creation. This part is eternal, everlasting, without deterioration, and unlimited, and it contains the highest perfectional stage of living conditions. In the Sāṅkhya-kaumudī it is stated that unalloyed goodness or transcendence is just opposite to the material modes. All living entities there are eternally associated without any break, and the Lord is the chief and prime entity. In the Āgama Purāṇas also, the transcendental abode is described as follows: The associated members there are free to go everywhere within the creation of the Lord, and there is no limit to such creation, particularly in the region of the three-fourths magnitude. Since the nature of that region is unlimited, there is no history of such association, nor is there end of it.

The conclusion may be drawn that because of the complete absence of the mundane qualities of ignorance and passion, there is no question of creation nor of annihilation. In the material world everything is created, and everything is annihilated, and the duration of life between the creation and annihilation is temporary. In the transcendental realm there is no creation and no destruction, and thus the duration of life is eternal unlimitedly. In other words, everything in the transcendental world is everlasting, full of knowledge and bliss without deterioration. Since there is no deterioration, there is no past, present and future in the estimation of time. It is clearly stated in this verse that the influence of time is conspicuous by its absence. The whole material existence is manifested by actions and reactions of elements which make the influence of time prominent in the matter of past, present and future. There are no such actions and reactions of cause and effects there, so the cycle of birth, growth, existence, transformations, deterioration and annihilation-the six material changes-are not existent there. It is the unalloyed manifestation of the energy of the Lord, without illusion as experienced here in the material world. The whole Vaikuṇṭha existence proclaims that everyone there is a follower of the Lord. The Lord is the chief leader there, without any competition for leadership, and the people in general are all followers of the Lord. It is confirmed in the Vedas, therefore, that the Lord is the chief leader and all other living entities are subordinate to Him, for only the Lord satisfies all the needs of all other living entities.

TEXT 11

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasaḥ

SYNONYMS

śyāma-sky-bluish; avadātāḥ-glowing; śata-patra-lotus flower; locanāḥ-eyes; piśaṅga-yellowish; vastrāḥ-clothing; su-rucaḥ-greatly attractive; su-peśasaḥ-growing youthful; sarve-all of them; catuḥ-four; bāhavaḥ-hands; unmiṣan-rising luster; maṇi-pearls; praveka-superior quality; niṣka-ābharaṇāḥ-ornamental medallions; su-varcasaḥ-effulgent.

The inhabitants of the Vaikuṇṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

The inhabitants in Vaikuṇṭhaloka are all personalities with spiritual bodily features not to be found in the material world. We can find the descriptions in the revealed scriptures like Śrīmad-Bhāgavatam. Impersonal descriptions of transcendence in the scriptures indicate that the bodily features in Vaikuṇṭhaloka are never to be seen in any part of the universe. As there are different bodily features in different places of a particular planet, or as there are different bodily features between bodies in different planets, similarly the bodily features of the inhabitants in Vaikuṇṭhaloka are completely different from those in the material universe. For example, the four hands are distinct from the two hands in this world.

TEXT 12

pravāla-vaidūrya-mṛṇāla-varcasaḥ
parisphurat-kuṇḍala-mauli-mālinaḥ

SYNONYMS

pravāla-coral; vaidūrya-a special diamond; mṛṇāla-celestial lotus; varcasaḥ-rays; parisphurat-blooming; kuṇḍala-earring; mauli-heads; mālinaḥ-with garlands.

Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.

There are some inhabitants who have attained the liberation of sārūpya, or possessing bodily features like those of the Personality of Godhead. The vaidūrya diamond is especially meant for the Personality of Godhead, but one who achieves the liberation of bodily equality with the Lord is especially favored with such diamonds on his body.

TEXT 13

bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ

SYNONYMS

bhrājiṣṇubhiḥ-by the glowing; yaḥ-the Vaikuṇṭhalokas; paritaḥ-surrounded by; virājate-thus situated; lasat-brilliant; vimāna-airplanes; avalibhiḥ-assemblage; mahā-ātmanām-of the great devotees of the Lord; vidyotamānaḥ-beautiful like lightning; pramada-ladies; uttama-celestial; adyubhiḥ-by complexion; sa-vidyut-with electric lightning; abhrāvalibhiḥ-with clouds in the sky; yathā-as it were; nabhaḥ-the sky.

The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahātmās or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.

It appears that in the Vaikuṇṭha planets there are also airplanes brilliantly glowing, and they are occupied by the great devotees of the Lord with ladies of celestial beauty as brilliant as lightning. As there are airplanes, so there must be different types of carriages like airplanes, but they may not be driven machines, as we have experience in this world. Because everything is of the same nature of eternity, bliss and knowledge, the airplanes and carriages are of the same quality as Brahman. Although there is nothing except Brahman, one should not mistakenly think that there is only void and no variegatedness. Thinking like that is due to a poor fund of knowledge; otherwise no one would have such a misconception of voidness in Brahman. As there are airplanes, ladies and gentlemen, so there must be cities and houses and everything else just suitable to the particular planets. One should not carry the ideas of imperfection from this world to the transcendental world and not take into consideration the nature of the atmosphere, as completely free from the influence of time, etc., as described previously.

TEXT 14

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānaṁ bahudhā vibhūtibhiḥ
preṅkhaṁ śritā yā kusumākarānugair
vigīyamānā priya-karma gāyatī

SYNONYMS

śrīḥ-the goddess of fortune; yatra-in the Vaikuṇṭha planets; rūpiṇī-in her transcendental form; urugāya-the Lord, who is sung of by the great devotees; pādayoḥ-under the lotus feet of the Lord; karoti-does; mānam-respectful services; bahudhā-in diverse paraphernalia; vibhūtibhiḥ-accompanied by her personal associates; preṅkham-movement of enjoyment; śritā-taken shelter of; yā-who; kusumākara-spring; anugaiḥ-by the black bees; vigīyamānā-being followed by the songs; priya-karma-activities of the dearmost; gāyatī-singing.

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions-but is also engaged in singing the glories of the Lord's activities.

TEXT 15

dadarśa tatrākhila-sātvatāṁ patiṁ
śriyaḥ patiṁ yajña-patiṁ jagat-patim
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitaṁ vibhum

SYNONYMS

dadarśa-Brahmā saw; tatra-there (in Vaikuṇṭhaloka); akhila-entire; sātvatām-of the great devotees; patim-the Lord; śriyaḥ-of the goddess of fortune; patim-the Lord; yajña-of sacrifice; patim-the Lord; jagat-of the universe; patim-the Lord; sunanda-Sunanda; nanda-Nanda; prabala-Prabala; arhaṇa-Arhaṇa; ādibhiḥ-by them; sva-pārṣada-own associates; agraiḥ-by the foremost; parisevitam-being served in transcendental love; vibhum-the great Almighty.

Lord Brahmā saw in the Vaikuṇṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.

When we speak of a king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers and advisers. So also when we see the Lord we see Him with His different energies, associates, confidential servitors, etc. So the Supreme Lord, who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices and the enjoyer of everything in His entire creation, is not only the Supreme Person, but also is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him.

TEXT 16

bhṛtya-prasādābhimukhaṁ dṛg-āsavaṁ
prasanna-hāsāruṇa-locanānanam
kirīṭinaṁ kuṇḍalinaṁ catur-bhujaṁ
pītāṁśukaṁ vakṣasi lakṣitaṁ śriyā

SYNONYMS

bhṛtya-the servitor; prasāda-affection; abhimukham-favorably facing; dṛk-the very sight; āsavam-an intoxication; prasanna-very much pleased; hāsa-smile; aruṇa-reddish; locana-eyes; ānanam-face; kirīṭinam-with helmet; kuṇḍalinam-with earrings; catuḥ-bhujam-with four hands; pīta-yellow; aṁśukam-dress; vakṣasi-on the chest; lakṣitam-marked; śriyā-with the goddess of fortune.

The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

In the Padma Purāṇa, Uttara-khaṇḍa, there is a full description of the yoga-pīṭha, or the particular place where the Lord is in audience to His eternal devotees. In that yoga-pīṭha, the personifications of religion, knowledge, opulence and renunciation are all seated at the lotus feet of the Lord. The four Vedas, namely Ṛk, Sāma, Yajur and Atharva, are present there personally to advise the Lord. The sixteen energies headed by Caṇḍa are all present there. Caṇḍa and Kumuda are the first two doorkeepers, at the middle door are the doorkeepers named Bhadra and Subhadra, and at the last door are Jaya and Vijaya. There are other doorkeepers also, named Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, etc. The Lord's palace is well decorated and protected by the above-mentioned doorkeepers.

TEXT 17

adhyarhaṇīyāsanam āsthitaṁ paraṁ
vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram

SYNONYMS

adhyarhaṇīya-greatly worshipable; āsanam-throne; āsthitam-seated on it; param-the Supreme; vṛtam-surrounded by; catuḥ-four, namely prakṛti, puruṣa, mahat and ego; ṣoḍaśa-the sixteen; pañca-the five; śaktibhiḥ-by the energies; yuktam-empowered with; bhagaiḥ-His opulences; svaiḥ-personal; itaratra-other minor prowesses; ca-also; adhruvaiḥ-temporary; sve-own; eva-certainly; dhāman-abode; ramamāṇam-enjoying; īśvaram-the Supreme Lord.

The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

The Lord is naturally endowed with His six opulences. Specifically, He is the richest, He is the most powerful, He is the most famous, He is the most beautiful, He is the greatest in knowledge, and He is the greatest renouncer as well. And for His material creative energies, He is served by four, namely the principles of prakṛti, puruṣa, mahat-tattva and ego. He is also served by the sixteen, namely the five elements (earth, water, air, fire and sky), the five perceptive sense organs (the eye, ear, nose, tongue and skin), and the five working sense organs (the hand, the leg, the stomach, the evacuation outlet and the genitals), and the mind. The five includes the sense objects, namely form, taste, smell, sound and touch. All these twenty-five items serve the Lord in the material creation, and all of them are personally present to serve the Lord. The insignificant opulences numbering eight (the aṣṭa-siddhis, attained by yogīs for temporary overlordship) are also under His control, but He is naturally full with all such powers without any effort, and therefore He is the Supreme Lord.

The living being, by severe penance and performance of bodily exercises, can temporarily attain some wonderful power, but that does not make him the Supreme Lord. The Supreme Lord, by His own potency, is unlimitedly more powerful than any yogī, He is unlimitedly more learned than any jñānī, He is unlimitedly richer than any wealthy person, He is unlimitedly more beautiful than any beautiful living being, and He is unlimitedly more charitable than any philanthropist. He is above all; no one is equal to or greater than Him. Nor can anyone reach His level of perfection in any of the above powers by any amount of penance or yogic demonstrations. The yogīs are dependent on His mercy. Out of His immensely charitable disposition He can award some temporary powers to the yogīs because of the yogīs hankering after them, but to His unalloyed devotees, who do not want anything from the Lord save and except His transcendental service, the Lord is so pleased that He gives Himself in exchange for unalloyed service.

TEXT 18

tad-darśanāhlāda-pariplutāntaro
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ
nanāma pādāmbujam asya viśva-sṛg
yat pāramahaṁsyena pathādhigamyate

SYNONYMS

tat-by that audience of the Lord; darśana-audience; āhlāda-joy; paripluta-overwhelmed; antaraḥ-within the heart; hṛṣyat-full in ecstasy; tanuḥ-body; prema-bhara-in full transcendental love; aśru-tears; locanaḥ-in the eyes; nanāma-bowed down; pāda-ambujam-under the lotus feet; asya-of the Lord; viśva-sṛk-the creator of the universe; yat-which; pāramahaṁsyena-by the great liberated soul; pathā-the path; adhigamyate-is followed.

Lord Brahmā, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being [paramahaṁsa].

In the beginning of the Śrīmad-Bhāgavatam it is stated that this great literature is meant for the paramahaṁsas. Paramo nirmatsarāṇāṁ satām [SB 1.1.2], i.e. the Śrīmad-Bhāgavatam is meant for persons completely free from malice. In the conditioned life the malicious life begins from the top, namely bearing malice against the Supreme Personality of Godhead. The Personality of Godhead is an established fact in all the revealed scriptures, and in the Bhagavad-gītā the personal feature of the Supreme Lord is especially mentioned, so much so that the last portion of the great literature has emphatically stressed that one should surrender unto the Personality of Godhead to be saved from the miseries of life. Unfortunately, persons with impious backgrounds do not believe in the Personality of Godhead, and everyone wants to become God himself without any qualification. This malicious nature in the conditioned soul continues even up to the stage when a person wants to be one with the Lord, and thus even the greatest of the empiric philosophers speculating on becoming one with the Supreme Lord cannot become a paramahaṁsa because the malicious mind is there. Therefore the paramahaṁsa stage of life can be attained only by those who are fixed in the practice of bhakti-yoga. This bhakti-yoga begins if a person has the firm conviction that simply discharging devotional service to the Lord in full transcendental love can elevate him to the highest perfectional stage of life. Brahmājī believed in this art of bhakti-yoga; he believed in the instruction of the Lord to execute tapa, and he discharged the function with great penance and thus achieved the great success of seeing the Vaikuṇṭhalokas and the Lord also by personal experience. No one can reach the abode of the Supreme Lord by any mechanical means of the mind or machine, but one can reach the abode of the Vaikuṇṭhalokas simply by following the process of bhakti-yoga because the Lord can be realized only through the bhakti-yoga process. Lord Brahmājī was actually sitting on his lotus seat, and from there, by executing the process of bhakti-yoga in great seriousness, he could see the Vaikuṇṭhalokas with all variegatedness as well as the Lord in person and His associates.

Following in the footsteps of Lord Brahmā, any person, even up to this day, can attain the same perfection by following the path of the paramahaṁsa as recommended herein. Lord Caitanya also approved of this method of self-realization for men in this age. One should first, with all conviction, believe in the Personality of Godhead Śrī Kṛṣṇa, and without making efforts to realize Him by speculative philosophy, one should prefer to hear about Him from the Śrīmad Bhagavad-gītā and later from the text of the Śrīmad-Bhāgavatam. One should hear such discourses from a person Bhāgavatam and not from the professional man, or from the karmī, jñānī or yogī. That is the secret of learning the science. One does not need to be in the renounced order of life; he can remain in his present condition of life, but he must search out the association of a bona fide devotee of the Lord and hear from him the transcendental message of the Lord with faith and conviction. That is the path of the paramahaṁsa recommended herein. Amongst various holy names of the Lord, He is also called ajita, or one who can never be conquered by anyone else. Yet He can be conquered by the paramahaṁsa path, as practically realized and shown by the great spiritual master Lord Brahmā. Lord Brahmā has personally recommended this paramahaṁsa-panthāḥ in his own words as follows:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

Lord Brahmā said, "O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sādhu, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are ajita, or unconquerable." (SB 10.14.3) That is the path of the paramahaṁsas, which was personally followed by Lord Brahmā and later recommended by him for attaining perfect success in life.

TEXT 19

taṁ prīyamāṇaṁ samupasthitaṁ kaviṁ
prajā-visarge nija-śāsanārhaṇam
babhāṣa īṣat-smita-śociṣā girā
priyaḥ priyaṁ prīta-manāḥ kare spṛśan

SYNONYMS

tam-unto Lord Brahmā; prīyamāṇam-worthy of being dear; samupasthitam-present before; kavim-the great scholar; prajā-living entities; visarge-in the matter of creation; nija-His own; śāsana-control; arhaṇam-just suitable; babhāṣe-addressed; īṣat-mild; smita-smiling; śociṣā-with enlightening; girā-words; priyaḥ-the beloved; priyam-the counterpart of love; prīta-manāḥ-being very much pleased; kare-by the hand; spṛśan-shaking.

And seeing Brahmā present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahmā and, slightly smiling, addressed him thus.

The creation of the material world is not blind or accidental. The living entities who are ever conditioned, or nitya-baddha, are thus given a chance for liberation under the guidance of His own representative like Brahmā. The Lord instructs Brahmā in Vedic knowledge in order to diffuse this knowledge to the conditioned souls. The conditioned souls are forgetful souls in their relationship with the Lord, and thus a period of creation and the process of dissemination of Vedic knowledge are necessary activities of the Lord. Lord Brahmā has a great responsibility in delivering the conditioned souls, and therefore he is very dear to the Lord.

Brahmā also does his duty very perfectly, not only by generating the living entities but also by spreading his party for reclaiming the fallen souls. The party is called the Brahma-sampradāya, and any member of this party to date is naturally engaged in reclaiming the fallen souls back to Godhead, back home. The Lord is very much anxious to get back His parts and parcels, as stated in the Bhagavad-gītā. No one is more dear than the one who takes the task of reclaiming the fallen souls back to Godhead.

There are many renegades from the Brahma-sampradāya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord.

Anyone, however, preaching the mission of the Lord in the line of the Brahma-sampradāya is always dear to the Lord, and the Lord, being satisfied with such a preacher of the authorized bhakti cult, shakes hands with him in great satisfaction.

TEXT 20

śrī-bhagavān uvāca
tvayāhaṁ toṣitaḥ samyag
veda-garbha sisṛkṣayā
ciraṁ bhṛtena tapasā
dustoṣaḥ kūṭa-yoginām

SYNONYMS

śrī-bhagavān uvāca-the all-beautiful Personality of Godhead said; tvayā-by you; aham-I am; toṣitaḥ-pleased; samyak-complete; veda-garbha-impregnated with the Vedas; sisṛkṣayā-for creating; ciram-for a long time; bhṛtena-accumulated; tapasā-by penance; dustoṣaḥ-very hard to please; kūṭa-yoginām-for the pseudo mystics.

The beautiful Personality of Godhead addressed Lord Brahmā: O Brahmā, impregnated with the Vedas, I am very much pleased with your long accumulated penance with the desire for creation. Hardly am I pleased with the pseudo mystics.

There are two kinds of penance: one for sense gratification and the other for self-realization. There are many pseudo mystics who undergo severe penances for their own satisfaction, and there are others who undergo severe penances for the satisfaction of the senses of the Lord. For example, the penances undertaken to discover nuclear weapons will never satisfy the Lord because such a penance is never satisfactory. By nature's own way, everyone has to meet death, and if such a process of death is accelerated by anyone's penances, there is no satisfaction for the Lord. The Lord wants every one of His parts and parcels to attain eternal life and bliss by coming home to Godhead, and the whole material creation is meant for that objective. Brahmā underwent severe penances for that purpose, namely to regulate the process of creation so that the Lord might be satisfied. Therefore the Lord was very much pleased with him, and for this Brahmā was impregnated with Vedic knowledge. The ultimate purpose of Vedic knowledge is to know the Lord and not to misuse the knowledge for any other purposes. Those who do not utilize Vedic knowledge for that purpose are known as kūṭa-yogīs, or pseudo transcendentalists who spoil their lives with ulterior motives.

TEXT 21

varaṁ varaya bhadraṁ te
vareśaṁ mābhivāñchitam
brahmañ chreyaḥ-pariśrāmaḥ
puṁsāṁ mad-darśanāvadhiḥ

SYNONYMS

varam-benediction; varaya-just ask from; bhadram-auspicious; te-unto you; vara-īśam-the giver of all benediction; mā (mām)-from Me; abhivāñchitam-wishing; brahman-O Brahmā; śreyaḥ-the ultimate success; pariśrāmaḥ-for all penances; puṁsām-for everyone; mat-My; darśana-realization; avadhiḥ-up to the limit of.

I wish you good luck. O Brahmā, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.

The ultimate realization of the Supreme Truth is knowing and seeing face to face the Personality of Godhead. Realization of the impersonal Brahman and localized Paramātmā features of the Personality of Godhead is not ultimate realization, When one realizes the Supreme Lord, one does not struggle hard to perform such penances. The next stage of life is to discharge devotional service to the Lord just to satisfy Him. In other words, one who has realized and seen the Supreme Lord has attained all perfection because everything is included in that highest perfectional stage. The impersonalists and the pseudo mystics, however, cannot reach this state.

TEXT 22

manīṣitānubhāvo ’yaṁ
mama lokāvalokanam
yad upaśrutya rahasi
cakartha paramaṁ tapaḥ

SYNONYMS

manīṣita-ingenuity; anubhāvaḥ-perception; ayam-this; mama-My; loka-abode; avalokanam-seeing by actual experience; yat-because; upaśrutya-hearing; rahasi-in great penance; cakartha-having performed; paramam-highest; tapaḥ-penance.

The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.

The highest perfectional stage of life is to know the Lord by actual perception, by the grace of the Lord. This can be attained by everyone who is willing to discharge the act of devotional service to the Lord as enjoined in the revealed scriptures that are standard and accepted by the bona fide ācāryas, spiritual masters. For example, the Bhagavad-gītā is the approved Vedic literature accepted by all the great ācāryas, such as Śaṅkara, Rāmānuja, Madhva, Caitanya, Viśvanātha, Baladeva, Siddhānta Sarasvatī and many others. In that Bhagavad-gītā the Personality of Godhead, Śrī Kṛṣṇa, asks that one always be mindful of Him, always be His devotee, always worship Him only, and always bow down before the Lord. And by doing so one is sure to go back home, back to Godhead, without any doubt. In other places also the same order is there, that one give up all other engagements and fully surrender unto the Lord without hesitation. And the Lord will give such a devotee all protection. These are the secrets of attaining the highest perfectional stage. Lord Brahmā exactly followed these principles without any superiority complex, and thus he attained the highest perfectional stage of experiencing the abode of the Lord and the Lord Himself with all His paraphernalia. Impersonal realization of the effulgence of the Lord’s body is not the highest perfectional stage, nor is the stage of Paramātmā realization. The word manīṣita is significant. Everyone is falsely or factually proud of his so-called learning. But the Lord says that the highest perfectional stage of learning is to know Him and His abode, devoid of all illusion.

TEXT 23

pratyādiṣṭaṁ mayā tatra
tvayi karma-vimohite
tapo me hṛdayaṁ sākṣād
ātmāhaṁ tapaso ’nagha

SYNONYMS

pratyādiṣṭam-ordered; mayā-by Me; tatra-because of; tvayi-unto you; karma-duty; vimohite-being perplexed; tapaḥ-penance; me-Me; hṛdayam-heart; sākṣāt-directly; ātmā-life and soul; aham-Myself; tapasaḥ-of one who is engaged in penance; anagha-O sinless one.

O sinless Brahmā, you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent.

The penance by which one can see the Personality of Godhead face to face is to be understood as devotional service to the Lord and nothing else because only by discharging devotional service in transcendental love can one approach the Lord. Such penance is the internal potency of the Lord and is nondifferent from Him. Such acts of internal potency are exhibited by nonattachment for material enjoyment. The living entities are encaged in the conditions of material bondage because of their propensity for overlordship. But by engagement in the devotional service of the Lord one becomes detached from this enjoying spirit. The devotees automatically become detached from worldly enjoyment, and this detachment is the result of perfect knowledge. Therefore the penance of devotional service includes knowledge and detachment, and that is the manifestation of the transcendental potency.

One cannot enjoy material illusory prosperity if he desires to return home, back to Godhead. One who has no information of the transcendental bliss in the association of the Lord foolishly desires to enjoy this temporary material happiness. In the Caitanya-caritāmṛta it is said that if someone sincerely wants to see the Lord and at the same time wants to enjoy this material world, he is considered to be a fool only. One who wants to remain here in the material world for material enjoyment has no business entering into the eternal kingdom of God. The Lord favors such a foolish devotee by snatching all that he may possess in the material world. If such a foolish devotee of the Lord tries to recoup his position, then the merciful Lord again snatches away all that he may have possessed. By such repeated failures in material prosperity he becomes very unpopular with his family members and friends. In the material world the family members and friends honor persons who are very successful in accumulating wealth by any means. The foolish devotee of the Lord is thus put into forcible penance by the grace of the Lord, and at the end the devotee becomes perfectly happy, being engaged in the service of the Lord. Therefore penance in devotional service of the Lord, either by voluntary submission or by being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

One cannot, however, be engaged in the penance of devotional service without being completely free from all sins. As stated in the Bhagavad-gītā, only a person who is completely free from all reactions of sins can engage himself in the worship of the Lord. Brahmājī was sinless, and therefore he faithfully discharged the advice of the Lord, "tapa tapa," and the Lord, being satisfied with him, awarded him the desired result. Therefore only love and penance combined can please the Lord, and thus one is able to attain His complete mercy. He directs the sinless, and the sinless devotee attains the highest perfection of life.

TEXT 24

sṛjāmi tapasaivedaṁ
grasāmi tapasā punaḥ
bibharmi tapasā viśvaṁ
vīryaṁ me duścaraṁ tapaḥ

SYNONYMS

sṛjāmi-I create; tapasā-by the same energy of penance; eva-certainly; idam-this; grasāmi tapasā-I do withdraw also by the same energy; punaḥ-again; bibharmi-do maintain; tapasā-by penance; viśvam-the cosmos; vīryam-potency; me-My; duścaram-severe; tapaḥ-penance.

I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only.

In executing penance, one must be determined to return home, back to Godhead, and must decide to undergo all types of tribulations for that end. Even for material prosperity, name and fame, one has to undergo severe types of penance, otherwise no one can become an important figure in this material world. Why, then, are there severe types of penance for the perfection of devotional service? An easygoing life and attainment of perfection in transcendental realization cannot go together. The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or through the bona fide spiritual master, and to execute that order, however painstaking, is the severe type of penance. One who follows the principle rigidly is sure to achieve success in attaining the Lord's mercy.

TEXT 25

brahmovāca
bhagavan sarva-bhūtānām
adhyakṣo 'vasthito guhām
veda hy apratiruddhena
prajñānena cikīrṣitam

SYNONYMS

brahmā uvāca-Lord Brahmā said; bhagavan-O my Lord; sarva bhūtānām-of all living entities; adhyakṣaḥ-director; avasthitaḥ-situated; guhām-within the heart; veda-know; hi-certainly; apratiruddhena-without hindrance; prajñānena-by superintelligence; cikīrṣitam-endeavors.

Lord Brahmā said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.

The Bhagavad-gītā confirms that the Lord is situated in everyone's heart as the witness, and as such He is the supreme director of sanction. The director is not the enjoyer of the fruits of action, for without the Lord's sanction no one can enjoy. For example, in a prohibited area a habituated drunkard puts forward his application to the director of drinking, and the director, considering his case, sanctions only a certain amount of liquor for drinking. Similarly, the whole material world is full of many drunkards, in the sense that each and every one of the living entities has something in his mind to enjoy, and everyone desires the fulfillment of his desires very strongly. The almighty Lord, being very kind to the living entity, as the father is kind to the son, fulfills the living entity's desire for his childish satisfaction. With such desires in mind, the living entity does not actually enjoy, but he serves the bodily whims unnecessarily, without profit. The drunkard does not derive any profit out of drinking, but because he has become a servant of the drinking habit and does not wish to get out of it, the merciful Lord gives him all facilities to fulfill such desires.

The impersonalists recommend that one should become desireless, and others recommend banishing desires altogether. That is impossible; no one can banish desires altogether because desiring is the living symptom. Without having desires a living entity would be dead, which he is not. Therefore, living conditions and desire go together. perfection of desires may be achieved when one desires to serve the Lord, and the Lord also desires that every living entity banish all personal desires and cooperate with His desires. That is the last instruction of the Bhagavad-gītā. Brahmājī agreed to this proposal, and therefore he is given the responsible post of creating generations in the vacant universe. Oneness with the Lord therefore consists of dovetailing one's desires with the desires of the Supreme Lord. That makes for the perfection of all desires.

The Lord, as the Supersoul in the heart of every living being, knows what is in the mind of each living entity, and no one can do anything without the knowledge of the Lord within. By His superior intelligence, the Lord gives everyone the chance to fulfill his desires to the fullest extent, and the resultant reaction is also awarded by the Lord.

TEXT 26

tathāpi nāthamānasya

nātha nāthaya nāthitam
parāvare yathā rūpe
jānīyāṁ te tv arūpiṇaḥ

SYNONYMS

tathā api-in spite of that; nāthamānasya-of the one who is asking for; nātha-O Lord; nāthaya-please award; nāthitam-as it is desired; para-avare-in the matter of mundane and transcendental; yathā-as it is; rūpe-in the form; jānīyām-may it be known; te-Your; tu-but; arūpiṇaḥ-one who is formless.

In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

TEXT 27

yathātma-māyā-yogena
nānā-śakty-upabṛṁhitam
vilumpan visṛjan gṛhṇan
bibhrad ātmānam ātmanā

SYNONYMS

yathā-as much as; ātma-own; māyā-potency; yogena-by combination; nānā-various; śakti-energy; upabṛṁhitam-by combination and permutation; vilumpan-in the matter of annihilation; visṛjan-in the matter of generation; gṛhṇan-in the matter of acceptance; bibhrat-in the matter of maintenance; ātmānam-own self; ātmanā-by the self.

And [please inform me] how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.

The whole manifestation is the Lord Himself by diffusion of His different energies only, namely the internal, external and marginal, just as the sunlight is the manifestation of the energy of the sun planet. Such energy is simultaneously one with and different from the Lord, just as the sunshine is simultaneously one with and different from the sun planet. The energies are acting by combination and permutation by the indication of the Lord, and the acting agents, like Brahmā, Viṣṇu and Śiva, are also different incarnations of the Lord. In other words, there is nothing but the Lord, and still the Lord is different from all such manifestive activities. How it is so will be explained later on.

TEXT 28

krīḍasy amogha-saṅkalpa
ūrṇanābhir yathorṇute
tathā tad-viṣayāṁ dhehi
manīṣāṁ mayi mādhava

SYNONYMS

krīḍasi-as You play; amogha-infallible; saṅkalpa-determination; ūrṇanābhiḥ-the spider; yathā-as much as; ūrṇute-covers; tathā-so and so; tat-viṣayām-in the subject of all those; dhehi-do let me know; manīṣām-philosophically; mayi-unto me; mādhava-O master of all energies.

O master of all energies, please tell me philosophically all about them. You play like a spider that covers itself by its own energy, and Your determination is infallible.

By the inconceivable energy of the Lord, every creative element has its own potencies, known as the potency of the element, potency of knowledge and potency of different actions and reactions. By a combination of such potential energies of the Lord there is the manifestation of creation, maintenance and annihilation in due course of time and by different agents like Brahmā, Viṣṇu and Maheśvara. Brahmā creates, Viṣṇu maintains, and Lord Śiva destroys. But all such agents and creative energies are emanations from the Lord, and as such there is nothing except the Lord, or the one supreme source of different diversities. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as the spider likes, the whole thing is wound up within the spider. The spider is covered within the web. If an insignificant spider is so powerful as to act according to its will, why can't the Supreme Being act by His supreme will in the creation, maintenance and destruction of the cosmic manifestations? By the grace of the Lord, a devotee like Brahmā, or one in his chain of disciplic succession, can understand the almighty Personality of Godhead eternally engaged in His transcendental pastimes in the region of different energies.

TEXT 29

bhagavac-chikṣitam ahaṁ
karavāṇi hy atandritaḥ
nehamānaḥ prajā-sargaṁ
badhyeyaṁ yad-anugrahāt

SYNONYMS

bhagavat-by the Personality of Godhead; śikṣitam-taught; aham-myself; karavāṇi-by acting; hi-certainly; atandritaḥ-instrumental; na-never; ihamānaḥ-although acting; prajā-sargam-generation of the living entities; badhyeyam-be conditioned; yat-as a matter of fact; anugrahāt-by the mercy of.

Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead and may thus act instrumentally to generate living entities, without being conditioned by such activities.

Brahmājī does not want to become a speculator dependent on the strength of his personal knowledge and conditioned to material bondage. Everyone should know in clear consciousness that one is, in the execution of all activities, an instrument. A conditioned soul is instrumental in the hands of the external energy, guṇa-mayī māyā, or the illusory energy of the Lord, and in the liberated stage the living entity is instrumental to the will of the Personality of Godhead directly. To be instrumental to the direct will of the Lord is the natural constitutional position of the living entity, whereas to be an instrument in the hands of the illusory energy of the Lord is material bondage for the living entity. In that conditioned state, the living entity speculates on the Absolute Truth and His different activities. But in the unconditioned stage the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any speculative habit. The Bhagavad-gītā (10.10-11) confirms emphatically that the pure devotees, who are constantly engaged in the loving transcendental service of the Lord, are directly advised by the Lord, so much so that the devotee unwaveringly makes progress on the path home, back to Godhead. Pure devotees of the Lord are therefore not proud of their definite progress, whereas the nondevotee speculator is in the darkness of illusory energy and is very much proud of his misleading knowledge based on speculation without any definite path. Lord Brahmā wanted to be saved from that pitfall of pride, although he was posted in the most exalted position within the universe.

TEXT 30

yāvat sakhā sakhyur iveśa te kṛtaḥ
prajā-visarge vibhajāmi bho janam
aviklavas te parikarmaṇi sthito
mā me samunnaddha-mado 'ja māninaḥ

SYNONYMS

yāvat-as it is; sakhā-friend; sakhyuḥ-unto the friend; iva-like that; īśa-O Lord; te-You; kṛtaḥ-have accepted; prajā-the living entities; visarge-in the matter of creation; vibhajāmi-as I shall do it differently; bhoḥ-O my Lord; janam-those who are born; aviklavaḥ-without being perturbed; te-Your; parikarmaṇi-in the matter of service; sthitaḥ-thus situated; mā-may it never be; me-unto me; samunnaddha-resulting arise; madaḥ-madness; aja-O unborn one; māninaḥ-thus being thought of.

O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.

Lord Brahmā is definitely situated in the humor of friendship with the Lord. Every living being is eternally related with the Personality of Godhead in one of five different transcendental humors, namely śānta, dāsya, sakhya, vātsalya and mādhurya. We have already discussed these five kinds of humors in relationship with the Personality of Godhead. It is clearly exhibited herein that Lord Brahmā is related to the Personality of Godhead in the transcendental humor of friendship. A pure devotee may be related with the Lord in any one of the transcendental humors, even in the humor of parenthood, but the devotee of the Lord is always a transcendental servitor. No one is equal to or greater than the Lord. That is the version of the Bhagavad-gītā. Brahmājī, although eternally related with the Lord in the transcendental humor of friendship, and although entrusted with the most exalted post of creating different grades of living entities, is still conscious of his position, that he is neither the Supreme Lord nor supremely powerful. It is possible that some extremely powerful personality, within or without the universe, may sometimes show more power than the Lord Himself. Still the pure devotee knows that this power is a vibhūti delegated by the Lord, and such a delegated powerful living entity is never independent. Śrī Hanumānjī crossed the Indian Ocean by jumping over the sea, and Lord Śrī Rāmacandra engaged Himself in marching over the bridge, but this does not mean that Hanumānjī was more powerful than the Lord. Sometimes the Lord gives extraordinary powers to His devotee, but the devotee knows always that the power belongs to the Personality of Godhead and that the devotee is only an instrument. The pure devotee is never puffed up like the nondevotee class of men who falsely think that they are God. It is astonishing to see how a person who is being kicked by the laws of the Lord's illusory energy at every step can falsely think of becoming one with the Lord. Such thinking is the last snare of the illusory energy offered to the conditioned soul. The first illusion is that he wants to become Lord of the material world by accumulating wealth and power, but when he is frustrated in that attempt he wants to be one with the Lord. So both becoming the most powerful man in the material world and desiring to become one with the Lord are different illusory snares. And because the pure devotees of the Lord are surrendered souls, they are above the illusory snares of māyā. Because Lord Brahmā is a pure devotee, even though the first dominating deity in the material world and therefore able to do many wonderful things, he would never, like the nondevotee with a poor fund of knowledge, have the audacity to think of becoming one with the Lord. People with a poor fund of knowledge should take lessons from Brahmā when they are puffed up with the false notion of becoming God.

Factually Lord Brahmā does not create the living entities. In the beginning of the creation he is empowered to give different bodily shapes to the living entities according to their work during the last millennium. Brahmājī's duty is just to wake the living entities from their slumber and to engage them in their proper duty. The different grades of living entities are not created by Brahmājī by his capricious whims, but he is entrusted with the task of giving the living entities different grades of body so that they can work accordingly. And still he is conscious that he is only instrumental, so that he may not think of himself as the Supreme Powerful Lord.

Devotees of the Lord are engaged in the specific duty offered by the Lord, and such duties are successfully carried out without hindrance because they are ordained by the Lord. The credit of success goes not to the doer but to the Lord. But persons with a poor fund of knowledge take the credit of success into their own accounts and give nothing to the credit of the Lord. That is the symptom of the nondevotee class of men.

TEXT 31

śrī-bhagavān uvāca
jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sarahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; jñānam-knowledge acquired; parama-extremely; guhyam-confidential; me-of Me; yat-which is; vijñāna-realization; samanvitam-coordinated; sa-rahasyam-with devotional service; tat-of that; aṅgam ca-necessary paraphernalia; gṛhāṇa-just try to take up; gaditam-explained; mayā-by Me.

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

Lord Brahmā is the topmost devotee of the Lord within the universe, and therefore the Personality of Godhead replied to his four principal inquiries in four important statements, which are known as the original Bhāgavatam in four verses. These were Brahmā's questions: (1) What are the forms of the Lord both in matter and in transcendence? (2) How are the different energies of the Lord working? (3) How does the Lord play with His different energies? (4) How may Brahmā be instructed to discharge the duty entrusted to Him? The prelude to the answers is this verse under discussion, wherein the Lord informs Brahmā that knowledge of Him, the Supreme Absolute Truth, as it is stated in the revealed scriptures, is very subtle and cannot be understood unless one is self-realized by the grace of the Lord. The Lord says that Brahmā may take the answers as He explains them. This means that transcendental knowledge of the absolute Supreme Being can be known if it is made known by the Lord Himself. By the mental speculation of the greatest mundane thinkers, the Absolute Truth cannot be understood. The mental speculators can reach up to the standard of impersonal Brahman realization, but, factually, complete knowledge of transcendence is beyond the knowledge of impersonal Brahman. Thus it is called the supreme confidential wisdom. Out of many liberated souls, someone may be qualified to know the Personality of Godhead. In the Bhagavad-gītā it is also said by the Lord Himself that out of many hundreds of thousands of people, one may try for perfection in human life, and out of many liberated souls, one may know Him as He is. Therefore, the knowledge of the Personality of Godhead may be attained by devotional service only. Rahasyam means devotional service. Lord Kṛṣṇa instructed Arjuna in the Bhagavad-gītā because He found Arjuna to be a devotee and friend. Without such qualifications, one cannot enter into the mystery of the Bhagavad-gītā Therefore, one cannot understand the Personality of Godhead unless one becomes a devotee and discharges devotional service. This mystery is love of Godhead. Therein lies the main qualification for knowing the mystery of the Personality of Godhead. And to attain the stage of transcendental love of Godhead, regulative principles of devotional service must be followed. The regulative principles are called vidhi-bhakti, or the devotional service of the Lord, and they can be practiced by a neophyte with his present senses. Such regulative principles are mainly based on hearing and chanting of the glories of the Lord. And such hearing and chanting of the glories of the Lord can be made possible in the association of devotees only. Lord Caitanya therefore recommended five main principles for attaining perfection in the devotional service of the Lord. The first is association with devotees (hearing); second is chanting the glories of the Lord; third, hearing Śrīmad-Bhāgavatam from the pure devotee; fourth, residing in a holy place connected with the Lord; and fifth, worshiping the Deity of the Lord with devotion. Such rules and regulations are parts of devotional service. So, as requested by Lord Brahmā, the Personality of Godhead will explain all about the four questions put forward by Brahmā, and others also which are parts and parcels of the same questions.

TEXT 32

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān-as I am in eternal form; aham-Myself; yathā-as much as; bhāvaḥ-transcendental existence; yat-those; rūpa-various forms and colors; guṇa-qualities; karmakaḥ-activities; tathā-so and so; eva-certainly; tattva-vijñānam-factual realization; astu-let it be; te-unto you; mat-My; anugrahāt-by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities-let all be awakened within you by factual realization, out of My causeless mercy.

The secret of success in understanding the intricacies of knowledge of the Absolute Truth, the Personality of Godhead, is the causeless mercy of the Lord. Even in the material world, the father of many sons discloses the secret of his position to the pet sons. The father discloses the confidence unto the son whom he thinks worthy. An important man in the social order can be known by his mercy only. Similarly, one must be very dear to the Lord in order to know the Lord. The Lord is unlimited; no one can know Him completely, but one's advancement in the transcendental loving service of the Lord can make one eligible to know the Lord. Here we can see that the Lord is sufficiently pleased with Brahmājī, and therefore He offers His causeless mercy to him so that Brahmājī may have the factual realization of the Lord by His mercy only.

In the Vedas also it is said that a person cannot know the Absolute Truth Personality of Godhead simply by dint of mundane education or intellectual gymnastics. One can know the Supreme Truth if one has unflinching faith in the bona fide spiritual master as well as in the Lord. Such a faithful person, even though illiterate in the mundane sense, can know the Lord automatically by the mercy of the Lord. In the Bhagavad-gītā also, it is said that the Lord reserves the right of not being exposed to everyone, and He keeps Himself concealed from the faithless by His yoga-māyā potency.

To the faithful the Lord reveals Himself in His form, quality and pastimes. The Lord is not formless, as wrongly conceived by the impersonalist, but His form is not like one that we have experienced. The Lord discloses His form, even to the extent of measurement, to His pure devotees, and that is the meaning of yāvān, as explained by Śrīla Jīva Gosvāmī, the greatest scholar of Śrīmad-Bhāgavatam.

The Lord discloses the transcendental nature of His existence. The mundane wranglers make mundane conceptions of the form of the Lord. It is said in the revealed scriptures that the Lord has no mundane form; therefore persons with a poor fund of knowledge conclude that He must be formless. They cannot distinguish between the mundane form and the spiritual form. According to them, without a mundane form one must be formless. This conclusion is also mundane because formlessness is the opposite conception of form. Negation of the mundane conception does not establish a transcendental fact. In the Brahma-saṁhitā it is said that the Lord has a transcendental form and that He can utilize any one of His senses for any purpose. For example, He can eat with His eyes, and He can see with His leg. In the mundane conception of form, one cannot eat with one's eyes or see with his leg. That is the difference between the mundane body and the spiritual body of sac-cid-ānanda [Bs. 5.1]. A spiritual body is not formless; it is a different type of body, of which we cannot conceive with our present mundane senses. Formless therefore means devoid of mundane form, or possessing a spiritual body of which the nondevotee can have no conception by the speculative method.

The Lord discloses to the devotee His unlimited varieties of transcendental bodies, all identical with one another with different kinds of bodily features. Some of the transcendental bodies of the Lord are blackish, and some of them are whitish. Some of them are reddish, and some are yellowish. Some of them are four-handed and some of them two-handed. Some of them are like the fish, and some are like the lion. All these different transcendental bodies of the Lord, without any differential category, are disclosed to the devotees of the Lord by the mercy of the Lord, and thus the impersonalists' false arguments claiming the formlessness of the Supreme Truth do not appeal to a devotee of the Lord, even though such a devotee may not be very advanced in devotional service.

The Lord has unlimited numbers of transcendental qualities, and one of them is His affection for His unalloyed devotee. In the history of the mundane world we can appreciate His transcendental qualities. The Lord incarnates Himself for the protection of His devotees and for the annihilation of the faithless. His activities are in relationship with His devotees. Śrīmad-Bhāgavatam is full of such activities of the Lord in relationship with His devotees, and the nondevotees have no knowledge of such pastimes. The Lord lifted the Govardhana Hill when He was only seven years old and protected His pure devotees at Vṛndāvana from the wrath of Indra, who was overflooding the place with rain. Now this lifting of the Govardhana Hill by a seven-year-old boy may be unbelievable for the faithless, but for the devotees it is absolutely believable. The devotee believes in the almighty potency of the Lord, while the faithless say that the Lord is almighty but do not believe it. Such men with a poor fund of knowledge do not know that the Lord is the Lord eternally and that one cannot become the Lord by meditation for millions of years or by mental speculation for billions of years.

The impersonal interpretation of the mundane wranglers is completely refuted in this verse because it is clearly stated here that the Supreme Lord has His qualities, form, pastimes and everything that a person has. All these descriptions of the transcendental nature of the Personality of Godhead are factual realizations by the devotee of the Lord, and by the causeless mercy of the Lord they are revealed to His pure devotee, and to no one else.

TEXT 33

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham-I, the Personality of Godhead; eva-certainly; āsam-existed; eva-only; agre-before the creation; na-never; anyat-anything else; yat-all those; sat-the effect; asat-the cause; param-the supreme; paścāt-at the end; aham-I, the Personality of Godhead; yat-all these; etat-creation; ca-also; yaḥ-everything; avaśiṣyeta-remains; saḥ-that; asmi-I am; aham-I, the Personality of Godhead.

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

We should note very carefully that the Personality of Godhead is addressing Lord Brahmā and specifying with great emphasis Himself, pointing out that it is He, the Personality of Godhead, who existed before the creation, it is He only who maintains the creation, and it is He only who remains after the annihilation of the creation. Brahmā is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahmā, also being the same principle of "I" because he is an emanation from the I, the Absolute Truth, is identical with the Lord, the principle of I, and that there is thus nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I and that the Brahmā is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature (Kaṭhopaniṣad) in the sense of quality. The Kaṭhopaniṣad says:

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān

The creator "I" and the created "I" are both accepted in the Vedas as qualitatively one because both of them are nityas and cetanas. But the singular "I" is the creator "I," and the created "I's" are of plural number because there are many "I's" like Brahmā and those generated by Brahmā. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human beings, but at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons. Simultaneously the father, the son and the grandson are one and different also. As human beings they are one, but as relativities they are different. Therefore the relativities of the creator and the created or the predominator and the predominated have been differentiated in the Vedas by saying that the predominator "I" is the feeder of the predominated "I's," and thus there is a vast difference between the two principles of "I."

In another feature of this verse, no one can deny the personalities of both the Lord and Brahmā. Therefore in the ultimate issue both the predominator and predominated are persons. This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This impersonal feature stressed by the less intelligent impersonalist school is refuted by pointing out that the predominator "I" is the Absolute Truth and that He is a person. The predominated "I," Brahmā, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself to be the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahmā is factually seeing face to face his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation. The form of the Lord, as seen by Brahmā, existed before the creation of Brahmā, and the material manifestation with all the ingredients and agents of material creation are also energetic expansions of the Lord, and after the exhibition of the Lord's energy comes to a close, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement vāsudevo vā idam agra āsīn na brahmā na ca śaṅkara eko nārāyaṇa āsīn na brahmā neśāna, etc. Before the creation there was none except Vāsudeva. There was neither Brahmā nor Śaṅkara. Only Nārāyaṇa was there and no one else, neither Brahmā nor Īśāna. Śrīpāda Śaṅkarācārya also confirms in his comments on the Bhagavad-gītā that Nārāyaṇa, or the Personality of Godhead, is transcendental to all creation, but that the whole creation is the product of avyakta. Therefore the difference between the created and the creator is always there, although both the creator and created are of the same quality.

The other feature of the statement is that the supreme truth is Bhagavān, or the Personality of Godhead. The Personality of Godhead and His kingdom have already been explained. The kingdom of Godhead is not void as conceived by the impersonalists. The Vaikuṇṭha planets are full of transcendental variegatedness, including the four-handed residents of those planets, with great opulence of wealth and prosperity, and there are even airplanes and other amenities required for high-grade personalities. Therefore the Personality of Godhead exists before the creation, and He exists with all transcendental variegatedness in the Vaikuṇṭhalokas. The Vaikuṇṭhalokas, also accepted in the Bhagavad-gītā as being of the sanātana nature, are not annihilated even after the annihilation of the manifested cosmos. Those transcendental planets are of a different nature altogether, and that nature is not subjected to the rules and regulations of material creation, maintenance or annihilation. The existence of the Personality of Godhead implies the existence of the Vaikuṇṭhalokas, as the existence of a king implies the existence of a kingdom.

In various places in Śrīmad-Bhāgavatam and in other revealed scriptures the existence of the Personality of Godhead is mentioned. For example, in Śrīmad-Bhāgavatam (2.8.10), Mahārāja Parīkṣit asks:

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ
muktvātma-māyāṁ māyeśaḥ
śete sarva-guhāśayaḥ

”How does the Personality of Godhead, the cause of creation, maintenance and annihilation, who is always freed from the influence of the illusory energy and is the controller of the same, lie in everyone’s heart?” Similar also is a question of Vidura’s:

tattvānāṁ bhagavaṁs teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate
(SB 3.7.37)

Śrīdhara Svāmī explains this in his notes: ”During the annihilation of the creation, who serves the Lord lying on the Śeṣa, etc.” This means that the transcendental Lord with all His name, fame, quality and paraphernalia exists eternally. The same confirmation is also in the Kāśī-khaṇḍa of the Skanda Purāṇa in connection with dhruva-carita. It is said there:

na cyavante ’pi yad-bhaktā
mahatyāṁ pralayāpadi
ato ’cyuto ’khile loke
sa ekaḥ sarvago ’vyayaḥ

Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change.

The impersonalist adduces no activity in the Supreme, but in this discussion between Brahmā and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahmā and other demigods during the maintenance of the creation are to be understood as the activities of the Lord. The king, or the head executive of a state, may not be seen in the government offices, for he may be engaged in royal comforts. Yet it should be understood that everything is being done under his direction and everything is at his command. The Personality of Godhead is never formless. In the material world He may not be visible in His personal form to the less intelligent class of men, and therefore He may sometimes be called formless. But actually He is always in His eternal form in His Vaikuṇṭha planets as well as in other planets of the universes as different incarnations. The example of the sun is very appropriate in this connection. The sun in the night may not be visible to the eyes of men in the darkness, but the sun is visible wherever it has risen. That the sun is not visible to the eyes of the inhabitants of a particular part of the earth does not mean that the sun has no form.

In the Bṛhad-āraṇyaka Upaniṣad (1.4.1) there is the hymn ātmaivedam agra āsīt puruṣa-vidhaḥ. This mantra indicates the Supreme Personality of Godhead (Kṛṣṇa) even before the appearance of the puruṣa incarnation. In the Bhagavad-gītā (15.18) it is said that Lord Kṛṣṇa is Puruṣottama because He is the supreme puruṣa, transcendental even to the puruṣa-akṣara and the puruṣa-kṣara. The akṣara-puruṣa, or the Mahā-Viṣṇu, throws His glance over prakṛti, or material nature, but the Puruṣottama existed even before that. The Bṛhad-āraṇyaka Upaniṣad therefore confirms the statement of the Bhagavad-gītā that Lord Kṛṣṇa is the Supreme Person (Puruṣottama).

In some of the Vedas it is also said that in the beginning only the impersonal Brahman existed. However, according to this verse, the impersonal Brahman, which is the glowing effulgence of the body of the Supreme Lord, may be called the immediate cause, but the cause of all causes, or the remote cause, is the Supreme Personality of Godhead. The Lord’s impersonal feature is existent in the material world because by material senses or material eyes the Lord cannot be seen or perceived. One has to spiritualize the senses before one can expect to see or perceive the Supreme Lord. But He is always engaged in His personal capacity, and He is eternally visible to the inhabitants of Vaikuṇṭhaloka, eye to eye. Therefore He is materially impersonal, just as the executive head of the state may be impersonal in the government offices, although he is not impersonal in the government house. Similarly, the Lord is not impersonal in His abode, which is always nirasta-kuhakam, as stated in the very beginning of the Bhāgavatam. Therefore both the impersonal and personal features of the Lord are acceptable, as mentioned in the revealed scriptures. This Personality of Godhead is very emphatically explained in the Bhagavad-gītā in connection with the verse brahmaṇo hi pratiṣṭhāham (Bg. 14.27). Therefore in all ways the confidential part of spiritual knowledge is realization of the Personality of Godhead, and not His impersonal Brahman feature. One should therefore have his ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth. The example of the sky within the pot and the sky outside the pot may be helpful to the student for his realization of the all-pervading quality of the cosmic consciousness of the Absolute Truth. But that does not mean that the individual part and parcel of the Lord becomes the Supreme by a false claim. It means only that the conditioned soul is a victim of the illusory energy in her last snare. To claim to be one with the cosmic consciousness of the Lord is the last trap set by the illusory energy, or daivī māyā. Even in the impersonal existence of the Lord, as it is in the material creation, one should aspire for personal realization of the Lord, and that is the meaning of paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham.

Brahmājī also accepted the same truth when he was instructing Nārada. He said:

so 'yaṁ te 'bhihitas tāta
bhagavān viśva-bhāvanaḥ
(SB 2.7.50)

There is no other cause of all causes than the Supreme Personality of Godhead, Hari. Therefore this verse aham eva never indicates anything other than the Supreme Lord, and one should therefore follow the path of the Brahma-sampradāya, or the path from Brahmājī to Nārada, to Vyāsadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Kṛṣṇa. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahmā in the beginning of the creation. The demigods like Brahmā, Viṣṇu, Maheśvara, Indra, Candra and Varuṇa are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Śrī Kṛṣṇa. One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.

TEXT 34

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte-without; artham-value; yat-that which; pratīyeta-appears to be; na-not; pratīyeta-appears to be; ca-and; ātmani-in relation to Me; tat-that; vidyāt-you must know; ātmanaḥ-My; māyām-illusory energy; yathā-just as; ābhāsaḥ-the reflection; yathā-as; tamaḥ-the darkness.

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

In the previous verse it has already been concluded that in any stage of the cosmic manifestation-its appearance, its sustenance, its growth, its interactions of different energies, its deterioration and its disappearance-all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and whenever things are accepted as real without being related to the Lord, that conception is called a product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called yoga-māyā, or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called the Lord's daivī māyā, or mahā-māyā. Both the māyās also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.

Misconceiving one thing for another thing is called illusion. For example, accepting a rope as a snake is illusion, but the rope is not false. The rope, as it exists in the front of the illusioned person, is not at all false, but the acceptance is illusory. Therefore the wrong conception of accepting this material manifestation as being divorced from the energy of the Lord is illusion, but it is not false. And this illusory conception is called the reflection of the reality in the darkness of ignorance. Anything that appears as apparently not being "produced out of My energy" is called māyā. The conception that the living entity is formless or that the Supreme Lord is formless is also illusion. In the Bhagavad-gītā (2.12) it was said by the Lord in the midst of the battlefield that the warriors standing in front of Arjuna, Arjuna himself, and even the Lord had all existed before, they were existing on the Battlefield of Kurukṣetra, and they would all continue to be individual personalities in the future also, even after the annihilation of the present body and even after being liberated from the bondage of material existence. In all circumstances, the Lord and the living entities are individual personalities, and the personal features of both the Lord and living beings are never abolished; only the influence of the illusory energy, the reflection of light in the darkness, can, by the mercy of the Lord, be removed. In the material world, the light of the sun is also not independent, nor is that of the moon. The real source of light is the brahmajyoti, which diffuses light from the transcendental body of the Lord, and the same light is reflected in varieties of light: the light of the sun, the light of the moon, the light of fire, or the light of electricity. So the identity of the self as being unconnected with the Supreme Self, the Lord, is also illusion, and the false claim "I am the Supreme" is the last illusory snare of the same māyā, or the external energy of the Lord.

The Vedānta-sūtra in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being, the Personality of Godhead. Brahmā himself was born from the energy of the Lord, and all other living entities are born from the energy of the Lord through the agency of Brahmā; none of them has any existence without being dovetailed with the Supreme Lord.

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord. The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting forward theories and different speculations about the creation, maintenance and annihilation of everything material. The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to a dead body, even though all the mechanisms of the body exist even after death. The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump were the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind. These scientific studies of the cosmic manifestation or the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing more. All such advancement of science and knowledge in the present context of material civilization is but an action of the covering influence of the illusory energy. The illusory energy has two phases of existence, namely the covering influence and the throwing influence. By the throwing influence the illusory energy throws the living entities into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahmā. The identity of Brahmā with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord. The Lord says in the Bhagavad-gītā (16.18-20) that demoniac persons who deny the existence of the Lord are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmājī, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the Bhagavad-gītā. He accepts this statement of the Lord:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ
(Bg. 10.8)

The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

Although the reflectory energy of the Lord displays various illusions to the eyes of persons with a poor fund of knowledge, the sane person knows clearly that the Lord can act, even from far, far beyond our vision, by His different energies, just as fire can diffuse heat and light from a distant place. In the medical science of the ancient sages, known as the Āyur-veda, there is definite acceptance of the Lord s supremacy in the following words:

jagad-yoner anicchasya
cid-ānandaika-rūpiṇaḥ
puṁso 'sti prakṛtir nityā
praticchāyeva bhāsvataḥ
acetanāpi caitanya-
yogena paramātmanaḥ
akarod viśvam akhilam
anityam nāṭakākṛtim

There is one Supreme Person who is the progenitor of this cosmic manifestation and whose energy acts as prakṛti, or the material nature, dazzling like a reflection. By such illusory action of prakṛti, even dead matter is caused to move by the cooperation of living energy of the Lord, and the material world appears like a dramatic performance to the ignorant eyes. The ignorant person, therefore, may even be a scientist or physiologist in the drama of prakṛti, while the sane person knows prakṛti as the illusory energy of the Lord. By such a conclusion, as confirmed by the Bhagavad-gītā, it is clear that the living entities are also a display of the Lord's superior energy (parā prakṛti), just as the material world is a display of the Lord's inferior energy (aparā prakṛti). The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire. Therefore the living energy represented by the living entities is the reflection of the Lord, and never the Lord Himself. Being the reflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Nondependence of both the energies of the Lord is explained as māyā, or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of material existence simply by the reflected light of the common man; one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight outside the reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the Bhagavad-gītā or the Śrīmad-Bhāgavatam, and not the reflective personalities who have no touch with the Lord. No one should hear Bhagavad-gītā or Śrīmad-Bhāgavatam from a person who does not believe in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associater also doomed.

According to the Padma Purāṇa, within the material compass there are innumerable material universes, and all of them are full of darkness. Any living being, beginning from the Brahmās (there are innumerable Brahmās in innumerable universes) to the insignificant ant, are all born in darkness, and they require factual light from the Lord to see Him directly, just as the sun can be seen only by the direct light of the sun. No lamp or man-made torchlight, however powerful it may be, can help one see the sun. The sun reveals itself. Therefore the action of different energies of the Lord, or the Personality of Godhead Himself, can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here this light is specifically mentioned as vidyāt, which is an order by the Lord to

Brahmā. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord face to face. Not only Brahmā but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.

TEXT 35

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā-just as; mahānti-the universal; bhūtāni-elements; bhūteṣu ucca-avaceṣu-in the minute and gigantic; anu-after; praviṣṭāni-entered; apraviṣṭāni-not entered; tathā-so; teṣu-in them; na-not; teṣu-in them; aham-Myself.

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

The great elements of material creation, namely earth, water, fire, air and ether, all enter into the body of all manifested entities-the seas, mountains, aquatics, plants, reptiles, birds, beasts, human beings, demigods and everyone materially manifested-and at the same time such elements are differently situated. In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the bodies of the demigods, including Brahmā, are all of the same ingredients-earth, water, etc.-and at the same time the elements are beyond the body. The elements were created first, and therefore they entered into the bodily construction later, but in both circumstances they entered the cosmos and also did not enter. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is outside of everything, situated in the kingdom of God (Vaikuṇṭhaloka) as described before. This is very nicely stated in the Brahma-saṁhitā (5.37) as follows:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms. Simultaneously He enters into every atom of the creation."

This expansion of His plenary parts is also more definitely explained in the same Brahma-saṁhitā (5.35) as follows:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation."

The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated by the Lord in the beginning (sarahasyaṁ tad-aṅgaṁ ca). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculators to discover by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmājī in his Brahma-saṁhitā (5.38) as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara with all transcendental qualities."

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikuṇṭhalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

The Lord can award anyone and everyone liberation (mukti) from the bondage of material existence, yet He rarely awards the privilege of love of Godhead, as confirmed by Nārada (muktiṁ dadhāti karhicit sma na bhakti-yogam). This transcendental devotional service of the Lord is so wonderful that the occupation keeps the deserving devotee always rapt in psychological activities, without deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. Brahmājī previously told Nārada that the desires of Brahmājī are never unfulfilled because he is always absorbed in the transcendental loving service of the Lord; nor has he any desire in his heart save and except the transcendental service of the Lord. That is the beauty and mystery of the process of bhakti-yoga. As the Lord's desire is infallible because He is acyuta, similarly the desires of the devotees in the transcendental service of the Lord are also acyuta, infallible. This is very difficult, however, for the layman to understand without knowledge of the mystery of devotional service, as it is very difficult to know the potency of touchstone. As touchstone is rarely found, a pure devotee of the Lord is also rarely to be seen, even amongst millions of liberated souls (koṭiṣv api mahāmune). Out of all kinds of perfections attained by the process of knowledge, yoga perfection in devotional service is the highest of all and the most mysterious also, even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances. In the Bhagavad-gītā (18.64) the Lord therefore advised Arjuna about this bhakti-yoga:

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ

"Just hear from Me again about the most confidential part of the instructions in Bhagavad-gītā." The same was confirmed by Brahmājī to Nārada in the following words:

idaṁ bhāgavataṁ nāma
yan me bhagavatoditam
saṅgraho 'yaṁ vibhūtīnāṁ
tvam etad vipulīkuru

Brahmājī said to Nārada, "Whatever I have spoken to you about the Bhāgavatam was explained to me by the Supreme Personality of Godhead, and I am advising you to expand these topics nicely so that people may easily understand the mysterious bhakti-yoga by transcendental loving service to the Lord." It is to be noted here that the mystery of bhakti-yoga was disclosed to Brahmājī by the Lord Himself. Brahmājī explained the same mystery to Nārada, Nārada explained it to Vyāsa, Vyāsa explained it to Śukadeva Gosvāmī, and that same knowledge is coming down in the unalloyed chain of disciplic succession. If one is fortunate enough to have received the knowledge in the transcendental disciplic succession, surely he will have the chance to understand the mystery of the Lord and that of the Śrīmad-Bhāgavatam, the sound incarnation of the Lord.

TEXT 36

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat-up to this; eva-certainly; jijñāsyam-is to be inquired; tattva-the Absolute Truth; jijñāsunā-by the student; ātmanaḥ-of the Self; anvaya-directly; vyatirekābhyām-indirectly; yat-whatever; syāt-it may be; sarvatra-in all space and time; sarvadā-in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

To unfold the mystery of bhakti-yoga, as it is explained in the previous verse, is the ultimate stage of all inquiries or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways-by karma-yoga, by jñāna-yoga, by dhyāna-yoga, by rāja-yoga, by bhakti-yoga, etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes inquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields-social, political, economic, cultural, religious, moral, etc.-and in their different branches. But here the goal of all such inquiries is explained.

The Vedānta-sūtra philosophy begins with this inquiry about life, and the Bhāgavatam answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahmā wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord, finished in four nutshell verses, from aham eva to this verse, etāvad eva. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Viṣṇu, or the Supreme Personality of Godhead, due to being bewildered by the glaring reflection in the darkness, and as such everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up because of sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all the activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of bhakti-yoga, or from a living personality of Bhāgavatam life. Everyone is engaged in various kinds of scriptural inquiries, but the Śrīmad-Bhāgavatam gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmājī, and that is the direction given here. Because the mystery was disclosed before Brahmājī by the Supreme Personality of Godhead, the mystery of all such inquiries regarding self-realization must be put before such a spiritual master, who is directly the representative of the Lord, acknowledged in that disciplic succession. Such a bona fide spiritual master is able to clear up the whole thing by evidence from the revealed scriptures, both direct and indirect. Although everyone is free to consult the revealed scriptures in this connection, one still requires the guidance of a bona fide spiritual master, and that is the direction in this verse. The bona fide spiritual master is the most confidential representative of the Lord, and one must receive direction from the spiritual master in the same spirit that Brahmājī received it from the Personality of Godhead, Lord Kṛṣṇa. The bona fide spiritual master in that bona fide chain of disciplic succession never claims to be the Lord Himself, although such a spiritual master is greater than the Lord in the sense that he can deliver the Lord by his personally realized experience. The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

The revealed scriptures give directions directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find the truth of the revealed scriptures. For example, in the Bhagavad-gītā the whole direction is targeted toward the Personality of Godhead Lord Śrī Kṛṣṇa, but for want of a bona fide spiritual master in the line of Brahmājī or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims. Undoubtedly the Bhagavad-gītā is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of this great book of knowledge have so grossly been distorted that every student of the Bhagavad-gītā is still in the same darkness of glaring material reflections. Such students are hardly enlightened by the Bhagavad-gītā. In the Gītā practically the same instruction is imparted as in the four prime verses of the Bhāgavatam, but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the Bhagavad-gītā (18.61) it is clearly said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in the hearts of all living beings (as Paramātmā), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord. In the same Bhagavad-gītā (18.65) the Lord directs as follows:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

It is clear from this verse of the Bhagavad-gītā that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Kṛṣṇa. By so doing, the devotee will undoubtedly go back to Godhead, back to home.

Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel of the complete body of the Lord. The intelligent class of men, or the brāhmaṇas, are situated on the face of the Lord; the administrative class of men, the kṣatriyas, are situated on the arms of the Lord; the productive class of men, the vaiśyas, are situated on the belt of the Lord; and the laborer class of men, the śūdras, are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras, are meant to serve the Lord's whole body conjointly; otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead, and that alone can insure total perfection. Therefore even the great scientists, the great philosophers, the great mental speculators, the great politicians, the great industrialists, the great social reformers, etc., cannot give any relief to the restless society of the material world because they do not know the secret of success as mentioned in this verse of the Bhāgavatam, namely that one must know the mystery of bhakti-yoga. In the Bhagavad-gītā (7.15) also it is said:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Because the so-called great leaders of human society are ignorant of this great knowledge of bhakti-yoga and are always engaged in ignoble acts of sense gratification, bewildered by the external energy of the Lord, they are stubborn rebels against the supremacy of the Supreme Personality of Godhead, and they never agree to surrender unto Him because they are fools, miscreants and the lowest type of human beings. Such faithless nonbelievers may be highly educated in the material sense of the term, but factually they are the greatest fools of the world because by the influence of the external, material nature all their so-called acquisition of knowledge has been made null and void. Therefore all advancement of knowledge in the present context of things is being misused by cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationalism, economic development, religion and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of a dead body save getting false applause from the ignorant public. The Śrīmad-Bhāgavatam therefore says again and again that without attainment of the status of bhakti-yoga, all the activities of human society are to be considered absolute failures only. It is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
(SB 5.5.5)

As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such unwanted and profitless activities. The function of the human body is to attain freedom from material bondage, but as long as one is fully absorbed in material activities, his mind will be overwhelmed in the whirlpool of matter, and thus he will continue to be encaged in material bodies life after life.

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat
(SB 5.5.6)

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, the mind is understood to be absorbed in nescience, and thus one is sure to be subjected to material bondage in different bodies again and again until one develops a transcendental love for Godhead, Vāsudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vāsudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and encagements in different material bodies.

Śrīla Jīva Gosvāmī Prabhupāda therefore comments on the words sarvatra sarvadā in the sense that the principles of bhakti-yoga, or devotional service to the Lord, are apt in all circumstances; i.e., bhakti-yoga is recommended in all the revealed scriptures, it is performed by all authorities, it is important in all places, it is useful in all causes and effects, etc. As far as all the revealed scriptures are concerned, he quotes from the Skanda Purāṇa on the topics of Brahmā and Nārada as follows:

saṁsāre 'smin mahā-ghore
janma-mṛtyu-samākule
pūjanaṁ vāsudevasya
tārakaṁ vādibhiḥ smṛtam

In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vāsudeva. This is accepted by all classes of philosophers.

Śrīla Jīva Gosvāmī also quotes another common passage, which is found in three Purāṇas, namely the Padma Purāṇa, Skanda Purāṇa and Liṅga Purāṇa. It runs as follows:

āloḍya sarva-śāstrāni
vicārya ca punaḥ punaḥ
idam ekaṁ suniṣpannaṁ
dhyeyo nārāyaṇaḥ sadā

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Nārāyaṇa is the Supreme Absolute Truth, and thus He alone should be worshiped."

The same truth is also indirectly described in the Garuḍa Purāṇa as follows:

pāraṁ gato 'pi vedānāṁ
sarva-śāstrārtha-vedy api
yo na sarveśvare bhaktas
taṁ vidyāt puruṣādhamam

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind." Similarly, it is also stated in Śrīmad-Bhāgavatam (5.18.12) indirectly as follows:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in material impermanence. Śrīmad-Bhāgavatam (11.11.18) says:

śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

"One may be well versed in all the transcendental literature of the Vedas, but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of a beast or like one's keeping a cow without milking capacity."

Similarly, the liberty of discharging loving transcendental service to the Lord is invested in everyone, even the women, the śūdras, the forest tribes, or any other living beings born in sinful conditions.

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīlaśikṣās
tiryag-janā api kimu śruta-dhāraṇā ye
(SB 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained by the bona fide spiritual master well versed in the transcendental loving service of the Lord. If the lowest can be so elevated, then what to speak of the highest, who are well versed in the Vedic knowledge? The conclusion is that devotional service to the Lord is open for all, regardless of who they are. That is the confirmation of its application for all kinds of performers of the service.

Therefore the devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if one happens not to be a human being. This is confirmed in the Garuḍa Purāṇa as follows:

kīṭa-pakṣi-mṛgāṇāṁ ca
harau sannyasta-cetasām
ūrdhvām eva gatiṁ manye
kiṁ punar jñāninām nṛṇām

”Even the worms, birds and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers amongst the human beings?”

Therefore there is no need to seek properly qualified candidates for discharging devotional service to the Lord. Let them be either well behaved or ill trained, let them be either learned or fools, let them be either grossly attached or in the renounced order of life, let them be liberated souls or desirous of salvation, let them be inexpert in the discharge of devotional service or expert in the same, all of them can be elevated to the supreme position by discharging devotional service under the proper guidance. This is also confirmed in the Bhagavad-gītā (9.30, 32) as follows:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ
māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti paraṁ gatim

Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be-even the fallen woman, the less intelligent laborer, the dull mercantile man, or even a man lower than all these-can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness. This sincere earnestness is the only qualification that can lead one to the highest perfectional stage of life, and unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanliness, learning or nonlearning, in the material estimation. Fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without discrimination. The principle is: harir harati pāpāni duṣṭa-cittair api smṛtaḥ. The all-powerful Lord can purify the devotee of all sinful reactions, just as the sun can sterilize all sorts of infections by its powerful rays. ”Attraction for material enjoyment cannot act upon a pure devotee of the Lord.” There are hundreds and thousands of aphorisms in the revealed scriptures. Ātmārāmāś ca munayaḥ: ”Even the self-realized souls are also attracted by the transcendental loving service of the Lord.” Kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ: [SB 6.1.15] ”Simply by hearing and chanting, one becomes a great devotee of Lord Vāsudeva.” Na calati bhagavat-padāravindāl lavanimiṣārdham api sa vaiṣṇavāgryaḥ: ”A person who does not move from the lotus feet of the Lord even for a moment or a second is to be considered the greatest of all Vaiṣṇavas.” Bhagavat-pārṣadatāṁ prāpte mat-sevayā pratītaṁ te: ”The pure devotees are convinced of attaining the association of the Personality of Godhead, and thus they are always engaged in the transcendental loving service of the Lord.” Therefore in all continents, in all planets, in all universes, devotional service to the Lord, or bhakti-yoga, is current, and that is the statement of the Śrīmad-Bhāgavatam and allied scriptures. Everywhere means in every part of the creation of the Lord. The Lord can be served by all the senses, or even simply by the mind. The South Indian brāhmaṇa who served the Lord simply on the strength of his mind also factually realized the Lord. Success is guaranteed for a devotee who fully engages any one of his senses in the mode of devotional service. The Lord can be served by any ingredient, even the most common commodity-a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without cost-and thus the Lord is served universally by the universal entities. He can be served simply by hearing, He can be served simply by chanting or reading about His activities, He can be served simply by adoring Him and accepting Him.

In the Bhagavad-gītā it is stated that one can serve the Lord by offering the result of one’s own work; it does not matter what one does. Generally men may say that whatever they are doing is inspired by God, but that is not all. One should actually work on behalf of God as a servant of God. The Lord says in the Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

Do whatever you like or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only. If you do business or if you accept some employment, do so on behalf of the Lord. Whatever you may eat, you may offer the same to the Lord and be assured that He will return the food after eating it Himself. He is the complete whole, and therefore whatever He may eat as offered by the devotee is accepted because of the devotee’s love, but again it is returned as prasāda for the devotee so that he can be happy by eating. In other words, be a servant of God and live peacefully in that consciousness, ultimately returning home, back to Godhead.

It is said in the Skanda Purāṇa:

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādiṣu
nūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

”I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed.” It is enjoined (SB 2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Though a person be full of desires or have no desires, he may follow this path of infallible bhakti-yoga for complete perfection." One need not be anxious to propitiate each and every demigod and goddess because the root of all of them is the Personality of Godhead. As by pouring water on the root of the tree one serves and enlivens all the branches and leaves, so by rendering service unto the Supreme Lord one automatically serves every god and goddess without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the Skanda Purāṇa as follows:

arcite deva-deveśe
śaṅkha-cakra-gadā-dhare
arcitāḥ sarva-devāḥ syur
yataḥ sarva-gato hariḥ

When the Supreme Lord, the Personality of Godhead, who carries in His hands a conchshell, wheel, club and lotus flower, is worshiped, certainly all other demigods are worshiped automatically because Hari, the Personality of Godhead, is all-pervading. Therefore, in all cases, namely nominative, objective, causative, dative, ablative, possessive and supportive, everyone is benefited by such transcendental loving service to the Lord. The man who worships the Lord, the Lord Himself who is worshiped, the cause for which the Lord is worshiped, the source of supply, the place where such worship is done, etc.-everything is benefited by such an action.

Even during the annihilation of the material world, the process of bhakti-yoga can be applied. Kālena naṣṭā pralaye vāṇīyam: the Lord is worshiped in devastation because He protects the Vedas from being annihilated. He is worshiped in every millennium or yuga. As it is said in Śrīmad-Bhāgavatam (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

In the Viṣṇu Purāṇa it is written:

sa hānis tan mahac chidraṁ
sa mohaḥ sa ca vibhramaḥ
yan-muhūrtaṁ kṣaṇaṁ vāpi
vāsudevaṁ na cintayet

"If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly." The Lord can be worshiped in all stages of life. For instance, even in the wombs of their mothers Mahārāja Prahlāda and Mahārāja Parīkṣit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Mahārāja worshiped the Lord; even in full youth, Mahārāja Ambarīṣa worshiped the Lord; and even at the last stage of his frustration and old age Mahārāja Dhṛtarāṣṭra worshiped the Lord. Ajāmila worshiped the Lord even at the point of death, and Citraketu worshiped the Lord even in heaven and in hell. In the Narasiṁha Purāṇa it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven. Durvāsā Muni has also supported this view: mucyeta yan-nāmny udite nārako 'pi. "Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution." So the conclusion of Śrīmad-Bhāgavatam, as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is:

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits." (SB 2.1.11)

Similarly, as indicated indirectly in various places in revealed scriptures:

1. Even though one is well versed in all the Vedas and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.

1. In the Garuḍa Purāṇa, Bṛhan-nāradīya Purāṇa and Padma Purāṇa, the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service to the Lord?

1. What is the comparison of thousands of prajāpatis to one devotee of the Lord?

1. Śukadeva Gosvāmī said (SB 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.

1. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuṇṭha or His pure devotee, it should at once be quitted.

1. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed. One should hear about His glories, one should chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life. As far as fruitive work is concerned, it is limited to an enjoyable body; as far as yoga is concerned, it is limited to the acquirement of mystic power; as far as empiric philosophy is concerned, it is limited to the attainment of transcendental knowledge; and as far as transcendental knowledge is concerned, it is limited to attainment of salvation. Even if they are adopted, there is every chance of discrepancies in discharging the particular type of functions. But adoption of the transcendental devotional service of the Lord has no limit, nor is there fear of falling down. The process automatically reaches the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisite for knowledge, but in the higher stage there is no necessity of such knowledge. The best and guaranteed path of progress is therefore engagement in bhakti-yoga, pure devotional service.

The cream of Śrīmad-Bhāgavatam in the foregoing four ślokas is sometimes squeezed out by the impersonalist for different interpretations in their favor, but it should be carefully noted that the four ślokas were first described by the Personality of Godhead Himself, and thus the impersonalist has no scope to enter into them because he has no conception of the Personality of Godhead. Therefore, the impersonalist may squeeze out any interpretations from them, but such interpretations will never be accepted by those who are taught in the disciplic succession from Brahmā, as will be cleared up in the following verses. Besides that, the śruti confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The śruti-mantra clearly says (Kaṭha Upaniṣad 1.2.23):

nāyam ātmā pravacanena labhyo
na medhayā na bahudhā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām

The whole matter is explained by the Lord Himself, and one who has no approach to the Lord in His personal feature can rarely understand the purport of Śrīmad-Bhāgavatam without being taught by the bhāgavatas in the disciplic succession.

TEXT 37

etan mataṁ samātiṣṭha
parameṇa samādhinā
bhavān kalpa-vikalpeṣu
na vimuhyati karhicit

SYNONYMS

etat-this; matam-the conclusion; samātiṣṭha-remain fixed; parameṇa-by the supreme; samādhinā-concentration of the mind; bhavān-yourself; kalpa-intermediate devastation; vikalpeṣu-in the final devastation; na vimuhyati-will never bewilder; karhicit-anything like complacence.

O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation.

As in the Bhagavad-gītā, Tenth Chapter, the Personality of Godhead, Lord Kṛṣṇa, has summarized the whole text in four verses, namely, ahaṁ sarvasya prabhavaḥ [Bg. 10.8], etc., so the complete Śrīmad-Bhāgavatam has also been summarized in four verses, as aham evāsam evāgre, etc. Thus the secret purpose of the most important Bhāgavatite conclusion has been explained by the original speaker of the Śrīmad-Bhāgavatam, who was also the original speaker of the Bhagavad-gītā, the Personality of Godhead, Lord Śrī Kṛṣṇa. There are many grammarians and nondevotee material wranglers who have tried to present false interpretations of these four verses of the Śrīmad-Bhāgavatam but the Lord Himself advised Brahmājī not to be deviated from the fixed conclusion the Lord had taught him. The Lord was the teacher of the nucleus of Śrīmad-Bhāgavatam in four verses, and Brahmā was the receiver of the knowledge. Misinterpretation of the word aham by the word jugglery of the impersonalist should not disturb the mind of the strict followers of the Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the text of the Personality of Godhead and His unalloyed devotees, who are also known as the bhāgavatas, and any outsider should have no access to this confidential literature of devotional service. But unfortunately the impersonalist, who has no relation to the Supreme Personality of Godhead, sometimes tries to interpret Śrīmad-Bhāgavatam by his poor fund of knowledge in grammar and dry speculation. Therefore, the Lord warns Brahmā (and, through Brahmā, all future devotees of the Lord in the disciplic succession of Brahmā) that one should never be misled by the conclusion of the so-called grammarians or by other men with a poor fund of knowledge, but must always fix the mind properly, via the paramparā system. No one should try to give a new interpretation by dint of mundane knowledge. And the first step, therefore, in pursuance of the system of knowledge received by Brahmā, is to approach a bona fide guru who is the representative of the Lord following the paramparā system. No one should try to squeeze out his own meaning by imperfect mundane knowledge. The guru, or the bona fide spiritual master, is competent to teach the disciple in the right path with reference to the context of all authentic Vedic literature. He does not attempt to juggle words to bewilder the student. The bona fide spiritual master, by his personal activities, teaches the disciple the principles of devotional service. Without personal service, one would go on speculating like the impersonalists and dry speculators life after life and would be unable to reach the final conclusion. By following the instructions of the bona fide spiritual master in conjunction with the principles of revealed scriptures, the student will rise to the plane of complete knowledge, which will be exhibited by development of detachment from the world of sense gratification. The mundane wranglers are surprised that one can detach himself from the world of sense gratification, and thus any attempt to be fixed in God realization appears to them to be mysticism. This detachment from the sensory world is called the brahma-bhūta [SB 4.30.20] stage of realization, the preliminary stage of transcendental devotional life (parā bhaktiḥ). The brahma-bhūta stage of life is also known as the ātmārāma stage, in which one is fully self-satisfied and does not hanker for the world of sense enjoyment. This stage of full satisfaction is the proper situation for understanding the transcendental knowledge of the Personality of Godhead. The Śrīmad-Bhāgavatam (1.2.20) affirms this:

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

Thus in the completely satisfied stage of life, exhibited by full detachment from the world of sense enjoyment as a result of performing devotional service, one can understand the science of God in the liberated stage.

In this stage of full satisfaction and detachment from the sensory world, one can know the mystery of the science of God with all its confidential intricacies, and not by grammar or academic speculation. Because Brahmā qualified himself for such reception, the

Lord was pleased to disclose the purpose of Śrīmad-Bhāgavatam. This direct instruction by the Lord to any devotee who is detached from the world of sense gratification is possible, as stated in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Unto the devotees who are constantly engaged in the Lord's transcendental loving service (prīti-pūrvakam), the Lord, out of His causeless mercy upon the devotee, gives direct instructions so that the devotee may make accurate progress on the path returning home, back to Godhead. One should not, therefore, try to understand these four verses of Śrīmad-Bhāgavatam by mental speculation. Rather, by direct perception of the Supreme Personality of Godhead, one is able to know all about His abode, Vaikuṇṭha, as was seen and experienced by Brahmājī. Such Vaikuṇṭha realization is possible by any devotee of the Lord situated in the transcendental position as a result of devotional service.

In the Gopāla-tāpanī Upaniṣad (śruti) it is said, gopa-veśo me puruṣaḥ purastād āvirbabhuva: the Lord appeared before Brahmā as a cowboy, that is, as the original Personality of Godhead, Lord Śrī Kṛṣṇa, Govinda, who is later described by Brahmājī in his Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahmājī desires to worship the original Personality of Godhead, Lord Śrī Kṛṣṇa, who resides in the topmost Vaikuṇṭha planet, known as Goloka Vṛndāvana, where He is in the habit of keeping surabhi cows as a cowboy and where He is served by hundreds and thousands of goddesses of fortune (the gopīs) with love and respect.

Therefore Lord Śrī Kṛṣṇa is the original form of the Supreme Lord (kṛṣṇas tu bhagavān svayam [SB 1.3.28]). This is also clear from this instruction. The Supreme Personality of Godhead is Lord Kṛṣṇa, and not directly Nārāyaṇa or the puruṣa-avatāras, which are subsequent manifestations. Therefore Śrīmad-Bhāgavatam means consciousness of the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, and Śrīmad-Bhāgavatam is the sound representation of the Lord as much as the Bhagavad-gītā is. Thus the conclusion is that Śrīmad-Bhāgavatam is the science of the Lord in which the Lord and His abode are perfectly realized.

TEXT 38

śrī-śuka uvāca
sampradiśyaivam ajano
janānāṁ parameṣṭhinam
paśyatas tasya tad rūpam
ātmano nyaruṇad dhariḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; sampradiśya-fully instructing Brahmājī; evam-thus; ajanaḥ-the Supreme Lord; janānām-of the living entities; parameṣṭhinam-unto the supreme leader, Brahmā; paśyataḥ-while he was seeing; tasya-His; tat rūpam-that transcendental form; ātmanaḥ-of the Absolute; nyaruṇat-disappeared; hariḥ-the Lord, the Personality of Godhead.

Śukadeva Gosvāmī said to Mahārāja Parīkṣit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmājī, the leader of the living entities, disappeared.

In this verse it is clearly mentioned that the Lord is ajanaḥ, or the Supreme Person, and that He was showing His transcendental form (ātmano rūpam) to Brahmājī while instructing him in the summarization of Śrīmad-Bhāgavatam in four verses. He is ajanaḥ, or the Supreme Person, amongst janānām, or all persons. All living entities are individual persons, and amongst all such persons Lord Hari is supreme, as confirmed in the śruti-mantra, nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). So there is no place for impersonal features in the transcendental world as there are impersonal features in the material world. Whenever there is cetana, or knowledge, the personal feature comes in. In the spiritual world everything is full of knowledge, and therefore everything in the transcendental world, the land, the water, the tree, the mountain, the river, the man, the animal, the bird-everything-is of the same quality, namely cetana, and therefore everything there is individual and personal. Śrīmad-Bhāgavatam gives us this information as the supreme Vedic literature, and it was personally instructed by the Supreme Personality of Godhead to Brahmājī so that the leader of the living entities might broadcast the message to all in the universe in order to teach the supreme knowledge of bhakti-yoga. Brahmājī in his turn instructed Nārada, his beloved son, the same message of Śrīmad-Bhāgavatam, and Nārada, in his turn, taught the same to Vyāsadeva, who again taught it to Śukadeva Gosvāmī. Through Śukadeva Gosvāmī's grace and by the mercy of Mahārāja Parīkṣit we are all given Śrīmad-Bhāgavatam perpetually to learn the science of the Absolute Personality of Godhead, Lord Kṛṣṇa.

TEXT 39

antarhitendriyārthāya
haraye vihitāñjaliḥ
sarva-bhūtamayo viśvaṁ
sasarjedaṁ sa pūrvavat

SYNONYMS

antarhita-on the disappearance; indriya-arthāya-unto the Personality of Godhead, the objective of all senses; haraye-unto the Lord; vihita-añjaliḥ-in folded hands; sarva-bhūta-all living entities; mayaḥ-full of; viśvam-the universe; sasarja-created; idam-this; saḥ-he (Brahmājī); pūrva-vat-exactly like before.

On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahmā, with folded hands, began to re-create the universe, full with living entities, as it was previously.

The Supreme Personality of Godhead, Hari, is the object for fulfilling the senses of all living entities. Illusioned by the glaring reflection of the external energy, the living entities worship the senses instead of engaging them properly in fulfilling the desires of the Supreme.

In the Hari-bhakti-sudhodaya (13.2) there is the following verse:

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

"O devotee of the Lord, the purpose of the visual sense is fulfilled simply by seeing you, and to touch your body is the fulfillment of bodily touch. The tongue is meant for glorifying your qualities because in this world a pure devotee of the Lord is very difficult to find."

Originally the senses of the living entity were awarded for this purpose, namely to engage them in the transcendental loving service of the Lord or that of His devotees, but the conditioned souls, illusioned by the material energy, became captivated by sense enjoyment. Therefore the whole process of God consciousness is meant to rectify the conditional activities of the senses and to re-engage them in the direct service of the Lord. Lord Brahmā thus engaged his senses in the Lord by re-creating the conditioned living entities to act in the re-created universe. This material universe is thus created and annihilated by the will of the Lord. It is created to give the conditioned soul a chance to act to return home, back to Godhead, and servants like Brahmājī, Nāradajī, Vyāsajī and their company become busy with the same purpose of the Lord: to reclaim the conditioned souls from the field of sense gratification and return them to the normal stage of engaging the senses in service of the Lord. Instead of doing so, i.e. converting the actions of the senses, the impersonalists began to make the conditioned souls sense-less, and the Lord also senseless. That is improper treatment for the conditioned souls. The diseased condition of the senses may be treated by curing the defect, but not uprooting the senses altogether. When there is some disease in the eyes, the eyes may be cured to see properly. Plucking out the eyes is no treatment. Similarly, the whole material disease is based on the process of sense gratification, and liberation from the diseased condition is re-engagement of the senses to see the beauty of the Lord, hear His glories, and act on His account. Thus Brahmājī created the universal activities again.

TEXT 40

prajāpatir dharma-patir
ekadā niyamān yamān
bhadraṁ prajānām anvicchann
ātiṣṭhat svārtha-kāmyayā

SYNONYMS

prajā-patiḥ-the forefather of all living entities; dharma-patiḥ-the father of religious life; ekadā-once upon a time; niyamān-rules and regulations; yamān-principles of control; bhadram-welfare; prajānām-of the living beings; anvicchan-desiring; ātiṣṭhat-situated; sva-artha-own interest; kāmyayā-so desiring.

Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahmā, situated himself in acts of regulative principles, desiring self-interest for the welfare of all living entities.

One cannot be situated in an exalted position without having undertaken a regulative life of rules and regulations. An unrestricted life of sense gratification is animal life, and Lord Brahmā, in order to teach all concerned within the jurisdiction of his generations, taught the same principles of sense control for executing higher duties. He desired the welfare of all as servants of God, and anyone desiring the welfare of the members of his family and generations must conduct a moral, religious life. The highest life of moral principles is to become a devotee of the Lord because a pure devotee of the Lord has all the good qualities of the Lord. On the other hand, one who is not a devotee of the Lord, however qualified he may be in the mundane sense of the term, cannot be qualified with any good quality worthy of the name. The pure devotees of the Lord, like Brahmā and persons in the chain of disciplic succession, do not do anything to instruct their subordinates without acting accordingly themselves.

TEXT 41

taṁ nāradaḥ priyatamo
rikthādānām anuvrataḥ
śuśrūṣamāṇaḥ śīlena
praśrayeṇa damena ca

SYNONYMS

tam-unto him; nāradaḥ-the great sage Nārada; priyatamaḥ-very dear; riktha-ādānām-of the inheritor sons; anuvrataḥ-very obedient; śuśrūṣamāṇaḥ-always ready to serve; śīlena-by good behavior; praśrayeṇa-by meekness; damena-by sense control; ca-also.

Nārada, the most dear of the inheritor sons of Brahmā, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.

TEXT 42

māyāṁ vividiṣan viṣṇor
māyeśasya mahā-muniḥ
mahā-bhāgavato rājan
pitaraṁ paryatoṣayat

SYNONYMS

māyām-energies; vividiṣan-desiring to know; viṣṇoḥ-of the Personality of Godhead; māyā-īśasya-of the master of all energies; mahā-muniḥ-the great sage; mahā-bhāgavataḥ-the first-class devotee of the Lord; rājan-O King; pitaram-unto his father; paryatoṣayat-very much pleased.

Nārada very much pleased his father and desired to know all about the energies of Viṣṇu, the master of all energies, for Nārada was the greatest of all sages and greatest of all devotees, O King.

Lord Brahmā, being the creator of all living beings in the universe, is originally the father of several well-known sons, like Dakṣa, the catuḥ-sanas, and Nārada. In three departments of human knowledge disseminated by the Vedas, namely fruitive work (karma-kāṇḍa), transcendental knowledge (jñāna-kāṇḍa), and devotional service (upāsanā-kāṇḍa), Devarṣi Nārada inherited from his father Brahmā devotional service, whereas Dakṣa inherited from his father fruitive work, and Sanaka, Sanātana, etc., inherited from their father information about jñāna-kāṇḍa, or transcendental knowledge. But out of them all, Nārada is described here as the most beloved son of Brahmā because of good behavior, obedience, meekness and readiness to render service unto the father. And Nārada is famous as the greatest of all sages because of his being the greatest of all devotees. Nārada is the spiritual master of many famous devotees of the Lord. He is the spiritual master of Prahlāda, Dhruva and Vyāsa, down to the forest animal hunter Kirāta. His only business is to turn everyone to the transcendental loving service of the Lord. Therefore all these features of Nārada make him the dearmost son of his father, and all this is due to Nārada's being a first-class devotee of the Lord. The devotees are always anxious to know more and more about the Supreme Lord, the master of all energies. As confirmed in the Bhagavad-gītā (10.9):

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

The Supreme Lord is unlimited, and His energies are also unlimited. No one can know them completely. Brahmājī, being the greatest living entity within this universe and being directly instructed by the Lord, must know more than anyone within this universe, although such knowledge may not be complete. Thus it is the duty of everyone to ask about the unlimited Lord from the spiritual master in the disciplic succession of Brahmā, which descends from Nārada to Vyāsa, from Vyāsa to Śukadeva and so on.

TEXT 43

tuṣṭaṁ niśāmya pitaraṁ
lokānāṁ prapitāmaham
devarṣiḥ paripapraccha
bhavān yan mānupṛcchati

SYNONYMS

tuṣṭam-satisfied; niśāmya-after seeing; pitaram-the father; lokānām-of the whole universe; prapitāmaham-the great-grandfather; devarṣiḥ-the great sage Nārada; paripapraccha-inquired; bhavān-yourself; yat-as it is; mā-from me; anupṛcchati-inquiring.

The great sage Nārada also inquired in detail from his father, Brahmā, the great-grandfather of all the universe, after seeing him well satisfied.

The process of understanding spiritual or transcendental knowledge from the realized person is not exactly like asking an ordinary question from the schoolmaster. The schoolmasters in the modern days are paid agents for giving some information, but the spiritual master is not a paid agent. Nor can he impart instruction without being authorized. In the Bhagavad-gītā (4.34), the process of understanding transcendental knowledge is directed as follows:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

Arjuna was advised to receive transcendental knowledge from the realized person by surrender, questions and service. Receiving transcendental knowledge is not like exchanging dollars; such knowledge has to be received by service to the spiritual master. As Brahmājī received the knowledge directly from the Lord by satisfying Him fully, similarly one has to receive the transcendental knowledge from the spiritual master by satisfying him. The spiritual master's satisfaction is the means of assimilating transcendental knowledge. One cannot understand transcendental knowledge simply by becoming a grammarian. The Vedas declare (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

"Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed." Such relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmājī, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Nārada, and similarly Nārada, as spiritual master, handed over this knowledge to Vyāsa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahmā and Nārada or Nārada and Vyāsa. The relationship between Brahmā and Nārada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Nārada is not only well behaved, meek and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvāmī. Without becoming a gosvāmī one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.

One should not think of Brahmājī as a dead great-grandfather, as we have experience on this planet. He is the oldest great-grandfather, and he is still living, and Nārada is also living. The age of the inhabitants of the Brahmaloka planet is mentioned in the

Bhagavad-gītā. The inhabitants of this small planet earth can hardly calculate even the duration of one day of Brahmā.

TEXT 44

tasmā idaṁ bhāgavataṁ
purāṇaṁ daśa-lakṣaṇam
proktaṁ bhagavatā prāha
prītaḥ putrāya bhūta-kṛt

SYNONYMS

tasmai-thereupon; idam-this; bhāgavatam-the glories of the Lord or the science of the Lord; purāṇam-Vedic supplement; daśa-lakṣaṇam-ten characteristics; proktam-described; bhagavatā-by the Personality of Godhead; prāha-said; prītaḥ-in satisfaction; putrāya-unto the son; bhūta-kṛt-the creator of the universe.

Thereupon the supplementary Vedic literature, Śrīmad-Bhāgavatam, which was described by the Personality of Godhead and which contains ten characteristics, was told with satisfaction by the father [Brahmā] to his son Nārada.

Although the Śrīmad-Bhāgavatam was spoken in four verses, it had ten characteristics, which will be explained in the next chapter. In the four verses it is first said that the Lord existed before the creation, and thus the beginning of the Śrīmad-Bhāgavatam includes the Vedānta aphorism janmādy asya [SB 1.1.1]. Janmādy asya is the beginning, yet the four verses in which it is said that the Lord is the root of everything that be, beginning from the creation up to the supreme abode of the Lord, naturally explain the ten characteristics. One should not misunderstand by wrong interpretations that the Lord spoke only four verses and that therefore all the rest of the 17,994 verses are useless. The ten characteristics, as will be explained in the next chapter, require so many verses just to explain them properly. Brahmājī had also advised Nārada previously that he should expand the idea he had heard from Brahmājī. Śrī Caitanya Mahāprabhu instructed this to Śrīla Rūpa Gosvāmī in a nutshell, but the disciple Rūpa Gosvāmī expanded this very elaborately, and the same subject was further expanded by Jīva Gosvāmī and even further by Śrī Viśvanātha Cakravartī Ṭhākura. We are just trying to follow in the footsteps of all these authorities. So Śrīmad-Bhāgavatam is not like ordinary fiction or mundane literature. It is unlimited in strength, and however one may expand it according to one's own ability, Bhāgavatam still cannot be finished by such expansion. Śrīmad-Bhāgavatam, being the sound representation of the Lord, is simultaneously explained in four verses and in four billion verses all the same, inasmuch as the Lord is smaller than the atom and bigger than the unlimited sky. Such is the potency of Śrīmad-Bhāgavatam.

TEXT 45

nāradaḥ prāha munaye
sarasvatyās taṭe nṛpa
dhyāyate brahma paramaṁ
vyāsāyāmita-tejase

SYNONYMS

nāradaḥ-the great sage Nārada; prāha-instructed; munaye-unto the great sage; sarasvatyāḥ-of the River Sarasvatī; taṭe-on the bank; nṛpa-O King; dhyāyate-unto the meditative; brahma-Absolute Truth; paramam-the Supreme; vyāsāya-unto Śrīla Vyāsadeva; amita-unlimited; tejase-unto the powerful.

In succession, O King, the great sage Nārada instructed Śrīmad-Bhāgavatam unto the unlimitedly powerful Vyāsadeva, who meditated in devotional service upon the Supreme Personality of Godhead, the Absolute Truth, on the bank of the River Sarasvatī.

In the Fifth Chapter of the First Canto of Śrīmad-Bhāgavatam, Nārada instructed the great sage Vyāsadeva as follows:

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad viceṣṭitam

"O greatly fortunate, pious philosopher, your name and fame are universal, and you are fixed in the Absolute Truth with spotless character and infallible vision. I ask you to meditate upon the activities of the Personality of Godhead, whose activities are unparalleled."

So in the disciplic succession of the Brahma-sampradāya, the practice of yoga meditation is not neglected. But because the devotees are bhakti-yogīs, they do not undertake the trouble to meditate upon the impersonal Brahman; as indicated here, they meditate on brahma paramam, or the Supreme Brahman. Brahman realization begins from the impersonal effulgence, but by further progress of such meditation, manifestation of the Supreme Soul, Paramātmā realization, takes place. And progressing further, realization of the Supreme Personality of Godhead is fixed. Śrī Nārada Muni, as the spiritual master of Vyāsadeva, knew very well the position of Vyāsadeva, and thus he certified the qualities of Śrīla Vyāsadeva as fixed in the Absolute Truth with great vow, etc. Nārada advised meditation upon the transcendental activities of the Lord. Impersonal Brahman has no activities, but the Personality of Godhead has many activities, and all such activities are transcendental, without any tinge of material quality. If the activities of the Supreme Brahman were material activities, then Nārada would not have advised Vyāsadeva to meditate upon them. And the paraṁ brahma is Lord Śrī Kṛṣṇa, as confirmed in the Bhagavad-gītā. In the Tenth Chapter of the Bhagavad-gītā, when Arjuna realized the factual position of Lord Kṛṣṇa, he addressed Lord Kṛṣṇa in the following words:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
[Bg. 10.12]
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ

svayaṁ caiva bravīṣi me
[Bg. 10.13]

Arjuna summarized the purpose of the Bhagavad-gītā by his realization of Lord Śrī Kṛṣṇa and thus said, "My dear Personality of Godhead, You are the Supreme Absolute Truth, the Original Person in the eternal form of bliss and knowledge, and this is confirmed by Nārada, Asita, Devala and Vyāsadeva, and, above all, Your personal self has also confirmed it." (Bg. 10.12-13)

When Vyāsadeva fixed his mind in meditation, he did it in bhakti-yoga trance and actually saw the Supreme Person with māyā, the illusory energy, in contraposition. As we have discussed before, the Lord's māyā, or illusion, is also a representation because māyā has no existence without the Lord. Darkness is not independent of light. Without light, no one can experience the contraposition of darkness. However, this māyā, or illusion, cannot overcome the Supreme Personality of Godhead, but stands apart from Him (apāśrayam).

Therefore, perfection of meditation is realization of the Personality of Godhead along with His transcendental activities. Meditation on the impersonal Brahman is a troublesome business for the meditator, as confirmed in the Bhagavad-gītā (12.5): kleśo 'dhikataras teṣām avyaktāsakta-cetasām.

TEXT 46

yad utāhaṁ tvayā pṛṣṭo
vairājāt puruṣād idam
yathāsīt tad upākhyāste
praśnān anyāṁś ca kṛtsnaśaḥ

SYNONYMS

yat-what; uta-is, however; aham-I; tvayā-by you; pṛṣṭaḥ-I am asked; vairājāt-from the universal form; puruṣāt-from the Personality of Godhead; idam-this world; yathā-as it; āsīt-was; tat-that; upākhyāste-I shall explain; praśnān-all the questions; anyān-others; ca-as well as; kṛtsnaśaḥ-in great detail.

O King, your questions as to how the universe became manifested from the gigantic form of the Personality of Godhead, as well as other questions, I shall answer in detail by explanation of the four verses already mentioned.

As stated in the beginning of the Śrīmad-Bhāgavatam, this great transcendental literature is the ripened fruit of the tree of Vedic knowledge, and therefore all questions that can be humanly possible regarding the universal affairs, beginning from its creation, are all answered in the Śrīmad-Bhāgavatam. The answers depend only on the qualification of the person who explains them. The ten divisions of Śrīmad-Bhāgavatam, as explained by the great speaker Śrīla Śukadeva Gosvāmī, are the limitation of all questions, and intelligent persons will derive all intellectual benefits from them by proper utilization.

Thus end the Bhaktivedanta purports of the Second Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Answers by Citing the Lord's Version."

20.3.10 Chapter Ten

Bhāgavatam Is the Answer to All Questions

TEXT 1

śrī-śuka uvāca
atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atra-in this Śrīmad-Bhāgavatam; sargaḥ-statement of the creation of the universe; visargaḥ-statement of subcreation; ca-also; sthānam-the planetary systems; poṣaṇam-protection; ūtayaḥ-the creative impetus; manvantara-changes of Manus; īśa-anukathāḥ-the science of God; nirodhaḥ-going back home, back to Godhead; muktiḥ-liberation; āśrayaḥ-the summum bonum.

Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.

TEXT 2

daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

SYNONYMS

daśamasya-of the summum bonum; viśuddhi-isolation; artham-purpose; navānām-of the other nine; iha-in this Śrīmad-Bhāgavatam; lakṣaṇam-symptoms; varṇayanti-they describe; mahā-ātmānaḥ-the great sages; śrutena-by Vedic evidences; arthena-by direct explanation; ca-and; añjasā-summarily.

To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages.

TEXT 3

bhūta-mātrendriya-dhiyāṁ
janma sarga udāhṛtaḥ
brahmaṇo guṇa-vaiṣamyād

visargaḥ pauruṣaḥ smṛtaḥ

SYNONYMS

bhūta-the five gross elements (the sky, etc.); mātrā-objects perceived by the senses; indriya-the senses; dhiyām-of the mind; janma-creation; sargaḥ-manifestation; udāhṛtaḥ-is called the creation; brahmaṇaḥ-of Brahmā, the first puruṣa; guṇa-vaiṣamyāt-by interaction of the three modes of nature; visargaḥ-re-creation; pauruṣaḥ-resultant activities; smṛtaḥ-it is so known.

The elementary creation of sixteen items of matter-namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind-is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.

In order to explain the ten divisional symptoms of the Śrīmad-Bhāgavatam, there are seven continuous verses. The first of these under reference pertains to the sixteen elementary manifestations of earth, water, etc., with material ego composed of material intelligence and mind. The subsequent creation is a result of the reactions of the above-mentioned sixteen energies of the first puruṣa, the Mahā-Viṣṇu incarnation of Govinda, as later explained by Brahmā in his treatise Brahma-saṁhitā (5.47) as follows:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The first puruṣa incarnation of Govinda, Lord Kṛṣṇa, known as the Mahā-Viṣṇu, goes into a yoga-nidrā mystic sleep, and the innumerable universes are situated in potency in each and every hair hole of His transcendental body.

As mentioned in the previous verse, śrutena (or with reference to the Vedic conclusions), the creation is made possible from the Supreme Personality of Godhead directly by manifestation of His particular energies. Without such a Vedic reference, the creation appears to be a product of material nature. This conclusion comes from a poor fund of knowledge. From Vedic reference it is concluded that the origin of all energies (namely internal, external and marginal) is the Supreme Personality of Godhead. And as explained hereinbefore, the illusory conclusion is that creation is made by the inert material nature. The Vedic conclusion is transcendental light, whereas the non-Vedic conclusion is material darkness. The internal potency of the Supreme Lord is identical with the Supreme Lord, and the external potency is enlivened in contact with the internal potency. The parts and parcels of the internal potency which react in contact with the external potency are called the marginal potency, or the living entities.

Thus the original creation is directly from the Supreme Personality of Godhead, or Parambrahman, and the secondary creation, as a reactionary result of the original ingredients, is made by Brahmā. Thus the activities of the whole universe are started.

TEXT 4

sthitir vaikuṇṭha-vijayaḥ
poṣaṇaṁ tad-anugrahaḥ
manvantarāṇi sad-dharma
ūtayaḥ karma-vāsanāḥ

SYNONYMS

sthitiḥ-the right situation; vaikuṇṭha-vijayaḥ-the victory of the Lord of Vaikuṇṭha; poṣaṇam-maintenance; tat-anugrahaḥ-His causeless mercy; manvantarāṇi-the reign of the Manus; sat-dharmaḥ-perfect occupational duty; ūtayaḥ-impetus to work; karma-vāsanāḥ-desire for fruitive work.

The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.

This material world is created, maintained for some time, and again annihilated by the will of the Lord. The ingredients for creation and the subordinate creator, Brahmā, are first created by Lord Viṣṇu in His first and second incarnations. The first puruṣa incarnation is Mahā-Viṣṇu, and the second puruṣa incarnation is the Garbhodakaśāyī Viṣṇu, from whom Brahmā is created. The third puruṣa avatāra is the Kṣīrodakaśāyī Viṣṇu, who lives as the Supersoul of everything in the universe and maintains the creation generated by Brahmā. Śiva is one of the many sons of Brahmā, and he annihilates the creation. Therefore the original creator of the universe is Viṣṇu, and He is also the maintainer of the created beings by His causeless mercy. As such, it is the duty of all conditioned souls to acknowledge the victory of the Lord and thus become pure devotees and live peacefully in this world, where miseries and dangers are always in existence. The conditioned souls, who take this material creation as the place for satisfaction of the senses and thus are illusioned by the external energy of Viṣṇu, remain again to be subjected to the laws of material nature, creation and destruction.

In the Bhagavad-gītā it is said that beginning from the topmost planet of this universe down to the lowest planet, Pātālaloka, all are destructible, and the conditioned souls may travel in space either by good or bad work or by modern spacecraft, but they are sure to die everywhere, although the duration of life in different planets is different. The only means to attain eternal life is to go back home, back to Godhead, where there is no more rebirth as in the material planets. The conditioned souls, being unaware of this very simple fact because of forgetting their relationship with the Lord of Vaikuṇṭha, try to plan out a permanent life in this material world. Being illusioned by the external energy, they thus become engaged in various types of economic and religious development, forgetting that they are meant for going back home, back to Godhead. This forgetfulness is so strong due to the influence of māyā that the conditioned souls do not at all want to go back to Godhead. By sense enjoyment they become victims of birth and death repeatedly and thus spoil human lives which are chances for going back to Viṣṇu. The directive scriptures made by the Manus in different ages and millenniums are called sad-dharma, good guidance for the human beings, who should take advantage of all the revealed scriptures for their own interest, to make life's successful termination. The creation is not false, but it is a temporary manifestation just to give a chance for the conditioned souls to go back to Godhead. The desire to go back to Godhead and functions performed in that direction form the right path of work. When such a regulative path is accepted, the Lord gives all protection to His devotees by His causeless mercy, while the nondevotees risk their own activities to bind themselves in a chain of fruitive reactions.

The word sad-dharma is significant in this connection. Sad-dharma, or duty performed for going back to Godhead and thus becoming His unalloyed devotee, is the only pious activity; all others may pretend to be pious, but actually they are not. It is for this reason only that the Lord advises in the Bhagavad-gītā that one give up all so-called religious activities and completely engage in the devotional service of the Lord to become free from all anxieties due to the dangerous life of material existence. To work situated in sad-dharma is the right direction of life. One's aim of life should be to go back home, back to Godhead, and not be subjected to repeated births and deaths in the material world by getting good or bad bodies for temporary existence. Herein lies the intelligence of human life, and one should desire the activities of life in that way.

TEXT 5

avatārānucaritaṁ
hareś cāsyānuvartinām
puṁsām īśa-kathāḥ proktā
nānākhyānopabṛṁhitāḥ

SYNONYMS

avatāra-incarnation of Godhead; anucaritam-activities; hareḥ-of the Personality of Godhead; ca-also; asya-of His; anuvartinām-followers; puṁsām-of the persons; īśa-kathāḥ-the science of God; proktāḥ-is said; nānā-various; ākhyāna-narrations; upabṛṁhitāḥ-described.

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.

During the course of the existence of the cosmic manifestation, the chronology of history is created, recording the activities of the living entities. People in general have a tendency to learn the history and narrations of different men and times, but due to a lack of knowledge in the science of Godhead, they are not apt to study the history of the incarnations of the Personality of Godhead. It should always be remembered that the material creation is created for the salvation of the conditioned souls. The merciful Lord, out of His causeless mercy, descends to various planets in the material world and acts for the salvation of the conditioned souls. That makes the history and narrations worth reading. Śrīmad-Bhāgavatam offers such transcendental topics of the Lord in relationship with great devotees. Therefore the topics of the devotees and the Lord are to be given respectful aural reception.

TEXT 6

nirodho 'syānuśayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ

SYNONYMS

nirodhaḥ-the winding up of the cosmic manifestation; asya-of His; anuśayanam-the lying down of the puruṣa incarnation Mahā-Viṣṇu in mystic slumber; ātmanaḥ-of the living entities; saha-along with; śaktibhiḥ-with the energies; muktiḥ-liberation; hitvā-giving up; anyathā-otherwise; rūpam-form; sva-rūpeṇa-in constitutional form; vyavasthitiḥ-permanent situation.

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

As we have discussed several times, there are two types of living entities. Most of them are ever liberated, or nitya-muktas, while some of them are ever conditioned. The ever-conditioned souls are apt to develop a mentality of lording over the material nature, and therefore the material cosmic creation is manifested to give the ever-conditioned souls two kinds of facilities. One facility is that the conditioned soul can act according to his tendency to lord it over the cosmic manifestation, and the other facility gives the conditioned soul a chance to come back to Godhead. So after the winding up of the cosmic manifestation, most of the conditioned souls merge into the existence of the Mahā-Viṣṇu Personality of Godhead, lying in His mystic slumber, to be created again in the next creation. But some of the conditioned souls, who follow the transcendental sound in the form of Vedic literatures and are thus able to go back to Godhead, attain spiritual and original bodies after quitting the conditional gross and subtle material bodies. The material conditional bodies develop out of the living entities' forgetfulness of their relationship with Godhead, and during the course of the cosmic manifestation, the conditioned souls are given a chance to revive their original status of life with the help of revealed scriptures, so mercifully compiled by the Lord in His different incarnations. Reading or hearing of such transcendental literatures helps one become liberated even in the conditional state of material existence. All the Vedic literatures aim at devotional service to the Personality of Godhead, and as soon as one is fixed upon this point, he at once becomes liberated from conditional life. The material gross and subtle forms are simply due to the conditioned soul's ignorance and as soon as he is fixed in the devotional service of the Lord, he becomes eligible to be freed from the conditioned state. This devotional service is transcendental attraction for the Supreme on account of His being the source of all pleasing humors. Everyone is after some pleasure of humor for enjoyment, but does not know the supreme source of all attraction (raso vai saḥ rasaṁ hy evāyaṁ labdhvānandī bhavati). The Vedic hymns inform everyone about the supreme source of all pleasure; the unlimited fountainhead of all pleasure is the Personality of Godhead, and one who is fortunate enough to get this information through transcendental literatures like Śrīmad-Bhāgavatam becomes permanently liberated to occupy his proper place in the kingdom of God.

TEXT 7

ābhāsaś ca nirodhaś ca
yato 'sty adhyavasīyate
sa āśrayaḥ paraṁ brahma
paramātmeti śabdyate

SYNONYMS

ābhāsaḥ-the cosmic manifestation; ca-and; nirodhaḥ-and its winding up; ca-also; yataḥ-from the source; asti-is; adhyavasīyate-become manifested; saḥ-He; āśrayaḥ-reservoir; param-the Supreme; brahma-Being; paramātmā-the Supersoul; iti-thus; śabdyate-called.

The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.

Synonyms for the supreme source of all energies, as explained in the very beginning of the Śrīmad-Bhāgavatam, are janmādy asya yataḥ [SB 1.1.1], vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam/ brahmeti paramātmeti bhagavān iti śabdyate, called Parambrahma, Paramātmā or Bhagavān. The word iti used here in this verse completes the synonyms and thus indicates Bhagavān. This will be further explained in the later verses, but this Bhagavān ultimately means Lord Kṛṣṇa because the Śrīmad-Bhāgavatam has already accepted the Supreme Personality of Godhead as Kṛṣṇa. Kṛṣṇas tu bhagavān svayam [SB 1.3.28]. The original source of all energies, or the summum bonum, is the Absolute Truth, which is called Parambrahma, etc., and Bhagavān is the last word of the Absolute Truth. But even with the synonyms for Bhagavān, such as Nārāyaṇa, Viṣṇu and Puruṣa, the last word is Kṛṣṇa, as confirmed in the Bhagavad-gītā: ahaṁ sarvasya prabhavo mattaḥ samaṁ pravartate [Bg. 10.8], etc. Besides that, the Śrīmad-Bhāgavatam is the representation of Lord Kṛṣṇa as a sound incarnation of the Lord.

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣaḥ
purāṇārko 'dhunoditaḥ
(SB 1.3.43)

Thus by general conclusion Lord Kṛṣṇa is the ultimate source of all energies, and the word Kṛṣṇa means that. And to explain Kṛṣṇa or the science of Kṛṣṇa, the Śrīmad-Bhāgavatam has been prepared. In the First Canto of Śrīmad-Bhāgavatam this truth is indicated in the questions and answers by Sūta Gosvāmī and great sages like Śaunaka, and in the First and Second Chapters of the canto this is explained. In the Third Chapter this subject is more explicit, and in the Fourth Chapter even more explicit. In the Second Canto the Absolute Truth as the Personality of Godhead is further emphasized, and the indication is the Supreme Lord Kṛṣṇa. The summary of Śrīmad-Bhāgavatam in four verses, as we have already discussed, is succinct. This Supreme Personality of Godhead in the ultimate issue is confirmed by Brahmā in his Brahma-saṁhitā as īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. So it is concluded in the Third Canto of the Śrīmad-Bhāgavatam. The complete subject matter is elaborately explained in the Tenth and Eleventh Cantos of the Śrīmad-Bhāgavatam. In the matter of the changes of the Manus or manvantaras, such as the Svāyambhuva-manvantara and Cākṣuṣa-manvantara, as they are discussed in the Third, Fourth, Fifth, Sixth and Seventh Cantos of Śrīmad-Bhāgavatam, Lord Kṛṣṇa is indicated. In the Eighth Canto the Vaivasvata-manvantara explains the same subject indirectly, and in the Ninth Canto the same purport is there. In the Twelfth Canto the same is further explained, specifically regarding the different incarnations of the Lord. Thus it is concluded by studying the complete Śrīmad-Bhāgavatam that Lord Śrī Kṛṣṇa is the ultimate summum bonum, or the ultimate source of all energy. And according to the grades of worshipers, the indications of the nomenclature may be differently explained as Nārāyaṇa, Brahmā, Paramātmā, etc.

TEXT 8

yo 'dhyātmiko 'yaṁ puruṣaḥ
so 'sāv evādhidaivikaḥ
yas tatrobhaya-vicchedaḥ
puruṣo hy ādhibhautikaḥ

SYNONYMS

yaḥ-one who; adhyātmikaḥ-is possessed of the sense organs; ayam-this; puruṣaḥ-personality; saḥ-he; asau-that; eva-also; adhidaivikaḥ-controlling deity; yaḥ-that which; tatra-there; ubhaya-of both; vicchedaḥ-separation; puruṣaḥ-person; hi-for; ādhibhautikaḥ-the visible body or the embodied living entity.

The individual person possessing different instruments of senses is called the adhyātmic person, and the individual controlling deity of the senses is called adhidaivic. The embodiment seen on the eyeballs is called the adhibhautic person.

The supreme controlling summum bonum is the Personality of Godhead in His plenary portion of Paramātmā, or the Supersoul manifestation. In the Bhagavad-gītā (10.42) it is said:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

All the controlling deities like Viṣṇu, Brahmā and Śiva are different manifestations of the Paramātmā feature of the Supreme Personality of Godhead Śrī Kṛṣṇa, who exhibits himself in such manners by entering into each and every universe generated from Him. But still apparently there are divisions of the controller and controlled. For example, in the food-controlling department the controller of food is a person made of the same ingredients as the person who is controlled. Similarly, each and every individual in the material world is controlled by the higher demigods. For example, we have our senses, but the senses are controlled by superior controlling deities. We cannot see without light, and the supreme controller of light is the sun. The sun-god is in the sun planet, and we, the individual human beings or any other being on this earth, are all controlled by the sun-god as far as our eyes are concerned. Similarly, all the senses we have are controlled by the superior demigods, who are also as much living entities as we are, but one is empowered while the other is controlled. The controlled living entity is called the adhyātmic person, and the controller is called the adhidaivic person. All these positions in the material world are due to different fruitive activities. Any individual living being can become the sun-god or even Brahmā or any other god in the upper planetary system by a higher grade of pious work, and similarly one becomes controlled by the higher demigods by lower grades of fruitive activities. So every individual living entity is subject to the supreme control of the Paramātmā, who puts everyone in different positions of the controller and the controlled.

That which distinguishes the controller and controlled, i.e. the material body, is called the adhibhautic puruṣa. The body is sometimes called puruṣa, as confirmed in the Vedas in the following hymn: sa vā eṣa puruṣo 'nna-rasamayaḥ. This body is called the anna-rasa embodiment. This body depends on food. The living entity which is embodied does not eat anything, however, because the owner is spirit in essence. The material body requires replacement of matter for the wearing and tearing of the mechanical body. Therefore the distinction between the individual living entity and controlling planetary deities is in the anna-rasamaya body. The sun may have a gigantic body, and the man may have a smaller body, but all these visible bodies are made of matter; nonetheless, the sun-god and the individual person, who are related as the controller and the controlled, are the same spiritual parts and parcels of the Supreme Being, and it is the Supreme Being who places different parts and parcels in different positions. And thus the conclusion is that the Supreme Person is the shelter of all.

TEXT 9

ekam ekatarābhāve
yadā nopalabhāmahe
tritayaṁ tatra yo veda
sa ātmā svāśrayāśrayaḥ

SYNONYMS

ekam-one; ekatara-another; abhāve-in the absence of; yadā-because; na-does not; upalabhāmahe-perceptible; tritayam-in three stages; tatra-there; yaḥ-the one; veda-who knows; saḥ-he; ātmā-the Supersoul; sva-own; āśraya-shelter; āśrayaḥ-of the shelter.

All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.

There are innumerable living entities, one dependent on the other in the relationship of the controlled and the controller. But without the medium of perception, no one can know or understand who is the controlled and who is the controller. For example, the sun controls the power of our vision, we can see the sun because the sun has its body, and the sunlight is useful only because we have eyes. Without our having eyes, the sunlight is useless, and without sunlight the eyes are useless. Thus they are interdependent, and none of them is independent. Therefore the natural question arises concerning who made them interdependent. The one who has made such a relationship of interdependence must be ultimately completely independent. As stated in the beginning of the Śrīmad-Bhāgavatam, the ultimate source of all interdependent objectives is the complete independent subject. This ultimate source of all interdependence is the Supreme Truth or Paramātmā, the Supersoul, who is not dependent on anything else. He is svāśrayāśrayaḥ. He is only dependent on His self, and thus He is the supreme shelter of everything. Although Paramātmā and Brahman are subordinate to Bhagavān, because Bhagavān is Puruṣottama or the Superperson, He is the source of the Supersoul also. In the Bhagavad-gītā (15.18) Lord Kṛṣṇa says that He is the Puruṣottama and the source of everything, and thus it is concluded that Śrī Kṛṣṇa is the ultimate source and shelter of all entities, including the Supersoul and Supreme Brahman. Even accepting that there is no difference between the Supersoul and the individual soul, the individual soul is dependent on the Supersoul for being liberated from the illusion of material energy. The individual is under the clutches of illusory energy, and therefore although qualitatively one with the Supersoul, he is under the illusion of identifying himself with matter. And to get out of this illusory conception of factual life, the individual soul has to depend on the Supersoul to be recognized as one with Him. In that sense also the Supersoul is the supreme shelter. And there is no doubt about it.

The individual living entity, the jīva, is always dependent on the Supersoul, Paramātmā, because the individual soul forgets his spiritual identity whereas the Supersoul, Paramātmā, does not forget His transcendental position. In the Bhagavad-gītā these separate positions of the jīva-ātmā and the Paramātmā are specifically mentioned. In the Fourth Chapter, Arjuna, the jīva soul, is represented as forgetful of his many, many previous births, but the Lord, the Supersoul, is not forgetful. The Lord even remembers when He taught the Bhagavad-gītā to the sun-god some billions of years before. The Lord can remember such millions and billions of years, as stated in the Bhagavad-gītā (7.26) as follows:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

The Lord in His eternal blissful body of knowledge is fully aware of all that happened in the past, that which is going on at the present and also what will happen in the future. But in spite of His being the shelter of both the Paramātmā and Brahman, persons with a poor fund of knowledge are unable to understand Him as He is.

The propaganda of the identity of cosmic consciousness with the consciousness of the individual living entities is completely misleading because even such a person or individual soul as Arjuna could not remember his past deeds, although he is always with the Lord. And what can the tiny ordinary man, falsely claiming to be one with the cosmic consciousness, know about his past, present and future?

TEXT 10

puruṣo 'ṇḍaṁ vinirbhidya
yadāsau sa vinirgataḥ
ātmano 'yanam anvicchann
apo 'srākṣīc chuciḥ śucīḥ

SYNONYMS

puruṣaḥ-the Supreme Person, Paramātmā; aṇḍam-the universes; vinirbhidya-making them each separately situated; yadā-when; asau-the same; saḥ-He (the Lord); vinirgataḥ-came out; ātmanaḥ-of Himself; ayanam-lying in place; anvicchan-desiring; apaḥ-water; asrākṣīt-created; śuciḥ-the most pure; śucīḥ-transcendental.

After separating the different universes, the gigantic universal form of the Lord [Mahā-Viṣṇu], which came out of the causal ocean, the place of appearance for the first puruṣa-avatāra, entered into each of the separate universes, desiring to lie on the created transcendental water [Garbhodaka].

After analysis of the living entities and the Supreme Lord, Paramātmā, the independent source of all other living beings, Śrīla Śukadeva Gosvāmī is now presenting the prime necessity for devotional service to the Lord, which is the only occupational business of all living entities. The Supreme Lord Śrī Kṛṣṇa and all His plenary portions and extensions of plenary portions are nondifferent from one another, and thus the supreme independence is in each and every one of them. In order to prove this, Śukadeva Gosvāmī (as promised to King Parīkṣit) describes herein the independence of the puruṣa-avatāra Personality of Godhead, even in the sphere of the material creation. Such activities of the Lord are also transcendental, and therefore they are also līlā, or pastimes, of the absolute Lord. Such pastimes of the Lord are very conducive to the hearers for self-realization in the field of devotional service. Some may argue, why not then relish the transcendental līlā of the Lord as exhibited in the land of Mathurā and Vṛndāvana, which are sweeter than anything in the world? Śrīla Viśvanātha Cakravartī Ṭhākura replies that the pastimes of the Lord in Vṛndāvana are meant to be relished by advanced devotees of the Lord. Neophyte devotees will misunderstand such supreme transcendental activities of the Lord, and therefore the Lord's pastimes in the material sphere related to creation, maintenance and destruction are verily relishable by the prākṛta, or mundane devotees of the Lord. As the yoga system mainly based on bodily exercises is meant for the person who is too much attached to the bodily conception of existence, similarly the Lord's pastimes related to the creation and destruction of the material world are for those who are too materially attached. For such mundane creatures the functions of the body and the functions of the cosmic world through physical laws in relationship with the Lord are also therefore included in understanding of the lawmaker, the Supreme Personality of Godhead. The scientists explain the material functions by so many technological terms of material law, but such blind scientists forget the lawmaker. The Śrīmad-Bhāgavatam points out the lawmaker. One should not be amazed by the mechanical arrangement of the complicated engine or dynamo, but one should praise the engineer who creates such a wonderful working machine. That is the difference between the devotee and the nondevotee. Devotees are always full with praising the Lord, who directs the physical laws. In the Bhagavad-gītā (9.10) the direction of the Lord upon the material nature is described as follows:

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"The material nature full of physical laws is one of My different energies; therefore it is neither independent nor blind. Because I am transcendentally all-powerful, simply by My glancing over material nature, the physical laws of nature work so wonderfully. The actions and reactions of the physical laws work on that account, and thus the material world is created, maintained and annihilated again and again."

Men with a poor fund of knowledge, however, become astonished by studying the physical laws both within the construction of the individual body and within the cosmic manifestation, and foolishly they decry the existence of God, taking it for granted that the physical laws are independent, without any metaphysical control. The Bhagavad-gītā (9.11) replies to this foolishness in the following words:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"The foolish men [mūḍhāḥ] do not know the Personality of Godhead in His eternal form of bliss and knowledge." The foolish man thinks of the transcendental body of the Lord as something like his own, and therefore he cannot think of the unlimited controlling power of the Lord, who is not visible in the acting of the physical laws. The Lord is, however, visible to the naked eyes of people in general when He descends Himself by His own personal potency. Lord Kṛṣṇa incarnated Himself as He is and played very wonderful parts as the Lord Himself, and the Bhagavad-gītā concerns such wonderful actions and knowledge. Yet foolish men will not accept Lord Kṛṣṇa as the Supreme Lord. Generally they consider the infinitesimal and infinite features of the Lord because they themselves are unable to become either the infinitesimal or the infinite, but one should know that the infinite and infinitesimal sizes of the Lord are not His highest glories. The most wonderful manifestation of the Lord's power is exhibited when the infinite Lord becomes visible to our eyes as one of us. Yet His activities are different from those of the finite beings. Lifting a mountain at the age of seven years and marrying sixteen thousand wives in the prime of His youth are some of the examples of His infinite energy, but the mūḍhas, after seeing them or hearing about them, decry them as legendary and take the Lord as one of them. They cannot understand that the Lord Śrī Kṛṣṇa, although in the form of a human being by His own potency, is still the Supreme Lord with full potency as the supreme controller.

When, however, the mūḍhas give submissive and aural reception to the messages of the Lord as in the Śrīmad Bhagavad-gītā or in the Śrīmad-Bhāgavatam through the channel of disciplic succession, such mūḍhas also become devotees of the Lord by the grace of His pure devotees. And for this reason only, either in the Bhagavad-gītā or in the Śrīmad-Bhāgavatam, the pastimes of the Lord in the material world are delineated for the benefit of those men with a poor fund of knowledge.

TEXT 11

tāsv avātsīt sva-sṛṣṭāsu
sahasraṁ parivatsarān
tena nārāyaṇo nāma
yad āpaḥ puruṣodbhavāḥ

SYNONYMS

tāsu-in that; avātsīt-resided; sva-own; sṛṣṭāsu-in the matter of creation; sahasram-one thousand; parivatsarān-years of His measurement; tena-for that reason; nārāyaṇaḥ-the Personality of Godhead named Nārāyaṇa; nāma-name; yat-because; āpaḥ-water; puruṣa-udbhavāḥ-emanated from the Supreme Person.

That Supreme Person is not impersonal and therefore is distinctively a nara, or person. Therefore the transcendental water created from the Supreme Nara is known as nāra. And because He lies down on that water, He is known as Nārāyaṇa.

TEXT 12

dravyaṁ karma ca kālaś ca
svabhāvo jīva eva ca
yad-anugrahataḥ santi
na santi yad-upekṣayā

SYNONYMS

dravyam-physical elements; karma-action; ca-and; kālaḥ-time; ca-also; sva-bhāvaḥ jīvaḥ-the living entities; eva-certainly; ca-also; yat-whose; anugrahataḥ-by the mercy of; santi-exist; na-does not; santi-exist; yat-upekṣayā-by negligence.

One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.

The living entities are the enjoyers of the material ingredients, time, modes, etc., because they want to lord it over the material nature. The Lord is the supreme enjoyer, and the living entities are meant to assist the Lord in His enjoyment and thus participate in the transcendental enjoyment of everyone. The enjoyer and the enjoyed both participate in enjoyment, but, deluded by the illusory energy, the living entities want to become the enjoyer like the Lord, although they are not meant for such enjoyment. The jīvas, the living entities, are mentioned in the Bhagavad-gītā as the Lord's superior nature, or parā prakṛti, and so also it is mentioned in the Viṣṇu Purāṇa. Therefore the living entities are never the puruṣas, or the factual enjoyers. As such, the spirit of enjoyment by the living entity in the material world is false. In the spiritual world the living entities are pure in nature, and therefore they are associates in the enjoyment of the Supreme Lord. In the material world the spirit of enjoyment of the living entities by dint of their own actions (karma) gradually fades by the laws of nature, and thus the illusory energy dictates in the ears of the conditioned souls that they should become one with the Lord. This is the last snare of the illusory energy. When the last illusion is also cleared off by the mercy of the Lord, the living entity again becomes reinstated in his original position and thus becomes actually liberated. For this attainment of liberation from the material clutches, the Lord creates the material world, maintains it for some time (one thousand years of His measurement, as stated in the previous verse), and then again annihilates it by His will. The living entities are therefore completely dependent on the mercy of the Lord, and all their so-called enjoyments by scientific improvement are crushed into dust when the Lord desires.

TEXT 13

eko nānātvam anvicchan
yoga-talpāt samutthitaḥ
vīryaṁ hiraṇmayaṁ devo
māyayā vyasṛjat tridhā

SYNONYMS

ekaḥ-He, one alone; nānātvam-varieties; anvicchan-so desiring; yoga-talpāt-from the bedstead of mystic slumber; samutthitaḥ-thus generated; vīryam-the semina; hiraṇmayam-golden hue; devaḥ-the demigod; māyayā-by the external energy; vyasṛjat-perfectly created; tridhā-in three features.

The Lord, while lying on His bed of mystic slumber, generated the seminal symbol, golden in hue, through external energy out of His desire to manifest varieties of living entities from Himself alone.

In the Bhagavad-gītā (9.7-8) the creation and annihilation of the material world are stated as follows:

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham
prakṛtiṁ svām avaṣṭabhya
visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam
avaśaṁ prakṛter vaśāt

"At the end of each millennium the creative forces, namely the material nature and the living entities who struggle in the material nature, all merge together into the transcendental body of the Lord, and again when the Lord desires to manifest them, all of them are again displayed by the Lord.

"Therefore the material nature is working under the control of the Lord. All of them, under the agency of material nature and under the control of the Lord, are thus repeatedly created and annihilated by the will of the Lord."

As such, before the creation or manifestation of the material cosmic world, the Lord exists as total energy (mahā-samaṣṭi), and thus desiring Himself to be diffused to many, He expands Himself further into multitotal energy (samaṣṭi). From the multitotal energy He further expands Himself into individuals in three dimensions, namely adhyātmic, adhidaivic and adhibhautic, as explained before (vyaṣṭi). As such, the whole creation and the creative energies are nondifferent and different simultaneously. Because everything is an emanation from Him (the Mahā-Viṣṇu or Mahā-samaṣṭi), nothing of the cosmic energies is different from Him; but all such expanded energies have specific functions and display as designed by the Lord, and therefore they are simultaneously different from the Lord. The living entities are also similar energy (marginal potency) of the Lord, and thus they are simultaneously one with and different from Him.

At the stage of nonmanifestation, the living energies remain potent in the Lord, and when they are let loose in the cosmic manifestation they are exhibited differently in terms of different desires under the modes of nature. Such differential manifestations of the living energies are conditional states of the living entities. The liberated living entities, however, in the sanātana (eternal) manifestation, are unconditionally surrendered souls, and therefore they are not subject to the conditions of creation and annihilation. So this creation takes place by the glance of the Lord from His bedstead of mystic slumber. And thus all the universes and the lord of the universe, Brahmā, are again and again manifested and annihilated.

TEXT 14

adhidaivam athādhyātmam
adhibhūtam iti prabhuḥ
athaikaṁ pauruṣaṁ vīryaṁ
tridhābhidyata tac chṛṇu

SYNONYMS

adhidaivam-the controlling entities; atha-now; adhyātmam-the controlled entities; adhibhūtam-the material bodies; iti-thus; prabhuḥ-the Lord; atha-in this way; ekam-one only; pauruṣam-of His Lordship; vīryam-potency; tridhā-in three; abhidyata-divided; tat-that; śṛṇu-just hear from me.

Just hear from me how the potency of His Lordship divides one into three, called the controlling entities, the controlled entities and the material bodies, in the manner mentioned above.

TEXT 15

antaḥ śarīra ākāśāt
puruṣasya viceṣṭataḥ
ojaḥ saho balaṁ jajñe
tataḥ prāṇo mahān asuḥ

SYNONYMS

antaḥ śarīre-within the body; ākāśāt-from the sky; puruṣasya-of Mahā-Viṣṇu; viceṣṭataḥ-while so trying, or willing; ojaḥ-the energy of the senses; sahaḥ-mental force; balam-bodily strength; jajñe-generated; tataḥ-thereafter; prāṇaḥ-the living force; mahān asuḥ-the fountainhead of everyone's life.

From the sky situated within the transcendental body of the manifesting Mahā-Viṣṇu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

TEXT 16

anuprāṇanti yaṁ prāṇāḥ
prāṇantaṁ sarva-jantuṣu
apānantam apānanti
nara-devam ivānugāḥ

SYNONYMS

anuprāṇanti-follow the living symptoms; yam-whom; prāṇāḥ-senses; prāṇantam-endeavoring; sarva-jantuṣu-in all living entities; apānantam-stop endeavoring; apānanti-all others stop; nara-devam-a king; iva-like; anugāḥ-the followers.

As the followers of a king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sensual activities.

The individual living entities are completely dependent on the total energy of the supreme puruṣa. No one has independent existence, just as no electric lamp has independent effulgence. Each and every electrical instrument depends fully on the total powerhouse, the total powerhouse depends on the reservoir of water for generating electricity, water depends on the clouds, the clouds depend on the sun, the sun depends on creation, and the creation depends on the movement of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the cause of all causes.

TEXT 17

prāṇenākṣipatā kṣut tṛḍ
antarā jāyate vibhoḥ
pipāsato jakṣataś ca
prāṅ mukhaṁ nirabhidyata

SYNONYMS

prāṇena-by the living force; ākṣipatā-being agitated; kṣut-hunger; tṛṭ-thirst; antarā-from within; jāyate-generates; vibhoḥ-of the Supreme; pipāsataḥ-being desirous to quench the thirst; jakṣataḥ-being desirous to eat; ca-and; prāk-at first; mukham-the mouth; nirabhidyata-was opened.

The living force, being agitated by the virāṭ-puruṣa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

The process by which all living beings in the womb of the mother develop their sense organs and sense perceptions appears to follow the same principles in the case of the virāṭ-puruṣa, the sum total of all living entities. Therefore the supreme cause of all generation is not impersonal or without desire. The desires for all kinds of sense perception and sense organs exist in the Supreme, and thus they take place in the individual persons. This desire is the nature of the supreme living being, the Absolute Truth. Because He has the sum total of all mouths, the individual living entities have mouths. Similarly with all other senses and sense organs. Here the mouth is the symbolic representation of all sense organs, for the same principles apply to the others also.

TEXT 18

mukhatas tālu nirbhinnaṁ
jihvā tatropajāyate
tato nānā-raso jajñe

jihvayā yo ’dhigamyate

SYNONYMS

mukhataḥ-from the mouth; tālu-the palate; nirbhinnam-being generated; jihvā-the tongue; tatra-thereupon; upajāyate-becomes manifested; tataḥ-thereupon; nānā-rasaḥ-various tastes; jajñe-became manifested; jihvayā-by the tongue; yaḥ-which; adhigamyate-become relished.

From the mouth the palate became manifested, and thereupon the tongue was also generated. After this all the different tastes came into existence so that the tongue can relish them.

This gradual process of evolution suggests the explanation of the controlling deities (adhidaiva) because Varuṇa is the controlling deity for all relishable juices. Therefore the mouth becomes the resting place for the tongue, which tastes all the different juices, of which the controlling deity is Varuṇa. This suggests, therefore, that Varuṇa was also generated along with the development of the tongue. The tongue and the palate, being instrumental, are adhibhūtam, or forms of matter, but the functioning deity, who is a living entity, is adhidaiva, whereas the person undergoing the function is adhyātma. Thus the three categories are also explained as to their birth after the opening of the mouth of the virāṭ-puruṣa. The four principles mentioned in this verse serve to explain the three main principles, namely the adhyātma, adhidaiva and adhibhutam, as explained before.

TEXT 19

vivakṣor mukhato bhūmno
vahnir vāg vyāhṛtaṁ tayoḥ
jale caitasya suciraṁ
nirodhaḥ samajāyata

SYNONYMS

vivakṣoḥ-when there was a need to speak; mukhataḥ-from the mouth; bhūmnaḥ-of the Supreme; vahniḥ-fire or the controlling deity of fire; vāk-vibration; vyāhṛtam-speeches; tayoḥ-by both; jale-in the water; ca-however; etasya-of all these; suciram-a very, very long time; nirodhaḥ-suspension; samajāyata-did continue.

When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity Fire was generated from the mouth. But when He was lying in the water, all these functions remained suspended.

The peculiarity of the gradual development of the different senses is simultaneously supported by their controlling deities. It is to be understood, therefore, that the activities of the sense organs are controlled by the will of the Supreme. The senses are, so to speak, offering a license for the conditioned souls, who are to use them properly under the control of the controlling deity deputed by the Supreme Lord. One who violates such controlling regulations has to be punished by degradation to a lower status of life. Consider, for example, the tongue and its controlling deity, Varuṇa. The tongue is meant for eating, and men, animals and birds each have their different tastes because of different licenses. The taste of human beings and that of the swine are not on the same level. The controlling deity, however, awards or certifies a particular type of body when the particular living entity develops a taste in terms of different modes of nature. If the human being develops taste without discrimination, as does the swine, then the controlling deity is certainly certified for the next term to award him the body of a swine. The swine accepts any kind of foodstuff, including stools, and a human being who has developed such indiscriminate taste must be prepared for a degraded life in the next life. Such a life is also God’s grace because the conditioned soul desired a body like that for perfectly tasting a particular type of foodstuff. If a man gets the body of a swine it must be considered the grace of the Lord because the Lord awards the facility. After death the next body is offered by superior control, not blindly. A human being, therefore, must be on his guard as to what sort of body he is going to have in the next life. An irresponsible life of indiscrimination is risky, and that is the declaration of all scriptures.

TEXT 20

nāsike nirabhidyetāṁ
dodhūyati nabhasvati
tatra vāyur gandha-vaho
ghrāṇo nasi jighṛkṣataḥ

SYNONYMS

nāsike-in the nostrils; nirabhidyetām-being developed; dodhūyati-rapidly blowing; nabhasvati-air respiration; tatra-thereupon; vāyuḥ-air; gandha-vahaḥ-smelling odor; ghrāṇaḥ-sense of smell; nasi-in the nose; jighṛkṣataḥ-desiring to smell odors.

Thereafter, when the supreme puruṣa desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors came into existence, and the controlling deity of air, carrying smell, also became manifested.

The nasal instrument, odor, and the controlling deity air, smelling, etc., all became manifested simultaneously when the Lord desired to smell. The Vedic mantras confirm this statement in the Upaniṣads’ statement that everything is first desired by the Supreme before the subordinate living entity can act upon it. The living entity can see only when the Lord sees, the living entity can smell when the Lord smells, and so on. The idea is that the living entity cannot do anything independently. He can simply think of doing something independently, but he cannot act independently. This independence in thinking is there by the grace of the Lord, but the thinking can be given shape by the grace of the Lord, and therefore the common saying is that man proposes and God disposes. The whole explanation is on the subject of the absolute dependence of the living entities and absolute independence of the Supreme Lord. Less intelligent persons claiming to be on an equal level with God must first prove themselves to be absolute and independent, and then they must substantiate their claim to being one with God.

TEXT 21

yadātmani nirālokam
ātmānaṁ ca didṛkṣataḥ
nirbhinne hy akṣiṇī tasya
jyotiś cakṣur guṇa-grahaḥ

SYNONYMS

yadā-while; ātmani-unto Himself; nirālokam-without any light; ātmānam-His own transcendental body; ca-also other bodily forms; didṛkṣataḥ-desired to look upon; nirbhinne-due to being sprouted; hi-for; akṣiṇī-of the eyes; tasya-of Him; jyotiḥ-the sun; cakṣuḥ-the eyes; guṇa-grahaḥ-the power of seeing.

Thus when everything existed in darkness, the Lord desired to see Himself and all that was created. Then the eyes, the illuminating god Sun, the power of vision and the object of sight all became manifested.

The universe is by nature dense darkness, and therefore the total creation is called tamas, or darkness. The night is the real feature of the universe, for then one cannot see anything, including oneself. The Lord, out of His causeless mercy, first desired to see Himself and all the creation as well, and thus the sun became manifested, the power of vision for all living entities became possible, and the objects of vision were also manifested. This means that the whole phenomenal world became visible after the creation of the sun.

TEXT 22

bodhyamānasya ṛṣibhir
ātmanas taj jighṛkṣataḥ
karṇau ca nirabhidyetāṁ
diśaḥ śrotraṁ guṇa-grahaḥ

SYNONYMS

bodhyamānasya-desiring to understand; ṛṣibhiḥ-by the authorities; ātmanaḥ-of the Supreme Being; tat-that; jighṛkṣataḥ-when He desired to take up; karṇau-the ears; ca-also; nirabhidyetām-became manifested; diśaḥ-the direction or the god of air; śrotram-the power of hearing; guṇa-grahaḥ-and the objects of hearing.

By development of the desire of the great sages to know, the ears, the power of hearing, the controlling deity of hearing, and the objects of hearing became manifested. The great sages desired to hear about the Self.

As stated in the Bhagavad-gītā, by advancement of knowledge one should try to know about the Supreme Lord, the summum bonum of everything. Knowledge does not mean knowledge only of the laws of nature or physical knowledge, which are working by the direction of the Lord. The scientists are eager to hear about the physical laws working in material nature. They are eager to hear through the medium of radio and television about things taking place far away from them on other planets, but they should know that the power of hearing and the instruments for hearing were given to them by the Lord for hearing about the Self, or about the Lord. Unfortunately the power of hearing is misused in hearing the vibrations of mundane affairs. The great sages were interested in hearing about the Lord through Vedic knowledge and nothing more. That is the beginning of aural reception of knowledge.

TEXT 23

vastuno mṛdu-kāṭhinya-
laghu-gurv-oṣṇa-śītatām
jighṛkṣatas tvaṅ nirbhinnā
tasyāṁ roma-mahī-ruhāḥ
tatra cāntar bahir vātas
tvacā labdha-guṇo vṛtaḥ

SYNONYMS

vastunaḥ-of all matter; mṛdu-softness; kāṭhinya-hardness; laghu-lightness; guru-heaviness; oṣṇa-warmness; śītatām-coldness; jighṛkṣataḥ-desiring to perceive; tvak-the touch sensation; nirbhinnā-distributed; tasyām-in the skin; roma-hairs on the body; mahī-ruhāḥ-as well as the trees, the controlling deities; tatra-there; ca-also; antaḥ-within; bahiḥ-outside; vātaḥ tvacā-the sense of touch or the skin; labdha-having been perceived; guṇaḥ-objects of sense perception; vṛtaḥ-generated.

When there was a desire to perceive the physical characteristics of matter, such as softness, hardness, warmth, cold, lightness and heaviness, the background of sensation, the skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and outside the skin is a covering of air through which sense perception became prominent.

The physical characteristics of matter, such as softness, are subjects of sense perception, and thus physical knowledge is the subject matter of the touch sensation. One can measure the temperature of matter by touching with the hand, and one can measure the weight of an object by lifting it with the hand and thus estimate its heaviness or lightness. The skin, the skin pores and the hairs on the body are all interdependent with the touch sensation. The air blowing within and outside the skin is also an object of sense perception. This sense perception is also a source of knowledge, and therefore it is suggested here that physical or physiological knowledge is subordinate to the knowledge of the Self, as above mentioned. Knowledge of Self can expand to the knowledge of phenomena, but physical knowledge cannot lead to knowledge of the Self.

There is, however, an intimate relation between the hairs on the body and the vegetation on the body of the earth. The vegetables are nourishment for the skin both as food and medicine, as stated in the Third Canto: tvacam asya vinirbhinnāṁ viviśur dhiṣṇyam oṣadhīḥ.

TEXT 24

hastau ruruhatus tasya
nānā-karma-cikīrṣayā
tayos tu balavān indra
ādānam ubhayāśrayam

SYNONYMS

hastau-the hands; ruruhatuḥ-manifested; tasya-His; nānā-various; karma-work; cikīrṣayā-being so desirous; tayoḥ-of them; tu-however; balavān-to give strength; indraḥ-the demigod in heaven; ādānam-activities of the hand; ubhaya-āśrayam-dependent on both the demigod and the hand.

Thereafter when the Supreme Person desired to perform varieties of work, the two hands and their controlling strength, and Indra, the demigod in heaven, became manifested, as also the acts dependent on both the hands and the demigod.

In every item we can note with profit that the sense organs of the living entity are never independent at any stage. The Lord is known as the Lord of the senses (Hṛṣīkeśa). Thus the sense organs of the living entities are manifested by the will of the Lord, and each organ is controlled by a certain type of demigod. No one, therefore, can claim any proprietorship of the senses. The living entity is controlled by the senses, the senses are controlled by the demigods, and the demigods are the servants of the Supreme Lord. That is the arrangement in the system of creation. The whole thing is controlled ultimately by the Supreme Lord, and there is no independence either of the material nature or of the living entity. The illusioned living entity who claims to be the lord of his senses is under the clutches of the external energy of the Lord. As long as a living entity continues to be puffed up by his tiny existence, he is to be understood to be under the stringent control of the external energy of the Lord, and there is no question of liberation from the clutches of illusion (māyā), however much one may declare himself a liberated soul.

TEXT 25

gatiṁ jigīṣataḥ pādau
ruruhāte 'bhikāmikām
padbhyāṁ yajñaḥ svayaṁ havyaṁ
karmabhiḥ kriyate nṛbhiḥ

SYNONYMS

gatim-movement; jigīṣataḥ-so desiring; pādau-the legs; ruruhāte-being manifested; abhikāmikām-purposeful; padbhyām-from the legs; yajñaḥ-Lord Viṣṇu; svayam-personally Himself; havyam-the duties; karmabhiḥ-by one's occupational duty; kriyate-caused to be done; nṛbhiḥ-by different human beings.

Thereupon, because of His desiring to control movement, His legs became manifested, and from the legs the controlling deity named Viṣṇu was generated. By His personal supervision of this act, all varieties of human being are busily engaged in dutiful occupational sacrifice.

Every human being is engaged in his particular occupational duty, and such activities are visible as men go hither and thither. This is very prominently visible in big cities of the world: people are going all over the cities with great concern, from one place to another. This movement is not limited only to the cities, but is also visible outside the cities from one place to another, or from one city to another, by different means of vehicles. Men are moving by cars and rails on the roads, by subways within the earth and by planes in the sky for the purpose of business success. But in all these movements the real purpose is to earn wealth for comfortable life. For this comfortable life the scientist is engaged, the artist is engaged, the engineer is engaged, the technician is engaged, all in different branches of human activity. But they do not know how to make the activities purposeful to fulfill the mission of human life. Because they do not know this secret, all their activities are targeted towards the goal of sense gratification without control, and therefore by all this business they are unknowingly entering into the deep regions of darkness.

Because they have been captivated by the external energy of the Supreme Lord, they have completely forgotten the Supreme Lord Viṣṇu, and thus they have taken it for granted that this life, as presently manifested under the conditions of material nature, is all in all for enjoying the highest amount of sense gratification. But such a wrong conception of life cannot give anyone the desired peace of mind, and thus in spite of all advancement in knowledge by use of the resources of nature, no one is happy in this material civilization. The secret is that at every step they should try to execute sacrifices toward the path of world peace. The Bhagavad-gītā (18.45-46) also advises the same secret in the following verses.

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu
yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

The Lord said to Arjuna: "Just hear from Me how one can attain the highest perfection in life simply by discharging his specified occupational duty. Man can attain the highest perfection of life by worshiping the Supreme Lord and by performing sacrifice for the sake of the Supreme Lord Viṣṇu, who is all-pervading and by whose control every living being acquires his desired facilities, according to his personal propensity."

There is no harm in having different propensities in life because every human being is proportionately independent to chalk out the plan of his life by different occupations, but one should make it a point in his life to know perfectly well that he is not independent absolutely. One is certainly under the control of the Supreme Lord and under different agencies. Knowing this, one should make it a point that by his work and the result of his labor he serves the Supreme Lord as prescribed by the authorities expert in the transcendental loving service of the Supreme Lord Viṣṇu. For performing such occupational duties of life the leg is the most important instrument of the body because without the help of the legs one cannot move from one place to another, and therefore the Lord has special control over the legs of all human beings, which are meant for performing yajñas.

TEXT 26

nirabhidyata śiśno vai
prajānandāmṛtārthinaḥ
upastha āsīt kāmānāṁ
priyaṁ tad-ubhayāśrayam

SYNONYMS

nirabhidyata-came out; śiśnaḥ-the genitals; vai-certainly; prajā-ānanda-sex pleasure; amṛta-arthinaḥ-aspiring to taste the nectar; upasthaḥ-the male or female organ; āsīt-came into existence; kāmānām-of the lustful; priyam-very dear; tat-that; ubhaya-āśrayam-shelter for both.

Thereupon, for sexual pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajāpati. The object of sexual pleasure and the controlling deity are under the control of the genitals of the Lord.

The heavenly pleasure for the conditioned soul is sexual pleasure, and this pleasure is tasted by the genitals. The woman is the object of sexual pleasure, and both the sense perception of sexual pleasure and the woman are controlled by the Prajāpati, who is under the control of the Lord's genitals. The impersonalist must know from this verse that the Lord is not impersonal, for He has His genitals, on which all the pleasurable objects of sex depend. No one would have taken the trouble to maintain children if there were no taste of heavenly nectar by means of sexual intercourse. This material world is created to give the conditioned souls a chance for rejuvenation for going back home, back to Godhead, and therefore generation of the living being is necessary for upkeep of the purpose of creation. Sexual pleasure is an impetus for such action, and as such one can even serve the Lord in the act of such sexual pleasure. The service is counted when the children born of such sexual pleasure are properly trained in God consciousness. The whole idea of material creation is to revive the dormant God consciousness of the living entity. In forms of life other than the human form, sexual pleasure is prominent without any motive of service for the mission of the Lord. But in the human form of life the conditioned soul can render service to the Lord by creating progeny suitable for the attainment of salvation. One can beget hundreds of children and enjoy the celestial pleasure of sexual intercourse, provided he is able to train the children in God consciousness. Otherwise begetting children is on the level of the swine. Rather, the swine is more expert than the human being because the swine can beget a dozen piglets at a time, whereas the human being can give birth to only one at a time. So one should always remember that the genitals, sexual pleasure, the woman and the offspring are all related in the service of the Lord, and one who forgets this relationship in the service of the Supreme Lord becomes subjected to the threefold miseries of material existence by the laws of nature. Perception of sexual pleasure is there even in the body of the dog, but there is no sense of God consciousness. The human form of life is distinct from that of the dog by the perception of God consciousness.

TEXT 27

utsisṛkṣor dhātu-malaṁ
nirabhidyata vai gudam
tataḥ pāyus tato mitra
utsarga ubhayāśrayaḥ

SYNONYMS

utsisṛkṣoḥ-desiring to evacuate; dhātu-malam-refuse of eatables; nirabhidyata-became open; vai-certainly; gudam-the evacuating hole; tataḥ-thereafter; pāyuḥ-the evacuating sense organ; tataḥ-thereafter; mitraḥ-the controlling demigod; utsargaḥ-the substance evacuated; ubhaya-both; āśrayaḥ-shelter.

Thereafter, when He desired to evacuate the refuse of eatables, the evacuating hole, anus, and the sensory organ thereof developed along with the controlling deity Mitra. The sensory organ and the evacuating substance are both under the shelter of the controlling deity.

Even in the matter of evacuating stool, the refuse is controlled, so how can the living entity claim to be independent?

TEXT 28

āsisṛpsoḥ puraḥ puryā
nābhi-dvāram apānataḥ
tatrāpānas tato mṛtyuḥ
pṛthaktvam ubhayāśrayam

SYNONYMS

āsisṛpsoḥ-desiring to go everywhere; puraḥ-in different bodies; puryāḥ-from one body; nābhi-dvāram-the navel or abdominal hole; apānataḥ-was manifested; tatra-thereupon; apānaḥ-stopping of the vital force; tataḥ-thereafter; mṛtyuḥ-death; pṛthaktvam-separately; ubhaya-both; āśrayam-shelter.

Thereafter, when He desired to move from one body to another, the navel and the air of departure and death were combinedly created. The navel is the shelter for both, namely death and the separating force.

The prāṇa-vāyu continues the life, and the apāna-vāyu stops the living force. Both the vibrations are generated from the abdominal hole, the navel. This navel is the joint from one body to the other. Lord Brahmā was born of the abdominal hole of Garbhodakaśāyī Viṣṇu as a separate body, and the same principle is followed even in the birth of any ordinary body. The body of the child develops from the body of the mother, and when the child is separated from the body of the mother, it is separated by cutting the navel joint. And that is the way the Supreme Lord manifested Himself as separated many. The living entities are therefore separated parts, and thus they have no independence.

TEXT 29

āditsor anna-pānānām
āsan kukṣy-antra-nāḍayaḥ
nadyaḥ samudrāś ca tayos
tuṣṭiḥ puṣṭis tad-āśraye

SYNONYMS

āditsoḥ-desiring to have; anna-pānānām-of food and drink; āsan-there became; kukṣi-the abdomen; antra-the intestines; nāḍayaḥ-and the arteries; nadyaḥ-the rivers; samudrāḥ-seas; ca-also; tayoḥ-of them; tuṣṭiḥ-sustenance; puṣṭiḥ-metabolism; tat-of them; āśraye-the source.

When there was a desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and seas are the source of their sustenance and metabolism.

The controlling deities of the intestines are the rivers, and those of the arteries, the seas. Fulfillment of the belly with food and drink is the cause of sustenance, and the metabolism of the food and drink replaces the waste of the bodily energies. Therefore, the body's health is dependent on healthy actions of the intestines and the arteries. The rivers and the seas, being the controlling deities of the two, keep the intestines and the arteries in healthy order.

TEXT 30

nididhyāsor ātma-māyāṁ
hṛdayaṁ nirabhidyata
tato manaś candra iti
saṅkalpaḥ kāma eva ca

SYNONYMS

nididhyāsoḥ-being desirous to know; ātma-māyām-own energy; hṛdayam-the location of the mind; nirabhidyata-was manifested; tataḥ-thereafter; manaḥ-the mind; candraḥ-the controlling deity of the mind, the moon; iti-thus; saṅkalpaḥ-determination; kāmaḥ-desire; eva-as much as; ca-also.

When there was a desire to think about the activities of His own energy, then the heart (the seat of the mind), the mind, the moon, determination and all desire became manifested.

The heart of every living entity is the seat of the Supersoul, Paramātmā, a plenary expansion of the Supreme Personality of Godhead. Without His presence the living entity cannot get into the working energy according to his past deeds. The living entities who are conditioned in the material world are manifested in the creation in terms of respective inclinations inherent in them, and the requisite material body is offered to each and every one of them by the material energy under the direction of the Supersoul. This is explained in the Bhagavad-gītā (9.10). When, therefore, the Supersoul is situated in the heart of the conditioned soul, the requisite mind is manifested in the conditioned soul, and he becomes conscious of his occupation as one is conscious of his duty after waking up from slumber. Therefore the material mind of the living entity develops when the Supersoul sits on his heart, after which the mind, the controlling deity (moon), and then the activities of the mind (namely thinking, feeling and willing) all take place. The activities of the mind cannot begin without the manifestation of the heart, and the heart becomes manifested when the Lord wants to see the activities of the material creation.

TEXT 31

tvak-carma-māṁsa-rudhira-
medo-majjāsthi-dhātavaḥ
bhūmy-ap-tejomayāḥ sapta
prāṇo vyomāmbu-vāyubhiḥ

SYNONYMS

tvak-the thin layer on the skin; carma-skin; māṁsa-flesh; rudhira-blood; medaḥ-fat; majjā-marrow; asthi-bone; dhātavaḥ-elements; bhūmi-earth; ap-water; tejaḥ-fire; mayāḥ-predominating; sapta-seven; prāṇaḥ-breathing air; vyoma-sky; ambu-water; vāyubhiḥ-by the air.

The seven elements of the body, namely the thin layer on the skin, the skin itself, the flesh, blood, fat, marrow and bone, are all made of earth, water and fire, whereas the life breath is produced by the sky, water and air.

The construction of the whole material world is prominently made by three elements, namely earth, water and fire. But the living force is produced by sky, air and water. So water is the common element in both the gross and subtle forms of all material creation, and it should be noted herewith that due to necessity, water, being most prominent in the material creation, is the principal element of all the five. This material body is thus an embodiment of the five elements, and the gross manifestation is perceived because of three, namely earth, water, and fire. Sensations of touch are perceived due to the thin layer on the skin, and bone is as good as hard stone. The breathing air of life is produced of sky, air and water, and therefore open air, regular bath and ample space in which to live are favorable for healthy vitality. Fresh produce from the earth like grains and vegetables, as well as fresh water and heat, is good for the upkeep of the gross body.

TEXT 32

guṇātmakānīndriyāṇi
bhūtādi-prabhavā guṇāḥ
manaḥ sarva-vikārātmā
buddhir vijñāna-rūpiṇī

SYNONYMS

guṇa-ātmakāni-attached to the qualities; indriyāṇi-the senses; bhūta-ādi-material ego; prabhavāḥ-influenced by; guṇāḥ-the modes of material nature; manaḥ-the mind; sarva-all; vikāra-affection (happiness and distress); ātmā-form; buddhiḥ-intelligence; vijñāna-deliberation; rūpiṇī-featuring.

The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. The mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of the mind's deliberation.

Illusioned by the material nature, the living entity identifies with false ego. More clearly, when the living entity is entrapped by the material body, he at once identifies with the bodily relationships, forgetting his own identity as spirit soul. This false ego associates with different modes of material nature, and thus the senses become attached to the modes of material nature. Mind is the instrument for feeling different material experiences, but intelligence is deliberative and can change everything for the better. The intelligent person, therefore, can attain salvation from the illusion of material existence by proper use of intelligence. An intelligent person can detect the awkward position of material existence and thus begin to inquire as to what he is, why he is subjected to different kinds of miseries, and how to get rid of all miseries, and thus, by good association, an advanced intelligent person can turn towards the better life of self-realization. It is advised, therefore, that an intelligent person associate with the great sages and saints who are on the path of salvation. By such association, one can receive instructions which are able to slacken the conditioned soul's attachment for matter, and thus the intelligent man gradually gets rid of the illusion of matter and false ego and is promoted to the real life of eternity, knowledge and bliss.

TEXT 33

etad bhagavato rūpaṁ
sthūlaṁ te vyāhṛtaṁ mayā
mahy-ādibhiś cāvaraṇair
aṣṭabhir bahir āvṛtam

SYNONYMS

etat-all these; bhagavataḥ-of the Personality of Godhead; rūpam-form; sthūlam-gross; te-unto you; vyāhṛtam-explained; mayā-by me; mahī-the planets; ādibhiḥ-and so on; ca-unlimitedly; avaraṇaiḥ-by coverings; aṣṭabhiḥ-by eight; bahiḥ-external; āvṛtam-covered.

Thus by all this, the external feature of the Personality of Godhead is covered by gross forms such as those of planets, which were explained to you by me.

As explained in the Bhagavad-gītā (7.4), the separated material energy of the Personality of Godhead is covered by eight kinds of material coverings: earth, water, fire, air, sky, mind, intelligence and false ego. All these are emanations from the Personality of Godhead as His external energy. These coverings are just like the covering of clouds for the sun. The cloud is a creation of the sun, yet it actually covers the eyes so that one cannot see the sun. The sun cannot be covered by the clouds. The cloud can at utmost extend a few hundreds of miles in the sky, but the sun is far greater than millions of miles. So a hundred-mile covering is not competent to cover millions of miles. Therefore, one of the various energies of the Supreme Personality of Godhead cannot, of course, cover the Lord. But these coverings are created by Him to cover the eyes of the conditioned souls who want to lord it over the material nature. Actually the conditioned souls are covered by the illusory creative cloud of matter, and the Lord reserves the right of not being exposed to their eyes. Because they have no eyes of transcendental vision and because they cannot see the Personality of Godhead, they therefore deny the existence of the Lord and the transcendental form of the Lord. The covering of the gigantic material feature is accepted by such men with a poor fund of knowledge, and how this is so is explained in the following verse.

TEXT 34

ataḥ paraṁ sūkṣmatamam
avyaktaṁ nirviśeṣaṇam
anādi-madhya-nidhanaṁ
nityaṁ vāṅ-manasaḥ param

SYNONYMS

ataḥ-therefore; param-transcendental; sūkṣmatamam-finer than the finest; avyaktam-unmanifested; nirviśeṣaṇam-without material features; anādi-without beginning; madhya-without an intermediate stage; nidhanam-without end; nityam-eternal; vāk-words; manasaḥ-of the mind; param-transcendental.

Therefore beyond this [gross manifestation] is a transcendental manifestation finer than the finest form. It has no beginning, no intermediate stage and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception.

The gross external body of the Supreme is manifested at certain intervals, and thus the external feature or form of the Supreme Personality of Godhead is not the eternal form of the Lord, which has no beginning, no intermediate stage and no end. Anything which has a beginning, interim and end is called material. The material world is begun from the Lord, and thus the form of the Lord, before the beginning of the material world, is certainly transcendental to the finest, or the finer material conception. The ether in the material world is considered to be the finest. Finer than the ether is mind, intelligence, and false ego. But all eight of the outward coverings are explained as outer coverings of the Absolute Truth. The Absolute Truth is therefore beyond the expression and speculation of the material conception. He is certainly transcendental to all material conceptions. This is called nirviśeṣaṇam. One should not, however, misunderstand nirviśeṣaṇam as being without any transcendental qualifications. Viśeṣaṇam means qualities. Therefore nir added to it means that he has no material qualities or variegatedness. This nullifying expression is described in four transcendental qualifications, namely unmanifested, transcendental, eternal, and beyond the conception of mind or word. Beyond the limits of words means negation of the material conception. Unless one is transcendentally situated, it is not possible to know the transcendental form of the Lord.

TEXT 35

amunī bhagavad-rūpe
mayā te hy anuvarṇite
ubhe api na gṛhṇanti
māyā-sṛṣṭe vipaścitaḥ

SYNONYMS

amunī-all these; bhagavat-unto the Supreme Personality of Godhead; rūpe-in the forms; mayā-by me; te-unto you; hi-certainly; anuvarṇite-described respectively; ubhe-both; api-also; na-never; gṛhṇanti-accepts; māyā-external; sṛṣṭe-being so manifested; vipaḥ-citaḥ-the learned one who knows.

Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well.

The impersonalists think of the Absolute Personality of Godhead in two different ways, as above mentioned. On the one hand they worship the Lord in His viśva-rūpa, or all-pervading universal form, and on the other they think of the Lord's unmanifested, indescribable, subtle form. The theories of pantheism and monism are respectively applicable to these two conceptions of the Supreme as gross and subtle, but both of them are rejected by the learned pure devotees of the Lord because they are aware of the factual position. This is very clearly mentioned in the Eleventh Chapter of the Bhagavad-gītā, which records Arjuna's experience of the viśva-rūpa of the Supreme Lord Śrī Kṛṣṇa.

adṛṣṭa-pūrvaṁ hṛṣito ’smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagan-nivāsa
(Bg. 11.45)

Arjuna, as a pure devotee of the Lord, never previously saw the contemplated universal form of the Lord (viśva-rūpa), but when he did see it, his curiosities were satisfied. But he was not happy to see such a form of the Lord because of his attachment as a pure devotee. He was afraid to see the gigantic form of the Lord. He therefore prayed to the Lord to assume His four-handed Nārāyaṇa or Kṛṣṇa form, which alone could please Arjuna. Undoubtedly the Lord has the supreme potency to exhibit Himself in multifarious forms, but the pure devotees of the Lord are interested in His forms as eternally exhibited in the abode of the Lord, known as the tripād-vibhūti or kingdom of God. The Lord in the tripād-vibhūti abode exhibits Himself in two forms, either with four hands or with two hands. The viśva-rūpa exhibited in the material manifestation has unlimited hands and unlimited dimensions with everything unlimited. The pure devotees of the Lord worship Him in His Vaikuṇṭha forms as Nārāyaṇa or Kṛṣṇa. Sometimes the same Vaikuṇṭha forms of the Lord are in the material world also by His grace as Śrī Rāma, Śrī Kṛṣṇa, Śrī Narasiṁhadeva, etc., and thus the pure devotees also worship them. Usually the features shown in the material world have no existence in the Vaikuṇṭha planets, and thus they are not accepted by the pure devotees. What the pure devotees worship from the very beginning are eternal forms of the Lord existing in the Vaikuṇṭha planets. The nondevotee impersonalists imagine the material forms of the Lord, and ultimately they merge in the impersonal brahmajyoti of the Lord, whereas the pure devotees of the Lord are worshipers of the Lord both in the beginning and also in the perfect stage of salvation, eternally. The worship of the pure devotee never stops, whereas the worship of the impersonalist stops after his attainment of salvation, when he merges in the impersonal form of the Lord known as the brahmajyoti. Therefore the pure devotees of the Lord are described here as vipaścita, or the learned who are in the knowledge of the Lord perfectly.

TEXT 36

sa vācya-vācakatayā
bhagavān brahma-rūpa-dhṛk
nāma-rūpa-kriyā dhatte
sakarmākarmakaḥ paraḥ

SYNONYMS

saḥ-He; vācya-by His forms and activities; vācakatayā-by His transcendental qualities and entourage; bhagavān-the Personality of Godhead; brahma-absolute; rūpa-dhṛk-by accepting visible forms; nāma-name; rūpa-form; kriyā-pastimes; dhatte-accepts; sa-karma-engaged in work; akarmakaḥ-without being affected; paraḥ-transcendence.

He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

Whenever there is a need of material creation, the transcendental Personality of Godhead accepts forms in the material world for creation, maintenance and destruction. One should be intelligent enough to know His activities in truth and not be biased to conclude that He descends to the material world by accepting a form created by material nature. Any form accepted from the material nature has its affection for everything done in the material world. A conditioned soul who accepts a material form for undergoing a certain term of material activities is subjected to the laws of matter. But here in this verse it is clearly stated that although the forms and activities of the Lord appear to be the same as those of a conditioned soul, they are supernatural and impossible for the conditioned soul. He, the Supreme Personality of Godhead, is always unaffected by such activities. In the Bhagavad-gītā (4.14) the Lord says:

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo ’bhijānāti
karmabhir na sa badhyate

The Lord is never affected by the activities which He apparently performs by His different incarnations and personalities, nor does He have any desire to achieve success by fruitive activities. The Lord is full by His different potencies of wealth, strength, fame, beauty, knowledge and renunciation, and thus He has no reason for physical exertion like the conditioned soul. Therefore an intelligent person who can distinguish between the transcendental activities of the Lord and the activities of the conditioned souls is also not bound by the reactions of activities. The Lord as Viṣṇu, Brahmā and Śiva conducts the three modes of material nature. From Viṣṇu is born Brahmā, and from Brahmā is born Śiva. Sometimes Brahmā is a separated part of Viṣṇu, and sometimes Brahmā is Viṣṇu Himself. Thus Brahmā creates the different species of life all over the universe, which means that the Lord creates the whole manifestation either by Himself or through the agency of His authorized deputies.

TEXTS 37-40

prajā-patīn manūn devān
ṛṣīn pitṛ-gaṇān pṛthak
siddha-cāraṇa-gandharvān
vidyādhrāsura-guhyakān
kinnarāpsaraso nāgān
sarpān kimpuruṣān narān
mātṝ rakṣaḥ-piśācāṁś ca
preta-bhūta-vināyakān
kūṣmāṇḍonmāda-vetālān
yātudhānān grahān api
khagān mṛgān paśūn vṛkṣān
girīn nṛpa sarīsṛpān

dvi-vidhāś catur-vidhā ye 'nye
jala-sthala-nabhaukasaḥ
kuśalākuśalā miśrāḥ
karmaṇāṁ gatayas tv imāḥ

SYNONYMS

prajā-patīn-Brahmā and his sons like Dakṣa and others; manūn-the periodical heads like Vaivasvata Manu; devān-like Indra, Candra and Varuṇa; ṛṣīn-like Bhṛgu and Vasiṣṭha; pitṛ-gaṇān-the inhabitants of the Pitā planets; pṛthak-separately; siddha-the inhabitants of the Siddha planet; cāraṇa-the inhabitants of the Cāraṇa planet; gandharvān-the inhabitants of the Gandharva planets; vidyādhra-the inhabitants of the Vidyādhara planet; asura-the atheists; guhyakān-the inhabitants of the Yakṣa planet; kinnara-the inhabitants of the Kinnara planet; apsarasaḥ-the beautiful angels of the Apsarā planet; nāgān-the serpentine inhabitants of Nāgaloka; sarpān-the inhabitants of Sarpaloka (snakes); kimpuruṣān-the monkey-shaped inhabitants of the Kimpuruṣa planet; narān-the inhabitants of earth; mātṛ-the inhabitants of Mātṛloka; rakṣaḥ-the inhabitants of the demoniac planet; piśācān-the inhabitants of Piśācaloka; ca-also; preta-the inhabitants of Pretaloka; bhūta-the evil spirits; vināyakān-the goblins; kūṣmāṇḍa-will-o'-the-wisp; unmāda-lunatics; vetālān-the jinn; yātudhānān-a particular type of evil spirit; grahān-the good and evil stars; api-also; khagān-the birds; mṛgān-the forest animals; paśūn-the household animals; vṛkṣān-the ghosts; girīn-the mountains; nṛpa-O King; sarīsṛpān-reptiles; dvi-vidhāḥ-the moving and the standing living entities; catuḥ-vidhāḥ-living entities born from embryos, eggs, perspiration and seeds; ye-others; anye-all; jala-water; sthala-land; nabha-okasaḥ-birds; kuśala-in happiness; akuśalāḥ-in distress; miśrāḥ-in mixed happiness and distress; karmaṇām-according to one's own past deeds; gatayaḥ-as result of; tu-but; imāḥ-all of them.

O King, know from me that all living entities are created by the Supreme Lord according to their past deeds. This includes Brahmā and his sons like Dakṣa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuṇa, the great sages like Bhṛgu, Vyāsa and Vasiṣṭha, the inhabitants of Pitṛloka and Siddhaloka, the Cāraṇas, Gandharvas, Vidyādharas, Asuras, Yakṣas, Kinnaras and angels, the serpentines, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātṛloka, the demons, Piśācas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities born from embryos, from eggs, from perspiration and from seeds, and all others, whether they be in the water, land or sky, in happiness, in distress or in mixed happiness and distress. All of them, according to their past deeds, are created by the Supreme Lord.

The varieties of living entities are mentioned in this list, and, with no exception from the topmost planet down to the lowest planet of the universe, all of them in different species of life are created by the Almighty Father, Viṣṇu. Therefore no one is independent of the Supreme Personality of Godhead. In the Bhagavad-gītā (14.4) the Lord therefore claims all living entities as His offspring in the following verse:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

The material nature is compared to the mother. Although every living being is seen to come out of the mother's body, it is still a fact that the mother is not the ultimate cause of such a birth. The father is the ultimate cause of birth. Without the father's seed, no mother can give birth to a child. Therefore the living beings in different varieties of forms and positions within the innumerable universes are all born of the seeds of the Almighty Father, the Personality of Godhead, and only to the man with a poor fund of knowledge they appear to be born of the material nature. Being under the material energy of the Supreme Lord, all living entities beginning from Brahmā down to the insignificant ant are manifested in different bodies according to their past deeds.

The material nature is one of the energies of the Lord (Bg. 7.4). The material nature is inferior in comparison to the living entities, the superior nature. The superior nature and inferior nature of the Lord combine to manifest all universal affairs.

Some of the living entities are relatively happy in better conditions of life, whereas others are in distressed conditions of life. But factually, none of them are actually happy in material conditional life. No one can be happy in prison life, although one may be a first-class prisoner and another a third-class prisoner. The intelligent person should not try to be promoted from third-class prison life to first-class prison life, but should try to be released from the prison altogether. One may be promoted to first-class prisoner, but the same first-class prisoner is again degraded to a third-class prisoner in the next term. One should try to be free from prison life and go back home, back to Godhead. That is the real goal for all types of living entities.

TEXT 41

sattvaṁ rajas tama iti
tisraḥ sura-nṛ-nārakāḥ
tatrāpy ekaikaśo rājan
bhidyante gatayas tridhā
yadaikaikataro 'nyābhyāṁ
sva-bhāva upahanyate

SYNONYMS

sattvam-the mode of goodness; rajaḥ-the mode of passion; tamaḥ-the mode of darkness; iti-thus; tisraḥ-the three; sura-demigod; nṛ-human being; nārakāḥ-one who is suffering hellish conditions; tatra api-even there; ekaikaśaḥ-another; rājan-O King; bhidyante-divide into; gatayaḥ-movements; tridhā-three; yadā-at that time; ekaikataraḥ-one in relation with another; anyābhyām-from the other; sva-bhāvaḥ-habit; upahanyate-develops.

According to the different modes of material nature-the mode of goodness, the mode of passion and the mode of darkness-there are different living creatures, who are known as demigods, human beings and hellish living entities. O King, even a particular mode of nature, being mixed with the other two, is divided into three, and thus each kind of living creature is influenced by the other modes and acquires its habits also.

The living entities individually are being conducted by a particular mode of nature, but at the same time there is every chance of their being influenced by the other two. Generally, all conditioned souls in the material encagement are influenced by the mode of passion because every one of them is trying to lord it over the material nature to fulfill his individual desire. But in spite of the individual mode of passion, there is always the chance of being influenced by the other modes of nature by association. If one is in good association he can develop the mode of goodness, and if in bad association he may develop the mode of darkness or ignorance. Nothing is stereotyped. One can change his habit by good or bad association, and one has to become intelligent enough to discriminate between good and bad. The best association is the service of the devotees of the Lord, and by that association one can become the highest qualified man by the grace of the Lord's pure devotees. As we have already seen in the life of Śrīla Nārada Muni, he became the topmost devotee of the Lord simply by the association of pure devotees of the Lord. By birth he was the son of a maidservant and had no knowledge of his father and no academic education, even of the lowest status. But simply by associating with the devotees and by eating the remnants of their foodstuff, he gradually developed the transcendental qualities of the devotees. By such association, his taste for chanting and hearing the transcendental glories of the Lord became prominent, and because the glories of the Lord are nondifferent from the Lord, he got direct association with the Lord by means of sound representation. Similarly, there is the life of Ajāmila (Sixth Canto), who was the son of a brāhmaṇa and was educated and trained properly in the discharge of the duties of a brāhmaṇa, but who in spite of all this, because he contacted the bad association of a prostitute, was put into the path of the lowest quality of caṇḍāla, or the last position for a human being. Therefore the Bhāgavatam always recommends the association of the mahat, or the great soul, for opening the gate of salvation. To associate with persons engaged in lording it over the material world means to enter into the darkest region of hell. One should try to raise himself by the association of the great soul. That is the way of the perfection of life.

TEXT 42

sa evedaṁ jagad-dhātā
bhagavān dharma-rūpa-dhṛk
puṣṇāti sthāpayan viśvaṁ
tiryaṅ-nara-surādibhiḥ

SYNONYMS

saḥ-He; eva-certainly; idam-this; jagat-dhātā-the maintainer of the entire universe; bhagavān-the Personality of Godhead; dharma-rūpa-dhṛk-assuming the form of religious principles; puṣṇāti-maintains; sthāpayan-after establishing; viśvam-the universes; tiryak-living entities lower than the human beings; nara-the human beings; sura-ādibhiḥ-by the demigodly incarnations.

He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

The Supreme Personality of Godhead Viṣṇu incarnates Himself in different societies of living entities to reclaim them from the clutches of illusion, and such activities of the Lord are not limited only to human society. He incarnates Himself even as a fish, hog, tree and many other forms, but less intelligent persons who have no knowledge of Him deride Him even if He is in human society as a human being. The Lord therefore says in the Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

As we have already discussed in the previous verses, it is concluded that the Lord is never a product of the material creation. His transcendental position is always unchanged. He is the eternal form of knowledge and bliss, and He executes His almighty will by His different energies. As such, He is never the subject of reactions for any of His acts. He is transcendental to all such conceptions of actions and reactions. Even if He is visible in the material world, the exhibition is only of His internal energy, for He is above the good and bad conceptions of this material world. In the material world the fish or the hog may be considered lower than the man, but when the Lord appears as a fish or hog, He is neither of them in the material conception. It is His causeless mercy that He appears in every society or species of life, but He is never to be considered one of them. Conceptions of the material world such as good and bad, lower and upper, important and insignificant, are estimations of the material energy, and the Supreme Lord is transcendental to all such conceptions. The words paraṁ bhāvam, or transcendental nature, can never be compared to the material conception. We should not forget that the potencies of the Almighty Lord are always the same and do not decrease because the Lord assumes the form of a lower animal. There is no difference between Lord Śrī Rāma, Lord Śrī Kṛṣṇa and His incarnations as a fish and hog. He is all-pervading and simultaneously localized at any and every place. But the foolish person with a poor fund of knowledge, for want of that paraṁ bhāvam of the Lord, cannot understand how the Supreme Lord can take the form of a man or a fish. One compares everything to one's own standard of knowledge, as the frog in the well considers the sea to be like the well. The frog in the well cannot even think of the sea, and when such a frog is informed of the greatness of the sea, it takes the conception of the sea as being a little greater than the well. As such, one who is foolish about the transcendental science of the Lord will find it difficult to understand how Lord Viṣṇu can equally manifest Himself in every society of living entities.

TEXT 43

tataḥ kālāgni-rudrātmā
yat sṛṣṭam idam ātmanaḥ
sanniyacchati tat kāle
ghanānīkam ivānilaḥ

SYNONYMS

tataḥ-thereafter, at the end; kāla-destruction; agni-fire; rudra-ātmā-in the form of Rudra; yat-whatever; sṛṣṭam-created; idam-all these; ātmanaḥ-of His own; sam-completely; niyacchati-annihilates; tat kāle-at the end of the millennium; ghana-anīkam-bunches of clouds; iva-like that of; anilaḥ-air.

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

This creation is very appropriately compared to clouds. Clouds are created or situated in the sky, and when they are displaced they remain in the same sky without manifestation. Similarly, the whole creation is made by the Supreme Personality of God in His form of Brahmā, it is maintained by Him in the form of Viṣṇu, and it is destroyed by Him in the form of Rudra, or Śiva, all in due course. This creation, maintenance and destruction are nicely explained in the Bhagavad-gītā (8.19-20) as follows:

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame ’vaśaḥ pārtha
prabhavaty ahar-āgame
paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

The nature of the material world is that it is first created very nicely, then it develops very nicely and stays for a great number of years (even beyond the calculation of the greatest mathematician), but after that it is again destroyed during the night of Brahmā, without any resistance, and at the end of the night of Brahmā it is again manifested as a creation to follow the same principles of maintenance and destruction. The foolish conditioned soul who has taken this temporary world as a permanent settlement has to learn intelligently why such creation and destruction take place. The fruitive actors in the material world are very enthusiastic in the creation of big enterprises, big houses, big empires, big industries and so many big, big things out of the energy and ingredients supplied by the material agent of the Supreme Lord. With such resources, and at the cost of valuable energy, the conditioned soul creates, satisfies his whims, but unwillingly has to depart from all his creations and enter into another phase of life to create again and again. To give hope to such foolish conditioned souls who waste their energy in this temporary material world, the Lord gives information that there is another nature, which is eternally existent without being occasionally created or destroyed, and that the conditioned soul can understand what he should do and how his valuable energy may be utilized. Instead of wasting his energy in matter, which is sure to be destroyed in due course by the supreme will, the conditioned soul should utilize his energy in the devotional service of the Lord so that he can be transferred to the other, eternal nature, where there is no birth, no death, no creation, no destruction, but permanent life instead, full of knowledge and unlimited bliss. The temporary creation is thus exhibited and destroyed just to give information to the conditioned soul who is attached to temporary things. It is also meant to give him a chance for self-realization, and not for sense gratification, which is the prime aim of all fruitive actors.

TEXT 44

ittham-bhāvena kathito
bhagavān bhagavattamaḥ
nettham-bhāvena hi paraṁ
draṣṭum arhanti sūrayaḥ

SYNONYMS

ittham-in these features; bhāvena-the matter of creation and destruction; kathitaḥ-described; bhagavān-the Personality of Godhead; bhagavat-tamaḥ-by the great transcendentalists; na-not; ittham-in this; bhāvena-features; hi-only; param-most glorious; draṣṭum-to see; arhanti-deserve; sūrayaḥ-great devotees.

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

The Lord is not only the creator and destroyer of the material manifestations of His different energies. He is more than a simple creator and destroyer, for there is His feature of ānanda, or His pleasure feature. This pleasure feature of the Lord is understood by the pure devotees only, and not by others. The impersonalist is satisfied simply by understanding the all-pervasive influence of the Lord. This is called Brahman realization. Greater than the impersonalist is the mystic who sees the Lord situated in his heart as Paramātmā, the partial representation of the Lord. But there are pure devotees who take part in the direct pleasure (ānanda) potency of the Lord by factual reciprocation of loving service. The Lord in His abode called the Vaikuṇṭha planets, which are eternal manifestations, always remains with His associates and enjoys transcendental loving services by His pure devotees in different transcendental humors. The pure devotees of the Lord thus undergo a practice of that devotional service to the Lord during the manifestation of the creation and take full advantage of the manifestation by qualifying themselves to enter into the kingdom of God. The Bhagavad-gītā (18.55) confirms this:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

By development of pure devotional service one can factually know the Lord as He is and thus be trained in the bona fide service of the Lord and be allowed to enter into the direct association of the Lord in so many capacities. The highest glorious association with the Lord is made possible in the planet of Goloka Vṛndāvana, where Lord Kṛṣṇa enjoys Himself with the gopīs and His favorite animals, the surabhi cows. A description of this transcendental land of Kṛṣṇa is given in the Brahma-saṁhitā, which is considered by Lord Śrī Caitanya to be the most authentic literature in this connection.

TEXT 45

nāsya karmaṇi janmādau
parasyānuvidhīyate
kartṛtva-pratiṣedhārthaṁ

māyayāropitaṁ hi tat

SYNONYMS

na-never; asya-of the creation; karmaṇi-in the matter of; janma-ādau-creation and destruction; parasya-of the Supreme; anuvidhīyate-it is so described; kartṛtva-engineering; pratiṣedha-artham-counteract; māyayā-by the external energy; āropitam-is manifested; hi-for; tat-the creator.

There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

The Vedic direction for the creation, maintenance and destruction of the material world is this: yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanty abhisaṁviśanti, i.e., everything is created by Brahman, after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman. Gross materialists without any knowledge of Brahman, Paramātmā or Bhagavān conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that the material nature is the ultimate cause of all the manifestations of the material world. This view is refuted by all Vedic literature. The Vedānta philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and Śrīmad-Bhāgavatam, the natural commentation on the Vedānta philosophy, says, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ [SB 1.1.1], etc.

Inert matter is undoubtedly energy with potential to interact, but it has no initiative of its own. Śrīmad-Bhāgavatam therefore comments on the aphorism janmādy asya by saying abhijñaḥ and svarāṭ, i.e., the Supreme Brahman is not inert matter, but He is supreme consciousness and is independent. Therefore inert matter cannot be the ultimate cause of the creation, maintenance and destruction of the material world. Superficially material nature appears to be the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

The material nature is one of the energies of the Lord, and she can work under the direction of the Lord (adhyakṣeṇa). When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as a father contacts the mother, who is then able to conceive a child. Although it appears to the layman that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. The material nature therefore produces the moving and standing manifestations of the material world after being contacted by the supreme father, and not independently. Considering material nature to be the cause of creation, maintenance, etc., is called "the logic of nipples on the neck of a goat." The Caitanya-caritāmṛta by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes this logic of ajā-gala-stana-nyāya as follows (as explained by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja): "The material nature, as the material cause, is known as pradhāna, and as efficient cause is known as māyā. But since it is inert matter, it is not the remote cause of creation." Kavirāja Gosvāmī states as follows:

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti–kāraṇa yaiche ajā-gala-stana
(Cc. Ādi 5.61)

Because Kāraṇārṇavaśāyī Viṣṇu is a plenary expansion of Kṛṣṇa, it is He who electrifies the matter to put it in motion. The example of electrification is quite appropriate. A piece of iron is certainly not fire, but when the iron is made red-hot, certainly it has the quality of fire through its burning capacity. Matter is compared to the piece of iron, and it is electrified or made red-hot by the glance or manipulation of the supreme consciousness of Viṣṇu. Only by such electrification is the energy of matter displayed in various actions and reactions. Therefore the inert matter is neither efficient nor the material cause of the cosmic manifestation. Śrī Kapiladeva has said:

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt
(SB 3.28.40)

The original fire, its flame, its sparks and its smoke are all one, for fire is still fire yet is different from the flame, flame is different from sparks, and sparks are different from the smoke. In every one of them, namely in the flames, in the sparks and in the smoke, the integrity of fire is present, yet all of them are differently situated with different positions. The cosmic manifestation is compared to the smoke because when smoke passes over the sky so many forms appear, resembling many known and unknown manifestations. The sparks are compared to living entities, and the flames are compared to material nature (pradhāna). One must know that each and every one of them is effective simply because of being empowered by the quality of the original fire. Therefore all of them, namely the material nature, the cosmic manifestation and the living entities, are but different energies of the Lord (fire). Therefore those who accept the material nature as the cosmic manifestation's original cause (prakṛti, the cause of creation according to Sāṅkhya philosophy) are not correct in their conclusion. The material nature has no separate existence without the Lord. Therefore, setting aside the Supreme Lord as the cause of all causes is the logic of ajā-gala-stana-nyāya, or trying to milk the nipples on the neck of a goat. The nipples on the neck of a goat may seem like sources of milk, but to try to get milk from such nipples will be foolish.

TEXT 46

ayaṁ tu brahmaṇaḥ kalpaḥ
savikalpa udāhṛtaḥ
vidhiḥ sādhāraṇo yatra
sargāḥ prākṛta-vaikṛtāḥ

SYNONYMS

ayam-this process of creation and annihilation; tu-but; brahmaṇaḥ-of Brahmā; kalpaḥ-his one day; sa-vikalpaḥ-along with the duration of the universes; udāhṛtaḥ-exemplified; vidhiḥ-regulative principles; sādhāraṇaḥ-in summary; yatra-wherein; sargāḥ-creation; prākṛta-in the matter of material nature; vaikṛtāḥ-disbursement.

This process of creation and annihilation described in summary herein is the regulative principle during the duration of Brahmā's one day. It is also the regulative principle in the creation of mahat, in which the material nature is dispersed.

There are three different types of creation, called mahā-kalpa, vikalpa and kalpa. In the mahā-kalpa the Lord assumes the first puruṣa incarnation as Kāraṇodakaśāyī Viṣṇu with all the potencies of the mahat-tattva and the sixteen principles of creative matter and instruments. The creative instruments are eleven, the ingredients are five, and all of them are products of mahat, or materialistic ego. These creations by the Lord in His feature of Kāraṇodakaśāyī Viṣṇu are called mahā-kalpa. The creation of Brahmā and dispersion of the material ingredients are called vikalpa, and the creation by Brahmā in each day of his life is called kalpa. Therefore each day of Brahmā is called a kalpa, and there are thirty kalpas in terms of Brahmā's days. This is also confirmed in the Bhagavad-gītā (8.17) as follows:

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātiṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

In the upper planetary system the duration of one complete day and night is equal to one complete year of this earth. This is accepted even by the modern scientist and attested by the astronauts. Similarly, in the region of still higher planetary systems the duration of day and night is still greater than in the heavenly planets. The four yugas are calculated in terms of the heavenly calendars and accordingly are twelve thousand years in terms of the heavenly planets. This is called a divya-yuga, and one thousand divya-yugas make one day of Brahmā. The creation during the day of Brahmā is called kalpa, and the creation of Brahmā is called vikalpa. When vikalpas are made possible by the breathing of Mahā-Viṣṇu, this is called a mahā-kalpa. There are regular and systematic cycles of these mahā-kalpas, vikalpas and kalpas. In answer to Mahārāja Parīkṣit's question about them, Śukadeva Gosvāmī answered in the Prabhāsa-khaṇḍa of the Skanda Purāṇa. They are as follows:

prathamaḥ śveta-kalpaś ca
dvitīyo nīla-lohitaḥ
vāmadevas tṛtīyas tu
tato gāthāntaro 'paraḥ
rauravaḥ pañcamaḥ proktaḥ
ṣaṣṭhaḥ prāṇa iti smṛtaḥ
saptamo 'tha bṛhat-kalpaḥ
kandarpo 'ṣṭama ucyate
sadyotha navamaḥ kalpa
īśāno daśamaḥ smṛtaḥ
dhyāna ekādaśaḥ proktas
tathā sārasvato 'paraḥ
trayodaśa udānas tu
garuḍo 'tha caturdaśaḥ
kaurmaḥ pañcadaśo jñeyaḥ
paurṇamāsī prajāpateḥ
ṣoḍaśo nārasiṁhas tu
samādhis tu tato 'paraḥ
āgneyo viṣṇujaḥ sauraḥ
soma-kalpas tato 'paraḥ
dvāviṁśo bhāvanaḥ proktaḥ
supumān iti cāparaḥ
vaikuṇṭhaś cārṣṭiṣas tadvad
valī-kalpas tato 'paraḥ
saptaviṁśo 'tha vairājo
gaurī-kalpas tathāparaḥ
māheśvaras tathā proktas
tripuro yatra ghātitaḥ
pitṛ-kalpas tathā cānte
yaḥ kuhūr brahmaṇaḥ smṛtā

Therefore the thirty kalpas of Brahmā are: (1) Śveta-kalpa, (2) Nīlalohita, (3) Vāmadeva, (4) Gāthāntara, (5) Raurava, (6) Prāṇa, (7) Bṛhat-kalpa, (8) Kandarpa, (9) Sadyotha, (10) Īśāna, (11) Dhyāna, (12) Sārasvata, (13) Udāna, (14) Garuḍa, (15) Kaurma, (16) Nārasiṁha, (17) Samādhi, (18) Āgneya, (19) Viṣṇuja, (20) Saura, (21) Soma-kalpa, (22) Bhāvana, (23) Supuma, (24) Vaikuṇṭha, (25) Arciṣa, (26) Valī-kalpa, (27) Vairāja, (28) Gaurī-kalpa, (29) Māheśvara, (30) Paitṛ-kalpa.

These are Brahmā's days only, and he has to live months and years up to one hundred, so we can just imagine how many creations there are in kalpas only. Then again there are vikalpas, which are generated by the breathing of Mahā-Viṣṇu, as stated in the Brahma-saṁhitā (yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagadaṇḍa-nāthāḥ [Bs. 5.48]). The Brahmās live only during the breathing period of Mahā-Viṣṇu. So the exhaling and inhaling of Viṣṇu are mahā-kalpas, and all these are due to the Supreme Personality of Godhead, for no one else is the master of all creations.

TEXT 47

parimāṇaṁ ca kālasya
kalpa-lakṣaṇa-vigraham
yathā purastād vyākhyāsye
pādmaṁ kalpam atho śṛṇu

SYNONYMS

parimāṇam-measurement; ca-also; kālasya-of time; kalpa-a day of Brahmā; lakṣaṇa-symptoms; vigraham-form; yathā-as much as; purastāt-hereafter; vyākhyāsye-shall be explained; pādmam-by the name Pādma; kalpam-the duration of a day; atho-thus; śṛṇu-just hear.

O King, I shall in due course explain the measurement of time in its gross and subtle features with the specific symptoms of each, but for the present let me explain unto you the Pādma-kalpa.

The present duration of a kalpa of Brahmā is called the Varāha-kalpa or Śvetavarāha-kalpa because the incarnation of the Lord as Varāha took place during the creation of Brahmā, who was born on the lotus coming out of the abdomen of Viṣṇu. Therefore this Varāha-kalpa is also called Pādma-kalpa, and this is testified by ācāryas like Jīva Gosvāmī as well as Viśvanātha Cakravartī Ṭhākura in pursuance of the first commentator, Svāmī Śrīdhara. So there is no contradiction between the Varāha and the Pādma-kalpa of Brahmā.

TEXT 48

śaunaka uvāca
yad āha no bhavān sūta
kṣattā bhāgavatottamaḥ
cacāra tīrthāni bhuvas
tyaktvā bandhūn sudustyajān

SYNONYMS

śaunakaḥ uvāca-Śrī Śaunaka Muni said; yat-as; āha-you said; naḥ-unto us; bhavān-your good self; sūta-O Sūta; kṣattā-Vidura; bhāgavata-uttamaḥ-one of the topmost devotees of the Lord; cacāra-practiced; tīrthāni-places of pilgrimage; bhuvaḥ-on the earth; tyaktvā-leaving aside; bandhūn-all relatives; su-dustyajān-very difficult to give up.

Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, for Sūta Gosvāmī had previously informed him how Vidura left home, leaving aside all his relatives, who were very difficult to leave.

The ṛṣis headed by Śaunaka were more anxious to know about Vidura, who met Maitreya Ṛṣi while traveling to the pilgrimage sites of the world.

TEXTS 49-50

kṣattuḥ kauśāraves tasya
saṁvādo 'dhyātma-saṁśritaḥ
yad vā sa bhagavāṁs tasmai
pṛṣṭas tattvam uvāca ha
brūhi nas tad idaṁ saumya
vidurasya viceṣṭitam
bandhu-tyāga-nimittaṁ ca
yathaivāgatavān punaḥ

SYNONYMS

kṣattuḥ-of Vidura; kauśāraveḥ-as that of Maitreya; tasya-their; saṁvādaḥ-news; adhyātma-in the matter of transcendental knowledge; saṁśritaḥ-full of; yat-which; vā-anything else; saḥ-he; bhagavān-His Grace; tasmai-unto him; pṛṣṭaḥ-inquired; tattvam-the truth; uvāca-answered; ha-in the past; brūhi-please tell; naḥ-unto us; tat-those matters; idam-here; saumya-O gentle one; vidurasya-of Vidura; viceṣṭitam-activities; bandhu-tyāga-renouncing the friends; nimittam-the cause of; ca-also; yathā-as; eva-also; āgatavān-came back; punaḥ-again (at home).

Śaunaka Ṛṣi said: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know the reason for Vidura's giving up the connection of his family members, and why he again came home. Please also let us know the activities of Vidura while he was in the places of pilgrimage.

Śrī Sūta Gosvāmī was narrating the topics of the creation and destruction of the material world, but it appears that the ṛṣis headed by Śaunaka were more inclined to hear of transcendental subjects, which are on a higher level than the physical. There are two classes of men, namely those too addicted to the gross body and the material world, and others, on the higher level, who are interested more in transcendental knowledge. Śrīmad-Bhāgavatam gives facility to everyone, both to the materialist and to the transcendentalist. By hearing Śrīmad-Bhāgavatam in the matter of the Lord's glorious activities both in the material world and in the transcendental world, men can derive equal benefit. The materialists are more interested in the physical laws and how they are acting, and they see wonders in those physical glamors. Sometimes, due to physical glamors, they forget the glories of the Lord. They should know definitely that physical activities and their wonders are all initiated by the Lord. The rose in the garden gradually takes its shape and color to become beautiful and sweet not by a blind physical law, although it appears like that. Behind that physical law is the direction of the complete consciousness of the Supreme Lord, otherwise things cannot take shape so systematically. The artist draws a picture of a rose very nicely with all attention and artistic sense, and yet it does not become as perfect as the real rose. If that is the real fact, how can we say that the real rose has taken its shape without intelligence behind the beauty? This sort of conclusion is due to a poor fund of knowledge. One must know from the above description of creation and annihilation that the supreme consciousness, being omnipresent, can take care of everything with perfect attention. That is the fact of the omnipresence of the Supreme Lord. Persons, still more foolish than the gross materialists, however, claim to be transcendentalists and claim to have such supreme all-pervading consciousness, but offer no proof. Such foolish persons cannot know what is going on behind the next wall, yet they are falsely proud of possessing the cosmic, all-pervading consciousness of the Supreme Person. For them also, hearing of Śrīmad-Bhāgavatam is a great help. It will open their eyes to see that simply by claiming supreme consciousness one does not become supremely conscious. One has to prove in the physical world that he has such supreme consciousness. The ṛṣis of Naimiṣāraṇya, however, were above the gross materialists and the false transcendentalists, and thus they were always anxious to know the real truth in transcendental matters, as discussed by authorities.

TEXT 51

sūta uvāca
rājñā parīkṣitā pṛṣṭo
yad avocan mahā-muniḥ
tad vo ’bhidhāsye śṛṇuta
rājñaḥ praśnānusārataḥ

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī replied; rājñā-by the King; parīkṣitā-by Parīkṣit; pṛṣṭaḥ-as asked; yat-what; avocat-spoke; mahā-muniḥ-the great sage; tat-that very thing; vaḥ-unto you; abhidhāsye-I shall explain; śṛṇuta-please hear; rājñaḥ-by the King; praśna-question; anusārataḥ-in accordance with.

Śrī Sūta Gosvāmī explained: I shall now explain to you the very subjects explained by the great sage in answer to King Parīkṣit’s inquiries. Please hear them attentively.

Any question that is put forward may be answered by quoting the authority, and that satisfies the saner section. That is the system even in the law court. The best lawyer gives evidence from the past judgment of the court without taking much trouble to establish his case. This is called the paramparā system, and learned authorities follow it without manufacturing rubbish interpretations.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
(Bs. 5.1)

Let us all obey the Supreme Lord, whose hand is in everything, without exception.

Thus end the Bhaktivedanta purports of the Second Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Bhāgavatam Is the Answer to All Questions.”

END OF THE SECOND CANTO

20.4 Third Canto

20.4.1 Chapter One

Questions by Vidura

TEXT 1

śrī-śuka uvāca
evam etat purā pṛṣṭo
maitreyo bhagavān kila
kṣattrā vanaṁ praviṣṭena
tyaktvā sva-gṛham ṛddhimat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; etat-this; purā-formerly; pṛṣṭaḥ-being asked; maitreyaḥ-the great sage Maitreya; bhagavān-His Grace; kila-certainly; kṣattrā-by Vidura; vanam-forest; praviṣṭena-entering; tyaktvā-renouncing; sva-gṛham-own house; ṛddhimat-prosperous.

Śukadeva Gosvāmī said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Ṛṣi.

TEXT 2

yad vā ayaṁ mantra-kṛd vo
bhagavān akhileśvaraḥ
pauravendra-gṛhaṁ hitvā
praviveśātmasāt kṛtam

SYNONYMS

yat-the house; vai-what else is there to say; ayam-Śrī Kṛṣṇa; mantra-kṛt-minister; vaḥ-you people; bhagavān-the Personality of Godhead; akhila-īśvaraḥ-the Lord of everything; pauravendra-Duryodhana; gṛham-house; hitvā-giving up; praviveśa-entered; ātmasāt-identify with oneself; kṛtam-so accepted.

What else is there to say about the residential house of the Pāṇḍavas? Śrī Kṛṣṇa, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana’s house.

According to the Gauḍīya acintya-bhedābheda-tattva philosophy, anything which satisfies the senses of the Supreme Lord, Śrī Kṛṣṇa, is also Śrī Kṛṣṇa. For example, Śrī Vṛndāvana-dhāma is nondifferent from Śrī Kṛṣṇa (tad-dhāma vṛndāvanam) because at Vṛndāvana the Lord enjoys the transcendental bliss of His internal potency. Similarly, the house of the Pāṇḍavas was also the source of transcendental bliss for the Lord. It is mentioned here that the Lord identified the house with His own Self. Thus the house of the Pāṇḍavas was as good as Vṛndāvana, and Vidura should not have given up that place of transcendental bliss. Therefore the reason for his quitting the house was not exactly family misunderstanding; rather, Vidura took the opportunity to meet Ṛṣi Maitreya and discuss transcendental knowledge. For a saintly person like Vidura, any disturbance due to worldly affairs is insignificant. Such disturbances, however, are sometimes favorable for higher realization, and therefore Vidura took advantage of a family misunderstanding in order to meet Maitreya Ṛṣi.

TEXT 3

rājovāca
kutra kṣattur bhagavatā
maitreyeṇāsa saṅgamaḥ
kadā vā saha-saṁvāda
etad varṇaya naḥ prabho

SYNONYMS

rājā uvāca-the King said; kutra-wherein; kṣattuḥ-with Vidura; bhagavatā-and with His Grace; maitreyeṇa-with Maitreya; āsa-there was; saṅgamaḥ-meeting; kadā-when; vā-also; saha-with; saṁvādaḥ-discussion; etat-this; varṇaya-describe; naḥ-unto me; prabho-O my lord.

The King asked Śukadeva Gosvāmī: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.

Exactly as Śaunaka Ṛṣi inquired of Sūta Gosvāmī and Sūta Gosvāmī replied, so Śrīla Śukadeva Gosvāmī replied to King Parīkṣit's inquiries. The King was very anxious to understand the meaningful discussion that took place between the two great souls.

TEXT 4

na hy alpārthodayas tasya
vidurasyāmalātmanaḥ
tasmin varīyasi praśnaḥ
sādhu-vādopabṛṁhitaḥ

SYNONYMS

na-never; hi-certainly; alpa-artha-small (unimportant) purpose; udayaḥ-raised; tasya-his; vidurasya-of Vidura; amala-ātmanaḥ-of the saintly man; tasmin-in that; varīyasi-highly purposeful; praśnaḥ-question; sādhu-vāda-things approved by saints and sages; upabṛṁhitaḥ-full with.

Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Ṛṣi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.

Questions and answers among different classes of men have different value. Inquiries by mercantile men in a business exchange cannot be expected to be highly purposeful in spiritual values. Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. In Bhagavad-gītā, the discussion was between Lord Śrī Kṛṣṇa and Arjuna, the Supreme Person and the supreme devotee respectively. The Lord admitted Arjuna to be His devotee and friend (Bg. 4.3), and therefore any sane man can guess that the discussion was on the topic of the bhakti-yoga system. Actually the whole Bhagavad-gītā is based on the principle of bhakti-yoga. There is a difference between karma and karma-yoga. Karma is regulated action for the enjoyment of the fruit by the performer, but karma-yoga is action performed by the devotee for the satisfaction of the Lord. Karma-yoga is based on bhakti, or pleasing the Lord, whereas karma is based on pleasing the senses of the performer himself. According to Śrīmad-Bhāgavatam, one is advised to approach a bona fide spiritual master when one is actually inclined to question from an elevated level of spiritual understanding. A common man who has no interest in spiritual values has no need to approach a spiritual master just as a matter of following fashion.

As a student, Mahārāja Parīkṣit was serious about learning the science of God, and Śukadeva Gosvāmī was a bona fide spiritual master in the transcendental science. Both of them knew that the topics discussed by Vidura and Ṛṣi Maitreya were elevated, and thus Mahārāja Parīkṣit was very interested in learning from the bona fide spiritual master.

TEXT 5

sūta uvāca
sa evam ṛṣi-varyo 'yaṁ
pṛṣṭo rājñā parīkṣitā
praty āha taṁ subahu-vit
prītātmā śrūyatām iti

SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; saḥ-he; evam-thus; ṛṣi-varyaḥ-the great ṛṣi; ayam-Śukadeva Gosvāmī; pṛṣṭaḥ-being questioned; rājñā-by the King; parīkṣitā-Mahārāja Parīkṣit; prati-to; āha-replied; tam-unto the King; su-bahu-vit-highly experienced; prīta-ātmā-fully satisfied; śrūyatām-please hear me; iti-thus.

Śrī Suta Gosvāmī said: The great sage Śukadeva Gosvāmī was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, "Please hear the topics attentively."

TEXT 6

śrī-śuka uvāca
yadā tu rājā sva-sutān asādhūn
puṣṇan na dharmeṇa vinaṣṭa-dṛṣṭiḥ
bhrātur yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yadā-when; tu-but; rājā-King Dhṛtarāṣṭra; sva-sutān-his own sons; asādhūn-dishonest; puṣṇan-nourishing; na-never; dharmeṇa-on the right path; vinaṣṭa-dṛṣṭiḥ-one who has lost his insight; bhrātuḥ-of his brother; yaviṣṭhasya-younger; sutān-sons; vibandhūn-having no guardian (father); praveśya-made to enter; lākṣā-lacquer; bhavane-in the house; dadāha-set on fire.

Śrī Śukadeva Gosvāmī said: King Dhṛtarāṣṭra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pāṇḍavas.

Dhṛtarāṣṭra was blind from birth, but his blindness in committing impious activities to support his dishonest sons was a greater blindness than his physical lack of eyesight. The physical lack of sight does not bar one from spiritual progress. But when one is blind spiritually, even though physically fit, that blindness is dangerously detrimental to the progressive path of human life.

TEXT 7

yadā sabhāyāṁ kuru-deva-devyāḥ
keśābhimarśaṁ suta-karma garhyam
na vārayām āsa nṛpaḥ snuṣāyāḥ
svāsrair harantyāḥ kuca-kuṅkumāni

SYNONYMS

yadā-when; sabhāyām-the assembly; kuru-deva-devyāḥ-of Draupadī, the wife of godly Yudhiṣṭhira; keśa-abhimarśam-insult by grabbing her hair; suta-karma-action taken by his son; garhyam-which was abominable; na-did not; vārayām āsa-forbid; nṛpaḥ-the King; snuṣāyāḥ-of his daughter-in-law; svāsraiḥ-by her tears; harantyāḥ-of she who was washing; kuca-kuṅkumāni-red dust on her breast.

The King did not forbid his son Duḥśāsana's abominable action of grabbing the hair of Draupadī, the wife of the godly King Yudhiṣṭhira, even though her tears washed the red dust on her breast.

TEXT 8

dyūte tv adharmeṇa jitasya sādhoḥ
satyāvalambasya vanaṁ gatasya
na yācato 'dāt samayena dāyaṁ
tamo-juṣāṇo yad ajāta-śatroḥ

SYNONYMS

dyūte-by means of gambling; tu-but; adharmeṇa-by unfair tricks; jitasya-of the vanquished; sādhoḥ-a saintly person; satya-avalambasya-one who embraced truth as shelter; vanam-forest; gatasya-of the goer; na-never; yācataḥ-when asked for; adāt-delivered; samayena-in due course; dāyam-right share; tamaḥ-juṣāṇaḥ-overwhelmed by illusion; yat-as much as; ajāta-śatroḥ-of one who had no enemy.

Yudhiṣṭhira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhṛtarāṣṭra, who was overwhelmed by illusion.

Mahārāja Yudhiṣṭhira was the rightful heir to his father's kingdom. But just to favor his own sons, headed by Duryodhana, Dhṛtarāṣṭra, Mahārāja Yudhiṣṭhira's uncle, adopted various unfair means to cheat his nephews of their rightful share of the kingdom. At last the Pāṇḍavas demanded only five villages, one for each of the five brothers, but that was also refused by the usurpers. This incident led to the War of Kurukṣetra. The Battle of Kurukṣetra, therefore, was induced by the Kurus, and not the Pāṇḍavas.

As kṣatriyas, the proper livelihood of the Pāṇḍavas was only to rule, and not to accept any other occupation. A brāhmaṇa, kṣatriya or vaiśya will not accept employment for his livelihood under any circumstances.

TEXT 9

yadā ca pārtha-prahitaḥ sabhāyāṁ
jagad-gurur yāni jagāda kṛṣṇaḥ
na tāni puṁsām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

SYNONYMS

yadā-when; ca-also; pārtha-prahitaḥ-being advised by Arjuna; sabhāyām-in the assembly; jagat-guruḥ-of the teacher of the world; yāni-those; jagāda-went; kṛṣṇaḥ-Lord Kṛṣṇa; na-never; tāni-such words; puṁsām-of all men of sense; amṛta-ayanāni-as good as nectar; rājā-the King (Dhṛtarāṣṭra or Duryodhana); uru-very important; mene-did consider; kṣata-dwindling; puṇya-leśaḥ-fragment of pious acts.

Lord Kṛṣṇa was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhīṣma] as pure nectar, it was not so for the others, who were completely bereft of the last farthing of past pious works. The King [Dhṛtarāṣṭra or Duryodhana] did not take the words of Lord Kṛṣṇa very seriously.

Lord Kṛṣṇa, who is the spiritual master of the entire universe, accepted the duty of a messenger, and, deputed by Arjuna, went to the assembly of King Dhṛtarāṣṭra on a peace mission. Kṛṣṇa is everyone's Lord, yet because He was the transcendental friend of Arjuna, He gladly accepted the role of messenger, exactly like an ordinary friend. That is the beauty of the Lord's behavior with His pure devotees. He reached the assembly and spoke about peace, and the message was relished by Bhīṣma and other great leaders because it was spoken by the Lord Himself. But due to the exhaustion of the pious results of their past deeds, Duryodhana, or his father, Dhṛtarāṣṭra, did not take the message very seriously. That is the way of persons who have no credit of pious deeds. By past pious deeds, one may become the king of a country, but because the results of the pious acts of Duryodhana and company were dwindling, it became evident from their actions that they were sure to lose the kingdom to the Pāṇḍavas. The message of Godhead is always like nectar to the devotees, but it is just the opposite to the nondevotees. Sugar candy is always sweet to a healthy man, but it tastes very bitter to persons suffering from jaundice.

TEXT 10

yadopahūto bhavanaṁ praviṣṭo
mantrāya pṛṣṭaḥ kila pūrvajena

athāha tan mantra-dṛśāṁ varīyān
yan mantriṇo vaidurikaṁ vadanti

SYNONYMS

yadā-when; upahūtaḥ-was called by; bhavanam-the palace; praviṣṭaḥ-entered; mantrāya-for consultation; pṛṣṭaḥ-asked by; kila-of course; pūrvajena-by the elder brother; atha-thus; āha-said; tat-that; mantra-advice; dṛśām-just suitable; varīyān-excellent; yat-that which; mantriṇaḥ-the ministers of state, or expert politicians; vaidurikam-instructions by Vidura; vadanti-do they say.

When Vidura was invited by his elder brother [Dhṛtarāṣṭra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well known, and instructions by Vidura are approved by expert ministers of state.

Political suggestions by Vidura are known as expert, just as, in modern times, Paṇḍita Cāṇakya is considered the authority in good counsel in both political and moral instructions.

TEXT 11

ajāta-śatroḥ pratiyaccha dāyaṁ
titikṣato durviṣahaṁ tavāgaḥ
sahānujo yatra vṛkodarāhiḥ
śvasan ruṣā yat tvam alaṁ bibheṣi

SYNONYMS

ajāta-śatroḥ-of Yudhiṣṭhira, who has no enemy; pratiyaccha-return; dāyam-legitimate share; titikṣataḥ-of he who is so forbearing; durviṣaham-unbearable; tava-your; āgaḥ-offense; saha-along with; anujaḥ-younger brothers; yatra-wherein; vṛkodara-Bhīma; ahiḥ-revenging snake; śvasan-breathing heavily; ruṣā-in anger; yat-whom; tvam-you; alam-verily; bibheṣi-do fear.

[Vidura said:] You must now return the legitimate share to Yudhiṣṭhira, who has no enemies and who has been forbearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhīma, breathing heavily like a snake. Surely you are afraid of him.

TEXT 12

pārthāṁs tu devo bhagavān mukundo
gṛhītavān sakṣiti-deva-devaḥ
āste sva-puryāṁ yadu-deva-devo
vinirjitāśeṣa-nṛdeva-devaḥ

SYNONYMS

pārthān-the sons of Pṛthā (Kuntī); tu-but; devaḥ-the Lord; bhagavān-the Personality of Godhead; mukundaḥ-Śrī Kṛṣṇa, who awards liberation; gṛhītavān-has taken up; sa-with; kṣiti-deva-devaḥ-the brāhmaṇas and the demigods; āste-is present; sva-puryām-along with His family; yadu-deva-devaḥ-worshiped by the royal order of the Yadu dynasty; vinirjita-who have been conquered; aśeṣa-unlimited; nṛdeva-kings; devaḥ-Lord.

Lord Kṛṣṇa, the Personality of Godhead, has accepted the sons of Pṛthā as His kinsmen, and all the kings of the world are with Lord Śrī Kṛṣṇa. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.

Vidura gave Dhṛtarāṣṭra very good counsel regarding political alliance with the sons of Pṛthā, the Pāṇḍavas. The first thing he said was that Lord Kṛṣṇa was intimately related with them as their cousin. Because Lord Kṛṣṇa is the Supreme Personality of Godhead, He is worshipable by all brāhmaṇas and demigods, who are the controllers of the universal affairs. Besides that, Lord Kṛṣṇa and His family members, the royal order of the Yadu dynasty, were the conquerors of all kings of the world.

The kṣatriyas used to fight the kings of various dominions and kidnap their beautiful princess-daughters, after conquering their relatives. This system was laudable because the kṣatriyas and the princesses would be married only on the basis of the chivalry of the conquering kṣatriya. All the young princes of the Yadu dynasty married the daughters of other kings in this way, by chivalrous force, and thus they were conquerors of all the kings of the world. Vidura wanted to impress upon his elder brother that fighting with the Pāṇḍavas was fraught with many dangers because they were supported by Lord Kṛṣṇa, who had conquered, even in His childhood, demons like Kaṁsa and Jarāsandha and demigods like Brahmā and Indra. Therefore all universal power was behind the Pāṇḍavas.

TEXT 13

sa eṣa doṣaḥ puruṣa-dviḍ āste
gṛhān praviṣṭo yam apatya-matyā
puṣṇāsi kṛṣṇād vimukho gata-śrīs
tyajāśv aśaivaṁ kula-kauśalāya

SYNONYMS

saḥ-he; eṣaḥ-this; doṣaḥ-offense personified; puruṣa-dviṭ-envious of Lord Kṛṣṇa; āste-exists; gṛhān-household; praviṣṭaḥ-entered; yam-whom; apatya-matyā-thinking to be your son; puṣṇāsi-maintaining; kṛṣṇāt-from Kṛṣṇa; vimukhaḥ-in opposition; gata-śrīḥ-devoid of everything auspicious; tyaja-give up; āśu-as soon as possible; aśaivam-inauspicious; kula-family; kauśalāya-for the sake of.

You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Kṛṣṇa. And because you are thus maintaining a nondevotee of Kṛṣṇa, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!

A good son is called apatya, one who does not allow his father to fall down. The son can protect the father's soul when the father is dead by offering sacrifices to please the Supreme Lord, Viṣṇu. This system is still prevalent in India. After the death of his father, a son goes to offer sacrifices at the lotus feet of Viṣṇu at Gayā and thus delivers the father's soul if the father is fallen. But if the son is already an enemy of Viṣṇu, how, in such an inimical mood, can he offer sacrifice unto Lord Viṣṇu's lotus feet? Lord Kṛṣṇa is directly the Personality of Godhead, Viṣṇu, and Duryodhana was inimical to Him. He would therefore be unable to protect his father, Dhṛtarāṣṭra, after his death. He himself was to fall down because of his faithlessness towards Viṣṇu. How, then, could he protect his father? Vidura advised Dhṛtarāṣṭra to get rid of such an unworthy son as Duryodhana as soon as possible if he was at all anxious to see to the good of his family.

According to the moral instructions of Cāṇakya Paṇḍita, "What is the use of a son who is neither a learned man nor a devotee of the Lord?" If a son is not a devotee of the Supreme Lord, he is just like blind eyes-a source of trouble. A physician may sometimes advise the extrication of such useless eyes from their sockets so that one can be relieved of the constant trouble. Duryodhana was exactly like blind, troubling eyes; he would be a source of great trouble to the family of Dhṛtarāṣṭra, as foreseen by Vidura. Vidura therefore rightly advised his eldest brother to get rid of this source of trouble. Dhṛtarāṣṭra was wrongly maintaining such personified offense under the mistaken impression that Duryodhana was a good son, able to liberate his father.

TEXT 14

ity ūcivāṁs tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asat-kṛtaḥ sat-spṛhaṇīya-śīlaḥ
kṣattā sakarṇānuja-saubalena

SYNONYMS

iti-thus; ūcivān-while speaking; tatra-there; suyodhanena-by Duryodhana; pravṛddha-swollen with; kopa-anger; sphurita-flapping; adhareṇa-lips; asat-kṛtaḥ-insulted; sat-respectable; spṛhaṇīya-śīlaḥ-desirable qualities; kṣattā-Vidura; sa-with; karṇa-Karṇa; anuja-younger brothers; saubalena-with Śakuni.

While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karṇa, his younger brothers and his maternal uncle Śakuni.

It is said that giving good counsel to a foolish person causes the fool to become angry, just as feeding milk to a snake only increases its venomous poison. Saint Vidura was so honorable that his character was looked up to by all respectable persons. But Duryodhana was so foolish that he dared to insult Vidura. This was due to his bad association with Śakuni, his maternal uncle, as well as with his friend Karṇa, who always encouraged Duryodhana in his nefarious acts.

TEXT 15

ka enam atropajuhāva jihmaṁ
dāsyāḥ sutaṁ yad-balinaiva puṣṭaḥ
tasmin pratīpaḥ parakṛtya āste
nirvāsyatām āśu purāc chvasānaḥ

SYNONYMS

kaḥ-who; enam-this; atra-here; upajuhāva-called for; jihmam-crooked; dāsyāḥ-of a kept mistress; sutam-son; yat-whose; balinā-by whose subsistence; eva-certainly; puṣṭaḥ-grown up; tasmin-unto him; pratīpaḥ-enmity; parakṛtya-enemy's interest; āste-situated; nirvāsyatām-get him out; āśu-immediately; purāt-from the palace; śvasānaḥ-let him breathe only.

Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

When getting married, the kṣatriya kings would take on several other youthful girls along with the married princess. These girl attendants of the king were known as dāsīs, or attendant mistresses. By intimate association with the king, the dāsīs would get sons. Such sons were called dāsī-putras. They had no claim to a royal position, but they would get maintenance and other facilities just like princes. Vidura was the son of such a dāsī, and he was thus not counted amongst the kṣatriyas. King Dhṛtarāṣṭra was very affectionate toward his younger dāsī-putra brother, Vidura, and Vidura was a great friend and philosophical advisor to Dhṛtarāṣṭra. Duryodhana knew very well that Vidura was a great soul and well-wisher, but unfortunately he used strong words to hurt his innocent uncle. Duryodhana not only attacked Vidura's birth, but also called him an infidel because he seemed to support the cause of Yudhiṣṭhira, whom Duryodhana considered his enemy. He desired that Vidura he immediately put out of the palace and deprived of all his possessions. If possible, he would have liked him caned until he was left with nothing but his breath. He charged that Vidura was a spy of the Pāṇḍavas because he advised King Dhṛtarāṣṭra in their favor. Such is the situation of palace life and the intricacies of diplomacy that even a faultless person like Vidura could be charged with something abominable and punished. Vidura was struck with wonder at such unexpected behavior from his nephew Duryodhana, and before anything actually happened, he decided to leave the palace for good.

TEXT 16

svayaṁ dhanur dvāri nidhāya māyāṁ
bhrātuḥ puro marmasu tāḍito 'pi
sa ittham atyulbaṇa-karṇa-bāṇair
gata-vyatho 'yād uru mānayānaḥ

SYNONYMS

svayam-he himself; dhanuḥ dvāri-bow on the door; nidhāya-keeping; māyām-the external nature; bhrātuḥ-brother's; puraḥ-from the palace; marmasu-in the core of the heart; tāḍitaḥ-being afflicted; api-in spite of; saḥ-he (Vidura); ittham-like this; ati-ulbaṇa-severely; karṇa-ear; bāṇaiḥ-by the arrows; gata-vyathaḥ-without being sorry; ayāt-excited; uru-great; māna-yānaḥ-so thinking.

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

A pure devotee of the Lord is never perturbed by an awkward position created by the external energy of the Lord. In Bhagavad-gītā (3.27) it is stated:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā

kartāham iti manyate

A conditioned soul is absorbed in material existence under the influence of different modes of external energy. Absorbed in the false ego, he thinks that he is doing everything by himself. The external energy of the Lord, the material nature, is fully under the control of the Supreme Lord, and the conditioned soul is fully under the grip of the external energy. Therefore, the conditioned soul is fully under the control of the law of the Lord. But, due to illusion only, he thinks himself independent in his activities. Duryodhana was acting under such influence of the external nature, by which he would be vanquished at the ultimate end. He could not accept the sound advice of Vidura, but on the contrary he insulted that great soul, who was the well-wisher of his whole family. Vidura could understand this because he was a pure devotee of the Lord. In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of māyā, the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word gata-vyathaḥ (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities. He therefore thought that there was no need to defend his brother with his bow because his brother was meant for ruination. Thus he left the palace before Duryodhana could act. Māyā, the supreme energy of the Lord, acted here both internally and externally.

TEXT 17

sa nirgataḥ kaurava-puṇya-labdho
gajāhvayāt tīrtha-padaḥ padāni
anvākramat puṇya-cikīrṣayorvyām
adhiṣṭhito yāni sahasra-mūrtiḥ

SYNONYMS

saḥ-he (Vidura); nirgataḥ-after having quit; kaurava-the Kuru dynasty; puṇya-piety; labdhaḥ-so achieved; gaja-āhvayāt-from Hastināpura; tīrtha-padaḥ-of the Supreme Lord; padāni-pilgrimages; anvākramat-took shelter; puṇya-piety; cikīrṣayā-desiring so; urvyām-of high grade; adhiṣṭhitaḥ-situated; yāni-all those; sahasra-thousands; mūrtiḥ-forms.

By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastināpura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.

Vidura was undoubtedly a highly elevated and pious soul, otherwise he would not have taken his birth in the Kaurava family. To have high parentage, to possess wealth, to be highly learned and to have great personal beauty are all due to past pious acts. But such pious possessions are not sufficient for obtaining the grace of the Lord and being engaged in His transcendental loving service. Vidura considered himself less pious, and therefore he decided to travel to all the great places of pilgrimage in the world in order to achieve greater piety and advance nearer to the Lord. At that time, Lord Kṛṣṇa was personally present in the world, and Vidura could have at once approached Him directly, but he did not do so because he was not sufficiently freed from sin. One cannot be one hundred percent devoted to the Lord unless and until he is completely free from all effects of sin. Vidura was conscious that by the association of the diplomatic Dhṛtarāṣṭra and Duryodhana he had lost his piety and was therefore not fit to associate at once with the Lord. In Bhagavad-gītā (7.28) this is confirmed in the following verse:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

Persons who are sinful asuras like Kaṁsa and Jarāsandha cannot think of Lord Kṛṣṇa as the Supreme Personality of Godhead, the Absolute Truth. Only those who are pure devotees, those who follow the regulative principles of religious life as prescribed in the scriptures, are able to engage themselves in karma-yoga and then jñāna-yoga and thereafter, by pure meditation, can understand pure consciousness. When God consciousness is developed, one can take advantage of the association of pure devotees. Syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt: one is able to associate with the Lord even during the existence of this life.

Places of pilgrimages are meant for eradicating the sins of the pilgrims, and they are distributed all over the universe just to give facility to all concerned for attaining pure existence and God realization. One should not be satisfied, however, merely by visiting the places of pilgrimage and performing one's prescribed duties; he should be eager to meet the great souls who are already there, engaged in the service of the Lord. In each and every place of pilgrimage, the Lord is present in His various transcendental forms.

These forms are called arcā-mūrtis, or forms of the Lord which can be easily appreciated by the common man. The Lord is transcendental to our mundane senses. He cannot be seen with our present eyes, nor can He be heard with our present ears. To the degree that we have entered into the service of the Lord or to the proportion to which our lives are freed from sins, we can perceive the Lord. But even though we are not free from sins, the Lord is kind enough to allow us the facility of seeing Him in His arcā-mūrtis in the temple. The Lord is all-powerful, and therefore He is able to accept our service by presentation of His arcā form. No one, therefore, should foolishly think the arcā in the temple to be an idol. Such an arcā-mūrti is not an idol but the Lord Himself, and to the proportion to which one is free from sins, he is able to know the significance of the arcā-mūrti. The guidance of a pure devotee is therefore always required.

In the land of Bhāratavarṣa there are many hundreds and thousands of places of pilgrimage distributed all over the country, and by traditional practice the common man visits such holy places during all seasons of the year. Some of the arcā representations of the Lord situated in different places of pilgrimage are mentioned herewith. The Lord is present at Mathurā (the birthplace of Lord Kṛṣṇa) as Ādi-keśava; the Lord is present at Purī (Orissa) as Lord Jagannātha (also known as Puruṣottama); He is present at Allahabad (Prayāga) as Bindu-mādhava; at Mandara Hill He is present as Madhusūdana. In the Ānandāraṇya, He is known as Vāsudeva, Padmanābha and Janārdana; at Viṣṇukāñcī, He is known as Viṣṇu; and at Māyāpura, He is known as Hari. There are millions and billions of such arcā forms of the Lord distributed all over the universe. All these arcā-mūrtis are summarized in the Caitanya-caritāmṛta in the following words:

sarvatra prakāśa tāṅra–bhakte sukha dite
jagatera adharma nāśi' dharma sthāpite

"The Lord has so distributed Himself all over the universe just to give pleasure to the devotees, to give the common man facility to eradicate his sins, and to establish religious principles in the world."

TEXT 18

pureṣu puṇyopavanādri-kuñjeṣv
apaṅka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalaṅkṛteṣu
cacāra tīrthāyataneṣv ananyaḥ

SYNONYMS

pureṣu-holy places like Ayodhyā, Dvārakā and Mathurā; puṇya-piety; upavana-the air; adri-hill; kuñjeṣu-in the orchards; apaṅka-without sin; toyeṣu-in the water; sarit-river; saraḥsu-lakes; ananta-liṅgaiḥ-the forms of the Unlimited; samalaṅkṛteṣu-being so decorated; cacāra-executed; tīrtha-places of pilgrimage; āyataneṣu-holy lands; ananyaḥ-alone or seeing Kṛṣṇa alone.

He began to travel alone, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

These arcā forms of the Lord may be considered idols by the atheists, but that does not matter for persons like Vidura or His many other servants. The forms of the Lord are mentioned here as ananta-liṅga. Such forms of the Lord have unlimited potency, the same as that of the Lord Himself. There is no difference between the potencies of the arcā and those of the personal forms of the Lord. The example of the postbox and post office may be applied here. The little postboxes distributed all over the city have the same potency as the postal system in general. The duty of the post office is to carry letters from one place to another. If one puts letters in postboxes authorized by the general post office, the function of carrying letters is performed without a doubt. Similarly, the arcā-mūrti can also deliver the same unlimited potency of the Lord as when He is personally present. Vidura, therefore, could see nothing but Kṛṣṇa in the different arcā forms, and ultimately he was able to realize Kṛṣṇa alone and nothing else.

TEXT 19

gāṁ paryaṭan medhya-vivikta-vṛttiḥ
sadāpluto 'dhaḥ śayano 'vadhūtaḥ
alakṣitaḥ svair avadhūta-veṣo
vratāni cere hari-toṣaṇāni

SYNONYMS

gām-earth; paryaṭan-traversing; medhya-pure; vivikta-vṛttiḥ-independent occupation for living; sadā-always; āplutaḥ-sanctified; adhaḥ-on the earth; śayanaḥ-lying; avadhūtaḥ-without dressing (of the hair, etc.); alakṣitaḥ-without being seen; svaiḥ-alone; avadhūta-veṣaḥ-dressed like a mendicant; vratāni-vows; cere-performed; hari-toṣaṇāni-that pleased the Lord.

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

The first and foremost duty of a pilgrim is to satisfy the Supreme Lord Hari. While traveling as a pilgrim, one should not be worried about pleasing society. There is no need to depend on social formalities or occupation or dress. One should remain always absorbed in the function of pleasing the Lord. Thus sanctified by thought and action, one is able to realize the Supreme Lord by the process of a pilgrim's journey.

TEXT 20

itthaṁ vrajan bhāratam eva varṣaṁ
kālena yāvad gatavān prabhāsam
tāvac chaśāsa kṣitim eka cakrām
ekātapatrām ajitena pārthaḥ

SYNONYMS

ittham-like this; vrajan-while traveling; bhāratam-India; eva-only; varṣam-the tract of land; kālena-in due course of time; yāvat-when; gatavān-visited; prabhāsam-the Prabhāsa pilgrimage site; tāvat-at that time; śaśāsa-ruled; kṣitim-the world; eka-cakrām-by one military force; eka-one; ātapatrām-flag; ajitena-by the mercy of the unconquerable Kṛṣṇa; pārthaḥ-Mahārāja Yudhiṣṭhira.

Thus, when he was in the land of Bhāratavarṣa traveling to all the places of pilgrimage, he visited Prabhāsakṣetra. At that time Mahārāja Yudhiṣṭhira was the emperor and held the world under one military strength and one flag.

More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as Bhāratavarṣa, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Mahārāja Yudhiṣṭhira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajita, Lord Kṛṣṇa, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Kṛṣṇa, who alone can help us become one worldwide nation.

TEXT 21

tatrātha śuśrāva suhṛd-vinaṣṭiṁ
vanaṁ yathā veṇuja-vahni-saṁśrayam

saṁspardhayā dagdham athānuśocan
sarasvatīṁ pratyag iyāya tūṣṇīm

SYNONYMS

tatra- there; atha-thereafter; śuśrāva-heard; suhṛt-kinsmen; vinaṣṭim-all dead; vanam-forest; yathā-as much as; veṇuja-vahni-fire due to the bamboos; saṁśrayam-friction with one another; saṁspardhayā-by violent passion; dagdham-burnt; atha-thus; anuśocan-thinking; sarasvatīm-the River Sarasvatī; pratyak-westward; iyāya-went; tūṣṇīm-silently.

At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the River Sarasvatī flows.

Both the Kauravas and the Yādavas were relatives of Vidura, and Vidura heard of their extinction due to fratricidal war. The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare-up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos, fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud.

TEXT 22

tasyāṁ tritasyośanaso manoś ca
pṛthor athāgner asitasya vāyoḥ
tīrthaṁ sudāsasya gavāṁ guhasya
yac chrāddhadevasya sa āsiṣeve

SYNONYMS

tasyām-on the bank of the River Sarasvatī; tritasya-the pilgrimage site named Trita; uśanasaḥ-the pilgrimage site named Uśanā; manoḥ ca-as also of the pilgrimage site named Manu; pṛthoḥ-that of Pṛthu; atha-thereafter; agneḥ-that of Agni; asitasya-that of Asita; vāyoḥ-that of Vāyu; tīrtham-places of pilgrimages; sudāsasya-of the name Sudāsa; gavām-that of Go; guhasya-that of Guha; yat-thereupon; śrāddhadevasya-of the name Śrāddhadeva; saḥ-Vidura; āsiṣeve-duly visited and performed the rituals.

On the bank of the River Sarasvatī there were eleven places of pilgrimage, namely, (1) Trita, (2) Uśanā, (3) Manu, (4) Pṛthu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Srāddhadeva. Vidura visited all of them and duly performed rituals.

TEXT 23

anyāni ceha dvija-deva-devaiḥ
kṛtāni nānāyatanāni viṣṇoḥ
pratyaṅga-mukhyāṅkita-mandirāṇi
yad-darśanāt kṛṣṇam anusmaranti

SYNONYMS

anyāni-others; ca-also; iha-here; dvija-deva-by the great sages; devaiḥ-and the demigods; kṛtāni-established by; nānā-various; āyatanāni-various forms; viṣṇoḥ-of the Supreme Personality of Godhead; prati-each and every; aṅga-part; mukhya-the chief; aṅkita-marked; mandirāṇi-temple s; yat-which; darśanāt-by seeing from a distance; kṛṣṇam-the original Personality of Godhead; anusmaranti-constantly remembers.

There were also many other temples of various forms of the Supreme Personality of Godhead Viṣṇu, established by great sages and demigods. These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Kṛṣṇa.

Human society is divided into four social orders of life and four spiritual divisions, applying to each and every individual person. This system is called varṇāśrama-dharma and has already been discussed in many places in this great literature. The sages, or persons who completely devoted themselves to the spiritual upliftment of the entire human society, were known as dvija-deva, the best amongst the twice-born. The denizens of superior planets, from the moon planet and upwards, were known as devas. Both the dvija-devas and the devas always establish temples of Lord Viṣṇu in His various forms, such as Govinda, Madhusūdana, Nṛsiṁha, Mādhava, Keśava, Nārāyaṇa, Padmanābha, Pārtha-sārathi and many others. The Lord expands Himself in innumerable forms, but all of them are nondifferent from one another. Lord Viṣṇu has four hands, and each hand holds a particular item-either a conchshell, wheel, club or lotus flower. Of these four emblems, the cakra, or wheel, is the chief. Lord Kṛṣṇa, being the original Viṣṇu form, has only one emblem, namely the wheel, and therefore He is sometimes called the Cakrī. The Lord's cakra is the symbol of the power by which the Lord controls the whole manifestation. The tops of Viṣṇu temples are marked with the symbol of the wheel so that people may have the chance to see the symbol from a very long distance and at once remember Lord Kṛṣṇa. The purpose of building very high temples is to give people a chance to see them from a distant place. This system is carried on in India whenever a new temple is constructed, and it appears that it is coming down from a time before recorded history. The foolish propaganda by atheists that temples were constructed only in later days is refuted here because Vidura visited these temples at least five thousand years ago, and the temples of Viṣṇu were in existence long, long before Vidura visited them. The great sages and demigods never established statues of men or demigods, but they established temples of Viṣṇu for the benefit of common men, to raise them to the platform of God consciousness.

TEXT 24

tatas tv ativrajya surāṣṭram ṛddhaṁ
sauvīra-matsyān kurujāṅgalāṁś ca
kālena tāvad yamunām upetya
tatroddhavaṁ bhāgavataṁ dadarśa

SYNONYMS

tataḥ-from there; tu-but; ativrajya-by passing over; surāṣṭram-the kingdom of Surat; ṛddham-very wealthy; sauvīra-the kingdom of Sauvīra; matsyān-the kingdom of Matsya; kurujāṅgalān-the kingdom of western India up to the Delhi province; ca-also; kālena-in course of time; tāvat-as soon as; yamunām-bank of the River Yamunā; upetya-reaching; tatra-there; uddhavam-Uddhava, one of the prominent Yadus; bhāgavatam-the great devotee of Lord Kṛṣṇa; dadarśa-happened to see.

Thereafter he passed through very wealthy provinces like Surat, Sauvīra and Matsya and through western India, known as Kurujāṅgala. At last he reached the bank of the Yamunā, where he happened to meet Uddhava, the great devotee of Lord Kṛṣṇa.

The tract of land comprising about one hundred square miles from modern Delhi to the Mathurā district in Uttar Pradesh, including a portion of the Gurgaon district in Punjab (East India), is considered to be the topmost place of pilgrimage in all of India. This land is sacred because Lord Kṛṣṇa traveled through it many times. From the very beginning of His appearance, He was at Mathurā in the house of His maternal uncle Kaṁsa, and He was reared by His foster father Mahārāja Nanda at Vṛndāvana. There are still many devotees of the Lord lingering there in ecstasy in search of Kṛṣṇa and His childhood associates, the gopīs. It is not that such devotees meet Kṛṣṇa face to face in that tract of land, but a devotee's eagerly searching after Kṛṣṇa is as good as his seeing Him personally. How this is so cannot be explained, but it is factually realized by those who are pure devotees of the Lord. Philosophically, one can understand that Lord Kṛṣṇa and His remembrance are on the absolute plane and that the very idea of searching for Him at Vṛndāvana in pure God consciousness gives more pleasure to the devotee than seeing Him face to face. Such devotees of the Lord see Him face to face at every moment, as confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”Those who are in ecstasy of love with the Supreme Personality of Godhead, Lord Śyāmasundara [Kṛṣṇa], see Him always in their hearts due to love and devotional service rendered to the Lord.” Both Vidura and Uddhava were such elevated devotees, and therefore they both came to the bank of the Yamunā and met each other.

TEXT 25

sa vāsudevānucaraṁ praśāntaṁ
bṛhaspateḥ prāk tanayaṁ pratītam
āliṅgya gāḍhaṁ praṇayena bhadraṁ
svānām apṛcchad bhagavat-prajānām

SYNONYMS

saḥ-he, Vidura; vāsudeva-Lord Kṛṣṇa; anucaram-constant companion; praśāntam-very sober and gentle; bṛhaspateḥ-of Bṛhaspati, the learned spiritual master of the demigods; prāk-formerly; tanayam-son or disciple; pratītam-acknowledged; āliṅgya-embracing; gāḍham-very feelingly; praṇayena-in love; bhadram-auspicious; svānām-his own; apṛcchat-asked; bhagavat-of the Personality of Godhead; prajānām-family.

Then, due to his great love and feeling, Vidura embraced him [Uddhava], who was a constant companion of Lord Kṛṣṇa and formerly a great student of Bṛhaspati's. Vidura then asked him for news of the family of Lord Kṛṣṇa, the Personality of Godhead.

Vidura was older than Uddhava, like a father, and therefore when the two met, Uddhava bowed down before Vidura, and Vidura embraced him because Uddhava was younger, like a son. Vidura's brother Pāṇḍu was Lord Kṛṣṇa's uncle, and Uddhava was a cousin to Lord Kṛṣṇa. According to social custom, therefore, Vidura was to be respected by Uddhava on the level of his father. Uddhava was a great scholar in logic, and he was known to be a son or disciple of Bṛhaspati, the greatly learned priest and spiritual master of the demigods. Vidura asked Uddhava about the welfare of his relatives, although he already knew that they were no longer in the world. This inquiry appears to be very queer, but Śrīla Jīva Gosvāmī states that the news was shocking to Vidura, who therefore inquired again due to great curiosity. Thus his inquiry was psychological and not practical.

TEXT 26

kaccit purāṇau puruṣau svanābhya-
pādmānuvṛttyeha kilāvatīrṇau
āsāta urvyāḥ kuśalaṁ vidhāya
kṛta-kṣaṇau kuśalaṁ śūra-gehe

SYNONYMS

kaccit-whether; purāṇau-the original; puruṣau-Personalities of Godhead (Kṛṣṇa and Balarāma); svanābhya-Brahmā; pādma-anuvṛttyā-by the request of the one who is born from the lotus; iha-here; kila-certainly; avatīrṇau-incarnated; āsāte-are; urvyāḥ-in the world; kuśalam-well-being; vidhāya-for doing so; kṛta-kṣaṇau-the elevators of everyone's prosperity; kuśalam-all well; śūra-gehe-in the house of Śūrasena.

[Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahmā [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Śūrasena.

Lord Kṛṣṇa and Balarāma are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Kṛṣṇa is Baladeva, and Brahmā, born from the lotus flower from Garbhodakaśāyī Viṣṇu, is an expansion of Baladeva. This indicates that Kṛṣṇa and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation. They appeared at the request of Brahmā to liberate the burden of the world, and They relieved the world by many superhuman activities so that everyone became happy and prosperous. Without the grace of the Lord, no one can become happy and prosperous. Because the happiness of the family of the Lord's devotees depends on the happiness of the Lord, Vidura first of all inquired about the well-being of the Lord.

TEXT 27

kaccit kurūṇāṁ paramaḥ suhṛn no
bhāmaḥ sa āste sukham aṅga śauriḥ
yo vai svasṝṇāṁ pitṛvad dadāti
varān vadānyo vara-tarpaṇena

SYNONYMS

kaccit-whether; kurūṇām-of the Kurus; paramaḥ-greatest; suhṛt-well-wisher; naḥ-our; bhāmaḥ-brother-in-law; saḥ-he; āste-is; sukham-happy; aṅga-O Uddhava; śauriḥ-Vasudeva; yaḥ-one who; vai-certainly; svasṝṇām-of the sisters; pitṛ-vat-like a father; dadāti-gives; varān-everything desirable; vadānyaḥ-munificent; vara-wife; tarpaṇena-by pleasing.

[Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sisters, and he is always pleasing to his wives.

Lord Kṛṣṇa's father, Vasudeva, had sixteen wives, and one of them, named Pauravī or Rohiṇī, the mother of Baladeva, was the sister of Vidura. Vasudeva, therefore, was the husband of Vidura's sister, and thus they were brothers-in-law. Vasudeva's sister Kuntī was the wife of Pāṇḍu, Vidura's elder brother, and in that sense also, Vasudeva was brother-in-law to Vidura. Kuntī was younger than Vasudeva, and it was the duty of the elder brother to treat younger sisters as daughters. Whenever anything was needed by Kuntī, it was munificently delivered by Vasudeva, due to his great love for his younger sister. Vasudeva never dissatisfied his wives, and at the same time he supplied the objects desired by his sister. He had special attention for Kuntī because she became a widow at an early age. While inquiring about Vasudeva's welfare, Vidura remembered all about him and the family relationship.

TEXT 28

kaccid varūthādhipatir yadūnāṁ
pradyumna āste sukham aṅga vīraḥ
yaṁ rukmiṇī bhagavato 'bhilebhe
ārādhya viprān smaram ādi-sarge

SYNONYMS

kaccit-whether; varūtha-of the military; adhipatiḥ-commander-in-chief; yadūnām-of the Yadus; pradyumnaḥ-the son of Kṛṣṇa named Pradyumna; āste-is; sukham-happy; aṅga-O Uddhava; vīraḥ-the great warrior; yam-whom; rukmiṇī-the wife of Kṛṣṇa named Rukmiṇī; bhagavataḥ-from the Personality of Godhead; abhilebhe-got as a prize; ārādhya-pleasing; viprān-brāhmaṇas; smaram-Cupid (Kāmadeva); ādi-sarge-in his previous life.

O Uddhava, please tell me how is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life? Rukmiṇī bore him as her son from Lord Kṛṣṇa, by the grace of brāhmaṇas whom she pleased.

According to Śrīla Jīva Gosvāmī, Smara (Cupid, or Kāmadeva) is one of the eternal associates of Lord Kṛṣṇa. Jīva Gosvāmī has explained this very elaborately in his treatise Kṛṣṇa-sandarbha.

TEXT 29

kaccit sukhaṁ sātvata-vṛṣṇi-bhoja-
dāśārhakāṇām adhipaḥ sa āste
yam abhyaṣiñcac chata-patra-netro
nṛpāsanāśāṁ parihṛtya dūrāt

SYNONYMS

kaccit-whether; sukham-is all well; sātvata-the Sātvata race; vṛṣṇi-the Vṛṣṇi dynasty; bhoja-the Bhoja dynasty; dāśārhakāṇām-the Dāśārha race; adhipaḥ-King Ugrasena; saḥ-he; āste-does exist; yam-whom; abhyaṣiñcat-installed; śata-patra-netraḥ-Lord Śrī Kṛṣṇa; nṛpa-āsana-āśām-hope of the royal throne; parihṛtya-giving up; dūrāt-at a distant place.

O my friend, [tell me] whether Ugrasena, the King of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, is now doing well. He went far away from his kingdom, leaving aside all hopes of his royal throne, but Lord Kṛṣṇa again installed him.

TEXT 30

kaccid dhareḥ saumya sutaḥ sadṛkṣa
āste 'graṇī rathināṁ sādhu sāmbaḥ
asūta yaṁ jāmbavatī vratāḍhyā
devaṁ guhaṁ yo 'mbikayā dhṛto 'gre

SYNONYMS

kaccit-whether; hareḥ-of the Personality of Godhead; saumya-O grave one; sutaḥ-son; sadṛkṣaḥ-similar; āste-fares well; agraṇīḥ-foremost; rathinām-of the warriors; sādhu-well behaved; sāmbaḥ-Sāmba; asūta-gave birth; yam-whom; jāmbavatī-Jāmbavatī, a queen of Lord Kṛṣṇa's; vratāḍhyā-enriched by vows; devam-the demigod; guham-of the name Kārttikeya; yaḥ-whom; ambikayā-unto the wife of Śiva; dhṛtaḥ-born; agre-in the previous birth.

O gentle one, does Sāmba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Kārttikeya in the womb of the wife of Lord Śiva, and now he has been born in the womb of Jāmbavatī, the most enriched wife of Kṛṣṇa.

Lord Śiva, one of the three qualitative incarnations of the Personality of Godhead, is the plenary expansion of the Lord. Kārttikeya, born of him, is on the level of Pradyumna, another son of Lord Kṛṣṇa. When Lord Śrī Kṛṣṇa descends into the material world, all His plenary portions also appear with Him to exhibit different functions of the Lord. But for the pastimes at Vṛndāvana, all functions are performed by the Lord's different plenary expansions. Vāsudeva is a plenary expansion of Nārāyaṇa. When the Lord appeared as Vāsudeva before Devakī and Vasudeva, He appeared in His capacity as Nārāyaṇa. Similarly, all the demigods of the heavenly kingdom appeared as associates of the Lord in the forms of Pradyumna, Sāmba, Uddhava, etc. It is learned here that Kāmadeva appeared as Pradyumna, Kārttikeya as Sāmba, and one of the Vasus as Uddhava. All of them served in their different capacities in order to enrich the pastimes of Kṛṣṇa.

TEXT 31

kṣemaṁ sa kaccid yuyudhāna āste
yaḥ phālgunāl labdha-dhanū-rahasyaḥ
lebhe 'ñjasādhokṣaja-sevayaiva
gatiṁ tadīyāṁ yatibhir durāpām

SYNONYMS

kṣemam-all good; saḥ-he; kaccit-whether; yuyudhānaḥ-Sātyaki; āste-is there; yaḥ-one who; phālgunāt-from Arjuna; labdha-has achieved; dhanuḥ-rahasyaḥ-one who understands the intricacies of military art; lebhe-also achieved; añjasā-summarily; adhokṣaja-of the Transcendence; sevayā-by service; eva-certainly; gatim-destination; tadīyām-transcendental; yatibhiḥ-by great renouncers; durāpām-very difficult to achieve.

O Uddhava, does Yuyudhāna fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.

The destination of transcendence is to become the personal associate of the Personality of Godhead, who is known as adhokṣaja, He who is beyond the reach of the senses. The renouncers of the world, the sannyāsīs, give up all worldly connections, namely, family, wife, children, friends, home, wealth-everything-to attain the transcendental bliss of Brahman happiness. But adhokṣaja happiness is beyond Brahman happiness. The empiric philosophers enjoy a transcendental quality of bliss by philosophical speculation on the Supreme Truth, but beyond that pleasure is the pleasure enjoyed by Brahman in His eternal form of the Personality of Godhead. Brahman bliss is enjoyed by living entities after liberation from material bondage. But Parabrahman, the Personality of Godhead, enjoys eternally a bliss of His own potency, which is called the hlādinī potency. The empiric philosopher who studies Brahman by negation of the external features has not yet learned the quality of the hlādinī potency of Brahman. Out of many potencies of the Omnipotent, there are three features of His internal potency-namely saṁvit, sandhinī and hlādinī. And in spite of their strict adherence to the principles of yama, niyama, āsana, dhyāna, dhāraṇā and prāṇāyāma, the great yogīs and jñānīs are unable to enter into the internal potency of the Lord. This internal potency is, however, easily realized by the devotees of the Lord by dint of devotional service. Yuyudhāna achieved this stage of life, just as he achieved expert knowledge in military science from Arjuna. Thus his life was successful to the fullest extent from both the material and spiritual angles of vision. That is the way of devotional service to the Lord.

TEXT 32

kaccid budhaḥ svasty anamīva āste
śvaphalka-putro bhagavat-prapannaḥ
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ

SYNONYMS

kaccit-whether; budhaḥ-very learned; svasti-well; anamīvaḥ-faultless; āste-does exist; śvaphalka-putraḥ-the son of Śvaphalka, Akrūra; bhagavat-regarding the Personality of Godhead; prapannaḥ-surrendered; yaḥ-one who; kṛṣṇa-the Lord; pāda-aṅkita-marked with footprints; mārga-path; pāṁsuṣu-in the dust; aceṣṭata-exhibited; prema-vibhinna-lost in transcendental love; dhairyaḥ-mental equilibrium.

Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.

When Akrūra came to Vṛndāvana in search of Kṛṣṇa, he saw the footprints of the Lord on the dust of Nanda-grāma and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a devotee who is fully absorbed in incessant thoughts of Kṛṣṇa. Such a pure devotee of the Lord is naturally faultless because he is always associated with the supremely pure Personality of Godhead. Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya displayed the typical example of transcendental ecstasy, as we can understand from the life of this incarnation of God.

TEXT 33

kaccic chivaṁ devaka-bhoja-putryā
viṣṇu-prajāyā iva deva-mātuḥ
yā vai sva-garbheṇa dadhāra devaṁ
trayī yathā yajña-vitānam artham

SYNONYMS

kaccit-whether; śivam-everything well; devaka-bhoja-putryāḥ-of the daughter of King Devaka-bhoja; viṣṇu-prajāyāḥ-of she who gave birth to the Personality of Godhead; iva-like that of; deva-mātuḥ-of the mother of the demigods (Aditi); yā-one who; vai-indeed; sva-garbheṇa-by her own womb; dadhāra-conceived; devam-the Supreme Lord; trayī-the Vedas; yathā-as much as; yajña-vitānam-of spreading the sacrifice; artham-purpose.

As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devakī] doing well?

The Vedas are full of transcendental knowledge and spiritual values, and thus Devakī, the mother of Lord Kṛṣṇa, conceived the Lord in her womb as the personified meaning of the Vedas. There is no difference between the Vedas and the Lord. The Vedas aim at the understanding of the Lord, and the Lord is the Vedas personified. Devakī is compared to the meaningful Vedas and the Lord to their purpose personified.

TEXT 34

apisvid āste bhagavān sukhaṁ vo
yaḥ sātvatāṁ kāma-dugho 'niruddhaḥ

yam āmananti sma hi śabda-yoniṁ
mano-mayaṁ sattva-turīya-tattvam
SYNONYMS

api-as also; svit-whether; āste-does He; bhagavān-the Personality of Godhead; sukham-all happiness; vaḥ-of you; yaḥ-one who; sātvatām-of the devotees; kāma-dughaḥ-source of all desires; aniruddhaḥ-the plenary expansion Aniruddha; yam-whom; āmananti-they accept; sma-from yore; hi-certainly; śabda-yonim-the cause of the Ṛg Veda; manaḥ-mayam-creator of the mind; sattva-transcendental; turīya-the fourth expansion; tattvam-principle.

May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Ṛg Veda, the creator of the mind and the fourth Plenary expansion of Viṣṇu.

Ādi-caturbhuja, the original expansions from Baladeva, are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. All of Them are viṣṇu-tattvas, or nondifferent Personalities of Godhead. In the incarnation of Śrī Rāma, all these different expansions appeared for particular pastimes. Lord Rāma is the original Vāsudeva, and His brothers were Saṅkarṣaṇa, Pradyumna and Aniruddha. Aniruddha is also the cause of Mahā-Viṣṇu, from whose breathing the Ṛg Veda appeared. All this is nicely explained in the Mārkaṇḍeya Purāṇa. In the incarnation of Lord Kṛṣṇa, Aniruddha appeared as the son of the Lord. Lord Kṛṣṇa in Dvārakā is the Vāsudeva expansion of the original group. The original Lord Kṛṣṇa never leaves Goloka Vṛndāvana. All the plenary expansions are one and the same viṣṇu-tattva, and there is no difference in Their potency.

TEXT 35

apisvid anye ca nijātma-daivam
ananya-vṛttyā samanuvratā ye
hṛdīka-satyātmaja-cārudeṣṇa-
gadādayaḥ svasti caranti saumya
SYNONYMS

api-as also; svit-whether; anye-others; ca-and; nija-ātma-of one's own self; daivam-Śrī Kṛṣṇa; ananya-absolutely; vṛttyā-faith; samanuvratāḥ-followers; ye-all those who; hṛdīka-Hṛdīka; satya-ātmaja-the son of Satyabhāmā; cārudeṣṇa-Cārudeṣṇa; gada-Gada; ādayaḥ-and others; svasti-all well; caranti-pass time; saumya-O sober one.

O sober one, others, such as Hṛdīka, Cārudeṣṇa, Gada and the son of Satyabhāmā, who accept Lord Śrī Kṛṣṇa as the soul of the self and thus follow His path without deviation-are they well?

TEXT 36

api sva-dorbhyāṁ vijayācyutābhyāṁ
dharmeṇa dharmaḥ paripāti setum
duryodhano 'tapyata yat-sabhāyāṁ
sāmrājya-lakṣmyā vijayānuvṛttyā
SYNONYMS

api-as also; sva-dorbhyām-own arms; vijaya-Arjuna; acyutā-bhyām-along with Śrī Kṛṣṇa; dharmeṇa-on religious principles; dharmaḥ-King Yudhiṣṭhira; paripāti-maintains; setum-the respect of religion; duryodhanaḥ-Duryodhana; atapyata-envied; yat-whose; sabhāyām-royal assembly; sāmrājya-imperial; lakṣmyā-opulence; vijaya-anuvṛttyā-by the service of Arjuna.

Also let me inquire whether Mahārāja Yudhiṣṭhira is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana was burning with envy because Yudhiṣṭhira was being protected by the arms of Kṛṣṇa and Arjuna as if they were his own arms.

Mahārāja Yudhiṣṭhira was the emblem of religion. When he was ruling his kingdom with the help of Lord Kṛṣṇa and Arjuna, the opulence of his kingdom surpassed all imaginations of the opulence of the kingdom of heaven. His actual arms were Lord Kṛṣṇa and Arjuna, and thus he surpassed everyone's opulence. Duryodhana, being envious of this opulence, planned so many schemes to put Yudhiṣṭhira into difficulty, and at last the Battle of Kurukṣetra was brought about. After the Battle of Kurukṣetra, Mahārāja Yudhiṣṭhira was again able to rule his legitimate kingdom, and he reinstated the principles of honor and respect for religion. That is the beauty of a kingdom ruled by a pious king like Mahārāja Yudhiṣṭhira.

TEXT 37

kiṁ vā kṛtāgheṣv agham atyamarṣī
bhīmo 'hivad dīrghatamaṁ vyamuñcat
yasyāṅghri-pātaṁ raṇa-bhūr na sehe
mārgaṁ gadāyāś carato vicitram
SYNONYMS

kim-whether; vā-either; kṛta-performed; agheṣu-unto the sinners; agham-angry; ati-amarṣī-unconquerable; bhīmaḥ-Bhīma; ahi-vat-like a cobra; dīrgha-tamam-long-cherished; vyamuñcat-has released; yasya-whose; aṅghri-pātam-putting on the steps; raṇa-bhūḥ-the field of battle; na-could not; sehe-tolerate; mārgam-the path; gadāyāḥ-by the clubs; carataḥ-playing; vicitram-wonderful.

[Please tell me] whether the unconquerable Bhīma, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.

Vidura knew the strength of Bhīma. Whenever Bhīma was on the battlefield, his steps on the path and the wonderful playing of his club were unbearable for the enemy. Powerful Bhīma did not take steps against the sons of Dhṛtarāṣṭra for a long time. Vidura's inquiry was whether he had yet released his anger, which was like that of a suffering cobra. When a cobra releases its venom after long-cherished anger, its victim cannot survive.

TEXT 38

kaccid yaśodhā ratha-yūthapānāṁ
gāṇḍīva-dhanvoparatārir āste
alakṣito yac-chara-kūṭa-gūḍho

māyā-kirāto giriśas tutoṣa

SYNONYMS

kaccit-whether; yaśaḥ-dhā-famous; ratha-yūthapānām-amongst the great chariot warriors; gāṇḍīva-Gāṇḍīva; dhanva-bow; uparata-ariḥ-one who has vanquished the enemies; āste-doing well; alakṣitaḥ-without being identified; yat-whose; śara-kūṭa-gūḍhaḥ-being covered by arrows; māyā-kirātaḥ-false hunter; giriśaḥ-Lord Śiva; tutoṣa-was satisfied.

[Please tell me] whether Arjuna, whose bow bears the name Gāṇḍīva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Śiva by covering him with arrows when Śiva came as an unidentified false hunter.

Lord Śiva tested Arjuna's strength by picking a quarrel with him over a hunted boar. He confronted Arjuna in the false dress of a hunter, and Arjuna covered him with arrows until Lord Śiva was satisfied with Arjuna's fighting. He offered Arjuna the Pāśupati weapon and blessed him. Here Vidura inquired about the great warrior's well-being.

TEXT 39

yamāv utasvit tanayau pṛthāyāḥ
pārthair vṛtau pakṣmabhir akṣiṇīva
remāta uddāya mṛdhe sva-rikthaṁ
parāt suparṇāv iva vajri-vaktrāt

SYNONYMS

yamau-twins (Nakula and Sahadeva); utasvit-whether; tanayau-sons; pṛthāyāḥ-of Pṛthā; pārthaiḥ-by the sons of Pṛthā; vṛtau-protected; pakṣmabhiḥ-by shields; akṣiṇī-of the eyes; iva-like; remāte-playing carelessly; uddāya-snatching; mṛdhe-in the fight; sva-riktham-own property; parāt-from the enemy Duryodhana; suparṇau-Garuḍa, the carrier of Lord Viṣṇu; iva-like; vajri-vaktrāt-from the mouth of Indra.

Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Pṛthā, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuḍa snatched nectar from the mouth of Indra, the thunderbolt carrier.

Indra, the King of heaven, carries a thunderbolt in his hand and is very strong, yet Garuḍa, the carrier of Lord Viṣṇu, was able to snatch nectar from his mouth. Similarly, Duryodhana was as strong as the King of heaven, and still the sons of Pṛthā, the Pāṇḍavas, were able to snatch away their kingdom from Duryodhana. Both Garuḍa and the Pārthas are pet devotees of the Lord, and thus it was possible for them to face such strong enemies.

Vidura's inquiry was about the youngest brothers of the Pāṇḍavas, namely Nakula and Sahadeva. These twin brothers were sons of Mādrī, the stepmother of the other Pāṇḍavas. But although they were stepbrothers, because Kuntī took charge of them after the departure of Mādrī with her husband Mahārāja Pāṇḍu, Nakula and Sahadeva were as good as the other three Pāṇḍavas, Yudhiṣṭhira, Bhīma and Arjuna. The five brothers are known in the world as regular brothers. The three elder Pāṇḍavas took care of the younger brothers, just as the eyelid takes care of the eye. Vidura was anxious to know whether, after winning back their own kingdom from the hands of Duryodhana, the younger brothers were still living happily under the care of the elder brothers.

TEXT 40

aho pṛthāpi dhriyate 'rbhakārthe
rājarṣi-varyeṇa vināpi tena
yas tv eka-vīro 'dhiratho vijigye
dhanur dvitīyaḥ kakubhaś catasraḥ

SYNONYMS

aho-O my lord; pṛthā-Kuntī; api-also; dhriyate-bears her life; arbhaka-arthe-for the sake of fatherless children; rājarṣi-King Pāṇḍu; varyeṇa-the best; vinā api-without him; tena-him; yaḥ-one who; tu-but; eka-alone; vīraḥ-the warrior; adhirathaḥ-commander; vijigye-could conquer; dhanuḥ-the bow; dvitīyaḥ-the second; kakubhaḥ-directions; catasraḥ-four.

O my lord, is Pṛthā still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pāṇḍu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.

A faithful wife cannot live without her lord, the husband, and therefore all widows used to voluntarily embrace the burning fire which consumed the dead husband. This system was very common in India because all the wives were chaste and faithful to their husbands. Later on, with the advent of the age of Kali, the wives gradually began to be less adherent to their husbands, and the voluntary embrace of the fire by the widows became a thing of the past. Very recently the system was abolished, since the voluntary system had become a forcible social custom.

When Mahārāja Pāṇḍu died, both his wives, namely Kuntī and Mādrī, were prepared to embrace the fire, but Mādrī requested Kuntī to live for the sake of the younger children, the five Pāṇḍavas. This was agreed upon by Kuntī at the added request of Vyāsadeva. In spite of her great bereavement, Kuntī decided to live, not to enjoy life in the absence of her husband, but only to give protection to the children. This incident is referred to here by Vidura because he knew all the facts about his sister-in-law Kuntīdevī. It is understood that Mahārāja Pāṇḍu was a great warrior and that he alone, with the help of bow and arrow, could conquer the world's four directions. In the absence of such a husband, it was almost impossible for Kuntī to live on even as a widow, but she had to do it for the sake of the five children.

TEXT 41

saumyānuśoce tam adhaḥ-patantaṁ
bhrātre paretāya vidudruhe yaḥ
niryāpito yena suhṛt sva-puryā
ahaṁ sva-putrān samanuvratena

SYNONYMS

saumya-O gentle one; anuśoce-just lamenting; tam-him; adhaḥ-patantam-gliding down; bhrātre-on his brother's; paretāya-death; vidudruhe-revolted against; yaḥ-one who; niryāpitaḥ-driven out; yena-by whom; suhṛt-well-wisher; sva-puryāḥ-from his own house; aham-myself; sva-putrān-with his own sons; samanu-vratena-accepting the same line of action.

O gentle one, I simply lament for he [Dhṛtarāṣṭra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher, because he accepted the line of action adopted by his own sons.

Vidura did not ask about the welfare of his elder brother because there was no chance of his well-being, only news of his gliding down to hell. Vidura was a sincere well-wisher for Dhṛtarāṣṭra, and he had a thought about him in the corner of his heart. He lamented that Dhṛtarāṣṭra could rebel against the sons of his dead brother Pāṇḍu and that he could drive him (Vidura) out of his own house on the dictation of his crooked sons. In spite of these actions, Vidura never became an enemy of Dhṛtarāṣṭra but continued to be his well-wisher, and at the last stage of Dhṛtarāṣṭra's life, it was Vidura only who proved to be his real friend. Such is the behavior of a Vaiṣṇava like Vidura: he desires all good, even for his enemies.

TEXT 42

so 'haṁ harer martya-viḍambanena
dṛśo nṛṇāṁ cālayato vidhātuḥ
nānyopalakṣyaḥ padavīṁ prasādāc
carāmi paśyan gata-vismayo 'tra

SYNONYMS

saḥ aham-therefore, I; hareḥ-of the Personality of Godhead; martya-in this mortal world; viḍambanena-without being recognized; dṛśaḥ-on sight; nṛṇām-of the people in general; cālayataḥ-bewildering; vidhātuḥ-in order to do it; na-not; anya-other; upalakṣyaḥ-seen by others; padavīm-glories; prasādāt-by the grace of; carāmi-do travel; paśyan-by seeing; gata-vismayaḥ-without doubt; atra-in this matter.

I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

Although he was the brother of Dhṛtarāṣṭra, Vidura was completely different. By the grace of Lord Kṛṣṇa, he was not foolish like his brother, and thus his brother's association could not influence him. Dhṛtarāṣṭra and his materialistic sons wanted to falsely lord it over the world by dint of their own strength. The Lord encouraged them in this, and thus they became more and more bewildered. But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrim's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly convinced of being protected by the Lord. This stage of life is explained in Bhagavad-gītā as abhayaṁ sattva-saṁśuddhiḥ: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called sattva-saṁśuddhiḥ, or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called nārāyaṇa-para, is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

When Lord Śrī Kṛṣṇa was personally present in the mortal world in His eternal, blissful form of Śyāmasundara, those who were not pure devotees of the Lord could not recognize Him or know His glories. Avajānānti māṁ mūḍhā mānuṣīṁ tanum āśritam (Bg. 9.11): He is always bewildering to the nondevotees, but He is always seen by the devotees by dint of their pure devotional service to Him.

TEXT 43

nūnaṁ nṛpāṇāṁ tri-madotpathānāṁ
mahīṁ muhuś cālayatāṁ camūbhiḥ
vadhāt prapannārti-jihīrṣayeśo
'py upaikṣatāghaṁ bhagavān kurūṇām

SYNONYMS

nūnam-of course; nṛpāṇām-of the kings; tri-three; mada-utpathānām-going astray out of false pride; mahīm-earth; muhuḥ-constantly; cālayatām-agitating; camūbhiḥ-by movement of soldiers; vadhāt-from the act of killing; prapanna-surrendered; ārti-jihīrṣaya-willing to relieve the distress of the sufferers; īśaḥ-the Lord; api-in spite of; upaikṣata-waited; agham-offenses; bhagavān-the Supreme Lord; kurūṇām-of the Kurus.

Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

As declared in Bhagavad-gītā, the Lord appears in the mortal world to execute His much-needed mission of killing the miscreants and giving protection to the suffering faithful. In spite of that mission, Lord Kṛṣṇa tolerated the insult to Draupadī by the Kurus and the injustices perpetrated against the Pāṇḍavas, as well as insults to Himself. The question may be raised, "Why did He tolerate such injustices and insults in His presence? Why did He not chastise the Kurus immediately?" When Draupadī was insulted in the assembly by the Kurus by their attempt to see her naked in the presence of all, the Lord protected Draupadī by supplying an unlimited length of clothing. But He did not chastise the insulting party immediately. This silence of the Lord did not mean, however, that He excused the offenses of the Kurus. There were many other kings on earth who had become very proud of three kinds of possessions-wealth, education and followers-and they were constantly agitating the earth by movements of military strength. The Lord was just waiting to get them together on the Battlefield of Kurukṣetra and kill them all at one time, just to make a short-cut in His killing mission. Godless kings or heads of state, when puffed up by advancement of material wealth, education and increase of population, always make a show of military strength and give trouble to the innocent. When Lord Kṛṣṇa was personally present, there were many such kings all over the world, and He thus arranged for the Battle of Kurukṣetra. In His manifestation of viśva-rūpa, the Lord expressed His mission of killing as follows: "I have willingly descended on the earth in My capacity of inexorable Time in order to decrease the unwanted population. I shall finish all those who have assembled here except you, the Pāṇḍavas. This killing does not wait for you to take part in it. It is already arranged: all will be killed by Me. If you want to become famous as the hero of the battlefield and thus enjoy the booty of war, then, O Savyasācī, just become the immediate cause of this killing and thus take the credit. I have already killed all the great warriors-Bhīṣma, Droṇa, Jayadratha, Karṇa and many other great generals. Do not worry. Fight the battle and be famous as a great hero." (Bg. 11.32–34)

The Lord always wants to see His devotee as the hero of some episode which He Himself performs. He wanted to see His devotee and friend Arjuna as the hero of the Battle of Kurukṣetra, and thus He waited for all the miscreants of the world to assemble. That, and nothing else, is the explanation of His waiting.

TEXT 44

ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogaṁ
paro guṇānām uta karma-tantram

SYNONYMS

ajasya-of the unborn; janma-appearance; utpatha-nāśanāya-f or the sake of annihilating the upstarts; karmāṇi-works; akartuḥ-of one who has nothing to do; grahaṇāya-to take up; puṁsām-of all persons; nanu anyathā-otherwise; kaḥ-who; arhati-may deserve; deha-yogam-contact of the body; paraḥ-transcendental; guṇānām-of the three modes of nature; uta-what to speak of; karma-tantram-the law of action and reaction.

The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ (Brahma-saṁhitā 5.1): the form of the Lord is eternal, blissful, and all-satisfying. His so-called birth is therefore an appearance only, like the birth of the sun on the horizon. His birth does not, like that of the living entities, take place under the influence of material nature and the bondage of the reactions of past deeds. His works and activities are independent pastimes and are not subject to the reactions of material nature. In Bhagavad-gītā (4.14) it is said:

na māṁ karmāṇi limpanti
na me karma-phale spṛhā
iti māṁ yo 'bhijānāti
karmabhir na sa badhyate

The law of karma enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds. It is said, karmāṇi nirdahati kintu ca bhakti-bhājām: the Lord minimizes or nullifies the reactionary influence of the devotee's past deeds. (Brahma-saṁhitā 5.54)

The activities of the Lord are to be accepted and relished by all living entities. His activities are to attract the ordinary man towards the Lord. The Lord always acts in favor of the devotees, and therefore ordinary men who are fruitive actors or seekers of salvation may be attracted to the Lord when He acts as protector of the devotees. The fruitive actors can attain their goals by devotional service, and the salvationists can also attain their goal in life by devotional service to the Lord. The devotees do not want the fruitive results of their work, nor do they want any kind of salvation. They relish the glorious superhuman activities of the Lord, such as His lifting Govardhana Hill and His killing the demon Pūtanā in infancy. His activities are enacted to attract all kinds of men-karmīs, jñānīs and bhaktas. Because He is transcendental to all laws of karma, there is no possibility of His accepting a form of māyā as is forced on the ordinary living entities who are bound by the actions and reactions of their own deeds.

The secondary purpose of His appearance is to annihilate the upstart asuras and to stop the nonsense of atheistic propaganda by less intelligent persons. By the Lord's causeless mercy, the asuras who are killed personally by the Personality of Godhead get salvation. The meaningful appearance of the Lord is always distinct from ordinary birth. Even the pure devotees have no connection with the material body, and certainly the Lord, who appears as He is, in His sac-cid-ānanda form, is not limited by a material form.

TEXT 45

tasya prapannākhila-lokapānām
avasthitānām anuśāsane sve
arthāya jātasya yaduṣv ajasya
vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ

SYNONYMS

tasya-His; prapanna-surrendered; akhila-loka-pānām-all rulers of the entire universe; avasthitānām-situated in; anuśāsane-under the control of; sve-own self; arthāya-for the interest of; jātasya-of the born; yaduṣu-in the family of the Yadus; ajasya-of the unborn; vārtām-topics; sakhe-O my friend; kīrtaya-please narrate; tīrtha-kīrteḥ-of the Lord, whose glories are chanted in the places of pilgrimage.

O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees the Yadus.

There are innumerable rulers all over the universe in different varieties of planets: the sun-god in the sun planet, the moon-god in the moon planet, Indra in the heavenly planet, Vāyu, Varuṇa, and those in the Brahmaloka planet, where Lord Brahmā is living. All are obedient servants of the Lord. Whenever there is any trouble in the administration of the innumerable planets in different universes, the rulers pray for an appearance, and the Lord appears. The Bhāgavatam (1.3.28) has already confirmed this in the following verse:

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

In every millennium, whenever there is any trouble for the obedient rulers, the Lord appears. He also appears for the sake of His pure unalloyed devotees. The surrendered rulers and the pure devotees are always strictly under the control of the Lord, and they are never disobedient to the desires of the Lord. The Lord is therefore always attentive to them.

The purpose of pilgrimages is to remember the Lord constantly, and therefore the Lord is known as tīrtha-kīrti. The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord. Even today, although times have changed, there are still pilgrimage sites in India. For example, in Mathurā and Vṛndāvana, where we had a chance to stay, people are awake from early in the morning at 4 A.M. up until nighttime and are constantly engaged, some way or other, in chanting the holy glories of the Lord. The beauty of such a pilgrimage site is that automatically one remembers the holy glories of the Lord. His name, fame, quality, form, pastimes and entourage are all identical to the Lord, and therefore chanting the glories of the Lord invokes the personal presence of the Lord. Any time or anywhere pure devotees meet and chant the glories of the Lord, the Lord is present without any doubt. It is said by the Lord Himself that He always stays where His pure devotees chant His glories.

Thus end the Bhaktivedanta purports of the Third Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled ”Questions by Vidura.”

20.4.2 Chapter Two

Remembrance of Lord Kṛṣṇa

TEXT 1

śrī-śuka uvāca
iti bhāgavataḥ pṛṣṭaḥ
kṣattrā vārtāṁ priyāśrayām
prativaktuṁ na cotseha
autkaṇṭhyāt smāriteśvaraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva said; iti-thus; bhāgavataḥ-the great devotee; pṛṣṭaḥ-being asked; kṣattrā-by Vidura; vārtām-message; priya-āśrayām-regarding the dearest; prativaktum-to reply; na-not; ca-also; utsehe-became eager; autkaṇṭhyāt-by excessive anxiety; smārita-remembrance; īśvaraḥ-the Lord.

Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

TEXT 2

yaḥ pañca-hāyano mātrā
prātar-āśāya yācitaḥ
tan naicchad racayan yasya
saparyāṁ bāla-līlayā

SYNONYMS

yaḥ-one who; pañca-five; hāyanaḥ-years old; mātrā-by his mother; prātaḥ-āśāya-for breakfast; yācitaḥ-called for; tat-that; na-not; aicchat-liked; racayan-playing; yasya-whose; saparyām-service; bāla-līlayā-childhood.

He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

From his very birth, Uddhava was a natural devotee of Lord Kṛṣṇa, or a nitya-siddha, a liberated soul. From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding and worshiping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him. Human life is meant for reviving one’s eternal relation with the Lord, and all religious injunctions are meant for awakening this dormant instinct of the living entity. The sooner this awakening is brought about, the quicker the mission of human life is fulfilled. In a good family of devotees, the child gets the opportunity to serve the Lord in many ways. A soul who is already advanced in devotional service has the opportunity to take birth in such an enlightened family. This is confirmed in the Bhagavad-gītā (6.41). Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate: even the fallen devotee gets the opportunity to take his birth in the family of a well-situated brāhmaṇa or in a rich, well-to-do mercantile family. In both these families there is a good opportunity to revive one’s sense of God consciousness automatically because particularly in these families the worship of Lord Kṛṣṇa is regularly performed and the child gets the opportunity to imitate the process of worship called arcanā.

The pāñcarātrikī formula for training persons in devotional service is temple worship, whereby the neophytes get the opportunity to learn devotional service to the Lord. Mahārāja Parīkṣit also used to play with Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle.

TEXT 3

sa kathaṁ sevayā tasya
kālena jarasaṁ gataḥ
pṛṣṭo vārtāṁ pratibrūyād
bhartuḥ pādāv anusmaran

SYNONYMS

saḥ-Uddhava; katham-how; sevayā-by such service; tasya-his; kālena-in course of time; jarasam-invalidity; gataḥ-undergone; pṛṣṭaḥ-asked for; vārtām-message; pratibrūyāt-just to reply; bhartuḥ-of the Lord; pādau-His lotus feet; anusmaran-remembering.

Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age. In the transcendental service there is no satiation, and therefore there is no retirement. Materially, when a man becomes tired by rendering service in his physical body, he is allowed retirement, but in the transcendental service there is no feeling of fatigue because it is spiritual service and is not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old, and therefore on the spiritual plane the service is never tiresome.

Uddhava undoubtedly became old, but that does not mean that his spirit became old. His service attitude matured on the transcendental plane, and therefore as soon as he was questioned by Vidura about Lord Kṛṣṇa, he at once remembered his Lord by reference to the context and forgot himself on the physical plane. That is the sign of pure devotional service to the Lord, as will be explained later on (lakṣaṇaṁ bhakti-yogasya, etc.) in Lord Kapila's instructions to His mother, Devahūti.

TEXT 4

sa muhūrtam abhūt tūṣṇīṁ
kṛṣṇāṅghri-sudhayā bhṛśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

SYNONYMS

saḥ-Uddhava; muhūrtam-for a moment; abhūt-became; tūṣṇīm-dead silent; kṛṣṇa-aṅghri-the lotus feet of the Lord; sudhayā-by the nectar; bhṛśam-well matured; tīvreṇa-by very strong; bhakti-yogena-devotional service; nimagnaḥ-absorbed in; sādhu-good; nirvṛtaḥ-fully in love.

For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

On the inquiry by Vidura about Kṛṣṇa, Uddhava appeared to be awakened from slumber. He appeared to regret that he had forgotten the lotus feet of the Lord. Thus he again remembered the lotus feet of the Lord and remembered all his transcendental loving service unto Him, and by so doing he felt the same ecstasy that he used to feel in the presence of the Lord. Because the Lord is absolute, there is no difference between His remembrance and His personal presence. Thus Uddhava remained completely silent for a moment, but then he appeared to be going deeper and deeper into ecstasy. Feelings of ecstasy are displayed by highly advanced devotees of the Lord. There are eight kinds of transcendental changes in the body-tears, shivering of the body, perspiration, restlessness, throbbing, choking of the throat, etc.-and all were manifested by Uddhava in the presence of Vidura.

TEXT 5

pulakodbhinna-sarvāṅgo
muñcan mīlad-dṛśā śucaḥ
pūrṇārtho lakṣitas tena
sneha-prasara-samplutaḥ

SYNONYMS

pulaka-udbhinna-bodily changes of transcendental ecstasy; sarva-aṅgaḥ-every part of the body; muñcan-smearing; mīlat-opening; dṛśā-by the eyes; śucaḥ-tears of grief; pūrṇa-arthaḥ-complete achievement; lakṣitaḥ-thus observed; tena-by Vidura; sneha-prasara-extensive love; samplutaḥ-thoroughly assimilated.

It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

The symptoms of the highest order of devotional life were observed by Vidura, an experienced devotee of the Lord, and he confirmed Uddhava's perfectional stage of love of Godhead. Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realization of the steady condition of devotional service, and the last stage is that of ecstasy symptomized by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed off. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realization and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the mahā-bhāva stage, which is generally not possible for the living entities. All these were manifested by Lord Śrī Caitanya Mahāprabhu, the personification of love of God.

In the Bhakti-rasāmṛta-sindhu by Śrīla Rūpa Gosvāmī, the chief disciple of Lord Śrī Caitanya Mahāprabhu, these transcendental symptoms displayed by pure devotees like Uddhava are systematically described. We have written a summary study of Bhakti-rasāmṛta-sindhu entitled The Nectar of Devotion, and one may consult this book for more detailed information on the science of devotional service.

TEXT 6

śanakair bhagaval-lokān
nṛlokaṁ punar āgataḥ
vimṛjya netre viduraṁ
prītyāhoddhava utsmayan

SYNONYMS

śanakaiḥ-gradually; bhagavat-the Lord; lokāt-from the abode; nṛlokam-the planet of the human beings; punaḥ āgataḥ-coming again; vimṛjya-wiping; netre-eyes; viduram-unto Vidura; prītyā-in affection; āha-said; uddhavaḥ-Uddhava; utsmayan-by all those remembrances.

The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.

When Uddhava was fully absorbed in the transcendental ecstasy of love of Cod, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. When Uddhava wanted to speak to Vidura, he came down from the abode of the Lord, Dvārakā, to the material plane of human beings. Even though a pure devotee is present on this mortal planet, he is here in relation to the Lord for engagement in transcendental loving service, and not for any material cause. A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition. The conditional changes of the living entity are explained in the Caitanya-caritāmṛta in the instructions given to Śrīla Rūpa Gosvāmī by Lord Śrī Caitanya: "The living entities all over the universes are enjoying the effects of the respective fruitive results of their own work, life after life. Out of all of them, some may be influenced by the association of pure devotees and thus get the chance to execute devotional service by attainment of taste. This taste is the seed of devotional service, and one who is fortunate enough to have received such a seed is advised to sow it in the core of his heart. As one cultivates a seed by pouring water to fructify it, the seed of devotional service sown in the heart of the devotee may be cultured by pouring water in the form of hearing and chanting of the holy name and pastimes of the Lord. The creeper of devotional service, so nourished, gradually grows, and the devotee, acting as a gardener, goes on pouring the water of constant hearing and chanting. The creeper of devotional service gradually grows so high that it passes through the entire material universe and enters into the spiritual sky, growing still higher and higher until it reaches the planet Goloka Vṛndāvana. The devotee-gardener is in touch with the abode of the Lord even from the material plane by dint of performing devotional service to the Lord simply by hearing and chanting. As a creeper takes shelter of another, stronger tree, similarly the creeper of devotional service, nourished by the devotee, takes shelter of the lotus feet of the Lord and thus becomes fixed. When the creeper is fixed, then the fruit of the creeper comes into existence, and the gardener who nourished it is able to enjoy this fruit of love, and his life becomes successful." That Uddhava attained this stage is evident from his dealings. He could simultaneously reach the supreme planet and still appear in this world.

TEXT 7

uddhava uvāca
kṛṣṇa-dyumaṇi nimloce
gīrṇeṣv ajagareṇa ha
kiṁ nu naḥ kuśalaṁ brūyāṁ
gata-śrīṣu gṛheṣv aham

SYNONYMS

uddhavaḥ uvāca-Śrī Uddhava said; kṛṣṇa-dyumaṇi-the Kṛṣṇa sun; nimloce-having set; gīrṇeṣu-being swallowed; ajagareṇa-by the great snake; ha-in the past; kim-what; nu-else; naḥ-our; kuśalam-welfare; brūyām-may I say; gata-gone away; śrīṣu gṛheṣu-in the house; aham-I.

Śrī Uddhava said: My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?

The disappearance of the Kṛṣṇa sun may be explained as follows, according to the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura. Vidura was struck with great sorrow when he got the hint of the annihilation of the great Yadu dynasty as well as of his own family, the Kuru dynasty. Uddhava could understand the grief of Vidura, and therefore he first of all wanted to sympathize with him by saying that after the sunset everyone is in darkness. Since the entire world was merged in the darkness of grief, neither Vidura nor Uddhava nor anyone else could be happy. Uddhava was as much aggrieved as Vidura, and there was nothing further to be said about their welfare.

The comparison of Kṛṣṇa to the sun is very appropriate. As soon as the sun sets, darkness automatically appears. But the darkness experienced by the common man does not affect the sun itself either at the time of sunrise or of sunset. Lord Kṛṣṇa's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness. His pastimes, however, are everlasting. The Lord is always present in some universe, just as the sun is present in either the eastern or the western hemisphere. The sun is always present either in India or in America, but when the sun is present in India, the American land is in darkness, and when the sun is present in America, the Indian hemisphere is in darkness.

As the sun appears in the morning and gradually rises to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Kṛṣṇa's disappearance in one universe and the beginning of His different pastimes in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe. And thus His nitya-līlā, or eternal pastimes, are going on without ending. As the sunrise takes place once in twenty-four hours, similarly the pastimes of Lord Kṛṣṇa take place in a universe once in a daytime of Brahmā, the account of which is given in the Bhagavad-gītā as 4,300,000,000 solar years. But wherever the Lord is present, all His different pastimes as described in the revealed scriptures take place at regular intervals.

As at sunset the snakes become powerful, thieves are encouraged, ghosts become active, the lotus becomes disfigured and the cakravākī laments, so with the disappearance of Lord Kṛṣṇa, the atheists feel enlivened, and the devotees become sorry.

TEXT 8

durbhago bata loko 'yaṁ
yadavo nitarām api
ye saṁvasanto na vidur
hariṁ mīnā ivoḍupam

SYNONYMS

durbhagaḥ-unfortunate; bata-certainly; lokaḥ-universe; ayam-this; yadavaḥ-the Yadu dynasty; nitarām-more specifically; api-also; ye-those; saṁvasantaḥ-living together; na-did not; viduḥ-understand; harim-the Personality of Godhead; mīnāḥ-the fishes; iva uḍupam-like the moon.

This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.

Uddhava lamented for the unfortunate persons of the world who could not recognize Lord Śrī Kṛṣṇa in spite of seeing all His transcendental godly qualities. From the very beginning of His appearance within the prison bars of King Kaṁsa up to His mausala-līlā, although He exhibited His potencies as the Personality of Godhead in the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the foolish persons of the world could not understand that He was the Supreme Lord, Foolish persons might have thought Him an extraordinary historic figure because they had no intimate touch with the Lord, but more unfortunate were the family members of the Lord, the members of the Yadu dynasty, who were always in company with the Lord but were unable to recognize Him as the Supreme Personality of Godhead. Uddhava lamented his own fortune also because although he knew Kṛṣṇa to be the Supreme Personality of Godhead, he could not properly use the opportunity to render devotional service to the Lord. He regretted everyone's misfortune, including his own. The pure devotee of the Lord thinks himself most unfortunate. That is due to excessive love for the Lord and is one of the transcendental perceptions of viraha, the suffering of separation.

It is learned from the revealed scriptures that the moon was born from the milk ocean. There is a milk ocean in the upper planets, and there Lord Viṣṇu, who controls the heart of every living being as Paramātmā (the Supersoul), resides as the Kṣīrodakaśāyī Viṣṇu. Those who do not believe in the existence of the ocean of milk because they have experience only of the salty water in the ocean should know that the world is also called the go, which means the cow. The urine of a cow is salty, and according to Āyur-vedic medicine the cow's urine is very effective in treating patients suffering from liver trouble. Such patients may not have any experience of the cow's milk because milk is never given to liver patients. But the liver patient may know that the cow has milk also, although he has never tasted it. Similarly, men who have experience only of this tiny planet where the saltwater ocean exists may take information from the revealed scriptures that there is also an ocean of milk, although we have never seen it. From this ocean of milk the moon was born, but the fish in the milk ocean could not recognize that the moon. was not another fish and was different from them. The fish took the moon to be one of them or maybe something illuminating, but nothing more. The unfortunate persons who do not recognize Lord Kṛṣṇa are like such fish. They take Him to be one of them, although a little extraordinary in opulence, strength, etc. The Bhagavad-gītā (9.11) confirms such foolish persons to be most unfortunate: avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam.

TEXT 9

iṅgita-jñāḥ puru-prauḍhā
ekārāmāś ca sātvatāḥ
sātvatām ṛṣabhaṁ sarve
bhūtāvāsam amaṁsata

SYNONYMS

iṅgita-jñāḥ-expert in psychic study; puru-prauḍhāḥ-highly experienced; eka-one; ārāmāḥ-relaxation; ca-also; sātvatāḥ-devotees, or own men; sātvatām ṛṣabham-head of the family; sarve-all; bhūta-āvāsam-all-pervading; amaṁsata-could think.

The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere.

In the Vedas it is said that the Supreme Lord or the Paramātmā cannot be understood simply by the strength of one's erudition or power of mental speculation: nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena (Kaṭha Upaniṣad 1.2.23). He can be known only by one who has the mercy of the Lord. The Yādavas were all exceptionally learned and experienced, but in spite of their knowing the Lord as the one who lives in everyone's heart, they could not understand that He is the original Personality of Godhead. This lack of knowledge was not due to their insufficient erudition; it was due to their misfortune. In Vṛndāvana, however, the Lord was not even known as the Paramātmā because the residents of Vṛndāvana were pure unconventional devotees of the Lord and could think of Him only as their object of love. They did not know that He is the Personality of Godhead. The Yadus, or the residents of Dvārakā, however, could know Lord Kṛṣṇa as Vāsudeva, or the Supersoul living everywhere, but not as the Supreme Lord. As scholars of the Vedas, they verified the Vedic hymns: eko devaḥ. .. sarva-bhūtādhivāsaḥ… antaryāmī… and vṛṣṇīnāṁ para-devatā. … The Yadus, therefore, accepted Lord Kṛṣṇa as the Supersoul incarnated in their family, and not more than that.

TEXT 10

devasya māyayā spṛṣṭā
ye cānyad asad-āśritāḥ

bhrāmyate dhīr na tad-vākyair
ātmany uptātmano harau

SYNONYMS

devasya-of the personality of Godhead; māyayā-by the influence of external energy; spṛṣṭāḥ-infected; ye-all those; ca-and; anyat-others; asat-illusory; āśritāḥ-being taken to; bhrāmyate-bewilder; dhīḥ-intelligence; na-not; tat-of them; vākyaiḥ-by those words; ātmani-in the Supreme Self; upta-ātmanaḥ-surrendered souls; harau-unto the Lord.

Under no circumstances can the words of persons bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.

Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead according to all the evidences of the Vedas. He is accepted by all ācāryas, including Śrīpāda Śaṅkarācārya. But when He was present in the world, different classes of men accepted Him differently, and therefore their calculations of the Lord were also different. Generally, persons who had faith in the revealed scriptures accepted the Lord as He is, and all of them merged into great bereavement when the Lord disappeared from the world. In the First Canto we have already discussed the lamentation of Arjuna and Yudhiṣṭhira, to whom the disappearance of Lord Kṛṣṇa was almost intolerable up to the end of their lives.

The Yādavas were only partially cognizant of the Lord, but they are also glorious because they had the opportunity to associate with the Lord, who acted as the head of their family, and they also rendered the Lord intimate service. The Yādavas and other devotees of the Lord are different from those who wrongly calculated Him to be an ordinary human personality. Such persons are certainly bewildered by the illusory energy. They are hellish and are envious of the Supreme Lord. The illusory energy acts very powerfully on them because in spite of their elevated mundane education, such persons are faithless and are infected by the mentality of atheism. They are always very eager to establish that Lord Kṛṣṇa was an ordinary man who was killed by a hunter due to His many impious acts in plotting to kill the sons of Dhṛtarāṣṭra and Jarāsandha, the demoniac kings of the earth. Such persons have no faith in the statement of the Bhagavad-gītā that the Lord is unaffected by the reactions of work: na māṁ karmāṇi limpanti. According to the atheistic point of view, Lord Kṛṣṇa's family, the Yadu dynasty, was vanquished due to being cursed by the brāhmaṇas for the sins committed by Kṛṣṇa in killing the sons of Dhṛtarāṣṭra, etc. All these blasphemies do not touch the heart of the devotees of the Lord because they know perfectly well what is what. Their intelligence regarding the Lord is never disturbed. But those who are disturbed by the statements of the asuras are also condemned. That is what Uddhava meant in this verse.

TEXT 11

pradarśyātapta-tapasām
avitṛpta-dṛśāṁ nṛṇām
ādāyāntar adhād yas tu
sva-bimbaṁ loka-locanam

SYNONYMS

pradarśya-by exhibiting; atapta-without undergoing; tapasām-penances; avitṛpta-dṛśām-without fulfillment of vision; nṛṇām-of persons; ādāya-taking; antaḥ-disappearance; adhāt-performed; yaḥ-He who; tu-but; sva-bimbam-His own form; loka-locanam-public vision.

Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

In this verse the word avitṛpta-dṛśām is most significant. The conditioned souls in the material world are all trying to satisfy their senses in various ways, but they have failed to do so because it is impossible to be satisfied by such efforts. The example of the fish on land is very appropriate. If one takes a fish from the water and puts in on the land, it cannot be made happy by any amount of offered pleasure. The spirit soul can be happy only in the association of the supreme living being, the Personality of Godhead, and nowhere else. The Lord, by His unlimited causeless mercy, has innumerable Vaikuṇṭha planets in the brahmajyoti sphere of the spiritual world, and in that transcendental world there is an unlimited arrangement for the unlimited pleasure of the living entities.

The Lord Himself comes to display His transcendental pastimes, typically represented at Vṛndāvana, Mathurā and Dvārakā. He appears just to attract the conditioned souls back to Godhead, back home to the eternal world. But for want of sufficient piety, the onlookers are not attracted by such pastimes of the Lord. In Bhagavad-gītā it is said that only those who have completely surpassed the way of sinful reaction can engage themselves in the transcendental loving service of the Lord. The entire Vedic way of ritualistic performances is to put every conditioned soul on the path of piety. By strict adherence to the prescribed principles for all orders of social life, one can attain the qualities of truthfulness, control of the mind, control of the senses, forbearance, etc., and can be elevated to the plane of rendering pure devotional service to the Lord. Only by such a transcendental vision are one's material hankerings fully satisfied.

When the Lord was present, persons who were able to satisfy their material hankerings by seeing Him in true perspective were thus able to go back with Him to His kingdom. But those persons who were unable to see the Lord as He is remained attached to material hankerings and were not able to go back home, back to Godhead. When the Lord passed beyond the vision of all, He did so in His original eternal form, as stated in this verse. The Lord left in His own body; He did not leave His body as is generally misunderstood by the conditioned souls. This statement defeats the false propaganda of the faithless nondevotees that the Lord passed away like an ordinary conditioned soul. The Lord appeared in order to release the world from the undue burden of the nonbelieving asuras, and after doing this, He disappeared from the world's eyes.

TEXT 12

yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SYNONYMS

yat-His eternal form which; martya-mortal world; līlā-upayikam-just suitable for the pastimes; sva-yoga-māyā-balam-potency of the internal energy; darśayatā-for manifestation; gṛhītam-discovered; vismāpanam-wonderful; svasya-of His own; ca-and; saubhaga-ṛddheḥ-of the opulent; param-supreme; padam-ultimate stand; bhūṣaṇa-ornament; bhūṣaṇa-aṅgam-of the ornaments.

The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.

In conformity with the Vedic hymns (nityo nityānāṁ cetanaś cetanānām), the Personality of Godhead is more excellent than all other living beings within all the universes in the material world. He is the chief of all living entities; no one can surpass Him or be equal to Him in wealth, strength, fame, beauty, knowledge or renunciation. When Lord Kṛṣṇa was within this universe, He seemed to be a human being because He appeared in a manner just suitable for His pastimes in the mortal world. He did not appear in human society in His Vaikuṇṭha feature with four hands because that would not have been suitable for His pastimes. But in spite of His appearing as a human being, no one was or is equal to Him in any respect in any of the six different opulences. Everyone is more or less proud of his opulence in this world, but when Lord Kṛṣṇa was in human society, He excelled all His contemporaries within the universe.

When the Lord's pastimes are visible to the human eye, they are called prakaṭa, and when they are not visible they are called aprakaṭa. In fact, the Lord's pastimes never stop, just as the sun never leaves the sky. The sun is always in its right orbit in the sky, but it is sometimes visible and sometimes invisible to our limited vision. Similarly, the pastimes of the Lord are always current in one universe or another, and when Lord Kṛṣṇa disappeared from the transcendental abode of Dvārakā, it was simply a disappearance from the eyes of the people there. It should not be misunderstood that His transcendental body, which is just suitable for the pastimes in the mortal world, is in any way inferior to His different expansions in the Vaikuṇṭhalokas. His body manifested in the material world is transcendental par excellence in the sense that His pastimes in the mortal world excel His mercy displayed in the Vaikuṇṭhalokas. In the Vaikuṇṭhalokas the Lord is merciful toward the liberated or nitya-mukta living entities, but in His pastimes in the mortal world He is merciful even to the fallen souls who are nitya-baddha, or conditioned forever. The six excellent opulences which He displayed in the mortal world by the agency of His internal potency, yoga-māyā, are rare even in the Vaikuṇṭhalokas. All His pastimes were manifested not by the material energy but by His spiritual energy. The excellence of His rāsa-līlā at Vṛndāvana and His householder life with sixteen thousand wives is wonderful even for Nārāyaṇa in Vaikuṇṭha and is certainly so for other living entities within this mortal world. His pastimes are wonderful even for other incarnations of the Lord, such as Śrī Rāma, Nṛsiṁha and Varāha. His opulence was so superexcellent that His pastimes were adored even by the Lord of Vaikuṇṭha, who is not different from Lord Kṛṣṇa Himself.

TEXT 13

yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata

SYNONYMS

yat-the form which; dharma-sūnoḥ-of Mahārāja Yudhiṣṭhira; bata-certainly; rājasūye-in the arena of the rājasūya sacrifice; nirīkṣya-by observing; dṛk-sight; svastyayanam-pleasing; tri-lokaḥ-the three worlds; kārtsnyena-in sum total; ca-thus; adya-today; iha-within the universe; gatam-surpassed; vidhātuḥ-of the creator (Brahmā); arvāk-recent mankind; sṛtau-in the material world; kauśalam-dexterity; iti-thus; amanyata-contemplated.

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.

There was nothing comparable to the bodily features of Lord Kṛṣṇa when He was present in this world. The most beautiful object in the material world may be compared to the blue lotus flower or the full moon in the sky, but even the lotus flower and the moon were defeated by the beauty of the bodily features of Lord Kṛṣṇa, and this was certified by the demigods, the most beautiful living creatures in the universe. The demigods thought that Lord Kṛṣṇa, like themselves, was also created by Lord Brahmā, but in fact Brahmā was created by Lord Kṛṣṇa. It was not within the power of Brahmā to create the transcendental beauty of the Supreme Lord. No one is the creator of Kṛṣṇa; rather, He is the creator of everyone. As He says in Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.

TEXT 14

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

SYNONYMS

yasya-whose; anurāga-attachment; pluta-enhanced by; hāsa-laughter; rāsa-humors; līlā-pastimes; avaloka-glancing; pratilabdha-obtained thereof; mānāḥ-anguished; vraja-striyaḥ-damsels of Vraja; dṛgbhiḥ-with the eyes; anupravṛtta-following; dhiyaḥ-by intelligence; avatasthuḥ-sat silently; kila-indeed; kṛtya-śeṣāḥ-without finishing household duties.

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

In His boyhood at Vṛndāvana, Lord Kṛṣṇa was notorious as a teasing friend in transcendental love to all the girls His age. His love for them was so intense that there is no comparison to that ecstasy, and the damsels of Vraja were so much attached to Him that their affection excelled that of the great demigods like Brahmā and Śiva. Lord Kṛṣṇa finally admitted His defeat before the transcendental affection of the gopīs and declared that He was unable to repay them for their unalloyed affection. Although the gopīs were seemingly anguished by the Lord's teasing behavior, when Kṛṣṇa would leave them they could not tolerate the separation and used to follow Him with their eyes and minds. They were so stunned by the situation that they could not finish their household duties. No one could excel Him even in the dealing of love exchanged between boys and girls. It is said in the revealed scriptures that Lord Kṛṣṇa personally never goes beyond the boundary of Vṛndāvana. He remains there eternally because of the transcendental love of the inhabitants. Thus even though He is not visible at present, He is not away from Vṛndāvana for a moment.

TEXT 15

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

SYNONYMS

sva-śānta-rūpeṣu-unto the peaceful devotees of the Lord; itaraiḥ-others, nondevotees; sva-rūpaiḥ-according to their own modes of nature; abhyardyamāneṣu-being harassed by; anukampita-ātmā-the all-compassionate Lord; para-avara-spiritual and material; īśaḥ-controller; mahat-aṁśa-yuktaḥ-accompanied by the plenary portion of mahat-tattva; hi-certainly; ajaḥ-the unborn; api-although; jātaḥ-is born; bhagavān-the Personality of Godhead; yathā-as if; agniḥ-the fire.

The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva.

The devotees of the Lord are by nature peaceful because they have no material hankering. A liberated soul has no hankering, and therefore he has no lamentation. One who wants to possess also laments when he loses his possession. Devotees have no hankerings for material possessions and no hankerings for spiritual salvation. They are situated in the transcendental loving service of the Lord as a matter of duty, and they do not mind where they are or how they have to act. Karmīs, jñānīs and yogīs all hanker to possess some material or spiritual assets. Karmīs want material possessions, jñānīs and yogīs want spiritual possessions, but devotees do not want any material or spiritual assets. They want only to serve the Lord anywhere in the material or spiritual worlds that the Lord desires, and the Lord is always specifically compassionate towards such devotees.

The karmīs, jñānīs and yogīs have their particular mentalities in the modes of nature, and therefore they are called itara or nondevotees. These itaras, including even the yogīs, sometimes harass the devotees of the Lord. Durvāsā Muni, a great yogī, harassed Mahārāja Ambarīṣa because the latter was a great devotee of the Lord. And the great karmī and jñānī Hiraṇyakaśipu even harassed his own Vaiṣṇava son, Prahlāda Mahārāja. There are many instances of such harassment of the peaceful devotees of the Lord by the itaras. When such friction takes place, the Lord, out of His great compassion towards His pure devotees, appears in person, accompanied by His plenary portions controlling the mahat-tattva.

The Lord is everywhere, in both the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and the nondevotee. As electricity is generated by friction of matter anywhere and everywhere, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees. When Lord Kṛṣṇa appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinion about His incarnation. Some said, "He is the Supreme Personality of Godhead." Some said, "He is an incarnation of Nārāyaṇa," and others said, "He is the incarnation of Kṣīrodakaśāyī Viṣṇu." But actually He is the original Supreme Personality of Godhead-kṛṣṇas tu bhagavān svayam-and Nārāyaṇa, the puruṣas and all other incarnations accompany Him to function as different parts of His pastimes. Mahad-aṁśa-yuktaḥ indicates that He is accompanied by the puruṣas, who create the mahat-tanva. It is confirmed in the Vedic hymns, mahāntaṁ vibhum ātmānam.

Lord Kṛṣṇa appeared, just like electricity, when there was friction between Kaṁsa and Vasudeva and Ugrasena. Vasudeva and Ugrasena were the Lord's devotees, and Kaṁsa, a representative of the karmīs and jñānīs, was a nondevotee. Kṛṣṇa, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devakī, and gradually He satisfied the inhabitants of the places surrounding Mathurā, just as the sun enlivens the lotus flower in the morning. After gradually rising to the meridian of Dvārakā, the Lord set like the sun, placing everything in darkness, as described by Uddhava.

TEXT 16

māṁ khedayaty etad ajasya janma-
viḍambanaṁ yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ

SYNONYMS

mām-to me; khedayati-gives me distress; etat-this; ajasya-of the unborn; janma-birth; viḍambanam-bewildering; yat-that; vasudeva-gehe-in the home of Vasudeva; vraje-in Vṛndāvana; ca-also; vāsaḥ-inhabitation; ari-enemy; bhayāt-because of fear; iva-as if; svayam-Himself; purāt-from Mathurā Purī; vyavātsīt-fled; yat-one who is; ananta-vīryaḥ-unlimitedly powerful.

When I think of Lord Kṛṣṇa-how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathurā in fear-all these bewildering incidents give me distress.

Because Lord Śrī Kṛṣṇa is the original person from whom everything and everyone has emanated-ahaṁ sarvasya prabhavaḥ (Bg. 10.8), janmādy asya yataḥ [SB 1.1.1] (Vedānta-sūtra 1.1.2)-nothing can be equal to or greater than Him. The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Śrī Kṛṣṇa is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Kṛṣṇa. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lies down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more. Because the Lord is all-powerful, it is possible for Him to adjust opposites such as birth and no birth, power and defeat, fear and fearlessness. A pure devotee knows very well how it is possible for the Lord to adjust opposite things, but he laments for the nondevotees who, not knowing the supreme glories of the Lord, think of Him as imaginary simply because there are so many apparently contradictory statements in the scriptures. Factually there is nothing contradictory; everything is possible when we understand the Lord as the Lord and not as one of us, with all our imperfection.

TEXT 17

dunoti cetaḥ smarato mamaitad
yad āha pādāv abhivandya pitroḥ
tātāmba kaṁsād uru-śaṅkitānāṁ
prasīdataṁ no ’kṛta-niṣkṛtīnām

SYNONYMS

dunoti-it gives me pain; cetaḥ-heart; smarataḥ-while thinking of; mama-my; etat-this; yat-as much as; āha-said; pādau-feet; abhivandya-worshiping; pitroḥ-of the parents; tāta-My dear father; amba-My dear mother; kaṁsāt-out of Kaṁsa’s; uru-great; śaṅkitānām-of those who are afraid; prasīdatam-be pleased with; naḥ-Our; akṛta-not executed; niṣkṛtīnām-duties to serve you.

Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa’s and Balarāma’s] inability to serve their feet, due to being away from home because of great fear of Kaṁsa. He said, ”O mother, O father, please excuse Us for this inability.” All this behavior of the Lord gives me pain at heart.

It appears that Lord Kṛṣṇa and Baladeva were both very greatly afraid of Kaṁsa, and therefore They had to hide Themselves. But if Lord Kṛṣṇa and Baladeva are the Supreme Personality of Godhead, how was it possible that They were afraid of Kaṁsa? Is there any contradiction in such statements? Vasudeva, due to his great appreciation for Kṛṣṇa, wanted to give Him protection. He never thought that Kṛṣṇa was the Supreme Lord and could protect Himself; he thought of Kṛṣṇa as his son. Because Vasudeva was a great devotee of the Lord, he did not like to think that Kṛṣṇa might be killed like his other children. Morally, Vasudeva was bound to deliver Kṛṣṇa to the hands of Kaṁsa because he had promised to turn over all his children. But out of his great love for Kṛṣṇa he broke his promise, and the Lord was very pleased with Vasudeva for his transcendental mentality. He did not want to disturb the intense affection of Vasudeva, and thus He agreed to be carried by His father to the house of Nanda and Yaśodā. And just to test the intense love of Vasudeva, Lord Kṛṣṇa fell down in the waters of the Yamunā while His father was crossing the river. Vasudeva became mad after his child as he tried to recover Him in the midst of the rising river.

These are all glorified pastimes of the Lord, and there is no contradiction in such manifestations. Since Kṛṣṇa is the Supreme Lord, He was never afraid of Kaṁsa, but to please His father He agreed to be so. And the most brilliant part of His supreme character was that He begged pardon from His parents for being unable to serve their feet while absent from home because of fear of Kaṁsa. The Lord, whose lotus feet are worshiped by demigods like Brahmā and Śiva, wanted to worship the feet of Vasudeva. Such instruction by the Lord to the world is quite appropriate. Even if one is the Supreme Lord, one must serve his parents. A son is indebted to his parents in so many ways, and it is the duty of the son to serve his parents, however great the son may be. Indirectly, Kṛṣṇa wanted to teach the atheists who do not accept the supreme fatherhood of God, and they may learn from this action how much the Supreme Father has to be respected. Uddhava was simply struck with wonder by such glorious behavior of the Lord, and he was very sorry that he was unable to go with Him.

TEXT 18

ko vā amuṣyāṅghri-saroja-reṇuṁ
vismartum īśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāraṁ kṛtāntena tiraścakāra

SYNONYMS

kaḥ-who else; vā-either; amuṣya-the Lord’s; aṅghri-feet; saroja-reṇum-dust of the lotus; vismartum-to forget; īśīta-may be able; pumān-person; vijighran-smelling; yaḥ-one who; visphurat-expanding; bhrū-viṭapena-by the leaves of the eyebrows; bhūmeḥ-of the earth; bhāram-burden; kṛta-antena-by death-blows; tiraścakāra-executed.

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth.

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver death-blows to those who were burdening the earth.

TEXT 19

dṛṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇaṁ dviṣato ’pi siddhiḥ
yāṁ yoginaḥ saṁspṛhayanti samyag
yogena kas tad-virahaṁ saheta

SYNONYMS

dṛṣṭā-it has been seen; bhavadbhiḥ-by your good self; nanu-of course; rājasūye-in the assembly of the rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira; caidyasya-of the King of Cedi (Śiśupāla); kṛṣṇam-unto Kṛṣṇa; dviṣataḥ-envying; api-in spite of; siddhiḥ-success; yām-which; yoginaḥ-the yogīs; saṁspṛhayanti-verily desire; samyak-fully; yogena-by performance of yoga; kaḥ-who; tat-His; viraham-separation; saheta-can tolerate.

You have personally seen how the King of Cedi [Śiśupāla] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogīs aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him?

Lord Kṛṣṇa’s causeless mercy was exhibited in the great assembly of Mahārāja Yudhiṣṭhira. He was merciful even to His enemy the King of Cedi, who always tried to be an envious rival of the Lord. Because it is not possible to be a bona fide rival of the Lord, the King of Cedi was extremely malicious toward Lord Kṛṣṇa. In this he was like many other asuras, such as Kaṁsa and Jarāsandha. In the open assembly of the rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira, Śiśupāla insulted Lord Kṛṣṇa, and he was finally killed by the Lord. But it was seen by everyone in the assembly that a light flashed out of the body of the King of Cedi and merged into the body of Lord Kṛṣṇa. This means that Cedirāja achieved the salvation of attaining oneness with the Supreme, which is a perfection most desired by the jñānīs and yogīs and for which they execute their different types of transcendental activities.

It is a fact that persons who are trying to understand the Supreme Truth by their personal endeavors of mental speculation or mystic powers of yoga achieve the same goal as others who are personally killed by the Lord. Both achieve the salvation of merging in the brahmajyoti rays of the transcendental body of the Lord. The Lord was merciful even to His enemy, and the success of the King of Cedi was observed by everyone who was present in the assembly. Vidura was also present there, and therefore Uddhava referred the incident to his memory.

TEXT 20

tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpur asya

SYNONYMS

tathā-as also; eva ca-and certainly; anye-others; nara-loka-human society; vīrāḥ-fighters; ye-those; āhave-on the battlefield (of Kurukṣetra); kṛṣṇa-Lord Kṛṣṇa's; mukha-aravindam-face like a lotus flower; netraiḥ-with the eyes; pibantaḥ-while seeing; nayana-abhirāmam-very pleasing to the eyes; pārtha-Arjuna; astra-pūtaḥ-purified by arrows; padam-abode; āpuḥ-achieved; asya-of Him.

Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, appears in this world for two missionary purposes: to deliver the faithful and to annihilate the miscreants. But because the Lord is absolute, His two different kinds of actions, although apparently different, are ultimately one and the same. His annihilation of a person like Śiśupāla is as auspicious as His actions for the protection of the faithful. All the warriors who fought against Arjuna but who were able to see the lotuslike face of the Lord on the battlefront achieved the abode of the Lord, exactly as the devotees of the Lord do. The words "pleasing to the eyes of the seer" are very significant. When the warriors from the other side of the battlefield saw Lord Kṛṣṇa at the front, they appreciated His beauty, and their dormant instinct of love of God was awakened. Śiśupāla saw the Lord also, but he saw Him as his enemy, and his love was not awakened. Therefore Śiśupāla achieved oneness with the Lord by merging in the impersonal glare of His body, called the brahmajyoti. Others, who were in the marginal position, being neither friends nor enemies but slightly in love of Godhead by appreciating the beauty of His face, were at once promoted to the spiritual planets, the Vaikuṇṭhas. The Lord's personal abode is called Goloka Vṛndāvana, and the abodes where His plenary expansions reside are called the Vaikuṇṭhas, where the Lord is present as Nārāyaṇa. Love of Godhead is dormant in every living entity, and the entire process of devotional service unto the Lord is meant for awakening this dormant, eternal love of Godhead. But there are degrees of such transcendental awakening. Those whose love of God is awakened to the fullest extent go back to the Goloka Vṛndāvana planet in the spiritual sky, whereas persons who have just awakened to love of Godhead by accident or association are transferred to the Vaikuṇṭha planets. Essentially there is no material difference between Goloka and Vaikuṇṭha, but in the Vaikuṇṭhas the Lord is served in unlimited opulence, whereas in Goloka the Lord is served in natural affection.

This love of God is awakened by the association of pure devotees of the Lord. Here the word pārthāstra-pūtaḥ is significant. Those who saw the beautiful face of the Lord on the Battlefield of Kurukṣetra were purified first by Arjuna when he made his onslaught with arrows. The Lord appeared for the mission of diminishing the burden of the world, and Arjuna was assisting the Lord by fighting on His behalf. Arjuna personally declined to fight, and the whole instruction of the Bhagavad-gītā was given to Arjuna to engage him in the fight. As a pure devotee of the Lord, Arjuna agreed to fight in preference to his own decision, and thus Arjuna fought to assist the Lord in His mission of diminishing the burden of the world. All the activities of a pure devotee are executed on behalf of the Lord because a pure devotee of the Lord has nothing to do for his personal interest. Arjuna's killing was as good as killing by the Lord Himself. As soon as Arjuna shot an arrow at an enemy, that enemy became purified of all material contaminations and became eligible to be transferred to the spiritual sky. Those warriors who appreciated the lotus feet of the Lord and saw His face at the front had their dormant love of God awakened, and thus they were transferred at once to Vaikuṇṭhaloka not to the impersonal state of brahmajyoti as was Śiśupāla. Śiśupāla died without appreciating the Lord, while others died with appreciation of the Lord. Both were transferred to the spiritual sky, but those who awakened to love of God were transferred to the planets of the transcendental sky.

Uddhava seemingly lamented that his own position was less than that of the warriors on the Battlefield of Kurukṣetra because they had attained to Vaikuṇṭha whereas he remained to lament the disappearance of the Lord.

TEXT 21

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

SYNONYMS

svayam-Himself; tu-but; asāmya-unique; atiśayaḥ-greater; tri-adhīśaḥ-Lord of the three; svārājya-independent supremacy; lakṣmī-fortune; āpta-achieved; samasta-kāmaḥ-all desires; balim-worshiping paraphernalia; haradbhiḥ-offered by; cira-loka-pālaiḥ-by the eternal maintainers of the order of creation; kirīṭa-koṭi-millions of helmets; eḍita-pāda-pīṭhaḥ-feet honored by prayers.

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

Lord Śrī Kṛṣṇa is so mild and merciful, as described in the above verses, and yet He is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three puruṣas (Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu). There are innumerable universes, and in each and every universe there are different manifestations of Brahmā, Viṣṇu and Rudra. Besides that, there is the Śeṣa-mūrti who bears all the universes on His hoods. And Lord Kṛṣṇa is the Lord of all of them. As the incarnation of Manu, He is the original source of all Manus in innumerable universes. Each universe has manifestations of 504,000 Manus. He is the Lord of the three principal potencies, namely cit-śakti, māyā-śakti and taṭastha-śakti, and He is the complete master of six kinds of fortune-wealth, strength, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

TEXT 22

tat tasya kaiṅkaryam alaṁ bhṛtān no
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye
nyabodhayad deva nidhārayeti

SYNONYMS

tat-therefore; tasya-His; kaiṅkaryam-service; alam-of course; bhṛtān-the servitors; naḥ-us; viglāpayati-gives pain; aṅga-O Vidura; yat-as much as; ugrasenam-unto King Ugrasena; tiṣṭhan-being seated; niṣaṇṇam-waiting upon Him; parameṣṭhi-dhiṣṇye-on the royal throne; nyabodhayat-submitted; deva-addressing my Lord; nidhāraya-please know it; iti-thus.

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, ”O My lord, please let it be known to you”?

Lord Kṛṣṇa’s gentle behavior before His so-called superiors such as His father, grandfather and elder brother, His amiable behavior with His so-called wives, friends and contemporaries, His behavior as a child before His mother Yaśodā, and His naughty dealings with His young girl friends cannot bewilder a pure devotee like Uddhava. Others, who are not devotees, are bewildered by such behavior of the Lord, who acted just like a human being. This bewilderment is explained by the Lord Himself in the Bhagavad-gītā (9.11) as follows:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

Persons with a poor fund of knowledge belittle the Personality of Godhead, Lord Kṛṣṇa, not knowing His exalted position as the Lord of everything. In Bhagavad-gītā the Lord has explained His position clearly, but the demoniac atheistic student squeezes out an interpretation to suit his own purpose and misleads unfortunate followers into the same mentality. Such unfortunate persons merely pick up some slogans from the great book of knowledge, but are unable to estimate the Lord as the Supreme Personality of Godhead. Pure devotees like Uddhava, however, are never misled by such atheistic opportunists.

TEXT 23

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato ’nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

SYNONYMS

aho-alas; bakī-the she-demon (Pūtanā); yam-whom; stana-of her breast; kāla-deadly; kūṭam-poison; jighāṁsayā-out of envy; apāyayat-nourished; api-although; asādhvī-unfaithful; lebhe-achieved; gatim-destination; dhātrī-ucitām-just suitable for the nurse; tataḥ-beyond whom; anyam-other; kam-who else; vā-certainly; dayālum-merciful; śaraṇam-shelter; vrajema-shall I take.

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

Here is an example of the extreme mercy of the Lord, even to His enemy. It is said that a noble man accepts the good qualities of a person of doubtful character, just as one accepts nectar from a stock of poison. In His babyhood, He was administered deadly poison by Pūtanā, a she-demon who tried to kill the wonderful baby. And because she was a demon, it was impossible for her to know that the Supreme Lord, even though playing the part of a baby, was no one less than the same Supreme Personality of Godhead. His value as the Supreme Lord did not diminish upon His becoming a baby to please His devotee Yaśodā. The Lord may assume the form of a baby or a shape other than that of a human being, but it doesn’t make the slightest difference; He is always the same Supreme. A living creature, however powerful he may become by dint of severe penance, can never become equal to the Supreme Lord.

Lord Kṛṣṇa accepted the motherhood of Pūtanā because she pretended to be an affectionate mother, allowing Kṛṣṇa to suck her breast. The Lord accepts the least qualification of the living entity and awards him the highest reward. That is the standard of His character. Therefore, who but the Lord can be the ultimate shelter?

TEXT 24

manye ’surān bhāgavatāṁs tryadhīśe
saṁrambha-mārgābhiniviṣṭa-cittān
ye saṁyuge ’cakṣata tārkṣya-putram
aṁse sunābhāyudham āpatantam

SYNONYMS

manye-I think; asurān-the demons; bhāgavatān-great devotees; tri-adhīśe-unto the Lord of the threes; saṁrambha-enmity; mārga-by the way of; abhiniviṣṭa-cittān-absorbed in thought; ye-those; saṁyuge-in the fight; acakṣata-could see; tārkṣya-putram-Garuḍa, the carrier of the Lord; aṁse-on the shoulder; sunābha-the wheel; āyudham-one who carries the weapon; āpatantam-coming forward.

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuḍa, the son of Tārkṣya [Kaśyapa], and carrying the wheel weapon in His hand.

The asuras who fought against the Lord face to face got salvation due to their being killed by the Lord. This salvation of the demons is not due to their being devotees of the Lord; it is because of the Lord's causeless mercy. Anyone who is slightly in touch with the Lord, somehow or other, is greatly benefited, even to the point of salvation, due to the excellence of the Lord. He is so kind that He awards salvation even to His enemies because they come into contact with Him and are indirectly absorbed in Him by their inimical thoughts. Actually, the demons can never be equal to the pure devotees, but Uddhava was thinking in that way because of his feelings of separation. He was thinking that at the last stage of his life he might not be able to see the Lord face to face as did the demons. The fact is that the devotees who are always engaged in the devotional service of the Lord in transcendental love are rewarded many hundreds and thousands of times more than the demons by being elevated to the spiritual planets, where they remain with the Lord in eternal, blissful existence. The demons and impersonalists are awarded the facility of merging in the brahmajyoti effulgence of the Lord, whereas the devotees are admitted into the spiritual planets. For comparison, one can just imagine the difference between floating in space and residing in one of the planets in the sky. The pleasure of the living entities on the planets is greater than that of those who have no body and who merge with the molecules of the sun's rays. The impersonalists, therefore, are no more favored than the enemies of the Lord; rather, they are both on the same level of spiritual salvation.

TEXT 25

vasudevasya devakyāṁ
jāto bhojendra-bandhane
cikīrṣur bhagavān asyāḥ
śam ajenābhiyācitaḥ

SYNONYMS

vasudevasya-of the wife of Vasudeva; devakyām-in the womb of Devakī; jātaḥ-born of; bhoja-indra-of the King of the Bhojas; bandhane-in the prison house; cikīrṣuḥ-for doing; bhagavān-the Personality of Godhead; asyāḥ-of the earth; śam-welfare; ajena-by Brahmā; abhiyācitaḥ-being prayed for.

The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja.

Although there is no difference between the Lord's pastimes of appearance and disappearance, the devotees of the Lord do not generally discuss the subject matter of His disappearance. Vidura inquired indirectly from Uddhava about the incident of the Lord's disappearance by asking him to relate kṛṣṇa-kathā, or topics on the history of Lord Kṛṣṇa. Thus Uddhava began the topics from the very beginning of His appearance as the son of Vasudeva and Devakī in the prison of Kaṁsa, the King of the Bhojas, at Mathurā. The Lord has no business in this world, but when He is so requested by devotees like Brahmā, He descends on the earth for the welfare of the entire universe. This is stated in Bhagavad-gītā (4.8): paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām/ dharma-saṁsthāpanārthāya sambhavāmi yuge yuge.

TEXT 26

tato nanda-vrajam itaḥ
pitrā kaṁsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat

SYNONYMS

tataḥ-thereafter; nanda-vrajam-cow pastures of Nanda Mahārāja; itaḥ-being brought up; pitrā-by His father; kaṁsāt-from Kaṁsa; vibibhyatā-being afraid of; ekādaśa-eleven; samāḥ-years; tatra-therein; gūḍha-arciḥ-covered fire; sa-balaḥ-with Baladeva; avasat-resided.

Thereafter, His father, being afraid of Kaṁsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.

There was no necessity of the Lord's being dispatched to the house of Nanda Mahārāja out of fear of Kaṁsa's determination to kill Him as soon as He appeared. It is the business of the asuras to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Kṛṣṇa is an ordinary human being and not God. Lord Kṛṣṇa is not affected by such determination of men of Kaṁsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Mahārāja because Vasudeva was afraid of Kaṁsa. Nanda Mahārāja was due to receive Him as his child, and Yaśodāmayī was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathurā to Vṛndāvana just after His appearance in the prison house of Kaṁsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion. Vasudeva's thought of protecting Kṛṣṇa from the wrath of Kaṁsa is part of a transcendental relationship. The Lord enjoys more when someone takes Him as his subordinate son who needs the protection of a father than He does when someone accepts Him as the Supreme Lord. He is the father of everyone, and He protects everyone, but when His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord. Thus when Vasudeva, out of fear of Kaṁsa, carried Him to Vṛndāvana, the Lord enjoyed it; otherwise, He had no fear from Kaṁsa or anyone else.

TEXT 27

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ

yamunopavane kūjad-
dvija-saṅkulitāṅghripe

SYNONYMS

parītaḥ-surrounded by; vatsapaiḥ-cowherd boys; vatsān-calves; cārayan-herding, tending; vyaharat-enjoyed by traveling; vibhuḥ-the Almighty; yamunā-the Yamunā River; upavane-gardens on the shore; kūjat-vibrated by the voice; dvija-the twice-born birds; saṅkulita-densely situated; aṅghripe-in the trees.

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds.

Nanda Mahārāja was a landholder for King Kaṁsa, but because by caste he was a vaiśya, a member of the mercantile and agricultural community, he maintained thousands of cows. It is the duty of the vaiśyas to give protection to the cows, just as the kṣatriyas are to give protection to the human beings. Because the Lord was a child, He was put in charge of the calves with His cowherd boy friends. These cowherd boys were great ṛṣis and yogīs in their previous births, and after many such pious births, they gained the association of the Lord and could play with Him on equal terms. Such cowherd boys never cared to know who Kṛṣṇa was, but they played with Him as a most intimate and lovable friend. They were so fond of the Lord that at night they would only think of the next morning when they would be able to meet the Lord and go together to the forests for cowherding.

The forests on the shore of the Yamunā are all beautiful gardens full of trees of mango, jackfruit, apples, guava, oranges, grapes, berries, palmfruit and so many other plants and fragrant flowers. And because the forest was on the bank of the Yamunā, naturally there were ducks, cranes and peacocks on the branches of the trees. All these trees and birds and beasts were pious living entities born in the transcendental abode of Vṛndāvana just to give pleasure to the Lord and His eternal associates, the cowherd boys.

While playing like a small child with His associates, the Lord killed many demons, including Aghāsura, Bakāsura, Pralambāsura and Gardabhāsura. Although He appeared at Vṛndāvana just as a boy, He was actually like the covered flames of a fire. As a small particle of fire can kindle a great fire with fuel, so the Lord killed all these great demons, beginning from His babyhood in the house of Nanda Mahārāja. The land of Vṛndāvana, the Lord's childhood playground, still remains today, and anyone who visits these places enjoys the same transcendental bliss, although the Lord is not physically visible to our imperfect eyes. Lord Caitanya recommended this land of the Lord as identical with the Lord and therefore worshipable by the devotees. This instruction is taken up especially by the followers of Lord Caitanya known as the Gauḍīya Vaiṣṇavas. And because the land is identical with the Lord, devotees like Uddhava and Vidura visited these places five thousand years ago in order to have direct contact with the Lord, visible or not visible, Thousands of devotees of the Lord are still wandering in these sacred places of Vṛndāvana, and all of them are preparing themselves to go back home, back to Godhead.

TEXT 28

kaumārīṁ darśayaṁś ceṣṭāṁ
prekṣaṇīyāṁ vrajaukasām
rudann iva hasan mugdha-
bāla-siṁhāvalokanaḥ

SYNONYMS

kaumārīm-just suitable to childhood; darśayan-while showing; ceṣṭām-activities; prekṣaṇīyām-worthy to be seen; vraja-okasām-by the inhabitants of the land of Vṛndāvana; rudan-crying; iva-just like; hasan-laughing; mugdha-struck with wonder; bāla-siṁha-lion cub; avalokanaḥ-looking like that.

When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

If anyone wants to enjoy the childhood pastimes of the Lord, then he has to follow in the footsteps of the residents of Vraja like Nanda, Upananda and other parental inhabitants. A child may insist on having something and cry like anything to get it, disturbing the whole neighborhood, and then immediately after achieving the desired thing, he laughs. Such crying and laughing is enjoyable to the parents and elderly members of the family, so the Lord would simultaneously cry and laugh in this way and merge His devotee-parents in the humor of transcendental pleasure. These incidents are enjoyable only by the residents of Vraja like Nanda Mahārāja, and not by the impersonalist worshipers of Brahman or Paramātmā. Sometimes when attacked in the forest by demons, Kṛṣṇa would appear struck with wonder, but He looked on them like the cub of a lion and killed them. His childhood companions would also be struck with wonder, and when they came back home they would narrate the story to their parents, and everyone would appreciate the qualities of their Kṛṣṇa. Child Kṛṣṇa did not belong only to His parents, Nanda and Yaśodā; He was the son of all the elderly inhabitants of Vṛndāvana and the friend of all contemporary boys and girls. Everyone loved Kṛṣṇa. He was the life and soul of everyone, including the animals, the cows and the calves.

TEXT 29

sa eva go-dhanaṁ lakṣmyā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat

SYNONYMS

saḥ-He (Lord Kṛṣṇa); eva-certainly; go-dhanam-the treasure of cows; lakṣmyāḥ-by opulence; niketam-reservoir; sita-go-vṛṣam-beautiful cows and bulls; cārayan-herding; anugān-the followers; gopān-cowherd boys; raṇat-blowing; veṇuḥ-flute; arīramat-enlivened.

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.

As He grew to six and seven years old, the Lord was given charge of looking after the cows and bulls in the grazing grounds. He was the son of a well-to-do landholder who owned hundreds and thousands of cows, and according to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem. Human society needs only sufficient grain and sufficient cows to solve its economic problems. All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed. Lord Kṛṣṇa, as the teacher of human society, personally showed by His acts that the mercantile community, or the vaiśyas, should herd cows and bulls and thus give protection to the valuable animals. According to smṛti regulation, the cow is the mother and the bull the father of the human being. The cow is the mother because just as one sucks the breast of one's mother, human society takes cow's milk. Similarly, the bull is the father of human society because the father earns for the children just as the bull tills the ground to produce food grains. Human society will kill its spirit of life by killing the father and the mother. It is mentioned herein that the beautiful cows and bulls were of various checkered colors-red, black, green, yellow, ash, etc. And because of their colors and healthy smiling features, the atmosphere was enlivening.

Over and above all, the Lord used to play His celebrated flute. The sound vibrated by His flute would give His friends such transcendental pleasure that they would forget all the talks of the brahmānanda which is so praised by the impersonalists. These cowherd boys, as will be explained by Śukadeva Gosvāmī, were living entities who had accumulated heaps of pious acts and thus were enjoying with the Lord in person and were hearing His transcendental flute. The Brahma-saṁhitā (5.30) confirms the Lord's blowing His transcendental flute.

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kaminīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahmājī said, "I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles a fresh black cloud although His bodily features are more beautiful than millions of cupids." These are the special features of the Lord.

TEXT 30

prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat tāṁs tān
bālaḥ krīḍanakān iva

SYNONYMS

prayuktān-engaged; bhoja-rājena-by King Kaṁsa; māyinaḥ-great wizards; kāma-rūpiṇaḥ-who could assume any form they liked; līlayā-in the course of the pastimes; vyanudat-killed; tān-them; tān-as they came there; bālaḥ-the child; krīḍanakān-dolls; iva-like that.

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kaṁsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.

The atheist Kaṁsa wanted to kill Kṛṣṇa just after His birth. He failed to do so, but later on he got information that Kṛṣṇa was living in Vṛndāvana at the house of Nanda Mahārāja. He therefore engaged many wizards who could perform wonderful acts and assume any form they liked. All of them appeared before the child-Lord in various forms, like Agha, Baka, Pūtanā, Śakaṭa, Tṛṇāvarta, Dhenuka and Gardabha, and they tried to kill the Lord at every opportunity. But one after another, all of them were killed by the Lord as if He were only playing with dolls. Children play with toy lions, elephants, boars and many similar dolls, which are broken by the children in the course of their playing with them. Before the Almighty Lord, any powerful living being is just like a toy lion in the hands of a playing child. No one can excel God in any capacity, and therefore no one can be equal to or greater than Him, nor can anyone attain the stage of equality with God by any kind of endeavor. Jñāna, yoga and bhakti are three recognized processes of spiritual realization. The perfection of such processes can lead one to the desired goal of life in spiritual value, but that does not mean that one can attain a perfection equal to the Lord's by such endeavors. The Lord is the Lord at every stage. When He was playing just like a child on the lap of His mother Yaśodāmayī or just like a cowherd boy with His transcendental friends, He continued to remain God, without the slightest diminution of His six opulences. Thus He is always unrivaled.

TEXT 31

vipannān viṣa-pānena
nigṛhya bhujagādhipam
utthāpyāpāyayad gāvas
tat toyaṁ prakṛti-sthitam

SYNONYMS

vipannān-perplexed in great difficulties; viṣa-pānena-by drinking poison; nigṛhya-subduing; bhujaga-adhipam-the chief of the reptiles; utthāpya-after coming out; apāyayat-caused to drink; gāvaḥ-the cows; tat-that; toyam-water; prakṛti-natural; sthitam-situated.

The inhabitants of Vṛndāvana were perplexed by great difficulties because a certain portion of the Yamunā was poisoned by the chief of the reptiles [Kāliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

TEXT 32

ayājayad go-savena
gopa-rājaṁ dvijottamaiḥ
vittasya coru-bhārasya
cikīrṣan sad-vyayaṁ vibhuḥ

SYNONYMS

ayājayat-made to perform; go-savena-by worship of the cows; gopa-rājam-the king of the cowherds; dvija-uttamaiḥ-by the learned brāhmaṇas; vittasya-of the wealth; ca-also; uru-bhārasya-great opulence; cikīrṣan-desiring to act; sat-vyayam-proper utilization; vibhuḥ-the great.

The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brāhmaṇas.

Since He is the teacher of everyone, the Lord also taught His father, Nanda Mahārāja. Nanda Mahārāja was a well-to-do landholder and owner of many cows, and, as was the custom, he used to perform yearly worship of Indra, the King of heaven, with great opulence. This worship of demigods by the general populace is also advised in the Vedic literature just so people can accept the superior power of the Lord. The demigods are servants of the Lord deputed to look after the management of various activities of universal affairs. Therefore it is advised in the Vedic scriptures that one should perform yajñas to appease the demigods. But one who is devoted to the Supreme Lord has no need to appease the demigods. Worship of the demigods by common people is an arrangement for acknowledging the supremacy of the Supreme Lord, but it is not necessary. Such appeasement is generally recommended for material gains only. As we have already discussed in the Second Canto of this literature, one who admits the supremacy of the Supreme Personality of Godhead does not need to worship the secondary demigods. Sometimes, being worshiped and adored by less intelligent living beings, the demigods become puffed up with power and forget the supremacy of the Lord. This happened when Lord Kṛṣṇa was present in the universe, and thus the Lord wanted to give a lesson to the King of heaven, Indra. He therefore asked Mahārāja Nanda to stop the sacrifice offered to Indra and to use the money properly by performing a ceremony worshiping the cows and the pasturing ground on the hill of Govardhana. By this act Lord Kṛṣṇa taught human society, as He has instructed in the Bhagavad-gītā also, that one should worship the Supreme Lord by all acts and by all their results. That will bring about the desired success. The vaiśyas are specifically advised to give protection to the cows and their pasturing ground or agricultural land instead of squandering their hard-earned money. That will satisfy the Lord. The perfection of one's occupational duty, whether in the sphere of duty to oneself, one's community or one's nation, is judged by the degree to which the Lord is satisfied.

TEXT 33

varṣatīndre vrajaḥ kopād
bhagnamāne 'tivihvalaḥ
gotra-līlātapatreṇa
trāto bhadrānugṛhṇatā

SYNONYMS

varṣati-in pouring water; indre-by the King of heaven, Indra; vrajaḥ-the land of cows (Vṛndāvana); kopāt bhagnamāne-having been in anger on being insulted; ati-highly; vihvalaḥ-perturbed; gotra-the hill for the cows; līlā-ātapatreṇa-by the pastime umbrella; trātaḥ-were protected; bhadra-O sober one; anugṛhṇatā-by the merciful Lord.

O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vṛndāvana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. But the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill.

TEXT 34

śarac-chaśi-karair mṛṣṭaṁ
mānayan rajanī-mukham
gāyan kala-padaṁ reme
strīṇāṁ maṇḍala-maṇḍanaḥ

SYNONYMS

śarat-autumn; śaśi-of the moon; karaiḥ-by the shining; mṛṣṭam-brightened; mānayan-thinking so; rajanī-mukham-the face of the night; gāyan-singing; kala-padam-pleasing songs; reme-enjoyed; strīṇām-of the women; maṇḍala-maṇḍanaḥ-as the central beauty of the assembly of women.

In the third season of the year, the Lord enjoyed as the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine.

Before leaving the land of cows, Vṛndāvana, the Lord pleased His young girl friends, the transcendental gopīs, in His rāsa-līlā pastimes. Here Uddhava stopped his description of the Lord's activities.

Thus end the Bhaktivedanta purports of the Third Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Remembrance of Lord Kṛṣṇa."

20.4.3 Chapter Three

The Lord's Pastimes Out of Vṛndāvana

TEXT 1

uddhava uvāca
tataḥ sa āgatya puraṁ sva-pitroś
cikīrṣayā śaṁ baladeva-saṁyutaḥ
nipātya tuṅgād ripu-yūtha-nāthaṁ
hataṁ vyakarṣad vyasum ojasorvyām

SYNONYMS

uddhavaḥ uvāca-Śrī Uddhava said; tataḥ-thereafter; saḥ-the Lord; āgatya-coming; puram-to the city of Mathurā; sva-pitroḥ-own parents; cikīrṣayā-wishing well; śam-well-being; baladeva-saṁyutaḥ-with Lord Baladeva; nipātya-dragging down; tuṅgāt-from the throne; ripu-yūtha-nātham-leader of public enemies; hatam-killed; vyakarṣat-pulled; vyasum-dead; ojasā-by strength; urvyām-on the ground.

Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Kaṁsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

King Kaṁsa's death is only briefly described here because such pastimes are vividly and elaborately described in the Tenth Canto. The Lord proved to be a worthy son of His parents even at the age of sixteen years. Both brothers, Lord Kṛṣṇa and Lord Baladeva, went to Mathurā from Vṛndāvana and killed Their maternal uncle, who had given so much trouble to Their parents, Vasudeva and Devakī. Kaṁsa was a great giant, and Vasudeva and Devakī never thought that Kṛṣṇa and Balarāma (Baladeva) would be able to kill such a great and strong enemy. When the two brothers attacked Kaṁsa on the throne, Their parents feared that now Kaṁsa would finally get the opportunity to kill their sons, whom they had hidden for so long in the house of Nanda Mahārāja. The parents of the Lord, due to parental affection, felt extreme danger, and they almost fainted. Just to convince them that They had actually killed Kaṁsa, Kṛṣṇa and Baladeva pulled Kaṁsa's dead body along the ground to encourage them.

TEXT 2

sāndīpaneḥ sakṛt proktaṁ
brahmādhītya sa-vistaram
tasmai prādād varaṁ putraṁ
mṛtaṁ pañca-janodarāt

SYNONYMS

sāndīpaneḥ-of Sāndīpani Muni; sakṛt-once only; proktam-instructed; brahma-all the Vedas with their different branches of knowledge; adhītya-after studying; sa-vistaram-in all details; tasmai-unto him; prādāt-rewarded; varam-a benediction; putram-his son; mṛtam-who was already dead; pañca-jana-the region of the departed souls; udarāt-from within.

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka.

No one but the Supreme Lord can become well versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamarāja. But Lord Kṛṣṇa ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord is constitutionally well versed in all the Vedas, and yet to teach by example that everyone must go to learn the Vedas from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sāndīpani Muni, and the muni, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

TEXT 3

samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛttyā miṣatāṁ sva-bhāgaṁ
jahre padaṁ mūrdhni dadhat suparṇaḥ

SYNONYMS

samāhutāḥ-invited; bhīṣmaka-of King Bhīṣmaka; kanyayā-by the daughter; ye-all those; śriyaḥ-fortune; sa-varṇena-by a similar sequence; bubhūṣayā-expecting to be so; eṣām-of them; gāndharva-in marrying; vṛttyā-by such a custom; miṣatām-carrying so; sva-bhāgam-own share; jahre-took away; padam-feet; mūrdhni-on the head; dadhat-placed; suparṇaḥ-Garuḍa.

Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīṣmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuḍa carried away nectar.

Princess Rukmiṇī, the daughter of King Bhīṣmaka, was actually as attractive as fortune itself because she was as valuable as gold both in color and in value. Since the goddess of fortune, Lakṣmī, is the property of the Supreme Lord, Rukmiṇī was actually meant for Lord Kṛṣṇa. But Śiśupāla was selected as her bridegroom by Rukmiṇī's elder brother, although King Bhīṣmaka wanted his daughter to be married to Kṛṣṇa. Rukmiṇī invited Kṛṣṇa to take her away from the clutches of Śiśupāla, so when the bridegroom, Śiśupāla, came there with his party with the desire to marry Rukmiṇī, Kṛṣṇa all of a sudden swept her from the scene, stepping over the heads of all the princes there, just as Garuḍa carried away nectar from the hands of the demons. This incident will be clearly explained in the Tenth Canto.

TEXT 4

kakudmino 'viddha-naso damitvā
svayaṁvare nāgnajitīm uvāha
tad-bhagnamānān api gṛdhyato 'jñāñ
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

SYNONYMS

kakudminaḥ-bulls whose noses were not pierced; aviddha-nasaḥ-pierced by the nose; damitvā-subduing; svayaṁvare-in the open competition to select the bridegroom; nāgnajitīm-Princess Nāgnijitī; uvāha-married; tat-bhagnamānān-in that way all who were disappointed; api-even though; gṛdhyataḥ-wanted; ajñān-the fools; jaghne-killed and wounded; akṣataḥ-without being wounded; śastra-bhṛtaḥ-equipped with all weapons; sva-śastraiḥ-by His own weapons.

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnijitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.

TEXT 5

priyaṁ prabhur grāmya iva priyāyā
vidhitsur ārcchad dyutaruṁ yad-arthe
vajry ādravat taṁ sa-gaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayaṁ vadhūnām

SYNONYMS

priyam-of the dear wife; prabhuḥ-the Lord; grāmyaḥ-ordinary living being; iva-in the manner of; priyāyāḥ-just to please; vidhitsuḥ-wishing; ārcchat-brought about; dyutarum-the pārijāta flower tree; yat-for which; arthe-in the matter of; vajrī-Indra, the King of heaven; ādravat tam-went forward to fight with Him; sa-gaṇaḥ-with full strength; ruṣā-in anger; andhaḥ-blind; krīḍā-mṛgaḥ-henpecked; nūnam-of course; ayam-this; vadhūnām-of the wives.

Just to please His dear wife, the Lord brought back the pārijāta tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

The Lord once went to the heavenly planet to present an earring to Aditi, the mother of the demigods, and His wife Satyabhāmā also went with Him. There is a special flowering tree called the pārijāta, which grows only in the heavenly planets, and Satyabhāmā wanted this tree. Just to please His wife, like an ordinary husband, the Lord brought back the tree, and this enraged Vajrī, or the controller of the thunderbolt. cause he was a henpecked husband and also a fool, listened to them and dared to fight with Kṛṣṇa. He was a fool on this occasion because he forgot that everything belongs to the Lord.

There was no fault on the part of the Lord, even though He took away the tree from the heavenly kingdom, but because Indra was henpecked, dominated by his beautiful wives like Śacī, he became a fool, just as all persons who are dominated by their wives are generally foolish. Indra thought that Kṛṣṇa was a henpecked husband who only by the will of His wife Satyabhāmā took away the property of heaven, and therefore he thought that Kṛṣṇa could be punished. He forgot that the Lord is the proprietor of everything and cannot be henpecked. The Lord is fully independent, and by His will only He can have hundreds and thousands of wives like Satyabhāmā. He was not, therefore, attached to Satyabhāmā because she was a beautiful wife, but He was pleased with her devotional service and thus wanted to reciprocate the unalloyed devotion of His devotee.

TEXT 6

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ
dṛṣṭvā sunābhonmathitaṁ dharitryā
āmantritas tat-tanayāya śeṣaṁ
dattvā tad-antaḥ-puram āviveśa

SYNONYMS

sutam-son; mṛdhe-in the fight; kham-the sky; vapuṣā-by his body; grasantam-while devouring; dṛṣṭvā-seeing; sunābha-by the Sudarśana wheel; unmathitam-killed; dharitryā-by the earth; āmantritaḥ-being prayed for; tat-tanayāya-to the son of Narakāsura; śeṣam-that which was taken from; dattvā-returning it; tat-his; antaḥ-puram-inside the house; āviveśa-entered.

Narakāsura, the son of Dharitrī, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.

It is said in other purāṇas that Narakāsura was the son of Dharitrī, the earth, by the Lord Himself. But he became a demon due to the bad association of Bāṇa, another demon. An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association. Birth is not always the criterion of goodness; unless and until one is trained in the culture of good association, one cannot become good.

TEXT 7

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim ārta-bandhum
utthāya sadyo jagṛhuḥ praharṣa-
vrīḍānurāga-prahitāvalokaiḥ

SYNONYMS

tatra-inside the house of Narakāsura; āhṛtāḥ-kidnapped; tāḥ-all those; nara-deva-kanyāḥ-daughters of many kings; kujena-by the demon; dṛṣṭvā-by seeing; harim-the Lord; ārta-bandhum-the friend of the distressed; utthāya-at once got up; sadyaḥ-then and there; jagṛhuḥ-accepted; praharṣa-joyfully; vrīḍa-shyness; anurāga-attachment; prahita-avalokaiḥ-by eager glances.

There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

Narakāsura kidnapped many daughters of great kings and kept them imprisoned in his palace. But when he was killed by the Lord and the Lord entered the house of the demon, all the princesses were enlivened with joy and offered to become His wives because the Lord is the only friend of the distressed. Unless the Lord accepted them, there would be no chance of their being married because the demon kidnapped them from their fathers' custody and therefore no one would agree to marry them. According to Vedic society, girls are transferred from the custody of the father to the custody of the husband. Since these princesses had already been taken away from the custody of their fathers, it would have been difficult for them to have any husband other than the Lord Himself.

TEXT 8

āsāṁ muhūrta ekasmin
nānāgāreṣu yoṣitām
sa-vidhaṁ jagṛhe pāṇīn
anurūpaḥ sva-māyayā

SYNONYMS

āsām-all those; muhūrte-at one time; ekasmin-simultaneously; nānā-āgāreṣu-in different compartments; yoṣitām-of the women; sa-vidham-with perfect rituals; jagṛhe-accepted; pāṇīn-hands; anurūpaḥ-exactly to match; sva-māyayā-by His internal potency.

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.

In the Brahma-saṁhitā (5.33) the Lord is described as follows in regard to His innumerable plenary expansions:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The Lord, Govinda, whom I worship, is the original Personality of Godhead. He is nondifferent from His innumerable plenary expansions, who are all infallible, original and unlimited and who have eternal forms. Although He is primeval, the oldest personality, He is always fresh and young.” By His internal potency the Lord can expand Himself into various personalities of svayaṁ-prakāśa and again into prābhava and vaibhava forms, and all of them are nondifferent from one another. The forms into which the Lord expanded to marry the princesses in different apartments were all slightly different just to match each and every one of them. They are called vaibhava-vilāsa forms of the Lord and are effected by His internal potency, yoga-māyā.

TEXT 9

tāsv apatyāny ajanayad
ātma-tulyāni sarvataḥ
ekaikasyāṁ daśa daśa
prakṛter vibubhūṣayā

SYNONYMS

tāsu-unto them; apatyāni-offspring; ajanayat-begot; ātma-tulyāni-all like Himself; sarvataḥ-in all respects; eka-ekasyām-in each and every one of them; daśa-ten; daśa-ten; prakṛteḥ-for expanding Himself; vibubhūṣayā-so desiring.

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

TEXT 10

kāla-māgadha-śālvādīn
anīkai rundhataḥ puram
ajīghanat svayaṁ divyaṁ
sva-puṁsāṁ teja ādiśat

SYNONYMS

kāla-Kālayavana; māgadha-the King of Magadha (Jarāsandha); śālva-King Śālva; ādīn-and others; anīkaiḥ-by the soldiers; rundhataḥ-being encircled; puram-the city of Mathurā; ajīghanat-killed; svayam-personally; divyam-transcendental; sva-puṁsām-of His own men; tejaḥ-prowess; ādiśat-exhibited.

Kālayavana, the King of Magadha and Sālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

After the death of Kaṁsa, when Mathurā was encircled by the soldiers of Kālayavana, Jarāsandha and Sālva, the Lord seemingly fled from the city, and thus He is known as Ranchor, or one who fled from fighting. Actually, the fact was that the Lord wanted to kill them through the agency of His own men, devotees like Mucukunda and Bhīma. Kālayavana and the King of Magadha were killed by Mucukunda and Bhīma respectively, who acted as agents of the Lord. By such acts the Lord wanted to exhibit the prowess of His devotees, as if He were personally unable to fight but His devotees could kill them. The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahmā in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kurukṣetra was designed by the Lord Himself, but just to give credit to His devotee Arjuna (nimitta-mātraṁ bhava savyasācin), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kurukṣetra. What He wants to do Himself by His transcendental plans, He executes through His confidential devotees. That is the way of the Lord’s mercy towards His pure unalloyed devotees.

TEXT 11

śambaraṁ dvividaṁ bāṇaṁ
muraṁ balvalam eva ca
anyāṁś ca dantavakrādīn
avadhīt kāṁś ca ghātayat

SYNONYMS

śambaram-Śambara; dvividam-Dvivida; bāṇam-Bāṇa; muram-Mura; balvalam-Balvala; eva ca-as also; anyān-others; ca-also; dantavakra-ādīn-like Dantavakra and others; avadhīt-killed; kān ca-and many others; ghātayat-caused to be killed.

Of kings like Śambara, Dvivida, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc.].

TEXT 12

atha te bhrātṛ-putrāṇāṁ
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetraṁ
yeṣām āpatatāṁ balaiḥ

SYNONYMS

atha-thereafter; te-your; bhrātṛ-putrāṇām-of the nephews; pakṣayoḥ-of both sides; patitān-killed; nṛpān-kings; cacāla-shook; bhūḥ-the earth; kurukṣetram-the Battle of Kurukṣetra; yeṣām-of whom; āpatatām-traversing; balaiḥ-by strength.

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

TEXT 13

sa karṇa-duḥśāsana-saubalānāṁ
kumantra-pākena hata-śriyāyuṣam
suyodhanaṁ sānucaraṁ śayānaṁ
bhagnorum ūrvyāṁ na nananda paśyan

SYNONYMS

saḥ-He (the Lord); karṇa-Karṇa; duḥśāsana-Duḥśāsana; saubalānām-Saubala; kumantra-pākena-by the intricacy of ill advice; hata-śriya-bereft of fortune; āyuṣam-duration of life; suyodhanam-Duryodhana; sa-anucaram-with followers; śayānam-lying down; bhagna-broken; ūrum-thighs; ūrvyām-very powerful; na-did not; nananda-take pleasure; paśyan-seeing like that.

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duḥśāsana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

The fall of Duryodhana, the leading son of Dhṛtarāṣṭra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He who advised Bhīma how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill advice, which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not disobey His established laws, which are enacted in the Vedas and the Purāṇas for the forgetful living entities.

TEXT 14

kiyān bhuvo 'yaṁ kṣapitoru-bhāro
yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ
aṣṭādaśākṣauhiṇiko mad-aṁśair
āste balaṁ durviṣahaṁ yadūnām

SYNONYMS

kiyān-what is this; bhuvaḥ-of the earth; ayam-this; kṣapita-abated; uru-very great; bhāraḥ-burden; yat-which; droṇa-Droṇa; bhīṣma-Bhīṣma; arjuna-Arjuna; bhīma-Bhīma; mūlaiḥ-with the help; aṣṭādaśa-eighteen; akṣauhiṇikaḥ-phalanxes of military strength (vide Bhāg. 1.16.34); mat-aṁśaiḥ-with My descendants; āste-are still there; balam-great strength; durviṣaham-unbearable; yadūnām-of the Yadu dynasty.

[After the end of the Battle of Kurukṣetra, the Lord said:] The abatement of the earth's great burden, eighteen akṣauhiṇīs, has now been effected with the help of Droṇa, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.

It is a wrong theory that due to an increase in population the world becomes overburdened and therefore there are wars and other annihilating processes. The earth is never overburdened. The heaviest mountains and oceans on the face of the earth hold more living entities than there are human beings, and they are not overburdened. If a census were taken of all the living beings on the surface of the earth, certainly it would be found that the number of humans is not even five percent of the total number of living beings. If the birthrate of human beings is increasing, then the birthrate of other living beings is increasing proportionately. The birthrate of lower animals-beasts, aquatics, birds, etc.-is far greater than that of human beings. There is an adequate arrangement for food for all the living beings all over the earth by the order of the Supreme Lord, and He can arrange more and more if there is actually a disproportionate increase of living beings.

Therefore, there is no question of an increase in population causing a burden. The earth became overburdened due to dharma-glāni, or irregular discharge of the Lord's desire. The Lord appeared on the earth to curb the increase in miscreants, and not the increase in population, as is wrongly put forward by the mundane economist. When Lord Kṛṣṇa appeared, there had been a sufficient increase in miscreants who had violated the desire of the Lord. The material creation is meant for fulfilling the desire of the Lord, and His desire is that the conditioned souls who are unfit to enter into the kingdom of God have a chance to improve their conditions for entering. The entire process of cosmic arrangement is intended just to give a chance to the conditioned souls to enter the kingdom of God, and there is an adequate arrangement for their maintenance by the nature of the Lord.

Therefore, although there may be a great increase in population on the surface of the earth, if the people are exactly in line with God consciousness and are not miscreants, such a burden on the earth is a source of pleasure for her. There are two kinds of burdens. There is the burden of the beast and the burden of love. The burden of the beast is unbearable, but the burden of love is a source of pleasure. Śrīla Viśvanātha Cakravartī describes the burden of love very practically. He says that the burden of the husband on the young wife, the burden of the child on the lap of the mother, and the burden of wealth on the businessman, although actually burdens from the viewpoint of heaviness, are sources of pleasure, and in the absence of such burdensome objects, one may feel the burden of separation, which is heavier to bear than the actual burden of love. When Lord Kṛṣṇa referred to the burden of the Yadu dynasty on the earth, He referred to something different than the burden of the beast. The large numbers of family members born of Lord Kṛṣṇa counted to some millions and were certainly a great increase in the population of the earth, but because all of them were expansions of the Lord Himself by His transcendental plenary expansions, they were a source of great pleasure for the earth. When the Lord referred to them in connection with the burden on the earth, He had in mind their imminent disappearance from the earth. All the members of the family of Lord Kṛṣṇa were incarnations of different demigods, and they were to disappear from the surface of the earth along with the Lord. When He referred to the unbearable heaviness on the earth in connection with the Yadu dynasty, He was referring to the burden of their separation. Śrīla Jīva Gosvāmī confirms this inference.

TEXT 15

mitho yadaiṣāṁ bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naiṣāṁ vadhopāya iyān ato ’nyo
mayy udyate ’ntardadhate svayaṁ sma

SYNONYMS

mithaḥ-one another; yadā-when; eṣām-of them; bhavitā-will take place; vivādaḥ-quarrel; madhu-āmada-intoxication by drinking; ātāmra-vilocanānām-of their eyes being copper-red; na-not; eṣām-of them; vadha-upāyaḥ-means of disappearance; iyān-like this; ataḥ-besides this; anyaḥ-alternative; mayi-on My; udyate-disappearance; antaḥ-dadhate-will disappear; svayam-themselves; sma-certainly.

When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.

The Lord and His associates appear and disappear by the will of the Lord. They are not subjected to the laws of material nature. No one was able to kill the family of the Lord, nor was there any possibility of their natural death by the laws of nature. The only means, therefore, for their disappearance was the make-show of a fight amongst themselves, as if brawling in intoxication due to drinking. That so-called fighting would also take place by the will of the Lord, otherwise there would be no cause for their fighting. Just as Arjuna was made to be illusioned by family affection and thus the Bhagavad-gītā was spoken, so the Yadu dynasty was made to be intoxicated by the will of the Lord, and nothing more. The devotees and associates of the Lord are completely surrendered souls. Thus they are transcendental instruments in the hands of the Lord and can be used in any way the Lord desires. The pure devotees also enjoy such pastimes of the Lord because they want to see Him happy. Devotees of the Lord never assert independent individuality; on the contrary, they utilize their individuality in pursuit of the desires of the Lord, and this cooperation of the devotees with the Lord makes a perfect scene of the Lord’s pastimes.

TEXT 16

evaṁ sañcintya bhagavān
sva-rājye sthāpya dharmajam
nandayām āsa suhṛdaḥ
sādhūnāṁ vartma darśayan

SYNONYMS

evam-thus; sañcintya-thinking within Himself; bhagavān-the Personality of Godhead; sva-rājye-in his own kingdom; sthāpya-installing; dharmajam-Mahārāja Yudhiṣṭhira; nandayām āsa-gladdened; suhṛdaḥ-the friends; sādhūnām-of the saints; vartma-the path; darśayan-by indicating.

Lord Śrī Kṛṣṇa, thus thinking to Himself, established Mahārāja Yudhiṣṭhira in the position of supreme control of the world in order to show the ideal of administration on the path of piety.

TEXT 17

uttarāyāṁ dhṛtaḥ pūror
vaṁśaḥ sādhv-abhimanyunā
sa vai drauṇy-astra-sampluṣṭaḥ
punar bhagavatā dhṛtaḥ

SYNONYMS

uttarāyām-unto Uttarā; dhṛtaḥ-conceived; pūroḥ-of Pūru; vaṁśaḥ-descendant; sādhu-abhimanyunā-by the hero Abhimanyu; saḥ-he; vai-certainly; drauṇi-astra-by the weapon of Drauṇi, the son of Droṇa; sampluṣṭaḥ-being burnt; punaḥ-again, for the second time; bhagavatā-by the Personality of Godhead; dhṛtaḥ-was protected.

The embryo of Pūru’s descendant begotten by the great hero Abhimanyu in the womb of Uttarā, his wife, was burnt by the weapon of the son of Droṇa, but later he was again protected by the Lord.

The embryonic body of Parīkṣit which was in formation after Uttarā’s pregnancy by Abhimanyu, the great hero, was burned by the brahmāstra of Aśvatthāmā, but a second body was given by the Lord within the womb, and thus the descendant of Pūru was saved. This incident is the direct proof that the body and the living entity, the spiritual spark, are different. When the living entity takes shelter in the womb of a woman through the injection of the semen of a man, there is an emulsification of the man’s and woman’s discharges, and thus a body is formed the size of a pea, gradually developing into a complete body. But if the developing embryo is destroyed in some way or other, the living entity has to take shelter in another body or in the womb of another woman. The particular living entity who was selected to be the descendant of Mahārāja Pūru, or the Pāṇḍavas, was not an ordinary living entity, and by the superior will of the Lord he was destined to be the successor to Mahārāja Yudhiṣṭhira. Therefore, when Aśvatthāmā destroyed the embryo of Mahārāja Parīkṣit, the Lord, by His own internal potency, entered into the womb of Uttarā by His plenary portion just to give audience to the would-be Mahārāja Parīkṣit, who was in great danger. By His appearance within the womb, the Lord encouraged the child and gave him complete protection in a new body by His omnipotency. By His power of omnipresence He was present both inside and outside of Uttarā and other members of the Pāṇḍava family.

TEXT 18

ayājayad dharma-sutam
aśvamedhais tribhir vibhuḥ
so ’pi kṣmām anujai rakṣan
reme kṛṣṇam anuvrataḥ

SYNONYMS

ayājayat-made to perform; dharma-sutam-by the son of Dharma (Mahārāja Yudhiṣṭhira); aśvamedhaiḥ-by horse sacrifices; tribhiḥ-three; vibhuḥ-the Supreme Lord; saḥ-Mahārāja Yudhiṣṭhira; api-also; kṣmām-the earth; anujaiḥ-assisted by his younger brothers; rakṣan-protecting; reme-enjoyed; kṛṣṇam-Kṛṣṇa, the Personality of Godhead; anuvrataḥ-constant follower.

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhira, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.

Mahārāja Yudhiṣṭhira was the ideal monarchical representative on the earth because he was a constant follower of the Supreme Lord, Śrī Kṛṣṇa. As stated in the Vedas (Īśopaniṣad), the Lord is the proprietor of the entire manifested cosmic creation, which presents a chance for the conditioned souls to revive their eternal relationship with the Lord and thus go back to Godhead, back home. The whole system of the material world is arranged with that program and plan. Anyone who violates the plan is punished by the law of nature, which is acting by the direction of the Supreme Lord. Mahārāja Yudhiṣṭhira was installed on the throne of the earth as a representative of the Lord. The king is always expected to be the representative of the Lord. Perfect monarchy necessitates representation of the supreme will of the Lord, and Mahārāja Yudhiṣṭhira was the ideal monarch on this supreme principle. both the King and the subjects were happy in the discharge of worldly duties, and thus protection of the citizens and enjoyment of natural life, with full cooperation of material nature, followed in the reign of Mahārāja Yudhiṣṭhira and his worthy descendants like Mahārāja Parīkṣit.

TEXT 19

bhagavān api viśvātmā
loka-veda-pathānugaḥ
kāmān siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

SYNONYMS

bhagavān-the Personality of Godhead; api-also; viśva-ātmā-the Supersoul of the universe; loka-customary; veda-Vedic principles; patha-anugaḥ-follower of the path; kāmān-the necessities of life; siṣeve-enjoyed; dvārvatyām-in the city of Dvārakā; asaktaḥ-without being attached; sāṅkhyam-knowledge in Sāṅkhya philosophy; āsthitaḥ-being situated.

Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy.

While Mahārāja Yudhiṣṭhira was the Emperor of the earth, Lord Śrī Kṛṣṇa was the King of Dvārakā and was known as Dvārakādhīśa. Like other subordinate kings, He was under the regime of Mahārāja Yudhiṣṭhira. Although Lord Śrī Kṛṣṇa is the supreme emperor of the entire creation, while He was on this earth He never violated the principles of the Vedic injunctions because they are the guide for human life. Regulated human life according to the Vedic principles, which are based on the system of knowledge called Sāṅkhya philosophy, is the real way of enjoyment of the necessities of life. Without such knowledge, detachment and custom, the so-called human civilization is no more than an animal society of eat, drink, be merry and enjoy. The Lord was acting freely, as He willed, yet by His practical example He taught not to lead a life which goes against the principles of detachment and knowledge. Attainment of knowledge and detachment, as very elaborately discussed in Sāṅkhya philosophy, is the real perfection of life. Knowledge means to know that the mission of the human form of life is to end all the miseries of material existence and that in spite of having to fulfill the bodily necessities in a regulated way, one must be detached from such animal life. Fulfilling the demands of the body is animal life, and fulfilling the mission of spirit soul is the human mission.

TEXT 20

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā

SYNONYMS

snigdha-gentle; smita-avalokena-by a glance with a sweet smile; vācā-by words; pīyūṣa-kalpayā-compared to nectar; caritreṇa-by character; anavadyena-without flaw; śrī-fortune; niketena-residence; ca-and; ātmanā-by His transcendental body.

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

In the previous verse it is described that Lord Kṛṣṇa, being situated in the truths of Sāṅkhya philosophy, is detached from all kinds of matter. In the present verse it is described that He is the residence of the goddess of fortune. These two things are not at all contradictory. Lord Kṛṣṇa is detached from the variegatedness of the inferior nature, but He is in eternal, blissful enjoyment of the spiritual nature, or His internal potency. One who has a poor fund of knowledge cannot understand this distinction between the external and internal potencies. In Bhagavad-gītā, the internal potency is described as the parā prakṛti. In the Viṣṇu Purāṇa also, the internal potency of Viṣṇu is described as parā śakti. The Lord is never detached from the association of parā śakti. This parā śakti and her manifestations are described in the Brahma-saṁhitā (5.37) as ānanda-cinmaya-rasa-pratibhāvitābhiḥ. The Lord is eternally joyful and cognizant in the taste derived from such transcendental bliss. Negation of the variegatedness of the inferior energy does not necessitate negation of the positive transcendental bliss of the spiritual world. Therefore the Lord's gentleness, His smile, His character and everything related to Him are all transcendental. Such manifestations of the internal potency are the reality, of which the material shadow is only a temporary representation from which everyone with proper knowledge must be detached.

TEXT 21

imaṁ lokam amuṁ caiva
ramayan sutarāṁ yadūn
reme kṣaṇadayā datta-
kṣaṇa-strī-kṣaṇa-sauhṛdaḥ

SYNONYMS

imam-this; lokam-earth; amum-and the other worlds; ca-also; eva-certainly; ramayan-pleasing; sutarām-specifically; yadūn-the Yadus; reme-enjoyed; kṣaṇadayā-by night; datta-given by; kṣaṇa-leisure; strī-with women; kṣaṇa-conjugal love; sauhṛdaḥ-friendship.

The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.

The Lord enjoyed in this world with His pure devotees. Although He is the Personality of Godhead and is transcendental to all material attachment, He nevertheless exhibited much attachment for His pure devotees on the earth, as well as for the demigods who engage in His service in the heavenly planets as powerful delegated directors in the management of all material activities. He displayed special attachment for His family members, the Yadus, as well as for His sixteen thousand wives, who had the opportunity to meet Him in the leisure hours of night. All these attachments of the Lord are manifestations of His internal potency, of which the external potency is only a shadow representation. In the Skanda Purāṇa, Prabhāsa-khaṇḍa, in the topics between Lord Śiva and Gaurī, there is confirmation of His internal potential manifestations. There is mention of the Lord's meeting with sixteen thousand cowherd damsels although He is the Haṁsa (transcendental) Supersoul and maintainer of all living entities. The sixteen thousand cowherd damsels are a display of sixteen varieties of internal potencies. This will be more elaborately explained in the Tenth Canto. It is said there that Lord Kṛṣṇa is just like the moon and the internal potential damsels are like the stars around the moon.

TEXT 22

tasyaivaṁ ramamāṇasya
saṁvatsara-gaṇān bahūn
gṛhamedheṣu yogeṣu
virāgaḥ samajāyata

SYNONYMS

tasya-His; evam-thus; ramamāṇasya-enjoying; saṁvatsara-years; gaṇān-many; bahūn-great many; gṛhamedheṣu-in household life; yogeṣu-in sex life; virāgaḥ-detachment; samajāyata-awakened.

The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.

Even though the Lord is never attached to any kind of material sex life, as the universal teacher He remained a householder for many, many years, just to teach others how one should live in householder life. Śrīla Viśvanātha Cakravartī Ṭhākura explains that the word samajāyata means "fully exhibited." In all His activities while present on the earth, the Lord exhibited detachment. This was fully displayed when He wanted to teach by example that one should not remain attached to household life for all the days of one's life. One should naturally develop detachment as a matter of course. The Lord's detachment from household life does not indicate detachment from His eternal associates, the transcendental cowherd damsels. But the Lord desired to end His so-called attachment to the three modes of material nature. He can never be detached from the service of His transcendental associates like Rukmiṇī and other goddesses of fortune, as described in the Brahma-saṁhitā (5.29): lakṣmī-sahasra-śata-sambhrama-sevyamānam.

TEXT 23

daivādhīneṣu kāmeṣu
daivādhīnaḥ svayaṁ pumān
ko viśrambheta yogena
yogeśvaram anuvrataḥ

SYNONYMS

daiva-supernatural; adhīneṣu-being controlled; kāmeṣu-in sense enjoyment; daiva-adhīnaḥ-controlled by supernatural force; svayam-himself; pumān-living entity; kaḥ-whoever; viśrambheta-can have faith in; yogena-by devotional service; yogeśvaram-the Supreme Lord; anuvrataḥ-serving.

Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Kṛṣṇa's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.

As stated in Bhagavad-gītā no one can understand the transcendental birth and activities of the Lord. The same fact is herein corroborated: no one but one who is enlightened by the devotional service of the Lord can understand the difference between the Lord's activities and those of others, who are controlled by the supernatural force. The sense enjoyment of all animals, men and demigods within the purview of the material universe is controlled by the supernatural force called the prakṛti, or daivī-māyā. No one is independent in obtaining sense enjoyment, and everyone in this material world is after sense enjoyment. Persons who are themselves under the control of supernatural power cannot believe that Lord Kṛṣṇa is not under any control beyond Himself in the matter of sense enjoyment. They cannot understand that His senses are transcendental. In the Brahma-saṁhitā the Lord's senses are described as omnipotent; i.e., with any sense He can perform the activities of the other senses. One who has limited senses cannot believe that the Lord can eat by His transcendental power of hearing and can perform the act of sex life simply by seeing. The controlled living entity cannot even dream of such sense activities in his conditional life. But simply by the activities of bhakti-yoga, he can understand that the Lord and His activities are always transcendental. As the Lord says in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one cannot know even a fraction of the activities of the Lord if he is not a pure devotee of the Lord.

TEXT 24

puryāṁ kadācit krīḍadbhir
yadu-bhoja-kumārakaiḥ
kopitā munayaḥ śepur
bhagavan-mata-kovidāḥ

SYNONYMS

puryām-in the city of Dvārakā; kadācit-once upon a time; krīḍadbhiḥ-by sporting activities; yadu-the descendants of Yadu; bhoja-the descendants of Bhoja; kumārakaiḥ-princes; kopitāḥ-became angry; munayaḥ-the great sages; śepuḥ-cursed; bhagavat-the Personality of Godhead; mata-desire; kovidāḥ-cognizant.

Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.

The associates of the Lord who were playing the part of princely descendants of the Yadu and Bhoja dynasties were not ordinary living entities. It is not possible that they could offend any saintly man or sage, nor could the sages, who were all pure devotees of the Lord, be influenced to anger by any of the sporting activities of the princes born in the holy dynasties of Yadu or Bhoja, wherein the Lord Himself appeared as a descendant. The cursing of the princes by the sages was another transcendental pastime of the Lord to make a show of anger. The princes were cursed in order that one may know that even the descendants of the Lord, who could never be vanquished by any act of material nature, were subjected to the reactions of anger by great devotees of the Lord. One should therefore take great care and attention not to commit an offense at the feet of a devotee of the Lord.

TEXT 25

tataḥ katipayair māsair
vṛṣṇi-bhojāndhakādayaḥ
yayuḥ prabhāsaṁ saṁhṛṣṭā
rathair deva-vimohitāḥ

SYNONYMS

tataḥ-thereafter; katipayaiḥ-a few; māsaiḥ-months passing; vṛṣṇi-the descendants of Vṛṣṇi; bhoja-the descendants of Bhoja; andhaka-ādayaḥ-and others, like the sons of Andhaka; yayuḥ-went; prabhāsam-the place of pilgrimage named Prabhāsa; saṁhṛṣṭāḥ-with great pleasure; rathaiḥ-on their chariots; deva-by Kṛṣṇa; vimohitāḥ-bewildered.

A few months passed, and then, bewildered by Kṛṣṇa, all the descendants of Vṛṣṇi, Bhoja and Andhaka who were incarnations of demigods went to Prabhāsa, while those who were eternal devotees of the Lord did not leave but remained in Dvārakā.

TEXT 26

tatra snātvā pitṝn devān
ṛṣīṁś caiva tad-ambhasā
tarpayitvātha viprebhyo
gāvo bahu-guṇā daduḥ

SYNONYMS

tatra-there; snātvā-by taking bath; pitṝn-forefathers; devān-demigods; ṛṣīn-great sages; ca-also; eva-certainly; tat-of that; ambhasā-by the water; tarpayitvā-by pleasing; atha-thereupon; viprebhyaḥ-unto the brāhmaṇas; gāvaḥ-cows; bahu-guṇāḥ-greatly useful; daduḥ-gave in charity.

After arriving there, all of them took bath, and with the water of this place of pilgrimage they offered their respects to the forefathers, demigods and great sages and thus satisfied them. They gave cows to the brāhmaṇas in royal charity.

Amongst the devotees of the Lord there are several divisions, mainly nitya-siddhas and sādhana-siddhas. The nitya-siddha devotees never fall down to the region of the material atmosphere, even though they sometimes come onto the material plane to execute the mission of the Lord. The sādhana-siddha devotees are chosen from the conditioned souls. Out of the sādhana devotees, there are mixed and pure devotees. The mixed devotees are sometimes enthusiastic about fruitive activities and are habituated to philosophical speculation. The pure devotees are free from all these mixtures and are completely absorbed in the service of the Lord, regardless of how and where they are situated. Pure devotees of the Lord are not enthusiastic to put aside their service to the Lord in order to go visit holy places of pilgrimage. A great devotee of the Lord in modern times, Śrī Narottama dāsa Ṭhākura, has sung like this: ”To visit holy places of pilgrimage is another bewilderment of the mind because devotional service to the Lord at any place is the last word in spiritual perfection.”

For pure devotees of the Lord who are completely satisfied with the transcendental loving service of the Lord, there is hardly any necessity to visit the various places of pilgrimage. But those who are not so advanced have the prescribed duties of visiting pilgrimage sites and regularly performing the rituals. The part of the princely order of the Yadu dynasty who went to Prabhāsa performed all duties to be done in a place of pilgrimage and offered their pious actions to their forefathers and others.

As a rule, every human being is indebted to God, the demigods, great sages, other living entities, people in general, forefathers, etc., for various contributions received from them. Thus everyone is obliged to repay the debt of gratitude. The Yadus who went to the Prabhāsa pilgrimage site performed their duties by distributing land, gold, and well-nourished cows in royal charity, as described in the following verse.

TEXT 27

hiraṇyaṁ rajataṁ śayyāṁ
vāsāṁsy ajina-kambalān
yānaṁ rathān ibhān kanyā
dharāṁ vṛtti-karīm api

SYNONYMS

hiraṇyam-gold; rajatam-gold coins; śayyām-bedding; vāsāṁsi-clothing; ajina-animal skin for seats; kambalān-blankets; yānam-horses; rathān-chariots; ibhān-elephants; kanyāḥ-girls; dharām-land; vṛtti-karīm-to provide livelihood; api-also.

The brāhmaṇas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal-skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.

All these charities were meant for the brāhmaṇas, whose lives were devoted entirely to the welfare of society, both spiritually and materially. The brāhmaṇas were not giving their services as paid servants, but the society provided them with all necessities. It was arranged for some of the brāhmaṇas, who were in difficulty for marriage, to be given girls. The brāhmaṇas, therefore, had no economic problems. The kṣatriya kings and rich mercantile men would provide them with all that they needed, and in exchange the brāhmaṇas were completely devoted to the elevation of society. That was the way of social cooperation between the different castes. When the brāhmaṇa class or caste gradually became easygoing, being fed by the society although they had no brahminical qualifications, they degraded themselves into brahma-bandhus, or disqualified brāhmaṇas, and thus other members of society also gradually fell down from the social standard of progressive life. As described in Bhagavad-gītā, the caste system is the creation of the Lord and is arranged according to the quality of work rendered to society and not in terms of birthright, as falsely claimed in the present degraded society.

TEXT 28

annaṁ coru-rasaṁ tebhyo
dattvā bhagavad-arpaṇam
go-viprārthāsavaḥ śūrāḥ
praṇemur bhuvi mūrdhabhiḥ

SYNONYMS

annam-foodstuff; ca-also; uru-rasam-highly delicious; tebhyaḥ-unto the brāhmaṇas; dattvā-after supplying; bhagavat-arpaṇam-which was first offered to the Personality of Godhead; go-cows; vipra-brāhmaṇas; artha-purpose; asavaḥ-purpose of living; śūrāḥ-all the valiant kṣatriyas; praṇemuḥ-offered obeisances; bhuvi-touching the ground; mūrdhabhiḥ-with their heads.

Thereafter they offered the brāhmaṇas highly delicious foodstuffs first offered to the Personality of Godhead and offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brāhmaṇas.

The behavior exhibited by the descendants of Yadu in the pilgrimage site of Prabhāsa was highly cultured and exactly to the point of human perfection. The perfection of human life is attained by following three principles of civilization: protecting the cows, maintaining the brahminical culture and, above all, becoming a pure devotee of the Lord. Without becoming a devotee of the Lord, one cannot perfect one's human life. The perfection of human life is to be elevated to the spiritual world, where there is no birth, no death, no disease and no old age. That is the highest perfectional aim of human life. Without this aim, any amount of material advancement in so-called comforts can only bring the defeat of the human form of life.

Brāhmaṇas and Vaiṣṇavas do not accept any foodstuff which is not first offered to the Personality of Godhead. Foodstuff offered to the Lord is accepted by the devotees as the mercy of the Lord. After all, the Lord supplies all kinds of foodstuff, both to the human being and to other animals. A human being must be conscious of the fact that all foodstuffs, namely grains, vegetables, milk, water, etc.-the prime necessities of life-are supplied for mankind by the Lord, and such foodstuffs cannot be manufactured by any scientist or materialist in a laboratory or factory established by human effort. The intelligent class of men are called brāhmaṇas, and those who have realized the Absolute Truth in His supreme personal feature are called Vaiṣṇavas. But both of them accept foodstuffs which are the remnants of sacrifice. Sacrifice is ultimately meant to satisfy the yajña-puruṣa, Viṣṇu. In Bhagavad-gītā (3.13) it is said that one who accepts foodstuffs as the remnants of sacrifice is freed from all sinful reactions, and one who cooks foodstuffs for maintenance of his body takes in all kinds of sins, which lead only to suffering. The foodstuffs prepared by the Yadus at the Prabhāsa pilgrimage site to offer to the bona fide brāhmaṇas there were all offered to the Personality of Godhead, Viṣṇu. The Yadus offered their sincere obeisances by touching their heads to the ground. The Yadus or any enlightened family in Vedic culture are trained for attainment of human perfection by total cooperation of service between the different divisions of social orders.

The word uru-rasam is also significant here. Hundreds of delicacies can be prepared simply by the combination of grains, vegetables and milk. All such preparations are in the mode of goodness and therefore may be offered to the Personality of Godhead. As stated in Bhagavad-gītā (9.26), the Lord accepts only foodstuffs which are within the range of fruits, flowers, leaves and liquids, provided they are offered in complete devotional service. Devotional service is the only criterion for a bona fide offering to the Lord. The Lord assures that He positively eats such foodstuffs offered by the devotees. So, judging from all sides, the Yadus were perfectly trained civilized persons, and their being cursed by the brāhmaṇa sages was only by the desire of the Lord; the whole incident was a warning to all concerned that no one should behave lightly with brāhmaṇas and Vaiṣṇavas.

Thus end the Bhaktivedanta purports of the Third Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord's pastimes Out of Vṛndāvana."

20.4.4 Chapter Four

Vidura Approaches Maitreya

TEXT 1

uddhava uvāca
atha te tad-anujñātā
bhuktvā pītvā ca vāruṇīm
tayā vibhraṁśita-jñānā
duruktair marma paspṛśuḥ

SYNONYMS

uddhavaḥ uvāca-Uddhava said; atha-thereafter; te-they (the Yādavas); tat-by the brāhmaṇas; anujñātāḥ-being permitted; bhuktvā-after partaking; pītvā-drinking; ca-and; vāruṇīm-liquor; tayā-by that; vibhraṁśita-jñānāḥ-being bereft of knowledge; duruktaiḥ-with harsh words; marma-the core of the heart; paspṛśuḥ-touched.

Thereafter, all of them [the descendants of Vṛṣṇi and Bhoja], being permitted by the brāhmaṇas, partook of the remnants of prasāda and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other's hearts with harsh words.

In ceremonies when brāhmaṇas and Vaiṣṇavas are sumptuously fed, the host partakes of the remnants of foodstuff after the guest has given permission. So the descendants of Vṛṣṇi and Bhoja formally took permission from the brāhmaṇas and ate the prepared foodstuff. Kṣatriyas are permitted to drink at certain occasions, so they all drank a kind of light liquor made of rice. By such drinking they became delirious and bereft of sense, so much so that they forgot their relationship with one another and used harsh words which touched the cores of each other's hearts. Drinking is so harmful that even such a highly cultured family becomes affected by intoxication and can forget themselves in a drunken state. The descendants of Vṛṣṇi and Bhoja were not expected to forget themselves in this way, but by the will of the Supreme it happened, and thus they became harsh towards one another.

TEXT 2

teṣāṁ maireya-doṣeṇa
viṣamīkṛta-cetasām
nimlocati ravāv āsīd
veṇūnām iva mardanam

SYNONYMS

teṣām-of them; maireya-of intoxication; doṣeṇa-by the faults; viṣamīkṛta-became unbalanced; cetasām-of those of whom the minds; nimlocati-sets; ravau-the sun; āsīt-takes place; veṇūnām-of the bamboos; iva-as; mardanam-destruction.

As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.

When there is need of fire in the forest, by the will of the Supreme it takes place due to friction among the bamboos. Similarly, the descendants of Yadu were all destroyed by the will of the Lord by the process of self-destruction. Just as there is no possibility of a fire's occurring deep in the forest due to human effort, so also there was no power in the universe which could vanquish the descendants of Yadu, who were protected by the Lord. The Lord wanted them to be so destroyed, and thus they obeyed His order, as indicated by the word tad-anujñāta.

TEXT 3

bhagavān svātma-māyāyā
gatiṁ tām avalokya saḥ
sarasvatīm upaspṛśya
vṛkṣa-mūlam upāviśat

SYNONYMS

bhagavān-the Personality of Godhead; sva-ātma-māyāyāḥ-by His internal potency; gatim-the end; tām-that; avalokya-foreseeing; saḥ-He (Kṛṣṇa); sarasvatīm-the River Sarasvatī; upaspṛśya-after sipping water; vṛkṣa-mūlam-at the foot of a tree; upāviśat-sat down.

The Personality of Godhead, Lord Śrī Kṛṣṇa, after foreseeing the end [of His family] by His internal potency, went to the bank of the River Sarasvatī, sipped water, and sat down underneath a tree.

All the above-mentioned activities of the Yadus and Bhojas were executed by the internal potency of the Lord because He wanted them to be dispatched to their respective abodes after He had finished His mission of descent. They were all His sons and grandsons and were given complete protection by the paternal affection of the Lord. How they could be vanquished in the presence of the Lord is answered in this verse: everything was done by the Lord Himself (svātma-māyāyāḥ). The Lord's family members were either incarnations of His plenary expansions or demigods from the heavenly planets, and thus before His departure He separated them by His internal potency. Before being dispatched to their respective abodes, they were sent to the holy place of Prabhāsa, where they performed pious activities and took food and drink to their heart's content. It was then arranged for them to be sent back to their abodes so that others could see that the powerful Yadu dynasty was no longer in the world. In the previous verse, the word anujñāta, indicating that the whole sequence of events was arranged by the Lord, is significant. These particular pastimes of the Lord are not a manifestation of His external energy, or material nature. Such an exhibition of His internal potency is eternal, and therefore one should not conclude that the Yadus and Bhojas died in a drunken state in an ordinary fratricidal war. Śrī Jīva Gosvāmī comments on these incidents as magical performances.

TEXT 4

ahaṁ cokto bhagavatā
prapannārti-hareṇa ha
badarīṁ tvaṁ prayāhīti
sva-kulaṁ sañjihīrṣuṇā

SYNONYMS

aham-I; ca-and; uktaḥ-was told; bhagavatā-by the Supreme Lord; prapanna-of the surrendered; ārti-hareṇa-by He who is the vanquisher of the distresses; ha-indeed; badarīm-to Badarī; tvam-you; prayāhi-should go; iti-thus; sva-kulam-His own family; sañjihīrṣuṇā-who desired to destroy.

The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarikāśrama.

While at Dvārakā, Uddhava was warned to avoid the distresses which were to follow the disappearance of the Lord and the destruction of the Yadu dynasty. He was advised to proceed to Badarikāśrama because there he could associate with the devotees of Nara-Nārāyaṇa, and in their association of devotional service he could increase his eagerness for chanting, hearing, knowledge and detachment.

TEXT 5

tathāpi tad-abhipretaṁ
jānann aham arindama
pṛṣṭhato 'nvagamaṁ bhartuḥ
pāda-viśleṣaṇākṣamaḥ

SYNONYMS

tathā api-yet, in spite of; tat-abhipretam-His desire; jānan-knowing; aham-I; arim-dama-O subduer of the enemy (Vidura); pṛṣṭhataḥ-behind; anvagamam-followed; bhartuḥ-of the master; pāda-viśleṣaṇa-separation from His lotus feet; akṣamaḥ-not being able.

Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.

TEXT 6

adrākṣam ekam āsīnaṁ
vicinvan dayitaṁ patim
śrī-niketaṁ sarasvatyāṁ
kṛta-ketam aketanam

SYNONYMS

adrākṣam-I saw; ekam-alone; āsīnam-sitting; vicinvan-deeply thinking; dayitam-patron; patim-master; śrī-niketam-the shelter of the goddess of fortune; sarasvatyām-on the bank of the Sarasvatī; kṛta-ketam-taking shelter; aketanam-being situated without a shelter.

Thus following, I saw my patron and master [Lord Śrī Kṛṣṇa] sitting alone and deeply thinking, taking shelter on the bank of the River Sarasvatī although He is the shelter of the goddess of fortune.

Those who are in the renounced order of life often take shelter underneath a tree. The Lord was found by Uddhava in that condition of taking shelter as do persons who have no shelter. Because He is the proprietor of everything, everywhere is His shelter, and everywhere is under His shelter. The entire material and spiritual cosmic manifestation is sustained by Him, and therefore He is the shelter of everything. So there was nothing astonishing in His taking shelter in the way of the unsheltered who are in the renounced order of life.

TEXT 7

śyāmāvadātaṁ virajaṁ
praśāntāruṇa-locanam
dorbhiś caturbhir viditaṁ
pīta-kauśāmbareṇa ca

SYNONYMS

śyāma-avadātam-beautiful with black color; virajam-formed of pure goodness; praśānta-peaceful; aruṇa-reddish; locanam-eyes; dorbhiḥ-by the arms; caturbhiḥ-four; viditam-being recognized; pīta-yellow; kauśa-silken; ambareṇa-with garments; ca-and.

The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow silk garments.

TEXT 8

vāma ūrāv adhiśritya
dakṣiṇāṅghri-saroruham
apāśritārbhakāśvattham
akṛśaṁ tyakta-pippalam

SYNONYMS

vāme-on the left; ūrau-thigh; adhiśritya-placed on; dakṣiṇa-aṅghri-saroruham-the right lotus foot; apāśrita-taking rest against; arbhaka-young; aśvattham-banyan tree; akṛśam-cheerful; tyakta-having left; pippalam-household comforts.

The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the Lord's sitting posture-keeping His back against the newly grown banyan tree-is also meaningful. Aśvattha, the banyan tree, is so called because the tree does not die very quickly; it continues to live for many, many years. His legs and their energies are the material ingredients, which are five in all: earth, water, fire, air and sky. The material energies represented by the banyan tree are all products of His external potency and are therefore kept to His back. And because this particular universe is the smallest of all, the banyan tree is therefore designated as small, or as a child. Tyakta-pippalam indicates that He had now finished His pastimes in this particular small universe, but since the Lord is absolute and eternally blissful, there is no difference between His leaving or accepting something. The Lord was now prepared to leave this particular universe and go into another, just as the sun rises on one particular planet and sets in another simultaneously but does not change its own situation.

TEXT 9

tasmin mahā-bhāgavato
dvaipāyana-suhṛt-sakhā
lokān anucaran siddha
āsasāda yadṛcchayā

SYNONYMS

tasmin-then; mahā-bhāgavataḥ-a great devotee of the Lord; dvaipāyana-of Kṛṣṇa-dvaipāyana Vyāsa; suhṛt-a well-wisher; sakhā-a friend; lokān-the three worlds; anucaran-traveling; siddhe-in that āśrama; āsasāda-arrived; yadṛcchayā-by his own perfect accord.

At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Kṛṣṇa-dvaipāyana Vyāsa, reached that spot out of his own perfect accord.

Maitreya was one of the disciples of Maharṣi Parāśara, the father of Vyāsadeva. Thus Vyāsadeva and Maitreya were friends and mutual well-wishers. By some fortunate accident, Maitreya reached the place where Lord Śrī Kṛṣṇa was resting. To meet the Lord is not an ordinary incident. Maitreya was a great sage and a learned scholar-philosopher but not a pure devotee of the Lord, and therefore his meeting with the Lord at that time may have been due to ajñāta-sukṛti, or some unknown devotional service. Pure devotees always engage in pure devotional activities, and therefore their meeting with the Lord is natural. But when those who are not up to that standard meet the Lord, it is due to the unforeseen fortune of accidental devotional service.

TEXT 10

tasyānuraktasya muner mukundaḥ
pramoda-bhāvānata-kandharasya
āśṛṇvato mām anurāga-hāsa-
samīkṣayā viśramayann uvāca

SYNONYMS

tasya-his (Maitreya's); anuraktasya-although attached; muneḥ-of the sage; mukundaḥ-the Lord who awards salvation; pramoda-bhāva-in a pleasing attitude; ānata-lowered; kandharasya-of the shoulder; āśṛṇvataḥ-while thus hearing; mām-unto me; anurāga-hāsa-with kind smiling; samīkṣayā-particularly seeing me; viśra-mayan-allowing me complete rest; uvāca-said.

Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows.

Although both Uddhava and Maitreya were great souls, the Lord's attention was more on Uddhava because he was a spotlessly pure devotee. A jñāna-bhakta, or one whose devotion is mixed with the monistic viewpoint, is not a pure devotee. Although Maitreya was a devotee, his devotion was mixed. The Lord reciprocates with His devotees on the basis of transcendental love and not on the basis of philosophical knowledge or fruitive activities. In the transcendental loving service of the Lord, there is no place for monistic knowledge or fruitive activities. The gopīs in Vṛndāvana were neither highly learned scholars nor mystic yogīs. They had spontaneous love for the Lord, and thus He became their heart and soul, and the gopīs also became the heart and soul of the Lord. Lord Caitanya approved the relationship of the gopīs with the Lord as supreme. Herein the Lord's attitude towards Uddhava was more intimate than with Maitreya Muni.

TEXT 11

śrī-bhagavān uvāca
vedāham antar manasīpsitaṁ te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-sṛjāṁ vasūnāṁ
mat-siddhi-kāmena vaso tvayeṣṭaḥ

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; veda-know; aham-I; antaḥ-within; manasi-the mind; īpsitam-what you desired; te-your; dadāmi-I give you; yat-which is; tat-that; duravāpam-very difficult to achieve; anyaiḥ-by others; satre-in the sacrifice; purā-in the days of yore; viśva-sṛjām-of those who expanded this creation; vasūnām-of the Vasus; mat-siddhi-kāmena-with a desire to achieve My association; vaso-O Vasu; tvayā-by you; iṣṭaḥ-ultimate goal of life.

O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you.

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore. The eight Vasus and the demigods in the upper planetary system, who are responsible for the management of the universal affairs, performed a sacrifice in the days of yore, desiring to fulfill their respective ultimate goals in life. At that time an expansion of Uddhava, acting as one of the Vasus, desired to become an associate of the Lord. The Lord knew this because He is present in the heart of every living entity as Paramātmā, the Superconsciousness. In everyone's heart there is the representation of the Superconsciousness, who gives memory to the partial consciousness of every living entity. The living entity, as partial consciousness, forgets incidents of his past life, but the Superconsciousness reminds him how to act in terms of his past cultivation of knowledge. Bhagavad-gītā confirms this fact in various ways: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham (Bg. 4.11), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca (Bg. 15.15).

Everyone is at liberty to desire as he likes, but the desire is fulfilled by the Supreme Lord. Everyone is independent to think or desire, but the fulfillment of one's desire depends on the supreme will. This law is expressed as "Man proposes, God disposes." In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord, which is very difficult for those busy in empiric philosophical speculation or fruitive activities. Such persons have practically no information of the facts about becoming an associate of the Lord. Only the pure devotees can know, by the mercy of the Lord, that the personal association of the Lord is the highest perfection of life. The Lord assured Uddhava that He would fulfill his desire. It appears that when the Lord informed him by His indication to Uddhava, the great sage Maitreya finally became aware of the importance of entering into the association of the Lord.

TEXT 12

sa eṣa sādho caramo bhavānām
āsāditas te mad-anugraho yat
yan māṁ nṛlokān raha utsṛjantaṁ
diṣṭyā dadṛśvān viśadānuvṛttyā

SYNONYMS

saḥ-that; eṣaḥ-of those; sādho-O honest one; caramaḥ-the ultimate; bhavānām-of all your incarnations (as Vasu); āsāditaḥ-now achieved; te-unto you; mat-My; anugrahaḥ-mercy; yat-as it is; yat-because; mām-Me; nṛ-lokān-the planets of the conditioned souls; rahaḥ-in seclusion; utsṛjantam-while quitting; diṣṭyā-by seeing; dadṛśvān-what you have seen; viśada-anuvṛttyā-by unflinching devotion.

O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuṇṭha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

When a person is fully conversant with knowledge of the Lord as far as can be known by a perfect living entity in the liberated state, he is allowed to enter into the spiritual sky, where the Vaikuṇṭha planets exist. The Lord was sitting in a lonely place just about to disappear from the vision of the inhabitants of this universe, and Uddhava was fortunate to see Him even at that time and thus receive the Lord's permission to enter Vaikuṇṭha. The Lord is everywhere at all times, and His appearance and disappearance are merely the experience of the inhabitants of a particular universe. He is just like the sun. The sun does not appear or disappear in the sky; it is only in the experience of men that in the morning the sun rises and in the evening the sun sets. The Lord is simultaneously both in Vaikuṇṭha and everywhere within and without Vaikuṇṭha.

TEXT 13

purā mayā proktam ajāya nābhye
padme niṣaṇṇāya mamādi-sarge
jñānaṁ paraṁ man-mahimāvabhāsaṁ
yat sūrayo bhāgavataṁ vadanti

SYNONYMS

purā-in the days of yore; mayā-by Me; proktam-was said; ajāya-unto Brahmā; nābhye-out of the navel; padme-on the lotus; niṣaṇṇāya-unto the one situated on; mama-My; ādi-sarge-in the beginning of creation; jñānam-knowledge; param-sublime; mat-mahimā-My transcendental glories; avabhāsam-that which clarifies; yat-which; sūrayaḥ-the great learned sages; bhāgavatam-Śrīmad-Bhāgavatam; vadanti-do say.

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.

The explanation of the Supreme Self, as given to Brahmā and already explained in the Second Canto of this great literature, is further clarified herein. The Lord said that the concise form of Śrīmad-Bhāgavatam as explained to Brahmā was meant to elucidate His personality. The impersonal explanation of those four verses in the Second Canto is nullified herewith. Śrīdhara Svāmī also explains in this connection that the same concise form of the Bhāgavatam concerned the pastimes of Lord Kṛṣṇa and was never meant for impersonal indulgence.

TEXT 14

ity ādṛtoktaḥ paramasya puṁsaḥ
pratikṣaṇānugraha-bhājano 'ham
snehottha-romā skhalitākṣaras taṁ
muñcañ chucaḥ prāñjalir ābabhāṣe

SYNONYMS

iti-thus; ādṛta-being favored; uktaḥ-addressed; paramasya-of the Supreme; puṁsaḥ-Personality of Godhead; pratikṣaṇa-every moment; anugraha-bhājanaḥ-object of favor; aham-myself; sneha-affection; uttha-eruption; romā-hairs on the body; skhalita-slackened; akṣaraḥ-of the eyes; tam-that; muñcan-smearing; śucaḥ-tears; prāñjaliḥ-with folded hands; ābabhāṣe-said.

Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this.

TEXT 15

ko nv īśa te pāda-saroja-bhājāṁ
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

SYNONYMS

kaḥ nu īśa-O my Lord; te-Your; pāda-saroja-bhājām-of the devotees engaged in the transcendental loving service of Your lotus feet; su-durlabhaḥ-very difficult to obtain; artheṣu-in the matter of; caturṣu-in the four objectives; api-in spite of; iha-in this world; tathā api-yet; na-do not; aham-I; pravṛṇomi-prefer; bhūman-O great one; bhavat-Your; pada-ambhoja-lotus feet; niṣevaṇa-utsukaḥ-anxious to serve.

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

Those who are associated with the Lord in the Vaikuṇṭha planets achieve all the bodily features of the Lord and appear to be the same as Lord Viṣṇu. Such liberation is called sārūpya-mukti, which is one of the five kinds of liberation. The devotees engaged in the transcendental loving service of the Lord never accept the sāyujya-mukti, or merging in the rays of the Lord called the brahmajyoti. The devotees can achieve not only liberation but any success in the realm of religiosity, economic development or sense gratification up to the standard of the demigods in the heavenly planets. But such a pure devotee as Uddhava refuses to accept all such facilities. A pure devotee wants simply to engage in the service of the Lord and does not consider his own personal benefit.

TEXT 16

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśramaḥ
svātman-rateḥ khidyati dhīr vidām iha

SYNONYMS

karmāṇi-activities; anīhasya-of one who has no desire; bhavaḥ-birth; abhavasya-of one who is never born; te-your; durga-āśrayaḥ-taking shelter of the fort; atha-thereafter; ari-bhayāt-out of fear of the enemies; palāyanam-flee; kāla-ātmanaḥ-of He who is the controller of eternal time; yat-that; pramadā-āyuta-in the association of women; āśramaḥ-household life; sva-ātman-in Your own Self; rateḥ-one who enjoys; khidyati-is disturbed; dhīḥ-intelligence; vidām-of the learned; iha-in this world.

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

Pure devotees of the Lord are not very much concerned with philosophical speculation in regard to transcendental knowledge of the Lord. Nor is it possible to acquire complete knowledge of the Lord. Whatever little knowledge they have about the Lord is sufficient for them because devotees are simply satisfied in hearing and chanting about the transcendental pastimes of the Lord. This gives them all transcendental bliss. But some of the pastimes of the Lord appear contradictory, even to such pure devotees, and thus Uddhava asked the Lord about some of the contradictory incidents in His pastimes. The Lord is described as having nothing to do personally, and it is actually so because even in the creation and sustenance of the material world, the Lord has nothing to do. It seems contradictory, then, to hear that the Lord personally lifts the Govardhana Hill for the protection of His unalloyed devotees. The Lord is the Supreme Brahman, the Absolute Truth, the Personality of Godhead appearing like a man, but Uddhava had doubts whether He could have so many transcendental activities.

There is no difference between the Personality of Godhead and the impersonal Brahman. How then can the Lord have so many things to do, whereas the impersonal Brahman is stated to have nothing to do either materially or spiritually? If the Lord is ever unborn, how then is He born as the son of Vasudeva and Devakī? He is fearful even to kāla, the supreme fear, and yet the Lord is afraid of fighting Jarāsandha and takes shelter in a fort. How can one who is full in Himself take pleasure in the association of many women? How can He take wives and, just like a householder, take pleasure in the association of family members, children, relatives and parents? All these apparently contradictory happenings bewilder even the greatest learned scholars, who, thus bewildered, cannot understand whether inactivity is a fact or whether His activities are only imitations.

The solution is that the Lord has nothing to do with anything mundane. All His activities are transcendental. This cannot be understood by the mundane speculators. For the mundane speculators there is certainly a kind of bewilderment, but for the transcendental devotees there is nothing astonishing in this. The Brahman conception of the Absolute Truth is certainly the negation of all mundane activities, but the Parabrahman conception is full with transcendental activities. One who knows the distinctions between the conception of Brahman and the conception of Supreme Brahman is certainly the real transcendentalist. There is no bewilderment for such transcendentalists. The Lord Himself also declares in Bhagavad-gītā (10.2), "Even the great sages and demigods can know hardly anything about My activities and transcendental potencies." The right explanation of the Lord's activities is given by Grandfather Bhīṣmadeva (Bhāg. 1.9.16) as follows:

na hy asya karhicid rājan
pumān veda vidhitsitam
yad-vijijñāsayā yuktā
muhyanti kavayo 'pi hi

TEXT 17

mantreṣu māṁ vā upahūya yat tvam
akuṇṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

SYNONYMS

mantreṣu-in consultations; mām-unto me; vai-as either; upahūya-by calling; yat-as much as; tvam-Your Lordship; akuṇṭhita-without hesitation; akhaṇḍa-without being separated; sadā-eternally; ātma-self; bodhaḥ-intelligent; pṛccheḥ-asked; prabho-O my Lord; mugdhaḥ-bewildered; iva-as if it were so; apramattaḥ-although never bewildered; tat-that; naḥ-our; manaḥ-mind; mohayati-bewilders; iva-as it is so; deva-O my Lord.

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

Uddhava was never actually bewildered, but he says that all these contradictions appear to be bewildering. The whole discussion between Kṛṣṇa and Uddhava was meant for the benefit of Maitreya, who was sitting nearby. The Lord used to call Uddhava for consultation when the city was attacked by Jarāsandha and others and when He executed great sacrifices as part of His routine royal work as Lord of Dvārakā. The Lord has no past, present and future because He is unhampered by the influence of eternal time and thus nothing is hidden from Him. He is eternally self-intelligent. Therefore His calling for Uddhava to give Him enlightenment is certainly astonishing. All these actions of the Lord appear to be contradictory, although there is no contradiction in the routine activities of the Lord. Therefore it is better to see them as they are and not attempt to explain them.

TEXT 18

jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
provāca kasmai bhagavān samagram
api kṣamaṁ no grahaṇāya bhartar
vadāñjasā yad vṛjinaṁ tarema

SYNONYMS

jñānam-knowledge; param-supreme; sva-ātma-own self; rahaḥ-mystery; prakāśam-enlightening; provāca-said; kasmai-unto Ka (Brahmājī); bhagavān-the Personality of Godhead; samagram-in sum total; api-if so; kṣamam-able; naḥ-unto me; grahaṇāya-acceptable;

bhartaḥ-O my Lord; vada-say; añjasā-in detail; yat-that which; vṛjinam-miseries; tarema-can cross over.

My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmājī.

A pure devotee like Uddhava has no material afflictions because he engages constantly in the transcendental loving service of the Lord. A devotee feels afflicted without the association of the Lord. Constant remembrance of the Lord's activities keeps the devotee alive, and therefore Uddhava requested that the Lord please enlighten him with the knowledge of Śrīmad-Bhāgavatam, as previously instructed to Brahmājī.

TEXT 19

ity āvedita-hārdāya
mahyaṁ sa bhagavān paraḥ
ādideśāravindākṣa
ātmanaḥ paramāṁ sthitim

SYNONYMS

iti āvedita-thus being prayed to by me; hārdāya-from the core of my heart; mahyam-unto me; saḥ-He; bhagavān-the Personality of Godhead; paraḥ-Supreme; ādideśa-instructed; aravinda-akṣaḥ-the lotus-eyed; ātmanaḥ-of Himself; paramām-transcendental; sthitim-situation.

When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

The words paramāṁ sthitim are significant in this verse. The Lord's transcendental situation was not even spoken of to Brahmā when the four verses of Śrīmad-Bhāgavatam (2.9.33–36) were explained. This transcendental situation comprises His dealings with devotees engaged in transcendental loving service, as exhibited at Dvārakā and Vṛndāvana. When the Lord explained His specific transcendental situation, it was meant for Uddhava only, and therefore Uddhava particularly said mahyam (”unto me”), although the great sage Maitreya was also sitting there. Such a transcendental situation is hardly understood by those whose devotion is mixed with speculative knowledge or fruitive activities. The Lord's activities in confidential love are very rarely disclosed to the general devotees who are attracted by devotion mixed with knowledge and mysticism. Such activities are the inconceivable pastimes of the Lord.

TEXT 20

sa evam ārādhita-pāda-tīrthād
adhīta-tattvātma-vibodha-mārgaḥ
praṇamya pādau parivṛtya devam
ihāgato 'haṁ virahāturātmā

SYNONYMS

saḥ-so myself; evam-thus; ārādhita-worshiped; pāda-tīrthāt-from the Personality of Godhead; adhīta-studied; tattva-ātma-self-knowledge; vibodha-understanding; mārgaḥ-path; praṇamya-after saluting; pādau-at His lotus feet; parivṛtya-after circumambulating; devam-the Lord; iha-at this place; āgataḥ-reached; aham-I; viraha-separation; ātura-ātmā-aggrieved in self.

I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

Śrī Uddhava's actual life is the direct symbol of the catuḥ-ślokī Bhāgavatam enunciated first to Brahmājī by the Personality of Godhead. These four very great and important verses from Śrīmad-Bhāgavatam are particularly taken out by the Māyāvādī speculators, who construe a different purport to suit their impersonal view of monism. Here is the proper answer to such unauthorized speculators. The verses of Śrīmad-Bhāgavatam are purely theistic science understandable by the postgraduate students of Bhagavad-gītā, The unauthorized dry speculators are offenders at the lotus feet of the Lord Śrī Kṛṣṇa because they distort the purports of Bhagavad-gītā and Śrīmad-Bhāgavatam to mislead the public and prepare a direct path to the hell known as Andha-tāmisra. As confirmed in Bhagavad-gītā (16.20) such envious speculators are without knowledge and are surely condemned life after life. They unnecessarily take shelter of Śrīpāda Śaṅkarācārya, but he was not so drastic as to commit an offense at the lotus feet of Lord Kṛṣṇa. According to Lord Śrī Caitanya Mahāprabhu, Śrīpāda Śaṅkarācārya preached the Māyāvāda philosophy for a particular purpose. Such a philosophy was necessary to defeat the Buddhist philosophy of the nonexistence of the spirit soul, but it was never meant for perpetual acceptance. It was an emergency. Thus Lord Kṛṣṇa was accepted by Śaṅkarācārya as the Supreme Personality of Godhead in his commentation on Bhagavad-gītā. Since he was a great devotee of Lord Kṛṣṇa, he did not dare write any commentary on Śrīmad-Bhāgavatam because that would have been a direct offense at the lotus feet of the Lord. But later speculators, in the name of Māyāvāda philosophy, unnecessarily make their commentary on the catuḥ-ślokī Bhāgavatam without any bona fide intent.

The monistic dry speculators have no business in the Śrīmad-Bhāgavatam because this particular Vedic literature is forbidden for them by the great author himself. Śrīla Vyāsadeva has definitely forbidden persons engaged in religiosity, economic development, sense gratification and, finally, salvation, from trying to understand Śrīmad-Bhāgavatam, which is not meant for them (Bhāg. 1.1.2). Śrīpāda Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam, has definitely forbidden the salvationists or monists to deal in Śrīmad-Bhāgavatam. It is not for them. Yet such unauthorized persons perversely try to understand Śrīmad-Bhāgavatam, and thus they commit offenses at the feet of the Lord, which even Śrīpāda Śaṅkarācārya dared not do. Thus they prepare for their continuation of miserable life. It should be particularly noted herein that Uddhava studied the catuḥ-ślokī Bhāgavatam directly from the Lord, who spoke them first to Brahmājī, and this time the Lord explained more confidentially the self-knowledge mentioned as the paramāṁ sthitim. Upon learning such self-knowledge of love, Uddhava felt very much aggrieved by feelings of separation from the Lord. Unless one is awakened to the stage of Uddhava-everlastingly feeling the separation of the Lord in transcendental love, as exhibited by Lord Caitanya also-one cannot understand the real import of the four essential verses of Śrīmad-Bhāgavatam. One should not indulge in the unauthorized act of twisting the meaning and thereby putting himself on the dangerous path of offense.

TEXT 21

so ’haṁ tad-darśanāhlāda-
viyogārti-yutaḥ prabho
gamiṣye dayitaṁ tasya
badaryāśrama-maṇḍalam

SYNONYMS

saḥ aham-thus myself; tat-His; darśana-audience; āhlāda-pleasure; viyoga-without that; ārti-yutaḥ-afflicted by distress; prabho-my dear sir; gamiṣye-shall go; dayitam-so instructed; tasya-His; badaryāśrama-Badarikāśrama, in the Himalayas; maṇḍalam-association.

My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikāśrama in the Himalayas for association, as I have been instructed by Him.

A pure devotee of the Lord of the standard of Uddhava constantly associates with the Lord in the double perception of simultaneous separation and meeting. The pure devotee is not for a moment unengaged in the transcendental service of the Lord. Execution of the Lord’s service is the main occupation of the pure devotee. Uddhava’s separation from the Lord was unbearable, and therefore he started to Badarikāśrama in obedience to the Lord’s order because the order of the Lord and the Lord Himself are identical. As long as one is engaged in the execution of the order of the Lord, there is no factual separation from Him.

TEXT 22

yatra nārāyaṇo devo
naraś ca bhagavān ṛṣiḥ
mṛdu tīvraṁ tapo dīrghaṁ
tepāte loka-bhāvanau

SYNONYMS

yatra-where; nārāyaṇaḥ-the Personality of Godhead; devaḥ-by incarnation; naraḥ-human being; ca-also; bhagavān-the Lord; ṛṣiḥ-great sage; mṛdu-amiable to everyone; tīvram-severe; tapaḥ-penance; dīrgham-very long; tepāte-performing; loka-bhāvanau-welfare of all living entities.

There in Badarikāśrama the Personality of Godhead, in His incarnation as the sages Nara and Nārāyaṇa, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.

Badarikāśrama in the Himalayas, the abode of the Nara-Nārāyaṇa sages, is a great place of pilgrimage for the Hindus. Even up to the present, hundreds and thousands of pious Hindus go to pay respects to the incarnation of Godhead Nara-Nārāyaṇa. It appears that even five thousand years ago this holy place was being visited by such a holy being as Uddhava, and even at that time the place was known to be very, very old. This particular pilgrimage site is very difficult to visit for ordinary men because of its difficult situation in the Himalayas in a place which is covered by ice almost all year. A few months during the summer season people can visit this place at great personal inconvenience. There are four dhāmas, or kingdoms of God, which represent the planets of the spiritual sky, which consists of the brahmajyoti and the Vaikuṇṭhas. These are Badarikāśrama, Rameśvara, Jagannātha Purī and Dvārakā. Faithful Hindus still visit all these holy places for perfection of spiritual realization, following in the footsteps of devotees like Uddhava.

TEXT 23

śrī-śuka uvāca
ity uddhavād upākarṇya
suhṛdāṁ duḥsahaṁ vadham
jñānenāśamayat kṣattā
śokam utpatitaṁ budhaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śuka Gosvāmī said; iti-thus; uddhavāt-from Uddhava; upākarṇya-hearing; suhṛdām-of friends and relatives; duḥsaham-unbearable; vadham-annihilation; jñānena-by transcendental knowledge; aśamayat-pacified himself; kṣattā-Vidura; śokam-bereavement; utpatitam-arisen; budhaḥ-the learned.

Śrī Śukadeva Gosvāmī said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.

Vidura was informed that the result of the Battle of Kurukṣetra was the annihilation of his friends and relatives as well as the destruction of the Yadu dynasty and also the passing away of the Lord. All these hurled him into bereavement for the time being, but because he was highly advanced in transcendental knowledge, he was quite competent to pacify himself by enlightenment. As it is stated in Bhagavad-gītā due to our long association with bodily relationships, bereavement on account of the annihilation of friends and relatives is not at all astonishing, but one has to learn the art of subduing such bereavement with higher, transcendental knowledge. The talks between Uddhava and Vidura on the topic of Kṛṣṇa began at sunset, and Vidura was now further advanced in knowledge due to his association with Uddhava.

TEXT 24

sa taṁ mahā-bhāgavataṁ
vrajantaṁ kauravarṣabhaḥ
viśrambhād abhyadhattedaṁ
mukhyaṁ kṛṣṇa-parigrahe

SYNONYMS

saḥ-Vidura; tam-unto Uddhava; mahā-bhāgavatam-the great devotee of the Lord; vrajantam-while going; kaurava-ṛṣabhaḥ-the best amongst the Kauravas; viśrambhāt-out of confidence; abhyadhatta-submitted; idam-this; mukhyam-unto the chief; kṛṣṇa-Lord Kṛṣṇa; parigrahe-in devotional service to the Lord.

While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.

Vidura was much older than Uddhava. By family relationship Uddhava was a contemporary brother of Kṛṣṇa's, while Vidura was as elderly as Kṛṣṇa's father Vasudeva. But although junior by age, Uddhava was much advanced in the devotional service of the Lord, and therefore he is described herein as the chief amongst the devotees of the Lord. Vidura was confident about this, and thus he addressed Uddhava in that higher category. That is the way of courteous dealings between two devotees.

TEXT 25

vidura uvāca
jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
yad āha yogeśvara īśvaras te
vaktuṁ bhavān no 'rhati yad dhi viṣṇor
bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti

SYNONYMS

viduraḥ uvāca-Vidura said; jñānam-knowledge; param-transcendental; sva-ātma-regarding the self; rahaḥ-mystery; prakāśam-enlightening; yat-that which; āha-said; yoga-īśvaraḥ-the master of all mystics; īśvaraḥ-the Lord; te-unto you; vaktum-to narrate; bhavān-your good self; naḥ-unto me; arhati-deserve; yat-for; hi-reason of; viṣṇoḥ-of Lord Viṣṇu; bhṛtyāḥ-servants; sva-bhṛtya-artha-kṛtaḥ-for the interest of their servants; caranti-do wander.

Vidura said: O Uddhava, because the servants of Viṣṇu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.

The servants of the Lord are actually the servants of society. They have no interest in human society other than to enlighten it in transcendental knowledge; they are interested in imparting knowledge of the relationship of the living being with the Supreme Lord, the activities in that transcendental relationship, and the ultimate goal of human life. That is the real knowledge which can help society achieve the real aim of human welfare. Knowledge in the matter of the bodily necessities of eating, sleeping, mating and fearing, transformed into various branches of advancement of knowledge, is all temporary. A living being is not the material body but an eternal part and parcel of the Supreme Being, and thus revival of his self-knowledge is essential. Without this knowledge, the human life is baffled. The servants of the Lord, Viṣṇu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe. Thus the knowledge which was received by Uddhava directly from the Lord deserves to be distributed in human society, especially to persons like Vidura, who are highly advanced in the devotional service of the Lord.

Real transcendental knowledge descends in the disciplic succession from the Lord to Uddhava, from Uddhava to Vidura and so on. Such supreme transcendental knowledge is not possible to achieve by the process of imperfect speculation as performed by the so-called learned mundane wranglers. Vidura was anxious to know from Uddhava that confidential knowledge known as paramāṁ sthitim, in which the Lord is known by His transcendental pastimes. Although Vidura was older than Uddhava, he was anxious to become a servant of Uddhava in the transcendental relationship. This formula of transcendental disciplic succession is taught by Lord Caitanya also. Lord Caitanya advises that one receive transcendental knowledge from anyone-whether a brāhmaṇa or a śūdra, a householder or a sannyāsī-provided that person is factually conversant with the science of Kṛṣṇa. A person who knows the science of Kṛṣṇa is factually a bona fide spiritual master.

TEXT 26

uddhava uvāca
nanu te tattva-saṁrādhya
ṛṣiḥ kauṣāravo 'ntike
sākṣād bhagavatādiṣṭo
martya-lokaṁ jihāsatā

SYNONYMS

uddhavaḥ uvāca-Uddhava said; nanu-however; te-of yourself; tattva-saṁrādhyaḥ-one who is worshipable for reception of transcendental knowledge; ṛṣiḥ-learned scholar; kauṣāravaḥ-unto the son of Kuṣāru (Maitreya); antike-staying nearby; sākṣāt-directly; bhagavatā-by the Personality of Godhead; ādiṣṭaḥ-instructed; martya-lokam-mortal world; jihāsatā-while quitting.

Śrī Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.

Although one may be well versed in the transcendental science, one should be careful about the offense of maryādā-vyatikrama, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of maryādā-vyatikrama because by so doing one loses his duration of life, his opulence, fame and piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science. Uddhava, being well aware of all these technicalities of transcendental science, advised Vidura to approach Maitreya Ṛṣi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person, but he was well versed also because he was directly instructed by the Lord while He was about to quit this mortal world. Since both Uddhava and Maitreya were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly, had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master only for the service of the Lord. The Lord never tolerates the impertinence of maryādā-vyatikrama. One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence on the part of the pseudo spiritual master is very risky to progressive spiritual realization.

TEXT 27

śrī-śuka uvāca

iti saha vidureṇa viśva-mūrter
guṇa-kathayā sudhayā plāvitorutāpaḥ
kṣaṇam iva puline yamasvasus tāṁ
samuṣita aupagavir niśāṁ tato ’gāt
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; saha-along with; vidureṇa-Vidura; viśva-mūrteḥ-of the Universal Person; guṇa-kathayā-in the discourse of transcendental qualities; sudhayā-nectarean; plāvita-uru-tāpaḥ-overwhelmed by great affliction; kṣaṇam-moment; iva-like that; puline-on the bank of; yamasvasuḥ tām-River Yamunā; samuṣitaḥ-passed on; aupagaviḥ-the son of Aupagava (Uddhava); niśām-the night; tataḥ-thereafter; agāt-went away.

Śukadeva Gosvāmī said: O King, after thus discussing with Vidura the transcendental name, fame, qualities, etc., on the bank of the Yamunā, Uddhava was overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.

The word used here for Kṛṣṇa is viśva-mūrti. Both Uddhava and Vidura were in great affliction because of Lord Kṛṣṇa’s departure, and the more they discussed the transcendental name, fame and qualities of the Lord, the more the picture of the Lord became visible to them everywhere. Such visualization of the transcendental form of the Lord is neither false nor imaginary but is factual Absolute Truth. When the Lord is perceived as viśva-mūrti, it is not that He loses His personality or transcendental eternal form, but He becomes visible in the same form everywhere.

TEXT 28

rājovāca
nidhanam upagateṣu vṛṣṇi-bhojeṣv
adhiratha-yūthapa-yūthapeṣu mukhyaḥ
sa tu katham avaśiṣṭa uddhavo yad
dharir api tatyaja ākṛtiṁ tryadhīśaḥ
SYNONYMS

rājā uvāca-the King inquired; nidhanam-destruction; upagateṣu-having overtaken; vṛṣṇi-of the Vṛṣṇi dynasty; bhojeṣu-the Bhoja dynasty; adhiratha-great commander; yūtha-pa-commander in chief; yūtha-peṣu-amongst them; mukhyaḥ-prominent; saḥ-he; tu-only; katham-how; avaśiṣṭaḥ-remained; uddhavaḥ-Uddhava; yat-whereas; hariḥ-the Personality of Godhead; api-also; tatyaje-finished; ākṛtim-complete pastimes; tri-adhīśaḥ-the Lord of the three worlds.

The King inquired: At the end of the pastimes of the Lord of the three worlds, Śrī Kṛṣṇa, and after the disappearance of the members of the Vṛṣṇi and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?

According to Śrī Jīva Gosvāmī, nidhanam means the transcendental abode of the Lord. Ni means the highest, and dhanam means opulence. And because the abode of the Lord is the highest manifestation of transcendental opulence, His abode can therefore be called nidhanam. Apart from the grammatical elucidation, the real purpose of the word nidhanam is to indicate that all the members of the Vṛṣṇi and Bhoja dynasties were direct associates of the Lord, and after the end of His pastimes, all the associates were dispatched to their respective positions in the transcendental abode.

Śrīla Viśvanātha Cakravartī Ṭhākura elucidates the meaning of ākṛtim as pastimes. A means complete, and kṛtim means transcendental pastimes. Since the Lord is identical with His transcendental body, there is no question of His changing or quitting His body. To act in accordance with the rules and customs of the material world, the Lord seems to take His birth or leave His body, but the pure devotees of the Lord know well the actual fact. It is necessary, therefore, for the serious students of Śrīmad-Bhāgavatam to follow the notes and comments of the great ācāryas like Jīva Gosvāmī and Viśvanātha Cakravartī. To others, who are not devotees of the Lord, the comments and explanations of such ācāryas may appear to he grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great ācāryas are quite fit.

The word upagateṣu is also significant. All the members of Vṛṣṇi and Bhoja directly reached the abode of the Lord. Other devotees do not reach the abode of the Lord directly, but the pure associates of the Lord have no attraction for the opulence of any planets of the material world. Sometimes, due to inquisitiveness, devotees who are to be promoted to the abode of the Lord have some attraction for the opulence of the higher material planets above the earth, and thus they desire to see them while going up to the perfection. But the Vṛṣṇis and Bhojas were directly dispatched because they had no attraction for material planets. Śrīla Viśvanātha Cakravartī Ṭhākura also suggests that according to the Amara-kośa dictionary, ākṛti also means ”signal.” Lord Kṛṣṇa ordered Uddhava by signal to go to Badarikāśrama after His departure, and Uddhava, as a pure devotee of the Lord, carried out the order more faithfully than going back to Godhead, or the abode of the Lord. That was the cause of his remaining alone even after the departure of the Lord from the face of the earth.

TEXT 29

śrī-śuka uvāca
brahma-śāpāpadeśena
kālenāmogha-vāñchitaḥ
saṁhṛtya sva-kulaṁ sphītaṁ
tyakṣyan deham acintayat
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; brahma-śāpa-cursing by the brāhmaṇas; apadeśena-on the plea, by such a show; kālena-by the eternal time; amogha-unfailing; vāñchitaḥ-one who so desires; saṁhṛtya-closing; sva-kulam-own family; sphītam-excessively numerous; tyakṣyan-after giving up; deham-the universal form; acintayat-thought to Himself.

Śukadeva Gosvāmī replied: My dear King, the cursing of the brāhmaṇas was only a plea, but the actual fact was the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows.

In this verse the word tyakṣyan is very significant in relation to Lord Śrī Kṛṣṇa's leaving His body. Since He is the eternal form of existence, knowledge and bliss, His body and His Self are identical. Therefore how is it possible that He would leave His body and then disappear from the vision of the world? There is a great controversy amongst the nondevotees or Māyāvādīs about the mysterious disappearance of the Lord, and the doubts of those men with a poor fund of knowledge have been very elaborately cleared by Śrīla Jīva Gosvāmī in his Kṛṣṇa-sandarbha.

According to Brahma-saṁhitā, the Lord has many forms. It is stated therein that the Lord has innumerable forms, and when He appears within the vision of the living entities, as Lord Kṛṣṇa actually appeared, all such forms amalgamate with Him. Besides all these infallible forms, He has His universal form, as manifested before Arjuna on the Battlefield of Kurukṣetra. Here in this verse the word sphītam is also used, which indicates that He left His gigantic universal form called the virāṭ-rūpa, not His primeval, eternal form, because there is hardly any possibility of His changing His form of sac-cid-ānanda. This simple understanding is at once realized by the devotees of the Lord, but those who are nondevotees, who perform hardly any devotional service to the Lord, either do not understand this simple fact or purposely raise a controversy to defeat the eternity of the transcendental body of the Lord. This is due to the defect called the cheating propensity of the imperfect living entities.

By practical experience also, it is seen, up to the present day, that the Lord's transcendental form is worshiped by devotees in different temples, and all the devotees of the Lord factually realize that the form of the Deity in the temple is nondifferent from the form of the Lord. This inconceivable performance of the internal potency of the Lord is described in Bhagavad-gītā (7.25): nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ. The Lord reserves the right of not being exposed to everyone. In the Padma Purāṇa it is said, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [BRS. 1.2.234]. The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the virāṭ-rūpa. This is an additional material exhibition of form and is supported by the logic of a subject and its adjectives. In grammar, when an adjective is taken away from the subject, the subject it modifies does not change. Similarly, when the Lord quits His virāṭ-rūpa, His eternal form does not change, although there is no material difference between Himself and any one of His innumerable forms. In the Fifth Canto it will be seen how the Lord is worshiped in different planets in His different forms, even now, and how He is worshiped in different temples of this earth also.

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura have very elaborately explained this incident of the Lord's disappearance in their commentaries, quoting various authentic versions of Vedic literatures. We purposely do not include them all here to avoid an increase in the volume of this book. The entire matter is explained in Bhagavad-gītā, as quoted above: the Lord reserves the right of not being exposed to everyone. He always keeps Himself out of the vision of the nondevotees, who are devoid of love and devotion, and thus He puts them still further away from the Lord. The Lord appeared on the invitation of Brahmā, who prayed before the Kṣīrodakaśāyī Viṣṇu, and therefore when the Lord appeared, all the forms of Viṣṇu amalgamated with Him, and when the mission was fulfilled, all of them disintegrated from Him in the usual course.

TEXT 30

asmāl lokād uparate
mayi jñānaṁ mad-āśrayam
arhaty uddhava evāddhā
sampraty ātmavatāṁ varaḥ

SYNONYMS

asmāt-from this (universe); lokāt-earth; uparate-having disappeared; mayi-of Myself; jñānam-knowledge; mat-āśrayam-concerning Myself; arhati-deserves; uddhavaḥ-Uddhava; eva-certainly; addhā-directly; samprati-at the present moment; ātmavatām-of the devotees; varaḥ-foremost.

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

Jñānaṁ mad-āśrayam is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as bhagavat-tattva-vijñāna, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. Bhagavad-gītā (18.55) confirms this: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. "Only persons engaged in devotional service can factually know the transcendental position of the Lord." Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord's grace, so that people might take advantage of Uddhava's knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikāśrama, where the Lord is personally represented by the Nara-Nārāyaṇa Deity. One who is transcendentally advanced can gain direct inspiration from the temple Deity, and thus a devotee of the Lord always takes shelter of a recognized temple of the Lord in order to make tangible advancement in transcendental knowledge by the grace of the Lord.

TEXT 31

noddhavo 'ṇv api man-nyūno
yad guṇair nārditaḥ prabhuḥ
ato mad-vayunaṁ lokaṁ
grāhayann iha tiṣṭhatu

SYNONYMS

na-not; uddhavaḥ-Uddhava; aṇu-slightly; api-also; mat-to Myself; nyūnaḥ-inferior; yat-because; guṇaiḥ-by the modes of material nature; na-nor; arditaḥ-affected; prabhuḥ-master; ataḥ-therefore; mat-vayunam-knowledge of Me (the Personality of Godhead); lokam-the world; grāhayan-just to disseminate; iha-in this world; tiṣṭhatu-may remain.

Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.

The specific qualification for becoming the representative of the Lord is to be unaffected by the material modes of nature. The highest qualification of a person in the material world is to be a brāhmaṇa. But since a brāhmaṇa is in the mode of goodness, to be a brāhmaṇa is not sufficient for becoming a representative of the Lord. One has to transcend the mode of goodness also and be situated in unalloyed goodness, unaffected by any of the qualities of material nature. This stage of transcendental qualification is called śuddha-sattva, or vasudeva, and in this stage the science of God can be realized. As the Lord is not affected by the modes of material nature, so a pure devotee of the Lord is also not affected by the modes of nature. That is the primary qualification for being one with the Lord. A person who is able to attain this transcendental qualification is called jīvan-mukta, or liberated, even though he is apparently in material conditions. This liberation is achieved by one who constantly engages in the transcendental loving service of the Lord. In Bhakti-rasāmṛta-sindhu (1.2.187) it is stated:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

”Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence.” Uddhava was in such a transcendental position, and thus he was selected to be the factual representative of the Lord in His bodily absence from the vision of the world. Such a devotee of the Lord is never affected by material strength, intelligence or even renunciation. Such a devotee of the Lord can withstand all onslaughts of material nature, and therefore he is known as gosvāmī. Only such gosvāmīs can penetrate the mysteries of the Lord’s transcendental loving relationships.

TEXT 32

evaṁ tri-loka-guruṇā
sandiṣṭaḥ śabda-yoninā
badaryāśramam āsādya
harim īje samādhinā

SYNONYMS

evam-thus; tri-loka-three worlds; guruṇā-by the spiritual master; sandiṣṭaḥ-being perfectly taught; śabda-yoninā-by one who is the source of all Vedic knowledge; badaryāśramam-in the pilgrimage site of Badarikāśrama; āsādya-reaching; harim-unto the Lord; īje-satisfied; samādhinā-by trance.

Śukadeva Gosvāmī informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikāśrama and engaged himself there in trance to satisfy the Lord.

Lord Śrī Kṛṣṇa is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute Truth, even from the Vedas. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. Bhagavad-gītā is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Kṛṣṇa exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world.

Undoubtedly Bhagavad-gītā was spoken by the Lord on the Battlefield of Kurukṣetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of Bhagavad-gītā, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in Bhagavad-gītā. Persons who are attached to the words of the Vedas may also know from this verse that the Lord is the source of all Vedic knowledge. One who is unable to understand the Supreme Personality of Godhead by going through the pages of the Vedas may take shelter of one of the Lord’s devotees, such as Uddhava, in order to advance further in knowledge of the Supreme Personality of Godhead. The Brahma-saṁhitā says that it is very difficult to understand the Supreme Personality of Godhead from the Vedas, but He is easily understood from a pure devotee like Uddhava. Taking mercy on the great sages who lived at Badarikāśrama, the Lord authorized Uddhava to speak on His behalf. Unless one has such authorization, one cannot understand or preach the devotional service of the Lord.

While present on this earth, the Lord executed many uncommon activities, even traveling in space to bring down the pārijāta from heaven and recovering the son of His teacher (Sāndīpani Muni) from the regions of death. Uddhava was certainly informed of the conditions of life on other planets, and all the sages were anxious to know of them, just as we are anxious to know about the planets in space. Uddhava was particularly deputed to carry a message to Badarikāśrama, not only to the sages of that place of pilgrimage but also to the Nara-Nārāyaṇa Deities. Such a message must have been more confidential than the knowledge described in the pages of the Vedas.

The Lord is undoubtedly the source of all knowledge, and the messages dispatched through Uddhava to Nara-Nārāyaṇa and other sages were also part of the Vedic knowledge, but they were more confidential and could be sent or understood only through such a pure devotee as Uddhava. Since such confidential knowledge was known only to the Lord and Uddhava, it is said that Uddhava was as good as the Lord Himself. Every living entity can, like Uddhava, also become a confidential messenger on the same level as the Lord, provided he becomes confidential himself by dint of loving devotional service. Such confidential knowledge is entrusted, as confirmed in Bhagavad-gītā only to pure devotees like Uddhava and Arjuna, and one has to learn the mystery through them, and not otherwise. One cannot understand Bhagavad-gītā or Śrīmad-Bhāgavatam without the help of such confidential devotees of the Lord. According to Śrīla Viśvanātha Cakravartī Ṭhākura, that confidential message must have concerned the mystery of His departure and the annihilation of His dynasty after the end of His appearance in the mundane world for one hundred years. Everyone must have been very anxious to know about the mystery of the annihilation of the Yadu dynasty, and that message must have been explained by the Lord to Uddhava and dispatched to Badarikāśrama for the information of Nara-Nārāyaṇa and other pure devotees of the Lord.

TEXT 33

viduro ’py uddhavāc chrutvā

kṛṣṇasya paramātmanaḥ
krīḍayopātta-dehasya
karmāṇi ślāghitāni ca

SYNONYMS

viduraḥ-Vidura; api-also; uddhavāt-from the source of Uddhava; śrutvā-having heard; kṛṣṇasya-of Lord Kṛṣṇa; parama-ātmanaḥ-of the Supersoul; krīḍayā-for the sake of pastimes in the mortal world; upātta-extraordinarily accepted; dehasya-of the body; karmāṇi-transcendental activities; ślāghitāni-most glorious; ca-also.

Vidura also heard from Uddhava about the appearance and disappearance of Lord Kṛṣṇa, the Supersoul, in the mortal world, which is a subject matter sought after with great perseverance by the great sages.

The subject matter of the appearance and disappearance of the Supersoul, Lord Śrī Kṛṣṇa, is a mystery even for the great sages. The word paramātmanaḥ is significant in this verse. An ordinary living being is generally called the ātmā, but Lord Kṛṣṇa is never an ordinary living being because He is paramātmā, the Supersoul. Yet His appearance as one of the human beings and His disappearance again from the mortal world are subject matters for the research workers who execute research work with great perseverance. Such subject matters are certainly of increasing interest because the researchers have to search out the transcendental abode of the Lord, which He enters after finishing His pastimes in the mortal world. But even the great sages have no information that beyond the material sky is the spiritual sky where Śrī Kṛṣṇa eternally resides with His associates, although at the same time He exhibits His pastimes in the mortal world in all the universes one after another. This fact is confirmed in Brahma-saṁhitā (5.37): goloka eva nivasaty akhilātma-bhūtaḥ. "The Lord, by His inconceivable potency, resides in His eternal abode, Goloka, yet at the same time, as the Supersoul, He is present everywhere-in both the spiritual and material skies-by His multivarieties of manifestation." Therefore His appearance and disappearance are simultaneously going on, and no one can say definitely which of them is the beginning and which is the end. His eternal pastimes have no beginning or end, and one has to learn of them from the pure devotee only and not waste valuable time in so-called research work.

TEXT 34

deha-nyāsaṁ ca tasyaivaṁ
dhīrāṇāṁ dhairya-vardhanam
anyeṣāṁ duṣkarataraṁ
paśūnāṁ viklavātmanām

SYNONYMS

deha-nyāsam-entering the body; ca-also; tasya-His; evam-also; dhīrāṇām-of great sages; dhairya-perseverance; vardhanam-increasing; anyeṣām-for others; duṣkara-taram-very difficult to ascertain; paśūnām-of the beasts; viklava-disturbed; ātmanām-of such a mind.

The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.

The transcendental forms and pastimes of the Lord, as described in Bhagavad-gītā, are difficult subject matters for those who are not devotees to understand. The Lord never reveals Himself to persons like the jñānīs and yogīs. And there are others who, because of their envying the Lord from the bottom of their hearts, are classified amongst the beasts, and for such envious beasts the subject matter of the Lord's appearance and disappearance is simply a mental disturbance. As confirmed in Bhagavad-gītā (7.15), the miscreants who are simply concerned with material enjoyment, who work very hard like beasts of burden, can hardly know the Personality of Godhead at any stage due to āsurika-bhāva, or a spirit of revolt against the Supreme Lord.

The transcendental bodily expansions manifested by the Lord for His pastimes in the mortal world, and the appearance and disappearance of such transcendental expansions, are difficult subject matters, and those who are not devotees are advised not to discuss the Lord's appearance and disappearance, lest they commit further offenses at the lotus feet of the Lord. The more they discuss the transcendental appearance and disappearance of the Lord in the asuric spirit, the more they enter into the darkest region of hell, as stated in Bhagavad-gītā (16.20). Anyone who is against the transcendental loving service of the Lord is more or less a beastly creature, as confirmed in this verse of Śrīmad-Bhāgavatam.

TEXT 35

ātmānaṁ ca kuru-śreṣṭha
kṛṣṇena manasekṣitam
dhyāyan gate bhāgavate
ruroda prema-vihvalaḥ

SYNONYMS

ātmānam-himself; ca-also; kuru-śreṣṭha-O best amongst the Kurus; kṛṣṇena-by Kṛṣṇa; manasā-by the mind; īkṣitam-remembered; dhyāyan-thus thinking of; gate-having gone; bhāgavate-of the devotee; ruroda-cried loudly; prema-vihvalaḥ-overwhelmed by the ecstasy of love.

Understanding that he was remembered by Lord Kṛṣṇa [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.

Vidura was overwhelmed by the ecstasy of love when he understood that Lord Kṛṣṇa, the Supreme Personality of Godhead, thought of him at the last moment. Although he thought of himself as insignificant, he was remembered by the Lord, by His causeless mercy. Vidura accepted this as a great favor, and thus he cried. This crying is the last word in the progressive path of devotional service. One who can cry for the Lord in love is certainly successful in the line of devotional service.

TEXT 36

kālindyāḥ katibhiḥ siddha
ahobhir bharatarṣabha

prāpadyata svaḥ-saritaṁ
yatra mitrā-suto muniḥ
SYNONYMS

kālindyāḥ-on the bank of the Yamunā; katibhiḥ-a few; siddhe-being so passed; ahobhiḥ-days; bharata-ṛṣabha-O best of the Bharata dynasty; prāpadyata-reached; svaḥ-saritam-the celestial water of the Ganges; yatra-where; mitrā-sutaḥ-the son of Mitra-; muniḥ-sage.

After passing a few days on the bank of the River Yamunā, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.

Thus end the Bhaktivedanta purports of the Fourth Chapter, Third Canto, of the Śrīmad-Bhāgavatam, entitled "Vidura Approaches Maitreya."

20.4.5 Chapter Five

Vidura's Talks with Maitreya
TEXT 1
śrī-śuka uvāca
dvāri dyu-nadyā ṛṣabhaḥ kurūṇāṁ
maitreyam āsīnam agādha-bodham
kṣattopasṛtyācyuta-bhāva-siddhaḥ
papraccha sauśīlya-guṇābhitṛptaḥ
SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; dvāri-at the source of; dyu-nadyāḥ-the celestial River Ganges; ṛṣabhaḥ-the best of the Kurus; kurūṇām-of the Kurus; maitreyam-unto Maitreya; āsīnam-sitting; agādha-bodham-of unfathomed knowledge; kṣattā-Vidura; upasṛtya-having approached nearer; acyuta-the infallible Lord; bhāva-character; siddhaḥ-perfect; papraccha-inquired; sauśīlya-gentleness; guṇa-abhitṛptaḥ-satisfied in transcendental qualities.

Śukadeva Gosvāmī said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the source of the celestial Ganges River [Hardwar], where Maitreya, the great, fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.

Vidura was already perfect due to his unalloyed devotion to the infallible Lord. The Lord and the living entities are all qualitatively the same by nature, but the Lord is quantitatively much greater than any individual living entity. He is ever infallible, whereas the living entities are prone to fall under the illusory energy. Vidura had already surpassed the fallible nature of the living entity in conditional life due to his being acyuta-bhāva, or legitimately absorbed in the devotional service of the Lord. This stage of life is called acyuta-bhāva-siddha, or perfection by dint of devotional service. Anyone, therefore, who is absorbed in the devotional service of the Lord is a liberated soul and has all admirable qualities. The learned sage Maitreya was sitting in a solitary place on the bank of the Ganges at Hardwar, and Vidura, who was a perfect devotee of the Lord and possessed all good transcendental qualities, approached him for inquiry.

TEXT 2
vidura uvāca
sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramaṁ vā
vindeta bhūyas tata eva duḥkhaṁ
yad atra yuktaṁ bhagavān vaden naḥ
SYNONYMS

viduraḥ uvāca-Vidura said; sukhāya-for attaining happiness; karmāṇi-fruitive activities; karoti-everyone does so; lokaḥ-in this world; na-never; taiḥ-by those activities; sukham-any happiness; vā-or; anyat-differently; upāramam-satiation; vā-either; vindeta-achieves; bhūyaḥ-on the contrary; tataḥ-by such activities; eva-certainly; duḥkham-miseries; yat-that which; atra-under the circumstances; yuktam-right course; bhagavān-O great one; vadet-may kindly enlighten; naḥ-us.

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

Vidura asked Maitreya some common questions, which was not originally his intention. Uddhava asked Vidura to approach Maitreya Muni and inquire into all the truths concerning the Lord, His name, fame, quality, form, pastimes, entourage, etc., and thus when Vidura approached Maitreya, he should have asked only about the Lord. But out of natural humility he did not immediately ask about the Lord, but inquired into a subject which would be of great importance to the common man. A common man cannot understand the Lord. He must first know the real position of his life under the influence of the illusory energy. In illusion one thinks that he can be happy only by fruitive activities, but what actually happens is that one becomes more and more entangled in the network of action and reaction and does not find any solution to the problem of life. There is a nice song in this connection: "Because of a great desire to have all happiness in life, I built this house. But unfortunately the whole scheme has turned to ashes because the house was unexpectedly set on fire." The law of nature is like that. Everyone tries to become happy by planning in the material world, but the law of nature is so cruel that it sets fire to one's schemes; the fruitive worker is not happy in his schemes, nor is there any satiation of his continuous hankering for happiness.

TEXT 3
janasya kṛṣṇād vimukhasya daivād
adharma-śīlasya suduḥkhitasya

anugrahāyeha caranti nūnaṁ
bhūtāni bhavyāni janārdanasya

SYNONYMS

janasya-of the common man; kṛṣṇāt-from the Supreme Lord, Kṛṣṇa; vimukhasya-of the one who has turned his face against the Lord; daivāt-by the influence of external energy; adharma-śīlasya-of one who is engaged in irreligion; su-duḥkhitasya-of one who is always unhappy; anugrahāya-due to being compassionate towards them; iha-in this world; caranti-wander; nūnam-certainly; bhūtāni-persons; bhavyāni-great philanthropic souls; janārdanasya-of the Supreme Personality of Godhead.

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

To be obedient to the wishes of the Supreme Lord is the natural position of every living entity. But due only to past misdeeds, a living being becomes averse to the sense of subordination to the Lord and suffers all the miseries of material existence. No one has anything to do but render devotional service to the Supreme Lord, Śrī Kṛṣṇa. Therefore any activity other than transcendental loving service to the Lord is more or less a rebellious action against the supreme will. All fruitive activity, empirical philosophy and mysticism are more or less against the sense of subordination to the Lord, and any living entity engaged in such rebellious activity is more or less condemned by the laws of material nature, which work under the subordination of the Lord. Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association.

TEXT 4

tat sādhu-varyādiśa vartma śaṁ naḥ
saṁrādhito bhagavān yena puṁsām
hṛdi sthito yacchati bhakti-pūte
jñānaṁ sa-tattvādhigamaṁ purāṇam

SYNONYMS

tat-therefore; sādhu-varya-O great one amongst the saints; ādiśa-please instruct; vartma-the path; śam-auspicious; naḥ-for us; saṁrādhitaḥ-being perfectly served; bhagavān-the Personality of Godhead; yena-by which; puṁsām-of the living entity; hṛdi sthitaḥ-residing in the heart; yacchati-awards; bhakti-pūte-unto the unalloyed devotee; jñānam-knowledge; sa-that; tattva-truth; adhigamam-by which one learns; purāṇam-authorized, old.

Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

As already explained in the First Canto of Śrīmad-Bhāgavatam, the Absolute Truth is realized in three different phases-although they are one and the same-in terms of the knower's capacity to understand. The most capable transcendentalist is the pure devotee of the Lord, who is without any tinge of fruitive actions or philosophical speculation. By devotional service only does one's heart become completely purified from all material coverings like karma, jñāna and yoga. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in Bhagavad-gītā (10.10): teṣāṁ satata-yuktānāṁ bhajatām. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava.

The jñānīs, yogīs and karmīs cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The bhakti process, as performed under the regulative principles of vaidhī-bhakti, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great ācāryas. This practice can help the neophyte devotee to rise to the stage of rāga-bhakti, in which the Lord responds from within as the caitya-guru, or the spiritual master as Superconsciousness. All transcendentalists other than devotees make no distinction between the individual soul and the Supersoul because they miscalculate the Superconsciousness and the individual consciousness to be one and the same. Such miscalculation by the nondevotees makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord. After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one with and different from the Lord, then only can he surrender unto the Lord, Vāsudeva. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. On behalf of many neophyte devotees, Vidura, at the very first instance, inquired from Maitreya about the path of devotional service, by which the Lord, who is seated within the heart, can be pleased.

TEXT 5

karoti karmāṇi kṛtāvatāro
yāny ātma-tantro bhagavāṁs tryadhīśaḥ
yathā sasarjāgra idaṁ nirīhaḥ
saṁsthāpya vṛttiṁ jagato vidhatte

SYNONYMS

karoti-does them; karmāṇi-transcendental activities; kṛta-by accepting; avatāraḥ-incarnations; yāni-all those; ātma-tantraḥ-Self-independent; bhagavān-the Personality of Godhead; tri-adhīśaḥ-the Lord of the three worlds; yathā-as much as; sasarja-created; agre-at first; idam-this cosmic manifestation; nirīhaḥ-although desireless; saṁsthāpya-by establishing; vṛttim-means of livelihood; jagataḥ-of the universes; vidhatte-as He regulates.

O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent, desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

Lord Kṛṣṇa is the original Personality of Godhead from whom the three creative incarnations, namely the puruṣa-avatāras-Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-expand. The whole material creation is conducted by the three puruṣas in successive stages under the external energy of the Lord, and thus material nature is controlled by Him. Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat. The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfill our material desires. Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. But the material universes are full in themselves. There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord. The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything.

TEXT 6

yathā punaḥ sve kha idaṁ niveśya
śete guhāyāṁ sa nivṛtta-vṛttiḥ
yogeśvarādhīśvara eka etad
anupraviṣṭo bahudhā yathāsīt

SYNONYMS

yathā-as much as; punaḥ-again; sve-in His; khe-form of space (virāṭ-rūpa); idam-this; niveśya-entering into; śete-lies down; guhāyām-within the universe; saḥ-He (the Personality of Godhead); nivṛtta-without endeavor; vṛttiḥ-means of livelihood; yoga-īśvara-the master of all mystic powers; adhīśvaraḥ-proprietor of everything; ekaḥ-one without a second; etat-this; anupraviṣṭaḥ-entering afterwards; bahudhā-by innumerable; yathā-as much as; āsīt-exists.

He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance, because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

The questions regarding creation, maintenance and destruction, which are mentioned in many parts of the Śrīmad-Bhāgavatam, are in relation to different millenniums (kalpas), and therefore they are differently described by different authorities when questioned by different students. There is no difference regarding the creative principles and the Lord's control over them, yet there are some differences in the minute details because of different kalpas. The gigantic sky is the material body of the Lord, called the virāṭ-rūpa, and all material creations are resting on the sky, or the heart of the Lord. Therefore, beginning from the sky, the first material manifestation to the gross vision, down to the earth, everything is called Brahman. Sarvaṁ khalv idaṁ brahma: "There is nothing but the Lord, and He is one without a second." The living entities are the superior energies, whereas matter is the inferior energy, and the combination of these energies brings about the manifestation of this material world, which is in the heart of the Lord.

TEXT 7

krīḍan vidhatte dvija-go-surāṇāṁ
kṣemāya karmāṇy avatāra-bhedaiḥ
mano na tṛpyaty api śṛṇvatāṁ naḥ
suśloka-mauleś caritāmṛtāni

SYNONYMS

krīḍan-manifesting pastimes; vidhatte-He performs; dvija-twice-born; go-cows; surāṇām-of the demigods; kṣemāya-welfare; karmāṇi-transcendental activities; avatāra-incarnations; bhedaiḥ-differently; manaḥ-mind; na-never; tṛpyati-satisfies; api-in spite of; śṛṇvatām-continuously hearing; naḥ-our; su-śloka-auspicious; mauleḥ-of the Lord; carita-characteristics; amṛtāni-undying.

You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely, although we continuously hear of His transcendental activities.

The Lord appears in this universe in different incarnations like Matsya, Kūrma, Varāha and Nṛsiṁha, and He manifests His different transcendental activities for the welfare of the twice-born, the cows and the demigods. The Lord is directly concerned with the twice-born or civilized men. A civilized man is one who has taken his birth twice. A living entity takes birth in this mundane world due to the union of male and female. A human being is born due to union of the father and mother, but a civilized human being has another birth by contact with a spiritual master, who becomes the actual father. The father and mother of the material body are so only in one birth, and in the next birth the father and mother may be a different couple. But the bona fide spiritual master, as the representative of the Lord, is the eternal father because the spiritual master has the responsibility to lead the disciple to spiritual salvation, or the ultimate goal of life. Therefore, a civilized man must be twice-born, otherwise he is no more than the lower animals.

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. A civilized man is expected to live on foodstuffs comprising fruits, vegetables, grains, sugar and milk. The bull helps in the agricultural process of producing grain, etc., and thus in one sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows.

The demigods, or the living entities who live in the higher planets, are far superior to human beings. Since they have better arrangements for living conditions, they live far more luxuriously than human beings, yet they are all devotees of the Lord. The Lord incarnates in different forms, such as those of a fish, a tortoise, a hog, and a combined lion and man, just to give protection to civilized man, the cow and the demigods, who are directly responsible for the regulative life of progressive self-realization. The whole system of the material creation is planned so that the conditioned souls may have the opportunity for self-realization. One who takes advantage of such an arrangement is called a demigod or civilized man. The cow is meant to help maintain such a high standard of living.

The Lord's pastimes for the protection of the twice-born civilized men, the cows and the demigods are all transcendental. A human being is inclined to hear good narrations and stories, and therefore there are so many books, magazines and newspapers on the market to satisfy the interests of the developed soul. But the pleasure in such literature, after it is read once, becomes stale, and people do not take any interest in reading such literature repeatedly. In fact, newspapers are read for less than an hour and then thrown in the dustbins as rubbish. The case is similar with all other mundane literatures. But the beauty of transcendental literatures like Bhagavad-gītā and Śrīmad-Bhāgavatam is that they never become old. They have been read in the world by civilized man for the last five thousand years, and they have never become old. They are ever fresh to the learned scholars and devotees, and even by daily repetition of the verses of Bhagavad-gītā and Śrīmad-Bhāgavatam, there is no satiation for devotees like Vidura. Vidura might have heard the pastimes of the Lord many, many times before he met Maitreya, but still he wanted the same narrations to be repeated because he was never satiated by hearing them. That is the transcendental nature of the Lord's glorious pastimes.

TEXT 8

yais tattva-bhedair adhiloka-nātho
lokān alokān saha lokapālān
acīkḷpad yatra hi sarva-sattva-
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

SYNONYMS

yaiḥ-by whom; tattva-truth; bhedaiḥ-by differentiation; adhiloka-nāthaḥ-the King of the kings; lokān-planets; alokān-planets of the lower region; saha-along with; loka-pālān-respective kings; acīkḷpat-planned; yatra-wherein; hi-certainly; sarva-all; sattva-existence; nikāya-living entities; bhedaḥ-difference; adhikṛtaḥ-occupied; pratītaḥ-it so appears.

The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

Lord Kṛṣṇa is the chief King of all kings, and He has created different planets for all kinds of living entities. Even on this planet there are different places for inhabitation by different types of men. There are places like deserts, ice lands, and valleys in mountainous countries, and in each of them there are different kinds of men born of different modes of nature according to their past deeds. There are people in the Arabian deserts and in the valleys of the Himalayan Mountains, and the inhabitants of these two places differ from one another, just as the inhabitants of the ice lands also differ from them. Similarly, there are also different planets. The planets below the earth down to the Pātāla planet are full of various kinds of living beings; no planet is vacant, as wrongly imagined by the modern so-called scientist. In Bhagavad-gītā we find it said by the Lord that the living entities are sarva-gata, or present in every sphere of life. So there is no doubt that on other planets there are also inhabitants like us, sometimes with greater intelligence and greater opulence. The living conditions for those of greater intelligence are more luxurious than on this earth. There are also planets where no sunlight reaches, and there are living entities who must live there due to their past deeds. All such plans for living conditions are made by the Supreme Lord, and Vidura requested Maitreya to describe this for the sake of further enlightenment.

TEXT 9

yena prajānām uta ātma-karma-
rūpābhidhānāṁ ca bhidāṁ vyadhatta
nārāyaṇo viśvasṛg ātma-yonir
etac ca no varṇaya vipra-varya

SYNONYMS

yena-by which; prajānām-of those who are born; uta-as also; ātma-karma-destined engagement; rūpa-form and feature; abhidhānām-endeavors; ca-also; bhidām-differentiation; vyadhatta-dispersed; nārāyaṇaḥ-the Supreme Personality of Godhead; viśvasṛk-the creator of the universe; ātma-yoniḥ-self-sufficient; etat-all these; ca-also; naḥ-unto us; varṇaya-describe; vipra-varya-O chief amongst the brāhmaṇas.

O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (śukla), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. Vidura requested Maitreya to explain these differences between all the living creatures made by Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 10

parāvareṣāṁ bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atṛpnuma kṣulla-sukhāvahānāṁ
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

SYNONYMS

para-higher; avareṣām-of these lower; bhagavan-O my lord, O great one; vratāni-occupations; śrutāni-heard; me-by me; vyāsa-Vyāsa; mukhāt-from the mouth; abhīkṣṇam-repeatedly; atṛpnuma-I am satisfied; kṣulla-little; sukha-āvahānām-that which causes happiness; teṣām-out of that; ṛte-without; kṛṣṇa-kathā-talks about the Personality of Godhead, Lord Kṛṣṇa; amṛta-oghāt-from the nectar.

O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.

Because people are very much interested in hearing social and historical presentations, Śrīla Vyāsadeva has compiled many books such as the Purāṇas and Mahābhārata. These books are reading matter for the mass of people, and they were compiled with a view to reviving their God consciousness, now forgotten in the conditional life of material existence. The real purpose of such literatures is not so much to present topics of historical references, but to revive the people's sense of God consciousness. For example, Mahābhārata is the history of the Battle of Kurukṣetra, and common people read it because it is full of topics regarding the social, political and economic problems of human society. But factually the most important part of Mahābhārata is Bhagavad-gītā, which is automatically taught to readers along with the historical narrations of the Battle of Kurukṣetra.

Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them. He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa. Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa. Kṛṣṇa-kathā, or topics regarding Kṛṣṇa, are transcendental, and there is no satiation in hearing such topics. Bhagavad-gītā is important on account of its being kṛṣṇa-kathā, or speeches delivered by Lord Kṛṣṇa. The story of the Battle of Kurukṣetra may be interesting for the mass of people, but to a person like Vidura, who is highly advanced in devotional service, only kṛṣṇa-kathā and that which is dovetailed with kṛṣṇa-kathā is interesting. Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa. As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa. Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa. That is the way to transform mundane things into spiritual identity. The whole world can be transformed into Vaikuṇṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

There are two important kṛṣṇa-kathās current in the world-Bhagavad-gītā and Śrīmad-Bhāgavatam. Bhagavad-gītā is kṛṣṇa-kathā because it is spoken by Kṛṣṇa, whereas Śrīmad-Bhāgavatam is kṛṣṇa-kathā because it narrates about Kṛṣṇa. Lord Caitanya advised all His disciples to preach kṛṣṇa-kathā all over the world without discrimination because the transcendental value of kṛṣṇa-kathā can purify one and all from material contamination.

TEXT 11

kas tṛpnuyāt tīrtha-pado 'bhidhānāt
satreṣu vaḥ sūribhir īḍyamānāt
yaḥ karṇa-nāḍīṁ puruṣasya yāto
bhava-pradāṁ geha-ratiṁ chinatti

SYNONYMS

kaḥ-who is that man; tṛpnuyāt-that can be satisfied; tīrtha-padaḥ-whose lotus feet are all the places of pilgrimage; abhidhānāt-from the talks of; satreṣu-in human society; vaḥ-one who is; sūribhiḥ-by great devotees; īḍyamānāt-one who is so worshiped; yaḥ-who; karṇa-nāḍīm-in the holes of the ears; puruṣasya-of a man; yātaḥ-entering; bhava-pradām-that which awards births and deaths; geha-ratim-family affection; chinatti-is cut off.

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

Kṛṣṇa-kathā is so powerful that simply by entering into a person's ear it can at once give deliverance from the bondage of family affection. Family affection is an illusory manifestation of the external energy, and it is the only impetus for all mundane activities. As long as there is mundane activity and the mind is absorbed in such engagement, one has to undergo the repetition of birth and death in the current material nescience. People are most influenced by the mode of ignorance, and some are influenced by the passionate mode of material nature, and under the spell of these two modes a living being is actuated by the material conception of life. The mundane qualities do not allow a living entity to understand his real position. The qualities of both ignorance and passion strongly bind one to the illusory bodily conception of the self. The best among the fools who are thus deluded are those who engage in altruistic activities under the spell of the material mode of passion. Bhagavad-gītā, which is direct kṛṣṇa-kathā, gives humanity the elementary lesson that the body is perishable and that the consciousness which is spread throughout the body is imperishable. The conscious being, the imperishable self, is eternally existent and cannot be killed under any circumstances, even after the dissolution of the body. Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality. Some of them are above the modes of ignorance and passion and are situated in the mode of goodness, but mundane goodness is always contaminated by tinges of ignorance and passion. Mundane goodness can enlighten one that the body and the self are different, and one in goodness is concerned with the self and not the body. But due to being contaminated, those in mundane goodness cannot understand the real nature of the self as a person. Their impersonal conception of the self as distinct from the body keeps them in the mode of goodness within material nature, and unless they are attracted by kṛṣṇa-kathā, they will never be liberated from the bondage of material existence. Kṛṣṇa-kathā is the only remedy for all people of the world because it can situate one in pure consciousness of the self and liberate one from material bondage. To preach kṛṣṇa-kathā all over the world, as recommended by Lord Caitanya, is the greatest missionary activity, and all sensible men and women of the world may join in this great movement started by Lord Caitanya.

TEXT 12

munir vivakṣur bhagavad-guṇānāṁ
sakhāpi te bhāratam āha kṛṣṇaḥ

yasmin nṛṇāṁ grāmya-sukhānuvādair
matir gṛhītā nu hareḥ kathāyām

SYNONYMS

muniḥ-the sage; vivakṣuḥ-described; bhagavat-of the Personality of Godhead; guṇānām-transcendental qualities; sakhā-friend; api-also; te-your; bhāratam-the Mahābhārata; āha-has described; kṛṣṇaḥ-Kṛṣṇa-dvaipāyana Vyāsa; yasmin-in which; nṛṇām-of the people; grāmya-worldly; sukha-anuvādaiḥ-pleasure derived from mundane topics; matiḥ-attention; gṛhītā nu-just to draw towards; hareḥ-of the Lord; kathāyām-speeches of (Bhagavad-gītā).

Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work the Mahābhārata. But the whole idea is to draw the attention of the mass of people to kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics.

The great sage Kṛṣṇa-dvaipāyana Vyāsa is the author of all Vedic literature, of which his works Vedānta-sūtra, Śrīmad-Bhāgavatam and Mahābhārata are very popular readings. As stated in Bhāgavatam (1.4.25), Śrīla Vyāsadeva compiled the Mahābhārata for the less intelligent class of men, who take more interest in mundane topics than in the philosophy of life. The Vedānta-sūtra was compiled for persons already above the mundane topics, who might already have tasted the bitterness of the so-called happiness of mundane affairs. The first aphorism of Vedānta-sūtra is athāto brahma jijñāsā, i.e., only when one has finished the business of mundane inquiries in the marketplace of sense gratification can one make relevant inquiries regarding Brahman, the Transcendence. Those persons who are busy with the mundane inquiries which fill the newspapers and other such literatures are classified as strī-śūdra-dvija-bandhus, or women, the laborer class and unworthy sons of the higher classes (brāhmaṇa, kṣatriya and vaiśya). Such less intelligent men cannot understand the purpose of Vedānta-sūtra, although they may make a show of studying the sūtras in a perverted way. The real purpose of Vedānta-sūtra is explained by the author himself in the Śrīmad-Bhāgavatam, and anyone trying to understand Vedānta-sūtra without reference to Śrīmad-Bhāgavatam is certainly misguided. Such misguided persons, who are interested in the mundane affairs of philanthropic and altruistic work under the misconception of the body as the self, could better take advantage of the Mahābhārata, which was specifically compiled by Śrīla Vyāsadeva for their benefit. The great author has compiled the Mahābhārata in such a way that the less intelligent class of men, who are more interested in mundane topics, may read the Mahābhārata with great relish and in the course of such mundane happiness can also take advantage of Bhagavad-gītā, the preliminary study of Śrīmad-Bhāgavatam or the Vedānta-sūtra. Śrīla Vyāsadeva had no interest in writing a history of mundane activities other than to give less intelligent persons a chance for transcendental realization through Bhagavad-gītā. Vidura's reference to the Mahābhārata indicates that he had heard of the Mahābhārata from Vyāsadeva, his real father, while he was away from home and was touring the places of pilgrimage.

TEXT 13

sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhāpyayam āśu dhatte

SYNONYMS

sā-those topics of Kṛṣṇa, or kṛṣṇa-kathā; śraddadhānasya-of one who is anxious to hear; vivardhamānā-gradually increasing; viraktim-indifference; anyatra-in other things (than such topics); karoti-does; puṁsaḥ-of one who is so engaged; hareḥ-of the Lord; pada-anusmṛti-constant remembrance of the lotus feet of the Lord; nirvṛtasya-one who has achieved such transcendental bliss; samasta-duḥkha-all miseries; apyayam-vanquished; āśu-without delay; dhatte-executes.

For one who is anxious to engage constantly in hearing such topics, kṛṣṇa-kathā gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

We must certainly know that on the absolute plane kṛṣṇa-kathā and Kṛṣṇa are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be kṛṣṇa-kathā, are nondifferent from Him. Bhagavad-gītā, being spoken by the Lord, is as good as the Lord Himself. When a sincere devotee reads Bhagavad-gītā, this is as good as seeing the Lord face to face in his personal presence, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads Bhagavad-gītā, provided it is read in the way recommended in the Gītā by the Lord Himself. One cannot foolishly manufacture an interpretation of Bhagavad-gītā and still bring about transcendental benefit. Anyone who tries to squeeze some artificial meaning or interpretation from Bhagavad-gītā for an ulterior motive is not śraddadhāna-puṁsaḥ (one engaged anxiously in bona fide hearing of kṛṣṇa-kathā). Such a person cannot derive any benefit from reading Bhagavad-gīta, however great a scholar he may be in the estimation of a layman. The śraddadhāna, or faithful devotee, can actually derive all the benefits of Bhagavad-gītā because by the omnipotency of the Lord he achieves the transcendental bliss which vanquishes attachment and nullifies all concomitant material miseries. Only the devotee, by his factual experience, can understand the import of this verse spoken by Vidura. The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing kṛṣṇa-kathā. For such a devotee there is no such thing as material existence, and the much advertised bliss of brahmānanda is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

TEXT 14

tāñ chocya-śocyān avido 'nuśoce
hareḥ kathāyāṁ vimukhān aghena
kṣiṇoti devo 'nimiṣas tu yeṣām
āyur vṛthā-vāda-gati-smṛtīnām

SYNONYMS

tān-all those; śocya-pitiable; śocyān-of the pitiable; avidaḥ-ignorant; anuśoce-I pity; hareḥ-of the Lord; kathāyām-to the topics of; vimukhān-averse; aghena-because of sinful activities; kṣiṇoti-decaying; devaḥ-the Lord; animiṣaḥ-eternal time; tu-but; yeṣām-of whom; āyuḥ-duration of life; vṛthā-uselessly; vāda-philosophical speculations; gati-ultimate goal; smṛtīnām-of those following different rituals.

O sage, persons who because of their sinful activities are averse to the topics of Transcendence and thus ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

According to the modes of material nature, there are three kinds of relationships between human beings and the Supreme Personality of Godhead. Those who are in the modes of ignorance and passion are averse to the existence of God, or else they formally accept the existence of God in the capacity of an order supplier. Above them are those who are in the mode of goodness. This second class of men believe the Supreme Brahman to be impersonal. They accept the cult of bhakti, in which hearing of kṛṣṇa-kathā is the first item, as a means and not the end. Above them are those who are pure devotees. They are situated in the transcendental stage above the mode of material goodness. Such persons are decidedly convinced that the name, form, fame, qualities, etc., of the Personality of Godhead are nondifferent from one another on the absolute plane. For them, hearing of the topics of Kṛṣṇa is equal to meeting with Him face to face. According to this class of men, who are situated in pure devotional service to the Lord, the highest goal of human life is puruṣārtha, devotional service to the Lord, the real mission of life. The impersonalists, because they engage in mental speculation and have no faith in the Personality of Godhead, have no business hearing the topics of Kṛṣṇa. Such persons are pitiable for the first-class pure devotees of the Lord. The pitiable impersonalists pity those who are influenced by the modes of ignorance and passion, but the pure devotees of the Lord take pity on them both because both waste their most valuable time in the human form of life in false pursuits, sense enjoyment and mental speculative presentations of different theories and goals of life.

TEXT 15

tad asya kauṣārava śarma-dātur
hareḥ kathām eva kathāsu sāram
uddhṛtya puṣpebhya ivārta-bandho
śivāya naḥ kīrtaya tīrtha-kīrteḥ

SYNONYMS

tat-therefore; asya-His; kauṣārava-O Maitreya; śarma-dātuḥ-of one who awards good fortune; hareḥ-of the Lord; kathām-topics; eva-only; kathāsu-of all topics; sāram-the essence; uddhṛtya-by quoting; puṣpebhyaḥ-from the flowers; iva-like that; ārta-bandho-O friend of the distressed; śivāya-for welfare; naḥ-of us; kīrtaya-kindly describe; tīrtha-pilgrimage; kīrteḥ-of glorious.

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics-the topics of the Lord.

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less averse to topics of the Supreme Lord because some of them do not believe in the existence of Cod and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or in mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Kṛṣṇa, and nothing else.

TEXT 16

sa viśva-janma-sthiti-saṁyamārthe
kṛtāvatāraḥ pragṛhīta-śaktiḥ
cakāra karmāṇy atipūruṣāṇi
yānīśvaraḥ kīrtaya tāni mahyam

SYNONYMS

saḥ-the Personality of Godhead; viśva-universe; janma-creation; sthiti-maintenance; saṁyama-arthe-with a view to perfect control; kṛta-accepted; avatāraḥ-incarnation; pragṛhīta-accomplished with; śaktiḥ-potency; cakāra-performed; karmāṇi-transcendental activities; ati-pūruṣāṇi-superhuman; yāni-all those; īśvaraḥ-the Lord; kīrtaya-please chant; tāni-all those; mahyam-unto me.

Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

Vidura was undoubtedly very eager to hear about Lord Kṛṣṇa in particular, but he was overwhelmed because Lord Kṛṣṇa had just passed away from the visible world. He therefore wanted to hear about Him in His puruṣa incarnations, which He manifests with full potencies for the creation and maintenance of the cosmic world. The activities of the puruṣa incarnations are but an extension of the activities of the Lord. This hint was given by Vidura to Maitreya because Maitreya could not decide which part of the activities of Lord Kṛṣṇa should he chanted.

TEXT 17

śrī-śuka uvāca
sa evaṁ bhagavān pṛṣṭaḥ
kṣattrā kauṣāravo muniḥ
puṁsāṁ niḥśreyasārthena
tam āha bahu-mānayan

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saḥ-he; evam-thus; bhagavān-the great sage; pṛṣṭaḥ-being requested; kṣattrā-by Vidura; kauṣāravaḥ-Maitreya; muniḥ-the great sage; puṁsām-for all people; niḥśreyasa-for the greatest welfare; arthena-for that; tam-unto him; āha-narrated; bahu-greatly; mānayan-honoring.

Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

The great sage Maitreya Muni is described here as bhagavān because he surpassed all ordinary human beings in learning and experience. Thus his selection of the greatest welfare service for the world is considered authoritative. The all-inclusive welfare service for the entire human society is devotional service to the Lord, and, as requested by Vidura, the sage described the same very appropriately.

TEXT 18

maitreya uvāca
sādhu pṛṣṭaṁ tvayā sādho
lokān sādhv anugṛhṇatā
kīrtiṁ vitanvatā loke
ātmano 'dhokṣajātmanaḥ

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya said; sādhu-all good; pṛṣṭam-I am asked; tvayā-by you; sādho-O good one; lokān-all the people; sādhu anugṛhṇatā-showing mercy in goodness; kīrtim-glories; vitanvatā-broadcasting; loke-in the world; ātmanaḥ-of the self; adhokṣaja-the Transcendence; ātmanaḥ-mind.

Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

Maitreya Muni, who was experienced in the science of Transcendence, could understand that Vidura's mind was fully absorbed in Transcendence. Adhokṣaja means that which transcends the limits of sense perception or sensuous experience. The Lord is transcendental to our sense experience, but He reveals Himself to the sincere devotee. Because Vidura was always absorbed in thought of the Lord, Maitreya could estimate Vidura's transcendental value. He appreciated the valuable inquiries of Vidura and thus thanked him with great honor.

TEXT 19

naitac citraṁ tvayi kṣattar
bādarāyaṇa-vīryaje
gṛhīto 'nanya-bhāvena
yat tvayā harir īśvaraḥ

SYNONYMS

na-never; etat-such inquiries; citram-very wonderful; tvayi-in you; kṣattaḥ-O Vidura; bādarāyaṇa-of Vyāsadeva; vīrya-je-born from the semen; gṛhītaḥ-accepted; ananya-bhāvena-without deviation from the thought; yat-because; tvayā-by you; hariḥ-the Personality of Godhead; īśvaraḥ-the Lord.

O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you were born from the semen of Vyāsadeva.

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semen in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semen, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semen of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called Garbhādhāna-saṁskāra is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.

TEXT 20

māṇḍavya-śāpād bhagavān
prajā-saṁyamano yamaḥ
bhrātuḥ kṣetre bhujiṣyāyāṁ
jātaḥ satyavatī-sutāt

SYNONYMS

māṇḍavya-the great ṛṣi Māṇḍavya Muni; śāpāt-by his curse; bhagavān-the greatly powerful; prajā-one who is born; saṁyamanaḥ-controller of death; yamaḥ-known as Yamarāja; bhrātuḥ-of the brother; kṣetre-in the wife; bhujiṣyāyām-kept; jātaḥ-born; satyavatī-Satyavatī (the mother of both Vicitravīrya and Vyāsadeva); sutāt-by the son (Vyāsadeva).

I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.

Māṇḍavya Muni was a great sage (cf. Bhāg. 1.13.1), and Vidura was formerly the controller Yamarāja, who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of the living entities who are within the material world. As the appointed controller after death, Yamarāja once tried Māṇḍavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Māṇḍavya, being angry at Yamarāja for awarding him undue punishment, cursed him to become a śūdra (member of the less intelligent laborer class). Thus Yamarāja took birth in the womb of the kept wife of Vicitravīrya from the semen of Vicitravīrya's brother, Vyāsadeva. Vyāsadeva is the son of Satyavatī by the great King Śāntanu, the father of Bhīṣmadeva. This mysterious history of Vidura was known to Maitreya Muni because he happened to be a contemporary friend of Vyāsadeva's. In spite of Vidura's birth from the womb of a kept wife, because he had otherwise high parentage and great connection he inherited the highest talent of becoming a great devotee of the Lord. To take birth in such a great family is understood to be an advantage for attaining devotional life. Vidura was given this chance due to his previous greatness.

TEXT 21

bhavān bhagavato nityaṁ
sammataḥ sānugasya ha

yasya jñānopadeśāya
mādiśad bhagavān vrajan

SYNONYMS

bhavān-your good self; bhagavataḥ-of the Personality of Godhead; nityam-eternal; sammataḥ-recognized; sa-anugasya-one of the associates; ha-have been; yasya-of whom; jñāna-knowledge; upadeśāya-for instructing; mā-unto me; ādiśat-so ordered; bhagavān-the Personality of Godhead; vrajan-while returning to His abode.

Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

Yamarāja, the great controller of life after death, decides the living entities' destinies in their next lives. He is surely among the most confidential representatives of the Lord. Such confidential posts are offered to great devotees of the Lord who are as good as His eternal associates in the spiritual sky. And because Vidura happened to be among them, the Lord, while returning to Vaikuṇṭha, left instructions for Vidura with Maitreya Muni. Generally the eternal associates of the Lord in the spiritual sky do not come to the material world. Sometimes they come, however, by the order of the Lord-not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representatives are called śaktyāveśa-avatāras, or incarnations invested with transcendental power of attorney.

TEXT 22

atha te bhagaval-līlā
yoga-māyorubṛṁhitāḥ
viśva-sthity-udbhavāntārthā
varṇayāmy anupūrvaśaḥ

SYNONYMS

atha-therefore; te-unto you; bhagavat-pertaining to the Personality of Godhead; līlāḥ-pastimes; yoga-māyā-energy of the Lord; uru-greatly; bṛṁhitāḥ-extended by; viśva-of the cosmic world; sthiti-maintenance; udbhava-creation; anta-dissolution; arthāḥ-purpose; varṇayāmi-I shall describe; anupūrvaśaḥ-systematically.

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His yogamāyā energy.

TEXT 23

bhagavān eka āsedam
agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
nānā-maty-upalakṣaṇaḥ

SYNONYMS

bhagavān-the Personality of Godhead; ekaḥ-one without a second; āsa-was there; idam-this creation; agre-prior to the creation; ātmā-in His own form; ātmanām-of the living entities; vibhuḥ-master; ātmā-Self; icchā-desire; anugatau-being merged in; ātmā-Self; nānā-mati-different vision; upalakṣaṇaḥ-symptoms.

The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

The great sage here begins to explain the purpose of the four original verses of the Śrīmad-Bhāgavatam. Although they have no access to the Śrīmad-Bhāgavatam, the followers of the Māyāvāda (impersonalist) school sometimes screw out an imaginary explanation of the original four verses, but we must accept the actual explanation given herein by Maitreya Muni because he, along with Uddhava, personally heard it directly from the Lord. The first line of the original four verses runs, aham evāsam evāgre. The word aham is misinterpreted by the Māyāvāda school into meanings which no one but the interpreter can understand. Here aham is explained as the Supreme Personality of Godhead, not the individual living entities. Before the creation, there was only the Personality of Godhead; there were no puruṣa incarnations and certainly no living entities, nor was there the material energy, by which the manifested creation is effected. The puruṣa incarnations and all the different energies of the Supreme Lord were merged in Him only.

The Personality of Godhead is described herein as the master of all other living entities. He is like the sun disc, and the living entities are like the molecules of the sun's rays. This existence of the Lord before the creation is confirmed by the śrutis: vāsudevo vā idaṁ agra āsīt na brahmā na ca śaṅkaraḥ, eko vai nārāyaṇa āsīn na brahmā neśānāḥ. Because everything that be is an emanation from the Personality of Godhead, He always exists alone without a second. He can so exist because He is all-perfect and omnipotent. Everything other than Him, including His plenary expansions, the viṣṇu-tattvas, is His part and parcel. Before the creation there were no Kāraṇārṇavaśāyī or Garbhodakaśāyī or Kṣīrodakaśāyī Viṣṇus, or was there Brahmā nor Śaṅkara. The Viṣṇu plenary expansion and the living entities beginning from Brahmā are separated parts and parcels. Although the spiritual existence was there with the Lord, the material existence was dormant in Him. By His will only is the material manifestation done and undone. The diversity of the Vaikuṇṭhaloka is one with the Lord, just as the diversity of soldiers is one with and the same as the king. As explained in Bhagavad-gītā (9.7), the material creation takes place at intervals by the will of the Lord, and in the periods between dissolution and creation, the living entities and the material energy remain dormant in Him.

TEXT 24

sa vā eṣa tadā draṣṭā
nāpaśyad dṛśyam ekarāṭ
mene 'santam ivātmānaṁ
supta-śaktir asupta-dṛk

SYNONYMS

saḥ-the Personality of Godhead; vā-either; eṣaḥ-all these; tadā-at that time; draṣṭā-the seer; na-did not; apaśyat-see; dṛśyam-the cosmic creation; eka-rāṭ-undisputed proprietor; mene-thought like this; asantam-nonexistent; iva-like that; ātmānam-plenary manifestations; supta-unmanifested; śaktiḥ-material energy; asupta-manifested; dṛk-internal potency.

The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

The Lord is the supreme seer because only by His glance did the material energy become active for cosmic manifestation. At that time the seer was there, but the external energy, over which the glance of the Lord is cast, was not present. He felt somewhat insufficient, like a husband feeling lonely in the absence of his wife. This is a poetic simile. The Lord wanted to create the cosmic manifestation to give another chance to the conditioned souls who were dormant in forgetfulness. The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment. It is the compassion of the Lord for the sleeping energy that He wants to see her awaken for enjoyment like the other wives who are awake. The whole process is to enliven the sleeping conditioned souls to the real life of spiritual consciousness so that they may thus become as perfect as the ever-liberated souls in the Vaikuṇṭhalokas. Since the Lord is sac-cid-ānanda-vigraha [Bs. 5.1], He likes every part and parcel of His different potencies to take part in the blissful rasa because participation with the Lord in His eternal rāsa-līlā is the highest living condition, perfect in spiritual bliss and eternal knowledge.

TEXT 25

sā vā etasya saṁdraṣṭuḥ
śaktiḥ sad-asad-ātmikā
māyā nāma mahā-bhāga
yayedaṁ nirmame vibhuḥ

SYNONYMS

sā-that external energy; vā-is either; etasya-of the Lord; saṁdraṣṭuḥ-of the perfect seer; śaktiḥ-energy; sat-asat-ātmikā-as both the cause and the effect; māyā nāma-called by the name māyā; mahā-bhāga-O fortunate one; yayā-by which; idam-this material world; nirmame-constructed; vibhuḥ-the Almighty.

The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as māyā or illusion, and through her agency only is the entire material manifestation made possible.

The material nature, known as māyā, is both the material and efficient cause of the cosmos, but in the background the Lord is the consciousness for all activities. As in the individual body the consciousness is the source of all energies of the body, so the supreme consciousness of the Lord is the source of all energies in material nature. This is confirmed in Bhagavad-gītā (9.10) as follows:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

”Throughout all the energies of material nature there is the hand of the Supreme Lord as the final superintendent. Due to this supreme cause only, the activities of material nature appear planned and systematic, and all thing regularly evolve.”

TEXT 26

kāla-vṛttyā tu māyāyāṁ
guṇa-mayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

SYNONYMS

kāla-the eternal time; vṛttyā-by the influence of; tu-but; māyāyām-in the external energy; guṇa-mayyām-in the qualitative modes of nature; adhokṣajaḥ-the Transcendence; puruṣeṇa-by the puruṣa incarnation; ātma-bhūtena-who is the plenary expansion of the Lord; vīryam-the seeds of the living entities; ādhatta-impregnated; vīryavān-the Supreme Living Being.

The Supreme Living Being in His feature as the transcendental puruṣa incarnation, who is the Lord’s plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

The offspring of any living being is born after the father impregnates the mother with semen, and the living entity floating in the semen of the father takes the shape of the mother’s form. Similarly, mother material nature cannot produce any living entity from her material elements unless and until she is impregnated with living entities by the Lord Himself. That is the mystery of the generation of the living entities. This impregnating process is performed by the first puruṣa incarnation, Kāraṇārṇavaśāyī Viṣṇu. Simply by His glance over material nature, the whole matter is accomplished.

We should not understand the process of impregnation by the Personality of Godhead in terms of our conception of sex. The omnipotent Lord can impregnate just by His eyes, and therefore He is called all-potent. Each and every part of His transcendental body can perform each and every function of the other parts. This is confirmed in the Brahma-saṁhitā (5.32): aṅgāni yasya sakalendriya-vṛttimanti. In Bhagavad-gītā (14.3) also, the same principle is confirmed: mama yonir mahad-brahma tasmin garbhaṁ dadhāmy aham. When the cosmic creation is manifested, the living entities are directly supplied from the Lord; they are never products of material nature. Thus, no scientific advancement of material science can ever produce a living being. That is the whole mystery of the material creation. The living entities are foreign to matter, and thus they cannot be happy unless they are situated in the same spiritual life as the Lord. The mistaken living being, out of forgetfulness of this original condition of life, unnecessarily wastes time trying to become happy in the material world. The whole Vedic process is to remind one of this essential feature of life. The Lord offers the conditioned soul a material body for his so-called enjoyment, but if one does not come to his senses and enter into spiritual consciousness, the Lord again puts him in the unmanifested condition as it existed in the beginning of the creation. The Lord is described here as vīryavān, or the greatest potent being, because He impregnates material nature with innumerable living entities who are conditioned from time immemorial.

TEXT 27

tato ’bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmātma-deha-sthaṁ
viśvaṁ vyañjaṁs tamo-nudaḥ

SYNONYMS

tataḥ-thereafter; abhavat-came into existence; mahat-supreme; tattvam-sum total; avyaktāt-from the unmanifested; kāla-coditāt-by the interaction of time; vijñāna-ātmā-unalloyed goodness; ātma-deha-stham-situated on the bodily self; viśvam-complete universes; vyañjan-manifesting; tamaḥ-nudaḥ-the supreme light.

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

In due course of time, the impregnated material energy was manifested first as the total material ingredients. Everything takes its own time to fructify, and therefore the word kāla-coditāt, ”influenced by time,” is used herein. The mahat-tattva is the total consciousness because a portion of it is represented in everyone as the intellect. The mahat-tattva is directly connected with the supreme consciousness of the Supreme Being, but still it appears as matter. The mahat-tattva, or shadow of pure consciousness, is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

TEXT 28

so ’py aṁśa-guṇa-kālātmā
bhagavad-dṛṣṭi-gocaraḥ
ātmānaṁ vyakarod ātmā
viśvasyāsya sisṛkṣayā

SYNONYMS

saḥ-mahat-tattva; api-also; aṁśa-puruṣa plenary expansion; guṇa-chiefly the quality of ignorance; kāla-the duration of time; ātmā-full consciousness; bhagavat-the Personality of Godhead; dṛṣṭi-gocaraḥ-range of sight; ātmānam-many different forms; vyakarot-differentiated; ātmā-reservoir; viśvasya-the would-be entities; asya-of this; sisṛkṣayā-generates the false ego.

Thereafter the mahat-tattva differentiated itself into many different forms as the reservoir of the would-be entities. The mahat-tattva is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead, with full consciousness of creative principles and time for fructification.

The mahat-tattva is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherefrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord again and again gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

TEXT 29

mahat-tattvād vikurvāṇād
ahaṁ-tattvaṁ vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-mano-mayaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

SYNONYMS

mahat-the great; tattvāt-from the causal truth; vikurvāṇāt-being transformed; aham-false ego; tattvam-material truth; vyajāyata-became manifested; kārya-effects; kāraṇa-cause; kartṛ-doer; ātmā-soul or source; bhūta-material ingredients; indriya-senses; manaḥ-mayaḥ-hovering on the mental plane; vaikārikaḥ-the mode of goodness; taijasaḥ-the mode of passion; ca-and; tāmasaḥ-the mode of ignorance; ca-and; iti-thus; aham-false ego; tridhā-three kinds.

Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases-cause, effect and the doer. All such activities are on the mental plane and are based on the material elements, gross senses and mental speculation. The false ego is represented in three different modes-goodness, passion and ignorance.

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live in bliss and knowledge in the various Vaikuṇṭha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called nitya-muktas, and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees, who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls-those in the mode of ignorance-are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time the Lord is kind enough to give them a chance to take help from scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam so that they may understand the science of Kṛṣṇa and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

TEXT 30

ahaṁ-tattvād vikurvāṇān
mano vaikārikād abhūt
vaikārikāś ca ye devā
arthābhivyañjanaṁ yataḥ

SYNONYMS

aham-tattvāt-from the principle of false ego; vikurvāṇāt-by transformation; manaḥ-the mind; vaikārikāt-by interaction with the mode of goodness; abhūt-generated; vaikārikāḥ-by interaction with goodness; ca-also; ye-all these; devāḥ-demigods; artha-the phenomenon; abhivyañjanam-physical knowledge; yataḥ-the source.

The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also products of the same principle, namely the interaction of false ego and the mode of goodness.

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world.

TEXT 31

taijasānīndriyāṇy eva
jñāna-karma-mayāni ca

SYNONYMS

taijasāni-the mode of passion; indriyāṇi-the senses; eva-certainly; jñāna-knowledge, philosophical speculations; karma-fruitive activities; mayāni-predominating; ca-also.

The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.

The chief function of the false ego is godlessness. When a person forgets his constitutional position as an eternally subordinate part and parcel of the Supreme Personality of Godhead and wants to be happy independently, he functions mainly in two ways. He first attempts to act fruitively for personal gain or sense gratification, and after attempting such fruitive activities for a considerable time, when he is frustrated he becomes a philosophical speculator and thinks himself to be on the same level as God. This false idea of becoming one with the Lord is the last snare of the illusory energy, which traps a living entity into the bondage of forgetfulness under the spell of false ego.

The best means of liberation from the clutches of false ego is to give up the habit of philosophical speculation regarding the Absolute Truth. One should know definitely that the Absolute Truth is never realized by the philosophical speculations of the imperfect egoistic person. The Absolute Truth, or the Supreme Personality of Godhead, is realized by hearing about Him in all submission and love from a bona fide authority who is a representative of the twelve great authorities mentioned in the Śrīmad-Bhāgavatam. By such an attempt only can one conquer the illusory energy of the Lord, although for others she is unsurpassable, as confirmed in Bhagavad-gītā (7.14).

TEXT 32

tāmaso bhūta-sūkṣmādir
yataḥ khaṁ liṅgam ātmanaḥ

SYNONYMS

tāmasaḥ-from the mode of passion; bhūta-sūkṣma-ādiḥ-subtle sense objects; yataḥ-from which; kham-the sky; liṅgam-symbolic representation; ātmanaḥ-of the Supreme Soul.

The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.

In the Vedic hymns it is said, etasmād ātmanaḥ ākāśaḥ sambhūtaḥ. The sky is the symbolic representation of the Supreme Soul. Those who are egoistic in passion and ignorance cannot conceive of the Personality of Godhead. For them the sky is the symbolic representation of the Supreme Soul.

TEXT 33

kāla-māyāṁśa-yogena
bhagavad-vīkṣitaṁ nabhaḥ
nabhaso 'nusṛtaṁ sparśaṁ
vikurvan nirmame 'nilam

SYNONYMS

kāla-time; māyā-external energy; aṁśa-yogena-partly mixed; bhagavat-the Personality of Godhead; vīkṣitam-glanced over; nabhaḥ-the sky; nabhasaḥ-from the sky; anusṛtam-being so contacted; sparśam-touch; vikurvat-being transformed; nirmame-was created; anilam-the air.

Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.

All material creations take place from subtle to gross. The entire universe has developed in that manner. From the sky developed the touch sensation, which is a mixture of eternal time, the external energy and the glance of the Personality of Godhead. The touch sensation developed into the air in the sky. Similarly, all other gross matter also developed from subtle to gross: sound developed into sky, touch developed into air, form developed into fire, taste developed into water, and smell developed into earth.

TEXT 34

anilo 'pi vikurvāṇo
nabhasoru-balānvitaḥ
sasarja rūpa-tanmātraṁ
jyotir lokasya locanam

SYNONYMS

anilaḥ-air; api-also; vikurvāṇaḥ-being transformed; nabhasā-sky; uru-bala-anvitaḥ-extremely powerful; sasarja-created; rūpa-form; tat-mātram-sense perception; jyotiḥ-electricity; lokasya-of the world; locanam-light to see.

Thereafter the extremely powerful air, interacting with the sky, generated the form of sense perception, and the perception of form transformed into electricity, the light to see the world.

TEXT 35

anilenānvitaṁ jyotir
vikurvat paravīkṣitam
ādhattāmbho rasa-mayaṁ
kāla-māyāṁśa-yogataḥ

SYNONYMS

anilena-by the air; anvitam-interacted; jyotiḥ-electricity; vikurvat-being transformed; paravīkṣitam-being glanced over by the Supreme; ādhatta-created; ambhaḥ rasa-mayam-water with taste; kāla-of eternal time; māyā-aṁśa-and external energy; yogataḥ-by a mixture.

When electricity was surcharged in the air and was glanced over by the Supreme, at that time, by a mixture of eternal time and external energy, there occurred the creation of water and taste.

TEXT 36

jyotiṣāmbho 'nusaṁsṛṣṭaṁ
vikurvad brahma-vīkṣitam
mahīṁ gandha-guṇām ādhāt
kāla-māyāṁśa-yogataḥ

SYNONYMS

jyotiṣā-electricity; ambhaḥ-water; anusaṁsṛṣṭam-thus created; vikurvat-due to transformation; brahma-the Supreme; vīkṣitam-so glanced over; mahīm-the earth; gandha-smell; guṇām-qualification; ādhāt-was created; kāla-eternal time; māyā-external energy; aṁśa-partially; yogataḥ-by intermixture.

Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.

From the descriptions of the physical elements in the above verses it is clear that in all stages the glance of the Supreme is needed with the other additions and alterations. In every transformation, the last finishing touch is the glance of the Lord, who acts as a painter does when he mixes different colors to transform them into a particular color. When one element mixes with another, the number of its qualities increases. For example, the sky is the cause of air. The sky has only one quality, namely sound, but by the interaction of the sky with the glance of the Lord, mixed with eternal time and external nature, the air is produced, which has two qualities-sound and touch. Similarly after the air is created, interaction of sky and air, touched by time and the external energy of the Lord, produces electricity. And after the interaction of electricity with air and sky, mixed with time, external energy and the Lord's glance over them, the water is produced. In the final stage of sky there is one quality, namely sound; in the air two qualities, sound and touch; in the electricity three qualities, namely sound, touch and form; in the water four qualities, sound, touch, form and taste; and in the last stage of physical development the result is earth, which has all five qualities-sound, touch, form, taste and smell. Although they are different mixtures of different materials, such mixtures do not take place automatically, just as a mixture of colors does not take place automatically without the touch of the living painter. The automatic system is factually activated by the glancing touch of the Lord. Living consciousness is the final word in all physical changes. This fact is mentioned in Bhagavad-gītā (9.10) as follows:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

The conclusion is that the physical elements may work very wonderfully to the laymen's eyes, but their workings actually take place under the supervision of the Lord. Those who can mark only the changes of the physical elements and cannot perceive the hidden hands of the Lord behind them are certainly less intelligent persons, although they may be advertised as great material scientists.

TEXT 37

bhūtānāṁ nabha-ādīnāṁ
yad yad bhavyāvarāvaram
teṣāṁ parānusaṁsargād
yathā saṅkhyaṁ guṇān viduḥ

SYNONYMS

bhūtānām-of all the physical elements; nabhaḥ-the sky; ādīnām-beginning from; yat-as; yat-and as; bhavya-O gentle one; avara-inferior; varam-superior; teṣām-all of them; para-the Supreme; anusaṁsargāt-last touch; yathā-as many; saṅkhyam-number; guṇān-qualities; viduḥ-you may understand.

O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.

TEXT 38

ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginaḥ
nānātvāt sva-kriyānīśāḥ
procuḥ prāñjalayo vibhum

SYNONYMS

ete-of all these physical elements; devāḥ-the controlling demigods; kalāḥ-parts and parcels; viṣṇoḥ-of the Supreme Personality of Godhead; kāla-time; māyā-external energy; aṁśa-part and parcel; liṅginaḥ-so embodied; nānātvāt-because of various; sva-kriyā-personal duties; anīśāḥ-not being able to perform; procuḥ-uttered; prāñjalayaḥ-fascinating; vibhum-unto the Lord.

The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows.

The conception of various controlling demigods who inhabit the higher planetary systems for the management of universal affairs is not imaginary, as proposed by persons with a poor fund of knowledge. The demigods are expanded parts and parcels of the Supreme Lord Viṣṇu, and they are embodied by time, external energy and partial consciousness of the Supreme. Human beings, animals, birds, etc., are also parts and parcels of the Lord and have different material bodies, but they are not the controlling deities of material affairs. They are, rather, controlled by such demigods. Such control is not superfluous; it is as necessary as the controlling departments in the affairs of a modern state. The demigods should not be despised by the controlled living beings. They are all great devotees of the Lord entrusted to execute certain functions of universal affairs. One may be angry with Yamarāja for his thankless task of punishing sinful souls, but Yamarāja is one of the authorized devotees of the Lord, and so are all the other demigods. A devotee of the Lord is never controlled by such deputed demigods, who function as assistants of the Lord, but he shows them all respects on account of the responsible positions to which they have been appointed by the Lord. At the same time, a devotee of the Lord does not foolishly mistake them to be the Supreme Lord. Only foolish persons accept the demigods as being on the same level as Viṣṇu; actually they are all appointed as servants of Viṣṇu.

Anyone who places the Lord and the demigods on the same level is called a pāṣaṇḍī, or atheist. The demigods are worshiped by persons who are more or less adherents of the processes of jñāna, yoga and karma, i.e., the impersonalists, meditators and fruitive workers. The devotees, however, worship only the Supreme Lord Viṣṇu. This worship is not for any material benefit, as desired by all the materialists, even up to the salvationists, mystics and fruitive workers. Devotees worship the Supreme Lord to attain unalloyed devotion to the Lord. The Lord, however, is not worshiped by others, who have no program for attaining love of God, which is the essential aim of human life. Persons averse to a loving relationship with God are more or less condemned by their own actions.

The Lord is equal to every living entity, just like the flowing Ganges. The Ganges water is meant for the purification of everyone, yet the trees on the banks of the Ganges have different values. A mango tree on the bank of the Ganges drinks the water, and the nimba tree also drinks the same water. But the fruits of both trees are different. One is celestially sweet, and the other is hellishly bitter. The condemned bitterness of the nimba is due to its own past work, just as the sweetness of the mango is also due to its own karma. The Lord says in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”The envious, the mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life.” Demigods like Yamarāja and other controllers are there for the unwanted conditioned souls who always engage in threatening the tranquillity of the kingdom of God. Since all the demigods are confidential devotee-servitors of the Lord, they are never to be condemned.

TEXT 39

devā ūcuḥ
namāma te deva padāravindaṁ
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo ’ñjasoru-
saṁsāra-duḥkhaṁ bahir utkṣipanti

SYNONYMS

devāḥ ūcuḥ-the demigods said; namāma-we offer our respectful obeisances; te-Your; deva-O Lord; pada-aravindam-lotus feet; prapanna-surrendered; tāpa-distress; upaśama-suppresses; ātapatram-umbrella; yat-mūla-ketāḥ-shelter of the lotus feet; yatayaḥ-great sages; añjasā-totally; uru-great; saṁsāra-duḥkham-miseries of material existence; bahiḥ-out; utkṣipanti-forcibly throw.

The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

There are many sages and saints who engage in trying to conquer rebirth and all other material miseries. But of all of them, those who take shelter under the lotus feet of the Lord can completely throw off all such miseries without difficulty. Others, who are engaged in transcendental activities in different ways, cannot do so. For them it is very difficult. They may artificially think of becoming liberated without accepting the shelter of the lotus feet of the Lord, but that is not possible. One is sure to fall again to material existence from such false liberation, even though one may have undergone severe penances and austerities. This is the opinion of the demigods, who are not only well versed in Vedic knowledge but are also seers of the past, present and future. The opinions of the demigods are valuable because the demigods are authorized to hold positions in the affairs of universal management. They are appointed by the Lord as His confidential servants.

TEXT 40

dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyāṁ sa-vidyām ata āśrayema

SYNONYMS

dhātaḥ-O father; yat-because; asmin-in this; bhave-material world; īśa-O Lord; jīvāḥ-the living entities; tāpa-miseries; trayeṇa-by the three; abhihatāḥ-always embarrassed; na-never; śarma-in happiness; ātman-self; labhante-do gain; bhagavan-O Personality of Godhead; tava-Your; aṅghri-chāyām-shade of Your feet; sa-vidyām-full of knowledge; ataḥ-obtain; āśrayema-shelter.

O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

The way of devotional service is neither sentimental nor mundane. It is the path of reality by which the living entity can attain the transcendental happiness of being freed from the three kinds of material miseries-miseries arising from the body and mind, from other living entities and from natural disturbances. Everyone who is conditioned by material existence-whether he be a man or beast or demigod or bird-must suffer from ādhyātmika (bodily or mental) pains, ādhibhautika pains (those offered by living creatures), and ādhidaivika pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

The argument that unless one has proper knowledge one cannot be freed from material miseries is undoubtedly true. But because the lotus feet of the Lord are full of transcendental knowledge, acceptance of His lotus feet completes that necessity. We have already discussed this point in the First Canto (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

There is no want of knowledge in the devotional service of Vāsudeva, the Personality of Godhead. He, the Lord, personally takes charge of dissipating the darkness of ignorance from the heart of a devotee. He confirms this in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Empiric philosophical speculation cannot give one relief from the threefold miseries of material existence. Simply to endeavor for knowledge without devoting oneself to the Lord is a waste of valuable time.

TEXT 41

mārganti yat te mukha-padma-nīḍaiś
chandaḥ-suparṇair ṛṣayo vivikte
yasyāgha-marṣoda-sarid-varāyāḥ
padaṁ padaṁ tīrtha-padaḥ prapannāḥ

SYNONYMS

mārganti-searching after; yat-as; te-Your; mukha-padma-lotuslike face; nīḍaiḥ-by those who have taken shelter of such a lotus flower; chandaḥ-Vedic hymns; suparṇaiḥ-by the wings; ṛṣayaḥ-the sages; vivikte-in clear mind; yasya-whose; agha-marṣa-uda-that which offers freedom from all reactions to sin; sarit-rivers; varāyāḥ-in the best; padam padam-in every step; tīrtha-padaḥ-one whose lotus feet are as good as a place of pilgrimage; prapannāḥ-taking shelter.

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

The paramahaṁsas are compared to royal swans who make their nests on the petals of the lotus flower. The Lord's transcendental bodily parts are always compared to the lotus flower because in the material world the lotus flower is the last word in beauty. The most beautiful thing in the world is the Vedas, or Bhagavad-gītā, because therein knowledge is imparted by the Personality of Godhead Himself. The paramahaṁsa makes his nest in the lotuslike face of the Lord and always seeks shelter at His lotus feet, which are reached by the wings of Vedic wisdom. Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. All Vedic knowledge is meant for understanding the Supreme Lord, as stated by the Lord in Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. Intelligent persons, who are like swans, take shelter of the Lord by all means and do not hover on the mental plane by fruitlessly speculating on different philosophies.

The Lord is so kind that He has spread the River Ganges throughout the universe so that by taking bath in that holy river everyone can get release from the reactions of sins, which occur at every step. There are many rivers in the world which are able to evoke one's sense of God consciousness simply by one's bathing in them, and the River Ganges is chief amongst them. In India there are five sacred rivers, but the Ganges is the most sacred. The River Ganges and Bhagavad-gītā are chief sources of transcendental happiness for mankind, and intelligent persons can take shelter of them to go back home, back to Godhead. Even Śrīpāda Śaṅkarācārya recommends that a little knowledge in Bhagavad-gītā and the drinking of a little quantity of Ganges water can save one from the punishment of Yamarāja.

TEXT 42

yac chraddhayā śrutavatyā ca bhaktyā
sammṛjyamāne hṛdaye ’vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te ’ṅghri-saroja-pīṭham

SYNONYMS

yat-that which; śraddhayā-by eagerness; śrutavatyā-simply by hearing; ca-also; bhaktyā-in devotion; sammṛjyamāne-being cleansed; hṛdaye-in the heart; avadhāya-meditation; jñānena-by knowledge; vairāgya-detachment; balena-by the strength of; dhīrāḥ-the pacified; vrajema-must go to; tat-that; te-Your; aṅghri-feet; saroja-pīṭham-lotus sanctuary.

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

The miracles of meditating on the lotus feet of the Lord with eagerness and devotion are so great that no other process can compare to it. The minds of materialistic persons are so disturbed that it is almost impossible for them to search after the Supreme Truth by personal regulative endeavors. But even such materialistic men, with a little eagerness for hearing about the transcendental name, fame, qualities, etc., can surpass all other methods of attaining knowledge and detachment. The conditioned soul is attached to the bodily conception of the self, and therefore he is in ignorance. Culture of self-knowledge can bring about detachment from material affection, and without such detachment there is no meaning to knowledge. The most stubborn attachment for material enjoyment is sex life. One who is attached to sex life is to be understood as devoid of knowledge. Knowledge must be followed by detachment. That is the way of self-realization. These two essentials for self-realization-knowledge and detachment-become manifest very quickly if one performs devotional service to the lotus feet of the Lord. The word dhīra is very significant in this connection. A person who is not disturbed even in the presence of cause of disturbance is called dhīra. Śrī Yāmunācārya says, ”Since my heart has been overwhelmed by the devotional service of Lord Kṛṣṇa, I cannot even think of sex life, and if thoughts of sex come upon me I at once feel disgust.” A devotee of the Lord becomes an elevated dhīra by the simple process of meditating in eagerness on the lotus feet of the Lord.

Devotional service entails being initiated by a bona fide spiritual master and following his instruction in regard to hearing about the Lord. Such a bona fide spiritual master is accepted by regularly hearing from him about the Lord. The improvement in knowledge and detachment can be perceived by devotees as an actual experience. Lord Śrī Caitanya Mahāprabhu strongly recommended this process of hearing from a bona fide devotee, and by following this process one can achieve the highest result, conquering all other methods.

TEXT 43

viśvasya janma-sthiti-saṁyamārthe
kṛtāvatārasya padāmbujaṁ te
vrajema sarve śaraṇaṁ yad īśa
smṛtaṁ prayacchaty abhayaṁ sva-puṁsām

SYNONYMS

viśvasya-of the cosmic universe; janma-creation; sthiti-maintenance; saṁyama-arthe-for the dissolution also; kṛta-accepted or assumed; avatārasya-of the incarnations; pada-ambujam-lotus feet; te-Your; vrajema-let us take shelter of; sarve-all of us; śaraṇam-shelter; yat-that which; īśa-O Lord; smṛtam-remembrance; prayacchati-awarding; abhayam-courage; sva-puṁsām-of the devotees.

O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

For the creation, maintenance and dissolution of the cosmic manifestations there are three incarnations: Brahmā, Viṣṇu and Maheśvara (Lord Śiva). They are the controllers or masters of the three modes of material nature, which cause the phenomenal manifestation. Viṣṇu is the master of the mode of goodness, Brahmā is the master of the mode of passion, and Maheśvara is the master of the mode of ignorance. There are different kinds of devotees according to the modes of nature. Persons in the mode of goodness worship Lord Viṣṇu, those in the mode of passion worship Lord Brahmā, and those in the mode of ignorance worship Lord Śiva. All three of these deities are incarnations of the Supreme Lord Kṛṣṇa because He is the original Supreme Personality of Godhead. The demigods directly refer to the lotus feet of the Supreme Lord and not to the different incarnations. The incarnation of Viṣṇu in the material world is, however, directly worshiped by the demigods. It is learned from various scriptures that the demigods approach Lord Viṣṇu in the ocean of milk and submit their grievances whenever there is some difficulty in the administration of universal affairs. Although they are incarnations of the Lord, Lord Brahmā and Lord Śiva worship Lord Viṣṇu, and thus they are also counted amongst the demigods and not as the Supreme Personality of Godhead. Persons who worship Lord Viṣṇu are called demigods, and persons who do not do so are called asuras, or demons. Viṣṇu always takes the part of the demigods, but Brahmā and Śiva sometimes take the side of the demons; it is not that they become one in interest with them, but sometimes they do something in order to gain control over the demons.

TEXT 44

yat sānubandhe ’sati deha-gehe
mamāham ity ūḍha-durāgrahāṇām
puṁsāṁ sudūraṁ vasato ’pi puryāṁ
bhajema tat te bhagavan padābjam

SYNONYMS

yat-because; sa-anubandhe-due to becoming entangled; asati-thus being; deha-the gross material body; gehe-in the home; mama-mine; aham-I; iti-thus; ūḍha-great, deep; durāgrahāṇām-undesirable eagerness; puṁsām-of persons; su-dūram-far away; vasataḥ-dwelling; api-although; puryām-within the body; bhajema-let us worship; tat-therefore; te-Your; bhagavan-O Lord; pada-abjam-lotus feet.

O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of ”mine” and ”I,” are unable to see Your lotus feet, although Your lotus feet are situated within their own bodies. But let us take shelter of Your lotus feet.

The whole Vedic philosophy of life is that one should get rid of the material encagement of gross and subtle bodies, which only cause one to continue in a condemned life of miseries. This material body continues as long as one is not detached from the false conception of lording it over material nature. The impetus for lording it over material nature is the sense of ”mine” and ”I.” ”I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education? I am the master, and I am God. Who else is there but me?” All these ideas reflect the philosophy of ahaṁ mama, the conception that ”I am everything.” Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only kṛṣṇa-kathā. In this age of Kali, the process of hearing kṛṣṇa-kathā is the most effective means to gain release from unwanted family affection and thus find permanent freedom in life. The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of kṛṣṇa-kathā one is sure to go back to Godhead. Therefore, people should be trained to hear only kṛṣṇa-kathā-by all means-in order to get relief from all miseries.

TEXT 45

tān vai hy asad-vṛttibhir akṣibhir ye
parāhṛtāntar-manasaḥ pareśa
atho na paśyanty urugāya nūnaṁ
ye te padanyāsa-vilāsa-lakṣyāḥ

SYNONYMS

tān-the lotus feet of the Lord; vai-certainly; hi-for; asat-materialistic; vṛttibhiḥ-by those who are influenced by external energy; akṣibhiḥ-by the senses; ye-those; parāhṛta-missing at a distance; antaḥ-manasaḥ-of the internal mind; pareśa-O Supreme; atho-therefore; na-never; paśyanti-can see; urugāya-O great; nūnam-but; ye-those who; te-Your; padanyāsa-activities; vilāsa-transcendental enjoyment; lakṣyāḥ-those who see.

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendentally enjoy Your activities.

As stated in Bhagavad-gītā (18.61), the Lord is situated in everyone’s heart. It is natural that one should he able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities. The pure soul, which is symptomized by consciousness, can be easily perceived even by a common man because consciousness is spread all over the body. The yoga system as recommended in Bhagavad-gītā is to concentrate the mental activities internally and thus see the lotus feet of the Lord within oneself. But there are many so-called yogīs who have no concern with the Lord but are only concerned with consciousness, which they accept as the final realization. Such realization of consciousness is taught by Bhagavad-gītā within only a few minutes, whereas the so-called yogīs take continuous years to realize it because of their offenses at the lotus feet of the Lord. The greatest offense is to deny the existence of the Lord as separate from the individual souls or to accept the Lord and the individual soul as one and the same. The impersonalists misinterpret the theory a reflection, and thus they wrongly accept the individual consciousness as the supreme consciousness.

The theory of the reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are seen within the water, but it is understood that the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same. Transcendentalists who do not accept the supreme consciousness as separate from the individual consciousness are as offensive as the materialists who deny even the existence of the Lord.

Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness. The offenders, however, lose the chance to receive the Lord’s devotees, although the offenseless common man is at once influenced by the devotees’ presence. In this connection there is an interesting story of a hunter and Devarṣi Nārada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Nārada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakūvara and Maṇigrīva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves. But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision. The Lord’s devotees, however, do not mind the offenses of the foolish in their many gross and subtle bodily endeavors. The Lord’s devotees continue to bestow the blessings of devotion upon all such offenders without hesitation. That is the nature of devotees.

TEXT 46

pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktyā viśadāśayā ye
vairāgya-sāraṁ pratilabhya bodhaṁ
yathāñjasānvīyur akuṇṭha-dhiṣṇyam

SYNONYMS

pānena-by drinking; te-of You; deva-O Lord; kathā-topics; sudhāyāḥ-of the nectar; pravṛddha-highly enlightened; bhaktyā-by devotional service; viśada-āśayāḥ-with a greatly serious attitude; ye-those who; vairāgya-sāram-the entire purport of renunciation; pratilabhya-achieving; bodham-intelligence; yathā-as much as; añjasā-quickly; anvīyuḥ-achieve; akuṇṭha-dhiṣṇyam-Vaikuṇṭhaloka in the spiritual sky.

O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṇṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

The difference between the impersonalistic mental speculators and the pure devotees of the Lord is that the former pass through a miserable understanding of the Absolute Truth at every stage, whereas the devotees enter into the kingdom of all pleasures even from the beginning of their attempt. The devotee has only to hear about devotional activities, which are as simple as anything in ordinary life, and he also acts very simply, whereas the mental speculator has to pass through a jugglery of words, which are partially facts and partially a make-show for the maintenance of an artificial impersonal status. In spite of his strenuous efforts to attain perfect knowledge, the impersonalist attains merging into the impersonal oneness of the brahmajyoti of the Lord, which is also attained by the enemies of the Lord simply because of their being killed by Him. The devotees, however, attain to the highest stage of knowledge and renunciation and achieve the Vaikuṇṭhalokas, the planets in the spiritual sky. The impersonalist attains only the sky, and does not achieve any tangible transcendental bliss, whereas the devotee attains to the planets where real spiritual life prevails. With a serious attitude, the devotee throws away all achievements like so much dust, and he accepts only devotional service, the transcendental culmination.

TEXT 47

tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtiṁ baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te

SYNONYMS

tathā-as far as; apare-others; ca-also; ātma-samādhi-transcendental self-realization; yoga-means; balena-by the strength of; jitvā-conquering; prakṛtim-acquired nature or modes of nature; baliṣṭhām-very powerful; tvām-You; eva-only; dhīrāḥ-pacified; puruṣam-person; viśanti-enters into; teṣām-for them; śramaḥ-much labor; syāt-has to be taken; na-never; tu-but; sevayā-by serving; te-of You.

Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

In terms of a labor of love and its returns, the bhaktas, or devotees of the Lord, always have priority over persons who are addicted to the association of jñānīs, or impersonalists, and yogīs, or mystics. The word apare (others) is very significant in this connection. ”Others” refers to the jñānīs and the yogīs, whose only hope is to merge into the existence of the impersonal brahmajyoti. Although their destination is not so important in comparison to the destination of the devotees, the labor of the nondevotees is far greater than that of the bhaktas. One may suggest that there is sufficient labor for the devotees also in the matter of discharging devotional service. But that labor is compensated by the enhancement of transcendental pleasure. The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their united activities.

The union of the impersonalists and the union of the devotees are not on a par. The impersonalists try to fully stop their individuality by attaining sāyujya-mukti, or unification by merging into oneness, whereas the devotees keep their individuality to exchange feelings in relationship with the supreme individual Lord. Such reciprocation of feelings takes place in the transcendental Vaikuṇṭha planets, and therefore the liberation sought by the impersonalists is already achieved in devotional service. The devotees attain mukti automatically, while continuing the transcendental pleasure of maintaining individuality. As explained in the previous verse, the destination of the devotees is Vaikuṇṭha, or akuṇṭha-dhiṣṇya, the place where anxieties are completely eradicated. One should not mistake the destination of the devotees and that of the impersonalists to be one and the same. The destinations are distinctly different, and the transcendental pleasure derived by the devotee is also distinct from cin-mātra, or spiritual feelings alone.

TEXT 48

tat te vayaṁ loka-sisṛkṣayādya
tvayānusṛṣṭās tribhir ātmabhiḥ sma
sarve viyuktāḥ sva-vihāra-tantraṁ
na śaknumas tat pratihartave te

SYNONYMS

tat-therefore; te-Your; vayam-all of us; loka-world; sisṛkṣayā-for the sake of creation; ādya-O Original person; tvayā-by You; anusṛṣṭāḥ-being created one after another; tribhiḥ-by the three modes of nature; ātmabhiḥ-by one's own; sma-in the past; sarve-all; viyuktāḥ-separated; sva-vihāra-tantram-the network of activities for one's own pleasure; na-not; śaknumaḥ-could do it; tat-that; pratihartave-to award; te-unto Your.

O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

The cosmic creation is working under the influence of the three modes of the external potency of the Lord. Different creatures are also under the same influence, and therefore they cannot act concertedly in satisfying the Lord. Because of this diverse activity, there cannot be any harmony in the material world. The best policy, therefore, is to act for the sake of the Lord. That will bring about the desired harmony.

TEXT 49

yāvad baliṁ te 'ja harāma kāle
yathā vayaṁ cānnam adāma yatra
yathobhayeṣāṁ ta ime hi lokā
baliṁ haranto 'nnam adanty anūhāḥ

SYNONYMS

yāvat-as it may be; balim-offerings; te-Your; aja-O unborn one; harāma-shall offer; kāle-at the right time; yathā-as much as; vayam-we; ca-also; annam-food grains; adāma-shall partake; yatra-whereupon; yathā-as much as; ubhayeṣām-both for You and for us; te-all; ime-these; hi-certainly; lokāḥ-living entities; balim-offerings; harantaḥ-while offering; annam-grains; adanti-eat; anūhāḥ-without disturbance.

O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves.

Developed consciousness begins from the human form of life and further increases in the forms of the demigods living in higher planets. The earth is situated almost in the middle of the universe, and the human form of life is the via medium between the life of the demigods and that of the demons. The planetary systems above the earth are especially meant for the higher intellectuals, called demigods. They are called demigods because although their standard of life is far more advanced in culture, enjoyment, luxury, beauty, education and duration of life, they are always fully God conscious. Such demigods are always ready to render service to the Supreme Lord because they are perfectly aware of the fact that every living entity is constitutionally an eternal subordinate servitor of the Lord. They also know that it is the Lord only who can maintain all living entities with all the necessities of life. The Vedic hymns, eko bahūnāṁ yo vidadhāti kāmān, tā enam abruvann āyatanaṁ naḥ prajānīhi yasmin pratiṣṭhitā annam adāme, etc., confirm this truth. In Bhagavad-gītā also, the Lord is mentioned as bhūta-bhṛt, or the maintainer of all living creatures.

The modern theory that starvation is due to an increase in population is not accepted by the demigods or the devotees of the Lord. The devotees or demigods are fully aware that the Lord can maintain any number of living entities, provided they are conscious of how to eat. If they want to eat like ordinary animals, who have no God consciousness, then they must live in starvation, poverty and want, like the jungle animals in the forest. The jungle animals are also maintained by the Lord with their respective foodstuffs, but they are not advanced in God consciousness. Similarly, human beings are provided with food grains, vegetables, fruits and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants.

In Bhagavad-gītā (3.13) it is confirmed that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when men are unaware of the intrinsic value of such gifts from the Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature. One cannot escape the vigilance of the powerful material nature unless he leads a God conscious or devotional life.

TEXT 50

tvaṁ naḥ surāṇām asi sānvayānāṁ
kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ
tvaṁ deva śaktyāṁ guṇa-karma-yonau
retas tv ajāyāṁ kavim ādadhe 'jaḥ

SYNONYMS

tvam-Your Lordship; naḥ-of us; surāṇām-of the demigods; asi-You are; sa-anvayānām-with different gradations; kūṭa-sthaḥ-one who is unchanged; ādyaḥ-without any superior; puruṣaḥ-the founder person; purāṇaḥ-the oldest, who has no other founder; tvam-You; deva-O Lord; śaktyām-unto the energy; guṇa-karma-yonau-unto the cause of the material modes and activities; retaḥ-semen of birth; tu-indeed; ajāyām-for begetting; kavim-the total living entities; ādadhe-initiated; ajaḥ-one who is unborn.

You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semen of the total living entities, yet You are unborn.

The Lord, the Original Person, is the father of all other living entities, beginning from Brahmā, the personality from whom all other living entities in different gradations of species are generated. Yet the supreme father has no other father. Every one of the living entities of all grades, up to Brahmā, the original creature of the universe, is begotten by a father, but He, the Lord, has no father. When He descends on the material plane, out of Mis causeless mercy He accepts one of His great devotees as His father to keep pace with the rules of the material world. But since He is the Lord, He is always independent in choosing who will become His father. For example, the Lord came out of a pillar in His incarnation as Nṛsiṁhadeva, and by the Lord's causeless mercy, Ahalyā came out of a stone by the touch of the lotus feet of His incarnation as Lord Śrī Rāma. He is also the companion of every living entity as the Supersoul, but He is unchanged. The living entity changes his body in the material world, but even when the Lord is in the material world, He is ever unchanged. That is His prerogative.

As confirmed in Bhagavad-gītā (14.3), the Lord impregnates the external or material energy, and thus the total living entities later come out in different gradations, beginning from Brahmā, the first demigod, down to the insignificant ant. All gradations of living entities are manifested by Brahmā and the external energy, but the Lord is the original father of everyone. The relationship of every living being with the Supreme Lord is certainly one of son and father and not one of equality. Sometimes in love the son is more than the father, but the relationship of father and son is one of the superior and the subordinate. Every living entity, however great he may be, even up to demigods like Brahmā and Indra, is an eternally subordinate servitor of the supreme father. The mahat-tattva principle is the generating source of all the modes of material nature, and the living entities take birth in the material world in bodies supplied by the mother, material nature, in terms of their previous work. The body is a gift of material nature, but the soul is originally part and parcel of the Supreme Lord.

TEXT 51

tato vayaṁ mat-pramukhā yad-arthe
babhūvimātman karavāma kiṁ te
tvaṁ naḥ sva-cakṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām

SYNONYMS

tataḥ-therefore; vayam-all of us; mat-pramukhāḥ-coming from the total cosmos, the mahat-tattva; yat-arthe-for the purpose of which; babhūvima-created; ātman-O Supreme Self; karavāma-shall do; kim-what; te-Your service; tvam-Yourself; naḥ-to us; sva-cakṣuḥ-personal plan; paridehi-specifically grant us; śaktyā-with potency to work; deva-O Lord; kriyā-arthe-for acting; yat-from which; anugrahāṇām-of those who are specifically favored.

O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

The Lord creates this material world and impregnates the material energy with the living entities who will act in the material world. All these actions have a divine plan behind them. The plan is to give the conditioned souls who so desire a chance to enjoy sense gratification. But there is another plan behind the creation: to help the living entities realize that they are created for the transcendental sense gratification of the Lord and not for their individual sense gratification. This is the constitutional position of the living entities. The Lord is one without a second, and He expands Himself into many for His transcendental pleasure. All the expansions-the viṣṇu-tattvas, the jīva-tattvas and the śakti-tattvas (the Personalities of Godhead, the living entities and the different potential energies)- are different offshoots from the same one Supreme Lord. The jīva-tattvas are separated expansions of the viṣṇu-tattvas, and although there are potential differences between them, they are all meant for the transcendental sense gratification of the Supreme Lord. Some of the jīvas, however, wanted to lord it over material nature in imitation of the lordship of the Personality of Godhead. Regarding when and why such propensities overcame the pure living entities, it can only be explained that the jīva-tattvas have infinitesimal independence and that due to misuse of this independence some of the living entities have become implicated in the conditions of cosmic creation and are therefore called nitya-baddhas, or eternally conditioned souls.

The expansions of Vedic wisdom also give the nitya-baddhas, the conditioned living entities, a chance to improve, and those who take advantage of such transcendental knowledge gradually regain their lost consciousness of rendering transcendental loving service to the Lord. The demigods are amongst the conditioned souls who have developed this pure consciousness of service to the Lord but who at the same time continue to desire to lord it over the material energy. Such mixed consciousness puts a conditioned soul in the position of managing the affairs of this creation. The demigods are entrusted leaders of the conditioned souls. As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation. Such demigods are devotees of the Lord in the material world, and when completely free from all material desire to lord it over the material energy they become pure devotees and have no desire but to serve the Lord. Therefore any living entity who desires a position in the material world may desire so in the service of the Lord and may seek power and intelligence from the Lord, as exemplified by the demigods in this particular verse. One cannot do anything unless he is enlightened and empowered by the Lord. The Lord says in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanaṁ ca. All recollections, knowledge, etc., as well as all forgetfulness, are engineered by the Lord, who is sitting within the heart of everyone. The intelligent man seeks the help of the Lord, and the Lord helps the sincere devotees engaged in His multifarious services.

The demigods are entrusted by the Lord to create different species of living entities according to their past deeds. They are herein asking the favor of the Lord for the intelligence and power to carry out their task. Similarly, any conditioned soul may also engage in the service of the Lord under the guidance of an expert spiritual master and thus gradually become freed from the entanglement of material existence. The spiritual master is the manifested representative of the Lord, and anyone who puts himself under the guidance of a spiritual master and acts accordingly is said to be acting in terms of buddhi-yoga, as explained in Bhagavad-gītā (2.41):

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

Thus end the Bhaktivedanta purports of the Third Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Vidura's Talks with Maitreya."

20.4.6 Chapter Six

Creation of the Universal Form

TEXT 1

ṛṣir uvāca
iti tāsāṁ sva-śaktīnāṁ

satīnām asametya saḥ
prasupta-loka-tantrāṇāṁ
niśāmya gatim īśvaraḥ

SYNONYMS

ṛṣiḥ uvāca-the Ṛṣi Maitreya said; iti-thus; tāsām-their; sva-śaktīnām-own potency; satīnām-so situated; asametya-without combination; saḥ-He (the Lord); prasupta-suspended; loka-tantrāṇām-in the universal creations; niśāmya-hearing; gatim-progress; īśvaraḥ-the Lord.

The Ṛṣi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

There is nothing wanting in the creation of the Lord; all the potencies are there in a dormant state. But unless they are combined by the will of the Lord, nothing can progress. The suspended progressive work of creation can only be revived by the direction of the Lord.

TEXT 2

kāla-sañjñāṁ tadā devīṁ
bibhrac-chaktim urukramaḥ
trayoviṁśati tattvānāṁ
gaṇaṁ yugapad āviśat

SYNONYMS

kāla-sañjñām-known as Kālī; tadā-at that time; devīm-the goddess; bibhrat-destructive; śaktim-potency; urukramaḥ-the supreme powerful; trayaḥ-viṁśati-twenty-three; tattvānām-of the elements; gaṇam-all of them; yugapat-simultaneously; āviśat-entered.

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.

The ingredients of matter are counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eye, ear, nose, tongue, skin, hand, leg, evacuating organ, genitals, speech and mind. All are combined together by the influence of time and are again dissolved in the course of time. Time, therefore, is the energy of the Lord and acts in her own way by the direction of the Lord. This energy is called Kālī and is represented by the dark destructive goddess generally worshiped by persons influenced by the mode of darkness or ignorance in material existence. In the Vedic hymn this process is described as mūla-prakṛtir avikṛtir mahadādyāḥ prakṛti-vikṛtayaḥ sapta ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ. The energy which acts as material nature in a combination of twenty-three ingredients is not the final source of creation. The Lord enters into the elements and applies His energy, called Kālī. In all other Vedic scriptures the same principle is accepted. In Brahma-saṁhitā (5.35) it is stated:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Mahā-Viṣṇu], He enters into material nature, and then into each and every universe [as Garbhodakaśāyī Viṣṇu], and then [as Kṣīrodakaśāyī Viṣṇu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms."

Similarly, this is confirmed in Bhagavad-gītā (10.42):

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"O Arjuna, there is no necessity of your knowing about My innumerable energies, which act in various ways. I enter into the material creation by My partial plenary expansion [Paramātmā, or the Supersoul] in all the universes and in all the elements thereof, and thus the work of creation goes on." The wonderful activities of material nature are due to Lord Kṛṣṇa, and thus He is the final cause, or the ultimate cause of all causes.

TEXT 3

so 'nupraviṣṭo bhagavāṁś
ceṣṭārūpeṇa taṁ gaṇam
bhinnaṁ saṁyojayām āsa
suptaṁ karma prabodhayan

SYNONYMS

saḥ-that; anupraviṣṭaḥ-thus entering later on; bhagavān-the Personality of Godhead; ceṣṭā-rūpeṇa-by His representation of attempt, Kālī; tam-them; gaṇam-all the living entities, including the demigods; bhinnam-separately; saṁyojayām āsa-engaged to work; suptam-sleeping; karma-work; prabodhayan-enlightening.

Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep.

Every individual soul remains unconscious after the dissolution of the creation and thus enters into the Lord with His material energy. These individual living entities are conditioned souls everlastingly, but in each and every material creation they are given a chance to liberate themselves and become free souls. They are all given a chance to take advantage of the Vedic wisdom and find out what is their relationship with the Supreme Lord, how they can be liberated, and what the ultimate profit is in such liberation. By properly studying the Vedas one becomes conscious of his position and thus takes to the transcendental devotional service of the Lord and is gradually promoted to the spiritual sky. The individual souls in the material world engage in different activities according to their past unfinished desires. After the dissolution of a particular body, the individual soul forgets everything, but the all-merciful Lord, who is situated in everyone's heart as the witness, the Supersoul, awakens him and reminds him of his past desires, and thus he begins to act accordingly in his next life. This unseen guidance is described as fate, and a sensible man can understand that this continues his material bondage in the three modes of nature.

The unconscious sleeping stage of the living entity just after the partial or total dissolution of the creation is wrongly accepted as the final stage of life by some less intelligent philosophers. After the dissolution of the partial material body, a living entity remains unconscious for only a few months, and after the total dissolution of the material creation, he remains unconscious for many millions of years. But when the creation is again revived, he is awakened to his work by the Lord. The living entity is eternal, and the wakeful state of his consciousness, manifested by activities, is his natural condition of life. He cannot stop acting while awake, and thus he acts according to his diverse desires. When his desires are trained in the transcendental service of the Lord, his life becomes perfect, and he is promoted to the spiritual sky to enjoy eternal awakened life.

TEXT 4

prabuddha-karmā daivena
trayoviṁśatiko gaṇaḥ
prerito 'janayat svābhir
mātrābhir adhipūruṣam

SYNONYMS

prabuddha-awakened; karmā-activities; daivena-by the will of the Supreme; trayaḥ-viṁśatikaḥ-by the twenty-three principal ingredients; gaṇaḥ-the combination; preritaḥ-induced by; ajanayat-manifested; svābhiḥ-by His personal; mātrābhiḥ-plenary expansion; adhipūruṣam-the gigantic universal form (viśva-rūpa).

When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the viśvarūpa body of the Lord, came into existence.

The virāṭ-rūpa or viśva-rūpa, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Lord Kṛṣṇa exhibited this virāṭ or viśva-rūpa to Arjuna just to convince the impersonalists that He is the original Personality of Godhead. Kṛṣṇa exhibited the virāṭ-rūpa; it is not that Kṛṣṇa was exhibited by the virāṭ-rūpa. The virāṭ-rūpa is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The arcā-vigraha, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the virāṭ and arcā are all nondifferent from His eternal form as Lord Kṛṣṇa.

TEXT 5

pareṇa viśatā svasmin
mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āsādya
yasmin lokāś carācarāḥ

SYNONYMS

pareṇa-by the Lord; viśatā-thus entering; svasmin-by His own self; mātrayā-by a plenary portion; viśva-sṛk-the elements of universal creation; gaṇaḥ-all; cukṣobha-transformed; anyonyam-one another; āsādya-having obtained; yasmin-in which; lokāḥ-the planets; cara-acarāḥ-movable and immovable.

As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

The elements of cosmic creation are all matter and have no potency to increase in volume unless entered into by the Lord in His plenary portion. This means that matter does not increase or decrease unless it is spiritually touched. Matter is a product of spirit and increases only by the touch of spirit. The entire cosmic manifestation has not assumed its gigantic form by itself, as wrongly calculated by less intelligent persons. As long as spirit is within matter, matter can increase as needed; but without the spirit, matter stops increasing. For example, as long as there is spiritual consciousness within the material body of a living entity, the body increases to the required size, but a dead material body, which has no spiritual consciousness, stops increasing. In Bhagavad-gītā (Chapter Two) importance is given to the spiritual consciousness, not the body. The entire cosmic body increased by the same process that we experience in our small bodies. One should not, however, foolishly think that the individual infinitesimal soul is the cause of the gigantic manifestation of the universal form. The universal form is called the virāṭ-rūpa because the Supreme Lord is within it in His plenary portion.

TEXT 6

hiraṇmayaḥ sa puruṣaḥ
sahasra-parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛṁhitaḥ

SYNONYMS

hiraṇmayaḥ-the Garbhodakaśāyī Viṣṇu, who also assumes the virāṭ-rūpa; saḥ-He; puruṣaḥ-incarnation of Godhead; sahasra-one thousand; parivatsarān-celestial years; āṇḍa-kośe-within the global universe; uvāsa-resided; apsu-on the water; sarva-sattva-all living entities lying with Him; upabṛṁhitaḥ-so spread.

The gigantic virāṭ-puruṣa, known as Hiraṇmaya, lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

After the Lord entered each and every universe as the Garbhodakaśāyī Viṣṇu, half of the universe was filled with water. The cosmic manifestation of the planetary systems, outer space, etc., which are visible to us, is only one half of the complete universe. Before the manifestation takes place and after the entrance of Viṣṇu within the universe, there is a period of one thousand celestial years. All the living entities injected within the womb of the mahat-tattva are divided in all universes with the incarnation of Garbhodakaśāyī Viṣṇu, and all of them lie down with the Lord until Brahmā is born. Brahmā is the first living being within the universe, and from him all other demigods and living creatures are born. Manu is the original father of mankind, and therefore, in Sanskrit, mankind is called mānuṣya. Humanity in different bodily qualities is distributed throughout the various planetary systems.

TEXT 7

sa vai viśva-sṛjāṁ garbho
deva-karmātma-śaktimān
vibabhājātmanātmānam
ekadhā daśadhā tridhā

SYNONYMS

saḥ-that; vai-certainly; viśva-sṛjām-of the gigantic virāṭ form; garbhaḥ-total energy; deva-living energy; karma-activity of life; ātma-self; śaktimān-full with potencies; vibabhāja-divided; ātmanā-by Himself; ātmānam-Himself; ekadhā-in oneness; daśadhā-in ten; tridhā-and in three.

The total energy of the mahat-tattva, in the form of the gigantic virāṭ-rūpa, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

Consciousness is the sign of the living entity, or the soul. The existence of the soul is manifest in the form of consciousness, called jñāna-śakti. The total consciousness is that of the gigantic virāṭ-rūpa, and the same consciousness is exhibited in individual persons. The activity of consciousness is performed through the air of life, which is of ten divisions. The airs of life are called prāṇa, apāna, udāna, vyāna and samāna and are also differently qualified as nāga, kūrma, kṛkara, devadatta and dhanañjaya. The consciousness of the soul becomes polluted by the material atmosphere, and thus various activities are exhibited in the false ego of bodily identification. These various activities are described in Bhagavad-gītā (2.41) as bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām. The conditioned soul is bewildered into various activities for want of pure consciousness. In pure consciousness the activity is one. The consciousness of the individual soul becomes one with the supreme consciousness when there is complete synthesis between the two.

The monist believes that there is only one consciousness, whereas the sātvatas, or the devotees, believe that although there is undoubtedly one consciousness, they are one because there is agreement. The individual consciousness is advised to dovetail with the supreme consciousness, as instructed by the Lord in Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. The individual consciousness (Arjuna) is advised to dovetail with the supreme consciousness and thus maintain his conscious purity. It is foolish to try to stop the activities of consciousness, but they can be purified when they are dovetailed with the Supreme. This consciousness is divided into three modes of self-identification according to the proportion of purity: ādhyātmika, or self-identification with the body and mind, ādhibhautika, or self-identification with the material products, and ādhidaivika, or self-identification as a servant of the Lord. Of the three, ādhidaivika self-identification is the beginning of purity of consciousness in pursuance of the desire of the Lord.

TEXT 8

eṣa hy aśeṣa-sattvānām
ātmāṁśaḥ paramātmanaḥ
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyate

SYNONYMS

eṣaḥ-this; hi-certainly; aśeṣa-unlimited; sattvānām-living entities; ātmā-Self; aṁśaḥ-part; parama-ātmanaḥ-of the Supersoul; ādyaḥ-the first; avatāraḥ-incarnation; yatra-whereupon; asau-all those; bhūta-grāmaḥ-the aggregate creations; vibhāvyate-flourish.

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.

The Supreme Lord expands Himself in two ways, by personal plenary expansions and separated minute expansions. The personal plenary expansions are viṣṇu-tattvas, and the separated expansions are living entities. Since the living entities are very small, they are sometimes described as the marginal energy of the Lord. But the mystic yogīs consider the living entities and the Supersoul, Paramātmā, to be one and the same. It is, however, a minor point of controversy; after all, everything created rests on the gigantic virāṭ or universal form of the Lord.

TEXT 9

sādhyātmaḥ sādhidaivaś ca
sādhibhūta iti tridhā
virāṭ prāṇo daśa-vidha
ekadhā hṛdayena ca

SYNONYMS

sa-ādhyātmaḥ-the body and mind with all the senses; sa-ādhidaivaḥ-and the controlling demigods of the senses; ca-and; sa-ādhibhūtaḥ-the present objectives; iti-thus; tridhā-three; virāṭ-gigantic; prāṇaḥ-moving force; daśa-vidhaḥ-ten kinds; ekadhā-one only; hṛdayena-living energy; ca-also.

The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

In Bhagavad-gītā (7.4–5) it is stated that the eight elements earth, water, fire, air, sky, mind, intelligence and false ego are all products of the Lord's inferior energy, whereas the living entities, who are seen to utilize the inferior energy, originally belong to the superior energy, the internal potency of the Lord. The eight inferior energies work grossly and subtly, whereas the superior energy works as the central generating force. This is experienced in the human body. The gross elements, namely, earth, etc., form the external gross body and are like a coat, whereas the subtle mind and false ego act like the inner clothing of the body.

The movements of the body are first generated from the heart, and all the activities of the body are made possible by the senses, powered by the ten kinds of air within the body. The ten kinds of air are described as follows: The main air passing through the nose in breathing is called prāṇa. The air which passes through the rectum as evacuated bodily air is called apāna. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called samāna. The air which passes through the throat and the stoppage of which constitutes suffocation is called the udāna air. Aid the total air which circulates throughout the entire body is called the vyāna air. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called nāga air. The air which increases appetite is called kṛkara air. The air which helps contraction is called kūrma air. The air which helps relaxation by opening the mouth wide (in yawning) is called devadatta air, and the air which helps sustenance is called dhanañjaya air.

All these airs are generated from the center of the heart, which is one only. This central energy is superior energy of the Lord, who is seated within the heart with the soul of the body, who acts under the guidance of the Lord. This is explained in Bhagavad-gītā (15.15) as follows:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

The complete central force is generated from the heart by the Lord, who is seated there and who helps the conditioned soul in remembering and forgetting. The conditioned state is due to the soul's forgetfulness of his relationship of subordination to the Lord. One who wants to continue to forget the Lord is helped by the Lord to forget Him birth after birth, but one who remembers Him, by dint of association with a devotee of the Lord, is helped to remember Him more and more. Thus the conditioned soul can ultimately go back home, back to Godhead.

This process of transcendental help by the Lord is described in Bhagavad-gītā (10.10) as follows:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

The buddhi-yoga process of self-realization with intelligence transcendental to the mind (devotional service) can alone elevate one from the conditioned state of material entanglement in the cosmic construction. The conditioned state of the living entity is like that of a person who is within the depths of a huge mechanical arrangement. The mental speculators can reach the point of buddhi-yoga after many, many lifetimes of speculation, but the intelligent person who begins from the platform of intelligence above the mind makes rapid progress in self-realization. Because the buddhi-yoga process entails no fear of deterioration or retrogression at any time, it is the guaranteed path to self-realization, as confirmed in Bhagavad-gītā (2.40). The mental speculators cannot understand that the two birds (Śvetāśvatara Upaniṣad) sitting in one tree are the soul and the Supersoul. The individual soul eats the fruit of the tree, while the other bird does not eat the fruit but only observes the activities of the eating bird. Without attachment, the witnessing bird helps the fruit-eating bird perform fruitful activities. One who cannot understand this difference between the soul and the Supersoul, or God and the living entities, is certainly still in the entanglement of the cosmic machinery and thus must still await the time when he will be free from bondage.

TEXT 10

smaran viśva-sṛjām īśo
vijñāpitam adhokṣajaḥ
virājam atapat svena
tejasaiṣāṁ vivṛttaye

SYNONYMS

smaran-remembering; viśva-sṛjām-of the demigods entrusted with the task of cosmic construction; īśaḥ-the Supreme Lord; vijñāpitam-as He was prayed for; adhokṣajaḥ-the Transcendence; virājam-the gigantic universal form; atapat-considered thus; svena-by His own; tejasā-energy; eṣām-for them; vivṛttaye-for understanding.

The Supreme Lord is the Supersoul of all the demigods entrusted with the task of constructing the cosmic manifestation. Being thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

The impersonalists are captivated by the gigantic universal form of the Supreme. They think that the control behind this gigantic manifestation is imagination. Intelligent persons, however, can estimate the value of the cause by observing the wonders of the effects. For example, the individual human body does not develop from the womb of the mother independently but because the living entity, the soul, is within the body. Without the living entity, a material body cannot automatically take shape or develop. When any material object displays development, it must be understood that there is a spiritual soul within the manifestation. The gigantic universe has developed gradually, just as the body of a child develops. The conception that the Transcendence enters within the universe is, therefore, logical. As the materialists cannot find the soul and the Supersoul within the heart, similarly, for want of sufficient knowledge, they cannot see that the Supreme Soul is the cause of the universe. The Lord is therefore described in the Vedic language as avāṅ-mānasa-gocaraḥ, beyond the conception of words and minds.

Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord. The Lord is called adhokṣaja, or the person who is beyond perception by the blunt, limited potency of our senses. One cannot perceive the transcendental name or form of the Lord by mental speculation. The mundane Ph.D.'s are completely unable to speculate on the Supreme with their limited senses. Such attempts by the puffed up Ph.D's are compared to the philosophy of the frog in the well. A frog in a well was informed of the gigantic Pacific Ocean, and he began to puff himself up in order to understand or measure the length and breadth of the Pacific Ocean. Ultimately the frog burst and died. The title Ph.D. can also be interpreted as Plough

Department, a title meant for the tillers in the paddy field. The attempt of the tillers in the paddy field to understand the cosmic manifestation and the cause behind such wonderful work can be compared to the endeavor of the frog in the well to calculate the measurement of the Pacific Ocean.

The Lord can reveal Himself only to a person who is submissive and who engages in His transcendental loving service. The demigods controlling the elements and ingredients of universal affairs prayed to the Lord for guidance, and thus He manifested His gigantic form, as He did at the request of Arjuna.

TEXT 11

atha tasyābhitaptasya
katidhāyatanāni ha
nirabhidyanta devānāṁ
tāni me gadataḥ śṛṇu

SYNONYMS

atha-therefore; tasya-His; abhitaptasya-in terms of His contemplation; katidhā-how many; āyatanāni-embodiments; ha-there were; nirabhidyanta-by separated parts; devānām-of the demigods; tāni-all those; me gadataḥ-described by me; śṛṇu-just hear.

Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

The demigods are separated parts and parcels of the Supreme Lord, as are all other living entities. The only difference between the demigods and the ordinary living entities is that when the living entities are rich in pious acts of devotional service to the Lord, and when their desire to lord it over material energy has vanished, they are promoted to the posts of demigods, who are entrusted by the Lord with executing the management of the universal affairs.

TEXT 12

tasyāgnir āsyaṁ nirbhinnaṁ
loka-pālo 'viśat padam
vācā svāṁśena vaktavyaṁ
yayāsau pratipadyate

SYNONYMS

tasya-His; agniḥ-fire; āsyam-mouth; nirbhinnam-thus separated; loka-pālaḥ-the directors of material affairs; aviśat-entered; padam-respective positions; vācā-by words; sva-aṁśena-by one's own part; vaktavyam-speeches; yayā-by which; asau-they; pratipadyate-express.

Agni, or heat, separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.

The mouth of the gigantic universal form of the Lord is the source of the speaking power. The director of the fire element is the controlling deity, or the ādhidaiva. The speeches delivered are ādhyātma, or bodily functions, and the subject matter of the speeches is material productions, or the ādhibhūta principle.

TEXT 13

nirbhinnaṁ tālu varuṇo
loka-pālo 'viśad dhareḥ
jihvayāṁśena ca rasaṁ
yayāsau pratipadyate

SYNONYMS

nirbhinnam-separated; tālu-palate; varuṇaḥ-the deity controlling air; loka-pālaḥ-director of the planets; aviśat-entered; hareḥ-of the Lord; jihvayā aṁśena-with the part of the tongue; ca-also; rasam-tastes; yayā-by which; asau-the living entity; pratipadyate-expresses.

When the palate of the gigantic form was separately manifested, Varuṇa, the director of air in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.

TEXT 14

nirbhinne aśvinau nāse
viṣṇor āviśatāṁ padam
ghrāṇenāṁśena gandhasya
pratipattir yato bhavet

SYNONYMS

nirbhinne-thus being separated; aśvinau-the dual Aśvinīs; nāse-of the two nostrils; viṣṇoḥ-of the Lord; āviśatām-entering; padam-post; ghrāṇena aṁśena-by partially smelling; gandhasya-aroma; pratipattiḥ-experience; yataḥ-whereupon; bhavet-becomes.

When the Lord's two nostrils separately manifested themselves, the dual Aśvinī-kumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

TEXT 15

nirbhinne akṣiṇī tvaṣṭā
loka-pālo 'viśad vibhoḥ
cakṣuṣāṁśena rūpāṇāṁ
pratipattir yato bhavet

SYNONYMS

nirbhinne-thus being separated; akṣiṇī-the eyes; tvaṣṭā-the sun; loka-pālaḥ-director of light; aviśat-entered; vibhoḥ-of the great; cakṣuṣā aṁśena-by the part of the eyesight; rūpāṇām-of the forms; pratipattiḥ-experience; yataḥ-by which; bhavet-becomes.

Thereafter, the two eyes of the gigantic form of the Lord were separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

TEXT 16

nirbhinnāny asya carmāṇi
loka-pālo ’nilo ’viśat
prāṇenāṁśena saṁsparśaṁ
yenāsau pratipadyate

SYNONYMS

nirbhinnāni-being separated; asya-of the gigantic form; carmāṇi-skin; loka-pālaḥ-the director; anilaḥ-air; aviśat-entered; prāṇena aṁśena-the part of the breathing; saṁsparśam-touch; yena-by which; asau-the living entity; pratipadyate-can experience.

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with partial touch, and thus the living entities can realize tactile knowledge.

TEXT 17

karṇāv asya vinirbhinnau
dhiṣṇyaṁ svaṁ viviśur diśaḥ
śrotreṇāṁśena śabdasya
siddhiṁ yena prapadyate

SYNONYMS

karṇau-the ears; asya-of the gigantic form; vinirbhinnau-being thus separated; dhiṣṇyam-the controlling deity; svam-own; viviśuḥ-entered; diśaḥ-of the directions; śrotreṇa aṁśena-with the hearing principles; śabdasya-of the sound; siddhim-perfection; yena-by which; prapadyate-is experienced.

When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things. The perfection of all sound or knowledge enters through the ear and makes one’s life perfect. The entire Vedic system of knowledge is received by aural reception only, and thus sound is the most important source of knowledge.

TEXT 18

tvacam asya vinirbhinnāṁ
viviśur dhiṣṇyam oṣadhīḥ
aṁśena romabhiḥ kaṇḍūṁ
yair asau pratipadyate

SYNONYMS

tvacam-skin; asya-of the gigantic form; vinirbhinnām-being separately manifested; viviśuḥ-entered; dhiṣṇyam-the controlling deity; oṣadhīḥ-sensations; aṁśena-with parts; romabhiḥ-through the hairs on the body; kaṇḍūm-itching; yaiḥ-by which; asau-the living entity; pratipadyate-experiences.

When there was a separate manifestation of skin, the controlling deities of sensations and their different parts entered into it, and thus the living entities feel itching and happiness due to touch.

For sense perception there are two principal items, touch and itching, and both of them are controlled by the skin and hairs on the body. According to Śrī Viśvanātha Cakravartī, the controlling deity of touch is the air passing within the body, and the controlling deity of the hairs on the body is Oṣadhya. For the skin the object of perception is touch, and for the hairs on the body the object of perception is itching.

TEXT 19

meḍhraṁ tasya vinirbhinnaṁ
sva-dhiṣṇyaṁ ka upāviśat
retasāṁśena yenāsāv
ānandaṁ pratipadyate

SYNONYMS

meḍhram-genitals; tasya-of the gigantic form; vinirbhinnam-being separated; sva-dhiṣṇyam-own position; kaḥ-Brahmā, the original living creature; upāviśat-entered; retasā aṁśena-with the part of the semen; yena-by which; asau-the living entity; ānandam-sex pleasure; pratipadyate-experiences.

When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semen, and thus the living entities can enjoy sex pleasure.

TEXT 20

gudaṁ puṁso vinirbhinnaṁ
mitro lokeśa āviśat
pāyunāṁśena yenāsau
visargaṁ pratipadyate

SYNONYMS

gudam-evacuating outlet; puṁsaḥ-of the gigantic form; vinirbhinnam-being separately manifested; mitraḥ-the sun-god; loka-īśaḥ-the director named Mitra; āviśat-entered; pāyunā aṁśena-with the partial evacuation process; yena-by which; asau-the living entity; visargam-evacuation; pratipadyate-performs.

The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

TEXT 21

hastāv asya vinirbhinnāv
indraḥ svar-patir āviśat
vārtayāṁśena puruṣo
yayā vṛttiṁ prapadyate

SYNONYMS

hastau-hands; asya-of the gigantic form; vinirbhinnau-being separately manifested; indraḥ-the King of heaven; svaḥ-patiḥ-the ruler of heavenly planets; āviśat-entered into it; vārtayā aṁśena-with partial mercantile principles; puruṣaḥ-the living entity; yayā-by which; vṛttim-business of livelihood; prapadyate-transacts.

Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

TEXT 22

pādāv asya vinirbhinnau
lokeśo viṣṇur āviśat
gatyā svāṁśena puruṣo
yayā prāpyaṁ prapadyate

SYNONYMS

pādau-the legs; asya-of the gigantic form; vinirbhinnau-being manifested separately; loka-īśaḥ viṣṇuḥ-the demigod Viṣṇu (not the Personality of Godhead); āviśat-entered; gatyā-by the power of movement; sva-aṁśena-with his own parts; puruṣaḥ-living entity; yayā-by which; prāpyam-destination; prapadyate-reaches.

Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity move to his destination.

TEXT 23

buddhiṁ cāsya vinirbhinnāṁ
vāg-īśo dhiṣṇyam āviśat
bodhenāṁśena boddhavyam
pratipattir yato bhavet

SYNONYMS

buddhim-intelligence; ca-also; asya-of the gigantic form; vinirbhinnām-being separately manifested; vāk-īśaḥ-Brahmā, lord of the Vedas; dhiṣṇyam-the controlling power; āviśat-entered in; bodhena aṁśena-with his part of intelligence; boddhavyam-the matter of understanding; pratipattiḥ-understood; yataḥ-by which; bhavet-so becomes.

When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.

TEXT 24

hṛdayaṁ cāsya nirbhinnaṁ
candramā dhiṣṇyam āviśat
manasāṁśena yenāsau
vikriyāṁ pratipadyate

SYNONYMS

hṛdayam-heart; ca-also; asya-of the gigantic form; nirbhinnam-being manifested separately; candramā-the moon demigod; dhiṣṇyam-with controlling power; āviśat-entered into; manasā aṁśena-partly with mental activity; yena-by which; asau-the living entity; vikriyām-resolution; pratipadyate-transacts.

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

TEXT 25

ātmānaṁ cāsya nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenāsau
kartavyaṁ pratipadyate

SYNONYMS

ātmānam-false ego; ca-also; asya-of the gigantic form; nirbhinnam-being separately manifested; abhimānaḥ-false identification; aviśat-entered; padam-in position; karmaṇā-activities; aṁśena-by the part; yena-by which; asau-the living entity; kartavyam-objective activities; pratipadyate-takes in.

Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

The false ego of materialistic identity is controlled by the demigod Rudra, an incarnation of Lord Śiva. Rudra is the incarnation of the Supreme Lord who controls the mode of ignorance within material nature. The activities of the false ego are based on the objective of the body and mind. Most persons conducted by the false ego are controlled by Lord Śiva. When one reaches a finer version of ignorance, he falsely thinks of himself as the Supreme Lord. That egoistic conviction of the conditioned soul is the last snare of the illusory energy which controls the entire material world.

TEXT 26

sattvaṁ cāsya vinirbhinnaṁ
mahān dhiṣṇyam upāviśat
cittenāṁśena yenāsau
vijñānaṁ pratipadyate

SYNONYMS

sattvam-consciousness; ca-also; asya-of the gigantic form; vinirbhinnam-being separately manifested; mahān-the total energy, mahat-tattva; dhiṣṇyam-with control; upāviśat-entered into; cittena aṁśena-along with His part of consciousness; yena-by which; asau-the living entity; vijñānam-specific knowledge; pratipadyate-cultivates.

Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

TEXT 27

śīrṣṇo 'sya dyaur dharā padbhyāṁ
khaṁ nābher udapadyata
guṇānāṁ vṛttayo yeṣu
pratīyante surādayaḥ

SYNONYMS

śīrṣṇaḥ-head; asya-of the gigantic form; dyauḥ-the heavenly planets; dharā-earthly planets; padbhyām-on His legs; kham-the sky; nābheḥ-from the abdomen; udapadyata-became manifested; guṇānām-of the three modes of nature; vṛttayaḥ-reactions; yeṣu-in which; pratīyante-manifest; sura-ādayaḥ-the demigods and others.

Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

TEXT 28

ātyantikena sattvena
divaṁ devāḥ prapedire
dharāṁ rajaḥ-svabhāvena
paṇayo ye ca tān anu

SYNONYMS

ātyantikena-excessive; sattvena-by the mode of goodness; divam-in the higher planets; devāḥ-the demigods; prapedire-have been situated; dharām-on the earth; rajaḥ-the mode of passion; svabhāvena-by nature; paṇayaḥ-the human being; ye-all those; ca-also; tān-their; anu-subordinate.

The demigods, qualified by the superexcellent quality of the mode of goodness, are situated in the heavenly planets, whereas the human beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

In Bhagavad-gītā (14.14–15) it is said that those who are highly developed in the mode of goodness are promoted to the higher, heavenly planetary system, and those who are overpowered by the mode of passion are situated in the middle planetary systems-the earth and similar planets. But those who are surcharged with the mode of ignorance are degraded to the lower planetary systems or to the animal kingdom. The demigods are highly developed in the mode of goodness, and thus they are situated in the heavenly planets. Below human beings are the animals, although some of them mingle with human society; cows, horses, dogs, etc., are habituated to living under the protection of human beings.

The word ātyantikena is very significant in this verse. By development of the mode of goodness of material nature one can become situated in the heavenly planets. But by excessive development of the modes of passion and ignorance, the human being indulges in killing the animals who are meant to be protected by mankind. Persons who indulge in unnecessary animal killing have excessively developed in the modes of passion and ignorance and have no hope of advancing to the mode of goodness; they are destined to be degraded to lower statuses of life. The planetary systems are calculated as upper and lower in terms of the classes of living entities who live there.

TEXT 29

tārtīyena svabhāvena
bhagavan-nābhim āśritāḥ
ubhayor antaraṁ vyoma
ye rudra-pārṣadāṁ gaṇāḥ

SYNONYMS

tārtīyena-by excessive development of the third mode of material nature, the mode of ignorance; svabhāvena-by such nature; bhagavat-nābhim-the abdominal navel of the gigantic form of the Personality of Godhead; āśritāḥ-those who are so situated; ubhayoḥ-between the two; antaram-in between; vyoma-the sky; ye-all of whom; rudra-pārṣadām-associates of Rudra; gaṇāḥ-population.

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.

This middle portion of the sky is called Bhuvarloka, as confirmed by both Śrīla Viśvanātha Cakravartī and Śrīla Jīva Gosvāmī. In Bhagavad-gītā it is stated that those who develop in the mode of passion are situated in the middle region. Those who are situated in the mode of goodness are promoted to the regions of the demigods, those who are situated in the mode of passion are placed in human society, and those who are situated in the mode of ignorance are placed in the society of animals or ghosts. There are no contradictions in this conclusion. Numerous living entities are distributed all over the universe in different planets and are so situated in terms of their own qualities in the modes of material nature.

TEXT 30

mukhato 'vartata brahma
puruṣasya kurūdvaha
yas tūnmukhatvād varṇānāṁ
mukhyo 'bhūd brāhmaṇo guruḥ

SYNONYMS

mukhataḥ-from the mouth; avartata-generated; brahma-the Vedic wisdom; puruṣasya-of the virāṭ-puruṣa, the gigantic form; kuru-udvaha-O chief of the Kuru dynasty; yaḥ-who are; tu-due to; unmukhatvāt-inclined to; varṇānām-of the orders of society; mukhyaḥ-the chief; abhūt-so became; brāhmaṇaḥ-called the brāhmaṇas; guruḥ-the recognized teacher or spiritual master.

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virāṭ, the gigantic form. Those who are inclined to this Vedic knowledge are called brāhmaṇas, and they are the natural teachers and spiritual masters of all the orders of society.

As confirmed in Bhagavad-gītā (4.13), the four orders of human society developed with the order of the body of the gigantic form. The bodily divisions are the mouth, arms, waist and legs. Those who are situated on the mouth are called brāhmaṇas, those who are situated on the arms are called kṣatriyas, those who are situated on the waist are called vaiśyas, and those who are situated on the legs are called śūdras. Everyone is situated in the body of the Supreme in His gigantic viśva-rūpa form. In terms of the four orders, therefore, no caste is to be considered degraded because of being situated on a particular part of the body. In our own bodies we do not show any actual difference in our treatment towards the hands or legs. Each and every part of the body is important, although the mouth is the most important of the bodily parts. If other parts are cut off from the body, a man can continue his life, but if the mouth is cut off, one cannot live. Therefore, this most important part of the body of the Lord is called the sitting place of the brāhmaṇas, who are inclined to the Vedic wisdom. One who is not inclined to the Vedic wisdom but to mundane affairs cannot be called a brāhmaṇa, even if he is born of a brāhmaṇa family or father. To have a brāhmaṇa father does not qualify one as a brāhmaṇa. The main qualification of a brāhmaṇa is to be inclined to the Vedic wisdom. The Vedas are situated on the mouth of the Lord, and therefore anyone who is inclined to the Vedic wisdom is certainly situated on the mouth of the Lord, and he is a brāhmaṇa. This inclination towards Vedic wisdom is also not restricted to any particular caste or community. Anyone from any family and from any part of the world may become inclined to the Vedic wisdom, and that will qualify him as a real brāhmaṇa.

A real brāhmaṇa is the natural teacher or spiritual master. Unless one has Vedic knowledge, one cannot become a spiritual master. The perfect knowledge of the Vedas is to know the Lord, the Personality of Godhead, and that is the end of Vedic knowledge, or Vedānta. One who is situated in the impersonal Brahman and has no information of the Supreme Personality of Godhead may become a brāhmaṇa, but he cannot become a spiritual master. It is said in the Padma Purāṇa:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

An impersonalist can become a qualified brāhmaṇa, but he cannot become a spiritual master unless and until he is promoted to the stage of a Vaiṣṇava, or a devotee of the Personality of Godhead. Lord Caitanya, the great authority of Vedic wisdom in the modern age, stated:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

A person may be a brāhmaṇa or a śūdra or a sannyāsī, but if he happens to be well versed in the science of Kṛṣṇa, then he is fit to become a spiritual master. (Cc. Madhya 8.128) The qualification, then, of a spiritual master is not to be a qualified brāhmaṇa, but to be well versed in the science of Kṛṣṇa.

One who is conversant with Vedic wisdom is a brāhmaṇa. And only a brāhmaṇa who is a pure Vaiṣṇava and knows all the intricacies of the science of Kṛṣṇa can become a spiritual master.

TEXT 31

bāhubhyo 'vartata kṣatraṁ
kṣatriyas tad anuvrataḥ
yo jātas trāyate varṇān
pauruṣaḥ kaṇṭaka-kṣatāt

SYNONYMS

bāhubhyaḥ-from the arms; avartata-generate d; kṣatram-the power of protection; kṣatriyaḥ-in relation to the power of protection; tat-that; anuvrataḥ-followers; yaḥ-one who; jātaḥ-so becomes; trāyate-delivers; varṇān-the other occupations; pauruṣaḥ-representative of the Personality of Godhead; kaṇṭaka-of disturbing elements like thieves and debauchees; kṣatāt-from the mischief.

Thereafter the power of protection was generated from the arms of the gigantic virāṭ form, and in relation to such power the kṣatriyas also came into existence by following the kṣatriya principle of protecting society from the disturbance of thieves and miscreants.

As the brāhmaṇas are recognized by their particular qualification of inclination towards the transcendental knowledge of Vedic wisdom, so also the kṣatriyas are recognized by the power to protect society from the disturbing elements of thieves and miscreants. The word anuvrataḥ is significant. A person who follows the kṣatriya principles by protecting society from thieves and miscreants is called a kṣatriya, not the one who is simply born a kṣatriya. The conception of the caste system is always based on quality and not on the qualification of birth. Birth is an extraneous consideration; it is not the main feature of the orders and divisions. In Bhagavad-gītā (18.41–44) the qualifications of the brāhmaṇas, kṣatriyas, vaiśyas and śūdras are specifically mentioned, and it is understood that all such qualifications are needed before one can be designated as belonging to a particular group.

Lord Viṣṇu is always mentioned as the puruṣa in all Vedic scriptures. Sometimes the living entities are also mentioned as puruṣas, although they are essentially puruṣa-śakti (parā śakti or parā prakṛti), the superior energy of the puruṣa. Illusioned by the external potency of the puruṣa (the Lord), the living entities falsely think of themselves as the puruṣa although they actually have no qualifications. The Lord has the power to protect. Of the three deities Brahmā, Viṣṇu and Maheśvara, the first has the power to create, the second has the power to protect, and the third has the power to destroy. The word puruṣa is significant in this verse because the kṣatriyas are expected to represent the puruṣa Lord in giving protection to the prajās, or all those who are born in the land and water. Protection is therefore meant for both man and the animals. in modern society the prajās are not protected from the hands of thieves and miscreants. The modern democratic state, which has no kṣatriyas, is a government of the vaiśyas and śūdras, and not of brāhmaṇas and kṣatriyas as formerly. Mahārāja Yudhiṣṭhira and his grandson, Mahārāja Parīkṣit, were typical kṣatriya kings, for they gave protection to all men and animals. When the personification of Kali attempted to kill a cow, Mahārāja Parīkṣit at once prepared himself to kill the miscreant, and the personification of Kali was banished from his kingdom. That is the sign of puruṣa, or the representative of Lord Viṣṇu. According to Vedic civilization, a qualified kṣatriya monarch is given the respect of the Lord because he represents the Lord by giving protection to the prajās. Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company. The problems of modern human society are due to the lack of qualified brāhmaṇas and kṣatriyas and the overinfluence of the vaiśyas and śūdras by so-called general franchise.

TEXT 32

viśo 'vartanta tasyorvor
loka-vṛttikarīr vibhoḥ
vaiśyas tad-udbhavo vārtāṁ
nṛṇāṁ yaḥ samavartayat

SYNONYMS

viśaḥ-means of living by production and distribution; avartanta-generated; tasya-His (the gigantic form's); ūrvoḥ-from the thighs; loka-vṛttikarīḥ-means of livelihood; vibhoḥ-of the Lord; vaiśyaḥ-the mercantile community; tat-their; udbhavaḥ-orientation; vārtām-means of living; nṛṇām-of all men; yaḥ-one who; samavartayat-executed.

The means of livelihood of all persons, namely production of grains and their distribution to the prajās, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.

Human society's means of living is clearly mentioned here as viśa, or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In Bhagavad-gītā also the duties of the vaiśyas, who are engaged in viśa, are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The vaiśyas are divided into many subsections: some of them are called kṣetrī, or landowners, some are called kṛṣaṇa, or land tillers, some of them are called tila-vaṇik, or grain raisers, some are called gandha-vaṇik, or merchants in spices, and some are called suvarṇa-vaṇik, or merchants in gold and banking. The brāhmaṇas are the teachers and spiritual masters, the kṣatriyas protect the citizens from the hands of thieves and miscreants, and the vaiśyas are in charge of production and distribution. The śūdras, the unintelligent class of men who cannot act independently in any of the above-mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the brāhmaṇas were given all the necessities of life by the kṣatriyas and vaiśyas because they had no time to spend making a living. The kṣatriyas would collect taxes from the vaiśyas and śūdras, but the brāhmaṇas were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes, or varṇa classifications, are therefore essential for maintaining a peaceful human society.

TEXT 33

padbhyāṁ bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyāṁ jātaḥ purā śūdro
yad-vṛttyā tuṣyate hariḥ

SYNONYMS

padbhyām-from the legs; bhagavataḥ-of the Personality of Godhead; jajñe-became manifested; śuśrūṣā-service; dharma-occupational duty; siddhaye-for the matter of; tasyām-in that; jātaḥ-being generated; purā-formerly; śūdraḥ-the servitors; yat-vṛttyā-the occupation by which; tuṣyate-becomes satisfied; hariḥ-the Supreme Personality of Godhead.

Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the śūdras, who satisfy the Lord by service.

Service is the real constitutional occupation of all living entities. The living entities are meant to render service to the Lord, and they can attain religious perfection by this service attitude. One cannot attain religious perfection simply by speculating to attain theoretical knowledge. The jñānī division of spiritualists go on speculating only to distinguish the soul from matter, but they have no information of the activities of the soul after being liberated by knowledge. It is said that persons who only mentally speculate to know things as they are and who do not engage in the transcendental loving service of the Lord are simply wasting their time.

It is clearly said here that the principle of service was generated from the legs of the Lord for the sake of perfecting the religious process, but this transcendental service is different from the idea of service in the material world. In the material world, no one wants to be a servant; everyone wants to become the master because false mastership is the basic disease of the conditioned soul. The conditioned soul in the material world wants to lord it over others. Illusioned by the external energy of the Lord, he is forced to become a servant of the material world. That is the real position of the conditioned soul. The last snare of the illusory, external energy is the conception of becoming one with the Lord, and due to this conception the illusioned soul remains in the bondage of material energy, falsely thinking himself a liberated soul and "as good as Nārāyaṇa."

It is actually better to be a śūdra than to be a brāhmaṇa and not develop the service attitude, because that attitude alone satisfies the Lord. Every living being-even if he be a brāhmaṇa by qualification-must take to the transcendental service of the Lord. Both Bhagavad-gītā and the Śrīmad-Bhāgavatam support that this service attitude is the perfection of the living entity. A brāhmaṇa, kṣatriya, vaiśya or śūdra can perfect his occupational duties only by rendering service unto the Lord. A brāhmaṇa is supposed to know this fact due to his perfection in Vedic wisdom. The other sections are supposed to follow the direction of the brāhmaṇa Vaiṣṇava (one who is a brāhmaṇa by qualification and a Vaiṣṇava by action). That will make the entire society perfect in regard to the order of its social construction. A disordered society cannot satisfy either the members of the society or the Lord. Even if one is not a perfect brāhmaṇa, kṣatriya, vaiśya or śūdra but takes to the service of the Lord, not caring for the perfection of his social position, he becomes a perfect human being simply by developing the attitude of service to the Supreme Lord.

TEXT 34

ete varṇāḥ sva-dharmeṇa
yajanti sva-guruṁ harim
śraddhayātma-viśuddhy-arthaṁ
yaj-jātāḥ saha vṛttibhiḥ

SYNONYMS

ete-all these; varṇāḥ-orders of society; sva-dharmeṇa-by one's own occupational duties; yajanti-worship; sva-gurum-with the spiritual master; harim-the Supreme Personality of Godhead; śraddhayā-with faith and devotion; ātma-self; viśuddhi-artham-for purifying; yat-from whom; jātāḥ-born; saha-along with; vṛttibhiḥ-occupational duty.

All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

Since they are born from different parts of the body of the Supreme Lord in His gigantic form, all living entities in all parts of the entire universe are supposed to he eternal servitors of the supreme body. Every part of our own body, such as the mouth, hands, thighs and legs, is meant to render service to the whole. That is their constitutional position. In subhuman life the living entities are not conscious of this constitutional position, but in the human form of life they are supposed to know this through the system of the varṇas, the social orders. As above mentioned, the brāhmaṇa is the spiritual master of all the orders of society, and thus brahminical culture, culminating in the transcendental service of the Lord, is the basic principle for purifying the soul.

In conditioned life the soul is under the impression that he can become the lord of the universe, and the last point of this misconception is to think oneself the Supreme. The foolish conditioned soul does not take into account that the Supreme cannot be conditioned by māyā, or illusion. If the Supreme were to become conditioned by illusion, where would be His supremacy? In that case, māyā, or illusion, would be the Supreme. Therefore, because the living entities are conditioned, they cannot be supreme. The actual position of the conditioned soul is explained in this verse: all the conditioned souls are impure due to contact with the material energy in three modes of nature. Therefore it is necessary that they purify themselves under the guidance of the bona fide spiritual master, who not only is a brāhmaṇa by qualification but must also be a Vaiṣṇava. The only self-purifying process mentioned herein is to worship the Lord under the recognized method-under the guidance of the bona fide spiritual master. That is the natural way of purification, and no other method is recommended as bona fide. The other methods of purification may be helpful to come to this stage of life, but ultimately one has to come to this last point before he attains actual perfection. Bhagavad-gītā (7.19) confirms this truth as follows:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

TEXT 35

etat kṣattar bhagavato
daiva-karmātma-rūpiṇaḥ
kaḥ śraddadhyād upākartuṁ
yogamāyā-balodayam

SYNONYMS

etat-this; kṣattaḥ-O Vidura; bhagavataḥ-of the Supreme Personality of Godhead; daiva-karma-ātma-rūpiṇaḥ-of the gigantic form of transcendental work, time and nature; kaḥ-who else; śraddadhyāt-can aspire; upākartum-measure in totality; yogamāyā-internal potency; bala-udayam-manifested by the strength of.

O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?

The froggish philosophers may go on with their mental speculations on the subject matter of the virāṭ, the gigantic form exhibited by the yogamāyā internal potency of the Supreme Personality of Godhead, but factually no one can measure such a vast exhibition. In Bhagavad-gītā (11.16), Arjuna, the recognized devotee of the Lord, says:

aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśyāmi viśveśvara viśva-rūpa

"O my Lord, O gigantic viśva-rūpa form, O master of the universe, I see innumerable hands, bodies, mouths and eyes in all directions, and they are all unlimited. I cannot find the end of this manifestation, nor do I see the middle, nor the beginning."

Bhagavad-gītā was specifically spoken to Arjuna, and the viśva-rūpa was exhibited before him at his request. He was awarded the specific eyes to see this viśva-rūpa, yet although he was able to see the Lord's innumerable hands and mouths, he was unable to see Him completely. Since Arjuna was unable to estimate the length and breadth of the potency of the Lord, who else would be able to do so? One may only indulge in miscalculation like the frog-philosopher. The frog-philosopher wanted to estimate the length and breadth of the Pacific Ocean by his experience of a well three cubic feet large, and thus he began to puff himself up to become as big as the Pacific Ocean, but at last he burst and died by this process. This story is applicable to the mental philosophers who, under the illusion of the Lord's external energy, indulge in estimating the length and breadth of the Supreme Lord. The best path is to become a cool-headed, submissive devotee of the Lord, try to hear about the Lord from the bona fide spiritual master, and thus serve the Lord in transcendental loving service, as suggested in the previous verse.

TEXT 36

tathāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtiṁ hareḥ svāṁ sat-kartuṁ
giram anyābhidhāsatīm

SYNONYMS

tathā-therefore; api-although it is so; kīrtayāmi-I do describe; aṅga-O Vidura; yathā-as much as; mati-intelligence; yathā-as much as; śrutam-heard; kīrtim-glories; hareḥ-of the Lord; svām-own; sat-kartum-just purify; giram-speeches; anyābhidhā-otherwise; asatīm-unchaste.

In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

The purification of the conditioned soul necessitates purification of his consciousness. By the presence of consciousness, the presence of the transcendental soul is verified, and as soon as consciousness leaves the body, the material body is not active. Consciousness is perceived, therefore, by activities. The theory put forward by empiric philosophers that consciousness can remain in an inactive state is the proof of their poor fund of knowledge. One should not become unchaste by stopping the activities of pure consciousness. If the activities of pure consciousness are stopped, certainly the conscious living force will be otherwise engaged because unless engaged the consciousness has no standing. Consciousness cannot be silent, even for a moment. When the body does not act, the consciousness acts in the form of dreams. Unconsciousness is artificial; by induced extraneous help it remains for a limited period, but when the intoxication of the drug is finished or when one is awake, the consciousness again acts earnestly.

Maitreya's statement is that in order to avoid unchaste conscious activities, he was trying to describe the unlimited glories of the Lord, although he did not have the ability to describe them perfectly. This glorification of the Lord is not a product of research, but the result of hearing submissively from the authority of the spiritual master. It is also not possible to repeat all that one has heard from his spiritual master, but one can narrate as far as possible by one's honest endeavor. It does not matter whether the Lord's glories are fully explained or not. One must attempt to engage one's bodily, mental and verbal activities in the transcendental glorification of the Lord, otherwise such activities will remain unchaste and impure. The existence of the conditioned soul can be purified only by the method of engaging mind and speech in the service of the Lord. The tridaṇḍi-sannyāsī of the Vaiṣṇava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the ekadaṇḍi-sannyāsī takes the vow to become one with the Supreme. Since the Lord is the Absolute, there is no distinction between Him and His glories. The glories of the Lord as chanted by the Vaiṣṇava sannyāsī are as substantial as the Lord Himself, and thus while glorifying the Lord the devotee becomes one with Him in transcendental interest, although he remains eternally a transcendental servitor. This simultaneously one and different position of the devotee makes him eternally purified, and thus his life becomes a complete success.

TEXT 37

ekānta-lābhaṁ vacaso nu puṁsāṁ
suśloka-mauler guṇa-vādam āhuḥ
śruteś ca vidvadbhir upākṛtāyāṁ
kathā-sudhāyām upasamprayogam

SYNONYMS

eka-anta-the one which has no comparison; lābham-gain; vacasaḥ-by discussions; nu puṁsām-after the Supreme Person; suśloka-pious; mauleḥ-activities; guṇa-vādam-glorification; āhuḥ-it is so said; śruteḥ-of the ear; ca-also; vidvadbhiḥ-by the learned; upākṛtāyām-being so edited; kathā-sudhāyām-in the nectar of such a transcendental message; upasamprayogam-serves the real purpose, being nearer to.

The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.

The impersonalists are very much afraid of hearing the activities of the Lord because they think that the happiness derived from the transcendental situation of Brahman is the ultimate goal of life; they think that anyone's activity, even that of the Personality of Godhead, is mundane. But the idea of happiness indicated in this verse is different because it relates to the activities of the Supreme Personality, who has transcendental qualities. The word guṇa-vādam is significant because the qualities of the Lord and His activities and pastimes are the subject matter for the discussions of devotees. A ṛṣi like Maitreya is certainly not interested in discussing anything pertaining to mundane qualities, yet he says that the highest perfectional stage of transcendental realization is to discuss the Lord's activities. Śrīla Jīva Gosvāmī, therefore, concludes that topics regarding the transcendental activities of the Lord are far beyond the transcendental realization of kaivalya happiness. These transcendental activities of the Lord are so arranged in writing by the great sages that simply by hearing of those narrations one becomes perfectly self-realized, and the proper use of the ear and the tongue is also achieved. Śrīmad-Bhāgavatam is one of such great literatures, and the highest perfectional state of life is attained simply by hearing and reciting its contents.

TEXT 38

ātmano 'vasito vatsa
mahimā kavinādinā
saṁvatsara-sahasrānte
dhiyā yoga-vipakkayā

SYNONYMS

ātmanaḥ-of the Supreme Soul; avasitaḥ-known; vatsa-O my dear son; mahimā-glories; kavinā-by the poet Brahmā; ādinā-original; saṁvatsara-celestial years; sahasra-ante-at the end of one thousand; dhiyā-by intelligence; yoga-vipakkayā-by matured meditation.

O my son, the original poet, Brahmā, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.

There are some froggish philosophers who want to know the Supreme Soul by means of philosophy and mental speculation. And when the devotees, who are to some extent in knowledge of the Supreme Lord, admit that the glories of the Lord are inestimable or inconceivable, the froggish philosophers adversely criticize them. These philosophers, like the frog in the well who tried to estimate the measurement of the Pacific Ocean, like to take trouble over fruitless mental speculation instead of taking instructions from devotees like the original poet, namely, Brahmā. Lord Brahmā underwent a severe type of meditation for one thousand celestial years, yet he said that the glories of the Lord are inconceivable. Therefore what can the froggish philosophers hope to gain from their mental speculations?

It is said in the Brahma-saṁhitā that the mental speculator may fly through the sky of speculation with the velocity of the mind or the wind for thousands of millions of years, and still he will find it inconceivable. The devotees, however, do not waste time in such vain searching after knowledge of the Supreme, but they submissively hear the glories of the Lord from bona fide devotees. Thus they transcendentally enjoy the process of hearing and chanting. The Lord approves of the devotional activities of the devotees or mahātmās, and He says:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam
satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
(Bg. 9.13–14)

The pure devotees of the Lord take shelter of the parā prakṛti, the internal potency of the Lord called Lakṣmīdevī, Sītādevī, Śrīmatī Rādhārāṇī or Śrīmatī Rukmiṇīdevī, and thus they become actual mahātmās, or great souls. Mahātmā are not fond of indulging in mental speculations, but they actually take to the devotional service of the Lord, without the slightest deviation. Devotional service is manifested by the primary process of hearing and chanting about the activities of the Lord. This transcendental method practiced by the mahātmās gives them sufficient knowledge of the Lord because if the Lord can at all be known to some extent, it is only through the means of devotional service and no other way. One may go on speculating and waste the valuable time of his human life, but that will not help anyone to enter into the precincts of the Lord. The mahātmās, however, are not concerned with knowing the Lord by mental speculation because they enjoy hearing about His glorious activities in His transcendental dealings with His devotees or with the demons. The devotees take pleasure in both and are happy in this life and the life after.

TEXT 39

ato bhagavato māyā
māyinām api mohinī
yat svayaṁ cātma-vartmātmā
na veda kim utāpare

SYNONYMS

ataḥ-therefore; bhagavataḥ-godly; māyā-potencies; māyinām-of the jugglers; api-even; mohinī-enchanting; yat-that which; svayam-personally; ca-also; ātma-vartma-self-sufficient; ātmā-self; na-does not; veda-know; kim-what; uta-to speak of; apare-others.

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

The froggish philosophers and mundane wranglers in science and mathematical calculation may not believe in the inconceivable potency of the Supreme Personality of Godhead, but they are sometimes puzzled by the wonderful jugglery of man and nature. Such jugglers and magicians of the mundane world are actually puzzled by the jugglery of the Lord in His transcendental activities, but they try to adjust their bewilderment by saying that it is all mythology. There is, however, nothing impossible or mythological in the Supreme Omnipotent Person. The most wonderful puzzle for the mundane wranglers is that while they remain calculating the length and breadth of the unlimited potency of the Supreme Person, His faithful devotees are set free from the bondage of material encagement simply by appreciating the wonderful jugglery of the Supreme in the practical field. The devotees of the Lord see the wonderful dexterity in everything with which they come in contact in all circumstances of eating, sleeping, working, etc. A small banyan fruit contains thousands of small seeds, and each seed holds the potency of another tree, which again holds the potency of many millions of such fruits as causes and effects. So the trees and seeds engage the devotees in meditation about the activities of the Lord, while the mundane wranglers waste time in dry speculation and mental concoction, which are fruitless in both this life and the next. In spite of their pride in speculation, they can never appreciate the simple potential activities of the banyan tree. Such speculators are poor souls destined to remain in matter perpetually.

TEXT 40

yato 'prāpya nyavartanta
vācaś ca manasā saha
ahaṁ cānya ime devās
tasmai bhagavate namaḥ

SYNONYMS

yataḥ-from whom; aprāpya-being unable to measure; nyavartanta-cease to try; vācaḥ-words; ca-also; manasā-with the mind; saha-with; aham ca-also the ego; anye-other; ime-all these; devāḥ-demigods; tasmai-unto Him; bhagavate-unto the Personality of Godhead; namaḥ-offer obeisances.

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

The froggish calculator may raise the objection that if the Absolute is unknowable even by the controlling deities of speech, mind and ego, namely the Vedas, Brahmā, Rudra and all the demigods headed by Bṛhaspati, then why should the devotees be so interested in this unknown object? The answer is that the transcendental ecstasy enjoyed by the devotees in delineating the pastimes of the Lord is certainly unknown to nondevotees and mental speculators. Unless one relishes transcendental joy, naturally one will come back from his speculations and concocted conclusions because he will see them as neither factual nor enjoyable. The devotees can at least know that the Absolute Truth is the Supreme Personality of Godhead Viṣṇu, as the Vedic hymns confirm: oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Bhagavad-gītā (15.15) also confirms this fact: vedaiś ca sarvair aham eva vedyaḥ. By culture of Vedic knowledge one must know Lord Kṛṣṇa and should not falsely speculate on the word aham, or "I." The only method for understanding the Supreme Truth is devotional service, as stated in Bhagavad-gītā (18.55): bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. Only by devotional service can one know that the ultimate truth is the Personality of Godhead and that Brahman and Paramātmā are only His partial features. This is confirmed in this verse by the great sage Maitreya. With devotion he offers his sincere surrender, namaḥ, to the Supreme Personality of Godhead, bhagavate. One has to follow in the footsteps of great sages and devotees like Maitreya and Vidura, Mahārāja Parīkṣit and Śukadeva Gosvāmī, and engage in the transcendental devotional service of the Lord if one would know His ultimate feature, which is above Brahman and Paramātmā.

Thus end the Bhaktivedanta purports of the Third Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Creation of the Universal Form."

20.4.7 Chapter Seven

Further Inquires by Vidura

TEXT 1

śrī-śuka uvāca
evaṁ bruvāṇaṁ maitreyaṁ
dvaipāyana-suto budhaḥ
prīṇayann iva bhāratyā
viduraḥ pratyabhāṣata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; bruvāṇam-speaking; maitreyam-unto the sage. Maitreya; dvaipāyana-sutaḥ-the son of Dvaipāyana; budhaḥ-learned; prīṇayan-in a pleasing manner; iva-as it was; bhāratyā-in the manner of a request; viduraḥ-Vidura; pratyabhāṣata-expressed.

Śrī Śukadeva Gosvāmī said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipāyana Vyāsa, expressed a request in a pleasing manner by asking this question.

TEXT 2

vidura uvāca
brahman kathaṁ bhagavataś
cin-mātrasyāvikāriṇaḥ
līlayā cāpi yujyeran
nirguṇasya guṇāḥ kriyāḥ

SYNONYMS

viduraḥ uvāca-Vidura said; brahman-O brāhmaṇa; katham-how; bhagavataḥ-of the Personality of Godhead; cit-mātrasya-of the complete spiritual whole; avikāriṇaḥ-of the unchangeable; līlayā-by His pastime; ca-either; api-even though it is so; yujyeran-take place; nirguṇasya-who is without the modes of nature; guṇāḥ-modes of nature; kriyāḥ-activities.

Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?

As described in the previous chapter, the difference between the Supersoul, the Supreme Lord, and the living entities is that the activities of the Lord in creating the cosmic manifestation are performed by the Lord through the agency of His multifarious energies, but this manifestation is bewildering to the living entities. The Lord is therefore the master of the energies, whereas the living entities are subjugated by them. By asking various questions about transcendental activities, Vidura is clearing the misconception that when the Lord either descends on the earth in His incarnation or appears Himself with all His potencies, He too is subjected to the influence of māyā, just like an ordinary living entity. This is generally the calculation of less intelligent philosophers who consider the position of the Lord and that of the living entities to be on the same level. Vidura is hearing the great sage Maitreya refute these arguments. The Lord is described in this verse as cin-mātra, or completely spiritual. The Personality of Godhead has unlimited potencies to create and manifest many wonderful things, both temporary and permanent. Because this material world is the creation of His external energy, it thus appears to be temporary; it is manifested at certain intervals, maintained for some time, and again dissolved and conserved in His own energy. As described in Bhagavad-gītā (8.19), bhūtvā bhūtvā pralīyate. But the creation of His internal potency, the spiritual world, is not a temporary manifestation like the material world, but is eternal and full of transcendental knowledge, opulence, energy, strength, beauties and glories. Such manifestations of the Lord's potencies are eternal and are therefore called nirguṇa, or free from all tinges of the modes of material nature, even up to the mode of material goodness. The spiritual world is transcendental even to material goodness and thus is unchangeable. Since the Supreme Lord of such eternal and unchangeable qualities is never subjugated by anything like material influence, how can His activities and form be conceived to be under the influence of illusory māyā, as is the case with the living entities?

A juggler or magician displays many wonders with his acts and arts. He can become a cow by his magical tactics, and yet he is not that cow; but at the same time, the cow displayed by the magician is not different from him. Similarly, the material potency is not different from the Lord because it is an emanation from Him, but at the same time, that manifestation of potency is not the Supreme Lord. The Lord's transcendental knowledge and potency always remain the same; they do not change, even when displayed in the material world. As stated in Bhagavad-gītā, the Lord descends on the earth by His own internal potency, and therefore there is no question of His becoming materially contaminated, changed or otherwise affected by the modes of material nature. The Lord is saguṇa by His own internal potency, but at the same time He is nirguṇa, since He is not in touch with the material energy. The restrictions of the prison house are applicable to prisoners who are condemned by the king's law, but the king is never affected by such implications, although he may visit the prison house out of his good will. In the Viṣṇu Purāṇa the six opulences of the Lord are stated to be nondifferent from Him. The opulences of transcendental knowledge, strength, opulence, potency, beauty and renunciation are all identical with the Personality of Godhead. When He personally displays such opulences in the material world, they have no connection with the modes of material nature. The very word cin-mātratva is the guarantee that the Lord's activities are always transcendental, even when displayed in the material world. His activities are as good as the Supreme Personality Himself, otherwise liberated devotees like Śukadeva Gosvāmī would not have been attracted by them. Vidura inquired how the Lord's activities can be in the modes of material nature, as is sometimes miscalculated by persons with a poor fund of knowledge. The inebriety of the material qualities is due to the difference between the material body and the spirit soul. The conditioned soul's activities are displayed through the medium of the modes of material nature and are therefore perverted in appearance. However, the Lord's body and the Lord Himself are one and the same, and when the Lord's activities are displayed, they are certainly nondifferent from the Lord in all respects. The conclusion is that persons who consider the Lord's activities material are certainly mistaken.

TEXT 3

krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-tṛptasya ca kathaṁ
nivṛttasya sadānyataḥ

SYNONYMS

krīḍāyām-in the matter of playing; udyamaḥ-enthusiasm; arbhasya-of the boys; kāmaḥ-desire; cikrīḍiṣā-willingness to play; anyataḥ-with other boys; svataḥ-tṛptasya-for one who is self-satisfied; ca-also; katham-what for; nivṛttasya-one who is detached; sadā-at all times; anyataḥ-otherwise.

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times.

Since the Supreme Personality of Godhead is one without a second, there is no possibility that anything besides Him can exist. He expands Himself by His energies in multiforms of self-expansions and separated expansions as well, just as fire expands itself by heat and light. Since there is no other existence besides the Lord Himself, the Lord's association with anything manifests His association with Himself. In Bhagavad-gītā (9.4) the Lord says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"The complete manifestation of the cosmic situation is an expansion of the Lord Himself in His impersonal feature. All things are situated in Him only, yet He is not in them." That is the opulence of the Lord's attachment and detachment. He is attached to everything, yet He is detached from all.

TEXT 4

asrākṣīd bhagavān viśvaṁ
guṇa-mayyātma-māyayā
tayā saṁsthāpayaty etad
bhūyaḥ pratyapidhāsyati

SYNONYMS

asrākṣīt-caused to create; bhagavān-the Personality of Godhead; viśvam-the universe; guṇa-mayyā-endowed with three modes of material nature; ātma-self; māyayā-by the potency; tayā-by her; saṁsthāpayati-maintains; etat-all these; bhūyaḥ-then again; pratyapidhāsyati-conversely dissolves also.

By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.

This cosmic universe is created by the Lord for those living entities who are carried away by the illusory thought of becoming one with Him by imitation. The three modes of material nature are for the further bewilderment of the conditioned souls. The conditioned living entity, bewildered by the illusory energy, considers himself a part of the material creation due to forgetfulness of his spiritual identity, and thus he becomes entangled in material activities life after life. This material world is not for the purpose of the Lord Himself, but is for the conditioned souls who wanted to be controllers due to misuse of their God-gifted minute independence. Thus the conditioned souls are subjected to repeated birth and death.

TEXT 5

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetājayā katham

SYNONYMS

deśataḥ-circumstantial; kālataḥ-by the influence of time; yaḥ-one who; asau-the living entity; avasthātaḥ-by situation; svataḥ-by dream; anyataḥ-by others; avilupta-extinct; avabodha-consciousness; ātmā-pure self; saḥ-he; yujyeta-engaged; ajayā-with nescience; katham-how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

The consciousness of the living being is always present and never changes under any circumstances, as above mentioned. When a living man moves from one place to another, he is conscious that he has changed his position. He is always present in the past, present and future, like electricity. One can remember incidents from his past and can conjecture about his future also on the basis of past experience. He never forgets his personal identity, even though he is placed in awkward circumstances. How then can the living entity become forgetful of his real identity as pure spirit soul and identify with matter unless influenced by something beyond himself? The conclusion is that the living entity is influenced by the avidyā potency, as confirmed in both the Viṣṇu Purāṇa and the beginning of Śrīmad-Bhāgavatam. The living entity is mentioned in Bhagavad-gītā (7.5) as parā prakṛti, and in the Viṣṇu Purāṇa he is mentioned as the parā śakti. He is part and parcel of the Supreme Lord as potency and not as the potent. The potent can exhibit many potencies, but the potency cannot equal the potent at any stage. One potency may be overcome by another potency, but to the potent, all potencies are under control. The jīva potency, or the kṣetrajña-śakti of the Lord, has the tendency to be overpowered by the external potency, avidyā-karma-saṁjñā, and in this way he is placed in the awkward circumstances of material existence. The living entity cannot be forgetful of his real identity unless influenced by the avidyā potency. Because the living entity is prone to the influence of the avidyā potency, he can never equal the supreme potent.

TEXT 6

bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ

SYNONYMS

bhagavān-the Supreme Personality of Godhead; ekaḥ-alone; eva eṣaḥ-all these; sarva-all; kṣetreṣu-in the living entities; avasthitaḥ-situated; amuṣya-of the living entities; durbhagatvam-misfortune; vā-either; kleśaḥ-miseries; vā-or; karmabhiḥ-by activities; kutaḥ-what for.

The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

The next question put forward by Vidura to Maitreya is, "Why are the living entities subjected to so many miseries and misfortunes in spite of the Lord's presence in their hearts as the Supersoul?" The body is considered a fruitful tree, and the living entity and the Lord as Supersoul are like two birds seated in that tree. The individual soul is eating the fruit of the tree, but the Supersoul, the Lord, is witnessing the activities of the other bird. A citizen of the state may be in miseries for want of sufficient supervision by the state authority, but how can it be possible that a citizen suffers from other citizens while the chief of the state is personally present? From another point of view, it is understood that the jīva living entity is qualitatively one with the Lord, and thus his knowledge in the pure state of life cannot be covered by nescience, especially in the presence of the Supreme Lord. How then does the living entity become subjected to ignorance and covered by the influence of māyā? The Lord is the father and protector of every living entity, and He is known as the bhūta-bhṛt, or the maintainer of the living entities. Why then should the living entity he subjected to so many sufferings and misfortunes? It should not be so, but actually we see that it happens everywhere. This question is therefore put forward by Vidura for solution.

TEXT 7

etasmin me mano vidvan
khidyate 'jñāna-saṅkaṭe
tan naḥ parāṇuda vibho
kaśmalaṁ mānasaṁ mahat

SYNONYMS

etasmin-in this; me-my; manaḥ-mind; vidvan-O learned one; khidyate-is troubling; ajñāna-nescience; saṅkaṭe-in distress; tat-therefore; naḥ-my; parāṇuda-clear up; vibho-O great one; kaśmalam-illusion; mānasam-relating to the mind; mahat-great.

O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.

Such mental bewilderment as represented here by Vidura takes place for some living entities, but not for everyone, for if everyone were bewildered there would be no possibility of a solution by higher personalities.

TEXT 8

śrī-śuka uvāca
sa itthaṁ coditaḥ kṣattrā
tattva-jijñāsunā muniḥ
pratyāha bhagavac-cittaḥ
smayann iva gata-smayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saḥ-he (Maitreya Muni); ittham-in this way; coditaḥ-being agitated; kṣattrā-by Vidura; tattva-jijñāsunā-by one who was anxious to inquire to know the truth; muniḥ-the great sage; pratyāha-replied; bhagavat-cittaḥ-God conscious; smayan-wondering; iva-as if; gata-smayaḥ-without hesitation.

Śrī Śukadeva Gosvāmī said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed astonished, but then he replied to him without hesitation, since he was fully God conscious.

Since the great sage Maitreya was filled with God consciousness, he had no reason to be astonished at such contradictory questions by Vidura. Therefore, although as a devotee he externally expressed surprise, as if he did not know how to reply to those questions, he immediately became perfectly settled and properly replied to Vidura. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. Anyone who is a devotee of the Lord knows about the Lord to some extent, and devotional service to the Lord makes him able to know everything by the grace of the Lord. Although a devotee may apparently express himself to be ignorant, he is full of knowledge in every intricate matter.

TEXT 9

maitreya uvāca
seyaṁ bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

SYNONYMS

maitreyaḥ uvāca-Maitreya said; sā iyam-such a statement; bhagavataḥ-of the Personality of Godhead; māyā-illusion; yat-that which; nayena-by logic; virudhyate-becomes contradictory; īśvarasya-of the Supreme Personality of Godhead; vimuktasya-of the ever liberated; kārpaṇyam-insufficiency; uta-as also, what to speak of; bandhanam-bondage.

Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or māyā, and at the same time they maintain that He is unconditioned. This is against all logic.

Sometimes it appears that the Supreme Personality of Godhead, who is one hundred percent spiritual, cannot be the cause of the illusory potency which covers the knowledge of the individual soul. But factually there is no doubt that the illusory, external energy is also part and parcel of the Supreme Lord. When Vyāsadeva realized the Supreme Personality of Godhead, he saw the Lord along with His external potency, which covers the pure knowledge of the individual living entities. Why the external energy acts in this way may be considered as follows, as analyzed by great commentators like Viśvanātha Cakravartī Ṭhākura and Śrīla Jīva Gosvāmī. Although the material, illusory energy is distinct from the spiritual energy, it is one of the many energies of the Lord, and thus the material modes of nature (the mode of goodness, etc.) are surely qualities of the Lord. The energy and the energetic Personality of Godhead are not different, and although such energy is one with the Lord, He is never overpowered by it. Although the living entities are also parts and parcels of the Lord, they are overcome by the material energy. The inconceivable yogam aiśvaram of the Lord, as mentioned in Bhagavad-gītā (9.5), is misunderstood by the froggish philosophers. In order to support a theory that Nārāyaṇa (the Lord Himself) becomes a daridra-nārāyaṇa, a poor man, they propose that the material energy overcomes the Supreme Lord. Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura, however, offer a very nice example in explanation. They say that although the sun is all light, the clouds, darkness and snowfall are all part and parcel of the sun. Without the sun there is no possibility of the sky's being overcast with clouds or darkness, nor can there be snowfall on the earth. Although life is sustained by the sun, life is also disturbed by darkness and snowfall produced by the sun. But it is also a fact that the sun itself is never overcome by darkness, clouds or snowfall; the sun is far, far away from such disturbances. Only those who have a poor fund of knowledge say that the sun is covered by a cloud or by darkness. Similarly, the Supreme Brahman, or the Parabrahman, the Personality of Godhead, is always unaffected by the influence of the material energy, although it is one of His energies (parāsya śaktir vividhaiva śrūyate).

There is no reason to assert that the Supreme Brahman is overpowered by the illusory energy. The clouds, darkness and snowfall can cover only a very insignificant portion of the sun's rays. Similarly, the modes of material nature may react upon the raylike living entities. It is the misfortune of the living entity, certainly not without reason, that the influence of the material energy acts on his pure consciousness and eternal bliss. This covering up of pure consciousness and eternal bliss is due to avidyā-karmā-saṁjñā, the energy which acts on the infinitesimal living entities who misuse their minute independence. According to Viṣṇu Purāṇa, Bhagavad-gītā and all other Vedic literatures, the living entities are generated from the taṭasthā energy of the Lord, and thus they are always the energy of the Lord and are not the energetic. The living entities are like the sun's rays. Although, as explained above, there is no qualitative difference between the sun and its rays, the sun's rays are sometimes overpowered by another energy of the sun, namely by clouds or by snowfall. Similarly, although the living entities are qualitatively one with the superior energy of the Lord, they have the tendency to be overpowered by the inferior, material energy. In the Vedic hymns it is said that the living entities are like the sparks of a fire. The sparks of fire also are fire, but the burning potency of the sparks is different from that of the original fire. When the sparks fly out of touch with the original fire, they come under the influence of a nonfiery atmosphere; thus they maintain the potency to be again one with the fire as sparks, but not as the original fire. The sparks can everlastingly remain within the original fire as its parts and parcels, but the moment the sparks become separated from the original fire, their misfortunes and miseries begin. The clear conclusion is that the Supreme Lord, who is the original fire, is never overpowered, but the infinitesimal sparks of the fire can become overpowered by the illusory effect of māyā. It is a most ludicrous argument to say that the Supreme Lord is overpowered by His own material energy. The Lord is the master of the material energy, but the living entities are in the conditioned state, controlled by the material energy. That is the version of Bhagavad-gītā. The froggish philosophers who put forward the argument that the Supreme Lord is overpowered by the material mode of goodness are themselves illusioned by the same material energy, although they think of themselves as liberated souls. They support their arguments by a false and laborious jugglery of words, which is a gift of the same illusory energy of the Lord. But the poor froggish philosophers, due to a false sense of knowledge, cannot understand the situation.

In the Sixth Canto, Ninth Chapter, thirty-fourth verse, of the Śrīmad-Bhāgavatam it is stated:

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

Thus the demigods prayed to the Supreme Lord that although His activities are very difficult to understand, they can still be understood to some extent by those who sincerely engage in the transcendental loving service of the Lord. The demigods admitted that although the Lord is apart from the material influence or creation, He nevertheless creates, maintains and annihilates the complete cosmic manifestation by the agency of the demigods.

TEXT 10

yad arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś chedanādikaḥ

SYNONYMS

yat-thus; arthena-a purpose or meaning; vinā-without; amuṣya-of such a one; puṁsaḥ-of the living entity; ātma-viparyayaḥ-upset about self-identification; pratīyate-so appear; upadraṣṭuḥ-of the superficial onlooker; sva-śiraḥ-own head; chedana-ādikaḥ-cutting off.

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

A teacher in school once threatened his pupil that he would cut off the pupil's head and hang it on the wall so that the child could see how his head had been cut off. The child became frightened and stopped his mischief. Similarly, the miseries of the pure soul and the disruption of his self-identification are managed by the external energy of the Lord, which controls those mischievous living entities who want to go against the will of the Lord. Actually there is no bondage or misery for the living entity, nor does he ever lose his pure knowledge. In his pure consciousness, when he thinks a little seriously about his position, he can understand that he is eternally subordinate to the mercy of the Supreme and that his attempt to become one with the Supreme Lord is a false illusion. Life after life the living entity falsely tries to lord it over material nature and become the lord of the material world, but there is no tangible result. At last, when frustrated, he gives up his material activities and tries to become one with the Lord and speculate with much jugglery of words, but without success.

These activities are performed under the dictation of the illusory energy. The experience is compared to the experience of one's having his head cut off in a dream. The man whose head has been cut off also sees that his head has been cut off. If a person's head is severed he loses his power to see. Therefore if a man sees that his head has been cut off, it means that he thinks like that in hallucination. Similarly a living entity is eternally subordinate to the Supreme Lord, and he has this knowledge with him, but, artificially, he thinks that he is God himself and that although he is God he has lost his knowledge due to māyā. This conception has no meaning, just as there is no meaning to seeing one's head being cut off. This is the process by which knowledge is covered. And because this artificial rebellious condition of the living entity gives him all troubles, it is to be understood that he should take to his normal life as a devotee of the Lord and be relieved from the misconception of being God. The so-called liberation of thinking oneself God is that last reaction of avidyā by which the living entity is entrapped. The conclusion is that a living entity deprived of eternal transcendental service to the Lord becomes illusioned in many ways. Even in his conditional life he is the eternal servant of the Lord. His servitude under the spell of illusory māyā is also a manifestation of his eternal condition of service. Because he has rebelled against the service of the Lord, he is therefore put in the service of the māyā. He is still serving, but in a perverted manner. When he wants to get out of service under material bondage, he next desires to become one with the Lord. This is another illusion. The best course, therefore, is to surrender unto the Lord and thus get rid of the illusory māyā for good, as confirmed in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

TEXT 11

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
dṛśyate 'sann api draṣṭur
ātmano 'nātmano guṇaḥ

SYNONYMS

yathā-as; jale-in the water; candramasaḥ-of the moon; kampa-ādiḥ-quivering, etc.; tat-kṛtaḥ-done by the water; guṇaḥ-quality; dṛśyate-it is so seen; asan api-without existence; draṣṭuḥ-of the seer; ātmanaḥ-of the self; anātmanaḥ-of other than the self; guṇaḥ-quality.

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

The Supreme Soul, the Personality of Godhead, is compared to the moon in the sky, and the living entities are compared to the reflection of the moon on water. The moon in the sky is fixed and does not appear to quiver like the moon on the water. Actually, like the original moon in the sky, the moon reflected on the water should also not quiver, but because of being associated with water, the reflection appears to be quivering, although in actual fact the moon is fixed. The water moves, but the moon does not move. Similarly, the living entities appear to be tainted by material qualities like illusion, lamentation and miseries, although in the pure soul such qualities are completely absent. The word pratīyate, which means "apparently" and "not actually" (like the experience of having one's head cut off in a dream), is significant here. The reflection of the moon on the water is the separated rays of the moon and not the actual moon. The separated parts and parcels of the Lord entangled in the water of material existence have the quivering quality, whereas the Lord is like the actual moon in the sky, which is not at all in touch with water. The light of the sun and moon reflected on matter makes the matter bright and praiseworthy. The living symptoms are compared to the light of the sun and the moon illuminating material manifestations like trees and mountains. The reflection of the sun or moon is accepted as the real sun or moon by less intelligent men, and the pure monistic philosophy develops from these ideas. In fact, the light of the sun and the moon are actually different from the sun and moon themselves, although they are always connected. The light of the moon spread throughout the sky appears to be impersonal, but the moon planet, as it is, is personal, and the living entities on the moon planet are also personal. In the rays of the moon, different material entities appear to be comparatively more or less important. The light of the moon on the Taj Mahal appears to be more beautiful than the same light in the wilderness. Although the light of the moon is the same everywhere, due to being differently appreciated it appears different. Similarly, the light of the Lord is equally distributed everywhere, but due to being differently received, it appears to be different. One should not, therefore, accept the reflection of the moon on the water as actual and misunderstand the whole situation through monistic philosophy. The quivering quality of the moon is also variable. When the water is standing still, there is no quivering. A more settled conditioned soul quivers less, but due to material connection the quivering quality is more or less present everywhere.

TEXT 12

sa vai nivṛtti-dharmeṇa
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha

SYNONYMS

saḥ-that; vai-also; nivṛtti-detachment; dharmeṇa-by engagement; vāsudeva-the Supreme Personality of Godhead; anukampayā-by the mercy of; bhagavat-in relation with the Personality of Godhead; bhakti-yogena-by linking up; tirodhatte-diminishes; śanaiḥ-gradually; iha-in this existence.

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vāsudeva, through the process of devotional service to the Lord in the mode of detachment.

The quivering quality of material existence, which comes from identification with matter or from thinking oneself, under the material influence of philosophical speculation, to be God, can be eradicated by devotional service to the Lord, by the mercy of the Personality of Godhead, Vāsudeva. As discussed in the First Canto, because the application of devotional service to Lord Vāsudeva invites pure knowledge, it quickly detaches one from the material conception of life and thus revives one's normal condition of spiritual existence, even in this life, and frees one from the material winds which cause one to quiver. Only knowledge in devotional service can elevate one towards the path of liberation. The development of knowledge for the purpose of knowing everything, without rendering devotional service, is considered fruitless labor, and one cannot get the desired result by such labor of love. Lord Vāsudeva is pleased by devotional service only, and thus His mercy is realized by association with pure devotees of the Lord. Pure devotees of the Lord are transcendental to all material desires, including the desire for the results of fruitive activities and philosophical speculation. If one wants to acquire the mercy of the Lord, he has to associate with pure devotees. Such association alone can, by degrees, release one from the quivering elements.

TEXT 13

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
vilīyante tadā kleśāḥ
saṁsuptasyeva kṛtsnaśaḥ

SYNONYMS

yadā-when; indriya-senses; uparāmaḥ-satiated; atha-thus; draṣṭṛ-ātmani-unto the seer, the Supersoul; pare-in the Transcendence; harau-unto the Supreme Personality of Godhead; vilīyante-become merged in; tadā-at that time; kleśāḥ-miseries; saṁsuptasya-one who has enjoyed sound sleep; iva-like; kṛtsnaśaḥ-completely.

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are completely vanquished, as after a sound sleep.

The quivering of the living entity as described above is due to the senses. Since the entire material existence is meant for sense gratification, the senses are the medium of material activities, and they cause the quivering of the steady soul. Therefore, these senses are to be detached from all such material activities. According to the impersonalists the senses are stopped from work by merging the soul in the Supersoul Brahman. The devotees, however, do not stop the material senses from acting, but they engage their transcendental senses in the service of the Transcendence, the Supreme Personality of Godhead. In either case, the activities of the senses in the material field are to be stopped by cultivation of knowledge, and, if possible, they can be engaged in the service of the Lord. The senses are transcendental in nature, but their activities become polluted when contaminated by matter. We have to treat the senses to cure them of the material disease, not stop them from acting, as suggested by the impersonalist. In Bhagavad-gītā (2.59) it is said that one ceases all material activities only when satisfied by contact with a better engagement. Consciousness is active by nature and cannot be stopped from working. Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can be stopped only by better engagement in relation with the Supreme Personality of Godhead. When the eyes are engaged in seeing the beautiful form of the Lord, the tongue engaged in tasting prasāda, or remnants of foodstuff offered to the Lord, the ears are engaged in hearing His glories, the hands engaged in cleaning the temple of the Lord, the legs engaged in visiting His temples-or when all the senses are engaged in transcendental variegatedness-then only can the transcendental senses become satiated and eternally free from material engagement. The Lord, as the Supersoul residing in everyone's heart and as the Supreme Personality of Godhead in the transcendental world far beyond the material creation, is the seer of all our activities. Our activities must be so transcendentally saturated that the Lord will be kind enough to look upon us favorably and engage us in His transcendental service; then only can the senses be satisfied completely and be no longer troubled by material attraction.

TEXT 14

aśeṣa-saṅkleśa-śamaṁ vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kiṁ vā punas tac-caraṇāravinda-

parāga-sevā-ratir ātma-labdhā

SYNONYMS

aśeṣa-unlimited; saṅkleśa-miserable conditions; śamam-cessation; vidhatte-can perform; guṇa-anuvāda-of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc.; śravaṇam-hearing and chanting; murāreḥ-of Murāri (Śrī Kṛṣṇa), the Personality of Godhead; kim vā-what to speak of; punaḥ-again; tat-His; caraṇa-aravinda-lotus feet; parāga-sevā-to the service of the flavorful dust; ratiḥ-attraction; ātma-labdhā-those who have gained such self-achievement.

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?

Two different methods for controlling the material senses are recommended in the Vedic scriptural wisdom. One of them is the process of jñāna, or the path of philosophical understanding of the Supreme-Brahma, Paramātmā and Bhagavān. The other is that of direct engagement in the transcendental loving devotional service of the Lord. Of these two most popular methods, the path of devotional service is recommended here as the best because one on the path of devotional service does not have to wait for the attainment of the fruitive results of pious activities or for the results of knowledge. The two stages of executing devotional service are, first, the stage of practicing devotional service with our present senses under the regulations of the recognized scriptures and, second, attaining sincere attachment for serving the particles of the dust of the lotus feet of the Lord. The first stage is called sādhana-bhakti, or devotional service for the neophyte, which is rendered under the direction of a pure devotee, and the second stage is called rāga-bhakti, in which the mature devotee automatically takes to the various services of the Lord out of sincere attachment. The great sage Maitreya now gives the final answer to all the questions of Vidura: devotional service to the Lord is the ultimate means to mitigate all the miserable conditions of material existence. The path of knowledge or that of mystic gymnastics may be adopted as a means for the purpose, but unless mixed with bhakti, or devotional service, they are unable to award the desired result. By practicing sādhana-bhakti one may gradually rise to the point of rāga-bhakti, and by performing rāga-bhakti in loving transcendental service one can even control the Supreme Powerful Lord.

TEXT 15

vidura uvāca
sañchinnaḥ saṁśayo mahyaṁ
tava sūktāsinā vibho
ubhayatrāpi bhagavan
mano me sampradhāvati

SYNONYMS

viduraḥ uvāca-Vidura said; sañchinnaḥ-cut off; saṁśayaḥ-doubts; mahyam-unto me; tava-your; sūkta-asinā-by the weapon of convincing words; vibho-O my lord; ubhayatra api-both in God and in the living entity; bhagavan-O powerful one; manaḥ-mind; me-my; sampradhāvati-perfectly entering.

Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.

The science of Kṛṣṇa, or the science of God and the living entities, is so subtle that even a personality like Vidura has to consult persons like the sage Maitreya. Doubts about the eternal relationship of the Lord and the living entity are created by mental speculators in different ways, but the conclusive fact is that the relationship of God and the living entity is one of the predominator and the predominated. The Lord is the eternal predominator, and the living entities are eternally predominated. Real knowledge of this relationship entails reviving the lost consciousness to this standard, and the process for such revival is devotional service to the Lord. By clearly understanding from authorities like the sage Maitreya, one can become situated in real knowledge, and the disturbed mind can thus be fixed on the progressive path.

TEXT 16

sādhv etad vyāhṛtaṁ vidvan
nātma-māyāyanaṁ hareḥ
ābhāty apārthaṁ nirmūlaṁ
viśva-mūlaṁ na yad bahiḥ

SYNONYMS

sādhu-as good as it should be; etat-all these explanations; vyāhṛtam-thus spoken; vidvan-O learned one; na-not; ātma-the self; māyā-energy; ayanam-movement; hareḥ-of the Personality of Godhead; ābhāti-appears; apārtham-without meaning; nirmūlam-without basis; viśva-mūlam-the origin is the Supreme; na-not; yat-which; bahiḥ-outside.

O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

A living entity's unlawful desire to become one with the Lord in every respect is the root cause of the entire material manifestation, for otherwise the Lord has no need to create such a manifestation, even for His pastimes. The conditioned soul, under the spell of the external energy of the Lord, falsely suffers many unfortunate incidents in material life. The Lord is the predominator of the external energy, māyā, whereas the living entity is predominated by the same māyā under the material condition. The false attempt of the living entity to occupy the predominating post of the Lord is the cause of his material bondage, and the conditioned soul's attempt to become one with the Lord is the last snare of māyā.

TEXT 17

yaś ca mūḍhatamo loke
yaś ca buddheḥ paraṁ gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

SYNONYMS

yaḥ-one who is; ca-also; mūḍha-tamaḥ-the lowest of the fools; loke-in the world; yaḥ ca-and one who is; buddheḥ-of intelligence; param-transcendental; gataḥ-gone; tau-of them; ubhau-both; sukham-happiness; edhete-enjoy; kliśyati-suffer; antaritaḥ-situated between; janaḥ-persons.

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs.

The lowest of fools do not understand material miseries; they pass their lives merrily and do not inquire into the miseries of life. Such persons are almost on the level of the animals, who, although in the eyes of superiors are always miserable in life, are unaware of material distresses. A hog's life is degraded in its standard of happiness, which entails living in a filthy place, engaging in sex enjoyment at every opportune moment, and laboring hard in a struggle for existence, but this is unknown to the hog. Similarly, human beings who are unaware of the miseries of material existence and are happy in sex life and hard labor are the lowest of fools. Yet because they have no sense of miseries, they supposedly enjoy so-called happiness. The other class of men, those who are liberated and are situated in the transcendental position above intelligence, are really happy and are called paramahaṁsas. But persons who are neither like hogs and dogs nor on the level of the paramahaṁsas feel the material pangs, and for them inquiry about the Supreme Truth is necessary. The Vedānta-sūtra states, athāto brahma jijñāsā: "Now one should inquire about Brahman." This inquiry is necessary for those who are between the paramahaṁsas and the fools who have forgotten the question of self-realization in the midst of life in sense gratification.

TEXT 18

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tāṁ cāpi yuṣmac-caraṇa-
sevayāhaṁ parāṇude

SYNONYMS

artha-abhāvam-without substance; viniścitya-being ascertained; pratītasya-of the apparent values; api-also; na-never; ātmanaḥ-of the self; tām-that; ca-also; api-thus; yuṣmat-your; caraṇa-feet; sevayā-by service; aham-myself; parāṇude-shall be able to give up.

But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea.

The sufferings of the conditioned soul are superficial and have no intrinsic value, like the cutting off of one's head in a dream. Yet although this statement is theoretically very true, it is very difficult for the common man or the neophyte on the transcendental path to realize practically. However, by serving the feet of great transcendentalists like Maitreya Muni and by constantly associating with them, one is enabled to give up the false idea that the soul suffers from material pangs.

TEXT 19

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

SYNONYMS

yat-to whom; sevayā-by service; bhagavataḥ-of the Personality of Godhead; kūṭa-sthasya-of the unchangeable; madhu-dviṣaḥ-the enemy of the Madhu asura; rati-rāsaḥ-attachment in different relationships; bhavet-develops; tīvraḥ-highly ecstatic; pādayoḥ-of the feet; vyasana-distresses; ardanaḥ-vanquishing.

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

The association of a bona fide spiritual master like the sage Maitreya can be of absolute help in achieving transcendental attachment for the direct service of the Lord. The Lord is the enemy of the Madhu demon, or in other words He is the enemy of the suffering of His pure devotee. The word rati-rāsaḥ is significant in this verse. Service to the Lord is rendered in different transcendental mellows (relationships): neutral, active, friendly, parental and nuptial. A living entity in the liberated position of transcendental service to the Lord becomes attracted to one of the above-mentioned mellows, and when one is engaged in transcendental loving service to the Lord, one's service attachment in the material world is automatically vanquished. As stated in Bhagavad-gītā (2.59), rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate.

TEXT 20

durāpā hy alpa-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

SYNONYMS

durāpā-rarely obtainable; hi-certainly; alpa-tapasaḥ-of one whose austerity is meager; sevā-service; vaikuṇṭha-the transcendental kingdom of God; vartmasu-on the path of; yatra-wherein; upagīyate-is glorified; nityam-always; deva-of the demigods; devaḥ-the Lord; jana-ardanaḥ-the controller of the living entities.

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

The path of liberation, as recommended by all authorities, is to serve the mahātmā transcendentalists. As far as Bhagavad-gītā is concerned, the mahātmās are the pure devotees who are on the path to Vaikuṇṭha, the kingdom of God, and who always chant and hear the glories of the Lord rather than talk of dry, profitless philosophy. This system of association has been recommended since time immemorial, but in this age of quarrel and hypocrisy it is especially recommended by Lord Śrī Caitanya Mahāprabhu. Even if one has no assets of favorable austerity, if he nevertheless takes shelter of the mahātmās, who are engaged in chanting and hearing the glories of the Lord, he is sure to make progress on the path back home, back to Godhead.

TEXT 21

sṛṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ

SYNONYMS

sṛṣṭvā-after creating; agre-in the beginning; mahat-ādīni-the total material energy; sa-vikārāṇi-along with the sense organs; anukramāt-by a gradual process of differentiation; tebhyaḥ-out of that; virājam-the gigantic universal form; uddhṛtya-manifesting; tam-unto that; anu-later; prāviśat-entered; vibhuḥ-the Supreme.

After creating the total material energy, the mahat-tattva, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.

Fully satisfied by the answers of the sage Maitreya, Vidura wanted to understand the remaining portions of the creative function of the Lord, and he took the clue from the previous topics.

TEXT 22

yam āhur ādyaṁ puruṣaṁ
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśaṁ ta āsate

SYNONYMS

yam-who; āhuḥ-is called; ādyam-original; puruṣam-incarnation for cosmic manifestation; sahasra-thousand; aṅghri-legs; ūru-thighs; bāhukam-hands; yatra-wherein; viśvaḥ-the universe; ime-all these; lokāḥ-planets; sa-vikāśam-with respective developments; te-all of them; āsate-living.

The puruṣa incarnation lying on the Causal Ocean is called the original puruṣa in the material creations, and in His virāṭ form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.

The first puruṣa is Kāraṇodakaśāyī Viṣṇu, the second puruṣa is Garbhodakaśāyī Viṣṇu, and the third puruṣa is Kṣīrodakaśāyī Viṣṇu, in whom is contemplated the virāṭ-puruṣa, the gigantic form in which all the planets with their different developments and inhabitants are floating.

TEXT 23

yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas tri-vṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

SYNONYMS

yasmin-in which; daśa-vidhaḥ-ten kinds of; prāṇaḥ-air of life; sa-with; indriya-senses; artha-interest; indriyaḥ-of the senses; tri-vṛt-three kinds of life vigor; tvayā-by you; īritaḥ-explained; yataḥ-wherefrom; varṇāḥ-four specific divisions; tat-vibhūtīḥ-prowess; vadasva-please describe; naḥ-unto me.

O great brāhmaṇa, you have told me that the gigantic virāṭ form and His senses, sense objects and ten kinds of life air exist with three kinds of life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.

TEXT 24

yatra putraiś ca pautraiś ca
naptṛbhiḥ saha gotrajaiḥ
prajā vicitrākṛtaya
āsan yābhir idaṁ tatam

SYNONYMS

yatra-wherein; putraiḥ-along with sons; ca-and; pautraiḥ-along with grandsons; ca-also; naptṛbhiḥ-with grandsons from daughters; saha-along with; gotra-jaiḥ-of the same family; prajāḥ-generations; vicitra-of different kinds; ākṛtayaḥ-so done; āsan-exist; yābhiḥ-by whom; idam-all these planets; tatam-spread.

O my lord, I think that the process manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.

TEXT 25

prajāpatīnāṁ sa patiś
cakḷpe kān prajāpatīn
sargāṁś caivānusargāṁś ca
manūn manvantarādhipān

SYNONYMS

prajā-patīnām-of the demigods like Brahmā and others; saḥ-he; patiḥ-leader; cakḷpe-decided; kān-whomsoever; prajāpatīn-fathers of the living entities; sargān-generations; ca-also; eva-certainly; anusargān-later generations; ca-and; manūn-the Manus; manvantara-adhipān-and the changes of such.

O learned brāhmaṇa, please describe how the leader of all the demigods, namely Prajāpati, Brahmā, decided to establish the various Manus, the heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.

The human race, or manuṣya-sara, descends from the Manus, sons and grandsons of the Prajāpati, Brahmā. The descendants of Manu reside in all the different planets and rule all the universe.

TEXT 26

upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣāṁ saṁsthāṁ pramāṇaṁ ca
bhūr-lokasya ca varṇaya

SYNONYMS

upari-on the head; adhaḥ-underneath; ca-also; ye-which; lokāḥ-planets; bhūmeḥ-of the earth; mitra-ātmaja-O son of Mitrā (Maitreya Muni); āsate-do exist; teṣām-their; saṁsthām-situation; pramāṇam ca-also their measurement; bhūḥ-lokasya-of the earthly planets; ca-also; varṇaya-please describe.

O son of Mitrā, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.

Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. This Vedic hymn declares emphatically that the devotee of the Lord knows everything material and spiritual in relationship with the Lord. Devotees are not simply emotional, as is ill conceived by certain less intelligent men. Their direction is practical. They know everything that is and all the details of the Lord's domination over the different creations.

TEXT 27

tiryaṅ-mānuṣa-devānāṁ
sarīsṛpa-patattriṇām
vada naḥ sarga-saṁvyūhaṁ
gārbha-sveda-dvijodbhidām

SYNONYMS

tiryak-subhuman; mānuṣa-human beings; devānām-of the superhuman beings, or demigods; sarīsṛpa-reptiles; patattriṇām-of the birds; vada-kindly describe; naḥ-unto me; sarga-generation; saṁvyūham-specific divisions; gārbha-embryonic; sveda-perspiration; dvija-twice-born; udbhidām-of the planets, etc.

Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice-born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.

TEXT 28

guṇāvatārair viśvasya
sarga-sthity-apyayāśrayam
sṛjataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

SYNONYMS

guṇa-modes of material nature; avatāraiḥ-of the incarnations; viśvasya-of the universe; sarga-creation; sthiti-maintenance; apyaya-destruction; āśrayam-and ultimate rest; sṛjataḥ-of the one who creates; śrīnivāsasya-of the Personality of Godhead; vyācakṣva-kindly describe; udāra-magnanimous; vikramam-specific activities.

Please also describe the incarnations of the material modes of nature-Brahmā, Viṣṇu and Maheśvara-and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.

Although Brahmā, Viṣṇu and Maheśvara, the three incarnations of the material modes of nature, are the principal deities for the creation, maintenance and destruction of the cosmic manifestation, they are not the final authority. The Supreme Personality of Godhead Lord Kṛṣṇa is the ultimate goal, the cause of all causes. He is the āśraya, or the final rest of everything.

TEXT 29

varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣīṇāṁ janma-karmāṇi
vedasya ca vikarṣaṇam

SYNONYMS

varṇa-āśrama-the four divisions of social statuses and orders of spiritual culture; vibhāgān-respective divisions; ca-also; rūpa-personal feature s; śīla-svabhāvataḥ-personal character; ṛṣīṇām-of the sages; janma-birth; karmāṇi-activities; vedasya-of the Vedas; ca-and; vikarṣaṇam-categorical divisions.

O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.

The four statuses and orders of human society- brāhmaṇas, kṣatriyas, vaiśyas and śūdras, as wall as brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs-are all divisions of quality, education, culture and spiritual advancement attained by practicing control of the mind and the senses. All these divisions are based on the particular nature of each individual person, not on the principle of birth. Birth is not mentioned in this verse because birth is immaterial. Vidura is famous in history as born of a śūdrāṇī mother, yet he is more than a brāhmaṇa by qualification because he is seen here to be the disciple of a great sage, Maitreya Muni. Unless one achieves at least the brahminical qualifications, one cannot understand the Vedic hymns. Mahābhārata is also a division of the Vedas, but it is meant for women, śūdras and dvija-bandhus, the worthless children of the higher section. The less intelligent section of society can avail themselves of the Vedic instructions simply by studying the Mahābhārata.

TEXT 30

yajñasya ca vitānāni

yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantraṁ vā bhagavat-smṛtam

SYNONYMS

yajñasya-of sacrifices; ca-also; vitānāni-expansions; yogasya-of the mystic powers; ca-also; pathaḥ-ways; prabho-O my lord; naiṣkarmyasya-of knowledge; ca-and; sāṅkhyasya-of analytical studies; tantram-the path of devotional service; vā-as well as; bhagavat-in relation with the Personality of Godhead; smṛtam-regulative principles.

Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.

The word tantram is significant herein. Sometimes tantram is misunderstood to be the black spiritual science of materialistic persons engaged in sense gratification, but here tantram means the science of devotional service compiled by Śrīla Nārada Muni. One can take advantage of such regulative explanations of the path of devotional service and make progressive advancement in the devotional service of the Lord. Sāṅkhya philosophy is the basic principle of acquiring knowledge, as will be explained by the sage Maitreya. The Sāṅkhya philosophy enunciated by Kapiladeva, the son of Devahūti, is the real source of knowledge about the Supreme Truth. Knowledge not based on the Sāṅkhya philosophy is mental speculation and can yield no tangible profit.

TEXT 31

pāṣaṇḍa-patha-vaiṣamyaṁ
pratiloma-niveśanam
jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ

SYNONYMS

pāṣaṇḍa-patha-the path of the faithless; vaiṣamyam-imperfection by contradiction; pratiloma-crossbreeding; niveśanam-situation; jīvasya-of the living entities; gatayaḥ-movements; yāḥ-as they are; ca-also; yāvatīḥ-as many as; guṇa-modes of material nature; karma-jāḥ-generated by different work.

Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.

The combination of living entities in different modes of material nature is called crossbreeding. The faithless atheists do not believe in the existence of God, and thus their paths of philosophy are contradictory. Atheistic philosophies never agree with one another. Different species of life are evidence of varieties of mixtures of the modes of material nature.

TEXT 32

dharmārtha-kāma-mokṣāṇāṁ
nimittāny avirodhataḥ
vārtāyā daṇḍa-nīteś ca
śrutasya ca vidhiṁ pṛthak

SYNONYMS

dharma-religiosity; artha-economic development; kāma-sense gratification; mokṣāṇām-salvation; nimittāni-causes; avirodhataḥ-without being contradictory; vārtāyāḥ-on the principles of the means of livelihood; daṇḍa-nīteḥ-of law and order; ca-also; śrutasya-of the codes of scriptures; ca-also; vidhim-regulations; pṛthak-different.

You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.

TEXT 33

śrāddhasya ca vidhiṁ brahman
pitṝṇāṁ sargam eva ca
graha-nakṣatra-tārāṇāṁ
kālāvayava-saṁsthitim

SYNONYMS

śrāddhasya-of the periodical offerings of respects; ca-also; vidhim-regulations; brahman-O brāhmaṇa; pitṝṇām-of the forefathers; sargam-creation; eva-as; ca-also; graha-planetary system; nakṣatra-the stars; tārāṇām-luminaries; kāla-time; avayava-duration; saṁsthitim-situations.

Please also explain the regulations for offering respects to the forefathers, the creation of the Pitṛloka, the time schedule in the planets, stars and luminaries, and their respective situations.

The time durations of day and night as well as months and years are different in the different planets, stars and luminaries. The higher planets like the moon and Venus have time measurements different from those of the earth. It is said that six months of this planet earth equal one day of the higher planets. In Bhagavad-gītā the duration of one day in years multiplied by 1,000. And the month and year in Brahmaloka are calculated in that measure.

TEXT 34

dānasya tapaso vāpi
yac ceṣṭā-pūrtayoḥ phalam
pravāsa-sthasya yo dharmo
yaś ca puṁsa utāpadi

SYNONYMS

dānasya-of charity; tapasaḥ-of penance; vāpi-lake; yat-that which; ca-and; iṣṭā-endeavor; pūrtayoḥ-of reservoirs of water; phalam-fruitive result; pravāsa-sthasya-one who is away from home; yaḥ-that which; dharmaḥ-duty; yaḥ ca-and which; puṁsaḥ-of man; uta-described; āpadi-in danger.

Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.

The digging of reservoirs of water for public use is a great work of charity, and retiring from family life after fifty years of age is a great act of penance performed by the sober human being.

TEXT 35

yena vā bhagavāṁs tuṣyed
dharma-yonir janārdanaḥ
samprasīdati vā yeṣām
etad ākhyāhi me ’nagha

SYNONYMS

yena-by which; vā-either; bhagavān-the Personality of Godhead; tuṣyet-is satisfied; dharma-yoniḥ-the father of all religion; janārdanaḥ-the controller of all living being; samprasīdati-completely satisfied; vā-either, or; yeṣām-of those; etat-all these; ākhyāhi-kindly describe; me-unto me; anagha-O sinless one.

O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.

All religious activities are meant ultimately to satisfy the Supreme Personality of Godhead. The Lord is the father of all religious principles. As stated in Bhagavad-gītā (7.16), four kinds of pious men-the needy, the distressed, the enlightened and the inquisitive-approach the Lord in devotional service, and their devotion is mixed with material affection. But above them are the pure devotees, whose devotion is not tainted by any material tinges of fruitive work or speculative knowledge. Those who are only miscreants throughout their lives are compared to demons (Bg. 7.15). They are bereft of all knowledge, in spite of any academic educational career they may pursue. Such miscreants are never candidates for satisfying the Lord.

TEXT 36

anuvratānāṁ śiṣyāṇāṁ
putrāṇāṁ ca dvijottama
anāpṛṣṭam api brūyur
guravo dīna-vatsalāḥ

SYNONYMS

anuvratānām-the followers; śiṣyāṇām-of the disciples; putrāṇām-of the sons; ca-also; dvija-uttama-O best amongst the brāhmaṇas; anāpṛṣṭam-that which is not asked for; api-in spite of; brūyuḥ-please describe; guravaḥ-the spiritual masters; dīna-vatsalāḥ-who are kind to the needy.

O best among the brāhmaṇas, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.

There are many subjects to be known from the bona fide spiritual master. The followers, disciples and sons are all on one level for the bona fide spiritual master, and he is always kind to them and always speaks to them on transcendental subjects, even though he is not asked by them. That is the nature of the bona fide spiritual master. Vidura appealed to Maitreya Muni to speak on subjects about which he might not have asked.

TEXT 37

tattvānāṁ bhagavaṁs teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate

SYNONYMS

tattvānām-of the elements of nature; bhagavan-O great sage; teṣām-of them; katidhā-how many; pratisaṅkramaḥ-dissolutions; tatra-thereupon; imam-unto the Supreme Lord; ke-who are they; upāsīran-being saved; ke-who are they; u-who; svit-may; anuśerate-serve the Lord while He sleeps.

Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.

In the Brahma-saṁhitā (5.47–48) it is said that all the material manifestations with innumerable universes appear and disappear with the breathing of Mahā-Viṣṇu lying in yoga-nidrā, or mystic sleep.

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”Govinda, the ultimate and Supreme Personality of Godhead [Lord Kṛṣṇa], lies sleeping unlimitedly on the Causal Ocean in order to create unlimited numbers of universes during that sleep. He lies on the water by His own internal potency, and I worship that original Supreme Godhead.

”Due to His breathing, innumerable universes come into existence, and when He withdraws His breath there occurs the dissolution of all the lords of the universes. That plenary portion of the Supreme Lord is called Mahā-Viṣṇu, and He is a part of the part of Lord Kṛṣṇa. I worship Govinda, the original Lord.”

After the dissolution of the material manifestations, the Lord and His kingdom beyond the Causal Ocean do not disappear, nor do the inhabitants, the Lord's associates. The associates of the Lord are far more numerous than the living entities who have forgotten the Lord due to material association. The impersonalist's explanation of the word aham in the four verses of the original Bhāgavatam-aham evāsam evāgre etc.-is refuted here. The Lord and His eternal associates remain after the dissolution. Vidura's inquiry about such persons is a clear indication of the existence of all the paraphernalia of the Lord. This is also confirmed in the Kāśī-khaṇḍa, as quoted by both Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī, who follow in the footsteps of Śrīla Śrīdhara Svāmī.

na cyavante hi yad-bhaktā
mahatyāṁ pralayāpadi
ato 'cyuto 'khile loke
sa ekaḥ sarva-go 'vyayaḥ

"The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, in both the material and spiritual worlds."

TEXT 38

puruṣasya ca saṁsthānaṁ
svarūpaṁ vā parasya ca
jñānaṁ ca naigamaṁ yat tad
guru-śiṣya-prayojanam

SYNONYMS

puruṣasya-of the living entity; ca-also; saṁsthānam-existence; svarūpam-identity; vā-either, or; parasya-of the Supreme; ca-also; jñānam-knowledge; ca-also; naigamam-in the matter of the Upaniṣads; yat-that; tat-the same; guru-spiritual master; śiṣya-disciple; prayojanam-necessity.

What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities ? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?

The living entities are constitutionally servitors of the Lord, who can accept all kinds of service from everyone. It is clearly declared (Bg. 5.29) that the Lord is the supreme enjoyer of the benefits of all sacrifices and penances, the proprietor of all that is manifested and the friend of all living entities. That is His real identity. Therefore, when the living entity accepts this supreme proprietorship of the Lord and acts in that attitude, he resumes his real identity. In order to elevate the living entity to this standard of knowledge, there is the necessity of spiritual association. The bona fide spiritual master desires that his disciples know the process of rendering transcendental service to the Lord, and the disciples also know that they have to learn about the eternal relationship between God and the living entity from a self-realized soul. To disseminate transcendental knowledge one must retire from mundane activities on the strength of enlightenment in knowledge in terms of Vedic wisdom. That is the sum and substance of all the questions in this verse.

TEXT 39

nimittāni ca tasyeha
proktāny anagha-sūribhiḥ
svato jñānaṁ kutaḥ puṁsāṁ
bhaktir vairāgyam eva vā

SYNONYMS

nimittāni-the source of knowledge; ca-also; tasya-of such knowledge; iha-in this world; proktāni-mentioned; anagha-spotless; sūribhiḥ-by devotees; svataḥ-self-sufficient; jñānam-knowledge; kutaḥ-how; puṁsām-of the living entity; bhaktiḥ-devotional service; vairāgyam-detachment; eva-certainly; vā-also.

Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

There are many inexperienced persons who advocate self-realization without the help of a spiritual master. They decry the necessity of the spiritual master and try themselves to take his place by propagating the theory that a spiritual master is not necessary. Śrīmad-Bhāgavatam, however, does not approve this viewpoint. Even the great transcendental scholar Vyāsadeva had need of a spiritual master, and under the instruction of his spiritual master, Nārada, he prepared this sublime literature, Śrīmad-Bhāgavatam. Even Lord Caitanya, although He is Kṛṣṇa Himself, accepted a spiritual master; even Lord Kṛṣṇa accepted a spiritual master, Sāndīpani Muni, in order to be enlightened; and all the ācāryas and saints of the world had spiritual masters. In Bhagavad-gītā Arjuna accepted Lord Kṛṣṇa as his spiritual master, although there was no necessity of such a formal declaration. So, in all cases, there is no question about the necessity of accepting a spiritual master. The only stipulation is that the spiritual master should be bona fide; i.e., the spiritual master must be in the proper chain of disciplic succession, called the paramparā system.

Sūris are great scholars, but they may not always be anagha, or spotless. The anagha-sūri is one who is a pure devotee of the Lord. Those who are not pure devotees of the Lord, or who want to be on an equal level with Him, are not anagha-sūri. Pure devotees have prepared many books of knowledge on the basis of authorized scriptures. Śrīla Rūpa Gosvāmī and his assistants, under the instructions of Lord Śrī Caitanya Mahāprabhu, have all written various literatures for the guidance of prospective devotees, and anyone who is very serious about raising himself to the standard of a pure devotee of the Lord must take advantage of those literatures.

TEXT 40

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me 'jñasya mitratvād
ajayā naṣṭa-cakṣuṣaḥ

SYNONYMS

etān-all these; me-my; pṛcchataḥ-of one who inquires; praśnān-questions; hareḥ-of the Supreme Lord; karma-pastimes; vivitsayā-desiring to know; brūhi-kindly describe; me-unto me; ajñasya-of one who is ignorant; mitratvāt-because of friendship; ajayā-by the external energy; naṣṭa-cakṣuṣaḥ-those who have lost their vision.

My dear sage, I have put all these questions before you with a view to knowing the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

Vidura put forward many varieties of questions with a view to understanding the principles of transcendental loving service to the Lord. As stated in Bhagavad-gītā (2.41), devotional service to the Lord is one, and the mind of the devotee is not diverted to the many branches of uncertainties. Vidura's purpose was to be situated in that service to the Lord, wherein one merges undivertedly. He claimed the friendship of Maitreya Muni, not because he was Maitreya's son but because Maitreya was actually the friend of all who have lost their spiritual vision due to material influence.

TEXT 41

sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīran kalām api

SYNONYMS

sarve-all kinds of; vedāḥ-divisions of the Vedas; ca-also; yajñāḥ-sacrifices; ca-also; tapaḥ-penances; dānāni-charities; ca-and; anagha-O spotless one; jīva-the living entity; abhaya-immunity from material pangs; pradānasya-of one who gives such assurance; na-not; kurvīran-can he equalized; kalām-even partially; api-certainly.

O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

The highest perfectional work of charity is to give people in general immunity from the anxieties of material existence. This can be done only by performing activities in devotional service to the Lord. Such knowledge is incomparable. Cultivation of the knowledge in the Vedas, performance of sacrifice, and distribution of munificent charities all together cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service. The charity of Maitreya not only will help Vidura, but, due to its universal nature, will deliver all others in all times. Thus Maitreya is immortal.

TEXT 42

śrī-śuka uvāca
sa ittham āpṛṣṭa-purāṇa-kalpaḥ
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyāṁ
sañcoditas taṁ prahasann ivāha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saḥ-he; ittham-thus; āpṛṣṭa-being questioned; purāṇa-kalpaḥ-one who knows how to explain the supplements of the Vedas (the Purāṇas); kuru-pradhānena-by the chief of the Kurus; muni-pradhānaḥ-the chief amongst the sages; pravṛddha-sufficiently enriched; harṣaḥ-satisfaction; bhagavat-the Personality of Godhead; kathāyām-in the topics of; sañcoditaḥ-being so infused; tam-unto Vidura; prahasan-with smiles; iva-like that; āha-replied.

Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the Purāṇas, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

Great learned sages like Maitreya Muni are always very enthusiastic about describing the transcendental activities of the Lord. Maitreya Muni, being thus invited by Vidura to speak, appeared to be smiling because he actually felt transcendental bliss.

Thus end the Bhaktivedanta purports of the Third Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Further Inquiries by Vidura."

20.4.8 Chapter Eight

Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu

TEXT 1

maitreya uvāca
sat-sevanīyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita-kīrti-mālāṁ
pade pade nūtanayasy abhīkṣṇam

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya Muni said; sat-sevanīyaḥ-worthy to serve the pure devotees; bata-oh, certainly; pūru-vaṁśaḥ-the descendants of King Pūru; yat-because; loka-pālaḥ-the kings are; bhagavat-pradhānaḥ-chiefly devoted to the Personality of Godhead; babhūvitha-you are also born; iha-in this; ajita-the Lord, who is unconquerable; kīrti-mālām-chain of transcendental activities; pade pade-step by step; nūtanayasi-becoming newer and newer; abhīkṣṇam-always.

The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

The great sage Maitreya thanked Vidura and praised him by reference to his family glories. The Pūru dynasty was full of devotees of the Personality of Godhead and was therefore glorious. Because they were not attached to impersonal Brahman or to the localized

Paramātmā but were directly attached to Bhagavān, the Personality of Godhead, they were worthy to render service to the Lord and His pure devotees. Because Vidura was one of the descendants of that family, naturally he engaged in spreading wide the ever-new glories of the Lord. Maitreya felt happy to have such glorious company as Vidura. He considered the company of Vidura most desirable because such association can accelerate one's dormant propensities for devotional service.

TEXT 2

so 'haṁ nṛṇāṁ kṣulla-sukhāya duḥkhaṁ
mahad gatānāṁ viramāya tasya
pravartaye bhāgavataṁ purāṇaṁ
yad āha sākṣād bhagavān ṛṣibhyaḥ

SYNONYMS

saḥ-that; aham-I; nṛṇām-of the human being; kṣulla-very little; sukhāya-for happiness; duḥkham-distress; mahat-great; gatānām-entered into; viramāya-for mitigation; tasya-his; pravartaye-in beginning; bhāgavatam-Śrīmad-Bhāgavatam; purāṇam-Vedic supplement; yat-which; āha-said; sākṣāt-directly; bhagavān-the Personality of Godhead; ṛṣibhyaḥ-unto the sages.

Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

The sage Maitreya proposed to speak on Śrīmad-Bhāgavatam because it was especially compiled, and traditionally comes down in the disciplic succession, for the solution of all the problems of human society. Only one who is fortunate can have the opportunity to hear Śrīmad-Bhāgavatam in the association of pure devotees of the Lord. Under the spell of material energy, the living entities are entrapped in the bondage of many difficulties simply for the sake of a little bit of material happiness. They engage in fruitive activities, not knowing the implications. Under the false impression that the body is the self, the living entities foolishly relate to so many false attachments. They think that they can engage with materialistic paraphernalia forever. This gross misconception of life is so strong that a person suffers continually, life after life, under the external energy of the Lord. If one comes in contact with the book Bhāgavatam as well as with the devotee bhāgavata, who knows what the Bhāgavatam is, then such a fortunate man gets out of the material entanglement. Therefore Śrī Maitreya Muni, out of compassion for the suffering men in the world, proposes to speak on the Śrīmad-Bhāgavatam first and last.

TEXT 3

āsīnam urvyāṁ bhagavantam ādyaṁ
saṅkarṣaṇaṁ devam akuṇṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo 'nvapṛcchan

SYNONYMS

āsīnam-seated; urvyām-in the bottom of the universe; bhagavantam-unto the Lord; ādyam-the original; saṅkarṣaṇam-Saṅkarṣaṇa; devam-the Personality of Godhead; akuṇṭha-sattvam-undeterred knowledge; vivitsavaḥ-being inquisitive to know; tattvam ataḥ-truth like this; parasya-regarding the Supreme Personality of Godhead; kumāra-the boy-saint; mukhyāḥ-headed by; munayaḥ-great sages; anvapṛcchan-inquired like this.

Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe.

This is in clarification of the statement that the Lord spoke directly on the Śrīmad-Bhāgavatam. When and unto whom the Bhāgavatam was spoken is explained herewith. Questions similar to those put forward by Vidura were asked by great sages like Sanat-kumāra, and Lord Saṅkarṣaṇa, the plenary expansion of the Supreme Lord Vāsudeva, answered them.

TEXT 4

svam eva dhiṣṇyaṁ bahu mānayantaṁ
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam īṣad
unmīlayantaṁ vibudhodayāya

SYNONYMS

svam-Himself; eva-thus; dhiṣṇyam-situated; bahu-greatly; mānayantam-esteemed; yat-that which; vāsudeva-Lord Vāsudeva; abhidham-by the name; āmananti-acknowledge; pratyak-dhṛta-akṣa-eyes settled for introspection; ambuja-kośam-lotuslike eye; īṣat-slightly; unmīlayantam-opened; vibudha-of the greatly learned sages; udayāya-for the sake of advancement.

At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotus like eyes and began to speak.

TEXT 5

svardhuny-udārdraiḥ sva-jaṭā-kalāpair
upaspṛśantaś caraṇopadhānam
padmaṁ yad arcanty ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ

SYNONYMS

svardhunī-uda-by the water of the Ganges; ārdraiḥ-being moistened; sva-jaṭā-bunch of hairs; kalāpaiḥ-situated on the head; upaspṛśantaḥ-by so touching; caraṇa-upadhānam-the shelter of His feet; padmam-the lotus shelter; yat-that which; arcanti-worships; ahi-rāja-the serpent-king; kanyāḥ-daughters; sa-prema-with great devotion; nānā-various; balibhiḥ-paraphernalia; vara-arthāḥ-being desirous of husbands.

The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent-king when they desire good husbands.

The Ganges water flows directly from the lotus feet of Viṣṇu, and its course runs from the highest planet of the universe down to the lowest. The sages came down from Satyaloka by taking advantage of the flowing water, a process of transportation made possible by the power of mystic yoga. If a river flows thousands and thousands of miles, a perfect yogī can at once transport himself from one place to another simply by dipping in its water. The Ganges is the only celestial river which flows throughout the universe, and great sages travel all over the universe via this sacred river. The statement that their hair was wet indicates that it was directly moistened by the water originating from the lotus feet of Viṣṇu (the Ganges). Whoever touches the water of the Ganges to his head surely touches the lotus feet of the Lord directly and can become free from all effects of sinful acts. If after taking a bath in the Ganges or being washed of all sins, a man guards himself against committing further sinful acts, then certainly he is delivered. But if he again takes up sinful activities, his bath in the Ganges is as good as that of the elephant, who nicely takes his bath in a river but later spoils the whole thing by covering himself with dust on the land.

TEXT 6

muhur gṛṇanto vacasānurāga-
skhalat-padenāsya kṛtāni taj-jñāḥ
kirīṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram

SYNONYMS

muhuḥ-again and again; gṛṇantaḥ-glorifying; vacasā-by words; anurāga-with great affection; skhalat-padena-with symmetrical rhythm; asya-of the Lord; kṛtāni-activities; tat-jñāḥ-those who know the pastimes; kirīṭa-helmets; sāhasra-thousands; maṇi-praveka-glowing effulgence of the valuable stones; pradyotita-emanating from; uddāma-raised; phaṇā-hoods; sahasram-thousands.

The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Saṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

The Lord is sometimes addressed as uttamaśloka, which means ”one who is worshiped with selected words by devotees.” A profusion of such selected words comes from a devotee who is fully absorbed in affection and love for the devotional service of the Lord. There are many instances in which even a small boy who was a great devotee of the Lord could offer excellent prayers in the choicest words for glorification of the pastimes of the Lord. In other words, without the development of fine affection and love, one cannot offer prayers to the Lord very suitably.

TEXT 7

proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhṛta-vratāya

SYNONYMS

proktam-was said; kila-certainly; etat-this; bhagavattamena-by Lord Saṅkarṣaṇa; nivṛtti-renunciation; dharma-abhiratāya-unto one who has taken this religious vow; tena-by Him; sanat-kumārāya-unto Sanat-kumāra; saḥ-he; ca-also; āha-said; pṛṣṭaḥ-when inquired of; sāṅkhyāyanāya-unto the great sage Sāṅkhyāyana; aṅga-my dear Vidura; dhṛta-vratāya-unto one who has taken such a vow.

Lord Saṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Sāṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Saṅkarṣaṇa.

This is the way of the paramparā system. Although Sanat-kumāra, the well-known great saintly Kumāra, was in the perfect stage of life, still he heard the message of Śrīmad-Bhāgavatam from Lord Saṅkarṣaṇa. Similarly, when he was questioned by Sāṅkhyāyana Ṛṣi, he spoke to him the same message he had heard from Lord Saṅkarṣaṇa. In other words, unless one hears from the proper authority one cannot become a preacher. In devotional service, therefore, two items out of the nine, namely hearing and chanting, are most important. Without hearing nicely, one cannot preach the message of Vedic knowledge.

TEXT 8

sāṅkhyāyanaḥ pāramahaṁsya-mukhyo
vivakṣamāṇo bhagavad-vibhūtīḥ
jagāda so ’smad-gurave ’nvitāya
parāśarāyātha bṛhaspateś ca

SYNONYMS

sāṅkhyāyanaḥ-the great sage Sāṅkhyāyana; pāramahaṁsya-mukhyaḥ-the chief of all transcendentalists; vivakṣamāṇaḥ-while reciting; bhagavat-vibhūtīḥ-the glories of the Lord; jagāda-explained; saḥ-he; asmat-of me; gurave-unto the spiritual master; anvitāya-followed; parāśarāya-unto the sage Parāśara; atha bṛhaspateḥ ca-also to Bṛhaspati.

The great sage Sāṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Bṛhaspati both heard him.

TEXT 9

provāca mahyaṁ sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so ’haṁ tavaitat kathayāmi vatsa
śraddhālave nityam anuvratāya

SYNONYMS

provāca-said; mahyam-unto me; saḥ-he; dayāluḥ-kindhearted; uktaḥ-aforementioned; muniḥ-sage; pulastyena-by the sage Pulastya; purāṇam ādyam-the foremost of all the Purāṇas; saḥ aham-that also I; tava-unto you; etat-this; kathayāmi-shall speak; vatsa-my dear son; śraddhālave-unto one who is faithful; nityam-always; anuvratāya-unto one who is a follower.

The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Purāṇas [Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

The great sage of the name Pulastya is the father of all demoniac descendants. Once upon a time Parāśara began a sacrifice in which all the demons were to be burnt to death because his father had been killed and devoured by one of them. The great sage Vasiṣṭha Muni arrived at the sacrifice and requested Parāśara to stop the deadly action, and because of Vasiṣṭha's position and respect in the community of sages, Parāśara could not deny the request. Parāśara having stopped the sacrifice, Pulastya, the father of the demons, appreciated his brahminical temperament and gave the blessing that in the future he would be a great speaker on the Vedic literatures called the Purāṇas, the supplements of the Vedas. Parāśara's action was appreciated by Pulastya because Parāśara had forgiven the demons out of his brahminical power of forgiveness. Parāśara was able to demolish all the demons in the sacrifice, but he considered, "Demons are so made that they devour living creatures, men and animals, but why on that account should I withdraw my brahminical qualification of forgiveness?" As the great speaker of the Purāṇas, Parāśara first of all spoke on the Śrīmad-Bhāgavata Purāṇa because it is the foremost of all the Purāṇas. Maitreya Muni desired to narrate the same Bhāgavatam be had heard from Parāśara, and Vidura was qualified to hear it because of his faithfulness and his following the instructions received from superiors. So Śrīmad-Bhāgavatam was being narrated from time immemorial by the disciplic succession, even before the time of Vyāsadeva. The so-called historians calculate the Purāṇas to be only a few hundred years old, but factually the Purāṇas existed from time immemorial, before all historical calculations by the mundaners and speculative philosophers.

TEXT 10

udāplutaṁ viśvam idaṁ tadāsīd
yan nidrayāmīlita-dṛṅ nyamīlayat
ahīndra-talpe 'dhiśayāna ekaḥ
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

SYNONYMS

uda-water; āplutam-submerged in; viśvam-the three worlds; idam-this; tadā-at that time; āsīt-it so remained; yat-in which; nidrayā-in slumber; amīlita-closed; dṛk-eyes; nyamīlayat-not completely closed; ahi-indra-the great snake Ananta; talpe-on the bed of; adhiśayānaḥ-lying on; ekaḥ-alone; kṛta-kṣaṇaḥ-being engaged; sva-ātma-ratau-enjoying in His internal potency; nirīhaḥ-without any part of external energy.

At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead, the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

The Lord is eternally enjoying transcendental bliss by His internal potency, whereas the external potency is suspended during the time of the dissolution of the cosmic manifestation.

TEXT 11

so 'ntaḥ śarīre 'rpita-bhūta-sūkṣmaḥ
kālātmikāṁ śaktim udīrayāṇaḥ
uvāsa tasmin salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

SYNONYMS

saḥ-the Supreme Lord; antaḥ-within; śarīre-in the transcendental body; arpita-kept; bhūta-material elements; sūkṣmaḥ-subtle; kāla-ātmikām-the form of time; śaktim-energy; udīrayāṇaḥ-invigorating; uvāsa-resided; tasmin-therein; salile-in the water; pade-in the place; sve-His own; yathā-as much as; analaḥ-fire; dāruṇi-in the fuel wood; ruddha-vīryaḥ-submerged strength.

Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called kāla.

After the three worlds-the upper, lower and middle planetary systems-merged into the water of dissolution, the living entities of all the three worlds remained in their subtle bodies by dint of the energy called kāla. In this dissolution, the gross bodies became unmanifest, but the subtle bodies existed, just like the water of the material creation. Thus the material energy was not completely wound up, as is the case in the full dissolution of the material world.

TEXT 12

catur-yugānāṁ ca sahasram apsu
svapan svayodīritayā sva-śaktyā
kālākhyayāsādita-karma-tantro
lokān apītān dadṛśe sva-dehe

SYNONYMS

catuḥ-four; yugānām-of the millenniums; ca-also; sahasram-one thousand; apsu-in the water; svapan-dreaming in sleep; svayā-with His internal potency; udīritayā-for further development; sva-śaktyā-by His own energy; kāla-ākhyayā-by the name kāla; āsādita-being so engaged; karma-tantraḥ-in the matter of fruitive activities; lokān-the total living entities; apītān-bluish; dadṛśe-saw it so; sva-dehe-in His own body.

The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called kāla-śakti, He saw His transcendental body as bluish.

In the Viṣṇu Purāṇa, kāla-śakti is mentioned as avidyā. The symptom of the influence of the kāla-śakti is that one has to work in the material world for fruitive results. The fruitive workers are described in Bhagavad-gītā as mūḍhas, or foolish. Such foolish living entities are very enthusiastic to work for some temporary benefit within perpetual bondage. One thinks himself very clever throughout his life if he is able to leave behind him a great asset of wealth for his children, and to achieve this temporary benefit he takes the risk of all sinful activities, without knowledge that such activities will keep him perpetually bound by the shackles of material bondage. Due to this polluted mentality and due to material sins, the aggregate combination of living entities appeared to be bluish. Such an impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, kāla.

TEXT 13

tasyārtha-sūkṣmābhiniviṣṭa-dṛṣṭer
antar-gato 'rtho rajasā tanīyān
guṇena kālānugatena viddhaḥ
sūṣyaṁs tadābhidyata nābhi-deśāt

SYNONYMS

tasya-His; artha-subject; sūkṣma-subtle; abhiniviṣṭa-dṛṣṭeḥ-of one whose attention was fixed; antaḥ-gataḥ-internal; arthaḥ-purpose; rajasā-by the mode of passion of material nature; tanīyān-very subtle; guṇena-by the qualities; kāla-anugatena-in due course of time; viddhaḥ-agitated; sūṣyan-generating; tadā-then; abhidyata-pierced through; nābhi-deśāt-from the abdomen.

The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

TEXT 14

sa padma-kośaḥ sahasodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilaṁ viśālaṁ
vidyotayann arka ivātma-yoniḥ

SYNONYMS

saḥ-that; padma-kośaḥ-bud of a lotus flower; sahasā-suddenly; udatiṣṭhat-appeared; kālena-by time; karma-fruitive activities; pratibodhanena-awakening; sva-rociṣā-by its own effulgence; tat-that; salilam-water of devastation; viśālam-vast; vidyotayan-illuminating; arkaḥ-the sun; iva-like; ātma-yoniḥ-generating from the Personality of Viṣṇu.

Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

TEXT 15

tal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayaṁ vedamayo vidhātā
svayambhuvaṁ yaṁ sma vadanti so 'bhūt

SYNONYMS

tat-that; loka-universal; padmam-lotus flower; saḥ-He; u-certainly; eva-factually; viṣṇuḥ-the Lord; prāvīviśat-entered into; sarva-all; guṇa-avabhāsam-reservoir of all modes of nature; tasmin-in which; svayam-in person; veda-mayaḥ-the personality of Vedic wisdom; vidhātā-controller of the universe; svayam-bhuvam-self-born; yam-whom; sma-in the past; vadanti-do say; saḥ-he; abhūt-generated.

Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

This lotus flower is the universal virāṭ form, or the gigantic form of the Lord in the material world. It becomes amalgamated in the Personality of Godhead Viṣṇu, in His abdomen, at the time of dissolution, and it becomes manifest at the time of creation. This is due to Garbhodakaśāyī Viṣṇu, who enters into each of the universes. In this form is the sum total of all the fruitive activities of the living entities conditioned by material nature, and the first of them, namely Brahmā, or the controller of the universe, is generated from this lotus flower. This first-born living being, unlike all the others, has no material father, and thus he is called self-born, or svayambhū. He goes to sleep with Nārāyaṇa at the time of devastation, and when there is another creation, he is born in this way. From this description we have the conception of three-the gross virāṭ form, the subtle Hiraṇyagarbha and the material creative force, Brahmā.

TEXT 16

tasyāṁ sa cāmbho-ruha-karṇikāyām
avasthito lokam apaśyamānaḥ
parikraman vyomni vivṛtta-netraś
catvāri lebhe 'nudiśaṁ mukhāni

SYNONYMS

tasyām-in that; saḥ-Brahmā; ca-and; ambhaḥ-water; ruha-karṇikāyām-whorl of the lotus; avasthitaḥ-being situated; lokam-the world; apaśyamānaḥ-without being able to see; parikraman-circumambulating; vyomni-in space; vivṛtta-netraḥ-while moving the eyes; catvāri-four; lebhe-achieved; anudiśam-in terms of direction; mukhāni-heads.

Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

TEXT 17

tasmād yugānta-śvasanāvaghūrṇa-
jalormi-cakrāt salilād virūḍham

upāśritaḥ kañjam u loka-tattvaṁ
nātmānam addhāvidad ādi-devaḥ
SYNONYMS

tasmāt-from there; yuga-anta-at the end of the millennium; śvasana-the air of devastation; avaghūrṇa-because of movement; jala-water; ūrmi-cakrāt-out of the circle of waves; salilāt-from the water; virūḍham-situated on them; upāśritaḥ-having the shelter of; kañjam-lotus flower; u-in astonishment; loka-tattvam-the mystery of creation; na-not; ātmānam-himself; addhā-perfectly; avidat-could understand; ādi-devaḥ-the first demigod.

Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

Lord Brahmā was perplexed about his creation, the lotus and the world, even though he tried to understand them for one millennium, which is beyond calculation in the solar years of human beings. No one, therefore, can know the mystery of the creation and cosmic manifestation simply by mental speculation. The human being is so limited in his capacity that without the help of the Supreme he can hardly understand the mystery of the will of the Lord in terms of creation, continuance and destruction.

TEXT 18

ka eṣa yo ’sāv aham abja-pṛṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaitad
adhiṣṭhitaṁ yatra satā nu bhāvyam
SYNONYMS

kaḥ-who; eṣaḥ-this; yaḥ asau aham-that I am; abja-pṛṣṭhe-on top of the lotus; etat-this; kutaḥ-wherefrom; vā-either; abjam-lotus flower; ananyat-otherwise; apsu-in the water; asti-there is; hi-certainly; adhastāt-from below; iha-in this; kiñcana-anything; etat-this; adhiṣṭhitam-situated; yatra-wherein; satā-automatically; nu-or not; bhāvyam-must be.

Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

The subject matter of the speculations of Brahmā in the beginning regarding the creation of the cosmic manifestation is still a subject matter for mental speculators. The most intelligent man is he who tries to find the cause of his personal existence and that of the whole cosmic creation and thus tries to find the ultimate cause. If his attempt is properly executed with penances and perseverance, it is sure to be crowned with success.

TEXT 19

sa ittham udvīkṣya tad-abja-nāla-
nāḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-
nābhiṁ vicinvaṁs tad avindatājaḥ
SYNONYMS

saḥ-he (Brahmā); ittham-in this way; udvīkṣya-contemplating; tat-that; abja-lotus; nāla-stem; nāḍībhiḥ-by the pipe; antaḥ-jalam-within the water; āviveśa-entered into; na-not; arvāk-gataḥ-in spite of going inside; tat-khara-nāla-the stem of the lotus; nāla-pipe; nābhim-of the navel; vicinvan-thinking much of it; tat-that; avindata-understood; ajaḥ-the self-born.

Lord Brahmā, thus contemplating, entered the water through the channel of the stem of the lotus. But in spite of entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

By dint of one’s personal endeavor one may go nearer to the Lord, but without the Lord’s mercy one cannot reach the ultimate point. Such understanding of the Lord is possible only by devotional service, as confirmed in Bhagavad-gītā (18.55): bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ.

TEXT 20

tamasy apāre vidurātma-sargaṁ
vicinvato ’bhūt sumahāṁs tri-ṇemiḥ
yo deha-bhājāṁ bhayam īrayāṇaḥ
parikṣiṇoty āyur ajasya hetiḥ
SYNONYMS

tamasi apāre-because of an ignorant way of searching; vidura-O Vidura; ātma-sargam-the cause of his creation; vicinvataḥ-while contemplating; abhūt-it so became; su-mahān-very great; tri-nemiḥ-time of three dimensions; yaḥ-which; deha-bhājām-of the embodied; bhayam-fearfulness; īrayāṇaḥ-generating; parikṣiṇoti-diminishing the one hundred years; āyuḥ-duration of life; ajasya-of the self-born; hetiḥ-the wheel of eternal time.

O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu and which generates fear in the mind of the living entity like the fear of death.

TEXT 21

tato nivṛtto ’pratilabdha-kāmaḥ
sva-dhiṣṇyam āsādya punaḥ sa devaḥ
śanair jita-śvāsa-nivṛtta-citto
nyaṣīdad ārūḍha-samādhi-yogaḥ
SYNONYMS

tataḥ-thereafter; nivṛttaḥ-retired from that endeavor; apratilabdha-kāmaḥ-without achievement of the desired destination; sva-dhiṣṇyam-own seat; āsādya-reaching; punaḥ-again; saḥ-he; devaḥ-the demigod; śanaiḥ-without delay; jita-śvāsa-controlling the breathing; nivṛtta-retired; cittaḥ-intelligence; nyaṣīdat-sat down; ārūḍha-in confidence; samādhi-yogaḥ-in meditation on the Lord.

Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

Samādhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

TEXT 22

kālena so ’jaḥ puruṣāyuṣābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayaṁ tad antar-hṛdaye ’vabhātam
apaśyatāpaśyata yan na pūrvam

SYNONYMS

kālena-in due course of time; saḥ-he; ajaḥ-the self-born Brahmā; puruṣa-āyuṣā-by the duration of his age; abhipravṛtta-being engaged; yogena-in meditation; virūḍha-developed; bodhaḥ-intelligence; svayam-automatically; tat antaḥ-hṛdaye-in the heart; avabhātam-manifested; apaśyata-saw; apaśyata-did see; yat-which; na-not; pūrvam-before.

At the end of Brahmā’s one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his head the Supreme within himself, whom he could not see before with the greatest endeavor.

The Supreme Lord can be experienced only through the process of devotional service and not by one’s personal endeavor in mental speculation. The age of Brahmā is calculated in terms of divya years, which are distinct from the solar years of human beings. The divya years are calculated in Bhagavad-gītā (8.17): sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. Brahmā’s one day is equal to one thousand times the aggregate of the four yugas (calculated to be 4,300,000 years). On that basis, Brahmā meditated for one hundred years before he could understand the supreme cause of all causes, and then he wrote the Brahma-saṁhitā, which is approved and recognized by Lord Caitanya and in which he sings, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.

TEXT 23

mṛṇāla-gaurāyata-śeṣa-bhoga-
paryaṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

SYNONYMS

mṛṇāla-lotus flower; gaura-white all over; āyata-gigantic; śeṣa-bhoga-body of Śeṣa-nāga; paryaṅke-on the bed; ekam-alone; puruṣam-the Supreme Person; śayānam-was lying; phaṇa-ātapatra-umbrella of a serpent hood; āyuta-bedecked with; mūrdha-head; ratna-jewels; dyubhiḥ-by the rays; hata-dhvānta-darkness dissipated; yuga-anta-devastation; toye-in the water.

Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣa-nāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣa-nāga, and that illumination dissipated all the darkness of those regions.

TEXT 24

prekṣāṁ kṣipantaṁ haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya
vana-srajo veṇu-bhujāṅghripāṅghreḥ

SYNONYMS

prekṣām-the panorama; kṣipantam-deriding; harita-green; upala-coral; adreḥ-of the hell; sandhyā-abhra-nīveḥ-of the dress of the evening sky; uru-great; rukma-gold; mūrdhnaḥ-on the summit; ratna-jewels; udadhāra-waterfalls; auṣadhi-herbs; saumanasya-of the scenery; vana-srajaḥ-flower garland; veṇu-dress; bhuja-hands; aṅghripa-trees; aṅghreḥ-legs.

The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord’s helmet, bedecked with jewels, mocked it. The mountain’s waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord’s gigantic body, and His hands and legs, decorated with jewels, pearls, tulasī leaves and flower garlands, mocked the scene on the mountain.

The panoramic beauty of nature, which strikes one with wonder, may be taken as a perverted reflection of the transcendental body of the Lord. One who is therefore attracted by the beauty of the Lord is no longer attracted by the beauty of material nature, although he does not minimize its beauty. In Bhagavad-gītā (2.59) it is described that one who is attracted by param, the Supreme, is no longer attracted by anything inferior.

TEXT 25

āyāmato vistarataḥ sva-māna-
dehena loka-traya-saṅgraheṇa
vicitra-divyābharaṇāṁśukānāṁ
kṛta-śriyāpāśrita-veṣa-deham

SYNONYMS

āyāmataḥ-by length; vistarataḥ-by breadth; sva-māna-by His own measurement; dehena-by the transcendental body; loka-traya-the three (upper, middle and lower) planetary systems; saṅgraheṇa-by total absorption; vicitra-variegated; divya-transcendental;

ābharaṇa-aṁśukānām-rays of the ornaments; kṛta-śriyā apāśrita-beauty created by those dresses and ornaments; veṣa-dressed; deham-transcendental body.

His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

The length and breadth of the transcendental body of the Supreme Personality of Godhead could only be measured by His own measurement because He is all-pervading throughout the complete cosmic manifestation. The beauty of material nature is due to His personal beauty, yet He is always magnificently dressed and ornamented to prove His transcendental variegatedness, which is so important in the advancement of spiritual knowledge.

TEXT 26

puṁsāṁ sva-kāmāya vivikta-mārgair
abhyarcatāṁ kāma-dughāṅghri-padmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

SYNONYMS

puṁsām-of the human being; sva-kāmāya-according to the desire; vivikta-mārgaiḥ-by the path of devotional service; abhyarcatām-worshiped; kāma-dugha-aṅghri-padmam-the lotus feet of the Lord, which can award all desired fruits; pradarśayantam-while showing them; kṛpayā-by causeless mercy; nakha-nails; indu-moonlike; mayūkha-rays; bhinna-divided; aṅguli-figures; cāru-patram-very beautiful.

The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

The Lord fulfills the desires of everyone just as one desires. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only spotless process for achieving His favor. Śrīla Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu (1.1.11) that pure devotional service is jñāna-karmādy-anāvṛtam: [Madhya 19.167] pure devotional service is without any tinge of speculative knowledge and fruitive activities. Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa. According to the Gopāla-tāpanī Upaniṣad, the Lord showed one of the many thousands of petals of His lotus feet. It is said: brāhmaṇo'sāv anavarataṁ me dhyātaḥ stutaḥ parārdhānte so 'budhyata gopa-veśo me purastāt āvirbabhūva. After penetrating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the Brahma-saṁhitā in the famous prayer, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

TEXT 27

mukhena lokārti-hara-smitena
parisphurat-kuṇḍala-maṇḍitena
śoṇāyitenādhara-bimba-bhāsā
pratyarhayantaṁ sunasena subhrvā

SYNONYMS

mukhena-by a gesture of the face; loka-ārti-hara-vanquisher of the distress of the devotees; smitena-by smiling; parisphurat-dazzling; kuṇḍala-earrings; maṇḍitena-decorated with; śoṇāyitena-acknowledging; adhara-of His lips; bimba-reflection; bhāsā-rays; pratyarhayantam-reciprocating; su-nasena-by His pleasing nose; su-bhrvā-and pleasing eyebrows.

He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.

Devotional service to the Lord is very much obliging to Him. There are many transcendentalists in different fields of spiritual activities, but devotional service to the Lord is unique. Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees, although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay the devotees, service with His ever-enchanting smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgement.

TEXT 28

kadamba-kiñjalka-piśaṅga-vāsasā
svalaṅkṛtaṁ mekhalayā nitambe
hāreṇa cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena

SYNONYMS

kadamba-kiñjalka-saffron dust of the kadamba flower; piśaṅga-dress of the color; vāsasā-by clothing; su-alaṅkṛtam-well decorated; mekhalayā-by the belt; nitambe-on the waist; hāreṇa-by the garland; ca-also; ananta-highly; dhanena-valuable; vatsa-my dear Vidura; śrīvatsa-of the transcendental marking; vakṣaḥ-sthala-on the chest; vallabhena-very pleasing.

O my dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the śrīvatsa marking and a necklace of unlimited value.

TEXT 29

parārdhya-keyūra-maṇi-praveka-
paryasta-dordaṇḍa-sahasra-śākham
avyakta-mūlaṁ bhuvanāṅghripendram

ahīndra-bhogair adhivīta-valśam

SYNONYMS

parārdhya-very valuable; keyūra-ornaments; maṇi-praveka-highly valuable jewels; paryasta-disseminating; dordaṇḍa-arms; sahasra-śākham-with thousands of branches; avyakta-mūlam-self-situated; bhuvana-universal; aṅghripa-trees; indram-the Lord; ahi-indra-Anantadeva; bhogaiḥ-by hoods; adhivīta-surrounded; valśam-shoulders.

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

The word avyakta-mūlam is significant here. Generally, no one can see the roots of a tree. But as far as the Lord is concerned, He is the root of Himself because there is no other separate cause of His standing but He Himself. In the Vedas it is said that the Lord is svāśrayāśraya; He is His own support, and there is no other support for Him. Therefore, avyakta means the Supreme Lord Himself and no one else.

TEXT 30

carācarauko bhagavan-mahīdhram
ahīndra-bandhuṁ salilopagūḍham
kirīṭa-sāhasra-hiraṇya-śṛṅgam
āvirbhavat kaustubha-ratna-garbham

SYNONYMS

cara-moving animals; acara-nonmoving trees; okaḥ-the place or situation; bhagavat-the Personality of Godhead; mahīdhram-the mountain; ahi-indra-Śrī Anantadeva; bandhum-friend; salila-water; upagūḍham-submerged; kirīṭa-helmets; sāhasra-thousands; hiraṇya-gold; śṛṅgam-peaks; āvirbhavat-manifested; kaustubha-the Kaustubha jewel; ratna-garbham-ocean.

Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peas, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountains is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

TEXT 31

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrti-mayyā vana-mālayā harim
sūryendu-vāyv-agny-agamaṁ tri-dhāmabhiḥ
parikramat-prādhanikair durāsadam

SYNONYMS

nivītam-so being enclosed; āmnāya-Vedic wisdom; madhu-vrata-śriyā-sweet sound in beauty; sva-kīrti-mayyā-by His own glories; vana-mālayā-flower garland; harim-unto the Lord; sūrya-the sun; indu-the moon; vāyu-the air; agni-the fire; agamam-unapproachable; tri-dhāmabhiḥ-by the three planetary systems; parikramat-circumambulating; prādhanikaiḥ-for fighting; durāsadam-very difficult to reach.

Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

TEXT 32

tarhy eva tan-nābhi-saraḥ-sarojam
ātmānam ambhaḥ śvasanaṁ viyac ca
dadarśa devo jagato vidhātā
nātaḥ paraṁ loka-visarga-dṛṣṭiḥ

SYNONYMS

tarhi-therefore; eva-certainly; tat-His; nābhi-navel; saraḥ-lake; sarojam-lotus flower; ātmānam-Brahmā; ambhaḥ-the devastating water; śvasanam-the drying air; viyat-the sky; ca-also; dadarśa-looked upon; devaḥ-demigod; jagataḥ-of the universe; vidhātā-maker of the destination; na-not; ataḥ param-beyond; loka-visarga-creation of the cosmic manifestation; dṛṣṭiḥ-glance.

When Lord Brahmā, the maker of the universal destination, thus saw the Lord, be simultaneously glanced over creation. Lord Brahmā saw the lake in Lord Viṣṇu's navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to him.

TEXT 33

sa karma-bījaṁ rajasoparaktaḥ
prajāḥ sisṛkṣann iyad eva dṛṣṭvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany abhiveśitātmā

SYNONYMS

saḥ-he (Brahmā); karma-bījam-seed of worldly activities; rajasā uparaktaḥ-initiated by the mode of passion; prajāḥ-living entities; sisṛkṣan-willing to create progeny; iyat-all the five causes of creation; eva-thus; dṛṣṭvā-looking on; astaut-prayed for; visarga-creation after the creation by the Lord; abhimukhaḥ-towards; tam-that; īḍyam-worshipable; avyakta-transcendental; vartmani-on the path of; abhiveśita-fixed; ātmā-mind.

Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

Even if one is in the material mode of passion, to create something in the world he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt.

Thus end the Bhaktivedanta purports of the Third Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu."

20.4.9 Chapter Nine

Brahmā's Prayers for Creative Energy

TEXT 1

brahmovāca
jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatir ity avadyam
nānyat tvad asti bhagavann api tan na śuddhaṁ
māyā-guṇa-vyatikarād yad urur vibhāsi

SYNONYMS

brahmā uvāca-Lord Brahmā said; jñātaḥ-known; asi-You are; me-by me; adya-today; sucirāt-after a long time; nanu-but; deha-bhājām-of one who has a material body; na-not; jñāyate-is known; bhagavataḥ-of the Personality of Godhead; gatiḥ-course; iti-so it is; avadyam-great offense; na anyat-none beyond; tvat-You; asti-there is; bhagavan-O my Lord; api-even though there is; tat-anything that may be; na-never; śuddham-absolute; māyā-material energy; guṇa-vyatikarāt-because of the mixture of the modes of; yat-to which; uruḥ-transcendental; vibhāsi-You are.

Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

The highest peak of the ignorance of the living entities who are conditioned by material bodies is that they are unaware of the supreme cause of the cosmic manifestation. Different people have different theories regarding the supreme cause, but none of them are genuine. The only supreme cause is Viṣṇu, and the intervening impediment is the illusory energy of the Lord. The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioned by the same energy, are thus unable to know the supreme cause. The most stalwart scientists and philosophers, therefore, cannot be accepted as wonderful. They only appear wonderful because they are instruments in the hands of the illusory energy of the Lord. Under illusion, the general mass of people deny the existence of the Supreme Lord and accept the foolish products of illusory energy as supreme.

One can know the supreme cause, the Personality of Godhead, by the causeless mercy of the Lord, which is bestowed upon the Lord's pure devotees like Brahmā and those in his disciplic succession. By acts of penance only was Lord Brahmā able to see the Garbhodakaśāyī Viṣṇu, and by realization only could he understand the Lord as He is. Brahmā was extremely satisfied upon observing the magnificent beauty and opulence of the Lord, and he admitted that nothing can be comparable to Him. Only by penance can one appreciate the beauty and opulence of the Lord, and when one is acquainted with that beauty and opulence, he is no longer attracted by any other. This is confirmed in Bhagavad-gītā (2.59): paraṁ dṛṣṭvā nivartate.

Foolish human beings who do not endeavor to investigate the supreme beauty and opulence of the Lord are here condemned by Brahmā. It is imperative that every human being try for such knowledge, and if anyone does not do so, his life is spoiled. Anything that is beautiful and opulent in the material sense is enjoyed by those living entities who are like crows. Crows always engage in picking at rejected garbage, whereas the white ducks do not mix with the crows. Rather, they take pleasure in transparent lakes with lotus flowers, surrounded by beautiful orchards. Both crows and ducks are undoubtedly birds by birth, but they are not of the same feather.

TEXT 2

rūpaṁ yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamasaḥ sad-anugrahāya
ādau gṛhītam avatāra-śataika-bījaṁ
yan-nābhi-padma-bhavanād aham āvirāsam

SYNONYMS

rūpam-form; yat-which; etat-that; avabodha-rasa-of Your internal potency; udayena-with the manifestation; śaśvat-forever; nivṛtta-freed from; tamasaḥ-material contamination; sat-anugrahāya-for the sake of the devotees; ādau-original in the creative energy of matter; gṛhītam-accepted; avatāra-of incarnations; śata-eka-bījam-the root cause of hundreds; yat-that which; nābhi-padma-the navel lotus flower; bhavanāt-from the home; aham-myself; āvirāsam-generated.

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

The three deities Brahmā, Viṣṇu and Maheśvara (Śiva), the executive heads of the three modes of material nature (passion, goodness and ignorance), are all generated from Garbhodakaśāyī Viṣṇu, who is described herein by Brahmā. From the Kṣīrodakaśāyī Viṣṇu, many Viṣṇu incarnations expand at different ages in the duration of the cosmic manifestation. They are expanded only for the transcendental happiness of the pure devotees. The incarnations of Viṣṇu, who appear at different ages and times, are never to be compared to the conditioned souls. The viṣṇu-tattvas are not to be compared to deities like Brahmā and Śiva, nor are they on the same level. Anyone who compares them is called a pāṣaṇḍī, or infidel. Tamasaḥ, mentioned herein, is the material nature, and the spiritual nature has a completely separate existence from tamaḥ. Therefore, spiritual nature is called avabodha-rasa, or avarodha-rasa. Avarodha means ”that which completely nullifies.” In the Transcendence there is no chance of material contact by any means. Brahmā is the first living being, and therefore he mentions his birth from the lotus flower generated from the abdomen of Garbhodakaśāyī Viṣṇu.

TEXT 3

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito ’smi

SYNONYMS

na-do not; ataḥ param-hereafter; parama-O Supreme; yat-that which; bhavataḥ-of Your Lordship; svarūpam-eternal form; ānanda-mātram-impersonal Brahman effulgence; avikalpam-without changes; aviddha-varcaḥ-without deterioration of potency; paśyāmi-do I see; viśva-sṛjam-creator of the cosmic manifestation; ekam-one without a second; aviśvam-and yet not of matter; ātman-O Supreme Cause; bhūta-body; indriya-senses; ātmaka-on such identification; madaḥ-pride; te-unto You; upāśritaḥ-surrendered; asmi-I am.

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

As stated in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: the Supreme Personality of Godhead can only be partially known, and only by the process of devotional service to the Lord. Lord Brahmā became aware that the Supreme Lord Kṛṣṇa has many, many eternal, blissful forms of knowledge. He has described such expansions of the Supreme Lord, Govinda, in his Brahma-saṁhitā (5.33), as follows:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who is nondual and infallible. He is the original cause of all causes, even though He expands in many, many forms. Although He is the oldest personality, He is ever youthful, unaffected by old age. The Supreme Personality of Godhead cannot be known by the academic wisdom of the Vedas; one has to approach the devotee of the Lord to understand Him.”

The only way to understand the Lord as He is, is by devotional service to the Lord, or by approaching the devotee of the Lord who always has the Lord in his heart. By devotional perfection one can understand that the impersonal brahmajyoti is only a partial representation of the Supreme Personality of Godhead, Lord Kṛṣṇa, and that the three puruṣa expansions in the material creation are His plenary portions. In the spiritual sky of the brahmajyoti there is no change of various kalpas or millenniums, and there are no creative activities in the Vaikuṇṭha worlds. The influence of time is conspicuous by its absence. The rays of the transcendental body of the Lord, the unlimited brahmajyoti, are undeterred by the influence of material energy. In the material world also, the initial creator is the Lord Himself. He brings about the creation of Brahmā, who becomes the subsequent creator, empowered by the Lord.

TEXT 4

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no darśitaṁ ta upāsakānām
tasmai namo bhagavate ’nuvidhema tubhyaṁ
yo ’nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

tat-the Supreme Personality of Godhead, Śrī Kṛṣṇa; vā-or; idam-this present form; bhuvana-maṅgala-O You who are all-auspicious for all the universes; maṅgalāya-for the sake of all prosperity; dhyāne-in meditation; sma-as it were; naḥ-unto us; darśitam-manifested; te-Your; upāsakānām-of the devotees; tasmai-unto Him; namaḥ-my respectful obeisances; bhagavate-unto the Personality of Godhead; anuvidhema-I perform; tubhyam-unto You; yaḥ-which; anādṛtaḥ-is neglected; naraka-bhāgbhiḥ-by persons destined for hell; asat-prasaṅgaiḥ-by material topics.

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

Regarding the personal and impersonal features of the Supreme Absolute Truth, the personal forms exhibited by the Lord in His different plenary expansions are all for the benediction of all the universes. The personal form of the Lord is also worshiped in meditation as Supersoul, Paramātmā, but the impersonal brahmajyoti is not worshiped. Persons who are addicted to the impersonal feature of the Lord, whether in meditation or otherwise, are all pilgrims to hell because, as stated in Bhagavad-gītā (12.5), impersonalists simply waste their time in mundane mental speculation because they are addicted more to false arguments than to reality. Therefore, the association of the impersonalists is condemned herewith by Brahmā.

All the plenary expansions of the Personality of Godhead are equally potent, as confirmed in the Brahma-saṁhitā (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The Lord expands Himself as the flames of a fire expand one after another. Although the original flame, or Śrī Kṛṣṇa, is accepted as Govinda, the Supreme Person, all other expansions, such as Rāma, Nṛsiṁha and Varāha, are as potent as the original Lord. All such expanded forms are transcendental. In the beginning of Śrīmad-Bhāgavatam it is made clear that the Supreme Truth is eternally uncontaminated by material touch. There is no jugglery of words and activities in the transcendental kingdom of the Lord. All the Lord's forms are transcendental, and such manifestations are ever identical. The particular form of the Lord exhibited to a devotee is not mundane, even though the devotee may retain material desire, nor is it manifest under the influence of material energy, as is foolishly considered by the impersonalists. Impersonalists who consider the transcendental forms of the Lord to be products of the material world are surely destined for hell.

TEXT 5

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ
jighranti karṇa-vivaraiḥ śruti-vāta-nītam
bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām

SYNONYMS

ye-those who; tu-but; tvadīya-Your; caraṇa-ambuja-lotus feet; kośa-inside; gandham-flavor; jighranti-smell; karṇa-vivaraiḥ-through the channel of the ears; śruti-vāta-nītam-carried by the air of Vedic sound; bhaktyā-by devotional service; gṛhīta-caraṇaḥ-accepting the lotus feet; parayā-transcendental; ca-also; teṣām-for them; na-never; apaiṣi-separate; nātha-O my Lord; hṛdaya-heart; ambu-ruhāt-from the lotus of; sva-puṁsām-of Your own devotees.

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

For the pure devotee of the Lord there is nothing beyond the lotus feet of the Lord, and the Lord knows that such devotees do not wish anything more than that. The word tu specifically establishes this fact. The Lord also does not wish to be separated from the lotus hearts of those pure devotees. That is the transcendental relationship between the pure devotees and the Personality of Godhead. Because the Lord does not wish to separate Himself from the hearts of such pure devotees, it is understood that they are specifically dearer than the impersonalists. The relationship of the pure devotees with the Lord develops because of devotional service to the Lord on the authentic basis of Vedic authority. Such pure devotees are not mundane sentimentalists, but are factually realists because their activities are supported by the Vedic authorities who have given aural reception to the facts mentioned in the Vedic literatures.

The word parayā is very significant. parā bhakti, or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, quality, etc.) from authentic sources like Bhagavad-gītā and Śrīmad-Bhāgavatam, recited by pure, unalloyed devotees of the Lord.

TEXT 6

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ
śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlaṁ
yāvan na te 'ṅghrim abhayaṁ pravṛṇīta lokaḥ

SYNONYMS

tāvat-until then; bhayam-fear; draviṇa-wealth; deha-body; suhṛt-relatives; nimittam-for the matter of; śokaḥ-lamentation; spṛhā-desire; paribhavaḥ-paraphernalia; vipulaḥ-very great; ca-also; lobhaḥ-avarice; tāvat-up to that time; mama-mine; iti-thus; asat-perishable; avagrahaḥ-undertaking; ārti-mūlam-full of anxieties; yāvat-as long as; na-do not; te-Your; aṅghrim abhayam-safe lotus feet; pravṛṇīta-take shelter; lokaḥ-the people of the world.

O my Lord, the people of the world are embarrassed by all material anxieties-they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine." As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs. Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc. Thus he is always in fear and lamentation, trying to keep up with the status quo. In answer to this question, this verse spoken by Brahmā is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

TEXT 7

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat

SYNONYMS

daivena-by fate of misfortune; te-they; hata-dhiyaḥ-bereft of memory; bhavataḥ-of You; prasaṅgāt-from the topics; sarva-all; aśubha-inauspiciousness; upaśamanāt-curbing down; vimukha-turned against; indriyāḥ-senses; ye-those; kurvanti-act; kāma-sense gratification; sukha-happiness; leśa-brief; lavāya-for a moment only; dīnāḥ-poor fellows; lobha-abhibhūta-overwhelmed by greed; manasaḥ-of one whose mind; akuśalāni-inauspicious activities; śaśvat-always.

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

The next question is why people are against such auspicious activities as chanting and hearing the glories and pastimes of the Lord, which can bring total freedom from the cares and anxieties of material existence. The only answer to this question is that they are unfortunate because of supernatural control due to their offensive activities performed simply for the sake of sense gratification. The Lord's pure devotees, however, take compassion upon such unfortunate persons and, in a missionary spirit, try to persuade them into the line of devotional service. Only by the grace of pure devotees can such unfortunate men be elevated to the position of transcendental service.

TEXT 8

kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

SYNONYMS

kṣut-hunger; tṛṭ-thirst; tri-dhātubhiḥ-three humors, namely mucus, bile and wind; imāḥ-all of them; muhuḥ-always; ardyamānāḥ-perplexed; śīta-winter; uṣṇa-summer; vāta-wind; varaṣaiḥ-by rains; itara-itarāt-and many other disturbances; ca-also; kāma-agninā-by strong sex urges; acyuta-ruṣā-indefatigable anger; ca-also; sudurbhareṇa-most unbearable; sampaśyataḥ-so observing; manaḥ-mind; urukrama-O great actor; sīdate-becomes despondent; me-my.

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

A pure devotee of the Lord like Brahmā and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature, and to many other such material disadvantages. Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership. This is like a blind man's leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures. The devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahmā.

TEXT 9

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyet
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vahatī kriyārthā

SYNONYMS

yāvat-as long as; pṛthaktvam-separatism; idam-this; ātmanaḥ-of the body; indriya-artha-for sense gratification; māyā-balam-influence of external energy; bhagavataḥ-of the Personality of Godhead; janaḥ-a person; īśa-O my Lord; paśyet-sees; tāvat-so long; na-not; saṁsṛtiḥ-the influence of material existence; asau-that man; pratisaṅkrameta-can overcome; vyarthā api-although without meaning; duḥkha-nivaham-multiple miseries; vahatī-bringing; kriyā-arthā-for fruitive activities.

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

The whole trouble of the living entity in material existence is that he has an independent conception of life. He is always dependent on the rules of the Supreme Lord, in both the conditioned and liberated states, but by the influence of the external energy the conditioned soul thinks himself independent of the supremacy of the Personality of Godhead. His constitutional position is to dovetail himself with the desire of the supreme will, but as long as he does not do so, he is sure to drag on in the shackles of material bondage. As stated in Bhagavad-gītā (2.55), prajahāti yadā kāmān sarvān pārtha mano-gatān: he has to give up all sorts of plans manufactured by mental concoction. The living entity has to dovetail himself with the supreme will. That will help him to get out of the entanglement of material existence.

TEXT 10

ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

SYNONYMS

ahni-during the daytime; āpṛta-engaged; ārta-distressing engagement; karaṇāḥ-senses; niśi-at night; niḥśayānāḥ-insomnia; nānā-various; manoratha-mental speculations; dhiyā-by intelligence; kṣaṇa-constantly; bhagna-broken; nidrāḥ-sleep; daiva-superhuman; āhata-artha-frustrated; racanāḥ-plans; ṛṣayaḥ-great sages; api-also; deva-O my Lord; yuṣmat-Your Lordship's; prasaṅga-topic; vimukhāḥ-turned against; iha-in this (material world); saṁsaranti-do rotate.

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements. Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise. The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements. ”Factory” is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Because they suffer from insomnia sometimes they feel sleepy in the morning for lack of sufficient rest. By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth. A great scientist may make discoveries in atomic energy for the quick destruction of the world and may be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature. All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also, there were many sages who tried to invent their own systems of religion without reference to devotional service to the Supreme Lord, but there cannot be any religious principle without devotional service to the Lord. The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him. Even the Lord’s impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead. Therefore, there cannot be any religion or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal brahmajyoti, but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence. This is confirmed as follows:

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

”Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the brahmajyoti, but because of their impure consciousness and for want of shelter in the Vaikuṇṭhalokas, such so-called liberated persons again fall down into material existence.” (Bhāg. 10.2.32)

Therefore, no one can manufacture any system of religion without the principle of devotional service to the Lord. As we find in the Sixth Canto of Śrīmad-Bhāgavatam, the initiator of religious principles is the Lord Himself. In Bhagavad-gītā also we find that the Lord condemns all forms of religion other than that which entails the process of surrendering unto the Supreme. Any system which leads one to the devotional service of the Lord, and nothing else, is actually religion or philosophy. In the Sixth Canto we find the following statements of Yamarāja, the controller of all unfaithful living entities:

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ
[SB 6.3.19]
svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

”The principles of religion are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of religion, what to speak of others-the so-called mystics, demons, human beings, Vidyādharas and Cāraṇas living in the lower planets? Twelve personalities-Brahmā, Nārada, Lord Śiva, Kumāra, Kapila, Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali, Śukadeva Gosvāmī and Yamarāja-are agents of the Lord authorized to speak and propagate the principles of religion.” (Bhāg. 6.3.19–21)

The principles of religion are not open to any ordinary living entity. They are just to bring the human being onto the platform of morality. Nonviolence, etc., are necessary for misguided persons because unless one is moral and nonviolent one cannot understand the principles of religion. To understand what is actually religion is very difficult even if one is situated in the principles of morality and nonviolence. It is very confidential because as soon as one is conversant with the real principles of religion, he is at once liberated to the eternal life of bliss and knowledge. Therefore, one who is not situated in the principles of devotional service to the Lord should not pose himself as a religious leader of the innocent public. The Īśopaniṣad emphatically forbids this nonsense in the following mantra:

andhaṁ tamaḥ praviśanti
ye ’sambhūtim upāsate
tato bhūya iva te tamo
ya u sambhūtyāṁ ratāḥ

(Īśopaniṣad 12)

A person in ignorance of the principles of religion who therefore does nothing in the matter of religion is far better than a person who misguides others in the name of religion without reference to the factual religious principles of devotional service. Such so-called leaders of religion are sure to be condemned by Brahmā and other great authorities.

TEXT 11

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya

SYNONYMS

tvam-unto You; bhakti-yoga-in devotional service; paribhāvita-being one hundred percent engaged; hṛt-of the heart; saroje-on the lotus; āsse-You reside; śruta-īkṣita-seen through the ear; pathaḥ-the path; nanu-now; nātha-O my Lord; puṁsām-of the devotees; yat-yat-whichever; dhiyā-by meditating; te-Your; urugāya-O multiglorious; vibhāvayanti-they specifically think of; tat-tat-the very same; vapuḥ-transcendental form; praṇayase-do You manifest; sat-anugrahāya-to show Your causeless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

The statement here that the Lord manifests Himself before the devotee in the form in which the devotee likes to worship Him indicates that the Lord becomes subordinate to the desire of the devotee-so much so that He manifests His particular form as the devotee demands. This demand of the devotee is satisfied by the Lord because He is pliable in terms of the transcendental loving service of the devotee. This is also confirmed in Bhagavad-gītā (4.11): ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. We should note, however, that the Lord is never the order supplier of the devotee. Here in this verse it is particularly mentioned: tvaṁ bhakti-yoga-paribhāvita. This indicates the efficiency achieved through execution of matured devotional service, or premā, love of Godhead. This state of premā is achieved by the gradual process of development from faith to love. On faith one associates with bona fide devotees, and by such association one can become engaged in bona fide devotional service, which includes proper initiation and the execution of the primary devotional duties prescribed in the revealed scriptures. This is clearly indicated herein by the word śrutekṣita. The śrutekṣita path is to hear from bona fide devotees who are conversant with Vedic wisdom, free from mundane sentiment. By this bona fide hearing process, the neophyte devotee becomes cleansed of all material rubbish, and thus he becomes attached to one of the many transcendental forms of the Lord, as described in the Vedas.

This attachment of the devotee to a particular form of the Lord is due to natural inclination. Each and every living entity is originally attached to a particular type of transcendental service because he is eternally the servitor of the Lord. Lord Caitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Therefore, every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called svarūpa-siddhi. The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee, as confirmed in the previous verse. The Lord, however, does not disclose Himself to a casual or unauthentic worshiper to be exploited. This is confirmed in Bhagavad-gītā (7.25): nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ. Rather, by yoga-māyā, the Lord remains concealed to the nondevotees or casual devotees who are serving their sense gratification. The Lord is never visible to the pseudodevotees who worship the demigods in charge of universal affairs. The conclusion is that the Lord cannot become the order supplier of a pseudodevotee, but He is always prepared to respond to the desires of a pure, unconditional devotee, who is free from all tinges of material infection.

TEXT 12

nātiprasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair hṛdi baddha-kāmaiḥ
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janeṣv avahitaḥ suhṛd antar-ātmā

SYNONYMS

na-never; ati-very much; prasīdati-become satisfied; tathā-as much as; upacita-by pompous arrangement; upacāraiḥ-with much worshipable paraphernalia; ārādhitaḥ-being worshiped; sura-gaṇaiḥ-by the celestial demigods; hṛdi baddha-kāmaiḥ-with hearts full of all sorts of material desires; yat-that which; sarva-all; bhūta-living entities; dayayā-to show them causeless mercy; asat-nondevotee; alabhyayā-not being achieved; ekaḥ-one without a second; nānā-various; janeṣu-in living entities; avahitaḥ-perceived; suhṛt-well-wishing friend; antaḥ-within; ātmā-Supersoul.

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

The demigods in the celestial heavenly planets, who are appointed administrators of the material affairs, are also devotees of the Lord. But, at the same time, they have desires for material opulence and sense gratification. The Lord is so kind that He awards them all sorts of material happiness, more than they can desire, but He is not satisfied with them because they are not pure devotees. The Lord does not want any one of His innumerable sons (the living entities) to remain in the material world of threefold miseries to perpetually suffer the material pangs of birth, death, old age and disease. The demigods in the heavenly planets, and many devotees on this planet also, want to remain in the material world as devotees of the Lord and take advantage of material happiness. They do so at a risk of falling down to the lower status of existence, and this makes the Lord dissatisfied with them.

Pure devotees are not desirous of any material enjoyment, nor are they averse to it. They completely dovetail their desires with the desires of the Lord and perform nothing on their personal account. Arjuna is a good example. On his own sentiment, due to family affection, Arjuna did not want to fight, but finally, after hearing Śrīmad Bhagavad-gītā, he agreed to fight in the interests of the Lord. Therefore, the Lord is very much satisfied with pure devotees because they do not act for sense gratification but only in terms of the Lord's desire. As Paramātmā, or Supersoul, He is situated in everyone's heart, always giving everyone the chance of good counsel. Thus everyone should take the opportunity and render transcendental loving service to Him wholly and solely.

The nondevotees, however, are neither like the demigods nor like the pure devotees, but are averse to the transcendental relationship with the Lord. They have revolted against the Lord and must perpetually undergo the reactions of their own activities.

Bhagavad-gītā (4.11) states: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. "Although the Lord is equally kind to every living being, the living beings, for their own part, are able to please the Lord to either a greater or lesser extent." The demigods are called sakāma devotees, or devotees with material desires in mind, while the pure devotees are called niṣkāma devotees because they have no desires for their personal interests. The sakāma devotees are self-interested because they do not think of others, and therefore they are not able to satisfy the Lord perfectly, whereas the pure devotees take the missionary responsibility of turning nondevotees into devotees, and they are therefore able to satisfy the Lord more than the demigods. The Lord is unmindful of the nondevotees, although He is sitting within everyone's heart as well-wisher and Supersoul. However, He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the nondevotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit for missionary success, although He could do the work personally. This is the sign of His satisfaction with His pure, niṣkāma devotees, compared to the sakāma devotees. By such transcendental activities the Lord simultaneously becomes free from the charge of partiality and exhibits His pleasure with the devotees.

Now a question arises: If the Lord is sitting in the hearts of nondevotees, why are they not moved to become devotees? It may be answered that the stubborn nondevotees are like the barren land or alkaline field, where no agricultural activities can be successful. As part and parcel of the Lord, every individual living entity has a minute quantity of independence, and by misuse of this minute independence, the nondevotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result of such acts, they become as barren as an alkaline field, where there is no strength to produce.

TEXT 13

puṁsām ato vividha-karmabhir adhvarādyair
dānena cogra-tapasā paricaryayā ca
ārādhanaṁ bhagavatas tava sat-kriyārtho
dharmo 'rpitaḥ karhicid mriyate na yatra

SYNONYMS

puṁsām-of the people; ataḥ-therefore; vividha-karmabhiḥ-by various fruitive activities; adhvara-ādyaiḥ-by performance of Vedic rituals; dānena-by charities; ca-and; ugra-very hard; tapasā-austerity; paricaryayā-by transcendental service; ca-also; ārādhanam-worship; bhagavataḥ-of the Personality of Godhead; tava-Your; sat-kriyā-arthaḥ-simply for pleasing Your Lordship; dharmaḥ-religion; arpitaḥ-so offered; karhicit-at any time; mriyate-vanquishes; na-never; yatra-there.

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

Absolute devotional service, conducted in nine different spiritual activities-hearing, chanting, remembering, worshiping, praying, etc.-does not always appeal to people with a pompous nature; they are more attracted by the Vedic superficial rituals and other costly performances of social religious shows. But the process according to the Vedic injunctions is that the fruits of all pious activities should be offered to the Supreme Lord. In Bhagavad-gītā (9.27), the Lord demands that whatever one may do in one's daily activities, such as worship, sacrifice, and offering charity, all the results should be offered to Him only. This offering of the results of pious acts unto the Supreme Lord is a sign of devotional service to the Lord and is of permanent value, whereas enjoying the same results for oneself is only temporary. Anything done on account of the Lord is a permanent asset and accumulates in the form of unseen piety for gradual promotion to the unalloyed devotional service of the Lord. These undetected pious activities will one day result in full-fledged devotional service by the grace of the Supreme Lord. Therefore, any pious act done on account of the Supreme Lord is also recommended here for those who are not pure devotees.

TEXT 14

śaśvat svarūpa-mahasaiva nipīta-bheda-
mohāya bodha-dhiṣaṇāya namaḥ parasmai
viśvodbhava-sthiti-layeṣu nimitta-līlā-
rāsāya te nama idaṁ cakṛmeśvarāya

SYNONYMS

śaśvat-eternally; svarūpa-transcendental form; mahasā-by the glories; eva-certainly; nipīta-distinguished; bheda-differentiation; mohāya-unto the illusory conception; bodha-self-knowledge; dhiṣaṇāya-intelligence; namaḥ-obeisances; parasmai-unto the Transcendence; viśva-udbhava-creation of the cosmic manifestation; sthiti-maintenance; layeṣu-also destruction; nimitta-for the matter of; līlā-by such pastimes; rāsāya-for enjoyment; te-unto You; namaḥ-obeisances; idam-this; cakṛma-do I perform; īśvarāya-unto the Supreme.

Let me offer my obeisances unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.

The Supreme Lord is eternally distinguished from the living entities by His internal potency, although He is also understood in His impersonal feature by self-realized intelligence. Devotees of the Lord, therefore, offer all respectful obeisances unto the impersonal feature of the Lord. The word rāsa is significant herein. The rāsa dance is performed by Lord Kṛṣṇa in the company of the cowherd damsels at Vṛndāvana, and the Personality of Godhead Garbhodakaśāyī Viṣṇu is also engaged in rāsa enjoyment with His external potency, by which He creates, maintains and dissolves the entire material manifestation. Indirectly, Lord Brahmā offers his respectful obeisances unto Lord Śrī Kṛṣṇa, who is factually ever engaged in rāsa enjoyment with the gopīs, as confirmed in the Gopāla-tāpanī Upaniṣad in the following words: parārdhānte so 'budhyata gopa-veśo me puruṣaḥ purastād āvirbabhūva. The distinction between the Lord and the living entity is definitely experienced when there is sufficient intelligence to understand His internal potency, as distinguished from the external potency by which He makes possible the material manifestation.

TEXT 15

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye 'su-vigame vivaśā gṛṇanti
te 'naika-janma-śamalaṁ sahasaiva hitvā
saṁyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye

SYNONYMS

yasya-whose; avatāra-incarnations; guṇa-transcendental qualities; karma-activities; viḍambanāni-all mysterious; nāmāni-transcendental names; ye-those; asu-vigame-while quitting this life; vivaśāḥ-automatically; gṛṇanti-invoke; te-they; anaika-many; janma-births; śamalam-accumulated sins; sahasā-immediately; eva-certainly; hitvā-giving up; saṁyānti-obtain; apāvṛta-open; amṛtam-immortality; tam-Him; ajam-the unborn; prapadye-I take shelter.

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

The activities of the incarnations of the Supreme Personality of Godhead are a kind of imitation of the activities going on in the material world. He is just like an actor on a stage. An actor imitates the activities of a king on stage, although actually he is not the king. Similarly, when the Lord incarnates, He imitates parts with which He has nothing to do. In Bhagavad-gītā (4.14), it is said that the Lord has nothing to do with the activities in which He is supposedly engaged: na māṁ karmāṇi limpanti na me karma-phale spṛhā. The Lord is omnipotent; simply by His will He can perform anything and everything. When the Lord appeared as Lord Kṛṣṇa, He played the part of the son of Yaśodā and Nanda, and He lifted the Govardhana Hill, although lifting a hill is not His concern. He can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the ordinary living entity by this lifting, and at the same time He exhibits His supernatural power. Thus His name is chanted as the lifter of Govardhana Hill, or Śrī Govardhana-dhārī. Therefore, His acts in His incarnations and His partiality to the devotees are all imitations only, just like the stage makeup of an expert dramatical player. His acts in that capacity, however, are all omnipotent, and the remembrance of such activities of the incarnations of the Supreme Personality of Godhead is as powerful as the Lord Himself. Ajāmila remembered the holy name of the Lord, Nārāyaṇa, by merely calling the name of his son Nārāyaṇa, and that gave him a complete opportunity to achieve the highest perfection of life.

TEXT 16

yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca
sthity-udbhava-pralaya-hetava ātma-mūlam
bhittvā tri-pād vavṛdha eka uru-prarohas
tasmai namo bhagavate bhuvana-drumāya

SYNONYMS

yaḥ-one who; vai-certainly; aham ca-also I; giriśaḥ ca-also Śiva; vibhuḥ-the Almighty; svayam-personality (as Viṣṇu); ca-and; sthiti-maintenance; udbhava-creation; pralaya-dissolution; hetavaḥ-the causes; ātma-mūlam-self-rooted; bhittvā-having penetrated; tri-pāt-three trunks; vavṛdhe-grew; ekaḥ-one without a second; uru-many; prarohaḥ-branches; tasmai-unto Him; namaḥ-obeisances; bhagavate-unto the Personality of Godhead; bhuvana-drumāya-unto the tree of the planetary system.

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks-as me, Śiva and You, the Almighty-for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

The cosmic manifestation is grossly divided into three worlds, the upper, lower and middle planetary systems, and then it broadens into the cosmos of fourteen planetary systems, with the manifestation of the Supreme Personality of Godhead as the supreme root. Material nature, which appears to be the cause of the cosmic manifestation, is only the agency or energy of the Lord. This is confirmed in Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "Only under the superintendence of the Supreme Lord does material nature appear to be the cause of all creation, maintenance and dissolution." The Lord expands Himself into three-Viṣṇu, Brahmā and Śiva-for maintenance, creation and destruction respectively. Of the three principal agents controlling the three modes of material nature, Viṣṇu is the Almighty; even though He is within material nature for the purpose of maintenance, He is not controlled by the laws of material nature. The other two, Brahmā and Śiva, although almost as greatly powerful as Viṣṇu, are within the control of the material energy of the Supreme Lord. The conception of many gods controlling the many departments of material nature is ill conceived of by the foolish pantheist. God is one without a second, and He is the primal cause of all causes. As there are many departmental heads of governmental affairs, so there are many heads of management of the universal affairs.

Due to a poor fund of knowledge, the impersonalist does not believe in the personal management of things as they are. But in this verse it is clearly explained that everything is personal and nothing is impersonal. We have already discussed this point in the Introduction, and it is confirmed here in this verse. The tree of the material manifestation is described in the Fifteenth Chapter of Bhagavad-gītā as an aśvattha tree whose root is upward. We have actual experience of such a tree when we see the shadow of a tree on the bank of a reservoir of water. The reflection of the tree on the water appears to hang down from its upward roots. The tree of creation described here is only a shadow of the reality which is Parabrahman, Viṣṇu. In the internal potential manifestation of the Vaikuṇṭhalokas, the actual tree exists, and the tree reflected in the material nature is only the shadow of this actual tree. The impersonalists, theory that Brahman is void of all variegatedness is false because the shadow-tree described in Bhagavad-gītā cannot exist without being the reflection of a real tree. The real tree is situated in the eternal existence of spiritual nature, full of transcendental varieties, and Lord Viṣṇu is the root of that tree also. The root is the same-the Lord-both for the real tree and the false, but the false tree is only the perverted reflection of the real tree. The Lord, being the real tree, is here offered obeisances by Brahmā on his own behalf and also on behalf of Lord Śiva.

TEXT 17

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo 'stu tasmai

SYNONYMS

lokaḥ-people in general; vikarma-work without sense; nirataḥ-engaged in; kuśale-in beneficial activity; pramattaḥ-negligent; karmaṇi-in activity; ayam-this; tvat-by You; udite-enunciated; bhavat-of You; arcane-in worship; sve-their own; yaḥ-who; tāvat-as long as; asya-of the people in general; balavān-very strong; iha-this; jīvita-āśām-struggle for existence; sadyaḥ-directly; chinatti-is cut to pieces; animiṣāya-by the eternal time; namaḥ-my obeisances; astu-let there be; tasmai-unto Him.

People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

People in general are all engaged in senseless work. They are systematically unmindful of the real beneficial work, which is the devotional service of the Lord, technically called the arcanā regulations. The arcanā regulations are directly instructed by the Lord in the Nārada-pañcarātra and are strictly followed by the intelligent men, who know well that the highest perfectional goal of life is to reach Lord Viṣṇu, who is the root of the tree called the cosmic manifestation. Also, in the Bhāgavatam and in Bhagavad-gītā such regulative activities are clearly mentioned. Foolish people do not know that their self-interest is in realization of Viṣṇu. The Bhāgavatam (7.5.30–32) says:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ
naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

"Persons who are determined to totally rot in false, material happiness cannot become Kṛṣṇa-minded either by instructions from teachers, by self-realization or by parliamentary discussions. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.'

"Because of their foolish activities, they are unaware that the ultimate goal of human life is to achieve Viṣṇu, the Lord of the cosmic manifestation, and so their struggle for existence is in the wrong direction of material civilization, which is under the external energy. They are led by similar foolish persons, just as one blind man is led by another blind man and both fall in the ditch.

"Such foolish men cannot be attracted towards the activities of the Supreme Powerful, who is actually the neutralizing measure for their foolish activities, unless and until they have the good sense to be guided by the great souls who are completely freed from material attachment."

In Bhagavad-gītā the Lord asks everyone to give up all other occupational duties and absolutely engage in arcanā activities, or in pleasing the Lord. But almost no one is attracted to such arcanā activity. Everyone is more or less attracted by activities which are conditions of rebellion against the Supreme Lord. The systems of jñāna and yoga are also indirectly rebellious acts against the Lord. There is no auspicious activity except arcanā of the Lord. Jñāna and yoga are sometimes accepted within the purview of arcanā when the ultimate aim is Viṣṇu, and not otherwise. The conclusion is that only the devotees of the Lord are bona fide human beings eligible for salvation. Others are vainly struggling for existence without any actual benefit.

TEXT 18

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahu-savo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

SYNONYMS

yasmāt-from whom; bibhemi-fear; aham-I; api-also; dvi-para-ardha-up to the limit of 4,300,000,000 x 2 x 30 x 12 x 100 solar years; dhiṣṇyam-place; adhyāsitaḥ-situated in; sakala-loka-all other planets; namaskṛtam-honored by; yat-that; tepe-underwent; tapaḥ-penances; bahu-savaḥ-many, many years; avarurutsamānaḥ-desiring to obtain You; tasmai-unto Him; namaḥ-I do offer my obeisances; bhagavate-unto the Supreme Personality of Godhead; adhimakhāya-unto Him who is the enjoyer of all sacrifices; tubhyam-unto Your Lordship.

Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

Brahmā is the greatest personality in the universe because he has the longest duration of life. He is the most respectable personality because of his penance, influence, prestige, etc., and still he has to offer his respectful obeisances unto the Lord. Therefore, it is incumbent upon all others, who are far, far below the standard of Brahmā, to do as he did and offer respects as a matter of duty.

TEXT 19

tiryaṅ-manuṣya-vibudhādiṣu jīva-yoniṣv
ātmecchayātma-kṛta-setu-parīpsayā yaḥ
reme nirasta-viṣayo 'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

SYNONYMS

tiryak-animals lower than human beings; manuṣya-human beings, etc.; vibudha-ādiṣu-amongst the demigods; jīva-yoniṣu-in different species of life; ātma-self; icchayā-by the will; ātma-kṛta-self-created; setu-obligations; parīpsayā-desiring to preserve; yaḥ-who; reme-performing transcendental pastimes; nirasta-not being affected; viṣayaḥ-material contamination; api-certainly; avaruddha-manifested; dehaḥ-transcendental body; tasmai-unto Him; namaḥ-my obeisances; bhagavate-unto the Personality of Godhead; puruṣottamāya-the primeval Lord.

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

The Lord's incarnations in different species of life are all transcendental. He appears as a human being in His incarnations of Kṛṣṇa, Rāma, etc., but He is not a human being. Anyone who mistakes Him for an ordinary human being is certainly not very intelligent, as confirmed in Bhagavad-gītā (9.11): avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. The same principle is applicable when He appears as the hog or fish incarnations. They are transcendental forms of the Lord and are manifested under certain necessities of His own pleasure and pastimes. Such manifestations of the transcendental forms of the Lord are accepted by Him mostly to enliven His devotees. All His incarnations are manifested whenever there is a need to deliver His devotees and maintain His own principles.

TEXT 20

yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭharī-kṛta-loka-yātraḥ
antar-jale 'hi-kaśipu-sparśānukūlāṁ
bhīmormi-mālini janasya sukhaṁ vivṛṇvan

SYNONYMS

yaḥ-one; avidyayā-influenced by nescience; anupahataḥ-without being affected; api-in spite of; daśa-ardha-five; vṛttyā-interaction; nidrām-sleep; uvāha-accepted; jaṭharī-within the abdomen; kṛta-doing so; loka-yātraḥ-maintenance of the different entities; antaḥ-jale-within the water of devastation; ahi-kaśipu-on the snake bed; sparśa-anukūlām-happy for the touch; bhīma-ūrmi-violent waves; mālini-chain of; janasya-of the intelligent person; sukham-happiness; vivṛṇvan-showing.

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

Persons who cannot think of anything beyond the limit of their own power are like frogs in a well who cannot imagine the length and breadth of the great Pacific Ocean. Such people take it as legendary when they hear that the Supreme Lord is lying on His bed within the great ocean of the universe. They are surprised that one can lie down within water and sleep very happily. But a little intelligence can mitigate this foolish astonishment. There are many living entities within the bed of the ocean who also enjoy the material bodily activities of eating, sleeping, defending and mating. If such insignificant living entities can enjoy life within the water, why can't the Supreme Lord, who is all-powerful, sleep on the cool body of a serpent and enjoy in the turmoil of violent ocean waves? The distinction of the Lord is that His activities are all transcendental, and He is able to do anything and everything without being deterred by limitations of time and space. He can enjoy His transcendental happiness regardless of material considerations.

TEXT 21

yan-nābhi-padma-bhavanād aham āsam īḍya
loka-trayopakaraṇo yad-anugraheṇa
tasmai namas ta udara-stha-bhavāya yoga-
nidrāvasāna-vikasan-nalinekṣaṇāya

SYNONYMS

yat-whose; nābhi-navel; padma-lotus; bhavanāt-from the house of; aham-I; āsam-became manifested; īḍya-O worshipable one; loka-traya-the three worlds; upakaraṇaḥ-helping in the creation of; yat-whose; anugraheṇa-by the mercy; tasmai-unto Him; namaḥ-my obeisances; te-unto You; udara-stha-situated within the abdomen; bhavāya-having the universe; yoga-nidrā-avasāna-after the end of that transcendental sleep; vikasat-blossoming; nalina-īkṣaṇāya-unto Him whose opening eyes are like lotuses.

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are open like blossoming lotuses in the morning.

Brahmā is teaching us the beginning of arcanā regulations from morning (four o'clock) to night (ten o'clock). Early in the morning, the devotee has to rise from his bed and pray to the Lord, and there are other regulative principles for offering maṅgala-ārati early in the morning. Foolish nondevotees, not understanding the importance of arcanā, criticize the regulative principles, but they have no eyes to see that the Lord also sleeps, by His own will. The impersonal conception of the Supreme is so detrimental to the path of devotional service that it is very difficult to associate with the stubborn nondevotees, who always think in terms of material conceptions.

Impersonalists always think backwards. They think that because there is form in matter, spirit should be formless; because in matter there is sleep, in spirit there cannot be sleep; and because the sleeping of the Deity is accepted in arcanā worship, the arcanā is māyā. All these thoughts are basically material. To think either positively or negatively is still thinking materially. Knowledge accepted from the superior source of the Vedas is standard. Here in these verses of the Śrīmad-Bhāgavatam, we find that arcanā is recommended. Before Brahmā took up the task of creation, he found the Lord sleeping on the serpent bed in the waves of the water of devastation. Therefore, sleeping exists in the internal potency of the Lord, and this is not denied by pure devotees of the Lord like Brahmā and his disciplic succession. It is clearly said here that the Lord slept very happily within the violent waves of the water, manifesting thereby that He is able to do anything and everything by His transcendental will and not be hampered by any circumstances. The Māyāvādī cannot think beyond this material experience, and thus he denies the Lord's ability to sleep within the water. His mistake is that he compares the Lord to himself-and that comparison is also a material thought. The whole philosophy of the Māyāvāda school, based on "not this, not that" (neti, neti), is basically material. Such thought cannot give one the chance to know the Supreme Personality of Godhead as He is.

TEXT 22

so 'yaṁ samasta-jagatāṁ suhṛd eka ātmā
sattvena yan mṛḍayate bhagavān bhagena
tenaiva me dṛśam anuspṛśatād yathāhaṁ
srakṣyāmi pūrvavad idaṁ praṇata-priyo 'sau

SYNONYMS

saḥ-He; ayam-the Lord; samasta-jagatām-of all the universes; suhṛt ekaḥ-the one friend and philosopher; ātmā-the Supersoul; sattvena-by the mode of goodness; yat-one who; mṛḍayate-causes happiness; bhagavān-the Personality of Godhead; bhagena-with six opulences; tena-by Him; eva-certainly; me-to me; dṛśam-power of introspection; anuspṛśatāt-let Him give; yathā-as; aham-I; srakṣyāmi-will be able to create; pūrva-vat-as before; idam-this universe; praṇata-surrendered; priyaḥ-dear; asau-He (the Lord).

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

The Supreme Lord, Puruṣottama, or Śrī Kṛṣṇa, is the maintainer of all, in both the transcendental and material worlds. He is the life and friend of all because there is eternally natural affection and love between the living entities and the Lord. He is the one friend and well-wisher for all, and He is one without a second. The Lord maintains all the living entities everywhere by His six transcendental opulences, for which He is known as bhagavān, or the Supreme Personality of Godhead. Lord Brahmā prayed for His mercy so that he might be able to create the universal affairs as he did before; only by the Lord's causeless mercy could he create both material and spiritual personalities like Marīci and Nārada respectively. Brahmā prayed to the Lord because He is very much dear to the surrendered soul. The surrendered soul knows nothing but the Lord, and therefore the Lord is very affectionate towards him.

TEXT 23

eṣa prapanna-varado ramayātma-śaktyā
yad yat kariṣyati gṛhīta-guṇāvatāraḥ
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām

SYNONYMS

eṣaḥ-this; prapanna-one who is surrendered; vara-daḥ-benefactor; ramayā-enjoying always with the goddess of fortune (Lakṣmī); ātma-śaktyā-with His internal potency; yat yat-whatever; kariṣyati-He may act; gṛhīta-accepting; guṇa-avatāraḥ-incarnation of the mode of goodness; tasmin-unto Him; sva-vikramam-with omnipotency; idam-this cosmic manifestation; sṛjataḥ-creating; api-in spite of; cetaḥ-heart; yuñjīta-be engaged; karma-work; śamalam-material affection; ca-also; yathā-as much as; vijahyām-I can give up.

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

In the matter of material creation, maintenance and destruction, there are three incarnations of the material modes of nature-Brahmā, Viṣṇu and Maheśvara. But the Lord's incarnation as Viṣṇu, in His internal potency, is the supreme energy for the total activities. Brahmā, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator. That is the way of becoming dear to the Supreme Lord and receiving His benediction. Foolish men want to take credit for all creations made by them, but intelligent persons know very well that not a blade of grass can move without the will of the Lord; thus all the credit for wonderful creations must go to Him. By spiritual consciousness only can one be free from the contamination of material affection and receive the benedictions offered by the Lord.

TEXT 24

nābhi-hradād iha sato 'mbhasi yasya puṁso
vijñāna-śaktir aham āsam ananta-śakteḥ
rūpaṁ vicitram idam asya vivṛṇvato me
mā rīriṣīṣṭa nigamasya girāṁ visargaḥ

SYNONYMS

nābhi-hradāt-from the navel lake; iha-in this millennium; sataḥ-lying; ambhasi-in the water; yasya-one whose; puṁsaḥ-of the Personality of Godhead; vijñāna-of the total universe; śaktiḥ-energy; aham-I; āsam-was born; ananta-unlimited; śakteḥ-of the powerful; rūpam-form; vicitram-variegated; idam-this; asya-His; vivṛṇvataḥ-manifesting; me-unto me; mā-may not; rīriṣīṣṭa-vanish; nigamasya-of the Vedas; girām-of the sounds; visargaḥ-vibration.

The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

Every person engaged in the transcendental loving service of the Lord in this material world is prone to so many material activities, and if one is not strong enough to protect himself against the onslaught of material affection, he may be diverted from the spiritual energy. In the material creation Brahmā has to create all kinds of living entities with bodies suitable to their material conditions. Brahmā wants to be protected by the Lord because he has to contact many, many vicious living entities. An ordinary brāhmaṇa may fall from the brahma-tejas, or the power of brahminical excellence, due to his association with many fallen, conditioned souls. Brahmā, as the supermost brāhmaṇa, is afraid of such a falldown, and therefore he prays to the Lord for protection. This is a warning for one and all in the spiritual advancement of life. Unless one is sufficiently protected by the Lord, he may fall down from his spiritual position; therefore one has to pray constantly to the Lord for protection and the blessing to carry out one's duty. Lord Caitanya also entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection. The path of spiritual life is stated in the Vedas to be like the edge of a sharpened razor. A little inattentiveness may at once create havoc and bloodshed, but one who is a completely surrendered soul, always seeking protection from the Lord in the discharge of his entrusted duties, has no fear of falling into material contamination.

TEXT 25

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

SYNONYMS

saḥ-He (the Lord); asau-that; adabhra-unlimited; karuṇaḥ-merciful; bhagavān-the Personality of Godhead; vivṛddha-excessive; prema-love; smitena-by smiling; nayana-amburuham-the lotus eyes; vijṛmbhan-by opening; utthāya-for flourishing; viśva-vijayāya-for glorifying the cosmic creation; ca-as also; naḥ-our; viṣādam-dejection; mādhvyā-by sweet; girā-words; apanayatāt-let Him kindly remove; puruṣaḥ-the Supreme; purāṇaḥ-oldest.

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

The Lord is ever increasingly merciful upon the fallen souls of this material world. The whole cosmic manifestation is a chance for all to improve themselves in devotional service to the Lord, and everyone is meant for that purpose. The Lord expands Himself into many personalities who are either self-expansions or separated expansions. The personalities of the individual souls are His separated expansions, whereas the self-expansions are the Lord Himself. The self-expansions are predominators, and the separated expansions are predominated for reciprocation of transcendental bliss with the supreme form of bliss and knowledge. The liberated souls can join in this blissful reciprocation of predominator and predominated without materially concocted ideas. The typical example of such a transcendental exchange between the predominator and the predominated is the Lord's rāsa-līlā with the gopīs. The gopīs are predominated expansions of the internal potency, and therefore the Lord's participation in the rāsa-līlā dance is never to be considered like the mundane relationship of man and woman. It is, rather, the highest perfectional stage of the exchange of feelings between the Lord and the living entities. The Lord gives the fallen souls the chance for this highest perfection of life. Lord Brahmā is entrusted with the management of the complete cosmic show, and therefore he prays that the Lord bestow His blessings upon him so that he may execute its purpose.

TEXT 26

maitreya uvāca
sva-sambhavaṁ niśāmyaivaṁ
tapo-vidyā-samādhibhiḥ
yāvan mano-vacaḥ stutvā
virarāma sa khinnavat

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; sva-sambhavam-the source of his appearance; niśāmya-by seeing; evam-thus; tapaḥ-penance; vidyā-knowledge; samādhibhiḥ-as also by concentration of the mind; yāvat-as far as possible; manaḥ-mind; vacaḥ-words; stutvā-having prayed; virarāma-became silent; saḥ-he (Brahmā); khinna-vat-as if tired.

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus having prayed, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

Brahmā's enlightenment in knowledge was due to the Lord sitting within his heart. After being created, Brahmā could not ascertain the source of his appearance, but after penance and mental concentration he could see the source of his birth, and thus he became enlightened through his heart. The spiritual master outside and the spiritual master within are both representations of the Lord. Unless one has contact with such bona fide representations, one cannot claim to be a spiritual master. Lord Brahmā had no opportunity to take the help of a spiritual master from outside because at that time Brahmā himself was the only creature in the universe. Therefore, on becoming satisfied by the prayers of Brahmā, the Lord enlightened him about everything from within.

TEXTS 27–28

athābhipretam anvīkṣya
brahmaṇo madhusūdanaḥ
viṣaṇṇa-cetasaṁ tena
kalpa-vyatikarāmbhasā
loka-saṁsthāna-vijñāna
ātmanaḥ parikhidyataḥ
tam āhāgādhayā vācā
kaśmalaṁ śamayann iva

SYNONYMS

atha-thereupon; abhipretam-intention; anvīkṣya-observing; brahmaṇaḥ-of Brahmā; madhusūdanaḥ-the killer of the Madhu demon; viṣaṇṇa-depressed; cetasam-of the heart; tena-by him; kalpa-millennium; vyatikara-ambhasā-devastating water; loka-saṁsthāna-situation of the planetary system; vijñāne-in the science; ātmanaḥ-of himself; parikhidyataḥ-sufficiently anxious; tam-unto him; āha-said; agādhayā-deeply thoughtful; vācā-by words; kaśmalam-impurities; śamayan-removing; iva-like that.

The Lord saw that Brahmā was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahmā, and thus He spoke in deep, thoughtful words, removing all the illusion that had arisen.

The devastating water was so fearful that even Brahmā was perturbed at its appearance and became very anxious about how to situate the different planetary systems in outer space to accommodate the different kinds of living entities, such as the human beings, those lower than the human beings, and the superhuman beings. All the planets in the universe are situated according to the different grades of living entities under the influence of the modes of material nature. There are three modes of material nature, and when they are mixed with one another they become nine. When the nine are mixed they become eighty-one, and the eighty-one also become mixed, and thus we ultimately do not know how the delusion increases and increases. Lord Brahmā had to accommodate different places and situations for the requisite bodies of the conditioned souls. The task was meant only for Brahmā, and no one in the universe can even understand how difficult it was. But by the grace of the Lord, Brahmā was able to execute the tremendous task so perfectly that everyone is amazed to see the workmanship of the vidhātā, or the regulator.

TEXT 29

śrī-bhagavān uvāca
mā veda-garbha gās tandrīṁ
sarga udyamam āvaha
tan mayāpāditaṁ hy agre
yan māṁ prārthayate bhavān

SYNONYMS

śrī-bhagavān uvāca-the Lord, the Personality of Godhead, said; mā-do not; veda-garbha-O You who have the depth of all Vedic wisdom; gāḥ tandrīm-become dejected; sarge-for creation; udyamam-enterprises; āvaha-you just undertake; tat-that (which you want); mayā-by Me; āpāditam-executed; hi-certainly; agre-previously; yat-which; mām-from Me; prārthayate-begging; bhavān-you.

The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

Any person authorized by either the Lord or by His bona fide representative is already blessed, as is the work entrusted to him. Of course, the person entrusted with such a responsibility should always be aware of his incapability and must always look for the mercy of the Lord for the successful execution of his duty. One should not be puffed up because he is entrusted with certain executive work. Fortunate is he who is so entrusted, and if he is always fixed in the sense of being subordinate to the will of the Supreme, he is sure to come out successful in the discharge of his work. Arjuna was entrusted with the work of fighting on the Battlefield of Kurukṣetra, and before he was so entrusted, the Lord had already arranged for his victory. But Arjuna was always conscious of his position as subordinate to the Lord, and thus he accepted Him as the supreme guide in his responsibility. Anyone who takes pride in doing responsible work but does not give credit to the Supreme Lord is certainly falsely proud and cannot execute anything nicely. Brahmā and persons in the line of his disciplic succession who follow in his footsteps are always successful in the discharge of loving transcendental service to the Supreme Lord.

TEXT 30

bhūyas tvaṁ tapa ātiṣṭha
vidyāṁ caiva mad-āśrayām
tābhyām antar-hṛdi brahman
lokān drakṣyasy apāvṛtān

SYNONYMS

bhūyaḥ-again; tvam-yourself; tapaḥ-penance; ātiṣṭha-be situated; vidyām-in the knowledge; ca-also; eva-certainly; mat-My; āśrayām-under the protection; tābhyām-by those qualifications; antaḥ-within; hṛdi-in the heart; brahman-O brāhmaṇa; lokān-all the worlds; drakṣyasi-you will see; apāvṛtān-all disclosed.

O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

The mercy the Lord bestows upon a particular person engaged in executing the responsible work entrusted unto him is beyond imagination. But His mercy is received due to our penance and perseverance in executing devotional service. Brahmā was entrusted with the work of creating the planetary systems. The Lord instructed him that when he meditated he would very easily know where and how the planetary systems must be arranged. The directions were to come from within, and there was no necessity for anxiety in that task. Such instructions of buddhi-yoga are directly imparted by the Lord from within, as confirmed in Bhagavad-gītā (10.10).

TEXT 31

tata ātmani loke ca
bhakti-yuktaḥ samāhitaḥ
draṣṭāsi māṁ tataṁ brahman
mayi lokāṁs tvam ātmanaḥ

SYNONYMS

tataḥ-thereafter; ātmani-in yourself; loke-in the universe; ca-also; bhakti-yuktaḥ-being situated in devotional service; samāhitaḥ-being completely absorbed; draṣṭā asi-you shall see; mām-Me; tatam-spread throughout; brahman-O Brahmā; mayi-in Me; lokān-all the universe; tvam-you; ātmanaḥ-the living entities.

O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

It is cited herein by the Lord that during his daytime Brahmā would see Him as Lord Śrī Kṛṣṇa. He would appreciate how the Lord expanded Himself into all the calves during His childhood at Vṛndāvana, he would know how Yaśodāmayī saw all the universes and planetary systems within the mouth of Kṛṣṇa during His playful childhood pastimes, and he would also see that there are many millions of Brahmās during the appearance of Lord Kṛṣṇa in Brahmā's daytime. But all these manifestations of the Lord, appearing everywhere in His eternal, transcendental forms, cannot be understood by anyone but the pure devotees, who are always engaged in devotional service to the Lord and are fully absorbed in the Lord. The high qualifications of Brahmā are also indicated herein.

TEXT 32

yadā tu sarva-bhūteṣu
dāruṣv agnim iva sthitam
praticakṣīta māṁ loko
jahyāt tarhy eva kaśmalam

SYNONYMS

yadā-when; tu-but; sarva-all; bhūteṣu-in the living entities; dāruṣu-in wood; agnim-fire; iva-like; sthitam-situated; praticakṣīta-you shall see; mām-Me; lokaḥ-and the universe; jahyāt-can give up; tarhi-then at once; eva-certainly; kaśmalam-illusion.

You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

Brahmā prayed that he might not forget his eternal relationship with the Lord during the course of his material activities. In answer to that prayer, the Lord said that he should not think of existing without a relationship with His omnipotency. The example is given of the fire in wood. The fire kindled in wood is always the same, although the wood may be of different types. Similarly, the bodies within the material creation may be specifically different according to shape and quality, but the spirit souls within them are not different from one another. The quality of fire, warmth, is the same everywhere, and the spiritual spark, or part and parcel of the Supreme Spirit, is the same in every living being; thus the potency of the Lord is distributed all over His creation. This transcendental knowledge alone can save one from the contamination of material illusion. Since the Lord's potency is distributed everywhere, a pure soul, or devotee of the Lord, can see everything in relationship with the Lord, and therefore he has no affection for the outer coverings. That pure spiritual conception makes him immune to all contamination of material association. The pure devotee never forgets the touch of the Lord in all circumstances.

TEXT 33

yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati

SYNONYMS

yadā-when; rahitam-freed from; ātmānam-self; bhūta-material elements; indriya-material senses; guṇa-āśayaiḥ-under the influence of the material modes of nature; svarūpeṇa-in pure existence; mayā-by Me; upetam-approaching; paśyan-by seeing; svārājyam-spiritual kingdom; ṛcchati-enjoy.

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

In the Bhakti-rasāmṛta-sindhu it is said that a person whose only desire is to render transcendental loving service to the Lord is a free person in any condition of material existence. That service attitude is the svarūpa, or real form, of the living entity. Lord Śrī Caitanya Mahāprabhu, in the Caitanya-caritāmṛta, also confirms this statement by declaring that the real, spiritual form of the living entity is eternal servitorship to the Supreme Lord. The Māyāvāda school shudders at the thought of a service attitude in the living entity, not knowing that in the transcendental world the service of the Lord is based on transcendental love. Transcendental loving service is never to be compared to the forced service of the material world. In the material world, even if one is under the conception that he is no one's servant, he is still the servant of his senses, under the dictation of the material modes. Factually no one is master here in the material world, and therefore the servants of the senses have a very bad experience of servitude. They shudder at the thought of service because they have no knowledge of the transcendental position. In transcendental loving service, the servitor is as free as the Lord. The Lord is svarāṭ, or fully independent, and the servant is also fully independent, or svarāṭ, in the spiritual atmosphere because there is no forced service. There the transcendental loving service is due to spontaneous love. A reflected glimpse of such service is experienced in the service of the mother unto the son, the friend's service unto the friend, or the wife's service unto the husband. These reflections of service by friends, parents or wives are not forced, but are due only to love.

Here in this material world, however, the loving service is only a reflection. The real service, or service in svarūpa, is present in the transcendental world, in association with the Lord. The very same service in transcendental love can be practiced in devotion here.

This verse is also applicable to the jñānī school. The enlightened jñānī, when free from all material contaminations, namely the gross and subtle bodies together with the senses of the material modes of nature, is placed in the Supreme and is thus liberated from material bondage. The jñānīs and the devotees are actually in agreement up to the point of liberation from material contamination. But whereas the jñānīs remain pacified on the platform of simple understanding, the devotees develop further spiritual advancement in loving service. The devotees develop a spiritual individuality in their spontaneous service attitude, which is enhanced on and on, up to the point of mādhurya-rasa, or transcendental loving service reciprocated between the lover and the beloved.

TEXT 34

nānā-karma-vitānena
prajā bahvīḥ sisṛkṣataḥ
nātmāvasīdaty asmiṁs te
varṣīyān mad-anugrahaḥ

SYNONYMS

nānā-karma-varieties of service; vitānena-by expansion of; prajāḥ-population; bahvīḥ-innumerable; sisṛkṣataḥ-desiring to increase; na-never; ātmā-self; avasīdati-will be bereaved; asmin-in the matter; te-of you; varṣīyān-always increasing; mat-My; anugrahaḥ-causeless mercy.

Since you have desired to increase the population innumerably and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

A pure devotee of the Lord, being cognizant of the facts of the particular time, object and circumstances, always desires to expand the number of devotees of the Lord in various ways. Such expansions of transcendental service may appear to be material to the materialist, but factually they are expansions of the causeless mercy of the Lord towards the devotee. Plans for such activities may appear to be material activities, but they are different in potency, being engaged in the satisfaction of the transcendental senses of the Supreme.

TEXT 35

ṛṣim ādyaṁ na badhnāti
pāpīyāṁs tvāṁ rajo-guṇaḥ
yan mano mayi nirbaddhaṁ
prajāḥ saṁsṛjato 'pi te

SYNONYMS

ṛṣim-unto the great sage; ādyam-the first of the kind; na-never; badhnāti-encroaches; pāpīyān-vicious; tvām-you; rajaḥ-guṇaḥ-the material mode of passion; yat-because; manaḥ-mind; mayi-in Me; nirbaddham-compact in; prajāḥ-progeny; saṁsṛjataḥ-generating; api-in spite of; te-your.

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

The same assurance is given to Brahmā in the Second Canto, Chapter Nine, verse 36. Being so favored by the Lord, Brahmā's schemes and plans are all infallible. If sometimes Brahmā is seen to be bewildered, as, in the Tenth Canto, he is bewildered by seeing the action of the internal potency, that is also for his further advancement in transcendental service. Arjuna is found to be similarly bewildered. All such bewilderment of the pure devotees of the Lord is specifically meant for their further advancement in knowledge of the Lord.

TEXT 36

jñāto 'haṁ bhavatā tv adya
durvijñeyo 'pi dehinām
yan māṁ tvaṁ manyase 'yuktaṁ
bhūtendriya-guṇātmabhiḥ

SYNONYMS

jñātaḥ-known; aham-Myself; bhavatā-by you; tu-but; adya-today; duḥ-difficult; vijñeyaḥ-to be known; api-in spite of; dehinām-for the conditioned soul; yat-because; mām-Me; tvam-you; manyase-understand; ayuktam-without being made of; bhūta-material elements; indriya-material senses; guṇa-material modes; ātmabhiḥ-and false ego like the conditioned soul.

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

Knowledge of the Supreme Absolute Truth does not necessitate negation of the material manifestation but understanding of spiritual existence as it is. To think that because material existence is realized in forms therefore spiritual existence must be formless is only a negative material conception of spirit. The real spiritual conception is that spiritual form is not material form. Brahmā appreciated the eternal form of the Lord in that way, and the Personality of Godhead approved of Brahmā's spiritual conception. In Bhagavad-gītā the Lord condemned the material conception of Kṛṣṇa's body which arises because He is apparently present like a man. The Lord may appear in any of His many, many spiritual forms, but He is not materially composed, nor has He any difference between body and self. That is the way of conceiving the spiritual form of the Lord.

TEXT 37

tubhyaṁ mad-vicikitsāyām
ātmā me darśito 'bahiḥ
nālena salile mūlaṁ
puṣkarasya vicinvataḥ

SYNONYMS

tubhyam-unto you; mat-Me; vicikitsāyām-on your trying to know; ātmā-self; me-of Myself; darśitaḥ-exhibited; abahiḥ-from within; nālena-through the stem; salile-in the water; mūlam-root; puṣkarasya-of the lotus, the primeval source; vicinvataḥ-contemplating.

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation or with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee. Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord, without a doubt. Brahmā's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

TEXT 38

yac cakarthāṅga mat-stotraṁ
mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahaḥ

SYNONYMS

yat-that which; cakartha-performed; aṅga-O Brahmā; mat-stotram-prayers for Me; mat-kathā-words regarding My activities; abhyudaya-aṅkitam-enumerating My transcendental glories; yat-or that; vā-either; tapasi-in penance; te-your; niṣṭhā-faith; saḥ-that; eṣaḥ-all these; mat-My; anugrahaḥ-causeless mercy.

O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me-all these are to be considered My causeless mercy.

When a living entity desires to serve the Lord in transcendental loving service, the Lord helps the devotee in so many ways as the caitya-guru, or the spiritual master within, and thus the devotee can perform many wonderful activities beyond material estimation. By the mercy of the Lord even a layman can compose prayers of the highest spiritual perfection. Such spiritual perfection is not limited by material qualifications but is developed by dint of one's sincere endeavor to render transcendental service. Voluntary endeavor is the only qualification for spiritual perfection. Material acquisitions of wealth or education are not considered.

TEXT 39

prīto 'ham astu bhadraṁ te
lokānāṁ vijayecchayā
yad astauṣīr guṇamayaṁ
nirguṇaṁ mānuvarṇayan

SYNONYMS

prītaḥ-pleased; aham-Myself; astu-let it be so; bhadram-all benediction; te-unto you; lokānām-of the planets; vijaya-for glorification; icchayā-by your desire; yat-that which; astauṣīḥ-you prayed for; guṇa-mayam-describing all transcendental qualities; nirguṇam-although I am free from all material qualities; mā-Me; anuvarṇayan-nicely describing.

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

A pure devotee of the Lord like Brahmā and those in his line of disciplic succession always desire that the Lord be known all over the universe by each and every one of the living entities. That desire of the devotee is always blessed by the Lord. The impersonalist sometimes prays for the mercy of the Personality of Godhead Nārāyaṇa as the embodiment of material goodness, but such prayers do not satisfy the Lord because He is not thereby glorified in terms of His actual transcendental qualities. The pure devotees of the Lord are always most dear to Him, although He is always kind and merciful to all living entities. Here the word guṇamayam is significant because it indicates the Lord's possessing transcendental qualities.

TEXT 40

ya etena pumān nityaṁ
stutvā stotreṇa māṁ bhajet
tasyāśu samprasīdeyaṁ
sarva-kāma-vareśvaraḥ

SYNONYMS

yaḥ-anyone who; etena-by this; pumān-human being; nityam-regularly; stutvā-praying; stotreṇa-by the verses; mām-Me; bhajet-may worship; tasya-his; āśu-very soon; samprasīdeyam-I shall fulfill; sarva-all; kāma-desires; vara-īśvaraḥ-the Lord of all benediction.

Any human being who prays like Brahmā, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

The prayers offered by Brahmā cannot be chanted by anyone who desires to fulfill his own sense gratification. Such prayers can be selected only by a person who wants to satisfy the Lord in His service. The Lord certainly fulfills all desires in regard to transcendental loving service, but He cannot fulfill the whims of nondevotees, even when such casual devotees offer Him the best of prayers.

TEXT 41

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddhaṁ niḥśreyasaṁ puṁsāṁ

mat-prītis tattvavin-matam

SYNONYMS

pūrtena-by traditional good work; tapasā-by penances; yajñaiḥ-by sacrifices; dānaiḥ-by charities; yoga-by mysticism; samādhinā-by trance; rāddham-success; niḥśreyasam-ultimately beneficial; puṁsām-of the human being; mat-of Me; prītiḥ-satisfaction; tattva-vit-expert transcendentalist; matam-opinion.

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

There are many traditionally pious activities in human society, such as altruism, philanthropy, nationalism, internationalism, charity, sacrifice, penance, and even meditation in trance, and all of them can be fully beneficial only when they lead to the satisfaction of the Supreme Personality of Godhead. The perfection of any activity-social, political, religious or philanthropic-is to satisfy the Supreme Lord. This secret of success is known to the devotee of the Lord, as exemplified by Arjuna on the Battlefield of Kurukṣetra. As a good, nonviolent man, Arjuna did not want to fight with his kinsmen, but when he understood that Kṛṣṇa wanted the fight and had arranged it at Kurukṣetra, he gave up his own satisfaction and fought for the satisfaction of the Lord. That is the right decision for all intelligent men. One's only concern should be to satisfy the Lord by one's activities. If the Lord is satisfied by an action, whatever it may be, then it is successful. Otherwise, it is simply a waste of time. That is the standard of all sacrifice, penance, austerity, mystic trance and other good and pious work.

TEXT 42

aham ātmātmanāṁ dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratiṁ kuryād
dehādir yat-kṛte priyaḥ

SYNONYMS

aham-I am; ātmā-the Supersoul; ātmanām-of all other souls; dhātaḥ-director; preṣṭhaḥ-the dearest; san-being; preyasām-of all dear things; api-certainly; ataḥ-therefore; mayi-unto Me; ratim-attachment; kuryāt-one should do; deha-ādiḥ-the body and mind; yat-kṛte-on whose account; priyaḥ-very dear.

I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

The Supreme Lord, the Personality of Godhead, is the dearest in both the conditioned and liberated states. When a person does not know that the Lord is the only dearmost object, then he is in the conditioned state of life, and when one knows perfectly well that the Lord is the only dearmost object, he is considered to be liberated. There are degrees of knowing one's relationship with the Lord, depending on the degree of realization as to why the Supreme Lord is the dearmost object of every living being. The real reason is clearly stated in Bhagavad-gītā (15.7). Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: the living entities are eternally parts and parcels of the Supreme Lord. The living entity is called the ātmā, and the Lord is called the Paramātmā. The living entity is called Brahman, and the Lord is called the Parabrahman, or the Parameśvara. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The conditioned souls, who do not have self-realization, accept the material body as the dearmost. The idea of the dearmost is then spread all over the body, both concentrated and extended. The attachment for one's own body and its extensions like children and relatives is actually developed on the basis of the real living entity. As soon as the real living entity is out of the body, even the body of the most dear son is no longer attractive. Therefore the living spark, or eternal part of the Supreme, is the real basis of affection, and not the body. Because the living entities are also parts of the whole living entity, that supreme living entity is the factual basis of affection for all. One who has forgotten the basic principle of his love for everything has only flickering love because he is in māyā. The more one is affected by the principle of māyā, the more he is detached from the basic principle of love. One cannot factually love anything unless he is fully developed in the loving service of the Lord.

In the present verse, stress is given to focusing love upon the Supreme Personality of Godhead. The word kuryāt is significant here. This means "one must have it." It is just to stress that we must have more and more attachment to the principle of love. The influence of māyā is experienced by the part and parcel spiritual entity, but it cannot influence the Supersoul, the Paramātmā. The Māyāvādī philosophers, accepting the influence of māyā on the living entity, want to become one with the Paramātmā. But because they have no actual love for Paramātmā, they remain ever entrapped by the influence of māyā and are unable to approach the vicinity of Paramātmā. This inability is due to their lack of affection for the Paramātmā. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his miserly behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun's rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman because they lack affection. So many impersonal philosophers remain everlastingly under the influence of māyā Because, although they indulge in theoretical knowledge of Brahman, they do not develop affection for Brahman nor do they have any scope for development of affection because of their defective method. A devotee of the sun-god, even though devoid of eyesight, can see the sun-god as he is even from this planet, whereas one who is not a devotee of the sun cannot even bear the glaring sunlight. Similarly, by devotional service, even though one is not on the level of a jñānī, one can see the Personality of Godhead within himself due to his development of pure love. In all circumstances one should try to develop love of Godhead, and that will solve all contending problems.

TEXT 43

sarva-veda-mayenedam
ātmanātmātma-yoninā

prajāḥ sṛja yathā-pūrvaṁ
yāś ca mayy anuśerate
SYNONYMS

sarva-all; veda-mayena-under complete Vedic wisdom; idam-this; ātmanā-by the body; ātmā-you; ātma-yoninā-directly born of the Lord; prajāḥ-living entities; sṛja-generate; yathā-pūrvam-as it was hereinbefore; yāḥ-which; ca-also; mayi-in Me; anuśerate-lie.

By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.

TEXT 44

maitreya uvāca
tasmā evaṁ jagat-sraṣṭre
pradhāna-puruṣeśvaraḥ
vyajyedaṁ svena rūpeṇa
kañja-nābhas tirodadhe
SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; tasmai-unto him; evam-thus; jagat-sraṣṭre-unto the creator of the universe; pradhāna-puruṣa-īśvaraḥ-the primeval Lord, the Personality of Godhead; vyajya idam-after instructing this; svena-in His person; rūpeṇa-by the form; kañja-nābhaḥ-the Personality of Godhead Nārāyaṇa; tirodadhe-disappeared.

The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

Before his activity in creating the universe, Brahmā saw the Lord. That is the explanation of the catuḥ-ślokī Bhāgavatam. When the creation awaited Brahmā's activity, Brahmā saw the Lord, and therefore the Lord existed in His personal form before the creation. His eternal form is not created by the attempt of Brahmā, as imagined by less intelligent men. The Personality of Godhead appeared as He is before Brahmā, and He disappeared from him in the same form, which is not materially tinged.

Thus end the Bhaktivedanta purports of the Third Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Brahmā's prayers for Creative Energy."

20.4.10 Chapter Ten

Divisions of the Creation

TEXT 1

vidura uvāca
antarhite bhagavati
brahmā loka-pitāmahaḥ
prajāḥ sasarja katidhā
daihikīr mānasīr vibhuḥ
SYNONYMS

viduraḥ uvāca-Śrī Vidura said; antarhite-after the disappearance; bhagavati-of the Personality of Godhead; brahmā-the first created living being; loka-pitāmahaḥ-the grandfather of all planetary inhabitants; prajāḥ-generations; sasarja-created; katidhāḥ-how many; daihikīḥ-from his body; mānasīḥ-from his mind; vibhuḥ-the great.

Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

TEXT 2

ye ca me bhagavan pṛṣṭās
tvayy arthā bahuvittama
tān vadasvānupūrvyeṇa
chindhi naḥ sarva-saṁśayān
SYNONYMS

ye-all those; ca-also; me-by me; bhagavan-O powerful one; pṛṣṭāḥ-inquired; tvayi-unto you; arthāḥ-purpose; bahu-vit-tama-O greatly learned one; tān-all of them; vadasva-kindly describe; ānupūrvyeṇa-from beginning to end; chindhi-kindly eradicate; naḥ-my; sarva-all; saṁśayān-doubts.

O greatly learned one, kindly eradicate all my doubts, and let me know of all that I have inquired from you from the beginning to the end.

Vidura asked all relevant questions of Maitreya because he knew well that Maitreya was the right person to reply to all the points of his inquiries. One must be confident about the qualifications of his teacher; one should not approach a layman for replies to specific spiritual inquiries. Such inquiries, when replied to with imaginative answers by the teacher, are a program for wasting time.

TEXT 3

sūta uvāca
evaṁ sañcoditas tena
kṣattrā kauṣāravir muniḥ
prītaḥ pratyāha tān praśnān
hṛdi-sthān atha bhārgava
SYNONYMS

sūtaḥ uvāca-Śrī Sūta Gosvāmī said; evam-thus; sañcoditaḥ-being enlivened; tena-by him; kṣattrā-by Vidura; kauṣāraviḥ-the son of Kuṣāra; muniḥ-great sage; prītaḥ-being pleased; pratyāha-replied; tān-those; praśnān-questions; hṛdi-sthān-from the core of his heart; atha-thus; bhārgava-O son of Bhṛgu.

Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

The phrase sūta uvāca ("Sūta Gosvāmī said") appears to indicate a break in the discourse between Mahārāja Parīkṣit and Śukadeva Gosvāmī. While Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit, Sūta Gosvāmī was only one member of a large audience. But Sūta Gosvāmī was speaking to the sages of Naimiṣāraṇya, headed by the sage Śaunaka, a descendant of Śukadeva Gosvāmī. This, however, does not make any substantial difference in the topics under discussion.

TEXT 4

maitreya uvāca
viriñco 'pi tathā cakre
divyaṁ varṣa-śataṁ tapaḥ
ātmany ātmānam āveśya
yathāha bhagavān ajaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; viriñcaḥ-Brahmā; api-also; tathā-in that manner; cakre-performed; divyam-celestial; varṣa-śatam-one hundred years; tapaḥ-penances; ātmani-unto the Lord; ātmānam-his own self; āveśya-engaging; yathā āha-as it was spoken; bhagavān-the Personality of Godhead; ajaḥ-the unborn.

The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

That Brahmā engaged himself for the Personality of Godhead, Nārāyaṇa, means that he engaged himself in the service of the Lord; that is the highest penance one can perform for any number of years. There is no retirement from such service, which is eternal and ever encouraging.

TEXT 5

tad vilokyābja-sambhūto
vāyunā yad-adhiṣṭhitaḥ
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam

SYNONYMS

tat vilokya-looking into that; abja-sambhūtaḥ-whose source of birth was a lotus; vāyunā-by the air; yat-that; adhiṣṭhitaḥ-on which he was situated; padmam-lotus; ambhaḥ-water; ca-also; tat-kāla-kṛta-which was effected by eternal time; vīryeṇa-by its inherent force; kampitam-trembling.

Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

The material world is called illusory because it is a place of forgetfulness of the transcendental service of the Lord. Thus one engaged in the the Lord's devotional service in the material world may sometimes be very much disturbed by awkward circumstances. There is a declaration of war between the two parties, the illusory energy and the devotee, and sometimes the weak devotees fall victim to the onslaught of the powerful illusory energy. Lord Brahmā, however, was sufficiently strong, by the causeless mercy of the Lord, and he could not be victimized by the material energy, although it gave him cause for anxiety when it managed to totter the existence of his position.

TEXT 6

tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyuṁ sahāmbhasā

SYNONYMS

tapasā-by penance; hi-certainly; edhamānena-increasing; vidyayā-by transcendental knowledge; ca-also; ātma-self; saṁsthayā-situated in the self; vivṛddha-matured; vijñāna-practical knowledge; balaḥ-power; nyapāt-drank; vāyum-the wind; saha ambhasā-along with the water.

Long penance and transcendental knowledge of self-realization had matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.

Lord Brahmā's struggle for existence is a personal example of the continued fight between the living entities in the material world and the illusory energy called māyā. Beginning from Brahmā down to this age, the living entities are struggling with the forces of material nature. By advanced knowledge in science and transcendental realization, one can try to control the material energy, which works against our endeavors, and in the modern age advanced material scientific knowledge and penance have played very wonderful roles in controlling the powers of the material energy. Such control of the material energy, however, can be most successfully carried out if one is a soul surrendered unto the Supreme Personality of Godhead and carries out His order in the spirit of loving transcendental service.

TEXT 7

tad vilokya viyad-vyāpi
puṣkaraṁ yad-adhiṣṭhitam
anena lokān prāg-līnān
kalpitāsmīty acintayat

SYNONYMS

tat vilokya-looking into that; viyat-vyāpi-extensively widespread; puṣkaram-the lotus; yat-that which; adhiṣṭhitam-he was situated; anena-by this; lokān-all the planets; prāk-līnān-previously merged in dissolution; kalpitā asmi-I shall create; iti-thus; acintayat-he thought.

Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

The seeds of all the planets in the universe were impregnated in the lotus on which Brahmā was situated. All the planets were already generated by the Lord, and all the living entities were also born in Brahmā. The material world and the living entities were all already generated in seedling forms by the Supreme Personality of Godhead, and Brahmā was to disseminate the same seedlings all over the universe. The real creation is therefore called sarga, and, later on, the manifestation by Brahmā is called visarga.

TEXT 8

padma-kośaṁ tadāviśya
bhagavat-karma-coditaḥ
ekaṁ vyabhāṅkṣīd urudhā
tridhā bhāvyaṁ dvi-saptadhā

SYNONYMS

padma-kośam-the whorl of the lotus; tadā-then; āviśya-entering into; bhagavat-by the Supreme Personality of Godhead; karma-in activities; coditaḥ-being encouraged by; ekam-one; vyabhāṅkṣīt-divided into; urudhā-great division; tridhā-three divisions; bhāvyam-capable of further creation; dvi-saptadhā-fourteen divisions.

Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.

TEXT 9

etāvāñ jīva-lokasya
saṁsthā-bhedaḥ samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau

SYNONYMS

etāvān-up to this; jīva-lokasya-of the planets inhabited by the living entities; saṁsthā-bhedaḥ-different situations of habitation; samāhṛtaḥ-performed completely; dharmasya-of religion; hi-certainly; animittasya-of causelessness; vipākaḥ-mature stage; parameṣṭhī-the highest personality in the universe; asau-that.

Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

The Supreme Lord is the reservoir of all the qualities of the living entities. The conditioned souls in the material world reflect only part of those qualities, and therefore they are sometimes called pratibimbas. These pratibimba living entities, as parts and parcels of the Supreme Lord, have inherited different proportions of His original qualities, and in terms of their inheritance of these qualities, they appear as different species of life and are accommodated in different planets according to the plan of Brahmā. Brahmā is the creator of the three worlds, namely the lower planets, called the Pātālalokas, the middle planets, called the Bhūrlokas, and the upper planets, called the Svarlokas. Still higher planets, such as Maharloka, Tapoloka, Satyaloka and Brahmaloka, do not dissolve in the devastating water. This is because of the causeless devotional service rendered unto the Lord by their inhabitants, whose existence continues up to the end of dvi-parārdha time, when they are generally liberated from the chain of birth and death in the material world.

TEXT 10

vidura uvāca
yathāttha bahu-rūpasya
harer adbhuta-karmaṇaḥ
kālākhyaṁ lakṣaṇaṁ brahman
yathā varṇaya naḥ prabho

SYNONYMS

viduraḥ uvāca-Vidura said; yathā-as; āttha-you have said; bahu-rūpasya-having varieties of forms; hareḥ-of the Lord; adbhuta-wonderful; karmaṇaḥ-of the actor; kāla-time; ākhyam-of the name; lakṣaṇam-symptoms; brahman-O learned brāhmaṇa; yathā-as it is; varṇaya-please describe; naḥ-unto us; prabho-O lord.

Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

The complete universe is a manifestation of varieties of entities, beginning from the atoms up to the gigantic universe itself, and all is under the control of the Supreme Lord in His form of kāla, or eternal time. The controlling time has different dimensions in relation to particular physical embodiments. There is a time for atomic dissolution and a time for the universal dissolution. There is a time for the annihilation of the body of the human being, and there is a time for the annihilation of the universal body. Also, growth, development and resultant actions all depend on the time factor. Vidura wanted to know in detail the different physical manifestations and their times of annihilation.

TEXT 11

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitaḥ

puruṣas tad-upādānam
ātmānaṁ līlayāsṛjat
SYNONYMS

maitreyaḥ uvāca-Maitreya said; guṇa-vyatikara-of the interactions of the modes of material nature; ākāraḥ-source; nirviśeṣaḥ-without diversity; apratiṣṭhitaḥ-unlimited; puruṣaḥ-of the Supreme Person; tat-that; upādānam-instrument; ātmānam-the material creation; līlayā-by pastimes; asṛjat-created.

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

The impersonal time factor is the background of the material manifestation as the instrument of the Supreme Lord. It is the ingredient of assistance offered to material nature. No one knows where time began and where it ends, and it is time only which can keep a record of the creation, maintenance and destruction of the material manifestation. This time factor is the material cause of creation and is therefore a self expansion of the Personality of Godhead. Time is considered the impersonal feature of the Lord.

The time factor is also explained by modern men in various ways. Some accept it almost as it is explained in the Śrīmad-Bhāgavatam. For example, in Hebrew literature time is accepted, in the same spirit, as a representation of God. It is stated therein: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets…." Metaphysically, time is distinguished as absolute and real. Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, change and life of a particular object. Factually, however, time has nothing to do with the relativities of things; rather, everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end. Cāṇakya Paṇḍita says that even a slight fraction of time cannot be purchased with millions of dollars, and therefore even a moment of time lost without profit must be calculated as the greatest loss in life. Time is not subject to any form of psychology, nor are the moments objective realities in themselves, but they are dependent on particular experiences.

Therefore, Śrīla Jīva Gosvāmī concludes that the time factor is intermixed with the activities-actions and reactions-of the external energy of the Lord. The external energy, or material nature, works under the superintendence of the time factor as the Lord Himself, and that is why material nature appears to have produced so many wonderful things in the cosmic manifestation. Bhagavad-gītā (9.10) confirms this conclusion as follows:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
TEXT 12
viśvaṁ vai brahma-tan-mātraṁ
saṁsthitaṁ viṣṇu-māyayā
īśvareṇa paricchinnaṁ
kālenāvyakta-mūrtinā
SYNONYMS

viśvam-the material phenomenon; vai-certainly; brahma-the Supreme; tat-mātram-the same as; saṁsthitam-situated; viṣṇu-māyayā-by the energy of Viṣṇu; īśvareṇa-by the Personality of Godhead; paricchinnam-separated; kālena-by the eternal time; avyakta-unmanifested; mūrtinā-by such a feature.

This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.

As stated previously by Nārada before Vyāsadeva (Bhāg. 1.5.20), idaṁ hi viśvaṁ bhagavān ivetaraḥ: this unmanifested world is the self-same Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of kāla. It is something like the tape-recorded voice of a person who is now separated from the voice. As the tape recording is situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of kāla. The material manifestation is therefore the objective manifestation of the Supreme Lord and exhibits His impersonal feature so much adored by impersonalist philosophers.

TEXT 13
yathedānīṁ tathāgre ca
paścād apy etad īdṛśam
SYNONYMS

yathā-as it is; idānīm-at present; tathā-so it was; agre-in the beginning; ca-and; paścāt-at the end; api-also; etat īdṛśam-it continues to be the same.

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in Bhagavad-gītā (9.8): bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt. As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Māyāvādī philosophers.

TEXT 14
sargo nava-vidhas tasya
prākṛto vaikṛtas tu yaḥ

kāla-dravya-guṇair asya
tri-vidhaḥ pratisaṅkramaḥ

SYNONYMS

sargaḥ-creation; nava-vidhaḥ-of nine different kinds; tasya-its; prākṛtaḥ-material; vaikṛtaḥ-by the modes of material nature; tu-but; yaḥ-that which; kāla-eternal time; dravya-matter; guṇaiḥ-qualities; asya-its; tri-vidhaḥ-three kinds; pratisaṅkramaḥ-annihilation.

There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

The scheduled creations and annihilations take place in terms of the supreme will. There are other creations due to interactions of material elements which take place by the intelligence of Brahmā. Later these will be more explicitly explained. At present, only preliminary information is given. The three kinds of annihilations are (1) due to the scheduled time of the annihilation of the entire universe, (2) due to a fire which emanates from the mouth of Ananta, and (3) due to one's qualitative actions and reactions.

TEXT 15

ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanaḥ
dvitīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ

SYNONYMS

ādyaḥ-the first; tu-but; mahataḥ-of the total emanation from the Lord; sargaḥ-creation; guṇa-vaiṣamyam-interaction of the material modes; ātmanaḥ-of the Supreme; dvitīyaḥ-the second; tu-but; ahamaḥ-false ego; yatra-wherein; dravya-material ingredients; jñāna-material knowledge; kriyā-udayaḥ-awakening of activities (work).

Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact due to the presence of the Supreme Lord. In the second, the false ego is generated in which the material ingredients, material knowledge and material activities arise.

The first emanation from the Supreme Lord for material creation is called the mahat-tattva. The interaction of the material modes is the cause of false identification, or the sense that a living being is made of material elements. This false ego is the cause of identifying the body and mind with the soul proper. Material resources and the capacity and knowledge to work are all generated in the second term of creation, after the mahat-tattva. Jñāna indicates the senses which are sources of knowledge, and their controlling deities. Work entails the working organs and their controlling deities. All these are generated in the second creation.

TEXT 16

bhūta-sargas tṛtīyas tu
tan-mātro dravya-śaktimān
caturtha aindriyaḥ sargo
yas tu jñāna-kriyātmakaḥ

SYNONYMS

bhūta-sargaḥ-creation of matter; tṛtīyaḥ-is the third; tu-but; tat-mātraḥ-sense perception; dravya-of the elements; śaktimān-generator; caturthaḥ-the fourth; aindriyaḥ-in the matter of the senses; sargaḥ-creation; yaḥ-that which; tu-but; jñāna-knowledge-acquiring; kriyā-working; ātmakaḥ-basically.

The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.

TEXT 17

vaikāriko deva-sargaḥ
pañcamo yan-mayaṁ manaḥ
ṣaṣṭhas tu tamasaḥ sargo
yas tv abuddhi-kṛtaḥ prabhoḥ

SYNONYMS

vaikārikaḥ-interaction of the mode of goodness; deva-the demigods, or controlling deities; sargaḥ-creation; pañcamaḥ-fifth; yat-that which; mayam-sum total; manaḥ-mind; ṣaṣṭhaḥ-sixth; tu-but; tamasaḥ-of darkness; sargaḥ-creation; yaḥ-that which; tu-expletive; abuddhi-kṛtaḥ-made foolish; prabhoḥ-of the master.

The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

The demigods in the higher planets are called devas because they are all devotees of Lord Viṣṇu. Viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ: all the devotees of Lord Viṣṇu are devas, or demigods, whereas all others are asuras. That is the division of the devas and the asuras. Devas are situated in the mode of goodness of material nature, whereas the asuras are situated in the modes of passion or ignorance. The demigods, or controlling deities, are entrusted with departmental management of all the different functions of the material world. For example, one of our sense organs, the eye, is controlled by light, light is distributed by the sun rays, and their controlling deity is the sun. Similarly, mind is controlled by the moon. All other senses, both for working and for acquiring knowledge, are controlled by the different demigods. The demigods are assistants of the Lord in the management of material affairs.

After the creation of the demigods, all entities are covered by the darkness of ignorance. Each and every living being in the material world is conditioned by his mentality of lording it over the resources of material nature. Although a living entity is the master of the material world, he is conditioned by ignorance, by the false impression of being the proprietor of material things.

The energy of the Lord called avidyā is the bewildering factor of the conditioned souls. The material nature is called avidyā, or ignorance, but to the devotees of the Lord engaged in pure devotional service, this energy becomes vidyā, or pure knowledge. This is confirmed in Bhagavad-gītā. The energy of the Lord transforms from mahāmāyā to yogamāyā and appears to pure devotees in her real feature. The material nature therefore appears to function in three phases: as the creative principle of the material world, as ignorance and as knowledge. As disclosed in the previous verse, in the fourth creation the power of knowledge is also created. The conditioned souls are not originally fools, but by the influence of the avidyā function of material nature they are made fools, and thus they are unable to utilize knowledge in the proper channel.

By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is overwhelmed by attachment, hatred, pride, ignorance and false identification, the five kinds of illusion that cause material bondage.

TEXT 18

ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajo-bhājo bhagavato
līleyaṁ hari-medhasaḥ

SYNONYMS

ṣaṭ-six; ime-all these; prākṛtāḥ-of the material energy; sargāḥ-creations; vaikṛtān-secondary creations by Brahmā; api-also; me-from me; śṛṇu-just hear; rajaḥ-bhājaḥ-of the incarnation of the mode of passion (Brahmā); bhagavataḥ-of the greatly powerful; līlā-pastime; iyam-this; hari-the Supreme Personality of Godhead; medhasaḥ-of one who has such a brain.

All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmā, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like that of the Personality of Godhead.

TEXT 19

saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthuṣāṁ ca yaḥ
vanaspaty-oṣadhi-latā-
tvaksārā vīrudho drumāḥ

SYNONYMS

saptamaḥ-the seventh; mukhya-principle; sargaḥ-creation; tu-indeed; ṣaṭ-vidhaḥ-six kinds of; tasthuṣām-of those who do not move; ca-also; yaḥ-those; vanaspati-fruit trees without flowers; oṣadhi-trees and plants existing until the fruit is ripe; latā-creepers; tvaksārāḥ-pipe plants; vīrudhaḥ-creepers without support; drumāḥ-trees with flowers and fruits.

The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support, and trees with flowers and fruits.

TEXT 20

utsrotasas tamaḥ-prāyā
antaḥ-sparśā viśeṣiṇaḥ

SYNONYMS

utsrotasaḥ-they seek their subsistence upwards; tamaḥ-prāyāḥ-almost unconscious; antaḥ-sparśāḥ-slightly feeling within; viśeṣiṇaḥ-with varieties of manifestation.

All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

TEXT 21

tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāviṁśad-vidho mataḥ
avido bhūri-tamaso
ghrāṇa-jñā hṛdy avedinaḥ

SYNONYMS

tiraścām-species of lower animals; aṣṭamaḥ-the eighth; sargaḥ-creation; saḥ-they are; aṣṭāviṁśat-twenty-eight; vidhaḥ-varieties; mataḥ-considered; avidaḥ-without knowledge of tomorrow; bhūri-extensively; tamasaḥ-ignorant; ghrāṇa-jñāḥ-can know desirables by smell; hṛdi avedinaḥ-can remember very little in the heart.

The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.

In the Vedas the symptoms of the lower animals are described as follows: athetareṣāṁ paśūnāḥ aśanāpipāse evābhivijñānaṁ na vijñātaṁ vadanti na vijñātaṁ paśyanti na viduḥ śvastanaṁ na lokālokāv iti; yad vā, bhūri-tamaso bahu-ruṣaḥ ghrāṇenaiva jānanti hṛdyaṁ prati svapriyaṁ vastv eva vindanti bhojana-śayanādy-arthaṁ gṛhṇanti. "Lower animals have knowledge only of their hunger and thirst. They have no acquired knowledge, no vision. Their behavior exhibits no dependence on formalities. Extensively ignorant, they can know their desirables only by smell, and by such intelligence only can they understand what is favorable and unfavorable. Their knowledge is concerned only with eating and sleeping." Therefore, even the most ferocious lower animals, such as tigers, can be tamed simply by regularly supplying meals and accommodations for sleeping. Only snakes cannot be tamed by such an arrangement.

TEXT 22

gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dvi-śaphāḥ paśavaś ceme
avir uṣṭraś ca sattama

SYNONYMS

gauḥ-the cow; ajaḥ-the goat; mahiṣaḥ-the buffalo; kṛṣṇaḥ-a kind of stag; sūkaraḥ-hog; gavayaḥ-a species of animal; ruruḥ-deer; dvi-śaphāḥ-having two hooves; paśavaḥ-animals; ca-also; ime-all these; aviḥ-lamb; uṣṭraḥ-camel; ca-and; sattama-O purest.

O purest Vidura, of the lower animals the cow, goat, buffalo, kṛṣṇa stag, hog, gavaya animal, deer, lamb and camel all have two hooves.

TEXT 23

kharo 'śvo 'śvataro gauraḥ
śarabhaś camarī tathā
ete caika-śaphāḥ kṣattaḥ
śṛṇu pañca-nakhān paśūn

SYNONYMS

kharaḥ-ass; aśvaḥ-horse; aśvataraḥ-mule; gauraḥ-white deer; śarabhaḥ-bison; camarī-wild cow; tathā-thus; ete-all these; ca-and; eka-only one; śaphāḥ-hoof; kṣattaḥ-O Vidura; śṛṇu-just hear now; pañca-five; nakhān-nails; paśūn-animals.

The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

TEXT 24

śvā sṛgālo vṛko vyāghro
mārjāraḥ śaśa-śallakau
siṁhaḥ kapir gajaḥ kūrmo
godhā ca makarādayaḥ

SYNONYMS

śvā-dog; sṛgālaḥ-jackal; vṛkaḥ-fox; vyāghraḥ-tiger; mārjāraḥ-cat; śaśa-rabbit; śallakau-sajāru (with thorns on the body); siṁhaḥ-lion; kapiḥ-monkey; gajaḥ-elephant; kūrmaḥ-tortoise; godhā-gosāpa (snake with four legs); ca-also; makara-ādayaḥ-the alligator and others.

The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, gosāpa, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.

TEXT 25

kaṅka-gṛdhra-baka-śyena-
bhāsa-bhallūka-barhiṇaḥ
haṁsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

SYNONYMS

kaṅka-heron; gṛdhra-vulture; baka-crane; śyena-hawk; bhāsa-the bhāsa; bhallūka-the bhallūka; barhiṇaḥ-the peacock; haṁsa-swan; sārasa-the sārasa; cakrāhva-the cakravāka; kāka-crow; ulūka-owl; ādayaḥ-and others; khagāḥ-the birds.

The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakravāka, crow, owl and others are the birds.

TEXT 26

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

SYNONYMS

arvāk-downwards; srotaḥ-passage of food; tu-but; navamaḥ-the ninth; kṣattaḥ-O Vidura; eka-vidhaḥ-one species; nṛṇām-of human beings; rajaḥ-the mode of passion; adhikāḥ-very prominent; karma-parāḥ-interested in working; duḥkhe-in misery; ca-but; sukha-happiness; māninaḥ-thinking.

The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

The human being is more passionate than the animals, and thus the sex life of the human being is more irregular. The animals have their due time for sexual intercourse, but the human being has no regular time for such activities. The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities-eating, sleeping, defending and mating-instead of spiritual realization. By advancing in material comforts the human being puts himself into a more miserable condition, but, illusioned by the material energy, he always thinks himself happy, even while in the midst of misery. Such misery of human life is distinct from the natural comfortable life enjoyed even by the animals.

TEXT 27

vaikṛtās traya evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktaḥ
kaumāras tūbhayātmakaḥ

SYNONYMS

vaikṛtāḥ-creations of Brahmā; trayaḥ-three kinds; eva-certainly; ete-all these; deva-sargaḥ-appearance of the demigods; ca-also; sattama-O good Vidura; vaikārikaḥ-creation of demigods by nature; tu-but; yaḥ-which; proktaḥ-described before; kaumāraḥ-the four Kumāras; tu-but; ubhaya-ātmakaḥ-both ways (namely vaikṛta and prākṛta).

O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikṛta creations, which are different from the previously described prākṛta (natural) creations. The appearance of the Kumāras is both.

TEXTS 28–29

deva-sargaś cāṣṭa-vidho
vibudhāḥ pitaro 'surāḥ
gandharvāpsarasaḥ siddhā

yakṣa-rakṣāṁsi cāraṇāḥ
bhūta-preta-piśācāś ca
vidyādhrāḥ kinnarādayaḥ
daśaite vidurākhyātāḥ
sargās te viśva-sṛk-kṛtāḥ
SYNONYMS

deva-sargaḥ-creation of the demigods; ca-also; aṣṭa-vidhaḥ-eight kinds; vibudhāḥ-the demigods; pitaraḥ-the forefathers; asurāḥ-the demons; gandharva-the expert artisans in the higher planets; apsarasaḥ-the angels; siddhāḥ-persons who are perfect in mystic powers; yakṣa-the superprotectors; rakṣāṁsi-giants; cāraṇāḥ-the celestial singers; bhūta-jinn; preta-evil spirits; piśācāḥ-attendant spirits; ca-also; vidyādhrāḥ-the celestial denizens named Vidyādharas; kinnara-superhuman beings; ādayaḥ-and others; daśa ete-all these ten (creations); vidura-O Vidura; ākhyātāḥ-described; sargāḥ-creations; te-unto you; viśva-sṛk-the creator of the universe (Brahmā); kṛtāḥ-done by him.

The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras, or demons, (4) the Gandharvas and Apsarās, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādharas, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.

As explained in the Second Canto of Śrīmad-Bhāgavatam, the Siddhas are inhabitants of Siddhaloka, where the residents travel in space without vehicles. At their mere will they can pass from one planet to another without difficulty. Therefore, in the upper planets the inhabitants are far superior to the inhabitants of this planet in all matters of art, culture and science, since they possess brains superior to those of human beings. The spirits and jinn mentioned in this connection are also counted among the demigods because they are able to perform uncommon functions not possible for men.

TEXT 30

ataḥ paraṁ pravakṣyāmi
vaṁśān manvantarāṇi ca
evaṁ rajaḥ-plutaḥ sraṣṭā
kalpādiṣv ātmabhūr hariḥ
sṛjaty amogha-saṅkalpa
ātmaivātmānam ātmanā
SYNONYMS

ataḥ-here; param-after; pravakṣyāmi-I shall explain; vaṁśān-descendants; manvantarāṇi-different advents of Manus; ca-and; evam-thus; rajaḥ-plutaḥ-infused with the mode of passion; sraṣṭā-the creator; kalpa-ādiṣu-in different millenniums; ātma-bhūḥ-self-advent; hariḥ-the Personality of Godhead; sṛjati-creates; amogha-unfailing; saṅkalpaḥ-determination; ātmā eva-He Himself; ātmānam-Himself; ātmanā-by His own energy.

Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord's energy.

The cosmic manifestation is an expansion of one of the many energies of the Supreme Personality of Godhead; the creator and the created are both emanations of the same Supreme Truth, as stated in the beginning of the Bhāgavatam: janmādy asya yataḥ [SB 1.1.1].

Thus end the Bhaktivedanta purports of the Third Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Divisions of the Creation."

20.4.11 Chapter Eleven

Calculation of Time, from the Atom

TEXT 1

maitreya uvāca
caramaḥ sad-viśeṣāṇām
aneko 'saṁyutaḥ sadā
paramāṇuḥ sa vijñeyo
nṛṇām aikya-bhramo yataḥ
SYNONYMS

maitreyaḥ uvāca-Maitreya said; caramaḥ-ultimate; sat-effect; viśeṣāṇām-symptoms; anekaḥ-innumerable; asaṁyutaḥ-unmixed; sadā-always; parama-aṇuḥ-atoms; saḥ-that; vijñeyaḥ-should be understood; nṛṇām-of men; aikya-oneness; bhramaḥ-mistaken; yataḥ-from which.

The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

The atomic description of the Śrīmad-Bhāgavatam is almost the same as the modern science of atomism, and this is further described in the Paramāṇu-vāda of Kaṇāda. In modern science also, the atom is accepted as the ultimate indivisible particle of which the universe is composed. Śrīmad-Bhāgavatam is the full text of all descriptions of knowledge, including the theory of atomism. The atom is the minute subtle form of eternal time.

TEXT 2

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyaṁ parama-mahān

aviśeṣo nirantaraḥ

SYNONYMS

sataḥ-of the effective manifestation; eva-certainly; pada-arthasya-of physical bodies; svarūpa-avasthitasya-staying in the same form even to the time of dissolution; yat-that which; kaivalyam-oneness; parama-the supreme; mahān-unlimited; aviśeṣaḥ-forms; nirantaraḥ-eternally.

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

TEXT 3

evaṁ kālo 'py anumitaḥ
saukṣmye sthaulye ca sattama
saṁsthāna-bhuktyā bhagavān
avyakto vyakta-bhug vibhuḥ

SYNONYMS

evam-thus; kālaḥ-time; api-also; anumitaḥ-measured; saukṣmye-in the subtle; sthaulye-in the gross forms; ca-also; sattama-O best; saṁsthāna-combinations of the atoms; bhuktyā-by the motion; bhagavān-the Supreme Personality of Godhead; avyaktaḥ-unmanifested; vyakta-bhuk-controlling all physical movement; vibhuḥ-the great potential.

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

TEXT 4

sa kālaḥ paramāṇur vai
yo bhuṅkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālaḥ paramo mahān

SYNONYMS

saḥ-that; kālaḥ-eternal time; parama-aṇuḥ-atomic; vai-certainly; yaḥ-which; bhuṅkte-passes through; parama-aṇutām-the space of an atom; sataḥ-of the entire aggregate; aviśeṣa-bhuk-passing through the nondual exhibition; yaḥ tu-which; saḥ-that; kālaḥ-time; paramaḥ-the supreme; mahān-the great.

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

Time and space are two correlative terms. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time. The greatest time of all covers the entire existence of the nondual manifestation. All the planets rotate and cover space, and space is calculated in terms of atoms. Each planet has its particular orbit for rotating, in which it moves without deviation, and similarly the sun has its orbit. The complete calculation of the time of creation, maintenance and dissolution, measured in terms of the circulation of the total planetary systems until the end of creation, is known as the supreme kāla.

TEXT 5

aṇur dvau paramāṇū syāt
trasareṇus trayaḥ smṛtaḥ
jālārka-raśmy-avagataḥ
kham evānupatann agāt

SYNONYMS

aṇuḥ-double atom; dvau-two; parama-aṇu-atoms; syāt-become; trasareṇuḥ-hexatom; trayaḥ-three; smṛtaḥ-considered; jāla-arka-of sunshine through the holes of a window screen; raśmi-by the rays; avagataḥ-can be known; kham eva-towards the sky; anupatan agāt-going up.

The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

The atom is described as an invisible particle, but when six such atoms combine together, they are called a trasareṇu, and this is visible in the sunshine pouring through the holes of a window screen.

TEXT 6

trasareṇu-trikaṁ bhuṅkte
yaḥ kālaḥ sa truṭiḥ smṛtaḥ
śata-bhāgas tu vedhaḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

SYNONYMS

trasareṇu-trikam-combination of three hexatoms; bhuṅkte-as they take time to integrate; yaḥ-that which; kālaḥ-duration of time; saḥ-that; truṭiḥ-by the name truṭi; smṛtaḥ-is called; śata-bhāgaḥ-one hundred truṭis; tu-but; vedhaḥ-called a vedha; syāt-it so happens; taiḥ-by them; tribhiḥ-three times; tu-but; lavaḥ-lava; smṛtaḥ-so called.

The time duration needed for the integration of three trasareṇus is called a truṭi, and one hundred truṭis make one vedha. Three vedhas make one lava.

It is calculated that if a second is divided into 1687.5 parts, each part is the duration of a truṭi, which is the time occupied in the integration of eighteen atomic particles. Such a combination of atoms into different bodies creates the calculation of material time. The sun is the central point for calculating all different durations.

TEXT 7

nimeṣas tri-lavo jñeya
āmnātas te trayaḥ kṣaṇaḥ
kṣaṇān pañca viduḥ kāṣṭhāṁ
laghu tā daśa pañca ca

SYNONYMS

nimeṣaḥ-the duration of time called a nimeṣa; tri-lavaḥ-the duration of three lavas; jñeyaḥ-is to be known; āmnātaḥ-it is so called; te-they; trayaḥ-three; kṣaṇaḥ-the duration of time called a kṣaṇa; kṣaṇān-such kṣaṇas; pañca-five; viduḥ-one should understand; kāṣṭhām-the duration of time called a kāṣṭhā; laghu-the duration of time called a laghu; tāḥ-those; daśa pañca-fifteen; ca-also.

The duration of time of three lavas is equal to one nimeṣa, the combination of three nimeṣas makes one kṣaṇa, five kṣaṇas combined together make one kāṣṭhā, and fifteen kāṣṭhās make one laghu.

By calculation it is found that one laghu is equal to two minutes. The atomic calculation of time in terms of Vedic wisdom may be converted into present time with this understanding.

TEXT 8

laghūni vai samāmnātā
daśa pañca ca nāḍikā
te dve muhūrtaḥ praharaḥ
ṣaḍ yāmaḥ sapta vā nṛṇām

SYNONYMS

laghūni-such laghus (each of two minutes); vai-exactly; samāmnātā-is called; daśa pañca-fifteen; ca-also; nāḍikā-a nāḍikā; te-of them; dve-two; muhūrtaḥ-a moment; praharaḥ-three hours; ṣaṭ-six; yāmaḥ-one fourth of a day or night; sapta-seven; vā-or; nṛṇām-of human calculation.

Fifteen laghus make one nāḍikā, which is also called a daṇḍa. Two daṇḍas make one muhūrta, and six or seven daṇḍas make one fourth of a day or night, according to human calculation.

TEXT 9

dvādaśārdha-palonmānaṁ
caturbhiś catur-aṅgulaiḥ
svarṇa-māṣaiḥ kṛta-cchidraṁ
yāvat prastha-jala-plutam

SYNONYMS

dvādaśa-ardha-six; pala-of the scale of weight; unmānam-measuring pot; caturbhiḥ-by weight of four; catuḥ-aṅgulaiḥ-four fingers by measure; svarṇa-of gold; māṣaiḥ-of the weight; kṛta-chidram-making a hole; yāvat-as long as; prastha-measuring one prastha; jala-plutam-filled by water.

The measuring pot for one nāḍikā, or daṇḍa, can be prepared with a six-pala-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four māṣa and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one daṇḍa.

It is advised herein that the bore in the copper measuring pot must be made with a probe weighing not more than four māṣa and measuring not longer than four fingers. This regulates the diameter of the hole. The pot is submerged in water, and the overflooding time is called a daṇḍa. This is another way of measuring the duration of a daṇḍa, just as time is measured by sand in a glass. It appears that in the days of Vedic civilization there was no dearth of knowledge in physics, chemistry or higher mathematics. Measurements were calculated in different ways, as simply as could be done.

TEXT 10

yāmāś catvāraś catvāro
martyānām ahanī ubhe
pakṣaḥ pañca-daśāhāni
śuklaḥ kṛṣṇaś ca mānada

SYNONYMS

yāmāḥ-three hours; catvāraḥ-four; catvāraḥ-and four; martyānām-of the human beings; ahanī-duration of day; ubhe-both day and night; pakṣaḥ-fortnight; pañca-daśa-fifteen; ahāni-days; śuklaḥ-white; kṛṣṇaḥ-black; ca-also; mānada-measured.

It is calculated that there are four praharas, which are also called yāmas, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

TEXT 11

tayoḥ samuccayo māsaḥ
pitṝṇāṁ tad ahar-niśam
dvau tāv ṛtuḥ ṣaḍ ayanaṁ
dakṣiṇaṁ cottaraṁ divi

SYNONYMS

tayoḥ-of them; samuccayaḥ-aggregate; māsaḥ-month; pitṝṇām-of the Pitā planets; tat-that (month); ahaḥ-niśam-day and night; dvau-two; tau-months; ṛtuḥ-a season; ṣaṭ-six; ayanam-the movement of the sun in six months; dakṣiṇam-southern; ca-also; uttaram-northern; divi-in the heavens.

The aggregate of two fortnights is one month, and that period is one complete day and night for the Pitā planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

TEXT 12

ayane cāhanī prāhur

vatsaro dvādaśa smṛtaḥ
saṁvatsara-śataṁ nṛṇāṁ
paramāyur nirūpitam

SYNONYMS

ayane-in the solar movement (of six months); ca-and; ahanī-a day of the demigods; prāhuḥ-it is said; vatsaraḥ-one calendar year; dvādaśa-twelve months; smṛtaḥ-is so called; saṁvatsara-śatam-one hundred years; nṛṇām-of human beings; parama-āyuḥ-duration of life; nirūpitam-is estimated.

Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.

TEXT 13

graharkṣa-tārā-cakra-sthaḥ
paramāṇv-ādinā jagat
saṁvatsarāvasānena
paryety animiṣo vibhuḥ

SYNONYMS

graha-influential planets like the moon; ṛkṣa-luminaries like Aśvinī; tārā-stars; cakra-sthaḥ-in the orbit; parama-aṇu-ādinā-along with the atoms; jagat-the entire universe; saṁvatsara-avasānena-by the end of one year; paryeti-completes its orbit; animiṣaḥ-the eternal time; vibhuḥ-the Almighty.

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kāla.

In the Brahma-saṁhitā it is stated that the sun is the eye of the Supreme and it rotates in its particular orbit of time. Similarly, beginning from the sun down to the atom, all bodies are under the influence of the kāla-cakra, or the orbit of eternal time, and each of them has a scheduled orbital time of one saṁvatsara.

TEXT 14

saṁvatsaraḥ parivatsara
iḍā-vatsara eva ca
anuvatsaro vatsaraś ca
viduraivaṁ prabhāṣyate

SYNONYMS

saṁvatsaraḥ-orbit of the sun; parivatsaraḥ-circumambulation of Bṛhaspati; iḍā-vatsaraḥ-orbit of the stars; eva-as they are; ca-also; anuvatsaraḥ-orbit of the moon; vatsaraḥ-one calendar year; ca-also; vidura-O Vidura; evam-thus; prabhāṣyate-they are so told.

There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own saṁvatsara.

The subject matters of physics, chemistry, mathematics, astronomy, time and space dealt with in the above verses of Śrīmad-Bhāgavatam are certainly very interesting to students of the particular subject, but as far as we are concerned, we cannot explain them very thoroughly in terms of technical knowledge. The subject is summarized by the statement that above all the different branches of knowledge is the supreme control of kāla, the plenary representation of the Supreme Personality of Godhead. Nothing exists without Him, and therefore everything, however wonderful it may appear to our meager knowledge, is but the work of the magical wand of the Supreme Lord. As far as time is concerned, we beg to subjoin herewith a table of timings in terms of the modern clock.

One truṭi-8/13,500second
One vedha-8/135second
One lava-8/45second
One nimeṣa-8/15second
One kṣaṇa-8/5second
One kāṣṭhā-8seconds
One laghu-2minutes
One daṇḍa-30minutes
One prahara-3hours
One day-2hours
One night-12hours
One pakṣa-15days

Two pakṣas comprise one month, and twelve months comprise one calendar year, or one full orbit of the sun. A human being is expected to live up to one hundred years. That is the way of the controlling measure of eternal time.

The Brahma-saṁhitā (5.52) affirms this control in this way:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light.”

TEXT 15

yaḥ sṛjya-śaktim urudhocchvasayan sva-śaktyā
puṁso ’bhramāya divi dhāvati bhūta-bhedaḥ

kālākhyayā guṇamayaṁ kratubhir vitanvaṁs
tasmai baliṁ harata vatsara-pañcakāya

SYNONYMS

yaḥ-one who; sṛjya-of creation; śaktim-the seeds; urudhā-in various ways; ucchvasayan-invigorating; sva-śaktyā-by his own energy; puṁsaḥ-of the living entity; abhramāya-to dissipate darkness; divi-during the daytime; dhāvati-moves; bhūta-bhedaḥ-distinct from all other material form; kāla-ākhyayā-by the name eternal time; guṇa-mayam-the material results; kratubhiḥ-by offerings; vitanvan-enlarging; tasmai-unto him; balim-ingredients of offerings; harata-one should offer; vatsara-pañcakāya-offerings every five years.

O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

TEXT 16

vidura uvāca
pitṛ-deva-manuṣyāṇām
āyuḥ param idaṁ smṛtam
pareṣāṁ gatim ācakṣva
ye syuḥ kalpād bahir vidaḥ

SYNONYMS

viduraḥ uvāca-Vidura said; pitṛ-the Pitā planets; deva-the heavenly planets; manuṣyāṇām-and that of the human beings; āyuḥ-duration of life; param-final; idam-in their own measurement; smṛtam-calculated; pareṣām-of the superior living entities; gatim-duration of life; ācakṣva-kindly calculate; ye-all those who; syuḥ-are; kalpāt-from the millennium; bahiḥ-outside; vidaḥ-greatly learned.

Vidura said: I now understand the life durations of the residents of the Pitā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

The partial dissolution of the universe that takes place at the end of Brahmā's day does not affect all the planetary systems. The planets of highly learned living entities like the sages Sanaka and Bhṛgu are not affected by the dissolutions of the millenniums. All the planets are of different types, and each is controlled by a different kāla-cakra, or schedule of eternal time. The time of the earth planet is not applicable to other, more elevated planets. Therefore, Vidura herein inquires about the duration of life on other planets.

TEXT 17

bhagavān veda kālasya
gatiṁ bhagavato nanu
viśvaṁ vicakṣate dhīrā
yoga-rāddhena cakṣuṣā

SYNONYMS

bhagavān-O spiritually powerful one; veda-you know; kālasya-of the eternal time; gatim-movements; bhagavataḥ-of the Supreme Personality of Godhead; nanu-as a matter of course; viśvam-the whole universe; vicakṣate-see; dhīrāḥ-those who are self-realized; yoga-rāddhena-by dint of mystic vision; cakṣuṣā-by the eyes.

O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

Those who have reached the highest perfectional stage of mystic power and can see everything in the past, present and future are called tri-kāla-jñas. Similarly, the devotees of the Lord can see everything clearly that is in the revealed scriptures. The devotees of Lord Śrī Kṛṣṇa can very easily understand the science of Kṛṣṇa, as well as the situation of the material and spiritual creations, without difficulty. Devotees do not have to endeavor for any yoga-siddhi, or perfection in mystic powers. They are competent to understand everything by the grace of the Lord, who is sitting in everyone's heart.

TEXT 18

maitreya uvāca
kṛtaṁ tretā dvāparaṁ ca
kaliś ceti catur-yugam
divyair dvādaśabhir varṣaiḥ
sāvadhānaṁ nirūpitam

SYNONYMS

maitreyaḥ uvāca-Maitreya said; kṛtam-the age of Satya; tretā-the age of Tretā; dvāparam-the age of Dvāpara; ca-also; kaliḥ-the age of Kali; ca-and; iti-thus; catuḥ-yugam-four millenniums; divyaiḥ-of the demigods; dvādaśabhiḥ-twelve; varṣaiḥ-thousands of years; sa-avadhānam-approximately; nirūpitam-ascertained.

Maitreya said: O Vidura, the four millenniums are called the Satya, Tretā, Dvāpara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.

The years of the demigods are equal to 360 years of humankind. As will be clarified in the subsequent verses, 12,000 of the demigods' years, including the transitional periods which are called yuga-sandhyās, comprise the total of the aforementioned four millenniums. Thus the aggregate of the above-mentioned four millenniums is 4,320,000 years.

TEXT 19

catvāri trīṇi dve caikaṁ
kṛtādiṣu yathā-kramam

saṅkhyātāni sahasrāṇi
dvi-guṇāni śatāni ca

SYNONYMS

catvāri-four; trīṇi-three; dve-two; ca-also; ekam-one; kṛta-ādiṣu-in the Satya-yuga; yathā-kramam-and subsequently others; saṅkhyātāni-numbering; sahasrāṇi-thousands; dvi-guṇāni-twice; śatāni-hundreds; ca-also.

The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods.

As aforementioned, one year of the demigods is equal to 360 years of the human beings. The duration of the Satya-yuga is therefore 4,800 x 360, or 1,728,000 years. The duration of the Tretā-yuga is 3,600 x 360, or 1,296,000 years. The duration of the Dvāpara-yuga is 2,400 x 360, or 864,000 years. And the last, the Kali-yuga, is 1,200 x 360, or 432,000 years.

TEXT 20

sandhyā-sandhyāṁśayor antar
yaḥ kālaḥ śata-saṅkhyayoḥ
tam evāhur yugaṁ taj-jñā
yatra dharmo vidhīyate

SYNONYMS

sandhyā-transitional period before; sandhyā-aṁśayoḥ-and transitional period after; antaḥ-within; yaḥ-that which; kālaḥ-duration of time; śata-saṅkhyayoḥ-hundreds of years; tam eva-that period; āhuḥ-they call; yugam-millennium; tat-jñāḥ-the expert astronomers; yatra-wherein; dharmaḥ-religion; vidhīyate-is performed.

The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyās, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

TEXT 21

dharmaś catuṣ-pān manujān
kṛte samanuvartate
sa evānyeṣv adharmeṇa
vyeti pādena vardhatā

SYNONYMS

dharmaḥ-religion; catuḥ-pāt-complete four dimensions; manujān-mankind; kṛte-in the Satya-yuga; samanuvartate-properly maintained; saḥ-that; eva-certainly; anyeṣu-in other; adharmeṇa-by the influence of irreligion; vyeti-declined; pādena-by one part; vardhatā-gradually increasing proportionately.

O Vidura, in the Satya millennium mankind properly and completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.

In the Satya millennium, complete execution of religious principles prevailed. Gradually, the principles of religion decreased by one part in each of the subsequent millenniums. In other words, at present there is one part religion and three parts irreligion. Therefore people in this age are not very happy.

TEXT 22

tri-lokyā yuga-sāhasraṁ
bahir ābrahmaṇo dinam
tāvaty eva niśā tāta
yan nimīlati viśva-sṛk

SYNONYMS

tri-lokyāḥ-of the three worlds; yuga-the four yugas; sāhasram-one thousand; bahiḥ-outside of; ābrahmaṇaḥ-up to Brahmaloka; dinam-is a day; tāvatī-a similar (period); eva-certainly; niśā-is night; tāta-O dear one; yat-because; nimīlati-goes to sleep; viśva-sṛk-Brahmā.

Outside of the three planetary systems [Svarga, Martya and Pātāla], the four yugas multiplied by one thousand comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

When Brahmā goes to sleep in his nighttime, the three planetary systems below Brahmaloka are all submerged in the water of devastation. In his sleeping condition, Brahmā dreams about the Garbhodakaśāyī Viṣṇu and takes instruction from the Lord for the rehabilitation of the devastated area of space.

TEXT 23

niśāvasāna ārabdho
loka-kalpo 'nuvartate
yāvad dinaṁ bhagavato
manūn bhuñjaṁś catur-daśa

SYNONYMS

niśā-night; avasāne-termination; ārabdhaḥ-beginning from; loka-kalpaḥ-further creation of the three worlds; anuvartate-follows; yāvat-until; dinam-the daytime; bhagavataḥ-of the lord (Brahmā); manūn-the Manus; bhuñjan-existing through; catuḥ-daśa-fourteen.

After the end of Brahmā's night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

At the end of the life of each Manu there are shorter dissolutions also.

TEXT 24

svaṁ svaṁ kālaṁ manur bhuṅkte
sādhikāṁ hy eka-saptatim

SYNONYMS

svam-own; svam-accordingly; kālam-duration of life; manuḥ-Manu; bhuṅkte-enjoys; sa-adhikām-a little more than; hi-certainly; eka-saptatim-seventy-one.

Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.

The duration of life of a Manu comprises seventy-one sets of four millenniums, as described in the Viṣṇu Purāṇa. The duration of life of one Manu is about 852,000 years in the calculation of the demigods, or, in the calculation of human beings, 306,720,000 years.

TEXT 25

manvantareṣu manavas
tad-vaṁśyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
sureśāś cānu ye ca tān

SYNONYMS

manu-antareṣu-after the dissolution of each and every Manu; manavaḥ-other Manus; tat-vaṁśyāḥ-and their descendants; ṛṣayaḥ-the seven famous sages; surāḥ-devotees of the Lord; bhavanti-flourish; ca eva-also all of them; yugapat-simultaneously; sura-īśāḥ-demigods like Indra; ca-and; anu-followers; ye-all; ca-also; tān-them.

After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages, and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

There are fourteen Manus in one day of Brahmā, and each of them has different descendants.

TEXT 26

eṣa dainan-dinaḥ sargo
brāhmas trailokya-vartanaḥ
tiryaṅ-nṛ-pitṛ-devānāṁ
sambhavo yatra karmabhiḥ

SYNONYMS

eṣaḥ-all these creations; dainam-dinaḥ-daily; sargaḥ-creation; brāhmaḥ-in terms of the days of Brahmā; trailokya-vartanaḥ-revolution of the three worlds; tiryak-animals lower than the human beings; nṛ-human beings; pitṛ-of the Pitā planets; devānām-of the demigods; sambhavaḥ-appearance; yatra-wherein; karmabhiḥ-in the cycle of fruitive activities.

In the creation, during Brahmā's day, the three planetary systems-Svarga, Martya and Pātāla-revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.

TEXT 27

manvantareṣu bhagavān
bibhrat sattvaṁ sva-mūrtibhiḥ
manv-ādibhir idaṁ viśvam
avaty udita-pauruṣaḥ

SYNONYMS

manu-antareṣu-in each change of Manu; bhagavān-the Personality of Godhead; bibhrat-manifesting; sattvam-His internal potency; sva-mūrtibhiḥ-by His different incarnations; manu-ādibhiḥ-as Manus; idam-this; viśvam-the universe; avati-maintains; udita-discovering; pauruṣaḥ-divine potencies.

In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

TEXT 28

tamo-mātrām upādāya
pratisaṁruddha-vikramaḥ
kālenānugatāśeṣa
āste tūṣṇīṁ dinātyaye

SYNONYMS

tamaḥ-the mode of ignorance, or the darkness of night; mātrām-an insignificant portion only; upādāya-accepting; pratisaṁruddha-vikramaḥ-suspending all power of manifestation; kālena-by means of the eternal kāla; anugata-merged in; aśeṣaḥ-innumerable living entities; āste-remains; tūṣṇīm-silent; dina-atyaye-at the end of the day.

At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.

This verse is an explanation of the night of Brahmā, which is the effect of the influence of time in touch with an insignificant portion of the modes of material nature in darkness. The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhūḥ, Bhuvaḥ and Svaḥ (Pātāla, Martya and Svarga). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord's energy, and so everything becomes silent.

TEXT 29

tam evānv api dhīyante
lokā bhūr-ādayas trayaḥ
niśāyām anuvṛttāyāṁ
nirmukta-śaśi-bhāskaram

SYNONYMS

tam-that; eva-certainly; anu-after; api dhīyante-are out of sight; lokāḥ-the planets; bhūḥ-ādayaḥ-the three worlds, Bhūḥ, Bhuvaḥ and Svaḥ; trayaḥ-three; niśāyām-in the night; anuvṛttāyām-ordinary; nirmukta-without glare; śaśi-the moon; bhāskaram-the sun.

When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

It is understood that the glare of the sun and moon disappear from the sphere of the three worlds, but the sun and the moon themselves do not vanish. They appear in the remaining portion of the universe, which is beyond the sphere of the three worlds. The portion in dissolution remains without sunrays or moonglow. It all remains dark and full of water, and there are indefatigable winds, as explained in the following verses.

TEXT 30

tri-lokyāṁ dahyamānāyāṁ
śaktyā saṅkarṣaṇāgninā
yānty ūṣmaṇā maharlokāj
janaṁ bhṛgv-ādayo 'rditāḥ

SYNONYMS

tri-lokyām-when the spheres of the three worlds; dahyamānāyām-being set ablaze; śaktyā-by the potency; saṅkarṣaṇa-from the mouth of Saṅkarṣaṇa; agninā-by the fire; yānti-they go; ūṣmaṇā-heated by the warmth; mahaḥ-lokāt-from Maharloka; janam-to Janaloka; bhṛgu-the sage Bhṛgu; ādayaḥ-and others; arditāḥ-being so distressed.

The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.

TEXT 31

tāvat tri-bhuvanaṁ sadyaḥ
kalpāntaidhita-sindhavaḥ
plāvayanty utkaṭāṭopa-
caṇḍa-vāteritormayaḥ

SYNONYMS

tāvat-then; tri-bhuvanam-all the three worlds; sadyaḥ-immediately after; kalpa-anta-in the beginning of the devastation; edhita-inflated; sindhavaḥ-all the oceans; plāvayanti-inundate; utkaṭa-violent; āṭopa-agitation; caṇḍa-hurricane; vāta-by winds; īrita-blown; ūrmayaḥ-waves.

At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

It is said that the blazing fire from the mouth of Saṅkarṣaṇa rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. These reactions of worlds. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called māyā, or "that which is not."

TEXT 32

antaḥ sa tasmin salila
āste 'nantāsano hariḥ
yoga-nidrā-nimīlākṣaḥ
stūyamāno janālayaiḥ

SYNONYMS

antaḥ-within; saḥ-that; tasmin-in that; salile-water; āste-there is; ananta-Ananta; āsanaḥ-on the seat of; hariḥ-the Lord; yoga-mystic; nidrā-sleep; nimīla-akṣaḥ-eyes closed; stūya-mānaḥ-being glorified; jana-ālayaiḥ-by the inhabitants of the Janaloka planets.

The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer their glorious prayers unto the Lord with folded hands.

We should not understand the sleeping condition of the Lord to be the same as our sleep. Here the word yoga-nidrā is specifically mentioned, which indicates that the Lord's sleeping condition is also a manifestation of His internal potency. Whenever the word yoga is used it should be understood to refer to that which is transcendental. In the transcendental stage all activities are always present, and they are glorified by prayers of great sages like Bhṛgu.

TEXT 33

evaṁ-vidhair aho-rātraiḥ
kāla-gatyopalakṣitaiḥ
apakṣitam ivāsyāpi
paramāyur vayaḥ-śatam

SYNONYMS

evam-thus; vidhaiḥ-by the process of; ahaḥ-days; rātraiḥ-by nights; kāla-gatyā-advancement of time; upalakṣitaiḥ-by such symptoms; apakṣitam-declined; iva-just like; asya-his; api-although; parama-āyuḥ-duration of life; vayaḥ-years; śatam-one hundred.

Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.

Every living being lives for one hundred years in terms of the times in different planets for different entities. These one hundred years of life are not equal in every case. The longest duration of one hundred years belongs to Brahmā, but although the life of Brahmā is very long, it expires in the course of time. Brahmā is also afraid of his death, and thus he performs devotional service to the Lord, just to release himself from the clutches of illusory energy. Animals, of course, have no sense of responsibility, but even humans, who have developed a sense of responsibility, while away their valuable time without engaging in devotional service to the Lord; they live merrily, unafraid of impending death. This is the madness of human society. The madman has no responsibility in life. Similarly, a human being who does not develop a sense of responsibility before he dies is no better than the madman who tries to enjoy material life very happily without concern for the future. It is necessary that every human being be responsible in preparing himself for the next life, even if he has a duration of life like that of Brahmā, the greatest of all living creatures within the universe.

TEXT 34

yad ardham āyuṣas tasya
parārdham abhidhīyate
pūrvaḥ parārdho 'pakrānto
hy aparo 'dya pravartate

SYNONYMS

yat-that which; ardham-half; āyuṣaḥ-of the duration of life; tasya-his; parārdham-a parārdha; abhidhīyate-is called; pūrvaḥ-the former; para-ardhaḥ-half of the duration of life; apakrāntaḥ-having passed; hi-certainly; aparaḥ-the latter; adya-in this millennium; pravartate-shall begin.

The one hundred years of Brahmā's life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā's life is already over, and the second half is now current.

The duration of one hundred years in the life of Brahmā has already been discussed in many places in this work, and it is described in Bhagavad-gītā (8.17) also. Fifty years of the life of Brahmā are already over, and fifty years are yet to be completed; then, for Brahmā also, death is inevitable.

TEXT 35

pūrvasyādau parārdhasya
brāhmo nāma mahān abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yaṁ viduḥ

SYNONYMS

pūrvasya-of the first half; ādau-in the beginning; para-ardhasya-of the superior half; brāhmaḥ-Brāhma-kalpa; nāma-of the name; mahān-very great; abhūt-was manifest; kalpaḥ-millennium; yatra-whereupon; abhavat-appeared; brahmā-Lord Brahmā; śabda-brahma iti-the sounds of the Vedas; yam-which; viduḥ-they know.

In the beginning of the first half of Brahmā's life, there was a millennium called Brāhma-kalpa, wherein Lord Brahmā appeared. The birth of the Vedas was simultaneous with Brahmā's birth.

According to Padma Purāṇa (Prabhāsa-khaṇḍa), in thirty days of Brahmā many kalpas take place, such as the Varāha-kalpa and Pitṛ-kalpa. Thirty days make one month of Brahmā, beginning from the full moon to the disappearance of the moon. Twelve such months complete one year, and fifty years complete one parārdha, or one half the duration of the life of Brahmā. The Śveta-varāha appearance of the Lord is the first birthday of Brahmā. The birth date of Brahmā is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 36

tasyaiva cānte kalpo 'bhūd
yaṁ pādmam abhicakṣate
yad dharer nābhi-sarasa
āsīl loka-saroruham

SYNONYMS

tasya-of the Brāhma-kalpa; eva-certainly; ca-also; ante-at the end of; kalpaḥ-millennium; abhūt-came into existence; yam-which; pādmam-Pādma; abhicakṣate-is called; yat-in which; hareḥ-of the Personality of Godhead; nābhi-in the navel; sarasaḥ-from the reservoir of water; āsīt-there was; loka-of the universe; saroruham-lotus.

The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead, Hari.

The millennium following the Brāhma-kalpa is known as the Pādma-kalpa because the universal lotus grows in that millennium. The Pādma-kalpa is also called the Pitṛ-kalpa in certain Purāṇas.

TEXT 37

ayaṁ tu kathitaḥ kalpo
dvitīyasyāpi bhārata
vārāha iti vikhyāto
yatrāsīc chūkaro hariḥ

SYNONYMS

ayam-this; tu-but; kathitaḥ-known as; kalpaḥ-the current millennium; dvitīyasya-of the second half; api-certainly; bhārata-O descendant of Bharata; vārāhaḥ-Vārāha; iti-thus; vikhyātaḥ-is celebrated; yatra-in which; āsīt-appeared; śūkaraḥ-hog shape; hariḥ-the Personality of Godhead.

O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.

The different millenniums known as the Brāhma, Pādma and Vārāha kalpas appear a little puzzling for the layman. There are some scholars who think these kalpas to be one and the same. According to Śrīla Viśvanātha Cakravartī, the Brāhma-kalpa in the beginning of the first half appears to be the Pādma-kalpa. We can, however, simply abide by the text and understand that the present millennium is in the second half of the duration of the life of Brahmā.

TEXT 38

kālo ’yaṁ dvi-parārdhākhyo
nimeṣa upacaryate
avyākṛtasyānantasya
hy anāder jagad-ātmanaḥ

SYNONYMS

kālaḥ-eternal time; ayam-this (as measured by Brahmā’s duration of life); dvi-parārdha-ākhyaḥ-measured by the two halves of Brahmā’s life; nimeṣaḥ-less than a second; upacaryate-is so measured; avyākṛtasya-of one who is unchanged; anantasya-of the unlimited; hi-certainly; anādeḥ-of the beginningless; jagat-ātmanaḥ-of the soul of the universe.

The duration of the two parts of Brahmā’s life, as above mentioned, is calculated to be equal to one nimeṣa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.

The great sage Maitreya has given a considerable description of the time of different dimensions, beginning from the atom up to the duration of the life of Brahmā. Now he attempts to give some idea of the time of the unlimited Personality of Godhead. He just gives a hint of His unlimited time by the standard of the life of Brahmā. The entire duration of the life of Brahmā is calculated to be less than a second of the Lord’s time, and it is explained in the Brahma-saṁhitā (5.48) as follows:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the Supreme Personality of Godhead, the cause of all causes, whose plenary portion is Mahā-Viṣṇu. All the heads of the innumerable universes [the Brahmās] live only by taking shelter of the time occupied by one of His breaths.” The impersonalists do not believe in the form of the Lord, and thus they would hardly believe in the Lord’s sleeping. Their idea is obtained by a poor fund of knowledge; they calculate everything in terms of man’s capacity. They think that the existence of the Supreme is just the opposite of active human existence; because the human being has senses, the Supreme must be without sense perception; because the human being has a form, the Supreme must be formless; and because the human being sleeps, the Supreme must not sleep. Śrīmad-Bhāgavatam, however, does not agree with such impersonalists. It is clearly stated herein that the Supreme Lord rests in yoga-nidrā, as previously discussed. And because He sleeps, naturally He must breathe, and the Brahma-saṁhitā confirms that within His breathing period innumerable Brahmās take birth and die.

There is complete agreement between Śrīmad-Bhāgavatam and the Brahma-saṁhitā. Eternal time is never lost along with the life of Brahmā. It continues, but it has no ability to control the Supreme Personality of Godhead because the Lord is the controller of time. In the spiritual world there is undoubtedly time, but it has no control over activities. Time is unlimited, and the spiritual world is also unlimited, since everything there exists on the absolute plane.

TEXT 39

kālo ’yaṁ paramāṇv-ādir
dvi-parārdhānta īśvaraḥ
naiveśituṁ prabhur bhūmna
īśvaro dhāma-māninām

SYNONYMS

kālaḥ-the eternal time; ayam-this; parama-aṇu-atom; ādiḥ-beginning from; dvi-parārdha-two superdurations of time; antaḥ-to the end; īśvaraḥ-controller; na-never; eva-certainly; īśitum-to control; prabhuḥ-capable; bhūmnaḥ-of the Supreme; īśvaraḥ-controller; dhāma-māninām-of those who are body conscious.

Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā’s life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.

TEXT 40

vikāraiḥ sahito yuktair
viśeṣādibhir āvṛtaḥ
āṇḍakośo bahir ayaṁ
pañcāśat-koṭi-vistṛtaḥ

SYNONYMS

vikāraiḥ-by the transformation of the elements; sahitaḥ-along with; yuktaiḥ-being so amalgamated; viśeṣa-manifestations; ādibhiḥ-by them; āvṛtaḥ-covered; āṇḍa-kośaḥ-the universe; bahiḥ-outside; ayam-this; pañcāśat-fifty; koṭi-ten million; vistṛtaḥ-widespread.

This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.

As explained before, the entire material world is a display of sixteen diversities and eight material elements. The analytical studies of the material world are the subject matter of Sāṅkhya philosophy. The first sixteen diversities are the eleven senses and five sense objects, and the eight elements are the gross and subtle matter, namely earth, water, fire, air, sky, mind, intelligence and ego. All these combined together are distributed throughout the entire universe, which extends diametrically to four billion miles. Besides this universe of our experience, there are innumerable other universes. Some of them are bigger than the present one, and all of them are clustered together under similar material elements as described below.

TEXT 41

daśottarādhikair yatra
praviṣṭaḥ paramāṇuvat
lakṣyate ’ntar-gatāś cānye
koṭiśo hy aṇḍa-rāśayaḥ

SYNONYMS

daśa-uttara-adhikaiḥ-with ten times greater thickness; yatra-in which; praviṣṭaḥ-entered; parama-aṇu-vat-like atoms; lakṣyate-it (the mass of universes) appears; antaḥ-gatāḥ-come together; ca-and; anye-in the other; koṭiśaḥ-clustered; hi-for; aṇḍa-rāśayaḥ-huge combination of universes.

The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

The coverings of the universes are also constituted of the elements of earth, water, fire, air and ether, and each is ten times thicker than the one before. The first covering of the universe is earth, and it is ten times thicker than the universe itself. If the universe is four billion miles in size, then the size of the earthly covering of the universe is four billion times ten. The covering of water is ten times greater than the earthly covering, the covering of fire is ten times greater than the watery covering, the covering of air is ten times greater than that of the fire, the covering of ether is ten times greater still than that of air, and so on. The universe within the coverings of matter appears to be like an atom in comparison to the coverings, and the number of universes is unknown even to those who can estimate the coverings of the universes.

TEXT 42

tad āhur akṣaraṁ brahma
sarva-kāraṇa-kāraṇam
viṣṇor dhāma paraṁ sākṣāt
puruṣasya mahātmanaḥ

SYNONYMS

tat-that; āhuḥ-is said; akṣaram-infallible; brahma-the supreme; sarva-kāraṇa-all causes; kāraṇam-the supreme cause; viṣṇoḥ dhāma-the spiritual abode of Viṣṇu; param-the supreme; sākṣāt-without doubt; puruṣasya-of the puruṣa incarnation; mahātmanaḥ-of the Mahā-Viṣṇu.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestations.

Lord Mahā-Viṣṇu, who is resting in yoga-nidrā on the Causal Ocean and creating innumerable universes by His breathing process, only temporarily appears in the mahat-tattva for the temporary manifestation of the material worlds. He is a plenary portion of Lord Śrī Kṛṣṇa, and thus although He is nondifferent from Lord Kṛṣṇa, His formal appearance in the material world as an incarnation is temporary. The original form of the Personality of Godhead is actually the svarūpa, or real form, and He eternally resides in the Vaikuṇṭha world (Viṣṇuloka). The word mahātmanaḥ is used here to indicate Mahā-Viṣṇu, and His real manifestation is Lord Kṛṣṇa, who is called parama, as confirmed in the Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

”The Supreme Lord is Kṛṣṇa, the original Personality of Godhead known as Govinda. His form is eternal, full of bliss and knowledge, and He is the original cause of all causes.”

Thus end the Bhaktivedanta purports of the Third Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled ”Calculation of Time, From the Atom.”

20.4.12 Chapter Twelve

Creation of the Kumāras and Others

TEXT 1

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyaḥ paramātmanaḥ
mahimā veda-garbho ’tha
yathāsrākṣīn nibodha me

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya said; iti-thus; te-unto you; varṇitaḥ-described; kṣattaḥ-O Vidura; kāla-ākhyaḥ-by the name eternal time; paramātmanaḥ-of the Supersoul; mahimā-glories; veda-garbhaḥ-Lord Brahmā, the reservoir of the Vedas; atha-hereafter; yathā-as it is; asrākṣīt-did create; nibodha-just try to understand; me-from me.

Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.

TEXT 2

sasarjāgre ’ndha-tāmisram
atha tāmisram ādi-kṛt
mahāmohaṁ ca mohaṁ ca
tamaś cājñāna-vṛttayaḥ

SYNONYMS

sasarja-created; agre-at first; andha-tāmisram-the sense of death; atha-then; tāmisram-anger upon frustration; ādi-kṛt-all these; mahā-moham-ownership of enjoyable objects; ca-also; moham-illusory conception; ca-also; tamaḥ-darkness in self-knowledge; ca-as well as; ajñāna-nescience; vṛttayaḥ-engagements.

Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahmā. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one's real identity. And by forgetting one's real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. All material resources are offered to the living entity for his peaceful living and for the discharge of the duties of self-realization in conditioned life. But due to false identification, the conditioned soul becomes entrapped by the sense of false ownership of the property of the Supreme Lord. It is evident from this verse that Brahmā himself is a creation of the Supreme Lord, and the five kinds of nescience which condition the living entities in material existence are creations of Brahmā. It is simply ludicrous to think the living entity to be equal with the Supreme Being when one can understand that the conditioned souls are under the influence of Brahmā's magic wand. Patañjali also accepts that there are five kinds of nescience, as mentioned herein.

TEXT 3

dṛṣṭvā pāpīyasīṁ sṛṣṭiṁ
nātmānaṁ bahv amanyata
bhagavad-dhyāna-pūtena
manasānyāṁ tato 'sṛjat

SYNONYMS

dṛṣṭvā-by seeing; pāpīyasīm-sinful; sṛṣṭim-creation; na-did not; ātmānam-unto Himself; bahu-much pleasure; amanyata-felt; bhagavat-on the Personality of Godhead; dhyāna-meditation; pūtena-purified by that; manasā-by such a mentality; anyām-another; tataḥ-thereafter; asṛjat-created.

Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

Although he created the different influences of nescience, Lord Brahmā was not satisfied in performing such a thankless task, but he had to do it because most of the conditioned souls wanted it to be so. Lord Kṛṣṇa says in Bhagavad-gītā (15.15) that He is present in everyone's heart and is helping everyone to either remember of forget. The question may be raised why the Lord, who is all-merciful, helps one to remember and another to forget. Actually, His mercy is not exhibited in partiality towards one and enmity towards another. The living entity, as part and parcel of the Lord, is partially independent because he partially possesses all the qualities of the Lord. Anyone who has some independence may sometimes misuse it due to ignorance. When the living entity prefers to misuse his independence and glide down towards nescience, the all-merciful Lord first of all tries to protect him from the trap, but when the living entity persists in gliding down to hell, the Lord helps him to forget his real position. The Lord helps the falling living entity glide down to the lowest point, just to give him the chance to see if he is happy by misusing his independence.

Almost all the conditioned souls who are rotting in the material world are misusing their independence, and therefore five kinds of nescience are imposed upon them. As an obedient servitor of the Lord, Brahmā creates all these as a matter of necessity, but he is not happy in doing so because a devotee of the Lord naturally does not like to see anyone falling down from his real position. Persons who do not care for the path of realization get full facilities from the Lord for executing their proclivities to the fullest extent, and Brahmā helps in that procedure without fail.

TEXT 4

sanakaṁ ca sanandaṁ ca
sanātanam athātmabhūḥ
sanat-kumāraṁ ca munīn
niṣkriyān ūrdhva-retasaḥ

SYNONYMS

sanakam-Sanaka; ca-also; sanandam-Sananda; ca-and; sanātanam-Sanātana; atha-thereafter; ātma-bhūḥ-Brahmā, who is self-born; sanat-kumāram-Sanat-kumāra; ca-also; munīn-the great sages; niṣkriyān-free from all fruitive action; ūrdhva-retasaḥ-those whose semen flows upwards.

In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanātana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen's flowing upwards.

Although Brahmā created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: sāṅkhya, or empirical philosophy for the analytical study of material conditions; yoga, or mysticism for liberation of the pure soul from material bondage; vairāgya, the acceptance of complete detachment from material enjoyment in life to elevate oneself to the highest spiritual understanding; and tapas, or the various kinds of voluntary austerities performed for spiritual perfection. Brahmā created the four great sages Sanaka, Sananda, Sanātana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or sampradāya, known as the Kumāra-sampradāya, or later on as the Nimbārka-sampradāya, for the advancement of bhakti. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

TEXT 5

tān babhāṣe svabhūḥ putrān
prajāḥ sṛjata putrakāḥ
tan naicchan mokṣa-dharmāṇo
vāsudeva-parāyaṇāḥ

SYNONYMS

tān-unto the Kumāras, as above mentioned; babhāṣe-addressed; svabhūḥ-Brahmā; putrān-unto the sons; prajāḥ-generations; sṛjata-to create; putrakāḥ-O my sons; tat-that; na-not; aicchan-desired; mokṣa-dharmāṇaḥ-pledged to the principles of liberation; vāsudeva-the Personality of Godhead; parāyaṇāḥ-who are so devoted.

Brahmā spoke to his sons after generating them. ”My dear sons,” he said, ”now generate progeny.” But due to their being attached to Vāsudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

The four sons of Brahmā, the Kumāras, declined to become family men even on the request of their great father, Brahmā. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumāras could refuse the orders of Brahmā, who was their father and above all the creator of the universe. The reply is that one who is vāsudeva-parāyaṇa, or seriously engaged in the devotional service of the Personality of Godhead, Vāsudeva, need not care for any other obligation. It is enjoined in the Bhāgavatam (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

”Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives, and members of human society.” Thus there was nothing wrong in the acts of the Kumāras when they refused their great father’s request that they become family men.

TEXT 6

so ’vadhyātaḥ sutair evaṁ
pratyākhyātānuśāsanaiḥ
krodhaṁ durviṣahaṁ jātaṁ
niyantum upacakrame

SYNONYMS

saḥ-he (Brahmā); avadhyātaḥ-thus being disrespected; sutaiḥ-by the sons; evam-thus; pratyākhyāta-refusing to obey; anuśāsanaiḥ-the order of their father; krodham-anger; durviṣaham-too much to be tolerated; jātam-thus generated; niyantum-to control; upacakrame-tried his best.

On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.

Brahmā is the director in charge of the mode of passion of material nature. Therefore it was natural for him to become angry on the refusal of his sons to obey his order. Although the Kumāras were right in such acts of refusal, Brahmā, being absorbed in the mode of passion, could not check his passionate anger. He did not express it, however, because he knew that his sons were far enlightened in spiritual advancement and thus he should not express his anger before them.

TEXT 7

dhiyā nigṛhyamāṇo ’pi
bhruvor madhyāt prajāpateḥ
sadyo ’jāyata tan-manyuḥ
kumāro nīla-lohitaḥ

SYNONYMS

dhiyā-by intelligence; nigṛhyamāṇaḥ-being controlled; api-in spite of; bhruvoḥ-of the eyebrows; madhyāt-from between; prajāpateḥ-of Brahmā; sadyaḥ-at once; ajāyata-generated; tat-his; manyuḥ-anger; kumāraḥ-a child; nīla-lohitaḥ-mixture of blue and red.

Although he tried to curb his anger, it came out from between his eyebrows, and a child mixed blue and red was immediately generated.

The face of anger is the same whether exhibited due to ignorance or knowledge. Although Brahmā tried to curb his anger, he could not do so, even though he is the supreme being. Such anger in its true color came from between the eyebrows of Brahmā as Rudra, in a mixed color of blue (ignorance) and red (passion), because anger is the product of passion and ignorance.

TEXT 8

sa vai ruroda devānāṁ
pūrvajo bhagavān bhavaḥ
nāmāni kuru me dhātaḥ
sthānāni ca jagad-guro

SYNONYMS

saḥ-he; vai-certainly; ruroda-cried loudly; devānām pūrvajaḥ-the eldest of all demigods; bhagavān-the most powerful; bhavaḥ-Lord Śiva; nāmāni-different names; kuru-designate; me-my; dhātaḥ-O destiny maker; sthānāni-places; ca-also; jagat-guro-O teacher of the universe.

After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

TEXT 9

iti tasya vacaḥ pādmo
bhagavān paripālayan
abhyadhād bhadrayā vācā
mā rodīs tat karomi te

SYNONYMS

iti-thus; tasya-his; vacaḥ-request; pādmaḥ-one who is born from the lotus flower; bhagavān-the powerful; paripālayan-accepting the request; abhyadhāt-pacified; bhadrayā-by gentle; vācā-words; mā-do not; rodīḥ-cry; tat-that; karomi-I shall do it; te-as desired by you.

The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

TEXT 10

yad arodīḥ sura-śreṣṭha
sodvega iva bālakaḥ
tatas tvām abhidhāsyanti
nāmnā rudra iti prajāḥ

SYNONYMS

yat-as much as; arodīḥ-cried loudly; sura-śreṣṭha-O chief of the demigods; sa-udvegaḥ-with great anxiety; iva-like; bālakaḥ-a boy; tataḥ-therefore; tvām-you; abhidhāsyanti-will call; nāmnā-by the name; rudraḥ-Rudra; iti-thus; prajāḥ-people.

Thereafter Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.

TEXT 11

hṛd indriyāṇy asur vyoma
vāyur agnir jalaṁ mahī
sūryaś candras tapaś caiva
sthānāny agre kṛtāni te

SYNONYMS

hṛt-the heart; indriyāṇi-the senses; asuḥ-life air; vyoma-the sky; vāyuḥ-the air; agniḥ-fire; jalam-water; mahī-the earth; sūryaḥ-the sun; candraḥ-the moon; tapaḥ-austerity; ca-as well as; eva-certainly; sthānāni-all these places; agre-hereinbefore; kṛtāni-already made; te-for you.

My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.

The creation of Rudra from between the eyebrows of Brahmā as the result of his anger, generated from the mode of passion partly touched by ignorance, is very significant. In Bhagavad-gītā (3.37) the principle of Rudra is described. Krodha (anger) is the product of kāma (lust), which is the result of the mode of passion. When lust and hankering are unsatisfied, the element of krodha appears, which is the formidable enemy of the conditioned soul. This most sinful and inimical passion is represented as ahaṅkāra, or the false egocentric attitude of thinking oneself to be all in all. Such an egocentric attitude on the part of the conditioned soul, who is completely under the control of material nature, is described in Bhagavad-gītā as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein krodha (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life, or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the sea water is infuriated by the wind it appears in a gloomy feature of Rudra, which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes, because of the extreme heat of the sun, there are cases of heatstroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many yogīs, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra principle of anger and passion. The great yogī Durvāsā, under the influence of this Rudra principle, picked a quarrel with Mahārāja Ambarīṣa, and a brāhmaṇa boy exhibited the Rudra principle by cursing the great King Parīkṣit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position. This is confirmed as follows:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

The most lamentable falldown of the impersonalist is due to his false and unreasonable claim of being one with the Supreme.

TEXT 12

manyur manur mahinaso
mahāñ chiva ṛtadhvajaḥ
ugraretā bhavaḥ kālo
vāmadevo dhṛtavrataḥ

SYNONYMS

manyuḥ, manuḥ, mahinasaḥ, mahān, śivaḥ, ṛtadhvajaḥ, ugaretāḥ, bhavaḥ, kālaḥ, vāmadevaḥ, dhṛtavrataḥ-all names of Rudra.

Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.

TEXT 13

dhīr dhṛti-rasalomā ca
niyut sarpir ilāmbikā
irāvatī svadhā dīkṣā
rudrāṇyo rudra te striyaḥ

SYNONYMS

dhīḥ, dhṛti, rasalā, umā, niyut, sarpiḥ, ilā, ambikā, irāvatī, svadhā, dīkṣā rudrāṇyaḥ-the eleven Rudrāṇīs; rudra-O Rudra; te-unto you; striyaḥ-wives.

O Rudra, you also have eleven wives, called the Rudrāṇīs, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīkṣā.

TEXT 14

gṛhāṇaitāni nāmāni
sthānāni ca sa-yoṣaṇaḥ
ebhiḥ sṛja prajā bahvīḥ
prajānām asi yat patiḥ

SYNONYMS

gṛhāṇa-just accept; etāni-all these; nāmāni-different names; sthānāni-as well as places; ca-also; sa-yoṣaṇaḥ-along with wives; ebhiḥ-with them; sṛja-just generate; prajāḥ-progeny; bahvīḥ-on a large scale; prajānām-of the living entities; asi-you are; yat-since; patiḥ-the master.

My dear boy, you may now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

Brahmā, as the father of Rudra, selected the wives of his son, his living places, and his names as well. It is natural that one should accept the wife selected by one's father, just as a son accepts the name given by the father or as he accepts the property offered by the father. That is the general course in increasing the population of the world. On the other hand, the Kumāras did not accept the offering of their father because they were elevated far beyond the business of generating a great number of sons. As the son can refuse the order of the father for higher purposes, so the father can refuse to maintain his sons in increasing population because of higher purposes.

TEXT 15

ity ādiṣṭaḥ sva-guruṇā
bhagavān nīla-lohitaḥ
sattvākṛti-svabhāvena
sasarjātma-samāḥ prajāḥ

SYNONYMS

iti-thus; ādiṣṭaḥ-being ordered; sva-guruṇā-by his own spiritual master; bhagavān-the most powerful; nīla-lohitaḥ-Rudra, whose color is mixed blue and red; sattva-power; ākṛti-bodily features; svabhāvena-and with a very furious mode of nature; sasarja-created; ātma-samāḥ-like his own prototype; prajāḥ-generations.

The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

TEXT 16

rudrāṇāṁ rudra-sṛṣṭānāṁ
samantād grasatāṁ jagat
niśāmyāsaṅkhyaśo yūthān
prajāpatir aśaṅkata

SYNONYMS

rudrāṇām-of the sons of Rudra; rudra-sṛṣṭānām-who were generated by Rudra; samantāt-being assembled together; grasatām-while devouring; jagat-the universe; niśāmya-by observing their activities; asaṅkhyaśaḥ-unlimited; yūthān-assembly; prajā-patiḥ-the father of the living entities; aśaṅkata-became afraid of.

The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.

The generations of Rudra, the incarnation of anger, were so dangerous to the maintenance of universal affairs that even Brahmā, the father of the living entities, became afraid of them. The so-called devotees or followers of Rudra are also a menace. They are sometimes dangerous even to Rudra himself. Descendants of Rudra sometimes make plans to kill Rudra-by the grace of Rudra. That is the nature of his devotees.

TEXT 17

alaṁ prajābhiḥ sṛṣṭābhir
īdṛśībhiḥ surottama
mayā saha dahantībhir
diśaś cakṣurbhir ulbaṇaiḥ

SYNONYMS

alam-unnecessary; prajābhiḥ-by such living entities; sṛṣṭābhiḥ-generated; īdṛśībhiḥ-of this type; sura-uttama-O best among the demigods; mayā-me; saha-along with; dahantībhiḥ-who are burning; diśaḥ-all sides; cakṣurbhiḥ-by the eyes; ulbaṇaiḥ-fiery flames.

Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

TEXT 18

tapa ātiṣṭha bhadraṁ te

sarva-bhūta-sukhāvaham
tapasaiva yathā pūrvaṁ
sraṣṭā viśvam idaṁ bhavān

SYNONYMS

tapaḥ-penance; ātiṣṭha-be situated; bhadram-auspicious; te-unto you; sarva-all; bhūta-living entities; sukha-āvaham-bringing happiness; tapasā-by penance; eva-only; yathā-as much as; pūrvam-before; sraṣṭā-will create; viśvam-the universe; idam-this; bhavān-yourself.

My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon you. By penance only shall you be able to create the universe as it was before.

In the creation, maintenance and dissolution of the cosmic manifestation, the three deities Brahmā, Viṣṇu and Maheśvara, or Śiva, are respectively in charge. Rudra was advised not to destroy while the period of creation and maintenance was going on, but to situate himself in penance and wait for the time of dissolution, when his services would be called for.

TEXT 19

tapasaiva paraṁ jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
añjasā vindate pumān

SYNONYMS

tapasā-by penance; eva-only; param-the supreme; jyotiḥ-light; bhagavantam-unto the Personality of Godhead; adhokṣajam-He who is beyond the approach of the senses; sarva-bhūta-guhā-āvāsam-residing in the heart of all living entities; añjasā-completely; vindate-can know; pumān-a person.

By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

Rudra was advised by Brahmā to perform penance as an example to his sons and followers that penance is necessary for attaining the favor of the Supreme Personality of Godhead. In Bhagavad-gītā it is said that the common mass of people follow the path shown by an authority. Thus Brahmā, disgusted with the Rudra generations and afraid of being devoured by the increase of population, asked Rudra to stop producing such an unwanted generation and take to penance for attaining the favor of the Supreme Lord. We find, therefore, in pictures, that Rudra is always sitting in meditation for the attainment of the favor of the Lord. Indirectly, the sons and followers of Rudra are advised to stop the business of annihilation, following the Rudra principle while the peaceful creation of Brahmā is going on.

TEXT 20

maitreya uvāca
evam ātmabhuvādiṣṭaḥ
parikramya girāṁ patim
bāḍham ity amum āmantrya
viveśa tapase vanam

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya said; evam-thus; ātma-bhuvā-by Brahmā; ādiṣṭaḥ-being so requested; parikramya-by circumambulating; girām-of the Vedas; patim-unto the master; bāḍham-that is right; iti-thus; amum-unto Brahmā; āmantrya-thus addressing; viveśa-entered into; tapase-for the matter of penance; vanam-into the forest.

Śrī Maitreya said: Thus Rudra, having been ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

TEXT 21

athābhidhyāyataḥ sargaṁ
daśa putrāḥ prajajñire
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ

SYNONYMS

atha-thus; abhidhyāyataḥ-while thinking of; sargam-creation; daśa-ten; putrāḥ-sons; prajajñire-were begotten; bhagavat-regarding the Personality of Godhead; śakti-potency; yuktasya-empowered with; loka-the world; santāna-generation; hetavaḥ-the causes.

Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

TEXT 22

marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭho dakṣaś ca
daśamas tatra nāradaḥ

SYNONYMS

marīciḥ, atri, aṅgirasau, pulastyaḥ, pulahaḥ, kratuḥ, bhṛguḥ, vasiṣṭhaḥ, dakṣaḥ-names of sons of Brahmā; ca-and; daśamaḥ-the tenth; tatra-there; nāradaḥ-Nārada.

Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, and the tenth son, Nārada, were thus born.

The whole process of the creation, maintenance and dissolution of the cosmic manifestation is meant to give the conditioned souls a chance to go back home, back to Godhead. Brahmā created Rudra to help him in his creative endeavor, but from the very beginning Rudra began to devour the whole creation, and thus he had to be stopped from such devastating activities. Brahmā therefore created another set of good children, who were mostly in favor of worldly fruitive activities. He knew very well, however, that without devotional service to the Lord there is hardly any benefit for the conditioned souls, and therefore he at last created his worthy son Nārada, who is the supreme spiritual master of all transcendentalists. Without devotional service to the Lord one cannot make progress in any department of activity, although the path of devotional service is always independent of anything material. Only the transcendental loving service of the Lord can deliver the real goal of life, and thus the service rendered by Śrīman Nārada Muni is the highest among all the sons of Brahmā.

TEXT 23

utsaṅgān nārado jajñe
dakṣo 'ṅguṣṭhāt svayambhuvaḥ
prāṇād vasiṣṭhaḥ sañjāto
bhṛgus tvaci karāt kratuḥ

SYNONYMS

utsaṅgāt-by transcendental deliberation; nāradaḥ-Mahāmuni Nārada; jajñe-was generated; dakṣaḥ-Dakṣa; aṅguṣṭhāt-from the thumb; svayambhuvaḥ-of Brahmā; prāṇāt-from the life air, or breathing; vasiṣṭhaḥ-Vasiṣṭha; sañjātaḥ-was born; bhṛguḥ-the sage Bhṛgu; tvaci-from the touch; karāt-from the hand; kratuḥ-the sage Kratu.

Nārada was born from the deliberation of Brahmā, which is the best part of the body. Vasiṣṭha was born from his breathing, Dakṣa from a thumb, Bhṛgu from his touch, and Kratu from his hand.

Nārada was born from the best deliberation of Brahmā because Nārada was able to deliver the Supreme Lord to anyone he liked. The Supreme Personality of Godhead cannot be realized by any amount of Vedic knowledge or by any number of penances. But a pure devotee of the Lord like Nārada can deliver the Supreme Lord by his good will. The very name Nārada suggests that he can deliver the Supreme Lord. Nāra means the "Supreme Lord," and da means "one who can deliver." That he can deliver the Supreme Lord does not mean that the Lord is like a commodity that can be delivered to any person. But Nārada can deliver to anyone the transcendental loving service of the Lord as a servitor, friend, parent or lover, as one may desire out of one's own transcendental love for the Lord. In other words, it is Nārada only who can deliver the path of bhakti-yoga, the highest mystic means for attainment of the Supreme Lord.

TEXT 24

pulaho nābhito jajñe
pulastyaḥ karṇayor ṛṣiḥ
aṅgirā mukhato 'kṣṇo 'trir
marīcir manaso 'bhavat

SYNONYMS

pulahaḥ-the sage Pulaha; nābhitaḥ-from the navel; jajñe-generated; pulastyaḥ-the sage Pulastya; karṇayoḥ-from the ears; ṛṣiḥ-the great sage; aṅgirāḥ-the sage Aṅgirā; mukhataḥ-from the mouth; akṣṇaḥ-from the eyes; atriḥ-the sage Atri; marīciḥ-the sage Marīci; manasaḥ-from the mind; abhavat-appeared.

Pulastya was generated from the ears, Aṅgirā from the mouth, Atri from the eyes, Marīci from the mind and Pulaha from the navel of Brahmā.

TEXT 25

dharmaḥ stanād dakṣiṇato
yatra nārāyaṇaḥ svayam
adharmaḥ pṛṣṭhato yasmān
mṛtyur loka-bhayaṅkaraḥ

SYNONYMS

dharmaḥ-religion; stanāt-from the breast; dakṣiṇataḥ-on the right side; yatra-wherein; nārāyaṇaḥ-the Supreme Lord; svayam-personally; adharmaḥ-irreligion; pṛṣṭhataḥ-from the back; yasmāt-from which; mṛtyuḥ-death; loka-to the living entity; bhayam-karaḥ-horrible.

Religion was manifested from the breast of Brahmā, wherein is seated the Supreme Personality of Godhead Nārāyaṇa, and irreligion appeared from his back, where horrible death takes place for the living entity.

That religion was manifested from the place where the Personality of Godhead is personally situated is very significant because religion means devotional service to the Personality of Godhead, as confirmed in Bhagavad-gītā as well as the Bhāgavatam. In Bhagavad-gītā the last instruction is to give up all other engagements in the name of religion and take shelter of the Personality of Godhead. Śrīmad-Bhāgavatam also confirms that the highest perfection of religion is that which leads to the devotional service of the Lord, unmotivated and unhampered by material impediments. Religion in its perfect form is the devotional service of the Lord, and irreligion is just the opposite. The heart is the most important part of the body, whereas the back is the most neglected part. When one is attacked by an enemy one is apt to endure attacks from the back and protect himself carefully from all attacks on the chest. All types of irreligion spring from the back of Brahmā, whereas real religion, the devotional service of the Lord, is generated from the chest, the seat of Nārāyaṇa. Anything which does not lead to the devotional service of the Lord is irreligion, and anything which leads to the devotional service of the Lord is called religion.

TEXT 26

hṛdi kāmo bhruvaḥ krodho
lobhaś cādhara-dacchadāt
āsyād vāk sindhavo meḍhrān
nirṛtiḥ pāyor aghāśrayaḥ

SYNONYMS

hṛdi-from the heart; kāmaḥ-lust; bhruvaḥ-from the eyebrows; krodhaḥ-anger; lobhaḥ-greed; ca-also; adhara-dacchadāt-from between the lips; āsyāt-from the mouth; vāk-speaking; sindhavaḥ-the seas; meḍhrāt-from the penis; nirṛtiḥ-low activities; pāyoḥ-from the anus; agha-āśrayaḥ-reservoir of all vices.

Lust and desire became manifested from the heart of Brahmā, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.

A conditioned soul is under the influence of mental speculation. However great one may be in the estimation of mundane education and learning, he cannot be free from the influence of psychic activities. Therefore it is very difficult to give up lust and the desires for low activities until one is in the line of devotional service to the Lord. When one is frustrated in lust and low desires, anger is generated from the mind and expressed from between the eyebrows. Ordinary men are therefore advised to concentrate the mind by focusing on the place between the eyebrows, whereas the devotees of the Lord are already practiced to place the Supreme Personality of Godhead on the seat of their minds. The theory of becoming desireless is untenable because the mind cannot be made desireless. When it is recommended that one be desireless, it is understood that one should not desire things which are destructive to spiritual values. A devotee of the Lord always has the Lord in his mind, and thus he does not need to be desireless because all his desires are in relationship with the service of the Lord. The power of speaking is called Sarasvatī, or the goddess of learning, and the birthplace of the goddess of learning is the mouth of Brahmā. Even if a man is endowed with the favor of the goddess of learning, it is quite possible for his heart to be full of lust and material desire and his eyebrows to display symptoms of anger. One may be very learned in the mundane estimation, but that does not mean that he is free from all low activities of lust and anger. Good qualifications can be expected only from a pure devotee, who is always engaged in the thought of the Lord, or in samādhi, with faith.

TEXT 27

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuḥ
manaso dehataś cedaṁ
jajñe viśva-kṛto jagat

SYNONYMS

chāyāyāḥ-by the shadow; kardamaḥ-Kardama Muni; jajñe-became manifested; devahūtyāḥ-of Devahūti; patiḥ-husband; prabhuḥ-the master; manasaḥ-from the mind; dehataḥ-from the body; ca-also; idam-this; jajñe-developed; viśva-the universe; kṛtaḥ-of the creator; jagat-cosmic manifestation.

Sage Kardama, husband of the great Devahūti, was manifested from the shadow of Brahmā. Thus all became manifested from either the body or the mind of Brahmā.

Although one of the three modes of material nature is always prominent, they are never represented unalloyed by one another. Even in the most prominent existence of the two lower qualities, the modes of passion and ignorance, there is sometimes a tinge of the mode of goodness. Therefore all the sons generated from the body or the mind of Brahmā were in the modes of passion and ignorance, but some of them, like Kardama, were born in the mode of goodness. Nārada was born in the transcendental state of Brahmā.

TEXT 28

vācaṁ duhitaraṁ tanvīṁ
svayambhūr haratīṁ manaḥ
akāmāṁ cakame kṣattaḥ
sa-kāma iti naḥ śrutam

SYNONYMS

vācam-Vāk; duhitaram-unto the daughter; tanvīm-born of his body; svayambhūḥ-Brahmā; haratīm-attracting; manaḥ-his mind; akāmām-without being sexually inclined; cakame-desired; kṣattaḥ-O Vidura; sa-kāmaḥ-being sexually inclined; iti-thus; naḥ-we; śrutam-have heard.

O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

Balavān indriya-grāmo vidvāṁsam api karṣati (Bhāg. 9.19.17). It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man. Therefore it is advised that one should not indulge in living alone even with one's mother, sister or daughter. Vidvāṁsam api karṣati means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahmā, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahmā himself, although he is the primeval living being and the most learned within the whole universe. If Brahmā could be a victim of the sexual urge, then what of others, who are prone to so many mundane frailties? This extraordinary immortality on the part of Brahmā was heard to have occurred in some particular kalpa, but it could not have happened in the kalpa in which Brahmā heard directly from the Lord the four essential verses of Śrīmad-Bhāgavatam because the Lord blessed Brahmā, after giving him lessons on the Bhāgavatam, that he would never be bewildered in any kalpa whatsoever. This indicates that before the hearing of Śrīmad-Bhāgavatam he might have fallen a victim to such sensuality, but after hearing Śrīmad-Bhāgavatam directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestricted mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahmā just to bring to our notice this great danger.

TEXT 29

tam adharme kṛta-matiṁ

vilokya pitaraṁ sutāḥ
marīci-mukhyā munayo
viśrambhāt pratyabodhayan
SYNONYMS

tam-unto him; adharme-in the matter of immortality; kṛta-matim-the mind being so given; vilokya-seeing thus; pitaram-unto the father; sutāḥ-sons; marīci-mukhyāḥ-headed by Marīci; munayaḥ-sages; viśrambhāt-with due respect; pratyabodhayan-submitted as follows.

Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.

The sages like Marīci were not in the wrong in submitting their protests against the acts of their great father. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show, otherwise such a great personality could not have committed such a mistake. It might be that Brahmā wanted to warn his subordinates about human frailties in their dealings with women. This is always very dangerous for persons who are on the path of self-realization. Therefore, great personalities like Brahmā, even when in the wrong, should not be neglected, nor could the great sages headed by Marīci show any disrespect because of his extraordinary behavior.

TEXT 30

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yas tvaṁ duhitaraṁ gaccher
anigṛhyāṅgajaṁ prabhuḥ
SYNONYMS

na-never; etat-such a thing; pūrvaiḥ-by any other Brahmā, or yourself in any previous ka[la; kṛtam-performed; tvat-by you; ye-that which; na-nor; kariṣyanti-will do; ca-also; apare-anyone else; yaḥ-that which; tvam-you; duhitaram-unto the daughter; gaccheḥ-would do; anigṛhya-without controlling; aṅgajam-sex desire; prabhuḥ-O father.

O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

The post of Brahmā is the supermost post in the universe, and it appears that there are many Brahmās and many universes besides the one in which we are situated. One who fills this post must be ideal in behavior, for Brahmā sets the example for all living entities. Brahmā, the living entity who is the most pious and spiritually elevated, is entrusted with a post next to that of the Personality of Godhead.

TEXT 31

tejīyasām api hy etan
na suślokyaṁ jagad-guro
yad-vṛttam anutiṣṭhan vai
lokaḥ kṣemāya kalpate
SYNONYMS

tejīyasām-of the most powerful; api-also; hi-certainly; etat-such an act; na-not suitable; su-ślokyam-good behavior; jagat-guro-O spiritual master of the universe; yat-whose; vṛttam-character; anutiṣṭhan-following; vai-certainly; lokaḥ-the world; kṣemāya-for prosperity; kalpate-becomes eligible.

Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

It is said that a supremely powerful living entity can do anything and everything he likes and such acts do not affect him in any way. For example, the sun, the most powerful fiery planet in the universe, can evaporate water from anywhere and still remain as powerful. The sun evaporates water from filthy places and yet is not infected with the quality of the filth. Similarly, Brahmā remains unimpeachable in all conditions. But still, since he is the spiritual master of all living entities, his behavior and character should be so ideal that people will follow such sublime behavior and derive the highest spiritual benefit. Therefore, he should not have acted as he did.

TEXT 32

tasmai namo bhagavate
ya idaṁ svena rociṣā
ātma-sthaṁ vyañjayām āsa
sa dharmaṁ pātum arhati
SYNONYMS

tasmai-unto Him; namaḥ-obeisances; bhagavate-unto the Personality of Godhead; yaḥ-who; idam-this; svena-by His own; rociṣā-effulgence; ātma-stham-situated in Himself; vyañjayām āsa-has manifested; saḥ-He; dharmam-religion; pātum-for protection; arhati-may kindly do so.

Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

Lust for sexual intercourse is so strong that it appears herein that Brahmā could not be dissuaded from his determination in spite of the appeal by his great sons like Marīci. Therefore, the great sons began to pray to the Supreme Lord for the good sense of Brahmā. It is only by the grace of the Supreme Lord that one can be protected from the allurement of lusty material desires. The Lord gives protection to devotees who are always engaged in His transcendental loving service, and by His causeless mercy He forgives the accidental fall of a devotee. Therefore, sages like Marīci prayed for the mercy of the Lord, and their prayer was fruitful.

TEXT 33

sa itthaṁ gṛṇataḥ putrān
puro dṛṣṭvā prajāpatīn
prajāpati-patis tanvaṁ
tatyāja vrīḍitas tadā
tāṁ diśo jagṛhur ghorāṁ
nīhāraṁ yad vidus tamaḥ

SYNONYMS

saḥ-he (Brahmā); ittham-thus; gṛṇataḥ-speaking; putrān-sons; puraḥ-before; dṛṣṭvā-seeing; prajā-patīn-all the progenitors of living entities; prajāpati-patiḥ-the father of them (Brahmā); tanvam-body; tatyāja-quit; vrīḍitaḥ-ashamed; tadā-at that time; tām-that body; diśaḥ-all directions; jagṛhuḥ-accepted; ghorām-blamable; nīhāram-fog; yat-which; viduḥ-they know as; tamaḥ-darkness.

The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.

The best way to compensate for one's sinful acts is to give up one's body at once, and Brahmā, the leader of the living entities, showed this by his personal example. Brahmā has a fabulous duration of life, but he was obliged to give up his body due to his grievous sin, even though he had merely contemplated it in his mind without having actually done it.

This is a lesson for the living entities, showing how sinful an act it is to indulge in unrestricted sex life. Even to think of abominable sex life is sinful, and to compensate for such acts, one has to give up his body. In other words, one's duration of life, blessings, opulence, etc., are decreased by sinful acts, and the most dangerous type of sinful act is unrestricted sex.

Ignorance is the cause of sinful life, or sinful life is the cause of gross ignorance. The feature of ignorance is darkness or fog. Darkness or fog still covers the whole universe, and the sun is the only counteracting principle. One who takes shelter of the Lord, the perpetual light, has no fear of being annihilated in the darkness of fog or ignorance.

TEXT 34

kadācid dhyāyataḥ sraṣṭur
vedā āsaṁś catur-mukhāt
kathaṁ srakṣyāmy ahaṁ lokān
samavetān yathā purā

SYNONYMS

kadācit-once upon a time; dhyāyataḥ-while contemplating; sraṣṭuḥ-of Brahmā; vedāḥ-the Vedic literature; āsan-became manifested; catuḥ-mukhāt-from the four mouths; katham srakṣyāmi-how shall I create; aham-myself; lokān-all these worlds; samavetān-assembled; yathā-as they were; purā-in the past.

Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

As a fire can consume anything and everything without being contaminated, so, by the grace of the Lord, the fire of Brahmā's greatness consumed his desire for the sinful act of sex with his daughter. The Vedas are the source of all knowledge, and they were first revealed to Brahmā by the mercy of the Supreme Personality of Godhead while Brahmā was thinking of re-creating the material world. Brahmā is powerful by dint of his devotional service unto the Lord, and the Lord is always ready to forgive His devotee if by chance he falls down from the noble path of devotional service. The Śrīmad-Bhāgavatam (11.5.42) confirms this as follows:

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktvānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañ-cid
dhunoti sarvaṁ hṛdi sannviṣṭaḥ

"Any person who is engaged one hundred percent in the transcendental loving service of the Lord, at His lotus feet, is very dear to the Personality of Godhead Hari, and the Lord, being situated in the heart of the devotee, excuses all kinds of sins committed by chance." It was never expected that a great personality like Brahmā would ever think of sex indulgence with his daughter. The example shown by Brahmā only suggests that the power of material nature is so strong that it can act upon everyone, even Brahmā. Brahmā was saved by the mercy of the Lord with a little punishment, but by the grace of the Lord he did not lose his prestige as the great Brahmā.

TEXT 35

cātur-hotraṁ karma-tantram
upaveda-nayaiḥ saha
dharmasya pādāś catvāras
tathaivāśrama-vṛttayaḥ

SYNONYMS

cātuḥ-four; hotram-paraphernalia for sacrifice; karma-action; tantram-expansions of such activities; upaveda-supplementary to the Vedas; nayaiḥ-by logical conclusions; saha-along with; dharmasya-of religiosity; pādāḥ-principles; catvāraḥ-four; tathā eva-in the same way; āśrama-social orders; vṛttayaḥ-occupations.

The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders all became manifest.

Eating, sleeping, defending and mating are the four principles of material bodily demands which are common to both the animals and human society. To distinguish human society from the animals there is the performance of religious activities in terms of the social statuses and orders of life. They are all clearly mentioned in the Vedic literatures and were manifested by Brahmā when the four Vedas were generated from his four mouths. Thus the duties of humankind in terms of the statuses and social orders were established to be observed by the civilized man. Those who traditionally follow these principles are called Āryans, or progressive human beings.

TEXT 36

vidura uvāca
sa vai viśva-sṛjām īśo
vedādīn mukhato 'sṛjat
yad yad yenāsṛjad devas
tan me brūhi tapo-dhana

SYNONYMS

viduraḥ uvāca-Vidura said; saḥ-he (Brahmā); vai-certainly; viśva-the universe; sṛjām-of those who created; īśaḥ-the controller; veda-ādīn-the Vedas, etc.; mukhataḥ-from the mouth; asṛjat-established; yat-that; yat-which; yena-by which; asṛjat-created; devaḥ-the god; tat-that; me-unto me; brūhi-please explain; tapaḥ-dhana-O sage whose only wealth is penance.

Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahmā established the Vedic knowledge which emanated from his mouth.

TEXT 37

maitreya uvāca
ṛg-yajuḥ-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram ijyāṁ stuti-stomaṁ
prāyaścittaṁ vyadhāt kramāt

SYNONYMS

maitreyaḥ uvāca-Maitreya said; ṛk-yajuḥ-sāma-atharva-the four Vedas; ākhyān-of the name; vedān-Vedic literatures; pūrva-ādibhiḥ-beginning with the front; mukhaiḥ-by the mouths; śāstram-Vedic hymns not pronounced before; ijyām-priestly rituals; stuti-stomam-the subject matter of the reciters; prāyaścittam-transcendental activities; vyadhāt-established; kramāt-one after another.

Maitreya said: Beginning from the front face of Brahmā, gradually the four Vedas-Ṛk, Yajur, Sāma and Atharva-became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.

TEXT 38

āyur-vedaṁ dhanur-vedaṁ
gāndharvaṁ vedam ātmanaḥ
sthāpatyaṁ cāsṛjad vedaṁ
kramāt pūrvādibhir mukhaiḥ

SYNONYMS

āyuḥ-vedam-medical science; dhanuḥ-vedam-military science; gāndharvam-musical art; vedam-they are all Vedic knowledge; ātmanaḥ-of his own; sthāpatyam-architectural; ca-also; asṛjat-created; vedam-knowledge; kramāt-respectively; pūrva-ādibhiḥ-beginning from the front face; mukhaiḥ-by the mouths.

He also created the medical science, military art, musical art and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.

The Vedas contain perfect knowledge, which includes all kinds of knowledge for the human society, not only on this particular planet but on other planets as well. It is understood that military art is also necessary knowledge for the upkeep of social order, as is the art of music. All these groups of knowledge are called the Upapurāṇa, or supplements of the Vedas. Spiritual knowledge is the main topic of the Vedas, but to help the human being's spiritual pursuit of knowledge, the other information, as above mentioned, forms necessary branches of the Vedic knowledge.

TEXT 39

itihāsa-purāṇāni
pañcamaṁ vedam īśvaraḥ
sarvebhya eva vaktrebhyaḥ
sasṛje sarva-darśanaḥ

SYNONYMS

itihāsa-histories; purāṇāni-the Purāṇas (supplementary Vedas); pañcamam-the fifth; vedam-the Vedic literature; īśvaraḥ-the Lord; sarvebhyaḥ-all together; eva-certainly; vaktrebhyaḥ-from his mouths; sasṛje-created; sarva-all around; darśanaḥ-one who can see all time.

Then he created the fifth Veda-the Purāṇas and the histories-from all his mouths, since he could see all the past, present and future.

There are histories of particular countries and nations and of the world, but the Purāṇas are the histories of the universe, not only in one millennium, but in many kalpas. Brahmā has knowledge of those historical facts, and therefore all the purāṇas are histories. As originally composed by Brahmā, they are part of the Vedas and are called the fifth Veda.

TEXT 40

ṣoḍaśy-ukthau pūrva-vaktrāt
purīṣy-agniṣṭutāv atha
āptoryāmātirātrau ca
vājapeyaṁ sagosavam

SYNONYMS

ṣoḍaśī-ukthau-types of sacrifice; pūrva-vaktrāt-from the eastern mouth; purīṣi-agniṣṭutau-types of sacrifice; atha-then; āptoryāma-atirātrau-types of sacrifice; ca-and; vājapeyam-type of sacrifice; sa-gosavam-type of sacrifice.

All the different varieties of fire sacrifices [ṣoḍaśī, uktha, purīṣi, agniṣṭoma, āptoryāma, atirātra, vājapeya and gosava] became manifested from the eastern mouth of Brahmā.

TEXT 41

vidyā dānaṁ tapaḥ satyaṁ
dharmasyeti padāni ca
āśramāṁś ca yathā-saṅkhyam
asṛjat saha vṛttibhiḥ

SYNONYMS

vidyā-education; dānam-charity; tapaḥ-penance; satyam-truth; dharmasya-of religion; iti-thus; padāni-four legs; ca-also; āśramān-orders of life; ca-also; yathā-as they are; saṅkhyam-in number; asṛjat-created; saha-along with; vṛttibhiḥ-by vocations.

Education, charity, penance and truth are said to be the four legs of religion, and to learn this there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.

The nucleus of the four social orders-brahmacarya, or student life, gṛhastha, or householder family life, vānaprastha, or retired life for practicing penance, and sannyāsa, or renounced life for preaching the truth-is the four legs of religion. The vocational divisions are the brāhmaṇas, or the intelligent class, the kṣatriyas, or administrative class, the vaiśyas, or mercantile productive class, and the śūdras, or general laborer class who have no specific qualifications. All were systematically planned and created by Brahmā for the regular promotion of self-realization. Student life is meant for acquiring the best education; household family life is meant for gratifying the senses, provided it is performed with a charitable disposition of mind, retirement from household life is meant for penance, for advancement in spiritual life, and renounced life is meant for preaching the Absolute Truth to the people in general. The combined actions of all members of society make the whole situation favorable for the upliftment of the mission of human life. The beginning of this social institution is based on education meant for purifying the animal propensities of the human being. The highest purificatory process is knowledge of the Supreme Personality of Godhead, the purest of the pure.

TEXT 42

sāvitraṁ prājāpatyaṁ ca
brāhmaṁ cātha bṛhat tathā
vārtā sañcaya-śālīna-
śiloñcha iti vai gṛhe

SYNONYMS

sāvitram-the thread ceremony of the twice-born; prājāpatyam-to execute the vow for one year; ca-and; brāhmam-acceptance of the Vedas; ca-and; atha-also; bṛhat-complete abstinence from sex life; tathā-then; vārtā-vocation in terms of Vedic sanction; sañcaya-professional duty; śālīna-livelihood without asking anyone for cooperation; śila-uñchaḥ-picking up rejected grains; iti-thus; vai-even though; gṛhe-in household life.

Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sex life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone's cooperation by picking up rejected grains.

During student life the brahmacārīs were given full instructions about the importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a permanent brahmacārī, observing complete abstinence from sex life for his whole life. It all depended on the quality of the student's training. We had the opportunity to meet an avowed brahmacārī in the personality of our spiritual master, Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Gosvāmī Mahārāja. Such a great soul is called a naiṣṭhika-brahmacārī.

TEXT 43

vaikhānasā vālakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭīcakaḥ pūrvaṁ
bahvodo haṁsa-niṣkriyau

SYNONYMS

vaikhānasāḥ-the section of men who retire from active life and live on half-boiled meals; vālakhilya-one who quits his former stock of grains on receipt of more; audumbarāḥ-one who lives on what he gets from the direction towards which he starts after rising from bed; phenapāḥ-one who lives on the fruits which automatically fall from the tree; vane-in the forest; nyāse-in the order of renunciation; kuṭīcakaḥ-life in the family without attachment; pūrvam-in the beginning; bahvodaḥ-giving up all material activities and engaging fully in transcendental service; haṁsa-fully engaged in transcendental knowledge; niṣkriyau-stopping all kinds of activities.

The four divisions of retired life are the vaikhānasas, vālakhilyas, audumbaras and phenapas. The four divisions of the renounced order of life are the kuṭīcakas, bahvodas, haṁsas and niṣkriyas. All these were manifested from Brahmā.

The varṇāśrama-dharma, or the institution of the four divisions and orders of social and spiritual life, is not a new invention of the modern age, as proposed by the less intelligent. It is an institution established by Brahmā from the beginning of the creation. This is also confirmed in the Bhagavad-gītā (4.13): cātur-varṇyaṁ mayā sṛṣṭam.

TEXT 44

ānvīkṣikī trayī vārtā
daṇḍa-nītis tathaiva ca
evaṁ vyāhṛtayaś cāsan

praṇavo hy asya dahrataḥ

SYNONYMS

ānvīkṣikī-logic; trayī-the three goals, namely religion, economy and salvation; vārtā-sense gratification; daṇḍa-law and order; nītiḥ-moral codes; tathā-as also; eva ca-respectively; evam-thus; vyāhṛtayaḥ-the celebrated hymns bhūḥ, bhuvaḥ and svaḥ; ca-also; āsan-came into existence; praṇavaḥ-the oṁkāra; hi-certainly; asya-of him (Brahmā); dahrataḥ-from the heart.

The science of logical argument, the Vedic goals of life, and also law and order, moral codes, and the celebrated hymns bhūḥ, bhuvaḥ and svaḥ all became manifested from the mouths of Brahmā, and the praṇava oṁkāra was manifested from his heart.

TEXT 45

tasyoṣṇig āsīl lomabhyo
gāyatrī ca tvaco vibhoḥ
triṣṭum māṁsāt snuto 'nuṣṭub
jagaty asthnaḥ prajāpateḥ

SYNONYMS

tasya-his; uṣṇik-one of the Vedic meters; āsīt-generated; lomabhyaḥ-from the hairs on the body; gāyatrī-the principal Vedic hymn; ca-also; tvacaḥ-from the skin; vibhoḥ-of the Lord; triṣṭup-a particular type of poetic meter; māṁsāt-from the flesh; snutaḥ-from the sinews; anuṣṭup-another type of poetic meter; jagatī-another type of poetic meter; asthnaḥ-from the bones; prajāpateḥ-of the father of the living entities.

Thereafter the art of literary expression, uṣṇik, was generated from the hairs on the body of the almighty Prajāpati. The principal Vedic hymn, gāyatrī, was generated from the skin, triṣṭup from the flesh, anuṣṭup from the veins, and jagatī from the bones of the lord of the living entities.

TEXT 46

majjāyāḥ paṅktir utpannā
bṛhatī prāṇato 'bhavat

SYNONYMS

majjāyāḥ-from the bone marrow; paṅktiḥ-a particular type of verse; utpannā-became manifested; bṛhatī-another type of verse; prāṇataḥ-out of the life-breathing; abhavat-generated.

The art of writing verse, paṅkti, became manifested from the bone marrow, and that of bṛhatī, another type of verse, was generated from the life-breath of the Lord of the living entities.

TEXT 47

sparśas tasyābhavaj jīvaḥ
svaro deha udāhṛta
ūṣmāṇam indriyāṇy āhur
antaḥ-sthā balam ātmanaḥ
svarāḥ sapta vihāreṇa
bhavanti sma prajāpateḥ

SYNONYMS

sparśaḥ-the set of letters from ka to ma; tasya-his; abhavat-became; jīvaḥ-the soul; svaraḥ-vowels; dehaḥ-his body; udāhṛtaḥ-are expressed; ūṣmāṇam-the letters śa, ṣa, sa and ha; indriyāṇi-the senses; āhuḥ-are called; antaḥ-sthāḥ-the set of letters so known (ya, ra, la and va); balam-energy; ātmanaḥ-of his self; svarāḥ-music; sapta-seven; vihāreṇa-by the sensual activities; bhavanti sma-became manifested; prajāpateḥ-of the lord of the living entities.

Brahmā's soul was manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

In Sanskrit there are thirteen vowels and thirty-five consonants. The vowels are a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, e, ai, o, au, and the consonants are ka, kha, ga, gha, etc. Amongst the consonants, the first twenty-five letters are called the sparśas. There are also four antaḥ-sthas. Of the ūṣmas there are three s's, called tālavya, mūrdhanya and dantya. The musical notes are ṣa, ṛ, gā, ma, dha, and ni. All these sound vibrations are originally called śabda-brahma, or spiritual sound. It is said, therefore, that Brahmā was created in the Mahā-kalpa as the incarnation of spiritual sound. The Vedas are spiritual sound, and therefore there is no need of material interpretation as they are, although they are symbolically represented with letters which are known to us materially. In the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore called illusion in the proper sense of the term. For those who are realized souls there is nothing but spirit.

TEXT 48

śabda-brahmātmanas tasya
vyaktāvyaktātmanaḥ paraḥ
brahmāvabhāti vitato
nānā-śakty-upabṛṁhitaḥ

SYNONYMS

śabda-brahma-transcendental sound; ātmanaḥ-of the Supreme Lord; tasya-His; vyakta-manifested; avyakta-ātmanaḥ-of the unmanifested; paraḥ-transcendental; brahmā-the Absolute; avabhāti-completely manifested; vitataḥ-distributing; nānā-multifarious; śakti-energies; upabṛṁhitaḥ-invested with.

Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahmā is the complete form of the Absolute Truth and is invested with multifarious energies.

The post of Brahmā is the highest responsible post within the universe, and it is offered to the most perfect personality of the universe. Sometimes the Supreme Personality of Godhead has to become Brahmā when there is no suitable living being to occupy the post. In the material world, Brahmā is the complete representation of the Supreme Personality of Godhead, and transcendental sound, praṇava, comes from him. He is therefore invested with multifarious energies, from which all the demigods like Indra, Candra and Varuṇa are manifested. His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter. There is a purpose for the exhibition of such a tendency by Brahmā, and he is not to be condemned like an ordinary living entity.

TEXT 49

tato 'parām upādāya
sa sargāya mano dadhe

SYNONYMS

tataḥ-thereafter; aparām-another; upādāya-having accepted; saḥ-he; sargāya-in the matter of creation; manaḥ-mind; dadhe- gave attention.

Thereafter Brahmā accepted another body, in which sex life was not forbidden, and thus he engaged himself in the matter of further creation.

In his former body, which was transcendental, affection for sex life was forbidden, and Brahmā therefore had to accept another body to allow himself to be connected with sex. He thus engaged himself in the matter of creation. His former body transformed into fog, as previously described.

TEXT 50

ṛṣīṇāṁ bhūri-vīryāṇām
api sargam avistṛtam
jñātvā tad dhṛdaye bhūyaś
cintayām āsa kaurava

SYNONYMS

ṛṣīṇām-of the great sages; bhūri-vīryāṇām-with great potential power; api-in spite of; sargam-the creation; avistṛtam-not extended; jñātvā-knowing; tat-that; hṛdaye-in his heart; bhūyaḥ-again; cintayām āsa-he began to consider; kaurava-O son of the Kurus.

O son of the Kurus, when Brahmā saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he seriously began to consider how the population could be increased.

TEXT 51

aho adbhutam etan me
vyāpṛtasyāpi nityadā
na hy edhante prajā nūnaṁ
daivam atra vighātakam

SYNONYMS

aho-alas; adbhutam-it is wonderful; etat-this; me-for me; vyāpṛtasya-being busy; api-although; nityadā-always; na-does not; hi-certainly; edhante-generate; prajāḥ-living entities; nūnam-however; daivam-destiny; atra-herein; vighātakam-against.

Brahmā thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune but destiny.

TEXT 52

evaṁ yukta-kṛtas tasya
daivaṁ cāvekṣatas tadā
kasya rūpam abhūd dvedhā
yat kāyam abhicakṣate

SYNONYMS

evam-thus; yukta-contemplating; kṛtaḥ-while doing so; tasya-his; daivam-supernatural power; ca-also; avekṣataḥ-observing; tadā-at that time; kasya-of Brahmā; rūpam-form; abhūt-became manifested; dvedhā-twofold; yat-which is; kāyam-his body; abhicakṣate-is said to be.

While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahmā.

Two bodies came out from the body of Brahmā. One had a mustache, and the other had swollen breasts. No one can explain the source of their manifestation, and therefore until today they are known as the kāyam, or the body of Brahmā, with no indication of their relationship as his son or daughter.

TEXT 53

tābhyāṁ rūpa-vibhāgābhyāṁ
mithunaṁ samapadyata

SYNONYMS

tābhyām-of them; rūpa-form; vibhāgābhyām-thus being divided; mithunam-sex relation; samapadyata-perfectly executed.

The two newly separated bodies united together in a sexual relationship.

TEXT 54

yas tu tatra pumān so 'bhūn
manuḥ svāyambhuvaḥ svarāṭ
strī yāsīc chatarūpākhyā
mahiṣy asya mahātmanaḥ

SYNONYMS

yaḥ-one who; tu-but; tatra-there; pumān-the male; saḥ-he; abhūt-became; manuḥ-the father of mankind; svāyambhuvaḥ-of the name Svāyambhuva; sva-rāṭ-fully independent; strī-the woman; yā-one who; āsīt-there was; śatarūpā-of the name Śatarūpā; ākhyā-known as; mahiṣī-the queen; asya-of him; mahātmanaḥ- the great soul.

Out of them, the one who had the male form became known as the Manu named Svāyambhuva, and the woman became known as Śatarūpā, the queen of the great soul Manu.

TEXT 55

tadā mithuna-dharmeṇa
prajā hy edhāṁ babhūvire

SYNONYMS

tadā-at that time; mithuna-sex life; dharmeṇa-according to regulative principles; prajāḥ-generations; hi-certainly; edhām-increased; babhūvire-took place.

Thereafter, by sex indulgence, they gradually increased generations of population one after another.

TEXT 56

sa cāpi śatarūpāyāṁ
pañcāpatyāny ajījanat
priyavratottānapādau
tisraḥ kanyāś ca bhārata
ākūtir devahūtiś ca
prasūtir iti sattama

SYNONYMS

saḥ-he (Manu); ca-also; api-in due course; śatarūpāyām-unto Śatarūpā; pañca-five; apatyāni-children; ajījanat-begot; priyavrata-Priyavrata; uttānapādau-Uttānapāda; tisraḥ-three in number; kanyāḥ-daughters; ca-also; bhārata-O son of Bharata; ākūtiḥ-Ākūti; devahūtiḥ-Devahūti; ca-and; prasūtiḥ-Prasūti; iti-thus; sattama-O best of all.

O son of Bharata, in due course of time he [Manu] begot in Śatarūpā five children-two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.

TEXT 57

ākūtiṁ rucaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtiṁ ca
yata āpūritaṁ jagat

SYNONYMS

ākūtim-the daughter named Ākūti; rucaye-unto the sage Ruci; prādāt-handed over; kardamāya-unto the sage Kardama; tu-but; madhyamām-the middle one (Devahūti); dakṣāya-unto Dakṣa; adāt-handed over; prasūtim-the youngest daughter; ca-also; yataḥ-wherefrom; āpūritam-is fulfilled; jagat-the whole world.

The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. From them, all the world filled with population.

The history of the creation of the population of the universe is given herewith. Brahmā is the original living creature in the universe, from whom were generated the Manu Svāyambhuva and his wife Śatarūpā. From Manu, two sons and three daughters were born, and from them all the population in different planets has sprung up until now. Therefore, Brahmā is known as the grandfather of everyone, and the Personality of Godhead, being the father of Brahmā, is known as the great-grandfather of all living beings. This is confirmed in Bhagavad-gītā (11.39) as follows:

vāyur yamo ’gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṁ prapitāmahaś ca
namo namas te ’stu sahasra-kṛtvaḥ
punaś ca bhūyo ’pi namo namas te

”You are the Lord of air, the supreme justice Yama, the fire, and the Lord of rains. You are the moon, and You are the great-grandfather. Therefore I offer my respectful obeisances unto You again and again.”

Thus end the Bhaktivedanta purports of the Third Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Creation of the Kumāras and Others.”

20.4.13 Chapter Thirteen

The Appearance of Lord Varāha

TEXT 1

śrī-śuka uvāca
niśamya vācaṁ vadato
muneḥ puṇyatamāṁ nṛpa
bhūyaḥ papraccha kauravyo
vāsudeva-kathādṛtaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; niśamya-after hearing; vācam-talks; vadataḥ-while speaking; muneḥ-of Maitreya Muni; puṇya-tamām-the most virtuous; nṛpa-O King; bhūyaḥ-then again; papraccha-inquired; kauravyaḥ-the best amongst the Kurus (Vidura); vāsudeva-kathā-topics on the subject of the personality of Godhead, Vāsudeva; ādṛtaḥ-one who so adores.

Śrī Śukadeva Gosvāmī said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.

The word ādṛtaḥ is significant because it indicates that Vidura had a natural inclination for hearing the transcendental message of the Supreme Personality of Godhead, and he was never fully satisfied though continuing to hear those topics. He wanted to hear more and more so that he could be more and more blessed by the transcendental message.

TEXT 2

vidura uvāca
sa vai svāyambhuvaḥ samrāṭ
priyaḥ putraḥ svayambhuvaḥ
pratilabhya priyāṁ patnīṁ
kiṁ cakāra tato mune

SYNONYMS

viduraḥ uvāca-Vidura said; saḥ-he; vai-easily; svāyambhuvaḥ-Svāyambhuva Manu; samrāṭ-the king of all kings; priyaḥ-dear; putraḥ-son; svayambhuvaḥ-of Brahmā; pratilabhya-after obtaining; priyām-most loving; patnīm-wife; kim-what; cakāra-did; tataḥ-thereafter; mune-O great sage.

Vidura said: O great sage, what did Svāyambhuva, the dear son of Brahmā, do after obtaining his very loving wife?

TEXT 3

caritaṁ tasya rājarṣer
ādi-rājasya sattama
brūhi me śraddadhānāya
viṣvaksenāśrayo hy asau

SYNONYMS

caritam-character; tasya-his; rājarṣeḥ-of the saintly king; ādi-rājasya-of the original king; sattama-O most pious one; brūhi-kindly speak; me-unto me; śraddadhānāya-unto one eager to receive; viṣvaksena-of the Personality of Godhead; āśrayaḥ-one who has taken shelter; hi-certainly; asau-that king.

O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.

Śrīmad-Bhāgavatam is full of the transcendental topics of the Personality of Godhead and His pure devotees. In the absolute world there is no difference in quality between the Supreme Lord and His pure devotee. Therefore, hearing the topics of the Lord and hearing of the character and activities of the pure devotee have the same result, namely, the development of devotional service.

TEXT 4

śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ
tat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

SYNONYMS

śrutasya-of persons who are in the process of hearing; puṁsām-of such persons; sucira-for a long time; śramasya-laboring very hard; nanu-certainly; añjasā-elaborately; sūribhiḥ-by pure devotees; īḍitaḥ-explained by; arthaḥ-statements; tat-that; tat-that; guṇa-transcendental qualities; anuśravaṇam-thinking; mukunda-the Personality of Godhead, who awards liberation; pāda-aravindam-the lotus feet; hṛdayeṣu-within the heart; yeṣām-of them.

Persons who hear from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation.

Transcendental students are those who undergo great penance in being trained by hearing the Vedas from a bona fide spiritual master. Not only must they hear about the activities of the Lord, but they must also hear about the transcendental qualities of the devotees who are constantly thinking of the lotus feet of the Lord within their hearts. A pure devotee of the Lord cannot be separated from the lotus feet of the Lord for even a moment. Undoubtedly the Lord is always within the hearts of all living creatures, but they hardly know about it because they are deluded by the illusory material energy. The devotees, however, realize the presence of the Lord, and therefore they can always see the lotus feet of the Lord within their hearts. Such pure devotees of the Lord are as glorious as the Lord; they are, in fact, recommended by the Lord as more worshipable then He Himself. Worship of the devotee is more potent than worship of the Lord. It is therefore the duty of the transcendental students to hear of pure devotees, as explained by similar devotees of the Lord, because one cannot explain about the Lord or His devotee unless one happens to be a pure devotee himself.

TEXT 5

śrī-śuka uvāca
iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; bruvāṇam-speaking; viduram-unto Vidura; vinītam-very gentle; sahasra-śīrṣṇaḥ-the Personality of Godhead Kṛṣṇa; caraṇa-lotus feet; upadhānam-pillow; prahṛṣṭa-romā-hairs standing in ecstasy; bhagavat-in relationship with the Personality of Godhead; kathāyām-in the words; praṇīyamānaḥ-being influenced by such spirit; muniḥ-the sage; abhyacaṣṭa-attempted to speak.

Śrī Śukadeva Gosvāmī said: The Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.

The word sahasra-śīrṣṇaḥ is very significant. One who has diverse energies and activities and a wonderful brain is known as the sahasra-śīrṣṇaḥ. This qualification is applicable only to the personality of Godhead, Śrī Kṛṣṇa, and no one else. The Personality of Godhead was pleased to dine sometimes with Vidura at his home, and while resting He placed His lotus feet on the lap of Vidura. Maitreya was inspired by the thought of Vidura's wonderful fortune. The hairs of his body stood on end, and he was pleased to narrate the topics of the Personality of Godhead with great delight.

TEXT 6

maitreya uvāca
yadā sva-bhāryayā sārdhaṁ
jātaḥ svāyambhuvo manuḥ
prāñjaliḥ praṇataś cedaṁ
veda-garbham abhāṣata

SYNONYMS

maitreyaḥ uvāca-Maitreya said; yadā-when; sva-bhāryayā-along with his wife; sārdham-accompanied by; jātaḥ-appeared; svāyambhuvaḥ-Svāyambhuva Manu; manuḥ-the father of mankind; prāñjaliḥ-with folded hands; praṇataḥ-in obeisances; ca-also; idam-this; veda-garbham-unto the reservoir of Vedic wisdom; abhāṣata-addressed.

The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.

TEXT 7

tvam ekaḥ sarva-bhūtānāṁ
janma-kṛd vṛttidaḥ pitā
tathāpi naḥ prajānāṁ te
śuśrūṣā kena vā bhavet

SYNONYMS

tvam-you; ekaḥ-one; sarva-all; bhūtānām-living entities; janma-kṛt-progenitor; vṛtti-daḥ-source of subsistence; pitā-the father; tathā api-yet; naḥ-ourselves; prajānām-of all who are born; te-of you; śuśrūṣā-service; kena-how; vā-either; bhavet-may be possible.

You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

A son's duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. That is the law of creation beginning from the time of Brahmā. A father's duty is to bring up the son until he is grown, and when the son is grown up, it is his duty to render service unto the father.

TEXT 8

tad vidhehi namas tubhyaṁ
karmasv īḍyātma-śaktiṣu
yat kṛtveha yaśo viṣvag
amutra ca bhaved gatiḥ

SYNONYMS

tat-that; vidhehi-give direction; namaḥ-my obeisances; tubhyam-unto you; karmasu-in duties; īḍya-O worshipful one; ātma-śaktiṣu-within our working capacity; yat-which; kṛtvā-doing; iha-in this world; yaśaḥ-fame; viṣvak-everywhere; amutra-in the next world; ca-and; bhavet-it should be; gatiḥ-progress.

O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

Brahmā is the direct recipient of Vedic knowledge from the Personality of Godhead, and anyone discharging his entrusted duties in disciplic succession from Brahmā is sure to gain fame in this life and salvation in the next. The disciplic succession from Brahmā is called the Brahma-sampradāya, and it descends as follows: Brahmā, Nārada, Vyāsa, Madhva Muni (Pūrṇaprajña), Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharma, Puruṣottama, Brahmaṇyatīrtha, Vyāsatīrtha, Lakṣmīpati, Mādhavendra Purī, Īśvara Purī, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara and Śrī Rūpa Gosvāmī and others, Śrī Raghunātha dāsa Gosvāmī, Kṛṣṇadāsa Gosvāmī, Narottama dāsa Ṭhākura, Viśvanātha Cakravartī, Jagannātha dāsa Bābājī, Bhaktivinoda Ṭhākura, Gaurakiśora dāsa Bābājī, Śrīmad Bhaktisiddhānta Sarasvatī, A. C. Bhaktivedanta Swami.

This line of disciplic succession from Brahmā is spiritual, whereas the genealogical succession from Manu is material, but both are on the progressive march towards the same goal of Kṛṣṇa consciousness.

TEXT 9

brahmovāca
prītas tubhyam ahaṁ tāta
svasti stād vāṁ kṣitīśvara
yan nirvyalīkena hṛdā
śādhi mety ātmanārpitam

SYNONYMS

brahmā uvāca-Brahmā said; prītaḥ-pleased; tubhyam-unto you; aham-I; tāta-my dear son; svasti-all blessings; stāt-let there be; vām-unto you both; kṣiti-īśvara-O lord of the world; yat-because; nirvyalīkena-without reservation; hṛdā-by the heart; śādhi-give instruction; mā-unto me; iti-thus; ātmanā-by self; arpitam-surrendered.

Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

The relationship between the father and the son is always sublime. The father is naturally disposed with good will towards the son, and he is always ready to help the son in his progress in life. But in spite of the father's good will, the son is sometimes misguided because of his misuse of personal independence. Every living entity, however small or big he may be, has the choice of independence. If the son is unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means. The father and son relationship as exhibited here in the dealings of Brahmā and Manu is excellent. Both the father and the son are well qualified, and their example should be followed by all humankind. Manu, the son, unreservedly asked the father, Brahmā, to instruct him, and the father, who was full of Vedic wisdom, was very glad to instruct. The example of the father of mankind may be rigidly followed by mankind, and that will advance the cause of the relationship of fathers and sons.

TEXT 10

etāvaty ātmajair vīra
kāryā hy apacitir gurau
śaktyāpramattair gṛhyeta
sādaraṁ gata-matsaraiḥ

SYNONYMS

etāvatī-just exactly like this; ātmajaiḥ-by the offspring; vīra-O hero; kāryā-should be performed; hi-certainly; apacitiḥ-worship; gurau-unto the superior; śaktyā-with full capacity; apramattaiḥ-by the sane; gṛhyeta-should be accepted; sa-ādaram-with great delight; gata-matsaraiḥ-by those who are beyond the limit of envy.

O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

When the four previous sons of Brahmā, the sages Sanaka, Sanātana, Sanandana and Sanat-kumāra, refused to obey their father, Brahmā was mortified, and his anger was manifested in the shape of Rudra. That incident was not forgotten by Brahmā, and therefore the obedience of Manu Svāyambhuva was very encouraging. From the material point of view, the four sages' disobedience to the order of their father was certainly abominable, but because such disobedience was for a higher purpose, they were free from the reaction of disobedience. Those who disobey their fathers on material grounds, however, are surely subjected to disciplinary reaction for such disobedience. Manu's obedience to his father on material grounds was certainly free from envy, and in the material world it is imperative for ordinary men to follow the example of Manu.

TEXT 11

sa tvam asyām apatyāni
sadṛśāny ātmano guṇaiḥ
utpādya śāsa dharmeṇa
gāṁ yajñaiḥ puruṣaṁ yaja

SYNONYMS

saḥ-therefore that obedient son; tvam-as you are; asyām-in her; apatyāni-children; sadṛśāni-equally qualified; ātmanaḥ-of yourself; guṇaiḥ-with the characteristics; utpādya-having begotten; śāsa-rule; dharmeṇa-on the principles of devotional service; gām-the world; yajñaiḥ-by sacrifices; puruṣam-the Supreme Personality of Godhead; yaja-worship.

Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.

The purpose of the material creation by Brahmā is clearly described herein. Every human being should beget nice children in the womb of his wife, as a sacrifice for the purpose of worshiping the Supreme Personality of Godhead in devotional service. In the Viṣṇu Purāṇa (3.8.9) it is stated:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

"One can worship the Supreme Personality of Godhead, Viṣṇu, by proper discharge of the principles of varṇa and āśrama. There is no alternative to pacifying the Lord by execution of the principles of the varṇāśrama system."

Viṣṇu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Viṣṇu, and the first stepping-stone is the varṇāśrama-dharma system. Varṇāśrama-dharma is the systematic institution for advancing in worship of Viṣṇu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of varṇāśrama-dharma. The other sons of Brahmā, the Kumāras, directly engaged in devotional service, and thus they had no need to execute the principles of varṇāśrama-dharma.

TEXT 12

paraṁ śuśrūṣaṇaṁ mahyaṁ
syāt prajā-rakṣayā nṛpa
bhagavāṁs te prajā-bhartur
hṛṣīkeśo 'nutuṣyati

SYNONYMS

param-the greatest; śuśrūṣaṇam-devotional service; mahyam-unto me; syāt-should be; prajā-the living entities born in the material world; rakṣayā-by saving them from being spoiled; nṛpa-O King; bhagavān-the Personality of Godhead; te-with you; prajā-bhartuḥ-with the protector of the living beings; hṛṣīkeśaḥ-the Lord of the senses; anutuṣyati-is satisfied.

O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahmā is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahmā. Similarly, all other kings on different planets of the universe are representatives of Manu. The lawbook for the entire human society is the Manu-saṁhitā, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained in Viṣṇu worship. Everyone must be educated in Viṣṇu worship and engaged in the devotional service of Hṛṣīkeśa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hṛṣīkeśa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahmā, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

TEXT 13

yeṣāṁ na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣāṁ śramo hy apārthāya
yad ātmā nādṛtaḥ svayam

SYNONYMS

yeṣām-of those with whom; na-never; tuṣṭaḥ-satisfied; bhagavān-the Personality of Godhead; yajña-liṅgaḥ-the form of sacrifice; janārdanaḥ-Lord Kṛṣṇa, or the viṣṇu-tattva; teṣām-of them; śramaḥ-labor; hi-certainly; apārthāya-without profit; yat-because; ātmā-the Supreme Soul; na-not; ādṛtaḥ-respected; svayam-his own self.

The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

Brahmā is deputed as the supreme head of universal affairs, and he in his turn deputes Manu and others as charges d'affaires of the material manifestation, but the whole show is for the satisfaction of the Supreme Personality of Godhead. Brahmā knows how to satisfy the Lord, and similarly persons engaged in the line of Brahmā's plan of activities also know how to satisfy the Lord. The Lord is satisfied by the process of devotional service, consisting of the ninefold process of hearing, chanting, etc. It is in one's own sell-interest to execute prescribed devotional service, and anyone who neglects this process neglects his own self-interest. Everyone wants to satisfy his senses, but above the senses is the mind, above the mind is the intelligence, above the intelligence is the individual self, and above the individual self is the Superself. Above even the Superself is the Supreme Personality of Godhead, viṣṇu-tattva. The primeval Lord and the cause of all causes is Śrī Kṛṣṇa. The complete process of perfectional service is to render service for the satisfaction of the transcendental senses of Lord Kṛṣṇa, who is known as Janārdana.

TEXT 14

manur uvāca
ādeśe 'haṁ bhagavato
varteyāmīva-sūdana
sthānaṁ tv ihānujānīhi
prajānāṁ mama ca prabho

SYNONYMS

manuḥ uvāca-Śrī Manu said; ādeśe-under the order; aham-I; bhagavataḥ-of your powerful self; varteya-shall stay; amīva-sūdana-O killer of all sins; sthānam-the place; tu-but; iha-in this world; anujānīhi-please let me know; prajānām-of the living entities born from me; mama-my; ca-also; prabho-O lord.

Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.

TEXT 15

yad okaḥ sarva-bhūtānāṁ
mahī magnā mahāmbhasi
asyā uddharaṇe yatno
deva devyā vidhīyatām

SYNONYMS

yat-because; okaḥ-the dwelling place; sarva-for all; bhūtānām-living entities; mahī-the earth; magnā-merged; mahā-ambhasi-in the great water; asyāḥ-of this; uddharaṇe-in the lifting; yatnaḥ-attempt; deva-O master of the demigods; devyāḥ-of this earth; vidhīyatām-let it be done.

O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

The great water mentioned in this connection is the Garbhodaka Ocean, which fills half of the universe.

TEXT 16

maitreya uvāca

parameṣṭhī tv apāṁ madhye
tathā sannām avekṣya gām
katham enāṁ samunneṣya
iti dadhyau dhiyā ciram

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya Muni said; parameṣṭhī-Brahmā; tu-also; apām-the water; madhye-within; tathā-thus; sannām-situated; avekṣya-seeing; gām-the earth; katham-how; enām-this; samunneṣye-I shall lift; iti-thus; dadhyau-gave attention; dhiyā-by intelligence; ciram-for a long time.

Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.

According to Jīva Gosvāmī, the topics delineated here are of different millenniums. The present topics are of the Śveta-varāha millennium, and topics regarding the Cākṣuṣa millennium will also be discussed in this chapter.

TEXT 17

sṛjato me kṣitir vārbhiḥ
plāvyamānā rasāṁ gatā
athātra kim anuṣṭheyam
asmābhiḥ sarga-yojitaiḥ
yasyāhaṁ hṛdayād āsaṁ
sa īśo vidadhātu me

SYNONYMS

sṛjataḥ-while engaged in creation; me-of me; kṣitiḥ-the earth; vārbhiḥ-by the water; plāvyamānā-being inundated; rasām-depth of water; gatā-gone down; atha-therefore; atra-in this matter; kim-what; anuṣṭheyam-is right to be attempted; asmābhiḥ-by us; sarga-creation; yojitaiḥ-engaged in; yasya-the one from whose; aham-I; hṛdayāt-from the heart; āsam-born; saḥ-He; īśaḥ-the Lord; vidadhātu-may direct; me-unto me.

Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.

The devotees of the Lord, who are all confidential servitors, are sometimes perplexed in the discharge of their respective duties, but they are never discouraged. They have full faith in the Lord, and He paves the way for the smooth progress of the devotee's duty.

TEXT 18

ity abhidhyāyato nāsā-
vivarāt sahasānagha
varāha-toko niragād
aṅguṣṭha-parimāṇakaḥ

SYNONYMS

iti-thus; abhidhyāyataḥ-while thinking; nāsā-vivarāt-from the nostrils; sahasā-all of a sudden; anagha-O sinless one; varāha-tokaḥ-a minute form of Varāha (a boar); niragāt-came out; aṅguṣṭha-the upper portion of the thumb; parimāṇakaḥ-of the measurement.

O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril. The measurement of the creature was not more than the upper portion of a thumb.

TEXT 19

tasyābhipaśyataḥ kha-sthaḥ
kṣaṇena kila bhārata
gaja-mātraḥ pravavṛdhe
tad adbhutam abhūn mahat

SYNONYMS

tasya-his; abhipaśyataḥ-while thus observing; kha-sthaḥ-situated in the sky; kṣaṇena-suddenly; kila-verily; bhārata-O descendant of Bharata; gaja-mātraḥ-just like an elephant; pravavṛdhe-thoroughly expanded; tat-that; adbhutam-extraordinary; abhūt-transformed; mahat-into a gigantic body.

O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.

TEXT 20

marīci-pramukhair vipraiḥ
kumārair manunā saha
dṛṣṭvā tat saukaraṁ rūpaṁ
tarkayām āsa citradhā

SYNONYMS

marīci-the great sage Marīci; pramukhaiḥ-headed by; vipraiḥ-all brāhmaṇas; kumāraiḥ-with the four Kumāras; manunā-and with Manu; saha-with; dṛṣṭvā-seeing; tat-that; saukaram-appearance like a boar; rūpam-form; tarkayām āsa-argued among themselves; citradhā-in various ways.

Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great brāhmaṇas like Marīci, as well as the Kumāras and Manu, began to argue in various ways.

TEXT 21

kim etat sūkara-vyājaṁ
sattvaṁ divyam avasthitam
aho batāścaryam idaṁ

nāsāyā me viniḥsṛtam
SYNONYMS

kim-what; etat-this; sūkara-boar; vyājam-pretension; sattvam-entity; divyam-extraordinary; avasthitam-situated; aho bata-oh, it is; āścaryam-very wonderful; idam-this; nāsāyāḥ-from the nose; me-my; viniḥsṛtam-came out.

Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

TEXT 22

dṛṣṭo 'ṅguṣṭha-śiro-mātraḥ
kṣaṇād gaṇḍa-śilā-samaḥ
api svid bhagavān eṣa
yajño me khedayan manaḥ
SYNONYMS

dṛṣṭaḥ-just seen; aṅguṣṭha-thumb; śiraḥ-tip; mātraḥ-only; kṣaṇāt-immediately; gaṇḍa-śilā-large stone; samaḥ-like; api svit-whether; bhagavān-the Personality of Godhead; eṣaḥ-this; yajñaḥ-Viṣṇu; me-my; khedayan-perturbing; manaḥ-mind.

First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?

Since Brahmā is the supermost person in the universe and he had never before experienced such a form, he could guess that the wonderful appearance of the boar was an incarnation of Viṣṇu. The uncommon features symptomatic of the incarnation of Godhead can bewilder even the mind of Brahmā.

TEXT 23

iti mīmāṁsatas tasya
brahmaṇaḥ saha sūnubhiḥ
bhagavān yajña-puruṣo
jagarjāgendra-sannibhaḥ
SYNONYMS

iti-thus; mīmāṁsataḥ-while deliberating; tasya-his; brahmaṇaḥ-of Brahmā; saha-along with; sūnubhiḥ-his sons; bhagavān-the Personality of Godhead; yajña-Lord Viṣṇu; puruṣaḥ-the Supreme Person; jagarja-resounded; aga-indra-great mountain; sannibhaḥ-like.

While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.

It appears that great hills and mountains also have their roaring power because they are also living entities. The volume of the sound vibrated is in proportion to the size of the material body. While Brahmā was guessing about the appearance of the Lord's incarnation as a boar, the Lord confirmed Brahmā's contemplation by roaring with His gorgeous voice.

TEXT 24

brahmāṇaṁ harṣayām āsa
haris tāṁś ca dvijottamān
sva-garjitena kakubhaḥ
pratisvanayatā vibhuḥ
SYNONYMS

brahmāṇam-unto Brahmā; harṣayām āsa-enlivened; hariḥ-the Personality of Godhead; tān-all of them; ca-also; dvija-uttamān-highly elevated brāhmaṇas; sva-garjitena-by His uncommon voice; kakubhaḥ-all directions; pratisvanayatā-which echoed; vibhuḥ-the omnipotent.

The omnipotent Supreme Personality of Godhead enlivened Brahmā and the other highly elevated brāhmaṇas by again roaring with His uncommon voice, which echoed in all directions.

Brahmā and other enlightened brāhmaṇas who know the Supreme Personality of Godhead are enlivened by the appearance of the Lord in any of His multi-incarnations. The appearance of the wonderful and gigantic incarnation of Viṣṇu as the mountainlike boar did not fill them with any kind of fear, although the Lord's resounding voice was tumultuous and echoed horribly in all directions as an open threat to all demons who might challenge His omnipotency.

TEXT 25

niśamya te ghargharitaṁ sva-kheda-
kṣayiṣṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo 'gṛṇan sma
SYNONYMS

niśamya-just after hearing; te-those; ghargharitam-the tumultuous sound; sva-kheda-personal lamentation; kṣayiṣṇu-destroying; māyā-maya-all-merciful; sūkarasya-of Lord Boar; janaḥ-the Janaloka planet; tapaḥ-the Tapoloka planet; satya-the Satyaloka planet; nivāsinaḥ-residents; te-all of them; tribhiḥ-from the three Vedas; pavitraiḥ-by the all-auspicious mantras; munayaḥ-great thinkers and sages; agṛṇan sma-chanted.

When the great sages and thinkers who are residents of Janaloka, Tapoloka and Satyaloka heard the tumultuous voice of Lord Boar, which was the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.

The word māyāmaya is very significant in this verse. Māyā means "mercy," "specific knowledge" and also "illusion." Therefore Lord Boar is everything; He is merciful, He is all knowledge, and He is illusion also. The sound which He vibrated as the boar incarnation was answered by the Vedic hymns of the great sages in the planets Janaloka, Tapoloka and Satyaloka. The highest intellectual and pious living entities live in those planets, and when they heard the extraordinary voice of the boar, they could understand that the specific sound was vibrated by the Lord and no one else. Therefore they replied by praying to the Lord with

Vedic hymns. The earth planet was submerged in the mire, but on hearing the sound of the Lord, the inhabitants of the higher planets were all jubilant because they knew that the Lord was there to deliver the earth. Therefore Brahmā and all the sages, such as Bhṛgu, Brahmā's other sons, and learned brāhmaṇas, were enlivened, and they concertedly joined in praising the Lord with the transcendental vibrations of the Vedic hymns. The most important is the Bṛhan-nāradīya Purāṇa verse Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 26

teṣāṁ satāṁ veda-vitāna-mūrtir
brahmāvadhāryātma-guṇānuvādam
vinadya bhūyo vibudhodayāya
gajendra-līlo jalam āviveśa

SYNONYMS

teṣām-of them; satām-of the great devotees; veda-all knowledge; vitāna-mūrtiḥ-the form of expansion; brahma-Vedic sound; avadhārya-knowing it well; ātma-of Himself; guṇa-anuvādam-transcendental glorification; vinadya-resounding; bhūyaḥ-again; vibudha-of the transcendentally learned; udayāya-for the elevation or benefit; gajendra-līlaḥ-playing like an elephant; jalam-the water; āviveśa-entered.

Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees' prayers were meant for Him.

The form of the Lord in any shape is always transcendental and full of knowledge and mercy. The Lord is the destroyer of all material contamination because His form is personified Vedic knowledge. All the Vedas worship the transcendental form of the Lord. In the Vedic mantras the devotees request the Lord to remove the glaring effulgence because it covers His real face. That is the version of the Īśopaniṣad. The Lord has no material form, but His form is always understood in terms of the Vedas. The Vedas are said to be the breath of the Lord, and that breath was inhaled by Brahmā, the original student of the Vedas. The breathing from the nostril of Brahmā caused the appearance of Lord Boar, and therefore the boar incarnation of the Lord is the personified Vedas. The glorification of the incarnation by the sages on the higher planets consisted of factual Vedic hymns. Whenever there is glorification of the Lord, it is to be understood that Vedic mantras are being rightly vibrated. The Lord was therefore pleased when such Vedic mantras were chanted, and to encourage His pure devotees, He roared once more and entered the water to rescue the submerged earth.

TEXT 27

utkṣipta-vālaḥ kha-caraḥ kaṭhoraḥ
saṭā vidhunvan khara-romaśa-tvak
khurāhatābhraḥ sita-daṁṣṭra īkṣā-
jyotir babhāse bhagavān mahīdhraḥ

SYNONYMS

utkṣipta-vālaḥ-slashing with the tail; kha-caraḥ-in the sky; kaṭhoraḥ-very hard; saṭāḥ-hairs on the shoulder; vidhunvan-quivering; khara-sharp; romaśa-tvak-skin full of hairs; khura-āhata-struck by the hooves; abhraḥ-the clouds; sita-daṁṣṭraḥ-white tusks; īkṣā-glance; jyotiḥ-luminous; babhāse-began to emit an effulgence; bhagavān-the Personality of Godhead; mahī-dhraḥ-the supporter of the world.

Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hooves and His glittering white tusks.

When the Lord is offered prayers by His devotees, His transcendental activities are described. Here are some of the transcendental features of Lord Boar. As the residents of the upper three planetary systems offered their prayers to the Lord, it is understood that His body expanded throughout the sky, beginning from the topmost planet, Brahmaloka, or Satyaloka. It is stated in the Brahma-saṁhitā that His eyes are the sun and the moon; therefore His very glance over the sky was as illuminating as the sun or the moon. The Lord is described herein as mahīdhraḥ, which means either a "big mountain" or the "sustainer of the earth." In other words, the Lord's body was as big and hard as the Himalayan Mountains; otherwise how was it possible that He kept the entire earth on the support of His white tusks? The poet Jayadeva, a great devotee of the Lord, has sung of the incident in his prayers for the incarnations:

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare

"All glories to Lord Keśava [Kṛṣṇa], who appeared as the boar. The earth was held between His tusks, which appeared like the scars on the moon."

TEXT 28

ghrāṇena pṛthvyāḥ padavīṁ vijighran
kroḍāpadeśaḥ svayam adhvarāṅgaḥ
karāla-daṁṣṭro 'py akarāla-dṛgbhyām
udvīkṣya viprān gṛṇato 'viśat kam

SYNONYMS

ghrāṇena-by smelling; pṛthvyāḥ-of the earth; padavīm-situation; vijighran-searching after the earth; kroḍa-apadeśaḥ-assuming the body of a hog; svayam-personally; adhvara-transcendental; aṅgaḥ-body; karāla-fearful; daṁṣṭraḥ-teeth (tusks); api-in spite of; akarāla-not fearful; dṛgbhyām-by His glance; udvīkṣya-glancing over; viprān-all the brāhmaṇa- devotees; gṛṇataḥ-who were engaged in prayers; aviśat-entered; kam-the water.

He was personally the Supreme Lord Viṣṇu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee-brāhmaṇas engaged in offering prayers. Thus He entered the water.

We should always remember that although the body of a hog is material, the hog form of the Lord was not materially contaminated. It is not possible for an earthly hog to assume a gigantic form spreading throughout the sky, beginning from the Satyaloka. His body is always transcendental in all circumstances; therefore, the assumption of the form of a boar is only His pastime. His body is all Vedas, or transcendental. But since He had assumed the form of a boar, He began to search out the earth by smelling, just like a hog. The Lord can perfectly play the part of any living entity. The gigantic feature of the boar was certainly very fearful for all nondevotees, but to the pure devotees of the Lord He was not at all fearful; on the contrary, He was so pleasingly glancing upon His devotees that all of them felt transcendental happiness.

TEXT 29

sa vajra-kūṭāṅga-nipāta-vega-
viśīrṇa-kukṣiḥ stanayann udanvān
utsṛṣṭa-dīrghormi-bhujair ivārtaś
cukrośa yajñeśvara pāhi meti

SYNONYMS

saḥ-that; vajra-kūṭa-aṅga-body like a great mountain; nipāta-vega-the force of diving; viśīrṇa-bifurcating; kukṣiḥ-the middle portion; stanayan-resounding like; udanvān-the ocean; utsṛṣṭa-creating; dīrgha-high; ūrmi-waves; bhujaiḥ-by the arms; iva ārtaḥ-like a distressed person; cukrośa-prayed loudly; yajña-īśvara-O master of all sacrifices; pāhi-please protect; mā-unto me; iti-thus.

Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, "O Lord of all sacrifices, please do not cut me in two! Kindly give me protection!"

Even the great ocean was perturbed by the falling of the mountainlike body of the transcendental boar, and it appeared to be frightened, as if death were imminent.

TEXT 30

khuraiḥ kṣuraprair darayaṁs tad āpa
utpāra-pāraṁ tri-parū rasāyām
dadarśa gāṁ tatra suṣupsur agre
yāṁ jīva-dhānīṁ svayam abhyadhatta

SYNONYMS

khuraiḥ-by the hooves; kṣurapraiḥ-compared to a sharp weapon; darayan-penetrating; tat-that; āpaḥ-water; utpāra-pāram-found the limitation of the unlimited; tri-paruḥ-the master of all sacrifices; rasāyām-within the water; dadarśa-found; gām-the earth; tatra-there; suṣupsuḥ-lying; agre-in the beginning; yām-whom; jīva-dhānīm-the resting place for all living entities; svayam-personally; abhyadhatta-uplifted.

Lord Boar penetrated the water with His hooves, which were like sharp arrows, and found the limits of the ocean, although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

The word rasāyām is sometimes interpreted to mean Rasātala, the lowest planetary system, but that is not applicable in this connection, according to Viśvanātha Cakravartī Ṭhākura. The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talātala, Vitala, Rasātala, Pātāla, etc. Therefore the earth cannot be situated in the Rasātala planetary system. It is described in the Viṣṇu-dharma:

pātāla-mūleśvara-bhoga-saṁhatau
vinyasya pādau pṛthivīṁ ca bibhrataḥ
yasyopamāno na babhūva so 'cyuto
mamāstu māṅgalya-vivṛddhaye hariḥ

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahmā's day.

TEXT 31

sva-daṁṣṭrayoddhṛtya mahīṁ nimagnāṁ
sa utthitaḥ saṁruruce rasāyāḥ
tatrāpi daityaṁ gadayāpatantaṁ
sunābha-sandīpita-tīvra-manyuḥ

SYNONYMS

sva-daṁṣṭrayā-by His own tusks; uddhṛtya-raising; mahīm-the earth; nimagnām-submerged; saḥ-He; utthitaḥ-getting up; saṁruruce-appeared very splendid; rasāyāḥ-from the water; tatra-there; api-also; daityam-unto the demon; gadayā-with the club; āpatantam-rushing towards Him; sunābha-the wheel of Kṛṣṇa; sandīpita-glowing; tīvra-fierce; manyuḥ-anger.

Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiraṇyākṣa], although he tried to fight with the Lord.

According to Śrīla Jīva Gosvāmī, the Vedic literatures describe the incarnation of Lord Varāha (Boar) in two different devastations, namely the Cākṣuṣa devastation and the Svāyambhuva devastation. This particular appearance of the boar incarnation actually took place in the Svāyambhuva devastation, when all planets other than the higher ones-Jana, Mahar and Satya-merged in the water of devastation. This particular incarnation of the boar was seen by the inhabitants of the planets mentioned above. Śrīla Viśvanātha Cakravartī suggests that the sage Maitreya amalgamated both the boar incarnations in different devastations and summarized them in his description to Vidura.

TEXT 32

jaghāna rundhānam asahya-vikramaṁ
sa līlayebhaṁ mṛgarāḍ ivāmbhasi

tad-rakta-paṅkāṅkita-gaṇḍa-tuṇḍo
yathā gajendro jagatīṁ vibhindan
SYNONYMS

jaghāna-killed; rundhānam-the obstructive enemy; asahya-unbearable; vikramam-prowess; saḥ-He; līlayā-easily; ibham-the elephant; mṛga-rāṭ-the lion; iva-like; ambhasi-in the water; tat-rakta-of his blood; paṅka-aṅkita-smeared by the pool; gaṇḍa-cheeks; tuṇḍaḥ-tongue; yathā-as if; gajendraḥ-the elephant; jagatīm-earth; vibhindan-digging.

Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.

TEXT 33

tamāla-nīlaṁ sita-danta-koṭyā
kṣmām utkṣipantaṁ gaja-līlayāṅga
prajñāya baddhāñjalayo 'nuvākair
viriñci-mukhyā upatasthur īśam
SYNONYMS

tamāla-a blue tree named the tamāla; nīlam-bluish; sita-white; danta-tusks; koṭyā-with the curved edge; kṣmām-the earth; utkṣipantam-while suspending; gaja-līlayā-playing like an elephant; aṅga-O Vidura; prajñāya-after knowing it well; baddha-folded; añjalayaḥ-hands; anuvākaiḥ-by Vedic hymns; viriñci-Brahmā; mukhyāḥ-headed by; upatasthuḥ-offered prayers; īśam-unto the Supreme Lord.

Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that of a tamāla tree, and thus the sages, headed by Brahmā, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.

TEXT 34

ṛṣaya ūcuḥ
jitaṁ jitaṁ te 'jita yajña-bhāvana
trayīṁ tanuṁ svāṁ paridhunvate namaḥ
yad-roma-garteṣu nililyur addhayas
tasmai namaḥ kāraṇa-sūkarāya te
SYNONYMS

ṛṣayaḥ ūcuḥ-the glorified sages uttered; jitam-all glories; jitam-all victories; te-unto You; ajita-O unconquerable one; yajña-bhāvana-one who is understood by performances of sacrifice; trayīm-personified Vedas; tanum-such a body; svām-own; paridhunvate-shaking; namaḥ-all obeisances; yat-whose; roma-hairs; garteṣu-in the holes; nililyuḥ-submerged; addhayaḥ-the oceans; tasmai-unto Him; namaḥ-offering obeisances; kāraṇa-sūkarāya-unto the hog form assumed for reasons; te-unto You.

All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.

The Lord can assume any form He likes, and in all circumstances He is the cause of all causes. Since His form is transcendental, He is always the Supreme Personality of Godhead, as He is in the Causal Ocean in the form of Mahā-Viṣṇu. Innumerable universes generate from the holes of His bodily hairs, and thus His transcendental body is the Vedas personified. He is the enjoyer of all sacrifices, and He is the unconquerable Supreme Personality of Godhead. He is never to be misunderstood to be other than the Supreme Lord because of His assuming the form of a boar to lift the earth. That is the clear understanding of sages and great personalities like Brahmā and other residents of the higher planetary systems.

TEXT 35

rūpaṁ tavaitan nanu duṣkṛtātmanāṁ
durdarśanaṁ deva yad adhvarātmakam
chandāṁsi yasya tvaci barhi-romasv
ājyaṁ dṛśi tv aṅghriṣu cātur-hotram
SYNONYMS

rūpam-form; tava-Your; etat-this; nanu-but; duṣkṛta-ātmanām-of souls who are simply miscreants; durdarśanam-very difficult to see; deva-O Lord; yat-that; adhvara-ātmakam-worshipable by performances of sacrifice; chandāṁsi-the Gāyatrī mantra and others; yasya-whose; tvaci-touch of the skin; barhiḥ-sacred grass called kuśa; romasu-hairs on the body; ājyam-clarified butter; dṛśi-in the eyes; tu-also; aṅghriṣu-on the four legs; cātuḥ-hotram-four kinds of fruitive activities.

O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gāyatrī and others, are in the touch of Your skin. In Your bodily hairs is the kuśa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.

There is a class of miscreants who are known in the words of Bhagavad-gītā as veda-vādī, or so-called strict followers of the Vedas. They do not believe in the incarnation of the Lord, what to speak of the Lord's incarnation as the worshipable hog. They describe worship of the different forms or incarnations of the Lord as anthropomorphism. In the estimation of Śrīmad-Bhāgavatam these men are miscreants, and in Bhagavad-gītā (7.15) they are called not only miscreants but also fools and the lowest of mankind, and it is said that their knowledge has been plundered by illusion due to their atheistic temperament. For such condemned persons, the Lord's incarnation as the gigantic hog is invisible. These strict followers of the Vedas who despise the eternal forms of the Lord may know from Śrīmad-Bhāgavatam that such incarnations are personified forms of the Vedas. Lord Boar's skin, His eyes and His bodily hair holes are all described here as different parts of the Vedas. He is therefore the personified form of the Vedic hymns, and specifically the Gāyatrī mantra.

TEXT 36

srak tuṇḍa āsīt sruva īśa nāsayor
iḍodare camasāḥ karṇa-randhre
prāśitram āsye grasane grahās tu te
yac carvaṇaṁ te bhagavann agni-hotram
SYNONYMS

srak-the plate for sacrifice; tuṇḍe-on the tongue; āsīt-there is; sruvaḥ-another plate for sacrifice; īśa-O Lord; nāsayoḥ-of the nostrils; iḍā-the plate for eating; udare-in the belly; camasāḥ-another plate for sacrifices; karṇa-randhre-in the holes of the ears; prāśitram-the plate called the Brahmā plate; āsye-in the mouth; grasane-in the throat; grahāḥ-the plates known as soma plates; tu-but; te-Your; yat-that which; carvaṇam-chewing; te-Your; bhagavan-O my Lord; agni-hotram-is Your eating through Your sacrificial fire.

O Lord, Your tongue is a plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahmā plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.

The veda-vādīs say that there is nothing more than the Vedas and the performances of sacrifice mentioned in the Vedas. They have recently made a rule in their group to formally observe daily sacrifice; they simply ignite a small fire and offer something whimsically, but they do not strictly follow the sacrificial rules and regulations mentioned in the Vedas. It is understood that by regulation there are different plates of sacrifice required, such as srak, sruvā, barhis, cātur-hotra, iḍā, camasa, prāśitra, graha and agni-hotra. One cannot achieve the results of sacrifice unless one observes the strict regulations. In this age there is practically no facility for performing sacrifices in strict discipline. Therefore, in this age of Kali there is a stricture regarding such sacrifices: it is explicitly directed that one should perform saṅkīrtana-yajña and nothing more. The incarnation of the Supreme Lord is Yajñeśvara, and unless one has respect for the incarnation of the Lord, he cannot perfectly perform sacrifice. In other words, taking shelter of the Lord and rendering service unto Him is the factual performance of all sacrifices, as explained herein. Different plates of sacrifice correspond to the different parts of the body of the Lord's incarnation. In the Śrīmad-Bhāgavatam, Eleventh Canto, it is explicitly directed that one should perform saṅkīrtana-yajña to please the Lord's incarnation as Śrī Caitanya Mahāprabhu. This should be rigidly followed in order to achieve the result of yajña performance.

TEXT 37

dīkṣānujanmopasadaḥ śirodharaṁ
tvaṁ prāyaṇīyodayanīya-daṁṣṭraḥ
jihvā pravargyas tava śīrṣakaṁ kratoḥ
satyāvasathyaṁ citayo 'savo hi te
SYNONYMS

dīkṣā-initiation; anujanma-spiritual birth, or repeated incarnations; upasadaḥ-three kinds of desires (relationship, activities and ultimate goal); śiraḥ-dharam-the neck; tvam-You; prāyaṇīya-after the result of initiation; udayanīya-the last rites of desires; daṁṣṭraḥ-the tusks; jihvā-the tongue; pravargyaḥ-prior activities; tava-Your; śīrṣakam-head; kratoḥ-of the sacrifice; satya-fire without sacrifice; āvasathyam-fire of worship; citayaḥ-aggregate of all desires; asavaḥ-life breath; hi-certainly; te-Your.

Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

TEXT 38

somas tu retaḥ savanāny avasthitiḥ
saṁsthā-vibhedās tava deva dhātavaḥ
satrāṇi sarvāṇi śarīra-sandhis
tvaṁ sarva-yajña-kratur iṣṭi-bandhanaḥ
SYNONYMS

somaḥ tu retaḥ-Your semen is the sacrifice called soma; savanāni-ritualistic performances of the morning; avasthitiḥ-different statuses of bodily growth; saṁsthā-vibhedāḥ-seven varieties of sacrifices; tava-Your; deva-O Lord; dhātavaḥ-ingredients of the body such as skin and flesh; satrāṇi-sacrifices performed over twelve days; sarvāṇi-all of them; śarīra-the bodily; sandhiḥ-joints; tvam-Your Lordship; sarva-all; yajña-asoma sacrifices; kratuḥ-soma sacrifices; iṣṭi-the ultimate desire; bandhanaḥ-attachment.

O Lord, Your semen is the sacrifice called soma-yajña. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agniṣṭoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days. Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajñas only.

There are seven kinds of routine yajñas performed by all followers of the Vedic rituals, and they are called agniṣṭoma, atyagniṣṭoma, uktha, ṣoḍaśī, vājapeya, atirātra and āptoryāma. Anyone performing such yajñas regularly is supposed to be situated with the Lord. But anyone who is in contact with the Supreme Lord by discharging devotional service is understood to have performed all different varieties of yajñas.

TEXT 39

namo namas te 'khila-mantra-devatā-
dravyāya sarva-kratave kriyātmane
vairāgya-bhaktyātmajayānubhāvita-
jñānāya vidyā-gurave namo namaḥ
SYNONYMS

namaḥ namaḥ-obeisances unto You; te-unto You, who are worshipable; akhila-all-inclusive; mantra-hymns; devatā-the Supreme Lord; dravyāya-unto all ingredients for performing sacrifices; sarva-kratave-unto all kinds of sacrifices; kriyā-ātmane-unto You, the supreme form of all sacrifices; vairāgya-renunciation; bhaktyā-by devotional service; ātma-jaya-anubhāvita-perceivable by conquering the mind; jñānāya-such knowledge; vidyā-gurave-the supreme spiritual master of all knowledge; namaḥ namaḥ-again I offer my respectful obeisances.

O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.

The qualification of bhakti, or devotional service to the Lord, is that the devotee should be free from all material contaminations and desires. This freedom is called vairāgya, or renouncement of material desires. One who engages in devotional service to the Lord according to regulative principles is automatically freed from material desires, and in that pure state of mind one can realize the Personality of Godhead. The Personality of Godhead, being situated in everyone's heart, instructs the devotee regarding pure devotional service so that he may ultimately achieve the association of the Lord. This is confirmed in Bhagavad-gītā (10.10) as follows:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To one who constantly engages in the devotional service of the Lord with faith and love, the Lord certainly gives the intelligence to achieve Him at the ultimate end."

One has to conquer the mind, and one may do it by following the Vedic rituals and by performing different types of sacrifice. The ultimate end of all those performances is to attain bhakti, or the devotional service of the Lord. Without bhakti one cannot understand the Supreme Personality of Godhead. The original Personality of Godhead or His innumerable expansions of Viṣṇu are the only objects of worship by all the Vedic rituals and sacrificial performances.

TEXT 40

daṁṣṭrāgra-koṭyā bhagavaṁs tvayā dhṛtā
virājate bhūdhara bhūḥ sa-bhūdharā
yathā vanān niḥsarato datā dhṛtā
mataṅ-gajendrasya sa-patra-padminī

SYNONYMS

daṁṣṭra-agra-the tips of the tusks; koṭyā-by the edges; bhagavan-O Personality of Godhead; tvayā-by You; dhṛtā-sustained; virājate-is so beautifully situated; bhū-dhara-O lifter of the earth; bhūḥ-the earth; sa-bhūdharā-with mountains; yathā-as much as; vanāt-from the water; niḥsarataḥ-coming out; datā-by the tusk; dhṛtā-captured; matam-gajendrasya-infuriated elephant; sa-patra-with leaves; padminī-the lotus flower.

O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.

The fortune of the earth planet is praised because of its being specifically sustained by the Lord; its beauty is appreciated and compared to that of a lotus flower situated on the trunk of an elephant. As a lotus flower with leaves is very beautifully situated, so the world, with its many beautiful mountains, appeared on the tusks of the Lord Boar.

TEXT 41

trayīmayaṁ rūpam idaṁ ca saukaraṁ
bhū-maṇḍalenātha datā dhṛtena te
cakāsti śṛṅgoḍha-ghanena bhūyasā
kulācalendrasya yathaiva vibhramaḥ

SYNONYMS

trayī-mayam-Vedas personified; rūpam-form; idam-this; ca-also; saukaram-the boar; bhū-maṇḍalena-by the earth planet; atha-now; datā-by the tusk; dhṛtena-sustained by; te-Your; cakāsti-is glowing; śṛṅga-ūḍha-sustained by the peaks; ghanena-by the clouds; bhūyasā-more glorified; kula-acala-indrasya-of the great mountains; yathā-as much as; eva-certainly; vibhramaḥ-decoration.

O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.

The word vibhramaḥ is significant. Vibhramaḥ means "illusion" as well as "beauty." When a cloud rests on the peak of a great mountain, it appears to be sustained by the mountain, and at the same time it looks very beautiful. Similarly, the Lord has no need to sustain the earth on His tusks, but when He does so the world becomes beautiful, just as the Lord becomes more beautiful because of His pure devotees on the earth. Although the Lord is the transcendental personification of the Vedic hymns, He has become more beautiful because of His appearance to sustain the earth.

TEXT 42

saṁsthāpayaināṁ jagatāṁ sa-tasthuṣāṁ
lokāya patnīm asi mātaraṁ pitā
vidhema cāsyai namasā saha tvayā
yasyāṁ sva-tejo 'gnim ivāraṇāv adhāḥ

SYNONYMS

saṁsthāpaya enām-raise this earth; jagatām-both the moving and; sa-tasthuṣām-nonmoving; lokāya-for their residence; patnīm-wife; asi-You are; mātaram-the mother; pitā-the father; vidhema-do we offer; ca-also; asyai-unto the mother; namasā-with all obeisances; saha-along with; tvayā-with You; yasyām-in whom; sva-tejaḥ-by Your own potency; agnim-fire; iva-likened; araṇau-in the araṇi wood; adhāḥ-invested.

O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the araṇi wood.

The so-called law of gravitation which sustains the planets is described herein as the potency of the Lord. This potency is invested by the Lord in the way that an expert sacrificial brāhmaṇa puts fire in the araṇi wood by the potency of Vedic mantras. By this arrangement the world becomes habitable for both the moving and nonmoving creatures. The conditioned souls, who are residents of the material world, are put in the womb of mother earth in the same way the seed of a child is put by the father in the womb of the mother. This conception of the Lord and the earth as father and mother is explained in Bhagavad-gītā (14.4). Conditioned souls are devoted to the motherland in which they take their birth, but they do not know their father. The mother is not independent in producing children. Similarly, material nature cannot produce living creatures unless in contact with the supreme father, the Supreme Personality of Godhead. Śrīmad-Bhāgavatam teaches us to offer obeisances unto the mother along with the Father, the Supreme Lord, because it is the Father only who impregnates the mother with all energies for the sustenance and maintenance of all living beings, both moving and nonmoving.

TEXT 43

kaḥ śraddadhītānyatamas tava prabho
rasāṁ gatāyā bhuva udvibarhaṇam
na vismayo 'sau tvayi viśva-vismaye
yo māyayedaṁ sasṛje 'tivismayam

SYNONYMS

kaḥ-who else; śraddadhīta-can endeavor; anyatamaḥ-anyone besides Yourself; tava-Your; prabho-O Lord; rasām-in the water; gatāyāḥ-while lying in; bhuvaḥ-of the earth; udvibarhaṇam-deliverance; na-never; vismayaḥ-wonderful; asau-such an act; tvayi-unto You; viśva-universal; vismaye-full of wonders; yaḥ-one who; māyayā-by potencies; idam-this; sasṛje-created; ativismayam-surpassing all wonders.

Who else but You, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

When a scientist discovers something impressive to the ignorant mass of people, the common man, without inquiry, accepts such a discovery as wonderful. But the intelligent man is not struck with wonder by such discoveries. He gives all credit to the person who created the wonderful brain of the scientist. A common man is also struck with wonder by the wonderful action of material nature, and he gives all credit to the cosmic manifestation. The learned Kṛṣṇa conscious person, however, knows well that behind the cosmic manifestation is the brain of Kṛṣṇa, as confirmed in Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Since Kṛṣṇa can direct the wonderful cosmic manifestation, it is not at all wonderful for Him to assume the gigantic form of a boar and thus deliver the earth from the mire of the water. A devotee is therefore not astonished to see the wonderful boar because he knows that the Lord is able to act far more wonderfully by His potencies, which are inconceivable to the brain of even the most erudite scientist.

TEXT 44

vidhunvatā vedamayaṁ nijaṁ vapur
janas-tapaḥ-satya-nivāsino vayam
saṭā-śikhoddhūta-śivāmbu-bindubhir
vimṛjyamānā bhṛśam īśa pāvitāḥ

SYNONYMS

vidhunvatā-while shaking; veda-mayam-personified Vedas; nijam-own; vapuḥ-body; janaḥ-the Janaloka planetary system; tapaḥ-the Tapoloka planetary system; satya-the Satyaloka planetary system; nivāsinaḥ-the inhabitants; vayam-we; saṭā-hairs on the shoulder; śikha-uddhūta-sustained by the tip of the hair; śiva-auspicious; ambu-water; bindubhiḥ-by the particles; vimṛjyamānāḥ-we are thus sprinkled by; bhṛśam-highly; īśa-O Supreme Lord; pāvitāḥ-purified.

O Supreme Lord, undoubtedly we are inhabitants of the most pious planets-the Jana, Tapas and Satya lokas-but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

Ordinarily the body of a hog is considered impure, but one should not consider that the hog incarnation assumed by the Lord is also impure. That form of the Lord is the personified Vedas and is transcendental. The inhabitants of the Jana, Tapas and Satya lokas are the most pious persons in the material world, but because those planets are situated in the material world, there are so many material impurities there also. Therefore, when the drops of water from the tips of the Lord's shoulder hairs were sprinkled upon the bodies of the inhabitants of the higher planets, they felt purified. The Ganges water is pure because of its emanating from the toe of the Lord, and there is no difference between the water emanating from the toe and that from the tips of the hair on the shoulder of Lord Boar. They are both absolute and transcendental.

TEXT 45

sa vai bata bhraṣṭa-matis tavaiṣate
yaḥ karmaṇāṁ pāram apāra-karmaṇaḥ
yad-yogamāyā-guṇa-yoga-mohitaṁ
viśvaṁ samastaṁ bhagavan vidhehi śam

SYNONYMS

saḥ-he; vai-certainly; bata-alas; bhraṣṭa-matiḥ-nonsense; tava-Your; eṣate-desires; yaḥ-one who; karmaṇām-of activities; pāram-limit; apāra-karmaṇaḥ-of one who has unlimited activities; yat-by whom; yoga-mystic power; māyā-potency; guṇa-modes of material nature; yoga-mystic power; mohitam-bewildered; viśvam-the universe; samastam-in total; bhagavan-O Supreme Personality of Godhead; vidhehi-just be pleased to bestow; śam-good fortune.

O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.

Mental speculators who want to understand the limit of the Unlimited are certainly nonsensical. Every one of them is captivated by the external potencies of the Lord. The best thing for them is to surrender unto Him, knowing Him to be inconceivable, for thus they can receive His causeless mercy. This prayer was offered by the inhabitants of the higher planetary systems, namely the Jana, Tapas and Satya lokas, who are far more intelligent and powerful than humans.

Viśvaṁ samastam is very significant here. There are the material world and the spiritual world. The sages pray: ”Both worlds are bewildered by Your different energies. Those who are in the spiritual world are absorbed in Your loving service, forgetting themselves and You also, and those in the material world are absorbed in material sense gratification and therefore also forget You. No one can know You, because You are unlimited. It is best not to try to know You by unnecessary mental speculation. Rather, kindly bless us so that we can worship You with causeless devotional service.”

TEXT 46

maitreya uvāca
ity upasthīyamāno ’sau
munibhir brahma-vādibhiḥ
salile sva-khurākrānta
upādhattāvitāvanim

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; iti-thus; upasthīyamānaḥ-being praised by; asau-Lord Boar; munibhiḥ-by the great sages; brahma-vādibhiḥ-by the transcendentalists; salile-on the water; sva-khura-ākrānte-touched by His own hooves; upādhatta-placed; avitā-the maintainer; avanim-the earth.

The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hooves and placed it on the water.

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain cannot conceive how these potencies of the Lord can act. Man can give some vague explanation of the laws by which such phenomena are made possible, but actually the tiny human brain is unable to conceive of the activities of the Lord, which are therefore called inconceivable. Yet the frog-philosophers still try to give some imaginary explanation.

TEXT 47

sa itthaṁ bhagavān urvīṁ
viṣvaksenaḥ prajāpatiḥ
rasāyā līlayonnītām
apsu nyasya yayau hariḥ

SYNONYMS

saḥ-He; ittham-in this manner; bhagavān-the Personality of Godhead; urvīm-the earth; viṣvaksenaḥ-another name of Viṣṇu; prajā-patiḥ-the Lord of the living entities; rasāyāḥ-from within the water; līlayā-very easily; unnītām-raised; apsu-on the water; nyasya-placing; yayau-returned to His own abode; hariḥ-the Personality of Godhead.

In this manner the Personality of Godhead, Lord Viṣṇu, the maintainer of all living entities, raised the earth from within the water, and having placed it afloat on the water, He returned to His own abode.

The Personality of Godhead Lord Viṣṇu descends by His will to the material planets in His innumerable incarnations for particular purposes, and again He goes back to His own abode. When He descends He is called an avatāra because avatāra means ”one who descends.” Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us.

TEXT 48

ya evam etāṁ hari-medhaso hareḥ
kathāṁ subhadrāṁ kathanīya-māyinaḥ
śṛṇvīta bhaktyā śravayeta vośatīṁ
janārdano ’syāśu hṛdi prasīdati

SYNONYMS

yaḥ-one who; evam-thus; etām-this; hari-medhasaḥ-who destroys the material existence of the devotee; hareḥ-of the Personality of Godhead; kathām-narration; su-bhadrām-auspicious; kathanīya-worthy to narrate; māyinaḥ-of the merciful by His internal potency; śṛṇvīta-hears; bhaktyā-in devotion; śravayeta-also allows others to hear; vā-either; uśatīm-very pleasing; janārdanaḥ-the Lord; asya-his; āśu-very soon; hṛdi-within the heart; prasīdati-becomes very pleased.

If one hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

In His various incarnations, the Lord appears, acts and leaves behind Him a narrative history which is as transcendental as He Himself. Every one of us is fond of hearing some wonderful narration, but most stories are neither auspicious nor worth hearing because they are of the inferior quality of material nature. Every living entity is of superior quality, spirit soul, and nothing material can be auspicious for him. Intelligent persons should therefore hear personally and cause others to hear the descriptive narrations of the Lord’s activities, for that will destroy the pangs of material existence. Out of His causeless mercy only, the Lord comes to this earth and leaves behind His merciful activities so that the devotees may derive transcendental benefit.

TEXT 49

tasmin prasanne sakalāśiṣāṁ prabhau
kiṁ durlabhaṁ tābhir alaṁ lavātmabhiḥ

ananya-dṛṣṭyā bhajatāṁ guhāśayaḥ
svayaṁ vidhatte sva-gatiṁ paraḥ parām
SYNONYMS

tasmin-unto Him; prasanne-being pleased; sakala-āśiṣām-of all benediction; prabhau-unto the Lord; kim-what is that; durlabham-very difficult to obtain; tābhiḥ-with them; alam-away; lava-ātmabhiḥ-with insignificant gains; ananya-dṛṣṭyā-by nothing but devotional service; bhajatām-of those who are engaged in devotional service; guhā-āśayaḥ-residing within the heart; svayam-personally; vidhatte-executes; sva-gatim-in His own abode; paraḥ-the supreme; parām-transcendental.

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.

As stated in Bhagavad-gītā (10.10), the Lord gives intelligence to the pure devotees so that they may be elevated to the highest perfectional stage. It is confirmed herein that a pure devotee, who constantly engages in the loving service of the Lord, is awarded all knowledge necessary to reach the Supreme Personality of Godhead. For such a devotee there is nothing valuable to be achieved but the Lord's service. If one serves faithfully, there is no possibility of frustration because the Lord Himself takes charge of the devotee's advancement. The Lord is seated in everyone's heart, and He knows the devotee's motive and arranges everything achievable. In other words, the pseudo devotee, who is anxious to achieve material gains, cannot attain the highest perfectional stage because the Lord is in knowledge of his motive. One merely has to become sincere in his purpose, and then the Lord is there to help in every way.

TEXT 50

ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathā-sudhām
āpīya karṇāñjalibhir bhavāpahām
aho virajyeta vinā naretaram
SYNONYMS

kaḥ-who; nāma-indeed; loke-in the world; puruṣa-artha-goal of life; sāra-vit-one who knows the essence of; purā-kathānām-of all past histories; bhagavat-regarding the Personality of Godhead; kathā-sudhām-the nectar of the narrations about the Personality of Godhead; āpīya-by drinking; karṇa-añjalibhiḥ-by aural reception; bhava-apahām-that which kills all material pangs; aho-alas; virajyeta-could refuse; vinā-except; nara-itaram-other than the human being. being.

Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?

The narration of the activities of the Personality of Godhead is like a constant flow of nectar. No one can refuse to drink such nectar except one who is not a human being. Devotional service to the Lord is the highest goal of life for every human being, and such devotional service begins by hearing about the transcendental activities of the Personality of Godhead. Only an animal, or a man who is almost an animal in behavior, can refuse to take an interest in hearing the transcendental message of the Lord. There are many books of stories and histories in the world, but except for the histories or narrations on the topics of the Personality of Godhead, none are capable of diminishing the burden of material pangs. Therefore one who is serious about eliminating material existence must chant and hear of the transcendental activities of the Personality of Godhead. Otherwise one must be compared to the nonhumans.

Thus end the Bhaktivedanta purports of the Third Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Appearance of Lord Varāha."

20.4.14 Chapter Fourteen

Pregnancy of Diti in the Evening

TEXT 1

śrī-śuka uvāca
niśamya kauṣāraviṇopavarṇitāṁ
hareḥ kathāṁ kāraṇa-sūkarātmanaḥ
punaḥ sa papraccha tam udyatāñjalir
na cātitṛpto viduro dhṛta-vrataḥ
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; niśamya-after hearing; kauṣāraviṇā-by the sage Maitreya; upavarṇitām-described; hareḥ-of the Personality of Godhead; kathām-narrations; kāraṇa-for the reason of lifting the earth; sūkara-ātmanaḥ-of the boar incarnation; punaḥ-again; saḥ-he; papraccha-inquired; tam-from him (Maitreya); udyata-añjaliḥ-with folded hands; na-never; ca-also; ati-tṛptaḥ-very much satisfied; viduraḥ-Vidura; dhṛta-vrataḥ-taken to a vow.

Śukadeva Gosvāmī said: After hearing from the great sage Maitreya about the Lord's incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he [Vidura] did not yet feel satisfied.

TEXT 2

vidura uvāca
tenaiva tu muni-śreṣṭha
hariṇā yajña-mūrtinā
ādi-daityo hiraṇyākṣo
hata ity anuśuśruma

SYNONYMS

viduraḥ uvāca-Śrī Vidura said; tena-by Him; eva-certainly; tu-but; muni-śreṣṭha-O chief among the sages; hariṇā-by the Personality of Godhead; yajña-mūrtinā-the form of sacrifices; ādi-original; daityaḥ-demon; hiraṇyākṣaḥ-by the name Hiraṇyākṣa; hataḥ-slain; iti-thus; anuśuśruma-heard in succession.

Śrī Vidura said: O chief amongst the great sages, I have heard by disciplic succession that Hiraṇyākṣa, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].

As referred to previously, the boar incarnation was manifested in two millenniums-namely Svāyambhuva and Cākṣuṣa. In both millenniums there was a boar incarnation of the Lord, but in the Svāyambhuva millennium He lifted the earth from within the water of the universe, whereas in the Cākṣuṣa millennium He killed the first demon, Hiraṇyākṣa. In the Svāyambhuva millennium He assumed the color white, and in the Cākṣuṣa millennium He assumed the color red. Vidura had already heard about one of them, and he proposed to hear about the other. The two different boar incarnations described are the one Supreme Personality of Godhead.

TEXT 3

tasya coddharataḥ kṣauṇīṁ
sva-daṁṣṭrāgreṇa līlayā
daitya-rājasya ca brahman
kasmād dhetor abhūn mṛdhaḥ

SYNONYMS

tasya-His; ca-also; uddharataḥ-while lifting; kṣauṇīm-the earth planet; sva-daṁṣṭra-agreṇa-by the edge of His tusks; līlayā-in His pastimes; daitya-rājasya-of the king of demons; ca-and; brahman-O brāhmaṇa; kasmāt-from what; hetoḥ-reason; abhūt-there was; mṛdhaḥ-fight.

What was the reason, O brāhmaṇa, for the fight between the demon king and Lord Boar while the Lord was lifting the earth as His pastime?

TEXT 4

śraddadhānāya bhaktāya
brūhi taj-janma-vistaram
ṛṣe na tṛpyati manaḥ
paraṁ kautūhalaṁ hi me

SYNONYMS

śraddadhānāya-unto a faithful person; bhaktāya-unto a devotee; brūhi-please narrate; tat-His; janma-appearance; vistaram-in detail; ṛṣe-O great sage; na-not; tṛpyati-become satisfied; manaḥ-mind; param-very much; kautūhalam-inquisitive; hi-certainly; me-my.

My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord's appearance. Please, therefore, speak more and more to a devotee who is faithful.

One who is actually faithful and inquisitive is qualified to hear the transcendental pastimes of the appearance and disappearance of the Supreme Personality of Godhead. Vidura was a suitable candidate to receive such transcendental messages.

TEXT 5

maitreya uvāca
sādhu vīra tvayā pṛṣṭam
avatāra-kathāṁ hareḥ
yat tvaṁ pṛcchasi martyānāṁ
mṛtyu-pāśa-viśātanīm

SYNONYMS

maitreyaḥ uvāca-Maitreya said; sādhu-devotee; vīra-O warrior; tvayā-by you; pṛṣṭam-inquired; avatāra-kathām-topics on the incarnation of the Lord; hareḥ-of the Personality of Godhead; yat-that which; tvam-your good self; pṛcchasi-asking me; martyānām-of those who are destined for death; mṛtyu-pāśa-the chain of birth and death; viśātanīm-source of liberation.

The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.

The great sage Maitreya addressed Vidura as a warrior not only because Vidura belonged to the Kuru family but because he was anxious to hear about the chivalrous activities of the Lord in His incarnations of Varāha and Nṛsiṁha. Because the inquiries concerned the Lord, they were perfectly befitting a devotee. A devotee has no taste for hearing anything mundane. There are many topics of mundane warfare, but a devotee is not inclined to hear them. The topics of the warfare in which the Lord engages do not concern the war of death but the war against the chain of māyā which obliges one to accept repeated birth and death. In other words, one who takes delight in hearing the war topics of the Lord is relieved from the chains of birth and death. Foolish people are suspicious of Kṛṣṇa's taking part in the Battle of Kurukṣetra, not knowing that His taking part insured liberation for all who were present on the battlefield. It is said by Bhīṣmadeva that all who were present on the Battlefield of Kurukṣetra attained their original spiritual existences after death. Therefore, hearing the war topics of the Lord is as good as any other devotional service.

TEXT 6

yayottānapadaḥ putro
muninā gītayārbhakaḥ
mṛtyoḥ kṛtvaiva mūrdhny aṅghrim
āruroha hareḥ padam

SYNONYMS

yayā-by which; uttānapadaḥ-of King Uttānapāda; putraḥ-son; muninā-by the sage; gītayā-being sung; arbhakaḥ-a child; mṛtyoḥ-of death; kṛtvā-placing; eva-certainly; mūrdhni-on the head; aṅghrim-feet; āruroha-ascended; hareḥ-of the Personality of Godhead; padam-to the abode.

By hearing these topics from the sage [Nārada], the son of King Uttānapāda [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.

While quitting his body, Mahārāja Dhruva, the son of King Uttānapāda, was attended by personalities like Sunanda and others, who received him in the kingdom of God. He left this world at an early age, as a young boy, although he had attained the throne of his father and had several children of his own. Because he was due to quit this world, death was waiting for him. He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Viṣṇu because of his association with the great sage Nārada, who had spoken to him the narration of the pastimes of the Lord.

TEXT 7

athātrāpītihāso 'yaṁ
śruto me varṇitaḥ purā
brahmaṇā deva-devena
devānām anupṛcchatām

SYNONYMS

atha-now; atra-in this matter; api-also; itihāsaḥ-history; ayam-this; śrutaḥ-heard; me-by me; varṇitaḥ-described; purā-years ago; brahmaṇā-by Brahmā; deva-devena-the foremost of the demigods; devānām-by the demigods; anupṛcchatām-asking.

This history of the fight between the Lord as a boar and the demon Hiraṇyākṣa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahmā, when he was questioned by the other demigods.

TEXT 8

ditir dākṣāyaṇī kṣattar
mārīcaṁ kaśyapaṁ patim
apatya-kāmā cakame
sandhyāyāṁ hṛc-chayārditā

SYNONYMS

ditiḥ-Diti; dākṣāyaṇī-the daughter of Dakṣa; kṣattaḥ-O Vidura; mārīcam-the son of Marīci; kaśyapam-Kaśyapa; patim-her husband; apatya-kāmā-desirous of having a child; cakame-longed for; sandhyāyām-in the evening; hṛt-śaya-by sex desires; arditā-distressed.

Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marīci, to have intercourse with her in the evening in order to beget a child.

TEXT 9

iṣṭvāgni-jihvaṁ payasā
puruṣaṁ yajuṣāṁ patim
nimlocaty arka āsīnam
agny-agāre samāhitam

SYNONYMS

iṣṭvā-after worshiping; agni-fire; jihvam-tongue; payasā-by oblation; puruṣam-unto the Supreme Person; yajuṣām-of all sacrifices; patim-master; nimlocati-while setting; arke-the sun; āsīnam-sitting; agni-agāre-in the sacrificial hall; samāhitam-completely in trance.

The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.

Fire is considered to be the tongue of the Personality of Godhead Viṣṇu, and oblations of grains and clarified butter offered to the fire are thus accepted by Him. That is the principle of all sacrifices, of which Lord Viṣṇu is the master. In other words, the satisfaction of Lord Viṣṇu includes the satisfaction of all demigods and other living beings.

TEXT 10

ditir uvāca
eṣa māṁ tvat-kṛte vidvan
kāma ātta-śarāsanaḥ
dunoti dīnāṁ vikramya
rambhām iva mataṅgajaḥ

SYNONYMS

ditiḥ uvāca-beautiful Diti said; eṣaḥ-all these; mām-unto me; tvat-kṛte-for you; vidvan-O learned one; kāmaḥ-Cupid; ātta-śarāsanaḥ-taking his arrows; dunoti-distresses; dīnām-poor me; vikramya-attacking; rambhām-banana tree; iva-like; matam-gajaḥ-mad elephant.

In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

Beautiful Diti, seeing her husband absorbed in trance, began to speak loudly, not attempting to attract him by bodily expressions. She frankly said that her whole body was distressed by sex desire because of her husband's presence, just as a banana tree is troubled by a mad elephant. It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sexual appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her desire.

TEXT 11

tad bhavān dahyamānāyāṁ

sa-patnīnāṁ samṛddhibhiḥ
prajāvatīnāṁ bhadraṁ te
mayy āyuṅktām anugraham

SYNONYMS

tat-therefore; bhavān-your good self; dahyamānāyām-being distressed; sa-patnīnām-of the co-wives; samṛddhibhiḥ-by the prosperity; prajā-vatīnām-of those who have children; bhadram-all prosperity; te-unto you; mayi-unto me; āyuṅktām-do unto me, in all respects; anugraham-favor.

Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.

In Bhagavad-gītā sexual intercourse for begetting children is accepted as righteous. A person sexually inclined for simple sense gratification, however, is unrighteous. In Diti's appeal to her husband for sex, it was not exactly that she was afflicted by sex desires, but she desired sons. Since she had no sons, she felt poorer than her co-wives. Therefore Kaśyapa was supposed to satisfy his bona fide wife.

TEXT 12

bhartary āptorumānānāṁ
lokān āviśate yaśaḥ
patir bhavad-vidho yāsāṁ
prajayā nanu jāyate

SYNONYMS

bhartari-by the husband; āpta-urumānānām-of those who are beloved; lokān-in the world; āviśate-spreads; yaśaḥ-fame; patiḥ-husband; bhavat-vidhaḥ-like your good self; yāsām-of those whose; prajayā-by children; nanu-certainly; jāyate-expands.

A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.

According to Ṛṣabhadeva, one should not become a father or mother unless one is confident that he can beget children whom he can deliver from the clutches of birth and death. Human life is the only opportunity to get out of the material scene, which is full of the miseries of birth, death, old age and diseases. Every human being should be given the opportunity to take advantage of his human form of life, and a father like Kaśyapa is supposed to beget good children for the purpose of liberation.

TEXT 13

purā pitā no bhagavān
dakṣo duhitṛ-vatsalaḥ
kaṁ vṛṇīta varaṁ vatsā
ity apṛcchata naḥ pṛthak

SYNONYMS

purā-in days long ago; pitā-father; naḥ-our; bhagavān-the most opulent; dakṣaḥ-Dakṣa; duhitṛ-vatsalaḥ-affectionate to his daughters; kam-unto whom; vṛṇīta-you want to accept; varam-your husband; vatsāḥ-O my children; iti-thus; apṛcchata-inquired; naḥ-us; pṛthak-separately.

In days long ago, our father, the most opulent Dakṣa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.

It appears from this verse that free selection of a husband was allowed by the father, but not by free association. The daughters were asked separately to submit their selection of a husband who was famous for his acts and personality. The ultimate selection depended on the choice of the father.

TEXT 14

sa viditvātmajānāṁ no
bhāvaṁ santāna-bhāvanaḥ
trayodaśādadāt tāsāṁ
yās te śīlam anuvratāḥ

SYNONYMS

saḥ-Dakṣa; viditvā-understanding; ātma-jānām-of the daughters; naḥ-our; bhāvam-indication; santāna-children; bhāvanaḥ-well-wisher; trayodaśa-thirteen; adadāt-handed over; tāsām-of all of them; yāḥ-those who are; te-your; śīlam-behavior; anuvratāḥ-all faithful.

Our well-wishing father, Dakṣa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.

Generally the daughters were too shy to express their opinions before their father, but the father would accept the daughters' intentions through someone else, such as a grandmother to whom the grandchildren had free access. King Dakṣa collected the opinions of his daughters and thus handed over thirteen to Kaśyapa. Every one of Diti's sisters was a mother of children. Therefore, since she was equally faithful to the same husband, why should she remain without children?

TEXT 15

atha me kuru kalyāṇaṁ
kāmaṁ kamala-locana
ārtopasarpaṇaṁ bhūmann
amoghaṁ hi mahīyasi

SYNONYMS

atha-therefore; me-unto me; kuru-kindly do; kalyāṇam-benediction; kāmam-desire; kamala-locana-O lotus-eyed one; ārta-of the distressed; upasarpaṇam-the approaching; bhūman-O great one; amogham-without failure; hi-certainly; mahīyasi-to a great person.

O lotus-eyed one, kindly bless me by fulfilling my desire. When someone in distress approaches a great person, his pleas should never go in vain.

Diti knew well that her request might be rejected because of the untimely situation, but she pleaded that when there is an emergency or a distressful condition, there is no consideration of time or situation.

TEXT 16

iti tāṁ vīra mārīcaḥ
kṛpaṇāṁ bahu-bhāṣiṇīm
pratyāhānunayan vācā
pravṛddhānaṅga-kaśmalām

SYNONYMS

iti-thus; tām-unto her; vīra-O hero; mārīcaḥ-the son of Marīci (Kaśyapa); kṛpaṇām-unto the poor; bahu-bhāṣiṇīm-too talkative; pratyāha-replied; anunayan-pacifying; vācā-by words; pravṛddha-highly agitated; anaṅga-lust; kaśmalām-contaminated.

O hero [Vidura], Diti, being thus afflicted by the contamination of lust, and therefore poor and talkative, was pacified by the son of Marīci in suitable words.

When a man or woman is afflicted by the lust of sex desire, it is to be understood as sinful contamination. Kaśyapa was engaged in his spiritual activities, but he did not have sufficient strength to refuse his wife, who was thus afflicted. He could have refused her with strong words expressing impossibility, but he was not as spiritually strong as Vidura. Vidura is addressed here as a hero because no one is stronger in self-control than a devotee of the Lord. It appears that Kaśyapa was already inclined to have sexual enjoyment with his wife, and because he was not a strong man he tried to dissuade her only with pacifying words.

TEXT 17

eṣa te ’haṁ vidhāsyāmi
priyaṁ bhīru yad icchasi
tasyāḥ kāmaṁ na kaḥ kuryāt
siddhis traivargikī yataḥ

SYNONYMS

eṣaḥ-this; te-your request; aham-I; vidhāsyāmi-shall execute; priyam-very dear; bhīru-O afflicted one; yat-what; icchasi-you are desiring; tasyāḥ-her; kāmam-desires; na-not; kaḥ-who; kuryāt-would perform; siddhiḥ-perfection of liberation; traivargikī-three; yataḥ-from whom.

O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation?

The three perfections of liberation are religiosity, economic development and sense gratification: For a conditioned soul, the wife is considered to be the source of liberation because she offers her service to the husband for his ultimate liberation. Conditional material existence is based on sense gratification, and if someone has the good fortune to get a good wife, he is helped by the wife in all respects. If one is disturbed in his conditional life, he becomes more and more entangled in material contamination. A faithful wife is supposed to cooperate with her husband in fulfilling all material desires so that he can then become comfortable and execute spiritual activities for the perfection of life. If, however, the husband is progressive in spiritual advancement, the wife undoubtedly shares in his activities, and thus both the wife and the husband profit in spiritual perfection. It is essential, therefore, that girls as well as boys be trained to discharge spiritual duties so that at the time of cooperation both will be benefited. The training of the boy is brahmacarya, and the training of the girl is chastity. A faithful wife and spiritually trained brahmacārī are a good combination for advancement of the human mission.

TEXT 18

sarvāśramān upādāya
svāśrameṇa kalatravān
vyasanārṇavam atyeti
jala-yānair yathārṇavam

SYNONYMS

sarva-all; āśramān-social orders; upādāya-completing; sva-own; āśrameṇa-by the social orders; kalatra-vān-a person living with a wife; vyasana-arṇavam-the dangerous ocean of material existence; atyeti-one can cross over; jala-yānaiḥ-with seagoing vessels; yathā-as; arṇavam-the ocean.

As one can cross over the ocean with seagoing vessels, one can cross the dangerous situation of the material ocean by living with a wife.

There are four social orders for cooperation in the endeavor for liberation from material existence. The orders of brahmacarya, or pious student life, household life with a wife, retired life and renounced life all depend for successful advancement on the householder who lives with a wife. This cooperation is essential for the proper functioning of the institution of the four social orders and the four spiritual orders of life. This Vedic varṇāśrama system is generally known as the caste system. The man who lives with a wife has a great responsibility in maintaining the members of the other social orders-the brahmacārīs, vānaprasthas and sannyāsīs. Except for the gṛhasthas, or the householders, everyone is supposed to engage in the spiritual advancement of life, and therefore the brahmacārī, the vānaprastha and the sannyāsī have very little time to earn a livelihood. They therefore collect alms from the gṛhasthas, and thus they secure the bare necessities of life and cultivate spiritual understanding. By helping the other three sections of society cultivate spiritual values, the householder also makes advancement in spiritual life. Ultimately every member of society automatically becomes spiritually advanced and easily crosses the ocean of nescience.

TEXT 19

yām āhur ātmano hy ardhaṁ
śreyas-kāmasya mānini

yasyāṁ sva-dhuram adhyasya
pumāṁś carati vijvaraḥ

SYNONYMS

yām-the wife who; āhuḥ-is said; ātmanaḥ-of the body; hi-thus; ardham-half; śreyaḥ-welfare; kāmasya-of all desires; mānini-O respectful one; yasyām-in whom; sva-dhuram-all responsibilities; adhyasya-entrusting; pumān-a man; carati-moves; vijvaraḥ-without anxiety.

O respectful one, a wife is so helpful that she is called the better half of a man's body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.

By the Vedic injunction, the wife is accepted as the better half of a man's body because she is supposed to be responsible for discharging half of the duties of the husband. A family man has a responsibility to perform five kinds of sacrifices, called pañca-yajña, in order to get relief from all kinds of unavoidable sinful reaction incurred in the course of his affairs. When a man becomes qualitatively like the cats and dogs, he forgets his duties in cultivating spiritual values, and thus he accepts his wife as a sense gratificatory agency. When the wife is accepted as a sense gratificatory agency, personal beauty is the main consideration, and as soon as there is a break in personal sense gratification, there is disruption or divorce. But when husband and wife aim at spiritual advancement by mutual cooperation, there is no consideration of personal beauty or the disruption of so-called love. In the material world there is no question of love. Marriage is actually a duty performed in mutual cooperation as directed in the authoritative scriptures for spiritual advancement. Therefore marriage is essential in order to avoid the life of cats and dogs, who are not meant for spiritual enlightenment.

TEXT 20

yām āśrityendriyārātīn
durjayān itarāśramaiḥ
vayaṁ jayema helābhir
dasyūn durga-patir yathā

SYNONYMS

yām-whom; āśritya-taking shelter of; indriya-senses; arātīn-enemies; durjayān-difficult to conquer; itara-other than the householders; āśramaiḥ-by orders of society; vayam-we; jayema-can conquer; helābhiḥ-easily; dasyūn-invading plunderers; durga-patiḥ-a fort commander; yathā-as.

As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.

Of the four orders of human society-the student, or brahmacārī order, the householder, or gṛhastha order, the retired, or vānaprastha order, and the renounced, or sannyāsī order-the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create a disturbance in society by corrupting virgin girls. Without a fixed wife, a man becomes a debauchee of the first order and is a nuisance in society-unless he is a trained brahmacārī, vānaprastha or sannyāsī. Unless there is rigid and systematic training of the brahmacārī by the expert spiritual master, and unless the student is obedient, it is sure that the so-called brahmacārī will fall prey to the attack of sex. There are so many instances of falldown, even for great yogīs like Viśvāmitra. A gṛhastha is saved, however, because of his faithful wife. Sex life is the cause of material bondage, and therefore it is prohibited in three āśramas and is allowed only in the gṛhastha-āśrama. The gṛhastha is responsible for producing first-quality brahmacārīs, vānaprasthas and sannyāsīs.

TEXT 21

na vayaṁ prabhavas tāṁ tvām
anukartuṁ gṛheśvari
apy āyuṣā vā kārtsnyena
ye cānye guṇa-gṛdhnavaḥ

SYNONYMS

na-never; vayam-we; prabhavaḥ-are able; tām-that; tvām-unto you; anukartum-do the same; gṛha-īśvari-O queen of the home; api-in spite of; āyuṣā-by duration of life; vā-or (in the next life); kārtsnyena-entire; ye-who; ca-also; anye-others; guṇa-gṛdhnavaḥ-those who are able to appreciate qualities.

O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kaśyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. The man in the renounced order of life has no wife and may be driven by sex desire to seek another woman or another's wife and thus go to hell. In other words, the so-called man of the renounced order, who has left his house and wife, goes to hell if he again desires sexual pleasure, knowingly or unknowingly. In that way the householders are on the side of safety. Therefore husbands as a class cannot repay their debt to women either in this life or in the next. Even if they engage themselves in repaying the women throughout their whole lives, it is still not possible. Not all husbands are as able to appreciate the good qualities of their wives, but even though one is able to appreciate these qualities, it is still not possible to repay the debt to the wife. Such extraordinary praises by a husband for his wife are certainly in the mode of joking.

TEXT 22

athāpi kāmam etaṁ te
prajātyai karavāṇy alam
yathā māṁ nātirocanti

muhūrtaṁ pratipālaya

SYNONYMS

atha api-even though (it is not possible); kāmam-this sex desire; etam-as it is; te-your; prajātyai-for the sake of children; karavāṇi-let me do; alam-without delay; yathā-as; mām-unto me; na-may not; atirocanti-reproach; muhūrtam-a few seconds; pratipālaya-wait for.

Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

The henpecked husband may not be able to repay his wife for all the benefits that he derives from her, but as for begetting children by fulfilling sexual desire, it is not at all difficult for any husband unless he is thoroughly impotent. This is a very easy task for a husband under normal conditions. In spite of Kaśyapa's being very eager, he requested her to wait for a few seconds so that others might not reproach him. He explains his position as follows.

TEXT 23

eṣā ghoratamā velā
ghorāṇāṁ ghora-darśanā
caranti yasyāṁ bhūtāni
bhūteśānucarāṇi ha

SYNONYMS

eṣā-this time; ghora-tamā-most horrible; velā-period; ghorāṇām-of the horrible; ghora-darśanā-horrible looking; caranti-move; yasyām-in which; bhūtāni-ghosts; bhūta-īśa-the lord of the ghosts; anucarāṇi-constant companions; ha-indeed.

This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible.

Kaśyapa has already told his wife Diti to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.

TEXT 24

etasyāṁ sādhvi sandhyāyāṁ
bhagavān bhūta-bhāvanaḥ
parīto bhūta-parṣadbhir
vṛṣeṇāṭati bhūtarāṭ

SYNONYMS

etasyām-in this period; sādhvi-O chaste one; sandhyāyām-at the junction of day and night (evening); bhagavān-the Personality of God; bhūta-bhāvanaḥ-the well-wisher of the ghostly characters; parītaḥ-surrounded by; bhūta-parṣadbhiḥ-by ghostly companions; vṛṣeṇa-on the back of the bull carrier; aṭati-travels; bhūta-rāṭ-the king of the ghosts.

Lord Śiva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

Lord Śiva, or Rudra, is the king of the ghosts. Ghostly characters worship Lord Śiva to be gradually guided toward a path of self-realization. Māyāvādī philosophers are mostly worshipers of Lord Śiva, and Śrīpāda Śaṅkarācārya is considered to be the incarnation of Lord Śiva for preaching godlessness to the Māyāvādī philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body, and spiritual suicide causes loss of the individual identity. Māyāvādī philosophers desire to lose their individuality and merge into the impersonal spiritual brahmajyoti existence. Lord Śiva, being very kind to the ghosts, sees that although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kaśyapa wanted to impress this fact upon Diti so that she might wait for a while.

TEXT 25

śmaśāna-cakrānila-dhūli-dhūmra-
vikīrṇa-vidyota-jaṭā-kalāpaḥ
bhasmāvaguṇṭhāmala-rukma-deho
devas tribhiḥ paśyati devaras te

SYNONYMS

śmaśāna-burning crematorium; cakra-anila-whirlwind; dhūli-dust; dhūmra-smoky; vikīrṇa-vidyota-thus smeared over beauty; jaṭā-kalāpaḥ-bunches of matted hair; bhasma-ashes; avaguṇṭha-covered by; amala-stainless; rukma-reddish; dehaḥ-body; devaḥ-the demigod; tribhiḥ-with three eyes; paśyati-sees; devaraḥ-younger brother of the husband; te-your.

Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

Lord Śiva is not an ordinary living entity, nor is he in the category of Viṣṇu, or the Supreme Personality of Godhead. He is far more powerful than any living entity up to the standard of Brahmā, yet he is not on an equal level with Viṣṇu. Since he is almost like Lord Viṣṇu, Śiva can see past, present and future. One of his eyes is like the sun, another is like the moon, and his third eye, which is between his eyebrows, is like fire. He can generate fire from his middle eye, and he is able to vanquish any powerful living entity, including Brahmā, yet he does not live pompously in a nice house, etc., nor does he possess any material properties, although he is master of the material world. He lives mostly in the crematorium, where dead bodies are burnt, and the whirlwind dust of the crematorium is his bodily dress. He is unstained by material contamination. Kaśyapa took him as his younger brother because the youngest sister of Diti (Kaśyapa's wife) was married to Lord Śiva. The husband of one's sister is considered one's brother. By that social relationship, Lord Śiva happened to be the younger brother of Kaśyapa. Kaśyapa warned his wife that because Lord Śiva would see their sex indulgence, the time was not appropriate. Diti might argue that they would enjoy sex life in a private place, but

Kaśyapa reminded her that Lord Śiva has three eyes, called the sun, moon and fire, and one cannot escape his vigilance any more than one can escape Viṣṇu. Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Śiva, and Diti would meet with proper punishment by giving birth to a child of ghostly character or a godless impersonalist. Kaśyapa foresaw this, and thus he warned his wife Diti.

TEXT 26

na yasya loke sva-janaḥ paro vā
nātyādṛto nota kaścid vigarhyaḥ
vayaṁ vratair yac-caraṇāpaviddhām
āśāsmahe 'jāṁ bata bhukta-bhogām

SYNONYMS

na-never; yasya-of whom; loke-in the world; sva-janaḥ-kinsman; paraḥ-unconnected; vā-nor; na-neither; ati-greater; ādṛtaḥ-favorable; na-not; uta-or; kaścit-anyone; vigarhyaḥ-criminal; vayam-we; vrataiḥ-by vows; yat-whose; caraṇa-feet; apaviddhām-rejected; āśāsmahe-respectfully worship; ajām-mahā-prasāda; bata-certainly; bhukta-bhogām-remnants of foodstuff.

Lord Śiva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

Kaśyapa informed his wife that just because Lord Śiva happened to be his brother-in-law, that should not encourage her in her offense towards him. Kaśyapa warned her that actually Lord Śiva is not connected with anyone, nor is anyone his enemy. Since he is one of the three controllers of the universal affairs, he is equal to everyone. His greatness is incomparable because he is a great devotee of the Supreme Personality of Godhead. It is said that among all the devotees of the Personality of Godhead, Lord Śiva is the greatest. Thus the remnants of foodstuff left by him are accepted by other devotees as mahā-prasāda, or great spiritual foodstuff. The remnants of foodstuff offered to Lord Kṛṣṇa are called prasāda, but when the same prasāda is eaten by a great devotee like Lord Śiva, it is called mahā-prasāda. Lord Śiva is so great that he does not care for the material prosperity for which every one of us is so eager. Pārvatī, who is the powerful material nature personified, is under his full control as his wife, yet he does not use her even to build a residential house. He prefers to remain without shelter, and his great wife also agrees to live with him humbly. People in general worship goddess Durgā, the wife of Lord Śiva, for material prosperity, but Lord Śiva engages her in his service without material desire. He simply advises his great wife that of all kinds of worship, the worship of Viṣṇu is the highest, and greater than that is the worship of a great devotee or anything in relation with Viṣṇu.

TEXT 27

yasyānavadyācaritaṁ manīṣiṇo
gṛṇanty avidyā-paṭalaṁ bibhitsavaḥ
nirasta-sāmyātiśayo 'pi yat svayaṁ
piśāca-caryām acarad gatiḥ satām

SYNONYMS

yasya-whose; anavadya-unimpeachable; ācaritam-character; manīṣiṇaḥ-great sages; gṛṇanti-follow; avidyā-nescience; paṭalam-mass; bibhitsavaḥ-desiring to dismantle; nirasta-nullified; sāmya-equality; atiśayaḥ-greatness; api-in spite of; yat-as; svayam-personally; piśāca-devil; caryām-activities; acarat-performed; gatiḥ-destination; satām-of the devotees of the Lord.

Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil to give salvation to all devotees of the Lord.

Lord Śiva's uncivilized, devilish characteristics are never abominable because he teaches the sincere devotees of the Lord how to practice detachment from material enjoyment. He is called Mahādeva, or the greatest of all demigods, and no one is equal to or greater than him in the material world. He is almost equal with Lord Viṣṇu. Although he always associates with Māyā, Durgā, he is above the reactionary stage of the three modes of material nature, and although he is in charge of devilish characters in the mode of ignorance, he is not affected by such association.

TEXT 28

hasanti yasyācaritaṁ hi durbhagāḥ
svātman-ratasyāviduṣaḥ samīhitam
yair vastra-mālyābharaṇānulepanaiḥ
śva-bhojanaṁ svātmatayopalālitam

SYNONYMS

hasanti-laugh at; yasya-whose; ācaritam-activity; hi-certainly; durbhagāḥ-the unfortunate; sva-ātman-in the self; ratasya-of one engaged; aviduṣaḥ-not knowing; samīhitam-his purpose; yaiḥ-by whom; vastra-clothing; mālya-garlands; ābharaṇa-ornaments; anu-such luxurious; lepanaiḥ-with ointments; śva-bhojanam-eatable by the dogs; sva-ātmatayā-as if the self; upalālitam-fondled.

Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body-which is eatable by dogs-with dresses, ornaments, garlands and ointments.

Lord Śiva never accepts any luxurious dress, garland, ornament or ointment. But those who are addicted to the decoration of the body, which is finally eatable by dogs, very luxuriously maintain it as the self. Such persons do not understand Lord Śiva, but they approach him for luxurious material comforts. There are two kinds of devotees of Lord Śiva. One class is the gross materialist seeking only bodily comforts from Lord Śiva, and the other class desires to become one with him. They are mostly impersonalists and prefer to chant śivo'ham, ”I am Śiva,” or ”After liberation I shall become one with Lord Śiva.” In other words, the karmīs and jñānīs are generally devotees of Lord Śiva, but they do not properly understand his real purpose in life. Sometimes so-called devotees of Lord Śiva imitate him in using poisonous intoxicants. Lord Śiva once swallowed an ocean of poison, and thus his throat became blue. The imitation Śivas try to follow him by indulging in poisons, and thus they are ruined. The real purpose of Lord Śiva is to serve the Soul of the soul, Lord Kṛṣṇa. He desires that all luxurious articles, such as nice garments, garlands, ornaments and cosmetics, be given to Lord Kṛṣṇa only, because Kṛṣṇa is the real enjoyer. He refuses to accept such luxurious items himself because they are only meant for Kṛṣṇa. However, since they do not know this purpose of Lord Śiva, foolish persons either laugh at him or profitlessly try to imitate him.

TEXT 29

brahmādayo yat-kṛta-setu-pālā
yat-kāraṇaṁ viśvam idaṁ ca māyā
ājñā-karī yasya piśāca-caryā
aho vibhūmnaś caritaṁ viḍambanam

SYNONYMS

brahma-ādayaḥ-demigods like Brahmā; yat-whose; kṛta-activities; setu-religious rites; pālāḥ-observers; yat-one who is; kāraṇam-the origin of; viśvam-the universe; idam-this; ca-also; māyā-material energy; ājñā-karī-order carrier; yasya-whose; piśāca-devilish; caryā-activity; aho-O my lord; vibhūmnaḥ-of the great; caritam-character; viḍambanam-simply imitation.

Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

Lord Śiva is the husband of Durgā, the controller of the material energy. Durgā is personified material energy, and Lord Śiva, being her husband, is the controller of the material energy. He is also the incarnation of the mode of ignorance and one of the three deities representing the Supreme Lord. As His representative, Lord Śiva is identical with the Supreme Personality of Godhead. He is very great, and his renunciation of all material enjoyment is an ideal example of how one should be materially unattached. One should therefore follow in his footsteps and be unattached to matter, not imitate his uncommon acts like drinking poison.

TEXT 30

maitreya uvāca
saivaṁ saṁvidite bhartrā
manmathonmathitendriyā
jagrāha vāso brahmarṣer
vṛṣalīva gata-trapā

SYNONYMS

maitreyaḥ uvāca-Maitreya said; sā-she; evam-thus; saṁvidite-in spite of being informed; bhartrā-by her husband; manmatha-by Cupid; unmathita-being pressed; indriyā-senses; jagrāha-caught hold of; vāsaḥ-clothing; brahma-ṛṣeḥ-of the great brāhmaṇa-sage; vṛṣalī-public prostitute; iva-like; gata-trapā-without shame.

Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sexual satisfaction. She caught hold of the clothing of the great brāhmaṇa sage, just like a shameless public prostitute.

The difference between a married wife and a public prostitute is that one is restrained in sex life by the rules and regulations of the scriptures, whereas the other is unrestricted in sex life and is conducted solely by the strong sex urge. Although very enlightened, Kaśyapa, the great sage, became a victim of his prostitute wife. Such is the strong force of material energy.

TEXT 31

sa viditvātha bhāryāyās
taṁ nirbandhaṁ vikarmaṇi
natvā diṣṭāya rahasi
tayāthopaviveśa hi

SYNONYMS

saḥ-he; viditvā-understanding; atha-thereupon; bhāryāyāḥ-of the wife; tam-that; nirbandham-obstinacy; vikarmaṇi-in the forbidden act; natvā-offering obeisances; diṣṭāya-unto worshipable fate; rahasi-in a secluded place; tayā-with her; atha-thus; upaviveśa-lay; hi-certainly.

Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus after offering his obeisances unto worshipable fate, he lay with her in a secluded place.

It appears from the talks of Kaśyapa with his wife that he was a worshiper of Lord Śiva, and although he knew that Lord Śiva would not be pleased with him for such a forbidden act, he was obliged to act by his wife's desire, and thus he offered his obeisances unto fate. He knew that the child born of such untimely sexual intercourse would certainly not be a good child, but could not protect himself because he was too obligated to his wife. In a similar case, however, when Ṭhākura Haridāsa was tempted by a public prostitute at the dead of night, he avoided the allurement because of his perfection in Kṛṣṇa consciousness. That is the difference between a Kṛṣṇa conscious person and others. Kaśyapa Muni was greatly learned and enlightened, and he knew all the rules and regulations of systematic life, yet he failed to protect himself from the attack of sex desire. Ṭhākura Haridāsa was not born of a brāhmaṇa family, nor was he himself brāhmaṇa, yet he could protect himself from such an attack due to his being Kṛṣṇa conscious. Ṭhākura Haridāsa used to chant the holy name of the Lord three hundred thousand times daily.

TEXT 32

athopaspṛśya salilaṁ
prāṇān āyamya vāg-yataḥ
dhyāyañ jajāpa virajaṁ
brahma jyotiḥ sanātanam

SYNONYMS

atha-thereafter; upaspṛśya-touching or taking bath in water; salilam-water; prāṇān āyamya-practicing trance; vāk-yataḥ-controlling speech; dhyāyan-meditating; jajāpa-chanted within the mouth; virajam-pure; brahma-Gāyatrī hymns; jyotiḥ-effulgence; sanātanam-eternal.

Thereafter the brāhmaṇa took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gāyatrī hymns within his mouth.

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially when at a forbidden time. Kaśyapa Muni meditated on the impersonal brahmajyoti by chanting the Gāyatrī mantra within his mouth. When a Vedic mantra is chanted within the mouth so that only the chanter can hear, the chanting is called japa. But when such mantras are chanted loudly, it is called kīrtana. The Vedic hymn Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare can be chanted both softly to oneself or loudly; therefore it is called the mahā-mantra, or the great hymn.

Kaśyapa Muni appears to be an impersonalist. Comparing his character with that of Ṭhākura Haridāsa as referred to above, it is clear that the personalist is stronger in sense control than the impersonalist. This is explained in Bhagavad-gītā as paraṁ dṛṣṭvā nivartate; i.e., one ceases to accept lower grade things when one is situated in a superior condition. One is supposed to be purified after taking bath and chanting Gāyatrī, but the mahā-mantra is so powerful that one can chant loudly or softly, in any condition, and he is protected from all the evils of material existence.

TEXT 33

ditis tu vrīḍitā tena
karmāvadyena bhārata
upasaṅgamya viprarṣim
adho-mukhy abhyabhāṣata

SYNONYMS

ditiḥ-Diti, the wife of Kaśyapa; tu-but; vrīḍitā-ashamed; tena-by that; karma-act; avadyena-faulty; bhārata-O son of the Bharata family; upasaṅgamya-going nearer to; vipra-ṛṣim-the brāhmaṇa-sage; adhaḥ-mukhī-with her face lowered; abhyabhāṣata-politely said.

O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows.

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one's wife is equal to prostitution if the regulations are not properly followed.

TEXT 34

ditir uvāca
na me garbham imaṁ brahman
bhūtānām ṛṣabho 'vadhīt
rudraḥ patir hi bhūtānāṁ
yasyākaravam aṁhasam

SYNONYMS

ditiḥ uvāca-the beautiful Diti said; na-not; me-my; garbham-pregnancy; imam-this; brahman-O brāhmaṇa; bhūtānām-of all living entities; ṛṣabhaḥ-the noblest of all living entities; avadhīt-let him kill; rudraḥ-Lord Śiva; patiḥ-master; hi-certainly; bhūtānām-of all living entities; yasya-whose; akaravam-I have done; aṁhasam-offense.

The beautiful Diti said: My dear brāhmaṇa, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense I have committed against him.

Diti was conscious of her offense and was anxious to be excused by Lord Śiva. Lord Śiva has two popular names, Rudra and Āśutoṣa. He is very prone to anger as well as quickly pacified. Diti knew that because of his being quickly angered he might spoil the pregnancy she had so unlawfully achieved. But because he was also Āśutoṣa, she implored her brāhmaṇa husband to help her in pacifying Lord Śiva, for her husband was a great devotee of Lord Śiva. In other words, Lord Śiva might have been angry with Diti because she obliged her husband to transgress the law, but he would not refuse her husband's prayer. Therefore the application for excuse was submitted through her husband. She prayed to Lord Śiva as follows.

TEXT 35

namo rudrāya mahate
devāyogrāya mīḍhuṣe
śivāya nyasta-daṇḍāya
dhṛta-daṇḍāya manyave

SYNONYMS

namaḥ-all obeisances unto; rudrāya-unto the angry Lord Śiva; mahate-unto the great; devāya-unto the demigod; ugrāya-unto the ferocious; mīḍhuṣe-unto the fulfiller of all material desires; śivāya-unto the all-auspicious; nyasta-daṇḍāya-unto the forgiving; dhṛta-daṇḍāya-unto the immediate chastiser; manyave-unto the angry.

Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.

Diti prayed for the mercy of Lord Śiva very cleverly. She prayed: "The lord can cause me to cry, but if he likes he can also stop my crying because he is Āśutoṣa. He is so great that if he likes he can immediately destroy my pregnancy, but by his mercy he can also fulfill my desire that my pregnancy not be spoiled. Because he is all-auspicious, it is not difficult for him to excuse me from being punished, although he is now ready to punish me because I have moved his great anger. He appears like a man, but he is the lord of all men."

TEXT 36

sa naḥ prasīdatāṁ bhāmo
bhagavān urv-anugrahaḥ
vyādhasyāpy anukampyānāṁ

strīṇāṁ devaḥ satī-patiḥ

SYNONYMS

saḥ-he; naḥ-with us; prasīdatām-be pleased; bhāmaḥ-brother-in-law; bhagavān-the personality of all opulences; uru-very great; anugrahaḥ-merciful; vyādhasya-of the hunter; api-also; anukampyānām-of the objects of mercy; strīṇām-of the women; devaḥ-the worshipable lord; satī-patiḥ-the husband of Satī (the chaste).

Let him be pleased with us, since he is my brother-in-law, the husband of my sister Satī. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

Lord Śiva is the husband of Satī, one of the sisters of Diti. Diti invoked the pleasure of her sister Satī so that Satī would request her husband to excuse her. Besides that, Lord Śiva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Śiva is himself associated with women, he knows very well their defective nature, and he might not take very seriously Diti's unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Śiva. Diti remembered her childhood worship of Lord Śiva and begged his mercy.

TEXT 37

maitreya uvāca
sva-sargasyāśiṣaṁ lokyām
āśāsānāṁ pravepatīm
nivṛtta-sandhyā-niyamo
bhāryām āha prajāpatiḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; sva-sargasya-of her own children; āśiṣam-welfare; lokyām-in the world; āśāsānām-desiring; pravepatīm-while trembling; nivṛtta-averted from; sandhyā-niyamaḥ-the rules and regulations of evening; bhāryām-unto the wife; āha-said; prajāpatiḥ-the progenitor.

Maitreya said: The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

TEXT 38

kaśyapa uvāca
aprāyatyād ātmanas te
doṣān mauhūrtikād uta
man-nideśāticāreṇa
devānāṁ cātihelanāt

SYNONYMS

kaśyapaḥ uvāca-the learned brāhmaṇa Kaśyapa said; aprāyatyāt-because of the pollution; ātmanaḥ-of the mind; te-your; doṣāt-because of defilement; mauhūrtikāt-in terms of the moment; uta-also; mat-my; nideśa-direction; aticāreṇa-being too neglectful; devānām-of the demigods; ca-also; atihelanāt-being too apathetic.

The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In Bhagavad-gītā (7.11) it is said that sexual intercourse according to religious principles is a representation of Kṛṣṇa consciousness. Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband's direction, and obedience to the demigods. According to Vedic society, there is a suitable auspicious time for sex life, which is called the time for garbhādhāna. Diti neglected all the principles of scriptural injunction, and therefore, although she was very anxious for auspicious children, she was informed that her children would not be worthy to be the sons of a brāhmaṇa. There is a clear indication herein that a brāhmaṇa's son is not always a brāhmaṇa. Personalities like Rāvaṇa and Hiraṇyakaśipu were actually born of brāhmaṇas, but they were not accepted as brāhmaṇas because their fathers did not follow the regulative principles for their birth. Such children are called demons, or Rākṣasas. There were only one or two Rākṣasas in the previous ages due to negligence of the disciplinary methods, but during the age of Kali there is no discipline in sex life. How, then, can one expect good children? Certainly unwanted children cannot be a source of happiness in society, but through the Kṛṣṇa consciousness movement they can be raised to the human standard by chanting the holy name of God. That is the unique contribution of Lord Caitanya to human society.

TEXT 39

bhaviṣyatas tavābhadrāv
abhadre jāṭharādhamau
lokān sa-pālāṁs trīṁś caṇḍi
muhur ākrandayiṣyataḥ

SYNONYMS

bhaviṣyataḥ-will take birth; tava-your; abhadrau-two contemptuous sons; abhadre-O unlucky one; jāṭhara-adhamau-born of a condemned womb; lokān-all planets; sa-pālān-with their rulers; trīn-three; caṇḍi-haughty one; muhuḥ-constantly; ākran-dayiṣyataḥ-will cause lamentation.

O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

Contemptuous sons are born of the condemned womb of their mother. In Bhagavad-gītā (1.40) it is said, "When there is deliberate negligence of the regulative principles of religious life, the women as a class become polluted, and as a result there are unwanted children.” This is especially true for boys; if the mother is not good, there cannot be good sons. The learned Kaśyapa could foresee the character of the sons who would be born of the condemned womb of Diti. The womb was condemned because of the mother’s being too sexually inclined and thus transgressing all the laws and injunctions of the scriptures. In a society where such women are predominant, one should not expect good children.

TEXT 40

prāṇināṁ hanyamānānāṁ
dīnānām akṛtāgasām
strīṇāṁ nigṛhyamāṇānāṁ
kopiteṣu mahātmasu

SYNONYMS

prāṇinām-when the living entities; hanyamānānām-being killed; dīnānām-of the poor; akṛta-āgasām-of the faultless; strīṇām-of the women; nigṛhyamāṇānām-being tortured; kopiteṣu-being enraged; mahātmasu-when the great souls.

They will kill poor, faultless living entities, torture women and enrage the great souls.

Demoniac activities are predominant when innocent, faultless living entities are killed, women are tortured, and the great souls engaged in Kṛṣṇa consciousness are enraged. In a demoniac society, innocent animals are killed to satisfy the tongue, and women are tortured by unnecessary sexual indulgence. Where there are women and meat, there must be liquor and sex indulgence. When these are prominent in society, by God’s grace one can expect a change in the social order by the Lord Himself or by His bona fide representative.

TEXT 41

tadā viśveśvaraḥ kruddho
bhagavāl loka-bhāvanaḥ
haniṣyaty avatīryāsau
yathādrīn śataparva-dhṛk

SYNONYMS

tadā-at that time; viśva-īśvaraḥ-the Lord of the universe; kruddhaḥ-in great anger; bhagavān-the Supreme Personality of Godhead; loka-bhāvanaḥ-desiring the welfare of the people in general; haniṣyati-will kill; avatīrya-descending Himself; asau-He; yathā-as if; adrīn-the mountains; śata-parva-dhṛk-the controller of the thunderbolt (Indra).

At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

As stated in Bhagavad-gītā (4.8), the Lord descends as an incarnation to deliver the devotees and kill the miscreants. The Lord of the universe and of everything would appear to kill the sons of Diti because of their offending the devotees of the Lord. There are many agents of the Lord, such as Indra, Candra, Varuṇa, goddess Durgā, and Kālī, who can chastise any formidable miscreants in the world. The example of mountains being smashed by a thunderbolt is very appropriate. The mountain is considered the most strongly built body within the universe, yet it can be easily smashed by the arrangement of the Supreme Lord. The Supreme Personality of Godhead does not need to descend in order to kill any strongly built body; He comes down just for the sake of His devotees. Everyone is subject to the miseries offered by material nature, but because the activities of miscreants, such as killing innocent people and animals or torturing women, are harmful to everyone and are therefore a source of pain for the devotees, the Lord comes down. He descends only to give relief to His ardent devotees. The killing of the miscreant by the Lord is also the mercy of the Lord towards the miscreant, although apparently the Lord takes the side of the devotee. Since the Lord is absolute, there is no difference between His activities of killing the miscreants and favoring the devotees.

TEXT 42

ditir uvāca
vadhaṁ bhagavatā sākṣāt
sunābhodāra-bāhunā
āśāse putrayor mahyaṁ
mā kruddhād brāhmaṇād prabho

SYNONYMS

ditiḥ uvāca-Diti said; vadham-the killing; bhagavatā-by the Supreme Personality of Godhead; sākṣāt-directly; sunābha-with His Sudarśana weapon; udāra-very magnanimous; bāhunā-by the arms; āśāse-I desire; putrayoḥ-of the sons; mahyam-of mine; mā-never be it so; kruddhāt-by the rage; brāhmaṇāt-of the brāhmaṇas; prabho-O my husband.

Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the brāhmaṇa devotees.

When Diti heard from her husband that the great souls would be angered by the activities of her sons, she was very anxious. She thought that her sons might be killed by the wrath of the brāhmaṇas. The Lord does not appear when the brāhmaṇas become angry at someone, because the wrath of a brāhmaṇa is sufficient in itself. He certainly appears, however, when His devotee simply becomes sorry. A devotee of the Lord never prays to the Lord to appear for the sake of the troubles the miscreants cause for him, and he never bothers Him by asking for protection. Rather, the Lord is anxious to give protection to the devotees. Diti knew well that the killing of her sons by the Lord would also be His mercy, and therefore she says that the wheel and arms of the Lord are magnanimous. If someone is killed by the wheel of the Lord and is thus fortunate enough to see the arms of the Lord, that is sufficient for his liberation. Such good fortune is not achieved even by the great sages.

TEXT 43

na brahma-daṇḍa-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānugṛhṇanti

yāṁ yāṁ yonim asau gataḥ
SYNONYMS

na-never; brahma-daṇḍa-punishment by a brāhmaṇa; dagdhasya-of one who is so punished; na-neither; bhūta-bhaya-dasya-of one who is always fearful to the living entities; ca-also; nārakāḥ-those condemned to hell; ca-also; anugṛhṇanti-do any favor; yām yām-whichever; yonim-species of life; asau-the offender; gataḥ-goes.

A person who is condemned by a brāhmaṇa or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

A practical example of a condemned species of life is the dog. Dogs are so condemned that they never show any sympathy to their contemporaries.

TEXTS 44–45

kaśyapa uvāca
kṛta-śokānutāpena
sadyaḥ pratyavamarśanāt
bhagavaty uru-mānāc ca
bhave mayy api cādarāt
putrasyaiva ca putrāṇāṁ
bhavitaikaḥ satāṁ mataḥ
gāsyanti yad-yaśaḥ śuddhaṁ
bhagavad-yaśasā samam
SYNONYMS

kaśyapaḥ uvāca-the learned Kaśyapa said; kṛta-śoka-having lamented; anutāpena-by penitence; sadyaḥ-immediately; pratyavamarśanāt-by proper deliberation; bhagavati-unto the Supreme Personality of Godhead; uru-great; mānāt-adoration; ca-and; bhave-unto Lord Śiva; mayi api-unto me also; ca-and; ādarāt-by respect; putrasya-of the son; eva-certainly; ca-and; putrāṇām-of the sons; bhavitā-shall be born; ekaḥ-one; satām-of the devotees; mataḥ-approved; gāsyanti-will broadcast; yat-of whom; yaśaḥ-recognition; śuddham-transcendental; bhagavat-of the Personality of Godhead; yaśasā-with recognition; samam-equally.

The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Śiva and me, one of the sons [Prahlāda] of your son [Hiraṇyakaśipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

TEXT 46

yogair hemeva durvarṇaṁ
bhāvayiṣyanti sādhavaḥ
nirvairādibhir ātmānaṁ
yac-chīlam anuvartitum
SYNONYMS

yogaiḥ-by the rectifying processes; hema-gold; iva-like; durvarṇam-inferior quality; bhāvayiṣyanti-will purify; sādhavaḥ-saintly persons; nirvaira-ādibhiḥ-by practice of freedom from animosity, etc.; ātmānam-the self; yat-whose; śīlam-character; anuvartitum-to follow in the footsteps.

In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

Yoga practice, the process of purifying one's existential identity, is based mainly on self-control. Without self-control one cannot practice freedom from animosity. In the conditional state, every living being is envious of another living being, but in the liberated state there is an absence of animosity. Prahlāda Mahārāja was tortured by his father in so many ways, yet after the death of his father he prayed for his father's liberation by the Supreme Personality of Godhead. He did not ask any benediction that he might have asked, but he prayed that his atheistic father might be liberated. He never cursed any of the persons who engaged in torturing him at the instigation of his father.

TEXT 47

yat-prasādād idaṁ viśvaṁ
prasīdati yad-ātmakam
sa sva-dṛg bhagavān yasya
toṣyate 'nanyayā dṛśā
SYNONYMS

yat-by whose; prasādāt-mercy of; idam-this; viśvam-universe; prasīdati-becomes happy; yat-whose; ātmakam-because of His omnipotence; saḥ-He; sva-dṛk-taking special care for His devotees; bhagavān-the Supreme Personality of Godhead; yasya-whose; toṣyate-becomes pleased; ananyayā-without deviation; dṛśā-by intelligence.

Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

The Supreme Personality of Godhead is situated everywhere as the Supersoul, and He can dictate to anyone and everyone as He likes. The would-be grandson of Diti, who was predicted to be a great devotee, would be liked by everyone, even by the enemies of his father, because he would have no other vision besides the Supreme Personality of Godhead. A pure devotee of the Lord sees the presence of his worshipable Lord everywhere. The Lord reciprocates in such a way that all living entities in whom the Lord is dwelling as the Supersoul also like a pure devotee because the Lord is present in their hearts and can dictate to them to be friendly to His devotee. There are many instances in history wherein even the most ferocious animal became friendly to a pure devotee of the Lord.

TEXT 48

sa vai mahā-bhāgavato mahātmā
mahānubhāvo mahatāṁ mahiṣṭhaḥ
pravṛddha-bhaktyā hy anubhāvitāśaye
niveśya vaikuṇṭham imaṁ vihāsyati

SYNONYMS

saḥ-he; vai-certainly; mahā-bhāgavataḥ-the topmost devotee; mahā-ātmā-expanded intelligence; mahā-anubhāvaḥ-expanded influence; mahatām-of the great souls; mahiṣṭhaḥ-the greatest; pravṛddha-well matured; bhaktyā-by devotional service; hi-certainly; anubhāvita-being situated in the anubhāva stage of ecstasy; āśaye-in the mind; niveśya-entering; vaikuṇṭham-in the spiritual sky; imam-this (material world); vihāsyati-will quit.

That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

There are three stages of transcendental development in devotional service, which are technically called sthāyi-bhāva, anubhāva and mahābhāva. Continual perfect love of Godhead is called sthāyi-bhāva, and when it is performed in a particular type of transcendental relationship it is called anubhāva. But the stage of mahābhāva is visible amongst the personal pleasure potential energies of the Lord. It is understood that the grandson of Diti, namely Prahlāda Mahārāja, would constantly meditate on the Lord and reiterate His activities. Because he would constantly remain in meditation, he would easily transfer himself to the spiritual world after quitting his material body. Such meditation is still more conveniently performed by chanting and hearing the holy name of the Lord. This is especially recommended in this age of Kali.

TEXT 49

alampaṭaḥ śīla-dharo guṇākaro
hṛṣṭaḥ pararddhyā vyathito duḥkhiteṣu
abhūta-śatrur jagataḥ śoka-hartā
naidāghikaṁ tāpam ivoḍurājaḥ

SYNONYMS

alampaṭaḥ-virtuous; śīla-dharaḥ-qualified; guṇa-ākaraḥ-reservoir of all good qualities; hṛṣṭaḥ-jolly; para-ṛddhyā-by others' happiness; vyathitaḥ-distressed; duḥkhiteṣu-in others' unhappiness; abhūta-śatruḥ-without enemies; jagataḥ-of all the universe; śoka-hartā-destroyer of lamentation; naidāghikam-due to the summer sun; tāpam-distress; iva-likened; uḍu-rājaḥ-the moon.

He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

Prahlāda Mahārāja, the exemplary devotee of the Lord, had all the good qualities humanly possible. Although he was the emperor of this world, he was not profligate. Beginning from his childhood he was the reservoir of all good qualities. Without enumerating those qualities, it is said here summarily that he was endowed with all good qualities. That is the sign of a pure devotee. The most important characteristic of a pure devotee is that he is not lampaṭa, or licentious, and another quality is that he is always eager to mitigate the miseries of suffering humanity. The most obnoxious misery of a living entity is his forgetfulness of Kṛṣṇa. A pure devotee, therefore, always tries to evoke everyone's Kṛṣṇa consciousness. This is the panacea for all miseries.

TEXT 50

antar bahiś cāmalam abja-netraṁ
sva-pūruṣecchānugṛhīta-rūpam
pautras tava śrī-lalanā-lalāmaṁ
draṣṭā sphurat-kuṇḍala-maṇḍitānanam

SYNONYMS

antaḥ-within; bahiḥ-without; ca-also; amalam-spotless; abja-netram-lotus eyes; sva-pūruṣa-own devotee; icchā-anugṛhīta-rūpam-accepting form according to desire; pautraḥ-grandchild; tava-your; śrī-lalanā-beautiful goddess of fortune; lalāmam-decorated; draṣṭā-will see; sphurat-kuṇḍala-with brilliant earrings; maṇḍita-decorated; ānanam-face.

Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. The Lord can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

It is predicted herewith that the grandson of Diti, Prahlāda Mahārāja, would not only see the Personality of Godhead within himself by meditation but would also be able to see Him personally with his eyes. This direct vision is possible only for one who is highly elevated in Kṛṣṇa consciousness, for the Lord is not possible to see with material eyes. The Supreme Personality of Godhead has multifarious eternal forms such as Kṛṣṇa, Baladeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Vāsudeva, Nārāyaṇa, Rāma, Nṛsiṁha, Varāha and Vāmana, and the devotee of the Lord knows all those Viṣṇu forms. A pure devotee becomes attached to one of the eternal forms of the Lord, and the Lord is pleased to appear before him in the form desired. A devotee does not imagine something whimsical about the form of the Lord, nor does he ever think that the Lord is impersonal and can assume a form desired by the nondevotee. The nondevotee has no idea of the form of the Lord, and thus he cannot think of any one of the above-mentioned forms. But whenever a devotee sees the Lord, he sees Him in a most beautifully decorated form, accompanied by His constant companion the goddess of fortune, who is eternally beautiful.

TEXT 51

maitreya uvāca
śrutvā bhāgavataṁ pautram
amodata ditir bhṛśam
putrayoś ca vadhaṁ kṛṣṇād

viditvāsīn mahā-manāḥ
SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; śrutvā-by hearing; bhāgavatam-to be a great devotee of the Lord; pautram-grandson; amodata-took pleasure; ditiḥ-Diti; bhṛśam-very greatly; putrayoḥ-of two sons; ca-also; vadham-the killing; kṛṣṇāt-by Kṛṣṇa; viditvā-knowing this; āsīt-became; mahā-manāḥ-highly pleased in mind.

The sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.

Diti was very aggrieved to learn that because of her untimely pregnancy her sons would be demons and would fight with the Lord. But when she heard that her grandson would be a great devotee and that her two sons would be killed by the Lord, she was very satisfied. As the wife of a great sage and the daughter of a great Prajāpati, Dakṣa, she knew that being killed by the Personality of Godhead is a great fortune. Since the Lord is absolute, His acts of violence and nonviolence are both on the absolute platform. There is no difference in such acts of the Lord. Mundane violence and nonviolence have nothing to do with the Lord's acts. A demon killed by Him attains the same result as one who attains liberation after many, many births of penance and austerity. The word bhṛśam is significant herein because it indicates that Diti was pleased beyond her expectations.

Thus end the Bhaktivedanta purports of the Third Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pregnancy of Diti in the Evening."

20.4.15 Chapter Fifteen

Description of the Kingdom of God

TEXT 1

maitreya uvāca
prājāpatyaṁ tu tat tejaḥ
para-tejo-hanaṁ ditiḥ
dadhāra varṣāṇi śataṁ
śaṅkamānā surārdanāt
SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; prājāpatyam-of the great Prajāpati; tu-but; tat tejaḥ-his powerful semen; para-tejaḥ-others' prowess; hanam-troubling; ditiḥ-Diti (Kaśyapa's wife); dadhāra-bore; varṣāṇi-years; śatam-hundred; śaṅkamānā-being doubtful; sura-ardanāt-disturbing to the demigods.

Śrī Maitreya said: My dear Vidura, Diti, the wife of the sage Kaśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continuously bore the powerful semen of Kaśyapa Muni, which was meant to give trouble to others, for one hundred years.

The great sage Śrī Maitreya was explaining to Vidura the activities of the demigods, including Lord Brahmā. When Diti heard from her husband that the sons she bore within her abdomen would be causes of disturbances to the demigods, she was not very happy. There are two classes of men-devotees and nondevotees. Nondevotees are called demons, and devotees are called demigods. No sane man or woman can tolerate the nondevotees' giving trouble to devotees. Diti, therefore, was reluctant to give birth to her babies; she waited for one hundred years so that at least she could save the demigods from the disturbance for that period.

TEXT 2

loke tenāhatāloke
loka-pālā hataujasaḥ
nyavedayan viśva-sṛje
dhvānta-vyatikaraṁ diśām
SYNONYMS

loke-within this universe; tena-by the force of the pregnancy of Diti; āhata-being devoid of; āloke-light; loka-pālāḥ-the demigods of various planets; hata-ojasaḥ-whose prowess was diminished; nyavedayan-asked; viśva-sṛje-Brahmā; dhvānta-vyatikaram-expansion of darkness; diśām-in all directions.

By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being disturbed by that force, asked the creator of the universe, Brahmā, "What is this expansion of darkness in all directions?"

It appears from this verse of Śrīmad-Bhāgavatam that the sun is the source of light for all the planets in the universe. The modern scientific theory which states that there are many suns in each universe is not supported by this verse. It is understood that in each universe there is only one sun, which supplies light to all the planets. In Bhagavad-gītā the moon is also stated to be one of the stars. There are many stars, and when we see them glittering at night we can understand that they are reflectors of light; just as moonlight is a reflection of sunlight, other planets also reflect sunlight, and there are many other planets which cannot be seen by our naked eyes. The demoniac influence of the sons in the womb of Diti expanded darkness throughout the universe.

TEXT 3

devā ūcuḥ
tama etad vibho vettha
saṁvignā yad vayaṁ bhṛśam
na hy avyaktaṁ bhagavataḥ
kālenāspṛṣṭa-vartmanaḥ
SYNONYMS

devāḥ ūcuḥ-the demigods said; tamaḥ-darkness; etat-this; vibho-O great one; vettha-you know; saṁvignāḥ-very anxious; yat-because; vayam-we; bhṛśam-very much; na-not; hi-because; avyaktam-unmanifest; bhagavataḥ-of You (the Supreme Personality of Godhead); kālena-by time; aspṛṣṭa-untouched; vartmanaḥ-whose way.

The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

Brahmā is addressed herein as Vibhu and as the Personality of Godhead. He is the Supreme Personality of Godhead's incarnation of the mode of passion in the material world. He is nondifferent, in the representative sense, from the Supreme Personality of Godhead, and therefore the influence of time cannot affect him. The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahmā and other demigods. Sometimes demigods and great sages who have attained such perfection are called tri-kāla jña.

TEXT 4

deva-deva jagad-dhātar
lokanātha-śikhāmaṇe
pareṣām apareṣāṁ tvaṁ
bhūtānām asi bhāva-vit

SYNONYMS

deva-deva-O god of the demigods; jagat-dhātaḥ-O sustainer of the universe; lokanātha-śikhāmaṇe-O head jewel of all the demigods in other planets; pareṣām-of the spiritual world; apareṣām-of the material world; tvam-you; bhūtānām-of all living entities; asi-are; bhāva-vit-knowing the intentions.

O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, in both the spiritual and material worlds.

Because Brahmā is almost on an equal footing with the Personality of Godhead, he is addressed here as the god of the demigods, and because he is the secondary creator of this universe, he is addressed as the sustainer of the universe. He is the head of all the demigods, and therefore he is addressed here as the head jewel of the demigods. It is not difficult for him to understand everything which is happening in both the spiritual and material worlds. He knows everyone's heart and everyone's intentions. Therefore he was requested to explain this incident. Why was the pregnancy of Diti causing such anxieties all over the universe?

TEXT 5

namo vijñāna-vīryāya
māyayedam upeyuṣe
gṛhīta-guṇa-bhedāya
namas te 'vyakta-yonaye

SYNONYMS

namaḥ-respectful obeisances; vijñāna-vīryāya-O original source of strength and scientific knowledge; māyayā-by the external energy; idam-this body of Brahmā; upeyuṣe-having obtained; gṛhīta-accepting; guṇa-bhedāya-the differentiated mode of passion; namaḥ te-offering obeisances unto you; avyakta-unmanifested; yonaye-source.

O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

The Vedas are the original scientific knowledge for all departments of understanding, and this knowledge of the Vedas was first impregnated into the heart of Brahmā by the Supreme Personality of Godhead. Therefore Brahmā is the original source of all scientific knowledge. He is born directly from the transcendental body of Garbhodakaśāyī Viṣṇu, who is never seen by any creature of this material universe and therefore always remains unmanifested. Brahmā is stated here to be born of the unmanifested. He is the incarnation of the mode of passion in material nature, which is the separated, external energy of the Supreme Lord.

TEXT 6

ye tvānanyena bhāvena
bhāvayanty ātma-bhāvanam
ātmani prota-bhuvanaṁ
paraṁ sad-asad-ātmakam

SYNONYMS

ye-those who; tvā-on you; ananyena-without deviation; bhāvena-with devotion; bhāvayanti-meditate; ātma-bhāvanam-who generates all living entities; ātmani-within your self; prota-linked; bhuvanam-all the planets; param-the supreme; sat-effect; asat-cause; ātmakam-generator.

O lord, all these planets exist within your self, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

TEXT 7

teṣāṁ supakva-yogānāṁ
jita-śvāsendriyātmanām
labdha-yuṣmat-prasādānāṁ
na kutaścit parābhavaḥ

SYNONYMS

teṣām-of them; su-pakva-yogānām-who are mature mystics; jita-controlled; śvāsa-breath; indriya-the senses; ātmanām-the mind; labdha-attained; yuṣmat-your; prasādānām-mercy; na-not; kutaścit-anywhere; parābhavaḥ-defeat.

There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

The purpose of yogic performances is explained here. It is said that an experienced mystic attains full control of the senses and the mind by controlling the breathing process. Therefore, controlling the breathing process is not the ultimate aim of yoga. The real purpose of yogic performances is to control the mind and the senses. Anyone who has such control is to be understood to be an experienced, mature mystic yogī. It is indicated herein that a yogī who has control over the mind and senses has the actual benediction of the Lord, and he has no fear. In other words, one cannot attain the mercy and benediction of the Supreme Lord until one is able to control the mind and the senses. This is actually possible when one fully engages in Kṛṣṇa consciousness. A person whose senses and mind are always engaged in the transcendental service of the Lord has no possibility of engaging in material activities. The devotees of the Lord are not defeated anywhere in the universe. It is stated, nārāyaṇa-parāḥ sarve: one who is nārāyaṇa-para, or a devotee of the Supreme Personality of Godhead, is not afraid anywhere, whether he is sent to hell or promoted to heaven (Bhāg. 6.17.28).

TEXT 8

yasya vācā prajāḥ sarvā
gāvas tantyeva yantritāḥ
haranti balim āyattās
tasmai mukhyāya te namaḥ

SYNONYMS

yasya-of whom; vācā-by the Vedic directions; prajāḥ-living entities; sarvāḥ-all; gāvaḥ-bulls; tantyā-by a rope; iva-as; yantritāḥ-are directed; haranti-offer, take away; balim-presentation, ingredients for worship; āyattāḥ-under control; tasmai-unto him; mukhyāya-unto the chief person; te-unto you; namaḥ-respectful obeisances.

All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

The Vedic literatures are the laws of the Supreme Personality of Godhead. One cannot violate the injunctions given in the Vedic literatures any more than one can violate the state laws. Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature. Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature, otherwise they will be put into a more miserable condition of life. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord.

TEXT 9

sa tvaṁ vidhatsva śaṁ bhūmaṁs
tamasā lupta-karmaṇām
adabhra-dayayā dṛṣṭyā
āpannān arhasīkṣitum

SYNONYMS

saḥ-he; tvam-you; vidhatsva-perform; śam-good fortune; bhūman-O great lord; tamasā-by the darkness; lupta-have been suspended; karmaṇām-of prescribed duties; adabhra-magnanimous, without reservation; dayayā-mercy; dṛṣṭyā-by your glance; āpannān-us, the surrendered; arhasi-are able; īkṣitum-to see.

The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

Because of complete darkness throughout the universe, the regular activities and engagements of all the different planets were suspended. In the North and South Poles of this planet there are sometimes no divisions of day and night; similarly, when the sunlight does not approach the different planets within the universe, there is no distinction between day and night.

TEXT 10

eṣa deva diter garbha
ojaḥ kāśyapam arpitam
diśas timirayan sarvā
vardhate 'gnir ivaidhasi

SYNONYMS

eṣaḥ-this; deva-O lord; diteḥ-of Diti; garbhaḥ-womb; ojaḥ-semen; kāśyapam-of Kaśyapa; arpitam-deposited; diśaḥ-directions; timirayan-causing complete darkness; sarvāḥ-all; vardhate-overloads; agniḥ-fire; iva-as; edhasi-fuel.

As fuel overloads a fire, so the embryo created by the semen of Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.

The darkness throughout the universe is explained herewith as being caused by the embryo created in the womb of Diti by the semen of Kaśyapa.

TEXT 11

maitreya uvāca
sa prahasya mahā-bāho
bhagavān śabda-gocaraḥ
pratyācaṣṭātma-bhūr devān
prīṇan rucirayā girā

SYNONYMS

maitreyaḥ uvāca-Maitreya said; saḥ-he; prahasya-smiling; mahā-bāho-O mighty-armed (Vidura); bhagavān-the possessor of all opulences; śabda-gocaraḥ-who is understood by transcendental sound vibration; pratyācaṣṭa-replied; ātma-bhūḥ-Lord Brahmā; devān-the demigods; prīṇan-satisfying; rucirayā-with sweet; girā-words.

Śrī Maitreya said: Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

Brahmā could understand the misdeeds of Diti, and therefore he smiled at the whole situation. He replied to the demigods present there in words they could understand.

TEXT 12

brahmovāca
mānasā me sutā yuṣmat-
pūrvajāḥ sanakādayaḥ
cerur vihāyasā lokāl
lokeṣu vigata-spṛhāḥ

SYNONYMS

brahmā uvāca-Lord Brahmā said; mānasāḥ-born from the mind; me-my; sutāḥ-sons; yuṣmat-than you; pūrva-jāḥ-born previously; sanaka-ādayaḥ-headed by Sanaka; ceruḥ-traveled; vihāyasā-by traveling in outer space or flying in the sky; lokān-to the material and spiritual worlds; lokeṣu-among the people; vigata-spṛhāḥ-without any desire.

Lord Brahmā said: My four sons Sanaka, Sanātana, Sanandana and Sanat-kumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

When we speak of desire we refer to desire for material sense gratification. Saintly persons like Sanaka, Sanātana, Sanandana and Sanat-kumāra have no material desire, but sometimes they travel all over the universe, out of their own accord, to preach devotional service.

TEXT 13

ta ekadā bhagavato
vaikuṇṭhasyāmalātmanaḥ
yayur vaikuṇṭha-nilayaṁ
sarva-loka-namaskṛtam

SYNONYMS

te-they; ekadā-once upon a time; bhagavataḥ-of the Supreme Personality of Godhead; vaikuṇṭhasya-of Lord Viṣṇu; amala-ātmanaḥ-being freed from all material contamination; yayuḥ-entered; vaikuṇṭha-nilayam-the abode named Vaikuṇṭha; sarva-loka-by the residents of all the material planets; namaskṛtam-worshiped.

After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikuṇṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

The material world is full of cares and anxieties. In any one of the planets, beginning from the highest down to the lowest, Pātāla, every living creature must be full of cares and anxieties because in the material planets one cannot live eternally. The living entities, however, are actually eternal. They want an eternal home, an eternal residence, but because of accepting a temporal abode in the material world, they are naturally full of anxiety. In the spiritual sky the planets are called Vaikuṇṭha because the residents of these planets are free from all anxieties. For them there is no question of birth, death, old age and diseases, and therefore they are not anxious. On the other hand, the residents of the material planets are always afraid of birth, death, disease and old age, and therefore they are full of anxieties.

TEXT 14

vasanti yatra puruṣāḥ
sarve vaikuṇṭha-mūrtayaḥ
ye ’nimitta-nimittena
dharmeṇārādhayan harim

SYNONYMS

vasanti-they live; yatra-where; puruṣāḥ-persons; sarve-all; vaikuṇṭha-mūrtayaḥ-having a four-handed form similar to that of the Supreme Lord, Viṣṇu; ye-those Vaikuṇṭha persons; animitta-without desire for sense gratification; nimittena-caused by; dharmeṇa-by devotional service; ārādhayan-continuously worshiping; harim-unto the Supreme Personality of Godhead.

In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

The residents and the form of living in Vaikuṇṭha are described in this verse. The residents are all like the Supreme Personality of Godhead Nārāyaṇa. In the Vaikuṇṭha planets Kṛṣṇa’s plenary feature as four-handed Nārāyaṇa is the predominating Deity, and the residents of Vaikuṇṭhaloka are also four-handed, just contrary to our conception here in the material world. Nowhere in the material world do we find a human being with four hands. In Vaikuṇṭhaloka there is no occupation but the service of the Lord, and this service is not rendered with a purpose. Although every service has a particular result, the devotees never aspire for the fulfillment of their own desires; their desires are fulfilled by rendering transcendental loving service to the Lord.

TEXT 15

yatra cādyaḥ pumān āste
bhagavān śabda-gocaraḥ
sattvaṁ viṣṭabhya virajaṁ
svānāṁ no mṛḍayan vṛṣaḥ

SYNONYMS

yatra-in the Vaikuṇṭha planets; ca-and; ādyaḥ-original; pumān-person; āste-is there; bhagavān-the Supreme Personality of Godhead; śabda-gocaraḥ-understood through the Vedic literature; sattvam-the mode of goodness; viṣṭabhya-accepting; virajam-uncontaminated; svānām-of His own associates; naḥ-us; mṛḍayan-increasing happiness; vṛṣaḥ-the personification of religious principles.

In the Vaikuṇṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.

The kingdom of the Supreme Personality of Godhead in the spiritual sky cannot be understood by any process other than hearing from the description of the Vedas. No one can go see it. In this material world also, one who is unable to pay to go to a far distant place by motorized conveyances can only understand about that place from authentic books. Similarly, the Vaikuṇṭha planets in the spiritual sky are beyond this material sky. The modern scientists who are trying to travel in space are having difficulty going even to the nearest planet, the moon, to say nothing of the highest planets within the universe. There is no possibility that they can go beyond the material sky, enter the spiritual sky and see for themselves the spiritual planets, Vaikuṇṭha. Therefore, the kingdom of God in the spiritual sky can be understood only through the authentic descriptions of the Vedas and Purāṇas.

In the material world there are three modes of material qualities-goodness, passion and ignorance-but in the spiritual world there is no trace of the modes of passion and ignorance; there is only the mode of goodness, which is uncontaminated by any tinge of ignorance or passion. In the material world, even if a person is completely in goodness, he is sometimes subject to be polluted by tinges of the modes of ignorance and passion. But in the Vaikuṇṭha world, the spiritual sky, only the mode of goodness in its pure form exists. The Lord and His devotees reside in the Vaikuṇṭha planets, and they are of the same transcendental quality, namely, śuddha-sattva, the mode of pure goodness. The Vaikuṇṭha planets are very dear to the Vaiṣṇavas, and for the progressive march of the Vaiṣṇavas toward the kingdom of God, the Lord Himself helps His devotees.

TEXT 16

yatra naiḥśreyasaṁ nāma
vanaṁ kāma-dughair drumaiḥ
sarvartu-śrībhir vibhrājat
kaivalyam iva mūrtimat

SYNONYMS

yatra-in the Vaikuṇṭha planets; naiḥśreyasam-auspicious; nāma-named; vanam-forests; kāma-dughaiḥ-yielding desire; drumaiḥ-with trees; sarva-all; ṛtu-seasons; śrībhiḥ-with flowers and fruits; vibhrājat-splendid; kaivalyam-spiritual; iva-as; mūrtimat-personal.

In those Vaikuṇṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṇṭha planets is spiritual and personal.

In the Vaikuṇṭha planets the land, the trees, the fruits and flowers and the cows-everything-is completely spiritual and personal. The trees are desire trees. On this material planet the trees can produce fruits and flowers according to the order of material energy, but in the Vaikuṇṭha planets the trees, the land, the residents and the animals are all spiritual. There is no difference between the tree and the animal or the animal and the man. Here the word mūrtimat indicates that everything has a spiritual form. Formlessness, as conceived by the impersonalists, is refuted in this verse; in the Vaikuṇṭha planets, although everything is spiritual, everything has a particular form. The trees and the men have form, and because all of them, although differently formed, are spiritual, there is no difference between them.

TEXT 17

vaimānikāḥ sa-lalanāś caritāni śaśvad
gāyanti yatra śamala-kṣapaṇāni bhartuḥ
antar-jale 'nuvikasan-madhu-mādhavīnāṁ
gandhena khaṇḍita-dhiyo 'py anilaṁ kṣipantaḥ

SYNONYMS

vaimānikāḥ-flying in their airplanes; sa-lalanāḥ-along with their wives; caritāni-activities; śaśvat-eternally; gāyanti-sing; yatra-in those Vaikuṇṭha planets; śamala-all inauspicious qualities; kṣapaṇāni-devoid of; bhartuḥ-of the Supreme Lord; antaḥ-jale-in the midst of the water; anuvikasat-blossoming; madhu-fragrant, laden with honey; mādhavīnām-of the mādhavī flowers; gandhena-by the fragrance; khaṇḍita-disturbed; dhiyaḥ-minds; api-even though; anilam-breeze; kṣipantaḥ-deriding.

In the Vaikuṇṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhavī flowers, which are fragrant and laden with honey.

It appears from this verse that the Vaikuṇṭha planets are full of all opulences. There are airplanes in which the inhabitants travel in the spiritual sky with their sweethearts. There is a breeze carrying the fragrance of blossoming flowers, and this breeze is so nice that it also carries the honey of the flowers. The inhabitants of Vaikuṇṭha, however, are so interested in glorifying the Lord that they do not like the disturbance of such a nice breeze while they are chanting the Lord's glories. In other words, they are pure devotees. They consider glorification of the Lord more important than their own sense gratification. In the Vaikuṇṭha planets there is no question of sense gratification. To smell the fragrance of a blossoming flower is certainly very nice, but it is simply for sense gratification. The inhabitants of Vaikuṇṭha give first preference to the service of the Lord, not their own sense gratification. Serving the Lord in transcendental love yields such transcendental pleasure that, in comparison, sense gratification is counted as insignificant.

TEXT 18

pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇāṁ yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipe hari-kathām iva gāyamāne

SYNONYMS

pārāvata-pigeons; anyabhṛta-cuckoo; sārasa-crane; cakravāka-cakravāka; dātyūha-gallinule; haṁsa-swan; śuka-parrot; tittiri-partridge; barhiṇām-of the peacock; yaḥ-which; kolāhalaḥ-tumult; viramate-stops; acira-mātram-temporarily; uccaiḥ-loudly; bhṛṅga-adhipe-king of the bumblebees; hari-kathām-the glories of the Lord; iva-as; gāyamāne-while singing.

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

This verse reveals the absolute nature of Vaikuṇṭha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Kṛṣṇa consciousness. The special feature of Vaikuṇṭhaloka is that there is no question of sense gratification, In the material world even an ass enjoys his sound vibration, but in the Vaikuṇṭhas such nice birds as the peacock, the cakravāka and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuṇṭha world.

TEXT 19

mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe ’rcite tulasikābharaṇena tasyā
yasmiṁs tapaḥ sumanaso bahu mānayanti

SYNONYMS

mandāra-mandāra; kunda-kunda; kuraba-kuraba; utpala-utpala; campaka-campaka; arṇa-arṇa flower; punnāga-punnāga; nāga-nāgakeśara; bakula-bakula; ambuja-lily; pārijātāḥ-pārijāta; gandhe-fragrance; arcite-being worshiped; tulasikā-tulasi; ābharaṇena-with a garland; tasyāḥ-of her; yasmin-in which Vaikuṇṭha; tapaḥ-austerity; su-manasaḥ-good minded, Vaikuṇṭha minded; bahu-very much; mānayanti-glorify.

Although flowering plants like the mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakeśara, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī, for tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves.

The importance of tulasī leaves is very clearly mentioned here. Tulasī plants and their leaves are very important in devotional service. Devotees are recommended to water the tulasī tree every day and collect the leaves to worship the Lord. One time an atheistic svāmī remarked, ”What is the use of watering the tulasī plant? It is better to water eggplant. By watering the eggplant one can get some fruits, but what is the use of watering the tulasī?” These foolish creatures, unacquainted with devotional service, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no envy among the devotees there. This is true even among the flowers, which are all conscious of the greatness of tulasī. In the Vaikuṇṭha world entered by the four Kumāras, even the birds and flowers are conscious of service to the Lord.

TEXT 20

yat saṅkulaṁ hari-padānati-mātra-dṛṣṭair
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ bṛhat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanāṁ na raja ādadhur utsmayādyaiḥ

SYNONYMS

yat-that Vaikuṇṭha abode; saṅkulam-is pervaded; hari-pada-at the two lotus feet of Hari, the Supreme Personality of Godhead; ānati-by obeisances; mātra-simply; dṛṣṭaiḥ-are obtained; vaidūrya-lapis lazuli; mārakata-emeralds; hema-gold; mayaiḥ-made of; vimānaiḥ-with airplanes; yeṣām-of those passengers; bṛhat-large; kaṭi-taṭāḥ-hips; smita-smiling; śobhi-beautiful; mukhyaḥ-faces; kṛṣṇa-in Kṛṣṇa; ātmanām-whose minds are absorbed; na-not; rajaḥ-sex desire; ādadhuḥ-stimulate; utsmaya-ādyaiḥ-by intimate friendly dealings, laughing and joking.

The inhabitants of Vaikuṇṭha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.

In the material world, opulences are achieved by materialistic persons by dint of their labor. One cannot enjoy material prosperity unless he works very hard to achieve it. But the devotees of the Lord who are residents of Vaikuṇṭha have the opportunity to enjoy a transcendental situation of jewels and emeralds. Ornaments made of gold bedecked with jewels are achieved not by working hard but by the benediction of the Lord. In other words, devotees in the Vaikuṇṭha world, or even in this material world, cannot be poverty-stricken, as is sometimes supposed. They have ample opulences for enjoyment, but they need not labor to achieve them. It is also stated that in the Vaikuṇṭha world the consorts of the residents are many, many times more beautiful than we can find in this material world, even in the higher planets. It is specifically mentioned here that a woman’s large hips are very attractive and they stimulate man’s passion, but the wonderful feature of Vaikuṇṭha is that although the women have large hips and beautiful faces and are decorated with ornaments of emeralds and jewels, the men are so absorbed in Kṛṣṇa consciousness that the beautiful bodies of the women cannot attract them. In other words, there is enjoyment of the association of the opposite sex, but there is no sexual relationship. The residents of Vaikuṇṭha have a better standard of pleasure, so there is no need of sex pleasure.

TEXT 21

śrī rūpiṇī kvaṇayatī caraṇāravindaṁ
līlāmbujena hari-sadmani mukta-doṣā
saṁlakṣyate sphaṭika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe ’nya-yatnaḥ

SYNONYMS

śrī-Lakṣmī, the goddess of fortune; rūpiṇī-assuming a beautiful form; kvaṇayatī-tinkling; caraṇa-aravindam-lotus feet; līlā-ambujena-playing with a lotus flower; hari-sadmani-the house of the Supreme Personality; mukta-doṣā-freed from all faults; saṁlakṣyate-becomes visible; sphaṭika-crystal; kuḍye-walls; upeta-mixed; hemni-gold; sammārjatī iva-appearing like a sweeper; yat-anugrahaṇe-to receive her favor; anya-others'; yatnaḥ-very much careful.

The ladies in the Vaikuṇṭha planets are as beautiful as the goddess of fortune herself. Such transcendentally beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

In the Brahma-saṁhitā it is stated that the Supreme Lord, Govinda, is always served in His abode by many, many millions of goddesses of fortune. Lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]. These millions and trillions of goddesses of fortune who reside in the Vaikuṇṭha planets are not exactly consorts of the Supreme Personality of Godhead, but are the wives of the devotees of the Lord and also engage in the service of the Supreme Personality of Godhead. It is stated here that in the Vaikuṇṭha planets the houses are made of marble. Similarly, in the Brahma-saṁhitā it is stated that the ground on the Vaikuṇṭha planets is made of touchstone. Thus there is no need to sweep the stone in Vaikuṇṭha, for there is hardly any dust on it, but still, in order to satisfy the Lord, the ladies there always engage in dusting the marble walls. Why? The reason is that they are eager to achieve the grace of the Lord by doing so.

It is also stated here that in the Vaikuṇṭha planets the goddesses of fortune are faultless. Generally the goddess of fortune does not remain steadily in one place. Her name is Cañcalā, which means "one who is not steady." We find, therefore, that a man who is very rich may become the poorest of the poor. Another example is Rāvaṇa. Rāvaṇa took away Lakṣmī, Sītājī, to his kingdom, and instead of being happy by the grace of Lakṣmī, his family and his kingdom were vanquished. Thus Lakṣmī in the house of Rāvaṇa is Cañcalā, or unsteady. Men of Rāvaṇa's class want Lakṣmī only, without her husband, Nārāyaṇa; therefore they become unsteady due to Lakṣmījī. Materialistic persons find fault on the part of Lakṣmī, but in Vaikuṇṭha Lakṣmījī is fixed in the service of the Lord. In spite of her being the goddess of fortune, she cannot be happy without the grace of the Lord. Even the goddess of fortune needs the Lord's grace in order to be happy, yet in the material world even Brahmā, the highest created being, seeks the favor of Lakṣmī for happiness.

TEXT 22

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu
preṣyānvitā nija-vane tulasībhir īśam
abhyarcatī svalakam unnasam īkṣya vaktram
uccheṣitaṁ bhagavatety amatāṅga yac-chrīḥ

SYNONYMS

vāpīṣu-in the ponds; vidruma-made of coral; taṭāsu-banks; amala-transparent; amṛta-nectarean; apsu-water; preṣyā-anvitā-surrounded by maidservants; nija-vane-in her own garden; tulasībhiḥ-with tulasī; īśam-the Supreme Lord; abhyarcatī-worship; su-alakam-with her face decorated with tilaka; unnasam-raised nose; īkṣya-by seeing; vaktram-face; uccheṣitam-being kissed; bhagavatā-by the Supreme Lord; iti-thus; amata-thought; aṅga-O demigods; yat-śrīḥ-whose beauty.

The goddesses of fortune worship the Lord in their own gardens by offering tulasī leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.

Generally, when a woman is kissed by her husband, her face becomes more beautiful. In Vaikuṇṭha also, although the goddess of fortune is naturally as beautiful as can be imagined, she nevertheless awaits the kissing of the Lord to make her face more beautiful. The beautiful face of the goddess of fortune appears in ponds of transcendental crystal water when she worships the Lord with tulasī leaves in her garden.

TEXT 23

yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye 'nya-viṣayāḥ kukathā mati-ghnīḥ
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta

SYNONYMS

yat-Vaikuṇṭha; na-never; vrajanti-approach; agha-bhidaḥ-of the vanquisher of all kinds of sins; racanā-of the creation; anuvādāt-than narrations; śṛṇvanti-hear; ye-those who; anya-other; viṣayāḥ-subject matter; ku-kathāḥ-bad words; mati-ghnīḥ-killing intelligence; yāḥ-which; tu-but; śrutāḥ-are heard; hata-bhagaiḥ-unfortunate; nṛbhiḥ-by men; ātta-taken away; sārāḥ-values of life; tān tān-such persons; kṣipanti-are thrown; aśaraṇeṣu-devoid of all shelter; tamaḥsu-in the darkest part of material existence; hanta-alas.

It is very much regrettable that unfortunate people do not discuss the description of the Vaikuṇṭha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuṇṭha and take to talk of the material world are thrown into the darkest region of ignorance.

The most unfortunate persons are the impersonalists, who cannot understand the transcendental variegatedness of the spiritual world. They are afraid to talk about the beauty of the Vaikuṇṭha planets because they think that variegatedness must be material. Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as ku-kathā mati-ghnīḥ, "intelligence bewildered by unworthy words." The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because they bewilder one's intelligence. How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world? That one can transcend this material world does not imply that there is no transcendental variegatedness.

Here in the Bhāgavatam, in this verse particularly, it is stressed that people who try to discuss and understand the real spiritual nature of the spiritual sky and the Vaikuṇṭhas are fortunate. The variegatedness of the Vaikuṇṭha planets is described in relation to the transcendental pastimes of the Lord. But instead of trying to understand the spiritual abode and the spiritual activities of the Lord, people are more interested in politics and economic developments. They hold many conventions, meetings and discussions to solve the problems of this worldly situation, where they can remain for only a few years, but they are not interested in understanding the spiritual situation of the Vaikuṇṭha world. If they are at all fortunate, they become interested in going back home, back to Godhead, but unless they understand the spiritual world, they rot in this material darkness continuously.

TEXT 24

ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānaṁ ca tattva-viṣayaṁ saha-dharmaṁ yatra
nārādhanaṁ bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

SYNONYMS

ye-those persons; abhyarthitām-desired; api-certainly; ca-and; naḥ-by us (Brahmā and the other demigods); nṛ-gatim-the human form of life; prapannāḥ-have attained; jñānam-knowledge; ca-and; tattva-viṣayam-subject matter about the Absolute Truth; saha-dharmam-along with religious principles; yatra-where; na-not; ārādhanam-worship; bhagavataḥ-of the Supreme Personality of Godhead; vitaranti-perform; amuṣya-of the Supreme Lord; sammohitāḥ-being bewildered; vitatayā-all-pervading; bata-alas; māyayā-by the influence of the illusory energy; te-they.

Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

Brahmājī condemns very vehemently the condition of the human being who does not take interest in the Personality of Godhead and His transcendental abode, Vaikuṇṭha. The human form of life is desired even by Brahmājī. Brahmā and other demigods have much better material bodies than human beings, yet the demigods, including Brahmā, nevertheless desire to attain the human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection. It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness. It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience. The human being who does not take advantage of all these facilities in this life is committing suicide. Therefore one who does not begin Kṛṣṇa consciousness in the human form of life loses his life to the influence of the illusory energy. Brahmā regrets the situation of such a human being.

TEXT 25

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

SYNONYMS

yat-Vaikuṇṭha; ca-and; vrajanti-go; animiṣām-of the demigods; ṛṣabha-chief; anuvṛttyā-following in the footsteps; dūre-keeping at a distance; yamāḥ-regulative principles; hi-certainly; upari-above; naḥ-us; spṛhaṇīya-to be desired; śīlāḥ-good qualities; bhartuḥ-of the Supreme Lord; mithaḥ-for one another; suyaśasaḥ-glories; kathana-by discussions, discourses; anurāga-attraction; vaiklavya-ecstasy; bāṣpa-kalayā-tears in the eyes; pulakī-kṛta-shivering; aṅgāḥ-bodies.

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

It is clearly stated herein that the kingdom of God is above the material universes. Just as there are many hundreds of thousands of higher planets above this earth, so there are many millions and billions of spiritual planets belonging to the spiritual sky. Brahmājī states herein that the spiritual kingdom is above the kingdom of the demigods. One can enter the kingdom of the Supreme Lord only when one is highly developed in desirable qualities. All good qualities develop in the person of a devotee. It is stated in Śrīmad-Bhāgavatam, Fifth Canto, Eighteenth Chapter, verse 12, that anyone who is Kṛṣṇa conscious is endowed with all the good qualities of the demigods. In the material world the qualities of the demigods are highly appreciated, just as, even in our experience, the qualities of a gentleman are more highly appreciated than the qualities of a man in ignorance or in a lower condition of life. The qualities of the demigods in the higher planets are far superior to the qualities of the inhabitants of this earth.

Brahmājī confirms herewith that only persons who have developed the desirable qualities can enter into the kingdom of God. In the Caitanya-caritāmṛta, the devotee's desirable qualities are described to be twenty-six in number. They are stated as follows: He is very kind; he does not quarrel with anyone; he accepts Kṛṣṇa consciousness as the highest goal of life; he is equal to everyone; no one can find fault in his character; he is magnanimous, mild and always clean, internally and externally; he does not profess to possess anything in this material world; he is a benefactor to all living entities; he is peaceful and is a soul completely surrendered to Kṛṣṇa; he has no material desire to fulfill; he is meek and humble, always steady, and has conquered the sensual activities; he does not eat more than required to maintain body and soul together; he is never mad after material identity; he is respectful to all others and does not demand respect for himself; he is very grave, very compassionate and very friendly; he is poetic; he is expert in all activities, and he is silent in nonsense. Similarly, in Śrīmad-Bhāgavatam, Third Canto, Twenty-fifth Chapter, verse 21, the qualifications of a saintly person are mentioned. It is said there that a saintly person eligible to enter into the kingdom of God is very tolerant and very kind to all living entities. He is not partial; he is kind both to human beings and to animals. He is not such a fool that he will kill a goat Nārāyaṇa to feed a human Nārāyaṇa, or daridra-nārāyaṇa. He is very kind to all living entities; therefore he has no enemy. He is very peaceful. These are the qualities of persons who are eligible to enter into the kingdom of God. That such a person gradually becomes liberated and enters the kingdom of God is confirmed in Śrīmad-Bhāgavatam, Fifth Canto, Fifth Chapter, verse 2. The Śrīmad-Bhāgavatam, Second Canto, Third Chapter, verse 24, also states that if a person does not cry or exhibit bodily changes after chanting the holy name of God without offense, it is to be understood that he is hardhearted and that therefore his heart does not change even after he chants the holy name of God, Hare Kṛṣṇa. These bodily changes can take place due to ecstasy when we offenselessly chant the holy names of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

It may be noted that there are ten offenses we should avoid. The first offense is to decry persons who try in their lives to broadcast the glories of the Lord. People must be educated in understanding the glories of the Supreme; therefore the devotees who engage in preaching the glories of the Lord are never to be decried. It is the greatest offense. Furthermore, the holy name of Viṣṇu is the most auspicious name, and His pastimes are also nondifferent from the holy name of the Lord. There are many foolish persons who say that one can chant Hare Kṛṣṇa or chant the name of Kālī or Durgā or Śiva because they are all the same. If one thinks that the holy name of the Supreme Personality of Godhead and the names and activities of the demigods are on the same level, or if one accepts the holy name of Viṣṇu to be a material sound vibration, that is also an offense. The third offense is to think of the spiritual master who spreads the glories of the Lord as an ordinary human being. The fourth offense is to consider the Vedic literatures, such as the Purāṇas or other transcendentally revealed scriptures, to be ordinary books of knowledge. The fifth offense is to think that devotees have given artificial importance to the holy name of God. The actual fact is that the Lord is nondifferent from His name. The highest realization of spiritual value is to chant the holy name of God, as prescribed for the age-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The sixth offense is to give some interpretation on the holy name of God. The seventh offense is to act sinfully on the strength of chanting the holy name of God. It is understood that one can be freed from all sinful reaction simply by chanting the holy name of God, but if one thinks that he is therefore at liberty to commit all kinds of sinful acts, that is a symptom of offense. The eighth offense is to equate the chanting of Hare Kṛṣṇa with other spiritual activities, such as meditation, austerity, penance or sacrifice. They cannot be equated at any level. The ninth offense is to specifically glorify the importance of the holy name before persons who have no interest. The tenth offense is to be attached to the misconception of possessing something, or to accept the body as one's self, while executing the process of spiritual cultivation.

When one is free from all ten of these offenses in chanting the holy name of God, he develops the ecstatic bodily features called pulakāśru. Pulaka means "symptoms of happiness," and aśru means "tears in the eyes." The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God. In the Caitanya-caritāmṛta it is said that if one does not develop these symptoms while chanting Hare Kṛṣṇa, it is to be understood that he is still offensive. Caitanya-caritāmṛta suggests a nice remedy in this connection. There it is said in verse 31, Chapter Eight, of Ādi-līlā, that if anyone takes shelter of Lord Caitanya and just chants the holy name of the Lord, Hare Kṛṣṇa, he becomes freed from all offenses.

TEXT 26

tad viśva-gurv-adhikṛtaṁ bhuvanaika-vandyaṁ
divyaṁ vicitra-vibudhāgrya-vimāna-śociḥ
āpuḥ parāṁ mudam apūrvam upetya yoga-
māyā-balena munayas tad atho vikuṇṭham

SYNONYMS

tat-then; viśva-guru-by the teacher of the universe, the Supreme Personality of Godhead; adhikṛtam-predominated; bhuvana-of the planets; eka-alone; vandyam-worthy to be worshiped; divyam-spiritual; vicitra-highly decorated; vibudha-agrya-of the devotees (who are the best of the learned); vimāna-of the airplanes; śociḥ-illuminated; āpuḥ-attained; parām-the highest; mudam-happiness; apūrvam-unprecedented; upetya-having attained; yoga-māyā-by spiritual potency; balena-by the influence; munayaḥ-the sages; tat-Vaikuṇṭha; atho-that; vikuṇṭham-Viṣṇu.

Thus the great sages, Sanaka, Sanātana, Sanandana and Sanat-kumāra, upon reaching the above-mentioned Vaikuṇṭha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuṇṭha and was predominated by the Supreme Personality of Godhead.

The Supreme Personality of Godhead is one without a second. He is above everyone. No one is equal to Him, nor is anyone greater than Him. Therefore He is described here as viśva-guru. He is the prime living entity of the entire material and spiritual creation and is bhuvanaika-vandyam, the only worshipable personality in the three worlds. The airplanes in the spiritual sky are self-illuminated and are piloted by great devotees of the Lord. In other words, in the Vaikuṇṭha planets there is no scarcity of the things which are available in the material world; they are available, but they are more valuable because they are spiritual and therefore eternal and blissful. The sages felt an unprecedented happiness because Vaikuṇṭha was not predominated by an ordinary man. The Vaikuṇṭha planets are predominated by expansions of Kṛṣṇa, who are differently named as Madhusūdana, Mādhava, Nārāyaṇa, Pradyumna, etc. These transcendental planets are worshipable because the Personality of Godhead personally rules them. It is said here that the sages reached the transcendental spiritual sky by dint of their mystic power. That is the perfection of the yoga system. The breathing exercises and disciplines to keep health in proper order are not the ultimate goals of yoga perfection. The yoga system as generally understood is aṣṭāṅga-yoga, or siddhi, eightfold perfection in yoga. By dint of perfection in yoga one can become lighter than the lightest and heavier than the heaviest; one can go wherever he likes and can achieve opulences as he likes. There are eight such perfections. The ṛṣis, the four Kumāras, reached Vaikuṇṭha by becoming lighter than the lightest and thus passing over the space of the material world. Modern mechanical space vehicles are unsuccessful because they cannot go to the highest region of this material creation, and they certainly cannot enter the spiritual sky. But by perfection of the yoga system one not only can travel through material space, but can surpass material space and enter the spiritual sky. We learn this fact also from an incident concerning Durvāsā Muni and Mahārāja Ambarīṣa. It is understood that in one year Durvāsā Muni traveled everywhere and went into the spiritual sky to meet the Supreme Personality of Godhead, Nārāyaṇa. By present standards, scientists calculate that if one could travel at the speed of light, it would take forty thousand years to reach the highest planet of this material world. But the yoga system can carry one without limitation or difficulty. The word yoga-māyā is used in this verse. Yoga-māyā-balena vikuṇṭham. The transcendental happiness exhibited in the spiritual world and all other spiritual manifestations there are made possible by the influence of yoga-māyā, the internal potency of the Supreme Personality of Godhead.

TEXT 27

tasminn atītya munayaḥ ṣaḍ asajjamānāḥ
kakṣāḥ samāna-vayasāv atha saptamāyām
devāv acakṣata gṛhīta-gadau parārdhya-
keyūra-kuṇḍala-kirīṭa-viṭaṅka-veṣau

SYNONYMS

tasmin-in that Vaikuṇṭha; atītya-after passing through; munayaḥ-the great sages; ṣaṭ-six; asajja mānāḥ-without being much attracted; kakṣāḥ-walls; samāna-equal; vayasau-age; atha-thereafter; saptamāyām-at the seventh gate; devau-two Vaikuṇṭha doormen; acakṣata-saw; gṛhīta-carrying; gadau-maces; para-ardhya-most valuable; keyūra-bracelets; kuṇḍala-earrings; kirīṭa-helmets; viṭaṅka-beautiful; veṣau-garments.

After passing through the six entrances of Vaikuṇṭha-purī, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, helmets, garments, etc.

The sages were so eager to see the Lord within Vaikuṇṭha-purī that they did not care to see the transcendental decorations of the six gates which they passed by one after another. But at the seventh door they found two doormen of the same age. The significance of the doormen's being of the same age is that in the Vaikuṇṭha planets there is no old age, so one cannot distinguish who is older than whom. The inhabitants of Vaikuṇṭha are decorated like the Supreme Personality of Godhead, Nārāyaṇa, with śaṅkha, cakra, gadā and padma (conch, wheel, club and lotus).

TEXT 28

matta-dvirepha-vanamālikayā nivītau
vinyastayāsita-catuṣṭaya-bāhu-madhye
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyāṁ
raktekṣaṇena ca manāg rabhasaṁ dadhānau

SYNONYMS

matta-intoxicated; dvi-repha-bees; vana-mālikayā-with a garland of fresh flowers; nivītau-hanging on the neck; vinyastayā-placed around; asita-blue; catuṣṭaya-four; bāhu-hands; madhye-between; vaktram-face; bhruvā-with their eyebrows; kuṭilayā-arched; sphuṭa-snorting; nirgamābhyām-breathing; rakta-reddish; īkṣaṇena-with eyes; ca-and; manāk-somewhat; rabhasam-agitated; dadhānau-glanced over.

The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

Their garlands attracted swarms of bees because they were garlands of fresh flowers. In the Vaikuṇṭha world everything is fresh, new and transcendental. The inhabitants of Vaikuṇṭha have bodies of bluish color and four hands like Nārāyaṇa.

TEXT 29

dvāry etayor niviviśur miṣator apṛṣṭvā
pūrvā yathā puraṭa-vajra-kapāṭikā yāḥ
sarvatra te 'viṣamayā munayaḥ sva-dṛṣṭyā
ye sañcaranty avihatā vigatābhiśaṅkāḥ

SYNONYMS

dvāri-in the door; etayoḥ-both doorkeepers; niviviśuḥ-entered; miṣatoḥ-while seeing; apṛṣṭvā-without asking; pūrvāḥ-as before; yathā-as; puraṭa-made of gold; vajra-and diamond; kapāṭikāḥ-the doors; yāḥ-which; sarvatra-everywhere; te-they; aviṣa-mayā-without any sense of discrimination; munayaḥ-the great sages; sva-dṛṣṭyā-out of their own will; ye-who; sañcaranti-move; avihatāḥ-without being checked; vigata-without; abhiśaṅkāḥ-doubt.

The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of "ours" and "theirs." With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

The great sages-namely, Sanaka, Sanātana, Sanandana and Sanat-kumāra-although very old in years, maintained themselves eternally as small children. They were not at all duplicitous, and they entered the doors exactly as little children enter places without any idea of what it is to trespass. That is a child's nature. A child can enter any place, and no one checks him. Indeed, a child is generally welcome in his attempts to go places, but if it so happens that a child is checked from entering a door, he naturally becomes very sorry and angry. That is the nature of a child. In this case, the same thing happened. The childlike saintly personalities entered all the six doors of the palace, and no one checked them; therefore when they attempted to enter the seventh door and were forbidden by the doormen, who checked them with their sticks, they naturally became very angry and sorrowful. An ordinary child would cry, but because these were not ordinary children, they immediately made preparations to punish the doormen, for the doormen had committed a great offense. Even to this day a saintly person is never checked from entering anyone's door in India.

TEXT 30

tān vīkṣya vāta-raśanāṁś caturaḥ kumārān

vṛddhān daśārdha-vayaso viditātma-tattvān
vetreṇa cāskhalayatām atad-arhaṇāṁs tau
tejo vihasya bhagavat-pratikūla-śīlau

SYNONYMS

tān-them; vīkṣya-after seeing; vāta-raśanān-naked; caturaḥ-four; kumārān-boys; vṛddhān-aged; daśa-ardha-five years; vayasaḥ-appearing as of the age; vidita-had realized; ātma-tattvān-the truth of the self; vetreṇa-with their staffs; ca-also; askhalayatām-forbade; a-tat-arhaṇān-not deserving such from them; tau-those two porters; tejaḥ-glories; vihasya-disregarding the etiquette; bhagavat-pratikūla-śīlau-having a nature displeasing to the Lord.

The four boy-sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had realized the truth of the self. But when the porters, who happened to possess a disposition quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, despising their glories, although the sages did not deserve such treatment at their hands.

The four sages were the first-born sons of Brahmā. Therefore all other living entities, including Lord Śiva, are born later and are therefore younger than the four Kumāras. Although they looked like five-year-old boys and traveled naked, the Kumāras were older than all other living creatures and had realized the truth of the self. Such saints were not to be forbidden to enter the kingdom of Vaikuṇṭha, but by chance the doormen objected to their entrance. This was not fitting. The Lord is always anxious to serve sages like the Kumāras, but in spite of knowing this fact, the doormen, astonishingly and outrageously, prohibited them from entering.

TEXT 31

tābhyāṁ miṣatsv animiṣeṣu niṣidhyamānāḥ
svarhattamā hy api hareḥ pratihāra-pābhyām
ūcuḥ suhṛttama-didṛkṣita-bhaṅga īṣat
kāmānujena sahasā ta upaplutākṣāḥ

SYNONYMS

tābhyām-by those two porters; miṣatsu-while looking on; animiṣeṣu-demigods living in Vaikuṇṭha; niṣidhyamānāḥ-being forbidden; su-arhattamāḥ-by far the fittest persons; hi api-although; hareḥ-of Hari, the Supreme Personality of Godhead; pratihāra-pābhyām-by the two doorkeepers; ūcuḥ-said; suhṛt-tama-most beloved; didṛkṣita-eagerness to see; bhaṅge-hindrance; īṣat-slight; kāma-anujena-by the younger brother of lust (anger); sahasā-suddenly; te-those great sages; upapluta-agitated; akṣāḥ-eyes.

When the Kumāras, although by far the fittest persons, were thus forbidden entrance by the two chief doorkeepers of Śrī Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Śrī Hari, the Personality of Godhead.

According to the Vedic system, a sannyāsī, a person in the renounced order of life, is dressed in saffron-colored garments. This saffron dress is practically a passport for the mendicant and sannyāsī to go anywhere. The sannyāsī's duty is to enlighten people in Kṛṣṇa consciousness. Those in the renounced order of life have no other business but preaching the glories and supremacy of the Supreme Personality of Godhead. Therefore the Vedic sociological conception is that a sannyāsī should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder. The four Kumāras came to see the Supreme Personality of Godhead Nārāyaṇa. The word suhṛttama, "best of all friends," is important. As Lord Kṛṣṇa states in the Bhagavad-gītā, He is the best friend of all living entities. Suhṛdaṁ sarva-bhūtānām. No one can be a greater well-wishing friend to any living entity than the Supreme Personality of Godhead. He is so kindly disposed towards everyone that in spite of our completely forgetting our relationship with the Supreme Lord, He comes Himself-sometimes personally, as Lord Kṛṣṇa appeared on this earth, and sometimes as His devotee, as did Lord Caitanya Mahāprabhu-and sometimes He sends His bona fide devotees to reclaim all the fallen souls. Therefore, He is the greatest well-wishing friend of everyone, and the Kumāras wanted to see Him. The doorkeepers should have known that the four sages had no other business, and therefore to restrict them from entering the palace was not apt.

In this verse it is figuratively stated that the younger brother of desire suddenly appeared in person when the sages were forbidden to see their most beloved Personality of Godhead. The younger brother of desire is anger. If one's desire is not fulfilled, the younger brother, anger, follows. Here we can mark that even great saintly persons like the Kumāras were also angry, but they were not angry for their personal interests. They were angry because they were forbidden to enter the palace to see the Personality of Godhead. Therefore the theory that in the perfectional stage one should not have anger is not supported in this verse. Anger will continue even in the liberated stage. These four mendicant brothers, the Kumāras, were considered liberated persons, but still they were angry because they were restricted in their service to the Lord. The difference between the anger of an ordinary person and that of a liberated person is that an ordinary person becomes angry because his sense desires are not being fulfilled, whereas a liberated person like the Kumāras becomes angry when restricted in the discharge of duties for serving the Supreme Personality of Godhead.

In the previous verse it has been clearly mentioned that the Kumāras were liberated persons. Viditātma-tattva means "one who understands the truth of self-realization." One who does not understand the truth of self-realization is called ignorant, but one who understands the self, the Superself, their interrelation, and activities in self-realization is called viditātma-tattva. Although the Kumāras were already liberated persons, they nevertheless became angry. This point is very important. Becoming liberated does not necessitate losing one's sensual activities. Sense activities continue even in the liberated stage. The difference is, however, that sense activities in liberation are accepted only in connection with Kṛṣṇa consciousness, whereas sense activities in the conditioned stage are enacted for personal sense gratification.

TEXT 32

munaya ūcuḥ
ko vām ihaitya bhagavat-paricaryayoccais
tad-dharmiṇāṁ nivasatāṁ viṣamaḥ svabhāvaḥ
tasmin praśānta-puruṣe gata-vigrahe vāṁ

ko vātmavat kuhakayoḥ pariśaṅkanīyaḥ

SYNONYMS

munayaḥ-the great sages; ūcuḥ-said; kaḥ-who; vām-you two; iha-in Vaikuṇṭha; etya-having attained; bhagavat-of the Supreme Personality of Godhead; paricaryayā-by the service; uccaiḥ-having been developed by past pious actions; tat-dharmiṇām-of the devotees; nivasatām-dwelling in Vaikuṇṭha; viṣamaḥ-discordant; svabhāvaḥ-mentality; tasmin-in the Supreme Lord; praśānta-puruṣe-without anxieties; gata-vigrahe-without any enemy; vām-of you two; kaḥ-who; vā-or; ātma-vat-like yourselves; kuhakayoḥ-maintaining duplicity; pariśaṅkanīyaḥ-not becoming trustworthy.

The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikuṇṭha? Where is the possibility of an enemy's coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

The difference between the inhabitants of a Vaikuṇṭha planet and those of a material planet is that in Vaikuṇṭha all the residents engage in the service of the Lord Himself and are equipped with all His good qualities. It has been analyzed by great personalities that when a conditioned soul is liberated and becomes a devotee, about seventy-nine percent of all the good qualities of the Lord develop in his person. Therefore in the Vaikuṇṭha world there is no question of enmity between the Lord and the residents. Here in this material world the citizens may be inimical to the chief executives or heads of state, but in Vaikuṇṭha there is no such mentality. One is not allowed to enter Vaikuṇṭha unless he has completely developed the good qualities. The basic principle of goodness is to accept subordination to the Supreme Personality of Godhead. The sages, therefore, were surprised to see that the two doormen who checked them from entering the palace were not exactly like the residents of Vaikuṇṭhaloka. It may be said that a doorman's duty is to determine who should be allowed to enter the palace and who should not. But that is not relevant in this matter because no one is allowed to enter the Vaikuṇṭha planets unless he has developed one hundred percent his mentality of devotional service to the Supreme Lord. No enemy of the Lord can enter Vaikuṇṭhaloka. The Kumāras concluded that the only reason for the doormen's checking them was that the doormen themselves were imposters.

TEXT 33

na hy antaraṁ bhagavatīha samasta-kukṣāv
ātmānam ātmani nabho nabhasīva dhīrāḥ
paśyanti yatra yuvayoḥ sura-liṅginoḥ kiṁ
vyutpāditaṁ hy udara-bhedi bhayaṁ yato 'sya

SYNONYMS

na-not; hi-because; antaram-distinction; bhagavati-in the Supreme Personality of Godhead; iha-here; samasta-kukṣau-everything is within the abdomen; ātmānam-the living entity; ātmani-in the Supersoul; nabhaḥ-the small quantity of air; nabhasi-within the whole air; iva-as; dhīrāḥ-the learned; paśyanti-see; yatra-in whom; yuvayoḥ-of you two; sura-liṅginoḥ-dressed like inhabitants of Vaikuṇṭha; kim-how; vyutpāditam-awakened, developed; hi-certainly; udara-bhedi-distinction between the body and the soul; bhayam-fearfulness; yataḥ-wherefrom; asya-of the Supreme Lord.

In the Vaikuṇṭha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuṇṭha, but wherefrom can their disharmony come into existence?

Just as there are different departments in each state in this material world-the civil department and the criminal department-so, in God's creation, there are two departments of existence. As in the material world we find that the criminal department is far, far smaller than the civil department, so this material world, which is considered the criminal department, is one fourth of the entire creation of the Lord. All living entities who are residents of the material universes are considered to be more or less criminals because they do not wish to abide by the order of the Lord or they are against the harmonious activities of God's will. The principle of creation is that the Supreme Lord, the Personality of Godhead, is by nature joyful, and He becomes many in order to enhance His transcendental joy. The living entities like ourselves, being part and parcel of the Supreme Lord, are meant to satisfy the senses of the Lord. Thus, whenever there is a discrepancy in that harmony, immediately the living entity is entrapped by māyā, or illusion.

The external energy of the Lord is called the material world, and the kingdom of the internal energy of the Lord is called Vaikuṇṭha, or the kingdom of God. In the Vaikuṇṭha world there is no disharmony between the Lord and the residents. Therefore God's creation in the Vaikuṇṭha world is perfect. There is no cause of fear. The entire kingdom of God is such a completely harmonious unit that there is no possibility of enmity. Everything there is absolute. Just as there are many physiological constructions within the body yet they work in one order for the satisfaction of the stomach, and just as in a machine there are hundreds and thousands of parts yet they run in harmony to fulfill the function of the machine, in the Vaikuṇṭha planets the Lord is perfect, and the inhabitants also perfectly engage in the service of the Lord.

The Māyāvādī philosophers, the impersonalists, interpret this verse of Śrīmad-Bhāgavatam to mean that the small sky and the big sky are one, but this idea cannot stand. The example of the big sky and the small skies is also applicable within a person's body. The big sky is the body itself, and the intestines and other parts of the body occupy the small sky. Each and every part of the body has individuality, even though occupying a small part of the total body. Similarly, the whole creation is the body of the Supreme Lord, and we created beings, or anything that is created, are but a small part of that body. The parts of the body are never equal to the whole. This is never possible. In Bhagavad-gītā it is said that the living entities, who are parts and parcels of the Supreme Lord, are eternally parts and parcels. According to the Māyāvādī philosophers, the living entity in illusion considers himself part and parcel although he is actually one and the same as the supreme whole. This theory is not valid. The oneness of the whole and the part is in their quality. The qualitative oneness of the small and large portions of the sky does not imply that the small sky becomes the big sky.

There is no cause for the politics of divide and rule in the Vaikuṇṭha planets; there is no fear, because of the united interests of the

Lord and the residents. Māyā means disharmony between the living entities and the Supreme Lord, and Vaikuṇṭha means harmony between them. Actually all living entities are provided for and maintained by the Lord because He is the supreme living entity. But foolish creatures, although actually under the control of the supreme living entity, defy His existence, and that state is called māyā. Sometimes they deny that there is such a being as God. They say, "Everything is void." And sometimes they deny Him in a different way: "There may be a God, but He has no form." Both these conceptions arise from the rebellious condition of the living entity. As long as this rebellious condition prevails, the material world will continue in disharmony.

Harmony or disharmony is realized because of the law and order of a particular place. Religion is the law and order of the Supreme Lord. In the Śrīmad Bhagavad-gītā we find that religion means devotional service, or Kṛṣṇa consciousness. Kṛṣṇa says, "Give up all other religious principles and simply become a soul surrendered unto Me." This is religion. When one is fully conscious that Kṛṣṇa is the supreme enjoyer and Supreme Lord and one acts accordingly, that is real religion. Anything which goes against this principle is not religion. Kṛṣṇa therefore says: "Just give up all other religious principles." In the spiritual world this religious principle of Kṛṣṇa consciousness is maintained in harmony, and therefore that world is called Vaikuṇṭha. If the same principles can be adopted here, wholly or partially, then it is also Vaikuṇṭha. So it is with any society, such as the International Society for Krishna Consciousness: If the members of the International Society for Krishna Consciousness, putting faith in Kṛṣṇa as the center, live in harmony according to the order and principles of Bhagavad-gītā, then they are living in Vaikuṇṭha, not in this material world.

TEXT 34

tad vām amuṣya paramasya vikuṇṭha-bhartuḥ
kartuṁ prakṛṣṭam iha dhīmahi manda-dhībhyām
lokān ito vrajatam antara-bhāva-dṛṣṭyā
pāpīyasas traya ime ripavo 'sya yatra

SYNONYMS

tat-therefore; vām-unto these two; amuṣya-of Him; paramasya-the Supreme; vikuṇṭha-bhartuḥ-the Lord of Vaikuṇṭha; kartum-to bestow; prakṛṣṭam-benefit; iha-in the matter of this offense; dhīmahi-let us consider; manda-dhībhyām-those whose intelligence is not very nice; lokān-to the material world; itaḥ-from this place (Vaikuṇṭha); vrajatam-go; antara-bhāva-duality; dṛṣṭyā-on account of seeing; pāpīyasaḥ-sinful; trayaḥ-three; ime-these; ripavaḥ-enemies; asya-of a living entity; yatra-where.

Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuṇṭha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

The reason why pure souls come into the existential circumstances of the material world, which is considered to be the criminal department of the Supreme Lord, is stated in Bhagavad-gītā, Seventh Chapter, verse 27. It is stated that as long as a living entity is pure, he is in complete harmony with the desires of the Supreme Lord, but as soon as he becomes impure he is in disharmony with the desires of the Lord. By contamination he is forced to transfer to this material world, where the living entities have three enemies, namely desire, anger and lust. These three enemies force the living entities to continue material existence, and when one is free from them he is eligible to enter the kingdom of God. One should not, therefore, be angry in the absence of an opportunity for sense gratification, and one should not be lusty to acquire more than necessary. In this verse it is clearly stated that the two doormen should be sent into the material world, where criminals are allowed to reside. Since the basic principles of criminality are sense gratification, anger and unnecessary lust, persons conducted by these three enemies of the living entity are never promoted to Vaikuṇṭhaloka. People should learn Bhagavad-gītā and accept the Supreme Personality of Godhead, Kṛṣṇa, as the Lord of everything; they should practice satisfying the senses of the Supreme Lord instead of trying to satisfy their own senses. Training in Kṛṣṇa consciousness will help one be promoted to Vaikuṇṭha.

TEXT 35

teṣām itīritam ubhāv avadhārya ghoraṁ
taṁ brahma-daṇḍam anivāraṇam astra-pūgaiḥ
sadyo harer anucarāv uru bibhyatas tat-
pāda-grahāv apatatām atikātareṇa

SYNONYMS

teṣām-of the four Kumāras; iti-thus; īritam-uttered; ubhau-both doorkeepers; avadhārya-understanding; ghoram-terrible; tam-that; brahma-daṇḍam-curse of a brāhmaṇa; anivāraṇam-not able to be counteracted; astra-pūgaiḥ-by any kind of weapon; sadyaḥ-at once; hareḥ-of the Supreme Lord; anucarau-devotees; uru-very much; bibhyataḥ-became fearful; tat-pāda-grahau-grasping their feet; apatatām-fell down; ati-kātareṇa-in great anxiety.

When the doormen of Vaikuṇṭhaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brāhmaṇas, they at once became very much afraid and fell down at the feet of the brāhmaṇas in great anxiety, for a brāhmaṇa's curse cannot be counteracted by any kind of weapon.

Although, by chance, the doormen committed a mistake by checking the brāhmaṇas from entering the gate of Vaikuṇṭha, they were at once aware of the gravity of the curse. There are many kinds of offenses, but the greatest offense is to offend a devotee of the Lord. Because the doormen were also devotees of the Lord, they were able to understand their mistake and were terrified when the four Kumāras were ready to curse them.

TEXT 36

bhūyād aghoni bhagavadbhir akāri daṇḍo
yo nau hareta sura-helanam apy aśeṣam
mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhaḥ

SYNONYMS

bhūyāt-let it be; aghoni-for the sinful; bhagavadbhiḥ-by you; akāri-was done; daṇḍaḥ-punishment; yaḥ-that which; nau-in relation to us; hareta-should destroy; sura-helanam-disobeying great demigods; api-certainly; aśeṣam-unlimited; mā-not; vaḥ-of you; anutāpa-repentance; kalayā-by a little; bhagavat-of the Supreme Personality of Godhead; smṛti-ghnaḥ-destroying the memory of; mohaḥ-illusion; bhavet-should be; iha-in the foolish species of life; tu-but; nau-of us; vrajatoḥ-who are going; adhaḥ adhaḥ-down to the material world.

After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

To a devotee, any heavy punishment is tolerable but the one which effects forgetfulness of the Supreme Lord. The doormen, who were also devotees, could understand the punishment meted out to them, for they were conscious of the great offense they had committed by not allowing the sages to enter Vaikuṇṭhaloka. In the lowest species of life, including the animal species, forgetfulness of the Lord is very prominent. The doormen were aware that they were going to the criminal department of the material world, and they expected that they might go to the lowest species and forget the Supreme Lord. They prayed, therefore, that this might not happen in the lives they were going to accept because of the curse. In Bhagavad-gītā, Sixteenth Chapter, verses 19 and 20, it is said that those who are envious of the Lord and His devotees are thrown into the species of abominable life; life after life such fools are unable to remember the Supreme Personality of Godhead, and therefore they continue going down and down.

TEXT 37

evaṁ tadaiva bhagavān aravinda-nābhaḥ
svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ
tasmin yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ

SYNONYMS

evam-thus; tadā eva-at that very moment; bhagavān-the Supreme Personality of Godhead; aravinda-nābhaḥ-with a lotus growing from His navel; svānām-of His own servants; vibudhya-learned about; sat-to the great sages; atikramam-the insult; ārya-of the righteous; hṛdyaḥ-the delight; tasmin-there; yayau-went; paramahaṁsa-recluses; mahā-munīnām-by the great sages; anveṣaṇīya-which are worthy to be sought; caraṇau-the two lotus feet; calayan-walking; saha-śrīḥ-with the goddess of fortune.

At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.

In Bhagavad-gītā the Lord declares that His devotees cannot be vanquished at any time. The Lord could understand that the quarrel between the doormen and the sages was taking a different turn, and therefore He instantly came out of His place and went to the spot to stop further aggravation so that His devotees, the doormen, might not be vanquished for good.

TEXT 38

taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis
te ’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam
haṁsa-śriyor vyajanayoḥ śiva-vāyu-lolac-
chubhrātapatra-śaśi-kesara-śīkarāmbum

SYNONYMS

tam-Him; tu-but; āgatam-coming forward; pratihṛta-carried; aupayikam-the paraphernalia; sva-pumbhiḥ-by His own associates; te-the great sages (the Kumāras); acakṣata-saw; akṣa-viṣayam-now a subject matter for seeing; sva-samādhi-bhāgyam-visible simply by ecstatic trance; haṁsa-śriyoḥ-as beautiful as white swans; vyajanayoḥ-the cāmaras (bunches of white hair); śiva-vāyu-favorable winds; lolat-moving; śubhra-ātapatra-the white umbrella; śaśi-the moon; kesara-pearls; śīkara-drops; ambum-water.

The sages, headed by Sanaka Ṛṣi, saw that the Supreme Personality of Godhead, Viṣṇu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a cāmara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

In this verse we find the word acakṣatākṣa-viṣayam. The Supreme Lord cannot be seen by ordinary eyes, but He now became visible to the eyesight of the Kumāras. Another significant word is samādhi-bhāgyam. Meditators who are very fortunate can see the Viṣṇu form of the Lord within their hearts by following the yogic process. But to see Him face to face is a different matter. This is only possible for pure devotees. The Kumāras, therefore, upon seeing the Lord coming forward with His associates, who were holding an umbrella and a cāmara fan, were struck with wonder that they were seeing the Lord face to face. It is said in the Brahma-saṁhitā that devotees, being elevated in love of God, always see Śyāmasundara, the Supreme Personality of Godhead, within their hearts. But when they are mature, the same God is visible before them face to face. For ordinary persons the Lord is not visible; however, when one can understand the significance of His holy name and one engages himself in the devotional service of the Lord, beginning with the tongue, by chanting and tasting prasāda, then gradually the Lord reveals Himself. Thus the devotee constantly sees the Lord within his heart, and, in a more mature stage, one can see the same Lord directly, as we see everything else.

TEXT 39

kṛtsna-prasāda-sumukhaṁ spṛhaṇīya-dhāma
snehāvaloka-kalayā hṛdi saṁspṛśantam
śyāme pṛthāv urasi śobhitayā śriyā svaś-
cūḍāmaṇiṁ subhagayantam ivātma-dhiṣṇyam

SYNONYMS

kṛtsna-prasāda-blessing everyone; su-mukham-auspicious face; spṛhaṇīya-desirable; dhāma-shelter; sneha-affection; avaloka-looking upon; kalayā-by expansion; hṛdi-within the heart; saṁspṛśantam-touching; śyāme-unto the Lord with blackish color; pṛthau-broad; urasi-chest; śobhitayā-being decorated; śriyā-goddess of fortune; svaḥ-heavenly planets; cūḍā-maṇim-summit; subhagayantam-spreading good fortune; iva-like; ātma-the Supreme Personality of Godhead; dhiṣṇyam-abode.

The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

When the Lord came, He was pleased with everyone; therefore it is stated here, kṛtsna-prasāda-sumukham. The Lord knew that even the offensive doormen were His pure devotees, although by chance they committed an offense at the feet of other devotees. To commit an offense against a devotee is very dangerous in devotional service. Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, it tramples all the plants. Similarly, an offense unto the feet of a pure devotee murders one's position in devotional service. On the part of the Lord there was no offended mood because He does not accept any offense created by His sincere devotee. But a devotee should be very cautious of committing offenses at the feet of another devotee. The Lord, being equal to all, and being especially inclined to His devotee, looked as mercifully at the offenders as at the offended. This attitude of the Lord was due to His unlimited quantity of transcendental qualities. His cheerful attitude towards the devotees was so pleasing and heart-touching that His very smile was attractive for them. That attraction was glorious not only for all the higher planets of this material world, but beyond, for the spiritual world also. Generally a human being has no idea of what the constitutional position is in the higher material planets, which are far better constituted in regard to all paraphernalia, yet the Vaikuṇṭha planet is so pleasing and so celestial that it is compared to the middle jewel or locket in a necklace of jewels.

In this verse the words spṛhaṇīya-dhāma indicate that the Lord is the reservoir of all pleasure because He has all the transcendental qualities. Although only some of these are aspired for by persons who hanker after the pleasure of merging in the impersonal Brahman, there are other aspirants who want to associate with the Lord personally as His servants. The Lord is so kind that He gives shelter to everyone-both impersonalists and devotees. He gives shelter to the impersonalists in His impersonal Brahman effulgence, whereas He gives shelter to the devotees in His personal abodes known as the Vaikuṇṭhalokas. He is especially inclined to His devotee; He touches the core of the heart of the devotee simply by smiling and glancing over him. The Lord is always served in the Vaikuṇṭhaloka by many hundreds and thousands of goddesses of fortune, as stated by the Brahma-saṁhitā (lakṣmī-sahasra-śata-sambhrama-sevyamānam [Bs. 5.29]). In this material world, one is glorified if he is favored even a pinch by the goddess of fortune, so we can simply imagine how glorified is the kingdom of God in the spiritual world, where many hundreds and thousands of goddesses of fortune engage in the direct service of the Lord. Another feature of this verse is that it openly declares where the Vaikuṇṭhalokas are situated. They are situated as the summit of all the heavenly planets, which are above the sun globe, at the upper limit of the universe, and are known as Satyaloka, or Brahmaloka. The spiritual world is situated beyond the universe. Therefore it is stated here that the spiritual world, Vaikuṇṭhaloka, is the summit of all planetary systems.

TEXT 40

pītāṁśuke pṛthu-nitambini visphurantyā
kāñcyālibhir virutayā vana-mālayā ca
valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse
vinyasta-hastam itareṇa dhunānam abjam

SYNONYMS

pīta-aṁśuke-covered with a yellow cloth; pṛthu-nitambini-on His large hips; visphurantyā-shining brightly; kāñcyā-with a girdle; alibhiḥ-by the bees; virutayā-humming; vana-mālayā-with a garland of fresh flowers; ca-and; valgu-lovely; prakoṣṭha-wrists; valayam-bracelets; vinatā-suta-of Garuḍa, the son of Vinatā; aṁse-on the shoulder; vinyasta-rested; hastam-one hand; itareṇa-with another hand; dhunānam-being twirled; abjam-a lotus flower.

He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

Here is a full description of the Personality of Godhead as personally experienced by the sages. The Lord's personal body was covered with yellow robes, and His waist was thin. In Vaikuṇṭha, whenever there is a flower garland on the chest of the Personality of Godhead or any one of His associates, it is described that the humming bees are there. All these features were very beautiful and attractive for the devotees. One of the Lord's hands rested on His carrier, Garuḍa, and in another hand He twirled a lotus flower. These are personal characteristics of the Personality of Godhead, Nārāyaṇa.

TEXT 41

vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha-
gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam
dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-
hāreṇa kandhara-gatena ca kaustubhena

SYNONYMS

vidyut-lightning; kṣipat-outshining; makara-alligator shaped; kuṇḍala-earrings; maṇḍana-decoration; arha-as it fits; gaṇḍa-sthala-cheeks; unnasa-prominent nose; mukham-countenance; maṇi-mat-gem-studded; kirīṭam-crown; doḥ-daṇḍa-of His four stout arms; ṣaṇḍa-group; vivare-between; haratā-charming; para-ardhya-by the most precious; hāreṇa-necklace; kandhara-gatena-adorning His neck; ca-and; kaustubhena-by the Kaustubha jewel.

His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

TEXT 42

atropasṛṣṭam iti cotsmitam indirāyāḥ
svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam
mahyaṁ bhavasya bhavatāṁ ca bhajantam aṅgaṁ
nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ

SYNONYMS

atra-here, in the matter of the beauty; upasṛṣṭam-curbed down; iti-thus; ca-and; utsmitam-the pride of her beauty; indirāyāḥ-of the goddess of fortune; svānām-of His own devotees; dhiyā-by intelligence; viracitam-meditated on; bahu-sauṣṭhava-āḍhyam-very beautifully decorated; mahyam-of me; bhavasya-of Lord Śiva; bhavatām-of all of you; ca-and; bhajantam-worshiped; aṅgam-the figure; nemuḥ-bowed down; nirīkṣya-after seeing; na-not; vitṛpta-satiated; dṛśaḥ-eyes; mudā-joyously; kaiḥ-by their heads.

The exquisite beauty of Nārāyaṇa, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Śiva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

The beauty of the Lord was so enchanting that it could not be sufficiently described. The goddess of fortune is supposed to be the most beautiful sight within the spiritual and material creations of the Lord; she has a sense of being the most beautiful, yet her beauty was defeated when the Lord appeared. In other words, the beauty of the goddess of fortune is secondary in the presence of the Lord. In the words of Vaiṣṇava poets, it is said that the Lord's beauty is so enchanting that it defeats hundreds of thousands of Cupids. He is therefore called Madana-mohana. It is also described that the Lord sometimes becomes mad after the beauty of Rādhārāṇī. Poets describe that under those circumstances, although Lord Kṛṣṇa is Madana-mohana, He becomes Madana-dāha, or enchanted by the beauty of Rādhārāṇī. Actually the Lord's beauty is superexcellent, surpassing even the beauty of Lakṣmī in Vaikuṇṭha. The devotees of the Lord in the Vaikuṇṭha planets want to see the Lord as the most beautiful, but the devotees in Gokula or Kṛṣṇaloka want to see Rādhārāṇī as more beautiful than Kṛṣṇa. The adjustment is that the Lord, being bhakta-vatsala, or one who wants to please His devotees, assumes such features so that devotees like Lord Brahmā, Lord Śiva and other demigods may be pleased. Here also, for the devotee-sages, the Kumāras, the Lord appeared in His most beautiful feature, and they continued to see Him without satiation and wanted to continue seeing Him more and more.

TEXT 43

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya-of Him; aravinda-nayanasya-of the lotus-eyed Lord; pada-aravinda-of the lotus feet; kiñjalka-with the toes; miśra-mixed; tulasī-the tulasī leaves; makaranda-fragrance; vāyuḥ-breeze; antaḥ-gataḥ-entered within; sva-vivareṇa-through their nostrils; cakāra-made; teṣām-of the Kumāras; saṅkṣobham-agitation for change; akṣara-juṣām-attached to impersonal Brahman realization; api-even though; citta-tanvoḥ-in both mind and body.

When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

It appears from this verse that the four Kumāras were impersonalists or protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw the Lord's features, their minds changed. In other words, the impersonalist who feels transcendental pleasure in striving to become one with the Lord is defeated when he sees the beautiful transcendental features of the Lord. Because of the fragrance of His lotus feet, carried by the air and mixed with the aroma of tulasī, their minds changed; instead of becoming one with the Supreme Lord, they thought it wise to be devotees. Becoming a servitor of the lotus feet of the Lord is better than becoming one with the Lord.

TEXT 44

te vā amuṣya vadanāsita-padma-kośam
udvīkṣya sundaratarādhara-kunda-hāsam
labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-
dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ

SYNONYMS

te-those sages; vai-certainly; amuṣya-of the Supreme Personality of Godhead; vadana-face; asita-blue; padma-lotus; kośam-inside; udvīkṣya-after looking up; sundara-tara-more beautiful; adhara-lips; kunda-jasmine flower; hāsam-smiling; labdha-achieved; āśiṣaḥ-aims of life; punaḥ-again; avekṣya-looking down; tadīyam-His; aṅghri-dvandvam-pair of lotus feet; nakha-nails; aruṇa-red; maṇi-rubies; śrayaṇam-shelter; nidadhyuḥ-meditated.

The Lord's beautiful face appeared to them like the inside of a blue lotus, and the Lord's smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.

TEXT 45

puṁsāṁ gatiṁ mṛgayatām iha yoga-mārgair
dhyānāspadaṁ bahu-mataṁ nayanābhirāmam
pauṁsnaṁ vapur darśayānam ananya-siddhair
autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ

SYNONYMS

puṁsām-of those persons; gatim-liberation; mṛgayatām-who are searching; iha-here in this world; yoga-mārgaiḥ-by the process of aṣṭāṅga-yoga; dhyāna-āspadam-object of meditation; bahu-by the great yogis; matam-approved; nayana-eyes; abhirāmam-pleasing; pauṁsnam-human; vapuḥ-form; darśayānam-displaying; ananya-not by others; siddhaiḥ-perfected; autpattikaiḥ-eternally present; samagṛṇan-praised; yutam-the Supreme Personality of Godhead, who is endowed; aṣṭa-bhogaiḥ-with eight kinds of achievement.

This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogīs in meditation. It is not imaginary but factual, as proved by great yogīs. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

The success of the yoga process is very nicely described here. It is specifically mentioned that the form of the Lord as four-handed Nārāyaṇa is the object of meditation for the followers of yoga-mārga. In the modern age there are so many so-called yogīs who do not target their meditation on the four-handed Nārāyaṇa form. Some of them try to meditate on something impersonal or void, but that is not approved by the great yogīs who follow the standard method. The real yoga-mārga process is to control the senses, sit in a solitary and sanctified place and meditate on the four-handed form of Nārāyaṇa, decorated as described in this chapter as He appeared before the four sages. This Nārāyaṇa form is Kṛṣṇa's expansion; therefore the Kṛṣṇa consciousness movement which is now spreading is the real, topmost process of yoga practice.

Kṛṣṇa consciousness is the highest yoga performance by trained devotional yogīs. Despite all the allurement of yoga practice, the eight kinds of yogic perfections are hardly achievable by the common man. But here it is described that the Lord, who appeared before the four sages, is Himself full of all eight of those perfections. The highest yoga-mārga process is to concentrate the mind twenty-four hours a day on Kṛṣṇa. This is called Kṛṣṇa consciousness. The yoga system, as described in Śrīmad-Bhāgavatam and Bhagavad-gītā or as recommended in the Patañjali yoga process, is different from the nowadays-practiced haṭha-yoga as it is generally understood in the Western countries. Real yoga practice is to control the senses and, after such control is established, to concentrate the mind on the Nārāyaṇa form of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Lord Kṛṣṇa is the original Personality of Godhead, and all the other Viṣṇu forms-with four hands decorated with conch, lotus, club and wheel-are plenary expansions of Kṛṣṇa. In Bhagavad-gītā it is recommended that one meditate upon the form of the Lord. To practice concentration of the mind, one has to sit with the head and the back in a straight line, and one must practice in a secluded place, sanctified by a sacred atmosphere. The yogī should observe the rules and regulations of brahmacarya-to strictly live a life of self-restraint and celibacy. One cannot practice yoga in a congested city, living a life of extravagancy, including unrestricted sex indulgence and adultery of the tongue. Yoga practice necessitates controlling the senses, and the beginning of sense control is to control the tongue. One who can control the tongue can also have control over the other senses. One cannot allow the tongue to take all kinds of forbidden food and drink and at the same time advance in the practice of yoga. It is a very regrettable fact that many unauthorized so-called yogīs come to the Western countries and exploit people's inclination towards yoga practice. Such unauthorized yogīs even dare to say publicly that one can indulge in the habit of drinking and at the same time practice meditation.

Five thousand years ago Lord Kṛṣṇa recommended yoga practice to Arjuna, but Arjuna frankly expressed his inability to follow the stringent rules and regulations of the yoga system. One should be very practical in every field of activities and should not waste his valuable time in practicing useless gymnastic feats in the name of yoga. Real yoga is to search out the four-handed Supersoul within one's heart and see Him perpetually in meditation. Such continued meditation is called samādhi, and the object of this meditation is the four-handed Nārāyaṇa, with bodily decorations as described in this chapter of Śrīmad-Bhāgavatam. If, however, one wants to meditate upon something void or impersonal, it will take a very long time before he achieves success in yoga practice. We cannot concentrate our mind on something void or impersonal. Real yoga is to fix the mind on the form of the Lord, the four-handed Nārāyaṇa who is sitting in everyone's heart.

By meditation one can understand that God is seated within one's heart. Even if one does not know it, God is seated within the heart of everyone. Not only is He seated in the heart of the human being, but He is also within the hearts of cats and dogs. Bhagavad-gītā certifies this fact by the declaration of the Lord, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe [Bg. 18.61]. The īśvara, the supreme controller of the world, is seated in the heart of everyone. Not only is He in everyone's heart, but He is also present within the atom. No place is vacant or devoid of the presence of the Lord. That is the statement of Īśopaniṣad. God is present everywhere, and His right of proprietorship applies to everything. The feature of the Lord by which He is present everywhere is called Paramātmā. Ātmā means the individual soul, and Paramātmā means the individual Supersoul; both ātmā and Paramātmā are individual persons. The difference between ātmā and Paramātmā is that the ātmā, or the soul, is present only in a particular body, whereas the Paramātmā is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person. In Bhagavad-gītā this is explained. Therefore even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantitative power of expansion. The Lord, or the Supersoul, can expand Himself into millions of different forms, whereas the individual soul cannot do so.

The Supersoul, being seated in everyone's heart, can witness everyone's activities-past, present and future. In the Upaniṣads the Supersoul is described as being seated with the individual soul as friend and witness. As a friend, the Lord is always anxious to get back His friend, the individual soul, and bring him back home, back to Godhead. As a witness He is the bestower of all benedictions, and He endows each individual with the result of his actions. The Supersoul gives the individual soul all facilities to achieve whatever he desires to enjoy in this material world. Suffering is a reaction to the living entity's propensity to try to lord it over the material world. But the Lord instructs His friend, the individual soul, who is also His son, to give up all other engagements and simply surrender unto Him for perpetual bliss and an eternal life full of knowledge. This is the last instruction of Bhagavad-gītā, the most authorized and widely read book on all varieties of yoga. Thus the last word of Bhagavad-gītā is the last word in the perfection of yoga.

It is stated in Bhagavad-gītā that a person who is always absorbed in Kṛṣṇa consciousness is the topmost yogī. What is Kṛṣṇa consciousness? As the individual soul is present by his consciousness throughout his entire body, so the Supersoul, or Paramātmā, is present throughout the whole creation by superconsciousness. This superconscious energy is imitated by the individual soul, who has limited consciousness. I can understand what is going on within my limited body, but I cannot feel what is going on in another's body. I am present throughout my body by my consciousness, but my consciousness is not present in another's body. The Supersoul, or Paramātmā, however, being present everywhere and within everyone, is also conscious of everyone's existence. The theory that the soul and the Supersoul are one is not acceptable because it is not confirmed by authoritative Vedic literature. The individual soul's consciousness cannot act in superconsciousness. This superconsciousness can be achieved, however, by dovetailing individual consciousness with the consciousness of the Supreme. This dovetailing process is called surrender, or Kṛṣṇa consciousness. From the teachings of Bhagavad-gītā we learn very clearly that Arjuna, in the beginning, did not want to fight with his brothers and relatives, but after understanding Bhagavad-gītā he dovetailed his consciousness with the superconsciousness of Kṛṣṇa. He was then in Kṛṣṇa consciousness.

A person in full Kṛṣṇa consciousness acts by the dictation of Kṛṣṇa. In the beginning of Kṛṣṇa consciousness, dictation is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts in submissive faith and love for Kṛṣṇa under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. This stage of devotional service by the devotee in Kṛṣṇa consciousness is the most perfect stage of the yoga system. At this stage, Kṛṣṇa, or the Supersoul, dictates from within, while from without the devotee is helped by the spiritual master, who is the bona fide representative of Kṛṣṇa. From within He helps the devotee as caitya, for He is seated within the heart of everyone. Understanding that God is seated within everyone's heart is not, however, sufficient. One has to be acquainted with God from both within and without, and one must take dictation from within and without to act in Kṛṣṇa consciousness. This is the highest perfectional stage of the human form of life and the topmost perfection of all yoga.

For a perfect yogī, there are eight kinds of superachievements: one can become lighter than air, one can become smaller than the atom, one can become bigger than a mountain, one can achieve whatever he desires, one can control like the Lord, and so on. But when one rises to the perfectional stage of receiving dictation from the Lord, that is greater than any stage of material achievements above mentioned. The breathing exercise of the yoga system which is generally practiced is just the beginning. Meditation on the Supersoul is just another step forward. But to obtain direct contact with the Supersoul and take dictation from Him is the highest perfectional stage. The breathing exercises of meditation practice were very difficult even five thousand years ago, otherwise Arjuna would not have rejected the proposal of Kṛṣṇa that he adopt this system. This age of Kali is called the fallen age. In this age, people in general are short-living and very slow to understand self-realization or spiritual life; they are mostly unfortunate, and therefore if someone is a little bit interested in self-realization he is likely to be misguided by so many frauds. The only way to realize the perfect stage of yoga is to follow the principles of Bhagavad-gītā as practiced by Lord Caitanya. This is the simplest and highest perfection of yoga practice. Lord Caitanya demonstrated this Kṛṣṇa consciousness yoga system in a practical manner simply by chanting the holy name of Kṛṣṇa, as prescribed in the Vedānta, Śrīmad-Bhāgavatam, Bhagavad-gītā, and many important Purāṇas.

The largest number of Indians follow this yoga process, and in the United States it is gradually spreading in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process of yoga can be successful in this age. The meditation process was possible in the golden age, Satya-yuga, because people in that age used to live for hundreds of thousands of years. If one wants success in practical yoga practice, it is advised that he take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and he will actually feel himself making progress. In Bhagavad-gītā this practice of Kṛṣṇa consciousness is prescribed as rāja-vidyā, or the king of all erudition.

Those who have taken to this most sublime bhakti-yoga system, who practice devotional service in transcendental love of Kṛṣṇa, can testify to its happy and easy execution. The four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra also became attracted by the features of the Lord and the transcendental aroma of the dust of His lotus feet, as already described in verse 43.

Yoga necessitates controlling the senses, and bhakti-yoga, or Kṛṣṇa consciousness, is the process of purifying the senses. When the senses are purified, they are automatically controlled. One cannot stop the activities of the senses by artificial means, but if one purifies the senses by engaging in the service of the Lord, the senses not only can be controlled from rubbish engagement, but can be engaged in the Lord's transcendental service, as aspired to by the four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra. Kṛṣṇa consciousness is not, therefore, a manufactured concoction of the speculative mind. It is the process enjoined in Bhagavad-gītā (9.34): man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65].

TEXT 46

kumārā ūcuḥ
yo 'ntarhito hṛdi gato 'pi durātmanāṁ tvaṁ
so 'dyaiva no nayana-mūlam ananta rāddhaḥ
yarhy eva karṇa-vivareṇa guhāṁ gato naḥ
pitrānuvarṇita-rahā bhavad-udbhavena

SYNONYMS

kumārāḥ ūcuḥ-the Kumāras said; yaḥ-He who; antarhitaḥ-not manifested; hṛdi-in the heart; gataḥ-is seated; api-even though; durātmanām-to the rascals; tvam-You; saḥ-He; adya-today; eva-certainly; naḥ-of us; nayana-mūlam-face to face; ananta-O unlimited one; rāddhaḥ-attained; yarhi-when; eva-certainly; karṇa-vivareṇa-through the ears; guhām-intelligence; gataḥ-have attained; naḥ-our; pitrā-by our father; anuvarṇita-described; rahāḥ-mysteries; bhavat-udbhavena-by Your appearance.

The Kumāras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance.

The so-called yogīs who concentrate their mind or meditate upon the impersonal or void are described here. This verse of Śrīmad-Bhāgavatam describes persons who are expected to be very expert yogīs engaged in meditation but who do not find the Supreme Personality of Godhead seated within the heart. These persons are described here as durātmā, which means a person who has a very crooked heart, or a less intelligent person, just opposite to a mahātmā, which means one who has a broad heart. Those so-called yogīs who, although engaged in meditation, are not broad hearted cannot find the four-handed Nārāyaṇa form, even though He is seated within their heart. Although the first realization of the Supreme Absolute Truth is impersonal Brahman, one should not remain satisfied with experiencing the impersonal effulgence of the Supreme Lord. In the Īśopaniṣad also, the devotee prays that the glaring effulgence of Brahman may be removed from his eyes so that he can see the real, personal feature of the Lord and thus satisfy himself fully. Similarly, although the Lord is not visible in the beginning because of His glaring bodily effulgence, if a devotee sincerely wants to see Him, the Lord is revealed to him. It is said in Bhagavad-gītā that the Lord cannot be seen by our imperfect eyes, He cannot be heard by our imperfect ears, and He cannot be experienced by our imperfect senses; but if one engages in devotional service with faith and devotion, then God reveals Himself.

Here the four sages Sanat-kumāra, Sanātana, Sanandana and Sanaka are described as actually sincere devotees. Although they had heard from their father, Brahmā, about the personal feature of the Lord, only the impersonal feature-Brahman-was revealed to them. But because they were sincerely searching for the Lord, they finally saw His personal feature directly, which corresponded with the description given by their father. They thus became fully satisfied. Here they express their gratitude because although they were foolish impersonalists in the beginning, by the grace of the Lord they could now have the good fortune to see His personal feature. Another significant aspect of this verse is that the sages describe their experience of hearing from their father, Brahmā, who was born of the Lord directly. In other words, the disciplic succession from the Lord to Brahmā and from Brahmā to Nārada and from Nārada to Vyāsa, and so on, is accepted here. Because the Kumāras were sons of Brahmā, they had the opportunity to learn Vedic knowledge from the disciplic succession of Brahmā, and therefore, in spite of their impersonalist beginnings, they became, in the end, direct seers of the personal feature of the Lord.

TEXT 47

taṁ tvāṁ vidāma bhagavan param ātma-tattvaṁ
sattvena samprati ratiṁ racayantam eṣām
yat te 'nutāpa-viditair dṛḍha-bhakti-yogair
udgranthayo hṛdi vidur munayo virāgāḥ

SYNONYMS

tam-Him; tvām-You; vidāma-we know; bhagavan-O Supreme Personality of Godhead; param-the Supreme; ātma-tattvam-Absolute Truth; sattvena-by Your form of pure goodness; samprati-now; ratim-love of God; racayantam-creating; eṣām-of all of them; yat-which; te-Your; anutāpa-mercy; viditaiḥ-understood; dṛḍha-unflinching; bhakti-yogaiḥ-through devotional service; udgranthayaḥ-without attachment, free from material bondage; hṛdi-in the heart; viduḥ-understood; munayaḥ-great sages; virāgāḥ-not interested in material life.

We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.

The Absolute Truth can be understood in three features-impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead. Here it is admitted that the Supreme Personality of Godhead is the last word in understanding the Absolute Truth. Even though the four Kumāras were instructed by their great learned father, Brahmā, they could not actually understand the Absolute Truth. They could only understand the Supreme Absolute Truth when they personally saw the Personality of Godhead with their own eyes. In other words, if one sees or understands the Supreme Personality of Godhead, the other two features of the Absolute Truth-namely impersonal Brahman and localized Paramātmā-are also automatically understood. Therefore the Kumāras confirm: "You are the ultimate Absolute Truth." The impersonalist may argue that since the Supreme Personality of Godhead was so nicely decorated, He was therefore not the Absolute Truth. But here it is confirmed that all the variegatedness of the absolute platform is constituted of śuddha-sattva, pure goodness. In the material world, any quality-goodness, passion or ignorance-is contaminated. Even the quality of goodness here in the material world is not free from tinges of passion and ignorance. But in the transcendental world, only pure goodness, without any tinge of passion or ignorance, exists; therefore the form of the Supreme Personality of Godhead and His variegated pastimes and paraphernalia are all pure sattva-guṇa. Such variegatedness in pure goodness is exhibited eternally by the Lord for the satisfaction of the devotee. The devotee does not want to see the Supreme Personality of Absolute Truth in voidness or impersonalism. In one sense, absolute transcendental variegatedness is meant only for the devotees, not for others, because this distinct feature of transcendental variegatedness can be understood only by the mercy of the Supreme Lord and not by mental speculation or the ascending process. It is said that one can understand the Supreme Personality of Godhead when one is even slightly favored by Him; otherwise, without His mercy, a man may speculate for thousands of years and not understand what is actually the Absolute Truth. This mercy can be perceived by the devotee when he is completely freed from contamination. It is stated, therefore, that only when all contamination is rooted out and the devotee is completely detached from material attractions can he receive this mercy of the Lord.

TEXT 48

nātyantikaṁ vigaṇayanty api te prasādaṁ
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

SYNONYMS

na-not; ātyantikam-liberation; vigaṇayanti-care for; api-even; te-those; prasādam-benedictions; kim u-what to speak; anyat-other material happinesses; arpita-given; bhayam-fearfulness; bhruvaḥ-of the eyebrows; unnayaiḥ-by the raising; te-Your; ye-those devotees; aṅga-O Supreme Personality of Godhead; tvat-Your; aṅghri-lotus feet; śaraṇāḥ-who have taken shelter; bhavataḥ-Your; kathāyāḥ-narrations; kīrtanya-worth chanting; tīrtha-pure; yaśasaḥ-glories; kuśalāḥ-very expert; rasa-jñāḥ-knowers of the mellows or humors.

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

The transcendental bliss enjoyed by the devotees of the Lord is completely different from the material happiness enjoyed by less intelligent persons. The less intelligent persons in the material world are engaged by the four principles of benediction called dharma, artha, kāma and mokṣa. Generally they prefer to take to religious life to achieve some material benediction, the purpose of which is to satisfy the senses. When, by that process, they become confused or frustrated in fulfilling the maximum amount of sense enjoyment, they try to become one with the Supreme, which is, according to their conception, mukti, or liberation. There are five kinds of liberation, the least important of which is called sāyujya, to become one with the Supreme. Devotees don't care for such liberation because they are actually intelligent. Nor are they inclined to accept any of the other four kinds of liberation, namely to live on the same planet as the Lord, to live with Him side by side as an associate, to have the same opulence, and to attain the same bodily features. They are concerned only with glorifying the Supreme Lord and His auspicious activities. Pure devotional service is śravaṇaṁ kīrtanam. Pure devotees, who take transcendental pleasure in hearing and chanting the glories of the Lord, do not care for any kind of liberation; even if they are offered the five liberations, they refuse to accept them, as stated in the Bhāgavatam in the Third Canto. Materialistic persons aspire for the sense enjoyment of heavenly pleasure in the heavenly kingdom, but devotees reject such material pleasure at once. The devotee does not even care for the post of Indra. A devotee knows that any pleasurable material position is subject to be annihilated at a certain point. Even if one reaches the post of Indra, Candra, or any other demigod, he must be dissolved at a certain stage. A devotee is never interested in such temporary pleasure. From Vedic scriptures it is understood that sometimes even Brahmā and Indra fall down, but a devotee in the transcendental abode of the Lord never falls. This transcendental stage of life, in which one feels transcendental pleasure in hearing the Lord's pastimes, is also recommended by Lord Caitanya. When Lord Caitanya was talking with Rāmānanda Rāya, there were varieties of suggestions offered by Rāmānanda regarding spiritual realization, but Lord Caitanya rejected all but one-that one should hear the glories of the Lord in association with pure devotees. That is acceptable for everyone, especially in this age. One should engage himself in hearing from pure devotees about the activities of the Lord. That is considered the supreme benediction for mankind.

TEXT 49

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

SYNONYMS

kāmam-as much as deserved; bhavaḥ-birth; sva-vṛjinaiḥ-by our own sinful activities; nirayeṣu-in low births; naḥ-our; stāt-let it be; cetaḥ-minds; ali-vat-like bees; yadi-if; nu-may be; te-Your; padayoḥ-at Your lotus feet; rameta-are engaged; vācaḥ-words; ca-and; naḥ-our; tulasi-vat-like the tulasī leaves; yadi-if; te-Your; aṅghri-at Your lotus feet; śobhāḥ-beautified; pūryeta-are filled; te-Your; guṇa-gaṇaiḥ-by transcendental qualities; yadi-if; karṇa-randhraḥ-the holes of the ears.

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

The four sages now offer their humility to the Personality of Godhead because of their having been haughty in cursing two other devotees of the Lord. Jaya and Vijaya, the two doorkeepers who checked them from entering the Vaikuṇṭha planet, were certainly offenders, but as Vaiṣṇavas, the four sages should not have cursed them in anger. After the incident, they became conscious that they had done wrong by cursing the devotees of the Lord, and they prayed to the Lord that even in the hellish condition of life their minds might not be distracted from the engagement of service to the lotus feet of Lord Nārāyaṇa. Those who are devotees of the Lord are not afraid of any condition of life, provided there is constant engagement in the service of the Lord. It is said of the nārāyaṇa-para, or those who are devotees of Nārāyaṇa, the Supreme Personality of Godhead, na kutaścana bibhyati (Bhāg. 6.17.28). They are not afraid of entering a hellish condition, for since they are engaged in the transcendental loving service of the Lord, heaven or hell is the same for them. In material life both heaven and hell are one and the same because they are material; in either place there is no engagement in the Lord's service. Therefore those who are engaged in the service of the Lord see no distinction between heaven and hell; it is only the materialists who prefer one to the other.

These four devotees prayed to the Lord that although they might go to hell because they had cursed devotees, they might not forget the service of the Lord. The transcendental loving service of the Lord is performed in three ways-with the body, with the mind and with words. Here the sages pray that their words may always be engaged in glorifying the Supreme Lord. One may speak very nicely with ornamental language or one may be expert at controlled grammatical presentation, but if one's words are not engaged in the service of the Lord, they have no flavor and no actual use. The example is given here of tulasī leaves. The tulasī leaf is very useful even from the medicinal or antiseptic point of view. It is considered sacred and is offered to the lotus feet of the Lord. The tulasī leaf has numerous good qualities, but if it were not offered to the lotus feet of the Lord, tulasī could not be of much value or importance. Similarly, one may speak very nicely from the rhetorical or grammatical point of view, which may be very much appreciated by a materialistic audience, but if one's words are not offered to the service of the Lord, they are useless. The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Kṛṣṇa. In any condition of life, if one goes on chanting he will never be unhappy.

TEXT 50

prāduścakartha yad idaṁ puruhūta rūpaṁ
teneśa nirvṛtim avāpur alaṁ dṛśo naḥ
tasmā idaṁ bhagavate nama id vidhema
yo ’nātmanāṁ durudayo bhagavān pratītaḥ

SYNONYMS

prāduścakartha-You have manifested; yat-which; idam-this; puruhūta-O greatly worshiped; rūpam-eternal form; tena-by that form; īśa-O Lord; nirvṛtim-satisfaction; avāpuḥ-obtained; alam-so much; dṛśaḥ-vision; naḥ-our; tasmai-unto Him; idam-this; bhagavate-unto the Supreme Personality of Godhead; namaḥ-obeisances; it-only; vidhema-let us offer; yaḥ-who; anātmanām-of those who are less intelligent; durudayaḥ-cannot be seen; bhagavān-the Supreme Personality of Godhead; pratītaḥ-has been seen by us.

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

The four sages were impersonalists in the beginning of their spiritual life, but afterwards, by the grace of their father and spiritual master, Brahmā, they understood the eternal, spiritual form of the Lord and felt completely satisfied. In other words, the transcendentalists who aspire to the impersonal Brahman or localized Paramātmā are not fully satisfied and still hanker for more. Even if they are satisfied in their minds, still, transcendentally, their eyes are not satisfied. But as soon as such persons come to realize the Supreme Personality of Godhead, they are satisfied in all respects. In other words, they become devotees and want to see the form of the Lord continually. It is confirmed in the Brahma-saṁhitā that one who has developed transcendental love of Kṛṣṇa by smearing his eyes with the ointment of love sees constantly the eternal form of the Lord. The particular word used in this connection, anātmanām, signifies those who have no control over the mind and senses and who therefore speculate and want to become one with the Lord. Such persons cannot have the pleasure of seeing the eternal form of the Lord. For the impersonalists and the so-called yogīs, the Lord is always hidden by the curtain of yogamāyā. Bhagavad-gītā says that even when Lord Kṛṣṇa was seen by everyone while He was present on the surface of the earth, the impersonalists and the so-called yogīs could not see Him because they were devoid of devotional eyesight. The theory of the impersonalists and so-called yogīs is that the Supreme Lord assumes a particular form when He comes in touch with māyā, although actually He has no form. This very conception of the impersonalists and so-called yogīs checks them from seeing the Supreme Personality of Godhead as He is. The Lord, therefore, is always beyond the sight of such nondevotees. The four sages felt so much obliged to the Lord that they offered their respectful obeisances unto Him again and again.

Thus end the Bhaktivedanta purports of the Third Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Description of the Kingdom of God.”

20.4.16 Chapter Sixteen

The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages

TEXT 1

brahmovāca
iti tad gṛṇatāṁ teṣāṁ
munīnāṁ yoga-dharmiṇām
pratinandya jagādedaṁ
vikuṇṭha-nilayo vibhuḥ

SYNONYMS

brahmā uvāca-Lord Brahmā said; iti-thus; tat-speech; gṛṇatām-praising; teṣām-of them; munīnām-those four sages; yoga-dharmiṇām-engaged in linking with the Supreme; pratinandya-after congratulating; jagāda-said; idam-these words; vikuṇṭha-nilayaḥ-whose abode is bereft of anxiety; vibhuḥ-the Supreme Personality of Godhead.

Lord Brahmā said: After thus congratulating the sages for their nice words, the Supreme Personality of Godhead, whose abode is in the kingdom of God, spoke as follows.

TEXT 2

śrī-bhagavān uvāca
etau tau pārṣadau mahyaṁ
jayo vijaya eva ca
kadarthī-kṛtya māṁ yad vo
bahv akrātām atikramam

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; etau-these two; tau-they; pārṣadau-attendants; mahyam-of Mine; jayaḥ-named Jaya; vijayaḥ-named Vijaya; eva-certainly; ca-and; kadarthī-kṛtya-by ignoring; mām-Me; yat-which; vaḥ-against you; bahu-great; akrātām-have committed; atikramam-offense.

The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.

To commit an offense at the feet of a devotee of the Lord is a great wrong. Even when a living entity is promoted to Vaikuṇṭha, there is still the chance that he may commit offenses, but the difference is that when one is in a Vaikuṇṭha planet, even if by chance one commits an offense, he is protected by the Lord. This is the remarkable fact in the dealings of the Lord and the servitor, as seen in the present incident concerning Jaya and Vijaya. The word atikramam used herein indicates that in offending a devotee one neglects the Supreme Lord Himself.

By mistake the doormen held the sages from entering Vaikuṇṭhaloka, but because they were engaged in the transcendental service of the Lord, their annihilation was not expected by advanced devotees. The Lord's presence on the spot was very pleasing to the hearts of the devotees. The Lord understood that the trouble was due to His lotus feet not being seen by the sages, and therefore He wanted to please them by personally going there. The Lord is so merciful that even if there is some impediment for the devotee, He Himself manages matters in such a way that the devotee is not bereft of having audience at His lotus feet. There is a very good example in the life of Haridāsa Ṭhākura. When Caitanya Mahāprabhu was residing at Jagannātha purī, Haridāsa Ṭhākura, who happened to be Muhammadan by birth, was with Him. In Hindu temples, especially in those days, no one but a Hindu was allowed to enter. Although Haridāsa Ṭhākura was the greatest of all Hindus in his behavior, he considered himself a Muhammadan and did not enter the temple. Lord Caitanya could understand his humility, and since he did not go to see the temple, Lord Caitanya Himself, who is nondifferent from Jagannātha, used to come and sit with Haridāsa Ṭhākura daily. Here in Śrīmad-Bhāgavatam we also find this same behavior of the Lord. His devotees were prevented from seeing His lotus feet, but the Lord Himself came to see them on the same lotus feet for which they aspired. It is also significant that He was accompanied by the goddess of fortune. The goddess of fortune is not to be seen by ordinary persons, but the Lord was so kind that although the devotees did not aspire for such an honor, He appeared before them with the goddess of fortune.

TEXT 3

yas tv etayor dhṛto daṇḍo
bhavadbhir mām anuvrataiḥ
sa evānumato 'smābhir
munayo deva-helanāt

SYNONYMS

yaḥ-which; tu-but; etayoḥ-regarding both Jaya and Vijaya; dhṛtaḥ-has been given; daṇḍaḥ-punishment; bhavadbhiḥ-by you; mām-Me; anuvrataiḥ-devoted to; saḥ-that; eva-certainly; anumataḥ-is approved; asmābhiḥ-by Me; munayaḥ-O great sages; deva-against you; helanāt-because of an offense.

O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.

TEXT 4

tad vaḥ prasādayāmy adya
brahma daivaṁ paraṁ hi me
tad dhīty ātma-kṛtaṁ manye
yat sva-pumbhir asat-kṛtāḥ

SYNONYMS

tat-therefore; vaḥ-you sages; prasādayāmi-I am seeking your forgiveness; adya-just now; brahma-the brāhmaṇas; daivam-most beloved personalities; param-highest; hi-because; me-My; tat-that offense; hi-because; iti-thus; ātma-kṛtam-done by Me; manye-I consider; yat-which; sva-pumbhiḥ-by My own attendants; asat-kṛtāḥ-having been disrespected.

To Me, the brāhmaṇa is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.

The Lord is always in favor of the brāhmaṇas and the cows, and therefore it is said, go-brāhmaṇa-hitāya ca. Lord Kṛṣṇa, or Viṣṇu, the Supreme Personality of Godhead, is also the worshipable Deity of the brāhmaṇas. In the Vedic literature, in the ṛg-mantra hymns of the Ṛg Veda, it is stated that those who are actually brāhmaṇas always look to the lotus feet of Viṣṇu: oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are qualified brāhmaṇas worship only the Viṣṇu form of the Supreme Personality of Godhead, which means Kṛṣṇa, Rāma and all Viṣṇu expansions. A so-called brāhmaṇa who is born in the family of brāhmaṇas but performs activities aimed against the Vaiṣṇavas cannot be accepted as a brāhmaṇa, because brāhmaṇa means Vaiṣṇava and Vaiṣṇava means brāhmaṇa. One who has become a devotee of the Lord is also a brāhmaṇa. The formula is brahma jānātīti brāhmaṇaḥ. A brāhmaṇa is one who has understood Brahman, and a Vaiṣṇava is one who has understood the personality of Godhead. Brahman realization is the beginning of realization of the Personality of Godhead. One who understands the Personality of Godhead also knows the impersonal feature of the Supreme, which is Brahman. Therefore one who becomes a Vaiṣṇava is already a brāhmaṇa. It should be noted that the glories of the brāhmaṇa described in this chapter by the Lord Himself refer to His devotee-brāhmaṇa, or the Vaiṣṇava. It should never be misunderstood that the so-called brāhmaṇas who are born in brāhmaṇa families but have no brahminical qualifications are referred to in this connection.

TEXT 5

yan-nāmāni ca gṛhṇāti
loko bhṛtye kṛtāgasi
so 'sādhu-vādas tat-kīrtiṁ
hanti tvacam ivāmayaḥ

SYNONYMS

yat-of whom; nāmāni-the names; ca-and; gṛhṇāti-take; lokaḥ-people in general; bhṛtye-when a servant; kṛta-āgasi-has committed something wrong; saḥ-that; asādhu-vādaḥ-blame; tat-of that person; kīrtim-the reputation; hanti-destroys; tvacam-the skin; iva-as; āmayaḥ-leprosy.

A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

A Vaiṣṇava, therefore, should be fully qualified. As stated in the Bhāgavatam, anyone who has become a Vaiṣṇava has developed all the good qualities of the demigods. There are twenty-six qualifications mentioned in the Caitanya-caritāmṛta. A devotee should always see that his Vaiṣṇava qualities increase with the advancement of his Kṛṣṇa consciousness. A devotee should be blameless because any offense by the devotee is a scar on the Supreme Personality of Godhead. The devotee's duty is to be always conscious in his dealings with others, especially with another devotee of the Lord.

TEXT 6

yasyāmṛtāmala-yaśaḥ-śravaṇāvagāhaḥ
sadyaḥ punāti jagad āśvapacād vikuṇṭhaḥ
so 'haṁ bhavadbhya upalabdha-sutīrtha-kīrtiś
chindyāṁ sva-bāhum api vaḥ pratikūla-vṛttim

SYNONYMS

yasya-of whom; amṛta-nectar; amala-uncontaminated; yaśaḥ-glories; śravaṇa-hearing; avagāhaḥ-entering into; sadyaḥ-immediately; punāti-purifies; jagat-the universe; āśva-pacāt-including even the dog-eaters; vikuṇṭhaḥ-without anxiety; saḥ-that person; aham-I am; bhavadbhyaḥ-from you; upalabdha-obtained; su-tīrtha-the best place of pilgrimage; kīrtiḥ-the fame; chindyām-would cut off; sva-bāhum-My own arm; api-even; vaḥ-towards you; pratikūla-vṛttim-acting inimically.

Anyone in the entire world, even down to the caṇḍāla, who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.

Real purification can take place in human society if its members take to Kṛṣṇa consciousness. This is clearly stated in all Vedic literature. Anyone who takes to Kṛṣṇa consciousness in all sincerity, even if he is not very advanced in good behavior, is purified. A devotee can be recruited from any section of human society, although it is not expected that everyone in all segments of society is well behaved. As stated in this verse and in many places in Bhagavad-gītā, even if one is not born in a brāhmaṇa family, or even if he is born in a family of caṇḍālas, if he simply takes to Kṛṣṇa consciousness he is immediately purified. In Bhagavad-gītā, Ninth Chapter, verses 30–32, it is clearly stated that even though a man is not well behaved, if he simply takes to Kṛṣṇa consciousness he is understood to be a saintly person. As long as a person is in this material world he has two different relationships in his dealings with others-one relationship pertains to the body, and the other pertains to the spirit. As far as bodily affairs or social activities are concerned, although a person is purified on the spiritual platform, it is sometimes seen that he acts in terms of his bodily relationships. If a devotee born in the family of a caṇḍāla (the lowest caste) is sometimes found engaged in his habitual activities, he is not to be considered a caṇḍāla. In other words, a Vaiṣṇava should not be evaluated in terms of his body. The śāstra states that no one should think the Deity in the temple to be made of wood or stone, and no one should think that a person coming from a lower-caste family who has taken to Kṛṣṇa consciousness is still of the same low caste. These attitudes are forbidden because anyone who takes to Kṛṣṇa consciousness is understood to be fully purified. He is at least engaged in the process of purification, and if he sticks to the principle of Kṛṣṇa consciousness he will very soon be fully purified. The conclusion is that if one takes to Kṛṣṇa consciousness with all seriousness, he is to be understood as already purified, and Kṛṣṇa is ready to give him protection by all means. The Lord assures herein that He is ready to give protection to His devotee even if there is need to cut off part of His own body.

TEXT 7

yat-sevayā caraṇa-padma-pavitra-reṇuṁ
sadyaḥ kṣatākhila-malaṁ pratilabdha-śīlam
na śrīr viraktam api māṁ vijahāti yasyāḥ
prekṣā-lavārtha itare niyamān vahanti

SYNONYMS

yat-of whom; sevayā-by the service; caraṇa-feet; padma-lotus; pavitra-sacred; reṇum-the dust; sadyaḥ-immediately; kṣata-wiped out; akhila-all; malam-sins; pratilabdha-acquired; śīlam-disposition; na-not; śrīḥ-the goddess of fortune; viraktam-have no attachment; api-even though; mām-Me; vijahāti-leave; yasyāḥ-of the goddess of fortune; prekṣā-lava-arthaḥ-for obtaining a slight favor; itare-others, like Lord Brahmā; niyamān-sacred vows; vahanti-observe.

The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor.

The relationship between the Lord and His devotee is transcendentally beautiful. As the devotee thinks that it is due to being a devotee of the Lord that he is elevated in all good qualities, so the Lord also thinks that it is because of His devotion to the servitor that all His transcendental glories have increased. In other words, as the devotee is always anxious to render service to the Lord, so the Lord is ever anxious to render service to the devotee. The Lord admits herein that although He certainly has the quality that anyone who receives a slight particle of the dust of His lotus feet becomes at once a great personality, this greatness is due to His affection for His devotee. It is because of this affection that the goddess of fortune does not leave Him and that not only one but many thousands of goddesses of fortune engage in His service. In the material world, simply to get a little favor from the goddess of fortune, people observe many rigid regulations of austerity and penance. The Lord cannot tolerate any inconvenience on the part of the devotee. He is therefore famous as bhakta-vatsala.

TEXT 8

nāhaṁ tathādmi yajamāna-havir vitāne
ścyotad-ghṛta-plutam adan huta-bhuṅ-mukhena
yad brāhmaṇasya mukhataś carato 'nughāsaṁ
tuṣṭasya mayy avahitair nija-karma-pākaiḥ

SYNONYMS

na-not; aham-I; tathā-on the other hand; admi-I eat; yajamāna-by the sacrificer; haviḥ-the oblations; vitāne-in the sacrificial fire; ścyotat-pouring; ghṛta-ghee; plutam-mixed; adan-eating; huta-bhuk-the sacrificial fire; mukhena-by the mouth; yat-as; brāhmaṇasya-of the brāhmaṇa; mukhataḥ-from the mouth; carataḥ-acting; anughāsam-morsels; tuṣṭasya-satisfied; mayi-to Me; avahitaiḥ-offered; nija-own; karma-activities; pākaiḥ-by the results.

I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brāhmaṇas who have dedicated to Me the results of their activities and who are ever satisfied with My prasāda.

The devotee of the Lord, or the Vaiṣṇava, does not take anything without offering it to the Lord. Since a Vaiṣṇava dedicates all the results of his activities to the Lord, he does not taste anything eatable which is not first offered to Him. The Lord also relishes giving to the Vaiṣṇava's mouth all eatables offered to Him. It is clear from this verse that the Lord eats through the sacrificial fire and the brāhmaṇa's mouth. So many articles-grains, ghee, etc.-are offered in sacrifice for the satisfaction of the Lord. The Lord accepts sacrificial offerings from the brāhmaṇas and devotees, and elsewhere it is stated that whatever is given for the brāhmaṇas and Vaiṣṇavas to eat is also accepted by the Lord. But here it is said that He accepts offerings to the mouths of brāhmaṇas and Vaiṣṇavas with even greater relish. The best example of this is found in the life of Advaita Prabhu in his dealings with Haridāsa Ṭhākura. Even though Haridāsa was born of a Muhammadan family, Advaita Prabhu offered him the first dish of prasāda after the performance of a sacred fire ceremony. Haridāsa Ṭhākura informed him that he was born of a Muhammadan family and asked why Advaita Prabhu was offering the first dish to a Muhammadan instead of an elevated brāhmaṇa. Out of his humbleness, Haridāsa condemned himself a Muhammadan, but Advaita Prabhu, being an experienced devotee, accepted him as a real brāhmaṇa. Advaita Prabhu asserted that by offering the first dish to Haridāsa Ṭhākura, he was getting the result of feeding one hundred thousand brāhmaṇas. The conclusion is that if one can feed a brāhmaṇa or Vaiṣṇava, it is better than performing hundreds of thousands of sacrifices. In this age, therefore, it is recommended that harer nāma [Adi 17.21]-chanting the holy name of God-and pleasing the Vaiṣṇava are the only means to elevate oneself to spiritual life.

TEXT 9

yeṣāṁ bibharmy aham akhaṇḍa-vikuṇṭha-yoga-
māyā-vibhūtir amalāṅghri-rajaḥ kirīṭaiḥ
viprāṁs tu ko na viṣaheta yad-arhaṇāmbhaḥ
sadyaḥ punāti saha-candra-lalāma-lokān

SYNONYMS

yeṣām-of the brāhmaṇas; bibharmi-I bear; aham-I; akhaṇḍa-unbroken; vikuṇṭha-unobstructed; yoga-māyā-internal energy; vibhūtiḥ-opulence; amala-pure; aṅghri-of the feet; rajaḥ-the dust; kirīṭaiḥ-on My helmet; viprān-the brāhmaṇas; tu-then; kaḥ-who; na-not; viṣaheta-carry; yat-of the Supreme Lord; arhaṇa-ambhaḥ-water which has washed the feet; sadyaḥ-at once; punāti-sanctifies; saha-along with; candra-lalāma-Lord Śiva; lokān-the three worlds.

I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?

The difference between the internal and external energies of the Supreme Personality of Godhead is that in the internal energy, or in the spiritual world, all the opulences are undisturbed, whereas in the external or material energy, all the opulences are temporary manifestations. The Lord's supremacy is equal in both the spiritual and material worlds, but the spiritual world is called the kingdom of God, and the material world is called the kingdom of māyā. Māyā refers to that which is not actually fact. The opulence of the material world is a reflection. It is stated in Bhagavad-gītā that this material world is just like a tree whose roots are up and branches down. This means that the material world is the shadow of the spiritual world. Real opulence is in the spiritual world. In the spiritual world the predominating Deity is the Lord Himself, whereas in the material world there are many lords. That is the difference between the internal and external energies. The Lord says that although He is the predominating factor of the internal energy and although the material world is sanctified just by the water that has washed His feet, He has the greatest respect for the brāhmaṇa and the Vaiṣṇava. When the Lord Himself offers so much respect to the Vaiṣṇava and the brāhmaṇa, how can one deny such respect to such personalities?

TEXT 10

ye me tanūr dvija-varān duhatīr madīyā
bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ

SYNONYMS

ye-which persons; me-My; tanūḥ-body; dvija-varān-the best of the brāhmaṇas; duhatīḥ-cows; madīyāḥ-relating to Me; bhūtāni-living entities; alabdha-śaraṇāni-defenseless; ca-and; bheda-buddhyā-considering as different; drakṣyanti-see; agha-by sin; kṣata-is impaired; dṛśaḥ-whose faculty of judgment; hi-because; ahi-like a snake; manyavaḥ-angry; tān-those same persons; gṛdhrāḥ-the vulturelike messengers; ruṣā-angrily; mama-My; kuṣanti-tear; adhidaṇḍa-netuḥ-of the superintendent of punishment, Yamarāja.

The brāhmaṇas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.

The defenseless creatures, according to Brahma-saṁhitā, are the cows, brāhmaṇas, women, children and old men. Of these five, the brāhmaṇas and cows are especially mentioned in this verse because the Lord is always anxious about the benefit of the brāhmaṇas and the cows and is prayed to in this way. The Lord especially instructs, therefore, that no one should be envious of these five, especially the cows and brāhmaṇas. In some of the Bhāgavatam readings, the word duhitṝḥ is used instead of duhatīḥ. But in either case, the meaning is the same. Duhatīḥ means "cow," and duhitṝḥ can also be used to mean "cow" because the cow is supposed to be the daughter of the sun-god. Just as children are taken care of by the parents, women as a class should be taken care of by the father, husband or grown-up son. Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamarāja, who is appointed by the Lord to supervise the activities of sinful living creatures. The assistants, or messengers, of Yamarāja are likened here to vultures, and those who do not execute their respective duties in protecting their wards are compared to serpents. Vultures deal very seriously with serpents, and similarly the messengers will deal very seriously with neglectful guardians.

TEXT 11

ye brāhmaṇān mayi dhiyā kṣipato ’rcayantas
tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ
vāṇyānurāga-kalayātmajavad gṛṇantaḥ
sambodhayanty aham ivāham upāhṛtas taiḥ

SYNONYMS

ye-which persons; brāhmaṇān-the brāhmaṇas; mayi-in Me; dhiyā-with intelligence; kṣipataḥ-uttering harsh words; arcayantaḥ-respecting; tuṣyat-gladdened; hṛdaḥ-hearts; smita-smiling; sudhā-nectar; ukṣita-wet; padma-lotuslike; vaktrāḥ-faces; vāṇyā-with words; anurāga-kalayā-loving; ātmaja-vat-like a son; gṛṇantaḥ-praising; sambodhayanti-pacify; aham-I; iva-as; aham-I; upāhṛtaḥ-being controlled; taiḥ-by them.

On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though the brāhmaṇas utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.

It has been observed in many instances in the Vedic scriptures that when the brāhmaṇas or Vaiṣṇavas curse someone in an angry mood, the person who is cursed does not take it upon himself to treat the brāhmaṇas or Vaiṣṇavas in the same way. There are many examples of this. For instance, the sons of Kuvera, when cursed by the great sage Nārada, did not seek revenge in the same harsh way, but submitted. Here also, when Jaya and Vijaya were cursed by the four Kumāras, they did not become harsh towards them; rather, they submitted. That should be the way of treating brāhmaṇas and Vaiṣṇavas. One may sometimes be faced with a grievous situation created by a brāhmaṇa, but instead of meeting him with a similar mood, one should try to pacify him with a smiling face and mild treatment. Brāhmaṇas and Vaiṣṇavas should be accepted as earthly representatives of Nārāyaṇa. Nowadays some foolish persons have manufactured the term daridra-nārāyaṇa, indicating that the poor man should be accepted as the representative of Nārāyaṇa. But in Vedic literature we do not find that poor men should be treated as representatives of Nārāyaṇa. Of course, ”those who are unprotected” are mentioned here, but the definition of this phrase is clear from the śāstras. The poor man should not be unprotected, but the brāhmaṇa should especially be treated as the representative of Nārāyaṇa and should be worshiped like Him. It is specifically said that to pacify the brāhmaṇas, one’s face should be lotuslike. A lotuslike face is exhibited when one is adorned with love and affection. In this respect, the example of the father’s being angry at the son and the son’s trying to pacify the father with smiling and sweet words is very appropriate.

TEXT 12

tan me sva-bhartur avasāyam alakṣamāṇau
yuṣmad-vyatikrama-gatiṁ pratipadya sadyaḥ
bhūyo mamāntikam itāṁ tad anugraho me
yat kalpatām acirato bhṛtayor vivāsaḥ

SYNONYMS

tat-therefore; me-My; sva-bhartuḥ-of their master; avasāyam-the intention; alakṣamāṇau-not knowing; yuṣmat-against you; vyatikrama-offense; gatim-result; pratipadya-reaping; sadyaḥ-immediately; bhūyaḥ-again; mama antikam-near Me; itām-obtain; tat-that; anugrahaḥ-a favor; me-to Me; yat-which; kalpatām-let it be arranged; aciratāḥ-not long; bhṛtayoḥ-of these two servants; vivāsaḥ-exile.

These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

From this statement we can understand how anxious the Lord is to get his servitor back into Vaikuṇṭha. This incident, therefore, proves that those who have once entered a Vaikuṇṭha planet can never fall down. The case of Jaya and Vijaya is not a falldown; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikuṇṭha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees, but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen’s offense and requested the sages to give them facilities to return to Vaikuṇṭha as soon as possible.

TEXT 13

brahmovāca
atha tasyośatīṁ devīm
ṛṣi-kulyāṁ sarasvatīm
nāsvādya manyu-daṣṭānāṁ
teṣām ātmāpy atṛpyata

SYNONYMS

brahmā-Lord Brahmā; uvāca-said; atha-now; tasya-of the Supreme Lord; uśatīm-lovely; devīm-shining; ṛṣi-kulyām-like a series of Vedic hymns; sarasvatīm-speech; na-not; āsvādya-hearing; manyu-anger; daṣṭānām-bitten; teṣām-of those sages; ātmā-the mind; api-even though; atṛpyata-satiated.

Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord’s lovely and illuminating speech, which was like a series of Vedic hymns.

TEXT 14

satīṁ vyādāya śṛṇvanto
laghvīṁ gurv-artha-gahvarām

vigāhyāgādha-gambhīrāṁ
na vidus tac-cikīrṣitam
SYNONYMS

satīm-excellent; vyādāya-with attentive aural reception; śṛṇvantaḥ-hearing; laghvīm-properly composed; guru-momentous; artha-import; gahvarām-difficult to understand; vigāhya-pondering; agādha-deep; gambhīrām-grave; na-not; viduḥ-understand; tat-of the Supreme Lord; cikīrṣitam-the intention.

The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

It should be understood that no one can surpass the Supreme Personality of Godhead in speaking. There is no difference between the Supreme Person and His speeches, for He stands on the absolute platform. The sages tried with wide open ears to understand the words from the lips of the Supreme Lord, but although His speech was very concise and meaningful, the sages could not completely comprehend what He was saying. They could not even comprehend the purport of the speech or what the Supreme Lord wanted to do. Nor could they understand whether the Lord was angry or pleased with them.

TEXT 15

te yoga-māyayārabdha-
pārameṣṭhya-mahodayam
procuḥ prāñjalayo viprāḥ
prahṛṣṭāḥ kṣubhita-tvacaḥ
SYNONYMS

te-those; yoga-māyayā-through His internal potency; ārabdha-had been revealed; pārameṣṭhya-of the Supreme Personality of Godhead; mahā-udayam-multiglories; procuḥ-spoke; prāñjalayaḥ-with folded hands; viprāḥ-the four brāhmaṇas; prahṛṣṭāḥ-extremely delighted; kṣubhita-tvacaḥ-hair standing on end.

The four brāhmaṇa sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, yogamāyā.

The sages were almost too puzzled to speak before the Supreme Personality of Godhead for the first time, and the hairs of their bodies stood erect due to their extreme joy. The highest opulence in the material world is called pārameṣṭhya, the opulence of Brahmā. But that material opulence of Brahmā, who lives on the topmost planet within this material world, cannot compare to the opulence of the Supreme Lord because the transcendental opulence in the spiritual world is caused by yogamāyā, whereas the opulence in the material world is caused by mahāmāyā.

TEXT 16

ṛṣaya ūcuḥ
na vayaṁ bhagavan vidmas
tava deva cikīrṣitam
kṛto me 'nugrahaś ceti
yad adhyakṣaḥ prabhāṣase
SYNONYMS

ṛṣayaḥ-the sages; ūcuḥ-said; na-not; vayam-we; bhagavan-O Supreme Personality of Godhead; vidmaḥ-did know; tava-Your; deva-O Lord; cikīrṣitam-wish for us to do; kṛtaḥ-has been done; me-unto Me; anugrahaḥ-favor; ca-and; iti-thus; yat-which; adhyakṣaḥ-the supreme ruler; prabhāṣase-You say.

The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we had done something good for You.

The sages could understand that the Supreme Personality of Godhead, who is above everyone, was speaking as if He were in the wrong; therefore it was difficult for them to understand the words of the Lord. They could understand, however, that the Lord was speaking in such a humble way just to show them His all-merciful favor.

TEXT 17

brahmaṇyasya paraṁ daivaṁ
brāhmaṇāḥ kila te prabho
viprāṇāṁ deva-devānāṁ
bhagavān ātma-daivatam
SYNONYMS

brahmaṇyasya-of the supreme director of the brahminical culture; param-the highest; daivam-position; brāhmaṇāḥ-the brāhmaṇas; kila-for the teaching of others; te-Your; prabho-O Lord; viprāṇām-of the brāhmaṇas; deva-devānām-to be worshiped by the demigods; bhagavān-the Supreme Personality of Godhead; ātma-the self; daivatam-worshipable Deity.

O Lord, You are the supreme director of the brahminical culture. Your considering the brāhmaṇas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brāhmaṇas also.

In the Brahma-saṁhitā it is clearly stated that the Supreme Personality of Godhead is the cause of all causes. There are undoubtedly many demigods, the chiefs of whom are Brahmā and Śiva. Lord Viṣṇu is the Lord of Brahmā and Śiva, not to speak of the brāhmaṇas in this material world. As mentioned in Bhagavad-gītā, the Supreme Lord is very favorable towards all activities performed according to brahminical culture, or the qualities of control of the senses and mind, cleanliness, forbearance, faith in scripture, and practical and theoretical knowledge. The Lord is the Supersoul of everyone. In Bhagavad-gītā it is said that the Lord is the source of all emanations; thus He is also the source of Brahmā and Śiva.

TEXT 18

tvattaḥ sanātano dharmo
rakṣyate tanubhis tava
dharmasya paramo guhyo
nirvikāro bhavān mataḥ

SYNONYMS

tvattaḥ-from You; sanātanaḥ-eternal; dharmaḥ-occupation; rakṣyate-is protected; tanubhiḥ-by multimanifestations; tava-Your; dharmasya-of religious principles; paramaḥ-the supreme; guhyaḥ-objective; nirvikāraḥ-unchangeable; bhavān-You; mataḥ-in our opinion.

You are the source of the eternal occupation of all living entities, and by Your multimanifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.

The statement in this verse dharmasya paramo guhyaḥ refers to the most confidential part of all religious principles. This is confirmed in Bhagavad-gītā. The conclusion of Lord Kṛṣṇa in His advice to Arjuna is: "Give up all other religious engagement and just surrender unto Me." This is the most confidential knowledge in executing religious principles. In the Bhāgavatam also it is stated that if one does not become Kṛṣṇa conscious after very rigidly executing one's specified religious duties, all his labor in following so-called religious principles is simply a waste of time. Here also the sages confirm the statement that the Supreme Lord, not the demigods, is the ultimate goal of all religious principles. There are many foolish propagandists who say that worship of the demigods is also a way to reach the supreme goal, but in the authorized statements of Śrīmad-Bhāgavatam and Bhagavad-gītā this is not accepted. Bhagavad-gītā says that one who worships a particular demigod can reach the demigod's planet, but one who worships the Supreme Personality of Godhead can enter into Vaikuṇṭha. Some propagandists say that regardless of what one does he will ultimately reach the supreme abode of the Personality of Godhead, but this is not valid. The Lord is eternal, the Lord's servitor is eternal, and the Lord's abode is also eternal. They are all described here as sanātana, or eternal. The result of devotional service, therefore, is not temporary, as is the achievement of heavenly planets by worshiping the demigods. The sages wanted to stress that although the Lord, out of His causeless mercy, says that He worships the brāhmaṇas and Vaiṣṇavas, actually the Lord is worshipable not only by the brāhmaṇas and Vaiṣṇavas but also by the demigods.

TEXT 19

taranti hy añjasā mṛtyuṁ
nivṛttā yad-anugrahāt
yoginaḥ sa bhavān kiṁ svid
anugṛhyeta yat paraiḥ

SYNONYMS

taranti-cross over; hi-because; añjasā-easily; mṛtyum-birth and death; nivṛttāḥ-ceasing all material desires; yat-Your; anugrahāt-by mercy; yoginaḥ-transcendentalists; saḥ-the Supreme Lord; bhavān-You; kim svit-never possible; anugṛhyeta-may be favored; yat-which; paraiḥ-by others.

Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

Unless one is favored by the Supreme Lord, one cannot cross over the ocean of the nescience of repeated birth and death. Here it is stated that yogīs or mystics cross beyond nescience by the mercy of the Supreme Personality of Godhead. There are many kinds of mystics, such as the karma-yogī, jñāna-yogī, dhyāna-yogī and bhakti-yogī. The karmīs particularly search after the favor of the demigods, the jñānīs want to become one with the Supreme Absolute Truth, and the yogīs are satisfied simply by partial vision of the Supreme Personality of Godhead, Paramātmā, and ultimately by oneness with Him. But the bhaktas, the devotees, want to associate with the Supreme Personality of Godhead eternally and serve Him. It has already been admitted that the Lord is eternal, and those who want the favor of the Supreme Lord perpetually are also eternal. Therefore yogīs here means devotees. By the mercy of the Lord, devotees can easily pass beyond the nescience of birth and death and attain the eternal abode of the Lord. The Lord is therefore not in need of another's favor because no one is equal to or greater than Him. Actually, everyone needs the favor of the Lord for successful understanding of his human mission.

TEXT 20

yaṁ vai vibhūtir upayāty anuvelam anyair
arthārthibhiḥ sva-śirasā dhṛta-pāda-reṇuḥ
dhanyārpitāṅghri-tulasī-nava-dāma-dhāmno
lokaṁ madhuvrata-pater iva kāma-yānā

SYNONYMS

yam-whom; vai-certainly; vibhūtiḥ-Lakṣmī, the goddess of fortune; upayāti-waits upon; anuvelam-occasionally; anyaiḥ-by others; artha-material facility; arthibhiḥ-by those who desire; sva-śirasā-on their own heads; dhṛta-accepting; pāda-of the feet; reṇuḥ-the dust; dhanya-by the devotees; arpita-offered; aṅghri-at Your feet; tulasī-of tulasī leaves; nava-fresh; dāma-on the garland; dhāmnaḥ-having a place; lokam-the place; madhu-vrata-pateḥ-of the king of the bees; iva-like; kāma-yānā-is anxious to secure.

The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasī leaves offered at Your feet by some blessed devotee.

As previously described, tulasī has attained all superior qualities due to being placed at the lotus feet of the Lord. The comparison made here is very nice. As the king of bees hovers over the tulasī leaves offered to the lotus feet of the Lord, so Lakṣmī, the goddess who is sought by the demigods, brāhmaṇas, Vaiṣṇavas and everyone else, always engages in rendering service to the lotus feet of the Lord. The conclusion is that no one can be the benefactor of the Lord; everyone is actually the servant of the servant of the Lord.

TEXT 21

yas tāṁ vivikta-caritair anuvartamānāṁ
nātyādriyat parama-bhāgavata-prasaṅgaḥ
sa tvaṁ dvijānupatha-puṇya-rajaḥ-punītaḥ
śrīvatsa-lakṣma kim agā bhaga-bhājanas tvam

SYNONYMS

yaḥ-who; tām-Lakṣmī; vivikta-completely pure; caritaiḥ-devotional services; anuvartamānām-serving; na-not; atyādriyat-attached; parama-the highest; bhāgavata-devotees; prasaṅgaḥ-attached; saḥ-the Supreme Lord; tvam-You; dvija-of the brāhmaṇas; anupatha-on the path; puṇya-sanctified; rajaḥ-dust; punītaḥ-purified; śrīvatsa-of Śrīvatsa; lakṣma-the mark; kim-what; agāḥ-You obtained; bhaga-all opulences or all good qualities; bhājanaḥ-the reservoir; tvam-You.

O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brāhmaṇas, and how can You be glorified or made fortunate by the marks of Śrīvatsa on Your chest?

It is said in the Brahma-saṁhitā that the Lord is always served by many hundreds of thousands of goddesses of fortune in His Vaikuṇṭha planet, yet because of His attitude of renunciation of all opulences, He is not attached to any one of them. The Lord has six opulences-unlimited wealth, unlimited fame, unlimited strength, unlimited beauty, unlimited knowledge and unlimited renunciation. All the demigods and other living entities worship Lakṣmī, the goddess of fortune, just to get her favor, yet the Lord is never attached to her because He can create an unlimited number of such goddesses for His transcendental service. The goddess of fortune, Lakṣmī, is sometimes envious of the tulasī leaves which are placed at the lotus feet of the Lord, for they remain fixed there and do not move, whereas Lakṣmījī, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Lakṣmījī sometimes has to go to satisfy her numerous devotees, but tulasī leaves never forsake their position, and the Lord therefore appreciates the service of the tulasī more than the service of Lakṣmī. When the Lord says, therefore, that it is due to the causeless mercy of the brāhmaṇas that Lakṣmījī does not leave Him, we can understand that Lakṣmījī is attracted by the opulence of the Lord, not by the brāhmaṇas' benedictions upon Him. The Lord is not dependent on anyone's mercy for His opulence; He is always self-sufficient. The Lord's statement that His opulence is due to the benediction of the brāhmaṇas and Vaiṣṇavas is only to teach others that they should offer respect to the brāhmaṇas and Vaiṣṇavas, the devotees of the Lord.

TEXT 22

dharmasya te bhagavatas tri-yuga tribhiḥ svaiḥ
padbhiś carācaram idaṁ dvija-devatārtham
nūnaṁ bhṛtaṁ tad-abhighāti rajas tamaś ca
sattvena no varadayā tanuvā nirasya

SYNONYMS

dharmasya-of the personification of all religion; te-of You; bhagavataḥ-of the Supreme Personality of Godhead; tri-yuga-You who are manifest in all three millenniums; tribhiḥ-by three; svaiḥ-Your own; padbhiḥ-feet; cara-acaram-animate and inanimate; idam-this universe; dvija-the twice-born; devatā-the demigods; artham-for the sake of; nūnam-however; bhṛtam-protected; tat-those feet; abhighāti-destroying; rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; ca-and; sattvena-of pure goodness; naḥ-unto us; vara-dayā-bestowing all blessings; tanuvā-by Your transcendental form; nirasya-driving away.

O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessings, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born.

The Lord is addressed in this verse as tri-yuga, or one who appears in three millenniums-namely the Satya, Dvāpara and Tretā yugas. He is not mentioned as appearing in the fourth millennium, or Kali-yuga. It is described in Vedic literature that in Kali-yuga He comes as channa-avatāra, or an incarnation, but He does not appear as a manifest incarnation. In the other yugas, however, the Lord is a manifest incarnation, and therefore he is addressed as tri-yuga, or the Lord who appears in three yugas.

Śrīdhara Svāmī describes tri-yuga as follows: yuga means "couple," and tri means "three." The Lord is manifested as three couples by His six opulences, or three couples of opulences. In that way He can be addressed as tri-yuga. The Lord is the personality of religious principles. In three millenniums religious principles are protected by three kinds of spiritual culture, namely austerity, cleanliness and mercy. The Lord is called tri-yuga in that way also. In the age of Kali these three requisites to spiritual culture are almost absent, but the Lord is so kind that in spite of Kali-yuga's being devoid of these three spiritual qualities, He comes and protects the people of this age in His covered incarnation as Lord Caitanya. Lord Caitanya is called "covered" because although He is Kṛṣṇa Himself, He presents Himself as a devotee of Kṛṣṇa, not directly Kṛṣṇa. The devotees pray to Lord Caitanya, therefore, to eliminate their stock of passion and ignorance, the most conspicuous assets of this yuga. In the Kṛṣṇa consciousness movement one cleanses himself of the modes of passion and ignorance by chanting the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, as introduced by Lord Caitanya.

The four Kumāras were cognizant of their situation in the modes of passion and ignorance because, although in Vaikuṇṭha, they wanted to curse devotees of the Lord. Since they were conscious of their own weakness, they prayed to the Lord to remove their still-existing passion and ignorance. The three transcendental qualifications-cleanliness, austerity and mercy-are the qualifications of the twice-born and the demigods. Those who are not situated in the quality of goodness cannot accept these three principles of spiritual culture. For the Kṛṣṇa consciousness movement, therefore, there are three sinful activities which are prohibited-namely illicit sex, intoxication, and eating food other than the prasāda offered to Kṛṣṇa. These three prohibitions are based on the principles of austerity, cleanliness and mercy. Devotees are merciful because they spare the poor animals, and they are clean because they are free of contamination from unwanted foodstuff and unwanted habits. Austerity is represented by restricted sex life. These principles, indicated by the prayers of the four Kumāras, should be followed by the devotees who are engaged in Kṛṣṇa consciousness.

TEXT 23

na tvaṁ dvijottama-kulaṁ yadi hātma-gopaṁ
goptā vṛṣaḥ svarhaṇena sa-sūnṛtena
tarhy eva naṅkṣyati śivas tava deva panthā
loko 'grahīṣyad ṛṣabhasya hi tat pramāṇam

SYNONYMS

na-not; tvam-You; dvija-of the twice-born; uttama-kulam-the highest class; yadi-if; ha-indeed; ātma-gopam-worthy to be protected by You; goptā-the protector; vṛṣaḥ-the best; su-arhaṇena-by worship; sa-sūnṛtena-along with mild words; tarhi-then; eva-certainly; naṅkṣyati-will be lost; śivaḥ-auspicious; tava-Your; deva-O Lord; panthāḥ-the path; lokaḥ-the people in general; agrahīṣyat-would accept; ṛṣabhasya-of the best; hi-because; tat-that; pramāṇam-authority.

O Lord, You are the protector of the highest of the twice-born. If You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.

In Bhagavad-gītā it is stated by the Lord Himself that the acts and character of great authorities are followed by people in general. Leaders of ideal character are therefore needed in society. Kṛṣṇa, the Supreme Personality of Godhead, appeared in this material world just to show the example of perfect authority, and people have to follow His path. The Vedic injunction is that one cannot understand the Absolute Truth simply by mental speculation or logical argument. One has to follow the authorities. Mahājano yena gataḥ sa panthāḥ. Great authorities should be followed; otherwise, if we simply depend on the scriptures, we are sometimes misled by rascals, or else we cannot understand or follow the different spiritual injunctions. The best path is to follow the authorities. The four brāhmaṇa-sages stated that Kṛṣṇa is naturally the protector of the cows and brāhmaṇas: go-brāhmaṇa-hitāya ca. When Kṛṣṇa was on this planet, He set a practical example. He was a cowherd boy, and He was very respectful to the brāhmaṇas and devotees.

It is also affirmed herein that the brāhmaṇas are the best of the twice-born. Brāhmaṇas, kṣatriyas and vaiśyas are all twice-born, but the brāhmaṇas are the best. When there is a fight between two persons, each of them protects the upper part of his body-the head, the arms and the belly. Similarly, for the actual advancement of human civilization, the best part of the social body, namely the brāhmaṇas, the kṣatriyas and vaiśyas (the intelligent class of men, the military class and the mercantile men) should be given special protection. Protection of the laborers should not be neglected, but special protection should be given to the upper orders. Of all classes of men, the brāhmaṇas and the Vaiṣṇavas should be given special protection. They should be worshiped. When their protection is performed, it is just like worshiping God. That is not exactly protection; it is a duty. One should worship the brāhmaṇas and Vaiṣṇavas by offering them all kinds of endowments and sweet words, and if one has no means to offer anything, he must at least use sweet words to pacify them. The Lord personally exhibited this behavior towards the Kumāras.

If this system is not introduced by the leaders, then human civilization will be lost. When there is no protection and special treatment for persons who are devotees of the Lord, who are highly intelligent in spiritual life, then the whole society is lost. The word naṅkṣyati indicates that such a civilization becomes spoiled and is annihilated. The kind of civilization recommended is called deva-patha, which means the "royal road of the demigods." Demigods are supposed to be fully fixed in devotional service, or Kṛṣṇa consciousness; that is the auspicious path that should be protected. If the authorities or the leaders of society do not give special respect to the brāhmaṇas and Vaiṣṇavas and do not offer them not only sweet words but all facilities, then the path of progress will be lost to human civilization. The Lord personally wanted to teach this, and therefore He offered so much praise to the Kumāras.

TEXT 24

tat te 'nabhīṣṭam iva sattva-nidher vidhitsoḥ
kṣemaṁ janāya nija-śaktibhir uddhṛtāreḥ
naitāvatā try-adhipater bata viśva-bhartus
tejaḥ kṣataṁ tv avanatasya sa te vinodaḥ

SYNONYMS

tat-that destruction of the path of auspiciousness; te-by You; anabhīṣṭam-is not liked; iva-as; sattva-nidheḥ-the reservoir of all goodness; vidhitsoḥ-desiring to do; kṣemam-good; janāya-for the people in general; nija-śaktibhiḥ-by Your own potencies; uddhṛta-destroyed; areḥ-the opposite element; na-not; etāvatā-by this; tri-adhipateḥ-of the proprietor of the three kinds of creations; bata-O Lord; viśva-bhartuḥ-the maintainer of the universe; tejaḥ-potency; kṣatam-reduced; tu-but; avanatasya-submissive; saḥ-that; te-Your; vinodaḥ-pleasure.

Dear Lord, You never want the auspicious path to be destroyed, for You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.

Lord Kṛṣṇa was never reduced in His position by becoming a cowherd boy or by offering respect to Sudāmā Brāhmaṇa or His other devotees like Nanda Mahārāja, Vasudeva, Mahārāja Yudhiṣṭhira and the Pāṇḍavas' mother, Kuntī. Everyone knew that He was the Supreme Personality of Godhead, Kṛṣṇa, yet His behavior was exemplary. The Supreme Personality of Godhead is sac-cid-ānanda-vigraha [Bs. 5.1]; His form is completely spiritual, full of bliss and knowledge, and it is eternal. Because the living entities are His parts and parcels, originally they also belong to the same quality of eternal form as the Lord, but when they come in contact with māyā, the material potency, due to their forgetfulness their existential constitution is covered. We should try to understand the appearance of Lord Kṛṣṇa in this spirit, as the Kumāras pray to Him. He is eternally a cowherd boy at Vṛndāvana, He is eternally the leader of the Battle of Kurukṣetra, and He is eternally the opulent prince of Dvārakā and the lover of the damsels of Vṛndāvana; all His appearances are meaningful because they show His real characteristics to the conditioned souls, who have forgotten their relationship with the Supreme Lord. He does everything for their benefit. The force exhibited in the Battle of Kurukṣetra by the desire of Kṛṣṇa and through the agency of Arjuna was also necessary because when people become too irreligious, force is required. Nonviolence in this respect is rascaldom.

TEXT 25

yaṁ vānayor damam adhīśa bhavān vidhatte
vṛttiṁ nu vā tad anumanmahi nirvyalīkam
asmāsu vā ya ucito dhriyatāṁ sa daṇḍo
ye 'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa

SYNONYMS

yam-which; vā-or; anayoḥ-of both of them; damam-punishment; adhīśa-O Lord; bhavān-Your Lordship; vidhatte-awards; vṛttim-better existence; nu-certainly; vā-or; tat-that; anumanmahi-we accept; nirvyalīkam-without duplicity; asmāsu-to us; vā-or; yaḥ-whichever; ucitaḥ-is proper; dhriyatām-may be awarded; saḥ-that; daṇḍaḥ-punishment; ye-who; anāgasau-sinless; vayam-we; ayuṅkṣmahi-allotted; kilbiṣeṇa-with a curse.

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.

The sages, the four Kumāras, now reject their cursing of the two doorkeepers, Jaya and Vijaya, because they are now conscious that persons who engage in the service of the Lord cannot be at fault at any stage. It is said that anyone who has implicit faith in the service of the Lord, or who actually engages in transcendental loving service, has all the good qualities of the demigods. Therefore, a devotee cannot be at fault. If sometimes it is found that he is in error by accident or by some temporary arrangement, that should not be taken very seriously. The cursing of Jaya and Vijaya is here repented. Now the Kumāras are thinking in terms of their position in the modes of passion and ignorance, and they are prepared to accept any kind of punishment from the Lord. In general, when dealing with devotees, we should not try to find faults. In Bhagavad-gītā also it is confirmed that the devotee who faithfully serves the Supreme Lord, even if found to commit a gross mistake, should be considered a sādhu, or saintly person. Due to former habits he may commit some wrong, but because he is engaged in the service of the Lord, that wrong should not be taken very seriously.

TEXT 26

śrī-bhagavān uvāca
etau suretara-gatiṁ pratipadya sadyaḥ
saṁrambha-sambhṛta-samādhy-anubaddha-yogau
bhūyaḥ sakāśam upayāsyata āśu yo vaḥ
śāpo mayaiva nimitas tad aveta viprāḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead replied; etau-these two doorkeepers; sura-itara-demoniac; gatim-the womb; pratipadya-obtaining; sadyaḥ-quickly; saṁrambha-by anger; sambhṛta-intensified; samādhi-concentration of mind; anubaddha-firmly; yogau-united with Me; bhūyaḥ-again; sakāśam-to My presence; upayāsyataḥ-shall return; āśu-shortly; yaḥ-which; vaḥ-of you; śāpaḥ-curse; mayā-by Me; eva-alone; nimitaḥ-ordained; tat-that; aveta-know; viprāḥ-O brāhmaṇas.

The Lord replied: O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.

The Lord stated that the punishment inflicted by the sages upon the doorkeepers Jaya and Vijaya was conceived by the Lord Himself. Without the Lord's sanction, nothing can happen. It is to be understood that there was a plan in the cursing of the Lord's devotees in Vaikuṇṭha, and His plan is explained by many stalwart authorities. The Lord sometimes desires to fight. The fighting spirit also exists in the Supreme Lord, otherwise how could fighting be manifested at all? Because the Lord is the source of everything, anger and fighting are also inherent in His personality. When He desires to fight with someone, He has to find an enemy, but in the Vaikuṇṭha world there is no enemy because everyone is engaged fully in His service. Therefore He sometimes comes to the material world as an incarnation in order to manifest His fighting spirit.

In Bhagavad-gītā (4.8) also it is said that the Lord appears just to give protection to the devotees and to annihilate the nondevotees. The nondevotees are found in the material world, not in the spiritual world; therefore, when the Lord wants to fight, He has to come to this world. But who will fight with the Supreme Lord? No one is able to fight with Him! Therefore, because the Lord's pastimes in the material world are always performed with His associates, not with others, He has to find some devotee who will play the part of an enemy. In Bhagavad-gītā the Lord says to Arjuna, "My dear Arjuna, both you and I have appeared many, many times in this material world, but you have forgotten, whereas I remember." Thus Jaya and Vijaya were selected by the Lord to fight with Him in the material world, and that was the reason the sages came to see Him and accidentally the doorkeepers were cursed. It was the Lord's desire to send them to the material world, not perpetually, but for some time. Therefore, just as on a theatrical stage someone takes the part of enemy to the proprietor of the stage, although the play is for a short time and there is no permanent enmity between the servant and the proprietor, so the sura janas (devotees) were cursed by the sages to go to the asura jana, or atheistic families. That a devotee should come into an atheistic family is surprising, but it is simply a show. After finishing their mock fighting, both the devotee and the Lord are again associated in the spiritual planets. That is very explicitly explained here. The conclusion is that no one falls from the spiritual world, or Vaikuṇṭha planet, for it is the eternal abode. But sometimes, as the Lord desires, devotees come into this material world as preachers or as atheists. In each case we must understand that there is a plan of the Lord. Lord Buddha, for example, was an incarnation, yet he preached atheism: "There is no God." But actually there was a plan behind this, as explained in the Bhāgavatam.

TEXT 27

brahmovāca
atha te munayo dṛṣṭvā
nayanānanda-bhājanam
vaikuṇṭhaṁ tad-adhiṣṭhānaṁ
vikuṇṭhaṁ ca svayaṁ-prabham

SYNONYMS

brahmā uvāca-Lord Brahmā said; atha-now; te-those; munayaḥ-sages; dṛṣṭvā-after seeing; nayana-of the eyes; ānanda-pleasure; bhājanam-producing; vaikuṇṭham-the Vaikuṇṭha planet; tat-of Him; adhiṣṭhānam-the abode; vikuṇṭham-the Supreme Personality of Godhead; ca-and; svayam-prabham-self-illuminating.

Lord Brahmā said: After seeing the Lord of Vaikuṇṭha, the Supreme Personality of Godhead, in the self-illuminated Vaikuṇṭha planet, the sages left that transcendental abode.

The transcendental abode of the Supreme Personality of Godhead, as stated in Bhagavad-gītā and confirmed in this verse, is self-illuminated. In Bhagavad-gītā it is said that in the spiritual world there is no need of sun, moon or electricity. This indicates that all the planets there are self-illuminated, self-sufficient and independent; everything there is complete. Lord Kṛṣṇa says that once one goes to that Vaikuṇṭha planet, he never returns. The inhabitants of Vaikuṇṭha never return to the material world, but the incident of Jaya and Vijaya was a different case. They came to the material world for some time, and then they returned to Vaikuṇṭha.

TEXT 28

bhagavantaṁ parikramya
praṇipatyānumānya ca
pratijagmuḥ pramuditāḥ
śaṁsanto vaiṣṇavīṁ śriyam

SYNONYMS

bhagavantam-the Supreme Personality of Godhead; parikramya-after circumambulating; praṇipatya-after offering obeisances; anumānya-after learning; ca-and; pratijagmuḥ-returned; pramuditāḥ-extremely delighted; śaṁsantaḥ-glorifying; vaiṣṇavīm-of the Vaiṣṇavas; śriyam-opulence.

The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaiṣṇava.

It is still a respectful practice to circumambulate the Lord in Hindu temples. Especially in Vaiṣṇava temples there is an arrangement for people to offer their respects to the Deity and circumambulate the temple at least three times.

TEXT 29

bhagavān anugāv āha
yātaṁ mā bhaiṣṭam astu śam
brahma-tejaḥ samartho 'pi
hantuṁ necche mataṁ tu me

SYNONYMS

bhagavān-the Supreme Personality of Godhead; anugau-to His two attendants; āha-said; yātam-depart from this place; mā-let there not be; bhaiṣṭam-fear; astu-let there be; śam-happiness; brahma-of a brāhmaṇa; tejaḥ-the curse; samarthaḥ-being able; api-even; hantum-to nullify; na icche-do not desire; matam-approved; tu-on the contrary; me-by Me.

The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval.

As explained in connection with text 26, all the incidents that took place had the approval of the Lord. Ordinarily, there is no possibility that the four sages could be so angry with the doorkeepers, nor could the Supreme Lord neglect His two doorkeepers, nor can one come back from Vaikuṇṭha after once taking birth there. All these incidents, therefore, were designed by the Lord Himself for the sake of His pastimes in the material world. Thus He plainly says that it was done with His approval. Otherwise, it would have been impossible for inhabitants of Vaikuṇṭha to come back to this material world simply because of a brahminical curse. The Lord especially blesses the so-called culprits: "All glories unto you." A devotee, once accepted by the Lord, can never fall down. That is the conclusion of this incident.

TEXT 30

etat puraiva nirdiṣṭaṁ
ramayā kruddhayā yadā
purāpavāritā dvāri
viśantī mayy upārate

SYNONYMS

etat-this departure; purā-formerly; eva-certainly; nirdiṣṭam-foretold; ramayā-by Lakṣmī; kruddhayā-furious; yadā-when; purā-previously; apavāritā-prevented; dvāri-at the gate; viśantī-entering; mayi-as I; upārate-was resting.

This departure from Vaikuṇṭha was foretold by Lakṣmī, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.

TEXT 31

mayi saṁrambha-yogena
nistīrya brahma-helanam
pratyeṣyataṁ nikāśaṁ me
kālenālpīyasā punaḥ

SYNONYMS

mayi-unto Me; saṁrambha-yogena-by practice of mystic yoga in anger; nistīrya-being liberated from; brahma-helanam-the result of disobedience to the brāhmaṇas; pratyeṣyatam-will come back; nikāśam-near; me-Me; kālena-in due course of time; alpīyasā-very short; punaḥ-again.

The Lord assured the two Vaikuṇṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.

The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of bhakti-yoga in anger they would be delivered from the curses of the brāhmaṇas. Śrīla Madhva Muni remarks in this connection that by practicing bhakti-yoga one can become free from all sinful reactions. Even a brahma-śāpa, or curse by a brāhmaṇa, which cannot be overcome by any other means, can be overcome by bhakti-yoga.

One can practice bhakti-yoga in many rasas. There are twelve rasas, five primary and seven secondary. The five primary rasas constitute direct bhakti-yoga, but although the seven secondary rasas are indirect, they are also counted within bhakti-yoga if they are used in the service of the Lord. In other words, bhakti-yoga is all-inclusive. If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in bhakti-yoga, as described in Śrīmad-Bhāgavatam (10.29.15): kāmaṁ krodhaṁ bhayam. The gopīs were attracted to Kṛṣṇa by bhakti-yoga in a relationship of lusty desire (kāma). Similarly, Kaṁsa was attached to bhakti-yoga by dint of fear of his death. Thus bhakti-yoga is so powerful that even becoming an enemy of the Lord and always thinking of Him can deliver one very quickly. It is said, viṣṇu-bhaktaḥ smṛto daiva āsuras tad-vipanyayaḥ: "Devotees of Lord Viṣṇu are called demigods, whereas nondevotees are called asuras." But bhakti-yoga is so powerful that both demigods and asuras can derive its benefits if they always think of the personality of Godhead. The basic principle of bhakti-yoga is to think of the Supreme Lord always. The Lord says in Bhagavad-gītā (18.65), man-manā bhava mad-bhaktaḥ: "Always think of Me." It doesn't matter which way one thinks; the very thought of the Personality of Godhead is the basic principle of bhakti-yoga.

In the material planets there are different grades of sinful activities, of which disrespecting a brāhmaṇa or a Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities. Kṛṣṇa consciousness is the highest form of thought. Lord Viṣṇu is thought of in this age by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. From the statements of the Bhāgavatam it appears that if one thinks of Kṛṣṇa, even as an enemy, that particular qualification-thinking of Viṣṇu, or Kṛṣṇa-cleanses one of all sins.

TEXT 32

dvāḥsthāv ādiśya bhagavān
vimāna-śreṇi-bhūṣaṇam
sarvātiśayayā lakṣmyā
juṣṭaṁ svaṁ dhiṣṇyam āviśat

SYNONYMS

dvāḥ-sthau-to the doorkeepers; ādiśya-just directing them; bhagavān-the Supreme Personality of Godhead; vimāna-śreṇi-bhūṣaṇam-always decorated with first-class airplanes; sarva-atiśayayā-in every respect extensively opulent; lakṣmyā-opulences; juṣṭam-bedecked with; svam-His own; dhiṣṇyam-abode; āviśat-went back.

After thus speaking at the door of Vaikuṇṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.

It is clear from this verse that all the incidents took place at the entrance of Vaikuṇṭhaloka. In other words, the sages were not actually within Vaikuṇṭhaloka, but were at the gate. It could be asked, "How could they return to the material world if they entered Vaikuṇṭhaloka?" But factually they did not enter, and therefore they returned. There are many similar incidents where great yogīs and brāhmaṇas, by dint of their yoga practice, have gone from this material world to Vaikuṇṭhaloka-but they were not meant to stay there. They came back. It is also confirmed here that the Lord was surrounded by many Vaikuṇṭha airplanes. Vaikuṇṭhaloka is described here as having splendid opulence, far surpassing the splendor of this material world.

All other living creatures, including the demigods, are born of Brahmā, and Brahmā is born of Lord Viṣṇu. Kṛṣṇa states in Bhagavad-gītā, in the Tenth Chapter, ahaṁ sarvasya prabhavaḥ: Lord Viṣṇu is the origin of all manifestations in the material world. Those who know that Lord Viṣṇu is the origin of everything, who are conversant with the process of creation and who understand that Viṣṇu, or Kṛṣṇa, is the most worshipable object of all living entities, engage themselves in Viṣṇu worship as Vaiṣṇavas. The Vedic hymns also confirm this: oṁ tad viṣṇoḥ paramaṁ padam. The goal of life is to understand Viṣṇu. The Bhāgavatam also confirms this elsewhere. Foolish people, not knowing that Viṣṇu is the supreme worshipable object, create so many worshipable objects in this material world, and therefore they fall down.

TEXT 33

tau tu gīrvāṇa-ṛṣabhau
dustarād dhari-lokataḥ
hata-śriyau brahma-śāpād
abhūtāṁ vigata-smayau

SYNONYMS

tau-those two gatekeepers; tu-but; gīrvāṇa-ṛṣabhau-the best of the demigods; dustarāt-unable to be avoided; hari-lokataḥ-from Vaikuṇṭha, the abode of Lord Hari; hata-śriyau-diminished in beauty and luster; brahma-śāpāt-from the curse of a brāhmaṇa; abhūtām-became; vigata-smayau-morose.

But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṇṭha, the abode of the Supreme Lord.

TEXT 34

tadā vikuṇṭha-dhiṣaṇāt
tayor nipatamānayoḥ
hāhā-kāro mahān āsīd
vimānāgryeṣu putrakāḥ

SYNONYMS

tadā-then; vikuṇṭha-of the Supreme Lord; dhiṣaṇāt-from the abode; tayoḥ-as both of them; nipatamānayoḥ-were falling; hāhā-kāraḥ-roaring in disappointment; mahān-great; āsīt-occurred; vimāna-agryeṣu-in the best of airplanes; putrakāḥ-O demigods.

Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

TEXT 35

tāv eva hy adhunā prāptau
pārṣada-pravarau hareḥ
diter jaṭhara-nirviṣṭaṁ
kāśyapaṁ teja ulbaṇam

SYNONYMS

tau-those two doorkeepers; eva-certainly; hi-addressed; adhunā-now; prāptau-having gotten; pārṣada-pravarau-important associates; hareḥ-of the Supreme Personality of Godhead; diteḥ-of Diti; jaṭhara-womb; nirviṣṭam-entering; kāśyapam-of Kaśyapa Muni; tejaḥ-semen; ulbaṇam-very strong.

Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semen of Kaśyapa Muni having covered them.

Here is clear proof of how a living entity coming originally from Vaikuṇṭhaloka is encaged in material elements. The living entity takes shelter within the semen of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of a body. In this connection it is to be remembered that the mind of Kaśyapa Muni was not in order when he conceived the two sons, Hiraṇyākṣa and Hiraṇyakaśipu. Therefore the semen he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and devotional. For this purpose the Garbhādhāna-saṁskāra is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiraṇyākṣa and Hiraṇyakaśipu. The conditions of conception are to be carefully studied. This is a very great science.

TEXT 36

tayor asurayor adya
tejasā yamayor hi vaḥ
ākṣiptaṁ teja etarhi
bhagavāṁs tad vidhitsati

SYNONYMS

tayoḥ-of them; asurayoḥ-of the two asuras; adya-today; tejasā-by the prowess; yamayoḥ-of the twins; hi-certainly; vaḥ-of all you demigods; ākṣiptam-agitated; tejaḥ-power; etarhi-thus certainly; bhagavān-the Supreme Personality of Godhead; tat-that; vidhitsati-desires to do.

It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.

Although Hiraṇyakaśipu and Hiraṇyākṣa, formerly Jaya and Vijaya, became asuras, the demigods of this material world could not control them, and therefore Lord Brahmā said that neither he nor all the demigods could counteract the disturbance they created. They came within the material world by the order of the Supreme Personality of Godhead, and He alone could counteract such disturbances. In other words, although Jaya and Vijaya assumed the bodies of asuras, they remained more powerful than anyone, thus proving that the Supreme Personality of Godhead desired to fight because the fighting spirit is also within Him. He is the original in everything, but when He desires to fight He must fight with a devotee. Therefore by His desire only were Jaya and Vijaya cursed by the Kumāras. The Lord ordered the gatekeepers to go down to the material world to become His enemies so that He could fight with them and His fighting desires would be satisfied by the service of His personal devotees.

Brahmā showed the demigods that the situation created by the darkness, for which they were disturbed, was the desire of the Supreme Lord. He wanted to show that even though these two attendants were coming in the forms of demons, they were very powerful, greater than the demigods, who could not control them. No one can surpass the acts of the Supreme Lord. The demigods were also advised not to try to counteract this incident, because it was ordered by the Lord. Similarly, anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances.

TEXT 37

viśvasya yaḥ sthiti-layodbhava-hetur ādyo
yogeśvarair api duratyaya-yogamāyaḥ
kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas
tatrāsmadīya-vimṛśena kiyān ihārthaḥ

SYNONYMS

viśvasya-of the universe; yaḥ-who; sthiti-maintenance; laya-destruction; udbhava-creation; hetuḥ-the cause; ādyaḥ-the most ancient person; yoga-īśvaraiḥ-by the masters of yoga; api-even; duratyaya-cannot be easily understood; yoga-māyaḥ-His yogamāyā potency; kṣemam-good; vidhāsyati-will do; saḥ-He; naḥ-of us; bhagavān-the Supreme Personality of Godhead; tri-adhīśaḥ-the controller of the three modes of material nature; tatra-there; asmadīya-by our; vimṛśena-deliberation; kiyān-what; iha-on this subject; arthaḥ-purpose.

My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yogamāyā, cannot be easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculations. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridāsa Ṭhākura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridāsa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces.

Similarly, Lord Jesus Christ was crucified, and Prahlāda Mahārāja was put through so many tribulations. The Pāṇḍavas, who were direct friends of Kṛṣṇa, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The Bhāgavatam's conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuṇṭha planets. Lord Brahmā assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahmā knew this because he was a great devotee; it was possible for him to understand the plan of the Lord.

Thus end the Bhaktivedanta purports of the Third Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages."

20.4.17 Chapter Seventeen

Victory of Hiraṇyākṣa Over All the Directions of the Universe

TEXT 1

maitreya uvāca
niśamyātma-bhuvā gītaṁ
kāraṇaṁ śaṅkayojjhitāḥ
tataḥ sarve nyavartanta
tridivāya divaukasaḥ

SYNONYMS

maitreyaḥ-the sage Maitreya; uvāca-said; niśamya-upon hearing; ātma-bhuvā-by Brahmā; gītam-explanation; kāraṇam-the cause; śaṅkayā-from fear; ujjhitāḥ-freed; tataḥ-then; sarve-all; nyavartanta-returned; tri-divāya-to the heavenly planets; diva-okasaḥ-the demigods (who inhabit the higher planets).

Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahmā. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material existence are eating, sleeping, fearing and mating. The fear element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kurukṣetra, but he approached the authority, Kṛṣṇa, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahmā for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

TEXT 2

ditis tu bhartur ādeśād
apatya-pariśaṅkinī
pūrṇe varṣa-śate sādhvī
putrau prasuṣuve yamau

SYNONYMS

ditiḥ-Diti; tu-but; bhartuḥ-of her husband; ādeśāt-by the order; apatya-from her children; pariśaṅkinī-being apprehensive of trouble; pūrṇe-full; varṣa-śate-after one hundred years; sādhvī-the virtuous lady; putrau-two sons; prasuṣuve-begot; yamau-twins.

The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

TEXT 3

utpātā bahavas tatra
nipetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyoru-bhayāvahāḥ

SYNONYMS

utpātāḥ-natural disturbances; bahavaḥ-many; tatra-there; nipetuḥ-occurred; jāyamānayoḥ-on their birth; divi-in the heavenly planets; bhuvi-on the earth; antarikṣe-in outer space; ca-and; lokasya-to the world; uru-greatly; bhaya-āvahāḥ-causing fear.

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

sahācalā bhuvaś celur
diśaḥ sarvāḥ prajajvaluḥ
solkāś cāśanayaḥ petuḥ
ketavaś cārti-hetavaḥ

SYNONYMS

saha-along with; acalāḥ-the mountains; bhuvaḥ-of the earth; celuḥ-shook; diśaḥ-directions; sarvāḥ-all; prajajvaluḥ-blazed like fire; sa-with; ulkāḥ-meteors; ca-and; aśanayaḥ-thunderbolts; petuḥ-fell; ketavaḥ-comets; ca-and; ārti-hetavaḥ-the cause of all inauspiciousness.

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also increasing. There is no doubt about this, as we can understand from the statements of the Bhāgavatam.

TEXT 5

vavau vāyuḥ suduḥsparśaḥ
phūt-kārān īrayan muhuḥ
unmūlayan naga-patīn
vātyānīko rajo-dhvajaḥ

SYNONYMS

vavau-blew; vāyuḥ-the winds; su-duḥsparśaḥ-unpleasant to touch; phūt-kārān-hissing sounds; īrayan-giving out; muhuḥ-again and again; unmūlayan-uprooting; naga-patīn-gigantic trees; vātyā-cyclonic air; anīkaḥ-armies; rajaḥ-dust; dhvajaḥ-ensigns.

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is insufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden, sinful activity.

TEXT 6

uddhasat-taḍid-ambhoda-
ghaṭayā naṣṭa-bhāgaṇe
vyomni praviṣṭa-tamasā
na sma vyādṛśyate padam

SYNONYMS

uddhasat-laughing loudly; taḍit-lightning; ambhoda-of clouds; ghaṭayā-by masses; naṣṭa-lost; bhā-gaṇe-the luminaries; vyomni-in the sky; praviṣṭa-enveloped; tamasā-by darkness; na-not; sma vyādṛśyate-could be seen; padam-any place.

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

TEXT 7

cukrośa vimanā vārdhir
udūrmiḥ kṣubhitodaraḥ
sodapānāś ca saritaś
cukṣubhuḥ śuṣka-paṅkajāḥ

SYNONYMS

cukrośa-wailed aloud; vimanāḥ-stricken with sorrow; vārdhiḥ-the ocean; udūrmiḥ-high waves; kṣubhita-agitated; udaraḥ-the creatures inside; sa-udapānāḥ-with the drinking water of the lakes and the wells; ca-and; saritaḥ-the rivers; cukṣubhuḥ-were agitated; śuṣka-withered; paṅkajāḥ-lotus flowers.

The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

muhuḥ paridhayo ’bhūvan
sarāhvoḥ śaśi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajajñire

SYNONYMS

muhuḥ-again and again; paridhayaḥ-misty halos; abhūvan-appeared; sa-rāhvoḥ-during eclipses; śaśi-of the moon; sūryayoḥ-of the sun; nirghātāḥ-claps of thunder; ratha-nirhrādāḥ-sounds like those of rattling chariots; vivarebhyaḥ-from the mountain caves; prajajñire-were produced.

Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.

TEXT 9

antar-grāmeṣu mukhato
vamantyo vahnim ulbaṇam
sṛgālolūka-ṭaṅkāraiḥ
praṇedur aśivaṁ śivāḥ

SYNONYMS

antaḥ-in the interior; grāmeṣu-in the villages; mukhataḥ-from their mouths; vamantyaḥ-vomiting; vahnim-fire; ulbaṇam-fearful; sṛgāla-jackals; ulūka-owls; ṭaṅkāraiḥ-with their cries; praṇeduḥ-created their respective vibrations; aśivam-portentously; śivāḥ-the she-jackals.

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

TEXT 10

saṅgītavad rodanavad
unnamayya śirodharām
vyamuñcan vividhā vāco
grāma-siṁhās tatas tataḥ

SYNONYMS

saṅgīta-vat-like singing; rodana-vat-like wailing; unnamayya-raising; śirodharām-the neck; vyamuñcan-uttered; vividhāḥ-various; vācaḥ-cries; grāma-siṁhāḥ-the dogs; tataḥ tataḥ-here and there.

Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

TEXT 11

kharāś ca karkaśaiḥ kṣattaḥ
khurair ghnanto dharā-talam
khārkāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

SYNONYMS

kharāḥ-asses; ca-and; karkaśaiḥ-hard; kṣattaḥ-O Vidura; khuraiḥ-with their hooves; ghnantaḥ-striking; dharā-talam-the surface of the earth; khāḥ-kāra-braying; rabhasāḥ-wildly engaged in; mattāḥ-mad; paryadhāvan-ran hither and thither; varūthaśaḥ-in herds.

O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hooves and wildly braying.

Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.

TEXT 12

rudanto rāsabha-trastā
nīḍād udapatan khagāḥ
ghoṣe 'raṇye ca paśavaḥ
śakṛn-mūtram akurvata

SYNONYMS

rudantaḥ-shrieking; rāsabha-by the asses; trastāḥ-frightened; nīḍāt-from the nest; udapatan-flew up; khagāḥ-birds; ghoṣe-in the cowshed; araṇye-in the woods; ca-and; paśavaḥ-the cattle; śakṛt-dung; mūtram-urine; akurvata-passed.

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

gāvo 'trasann asṛg-dohās
toyadāḥ pūya-varṣiṇaḥ
vyarudan deva-liṅgāni
drumāḥ petur vinānilam

SYNONYMS

gāvaḥ-the cows; atrasan-were frightened; asṛk-blood; dohāḥ-yielding; toyadāḥ-clouds; pūya-pus; varṣiṇaḥ-raining; vyarudan-shed tears; deva-liṅgāni-the images of the gods; drumāḥ-trees; petuḥ-fell down; vinā-without; anilam-a blast of wind.

Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

grahān puṇyatamān anye
bhagaṇāṁś cāpi dīpitāḥ
aticerur vakra-gatyā
yuyudhuś ca parasparam

SYNONYMS

grahān-planets; puṇya-tamān-most auspicious; anye-others (the ominous planets); bha-gaṇān-luminaries; ca-and; api-also; dīpitāḥ-illuminating; aticeruḥ-overlapped; vakra-gatyā-taking retrograde courses; yuyudhuḥ-came into conflict; ca-and; paraḥ-param-with one another.

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species-pious lands, pious trees, etc. It is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

dṛṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān ṛte bhītā
menire viśva-samplavam

SYNONYMS

dṛṣṭvā-having seen; anyān-others; ca-and; mahā-great; utpātān-evil omens; a-tat-tattva-vidaḥ-not knowing the secret (of the portents); prajāḥ-people; brahma-putrān-the sons of Brahmā (the four Kumāras); ṛte-except; bhītāḥ-being fearful; menire-thought; viśva-samplavam-the dissolution of the universe.

Marking these and many other omens of evil times, everyone but the four sage-sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

According to Bhagavad-gītā, Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Kṛṣṇa in Kṛṣṇa consciousness can be saved. We can learn from the description of the Śrīmad-Bhāgavatam that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons-those born of Diti-yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the garbhādhāna process for begetting good children. In Bhagavad-gītā Arjuna informed Kṛṣṇa that if there is unwanted population (varṇa-saṅkara), the entire world will appear to be hell. People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the garbhādhāna ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquillity, we cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

TEXT 16

tāv ādi-daityau sahasā
vyajyamānātma-pauruṣau
vavṛdhāte 'śma-sāreṇa
kāyenādri-patī iva

SYNONYMS

tau-those two; ādi-daityau-demons in the beginning of creation; sahasā-quickly; vyajyamāna-being manifest; ātma-own; pauruṣau-prowess; vavṛdhāte-grew; aśma-sāreṇa-steellike; kāyena-with bodily frames; adri-patī-two great mountains; iva-like.

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steellike frames which began to grow just like two great mountains.

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuṇṭha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons, they became so angry that they were not concerned with the Supreme Personality of Godhead, but simply with physical comforts and physical upliftment.

TEXT 17

divi-spṛśau hema-kirīṭa-koṭibhir
niruddha-kāṣṭhau sphurad-aṅgadā-bhujau
gāṁ kampayantau caraṇaiḥ pade pade
kaṭyā sukāñcyārkam atītya tasthatuḥ

SYNONYMS

divi-spṛśau-touching the sky; hema-golden; kirīṭa-of their helmets; koṭibhiḥ-with the crests; niruddha-blocked; kāṣṭhau-the directions; sphurat-brilliant; aṅgadā-bracelets; bhujau-on whose arms; gām-the earth; kampayantau-shaking; caraṇaiḥ-with their feet; pade pade-at every step; kaṭyā-with their waists; su-kāñcyā-with beautiful decorated belts; arkam-the sun; atītya-surpassing; tasthatuḥ-they stood.

Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will tremble and when they stand it will appear that they cover the sun and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.

TEXT 18

prajāpatir nāma tayor akārṣīd
yaḥ prāk sva-dehād yamayor ajāyata
taṁ vai hiraṇyakaśipuṁ viduḥ prajā
yaṁ taṁ hiraṇyākṣam asūta sāgrataḥ

SYNONYMS

prajāpatiḥ-Kaśyapa; nāma-names; tayoḥ-of the two; akārṣīt-gave; yaḥ-who; prāk-first; sva-dehāt-from his body; yamayoḥ-of the twins; ajāyata-was delivered; tam-him; vai-indeed; hiraṇyakaśipum-Hiraṇyakaśipu; viduḥ-know; prajāḥ-people; yam-whom; tam-him; hiraṇyākṣam-Hiraṇyākṣa; asūta-gave birth to; sā-she (Diti); agrataḥ-first.

Kaśyapa, Prajāpati, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiraṇyākṣa, and the one who was first conceived by Diti he named Hiraṇyakaśipu.

There is an authoritative Vedic literature called Piṇḍa-siddhi in which the scientific understanding of pregnancy is very nicely described. It is stated that when the male secretion enters the menstrual flux in the uterus in two successive drops, the mother develops two embryos in her womb, and she brings forth twins in a reverse order to that in which they were first conceived; the child conceived first is born later, and the one conceived later is brought forth first. The first child conceived in the womb lives behind the second child, so when birth takes place the second child appears first, and the first child appears second. In this case it is understood that Hiraṇyākṣa, the second child conceived, was delivered first, whereas Hiraṇyakaśipu, the child who was behind him, having been conceived first, was born second.

TEXT 19

cakre hiraṇyakaśipur
dorbhyāṁ brahma-vareṇa ca
vaśe sa-pālāḹ lokāṁs trīn
akuto-mṛtyur uddhataḥ

SYNONYMS

cakre-made; hiraṇyakaśipuḥ-Hiraṇyakaśipu; dorbhyām-by his two arms; brahma-vareṇa-by the benediction of Brahmā; ca-and; vaśe-under his control; sa-pālān-along with their protectors; lokān-the worlds; trīn-three; akutaḥ-mṛtyuḥ-fearing death from no one; uddhataḥ-puffed up.

The elder child, Hiraṇyakaśipu, was unafraid of death from anyone within the three worlds because he received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

As will be revealed in later chapters, Hiraṇyakaśipu underwent severe austerity and penance to satisfy Brahmā and thus receive a benediction of immortality. Actually, it is impossible even for Lord Brahmā to give anyone the benediction of becoming immortal, but indirectly Hiraṇyakaśipu received the benediction that no one within this material world would be able to kill him. In other words, because he originally came from the abode of Vaikuṇṭha, he was not to be killed by anyone within this material world. The Lord desired to appear Himself to kill him. One may be very proud of his material advancement in knowledge, but he cannot be immune to the four principles of material existence, namely birth, death, old age and disease. It was the Lord's plan to teach people that even Hiraṇyakaśipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiraṇyakaśipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever. So many emperors have ascended to power, and they are now lost in oblivion; that is the history of the world.

TEXT 20

hiraṇyākṣo 'nujas tasya
priyaḥ prīti-kṛd anvaham
gadā-pāṇir divaṁ yāto
yuyutsur mṛgayan raṇam

SYNONYMS

hiraṇyākṣaḥ-Hiraṇyākṣa; anujaḥ-younger brother; tasya-his; priyaḥ-beloved; prīti-kṛt-ready to please; anu-aham-every day; gadā-pāṇiḥ-with a club in hand; divam-to the higher planets; yātaḥ-traveled; yuyutsuḥ-desirous to fight; mṛgayan-seeking; raṇam-combat.

His younger brother, Hiraṇyākṣa, was always ready to satisfy his elder brother by his activities. Hiraṇyākṣa took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy Hiraṇyakaśipu.

The demoniac spirit is to train all family members to exploit the resources of this universe for personal sense gratification, whereas the godly spirit is to engage everything in the service of the Lord. Hiraṇyakaśipu was himself very powerful, and he made his younger brother, Hiraṇyākṣa, powerful to assist him in fighting with everyone and lording it over material nature as long as possible. If possible, he wanted to rule the universe eternally. These are demonstrations of the spirit of the demoniac living entity.

TEXT 21

taṁ vīkṣya duḥsaha-javaṁ
raṇat-kāñcana-nūpuram
vaijayantyā srajā juṣṭam
aṁsa-nyasta-mahā-gadam

SYNONYMS

tam-him; vīkṣya-having seen; duḥsaha-difficult to control; javam-temper; raṇat-tinkling; kāñcana-gold; nūpuram-anklets; vai-jayantyā srajā-with a vaijayantī garland; juṣṭam-adorned; aṁsa-on his shoulder; nyasta-rested; mahā-gadam-a huge mace.

Hiraṇyākṣa's temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

TEXT 22

mano-vīrya-varotsiktam
asṛṇyam akuto-bhayam
bhītā nililyire devās
tārkṣya-trastā ivāhayaḥ

SYNONYMS

manaḥ-vīrya-by mental and bodily strength; vara-by the boon; utsiktam-proud; asṛṇyam-not able to be checked; akutaḥ-bhayam-fearing no one; bhītāḥ-frightened; nililyire-hid themselves; devāḥ-the demigods; tārkṣya-Garuḍa; trastāḥ-frightened of; iva-like; ahayaḥ-snakes.

His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuḍa.

The asuras are generally strongly built, as described here, and therefore their mental condition is very sound, and their prowess is also extraordinary. Hiraṇyākṣa and Hiraṇyakaśipu, having received the boon that they would not be killed by any other living entity within this universe, were almost immortal, and thus they were completely fearless.

TEXT 23

sa vai tirohitān dṛṣṭvā
mahasā svena daitya-rāṭ
sendrān deva-gaṇān kṣībān
apaśyan vyanadad bhṛśam

SYNONYMS

saḥ-he; vai-indeed; tirohitān-vanished; dṛṣṭvā-having seen; mahasā-by might; svena-his own; daitya-rāṭ-the chief of the Daityas (demons); sa-indrān-along with Indra; deva-gaṇān-the demigods; kṣībān-intoxicated; apaśyan-not finding; vyanadat-roared; bhṛśam-loudly.

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

TEXT 24

tato nivṛttaḥ krīḍiṣyan
gambhīraṁ bhīma-nisvanam
vijagāhe mahā-sattvo
vārdhiṁ matta iva dvipaḥ

SYNONYMS

tataḥ-then; nivṛttaḥ-returned; krīḍiṣyan-for the sake of sport; gambhīram-deep; bhīma-nisvanam-making a terrible sound; vijagāhe-dived; mahā-sattvaḥ-the mighty being; vārdhim-in the ocean; mattaḥ-in wrath; iva-like; dvipaḥ-an elephant.

After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

TEXT 25

tasmin praviṣṭe varuṇasya sainikā
yādo-gaṇāḥ sanna-dhiyaḥ sasādhvasāḥ
ahanyamānā api tasya varcasā
pradharṣitā dūrataraṁ pradudruvuḥ

SYNONYMS

tasmin praviṣṭe-when he entered the ocean; varuṇasya-of Varuṇa; sainikāḥ-the defenders; yādaḥ-gaṇāḥ-the aquatic animals; sanna-dhiyaḥ-depressed; sa-sādhvasāḥ-with fear; ahanyamānāḥ-not being hit; api-even; tasya-his; varcasā-by splendor; pradharṣitāḥ-stricken; dūra-taram-far away; pradudruvuḥ-they ran fast.

On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiraṇyākṣa showed his splendor without dealing a blow.

Materialistic demons sometimes appear to be very powerful and are seen to establish their supremacy throughout the world. Here also it appears that Hiraṇyākṣa, by his demoniac strength, actually established his supremacy throughout the universe, and the demigods were afraid of his uncommon power. Not only were the demigods in space afraid of the demons Hiraṇyakaśipu and Hiraṇyākṣa, but so also were the aquatic animals within the sea.

TEXT 26

sa varṣa-pūgān udadhau mahā-balaś
caran mahormīñ chvasaneritān muhuḥ
maurvyābhijaghne gadayā vibhāvarīm
āsedivāṁs tāta purīṁ pracetasaḥ

SYNONYMS

saḥ-he; varṣa-pūgān-for many years; udadhau-in the ocean; mahā-balaḥ-mighty; caran-moving; mahā-ūrmīn-gigantic waves; śvasana-by the wind; īritān-tossed; muhuḥ-again and again; maurvyā-iron; abhijaghne-he struck; gadayā-with his mace; vibhāvarīm-Vibhāvarī; āsedivān-reached; tāta-O dear Vidura; purīm-the capital; pracetasaḥ-of Varuṇa.

Moving about in the ocean for many, many years, the mighty Hiraṇyākṣa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhāvarī, the capital of Varuṇa.

Varuṇa is supposed to be the predominating deity of the waters, and his capital, which is known as Vibhāvarī, is within the watery kingdom.

TEXT 27

tatropalabhyāsura-loka-pālakaṁ
yādo-gaṇānām ṛṣabhaṁ pracetasam
smayan pralabdhuṁ praṇipatya nīcavaj
jagāda me dehy adhirāja saṁyugam

SYNONYMS

tatra-there; upalabhya-having reached; asura-loka-of the regions where the demons reside; pālakam-the guardian; yādaḥ-gaṇānām-of the aquatic creatures; ṛṣabham-the lord; pracetasam-Varuṇa; smayan-smiling; pralabdhum-to make fun; praṇipatya-having bowed down; nīca-vat-like a lowborn man; jagāda-he said; me-to me; dehi-give; adhirāja-O great lord; saṁyugam-battle.

Vibhāvarī is the home of Varuṇa, lord of the aquatic creatures and guardian of the lower regions of the universe, where the demons generally reside. There Hiraṇyākṣa fell at Varuṇa's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

The demoniac person always challenges others and tries to occupy others' property by force. Here these symptoms are fully displayed by Hiraṇyākṣa, who begged war from a person who had no desire to fight.

TEXT 28

tvaṁ loka-pālo 'dhipatir bṛhac-chravā
vīryāpaho durmada-vīra-māninām
vijitya loke 'khila-daitya-dānavān
yad rājasūyena purāyajat prabho

SYNONYMS

tvam-you (Varuṇa); loka-pālaḥ-guardian of the planet; adhipatiḥ-a ruler; bṛhat-śravāḥ-of wide fame; vīrya-the power; apahaḥ-diminished; durmada-of the proud; vīra-māninām-thinking themselves very big heroes; vijitya-having conquered; loke-in the world; akhila-all; daitya-the demons; dānavān-the Dānavas; yat-whence; rāja-sūyena-with a Rājasūya sacrifice; purā-formerly; ayajat-worshiped; prabho-O lord.

You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.

TEXT 29

sa evam utsikta-madena vidviṣā
dṛḍhaṁ pralabdho bhagavān apāṁ patiḥ
roṣaṁ samutthaṁ śamayan svayā dhiyā
vyavocad aṅgopaśamaṁ gatā vayam

SYNONYMS

saḥ-Varuṇa; evam-thus; utsikta-puffed up; madena-with vanity; vidviṣā-by the enemy; dṛḍham-deeply; pralabdhaḥ-mocked; bhagavān-worshipful; apām-of the waters; patiḥ-the lord; roṣam-anger; samuttham-sprung up; śamayan-controlling; svayā dhiyā-by his reason; vyavocat-he replied; aṅga-O dear one; upaśamam-desisting from warfare; gatāḥ-gone; vayam-we.

Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

As we see, warmongering materialists always create fighting without reason.

TEXT 30

paśyāmi nānyaṁ puruṣāt purātanād
yaḥ saṁyuge tvāṁ raṇa-mārga-kovidam
ārādhayiṣyaty asurarṣabhehi taṁ
manasvino yaṁ gṛṇate bhavādṛśāḥ

SYNONYMS

paśyāmi-I see; na-not; anyam-other; puruṣāt-than the person; purātanāt-most ancient; yaḥ-who; saṁyuge-in battle; tvām-to you; raṇa-mārga-in the tactics of war; kovidam-very much skilled; ārādhayiṣyati-will give satisfaction; asura-ṛṣabha-O chief of the asuras; ihi-approach; tam-Him; manasvinaḥ-heroes; yam-whom; gṛṇate-praise; bhavādṛśāḥ-like you.

You are so skilled in war that I do not see anyone else but the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.

Aggressive materialistic warriors are actually punished by the Supreme Lord for their policy of unnecessarily disturbing world peace. Therefore Varuṇa advised Hiraṇyākṣa that the right course to satisfy his fighting spirit would be to seek to fight with Viṣṇu.

TEXT 31

taṁ vīram ārād abhipadya vismayaḥ
śayiṣyase vīra-śaye śvabhir vṛtaḥ
yas tvad-vidhānām asatāṁ praśāntaye
rūpāṇi dhatte sad-anugrahecchayā

SYNONYMS

tam-Him; vīram-the great hero; ārāt-quickly; abhipadya-on reaching; vismayaḥ-rid of pride; śayiṣyase-you will lie down; vīraśaye-on the battlefield; śvabhiḥ-by dogs; vṛtaḥ-surrounded; yaḥ-He who; tvat-vidhānām-like you; asatām-of wicked persons; praśāntaye-for the extermination; rūpāṇi-forms; dhatte-He assumes; sat-to the virtuous; anugraha-to show His grace; icchayā-with a desire.

Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.

Asuras do not know that their bodies consist of the five elements of material nature and that when they fall they become objects of pastimes for dogs and vultures. Varuṇa advised Hiraṇyākṣa to meet Viṣṇu in His boar incarnation so that his hankering for aggressive war would be satisfied and his powerful body would be vanquished.

Thus end the Bhaktivedanta purports of the Third Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Victory of Hiraṇyākṣa Over All the Directions of the Universe."

20.4.18 Chapter Eighteen

The Battle Between Lord Boar and the Demon Hiraṇyākṣa

TEXT 1

maitreya uvāca
tad evam ākarṇya jaleśa-bhāṣitaṁ
mahā-manās tad vigaṇayya durmadaḥ
harer viditvā gatim aṅga nāradād
rasātalaṁ nirviviśe tvarānvitaḥ

SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; tat-that; evam-thus; ākarṇya-hearing; jala-īśa-of the controller of water, Varuṇa; bhāṣitam-words; mahā-manāḥ-proud; tat-those words; vigaṇayya-having paid little heed to; durmadaḥ-vainglorious; hareḥ-of the Supreme Personality of Godhead; viditvā-having learned; gatim-the whereabouts; aṅga-O dear Vidura; nāradāt-from Nārada; rasātalam-to the depths of the ocean; nirviviśe-entered; tvarā-anvitaḥ-with great speed.

Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

Materialistic warmongers are not even afraid to fight with their mightiest enemy, the Personality of Godhead. The demon was very encouraged to learn from Varuṇa that there was one fighter who could actually combat him, and he was very enthusiastic to search out the Supreme Personality of Godhead just to give Him a fight, even though it was predicted by Varuṇa that by fighting with Viṣṇu he would become prey for dogs, jackals and vultures. Since demoniac persons are less intelligent, they dare to fight with Viṣṇu, who is known as Ajita, or one who has never been conquered.

TEXT 2

dadarśa tatrābhijitaṁ dharā-dharaṁ
pronnīyamānāvanim agra-daṁṣṭrayā
muṣṇantam akṣṇā sva-ruco 'ruṇa-śriyā
jahāsa cāho vana-gocaro mṛgaḥ

SYNONYMS

dadarśa-he saw; tatra-there; abhijitam-the victorious; dharā-the earth; dharam-bearing; pronnīyamāna-being raised upward; avanim-the earth; agra-daṁṣṭrayā-by the tip of His tusk; muṣṇantam-who was diminishing; akṣṇā-with His eyes; sva-rucaḥ-Hiraṇyākṣa's own splendor; aruṇa-reddish; śriyā-radiant; jahāsa-he laughed; ca-and; aho-oh; vana-gocaraḥ-amphibious; mṛgaḥ-beast.

He saw there the all-powerful Personality of Godhead in His boar incarnation, bearing the earth upward on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: Oh, an amphibious beast!

In a previous chapter we have discussed the incarnation of the Supreme Personality of Godhead as Varāha, the boar. While Varāha, with His tusks, engaged in uplifting the submerged earth from the depths of the waters, this great demon Hiraṇyākṣa met Him and challenged Him, calling Him a beast. Demons cannot understand the incarnations of the Lord; they think that His incarnations as a fish or boar or tortoise are big beasts only. They misunderstand the body of the Supreme Personality of Godhead, even in His human form, and they deride His descent. In the Caitanya-sampradāya there is sometimes a demoniac misconception about the descent of Nityānanda Prabhu. Nityānanda Prabhu's body is spiritual, but demoniac persons consider the body of the Supreme Personality to be material, just like ours. Avajānanti māṁ mūḍhāḥ: persons who have no intelligence deride the transcendental form of the Lord as material.

TEXT 3

āhainam ehy ajña mahīṁ vimuñca no
rasaukasāṁ viśva-sṛjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte

SYNONYMS

āha-Hiraṇyākṣa said; enam-to the Lord; ehi-come and fight; ajña-O fool; mahīm-the earth; vimuñca-give up; naḥ-to us; rasā-okasām-of the inhabitants of the lower regions; viśva-sṛjā-by the creator of the universe; iyam-this earth; arpitā-entrusted; na-not; svasti-well-being; yāsyasi-You will go; anayā-with this; mama īkṣataḥ-while I am seeing; sura-adhama-O lowest of the demigods; āsādita-having taken; sūkara-ākṛte-the form of a boar.

The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

Śrīdhara Svāmī, commenting on this verse, states that although the demon wanted to deride the Personality of Godhead in the form of a boar, actually he worshiped Him in several words. For example, he addressed Him as vana-gocaraḥ, which means "one who is a resident of the forest," but another meaning of vana-gocaraḥ is "one who lies on the water." Viṣṇu lies on the water, so the Supreme Personality of Godhead can be properly addressed in this way. The demon also addressed Him as mṛgaḥ, indicating, unintentionally, that the Supreme Personality is sought after by great sages, saintly persons and transcendentalists. He also addressed Him as ajña. Śrīdhara Svāmī says that jña means "knowledge," and there is no knowledge which is unknown to the Supreme Personality of Godhead. Indirectly, therefore, the demon said that Viṣṇu knows everything. The demon addressed Him as surādhama. Sura means "the demigods," and adhama means "Lord of all there is." He is Lord of all the demigods; therefore He is the best of all demigods, or God. When the demon used the phrase "in my presence," the implied meaning was, "In spite of my presence, You are completely able to take away the earth." Na svasti yāsyasi: "unless You kindly take this earth from our custody, there can be no good fortune for us."

TEXT 4

tvaṁ naḥ sapatnair abhavāya kiṁ bhṛto

yo māyayā hanty asurān parokṣa-jit
tvāṁ yogamāyā-balam alpa-pauruṣaṁ
saṁsthāpya mūḍha pramṛje suhṛc-chucaḥ

SYNONYMS

tvam-You; naḥ-us; sapatnaiḥ-by our enemies; abhavāya-for killing; kim-is it that; bhṛtaḥ-maintained; yaḥ-He who; māyayā-by deception; hanti-kills; asurān-the demons; parokṣa-jit-who conquered by remaining invisible; tvām-You; yogamāyā-balam-whose strength is bewildering power; alpa-pauruṣam-whose power is meager; saṁsthāpya-after killing; mūḍha-fool; pramṛje-I shall wipe out; suhṛt-śucaḥ-the grief of my kinsmen.

You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.

The demon used the word abhavāya, which means ”for killing.” Śrīdhara Svāmī comments that this ”killing” means liberating, or, in other words, killing the process of continued birth and death. The Lord kills the process of birth and death and keeps Himself invisible. The activities of the Lord’s internal potency are inconceivable, but by a slight exhibition of this potency, the Lord, by His grace, can deliver one from nescience. Śucaḥ means ”miseries”; the miseries of material existence can be extinguished by the Lord by His potential energy of internal yogamāyā. In the Upaniṣads (Śvetāśvatara Upaniṣad 6.8) it is stated, parāsya śaktir vividhaiva śrūyate. The Lord is invisible to the eyes of the common man, but His energies act in various ways. When demons are in adversity, they think that God is hiding Himself and is working by His mystic potency. They think that if they can find God they can kill Him just by seeing Him. Hiraṇyākṣa thought that way, and he challenged the Lord: ”You have done tremendous harm to our community, taking the part of the demigods, and You have killed our kinsmen in so many ways, always keeping Yourself hidden. Now I see You face to face, and I am not going to let You go. I shall kill You and save my kinsmen from Your mystic misdeeds.”

Not only are demons always anxious to kill God with words and philosophy, but they think that if one is materially powerful he can kill God with materially fatal weapons. Demons like Kaṁsa, Rāvaṇa and Hiraṇyakaśipu thought themselves powerful enough to kill even God. Demons cannot understand that God, by His multifarious potencies, can work so wonderfully that He can be present everywhere and still remain in His eternal abode, Goloka Vṛndāvana.

TEXT 5

tvayi saṁsthite gadayā śīrṇa-śīrṣaṇy
asmad-bhuja-cyutayā ye ca tubhyam
baliṁ haranty ṛṣayo ye ca devāḥ
svayaṁ sarve na bhaviṣyanty amūlāḥ

SYNONYMS

tvayi-when You; saṁsthite-are killed; gadayā-by the mace; śīrṇa-smashed; śīrṣaṇi-skull; asmat-bhuja-from my hand; cyutayā-released; ye-those who; ca-and; tubhyam-to You; balim-presentations; haranti-offer; ṛṣayaḥ-sages; ye-those who; ca-and; devāḥ-demigods; svayam-automatically; sarve-all; na-not; bhaviṣyanti-will exist; amūlāḥ-without roots.

The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

Demons are very much disturbed when devotees worship the Lord in the prescribed ways recommended in the scriptures. In the Vedic scriptures, the neophyte devotees are advised to engage in nine kinds of devotional service, such as to hear and chant the holy name of God, to remember Him always, to chant on beads Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to worship the Lord in the form of His Deity incarnation in the temples, and to engage in various activities of Kṛṣṇa consciousness to increase the number of godly persons for perfect peace in the world. Demons do not like such activity. They are always envious of God and His devotees. Their propaganda not to worship in the temple or church but simply to make material advancement for satisfaction of the senses is always current. The demon Hiraṇyākṣa, upon seeing the Lord face to face, wanted to make a permanent solution by killing the Personality of Godhead with his powerful mace. The example of an uprooted tree mentioned here by the demon is very significant. Devotees accept that God is the root of everything. Their example is that just as the stomach is the source of energy of all the limbs of the body, God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, Kṛṣṇa consciousness, or developing love of Kṛṣṇa, is the sublime method for satisfying the source of all happiness. The demon wants to uproot this source because if the root, God, were to be checked, the activities of the Lord and the devotees would automatically stop. The demon would be very much satisfied by such a situation in society. Demons are always anxious to have a godless society for their sense gratification. According to Śrīdhara Svāmī, this verse means that when the demon would be deprived of his mace by the Supreme Personality of Godhead, not only the neophyte devotees but also the ancient sagacious devotees of the Lord would be very much satisfied.

TEXT 6

sa tudyamāno ’ri-durukta-tomarair
daṁṣṭrāgra-gāṁ gām upalakṣya bhītām
todaṁ mṛṣan niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ

SYNONYMS

saḥ-He; tudyamānaḥ-being pained; ari-of the enemy; durukta-by the abusive words; tomaraiḥ-by the weapons; daṁṣṭra-agra-on the ends of His tusks; gām-situated; gām-the earth; upalakṣya-seeing; bhītām-frightened; todam-the pain; mṛṣan-bearing; niragāt-He came out; ambu-madhyāt-from the midst of the water; grāha-by a crocodile; āhataḥ-attacked; sa-kareṇuḥ-along with a she-elephant; yathā-as; ibhaḥ-an elephant.

Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.

The Māyāvādī philosopher cannot understand that the Lord has feelings. The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied. The Supreme Personality of Godhead is decried by the Māyāvādī philosophers, who are almost demons. They say that God has no head, no form, no existence and no legs, hands or other bodily limbs. In other words, they say that He is dead or lame. All these misconceptions of the Supreme Lord are a source of dissatisfaction to Him; He is never pleased with such atheistic descriptions. In this case, although the Lord felt sorrow from the piercing words of the demon, He delivered the earth for the satisfaction of the demigods, who are ever His devotees. The conclusion is that God is as sentient as we are. He is satisfied by our prayers and dissatisfied by our harsh words against Him. In order to give protection to His devotee, He is always ready to tolerate insulting words from the atheists.

TEXT 7

taṁ niḥsarantaṁ salilād anudruto
hiraṇya-keśo dviradaṁ yathā jhaṣaḥ
karāla-daṁṣṭro 'śani-nisvano 'bravīd
gata-hriyāṁ kiṁ tv asatāṁ vigarhitam

SYNONYMS

tam-Him; niḥsarantam-coming out; salilāt-from the water; anudrutaḥ-chased; hiraṇya-keśaḥ-having golden hair; dviradam-an elephant; yathā-as; jhaṣaḥ-a crocodile; karāla-daṁṣṭraḥ-having fearful teeth; aśani-nisvanaḥ-roaring like thunder; abravīt-he said; gata-hriyām-for those who are shameless; kim-what; tu-indeed; asatām-for the wretches; vigarhitam-reproachable.

The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!

When the Lord was coming out of the water, taking the earth in His arms to deliver it, the demon derided Him with insulting words, but the Lord did not care because He was very conscious of His duty. For a dutiful man there is nothing to fear. Similarly, those who are powerful have no fear of derision or unkind words from an enemy. The Lord had nothing to fear from anyone, yet He was merciful to His enemy by neglecting him. Although apparently He fled from the challenge, it was just to protect the earth from calamity that He tolerated Hiraṇyākṣa's deriding words.

TEXT 8

sa gām udastāt salilasya gocare
vinyasya tasyām adadhāt sva-sattvam
abhiṣṭuto viśva-sṛjā prasūnair
āpūryamāṇo vibudhaiḥ paśyato 'reḥ

SYNONYMS

saḥ-the Lord; gām-the earth; udastāt-on the surface; salilasya-of the water; gocare-within His sight; vinyasya-having placed; tasyām-to the earth; adadhāt-He invested; sva-His own; sattvam-existence; abhiṣṭutaḥ-praised; viśva-sṛjā-by Brahmā (the creator of the universe); prasūnaiḥ-by flowers; āpūryamāṇaḥ-becoming satisfied; vibudhaiḥ-by the demigods; paśyataḥ-while looking on; areḥ-the enemy.

The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed upon them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord. That is the version of Bhagavad-gītā, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems-behind everything-is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahmā, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

TEXT 9

parānuṣaktaṁ tapanīyopakalpaṁ
mahā-gadaṁ kāñcana-citra-daṁśam
marmāṇy abhīkṣṇaṁ pratudantaṁ duruktaiḥ
pracaṇḍa-manyuḥ prahasaṁs taṁ babhāṣe

SYNONYMS

parā-from behind; anuṣaktam-who followed very closely; tapanīya-upakalpam-who had a considerable amount of gold ornaments; mahā-gadam-with a great mace; kāñcana-golden; citra-beautiful; daṁśam-armor; marmāṇi-the core of the heart; abhīkṣṇam-constantly; pratudantam-piercing; duruktaiḥ-by abusive words; pracaṇḍa-terrible; manyuḥ-anger; prahasan-laughing; tam-to him; babhāṣe-He said.

The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

The Lord could have chastised the demon immediately while the demon was deriding the Lord with ill words, but the Lord tolerated him to please the demigods and to show that they should not be afraid of demons while discharging their duties. Therefore His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is always present to protect them. The demon's derision of the Lord was just like the barking of dogs; the Lord did not care about it, since He was doing His own work in delivering the earth from the midst of the water. Materialistic demons always possess large amounts of gold in various shapes, and they think that a large amount of gold, physical strength and popularity can save them from the wrath of the Supreme Personality of Godhead.

TEXT 10

śrī-bhagavān uvāca
satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmad-vidhān mṛgaye grāma-siṁhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanaṁ tava gṛhṇanty abhadra

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; satyam-indeed; vayam-We; bhoḥ-O; vana-gocarāḥ-dwelling in the forest; mṛgāḥ-creatures; yuṣmat-vidhān-like you; mṛgaye-I am searching to kill; grāma-siṁhān-dogs; na-not; mṛtyu-pāśaiḥ-by the bonds of death; pratimuktasya-of one who is bound; vīrāḥ-the heroes; vikatthanam-loose talk; tava-your; gṛhṇanti-take notice of; abhadra-O mischievous one.

The Personality of Godhead said: Indeed, We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

Demons and atheistic persons can go on insulting the Supreme Personality of Godhead, but they forget that they are subjected to the laws of birth and death. They think that simply by decrying the existence of the Supreme Lord or defying His stringent laws of nature, one can be freed from the clutches of birth and death. In Bhagavad-gītā it is said that simply by understanding the transcendental nature of God one can go back home, back to Godhead. But demons and atheistic persons do not try to understand the nature of the Supreme Lord; therefore they remain in the entanglement of birth and death.

TEXT 11

ete vayaṁ nyāsa-harā rasaukasāṁ
gata-hriyo gadayā drāvitās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyaṁ kva yāmo balinotpādya vairam

SYNONYMS

ete-Ourselves; vayam-We; nyāsa-of the charge; harāḥ-thieves; rasā-okasām-of the inhabitants of Rasātala; gata-hriyaḥ-shameless; gadayā-by the mace; drāvitāḥ-chased; te-your; tiṣṭhāmahe-We shall stay; atha api-nevertheless; kathañcit-somehow; ājau-on the battlefield; stheyam-We must stay; kva-where; yāmaḥ-can We go; balinā-with a powerful enemy; utpādya-having created; vairam-enmity.

Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

The demon should have known that God cannot be driven out of any place, for He is all-pervading. Demons think of their possessions as their property, but actually everything belongs to the Supreme Personality of Godhead, who can take anything at any time He likes.

TEXT 12

tvaṁ pad-rathānāṁ kila yūthapādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
saṁsthāpya cāsmān pramṛjāśru svakānāṁ
yaḥ svāṁ pratijñāṁ nātipiparty asabhyaḥ

SYNONYMS

tvam-you; pad-rathānām-of foot soldiers; kila-indeed; yūthapa-of the leaders; adhipaḥ-the commander; ghaṭasva-take steps; naḥ-Our; asvastaye-for defeat; āśu-promptly; anūhaḥ-without consideration; saṁsthāpya-having killed; ca-and; asmān-Us; pramṛja-wipe away; aśru-tears; svakānām-of your kith and kin; yaḥ-he who; svām-his own; pratijñām-promised word; na-not; atipiparti-fulfills; asabhyaḥ-not fit to sit in an assembly.

You are supposed to be the commander of many foot soldiers, and now you may take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

A demon may be a great soldier and commander of a large number of infantry, but in the presence of the Supreme Personality of Godhead he is powerless and is destined to die. The Lord, therefore, challenged the demon not to go away, but to fulfill his promised word to kill Him.

TEXT 13

maitreya uvāca
so 'dhikṣipto bhagavatā
pralabdhaś ca ruṣā bhṛśam
ājahārolbaṇaṁ krodhaṁ
krīḍyamāno 'hi-rāḍ iva

SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; saḥ-the demon; adhikṣiptaḥ-having been insulted; bhagavatā-by the Personality of Godhead; pralabdhaḥ-ridiculed; ca-and; ruṣā-angry; bhṛśam-greatly; ājahāra-collected; ulbaṇam-great; krodham-anger; krīḍyamānaḥ-being played with; ahi-rāṭ-a great cobra; iva-like.

Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

A cobra is very fierce before ordinary persons, but before an enchanter who can play with him, he is a plaything. Similarly, a demon may be very powerful in his own domain, but before the Lord he is insignificant. The demon Rāvaṇa was a fierce figure before the demigods, but when he was before Lord Rāmacandra he trembled and prayed to his deity, Lord Śiva, but to no avail.

TEXT 14

sṛjann amarṣitaḥ śvāsān
manyu-pracalitendriyaḥ
āsādya tarasā daityo
gadayā nyahanad dharim

SYNONYMS

sṛjan-giving out; amarṣitaḥ-being angry; śvāsān-breaths; manyu-by wrath; pracalita-agitated; indriyaḥ-whose senses; āsādya-attacking; tarasā-quickly; daityaḥ-the demon; gadayā-with his mace; nyahanat-struck; harim-Lord Hari.

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

TEXT 15

bhagavāṁs tu gadā-vegaṁ
visṛṣṭaṁ ripuṇorasi
avañcayat tiraścīno
yogārūḍha ivāntakam

SYNONYMS

bhagavān-the Lord; tu-however; gadā-vegam-the blow of the mace; visṛṣṭam-thrown; ripuṇā-by the enemy; urasi-at His breast; avañcayat-dodged; tiraścīnaḥ-aside; yoga-ārūḍhaḥ-an accomplished yogī; iva-like; antakam-death.

The Lord, however, by moving slightly aside, dodged the violent mace-blow aimed at His breast by the enemy, just as an accomplished yogī would elude death.

The example is given herein that the perfect yogī can overcome a deathblow although it is offered by the laws of nature. It is useless for a demon to beat the transcendental body of the Lord with a powerful mace, for no one can surpass His prowess. Those who are advanced transcendentalists are freed from the laws of nature, and even a deathblow cannot act on them. Superficially it may be seen that a yogī is attacked by a deathblow, but by the grace of the Lord he can overcome many such attacks for the service of the Lord. As the Lord exists by His own independent prowess, by the grace of the Lord the devotees also exist for His service.

TEXT 16

punar gadāṁ svām ādāya
bhrāmayantam abhīkṣṇaśaḥ
abhyadhāvad dhariḥ kruddhaḥ
saṁrambhād daṣṭa-dacchadam

SYNONYMS

punaḥ-again; gadām-mace; svām-his; ādāya-having taken; bhrāmayantam-brandishing; abhīkṣṇaśaḥ-repeatedly; abhyadhāvat-rushed to meet; hariḥ-the Personality of Godhead; kruddhaḥ-angry; saṁrambhāt-in rage; daṣṭa-bitten; dacchadam-his lip.

The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

TEXT 17

tataś ca gadayārātiṁ
dakṣiṇasyāṁ bhruvi prabhuḥ
ājaghne sa tu tāṁ saumya
gadayā kovido 'hanat

SYNONYMS

tataḥ-then; ca-and; gadayā-with His mace; arātim-the enemy; dakṣiṇasyām-on the right; bhruvi-on the brow; prabhuḥ-the Lord; ājaghne-struck; saḥ-the Lord; tu-but; tām-the mace; saumya-O gentle Vidura; gadayā-with his mace; kovidaḥ-expert; ahanat-he saved himself.

Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

TEXT 18

evaṁ gadābhyāṁ gurvībhyāṁ
haryakṣo harir eva ca
jigīṣayā susaṁrabdhāv
anyonyam abhijaghnatuḥ

SYNONYMS

evam-in this way; gadābhyām-with their maces; gurvībhyām-huge; haryakṣaḥ-the demon Haryakṣa (Hiraṇyākṣa); hariḥ-Lord Hari; eva-certainly; ca-and; jigīṣayā-with a desire for victory; susaṁrabdhau-enraged; anyonyam-each other; abhijaghnatuḥ-they struck.

In this way, the demon Haryakṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

Haryakṣa is another name for Hiraṇyākṣa, the demon.

TEXT 19

tayoḥ spṛdhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ

vicitra-mārgāṁś carator jigīṣayā
vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ

SYNONYMS

tayoḥ-them; spṛdhoḥ-the two combatants; tigma-pointed; gadā-by the maces; āhata-injured; aṅgayoḥ-their bodies; kṣata-āsrava-blood coming out from the injuries; ghrāṇa-smell; vivṛddha-increased; manyvoḥ-anger; vicitra-of various kinds; mārgān-maneuvers; caratoḥ-performing; jigīṣayā-with a desire to win; vyabhāt-it looked like; ilāyām-for the sake of a cow (or the earth); iva-like; śuṣmiṇoḥ-of two bulls; mṛdhaḥ-an encounter.

There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

Here the earth planet is called ilā. This earth was formerly known as Ilāvṛta-varṣa, and when Mahārāja Parīkṣit ruled the earth it was called Bhārata-varṣa. Actually, Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India. As India has recently been divided into Pakistan and Hindustan, similarly the earth was formerly called Ilāvṛta-varṣa, but gradually as time passed it was divided by national boundaries.

TEXT 20

daityasya yajñāvayavasya māyā-
gṛhīta-vārāha-tanor mahātmanaḥ
kauravya mahyāṁ dviṣator vimardanaṁ
didṛkṣur āgād ṛṣibhir vṛtaḥ svarāṭ

SYNONYMS

daityasya-of the demon; yajña-avayavasya-of the Personality of Godhead (of whose body yajña is a part); māyā-through His potency; gṛhīta-was assumed; vārāha-of a boar; tanoḥ-whose form; mahā-ātmanaḥ-of the Supreme Lord; kauravya-O Vidura (descendant of Kuru); mahyām-for the sake of the world; dviṣatoḥ-of the two enemies; vimardanam-the fight; didṛkṣuḥ-desirous to see; āgāt-came; ṛṣibhiḥ-by the sages; vṛtaḥ-accompanied; svarāṭ-Brahmā.

O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for the sake of the world between the demon and the Personality of Godhead, who appeared in the form of a boar.

The fight between the Lord, the Supreme Personality of Godhead, and the demon is compared to a fight between bulls for the sake of a cow. The earth planet is also called go, or cow. As bulls fight between themselves to ascertain who will have union with a cow, there is always a constant fight between the demons and the Supreme Lord or His representative for supremacy over the earth. Here the Lord is significantly described as yajñāvayava. One should not consider the Lord to have the body of an ordinary boar. He can assume any form, and He possesses all such forms eternally. It is from Him that all other forms have emanated. This boar form is not to be considered the form of an ordinary hog; His body is actually full of yajña, or worshipful offerings. Yajña (sacrifices) are offered to Viṣṇu. Yajña means the body of Viṣṇu. His body is not material; therefore He should not be taken to be an ordinary boar.

Brahmā is described in this verse as svarāṭ. Actually, full independence is exclusive to the Lord Himself, but as part and parcel of the Supreme Lord, every living entity has a minute quantity of independence. Each and every one of the living entities within this universe has this minute independence, but Brahmā, being the chief of all living entities, has a greater potential of independence than any other. He is the representative of Kṛṣṇa, the Supreme Personality of Godhead, and has been assigned to preside over universal affairs. All other demigods work for him; therefore he is described here as svarāṭ. He is always accompanied by great sages and transcendentalists, all of whom came to see the bullfight between the demon and the Lord.

TEXT 21

āsanna-śauṇḍīram apeta-sādhvasaṁ
kṛta-pratīkāram ahārya-vikramam
vilakṣya daityaṁ bhagavān sahasra-ṇīr
jagāda nārāyaṇam ādi-sūkaram

SYNONYMS

āsanna-attained; śauṇḍīram-power; apeta-devoid of; sādhvasam-fear; kṛta-making; pratīkāram-opposition; ahārya-unopposable; vikramam-having power; vilakṣya-having seen; daityam-the demon; bhagavān-the worshipful Brahmā; sahasra-nīḥ-the leader of thousands of sages; jagāda-addressed; nārāyaṇam-Lord Nārāyaṇa; ādi-the original; sūkaram-having the form of a boar.

After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.

TEXTS 22–23

brahmovāca
eṣa te deva devānām
aṅghri-mūlam upeyuṣām
viprāṇāṁ saurabheyīṇāṁ
bhūtānām apy anāgasām
āgas-kṛd bhaya-kṛd duṣkṛd
asmad-rāddha-varo 'suraḥ
anveṣann apratiratho
lokān aṭati kaṇṭakaḥ

SYNONYMS

brahmā uvāca-Lord Brahmā said; eṣaḥ-this demon; te-Your; deva-O Lord; devānām-to the demigods; aṅghri-mūlam-Your feet; upeyuṣām-to those having obtained; viprāṇām-to the brāhmaṇas; saurabheyīṇām-to the cows; bhūtānām-to ordinary living entities;

api-also; anāgasām-innocent; āgaḥ-kṛt-an offender; bhaya-kṛt-a source of fear; duṣkṛt-wrongdoer; asmat-from me; rāddha-varaḥ-having attained a boon; asuraḥ-a demon; anveṣan-searching; apratirathaḥ-having no proper combatant; lokān-all over the universe; aṭati-he wanders; kaṇṭakaḥ-being a pinprick for everyone.

Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the brāhmaṇas, the cows and innocent persons who are spotless and always dependent upon worshiping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.

There are two classes of living entities; one is called sura, or the demigods, and the other is called asura, or the demons. Demons are generally fond of worshiping the demigods, and there are evidences that by such worship they get extensive power for their sense gratification. This later proves to be a cause of trouble to the brāhmaṇas, demigods and other innocent living entities. Demons habitually find fault with the demigods, brāhmaṇas and innocent, to whom they are a constant source of fear. The way of the demon is to take power from the demigods and then tease the demigods themselves. There is an instance of a great devotee of Lord Śiva who obtained a boon from Lord Śiva that the head of whomever he touched with his hand would come off its trunk. As soon as the boon was offered to him, the demon wanted to touch the very head of Lord Śiva. That is their way. The devotees of the Supreme Personality of Godhead do not, however, ask any favor for sense gratification. Even if they are offered liberation, they refuse it. They are happy simply engaging in the transcendental loving service of the Lord.

TEXT 24

mainaṁ māyāvinaṁ dṛptaṁ
niraṅkuśam asattamam
ākrīḍa bālavad deva
yathāśīviṣam utthitam

SYNONYMS

mā-do not; enam-him; māyā-vinam-skilled in conjuring tricks; dṛptam-arrogant; niraṅkuśam-self-sufficient; asat-tamam-most wicked; ākrīḍa-play with; bāla-vat-like a child; deva-O Lord; yathā-as; āśīviṣam-a serpent; utthitam-aroused.

Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.

No one is unhappy when a serpent is killed. It is a practice among village boys to catch a serpent by the tail and play with it for some time and then kill it. Similarly, the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it. Brahmā requested, however, that since the demon was more wicked and undesirable than a serpent, there was no need to play with him. It was his wish that he be killed at once, without delay.

TEXT 25

na yāvad eṣa vardheta
svāṁ velāṁ prāpya dāruṇaḥ
svāṁ deva māyām āsthāya
tāvaj jahy agham acyuta

SYNONYMS

na yāvat-before; eṣaḥ-this demon; vardheta-may increase; svām-his own; velām-demoniac hour; prāpya-having reached; dāruṇaḥ-formidable; svām-Your own; deva-O Lord; māyām-internal potency; āsthāya-using; tāvat-at once; jahi-kill; agham-the sinful one; acyuta-O infallible one.

Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

TEXT 26

eṣā ghoratamā sandhyā
loka-cchambaṭ-karī prabho
upasarpati sarvātman
surāṇāṁ jayam āvaha

SYNONYMS

eṣā-this; ghora-tamā-darkest; sandhyā-evening time; loka-the world; chambaṭ-karī-destroying; prabho-O Lord; upasarpati-is approaching; sarva-ātman-O Soul of all souls; surāṇām-to the demigods; jayam-victory; āvaha-bring.

My Lord, the darkest evening, which covers the world, is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

TEXT 27

adhunaiṣo 'bhijin nāma
yogo mauhūrtiko hy agāt
śivāya nas tvaṁ suhṛdām
āśu nistara dustaram

SYNONYMS

adhunā-now; eṣaḥ-this; abhijit nāma-called abhijit; yogaḥ-auspicious; mauhūrtikaḥ-moment; hi-indeed; agāt-has almost passed; śivāya-for the welfare; naḥ-of us; tvam-You; suhṛdām-of Your friends; āśu-quickly; nistara-dispose of; dustaram-the formidable foe.

The auspicious period known as abhijit, which is most opportune for victory, commenced at midday and has all but passed; therefore, in the interest of Your friends, please dispose of this formidable foe quickly.

TEXT 28

diṣṭyā tvāṁ vihitaṁ mṛtyum
ayam āsāditaḥ svayam

vikramyainaṁ mṛdhe hatvā
lokān ādhehi śarmaṇi
SYNONYMS

diṣṭyā-by fortune; tvām-to You; vihitam-ordained; mṛtyum-death; ayam-this demon; āsāditaḥ-has come; svayam-of his own accord; vikramya-exhibiting Your prowess; enam-him; mṛdhe-in the duel; hatvā-killing; lokān-the worlds; ādhehi-establish; śarmaṇi-in peace.

This demon, luckily for us, has come of his own accord to You, his death ordained by You; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.

Thus end the Bhaktivedanta purports of the Third Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Battle Between Lord Boar and the Demon Hiraṇyākṣa."

20.4.19 Chapter Nineteen

The Killing of the Demon Hiraṇyākṣa
TEXT 1
maitreya uvāca
avadhārya viriñcasya
nirvyalīkāmṛtaṁ vacaḥ
prahasya prema-garbheṇa
tad apāṅgena so 'grahīt
SYNONYMS

maitreyaḥ uvāca-Maitreya said; avadhārya-after hearing; viriñcasya-of Lord Brahmā; nirvyalīka-free from all sinful purposes; amṛtam-nectarean; vacaḥ-words; prahasya-heartily laughing; prema-garbheṇa-laden with love; tat-those words; apāṅgena-with a glance; saḥ-the Supreme Personality of Godhead; agrahīt-accepted.

Śrī Maitreya said: After hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

The word nirvyalīka is very significant. The prayers of the demigods or devotees of the Lord are free from all sinful purposes, but the prayers of demons are always filled with sinful purposes. The demon Hiraṇyākṣa became powerful by deriving a boon from Brahmā, and after attaining that boon he created a disturbance because of his sinful intentions. The prayers of Brahmā and other demigods are not to be compared to the prayers of the demons. Their purpose is to please the Supreme Lord; therefore the Lord smiled and accepted the prayer to kill the demon. Demons, who are never interested in praising the Supreme Personality of Godhead because they have no information of Him, go to the demigods, and in Bhagavad-gītā this is condemned. Persons who go to the demigods and pray for advancement in sinful activities are considered to be bereft of all intelligence. Demons have lost all intelligence because they do not know what is actually their self-interest. Even if they have information of the Supreme Personality of Godhead, they decline to approach Him; it is not possible for them to get their desired boons from the Supreme Lord because their purposes are always sinful. It is said that the dacoits in Bengal used to worship the goddess Kālī for fulfillment of their sinful desires to plunder others' property, but they never went to a Viṣṇu temple because they might have been unsuccessful in praying to Viṣṇu. Therefore the prayers of the demigods or the devotees of the Supreme Personality of Godhead are always untinged by sinful purposes.

TEXT 2
tataḥ sapatnaṁ mukhataś
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ
SYNONYMS

tataḥ-then; sapatnam-enemy; mukhataḥ-in front of Him; carantam-stalking; akutaḥ-bhayam-fearlessly; jaghāna-struck; utpatya-after springing up; gadayā-with His mace; hanau-at the chin; asuram-the demon; akṣa-jaḥ-the Lord, who was born from the nostril of Brahmā.

The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiraṇyākṣa demon, who was stalking fearlessly before Him.

TEXT 3
sā hatā tena gadayā
vihatā bhagavat-karāt
vighūrṇitāpatad reje
tad adbhutam ivābhavat
SYNONYMS

sā-that mace; hatā-struck; tena-by Hiraṇyākṣa; gadayā-with his mace; vihatā-slipped; bhagavat-of the Supreme Personality of Godhead; karāt-from the hand; vighūrṇitā-whirling; apatat-fell down; reje-was shining; tat-that; adbhutam-miraculous; iva-indeed; abhavat-was.

Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

TEXT 4
sa tadā labdha-tīrtho 'pi
na babādhe nirāyudham

mānayan sa mṛdhe dharmaṁ
viṣvaksenaṁ prakopayan
SYNONYMS

saḥ-that Hiraṇyākṣa; tadā-then; labdha-tīrthaḥ-having gained an excellent opportunity; api-although; na-not; babādhe-attacked; nirāyudham-having no weapon; mānayan-respecting; saḥ-Hiraṇyākṣa; mṛdhe-in battle; dharmam-the code of combat; viṣvaksenam-the Supreme Personality of Godhead; prakopayan-making angry.

Even though the demon had an excellent opportunity to strike his unarmed foe without obstruction, he respected the law of single combat, thereby kindling the fury of the Supreme Lord.

TEXT 5

gadāyām apaviddhāyāṁ
hāhā-kāre vinirgate
mānayām āsa tad-dharmaṁ
sunābhaṁ cāsmarad vibhuḥ
SYNONYMS

gadāyām-as His mace; apaviddhāyām-fell; hāhā-kāre-a cry of alarm; vinirgate-arose; mānayām āsa-acknowledged; tat-of Hiraṇyākṣa; dharmam-righteousness; sunābham-the Sudarśana cakra; ca-and; asmarat-remembered; vibhuḥ-the Supreme Personality of Godhead.

As the Lord's mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and ṛṣis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarśana discus.

TEXT 6

taṁ vyagra-cakraṁ diti-putrādhamena
sva-pārṣada-mukhyena viṣajjamānam
citrā vāco 'tad-vidāṁ khe-carāṇāṁ
tatra smāsan svasti te 'muṁ jahīti
SYNONYMS

tam-unto the Personality of Godhead; vyagra-revolving; cakram-whose discus; diti-putra-son of Diti; adhamena-vile; sva-pārṣada-of His associates; mukhyena-with the chief; viṣajjamānam-playing; citrāḥ-various; vācaḥ-expressions; a-tat-vidām-of those who did not know; khe-carāṇām-flying in the sky; tatra-there; sma āsan-occurred; svasti-fortune; te-unto You; amum-him; jahi-please kill; iti-thus.

As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṇṭha attendants, who had been born as Hiraṇyākṣa, a vile son of Diti, there issued from every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."

TEXT 7

sa taṁ niśāmyātta-rathāṅgam agrato
vyavasthitaṁ padma-palāśa-locanam
vilokya cāmarṣa-pariplutendriyo
ruṣā sva-danta-cchadam ādaśac chvasan
SYNONYMS

saḥ-that demon; tam-the Supreme Personality of Godhead; niśāmya-after seeing; ātta-rathāṅgam-armed with the Sudarśana disc; agrataḥ-before him; vyavasthitam-standing in position; padma-lotus flower; palāśa-petals; locanam-eyes; vilokya-after seeing; ca-and; amarṣa-by indignation; paripluta-overpowered; indriyaḥ-his senses; ruṣā-with great resentment; sva-danta-chadam-his own lip; ādaśat-bit; śvasan-hissing.

When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarśana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

TEXT 8

karāla-daṁṣṭraś cakṣurbhyāṁ
sañcakṣāṇo dahann iva
abhiplutya sva-gadayā
hato 'sīty āhanad dharim
SYNONYMS

karāla-fearful; daṁṣṭraḥ-having tusks; cakṣurbhyām-with both eyes; sañcakṣāṇaḥ-staring; dahan-burning; iva-as if; abhiplutya-attacking; sva-gadayā-with his own club; hataḥ-slain; asi-You are; iti-thus; āhanat-struck; harim-at Hari.

The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, "You are slain!"

TEXT 9

padā savyena tāṁ sādho
bhagavān yajña-sūkaraḥ
līlayā miṣataḥ śatroḥ
prāharad vāta-raṁhasam
SYNONYMS

padā-with His foot; savyena-left; tām-that mace; sādho-O Vidura; bhagavān-the Supreme Personality of Godhead; yajña-sūkaraḥ-in His boar form, the enjoyer of all sacrifices; līlayā-playfully; miṣataḥ-looking on; śatroḥ-of His enemy (Hiraṇyākṣa); prāharat-knocked down; vāta-raṁhasam-having the force of a tempest.

O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

TEXT 10

āha cāyudham ādhatsva
ghaṭasva tvaṁ jigīṣasi
ity uktaḥ sa tadā bhūyas
tāḍayan vyanadad bhṛśam

SYNONYMS

āha-He said; ca-and; āyudham-weapon; ādhatsva-take up; ghaṭasva-try; tvam-you; jigīṣasi-are eager to conquer; iti-thus; uktaḥ-challenged; saḥ-Hiraṇyākṣa; tadā-at that time; bhūyaḥ-again; tāḍayan-striking at; vyanadat-roared; bhṛśam-loudly.

The Lord then said: "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

TEXT 11

tāṁ sa āpatatīṁ vīkṣya
bhagavān samavasthitaḥ
jagrāha līlayā prāptāṁ
garutmān iva pannagīm

SYNONYMS

tām-that mace; saḥ-He; āpatatīm-flying toward; vīkṣya-after seeing; bhagavān-the Supreme Personality of Godhead; samavasthitaḥ-stood firmly; jagrāha-caught; līlayā-easily; prāptām-entered into His presence; garutmān-Garuḍa; iva-as; pannagīm-a serpent.

When the Lord saw the mace flying toward Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.

TEXT 12

sva-pauruṣe pratihate
hata-māno mahāsuraḥ
naicchad gadāṁ dīyamānāṁ
hariṇā vigata-prabhaḥ

SYNONYMS

sva-pauruṣe-his valor; pratihate-frustrated; hata-destroyed; mānaḥ-pride; mahā-asuraḥ-the great demon; na aicchat-desired not (to take); gadām-the mace; dīyamānām-being offered; hariṇā-by Hari; vigata-prabhaḥ-reduced in splendor.

His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

TEXT 13

jagrāha tri-śikhaṁ śūlaṁ
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
viprāyābhicaran yathā

SYNONYMS

jagrāha-took up; tri-śikham-three-pointed; śūlam-trident; jvalat-flaming; jvalana-fire; lolupam-rapacious; yajñāya-at the enjoyer of all sacrifices; dhṛta-rūpāya-in the form of Varāha; viprāya-unto a brāhmaṇa; abhicaran-acting malevolently; yathā-as.

He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.

TEXT 14

tad ojasā daitya-mahā-bhaṭārpitaṁ
cakāsad antaḥ-kha udīrṇa-dīdhiti
cakreṇa ciccheda niśāta-neminā
harir yathā tārkṣya-patatram ujjhitam

SYNONYMS

tat-that trident; ojasā-with all his strength; daitya-among the demons; mahā-bhaṭa-by the mighty fighter; arpitam-hurled; cakāsat-shining; antaḥ-khe-in the middle of the sky; udīrṇa-increased; dīdhiti-illumination; cakreṇa-by the Sudarśana disc; ciccheda-He cut to pieces; niśāta-sharpened; neminā-rim; hariḥ-Indra; yathā-as; tārkṣya-of Garuḍa; patatram-the wing; ujjhitam-abandoned.

Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarśana, which had a sharp-edged rim, even as Indra cut off a wing of Garuḍa.

The context of the reference given herein regarding Garuḍa and Indra is this. Once upon a time, Garuḍa, the carrier of the Lord, snatched away a nectar pot from the hands of the demigods in heaven in order to liberate his mother, Vinatā, from the clutches of his stepmother, Kadrū, the mother of the serpents. On learning of this, Indra, the King of heaven, hurled his thunderbolt against Garuḍa. With a view to respect the infallibility of Indra's weapon, Garuḍa, though otherwise invincible, being the Lord's own mount, dropped one of his wings, which was shattered to pieces by the thunderbolt. The inhabitants of higher planets are so sensible that even in the process of fighting they observe the preliminary rules and regulations of gentleness. In this case, Garuḍa wanted to show respect for Indra; since he knew that Indra's weapon must destroy something, he offered his wing.

TEXT 15

vṛkṇe sva-śūle bahudhāriṇā hareḥ
pratyetya vistīrṇam uro vibhūtimat
pravṛddha-roṣaḥ sa kaṭhora-muṣṭinā
nadan prahṛtyāntaradhīyatāsuraḥ

SYNONYMS

vṛkṇe-when cut; sva-śūle-his trident; bahudhā-to many pieces; ariṇā-by the Sudarśana cakra; hareḥ-of the Supreme Personality of Godhead; pratyetya-after advancing toward; vistīrṇam-broad; uraḥ-chest; vibhūti-mat-the abode of the goddess of fortune; pravṛddha-having been increased; roṣaḥ-anger; saḥ-Hiraṇyākṣa; kaṭhora-hard; muṣṭinā-with his fist; nadan-roaring; prahṛtya-after striking; antaradhīyata-disappeared; asuraḥ-the demon.

The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced toward the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.

Śrīvatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In Vaikuṇṭhaloka or in Goloka Vṛndāvana, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Śrīvatsa mark on the chest of the Lord He is distinguished from all others.

TEXT 16

tenettham āhataḥ kṣattar
bhagavān ādi-sūkaraḥ
nākampata manāk kvāpi
srajā hata iva dvipaḥ

SYNONYMS

tena-by Hiraṇyākṣa; ittham-thus; āhataḥ-struck; kṣattaḥ-O Vidura; bhagavān-the Supreme Personality of Godhead; ādi-sūkaraḥ-the first boar; na akampata-did not feel quaking; manāk-even slightly; kva api-anywhere; srajā-by a garland of flowers; hataḥ-struck; iva-as; dvipaḥ-an elephant.

Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

As previously explained, the demon was originally a servitor of the Lord in Vaikuṇṭha, but somehow or other he fell as a demon. His fight with the Supreme Lord was meant for his liberation. The Lord enjoyed the striking on His transcendental body, just like a fully grown-up father fighting with his child. Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiraṇyākṣa's striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight in order to enjoy His transcendental bliss; therefore He enjoyed the attack.

TEXT 17

athorudhāsṛjan māyāṁ
yoga-māyeśvare harau
yāṁ vilokya prajās trastā
menire 'syopasaṁyamam

SYNONYMS

atha-then; urudhā-in many ways; asṛjat-he cast; māyām-conjuring tricks; yoga-māyā-īśvare-the Lord of yogamāyā; harau-at Hari; yām-which; vilokya-after seeing; prajāḥ-the people; trastāḥ-fearful; menire-thought; asya-of this universe; upasaṁyamam-the dissolution.

The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of yogamāyā. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.

The fighting enjoyment of the Supreme Lord with His devotee, who had been converted into a demon, appeared severe enough to bring about the dissolution of the universe. This is the greatness of the Supreme Personality of Godhead; even the wavering of His little finger appears to be a great and very dangerous movement in the eyes of the inhabitants of the universe.

TEXT 18

pravavur vāyavaś caṇḍās
tamaḥ pāṁsavam airayan
digbhyo nipetur grāvāṇaḥ
kṣepaṇaiḥ prahitā iva

SYNONYMS

pravavuḥ-were blowing; vāyavaḥ-winds; caṇḍāḥ-fierce; tamaḥ-darkness; pāṁsavam-caused by dust; airayan-were spreading; digbhyaḥ-from every direction; nipetuḥ-came down; grāvāṇaḥ-stones; kṣepaṇaiḥ-by machine guns; prahitāḥ-thrown; iva-as if.

Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

TEXT 19

dyaur naṣṭa-bhagaṇābhraughaiḥ
sa-vidyut-stanayitnubhiḥ
varṣadbhiḥ pūya-keśāsṛg-
viṇ-mūtrāsthīni cāsakṛt

SYNONYMS

dyauḥ-the sky; naṣṭa-having disappeared; bha-gaṇa-luminaries; abhra-of clouds; oghaiḥ-by masses; sa-accompanied by; vidyut-lightning; stanayitnubhiḥ-and thunder; varṣadbhiḥ-raining; pūya-pus; keśa-hair; asṛk-blood; viṭ-stool; mūtra-urine; asthīni-bones; ca-and; asakṛt-again and again.

The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

TEXT 20

girayaḥ pratyadṛśyanta
nānāyudha-muco 'nagha
dig-vāsaso yātudhānyaḥ
śūlinyo mukta-mūrdhajāḥ

SYNONYMS

girayaḥ-mountains; pratyadṛśyanta-appeared; nānā-various; āyudha-weapons; mucaḥ-discharging; anagha-O sinless Vidura; dik-vāsasaḥ-naked; yātudhānyaḥ-demonesses; śūlinyaḥ-armed with tridents; mukta-hanging loose; mūrdhajāḥ-hair.

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

TEXT 21

bahubhir yakṣa-rakṣobhiḥ
patty-aśva-ratha-kuñjaraiḥ
ātatāyibhir utsṛṣṭā
hiṁsrā vāco 'tivaiśasāḥ

SYNONYMS

bahubhiḥ-by many; yakṣa-rakṣobhiḥ-Yakṣas and Rākṣasas; patti-marching on foot; aśva-on horses; ratha-on chariots; kuñjaraiḥ-or on elephants; ātatāyibhiḥ-ruffians; utsṛṣṭāḥ-were uttered; hiṁsrāḥ-cruel; vācaḥ-words; ati-vaiśasāḥ-murderous.

Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.

TEXT 22

prāduṣkṛtānāṁ māyānām
āsurīṇāṁ vināśayat
sudarśanāstraṁ bhagavān
prāyuṅkta dayitaṁ tri-pāt

SYNONYMS

prāduṣkṛtānām-displayed; māyānām-the magical forces; āsurīṇām-displayed by the demon; vināśayat-desiring to destroy; sudarśana-astram-the Sudarśana weapon; bhagavān-the Supreme Personality of Godhead; prāyuṅkta-threw; dayitam-beloved; tri-pāt-the enjoyer of all sacrifices.

The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarśana, which was capable of dispersing the magical forces displayed by the demon.

Even famous yogīs and demons can sometimes enact very magical feats by their mystic power, but in the presence of the Sudarśana cakra, when it is let loose by the Lord, all such magical jugglery is dispersed. The instance of the quarrel between Durvāsā Muni and Mahārāja Ambarīṣa is a practical example in this matter. Durvāsā Muni wanted to display many magical wonders, but when the Sudarśana cakra appeared, Durvāsā himself was afraid and fled to various planets for his personal protection. The Lord is described here as tri-pāt, which means that He is the enjoyer of three kinds of sacrifices. In Bhagavad-gītā the Lord confirms that He is the beneficiary and enjoyer of all sacrifices, penances and austerities. The Lord is the enjoyer of three kinds of yajña. As further described in Bhagavad-gītā, there are sacrifices of goods, sacrifices of meditation and sacrifices of philosophical speculation. Those on the paths of jñāna, yoga and karma all have to come in the end to the Supreme Lord because vāsudevaḥ sarvam iti [Bg. 7.19]-the Supreme Lord is the ultimate enjoyer of everything. That is the perfection of all sacrifice.

TEXT 23

tadā diteḥ samabhavat
sahasā hṛdi vepathuḥ
smarantyā bhartur ādeśaṁ
stanāc cāsṛk prasusruve

SYNONYMS

tadā-at that moment; diteḥ-of Diti; samabhavat-occurred; sahasā-suddenly; hṛdi-in the heart; vepathuḥ-a shudder; smarantyāḥ-recalling; bhartuḥ-of her husband, Kaśyapa; ādeśam-the words; stanāt-from her breast; ca-and; asṛk-blood; prasusruve-flowed.

At that very moment, a shudder suddenly ran through the heart of Diti, the mother of Hiraṇyākṣa. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.

At Hiraṇyākṣa's last moment, his mother, Diti, remembered what her husband had said. Although her sons would be demons, they would have the advantage of being killed by the Personality of Godhead Himself. She remembered this incident by the grace of the Lord, and her breasts flowed blood instead of milk. In many instances we find that when a mother is moved by affection for her sons, milk flows from her breasts. In the case of the demon's mother, the blood could not transform into milk, but it flowed down her breasts as it was. Blood transforms into milk. To drink milk is auspicious, but to drink blood is inauspicious, although they are one and the same thing. This formula is applicable in the case of cow's milk also.

TEXT 24

vinaṣṭāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'muṁ
dadṛśe 'vasthitaṁ bahiḥ

SYNONYMS

vinaṣṭāsu-when dispelled; sva-māyāsu-his magic forces; bhūyaḥ-again; ca-and; āvrajya-after coming into the presence; keśavam-the Supreme Personality of Godhead; ruṣā-full of rage; upagūhamānaḥ-embracing; amum-the Lord; dadṛśe-saw; avasthitam-standing; bahiḥ-outside.

When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

In this verse the Lord is addressed as Keśava because He killed the demon Keśī in the beginning of creation. Keśava is also a name of Kṛṣṇa. Kṛṣṇa is the origin of all incarnations, and it is confirmed in Brahma-saṁhitā that Govinda, the Supreme Personality of Godhead, the cause of all causes, exists simultaneously in His different incarnations and expansions. The demon's attempt to measure the Supreme Personality of Godhead is significant. The demon wanted to embrace Him with his arms, thinking that with his limited arms he could capture the Absolute by material power. He did not know that God is the greatest of the great and the smallest of the small. No one can capture the Supreme Lord or bring Him under his control. But the demoniac person always attempts to measure the length and breadth of the Supreme Lord. By His inconceivable potency the Lord can become the universal form, as explained in Bhagavad-gītā, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box. The Supreme Lord, Keśava, or the Personality of Godhead, Kṛṣṇa, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

TEXT 25

taṁ muṣṭibhir vinighnantaṁ
vajra-sārair adhokṣajaḥ
kareṇa karṇa-mūle 'han
yathā tvāṣṭraṁ marut-patiḥ

SYNONYMS

tam-Hiraṇyākṣa; muṣṭibhiḥ-with his fists; vinighnantam-striking; vajra-sāraiḥ-as hard as a thunderbolt; adhokṣajaḥ-Lord Adhokṣaja; kareṇa-with the hand; karṇa-mūle-at the root of the ear; ahan-struck; yathā-as; tvāṣṭram-the demon Vṛtra (son of Tvaṣṭā); marut-patiḥ-Indra (lord of the Maruts).

The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.

The Lord is explained here to be adhokṣaja, beyond the reach of all material calculation. Akṣaja means "the measurement of our senses," and adhokṣaja means "that which is beyond the measurement of our senses."

TEXT 26

sa āhato viśva-jitā hy avajñayā
paribhramad-gātra udasta-locanaḥ
viśīrṇa-bāhv-aṅghri-śiroruho 'patad
yathā nagendro lulito nabhasvatā

SYNONYMS

saḥ-he; āhataḥ-having been struck; viśva-jitā-by the Supreme Personality of Godhead; hi-though; avajñayā-indifferently; paribhramat-wheeling; gātraḥ-body; udasta-bulged out; locanaḥ-eyes; viśīrṇa-broken; bāhu-arms; aṅghri-legs; śiraḥ-ruhaḥ-hair; apatat-fell down; yathā-like; naga-indraḥ-a gigantic tree; lulitaḥ-uprooted; nabhasvatā-by the wind.

Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

It does not take even a moment for the Lord to kill any powerful demon, including Hiraṇyākṣa. The Lord could have killed him long before, but He allowed the demon to display the full extent of his magical feats. One may know that by magical feats, by scientific advancement of knowledge or by material power one cannot become the equal of the Supreme Personality of Godhead. His one signal is sufficient to destroy all our attempts. His inconceivable power, as displayed here, is so strong that the demon, despite all his demoniac maneuvers, was killed by the Lord when the Lord desired, simply by one slap.

TEXT 27

kṣitau śayānaṁ tam akuṇṭha-varcasaṁ
karāla-daṁṣṭraṁ paridaṣṭa-dacchadam
ajādayo vīkṣya śaśaṁsur āgatā
aho imaṁ ko nu labheta saṁsthitim

SYNONYMS

kṣitau-on the ground; śayānam-lying; tam-Hiraṇyākṣa; akuṇṭha-unfaded; varcasam-glow; karāla-fearful; daṁṣṭram-teeth; paridaṣṭa-bitten; dat-chadam-lip; aja-ādayaḥ-Brahmā and others; vīkṣya-having seen; śaśaṁsuḥ-admiringly said; āgatāḥ-arrived; aho-oh; imam-this; kaḥ-who; nu-indeed; labheta-could meet; saṁsthitim-death.

Aja [Brahmā] and others arrived on the spot to see the fearfully tusked demon lying on the ground, biting his lip. The glow of his face was yet unfaded, and Brahmā admiringly said: Oh, who could meet such blessed death?

Although the demon was dead, his bodily luster was unfaded. This is very peculiar because when a man or animal is dead, the body immediately becomes pale, the luster gradually fades, and decomposition takes place. But here, although Hiraṇyākṣa lay dead, his bodily luster was unfaded because the Lord, the Supreme Spirit, was touching his body. One's bodily luster remains fresh only as long as the spirit soul is present. Although the demon's soul had departed his body, the Supreme Spirit touched the body, and therefore his bodily luster did not fade. The individual soul is different from the Supreme Personality of Godhead. One who sees the Supreme Personality of Godhead when he quits his body is certainly very fortunate, and therefore personalities like Brahmā and the other demigods eulogized the death of the demon.

TEXT 28

yaṁ yogino yoga-samādhinā raho
dhyāyanti liṅgād asato mumukṣayā
tasyaiṣa daitya-ṛṣabhaḥ padāhato
mukhaṁ prapaśyaṁs tanum utsasarja ha

SYNONYMS

yam-whom; yoginaḥ-the yogīs; yoga-samādhinā-in mystic trance; rahaḥ-in seclusion; dhyāyanti-meditate upon; liṅgāt-from the body; asataḥ-unreal; mumukṣayā-seeking freedom; tasya-of Him; eṣaḥ-this; daitya-son of Diti; ṛṣabhaḥ-the crest jewel; padā-by a foot; āhataḥ-struck; mukham-countenance; prapaśyan-while gazing on; tanum-the body; utsasarja-he cast off; ha-indeed.

Brahmā continued: He was struck by a forefoot of the Lord, whom yogīs, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.

The process of yoga is very clearly described in this verse of Śrīmad-Bhāgavatam. It is said here that the ultimate end of the yogīs and mystics who perform meditation is to get rid of this material body. Therefore they meditate in secluded places to attain yogic trance. Yoga has to be performed in a secluded place, not in public or in a demonstration on stage, as nowadays practiced by many so-called yogīs. Real yoga aims at ridding one of the material body. Yoga practice is not intended to keep the body fit and young. Such advertisements of so-called yoga are not approved by any standard method. Particularly mentioned in this verse is the word yam, or "unto whom," indicating that meditation should be targeted on the Personality of Godhead. Even if one concentrates his mind on the boar form of the Lord, that is also yoga. As confirmed in Bhagavad-gītā, one who concentrates his mind constantly in meditation upon the Personality of Godhead in one of His many varieties of forms is the first-class yogī, and he can very easily attain trance simply by meditating upon the form of the Lord. If one is able to continue such meditation on the Lord's form at the time of one's death, one is liberated from this mortal body and is transferred to the kingdom of God. This opportunity was given to the demon by the Lord, and therefore Brahmā and other demigods were astonished. In other words, the perfection of yoga practice can be attained by a demon also if he is simply kicked by the Lord.

TEXT 29

etau tau pārṣadāv asya
śāpād yātāv asad-gatim
punaḥ katipayaiḥ sthānaṁ
prapatsyete ha janmabhiḥ

SYNONYMS

etau-these two; tau-both; pārṣadau-personal assistants; asya-of the Personality of Godhead; śāpāt-because of being cursed; yātau-have gone; asat-gatim-to take birth in a demoniac family; punaḥ-again; katipayaiḥ-a few; sthānam-own place; prapatsyete-will get back; ha-indeed; janmabhiḥ-after births.

These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

TEXT 30

devā ūcuḥ
namo namas te 'khila-yajña-tantave
sthitau gṛhītāmala-sattva-mūrtaye
diṣṭyā hato 'yaṁ jagatām aruntudas
tvat-pāda-bhaktyā vayam īśa nirvṛtāḥ

SYNONYMS

devāḥ-the demigods; ūcuḥ-said; namaḥ-obeisances; namaḥ-obeisances; te-unto You; akhila-yajña-tantave-the enjoyer of all sacrifices; sthitau-for the purpose of maintaining; gṛhīta-assumed; amala-pure; sattva-goodness; mūrtaye-form; diṣṭyā-fortunately; hataḥ-slain; ayam-this; jagatām-to the worlds; aruntudaḥ-causing torment; tvat-pāda-to Your feet; bhaktyā-with devotion; vayam-we; īśa-O Lord; nirvṛtāḥ-have attained happiness.

The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

The material world consists of three modes-goodness, passion and ignorance-but the spiritual world is pure goodness. It is said here that the form of the Lord is pure goodness, which means that it is not material. In the material world there is no pure goodness. In the Bhāgavatam the stage of pure goodness is called sattvaṁ viśuddham. Viśuddham means "pure." In pure goodness there is no contamination by the two inferior qualities, namely passion and ignorance. The form of the boar, therefore, in which the Lord appeared, is nothing of the material world. There are many other forms of the Lord, but none of them belong to the material qualities. Such forms are nondifferent from the Viṣṇu form, and Viṣṇu is the enjoyer of all sacrifices.

The sacrifices which are recommended in the Vedas are meant to please the Supreme Personality of Godhead. In ignorance only, people try to satisfy many other agents, but the real purpose of life is to satisfy the Supreme Lord, Viṣṇu. All sacrifices are meant to please the Supreme Lord. The living entities who know this perfectly well are called demigods, godly or almost God. Since the living entity is part and parcel of the Supreme Lord, it is his duty to serve the Lord and please Him. The demigods are all attached to the Personality of Godhead, and for their pleasure the demon, who was a source of trouble to the world, was killed. Purified life is meant to please the Lord, and all sacrifices performed in purified life are called Kṛṣṇa consciousness. This Kṛṣṇa consciousness is developed by devotional service, as clearly mentioned here.

TEXT 31

maitreya uvāca

evaṁ hiraṇyākṣam asahya-vikramaṁ
sa sādayitvā harir ādi-sūkaraḥ
jagāma lokaṁ svam akhaṇḍitotsavaṁ
samīḍitaḥ puṣkara-viṣṭarādibhiḥ

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya said; evam-thus; hiraṇyākṣam-Hiraṇyākṣa; asahya-vikramam-very powerful; saḥ-the Lord; sādayitvā-after killing; hariḥ-the Supreme Personality of Godhead; ādi-sūkaraḥ-the origin of the boar species; jagāma-returned; lokam-to His abode; svam-own; akhaṇḍita-uninterrupted; utsavam-festival; samīḍitaḥ-being praised; puṣkara-viṣṭara-lotus seat (by Lord Brahmā, whose seat is a lotus); ādibhiḥ-and the others.

Śrī Maitreya continued: After thus killing the most formidable demon Hiraṇyākṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.

The Lord is spoken of herewith as the origin of the boar species. As stated in the Vedānta-sūtra (1.1.2), the Absolute Truth is the origin of everything. Therefore it is to be understood that all 8,400,000 species of bodily forms originate from the Lord, who is always ādi, or the beginning. In Bhagavad-gītā Arjuna addresses the Lord as ādyam, or the original. Similarly, in the Brahma-saṁhitā the Lord is addressed as ādi-puruṣam, the original person. Indeed, in Bhagavad-gītā (10.8) the Lord Himself declares, mattaḥ sarvaṁ pravartate: "From Me everything proceeds."

In this situation the Lord assumed the shape of a boar to kill the demon Hiraṇyākṣa and pick up the earth from the Garbha Ocean. Thus He became ādi-sūkara, the original boar. In the material world a boar or pig is considered most abominable, but the ādi-sūkara, the Supreme Personality of Godhead, was not treated as an ordinary boar. Even Lord Brahmā and the other demigods praised the Lord's form as a boar.

This verse confirms the statement in Bhagavad-gītā that the Lord appears as He is from His transcendental abode for the sake of killing the miscreants and saving the devotees. By killing the demon Hiraṇyākṣa He fulfilled His promise to kill the demons and always protect the demigods headed by Brahmā. The statement that the Lord returned to His own abode indicates that He has His own particular transcendental residence. Since He is full of all energies, He is all-pervasive in spite of His residing in Goloka Vṛndāvana, just as the sun, although situated in a particular place within the universe, is present by its sunshine throughout the universe.

Although the Lord has His particular abode in which to reside, He is all-pervasive. The impersonalists accept one aspect of the Lord's features, the all-pervasive aspect, but they cannot understand His localized situation in His transcendental abode, where He always engages in fully transcendental pastimes. Especially mentioned in this verse is the word akhaṇḍitotsavam. Utsava means "pleasure." Whenever some function takes place to express happiness, it is called utsava. Utsava, the expression of complete happiness, is always present in the Vaikuṇṭhalokas, the abode of the Lord, who is worshipable even by demigods like Brahmā, to say nothing of other, less important entities such as human beings.

The Lord descends from His abode to this world, and therefore He is called avatāra, which means "one who descends." Sometimes avatāra is understood to refer to an incarnation who assumes a material form of flesh and bone, but actually avatāra refers to one who descends from higher regions. The Lord's abode is situated far above this material sky, and He descends from that higher position; thus He is called avatāra.

TEXT 32

mayā yathānūktam avādi te hareḥ
kṛtāvatārasya sumitra ceṣṭitam
yathā hiraṇyākṣa udāra-vikramo
mahā-mṛdhe krīḍanavan nirākṛtaḥ

SYNONYMS

mayā-by me; yathā-as; anūktam-told; avādi-was explained; te-to you; hareḥ-of the Supreme Personality of Godhead; kṛta-avatārasya-who assumed the incarnation; sumitra-O dear Vidura; ceṣṭitam-the activities; yathā-as; hiraṇyākṣaḥ-Hiraṇyākṣa; udāra-very extensive; vikramaḥ-prowess; mahā-mṛdhe-in a great fight; krīḍana-vat-like a plaything; nirākṛtaḥ-was killed.

Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

Here the sage Maitreya admits that he explained the incident of the killing of Hiraṇyākṣa by the Supreme Personality of Godhead as a straight narration; he did not manufacture anything or add interpretation, but explained whatever he had heard from his spiritual master. Thus he accepted as bona fide the system of paramparā, or receiving the transcendental message in disciplic succession. Unless received by this bona fide process of hearing from a spiritual master, the statement of an ācārya or preceptor cannot be valid.

It is also stated here that although the demon Hiraṇyākṣa was unlimited in prowess, he was just like a doll for the Lord. A child breaks so many dolls without real endeavor. Similarly, although a demon may be very powerful and extraordinary in the eyes of an ordinary man in the material world, to the Lord, killing such a demon is no difficulty. He can kill millions of demons as simply as a child plays with dolls and breaks them.

TEXT 33

sūta uvāca
iti kauṣāravākhyātām
āśrutya bhagavat-kathām
kṣattānandaṁ paraṁ lebhe
mahā-bhāgavato dvija

SYNONYMS

sūtaḥ-Sūta Gosvāmī; uvāca-said; iti-thus; kauṣārava-from Maitreya (son of Kuṣāru); ākhyātām-told; āśrutya-having heard; bhagavat-kathām-the narration about the Lord; kṣattā-Vidura; ānandam-bliss; param-transcendental; lebhe-achieved; mahā-bhāgavataḥ-the great devotee; dvija-O brāhmaṇa (Śaunaka).

Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura] the great devotee of the Lord achieved transcendental bliss by hearing the narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kauṣārava [Maitreya], and he was very pleased.

If anyone wants to derive transcendental pleasure by hearing the pastimes of the Lord, he must hear from the authoritative source, as explained here. Maitreya heard the narration from his bona fide spiritual master, and Vidura also heard from Maitreya. One becomes an authority simply by presenting whatever he has heard from his spiritual master, and one who does not accept a bona fide spiritual master cannot be an authority. This is clearly explained here. If one wants to have transcendental pleasure, he must find a person with authority. It is also stated in the Bhāgavatam that simply by hearing from an authoritative source, with the ear and the heart, one can relish the pastimes of the Lord, otherwise it is not possible. Sanātana Gosvāmī, therefore, has especially warned that one should not hear anything about the personality of the Lord from the lips of a nondevotee. Nondevotees are considered to be like serpents; as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also. Lord Caitanya Mahāprabhu has warned that no description of the pastimes of the Lord should be heard from the Māyāvāda, or impersonalist, school. He has clearly said, māyāvādi-bhāṣya śunile haya sarva nāśa: if anyone hears the Māyāvādīs' interpretation of the pastimes of the Lord, or their interpretation of Bhagavad-gītā, Śrīmad-Bhāgavatam or any other Vedic literature, then he is doomed. Once one is associated with impersonalists, he can never understand the personal feature of the Lord and His transcendental pastimes.

Sūta Gosvāmī was speaking to the sages headed by Śaunaka, and therefore he addressed them in this verse as dvija, twice-born. The sages assembled in Naimiṣāraṇya hearing Śrīmad-Bhāgavatam from Sūta Gosvāmī were all brāhmaṇas, but to acquire the qualifications of a brāhmaṇa is not everything. Merely to be twice-born is not perfection. Perfection is attained when one hears the pastimes and activities of the Lord from a bona fide source.

TEXT 34

anyeṣāṁ puṇya-ślokānām
uddāma-yaśasāṁ satām
upaśrutya bhaven modaḥ
śrīvatsāṅkasya kiṁ punaḥ

SYNONYMS

anyeṣām-of others; puṇya-ślokānām-of pious reputation; uddāma-yaśasām-whose fame is spread everywhere; satām-of the devotees; upaśrutya-by hearing; bhavet-may arise; modaḥ-pleasure; śrīvatsa-aṅkasya-of the Lord, who bears the mark Śrīvatsa; kim punaḥ-what to speak of.

What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrīvatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

Bhāgavatam literally means the pastimes of the Lord and the Lord's devotees. For example, there are pastimes of Lord Kṛṣṇa and narrations of devotees like Prahlāda, Dhruva and Mahārāja Ambarīṣa. Both pastimes pertain to the Supreme Personality of Godhead because the devotees' pastimes are in relation with Him. The Mahābhārata, for example, the history of the Pāṇḍavas and their activities, is sacred because the Pāṇḍavas had a direct relationship with the Supreme Personality of Godhead.

TEXT 35

yo gajendraṁ jhaṣa-grastaṁ
dhyāyantaṁ caraṇāmbujam
krośantīnāṁ kareṇūnāṁ
kṛcchrato 'mocayad drutam

SYNONYMS

yaḥ-He who; gaja-indram-the king of elephants; jhaṣa-an alligator; grastam-attacked by; dhyāyantam-meditating upon; caraṇa-feet; ambujam-lotus; krośantīnām-while crying; kareṇūnām-the female elephants; kṛcchrataḥ-from danger; amocayat-delivered; drutam-quickly.

The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

The example of the elephant in danger who was saved by the Supreme Lord is especially cited here because even if one is an animal he can approach the Personality of Godhead in devotional service, whereas even a demigod cannot approach the Supreme Person unless he is a devotee.

TEXT 36

taṁ sukhārādhyam ṛjubhir
ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta
durārādhyam asādhubhiḥ

SYNONYMS

tam-unto Him; sukha-easily; ārādhyam-worshiped; ṛjubhiḥ-by the unpretentious; ananya-no other; śaraṇaiḥ-who take shelter; nṛbhiḥ-by men; kṛta-jñaḥ-grateful soul; kaḥ-what; na-not; seveta-would render service; durārādhyam-impossible to be worshiped; asādhubhiḥ-by the nondevotees.

What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord. Those who are actually thieves and rogues do not recognize or acknowledge the benedictions offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

TEXT 37

yo vai hiraṇyākṣa-vadhaṁ mahādbhutaṁ
vikrīḍitaṁ kāraṇa-sūkarātmanaḥ
śṛṇoti gāyaty anumodate 'ñjasā
vimucyate brahma-vadhād api dvijāḥ

SYNONYMS

yaḥ-he who; vai-indeed; hiraṇyākṣa-vadham-of the killing of Hiraṇyākṣa; mahā-adbhutam-most wonderful; vikrīḍitam-pastime; kāraṇa-for reasons like raising the earth from the ocean; sūkara-appearing in the form of a boar; ātmanaḥ-of the Supreme Personality of Godhead; śṛṇoti-hears; gāyati-chants; anumodate-takes pleasure; añjasā-at once; vimucyate-becomes freed; brahma-vadhāt-from the sin of killing a brāhmaṇa; api-even; dvijāḥ-O brāhmaṇas.

O brāhmaṇas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiraṇyākṣa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brāhmaṇa.

Since the Personality of Godhead is in the absolute position, there is no difference between His pastimes and His personality. Anyone who hears about the pastimes of the Lord associates with the Lord directly, and one who associates directly with the Lord is certainly freed from all sinful activities, even to the extent of the killing of a brāhmaṇa, which is considered the most sinful activity in the material world. One should be very eager to hear about the activities of the Lord from the bona fide source, the pure devotee. If one simply gives aural reception to the narration and accepts the glories of the Lord, then he is qualified. The impersonalist philosophers cannot understand the activities of the Lord. They think that all His activities are māyā; therefore they are called Māyāvādīs. Since everything to them is māyā, these narrations are not for them. Some impersonalists are reluctant to hear Śrīmad-Bhāgavatam, although many of them are now taking an interest in it just for monetary gain. Actually, however, they have no faith. On the contrary, they describe it in their own way. We should not hear, therefore, from the Māyāvādīs. We have to hear from Sūta Gosvāmī or Maitreya, who actually present the narrations as they are, and only then can we relish the pastimes of the Lord; otherwise the effects on the neophyte audience will be poisonous.

TEXT 38

etan mahā-puṇyam alaṁ pavitraṁ
dhanyaṁ yaśasyaṁ padam āyur-āśiṣām
prāṇendriyāṇāṁ yudhi śaurya-vardhanaṁ
nārāyaṇo 'nte gatir aṅga śṛṇvatām

SYNONYMS

etat-this narrative; mahā-puṇyam-conferring great merit; alam-very; pavitram-sacred; dhanyam-conferring wealth; yaśasyam-bearing fame; padam-the receptacle; āyuḥ-of longevity; āśiṣām-of the objects of one's desire; prāṇa-of the vital organs; indriyāṇām-of the organs of action; yudhi-on the field of battle; śaurya-the strength; vardhanam-increasing; nārāyaṇaḥ-Lord Nārāyaṇa; ante-at the end of life; gatiḥ-shelter; aṅga-O dear Śaunaka; śṛṇvatām-of those who listen.

This most sacred narrative confers extraordinary merit, wealth, fame, longevity, and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.

Devotees are generally attracted by the narratives of the pastimes of the Lord, and even though they do not prosecute austerities or meditation, this very process of hearing attentively about the pastimes of the Lord will endow them with innumerable benefits, such as wealth, fame, longevity and other desirable aims of life. If one continues to hear Śrīmad-Bhāgavatam, which is full of narratives of the pastimes of the Lord, at the end of this life, one is sure to be transferred to the eternal, transcendental abode of the Lord. Thus hearers are benefited both ultimately and for as long as they are in the material world. That is the supreme, sublime result of engaging in devotional service. The beginning of devotional service is to spare some time and listen to Śrīmad-Bhāgavatam from the right source. Lord Caitanya Mahāprabhu also recommended five items of devotional service, namely to serve the devotees of the Lord, to chant Hare Kṛṣṇa, to hear Śrīmad-Bhāgavatam, to worship the Deity of the Lord and to live in a place of pilgrimage. Just performing these five activities can deliver one from the miserable condition of material life.

Thus end the Bhaktivedanta purports of the Third Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Hiraṇyākṣa."

20.4.20 Chapter Twenty

Conversation Between Maitreya and Vidura

TEXT 1

śaunaka uvāca
mahīṁ pratiṣṭhām adhyasya

saute svāyambhuvo manuḥ
kāny anvatiṣṭhad dvārāṇi
mārgāyāvara-janmanām

SYNONYMS

śaunakaḥ-Śaunaka; uvāca-said; mahīm-the earth; pratiṣṭhām-situated; adhyasya-having secured; saute-O Sūta Gosvāmī; svāyambhuvaḥ-Svāyambhuva; manuḥ-Manu; kāni-what; anvatiṣṭhat-performed; dvārāṇi-ways; mārgāya-to get out; avara-later; janmanām-of those to be born.

Śrī Śaunaka inquired: O Sūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?

The appearance of the Lord as the first boar incarnation occurred during the time of Svāyambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 x 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus within one day of Brahmā. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls, who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Śaunaka Ṛṣi, therefore, inquired from Sūta Gosvāmī: "What did Svāyambhuva Manu do after the reinstatement of the earth in its orbital situation?"

TEXT 2

kṣattā mahā-bhāgavataḥ
kṛṣṇasyaikāntikaḥ suhṛt
yas tatyājāgrajaṁ kṛṣṇe
sāpatyam aghavān iti

SYNONYMS

kṣattā-Vidura; mahā-bhāgavataḥ-a great devotee of the Lord; kṛṣṇasya-of Lord Kṛṣṇa; ekāntikaḥ-unalloyed devotee; suhṛt-intimate friend; yaḥ-he who; tatyāja-abandoned; agra-jam-his elder brother (King Dhṛtarāṣṭra); kṛṣṇe-toward Kṛṣṇa; sa-apatyam-along with his one hundred sons; agha-vān-offender; iti-thus.

Śaunaka Ṛṣi inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

The incident referred to here is that Vidura left the protection of his elder brother Dhṛtarāṣṭra, went traveling everywhere to sacred places and met Maitreya at Hardwar. Śaunaka Ṛṣi here inquires about the topics of the conversation between Maitreya Ṛṣi and Vidura. Vidura's qualification was that he was not only a friend of the Lord but also a great devotee. When Kṛṣṇa tried to stop the war and mitigate the misunderstanding between the cousin-brothers, they refused to accept His counsel; therefore Kṣattā, or Vidura, was unsatisfied with them, and he left the palace. As a devotee, Vidura showed by example that anywhere that Kṛṣṇa is not honored is a place unfit for human habitation. A devotee may be tolerant regarding his own interests, but he should not be tolerant when there is misbehavior toward the Lord or the Lord's devotee. Here the word aghavān is very significant, for it indicates that the Kauravas, Dhṛtarāṣṭra's sons, lost the war because of being sinful in disobeying the instructions of Kṛṣṇa.

TEXT 3

dvaipāyanād anavaro
mahitve tasya dehajaḥ
sarvātmanā śritaḥ kṛṣṇaṁ
tat-parāṁś cāpy anuvrataḥ

SYNONYMS

dvaipāyanāt-from Vyāsadeva; anavaraḥ-in no way inferior; mahitve-in greatness; tasya-his (Vyāsa's); deha-jaḥ-born of his body; sarva-ātmanā-with all his heart; śritaḥ-took shelter; kṛṣṇam-Lord Kṛṣṇa; tat-parān-those devoted to Him; ca-and; api-also; anuvrataḥ-followed.

Vidura was born from the body of Veda-vyāsa and was not less than he. Thus he accepted the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.

The history of Vidura is that he was born of a śūdra mother, but his seminal father was Vyāsadeva; thus he was not less than Vyāsadeva in any respect. Since he was born of a great father, who was supposed to be an incarnation of Nārāyaṇa and who composed all the Vedic literatures, Vidura was also a great personality. He accepted Kṛṣṇa as his worshipable Lord and followed His instructions wholeheartedly.

TEXT 4

kim anvapṛcchan maitreyaṁ
virajās tīrtha-sevayā
upagamya kuśāvarta
āsīnaṁ tattva-vittamam

SYNONYMS

kim-what; anvapṛcchat-inquired; maitreyam-from the sage Maitreya; virajāḥ-Vidura, who was without material contamination; tīrtha-sevayā-by visiting sacred places; upagamya-having met; kuśāvarte-at Kuśāvarta (Haridvāra, or Hardwar); āsīnam-who was abiding; tattva-vit-tamam-the foremost knower of the science of spiritual life.

Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage who knew the science of spiritual life, and he inquired from him. Śaunaka Ṛṣi therefore asked: What more did Vidura inquire from Maitreya?

Here the words virajās tīrtha-sevayā refer to Vidura, who was completely cleansed of all contamination by traveling to places of pilgrimage. In India there are hundreds of sacred places of pilgrimage, of which Prayāga, Hardwar, Vṛndāvana and Rāmeśvaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vṛndāvana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Kṛṣṇa and Rādhā. That we have actually seen and experienced. It is recommended in the śāstras that after retiring from active life and accepting the vānaprastha (retired) order, one should travel everywhere to places of pilgrimage in order to purify himself. Vidura completely discharged this duty, and at last he reached Kuśāvarta, or Hardwar, where the sage Maitreya was sitting.

Another significant point is that one must go to sacred places not only to take bath there but to search out great sages like Maitreya and take instructions from them. If one does not do so, his traveling to places of pilgrimage is simply a waste of time. Narottama dāsa Ṭhākura, a great ācārya of the Vaiṣṇava sect, has, for the present, forbidden us to go to such places of pilgrimage because in this age, the times having so changed, a sincere person may have a different impression on seeing the behavior of the present residents of the pilgrimage sites. He has recommended that instead of taking the trouble to travel to such places, one should concentrate his mind on Govinda, and that will help him. Of course, to concentrate one's mind on Govinda in any place is a path meant for those who are the most spiritually advanced; it is not for ordinary persons. Ordinary persons may still derive benefit from traveling to holy places like Prayāga, Mathurā, Vṛndāvana and Hardwar.

It is recommended in this verse that one find a person who knows the science of God, or a tattva-vit. Tattva-vit means ”one who knows the Absolute Truth.” There are many pseudotranscendentalists, even at places of pilgrimage. Such men are always present, and one has to be intelligent enough to find the actual person to be consulted; then one's attempt to progress by traveling to different holy places will be successful. One has to be freed from all contamination, and at the same time he has to find a person who knows the science of Kṛṣṇa. Kṛṣṇa helps a sincere person; as stated in the Caitanya-caritāmṛta, guru-kṛṣṇa-prasāde: by the mercy of the spiritual master and Kṛṣṇa, one attains the path of salvation, devotional service. If one sincerely searches for spiritual salvation, then Kṛṣṇa, being situated in everyone's heart, gives him the intelligence to find a suitable spiritual master. By the grace of a spiritual master like Maitreya, one gets the proper instruction and advances in his spiritual life.

TEXT 5

tayoḥ saṁvadatoḥ sūta
pravṛttā hy amalāḥ kathāḥ
āpo gāṅgā ivāgha-ghnīr
hareḥ pādāmbujāśrayāḥ

SYNONYMS

tayoḥ-while the two (Maitreya and Vidura); saṁvadatoḥ-were conversing; sūta-O Sūta; pravṛttāḥ-arose; hi-certainly; amalāḥ-spotless; kathāḥ-narrations; āpaḥ-waters; gāṅgāḥ-of the River Ganges; iva-like; agha-ghnīḥ-vanquishing all sins; hareḥ-of the Lord; pāda-ambuja-the lotus feet; āśrayāḥ-taking shelter.

Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.

The water of the Ganges is purified because it pours forth from the lotus feet of the Lord. Similarly, Bhagavad-gītā is as good as the water of the Ganges because it is spoken from the mouth of the Supreme Lord. So it is with any topic on the pastimes of the Lord or the characteristics of His transcendental activities. The Lord is absolute; there is no difference between His words, His perspiration or His pastimes. The water of the Ganges, the narrations of His pastimes and the words spoken by Him are all on the absolute platform, and thus taking shelter of any one of them is equally good. Śrīla Rūpa Gosvāmī has enunciated that anything in relationship with Kṛṣṇa is on the transcendental platform. If we can dovetail all our activities in relationship with Kṛṣṇa, then we do not stand on the material platform, but always on the spiritual platform.

TEXT 6

tā naḥ kīrtaya bhadraṁ te
kīrtanyodāra-karmaṇaḥ
rasajñaḥ ko nu tṛpyeta
hari-līlāmṛtaṁ piban

SYNONYMS

tāḥ-those talks; naḥ-to us; kīrtaya-narrate; bhadram te-may all good come unto you; kīrtanya-should be chanted; udāra-liberal; karmaṇaḥ-activities; rasa-jñaḥ-a devotee who can appreciate mellow tastes; kaḥ-who; nu-indeed; tṛpyeta-would feel satisfied; hari-līlā-amṛtam-the nectar of the pastimes of the Lord; piban-drinking.

O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

The narration of the pastimes of the Lord, which are always enacted on the transcendental platform, should be received with all respect by devotees. Those who are actually on the transcendental platform are never satiated by hearing the continuous narration of the pastimes of the Lord. For example, if any self-realized soul reads from Bhagavad-gītā, he will never feel satiated. The narrations of Bhagavad-gītā and Śrīmad-Bhāgavatam may be read thousands and thousands of times, and still, without fail, new aspects of the subject matter will be relished by the devotee.

TEXT 7

evam ugraśravāḥ pṛṣṭa
ṛṣibhir naimiṣāyanaiḥ
bhagavaty arpitādhyātmas

tān āha śrūyatām iti

SYNONYMS

evam-thus; ugraśravāḥ-Sūta Gosvāmī; pṛṣṭaḥ-being asked; ṛṣibhiḥ-by the sages; naimiṣa-ayanaiḥ-who were assembled in the forest of Naimiṣa; bhagavati-unto the Lord; arpita-dedicated; adhyātmaḥ-his mind; tān-to them; āha-said; śrūyatām-just hear; iti-thus.

On being asked to speak by the great sages of Naimiṣāraṇya, the son of Romaharṣaṇa, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

TEXT 8

sūta uvāca
harer dhṛta-kroḍa-tanoḥ sva-māyayā
niśamya gor uddharaṇaṁ rasātalāt
līlāṁ hiraṇyākṣam avajñayā hataṁ
sañjāta-harṣo munim āha bhārataḥ

SYNONYMS

sūtaḥ uvāca-Sūta said; hareḥ-of the Lord; dhṛta-who had assumed; kroḍa-of a boar; tanoḥ-body; sva-māyayā-by His divine potency; niśamya-having heard; goḥ-of the earth; uddharaṇam-uplifting; rasātalāt-from the bottom of the ocean; līlām-sport; hiraṇyākṣam-the demon Hiraṇyākṣa; avajñayā-neglectfully; hatam-killed; sañjāta-harṣaḥ-being overjoyed; munim-to the sage (Maitreya); āha-said; bhārataḥ-Vidura.

Sūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiraṇyākṣa. Vidura then spoke to the sage as follows.

It is stated here that the Lord assumed the form of a boar by His own potency. His form is not actually the form of a conditioned soul. A conditioned soul is forced to accept a particular type of body by the higher authority of material laws, but here it is clearly said that the Lord was not forced to accept the form of a boar by the external power. In Bhagavad-gītā the same fact is confirmed; when the Lord descends to this earth, He assumes a form by His own internal potency. The form of the Lord, therefore, can never consist of material energy. The Māyāvāda version that when Brahman assumes a form the form is accepted from māyā is not acceptable, because although māyā is superior to the conditioned soul, she is not superior to the Supreme Personality of Godhead; she is under the control of the Supreme Godhead, as confirmed in Bhagavad-gītā. Māyā is under His superintendence; māyā cannot overcome the Lord. The Māyāvāda idea that the living entity is the Supreme Absolute Truth but has become covered by māyā is invalid, because māyā cannot be so great that it can cover the Supreme. The covering capacity can be employed on the part and parcel of Brahman, not on the Supreme Brahman.

TEXT 9

vidura uvāca
prajāpati-patiḥ sṛṣṭvā
prajā-sarge prajāpatīn
kim ārabhata me brahman
prabrūhy avyakta-mārga-vit

SYNONYMS

viduraḥ uvāca-Vidura said; prajāpati-patiḥ-Lord Brahmā; sṛṣṭvā-after creating; prajā-sarge-for the purpose of creating living beings; prajāpatīn-the Prajāpatis; kim-what; ārabhata-started; me-to me; brahman-O holy sage; prabrūhi-tell; avyakta-mārga-vit-knower of that which we do not know.

Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the Prajāpatis, the progenitors of living beings?

Significant here is the word avyakta-mārga-vit, "one who knows that which is beyond our perception." To know matters beyond one's perception, one has to learn from a superior authority in the line of disciplic succession. Just to know who is our father is beyond our perception. For that, the mother is the authority. Similarly, we have to understand everything beyond our perception from the authority who actually knows. The first avyakta-mārga-vit, or authority, is Brahmā, and the next authority in disciplic succession is Nārada. Maitreya Ṛṣi belongs to that disciplic succession, so he also is avyakta-mārga-vit. Anyone in the bona fide line of disciplic succession is avyakta-mārga-vit, a personality who knows that which is beyond ordinary perception.

TEXT 10

ye marīcy-ādayo viprā
yas tu svāyambhuvo manuḥ
te vai brahmaṇa ādeśāt
katham etad abhāvayan

SYNONYMS

ye-those; marīci-ādayaḥ-great sages headed by Marīci; viprāḥ-brāhmaṇas; yaḥ-who; tu-indeed; svāyambhuvaḥ manuḥ-and Svāyambhuva Manu; te-they; vai-indeed; brahmaṇaḥ-of Lord Brahmā; ādeśāt-by the order; katham-how; etat-this universe; abhāvayan-evolved.

Vidura inquired: How did the Prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?

TEXT 11

sa-dvitīyāḥ kim asṛjan
svatantrā uta karmasu
āho svit saṁhatāḥ sarva

idaṁ sma samakalpayan

SYNONYMS

sa-dvitīyāḥ-with their wives; kim-whether; asṛjan-created; sva-tantrāḥ-remaining independent; uta-or; karmasu-in their actions; āho svit-or else; saṁhatāḥ-jointly; sarve-all the Prajāpatis; idam-this; sma samakalpayan-produced.

Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

TEXT 12

maitreya uvāca
daivena durvitarkyeṇa
pareṇānimiṣeṇa ca
jāta-kṣobhād bhagavato
mahān āsīd guṇa-trayāt

SYNONYMS

maitreyaḥ uvāca-Maitreya said; daivena-by superior management known as destiny; durvitarkyeṇa-beyond empiric speculation; pareṇa-by Mahā-Viṣṇu; animiṣeṇa-by the potency of eternal time; ca-and; jāta-kṣobhāt-the equilibrium was agitated; bhagavataḥ-of the Personality of Godhead; mahān-the total material elements (the mahat-tattva); āsīt-were produced; guṇa-trayāt-from the three modes of nature.

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu and by the force of time, the total material elements were produced.

The cause of the material creation is described here very lucidly. The first cause is daiva, or the destiny of the conditioned soul. The material creation exists for the conditioned soul who wanted to become a false lord for sense enjoyment. One cannot trace out the history of when the conditioned soul first desired to lord it over material nature, but in Vedic literature we always find that the material creation is meant for the sense enjoyment of the conditioned soul. There is a nice verse which says that the sum and substance of the conditioned soul's sense enjoyment is that as soon as he forgets his primary duty, to render service to the Lord, he creates an atmosphere of sense enjoyment, which is called māyā; that is the cause of material creation.

Another word used here is durvitarkyeṇa. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there. Material nature is an atmosphere meant only for the sense enjoyment of the conditioned soul, and it is created by the Personality of Godhead. It is mentioned here that in the beginning of the creation the material nature, or prakṛti, is agitated by the Personality of Godhead, Viṣṇu. There are three Viṣṇus mentioned. One is Mahā-Viṣṇu, another is Garbhodakaśāyī Viṣṇu, and the third is Kṣīrodakaśāyī Viṣṇu. The First Canto of Śrīmad-Bhāgavatam discusses all these three Viṣṇus, and here also it is confirmed that Viṣṇu is the cause of creation. From Bhagavad-gītā also we learn that prakṛti begins to work and is still working under Kṛṣṇa's, or Viṣṇu's, glance of superintendence, but the Supreme Personality of Godhead is unchangeable. One should not mistakenly think that because the creation emanates from the Supreme Personality of Godhead, He has therefore transformed into this material cosmic manifestation. He exists in His personal form always, but the cosmic manifestation takes place by His inconceivable potency. The workings of that energy are difficult to comprehend, but it is understood from Vedic literature that the conditioned soul creates his own destiny and is offered a particular body by the laws of nature under the superintendence of the Supreme Personality of Godhead, who always accompanies him as Paramātmā.

TEXT 13

rajaḥ-pradhānān mahatas
tri-liṅgo daiva-coditāt
jātaḥ sasarja bhūtādir
viyad-ādīni pañcaśaḥ

SYNONYMS

rajaḥ-pradhānāt-in which the element of rajas, or passion, predominates; mahataḥ-from the mahat-tattva; tri-liṅgaḥ-of three kinds; daiva-coditāt-impelled by superior authority; jātaḥ-was born; sasarja-evolved; bhūta-ādiḥ-the false ego (origin of the material elements); viyat-the ether; ādīni-beginning with; pañcaśaḥ-in groups of five.

As impelled by the destiny of the jīva, the false ego, which is of three kinds, evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.

The primordial matter, or prakṛti, material nature, consisting of three modes, generates four groups of five. The first group is called elementary and consists of earth, water, fire, air and ether. The second group of five is called tan-mātra, referring to the subtle elements (sense objects): sound, touch, form, taste and smell. The third group is the five sense organs for acquiring knowledge: eyes, ears, nose, tongue and skin. The fourth group is the five working senses: speech, hands, feet, anus and genitals. Some say that there are five groups of five. One group is the sense objects, one is the five elements, one is the five sense organs for acquiring knowledge, another is the senses for working, and the fifth group is the five deities who control these divisions.

TEXT 14

tāni caikaikaśaḥ sraṣṭum
asamarthāni bhautikam
saṁhatya daiva-yogena
haimam aṇḍam avāsṛjan

SYNONYMS

tāni-those elements; ca-and; eka-ekaśaḥ-separately; sraṣṭum-to produce; asamarthāni-unable; bhautikam-the material universe; saṁhatya-having combined; daiva-yogena-with the energy of the Supreme Lord; haimam-shining like gold; aṇḍam-globe; avāsṛjan-produced.

Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

TEXT 15

so 'śayiṣṭābdhi-salile
āṇḍakośo nirātmakaḥ
sāgraṁ vai varṣa-sāhasram
anvavātsīt tam īśvaraḥ

SYNONYMS

saḥ-it; aśayiṣṭa-lay; abdhi-salile-on the waters of the Causal Ocean; āṇḍa-kośaḥ-egg; nirātmakaḥ-in an unconscious state; sāgram-a little more than; vai-in fact; varṣa-sāhasram-a thousand years; anvavātsīt-became situated; tam-in the egg; īśvaraḥ-the Lord.

For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakaśāyī Viṣṇu.

From this verse it appears that all the universes are floating in the Causal Ocean.

TEXT 16

tasya nābher abhūt padmaṁ
sahasrārkoru-dīdhiti
sarva-jīvanikāyauko
yatra svayam abhūt svarāṭ

SYNONYMS

tasya-of the Lord; nābheḥ-from the navel; abhūt-sprouted up; padmam-a lotus; sahasra-arka-a thousand suns; uru-more; dīdhiti-with dazzling splendor; sarva-all; jīva-nikāya-resting place of conditioned souls; okaḥ-place; yatra-where; svayam-himself; abhūt-emanated; sva-rāṭ-the omnipotent (Lord Brahmā).

From the navel of the Personality of Godhead Garbhodakaśāyī Viṣṇu sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā

It appears from this verse that the conditioned souls who rested within the body of the Personality of Godhead after the dissolution of the last creation came out in the sum total form of the lotus. This is called hiraṇyagarbha. The first living entity to come out was Lord Brahmā, who is independently able to create the rest of the manifested universe. The lotus is described here as effulgent as the glare of a thousand suns. This indicates that the living entities, as parts and parcels of the Supreme Lord, are also of the same quality, since the Lord also diffuses His bodily glare, known as brahmajyoti. The description of Vaikuṇṭhaloka, as stated in Bhagavad-gītā and other Vedic literatures, is confirmed herewith. In Vaikuṇṭha, the spiritual sky, there is no need of sunshine, moonshine, electricity or fire. Every planet there is self-effulgent like the sun.

TEXT 17

so 'nuviṣṭo bhagavatā
yaḥ śete salilāśaye
loka-saṁsthāṁ yathā pūrvaṁ
nirmame saṁsthayā svayā

SYNONYMS

saḥ-Lord Brahmā; anuviṣṭaḥ-was entered; bhagavatā-by the Lord; yaḥ-who; śete-sleeps; salila-āśaye-on the Garbhodaka Ocean; loka-saṁsthām-the universe; yathā pūrvam-as previously; nirmame-created; saṁsthayā-by intelligence; svayā-his own.

When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

At a certain time, the Personality of Godhead, Kāraṇodakaśāyī Viṣṇu, lies in the Kāraṇa Ocean and produces many thousands of universes from His breathing; then He enters again into each and every universe as Garbhodakaśāyī Viṣṇu and fills up half of each universe with His own perspiration. The other half of the universe remains vacant, and that vacant region is called outer space. Then the lotus flower sprouts from His abdomen and produces the first living creature, Brahmā. Then again, as Kṣīrodakaśāyī Viṣṇu, the Lord enters into the heart of every living entity, including Brahmā. This is confirmed in Bhagavad-gītā, Fifteenth Chapter. The Lord says, "I am seated in everyone's heart, and by Me are remembrance and forgetfulness made possible." As the witness of the activities of the individual entities, the Lord gives each one remembrance and intelligence to act according to his desire at the time he was annihilated in his last birth in the last millennium. This intelligence is invoked according to one's own capacity, or by the law of karma.

Brahmā was the first living entity, and he was empowered by the Supreme Lord to act in charge of the mode of passion; therefore, he was given the required intelligence, which is so powerful and extensive that he is almost independent of the control of the Supreme Personality of Godhead. Just as a highly posted manager is almost as independent as the owner of a firm, Brahmā is described here as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahmā, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. There are many scientists and great workers in this material world who have wonderful creative force, but they act and create only according to the direction of the Supreme Lord. A scientist may create many wonderful inventions by the direction of the Lord, but it is not possible for him to overcome the stringent laws of material nature by his intelligence, nor is it possible to acquire such intelligence from the Lord, for the Lord's supremacy would then be hampered. It is stated in this verse that Brahmā created the universe as it was before. This means that he created everything by the same name and form as in the previous cosmic manifestation.

TEXT 18

sasarja cchāyayāvidyāṁ

pañca-parvāṇam agrataḥ
tāmisram andha-tāmisraṁ
tamo moho mahā-tamaḥ

SYNONYMS

sasarja-created; chāyayā-with his shadow; avidyām-ignorance; pañca-parvāṇam-five varieties; agrataḥ-first of all; tāmisram-tāmisra; andha-tāmisram-andha-tāmisra; tamaḥ-tamas; mohaḥ-moha; mahā-tamaḥ-mahā-tamas, or mahā-moha.

First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahā-moha.

The conditioned souls, or living entities who come to the material world to enjoy sense gratification, are covered in the beginning by five different conditions. The first condition is a covering of tāmisra, or anger. Constitutionally, each and every living entity has minute independence; it is misuse of that minute independence for the conditioned soul to think that he can also enjoy like the Supreme Lord or to think, "Why shall I not be a free enjoyer like the Supreme Lord?" This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tāmisra. Even in the field of spiritual realization, this tāmisra mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower-grade mentality of tāmisra continues.

Andha-tāmisra involves considering death to be the ultimate end. The atheists generally think that the body is the self and that everything is therefore ended with the end of the body. Thus they want to enjoy material life as far as possible during the existence of the body. Their theory is: "As long as you live, you should live prosperously. Never mind whether you commit all kinds of so-called sins. You must eat sumptuously. Beg, borrow and steal, and if you think that by stealing and borrowing you are being entangled in sinful activities for which you will have to pay, then just forget that misconception because after death everything is finished. No one is responsible for anything he does during his life." This atheistic conception of life is killing human civilization, for it is without knowledge of the continuation of eternal life.

This andha-tāmisra ignorance is due to tamas. The condition of not knowing anything about the spirit soul is called tamas. This material world is also generally called tamas because ninety-nine percent of its living entities are ignorant of their identity as soul. Almost everyone is thinking that he is this body; he has no information of the spirit soul. Guided by this misconception, one always thinks, "This is my body, and anything in relationship with this body is mine." For such misguided living entities, sex life is the background of material existence. Actually, the conditioned souls, in ignorance in this material world, are simply guided by sex life, and as soon as they get the opportunity for sex life, they become attached to so-called home, motherland, children, wealth and opulence. As these attachments increase, moha, or the illusion of the bodily concept of life, also increases. Thus the idea that "I am this body, and everything belonging to this body is mine" also increases, and as the whole world is put into moha, sectarian societies, families and nationalities are created, and they fight with one another. Mahā-moha means to be mad after material enjoyment. Especially in this age of Kali, everyone is overwhelmed by the madness to accumulate paraphernalia for material enjoyment. These definitions are very nicely given in Viṣṇu Purāṇa, wherein it is said:

tamo 'viveko mohaḥ syād
antaḥ-karaṇa-vibhramaḥ
mahā-mohas tu vijñeyo
grāmya-bhoga-sukhaiṣaṇā
maraṇaṁ hy andha-tāmisraṁ
tāmisraṁ krodha ucyate
avidyā pañca-parvaiṣā
prādurbhūtā mahātmanaḥ

TEXT 19

visasarjātmanaḥ kāyaṁ
nābhinandaṁs tamomayam
jagṛhur yakṣa-rakṣāṁsi
rātriṁ kṣut-tṛṭ-samudbhavām

SYNONYMS

visasarja-threw off; ātmanaḥ-his own; kāyam-body; na-not; abhinandan-being pleased; tamaḥ-mayam-made of ignorance; jagṛhuḥ-took possession; yakṣa-rakṣāṁsi-the Yakṣas and Rākṣasas; rātrim-night; kṣut-hunger; tṛṭ-thirst; samudbhavām-the source.

Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body, which continued to exist in the form of night. Night is the source of hunger and thirst.

TEXT 20

kṣut-tṛḍbhyām upasṛṣṭās te
taṁ jagdhum abhidudruvuḥ
mā rakṣatainaṁ jakṣadhvam
ity ūcuḥ kṣut-tṛḍ-arditāḥ

SYNONYMS

kṣut-tṛḍbhyām-by hunger and thirst; upasṛṣṭāḥ-were overcome; te-the demons (Yakṣas and Rākṣasas); tam-Lord Brahmā; jagdhum-to eat; abhidudruvuḥ-ran toward; mā-do not; rakṣata-spare; enam-him; jakṣadhvam-eat; iti-thus; ūcuḥ-said; kṣut-tṛṭ-arditāḥ-afflicted by hunger and thirst.

Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, "Spare him not! Eat him up!"

The representatives of the Yakṣas and Rākṣasas still exist in some countries of the world. It is understood that such uncivilized men take pleasure in killing their own grandfathers and holding a "love feast" by roasting the bodies.

TEXT 21

devas tān āha saṁvigno
mā māṁ jakṣata rakṣata
aho me yakṣa-rakṣāṁsi
prajā yūyaṁ babhūvitha

SYNONYMS

devaḥ-Lord Brahmā; tān-to them; āha-said; saṁvignaḥ-being anxious; mā-do not; mām-me; jakṣata-eat; rakṣata-protect; aho-oh; me-my; yakṣa-rakṣāṁsi-O Yakṣas and Rākṣasas; prajāḥ-sons; yūyam-you; babhūvitha-were born.

Brahmā, the head of the demigods, full of anxiety, asked them, "Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas."

The demons who were born from the body of Brahmā were called Yakṣas and Rākṣasas because some of them cried that Brahmā should be eaten and the others cried that he should not be protected. The ones who said that he should be eaten were called Yakṣas, and the ones who said that he should not be protected became Rākṣasas, man-eaters. The two, Yakṣas and Rākṣasas, are the original creation by Brahmā and are represented even until today in the uncivilized men who are scattered all over the universe. They are born of the mode of ignorance, and therefore, because of their behavior, they are called Rākṣasas, or man-eaters.

TEXT 22

devatāḥ prabhayā yā yā
dīvyan pramukhato 'sṛjat
te ahārṣur devayanto
visṛṣṭāṁ tāṁ prabhām ahaḥ

SYNONYMS

devatāḥ-the demigods; prabhayā-with the glory of light; yāḥ yāḥ-those who; dīvyan-shining; pramukhataḥ-chiefly; asṛjat-created; te-they; ahārṣuḥ-took possession of; devayantaḥ-being active; visṛṣṭām-separated; tām-that; prabhām-effulgent form; ahaḥ-daytime.

He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yakṣas and Rākṣasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

TEXT 23

devo 'devāñ jaghanataḥ
sṛjati smātilolupān
ta enaṁ lolupatayā
maithunāyābhipedire

SYNONYMS

devaḥ-Lord Brahmā; adevān-demons; jaghanataḥ-from his buttocks; sṛjati sma-gave birth; ati-lolupān-excessively fond of sex; te-they; enam-Lord Brahmā; lolupatayā-with lust; maithunāya-for copulation; abhipedire-approached.

Lord Brahmā then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

Sex life is the background of material existence. Here also it is repeated that demons are very fond of sex life. The more one is free from the desires for sex, the more he is promoted to the level of the demigods; the more one is inclined to enjoy sex, the more he is degraded to the level of demoniac life.

TEXT 24

tato hasan sa bhagavān
asurair nirapatrapaiḥ
anvīyamānas tarasā
kruddho bhītaḥ parāpatat

SYNONYMS

tataḥ-then; hasan-laughing; saḥ bhagavān-the worshipful Lord Brahmā; asuraiḥ-by the demons; nirapatrapaiḥ-shameless; anvīyamānaḥ-being followed; tarasā-in great haste; kruddhaḥ-angry; bhītaḥ-being afraid; parāpatat-ran away.

The worshipful Brahmā first laughed at their stupidity, but finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.

Sexually inclined demons have no respect even for their father, and the best policy for a saintly father like Brahmā is to leave such demoniac sons.

TEXT 25

sa upavrajya varadaṁ
prapannārti-haraṁ harim
anugrahāya bhaktānām
anurūpātma-darśanam

SYNONYMS

saḥ-Lord Brahmā; upavrajya-approaching; vara-dam-the bestower of all boons; prapanna-of those taking shelter at His lotus feet; ārti-distress; haram-who dispels; harim-Lord Śrī Hari; anugrahāya-for showing mercy; bhaktānām-to His devotees; anurūpa-in suitable forms; ātma-darśanam-who manifests Himself.

He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

Here the words bhaktānām anurūpātma-darśanam mean that the Personality of Godhead manifests His multiforms according to the desires of the devotees. For example, Hanumānjī (Vajrāṅgajī) wanted to see the form of the Lord as the Personality of Godhead Rāmacandra, whereas other Vaiṣṇavas want to see the form of Rādhā-Kṛṣṇa, and still other devotees want to see the Lord in the form of Lakṣmī-Nārāyaṇa. The Māyāvādī philosophers think that although all these forms are assumed by the Lord just as the devotees desire to see Him, actually He is impersonal. From Brahma-saṁhitā, however, we can understand that this is not so, for the Lord has multiforms. It is said in the Brahma-saṁhitā, advaitam acyutam. The Lord does not appear before the devotee because of the devotee's imagination. Brahma-saṁhitā further explains that the Lord has innumerable forms: rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]. He exists in millions and millions of forms. There are 8,400,000 spieces of living entities, but the incarnations of the Supreme Lord are innumerable. In the Bhāgavatam it is stated that as the waves in the sea cannot be counted but appear and disappear continually, the incarnations and forms of the Lord are innumerable. A devotee is attached to a particular form, and it is that form which he worships. We have just described the first appearance of the boar within this universe. There are innumerable universes, and somewhere or other the boar form is now existing. All the forms of the Lord are eternal. It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the Rāmāyaṇa, Hanumān, the great devotee of Rāma, said, "I know that there is no difference between the Sītā-Rāma and Lakṣmī-Nārāyaṇa forms of the Supreme Personality of Godhead, but nevertheless, the form of Rāma and Sītā has absorbed my affection and love. Therefore I want to see the Lord in the forms of Rāma and Sītā." Similarly, the Gauḍīya Vaiṣṇava loves the forms of Rādhā and Kṛṣṇa, and Kṛṣṇa and Rukmiṇī at Dvārakā. The words bhaktānām anurūpātma-darśanam mean that the Lord is always pleased to favor the devotee in the particular form in which the devotee wants to worship and render service unto Him. In this verse it is stated that Brahmā approached Hari, the Supreme Personality of Godhead. This form of the Lord is Kṣīrodakaśāyī Viṣṇu. Whenever there is some trouble and Brahmā has to approach the Lord, he can approach Kṣīrodakaśāyī Viṣṇu, and it is the grace of the Lord that whenever Brahmā approaches about disturbances in the universe, the Lord gives him relief in so many ways.

TEXT 26

pāhi māṁ paramātmaṁs te
preṣaṇenāsṛjaṁ prajāḥ
tā imā yabhituṁ pāpā
upākrāmanti māṁ prabho

SYNONYMS

pāhi-protect; mām-me; parama-ātman-O Supreme Lord; te-Your; preṣaṇena-by order; asṛjam-I created; prajāḥ-living beings; tāḥ imāḥ-those very persons; yabhitum-to have sex; pāpāḥ-sinful beings; upākrāmanti-are approaching; mām-me; prabho-O Lord.

Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.

It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahmā. In other words, the homosexual appetite of a man for another man is demoniac and is not for any sane male in the ordinary course of life.

TEXT 27

tvam ekaḥ kila lokānāṁ
kliṣṭānāṁ kleśa-nāśanaḥ
tvam ekaḥ kleśadas teṣām
anāsanna-padāṁ tava

SYNONYMS

tvam-You; ekaḥ-alone; kila-indeed; lokānām-of the people; kliṣṭānām-afflicted with miseries; kleśa-the distresses; nāśanaḥ-relieving; tvam ekaḥ-You alone; kleśa-daḥ-inflicting distress; teṣām-on those; anāsanna-not taken shelter; padām-feet; tava-Your.

My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

The words kleśadas teṣām anāsanna-padāṁ tava indicate that the Lord has two concerns. The first is to give protection to persons who take shelter of His lotus feet, and the second is to give trouble to those who are always demoniac and who are inimical toward the Lord. Māyā's function is to give afflictions to the nondevotees. Here Brahmā said, "You are the protector of the surrendered souls; therefore I surrender unto Your lotus feet. Please give me protection from these demons."

TEXT 28

so 'vadhāryāsya kārpaṇyaṁ
viviktādhyātma-darśanaḥ
vimuñcātma-tanuṁ ghorām
ity ukto vimumoca ha

SYNONYMS

saḥ-the Supreme Lord, Hari; avadhārya-perceiving; asya-of Lord Brahmā; kārpaṇyam-the distress; vivikta-without a doubt; adhyātma-minds of others; darśanaḥ-one who can see; vimuñca-cast off; ātma-tanum-your body; ghorām-impure; iti uktaḥ-thus commanded; vimumoca ha-Lord Brahmā threw it off.

The Lord, who can distinctly see the minds of others, perceived Brahmā's distress and said to him: "Cast off this impure body of yours." Thus commanded by the Lord, Brahmā cast off his body.

The Lord is described here by the word viviktādhyātma-darśanaḥ. If anyone can completely perceive another's distress without doubt, it is the Lord Himself. If someone is in distress and wants to get relief from his friend, sometimes it so happens that his friend does not appreciate the volume of distress he is suffering. But for the Supreme Lord it is not difficult. The Supreme Lord, as Paramātmā, is sitting within the heart of every living entity, and He directly perceives the exact causes of distress. In Bhagavad-gītā the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart, and because of Me one's remembrance and forgetfulness occur." Thus whenever one fully surrenders unto the Supreme Lord, one finds that He is sitting within one's heart. He can give us direction how to get out of dangers or how to approach Him in devotional service. The Lord, however, asked Brahmā to give up his present body because it had created the demoniac principle. According to Śrīdhara Svāmī, Brahmā's constant dropping of his body does not refer to his actually giving up his body. Rather, he suggests that Brahmā gave up a particular mentality. Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahmā's mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the garbhādhāna-saṁskāra, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

TEXT 29

tāṁ kvaṇac-caraṇāmbhojāṁ
mada-vihvala-locanām
kāñcī-kalāpa-vilasad-
dukūla-cchanna-rodhasam

SYNONYMS

tām-that body; kvaṇat-tinkling with ankle bells; caraṇa-ambhojām-with lotus feet; mada-intoxication; vihvala-overwhelmed; locanām-with eyes; kāñcī-kalāpa-with a girdle made of golden ornaments; vilasat-shining; dukūla-by fine cloth; channa-covered; rodhasam-having hips.

The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

As early morning is the period for spiritual cultivation, the beginning of evening is the period for passion. Demoniac men are generally very fond of sex enjoyment; therefore they very much appreciate the approach of evening. The demons took the approach of the evening twilight to be a beautiful woman, and they began to adore her in various ways. They imagined the twilight to be a very beautiful woman with tinkling bangles on her feet, a girdle on her hips, and beautiful breasts, and for their sexual satisfaction they imagined the appearance of this beautiful girl before them.

TEXT 30

anyonya-śleṣayottuṅga-
nirantara-payodharām
sunāsāṁ sudvijāṁ snigdha-
hāsa-līlāvalokanām

SYNONYMS

anyonya-to each other; śleṣayā-because of clinging; uttuṅga-raised; nirantara-without intervening space; payaḥ-dharām-breasts; su-nāsām-shapely nose; su-dvijām-beautiful teeth; snigdha-lovely; hāsa-smile; līlā-avalokanām-sportful glance.

Her breasts projected upward because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.

TEXT 31

gūhantīṁ vrīḍayātmānaṁ
nīlālaka-varūthinīm
upalabhyāsurā dharma
sarve sammumuhuḥ striyam

SYNONYMS

gūhantīm-hiding; vrīḍayā-out of shyness; ātmānam-herself; nīla-dark; alaka-hair; varūthinīm-a bunch; upalabhya-upon imagining; asurāḥ-the demons; dharma-O Vidura; sarve-all; sammumuhuḥ-were captivated; striyam-woman.

Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

The difference between demons and demigods is that a beautiful woman very easily attracts the minds of demons, but she cannot attract the mind of a godly person. A godly person is full of knowledge, and a demoniac person is full of ignorance. Just as a child is attracted by a beautiful doll, similarly a demon, who is less intelligent and full of ignorance, is attracted by material beauty and an appetite for sex. The godly person knows that this nicely dressed and ornamented attraction of high breasts, high hips, beautiful nose and fair complexion is māyā. All the beauty a woman can display is only a combination of flesh and blood. Śrī Śaṅkarācārya has advised all persons not to be attracted by the interaction of flesh and blood; they should be attracted by the real beauty In spiritual life. The real beauty is Kṛṣṇa and Rādhā. One who is attracted by the beauty of Rādhā and Kṛṣṇa cannot be attracted by the false beauty of this material world. That is the difference between a demon and a godly person or devotee.

TEXT 32

aho rūpam aho dhairyam
aho asyā navaṁ vayaḥ
madhye kāmayamānānām

akāmeva visarpati

SYNONYMS

aho-oh; rūpam-what beauty; aho-oh; dhairyam-what self-control; aho-oh; asyāḥ-her; navam-budding; vayaḥ-youth; madhye-in the midst; kāmayamānānām-of those passionately longing for; akāmā-free from passion; iva-like; visarpati-walking with us.

The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

TEXT 33

vitarkayanto bahudhā
tāṁ sandhyāṁ pramadākṛtim
abhisambhāvya viśrambhāt
paryapṛcchan kumedhasaḥ

SYNONYMS

vitarkayantaḥ-indulging in speculations; bahudhā-various kinds; tām-her; sandhyām-the evening twilight; pramadā-a young woman; ākṛtim-in the form of; abhisambhāvya-treating with great respect; viśrambhāt-fondly; paryapṛcchan-questioned; ku-medhasaḥ-wicked-minded.

Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

TEXT 34

kāsi kasyāsi rambhoru
ko vārthas te ’tra bhāmini
rūpa-draviṇa-paṇyena
durbhagān no vibādhase

SYNONYMS

kā-who; asi-are you; kasya-belonging to whom; asi-are you; rambhoru-O pretty one; kaḥ-what; vā-or; arthaḥ-object; te-your; atra-here; bhāmini-O passionate lady; rūpa-beauty; draviṇa-priceless; paṇyena-with the commodity; durbhagān-unfortunate; naḥ-us; vibādhase-you tantalize.

Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

The mentality of the demons in being enamored by the false beauty of this material world is expressed herein. The demoniac can pay any price for the skin beauty of this material world. They work very hard all day and night, but the purpose of their hard work is to enjoy sex life. Sometimes they misrepresent themselves as karma-yogīs, not knowing the meaning of the word yoga. Yoga means to link up with the Supreme Personality of Godhead, or to act in Kṛṣṇa consciousness. A person who works very hard, no matter in what occupation, and who offers the result of the work to the service of the Supreme Personality of Godhead, Kṛṣṇa, is called a karma-yogi.

TEXT 35

yā vā kācit tvam abale
diṣṭyā sandarśanaṁ tava
utsunoṣīkṣamāṇānāṁ
kanduka-krīḍayā manaḥ

SYNONYMS

yā-whosoever; vā-or; kācit-anyone; tvam-you; abale-O beautiful girl; diṣṭyā-by fortune; sandarśanam-seeing; tava-of you; utsunoṣi-you agitate; īkṣamāṇānām-of the onlookers; kanduka-with a ball; krīḍayā-by play; manaḥ-the mind.

Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called yogīs who encourage the public to enjoy sex life in different varieties and at the same time advertise that if one meditates on a certain manufactured mantra one can become God within six months. The public wants to be cheated, and Kṛṣṇa therefore creates such cheaters to misrepresent and delude. These so-called yogīs are actually enjoyers of the world garbed as yogīs. Bhagavad-gītā, however, recommends that if one wants to enjoy life, then it cannot be with these gross senses. A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence. In spiritual life we can enjoy sense enjoyment which has no end. The difference between material and spiritual enjoyment is that material enjoyment is limited. Even if a man engages in material sex enjoyment, he cannot enjoy it for long. But when the sex enjoyment is given up, then one can enter spiritual life, which is unending. In the Bhāgavatam (5.5.1) it is stated that brahma-saukhya, spiritual happiness, is ananta, unending. Foolish creatures are enamored by the beauty of matter and think that the enjoyment it offers is real, but actually that is not real enjoyment.

TEXT 36

naikatra te jayati śālini pāda-padmaṁ
ghnantyā muhuḥ kara-talena patat-pataṅgam
madhyaṁ viṣīdati bṛhat-stana-bhāra-bhītaṁ
śānteva dṛṣṭir amalā suśikhā-samūhaḥ

SYNONYMS

na-not; ekatra-in one place; te-your; jayati-stay; śālini-O beautiful woman; pāda-padmam-lotus feet; ghnantyāḥ-striking; muhuḥ-again and again; kara-talena-by the palm of the hand; patat-bouncing; pataṅgam-the ball; madhyam-waist; viṣīdati-gets fatigued; bṛhat-full grown; stana-of your breasts; bhāra-by the weight; bhītam-oppressed; śāntā iva-as if fatigued; dṛṣṭiḥ-vision; amalā-clear; su-beautiful; śikhā-your hair; samūhaḥ-bunch.

O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.

The demons observed beautiful gestures in the woman's every step. Here they praise her full-grown breasts, her scattered hair and her movements in stepping forward and backward while playing with the ball. In every step they enjoy her womanly beauty, and while they enjoy her beauty their minds become agitated by sex desire. As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon.

TEXT 37

iti sāyantanīṁ sandhyām
asurāḥ pramadāyatīm
pralobhayantīṁ jagṛhur
matvā mūḍha-dhiyaḥ striyam

SYNONYMS

iti-in this way; sāyantanīm-the evening; sandhyām-twilight; asurāḥ-the demons; pramadāyatīm-behaving like a wanton woman; pralobhayantīm-alluring; jagṛhuḥ-seized; matvā-thinking to be; mūḍha-dhiyaḥ-unintelligent; striyam-a woman.

The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

The asuras are described here as mūḍha-dhiyaḥ, meaning that they are captivated by ignorance, just like the ass. The demons were captivated by the false, glaring beauty of this material form, and thus they embraced her.

TEXT 38

prahasya bhāva-gambhīraṁ
jighrantyātmānam ātmanā
kāntyā sasarja bhagavān
gandharvāpsarasāṁ gaṇān

SYNONYMS

prahasya-smiling; bhāva-gambhīram-with a deep purpose; jighrantyā-understanding; ātmānam-himself; ātmanā-by himself; kāntyā-by his loveliness; sasarja-created; bhagavān-the worshipful Lord Brahmā; gandharva-the celestial musicians; apsarasām-and of the heavenly dancing girls; gaṇān-the hosts of.

With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsarās. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahmā next created Gandharvas and Apsarās. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as kīrtana, are transcendental, and they bring about a life completely fit for spiritual enjoyment.

TEXT 39

visasarja tanuṁ tāṁ vai
jyotsnāṁ kāntimatīṁ priyām
ta eva cādaduḥ prītyā
viśvāvasu-purogamāḥ

SYNONYMS

visasarja-gave up; tanum-form; tām-that; vai-in fact; jyotsnām-moonlight; kānti-matīm-shining; priyām-beloved; te-the Gandharvas; eva-certainly; ca-and; ādaduḥ-took possession; prītyā-gladly; viśvāvasu-puraḥ-gamāḥ-headed by Viśvāvasu.

After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.

TEXT 40

sṛṣṭvā bhūta-piśācāṁś ca
bhagavān ātma-tandriṇā
dig-vāsaso mukta-keśān
vīkṣya cāmīlayad dṛśau

SYNONYMS

sṛṣṭvā-having created; bhūta-ghosts; piśācān-fiends; ca-and; bhagavān-Lord Brahmā; ātma-his; tandriṇā-from laziness; dik-vāsasaḥ-naked; mukta-disheveled; keśān-hair; vīkṣya-seeing; ca-and; amīlayat-closed; dṛśau-two eyes.

The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

Ghosts and mischievous hobgoblins are also the creation of Brahmā; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahmā under the direction of the Supreme Lord.

TEXT 41

jagṛhus tad-visṛṣṭāṁ tāṁ

jṛmbhaṇākhyāṁ tanuṁ prabhoḥ
nidrām indriya-vikledo
yayā bhūteṣu dṛśyate
yenocchiṣṭān dharṣayanti
tam unmādaṁ pracakṣate

SYNONYMS

jagṛhuḥ-took possession; tat-visṛṣṭām-thrown off by him; tām-that; jṛmbhaṇa-ākhyām-known as yawning; tanum-the body; prabhoḥ-of Lord Brahmā; nidrām-sleep; indriya-vikledaḥ-drooling; yayā-by which; bhūteṣu-among the living beings; dṛśyate-is observed; yena-by which; ucchiṣṭān-smeared with stool and urine; dharṣayanti-bewilder; tam-that; unmādam-madness; pracakṣate-is spoken of.

The ghosts and hobgoblins took possession of the body thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

The disease of insanity or being haunted by ghosts takes place in an unclean state of existence. Here it is clearly stated that when a man is fast asleep and saliva flows from his mouth and he remains unclean, ghosts then take advantage of his unclean state and haunt his body. In other words, those who drool while sleeping are considered unclean and are subject to be haunted by ghosts or to, go insane.

TEXT 42

ūrjasvantaṁ manyamāna
ātmānaṁ bhagavān ajaḥ
sādhyān gaṇān pitṛ-gaṇān
parokṣeṇāsṛjat prabhuḥ

SYNONYMS

ūrjaḥ-vantam-full of energy; manyamānaḥ-recognizing; ātmānam-himself; bhagavān-the most worshipful; ajaḥ-Brahmā; sādhyān-the demigods; gaṇān-hosts; pitṛ-gaṇān-and the Pitās; parokṣeṇa-from his invisible form; asṛjat-created; prabhuḥ-the lord of beings.

Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sādhyas and Pitās.

The Sādhyas and Pitās are invisible forms of departed souls, and they are also created by Brahmā.

TEXT 43

ta ātma-sargaṁ taṁ kāyaṁ
pitaraḥ pratipedire
sādhyebhyaś ca pitṛbhyaś ca
kavayo yad vitanvate

SYNONYMS

te-they; ātma-sargam-source of their existence; tam-that; kāyam-body; pitaraḥ-the Pitās; pratipedire-accepted; sādhyebhyaḥ-to the Sādhyas; ca-and; pitṛbhyaḥ-to the Pitās; ca-also; kavayaḥ-those well versed in rituals; yat-through which; vitanvate-offer oblations.

The Pitās themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.

Śrāddha is a ritualistic performance observed by the followers of the Vedas. There is a yearly occasion of fifteen days when ritualistic religionists follow the principle of offering oblations to departed souls. Thus those fathers and ancestors who, by freaks of nature, might not have a gross body for material enjoyment can again gain such bodies due to the offering of śrāddha oblations by their descendants. The performance of śrāddha, or offering oblations with prasāda, is still current in India, especially at Gayā, where oblations are offered at the lotus feet of Viṣṇu in a celebrated temple. Because the Lord is thus pleased with the devotional service of the descendants, by His grace He liberates the condemned souls of forefathers who do not have gross bodies, and He favors them to again receive a gross body for development of spiritual advancement.

Unfortunately, by the influence of māyā, the conditioned soul employs the body he gets for sense gratification, forgetting that such an occupation may lead him to return to an invisible body. The devotee of the Lord, or one who is in Kṛṣṇa consciousness, however, does not need to perform such ritualistic ceremonies as śrāddha because he is always pleasing the Supreme Lord; therefore his fathers and ancestors who might have been in difficulty are automatically relieved. The vivid example is Prahlāda Mahārāja. Prahlāda Mahārāja requested Lord Nṛsiṁhadeva to deliver his sinful father, who had so many times offended the lotus feet of the Lord. The Lord replied that in a family where a Vaiṣṇava like Prahlāda is born, not only his father but his father's father and their fathers-up to the fourteenth father back-are all automatically delivered. The conclusion, therefore, is that Kṛṣṇa consciousness is the sum total of all good work for the family, for society and for all living entities. In the Caitanya-caritāmṛta the author says that a person fully conversant with Kṛṣṇa consciousness does not perform any rituals because he knows that simply by serving Kṛṣṇa in full Kṛṣṇa consciousness, all rituals are automatically performed.

TEXT 44

siddhān vidyādharāṁś caiva
tirodhānena so 'sṛjat
tebhyo 'dadāt tam ātmānam
antardhānākhyam adbhutam

SYNONYMS

siddhān-the Siddhas; vidyādharān-Vidyādharas; ca eva-and also; tirodhānena-by the faculty of remaining hidden from vision; saḥ-Lord Brahmā; asṛjat-created; tebhyaḥ-to them; adadāt-gave; tam ātmānam-that form of his; antardhāna-ākhyam-known as the Antardhāna; adbhutam-wonderful.

Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and Vidyādharas and gave them that wonderful form of his known as the Antardhāna.

Antardhāna means that these living creatures can be perceived to be present, but they cannot be seen by vision.

TEXT 45

sa kinnarān kimpuruṣān
pratyātmyenāsṛjat prabhuḥ
mānayann ātmanātmānam
ātmābhāsaṁ vilokayan

SYNONYMS

saḥ-Lord Brahmā; kinnarān-the Kinnaras; kimpuruṣān-the Kimpuruṣas; pratyātmyena-from his reflection (in water); asṛjat-created; prabhuḥ-the lord of the living beings (Brahmā); mānayan-admiring; ātmanā ātmānam-himself by himself; ātma-ābhāsam-his reflection; vilokayan-seeing.

One day, Brahmā, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpuruṣas as well as Kinnaras out of that reflection.

TEXT 46

te tu taj jagṛhū rūpaṁ
tyaktaṁ yat parameṣṭhinā
mithunī-bhūya gāyantas
tam evoṣasi karmabhiḥ

SYNONYMS

te-they (the Kinnaras and Kimpuruṣas); tu-but; tat-that; jagṛhuḥ-took possession of; rūpam-that shadowy form; tyaktam-given up; yat-which; parameṣṭhinā-by Brahmā; mithunī-bhūya-coming together with their spouses; gāyantaḥ-praise in song; tam-him; eva-only; uṣasi-at daybreak; karmabhiḥ-with his exploits.

The Kimpuruṣas and Kinnaras took possession of that shadowy form left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

The time early in the morning, one and a half hours before sunrise, is called brāhma-muhūrta. During this brāhma-muhūrta, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day.

TEXT 47

dehena vai bhogavatā
śayāno bahu-cintayā
sarge 'nupacite krodhād
utsasarja ha tad vapuḥ

SYNONYMS

dehena-with his body; vai-indeed; bhogavatā-stretching out full length; śayānaḥ-lying fully stretched; bahu-great; cintayā-with concern; sarge-the creation; anupacite-not proceeded; krodhāt-out of anger; utsasarja-gave up; ha-in fact; tat-that; vapuḥ-body.

Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

TEXT 48

ye 'hīyantāmutaḥ keśā
ahayas te 'ṅga jajñire
sarpāḥ prasarpataḥ krūrā
nāgā bhogoru-kandharāḥ

SYNONYMS

ye-which; ahīyanta-dropped out; amutaḥ-from that; keśāḥ-hairs; ahayaḥ-snakes; te-they; aṅga-O dear Vidura; jajñire-took birth as; sarpāḥ-snakes; prasarpataḥ-from the crawling body; krūrāḥ-envious; nāgāḥ-cobras; bhoga-with hoods; uru-big; kandharāḥ-whose necks.

O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.

TEXT 49

sa ātmānaṁ manyamānaḥ
kṛta-kṛtyam ivātmabhūḥ
tadā manūn sasarjānte
manasā loka-bhāvanān

SYNONYMS

saḥ-Lord Brahmā; ātmānam-himself; manyamānaḥ-considering; kṛta-kṛtyam-had accomplished the object of life; iva-as if; ātmabhūḥ-born from the Supreme; tadā-then; manūn-the Manus; sasarja-created; ante-at the end; manasā-from his mind; loka-of the world; bhāvanān-promoting the welfare.

One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities or the universe.

TEXT 50

tebhyaḥ so ’sṛjat svīyaṁ
puraṁ puruṣam ātmavān
tān dṛṣṭvā ye purā sṛṣṭāḥ
praśaśaṁsuḥ prajāpatim

SYNONYMS

tebhyaḥ-to them; saḥ-Lord Brahmā; asṛjat-gave; svīyam-his own; puram-body; puruṣam-human; ātma-vān-self-possessed; tān-them; dṛṣṭvā-on seeing; ye-those who; purā-earlier; sṛṣṭāḥ-were created (the demigods, Gandharvas, etc., who were created earlier); praśaśaṁsuḥ-applauded; prajāpatim-Brahmā (the lord of created beings).

The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier-the demigods, the Gandharvas and so on-applauded Brahmā, the lord of the universe.

TEXT 51

aho etaj jagat-sraṣṭaḥ
sukṛtaṁ bata te kṛtam
pratiṣṭhitāḥ kriyā yasmin
sākam annam adāma he

SYNONYMS

aho-oh; etat-this; jagat-sraṣṭaḥ-O creator of the universe; sukṛtam-well done; bata-indeed; te-by you; kṛtam-produced; pratiṣṭhitāḥ-established soundly; kriyāḥ-all ritualistic performances; yasmin-in which; sākam-along with this; annam-the sacrificial oblations; adāma-we shall share; he-O.

They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

The importance of sacrifice is also mentioned in Bhagavad-gītā, Third Chapter, verse 10. The Lord confirms there that in the beginning of creation Brahmā created the Manus, along with the ritualistic sacrificial method, and blessed them: ”Continue these sacrificial rites, and you will be gradually elevated to your proper position of self-realization and will also enjoy material happiness.” All the living entities created by Brahmā are conditioned souls and are inclined to lord it over material nature. The purpose of sacrificial rituals is to revive, gradually, the spiritual realization of the living entities. That is the beginning of life within this universe. These sacrificial rituals, however, are intended to please the Supreme Lord. Unless one pleases the Supreme Lord, or unless one is Kṛṣṇa conscious, one cannot be happy either in material enjoyment or in spiritual realization.

TEXT 52

tapasā vidyayā yukto
yogena susamādhinā
ṛṣīn ṛṣir hṛṣīkeśaḥ
sasarjābhimatāḥ prajāḥ

SYNONYMS

tapasā-by penance; vidyayā-by worship; yuktaḥ-being engaged; yogena-by concentration of the mind in devotion; su-samādhinā-by nice meditation; ṛṣīn-the sages; ṛṣiḥ-the first seer (Brahmā); hṛṣīkeśaḥ-the controller of his senses; sasarja-created; abhimatāḥ-beloved; prajāḥ-sons.

Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.

The ritualistic performances of sacrifice are meant for material economic development; in other words, they are meant to keep the body in good condition for cultivation of spiritual knowledge. But for actual attainment of spiritual knowledge, other qualifications are needed. What is essential is vidyā, or worship of the Supreme Lord. Sometimes the word yoga is used to refer to the gymnastic performances of different bodily postures which help mental concentration. Generally, the different bodily postures in the yoga system are accepted by less intelligent men to be the end of yoga, but actually they are meant to concentrate the mind upon the Supersoul. After creating persons for economic development, Brahmā created sages who would set the example for spiritual realization.

TEXT 53

tebhyaś caikaikaśaḥ svasya
dehasyāṁśam adād ajaḥ
yat tat samādhi-yogarddhi-
tapo-vidyā-viraktimat

SYNONYMS

tebhyaḥ-to them; ca-and; ekaikaśaḥ-each one; svasya-of his own; dehasya-body; aṁśam-part; adāt-gave; ajaḥ-the unborn Brahmā; yat-which; tat-that; samādhi-deep meditation; yoga-concentration of the mind; ṛddhi-supernatural power; tapaḥ-austerity; vidyā-knowledge; virakti-renunciation; mat-possessing.

To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

The word viraktimat in this verse means ”possessed of the qualification of renunciation.” Spiritual realization cannot be attained by materialistic persons. For those who are addicted to sense enjoyment, spiritual realization is not possible. In Bhagavad-gītā it is stated that those who are too attached to seeking material possessions and material enjoyment cannot reach yoga-samādhi, absorption in Kṛṣṇa consciousness. Propaganda that one can enjoy this life materially and at the same time spiritually advance is simply bogus. The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called tapasya, or austerity. To absorb the mind in the Supreme in Kṛṣṇa consciousness is the process of spiritual realization.

Thus end the Bhaktivedanta purports of the Third Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Maitreya and Vidura."

20.4.21 Chapter Twenty-one

Conversation Between Manu and Kardama

TEXT 1

vidura uvāca
svāyambhuvasya ca manor
vaṁśaḥ parama-sammataḥ
kathyatāṁ bhagavan yatra
maithunenaidhire prajāḥ

SYNONYMS

viduraḥ uvāca-Vidura said; svāyambhuvasya-of Svāyambhuva; ca-and; manoḥ-of Manu; vaṁśaḥ-the dynasty; parama-most; sammataḥ-esteemed; kathyatām-kindly describe; bhagavan-O worshipful sage; yatra-in which; maithunena-through sexual intercourse; edhire-multiplied; prajāḥ-the progeny.

Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you-give me an account of this race, whose progeny multiplied through sexual intercourse.

Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svāyambhuva Manu because in that dynasty, good devotee kings appeared who protected their subjects very carefully with spiritual knowledge. By hearing the history of their activities, therefore, one becomes more enlightened. An important word used in this connection is parama-sammataḥ, which indicates that the progeny created by Svāyambhuva Manu and his sons was approved of by great authorities. In other words, sex life for creating exemplary population is acceptable to all sages and authorities of Vedic scripture.

TEXT 2

priyavratottānapādau
sutau svāyambhuvasya vai
yathā-dharmaṁ jugupatuḥ
sapta-dvīpavatīṁ mahīm

SYNONYMS

priyavrata-Mahārāja Priyavrata; uttānapādau-and Mahārāja Uttānapāda; sutau-the two sons; svāyambhuvasya-of Svāyambhuva Manu; vai-indeed; yathā-according to; dharmam-religious principles; jugupatuḥ-ruled; sapta-dvīpa-vatīm-consisting of seven islands; mahīm-the world.

The two great sons of Svāyambhuva Manu-Priyavrata and Uttānapāda-ruled the world, consisting of seven islands, just according to religious principles.

Śrīmad-Bhāgavatam is also a history of the great rulers of different parts of the universe. In this verse the names of Priyavrata and Uttānapāda, sons of Svāyambhuva, are mentioned. They ruled this earth, which is divided into seven islands. These seven islands are still current, as Asia, Europe, Africa, America, Australia and the North and South Poles. There is no chronological history of all the Indian kings in Śrīmad-Bhāgavatam, but the deeds of the most important kings, such as Priyavrata and Uttānapāda, and many others, like Lord Rāmacandra and Mahārāja Yudhiṣṭhira, are recorded because the activities of such pious kings are worth hearing; people may benefit by studying their histories.

TEXT 3

tasya vai duhitā brahman
devahūtīti viśrutā
patnī prajāpater uktā
kardamasya tvayānagha

SYNONYMS

tasya-of that Manu; vai-indeed; duhitā-the daughter; brahman-O holy brāhmaṇa; devahūti-named Devahūti; iti-thus; viśrutā-was known; patnī-wife; prajāpateḥ-of the lord of created beings; uktā-has been spoken of; kardamasya-of Kardama Muni; tvayā-by you; anagha-O sinless one.

O holy brāhmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.

Here we are speaking of Svāyambhuva Manu, but in Bhagavad-gītā we hear about Vaivasvata Manu. The present age belongs to the Vaivasvata Manu. Svāyambhuva Manu was previously ruling, and his history begins from the Varāha age, or the millennium when the Lord appeared as the boar. There are fourteen Manus in one day of the life of Brahmā, and in the life of each Manu there are particular incidents. The Vaivasvata Manu of Bhagavad-gītā is different from Svāyambhuva Manu.

TEXT 4

tasyāṁ sa vai mahā-yogī
yuktāyāṁ yoga-lakṣaṇaiḥ
sasarja katidhā vīryaṁ
tan me śuśrūṣave vada

SYNONYMS

tasyām-in her; saḥ-Kardama Muni; vai-in fact; mahā-yogī-great mystic yogī; yuktāyām-endowed; yoga-lakṣaṇaiḥ-with the eightfold symptoms of yogic perfection; sasarja-propagated; katidhā-how many times; vīryam-offspring; tat-that narration; me-to me; śuśrūṣave-who am eager to hear; vada-tell.

How many offspring did that great yogī beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it.

Here Vidura inquired about Kardama Muni and his wife, Devahūti, and about their children. It is described here that Devahūti was very much advanced in the performance of eightfold yoga. The eight divisions of yoga performance are described as (1) control of the senses, (2) strict following of the rules and regulations, (3) practice of the different sitting postures, (4) control of the breath, (5) withdrawing the senses from sense objects, (6) concentration of the mind, (7) meditation and (8) self-realization. After self-realization there are eight further perfectional stages, which are called yoga-siddhis. The husband and wife, Kardama and Devahūti, were advanced in yoga practice; the husband was a mahā-yogī, great mystic, and the wife was a yoga-lakṣaṇa, or one advanced in yoga. They united and produced children. Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy. Brahmacarya (following the rules and regulations of celibacy) is required for perfection of self-realization and mystic power. There is no recommendation in the Vedic scriptures that one can go on enjoying material sense gratification at one's whims, as one likes, and at the same time become a great meditator by paying a rascal some money.

TEXT 5

rucir yo bhagavān brahman
dakṣo vā brahmaṇaḥ sutaḥ
yathā sasarja bhūtāni
labdhvā bhāryāṁ ca mānavīm

SYNONYMS

ruciḥ-Ruci; yaḥ-who; bhagavān-worshipful; brahman-O holy sage; dakṣaḥ-Dakṣa; vā-and; brahmaṇaḥ-of Lord Brahmā; sutaḥ-the son; yathā-in what way; sasarja-generated; bhūtāni-offspring; labdhvā-after securing; bhāryām-as their wives; ca-and; mānavīm-the daughters of Svāyambhuva Manu.

O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.

All the great personalities who increased the population in the beginning of the creation are called Prajāpatis. Brahmā is also known as Prajāpati, as were some of his later sons. Svāyambhuva Manu is also known as Prajāpati, as is Dakṣa, another son of Brahmā. Svāyambhuva had two daughters, Ākūti and Prasūti. The Prajāpati Ruci married Ākūti, and Dakṣa married Prasūti. These couples and their children produced immense numbers of children to populate the entire universe. Vidura's inquiry was, "How did they beget the population in the beginning?"

TEXT 6

maitreya uvāca
prajāḥ sṛjeti bhagavān
kardamo brahmaṇoditaḥ
sarasvatyāṁ tapas tepe
sahasrāṇāṁ samā daśa

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; prajāḥ-children; sṛja-beget; iti-thus; bhagavān-the worshipful; kardamaḥ-Kardama Muni; brahmaṇā-by Lord Brahmā; uditaḥ-commanded; sarasvatyām-on the bank of the River Sarasvatī; tapaḥ-penance; tepe-practiced; sahasrāṇām-of thousands; samāḥ-years; daśa-ten.

The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years.

It is understood herein that Kardama Muni meditated in yoga for ten thousand years before attaining perfection. Similarly, we have information that Vālmīki Muni also practiced yoga meditation for sixty thousand years before attaining perfection. Therefore, yoga practice can be successfully performed by persons who have a very long duration of life, such as one hundred thousand years; in that way it is possible to have perfection in yoga. Otherwise, there is no possibility of attaining the real perfection. Following the regulations, controlling the senses and practicing the different sitting postures are merely the preliminary practices. We do not know how people can be captivated by the bogus yoga system in which it is stated that simply by meditating fifteen minutes daily one can attain the perfection of becoming one with God. This age (Kali-yuga) is the age of bluffing and quarrel. Actually there is no possibility of attaining yoga perfection by such paltry proposals. The Vedic literature, for emphasis, clearly states three times that in this age of Kali-kalau nāsty eva nāsty eva nāsty eva-there is no other alternative, no other alternative, no other alternative than harer nāma [Adi 17.21], chanting the holy name of the Lord.

TEXT 7

tataḥ samādhi-yuktena
kriyā-yogena kardamaḥ
samprapede hariṁ bhaktyā
prapanna-varadāśuṣam

SYNONYMS

tataḥ-then, in that penance; samādhi-yuktena-in trance; kriyā-yogena-by bhakti-yoga worship; kardamaḥ-the sage Kardama; samprapede-served; harim-the Personality of Godhead; bhaktyā-in devotional service; prapanna-to the surrendered souls; varadāśuṣam-the bestower of all blessings.

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

The significance of meditation is described here. Kardama Muni practiced mystic yoga meditation for ten thousand years just to please the Supreme Personality of Godhead, Hari. Therefore, whether one practices yoga or speculates and does research to find God, one's efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead. In the Sixth Chapter of Bhagavad-gītā it is clearly said that one who constantly engages in Kṛṣṇa consciousness is the topmost yogī. The Personality of Godhead, Hari, also fulfills the desires of His surrendered devotee. One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service, or engagement in Kṛṣṇa consciousness, is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

The words samprapede harim mean that in various ways Kardama Muni satisfied the Supreme Personality of Godhead, Hari, by his devotional service. Devotional service is also expressed by the word kriyā-yogena. Kardama Muni not only meditated but also engaged in devotional service; to attain perfection in yoga practice or meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead. Not only must one remember the Supreme Person; one must hear about the activities of the Lord and chant His glories. This information is in the authoritative scriptures. After engaging himself for ten thousand years in performing different types of devotional service, Kardama Muni attained the perfection of meditation, but that is not possible in this age of Kali, wherein it is very difficult to live for as much as one hundred years. At the present moment, who will be successful in the rigid performance of the many yoga rules and regulations? Moreover, perfection is attained only by those who are surrendered souls. Where there is no mention of the Personality of Godhead, where is there surrender? And where there is no meditation upon the Personality of Godhead, where is the yoga practice? Unfortunately, people in this age, especially persons who are of a demoniac nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead them in the name of yoga and render their lives useless and doomed. In Bhagavad-gītā, therefore, it is clearly stated, in the Sixteenth Chapter, verse 17, that rascals of self-made authority, being puffed up by illegally collected money, perform yoga without following the authoritative books. They are very proud of the money they have plundered from innocent persons who wanted to be cheated.

TEXT 8

tāvat prasanno bhagavān
puṣkarākṣaḥ kṛte yuge
darśayām āsa taṁ kṣattaḥ
śābdaṁ brahma dadhad vapuḥ

SYNONYMS

tāvat-then; prasannaḥ-being pleased; bhagavān-the Supreme Personality of Godhead; puṣkara-akṣaḥ-lotus-eyed; kṛte yuge-in the Satya-yuga; darśayām āsa-showed; tam-to that Kardama Muni; kṣattaḥ-O Vidura; śābdam-which is to be understood only through the Vedas; brahma-the Absolute Truth; dadhat-exhibiting; vapuḥ-His transcendental body.

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

Here two points are very significant. The first is that Kardama Muni attained success by yoga practice in the beginning of Satya-yuga, when people used to live for one hundred thousand years. Kardama Muni attained success, and the Lord, being pleased with him, showed him His form, which is not imaginary. Sometimes the impersonalists recommend that one can arbitrarily concentrate one's mind on some form he imagines or which pleases him. But here it is very clearly said that the form which the Lord showed to Kardama Muni by His divine grace is described in the Vedic literature. Śābdaṁ brahma: the forms of the Lord are clearly indicated in the Vedic literature. Kardama Muni did not discover any imaginary form of God, as alleged by rascals; he actually saw the eternal, blissful and transcendental form of the Lord.

TEXT 9

sa taṁ virajam arkābhaṁ
sita-padmotpala-srajam
snigdha-nīlālaka-vrāta-
vaktrābjaṁ virajo 'mbaram

SYNONYMS

saḥ-that Kardama Muni; tam-Him; virajam-without contamination; arka-ābham-effulgent like the sun; sita-white; padma-lotuses; utpala-water lilies; srajam-garland; snigdha-slick; nīla-blackish-blue; alaka-of locks of hair; vrāta-an abundance; vaktra-face; abjam-lotuslike; virajaḥ-spotless; ambaram-clothing.

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

TEXT 10

kirīṭinaṁ kuṇḍalinaṁ
śaṅkha-cakra-gadā-dharam
śvetotpala-krīḍanakaṁ
manaḥ-sparśa-smitekṣaṇam

SYNONYMS

kirīṭinam-adorned with a crown; kuṇḍalinam-wearing earrings; śaṅkha-conch; cakra-disc; gadā-mace; dharam-holding; śveta-white; utpala-lily; krīḍanakam-plaything; manaḥ-heart; sparśa-touching; smita-smiling; īkṣaṇam-and glancing.

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

TEXT 11

vinyasta-caraṇāmbhojam
aṁsa-deśe garutmataḥ
dṛṣṭvā khe 'vasthitaṁ vakṣaḥ-
śriyaṁ kaustubha-kandharam

SYNONYMS

vinyasta-having been placed; caraṇa-ambhojam-lotus feet; aṁsa-deśe-on the shoulders; garutmataḥ-of Garuḍa; dṛṣṭvā-having seen; khe-in the air; avasthitam-standing; vakṣaḥ-on His chest; śriyam-auspicious mark; kaustubha-the Kaustubha gem; kandharam-neck.

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.

The descriptions in verses 9–11 of the Lord in His transcendental, eternal form are understood to be descriptions from the authoritative Vedic version. These descriptions are certainly not the imagination of Kardama Muni. The decorations of the Lord are beyond material conception, as admitted even by impersonalists like Śaṅkarācārya: Nārāyaṇa, the Supreme Personality of Godhead, has nothing to do with the material creation. The varieties of the transcendental Lord-His body, His form, His dress, His instruction, His words-are not manufactured by the material energy, but are all confirmed in the Vedic literature. By performance of yoga Kardama Muni actually saw the Supreme Lord as He is. There was no point in seeing an imagined form of God after practicing yoga for ten thousand years. The perfection of yoga, therefore, does not terminate in voidness or impersonalism; on the contrary, the perfection of yoga is attained when one actually sees the Personality of Godhead in His eternal form. The process of Kṛṣṇa consciousness is to deliver the form of Kṛṣṇa directly. The form of Kṛṣṇa is described in the authoritative Vedic literature Brahma-saṁhitā: His abode is made of cintāmaṇi stone, and the Lord plays there as a cowherd boy and is served by many thousands of gopīs. These descriptions are authoritative, and a Kṛṣṇa conscious person takes them directly, acts on them, preaches them and practices devotional service as enjoined in the authoritative scriptures.

TEXT 12

jāta-harṣo 'patan mūrdhnā
kṣitau labdha-manorathaḥ
gīrbhis tv abhyagṛṇāt prīti-
svabhāvātmā kṛtāñjaliḥ

SYNONYMS

jāta-harṣaḥ-naturally jubilant; apatat-he fell down; mūrdhnā-with his head; kṣitau-on the ground; labdha-having been achieved; manaḥ-rathaḥ-his desire; gīrbhiḥ-with prayers; tu-and; abhyagṛṇāt-he satisfied; prīti-svabhāva-ātmā-whose heart is by nature always full of love; kṛta-añjaliḥ-with folded hands.

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

The realization of the personal form of the Lord is the highest perfectional stage of yoga. In the Sixth Chapter of Bhagavad-gītā, where yoga practice is described, this realization of the personal form of the Lord is called the perfection of yoga. After practicing the sitting postures and other regulative principles of the system, one finally reaches the stage of samādhi-absorption in the Supreme. In the samādhi stage one can see the Supreme Personality of Godhead in His partial form as Paramātmā, or as He is. Samādhi is described in authoritative yoga scriptures, such as the Patañjali-sūtras, to be a transcendental pleasure. The yoga system described in the books of Patañjali is authoritative, and the modern so-called yogīs who have manufactured their own ways, not consulting the authorities, are simply ludicrous. The Patañjali yoga system is called aṣṭāṅga-yoga. Sometimes impersonalists pollute the Patañjali yoga system because they are monists. Patañjali describes that the soul is transcendentally pleased when he meets the Supersoul and sees Him. If the existence of the Supersoul and the individual is admitted, then the impersonalist theory of monism is nullified. Therefore some impersonalists and void philosophers twist the Patañjali system in their own way and pollute the whole yoga process.

According to Patañjali, when one becomes free from all material desires he attains his real, transcendental situation, and realization of that stage is called spiritual power. In material activities a person engages in the modes of material nature. The aspirations of such people are (1) to be religious, (2) to be economically enriched, (3) to be able to gratify the senses and, at last, (4) to become one with the Supreme. According to the monists, when a yogī becomes one with the Supreme and loses his individual existence, he attains the highest stage, called kaivalya. But actually, the stage of realization of the Personality of Godhead is kaivalya. The oneness of understanding that the Supreme Lord is fully spiritual and that in full spiritual realization one can understand what He is-the Supreme Personality of Godhead-is called kaivalya, or, in the language of Patañjali, realization of spiritual power. His proposal is that when one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called cit-śakti. In full spiritual realization there is a perception of spiritual happiness, and that happiness is described in Bhagavad-gītā as the supreme happiness, which is beyond the material senses. Trance is described to be of two kinds, samprajñāta and asamprajñāta, or mental speculation and self-realization. In samādhi or asamprajñāta one can realize, by his spiritual senses, the spiritual form of the Lord. That is the ultimate goal of spiritual realization.

According to Patañjali, when one is fixed in constant realization of the supreme form of the Lord, one has attained the perfectional stage, as attained by Kardama Muni. Unless one attains this stage of perfection-beyond the perfection of the preliminaries of the yoga system-there is no ultimate realization. There are eight perfections in the aṣṭāṅga-yoga system. One who has attained them can become lighter than the lightest and greater than the greatest, and he can achieve whatever he likes. But even achieving such material success in yoga is not the perfection or the ultimate goal. The ultimate goal is described here: Kardama Muni saw the Supreme Personality of Godhead in His eternal form. Devotional service begins with the relationship of the individual soul and the Supreme Soul, or Kṛṣṇa and Kṛṣṇa's devotees, and when one attains it there is no question of falling down. If, through the yoga system, one wants to attain the stage of seeing the Supreme Personality of Godhead face to face, but is attracted instead to attainment of some material power, then he is detoured from proceeding further. Material enjoyment, as encouraged by bogus yogīs, has nothing to do with the transcendental realization of spiritual happiness. Real devotees of bhakti-yoga accept only the material necessities of life absolutely needed to maintain the body and soul together; they refrain completely from all exaggerated material sense gratification. They are prepared to undergo all kinds of tribulation, provided they can make progress in the realization of the Personality of Godhead.

TEXT 13

ṛṣir uvāca
juṣṭaṁ batādyākhila-sattva-rāśeḥ
sāṁsiddhyam akṣṇos tava darśanān naḥ
yad-darśanaṁ janmabhir īḍya sadbhir
āśāsate yogino rūḍha-yogāḥ

SYNONYMS

ṛṣiḥ uvāca-the great sage said; juṣṭam-is attained; bata-ah; adya-now; akhila-all; sattva-of goodness; rāśeḥ-who are the reservoir; sāṁsiddhyam-the complete success; akṣṇoḥ-of the two eyes; tava-of You; darśanāt-from the sight; naḥ-by us; yat-of whom; darśanam-sight; janmabhiḥ-through births; īḍya-O worshipable Lord; sadbhiḥ-gradually elevated in position; āśāsate-aspire; yoginaḥ-yogīs; rūḍha-yogāḥ-having obtained perfection in yoga.

The great sage Kardama said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir of all existences. Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form.

The Supreme Personality of Godhead is described here as the reservoir of all goodness and all pleasure. Unless one is situated in the mode of goodness, there is no real pleasure. When, therefore, one's body, mind and activities are situated in the service of the Lord, one is on the highest perfectional stage of goodness. Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained." These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating prasāda, is perfected. When all the senses engage in relationship with the Personality of Godhead, one's perfection is technically called bhakti-yoga, which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, one's service is called bhakti-yoga. Kardama Muni admits that seeing the Lord personally in bhakti-yoga is the perfection of sight. The exalted perfection of seeing the Lord is not exaggerated by Kardama Muni. He gives evidence that those who are actually elevated in yoga aspire in life after life to see this form of the Personality of Godhead. He was not a fictitious yogī. Those who are actually on the advanced path aspire only to see the eternal form of the Lord.

TEXT 14

ye māyayā te hata-medhasas tvat-
pādāravindaṁ bhava-sindhu-potam
upāsate kāma-lavāya teṣāṁ
rāsīśa kāmān niraye 'pi ye syuḥ

SYNONYMS

ye-those persons; māyayā-by the deluding energy; te-of You; hata-has been lost; medhasaḥ-whose intelligence; tvat-Your; pāda-aravindam-lotus feet; bhava-of mundane existence; sindhu-the ocean; potam-the boat for crossing; upāsate-worship; kāma-lavāya-for obtaining trivial pleasures; teṣām-their; rāsi-You bestow; īśa-O Lord; kāmān-desires; niraye-in hell; api-even; ye-which desires; syuḥ-can be available.

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

As stated in Bhagavad-gītā, Seventh Chapter, there are two kinds of devotees-those who desire material pleasures and those who desire nothing but service to the Lord. Material pleasures can be attained even by hogs and dogs, whose condition of life is hellish. The hog also eats, sleeps and enjoys sex life to the full extent, and it is also very satisfied with such hellish enjoyment of material existence. Modern yogīs advise that because one has senses, one must enjoy to the fullest extent like cats and dogs, yet one can go on and practice yoga. This is condemned here by Kardama Muni; he says that such material pleasures are available for cats and dogs in a hellish condition. The Lord is so kind that if so-called yogīs are satisfied by hellish pleasures, He can give them facilities to attain all the material pleasures they desire, but they cannot attain the perfectional stage attained by Kardama Muni.

Hellish and demoniac persons do not actually know what is the ultimate attainment in perfection, and therefore they think that sense gratification is the highest goal of life. They advise that one can satisfy the senses and at the same time, by reciting some mantra and by some practice, can cheaply aspire for perfection. Such persons are described here as hata-medhasaḥ, which means "those whose brains are spoiled." They aspire for material enjoyment by perfection of yoga or meditation. In Bhagavad-gītā it is stated by the Lord that the intelligence of those who worship the demigods has been spoiled. Similarly, here too it is stated by Kardama Muni that one who aspires after material enjoyment by practice of yoga has spoiled his brain substance and is fool number one. Actually, the intelligent practitioner of yoga should aspire for nothing else but to cross over the ocean of nescience by worshiping the Personality of Godhead and to see the lotus feet of the Lord. The Lord is so kind, however, that even today persons whose brain substance is spoiled are given the benediction to become cats, dogs or hogs and enjoy material happiness from sex life and sense gratification. The Lord confirms this benediction in Bhagavad-gītā: "Whatever a person aspires to receive from Me, I offer him as he desires."

TEXT 15

tathā sa cāhaṁ parivoḍhu-kāmaḥ
samāna-śīlāṁ gṛhamedha-dhenum
upeyivān mūlam aśeṣa-mūlaṁ
durāśayaḥ kāma-dughāṅghripasya

SYNONYMS

tathā-similarly; saḥ-myself; ca-also; aham-I; parivoḍhu-kāmaḥ-desiring to marry; samāna-śīlām-a girl of like disposition; gṛha-medha-in married life; dhenum-a cow of plenty; upeyivān-have approached; mūlam-the root (lotus feet); aśeṣa-of everything; mūlam-the source; durāśayaḥ-with lustful desire; kāma-dugha-yielding all desires; aṅghripasya-(of You) who are the tree.

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

In spite of his condemning persons who approach the Lord for material advantages, Kardama Muni expressed his material inability and desire before the Lord by saying, "Although I know that nothing material should be asked from You, I nevertheless desire to marry a girl of like disposition." The phrase "like disposition" is very significant. Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and girl were united in order to make them happy. Not more than twenty-five years ago, and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after the marriage, there is divorce and separation. Formerly husband and wife used to live together peacefully throughout their whole lives, but nowadays it is a very difficult task.

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement. It is said that a wife yields the fulfillment of all desires in religion, economic development and sense gratification. If one has a nice wife, he is to be considered a most fortunate man. In astrology, a man is considered fortunate who has great wealth, very good sons or a very good wife. Of these three, one who has a very good wife is considered the most fortunate. Before marrying, one should select a wife of like disposition and not be enamored by so-called beauty or other attractive features for sense gratification. In the Bhāgavatam, Twelfth Canto, it is said that in the Kali-yuga marriage will be based on the consideration of sex life; as soon as there is deficiency in sex life, the question of divorce will arise.

Kardama Muni could have asked his benediction from Umā, for it is recommended in the scriptures that if anyone wants a good wife, he should worship Umā. But he preferred to worship the Supreme Personality of Godhead because it is recommended in the Bhāgavatam that everyone, whether he is full of desires, has no desire or desires liberation, should worship the Supreme Lord. Of these three classes of men, one tries to be happy by fulfillment of material desires, another wants to be happy by becoming one with the Supreme, and another, the perfect man, is a devotee. He does not want anything in return from the personality of Godhead; he only wants to render transcendental loving service. In any case, everyone should worship the Supreme Personality of Godhead, for He will fulfill everyone's desire. The advantage of worshiping the Supreme Person is that even if one has desires for material enjoyment, if he worships Kṛṣṇa he will gradually become a pure devotee and have no more material hankering.

TEXT 16

prajāpates te vacasādhīśa tantyā
lokaḥ kilāyaṁ kāma-hato 'nubaddhaḥ
ahaṁ ca lokānugato vahāmi
baliṁ ca śuklānimiṣāya tubhyam

SYNONYMS

prajāpateḥ-who are the master of all living entities; te-of You; vacasā-under the direction; adhīśa-O my Lord; tantyā-by a rope; lokaḥ-conditioned souls; kila-indeed; ayam-these; kāma-hataḥ-conquered by lusty desires; anubaddhaḥ-are bound; aham-I; ca-and; loka-anugataḥ-following the conditioned souls; vahāmi-offer; balim-oblations; ca-and; śukla-O embodiment of religion; animiṣāya-existing as eternal time; tubhyam-to You.

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

In the Kaṭha Upaniṣad it is stated that the Supreme Lord is the leader of all living entities. He is their sustainer and the awarder of all their necessities and desires. No living entity is independent; all are dependent on the mercy of the Supreme Lord. Therefore the Vedic instruction is that one should enjoy life under the direction of the supreme leader, the Personality of Godhead. Vedic literatures like Īśopaniṣad direct that since everything belongs to the Supreme Personality of Godhead, one should not encroach upon another's property, but should enjoy one's individual allotment. The best program for every living entity is to take direction from the Supreme Lord and enjoy material or spiritual life.

A question may be raised: Since Kardama Muni was advanced in spiritual life, why then did he not ask the Lord for liberation? Why did he want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? The answer is that not everyone is competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the Vedas. The Vedas are considered to be the direct words of the Lord. The Lord gives us the opportunity to enjoy material life as we want, and at the same time He gives directions for the modes and processes of abiding by the Vedas so that gradually one may be elevated to liberation from material bondage. The conditioned souls who have come to the material world to fulfill their desires to lord it over material nature are bound by the laws of nature. The best course is to abide by the Vedic rules; that will help one to be gradually elevated to liberation.

Kardama Muni addresses the Lord as śuka, which means "the leader of religion." One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; "religion" refers to the injunctions or laws of the Lord. In Bhagavad-gītā the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life. One should live a life of piety, follow the religious rules and regulations, marry and live peacefully for elevation to the higher status of spiritual realization.

TEXT 17

lokāṁś ca lokānugatān paśūṁś ca
hitvā śritās te caraṇātapatram
parasparaṁ tvad-guṇa-vāda-sīdhu-
pīyūṣa-niryāpita-deha-dharmāḥ

SYNONYMS

lokān-worldly affairs; ca-and; loka-anugatān-the followers of worldly affairs; paśūn-beastly; ca-and; hitvā-having given up; śritāḥ-taken shelter; te-Your; caraṇa-of lotus feet; ātapatram-the umbrella; parasparam-with one another; tvat-Your; guṇa-of qualities; vāda-by discussion; sīdhu-intoxicating; pīyūṣa-by the nectar; niryāpita-extinguished; deha-dharmāḥ-the primary necessities of the body.

However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

After describing the necessity of married life, Kardama Muni asserts that marriage and other social affairs are stereotyped regulations for persons who are addicted to material sense enjoyment. The principles of animal life-eating, sleeping, mating and defending-are actually necessities of the body, but those who engage in transcendental Kṛṣṇa consciousness, giving up all the stereotyped activities of this material world, are freed from social conventions. Conditioned souls are under the spell of material energy, or eternal time-past, present and future-but as soon as one engages in Kṛṣṇa consciousness, he transcends the limits of past and present and becomes situated in the eternal activities of the soul. One has to act in terms of the Vedic injunctions in order to enjoy material life, but those who have taken to the devotional service of the Lord are not afraid of the regulations of this material world. Such devotees do not care for the conventions of material activities; they boldly take to that shelter which is like an umbrella against the sun of repeated birth and death.

Constant transmigration of the soul from one body to another is the cause of suffering in material existence. This conditional life in material existence is called saṁsāra. One may perform good work and take his birth in a very nice material condition, but the process under which birth and death take place is like a terrible fire. Śrī Viśvanātha Cakravartī Ṭhākura, in his prayer to the spiritual master, has described this. Saṁsāra, or the repetition of birth and death, is compared to a forest fire. A forest fire takes place automatically, without anyone's endeavor, by the friction of dried wood, and no fire department or sympathetic person can extinguish it. The raging forest fire can be extinguished only when there is a constant downpour of water from a cloud. The cloud is compared to the mercy of the spiritual master. By the grace of the spiritual master the cloud of the mercy of the Personality of Godhead is brought in, and then only, when the rains of Kṛṣṇa consciousness fall, can the fire of material existence be extinguished. This is also explained here. In order to find freedom from the stereotyped conditional life of material existence, one has to take shelter of the lotus feet of the Lord, not in the manner in which the impersonalists indulge, but in devotional service, chanting and hearing of the activities of the Lord. Only then can one be freed from the actions and reactions of material existence. It is recommended here that one should give up the conditional life of this material world and the association of so-called civilized human beings who are simply following, in a polished way, the same stereotyped principles of eating, sleeping, defending and mating. Chanting and hearing of the glories of the Lord is described here as tvad-guṇa-vāda-sīdhu. Only by drinking the nectar of chanting and hearing the pastimes of the Lord can one forget the intoxication of material existence.

TEXT 18

na te 'jarākṣa-bhramir āyur eṣāṁ
trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva
ṣaṇ-nemy ananta-cchadi yat tri-ṇābhi
karāla-sroto jagad ācchidya dhāvat

SYNONYMS

na-not; te-Your; ajara-of imperishable Brahman; akṣa-on the axle; bhramiḥ-rotating; āyuḥ-span of life; eṣām-of the devotees; trayodaśa-thirteen; aram-spokes; tri-śatam-three hundred; ṣaṣṭi-sixty; parva-functions; ṣaṭ-six; nemi-rims; ananta-innumerable; chadi-leaves; yat-which; tri-three; nābhi-naves; karāla-srotaḥ-with tremendous velocity; jagat-the universe; ācchidya-cutting short; dhāvat-running.

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life-span of the entire creation, this wheel of tremendous velocity cannot touch the life-span of the devotees of the Lord.

The time factor cannot affect the span of life of the devotees. In Bhagavad-gītā it is stated that a little execution of devotional service saves one from the greatest danger. The greatest danger is transmigration of the soul from one body to another, and only devotional service to the Lord can stop this process. It is stated in the Vedic literatures, hariṁ vinā na sṛtiṁ taranti: without the mercy of the Lord, one cannot stop the cycle of birth and death. In Bhagavad-gītā it is stated that only by understanding the transcendental nature of the Lord and His activities, His appearance and disappearance, can one stop the cycle of death and go back to Him. The time factor is divided into many fractions of moments, hours, months, years, periods, seasons, etc. All the divisions in this verse are determined according to the astronomical calculations of Vedic literature. There are six seasons, called ṛtus, and there is the period of four months called cāturmāsya. Three periods of four months complete one year. According to Vedic astronomical calculations, there are thirteen months. The thirteenth month is called adhi-māsa or mala-māsa and is added every third year. The time factor, however, cannot touch the lifespan of the devotees. In another verse it is stated that when the sun rises and sets it takes away the life of all living entities, but it cannot take away the life of those who are engaged in devotional service. Time is compared here to a big wheel which has 360 joints, six rims in the shape of seasons, and numberless leaves in the shape of moments. It rotates on the eternal existence, Brahman.

TEXT 19

ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasiṣyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ

SYNONYMS

ekaḥ-one; svayam-Yourself; san-being; jagataḥ-the universes; sisṛkṣayā-with a desire to create; advitīyayā-without a second; ātman-in Yourself; adhi-controlling; yoga-māyayā-by yogamāyā; sṛjasi-You create; adaḥ-those universes; pāsi-You maintain; punaḥ-again; grasiṣyase-You will wind up; yathā-like; ūrṇa-nābhiḥ-a spider; bhagavan-O Lord; sva-śaktibhiḥ-by its own energy.

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamāyā, just as a spider creates a cobweb by its own energy and again winds it up.

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, ”O Personality of Godhead, You are alone, but You have various energies.” The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly, the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the prayers and fulfill the desires of the devotee. Therefore, He is sac-cid-ānanda-vigraha [Bs. 5.1], the form of bliss, knowledge and eternity.

TEXT 20

naitad batādhīśa padaṁ tavepsitaṁ
yan māyayā nas tanuṣe bhūta-sūkṣmam
anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitaḥ

SYNONYMS

na-not; etat-this; bata-indeed; adhīśa-O Lord; padam-material world; tava-Your; īpsitam-desire; yat-which; māyayā-by Your external energy; naḥ-for us; tanuṣe-You manifest; bhūta-sūkṣmam-the elements, gross and subtle; anugrahāya-for bestowing mercy; astu-let it be; api-also; yarhi-when; māyayā-through Your causeless mercy; lasat-splendid; tulasyā-with a wreath of tulasī leaves; bhagavān-the Supreme Personality of Godhead; vilakṣitaḥ-is perceived.

My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasī leaves.

It is clearly stated here that the material world is not created by the personal will of the Supreme Lord; it is created by His external energy because the living entities want to enjoy it. This material world is not created for those who do not want to enjoy sense gratification, who constantly remain in transcendental loving service and who are eternally Kṛṣṇa conscious. For them, the spiritual world is eternally existing, and they enjoy there. Elsewhere in the Śrīmad-Bhāgavatam it is stated that for those who have taken shelter of the lotus feet of the Supreme Personality of Godhead, this material world is useless; because this material world is full of danger at every step, it is not meant for the devotees but for living entities who want to lord it over the material energy at their own risk. Kṛṣṇa is so kind that He allows the sense-enjoying living entities a separate world created by Him to enjoy as they like, yet at the same time He appears in His personal form. The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyāsadeva to give instruction. He Himself also instructs in His speeches of Bhagavad-gītā. This propaganda work goes on side by side with the creation to convince the misguided living entities who are rotting in this material world to come back to Him and surrender unto Him. Therefore the last instruction of Bhagavad-gītā is this: ”Give up all your manufactured engagements in the material world and just surrender unto Me. I shall protect you from all sinful reactions.”

TEXT 21

taṁ tvānubhūtyoparata-kriyārthaṁ
sva-māyayā vartita-loka-tantram
namāmy abhīkṣṇaṁ namanīya-pāda-
sarojam alpīyasi kāma-varṣam

SYNONYMS

tam-that; tvā-You; anubhūtyā-by realizing; uparata-disregarded; kriyā-enjoyment of fruitive activities; artham-in order that; sva-māyayā-by Your own energy; vartita-brought about; loka-tantram-the material worlds; namāmi-I offer obeisances; abhīkṣṇam-continuously; namanīya-worshipable; pāda-sarojam-lotus feet; alpīyasi-on the insignificant; kāma-desires; varṣam-showering.

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

Everyone, therefore, whether he desires material enjoyment, liberation or the transcendental loving service of the Lord, should engage himself, offering obeisances unto the Supreme Lord, because the Lord can award everyone his desired benediction. In Bhagavad-gītā the Lord affirms, ye yathā māṁ prapadyante: anyone who desires to be a successful enjoyer in this material world is awarded that benediction by the Lord, anyone who wants to be liberated from the entanglement of this material world is given liberation by the Lord, and anyone who desires to constantly engage in His service in full Kṛṣṇa consciousness is awarded that benediction by the Lord. For material enjoyment He has prescribed so many ritualistic sacrificial performances in the Vedas, and thus people may take advantage of those instructions and enjoy material life in higher planets or in a noble aristocratic family. These processes are mentioned in the Vedas, and one can take advantage of them. It is similar with those who want to be liberated from this material world.

Unless one is disgusted with the enjoyment of this material world, he cannot aspire for liberation. Liberation is for one who is disgusted with material enjoyment. Vedānta-sūtra says, therefore, athāto brahma jijñāsā: those who have given up the attempt to be happy in this material world can inquire about the Absolute Truth. For those who want to know the Absolute Truth, the Vedānta-sūtra is available, as is Śrīmad-Bhāgavatam, the actual explanation of Vedānta-sūtra. Since Bhagavad-gītā is also Vedānta-sūtra, by understanding Śrīmad-Bhāgavatam, Vedānta-sūtra or Bhagavad-gītā one can obtain real knowledge. When one obtains real knowledge, he becomes theoretically one with the Supreme, and when he actually begins the service of Brahman, or Kṛṣṇa consciousness, he is not only liberated but situated in his spiritual life. Similarly, for those who want to lord it over material nature, there are so many departments of material enjoyment; material knowledge and material science are available, and the Lord provides for persons who want to enjoy them. The conclusion is that one should worship the Supreme Personality of Godhead for any benediction. The word kāma-varṣam is very significant, for it indicates that He satisfies the desires of anyone who approaches Him. But one who sincerely loves Kṛṣṇa and yet wants material enjoyment is in perplexity. Kṛṣṇa, being very kind toward him, gives him an opportunity to engage in the transcendental loving service of the Lord, and so he gradually forgets the hallucination.

TEXT 22

ṛṣir uvāca
ity avyalīkaṁ praṇuto ’bja-nābhas
tam ābabhāṣe vacasāmṛtena
suparṇa-pakṣopari rocamānaḥ
prema-smitodvīkṣaṇa-vibhramad-bhrūḥ

SYNONYMS

ṛṣiḥ uvāca-the great sage Maitreya said; iti-thus; avyalīkam-sincerely; praṇutaḥ-having been praised; abja-nābhaḥ-Lord Viṣṇu; tam-to Kardama Muni; ābabhāṣe-replied; vacasā-with words; amṛtena-as sweet as nectar; suparṇa-of Garuḍa; pakṣa-the shoulders; upari-upon; rocamānaḥ-shining; prema-of affection; smita-with a smile; udvīkṣaṇa-looking; vibhramat-gracefully moving; bhrūḥ-eyebrows.

Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

The word vacasāmṛtena is significant. Whenever the Lord speaks, He speaks from the transcendental world. He does not speak from the material world. Since He is transcendental, His speech is also transcendental, as is His activity; everything in relation to Him is transcendental. The word amṛta refers to one who does not meet with death. The words and activities of the Lord are deathless; therefore they are not manufactured of this material world. The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare-everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more. When the Lord replied to the sage Kardama, the word vacasāmṛtena is specifically mentioned, since He spoke from the transcendental world. He replied in transcendental words, and when He spoke His eyebrows moved with great affection. When a devotee praises the glories of the Lord, the Lord is very satisfied, and He bestows His transcendental benediction upon the devotee without reservation because He is always causelessly merciful toward His devotee.

TEXT 23

śrī-bhagavān uvāca
viditvā tava caityaṁ me
puraiva samayoji tat
yad-artham ātma-niyamais
tvayaivāhaṁ samarcitaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Lord said; viditvā-understanding; tava-your; caityam-mental condition; me-by Me; purā-previously; eva-certainly; samayoji-was arranged; tat-that; yat-artham-for the sake of which; ātma-of the mind and senses; niyamaiḥ-by discipline; tvayā-by you; eva-only; aham-I; samarcitaḥ-have been worshiped.

The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensory discipline.

The Supreme Personality of Godhead in His Paramātmā feature is situated in everyone’s heart. He knows, therefore, the past, present and future of every individual person as well as his desires, activities and everything about him. It is stated in Bhagavad-gītā that He is seated in the heart as a witness. The Personality of Godhead knew the heart’s desire of Kardama Muni, and He had already arranged for the fulfillment of his desires. He never disappoints a sincere devotee, regardless of what he wants, but He never allows anything which will be detrimental to the individual’s devotional service.

TEXT 24

na vai jātu mṛṣaiva syāt
prajādhyakṣa mad-arhaṇam
bhavad-vidheṣv atitarāṁ
mayi saṅgṛbhitātmanām

SYNONYMS

na-not; vai-indeed; jātu-ever; mṛṣā-useless; eva-only; syāt-it may be; prajā-of the living entities; adhyakṣa-O leader; mat-arhaṇam-worship of Me; bhavat-vidheṣu-unto persons like you; atitarām-entirely; mayi-on Me; saṅgṛbhita-are fixed; ātmanām-of those whose minds.

The Lord continued: My dear ṛṣi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

Even if he has some desires, one engaged in the service of the Lord is never frustrated. Those engaged in His service are called sakāma and akāma. Those who approach the Supreme Personality of Godhead with desires for material enjoyment are called sakāma, and those devotees who have no material desires for sense gratification but serve the Supreme Lord out of spontaneous love for Him are called akāma. Sakāma devotees are divided into four classes-those in distress, those in need of money, the inquisitive and the wise. Someone worships the Supreme Lord because of bodily or mental distress, someone else worships the Supreme Lord because he is in need of money, someone else worships the Lord out of inquisitiveness to know Him as He is, and someone wants to know the Lord as a philosopher can know Him, by the research work of his wisdom. There is no frustration for any of these four classes of men; each is endowed with the desired result of his worship.

TEXT 25

prajāpati-sutaḥ samrāṇ
manur vikhyāta-maṅgalaḥ
brahmāvartaṁ yo 'dhivasan
śāsti saptārṇavāṁ mahīm

SYNONYMS

prajāpati-sutaḥ-the son of Lord Brahmā; samrāṭ-the Emperor; manuḥ-Svāyambhuva Manu; vikhyāta-well known; maṅgalaḥ-whose righteous acts; brahmāvartam-Brahmāvarta; yaḥ-he who; adhivasan-living in; śāsti-rules; sapta-seven; arṇavām-oceans; mahīm-the earth.

The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.

Sometimes it is stated that Brahmāvarta is a part of Kurukṣetra or that Kurukṣetra itself is situated in Brahmāvarta, because the demigods are recommended to perform spiritual ritualistic performances in Kurukṣetra. But in others' opinion, Brahmāvarta is a place in Brahmaloka, where Svāyambhuva ruled. There are many places on the surface of this earth which are also known in the higher planetary systems; we have places on this planet like Vṛndāvana, Dvārakā and Mathurā, but they are also eternally situated in Kṛṣṇaloka. There are many similar names on the surface of the earth, and it may be that in the Boar age Svāyambhuva Manu ruled this planet, as stated here. The word maṅgalaḥ is significant. Maṅgala means one who is elevated in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities. Vikhyāta means "celebrated." Svāyambhuva Manu was celebrated for all good qualities and opulences.

TEXT 26

sa ceha vipra rājarṣir
mahiṣyā śatarūpayā
āyāsyati didṛkṣus tvāṁ
paraśvo dharma-kovidaḥ

SYNONYMS

saḥ-Svāyambhuva Manu; ca-and; iha-here; vipra-O holy brāhmaṇa; rāja-ṛṣiḥ-the saintly king; mahiṣyā-along with his queen; śatarūpayā-called Śatarūpā; āyāsyati-will come; didṛkṣuḥ-desiring to see; tvām-you; paraśvaḥ-the day after tomorrow; dharma-in religious activities; kovidaḥ-expert.

The day after tomorrow, O brāhmaṇa, that celebrated emperor, who is expert in religious activities, will come here with his queen, Śatarūpā, wishing to see you.

TEXT 27

ātmajām asitāpāṅgīṁ
vayaḥ-śīla-guṇānvitām
mṛgayantīṁ patiṁ dāsyaty
anurūpāya te prabho

SYNONYMS

ātma-jām-his own daughter; asita-black; apāṅgīm-eyes; vayaḥ-grown-up age; śīla-with character; guṇa-with good qualities; anvitām-endowed; mṛgayantīm-searching for; patim-a husband; dāsyati-he will give; anurūpāya-who are suitable; te-unto you; prabho-My dear sir.

He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.

The selection of a good husband for a good girl was always entrusted to the parents. Here it is clearly stated that Manu and his wife were coming to see Kardama Muni to offer their daughter because the daughter was well qualified and the parents were searching out a similarly qualified man. This is the duty of parents. Girls are never thrown into the public street to search out their husband, for when girls are grown up and are searching after a boy, they forget to consider whether the boy they select is actually suitable for them. Out of the urge of sex desire, a girl may accept anyone, but if the husband is chosen by the parents, they can consider who is to be selected and who is not. According to the Vedic system, therefore, the girl is given over to a suitable boy by the parents; she is never allowed to select her own husband independently.

TEXT 28

samāhitaṁ te hṛdayaṁ
yatremān parivatsarān
sā tvāṁ brahman nṛpa-vadhūḥ
kāmam āśu bhajiṣyati

SYNONYMS

samāhitam-has been fixed; te-your; hṛdayam-heart; yatra-on whom; imān-for all these; parivatsarān-years; sā-she; tvām-you; brahman-O brāhmaṇa; nṛpa-vadhūḥ-the princess; kāmam-as you desire; āśu-very soon; bhajiṣyati-will serve.

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svāyambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It is also significantly noted here that Kardama Muni was a brāhmaṇa, whereas Emperor Svāyambhuva was a kṣatriya. Therefore, intercaste marriage was current even in those days. The system was that a brāhmaṇa could marry the daughter of a kṣatriya, but a kṣatriya could not marry the daughter of a brāhmaṇa. We have evidences from the history of the Vedic age that Śukrācārya offered his daughter to Mahārāja Yayāti, but the King had to refuse to marry the daughter of a brāhmaṇa; only with the special permission of the brāhmaṇa could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

TEXT 29

yā ta ātma-bhṛtaṁ vīryaṁ
navadhā prasaviṣyati
vīrye tvadīye ṛṣaya
ādhāsyanty añjasātmanaḥ

SYNONYMS

yā-she; te-by you; ātma-bhṛtam-sown in her; vīryam-the seed; nava-dhā-nine daughters; prasaviṣyati-will bring forth; vīrye tvadīye-in the daughters begotten by you; ṛṣayaḥ-the sages; ādhāsyanti-will beget; añjasā-in total; ātmanaḥ-children.

She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

TEXT 30

tvaṁ ca samyag anuṣṭhāya
nideśaṁ ma uśattamaḥ
mayi tīrthī-kṛtāśeṣa-
kriyārtho māṁ prapatsyase

SYNONYMS

tvam-you; ca-and; samyak-properly; anuṣṭhāya-having carried out; nideśam-command; me-My; uśattamaḥ-completely cleansed; mayi-unto Me; tīrthī-kṛta-having resigned; aśeṣa-all; kriyā-of actions; arthaḥ-the fruits; mām-to Me; prapatsyase-you will attain.

With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

Here the words tīrthī-kṛtāśeṣa-kriyārthaḥ are significant. Tīrtha means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, "In order to sanctify your activities and the results of your actions, you will offer everything unto Me." This is also confirmed in Bhagavad-gītā: "Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only." In another place in Bhagavad-gītā the Lord said, "I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society." All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Kṛṣṇa consciousness. That is the instruction given by the Lord to Kardama Muni. Mahārāja Yudhiṣṭhira welcomed Nārada Muni: "Wherever you are present, that place becomes sanctified because the Lord Himself is always seated in your heart." Similarly, if we act in Kṛṣṇa consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

TEXT 31

kṛtvā dayāṁ ca jīveṣu
dattvā cābhayam ātmavān
mayy ātmānaṁ saha jagad
drakṣyasy ātmani cāpi mām

SYNONYMS

kṛtvā-having shown; dayām-compassion; ca-and; jīveṣu-toward living beings; dattvā-having given; ca-and; abhayam-assurance of safety; ātma-vān-self-realized; mayi-in Me; ātmānam-yourself; saha jagat-along with the universe; drakṣyasi-you will perceive; ātmani-in yourself; ca-and; api-also; mām-Me.

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in Bhagavad-gītā: "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Kṛṣṇa consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately toward the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Kṛṣṇa consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A sannyāsī, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of māyā, becomes absorbed in family affairs and forgets his relationship with Kṛṣṇa. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a sannyāsī, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A sannyāsī, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Kṛṣṇa consciousness. A person who is a householder but is initiated by a sannyāsī has the duty to spread Kṛṣṇa consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Kṛṣṇa consciousness. Holding a class means chanting the holy name of Kṛṣṇa and speaking from Bhagavad-gītā or Śrīmad-Bhāgavatam. There are immense literatures for spreading Kṛṣṇa consciousness, and it is the duty of each and every householder to learn about Kṛṣṇa from his sannyāsī spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a sannyāsī is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Kṛṣṇa consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rūpa Gosvāmī, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in Bhagavad-gītā: man-manā bhava mad-bhaktaḥ. Kṛṣṇa wants everyone always to think of Him. Everyone should always offer obeisances to Kṛṣṇa. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

TEXT 32

sahāhaṁ svāṁśa-kalayā

tvad-vīryeṇa mahā-mune
tava kṣetre devahūtyāṁ
praṇeṣye tattva-saṁhitām

SYNONYMS

saha-with; aham-I; sva-aṁśa-kalayā-My own plenary portion; tvat-vīryeṇa-by your semen; mahā-mune-O great sage; tava kṣetre-in your wife; devahūtyām-in Devahūti; praṇeṣye-I shall instruct; tattva-of the ultimate principles; saṁhitām-the doctrine.

O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.

Herein the word svāṁśa-kalayā indicates that the Lord would appear as the son of Devahūti and Kardama Muni as Kapiladeva, the first propounder of the Sāṅkhya philosophy, which is mentioned here as tattva-saṁhitā. The Lord foretold to Kardama Muni that He would appear in His incarnation Kapiladeva and would propagate the philosophy of Sāṅkhya. Sāṅkhya philosophy is very well known in the world as propagated by another Kapiladeva, but that Sāṅkhya philosophy is different from the Sāṅkhya which was propounded by the Lord Himself. There are two kinds of Sāṅkhya philosophy: one is godless Sāṅkhya philosophy, and the other is godly Sāṅkhya philosophy. The Sāṅkhya propagated by Kapiladeva, son of Devahūti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called kalā and the other vibhinnāṁśa. Ordinary living entities are called vibhinnāṁśa expansions, and the unlimited expansions of viṣṇu-tattva, such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta, are called svāṁśa-kalā. Svāṁśa refers to a direct expansion, and kalā denotes an expansion from the expansion of the original Lord. Baladeva is an expansion of Kṛṣṇa, and from Baladeva the next expansion is Saṅkarṣaṇa; thus Saṅkarṣaṇa is kalā, but Baladeva is svāṁśa. There is no difference, however, among Them. This is very nicely explained in the Brahma-saṁhitā (5.46): dīpārcir eva hi daśāntaram abhyupetya. With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candlepower, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Kṛṣṇa is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Kṛṣṇa, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the temple. One should not think that one is worshiping a doll or statue of the Lord, even if others consider it to be a statue. Because there is not potential difference, one gets the same result by worshiping the statue of the Lord or the Lord Himself. This is the science of Kṛṣṇa consciousness.

TEXT 33

maitreya uvāca
evaṁ tam anubhāṣyātha
bhagavān pratyag-akṣajaḥ
jagāma bindusarasaḥ
sarasvatyā pariśritāt

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; evam-thus; tam-to him; anubhāṣya-having spoken; atha-then; bhagavān-the Lord; pratyak-directly; akṣa-by senses; jaḥ-who is perceived; jagāma-went away; bindu-sarasaḥ-from Lake Bindu-sarovara; sarasvatyā-by the River Sarasvatī; pariśritāt-encircled.

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

One word in this verse is very significant. The Lord is stated here to be pratyag-akṣaja. He is imperceptible to material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called adhokṣaja, which means that He cannot be seen by the material senses. Akṣaja means "knowledge perceived by material senses." Because the Lord is not an object that can be understood by speculation with our material senses, He is also called ajita; He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no one can hear the transcendental name of Kṛṣṇa, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Kṛṣṇa are combined together in one word, pratyag-akṣaja, which is used here.

TEXT 34

nirīkṣatas tasya yayāv aśeṣa-
siddheśvarābhiṣṭuta-siddha-mārgaḥ
ākarṇayan patra-rathendra-pakṣair
uccāritaṁ stomam udīrṇa-sāma

SYNONYMS

nirīkṣataḥ tasya-while he was looking on; yayau-He left; aśeṣa-all; siddha-īśvara-by liberated souls; abhiṣṭuta-is praised; siddha-mārgaḥ-the way to the spiritual world; ākarṇayan-hearing; patra-ratha-indra-of Garuḍa (king of birds); pakṣaiḥ-by the wings; uccāritam-vibrated; stomam-hymns; udīrṇa-sāma-forming the Sāma Veda.

While the sage stood looking on, the Lord left by the pathway leading to Vaikuṇṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.

In the Vedic literature it is stated that the two wings of the transcendental bird Garuḍa, who carries the Lord everywhere, are two divisions of the Sāma Veda known as bṛhat and rathāntara. Garuḍa works as the carrier of the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuḍa began to vibrate the Sāma Veda, which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahmā, by Lord Śiva, by Garuḍa and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the Upaniṣads and Sāma Veda. These Sāma Veda utterances are automatically heard by the devotee when another great devotee of the Lord, Garuḍa, flaps his wings.

It is clearly stated here that the sage Kardama began to look to the path by which the Lord was being carried to Vaikuṇṭha. It is thus confirmed that the Lord descends from His abode, Vaikuṇṭha, in the spiritual sky, and is carried by Garuḍa. The path which leads to Vaikuṇṭha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In Bhagavad-gītā it is clearly stated, yatatām api siddhānām [Bg. 7.3]. There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called brahma-bhūta or siddha. Only the siddhas, or persons liberated from material bondage, can become devotees. This is also confirmed in Bhagavad-gītā: anyone who is engaged in Kṛṣṇa consciousness, or devotional service, is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kardama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuḍa carrying the Lord on the way to Vaikuṇṭha and hear the flapping of his wings vibrating the sound of Hare Kṛṣṇa, the essence of the Sāma Veda.

TEXT 35

atha samprasthite śukle
kardamo bhagavān ṛṣiḥ
āste sma bindusarasi
taṁ kālaṁ pratipālayan

SYNONYMS

atha-then; samprasthite śukle-when the Lord had gone; kardamaḥ-Kardama Muni; bhagavān-the greatly powerful; ṛṣiḥ-sage; āste sma-stayed; bindu-sarasi-on the bank of Lake Bindu-sarovara; tam-that; kālam-time; pratipālayan-awaiting.

Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

TEXT 36

manuḥ syandanam āsthāya
śātakaumbha-paricchadam
āropya svāṁ duhitaraṁ
sa-bhāryaḥ paryaṭan mahīm

SYNONYMS

manuḥ-Svāyambhuva Manu; syandanam-the chariot; āsthāya-having mounted; śātakaumbha-made of gold; paricchadam-the outer cover; āropya-putting on; svām-his own; duhitaram-daughter; sa-bhāryaḥ-along with his wife; paryaṭan-traveling all over; mahīm-the globe.

Svāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with them, he began traveling all over the earth.

The Emperor Manu, as the great ruler of the world, could have engaged an agent to find a suitable husband for his daughter, but because he loved her just as a father should, he himself left his state on a golden chariot, with only his wife, to find her a suitable husband.

TEXT 37

tasmin sudhanvann ahani
bhagavān yat samādiśat
upāyād āśrama-padaṁ
muneḥ śānta-vratasya tat

SYNONYMS

tasmin-on that; su-dhanvan-O great bowman Vidura; ahani-on the day; bhagavān-the Lord; yat-which; samādiśat-foretold; upāyāt-he reached; āśrama-padam-the holy hermitage; muneḥ-of the sage; śānta-completed; vratasya-whose vows of austerity; tat-that.

O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

TEXTS 38–39

yasmin bhagavato netrān
nyapatann aśru-bindavaḥ
kṛpayā samparītasya
prapanne ’rpitayā bhṛśam
tad vai bindusaro nāma
sarasvatyā pariplutam
puṇyaṁ śivāmṛta-jalaṁ
maharṣi-gaṇa-sevitam

SYNONYMS

yasmin-in which; bhagavataḥ-of the Lord; netrāt-from the eye; nyapatan-fell down; aśru-bindavaḥ-teardrops; kṛpayā-by compassion; samparītasya-who was overwhelmed; prapanne-on the surrendered soul (Kardama); arpitayā-placed upon; bhṛśam-extremely; tat-that; vai-indeed; bindu-saraḥ-lake of tears; nāma-called; sarasvatyā-by the River Sarasvatī; pariplutam-overflowed; puṇyam-holy; śiva-auspicious; amṛta-nectar; jalam-water; mahā-ṛṣi-of great sages; gaṇa-by hosts; sevitam-served.

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

Kardama underwent austerities to gain the causeless mercy of the Lord, and when the Lord arrived there He was so compassionate that in pleasure He shed tears, which became Bindu-sarovara. Bindu-sarovara, therefore, is worshiped by great sages and learned scholars because, according to the philosophy of the Absolute Truth, the Lord and the tears from His eyes are not different. Just as drops of perspiration which fell from the toe of the Lord became the sacred Ganges, so teardrops from the transcendental eyes of the Lord became Bindu-sarovara. Both are transcendental entities and are worshiped by great sages and scholars. The water of Bindu-sarovara is described here as śivāmṛta jala. Śiva means "curing." Anyone who drinks the water of Bindu-sarovara is cured of all material diseases; similarly, anyone who takes his bath in the Ganges also is relieved of all material diseases. These claims are accepted by great scholars and authorities and are still being acted upon even in this fallen age of Kali.

TEXT 40

puṇya-druma-latā-jālaiḥ
kūjat-puṇya-mṛga-dvijaiḥ
sarvartu-phala-puṣpāḍhyaṁ
vana-rāji-śriyānvitam

SYNONYMS

puṇya-pious; druma-of trees; latā-of creepers; jālaiḥ-with clusters; kūjat-uttering cries; puṇya-pious; mṛga-animals; dvijaiḥ-with birds; sarva-in all; ṛtu-seasons; phala-in fruits; puṣpa-in flowers; āḍhyam-rich; vana-rāji-of groves of trees; śriyā-by the beauty; anvitam-adorned.

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

It is stated here that Bindu-sarovara was surrounded by pious trees and birds. As there are different classes of men in human society, some pious and virtuous and some impious and sinful, so also among trees and birds there are the pious and the impious. Trees which do not bear nice fruit or flowers are considered impious, and birds which are very nasty, such as crows, are considered impious. In the land surrounding Bindu-sarovara there was not a single impious bird or tree. Every tree bore fruits and flowers, and every bird sang the glories of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 41

matta-dvija-gaṇair ghuṣṭaṁ
matta-bhramara-vibhramam
matta-barhi-naṭāṭopam
āhvayan-matta-kokilam

SYNONYMS

matta-overjoyed; dvija-of birds; gaṇaiḥ-by flocks; ghuṣṭam-resounded; matta-intoxicated; bhramara-of bees; vibhramam-wandering; matta-maddened; barhi-of peacocks; naṭa-of dancers; āṭopam-pride; āhvayat-calling one another; matta-merry; kokilam-cuckoos.

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

TEXTS 42–43

kadamba-campakāśoka-
karañja-bakulāsanaiḥ
kunda-mandāra-kuṭajaiś
cūta-potair alaṅkṛtam
kāraṇḍavaiḥ plavair haṁsaiḥ
kurarair jala-kukkuṭaiḥ
sārasaiś cakravākaiś ca
cakorair valgu kūjitam

SYNONYMS

kadamba-kadamba flowers; campaka-campaka flowers; aśoka-aśoka flowers; karañja-karañja flowers; bakula-bakula flowers; āsanaiḥ-by āsana trees; kunda-kunda; mandāra-mandāra; kuṭajaiḥ-and by kuṭaja trees; cūta-potaiḥ-by young mango trees; alaṅkṛtam-adorned; kāraṇḍavaiḥ-by kāraṇḍava ducks; plavaiḥ-by plavas; haṁsaiḥ-by swans; kuraraiḥ-by ospreys; jala-kukkuṭaiḥ-by waterfowl; sārasaiḥ-by cranes; cakravākaiḥ-by cakravāka birds; ca-and; cakoraiḥ-by cakora birds; valgu-pleasing; kūjitam-vibration of birds' sounds.

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees. The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravākas and cakoras.

For most of the trees, flowers, fruits and birds mentioned here as surrounding Bindu-sarovara Lake, English synonyms cannot be found. All the trees mentioned are very pious in that they produce a nice aromatic flower, such as the campaka, kadamba and bakula. The sweet sounds of waterfowl and cranes made the surrounding area as pleasant as possible and created a very suitable spiritual atmosphere.

TEXT 44

tathaiva hariṇaiḥ kroḍaiḥ
śvāvid-gavaya-kuñjaraiḥ
gopucchair haribhir markair
nakulair nābhibhir vṛtam

SYNONYMS

tathā eva-likewise; hariṇaiḥ-by deer; kroḍaiḥ-by boars; śvāvit-porcupines; gavaya-a wild animal closely resembling the cow; kuñjaraiḥ-by elephants; gopucchaiḥ-by baboons; haribhiḥ-by lions; markaiḥ-by monkeys; nakulaiḥ-by mongooses; nābhibhiḥ-by musk deer; vṛtam-surrounded.

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

Musk deer are not found in every forest, but only in places like Bindu-sarovara. They are always intoxicated by the aroma of musk secreted from their navels. Gavayas, the species of cow mentioned herein, bear a bunch of hair at the end of their tails. This bunch of hair is used in temple worship to fan the Deities. Gavayas are sometimes called camarīs, and they are considered very sacred. In India there are still gypsies or forest mercantile people who flourish by trading kastūrī, or musk, and the bunches of hair from the camarīs. These are always in great demand for the higher classes of Hindu population, and such business still goes on in large cities and villages in India.

TEXTS 45–47

praviśya tat tīrtha-varam
ādi-rājaḥ sahātmajaḥ
dadarśa munim āsīnaṁ
tasmin huta-hutāśanam
vidyotamānaṁ vapuṣā
tapasy ugra-yujā ciram
nātikṣāmaṁ bhagavataḥ
snigdhāpāṅgāvalokanāt
tad-vyāhṛtāmṛta-kalā-
pīyūṣa-śravaṇena ca
prāṁśuṁ padma-palāśākṣaṁ
jaṭilaṁ cīra-vāsasam
upasaṁśritya malinaṁ
yathārhaṇam asaṁskṛtam

SYNONYMS

praviśya-entering; tat-that; tīrtha-varam-best of sacred places; ādi-rājaḥ-the first monarch (Svāyambhuva Manu); saha-ātmajaḥ-along with his daughter; dadarśa-saw; munim-the sage; āsīnam-sitting; tasmin-in the hermitage; huta-being offered oblations; huta-aśanam-the sacred fire; vidyotamānam-shining brilliantly; vapuṣā-by his body; tapasi-in penance; ugra-terribly; yujā-engaged in yoga; ciram-for a long time; na-not; atikṣāmam-very emaciated; bhagavataḥ-of the Lord; snigdha-affectionate; apāṅga-sidelong; avalokanāt-from the glance; tat-of Him; vyāhṛta-from the words; amṛta-kalā-moonlike; pīyūṣa-the nectar; śravaṇena-by hearing; ca-and; prāṁśum-tall; padma-lotus flower; palāśa-petal; akṣam-eyes; jaṭilam-matted locks; cīra-vāsasam-having rags for clothes; upasaṁśritya-having approached; malinam-soiled; yathā-like; arhaṇam-gem; asaṁskṛtam-unpolished.

Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svāyambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

Here are some descriptions of a brahmacārī-yogī. In the morning, the first duty of a brahmacārī seeking spiritual elevation is huta-hutāśana, to offer sacrificial oblations to the Supreme Lord. Those engaged in brahmacarya cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: there is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The brahmacārī must rise early in the morning and, after placing himself, should chant the holy name of the Lord. From the very features of the sage, it appeared that he had undergone great austerities; that is the sign of one observing brahmacarya, the vow of celibacy. If one lives otherwise, it will be manifest in the lust visible in his face and body. The word vidyotamānam indicates that the brahmacārī feature showed in his body. That is the certificate that one has undergone great austerity in yoga. A drunkard or smoker or sex-monger can never be eligible to practice yoga. Generally yogīs look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated, for he had seen the Supreme Personality of Godhead face to face. Here the word snigdhāpāṅgāvalokanāt means that he was fortunate enough to see the Supreme Lord face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Kṛṣṇa, also improves in health. We have actually seen that many brahmacārīs and gṛhasthas connected with the International Society for Krishna Consciousness have improved in health, and a luster has come to their faces. It is essential that a brahmacārī engaged in spiritual advancement look very healthy and lustrous. The comparison of the sage to an unpolished gem is very appropriate. Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

TEXT 48

athoṭajam upāyātaṁ
nṛdevaṁ praṇataṁ puraḥ
saparyayā paryagṛhṇāt
pratinandyānurūpayā

SYNONYMS

atha-then; uṭajam-the hermitage; upāyātam-approached; nṛdevam-the monarch; praṇatam-bowed down; puraḥ-in front; saparyayā-with honor; paryagṛhṇāt-received him; pratinandya-greeting him; anurūpayā-befitting the King's position.

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

Emperor Svāyambhuva Manu not only approached the cottage of dried leaves possessed by the hermit Kardama but also offered respectful obeisances unto him. Similarly, it was the duty of the hermit to offer blessings to kings who used to approach his hermitage in the jungle.

TEXT 49

gṛhītārhaṇam āsīnaṁ
saṁyataṁ prīṇayan muniḥ
smaran bhagavad-ādeśam
ity āha ślakṣṇayā girā

SYNONYMS

gṛhīta-received; arhaṇam-honor; āsīnam-seated; saṁyatam-remained silent; prīṇayan-delighting; muniḥ-the sage; smaran-remembering; bhagavat-of the Lord; ādeśam-the order; iti-thus; āha-spoke; ślakṣṇayā-sweet; girā-with a voice.

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

TEXT 50

nūnaṁ caṅkramaṇaṁ deva
satāṁ saṁrakṣaṇāya te
vadhāya cāsatāṁ yas tvaṁ
hareḥ śaktir hi pālinī

SYNONYMS

nūnam-surely; caṅkramaṇam-the tour; deva-O lord; satām-of the virtuous; saṁrakṣaṇāya-for the protection; te-your; vadhāya-for killing; ca-and; asatām-of the demons; yaḥ-the person who; tvam-you; hareḥ-of the Supreme Personality of Godhead; śaktiḥ-the energy; hi-since; pālinī-protecting.

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

It appears from many Vedic literatures, especially histories like Śrīmad-Bhāgavatam and the purāṇas, that the pious kings of old used to tour their kingdoms in order to give protection to the pious citizens and to chastise or kill the impious. Sometimes they used to kill animals in the forests to practice the killing art because without such practice they would not be able to kill the undesirable elements. Kṣatriyas are allowed to commit violence in that way because violence for a good purpose is a part of their duty. Here two terms are clearly mentioned: vadhāya, "for the purpose of killing," and asatām, "those who are undesirable." The protecting energy of the king is supposed to be the energy of the Supreme Lord. In Bhagavad-gītā (4.8) the Lord says, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The Lord descends to give protection to the pious and to kill the demons. The potency, therefore, to give protection to the pious and kill the demons or undesirables is directly an energy from the Supreme Lord, and the king or the chief executive of the state is supposed to possess such energy. In this age it is very difficult to find such a head of state who is expert in killing the undesirables. Modern heads of state sit very nicely in their palaces and try without reason to kill innocent persons.

TEXT 51

yo 'rkendv-agnīndra-vāyūnāṁ
yama-dharma-pracetasām
rūpāṇi sthāna ādhatse
tasmai śuklāya te namaḥ

SYNONYMS

yaḥ-you who; arka-of the sun; indu-of the moon; agni-of Agni, the fire-god; indra-of Indra, the lord of heaven; vāyūnām-of Vāyu, the wind-god; yama-of Yama, the god of punishment; dharma-of Dharma, the god of piety; pracetasām-and of Varuṇa, the god of the waters; rūpāṇi-the forms; sthāne-when necessary; ādhatse-you assume; tasmai-unto Him; śuklāya-unto Lord Viṣṇu; te-unto you; namaḥ-obeisances.

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

Since the sage Kardama was a brāhmaṇa and Svāyambhuva was a kṣatriya, the sage was not supposed to offer obeisances to the King because socially his position was greater than the King's. But he offered his obeisances to Svāyambhuva Manu because as Manu, king and emperor, he was the representative of the Supreme Lord. The Supreme Lord is always worshipable, regardless of whether one is a brāhmaṇa, a kṣatriya or a śūdra. As the representative of the Supreme Lord, the King deserved respectful obeisances from everyone.

TEXTS 52–54

na yadā ratham āsthāya
jaitraṁ maṇi-gaṇārpitam
visphūrjac-caṇḍa-kodaṇḍo
rathena trāsayann aghān
sva-sainya-caraṇa-kṣuṇṇaṁ
vepayan maṇḍalaṁ bhuvaḥ
vikarṣan bṛhatīṁ senāṁ
paryaṭasy aṁśumān iva
tadaiva setavaḥ sarve
varṇāśrama-nibandhanāḥ
bhagavad-racitā rājan
bhidyeran bata dasyubhiḥ

SYNONYMS

na-not; yadā-when; ratham-the chariot; āsthāya-having mounted; jaitram-victorious; maṇi-of jewels; gaṇa-with clusters; arpitam-bedecked; visphūrjat-twanging; caṇḍa-a fearful sound just to punish the criminals; kodaṇḍaḥ-bow; rathena-by the presence of such a chariot; trāsayan-threatening; aghān-all the culprits; sva-sainya-of your soldiers; caraṇa-by the feet; kṣuṇṇam-trampled; vepayan-causing to tremble; maṇḍalam-the globe; bhuvaḥ-of the earth; vikarṣan-leading; bṛhatīm-huge; senām-army; paryaṭasi-you roam about; aṁśumān-the brilliant sun; iva-like; tadā-then; eva-certainly; setavaḥ-religious codes; sarve-all; varṇa-of varṇas; āśrama-of āśramas; nibandhanāḥ-obligations; bhagavat-by the Lord; racitāḥ-created; rājan-O King; bhidyeran-they would be broken; bata-alas; dasyubhiḥ-by rogues.

If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varṇas and āśramas created by the Lord Himself would be broken by the rogues and rascals.

It is the duty of a responsible king to protect the social and spiritual orders in human society. The spiritual orders are divided into four āśramas-brahmacarya, gṛhastha, vānaprastha and sannyāsa-and the social orders, according to work and qualification, are made up of the brāhmaṇas, the kṣatriyas, the vaiśyas and the śūdras. These social orders, according to the different grades of work and qualification, are described in Bhagavad-gītā. Unfortunately, for want of proper protection by responsible kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system. Human society means that society which is making progress toward spiritual realization. The most advanced human society was known as ārya; ārya refers to those who are advancing. So the question is, ”Which society is advancing?” Advancement does not mean creating material ”necessities” unnecessarily and thus wasting human energy in aggravation over so-called material comforts. Real advancement is advancement toward spiritual realization, and the community which acted toward this end was known as the Āryan civilization. The intelligent men, the brāhmaṇas, as exemplified by Kardama Muni, were engaged in advancing the spiritual cause, and kṣatriyas like Emperor Svāyambhuva used to rule the country and insure that all facilities for spiritual realization were nicely provided. It is the duty of the king to travel all over the country and see that everything is in order. Indian civilization on the basis of the four varṇas and āśramas deteriorated because of her dependency on foreigners, or those who did not follow the civilization of varṇāśrama. Thus the varṇāśrama system has now been degraded into the caste system.

The institution of four varṇas and four āśramas is confirmed herewith to be bhagavad-racita, which means ”designed by the Supreme Personality of Godhead.” In Bhagavad-gītā this is also confirmed: cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. The Lord says that the institution of four varṇas and four āśramas ”is created by Me.” Anything created by the Lord cannot be closed or covered. The divisions of varṇas and āśramas will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the varṇāśrama system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class. When they are regulated for cooperation among communities according to the Vedic principles, then there is peace and spiritual advancement. But when there is hatred and malpractice and mutual mistrust in the caste system, the whole system becomes degraded, and as stated herein, it creates a deplorable state. At the present moment, the entire world is in this deplorable condition because of giving rights to so many interests. This is due to the degradation of the four castes of varṇas and āśramas.

TEXT 55

adharmaś ca samedheta
lolupair vyaṅkuśair nṛbhiḥ
śayāne tvayi loko ’yaṁ
dasyu-grasto vinaṅkṣyati

SYNONYMS

adharmaḥ-unrighteousness; ca-and; samedheta-would flourish; lolupaiḥ-simply hankering after money; vyaṅkuśaiḥ-uncontrolled; nṛbhiḥ-by men; śayāne tvayi-when you lie down for rest; lokaḥ-world; ayam-this; dasyu-by the miscreants; grastaḥ-attacked; vinaṅkṣyati-it will perish.

If you gave up all thought of the world’s situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

Because the scientific division of four varṇas and four āśramas is now being extinguished, the entire world is being governed by unwanted men who have no training in religion, politics or social order, and it is in a very deplorable condition. In the institution of four varṇas and four āśramas there are regular training principles for the different classes of men. Just as, in the modern age, there is a necessity for engineers, medical practitioners and electricians, and they are properly trained in different scientific institutions, similarly, in former times, the higher social orders, namely the intelligent class (the brāhmaṇas), the ruling class (the kṣatriyas) and the mercantile class (the vaiśyas), were properly trained. Bhagavad-gītā describes the duties of the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. When there is no such training, one simply claims that because he is born in a brāhmaṇa or kṣatriya family, he is therefore a brāhmaṇa or a kṣatriya, even though he performs the duties of a śūdra. Such undue claims to being a higher-caste man make the system of scientific social orders into a caste system, completely degrading the original system. Thus society is now in chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong king, impious, unqualified men will claim a certain status in society, and that will make the social order perish.

TEXT 56

athāpi pṛcche tvāṁ vīra
yad-arthaṁ tvam ihāgataḥ
tad vayaṁ nirvyalīkena
pratipadyāmahe hṛdā

SYNONYMS

atha api-in spite of all this; pṛcche-I ask; tvām-you; vīra-O valiant King; yat-artham-the purpose; tvam-you; iha-here; āgataḥ-have come; tat-that; vayam-we; nirvyalīkena-without reservation; pratipadyāmahe-we shall carry out; hṛdā-with heart and soul.

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

When a guest comes to a friend's house, it is understood that there is some special purpose. Kardama Muni could understand that such a great king as Svāyambhuva, although traveling to inspect the condition of his kingdom, must have had some special purpose to come to his hermitage. Thus he prepared himself to fulfill the King's desire. Formerly it was customary that the sages used to go to the kings and the kings used to visit the sages in their hermitages; each was glad to fulfill the other's purpose. This reciprocal relationship is called bhakti-kārya. There is a nice verse describing the relationship of mutual beneficial interest between the brāhmaṇa and the kṣatriya (kṣatraṁ dvijatvam). Kṣatram means "the royal order," and dvijatvam means "the brahminical order." The two were meant for mutual interest. The royal order would give protection to the brāhmaṇas for the cultivation of spiritual advancement in society, and the brāhmaṇas would give their valuable instruction to the royal order on how the state and the citizens can gradually be elevated in spiritual perfection.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Manu and Kardama."

20.4.22 Chapter Twenty-two

The Marriage of Kardama Muni and Devahūti

TEXT 1

maitreya uvāca
evam āviṣkṛtāśeṣa-
guṇa-karmodayo munim
savrīḍa iva taṁ samrāḍ
upāratam uvāca ha

SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; evam-thus; āviṣkṛta-having been described; aśeṣa-all; guṇa-of the virtues; karma-of the activities; udayaḥ-the greatness; munim-the great sage; sa-vrīḍaḥ-feeling modest; iva-as though; tam-him (Kardama); samrāṭ-Emperor Manu; upāratam-silent; uvāca ha-addressed.

Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

TEXT 2

manur uvāca
brahmāsṛjat sva-mukhato
yuṣmān ātma-parīpsayā
chandomayas tapo-vidyā-
yoga-yuktān alampaṭān

SYNONYMS

manuḥ-Manu; uvāca-said; brahmā-Lord Brahmā; asṛjat-created; sva-mukhataḥ-from his face; yuṣmān-you (brāhmaṇas); ātma-parīpsayā-to protect himself by expanding; chandaḥ-mayaḥ-the form of the Vedas; tapaḥ-vidyā-yoga-yuktān-full of austerity, knowledge and mystic power; alampaṭān-averse to sense gratification.

Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the brāhmaṇas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

The purpose of the Vedas is to propagate the transcendental knowledge of the Absolute Truth. The brāhmaṇas were created from the mouth of the Supreme Person, and therefore they are meant to spread the knowledge of the Vedas in order to spread the glories of the Lord. In Bhagavad-gītā also Lord Kṛṣṇa says that all the Vedas are meant for understanding the Supreme Personality of Godhead. It is especially mentioned here (yoga-yuktān alampaṭān) that brāhmaṇas are full of mystic power and are completely averse to sense gratification. Actually there are two kinds of occupations. One occupation, in the material world, is sense gratification, and the other occupation is spiritual activity-to satisfy the Lord by His glorification. Those who engage in sense gratification are called demons, and those who spread the glorification of the Lord or satisfy the transcendental senses of the Lord are called demigods. It is specifically mentioned here that the brāhmaṇas are created from the face of the cosmic personality, or virāṭ-puruṣa; similarly the kṣatriyas are said to be created from His arms, the vaiśyas are created from His waist, and the śūdras are created from His legs. Brāhmaṇas are especially meant for austerity, learning and knowledge and are averse to all kinds of sense gratification.

TEXT 3

tat-trāṇāyāsṛjac cāsmān
doḥ-sahasrāt sahasra-pāt
hṛdayaṁ tasya hi brahma
kṣatram aṅgaṁ pracakṣate

SYNONYMS

tat-trāṇāya-for the protection of the brāhmaṇas; asṛjat-created; ca-and; asmān-us (kṣatriyas); doḥ-sahasrāt-from His thousand arms; sahasra-pāt-the thousand-legged Supreme Being (the universal form); hṛdayam-heart; tasya-His; hi-for; brahma-brāhmaṇas; kṣatram-the kṣatriyas; aṅgam-arms; pracakṣate-are spoken of.

For the protection of the brāhmaṇas, the thousand-legged Supreme Being created us, the kṣatriyas, from His thousand arms. Hence the brāhmaṇas are said to be His heart and the kṣatriyas His arms.

Kṣatriyas are specifically meant to maintain the brāhmaṇas because if the brāhmaṇas are protected, then the head of civilization is protected. Brāhmaṇas are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The purport of this prayer is that the Lord specifically protects the brāhmaṇas and the cows, and then He protects all other members of society (jagad-dhitāya). It is His will that universal welfare work depends on the protection of cows and brāhmaṇas; thus brahminical culture and cow protection are the basic principles for human civilization. Kṣatriyas are especially meant to protect the brāhmaṇas, as is the supreme will of the Lord: go-brāhmaṇa-hitāya ca. As, within the body, the heart is a very important part, so the brāhmaṇas are also the important element in human society. The kṣatriyas are more like the whole body; even though the whole body is bigger than the heart, the heart is more important.

TEXT 4

ato hy anyonyam ātmānaṁ
brahma kṣatraṁ ca rakṣataḥ
rakṣati smāvyayo devaḥ
sa yaḥ sad-asad-ātmakaḥ

SYNONYMS

ataḥ-hence; hi-certainly; anyonyam-each other; ātmānam-the self; brahma-the brāhmaṇas; kṣatram-the kṣatriyas; ca-and; rakṣataḥ-protect; rakṣati sma-protects; avyayaḥ-immutable; devaḥ-the Lord; saḥ-He; yaḥ-who; sat-asat-ātmakaḥ-the form of the cause and effect.

That is why the brāhmaṇas and kṣatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

The entire social structure of varṇa and āśrama is a cooperative system meant to uplift all to the highest platform of spiritual realization. The brāhmaṇas are intended to be protected by the kṣatriyas, and the kṣatriyas also are intended to be enlightened by the brāhmaṇas. When the brāhmaṇas and kṣatriyas cooperate nicely, the other subordinate divisions, the vaiśyas, or mercantile people, and the śūdras, or laborer class, automatically flourish. The entire elaborate system of Vedic society was therefore based on the importance of the brāhmaṇas and kṣatriyas. The Lord is the real protector, but He is unattached to the affairs of protection. He creates brāhmaṇas for the protection of the kṣatriyas, and kṣatriyas for the protection of the brāhmaṇas. He remains aloof from all activities; therefore, He is called nirvikāra, "without activity." He has nothing to do. He is so great that He does not perform action personally, but His energies act. The brāhmaṇas and kṣatriyas, and anything that we see, are different energies acting upon one another.

Although individual souls are all different, the Superself, or Supersoul, is the Supreme Personality of Godhead. Individually one's self may differ from others in certain qualities and may engage in different activities, such as those of a brāhmaṇa, kṣatriya or vaiśya, but when there is complete cooperation among different individual souls, the Supreme Personality of Godhead as Supersoul, Paramātmā, being one in every individual soul, is pleased and gives them all protection. As stated before, the brāhmaṇas are produced from the mouth of the Lord, and the kṣatriyas are produced from the chest or arms of the Lord. If the different castes or social sections, although apparently differently occupied in different activities, nevertheless act in full cooperation, then the Lord is pleased. This is the idea of the institution of four varṇas and four āśramas. If the members of different āśramas and varṇas cooperate fully in Kṛṣṇa consciousness, then society is well protected by the Lord, without doubt.

In Bhagavad-gītā it is stated that the Lord is the proprietor of all different bodies. The individual soul is the proprietor of his individual body, but the Lord clearly states, "My dear Bhārata, you must know that I am also kṣetra jña. " Kṣetra jña means "the knower or proprietor of the body." The individual soul is the proprietor of the individual body, but the Supersoul, the Personality of Godhead, Kṛṣṇa, is the proprietor of all bodies everywhere. He is the proprietor not only of human bodies but of birds, beasts and all other entities, not only on this planet but on other planets also. He is the supreme proprietor; therefore He does not become divided by protecting the different individual souls. He remains one and the same. That the sun appears on top of everyone's head when at the meridian does not imply that the sun becomes divided. One man thinks that the sun is on his head only, whereas five thousand miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. This does not mean that the individual soul and the Supersoul are one. They are one in quality, as spirit soul, but the individual soul and Supersoul are different.

TEXT 5

tava sandarśanād eva
cchinnā me sarva-saṁśayāḥ
yat svayaṁ bhagavān prītyā
dharmam āha rirakṣiṣoḥ

SYNONYMS

tava-your; sandarśanāt-by sight; eva-only; chinnāḥ-resolved; me-my; sarva-saṁśayāḥ-all doubts; yat-inasmuch as; svayam-personally; bhagavān-Your Lordship; prītyā-lovingly; dharmam-duty; āha-explained; rirakṣiṣoḥ-of a king anxious to protect his subjects.

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

Manu described herewith the result of seeing a great saintly person. Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, one attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of one's human life is fulfilled. In our personal experience we have actual proof of this statement of Manu. Once we had the opportunity to meet Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person. It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man, because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. Here Manu admits that all his doubts are now over because Kardama has very kindly described the different duties of individual souls.

TEXT 6

diṣṭyā me bhagavān dṛṣṭo
durdarśo yo 'kṛtātmanām
diṣṭyā pāda-rajaḥ spṛṣṭaṁ
śīrṣṇā me bhavataḥ śivam

SYNONYMS

diṣṭyā-by good fortune; me-my; bhagavān-all-powerful; dṛṣṭaḥ-is seen; durdarśaḥ-not easily seen; yaḥ-who; akṛta-ātmanām-of those who have not controlled the mind and senses; diṣṭyā-by my good fortune; pāda-rajaḥ-the dust of the feet; spṛṣṭam-is touched; śīrṣṇā-by the head; me-my; bhavataḥ-your; śivam-causing all auspiciousness.

It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. In the Bhāgavatam it is said, mahat-pāda-rajo-'bhiṣekam, which means to be blessed by the holy dust of the lotus feet of a mahat, a great devotee. As stated in Bhagavad-gītā, mahātmānas tu: those who are great souls are under the spell of spiritual energy, and their symptom is that they fully engage in Kṛṣṇa consciousness for the service of the Lord. Therefore they are called mahat. Unless one is fortunate enough to have the dust of the lotus feet of a mahātmā on one's head, there is no possibility of perfection in spiritual life.

The paramparā system of disciplic succession is very important as a means of spiritual success. One becomes a mahat by the grace of his mahat spiritual master. If one takes shelter of the lotus feet of a great soul, there is every possibility of one's also becoming a great soul. When Mahārāja Rahūgaṇa asked Jaḍa Bharata about his wonderful achievement of spiritual success, he replied to the King that spiritual success is not possible simply by following the rituals of religion or simply by converting oneself into a sannyāsī or offering sacrifices as recommended in the scriptures. These methods are undoubtedly helpful for spiritual realization, but the real effect is brought about by the grace of a mahātmā. In Viśvanātha Cakravartī Ṭhākura's eight stanzas of prayer to the spiritual master, it is clearly stated that simply by satisfying the spiritual master one can achieve the supreme success in life, and in spite of executing all ritualistic performances, if one cannot satisfy the spiritual master, one has no access to spiritual perfection. Here the word akṛtātmanām is very significant. Ātmā means "body," "soul," or "mind," and akṛtātmā means the common man, who cannot control the senses or the mind. Because the common man is unable to control the senses and the mind, it is his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect. A common man cannot rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles. He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

TEXT 7

diṣṭyā tvayānuśiṣṭo 'haṁ
kṛtaś cānugraho mahān
apāvṛtaiḥ karṇa-randhrair
juṣṭā diṣṭyośatīr giraḥ

SYNONYMS

diṣṭyā-luckily; tvayā-by you; anuśiṣṭaḥ-instructed; aham-I; kṛtaḥ-bestowed; ca-and; anugrahaḥ-favor; mahān-great; apāvṛtaiḥ-open; karṇa-randhraiḥ-with the holes of the ears; juṣṭāḥ-received; diṣṭyā-by good fortune; uśatīḥ-pure; giraḥ-words.

I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

Śrīla Rūpa Gosvāmī has given directions, in his Bhakti-rasāmṛta-sindhu, on how to accept a bona fide spiritual master and how to deal with him. First, the desiring candidate must find a bona fide spiritual master, and then he must very eagerly receive instructions from him and execute them. This is reciprocal service. A bona fide spiritual master or saintly person always desires to elevate a common man who comes to him. Because everyone is under the delusion of māyā and is forgetful of his prime duty, Kṛṣṇa consciousness, a saintly person always desires that everyone become a saintly person. It is the function of a saintly person to invoke Kṛṣṇa consciousness in every forgetful common man.

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word karṇa-randhraiḥ means "through the holes of the ears." The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of mantra through the ears in exchange for some dollars and if the man meditates on that he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Kṛṣṇa consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. "You are fit for such and such work in Kṛṣṇa consciousness. You can act in this way." One person is advised to act in Kṛṣṇa consciousness by working in the Deities' room, another is advised to act in Kṛṣṇa consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Kṛṣṇa consciousness in the cooking department. There are different departments of activity in Kṛṣṇa consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. Bhagavad-gītā makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one's capacity, for the spiritual master is expert in giving such instructions.

This combination, the instruction of the spiritual master and the faithful execution of the instruction by the disciple, makes the entire process perfect. Śrīla Viśvanātha Cakravartī Ṭhākura describes in his explanation of the verse in Bhagavad-gītā, vyavasāyāt-mikā buddhiḥ, that one who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one's life successful.

TEXT 8

sa bhavān duhitṛ-sneha-
pariklīṣṭātmano mama
śrotum arhasi dīnasya
śrāvitaṁ kṛpayā mune

SYNONYMS

saḥ-yourself; bhavān-Your Honor; duhitṛ-sneha-by affection for my daughter; pariklīṣṭa-ātmanaḥ-whose mind is agitated; mama-my; śrotum-to listen; arhasi-be pleased; dīnasya-of my humble self; śrāvitam-to the prayer; kṛpayā-graciously; mune-O sage.

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master. Generally a pure devotee of the Lord or a pure disciple of a bona fide spiritual master does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor from the spiritual master, one cannot ask that favor without satisfying him fully. Svāyambhuva Manu wanted to disclose his mind regarding the function he wanted to execute due to affection for his daughter.

TEXT 9

priyavratottānapadoḥ
svaseyaṁ duhitā mama
anvicchati patiṁ yuktaṁ
vayaḥ-śīla-guṇādibhiḥ

SYNONYMS

priyavrata-uttānapadoḥ-of Priyavrata and Uttānapāda; svasā-sister; iyam-this; duhitā-daughter; mama-my; anvicchati-is seeking; patim-husband; yuktam-suited; vayaḥ-śīla-guṇa-ādibhiḥ-by age, character, good qualities, etc.

My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

The grown-up daughter of Svāyambhuva Manu, Devahūti, had good character and was well qualified; therefore she was searching for a suitable husband just befitting her age, qualities and character. The purpose of Manu's introducing his daughter as the sister of Priyavrata and Uttānapāda, two great kings, was to convince the sage that the girl came from a great family. She was his daughter and at the same time the sister of kṣatriyas; she did not come from a lower-class family. Manu therefore offered her to Kardama as just suitable for his purpose. It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently. She expressed her desire for a suitable husband corresponding to her character, age and quality, and the father himself, out of affection for his daughter, took charge of finding such a husband.

TEXT 10

yadā tu bhavataḥ śīla-

śruta-rūpa-vayo-guṇān
aśṛṇon nāradād eṣā
tvayy āsīt kṛta-niścayā

SYNONYMS

yadā-when; tu-but; bhavataḥ-your; śīla-noble character; śruta-learning; rūpa-beautiful appearance; vayaḥ-youth; guṇān-virtues; aśṛṇot-heard; nāradāt-from Nārada Muni; eṣā-Devahūti; tvayi-in you; āsīt-became; kṛta-niścayā-fixed in determination.

The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

The girl Devahūti did not personally see Kardama Muni, nor did she personally experience his character or qualities, since there was no social intercourse by which she could gain such understanding. But she heard about Kardama Muni from the authority of Nārada Muni. Hearing from an authority is a better experience than gaining personal understanding. She heard from Nārada Muni that Kardama Muni was just fit to be her husband; therefore she became fixed in her heart that she would marry him, and she expressed her desire to her father, who therefore brought her before him.

TEXT 11

tat pratīccha dvijāgryemāṁ
śraddhayopahṛtāṁ mayā
sarvātmanānurūpāṁ te
gṛhamedhiṣu karmasu

SYNONYMS

tat-therefore; pratīccha-please accept; dvija-agrya-O best of the brāhmaṇas; imām-her; śraddhayā-with faith; upahṛtām-offered as a presentation; mayā-by me; sarva-ātmanā-in every way; anurūpām-suitable; te-for you; gṛha-medhiṣu-in the household; karmasu-duties.

Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

The words gṛhamedhiṣu karmasu mean ”in household duties.” Another word is also used here: sarvātmanānurūpām. The purport is that a wife should not only be equal to her husband in age, character and qualities, but must be helpful to him in his household duties. The household duty of a man is not to satisfy his sense gratification, but to remain with a wife and children and at the same time attain advancement in spiritual life. One who does not do so is not a householder but a gṛhamedhī. Two words are used in Sanskrit literature; one is gṛhastha, and the other is gṛhamedhī. The difference between gṛhamedhī and gṛhastha is that gṛhastha is also an āśrama, or spiritual order, but if one simply satisfies his senses as a householder, then he is a gṛhamedhī. For a gṛhamedhī, to accept a wife means to satisfy the senses, but for a gṛhastha a qualified wife is an assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take charge of household affairs and not to compete with the husband. A wife is meant to help, but she cannot help her husband unless he is completely equal to her in age, character and quality.

TEXT 12

udyatasya hi kāmasya
prativādo na śasyate
api nirmukta-saṅgasya
kāma-raktasya kiṁ punaḥ

SYNONYMS

udyatasya-which has come of itself; hi-in fact; kāmasya-of material desire; prativādaḥ-the denial; na-not; śasyate-to be praised; api-even; nirmukta-of one who is free; saṅgasya-from attachment; kāma-to sensual pleasures; raktasya-of one addicted; kim punaḥ-how much less.

To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

In material life everyone is desirous of sense gratification; therefore, a person who gets an object of sense gratification without endeavor should not refuse to accept it. Kardama Muni was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Svāyambhuva Manu. He indirectly convinced Kardama Muni: ”You desire a suitable wife like my daughter, and she is now present before you. You should not reject the fulfillment of your prayer; you should accept my daughter.”

TEXT 13

ya udyatam anādṛtya
kīnāśam abhiyācate
kṣīyate tad-yaśaḥ sphītaṁ
mānaś cāvajñayā hataḥ

SYNONYMS

yaḥ-who; udyatam-an offering; anādṛtya-rejecting; kīnāśam-from a miser; abhiyācate-begs; kṣīyate-is lost; tat-his; yaśaḥ-reputation; sphītam-widespread; mānaḥ-honor; ca-and; avajñayā-by neglectful behavior; hataḥ-destroyed.

One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

The general procedure of Vedic marriage is that a father offers his daughter to a suitable boy. That is a very respectable marriage. A boy should not go to the girl’s father and ask for the hand of his daughter in marriage. That is considered to be humbling one’s respectable position. Svāyambhuva Manu wanted to convince Kardama Muni, since he knew that the sage wanted to marry a suitable girl: ”I am offering just such a suitable wife. Do not reject the offer, or else, because you are in need of a wife, you will have to ask for such a wife from someone else, who may not behave with you so well. In that case your position will be humbled.”

Another feature of this incident is that Svāyambhuva Manu was the emperor, but he went to offer his qualified daughter to a poor brāhmaṇa. Kardama Muni had no worldly possessions-he was a hermit living in the forest-but he was advanced in culture. Therefore, in offering one's daughter to a person, the culture and quality are counted as prominent, not wealth or any other material consideration.

TEXT 14

ahaṁ tvāśṛṇavaṁ vidvan
vivāhārthaṁ samudyatam
atas tvam upakurvāṇaḥ
prattāṁ pratigṛhāṇa me

SYNONYMS

aham-I; tvā-you; aśṛṇavam-heard; vidvan-O wise man; vivāha-artham-for the sake of marriage; samudyatam-prepared; ataḥ-hence; tvam-you; upakurvāṇaḥ-not taken a vow of perpetual celibacy; prattām-offered; pratigṛhāṇa-please accept; me-of me.

Svāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

The principle of brahmacarya is celibacy. There are two kinds of brahmacārīs. One is called naiṣṭhika-brahmacārī, which means one who takes a vow of celibacy for his whole life, whereas the other, the upakurvāṇa-brahmacārī, is a brahmacārī who takes the vow of celibacy up to a certain age. For example, he may take the vow to remain celibate up to twenty-five years of age; then, with the permission of his spiritual master, he enters married life. Brahmacarya is student life, the beginning of life in the spiritual orders, and the principle of brahmacarya is celibacy. Only a householder can indulge in sense gratification or sex life, not a brahmacārī. Svāyambhuva Manu requested Kardama Muni to accept his daughter, since Kardama had not taken the vow of naiṣṭhika-brahmacarya. He was willing to marry, and the suitable daughter of a high royal family was presented.

TEXT 15

ṛṣir uvāca
bāḍham udvoḍhu-kāmo 'ham
aprattā ca tavātmajā
āvayor anurūpo 'sāv
ādyo vaivāhiko vidhiḥ

SYNONYMS

ṛṣiḥ-the great sage Kardama; uvāca-said; bāḍham-very well; udvoḍhu-kāmaḥ-desirous to marry; aham-I; aprattā-not promised to anyone else; ca-and; tava-your; ātma-jā-daughter; āvayoḥ-of us two; anurūpaḥ-proper; asau-this; ādyaḥ-first; vaivāhikaḥ-of marriage; vidhiḥ-ritualistic ceremony.

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

There were many considerations by Kardama Muni before accepting the daughter of Svāyambhuva Manu. Most important is that Devahūti had first of all fixed her mind on marrying him. She did not choose to have any other man as her husband. That is a great consideration because female psychology dictates that when a woman offers her heart to a man for the first time, it is very difficult for her to take it back. Also, she had not married before; she was a virgin girl. All these considerations convinced Kardama Muni to accept her. Therefore he said, "Yes, I shall accept your daughter under religious regulations of marriage." There are different kinds of marriages, of which the first-class marriage is held by inviting a suitable bridegroom for the daughter and giving her in charity, well dressed and well decorated with ornaments, along with a dowry according to the means of the father. There are other kinds of marriage, such as gāndharva marriage and marriage by love, which are also accepted as marriage. Even if one is forcibly kidnapped and later on accepted as a wife, that is also accepted. But Kardama Muni accepted the first-class way of marriage because the father was willing and the daughter was qualified. She had never offered her heart to anyone else. All these considerations made Kardama Muni agree to accept the daughter of Svāyambhuva Manu.

TEXT 16

kāmaḥ sa bhūyān naradeva te 'syāḥ
putryāḥ samāmnāya-vidhau pratītaḥ
ka eva te tanayāṁ nādriyeta
svayaiva kāntyā kṣipatīm iva śriyam

SYNONYMS

kāmaḥ-desire; saḥ-that; bhūyāt-let it be fulfilled; nara-deva-O King; te-your; asyāḥ-this; putryāḥ-of the daughter; samāmnāya-vidhau-in the process of the Vedic scriptures; pratītaḥ-recognized; kaḥ-who; eva-in fact; te-your; tanayām-daughter; na ādriyeta-would not adore; svayā-by her own; eva-alone; kāntyā-bodily luster; kṣipatīm-excelling; iva-as if; śriyam-ornaments.

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

Kardama Muni wanted to marry Devahūti in the recognized manner of marriage prescribed in the scriptures. As stated in the Vedic scriptures, the first-class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture and other household paraphernalia. This form of marriage is prevalent among higher-class Hindus even today and is declared in the śāstras to confer great religious merit on the bride's father. To give a daughter in charity to a suitable son-in-law is considered to be one of the pious activities of a householder. There are eight forms of marriage mentioned in the scripture Manu-smṛti, but only one process of marriage, brāhma or rājasika marriage, is now current. Other kinds of marriage-by love, by exchange of garlands or by kidnapping the bride-are now forbidden in this Kali age. Formerly, kṣatriyas would, at their pleasure, kidnap a princess from another royal house, and there would he a fight between the kṣatriya and the girl's family; then, if the kidnapper was the winner, the girl would be offered to him for marriage. Even Kṛṣṇa married Rukmiṇī by that process, and some of His sons and grandsons also married by kidnapping. Kṛṣṇa's grandsons kidnapped Duryodhana's daughter, which caused a fight between the Kuru and Yadu families. Afterward, an adjustment was made by the elderly members of the Kuru family. Such marriages were current in bygone ages, but at the present moment they are impossible because the strict principles of kṣatriya life have practically been abolished. Since India has become dependent on foreign countries, the particular influences of her social orders have been lost; now, according to the scriptures, everyone is a śūdra. The so-called brāhmaṇas, kṣatriyas and vaiśyas have forgotten their traditional activities, and in the absence of these activities they are called śūdras. It is said in the scriptures, kalau śūdra-sambhavaḥ. In the age of Kali everyone will be like śūdras. The traditional social customs are not followed in this age, although formerly they were followed strictly.

TEXT 17

yāṁ harmya-pṛṣṭhe kvaṇad-aṅghri-śobhāṁ
vikrīḍatīṁ kanduka-vihvalākṣīm
viśvāvasur nyapatat svād vimānād
vilokya sammoha-vimūḍha-cetāḥ

SYNONYMS

yām-whom; harmya-pṛṣṭhe-on the roof of the palace; kvaṇat-aṅghri-śobhām-whose beauty was heightened by the tinkling ornaments on her feet; vikrīḍatīm-playing; kanduka-vihvala-akṣīm-with eyes bewildered, following her ball; viśvāvasuḥ-Viśvāvasu; nyapatat-fell down; svāt-from his own; vimānāt-from the airplane; vilokya-seeing; sammoha-vimūḍha-cetāḥ-whose mind was stupefied.

I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

It is understood that not only at the present moment but in those days also there were skyscrapers. Herein we find the word harmya-pṛṣṭhe. Harmya means "a very big palatial building." Svād vimānāt means "from his own airplane." It is suggested that private airplanes or helicopters were also current in those days. The Gandharva Viśvāvasu, while flying in the sky, could see Devahūti playing ball on the roof of the palace. Ball playing was also current, but aristocratic girls would not play in a public place. Ball playing and other such pleasures were not meant for ordinary women and girls; only princesses like Devahūti could indulge in such sports. It is described here that she was seen from the flying airplane. This indicates that the palace was very high, otherwise how could one see her from an airplane? The vision was so distinct that the Gandharva Viśvāvasu was bewildered by her beauty and by hearing the sound of her ankle bangles, and being captivated by the sound and beauty, he fell down. Kardama Muni mentioned the incident as he had heard it.

TEXT 18

tāṁ prārthayantīṁ lalanā-lalāmam
asevita-śrī-caraṇair adṛṣṭām
vatsāṁ manor uccapadaḥ svasāraṁ
ko nānumanyeta budho 'bhiyātām

SYNONYMS

tām-her; prārthayantīm-seeking; lalanā-lalāmam-the ornament of women; asevita-śrī-caraṇaiḥ-by those who have not worshiped the feet of Lakṣmī; adṛṣṭām-not seen; vatsām-beloved daughter; manoḥ-of Svāyambhuva Manu; uccapadaḥ-of Uttānapāda; svasāram-sister; kaḥ-what; na anumanyeta-would not welcome; budhaḥ-wise man; abhiyātām-who has come of her own accord.

What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

Kardama Muni praised the beauty and qualification of Devahūti in different ways. Devahūti was actually the ornament of all ornamented beautiful girls. A girl becomes beautiful by putting ornaments on her body, but Devahūti was more beautiful than the ornaments; she was considered the ornament of the ornamented beautiful girls. Demigods and Gandharvas were attracted by her beauty. Kardama Muni, although a great sage, was not a denizen of the heavenly planets, but it is mentioned in the previous verse that Viśvāvasu, who came from heaven, was also attracted by the beauty of Devahūti. Besides her personal beauty, she was the daughter of Emperor Svāyambhuva and sister of King Uttānapāda. Who could refuse the hand of such a girl?

TEXT 19

ato bhajiṣye samayena sādhvīṁ
yāvat tejo bibhṛyād ātmano me
ato dharmān pāramahaṁsya-mukhyān
śukla-proktān bahu manye 'vihiṁsrān

SYNONYMS

ataḥ-therefore; bhajiṣye-I shall accept; samayena-on the conditions; sādhvīm-the chaste girl; yāvat-until; tejaḥ-semen; bibhṛyāt-may bear; ātmanaḥ-from my body; me-my; ataḥ-thereafter; dharmān-the duties; pāramahaṁsya-mukhyān-of the best of the paramahaṁsas; śukla-proktān-spoken by Lord Viṣṇu; bahu-much; manye-I shall consider; avihiṁsrān-free from envy.

Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

Kardama Muni expressed his desire for a very beautiful wife to Emperor Svāyambhuva and accepted the Emperor's daughter for marriage. Kardama Muni was in the hermitage practicing complete celibacy as a brahmacārī, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in brahmacarya for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of māyā in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child-Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of Sāṅkhya. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Kṛṣṇa consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained; both are animalistic and simply eat, sleep, mate, defend, and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahūti for the whole duration of his life. He would simply associate with her until she had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take sannyāsa and engage in the perfectional paramahaṁsa stage. paramahaṁsa refers to the most highly elevated perfectional stage of life. There are four stages within sannyāsa life, and paramahaṁsa is the highest order. The Śrīmad-Bhāgavatam is called the paramahaṁsa-saṁhitā, the treatise for the highest class of human beings. The paramahaṁsa is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the paramahaṁsa stage are completely engaged in Kṛṣṇa consciousness, or devotional service, there is no scope for envy. In the same order as Kardama Muni, about one hundred years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples.

TEXT 20

yato ’bhavad viśvam idaṁ vicitraṁ
saṁsthāsyate yatra ca vāvatiṣṭhate
prajāpatīnāṁ patir eṣa mahyaṁ
paraṁ pramāṇaṁ bhagavān anantaḥ

SYNONYMS

yataḥ-from whom; abhavat-emanated; viśvam-creation; idam-this; vicitram-wonderful; saṁsthāsyate-will dissolve; yatra-in whom; ca-and; vā-or; avatiṣṭhate-presently exists; prajā-patīnām-of the Prajāpatis; patiḥ-the Lord; eṣaḥ-this; mahyam-to me; param-highest; pramāṇam-authority; bhagavān-Supreme Lord; anantaḥ-unlimited.

The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajāpatis, the personalities meant to produce living entities in this world.

Kardama Muni was ordered by his father, Prajāpati, to produce children. In the beginning of creation the Prajāpatis were meant to produce the large population which was to reside in the planets of the gigantic universe. But Kardama Muni said that although his father was Prajāpati, who desired him to produce children, actually his origin was the Supreme Personality of Godhead, Viṣṇu, because Viṣṇu is the origin of everything; He is the actual creator of this universe, He is the actual maintainer, and when everything is annihilated, it rests in Him only. That is the conclusion of Śrīmad-Bhāgavatam. For creation, maintenance and annihilation there are the three deities Brahmā, Viṣṇu and Maheśvara (Śiva), but Brahmā and Maheśvara are qualitative expansions of Viṣṇu. Viṣṇu is the central figure. Viṣṇu, therefore, takes charge of maintenance. No one can maintain the whole creation but He. There are innumerable entities, and they have innumerable demands; no one but Viṣṇu can fulfill the innumerable demands of all the innumerable living entities. Brahmā is ordered to create, and Śiva is ordered to annihilate. The middle function, maintenance, is taken charge of by Viṣṇu. Kardama Muni knew very well, by his power in progressive spiritual life, that Viṣṇu, the Personality of Godhead, was his worshipable Deity. Whatever Viṣṇu desired was his duty, and nothing else. He was not prepared to beget a number of children. He would beget only one child, who would help the mission of Viṣṇu. As stated in Bhagavad-gītā, whenever there is a discrepancy in the discharge of religious principles, the Lord descends on the surface of the earth to protect religious principles and to annihilate the miscreants.

Marrying and begetting a child is considered to liquidate one’s debts to the family in which one is born. There are many debts which are imposed upon a child just after his birth. There are debts to the family in which one is born, debts to the demigods, debts to the Pitās, debts to the ṛṣis, etc. But if someone engages only in the service of the Supreme Lord, the Personality of Godhead, who is actually worshipable, then even without trying to liquidate other debts, one becomes free from all obligations. Kardama Muni preferred to devote his life as a servant of the Lord in paramahaṁsa knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

TEXT 21

maitreya uvāca
sa ugra-dhanvann iyad evābabhāṣe
āsīc ca tūṣṇīm aravinda-nābham
dhiyopagṛhṇan smita-śobhitena
mukhena ceto lulubhe devahūtyāḥ

SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; saḥ-he (Kardama); ugra-dhanvan-O great warrior Vidura; iyat-this much; eva-only; ābabhāṣe-spoke; āsīt-became; ca-and; tūṣṇīm-silent; aravinda-nābham-Lord Viṣṇu (whose navel is adorned by a lotus); dhiyā-by thought; upagṛhṇan-seizing; smita-śobhitena-beautified by his smile; mukhena-by his face; cetaḥ-the mind; lulubhe-was captivated; devahūtyāḥ-of Devahūti.

Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

It appears that Kardama Muni was fully absorbed in Kṛṣṇa consciousness because as soon as he became silent, he at once began to think of Lord Viṣṇu. That is the way of Kṛṣṇa consciousness. Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

TEXT 22

so ’nu jñātvā vyavasitaṁ
mahiṣyā duhituḥ sphuṭam
tasmai guṇa-gaṇāḍhyāya
dadau tulyāṁ praharṣitaḥ

SYNONYMS

saḥ-he (Emperor Manu); anu-afterward; jñātvā-having known; vyavasitam-the fixed decision; mahiṣyāḥ-of the Queen; duhituḥ-of his daughter; sphuṭam-clearly; tasmai-to him; guṇa-gaṇa-āḍhyāya-who was endowed with a host of virtues; dadau-gave away; tulyām-who was equal (in good qualities); praharṣitaḥ-extremely pleased.

After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

TEXT 23

śatarūpā mahā-rājñī
pāribarhān mahā-dhanān
dampatyoḥ paryadāt prītyā
bhūṣā-vāsaḥ paricchadān

SYNONYMS

śatarūpā-Empress Śatarūpā; mahā-rājñī-the Empress; pāribarhān-dowry; mahā-dhanān-valuable presents; dam-patyoḥ-to the bride and bridegroom; paryadāt-gave; prītyā-out of affection; bhūṣā-ornaments; vāsaḥ-clothes; paricchadān-articles for household use.

Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.

The custom of giving one’s daughter in charity with a dowry is still current in India. The gifts are given according to the position of the father of the bride. Pāribarhān mahā-dhanān means the dowry which must be awarded to the bridegroom at the time of marriage. Here mahā-dhanān means greatly valuable gifts befitting the dowry of an empress. The words bhūṣā-vāsaḥ paricchadān also appear here. Bhūṣā means ”ornaments,” vāsaḥ means ”clothing,” and paricchadān means ”various household articles.” All things befitting the marriage ceremony of an emperor’s daughter were awarded to Kardama Muni, who was until now observing celibacy as a brahmacārī. The bride, Devahūti, was very richly dressed with ornaments and clothing.

In this way Kardama Muni was married with full opulence to a qualified wife and was endowed with the necessary paraphernalia for household life. In the Vedic way of marriage such a dowry is still given to the bridegroom by the father of the bride; even in poverty-stricken India there are marriages where hundreds and thousands of rupees are spent for a dowry. The dowry system is not illegal, as some have tried to prove. The dowry is a gift given to the daughter by the father to show good will, and it is compulsory. In rare cases where the father is completely unable to give a dowry, it is enjoined that he must at least give a fruit and a flower. As stated in Bhagavad-gītā, God can also be pleased even by a fruit and a flower. When there is financial inability and no question of accumulating a dowry by another means, one can give a fruit and flower for the satisfaction of the bridegroom.

TEXT 24

prattāṁ duhitaraṁ samrāṭ
sadṛkṣāya gata-vyathaḥ
upaguhya ca bāhubhyām
autkaṇṭhyonmathitāśayaḥ

SYNONYMS

prattām-who was given; duhitaram-daughter; samrāṭ-the Emperor (Manu); sadṛkṣāya-unto a suitable person; gata-vyathaḥ-relieved of his responsibility; upaguhya-embracing; ca-and; bāhubhyām-with his two arms; autkaṇṭhya-unmathita-āśayaḥ-having an anxious and agitated mind.

Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

A father always remains in anxiety until he can hand over his grownup daughter to a suitable boy. A father and mother’s responsibility for children continues until they marry them to suitable spouses; when the father is able to perform that duty, he is relieved of his responsibility.

TEXT 25

aśaknuvaṁs tad-virahaṁ
muñcan bāṣpa-kalāṁ muhuḥ

āsiñcad amba vatseti
netrodair duhituḥ śikhāḥ
SYNONYMS
aśaknuvan-being unable to bear; tat-viraham-separation from her; muñcan-shedding; bāṣpa-kalām-tears; muhuḥ-again and again; āsiñcat-he drenched; amba-my dear mother; vatsa-my dear daughter; iti-thus; netra-udaiḥ-by the water from his eyes; duhituḥ-of his daughter; śikhāḥ-the locks of hair.

The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

The word amba is significant. A father sometimes addresses his daughter in affection as "mother" and sometimes as "my darling." The feeling of separation occurs because until the daughter is married she remains the daughter of the father, but after her marriage she is no longer claimed as a daughter in the family; she must go to the husband's house, for after marriage she becomes the property of the husband. According to Manu-saṁhitā, a woman is never independent. She must remain the property of the father while she is not married, and she must remain the property of the husband until she is elderly and has grown-up children of her own. In old age, when the husband has taken sannyāsa and left home, she remains the property of the sons. A woman is always dependent, either upon the father, husband or elderly sons. That will be exhibited in the life of Devahūti. Devahūti's father handed over responsibility for her to the husband, Kardama Muni, and in the same way, Kardama Muni also left home, giving the responsibility to his son, Kapiladeva. This narration will describe these events one after another.

TEXTS 26–27
āmantrya taṁ muni-varam
anujñātaḥ sahānugaḥ
pratasthe ratham āruhya
sabhāryaḥ sva-puraṁ nṛpaḥ
ubhayor ṛṣi-kulyāyāḥ
sarasvatyāḥ surodhasoḥ
ṛṣīṇām upaśāntānāṁ
paśyann āśrama-sampadaḥ
SYNONYMS
āmantrya-taking permission to go; tam-from him (Kardama); muni-varam-from the best of sages; anujñātaḥ-being permitted to leave; saha-anugaḥ-along with his retinue; pratasthe-started for; ratham āruhya-mounting his chariot; sa-bhāryaḥ-along with his wife; sva-puram-his own capital; nṛpaḥ-the Emperor; ubhayoḥ-on both; ṛṣi-kulyāyāḥ-agreeable to the sages; sarasvatyāḥ-of the River Sarasvatī; su-rodhasoḥ-the charming banks; ṛṣīṇām-of the great sages; upaśāntānām-tranquil; paśyan-seeing; āśrama-sampadaḥ-the prosperity of the beautiful hermitages.

After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

As cities are constructed in the modern age with great engineering and architectural craftsmanship, so in days gone by there were neighborhoods called ṛṣi-kulas, where great saintly persons resided. In India there are still many magnificent places for spiritual understanding; there are many ṛṣis and saintly persons living in nice cottages on the banks of the Ganges and Yamunā for purposes of spiritual cultivation. While passing through the ṛṣi-kulas the King and his party were very much satisfied with the beauty of the cottages and hermitages. It is stated here, paśyann āśrama-sampadaḥ. The great sages had no skyscrapers, but the hermitages were so beautiful that the King was very much pleased at the sight.

TEXT 28
tam āyāntam abhipretya
brahmāvartāt prajāḥ patim
gīta-saṁstuti-vāditraiḥ
pratyudīyuḥ praharṣitāḥ
SYNONYMS
tam-him; āyāntam-who was arriving; abhipretya-knowing of; brahmāvartāt-from Brahmāvarta; prajāḥ-his subjects; patim-their lord; gīta-saṁstuti-vāditraiḥ-with songs, praise and instrumental music; pratyudīyuḥ-came forward to greet; praharṣitāḥ-overjoyed.

Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.

It is the custom of the citizens of a kingdom's capital to receive the king when he returns from a tour. There is a similar description when Kṛṣṇa returned to Dvārakā after the Battle of Kurukṣetra. At that time He was received by all classes of citizens at the gate of the city. Formerly, capital cities were surrounded by walls, and there were different gates for regular entrance. Even in Delhi today there are old gates, and some other old cities have such gates where citizens would gather to receive the king. Here also the citizens of Barhiṣmatī, the capital of Brahmāvarta, the kingdom of Svāyambhuva, came nicely dressed to receive the Emperor with decorations and musical instruments.

TEXTS 29–30
barhiṣmatī nāma purī
sarva-sampat-samanvitā
nyapatan yatra romāṇi
yajñasyāṅgaṁ vidhunvataḥ
kuśāḥ kāśās ta evāsan
śaśvad-dharita-varcasaḥ

ṛṣayo yaiḥ parābhāvya
yajña-ghnān yajñam ījire

SYNONYMS

barhiṣmatī-Barhiṣmatī; nāma-named; purī-city; sarva-sampat-all kinds of wealth; samanvitā-full of; nyapatan-fell down; yatra-where; romāṇi-the hairs; yajñasya-of Lord Boar; aṅgam-His body; vidhunvataḥ-shaking; kuśāḥ-kuśa grass; kāśāḥ-kāśa grass; te-they; eva-certainly; āsan-became; śaśvat-harita-of evergreen; varcasaḥ-having the color; ṛṣayaḥ-the sages; yaiḥ-by which; parābhāvya-defeating; yajña-ghnān-the disturbers of the sacrificial performances; yajñam-Lord Viṣṇu; ījire-they worshiped.

The city of Barhiṣmatī, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāśa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.

Any place directly connected with the Supreme Lord is called pīṭha-sthāna. Barhiṣmatī, the capital of Svāyambhuva Manu, was exalted not because the city was very rich in wealth and opulence, but because the hairs of Lord Varāha fell at this very spot. These hairs of the Lord later grew as green grass, and the sages used to worship the Lord with that grass after the time when the Lord killed the demon Hiraṇyākṣa. Yajña means Viṣṇu, the Supreme Personality of Godhead. In Bhagavad-gītā, karma is described as yajñārtha. Yajñārtha-karma means "work done only for the satisfaction of Viṣṇu." If something is done for sense gratification or any other purpose, it will be binding upon the worker. If one wants to be freed from the reaction of his work, he must perform everything for the satisfaction of Viṣṇu, or Yajña. In the capital of Svāyambhuva Manu, Barhiṣmatī, these particular functions were being performed by the great sages and saintly persons.

TEXT 31

kuśa-kāśamayaṁ barhir
āstīrya bhagavān manuḥ
ayajad yajña-puruṣaṁ
labdhā sthānaṁ yato bhuvam

SYNONYMS

kuśa-of kuśa grass; kāśa-and of kāśa grass; mayam-made; barhiḥ-a seat; āstīrya-having spread; bhagavān-the greatly fortunate; manuḥ-Svāyambhuva Manu; ayajat-worshiped; yajña-puruṣam-Lord Viṣṇu; labdhā-had achieved; sthānam-the abode; yataḥ-from whom; bhuvam-the earth.

Manu spread a seat of kuśas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

Manu is the father of mankind, and therefore from Manu comes the word man, or, in Sanskrit, manuṣya. Those who are in a better position in the world, having sufficient wealth, should especially take lessons from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgement is given, either by a family, nation or society, their abode becomes almost like Vaikuṇṭha, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Kṛṣṇa consciousness is for everyone to acknowledge the supremacy of Lord Kṛṣṇa; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Kṛṣṇa consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

TEXT 32

barhiṣmatīṁ nāma vibhur
yāṁ nirviśya samāvasat
tasyāṁ praviṣṭo bhavanaṁ
tāpa-traya-vināśanam

SYNONYMS

barhiṣmatīm-the city Barhiṣmatī; nāma-named; vibhuḥ-the very powerful Svāyambhuva Manu; yām-which; nirviśya-having entered; samāvasat-he lived in previously; tasyām-in that city; praviṣṭaḥ-entered; bhavanam-the palace; tāpa-traya-the threefold miseries; vināśanam-destroying.

Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

The material world, or material existential life, is filled with threefold miseries: miseries pertaining to the body and mind, miseries pertaining to natural disturbances and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Kṛṣṇa consciousness. The miseries of material existence cannot affect the status of Kṛṣṇa consciousness. It is not that the miseries of the material world completely vanish when one takes to Kṛṣṇa consciousness, but for one who is Kṛṣṇa conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Kṛṣṇa consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Kṛṣṇa conscious person, both living in heaven and living in hell are equal. How Svāyambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

TEXT 33

sabhāryaḥ saprajaḥ kāmān
bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtiḥ
sastrībhiḥ sura-gāyakaiḥ
praty-ūṣeṣv anubaddhena
hṛdā śṛṇvan hareḥ kathāḥ

SYNONYMS

sa-bhāryaḥ-along with his wife; sa-prajaḥ-along with his subjects; kāmān-the necessities of life; bubhuje-he enjoyed; anya-from others; avirodhataḥ-without disturbance; saṅgīyamāna-being praised; sat-kīrtiḥ-reputation for pious activities; sa-strībhiḥ-along with their wives; sura-gāyakaiḥ-by celestial musicians; prati-ūṣeṣu-at every dawn; anubaddhena-being attached; hṛdā-with the heart; śṛṇvan-listening to; hareḥ-of Lord Hari; kathāḥ-the topics.

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

Human society is actually meant for realization of perfection in Kṛṣṇa consciousness. There is no restriction against living with a wife and children, but life should be so conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Svāyambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with śahnāīs, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with śahnāī accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for Bhāgavatam lectures in the evening; family members sit down, hold Hare Kṛṣṇa kīrtana, hear narrations from Śrīmad-Bhāgavatam and Bhagavad-gītā and enjoy music before going to bed. The atmosphere created by this saṅkīrtana movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way, perfection of Kṛṣṇa consciousness can be attained. This practice is very old, as learned from this verse of Śrīmad-Bhāgavatam; millions of years ago, Svāyambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Kṛṣṇa consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the maṅgalārātrika ceremony. The maṅgalārātrika ceremony is the first worship of the morning. In the ārātrika ceremony a light is offered in circles before the Deities, as are a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least five hundred devotees. After the maṅgalārātrika ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in Bhagavad-gītā, where it is stated that those who fail to achieve success in the bhakti-yoga principles within one life are given a chance to take birth in the next life in a family of rich men or in a royal family or family of learned brāhmaṇas or devotees. If one gets the opportunity to take birth in these families, he can achieve the facilities of a Kṛṣṇa conscious atmosphere without difficulty. A child born in that Kṛṣṇa atmosphere is sure to develop Kṛṣṇa consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

TEXT 34

niṣṇātaṁ yogamāyāsu
muniṁ svāyambhuvaṁ manum
yad ābhraṁśayituṁ bhogā
na śekur bhagavat-param

SYNONYMS

niṣṇātam-absorbed; yoga-māyāsu-in temporary enjoyment; munim-who was equal to a saint; svāyambhuvam-Svāyambhuva; manum-Manu; yat-from which; ābhraṁśayitum-to cause to deviate; bhogāḥ-material enjoyments; na-not; śekuḥ-were able; bhagavat-param-who was a great devotee of the Supreme Personality of Godhead.

Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 35

ayāta-yāmās tasyāsan
yāmāḥ svāntara-yāpanāḥ
śṛṇvato dhyāyato viṣṇoḥ
kurvato bruvataḥ kathāḥ

SYNONYMS

ayāta-yāmāḥ-time never lost; tasya-of Manu; āsan-were; yāmāḥ-the hours; sva-antara-his duration of life; yāpanāḥ-bringing to an end; śṛṇvataḥ-hearing; dhyāyataḥ-contemplating; viṣṇoḥ-of Lord Viṣṇu; kurvataḥ-acting; bruvataḥ-speaking; kathāḥ-the topics.

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svāyambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Kṛṣṇa consciousness. The life of a man in Kṛṣṇa consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of one who engages in Kṛṣṇa consciousness. Svāyambhuva Manu's life did not become stale after some time, for he engaged himself always in chanting about and meditating upon Lord Viṣṇu. He was the greatest yogī because he never wasted his time. It is especially mentioned here, viṣṇoḥ kurvato bruvataḥ kathāḥ. When he talked, he talked only of Kṛṣṇa and Viṣṇu, the Personality of Godhead; when he heard something, it was about Kṛṣṇa; when he meditated, it was upon Kṛṣṇa and His activities.

It is stated that his life was very long, seventy-one yugas. One yuga is completed in 4,320,000 years, seventy-one of such yugas is the duration of the life of a Manu, and fourteen such Manus come and go in one day of Brahma. For the entire duration of his life - 4,320,000 x 71 years-Manu engaged in Kṛṣṇa consciousness by chanting, hearing, talking about and meditating upon Kṛṣṇa. Therefore, his life was not wasted, nor did it become stale.

TEXT 36

sa evaṁ svāntaraṁ ninye
yugānām eka-saptatim
vāsudeva-prasaṅgena
paribhūta-gati-trayaḥ

SYNONYMS

saḥ-he (Svāyambhuva Manu); evam-thus; sva-antaram-his own period; ninye-passed; yugānām-of the cycles of four ages; eka-saptatim-seventy-one; vāsudeva-with Vāsudeva; prasaṅgena-by topics connected; paribhūta-transcended; gati-trayaḥ-the three destinations.

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming and unconscious stages. In Bhagavad-gītā the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the Gītā that those who are in the mode of goodness are promoted to better living conditions in higher planets, and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Kṛṣṇa conscious is above these three modes of material nature. It is stated in Bhagavad-gītā that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is situated in the brahma-bhūta, or self-realized, stage. Although Svāyambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamaṅgala Ṭhākura, a great devotee of the Lord, stated: "If I have unflinching devotion to the lotus feet of Kṛṣṇa, then Mother Liberation is always engaged in my service. The complete perfection of material enjoyment, religion and economic development is at my command." People are after dharma, artha, kāma and mokṣa. Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Kṛṣṇa consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the brahma-bhūta stage of self-realization.

TEXT 37

śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikāś ca kathaṁ kleśā

bādhante hari-saṁśrayam
SYNONYMS

śārīrāḥ-pertaining to the body; mānasāḥ-pertaining to the mind; divyāḥ-pertaining to supernatural powers (demigods); vaiyāse-O Vidura; ye-those; ca-and; mānuṣāḥ-pertaining to other men; bhautikāḥ-pertaining to other living beings; ca-and; katham-how; kleśāḥ-miseries; bādhante-can trouble; hari-saṁśrayam-one who has taken shelter of Lord Kṛṣṇa.

Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

Every living entity within this material world is always afflicted by some kind of miseries, pertaining either to the body, the mind or natural disturbances. Distresses due to cold in winter and severe heat in summer always inflict miseries on the living entities in this material world, but one who has completely taken shelter of the lotus feet of the Lord in Kṛṣṇa consciousness is in the transcendental stage; he is not disturbed by any miseries, either due to the body, the mind, or natural disturbances of summer and winter. He is transcendental to all these miseries.

TEXT 38

yaḥ pṛṣṭo munibhiḥ prāha
dharmān nānā-vidhāñ chubhān
nṛṇāṁ varṇāśramāṇāṁ ca
sarva-bhūta-hitaḥ sadā
SYNONYMS

yaḥ-who; pṛṣṭaḥ-being questioned; munibhiḥ-by the sages; prāha-spoke; dharmān-the duties; nānā-vidhān-many varieties; śubhān-auspicious; nṛṇām-of human society; varṇa-āśramāṇām-of the varṇas and āśramas; ca-and; sarva-bhūta-for all living beings; hitaḥ-who does welfare; sadā-always.

In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varṇas and āśramas.

TEXT 39

etat ta ādi-rājasya
manoś caritam adbhutam
varṇitaṁ varṇanīyasya
tad-apatyodayaṁ śṛṇu
SYNONYMS

etat-this; te-unto you; ādi-rājasya-of the first emperor; manoḥ-of Svāyambhuva Manu; caritam-the character; adbhutam-wonderful; varṇitam-described; varṇanīyasya-whose reputation is worthy of description; tat-apatya-of his daughter; udayam-to the flourishing; śṛṇu-please listen.

I have spoken to you of the wonderful character of Svāyambhuva Manu, the original king, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Marriage of Kardama Muni and Devahūti.”

20.4.23 Chapter Twenty-three

Devahūti’s Lamentation

TEXT 1

maitreya uvāca
pitṛbhyāṁ prasthite sādhvī
patim iṅgita-kovidā
nityaṁ paryacarat prītyā
bhavānīva bhavaṁ prabhum
SYNONYMS

maitreyaḥ uvāca-Maitreya said; pitṛbhyām-by the parents; prasthite-at the departure; sādhvī-the chaste woman; patim-her husband; iṅgita-kovidā-understanding the desires; nityam-constantly; paryacarat-she served; prītyā-with great love; bhavānī-the goddess Pārvatī; iva-like; bhavam-Lord Śiva; prabhum-her lord.

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

The specific example of Bhavānī is very significant. Bhavānī means the wife of Bhava, or Lord Śiva. Bhavānī, or Pārvatī, the daughter of the King of the Himalayas, selected Lord Śiva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not even have a house, but was sitting underneath the trees and passing his time in meditation. Although Bhavānī was the daughter of a very great king, she used to serve Lord Śiva just like a poor woman. Similarly, Devahūti was the daughter of an emperor, Svāyambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as sādhvī, which means ”a chaste, faithful wife.” Her rare example is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahūti or Bhavānī. Today in Hindu society, unmarried girls are still taught to worship Lord Śiva with the idea that they may get husbands like him. Lord Śiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. Vaiṣṇavānāṁ yathā śambhuḥ: Śambhu, or Lord Śiva, is the ideal Vaiṣṇava. He constantly meditates upon Lord Rāma and chants Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Śiva has a Vaiṣṇava sampradāya, which is called the Viṣṇusvāmī-sampradāya. Unmarried girls worship Lord Śiva so that they can expect a husband who is as good a Vaiṣṇava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification; rather, if a girl is fortunate enough to get a husband as good as Lord Śiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaiṣṇava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

TEXT 2

viśrambheṇātma-śaucena
gauraveṇa damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoḥ

SYNONYMS

viśrambheṇa-with intimacy; ātma-śaucena-with purity of mind and body; gauraveṇa-with great respect; damena-with control of the senses; ca-and; śuśrūṣayā-with service; sauhṛdena-with love; vācā-with words; madhurayā-sweet; ca-and; bhoḥ-O Vidura.

O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

Here two words are very significant. Devahūti served her husband in two ways, viśrambheṇa and gauraveṇa. These are two important processes in serving the husband or the Supreme Personality of Godhead. Viśrambheṇa means "with intimacy," and gauraveṇa means "with great reverence." The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. Viśrambheṇa means "with intimacy," but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. Damena ca: a wife has to learn to control herself even if there is a misunderstanding. Sauhṛdena vācā madhurayā means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

TEXT 3

visṛjya kāmaṁ dambhaṁ ca
dveṣaṁ lobham aghaṁ madam
apramattodyatā nityaṁ
tejīyāṁsam atoṣayat

SYNONYMS

visṛjya-giving up; kāmam-lust; dambham-pride; ca-and; dveṣam-envy; lobham-greed; agham-sinful activities; madam-vanity; apramattā-sane; udyatā-laboring diligently; nityam-always; tejīyāṁsam-her very powerful husband; atoṣayat-she pleased.

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

Here are some of the qualities of a great husband's great wife. Kardama Muni is great by spiritual qualification. Such a husband is called tejīyāṁsam, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahūti, the daughter of Emperor Svāyambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, her pride creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahūti was very careful about that, and therefore it is said here that she gave up pride completely. Devahūti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Cāṇakya Paṇḍita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery-that is a greatly sinful act.

TEXTS 4–5

sa vai devarṣi-varyas tāṁ
mānavīṁ samanuvratām
daivād garīyasaḥ patyur
āśāsānāṁ mahāśiṣaḥ
kālena bhūyasā kṣāmāṁ
karśitāṁ vrata-caryayā
prema-gadgadayā vācā
pīḍitaḥ kṛpayābravīt

SYNONYMS

saḥ-he (Kardama); vai-certainly; deva-ṛṣi-of the celestial sages; varyaḥ-the foremost; tām-her; mānavīm-the daughter of Manu; samanuvratām-fully devoted; daivāt-than providence; garīyasaḥ-who was greater; patyuḥ-from her husband; āśāsānām-expecting;

mahā-āśiṣaḥ-great blessings; kālena bhūyasā-for a long time; kṣāmām-weak; karśitām-emaciated; vrata-caryayā-by religious observances; prema-with love; gadgadayā-stammering; vācā-with a voice; pīḍitaḥ-overcome; kṛpayā-with compassion; abravīt-he said.

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, there cannot be any peace in the home. The wife must see the tendencies of the husband and must be prepared to follow him. From Mahābhārata we learn that when Gāndhārī understood that her would-be husband, Dhṛtarāṣṭra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act like a blind woman, otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word samanuvrata indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahūti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

TEXT 6

kardama uvāca
tuṣṭo 'ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehinām ayam atīva suhṛt sa deho
nāvekṣitaḥ samucitaḥ kṣapituṁ mad-arthe

SYNONYMS

kardamaḥ uvāca-the great sage Kardama said; tuṣṭaḥ-pleased; aham-I am; adya-today; tava-with you; mānavi-O daughter of Manu; māna-dāyāḥ-who are respectful; śuśrūṣayā-by the service; paramayā-most excellent; parayā-highest; ca-and; bhaktyā-by the devotion; yaḥ-that which; dehinām-to the embodied; ayam-this; atīva-extremely; suhṛt-dear; saḥ-that; dehaḥ-body; na-not; avekṣitaḥ-taken care of; samucitaḥ-properly; kṣapitum-to expend; mat-arthe-on my account.

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

It is indicated here that one's body is very dear, yet Devahūti was so faithful to her husband that not only did she serve him with great devotion, service and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahūti had no sense pleasure, even with her husband, otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni's engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Kṛṣṇa consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

TEXT 7

ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭiṁ prapaśya vitarāmy abhayān aśokān

SYNONYMS

ye-those which; me-by me; sva-dharma-own religious life; niratasya-fully occupied with; tapaḥ-in austerity; samādhi-in meditation; vidyā-in Kṛṣṇa consciousness; ātma-yoga-by fixing the mind; vijitāḥ-achieved; bhagavat-prasādāḥ-the blessings of the Lord; tān-them; eva-even; te-by you; mat-to me; anusevanayā-by devoted service; avaruddhān-obtained; dṛṣṭim-transcendental vision; prapaśya-just see; vitarāmi-I am giving; abhayān-which are free from fear; aśokān-which are free from lamentation.

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

Devahūti engaged only in the service of Kardama Muni. She was not supposed to be so advanced in austerity, ecstasy, meditation or Kṛṣṇa consciousness, but, imperceptibly, she was sharing her husband's achievements, which she could neither see nor experience. Automatically she achieved these graces of the Lord.

What are the graces of the Lord? It is stated here that the graces of the Lord are abhaya, free from fearfulness. In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, "What if the money is lost?" But the benediction of the Lord, bhagavat-prasāda, is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. Bhagavad-gītā also confirms this: when one achieves the grace of the Lord, the result is that sarva-duḥkhāni, all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases-hankering and lamentation. This is also stated in Bhagavad-gītā. After devotional life begins, we can achieve the full result of love of Godhead. Love of Kṛṣṇa is the highest perfection of bhagavat-prasāda, or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhānanda Sarasvatī said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness.

By the grace of Kardama Muni, Devahūti experienced actual realization simply by serving. We get a similar example in the life of Nārada Muni. In his previous life, Nārada was a maidservant's son, but his mother was engaged in the service of great devotees. He got the opportunity to serve the devotees, and simply by eating the remnants of their foodstuff and carrying out their orders he became so elevated that in his next life he became the great personality Nārada. For spiritual achievement the easiest path is to take shelter of a bona fide spiritual master and to serve him with heart and soul. That is the secret of success. As stated by Viśvanātha Cakravartī Ṭhākura in his eight stanzas of prayer to the spiritual master, yasya prasādād bhagavat-prasādaḥ: by serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee husband, Kardama Muni, Devahūti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

TEXT 8

anye punar bhagavato bhruva udvijṛmbha-
vibhraṁśitārtha-racanāḥ kim urukramasya
siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ

SYNONYMS

anye-others; punaḥ-again; bhagavataḥ-of the Lord; bhruvaḥ-of the eyebrows; udvijṛmbha-by the movement; vibhraṁśita-annihilated; artha-racanāḥ-material achievements; kim-what use; urukramasya-of Lord Viṣṇu (far-stepping); siddhā-successful; asi-you are; bhuṅkṣva-enjoy; vibhavān-the gifts; nija-dharma-by your own principles of devotion; dohān-gained; divyān-transcendental; naraiḥ-by persons; duradhigān-difficult to obtain; nṛpa-vikriyābhiḥ-proud of aristocracy.

Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, premā pumartho mahān: to achieve love of Godhead is the highest perfection of life. The same perfection is recommended by Kardama Muni to his wife. His wife belonged to a very aristocratic royal family. Generally, those who are very materialistic or who possess material wealth and prosperity are unable to appreciate the value of transcendental love of God. Although Devahūti was a princess coming from a very great royal family, fortunately she was under the supervision of her great husband, Kardama Muni, who offered her the best gift which can be bestowed in human life-the grace of the Lord, or love of God. This grace of the Lord was achieved by Devahūti by the good will and satisfaction of her husband. She served her husband, who was a great devotee and saintly person, with great sincerity, love, affection and service, and Kardama Muni was satisfied. He willingly gave love of God, and he recommended that she accept it and enjoy it because he had already achieved it.

Love of God is not an ordinary commodity. Caitanya Mahāprabhu was worshiped by Rūpa Gosvāmī because He distributed love of God, kṛṣṇa-premā, to everyone. Rūpa Gosvāmī praised Him as mahā-vadānya, a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. Kṛṣṇa-premā, Kṛṣṇa consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

One word used in this verse, nija-dharma-dohān, is very significant. Devahūti, as the wife of Kardama Muni, achieved an invaluable gift from her husband because she was very faithful to him. For a woman the first principle of religion is to be faithful to her husband. If, fortunately, the husband is a great personality, then the combination is perfect, and the lives of both the wife and the husband are at once fulfilled.

TEXT 9

evaṁ bruvāṇam abalākhila-yogamāyā-
vidyā-vicakṣaṇam avekṣya gatādhir āsīt
sampraśraya-praṇaya-vihvalayā gireṣad-
vrīḍāvaloka-vilasad-dhasitānanāha

SYNONYMS

evam-thus; bruvāṇam-speaking; abalā-the woman; akhila-all; yoga-māyā-of transcendental science; vidyā-vicakṣaṇam-excelling in knowledge; avekṣya-after hearing; gata-ādhiḥ-satisfied; āsīt-she became; sampraśraya-with humility; praṇaya-and with love; vihvalayā-choked up; girā-with a voice; īṣat-slightly; vrīḍā-bashful; avaloka-with a glance; vilasat-shining; hasita-smiling; ānanā-her face; āha-she spoke.

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

It is said that if one is already engaged in Kṛṣṇa consciousness and is rendering transcendental loving service to the Lord, then it can be supposed that he has finished all the recommended courses of austerity, penance, religion, sacrifice, mystic yoga and meditation. Devahūti's husband was so expert in the transcendental science that there was nothing for him to argue about, and when she heard him speak she was confident that since he was very much advanced in devotional service he had already surpassed all transcendental educational activities. She had no doubt about the gifts offered by her husband; she knew that he was expert in offering such gifts, and when she understood that he was offering the greatest gift, she was very satisfied. She was overwhelmed with ecstatic love, and therefore she could not reply; then, with faltering language, just like an attractive wife, she spoke the following words.

TEXT 10

devahūtir uvāca
rāddhaṁ bata dvija-vṛṣaitad amogha-yoga-
māyādhipe tvayi vibho tad avaimi bhartaḥ
yas te 'bhyadhāyi samayaḥ sakṛd aṅga-saṅgo
bhūyād garīyasi guṇaḥ prasavaḥ satīnām
SYNONYMS

devahūtiḥ uvāca-Devahūti said; rāddham-it has been achieved; bata-indeed; dvija-vṛṣa-O best of the brāhmaṇas; etat-this; amogha-infallible; yoga-māyā-of mystic powers; adhipe-the master; tvayi-in you; vibho-O great one; tat-that; avaimi-I know; bhartaḥ-O husband; yaḥ-that which; te-by you; abhyadhāyi-was given; samayaḥ-promise; sakṛt-once; aṅga-saṅgaḥ-bodily union; bhūyāt-may be; garīyasi-when very glorious; guṇaḥ-a great quality; prasavaḥ-progeny; satīnām-of chaste women.

Śrī Devahūti said: My dear husband, O best of brāhmaṇas, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yogamāyā, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband.

Devahūti expressed her happiness by uttering the word bata, for she knew that her husband was in a highly elevated, transcendental position and was under the shelter of yogamāyā. As stated in Bhagavad-gītā, those who are great souls, mahātmās, are not under the control of the material energy. The Supreme Lord has two energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy or the spiritual energy (yogamāyā). Kardama Muni was a great soul, and therefore he was under the spiritual energy, which means that he was directly connected with the Supreme Lord. The symptom of this is Kṛṣṇa consciousness, constant engagement in devotional service. This was known to Devahūti, yet she was anxious to have a son by bodily union with the sage. She reminded her husband of his promise to her parents: "I will remain only until the time of Devahūti's pregnancy." She reminded him that for a chaste woman to have a child by a great personality is most glorious. She wanted to be pregnant, and she prayed for that. The word strī means "expansion." By bodily union of the husband and wife their qualities are expanded: children born of good parents are expansions of the parents' personal qualifications. Both Kardama Muni and Devahūti were spiritually enlightened; therefore she desired from the beginning that first she be pregnant and then she be empowered with the achievement of God's grace and love of God. For a woman it is a great ambition to have a son of the same quality as a highly qualified husband. Since she had the opportunity to have Kardama Muni as her husband, she also desired to have a child by bodily union.

TEXT 11
tatreti-kṛtyam upaśikṣa yathopadeśaṁ
yenaiṣa me karśito 'tiriraṁsayātmā
siddhyeta te kṛta-manobhava-dharṣitāyā
dīnas tad īśa bhavanaṁ sadṛśaṁ vicakṣva
SYNONYMS

tatra-in that; iti-kṛtyam-what is necessary to be done; upaśikṣa-perform; yathā-according to; upadeśam-instruction in scripture; yena-by which; eṣaḥ-this; me-my; karśitaḥ-emaciated; atiriraṁ-sayā-due to intense passion not being satisfied; ātmā-body; siddhyeta-it may he rendered fit; te-for you; kṛta-excited; manaḥ-bhava-by emotion; dharṣitāyāḥ-who am struck; dīnaḥ-poor; tat-therefore; īśa-O my dear lord; bhavanam-house; sadṛśam-suitable; vicakṣva-please think of.

Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

The Vedic literatures are not only full of spiritual instruction but are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahūti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in kāma-śāstra, the scripture in which suitable arrangements are prescribed for factually glorious sex life. Everything needed is mentioned in the scriptures-what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy. Here is a special reference to Devahūti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the Āyur-veda. When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahūti wanted the passion of her husband to be increased by the arrangement mentioned in the kāma-śāstra. She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.

TEXT 12
maitreya uvāca
priyāyāḥ priyam anvicchan
kardamo yogam āsthitaḥ
vimānaṁ kāma-gaṁ kṣattas
tarhy evāviracīkarat
SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; priyāyāḥ-of his beloved wife; priyam-the pleasure; anvicchan-seeking; kardamaḥ-the sage Kardama; yogam-yogic power; āsthitaḥ-exercised; vimānam-an airplane; kāma-gam-moving at will; kṣattaḥ-O Vidura; tarhi-instantly; eva-quite; āviracīkarat-he produced.

Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.

Here the words yogam āsthitaḥ are significant. The sage Kardama was completely perfect in yoga. As the result of real yoga practice there are eight kinds of perfection: the yogī can become smaller than the smallest, greater than the greatest or lighter than the lightest, he can achieve anything he likes, he can create even a planet, he can establish influence over anyone, etc. In this way yogic perfection is achieved, and after this one can achieve the perfection of spiritual life. Thus it was not very wonderful for Kardama Muni to create a mansion in the air, according to his own desire, to fulfill the desire of his beloved wife. He at once created the palace, which is described in the following verses.

TEXT 13

sarva-kāma-dughaṁ divyaṁ
sarva-ratna-samanvitam
sarvarddhy-upacayodarkaṁ
maṇi-stambhair upaskṛtam

SYNONYMS

sarva-all; kāma-desires; dugham-yielding; divyam-wonderful; sarva-ratna-all sorts of jewels; samanvitam-bedecked with; sarva-all; ṛddhi-of wealth; upacaya-increase; udarkam-gradual; maṇi-of precious stones; stambhaiḥ-with pillars; upaskṛtam-adorned.

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

The castle created in the sky by Kardama Muni may be called "a castle in the air," but by his mystic power of yoga Kardama Muni actually constructed a huge castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect yogī like Kardama Muni can easily construct one castle in the air. The castle is described as sarva-kāma-dugham, "yielding whatever one desired." It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Kṛṣṇa for His lamplight during the night.

TEXTS 14–15

divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alaṅkṛtam
sragbhir vicitra-mālyābhir
mañju-śiñjat-ṣaḍ-aṅghribhiḥ
dukūla-kṣauma-kauśeyair
nānā-vastrair virājitam

SYNONYMS

divya-wonderful; upakaraṇa-with paraphernalia; upetam-equipped; sarva-kāla-in all seasons; sukha-āvaham-bringing happiness; paṭṭikābhiḥ-with festoons; patākābhiḥ-with flags; vicitrābhiḥ-of various colors and fabrics; alaṅkṛtam-decorated; sragbhiḥ-with wreaths; vicitra-mālyābhiḥ-with charming flowers; mañju-sweet; śiñjat-humming; ṣaṭ-aṅghribhiḥ-with bees; dukūla-fine cloth; kṣauma-linen; kauśeyaiḥ-of silk cloth; nānā-various; vastraiḥ-with tapestries; virājitam-embellished.

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

TEXT 16

upary upari vinyasta-
nilayeṣu pṛthak pṛthak
kṣiptaiḥ kaśipubhiḥ kāntaṁ
paryaṅka-vyajanāsanaiḥ

SYNONYMS

upari upari-one upon another; vinyasta-placed; nilayeṣu-in stories; pṛthak pṛthak-separately; kṣiptaiḥ-arranged; kaśipubhiḥ-with beds; kāntam-charming; paryaṅka-couches; vyajana-fans; āsanaiḥ-with seats.

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

It is understood from this verse that the castle had many stories. The words upary upari vinyasta indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely decorated with cushions, bedsteads, sitting places and carpets.

TEXT 17

tatra tatra vinikṣipta-
nānā-śilpopaśobhitam
mahā-marakata-sthalyā
juṣṭaṁ vidruma-vedibhiḥ

SYNONYMS

tatra tatra-here and there; vinikṣipta-placed; nānā-various; śilpa-by artistic engravings; upaśobhitam-extraordinarily beautiful; mahā-marakata-of great emeralds; sthalyā-with a floor; juṣṭam-furnished; vidruma-of coral; vedibhiḥ-with raised platforms (daises).

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of emerald with coral daises.

TEXT 18

dvāḥsu vidruma-dehalyā
bhātaṁ vajra-kapāṭavat
śikhareṣv indranīleṣu
hema-kumbhair adhiśritam

SYNONYMS

dvāḥsu-in the entrances; vidruma-of coral; dehalyā-with a threshold; bhātam-beautiful; vajra-bedecked with diamonds; kapāṭa-vat-having doors; śikhareṣu-on the domes; indra-nīleṣu-of sapphires; hema-kumbhaiḥ-with gold pinnacles; adhiśritam-crowned.

The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

TEXT 19

cakṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ
juṣṭaṁ vicitra-vaitānair
mahārhair hema-toraṇaiḥ

SYNONYMS

cakṣuḥ-mat-as if possessed of eyes; padma-rāga-with rubies; agryaiḥ-choicest; vajra-of diamond; bhittiṣu-on the walls; nirmitaiḥ-set; juṣṭam-furnished; vicitra-various; vaitānaiḥ-with canopies; mahā-arhaiḥ-greatly valuable; hema-toraṇaiḥ-with gates of gold.

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones resembling eyes, and thus at night they would give off reflective light without need of lamps.

TEXT 20

haṁsa-pārāvata-vrātais
tatra tatra nikūjitam
kṛtrimān manyamānaiḥ svān
adhiruhyādhiruhya ca

SYNONYMS

haṁsa-of swans; pārāvata-of pigeons; vrātaiḥ-with multitudes; tatra tatra-here and there; nikūjitam-vibrated; kṛtrimān-artificial; manyamānaiḥ-thinking; svān-belonging to their own kind; adhiruhya adhiruhya-rising repeatedly; ca-and.

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

TEXT 21

vihāra-sthāna-viśrāma-
saṁveśa-prāṅgaṇājiraiḥ
yathopajoṣaṁ racitair
vismāpanam ivātmanaḥ

SYNONYMS

vihāra-sthāna-pleasure grounds; viśrāma-resting chambers; saṁveśa-bedrooms; prāṅgaṇa-inner yards; ajiraiḥ-with outer yards; yathā-upajoṣam-according to comfort; racitaiḥ-which were designed; vismāpanam-causing astonishment; iva-indeed; ātmanaḥ-to himself (Kardama).

The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a yogī's power is exhibited, the yogī himself is sometimes astonished.

TEXT 22

īdṛg gṛhaṁ tat paśyantīṁ
nātiprītena cetasā
sarva-bhūtāśayābhijñaḥ
prāvocat kardamaḥ svayam

SYNONYMS

īdṛk-such; gṛham-house; tat-that; paśyantīm-looking at; na atiprītena-not much pleased; cetasā-with a heart; sarva-bhūta-of everyone; āśaya-abhijñaḥ-understanding the heart; prāvocat-he addressed; kardamaḥ-Kardama; svayam-personally.

When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

Devahūti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife, Devahūti, was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.

TEXT 23

nimajjyāsmin hrade bhīru
vimānam idam āruha
idaṁ śukla-kṛtaṁ tīrtham
āśiṣāṁ yāpakaṁ nṛṇām

SYNONYMS

nimajjya-after bathing; asmin-in this; hrade-in the lake; bhīru-O fearful one; vimānam-airplane; idam-this; āruha-ascend; idam-this; śukla-kṛtam-created by Lord Viṣṇu; tīrtham-sacred lake; āśiṣām-the desires; yāpakam-bestowing; nṛṇām-of human beings.

My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

It is still the system to go to places of pilgrimage and take a bath in the water there. In Vṛndāvana the people take baths in the River Yamunā. In other places, such as Prayāga, they take baths in the River Ganges. The words tīrtham āśiṣāṁ yāpakam refer to the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

TEXT 24

sā tad bhartuḥ samādāya
vacaḥ kuvalayekṣaṇā
sarajaṁ bibhratī vāso
veṇī-bhūtāṁś ca mūrdhajān

SYNONYMS

sā-she; tat-then; bhartuḥ-of her husband; samādāya-accepting; vacaḥ-the words; kuvalaya-īkṣaṇā-the lotus-eyed; sa-rajam-dirty; bibhratī-wearing; vāsaḥ-clothing; veṇī-bhūtān-matted; ca-and; mūrdha-jān-hair.

The lotus-eyed Devahūti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.

It appears that Devahūti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

TEXT 25

aṅgaṁ ca mala-paṅkena
sañchannaṁ śabala-stanam
āviveśa sarasvatyāḥ
saraḥ śiva-jalāśayam

SYNONYMS

aṅgam-body; ca-and; mala-paṅkena-with dirt; sañchannam-covered; śabala-discolored; stanam-breasts; āviveśa-she entered; sarasvatyāḥ-of the River Sarasvatī; saraḥ-the lake; śiva-sacred; jala-waters; āśayam-containing.

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

TEXT 26

sāntaḥ sarasi veśma-sthāḥ
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayaso
dadarśotpala-gandhayaḥ

SYNONYMS

sā-she; antaḥ-inside; sarasi-in the lake; veśma-sthāḥ-situated in a house; śatāni daśa-ten hundred; kanyakāḥ-girls; sarvāḥ-all; kiśora-vayasaḥ-in the prime of youth; dadarśa-she saw; utpala-like lotuses; gandhayaḥ-fragrant.

In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

TEXT 27

tāṁ dṛṣṭvā sahasotthāya
procuḥ prāñjalayaḥ striyaḥ
vayaṁ karma-karīs tubhyaṁ
śādhi naḥ karavāma kim

SYNONYMS

tām-her; dṛṣṭvā-seeing; sahasā-suddenly; utthāya-rising; procuḥ-they said; prāñjalayaḥ-with folded hands; striyaḥ-the damsels; vayam-we; karma-karīḥ-maidservants; tubhyam-for you; śādhi-please tell; naḥ-us; karavāma-we can do; kim-what.

Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."

While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahūti within the water and presented themselves as her maidservants, simply awaiting her orders.

TEXT 28

snānena tāṁ mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtne
dadur asyai ca mānadāḥ

SYNONYMS

snānena-with bathing oils; tām-her; mahā-arheṇa-very costly; snāpayitvā-after bathing; manasvinīm-the virtuous wife; dukūle-in fine cloth; nirmale-spotless; nūtne-new; daduḥ-they gave; asyai-to her; ca-and; māna-dāḥ-the respectful girls.

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.

TEXT 29

bhūṣaṇāni parārdhyāni
varīyāṁsi dyumanti ca
annaṁ sarva-guṇopetaṁ
pānaṁ caivāmṛtāsavam

SYNONYMS

bhūṣaṇāni-ornaments; para-ardhyāni-most valuable; varīyāṁsi-very excellent; dyumanti-splendid; ca-and; annam-food; sarva-guṇa-all good qualities; upetam-containing; pānam-beverages; ca-and; eva-also; amṛta-sweet; āsavam-intoxicating.

They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called āsavam.

Āsavam is an Āyur-vedic medical preparation; it is not a liquor. It is especially made from drugs and is meant to improve metabolism for the healthy condition of the body.

TEXT 30

athādarśe svam ātmānaṁ
sragviṇaṁ virajāmbaram
virajaṁ kṛta-svastyayanaṁ
kanyābhir bahu-mānitam

SYNONYMS

atha-then; ādarśe-in a mirror; svam ātmānam-her own reflection; srak-viṇam-adorned with a garland; viraja-unsullied; ambaram-robes; virajam-freed from all bodily dirt; kṛta-svasti-ayanam-decorated with auspicious marks; kanyābhiḥ-by the maids; bahu-mānitam-very respectfully served.

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

TEXT 31

snātaṁ kṛta-śiraḥ-snānaṁ
sarvābharaṇa-bhūṣitam
niṣka-grīvaṁ valayinaṁ
kūjat-kāñcana-nūpuram

SYNONYMS

snātam-bathed; kṛta-śiraḥ-including the head; snānam-bathing; sarva-all over; ābharaṇa-with ornaments; bhūṣitam-decorated; niṣka-a gold necklace with a locket; grīvam-on the neck; valayinam-with bangles; kūjat-tinkling; kāñcana-made of gold; nūpuram-ankle bells.

Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

The word kṛta-śiraḥ-snānam appears here. According to the smṛti-śāstra's directions for daily duties, ladies are allowed to bathe daily up to the neck. The hair on the head does not necessarily have to be washed daily because the mass of wet hair may cause a cold. For ladies, therefore, taking a bath up to the neck is ordinarily prescribed, and they take a full bath only on certain occasions. On this occasion Devahūti took a full bath and washed her hair very nicely. When a lady takes an ordinary bath it is called mala-snāna, and when she takes a full bath, including the head, it is called śiraḥ-snāna. At this time she needs sufficient oil to smear on her head. That is the direction of the commentators of smṛti-śāstra.

TEXT 32

śroṇyor adhyastayā kāñcyā
kāñcanyā bahu-ratnayā
hāreṇa ca mahārheṇa
rucakena ca bhūṣitam

SYNONYMS

śroṇyoḥ-on the hips; adhyastayā-worn; kāñcyā-with a girdle; kāñcanyā-made of gold; bahu-ratnayā-decorated with numerous jewels; hāreṇa-with a pearl necklace; ca-and; mahā-arheṇa-precious; rucakena-with auspicious substances; ca-and; bhūṣitam-adorned.

About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

Auspicious substances include saffron, kuṅkuma and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahūti from top to toe.

TEXT 33

sudatā subhruvā ślakṣṇa-
snigdhāpāṅgena cakṣuṣā
padma-kośa-spṛdhā nīlair
alakaiś ca lasan-mukham

SYNONYMS

su-datā-with beautiful teeth; su-bhruvā-with charming eyebrows; ślakṣṇa-lovely; snigdha-moist; apāṅgena-corners of eyes; cakṣuṣā-with eyes; padma-kośa-lotus buds; spṛdhā-defeating; nīlaiḥ-bluish; alakaiḥ-with curling hair; ca-and; lasat-shining; mukham-countenance.

Her countenance shone, with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

According to Vedic culture, white teeth are very much appreciated. Devahūti's white teeth increased the beauty of her face and made it look like a lotus flower. When a face looks very attractive, the eyes are generally compared to lotus petals and the face to a lotus flower.

TEXT 34

yadā sasmāra ṛṣabham
ṛṣīṇāṁ dayitaṁ patim
tatra cāste saha strībhir
yatrāste sa prajāpatiḥ

SYNONYMS

yadā-when; sasmāra-she thought of; ṛṣabham-the foremost; ṛṣīṇām-among the ṛṣis; dayitam-dear; patim-husband; tatra-there; ca-and; āste-she was present; saha-along with; strībhiḥ-the maidservants; yatra-where; āste-was present; saḥ-he; prajāpatiḥ-the Prajāpati (Kardama).

When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.

It appears from this verse that in the beginning Devahūti thought herself to be dirty and dressed in a very niggardly way. When her husband asked her to enter the lake, she saw the maidservants, and they took care of her. Everything was done within the water, and as soon as she thought of her beloved husband, Kardama, she was brought before him without delay. These are some of the powers attained by perfect yogīs; they can immediately execute anything they desire.

TEXT 35

bhartuḥ purastād ātmānaṁ
strī-sahasra-vṛtaṁ tadā
niśāmya tad-yoga-gatiṁ
saṁśayaṁ pratyapadyata

SYNONYMS

bhartuḥ-of her husband; purastāt-in the presence; ātmānam-herself; strī-sahasra-by a thousand maids; vṛtam-surrounded; tadā-then; niśāmya-seeing; tat-his; yoga-gatim-yogic power; saṁśayam pratyapadyata-she was amazed.

She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

Devahūti saw everything miraculously done, yet when brought before her husband she could understand that it was all due to his great yogic mystic power. She understood that nothing was impossible for a yogī like Kardama Muni.

TEXTS 36–37

sa tāṁ kṛta-mala-snānāṁ
vibhrājantīm apūrvavat
ātmano bibhratīṁ rūpaṁ
saṁvīta-rucira-stanīm
vidyādharī-sahasreṇa
sevyamānāṁ suvāsasam
jāta-bhāvo vimānaṁ tad
ārohayad amitra-han

SYNONYMS

saḥ-the sage; tām-her (Devahūti); kṛta-mala-snānām-bathed clean; vibhrājantīm-shining forth; apūrva-vat-unprecedentedly; ātmanaḥ-her own; bibhratīm-possessing; rūpam-beauty; saṁvīta-girded; rucira-charming; stanīm-with breasts; vidyādharī-of Gandharva girls; sahasreṇa-by a thousand; sevyamānām-being waited upon; su-vāsasam-dressed in excellent robes; jāta-bhāvaḥ-struck with fondness; vimānam-airplane like a mansion; tat-that; ārohayat-he put her on board; amitra-han-O destroyer of the enemy.

The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

Before her marriage, when Devahūti was brought by her parents before the sage Kardama, she was the perfectly beautiful princess, and Kardama Muni remembered her former beauty. But after her marriage, when she was engaged in the service of Kardama Muni, she neglected to care for her body like a princess, since there was no means for such care; her husband was living in a cottage, and since she was always engaged in serving him, her royal beauty disappeared, and she became just like an ordinary maidservant. Now, after being bathed by the Gandharva girls by the order of Kardama Muni's yogic power, she regained her beauty, and Kardama Muni felt attracted to the beauty she had shown before the marriage. The real beauty of a young woman is her breasts. When Kardama Muni saw the breasts of his wife so nicely decorated, increasing her beauty many times, he was attracted, even though he was a great sage. Śrīpāda Śaṅkarācārya has therefore warned the transcendentalists that one who is after transcendental realization should not be attracted by the raised breasts of a woman because they are nothing but an interaction of fat and blood within the body.

TEXT 38

tasminn alupta-mahimā priyayānurakto
vidyādharībhir upacīrṇa-vapur vimāne
babhrāja utkaca-kumud-gaṇavān apīcyas
tārābhir āvṛta ivoḍu-patir nabhaḥ-sthaḥ

SYNONYMS

tasmin-in that; alupta-not lost; mahimā-glory; priyayā-with his beloved consort; anuraktaḥ-attached; vidyādharībhiḥ-by the Gandharva girls; upacīrṇa-waited upon; vapuḥ-his person; vimāne-on the airplane; babhrāja-he shone; utkaca-open; kumut-gaṇavān-the moon, which is followed by rows of lilies; apīcyaḥ-very charming; tārābhiḥ-by stars; āvṛtaḥ-surrounded; iva-as; uḍu-patiḥ-the moon (the chief of the stars); nabhaḥ-sthaḥ-in the sky.

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

The mansion was in the sky, and therefore the comparison to the full moon and stars is very beautifully composed in this verse. Kardama Muni looked like the full moon, and the girls who surrounded his wife, Devahūti, seemed just like the stars. On a full-moon night the stars and the moon together form a beautiful constellation; similarly, in that aerial mansion in the sky, Kardama Muni with his beautiful wife and the damsels surrounding them appeared like the moon and stars on a full-moon night.

TEXT 39

tenāṣṭa-lokapa-vihāra-kulācalendra-
droṇīṣv anaṅga-sakha-māruta-saubhagāsu
siddhair nuto dyudhuni-pāta-śiva-svanāsu
reme ciraṁ dhanadaval-lalanā-varūthī

SYNONYMS

tena-by that airplane; aṣṭa-loka-pa-of the predominating deities of the eight heavenly planets; vihāra-the pleasure grounds; kula-acala-indra-of the king of the mountains (Meru); droṇīṣu-in the valleys; anaṅga-of passion; sakha-the companions; māruta-with breezes; saubhagāsu-beautiful; siddhaiḥ-by the Siddhas; nutaḥ-being praised; dyu-dhuni-of the Ganges; pāta-of the downfall; śiva-svanāsu-vibrating with auspicious sounds; reme-he enjoyed; ciram-for a long time; dhanada-vat-like Kuvera; lalanā-by damsels; varūthī-surrounded.

In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

Kuvera is one of the eight demigods who are in charge of different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirṛti is in charge of the southwestern part of the universe; Varuṇa, the demigod in charge of the waters, is in charge of the western portion; Vāyu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe; and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life. When one is surrounded by young, beautiful girls, sex stimulation naturally becomes prominent. Kardama Muni was sexually stimulated, and he enjoyed his wife for many, many years in that part of Mount Meru. But his sex indulgence was praised by many, many Siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.

TEXT 40

vaiśrambhake surasane
nandane puṣpabhadrake
mānase caitrarathye ca
sa reme rāmayā rataḥ

SYNONYMS

vaiśrambhake-in the Vaiśrambhaka garden; surasane-in Surasana; nandane-in Nandana; puṣpabhadrake-in Puṣpabhadraka; mānase-by the Mānasa-sarovara Lake; caitrarathye-in Caitrarathya; ca-and; saḥ-he; reme-enjoyed; rāmayā-by his wife; rataḥ-satisfied.

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambhaka, Surasana, Nandana, Puṣpabhadraka and Caitrarathya, and by the Mānasa-sarovara Lake.

TEXT 41

bhrājiṣṇunā vimānena
kāma-gena mahīyasā
vaimānikān atyaśeta

caraḻ lokān yathānilaḥ

SYNONYMS

bhrājiṣṇunā-splendid; vimānena-with the airplane; kāma-gena-which flew according to his desire; mahīyasā-very great; vaimānikān-the demigods in their airplanes; atyaśeta-he surpassed; caran-traveling; lokān-through the planets; yathā-like; anilaḥ-the air.

He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.

The planets occupied by the demigods are restricted to their own orbits, but Kardama Muni, by his yogic power, could travel all over the different directions of the universe without restriction. The living entities who are within the universe are called conditioned souls; that is, they are not free to move everywhere. We are inhabitants of this earthly globe; we cannot move freely to other planets. In the modern age, man is trying to go to other planets, but so far he has been unsuccessful. It is not possible to travel to any other planets because by the laws of nature even the demigods cannot move from one planet to another. But Kardama Muni, by his yogic power, could surpass the strength of the demigods and travel in space in all directions. The comparison here is very suitable. The words yathā anilaḥ indicate that as the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

TEXT 42

kiṁ durāpādanaṁ teṣāṁ
puṁsām uddāma-cetasām
yair āśritas tīrtha-padaś
caraṇo vyasanātyayaḥ

SYNONYMS

kim-what; durāpādanam-difficult to achieve; teṣām-for those; puṁsām-men; uddāma-cetasām-who are determined; yaiḥ-by whom; āśritaḥ-taken refuge; tīrtha-padaḥ-of the Supreme Personality of Godhead; caraṇaḥ-feet; vyasana-atyayaḥ-which vanquish dangers.

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

The words yair āśritas tīrtha-padaś caraṇaḥ are significant here. The Supreme Personality of Godhead is known as tīrtha-pāda. The Ganges is called a sacred river because it emanates from the toe of Viṣṇu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni, nothing is impossible. Although yogīs can perform wonderful feats, as Kardama has already displayed, Kardama was more than a yogī because he was a great devotee of the Lord; therefore he was more glorious than an ordinary yogī. As it is confirmed in Bhagavad-gītā, "Out of the many yogīs, he who is a devotee of the Lord is first class." For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material, conditional life. Therefore the word vyasanātyayaḥ is used to indicate that he was beyond the position of a conditioned soul. He was transcendental to all material limitations.

TEXT 43

prekṣayitvā bhuvo golaṁ
patnyai yāvān sva-saṁsthayā
bahv-āścaryaṁ mahā-yogī
svāśramāya nyavartata

SYNONYMS

prekṣayitvā-after showing; bhuvaḥ-of the universe; golam-the globe; patnyai-to his wife; yāvān-as much; sva-saṁsthayā-with its arrangements; bahu-āścaryam-full of many wonders; mahā-yogī-the great yogī (Kardama); sva-āśramāya-to his own hermitage; nyavartata-returned.

After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.

All the planets are here described as gola, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called dvīpa or varṣa. This earth planet is called Bhārata-varṣa because it was ruled by King Bharata. Another significant word used in this verse is bahv-āścaryam, "many wonderful things." This indicates that the different planets are distributed all over the universe in the eight directions, and each and every one of them is wonderful in itself. Each planet has its particular climatic influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. In the Brahma-saṁhitā (5.40) it is similarly stated, vibhūti-bhinnam: on each and every planet there are different opulences. It cannot be expected that one planet is exactly like another. By God's grace, by nature's law, each and every planet is made differently and has different wonderful features. All such wonders were personally experienced by Kardama Muni while he traveled with his wife, yet he could return again to his humble hermitage. He showed his princess-wife that although he was living in the hermitage, he had the power to go everywhere and do anything by mystic yoga. That is the perfection of yoga. One cannot become a perfect yogī simply by showing some sitting postures, nor by such sitting postures or so-called meditation can one become God, as is being advertised. Foolish persons are misled into believing that simply by some caricature of meditation and sitting postures one can become God within six months.

Here is the example of a perfect yogī; he could travel all over the universe. Similarly, there is a description of Durvāsā Muni, who also traveled in space. Actually, the perfect yogī can do that. But even if one can travel all over the universe and show wonderful feats like Kardama Muni, he cannot be compared to the Supreme Personality of Godhead, whose power and inconceivable energy can never be attained by any conditioned or liberated soul. By the actions of Kardama Muni we can understand that in spite of his immense mystic power, he remained a devotee of the Lord. That is the real position of every living entity.

TEXT 44

vibhajya navadhātmānaṁ
mānavīṁ suratotsukām
rāmāṁ niramayan reme
varṣa-pūgān muhūrtavat

SYNONYMS

vibhajya-having divided; nava-dhā-into nine; ātmānam-himself; mānavīm-the daughter of Manu (Devahūti); surata-for sex life; utsukām-who was eager; rāmām-to his wife; niramayan-giving pleasure; reme-he enjoyed; varṣa-pūgān-for many years; muhūrtavat-like a moment.

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

Here the daughter of Svāyambhuva Manu, Devahūti, is described as suratotsuka. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahūti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine. Here is another example of yogic power. As the Supreme Personality of Godhead can expand Himself in millions of forms, a yogī can also expand up to nine forms, but not more than that. Another example is that of Saubhari Muni; he also expanded himself into eight forms. But however powerful a yogī may be, he cannot expand himself into more than eight or nine forms. The Supreme Personality of Godhead, however, can expand Himself into millions of forms, ananta-rūpa-innumerable, countless forms-as stated in the Brahma-saṁhitā. No one can compare to the Supreme Personality of Godhead by any conceivable energetic manifestation of power.

TEXT 45

tasmin vimāna utkṛṣṭāṁ
śayyāṁ rati-karīṁ śritā
na cābudhyata taṁ kālaṁ
patyāpīcyena saṅgatā

SYNONYMS

tasmin-in that; vimāne-airplane; utkṛṣṭām-excellent; śayyām-a bed; rati-karīm-increasing sexual desires; śritā-situated on; na-not; ca-and; abudhyata-she noticed; tam-that; kālam-time; patyā-with her husband; apīcyena-most handsome; saṅgatā-in company.

In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.

Sex indulgence is so enjoyable for materialistic people that when they engage in such activities they forget how time is passing. Saint Kardama and Devahūti, in their sex indulgence, also forgot how time was passing by.

TEXT 46

evaṁ yogānubhāvena
dam-patyo ramamāṇayoḥ
śataṁ vyatīyuḥ śaradaḥ
kāma-lālasayor manāk

SYNONYMS

evam-thus; yoga-anubhāvena-by yogic powers; dam-patyoḥ-the couple; ramamāṇayoḥ-while enjoying themselves; śatam-a hundred; vyatīyuḥ-passed; śaradaḥ-autumns; kāma-sexual pleasure; lālasayoḥ-who were eagerly longing for; manāk-like a short time.

While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

TEXT 47

tasyām ādhatta retas tāṁ
bhāvayann ātmanātma-vit
nodhā vidhāya rūpaṁ svaṁ
sarva-saṅkalpa-vid vibhuḥ

SYNONYMS

tasyām-in her; ādhatta-he deposited; retaḥ-semen; tām-her; bhāvayan-regarding; ātmanā-as half of himself; ātma-vit-a knower of spirit soul; nodhā-into nine; vidhāya-having divided; rūpam-body; svam-his own; sarva-saṅkalpa-vit-the knower of all desires; vibhuḥ-the powerful Kardama.

The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of semen.

Since Kardama Muni could understand that Devahūti wanted many children, at the first chance he begot nine children at one time. He is described here as vibhu, the most powerful master. By his yogic power he could at once produce nine daughters in the womb of Devahūti.

TEXT 48

ataḥ sā suṣuve sadyo
devahūtiḥ striyaḥ prajāḥ
sarvās tāś cāru-sarvāṅgyo

lohitotpala-gandhayaḥ

SYNONYMS

ataḥ-then; sā-she; suṣuve-gave birth; sadyaḥ-on the same day; devahūtiḥ-Devahūti; striyaḥ-females; prajāḥ-progeny; sarvāḥ-all; tāḥ-they; cāru-sarva-aṅgyaḥ-charming in every limb; lohita-red; utpala-like the lotus; gandhayaḥ-fragrant.

Immediately afterward, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

Devahūti was too sexually excited, and therefore she discharged more ova, and nine daughters were born. It is said in the smṛti-śāstra as well as in the Āyur-veda that when the discharge of the male is greater, male children are begotten, but when the discharge of the female is greater, female children are begotten. It appears from the circumstances that Devahūti was more sexually excited, and therefore she had nine daughters at once. All the daughters, however, were very beautiful, and their bodies were nicely formed; each resembled a lotus flower and was fragrant like a lotus.

TEXT 49

patiṁ sā pravrajiṣyantaṁ
tadālakṣyośatī bahiḥ
smayamānā viklavena
hṛdayena vidūyatā

SYNONYMS

patim-her husband; sā-she; pravrajiṣyantam-going to leave home; tadā-then; ālakṣya-after seeing; uśatī-beautiful; bahiḥ-outwardly; smayamānā-smiling; viklavena-agitated; hṛdayena-with a heart; vidūyatā-being distressed.

When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.

Kardama Muni finished his household affairs quickly by his mystic power. The building of the castle in the air, traveling all over the universe with his wife in the company of beautiful girls, and begetting of children were finished, and now, according to his promise to leave home for his real concern of spiritual realization after impregnating his wife, he was about to go away. Seeing her husband about to leave, Devahūti was very disturbed, but to satisfy her husband she was smiling. The example of Kardama Muni should be understood very clearly; a person whose main concern is Kṛṣṇa consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.

TEXT 50

likhanty adho-mukhī bhūmiṁ
padā nakha-maṇi-śriyā
uvāca lalitāṁ vācaṁ
nirudhyāśru-kalāṁ śanaiḥ

SYNONYMS

likhantī-scratching; adhaḥ-mukhī-her head bent down; bhūmim-the ground; padā-with her foot; nakha-nails; maṇi-gemlike; śriyā-with radiant; uvāca-she spoke; lalitām-charming; vācam-accents; nirudhya-suppressing; aśru-kalām-tears; śanaiḥ-slowly.

She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.

Devahūti was so beautiful that her toenails appeared just like pearls, and as she scratched the ground it appeared as if pearls had been thrown on the ground. When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed. These signs were sometimes exhibited by the gopīs before Kṛṣṇa. When the gopīs came in the dead of night and Kṛṣṇa asked them to return to their homes, the gopīs also scratched the ground like this because their minds were very disturbed.

TEXT 51

devahūtir uvāca
sarvaṁ tad bhagavān mahyam
upovāha pratiśrutam
athāpi me prapannāyā
abhayaṁ dātum arhasi

SYNONYMS

devahūtiḥ-Devahūti; uvāca-said; sarvam-all; tat-that; bhagavān-Your Lordship; mahyam-for me; upovāha-has been fulfilled; pratiśrutam-promised; atha api-yet; me-unto me; prapannāyai-unto one who has surrendered; abhayam-fearlessness; dātum-to give; arhasi-you deserve.

Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

Devahūti requested her husband to grant her something without fear. As a wife, she was a fully surrendered soul to her husband, and it is the responsibility of the husband to give his wife fearlessness. How one awards fearlessness to his subordinate is mentioned in the Fifth Canto of Śrīmad-Bhāgavatam. One who cannot get free from the clutches of death is dependent, and he should not become a spiritual master, nor a husband, nor a kinsman, nor a father, nor a mother, etc. It is the duty of the superior to give fearlessness to the subordinate. To take charge of someone, therefore, either as father, mother, spiritual master, relative or husband, one must accept the responsibility to give his ward freedom from the fearful situation of material existence. Material existence is always fearful and full of anxiety. Devahūti is saying, "You have given me all sorts of material comforts by your yogic power, and since you are now prepared to go away, you must give me your last award so that I may get free from this material, conditional life."

TEXT 52

brahman duhitṛbhis tubhyaṁ
vimṛgyāḥ patayaḥ samāḥ
kaścit syān me viśokāya

tvayi pravrajite vanam
SYNONYMS

brahman-my dear brāhmaṇa; duhitṛbhiḥ-by the daughters themselves; tubhyam-for you; vimṛgyāḥ-to be found out; patayaḥ-husbands; samāḥ-suitable; kaścit-someone; syāt-there should be; me-my; viśokāya-for solace; tvayi-when you; pravrajite-departed; vanam-to the forest.

My dear brāhmaṇa, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyāsī?

It is said that the father himself becomes the son in another form. The father and son are therefore considered to be nondifferent. A widow who has her son is actually not a widow, because she has the representative of her husband. Similarly, Devahūti is indirectly asking Kardama Muni to leave a representative so that in his absence she might be relieved of her anxieties by a suitable son. A householder is not expected to remain at home for all his days. After getting his sons and daughters married, a householder can retire from household life, leaving his wife in the charge of the grown-up sons. That is the social convention of the Vedic system. Devahūti is indirectly asking that in his absence from home there be at least one male child to give her relief from her anxieties. This relief means spiritual instruction. Relief does not mean material comforts. Material comforts will end with the end of the body, but spiritual instruction will not end; it will go on with the spirit soul. Instruction in spiritual advancement is necessary, but without having a worthy son, how could Devahūti advance in spiritual knowledge? It is the duty of the husband to liquidate his debt to his wife. The wife gives her sincere service to the husband, and he becomes indebted to her because one cannot accept service from his subordinate without giving him something in exchange. The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. Thus Devahūti reminds her husband, Kardama Muni, that she has rendered him faithful service. Even considering the situation on the basis of liquidating his debt toward his wife, he must give a male child before he leaves. Indirectly, Devahūti requests her husband to remain at home a few days more, or at least until a male child is born.

TEXT 53

etāvatālaṁ kālena
vyatikrāntena me prabho
indriyārtha-prasaṅgena
parityakta-parātmanaḥ

SYNONYMS

etāvatā-so much; alam-for nothing; kālena-time; vyatikrāntena-passed by; me-my; prabho-O my lord; indriya-artha-sense gratification; prasaṅgena-in the matter of indulging; parityakta-disregarding; para-ātmanaḥ-knowledge of the Supreme Lord.

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

Human life is not meant to be wasted, like that of the animals, in sense gratificatory activities. Animals always engage in sense gratification-eating, sleeping, fearing and mating-but that is not the engagement of the human being, although, because of the material body, there is need of sense gratification according to a regulative principle. So, in effect, Devahūti said to her husband: ”So far we have these daughters, and we have enjoyed material life in the aerial mansion, traveling all over the universe. These boons have come by your grace, but they have all been for sense gratification. Now there must be something for my spiritual advancement.”

TEXT 54

indriyārtheṣu sajjantyā
prasaṅgas tvayi me kṛtaḥ
ajānantyā paraṁ bhāvaṁ
tathāpy astv abhayāya me

SYNONYMS

indriya-artheṣu-to sense gratification; sajjantyā-being attached; prasaṅgaḥ-affinity; tvayi-for you; me-by me; kṛtaḥ-was done; ajānantyā-not knowing; param bhāvam-your transcendent situation; tathā api-nonetheless; astu-let it be; abhayāya-for fearlessness; me-my.

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

Devahūti is lamenting her position. As a woman, she had to love someone. Somehow or other, she came to love Kardama Muni, but without knowing of his spiritual advancement. Kardama Muni could understand Devahūti’s heart; generally all women desire material enjoyment. They are called less intelligent because they are mostly prone to material enjoyment. Devahūti laments because her husband had given her the best kind of material enjoyment, but she did not know that he was so advanced in spiritual realization. Her plea was that even though she did not know the glories of her great husband, because she had taken shelter of him she must be delivered from material entanglement. Association with a great personality is most important. In Caitanya-caritāmṛta Lord Caitanya says that sādhu-saṅga, the association of a great saintly person, is very important, because even if one is not advanced in knowledge, simply by association with a great saintly person one can immediately make considerable advancement in spiritual life. As a woman, as an ordinary wife, Devahūti became attached to Kardama Muni in order to satisfy her sense enjoyment and other material necessities, but actually she associated with a great personality. Now she understood this, and she wanted to utilize the advantage of the association of her great husband.

TEXT 55

saṅgo yaḥ saṁsṛter hetur
asatsu vihito ’dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

SYNONYMS

saṅgaḥ-association; yaḥ-which; saṁsṛteḥ-of the cycle of birth and death; hetuḥ-the cause; asatsu-with those engaged in sense gratification; vihitaḥ-done; adhiyā-through ignorance; saḥ-the same thing; eva-certainly; sādhuṣu-with saintly persons; kṛtaḥ-performed; niḥsaṅgatvāya-to liberation; kalpate-leads.

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

The association of a saintly person in any way bears the same result. For example, Lord Kṛṣṇa met many kinds of living entities, and some treated Him as an enemy, and some treated Him as an agent for sense gratification. It is generally said that the gopīs were attached to Kṛṣṇa for sense attractions, and yet they became first-class devotees of the Lord. Kaṁsa, Śiśupāla, Dantavakra and other demons, however, were related to Kṛṣṇa as enemies. But whether they associated with Kṛṣṇa as enemies or for sense gratification, out of fear or as pure devotees, they all got liberation. That is the result of association with the Lord. Even if one does not understand who He is, the results have the same efficacy. Association with a great saintly person also results in liberation, just as whether one goes toward fire knowingly or unknowingly, the fire will make one warm. Devahūti expressed her gratefulness, for although she wanted to associate with Kardama Muni only for sense gratification, because he was spiritually great she was sure to be liberated by his benediction.

TEXT 56

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

SYNONYMS

na-not; iha-here; yat-which; karma-work; dharmāya-for perfection of religious life; na-not; virāgāya-for detachment; kalpate-leads; na-not; tīrtha-pada-of the Lord's lotus feet; sevāyai-to devotional service; jīvan-living; api-although; mṛtaḥ-dead; hi-indeed; saḥ-he.

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

Devahūti's statement is that since she was attached to living with her husband for sense gratification, which does not lead to liberation from material entanglement, her life was simply a waste of time. Any work one performs that does not lead to the state of religious life is useless activity. Everyone is by nature inclined to some sort of work, and when that work leads one to religious life and religious life leads one to renunciation and renunciation leads one to devotional service, one attains the perfection of work. As stated in Bhagavad-gītā, any work that does not lead ultimately to the standard of devotional service is a cause of bondage in the material world. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). Unless one is gradually elevated to the position of devotional service, beginning from his natural activity, he is to be considered a dead body. Work which does not lead one to the understanding of Kṛṣṇa consciousness is considered useless.

TEXT 57

sāhaṁ bhagavato nūnaṁ
vañcitā māyayā dṛḍham
yat tvāṁ vimuktidaṁ prāpya
na mumukṣeya bandhanāt

SYNONYMS

sā-that very person; aham-I am; bhagavataḥ-of the Lord; nūnam-surely; vañcitā-cheated; māyayā-by the illusory energy; dṛḍham-solidly; yat-because; tvām-you; vimukti-dam-who gives liberation; prāpya-having attained; na mumukṣeya-I have not sought liberation; bandhanāt-from material bondage.

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

An intelligent man should utilize good opportunities. The first opportunity is the human form of life, and the second opportunity is to take birth in a suitable family where there is cultivation of spiritual knowledge; this is rarely obtained. The greatest opportunity is to have the association of a saintly person. Devahūti was conscious that she was born as the daughter of an emperor. She was sufficiently educated and cultured, and at last she got Kardama Muni, a saintly person and a great yogī, as her husband. Still, if she did not get liberation from the entanglement of material energy, then certainly she would be cheated by the insurmountable illusory energy. Actually, the illusory, material energy is cheating everyone. People do not know what they are doing when they worship the material energy in the form of goddess Kālī or Durgā for material boons. They ask, "Mother, give me great riches, give me a good wife, give me fame, give me victory." But such devotees of the goddess Māyā, or Durgā, do not know that they are being cheated by that goddess. Material achievement is actually no achievement because as soon as one is illusioned by the material gifts, he becomes more and more entangled, and there is no question of liberation. One should be intelligent enough to know how to utilize material assets for the purpose of spiritual realization. That is called karma-yoga or jñāna-yoga. Whatever we have we should use as service to the Supreme Person. It is advised in Bhagavad-gītā sva-karmaṇā tam abhyarcya: one should try to worship the Supreme Personality of Godhead by one's assets. There are many forms of service to the Supreme Lord, and anyone can render service unto Him according to the best of his ability.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Devahūti's Lamentation."

20.4.24 Chapter Twenty-four

The Renunciation of Kardama Muni

TEXT 1

maitreya uvāca
nirveda-vādinīm evaṁ
manor duhitaraṁ muniḥ
dayāluḥ śālinīm āha
śuklābhivyāhṛtaṁ smaran

SYNONYMS

maitreyaḥ-the great sage Maitreya; uvāca-said; nirveda-vādinīm-who was speaking words full of renunciation; evam-thus; manoḥ-of Svāyambhuva Manu; duhitaram-to the daughter; muniḥ-the sage Kardama; dayāluḥ-merciful; śālinīm-who was worthy of praise; āha-replied; śukla-by Lord Viṣṇu; abhivyāhṛtam-what was said; smaran-recalling.

Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.

TEXT 2

ṛṣir uvāca
mā khido rāja-putrīttham
ātmānaṁ praty anindite
bhagavāṁs te 'kṣaro garbham
adūrāt samprapatsyate

SYNONYMS

ṛṣiḥ uvāca-the sage said; mā khidaḥ-do not be disappointed; rāja-putri-O princess; ittham-in this way; ātmānam-yourself; prati-toward; anindite-O praiseworthy Devahūti; bhagavān-the Supreme Personality of Godhead; te-your; akṣaraḥ-infallible; garbham-womb; adūrāt-without delay; samprapatsyate-will enter.

The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

Kardama Muni encouraged his wife not to be sorry, thinking herself unfortunate, because the Supreme Personality of Godhead, by His incarnation, was going to come from her body.

TEXT 3

dhṛta-vratāsi bhadraṁ te
damena niyamena ca
tapo-draviṇa-dānaiś ca
śraddhayā ceśvaraṁ bhaja

SYNONYMS

dhṛta-vratā asi-you have undertaken sacred vows; bhadram te-may God bless you; damena-by control of the senses; niyamena-by religious observances; ca-and; tapaḥ-austerities; draviṇa-of money; dānaiḥ-by giving in charity; ca-and; śraddhayā-with great faith; ca-and; īśvaram-the Supreme Lord; bhaja-worship.

You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensory control, religious observances, austerities and gifts of your money in charity.

In order to spiritually advance or to achieve the mercy of the Lord, one must be self-controlled in the following manner: he must be restrained in sense gratification and must follow the rules and regulations of religious principles. Without austerity and penance and without sacrificing one's riches, one cannot achieve the mercy of the Supreme Lord. Kardama Muni advised his wife: "You have to factually engage in devotional service with austerity and penance, following the religious principles and giving charity. Then the Supreme Lord will be pleased with you, and He will come as your son."

TEXT 4

sa tvayārādhitaḥ śuklo
vitanvan māmakaṁ yaśaḥ
chettā te hṛdaya-granthim
audaryo brahma-bhāvanaḥ

SYNONYMS

saḥ-He; tvayā-by you; ārādhitaḥ-being worshiped; śuklaḥ-the Personality of Godhead; vitanvan-spreading; māmakam-my; yaśaḥ-fame; chettā-He will cut; te-your; hṛdaya-of the heart; granthim-knot; audaryaḥ-your son; brahma-knowledge of Brahman; bhāvanaḥ-teaching.

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

When the Supreme Personality of Godhead comes to disseminate spiritual knowledge for the benefit of all people, He generally descends as the son of a devotee, being pleased by the devotee's devotional service. The Supreme Personality of Godhead is the father of everyone. No one, therefore, is His father, but by His inconceivable energy He accepts some of the devotees as His parents and descendants. It is explained here that spiritual knowledge vanquishes the knot of the heart. Matter and spirit are knotted by false ego. This identification of oneself with matter, which is called hṛdaya-granthi, exists for all conditioned souls, and it becomes more and more tightened when there is too much affection for sex life. The explanation was given by Lord Ṛṣabha to His sons that this material world is an atmosphere of attraction between male and female. That attraction takes the shape of a knot in the heart, and by material affection it becomes still more tight. For people who hanker after material possessions, society, friendship and love, this knot of affection becomes very strong. It is only by brahma-bhāvana-the instruction by which spiritual knowledge is enhanced-that the knot in the heart is cut to pieces. No material weapon is needed to cut this knot, but it requires bona fide spiritual instruction. Kardama Muni instructed his wife, Devahūti, that the Lord would appear as her son and disseminate spiritual knowledge to cut the knot of material identification.

TEXT 5

maitreya uvāca
devahūty api sandeśaṁ
gauraveṇa prajāpateḥ
samyak śraddhāya puruṣaṁ
kūṭa-stham abhajad gurum

SYNONYMS

maitreyaḥ uvāca-Maitreya said; devahūtī-Devahūti; api-also; sandeśam-the direction; gauraveṇa-with great respect; prajāpateḥ-of Kardama; samyak-complete; śraddhāya-having faith in; puruṣam-the Supreme Personality of Godhead; kūṭa-stham-situated in everyone's heart; abhajat-worshiped; gurum-most worshipable.

Śrī Maitreya said: Devahūti was fully faithful and respectful toward the direction of her husband, Kardama, who was one of the Prajāpatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.

This is the process of spiritual realization; one has to receive instruction from a bona fide spiritual master. Kardama Muni was Devahūti's husband, but because he instructed her on how to achieve spiritual perfection, he naturally became her spiritual master also. There are many instances wherein the husband becomes the spiritual master. Lord Śiva also is the spiritual master of his consort, Pārvatī. A husband should be so enlightened that he should become the spiritual master of his wife in order to enlighten her in the advancement of Kṛṣṇa consciousness. Generally strī, or woman, is less intelligent than man; therefore, if the husband is intelligent enough, the woman gets a great opportunity for spiritual enlightenment.

Here it is clearly said (samyak śraddhāya) that with great faith one should receive knowledge from the spiritual master and with great faith execute the performance of service. Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on Bhagavad-gītā, has especially stressed the instruction of the spiritual master. One should accept the instruction of the spiritual master as one's life and soul. Whether one is liberated or not liberated, one should execute the instruction of the spiritual master with great faith. It is also stated that the Lord is situated in everyone's heart. One does not have to seek the Lord outside; He is already there. One simply has to concentrate on one's worship in good faith, as instructed by the bona fide spiritual master, and one's efforts will come out successfully. It is also clear that the Supreme Personality of Godhead does not appear as an ordinary child; He appears as He is. As stated in Bhagavad-gītā, He appears by His own internal potency, ātmā-māyā. And how does He appear? He appears when pleased by the worship of a devotee. A devotee may ask the Lord to appear as her son. The Lord is already sitting within the heart, and if He comes out from the body of a devotee it does not mean that the particular woman becomes His mother in the material sense. He is always there, but in order to please His devotee, He appears as her son.

TEXT 6

tasyāṁ bahu-tithe kāle
bhagavān madhusūdanaḥ
kārdamaṁ vīryam āpanno
jajñe 'gnir iva dāruṇi

SYNONYMS

tasyām-in Devahūti; bahu-tithe kāle-after many years; bhagavān-the Supreme Personality of Godhead; madhu-sūdanaḥ-the killer of the demon Madhu; kārdamam-of Kardama; vīryam-the semen; āpannaḥ-entered; jajñe-He appeared; agniḥ-fire; iva-like; dāruṇi-in wood.

After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.

It is clearly stated here that the Lord is always the Supreme Personality of Godhead, although He appeared as the son of Kardama Muni. Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semen. Just as an ordinary living entity takes his birth by taking shelter of the semen of a certain living entity, the Supreme Personality of Godhead accepts the shelter of the semen of His devotee and comes out as His son. This manifests His full independence to act in any way, and it does not mean that He is an ordinary living entity forced to take birth in a certain type of womb. Lord Nṛsiṁha appeared from the pillar of Hiraṇyakaśipu's palace, Lord Varāha appeared from the nostril of Brahmā, and Lord Kapila appeared from the semen of Kardama, but this does not mean that the nostril of Brahmā or the pillar of Hiraṇyakaśipu's palace or the semen of Kardama Muni is the source of the appearance of the Lord. The Lord is always the Lord. Bhagavān madhusūdanaḥ-He is the killer of all kinds of demons, and He always remains the Lord, even if He appears as the son of a particular devotee. The word kārdamam is significant, for it indicates that the Lord had some devotional affection or relationship in devotional service with Kardama and Devahūti. But we should not mistakenly understand that He was born just like an ordinary living entity from the semen of Kardama Muni in the womb of Devahūti.

TEXT 7

avādayaṁs tadā vyomni
vāditrāṇi ghanāghanāḥ
gāyanti taṁ sma gandharvā
nṛtyanty apsaraso mudā

SYNONYMS

avādayan-sounded; tadā-at that time; vyomni-in the sky; vāditrāṇi-musical instruments; ghanāghanāḥ-the rain clouds; gāyanti-sang; tam-to Him; sma-certainly; gandharvāḥ-the Gandharvas; nṛtyanti-danced; apsarasaḥ-the Apsarās; mudā-in joyful ecstasy.

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

TEXT 8

petuḥ sumanaso divyāḥ
khe-carair apavarjitāḥ
praseduś ca diśaḥ sarvā
ambhāṁsi ca manāṁsi ca

SYNONYMS

petuḥ-fell; sumanasaḥ-flowers; divyāḥ-beautiful; khe-caraiḥ-by the demigods who fly in the sky; apavarjitāḥ-dropped; praseduḥ-became satisfied; ca-and; diśaḥ-directions; sarvāḥ-all; ambhāṁsi-waters; ca-and; manāṁsi-minds; ca-and.

At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters and everyone's mind became very satisfied.

It is learned herewith that in the higher sky there are living entities who can travel through the air without being hampered. Although we can travel in outer space, we are hampered by so many impediments, but they are not. We learn from the pages of Śrīmad-Bhāgavatam that the inhabitants of the planet called Siddhaloka can travel in space from one planet to another without impediment. They showered flowers on the earth when Lord Kapila, the son of Kardama, appeared.

TEXT 9

tat kardamāśrama-padaṁ
sarasvatyā pariśritam
svayambhūḥ sākam ṛṣibhir
marīcy-ādibhir abhyayāt

SYNONYMS

tat-that; kardama-of Kardama; āśrama-padam-to the place of the hermitage; sarasvatyā-by the River Sarasvatī; pariśritam-surrounded; svayambhūḥ-Brahmā (the self-born); sākam-along with; ṛṣibhiḥ-the sages; marīci-the great sage Marīci; ādibhiḥ-and others; abhyayāt-he came there.

Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvatī.

Brahmā is called Svayambhū because he is not born of any material father and mother. He is the first living creature and is born from the lotus which grows from the abdomen of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu. Therefore he is called Svayambhū, self-born.

TEXT 10

bhagavantaṁ paraṁ brahma
sattvenāṁśena śatru-han
tattva-saṅkhyāna-vijñaptyai
jātaṁ vidvān ajaḥ svarāṭ

SYNONYMS

bhagavantam-the Lord; param-supreme; brahma-Brahman; sattvena-having an uncontaminated existence; aṁśena-by a plenary portion; śatru-han-O killer of the enemy, Vidura; tattva-saṅkhyāna-the philosophy of the twenty-four material elements; vijñaptyai-for explaining; jātam-appeared; vidvān-knowing; ajaḥ-the unborn (Lord Brahmā); sva-rāṭ-independent.

Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhya-yoga.

In Bhagavad-gītā, Fifteenth Chapter, it is stated that the Lord Himself is the compiler of Vedānta-sūtra, and He is the perfect knower of Vedānta-sūtra. Similarly, the Sāṅkhya philosophy is compiled by the Supreme Personality of Godhead in His appearance as Kapila. There is an imitation Kapila who has a Sāṅkhya philosophical system, but Kapila the incarnation of God is different from that Kapila. Kapila the son of Kardama Muni, in His system of Sāṅkhya philosophy, very explicitly explained not only the material world but also the spiritual world. Brahmā could understand this fact because he is svarāṭ, almost independent in receiving knowledge. He is called svarāṭ because he did not go to any school or college to learn but learned everything from within. Because Brahmā is the first living creature within this universe, he had no teacher; his teacher was the Supreme Personality of Godhead Himself, who is seated in the heart of every living creature. Brahmā acquired knowledge directly from the Supreme Lord within the heart; therefore he is sometimes called svarāṭ and aja.

Another important point is stated here. Sattvenāṁśena: when the Supreme Personality of Godhead appears, He brings with Him all His paraphernalia of Vaikuṇṭha; therefore His name, His form, His quality, His paraphernalia and His entourage all belong to the transcendental world. Real goodness is in the transcendental world. Here in the material world, the quality of goodness is not pure. Goodness may exist, but there must also be some tinges of passion and ignorance. In the spiritual world the unalloyed quality of goodness prevails; there the quality of goodness is called śuddha-sattva, pure goodness. Another name for śuddha-sattva is vasudeva because God is born from Vasudeva. Another meaning is that when one is purely situated in the qualities of goodness, he can understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead. The word aṁśena also indicates that the Supreme Personality of Godhead, Kṛṣṇa, appeared as Kapiladeva in a portion of His portion. God expands either as kalā or as aṁśa. Aṁśa means "direct expansion," and kalā means "expansion of the expansion." There is no difference between the expansion, the expansion of the expansion, and the Supreme Personality of Godhead directly, as there is no difference between one candle and another-but still the candle from which the others are lit is called the original. Kṛṣṇa, therefore, is called the Parabrahman, or the ultimate Godhead and cause of all causes.

TEXT 11

sabhājayan viśuddhena
cetasā tac-cikīrṣitam
prahṛṣyamāṇair asubhiḥ
kardamaṁ cedam abhyadhāt

SYNONYMS

sabhājayan-worshiping; viśuddhena-pure; cetasā-with a heart; tat-of the Supreme Personality of Godhead; cikīrṣitam-the intended activities; prahṛṣyamāṇaiḥ-gladdened; asubhiḥ-with senses; kardamam-to Kardama Muni; ca-and Devahūti; idam-this; abhyadhāt-spoke.

After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.

As explained in Bhagavad-gītā, Fourth Chapter, anyone who understands the transcendental activities, the appearance and the disappearance of the Supreme Personality of Godhead is to be considered liberated. Brahmā, therefore, is a liberated soul. Although he is in charge of this material world, he is not exactly like the common living entity. Since he is liberated from the majority of the follies of the common living entities, he was in knowledge of the appearance of the Supreme Personality of Godhead, and he therefore worshiped the Lord's activities, and with a glad heart he also praised Kardama Muni because the Supreme Personality of Godhead, as Kapila, had appeared as his son. One who can become the father of the Supreme Personality of Godhead is certainly a great devotee. There is a verse spoken by a brāhmaṇa in which he says that he does not know what the Vedas and what the purāṇas are, but while others might be interested in the Vedas or purāṇas, he is interested in Nanda Mahārāja, who appeared as the father of Kṛṣṇa. The brāhmaṇa wanted to worship Nanda Mahārāja because the Supreme Personality of Godhead, as a child, crawled in the yard of his house. These are some of the good sentiments of devotees. If a recognized devotee brings forth the Supreme Personality of Godhead as his son, how he should be praised! Brahmā, therefore, not only worshiped the incarnation of Godhead Kapila but also praised His so-called father, Kardama Muni.

TEXT 12

brahmovāca
tvayā me 'pacitis tāta
kalpitā nirvyalīkataḥ
yan me sañjagṛhe vākyaṁ
bhavān mānada mānayan

SYNONYMS

brahmā-Lord Brahmā; uvāca-said; tvayā-by you; me-my; apacitiḥ-worship; tāta-O son; kalpitā-is accomplished; nirvyalīkataḥ-without duplicity; yat-since; me-my; sañjagṛhe-have completely accepted; vākyam-instructions; bhavān-you; māna-da-O Kardama (one who offers honor to others); mānayan-respecting.

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

Lord Brahmā, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the Prajāpatis, or creators of the living entities, and he is also a son of Brahmā. Brahmā praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the paramparā system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahmā knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

TEXT 13

etāvaty eva śuśrūṣā
kāryā pitari putrakaiḥ
bāḍham ity anumanyeta
gauraveṇa guror vacaḥ

SYNONYMS

etāvatī-to this extent; eva-exactly; śuśrūṣā-service; kāryā-ought to be rendered; pitari-to the father; putrakaiḥ-by the sons; bāḍham iti-accepting, "Yes, sir"; anumanyeta-he should obey; gauraveṇa-with due deference; guroḥ-of the guru; vacaḥ-commands.

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir."

Two words in this verse are very important; one word is pitari, and another word is guroḥ. The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: "Yes." There should be no instance in which the disciple or the son says, "This is not correct. I cannot carry it out." When he says that, he is fallen. The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called dvija, twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the Upaniṣads: the import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

TEXT 14

imā duhitaraḥ satyas
tava vatsa sumadhyamāḥ
sargam etaṁ prabhāvaiḥ svair
bṛṁhayiṣyanty anekadhā

SYNONYMS

imāḥ-these; duhitaraḥ-daughters; satyaḥ-chaste; tava-your; vatsa-O my dear son; su-madhyamāḥ-thin-waisted; sargam-creation; etam-this; prabhāvaiḥ-by descendants; svaiḥ-their own; bṛṁhayiṣyanti-they will increase; aneka-dhā-in various ways.

Lord Brahmā then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

In the beginning of creation, Brahmā was concerned more or less with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word sumadhyamā means "a good daughter of a beautiful woman." If she has a thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.

TEXT 15

atas tvam ṛṣi-mukhyebhyo
yathā-śīlaṁ yathā-ruci
ātmajāḥ paridehy adya
vistṛṇīhi yaśo bhuvi

SYNONYMS

ataḥ-therefore; tvam-you; ṛṣi-mukhyebhyaḥ-unto the foremost sages; yathā-śīlam-according to temperament; yathā-ruci-according to taste; ātma-jāḥ-your daughters; paridehi-please give away; adya-today; vistṛṇīhi-spread; yaśaḥ-fame; bhuvi-over the universe.

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

The nine principal ṛṣis, or sages, are Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Atharvā. All these ṛṣis are most important, and Brahmā desired that the nine daughters already born of Kardama Muni be handed over to them. Here two words are used very significantly-yathā-śīlam and yathā-ruci. The daughters should be handed over to the respective ṛṣis, not blindly, but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even about forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: "This girl and this boy are just suitable, and they should be married." Other considerations were less important. The same system was also advised in the beginning of the creation by Brahmā: "Your daughters should be handed over to the ṛṣis according to taste and character."

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the Bhāgavatam that in this age of Kali married life will be accepted on the consideration of sex only; when the boy and girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the Vedas. The first mother and father bring about his birth into the world; then the spiritual master and the Vedas become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinizingly and scientifically done.

TEXT 16

vedāham ādyaṁ puruṣam
avatīrṇaṁ sva-māyayā
bhūtānāṁ śevadhiṁ dehaṁ
bibhrāṇaṁ kapilaṁ mune

SYNONYMS

veda-know; aham-I; ādyam-the original; puruṣam-enjoyer; avatīrṇam-incarnated; sva-māyayā-by His own internal energy; bhūtānām-of all the living entities; śevadhim-the bestower of all desired, who is just like a vast treasure; deham-the body; bibhrāṇam-assuming; kapilam-Kapila Muni; mune-O sage Kardama.

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

In this verse we find the words puruṣam avatīrṇaṁ sva-māyayā. The Supreme Personality of Godhead is everlastingly, eternally the form of puruṣa, the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material, or differentiated, energy. The word sva-māyayā, "by His own internal potency," indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material. In Bhagavad-gītā, therefore, it is clearly stated that only fools and rascals, mūḍhas, consider the body of Kṛṣṇa to be the body of a common human being. The word śevadhim means that He is the original bestower of all the necessities of life upon the living entities. In the Vedas also it is stated that He is the chief living entity and that He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, He is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, the Supreme Personality of Godhead is also individual-but He is the supreme individual. That is the difference between God and the ordinary living entities.

TEXT 17

jñāna-vijñāna-yogena
karmaṇām uddharan jaṭāḥ
hiraṇya-keśaḥ padmākṣaḥ
padma-mudrā-padāmbujaḥ

SYNONYMS

jñāna-of scriptural knowledge; vijñāna-and application; yogena-by means of mystic yoga; karmaṇām-of material actions; uddharan-uprooting; jaṭāḥ-the roots; hiraṇya-keśaḥ-golden hair; padma-akṣaḥ-lotus-eyed; padma-mudrā-marked with the sign of the lotus; pada-ambujaḥ-having lotus feet.

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of Sāṅkhya in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for karma, fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge, or devotional service.

Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if one has taken to the devotional service of the Lord in Kṛṣṇa consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. Sāṅkhya philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein. Jñāna does not refer to ordinary research work. Jñāna entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. Jñāna means knowledge received through disciplic succession from the scriptures, and vijñāna means practical application of such knowledge. Kapila Muni's Sāṅkhya system of philosophy is based on jñāna and vijñāna.

TEXT 18

eṣa mānavi te garbhaṁ
praviṣṭaḥ kaiṭabhārdanaḥ
avidyā-saṁśaya-granthiṁ
chittvā gāṁ vicariṣyati

SYNONYMS

eṣaḥ-the same Supreme Personality of Godhead; mānavi-O daughter of Manu; te-your; garbham-womb; praviṣṭaḥ-has entered; kaiṭabha-ardanaḥ-the killer of the demon Kaiṭabha; avidyā-of ignorance; saṁśaya-and of doubt; granthim-the knot; chittvā-cutting off; gām-the world; vicariṣyati-He will travel over.

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

Here the word avidyā is very significant. Avidyā means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called avidyā. Saṁśaya-granthi means "doubtfulness." The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called ahaṅkāra, the junction of matter and spirit. By proper knowledge received from the scriptures in disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahmā assures Devahūti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of Sāṅkhya philosophy.

The word saṁśaya means "doubtful knowledge." Speculative and pseudo yogic knowledge is all doubtful. At the present moment the so-called yoga system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in Bhagavad-gītā: "Just become Kṛṣṇa conscious. Just worship Kṛṣṇa and become a devotee of Kṛṣṇa." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

TEXT 19

ayaṁ siddha-gaṇādhīśaḥ
sāṅkhyācāryaiḥ susammataḥ
loke kapila ity ākhyāṁ

gantā te kīrti-vardhanaḥ

SYNONYMS

ayam-this Personality of Godhead; siddha-gaṇa-of the perfected sages; adhīśaḥ-the head; sāṅkhya-ācāryaiḥ-by ācāryas expert in Sāṅkhya philosophy; su-sammataḥ-approved according to Vedic principles; loke-in the world; kapilaḥ iti-as Kapila; ākhyām-celebrated; gantā-He will go about; te-your; kīrti-fame; vardhanaḥ-increasing.

Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

Sāṅkhya philosophy is the philosophical system enunciated by Kapila, the son of Devahūti. The other Kapila, who is not the son of Devahūti, is an imitation. This is the statement of Brahmā, and because we belong to Brahmā's disciplic succession we should accept his statement that the real Kapila is the son of Devahūti and that real Sāṅkhya philosophy is the system of philosophy which He introduced and which will be accepted by the ācāryas, the directors of spiritual discipline. The word susammata means "accepted by persons who are counted upon to give their good opinion."

TEXT 20

maitreya uvāca
tāv āśvāsya jagat-sraṣṭā
kumāraiḥ saha-nāradaḥ
haṁso haṁsena yānena
tri-dhāma-paramaṁ yayau

SYNONYMS

maitreyaḥ uvāca-Maitreya said; tau-the couple; āśvāsya-having reassured; jagat-sraṣṭā-the creator of the universe; kumāraiḥ-along with the Kumāras; saha-nāradaḥ-with Nārada; haṁsaḥ-Lord Brahmā; haṁsena yānena-by his swan carrier; tri-dhāma-paramam-to the highest planetary system; yayau-went.

Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.

The words haṁsena yānena are very significant here. Haṁsa-yāna, the airplane by which Brahmā travels all over outer space, resembles a swan. Brahmā is also known as Haṁsa because he can grasp the essence of everything. His abode is called tri-dhāma-paramam. There are three divisions of the universe-the upper planetary system, the middle planetary system and the lower planetary system-but his abode is above even Siddhaloka, the upper planetary system. He returned to his own planet with the four Kumāras and Nārada because they were not going to be married. The other ṛṣis who came with him, such as Marīci and Atri, remained there because they were to be married to the daughters of Kardama, but his other sons- Sanat, Sanaka, Sanandana, Sanātana and Nārada-went back with him in his swan-shaped airplane. The four Kumāras and Nārada are naiṣṭhika-brahmacārīs. Naiṣṭhika-brahmacārī refers to one who never wastes his semen at any time. They were not to attend the marriage ceremony of their other brothers, Marīci and the other sages, and therefore they went back with their father, Haṁsa.

TEXT 21

gate śata-dhṛtau kṣattaḥ
kardamas tena coditaḥ
yathoditaṁ sva-duhitṝḥ
prādād viśva-sṛjāṁ tataḥ

SYNONYMS

gate-after he departed; śata-dhṛtau-Lord Brahmā; kṣattaḥ-O Vidura; kardamaḥ-Kardama Muni; tena-by him; coditaḥ-ordered; yathā-uditam-as told; sva-duhitṝḥ-his own daughters; prādāt-handed over; viśva-sṛjām-to the creators of the world's population; tataḥ-thereafter.

O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

TEXTS 22–23

marīcaye kalāṁ prādād
anasūyām athātraye
śraddhām aṅgirase 'yacchat
pulastyāya havirbhuvam
pulahāya gatiṁ yuktāṁ
kratave ca kriyāṁ satīm
khyātiṁ ca bhṛgave 'yacchad
vasiṣṭhāyāpy arundhatīm

SYNONYMS

marīcaye-unto Marīci; kalām-Kalā; prādāt-he handed over; anasūyām-Anasūyā; atha-then; atraye-unto Atri; śraddhām-Śraddhā; aṅgirase-unto Aṅgirā; ayacchat-he gave away; pulastyāya-unto Pulastya; havirbhuvam-Havirbhū; pulahāya-unto Pulaha; gatim-Gati; yuktām-suitable; kratave-unto Kratu; ca-and; kriyām-Kriyā; satīm-virtuous; khyātim-Khyāti; ca-and; bhṛgave-unto Bhṛgu; ayacchat-he gave away; vasiṣṭhāya-unto the sage Vasiṣṭha; api-also; arundhatīm-Arundhatī.

Kardama Muni handed over his daughter Kalā to Marīci, and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.

TEXT 24

atharvaṇe 'dadāc chāntiṁ
yayā yajño vitanyate
viprarṣabhān kṛtodvāhān

sadārān samalālayat

SYNONYMS

atharvaṇe-to Atharvā; adadāt-he gave away; śāntim-Śānti; yayā-by whom; yajñaḥ-sacrifice; vitanyate-is performed; vipra-ṛṣabhān-the foremost brāhmaṇas; kṛta-udvāhān-married; sa-dārān-with their wives; samalālayat-maintained them.

He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost brāhmaṇas married, and he maintained them along with their wives.

TEXT 25

tatas ta ṛṣayaḥ kṣattaḥ
kṛta-dārā nimantrya tam
prātiṣṭhan nandim āpannāḥ
svaṁ svam āśrama-maṇḍalam

SYNONYMS

tataḥ-then; te-they; ṛṣayaḥ-the sages; kṣattaḥ-O Vidura; kṛta-dārāḥ-thus married; nimantrya-taking leave of; tam-Kardama; prātiṣṭhan-they departed; nandim-joy; āpannāḥ-obtained; svam svam-each to his own; āśrama-maṇḍalam-hermitage.

Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

TEXT 26

sa cāvatīrṇaṁ tri-yugam
ājñāya vibudharṣabham
vivikta upasaṅgamya
praṇamya samabhāṣata

SYNONYMS

saḥ-the sage Kardama; ca-and; avatīrṇam-descended; tri-yugam-Viṣṇu; ājñāya-having understood; vibudha-ṛṣabham-the chief of the demigods; vivikte-in a secluded place; upasaṅgamya-having approached; praṇamya-offering obeisances; samabhāṣata-he spoke.

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.

Lord Viṣṇu is called tri-yuga. He appears in three yugas-Satya, Tretā and Dvāpara-but in Kali-yuga He does not appear. From the prayers of Prahlāda Mahārāja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Kṛṣṇa appeared in the form of a devotee, but although He never disclosed Himself, Rūpa Gosvāmī could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rūpa Gosvāmī detected Him when he offered his first obeisances to Lord Caitanya. He knew that Lord Caitanya was Kṛṣṇa Himself and therefore offered his obeisances with the following words: "I offer my respects to Kṛṣṇa, who has now appeared as Lord Caitanya." This is also confirmed in the prayers of Prahlāda Mahārāja: in Kali-yuga He does not directly appear, but He appears as a devotee. Viṣṇu, therefore, is known as tri-yuga. Another explanation of tri-yuga is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of tri-yuga, but it is accepted by all learned scholars that tri-yuga means Viṣṇu. When Kardama Muni understood that his son, Kapila, was Viṣṇu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

TEXT 27

aho pāpacyamānānāṁ
niraye svair amaṅgalaiḥ
kālena bhūyasā nūnaṁ
prasīdantīha devatāḥ

SYNONYMS

aho-oh; pāpacyamānānām-with those being much afflicted; niraye-in the hellish material entanglement; svaiḥ-their own; amaṅgalaiḥ-by misdeeds; kālena bhūyasā-after a long time; nūnam-indeed; prasīdanti-they are pleased; iha-in this world; devatāḥ-the demigods.

Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, the conditioned souls create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire; because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahmā himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, "After many, many years of human suffering, all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared."

TEXT 28

bahu-janma-vipakvena
samyag-yoga-samādhinā
draṣṭuṁ yatante yatayaḥ
śūnyāgāreṣu yat-padam

SYNONYMS

bahu-many; janma-after births; vipakvena-which is mature; samyak-perfect; yoga-samādhinā-by trance in yoga; draṣṭum-to see; yatante-they endeavor; yatayaḥ-the yogīs; śūnya-agāreṣu-in secluded places; yat-whose; padam-feet.

After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

Some important things are mentioned here about yoga. The word bahu janma-vipakvena means "after many, many births of mature yoga practice." And another word, samyag-yoga-samādhinā, means "by complete practice of the yoga system." Complete practice of yoga means bhakti-yoga; unless one comes to the point of bhakti-yoga, or surrender unto the Supreme Personality of Godhead, one's yoga practice is not complete. This same point is corroborated in the Śrīmad Bhagavad-gītā. Bahūnāṁ janmanām ante: [Bg. 7.19] after many, many births, the jñānī who has matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement. After many, many years and many, many births of complete practice of yoga, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform yoga a long time-"many, many births"-to become mature, and a yogī has to practice in a secluded place. One cannot practice yoga in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually yogīs practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead. This is the completion of yoga.

TEXT 29

sa eva bhagavān adya
helanaṁ na gaṇayya naḥ
gṛheṣu jāto grāmyāṇāṁ
yaḥ svānāṁ pakṣa-poṣaṇaḥ

SYNONYMS

saḥ eva-that very same; bhagavān-Supreme Personality of Godhead; adya-today; helanam-negligence; na-not; gaṇayya-considering high and low; naḥ-our; gṛheṣu-in the houses; jātaḥ-appeared; grāmyāṇām-of ordinary householders; yaḥ-He who; svānām-of His own devotees; pakṣa-poṣaṇaḥ-who supports the party.

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

Devotees are so affectionate toward the Personality of Godhead that although He does not appear before those who practice yoga in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material yoga practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a yogī, but he had the incarnation of the Supreme Personality of Godhead Kapila Muni as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in Vaikuṇṭha nor in the heart of a yogī, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is known as bhakta-vatsala. He is never described as jñānī-vatsala or yogī-vatsala. He is always described as bhakta-vatsala because He is more inclined toward His devotees than toward other transcendentalists. In Bhagavad-gītā it is confirmed that only a devotee can understand Him as He is. Bhaktyā mām abhijānāti: [Bg. 18.55] "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although jñānīs, mental speculators, can realize only the effulgence, or the bodily luster, of the Supreme Personality of Godhead, and yogīs can realize only the partial representation of the Supreme Personality of Godhead, a bhakta not only realizes Him as He is but also associates with the Personality of Godhead face to face.

TEXT 30

svīyaṁ vākyam ṛtaṁ kartum
avatīrṇo 'si me gṛhe
cikīrṣur bhagavān jñānaṁ
bhaktānāṁ māna-vardhanaḥ

SYNONYMS

svīyam-Your own; vākyam-words; ṛtam-true; kartum-to make; avatīrṇaḥ-descended; asi-You are; me gṛhe-in my house; cikīrṣuḥ-desirous of disseminating; bhagavān-the Personality of Godhead; jñānam-knowledge; bhaktānām-of the devotees; māna-the honor; vardhanaḥ-who increases.

Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

When the Lord appeared before Kardama Muni after his mature yoga practice, He promised that He would become Kardama's son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is cikīrṣur bhagavān jñānam, to distribute knowledge. Therefore, He is called bhaktānāṁ māna-vardhanaḥ, "He who increases the honor of His devotees." By distributing Sāṅkhya He would increase the honor of the devotees; therefore, Sāṅkhya philosophy is not dry mental speculation. Sāṅkhya philosophy means devotional service. How could the honor of the devotees be increased unless Sāṅkhya were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the Sāṅkhya enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

TEXT 31

tāny eva te 'bhirūpāṇi
rūpāṇi bhagavaṁs tava
yāni yāni ca rocante
sva-janānām arūpiṇaḥ

SYNONYMS

tāni-those; eva-truly; te-Your; abhirūpāṇi-suitable; rūpāṇi-forms; bhagavan-O Lord; tava-Your; yāni yāni-whichever; ca-and; rocante-are pleasing; sva-janānām-to Your own devotees; arūpiṇaḥ-of one with no material form.

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

In the Brahma-saṁhitā it is stated that the Lord is one Absolute, but He has ananta, or innumerable, forms. Advaitam acyutam anādim ananta-rūpam [Bs 5.33]. The Lord is the original form, but still He has multiforms. Those multiforms are manifested by Him transcendentally, according to the tastes of His multidevotees. It is understood that once Hanumān, the great devotee of Lord Rāmacandra, said that he knew that Nārāyaṇa, the husband of Lakṣmī, and Rāma, the husband of Sītā, are one and the same, and that there is no difference between Lakṣmī and Sītā, but as for himself, he liked the form of Lord Rāma. In a similar way, some devotees worship the original form of Kṛṣṇa. When we say "Kṛṣṇa" we refer to all forms of the Lord-not only Kṛṣṇa, but Rāma, Nṛsiṁha, Varāha, Nārāyaṇa, etc. The varieties of transcendental forms exist simultaneously. That is also stated in the Brahma-saṁhitā: rāmādi-mūrtiṣu. .. nānāvatāram. He already exists in multiforms, but none of the forms are material. Śrīdhara Svāmī has commented that arūpiṇaḥ, "without form," means without material form. The Lord has form, otherwise how can it be stated here, tāny eva te 'bhirūpāṇi rūpāṇi bhagavaṁs tava: "You have Your forms, but they are not material. Materially You have no form, but spiritually, transcendentally, You have multiforms"? Māyāvādī philosophers cannot understand these transcendental forms of the Lord, and being disappointed, they say that the Supreme Lord is impersonal. But that is not a fact; whenever there is form there is a person. Many times in many Vedic literatures the Lord is described as puruṣa, which means "the original form, the original enjoyer." The conclusion is that the Lord has no material form, and yet, according to the liking of different grades of devotees, He simultaneously exists in multiforms, such as Rāma, Nṛsiṁha, Varāha, Nārāyaṇa and Mukunda. There are many thousands and thousands of forms, but they are all viṣṇu-tattva, Kṛṣṇa.

TEXT 32

tvāṁ sūribhis tattva-bubhutsayāddhā
sadābhivādārhaṇa-pāda-pīṭham
aiśvarya-vairāgya-yaśo-'vabodha-
vīrya-śriyā pūrtam ahaṁ prapadye

SYNONYMS

tvām-unto You; sūribhiḥ-by the great sages; tattva-the Absolute Truth; bubhutsayā-with a desire to understand; addhā-certainly; sadā-always; abhivāda-of worshipful respects; arhaṇa-which are worthy; pāda-of Your feet; pīṭham-to the seat; aiśvarya-opulence; vairāgya-renunciation; yaśaḥ-fame; avabodha-knowledge; vīrya-strength; śriyā-with beauty; pūrtam-who are full; aham-I; prapadye-surrender.

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.

Actually, those who are searching after the Absolute Truth must take shelter of the lotus feet of the Supreme Personality of Godhead and worship Him. In Bhagavad-gītā Lord Kṛṣṇa advised Arjuna many times to surrender unto Him, especially at the end of the Ninth Chapter-man-manā bhava mad-bhaktaḥ: "If you want to be perfect, just always think of Me, become My devotee, worship Me and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home." Why is it so? The Lord is always full in six opulences, as mentioned herein: wealth, renunciation, fame, knowledge, strength and beauty. The word pūrtam means "in full." No one can claim that all wealth belongs to him, but Kṛṣṇa can claim it, since He has full wealth. Similarly, He is full in knowledge, renunciation, strength and beauty. He is full in everything, and no one can surpass Him. Another one of Kṛṣṇa's names is asamaurdhva, which means that no one is equal to or greater than Him.

TEXT 33

paraṁ pradhānaṁ puruṣaṁ mahāntaṁ
kālaṁ kaviṁ tri-vṛtaṁ loka-pālam
ātmānubhūtyānugata-prapañcaṁ
svacchanda-śaktiṁ kapilaṁ prapadye

SYNONYMS

param-transcendental; pradhānam-supreme; puruṣam-person; mahāntam-who is the origin of the material world; kālam-who is time; kavim-fully cognizant; tri-vṛtam-three modes of material nature; loka-pālam-who is the maintainer of all the universes; ātma-in Himself; anubhūtya-by internal potency; anugata-dissolved; prapañcam-whose material manifestations; sva-chanda-independently; śaktim-who is powerful; kapilam-to Lord Kapila; prapadye-I surrender.

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.

The six opulences-wealth, strength, fame, beauty, knowledge and renunciation-are indicated here by Kardama Muni, who addresses Kapila Muni, his son, as param. The word param is used in the beginning of Śrīmad-Bhāgavatam, in the phrase paraṁ satyam, to refer to the summum bonum, or the Supreme Personality of Godhead. param is explained further by the next word, pradhānam, which means the chief, the origin, the source of everything-sarva-kāraṇa-kāraṇam [Bs. 5.1]-the cause of all causes. The Supreme Personality of Godhead is not formless; He is puruṣam, or the enjoyer, the original person. He is the time element and is all-cognizant. He knows everything-past, present and future-as confirmed in Bhagavad-gītā. The Lord says, "I know everything-present, past and future-in every corner of the universe." The material world, which is moving under the spell of the three modes of nature, is also a manifestation of His energy. parāsya śaktir vividhaiva śrūyate: everything that we see is an interaction of His energies (Śvetāśvatara Upaniṣad 6.8). parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat. This is the version of the Viṣṇu Purāṇa. We can understand that whatever we see is an interaction of the three modes of material nature, but actually it is all an interaction of the Lord's energy. Loka-pālam: He is actually the maintainer of all living entities. Nityo nityānām: He is the chief of all living entities; He is one, but He maintains many, many living entities. God maintains all other living entities, but no one can maintain God. That is His svacchanda-śakti; He is not dependent on others. Someone may call himself independent, but he is still dependent on someone higher. The Personality of Godhead, however, is absolute; there is no one higher than or equal to Him.

Kapila Muni appeared as the son of Kardama Muni, but because Kapila is an incarnation of the Supreme Personality of Godhead, Kardama Muni offered respectful obeisances unto Him with full surrender. Another word in this verse is very important: ātmānubhūtyānugata-prapañcam. The Lord descends either as Kapila or Rāma, Nṛsiṁha or Varāha, and whatever forms He assumes in the material world are all manifestations of His own personal internal energy. They are never forms of the material energy. The ordinary living entities who are manifested in this material world have bodies created by the material energy, but when Kṛṣṇa or any one of His expansions or parts of the expansions descends on this material world, although He appears to have a material body, His body is not material. He always has a transcendental body. But fools and rascals, who are called mūḍhas, consider Him one of them, and therefore they deride Him. They refuse to accept Kṛṣṇa as the Supreme Personality of Godhead because they cannot understand Him. In Bhagavad-gītā Kṛṣṇa says, avajānanti māṁ mūḍhāḥ: "Those who are rascals and fools deride Me." When God descends in a form, this does not mean that He assumes His form with the help of the material energy. He manifests His spiritual form as He exists in His spiritual kingdom.

TEXT 34

ā smābhipṛcche 'dya patiṁ prajānāṁ
tvayāvatīrṇarṇa utāpta-kāmaḥ
parivrajat-padavīm āsthito 'haṁ
cariṣye tvāṁ hṛdi yuñjan viśokaḥ

SYNONYMS

ā sma abhipṛcche-I am inquiring; adya-now; patim-the Lord; prajānām-of all created beings; tvayā-by You; avatīrṇa-ṛṇaḥ-free from debts; uta-and; āpta-fulfilled; kāmaḥ-desires; parivrajat-of an itinerant mendicant; padavīm-the path; āsthitaḥ-accepting; aham-I; cariṣye-I shall wander; tvām-You; hṛdi-in my heart; yuñjan-keeping; viśokaḥ-free from lamentation.

Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

Actually, sannyāsa, or renunciation of material household life, necessitates complete absorption in Kṛṣṇa consciousness and immersion in the self. One does not take sannyāsa, freedom from family responsibility in the renounced order of life, to make another family or to create an embarrassing transcendental fraud in the name of sannyāsa. The sannyāsī's business is not to become proprietor of so many things and amass money from the innocent public. A sannyāsī is proud that he is always thinking of Kṛṣṇa within himself. Of course, there are two kinds of devotees of the Lord. One is called goṣṭhy-ānandī, which means those who are preachers and have many followers for preaching the glories of the Lord and who live among those many, many followers just to organize missionary activities. Other devotees are ātmānandī, or self-satisfied, and do not take the risk of preaching work. They remain, therefore, alone with God. In this classification was Kardama Muni. He wanted to be free from all anxieties and remain alone within his heart with the Supreme Personality of Godhead. Parivrāja means "an itinerant mendicant." A mendicant sannyāsī should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Kṛṣṇa consciousness.

TEXT 35

śrī-bhagavān uvāca
mayā proktaṁ hi lokasya
pramāṇaṁ satya-laukike
athājani mayā tubhyaṁ
yad avocam ṛtaṁ mune

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; mayā-by Me; proktam-spoken; hi-in fact; lokasya-for the people; pramāṇam-authority; satya-spoken in scripture; laukike-and in ordinary speech; atha-therefore; ajani-there was birth; mayā-by Me; tubhyam-to you; yat-that which; avocam-I said; ṛtam-true; mune-O sage.

The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. O Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home-why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the Vedas and whatever is practiced in accordance with the injunctions of the Vedas is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. Pañcāśordhvaṁ vanaṁ vrajet: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the Vedas, based on the division of social life into four departments of activity-brahmacarya, gṛhastha, vānaprastha and sannyāsa.

Kardama Muni practiced yoga very rigidly as a brahmacārī before his marriage, and he became so powerful and attained so much mystic power that his father, Brahmā, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the Vedas. This is a very important lesson. Even if one has God in his home as his son, one should still follow the Vedic injunctions. It is stated, mahājano yena gataḥ sa panthāḥ: one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence. In this age of Kali-yuga sannyāsa is prohibited because persons in this age are all śūdras and cannot follow the rules and regulations of sannyāsa life. It is very commonly found that so-called sannyāsīs are addicted to nonsense-even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as sannyāsīs, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as svāmīs.

In Kali-yuga the injunction is that no one should accept sannyāsa. Of course, those who actually follow the rules and regulations must take sannyāsa. Generally, however, people are unable to accept sannyāsa life, and therefore Caitanya Mahāprabhu stressed, kalau nāsty eva nāsty eva na-sty eva gatir anyathā. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of sannyāsa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration "Kṛṣṇa" are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

TEXT 36

etan me janma loke 'smin
mumukṣūṇāṁ durāśayāt
prasaṅkhyānāya tattvānāṁ
sammatāyātma-darśane

SYNONYMS

etat-this; me-My; janma-birth; loke-in the world; asmin-in this; mumukṣūṇām-by those great sages seeking liberation; durāśayāt-from unnecessary material desires; prasaṅkhyānāya-for explaining; tattvānām-of the truths; sammatāya-which is highly esteemed; ātma-darśane-in self-realization.

My appearance in this world is especially to explain the philosophy of Sāṅkhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

Here the word durāśayāt is very significant. Dur refers to trouble or duḥkha, miseries. Āśayāt means "from the shelter." We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people cannot understand the situation, and this is called ignorance, illusion, or the spell of māyā. Human society should very seriously understand that the body itself is the source of all miserable life. Modern civilization is supposed to be making advancement in scientific knowledge, but what is this scientific knowledge? It is based on bodily comforts only, without knowledge that however comfortably one maintains his body, the body is destructible. As stated in Bhagavad-gītā, antavanta ime dehāḥ: these bodies are destined to be destroyed. Nityasyoktāḥ śarīriṇaḥ refers to the living soul, or the living spark, within the body. That soul is eternal, but the body is not eternal. For our activity we must have a body; without a body, without sense organs, there is no activity. But people are not inquiring whether it is possible to have an eternal body. Actually they aspire for an eternal body because even though they engage in sense enjoyment, that sense enjoyment is not eternal. They are therefore in want of something which they can enjoy eternally, but they do not understand how to attain that perfection. Sāṅkhya philosophy, therefore, as stated herein by Kapiladeva, is tattvānām. The Sāṅkhya philosophy system is designed to afford understanding of the real truth. What is that real truth? The real truth is knowledge of how to get out of the material body, which is the source of all trouble. Lord Kapila's incarnation, or descent, is especially meant for this purpose. That is clearly stated here.

TEXT 37

eṣa ātma-patho 'vyakto
naṣṭaḥ kālena bhūyasā
taṁ pravartayituṁ deham
imaṁ viddhi mayā bhṛtam

SYNONYMS

eṣaḥ-this; ātma-pathaḥ-path of self-realization; avyaktaḥ-difficult to be known; naṣṭaḥ-lost; kālena bhūyasā-in the course of time; tam-this; pravartayitum-to introduce again; deham-body; imam-this; viddhi-please know; mayā-by Me; bhṛtam-assumed.

This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.

It is not true that Sāṅkhya philosophy is a new system of philosophy introduced by Kapila as material philosophers introduce new kinds of mental speculative thought to supersede that of another philosopher. On the material platform, everyone, especially the mental speculator, tries to be more prominent than others. The field of activity of the speculators is the mind; there is no limit to the different ways in which one can agitate the mind. The mind can be unlimitedly agitated, and thus one can put forward an unlimited number of theories. Sāṅkhya philosophy is not like that; it is not mental speculation. It is factual, but at the time of Kapila it was lost.

In due course of time, a particular type of knowledge may be lost or may be covered for the time being; that is the nature of this material world. A similar statement was made by Lord Kṛṣṇa in Bhagavad-gītā. Sa kāleneha mahatā yogo naṣṭaḥ: "In course of time the yoga system as stated in Bhagavad-gītā was lost." It was coming in paramparā, in disciplic succession, but due to the passage of time it was lost. The time factor is so pressing that in the course of time everything within this material world is spoiled or lost.

The yoga system of Bhagavad-gītā was lost before the meeting of Kṛṣṇa and Arjuna. Therefore Kṛṣṇa again enunciated the same ancient yoga system to Arjuna, who could actually understand Bhagavad-gītā. Similarly, Kapila also said that the system of Sāṅkhya philosophy was not exactly being introduced by Him; it was already current, but in course of time it was mysteriously lost, and therefore He appeared to reintroduce it. That is the purpose of the incarnation of Godhead. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Dharma means the real occupation of the living entity. When there is a discrepancy in the eternal occupation of the living entity, the Lord comes and introduces the real occupation of life. Any so-called religious system that is not in the line of devotional service is called adharma-saṁsthāpana. When people forget their eternal relationship with God and engage in something other than devotional service, their engagement is called irreligion. How one can get out of the miserable condition of material life is stated in Sāṅkhya philosophy, and the Lord Himself is explaining this sublime system.

TEXT 38

gaccha kāmaṁ mayāpṛṣṭo
mayi sannyasta-karmaṇā
jitvā sudurjayaṁ mṛtyum
amṛtatvāya māṁ bhaja

SYNONYMS

gaccha-go; kāmam-as you wish; mayā-by Me; āpṛṣṭaḥ-sanctioned; mayi-to Me; sannyasta-completely surrendered; karmaṇā-with your activities; jitvā-having conquered; sudurjayam-insurmountable; mṛtyum-death; amṛtatvāya-for eternal life; mām-unto Me; bhaja-engage in devotional service.

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.

The purpose of Sāṅkhya philosophy is stated herein. If anyone wants real, eternal life, he has to engage himself in devotional service, or Kṛṣṇa consciousness. To become free from birth and death is not an easy task. Birth and death are natural to this material body. Sudurjayam means "very, very difficult to overcome." The modern so-called scientists do not have sufficient means to understand the process of victory over birth and death. Therefore, they set aside the question of birth and death; they do not consider it. They simply engage in the problems of the material body, which is transient and sure to end.

Actually, human life is meant for conquering the insurmountable process of birth and death. That can be done as stated here. Māṁ bhaja: one must engage in the devotional service of the Lord. In Bhagavad-gītā also the Lord says, man-manā bhava mad-bhaktaḥ: "Just become My devotee. Just worship Me." But foolish so-called scholars say that it is not Kṛṣṇa whom we must worship and to whom we must surrender; it is something else. Without Kṛṣṇa's mercy, therefore, no one can understand the Sāṅkhya philosophy or any philosophy which is especially meant for liberation. Vedic knowledge confirms that one becomes entangled in this material life because of ignorance and that one can become free from material embarrassment by becoming situated in factual knowledge. Sāṅkhya means that factual knowledge by which one can get out of the material entanglement.

TEXT 39

māṁ ātmānaṁ svayaṁ-jyotiḥ
sarva-bhūta-guhāśayam
ātmany evātmanā vīkṣya
viśoko 'bhayam ṛcchasi

SYNONYMS

mām-Me; ātmānam-the Supreme Soul, or Paramātmā; svayam-jyotiḥ-self-effulgent; sarva-bhūta-of all beings; guhā-in the hearts; āśayam-dwelling; ātmani-in your own heart; eva-indeed; ātmanā-through your intellect; vīkṣya-always seeing, always thinking; viśokaḥ-free from lamentation; abhayam-fearlessness; ṛcchasi-you will achieve.

In your own heart, through your intellect, you will always see Me, the supreme self-effulgent soul dwelling within the hearts of all living entities. Thus you will achieve the state of eternal life, free from all lamentation and fear.

People are very anxious to understand the Absolute Truth in various ways, especially by experiencing the brahmajyoti, or Brahman effulgence, by meditation and by mental speculation. But Kapiladeva uses the word mām to emphasize that the Personality of Godhead is the ultimate feature of the Absolute Truth. In Bhagavad-gītā the Personality of Godhead always says mām, "unto Me," but the rascals misinterpret the clear meaning. Mām is the Supreme Personality of Godhead. If one can see the Supreme Personality of Godhead as He appears in different incarnations and understand that He has not assumed a material body but is present in His own eternal, spiritual form, then one can understand the nature of the Personality of Godhead. Since the less intelligent cannot understand this point, it is stressed everywhere again and again. Simply by seeing the form of the Lord as He presents Himself by His own internal potency as Kṛṣṇa or Rāma or Kapila, one can directly see the brahmajyoti, because the brahmajyoti is no more than the effulgence of His bodily luster. Since the sunshine is the luster of the sun planet, by seeing the sun one automatically sees the sunshine; similarly, by seeing the Supreme Personality of Godhead one simultaneously sees and experiences the Paramātmā feature as well as the impersonal Brahman feature of the Supreme.

The Bhāgavatam has already enunciated that the Absolute Truth is present in three features-in the beginning as the impersonal Brahman, in the next stage as the Paramātmā in everyone's heart, and, at last, as the ultimate realization of the Absolute Truth, Bhagavān, the Supreme Personality of Godhead. One who sees the Supreme Person can automatically realize the other features, namely the Paramātmā and Brahman features of the Lord. The words used here are viśoko 'bhayam ṛcchasi. Simply by seeing the personality of Godhead one realizes everything, and the result is that one becomes situated on the platform where there is no lamentation and no fear. This can be attained simply by devotional service to the Personality of Godhead.

TEXT 40

mātra ādhyātmikīṁ vidyāṁ
śamanīṁ sarva-karmaṇām
vitariṣye yayā cāsau

bhayaṁ cātitariṣyati

SYNONYMS

mātre-to My mother; ādhyātmikīm-which opens the door of spiritual life; vidyām-knowledge; śamanīm-ending; sarva-karmaṇām-all fruitive activities; vitariṣye-I shall give; yayā-by which; ca-also; asau-she; bhayam-fear; ca-also; atitariṣyati-will overcome.

I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

Kardama Muni was anxious about his good wife, Devahūti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahūti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the sannyāsa order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A sannyāsī is not supposed to take his wife with him. At the vānaprastha stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the sannyāsa order of life one cannot keep his wife with him. Otherwise, a person like Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization.

Kardama Muni followed the Vedic injunction that no one in sannyāsa life can have any kind of relationship with women. But what is the position of a woman who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take sannyāsa. So-called spiritual societies concocted in modern times give sannyāsa even to women, although there is no sanction in the Vedic literature for a woman's accepting sannyāsa. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her sannyāsa. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of woman depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

TEXT 41

maitreya uvāca
evaṁ samuditas tena
kapilena prajāpatiḥ
dakṣiṇī-kṛtya taṁ prīto
vanam eva jagāma ha

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; evam-thus; samuditaḥ-addressed; tena-by Him; kapilena-by Kapila; prajāpatiḥ-the progenitor of human society; dakṣiṇī-kṛtya-having circumambulated; tam-Him; prītaḥ-being pacified; vanam-to the forest; eva-indeed; jagāma-he left; ha-then.

Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a vānaprastha. Forest-going means to take one-hundred-percent shelter of the Supreme Lord, as explained by Prahlāda Mahārāja in his talks with his father. Sadā samudvigna-dhiyām (Bhāg. 7.5.5). People who have accepted a temporary, material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Kṛṣṇa consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahlāda Mahārāja (hitvātma-pātaṁ gṛham andha-kūpam), one should not remain always engaged in the responsibilities of family life because family life without Kṛṣṇa consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahlāda Mahārāja advised that one should give up this well somehow or other and take to Kṛṣṇa consciousness and thus be freed from material entanglement, which is full of anxieties.

TEXT 42

vrataṁ sa āsthito maunam
ātmaika-śaraṇo muniḥ
niḥsaṅgo vyacarat kṣoṇīm
anagnir aniketanaḥ

SYNONYMS

vratam-vow; saḥ-he (Kardama); āsthitaḥ-accepted; maunam-silence; ātma-by the Supreme Personality of Godhead; eka-exclusively; śaraṇaḥ-being sheltered; muniḥ-the sage; niḥsaṅgaḥ-without association; vyacarat-he traveled; kṣoṇīm-the earth; anagniḥ-without fire; aniketanaḥ-without shelter.

The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyāsī, devoid of any relationship with fire or shelter.

Here the words anagnir aniketanaḥ are very significant. A sannyāsī should be completely detached from fire and any residential quarters. A gṛhastha has a relationship with fire, either for offering sacrifices or for cooking, but a sannyāsī is freed from these two responsibilities. He does not have to cook or offer fire for sacrifice because he is always engaged in Kṛṣṇa consciousness; therefore he has already accomplished all ritualistic performances of religion. Aniketanaḥ means "without lodging." He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.

Mauna means "silence." Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of mauna. Rather, one becomes silent so that people will not disturb him. It is said by Cāṇakya Paṇḍita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist svāmī indicates that he has nothing to say; he simply wants to beg. But the silence adopted by Kardama Muni was not like that. He became silent for relief from nonsensical talk. One is called a muni when he remains grave and does not talk nonsense. Mahārāja Ambarīṣa set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. Mauna necessitates refraining from nonsensical talking, and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life. Vratam means that one should take a vow as explained in Bhagavad-gītā, amānitvam adambhitvam, without hankering for personal respect and without being proud of one's material position. A hiṁsā means not being violent. There are eighteen processes for attaining knowledge and perfection, and by his vow, Kardama Muni adopted all the principles of self-realization.

TEXT 43

mano brahmaṇi yuñjāno
yat tat sad-asataḥ param
guṇāvabhāse viguṇa
eka-bhaktyānubhāvite

SYNONYMS

manaḥ-mind; brahmaṇi-on the Supreme; yuñjānaḥ-fixing; yat-which; tat-that; sat-asataḥ-cause and effect; param-beyond; guṇa-avabhāse-who manifests the three modes of material nature; viguṇe-who is beyond the material modes; eka-bhaktyā-by exclusive devotion; anubhāvite-who is perceived.

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

Whenever there is bhakti, there must be three things present-the devotee, the devotion and the Lord. Without these three-bhakta, bhakti and Bhagavān-there is no meaning to the word bhakti. Kardama Muni fixed his mind on the Supreme Brahman and realized Him through bhakti, or devotional service. This indicates that he fixed his mind on the personal feature of the Lord because bhakti cannot be executed unless one has realization of the personal feature of the Absolute Truth. Guṇāvabhāse: He is beyond the three modes of material nature, but it is due to Him that the three modes of material nature are manifested. In other words, although the material energy is an emanation of the Supreme Lord, He is not affected, as we are, by the modes of material nature. We are conditioned souls, but He is not affected, although the material nature has emanated from Him. He is the supreme living entity and is never affected by māyā, but we are subordinate, minute living entities, prone to be affected by the limitations of māyā. If he is in constant contact with the Supreme Lord by devotional service, the conditioned living entity also becomes freed from the infection of māyā. This is confirmed in Bhagavad-gītā: sa guṇān samatītyaitān [Bg. 14.26]. A person engaged in Kṛṣṇa consciousness is at once liberated from the influence of the three modes of material nature. In other words, once the conditioned soul engages himself in devotional service, he also becomes liberated like the Lord.

TEXT 44

nirahaṅkṛtir nirmamaś ca
nirdvandvaḥ sama-dṛk sva-dṛk
pratyak-praśānta-dhīr dhīraḥ
praśāntormir ivodadhiḥ

SYNONYMS

nirahaṅkṛtiḥ-without false ego; nirmamaḥ-without material affection; ca-and; nirdvandvaḥ-without duality; sama-dṛk-seeing equality; sva-dṛk-seeing himself; pratyak-turned inward; praśānta-perfectly composed; dhīḥ-mind; dhīraḥ-sober, not disturbed; praśānta-calmed; ūrmiḥ-whose waves; iva-like; udadhiḥ-the ocean.

Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.

When one's mind is in full Kṛṣṇa consciousness and one fully engages in rendering devotional service to the Lord, he becomes just like an ocean unagitated by waves. This very example is also cited in Bhagavad-gītā: one should become like the ocean. The ocean is filled by many thousands of rivers, and millions of tons of its water evaporates into clouds, yet the ocean is the same unagitated ocean. The laws of nature may work, but if one is fixed in devotional service at the lotus feet of the Lord, he is not agitated, for he is introspective. He does not look outside to material nature, but he looks in to the spiritual nature of his existence; with a sober mind, he simply engages in the service of the Lord. Thus he realizes his own self without false identification with matter and without affection for material possessions. Such a great devotee is never in trouble with others because he sees everyone from the platform of spiritual understanding; he sees himself and others in the right perspective.

TEXT 45

vāsudeve bhagavati
sarva-jñe pratyag-ātmani
pareṇa bhakti-bhāvena
labdhātmā mukta-bandhanaḥ

SYNONYMS

vāsudeve-to Vāsudeva; bhagavati-the Personality of Godhead; sarva-jñe-omniscient; pratyak-ātmani-the Supersoul within everyone; pareṇa-transcendental; bhakti-bhāvena-by devotional service; labdha-ātmā-being situated in himself; mukta-bandhanaḥ-liberated from material bondage.

He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.

When one engages in the transcendental devotional service of the Lord one becomes aware that his constitutional position, as an individual soul, is to be eternally a servitor of the Supreme Lord, Vāsudeva. Self-realization does not mean that because the Supreme Soul and the individual soul are both souls they are equal in every respect. The individual soul is prone to be conditioned, and the Supreme Soul is never conditioned. When the conditioned soul realizes that he is subordinate to the Supreme Soul, his position is called labdhātmā, self-realization, or mukta-bandhana, freedom from material contamination. Material contamination continues as long as one thinks that he is as good as the Supreme Lord or is equal with Him. This condition is the last snare of māyā. Māyā always influences the conditioned soul. Even after much meditation and speculation, if one continues to think himself one with the Supreme Lord, it is to be understood that he is still in the last snares of the spell of māyā.

The word pareṇa is very significant. para means "transcendental, untinged by material contamination." Full consciousness that one is an eternal servant of the Lord is called parā bhakti. If one has any identification with material things and executes devotional service for attainment of some material gain, that is viddhā bhakti, contaminated bhakti. One can actually become liberated by execution of parā bhakti.

Another word mentioned here is sarva jñe. The Supersoul sitting within the heart is all-cognizant. He knows. I may forget my past activities due to the change of body, but because the Supreme Lord as Paramātmā is sitting within me, He knows everything; therefore the result of my past karma, or past activities, is awarded to me. I may forget, but He awards me suffering or enjoyment for the misdeeds or good deeds of my past life. One should not think that he is freed from reaction because he has forgotten the actions of his past life. Reactions will take place, and what kind of reactions there will be is judged by the Supersoul, the witness.

TEXT 46

ātmānaṁ sarva-bhūteṣu
bhagavantam avasthitam
apaśyat sarva-bhūtāni
bhagavaty api cātmani

SYNONYMS

ātmānam-the Supersoul; sarva-bhūteṣu-in all living beings; bhagavantam-the Supreme Personality of Godhead; avasthitam-situated; apaśyat-he saw; sarva-bhūtāni-all living beings; bhagavati-in the Supreme Personality of Godhead; api-moreover; ca-and; ātmani-on the Supersoul.

He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

That everyone is existing on the Supreme Personality of Godhead does not mean that everyone is also Godhead. This is also explained in Bhagavad-gītā: everything is resting on Him, the Supreme Lord, but that does not mean that the Supreme Lord is also everywhere. This mysterious position has to be understood by highly advanced devotees. There are three kinds of devotees-the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramātmā in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

TEXT 47

icchā-dveṣa-vihīnena
sarvatra sama-cetasā
bhagavad-bhakti-yuktena
prāptā bhāgavatī gatiḥ

SYNONYMS

icchā-desire; dveṣa-and hatred; vihīnena-freed from; sarvatra-everywhere; sama-equal; cetasā-with the mind; bhagavat-unto the Personality of Godhead; bhakti-yuktena-by discharging devotional service; prāptā-was attained; bhāgavatī gatiḥ-the destination of the devotee (going back home, back to Godhead).

Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

As stated in Bhagavad-gītā, only by devotional service can one understand the transcendental nature of the Supreme Lord and, after understanding Him perfectly in His transcendental position, enter into the kingdom of God. The process of entering into the kingdom of God is tri-pāda-bhūti-gati, or the path back home, back to Godhead, by which one can attain the ultimate goal of life. Kardama Muni, by his perfect devotional knowledge and service, achieved this ultimate goal, which is known as bhāgavatī gatiḥ.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Renunciation of Kardama Muni."

20.4.25 Chapter Twenty-five

The Glories of Devotional Service

TEXT 1

śaunaka uvāca

kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sākṣād
ātma-prajñaptaye nṛṇām

SYNONYMS

śaunakaḥ uvāca-Śrī Śaunaka said; kapilaḥ-Lord Kapila; tattva-of the truth; saṅkhyātā-the expounder; bhagavān-the Supreme Personality of Godhead; ātma-māyayā-by His internal potency; jātaḥ-took birth; svayam-Himself; ajaḥ-unborn; sākṣāt-in person; ātma-prajñaptaye-to disseminate transcendental knowledge; nṛṇām-for the human race.

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

The word ātma-prajñaptaye indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the Vedic knowledge, which offers a program for good living conditions and gradual elevation to the platform of goodness. In the mode of goodness one's knowledge expands. On the platform of passion there is no knowledge, for passion is simply an impetus to enjoy material benefits. On the platform of ignorance there is no knowledge and no enjoyment, but simply life almost like that of animals.

The Vedas are meant to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness he is able to understand knowledge of the self, or transcendental knowledge. This knowledge cannot be appreciated by any ordinary man. Therefore, since a disciplic succession is required, this knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Śaunaka Muni also states here that Kapila, the incarnation of the Supreme Personality of Godhead, took birth, or appeared, simply to appreciate and disseminate transcendental knowledge. Simply to understand that one is not matter but spirit soul is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nṛṇām, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge.

TEXT 2

na hy asya varṣmaṇaḥ puṁsāṁ
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ

SYNONYMS

na-not; hi-indeed; asya-about Him; varṣmaṇaḥ-the greatest; puṁsām-among men; varimṇaḥ-the foremost; sarva-all; yoginām-of yogīs; viśrutau-in hearing; śruta-devasya-the master of the Vedas; bhūri-repeatedly; tṛpyanti-are sated; me-my; asavaḥ-senses.

Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

In Bhagavad-gītā it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the Vedas also: eko bahūnāṁ yo vidadhāti kāmān. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both viṣṇu-tattva and jīva-tattva, are subordinate to the Supreme Personality of Godhead, Kṛṣṇa. The same concept is confirmed here. Na hy asya varṣmaṇaḥ puṁsām: amongst the living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogīs are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogī. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimṇaḥ, meaning "the most worshipful of all yogīs." To hear from Kṛṣṇa is the real pleasure of the senses; therefore He is known as Govinda, for by His words, by His teachings, by His instruction-by everything connected with Him-He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Kṛṣṇa or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gītā can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gītā the more he gets the appetite to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Śrīmad-Bhāgavatam. The more we hear and chant the glories of the Lord, the more we become happy.

TEXT 3

yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya

SYNONYMS

yat yat-whatever; vidhatte-He performs; bhagavān-the personality of Godhead; sva-chanda-ātmā-full of self-desire; ātma-māyayā-by His internal potency; tāni-all of them; me-to me; śraddadhānasya-faithful; kīrtanyāni-worthy of praise; anukīrtaya-please describe.

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

The word anukīrtaya is very significant. Anukīrtaya means to follow the description-not to create a concocted mental description, but to follow. Śaunaka Ṛṣi requested Sūta Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva Gosvāmī, about the transcendental pastimes the Lord manifested by His internal energy. Bhagavān, the Supreme Personality of Godhead, has no material body, but He can assume any kind of body by His supreme will. That is made possible by His internal energy.

TEXT 4

sūta uvāca
dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāṁs tathā
prāhedaṁ viduraṁ prīta
ānvīkṣikyāṁ pracoditaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; dvaipāyana-sakhaḥ-friend of Vyāsadeva; tu-then; evam-thus; maitreyaḥ-Maitreya; bhagavān-worshipful; tathā-in that way; prāha-spoke; idam-this; viduram-to Vidura; prītaḥ-being pleased; ānvīkṣikyām-about transcendental knowledge; pracoditaḥ-being asked.

Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as bhagavān. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as bhagavān because he was spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

TEXT 5

maitreya uvāca
pitari prasthite 'raṇyaṁ
mātuḥ priya-cikīrṣayā
tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila

SYNONYMS

maitreyaḥ uvāca-Maitreya said; pitari-when the father; prasthite-left; araṇyam-for the forest; mātuḥ-His mother; priya-cikīrṣayā-with a desire to please; tasmin-on that; bindusare-Lake Bindu-sarovara; avātsīt-He stayed; bhagavān-the Lord; kapilaḥ-Kapila; kila-indeed.

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.

In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband, and it is the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

TEXT 6

tam āsīnam akarmāṇaṁ
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ

SYNONYMS

tam-to Him (Kapila); āsīnam-seated; akarmāṇam-at leisure; tattva-of the Absolute Truth; mārga-agra-the ultimate goal; darśanam-who could show; sva-sutam-her son; devahūtiḥ-Devahūti; āha-said; dhātuḥ-of Brahmā; saṁsmaratī-remembering; vacaḥ-the words.

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows.

TEXT 7

devahūtir uvāca
nirviṇṇā nitarāṁ bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndhaṁ tamaḥ prabho

SYNONYMS

devahūtiḥ uvāca-Devahūti said; nirviṇṇā-disgusted; nitarām-very; bhūman-O my Lord; asat-impermanent; indriya-of the senses; tarṣaṇāt-from agitation; yena-by which; sambhāvyamānena-being prevalent; prapannā-I have fallen; andham tamaḥ-into the abyss of ignorance; prabho-O my Lord.

Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

Here the word asad-indriya-tarṣaṇāt is significant. Asat means "impermanent," "temporary," and indriya means "senses." Thus asad-indriya-tarṣaṇāt means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different statuses of material bodily existence-sometimes in a human body, sometimes in an animal body-and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, we have reached sad-indriya, or eternal sensory activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

TEXT 8

tasya tvaṁ tamaso 'ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdhaṁ me tvad-anugrahāt

SYNONYMS

tasya-that; tvam-You; tamasaḥ-ignorance; andhasya-darkness; duṣpārasya-difficult to cross; adya-now; pāra-gam-crossing over; sat-transcendental; cakṣuḥ-eye; janmanām-of births; ante-at the end; labdham-attained; me-my; tvat-anugrahāt-by Your mercy.

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word pāragam is very significant. pāragam refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in Bhagavad-gītā that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, one can be taken to the side of light.

TEXT 9

ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya iveditaḥ

SYNONYMS

yaḥ-He who; ādyaḥ-the origin; bhagavān-the Supreme Personality of Godhead; puṁsām-of all living entities; īśvaraḥ-the Lord; vai-in fact; bhavān-You; kila-indeed; lokasya-of the universe; tamasā-by the darkness of ignorance; andhasya-blinded; cakṣuḥ-eye; sūryaḥ-the sun; iva-like; uditaḥ-risen.

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Kṛṣṇa. Here the word ādyaḥ means "the origin of all living entities," and puṁsām īśvaraḥ means "the Lord (īśvara) of the living entities" (īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]). Kapila Muni is the direct expansion of Kṛṣṇa, who is the sun of spiritual knowledge. As the sun dissipates the darkness of the universe, so when the light of the Supreme Personality of Godhead comes down, it at once dissipates the darkness of māyā. We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

TEXT 10

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mametīty
etasmin yojitas tvayā

SYNONYMS

atha-now; me-my; deva-O Lord; sammoham-delusion; apākraṣṭum-to dispel; tvam-You; arhasi-be pleased; yaḥ-which; avagrahaḥ-misconception; aham-I; mama-mine; iti-thus; iti-thus; etasmin-in this; yojitaḥ-engaged; tvayā-by You.

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

The false ego of identifying one's body as one's self and of claiming things possessed in relationship with this body is called māyā. In Bhagavad-gītā, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me come everyone's remembrance and forgetfulness." Devahūti has stated that false identification of the body with the self and attachment for possessions in relation to the body are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real, constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by māyā. This capture by māyā is the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of māyā, and since māyā is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahūti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Kṛṣṇa says, therefore, in Bhagavad-gītā, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment which are considered to be pious are also sinful. For example, one sometimes gives something in charity to a needy person with a view to getting back the money four times increased. Giving with the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahūti requested Lord Kapila to free her from that entanglement of false identification and false possession.

TEXT 11

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayāhaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham

SYNONYMS

tam-that person; tvā-unto You; gatā-have gone; aham-I; śaraṇam-shelter; śaraṇyam-worth taking shelter of; sva-bhṛtya-for Your dependents; saṁsāra-of material existence; taroḥ-of the tree; kuṭhāram-the ax; jijñāsayā-with the desire to know; aham-I; prakṛteḥ-of matter (woman); pūruṣasya-of spirit (man); namāmi-I offer obeisances; sat-dharma-of the eternal occupation; vidām-of the knowers; variṣṭham-unto the greatest.

Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

Sāṅkhya philosophy, as is well known, deals with prakṛti and puruṣa. Puruṣa is the Supreme Personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and prakṛti means "nature." In this material world, material nature is being exploited by the puruṣas, or the living entities. The intricacies in the material world of the relationship of the prakṛti and puruṣa, or the enjoyed and the enjoyer, is called saṁsāra, or material entanglement. Devahūti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of Bhagavad-gītā as an aśvattha tree whose root is upwards and whose branches are downwards. It is recommended there that one has to cut the root of this material existential tree with the ax of detachment. What is the attachment? The attachment involves prakṛti and puruṣa. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment and he takes the position of the enjoyer, he is therefore called puruṣa.

Devahūti questioned Kapila Muni, for she knew that only He could cut her attachment to this material world. The living entities, in the guises of men and women, are trying to enjoy the material energy; therefore in one sense everyone is puruṣa because puruṣa means "enjoyer" and prakṛti means "enjoyed." In this material world both the so-called man and so-called woman are imitating the real puruṣa; the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are prakṛti. The living entities are considered prakṛti. In Bhagavad-gītā, matter is analyzed as aparā, or inferior nature, whereas beyond this inferior nature there is another, superior nature-the living entities. Living entities are also prakṛti, or enjoyed, but under the spell of māyā, the living entities are falsely trying to take the position of enjoyers. That is the cause of saṁsāra-bandha, or conditional life. Devahūti wanted to get out of conditional life and place herself in full surrender. The Lord is śaraṇya, which means "the only worthy personality to whom one can fully surrender," because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as sad-dharma-vidāṁ variṣṭham. This indicates that of all transcendental occupations the best occupation is eternal loving service unto the Supreme Personality of Godhead. Dharma is sometimes translated as "religion," but that is not exactly the meaning. Dharma actually means "that which one cannot give up," "that which is inseparable from oneself." The warmth of fire is inseparable from fire; therefore warmth is called the dharma, or nature, of fire. Similarly, sad-dharma means "eternal occupation." That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's Sāṅkhya philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality amongst those who know the transcendental occupation of the living entity.

TEXT 12

maitreya uvāca
iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-vardhanam
dhiyābhinandyātmavatāṁ satāṁ gatir
babhāṣa īṣat-smita-śobhitānanaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; sva-mātuḥ-of His mother; niravadyam-uncontaminated; īpsitam-desire; niśamya-after hearing; puṁsām-of people; apavarga-cessation of bodily existence; vardhanam-increasing; dhiyā-mentally; abhinandya-having thanked; ātma-vatām-interested in self-realization; satām-of the transcendentalists; gatiḥ-the path; babhāṣe-He explained; īṣat-slightly; smita-smiling; śobhita-beautiful; ānanaḥ-His face.

Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

Devahūti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain the perfectional stage of human life. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. One who does not care for these transcendental necessities of life and simply engages like an animal in eating, sleeping, fearing and mating has spoiled his life. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called apavarga-vardhanam. Those who have actual spiritual interest are called sat, or devotees. Satām prasaṅgāt. Sat means "that which eternally exists," and asat means "that which is not eternal." Unless one is situated on the spiritual platform, he is not sat; he is asat. The asat stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the asat has accepted the material world as his shelter, and therefore he is full of anxiety. Asad-grāhān, the incompatible situation of the spirit soul who has the false idea of enjoying matter, is the cause of the soul's being asat. Actually, the spirit soul is not asat. As soon as one is conscious of this fact and takes to Kṛṣṇa consciousness, he becomes sat. Satāṁ gatiḥ, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

TEXT 13

śrī-bhagavān uvāca
yoga ādhyātmikaḥ puṁsāṁ
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; yogaḥ-the yoga system; ādhyātmikaḥ-relating to the soul; puṁsām-of living entities; mataḥ-is approved; niḥśreyasāya-for the ultimate benefit; me-by Me; atyanta-complete; uparatiḥ-detachment; yatra-where; duḥkhasya-from distress; ca-and; sukhasya-from happiness; ca-and.

The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

In the material world, everyone is trying to get some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk then we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The yoga system, as here stated by the Lord, is meant to end all material happiness and material distress. The best yoga, as taught in Bhagavad-gītā by Kṛṣṇa, is bhakti-yoga. It is also mentioned in the Gītā that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the yoga system is the science of the spirit. One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

TEXT 14

tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣīṇāṁ śrotu-kāmānāṁ
yogaṁ sarvāṅga-naipuṇam

SYNONYMS

tam imam-that very; te-to you; pravakṣyāmi-I shall explain; yam-which; avocam-I explained; purā-formerly; anaghe-O pious mother; ṛṣīṇām-to the sages; śrotu-kāmānām-eager to hear; yogam-yoga system; sarva-aṅga-in all respects; naipuṇam-serviceable and practical.

O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

The Lord does not manufacture a new system of yoga. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system which I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system, to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of yoga.

TEXT 15

cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktaṁ bandhāya

rataṁ vā puṁsi muktaye

SYNONYMS

cetaḥ-consciousness; khalu-indeed; asya-of him; bandhāya-for bondage; muktaye-for liberation; ca-and; ātmanaḥ-of the living entity; matam-is considered; guṇeṣu-in the three modes of nature; saktam-attracted; bandhāya-for conditional life; ratam-attached; vā-or; puṁsi-in the Supreme Personality of Godhead; muktaye-for liberation.

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

There is a distinction here between Kṛṣṇa consciousness and māyā consciousness. Guṇeṣu, or māyā consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one's conditional life. When the same cetaḥ, or consciousness, is transferred to the Supreme Personality of Godhead, Kṛṣṇa, or when one becomes Kṛṣṇa conscious, he is on the path of liberation.

TEXT 16

ahaṁ mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam

SYNONYMS

aham-I; mama-mine; abhimāna-from the misconception; utthaiḥ-produced; kāma-lust; lobha-greed; ādibhiḥ-and so on; malaiḥ-from the impurities; vītam-freed; yadā-when; manaḥ-the mind; śuddham-pure; aduḥkham-without distress; asukham-without happiness; samam-equipoised.

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

Kāma and lobha are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, then his mind and consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect yoga enables one to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the bhakti-yoga system. As explained in the Nārada-pañcarātra, one's mind and senses should be purified (tat-paratvena nirmalam). One's senses must be engaged in devotional service to the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Kṛṣṇa. The mind must be engaged. If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.

TEXT 17

tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam

SYNONYMS

tadā-then; puruṣaḥ-the individual soul; ātmānam-himself; kevalam-pure; prakṛteḥ param-transcendental to material existence; nirantaram-nondifferent; svayam-jyotiḥ-self-effulgent; aṇimānam-infinitesimal; akhaṇḍitam-not fragmented.

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

In the state of pure consciousness, or Kṛṣṇa consciousness, one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in Bhagavad-gītā, the jīva, or the individual soul, is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant constitution of the sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Māyāvāda philosophy enunciates that the whole spirit exists, but a part of it, which is called the jīva, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the jīva, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist.

The jīva particle is estimated in the Vedic literature to be one ten-thousandth the size of the upper portion of a hair. It is therefore infinitesimal. The Supreme Spirit is infinite, but the living entity, or the individual soul, is infinitesimal, although it is not different in quality from the Supreme Spirit. Two words in this verse are to be particularly noted. One is nirantaram, which means "nondifferent," or "of the same quality." The individual soul is also expressed here as aṇimānam. Aṇimānam means "infinitesimal." The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. Akhaṇḍitam means not exactly "fragmented" but "constitutionally always infinitesimal." No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by his constitutional position, is qualitatively the same as the Supreme Spirit, but he is infinitesimal.

TEXT 18

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ
prakṛtiṁ ca hataujasam

SYNONYMS

jñāna-knowledge; vairāgya-renunciation; yuktena-equipped with; bhakti-devotional service; yuktena-equipped with; ca-and; ātmanā-by the mind; paripaśyati-one sees; udāsīnam-indifferent; prakṛtim-material existence; ca-and; hata-ojasam-reduced in strength.

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and vairāgya, renunciation. Without knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes him unattached to material, conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage himself in the devotional service of the Lord. In this verse, therefore, it is stated, jñāna-vairāgya-yuktena: when one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then, by pure devotional service, bhakti-yuktena, he can engage himself as a loving servant of the Lord. paripaśyati means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] when one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as mad-bhaktiṁ labhate parām [Bg. 18.54], the real state of beginning devotional service. Similarly, it is confirmed in the Nārada-pañcarātra that when the senses are purified they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

TEXT 19

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yogināṁ brahma-siddhaye

SYNONYMS

na-not; yujyamānayā-being performed; bhaktyā-devotional service; bhagavati-towards the Supreme Personality of Godhead; akhila-ātmani-the Supersoul; sadṛśaḥ-like; asti-there is; śivaḥ-auspicious; panthāḥ-path; yoginām-of the yogīs; brahma-siddhaye-for perfection in self-realization.

Perfection in self-realization cannot be attained by any kind of yogī unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. Na yujyamānayā means "without being dovetailed." When there is devotional service, then the question is where to offer that service. Devotional service is to be offered to the Supreme Personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization, or Brahman realization. The word brahma-siddhaye means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are . Brahma-siddhi means that one should know that he is not matter; he is pure soul. There are different kinds of yogīs, but every yogī is supposed to engage in self-realization, or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead one cannot have easy approach to the path of brahma-siddhi.

In the beginning of the Second Chapter of Śrīmad-Bhāgavatam it is stated that when one engages himself in the devotional service of Vāsudeva, spiritual knowledge and renunciation of the material world automatically become manifest. Thus a devotee does not have to try separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service attitude, everything is revealed. It is stated here, śivaḥ panthāḥ: this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization, or realization of the brahmajyoti effulgence, is not brahma-siddhi. Beyond that brahmajyoti there is the Supreme Personality of Godhead. In the Upaniṣads a devotee prays to the Lord to kindly put aside the effulgence, brahmajyoti, so that the devotee may see within the brahmajyoti the actual, eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of bhakti. Bhakti necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. Brahma-siddhi through devotional service is realization of the Supreme Personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the perfect stage of brahma-siddhi, or Brahman realization. Nor is the realization of the Paramātmā feature of the Supreme Person perfect, for Bhagavān, the Supreme Personality of Godhead, is akhilātmā-He is the Supersoul. One who realizes the Supreme Personality realizes the other features, namely the Paramātmā feature and the Brahman feature, and that total realization is brahma-siddhi.

TEXT 20

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

SYNONYMS

prasaṅgam-attachment; ajaram-strong; pāśam-entanglement; ātmanaḥ-of the soul; kavayaḥ-learned men; viduḥ-know; saḥ eva-that same; sādhuṣu-to the devotees; kṛtaḥ-applied; mokṣa-dvāram-the door of liberation; apāvṛtam-opened.

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Kṛṣṇa or His devotee is called Kṛṣṇa consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Kṛṣṇa consciousness, we attain liberation. Despite the statement that one should give up attachment, desirelessness is not possible for a living entity. A living entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, then he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; it must be utilized for the best purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme Personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the sādhus. And who is a sādhu? A sādhu is not just an ordinary man with a saffron robe or long beard. A sādhu is described in Bhagavad-gītā as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Kṛṣṇa, the Supreme Person, he is understood to be a sādhu. Sādhur eva sa mantavyaḥ [Bg. 9.30]. A sādhu is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman, or spiritual perfection, his attachment should be transferred to the sādhu, or devotee. Lord Caitanya also confirmed this. Lava-mātra sādhu-saṅge sarva-siddhi haya: [Cc. Madhya 22.54] simply by a moment's association with a sādhu, one can attain perfection.

Mahātmā is a synonym of sādhu. It is said that service to a mahātmā, or elevated devotee of the Lord, is dvāram āhur vimukteḥ, the royal road of liberation. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam (Bhāg. 5.5.2). Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist, or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened. The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a sādhu, the result will be that the sādhu will teach him how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a sādhu. If we want to associate with a sādhu, we cannot expect him to give us instructions on how to improve our material condition, but he will give us instructions on how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a sādhu. Kapila Muni first of all instructs that the path of liberation begins with such association.

TEXT 21

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

SYNONYMS

titikṣavaḥ-tolerant; kāruṇikāḥ-merciful; suhṛdaḥ-friendly; sarva-dehinām-to all living entities; ajāta-śatravaḥ-inimical to none; śāntāḥ-peaceful; sādhavaḥ-abiding by scriptures; sādhu-bhūṣaṇāḥ-adorned with sublime characteristics.

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

A sādhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Kṛṣṇa conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kṛṣṇa consciousness." These are the preachings of a sādhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is kāruṇika, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sādhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sādhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a sādhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, sarva-dehinām, which indicates all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone-the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Śivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendentally. There are many instances where a dog got salvation by association with a sādhu, because a sādhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sādhu is not inimical towards anyone, the world is so ungrateful that even a sādhu has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A sādhu behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a sādhu in relieving a conditioned soul. A sādhu is calm, and he quietly and peacefully follows the principles of scripture. A sādhu means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the śāstras instruct us to obey the orders of the Personality of Godhead. Sādhu, therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics according to the standard of transcendental realization.

TEXT 22

mayy ananyena bhāvena
bhaktiṁ kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

SYNONYMS

mayi-unto Me; ananyena bhāvena-with undeviated mind; bhaktim-devotional service; kurvanti-perform; ye-those who; dṛḍhām-staunch; mat-kṛte-for My sake; tyakta-renounced; karmāṇaḥ-activities; tyakta-renounced; sva-jana-family relationships; bāndhavāḥ-friendly acquaintances.

Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

A person in the renounced order of life, a sannyāsī, is also called a sādhu because he renounces everything-his home, his comfort, his friends, his relatives, and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyāsī is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktiṁ kurvanti ye dṛḍhām. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sādhu. A sādhu is one who has given up all responsibility to society, family, and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has so many responsibilities and obligations-to the public, to the demigods, to the great sages, to the general living beings, to his parents, to the family forefathers and to many others. When he gives up all such obligations for the sake of the service of the Supreme Lord, he is not punished for such renunciation of obligation. But if for sense gratification a person renounces all such obligations, he is punished by the law of nature.

TEXT 23

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasaḥ

SYNONYMS

mat-āśrayāḥ-about Me; kathāḥ-stories; mṛṣṭāḥ-delightful; śṛṇvanti-they hear; kathayanti-they chant; ca-and; tapanti-inflict suffering; vividhāḥ-various; tāpāḥ-the material miseries; na-do not; etān-unto them; mat-gata-fixed on Me; cetasaḥ-their thoughts.

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

There are multifarious miseries in material existence-those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a sādhu is not disturbed by such miserable conditions because his mind is always filled with Kṛṣṇa consciousness, and thus he does not like to talk about anything but the activities of the Lord. Mahārāja Ambarīṣa did not speak of anything but the pastimes of the Lord. Vacāṁsi vaikuṇṭha-guṇānuvarṇane (Bhāg. 9.4.18). He engaged his words only in glorification of the Supreme Personality of Godhead. Sādhus are always interested in hearing about the activities of the Lord or His devotees. Since they are filled with Kṛṣṇa consciousness, they are forgetful of the material miseries. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence.

TEXT 24

ta ete sādhavaḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyaḥ
saṅga-doṣa-harā hi te

SYNONYMS

te ete-those very; sādhavaḥ-devotees; sādhvi-virtuous lady; sarva-all; saṅga-attachments; vivarjitāḥ-freed from; saṅgaḥ-attachment; teṣu-unto them; atha-hence; te-by you; prārthyaḥ-must be sought; saṅga-doṣa-the pernicious effects of material attachment; harāḥ-counteracters of; hi-indeed; te-they.

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

Kapila Muni herein advises His mother, Devahūti, that if she wants to be free from material attachment, she should increase her attachment for the sādhus, or devotees who are completely freed from all material attachment. In Bhagavad-gītā, Fifteenth Chapter, verse 5, it is stated who is qualified to enter into the kingdom of Godhead. It is said there, nirmāna-mohā jita-saṅga-doṣāḥ. This refers to one who is completely freed from the puffed-up condition of material possessiveness. A person may be materially very rich, opulent or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, then he has to be freed from the puffed-up condition of material possessiveness, because that is a false position.

The word moha used here means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor-or any such consciousness in connection with material existence-is false, because this body itself is false, or temporary. A pure soul who is prepared to be freed from this material entanglement must first of all be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in Bhagavad-gītā the same principle is stated. It is advised, jita-saṅga-doṣāḥ: one should be freed from the contaminated association of the three modes of material nature. Here also, in the Śrīmad-Bhāgavatam, this is confirmed: a pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes of material nature. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile, scientific and other associations in human society to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone has reached the stage where he must become free from this material contamination, then he has to seek the association of devotees, wherein Kṛṣṇa consciousness is exclusively cultured. One can thereby become freed from all material association.

Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence. Even though he appears to be in the material world, he is not affected by the miseries of the material world. How is it possible? There is a very good example in the activities of the cat. The cat carries her kittens in her mouth, and when she kills a rat she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sādhavaḥ, or devotees engaged in Kṛṣṇa consciousness in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Kṛṣṇa consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of persons engaged in Kṛṣṇa consciousness, and by such association he will benefit in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

TEXT 25

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām-of pure devotees; prasaṅgāt-through the association; mama-My; vīrya-wonderful activities; saṁvidaḥ-by discussion of; bhavanti-become; hṛt-to the heart; karṇa-to the ear; rasa-ayanāḥ-pleasing; kathāḥ-the stories; tat-of that; joṣaṇāt-by cultivation; āśu-quickly; apavarga-of liberation; vartmani-on the path; śraddhā-firm faith; ratiḥ-attraction; bhaktiḥ-devotion; anukramiṣyati-will follow in order.

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot make advancement. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without the association of devotees one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a person. Nondevotees cannot appreciate Kṛṣṇa consciousness by reading the Śrīmad-Bhāgavatam or any other Vedic literature wherein the activities of the Lord are described; they think that these activities are fictional, manufactured stories because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

TEXT 26

bhaktyā pumāñ jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate ṛjubhir yoga-mārgaiḥ

SYNONYMS

bhaktyā-by devotional service; pumān-a person; jāta-virāgaḥ-having developed distaste; aindriyāt-for sense gratification; dṛṣṭa-seen (in this world); śrutāt-heard (in the next world); mat-racana-My activities of creation and so on; anucintayā-by constantly thinking about; cittasya-of the mind; yattaḥ-engaged; grahaṇe-in the control; yoga-yuktaḥ-situated in devotional service; yatiṣyate-will endeavor; ṛjubhiḥ-easy; yoga-mārgaiḥ-by the processes of mystic power.

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord-how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are going on. There are full literatures describing these activities of the Lord, especially Bhagavad-gītā, Brahma-saṁhitā and Śrīmad-Bhāgavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate this subject of the pastimes of the Lord, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they have no more attraction for temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurement of this world or that world; he is interested in the matters of spiritual understanding or the spiritual situation. This sublime situation is very easily attained by the easiest process, bhakti-yoga. Ṛjubhir yoga-mārgaiḥ. A very suitable word used here is ṛjubhiḥ, or "very easy." There are different processes of yoga-mārga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try to take this process of Kṛṣṇa consciousness and reach the highest perfection of life.

TEXT 27

asevayāyaṁ prakṛter guṇānāṁ
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
māṁ pratyag-ātmānam ihāvarundhe

SYNONYMS

asevayā-by not engaging in the service; ayam-this person; prakṛteḥ guṇānām-of the modes of material nature; jñānena-by Knowledge; vairāgya-with renunciation; vijṛmbhitena-developed; yogena-by practicing yoga; mayi-unto Me; arpitayā-fixed; ca-and; bhaktyā-with devotion; mām-unto Me; pratyak-ātmānam-the Absolute Truth; iha-in this very life; avarundhe-one attains.

Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

When one engages in devotional service to the Lord in the nine different kinds of bhakti-yoga, as enunciated in authoritative scriptures, such as hearing (śravaṇam), chanting (kīrtanam), remembering, offering worship, praying and offering personal service-either in one of them, or two or three or all of them-he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to get out of the attachment to material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and their result is that the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is completely spiritual activity. When one engages in the spiritual activities of devotional service, naturally he does not get any opportunity to engage in sense gratificatory activities. Kṛṣṇa conscious activities are performed not blindly but with perfect understanding of knowledge and renunciation. This kind of yoga practice, in which the mind is always fixed upon the Supreme Personality of Godhead in devotion, results in liberation in this very life. The person who performs such acts gets in touch with the Supreme Personality of Godhead. Lord Caitanya, therefore, approved the process of hearing from realized devotees about the pastimes of the Lord. It does not matter to what category of this world the audience belongs. If one meekly and submissively hears about the activities of the Lord from a realized soul, he will be able to conquer the Supreme Personality of Godhead, who is unconquerable by any other process. Hearing or associating with devotees is the most important function for self-realization.

TEXT 28

devahūtir uvāca
kācit tvayy ucitā bhaktiḥ
kīdṛśī mama gocarā
yayā padaṁ te nirvāṇam
añjasānvāśnavā aham

SYNONYMS

devahūtiḥ uvāca-Devahūti said; kācit-what; tvayi-unto You; ucitā-proper; bhaktiḥ-devotional service; kīdṛśī-what kind; mama-by me; go-carā-fit to be practiced; yayā-by which; padam-feet; te-Your; nirvāṇam-liberation; añjasā-immediately; anvāśnavai-shall attain; aham-I.

On hearing this statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?

It is stated in Bhagavad-gītā that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master.

TEXT 29

yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīdṛśaḥ kati cāṅgāni
yatas tattvāvabodhanam

SYNONYMS

yaḥ-which; yogaḥ-mystic yoga process; bhagavat-bāṇaḥ-aiming at the Supreme Personality of Godhead; nirvāṇa-ātman-O embodiment of nirvāṇa; tvayā-by You; uditaḥ-explained; kīdṛśaḥ-of what nature; kati-how many; ca-and; aṅgāni-branches; yataḥ-by which; tattva-of the truth; avabodhanam-understanding.

The mystic yoga system, as You have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

There are different kinds of mystic yoga systems aiming for different phases of the Absolute Truth. The jñāna-yoga system aims at the impersonal Brahman effulgence, and the haṭha-yoga system aims at the localized personal aspect, the Paramātmā feature of the Absolute Truth, whereas bhakti-yoga, or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of self-realization. But here Devahūti especially refers to the bhakti-yoga system, which has already been primarily explained by the Lord. The different parts of the bhakti-yoga system are hearing, chanting, remembering, offering prayers, worshiping the Lord in the temple, accepting service to Him, carrying out His orders, making friendship with Him and ultimately surrendering everything for the service of the Lord. The word nirvāṇātman is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as jñānīs are concerned, they are interested in jñāna-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. Therefore, jñāna-yoga does not actually end material existence. Similarly, regarding the haṭha-yoga system, which aims at the localized aspect of the Lord, Paramātmā, it has been experienced that many yogīs, such as Viśvāmitra, fall down. But bhakti-yogīs, once approaching the Supreme Personality of Godhead, never come back to this material world, as it is confirmed in the Bhagavad-gītā. Yad gatvā na nivartante: [Bg. 15.6] upon going, one never comes back. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] after giving up this body, he never comes back again to accept a material body. Nirvāṇa does not finish the existence of the soul. The soul is ever existing. Therefore nirvāṇa means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is asked how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is elevated to the Vaikuṇṭha planets, directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of meditation. Another word in this verse, bhagavad-bāṇaḥ, is very significant. Bāṇaḥ means "arrow." The bhakti-yoga system is just like an arrow aiming up to the Supreme Personality of Godhead. The bhakti-yoga system never urges one towards the impersonal Brahman effulgence or to the point of Paramātmā realization. This bāṇaḥ, or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramātmā.

TEXT 30

tad etan me vijānīhi
yathāhaṁ manda-dhīr hare
sukhaṁ buddhyeya durbodhaṁ
yoṣā bhavad-anugrahāt

SYNONYMS

tat etat-that same; me-to me; vijānīhi-please explain; yathā-so that; aham-I; manda-slow; dhīḥ-whose intelligence; hare-O my Lord; sukham-easily; buddhyeya-may understand; durbodham-very difficult to understand; yoṣā-a woman; bhavat-anugrahāt-by Your grace.

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent the disciple may be, then by the divine grace of the spiritual master everything is revealed. Viśvanātha Cakravartī Ṭhākura therefore says, yasya prasādād, by the mercy of the spiritual master, the mercy of the Supreme Personality of Godhead, bhagavat-prasādaḥ, is revealed. Devahūti requested her great son to be merciful towards her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.

TEXT 31

maitreya uvāca
viditvārthaṁ kapilo mātur itthaṁ
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyaṁ yat pravadanti sāṅkhyaṁ
provāca vai bhakti-vitāna-yogam

SYNONYMS

maitreyaḥ uvāca-Maitreya said; viditvā-having known; artham-purpose; kapilaḥ-Lord Kapila; mātuḥ-of His mother; ittham-thus; jāta-snehaḥ-became compassionate; yatra-upon her; tanvā-from her body; abhijātaḥ-born; tattva-āmnāyam-truths received by disciplic succession; yat-which; pravadanti-they call; sāṅkhyam-Sāṅkhya philosophy; provāca-He described; vai-in fact; bhakti-devotional service; vitāna-spreading; yogam-mystic yoga.

Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

TEXT 32

śrī-bhagavān uvāca
devānāṁ guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā

animittā bhāgavatī
bhaktiḥ siddher garīyasī

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; devānām-of the senses or of the presiding deities of the senses; guṇa-liṅgānām-which detect sense objects; ānuśravika-according to scripture; karmaṇām-which work; sattve-unto the mind or unto the Lord; eva-only; eka-manasaḥ-of a man of undivided mind; vṛttiḥ-inclination; svābhāvikī-natural; tu-in fact; yā-which; animittā-without motive; bhāgavatī-to the Personality of Godhead; bhaktiḥ-devotional service; siddheḥ-than salvation; garīyasī-better.

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

The senses of the living entity are always engaged in some occupation, either in activities prescribed in the injunctions of the Vedas or in material activities. The natural inclination of the senses is to work for something, and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called sattva. Similarly, the leader of all the demigods who are engaged in the activities of this material world-the sun-god, moon-god, Indra and others-is the Supreme Personality of Godhead.

It is stated in the Vedic literature that the demigods are different limbs of the universal body of the Supreme Personality of Godhead. Our senses are also controlled by different demigods; our senses are representations of various demigods, and the mind is the representation of the Supreme Personality of Godhead. The senses, led by the mind, act under the influence of the demigods. When the service is ultimately aimed at the Supreme Personality of Godhead, the senses are in their natural position. The Lord is called Hṛṣīkeśa, for He is actually the proprietor and ultimate master of the senses. The senses and the mind are naturally inclined to work, but when they are materially contaminated they work for some material benefit or for the service of the demigods, although actually they are meant to serve the Supreme Personality of Godhead. The senses are called hṛṣīka, and the Supreme Personality of Godhead is called Hṛṣīkeśa. Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called bhakti.

Kapiladeva said that when the senses, without desire for material profit or other selfish motives, are engaged in the service of the Supreme Personality of Godhead, one is situated in devotional service. That spirit of service is far better than siddhi, salvation. Bhakti, the inclination to serve the Supreme Personality of Godhead, is in a transcendental position far better than mukti, or liberation. Thus bhakti is the stage after liberation. Unless one is liberated one cannot engage the senses in the service of the Lord. When the senses are engaged either in material activities of sense gratification or in the activities of the Vedic injunctions, there is some motive, but when the same senses are engaged in the service of the Lord and there is no motive, that is called animittā and is the natural inclination of the mind. The conclusion is that when the mind, without being deviated either by Vedic injunctions or by material activities, is fully engaged in Kṛṣṇa consciousness, or devotional service to the Supreme Personality of Godhead, it is far better than the most aspired-for liberation from material entanglement.

TEXT 33

jarayaty āśu yā kośaṁ
nigīrṇam analo yathā

SYNONYMS

jarayati-dissolves; āśu-quickly; yā-which; kośam-the subtle body; nigīrṇam-things eaten; analaḥ-fire; yathā-as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

Bhakti is in a far higher position than mukti because a person's endeavor to get liberation from the material encagement is automatically served in devotional service. The example is given here that the fire in the stomach can digest whatever we eat. If the digestive power is sufficient, then whatever we can eat will be digested by the fire in the stomach. Similarly, a devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is to liberate oneself from material entanglement. Śrī Bilvamaṅgala Ṭhākura explained this position very nicely. He said, "If I have unflinching devotion unto the lotus feet of the Supreme Lord, then mukti, or liberation, serves me as my maidservant. Mukti, the maidservant, is always ready to do whatever I ask."

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better then mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging himself in the bhakti process, especially in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately develops control over the tongue by engaging it in chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord. It is confirmed by Kapiladeva that bhakti, or devotional service, is garīyasī, more glorious than siddhi, liberation.

TEXT 34

naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

SYNONYMS

na-never; eka-ātmatām-merging into oneness; me-My; spṛhayanti-they desire; kecit-any; mat-pāda-sevā-the service of My lotus feet; abhiratāḥ-engaged in; mat-īhāḥ-endeavoring to attain Me; ye-those who; anyonyataḥ-mutually; bhāgavatāḥ-pure devotees; prasajya-assembling; sabhājayante-glorify; mama-My; pauruṣāṇi-glorious activities.

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead, or to forsake one's individuality and merge into the Supreme Spirit. This is called ekātmatām. A devotee never accepts this kind of liberation. The other four liberations are: to be promoted to the same planet as God (Vaikuṇṭha), to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain the same bodily features as the Supreme Lord. A pure devotee, as will be explained by Kapila Muni, does not aspire for any of the five liberations. He especially despises as hellish the idea of becoming one with the Supreme Personality of Godhead. Śrī Prabodhānanda Sarasvatī, a great devotee of Lord Caitanya, said, kaivalyaṁ narakāyate: "The happiness of becoming one with the Supreme Lord, which is aspired for by the Māyāvādīs, is considered hellish." That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead but that ultimately there is no personality; they say that since the Absolute Truth is impersonal, one can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated the worship stops. That is the theory put forward by the Māyāvāda philosophy. Actually the impersonalists do not merge into the existence of the Supreme Person but into His personal bodily luster, which is called the brahmajyoti. Although that brahmajyoti is not different from His personal body, that sort of oneness (merging into the bodily luster of the Personality of Godhead) is not accepted by a pure devotee because the devotees engage in greater pleasure than the so-called pleasure of merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest obstacles of material existence.

The Māyāvādīs accept the description of the pastimes of the Lord as stories, but actually they are not stories; they are historical facts. Pure devotees accept the narrations of the pastimes of the Lord not as stories but as Absolute Truth. The words mama pauruṣāṇi are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas the Māyāvādīs cannot even think of these activities. According to them the Absolute Truth is impersonal. Without personal existence, how can there be activity? The impersonalists take the activities mentioned in the Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures as fictitious stories, and therefore they interpret them most mischievously. The have no idea of the Personality of Godhead. They unnecessarily poke their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Māyāvāda philosophy are very dangerous to the public, and therefore Lord Caitanya warned us never to hear from any Māyāvādī about any scripture. They will spoil the entire process, and the person hearing them will never be able to come to the path of devotional service to attain the highest perfection, or will be able to do so only after a very long time.

It is clearly stated by Kapila Muni that bhakti activities, or activities in devotional service, are transcendental to mukti. This is called pañcama-puruṣārtha. Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (mukti). But bhakti is transcendental to all these activities. The Śrīmad-Bhāgavatam, therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the Bhāgavatam. Ritualistic activities for economic development and sense gratification and, after frustration in sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the Bhāgavatam. The Bhāgavatam is especially meant for the pure devotees, who always engage in Kṛṣṇa consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vṛndāvana, Dvārakā and Mathurā as they are narrated in the Śrīmad-Bhāgavatam and other purāṇas. The Māyāvādī philosophers completely reject them as stories, but actually they are great and worshipable subject matters and thus are relishable only for devotees. That is the difference between a Māyāvādī and a pure devotee.

TEXT 35

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti

SYNONYMS

paśyanti-see; te-they; me-My; rucirāṇi-beautiful; amba-O mother; santaḥ-devotees; prasanna-smiling; vaktra-face; aruṇa-like the morning sun; locanāni-eyes; rūpāṇi-forms; divyāni-transcendental; vara-pradāni-benevolent; sākam-with Me; vācam-words; spṛhaṇīyām-favorable; vadanti-they speak.

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

Māyāvādīs and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arcā incarnation. Arcā refers to the form which we can worship in our present condition. Actually, in our present state it is not possible to see God in His spiritual form because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arcā-vigraha. This arcā-vigraha, sometimes called the arcā incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter-clay, wood, metal and jewels.

There are many śāstric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, then He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendental and spiritual, and the decoration of the body of the Lord is very much appreciated by the devotees. It is the duty of the spiritual master to teach how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures and rules and regulations which are followed in temples of Viṣṇu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges of feelings between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them. Kapila Muni is explaining how the devotees see the decorated body and face of the Deity and how they speak with Him in devotional service.

TEXT 36

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte

SYNONYMS

taiḥ-by those forms; darśanīya-charming; avayavaiḥ-whose limbs; udāra-exalted; vilāsa-pastimes; hāsa-smiling; īkṣita-glances; vāma-pleasing; sūktaiḥ-whose delightful words; hṛta-captivated; ātmanaḥ-their minds; hṛta-captivated; prāṇān-their senses; ca-and; bhaktiḥ-devotional service; anicchataḥ-unwilling; me-My; gatim-abode; aṇvīm-subtle; prayuṅkte-secures.

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

There are three divisions of devotees-first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, the devotee is absorbed in thought of Him and loses all other consciousness. Simply by fixing oneself in Kṛṣṇa consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in Bhagavad-gītā. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one becomes equal to Brahman. In Bhagavad-gītā it is said, brahma-bhūyāya kalpate. This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. But simply because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed and captured by māyā. His forgetfulness of his real constitutional position is māyā. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. "Brahman" refers to a state of self-realization. Even the third-class devotee-who is not advanced in knowledge of the Absolute Truth but simply offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity-becomes imperceptibly liberated. Śraddhayānvitāḥ: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Rādhā and Kṛṣṇa, Lakṣmī and Nārāyaṇa, and Rāma and Sītā are very attractive to devotees, so much so that when they see the statue decorated in the temple of the Lord they become fully absorbed in thought of the Lord. That is the state of liberation. In other words, it is confirmed herewith that even a third-class devotee is in the transcendental position, above those who are trying for liberation by speculation or by other methods. Even great impersonalists like Śukadeva Gosvāmī and the four Kumāras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of tulasī offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees.

Here the word vilāsa is very important. Vilāsa refers to the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of Śrīmad-Bhāgavatam, Bhagavad-gītā or some similar literature, which is regularly recited in the temple. It is the system in Vṛndāvana that in every temple there is recitation of the śāstras. Even third-class devotees who have no literary knowledge or no time to read Śrīmad-Bhāgavatam or Bhagavad-gītā get the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord-His form, His activities and His transcendental nature. This state of Kṛṣṇa consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy names of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, (2) to associate with devotees and serve them as far as possible, (3) to hear Śrīmad-Bhāgavatam, (4) to see the decorated temple and the Deity and, if possible, (5) to live in a place like Vṛndāvana or Mathurā. These five items alone can help a devotee achieve the highest perfectional stage. This is confirmed in Bhagavad-gītā and here in the Śrīmad-Bhāgavatam. That third-class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

TEXT 37

atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te 'śnuvate tu loke

SYNONYMS

atho-then; vibhūtim-opulence; mama-of Me; māyāvinaḥ-of the Lord of māyā; tām-that; aiśvaryam-mystic perfection; aṣṭa-aṅgam-consisting of eight parts; anupravṛttam-following; śriyam-splendor; bhāgavatīm-of the kingdom of God; vā-or; aspṛhayanti-they do not desire; bhadrām-blissful; parasya-of the Supreme Lord; me-of Me; te-those devotees; aśnuvate-enjoy; tu-but; loke-in this life.

Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

The vibhūti, or opulences, offered by māyā are of many varieties. We have experience of different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like Candraloka, the sun or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahmā and is called Satyaloka, there are immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in Bhagavad-gītā that Brahmā's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or māyā. Besides these, there are other opulences which the yogīs can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful success simply by willing, but a real devotee does not like that. Lord Caitanya Mahāprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; one should simply aspire to be absorbed in the devotional service of the Lord, even if one does not get liberation but has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Kṛṣṇa consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuṇṭha planets also. It is especially mentioned here, bhāgavatīṁ bhadrām. In the Vaikuṇṭha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life-span.

TEXT 38

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

SYNONYMS

na-not; karhicit-ever; mat-parāḥ-My devotees; śānta-rūpe-O mother; naṅkṣyanti-will lose; no-not; me-My; animiṣaḥ-time; leḍhi-destroys; hetiḥ-weapon; yeṣām-of whom; aham-I; priyaḥ-dear; ātmā-self; sutaḥ-son; ca-and; sakhā-friend; guruḥ-preceptor; suhṛdaḥ-benefactor; daivam-Deity; iṣṭam-chosen.

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

It is stated in Bhagavad-gītā that one may elevate himself to the higher planetary systems, even up to Brahmaloka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets-the achievement of devotional service and the consequent opulence of Vaikuṇṭha, even on this planet-are never destroyed. In this verse Kapiladeva addresses His mother as śānta-rūpā, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuṇṭha atmosphere, which is called śānta-rūpa because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Kṛṣṇa consciousness, in the Vaikuṇṭha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuṇṭha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuṇṭha planets. Here our activities are controlled by different demigods; even if we move our hand and leg, the action is controlled by the demigods. But in the Vaikuṇṭha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of destruction, but when there is no time element-past, present or future-then everything is eternal. Therefore this verse uses the words na naṅkṣyanti, indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality of Godhead as the dearmost friend, the dearmost relative, the dearmost son, the dearmost preceptor, the dearmost well-wisher or the dearmost Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, he generally directs his love to a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearmost object-as a friend, as a son, as a preceptor or as a well-wisher-and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-gītā was spoken directly by the Supreme Lord, and Arjuna accepted Kṛṣṇa as guru, or spiritual master. Similarly, we should accept only Kṛṣṇa as the supreme spiritual master.

Kṛṣṇa, of course, means Kṛṣṇa and His confidential devotees; Kṛṣṇa is not alone. When we speak of Kṛṣṇa, "Kṛṣṇa" means Kṛṣṇa in His name, in His form, in His qualities, in His abode and in His associates. Kṛṣṇa is never alone, for the devotees of Kṛṣṇa are not impersonalists. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Kṛṣṇa and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge which we acquire may change because of the influence of time, but nevertheless the conclusions received from Bhagavad-gītā, directly from the speeches of the Supreme Lord, Kṛṣṇa, can never change. There is no use interpreting Bhagavad-gītā; it is eternal.

Kṛṣṇa, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and friendly protection to the devotee. If Kṛṣṇa is accepted as a son, He will never die. Here we have a very loving son or child, but the father and mother, or those who are affectionate towards him, always hope, "May my son not die." But Kṛṣṇa actually never will die. Therefore those who accept Kṛṣṇa, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performs the śrāddha ceremony for the father. The relationship is never destroyed. People are accustomed to worship different forms of demigods, but in Bhagavad-gītā such a mentality is condemned; therefore one should be intelligent enough to worship only the Supreme Personality of Godhead in His different forms such as Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rādhā-Kṛṣṇa. Thus one will never be cheated. By worshiping the demigods one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and the abode of the deity will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuṇṭha planets, where there is no influence of time, destruction or annihilation. The conclusion is that the time influence cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

TEXTS 39–40

imaṁ lokaṁ tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceha
ye rāyaḥ paśavo gṛhāḥ
visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye

SYNONYMS

imam-this; lokam-world; tathā-accordingly; eva-certainly; amum-that world; ātmānam-the subtle body; ubhaya-in both; ayinam-traveling; ātmānam-the body; anu-in relationship with; ye-those who; ca-also; iha-in this world; ye-that which; rāyaḥ-wealth; paśavaḥ-cattle; gṛhāḥ-houses; visṛjya-having given up; sarvān-all; anyān-other; ca-and; mām-Me; evam-thus; viśvataḥ-mukham-the all-pervading Lord of the universe; bhajanti-they worship; ananyayā-unflinching; bhaktyā-by devotional service; tān-them; mṛtyoḥ-of death; atipāraye-I take to the other side.

Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.

Unflinching devotional service, as described in these two verses, means engaging oneself in full Kṛṣṇa consciousness, or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, he has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he try for material wealth, children, houses or cattle.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. For the conditioned soul there are two statuses of living. One status is in this present life, and the other is our preparation for the next life. If I am in the mode of goodness then I may be preparing for promotion to the higher planets, if I am in the mode of passion then I shall remain here in a society where activity is very prominent, and if I am in the mode of ignorance I may be degraded to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire elevation in material prosperity or a high-grade or low-grade life. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one-hundred-percent pious. That is not possible. A devotee, therefore, is always conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings made shorter. As stated in Bhagavad-gītā, "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my only prayer is that I may not forget Your service." The devotee has that much mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop myself."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, one must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or improving the status of education of his children. He is not neglectful-he is dutiful-but he does not spend too much time on the upliftment of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (yathārham upayuñjataḥ). Such a pure devotee does not care for what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Kṛṣṇa consciousness. It is stated in Bhagavad-gītā that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his karma, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. How it is possible is explained in the following verses. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikuṇṭhaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

TEXT 41

nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvraṁ nivartate

SYNONYMS

na-not; anyatra-otherwise; mat-than Myself; bhagavataḥ-the Supreme Personality of Godhead; pradhāna-puruṣa-īśvarāt-the Lord of both prakṛti and puruṣa; ātmanaḥ-the soul; sarva-bhūtānām-of all living beings; bhayam-fear; tīvram-terrible; nivartate-is forsaken.

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, hariṁ vinā na sṛtiṁ taranti. One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by Śrīmad-Bhāgavatam (10.2.32): ye 'nye 'ravindākṣa vimukta-māninaḥ. Lord Brahmā and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devakī: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but in spite of thinking in such a puffed-up way, their intelligence is not laudable. They are less intelligent." It is stated that their intelligence, whether high or low, is not even purified. In purified intelligence a living entity cannot think otherwise than to surrender. Bhagavad-gītā, therefore, confirms that purified intelligence arises in the person of a very wise man. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without the surrendering process, one cannot achieve liberation. The Bhāgavatam says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not polished or clear in intelligence, for they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of spiritual realization in Brahman realization, they think that they are in the effulgence of Brahman, but actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that one is Brahman. He must engage himself in the service of the Supreme Brahman; that is bhakti. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realization that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The Bhāgavatam says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not sufficient, and therefore these persons fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (nānyatra mad bhagavataḥ). The Lord is stated here to be Bhagavān, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called pradhāna because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in Bhagavad-gītā that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, one may go on in many, many lives and may many times attempt other processes for liberation.

TEXT 42

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

SYNONYMS

mat-bhayāt-out of fear of Me; vāti-blows; vātaḥ-wind; ayam-this; sūryaḥ-the sun; tapati-shines; mat-bhayāt-out of fear of Me; varṣati-showers rain; indraḥ-Indra; dahati-burns; agniḥ-fire; mṛtyuḥ-death; carati-goes; mat-bhayāt-out of fear of Me.

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

The Supreme Personality of Godhead, Kṛṣṇa, says in Bhagavad-gītā that the natural laws being enacted are correct in all activities because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra, and the air is blowing under the arrangement of the demigod Vāyu. But above all these demigods, the Supreme Personality of Godhead is the chief living entity. Nityo nityānāṁ cetanaś cetanānām. The demigods are also ordinary living entities, but due to their faithfulness-their devotional service attitude-they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuṇa and Vāyu, are called adhikāri-devatā. The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are the descriptions of Vedic literature. Under these circumstances, the sun-god, the moon-god, the fire-god and the air-god are working under the direction of the Supreme Lord. It is confirmed in the Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead Kapila that under His direction the air is blowing, the fire is burning and the sun is giving heat are not sentimental. The impersonalist may say that the Bhāgavatam devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the Vedas it is said, bhīṣāsmād vātaḥ pavate/ bhīṣodeti sūryaḥ: ”By fear of the Supreme Lord the wind-god and the sun-god are acting.” Bhīṣāsmād agniś candraś ca/ mṛtyur dhāvati pañcamaḥ: ”Agni, Indra and Mṛtyu are also acting under His direction.” These are the statements of the Vedas.

TEXT 43

jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam

SYNONYMS

jñāna-with knowledge; vairāgya-and renunciation; yuktena-equipped; bhakti-yogena-by devotional service; yoginaḥ-the yogīs; kṣemāya-for eternal benefit; pāda-mūlam-feet; me-My; praviśanti-take shelter of; akutaḥ-bhayam-without fear.

The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

One who actually wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogī. The words explicitly used here are yuktena bhakti-yogena. Those yogīs, or mystics, who engage in devotional service are the first-class yogīs. The first-class yogīs, as described in Bhagavad-gītā, are those who are constantly thinking of the Lord, the Supreme Personality of Godhead, Kṛṣṇa. These yogīs are not without knowledge and renunciation. To become a bhakti-yogī means to automatically attain knowledge and renunciation. That is the consequent result of bhakti-yoga. In the Bhāgavatam, First Canto, Second Chapter, it is also confirmed that one who engages in the devotional service of Vāsudeva, Kṛṣṇa, has complete transcendental knowledge and renunciation, and there is no explanation for these attainments. Ahaitukī-without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him simply because of his engagement in devotional service. That is also stated in the Vedic literature. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. He does not have to seek separately; the yogīs who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm-in either the impersonal brahmajyoti effulgence of the Lord or the Vaikuṇṭha planets within that Brahman effulgence-unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

TEXT 44

etāvān eva loke ’smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram

SYNONYMS

etāvān eva-only so far; loke asmin-in this world; puṁsām-of men; niḥśreyasa-final perfection of life; udayaḥ-the attainment of; tīvreṇa-intense; bhakti-yogena-by practice of devotional service; manaḥ-mind; mayi-in Me; arpitam-fixed; sthiram-steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

Here the words mano mayy arpitam, which mean ”the mind being fixed on Me,” are significant. One should fix his mind on the lotus feet of Kṛṣṇa or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarīṣa Mahārāja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and tulasī offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears for hearing the great pastimes of the Lord. In that way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses become engaged. That is bhakti-yoga. Yoga means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child-how long can he be forced to sit down silently? It is not possible. Even Arjuna said, cañcalaṁ hi manaḥ kṛṣṇa: ”The mind is always agitated.” The best course is to fix the mind on the lotus feet of the Lord. Mano mayy arpitaṁ sthiram. If one seriously engages in Kṛṣṇa consciousness, that is the highest perfectional stage. All Kṛṣṇa conscious activities are on the highest perfectional level of human life.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Glories of Devotional Service.”

20.4.26 Chapter Twenty-six

Fundamental Principles of Material Nature

TEXT 1

śrī-bhagavān uvāca
atha te sampravakṣyāmi
tattvānāṁ lakṣaṇaṁ pṛthak
yad viditvā vimucyeta
puruṣaḥ prākṛtair guṇaiḥ

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; atha-now; te-to you; sampravakṣyāmi-I shall describe; tattvānām-of the categories of the Absolute Truth; lakṣaṇam-the distinctive features; pṛthak-one by one; yat-which; viditvā-knowing; vimucyeta-one can be released; puruṣaḥ-any person; prākṛtaiḥ-of the material nature; guṇaiḥ-from the modes.

The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

As stated in Bhagavad-gītā, one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (bhaktyā mām abhijānāti [Bg. 18.55]). As stated in the Bhāgavatam, the object of devotional service is mām, Kṛṣṇa. And, as explained in the Caitanya-caritāmṛta, to understand Kṛṣṇa means to understand Kṛṣṇa in His personal form with His internal energy, His external energy, His expansions and His incarnations. There are many diverse departments of knowledge in understanding Kṛṣṇa. Sāṅkhya philosophy is especially meant for persons who are conditioned by this material world. It is generally understood by the paramparā system, or by disciplic succession, to be the science of devotional service. Preliminary studies of devotional service have already been explained. Now the analytical study of devotional service will be explained by the Lord, who says that by such an analytical study, one becomes freed from the modes of material nature. The same assertion is confirmed in Bhagavad-gītā. Tato māṁ tattvato jñātvā: by understanding the Lord according to various categories, one can become eligible to enter into the kingdom of God. This is also explained here. By understanding the science of devotional service in Sāṅkhya philosophy, one can become free from the modes of material nature. The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. As long as one has even a slight desire to enjoy or lord it over material nature, there is no chance of his being freed from the influence of nature's material modes. Therefore, one has to understand the Supreme Personality of Godhead analytically, as explained in the Sāṅkhya system of philosophy by Lord Kapiladeva.

TEXT 2

jñānaṁ niḥśreyasārthāya
puruṣasyātma-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam

SYNONYMS

jñānam-knowledge; niḥśreyasa-arthāya-for the ultimate perfection; puruṣasya-of a man; ātma-darśanam-self-realization; yat-which; āhuḥ-they said; varṇaye-I shall explain; tat-that; te-to you; hṛdaya-in the heart; granthi-the knots; bhedanam-cuts.

Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.

It is said that by proper understanding of the pure self, or by self-realization, one can be freed from material attachment. Knowledge leads one to attain the ultimate perfection of life and to see oneself as he is. The Śvetāśvatara Upaniṣad (3.8) also confirms this. Tam eva viditvāti-mṛtyum eti: simply by understanding one's spiritual position, or by seeing oneself as he is, one can be freed from material entanglement. In various ways, the seeing of oneself is described in the Vedic literatures, and it is confirmed in the Bhāgavatam (puruṣasya ātma-darśanam) that one has to see oneself and know what he is. As Kapiladeva explains to His mother, this "seeing" can be done by hearing from the proper authoritative source. Kapiladeva is the greatest authority because He is the Personality of Godhead, and if someone accepts whatever is explained as it is, without interpretation, then he can see himself.

Lord Caitanya explained to Sanātana Gosvāmī the real constitutional position of the individual. He said directly that each and every individual soul is eternally a servitor of Kṛṣṇa. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] every individual soul is eternally a servitor. When one is fixed in the understanding that he is part and parcel of the Supreme Soul and that his eternal position is to serve in association with the Supreme Lord, he becomes self-realized. This position of rightly understanding oneself cuts the knot of material attraction (hṛdaya-granthi-bhedanam). Due to false ego, or false identification of oneself with the body and the material world, one is entrapped by māyā, but as soon as one understands that he is qualitatively the same substance as the Supreme Lord because he belongs to the same category of spirit soul, and that his perpetual position is to serve, one attains ātma-darśanam and hṛdaya-granthi-bhedanam, self-realization. When one can cut the knot of attachment to the material world, his understanding is called knowledge. Ātma-darśanam means to see oneself by knowledge; therefore, when one is freed from the false ego by the cultivation of real knowledge, he sees himself, and that is the ultimate necessity of human life. The soul is thus isolated from the entanglement of the twenty-four categories of material nature. Pursuit of the systematic philosophic process called Sāṅkhya is called knowledge and self-revelation.

TEXT 3

anādir ātmā puruṣo
nirguṇaḥ prakṛteḥ paraḥ
pratyag-dhāmā svayaṁ-jyotir
viśvaṁ yena samanvitam

SYNONYMS

anādiḥ-without a beginning; ātmā-the Supreme Soul; puruṣaḥ-the Personality of Godhead; nirguṇaḥ-transcendental to the material modes of nature; prakṛteḥ paraḥ-beyond this material world; pratyak-dhāmā-perceivable everywhere; svayam-jyotiḥ-self-effulgent; viśvam-the entire creation; yena-by whom; samanvitam-is maintained.

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

The Supreme Personality of Godhead is described as being without beginning. He is puruṣa, the Supreme Spirit. puruṣa means ”person.” When we think of a person in our present experience, that person has a beginning. This means that he has taken birth and that there is a history from the beginning of his life. But the Lord is particularly mentioned here as anādi, beginningless. If we examine all persons, we will find that everyone has a beginning, but when we approach a person who has no beginning, He is the Supreme Person. That is the definition given in the Brahma-saṁhitā. Īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] the Supreme Personality of Godhead is Kṛṣṇa, the supreme controller; He is without beginning, and He is the beginning of everyone. This definition is found in all Vedic literatures.

The Lord is described as the soul, or spirit. What is the definition of spirit? Spirit is perceivable everywhere. Brahman means ”great.” His greatness is perceived everywhere. And what is that greatness? Consciousness. We have personal experience of consciousness, for it is spread all over the body; in every hair follicle of our body we can feel consciousness. This is individual consciousness. Similarly, there is superconsciousness. The example can be given of a small light and the sunlight. The sunlight is perceived everywhere, even within the room or in the sky, but the small light is experienced within a specific limit. Similarly, our consciousness is perceived within the limit of our particular body, but the superconsciousness, or the existence of God, is perceived everywhere. He is present everywhere by His energy. It is stated in the Viṣṇu Purāṇa that whatever we find, anywhere and everywhere, is the distribution of the energy of the Supreme Lord. In Bhagavad-gītā also it is confirmed that the Lord is all-pervading and exists everywhere by His two kinds of energy, one spiritual and the other material. Both the spiritual and material energies are spread everywhere, and that is the proof of the existence of the Supreme Personality of Godhead.

The existence of consciousness everywhere is not temporary. It is without beginning, and because it is without beginning, it is also without end. The theory that consciousness develops at a certain stage of material combination is not accepted herein, for the consciousness which exists everywhere is said to be without beginning. The materialistic or atheistic theory stating that there is no soul, that there is no God and that consciousness is the result of a combination of matter is not acceptable. Matter is not beginningless; it has a beginning. As this material body has a beginning, the universal body does also. And as our material body has begun on the basis of our soul, the entire gigantic universal body has begun on the basis of the Supreme Soul. The Vedānta-sūtra says, janmādy asya [SB 1.1.1]. This entire material exhibition-its creation, its growth, its maintenance and its dissolution-is an emanation from the Supreme Person. In Bhagavad-gītā also, the Lord says, ”I am the beginning, the source of birth of everything.”

The Supreme Personality of Godhead is described here. He is not a temporary person, nor does He have a beginning. He is without a cause, and He is the cause of all causes. paraḥ means ”transcendental,” ”beyond the creative energy.” The Lord is the creator of the creative energy. We can see that there is a creative energy in the material world, but He is not under this energy. He is prakṛti-paraḥ, beyond this energy. He is not subjected to the threefold miseries created by the material energy because He is beyond it. The modes of material nature do not touch Him. It is explained here, svayaṁ-jyotiḥ: He is light Himself. We have experience in the material world of one light’s being a reflection of another, just as moonlight is a reflection of the sunlight. Sunlight is also the reflection of the brahmajyoti. Similarly, brahmajyoti, the spiritual effulgence, is a reflection of the body of the Supreme Lord. This is confirmed in the Brahma-saṁhitā: yasya prabhā prabhavataḥ [Bs. 5.40]. The brahmajyoti, or Brahman effulgence, is due to His bodily luster. Therefore it is said here, svayaṁ-jyotiḥ: He Himself is light. His light is distributed in different ways, as the brahmajyoti, as sunlight and as moonlight. Bhagavad-gītā confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The Upaniṣads also confirm this; because the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world, there is no need of sunlight, moonlight or any other light or electricity. This self-illumination also contradicts the theory that the spirit soul, or the spiritual consciousness, develops at a certain point in material combination. The term svayaṁ-jyotiḥ indicates that there is no tinge of anything material or any material reaction. It is confirmed here that the concept of the Lord’s all-pervasiveness is due to His illumination everywhere. We have experience that the sun is situated in one place, but the sunlight is diffused all around for millions and millions of miles. That is our practical experience. Similarly, although the supreme light is situated in His personal abode, Vaikuṇṭha or Vṛndāvana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected by the sun globe, and the sunlight is reflected by the moon globe. Thus although He is situated in His own abode, His light is distributed all over the spiritual and material worlds. The Brahma-saṁhitā (5.37) confirms this. Goloka eva nivasaty akhilātma-bhūtaḥ: He is living in Goloka, but still He is present all over the creation. He is the Supersoul of everything, the Supreme Personality of Godhead, and He has innumerable transcendental qualities. It is also concluded that although He is undoubtedly a person, He is not a puruṣa of this material world. Māyāvādī philosophers cannot understand that beyond this material world there can be a person; therefore they are impersonalists. But it is explained very nicely here that the Personality of Godhead is beyond material existence.

TEXT 4

sa eṣa prakṛtiṁ sūkṣmāṁ
daivīṁ guṇamayīṁ vibhuḥ
yadṛcchayaivopagatām
abhyapadyata līlayā

SYNONYMS

saḥ eṣaḥ-that same Supreme Personality of Godhead; prakṛtim-material energy; sūkṣmām-subtle; daivīm-related to Viṣṇu; guṇamayīm-invested with the three modes of material nature; vibhuḥ-the greatest of the great; yadṛcchayā-of His own will; iva-quite; upagatām-obtained; abhyapadyata-He accepted; līlayā-as His pastime.

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Viṣṇu.

In this verse the word guṇamayīm is very significant. Daivīm means "the energy of the Supreme Personality of Godhead," and guṇamayīm means "invested with the three modes of material nature." When the material energy of the Supreme Personality of Godhead appears, this guṇamayīm energy acts as a manifestation of the energies of the three modes; it acts as a covering. The energy emanated from the Supreme Personality of Godhead manifests in two ways-as an emanation from the Supreme Lord and as a covering of the Lord's face. In Bhagavad-gītā it is said that because the whole world is illusioned by the three modes of material nature, the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered by the cloud; only the vision of the ordinary being is covered. Similarly, although māyā cannot cover the Supreme Lord, who is beyond māyā, the material energy covers the ordinary living entities. Those conditioned souls who are covered are individual living entities, and He from whose energy māyā is created is the Supreme Personality of Godhead.

In another place in the Śrīmad-Bhāgavatam, in the First Canto, Seventh Chapter, it is stated that Vyāsadeva, by his spiritual vision, saw the Supreme Lord and the material energy standing behind Him. This indicates that material energy cannot cover the Lord, just as darkness cannot cover the sun. Darkness can cover a jurisdiction which is very insignificant in comparison to that of the sun. Darkness can cover a small cave, but not the open sky. Similarly, the covering capacity of the material energy is limited and cannot act on the Supreme Personality of Godhead, who is therefore called vibhu. As the appearance of a cloud is accepted by the sun, so the appearance of the material energy at a certain interval is accepted by the Lord. Although His material energy is utilized to create the material world, this does not mean that He is covered by that energy. Those who are covered by the material energy are called conditioned souls. The Lord accepts the material energy for His material pastimes in creation, maintenance and dissolution. But the conditioned soul is covered; he cannot understand that beyond this material energy there is the Supreme Personality of Godhead, who is the cause of all causes, just as a less intelligent person cannot understand that beyond the covering of the clouds there is bright sunshine.

TEXT 5

guṇair vicitrāḥ sṛjatīṁ
sa-rūpāḥ prakṛtiṁ prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā

SYNONYMS

guṇaiḥ-by the threefold modes; vicitrāḥ-variegated; sṛjatīm-creating; sa-rūpāḥ-with forms; prakṛtim-material nature; prajāḥ-living entities; vilokya-having seen; mumuhe-was illusioned; sadyaḥ-at once; saḥ-the living entity; iha-in this world; jñāna-gūhayā-by the knowledge-covering feature.

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

Material energy has the power to cover knowledge, but this covering cannot be applied to the Supreme Personality of Godhead. It is applicable only to the prajāḥ, or those who are born with material bodies, the conditioned souls. The different kinds of living entities vary according to the modes of material nature, as explained in Bhagavad-gītā and other Vedic literature. In Bhagavad-gītā (7.12) it is very nicely explained that although the modes of goodness, passion and ignorance are born of the Supreme Personality of Godhead, He is not subject to them. In other words, the energy emanating from the Supreme Personality of Godhead cannot act on Him; it acts on the conditioned souls, who are covered by the material energy. The Lord is the father of all living entities because He impregnates material energy with the conditioned souls. Therefore, the conditioned souls get bodies created by the material energy, whereas the father of the living entities is aloof from the three modes.

It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint in the previous verse in the word līlayā, which means "for the pastimes of the Lord." The Lord wants to rectify the enjoying temperament of the conditioned souls. It is stated in Bhagavad-gītā that no one is the enjoyer but the Supreme Personality of Godhead. This material energy is created, therefore, for anyone who pretends to enjoy. An example can be cited here that there is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities, known as nitya-baddha, who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity, the part and parcel of the Supreme Lord, became rebellious against the supremacy of the Lord.

It is a fact that there are two classes of men-those who are obedient to the laws of the Supreme Lord and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature. Therefore the words guṇair vicitrāḥ are used here.

In this material world there are 8,400,000 species of life. As spirit souls, they are all transcendental to this material world. Why, then, do they exhibit themselves in different stages of life? The answer is given here: they are under the spell of the three modes of material nature. Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word mumuhe is used here, indicating that they have forgotten their own spiritual identity. This forgetfulness of spiritual identity is present in the jīvas, or souls, who are conditioned, being subject to be covered by the energy of material nature. Jñāna-gūhayā is another word used. Gūhā means "covering." Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life. It is said in the Śrīmad-Bhāgavatam, Seventh Chapter, First Canto, "The living entities are illusioned by the material energy." In the Vedas also it is stated that the eternal living entities are covered by different modes and that they are called tricolored-red, white and blue-living entities. Red is the representation of the mode of passion, white is the representation of the mode of goodness, and blue is the representation of the mode of ignorance. These modes of material nature belong to the material energy, and therefore the living entities under these different modes of material nature have different kinds of material bodies. Because they are forgetful of their spiritual identities, they think the material bodies to be themselves. To the conditioned soul, "me" means the material body. This is called moha, or bewilderment.

It is repeatedly said in the Kaṭha Upaniṣad that the Supreme Personality of Godhead is never affected by the influence of material nature. It is, rather, the conditioned souls, or the minute infinitesimal parts and parcels of the Supreme, who are affected by the influence of material nature and who appear in different bodies under the material modes.

TEXT 6

evaṁ parābhidhyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate

SYNONYMS

evam-in this way; para-other; abhidhyānena-by identification; kartṛtvam-the performance of activities; prakṛteḥ-of the material nature; pumān-the living entity; karmasu kriyamāṇeṣu-while the activities are being performed; guṇaiḥ-by the three modes; ātmani-to himself; manyate-he considers.

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.

The forgetful living entity can be compared to a man who is under the influence of disease and has become mad or to a man haunted by ghosts, who acts without control and yet thinks himself to be in control. Under the influence of material nature, the conditioned soul becomes absorbed in material consciousness. In this consciousness, whatever is done under the influence of the material energy is accepted by the conditioned soul as self-actuated. Actually, the soul in his pure state of existence should be in Kṛṣṇa consciousness. When a person is not acting in Kṛṣṇa consciousness, he is understood to be acting in material consciousness. Consciousness cannot be killed, for the symptom of the living entity is consciousness. The material consciousness simply has to be purified. One becomes liberated by accepting Kṛṣṇa, or the Supreme Lord, as master and by changing the mode of consciousness from material consciousness to Kṛṣṇa consciousness.

TEXT 7

tad asya saṁsṛtir bandhaḥ
pāra-tantryaṁ ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ

SYNONYMS

tat-from the misconception; asya-of the conditioned soul; saṁsṛtiḥ-conditioned life; bandhaḥ-bondage; pāra-tantryam-dependence; ca-and; tat-kṛtam-made by that; bhavati-is; akartuḥ-of the nondoer; īśasya-independent; sākṣiṇaḥ-the witness; nirvṛta-ātmanaḥ-joyful by nature.

Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life.

The Māyāvādī philosopher, who does not differentiate between the Supreme Spirit and the individual spirit, says that the conditional existence of the living entity is his līlā, or pastime. But the word "pastime" implies employment in the activities of the Lord. The Māyāvādīs misuse the word and say that even if the living entity has become a stool-eating hog, he is also enjoying his pastimes. This is a most dangerous interpretation. Actually the Supreme Lord is the leader and maintainer of all living entities. His pastimes are transcendental to any material activity. Such pastimes of the Lord cannot be dragged to the level of the conditional activities of the living entities. In conditional life the living entity actually remains as if a captive in the hands of material energy. Whatever the material energy dictates, the conditioned soul does. He has no responsibility; he is simply the witness of the action, but he is forced to act in that way due to his offense in his eternal relationship with Kṛṣṇa. Lord Kṛṣṇa therefore says in Bhagavad-gītā that māyā, His material energy, is so forceful that it is insurmountable. But if a living entity simply understands that his constitutional position is to serve Kṛṣṇa and he tries to act on this principle, then however conditioned he may be, the influence of māyā immediately vanishes. This is clearly stated in Bhagavad-gītā, Seventh Chapter: Kṛṣṇa takes charge of anyone who surrenders to Him in helplessness, and thus the influence of māyā, or conditional life, is removed.

The spirit soul is actually sac-cid-ānanda-eternal, full of bliss and full of knowledge. Under the clutches of māyā, however, he suffers from continued birth, death, disease and old age. One has to be serious to cure this condition of material existence and transfer himself to Kṛṣṇa consciousness, for thus his long suffering may be mitigated without difficulty. In summary, the suffering of the conditioned soul is due to his attachment to material nature. This attachment should thus be transferred from matter to Kṛṣṇa.

TEXT 8

kārya-kāraṇa-kartṛtve
kāraṇaṁ prakṛtiṁ viduḥ
bhoktṛtve sukha-duḥkhānāṁ
puruṣaṁ prakṛteḥ param

SYNONYMS

kārya-the body; kāraṇa-the senses; kartṛtve-regarding the demigods; kāraṇam-the cause; prakṛtim-material nature; viduḥ-the learned understand; bhoktṛtve-regarding the perception; sukha-of happiness; duḥkhānām-and of distress; puruṣam-the spirit soul; prakṛteḥ-to material nature; param-transcendental.

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

In Bhagavad-gītā it is said that when the Lord descends to this material world, He comes as a person by His own energy, ātma-māyā. He is not forced by any superior energy. He comes by His own will, and this can be called His pastime, or līlā. But here it is clearly stated that the conditioned soul is forced to take a certain type of body and senses under the three modes of material nature. That body is not received according to his own choice. In other words, a conditioned soul has no free choice; he has to accept a certain type of body according to his karma. But when there are bodily reactions as felt in happiness and distress, it is to be understood that the cause is the spirit soul himself. If he so desires, the spirit soul can change this conditional life of dualities by choosing to serve Kṛṣṇa. The living entity is the cause of his own suffering, but he can also be the cause of his eternal happiness. When he wants to engage in Kṛṣṇa consciousness, a suitable body is offered to him by the internal potency, the spiritual energy of the Lord, and when he wants to satisfy his senses, a material body is offered. Thus it is his free choice to accept a spiritual body or a material body, but once the body is accepted he has to enjoy or suffer the consequences. The Māyāvādī philosopher's presentation is that the living entity enjoys his pastimes by accepting the body of a hog. This theory is not acceptable, however, because the word "pastime" implies voluntary acceptance for enjoyment. Therefore this interpretation is most misleading. When there is enforced acceptance for suffering, it is not a pastime. The Lord's pastimes and the conditioned living entity's acceptance of karmic reaction are not on the same level.

TEXT 9

devahūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇaṁ puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam

SYNONYMS

devahūtiḥ uvāca-Devahūti said; prakṛteḥ-of His energies; puruṣasya-of the Supreme Person; api-also; lakṣaṇam-characteristics; puruṣa-uttama-O Supreme Personality of Godhead; brūhi-kindly explain; kāraṇayoḥ-causes; asya-of this creation; sat-asat-manifest and unmanifest; ca-and; yat-ātmakam-consisting of which.

Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, for both of these are the causes of this manifest and unmanifest creation.

prakṛti, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother. In Bhagavad-gītā the Lord says that He impregnates mother nature with children, living entities, and thereafter all species of living entities become manifest. The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devahūti. The product of that relationship is stated to be the manifest and unmanifest material world. The unmanifest material world is the subtle mahat-tattva, and from that mahat-tattva the material manifestation has emerged.

In the Vedic literatures it is said that by the glance of the Supreme Lord the total material energy is impregnated, and then everything is born of material nature. It is also confirmed in the Ninth Chapter of Bhagavad-gītā that under His glance, adhyakṣeṇa-under His direction and by His will-nature is working. It is not that nature works blindly. After understanding the position of the conditioned souls in relation to material nature, Devahūti wanted to know how nature works under the direction of the Lord and what the relationship is between the material nature and the Lord. In other words, she wanted to learn the characteristics of the Supreme Lord in relation to the material nature.

The relationship of the living entities with matter and that of the Supreme Lord with matter are certainly not on the same level, although the Māyāvādīs may interpret it in that way. When it is said that the living entities are bewildered, the Māyāvādī philosophers ascribe this bewilderment to the Supreme Lord. But that is not applicable. The Lord is never bewildered. That is the difference between personalists and impersonalists. Devahūti is not unintelligent. She has enough intelligence to understand that the living entities are not on the level of the Supreme Lord. Because the living entities are infinitesimal, they become bewildered or conditioned by material nature, but this does not mean that the Supreme Lord is also conditioned or bewildered. The difference between the conditioned soul and the Lord is that the Lord is the Lord, the master of material nature, and He is therefore not subject to its control. He is controlled neither by spiritual nature nor by material nature. He is the supreme controller Himself, and He cannot be compared to the ordinary living entities, who are controlled by the laws of material nature.

Two words used in this verse are sat and asat. The cosmic manifestation is asat-it does not exist-but the material energy of the Supreme Lord is sat, or ever existing. Material nature is ever existing in its subtle form as the energy of the Lord, but it sometimes manifests this nonexistent or temporarily existent nature, the cosmos. An analogy may be made with the father and mother: the mother and the father exist, but sometimes the mother begets children. Similarly, this cosmic manifestation, which comes from the unmanifest material nature of the Supreme Lord, sometimes appears and again disappears. But the material nature is ever existing, and the Lord is the supreme cause for both the subtle and gross manifestations of this material world.

TEXT 10

śrī-bhagavān uvāca
yat tat tri-guṇam avyaktaṁ
nityaṁ sad-asad-ātmakam

pradhānaṁ prakṛtiṁ prāhur
aviśeṣaṁ viśeṣavat

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; yat-now further; tat-that; tri-guṇam-combination of the three modes; avyaktam-unmanifested; nityam-eternal; sat-asat-ātmakam-consisting of cause and effect; pradhānam-the pradhāna; prakṛtim-prakṛti; prāhuḥ-they call; aviśeṣam-undifferentiated; viśeṣa-vat-possessing differentiation.

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence.

The Lord points out material nature in its subtle stage, which is called pradhāna, and He analyzes this pradhāna. The explanation of pradhāna and prakṛti is that pradhāna is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called prakṛti. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that pradhāna is the Brahman stage, but actually the Brahman stage is not pradhāna. pradhāna is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the mahat-tattva is also different from pradhāna because in the mahat-tattva there are manifestations. The actual explanation of pradhāna, however, is given here: when the cause and effect are not clearly manifested (avyakta), the reaction of the total elements does not take place, and that stage of material nature is called pradhāna. Pradhāna is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the jīva, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is nitya, which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called pradhāna.

TEXT 11

pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-viṁśatikaṁ
gaṇaṁ prādhānikaṁ viduḥ

SYNONYMS

pañcabhiḥ-with the five (gross elements); pañcabhiḥ-the five (subtle elements); brahma-Brahman; caturbhiḥ-the four (internal senses); daśabhiḥ-the ten (five senses for gathering knowledge and five organs of action); tathā-in that way; etat-this; catuḥ-viṁśatikam-consisting of twenty-four elements; gaṇam-aggregate; prādhānikam-comprising the pradhāna; viduḥ-they know.

The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.

According to Bhagavad-gītā, the sum total of the twenty-four elements described herein is called the yonir mahad brahma. The sum total of the living entities is impregnated into this yonir mahad brahma, and they are born in different forms, beginning from Brahmā down to the insignificant ant. In the Śrīmad-Bhāgavatam and other Vedic literatures, the sum total of the twenty-four elements, pradhāna, is also described as yonir mahad brahma; it is the source of the birth and subsistence of all living entities.

TEXT 12

mahā-bhūtāni pañcaiva
bhūr āpo ’gnir marun nabhaḥ
tan-mātrāṇi ca tāvanti
gandhādīni matāni me

SYNONYMS

mahā-bhūtāni-the gross elements; pañca-five; eva-exactly; bhūḥ-earth; āpaḥ-water; agniḥ-fire; marut-air; nabhaḥ-ether; tat-mātrāṇi-the subtle elements; ca-also; tāvanti-so many; gandha-ādīni-smell and so on (taste, color, touch and sound); matāni-considered; me-by Me.

There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

TEXT 13

indriyāṇi daśa śrotraṁ
tvag dṛg rasana-nāsikāḥ
vāk karau caraṇau meḍhraṁ
pāyur daśama ucyate

SYNONYMS

indriyāṇi-the senses; daśa-ten; śrotram-the sense of hearing; tvak-the sense of touch; dṛk-the sense of sight; rasana-the sense of taste; nāsikāḥ-the sense of smell; vāk-the organ of speech; karau-two hands; caraṇau-the organs for traveling (legs); meḍhram-the generative organ; pāyuḥ-the evacuating organ; daśamaḥ-the tenth; ucyate-is called.

The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.

TEXT 14

mano buddhir ahaṅkāraś
cittam ity antar-ātmakam
caturdhā lakṣyate bhedo
vṛttyā lakṣaṇa-rūpayā

SYNONYMS

manaḥ-the mind; buddhiḥ-intelligence; ahaṅkāraḥ-ego; cittam-consciousness; iti-thus; antaḥ-ātmakam-the internal, subtle senses; catuḥ-dhā-having four aspects; lakṣyate-is observed; bhedaḥ-the distinction; vṛttyā-by their functions; lakṣaṇa-rūpayā-representing different characteristics.

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

The four internal senses, or subtle senses, described herein are defined by different characteristics. When pure consciousness is polluted by material contamination and when identification with the body becomes prominent, one is said to be situated under false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. Consciousness polluted by material contamination is called ahaṅkāra.

TEXT 15

etāvān eva saṅkhyāto
brahmaṇaḥ sa-guṇasya ha
sanniveśo mayā prokto
yaḥ kālaḥ pañca-viṁśakaḥ

SYNONYMS

etāvān-so much; eva-just; saṅkhyātaḥ-enumerated; brahmaṇaḥ-of Brahman; sa-guṇasya-with material qualities; ha-indeed; sanniveśaḥ-arrangement; mayā-by Me; proktaḥ-spoken; yaḥ-which; kālaḥ-time; pañca-viṁśakaḥ-the twenty-fifth.

All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

According to the Vedic version there is no existence beyond Brahman. Sarvaṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14.1). It is stated also in the Viṣṇu Purāṇa that whatever we see is parasya brahmaṇaḥ śaktiḥ; everything is an expansion of the energy of the Supreme Absolute Truth, Brahman. When Brahman is mixed with the three qualities goodness, passion and ignorance, there results the material expansion, which is sometimes called saguṇa Brahman and which consists of these twenty-five elements. In the nirguṇa Brahman, where there is no material contamination, or in the spiritual world, the three modes-goodness, passion and ignorance-are not present. Where nirguṇa Brahman is found, simple unalloyed goodness prevails. Saguṇa Brahman is described by the Sāṅkhya system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

TEXT 16

prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyuṣaḥ

SYNONYMS

prabhāvam-the influence; pauruṣam-of the Supreme Personality of Godhead; prāhuḥ-they have said; kālam-the time factor; eke-some; yataḥ-from which; bhayam-fear; ahaṅkāra-vimūḍhasya-deluded by false ego; kartuḥ-of the individual soul; prakṛtim-material nature; īyuṣaḥ-having contacted.

The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.

The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the Śrīmad-Bhāgavatam (11.2.37), bhayaṁ dvitīyābhiniveśataḥ syāt. Dvitīya refers to matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, or the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called dvitīya, or "the second." One who is absorbed in this second element or second exhibition of the spirit is afraid of death. When one is fully convinced that he is not his body, there is no question of fearing death, since the spirit soul does not die.

If the spirit soul engages in the spiritual activities of devotional service, he is completely freed from the platform of birth and death. His next position is complete spiritual freedom from a material body. The fear of death is the action of the kāla, or the time factor, which represents the influence of the Supreme Personality of Godhead. In other words, time is destructive. Whatever is created is subject to destruction and dissolution, which is the action of time. Time is a representation of the Lord, and it reminds us also that we must surrender unto the Lord. The Lord speaks to every conditioned soul as time. He says in Bhagavad-gītā that if someone surrenders unto Him, then there is no longer any problem of birth and death. We should therefore accept the time factor as the Supreme Personality of Godhead standing before us. This is further explained in the following verse.

TEXT 17

prakṛter guṇa-sāmyasya
nirviśeṣasya mānavi
ceṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ

SYNONYMS

prakṛteḥ-of material nature; guṇa-sāmyasya-without interaction of the three modes; nirviśeṣasya-without specific qualities; mānavi-O daughter of Manu; ceṣṭā-movement; yataḥ-from whom; saḥ-He; bhagavān-the Supreme Personality of Godhead; kālaḥ-time; iti-thus; upalakṣitaḥ-is designated.

My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.

The unmanifested state of material nature, pradhāna, is being explained. The Lord says that when the unmanifested material nature is agitated by the glance of the Supreme Personality of Godhead, it begins to manifest itself in different ways. Before this agitation, it remains in the neutral state, without interaction by the three modes of material nature. In other words, material nature cannot produce any variety of manifestations without the contact of the Supreme Personality of Godhead. This is very nicely explained in Bhagavad-gītā. The Supreme Personality of Godhead is the cause of the products of material nature. Without His contact, material nature cannot produce anything.

In the Caitanya-caritāmṛta also, a very suitable example is given in this connection. Although the nipples on a goat's neck appear to be breast nipples, they do not give milk. Similarly, material nature appears to the material scientist to act and react in a wonderful manner, but in reality it cannot act without the agitator, time, who is the representation of the Supreme Personality of Godhead. When time agitates the neutral state of material nature, material nature begins to produce varieties of manifestations. Ultimately it is said that the Supreme Personality of Godhead is the cause of creation. As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

TEXT 18

antaḥ puruṣa-rūpeṇa
kāla-rūpeṇa yo bahiḥ
samanvety eṣa sattvānāṁ
bhagavān ātma-māyayā

SYNONYMS

antaḥ-within; puruṣa-rūpeṇa-in the form of Supersoul; kāla-rūpeṇa-in the form of time; yaḥ-He who; bahiḥ-without; samanveti-exists; eṣaḥ-He; sattvānām-of all living entities; bhagavān-the Supreme Personality of Godhead; ātma-māyayā-by His potencies.

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in Bhagavad-gītā: the Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature: two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This puruṣa, or Paramātmā, who resides within the body of the individual soul, is described in Bhagavad-gītā (13.23) as the upadraṣṭā, witness, and the anumantā, sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramātmā, is different from the conditioned soul. He is described in Bhagavad-gītā as maheśvara, or the Supreme Lord. He is Paramātmā, not jīvātmā. Paramātmā means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the jīva soul as witness and sanction-giver. He is also bhoktā; He gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord it over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the jīva simply as sanction-giver and witness so that the living entity can receive the results of his activities, good or bad.

Outside the body of the conditioned soul, the Supreme Personality of Godhead remains as the time factor. According to the Sāṅkhya system of philosophy, there are twenty-five elements. The twenty-four elements already described plus the time factor make twenty-five. According to some learned philosophers, the Supersoul is included to make a total of twenty-six elements.

TEXT 19

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sāsūta
mahat-tattvaṁ hiraṇmayam

SYNONYMS

daivāt-by the destiny of the conditioned souls; kṣubhita-agitated; dharmiṇyām-whose equilibrium of the modes; svasyām-His own; yonau-in the womb (material nature); paraḥ pumān-the Supreme Personality of Godhead; ādhatta-impregnated; vīryam-semen (His internal potency); sā-she (material nature); asūta-delivered; mahat-tattvam-the sum total of cosmic intelligence; hiraṇmayam-known as Hiraṇmaya.

After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.

This impregnation of material nature is described in Bhagavad-gītā, Fourteenth Chapter, verse 3. Material nature's primal factor is the mahat-tattva, or breeding source of all varieties. This part of material nature, which is called pradhāna as well as Brahman, is impregnated by the Supreme Personality of Godhead and delivers varieties of living entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature.

It is described in the Viṣṇu Purāṇa that the living entities belong to the spiritual nature. The potency of the Supreme Lord is spiritual, and the living entities, although they are called marginal potency, are also spiritual. If the living entities were not spiritual, this description of impregnation by the Supreme Lord would not be applicable. The Supreme Lord does not put His semen into that which is not spiritual, but it is stated here that the Supreme Person puts His semen into material nature. This means that the living entities are spiritual by nature. After impregnation, material nature delivers all kinds of living entities, beginning from the greatest living creature, Lord Brahmā, down to the insignificant ant, in all varieties of form. In Bhagavad-gītā (14.4) material nature is clearly mentioned as sarva-yoniṣu. This means that of all varieties of species-demigods, human beings, animals, birds and beasts (whatever is manifested)-material nature is the mother, and the Supreme Personality of Godhead is the seed-giving father. Generally it is experienced that the father gives life to the child but the mother gives its body; although the seed of life is given by the father, the body develops within the womb of the mother. Similarly, the spiritual living entities are impregnated into the womb of material nature, but the body, being supplied by material nature, takes on many different species and forms of life. The theory that the symptoms of life are manifest by the interaction of the twenty-four material elements is not supported here. The living force comes directly from the Supreme Personality of Godhead and is completely spiritual. Therefore, no material scientific advancement can produce life. The living force comes from the spiritual world and has nothing to do with the interaction of the material elements.

TEXT 20

viśvam ātma-gataṁ vyañjan
kūṭa-stho jagad-aṅkuraḥ
sva-tejasāpibat tīvram
ātma-prasvāpanaṁ tamaḥ

SYNONYMS

viśvam-the universe; ātma-gatam-contained within itself; vyañjan-manifesting; kūṭa-sthaḥ-unchangeable; jagat-aṅkuraḥ-the root of all cosmic manifestations; sva-tejasā-by its own effulgence; apibat-swallowed; tīvram-dense; ātma-prasvāpanam-which had covered the mahat-tattva; tamaḥ-darkness.

Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at the time of dissolution.

Since the Supreme Personality of Godhead is ever existing, all-blissful and full of knowledge, His different energies are also ever existing in the dormant stage. Thus when the mahat-tattva was created, it manifested the material ego and swallowed up the darkness which covered the cosmic manifestation at the time of dissolution. This idea can be further explained. A person at night remains inactive, covered by the darkness of night, but when he is awakened in the morning, the covering of night, or the forgetfulness of the sleeping state, disappears. Similarly, when the mahat-tattva appears after the night of dissolution, the effulgence is manifested to exhibit the variegatedness of this material world.

TEXT 21

yat tat sattva-guṇaṁ svacchaṁ
śāntaṁ bhagavataḥ padam
yad āhur vāsudevākhyaṁ
cittaṁ tan mahad-ātmakam

SYNONYMS

yat-which; tat-that; sattva-guṇam-the mode of goodness; svaccham-clear; śāntam-sober; bhagavataḥ-of the Personality of Godhead; padam-the status of understanding; yat-which; āhuḥ-is called; vāsudeva-ākhyam-by the name vāsudeva; cittam-consciousness; tat-that; mahat-ātmakam-manifest in the mahat-tattva.

The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.

The vāsudeva manifestation, or the status of understanding the Supreme Personality of Godhead, is called pure goodness, or śuddha-sattva. In the śuddha-sattva status there is no infringement of the other qualities, namely passion and ignorance. In the Vedic literature there is mention of the Lord's expansion as the four Personalities of Godhead-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Here in the reappearance of the mahat-tattva the four expansions of Godhead occur. He who is seated within as Supersoul expands first as Vāsudeva.

The vāsudeva stage is free from infringement by material desires and is the status in which one can understand the Supreme Personality of Godhead, or the objective which is described in the Bhagavad-gītā as adbhuta. This is another feature of the mahat-tattva. The vāsudeva expansion is also called Kṛṣṇa consciousness, for it is free from all tinges of material passion and ignorance. This clear state of understanding helps one to know the Supreme Personality of Godhead. The vāsudeva status is also explained in Bhagavad-gītā as kṣetra-jña, which refers to the knower of the field of activities as well as the Superknower. The living being who has occupied a particular type of body knows that body, but the Superknower, Vāsudeva, knows not only a particular type of body but also the field of activities in all the different varieties of bodies. In order to be situated in clear consciousness, or Kṛṣṇa consciousness, one must worship Vāsudeva. Vāsudeva is Kṛṣṇa alone. When Kṛṣṇa, or Viṣṇu, is alone, without the accompaniment of His internal energy, He is Vāsudeva. When He is accompanied by His internal potency, He is called Dvārakādhīśa. To have clear consciousness, or Kṛṣṇa consciousness, one has to worship Vāsudeva. It is also explained in Bhagavad-gītā that after many, many births one surrenders to Vāsudeva. Such a great soul is very rare.

In order to get release from the false ego, one has to worship Saṅkarṣaṇa. Saṅkarṣaṇa is also worshiped through Lord Śiva; the snakes which cover the body of Lord Śiva are representations of Saṅkarṣaṇa, and Lord Śiva is always absorbed in meditation upon Saṅkarṣaṇa. One who is actually a worshiper of Lord Śiva as a devotee of Saṅkarṣaṇa can be released from false, material ego. If one wants to get free from mental disturbances, one has to worship Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature. Similarly, to be fixed in one's intelligence one has to worship Pradyumna, who is reached through the worship of Brahmā. These matters are explained in Vedic literature.

TEXT 22

svacchatvam avikāritvaṁ
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇaṁ proktaṁ
yathāpāṁ prakṛtiḥ parā

SYNONYMS

svacchatvam-clarity; avikāritvam-freedom from all distraction; śāntatvam-serenity; iti-thus; cetasaḥ-of consciousness; vṛttibhiḥ-by characteristics; lakṣaṇam-traits; proktam-called; yathā-as; apām-of water; prakṛtiḥ-natural state; parā-pure.

After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.

The pure status of consciousness, or Kṛṣṇa consciousness, exists in the beginning; just after creation, consciousness is not polluted. The more one becomes materially contaminated, however, the more consciousness becomes obscured. In pure consciousness one can perceive a slight reflection of the Supreme Personality of Godhead. As in clear, unagitated water, free from impurities, one can see everything clearly, so in pure consciousness, or Kṛṣṇa consciousness, one can see things as they are. One can see the reflection of the Supreme Personality of Godhead, and one can see his own existence as well. This state of consciousness is very pleasing, transparent and sober. In the beginning, consciousness is pure.

TEXTS 23–24

mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata
vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇāṁ ca
bhūtānāṁ mahatām api

SYNONYMS

mahat-tattvāt-from the mahat-tattva; vikurvāṇāt-undergoing a change; bhagavat-vīrya-sambhavāt-evolved from the Lord's own energy; kriyā-śaktiḥ-endowed with active power; ahaṅkāraḥ-the material ego; tri-vidhaḥ-of the three kinds; samapadyata-sprang up; vaikārikaḥ-material ego in transformed goodness; taijasaḥ-material ego in passion; ca-and; tāmasaḥ-material ego in ignorance; ca-also; yataḥ-from which; bhavaḥ-the origin; manasaḥ-of the mind; ca-and; indriyāṇām-of the senses for perception and action; ca-and; bhūtānām mahatām-of the five gross elements; api-also.

The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds-good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.

In the beginning, from clear consciousness, or the pure state of Kṛṣṇa consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Kṛṣṇa consciousness, but he has marginal independence, and this allows him to forget Kṛṣṇa. Originally, pure Kṛṣṇa consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Kṛṣṇa. This is exhibited in actual life; there are many instances in which someone acting in Kṛṣṇa consciousness suddenly changes. In the Upaniṣads it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity, he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Kṛṣṇa consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Kṛṣṇa consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

TEXT 25

sahasra-śirasaṁ sākṣād
yam anantaṁ pracakṣate
saṅkarṣaṇākhyaṁ puruṣaṁ
bhūtendriya-manomayam

SYNONYMS

sahasra-śirasam-with a thousand heads; sākṣāt-directly; yam-whom; anantam-Ananta; pracakṣate-they all; saṅkarṣaṇa-ākhyam-Saṅkarṣaṇa by name; puruṣam-the Supreme Personality of Godhead; bhūta-the gross elements; indriya-the senses; manaḥ-mayam-consisting of the mind.

The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.

TEXT 26

kartṛtvaṁ karaṇatvaṁ ca

kāryatvaṁ ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ

SYNONYMS

kartṛtvam-being the doer; karaṇatvam-being the instrument; ca-and; kāryatvam-being the effect; ca-also; iti-thus; lakṣaṇam-characteristic; śānta-serene; ghora-active; vimūḍhatvam-being dull; iti-thus; vā-or; syāt-may be; ahaṅkṛteḥ-of the false ego.

This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.

Ahaṅkāra, or false ego, is transformed into the demigods, the controlling directors of material affairs. As an instrument, the false ego is represented as different senses and sense organs, and as the result of the combination of the demigods and the senses, material objects are produced. In the material world we are producing so many things, and this is called advancement of civilization, but factually the advancement of civilization is a manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great ācārya, Narottama dāsa Ṭhākura, has lamented that when one deviates from pure consciousness of Vāsudeva, or Kṛṣṇa consciousness, he becomes entangled in material activities. The exact words he uses are, sat-saṅga chāḍi' kainu asate vilāsa/ te-kāraṇe lāgila ye karma-bandha-phāṅsa: "I have given up the pure status of consciousness because I wanted to enjoy in the temporary, material manifestation; therefore I have been entangled in the network of actions and reactions."

TEXT 27

vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyāṁ
vartate kāma-sambhavaḥ

SYNONYMS

vaikārikāt-from the false ego of goodness; vikurvāṇāt-undergoing transformation; manaḥ-the mind; tattvam-principle; ajāyata-evolved; yat-whose; saṅkalpa-thoughts; vikalpābhyām-and by reflections; vartate-happens; kāma-sambhavaḥ-the rise of desire.

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

The symptoms of the mind are determination and rejection, which are due to different kinds of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable to sense gratification. The material mind is not fixed, but the very same mind can be fixed when engaged in the activities of Kṛṣṇa consciousness. Otherwise, as long as the mind is on the material platform, it is hovering, and all this rejection and acceptance is asat, temporary. It is stated that he whose mind is not fixed in Kṛṣṇa consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Kṛṣṇa consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

TEXT 28

yad vidur hy aniruddhākhyaṁ
hṛṣīkāṇām adhīśvaram
śāradendīvara-śyāmaṁ
saṁrādhyaṁ yogibhiḥ śanaiḥ

SYNONYMS

yat-which mind; viduḥ-is known; hi-indeed; aniruddha-ākhyam-by the name Aniruddha; hṛṣīkāṇām-of the senses; adhīśvaram-the supreme ruler; śārada-autumnal; indīvara-like a blue lotus; śyāmam-bluish; saṁrādhyam-who is found; yogibhiḥ-by the yogīs; śanaiḥ-gradually.

The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the yogīs.

The system of yoga entails controlling the mind, and the Lord of the mind is Aniruddha. It is stated that Aniruddha is four-handed, with Sudarśana cakra, conchshell, club and lotus flower. There are twenty-four forms of Viṣṇu, each differently named. Among these twenty-four forms, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva are depicted very nicely in the Caitanya-caritāmṛta, where it is stated that Aniruddha is worshiped by the yogīs. Meditation upon voidness is a modern invention of the fertile brain of some speculator. Actually the process of yoga meditation, as prescribed in this verse, should be fixed upon the form of Aniruddha. By meditating on Aniruddha one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon Aniruddha, one gradually becomes God-realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of yoga.

TEXT 29

taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ

SYNONYMS

taijasāt-from the false ego in passion; tu-then; vikurvāṇāt-undergoing transformation; buddhi-intelligence; tattvam-principle; abhūt-took birth; sati-O virtuous lady; dravya-objects; sphuraṇa-coming into view; vijñānam-ascertaining; indriyāṇām-to the senses; anugrahaḥ-giving assistance.

By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.

Intelligence is the discriminating power to understand an object, and it helps the senses make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in the activities of Kṛṣṇa consciousness. By the proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Kṛṣṇa consciousness.

TEXT 30

saṁśayo 'tha viparyāso
niścayaḥ smṛtir eva ca
svāpa ity ucyate buddher
lakṣaṇaṁ vṛttitaḥ pṛthak

SYNONYMS

saṁśayaḥ-doubt; atha-then; viparyāsaḥ-misapprehension; niścayaḥ-correct apprehension; smṛtiḥ-memory; eva-also; ca-and; svāpaḥ-sleep; iti-thus; ucyate-are said; buddheḥ-of intelligence; lakṣaṇam-characteristics; vṛttitaḥ-by their functions; pṛthak-different.

Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

Doubt is one of the important functions of intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word saṁśaya is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when information is received from the proper source. In Bhagavad-gītā the Lord says that doubting the words of the authority is the cause of destruction.

As described in the Patañjali yoga system, pramāṇa-viparyaya-vikalpa-nidra-smṛtyaḥ. By intelligence only one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubt. When one is able to analyze his actual position, the false identification with the body is detected. This is viparyāsa. When false identification is detected, then real identification can be understood. Real understanding is described here as niścayaḥ, or proved experimental knowledge. This experimental knowledge can be achieved when one has understood the false knowledge. By experimental or proved knowledge, one can understand that he is not the body but spirit soul.

Smṛti means "memory," and svāpa means "sleep." Sleep is also necessary to keep the intelligence in working order. If there is no sleep, the brain cannot work nicely. In Bhagavad-gītā it is especially mentioned that persons who regulate eating, sleeping and other necessities of the body in the proper proportion become very successful in the yoga process. These are some of the aspects of the analytical study of intelligence as described in both the Patañjali yoga system and the Sāṅkhya philosophy system of Kapiladeva in Śrīmad-Bhāgavatam.

TEXT 31

taijasānīndriyāṇy eva
kriyā-jñāna-vibhāgaśaḥ
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā

SYNONYMS

taijasāni-produced from egoism in the mode of passion; indriyāṇi-the senses; eva-certainly; kriyā-action; jñāna-knowledge; vibhāgaśaḥ-according to; prāṇasya-of the vital energy; hi-indeed; kriyā-śaktiḥ-the senses of action; buddheḥ-of the intelligence; vijñāna-śaktitā-the senses for acquiring knowledge.

Egoism in the mode of passion produces two kinds of senses-the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness. It is stated by Narottama dāsa Ṭhākura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter. Desire has to be purified. In the beginning, this purification process has to be carried out by the order of the spiritual master, since the spiritual master knows how the disciple's desires can be transformed into Kṛṣṇa consciousness. As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in passion. By practice one comes to the point of the mode of goodness, and by surrendering or fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality, or mahātmā. In Bhagavad-gītā it is clearly said, sa mahātmā sudurlabhaḥ: "Such a great soul is very rare."

In this verse it is clear that both kinds of senses, the senses for acquiring knowledge and the senses for action, are products of egoism in the mode of passion. And because the sense organs for activity and for acquiring knowledge require energy, the vital energy, or life energy, is also produced by egoism in the mode of passion. We can actually see, therefore, that those who are very passionate can improve in material acquisition very quickly. It is recommended in the Vedic scriptures that if one wants to encourage a person in acquiring material possessions, one should also encourage him in sex life. We naturally find that those who are addicted to sex life are also materially advanced because sex life or passionate life is the impetus for the material advancement of civilization. For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent. We find that those who engage in Kṛṣṇa consciousness are materially poor, but one who has eyes can see who is the greater. Although he appears to be materially poor, a person in Kṛṣṇa consciousness is not actually a poor man, but the person who has no taste tor Kṛṣṇa consciousness and appears to be very happy with material possessions is actually poor. Persons infatuated by material consciousness are very intelligent in discovering things for material comforts, but they have no access to understanding the spirit soul and spiritual life. Therefore, if anyone wants to advance in spiritual life, he has to come back to the platform of purified desire, the purified desire for devotional service. As stated in the Nārada-pañcarātra, engagement in the service of the Lord when the senses are purified in Kṛṣṇa consciousness is called pure devotion.

TEXT 32

tāmasāc ca vikurvāṇād
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotraṁ tu śabdagam

SYNONYMS

tāmasāt-from egoism in ignorance; ca-and; vikurvāṇāt-undergoing transformation; bhagavat-vīrya-by the energy of the Supreme Personality of Godhead; coditāt-impelled; śabda-mātram-the subtle element sound; abhūt-was manifested; tasmāt-from that; nabhaḥ-ether; śrotram-the sense of hearing; tu-then; śabda-gam-which catches sound.

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

It appears from this verse that all the objects of our sense gratification are the products of egoism in ignorance. It is understood from this verse that by agitation of the element of egoism in ignorance, the first thing produced was sound, which is the subtle form of ether. It is stated also in the Vedānta-sūtra that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. Anāvṛttiḥ śabdāt means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Here it is said that from sound the ether became manifested and that the air became manifested from ether. How the ethereal sky comes from sound, how the air comes from sky and how fire comes from air will be explained later on. Sound is the cause of the sky, and sky is the cause of śrotram, the ear. The ear is the first sense for receiving knowledge. One must give aural reception to any knowledge one wants to receive, either material or spiritual. Therefore śrotram is very important. The Vedic knowledge is called śruti; knowledge has to be received by hearing. By hearing only can we have access to either material or spiritual enjoyment.

In the material world, we manufacture many things for our material comfort simply by hearing. They are already there, but just by hearing, one can transform them. If we want to build a very high skyscraper, this does not mean that we have to create it. The materials for the skyscraper-wood, metal, earth, etc.-are already there, but we make our intimate relationship with those already created material elements by hearing how to utilize them. Modern economic advancement for creation is also a product of hearing, and similarly one can create a favorable field of spiritual activities by hearing from the right source. Arjuna was a gross materialist in the bodily conception of life and was suffering from the bodily concept very acutely. But simply by hearing, Arjuna became a spiritualized, Kṛṣṇa conscious person. Hearing is very important, and that hearing is produced from the sky. By hearing only can we make proper use of that which already exists. The principle of hearing to properly utilize preconceived materials is applicable to spiritual paraphernalia as well. We must hear from the proper spiritual source.

TEXT 33

arthāśrayatvaṁ śabdasya
draṣṭur liṅgatvam eva ca
tan-mātratvaṁ ca nabhaso
lakṣaṇaṁ kavayo viduḥ

SYNONYMS

artha-āśrayatvam-that which conveys the meaning of an object; śabdasya-of sound; draṣṭuḥ-of the speaker; liṅgatvam-that which indicates the presence; eva-also; ca-and; tat-mātratvam-the subtle element; ca-and; nabhasaḥ-of ether; lakṣaṇam-definition; kavayaḥ-learned persons; viduḥ-know.

Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

It is very clear herein that as soon as we speak of hearing, there must be a speaker; without a speaker there is no question of hearing. Therefore the Vedic knowledge, which is known as śruti, or that which is received by hearing, is also called apauruṣa. Apauruṣa means "not spoken by any person materially created." It is stated in the beginning of Śrīmad-Bhāgavatam, tene brahma hṛdā. The sound of Brahman, or Veda, was first impregnated into the heart of Brahmā, the original learned man (ādi-kavaye). How did he become learned? Whenever there is learning, there must be a speaker and the process of hearing. But Brahmā was the first created being. Who spoke to him? Since no one was there, who was the spiritual master to give knowledge? He was the only living creature; therefore the Vedic knowledge was imparted within his heart by the Supreme Personality of Godhead, who is seated within everyone as Paramātmā. Vedic knowledge is understood to be spoken by the Supreme Lord, and therefore it is free from the defects of material understanding. Material understanding is defective. If we hear something from a conditioned soul, it is full of defects. All material and mundane information is tainted by illusion, error, cheating and imperfection of the senses. Because Vedic knowledge was imparted by the Supreme Lord, who is transcendental to material creation, it is perfect. If we receive that Vedic knowledge from Brahmā in disciplic succession, then we receive perfect knowledge.

Every word we hear has a meaning behind it. As soon as we hear the word "water," there is a substance-water-behind the word. Similarly, as soon as we hear the word "God," there is a meaning to it. If we receive that meaning and explanation of "God" from God Himself, then it is perfect. But if we speculate about the meaning of "God," it is imperfect. Bhagavad-gītā, which is the science of God, is spoken by the Personality of Godhead Himself. This is perfect knowledge. Mental speculators or so-called philosophers who are researching what is actually God will never understand the nature of God. The science of God has to be understood in disciplic succession from Brahmā, who was first instructed about knowledge of God by God Himself. We can understand the knowledge of God by hearing Bhagavad-gītā from a person authorized in the disciplic succession.

When we speak of seeing, there must be form. By our sense perception, the beginning experience is the sky. Sky is the beginning of form. And from the sky, other forms emanate. The objects of knowledge and sense perception begin, therefore, from the sky.

TEXT 34

bhūtānāṁ chidra-dātṛtvaṁ
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvaṁ
nabhaso vṛtti-lakṣaṇam

SYNONYMS

bhūtānām-of all living entities; chidra-dātṛtvam-the accommodation of room; bahiḥ-external; antaram-internal; eva-also; ca-and; prāṇa-of the vital air; indriya-the senses; ātma-and the mind; dhiṣṇyatvam-being the field of activities; nabhasaḥ-of the ethereal element; vṛtti-activities; lakṣaṇam-characteristics.

The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air. Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities, or psychological actions of thinking, feeling and willing, are also activities on the platform of ethereal existence. The statement in Bhagavad-gītā that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

TEXT 35

nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahaḥ

SYNONYMS

nabhasaḥ-from ether; śabda-tanmātrāt-which evolves from the subtle element sound; kāla-gatyā-under the impulse of time; vikurvataḥ-undergoing transformation; sparśaḥ-the subtle element touch; abhavat-evolved; tataḥ-thence; vāyuḥ-air; tvak-the sense of touch; sparśasya-of touch; ca-and; saṅgrahaḥ-perception.

From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects.

TEXT 36

mṛdutvaṁ kaṭhinatvaṁ ca
śaityam uṣṇatvam eva ca
etat sparśasya sparśatvaṁ
tan-mātratvaṁ nabhasvataḥ

SYNONYMS

mṛdutvam-softness; kaṭhinatvam-hardness; ca-and; śaityam-cold; uṣṇatvam-heat; eva-also; ca-and; etat-this; sparśasya-of the subtle element touch; sparśatvam-the distinguishing attributes; tat-mātratvam-the subtle form; nabhasvataḥ-of air.

Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.

Tangibility is the proof of form. In actuality, objects are perceived in two different ways. They are either soft or hard, cold or hot, etc. This tangible action of the tactile sense is the result of the evolution of air, which is produced from the sky.

TEXT 37

cālanaṁ vyūhanaṁ prāptir
netṛtvaṁ dravya-śabdayoḥ
sarvendriyāṇām ātmatvaṁ
vāyoḥ karmābhilakṣaṇam

SYNONYMS

cālanam-moving; vyūhanam-mixing; prāptiḥ-allowing approach; netṛtvam-carrying; dravya-śabdayoḥ-particles of substances and sound; sarva-indriyāṇām-of all the senses; ātmatvam-providing for the proper functioning; vāyoḥ-of air; karma-by actions; abhilakṣaṇam-the distinct characteristics.

The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.

We can perceive the action of the air when the branches of a tree move or when dry leaves on the ground collect together. Similarly, it is only by the action of the air that a body moves, and when the air circulation is impeded, many diseases result. Paralysis, nervous breakdowns, madness and many other diseases are actually due to an insufficient circulation of air. In the Āyur-vedic system these diseases are treated on the basis of air circulation. If from the beginning one takes care of the process of air circulation, such diseases cannot take place. From the Āyur-veda as well as from the Śrīmad-Bhāgavatam it is clear that so many activities are going on internally and externally because of air alone, and as soon as there is some deficiency in the air circulation, these activities cannot take place. Here it is clearly stated, netṛtvaṁ dravya-śabdayoḥ. Our sense of proprietorship over action is also due to the activity of the air. If the air circulation is stifled, we cannot approach a place after hearing. If someone calls us, we hear the sound because of the air circulation, and we approach that sound or the place from which the sound comes. It is clearly said in this verse that these are all movements of the air. The ability to detect odors is also due to the action of the air.

TEXT 38

vāyoś ca sparśa-tanmātrād
rūpaṁ daiveritād abhūt
samutthitaṁ tatas tejaś
cakṣū rūpopalambhanam

SYNONYMS

vāyoḥ-from air; ca-and; sparśa-tanmātrāt-which evolves from the subtle element touch; rūpam-form; daiva-īritāt-according to destiny; abhūt-evolved; samutthitam-arose; tataḥ-from that; tejaḥ-fire; cakṣuḥ-sense of sight; rūpa-color and form; upalambhanam-perceiving.

By interactions of the air and the sensations of touch, one receives different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

Because of destiny, the touch sensation, the interactions of air, and the situation of the mind, which is produced of the ethereal element, one receives a body according to his previous activities. Needless to say, a living entity transmigrates from one form to another. His form changes according to destiny and by the arrangement of a superior authority which controls the interaction of air and the mental situation. Form is the combination of different types of sense perception. Predestined activities are the plans of the mental situation and the interaction of air.

TEXT 39

dravyākṛtitvaṁ guṇatā
vyakti-saṁsthātvam eva ca
tejastvaṁ tejasaḥ sādhvi
rūpa-mātrasya vṛttayaḥ

SYNONYMS

dravya-of an object; ākṛtitvam-dimension; guṇatā-quality; vyakti-saṁsthātvam-individuality; eva-also; ca-and; tejastvam-effulgence; tejasaḥ-of fire; sādhvi-O virtuous lady; rūpa-mātrasya-of the subtle element form; vṛttayaḥ-the characteristics.

My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.

Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form. Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and qualitative constitution are the basic principles in understanding the form of an object.

TEXT 40

dyotanaṁ pacanaṁ pānam
adanaṁ hima-mardanam
tejaso vṛttayas tv etāḥ
śoṣaṇaṁ kṣut tṛḍ eva ca

SYNONYMS

dyotanam-illumination; pacanam-cooking, digesting; pānam-drinking; adanam-eating; hima-mardanam-destroying cold; tejasaḥ-of fire; vṛttayaḥ-functions; tu-indeed; etāḥ-these; śoṣaṇam-evaporating; kṣut-hunger; tṛṭ-thirst; eva-also; ca-and.

Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.

The first symptoms of fire are distribution of light and heat, and the existence of fire is also perceived in the stomach. Without fire we cannot digest what we eat. Without digestion there is no hunger and thirst or power to eat and drink. When there is insufficient hunger and thirst, it is understood that there is a shortage of fire within the stomach, and the Āyur-vedic treatment is performed in connection with the fire element, agni-māndyam. Since fire is increased by the secretion of bile, the treatment is to increase bile secretion. The Āyur-vedic treatment thus corroborates the statements in Śrīmad-Bhāgavatam. The characteristic of fire in subduing the influence of cold is known to everyone. Severe cold can always be counteracted by fire.

TEXT 41

rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt
rasa-mātram abhūt tasmād

ambho jihvā rasa-grahaḥ

SYNONYMS

rūpa-mātrāt-which evolves from the subtle element form; vikurvāṇāt-undergoing transformation; tejasaḥ-from fire; daiva-coditāt-under a superior arrangement; rasa-mātram-the subtle element taste; abhūt-became manifested; tasmāt-from that; ambhaḥ-water; jihvā-the sense of taste; rasa-grahaḥ-which perceives taste.

By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

The tongue is described here as the instrument for acquiring knowledge of taste. Because taste is a product of water, there is always saliva on the tongue.

TEXT 42

kaṣāyo madhuras tiktaḥ
kaṭv amla iti naikadhā
bhautikānāṁ vikāreṇa
rasa eko vibhidyate

SYNONYMS

kaṣāyaḥ-astringent; madhuraḥ-sweet; tiktaḥ-bitter; kaṭu-pungent; amlaḥ-sour; iti-thus; na-ekadhā-manifoldly; bhautikānām-of other substances; vikāreṇa-by transformation; rasaḥ-the subtle element taste; ekaḥ-originally one; vibhidyate-is divided.

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

TEXT 43

kledanaṁ piṇḍanaṁ tṛptiḥ
prāṇanāpyāyanondanam
tāpāpanodo bhūyastvam
ambhaso vṛttayas tv imāḥ

SYNONYMS

kledanam-moistening; piṇḍanam-coagulating; tṛptiḥ-causing satisfaction; prāṇana-maintaining life; āpyāyana-refreshing; undanam-softening; tāpa-heat; apanodaḥ-driving away; bhūyastvam-being in abundance; ambhasaḥ-of water; vṛttayaḥ-the characteristic functions; tu-in fact; imāḥ-these.

The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

Starvation can be mitigated by drinking water. It is sometimes found that if a person who has taken a vow to fast takes a little water at intervals, the exhaustion of fasting is at once mitigated. In the Vedas it is also stated, āpomayaḥ prāṇaḥ: "Life depends on water." With water, anything can be moistened or dampened. Flour dough can be prepared with a mixture of water. Mud is made by mixing earth with water. As stated in the beginning of Śrīmad-Bhāgavatam, water is the cementing ingredient of different material elements. If we build a house, water is actually the constituent in making the bricks. Fire, water and air are the exchanging elements for the entire material manifestation, but water is most prominent. Also, excessive heat can be reduced simply by pouring water on the heated field.

TEXT 44

rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ

SYNONYMS

rasa-mātrāt-which evolves from the subtle element taste; vikurvāṇāt-undergoing transformation; ambhasaḥ-from water; daiva-coditāt-by a superior arrangement; gandha-mātram-the subtle element odor; abhūt-became manifest; tasmāt-from that; pṛthvī-earth; ghrāṇaḥ-the olfactory sense; tu-in fact; gandha-gaḥ-which perceives aromas.

Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.

TEXT 45

karambha-pūti-saurabhya-
śāntogrāmlādibhiḥ pṛthak
dravyāvayava-vaiṣamyād
gandha eko vibhidyate

SYNONYMS

karambha-mixed; pūti-offensive; saurabhya-fragrant; śānta-mild; ugra-strong, pungent; amla-acid; ādibhiḥ-and so on; pṛthak-separately; dravya-of substance; avayava-of portions; vaiṣamyāt-according to diversity; gandhaḥ-odor; ekaḥ-one; vibhidyate-is divided.

Odor, although one, becomes many-as mixed, offensive, fragrant, mild, strong, acidic and so on-according to the proportions of associated substances.

Mixed smell is sometimes perceived in foodstuffs prepared from various ingredients, such as vegetables mixed with different kinds of spices and asafoetida. Bad odors are perceived in filthy places, good smells are perceived from camphor, menthol and similar other products, pungent smells are perceived from garlic and onions, and acidic smells are perceived from turmeric and similar sour substances. The original aroma is the odor emanating from the earth, and when it is mixed with different substances, this odor appears in different ways.

TEXT 46

bhāvanaṁ brahmaṇaḥ sthānaṁ
dhāraṇaṁ sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
pṛthivī-vṛtti-lakṣaṇam

SYNONYMS

bhāvanam-modeling forms; brahmaṇaḥ-of the Supreme Brahman; sthānam-constructing places of residence; dhāraṇam-containing substances; sat-viśeṣaṇam-distinguishing the open space; sarva-all; sattva-of existence; guṇa-qualities; udbhedaḥ-the place for manifestation; pṛthivī-of earth; vṛtti-of the functions; lakṣaṇam-the characteristics.

The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

Different elements, such as sound, sky, air, fire and water, can be perceived in the earth. Another feature of the earth especially mentioned here is that earth can manifest different forms of the Supreme Personality of Godhead. By this statement of Kapila's it is confirmed that the Supreme Personality of Godhead, Brahman, has innumerable forms, which are described in the scriptures. By manipulation of earth and its products, such as stone, wood and jewels, these forms of the Supreme Lord can be present before our eyes. When a form of Lord Kṛṣṇa or Lord Viṣṇu is manifested by presentation of a statue made of earth, it is not imaginary. The earth gives shape to the Lord's forms as described in the scriptures.

In the Brahma-saṁhitā there is description of Lord Kṛṣṇa's lands, the variegatedness of the spiritual abode, and the forms of the Lord playing a flute with His spiritual body. All these forms are described in the scriptures, and when they are thus presented they become worshipable. They are not imaginary as the Māyāvāda philosophy says. Sometimes the word bhāvana is misinterpreted as "imagination." But bhāvana does not mean "imagination;" it means giving actual shape to the description of Vedic literature. Earth is the ultimate transformation of all living entities and their respective modes of material nature.

TEXT 47

nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanaṁ viduḥ

SYNONYMS

nabhaḥ-guṇa-viśeṣaḥ-the distinctive characteristic of sky (sound); arthaḥ-object of perception; yasya-whose; tat-that; śrotram-the auditory sense; ucyate-is called; vāyoḥ guṇa-viśeṣaḥ-the distinctive characteristic of air (touch); arthaḥ-object of perception; yasya-whose; tat-that; sparśanam-the tactile sense; viduḥ-they know.

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

TEXT 48

tejo-guṇa-viśeṣo 'rtho
yasya tac cakṣur ucyate
ambho-guṇa-viśeṣo 'rtho
yasya tad rasanaṁ viduḥ
bhūmer guṇa-viśeṣo 'rtho
yasya sa ghrāṇa ucyate

SYNONYMS

tejaḥ-guṇa-viśeṣaḥ-the distinctive characteristic of fire (form); arthaḥ-object of perception; yasya-whose; tat-that; cakṣuḥ-the sense of sight; ucyate-is called; ambhaḥ-guṇa-viśeṣaḥ-the distinctive characteristic of water (taste); arthaḥ-object of perception; yasya-whose; tat-that; rasanam-the sense of taste; viduḥ-they know; bhūmeḥ guṇa-viśeṣaḥ-the distinctive characteristic of earth (odor); arthaḥ-object of perception; yasya-whose; saḥ-that; ghrāṇaḥ-the sense of smell; ucyate-is called.

The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.

TEXT 49

parasya dṛśyate dharmo
hy aparasmin samanvayāt
ato viśeṣo bhāvānāṁ
bhūmāv evopalakṣyate

SYNONYMS

parasya-of the cause; dṛśyate-is observed; dharmaḥ-the characteristics; hi-indeed; aparasmin-in the effect; samanvayāt-in order; ataḥ-hence; viśeṣaḥ-the distinctive characteristic; bhāvānām-of all the elements; bhūmau-in earth; eva-alone; upalakṣyate-is observed.

Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

Sound is the cause of the sky, sky is the cause of the air, air is the cause of fire, fire is the cause of water, and water is the cause of earth. In the sky there is only sound; in the air there are sound and touch; in the fire there are sound, touch and form; in water there are sound, touch, form and taste; and in the earth there are sound, touch, form, taste and smell. Therefore earth is the reservoir of all the qualities of the other elements. Earth is the sum total of all other elements. The earth has all five qualities of the elements, water has four qualities, fire has three, air has two, and the sky has only one quality, sound.

TEXT 50

etāny asaṁhatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviśat

SYNONYMS

etāni-these; asaṁhatya-being unmixed; yadā-when; mahat-ādīni-the mahat-tattva, false ego and five gross elements; sapta-all together seven; vai-in fact; kāla-time; karma-work; guṇa-and the three modes of material nature; upetaḥ-accompanied by; jagat-ādiḥ-the origin of creation; upāviśat-entered.

When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.

After stating the generation of the causes, Kapiladeva speaks about the generation of the effects. At that time when the causes were unmixed, the Supreme Personality of Godhead, in His feature of Garbhodakaśāyī Viṣṇu, entered within each universe. Accompanying Him were all of the seven primary elements-the five material elements, the total energy (mahat-tattva) and the false ego. This entrance of the Supreme Personality of Godhead involves His entering even the atoms of the material world. This is confirmed in the Brahma-saṁhitā (5.35): aṇḍāntara-stha-paramāṇu-cayāntara-stham. He is not only within the universe, but within the atoms also. He is within the heart of every living entity. Garbhodakaśāyī Viṣṇu, the Supreme Personality of Godhead, entered into everything.

TEXT 51

tatas tenānuviddhebhyo
yuktebhyo ’ṇḍam acetanam
utthitaṁ puruṣo yasmād
udatiṣṭhad asau virāṭ

SYNONYMS

tataḥ-then; tena-by the Lord; anuviddhebhyaḥ-from these seven principles, roused into activity; yuktebhyaḥ-united; aṇḍam-an egg; acetanam-unintelligent; utthitam-arose; puruṣaḥ-Cosmic Being; yasmāt-from which; udatiṣṭhat-appeared; asau-that; virāṭ-celebrated.

From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

In sex life, the combination of matter from the parents, which involves emulsification and secretion, creates the situation whereby a soul is received within matter, and the combination of matter gradually develops into a complete body. The same principle exists in the universal creation: the ingredients were present, but only when the Lord entered into the material elements was matter actually agitated. That is the cause of creation. We can see this in our ordinary experience. Although we may have clay, water and fire, the elements take the shape of a brick only when we labor to combine them. Without the living energy, there is no possibility that matter can take shape. Similarly, this material world does not develop unless agitated by the Supreme Lord as the virāṭ-puruṣa. Yasmād udatiṣṭhad asau virāṭ: by His agitation, space was created, and the universal form of the Lord also manifested therein.

TEXT 52

etad aṇḍaṁ viśeṣākhyaṁ
krama-vṛddhair daśottaraiḥ
toyādibhiḥ parivṛtaṁ
pradhānenāvṛtair bahiḥ
yatra loka-vitāno ’yaṁ
rūpaṁ bhagavato hareḥ

SYNONYMS

etat-this; aṇḍam-egg; viśeṣa-ākhyam-called viśeṣa; krama-one after another; vṛddhaiḥ-increased; daśa-ten times; uttaraiḥ-greater; toya-ādibhiḥ-by water and so on; parivṛtam-enveloped; pradhānena-by pradhāna; āvṛtaiḥ-covered; bahiḥ-on the outside; yatra-where; loka-vitānaḥ-the extension of the planetary systems; ayam-this; rūpam-form; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Lord Hari.

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a shell, the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is pradhāna. Within this egglike universe is the universal form of the Lord as the virāṭ-puruṣa. All the different planetary situations are parts of His body. This is already explained in the beginning of Śrīmad-Bhāgavatam, Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Pātāla, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the Lord. Brahmaloka, or the highest planetary system, where Brahmā lives, is considered to be the head of the Lord.

This virāṭ-puruṣa is considered an incarnation of the Lord. The original form of the Lord is Kṛṣṇa, as confirmed in Brahma-saṁhitā: ādi-puruṣa. The virāṭ-puruṣa is also puruṣa, but He is not ādi-puruṣa. The ādi-puruṣa is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ [Bs. 5.1]. In Bhagavad-gītā Kṛṣṇa is also accepted as the ādi-puruṣa, the original. Kṛṣṇa says, "No one is greater than I." There are innumerable expansions of the Lord, and all of them are puruṣas, or enjoyers, but neither the virāṭ-puruṣa nor the puruṣa-avatāras-Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-nor any of the many other expansions, is the original. In each universe there are Garbhodakaśāyī Viṣṇu, the virāṭ-puruṣa and Kṣīrodakaśāyī Viṣṇu. The active manifestation of the virāṭ-puruṣa is described here. persons who are in the lower grade of understanding regarding the Supreme Personality of Godhead may think of the universal form of the Lord, for that is advised in the Bhāgavatam.

The dimensions of the universe are estimated here. The outer covering is made of layers of water, air, fire, sky, ego and mahat-tattva, and each layer is ten times greater than the one previous. The space within the hollow of the universe cannot be measured by any human scientist or anyone else, and beyond the hollow there are seven coverings, each one ten times greater than the one preceding it. The layer of water is ten times greater than the diameter of the universe, and the layer of fire is ten times greater than that of water. Similarly, the layer of air is ten times greater than that of fire. These dimensions are all inconceivable to the tiny brain of a human being.

It is also stated that this description is of only one egglike universe. There are innumerable universes besides this one, and some of them are many, many times greater. It is considered, in fact, that this universe is the smallest; therefore the predominating superintendent, or Brahmā, has only four heads for management. In other universes, which are far greater than this one, Brahmā has more heads. In the Caitanya-caritāmṛta it is stated that all these Brahmās were called one day by Lord Kṛṣṇa on the inquiry of the small Brahmā, who, after seeing all the larger Brahmās, was thunderstruck. That is the inconceivable potency of the Lord. No one can measure the length and breadth of God by speculation or by false identification with God. These attempts are symptoms of lunacy.

TEXT 53

hiraṇmayād aṇḍa-kośād
utthāya salile śayāt
tam āviśya mahā-devo
bahudhā nirbibheda kham

SYNONYMS

hiraṇmayāt-golden; aṇḍa-kośāt-from the egg; utthāya-arising; salile-on the water; śayāt-lying; tam-in it; āviśya-having entered; mahā-devaḥ-the Supreme Personality of Godhead; bahudhā-in many ways; nirbibheda-divided; kham-apertures.

The Supreme Personality of Godhead, the virāṭ-puruṣa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

TEXT 54

nirabhidyatāsya prathamaṁ
mukhaṁ vāṇī tato 'bhavat
vāṇyā vahnir atho nāse
prāṇoto ghrāṇa etayoḥ

SYNONYMS

nirabhidyata-appeared; asya-of Him; prathamam-first of all; mukham-a mouth; vāṇī-the organ of speech; tataḥ-then; abhavat-came forth; vāṇyā-with the organ of speech; vahniḥ-the god of fire; athaḥ-then; nāse-the two nostrils; prāṇa-the vital air; utaḥ-joined; ghrāṇaḥ-the olfactory sense; etayoḥ-in them.

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prāṇa, the vital air.

With the manifestation of speech, fire also became manifested, and with the manifestation of nostrils the vital air, the breathing process and the sense of smell also became manifested.

TEXT 55

ghrāṇād vāyur abhidyetām
akṣiṇī cakṣur etayoḥ
tasmāt sūryo nyabhidyetāṁ
karṇau śrotraṁ tato diśaḥ

SYNONYMS

ghrāṇāt-from the olfactory sense; vāyuḥ-the wind-god; abhidyetām-appeared; akṣiṇī-the two eyes; cakṣuḥ-the sense of sight; etayoḥ-in them; tasmāt-from that; sūryaḥ-the sun-god; nyabhidyetām-appeared; karṇau-the two ears; śrotram-the auditory sense; tataḥ-from that; diśaḥ-the deities presiding over the directions.

In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatās, or the deities who preside over the directions.

The appearance of different bodily parts of the Lord's universal form and the appearance of the presiding deities of those bodily parts is being described. As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia. The senses appear, and over each of them there is a presiding deity. It is corroborated by this statement of Śrīmad-Bhāgavatam, and also by Brahma-saṁhitā, that the sun appeared after the appearance of the eyes of the universal form of the Lord. The sun is dependent on the eyes of the universal form. The Brahma-saṁhitā also says that the sun is the eye of the Supreme Personality of Godhead, Kṛṣṇa. Yac-cakṣur eṣa savitā. Savitā means "the sun." The sun is the eye of the Supreme Personality of Godhead. Actually, everything is created by the universal body of the Supreme Godhead. Material nature is simply the supplier of materials. The creation is actually done by the Supreme Lord, as confirmed in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "Under My direction does material nature create all moving and nonmoving objects in the cosmic creation."

TEXT 56

nirbibheda virājas tvag-
roma-śmaśrv-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnaṁ nirbibhide tataḥ

SYNONYMS

nirbibheda-appeared; virājaḥ-of the universal form; tvak-skin; roma-hair; śmaśru-beard, mustache; ādayaḥ-and so on; tataḥ-then; tataḥ-thereupon; oṣadhayaḥ-the herbs and drugs; ca-and; āsan-appeared; śiśnam-genitals; nirbibhide-appeared; tataḥ-after this.

Then the universal form of the Lord, the virāṭ-puruṣa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

The skin is the site of the touch sensation. The demigods who control the production of herbs and medicinal drugs are the deities presiding over the tactile sense.

TEXT 57

retas tasmād āpa āsan
nirabhidyata vai gudam
gudād apāno 'pānāc ca
mṛtyur loka-bhayaṅkaraḥ

SYNONYMS

retaḥ-semen; tasmāt-from that; āpaḥ-the god who presides over the waters; āsan-appeared; nirabhidyata-was manifested; vai-indeed; gudam-an anus; gudāt-from the anus; apānaḥ-the organ of defecation; apānāt-from the organ of defecation; ca-and; mṛtyuḥ-death; loka-bhayam-karaḥ-causing fear throughout the universe.

After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.

It is understood herewith that the faculty to discharge semen is the cause of death. Therefore, yogīs and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semen. The more one can restrain the discharge of semen, the more one can be aloof from the problem of death. There are many yogīs living up to three hundred or seven hundred years by this process, and in the Bhāgavatam it is clearly stated that discharging semen is the cause of horrible death. The more one is addicted to sexual enjoyment, the more susceptible he is to a quick death.

TEXT 58

hastau ca nirabhidyetāṁ
balaṁ tābhyāṁ tataḥ svarāṭ
pādau ca nirabhidyetāṁ
gatis tābhyāṁ tato hariḥ

SYNONYMS

hastau-the two hands; ca-and; nirabhidyetām-were manifested; balam-power; tābhyām-from them; tataḥ-thereafter; svarāṭ-Lord Indra; pādau-the two feet; ca-and; nirabhidyetām-became manifested; gatiḥ-the process of movement; tābhyām-from them; tataḥ-then; hariḥ-Lord Viṣṇu.

Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the virāṭ-puruṣa.

TEXT 59

nāḍyo 'sya nirabhidyanta
tābhyo lohitam ābhṛtam
nadyas tataḥ samabhavann
udaraṁ nirabhidyata

SYNONYMS

nāḍyaḥ-the veins; asya-of the universal form; nirabhidyanta-became manifested; tābhyaḥ-from them; lohitam-blood; ābhṛtam-was produced; nadyaḥ-the rivers; tataḥ-from that; samabhavan-appeared; udaram-the stomach; nirabhidyata-became manifested.

The veins of the universal body became manifested and thereafter the red corpuscles, or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.

Blood veins are compared to rivers; when the veins were manifested in the universal form, the rivers in the various planets were also manifested. The controlling deity of the rivers is also the controlling deity of the nervous system. In Āyur-vedic treatment, those who are suffering from the disease of nervous instability are recommended to take a bath by dipping into a flowing river.

TEXT 60

kṣut-pipāse tataḥ syātāṁ
samudras tv etayor abhūt
athāsya hṛdayaṁ bhinnaṁ
hṛdayān mana utthitam

SYNONYMS

kṣut-pipāse-hunger and thirst; tataḥ-then; syātām-appeared; samudraḥ-the ocean; tu-then; etayoḥ-in their wake; abhūt-appeared; atha-then; asya-of the universal form; hṛdayam-a heart; bhinnam-appeared; hṛdayāt-from the heart; manaḥ-the mind; utthitam-appeared.

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate. When there is an irregularity in hunger and thirst, one is advised, according to Āyur-vedic treatment, to take a bath in the ocean.

TEXT 61

manasaś candramā jāto
buddhir buddher girāṁ patiḥ
ahaṅkāras tato rudraś
cittaṁ caityas tato 'bhavat

SYNONYMS

manasaḥ-from the mind; candramāḥ-the moon; jātaḥ-appeared; buddhiḥ-intelligence; buddheḥ-from intelligence; girām patiḥ-the lord of speech (Brahmā); ahaṅkāraḥ-false ego; tataḥ-then; rudraḥ-Lord Śiva; cittam-consciousness; caityaḥ-the deity presiding over consciousness; tataḥ-then; abhavat-appeared.

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.

The moon appeared after the appearance of mind, and this indicates that the moon is the presiding deity of mind. Similarly, Lord Brahmā, appearing after intelligence, is the presiding deity of intelligence, and Lord Śiva, who appears after false ego, is the presiding deity of false ego. In other words, it is indicated that the moon-god is in the mode of goodness, whereas Lord Brahmā is in the mode of passion and Lord Śiva is in the mode of ignorance. The appearance of consciousness after the appearance of false ego indicates that, from the beginning, material consciousness is under the mode of ignorance and that one therefore has to purify himself by purifying his consciousness. This purificatory process is called Kṛṣṇa consciousness. As soon as the consciousness is purified, the false ego disappears. Identification of the body with the self is called false identification, or false ego. Lord Caitanya confirms this in His Śikṣāṣṭaka. He states that the first result of chanting the mahā-mantra, Hare Kṛṣṇa, is that dirt is cleared from the consciousness, or the mirror of the mind, and then at once the blazing fire of material existence is over. The blazing fire of material existence is due to false ego, but as soon as the false ego is removed, one can understand his real identity. At that point he is actually liberated from the clutches of māyā. As soon as one is freed from the clutches of false ego, his intelligence also becomes purified, and then his mind is always engaged upon the lotus feet of the Supreme Personality of Godhead.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or the spotless transcendental moon. The material moon has spots on it, but on the transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra. Those who are materially passionate or those who want to exhibit their intelligence for material advancement in life are generally worshipers of Lord Brahmā, and persons who are in the gross ignorance of identifying with the body worship Lord Śiva. Materialists like Hiraṇyakaśipu and Rāvaṇa are worshipers of Lord Brahmā or Lord Śiva, but Prahlāda and other devotees in the service of Kṛṣṇa consciousness worship the Supreme Lord, the Personality of Godhead.

TEXT 62

ete hy abhyutthitā devā
naivāsyotthāpane 'śakan
punar āviviśuḥ khāni
tam utthāpayituṁ kramāt

SYNONYMS

ete-these; hi-indeed; abhyutthitāḥ-manifested; devāḥ-demigods; na-not; eva-at all; asya-of the virāṭ-puruṣa; utthāpane-in waking; aśakan-were able; punaḥ-again; āviviśuḥ-they entered; khāni-the apertures of the body; tam-Him; utthāpayitum-to awaken; kramāt-one after another.

When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virāṭ-puruṣa one after another in order to wake Him.

In order to wake the sleeping Deity-controller within, one has to rechannel the sense activities from concentration on the outside to concentration inside. In the following verses, the sense activities which are required to wake the virāṭ-puruṣa will be explained very nicely.

TEXT 63

vahnir vācā mukhaṁ bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ

SYNONYMS

vahniḥ-the god of fire; vācā-with the organ of speech; mukham-the mouth; bheje-entered; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa; ghrāṇena-with the olfactory sense; nāsike-into His two nostrils; vāyuḥ-the god of the winds; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa.

The god of fire entered His mouth with the organ of speech, but the virāṭ-puruṣa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virāṭ-puruṣa refused to be awakened.

TEXT 64

akṣiṇī cakṣuṣāditya

nodatiṣṭhat tadā virāṭ
śrotreṇa karṇau ca diśo
nodatiṣṭhat tadā virāṭ

SYNONYMS

akṣiṇī-His two eyes; cakṣuṣā-with the sense of sight; ādityaḥ-the sun-god; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa; śrotreṇa-with the sense of hearing; karṇau-His two ears; ca-and; diśaḥ-the deities presiding over the directions; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa.

The sun-god entered the eyes of the virāṭ-puruṣa with the sense of sight, but still the virāṭ-puruṣa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

TEXT 65

tvacaṁ romabhir oṣadhyo
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ

SYNONYMS

tvacam-the skin of the virāṭ-puruṣa; romabhiḥ-with the hair on the body; oṣadhyaḥ-the deities presiding over the herbs and plants; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa; retasā-with the faculty of procreation; śiśnam-the organ of generation; āpaḥ-the water-god; tu-then; na-not; udatiṣṭhat-did arise; tadā-then; virāṭ-the virāṭ-puruṣa.

The predominating deities of the skin, herbs and seasoning plants entered the skin of the virāṭ-puruṣa with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virāṭ-puruṣa still would not rise.

TEXT 66

gudaṁ mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastāv indro balenaiva
nodatiṣṭhat tadā virāṭ

SYNONYMS

gudam-His anus; mṛtyuḥ-the god of death; apānena-with the organ of defecation; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa; hastau-the two hands; indraḥ-Lord Indra; balena-with their power to grasp and drop things; eva-indeed; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa.

The god of death entered His anus with the organ of defecation, but the virāṭ-puruṣa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virāṭ-puruṣa would not get up even then.

TEXT 67

viṣṇur gatyaiva caraṇau
nodatiṣṭhat tadā virāṭ
nāḍīr nadyo lohitena
nodatiṣṭhat tadā virāṭ

SYNONYMS

viṣṇuḥ-Lord Viṣṇu; gatyā-with the faculty of locomotion; eva-indeed; caraṇau-His two feet; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa; nāḍīḥ-His blood vessels; nadyaḥ-the rivers or river-gods; lohitena-with the blood, with the power of circulation; na-not; udatiṣṭhat-did stir; tadā-even then; virāṭ-the virāṭ-puruṣa.

Lord Viṣṇu entered His feet with the faculty of locomotion, but the virāṭ-puruṣa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

TEXT 68

kṣut-tṛḍbhyām udaraṁ sindhur
nodatiṣṭhat tadā virāṭ
hṛdayaṁ manasā candro
nodatiṣṭhat tadā virāṭ

SYNONYMS

kṣut-tṛḍbhyām-with hunger and thirst; udaram-His abdomen; sindhuḥ-the ocean or ocean-god; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa; hṛdayam-His heart; manasā-with the mind; candraḥ-the moon-god; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa.

The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

TEXT 69

buddhyā brahmāpi hṛdayaṁ
nodatiṣṭhat tadā virāṭ
rudro 'bhimatyā hṛdayaṁ
nodatiṣṭhat tadā virāṭ

SYNONYMS

buddhyā-with intelligence; brahmā-Lord Brahmā; api-also; hṛdayam-His heart; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa; rudraḥ-Lord Śiva; abhimatyā-with the ego; hṛdayam-His heart; na-not; udatiṣṭhat-did arise; tadā-even then; virāṭ-the virāṭ-puruṣa.

Brahmā also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

TEXT 70

cittena hṛdayaṁ caityaḥ
kṣetra-jñaḥ prāviśad yadā
virāṭ tadaiva puruṣaḥ
salilād udatiṣṭhata

SYNONYMS

cittena-along with reason, consciousness; hṛdayam-the heart; caityaḥ-the deity presiding over consciousness; kṣetra-jñaḥ-the knower of the field; prāviśat-entered; yadā-when; virāṭ-the virāṭ-puruṣa; tadā-then; eva-just; puruṣaḥ-the Cosmic Being; salilāt-from the water; udatiṣṭhata-arose.

However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

TEXT 71

yathā prasuptaṁ puruṣaṁ
prāṇendriya-mano-dhiyaḥ
prabhavanti vinā yena
notthāpayitum ojasā

SYNONYMS

yathā-just as; prasuptam-sleeping; puruṣam-a man; prāṇa-the vital air; indriya-the senses for working and recording knowledge; manaḥ-the mind; dhiyaḥ-the intelligence; prabhavanti-are able; vinā-without; yena-whom (the Supersoul); na-not; utthāpayitum-to arouse; ojasā-by their own power.

When a man is sleeping, all his material assets-namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence-cannot arouse him. He can be aroused only when the Supersoul helps him.

The explanation of Sāṅkhya philosophy is described here in detail in the sense that the virāṭ-puruṣa, or the universal form of the Supreme Personality of Godhead, is the original source of all the various sense organs and their presiding deities. The relationship between the virāṭ-puruṣa and the presiding deities or the living entities is so intricate that simply by exercising the sense organs, which are related to their presiding deities, the virāṭ-puruṣa cannot be aroused. It is not possible to arouse the virāṭ-puruṣa or to link with the Supreme Absolute Personality of Godhead by material activities. Only by devotional service and detachment can one perform the process of linking with the Absolute.

TEXT 72

tam asmin pratyag-ātmānaṁ
dhiyā yoga-pravṛttayā
bhaktyā viraktyā jñānena
vivicyātmani cintayet

SYNONYMS

tam-upon Him; asmin-in this; pratyak-ātmānam-the Supersoul; dhiyā-with the mind; yoga-pravṛttayā-engaged in devotional service; bhaktyā-through devotion; viraktyā-through detachment; jñānena-through spiritual knowledge; vivicya-considering carefully; ātmani-in the body; cintayet-one should contemplate.

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

One can realize the Supersoul within oneself. He is within one's body but apart from the body, or transcendental to the body. Although sitting in the same body as the individual soul, the Supersoul has no affection for the body, whereas the individual soul does. One has to detach himself, therefore, from this material body, by discharging devotional service. It is clearly mentioned here (bhaktyā) that one has to execute devotional service to the Supreme. As it is stated in the First Canto, Second Chapter, of Śrīmad-Bhāgavatam (1.2.7), vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ. When Vāsudeva, the all-pervading Viṣṇu, the Supreme Personality of Godhead, is served in completely pure devotion, detachment from the material world immediately begins. The purpose of Sāṅkhya is to detach oneself from material contamination. This can be achieved simply by devotional service to the Supreme Personality of Godhead.

When one is detached from the attraction of material prosperity, one can actually concentrate his mind upon the Supersoul. As long as the mind is distracted towards the material, there is no possibility of concentrating one's mind and intelligence upon the Supreme Personality of Godhead or His partial representation, Supersoul. In other words, one cannot concentrate one's mind and energy upon the Supreme unless one is detached from the material world. Following detachment from the material world, one can actually attain transcendental knowledge of the Absolute Truth. As long as one is entangled in sense enjoyment, or material enjoyment, it is not possible to understand the Absolute Truth. This is also confirmed in Bhagavad-gītā (18.54). One who is freed from material contamination is joyful and can enter into devotional service, and by devotional service he can be liberated.

In the Śrīmad-Bhāgavatam, First Canto, it is stated that one becomes joyful by discharging devotional service. In that joyful attitude, one can understand the science of God, or Kṛṣṇa consciousness; otherwise it is not possible. The analytical study of the elements of material nature and the concentration of the mind upon the Supersoul are the sum and substance of the Sāṅkhya philosophical system. The perfection of this sāṅkhya-yoga culminates in devotional service unto the Absolute Truth.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Fundamental Principles of Material Nature."

20.4.27 Chapter Twenty-seven

Understanding Material Nature

TEXT 1

śrī-bhagavān uvāca
prakṛti-stho ’pi puruṣo
nājyate prākṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; prakṛti-sthaḥ-residing in the material body; api-although; puruṣaḥ-the living entity; na-not; ajyate-is affected; prākṛtaiḥ-of material nature; guṇaiḥ-by the modes; avikārāt-from being without change; akartṛtvāt-by freedom from proprietorship; nirguṇatvāt-from being unaffected by the qualities of material nature; jala-on water; arkavat-like the sun.

The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

In the previous chapter Lord Kapiladeva has concluded that simply by beginning the discharge of devotional service one can attain detachment and transcendental knowledge for understanding the science of God. Here the same principle is confirmed. A person who is detached from the modes of material nature remains just like the sun reflected on water. When the sun is reflected on water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ (Bhāg. 1.2.7): when one engages fully in the activities of devotional service, bhakti-yoga, he becomes just like the sun reflected on water. Although a devotee appears to be in the material world, actually he is in the transcendental world. As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the bhakti-yoga process is nirguṇa, or unaffected by the qualities of material nature.

Avikāra means ”without change.” It is confirmed in Bhagavad-gītā that each and every living entity is part and parcel of the Supreme Lord, and thus his eternal position is to cooperate or to dovetail his energy with the Supreme Lord. That is his unchanging position. As soon as he employs his energy and activities for sense gratification, this change of position is called vikāra. Similarly, even in this material body, when he practices devotional service under the direction of the spiritual master, he comes to the position which is without change because that is his natural duty. As stated in the Śrīmad-Bhāgavatam, liberation means reinstatement in one’s original position. The original position is one of rendering service to the Lord (bhakti-yogena, bhaktyā). When one becomes detached from material attraction and engages fully in devotional service, that is changlessness. Akartṛtvāt means not doing anything for sense gratification. When one does something at his own risk, there is a sense of proprietorship and therefore a reaction, but when one does everything for Kṛṣṇa, there is no proprietorship over the activities. By changlessness and by not claiming the proprietorship of activities, one can immediately situate himself in the transcendental position in which one is not touched by the modes of material nature, just as the reflection of the sun is unaffected by the water.

TEXT 2

sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

SYNONYMS

saḥ-that very living entity; eṣaḥ-this; yarhi-when; prakṛteḥ-of material nature; guṇeṣu-in the modes; abhiviṣajjate-is absorbed; ahaṅkriyā-by false ego; vimūḍha-bewildered; ātmā-the individual soul; kartā-the doer; asmi-I am; iti-thus; abhimanyate-he thinks.

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

Actually the conditioned soul is forced to act under the pressure of the modes of material nature. The living entity has no independence. When he is under the direction of the Supreme Personality of Godhead he is free, but when, under the impression that he is satisfying his senses, he engages in sense gratificatory activities, he is actually under the spell of material nature. In Bhagavad-gītā it is said, prakṛteḥ kriyamāṇāni: one acts according to the particular modes of nature he has acquired. Guṇa refers to the qualities of nature. He is under the qualities of nature, but he falsely thinks that he is the proprietor. This false sense of proprietorship can be avoided simply by engaging oneself in devotional service under the direction of the Supreme Lord or His bona fide representative. Arjuna, in Bhagavad-gītā, was trying to accept for himself the responsibility for killing his grandfather and teacher in the fight, but he became freed from that proprietorship of action when he acted under the direction of Kṛṣṇa. He fought, but he was actually freed from the reactions of fighting, although in the beginning, when he was nonviolent, unwilling to fight, the entire responsibility was upon him. That is the difference between liberation and conditioning. A conditioned soul may be very good and act in the mode of goodness, but still he is conditioned under the spell of material nature. A devotee, however, acts completely under the direction of the Supreme Lord. Thus his actions may not appear to be of a very high quality to the common man, but the devotee has no responsibility.

TEXT 3

tena saṁsāra-padavīm
avaśo ’bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asan-miśra-yoniṣu

SYNONYMS

tena-by this; saṁsāra-of repeated birth and death; padavīm-the path; avaśaḥ-helplessly; abhyeti-he undergoes; anirvṛtaḥ-discontented; prāsaṅgikaiḥ-resulting from association with material nature; karma-doṣaiḥ-by faulty actions; sat-good; asat-bad; miśra-mixed; yoniṣu-in different species of life.

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

Here the word karma-doṣaiḥ means ”by faulty actions.” This refers to any activity, good or bad, performed in this material world-they are all contaminated, faulty actions because of material association. The foolish conditioned soul may think that he is offering charity by opening hospitals for material benefit or by opening an educational institution for material education, but he does not know that all such work is also faulty because it will not give him relief from the process of transmigration from one body to another. It is clearly stated here, sad-asan-miśra-yoniṣu. This means that one may take birth in a very high family or he may take his birth in higher planets, among the demigods, for his so-called pious activities in the material world. But this work is also faulty because it does not give liberation. To take birth in a nice place or a high family does not mean that one avoids undergoing the material tribulations, the pangs of birth, death, old age and disease. A conditioned soul under the spell of material nature cannot understand that any action he performs for sense gratification is faulty and that only his activities in devotional service to the Lord can give him release from the reaction of faulty activities. Because he does not cease such faulty activities, he has to change to different bodies, some high and some low. That is called saṁsāra-padavīm, which means this material world, from which there is no release. One who desires material liberation has to turn his activities to devotional service. There is no alternative.

TEXT 4

arthe hy avidyamāne ’pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne ’narthāgamo yathā

SYNONYMS

arthe-real cause; hi-certainly; avidyamāne-not existing; api-although; saṁsṛtiḥ-the material existential condition; na-not; nivartate-does cease; dhyāyataḥ-contemplating; viṣayān-objects of the senses; asya-of the living entity; svapne-in a dream; anartha-of disadvantages; āgamaḥ-arrival; yathā-like.

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

The example of a dream is very appropriate. Due to different mental conditions, in dreams we are put into advantageous and disadvantageous positions. Similarly, the spirit soul has nothing to do with this material nature, but because of his mentality of lording it over, he is put into the position of conditional existence.

Conditional existence is described here as dhyāyato viṣayān asya. Viṣaya means ”an object of enjoyment.” As long as one continues to think that he can enjoy material advantages, he is in conditioned life, but as soon as he comes to his senses, he develops the knowledge that he is not the enjoyer, for the only enjoyer is the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (5.29), He is the beneficiary for all the results of sacrifices and penances (bhoktāraṁ yajña-tapasām), and He is the proprietor of all the three worlds (sarva-loka-maheśvaram). He is the actual friend of all living entities. But instead of leaving proprietorship, enjoyment and the actual position as the friend of all living entities to the Supreme Personality of Godhead, we claim that we are the proprietors, the enjoyers and the friends. We perform philanthropic work, thinking that we are the friends of human society. Someone may proclaim himself to be a very good national worker, the best friend of the people and of the country, but actually he cannot be the greatest friend of everyone. The only friend is Kṛṣṇa. One should try to raise the consciousness of the conditioned soul to the platform of understanding that Kṛṣṇa is his actual friend. If one makes friendship with Kṛṣṇa, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity. The power of friendship is limited. Although one claims to be a friend, he cannot be a friend unlimitedly. There are an unlimited number of living entities, and our resources are limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Kṛṣṇa consciousness so that they may know that the supreme enjoyer, the supreme proprietor and the supreme friend is Kṛṣṇa. Then this illusory dream of lording it over material nature will vanish.

TEXT 5

ata eva śanaiś cittaṁ
prasaktam asatāṁ pathi
bhakti-yogena tīvreṇa
viraktyā ca nayed vaśam

SYNONYMS

ataḥ eva-therefore; śanaiḥ-gradually; cittam-mind, consciousness; prasaktam-attached; asatām-of material enjoyments; pathi-on the path; bhakti-yogena-by devotional service; tīvreṇa-very serious; viraktyā-without attachment; ca-and; nayet-he must bring; vaśam-under control.

It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

The process of liberation is very nicely explained in this verse. The cause of one’s becoming conditioned by material nature is his thinking himself the enjoyer, the proprietor or the friend of all living entities. This false thinking is a result of contemplation on sense enjoyment. When one thinks that he is the best friend to his countrymen, to society or to humanity and he engages in various nationalistic, philanthropic and altruistic activities, all that is just so much concentration on sense gratification. The so-called national leader or humanist does not serve everyone; he serves his senses only. That is a fact. But the conditioned soul cannot understand this because he is bewildered by the spell of material nature. It is therefore recommended in this verse that one engage very seriously in the devotional service of the Lord. This means that one should not think that he is the proprietor, benefactor, friend or enjoyer. He should always be cognizant that the real enjoyer is Kṛṣṇa, the Supreme Personality of Godhead; that is the basic principle of bhakti-yoga. One must be firmly convinced of these three principles: one should always think that Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer and Kṛṣṇa is the friend. Not only should he understand these principles himself, but he should try to convince others and propagate Kṛṣṇa consciousness.

As soon as one engages in such serious devotional service of the Lord, naturally the propensity to falsely claim lordship over material nature disappears. That detachment is called vairāgya. Instead of being absorbed in so-called material lordship, one engages in Kṛṣṇa consciousness; that is control of consciousness. The yoga process necessitates controlling the senses. Yoga indriya-saṁyamaḥ. Since the senses are always active, their activities should be engaged in devotional service-one cannot stop their activities. If one wants to artificially stop the activities of the senses, his attempt will be a failure. Even the great yogī Viśvāmitra, who was trying to control his senses by the yoga process, fell victim to the beauty of Menakā. There are many such instances. Unless one's mind and consciousness are fully engaged in devotional service, there is always the opportunity for the mind to become occupied with desires for sense gratification.

One particular point mentioned in this verse is very significant. It is said here, prasaktam asatāṁ pathi: the mind is always attracted by asat, the temporary, material existence. Because we have been associated with material nature since time immemorial, we have become accustomed to our attachment to this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. One has to fix the mind at the lotus feet of Kṛṣṇa; then everything will be very nice. Thus the seriousness of bhakti-yoga is stressed in this verse.

TEXT 6

yamādibhir yoga-pathair
abhyasañ śraddhayānvitaḥ
mayi bhāvena satyena
mat-kathā-śravaṇena ca

SYNONYMS

yama-ādibhiḥ-beginning with yama; yoga-pathaiḥ-by the yoga system; abhyasan-practicing; śraddhayā anvitaḥ-with great faith; mayi-unto Me; bhāvena-with devotion; satyena-unalloyed; mat-kathā-stories about Me; śravaṇena-by hearing; ca-and.

One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

Yoga is practiced in eight different stages: yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. Yama and niyama mean practicing the controlling process by following strict regulations, and āsana refers to the sitting postures. These help raise one to the standard of faithfulness in devotional service. The practice of yoga by physical exercise is not the ultimate goal; the real end is to concentrate and to control the mind and train oneself to be situated in faithful devotional service.

Bhāvena, or bhāva, is a very important factor in the practice of yoga or in any spiritual process. Bhāva is explained in Bhagavad-gītā (10.8). Budhā bhāva-samanvitāḥ: one should be absorbed in the thought of love of Kṛṣṇa. When one knows that Kṛṣṇa, the Supreme Personality of Godhead, is the source of everything and that everything emanates from Him (ahaṁ sarvasya prabhavaḥ), then one understands the Vedānta aphorism janmādy asya yataḥ [SB 1.1.1] ("the original source of everything"), and then he can become absorbed in bhāva, or the preliminary stage of love of Godhead.

Rūpa Gosvāmī explains very nicely in Bhakti-rasāmṛta-sindhu how this bhāva, or preliminary stage of love of God, is achieved. He states that one first of all has to become faithful (śraddhayānvitaḥ). Faith is attained by controlling the senses, either by yoga practice, following the rules and regulations and practicing the sitting postures, or by engaging directly in bhakti-yoga, as recommended in the previous verse. Of the nine different items of bhakti-yoga, the first and foremost is to chant and hear about the Lord. That is also mentioned here. Mat-kathā-śravaṇena ca. One may come to the standard of faithfulness by following the rules and regulations of the yoga system, and the same goal can be achieved simply by chanting and hearing about the transcendental activities of the Lord. The word ca is significant. Bhakti-yoga is direct, and the other process is indirect. But even if the indirect process is taken, there is no success unless one comes fully to the direct process of hearing and chanting the glories of the Lord. Therefore the word satyena is used here. In this connection Svāmī Śrīdhara comments that satyena means niṣkapaṭena, "without duplicity." The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, kapaṭa. The Bhāgavatam does not allow this duplicity. In the beginning of Śrīmad-Bhāgavatam it is clearly stated, paramo nirmatsarāṇām: "This treatise Śrīmad-Bhāgavatam is meant for those who are completely free from envy." The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.

TEXT 7

sarva-bhūta-samatvena
nirvaireṇāprasaṅgataḥ
brahmacaryeṇa maunena
sva-dharmeṇa balīyasā

SYNONYMS

sarva-all; bhūta-living entities; samatvena-by seeing equally; nirvaireṇa-without enmity; aprasaṅgataḥ-without intimate connections; brahma-caryeṇa-by celibacy; maunena-by silence; sva-dharmeṇa-by one's occupation; balīyasā-by offering the result.

In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

A devotee of the Supreme Personality of Godhead who seriously engages in devotional service is equal to all living entities. There are various species of living entities, but a devotee does not see the outward covering; he sees the inner soul inhabiting the body. Because each and every soul is part and parcel of the Supreme Personality of Godhead, he does not see any difference. That is the vision of a learned devotee. As explained in Bhagavad-gītā, a devotee or a learned sage does not see any difference between a learned brāhmaṇa, a dog, an elephant or a cow because he knows that the body is the outer covering only and that the soul is actually part and parcel of the Supreme Lord. A devotee has no enmity towards any living entity, but that does not mean that he mixes with everyone. That is prohibited. Aprasaṅgataḥ means "not to be in intimate touch with everyone." A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective. He has no business mixing with others, for although he does not see anyone as his enemy, his dealings are only with persons who engage in devotional service.

A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife.

A devotee should not speak needlessly. A serious devotee has no time to speak of nonsense. He is always busy in Kṛṣṇa consciousness. Whenever he speaks, he speaks about Kṛṣṇa. Mauna means "silence." Silence does not mean that one should not speak at all, but that he should not speak of nonsense. He should be very enthusiastic in speaking about Kṛṣṇa. Another important item described here is sva-dharmeṇa, or being exclusively occupied in one's eternal occupation, which is to act as the eternal servitor of the Lord, or to act in Kṛṣṇa consciousness. The next word, balīyasā, means "offering the results of all activities to the Supreme Personality of Godhead." A devotee does not act on his personal account for sense gratification. Whatever he earns, whatever he eats and whatever he does, he offers for the satisfaction of the Supreme Personality of Godhead.

TEXT 8

yadṛcchayopalabdhena
santuṣṭo mita-bhuṅ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān

SYNONYMS

yadṛcchayā-without difficulty; upalabdhena-with what is obtained; santuṣṭaḥ-satisfied; mita-little; bhuk-eating; muniḥ-thoughtful; vivikta-śaraṇaḥ-living in a secluded place; śāntaḥ-peaceful; maitraḥ-friendly; karuṇaḥ-compassionate; ātma-vān-self-possessed, self-realized.

For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.

Everyone who has accepted a material body must maintain the necessities of the body by acting or earning some livelihood. A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, yadṛcchayā, means that every living entity has a predestined happiness and distress in his present body; this is called the law of karma. It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth. In reality everyone is earning and acquiring according to his predestined karma. According to the Bhāgavatam conclusion, we are sometimes faced with dangerous or miserable conditions without endeavoring for them, and similarly we may have prosperous conditions without endeavoring for them. We are advised to let these things come as predestined. We should engage our valuable time in prosecuting Kṛṣṇa consciousness. In other words, one should be satisfied by his natural condition. If by predestination one is put into a certain condition of life which is not very prosperous in comparison to another's position, one should not be disturbed. He should simply try to utilize his valuable time to advance in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness does not depend on any materially prosperous or distressed condition; it is free from the conditions imposed by material life. A very poor man can execute Kṛṣṇa consciousness as effectively as a very rich man. One should therefore be very satisfied with his position as offered by the Lord.

Another word here is mita-bhuk. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only prasāda, or food which is offered to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers and milk preparations are offered to the Lord, and therefore there is no scope for offering foods which are in the modes of passion and ignorance. A devotee should not be greedy. It is also recommended that the devotee should be muni, or thoughtful; he should always think of Kṛṣṇa and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, a devotee's thoughts should always be engaged in improving his condition in Kṛṣṇa consciousness; therefore he should be a muni.

The next item recommended is that a devotee should live in a secluded place. Generally a common man is interested in pounds, shillings and pence, or materialistic advancement in life, which is unnecessary for a devotee. A devotee should select a place of residence where everyone is interested in devotional service. Generally, therefore, a devotee goes to a sacred place of pilgrimage where devotees live. It is recommended that he live in a place where there is no large number of ordinary men. It is very important to live in a secluded place (vivikta-śaraṇa). The next item is śānta, or peacefulness. The devotee should not be agitated. He should be satisfied with his natural income, eat only as much as he needs to keep his health, live in a secluded place and always remain peaceful. Peace of mind is necessary for prosecuting Kṛṣṇa consciousness.

The next item is maitra, friendliness. A devotee should be friendly to everyone, but his intimate friendship should be with devotees only. With others he should be official. He may say, "Yes, sir, what you say is all right," but he is not intimate with them. A devotee should, however, have compassion for persons who are innocent, who are neither atheistic nor very much advanced in spiritual realization. A devotee should be compassionate towards them and instruct them as far as possible in making advancement in Kṛṣṇa consciousness. A devotee should always remain ātmavān, or situated in his spiritual position. He should not forget that his main concern is to make advancement in spiritual consciousness, or Kṛṣṇa consciousness, and he should not ignorantly identify himself with the body or the mind. Ātmā means the body or the mind, but here the word ātmavān especially means that one should be self-possessed. He should always remain in the pure consciousness that he is spirit soul and not the material body or the mind. That will make him progress confidently in Kṛṣṇa consciousness.

TEXT 9

sānubandhe ca dehe ’sminn
akurvann asad-āgraham
jñānena dṛṣṭa-tattvena
prakṛteḥ puruṣasya ca

SYNONYMS

sa-anubandhe-with bodily relationships; ca-and; dehe-towards the body; asmin-this; akurvan-not doing; asat-āgraham-bodily concept of life; jñānena-through knowledge; dṛṣṭa-having seen; tattvena-the reality; prakṛteḥ-of matter; puruṣasya-of spirit; ca-and.

One’s seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

The conditioned souls are eager to identify with the body and consider that the body is ”myself” and that anything in relationship with the body or possessions of the body is ”mine.” In Sanskrit this is called aham-mamatā, and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge, one should avoid the false, bodily concept of life.

TEXT 10

nivṛtta-buddhy-avasthāno
dūrī-bhūtānya-darśanaḥ
upalabhyātmanātmānaṁ
cakṣuṣevārkam ātma-dṛk

SYNONYMS

nivṛtta-transcended; buddhi-avasthānaḥ-the stages of material consciousness; dūrī-bhūta-far off; anya-other; darśanaḥ-conceptions of life; upalabhya-having realized; ātmanā-by his purified intellect; ātmānam-his own self; cakṣuṣā-with his eyes; iva-as; arkam-the sun; ātma-dṛk-the self-realized.

One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.

Consciousness acts in three stages under the material conception of life. When we are awake, consciousness acts in a particular way, when we are asleep it acts in a different way, and when we are in deep sleep, consciousness acts in still another way. To become Kṛṣṇa conscious, one has to become transcendental to these three stages of consciousness. Our present consciousness should be freed from all perceptions of life other than consciousness of Kṛṣṇa, the Supreme Personality of Godhead. This is called dūrī-bhūtānya-darśanaḥ, which means that when one attains perfect Kṛṣṇa consciousness he does not see anything but Kṛṣṇa. In the Caitanya-caritāmṛta it is said that the perfect devotee may see many movable and immovable objects, but in everything he sees that the energy of Kṛṣṇa is acting. As soon as he remembers the energy of Kṛṣṇa, he immediately remembers Kṛṣṇa in His personal form. Therefore in all his observations he sees Kṛṣṇa only. In the Brahma-saṁhitā (5.38) it is stated that when one’s eyes are smeared with love of Kṛṣṇa (premāñjana-cchurita), he always sees Kṛṣṇa, outside and inside. This is confirmed here; one should be freed from all other vision, and in that way he is freed from the false egoistic identification and sees himself as the eternal servitor of the Lord. Cakṣuṣevārkam: as we can see the sun without a doubt, one who is fully developed in Kṛṣṇa consciousness sees Kṛṣṇa and His energy. By this vision one becomes ātma-dṛk, or self-realized. When the false ego of identifying the body with the self is removed, actual vision of life is perceivable. The senses, therefore, also become purified. Real service of the Lord begins when the senses are purified. One does not have to stop the activities of the senses, but the false ego of identifying with the body has to be removed. Then the senses automatically become purified, and with purified senses one can actually discharge devotional service.

TEXT 11

mukta-liṅgaṁ sad-ābhāsam
asati pratipadyate
sato bandhum asac-cakṣuḥ
sarvānusyūtam advayam

SYNONYMS

mukta-liṅgam-transcendental; sat-ābhāsam-manifest as a reflection; asati-in the false ego; pratipadyate-he realizes; sataḥ bandhum-the support of the material cause; asat-cakṣuḥ-the eye (revealer) of the illusory energy; sarva-anusyūtam-entered into everything; advayam-without a second.

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there only as a reflection, but a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, who is its support. It is confirmed in Bhagavad-gītā that the background of the material manifestation is Lord Kṛṣṇa. And, as confirmed in the Brahma-saṁhitā, Kṛṣṇa is the cause of all causes. In the Brahma-saṁhitā it is stated that the Supreme Lord, by His partial or plenary expansion, is present not only within this universe and each and every universe, but in every atom, although He is one without a second. The word advayam, "without a second," which is used in this verse, indicates that although the Supreme Personality of Godhead is represented in everything, including the atoms, He is not divided. His presence in everything is explained in the next verse.

TEXT 12

yathā jala-stha ābhāsaḥ
sthala-sthenāvadṛśyate
svābhāsena tathā sūryo
jala-sthena divi sthitaḥ

SYNONYMS

yathā-as; jala-sthaḥ-situated on water; ābhāsaḥ-a reflection; sthala-sthena-situated on the wall; avadṛśyate-is perceived; sva-ābhāsena-by its reflection; tathā-in that way; sūryaḥ-the sun; jala-sthena-situated on the water; divi-in the sky; sthitaḥ-situated.

The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

The example given herewith is perfect. The sun is situated in the sky, far, far away from the surface of the earth, but its reflection can be seen in a pot of water in the corner of a room. The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of Godhead in everything by the reflection of His energy. In the Viṣṇu Purāṇa it is stated that as the presence of fire is understood by heat and light, so the Supreme Personality of Godhead, although one without a second, is perceived everywhere by the diffusion of His different energies. It is confirmed in the Īśopaniṣad that the presence of the Lord is perceived everywhere by the liberated soul, just as the sunshine and the reflection can be perceived everywhere although the sun is situated far away from the surface of the globe.

TEXT 13

evaṁ trivṛd-ahaṅkāro
bhūtendriya-manomayaiḥ
svābhāsair lakṣito 'nena
sad-ābhāsena satya-dṛk

SYNONYMS

evam-thus; tri-vṛt-the threefold; ahaṅkāraḥ-false ego; bhūta-indriya-manaḥ-mayaiḥ-consisting of body, senses and mind; sva-ābhāsaiḥ-by its own reflections; lakṣitaḥ-is revealed; anena-by this; sat-ābhāsena-by a reflection of Brahman; satya-dṛk-the self-realized soul.

The self-realized soul is thus reflected first in the threefold ego and then in the body, senses and mind.

The conditioned soul thinks, "I am this body," but a liberated soul thinks, "I am not this body. I am spirit soul." This "I am" is called ego, or identification of the self. "I am this body" or "Everything in relationship to the body is mine" is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego. One conception is in the darkness of the threefold qualities of material nature-goodness, passion and ignorance-and the other is in the pure state of goodness, called śuddha-sattva or vāsudeva. When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one's material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord. In the conditioned state one accepts everything as an object of sense gratification, and in the liberated state one accepts everything for the service of the Supreme Lord. Kṛṣṇa consciousness, devotional service, is the actual liberated stage of a living entity. Otherwise, both accepting and rejecting on the material platform or in voidness or impersonalism are imperfect conditions for the pure soul.

By the understanding of the pure soul, called satya-dṛk, one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilized in His service." These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in one's own senses, mind and body-in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the Bhakti-rasāmṛta-sindhu that one who has engaged everything-his vital energy, his wealth, his intelligence and his words-in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or satya-dṛk. Such a man has understood things as they are.

TEXT 14

bhūta-sūkṣmendriya-mano-
buddhy-ādiṣv iha nidrayā
līneṣv asati yas tatra
vinidro nirahaṅkriyaḥ

SYNONYMS

bhūta-the material elements; sūkṣma-the objects of enjoyment; indriya-the material senses; manaḥ-mind; buddhi-intelligence; ādiṣu-and so on; iha-here; nidrayā-by sleep; līneṣu-merged; asati-in the unmanifest; yaḥ-who; tatra-there; vinidraḥ-awake; nirahaṅkriyaḥ-freed from false ego.

Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, he is understood to be awake and to be freed from the false ego.

The explanation by Rūpa Gosvāmī in the Bhakti-rasāmṛta-sindhu of how a person can be liberated even in this body is more elaborately explained in this verse. The living entity who has become satya-dṛk, who realizes his position in relationship with the Supreme Personality of Godhead, may remain apparently merged in the five elements of matter, the five material sense objects, the ten senses and the mind and intelligence, but still he is considered to be awake and to be freed from the reaction of false ego. Here the word līna is very significant. The Māyāvādī philosophers recommend merging in the impersonal effulgence of Brahman; that is their ultimate goal, or destination. That merging is also mentioned here. But in spite of merging, one can keep his individuality. The example given by Jīva Gosvāmī is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality. Real individuality is to understand oneself to be the eternal servitor of the Supreme Lord. This information is received from the mouth of Lord Caitanya. He said clearly, upon the inquiry of Sanātana Gosvāmī, that a living entity is the servitor of Kṛṣṇa eternally. Kṛṣṇa also confirms in Bhagavad-gītā that the living entity is eternally His part and parcel. The part and parcel is meant to serve the whole. This is individuality. It is so even in this material existence, when the living entity apparently merges in matter. His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego and contaminated consciousness, and he has five active senses and five knowledge-acquiring senses. In this way he merges in matter. But even while merged in the twenty-four elements of matter, he can keep his individuality as the eternal servitor of the Lord. Either in the spiritual nature or in the material nature, such a servitor is to be considered a liberated soul. That is the explanation of the authorities, and it is confirmed in this verse.

TEXT 15

manyamānas tadātmānam
anaṣṭo naṣṭavan mṛṣā
naṣṭe 'haṅkaraṇe draṣṭā
naṣṭa-vitta ivāturaḥ

SYNONYMS

manyamānaḥ-thinking; tadā-then; ātmānam-himself; anaṣṭaḥ-although not lost; naṣṭa-vat-as lost; mṛṣā-falsely; naṣṭe ahaṅkaraṇe-because of the disappearance of the ego; draṣṭā-the seer; naṣṭa-vittaḥ-one who has lost his fortune; iva-like; āturaḥ-distressed.

The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

Only in ignorance does a living entity think that he is lost. If by attainment of knowledge he comes to the real position of his eternal existence, he knows that he is not lost. An appropriate example is mentioned herein: naṣṭa-vitta ivāturaḥ. A person who has lost a great sum of money may think that he is lost, but actually he is not lost-only his money is lost. But due to his absorption in the money or identification with the money, he thinks that he is lost. Similarly, when we falsely identify with matter as our field of activities, we think that we are lost, although actually we are not. As soon as a person is awakened to the pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived. A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord. The Māyāvādī philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is the Supreme Lord, but actually he is not. This is the last snare of māyā's influence upon the living entity. To think oneself equal with the Supreme Lord or to think oneself to be the Supreme Lord Himself is also due to false ego.

TEXT 16

evaṁ pratyavamṛśyāsāv
ātmānaṁ pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthānam anugrahaḥ

SYNONYMS

evam-thus; pratyavamṛśya-after understanding; asau-that person; ātmānam-his self; pratipadyate-realizes; sa-ahaṅkārasya-accepted under false ego; dravyasya-of the situation; yaḥ-who; avasthānam-resting place; anugrahaḥ-the manifester.

When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.

The Māyāvādī philosophers' position is that at the ultimate issue the individual is lost, everything becomes one, and there is no distinction between the knower, the knowable and knowledge. But by minute analysis we can see that this is not correct. Individuality is never lost, even when one thinks that the three different principles, namely the knower, the knowable and knowledge, are amalgamated or merged into one. The very concept that the three merge into one is another form of knowledge, and since the perceiver of the knowledge still exists, how can one say that the knower, knowledge and knowable have become one? The individual soul who is perceiving this knowledge still remains an individual. Both in material existence and in spiritual existence the individuality continues; the only difference is in the quality of the identity. In the material identity, the false ego acts, and because of false identification, one takes things to be different from what they actually are. That is the basic principle of conditional life. Similarly, when the false ego is purified, one takes everything in the right perspective. That is the state of liberation.

It is stated in the Īśopaniṣad that everything belongs to the Lord. Īśāvāsyam idaṁ sarvam. Everything exists on the energy of the Supreme Lord. This is also confirmed in Bhagavad-gītā. Because everything is produced of His energy and exists on His energy, the energy is not different from Him-but still the Lord declares, "I am not there." When one clearly understands one's constitutional position, everything becomes manifest. False egoistic acceptance of things conditions one, whereas acceptance of things as they are makes one liberated. The example given in the previous verse is applicable here: due to absorption of one's identity in his money, when the money is lost he thinks that he is also lost. But actually he is not identical with the money, nor does the money belong to him. When the actual situation is revealed, we understand that the money does not belong to any individual person or living entity, nor is it produced by man. Ultimately the money is the property of the Supreme Lord, and there is no question of its being lost. But as long as one falsely thinks, "I am the enjoyer," or "I am the Lord," this concept of life continues, and one remains conditioned. As soon as this false ego is eliminated, one is liberated. As confirmed in the Bhāgavatam, situation in one's real constitutional position is called mukti, or liberation.

TEXT 17

devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit
anyonyāpāśrayatvāc ca
nityatvād anayoḥ prabho

SYNONYMS

devahūtiḥ uvāca-Devahūti said; puruṣam-the spirit soul; prakṛtiḥ-material nature; brahman-O brāhmaṇa; na-not; vimuñcati-does release; karhicit-at any time; anyonya-to one another; apāśrayatvāt-from attraction; ca-and; nityatvāt-from eternality; anayoḥ-of them both; prabho-O my Lord.

Śrī Devahūti inquired: My dear brāhmaṇa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

Devahūti, the mother of Kapiladeva, here makes her first inquiry. Although one may understand that spirit soul and matter are different, their actual separation is not possible, either by philosophical speculation or by proper understanding. The spirit soul is the marginal potency of the Supreme Lord, and matter is the external potency of the Lord. The two eternal potencies have somehow or other been combined, and since it is so difficult to separate one from the other, how is it possible for the individual soul to become liberated? By practical experience one can see that when the soul is separated from the body, the body has no real existence, and when the body is separated from the soul one cannot perceive the existence of the soul. As long as the soul and the body are combined, we can understand that there is life. But when they are separated, there is no manifested existence of the body or the soul. This question asked by Devahūti of Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called nirvāṇa in Māyāvāda philosophy.

TEXT 18

yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ
apāṁ rasasya ca yathā
tathā buddheḥ parasya ca

SYNONYMS

yathā-as; gandhasya-of aroma; bhūmeḥ-of earth; ca-and; na-no; bhāvaḥ-existence; vyatirekataḥ-separate; apām-of water; rasasya-of taste; ca-and; yathā-as; tathā-so; buddheḥ-of intelligence; parasya-of consciousness, spirit; ca-and.

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

The example is given here that anything material has an aroma. The flower, the earth-everything-has an aroma. If the aroma is separated from the matter, the matter cannot be identified. If there is no taste to water, the water has no meaning; if there is no heat in the fire, the fire has no meaning. Similarly, when there is want of intelligence, spirit has no meaning.

TEXT 19

akartuḥ karma-bandho 'yaṁ
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyaṁ teṣv ataḥ katham

SYNONYMS

akartuḥ-of the passive performer, the nondoer; karma-bandhaḥ-bondage to fruitive activities; ayam-this; puruṣasya-of the soul; yat-āśrayaḥ-caused by attachment to the modes; guṇeṣu-while the modes; satsu-are existing; prakṛteḥ-of material nature; kaivalyam-freedom; teṣu-those; ataḥ-hence; katham-how.

Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?

Although the living entity desires freedom from the contamination of matter, he is not given release. Actually, as soon as a living entity puts himself under the control of the modes of material nature, his acts are influenced by the qualities of material nature, and he becomes passive. It is confirmed in Bhagavad-gītā, prakṛteḥ kriyamāṇāni guṇaiḥ: the living entity acts according to the qualities or modes of material nature. He falsely thinks that he is acting, but unfortunately he is passive. In other words, he has no opportunity to get out of the control of material nature because it has already conditioned him. In Bhagavad-gītā it is also stated that it is very difficult to get out of the clutches of material nature. One may try in different ways to think that everything is void in the ultimate issue, that there is no God and that even if the background of everything is spirit, it is impersonal. This speculation may go on, but actually it is very difficult to get out of the clutches of material nature. Devahūti poses the question that although one may speculate in many ways, where is liberation as long as one is under the spell of material nature? The answer is also found in Bhagavad-gītā (7.14): only one who has surrendered himself unto the lotus feet of the Supreme Lord Kṛṣṇa (mām eva ye prapadyante) can be freed from the clutches of māyā.

Since Devahūti is gradually coming to the point of surrender, her questions are very intelligent. How can one be liberated? How can one be in a pure state of spiritual existence as long as he is strongly held by the modes of material nature? This is also an indication to the false meditator. There are many so-called meditators who think, ”I am the Supreme Spirit Soul. I am conducting the activities of material nature. Under my direction the sun is moving and the moon is rising.” They think that by such contemplation or meditation they can become free, but it is seen that just three minutes after finishing such nonsensical meditation, they are immediately captured by the modes of material nature. Immediately after his high-sounding meditation, a ”meditator” becomes thirsty and wants to smoke or drink. He is under the strong grip of material nature, yet he thinks that he is already free from the clutches of māyā. This question of Devahūti’s is for such a person who falsely claims that he is everything, that ultimately everything is void, and that there are no sinful or pious activities. These are all atheistic inventions. Actually, unless a living entity surrenders unto the Supreme Personality of Godhead as instructed in Bhagavad-gītā, there is no liberation or freedom from the clutches of māyā.

TEXT 20

kvacit tattvāvamarśena
nivṛttaṁ bhayam ulbaṇam
anivṛtta-nimittatvāt
punaḥ pratyavatiṣṭhate

SYNONYMS

kvacit-in a certain case; tattva-the fundamental principles; avamarśena-by reflecting upon; nivṛttam-avoided; bhayam-fear; ulbaṇam-great; anivṛtta-not ceased; nimittatvāt-since the cause; punaḥ-again; pratyavatiṣṭhate-it appears.

Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.

Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. Bhagavad-gītā (7.27) states, icchā-dveṣa-samutthena. Two kinds of propensities arise in the living entity. One propensity is icchā, which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. Dveṣa means ”envy.” When one becomes envious of Kṛṣṇa, or the Supreme Personality of Godhead, one thinks, ”Why should Kṛṣṇa be the all and all? I’m as good as Kṛṣṇa.” These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, the cause remains, and there is no question of his liberation.

Devahūti very intelligently says, ”One may theoretically analyze and say that by knowledge he has become freed, but actually, as long as the cause exists, he is not free.” Bhagavad-gītā confirms that after performing such speculative activities for many, many births, when one actually comes to his real consciousness and surrenders unto the Supreme Lord, Kṛṣṇa, then the fulfillment of his research in knowledge is actually achieved. There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The Bhāgavatam (10.14.4) says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (kliśyanti ye kevala-bodha-labdhaye). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion. The example is given that there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists. One has to nullify the cause, and then the effect will be nullified. This is explained by the Supreme Personality of Godhead in the following verses.

TEXT 21

śrī-bhagavān uvāca
animitta-nimittena
sva-dharmeṇāmalātmanā
tīvrayā mayi bhaktyā ca
śruta-sambhṛtayā ciram

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; animitta-nimittena-without desiring the fruits of activities; sva-dharmeṇa-by executing one’s prescribed duties; amala-ātmanā-with a pure mind; tīvrayā-serious; mayi-unto Me; bhaktyā-by devotional service; ca-and; śruta-hearing; sambhṛtayā-endowed with; ciram-for a long time.

The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one’s prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

Śrīdhara Svāmī comments in this connection that by association with material nature alone one does not become conditioned. Conditional life begins only after one is infected by the modes of material nature. If someone is in contact with the police department, that does not mean that he is a criminal. As long as one does not commit criminal acts, even though there is a police department, he is not punished. Similarly, the liberated soul is not affected, although he is in the material nature. Even the Supreme Personality of Godhead is supposed to be in association with material nature when He descends, but He is not affected. One has to act in such a way that in spite of being in the material nature he is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water. That is how one has to live, as described here by the Personality of Godhead Kapiladeva (animitta-nimittena sva-dharmeṇāmalātmanā).

One can be liberated from all adverse circumstances simply by seriously engaging in devotional service. How this devotional service develops and becomes mature is explained here. In the beginning one has to perform his prescribed duties with a clean mind. Clean consciousness means Kṛṣṇa consciousness. One has to perform his prescribed duties in Kṛṣṇa consciousness. There is no necessity of changing one’s prescribed duties; one simply has to act in Kṛṣṇa consciousness. In discharging Kṛṣṇa conscious duties, one should determine whether, by his professional or occupational duties, Kṛṣṇa, the Supreme Personality of Godhead, is satisfied. In another place in the Bhāgavatam it is said, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam: [SB 1.2.13] everyone has some prescribed duties to perform, but the perfection of such duties will be reached only if the Supreme Personality of Godhead, Hari, is satisfied by such actions. For example, Arjuna’s prescribed duty was to fight, and the perfection of his fighting was tested by the satisfaction of Kṛṣṇa. Kṛṣṇa wanted him to fight, and when he fought for the satisfaction of the Lord, that was the perfection of his professional devotional duty. On the other hand, when, contrary to the wish of Kṛṣṇa, he was not willing to fight, that was imperfect.

If one wants to perfect his life, he should discharge his prescribed duties for the satisfaction of Kṛṣṇa. One must act in Kṛṣṇa consciousness, for such action will never produce any reaction (animitta-nimittena). This is also confirmed in Bhagavad-gītā. Yajñārthāt karmaṇo 'nyatra: all activities should be performed simply for Yajña, or the satisfaction of Viṣṇu. Anything done otherwise, without the satisfaction of Viṣṇu, or Yajña, produces bondage, so here it is also prescribed by Kapila Muni that one can transcend material entanglement by acting in Kṛṣṇa consciousness, which means seriously engaging in devotional service. This serious devotional service can develop by hearing for long periods of time. Chanting and hearing is the beginning of the process of devotional service. One should associate with devotees and hear from them about the Lord's transcendental appearance, activities, disappearance, instructions, etc.

There are two kinds of śruti, or scripture. One is spoken by the Lord, and the other is spoken about the Lord and His devotees. Bhagavad-gītā is the former and Śrīmad-Bhāgavatam the latter. One must hear these scriptures repeatedly from reliable sources in order to become fixed in serious devotional service. Through engagement in such devotional service, one becomes freed from the contamination of māyā. It is stated in the Śrīmad-Bhāgavatam that hearing about the Supreme Personality of Godhead cleanses the heart of all contamination caused by the influence of the three modes of material nature. By continuous, regular hearing, the effects of the contamination of lust and greed to enjoy or lord it over material nature diminish, and when lust and greed diminish, one then becomes situated in the mode of goodness. This is the stage of Brahman realization, or spiritual realization. In this way one becomes fixed on the transcendental platform. Remaining fixed on the transcendental platform is liberation from material entanglement.

TEXT 22

jñānena dṛṣṭa-tattvena
vairāgyeṇa balīyasā
tapo-yuktena yogena
tīvreṇātma-samādhinā

SYNONYMS

jñānena-in knowledge; dṛṣṭa-tattvena-with vision of the Absolute Truth; vairāgyeṇa-with renunciation; balīyasā-very strong; tapaḥ-yuktena-by engagement in austerity; yogena-by mystic yoga; tīvreṇa-firmly fixed; ātma-samādhinā-by self-absorption.

This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.

Devotional service in Kṛṣṇa consciousness cannot be performed blindly due to material emotion or mental concoction. It is specifically mentioned here that one has to perform devotional service in full knowledge by visualizing the Absolute Truth. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Kṛṣṇa consciousness is exhibited by proportionate material detachment, or vairāgya. If one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Kṛṣṇa consciousness. Renunciation in Kṛṣṇa consciousness is so strong that it cannot be deviated by any attractive illusion. One has to perform devotional service in full tapasya, austerity. One should fast on the two Ekādaśī days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Kṛṣṇa, Lord Rāma and Caitanya Mahāprabhu. There are many such fasting days. Yogena means "by controlling the senses and mind." Yoga indriya-saṁyamaḥ. Yogena implies that one is seriously absorbed in the self and is able, by development of knowledge, to understand his constitutional position in relationship with the Superself. In this way one becomes fixed in devotional service, and his faith cannot be shaken by any material allurement.

TEXT 23

prakṛtiḥ puruṣasyeha
dahyamānā tv ahar-niśam
tiro-bhavitrī śanakair
agner yonir ivāraṇiḥ

SYNONYMS

prakṛtiḥ-the influence of material nature; puruṣasya-of the living entity; iha-here; dahyamānā-being consumed; tu-but; ahaḥ-niśam-day and night; tiraḥ-bhavitrī-disappearing; śanakaiḥ-gradually; agneḥ-of fire; yoniḥ-the cause of appearance; iva-as; araṇiḥ-wooden sticks.

The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

Fire is conserved in wooden sticks, and when circumstances are favorable, the fire is ignited. But the wooden sticks which are the cause of the fire are also consumed by the fire if it is properly dealt with. Similarly, the living entity's conditional life of material existence is due to his desire to lord it over material nature and due to his envy of the Supreme Lord. Thus his main diseases are that he wants to be one with the Supreme Lord or he wants to become the lord of material nature. The karmīs try to utilize the resources of material nature and thus become its lord and enjoy sense gratification, and the jñānīs, the salvationists, who have become frustrated in enjoying the material resources, want to become one with the Supreme Personality of Godhead or merge into the impersonal effulgence. These two diseases are due to material contamination. Material contamination can be consumed by devotional service because in devotional service these two diseases, namely the desire to lord it over material nature and the desire to become one with the Supreme Lord, are absent. Therefore the cause of material existence is at once consumed by the careful discharge of devotional service in Kṛṣṇa consciousness.

A devotee in full Kṛṣṇa consciousness appears superficially to be a great karmī, always working, but the inner significance of the devotee's activities is that they are meant for the satisfaction of the Supreme Lord. This is called bhakti, or devotional service.

Arjuna was apparently a fighter but when by his fighting he satisfied the senses of Lord Kṛṣṇa, he became a devotee. Since a devotee also engages in philosophical research to understand the Supreme Person as He is, his activities may thus appear to be like those of a mental speculator, but actually he is trying to understand the spiritual nature and transcendental activities. Thus although the tendency for philosophical speculation exists, the material effects of fruitive activities and empiric speculation do not, because this activity is meant for the Supreme Personality of Godhead.

TEXT 24

bhukta-bhogā parityaktā
dṛṣṭa-doṣā ca nityaśaḥ
neśvarasyāśubhaṁ dhatte
sve mahimni sthitasya ca

SYNONYMS

bhukta-enjoyed; bhogā-enjoyment; parityaktā-given up; dṛṣṭa-discovered; doṣā-faultiness; ca-and; nityaśaḥ-always; na-not; īśvarasya-of the independent; aśubham-harm; dhatte-she inflicts; sve mahimni-in his own glory; sthitasya-situated; ca-and.

By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.

Because the living entity is not actually the enjoyer of the material resources, his attempt to lord it over material nature is, at the ultimate issue, frustrated. As a result of frustration, he desires more power than the ordinary living entity and thus wants to merge into the existence of the supreme enjoyer. In this way he develops a plan for greater enjoyment.

When one is actually situated in devotional service, that is his independent position. Less intelligent men cannot understand the position of the eternal servant of the Lord. Because the word "servant" is used, they become confused; they cannot understand that this servitude is not the servitude of this material world. To be the servant of the Lord is the greatest position. If one can understand this and can thus revive one's original nature of eternal servitorship of the Lord, one stands fully independent. A living entity's independence is lost by material contact. In the spiritual field he has full independence, and therefore there is no question of becoming dependent upon the three modes of material nature. This position is attained by a devotee, and therefore he gives up the tendency for material enjoyment after seeing its faultiness.

The difference between a devotee and an impersonalist is that an impersonalist tries to become one with the Supreme so that he can enjoy without impediment, whereas a devotee gives up the entire mentality of enjoying and engages in the transcendental loving service of the Lord. That is his constitutional glorified position. At that time he is īśvara, fully independent. The real īśvara or īśvaraḥ paramaḥ, the supreme īśvara, or supreme independent, is Kṛṣṇa. The living entity is īśvara only when engaged in the service of the Lord. In other words, transcendental pleasure derived from loving service to the Lord is actual independence.

TEXT 25

yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate

SYNONYMS

yathā-as; hi-indeed; apratibuddhasya-of one who is sleeping; prasvāpaḥ-the dream; bahu-anartha-bhṛt-bearing many inauspicious things; saḥ eva-that very dream; pratibuddhasya-of one who is awake; na-not; vai-certainly; mohāya-for bewildering; kalpate-is capable.

In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

In the condition of dreaming, when one's consciousness is almost covered, one may see many unfavorable things which cause disturbance or anxiety, but upon awakening, although he remembers what happened in the dream, he is not disturbed. Similarly the position of self-realization, or understanding of one's real relationship with the Supreme Lord, makes one completely satisfied, and the three modes of material nature, which are the cause of all disturbances, cannot affect him. In contaminated consciousness one sees everything to be for his own enjoyment, but in pure consciousness, or Kṛṣṇa consciousness, he sees that everything exists for the enjoyment of the supreme enjoyer. That is the difference between the dream state and wakefulness. The state of contaminated consciousness is compared to dream consciousness, and Kṛṣṇa consciousness is compared to the awakened stage of life. Actually, as stated in Bhagavad-gītā, the only absolute enjoyer is Kṛṣṇa. One who can understand that Kṛṣṇa is the proprietor of all the three worlds and that He is the friend of everyone is peaceful and independent. As long as a conditioned soul does not have this knowledge, he wants to be the enjoyer of everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. This is all illusion, for one cannot benefit anyone by such material activities. If one wishes to benefit his fellow brother, he must awaken his dormant Kṛṣṇa consciousness. The Kṛṣṇa conscious position is that of pratibuddha, which means "pure consciousness."

TEXT 26

evaṁ vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit

SYNONYMS

evam-thus; vidita-tattvasya-to one who knows the Absolute Truth; prakṛtiḥ-material nature; mayi-on Me; mānasam-the mind; yuñjataḥ-fixing; na-not; apakurute-can do harm; ātma-ārāmasya-to one who rejoices in the self; karhicit-at any time.

The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute, and his mind is fixed on the Supreme Personality of Godhead.

Lord Kapila says that mayi mānasam, a devotee whose mind is always fixed upon the lotus feet of the Supreme Personality of Godhead, is called ātmārāma or vidita-tattva. Ātmārāma means ”one who rejoices in the self,” or ”one who enjoys in the spiritual atmosphere.” Ātmā, in the material sense, means the body or the mind, but when referring to one whose mind is fixed on the lotus feet of the Supreme Lord, ātmārāma means ”one who is fixed in spiritual activities in relationship with the Supreme Soul.” The Supreme Soul is the Personality of Godhead, and the individual soul is the living entity. When they engage in reciprocation of service and benediction, the living entity is said to be in the ātmārāma position. This ātmārāma position can be attained by one who knows the truth as it is. The truth is that the Supreme Personality of Godhead is the enjoyer and that the living entities are meant for His service and enjoyment. One who knows this truth, and who tries to engage all resources in the service of the Lord, escapes all material reactions and influences of the modes of material nature.

An example may be cited in this connection. Just as a materialist engages in constructing a big skyscraper, a devotee engages in constructing a big temple for Viṣṇu. Superficially, the skyscraper constructor and temple constructor are on the same level, for both are collecting wood, stone, iron and other building materials. But the person who constructs a skyscraper is a materialist, and the person who constructs a temple of Viṣṇu is ātmārāma. The materialist tries to satisfy himself in relation to his body by constructing a skyscraper, but the devotee tries to satisfy the Superself, the Supreme Personality of Godhead, by constructing the temple. Although both are engaged in the association of material activities, the devotee is liberated, and the materialist is conditioned. This is because the devotee, who is constructing the temple, has fixed his mind upon the Supreme Personality of Godhead, but the nondevotee, who is constructing the skyscraper, has his mind fixed in sense gratification. If, while performing any activity, even in material existence, one's mind is fixed upon the lotus feet of the Personality of Godhead, one will not be entangled or conditioned. The worker in devotional service, in full Kṛṣṇa consciousness, is always independent of the influence of material nature.

TEXT 27

yadaivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ābrahma-bhuvanān muniḥ

SYNONYMS

yadā-when; evam-thus; adhyātma-rataḥ-engaged in self-realization; kālena-for many years; bahu-janmanā-for many births; sarvatra-everywhere; jāta-vairāgyaḥ-detachment is born; ā-brahma-bhuvanāt-up to Brahmaloka; muniḥ-a thoughtful person.

When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahmaloka; he becomes fully developed in consciousness.

Anyone engaged in devotional service to the Supreme Personality of Godhead is known as a devotee, but there is a distinction between pure devotees and mixed devotees. A mixed devotee engages in devotional service for the spiritual benefit of being eternally engaged in the transcendental abode of the Lord in full bliss and knowledge. In material existence, when a devotee is not completely purified, he expects material benefit from the Lord in the form of relief from material miseries, or he wants material gain, advancement in knowledge of the relationship between the Supreme Personality of Godhead and the living entity, or knowledge as to the real nature of the Supreme Lord. When a person is transcendental to these conditions, he is called a pure devotee. He does not engage himself in the service of the Lord for any material benefit or for understanding of the Supreme Lord. His one interest is that he loves the Supreme Personality of Godhead, and he spontaneously engages in satisfying Him.

The highest example of pure devotional service is that of the gopīs in Vṛndāvana. They are not interested in understanding Kṛṣṇa, but only in loving Him. That platform of love is the pure state of devotional service. Unless one is advanced to this pure state of devotional service, there is a tendency to desire elevation to a higher material position. A mixed devotee may desire to enjoy a comfortable life on another planet with a greater span of life, such as on Brahmaloka. These are material desires, but because a mixed devotee engages in the service of the Lord, ultimately, after many, many lives of material enjoyment, he undoubtedly develops Kṛṣṇa consciousness, and the symptom of this Kṛṣṇa consciousness is that he is no longer interested in any sort of materially elevated life. He does not even aspire to become a personality like Lord Brahmā.

TEXTS 28–29

mad-bhaktaḥ pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasaṁ sva-saṁsthānaṁ
kaivalyākhyaṁ mad-āśrayam
prāpnotīhāñjasā dhīraḥ
sva-dṛśā cchinna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame

SYNONYMS

mat-bhaktaḥ-My devotee; pratibuddha-arthaḥ-self-realized; mat-prasādena-by My causeless mercy; bhūyasā-unlimited; niḥśreyasam-the ultimate perfectional goal; sva-saṁsthānam-his abode; kaivalya-ākhyam-called kaivalya; mat-āśrayam-under My protection; prāpnoti-attains; iha-in this life; añjasā-truly; dhīraḥ-steady; sva-dṛśā-by knowledge of the self; chinna-saṁśayaḥ-freed from doubts; yat-to that abode; gatvā-having gone; na-never; nivarteta-comes back; yogī-the mystic devotee; liṅgāt-from the subtle and gross material bodies; vinirgame-after departing.

My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.

Actual self-realization means becoming a pure devotee of the Lord. The existence of a devotee implies the function of devotion and the object of devotion. Self-realization ultimately means to understand the Personality of Godhead and the living entities; to know the individual self and the reciprocal exchanges of loving service between the Supreme Personality of Godhead and the living entity is real self-realization. This cannot be attained by the impersonalists or other transcendentalists; they cannot understand the science of devotional service. Devotional service is revealed to the pure devotee by the unlimited causeless mercy of the Lord. This is especially spoken of here by the Lord-mat-prasādena, "by My special grace." This is also confirmed in Bhagavad-gītā. Only those who engage in devotional service with love and faith receive the necessary intelligence from the Supreme Personality of Godhead so that gradually and progressively they can advance to the abode of the Personality of Godhead.

Niḥśreyasa means "the ultimate destination." Sva-saṁsthāna indicates that the impersonalists have no particular place to stay. The impersonalists sacrifice their individuality so that the living spark can merge into the impersonal effulgence emanating from the transcendental body of the Lord, but the devotee has a specific abode. The planets rest in the sunshine, but the sunshine itself has no particular resting place. When one reaches a particular planet, then he has a resting place. The spiritual sky, which is known as kaivalya, is simply blissful light on all sides, and it is under the protection of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham: the impersonal Brahman effulgence rests on the body of the Supreme Personality of Godhead. In other words, the bodily effulgence of the Supreme Personality of Godhead is kaivalya, or impersonal Brahman. In that impersonal effulgence there are spiritual planets, which are known as Vaikuṇṭhas, chief of which is Kṛṣṇaloka. Some devotees are elevated to the Vaikuṇṭha planets, and some are elevated to the planet Kṛṣṇaloka. According to the desire of the particular devotee, he is offered a particular abode, which is known as sva-saṁsthāna, his desired destination. By the grace of the Lord, the self-realized devotee engaged in devotional service understands his destination even while in the material body. He therefore performs his devotional activities steadily, without doubting, and after quitting his material body he at once reaches the destination for which he has prepared himself. After reaching that abode, he never comes back to this material world.

The words liṅgād vinirgame, which are used here, mean "after being freed from the two kinds of material bodies, subtle and gross." The subtle body is made of mind, intelligence, false ego and contaminated consciousness, and the gross body is made of five elements-earth, water, fire, air and ether. When one is transferred to the spiritual world, he gives up both the subtle and gross bodies of this material world. He enters the spiritual sky in his pure, spiritual body and is stationed in one of the spiritual planets. Although the impersonalists also reach that spiritual sky after giving up the subtle and gross material bodies, they are not placed in the spiritual planets; as they desire, they are allowed to merge in the spiritual effulgence emanating from the transcendental body of the Lord. The word sva-saṁsthānam is also very significant. As a living entity prepares himself, so he attains his abode. The impersonal Brahman effulgence is offered to the impersonalists, but those who want to associate with the Supreme Personality of Godhead in His transcendental form as Nārāyaṇa in the Vaikuṇṭhas, or with Kṛṣṇa in Kṛṣṇaloka, go to those abodes, wherefrom they never return.

TEXT 30

yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣv atha me gatiḥ syād
ātyantikī yatra na mṛtyu-hāsaḥ

SYNONYMS

yadā-when; na-not; yoga-upacitāsu-to powers developed by yoga; cetaḥ-the attention; māyāsu-manifestations of māyā; siddhasya-of a perfect yogī; viṣajjate-is attracted; aṅga-My dear mother; ananya-hetuṣu-having no other cause; atha-then; me-to Me; gatiḥ-his progress; syāt-becomes; ātyantikī-unlimited; yatra-where; na-not; mṛtyu-hāsaḥ-power of death.

When a perfect yogī's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.

Yogīs are generally attracted to the by-products of mystic yogic power, for they can become smaller than the smallest or greater than the greatest, achieve anything they desire, have power even to create a planet, or bring anyone they like under their subjection. Yogīs who have incomplete information of the result of devotional service are attracted by these powers, but these powers are material; they have nothing to do with spiritual progress. As other material powers are created by the material energy, mystic yogic powers are also material. A perfect yogīs mind is not attracted by any material power, but is simply attracted by unalloyed service to the Supreme Lord. For a devotee, the process of merging into the Brahman effulgence is considered to be hellish, and yogic power or the preliminary perfection of yogic power, to be able to control the senses, is automatically achieved. As for elevation to higher planets, a devotee considers this to be simply hallucinatory. A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect yogī can attain the status of immortal knowledge and bliss.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Understanding Material Nature."

20.4.28 Chapter Twenty-eight

Kapila's Instructions on the Execution of Devotional Service

TEXT 1

śrī-bhagavān uvāca
yogasya lakṣaṇaṁ vakṣye
sabījasya nṛpātmaje
mano yenaiva vidhinā
prasannaṁ yāti sat-patham

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; yogasya-of the yoga system; lakṣaṇam-description; vakṣye-I shall explain; sabījasya-authorized; nṛpa-ātma-je-O daughter of the King; manaḥ-the mind; yena-by which; eva-certainly; vidhinā-by practice; prasannam-joyful; yāti-attains; sat-patham-the path of the Absolute Truth.

The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.

The yoga process explained by Lord Kapiladeva in this chapter is authorized and standard, and therefore these instructions should be followed very carefully. To begin, the Lord says that by yoga practice one can make progress towards understanding the Absolute Truth, the Supreme Personality of Godhead. In the previous chapter it has been clearly stated that the desired result of yoga is not to achieve some wonderful mystic power. One should not be at all attracted by such mystic power, but should attain progressive realization on the path of understanding the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā, which states in the last verse of the Sixth Chapter that the greatest yogī is he who constantly thinks of Kṛṣṇa within himself, or he who is Kṛṣṇa conscious.

It is stated here that by following the system of yoga one can become joyful. Lord Kapila, the Personality of Godhead, who is the highest authority on yoga, here explains the yoga system known as aṣṭāṅga-yoga, which comprises eight different practices, namely yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. By all these stages of practice one must realize Lord Viṣṇu, who is the target of all yoga. There are so-called yoga practices in which one concentrates the mind on voidness or on the impersonal, but this is not approved by the authorized yoga system as explained by Kapiladeva. Even Patañjali explains that the target of all yoga is Viṣṇu. Aṣṭāṅga-yoga is therefore part of Vaiṣṇava practice because its ultimate goal is realization of Viṣṇu. The achievement of success in yoga is not acquisition of mystic power, which is condemned in the previous chapter, but, rather, freedom from all material designations and situation in one's constitutional position. That is the ultimate achievement in yoga practice.

TEXT 2

sva-dharmācaraṇaṁ śaktyā
vidharmāc ca nivartanam
daivāl labdhena santoṣa
ātmavic-caraṇārcanam

SYNONYMS

sva-dharma-ācaraṇam-executing one's prescribed duties; śaktyā-to the best of one's ability; vidharmāt-unauthorized duties; ca-and; nivartanam-avoiding; daivāt-by the grace of the Lord; labdhena-with what is achieved; santoṣaḥ-satisfied; ātma-vit-of the self-realized soul; caraṇa-the feet; arcanam-worshiping.

One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is ātmavic-caraṇārcanam. Ātma-vit means a self-realized soul or bona fide spiritual master. Unless one is self-realized and knows what his relationship with the Supersoul is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and surrender unto him (arcanam), for by inquiring from and worshiping him one can learn spiritual activities.

The first recommendation is sva-dharmācaraṇam. As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: brāhmaṇa, kṣatriya, vaiśya and śūdra. These particular duties are mentioned in the śāstra, and particularly in Bhagavad-gītā. Sva-dharmācaraṇam means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of his ability. One should not accept another's duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his sva-dharma, or duty, is solely that of serving the Supreme Personality of Godhead. The actual duty of one who is advanced in Kṛṣṇa consciousness is to serve the Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of sva-dharma.

TEXT 3

grāmya-dharma-nivṛttiś ca
mokṣa-dharma-ratis tathā
mita-medhyādanaṁ śaśvad
vivikta-kṣema-sevanam

SYNONYMS

grāmya-conventional; dharma-religious practice; nivṛttiḥ-ceasing; ca-and; mokṣa-for salvation; dharma-religious practice; ratiḥ-being attracted to; tathā-in that way; mita-little; medhya-pure; adanam-eating; śaśvat-always; vivikta-secluded; kṣema-peaceful; sevanam-dwelling.

One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the clutches of material nature. It is stated in the beginning of Śrīmad-Bhāgavatam that the topmost religious practice is that by which one can attain to the transcendental devotional service of the Lord, without reason or cause. Such religious practice is never hampered by any impediments, and by its performance one actually becomes satisfied. Here this is recommended as mokṣa-dharma, religious practice for salvation, or transcendence of the clutches of material contamination. Generally people execute religious practices for economic development or sense gratification, but that is not recommended for one who wants to advance in yoga.

The next important phrase is mita-medhyādanam, which means that one should eat very frugally. It is recommended in the Vedic literatures that a yogī eat only half what he desires according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only half a pound and supplement this with four ounces of water; one fourth of the stomach should be left empty for passage of air in the stomach. If one eats in this manner, he will avoid indigestion and disease. The yogī should eat in this way, as recommended in the Śrīmad-Bhāgavatam and all other standard scriptures. The yogī should live in a secluded place, where his yoga practice will not be disturbed.

TEXT 4

ahiṁsā satyam asteyaṁ
yāvad-artha-parigrahaḥ
brahmacaryaṁ tapaḥ śaucaṁ
svādhyāyaḥ puruṣārcanam

SYNONYMS

ahiṁsā-nonviolence; satyam-truthfulness; asteyam-refraining from theft; yāvat-artha-as much as necessary; parigrahaḥ-possessing; brahmacaryam-celibacy; tapaḥ-austerity; śaucam-cleanliness; sva-adhyāyaḥ-study of the Vedas; puruṣa-arcanam-worship of the Supreme Personality of Godhead.

One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

The word puruṣārcanam in this verse means worshiping the Supreme Personality of Godhead, especially the form of Lord Kṛṣṇa. In Bhagavad-gītā it is confirmed by Arjuna that Kṛṣṇa is the original puruṣa, or Personality of Godhead, puruṣaṁ śāśvatam. Therefore in yoga practice one not only must concentrate his mind on the person of Kṛṣṇa, but must also worship the form or Deity of Kṛṣṇa daily.

A brahmacārī practices celibacy, controlling his sex life. One cannot enjoy unrestricted sex life and practice yoga; this is rascaldom. So-called yogīs advertise that one can go on enjoying as one likes and simultaneously become a yogī, but this is totally unauthorized. It is very clearly explained here that one must observe celibacy. Brahmacaryam means that one leads his life simply in relationship with Brahman, or in full Kṛṣṇa consciousness. Those who are too addicted to sex life cannot observe the regulations which will lead them to Kṛṣṇa consciousness. Sex life should be restricted to persons who are married. A person whose sex life is restricted in marriage is also called a brahmacārī.

The word asteyam is also very important for a yogī. Asteyam means ”to refrain from theft.” In the broader sense, everyone who accumulates more than he needs is a thief. According to spiritual communism, one cannot possess more than he needs for his personal maintenance. That is the law of nature. Anyone who accumulates more money or more possessions than he needs is called a thief, and one who simply accumulates wealth without spending for sacrifice or for worship of the Personality of Godhead is a great thief.

Svādhyāyaḥ means ”reading the authorized Vedic scriptures.” Even if one is not Kṛṣṇa conscious and is practicing the yoga system, he must read standard Vedic literatures in order to understand. Performance of yoga alone is not sufficient. Narottama dāsa Ṭhākura, a great devotee and ācārya in the Gauḍīya Vaiṣṇava-sampradāya, says that all spiritual activities should be understood from three sources, namely saintly persons, standard scriptures and the spiritual master. These three guides are very important for progress in spiritual life. The spiritual master prescribes standard literature for the prosecution of the yoga of devotional service, and he himself speaks only from scriptural reference. Therefore reading standard scriptures is necessary for executing yoga. Practicing yoga without reading the standard literatures is simply a waste of time.

TEXT 5

maunaṁ sad-āsana-jayaḥ
sthairyaṁ prāṇa-jayaḥ śanaiḥ
pratyāhāraś cendriyāṇāṁ
viṣayān manasā hṛdi

SYNONYMS

maunam-silence; sat-good; āsana-yogic postures; jayaḥ-controlling; sthairyam-steadiness; prāṇa-jayaḥ-controlling the vital air; śanaiḥ-gradually; pratyāhāraḥ-withdrawal; ca-and; indriyāṇām-of the senses; viṣayāt-from the sense objects; manasā-with the mind; hṛdi-on the heart.

One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects and thus concentrate the mind on the heart.

The yogic practices in general and haṭha-yoga in particular are not ends in themselves; they are means to the end of attaining steadiness. First one must be able to sit properly, and then the mind and attention will become steady enough for practicing yoga. Gradually, one must control the circulation of vital air, and with such control he will be able to withdraw the senses from sense objects. In the previous verse it is stated that one must observe celibacy. The most important aspect of sense control is controlling sex life. That is called brahmacarya. By practicing the different sitting postures and controlling the vital air, one can control and restrain the senses from unrestricted sense enjoyment.

TEXT 6

sva-dhiṣṇyānām eka-deśe
manasā prāṇa-dhāraṇam
vaikuṇṭha-līlābhidhyānaṁ
samādhānaṁ tathātmanaḥ

SYNONYMS

sva-dhiṣṇyānām-within the vital air circles; eka-deśe-in one spot; manasā-with the mind; prāṇa-the vital air; dhāraṇam-fixing; vaikuṇṭha-līlā-on the pastimes of the Supreme Personality of Godhead; abhidhyānam-concentration; samādhānam-samādhi; tathā-thus; ātmanaḥ-of the mind.

Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called samādhi, or samādhāna, of the mind.

There are six circles of vital air circulation within the body. The first circle is within the belly, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the palate, the fifth is between the eyebrows, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think of the transcendental pastimes of the Supreme Lord. It is never mentioned that one should concentrate on the impersonal or void. It is clearly stated, vaikuṇṭha-līlā. Līlā means "pastimes." Unless the Absolute Truth, the personality of Godhead, has transcendental activities, where is the scope for thinking of these pastimes? It is through the processes of devotional service, chanting and hearing of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in the Śrīmad-Bhāgavatam, the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord's pastimes, including the Battle of Kurukṣetra and historical facts relating to the life and precepts of devotees like Prahlāda Mahārāja, Dhruva Mahārāja and Ambarīṣa Mahārāja. One need only concentrate his mind on one such narration and become always absorbed in its thought. Then he will be in samādhi. Samādhi is not an artificial bodily state; it is the state achieved when the mind is virtually absorbed in thoughts of the Supreme Personality of Godhead.

TEXT 7

etair anyaiś ca pathibhir
mano duṣṭam asat-patham
buddhyā yuñjīta śanakair
jita-prāṇo hy atandritaḥ

SYNONYMS

etaiḥ-by these; anyaiḥ-by other; ca-and; pathibhiḥ-processes; manaḥ-the mind; duṣṭam-contaminated; asat-patham-on the path of material enjoyment; buddhyā-by the intelligence; yuñjīta-one must control; śanakaiḥ-gradually; jita-prāṇaḥ-the life air being fixed; hi-indeed; atandritaḥ-alert.

By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.

Etair anyaiś ca. The general yoga process entails observing the rules and regulations, practicing the different sitting postures, concentrating the mind on the vital circulation of the air and then thinking of the Supreme Personality of Godhead in His Vaikuṇṭha pastimes. This is the general process of yoga. This same concentration can be achieved by other recommended processes, and therefore anyaiś ca, other methods, also can be applied. The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead. It cannot be fixed on something void or impersonal. For this reason, so-called yoga practices of voidism and impersonalism are not recommended in any standard yoga-śāstra. The real yogī is the devotee because his mind is always concentrated on the pastimes of Lord Kṛṣṇa. Therefore Kṛṣṇa consciousness is the topmost yoga system.

TEXT 8

śucau deśe pratiṣṭhāpya
vijitāsana āsanam
tasmin svasti samāsīna
ṛju-kāyaḥ samabhyaset

SYNONYMS

śucau deśe-in a sanctified place; pratiṣṭhāpya-after placing; vijita-āsanaḥ-controlling the sitting postures; āsanam-a seat; tasmin-in that place; svasti samāsīnaḥ-sitting in an easy posture; ṛju-kāyaḥ-keeping the body erect; samabhyaset-one should practice.

After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

Sitting in an easy posture is called svasti samāsīnaḥ. It is recommended in the yoga scripture that one should put the soles of the feet between the two thighs and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality of Godhead. This very process is also recommended in Bhagavad-gītā, Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and kuśa grass, topped with cotton.

TEXT 9

prāṇasya śodhayen mārgaṁ
pūra-kumbhaka-recakaiḥ
pratikūlena vā cittaṁ
yathā sthiram acañcalam

SYNONYMS

prāṇasya-of vital air; śodhayet-one should clear; mārgam-the passage; pūra-kumbhaka-recakaiḥ-by inhaling, retaining and exhaling; pratikūlena-by reversing; vā-or; cittam-the mind; yathā-so that; sthiram-steady; acañcalam-free from disturbances.

The yogī should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.

These breathing exercises are performed to control the mind and fix it on the Supreme Personality of Godhead. Sa vai manaḥ kṛṣṇa-padāravindayoḥ: the devotee Ambarīṣa Mahārāja fixed his mind on the lotus feet of Kṛṣṇa twenty-four hours a day. The process of Kṛṣṇa consciousness is to chant Hare Kṛṣṇa and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Kṛṣṇa's name, which is nondifferent from Kṛṣṇa the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Kṛṣṇa. The haṭha-yoga system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Kṛṣṇa can fix the mind more easily.

Three different activities are recommended for clearing the passage of breath: pūraka, kumbhaka and recaka. Inhaling the breath is called pūraka, sustaining it within is called kumbhaka, and finally exhaling it is called recaka. These recommended processes can also be performed in the reverse order. After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called iḍā and piṅgalā. The ultimate purpose of clearing the iḍā and piṅgalā passages is to divert the mind from material enjoyment. As stated in Bhagavad-gītā, one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Kṛṣṇa, then our mind is a friend. By the yoga system of pūraka, kumbhaka and recaka or by directly fixing the mind on the sound vibration of Kṛṣṇa or on the form of Kṛṣṇa, the same purpose is achieved. In Bhagavad-gītā it is said that one must practice the breathing exercise (abhyāsa-yoga-yuktena [Bg. 8.8]). by virtue of these processes of control, the mind cannot wander to external thoughts (cetasā nānya-gāminā). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (yāti) Him.

Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] one should always chant the holy name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

TEXT 10

mano 'cirāt syād virajaṁ
jita-śvāsasya yoginaḥ
vāyv-agnibhyāṁ yathā lohaṁ
dhmātaṁ tyajati vai malam

SYNONYMS

manaḥ-the mind; acirāt-soon; syāt-can be; virajam-free from disturbances; jita-śvāsasya-whose breathing is controlled; yoginaḥ-of the yogī; vāyu-agnibhyām-by air and fire; yathā-just as; loham-gold; dhmātam-fanned; tyajati-becomes freed from; vai-certainly; malam-impurity.

The yogīs who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.

This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Kṛṣṇa. He says further, paraṁ vijayate: "All glories to Śrī Kṛṣṇa saṅkīrtana!" All glories are given to the chanting of the holy names of Kṛṣṇa because as soon as one begins this process of chanting, the mind becomes purified. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting the holy name of Kṛṣṇa one is cleansed of the dirt that accumulates in the mind. One can purify the mind either by the breathing process or by the chanting process, just as one can purify gold by putting it in a fire and fanning it with a bellows.

TEXT 11

prāṇāyāmair dahed doṣān
dhāraṇābhiś ca kilbiṣān
pratyāhāreṇa saṁsargān
dhyānenānīśvarān guṇān

SYNONYMS

prāṇāyāmaiḥ-by practice of prāṇāyāma; dahet-one can eradicate; doṣān-contaminations; dhāraṇābhiḥ-by concentrating the mind; ca-and; kilbiṣān-sinful activities; pratyāhāreṇa-by restraining the senses; saṁsargān-material association; dhyānena-by meditating; anīśvarān guṇān-the modes of material nature.

By practicing the process of prāṇāyāma, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.

According to Āyur-vedic medical science the three items kapha, pitta and vāyu (phlegm, bile and air) maintain the physiological condition of the body. Modern medical science does not accept this physiological analysis as valid, but the ancient Āyur-vedic process of treatment is based upon these items. Āyur-vedic treatment concerns itself with the cause of these three elements, which are mentioned in many places in the Bhāgavatam as the basic conditions of the body. Here it is recommended that by practicing the breathing process of prāṇāyāma one can be released from contamination created by the principal physiological elements, by concentrating the mind one can become free from sinful activities, and by withdrawing the senses one can free himself from material association.

Ultimately, one has to meditate on the Supreme Personality of Godhead in order to be elevated to the transcendental position where he is no longer affected by the three modes of material nature. It is also confirmed in Bhagavad-gītā that one who engages himself in unalloyed devotional service at once becomes transcendental to the three modes of material nature and immediately realizes his identification with Brahman. Sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]. For every item in the yoga system there is a parallel activity in bhakti-yoga, but the practice of bhakti-yoga is easier for this age. What was introduced by Lord Caitanya is not a new interpretation. Bhakti-yoga is a feasible process that begins with chanting and hearing. Bhakti-yoga and other yogas have as their ultimate goal the same Personality of Godhead, but one is practical, and the others are difficult. One has to purify his physiological condition by concentration and by restraint of the senses; then he can fix his mind upon the Supreme Personality of Godhead. That is called samādhi.

TEXT 12

yadā manaḥ svaṁ virajaṁ
yogena susamāhitam
kāṣṭhāṁ bhagavato dhyāyet
sva-nāsāgrāvalokanaḥ

SYNONYMS

yadā-when; manaḥ-the mind; svam-own; virajam-purified; yogena-by yoga practice; su-samāhitam-controlled; kāṣṭhām-the plenary expansion; bhagavataḥ-of the Supreme Personality of Godhead; dhyāyet-one should meditate upon; sva-nāsā-agra-the tip of one's nose; avalokanaḥ-looking at.

When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

It is clearly mentioned here that one has to meditate upon the expansion of Viṣṇu. The word kaṣṭhām refers to Paramātmā, the expansion of the expansion of Viṣṇu. Bhagavataḥ refers to Lord Viṣṇu, the Supreme Personality of Godhead. The Supreme Godhead is Kṛṣṇa; from Him comes the first expansion, Baladeva, and from Baladeva come Saṅkarṣaṇa, Aniruddha and many other forms, followed by the puruṣa-avatāras. As mentioned in the previous verses (puruṣārcanam), this puruṣa is represented as the Paramātmā, or Supersoul. A description of the Supersoul, upon whom one must meditate, will be given in the following verses. In this verse it is clearly stated that one must meditate by fixing the vision on the tip of the nose and concentrating one's mind on the kalā, or the plenary expansion, of Viṣṇu.

TEXT 13

prasanna-vadanāmbhojaṁ
padma-garbhāruṇekṣaṇam
nīlotpala-dala-śyāmaṁ
śaṅkha-cakra-gadā-dharam

SYNONYMS

prasanna-cheerful; vadana-countenance; ambhojam-lotuslike; padma-garbha-the interior of a lotus; aruṇa-ruddy; īkṣaṇam-with eyes; nīla-utpala-blue lotus; dala-petals; śyāmam-swarthy; śaṅkha-conch; cakra-discus; gadā-club; dharam-bearing.

The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.

It is definitely recommended herein that one concentrate his mind upon the form of Viṣṇu. There are twelve different forms of Viṣṇu, which are described in Teachings of Lord Caitanya. One cannot concentrate his mind on anything void or impersonal; the mind should be fixed on the personal form of the Lord, whose attitude is cheerful, as described in this verse. Bhagavad-gītā states that meditation on the impersonal or void features is very troublesome to the meditator. Those who are attached to the impersonal or void features of meditation have to undergo a difficult process because we are not accustomed to concentrating our minds upon anything impersonal. Actually such concentration is not even possible. Bhagavad-gītā also confirms that one should concentrate his mind on the personality of Godhead.

The color of the Personality of Godhead, Kṛṣṇa, is described here as nīlotpala-dala, meaning that it is like that of a lotus flower with petals tinted blue and white. People always ask why Kṛṣṇa is blue. The color of the Lord has not been imagined by an artist. It is described in authoritative scripture. In the Brahma-saṁhitā also, the color of Kṛṣṇa's body is compared to that of a bluish cloud. The color of the Lord is not poetical imagination. There are authoritative descriptions in the Brahma-saṁhitā, Śrīmad-Bhāgavatam, Bhagavad-gītā and many of the purāṇas of the Lord's body, His weapons and all other paraphernalia. The Lord's appearance is described here as padma-garbhāruṇekṣaṇam. His eyes resemble the inside of a lotus flower, and in His four hands He holds the four symbols: conchshell, discus, mace and lotus.

TEXT 14

lasat-paṅkaja-kiñjalka-
pīta-kauśeya-vāsasam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhāmukta-kandharam

SYNONYMS

lasat-shining; paṅkaja-of a lotus; kiñjalka-filaments; pīta-yellow; kauśeya-silk cloth; vāsasam-whose garment; śrīvatsa-bearing the mark of Śrīvatsa; vakṣasam-breast; bhrājat-brilliant; kaustubha-Kaustubha gem; āmukta-put on; kandharam-His neck.

His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

The exact color of the garment of the Supreme Lord is described as saffron-yellow, just like the pollen of a lotus flower. The Kaustubha gem hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls. The Lord is full in six opulences, one of which is wealth. He is very richly dressed with valuable jewels which are not visible within this material world.

TEXT 15

matta-dvirepha-kalayā
parītaṁ vana-mālayā
parārdhya-hāra-valaya-
kirīṭāṅgada-nūpuram

SYNONYMS

matta-intoxicated; dvi-repha-with bees; kalayā-humming; parītam-garlanded; vana-mālayā-with a garland of forest flowers; parārdhya-priceless; hāra-pearl necklace; valaya-bracelets; kirīṭa-a crown; aṅgada-armlets; nūpuram-anklets.

He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.

From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuṇṭha, or the spiritual sky, there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade, for both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

TEXT 16

kāñcī-guṇollasac-chroṇiṁ
hṛdayāmbhoja-viṣṭaram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

SYNONYMS

kāñcī-girdle; guṇa-quality; ullasat-brilliant; śroṇim-His loins and hips; hṛdaya-heart; ambhoja-lotus; viṣṭaram-whose seat; darśanīya-tamam-most charming to look at; śāntam-serene; manaḥ-minds, hearts; nayana-eyes; vardhanam-gladdening.

His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.

The word darśanīyatamam, which is used in this verse, means that the Lord is so beautiful that the devotee-yogī does not wish to see anything else. His desire to see beautiful objects is completely satisfied by the sight of the Lord. In the material world we want to see beauty, but the desire is never satisfied. Because of material contamination, all the propensities we feel in the material world are ever unsatisfied. But when our desires to see, hear, touch, etc., are dovetailed for the satisfaction of the Supreme Personality of Godhead, they are on the level of the topmost perfection.

Although the Supreme Personality of Godhead in His eternal form is so beautiful and pleasing to the heart of the devotee, He does not attract the impersonalists, who want to meditate on His impersonal aspect. Such impersonal meditation is simply fruitless labor. The actual yogīs, with half-closed eyes, fix on the form of the Supreme Personality of Godhead, not upon anything void or impersonal.

TEXT 17

apīcya-darśanaṁ śaśvat
sarva-loka-namaskṛtam
santaṁ vayasi kaiśore
bhṛtyānugraha-kātaram

SYNONYMS

apīcya-darśanam-very beautiful to see; śaśvat-eternal; sarva-loka-by all the inhabitants of every planet; namaḥ-kṛtam-worshipable; santam-situated; vayasi-in youth; kaiśore-in boyhood; bhṛtya-upon His devotee; anugraha-to bestow blessings; kātaram-eager.

The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.

The word sarva-loka-namaskṛtam means that He is worshipable by everyone on every planet. There are innumerable planets in the material world and innumerable planets in the spiritual world as well. On each planet there are innumerable inhabitants who worship the Lord, for the Lord is worshipable by all but the impersonalists. The Supreme Lord is very beautiful. The word śaśvat is significant. It is not that He appears beautiful to the devotees but is ultimately impersonal. Śaśvat means "ever existing." That beauty is not temporary. It is ever existing-He is always youthful. In the Brahma-saṁhitā (5.33) it is also stated: advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. The original person is one without a second, yet He never appears old; He always appears as ever fresh as a blooming youth.

The Lord's facial expression always indicates that He is ready to show favor and benediction to the devotees; for the nondevotees, however, He is silent. As stated in Bhagavad-gītā, although He acts equally to everyone because He is the Supreme Personality of Godhead and because all living entities are His sons, He is especially inclined to those engaged in devotional service. The same fact is confirmed here: He is always anxious to show favor to the devotees. Just as the devotees are always eager to render service unto the Supreme Personality of Godhead, the Lord is also very eager to bestow benediction upon the pure devotees.

TEXT 18

kīrtanya-tīrtha-yaśasaṁ
puṇya-śloka-yaśaskaram
dhyāyed devaṁ samagrāṅgaṁ
yāvan na cyavate manaḥ

SYNONYMS

kīrtanya-worth singing; tīrtha-yaśasam-the glories of the Lord; puṇya-śloka-of the devotees; yaśaḥ-karam-enhancing the glory; dhyāyet-one should meditate; devam-upon the Lord; samagra-aṅgam-all the limbs; yāvat-as much as; na-not; cyavate-deviates; manaḥ-the mind.

The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

One has to fix his mind on the Supreme Personality of Godhead constantly. When one is accustomed to thinking of one of the innumerable forms of the Lord-Kṛṣṇa, Viṣṇu, Rāma, Nārāyaṇa, etc.-he has reached the perfection of yoga. This is confirmed in the Brahma-saṁhitā: a person who has developed pure love for the Lord, and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart the Supreme Personality of Godhead. The devotees especially see the Lord in the beautiful blackish form of Śyāmasundara. That is the perfection of yoga. This yoga system should be continued until the mind does not vacillate for a moment. Oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: the form of Viṣṇu is the highest individuality and is always visible to sages and saintly persons.

The same purpose is served when a devotee worships the form of the Lord in the temple. There is no difference between devotional service in the temple and meditation on the form of the Lord, since the form of the Lord is the same whether He appears within the mind or in some concrete element. There are eight kinds of forms recommended for the devotees to see. The forms may be made out of sand, clay, wood or stone, they may be contemplated within the mind or made of jewels, metal or painted colors, but all the forms are of the same value. It is not that one who meditates on the form within the mind sees differently from one who worships the form in the temple. The Supreme Personality of Godhead is absolute, and there is therefore no difference between the two. The impersonalists, who desire to disregard the eternal form of the Lord, imagine some round figure. They especially prefer the oṁkāra, which also has form. In Bhagavad-gītā it is stated that oṁkāra is the letter form of the Lord. Similarly, there are statue forms and painting forms of the Lord.

Another significant word in this verse is puṇya-śloka-yaśaskaram. The devotee is called puṇya-śloka. As one becomes purified by chanting the holy name of the Lord, so one can become purified simply by chanting the name of a holy devotee. The pure devotee of the Lord and the Lord Himself are nondifferent. It is sometimes feasible to chant the name of a holy devotee. This is a very sanctified process. Lord Caitanya was once chanting the holy names of the gopīs when His students criticized Him: ”Why are You chanting the names of the gopīs? Why not ’Kṛṣṇa’?” Lord Caitanya was irritated by the criticism, and so there was some misunderstanding between Him and His students. He wanted to chastise them for desiring to instruct Him on the transcendental process of chanting.

The beauty of the Lord is that the devotees who are connected with His activities are also glorified. Arjuna, Prahlāda, Janaka Mahārāja, Bali Mahārāja and many other devotees were not even in the renounced order of life, but were householders. Some of them, such as Prahlāda Mahārāja and Bali Mahārāja, were born of demoniac families. Prahlāda Mahārāja’s father was a demon, and Bali Mahārāja was the grandson of Prahlāda Mahārāja, but still they have become famous because of their association with the Lord. Anyone who is eternally associated with the Lord is glorified with the Lord. The conclusion is that a perfect yogī should always be accustomed to seeing the form of the Lord, and unless the mind is fixed in that way, he should continue practicing yoga.

TEXT 19

sthitaṁ vrajantam āsīnaṁ
śayānaṁ vā guhāśayam
prekṣaṇīyehitaṁ dhyāyec
chuddha-bhāvena cetasā

SYNONYMS

sthitam-standing; vrajantam-moving; āsīnam-sitting; śayānam-lying down; vā-or; guhā-āśayam-the Lord dwelling in the heart; prekṣaṇīya-beautiful; īhitam-pastimes; dhyāyet-he should visualize; śuddha-bhāvena-pure; cetasā-by the mind.

Thus always merged in devotional service, the yogī visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.

The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories and pastimes of the Lord are the same. The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one’s heart because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted. When there is sound vibrated praising the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of yoga is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the Bhāgavatam that describes the Lord as He is going to the pasturing ground with His cows and friends. Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing Bhagavad-gītā. The Lord also says that the mahātmās, or great souls, always engage in the process of chanting the glories of the Lord, and just by hearing, others derive the same benefit. Yoga necessitates meditation on the transcendental pastimes of the Lord, whether He is standing, moving, lying down, etc.

TEXT 20

tasmiḷ labdha-padaṁ cittaṁ
sarvāvayava-saṁsthitam
vilakṣyaikatra saṁyujyād
aṅge bhagavato muniḥ

SYNONYMS

tasmin-on the form of the Lord; labdha-padam-fixed; cittam-the mind; sarva-all; avayava-limbs; saṁsthitam-fixed upon; vilakṣya-having distinguished; ekatra-in one place; saṁyujyāt-should fix the mind; aṅge-on each limb; bhagavataḥ-of the Lord; muniḥ-the sage.

In fixing his mind on the eternal form of the Lord, the yogī should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

The word muni is very significant. Muni means one who is very expert in mental speculation or in thinking, feeling and willing. He is not mentioned here as a devotee or yogī. Those who try to meditate on the form of the Lord are called munis, or less intelligent, whereas those who render actual service to the Lord are called bhakti-yogīs. The thought process described below is for the education of the muni. In order to convince the yogī that the Absolute Truth, or Supreme Personality of Godhead, is never impersonal at any time, the following verses prescribe observing the Lord in His personal form, limb after limb. To think of the Lord as a whole may sometimes be impersonal; therefore, it is recommended here that one first think of His lotus feet, then His ankles, then the thighs, then the waist, then the chest, then the neck, then the face and so on. One should begin from the lotus feet and gradually rise to the upper limbs of the transcendental body of the Lord.

TEXT 21

sañcintayed bhagavataś caraṇāravindaṁ
vajrāṅkuśa-dhvaja-saroruha-lāñchanāḍhyam
uttuṅga-rakta-vilasan-nakha-cakravāla-
jyotsnābhir āhata-mahad-dhṛdayāndhakāram

SYNONYMS

sañcintayet-he should concentrate; bhagavataḥ-of the Lord; caraṇa-aravindam-on the lotus feet; vajra-thunderbolt; aṅkuśa-goad (rod for driving elephants); dhvaja-banner; saroruha-lotus; lāñchana-marks; āḍhyam-adorned with; uttuṅga-prominent; rakta-red; vilasat-brilliant; nakha-nails; cakravāla-the circle of the moon; jyotsnābhiḥ-with splendor; āhata-dispelled; mahat-thick; hṛdaya-of the heart; andhakāram-darkness.

The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orbit of the moon and dispels the thick gloom of one's heart.

The Māyāvādī says that because one is unable to fix his mind on the impersonal existence of the Absolute Truth, one can imagine any form he likes and fix his mind on that imaginary form; but such a process is not recommended here. Imagination is always imagination and results only in further imagination.

A concrete description of the eternal form of the Lord is given here. The Lord's sole is depicted with distinctive lines resembling a thunderbolt, a flag, a lotus flower and a goad. The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a yogī looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. This liberation is not achieved by mental speculation, but by seeing the light emanating from the lustrous toenails of the Lord. In other words, one has to fix his mind first on the lotus feet of the Lord if he wants to be freed from the darkness of ignorance in material existence.

TEXT 22

yac-chauca-niḥsṛta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam

SYNONYMS

yat-the Lord's lotus feet; śauca-washing; niḥsṛta-gone forth; sarit-pravara-of the Ganges; udakena-by the water; tīrthena-holy; mūrdhni-on his head; adhikṛtena-borne; śivaḥ-Lord Śiva; śivaḥ-auspicious; abhūt-became; dhyātuḥ-of the meditator; manaḥ-in the mind; śamala-śaila-the mountain of sin; nisṛṣṭa-hurled; vajram-thunderbolt; dhyāyet-one should meditate; ciram-for a long time; bhagavataḥ-of the Lord; caraṇa-aravindam-on the lotus feet.

The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

In this verse the position of Lord Śiva is specifically mentioned. The impersonalist suggests that the Absolute Truth has no form and that one can therefore equally imagine the form of Viṣṇu or Lord Śiva or the goddess Durgā or their son Gaṇeśa. But actually the Supreme Personality of Godhead is the supreme master of everyone. In the Caitanya-caritāmṛta (Ādi 5.142) it is said, ekale īśvara kṛṣṇa, ara saba bhṛtya: the Supreme Lord is Kṛṣṇa, and everyone else, including Lord Śiva and Lord Brahmā-not to mention other demigods-is a servant of Kṛṣṇa. The same principle is described here. Lord Śiva is important because he is holding on his head the holy Ganges water, which has its origin in the foot-wash of Lord Viṣṇu. In the Hari-bhakti-vilāsa, by Sanātana Gosvāmī, it is said that anyone who puts the Supreme Lord and the demigods, including Lord Śiva and Lord Brahmā, on the same level, at once becomes a pāṣaṇḍī, or atheist. We should never consider that the Supreme Lord Viṣṇu and the demigods are on an equal footing.

Another significant point of this verse is that the mind of the conditioned soul, on account of its association with the material energy from time immemorial, contains heaps of dirt in the form of desires to lord it over material nature. This dirt is like a mountain, but a mountain can be shattered when hit by a thunderbolt. Meditating on the lotus feet of the Lord acts like a thunderbolt on the mountain of dirt in the mind of the yogī. If a yogī wants to shatter the mountain of dirt in his mind, he should concentrate on the lotus feet of the Lord and not imagine something void or impersonal. Because the dirt has accumulated like a solid mountain, one must meditate on the lotus feet of the Lord for quite a long time. For one who is accustomed to thinking of the lotus feet of the Lord constantly, however, it is a different matter. The devotees are so fixed on the lotus feet of the Lord that they do not think of anything else. Those who practice the yoga system must meditate on the lotus feet of the Lord for a long time after following the regulative principles and thereby controlling the senses.

It is specifically mentioned here, bhagavataś caraṇāravindam: one has to think of the lotus feet of the Lord. The Māyāvādīs imagine that one can think of the lotus feet of Lord Śiva or Lord Brahmā or the goddess Durgā to achieve liberation, but this is not so. Bhagavataḥ is specifically mentioned. Bhagavataḥ means "of the Supreme Personality of Godhead, Viṣṇu," and no one else. Another significant phrase in this verse is śivaḥ śivo 'bhūt. By his constitutional position, Lord Śiva is always great and auspicious, but since he has accepted on his head the Ganges water, which emanated from the lotus feet of the Lord, he has become even more auspicious and important. The stress is on the lotus feet of the Lord. A relationship with the lotus feet of the Lord can even enhance the importance of Lord Śiva, what to speak of other, ordinary living entities.

TEXT 23

jānu-dvayaṁ jalaja-locanayā jananyā
lakṣmyākhilasya sura-vanditayā vidhātuḥ
ūrvor nidhāya kara-pallava-rociṣā yat
saṁlālitaṁ hṛdi vibhor abhavasya kuryāt

SYNONYMS

jānu-dvayam-up to the knees; jalaja-locanayā-lotus-eyed; jananyā-mother; lakṣmyā-by Lakṣmī; akhilasya-of the entire universe; sura-vanditayā-worshiped by the demigods; vidhātuḥ-of Brahmā; ūrvoḥ-at the thighs; nidhāya-having placed; kara-pallava-rociṣā-with her lustrous fingers; yat-which; saṁlālitam-massaged; hṛdi-in the heart; vibhoḥ-of the Lord; abhavasya-transcendental to material existence; kuryāt-one should meditate.

The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.

Brahmā is the appointed lord of the universe. Because his father is Garbhodakaśāyī Viṣṇu, Lakṣmī, the goddess of fortune, is automatically his mother. Lakṣmījī is worshiped by all demigods and by the inhabitants of other planets as well. Human beings are also eager to receive favor from the goddess of fortune. Lakṣmī is always engaged in massaging the legs and thighs of the Supreme Personality of Godhead Nārāyaṇa, who is lying on the ocean of Garbha within the universe. Brahmā is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahmā takes his birth from the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakaśāyī Viṣṇu, and Brahmā is born there. Therefore Lakṣmījī's massaging of the thighs of the Lord should not be taken as the behavior of an ordinary wife. The Lord is transcendental to the behavior of the ordinary male and female. The word abhavasya is very significant, for it indicates that He could produce Brahmā without the assistance of the goddess of fortune.

Since transcendental behavior is different from mundane behavior, it should not be taken that the Lord receives service from His wife just as a demigod or human being might receive service from his wife. It is advised here that the yogī always keep this picture in his heart. The devotee always thinks of this relationship between Lakṣmī and Nārāyaṇa; therefore he does not meditate on the mental plane as impersonalists and voidists do.

Bhava means "one who accepts a material body," and abhava means "one who does not accept a material body but descends in the original, spiritual body." Lord Nārāyaṇa is not born of anything material. Matter is generated from matter, but He is not born of matter. Brahmā is born after the creation, but since the Lord existed before the creation, the Lord has no material body.

TEXT 24

ūrū suparṇa-bhujayor adhi śobhamānāv
ojo-nidhī atasikā-kusumāvabhāsau
vyālambi-pīta-vara-vāsasi vartamāna-
kāñcī-kalāpa-parirambhi nitamba-bimbam

SYNONYMS

ūrū-the two thighs; suparṇa-of Garuḍa; bhujayoḥ-the two shoulders; adhi-on; śobhamānau-beautiful; ojaḥ-nidhī-the storehouse of all energy; atasikā-kusuma-of the linseed flower; avabhāsau-like the luster; vyālambi-extending down; pīta-yellow; vara-exquisite; vāsasi-on the cloth; vartamāna-being; kāñcī-kalāpa-by a girdle; parirambhi-encircled; nitamba-bimbam-His rounded hips.

Next, the yogi should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogī should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.

The Personality of Godhead is the reservoir of all strength, and His strength rests on the thighs of His transcendental body. His whole body is full of opulences: all riches, all strength, all fame, all beauty, all knowledge and all renunciation. The yogī is advised to meditate upon the transcendental form of the Lord, beginning from the soles of the feet and then gradually rising to the knees, to the thighs, and finally arriving at the face. The system of meditating on the Supreme Personality of Godhead begins from His feet.

The description of the transcendental form of the Lord is exactly represented in the arcā-vigraha, the statue in the temples. Generally, the lower part of the body of the statue of the Lord is covered with yellow silk. That is the Vaikuṇṭha dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the yogī has so many transcendental objectives on which to meditate, there is no reason for his meditating on something imaginary, as is the practice of the so-called yogīs whose objective is impersonal.

TEXT 25

nābhi-hradaṁ bhuvana-kośa-guhodara-sthaṁ
yatrātma-yoni-dhiṣaṇākhila-loka-padmam
vyūḍhaṁ harin-maṇi-vṛṣa-stanayor amuṣya
dhyāyed dvayaṁ viśada-hāra-mayūkha-gauram

SYNONYMS

nābhi-hradam-the navel lake; bhuvana-kośa-of all the worlds; guhā-the foundation; udara-on the abdomen; stham-situated; yatra-where; ātma-yoni-of Brahmā; dhiṣaṇa-residence; akhila-loka-containing all planetary systems; padmam-lotus; vyūḍham-sprang up; harit-maṇi-like emeralds; vṛṣa-most exquisite; stanayoḥ-of nipples; amuṣya-of the Lord; dhyāyet-he should meditate on; dvayam-the pair; viśada-white; hāra-of pearl necklaces; mayūkha-from the light; gauram-whitish.

The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.

The yogī is advised next to meditate upon the navel of the Lord, which is the foundation of all material creation. Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahmā, by the supreme will of the Lord, is connected to the Lord by a lotus stem. In the previous verse it was stated that the goddess of fortune, Lakṣmī, who engages in massaging the legs, ankles and thighs of the Lord, is called the mother of Brahmā, but actually Brahmā is born from the abdomen of the Lord, not from the abdomen of his mother. These are inconceivable conceptions of the Lord, and one should not think materially, "How can the father give birth to a child?"

It is explained in the Brahma-saṁhitā that each limb of the Lord has the potency of every other limb; because everything is spiritual, His parts are not conditioned. The Lord can see with His ears. The material ear can hear but cannot see, but we understand from the Brahma-saṁhitā that the Lord can also see with His ears and hear with His eyes. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahmā holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord. Any creative function in the universe always has a direct connecting link with the Lord. The necklace of pearls which decorates the upper portion of the Lord's body is also spiritual, and therefore the yogī is advised to gaze at the whitish luster of the pearls decorating His chest.

TEXT 26

vakṣo 'dhivāsam ṛṣabhasya mahā-vibhūteḥ
puṁsāṁ mano-nayana-nirvṛtim ādadhānam
kaṇṭhaṁ ca kaustubha-maṇer adhibhūṣaṇārthaṁ
kuryān manasy akhila-loka-namaskṛtasya

SYNONYMS

vakṣaḥ-the chest; adhivāsam-the abode; ṛṣabhasya-of the Supreme Personality of Godhead; mahā-vibhūteḥ-of Mahā-Lakṣmī; puṁsām-of persons; manaḥ-to the mind; nayana-to the eyes; nirvṛtim-transcendental pleasure; ādadhānam-bestowing; kaṇṭham-the neck; ca-also; kaustubha-maṇeḥ-of the Kaustubha gem; adhibhūṣaṇa-artham-which enhances the beauty; kuryāt-he should meditate on; manasi-in the mind; akhila-loka-by the entire universe; namaskṛtasya-who is adored.

The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

In the Upaniṣads it is said that the various energies of the Lord are working to create, destroy and maintain. These inconceivable varieties of energy are stored in the bosom of the Lord. As people generally say, God is all-powerful. That prowess is represented by Mahā-Lakṣmī, the reservoir of all energies, who is situated on the bosom of the transcendental form of the Lord. The yogī who can meditate perfectly on that spot on the transcendental form of the Lord can derive many material powers, which comprise the eight perfections of the yoga system.

It is stated herein that the beauty of the neck of the Lord enhances the beauty of the Kaustubha gem rather than vice versa. The gem itself becomes more beautiful because it is situated on the neck of the Lord. A yogī is therefore recommended to meditate upon the Lord's neck. The Lord's transcendental form can either be meditated upon in the mind or placed in a temple in the form of a statue and decorated in such a way that everyone can contemplate it. Temple worship, therefore, is meant for persons who are not so advanced that they can meditate upon the form of the Lord. There is no difference between constantly visiting the temple and directly seeing the transcendental form of the Lord; they are of equal value. The advantageous position of the yogī is that he can sit anywhere in a solitary place and meditate upon the form of the Lord. A less advanced person, however, has to go to the temple, and as long as he does not go to the temple he is unable to see the form of the Lord. Either by hearing, seeing or meditating, the objective is the transcendental form of the Lord; there is no question of voidness or impersonalism. The Lord can bestow the blessings of transcendental pleasure upon either the visitor of the temple, the meditator-yogī or one who hears about the Lord's transcendental form from scriptures like the Śrīmad-Bhāgavatam or Bhagavad-gītā. There are nine processes for executing devotional service, of which smaraṇam, or meditation, is one. Yogīs take advantage of the process of smaraṇam, whereas bhakti-yogīs take special advantage of the process of hearing and chanting.

TEXT 27

bāhūṁś ca mandara-gireḥ parivartanena
nirṇikta-bāhu-valayān adhiloka-pālān
sañcintayed daśa-śatāram asahya-tejaḥ
śaṅkhaṁ ca tat-kara-saroruha-rāja-haṁsam

SYNONYMS

bāhūn-the arms; ca-and; mandara-gireḥ-of Mount Mandara; parivartanena-by the revolving; nirṇikta-polished; bāhu-valayān-the arm ornaments; adhiloka-pālān-the source of the controllers of the universe; sañcintayet-one should meditate on; daśa-śata-aram-the Sudarśana disc (ten hundred spokes); asahya-tejaḥ-dazzling luster; śaṅkham-the conch; ca-also; tat-kara-in the hand of the Lord; saroruha-lotuslike; rāja-haṁsam-like a swan.

The yogī should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogi should concentrate on the polished ornaments, which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarśana cakra, which contains one thousand spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.

All departments of law and order emanate from the arms of the Supreme Personality of Godhead. The law and order of the universe is directed by different demigods, and it is here said to emanate from the Lord's arms. Mandara Hill is mentioned here because when the ocean was churned by the demons on one side and the demigods on the other, Mandara Hill was taken as the churning rod. The Lord in His tortoise incarnation became the pivot for the churning rod, and thus His ornaments were polished by the turning of Mandara Hill. In other words, the ornaments on the arms of the Lord are as brilliant and lustrous as if they had been polished very recently. The wheel in the hand of the Lord, called the Sudarśana cakra, has one thousand spokes. The yogī is advised to meditate upon each of the spokes. He should meditate upon each and every one of the component parts of the transcendental form of the Lord.

TEXT 28

kaumodakīṁ bhagavato dayitāṁ smareta
digdhām arāti-bhaṭa-śoṇita-kardamena
mālāṁ madhuvrata-varūtha-giropaghuṣṭāṁ
caityasya tattvam amalaṁ maṇim asya kaṇṭhe

SYNONYMS

kaumodakīm-the club named Kaumodakī; bhagavataḥ-of the Personality of Godhead; dayitām-very dear; smareta-one should remember; digdhām-smeared; arāti-of the enemies; bhaṭa-soldiers; śoṇita-kardamena-with the bloodstains; mālām-the garland; madhuvrata-of bumblebees; varūtha-of a swarm; girā-with the sound; upaghuṣṭām-surrounded; caityasya-of the living entity; tattvam-principle, truth; amalam-pure; maṇim-the pearl necklace; asya-of the Lord; kaṇṭhe-on the neck.

The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.

The yogī must contemplate the different parts of the transcendental body of the Lord. Here it is stated that the constitutional position of the living entities should be understood. There are two kinds of living entities mentioned here. One is called the arāti. They are averse to understanding the pastimes of the Supreme Personality of Godhead. For them, the Lord appears with His hand clutching the terrible mace, which is always smeared with bloodstains from His killing of demons. Demons are also sons of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, all the different species of living entities are sons of the Supreme Personality of Godhead. There are, however, two classes of living entities, who act in two different ways. The Supreme Lord keeps on His neck those living entities who are pure, as one protects the jewels and pearls on the bosom and neck of one's body. Those living entities in pure Kṛṣṇa consciousness are symbolized by the pearls on His neck. Those who are demons and are inimical towards the pastimes of the Supreme Personality of Godhead are punished by His mace, which is always smeared with the blood of such fallen living entities. The club of the Lord is very dear to Him because He uses this instrument to smash the bodies of the demons and mix their blood. As mud is kneaded with water and earth, so the earthly bodies of the enemies of the Lord, or the atheists, are smashed by the club of the Lord, which becomes muddied with the blood of such demons.

TEXT 29

bhṛtyānukampita-dhiyeha gṛhīta-mūrteḥ
sañcintayed bhagavato vadanāravindam
yad visphuran-makara-kuṇḍala-valgitena
vidyotitāmala-kapolam udāra-nāsam

SYNONYMS

bhṛtya-for the devotees; anukampita-dhiyā-out of compassion; iha-in this world; gṛhīta-mūrteḥ-who presents different forms; sañcintayet-one should meditate on; bhagavataḥ-of the Personality of Godhead; vadana-countenance; aravindam-lotuslike; yat-which; visphuran-glittering; makara-alligator-shaped; kuṇḍala-of His earrings; valgitena-by the oscillation; vidyotita-illuminated; amala-crystal clear; kapolam-His cheeks; udāra-prominent; nāsam-His nose.

The yogī should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.

The Lord descends to the material world out of His deep compassion for His devotees. There are two reasons for the Lord's appearance or incarnation in the material world. Whenever there is a discrepancy in the discharge of religious principles and there is prominence of irreligion, the Lord descends for the protection of the devotees and the destruction of the nondevotees. When He appears, His main purpose is to give solace to His devotees. He does not have to come Himself to destroy the demons, for He has many agents; even the external energy, māyā, has sufficient strength to kill them. But when He comes to show compassion to His devotees, He kills the nondevotees as a matter of course.

The Lord appears in the particular form loved by a particular type of devotee. There are millions of forms of the Lord, but they are one Absolute. As stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam: [Bs 5.33] all the different forms of the Lord are one, but some devotees want to see Him in the form of Rādhā and Kṛṣṇa, others prefer Him as Sītā and Rāmacandra, others would see Him as Lakṣmī-Nārāyaṇa, and others want to see Him as four-handed Nārāyaṇa, Vāsudeva. The Lord has innumerable forms, and He appears in a particular form as preferred by a particular type of devotee. A yogī is advised to meditate upon the forms that are approved by devotees. A yogī cannot imagine a form for meditation. Those so-called yogīs who manufacture a circle or target are engaged in nonsense. Actually, a yogī must meditate upon the form of the Supreme Personality of Godhead that has been experienced by the Lord's pure devotees. Yogī means devotee. Yogīs who are not actually pure devotees should follow in the footsteps of devotees. It is especially mentioned here that the yogī should meditate upon the form which is thus approved; he cannot manufacture a form of the Lord.

TEXT 30

yac chrī-niketam alibhiḥ parisevyamānaṁ
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhikṣipad abja-netraṁ

dhyāyen manomayam atandrita ullasad-bhru

SYNONYMS

yat-which face of the Lord; śrī-niketam-a lotus; alibhiḥ-by bees; parisevyamānam-surrounded; bhūtyā-by elegance; svayā-its; kuṭila-curly; kuntala-of hair; vṛnda-by a multitude; juṣṭam-adorned; mīna-of fish; dvaya-a pair; āśrayam-dwelling; adhikṣipat-putting to shame; abja-a lotus; netram-having eyes; dhyāyet-one should meditate on; manaḥ-mayam-formed in the mind; atandritaḥ-attentive; ullasat-dancing; bhru-having eyebrows.

The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

One important statement here is dhyāyen manomayam. Manomayam is not imagination. Impersonalists think that the yogī can imagine any form he likes, but, as stated here, the yogī must meditate upon the form of the Lord which is experienced by devotees. Devotees never imagine a form of the Lord. They are not satisfied by something imaginary. The Lord has different eternal forms; each devotee likes a particular form and thus engages himself in the service of the Lord by worshiping that form. The Lord's form is depicted in different ways according to scriptures. As already discussed, there are eight kinds of representations of the original form of the Lord. These representations can be produced by the use of clay, stone, wood, paint, sand, etc., depending upon the resources of the devotee.

Manomayam is a carving of the form of the Lord within the mind. This is included as one of the eight different carvings of the form of the Lord. It is not imagination. Meditation on the actual form of the Lord may be manifested in different manners, but one should not conclude that one has to imagine a form. There are two comparisons in this verse: first the Lord's face is compared to a lotus, and then His black hair is compared to humming bees swarming around the lotus, and His two eyes are compared to two fish swimming about. A lotus flower on the water is very beautiful when surrounded by humming bees and fish. The Lord's face is self-sufficient and complete. His beauty defies the natural beauty of a lotus.

TEXT 31

tasyāvalokam adhikaṁ kṛpayātighora-
tāpa-trayopaśamanāya nisṛṣṭam akṣṇoḥ
snigdha-smitānuguṇitaṁ vipula-prasādaṁ
dhyāyec ciraṁ vipula-bhāvanayā guhāyām

SYNONYMS

tasya-of the Personality of Godhead; avalokam-glances; adhikam-frequent; kṛpayā-with compassion; atighora-most fearful; tāpa-traya-threefold agonies; upaśamanāya-soothing; nisṛṣṭam-cast; akṣṇoḥ-from His eyes; snigdha-loving; smita-smiles; anuguṇitam-accompanied by; vipula-abundant; prasādam-full of grace; dhyāyet-he should contemplate; ciram-for a long time; vipula-full; bhāvanayā-with devotion; guhāyām-in the heart.

The yogīs should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.

As long as one is in conditional life, in the material body, it is natural that he will suffer from anxieties and agonies. One cannot avoid the influence of material energy, even when one is on the transcendental plane. Sometimes disturbances come, but the agonies and anxieties of the devotees are at once mitigated when they think of the Supreme Personality of Godhead in His beautiful form or the smiling face of the Lord. The Lord bestows innumerable favors upon His devotee, and the greatest manifestation of His grace is His smiling face, which is full of compassion for His pure devotees.

TEXT 32

hāsaṁ harer avanatākhila-loka-tīvra-
śokāśru-sāgara-viśoṣaṇam atyudāram
sammohanāya racitaṁ nija-māyayāsya
bhrū-maṇḍalaṁ muni-kṛte makara-dhvajasya

SYNONYMS

hāsam-the smile; hareḥ-of Lord Śrī Hari; avanata-bowed; akhila-all; loka-for persons; tīvra-śoka-caused by intense grief; aśru-sāgara-the ocean of tears; viśoṣaṇam-drying up; ati-udāram-most benevolent; sammohanāya-for charming; racitam-manifested; nija-māyayā-by His internal potency; asya-His; bhrū-maṇḍalam-arched eyebrows; muni-kṛte-for the good of the sages; makara-dhvajasya-of the sex-god.

A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogī should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.

The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief. There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up. One need only see the charming smile of the Supreme Lord. In other words, the bereavement of material existence immediately subsides when one sees the charming smile of the Lord.

It is stated in this verse that the charming eyebrows of the Lord are so fascinating that they cause one to forget the charms of sense attraction. The conditioned souls are shackled to material existence because they are captivated by the charms of sense gratification, especially sex life. The sex-god is called Makara-dhvaja. The charming brows of the Supreme Personality of Godhead protect the sages and devotees from being charmed by material lust and sex attraction. Yāmunācārya, a great ācārya, said that ever since he had seen the charming pastimes of the Lord, the charms of sex life had become abominable for him, and the mere thought of sex enjoyment would cause him to spit and turn his face. Thus if anyone wants to be aloof from sex attraction, he must see the charming smile and fascinating eyebrows of the Supreme Personality of Godhead.

TEXT 33

dhyānāyanaṁ prahasitaṁ bahulādharoṣṭha-

bhāsāruṇāyita-tanu-dvija-kunda-paṅkti
dhyāyet svadeha-kuhare ’vasitasya viṣṇor
bhaktyārdrayārpita-manā na pṛthag didṛkṣet

SYNONYMS

dhyāna-ayanam-easily meditated upon; prahasitam-the laughter; bahula-abundant; adhara-oṣṭha-of His lips; bhāsa-by the splendor; aruṇāyita-rendered rosy; tanu-small; dvija-teeth; kunda-paṅkti-like a row of jasmine buds; dhyāyet-he should meditate upon; sva-deha-kuhare-in the core of his heart; avasitasya-who resides; viṣṇoḥ-of Viṣṇu; bhaktyā-with devotion; ārdrayā-steeped in love; arpita-manāḥ-his mind being fixed; na-not; pṛthak-anything else; didṛkṣet-he should desire to see.

With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.

It is recommended that the yogī visualize the laughter of the Lord after studying His smile very carefully. These particular descriptions of meditation on the smile, laughter, face, lips and teeth all indicate conclusively that God is not impersonal. It is described herein that one should meditate on the laughter or smiling of Viṣṇu. There is no other activity that can completely cleanse the heart of the devotee. The exceptional beauty of the laughter of Lord Viṣṇu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the yogī is able to place the beautiful face of the Lord in the core of his heart, he will be completely satisfied. In other words, when one is absorbed in seeing the beauty of the Lord within himself, the material attraction can no longer disturb him.

TEXT 34

evaṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

SYNONYMS

evam-thus; harau-towards Lord Hari; bhagavati-the Personality of Godhead; pratilabdha-developed; bhāvaḥ-pure love; bhaktyā-by devotional service; dravat-melting; hṛdayaḥ-his heart; utpulakaḥ-experiencing standing of the hairs of the body; pramodāt-from excessive joy; autkaṇṭhya-occasioned by intense love; bāṣpa-kalayā-by a stream of tears; muhuḥ-constantly; ardyamānaḥ-being afflicted; tat-that; ca-and; api-even; citta-the mind; baḍiśam-hook; śanakaiḥ-gradually; viyuṅkte-withdraws.

By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.

Here it is clearly mentioned that meditation, which is an action of the mind, is not the perfect stage of samādhi, or absorption. In the beginning the mind is employed in attracting the form of the Supreme Personality of Godhead, but in the higher stages there is no question of using the mind. A devotee becomes accustomed to serving the Supreme Lord by purification of his senses. In other words, the yoga principles of meditation are required as long as one is not situated in pure devotional service. The mind is used to purify the senses, but when the senses are purified by meditation, there is no need to sit in a particular place and try to meditate upon the form of the Lord. One becomes so habituated that he automatically engages in the personal service of the Lord. When the mind forcibly is engaged upon the form of the Lord, this is called nirbīja-yoga, or lifeless yoga, for the yogī does not automatically engage in the personal service of the Lord. But when he is constantly thinking of the Lord, that is called sabīja-yoga, or living yoga. One has to be promoted to the platform of living yoga.

One should engage in the service of the Lord twenty-four hours a day, as confirmed in the Brahma-saṁhitā. The stage of premāñjana-cchurita can be attained by developing complete love. When one’s love for the Supreme Personality of Godhead in devotional service is fully developed, one always sees the Lord, even without artificially meditating on His form. His vision is divine because he has no other engagement. At this stage of spiritual realization it is not necessary to engage the mind artificially. Since the meditation recommended in the lower stages is a means to come to the platform of devotional service, those already engaged in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Kṛṣṇa consciousness.

TEXT 35

muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ
nirvāṇam ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo ’vyavadhānam ekam
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

SYNONYMS

mukta-āśrayam-situated in liberation; yarhi-at which time; nirviṣayam-detached from sense objects; viraktam-indifferent; nirvāṇam-extinction; ṛcchati-obtains; manaḥ-the mind; sahasā-immediately; yathā-like; arciḥ-the flame; ātmānam-the mind; atra-at this time; puruṣaḥ-a person; avyavadhānam-without separation; ekam-one; anvīkṣate-experiences; pratinivṛtta-freed; guṇa-pravāhaḥ-from the flow of material qualities.

When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

In the material world the activities of the mind are acceptance and rejection. As long as the mind is in material consciousness, it must be forcibly trained to accept meditation on the Supreme Personality of Godhead, but when one is actually elevated to loving the Supreme Lord, the mind is automatically absorbed in thought of the Lord. In such a position a yogī has no other thought than to serve the Lord. This dovetailing of the mind with the desires of the Supreme Personality of Godhead is called nirvāṇa, or making the mind one with the Supreme Lord.

The best example of nirvāṇa is cited in Bhagavad-gītā. In the beginning the mind of Arjuna deviated from Kṛṣṇa's. Kṛṣṇa wanted Arjuna to fight, but Arjuna did not want to, so there was disagreement. But after hearing Bhagavad-gītā from the Supreme Personality of Godhead, Arjuna dovetailed his mind with Kṛṣṇa's desire. This is called oneness. This oneness, however, did not cause Arjuna and Kṛṣṇa to lose their individualities. The Māyāvādī philosophers cannot understand this. They think that oneness necessitates loss of individuality. Actually, however, we find in Bhagavad-gītā that individuality is not lost. When the mind is completely purified in love of Godhead, the mind becomes the mind of the Supreme Personality of Godhead. The mind at that time does not act separately, nor does it act without inspiration to fulfill the desire of the Lord. The individual liberated soul has no other activity. pratinivṛtta-guṇa-pravāhaḥ. In the conditioned state the mind is always engaged in activity impelled by the three modes of the material world, but in the transcendental stage, the material modes cannot disturb the mind of the devotee. The devotee has no other concern than to satisfy the desires of the Lord. That is the highest stage of perfection, called nirvāṇa or nirvāṇa-mukti. At this stage the mind becomes completely free from material desire.

Yathārciḥ. Arciḥ means "flame." When a lamp is broken or the oil is finished, we see that the flame of the lamp goes out. But according to scientific understanding, the flame is not extinguished; it is conserved. This is conservation of energy. Similarly, when the mind stops functioning on the material platform, it is conserved in the activities of the Supreme Lord. The Māyāvādī philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

TEXT 36

so 'py etayā caramayā manaso nivṛttyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman vidhatta upalabdha-parātma-kāṣṭhaḥ

SYNONYMS

saḥ-the yogī; api-moreover; etayā-by this; caramayā-ultimate; manasaḥ-of the mind; nivṛttyā-by cessation of material reaction; tasmin-in his; mahimni-ultimate glory; avasitaḥ-situated; sukha-duḥkha-bāhye-outside of happiness and distress; hetutvam-the cause; api-indeed; asati-a product of ignorance; kartari-in the false ego; duḥkhayoḥ-of pleasure and pain; yat-which; sva-ātman-to his own self; vidhatte-he attributes; upalabdha-realized; para-ātma-of the Personality of Godhead; kāṣṭhaḥ-the highest truth.

Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of ignorance. By yoga practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. The living entity is meant to render transcendental loving service to the Lord. Forgetfulness of that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, he has attained the perfectional, transcendental stage, which is beyond the perception of material distress and happiness.

As long as one acts on his own account, he is subject to all the material perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress.

When the mind is dovetailed to act according to the desire of the Lord, one has attained the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is completely extinguished and the desires are dovetailed with those of the Supreme Lord, one has reached the perfectional stage. Upalabdha-parātma-kāṣṭhaḥ. Upalabdha means "realization." Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. Nivṛttyā means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. Ānandamayo 'bhyāsāt: the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word upalabdha, indicating individual realization of transcendental happiness, would not have been used.

TEXT 37

dehaṁ ca taṁ na caramaḥ sthitam utthitaṁ vā
siddho vipaśyati yato 'dhyagamat svarūpam
daivād upetam atha daiva-vaśād apetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ

SYNONYMS

deham-material body; ca-and; tam-that; na-not; caramaḥ-last; sthitam-sitting; utthitam-rising; vā-or; siddhaḥ-the realized soul; vipaśyati-can conceive; yataḥ-because; adhyagamat-he has achieved; sva-rūpam-his real identity; daivāt-according to destiny; upetam-arrived; atha-moreover; daiva-vaśāt-according to destiny; apetam-departed; vāsaḥ-clothing; yathā-as; parikṛtam-put on; madirā-mada-andhaḥ-one who is blinded by intoxication.

Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.

This stage of life is explained by Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. A person whose mind is completely dovetailed with the desire of the Supreme Personality of Godhead, and who engages one hundred percent in the service of the Lord, forgets his material bodily demands.

TEXT 38

deho ’pi daiva-vaśagaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuḥ
taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ

SYNONYMS

dehaḥ-the body; api-moreover; daiva-vaśa-gaḥ-under the control of the Personality of Godhead; khalu-indeed; karma-activities; yāvat-as much as; sva-ārambhakam-begun by himself; pratisamīkṣate-continues to function; eva-certainly; sa-asuḥ-along with the senses; tam-the body; sa-prapañcam-with its expansions; adhirūḍha-samādhi-yogaḥ-being situated in samādhi by yoga practice; svāpnam-born in a dream; punaḥ-again; na-not; bhajate-he does accept as his own; pratibuddha-awake; vastuḥ-to his constitutional position.

The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

The following questions may be posed. As long as the liberated soul is in contact with the body, why don’t the bodily activities affect him? Doesn’t he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities. Even after being switched off, an electric fan moves for some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities. In a dream one may see himself expanded through many bodies, but when awake he can understand that those bodies were all false. Similarly, although a liberated soul has the by-products of the body-children, wife, house, etc.-he does not identify himself with those bodily expansions. He knows that they are all products of the material dream. The gross body is made of the gross elements of matter, and the subtle body is made of mind, intelligence, ego and contaminated consciousness. If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

TEXT 39

yathā putrāc ca vittāc ca
pṛthaṅ martyaḥ pratīyate
apy ātmatvenābhimatād
dehādeḥ puruṣas tathā

SYNONYMS

yathā-as; putrāt-from a son; ca-and; vittāt-from wealth; ca-also; pṛthak-differently; martyaḥ-a mortal man; pratīyate-is understood; api-even; ātmatvena-by nature; abhimatāt-for which one has affection; deha-ādeḥ-from his material body, senses and mind; puruṣaḥ-the liberated soul; tathā-similarly.

Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

The status of real knowledge is explained in this verse. There are many children, but we accept some children as our sons and daughters because of our affection for them, although we know very well that these children are different from us. Similarly, because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that it is ”my” body. I then extend that possessive concept and say, ”It is my hand, my leg,” and further, ”It is my bank balance, my son, my daughter.” But actually I know that the son and the money are separate from me. It is the same with the body; I am separate from my body. It is a question of understanding, and the proper understanding is called pratibuddha. By obtaining knowledge in devotional service, or Kṛṣṇa consciousness, one can become a liberated soul.

TEXT 40

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

SYNONYMS

yathā-as; ulmukāt-from the flames; visphuliṅgāt-from the sparks; dhūmāt-from the smoke; vā-or; api-even; sva-sambhavāt-produced from itself; api-although; ātmatvena-by nature; abhimatāt-intimately connected; yathā-as; agniḥ-the fire; pṛthak-different; ulmukāt-from the flames.

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

Although the blazing firewood, the sparks, the smoke and the flame cannot stay apart because each of them is part and parcel of the fire, still they are different from one another. A less intelligent person accepts the smoke as fire, although fire and smoke are completely different. The heat and light of the fire are separate, although one cannot differentiate fire from heat and light.

TEXT 41

bhūtendriyāntaḥ-karaṇāt

pradhānāj jīva-saṁjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-saṁjñitaḥ

SYNONYMS

bhūta-the five elements; indriya-the senses; antaḥ-karaṇāt-from the mind; pradhānāt-from the pradhāna; jīva-saṁjñitāt-from the jīva soul; ātmā-the Paramātmā; tathā-so; pṛthak-different; draṣṭā-the seer; bhagavān-the Personality of Godhead; brahma-saṁjñitaḥ-called Brahman.

The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the supreme living entity, the Personality of Godhead, who is the creator of the material elements, is also different from the individual living entity. This philosophy is propounded by Lord Caitanya as . Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This ”simultaneously one and different” philosophy is the perfect conclusion of the Bhāgavata school, as confirmed here by Kapiladeva.

Living entities are compared to the sparks of a fire. As stated in the previous verse, fire, flame, smoke and firewood are combined together. Here the living entity, the material elements and the Supreme Personality of Godhead are combined together. The exact position of the living entities is just like that of the sparks of a fire; they are part and parcel. The material energy is compared to the smoke. The fire is also part and parcel of the Supreme Lord. In the Viṣṇu Purāṇa it is said that whatever we can see or experience, either in the material or spiritual world, is an expansion of the different energies of the Supreme Lord. As fire distributes its light and heat from one place, the Supreme Personality of Godhead distributes His different energies all over His creation.

The four principles of the Vaiṣṇava philosophic doctrine are śuddha-advaita (purified oneness), dvaita-advaita (simultaneous oneness and difference), viśiṣṭa-advaita and dvaita. All four principles of Vaiṣṇava philosophy are based on the thesis of Śrīmad-Bhāgavatam explained in these two verses.

TEXT 42

sarva-bhūteṣu cātmānaṁ
sarva-bhūtāni cātmani
īkṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām

SYNONYMS

sarva-bhūteṣu-in all manifestations; ca-and; ātmānam-the soul; sarva-bhūtāni-all manifestations; ca-also; ātmani-in the Supreme Spirit; īkṣeta-he should see; ananya-bhāvena-with equal vision; bhūteṣu-in all manifestations; iva-as; tat-ātmatām-the nature of itself.

A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

As stated in the Brahma-saṁhitā, not only does the Supreme Soul enter each and every universe, but He enters even the atoms. The Supreme Soul is present everywhere in the dormant stage, and when one can see the presence of the Supreme Soul everywhere, one is liberated from material designations.

The word sarva-bhūteṣu is to be understood as follows. There are four different divisions of species-living entities which sprout from the earth, living entities born of fermentation or germination, living entities which come from eggs and living entities which come from the embryo. These four divisions of living entities are expanded in 8,400,000 species of life. A person who is freed from material designations can see the same quality of spirit present everywhere or in every manifested living entity. Less intelligent men think that plants and grass grow out of the earth automatically, but one who is actually intelligent and has realized the self can see that this growth is not automatic; the cause is the soul, and the forms come out in material bodies under different conditions. By fermentation in the laboratory many germs are born, but this is due to the presence of the soul. The material scientist thinks that eggs are lifeless, but that is not a fact. From Vedic scripture we can understand that living entities in different forms are generated under different conditions. Birds evolve from eggs, and beasts and human beings are born from the embryo. The perfect vision of the yogī or devotee is that he sees the presence of the living entity everywhere.

TEXT 43

sva-yoniṣu yathā jyotir
ekaṁ nānā pratīyate
yonīnāṁ guṇa-vaiṣamyāt
tathātmā prakṛtau sthitaḥ

SYNONYMS

sva-yoniṣu-in forms of wood; yathā-as; jyotiḥ-fire; ekam-one; nānā-differently; pratīyate-is exhibited; yonīnām-of different wombs; guṇa-vaiṣamyāt-from the different conditions of the modes; tathā-so; ātmā-the spirit soul; prakṛtau-in the material nature; sthitaḥ-situated.

As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

It is to be understood that the body is designated. Prakṛti is an interaction by the three modes of material nature, and according to these modes, someone has a small body, and someone has a very large body. For example, the fire in a big piece of wood appears very big, and in a stick the fire appears small. Actually, the quality of fire is the same everywhere, but the manifestation of material nature is such that according to the fuel, the fire appears bigger and smaller. Similarly, the soul in the universal body, although of the same quality, is different from the soul in the smaller body.

The small particles of soul are just like sparks of the larger soul. The greatest soul is the Supersoul, but the Supersoul is quantitatively different from the small soul. The Supersoul is described in the Vedic literature as the supplier of all necessities of the smaller soul (nityo nityānām). One who understands this distinction between the Supersoul and the individual soul is above lamentation and is in a peaceful position. When the smaller soul thinks himself quantitatively as big as the larger soul, he is under the spell of māyā, for that is not his constitutional position. No one can become the greater soul simply by mental speculation.

The smallness or greatness of different souls is described in the Varāha Purāṇa as svāṁśa-vibhinnāṁśa. The svāṁśa soul is the Supreme Personality of Godhead, and the vibhinnāṁśa souls, or small particles, are eternally small particles, as confirmed in Bhagavad-gītā (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). The small living entities are eternally part and parcel, and therefore it is not possible for them to be quantitatively as great as the Supersoul.

TEXT 44

tasmād imāṁ svāṁ prakṛtiṁ
daivīṁ sad-asad-ātmikām
durvibhāvyāṁ parābhāvya
svarūpeṇāvatiṣṭhate

SYNONYMS

tasmāt-thus; imām-this; svām-own; prakṛtim-material energy; daivīm-divine; sat-asat-ātmikām-consisting of cause and effect; durvibhāvyām-difficult to understand; parābhāvya-after conquering; sva-rūpeṇa-in the self-realized position; avatiṣṭhate-he remains.

Thus the yogī can be in the self-realized position after conquering the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

It is stated in Bhagavad-gītā that the spell of māyā, which covers the knowledge of the living entity, is insurmountable. However, one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can conquer this seemingly insurmountable spell of māyā. Here also it is stated that the daivī prakṛti, or the external energy of the Supreme Lord, is durvibhāvyā, very difficult to understand and very difficult to conquer. One must, however, conquer this insurmountable spell of māyā, and this is possible, by the grace of the Lord, when God reveals Himself to the surrendered soul. It is also stated here, svarūpeṇāvatiṣṭhate. Svarūpa means that one has to know that he is not the Supreme Soul, but rather, part and parcel of the Supreme Soul; that is self-realization. To think falsely that one is the Supreme Soul and that one is all-pervading is not svarūpa. This is not realization of his actual position. The real position is that one is part and parcel. It is recommended here that one remain in that position of actual self-realization. In Bhagavad-gītā this understanding is defined as Brahman realization.

After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Māyāvādī philosophers say that after Brahman realization, all activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how can one deny its activity when free? An example may be cited here. If a man in a diseased condition is very active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity. This is indicated in Bhagavad-gītā (18.54): after one realizes oneself to be Brahman, devotional service begins. Mad-bhaktiṁ labhate parām: [Bg. 18.54] after Brahman realization, one can engage in the devotional service of the Lord. Therefore devotional service of the Lord is activity in Brahman realization.

For those who engage in devotional service there is no spell of māyā, and their situation is all-perfect. The duty of the living entity, as a part and parcel of the whole, is to render devotional service to the whole. That is the ultimate perfection of life.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kapila's Instructions on the Execution of Devotional Service."

20.4.29 Chapter Twenty-nine

Explanation of Devotional Service by Lord Kapila

TEXTS 1–2

devahūtir uvāca
lakṣaṇaṁ mahad-ādīnāṁ
prakṛteḥ puruṣasya ca
svarūpaṁ lakṣyate 'mīṣāṁ
yena tat-pāramārthikam
yathā sāṅkhyeṣu kathitaṁ
yan-mūlaṁ tat pracakṣate
bhakti-yogasya me mārgaṁ
brūhi vistaraśaḥ prabho

SYNONYMS

devahūtiḥ uvāca-Devahūti said; lakṣaṇam-symptoms; mahat-ādīnām-of the mahat-tattva and so on; prakṛteḥ-of material nature; puruṣasya-of the spirit; ca-and; svarūpam-the nature; lakṣyate-is described; amīṣām-of those; yena-by which; tat-pārama-arthikam-the true nature of them; yathā-as; sāṅkhyeṣu-in Sāṅkhya philosophy; kathitam-is explained; yat-of which; mūlam-ultimate end; tat-that; pracakṣate-they call; bhakti-yogasya-of devotional service; me-to me; mārgam-the path; brūhi-please explain; vistaraśaḥ-at length; prabho-my dear Lord Kapila.

Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the Sāṅkhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

In this Twenty-ninth Chapter, the glories of devotional service are elaborately explained, and the influence of time on the conditioned soul is also described. The purpose of elaborately describing the influence of time is to detach the conditioned soul from his material activities, which are considered to be simply a waste of time. In the previous chapter, material nature, the spirit and the Supreme Lord, or Supersoul, are analytically studied, and in this chapter the principles of bhakti-yoga, or devotional service-the execution of activities in the eternal relationship between the living entities and the Personality of Godhead-are explained.

Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered merely mental speculation. But of course bhakti-yoga with no philosophical basis is more or less sentiment. There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life-or, if they do, it will take them many, many years. Vedic literature therefore suggests that there are three elements-namely the Supreme Lord, the living entity and their eternal relationship-and the goal of life is to follow the principles of bhakti, or devotional service, and ultimately attain to the planet of the Supreme Lord in full devotion and love as an eternal servitor of the Lord.

Sāṅkhya philosophy is the analytical study of all existence. One has to understand everything by examining its nature and characteristics. This is called acquirement of knowledge. But one should not simply acquire knowledge without reaching the goal of life or the basic principle for acquiring knowledge-bhakti-yoga. If we give up bhakti-yoga and simply busy ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in the Bhāgavatam that such engagement is something like husking a paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of material nature, the living entity and the Supersoul, one has to understand the basic principle of devotional service to the Lord.

TEXT 3

virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁsṛtīḥ

SYNONYMS

virāgaḥ-detached; yena-by which; puruṣaḥ-a person; bhagavan-my dear Lord; sarvataḥ-completely; bhavet-may become; ācakṣva-please describe; jīva-lokasya-for the people in general; vividhāḥ-manifold; mama-for myself; saṁsṛtīḥ-repetition of birth and death.

Devahūti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

In this verse the word saṁsṛtīḥ is very important. Śreyaḥ-sṛti means the prosperous path of advancement towards the Supreme Personality of Godhead, and saṁsṛti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called saṁsāra. Devahūti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-yoga, devotional service.

TEXT 4

kālasyeśvara-rūpasya
pareṣāṁ ca parasya te
svarūpaṁ bata kurvanti
yad-dhetoḥ kuśalaṁ janāḥ

SYNONYMS

kālasya-of time; īśvara-rūpasya-a representation of the Lord; pareṣām-of all others; ca-and; parasya-the chief; te-of You; svarūpam-the nature; bata-oh; kurvanti-perform; yat-hetoḥ-by whose influence; kuśalam-pious activities; janāḥ-people in general.

Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

However ignorant one may be regarding the path of good fortune and the path down to the darkest region of ignorance, everyone is aware of the influence of eternal time, which devours all the effects of our material activities. The body is born at a certain time, and immediately the influence of time acts upon it. From the date of the birth of the body, the influence of death is also acting; the advancement of age entails the influence of time on the body. If a man is thirty or fifty years old, then the influence of time has already devoured thirty or fifty years of the duration of his life.

Everyone is conscious of the last stage of life, when he will meet the cruel hands of death, but some consider their age and circumstances, concern themselves with the influence of time and thus engage in pious activities so that in the future they will not be put into a low family or an animal species. Generally, people are attached to sense enjoyment and so aspire for life on the heavenly planets. Therefore, they engage themselves in charitable or other pious activities, but actually, as stated in Bhagavad-gītā, one cannot get relief from the chain of birth and death even if he goes to the highest planet, Brahmaloka, because the influence of time is present everywhere within this material world. In the spiritual world, however, the time factor has no influence.

TEXT 5

lokasya mithyābhimater acakṣuṣaś

ciraṁ prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsīḥ kila yoga-bhāskaraḥ

SYNONYMS

lokasya-of the living entities; mithyā-abhimateḥ-deluded by false ego; acakṣuṣaḥ-blind; ciram-for a very long time; prasuptasya-sleeping; tamasi-in darkness; anāśraye-without shelter; śrāntasya-fatigued; karmasu-to material activities; anuviddhayā-attached; dhiyā-with the intelligence; tvam-You; āvirāsīḥ-have appeared; kila-indeed; yoga-of the yoga system; bhāskaraḥ-the sun.

My dear Lord, You are just like the sun, for You illuminate the darkness of the conditional life of the living entities. Because their eyes of knowledge are not open, they are sleeping eternally in that darkness without Your shelter, and therefore they are falsely engaged by the actions and reactions of their material activities, and they appear to be very fatigued.

It appears that Śrīmatī Devahūti, the glorious mother of Lord Kapiladeva, is very compassionate for the regrettable condition of people in general, who, not knowing the goal of life, are sleeping in the darkness of illusion. It is the general feeling of the Vaiṣṇava, or devotee of the Lord, that he should awaken them. Similarly, Devahūti is requesting her glorious son to illuminate the lives of the conditioned souls so that their most regrettable conditional life may be ended. The Lord is described herein as yoga-bhāskara, the sun of the system of all yoga. Devahūti has already requested her glorious son to describe bhakti-yoga, and the Lord has described bhakti-yoga as the ultimate yoga system.

Bhakti-yoga is the sunlike illumination for delivering the conditioned souls, whose general condition is described here. They have no eyes to see their own interests. They do not know that the goal of life is not to increase the material necessities of existence, because the body will not exist more than a few years. The living beings are eternal, and they have their eternal need. If one engages only in caring for the necessities of the body, not caring for the eternal necessities of life, then he is part of a civilization whose advancement puts the living entities in the darkest region of ignorance. Sleeping in that darkest region, one does not get any refreshment, but, rather, gradually becomes fatigued. He invents many processes to adjust this fatigued condition, but he fails and thus remains confused. The only path for mitigating his fatigue in the struggle for existence is the path of devotional service, or the path of Kṛṣṇa consciousness.

TEXT 6

maitreya uvāca
iti mātur vacaḥ ślakṣṇaṁ
pratinandya mahā-muniḥ
ābabhāṣe kuru-śreṣṭha
prītas tāṁ karuṇārditaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; mātuḥ-of His mother; vacaḥ-the words; ślakṣṇam-gentle; pratinandya-welcoming; mahā-muniḥ-the great sage Kapila; ābabhāṣe-spoke; kuru-śreṣṭha-O best among the Kurus, Vidura; prītaḥ-pleased; tām-to her; karuṇā-with compassion; arditaḥ-moved.

Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

Lord Kapila was very satisfied by the request of His glorious mother because she was thinking not only in terms of her personal salvation but in terms of all the fallen conditioned souls. The Lord is always compassionate towards the fallen souls of this material world, and therefore He comes Himself or sends His confidential servants to deliver them. Since He is perpetually compassionate towards them, if some of His devotees also become compassionate towards them, He is very pleased with the devotees. In Bhagavad-gītā it is clearly stated that persons who are trying to elevate the condition of the fallen souls by preaching the conclusion of Bhagavad-gītā-namely, full surrender unto the Personality of Godhead-are very dear to Him. Thus when the Lord saw that His beloved mother was very compassionate towards the fallen souls, He was pleased, and He also became compassionate towards her.

TEXT 7

śrī-bhagavān uvāca
bhakti-yogo bahu-vidho
mārgair bhāmini bhāvyate
svabhāva-guṇa-mārgeṇa
puṁsāṁ bhāvo vibhidyate

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead replied; bhakti-yogaḥ-devotional service; bahu-vidhaḥ-multifarious; mārgaiḥ-with paths; bhāmini-O noble lady; bhāvyate-is manifest; svabhāva-nature; guṇa-qualities; mārgeṇa-in terms of behavior; puṁsām-of the executors; bhāvaḥ-the appearance; vibhidyate-is divided.

Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

Pure devotional service in Kṛṣṇa consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. But generally people take to devotional service with a purpose. As stated in Bhagavad-gītā, people who are not purified take to devotional service with four purposes. A person who is distressed because of material conditions becomes a devotee of the Lord and approaches the Lord for mitigation of his distress. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. This is very nicely described in Bhagavad-gītā (7.16). Actually the path of devotional service is one without a second, but according to the devotees' condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

TEXT 8

abhisandhāya yo hiṁsāṁ
dambhaṁ mātsaryam eva vā
saṁrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ

SYNONYMS

abhisandhāya-having in view; yaḥ-he who; hiṁsām-violence; dambham-pride; mātsaryam-envy; eva-indeed; vā-or; saṁrambhī-angry; bhinna-separate; dṛk-whose vision; bhāvam-devotional service; mayi-to Me; kuryāt-may do; saḥ-he; tāmasaḥ-in the mode of ignorance.

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

It has already been stated in the Śrīmad-Bhāgavatam, First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in Bhagavad-gītā that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, tāmasaḥ. Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance.

TEXT 9

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo māṁ
pṛthag-bhāvaḥ sa rājasaḥ

SYNONYMS

viṣayān-sense objects; abhisandhāya-aiming at; yaśaḥ-fame; aiśvaryam-opulence; eva-indeed; vā-or; arcā-ādau-in worship of the Deity and so on; arcayet-may worship; yaḥ-he who; mām-Me; pṛthak-bhāvaḥ-a separatist; saḥ-he; rājasaḥ-in the mode of passion.

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

The word "separatist" must be understood carefully. The Sanskrit words in this connection are bhinna-dṛk and pṛthag-bhāvaḥ. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter: the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Māyāvādīs, however, interpret this word "separatist" in a different way. They say that while worshiping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

TEXT 10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

SYNONYMS

karma-fruitive activities; nirhāram-freeing himself from; uddiśya-with the purpose of; parasmin-to the Supreme Personality of Godhead; vā-or; tat-arpaṇam-offering the result of activities; yajet-may worship; yaṣṭavyam-to be worshiped; iti-thus; vā-or; pṛthak-bhāvaḥ-separatist; saḥ-he; sāttvikaḥ-in the mode of goodness.

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.

The brāhmaṇas, kṣatriyas, vaiśyas and śūdras, along with the brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs, are the members of the eight divisions of varṇas and āśramas, and they have their respective duties to perform for the satisfaction of the Supreme

Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called karmārpaṇam, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four āśramas and the four varṇas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rūpa Gosvāmī is free from all material desires. Anyābhilāṣitā-śūnyam [Madhya 19.167]. There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.

TEXTS 11–12

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau
lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

mat-of Me; guṇa-qualities; śruti-by hearing; mātreṇa-just; mayi-towards Me; sarva-guhā-āśaye-residing in everyone's heart; manaḥ-gatiḥ-the heart's course; avicchinnā-continuous; yathā-as; gaṅgā-of the Ganges; ambhasaḥ-of the water; ambudhau-towards the ocean; lakṣaṇam-the manifestation; bhakti-yogasya-of devotional service; nirguṇasya-unadulterated; hi-indeed; udāhṛtam-exhibited; ahaitukī-causeless; avyavahitā-not separated; yā-which; bhaktiḥ-devotional service; puruṣa-uttame-towards the Supreme Personality of Godhead.

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

The basic principle of this unadulterated, pure devotional service is love of Godhead. Mad-guṇa-śruti-mātreṇa means "just after hearing about the transcendental qualities of the Supreme Personality of Godhead." These qualities are called nirguṇa. The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word avicchinnā, "without interruptions," is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word ahaitukī means "without reason." A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion. Anyābhilāṣitā-śūnyam: [Madhya 19.167] he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the puruṣottama, the Supreme Personality, and not for anyone else. Sometimes pseudodevotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that bhakti, devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa, Viṣṇu, or Kṛṣṇa, not for anyone else.

Avyavahitā means "without cessation." A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word avyavahitā is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature.

TEXT 13

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

sālokya-living on the same planet; sārṣṭi-having the same opulence; sāmīpya-to be a personal associate; sārūpya-having the same bodily features; ekatvam-oneness; api-also; uta-even; dīyamānam-being offered; na-not; gṛhṇanti-do accept; vinā-without; mat-My; sevanam-devotional service; janāḥ-pure devotees.

A pure devotee does not accept any kind of liberation-sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva-even though they are offered by the Supreme Personality of Godhead.

Lord Caitanya teaches us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the Śikṣāṣṭaka, He prays to the Lord: "O Lord, I do not wish to gain from You any wealth, nor do I wish to have a beautiful wife, nor do I wish to have many followers. All I want from You is that in life after life I may remain a pure devotee at Your lotus feet." There is a similarity between the prayers of Lord Caitanya and the statements of Śrīmad-Bhāgavatam. Lord Caitanya prays, "in life after life," indicating that a devotee does not even desire the cessation of birth and death. The yogīs and empiric philosophers desire cessation of the process of birth and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire ekatva, oneness with the Supreme Lord, as desired by the impersonalists, the mental speculators and the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes he may accept promotion to the Vaikuṇṭha planets to serve the Lord there, but he will never accept merging into the Brahman effulgence, which he considers worse than hellish. Such ekatva, or merging into the effulgence of the Supreme Lord, is called kaivalya, but the happiness derived from kaivalya is considered by the pure devotee to be hellish. The devotee is so fond of rendering service to the Supreme Lord that the five kinds of liberation are not important to him. If one is engaged in pure transcendental loving service to the Lord, it is understood that he has already achieved the five kinds of liberation.

When a devotee is promoted to the spiritual world, Vaikuṇṭha, he receives four kinds of facilities. One of these is sālokya, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable Vaikuṇṭha planets, and the chief planet is Kṛṣṇaloka. Just as within the material universe the chief planet is the sun, in the spiritual world the chief planet is Kṛṣṇaloka. From Kṛṣṇaloka, the bodily effulgence of Lord Kṛṣṇa is distributed not only to the spiritual world but to the material world as well; it is covered by matter, however, in the material world. In the spiritual world there are innumerable Vaikuṇṭha planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such Vaikuṇṭha planet to live with the Supreme Personality of Godhead.

In sārṣṭi liberation the opulence of the devotee is equal to the opulence of the Supreme Lord. Sāmīpya means to be a personal associate of the Supreme Lord. In sārūpya liberation the bodily features of the devotee are exactly like those of the Supreme Person but for two or three symptoms found exclusively on the transcendental body of the Lord. Śrīvatsa, for example, the hair on the chest of the Lord, particularly distinguishes Him from His devotees.

A pure devotee does not accept these five kinds of spiritual existence, even if they are offered, and he certainly does not hanker after material benefits, which are all insignificant in comparison with spiritual benefits. When Prahlāda Mahārāja was offered some material benefit, he stated: "My Lord, I have seen that my father achieved all kinds of material benefits, and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all his material prosperity." For a devotee there is no question of desiring any material or spiritual prosperity. He simply aspires to serve the Lord. That is his highest happiness.

TEXT 14

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇaṁ
mad-bhāvāyopapadyate

SYNONYMS

saḥ-this; eva-indeed; bhakti-yoga-devotional service; ākhyaḥ-called; ātyantikaḥ-the highest platform; udāhṛtaḥ-explained; yena-by which; ativrajya-overcoming; tri-guṇam-the three modes of material nature; mat-bhāvāya-to My transcendental stage; upapadyate-one attains.

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

Śrīpāda Śaṅkarācārya, who is supposed to be the leader of the impersonalist school of philosophers, has admitted in the beginning of his comments on Bhagavad-gītā that Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material creation; except for Him, everything is within the material creation. It is also confirmed in the Vedic literature that before the creation there was only Nārāyaṇa; neither Lord Brahmā nor Lord Śiva existed. Only Nārāyaṇa, or the Supreme Personality of Godhead, Viṣṇu, or Kṛṣṇa, is always in the transcendental position, beyond the influence of material creation.

The material qualities of goodness, passion and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called nirguṇa (free from all tinges of material qualities). Here the same fact is confirmed by Lord Kapila: one who is situated in pure devotional service is transcendentally situated, as is the Lord. Just as the Lord is unaffected by the influence of the material modes, so too are His pure devotees. One who is not affected by the three modes of material nature is called a liberated soul, or brahma-bhūta soul. Brahma-bhūtaḥ prasannātmā [Bg. 18.54] is the stage of liberation. : "I am not this body." This is applicable only to the person who constantly engages in the devotional service of Kṛṣṇa and is thus in the transcendental stage; he is above the influence of the three modes of material nature.

It is the misconception of the impersonalists that one can worship any imaginary form of the Lord, or Brahman, and at the end merge in the Brahman effulgence. Of course, to merge into the bodily effulgence (Brahman) of the Supreme Lord is also liberation, as explained in the previous verse. Ekatva is also liberation, but that sort of liberation is never accepted by any devotee, for qualitative oneness is immediately attained as soon as one is situated in devotional service. For a devotee, that qualitative equality, which is the result of impersonal liberation, is already attained; he does not have to try for it separately. It is clearly stated here that simply by pure devotional service one becomes qualitatively as good as the Lord Himself.

TEXT 15

niṣevitenānimittena
sva-dharmeṇa mahīyasā
kriyā-yogena śastena
nātihiṁsreṇa nityaśaḥ

SYNONYMS

niṣevitena-executed; animittena-without attachment to the result; sva-dharmeṇa-by one's prescribed duties; mahīyasā-glorious; kriyā-yogena-by devotional activities; śastena-auspicious; na-without; atihiṁsreṇa-excessive violence; nityaśaḥ-regularly.

A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

One has to execute his prescribed duties according to his social position as a brāhmaṇa, kṣatriya, vaiśya or śūdra. The prescribed duties of the four classes of men in human society are also described in Bhagavad-gītā. The activities of brāhmaṇas are to control the senses and to become simple, clean, learned devotees. The kṣatriyas have the spirit for ruling, they are not afraid on the battlefield, and they are charitable. The vaiśyas, or the mercantile class of men, trade in commodities, protect cows and develop agricultural produce. The śūdras, or laborer class, serve the higher classes because they themselves are not very intelligent.

From every position, as confirmed in Bhagavad-gītā, sva-karmaṇā tam abhyarcya: one can serve the Supreme Lord by performing one's prescribed duty. It is not that only the brāhmaṇas can serve the Supreme Lord and not the śūdras. Anyone can serve the Supreme Lord by performing his prescribed duties under the direction of a spiritual master, or representative of the Supreme Personality of Godhead. No one should think that his prescribed duties are inferior. A brāhmaṇa can serve the Lord by using his intelligence, and the kṣatriya can serve the Supreme Lord by using his military arts, just as Arjuna served Kṛṣṇa. Arjuna was a warrior; he had no time to study Vedānta or other highly intellectual books. The damsels in Vrajadhāma were girls born of the vaiśya class, and they engaged in protecting cows and producing agriculture. Kṛṣṇa's foster father, Nanda Mahārāja, and his associates were all vaiśyas. They were not at all educated, but they could serve Kṛṣṇa by loving Him and by offering everything to Him. Similarly, there are many instances in which caṇḍālas, or those lower than śūdras, have served Kṛṣṇa. Also, the sage Vidura was considered a śūdra because his mother happened to be śūdra. There are no distinctions, for it is declared by the Lord in Bhagavad-gītā that anyone engaged specifically in devotional service is elevated to the transcendental position without a doubt. Everyone's prescribed duty is glorious if it is performed in devotional service of the Lord, without desire for profit. Such loving service must be performed without reason, without impediment, and spontaneously. Kṛṣṇa is lovable, and one has to serve Him in whatever capacity one can. That is pure devotional service.

Another significant phrase in this verse is nātihiṁsreṇa ("with minimum violence or sacrifice of life"). Even if a devotee has to commit violence, it should not be done beyond what is necessary. Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence?" The answer is that eating vegetables is violence, and vegetarians are also committing violence against other living entities because vegetables also have life. Nondevotees are killing cows, goats and so many other animals for eating purposes, and a devotee, who is vegetarian, is also killing. But here, significantly, it is stated that every living entity has to live by killing another entity; that is the law of nature. Jīvo jīvasya jīvanam: one living entity is the life for another living entity. But for a human being, that violence should be committed only as much as necessary.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. Yajña-śiṣṭāśinaḥ santaḥ: one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajña, the Supreme Personality of Godhead. A devotee therefore eats only prasāda, or foodstuffs offered to the Supreme Lord, and Kṛṣṇa says that when a devotee offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Kṛṣṇa foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing, and although killing is, of course, violence, he killed the enemy simply on Kṛṣṇa's order. In the same way, if we commit violence as it is necessary, by the order of the Lord, that is called nātihiṁsā. We cannot avoid violence, for we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

TEXT 16

mad-dhiṣṇya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgamena ca

SYNONYMS

mat-My; dhiṣṇya-statue; darśana-seeing; sparśa-touching; pūjā-worshiping; stuti-praying to; abhivandanaiḥ-by offering obeisances; bhūteṣu-in all living entities; mat-of Me; bhāvanayā-with thought; sattvena-by the mode of goodness; asaṅgamena-with detachment; ca-and.

The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

Temple worship is one of the duties of a devotee. It is especially recommended for neophytes, but those who are advanced should not refrain from temple worship. There is a distinction in the manner a neophyte and an advanced devotee appreciate the Lord's presence in the temple. A neophyte considers the arcā-vigraha (the statue of the Lord) to be different from the original Personality of Godhead; he considers it a representation of the Supreme Lord in the form of a Deity. But an advanced devotee accepts the Deity in the temple as the Supreme Personality of Godhead. He does not see any difference between the original form of the Lord and the statue, or arcā form of the Lord, in the temple. This is the vision of a devotee whose devotional service is in the highest stage of bhāva, or love of Godhead, whereas a neophyte's worship in the temple is a matter of routine duty.

Temple Deity worship is one of the functions of a devotee. He goes regularly to see the Deity nicely decorated, and with veneration and respect he touches the lotus feet of the Lord and presents offerings of worship, such as fruits, flowers and prayers. At the same time, to advance in devotional service, a devotee should see other living entities as spiritual sparks, parts and parcels of the Supreme Lord. A devotee is to offer respect to every entity that has a relationship with the Lord. Because every living entity originally has a relationship with the Lord as part and parcel, a devotee should try to see all living entities on the same equal level of spiritual existence. As stated in Bhagavad-gītā, a paṇḍita, one who is learned, sees equally a very learned brāhmaṇa, a śūdra, a hog, a dog and a cow. He does not see the body, which is only an outward dress. He does not see the dress of a brāhmaṇa, or that of a cow or of a hog. He sees the spiritual spark, part and parcel of the Supreme Lord. If a devotee does not see every living entity as part and parcel of the Supreme Lord, he is considered prākṛta-bhakta, a materialistic devotee. He is not completely situated on the spiritual platform; rather, he is in the lowest stage of devotion. He does, however, show all respect to the Deity.

Although a devotee sees all living entities on the level of spiritual existence, he is not interested in associating with everyone. Simply because a tiger is part and parcel of the Supreme Lord does not mean that we embrace him because of his spiritual relationship with the Supreme Lord. We must associate only with persons who have developed Kṛṣṇa consciousness.

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viśvanātha Cakravartī Ṭhākura that even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods.

The exact meaning of the word sattvena is given by Śrīdhara Svāmī as being synonymous with dhairyeṇa, or patience. One must perform devotional service with great patience. One should not give up the execution of devotional service because one or two attempts have not been successful. One must continue. Śrī Rūpa Gosvāmī also confirms that one should be very enthusiastic and execute devotional service with patience and confidence. Patience is necessary for developing the confidence that ”Kṛṣṇa will certainly accept me because I am engaging in devotional service.” One has only to execute service according to the rules and regulations to insure success.

TEXT 17

mahatāṁ bahu-mānena
dīnānām anukampayā
maitryā caivātma-tulyeṣu
yamena niyamena ca

SYNONYMS

mahatām-to the great souls; bahu-mānena-with great respect; dīnānām-to the poor; anukampayā-with compassion; maitryā-with friendship; ca-also; eva-certainly; ātma-tulyeṣu-to persons who are equals; yamena-with control of the senses; niyamena-with regulation; ca-and.

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

In Bhagavad-gītā, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the ācārya. Ācāryopāsanam: one should worship an ācārya, a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Kṛṣṇa. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great-grand spiritual master and so on, who form the disciplic succession of ācāryas.

It is recommended herewith that all the ācāryas be given the highest respect. It is stated, guruṣu nara-matiḥ. Guruṣu means ”unto the ācāryas,” and nara-matiḥ means ”thinking like a common man.” To think of the Vaiṣṇavas, the devotees, as belonging to a particular caste or community, to think of the ācāryas as ordinary men or to think of the Deity in the temple as being made of stone, wood or metal, is condemned. Niyamena: one should offer the greatest respect to the ācāryas according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Kṛṣṇa consciousness. A man may be very rich materially, but if he is not Kṛṣṇa conscious, he is considered poor. On the other hand, many ācāryas, such as Rūpa Gosvāmī and Sanātana Gosvāmī, used to live beneath trees every night. Superficially it appeared that they were poverty-stricken, but from their writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Kṛṣṇa consciousness. That is one of the duties of a devotee. He should also make friendship with persons who are on an equal level with himself or who have the same understanding that he does. For a devotee, there is no point in making friendships with ordinary persons; he should make friendship with other devotees so that by discussing among themselves, they may elevate one another on the path of spiritual understanding. This is called iṣṭa-goṣṭhī.

In Bhagavad-gītā there is reference to bodhayantaḥ parasparam, ”discussing among themselves.” Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Kṛṣṇa or Lord Caitanya amongst themselves. There are innumerable books, such as the purāṇas, Mahābhārata, Bhāgavatam, Bhagavad-gītā and Upaniṣads, which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jāti, ”of the same caste.” The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaiṣṇava, or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.

TEXT 18

ādhyātmikānuśravaṇān
nāma-saṅkīrtanāc ca me
ārjavenārya-saṅgena
nirahaṅkriyayā tathā

SYNONYMS

ādhyātmika-spiritual matters; anuśravaṇāt-from hearing; nāma-saṅkīrtanāt-from chanting the holy name; ca-and; me-My; ārjavena-with straightforward behavior; ārya-saṅgena-with association of saintly persons; nirahaṅkriyayā-without false ego; tathā-thus.

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

There are eighteen qualifications mentioned in Bhagavad-gītā, among which is simplicity. One should be without pride; one should not demand unnecessary respect from others, and one should be nonviolent. Amānitvam adambhitvam ahiṁsā. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in Bhagavad-gītā as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the ācārya and should be assimilated.

It is especially mentioned here, nāma-saṅkīrtanāc ca: one should chant the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement. Another word used here is ārjavena, meaning "without diplomacy." A devotee should not make plans out of self-interest. Of course, preachers sometimes have to make some plan to execute the mission of the Lord under proper guidance, but regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life. Another word is ārya. Āryans are persons who are advancing in knowledge of Kṛṣṇa consciousness as well as in material prosperity. The difference between the Āryan and non-Āryan, the sura and asura, is in their standards of spiritual advancement. Association with persons who are not spiritually advanced is forbidden. Lord Caitanya advised, asat-saṅga-tyāga: one should avoid persons who are attached to the temporary. Asat is one who is too materially attached, who is not a devotee of the Lord and who is too attached to women or enjoyable material things. Such a person, according to Vaiṣṇava philosophy, is a persona non grata.

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he will always remain meek and humble, as Kavirāja Gosvāmī and all the other Vaiṣṇavas have taught us by personal example. Caitanya Mahāprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life.

TEXT 19

mad-dharmaṇo guṇair etaiḥ
parisaṁśuddha āśayaḥ
puruṣasyāñjasābhyeti
śruta-mātra-guṇaṁ hi mām

SYNONYMS

mat-dharmaṇaḥ-of My devotee; guṇaiḥ-with the attributes; etaiḥ-these; parisaṁśuddhaḥ-completely purified; āśayaḥ-consciousness; puruṣasya-of a person; añjasā-instantly; abhyeti-approaches; śruta-by hearing; mātra-simply; guṇam-quality; hi-certainly; mām-Me.

When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

In the beginning of this instruction, the Lord explained to His mother that mad-guṇa-śruti-mātreṇa, simply by hearing of the name, quality, form, etc., of the Supreme Personality of Godhead, one is immediately attracted. A person becomes fully qualified with all transcendental qualities by following the rules and regulations, as recommended in different scriptures. We have developed certain unnecessary qualities by material association, and by following the above process we become free from that contamination. To develop transcendental qualities, as explained in the previous verse, one must become free from these contaminated qualities.

TEXT 20

yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evaṁ yoga-rataṁ ceta
ātmānam avikāri yat

SYNONYMS

yathā-as; vāta-of air; rathaḥ-the chariot; ghrāṇam-sense of smell; āvṛṅkte-catches; gandhaḥ-aroma; āśayāt-from the source; evam-similarly; yoga-ratam-engaged in devotional service; cetaḥ-consciousness; ātmānam-the Supreme Soul; avikāri-unchanging; yat-which.

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramātmā feature, is present everywhere, even in the heart of every living being. It is stated in Bhagavad-gītā that the Supreme Personality of Godhead is kṣetra jña, present within this body, but He is also simultaneously present in every other body. Since the individual soul is present only in a particular body, he is altered when another individual soul does not cooperate with him. The Supersoul, however, is equally present everywhere. Individual souls may disagree, but the Supersoul, being equally present in every body, is called unchanging, or avikāri. The individual soul, when fully saturated with Kṛṣṇa consciousness, can understand the presence of the Supersoul. It is confirmed in Bhagavad-gītā that (bhaktyā mām abhijānāti [Bg. 18.55]) a person saturated with devotional service in full Kṛṣṇa consciousness can understand the Supreme Personality of Godhead, either as Supersoul or as the Supreme Person.

TEXT 21

ahaṁ sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya māṁ martyaḥ
kurute 'rcā-viḍambanam

SYNONYMS

aham-I; sarveṣu-in all; bhūteṣu-living entities; bhūta-ātmā-the Supersoul in all beings; avasthitaḥ-situated; sadā-always; tam-that Supersoul; avajñāya-disregarding; mām-Me; martyaḥ-a mortal man; kurute-performs; arcā-of worship of the Deity; viḍambanam-imitation.

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

In purified consciousness, or Kṛṣṇa consciousness, one sees the presence of Kṛṣṇa everywhere. If, therefore, one only engages in Deity worship in the temple and does not consider other living entities, then he is in the lowest grade of devotional service. One who worships the Deity in the temple and does not show respect to others is a devotee on the material platform, in the lowest stage of devotional service. A devotee should try to understand everything in relationship with Kṛṣṇa and try to serve everything in that spirit. To serve everything means to engage everything in the service of Kṛṣṇa. If a person is innocent and does not know his relationship with Kṛṣṇa, an advanced devotee should try to engage him in the service of Kṛṣṇa. One who is advanced in Kṛṣṇa consciousness can engage not only the living being but everything in the service of Kṛṣṇa.

TEXT 22

yo māṁ sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcāṁ bhajate mauḍhyād
bhasmany eva juhoti saḥ

SYNONYMS

yaḥ-one who; mām-Me; sarveṣu-in all; bhūteṣu-living entities; santam-being present; ātmānam-the Paramātmā; īśvaram-the Supreme Lord; hitvā-disregarding; arcām-the Deity; bhajate-worships; mauḍhyāt-because of ignorance; bhasmani-into ashes; eva-only; juhoti-offers oblations; saḥ-he.

One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

It is stated clearly herein that the Supreme Personality of Godhead, in His plenary expansion of Supersoul, is present in all living entities. The living entities have 8,400,000 different kinds of bodies, and the Supreme Personality of Godhead is living in every body both as the individual soul and as the Supersoul. Since the individual soul is part and parcel of the Supreme Lord, in that sense the Lord is living in every body, and, as Supersoul, the Lord is also present as a witness. In both cases the presence of God in every living entity is essential. Therefore persons who profess to belong to some religious sect but who do not feel the presence of the Supreme Personality of Godhead in every living entity, and everywhere else, are in the mode of ignorance.

If, without this preliminary knowledge of the Lord's omnipresence, one simply attaches himself to the rituals in a temple, church or mosque, it is as if he were offering butter into ashes rather than into the fire. One offers sacrifices by pouring clarified butter into a fire and chanting Vedic mantras, but even if there are Vedic mantras and all conditions are favorable, if the clarified butter is poured on ashes, then such a sacrifice will be useless. In other words, a devotee should not ignore any living entity. The devotee must know that in every living entity, however insignificant he may be, even in an ant, God is present, and therefore every living entity should be kindly treated and should not be subjected to any violence. In modern civilized society, slaughterhouses are regularly maintained and supported by a certain type of religious principle. But without knowledge of the presence of God in every living entity, any so-called advancement of human civilization, either spiritual or material, is to be understood as being in the mode of ignorance.

TEXT 23

dviṣataḥ para-kāye māṁ
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati

SYNONYMS

dviṣataḥ-of one who is envious; para-kāye-towards the body of another; mām-unto Me; māninaḥ-offering respect; bhinna-darśinaḥ-of a separatist; bhūteṣu-towards living entities; baddha-vairasya-of one who is inimical; na-not; manaḥ-the mind; śāntim-peace; ṛcchati-attains.

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

In this verse, two phrases, bhūteṣu baddha-vairasya ("inimical towards others") and dviṣataḥ para-kāye ("envious of another's body"), are significant. One who is envious of or inimical towards others never experiences any happiness. A devotee's vision, therefore, must be perfect. He should ignore bodily distinctions and should see only the presence of the part and parcel of the Supreme Lord, and the Lord Himself in His plenary expansion as Supersoul. That is the vision of a pure devotee. The bodily expression of a particular type of living entity is always ignored by the devotee.

It is expressed herein that the Lord is always eager to deliver the conditioned souls, who have been encaged within material bodies. Devotees are expected to carry the message or desire of the Lord to such conditioned souls and enlighten them with Kṛṣṇa consciousness. Thus they may be elevated to transcendental, spiritual life, and the mission of their lives will be successful. Of course this is not possible for living entities who are lower than human beings, but in human society it is feasible that all living entities can be enlightened with Kṛṣṇa consciousness. Even living entities who are lower than human can be raised to Kṛṣṇa consciousness by other methods. For example, Śivānanda Sena, a great devotee of Lord Caitanya, delivered a dog by feeding him prasāda. Distribution of prasāda, or remnants of foodstuffs offered to the Lord, even to the ignorant masses of people and to animals, gives such living entities the chance for elevation to Kṛṣṇa consciousness. Factually it happened that the same dog, when met by Lord Caitanya at Purī, was liberated from the material condition.

It is especially mentioned here that a devotee must be free from all violence (jīvāhiṁsā). Lord Caitanya has recommended that a devotee not commit violence to any living entity. Sometimes the question is raised that since vegetables also have life and devotees take vegetable foodstuffs, isn't that violence? Firstly, however, taking some leaves, twigs or fruit from a tree or plant does not kill the plant. Besides that, jīvāhiṁsā means that since every living entity has to pass through a particular type of body according to his past karma, although every living entity is eternal, he should not be disturbed in his gradual evolution. A devotee has to execute the principles of devotional service exactly as they are, and he must know that however insignificant a living entity may be, the Lord is present within him. A devotee must realize this universal presence of the Lord.

TEXT 24

aham uccāvacair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyāṁ
bhūta-grāmāvamāninaḥ

SYNONYMS

aham-I; ucca-avacaiḥ-with various; dravyaiḥ-paraphernalia; kriyayā-by religious rituals; utpannayā-accomplished; anaghe-O sinless mother; na-not; eva-certainly; tuṣye-am pleased; arcitaḥ-worshiped; arcāyām-in the Deity form; bhūta-grāma-to other living entities; avamāninaḥ-with those who are disrespectful.

My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

There are sixty-four different prescriptions for worship of the Deity in the temple. There are many items offered to the Deity, some valuable and some less valuable. It is prescribed in Bhagavad-gītā: "If a devotee offers Me a small flower, a leaf, some water or a little fruit, I will accept it." The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

This gratitude and love for God is exhibited by a pure devotee, who knows that the Lord lives in every living entity. As such, temple worship necessarily includes distribution of prasāda. It is not that one should create a temple in his private apartment or private room, offer something to the Lord, and then eat. Of course, that is better than simply cooking foodstuffs and eating without understanding one's relationship with the Supreme Lord; people who act in this manner are just like animals. But the devotee who wants to elevate himself to the higher level of understanding must know that the Lord is present in every living entity, and, as stated in the previous verse, one should be compassionate to other living entities. A devotee should worship the Supreme Lord, be friendly to persons who are on the same level and be compassionate to the ignorant. One should exhibit his compassion for ignorant living entities by distributing prasāda. Distribution of prasāda to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead.

Real love and devotion is accepted by the Lord. Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real sense of the Lord's presence everywhere, then we are lacking in devotional service; in such a state of ignorance, we cannot offer anything acceptable to the Lord.

TEXT 25

arcādāv arcayet tāvad
īśvaraṁ māṁ sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam

SYNONYMS

arcā-ādau-beginning with worship of the Deity; arcayet-one should worship; tāvat-so long; īśvaram-the Supreme Personality of Godhead; mām-Me; sva-his own; karma-prescribed duties; kṛt-performing; yāvat-as long as; na-not; veda-he realizes; sva-hṛdi-in his own heart; sarva-bhūteṣu-in all living entities; avasthitam-situated.

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.

Worship of the Deity of the Supreme Personality of Godhead is prescribed herewith even for persons who are simply discharging their prescribed duties. There are prescribed duties for the different social classes of men-the brāhmaṇas, the vaiśyas, the kṣatriyas and the śūdras-and for the different āśramas-brahmacarya, gṛhastha, vānaprastha and sannyāsa. One should worship the Deity of the Lord until one appreciates the presence of the Lord in every living entity. In other words, one should not be satisfied simply by discharging his duties properly; he must realize his relationship and the relationship of all other living entities with the Supreme Personality of Godhead. If he does not understand this, then even though he discharges his prescribed duties properly, it is to be understood that he is simply laboring without profit.

The word sva-karma-kṛt in this verse is very significant. Sva-karma-kṛt is one who engages in discharging his prescribed duties. It is not that one who has become a devotee of the Lord or who engages in devotional service should give up his prescribed duties. No one should be lazy under the plea of devotional service. One has to execute devotional service according to his prescribed duties. Sva-karma-kṛt means that one should discharge the duties prescribed for him without neglect.

TEXT 26

ātmanaś ca parasyāpi
yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur
vidadhe bhayam ulbaṇam

SYNONYMS

ātmanaḥ-of himself; ca-and; parasya-of another; api-also; yaḥ-one who; karoti-discriminates; antarā-between; udaram-the body; tasya-of him; bhinna-dṛśaḥ-having a differential outlook; mṛtyuḥ-as death; vidadhe-I cause; bhayam-fear; ulbaṇam-great.

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

There are bodily differentiations among all varieties of living entities, but a devotee should not distinguish between one living entity and another on such a basis; a devotee's outlook should be that both the soul and Supersoul are equally present in all varieties of living entities.

TEXT 27

atha māṁ sarva-bhūteṣu
bhūtātmānaṁ kṛtālayam
arhayed dāna-mānābhyāṁ
maitryābhinnena cakṣuṣā

SYNONYMS

atha-therefore; mām-Me; sarva-bhūteṣu-in all creatures; bhūta-ātmānam-the Self in all beings; kṛta-ālayam-abiding; arhayet-one should propitiate; dāna-mānābhyām-through charity and respect; maitryā-through friendship; abhinnena-equal; cakṣuṣā-by viewing.

Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

It should not be misunderstood that because the Supersoul is dwelling within the heart of a living entity, the individual soul has become equal to Him. The equality of the Supersoul and the individual soul is misconceived by the impersonalist. Here it is distinctly mentioned that the individual soul should be recognized in relationship with the Supreme Personality of Godhead. The method of worshiping the individual soul is described here as either giving charitable gifts or behaving in a friendly manner, free from any separatist outlook. The impersonalist sometimes accepts a poor individual soul as being daridra-nārāyaṇa, meaning that Nārāyaṇa, the Supreme Personality of Godhead, has become poor. This is a contradiction. The Supreme Personality of Godhead is full in all opulences. He can agree to live with a poor soul or even with an animal, but this does not make Him poor.

There are two Sanskrit words used here, māna and dāna. Māna indicates a superior, and dāna indicates one who gives charitable gifts or is compassionate towards an inferior. We cannot treat the Supreme Personality of Godhead as an inferior who is dependent on our charitable gifts. When we give charity, it is to a person who is inferior in his material or economic condition. Charity is not given to a rich man. Similarly, it is explicitly stated here that māna, respect, is offered to a superior, and charity is offered to an inferior. The living entities, according to different results of fruitive activities, may become rich or poor, but the Supreme Personality of Godhead is unchangeable; He is always full in six opulences. Treating a living entity equally does not mean treating him as one would treat the Supreme Personality of Godhead. Compassion and friendliness do not necessitate falsely elevating someone to the exalted position of the Supreme Personality of Godhead. We should not, at the same time, misunderstand that the Supersoul situated in the heart of an animal like a hog and the Supersoul situated in the heart of a learned brāhmaṇa are different. The Supersoul in all living entities is the same Supreme Personality of Godhead. By His omnipotency, He can live anywhere, and He can create His Vaikuṇṭha situation everywhere. That is His inconceivable potency. Therefore, when Nārāyaṇa is living in the heart of a hog, He does not become a hog-Nārāyaṇa. He is always Nārāyaṇa and is unaffected by the body of the hog.

TEXT 28

jīvāḥ śreṣṭhā hy ajīvānāṁ
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sa-cittāḥ pravarās
tataś cendriya-vṛttayaḥ

SYNONYMS

jīvāḥ-living entities; śreṣṭhāḥ-better; hi-indeed; ajīvānām-than inanimate objects; tataḥ-than them; prāṇa-bhṛtaḥ-entities with life symptoms; śubhe-O blessed mother; tataḥ-than them; sa-cittāḥ-entities with developed consciousness; pravarāḥ-better; tataḥ-than them; ca-and; indriya-vṛttayaḥ-those with sense perception.

Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.

In the previous verse it was explained that living entities should be honored by charitable gifts and friendly behavior, and in this verse and in the following verses, the description of different grades of living entities is given so that one can know when to behave friendly and when to give charity. For example, a tiger is a living entity, part and parcel of the Supreme Personality of Godhead, and the Supreme Lord is living in the heart of the tiger as Supersoul. But does this mean that we have to treat the tiger in a friendly manner? Certainly not. We have to treat him differently, giving him charity in the form of prasāda. The many saintly persons in the jungles do not treat the tigers in a friendly way, but they supply prasāda foodstuffs to them. The tigers come, take the food and go away, just as a dog does. According to the Vedic system, a dog is not allowed to enter the house. Because of their uncleanliness, cats and dogs are not allowed within the apartment of a gentleman, but are so trained that they stand outside. The compassionate householder will supply prasāda to the dogs and cats, who eat outside and then go away. We must treat the lower living entities compassionately, but this does not mean that we have to treat them in the same way we treat other human beings. The feeling of equality must be there, but the treatment should be discriminating. Just how discrimination should be maintained is given in the following six verses concerning the different grades of living conditions.

The first division is made between dead, stonelike matter and the living organism. A living organism is sometimes manifested even in stone. Experience shows that some hills and mountains grow. This is due to the presence of the soul within that stone. Above that, the next manifestation of the living condition is development of consciousness, and the next manifestation is the development of sense perception. In the Mokṣa-dharma section of the Mahābhārata it is stated that trees have developed sense perception; they can see and smell. We know by experience that trees can see. Sometimes in its growth a large tree changes its course of development to avoid some hindrances. This means that a tree can see, and according to Mahābhārata, a tree can also smell. This indicates the development of sense perception.

TEXT 29

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

SYNONYMS

tatra-among them; api-moreover; sparśa-vedibhyaḥ-than those perceiving touch; pravarāḥ-better; rasa-vedinaḥ-those perceiving taste; tebhyaḥ-than them; gandha-vidaḥ-those perceiving smell; śreṣṭhāḥ-better; tataḥ-than them; śabda-vidaḥ-those perceiving sound; varāḥ-better.

Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.

Although Westerners accept that Darwin first expounded the doctrine of evolution, the science of anthropology is not new. The development of the evolutionary process was known long before from the Bhāgavatam, which was written five thousand years ago. There are records of the statements of Kapila Muni, who was present almost in the beginning of the creation. This knowledge has existed since the Vedic time, and all these sequences are disclosed in Vedic literature; the theory of gradual evolution or anthropology is not new to the Vedas.

It is said here that amongst the trees there are also evolutionary processes; the different kinds of trees have touch perception. It is said that better than the trees are the fish because fish have developed the sense of taste. Better than the fish are the bees, who have developed the sense of smell, and better than them are the serpents because serpents have developed the sense of hearing. In the darkness of night a snake can find its eatables simply by hearing the frog's very pleasant cry. The snake can understand, "There is the frog," and he captures the frog simply because of its sound vibration. This example is sometimes given for persons who vibrate sounds simply for death. One may have a very nice tongue that can vibrate sound like the frogs, but that kind of vibration is simply calling death. The best use of the tongue and of sound vibration is to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That will protect one from the hands of cruel death.

TEXT 30

rūpa-bheda-vidas tatra
tataś cobhayato-dataḥ
teṣāṁ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt

SYNONYMS

rūpa-bheda-distinctions of form; vidaḥ-those who perceive; tatra-than them; tataḥ-than them; ca-and; ubhayataḥ-in both jaws; dataḥ-those with teeth; teṣām-of them; bahu-padāḥ-those who have many legs; śreṣṭhāḥ-better; catuḥ-pādaḥ-four-legged; tataḥ-than them; dvi-pāt-two-legged.

Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

It is said that certain birds, such as crows, can distinguish one form from another. Living entities that have many legs, like the wasp, are better than plants and grasses, which have no legs. Four-legged animals are better than many-legged living entities, and better than the animals is the human being, who has only two legs.

TEXT 31

tato varṇāś ca catvāras
teṣāṁ brāhmaṇa uttamaḥ
brāhmaṇeṣv api veda-jño
hy artha-jño 'bhyadhikas tataḥ

SYNONYMS

tataḥ-among them; varṇāḥ-classes; ca-and; catvāraḥ-four; teṣām-of them; brāhmaṇaḥ-a brāhmaṇa; uttamaḥ-best; brāhmaṇeṣu-among the brāhmaṇas; api-moreover; veda-the Vedas; jñaḥ-one who knows; hi-certainly; artha-the purpose; jñaḥ-one who knows; abhyadhikaḥ-better; tataḥ-than him.

Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brāhmaṇas, are best. Among the brāhmaṇas, one who has studied the Vedas is the best, and among the brāhmaṇas who have studied the Vedas, one who knows the actual purport of Veda is the best.

The system of four classifications in human society according to quality and work is very scientific. This system of brāhmaṇas, kṣatriyas, vaiśyas and śūdras has now become vitiated as the present caste system in India, but it appears that this system has been current a very long time, since it is mentioned in Śrīmad-Bhāgavatam and Bhagavad-gītā. Unless there is such a division of the social orders in human society, including the intelligent class, the martial class, the mercantile class and the laborer class, there is always confusion as to who is to work for what purpose. A person trained to the stage of understanding the Absolute Truth is a brāhmaṇa, and when such a brāhmaṇa is veda jña, he understands the purpose of Veda. The purpose of Veda is to understand the Absolute. One who understands the Absolute Truth in three phases, namely Brahman, Paramātmā and Bhagavān, and who understands the term Bhagavān to mean the Supreme Personality of Godhead, is considered to be the best of the brāhmaṇas, or a Vaiṣṇava.

TEXT 32

artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanaḥ

SYNONYMS

artha-jñāt-than one who knows the purpose of the Vedas; saṁśaya-doubts; chettā-one who cuts off; tataḥ-than him; śreyān-better; sva-karma-his prescribed duties; kṛt-one who executes; mukta-saṅgaḥ-liberated from material association; tataḥ-than him; bhūyān-better; adogdhā-not executing; dharmam-devotional service; ātmanaḥ-for himself.

Better than the brāhmaṇa who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.

Artha jña brāhmaṇa refers to one who has made a thorough analytical study of the Absolute Truth and who knows that the Absolute Truth is realized in three different phases, namely Brahman, Paramātmā and Bhagavān. If someone not only has this knowledge but is able to clear all doubts if questioned about the Absolute Truth, he is considered better. Further, there may be a learned brāhmaṇa-Vaiṣṇava who can explain clearly and eradicate all doubts, but if he does not follow the Vaiṣṇava principles, then he is not situated on a higher level. One must be able to clear all doubts and simultaneously be situated in the brahminical characteristics. Such a person, who knows the purpose of the Vedic injunctions, who can employ the principles laid down in the Vedic literatures and who teaches his disciples in that way, is called an ācārya. The position of an ācārya is that he executes devotional service with no desire for elevation to a higher position of life.

The highest perfectional brāhmaṇa is the Vaiṣṇava. A Vaiṣṇava who knows the science of the Absolute Truth but is not able to preach such knowledge to others is described as being in the lower stage, one who not only understands the principles of the science of God but can also preach is in the second stage, and one who not only can preach but who also sees everything in the Absolute Truth and the Absolute Truth in everything is in the highest class of Vaiṣṇavas. It is mentioned here that a Vaiṣṇava is already a brāhmaṇa; in fact, the highest stage of brahminical perfection is reached when one becomes a Vaiṣṇava.

TEXT 33

tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi paraṁ bhūtam
akartuḥ sama-darśanāt

SYNONYMS

tasmāt-than him; mayi-unto Me; arpita-offered; aśeṣa-all; kriyā-actions; artha-wealth; ātmā-life, soul; nirantaraḥ-without cessation; mayi-unto Me; arpita-offered; ātmanaḥ-whose mind; puṁsaḥ-than a person; mayi-unto Me; sannyasta-dedicated; karmaṇaḥ-whose activities; na-not; paśyāmi-I see; param-greater; bhūtam-living entity; akartuḥ-without proprietorship; sama-same; darśanāt-whose vision.

Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life-everything-unto Me without cessation.

In this verse the word sama-darśanāt means that he no longer has any separate interest; the devotee's interest and the Supreme Personality of Godhead's interest are one. For example, Lord Caitanya, in the role of a devotee, also preached the same philosophy. He preached that Kṛṣṇa is the worshipful Lord, the Supreme Personality of Godhead, and that the interest of His pure devotees is the same as His own.

Sometimes Māyāvādī philosophers, due to a poor fund of knowledge, define the word sama-darśanāt to mean that a devotee should see himself as one with the Supreme Personality of Godhead. This is foolishness. When one thinks himself one with the Supreme Personality of Godhead, there is no question of serving Him. When there is service, there must be a master. Three things must be present for there to be service: the master, the servant and the service. Here it is clearly stated that he who has dedicated his life, all his activities, his mind and his soul-everything-for the satisfaction of the Supreme Lord, is considered to be the greatest person.

The word akartuḥ means "without any sense of proprietorship." Everyone wants to act as the proprietor of his actions so that he can enjoy the result. A devotee, however, has no such desire; he acts because the Personality of Godhead wants him to act in a particular way. He has no personal motive. When Lord Caitanya preached Kṛṣṇa consciousness, it was not with the purpose that people would call Him Kṛṣṇa, the Supreme Personality of Godhead; rather, He preached that Kṛṣṇa is the Supreme Personality of Godhead and should be worshiped as such. A devotee who is a most confidential servant of the Lord never does anything for his personal account, but does everything for the satisfaction of the Supreme Lord. It is clearly stated, therefore, mayi sannyasta-karmaṇaḥ: the devotee works, but he works for the Supreme. It is also stated, mayy arpitātmanaḥ: "He gives his mind unto Me."

These are the qualifications of a devotee, who, according to this verse, is accepted as the highest of all human beings.

TEXT 34

manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti

SYNONYMS

manasā-with the mind; etāni-to these; bhūtāni-living entities; praṇamet-he offers respects; bahu-mānayan-showing regard; īśvaraḥ-the controller; jīva-of the living entities; kalayā-by His expansion as the Supersoul; praviṣṭaḥ-has entered; bhagavān-the Supreme Personality of Godhead; iti-thus.

Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.

A perfect devotee, as described above, does not make the mistake of thinking that because the Supreme Personality of Godhead as Paramātmā has entered into the body of every living entity, every living entity has become the Supreme Personality of Godhead. This is foolishness. Suppose a person enters into a room; that does not mean that the room has become that person. Similarly, that the Supreme Lord has entered into each of the 8,400,000 particular types of material bodies does not mean that each of these bodies has become the Supreme Lord. Because the Supreme Lord is present, however, a pure devotee accepts each body as the temple of the Lord, and since the devotee offers respect to such temples in full knowledge, he gives respect to every living entity in relationship with the Lord. Māyāvādī philosophers wrongly think that because the Supreme Person has entered the body of a poor man, the Supreme Lord has become daridra-nārāyaṇa, or poor Nārāyaṇa. These are all blasphemous statements of atheists and nondevotees.

TEXT 35

bhakti-yogaś ca yogaś ca
mayā mānavy udīritaḥ
yayor ekatareṇaiva
puruṣaḥ puruṣaṁ vrajet

SYNONYMS

bhakti-yogaḥ-devotional service; ca-and; yogaḥ-mystic yoga; ca-also; mayā-by Me; mānavi-O daughter of Manu; udīritaḥ-described; yayoḥ-of which two; ekatareṇa-by either one; eva-alone; puruṣaḥ-a person; puruṣam-the Supreme Person; vrajet-can achieve.

My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.

Herein the Supreme Personality of Godhead Kapiladeva perfectly explains that the mystic yoga system, consisting of eight different kinds of yoga activities, has to be performed with the aim of coming to the perfectional stage of bhakti-yoga. It is not acceptable for one to be satisfied simply by practicing the sitting postures and thinking himself complete. By meditation one must attain the stage of devotional service. As previously described, a yogī is advised to meditate on the form of Lord Viṣṇu from point to point, from the ankles to the legs to the knees to the thighs to the chest to the neck, and in this way gradually up to the face and then to the ornaments. There is no question of impersonal meditation.

When, by meditation on the Supreme Personality of Godhead in all detail, one comes to the point of love of God, that is the point of bhakti-yoga, and at that point he must actually render service to the Lord out of transcendental love. Anyone who practices yoga and comes to the point of devotional service can attain the Supreme Personality of Godhead in His transcendental abode. Here it is clearly stated, puruṣaḥ puruṣaṁ vrajet: the puruṣa, the living entity, goes to the Supreme Person. The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as puruṣa. The quality of puruṣa exists both in the Supreme Godhead and in the living entity. puruṣa means ”enjoyer,” and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like bhakti-yoga. puruṣaḥ puruṣaṁ vrajet: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, his desire is called māyā, and it puts him in the material atmosphere. A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of acintya-bhedābheda, simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with the Lord by practicing bhakti-yoga.

It is said herein that one can approach the Supreme Personality of Godhead by either the yoga process or the bhakti-yoga process. This indicates that factually there is no difference between yoga and bhakti-yoga because the target of both is Viṣṇu. In the modern age, however, a yoga process has been manufactured which aims at something void and impersonal. Actually, yoga means meditation on the form of Lord Viṣṇu. If the yoga practice is actually performed according to the standard direction, there is no difference between yoga and bhakti-yoga.

TEXT 36

etad bhagavato rūpaṁ

brahmaṇaḥ paramātmanaḥ
paraṁ pradhānaṁ puruṣaṁ
daivaṁ karma-viceṣṭitam

SYNONYMS

etat-this; bhagavataḥ-of the Supreme Personality of Godhead; rūpam-form; brahmaṇaḥ-of Brahman; parama-ātmanaḥ-of Paramātmā; param-transcendental; pradhānam-chief; puruṣam-personality; daivam-spiritual; karma-viceṣṭitam-whose activities.

This puruṣa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramātmā. He is the transcendental chief personality, and His activities are all spiritual.

In order to distinguish the personality whom the individual soul must approach, it is described herein that this puruṣa, the Supreme Personality of Godhead, is the chief amongst all living entities and is the ultimate form of the impersonal Brahman effulgence and Paramātmā manifestation. Since He is the origin of the Brahman effulgence and Paramātmā manifestation, He is described herewith as the chief personality. It is confirmed in the Kaṭha Upaniṣad, nityo nityānām: there are many eternal living entities, but He is the chief maintainer. This is confirmed in Bhagavad-gītā also, where Lord Kṛṣṇa says, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything, including the Brahman effulgence and Paramātmā manifestation." His activities are transcendental, as confirmed in Bhagavad-gītā. Janma karma ca me divyam: [Bg. 4.9] the activities and the appearance and disappearance of the Supreme Personality of Godhead are transcendental; they are not to be considered material. Anyone who knows this fact-that the appearance, disappearance and activities of the Lord are beyond material activities or material conception-is liberated. Yo vetti tattvataḥ/ tyaktvā dehaṁ punar janma: [Bg. 4.9] such a person, after quitting his body, does not come back again to this material world, but goes to the Supreme Person. It is confirmed here, puruṣaḥ puruṣaṁ vrajet: the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

TEXT 37

rūpa-bhedāspadaṁ divyaṁ
kāla ity abhidhīyate
bhūtānāṁ mahad-ādīnāṁ
yato bhinna-dṛśāṁ bhayam

SYNONYMS

rūpa-bheda-of the transformation of forms; āspadam-the cause; divyam-divine; kālaḥ-time; iti-thus; abhidhīyate-is known; bhūtānām-of living entities; mahat-ādīnām-beginning with Lord Brahmā; yataḥ-because of which; bhinna-dṛśām-with separate vision; bhayam-fear.

The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

Everyone is afraid of the activities of time, but a devotee who knows that the time factor is another representation or manifestation of the Supreme Personality of Godhead has nothing to fear from the influence of time. The phrase rūpa-bhedāspadam is very significant. By the influence of time, so many forms are changing. For example, when a child is born his form is small, but in the course of time that form changes into a larger form, the body of a boy, and then the body of a young man. Similarly, everything is changed and transformed by the time factor, or by the indirect control of the Supreme Personality of Godhead. Usually, we do not see any difference between the body of a child and the body of a boy or young man because we know that these changes are due to the action of the time factor. There is cause for fear for a person who does not know how time acts.

TEXT 38

yo 'ntaḥ praviśya bhūtāni
bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo 'dhiyajño 'sau
kālaḥ kalayatāṁ prabhuḥ

SYNONYMS

yaḥ-He who; antaḥ-within; praviśya-entering; bhūtāni-living entities; bhūtaiḥ-by living entities; atti-annihilates; akhila-of everyone; āśrayaḥ-the support; saḥ-He; viṣṇu-Viṣṇu; ākhyaḥ-named; adhiyajñaḥ-the enjoyer of all sacrifices; asau-that; kālaḥ-time factor; kalayatām-of all masters; prabhuḥ-the master.

Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.

Lord Viṣṇu, the Supreme Personality of Godhead, is clearly described in this passage. He is the supreme enjoyer, and all others are working as His servants. As stated in the Caitanya caritāmṛta (Ādi 5.14), ekale īśvara kṛṣṇa: the only Supreme Lord is Viṣṇu. Āra saba bhṛtya: all others are His servants. Lord Brahmā, Lord Śiva and other demigods are all servants. The same Viṣṇu enters everyone's heart as Paramātmā, and He causes the annihilation of every being through another being.

TEXT 39

na cāsya kaścid dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattaṁ janam anta-kṛt

SYNONYMS

na-not; ca-and; asya-of the Supreme Personality of Godhead; kaścit-anyone; dayitaḥ-dear; na-not; dveṣyaḥ-enemy; na-not; ca-and; bāndhavaḥ-friend; āviśati-approaches; apramattaḥ-attentive; asau-He; pramattam-inattentive; janam-persons; anta-kṛt-the destroyer.

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

Forgetfulness of one’s relationship with Lord Viṣṇu, the Supreme Personality of Godhead, is the cause of one’s repeated birth and death. A living entity is as eternal as the Supreme Lord, but due to his forgetfulness he is put into this material nature and transmigrates from one body to another, and when the body is destroyed, he thinks that he is also destroyed. Actually, this forgetfulness of his relationship with Lord Viṣṇu is the cause of his destruction. Anyone who revives his consciousness of the original relationship receives inspiration from the Lord. This does not mean that the Lord is someone’s enemy and someone else’s friend. He helps everyone; one who is not bewildered by the influence of material energy is saved, and one who is bewildered is destroyed. It is said, therefore, hariṁ vinā na sṛtiṁ taranti: no one can be saved from the repetition of birth and death without the help of the Supreme Lord. It is therefore the duty of all living entities to take shelter of the lotus feet of Viṣṇu and thus save themselves from the cycle of birth and death.

TEXT 40

yad-bhayād vāti vāto ’yaṁ
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bha-gaṇo bhāti yad-bhayāt

SYNONYMS

yat-of whom (the Supreme Personality of Godhead); bhayāt-out of fear; vāti-blows; vātaḥ-the wind; ayam-this; sūryaḥ-sun; tapati-shines; yat-of whom; bhayāt-out of fear; yat-of whom; bhayāt-out of fear; varṣate-sends rains; devaḥ-the god of rain; bha-gaṇaḥ-the host of heavenly bodies; bhāti-shine; yat-of whom; bhayāt-out of fear.

Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

The Lord states in Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate: [Bg. 9.10] ”Nature is working under My direction.” The foolish person thinks that nature is working automatically, but such an atheistic theory is not supported in the Vedic literature. Nature is working under the superintendence of the Supreme Personality of Godhead. That is confirmed in Bhagavad-gītā, and we also find here that the sun shines under the direction of the Lord, and the cloud pours forth showers of rain under the direction of the Lord. All natural phenomena are under superintendence of the Supreme Personality of Godhead, Viṣṇu.

TEXT 41

yad vanaspatayo bhītā
latāś cauṣadhibhiḥ saha
sve sve kāle ’bhigṛhṇanti
puṣpāṇi ca phalāni ca

SYNONYMS

yat-because of whom; vanaḥ-patayaḥ-the trees; bhītāḥ-fearful; latāḥ-creepers; ca-and; oṣadhibhiḥ-herbs; saha-with; sve sve kāle-each in its own season; abhigṛhṇanti-bear; puṣpāṇi-flowers; ca-and; phalāni-fruits; ca-also.

Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

As the sun rises and sets and the seasonal changes ensue at their appointed times by the superintendence of the Supreme Personality of Godhead, so the seasonal plants, flowers, herbs and trees all grow under the direction of the Supreme Lord. It is not that plants grow automatically, without any cause, as the atheistic philosophers say. Rather, they grow in pursuance of the supreme order of the Supreme Personality of Godhead. It is confirmed in the Vedic literature that the Lord’s diverse energies are working so nicely that it appears that everything is being done automatically.

TEXT 42

sravanti sarito bhītā
notsarpaty udadhir yataḥ
agnir indhe sa-giribhir
bhūr na majjati yad-bhayāt

SYNONYMS

sravanti-flow; saritaḥ-rivers; bhītāḥ-fearful; na-not; utsarpati-overflows; uda-dhiḥ-the ocean; yataḥ-because of whom; agniḥ-fire; indhe-burns; sa-giribhiḥ-with its mountains; bhūḥ-the earth; na-not; majjati-sinks; yat-of whom; bhayāt-out of fear.

Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

We can understand from the Vedic literature that this universe is half filled with water, on which Garbhodakaśāyī Viṣṇu is lying. From His abdomen a lotus flower has grown, and within the stem of that lotus flower all the different planets exist. The material scientist explains that all these different planets are floating because of the law of gravity or some other law; but the actual lawmaker is the Supreme Personality of Godhead. When we speak of law, we must understand that there must be a lawmaker. The material scientists can discover laws of nature, but they are unable to recognize the lawmaker. From Śrīmad-Bhāgavatam and Bhagavad-gītā we can know who the lawmaker is: the lawmaker is the Supreme Personality of Godhead.

It is said here that the planets do not sink. Since they are floating under the order or energy of the Supreme Godhead, they do not fall down into the water which covers half the universe. All the planets are heavy, with their various mountains, seas, oceans, cities, palaces and buildings, and yet they are floating. It is understood from this passage that all the other planets that are floating in the air have oceans and mountains similar to those on this planet.

TEXT 43

nabho dadāti śvasatāṁ
padaṁ yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute

mahān saptabhir āvṛtam
SYNONYMS

nabhaḥ-the sky; dadāti-gives; śvasatām-to the living entities; padam-abode; yat-of whom (the Supreme Personality of Godhead); niyamāt-under the control; adaḥ-that; lokam-the universe; sva-deham-own body; tanute-expands; mahān-the mahat-tattva; saptabhiḥ-with the seven (layers); āvṛtam-covered.

Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

It is understood from this verse that all the planets in outer space are floating, and they all hold living entities. The word śvasatām means "those who breathe," or the living entities. In order to accommodate them, there are innumerable planets. Every planet is a residence for innumerable living entities, and the necessary space is provided in the sky by the supreme order of the Lord. It is also stated here that the total universal body is increasing. It is covered by seven layers, and as there are five elements within the universe, so the total elements, in layers, cover the outside of the universal body. The first layer is of earth, and it is ten times greater in size than the space within the universe; the second layer is water, and that is ten times greater than the earthly layer; the third covering is fire, which is ten times greater than the water covering. In this way each layer is ten times greater than the previous one.

TEXT 44

guṇābhimānino devāḥ
sargādiṣv asya yad-bhayāt
vartante 'nuyugaṁ yeṣāṁ
vaśa etac carācaram

SYNONYMS

guṇa-the modes of material nature; abhimāninaḥ-in charge of; devāḥ-the demigods; sarga-ādiṣu-in the matter of creation and so on; asya-of this world; yat-bhayāt-out of fear of whom; vartante-carry out functions; anuyugam-according to the yugas; yeṣām-of whom; vaśe-under the control; etat-this; cara-acaram-everything animate and inanimate.

Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

The three modes of material nature, namely goodness, passion and ignorance, are under the control of three deities-Brahmā, Viṣṇu and Lord Śiva. Lord Viṣṇu is in charge of the mode of goodness, Lord Brahmā is in charge of the mode of passion, and Lord Śiva is in charge of the mode of ignorance. Similarly, there are many other demigods in charge of the air department, the water department, the cloud department, etc. Just as the government has many different departments, so, within this material world, the government of the Supreme Lord has many departments, and all these departments function in proper order out of fear of the Supreme Personality of Godhead. Demigods are undoubtedly controlling all matter, animate and inanimate, within the universe, but above them the supreme controller is the Personality of Godhead. Therefore in the Brahma-saṁhitā it is said, īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Undoubtedly there are many controllers in the departmental management of this universe, but the supreme controller is Kṛṣṇa.

There are two kinds of dissolutions. One kind of dissolution takes place when Brahmā goes to sleep during his night, and the final dissolution takes place when Brahmā dies. As long as Brahmā does not die, creation, maintenance and destruction are actuated by different demigods under the superintendence of the Supreme Lord.

TEXT 45

so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

SYNONYMS

saḥ-that; anantaḥ-endless; anta-karaḥ-destroyer; kālaḥ-time; anādiḥ-without beginning; ādi-kṛt-the creator; avyayaḥ-not liable to change; janam-persons; janena-by persons; janayan-creating; mārayan-destroying; mṛtyunā-by death; antakam-the lord of death.

The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.

By the influence of eternal time, which is a representative of the Supreme Personality of Godhead, the father begets a son, and the father dies by the influence of cruel death. But by time's influence, even the lord of cruel death is killed. In other words, all the demigods within the material world are temporary, like ourselves. Our lives last for one hundred years at the most, and similarly, although their lives may last for millions and billions of years, the demigods are not eternal. No one can live within this material world eternally. The phenomenal world is created, maintained and destroyed by the finger signal of the Supreme Personality of Godhead. Therefore a devotee does not desire anything in this material world. A devotee desires only to serve the Supreme Personality of Godhead. This servitude exists eternally; the Lord exists eternally, His servitor exists eternally, and the service exists eternally.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Explanation of Devotional Service by Lord Kapila."

20.4.30 Chapter Thirty

Description by Lord Kapila of Adverse Fruitive Activities

TEXT 1

kapila uvāca
tasyaitasya jano nūnaṁ

nāyaṁ vedoru-vikramam
kālyamāno ’pi balino
vāyor iva ghanāvaliḥ
SYNONYMS

kapilaḥ uvāca-Lord Kapila said; tasya etasya-of this very time factor; janaḥ-person; nūnam-certainly; na-not; ayam-this; veda-knows; uru-vikramam-the great strength; kālyamānaḥ-being carried off; api-although; balinaḥ-powerful; vāyoḥ-of the wind; iva-like; ghana-of clouds; āvaliḥ-a mass.

The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

The great politician-paṇḍita named Cāṇakya said that even one moment of time cannot be returned even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Either materially or spiritually, one should be very alert in utilizing the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Kṛṣṇa consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Kṛṣṇa consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

TEXT 2

yaṁ yam artham upādatte
duḥkhena sukha-hetave
taṁ taṁ dhunoti bhagavān
pumāñ chocati yat-kṛte
SYNONYMS

yam yam-whatever; artham-object; upādatte-one acquires; duḥkhena-with difficulty; sukha-hetave-for happiness; tam tam-that; dhunoti-destroys; bhagavān-the Supreme Personality of Godhead; pumān-the person; śocati-laments; yat-kṛte-for which reason.

Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still the foolish materialists cannot understand that they are simply wasting time in producing material necessities, which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.

TEXT 3

yad adhruvasya dehasya
sānubandhasya durmatiḥ
dhruvāṇi manyate mohād
gṛha-kṣetra-vasūni ca
SYNONYMS

yat-because; adhruvasya-temporary; dehasya-of the body; sa-anubandhasya-with that which is related; durmatiḥ-a misguided person; dhruvāṇi-permanent; manyate-thinks; mohāt-because of ignorance; gṛha-home; kṣetra-land; vasūni-wealth; ca-and.

The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of māyā. This is clearly mentioned here. Mohād gṛha-kṣetra-vasūni: out of illusion only does the materialist accept his home, his land and his money as permanent. Out of this illusion, the family life, national life and economic development, which are very important factors in modern civilization, have grown. A Kṛṣṇa conscious person knows that this economic development of human society is but temporary illusion.

In another part of Śrīmad-Bhāgavatam, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body and the acceptance of the land of one’s birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Kṛṣṇa consciousness, he can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Kṛṣṇa. When all economic development and material advancement are utilized to advance the cause of Kṛṣṇa consciousness, a new phase of progressive life arises.

TEXT 4

jantur vai bhava etasmin
yāṁ yāṁ yonim anuvrajet
tasyāṁ tasyāṁ sa labhate
nirvṛtiṁ na virajyate
SYNONYMS

jantuḥ-the living entity; vai-certainly; bhave-in worldly existence; etasmin-this; yām yām-whatever; yonim-species; anuvrajet-he may obtain; tasyām tasyām-in that; saḥ-he; labhate-achieves; nirvṛtim-satisfaction; na-not; virajyate-is averse.

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower-grade man, but the lower-grade man is satisfied in that position because of the spell of māyā, the external energy. Māyā has two phases of activities. One is called prakṣepātmikā, and the other is called āvaraṇātmikā. Āvaraṇātmikā means ”covering,” and prakṣepātmikā means ”pulling down.” In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of māyā. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether he is happy or distressed. This is called āvaraṇātmikā. Even a hog, who lives by eating stool, finds himself happy, although a person in a higher mode of life sees that the hog is eating stool. How abominable that life is!

TEXT 5

naraka-stho ’pi dehaṁ vai
na pumāṁs tyaktum icchati
nārakyāṁ nirvṛtau satyāṁ
deva-māyā-vimohitaḥ

SYNONYMS

naraka-in hell; sthaḥ-situated; api-even; deham-body; vai-indeed; na-not; pumān-person; tyaktum-to leave; icchati-wishes; nārakyām-hellish; nirvṛtau-enjoyment; satyām-when existing; deva-māyā-by the illusory energy of Viṣṇu; vimohitaḥ-deluded.

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

It is said that once Indra, the King of heaven, was cursed by his spiritual master, Bṛhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahmā wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is the spell of māyā. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog’s life. By the influence of māyā the conditioned soul becomes so affectionate towards his particular type of body that if he is offered, ”Give up this body, and immediately you will have a king’s body,” he will not agree. This attachment strongly affects all conditioned living entities. Lord Kṛṣṇa is personally canvassing, ”Give up everything in this material world. Come to Me, and I shall give you all protection,” but we are not agreeable. We think, ”We are quite all right. Why should we surrender unto Kṛṣṇa and go back to His kingdom?” This is called illusion, or māyā. Everyone is satisfied with his standard of living, however abominable it may be.

TEXT 6

ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
nirūḍha-mūla-hṛdaya
ātmānaṁ bahu manyate

SYNONYMS

ātma-body; jāyā-wife; suta-children; agāra-home; paśu-animals; draviṇa-wealth; bandhuṣu-in friends; nirūḍha-mūla-deep-rooted; hṛdayaḥ-his heart; ātmānam-himself; bahu-highly; manyate-he thinks.

Such satisfaction with one’s standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

This so-called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual. Such a person is always sure to glide down again to material life. In the association of so-called society, friendship and love, the conditioned soul appears completely satisfied.

TEXT 7

sandahyamāna-sarvāṅga
eṣām udvahanādhinā
karoty aviratam mūḍho
duritāni durāśayaḥ

SYNONYMS

sandahyamāna-burning; sarva-all; aṅgaḥ-his limbs; eṣām-these family members; udvahana-for maintaining; ādhinā-with anxiety; karoti-he performs; aviratam-always; mūḍhaḥ-the fool; duritāni-sinful activities; durāśayaḥ-evil-minded.

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of māyā’s family. The family we maintain is created by māyā; it is the perverted reflection of the family in Kṛṣṇaloka. In Kṛṣṇaloka there are also family, friends, society, father and mother; everything is there, but they are eternal. Here, as we change bodies, our family relationships also change. Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats, or sometimes a family of dogs. Family, society and friendship are flickering, and so they are called asat. It is said that as long as we are attached to this asat, temporary, nonexisting society and family, we are always full of anxieties. The materialists do not know that the family, society and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Kṛṣṇa.

TEXT 8

ākṣiptātmendriyaḥ strīṇām
asatīnāṁ ca māyayā
raho racitayālāpaiḥ
śiśūnāṁ kala-bhāṣiṇām

SYNONYMS

ākṣipta-charmed; ātma-heart; indriyaḥ-his senses; strīṇām-of women; asatīnām-false; ca-and; māyayā-by māyā; rahaḥ-in a solitary place; racitayā-displayed; ālāpaiḥ-by the talking; śiśūnām-of the children; kala-bhāṣiṇām-with sweet words.

He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

Family life within the kingdom of illusory energy, māyā, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.

In this verse the words strīṇām asatīnām indicate that womanly love is just to agitate the mind of man. Actually, in the material world there is no love. Both the woman and the man are interested in their sense gratification. For sense gratification a woman creates an illusory love, and the man becomes enchanted by such false love and forgets his real duty. When there are children as the result of such a combination, the next attraction is to the sweet words of the children. The love of the woman at home and the talk of the children make one a secure prisoner, and thus he cannot leave his home. Such a person is termed, in Vedic language, a gṛhamedhī, which means "one whose center of attraction is home." Gṛhastha refers to one who lives with family, wife and children, but whose real purpose of living is to develop Kṛṣṇa consciousness. One is therefore advised to become a gṛhastha and not a gṛhamedhī. The gṛhastha's concern is to get out of the family life created by illusion and enter into real family life with Kṛṣṇa, whereas the gṛhamedhi s business is to repeatedly chain himself to so-called family life, in one life after another, and perpetually remain in the darkness of māyā.

TEXT 9

gṛheṣu kūṭa-dharmeṣu
duḥkha-tantreṣv atandritaḥ
kurvan duḥkha-pratīkāraṁ
sukhavan manyate gṛhī

SYNONYMS

gṛheṣu-in family life; kūṭa-dharmeṣu-involving the practice of falsehood; duḥkha-tantreṣu-spreading miseries; atandritaḥ-attentive; kurvan-doing; duḥkha-pratīkāram-counteraction of miseries; sukha-vat-as happiness; manyate-thinks; gṛhī-the householder.

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

In Bhagavad-gītā the Personality of Godhead Himself certifies the material world as an impermanent place that is full of miseries. There is no question of happiness in this material world, either individually or in terms of family, society or country. If something is going on in the name of happiness, that is also illusion. Here in this material world, happiness means successful counteraction to the effects of distress. The material world is so made that unless one becomes a clever diplomat, his life will be a failure. Not to speak of human society, even the society of lower animals, the birds and bees, cleverly manages its bodily demands of eating, sleeping and mating. Human society competes nationally or individually, and in the attempt to be successful the entire human society becomes full of diplomacy. We should always remember that in spite of all diplomacy and all intelligence in the struggle for our existence, everything will end in a second by the supreme will. Therefore, all our attempts to become happy in this material world are simply a delusion offered by māyā.

TEXT 10

arthair āpāditair gurvyā
hiṁsayetas-tataś ca tān
puṣṇāti yeṣāṁ poṣeṇa
śeṣa-bhug yāty adhaḥ svayam

SYNONYMS

arthaiḥ-by wealth; āpāditaiḥ-secured; gurvyā-great; hiṁsayā-by violence; itaḥ-tataḥ-here and there; ca-and; tān-them (family members); puṣṇāti-he maintains; yeṣām-of whom; poṣeṇa-because of the maintenance; śeṣa-remnants; bhuk-eating; yāti-he goes; adhaḥ-downwards; svayam-himself.

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

There is a Bengali proverb, "The person for whom I have stolen accuses me of being a thief." The family members, for whom an attached person acts in so many criminal ways, are never satisfied. In illusion an attached person serves such family members, and by serving them he is destined to enter into a hellish condition of life. For example, a thief steals something to maintain his family, and he is caught and imprisoned. This is the sum and substance of material existence and attachment to material society, friendship and love. Although an attached family man is always engaged in getting money by hook or by crook for the maintenance of his family, he cannot enjoy more than what he could consume even without such criminal activities. A man who eats eight ounces of foodstuffs may have to maintain a big family and earn money by any means to support that family, but he himself is not offered more than what he can eat, and sometimes he eats the remnants that are left after his family members are fed. Even by earning money by unfair means, he cannot enjoy life for himself. That is called the covering illusion of māyā.

The process of illusory service to society, country and community is exactly the same everywhere; the same principle is applicable even to big national leaders. A national leader who is very great in serving his country is sometimes killed by his countrymen because of irregular service. In other words, one cannot satisfy his dependents by this illusory service, although one cannot get out of the service because servant is his constitutional position. A living entity is constitutionally part and parcel of the Supreme Being, but he forgets that he has to render service to the Supreme Being and diverts his attention to serving others; this is called māyā. By serving others he falsely thinks that he is master. The head of a family thinks of himself as the master of the family, or the leader of a nation thinks of himself as the master of the nation, whereas actually he is serving, and by serving māyā he is gradually going to hell. Therefore, a sane man should come to the point of Kṛṣṇa consciousness and engage in the service of the Supreme Lord, applying his whole life, all of his wealth, his entire intelligence and his full power of speaking.

TEXT 11

vārtāyāṁ lupyamānāyām
ārabdhāyāṁ punaḥ punaḥ
lobhābhibhūto niḥsattvaḥ
parārthe kurute spṛhām

SYNONYMS

vārtāyām-when his occupation; lupyamānāyām-is hampered; ārabdhāyām-undertaken; punaḥ punaḥ-again and again; lobha-by greed; abhibhūtaḥ-overwhelmed; niḥsattvaḥ-ruined; para-arthe-for the wealth of others; kurute spṛhām-he longs.

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

TEXT 12

kuṭumba-bharaṇākalpo
manda-bhāgyo vṛthodyamaḥ
śriyā vihīnaḥ kṛpaṇo
dhyāyañ chvasiti mūḍha-dhīḥ

SYNONYMS

kuṭumba-his family; bharaṇa-in maintaining; akalpaḥ-unable; manda-bhāgyaḥ-the unfortunate man; vṛthā-in vain; udyamaḥ-whose effort; śriyā-beauty, wealth; vihīnaḥ-bereft of; kṛpaṇaḥ-wretched; dhyāyan-grieving; śvasiti-he sighs; mūḍha-bewildered; dhīḥ-his intelligence.

Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

TEXT 13

evaṁ sva-bharaṇākalpaṁ
tat-kalatrādayas tathā
nādriyante yathā pūrvaṁ
kīnāśā iva go-jaram

SYNONYMS

evam-thus; sva-bharaṇa-to maintain them; akalpam-unable; tat-his; kalatra-wife; ādayaḥ-and so on; tathā-so; na-not; ādriyante-do respect; yathā-as; pūrvam-before; kīnāśāḥ-farmers; iva-like; go-jaram-an old ox.

Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

Not only in the present age but from time immemorial, no one has liked an old man who is unable to earn in the family. Even in the modern age, in some communities or states, the old men are given poison so that they will die as soon as possible. In some cannibalistic communities, the old grandfather is sportingly killed, and a feast is held in which his body is eaten. The example is given that a farmer does not like an old bull who has ceased to work. Similarly, when an attached person in family life becomes old and is unable to earn, he is no longer liked by his wife, sons, daughters and other kinsmen, and he is consequently neglected, what to speak of not being given respect. It is judicious, therefore, to give up family attachment before one attains old age and take shelter of the Supreme Personality of Godhead. One should employ himself in the Lord's service so that the Supreme Lord can take charge of him, and he will not be neglected by his so-called kinsmen.

TEXT 14

tatrāpy ajāta-nirvedo
bhriyamāṇaḥ svayam bhṛtaiḥ
jarayopātta-vairūpyo
maraṇābhimukho gṛhe

SYNONYMS

tatra-there; api-although; ajāta-not arisen; nirvedaḥ-aversion; bhriyamāṇaḥ-being maintained; svayam-by himself; bhṛtaiḥ-by those who were maintained; jarayā-by old age; upātta-obtained; vairūpyaḥ-deformation; maraṇa-death; abhimukhaḥ-approaching; gṛhe-at home.

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

Family attraction is so strong that even if one is neglected by family members in his old age, he cannot give up family affection, and he remains at home just like a dog. In the Vedic way of life one has to give up family life when he is strong enough. It is advised that before getting too weak and being baffled in material activities, and before becoming diseased, one should give up family life and engage oneself completely in the service of the Lord for the remaining days of his life. It is enjoined, therefore, in the Vedic scriptures, that as soon as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a sannyāsī to distribute the knowledge of spiritual life to each and every home.

TEXT 15

āste 'vamatyopanyastaṁ
gṛha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro 'lpa-ceṣṭitaḥ

SYNONYMS

āste-he remains; avamatyā-negligently; upanyastam-what is placed; gṛha-pālaḥ-a dog; iva-like; āharan-eating; āmayāvī-diseased; apradīpta-agniḥ-having dyspepsia; alpa-little; āhāraḥ-eating; alpa-little; ceṣṭitaḥ-his activity.

Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more.

Before meeting death one is sure to become a diseased invalid, and when he is neglected by his family members, his life becomes less than a dog's because he is put into so many miserable conditions. Vedic literatures enjoin, therefore, that before the arrival of such miserable conditions, one should leave home and die without the knowledge of his family members. If a man leaves home and dies without his family's knowing, that is considered to be a glorious death. But an attached family man wants his family members to carry him in a great procession even after his death, and although he will not be able to see how the procession goes, he still desires that his body be taken gorgeously in procession. Thus he is happy without even knowing where he has to go when he leaves his body for the next life.

TEXT 16

vāyunotkramatottāraḥ
kapha-saṁruddha-nāḍikaḥ
kāsa-śvāsa-kṛtāyāsaḥ
kaṇṭhe ghura-ghurāyate

SYNONYMS

vāyunā-by air; utkramatā-bulging out; uttāraḥ-his eyes; kapha-with mucus; saṁruddha-congested; nāḍikaḥ-his windpipe; kāsa-coughing; śvāsa-breathing; kṛta-done; āyāsaḥ-difficulty; kaṇṭhe-in the throat; ghura-ghurāyate-he produces a sound like ghura-ghura.

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

TEXT 17

śayānaḥ pariśocadbhiḥ
parivītaḥ sva-bandhubhiḥ
vācyamāno 'pi na brūte
kāla-pāśa-vaśaṁ gataḥ

SYNONYMS

śayānaḥ-lying down; pariśocadbhiḥ-lamenting; parivītaḥ-surrounded; sva-bandhubhiḥ-by his relatives and friends; vācyamānaḥ-being urged to speak; api-although; na-not; brūte-he speaks; kāla-of time; pāśa-the noose; vaśam-under the control of; gataḥ-gone.

In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

For formality's sake, when a man is lying on his deathbed, his relatives come to him, and sometimes they cry very loudly, addressing the dying man: "Oh, my father!" "Oh, my friend!" or "Oh, my husband!" In that pitiable condition the dying man wants to speak with them and instruct them of his desires, but because he is fully under the control of the time factor, death, he cannot express himself, and that causes him inconceivable pain. He is already in a painful condition because of disease, and his glands and throat are choked up with mucus. He is already in a very difficult position, and when he is addressed by his relatives in that way, his grief increases.

TEXT 18

evaṁ kuṭumba-bharaṇe
vyāpṛtātmājitendriyaḥ
mriyate rudatāṁ svānām
uru-vedanayāsta-dhīḥ

SYNONYMS

evam-thus; kuṭumba-bharaṇe-in maintaining a family; vyāpṛta-engrossed; ātmā-his mind; ajita-uncontrolled; indriyaḥ-his senses; mriyate-he dies; rudatām-while crying; svānām-his relatives; uru-great; vedanayā-with pain; asta-bereft of; dhīḥ-consciousness.

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

In Bhagavad-gītā it is said that at the time of death one will be absorbed in the thoughts which he cultivated during his lifetime. A person who had no other idea than to properly maintain his family members must have family affairs in his last thoughts. That is the natural sequence for a common man. The common man does not know the destiny of his life; he is simply busy in his flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling the senses and improving his spiritual consciousness. Sometimes a dying man entrusts the family affairs to either his son or some relative, saying, "I am going. Please look after the family." He does not know where he is going, but even at the time of death he is anxious about how his family will be maintained. Sometimes it is seen that a dying man requests the physician to increase his life at least for a few years so that the family maintenance plan which he has begun can be completed. These are the material diseases of the conditioned soul. He completely forgets his real engagement-to become Kṛṣṇa conscious-and is always serious about planning to maintain his family, although he changes families one after another.

TEXT 19

yama-dūtau tadā prāptau
bhīmau sarabhasekṣaṇau
sa dṛṣṭvā trasta-hṛdayaḥ
śakṛn-mūtraṁ vimuñcati

SYNONYMS

yama-dūtau-two messengers of Yamarāja; tadā-at that time; prāptau-arrived; bhīmau-terrible; sa-rabhasa-full of wrath; īkṣaṇau-their eyes; saḥ-he; dṛṣṭvā-seeing; trasta-frightened; hṛdayaḥ-his heart; śakṛt-stool; mūtram-urine; vimuñcati-he passes.

At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

There are two kinds of transmigration of a living entity after passing away from the present body. One kind of transmigration is to go to the controller of sinful activities, who is known as Yamarāja, and the other is to go to the higher planets, up to Vaikuṇṭha. Here Lord Kapila describes how persons engaged in activities of sense gratification to maintain a family are treated by the messengers of Yamarāja, called Yamadūtas. At the time of death the Yamadūtas become the custodians of those persons who have strongly gratified their senses. They take charge of the dying man and take him to the planet where Yamarāja resides. The conditions there are described in the following verses.

TEXT 20

yātanā-deha āvṛtya
pāśair baddhvā gale balāt
nayato dīrgham adhvānaṁ
daṇḍyaṁ rāja-bhaṭā yathā

SYNONYMS

yātanā-for punishment; dehe-his body; āvṛtya-covering; pāśaiḥ-with ropes; baddhvā-binding; gale-by the neck; balāt-by force; nayataḥ-they lead; dīrgham-long; adhvānam-distance; daṇḍyam-a criminal; rāja-bhaṭāḥ-the king's soldiers; yathā-as.

As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

Every living entity is covered by a subtle and gross body. The subtle body is the covering of mind, ego, intelligence and consciousness. It is said in the scriptures that the constables of Yamarāja cover the subtle body of the culprit and take him to the abode of Yamarāja to be punished in a way that he is able to tolerate. He does not die from this punishment because if he died, then who would suffer the punishment? It is not the business of the constables of Yamarāja to put one to death. In fact, it is not possible to kill a living entity because factually he is eternal; he simply has to suffer the consequences of his activities of sense gratification.

The process of punishment is explained in the Caitanya-caritāmṛta. Formerly the king's men would take a criminal in a boat in the middle of the river. They would dunk him by grasping a bunch of his hair and thrusting him completely underwater, and when he was almost suffocated, the king's constables would take him out of the water and allow him to breathe for some time, and then they would again dunk him in the water to suffocate. This sort of punishment is inflicted upon the forgotten soul by Yamarāja, as will be described in the following verses.

TEXT 21

tayor nirbhinna-hṛdayas
tarjanair jāta-vepathuḥ
pathi śvabhir bhakṣyamāṇa
ārto 'ghaṁ svam anusmaran

SYNONYMS

tayoḥ-of the Yamadūtas; nirbhinna-broken; hṛdayaḥ-his heart; tarjanaiḥ-by the threatening; jāta-arisen; vepathuḥ-trembling; pathi-on the road; śvabhiḥ-by dogs; bhakṣyamāṇaḥ-being bitten; ārtaḥ-distressed; agham-sins; svam-his; anusmaran-remembering.

While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

It appears from this verse that while passing from this planet to the planet of Yamarāja, the culprit arrested by Yamarāja's constables meets many dogs, which bark and bite just to remind him of his criminal activities of sense gratification. It is said in Bhagavad-gītā that one becomes almost blind and is bereft of all sense when he is infuriated by the desire for sense gratification. He forgets everything. Kāmais tais tair hṛta jñānāḥ [Bg. 7.20]. One is bereft of all intelligence when he is too attracted by sense gratification, and he forgets that he has to suffer the consequences also. Here the chance for recounting his activities of sense gratification is given by the dogs engaged by Yamarāja. While we live in the gross body, such activities of sense gratification are encouraged even by modern government regulations. In every state all over the world, such activities are encouraged by the government in the form of birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortions. This is going on as a result of sense gratification. Actually sex life is meant for begetting a good child, but because people have no control over the senses and there is no institution to train them to control the senses, the poor fellows fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these pages of Śrīmad-Bhāgavatam.

TEXT 22

kṣut-tṛṭ-parīto 'rka-davānalānilaiḥ
santapyamānaḥ pathi tapta-vāluke

kṛcchreṇa pṛṣṭhe kaśayā ca tāḍitaś
calaty aśakto 'pi nirāśramodake

SYNONYMS

kṣut-tṛṭ-by hunger and thirst; parītaḥ-afflicted; arka-sun; dava-anala-forest fires; anilaiḥ-by winds; santapyamānaḥ-being scorched; pathi-on a road; tapta-vāluke-of hot sand; kṛcchreṇa-painfully; pṛṣṭhe-on the back; kaśayā-with a whip; ca-and; tāḍitaḥ-beaten; calati-he moves; aśaktaḥ-unable; api-although; nirāśrama-udake-without shelter or water.

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

TEXT 23

tatra tatra patañ chrānto
mūrcchitaḥ punar utthitaḥ
pathā pāpīyasā nītas
tarasā yama-sādanam

SYNONYMS

tatra tatra-here and there; patan-falling; śrāntaḥ-fatigued; mūrcchitaḥ-unconscious; punaḥ-again; utthitaḥ-risen; pathā-by the road; pāpīyasā-very inauspicious; nītaḥ-brought; tarasā-quickly; yama-sādanam-to the presence of Yamarāja.

While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

TEXT 24

yojanānāṁ sahasrāṇi
navatiṁ nava cādhvanaḥ
tribhir muhūrtair dvābhyāṁ vā
nītaḥ prāpnoti yātanāḥ

SYNONYMS

yojanānām-of yojanas; sahasrāṇi-thousands; navatim-ninety; nava-nine; ca-and; adhvanaḥ-from a distance; tribhiḥ-three; muhūrtaiḥ-within moments; dvābhyām-two; vā-or; nītaḥ-brought; prāpnoti-he receives; yātanāḥ-punishments.

Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

One yojana is calculated to be eight miles, and he has to pass along a road which is therefore as much as 792,000 miles. Such a long distance is passed over within a few moments only. The subtle body is covered by the constables so that the living entity can pass such a long distance quickly and at the same time tolerate the suffering. This covering, although material, is of such fine elements that material scientists cannot discover what the coverings are made of. To pass 792,000 miles within a few moments seems wonderful to the modern space travelers. They have so far traveled at a speed of 18,000 miles per hour, but here we see that a criminal passes 792,000 miles within a few seconds only, although the process is not spiritual but material.

TEXT 25

ādīpanaṁ sva-gātrāṇāṁ
veṣṭayitvolmukādibhiḥ
ātma-māṁsādanaṁ kvāpi
sva-kṛttaṁ parato 'pi vā

SYNONYMS

ādīpanam-setting on fire; sva-gātrāṇām-of his own limbs; veṣṭayitvā-having been surrounded; ulmuka-ādibhiḥ-by pieces of burning wood and so on; ātma-māṁsa-of his own flesh; adanam-eating; kva api-sometimes; sva-kṛttam-done by himself; parataḥ-by others; api-else; vā-or.

He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

From this verse through the next three verses the description of punishment will be narrated. The first description is that the criminal has to eat his own flesh, burning with fire, or allow others like himself who are present there to eat. In the last great war, people in concentration camps sometimes ate their own stool, so there is no wonder that in the Yamasādana, the abode of Yamarāja, one who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXT 26

jīvataś cāntrābhyuddhāraḥ
śva-gṛdhrair yama-sādane
sarpa-vṛścika-daṁśādyair
daśadbhiś cātma-vaiśasam

SYNONYMS

jīvataḥ-alive; ca-and; antra-of his entrails; abhyuddhāraḥ-pulling out; śva-gṛdhraiḥ-by dogs and vultures; yama-sādane-in the abode of Yamarāja; sarpa-by serpents; vṛścika-scorpions; daṁśa-gnats; ādyaiḥ-and so on; daśadbhiḥ-biting; ca-and; ātma-vaiśasam-torment of himself.

His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

TEXT 27

kṛntanaṁ cāvayavaśo
gajādibhyo bhidāpanam

pātanaṁ giri-śṛṅgebhyo
rodhanaṁ cāmbu-gartayoḥ

SYNONYMS

kṛntanam-cutting off; ca-and; avayavaśaḥ-limb by limb; gaja-ādibhyaḥ-by elephants and so on; bhidāpanam-tearing; pātanam-hurling down; giri-of hills; śṛṅgebhyaḥ-from the tops; rodhanam-enclosing; ca-and; ambu-gartayoḥ-in water or in a cave.

Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

TEXT 28

yās tāmisrāndha-tāmisrā
rauravādyāś ca yātanāḥ
bhuṅkte naro vā nārī vā
mithaḥ saṅgena nirmitāḥ

SYNONYMS

yāḥ-which; tāmisra-the name of a hell; andha-tāmisrāḥ-the name of a hell; raurava-the name of a hell; ādyāḥ-and so on; ca-and; yātanāḥ-punishments; bhuṅkte-undergoes; naraḥ-man; vā-or; nārī-woman; vā-or; mithaḥ-mutual; saṅgena-by association; nirmitāḥ-caused.

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

Materialistic life is based on sex life. The existence of all the materialistic people, who are undergoing severe tribulation in the struggle for existence, is based on sex. Therefore, in the Vedic civilization sex life is allowed only in a restricted way; it is for the married couple and only for begetting children. But when sex life is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world also they are punished by virulent diseases like syphilis and gonorrhea, and in the next life, as we see in this passage of Śrīmad-Bhāgavatam, they are put into different kinds of hellish conditions to suffer. In Bhagavad-gītā, First Chapter, illicit sex life is also very much condemned, and it is said that one who produces children by illicit sex life is sent to hell. It is confirmed here in the Bhāgavatam that such offenders are put into hellish conditions of life in Tāmisra, Andha-tāmisra and Raurava.

TEXT 29

atraiva narakaḥ svarga
iti mātaḥ pracakṣate
yā yātanā vai nārakyas
tā ihāpy upalakṣitāḥ

SYNONYMS

atra-in this world; eva-even; narakaḥ-hell; svargaḥ-heaven; iti-thus; mātaḥ-O mother; pracakṣate-they say; yāḥ-which; yātanāḥ-punishments; vai-certainly; nārakyaḥ-hellish; tāḥ-they; iha-here; api-also; upalakṣitāḥ-visible.

Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

Sometimes unbelievers do not accept these statements of scripture regarding hell. They disregard such authorized descriptions. Lord Kapila therefore confirms them by saying that these hellish conditions are also visible on this planet. It is not that they are only on the planet where Yamarāja lives. On the planet of Yamarāja, the sinful man is given the chance to practice living in the hellish conditions which he will have to endure in the next life, and then he is given a chance to take birth on another planet to continue his hellish life. For example, if a man is to be punished to remain in hell and eat stool and urine, then first of all he practices such habits on the planet of Yamarāja, and then he is given a particular type of body, that of a hog, so that he can eat stool and think that he is enjoying life. It is stated previously that in any hellish condition, the conditioned soul thinks he is happy. Otherwise, it would not be possible for him to suffer hellish life.

TEXT 30

evaṁ kuṭumbaṁ bibhrāṇa
udaram bhara eva vā
visṛjyehobhayaṁ pretya
bhuṅkte tat-phalam īdṛśam

SYNONYMS

evam-in this way; kuṭumbam-family; bibhrāṇaḥ-he who maintained; udaram-stomach; bharaḥ-he who maintained; eva-only; vā-or; visṛjya-after giving up; iha-here; ubhayam-both of them; pretya-after death; bhuṅkte-he undergoes; tat-of that; phalam-result; īdṛśam-such.

After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

The mistake of modern civilization is that man does not believe in the next life. But whether he believes or not, the next life is there, and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritative scriptures like the Vedas and purāṇas. Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness, if one is not responsible for his activities, then he is sure to get a hellish life, as described herein.

TEXT 31

ekaḥ prapadyate dhvāntaṁ
hitvedaṁ sva-kalevaram
kuśaletara-pātheyo

bhūta-droheṇa yad bhṛtam

SYNONYMS

ekaḥ-alone; prapadyate-he enters; dhvāntam-darkness; hitvā-after quitting; idam-this; sva-his; kalevaram-body; kuśala-itara-sin; pātheyaḥ-his passage money; bhūta-to other living entities; droheṇa-by injury; yat-which body; bhṛtam-was maintained.

He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

When a man earns money by unfair means and maintains his family and himself with that money, the money is enjoyed by many members of the family, but he alone goes to hell. A person who enjoys life by earning money or by envying another's life, and who enjoys with family and friends, will have to enjoy alone the resultant sinful reactions accrued from such violent and illicit life. For example, if a man secures some money by killing someone and with that money maintains his family, those who enjoy the black money earned by him are also partially responsible and are also sent to hell, but he who is the leader is especially punished. The result of material enjoyment is that one takes with him the sinful reaction only, and not the money. The money he earned is left in this world, and he takes only the reaction.

In this world also, if a person acquires some money by murdering someone, the family is not hanged, although its members are sinfully contaminated. But the man who commits the murder and maintains his family is himself hanged as a murderer. The direct offender is more responsible for sinful activities than the indirect enjoyer. The great learned scholar Cāṇakya Paṇḍita says, therefore, that whatever one has in his possession had better be spent for the cause of sat, or the Supreme Personality of Godhead, because one cannot take his possessions with him. They remain here, and they will be lost. Either we leave the money or the money leaves us, but we will be separated. The best use of money as long as it is within our possession is to spend it to acquire Kṛṣṇa consciousness.

TEXT 32

daivenāsāditaṁ tasya
śamalaṁ niraye pumān
bhuṅkte kuṭumba-poṣasya
hṛta-vitta ivāturaḥ

SYNONYMS

daivena-by the arrangement of the Supreme Personality of Godhead; āsāditam-obtained; tasya-his; śamalam-sinful reaction; niraye-in a hellish condition; pumān-the man; bhuṅkte-undergoes; kuṭumba-poṣasya-of maintaining a family; hṛta-vittaḥ-one whose wealth is lost; iva-like; āturaḥ-suffering.

Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

The example set herein is that the sinful person suffers just like a man who has lost his wealth. The human form of body is achieved by the conditioned soul after many, many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaining his so-called family and therefore performs foolish and unauthorized action, he is compared to a man who has lost his wealth and who, upon losing it, laments. When wealth is lost, there is no use lamenting, but as long as there is wealth, one has to utilize it properly and thereby gain eternal profit. It may be argued that when a man leaves his money earned by sinful activities, he also leaves his sinful activities here with his money. But it is especially mentioned herein that by superior arrangement (daivenāsāditam), although the man leaves behind him his sinfully earned money, he carries the effect of it. When a man steals some money, if he is caught and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

TEXT 33

kevalena hy adharmeṇa
kuṭumba-bharaṇotsukaḥ
yāti jīvo 'ndha-tāmisraṁ
caramaṁ tamasaḥ padam

SYNONYMS

kevalena-simply; hi-certainly; adharmeṇa-by irreligious activities; kuṭumba-family; bharaṇa-to maintain; utsukaḥ-eager; yāti-goes; jīvaḥ-a person; andha-tāmisram-to Andha-tāmisra; caramam-ultimate; tamasaḥ-of darkness; padam-region.

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

Three words in this verse are very significant. Kevalena means "only by black methods," adharmeṇa means "unrighteous" or "irreligious," and kuṭumba-bharaṇa means "family maintenance." Maintaining one's family is certainly the duty of a householder, but one should be eager to earn his livelihood by the prescribed method, as stated in the scriptures. In Bhagavad-gītā it is described that the Lord has divided the social system into four classifications of castes, or varṇas, according to quality and work. Apart from Bhagavad-gītā, in every society a man is known according to his quality and work. For example, when a man is constructing wooden furniture, he is called a carpenter, and a man who works with an anvil and iron is called a blacksmith. Similarly, a man who is engaged in the medical or engineering fields has a particular duty and designation. All these human activities have been divided by the Supreme Lord into four varṇas, namely brāhmaṇa, kṣatriya, vaiśya and śūdra. In Bhagavad-gītā and in other Vedic literatures, the specific duties of the brāhmaṇa, kṣatriya, vaiśya and śūdra are mentioned.

One should work honestly according to his qualification. He should not earn his livelihood unfairly, by means for which he is not qualified. If a brāhmaṇa who works as a priest so that he may enlighten his followers with the spiritual way of life is not qualified as a priest, then he is cheating the public. One should not earn by such unfair means. The same is applicable to a kṣatriya or to a vaiśya. It is especially mentioned that the means of livelihood of those who are trying to advance in Kṛṣṇa consciousness must be very fair and uncomplicated. Here it is mentioned that he who earns his livelihood by unfair means (kevalena) is sent to the darkest hellish region. Otherwise, if one maintains his family by prescribed methods and honest means, there is no objection to one's being a family man.

TEXT 34

adhastān nara-lokasya
yāvatīr yātanādayaḥ
kramaśaḥ samanukramya
punar atrāvrajec chuciḥ

SYNONYMS

adhastāt-from below; nara-lokasya-human birth; yāvatīḥ-as many; yātanā-punishments; ādayaḥ-and so on; kramaśaḥ-in a regular order; samanukramya-having gone through; punaḥ-again; atra-here, on this earth; āvrajet-he may return; śuciḥ-pure.

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

Just as a prisoner, who has undergone troublesome prison life, is set free again, the person who has always engaged in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of lower animals like cats, dogs and hogs, by the gradual process of evolution he again comes back as a human being. In Bhagavad-gītā it is stated that even though a person engaged in the practice of the yoga system may not finish perfectly and may fall down for some reason or other, his next life as a human being is guaranteed. It is stated that such a person, who has fallen from the path of yoga practice, is given a chance in his next life to take birth in a very rich family or in a very pious family. It is interpreted that "rich family" refers to a big mercantile family because generally people who engage in trades and mercantile business are very rich. One who engaged in the process of self-realization, or connecting with the Supreme Absolute Truth, but fell short is allowed to take birth in such a rich family, or he is allowed to take birth in the family of pious brāhmaṇas; either way, he is guaranteed to appear in human society in his next life. It can be concluded that if someone is not willing to enter into hellish life, as in Tāmisra or Andha-tāmisra, then he must take to the process of Kṛṣṇa consciousness, which is the first-class yoga system, because even if one is unable to attain complete Kṛṣṇa consciousness in this life, he is guaranteed at least to take his next birth in a human family. He cannot be sent into a hellish condition. Kṛṣṇa consciousness is the purest life, and it protects all human beings from gliding down to hell to take birth in a family of dogs or hogs.

Thus end the Bhaktivedanta purports of the Third Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description by Lord Kapila of Adverse Fruitive Activities."

20.4.31 Chapter Thirty-one

Lord Kapila's Instructions on the Movements of the Living Entities

TEXT 1

śrī-bhagavān uvāca
karmaṇā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣṭa udaraṁ
puṁso retaḥ-kaṇāśrayaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; karmaṇā-by the result of work; daiva-netreṇa-under the supervision of the Lord; jantuḥ-the living entity; deha-a body; upapattaye-for obtaining; striyāḥ-of a woman; praviṣṭaḥ-enters; udaram-the womb; puṁsaḥ-of a man; retaḥ-of semen; kaṇa-a particle; āśrayaḥ-dwelling in.

The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

As stated in the last chapter, after suffering different kinds of hellish conditions, a man comes again to the human form of body. The same topic is continued in this chapter. In order to give a particular type of human form to a person who has already suffered hellish life, the soul is transferred to the semen of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semen of the father into the mother's womb in order to produce a particular type of body. This process is applicable to all embodied living entities, but it is especially mentioned for the man who was transferred to the Andha-tāmisra hell. After suffering there, when he who has had many types of hellish bodies, like those of dogs and hogs, is to come again to the human form, he is given the chance to take his birth in the same type of body from which he degraded himself to hell.

Everything is done by the supervision of the Supreme Personality of Godhead. Material nature supplies the body, but it does so under the direction of the Supersoul. It is said in Bhagavad-gītā that a living entity is wandering in this material world on a chariot made by material nature. The Supreme Lord, as Supersoul, is always present with the individual soul. He directs material nature to supply a particular type of body to the individual soul according to the result of his work, and the material nature supplies it. Here one word, retaḥ-kaṇāśrayaḥ, is very significant because it indicates that it is not the semen of the man that creates life within the womb of a woman; rather, the living entity, the soul, takes shelter in a particle of semen and is then pushed into the womb of a woman. Then the body develops. There is no possibility of creating a living entity without the presence of the soul simply by sexual intercourse. The materialistic theory that there is no soul and that a child is born simply by material combination of the sperm and ovum is not very feasible. It is unacceptable.

TEXT 2

kalalaṁ tv eka-rātreṇa
pañca-rātreṇa budbudam

daśāhena tu karkandhūḥ
peśy aṇḍaṁ vā tataḥ param

SYNONYMS

kalalam-mixing of the sperm and ovum; tu-then; eka-rātreṇa-on the first night; pañca-rātreṇa-by the fifth night; budbudam-a bubble; daśa-ahena-in ten days; tu-then; karkandhūḥ-like a plum; peśī-a lump of flesh; aṇḍam-an egg; vā-or; tataḥ-thence; param-afterwards.

On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

The body of the soul develops in four different ways according to its different sources. One kind of body, that of the trees and plants, sprouts from the earth; the second kind of body grows from perspiration, as with flies, germs and bugs; the third kind of body develops from eggs; and the fourth develops from an embryo. This verse indicates that after emulsification of the ovum and sperm, the body gradually develops either into a lump of flesh or into an egg, as the case may be. In the case of birds it develops into an egg, and in the case of animals and human beings it develops into a lump of flesh.

TEXT 3

māsena tu śiro dvābhyāṁ
bāhv-aṅghry-ādy-aṅga-vigrahaḥ
nakha-lomāsthi-carmāṇi
liṅga-cchidrodbhavas tribhiḥ

SYNONYMS

māsena-within a month; tu-then; śiraḥ-a head; dvābhyām-in two months; bāhu-arms; aṅghri-feet; ādi-and so on; aṅga-limbs; vigrahaḥ-form; nakha-nails; loma-body hair; asthi-bones; carmāṇi-and skin; liṅga-organ of generation; chidra-apertures; udbhavaḥ-appearance; tribhiḥ-within three months.

In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

TEXT 4

caturbhir dhātavaḥ sapta
pañcabhiḥ kṣut-tṛḍ-udbhavaḥ
ṣaḍbhir jarāyuṇā vītaḥ
kukṣau bhrāmyati dakṣiṇe

SYNONYMS

caturbhiḥ-within four months; dhātavaḥ-ingredients; sapta-seven; pañcabhiḥ-within five months; kṣut-tṛṭ-of hunger and thirst; udbhavaḥ-appearance; ṣaḍbhiḥ-within six months; jarāyuṇā-by the amnion; vītaḥ-enclosed; kukṣau-in the abdomen; bhrāmyati-moves; dakṣiṇe-on the right side.

Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

When the body of the child is completely formed at the end of six months, the child, if he is male, begins to move on the right side, and if female, she tries to move on the left side.

TEXT 5

mātur jagdhānna-pānādyair
edhad-dhātur asammate
śete viṇ-mūtrayor garte
sa jantur jantu-sambhave

SYNONYMS

mātuḥ-of the mother; jagdha-taken; anna-pāna-by the food and drink; ādyaiḥ-and so on; edhat-increasing; dhātuḥ-the ingredients of his body; asammate-abominable; śete-remains; viṭ-mūtrayoḥ-of stools and urine; garte-in a hollow; saḥ-that; jantuḥ-fetus; jantu-of worms; sambhave-the breeding place.

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

In the Mārkaṇḍeya Purāṇa it is said that in the intestine of the mother the umbilical cord, which is known as āpyāyanī, joins the mother to the abdomen of the child, and through this passage the child within the womb accepts the mother's assimilated foodstuff. In this way the child is fed by the mother's intestine within the womb and grows from day to day. The statement of the Mārkaṇḍeya Purāṇa about the child's situation within the womb is exactly corroborated by modern medical science, and thus the authority of the purāṇas cannot be disproved, as is sometimes attempted by the Māyāvādī philosophers.

Since the child depends completely on the assimilated foodstuff of the mother, during pregnancy there are restrictions on the food taken by the mother. Too much salt, chili, onion and similar food is forbidden for the pregnant mother because the child's body is too delicate and new for him to tolerate such pungent food. Restrictions and precautions to be taken by the pregnant mother, as enunciated in the smṛti scriptures of Vedic literature, are very useful. We can understand from the Vedic literature how much care is taken to beget a nice child in society. The garbhādhāna ceremony before sexual intercourse was compulsory for persons in the higher grades of society, and it is very scientific. Other processes recommended in the Vedic literature during pregnancy are also very important. To take care of the child is the primary duty of the parents because if such care is taken, society will be filled with good population to maintain the peace and prosperity of the society, country and human race.

TEXT 6

kṛmibhiḥ kṣata-sarvāṅgaḥ
saukumāryāt pratikṣaṇam
mūrcchām āpnoty uru-kleśas
tatratyaiḥ kṣudhitair muhuḥ

SYNONYMS

kṛmibhiḥ-by worms; kṣata-bitten; sarva-aṅgaḥ-all over the body; saukumāryāt-because of tenderness; prati-kṣaṇam-moment after moment; mūrcchām-unconsciousness; āpnoti-he obtains; uru-kleśaḥ-whose suffering is great; tatratyaiḥ-being there (in the abdomen); kṣudhitaiḥ-hungry; muhuḥ-again and again.

Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

The miserable condition of material existence is not only felt when we come out of the womb of the mother, but is also present within the womb. Miserable life begins from the moment the living entity begins to contact his material body. Unfortunately, we forget this experience and do not take the miseries of birth very seriously. In Bhagavad-gītā, therefore, it is specifically mentioned that one should be very alert to understand the specific difficulties of birth and death. Just as during the formation of this body we have to pass through so many difficulties within the womb of the mother, at the time of death there are also many difficulties. As described in the previous chapter, one has to transmigrate from one body to another, and the transmigration into the bodies of dogs and hogs is especially miserable. But despite such miserable conditions, due to the spell of māyā we forget everything and become enamored by the present so-called happiness, which is described as actually no more than a counteraction to distress.

TEXT 7

kaṭu-tīkṣṇoṣṇa-lavaṇa-
rūkṣāmlādibhir ulbaṇaiḥ
mātṛ-bhuktair upaspṛṣṭaḥ
sarvāṅgotthita-vedanaḥ

SYNONYMS

kaṭu-bitter; tīkṣṇa-pungent; uṣṇa-hot; lavaṇa-salty; rūkṣa-dry; amla-sour; ādibhiḥ-and so on; ulbaṇaiḥ-excessive; mātṛ-bhuktaiḥ-by foods eaten by the mother; upaspṛṣṭaḥ-affected; sarva-aṅga-all over the body; utthita-arisen; vedanaḥ-pain.

Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

All descriptions of the child's bodily situation in the womb of the mother are beyond our conception. It is very difficult to remain in such a position, but still the child has to remain. Because his consciousness is not very developed, the child can tolerate it, otherwise he would die. That is the benediction of māyā, who endows the suffering body with the qualifications for tolerating such terrible tortures.

TEXT 8

ulbena saṁvṛtas tasminn
antraiś ca bahir āvṛtaḥ
āste kṛtvā śiraḥ kukṣau
bhugna-pṛṣṭha-śirodharaḥ

SYNONYMS

ulbena-by the amnion; saṁvṛtaḥ-enclosed; tasmin-in that place; antraiḥ-by the intestines; ca-and; bahiḥ-outside; āvṛtaḥ-covered; āste-he lies; kṛtvā-having put; śiraḥ-the head; kukṣau-towards the belly; bhugna-bent; pṛṣṭha-back; śiraḥ-dharaḥ-neck.

Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

If a grown man were put into such a condition as the child within the abdomen, completely entangled in all respects, it would be impossible for him to live even for a few seconds. Unfortunately, we forget all these sufferings and try to be happy in this life, not caring for the liberation of the soul from the entanglement of birth and death. It is an unfortunate civilization in which these matters are not plainly discussed to make people understand the precarious condition of material existence.

TEXT 9

akalpaḥ svāṅga-ceṣṭāyāṁ
śakunta iva pañjare
tatra labdha-smṛtir daivāt
karma janma-śatodbhavam
smaran dīrgham anucchvāsaṁ
śarma kiṁ nāma vindate

SYNONYMS

akalpaḥ-unable; sva-aṅga-his limbs; ceṣṭāyām-to move; śakuntaḥ-a bird; iva-like; pañjare-in a cage; tatra-there; labdha-smṛtiḥ-having gained his memory; daivāt-by fortune; karma-activities; janma-śata-udbhavam-occurring during the last hundred births; smaran-remembering; dīrgham-for a long time; anucchvāsam-sighing; śarma-peace of mind; kim-what; nāma-then; vindate-can he achieve.

The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

After birth the child may forget about the difficulties of his past lives, but when we are grown-up we can at least understand the grievous tortures undergone at birth and death by reading the authorized scriptures like Śrīmad-Bhāgavatam. If we do not believe in the scriptures, that is a different question, but if we have faith in the authority of such descriptions, then we must prepare for our freedom in the next life; that is possible in this human form of life. One who does not take heed of these indications of suffering in human existence is said to be undoubtedly committing suicide. It is said that this human form of life is the only means for crossing over the nescience of māyā, or material existence. We have a very efficient boat in this human form of body, and there is a very expert captain, the spiritual master; the scriptural injunctions are like favorable winds. If we do not cross over the ocean of the nescience of material existence in spite of all these facilities, then certainly we are all intentionally committing suicide.

TEXT 10

ārabhya saptamān māsāl
labdha-bodho 'pi vepitaḥ
naikatrāste sūti-vātair
viṣṭhā-bhūr iva sodaraḥ

SYNONYMS

ārabhya-beginning; saptamāt māsāt-from the seventh month; labdha-bodhaḥ-endowed with consciousness; api-although; vepitaḥ-tossed; na-not; ekatra-in one place; āste-he remains; sūti-vātaiḥ-by the winds for childbirth; viṣṭhā-bhūḥ-the worm; iva-like; sa-udaraḥ-born of the same womb.

Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

At the end of the seventh month the child is moved by the bodily air and does not remain in the same place, for the entire uterine system becomes slackened before delivery. The worms have been described here as sodara. Sodara means "born of the same mother." Since the child is born from the womb of the mother and the worms are also born of fermentation within the womb of the same mother, under the circumstances the child and the worms are actually brothers. We are very anxious to establish universal brotherhood among human beings, but we should take into consideration that even the worms are our brothers, what to speak of other living entities. Therefore, we should be concerned about all living entities.

TEXT 11

nāthamāna ṛṣir bhītaḥ
sapta-vadhriḥ kṛtāñjaliḥ
stuvīta taṁ viklavayā
vācā yenodare 'rpitaḥ

SYNONYMS

nāthamānaḥ-appealing; ṛṣiḥ-the living entity; bhītaḥ-frightened; sapta-vadhriḥ-bound by the seven layers; kṛta-añjaliḥ-with folded hands; stuvīta-prays; tam-to the Lord; viklavayā-faltering; vācā-with words; yena-by whom; udare-in the womb; arpitaḥ-he was placed.

The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

It is said that when a woman is having labor pains she promises that she will never again become pregnant and suffer from such a severely painful condition. Similarly, when one is undergoing some surgical operation he promises that he will never again act in such a way as to become diseased and have to undergo medical surgery, or when one falls into danger, he promises that he will never again make the same mistake. Similarly, the living entity, when put into a hellish condition of life, prays to the Lord that he will never again commit sinful activities and have to be put into the womb for repeated birth and death. In the hellish condition within the womb the living entity is very much afraid of being born again, but when he is out of the womb, when he is in full life and good health, he forgets everything and commits again and again the same sins for which he was put into that horrible condition of existence.

TEXT 12

jantur uvāca
tasyopasannam avituṁ jagad icchayātta-
nānā-tanor bhuvi calac-caraṇāravindam
so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayaṁ me
yenedṛśī gatir adarśy asato'nurūpā

SYNONYMS

jantuḥ uvāca-the human soul says; tasya-of the Supreme Personality of Godhead; upasannam-having approached for protection; avitum-to protect; jagat-the universe; icchayā-by His own will; ātta-nānā-tanoḥ-who accepts various forms; bhuvi-on the earth; calat-walking; caraṇa-aravindam-the lotus feet; saḥ aham-I myself; vrajāmi-go; śaraṇam-unto the shelter; hi-indeed; akutaḥ-bhayam-giving relief from all fear; me-for me; yena-by whom; īdṛśī-such; gatiḥ-condition of life; adarśi-was considered; asataḥ-impious; anurūpā-befitting.

The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

The word calac-caraṇāravindam refers to the Supreme Personality of Godhead, who actually walks or travels upon the surface of the world. For example, Lord Rāmacandra actually walked on the surface of the world, and Lord Kṛṣṇa also walked just like an ordinary man. The prayer is therefore offered to the Supreme Personality of Godhead, who descends to the surface of this earth, or any part of this universe, for the protection of the pious and the destruction of the impious. It is confirmed in Bhagavad-gītā that when there is an increase of irreligion and discrepancies arise in the real religious activities, the Supreme Lord comes to protect the pious and kill the impious. This verse indicates Lord Kṛṣṇa.

Another significant point in this verse is that the Lord comes, icchayā, by His own will. As Kṛṣṇa confirms in Bhagavad-gītā, sambhavāmy ātma-māyayā: [Bg. 4.6] ”I appear at My will, by My internal potential power.” He is not forced to come by the laws of material nature. It is stated here, icchayā: He does not assume any form, as the impersonalists think, because He comes at His own will, and the form in which He descends is His eternal form. As the Supreme Lord puts the living entity into the condition of horrible existence, He can also deliver him, and therefore one should seek shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa demands, ”Give up everything and surrender unto Me.” And it is also said in Bhagavad-gītā that anyone who approaches Him does not come back again to accept a form in material existence, but goes back to Godhead, back home, never to return.

TEXT 13

yas tv atra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāram akhaṇḍa-bodham
ātapyamāna-hṛdaye ’vasitaṁ namāmi

SYNONYMS

yaḥ-who; tu-also; atra-here; baddhaḥ-bound; iva-as if; karmabhiḥ-by activities; āvṛta-covered; ātmā-the pure soul; bhūta-the gross elements; indriya-the senses; āśaya-the mind; mayīm-consisting of; avalambya-having fallen; māyām-into māyā; āste-remains; viśuddham-completely pure; avikāram-without change; akhaṇḍa-bodham-possessed of unlimited knowledge; ātapyamāna-repentant; hṛdaye-in the heart; avasitam-residing; namāmi-I offer my respectful obeisances.

I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of māyā. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

As stated in the previous verse, the jīva soul says, ”I take shelter of the Supreme Lord.” Therefore, constitutionally, the jīva soul is the subordinate servitor of the Supreme Soul, the Personality of Godhead. Both the Supreme Soul and the jīva soul are sitting in the same body, as confirmed in the Upaniṣads. They are sitting as friends, but one is suffering, and the other is aloof from suffering.

In this verse it is said, viśuddham avikāram akhaṇḍa-bodham: the Supersoul is always sitting apart from all contamination. The living entity is contaminated and suffering because he has a material body, but that does not mean that because the Lord is also with him, He also has a I material body. He is avikāram, changeless. He is always the same Supreme, but unfortunately the Māyāvādī philosophers, because of their impure hearts, cannot understand that the Supreme Soul, the Supersoul, is different from the individual soul. It is said here, ātapyamāna-hṛdaye ’vasitam: He is in the heart of every living entity, but He can be realized only by a soul who is repentant. The individual soul becomes repentant that he forgot his constitutional position, wanted to become one with the Supreme Soul and tried his best to lord it over material nature. He has been baffled, and therefore he is repentant. At that time, Supersoul, or the relationship between the Supersoul and the individual soul, is realized. As it is confirmed in Bhagavad-gītā, after many, many births the knowledge comes to the conditioned soul that Vāsudeva is great, He is master, and He is Lord. The individual soul is the servant, and therefore he surrenders unto Him. At that time he becomes a mahātmā, a great soul. Therefore, a fortunate living being who comes to this understanding, even within the womb of his mother, has his liberation assured.

TEXT 14

yaḥ pañca-bhūta-racite rahitaḥ śarīre
cchanno ’yathendriya-guṇārtha-cid-ātmako ’ham
tenāvikuṇṭha-mahimānam ṛṣiṁ tam enaṁ
vande paraṁ prakṛti-pūruṣayoḥ pumāṁsam

SYNONYMS

yaḥ-who; pañca-bhūta-five gross elements; racite-made of; rahitaḥ-separated; śarīre-in the material body; channaḥ-covered; ayathā-unfitly; indriya-senses; guṇa-qualities; artha-objects of senses; cit-ego; ātmakaḥ-consisting of; aham-I; tena-by a material body; avikuṇṭha-mahimānam-whose glories are unobscured; ṛṣim-all-knowing; tam-that; enam-unto Him; vande-I offer obeisances; param-transcendental; prakṛti-to material nature; pūruṣayoḥ-to the living entities; pumāṁsam-unto the Supreme Personality of Godhead.

I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

The difference between the living entity and the Supreme Personality of Godhead is that the living entity is prone to be subjected to material nature, whereas the Supreme Godhead is always transcendental to material nature as well as to the living entities. When the living entity is put into material nature, then his senses and qualities are polluted, or designated. There is no possibility for the Supreme Lord to become embodied by material qualities or material senses, for He is above the influence of material nature and cannot possibly be put in the darkness of ignorance like the living entities. Because of His full knowledge, He is never subjected to the influence of material nature. Material nature is always under His control, and it is therefore not possible that material nature can control the Supreme Personality of Godhead.

Since the identity of the living entity is very minute, he is prone to be subjected to material nature, but when he is freed from this material body, which is false, he attains the same, spiritual nature as the Supreme Lord. At that time there is no qualitative difference between him and the Supreme Lord, but because he is not so quantitatively powerful as to never be put under the influence of material nature, he is quantitatively different from the Lord.

The entire process of devotional service is to purify oneself of this contamination of material nature and put oneself on the spiritual platform, where he is qualitatively one with the Supreme Personality of Godhead. In the Vedas it is said that the living entity is always free. Asaṅgo hy ayaṁ puruṣaḥ. The living entity is liberated. His material contamination is temporary, and his actual position is that he is liberated. This liberation is achieved by Kṛṣṇa consciousness, which begins from the point of surrender. Therefore it is said here, "I offer my respectful obeisances unto the Supreme Person."

TEXT 15

yan-māyayoru-guṇa-karma-nibandhane 'smin
sāṁsārike pathi caraṁs tad-abhiśrameṇa
naṣṭa-smṛtiḥ punar ayaṁ pravṛṇīta lokaṁ
yuktyā kayā mahad-anugraham antareṇa

SYNONYMS

yat-of the Lord; māyayā-by the māyā; uru-guṇa-arising from the great modes; karma-activities; nibandhane-with bonds; asmin-this; sāṁsārike-of repeated birth and death; pathi-on the path; caran-wandering; tat-of him; abhiśrameṇa-with great pains; naṣṭa-lost; smṛtiḥ-memory; punaḥ-again; ayam-this living entity; pravṛṇīta-may realize; lokam-his true nature; yuktyā kayā-by what means; mahat-anugraham-the mercy of the Lord; antareṇa-without.

The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?

The Māyāvādī philosophers say that simply by cultivation of knowledge by mental speculation, one can be liberated from the condition of material bondage. But here it is said one is liberated not by knowledge but by the mercy of the Supreme Lord. The knowledge the conditioned soul gains by mental speculation, however powerful it may be, is always too imperfect to approach the Absolute Truth. It is said that without the mercy of the Supreme Personality of Godhead one cannot understand Him or His actual form, quality and name. Those who are not in devotional service go on speculating for many, many thousands of years, but they are still unable to understand the nature of the Absolute Truth.

One can be liberated in the knowledge of the Absolute Truth simply by the mercy of the Supreme Personality of Godhead. It is clearly said herein that our memory is lost because we are now covered by His material energy. Arguments may be put forward as to why we have been put under the influence of this material energy by the supreme will of the Lord. This is explained in Bhagavad-gītā, where the Lord says, "I am sitting in everyone's heart, and due to Me one is forgetful or one is alive in knowledge." The forgetfulness of the conditioned soul is also due to the direction of the Supreme Lord. A living entity misuses his little independence when he wants to lord it over material nature. This misuse of independence, which is called māyā, is always available, otherwise there would be no independence. Independence implies that one can use it properly or improperly. It is not static; it is dynamic. Therefore, misuse of independence is the cause of being influenced by māyā.

Māyā is so strong that the Lord says that it is very difficult to surmount her influence. But one can do so very easily "if he surrenders unto Me." Mām eva ye prapadyante: anyone who surrenders unto Him can overcome the influence of the stringent laws of material nature. It is clearly said here that a living entity is put under the influence of māyā by His will, and if anyone wants to get out of this entanglement, this can be made possible simply by His mercy.

The activities of the conditioned souls under the influence of material nature are explained here. Every conditioned soul is engaged in different types of work under the influence of material nature. We can see in the material world that the conditioned soul acts so powerfully that he is playing wonderfully in creating the so-called advancements of material civilization for sense gratification. But actually his position is to know that he is an eternal servant of the Supreme Lord. When he is actually in perfect knowledge, he knows that the Lord is the supreme worshipful object and that the living entity is His eternal servant. Without this knowledge, he engages in material activities; that is called ignorance.

TEXT 16

jñānaṁ yad etad adadhāt katamaḥ sa devas
trai-kālikaṁ sthira-careṣv anuvartitāṁśaḥ
taṁ jīva-karma-padavīm anuvartamānās
tāpa-trayopaśamanāya vayaṁ bhajema

SYNONYMS

jñānam-knowledge; yat-which; etat-this; adadhāt-gave; katamaḥ-who other than; saḥ-that; devaḥ-the Personality of Godhead; trai-kālikam-of the three phases of time; sthira-careṣu-in the inanimate and animate objects; anuvartita-dwelling; aṁśaḥ-His partial representation; tam-unto Him; jīva-of the jīva souls; karma-padavīm-the path of fruitive activities; anuvartamānāḥ-who are pursuing; tāpa-traya-from the threefold miseries; upaśamanāya-for getting free; vayam-we; bhajema-must surrender.

No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time-past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

When a conditioned soul is seriously anxious to get out of the influence of the material clutches, the Supreme Personality of Godhead, who is situated within him as Paramātmā, gives him this knowledge: "Surrender unto Me." As the Lord says in Bhagavad-gītā, "Give up all other engagements. Just surrender unto Me." It is to be accepted that the source of knowledge is the Supreme Person. This is also confirmed in Bhagavad-gītā. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. The Lord says, "Through Me one gets real knowledge and memory, and one also forgets through Me." To one who wants to be materially satisfied or who wants to lord it over material nature, the Lord gives the opportunity to forget His service and engage in the so-called happiness of material activities. Similarly, when one is frustrated in lording it over material nature and is very serious about getting out of this material entanglement, the Lord, from within, gives him the knowledge that he has to surrender unto Him; then there is liberation.

This knowledge cannot be imparted by anyone other than the Supreme Lord or His representative. In the Caitanya-caritāmṛta Lord Caitanya instructs Rūpa Gosvāmī that the living entities wander in life after life, undergoing the miserable conditions of material existence. But when one is very anxious to get free from the material entanglement, he gets enlightenment through a spiritual master and Kṛṣṇa. This means that Kṛṣṇa as the Supersoul is seated within the heart of the living entity, and when the living entity is serious, the Lord directs him to take shelter of His representative, a bona fide spiritual master. Directed from within and guided externally by the spiritual master, one attains the path of Kṛṣṇa consciousness, which is the way out of the material clutches.

Therefore there is no possibility of one's being situated in his own position unless he is blessed by the Supreme Personality of Godhead. Unless he is enlightened with the supreme knowledge, one has to undergo the severe penalties of the hard struggle for existence in the material nature. The spiritual master is therefore the mercy manifestation of the Supreme Person. The conditioned soul has to take direct instruction from the spiritual master, and thus he gradually becomes enlightened to the path of Kṛṣṇa consciousness. The seed of Kṛṣṇa consciousness is sown within the heart of the conditioned soul, and when one hears instruction from the spiritual master, the seed fructifies, and one's life is blessed.

TEXT 17

dehy anya-deha-vivare jaṭharāgnināsṛg-
viṇ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ
icchann ito vivasituṁ gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu

SYNONYMS

dehī-the embodied soul; anya-deha-of another body; vivare-in the abdomen; jaṭhara-of the stomach; agninā-by the fire; asṛk-of blood; viṭ-stool; mūtra-and urine; kūpa-in a pool; patitaḥ-fallen; bhṛśa-strongly; tapta-scorched; dehaḥ-his body; icchan-desiring; itaḥ-from that place; vivasitum-to get out; gaṇayan-counting; svamāsān-his months; nirvāsyate-will be released; kṛpaṇa-dhīḥ-person of miserly intelligence; bhagavan-O Lord; kadā-when; nu-indeed.

Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"

The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating is the heat of gastric fire, and on the other side are urine, stool, blood and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes, for the purpose of sense gratification, he tries to kill the child by methods of contraception or abortion. Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word kṛpaṇa-dhīḥ is significant in this verse. Dhī means "intelligence," and kṛpaṇa means "miserly." Conditional life is for persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually utilize his human intelligence to get out of the clutches of māyā, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is udāra, "very magnanimous." A brāhmaṇa is called udāra because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Kṛṣṇa consciousness for the benefit of the public, and therefore he is magnanimous.

TEXT 18

yenedṛśīṁ gatim asau daśa-māsya īśa
saṅgrāhitaḥ puru-dayena bhavādṛśena
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ
ko nāma tat-prati vināñjalim asya kuryāt

SYNONYMS

yena-by whom (the Lord); īdṛśīm-such; gatim-a condition; asau-that person (myself); daśa-māsyaḥ-ten months old; īśa-O Lord; saṅgrāhitaḥ-was made to accept; puru-dayena-very merciful; bhavādṛśena-incomparable; svena-own; eva-alone; tuṣyatu-may He be pleased; kṛtena-with His act; saḥ-that; dīna-nāthaḥ-refuge of the fallen souls; kaḥ-who; nāma-indeed; tat-that mercy; prati-in return; vinā-except with; añjalim-folded hands; asya-of the Lord; kuryāt-can repay.

My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

As stated in Bhagavad-gītā, intelligence and forgetfulness are both supplied by the Supersoul sitting with the individual soul within the body. When He sees that a conditioned soul is very serious about getting out of the clutches of the material influence, the Supreme Lord gives intelligence internally as Supersoul and externally as the spiritual master, or, as an incarnation of the Personality of Godhead Himself, He helps by speaking instructions such as Bhagavad-gītā. The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands. This prayer of the child in the womb may be questioned by some atheistic people. How can a child pray in such a nice way in the womb of his mother? Everything is possible by the grace of the Lord. The child is put into such a precarious condition externally, but internally he is the same, and the Lord is there. By the transcendental energy of the Lord, everything is possible.

TEXT 19

paśyaty ayaṁ dhiṣaṇayā nanu sapta-vadhriḥ
śārīrake dama-śarīry aparaḥ sva-dehe

yat-sṛṣṭayāsaṁ tam ahaṁ puruṣaṁ purāṇaṁ
paśye bahir hṛdi ca caityam iva pratītam
SYNONYMS

paśyati-sees; ayam-this living entity; dhiṣaṇayā-with intelligence; nanu-only; sapta-vadhriḥ-bound by the seven layers of material coverings; śārīrake-agreeable and disagreeable sense perceptions; dama-śarīrī-having a body for self-control; aparaḥ-another; sva-dehe-in his body; yat-by the Supreme Lord; sṛṣṭayā-endowed; āsam-was; tam-Him; aham-I; puruṣam-person; purāṇam-oldest; paśye-see; bahiḥ-outside; hṛdi-in the heart; ca-and; caityam-the source of the ego; iva-indeed; pratītam-recognized.

The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower-the bud stage, the blooming stage and the full species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death. The fortunate child in the womb of his mother realizes his superior position and is thereby distinguished from other bodies. Animals in bodies lower than that of the human being are conscious only as far as their bodily distress and happiness are concerned; they cannot think of more than their bodily necessities of life-eating, sleeping, mating and defending. But in the human form of life, by the grace of God, the consciousness is so developed that a man can evaluate his exceptional position and thus realize the self and the Supreme Lord.

The word dama-śarīrī means that we have a body in which we can control the senses and the mind. The complication of materialistic life is due to an uncontrolled mind and uncontrolled senses. One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and one should properly utilize it. The distinction between an animal and a man is that the animal cannot control himself and has no sense of decency, whereas the human being has the sense of decency and can control himself. If this controlling power is not exhibited by the human being, then he is no better than an animal. By controlling the senses, or by the process of yoga regulation, one can understand the position of his self, the Supersoul, the world and their interrelation; everything is possible by controlling the senses. Otherwise, we are no better than animals.

Real self-realization by means of controlling the senses is explained herein. One should try to see the Supreme Personality of Godhead and one's own self also. To think oneself the same as the Supreme is not self-realization. Here it is clearly explained that the Supreme Lord is anādi, or purāṇa, and He has no other cause. The living entity is born of the Supreme Godhead as part and parcel. It is confirmed in the Brahma-saṁhitā, anādir ādir govindaḥ: [Bs. 5.1] Govinda, the Supreme person, has no cause. He is unborn. But the living entity is born of Him. As confirmed in Bhagavad-gītā, mamaivāṁśaḥ: both the living entity and the Supreme Lord are unborn, but it has to be understood that the supreme cause of the part and parcel is the Supreme Personality of Godhead. Brahma-saṁhitā therefore says that everything has come from the Supreme Personality of Godhead (sarva-kāraṇa-kāraṇam [Bs. 5.1]). The Vedānta-sūtra confirms this also. Janmādy asya yataḥ: [SB 1.1.1] the Absolute Truth is the original source of everyone's birth. Kṛṣṇa also says in Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the source of birth of everything, including Brahmā and Lord Śiva and the living entities." This is self-realization. One should know that he is under the control of the Supreme Lord and not think that he is fully independent. Otherwise, why should he be put into conditional life?

TEXT 20

so 'haṁ vasann api vibho bahu-duḥkha-vāsaṁ
garbhān na nirjigamiṣe bahir andha-kūpe
yatropayātam upasarpati deva-māyā
mithyā matir yad-anu saṁsṛti-cakram etat
SYNONYMS

saḥ aham-I myself; vasan-living; api-although; vibho-O Lord; bahu-duḥkha-with many miseries; vāsam-in a condition; garbhāt-from the abdomen; na-not; nirjigamiṣe-I wish to depart; bahiḥ-outside; andha-kūpe-in the blind well; yatra-where; upayātam-one who goes there; upasarpati-she captures; deva-māyā-the external energy of the Lord; mithyā-false; matiḥ-identification; yat-which māyā; anu-according to; saṁsṛti-of continual birth and death; cakram-cycle; etat-this.

Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

As long as the child is within the womb of his mother, he is in a very precarious and horrible condition of life, but the benefit is that he revives pure consciousness of his relationship with the Supreme Lord and prays for deliverance. But once he is outside the abdomen, when a child is born, māyā, or the illusory energy, is so strong that he is immediately overpowered into considering his body to be his self. Māyā means "illusion," or that which is actually not. In the material world, everyone is identifying with his body. This false egoistic consciousness of "I am this body" at once develops after the child comes out of the womb. The mother and other relatives are awaiting the child, and as soon as he is born, the mother feeds him, and everyone takes care of him. The living entity soon forgets his position and becomes entangled in bodily relationships. The entire material existence is entanglement in this bodily conception of life. Real knowledge means to develop the consciousness of "I am not this body. I am spirit soul, an eternal part and parcel of the Supreme Lord." Real knowledge entails renunciation, or nonacceptance of this body as the self.

By the influence of māyā, the external energy, one forgets everything just after birth. Therefore the child is praying that he prefers to remain within the womb rather than come out. It is said that Śukadeva Gosvāmī, on this consideration, remained for sixteen years within the womb of his mother; he did not want to be entangled in false bodily identification. After cultivating such knowledge within the womb of his mother, he came out at the end of sixteen years and immediately left home so that he might not be captured by the influence of māyā. The influence of māyā is also explained in Bhagavad-gītā as insurmountable. But insurmountable māyā can be overcome simply by Kṛṣṇa consciousness. That is also confirmed in Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṁ taranti te. Whoever surrenders unto the lotus feet of Kṛṣṇa can get out of this false conception of life. By the influence of māyā only, one forgets his eternal relationship with Kṛṣṇa and identifies himself with his body and the by-products of the body-namely wife, children, society, friendship and love. Thus he becomes a victim of the influence of māyā, and his materialistic life of continued birth and death becomes still more stringent.

TEXT 21

tasmād ahaṁ vigata-viklava uddhariṣya
ātmānam āśu tamasaḥ suhṛdātmanaiva
bhūyo yathā vyasanam etad aneka-randhraṁ
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ

SYNONYMS

tasmāt-therefore; aham-I; vigata-ceased; viklavaḥ-agitation; uddhariṣye-shall deliver; ātmānam-myself; āśu-quickly; tamasaḥ-from the darkness; suhṛdā ātmanā-with friendly intelligence; eva-indeed; bhūyaḥ-again; yathā-so that; vyasanam-plight; etat-this; aneka-randhram-entering many wombs; mā-not; me-my; bhaviṣyat-may occur; upasādita-placed (in my mind); viṣṇu-pādaḥ-the lotus feet of Lord Viṣṇu.

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father, they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Kṛṣṇa consciousness. Here it is stated, upasādita-viṣṇu-pādaḥ. This means realization of Kṛṣṇa consciousness. One who is intelligent, by the grace of the Lord, and develops Kṛṣṇa consciousness, is successful in his life because simply by keeping himself in Kṛṣṇa consciousness, he will be saved from the repetition of birth and death.

The child prays that it is better to remain within the womb of darkness and be constantly absorbed in Kṛṣṇa consciousness than to get out and again fall a victim to the illusory energy. The illusory energy acts within the abdomen as well as outside the abdomen, but the trick is that one should remain Kṛṣṇa conscious, and then the effect of such a horrible condition cannot act unfavorably upon him. In Bhagavad-gītā it is said that one's intelligence is his friend, and the same intelligence can also be his enemy. Here also the same idea is repeated: suhṛdātmanaiva, friendly intelligence. Absorption of intelligence in the personal service of Kṛṣṇa and full consciousness of Kṛṣṇa always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Kṛṣṇa consciousness by constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the cycle of birth and death can be stopped for good.

It may be questioned herein how the child can be fully Kṛṣṇa conscious within the womb of the mother without any paraphernalia with which to execute Kṛṣṇa consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Viṣṇu. The child wants to remain within the abdomen of its mother and at the same time wants to become free from the clutches of māyā. One does not need any material arrangement to cultivate Kṛṣṇa consciousness. One can cultivate Kṛṣṇa consciousness anywhere and everywhere, provided he can always think of Kṛṣṇa. The mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Kṛṣṇa consciousness cannot be checked in any circumstance. The conclusion of the child's prayer is: "Let me remain in this condition; although it is very miserable, it is better not to fall a victim to māyā again by going outside."

TEXT 22

kapila uvāca
evaṁ kṛta-matir garbhe
daśa-māsyaḥ stuvann ṛṣiḥ
sadyaḥ kṣipaty avācīnaṁ
prasūtyai sūti-mārutaḥ

SYNONYMS

kapilaḥ uvāca-Lord Kapila said; evam-thus; kṛta-matiḥ-desiring; garbhe-in the womb; daśa-māsyaḥ-ten-month-old; stuvan-extolling; ṛṣiḥ-the living entity; sadyaḥ-at that very time; kṣipati-propels; avācīnam-turned downward; prasūtyai-for birth; sūti-mārutaḥ-the wind for childbirth.

Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

TEXT 23

tenāvasṛṣṭaḥ sahasā
kṛtvāvāk śira āturaḥ
viniṣkrāmati kṛcchreṇa
nirucchvāso hata-smṛtiḥ

SYNONYMS

tena-by that wind; avasṛṣṭaḥ-pushed downward; sahasā-suddenly; kṛtvā-turned; avāk-downward; śiraḥ-his head; āturaḥ-suffering; viniṣkrāmati-he comes out; kṛcchreṇa-with great trouble; nirucchvāsaḥ-breathless; hata-deprived of; smṛtiḥ-memory.

Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

The word kṛcchreṇa means ”with great difficulty.” When the child comes out of the abdomen through the narrow passage, due to pressure there the breathing system completely stops, and due to agony the child loses his memory. Sometimes the trouble is so severe that the child comes Out dead or almost dead. One can imagine what the pangs of birth are like. The child remains for ten months in that horrible condition within the abdomen, and at the end of ten months he is forcibly pushed out. In Bhagavad-gītā the Lord points out that a person who is serious about advancement in spiritual consciousness should always consider the four pangs of birth, death, disease and old age. The materialist advances in many ways, but he is unable to stop these four principles of suffering inherent in material existence.

TEXT 24

patito bhuvy asṛṅ-miśraḥ
viṣṭhā-bhūr iva ceṣṭate
rorūyati gate jñāne
viparītāṁ gatiṁ gataḥ

SYNONYMS

patitaḥ-fallen; bhuvi-on the earth; asṛk-with blood; miśraḥ-smeared; viṣṭhā-bhūḥ-a worm; iva-like; ceṣṭate-he moves his limbs; rorūyati-cries loudly; gate-being lost; jñāne-his wisdom; viparītām-the opposite; gatim-state; gataḥ-gone to.

The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.

TEXT 25

para-cchandaṁ na viduṣā
puṣyamāṇo janena saḥ
anabhipretam āpannaḥ
pratyākhyātum anīśvaraḥ

SYNONYMS

para-chandam-the desire of another; na-not; viduṣā-understanding; puṣyamāṇaḥ-being maintained; janena-by persons; saḥ-he; anabhipretam-into undesirable circumstances; āpannaḥ-fallen; pratyākhyātum-to refuse; anīśvaraḥ-unable.

After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

Within the abdomen of the mother, the nourishment of the child was being carried on by nature’s own arrangement. The atmosphere within the abdomen was not at all pleasing, but as far as the child’s feeding was concerned, it was being properly done by the laws of nature. But upon coming out of the abdomen the child falls into a different atmosphere. He wants to eat one thing, but something else is given to him because no one knows his actual demand, and he cannot refuse the undesirables given to him. Sometimes the child cries for the mother’s breast, but because the nurse thinks that it is due to pain within his stomach that he is crying, she supplies him some bitter medicine. The child does not want it, but he cannot refuse it. He is put in very awkward circumstances, and the suffering continues.

TEXT 26

śāyito ’śuci-paryaṅke
jantuḥ svedaja-dūṣite
neśaḥ kaṇḍūyane ’ṅgānām
āsanotthāna-ceṣṭane

SYNONYMS

śāyitaḥ-laid down; aśuci-paryaṅke-on a foul bed; jantuḥ-the child; sveda-ja-with creatures born from sweat; dūṣite-infested; na īśaḥ-incapable of; kaṇḍūyane-scratching; aṅgānām-his limbs; āsana-sitting; utthāna-standing; ceṣṭane-or moving.

Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

It should be noted that the child is born crying and suffering. After birth the same suffering continues, and he cries. Because he is disturbed by the germs in his foul bed, which is contaminated by his urine and stool, the poor child continues to cry. He is unable to take any remedial measure for his relief.

TEXT 27

tudanty āma-tvacaṁ daṁśā
maśakā matkuṇādayaḥ
rudantaṁ vigata-jñānaṁ
kṛmayaḥ kṛmikaṁ yathā

SYNONYMS

tudanti-they bite; āma-tvacam-the baby, whose skin is soft; daṁśāḥ-gnats; maśakāḥ-mosquitoes; matkuṇa-bugs; ādayaḥ-and other creatures; rudantam-crying; vigata-deprived of; jñānam-wisdom; kṛmayaḥ-worms; kṛmikam-a worm; yathā-just as.

In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

The word vigata jñānam means that the spiritual knowledge which the child developed in the abdomen is already lost to the spell of māyā. Owing to various kinds of disturbances and to being out of the abdomen, the child cannot remember what he was thinking of for his salvation. It is assumed that even if a person acquires some spiritually uplifting knowledge, circumstantially he is prone to forget it. Not only children but also elderly persons should be very careful to protect their sense of Kṛṣṇa consciousness and avoid unfavorable circumstances so that they may not forget their prime duty.

TEXT 28

ity evaṁ śaiśavaṁ bhuktvā

duḥkhaṁ paugaṇḍam eva ca
alabdhābhīpsito 'jñānād
iddha-manyuḥ śucārpitaḥ

SYNONYMS

iti evam-in this way; śaiśavam-childhood; bhuktvā-having undergone; duḥkham-distress; paugaṇḍam-boyhood; eva-even; ca-and; alabdha-not achieved; abhīpsitaḥ-he whose desires; ajñānāt-due to ignorance; iddha-kindled; manyuḥ-his anger; śucā-by sorrow; arpitaḥ-overcome.

In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

From birth to the end of five years of age is called childhood. After five years up to the end of the fifteenth year is called paugaṇḍa. At sixteen years of age, youth begins. The distresses of childhood are already explained, but when the child attains boyhood he is enrolled in a school which he does not like. He wants to play, but he is forced to go to school and study and take responsibility for passing examinations. Another kind of distress is that he wants to get some things with which to play, but circumstances may be such that he is not able to attain them, and he thus becomes aggrieved and feels pain. In one word, he is unhappy, even in his boyhood, just as he was unhappy in his childhood, what to speak of youth. Boys are apt to create so many artificial demands for playing, and when they do not attain satisfaction they become furious with anger, and the result is suffering.

TEXT 29

saha dehena mānena
vardhamānena manyunā
karoti vigrahaṁ kāmī
kāmiṣv antāya cātmanaḥ

SYNONYMS

saha-with; dehena-the body; mānena-with false prestige; vardhamānena-increasing; manyunā-on account of anger; karoti-he creates; vigraham-enmity; kāmī-the lusty person; kāmiṣu-towards other lusty people; antāya-for destruction; ca-and; ātmanaḥ-of his soul.

With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

In Bhagavad-gītā, Third Chapter, verse 36, Arjuna inquired from Kṛṣṇa about the cause of a living being's lust. It is said that a living entity is eternal and, as such, qualitatively one with the Supreme Lord. Then what is the reason he falls prey to the material and commits so many sinful activities by the influence of the material energy? In reply to this question, Lord Kṛṣṇa said that it is lust which causes a living entity to glide down from his exalted position to the abominable condition of material existence. This lust circumstantially changes into anger. Both lust and anger stand on the platform of the mode of passion. Lust is actually the product of the mode of passion, and in the absence of satisfaction of lust, the same desire transforms into anger on the platform of ignorance. When ignorance covers the soul, it is the source of his degradation to the most abominable condition of hellish life.

To raise oneself from hellish life to the highest position of spiritual understanding is to transform this lust into love of Kṛṣṇa. Śrī Narottama dāsa Ṭhākura, a great ācārya of the Vaiṣṇava sampradāya, said, kāma kṛṣṇa-karmārpaṇe: due to our lust, we want many things for our sense gratification, but the same lust can be transformed in a purified way so that we want everything for the satisfaction of the Supreme Personality of Godhead. Anger also can be utilized towards a person who is atheistic or who is envious of the Personality of Godhead. As we have fallen into this material existence because of our lust and anger, the same two qualities can be utilized for the purpose of advancing in Kṛṣṇa consciousness, and one can elevate himself again to his former pure, spiritual position. Śrīla Rūpa Gosvāmī has therefore recommended that because in material existence we have so many objects of sense gratification, which we need for the maintenance of the body, we should use all of them without attachment, for the purpose of satisfying the senses of Kṛṣṇa; that is actual renunciation.

TEXT 30

bhūtaiḥ pañcabhir ārabdhe
dehe dehy abudho 'sakṛt
ahaṁ mamety asad-grāhaḥ
karoti kumatir matim

SYNONYMS

bhūtaiḥ-by material elements; pañcabhiḥ-five; ārabdhe-made; dehe-in the body; dehī-the living entity; abudhaḥ-ignorant; asakṛt-constantly; aham-I; mama-mine; iti-thus; asat-nonpermanent things; grāhaḥ-accepting; karoti-he does; ku-matiḥ-being foolish; matim-thought.

By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

The expansion of ignorance is explained in this verse. The first ignorance is to identify one's material body, which is made of five elements, as the self, and the second is to accept something as one's own due to a bodily connection. In this way, ignorance expands. The living entity is eternal, but because of his accepting nonpermanent things, misidentifying his interest, he is put into ignorance, and therefore he suffers material pangs.

TEXT 31

tad-arthaṁ kurute karma
yad-baddho yāti saṁsṛtim
yo 'nuyāti dadat kleśam
avidyā-karma-bandhanaḥ

SYNONYMS

tat-artham-for the sake of the body; kurute-he performs; karma-actions; yat-baddhaḥ-bound by which; yāti-he goes; saṁsṛtim-to repeated birth and death; yaḥ-which body; anuyāti-follows; dadat-giving; kleśam-misery; avidyā-by ignorance; karma-by fruitive activities; bandhanaḥ-the cause of bondage.

For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.

In Bhagavad-gītā it is said that one has to work to satisfy Yajña, or Viṣṇu, for any work done without the purpose of satisfying the Supreme Personality of Godhead is a cause of bondage. In the conditioned state a living entity, accepting his body as himself, forgets his eternal relationship with the Supreme Personality of Godhead and acts on the interest of his body. He takes the body as himself, his bodily expansions as his kinsmen, and the land from which his body is born as worshipable. In this way he performs all sorts of misconceived activities, which lead to his perpetual bondage in repetition of birth and death in various species.

In modern civilization, the so-called social, national and government leaders mislead people more and more, under the bodily conception of life, with the result that all the leaders, with their followers, are gliding down to hellish conditions birth after birth. An example is given in Śrīmad-Bhāgavatam. Andhā yathāndhair upanīyamānāḥ: when a blind man leads several other blind men, the result is that all of them fall down in a ditch. This is actually happening. There are many leaders to lead the ignorant public, but because every one of them is bewildered by the bodily conception of life, there is no peace and prosperity in human society. So-called yogīs who perform various bodily feats are also in the same category as such ignorant people because the haṭha-yoga system is especially recommended for persons who are grossly implicated in the bodily conception. The conclusion is that as long as one is fixed in the bodily conception, he has to suffer birth and death.

TEXT 32

yady asadbhiḥ pathi punaḥ
śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati pūrvavat

SYNONYMS

yadi-if; asadbhiḥ-with the unrighteous; pathi-on the path; punaḥ-again; śiśna-for the genitals; udara-for the stomach; kṛta-done; udyamaiḥ-whose endeavors; āsthitaḥ-associating; ramate-enjoys; jantuḥ-the living entity; tamaḥ-darkness; viśati-enters; pūrva-vat-as before.

If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

It has been explained that the conditioned soul is put into the Andha-tāmisra and Tāmisra hellish conditions, and after suffering there he gets a hellish body like the dog's or hog's. After several such births, he again comes into the form of a human being. How the human being is born is also described by Kapiladeva. The human being develops in the mother's abdomen and suffers there and comes out again. After all these sufferings, if he gets another chance in a human body and wastes his valuable time in the association of persons who are concerned with sexual life and palatable dishes, then naturally he again glides down to the same Andha-tāmisra and Tāmisra hells.

Generally, people are concerned with the satisfaction of the tongue and the satisfaction of the genitals. That is material life. Material life means eat, drink, be merry and enjoy, with no concern for understanding one's spiritual identity and the process of spiritual advancement. Since materialistic people are concerned with the tongue, belly and genitals, if anyone wants to advance in spiritual life he must be very careful about associating with such people. To associate with such materialistic men is to commit purposeful suicide in the human form of life. It is said, therefore, that an intelligent man should give up such undesirable association and should always mix with saintly persons. When he is in association with saintly persons, all his doubts about the spiritual expansion of life are eradicated, and he makes tangible progress on the path of spiritual understanding. It is also sometimes found that people are very much addicted to a particular type of religious faith. Hindus, Muslims and Christians are faithful in their particular type of religion, and they go to the church, temple or mosque, but unfortunately they cannot give up the association of persons who are too much addicted to sex life and satisfaction of the palate. Here it is clearly said that one may officially be a very religious man, but if he associates with such persons, then he is sure to slide down to the darkest region of hell.

TEXT 33

satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

SYNONYMS

satyam-truthfulness; śaucam-cleanliness; dayā-mercy; maunam-gravity; buddhiḥ-intelligence; śrīḥ-prosperity; hrīḥ-shyness; yaśaḥ-fame; kṣamā-forgiveness; śamaḥ-control of the mind; damaḥ-control of the senses; bhagaḥ-fortune; ca-and; iti-thus; yat-saṅgāt-from association with whom; yāti saṅkṣayam-are destroyed.

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

Those who are too addicted to sex life cannot understand the purpose of the Absolute Truth, nor can they be clean in their habits, not to mention showing mercy to others. They cannot remain grave, and they have no interest in the ultimate goal of life. The ultimate goal of life is Kṛṣṇa, or Viṣṇu, but those who are addicted to sex life cannot understand that their ultimate interest is Kṛṣṇa consciousness. Such people have no sense of decency, and even in public streets or public parks they embrace each other just like cats and dogs and pass it off in the name of love-making. Such unfortunate creatures can never become materially prosperous. Behavior like that of cats and dogs keeps them in the position of cats and dogs. They cannot improve any material condition, not to speak of becoming famous. Such foolish persons may even make a show of so-called yoga, but they are unable to control the senses and mind, which is the real purpose of yoga practice. Such people can have no opulence in their lives. In a word, they are very unfortunate.

TEXT 34

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

SYNONYMS

teṣu-with those; aśānteṣu-coarse; mūḍheṣu-fools; khaṇḍita-ātmasu-bereft of self-realization; asādhuṣu-wicked; saṅgam-association; na-not; kuryāt-one should make; śocyeṣu-pitiable; yoṣit-of women; krīḍā-mṛgeṣu-dancing dogs; ca-and.

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

The restriction of association with such foolish persons is especially meant for those who are in the line of advancement in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness involves developing the qualities of truthfulness, cleanliness, mercy, gravity, intelligence in spiritual knowledge, simplicity, material opulence, fame, forgiveness, and control of the mind and the senses. All these qualities are to be manifested with the progress of Kṛṣṇa consciousness, but if one associates with a śūdra, a foolish person who is like a dancing dog in the hands of a woman, then he cannot make any progress. Lord Caitanya has advised that any person who is engaged in Kṛṣṇa consciousness and who desires to pass beyond material nescience must not associate himself with women or with persons interested in material enjoyment. For a person seeking advancement in Kṛṣṇa consciousness, such association is more dangerous than suicide.

TEXT 35

na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

SYNONYMS

na-not; tathā-in that manner; asya-of this man; bhavet-may arise; mohaḥ-infatuation; bandhaḥ-bondage; ca-and; anya-prasaṅgataḥ-from attachment to any other object; yoṣit-saṅgāt-from attachment to women; yathā-as; puṁsaḥ-of a man; yathā-as; tat-saṅgi-of men who are fond of women; saṅgataḥ-from the fellowship.

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

Attachment to women is so contaminating that one becomes attached to the condition of material life not only by the association of women but by the contaminated association of persons who are too attached to them. There are many reasons for our conditional life in the material world, but the topmost of all such causes is the association of women, as will be confirmed in the following stanzas.

In Kali-yuga, association with women is very strong. In every step of life, there is association with women. If a person goes to purchase something, the advertisements are full of pictures of women. The physiological attraction for women is very great, and therefore people are very slack in spiritual understanding. The Vedic civilization, being based on spiritual understanding, arranges association with women very cautiously. Out of the four social divisions, the members of the first order (namely brahmacarya), the third order (vānaprastha) and the fourth order (sannyāsa) are strictly prohibited from female association. Only in one order, the householder, is there license to mix with women under restricted conditions. In other words, attraction for woman's association is the cause of the material conditional life, and anyone interested in being freed from this conditional life must detach himself from the association of women.

TEXT 36

prajāpatiḥ svāṁ duhitaraṁ
dṛṣṭvā tad-rūpa-dharṣitaḥ
rohid-bhūtāṁ so 'nvadhāvad
ṛkṣa-rūpī hata-trapaḥ

SYNONYMS

prajā-patiḥ-Lord Brahmā; svām-his own; duhitaram-daughter; dṛṣṭvā-having seen; tat-rūpa-by her charms; dharṣitaḥ-bewildered; rohit-bhūtām-to her in the form of a deer; saḥ-he; anvadhāvat-ran; ṛkṣa-rūpī-in the form of a stag; hata-bereft of; trapaḥ-shame.

At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.

Lord Brahmā's being captivated by the charms of his daughter and Lord Śiva's being captivated by the Mohinī form of the Lord are specific instances which instruct us that even great demigods like Brahmā and Lord Śiva, what to speak of the ordinary conditioned soul, are captivated by the beauty of woman. Therefore, everyone is advised that one should not freely mix even with one's daughter or with one's mother or with one's sister, because the senses are so strong that when one becomes infatuated, the senses do not consider the relationship of daughter, mother or sister. It is best, therefore, to practice controlling the senses by performing bhakti-yoga, engaging in the service of Madana-mohana. Lord Kṛṣṇa's name is Madana-mohana, for He can subdue the god Cupid, or lust. Only by engaging in the service of Madana-mohana can one curb the dictates of Madana, Cupid. Otherwise, attempts to control the senses will fail.

TEXT 37

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
ko nv akhaṇḍita-dhīḥ pumān

ṛṣiṁ nārāyaṇam ṛte
yoṣin-mayyeha māyayā
SYNONYMS

tat-by Brahmā; sṛṣṭa-sṛṣṭa-sṛṣṭeṣu-amongst all living entities begotten; kaḥ-who; nu-indeed; akhaṇḍita-not distracted; dhīḥ-his intelligence; pumān-male; ṛṣim-the sage; nārāyaṇam-Nārāyaṇa; ṛte-except; yoṣit-mayyā-in the form of a woman; iha-here; māyayā-by māyā.

Amongst all kinds of living entities begotten by Brahmā, namely men, demigods and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.

The first living creature is Brahmā himself, and from him were created sages like Marīci, who in their turn created Kaśyapa Muni and others, and Kaśyapa Muni and the Manus created different demigods and human beings, etc. But there is none among them who is not attracted by the spell of māyā in the form of woman. Throughout the entire material world, beginning from Brahmā down to the small, insignificant creatures like the ant, everyone is attracted by sex life. That is the basic principle of this material world. Lord Brahmā's being attracted by his daughter is the vivid example that no one is exempt from sexual attraction to woman. Woman, therefore, is the wonderful creation of māyā to keep the conditioned soul in shackles.

TEXT 38

balaṁ me paśya māyāyāḥ
strī-mayyā jayino diśām
yā karoti padākrāntān
bhrūvi-jṛmbheṇa kevalam
SYNONYMS

balam-the strength; me-My; paśya-behold; māyāyāḥ-of māyā; strī-mayyāḥ-in the shape of a woman; jayinaḥ-conquerors; diśām-of all directions; yā-who; karoti-makes; pada-ākrāntān-following at her heels; bhrūvi-of her eyebrows; jṛmbheṇa-by the movement; kevalam-merely.

Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

There are many instances in the history of the world of a great conqueror's being captivated by the charms of a Cleopatra. One has to study the captivating potency of woman, and man's attraction for that potency. From what source was this generated? According to Vedānta-sūtra, we can understand that everything is generated from the Supreme Personality of Godhead. It is enunciated there, janmādy asya yataḥ [SB 1.1.1]. This means that the Supreme Personality of Godhead, or the Supreme Person, Brahman, the Absolute Truth, is the source from whom everything emanates. The captivating power of woman, and man's susceptibility to such attraction, must also exist in the Supreme Personality of Godhead in the spiritual world and must be represented in the transcendental pastimes of the Lord.

The Lord is the Supreme Person, the supreme male. As a common male wants to be attracted by a female, that propensity similarly exists in the Supreme Personality of Godhead. He also wants to be attracted by the beautiful features of a woman. Now the question is, if He wants to be captivated by such womanly attraction, would He be attracted by any material woman? It is not possible. Even persons who are in this material existence can give up womanly attraction if they are attracted by the Supreme Brahman. Such was the case with Haridāsa Ṭhākura. A beautiful prostitute tried to attract him in the dead of night, but since he was situated in devotional service, in transcendental love of Godhead, Haridāsa Ṭhākura was not captivated. Rather, he turned the prostitute into a great devotee by his transcendental association. This material attraction, therefore, certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Rādhārāṇī. It is explained by the Gosvāmīs that Rādhārāṇī is the manifestation of the pleasure potency of the Supreme Personality of Godhead. When the Supreme Lord wants to derive transcendental pleasure, He has to create a woman from His internal potency. Thus the tendency to be attracted by womanly beauty is natural because it exists in the spiritual world. In the material world it is reflected pervertedly, and therefore there are so many inebrieties.

Instead of being attracted by material beauty, if one is accustomed to be attracted by the beauty of Rādhārāṇī and Kṛṣṇa, then the statement of Bhagavad-gītā, paraṁ dṛṣṭvā nivartate, holds true. When one is attracted by the transcendental beauty of Rādhā and Kṛṣṇa, he is no longer attracted by material feminine beauty. That is the special significance of Rādhā-Kṛṣṇa worship. That is testified to by Yāmunācārya. He says, "Since I have become attracted by the beauty of Rādhā and Kṛṣṇa, when there is attraction for a woman or a memory of sex life with a woman, I at once spit on it, and my face turns in disgust." When we are attracted by Madana-mohana and the beauty of Kṛṣṇa and His consorts, then the shackles of conditioned life, namely the beauty of a material woman, cannot attract us.

TEXT 39

saṅgaṁ na kuryāt pramadāsu jātu
yogasya pāraṁ param āurukṣuḥ
mat-sevayā pratilabdhātma-lābho
vadanti yā niraya-dvāram asya
SYNONYMS

saṅgam-association; na-not; kuryāt-one should make; pramadāsu-with women; jātu-ever; yogasya-of yoga; pāram-culmination; param-topmost; āurukṣuḥ-one who aspires to reach; mat-sevayā-by rendering service unto Me; pratilabdha-obtained; ātma-lābhaḥ-self-realization; vadanti-they say; yāḥ-which women; niraya-to hell; dvāram-the gateway; asya-of the advancing devotee.

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

The culmination of yoga is full Kṛṣṇa consciousness. This is affirmed in Bhagavad-gītā: a person who is always thinking of Kṛṣṇa in devotion is the * topmost of all yogīs. And in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam, it is also stated that when one becomes freed from material contamination by rendering devotional service unto the Supreme Personality of Godhead, he can at that time understand the science of God.

Here the word pratilabdhātma-lābhaḥ occurs. Ātmā means "self," and lābha means "gain." Generally, conditioned souls have lost their ātmā, or self, but those who are transcendentalists have realized the self. It is directed that such a self-realized soul who aspires to the topmost platform of yogic perfection should not associate with young women. In the modern age, however, there are so many rascals who recommend that while one has genitals he should enjoy women as much as he likes, and at the same time he can become a yogī. In no standard yoga system is the association of women accepted. It is clearly stated here that the association of women is the gateway to hellish life. The association of woman is very much restricted in the Vedic civilization. Out of the four social divisions, the brahmacārī, vānaprastha and the sannyāsī-three orders-are strictly prohibited from the association of women; only the gṛhasthas, or householders, are given license to have an intimate relationship with a woman, and that relationship is also restricted for begetting nice children. If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.

TEXT 40

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām īkṣetātmano mṛtyuṁ
tṛṇaiḥ kūpam ivāvṛtam

SYNONYMS

yā-she who; upayāti-approaches; śanaiḥ-slowly; māyā-representation of māyā; yoṣit-woman; deva-by the Lord; vinirmitā-created; tām-her; īkṣeta-one must regard; ātmanaḥ-of the soul; mṛtyum-death; tṛṇaiḥ-with grass; kūpam-a well; iva-like; āvṛtam-covered.

The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her, because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally. This is restricted for those who aspire to ascend to the transcendental platform. Even fifty years ago in Hindu society, such association was restricted. A wife could not see her husband during the daytime. Householders even had different residential quarters. The internal quarters of a residential house were for the woman, and the external quarters were for the man. Acceptance of service rendered by a woman may appear very pleasing, but one should be very cautious in accepting such service because it is clearly said that woman is the gateway to death, or forgetfulness of one's self. She blocks the path of spiritual realization.

TEXT 41

yāṁ manyate patiṁ mohān
man-māyām ṛṣabhāyatīm
strītvaṁ strī-saṅgataḥ prāpto
vittāpatya-gṛha-pradam

SYNONYMS

yām-which; manyate-she thinks; patim-her husband; mohāt-due to illusion; mat-māyām-My māyā; ṛṣabha-in the form of a man; āyatīm-coming; strītvam-the state of being a woman; strī-saṅgataḥ-from attachment to a woman; prāptaḥ-obtained; vitta-wealth; apatya-progeny; gṛha-house; pradam-bestowing.

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. Bhagavad-gītā confirms this; a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in Bhagavad-gītā, that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed. In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity, ornaments, furniture and dresses. She is satisfied when the husband supplies all these things sufficiently. The relationship between man and woman is very complicated, but the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Kṛṣṇa consciousness, however, such restriction of association may be slackened because if a man's and woman's attachment is not to each other but to Kṛṣṇa, then both of them are equally eligible to get out of the material entanglement and reach the abode of Kṛṣṇa. As it is confirmed in Bhagavad-gītā, anyone who seriously takes to Kṛṣṇa consciousness-whether in the lowest species of life or a woman or of the less intelligent classes, such as the mercantile or laborer class-will go back home, back to Godhead, and reach the abode of Kṛṣṇa. A man should not be attached to a woman, nor should a woman be attached to a man. Both man and woman should be attached to the service of the Lord. Then there is the possibility of liberation from material entanglement for both of them.

TEXT 42

tām ātmano vijānīyāt
paty-apatya-gṛhātmakam
daivopasāditaṁ mṛtyuṁ
mṛgayor gāyanaṁ yathā

SYNONYMS

tām-the Lord's māyā; ātmanaḥ-of herself; vijānīyāt-she should know; pati-husband; apatya-children; gṛha-house; ātmakam-consisting of; daiva-by the authority of the Lord; upasāditam-brought about; mṛtyum-death; mṛgayoḥ-of the hunter; gāyanam-the singing; yathā-as.

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

In these instructions of Lord Kapiladeva it is explained that not only is woman the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment. A man becomes attached to a woman because of her service, her beauty and many other assets, and similarly a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children. It is a question of attachment for one another. As long as either is attached to the other for such material enjoyment, the woman is dangerous for the man, and the man is also dangerous for the woman. But if the attachment is transferred to Kṛṣṇa, both of them become Kṛṣṇa conscious, and then marriage is very nice. Śrīla Rūpa Gosvāmī therefore recommends:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
(Bhakti-rasāmṛta-sindhu 1.2.255)

Man and woman should live together as householders in relationship with Kṛṣṇa, only for the purpose of discharging duties in the service of Kṛṣṇa. Engage the children, engage the wife and engage the husband, all in Kṛṣṇa conscious duties, and then all these bodily or material attachments will disappear. Since the via medium is Kṛṣṇa, the consciousness is pure, and there is no possibility of degradation at any time.

TEXT 43

dehena jīva-bhūtena
lokāl lokam anuvrajan
bhuñjāna eva karmāṇi
karoty aviratam pumān

SYNONYMS

dehena-on account of the body; jīva-bhūtena-possessed by the living entity; lokāt-from one planet; lokam-to another planet; anuvrajan-wandering; bhuñjānaḥ-enjoying; eva-so; karmāṇi-fruitive activities; karoti-he does; aviratam-incessantly; pumān-the living entity.

Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.

When the living entity is encaged in the material body, he is called jīva-bhūta, and when he is free from the material body he is called brahma-bhūta. By changing his material body birth after birth, he travels not only in the different species of life, but also from one planet to another. Lord Caitanya says that the living entities, bound up by fruitive activities, are wandering in this way throughout the whole universe, and if by some chance or by pious activities they get in touch with a bona fide spiritual master, by the grace of Kṛṣṇa, then they get the seed of devotional service. After getting this seed, if one sows it within his heart and pours water on it by hearing and chanting, the seed grows into a big plant, and there are fruits and flowers which the living entity can enjoy, even in this material world. That is called the brahma-bhūta stage. In his designated condition, a living entity is called materialistic, and upon being freed from all designations, when he is fully Kṛṣṇa conscious, engaged in devotional service, he is called liberated. Unless one gets the opportunity to associate with a bona fide spiritual master by the grace of the Lord, there is no possibility of one's liberation from the cycle of birth and death in the different species of life and through the different grades of planets.

TEXT 44

jīvo hy asyānugo deho
bhūtendriya-mano-mayaḥ
tan-nirodho 'sya maraṇam
āvirbhāvas tu sambhavaḥ

SYNONYMS

jīvaḥ-the living entity; hi-indeed; asya-of him; anugaḥ-suitable; dehaḥ-body; bhūta-gross material elements; indriya-senses; manaḥ-mind; mayaḥ-made of; tat-of the body; nirodhaḥ-destruction; asya-of the living entity; maraṇam-death; āvirbhāvaḥ-manifestation; tu-but; sambhavaḥ-birth.

In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

From time immemorial, the living entity travels in the different species of life and the different planets, almost perpetually. This process is explained in Bhagavad-gītā. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā: [Bg. 18.61] under the spell of māyā, everyone is wandering throughout the universe on the carriage of the body offered by the material energy. Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life-span is just a flash in such a reactionary show. When a child is born, it is to be understood that his particular type of body is the beginning of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activities is finished.

We can see that because of different reactionary activities, one man is born in a rich family, and another is born in a poor family, although both of them are born in the same place, at the same moment and in the same atmosphere. One who is carrying pious activity with him is given a chance to take his birth in a rich or pious family, and one who is carrying impious activity is given a chance to take birth in a lower, poor family. The change of body means a change to a different field of activities. Similarly, when the body of the boy changes into that of a youth, the boyish activities change into youthful activities.

It is clear that a particular body is given to the living entity for a particular type of activity. This process is going on perpetually, from a time which is impossible to trace out. Vaiṣṇava poets say, therefore, anādi karama-phale, which means that these actions and reactions of one's activity cannot be traced, for they may even continue from the last millennium of Brahmā's birth to the next millennium. We have seen the example in the life of Nārada Muni. In one millennium he was the son of a maidservant, and in the next millennium he became a great sage.

TEXTS 45–46

dravyopalabdhi-sthānasya
dravyekṣāyogyatā yadā
tat pañcatvam ahaṁ-mānād
utpattir dravya-darśanam
yathākṣṇor dravyāvayava-
darśanāyogyatā yadā
tadaiva cakṣuṣo draṣṭur
draṣṭṛtvāyogyatānayoḥ

SYNONYMS

dravya-of objects; upalabdhi-of perception; sthānasya-of the place; dravya-of objects; īkṣā-of perception; ayogyatā-incapability; yadā-when; tat-that; pañcatvam-death; aham-mānāt-from the misconception of "I"; utpattiḥ-birth; dravya-the physical body; darśanam-viewing; yathā-just as; akṣṇoḥ-of the eyes; dravya-of objects; avayava-parts; darśana-of seeing; ayogyatā-incapability; yadā-when; tadā-then; eva-indeed; cakṣuṣaḥ-of the sense of sight; draṣṭuḥ-of the seer; draṣṭṛtva-of the faculty of seeing; ayogyatā-incapability; anayoḥ-of both of these.

When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

When one says, "I see," this means that he sees with his eyes or with his spectacles; he sees with the instrument of sight. If the instrument of sight is broken or becomes diseased or incapable of acting, then he, as the seer, also ceases to act. Similarly, in this material body, at the present moment the living soul is acting, and when the material body, due to its incapability to function, ceases, he also ceases to perform his reactionary activities. When one's instrument of action is broken and cannot function, that is called death. Again, when one gets a new instrument for action, that is called birth. This process of birth and death is going on at every moment, by constant bodily change. The final change is called death, and acceptance of a new body is called birth. That is the solution to the question of birth and death. Actually, the living entity has neither birth nor death, but is eternal. As confirmed in Bhagavad-gītā, na hanyate hanyamāne śarīre: [Bg. 2.20] the living entity never dies, even after the death or annihilation of this material body.

TEXT 47

tasmān na kāryaḥ santrāso
na kārpaṇyaṁ na sambhramaḥ
buddhvā jīva-gatiṁ dhīro
mukta-saṅgaś cared iha

SYNONYMS

tasmāt-on account of death; na-not; kāryaḥ-should be done; santrāsaḥ-horror; na-not; kārpaṇyam-miserliness; na-not; sambhramaḥ-eagerness for material gain; buddhvā-realizing; jīva-gatim-the true nature of the living entity; dhīraḥ-steadfast; mukta-saṅgaḥ-free from attachment; caret-one should move about; iha-in this world.

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

A sane person who has understood the philosophy of life and death is very upset upon hearing of the horrible, hellish condition of life in the womb of the mother or outside of the mother. But one has to make a solution to the problems of life. A sane man should understand the miserable condition of this material body. Without being unnecessarily upset, he should try to find out if there is a remedy. The remedial measures can be understood when one associates with persons who are liberated. It must be understood who is actually liberated. The liberated person is described in Bhagavad-gītā: one who engages in uninterrupted devotional service to the Lord, having surpassed the stringent laws of material nature, is understood to be situated in Brahman.

The Supreme Personality of Godhead is beyond the material creation. It is admitted even by impersonalists like Śaṅkarācārya that Nārāyaṇa is transcendental to this material creation. As such, when one actually engages in the service of the Lord in various forms, either Nārāyaṇa or Rādhā-Kṛṣṇa or Sītā-Rāma, he is understood to be on the platform of liberation. The Bhāgavatam also confirms that liberation means to be situated in one's constitutional position. Since a living entity is eternally the servitor of the Supreme Lord, when one seriously and sincerely engages in the transcendental loving service of the Lord, he is situated in the position of liberation. One should try to associate with a liberated person, and then the problems of life, namely birth and death, can be solved.

While discharging devotional service in full Kṛṣṇa consciousness, one should not be miserly. He should not unnecessarily show that he has renounced this world. Actually, renunciation is not possible. If one renounces his palatial building and goes to a forest, there is actually no renunciation, for the palatial building is the property of the Supreme Personality of Godhead and the forest is also the property of the Supreme Personality of Godhead. If he changes from one property to another, that does not mean that he renounces; he was never the proprietor of either the palace or the forest. Renunciation necessitates renouncing the false understanding that one can lord it over material nature. When one renounces this false attitude and renounces the puffed-up position that he is also God, that is real renunciation. Otherwise, there is no meaning of renunciation. Rūpa Gosvāmī advises that if one renounces anything which could be applied in the service of the Lord and does not use it for that purpose, that is called phalgu-vairāgya, insufficient or false renunciation. Everything belongs to the Supreme Personality of Godhead; therefore everything can be engaged in the service of the Lord; nothing should be used for one's sense gratification. That is real renunciation. Nor should one unnecessarily increase the necessities of the body. We should be satisfied with whatever is offered and supplied by Kṛṣṇa without much personal endeavor. We should spend our time executing devotional service in Kṛṣṇa consciousness. That is the solution to the problem of life and death.

TEXT 48

samyag-darśanayā buddhyā
yoga-vairāgya-yuktayā
māyā-viracite loke
caren nyasya kalevaram

SYNONYMS

samyak-darśanayā-endowed with right vision; buddhyā-through reason; yoga-by devotional service; vairāgya-by detachment; yuktayā-strengthened; māyā-viracite-arranged by māyā; loke-to this world; caret-one should move about; nyasya-relegating; kalevaram-the body.

Endowed with right vision and strengthened by devotional service and a pessimistic attitude towards material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.

It is sometimes misunderstood that if one has to associate with persons engaged in devotional service, he will not be able to solve the economic problem. To answer this argument, it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life. It is stated here, samyag-darśanayā buddhyā: one has to see perfectly, and by intelligence and yogic practice one has to renounce this world. That renunciation can be achieved by the process recommended in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam.

The devotee's intelligence is always in touch with the Supreme Personality of Godhead. His attitude towards the material existence is one of detachment, for he knows perfectly well that this material world is a creation of illusory energy. Realizing himself to be part and parcel of the Supreme Soul, the devotee discharges his devotional service and is completely aloof from material action and reaction. Thus at the end he gives up his material body, or the material energy, and as pure soul he enters the kingdom of God.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kapila's Instructions on the Movements of the Living Entities."

20.4.32 Chapter Thirty-two

Entanglement in Fruitive Activities

TEXT 1

kapila uvāca
atha yo gṛha-medhīyān
dharmān evāvasan gṛhe
kāmam arthaṁ ca dharmān svān
dogdhi bhūyaḥ piparti tān

SYNONYMS

kapilaḥ uvāca-Lord Kapila said; atha-now; yaḥ-the person who; gṛha-medhīyān-of the householders; dharmān-duties; eva-certainly; āvasan-living; gṛhe-at home; kāmam-sense gratification; artham-economic development; ca-and; dharmān-religious rituals; svān-his; dogdhi-enjoys; bhūyaḥ-again and again; piparti-performs; tān-them.

The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.

There are two kinds of householders. One is called the gṛhamedhī, and the other is called the gṛhastha. The objective of the gṛhamedhī is sense gratification, and the objective of the gṛhastha is self-realization. Here the Lord is speaking about the gṛhamedhī, or the person who wants to remain in this material world. His activity is to enjoy material benefits by performing religious rituals for economic development and thereby ultimately satisfy the senses. He does not want anything more. Such a person works very hard throughout his life to become very rich and eat very nicely and drink. By giving some charity for pious activity he can go to a higher planetary atmosphere in the heavenly planets in his next life, but he does not want to stop the repetition of birth and death and finish with the concomitant miserable factors of material existence. Such a person is called a gṛhamedhī.

A gṛhastha is a person who lives with family, wife, children and relatives but has no attachment for them. He prefers to live in family life rather than as a mendicant or sannyāsī, but his chief aim is to achieve self-realization, or to come to the standard of Kṛṣṇa consciousness. Here, however, Lord Kapiladeva is speaking about the gṛhamedhīs, who have made their aim the materialistically prosperous life, which they achieve by sacrificial ceremonies, by charities and by good work. They are posted in good positions, and since they know that they are using up their assets of pious activities, they again and again perform activities of sense gratification. It is said by Prahlāda Mahārāja, punaḥ punaś carvita-carvaṇānām: [SB 7.5.30] they prefer to chew the already chewed. Again and again they experience the material pangs, even if they are rich and prosperous, but they do not want to give up this kind of life.

TEXT 2

sa cāpi bhagavad-dharmāt
kāma-mūḍhaḥ parāṅ-mukhaḥ
yajate kratubhir devān
pitṝṁś ca śraddhayānvitaḥ

SYNONYMS

saḥ-he; ca api-moreover; bhagavat-dharmāt-from devotional service; kāma-mūḍhaḥ-infatuated by lust; parāk-mukhaḥ-having the face turned away; yajate-worships; kratubhiḥ-with sacrificial ceremonies; devān-the demigods; pitṝn-the forefathers; ca-and; śraddhayā-with faith; anvitaḥ-endowed.

Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Kṛṣṇa consciousness, devotional service.

In Bhagavad-gītā (7.20) it is said that persons who worship demigods have lost their intelligence: kāmais tais tair hṛta jñānāḥ. They are much attracted to sense gratification, and therefore they worship the demigods. It is, of course, recommended in the Vedic scriptures that if one wants money, health or education, then he should worship the various demigods. A materialistic person has manifold demands, and thus there are manifold demigods to satisfy his senses. The gṛhamedhīs, who want to continue a prosperous materialistic way of life, generally worship the demigods or the forefathers by offering piṇḍa, or respectful oblations. Such persons are bereft of Kṛṣṇa consciousness and are not interested in devotional service to the Lord. This kind of so-called pious and religious man is the result of impersonalism. The impersonalists maintain that the Supreme Absolute Truth has no form and that one can imagine any form he likes for his benefit and worship in that way. Therefore the gṛhamedhīs or materialistic men say that they can worship any form of a demigod as worship of the Supreme Lord. Especially amongst the Hindus, those who are meat-eaters prefer to worship goddess Kālī because it is prescribed that one can sacrifice a goat before that goddess. They maintain that whether one worships the goddess Kālī or the Supreme Personality of Godhead Viṣṇu or any demigod, the destination is the same. This is first-class rascaldom, and such people are misled. But they prefer this philosophy. Bhagavad-gītā does not accept such rascaldom, and it is clearly stated that such methods are meant for persons who have lost their intelligence. The same judgment is confirmed here, and the word kāma-mūḍha, meaning one who has lost his sense or is infatuated by the lust of attraction for sense gratification, is used. Kāma-mūḍhas are bereft of Kṛṣṇa consciousness and devotional service and are infatuated by a strong desire for sense gratification. The worshipers of demigods are condemned both in Bhagavad-gītā and in Śrīmad-Bhāgavatam.

TEXT 3

tac-chraddhayākrānta-matiḥ
pitṛ-deva-vrataḥ pumān
gatvā cāndramasaṁ lokaṁ
soma-pāḥ punar eṣyati

SYNONYMS

tat-to the demigods and forefathers; śraddhayā-with reverence; ākrānta-overcome; matiḥ-his mind; pitṛ-to the forefathers; deva-to the demigods; vrataḥ-his vow; pumān-the person; gatvā-having gone; cāndramasam-to the moon; lokam-planet; soma-pāḥ-drinking soma juice; punaḥ-again; eṣyati-will return.

Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

The moon is considered one of the planets of the heavenly kingdom. One can be promoted to this planet by executing different sacrifices recommended in the Vedic literature, such as pious activities in worshiping the demigods and forefathers with rigidity and vows. But one cannot remain there for a very long time. Life on the moon is said to last ten thousand years according to the calculation of the demigods. The demigods' time is calculated in such a way that one day (twelve hours) is equal to six months on this planet. It is not possible to reach the moon by any material vehicle like a sputnik, but persons who are attracted by material enjoyment can go to the moon by pious activities. In spite of being promoted to the moon, however, one has to come back to this earth again when the merits of his works in sacrifice are finished. This is also confirmed in Bhagavad-gītā (9.21): te taṁ bhuktvā svarga-lokaṁ viśālaṁ kṣīṇe puṇye martya-lokaṁ viśanti.

TEXT 4

yadā cāhīndra-śayyāyāṁ
śete 'nantāsano hariḥ
tadā lokā layaṁ yānti
ta ete gṛha-medhinām

SYNONYMS

yadā-when; ca-and; ahi-indra-of the king of snakes; śayyāyām-on the bed; śete-lies; ananta-āsanaḥ-He whose seat is Ananta Śeṣa; hariḥ-Lord Hari; tadā-then; lokāḥ-the planets; layam-unto dissolution; yānti-go; te ete-those very; gṛha-medhinām-of the materialistic householders.

All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Śeṣa.

The materially attached are very eager to promote themselves to the heavenly planets such as the moon. There are many heavenly planets to which they aspire just to achieve more and more material happiness by getting a long duration of life and the paraphernalia for sense enjoyment. But the attached persons do not know that even if one goes to the highest planet, Brahmaloka, destruction exists there also. In Bhagavad-gītā the Lord says that one can even go to the Brahmaloka, but still he will find the pangs of birth, death, disease and old age. Only by approaching the Lord's abode, the Vaikuṇṭhaloka, does one not take birth again in this material world. The gṛhamedhīs, or materialistic persons, however, do not like to use this advantage. They would prefer to transmigrate perpetually from one body to another, or from one planet to another. They do not want the eternal, blissful life in knowledge in the kingdom of God.

There are two kinds of dissolutions. One dissolution takes place at the end of the life of Brahmā. At that time all the planetary systems, including the heavenly systems, are dissolved in water and enter into the body of Garbhodakaśāyī Viṣṇu, who lies on the Garbhodaka Ocean on the bed of serpents, called Śeṣa. In the other dissolution, which occurs at the end of Brahmā's day, all the lower planetary systems are destroyed. When Lord Brahmā rises after his night, these lower planetary systems are again created. The statement in Bhagavad-gītā that persons who worship the demigods have lost their intelligence is confirmed in this verse. These less intelligent persons do not know that even if they are promoted to the heavenly planets, at the time of dissolution they themselves, the demigods and all their planets will be annihilated. They have no information that eternal, blissful life can be attained.

TEXT 5

ye sva-dharmān na duhyanti
dhīrāḥ kāmārtha-hetave
niḥsaṅgā nyasta-karmāṇaḥ
praśāntāḥ śuddha-cetasaḥ

SYNONYMS

ye-those who; sva-dharmān-their own occupational duties; na-do not; duhyanti-take advantage of; dhīrāḥ-intelligent; kāma-sense gratification; artha-economic development; hetave-for the sake of; niḥsaṅgāḥ-free from material attachment; nyasta-given up; karmāṇaḥ-fruitive activities; praśāntāḥ-satisfied; śuddha-cetasaḥ-of purified consciousness.

Those who are intelligent and are of purified consciousness are completely satisfied in Kṛṣṇa consciousness. Freed from the modes of material nature, they do not act for sense gratification; rather, since they are situated in their own occupational duties, they act as one is expected to act.

The first-class example of this type of man is Arjuna. Arjuna was a kṣatriya, and his occupational duty was to fight. Generally, kings fight to extend their kingdoms, which they rule for sense gratification. But as far as Arjuna is concerned, he declined to fight for his own sense gratification. He said that although he could get a kingdom by fighting with his relatives, he did not want to fight with them. But when he was ordered by Kṛṣṇa and convinced by the teachings of Bhagavad-gītā that his duty was to satisfy Kṛṣṇa, then he fought. Thus he fought not for his sense gratification but for the satisfaction of the Supreme Personality of Godhead.

Persons who work at their prescribed duties, not for sense gratification but for gratification of the Supreme Lord, are called niḥsaṅga, freed from the influence of the modes of material nature. Nyasta-karmāṇaḥ indicates that the results of their activities are given to the Supreme Personality of Godhead. Such persons appear to be acting on the platform of their respective duties, but such activities are not performed for personal sense gratification; rather, they are performed for the Supreme Person. Such devotees are called praśāntāḥ, which means "completely satisfied." Śuddha-cetasaḥ means Kṛṣṇa conscious; their consciousness has become purified. In unpurified consciousness one thinks of himself as the Lord of the universe, but in purified consciousness one thinks himself the eternal servant of the Supreme Personality of Godhead. Putting oneself in that position of eternal servitorship to the Supreme Lord and working for Him perpetually, one actually becomes completely satisfied. As long as one works for his personal sense gratification, he will always be full of anxiety. That is the difference between ordinary consciousness and Kṛṣṇa consciousness.

TEXT 6

nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
pariśuddhena cetasā

SYNONYMS

nivṛtti-dharma-in religious activities for detachment; niratāḥ-constantly engaged; nirmamāḥ-without a sense of proprietorship; nirahaṅkṛtāḥ-without false egoism; sva-dharma-by one's own occupational duties; āptena-executed; sattvena-by goodness; pariśuddhena-completely purified; cetasā-by consciousness.

By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

Here the word nivṛtti-dharma-niratāḥ means "constantly engaging in executing religious activities for detachment." There are two kinds of religious performances. One is called pravṛtti-dharma, which means the religious activities performed by the gṛhamedhīs for elevation to higher planets or for economic prosperity, the final aim of which is sense gratification. Every one of us who has come to this material world has the sense of overlordship. This is called pravṛtti. But the opposite type of religious performance, which is called nivṛtti, is to act for the Supreme Personality of Godhead. Engaged in devotional service in Kṛṣṇa consciousness, one has no proprietorship claim, nor is one situated in the false egoism of thinking that he is God or the master. He always thinks himself the servant. That is the process of purifying consciousness. With pure consciousness only can one enter into the kingdom of God. Materialistic persons, in their elevated condition, can enter any one of the planets within this material world, but all are subjected to dissolution over and over again.

TEXT 7

sūrya-dvāreṇa te yānti
puruṣaṁ viśvato-mukham
parāvareśaṁ prakṛtim
asyotpatty-anta-bhāvanam

SYNONYMS

sūrya-dvāreṇa-through the path of illumination; te-they; yānti-approach; puruṣam-the Personality of Godhead; viśvataḥ-mukham-whose face is turned everywhere; para-avara-īśam-the proprietor of the spiritual and material worlds; prakṛtim-the material cause; asya-of the world; utpatti-of manifestation; anta-of dissolution; bhāvanam-the cause.

Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

The word sūrya-dvāreṇa means ”by the illuminated path,” or through the sun planet. The illuminated path is devotional service. It is advised in the Vedas not to pass through the darkness, but to pass through the sun planet. It is also recommended here that by traversing the illuminated path one can be freed from the contamination of the material modes of nature; by that path one can enter into the kingdom where the completely perfect Personality of Godhead resides. The words puruṣaṁ viśvato-mukham mean the Supreme Personality of Godhead, who is all-perfect. All living entities other than the Supreme Personality of Godhead are very small, although they may be big by our calculation. Everyone is infinitesimal, and therefore in the Vedas the Supreme Lord is called the supreme eternal amongst all eternals. He is the proprietor of the material and spiritual worlds and the supreme cause of manifestation. Material nature is only the ingredient because actually the manifestation is caused by His energy. The material energy is also His energy; just as the combination of father and mother is the cause of childbirth, so the combination of the material energy and the glance of the Supreme Personality of Godhead is the cause of the manifestation of the material world. The efficient cause, therefore, is not matter, but the Lord Himself.

TEXT 8

dvi-parārdhāvasāne yaḥ
pralayo brahmaṇas tu te
tāvad adhyāsate lokaṁ
parasya para-cintakāḥ

SYNONYMS

dvi-parārdha-two parārdhas; avasāne-at the end of; yaḥ-which; pralayaḥ-death; brahmaṇaḥ-of Lord Brahmā; tu-indeed; te-they; tāvat-so long; adhyāsate-dwell; lokam-on the planet; parasya-of the Supreme; para-cintakāḥ-thinking of the Supreme Personality of Godhead.

Worshipers of the Hiraṇyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parārdhas, when Lord Brahmā also dies.

One dissolution is at the end of Brahmā’s day, and one is at the end of Brahmā’s life. Brahmā dies at the end of two parārdhas, at which time the entire material universe is dissolved. Persons who are worshipers of Hiraṇyagarbha, the plenary expansion of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu, do not directly approach the Supreme Personality of Godhead in Vaikuṇṭha. They remain within this universe on Satyaloka or other higher planets until the end of the life of Brahmā. Then, with Brahmā, they are elevated to the spiritual kingdom.

The words parasya para-cintakāḥ mean ”always thinking of the Supreme Personality of Godhead,” or being always Kṛṣṇa conscious. When we speak of Kṛṣṇa, this refers to the complete category of viṣṇu-tattva. Kṛṣṇa includes the three puruṣa incarnations, namely Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, as well as all the incarnations taken together. This is confirmed in the Brahma-saṁhitā. Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan: [Bs. 5.39] Lord Kṛṣṇa is perpetually situated with His many expansions, such as Rāma, Nṛsiṁha, Vāmana, Madhusūdana, Viṣṇu and Nārāyaṇa. He exists with all His plenary portions and the portions of His plenary portions, and each of them is as good as the Supreme Personality of Godhead. The words parasya para-cintakāḥ mean those who are fully Kṛṣṇa conscious. Such persons enter directly into the kingdom of God, the Vaikuṇṭha planets, or, if they are worshipers of the plenary portion Garbhodakaśāyī Viṣṇu, they remain within this universe until its dissolution, and after that they enter.

TEXT 9

kṣmāmbho-’nalānila-viyan-mana-indriyārtha-
bhūtādibhiḥ parivṛtaṁ pratisañjihīrṣuḥ
avyākṛtaṁ viśati yarhi guṇa-trayātmā
kālaṁ parākhyam anubhūya paraḥ svayambhūḥ

SYNONYMS

kṣmā-earth; ambhaḥ-water; anala-fire; anila-air; viyat-ether; manaḥ-mind; indriya-the senses; artha-the objects of the senses; bhūta-ego; ādibhiḥ-and so on; parivṛtam-covered by; pratisañjihīrṣuḥ-desiring to dissolve; avyākṛtam-the changeless spiritual sky; viśati-he enters; yarhi-at which time; guṇa-traya-ātmā-consisting of the three modes; kālam-the time; para-ākhyam-two parārdhas; anubhūya-after experiencing; paraḥ-the chief; svayambhūḥ-Lord Brahmā.

After experiencing the inhabitable time of the three modes of material nature, known as two parārdhas, Lord Brahmā closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.

The word avyākṛtam is very significant in this verse. The same meaning is stated in Bhagavad-gītā, in the word sanātana. This material world is vyākṛta, or subject to changes, and it finally dissolves. But after the dissolution of this material world, the manifestation of the spiritual world, the sanātana-dhāma, remains. That spiritual sky is called avyākṛta, that which does not change, and there the Supreme Personality of Godhead resides. When, after ruling over the material universe under the influence of the time element, Lord Brahmā desires to dissolve it and enter into the kingdom of God, others then enter with him.

TEXT 10

evaṁ paretya bhagavantam anupraviṣṭā
ye yogino jita-marun-manaso virāgāḥ
tenaiva sākam amṛtaṁ puruṣaṁ purāṇaṁ
brahma pradhānam upayānty agatābhimānāḥ

SYNONYMS

evam-thus; paretya-having gone a long distance; bhagavantam-Lord Brahmā; anupraviṣṭāḥ-entered; ye-those who; yoginaḥ-yogīs; jita-controlled; marut-the breathing; manasaḥ-the mind; virāgāḥ-detached; tena-with Lord Brahmā; eva-indeed; sākam-together; amṛtam-the embodiment of bliss; puruṣam-unto the personality of Godhead; purāṇam-the oldest; brahma pradhānam-the Supreme Brahman; upayānti-they go; agata-not gone; abhimānāḥ-whose false ego.

The yogīs who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahmā, which is far, far away. After giving up their bodies, they enter into the body of Lord Brahmā, and therefore when Brahmā is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogīs can also enter into the kingdom of God.

By perfecting their yogic practice, yogīs can reach the highest planet, Brahmaloka, or Satyaloka, and after giving up their material bodies, they can enter into the body of Lord Brahmā. Because they are not directly devotees of the Lord, they cannot get liberation directly. They have to wait until Brahmā is liberated, and only then, along with Brahmā, are they also liberated. It is clear that as long as a living entity is a worshiper of a particular demigod, his consciousness is absorbed in thoughts of that demigod, and therefore he cannot get direct liberation, or entrance into the kingdom of God, nor can he merge into the impersonal effulgence of the Supreme Personality of Godhead. Such yogīs or demigod worshipers are subjected to the chance of taking birth again when there is again creation.

TEXT 11

atha taṁ sarva-bhūtānāṁ
hṛt-padmeṣu kṛtālayam
śrutānubhāvaṁ śaraṇaṁ
vraja bhāvena bhāmini

SYNONYMS

atha-therefore; tam-the Supreme Personality of Godhead; sarva-bhūtānām-of all living entities; hṛt-padmeṣu-in the lotus hearts; kṛta-ālayam-residing; śruta-anubhāvam-whose glories you have heard; śaraṇam-unto the shelter; vraja-go; bhāvena-by devotional service; bhāmini-My dear mother.

Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

One can attain direct contact with the Supreme Personality of Godhead in full Kṛṣṇa consciousness and revive one's eternal relationship with Him as lover, as Supreme Soul, as son, as friend or as master. One can reestablish the transcendental loving relationship with the Supreme Lord in so many ways, and that feeling is true oneness. The oneness of the Māyāvādī philosophers and the oneness of Vaiṣṇava philosophers are different. The Māyāvādī and Vaiṣṇava philosophers both want to merge into the Supreme, but the Vaiṣṇavas do not lose their identities. They want to keep the identity of lover, parent, friend or servant.

In the transcendental world, the servant and master are one. That is the absolute platform. Although the relationship is servant and master, both the servant and the served stand on the same platform. That is oneness. Lord Kapila advised His mother that she did not need any indirect process. She was already situated in that direct process because the Supreme Lord had taken birth as her son. Actually, she did not need any further instruction because she was already in the perfectional stage. Kapiladeva advised her to continue in the same way. He therefore addressed His mother as bhāmini to indicate that she was already thinking of the Lord as her son. Devahūti is advised by Lord Kapila to take directly to devotional service, Kṛṣṇa consciousness, because without that consciousness one cannot become liberated from the clutches of māyā.

TEXTS 12–15

ādyaḥ sthira-carāṇāṁ yo
veda-garbhaḥ saharṣibhiḥ
yogeśvaraiḥ kumārādyaiḥ
siddhair yoga-pravartakaiḥ
bheda-dṛṣṭyābhimānena
niḥsaṅgenāpi karmaṇā
kartṛtvāt saguṇaṁ brahma
puruṣaṁ puruṣarṣabham
sa saṁsṛtya punaḥ kāle
kāleneśvara-mūrtinā
jāte guṇa-vyatikare
yathā-pūrvaṁ prajāyate
aiśvaryaṁ pārameṣṭhyaṁ ca
te 'pi dharma-vinirmitam
niṣevya punar āyānti
guṇa-vyatikare sati

SYNONYMS

ādyaḥ-the creator, Lord Brahmā; sthira-carāṇām-of the immobile and mobile manifestations; yaḥ-he who; veda-garbhaḥ-the repository of the Vedas; saha-along with; ṛṣibhiḥ-the sages; yoga-īśvaraiḥ-with great mystic yogīs; kumāra-ādyaiḥ-the Kumāras and others; siddhaiḥ-with the perfected living beings; yoga-pravartakaiḥ-the authors of the yoga system; bheda-dṛṣṭyā-because of independent vision; abhimānena-by misconception; niḥsaṅgena-nonfruitive; api-although; karmaṇā-by their activities; kartṛtvāt-from the sense of being a doer; sa-guṇam-possessing spiritual qualities; brahma-Brahman; puruṣam-the Personality of Godhead; puruṣa-ṛṣabham-the first puruṣa incarnation; saḥ-he; saṁsṛtya-having attained; punaḥ-again; kāle-at the time; kālena-by time; īśvara-mūrtinā-the manifestation of the Lord; jāte guṇa-vyatikare-when the interaction of the modes arises; yathā-as; pūrvam-previously;

prajāyate-is born; aiśvaryam-opulence; pārameṣṭhyam-royal; ca-and; te-the sages; api-also; dharma-by their pious activities; vinirmitam-produced; niṣevya-having enjoyed; punaḥ-again; āyānti-they return; guṇa-vyatikare sati-when the interaction of the modes takes place.

My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahmā, great sages such as Sanat-kumāra and great munis such as Marīci have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their nonfruitive activities and they attain the first incarnation of the puruṣa, but at the time of creation they come back in exactly the same forms and positions as they had previously.

That Brahmā becomes liberated is known to everyone, but he cannot liberate his devotees. Demigods like Brahmā and Lord Śiva cannot give liberation to any living entity. As it is confirmed in Bhagavad-gītā, only one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can be liberated from the clutches of māyā. Brahmā is called here ādyaḥ sthira-carāṇām. He is the original, first-created living entity, and after his own birth he creates the entire cosmic manifestation. He was fully instructed in the matter of creation by the Supreme Lord. Here he is called veda-garbha, which means that he knows the complete purpose of the Vedas. He is always accompanied by such great personalities as Marīci, Kaśyapa and the seven sages, as well as by great mystic yogīs, the Kumāras and many other spiritually advanced living entities, but he has his own interest, separate from the Lord's. Bheda-dṛṣṭyā means that Brahmā sometimes thinks that he is independent of the Supreme Lord, or he thinks of himself as one of the three equally independent incarnations. Brahmā is entrusted with creation, Viṣṇu maintains and Rudra, Lord Śiva, destroys. The three of them are understood to be incarnations of the Supreme Lord in charge of the three different material modes of nature, but none of them is independent of the Supreme Personality of Godhead. Here the word bheda-dṛṣṭyā occurs because Brahmā has a slight inclination to think that he is as independent as Rudra. Sometimes Brahmā thinks that he is independent of the Supreme Lord, and the worshiper also thinks that Brahmā is independent. For this reason, after the destruction of this material world, when there is again creation by the interaction of the material modes of nature, Brahmā comes back. Although Brahmā reaches the Supreme Personality of Godhead as the first puruṣa incarnation, Mahā-Viṣṇu, who is full with transcendental qualities, he cannot stay in the spiritual world.

The specific significance of his coming back may be noted. Brahmā and the great ṛṣis and the great master of yoga (Śiva) are not ordinary living entities; they are very powerful and have all the perfections of mystic yoga. But still they have an inclination to try to become one with the Supreme, and therefore they have to come back. In the Śrīmad-Bhāgavatam it is accepted that as long as one thinks that he is equal with the Supreme Personality of Godhead, he is not completely purified or knowledgeable. In spite of going up to the first puruṣa-avatāra, Mahā-Viṣṇu, after the dissolution of this material creation, such personalities again fall down or come back to the material creation.

It is a great falldown on the part of the impersonalists to think that the Supreme Lord appears within a material body and that one should therefore not meditate upon the form of the Supreme but should meditate instead on the formless. For this particular mistake, even the great mystic yogīs or great stalwart transcendentalists also come back again when there is creation. All living entities other than the impersonalists and monists can directly take to devotional service in full Kṛṣṇa consciousness and become liberated by developing transcendental loving service to the Supreme Personality of Godhead. Such devotional service develops in the degrees of thinking of the Supreme Lord as master, as friend, as son and, at last, as lover. These distinctions in transcendental variegatedness must always be present.

TEXT 16

ye tv ihāsakta-manasaḥ
karmasu śraddhayānvitāḥ
kurvanty apratiṣiddhāni
nityāny api ca kṛtsnaśaḥ

SYNONYMS

ye-those who; tu-but; iha-in this world; āsakta-addicted; manasaḥ-whose minds; karmasu-to fruitive activities; śraddhayā-with faith; anvitāḥ-endowed; kurvanti-perform; apratiṣiddhāni-with attachment to the result; nityāni-prescribed duties; api-certainly; ca-and; kṛtsnaśaḥ-repeatedly.

Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.

In this and the following six verses, the Śrīmad-Bhāgavatam criticizes persons who are too materially attached. It is enjoined in the Vedic scriptures that those who are attached to the enjoyment of material facilities have to sacrifice and undergo certain ritualistic performances. They have to observe certain rules and regulations in their daily lives to be elevated to the heavenly planets. It is stated in this verse that such persons cannot be liberated at any time. Those who worship demigods with the consciousness that each and every demigod is a separate God cannot be elevated to the spiritual world, what to speak of persons who are simply attached to duties for the upliftment of their material condition.

TEXT 17

rajasā kuṇṭha-manasaḥ
kāmātmāno 'jitendriyāḥ
pitṝn yajanty anudinaṁ
gṛheṣv abhiratāśayāḥ

SYNONYMS

rajasā-by the mode of passion; kuṇṭha-full of anxieties; manasaḥ-their minds; kāma-ātmānaḥ-aspiring for sense gratification; ajita-uncontrolled; indriyāḥ-their senses; pitṝn-the forefathers; yajanti-they worship; anudinam-every day; gṛheṣu-in home life; abhirata-engaged; āśayāḥ-their minds.

Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.

TEXT 18

trai-vargikās te puruṣā
vimukhā hari-medhasaḥ
kathāyāṁ kathanīyoru-
vikramasya madhudviṣaḥ

SYNONYMS

trai-vargikāḥ-interested in the three elevating processes; te-those; puruṣāḥ-persons; vimukhāḥ-not interested; hari-medhasaḥ-of Lord Hari; kathāyām-in the pastimes; kathanīya-worth chanting of; uru-vikramasya-whose excellent prowess; madhu-dviṣaḥ-the killer of the Madhu demon.

Such persons are called trai-vargika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.

According to Vedic thought, there are four elevating principles, namely religiosity, economic development, sense gratification and liberation. Persons who are simply interested in material enjoyment make plans to execute prescribed duties. They are interested in the three elevating processes of religious rituals, economic elevation and sense enjoyment. By developing their economic condition, they can enjoy material life. Materialistic persons, therefore, are interested in those elevating processes, which are called trai-vargika. Trai means "three"; vargika means "elevating processes." Such materialistic persons are never attracted by the Supreme Personality of Godhead. Rather, they are antagonistic towards Him.

The Supreme Personality of Godhead is here described as hari-medhaḥ, or "He who can deliver one from the cycle of birth and death." Materialistic persons are never interested in hearing about the marvelous pastimes of the Lord. They think that they are fictions and stories and that the Supreme Godhead is also a man of material nature. They are not fit for advancing in devotional service, or Kṛṣṇa consciousness. Such materialistic persons are interested in newspaper stories, novels and imaginary dramas. The factual activities of the Lord, such as Lord Kṛṣṇa's acting in the Battle of Kurukṣetra, or the activities of the Pāṇḍavas, or the Lord's activities in Vṛndāvana or Dvārakā, are related in the Bhagavad-gītā and Śrīmad-Bhāgavatam, which are full of the activities of the Lord. But materialistic persons who engage in elevating their position in the material world are not interested in such activities of the Lord. They may be interested in the activities of a great politician or a great rich man of this world, but they are not interested in the transcendental activities of the Supreme Lord.

TEXT 19

nūnaṁ daivena vihatā
ye cācyuta-kathā-sudhām
hitvā śṛṇvanty asad-gāthāḥ
purīṣam iva viḍ-bhujaḥ

SYNONYMS

nūnam-certainly; daivena-by the order of the Lord; vihatāḥ-condemned; ye-those who; ca-also; acyuta-of the infallible Lord; kathā-stories; sudhām-nectar; hitvā-having given up; śṛṇvanti-they hear; asat-gāthāḥ-stories about materialistic persons; purīṣam-stool; iva-like; viṭ-bhujaḥ-stool-eaters (hogs).

Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.

Everyone is addicted to hearing of the activities of another person, whether a politician or a rich man or an imaginary character whose activities are created in a novel. There are so many nonsensical literatures, stories and books of speculative philosophy. Materialistic persons are very interested in reading such literature, but when they are presented with genuine books of knowledge like Śrīmad-Bhāgavatam, Bhagavad-gītā, Viṣṇu Purāṇa or other scriptures of the world, such as the Bible and Koran, they are not interested. These persons are condemned by the supreme order as much as a hog is condemned. The hog is interested in eating stool. If the hog is offered some nice preparation made of condensed milk or ghee, he won't like it; he would prefer obnoxious, bad-smelling stool, which he finds very relishable. Materialistic persons are considered condemned because they are interested in hellish activities and not in transcendental activities. The message of the Lord's activities is nectar, and besides that message, any information in which we may be interested is actually hellish.

TEXT 20

dakṣiṇena pathāryamṇaḥ
pitṛ-lokaṁ vrajanti te
prajām anu prajāyante
śmaśānānta-kriyā-kṛtaḥ

SYNONYMS

dakṣiṇena-southern; pathā-by the path; aryamṇaḥ-of the sun; pitṛ-lokam-to Pitṛloka; vrajanti-go; te-they; prajām-their families; anu-along with; prajāyante-they take birth; śmaśāna-the crematorium; anta-to the end; kriyā-fruitive activities; kṛtaḥ-performing.

Such materialistic persons are allowed to go to the planet called Pitṛloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.

In Bhagavad-gītā, Ninth Chapter, verse 21, it is stated that such persons are elevated to the higher planetary systems. As soon as their lifetimes of fruitive activity are finished, they return to this planet, and thus they go up and come down. Those who are elevated to the higher planets again come back into the same family for which they had too much attachment; they are born, and the fruitive activities continue again until the end of life. There are different prescribed rituals from birth until the end of life, and they are very much attached to such activities.

TEXT 21

tatas te kṣīṇa-sukṛtāḥ
punar lokam imaṁ sati
patanti vivaśā devaiḥ
sadyo vibhraṁśitodayāḥ

SYNONYMS

tataḥ-then; te-they; kṣīṇa-exhausted; su-kṛtāḥ-results of their pious activities; punaḥ-again; lokam imam-to this planet; sati-O virtuous mother; patanti-fall; vivaśāḥ-helpless; devaiḥ-by higher arrangement; sadyaḥ-suddenly; vibhraṁśita-caused to fall; udayāḥ-their prosperity.

When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.

It is sometimes found that a person elevated to a very high position in government service falls down all of a sudden, and no one can check him. Similarly, after finishing their period of enjoyment, foolish persons who are very much interested in being elevated to the position of president in higher planets also fall down to this planet. The distinction between the elevated position of a devotee and that of an ordinary person attracted to fruitive activities is that when a devotee is elevated to the spiritual kingdom he never falls down, whereas an ordinary person falls, even if he is elevated to the highest planetary system, Brahmaloka. It is confirmed in Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ) that even if one is elevated to a higher planet, he has to come down again. But Kṛṣṇa confirms in Bhagavad-gītā (8.16), mām upetya tu kaunteya punar janma na vidyate: "Anyone who attains My abode never comes back to this conditioned life of material existence."

TEXT 22

tasmāt tvaṁ sarva-bhāvena
bhajasva parameṣṭhinam
tad-guṇāśrayayā bhaktyā
bhajanīya-padāmbujam

SYNONYMS

tasmāt-therefore; tvam-you (Devahūti); sarva-bhāvena-with loving ecstasy; bhajasva-worship; parameṣṭhinam-the Supreme Personality of Godhead; tat-guṇa-the qualities of the Lord; āśrayayā-connected with; bhaktyā-by devotional service; bhajanīya-worshipable; pada-ambujam-whose lotus feet.

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshiping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

The word parameṣṭhinam is sometimes used in connection with Brahmā. parameṣṭhī means "the supreme person." As Brahmā is the supreme person within this universe, Kṛṣṇa is the Supreme Personality in the spiritual world. Lord Kapiladeva advises His mother that she should take shelter of the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, because it is worthwhile. Taking shelter of demigods, even those in the highest positions, like Brahmā and Śiva, is not advised herein. One should take shelter of the Supreme Godhead.

Sarva-bhāvena means "in all-loving ecstasy." Bhāva is the preliminary stage of elevation before the attainment of pure love of Godhead. It is stated in Bhagavad-gītā, budhā bhāva-samanvitāḥ: one who has attained the stage of bhāva can accept the lotus feet of Lord Kṛṣṇa as worshipable. This is also advised here by Lord Kapila to His mother. Also significant in this verse is the phrase tad-guṇāśrayayā bhaktyā. This means that discharging devotional service unto Kṛṣṇa is transcendental; it is not material activity. This is confirmed in Bhagavad-gītā: those who engage in devotional service are accepted to be situated in the spiritual kingdom. Brahma-bhūyāya kalpate: they at once become situated in the transcendental kingdom.

Devotional service in full Kṛṣṇa consciousness is the only means for attaining the highest perfection of life for the human being. This is recommended herein by Lord Kapila to His mother. Bhakti is therefore nirguṇa, free from all tinges of material qualities. Although the discharge of devotional service appears to be like material activities, it is never saguṇa, or contaminated by material qualities. Tad-guṇāśrayayā means that Lord Kṛṣṇa's transcendental qualities are so sublime that there is no need to divert one's attention to any other activities. His behavior with the devotees is so exalted that a devotee need not try to divert his attention to any other worship. It is said that the demoniac Pūtanā came to kill Kṛṣṇa by poisoning Him, but because Kṛṣṇa was pleased to suck her breast, she was given the same position as His mother. Devotees pray, therefore, that if a demon who wanted to kill Kṛṣṇa gets such an exalted position, why should they go to anyone other than Kṛṣṇa for their worshipful attachment? There are two kinds of religious activities: one for material advancement and the other for spiritual advancement. By taking shelter under the lotus feet of Kṛṣṇa, one is endowed with both kinds of prosperity, material and spiritual. Why then should one go to any demigod?

TEXT 23

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ yad brahma-darśanam

SYNONYMS

vāsudeve-unto Kṛṣṇa; bhagavati-the Personality of Godhead; bhakti-yogaḥ-devotional service; prayojitaḥ-discharged; janayati-produces; āśu-very soon; vairāgyam-detachment; jñānam-knowledge; yat-which; brahma-darśanam-self-realization.

Engagement in Kṛṣṇa consciousness and application of devotional service unto Kṛṣṇa make it possible to advance in knowledge and detachment, as well as in self-realization.

It is said by less intelligent men that bhakti-yoga, or devotional service, is meant for persons who are not advanced in transcendental knowledge and renunciation. But the fact is that if one engages in the devotional service of the Lord in full Kṛṣṇa consciousness, he does not have to attempt separately to practice detachment or to wait for an awakening of transcendental knowledge. It is said that one who engages unflinchingly in the devotional service of the Lord actually has all the good qualities of the demigods develop in him automatically. One cannot discover how such good qualities develop in the body of a devotee, but actually it happens. There is one instance where a hunter was taking pleasure in killing animals, but after becoming a devotee he was not prepared to kill even an ant. Such is the quality of a devotee.

Those who are very eager to advance in transcendental knowledge can engage themselves in pure devotional service, without wasting time in mental speculation. For arriving at the positive conclusions of knowledge in the Absolute Truth, the word brahma-darśanam is significant in this verse. Brahma-darśanam means to realize or to understand the Transcendence. One who engages in the service of Vāsudeva can actually realize what Brahman is. If Brahman is impersonal, then there is no question of darśanam, which means "seeing face to face." Darśanam refers to seeing the Supreme Personality of Godhead, Vāsudeva. Unless the seer and the seen are persons, there is no darśanam. Brahma-darśanam means that as soon as one sees the Supreme Personality of Godhead, he can at once realize what impersonal Brahman is. A devotee does not need to make separate investigations to understand the nature of Brahman. Bhagavad-gītā also confirms this. Brahma-bhūyāya kalpate: a devotee at once becomes a self-realized soul in the Absolute Truth.

TEXT 24

yadāsya cittam artheṣu
sameṣv indriya-vṛttibhiḥ
na vigṛhṇāti vaiṣamyaṁ
priyam apriyam ity uta

SYNONYMS

yadā-when; asya-of the devotee; cittam-the mind; artheṣu-in the sense objects; sameṣu-same; indriya-vṛttibhiḥ-by the activities of the senses; na-not; vigṛhṇāti-does perceive; vaiṣamyam-difference; priyam-agreeable; apriyam-not agreeable; iti-thus; uta-certainly.

The exalted devotee's mind becomes equipoised in sensory activities, and he is transcendental to that which is agreeable and not agreeable.

The significance of advancement in transcendental knowledge and detachment from material attraction is exhibited in the personality of a highly advanced devotee. For him there is nothing agreeable or disagreeable because he does not act in any way for his personal sense gratification. Whatever he does, whatever he thinks, is for the satisfaction of the Personality of Godhead. Either in the material world or in the spiritual world, his equipoised mind is completely manifested. He can understand that in the material world there is nothing good; everything is bad due to its being contaminated by material nature. The materialists, conclusions of good and bad, moral and immoral, etc., are simply mental concoction or sentiment. Actually there is nothing good in the material world. In the spiritual field everything is absolutely good. There is no inebriety in the spiritual varieties. Because a devotee accepts everything in spiritual vision, he is equipoised; that is the symptom of his being elevated to the transcendental position. He automatically attains detachment, vairāgya, then jñāna, knowledge, and then actual transcendental knowledge. The conclusion is that an advanced devotee dovetails himself in the transcendental qualities of the Lord, and in that sense he becomes qualitatively one with the Supreme Personality of Godhead.

TEXT 25

sa tadaivātmanātmānaṁ
niḥsaṅgaṁ sama-darśanam
heyopādeya-rahitam
ārūḍhaṁ padam īkṣate

SYNONYMS

saḥ-the pure devotee; tadā-then; eva-certainly; ātmanā-by his transcendental intelligence; ātmānam-himself; niḥsaṅgam-without material attachment; sama-darśanam-equipoised in vision; heya-to be rejected; upādeya-acceptable; rahitam-devoid of; ārūḍham-elevated; padam-to the transcendental position; īkṣate-he sees.

Because of his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.

Perception of the disagreeable arises from attachment. A devotee has no personal attachment to anything; therefore for him there is no question of agreeable or disagreeable. For the service of the Lord he can accept anything, even though it may be disagreeable to his personal interest. In fact, he is completely free from personal interest, and thus anything agreeable to the Lord is agreeable to him. For example, for Arjuna at first fighting was not agreeable, but when he understood that the fighting was agreeable to the Lord, he accepted the fighting as agreeable. That is the position of a pure devotee. For his personal interest there is nothing which is agreeable or disagreeable; everything is done for the Lord, and therefore he is free from attachment and detachment. That is the transcendental stage of neutrality. A pure devotee enjoys life in the pleasure of the Supreme Lord.

TEXT 26

jñāna-mātraṁ paraṁ brahma
paramātmeśvaraḥ pumān
dṛśy-ādibhiḥ pṛthag bhāvair
bhagavān eka īyate

SYNONYMS

jñāna-knowledge; mātram-only; param-transcendental; brahma-Brahman; parama-ātmā-Paramātmā; īśvaraḥ-the controller; pumān-Supersoul; dṛśi-ādibhiḥ-by philosophical research and other processes; pṛthak bhāvaiḥ-according to different processes of understanding; bhagavān-the Supreme Personality of Godhead; ekaḥ-alone; īyate-is perceived.

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramātmā, as the Supreme Personality of Godhead or as the puruṣa-avatāra.

The word dṛśy-ādibhiḥ is significant. According to Jīva Gosvāmī, dṛśi means jñāna, philosophical research. By different processes of philosophical research under different concepts, such as the process of jñāna-yoga, the same Bhagavān, or Supreme Personality of Godhead, is understood as impersonal Brahman. Similarly, by the eightfold yoga system He appears as the Paramātmā. But in pure Kṛṣṇa consciousness, or knowledge in purity, when one tries to understand the Absolute Truth, one realizes Him as the Supreme Person. The Transcendence is realized simply on the basis of knowledge. The words used here, paramātmeśvaraḥ pumān, are all transcendental, and they refer to Supersoul. Supersoul is also described as puruṣa, but the word Bhagavān directly refers to the Supreme Personality of Godhead, who is full of six opulences: wealth, fame, strength, beauty, knowledge and renunciation. He is the Personality of Godhead in different spiritual skies. The various descriptions of paramātmā, īśvara and pumān indicate that the expansions of the Supreme Godhead are unlimited.

Ultimately, to understand the Supreme Personality of Godhead one has to accept bhakti-yoga. By executing jñāna-yoga or dhyāna-yoga one has to eventually approach the bhakti-yoga platform, and then Paramātmā, īśvara, pumān, etc., are all clearly understood. It is recommended in the Second Canto of Śrīmad-Bhāgavatam that whether one is a devotee or fruitive actor or liberationist, if he is intelligent enough he should engage himself with all seriousness in the process of devotional service. It is also explained that whatever one desires which is obtainable by fruitive activities, even if one wants to be elevated to higher planets, can be achieved simply by execution of devotional service. Since the Supreme Lord is full in six opulences, He can bestow any one of them upon the worshiper.

The one Supreme Personality of Godhead reveals Himself to different thinkers as the Supreme person or impersonal Brahman or Paramātmā. Impersonalists merge into the impersonal Brahman, but that is not achieved by worshiping the impersonal Brahman. If one takes to devotional service and at the same time desires to merge into the existence of the Supreme Lord, he can achieve that. If someone desires at all to merge into the existence of the Supreme, he has to execute devotional service.

The devotee can see the Supreme Lord face to face, but the jñānī, the empiric philosopher or yogī cannot. They cannot be elevated to the positions of associates of the Lord. There is no evidence in the scriptures stating that by cultivating knowledge or worshiping the impersonal Brahman one can become a personal associate of the Supreme Personality of Godhead. Nor by executing the yogic principles can one become an associate of the Supreme Godhead. Impersonal Brahman, being formless, is described as adṛśya because the impersonal effulgence of brahmajyoti covers the face of the Supreme Lord. Some yogīs see the four-handed Viṣṇu sitting within the heart, and therefore in their case also the Supreme Lord is invisible. Only for the devotees is the Lord visible. Here the statement dṛśy-ādibhiḥ is significant. Since the Supreme Personality of Godhead is both invisible and visible, there are different features of the Lord. The Paramātmā feature and Brahman feature are invisible, but the Bhagavān feature is visible. In the Viṣṇu Purāṇa this fact is very nicely explained. The universal form of the Lord and the formless Brahman effulgence of the Lord, being invisible, are inferior features. The concept of the universal form is material, and the concept of impersonal Brahman is spiritual, but the highest spiritual understanding is the Personality of Godhead. The Viṣṇu Purāṇa states, viṣṇur brahma-svarūpeṇa svayam eva vyavasthitaḥ: Brahman's real feature is Viṣṇu, or the Supreme Brahman is Viṣṇu. Svayam eva: that is His personal feature. The supreme spiritual conception is the Supreme Personality of Godhead. It is also confirmed in Bhagavad-gītā: yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. That specific abode called paramaṁ mama is the place from which, once one attains it, one does not return to this miserable, conditional life. Every place, every space and everything belongs to Viṣṇu, but where He personally lives is tad dhāma paramam, His supreme abode. One has to make one's destination the supreme abode of the Lord.

TEXT 27

etāvān eva yogena
samagreṇeha yoginaḥ
yujyate 'bhimato hy artho
yad asaṅgas tu kṛtsnaśaḥ

SYNONYMS

etāvān-of such a measure; eva-just; yogena-by yoga practice; samagreṇa-all; iha-in this world; yoginaḥ-of the yogī; yujyate-is achieved; abhimataḥ-desired; hi-certainly; arthaḥ-purpose; yat-which; asaṅgaḥ-detachment; tu-indeed; kṛtsnaśaḥ-completely.

The greatest common understanding for all yogīs is complete detachment from matter, which can be achieved by different kinds of yoga.

There are three kinds of yoga, namely bhakti-yoga, jñāna-yoga and aṣṭāṅga-yoga. Devotees, jñānīs and yogīs all try to get out of the material entanglement. The jñānīs try to detach their sensual activities from material engagement. The jñāna-yogī thinks that matter is false and that Brahman is truth; he tries, therefore, by cultivation of knowledge, to detach the senses from material enjoyment. The aṣṭāṅga-yogīs also try to control the senses. The devotees, however, try to engage the senses in the service of the Lord. Therefore it appears that the activities of the bhaktas, devotees, are better than those of the jñānīs and yogīs. The mystic yogīs simply try to control the senses by practicing the eight divisions of yoga-yama, niyama, āsana, prāṇāyāma, pratyāhāra, etc.-and the jñānīs try by mental reasoning to understand that sense enjoyment is false. But the easiest and most direct process is to engage the senses in the service of the Lord.

The purpose of all yoga is to detach one's sense activities from this material world. The final aims, however, are different. Jñānīs want to become one with the Brahman effulgence, yogīs want to realize Paramātmā, and devotees want to develop Kṛṣṇa consciousness and transcendental loving service to the Lord. That loving service is the perfect stage of sense control. The senses are actually active symptoms of life, and they cannot be stopped. They can be detached only if there is superior engagement. As it is confirmed in Bhagavad-gītā, paraṁ dṛṣṭvā nivartate: the activities of the senses can be stopped if they are given superior engagements. The supreme engagement is engagement of the senses in the service of the Lord. That is the purpose of all yoga.

TEXT 28

jñānam ekaṁ parācīnair
indriyair brahma nirguṇam
avabhāty artha-rūpeṇa
bhrāntyā śabdādi-dharmiṇā

SYNONYMS

jñānam-knowledge; ekam-one; parācīnaiḥ-averse; indriyaiḥ-by the senses; brahma-the Supreme Absolute Truth; nirguṇam-beyond the material modes; avabhāti-appears; artha-rūpeṇa-in the form of various objects; bhrāntyā-mistakenly; śabda-ādi-sound and so on; dharmiṇā-endowed with.

Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.

The Supreme Absolute Truth, the personality of Godhead, is one, and He is spread everywhere by His impersonal feature. This is clearly expressed in Bhagavad-gītā. Lord Kṛṣṇa says, "Everything that is experienced is but an expansion of My energy." Everything is sustained by Him, but that does not mean that He is in everything. Sense perceptions, such as aural perception of the sound of a drum, visual perception of a beautiful woman, or perception of the delicious taste of a milk preparation by the tongue, all come through different senses and are therefore differently understood. Therefore sensory knowledge is divided in different categories, although actually everything is one as a manifestation of the energy of the Supreme Lord. Similarly, the energies of fire are heat and illumination, and by these two energies fire can display itself in many varieties, or in diversified sense perception. Māyāvādī philosophers declare this diversity to be false. But Vaiṣṇava philosophers do not accept the different manifestations as false; they accept them as nondifferent from the Supreme Personality of Godhead because they are a display of His diverse energies.

The philosophy that the Absolute is true and this creation is false (brahma satyaṁ jagan mithyā) is not accepted by Vaiṣṇava philosophers. The example is given that although all that glitters is not gold, this does not mean that a glittering object is false. For example, an oyster shell appears to be golden. This appearance of golden hue is due only to the perception of the eyes, but that does not mean that the oyster shell is false. Similarly, by seeing the form of Lord Kṛṣṇa one cannot understand what He actually is, but this does not mean that He is false. The form of Kṛṣṇa has to be understood as it is described in the books of knowledge such as Brahma-saṁhitā. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: Kṛṣṇa, the Supreme Personality of Godhead, has an eternal, blissful spiritual body. By our imperfect sense perception we cannot understand the form of the Lord. We have to acquire knowledge about Him. Therefore it is said here, jñānam ekam. Bhagavad-gītā confirms that they are fools who, simply upon seeing Kṛṣṇa, consider Him a common man. They do not know the unlimited knowledge, power and opulence of the Supreme Personality of Godhead. Material sense speculation leads to the conclusion that the Supreme is formless. It is because of such mental speculation that the conditioned soul remains in ignorance under the spell of illusory energy. The Supreme Person has to be understood by the transcendental sound vibrated by Him in Bhagavad-gītā, wherein He says that there is nothing superior to Himself; the impersonal Brahman effulgence is resting on His personality. The purified, absolute vision of Bhagavad-gītā is compared to the River Ganges. Ganges water is so pure that it can purify even the asses and cows. But anyone who, disregarding the pure Ganges, wishes to be purified instead by the filthy water flowing in a drain, cannot be successful. Similarly, one can successfully attain pure knowledge of the Absolute only by hearing from the pure Absolute Himself.

In this verse it is clearly said that those who are averse to the Supreme Personality of Godhead speculate with their imperfect senses about the nature of the Absolute Truth. The formless Brahman conception, however, can be received only by aural reception and not by personal experience. Knowledge is therefore acquired by aural reception. It is confirmed in the Vedānta-sūtra, śāstra-yonitvāt: one has to acquire pure knowledge from the authorized scriptures. So-called speculative arguments about the Absolute Truth are therefore useless. The actual identity of the living entity is his consciousness, which is always present while the living entity is awake, dreaming or in deep sleep. Even in deep sleep, he can perceive by consciousness whether he is happy or distressed. Thus when consciousness is displayed through the medium of the subtle and gross material bodies, it is covered, but when the consciousness is purified, in Kṛṣṇa consciousness, one becomes free from the entanglement of repeated birth and death.

When uncontaminated pure knowledge is uncovered from the modes of material nature, the actual identity of the living entity is discovered: he is eternally a servitor of the Supreme Personality of Godhead. The process of uncovering is like this: the rays of sunshine are luminous, and the sun itself is also luminous. In the presence of the sun, the rays illuminate just like the sun, but when the sunshine is covered by the spell of a cloud, or by māyā, then darkness, the imperfection of perception, begins. Therefore, to get out of the entanglement of the spell of nescience, one has to awaken his spiritual consciousness, or Kṛṣṇa consciousness, in terms of the authorized scriptures.

TEXT 29

yathā mahān ahaṁ-rūpas
tri-vṛt pañca-vidhaḥ svarāṭ
ekādaśa-vidhas tasya
vapur aṇḍaṁ jagad yataḥ

SYNONYMS

yathā-as; mahān-the mahat-tattva; aham-rūpaḥ-the false ego; tri-vṛt-the three modes of material nature; pañca-vidhaḥ-the five material elements; sva-rāṭ-the individual consciousness; ekādaśa-vidhaḥ-the eleven senses; tasya-of the living entity; vapuḥ-the material body; aṇḍam-the brahmāṇḍa; jagat-the universe; yataḥ-from which or from whom.

From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.

The Supreme Lord is described as mahat-pada, which means that the total material energy, known as the mahat-tattva, is lying at His lotus feet. The origin or the total energy of the cosmic manifestation is the mahat-tattva. From the mahat-tattva all the other twenty-four divisions have sprung, namely the eleven senses (including the mind), the five sense objects, the five material elements, and then consciousness, intelligence and false ego. The Supreme Personality of Godhead is the cause of the mahat-tattva, and therefore, in one sense, because everything is an emanation from the Supreme Lord, there is no difference between the Lord and the cosmic manifestation. But at the same time the cosmic manifestation is different from the Lord. The word svarāṭ is very significant here. Svarāṭ means ”independent.” The Supreme Lord is independent, and the individual soul is also independent. Although there is no comparison between the two qualities of independence, the living entity is minutely independent, and the Supreme Lord is fully independent. As the individual soul has a material body made of five elements and the senses, the supreme independent Lord similarly has the gigantic body of the universe. The individual body is temporary; similarly, the entire universe, which is considered to be the body of the Supreme Lord, is also temporary, and both the individual and universal bodies are products of the mahat-tattva. One has to understand the differences with intelligence. Everyone knows that his material body has developed from a spiritual spark, and similarly the universal body has developed from the supreme spark, Supersoul. As the individual body develops from the individual soul, the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, the Supreme Soul is also conscious. But although there is a similarity between the consciousness of the Supreme Soul and the consciousness of the individual soul, the individual soul's consciousness is limited, whereas the consciousness of the Supreme Soul is unlimited. This is described in Bhagavad-gītā (13.3). Kṣetrajñaṁ cāpi māṁ viddhi: the Supersoul is present in every field of activity, just as the individual soul is present in the individual body. Both of them are conscious. The difference is that the individual soul is conscious of the individual body only, whereas the Supersoul is conscious of the total number of individual bodies.

TEXT 30

etad vai śraddhayā bhaktyā
yogābhyāsena nityaśaḥ
samāhitātmā niḥsaṅgo
viraktyā paripaśyati

SYNONYMS

etat-this; vai-certainly; śraddhayā-with faith; bhaktyā-by devotional service; yoga-abhyāsena-by practice of yoga; nityaśaḥ-always; samāhita-ātmā-he whose mind is fixed; niḥsaṅgaḥ-aloof from material association; viraktyā-by detachment; paripaśyati-understands.

This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.

The atheistic mystic practitioner of yoga cannot understand this perfect knowledge. Only persons who engage in the practical activities of devotional service in full Kṛṣṇa consciousness can become absorbed in full samādhi. It is possible for them to see and understand the actual fact of the entire cosmic manifestation and its cause. It is clearly stated here that this is not possible to understand for one who has not developed devotional service in full faith. The words samāhitātmā and samādhi are synonymous.

TEXT 31

ity etat kathitaṁ gurvi
jñānaṁ tad brahma-darśanam
yenānubuddhyate tattvaṁ
prakṛteḥ puruṣasya ca

SYNONYMS

iti-thus; etat-this; kathitam-described; gurvi-O respectful mother; jñānam-knowledge; tat-that; brahma-the Absolute Truth; darśanam-revealing; yena-by which; anubuddhyate-is understood; tattvam-the truth; prakṛteḥ-of matter; puruṣasya-of spirit; ca-and.

My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.

TEXT 32

jñāna-yogaś ca man-niṣṭho
nairguṇyo bhakti-lakṣaṇaḥ
dvayor apy eka evārtho
bhagavac-chabda-lakṣaṇaḥ

SYNONYMS

jñāna-yogaḥ-philosophical research; ca-and; mat-niṣṭhaḥ-directed towards Me; nairguṇyaḥ-free from the material modes of nature; bhakti-devotional service; lakṣaṇaḥ-named; dvayoḥ-of both; api-moreover; ekaḥ-one; eva-certainly; arthaḥ-purpose; bhagavat-the Supreme Personality of Godhead; śabda-by the word; lakṣaṇaḥ-signified.

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

It is said in Bhagavad-gītā that after many, many lives of philosophical research the wise man ultimately comes to the point of knowing that Vāsudeva, the Supreme Personality of Godhead, is everything, and therefore he surrenders unto Him. Such serious students in philosophical research are rare because they are very great souls. If by philosophical research one cannot come to the point of understanding the Supreme Person, then his task is not finished. His search in knowledge is still to be continued until he comes to the point of understanding the Supreme Lord in devotional service.

The opportunity for direct touch with the Personality of Godhead is given in Bhagavad-gītā, where it is also said that those who take to other processes, namely the processes of philosophical speculation and mystic yoga practice, have much trouble. After many, many years of much trouble, a yogī or wise philosopher may come to Him, but his path is very troublesome, whereas the path of devotional service is easy for everyone. One can achieve the result of wise philosophical speculation simply by discharging devotional service, and unless one reaches the point of understanding the Personality of Godhead by his mental speculation, all his research work is said to be simply a labor of love. The ultimate destination of the wise philosopher is to merge in the impersonal Brahman, but that Brahman is the effulgence of the Supreme Person. The Lord says in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca: "I am the basis of the impersonal Brahman, which is indestructible and is the supreme bliss." The Lord is the supreme reservoir of all pleasure, including Brahman pleasure; therefore, one who has unflinching faith in the Supreme Personality of Godhead is said to be already realized in impersonal Brahman and Paramātmā.

TEXT 33

yathendriyaiḥ pṛthag-dvārair
artho bahu-guṇāśrayaḥ
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ

SYNONYMS

yathā-as; indriyaiḥ-by the senses; pṛthak-dvāraiḥ-in different ways; arthaḥ-an object; bahu-guṇa-many qualities; āśrayaḥ-endowed with; ekaḥ-one; nānā-differently; īyate-is perceived; tadvat-similarly; bhagavān-the Supreme Personality of Godhead; śāstra-vartmabhiḥ-according to different scriptural injunctions.

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

It appears that by following the path of jñāna-yoga, or empiric philosophical speculation, one reaches the impersonal Brahman, whereas by executing devotional service in Kṛṣṇa consciousness one enriches his faith in and devotion to the Personality of Godhead. But it is stated here that both bhakti-yoga and jñāna-yoga are meant for reaching the same destination-the Personality of Godhead. By the process of jñāna-yoga the same Personality of Godhead appears to be impersonal. As the same object appears to be different when perceived by different senses, the same Supreme Lord appears to be impersonal by mental speculation. A hill appears cloudy from a distance, and one who does not know may speculate that the hill is a cloud. Actually, it is not a cloud; it is a big hill. One has to learn from authority that the sight of a cloud is not actually a cloud but a hill. If one makes a little more progress, then instead of a cloud he sees the hill and something green. When one actually approaches the hill, he will see many varieties. Another example is in perceiving milk. When we see milk, we see that it is white; when we taste it, it appears that milk is very palatable. When we touch milk, it appears very cold; when we smell milk, it appears to have a very good flavor; and when we hear, we understand that it is called milk. Perceiving milk with different senses, we say that it is something white, something very delicious, something very aromatic, and so on. Actually, it is milk. Similarly, those who are trying to find the Supreme Godhead by mental speculation may approach the bodily effulgence, or the impersonal Brahman, and those who are trying to find the Supreme Godhead by yoga practice may find Him as the localized Supersoul, but those who are directly trying to approach the Supreme Truth by practice of bhakti-yoga can see Him face to face as the Supreme Person.

Ultimately, the Supreme Person is the destination of all different processes. The fortunate person who, by following the principles of scriptures, becomes completely purified of all material contamination, surrenders unto the Supreme Lord as everything. Just as one can appreciate the real taste of milk with the tongue and not with the eyes, nostrils or ears, one can similarly appreciate the Absolute Truth perfectly and with all relishable pleasure only through one path, devotional service. This is also confirmed in Bhagavad-gītā. Bhaktyā mām abhijānāti: [Bg. 18.55] if one wants to understand the Absolute Truth in perfection, he must take to devotional service. Of course, no one can understand the Absolute Truth in all perfection. That is not possible for the infinitesimal living entities. But the highest point of understanding by the living entity is reached by discharge of devotional service, not otherwise.

By following various scriptural paths, one may come to the impersonal effulgence of the Supreme Personality of Godhead. The transcendental pleasure derived from merging with or understanding the impersonal Brahman is very extensive because Brahman is ananta. Tad brahma niṣkalaṁ anantam: brahmānanda is unlimited. But that unlimited pleasure can also be surpassed. That is the nature of the Transcendence. The unlimited can be surpassed also, and that higher platform is Kṛṣṇa. When one deals directly with Kṛṣṇa, the mellow and the humor relished by reciprocation of devotional service is incomparable, even with the pleasure derived from transcendental Brahman. Prabodhānanda Sarasvatī therefore says that kaivalya, the Brahman pleasure, is undoubtedly very great and is appreciated by many philosophers, but to a devotee, who has understood how to derive pleasure from exchanging devotional service with the Lord, this unlimited Brahman appears to be hellish. One should try, therefore, to transcend even the Brahman pleasure in order to approach the position of dealing with Kṛṣṇa face to face. As the mind is the center of all the activities of the senses, Kṛṣṇa is called the master of the senses, Hṛṣīkeśa. The process is to fix the mind on Hṛṣīkeśa, or Kṛṣṇa, as Mahārāja Ambarīṣa did (sa vai manaḥ kṛṣṇa-padāravindayoḥ). Bhakti is the basic principle of all processes. Without bhakti, neither jñāna-yoga nor aṣṭāṅga-yoga can be successful, and unless one approaches Kṛṣṇa, the principles of self-realization have no ultimate destination.

TEXTS 34–36

kriyayā kratubhir dānais
tapaḥ-svādhyāya-marśanaiḥ
ātmendriya-jayenāpi
sannyāsena ca karmaṇām
yogena vividhāṅgena
bhakti-yogena caiva hi
dharmeṇobhaya-cihnena
yaḥ pravṛtti-nivṛttimān
ātma-tattvāvabodhena
vairāgyeṇa dṛḍhena ca
īyate bhagavān ebhiḥ

saguṇo nirguṇaḥ sva-dṛk

SYNONYMS

kriyayā-by fruitive activities; kratubhiḥ-by sacrificial performances; dānaiḥ-by charity; tapaḥ-austerities; svādhyāya-study of Vedic literature; marśanaiḥ-and by philosophical research; ātma-indriya-jayena-by controlling the mind and senses; api-also; sannyāsena-by renunciation; ca-and; karmaṇām-of fruitive activities; yogena-by yoga practice; vividha-aṅgena-of different divisions; bhakti-yogena-by devotional service; ca-and; eva-certainly; hi-indeed; dharmeṇa-by prescribed duties; ubhaya-cihnena-having both symptoms; yaḥ-which; pravṛtti-attachment; nivṛtti-mān-containing detachment; ātma-tattva-the science of self-realization; avabodhena-by understanding; vairāgyeṇa-by detachment; dṛḍhena-strong; ca-and; īyate-is perceived; bhagavān-the Supreme Personality of Godhead; ebhiḥ-by these; sa-guṇaḥ-in the material world; nirguṇaḥ-beyond the material modes; sva-dṛk-one who sees his constitutional position.

By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: brahmacarya, gṛhastha, vānaprastha and sannyāsa. For the gṛhasthas, or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended. Similarly, austerity, study of Vedic literature, and philosophical research are meant for the vānaprasthas, or retired persons. Study of the Vedic literature from the bona fide spiritual master is meant for the brahmacārī, or student. Ātmendriya-jaya, control of the mind and taming of the senses, is meant for persons in the renounced order of life. All these different activities are prescribed for different persons so that they may be elevated to the platform of self-realization and from there to Kṛṣṇa consciousness, devotional service.

The words bhakti-yogena caiva hi mean that whatever is to be performed, as described in verse 34, whether yoga or sacrifice or fruitive activity or study of Vedic literature or philosophical research or acceptance of the renounced order of life, is to be executed in bhakti-yoga. The words caiva hi, according to Sanskrit grammar, indicate that one must perform all these activities mixed with devotional service, otherwise such activities will not produce any fruit. Any prescribed activity must be performed for the sake of the Supreme Personality of Godhead. It is confirmed in Bhagavad-gītā (9.27), yat karoṣi yad aśnāsi: "Whatever you do, whatever you eat, whatever you sacrifice, whatever austerities you undergo and whatever charities you give, the result should be given to the Supreme Lord." The word eva is added, indicating that one must execute activities in such a way. Unless one adds devotional service to all activities, he cannot achieve the desired result, but when bhakti-yoga is prominent in every activity, then the ultimate goal is sure.

One has to approach the Supreme Personality of Godhead, Kṛṣṇa, as it is stated in Bhagavad-gītā: "After many, many births, one approaches the Supreme Person, Kṛṣṇa, and surrenders unto Him, knowing that He is everything." Also in Bhagavad-gītā, the Lord says, bhoktāraṁ yajña-tapasām: [Bg. 5.29] "For anyone who is undergoing rigid austerity or for anyone performing different kinds of sacrifices, the beneficiary is the Supreme Personality of Godhead." He is the proprietor of all planets, and He is the friend of every living soul.

The words dharmeṇobhaya-cihnena mean that the bhakti-yoga process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities. In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. There are nine different processes to increase this attachment to the Supreme Lord: hearing, chanting, remembering, worshiping, serving the Lord, making friendship, praying, offering everything and serving the lotus feet of the Lord. The processes for increasing detachment from material affinities are explained in verse 36.

One can achieve elevation to the higher planetary systems like the heavenly kingdom by executing one's prescribed duties and by performing sacrifices. When one is transcendental to such desires because of accepting the renounced order of life, he can understand the Brahman feature of the Supreme, and when one is able to see his real constitutional position, he sees all other processes and becomes situated in the stage of pure devotional service. At that time he can understand the Supreme Personality of Godhead, Bhagavān.

Understanding of the Supreme person is called ātma-tattva-avabodhena, which means "understanding of one's real constitutional position." If one actually understands one's constitutional position as an eternal servitor of the Supreme Lord, he becomes detached from the service of the material world. Everyone engages in some sort of service. If one does not know one's constitutional position, one engages in the service of his personal gross body or his family, society or country. But as soon as one is able to see his constitutional position (the word sva-dṛk means "one who is able to see"), he becomes detached from such material service and engages himself in devotional service.

As long as one is in the modes of material nature and is performing the duties prescribed in the scriptures, he can be elevated to higher planetary systems, where the predominating deities are material representations of the Supreme Personality of Godhead, like the sun-god, the moon-god, the air-god, Brahmā and Lord Śiva. All the different demigods are material representations of the Supreme Lord. By material activities one can approach only such demigods, as stated in Bhagavad-gītā (9.25). Yānti deva-vratā devān: those who are attached to the demigods and who perform the prescribed duties can approach the abodes of the demigods. In this way, one can go to the planet of the Pitās, or forefathers. Similarly, one who fully understands the real position of his life adopts devotional service and realizes the Supreme Personality of Godhead.

TEXT 37

prāvocaṁ bhakti-yogasya
svarūpaṁ te catur-vidham
kālasya cāvyakta-gater
yo 'ntardhāvati jantuṣu

SYNONYMS

prāvocam-explained; bhakti-yogasya-of devotional service; svarūpam-the identity; te-to you; catuḥ-vidham-in four divisions; kālasya-of time; ca-also; avyakta-gateḥ-the movement of which is imperceptible; yaḥ-which; antardhāvati-chases; jantuṣu-the living entities.

My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

The process of bhakti-yoga, devotional service, is the main river flowing down towards the sea of the Absolute Truth, and all other processes mentioned are just like tributaries. Lord Kapila is summarizing the importance of the process of devotional service. Bhakti-yoga, as described before, is divided into four divisions, three in the material modes of nature and one in transcendence, which is untinged by the modes of material nature. Devotional service mixed with the modes of material nature is a means for material existence, whereas devotional service without desires for fruitive result and without attempts for empirical philosophical research is pure, transcendental devotional service.

TEXT 38

jīvasya saṁsṛtīr bahvīr
avidyā-karma-nirmitāḥ
yāsv aṅga praviśann ātmā
na veda gatim ātmanaḥ

SYNONYMS

jīvasya-of the living entity; saṁsṛtīḥ-courses of material existence; bahvīḥ-many; avidyā-in ignorance; karma-by work; nirmitāḥ-produced; yāsu-into which; aṅga-My dear mother; praviśan-entering; ātmā-the living entity; na-not; veda-understands; gatim-the movement; ātmanaḥ-of himself.

There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

Once one enters into the continuation of material existence, it is very difficult to get out. Therefore the Supreme Personality of Godhead comes Himself or sends His bona fide representative, and He leaves behind scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam, so that the living entities hovering in the darkness of nescience may take advantage of the instructions, the saintly persons and the spiritual masters and thus be freed. Unless the living entity receives the mercy of the saintly persons, the spiritual master or Kṛṣṇa, it is not possible for him to get out of the darkness of material existence; by his own endeavor it is not possible.

TEXT 39

naitat khalāyopadiśen
nāvinītāya karhicit
na stabdhāya na bhinnāya
naiva dharma-dhvajāya ca

SYNONYMS

na-not; etat-this instruction; khalāya-to the envious; upadiśet-one should teach; na-not; avinītāya-to the agnostic; karhicit-ever; na-not; stabdhāya-to the proud; na-not; bhinnāya-to the misbehaved; na-not; eva-certainly; dharma-dhvajāya-to the hypocrites; ca-also.

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

TEXT 40

na lolupāyopadiśen
na gṛhārūḍha-cetase
nābhaktāya ca me jātu
na mad-bhakta-dviṣām api

SYNONYMS

na-not; lolupāya-to the greedy; upadiśet-one should instruct; na-not; gṛha-ārūḍha-cetase-to one who is too attached to family life; na-not; abhaktāya-to the nondevotee; ca-and; me-of Me; jātu-ever; na-not; mat-My; bhakta-devotees; dviṣām-to those who are envious of; api-also.

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

Persons who are always planning to do harm to other living entities are not eligible to understand Kṛṣṇa consciousness and cannot enter into the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Kṛṣṇa consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Kṛṣṇa consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness. Actually, Kṛṣṇa consciousness is not a sectarian religious faith; it is a teaching process for understanding the

Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons who feel differently. It is better, therefore, not to instruct the science of Kṛṣṇa consciousness to such persons.

Generally, materialistic persons are after some name, fame and material gain, so if someone takes to Kṛṣṇa consciousness for these reasons, he will never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Kṛṣṇa consciousness. Even if one is not greedy for material possessions but is too attached to family life, he also cannot understand Kṛṣṇa consciousness. Superficially, such persons are not very greedy for material possessions, but they are too attached to wife, children and family improvement. When a person is not contaminated by the above-mentioned faults yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a nondevotee, he also cannot understand the philosophy of Kṛṣṇa consciousness.

TEXT 41

śraddadhānāya bhaktāya
vinītāyānasūyave
bhūteṣu kṛta-maitrāya
śuśrūṣābhiratāya ca

SYNONYMS

śraddadhānāya-faithful; bhaktāya-to the devotee; vinītāya-respectful; anasūyave-nonenvious; bhūteṣu-to all living entities; kṛta-maitrāya-friendly; śuśrūṣā-faithful service; abhiratāya-eager to render; ca-and.

Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.

TEXT 42

bahir-jāta-virāgāya
śānta-cittāya dīyatām
nirmatsarāya śucaye
yasyāhaṁ preyasāṁ priyaḥ

SYNONYMS

bahiḥ-for what is outside; jāta-virāgāya-to him who has developed detachment; śānta-cittāya-whose mind is peaceful; dīyatām-let this be instructed; nirmatsarāya-nonenvious; śucaye-perfectly cleansed; yasya-of whom; aham-I; preyasām-of all that is very dear; priyaḥ-the most dear.

This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside the purview of Kṛṣṇa consciousness.

In the beginning, no one can be elevated to the highest stage of devotional service. Here bhakta means one who does not hesitate to accept the reformatory processes for becoming a bhakta. In order to become a devotee of the Lord, one has to accept a spiritual master and inquire from him about how to progress in devotional service. To serve a devotee, to chant the holy name according to a certain counting method, to worship the Deity, to hear Śrīmad-Bhāgavatam or Bhagavad-gītā from a realized person and to live in a sacred place where devotional service is not disturbed are the first out of sixty-four devotional activities for making progress in devotional service. One who has accepted these five chief activities is called a devotee.

One must be prepared to offer the necessary respect and honor to the spiritual master. He should not be unnecessarily envious of his Godbrothers. Rather, if a Godbrother is more enlightened and advanced in Kṛṣṇa consciousness, one should accept him as almost equal to the spiritual master, and one should be happy to see such Godbrothers advance in Kṛṣṇa consciousness. A devotee should always be very kind to the general public in instructing Kṛṣṇa consciousness because that is the only solution for getting out of the clutches of māyā. That is really humanitarian work, for it is the way to show mercy to other people who need it very badly. The word śuśrūṣābhiratāya indicates a person who faithfully engages in serving the spiritual master. One should give personal service and all kinds of comforts to the spiritual master. A devotee who does so is also a bona fide candidate for taking this instruction. The word bahir jāta-virāgāya means a person who has developed detachment from external and internal material propensities. Not only is he detached from activities which are not connected to Kṛṣṇa consciousness, but he should be internally averse to the material way of life. Such a person must be nonenvious and should think of the welfare of all living entities, not only of the human beings, but living entities other than human beings. The word śucaye means one who is cleansed both externally and internally. To become actually cleansed externally and internally, one should chant the holy name of the Lord, Hare Kṛṣṇa, or Viṣṇu, constantly.

The word dīyatām means that knowledge of Kṛṣṇa consciousness should be offered by the spiritual master. The spiritual master must not accept a disciple who is not qualified; he should not be professional and should not accept disciples for monetary gains. The bona fide spiritual master must see the bona fide qualities of a person whom he is going to initiate. An unworthy person should not be initiated. The spiritual master should train his disciple in such a way so that in the future only the Supreme Personality of Godhead will be the dearmost goal of his life.

In these two verses the qualities of a devotee are fully explained. One who has actually developed all the qualities listed in these verses is already elevated to the post of a devotee. If one has not developed all these qualities, he still has to fulfill these conditions in order to become a perfect devotee.

TEXT 43

ya idaṁ śṛṇuyād amba
śraddhayā puruṣaḥ sakṛt
yo vābhidhatte mac-cittaḥ
sa hy eti padavīṁ ca me

SYNONYMS

yaḥ-he who; idam-this; śṛṇuyāt-may hear; amba-O mother; śraddhayā-with faith; puruṣaḥ-a person; sakṛt-once; yaḥ-he who; vā-or; abhidhatte-repeats; mat-cittaḥ-his mind fixed on Me; saḥ-he; hi-certainly; eti-attains; padavīm-abode; ca-and; me-My.

Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Entanglement in Fruitive Activities."

20.4.33 Chapter Thirty-three

Activities of Kapila

TEXT 1

maitreya uvāca
evaṁ niśamya kapilasya vaco janitrī
sā kardamasya dayitā kila devahūtiḥ
visrasta-moha-paṭalā tam abhipraṇamya
tuṣṭāva tattva-viṣayāṅkita-siddhi-bhūmim

SYNONYMS

maitreyaḥ uvāca-Maitreya said; evam-thus; niśamya-having heard; kapilasya-of Lord Kapila; vacaḥ-the words; janitrī-the mother; sā-she; kardamasya-of Kardama Muni; dayitā-the dear wife; kila-namely; devahūtiḥ-Devahūti; visrasta-freed from; moha-paṭalā-the covering of illusion; tam-unto Him; abhipraṇamya-having offered obeisances; tuṣṭāva-recited prayers; tattva-basic principles; viṣaya-in the matter of; aṅkita-the author; siddhi-of liberation; bhūmim-the background.

Śrī Maitreya said: Thus Devahūti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the Sāṅkhya system of philosophy, which is the background of liberation, and she satisfied Him with the following verses of prayer.

The system of philosophy enunciated by Lord Kapila before His mother is the background for situation on the spiritual platform. The specific significance of this system of philosophy is stated herein as siddhi-bhūmim-it is the background of salvation. People who are suffering in this material world because they are conditioned by the material energy can easily get freedom from the clutches of matter by understanding the Sāṅkhya philosophy enunciated by Lord Kapila. By this system of philosophy, one can immediately become free, even though one is situated in this material world. That stage is called jīvan-mukti. This means that one is liberated even though one stays with his material body. That happened for Devahūti, the mother of Lord Kapila, and she therefore satisfied the Lord by offering her prayers. Anyone who understands the basic principle of Sāṅkhya philosophy is elevated in devotional service and becomes fully Kṛṣṇa conscious, or liberated, even within this material world.

TEXT 2

devahūtir uvāca
athāpy ajo 'ntaḥ-salile śayānaṁ
bhūtendriyārthātma-mayaṁ vapus te
guṇa-pravāhaṁ sad-aśeṣa-bījaṁ
dadhyau svayaṁ yaj-jaṭharābja-jātaḥ

SYNONYMS

devahūtiḥ uvāca-Devahūti said; atha api-moreover; ajaḥ-Lord Brahmā; antaḥ-salile-in the water; śayānam-lying; bhūta-the material elements; indriya-the senses; artha-the sense objects; ātma-the mind; mayam-pervaded by; vapuḥ-body; te-Your; guṇa-pravāham-the source of the stream of the three modes of material nature; sat-manifest; aśeṣa-of all; bījam-the seed; dadhyau-meditated upon; svayam-himself; yat-of whom; jaṭhara-from the abdomen; abja-from the lotus flower; jātaḥ-born.

Devahūti said: Brahmā is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahmā simply meditated upon You, whose body is the source of unlimited universes.

Brahmā is also named Aja, "he who is unborn." Whenever we think of someone's birth, there must be a material father and mother, for thus one is born. But Brahmā, being the first living creature within this universe, was born directly from the body of the Supreme Personality of Godhead who is known as Garbhodakaśāyī Viṣṇu, the Viṣṇu form lying down in the ocean at the bottom of the universe. Devahūti wanted to impress upon the Lord that when Brahmā wants to see Him, he has to meditate upon Him. "You are the seed of all creation," she said. "Although Brahmā was directly born from You, he still has to perform many years of meditation, and even then he cannot see You directly, face to face. Your body is lying within the vast water at the bottom of the universe, and thus You are known as Garbhodakaśāyī Viṣṇu."

The nature of the Lord's gigantic body is also explained in this verse. That body is transcendental, untouched by matter. Since the material manifestation has come from His body, His body therefore existed before the material creation. The conclusion is that the transcendental body of Viṣṇu is not made of material elements. The body of Viṣṇu is the source of all other living entities, as well as the material nature, which is also supposed to be the energy of that Supreme Personality of Godhead. Devahūti said, "You are the background of the material manifestation and all created energy; therefore Your delivering me from the clutches of māyā by explaining the system of Sāṅkhya philosophy is not so astonishing. But Your being born from my abdomen is certainly wonderful because although You are the source of all creation, You have so kindly taken birth as my child. That is most wonderful. Your body is the source of all the universe, and still You put Your body within the abdomen of a common woman like me. To me, that is most astonishing."

TEXT 3

sa eva viśvasya bhavān vidhatte
guṇa-pravāheṇa vibhakta-vīryaḥ
sargādy anīho ’vitathābhisandhir
ātmeśvaro ’tarkya-sahasra-śaktiḥ

SYNONYMS

saḥ-that very person; eva-certainly; viśvasya-of the universe; bhavān-You; vidhatte-carry on; guṇa-pravāheṇa-by the interaction of the modes; vibhakta-divided; vīryaḥ-Your energies; sarga-ādi-the creation and so on; anīhaḥ-the nondoer; avitatha-not futile; abhisandhiḥ-Your determination; ātma-īśvaraḥ-the Lord of all living entities; atarkya-inconceivable; sahasra-thousands; śaktiḥ-possessing energies.

My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.

The statement made in this verse by Devahūti that the Absolute Truth has many diverse energies although He personally has nothing to do is confirmed in the Upaniṣads. There is no one greater than Him or on an equal level with Him, and everything is completely done by His energy, as if by nature. It is understood herein, therefore, that although the modes of material nature are entrusted to different manifestations like Brahmā, Viṣṇu and Śiva, each of whom is particularly invested with different kinds of power, the Supreme Lord is completely aloof from such activities. Devahūti is saying, ”Although You personally are not doing anything, Your determination is absolute. There is no question of Your fulfilling Your will with the help of anyone else besides Yourself. You are, in the end, the Supreme Soul and the supreme controller. Your will, therefore, cannot be checked by anyone else.” The Supreme Lord can check others’ plans. As it is said, ”Man proposes and God disposes.” But when the Supreme Personality of Godhead proposes, that desire is under no one else’s control. He is absolute. We are ultimately dependent on Him to fulfill our desires, but we cannot say that God’s desires are also dependent. That is His inconceivable power. That which may be inconceivable for ordinary living entities is easily done by Him. And in spite of His being unlimited, He has subjected Himself to being known from the authoritative scriptures like the Vedic literatures. As it is said, śabda-mūlatvāt: He can be known through the śabda-brahma, or Vedic literature.

Why is the creation made? Since the Lord is the Supreme Personality of Godhead for all living entities, He created this material manifestation for those living entities who want to enjoy or lord it over material nature. As the Supreme Godhead, He arranges to fulfill their various desires. It is confirmed also in the Vedas, eko bahūnāṁ yo vidadhāti kāmān: the supreme one supplies the necessities of the many living entities. There is no limit to the demands of the different kinds of living entities, and the supreme one, the Supreme Personality of Godhead, alone maintains them and supplies them by His inconceivable energy.

TEXT 4

sa tvaṁ bhṛto me jaṭhareṇa nātha
kathaṁ nu yasyodara etad āsīt
viśvaṁ yugānte vaṭa-patra ekaḥ
śete sma māyā-śiśur aṅghri-pānaḥ

SYNONYMS

saḥ-that very person; tvam-You; bhṛtaḥ-took birth; me jaṭhareṇa-by my abdomen; nātha-O my Lord; katham-how; nu-then; yasya-of whom; udare-in the belly; etat-this; āsīt-did rest; viśvam-universe; yuga-ante-at the end of the millennium; vaṭa-patre-on the leaf of a banyan tree; ekaḥ-alone; śete sma-You lay down; māyā-possessing inconceivable powers; śiśuḥ-a baby; aṅghri-Your toe; pānaḥ-licking.

As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.

At the time of dissolution the Lord sometimes appears as a small baby lying on a leaf of a banyan tree, floating on the devastating water. Therefore Devahūti suggests, ”Your lying down within the abdomen of a common woman like me is not so astonishing. You can lie down on the leaf of a banyan tree and float on the water of devastation as a small baby. It is not very wonderful, therefore, that You can lie down in the abdomen of my body. You teach us that those who are very fond of children within this material world and who therefore enter into marriage to enjoy family life with children can also have the Supreme Personality of Godhead as their child, and the most wonderful thing is that the Lord Himself licks His toe.”

Since all the great sages and devotees apply all energy and all activities in the service of the lotus feet of the Lord, there must be some transcendental pleasure in the toes of His lotus feet. The Lord licks His toe to taste the nectar for which the devotees always aspire. Sometimes the Supreme Personality of Godhead Himself wonders how much transcendental pleasure is within Himself, and in order to taste His own potency, He sometimes takes the position of tasting Himself. Lord Caitanya is Kṛṣṇa Himself, but He appears as a devotee to taste the sweetness of the transcendental mellow in Himself which is tasted by Śrīmatī Rādhārāṇī, the greatest of all devotees.

TEXT 5

tvaṁ deha-tantraḥ praśamāya pāpmanāṁ
nideśa-bhājāṁ ca vibho vibhūtaye
yathāvatārās tava sūkarādayas
tathāyam apy ātma-pathopalabdhaye

SYNONYMS

tvam-You; deha-this body; tantraḥ-have assumed; praśamāya-for the diminution; pāpmanām-of sinful activities; nideśa-bhājām-of instructions in devotion; ca-and; vibho-O my Lord; vibhūtaye-for the expansion; yathā-as; avatārāḥ-incarnations; tava-Your;

sūkara-ādayaḥ-the boar and other forms; tathā-so; ayam-this incarnation of Kapila; api-surely; ātma-patha-the path of self-realization; upalabdhaye-in order to reveal.

My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

In the previous verses, the general transcendental qualifications of the Supreme Personality of Godhead were described. Now the specific purpose of the Lord's appearance is also described. By His different energies He bestows different kinds of bodies upon the living entities, who are conditioned by their propensity to lord it over material nature, but in course of time these living entities become so degraded that they need enlightenment. It is stated in Bhagavad-gītā that whenever there are discrepancies in the discharge of the real purpose of this material existence, the Lord appears as an incarnation. The Lord's form as Kapila directs the fallen souls and enriches them with knowledge and devotion so that they may go back to Godhead. There are many incarnations of the Supreme Personality of Godhead, like those of the boar, the fish, the tortoise and the half-man half-lion. Lord Kapiladeva is also one of the incarnations of Godhead. It is accepted herein that Lord Kapiladeva appeared on the surface of the earth to give transcendental knowledge to the misguided conditioned souls.

TEXT 6

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat-of whom (the Supreme Personality of Godhead); nāmadheya-the name; śravaṇa-hearing; anukīrtanāt-by chanting; yat-to whom; prahvaṇāt-by offering obeisances; yat-whom; smaraṇāt-by remembering; api-even; kvacit-at any time; śva-adaḥ-a dog-eater; api-even; sadyaḥ-immediately; savanāya-for performing Vedic sacrifices; kalpate-becomes eligible; kutaḥ-what to speak of; punaḥ-again; te-You; bhagavan-O Supreme Personality of Godhead; nu-then; darśanāt-by seeing face to face.

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in Bhakti-rasāmṛta-sindhu, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in Bhagavad-gītā. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of brāhmaṇas, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word sadyaḥ, "immediately," is used, and Śrīdhara Svāmī also remarks that one can immediately become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brāhmaṇa is certainly due to pious activities in one's past life. But still a child who is born in a family of a brāhmaṇa depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of caṇḍālas, dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned brāhmaṇa.

Śrīdhara Svāmī especially remarks in this connection, anena pūjyatvaṁ lakṣyate. Some caste brāhmaṇas remark that by chanting Hare Kṛṣṇa, purification begins. Of course, that depends on the individual process of chanting, but this remark of Śrīdhara Svāmī's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a brāhmaṇa. As Śrīdhara Svāmī says, pūjyatvam: he immediately becomes as respectable as a most learned brāhmaṇa and can be allowed to perform Vedic sacrifices. If simply by chanting the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who understand the descent of the Lord, as Devahūti understands Kapiladeva.

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a brāhmaṇa. This is also confirmed in the Hari-bhakti-vilāsa by Śrī Sanātana Gosvāmī: "As a base metal like bell metal can be changed into gold by a chemical process, any person can similarly be changed into a brāhmaṇa by dīkṣā-vidhāna, the initiation process".

It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a brāhmaṇa family and then be reformed. But at this present moment, even those who are born in the best brāhmaṇa families are not reformed, nor is there any certainty that they are actually born of brāhmaṇa fathers. Formerly the garbhādhāna reformatory system was prevalent, but at the present moment there is no such garbhādhāna, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a brāhmaṇa father. Whether one has acquired the qualification of a brāhmaṇa depends on the judgment of the bona fide spiritual master. He bestows upon the disciple the position of a brāhmaṇa by his own judgment. When one is accepted as a brāhmaṇa in the sacred thread ceremony under the pāñcarātrika system, then he is dvija, twice-born. That is confirmed by Sanātana Gosvāmī: dvijatvaṁ jāyate. By the process of initiation by the spiritual master, a person is accepted as a brāhmaṇa in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaiṣṇava, which means that the brahminical qualification is already acquired.

TEXT 7

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

aho bata-oh, how glorious; śva-pacaḥ-a dog-eater; ataḥ-hence; garīyān-worshipable; yat-of whom; jihvā-agre-on the tip of the tongue; vartate-is; nāma-the holy name; tubhyam-unto You; tepuḥ tapaḥ-practiced austerities; te-they; juhuvuḥ-executed fire sacrifices; sasnuḥ-took bath in the sacred rivers; āryāḥ-Āryans; brahma anūcuḥ-studied the Vedas; nāma-the holy name; gṛṇanti-accept; ye-they who; te-Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of Śrīmad-Bhāgavatam. One should not disbelieve or think, "How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated brāhmaṇa?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the Vedas and practicing good behavior like that of the Āryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-must have already passed all lower stages. It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that nāma, a singular number, one name, Kṛṣṇa or Rāma, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day. It is specifically said here, tubhyam: "unto You only." One must chant God's name, not, as the Māyāvādī philosophers say, any name, such as a demigod's name or the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called pāṣaṇḍī, or an offender.

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Ṭhākura Haridāsa did. He was apparently born in a family of Muhammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or ācārya, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahāprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the Vedas and performed all sacrifices. That is automatically understood. There is a hereditary class of brāhmaṇas called the smārta-brāhmaṇas, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of brāhmaṇas so that they can perform the Vedic rituals. But actually that is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called brāhmaṇas who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word juhuvuḥ means that the chanters of the holy name have already performed all kinds of sacrifices. Sasnuḥ means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called āryāḥ because they have already finished all these requirements, and therefore they must be among the Āryans or those who have qualified themselves to become Āryans. "Āryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Āryan. Unless one studies the Vedas, one cannot become an Āryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is anūcuḥ, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word gṛṇanti, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of brāhmaṇas but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

TEXT 8

taṁ tvām ahaṁ brahma paraṁ pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyam
sva-tejasā dhvasta-guṇa-pravāhaṁ
vande viṣṇuṁ kapilaṁ veda-garbham

SYNONYMS

tam-unto Him; tvām-You; aham-I; brahma-Brahman; param-supreme; pumāṁsam-the Supreme Personality of Godhead; pratyak-srotasi-turned inwards; ātmani-in the mind; saṁvibhāvyam-meditated upon, perceived; sva-tejasā-by Your own potency; dhvasta-vanished; guṇa-pravāham-the influence of the modes of material nature; vande-I offer obeisances; viṣṇum-unto Lord Viṣṇu; kapilam-named Kapila; veda-garbham-the repository of the Vedas.

I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

Devahūti, the mother of Kapila, instead of prolonging her prayers, summarized that Lord Kapila was none other than Viṣṇu and that since she was a woman it was not possible for her to worship Him properly simply by prayer. It was her intention that the Lord be satisfied. The word pratyak is significant. In yogic practice, the eight divisions are yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. pratyāhāra means to wind up the activities of the senses. The level of realization of the Supreme Lord evidenced by Devahūti is possible when one is able to withdraw the senses from material activities. When one is engaged in devotional service, there is no scope for his senses to be engaged otherwise. In such full Kṛṣṇa consciousness, one can understand the Supreme Lord as He is.

TEXT 9

maitreya uvāca
īḍito bhagavān evaṁ
kapilākhyaḥ paraḥ pumān
vācāviklavayety āha
mātaraṁ mātṛ-vatsalaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; īḍitaḥ-praised; bhagavān-the Supreme Personality of Godhead; evam-thus; kapila-ākhyaḥ-named Kapila; paraḥ-supreme; pumān-person; vācā-with words; aviklavayā-grave; iti-thus; āha-replied; mātaram-to His mother; mātṛ-vatsalaḥ-very affectionate to His mother.

Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.

Since the Lord is all-perfect, His exhibition of affection for His mother was also complete. After hearing the words of His mother, He most respectfully, with due gravity and good manners, replied.

TEXT 10

kapila uvāca
mārgeṇānena mātas te
susevyenoditena me
āsthitena parāṁ kāṣṭhām
acirād avarotsyasi

SYNONYMS

kapilaḥ uvāca-Lord Kapila said; mārgeṇa-by the path; anena-this; mātaḥ-My dear mother; te-for you; su-sevyena-very easy to execute; uditena-instructed; me-by Me; āsthitena-being performed; parām-supreme; kāṣṭhām-goal; acirāt-very soon; avarotsyasi-you will attain.

The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.

Devotional service is so perfect that simply by following the rules and regulations and executing them under the direction of the spiritual master, one is liberated, as it is said herein, from the clutches of māyā, even in this body. In other yogic processes, or in empiric philosophical speculation, one is never certain whether or not he is at the perfectional stage. But in the discharge of devotional service, if one has unflinching faith in the instruction of the bona fide spiritual master and follows the rules and regulations, he is sure to be liberated, even within this present body. Śrīla Rūpa Gosvāmī, in the Bhakti-rasāmṛta-sindhu, has also confirmed this. Īhā yasya harer dāsye: regardless of where he is situated, anyone whose only aim is to serve the Supreme Lord under the direction of the spiritual master is called jīvan-mukta, or one who is liberated even with his material body. Sometimes doubts arise in the minds of neophytes about whether or not the spiritual master is liberated, and sometimes neophytes are doubtful about the bodily affairs of the spiritual master. The point of liberation, however, is not to see the bodily symptoms of the spiritual master. One has to see the spiritual symptoms of the spiritual master. Jīvan-mukta means that even though one is in the material body (there are still some material necessities, since the body is material), because one is fully situated in the service of the Lord, he should be understood to be liberated.

Liberation entails being situated in one's own position. That is the definition in the Śrīmad-Bhāgavatam: muktir. .. svarūpeṇa vyavasthitiḥ. The svarūpa, or actual identity of the living entity, is described by Lord Caitanya. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] the real identity of the living entity is that he is eternally a servitor of the Supreme Lord. If someone is one-hundred-percent engaged in the service of the Lord, he is to be understood as liberated. One must understand whether or not he is liberated by his activities in devotional service, not by other symptoms.

TEXT 11

śraddhatsvaitan mataṁ mahyaṁ
juṣṭaṁ yad brahma-vādibhiḥ
yena mām abhayaṁ yāyā
mṛtyum ṛcchanty atad-vidaḥ

SYNONYMS

śraddhatsva-you may rest assured; etat-about this; matam-instruction; mahyam-My; juṣṭam-followed; yat-which; brahma-vādibhiḥ-by transcendentalists; yena-by which; mām-unto Me; abhayam-without fear; yāyāḥ-you shall reach; mṛtyum-death; ṛcchanti-attain; a-tat-vidaḥ-persons who are not conversant with this.

My dear mother, those who are actually transcendentalists certainly follow My instructions, as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of devotional service certainly cannot get out of the cycle of birth and death.

Material existence is full of anxiety, and therefore it is fearful. One who gets out of this material existence automatically becomes free from all anxieties and fear. One who follows the path of devotional service enunciated by Lord Kapila is very easily liberated.

TEXT 12

maitreya uvāca
iti pradarśya bhagavān
satīṁ tām ātmano gatim
sva-mātrā brahma-vādinyā
kapilo 'numato yayau

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; pradarśya-after instructing; bhagavān-the Supreme Personality of Godhead; satīm-venerable; tām-that; ātmanaḥ-of self-realization; gatim-path; sva-mātrā-from His mother; brahma-vādinyā-self-realized; kapilaḥ-Lord Kapila; anumataḥ-took permission; yayau-left.

Śrī Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.

The mission of the appearance of the Supreme Personality of Godhead in the form of Kapila was to distribute the transcendental knowledge of Sāṅkhya philosophy, which is full of devotional service. Having imparted that knowledge to His mother-and, through His mother, to the world-Kapiladeva had no more need to stay at home, so He took permission from His mother and left. Apparently He left home for spiritual realization, although He had nothing to realize spiritually because He Himself is the person to be spiritually realized. Therefore this is an example set by the Supreme Personality of Godhead while acting like an ordinary human being so that others might learn from Him. He could, of course, have stayed with His mother, but He indicated that there was no need to stay with the family. It is best to remain alone as a brahmacārī, sannyāsī or vānaprastha and cultivate Kṛṣṇa consciousness throughout one's whole life. Those who are unable to remain alone are given license to live in household life with wife and children, not for sense gratification but for cultivation of Kṛṣṇa consciousness.

TEXT 13

sā cāpi tanayoktena
yogādeśena yoga-yuk
tasminn āśrama āpīḍe
sarasvatyāḥ samāhitā

SYNONYMS

sā-she; ca-and; api-also; tanaya-by her son; uktena-spoken; yoga-ādeśena-by the instruction on yoga; yoga-yuk-engaged in bhakti-yoga; tasmin-in that; āśrame-hermitage; āpīḍe-the flower crown; sarasvatyāḥ-of the Sarasvatī; samāhitā-fixed in samādhi.

As instructed by her son, Devahūti also began to practice bhakti-yoga in that very āśrama. She practiced samādhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered the flower crown of the River Sarasvatī.

Devahūti did not leave her house, because it is never recommended for a woman to leave her home. She is dependent. The very example of Devahūti was that when she was not married, she was under the care of her father, Svāyambhuva Manu, and then Svāyambhuva Manu gave her to Kardama Muni in charity. She was under the care of her husband in her youth, and then her son, Kapila Muni, was born. As soon as her son grew up, her husband left home, and similarly the son, after discharging His duty towards His mother, also left. She could also have left home, but she did not. Rather, she remained at home and began to practice bhakti-yoga as it was instructed by her great son, Kapila Muni, and because of her practice of bhakti-yoga, the entire home became just like a flower crown on the River Sarasvatī.

TEXT 14

abhīkṣṇāvagāha-kapiśān
jaṭilān kuṭilālakān
ātmānaṁ cogra-tapasā
bibhratī cīriṇaṁ kṛśam

SYNONYMS

abhīkṣṇa-again and again; avagāha-by bathing; kapiśān-gray; jaṭilān-matted; kuṭila-curled; alakān-hair; ātmānam-her body; ca-and; ugra-tapasā-by severe austerities; bibhratī-became; cīriṇam-clothed in rags; kṛśam-thin.

She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.

It is the practice of the yogī, brahmacārī, vānaprastha and sannyāsī to bathe at least three times daily-early in the morning, during noontime and in the evening. These principles are strictly followed even by some gṛhasthas, especially brāhmaṇas, who are elevated in spiritual consciousness. Devahūti was a king's daughter and almost a king's wife also. Although Kardama Muni was not a king, by his yogic mystic power he accommodated Devahūti very comfortably in a nice palace with maidservants and all opulence. But since she had learned austerity even in the presence of her husband, there was no difficulty for her to be austere. Still, because her body underwent severe austerity after the departure of her husband and son, she became thin. To be too fat is not very good for spiritually advanced life. Rather, one should reduce because if one becomes fat it is an impediment to progress in spiritual understanding. One should be careful not to eat too much, sleep too much or remain in a comfortable position. Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of yoga, whether bhakti-yoga, jñāna-yoga or haṭha-yoga.

TEXT 15

prajāpateḥ kardamasya
tapo-yoga-vijṛmbhitam
sva-gārhasthyam anaupamyaṁ
prārthyaṁ vaimānikair api

SYNONYMS

prajā-pateḥ-of the progenitor of mankind; kardamasya-Kardama Muni; tapaḥ-by austerity; yoga-by yoga; vijṛmbhitam-developed; sva-gārhasthyam-his home and household paraphernalia; anaupamyam-unequaled; prārthyam-enviable; vaimānikaiḥ-by the denizens of heaven; api-even.

The home and household paraphernalia of Kardama, who was one of the Prajāpatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.

The statement in this verse that Kardama Muni's household affairs were envied even by persons who travel in outer space refers to the denizens of heaven. Their airships are not like those we have invented in the modern age, which fly only from one country to another; their airplanes were capable of going from one planet to another. There are many such statements in the Śrīmad-Bhāgavatam from which we can understand that there were facilities to travel from one planet to another, especially in the higher planetary system, and who can say that they are not still traveling? The speed of our airplanes and space vehicles is very limited, but, as we have already studied, Kardama Muni traveled in outer space in an airplane which was like a city, and he journeyed to see all the different heavenly planets. That was not an ordinary airplane, nor was it ordinary space travel. Because Kardama Muni was such a powerful mystic yogī, his opulence was envied by the denizens of heaven.

TEXT 16

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni ca haimāni
susparśāstaraṇāni ca

SYNONYMS

payaḥ-of milk; phena-the foam; nibhāḥ-resembling; śayyāḥ-beds; dāntāḥ-made of ivory; rukma-golden; paricchadāḥ-with covers; āsanāni-chairs and benches; ca-and; haimāni-made of gold; su-sparśa-soft to the touch; āstaraṇāni-cushions; ca-and.

The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

TEXT 17

svaccha-sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā ratna-saṁyutāḥ

SYNONYMS

svaccha-pure; sphaṭika-marble; kuḍyeṣu-on the walls; mahā-mārakateṣu-decorated with valuable emeralds; ca-and; ratna-pradīpāḥ-jewel lamps; ābhānti-shine; lalanāḥ-women; ratna-with jewelry; saṁyutāḥ-decorated.

The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.

It is understood from this statement that the opulences of household life were exhibited in valuable jewels, ivory, first-class marble, and furniture made of gold and jewels. The clothes are also mentioned as being decorated with golden filigree. Everything actually had some value. It was not like the furniture of the present day, which is cast in valueless plastic or base metal. The way of Vedic civilization is that whatever was used in household affairs had to be valuable. In case of need, such items of value could be exchanged immediately. Thus one's broken and unwanted furniture and paraphernalia would never be without value. This system is still followed by Indians in household affairs. They keep metal utensils and golden ornaments or silver plates and valuable silk garments with gold embroidery, and in case of need, they can have some money in exchange immediately. There are exchanges for the moneylenders and the householders.

TEXT 18

gṛhodyānaṁ kusumitai
ramyaṁ bahv-amara-drumaiḥ
kūjad-vihaṅga-mithunaṁ

gāyan-matta-madhuvratam

SYNONYMS

gṛha-udyānam-the household garden; kusumitaiḥ-with flowers and fruits; ramyam-beautiful; bahu-amara-drumaiḥ-with many celestial trees; kūjat-singing; vihaṅga-of birds; mithunam-with pairs; gāyat-humming; matta-intoxicated; madhu-vratam-with bees.

The compound of the main household was surrounded by beautiful gardens, with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

TEXT 19

yatra praviṣṭam ātmānaṁ
vibudhānucarā jaguḥ
vāpyām utpala-gandhinyāṁ
kardamenopalālitam

SYNONYMS

yatra-where; praviṣṭam-entered; ātmānam-unto her; vibudha-anucarāḥ-the associates of the denizens of heaven; jaguḥ-sang; vāpyām-in the pond; utpala-of lotuses; gandhinyām-with the fragrance; kardamena-by Kardama; upalālitam-treated with great care.

When Devahūti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.

The ideal husband-and-wife relationship is very nicely described in this statement. Kardama Muni gave Devahūti all sorts of comforts in his duty as a husband, but he was not at all attached to his wife. As soon as his son, Kapiladeva, was grown up, Kardama at once left all family connection. Similarly, Devahūti was the daughter of a great king, Svāyambhuva Manu, and was qualified and beautiful, but she was completely dependent on the protection of her husband. According to Manu, women, the fair sex, should not have independence at any stage of life. In childhood a woman must be under the protection of the parents, in youth she must be under the protection of the husband, and in old age she must be under the protection of the grown children. Devahūti demonstrated all these statements of the Manu-saṁhitā in her life: as a child she was dependent on her father, later she was dependent on her husband, in spite of her opulence, and she was later on dependent on her son, Kapiladeva.

TEXT 20

hitvā tad īpsitatamam
apy ākhaṇḍala-yoṣitām
kiñcic cakāra vadanaṁ
putra-viśleṣaṇāturā

SYNONYMS

hitvā-having given up; tat-that household; īpsita-tamam-most desirable; api-even; ākhaṇḍala-yoṣitām-by the wives of Lord Indra; kiñcit cakāra vadanam-she wore a sorry look on her face; putra-viśleṣaṇa-by separation from her son; āturā-afflicted.

Although her position was unique from all points of view, saintly Devahūti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.

Devahūti was not at all sorry at giving up her material comforts, but she was very much aggrieved at the separation of her son. It may be questioned here that if Devahūti was not at all sorry to give up the material comforts of life, then why was she sorry about losing her son? Why was she so attached to her son? The answer is explained in the next verse. He was not an ordinary son. Her son was the Supreme Personality of Godhead. One can give up material attachment, therefore, only when one has attachment for the Supreme Person. This is explained in Bhagavad-gītā. Paraṁ dṛṣṭvā nivartate. Only when one actually has some taste for spiritual existence can he be reluctant to follow the materialistic way of life.

TEXT 21

vanaṁ pravrajite patyāv
apatya-virahāturā
jñāta-tattvāpy abhūn naṣṭe
vatse gaur iva vatsalā

SYNONYMS

vanam-to the forest; pravrajite patyau-when her husband left home; apatya-viraha-by separation from her son; āturā-very sorry; jñāta-tattvā-knowing the truth; api-although; abhūt-she became; naṣṭe vatse-when her calf is lost; gauḥ-a cow; iva-like; vatsalā-affectionate.

Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.

A woman whose husband is away from home or has taken the renounced order of life should not be very sorry, because she still has the presence of her husband's representative, her son. It is said in the Vedic scriptures, ātmaiva putro jāyate: the husband's body is represented by the son. Strictly speaking, a woman is never widowed if she has a grown son. Devahūti was not very much affected while Kapila Muni was there, but upon His departure she was very afflicted. She grieved not because of her worldly relationship with Kardama Muni but because of her sincere love for the Personality of Godhead.

The example given here is that Devahūti became just like a cow who has lost her calf. A cow bereft of her calf cries day and night. Similarly, Devahūti was aggrieved, and she always cried and requested her friends and relatives, "Please bring my son home so that I may live. Otherwise, I shall die." This intense affection for the Supreme Personality of Godhead, although manifested as affection for one's son, is spiritually beneficial. Attachment for a material son obliges one to remain in material existence, but the same attachment, when transferred to the Supreme Lord, brings one elevation to the spiritual world in the association of the Lord.

Every woman can qualify herself as much as Devahūti and then can also have the Supreme Godhead as her son. If the Supreme Personality of Godhead can appear as the son of Devahūti, He can also appear as the son of any other woman, provided that woman is qualified. If one gets the Supreme Lord as a son, one can have the benefit of bringing up a nice son in this world and at the same time get promotion to the spiritual world to become the face-to-face associate of the Personality of Godhead.

TEXT 22

tam eva dhyāyatī devam
apatyaṁ kapilaṁ harim
babhūvācirato vatsa
niḥspṛhā tādṛśe gṛhe

SYNONYMS

tam-upon Him; eva-certainly; dhyāyatī-meditating; devam-divine; apatyam-son; kapilam-Lord Kapila; harim-the Supreme Personality of Godhead; babhūva-became; acirataḥ-very soon; vatsa-O dear Vidura; niḥspṛhā-unattached; tādṛśe gṛhe-to such a home.

O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.

Here is a practical example of how one can elevate oneself in spiritual advancement by Kṛṣṇa consciousness. Kapiladeva is Kṛṣṇa, and He appeared as the son of Devahūti. After Kapiladeva left home, Devahūti was absorbed in thought of Him, and thus she was always Kṛṣṇa conscious. Her constant situation in Kṛṣṇa consciousness enabled her to be detached from hearth and home.

Unless we are able to transfer our attachment to the Supreme Personality of Godhead, there is no possibility of becoming freed from material attachment. The Śrīmad-Bhāgavatam, therefore, confirms that it is not possible for one to become liberated by cultivation of empiric philosophical speculation. Simply knowing that one is not matter but spirit soul, or Brahman, does not purify one's intelligence. Even if the impersonalist reaches the highest platform of spiritual realization, he falls down again to material attachment because of not being situated in the transcendental loving service of the Supreme Lord.

The devotees adopt the devotional process, hearing about the Supreme Lord's pastimes and glorifying His activities and thereby always remembering His beautiful eternal form. By rendering service, becoming His friend or His servant and offering Him everything that one possesses, one is able to enter into the kingdom of God. As it is said in Bhagavad-gītā, tato māṁ tattvato jñātvā: after discharging pure devotional service, one can understand the Supreme Personality of Godhead in fact, and thus one becomes eligible to enter into His association in one of the spiritual planets.

TEXT 23

dhyāyatī bhagavad-rūpaṁ
yad āha dhyāna-gocaram
sutaḥ prasanna-vadanaṁ
samasta-vyasta-cintayā

SYNONYMS

dhyāyatī-meditating; bhagavat-rūpam-upon the form of the Supreme Personality of Godhead; yat-which; āha-He instructed; dhyāna-gocaram-the object of meditation; sutaḥ-her son; prasanna-vadanam-with a smiling face; samasta-on the whole; vyasta-on the parts; cintayā-with her mind.

Thereafter, having heard with great eagerness and in all detail from her son, Kapiladeva, the eternally smiling Personality of Godhead, Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord.

TEXTS 24–25

bhakti-pravāha-yogena
vairāgyeṇa balīyasā
yuktānuṣṭhāna-jātena
jñānena brahma-hetunā
viśuddhena tadātmānam
ātmanā viśvato-mukham
svānubhūtyā tirobhūta-
māyā-guṇa-viśeṣaṇam

SYNONYMS

bhakti-pravāha-yogena-by continuous engagement in devotional service; vairāgyeṇa-by renunciation; balīyasā-very strong; yukta-anuṣṭhāna-by proper performance of duties; jātena-produced; jñānena-by knowledge; brahma-hetunā-due to realization of the Absolute Truth; viśuddhena-by purification; tadā-then; ātmānam-Supreme Personality of Godhead; ātmanā-with the mind; viśvataḥ-mukham-whose face is turned everywhere; sva-anubhūtyā-by self-realization; tiraḥ-bhūta-disappeared; māyā-guṇa-of the modes of material nature; viśeṣaṇam-distinctions.

She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.

TEXT 26

brahmaṇy avasthita-matir
bhagavaty ātma-saṁśraye
nivṛtta-jīvāpattitvāt
kṣīṇa-kleśāpta-nirvṛtiḥ

SYNONYMS

brahmaṇi-in Brahman; avasthita-situated; matiḥ-her mind; bhagavati-in the Supreme Personality of Godhead; ātma-saṁśraye-residing in all living entities; nivṛtta-freed; jīva-of the jīva soul; āpattitvāt-from the unfortunate condition; kṣīṇa-disappeared; kleśa-material pangs; āpta-attained; nirvṛtiḥ-transcendental bliss.

Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman-realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.

The previous verse states that Devahūti was already conversant with the Absolute Truth. It may be questioned why she was meditating. The explanation is that when one theoretically discusses the Absolute Truth, he becomes situated in the impersonal concept of the Absolute Truth. Similarly, when one seriously discusses the subject matter of the form, qualities, pastimes and entourage of the Supreme Personality of Godhead, he becomes situated in meditation on Him. If one has complete knowledge of the Supreme Lord, then knowledge of the impersonal Brahman is automatically realized. The Absolute Truth is realized by the knower according to three different angles of vision, namely impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead. If one is situated, therefore, in knowledge of the Supreme Person, this implies that one is already situated in the concept of the Supersoul and impersonal Brahman.

In Bhagavad-gītā it is said, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. This means that unless one is freed from the material entanglement and situated in Brahman, there is no question of entering into the understanding of devotional service or engaging in Kṛṣṇa consciousness. One who is engaged in devotional service to Kṛṣṇa is understood to be already realized in the Brahman concept of life because transcendental knowledge of the Supreme Personality of Godhead includes knowledge of Brahman. This is confirmed in Bhagavad-gītā. Brahmaṇo hi pratiṣṭhāham [Bg. 14.27]: the concept of the Personality of Godhead does not depend on Brahman. The Viṣṇu Purāṇa also confirms that one who has taken shelter of the all-auspicious Supreme Lord is already situated in the understanding of Brahman. In other words, one who is a Vaiṣṇava is already a brāhmaṇa.

Another significant point of this verse is that one has to observe the prescribed rules and regulations. As confirmed in Bhagavad-gītā, yuktāhāra-vihārasya. When one engages in devotional service in Kṛṣṇa consciousness, he still has to eat, sleep, defend and mate because these are necessities of the body. But he performs such activities in a regulated way. He has to eat kṛṣṇa-prasāda. He has to sleep according to regulated principles. The principle is to reduce the duration of sleep and to reduce eating, taking only what is needed to keep the body fit. In short, the goal is spiritual advancement, not sense gratification. Similarly, sex life must be reduced. Sex life is meant only for begetting Kṛṣṇa conscious children. Otherwise, there is no necessity for sex life. Nothing is prohibited, but everything is made yukta, regulated, with the higher purpose always in mind. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance become nil. It is specifically mentioned here that the causes of material entanglement are completely vanquished.

The Sanskrit statement anartha-nivṛtti indicates that this body is unwanted. We are spirit soul, and there was never any need of this material body. But because we wanted to enjoy the material body, we have this body, through the material energy, under the direction of the Supreme Personality of Godhead. As soon as we are reestablished in our original position of servitorship to the Supreme Lord, we begin to forget the necessities of the body, and at last we forget the body.

Sometimes in a dream we get a particular type of body with which to work in the dream. I may dream that I am flying in the sky or that I have gone into the forest or some unknown place. But as soon as I am awake I forget all these bodies. Similarly, when one is Kṛṣṇa conscious, fully devoted, he forgets all his changes of body. We are always changing bodies, beginning at birth from the womb of our mother. But when we are awakened to Kṛṣṇa consciousness, we forget all these bodies. The bodily necessities become secondary, for the primary necessity is the engagement of the soul in real, spiritual life. The activities of devotional service in full Kṛṣṇa consciousness are the cause of our being situated in transcendence. The words bhagavaty ātma-saṁśraye denote the Personality of Godhead as the Supreme Soul, or the soul of everyone. In Bhagavad-gītā Kṛṣṇa says, bījaṁ māṁ sarva-bhūtānām: "I am the seed of all entities." By taking shelter of the Supreme Being by the process of devotional service, one becomes fully situated in the concept of the Personality of Godhead. As described by Kapila, mad-guṇa-śruti-mātreṇa: one who is fully Kṛṣṇa conscious, situated in the personality of Godhead, is immediately saturated with love of God as soon as he hears about the transcendental qualities of the Lord.

Devahūti was fully instructed by her son, Kapiladeva, on how to concentrate her mind on the Viṣṇu form in full detail. Following the instructions of her son in the matter of devotional service, she contemplated the form of the Lord within herself with great devotional love. That is the perfection of Brahman realization or the mystic yoga system or devotional service. At the ultimate issue, when one is fully absorbed in thought of the Supreme Lord and meditates on Him constantly, that is the highest perfection. Bhagavad-gītā confirms that one who is always absorbed in such a way is to be considered the topmost yogī.

The real purpose of all processes of transcendental realization-jñāna-yoga, dhyāna-yoga or bhakti-yoga-is to arrive at the point of devotional service. If one endeavors simply to achieve knowledge of the Absolute Truth or the Supersoul but has no devotional service, he labors without gaining the real result. This is compared to beating the husks of wheat after the grains have already been removed. Unless one understands the Supreme Personality of Godhead to be the ultimate goal, it is valueless simply to speculate or perform mystic yoga practice. In the aṣṭāṅga-yoga system, the seventh stage of perfection is dhyāna. This dhyāna is the third stage in devotional service. There are nine stages of devotional service. The first is hearing, and then comes chanting and then contemplating. By executing devotional service, therefore, one automatically becomes an expert jñānī and an expert yogī. In other words, jñāna and yoga are different preliminary stages of devotional service.

Devahūti was expert in accepting the real substance; she contemplated the form of Viṣṇu in detail as advised by her smiling son, Kapiladeva. At the same time, she was thinking of Kapiladeva, who is the Supreme Personality of Godhead, and therefore she completely perfected her austerities, penances and transcendental realization.

TEXT 27

nityārūḍha-samādhitvāt
parāvṛtta-guṇa-bhramā

na sasmāra tadātmānaṁ
svapne dṛṣṭam ivotthitaḥ
SYNONYMS

nitya-eternal; ārūḍha-situated in; samādhitvāt-from trance; parāvṛtta-freed from; guṇa-of the modes of material nature; bhramā-illusion; na sasmāra-she did not remember; tadā-then; ātmānam-her material body; svapne-in a dream; dṛṣṭam-seen; iva-just as; utthitaḥ-one who has arisen.

Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.

A great Vaiṣṇava said that he who has no remembrance of his body is not bound to material existence. As long as we are conscious of our bodily existence, it is to be understood that we are living conditionally, under the three modes of material nature. When one forgets his bodily existence, his conditional, material life is over. This forgetfulness is actually possible when we engage our senses in the transcendental loving service of the Lord. In the conditional state, one engages his senses as a member of a family or as a member of a society or country. But when one forgets all such membership in material circumstances and realizes that he is an eternal servant of the Supreme Lord, that is actual forgetfulness of material existence.

This forgetfulness actually occurs when one renders service unto the Lord. A devotee no longer works with the body for sense gratification with family, society, country, humanity and so on. He simply works for the Supreme Personality of Godhead, Kṛṣṇa. That is perfect Kṛṣṇa consciousness.

A devotee always merges in transcendental happiness, and therefore he has no experience of material distresses. This transcendental happiness is called eternal bliss. According to the opinion of devotees, constant remembrance of the Supreme Lord is called samādhi, or trance. If one is constantly in trance, there is no possibility of his being attacked or even touched by the modes of material nature. As soon as one is freed from the contamination of the three material modes, he no longer has to take birth to transmigrate from one form to another in this material world.

TEXT 28

tad-dehaḥ parataḥ poṣo
'py akṛśaś cādhy-asambhavāt
babhau malair avacchannaḥ
sadhūma iva pāvakaḥ
SYNONYMS

tat-dehaḥ-her body; parataḥ-by others (the damsels created by Kardama); poṣaḥ-maintained; api-although; akṛśaḥ-not thin; ca-and; ādhi-anxiety; asambhavāt-from not occurring; babhau-shone; malaiḥ-by dust; avacchannaḥ-covered; sa-dhūmaḥ-surrounded with smoke; iva-like; pāvakaḥ-a fire.

Her body was being taken care of by the spiritual damsels created by her husband, Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.

Because she was always in trance in transcendental bliss, the thought of the Personality of Godhead was always carefully fixed in her mind. She did not become thin, for she was taken care of by the celestial maidservants created by her husband. It is said, according to the Āyur-vedic medical science, that if one is free from anxieties he generally becomes fat. Devahūti, being situated in Kṛṣṇa consciousness, had no mental anxieties, and therefore her body did not become thin. It is customary in the renounced order of life that one should not take any service from a servant or maid, but Devahūti was being served by the celestial maidservants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke, she looked completely pure although it seemed that she was living in a luxurious way.

TEXT 29

svāṅgaṁ tapo-yogamayaṁ
mukta-keśaṁ gatāmbaram
daiva-guptaṁ na bubudhe
vāsudeva-praviṣṭa-dhīḥ
SYNONYMS

sva-aṅgam-her body; tapaḥ-austerity; yoga-yoga practice; mayam-fully engaged in; mukta-loosened; keśam-her hair; gata-disarrayed; ambaram-her garments; daiva-by the Lord; guptam-protected; na-not; bubudhe-she was aware of; vāsudeva-in the Supreme Personality of Godhead; praviṣṭa-absorbed; dhīḥ-her thoughts.

Because she was always absorbed in the thought of the Supreme Personality of Godhead, she was not aware that her hair was sometimes loosened or her garments were disarrayed.

In this verse the word daiva-guptam, "protected by the Supreme Personality of Godhead," is very significant. Once one surrenders unto the service of the Supreme Lord, the Lord takes charge of the maintenance of the devotee's body, and there is no need of anxiety for its protection. It is said in the Second Chapter, Second Canto, of Śrīmad-Bhāgavatam that a fully surrendered soul has no anxiety about the maintenance of his body. The Supreme Lord takes care of the maintenance of innumerable species of bodies; therefore, one who fully engages in His service will not go unprotected by the Supreme Lord. Devahūti was naturally unmindful of the protection of her body, which was being taken care of by the Supreme Person.

TEXT 30

evaṁ sā kapiloktena
mārgeṇācirataḥ param
ātmānaṁ brahma-nirvāṇaṁ
bhagavantam avāpa ha
SYNONYMS

evam-thus; sā-she (Devahūti); kapila-by Kapila; uktena-instructed; mārgeṇa-by the path; acirataḥ-soon; param-supreme; ātmānam-Supersoul; brahma-Brahman; nirvāṇam-cessation of materialistic existence; bhagavantam-the Supreme Personality of Godhead; avāpa-she achieved; ha-certainly.

My dear Vidura, by following the principles instructed by Kapila, Devahūti soon became liberated from material bondage, and she achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.

Three words have been used in this connection to describe the achievement of Devahūti: ātmānam, brahma-nirvāṇam and bhagavantam. These refer to the gradual process of discovery of the Absolute Truth, mentioned herein as the bhagavantam. The Supreme Personality of Godhead resides in various Vaikuṇṭha planets. Nirvāṇa means to extinguish the pangs of material existence. When one is able to enter into the spiritual kingdom or into spiritual realization, one is automatically freed from material pangs. That is called brahma-nirvāṇa. According to Vedic scripture, nirvāṇa means cessation of the materialistic way of life. Ātmānam means realization of the Supersoul within the heart. Ultimately, the highest perfection is realization of the Supreme Personality of Godhead. It is to be understood that Devahūti entered the planet which is called Kapila Vaikuṇṭha. There are innumerable Vaikuṇṭha planets predominated by the expansions of Viṣṇu. All the Vaikuṇṭha planets are known by a particular name of Viṣṇu. As we understand from Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam [Bs 5.33]. Ananta means "innumerable." The Lord has innumerable expansions of His transcendental form, and according to the different positions of the symbolical representations in His four hands, He is known as Nārāyaṇa, Pradyumna, Aniruddha, Vāsudeva, etc. There is also a Vaikuṇṭha planet known as Kapila Vaikuṇṭha, to which Devahūti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

TEXT 31

tad vīrāsīt puṇyatamaṁ
kṣetraṁ trailokya-viśrutam
nāmnā siddha-padaṁ yatra
sā saṁsiddhim upeyuṣī

SYNONYMS

tat-that; vīra-O brave Vidura; āsīt-was; puṇya-tamam-most sacred; kṣetram-place; trai-lokya-in the three worlds; viśrutam-known; nāmnā-by the name; siddha-padam-Siddhapada; yatra-where; sā-she (Devahūti); saṁsiddhim-perfection; upeyuṣī-achieved.

The palace where Devahūti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.

TEXT 32

tasyās tad yoga-vidhuta-
mārtyaṁ martyam abhūt sarit
srotasāṁ pravarā saumya
siddhidā siddha-sevitā

SYNONYMS

tasyāḥ-of Devahūti; tat-that; yoga-by yoga practice; vidhuta-relinquished; mārtyam-material elements; martyam-her mortal body; abhūt-became; sarit-a river; srotasām-of all rivers; pravarā-the foremost; saumya-O gentle Vidura; siddhi-dā-conferring perfection; siddha-by persons desiring perfection; sevitā-resorted to.

Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.

TEXT 33

kapilo 'pi mahā-yogī
bhagavān pitur āśramāt
mātaraṁ samanujñāpya
prāg-udīcīṁ diśaṁ yayau

SYNONYMS

kapilaḥ-Lord Kapila; api-surely; mahā-yogī-the great sage; bhagavān-the Supreme Personality of Godhead; pituḥ-of His father; āśramāt-from the hermitage; mātaram-from His mother; samanujñāpya-having asked permission; prāk-udīcīm-northeast; diśam-direction; yayau-He went.

My dear Vidura, the great sage Kapila, the Personality of Godhead, left His father's hermitage with the permission of His mother and went towards the northeast.

TEXT 34

siddha-cāraṇa-gandharvair
munibhiś cāpsaro-gaṇaiḥ
stūyamānaḥ samudreṇa
dattārhaṇa-niketanaḥ

SYNONYMS

siddha-by the Siddhas; cāraṇa-by the Cāraṇas; gandharvaiḥ-by the Gandharvas; munibhiḥ-by the munis; ca-and; apsaraḥ-gaṇaiḥ-by the Apsarās (damsels of the heavenly planets); stūyamānaḥ-being extolled; samudreṇa-by the ocean; datta-given; arhaṇa-oblations; niketanaḥ-place of residence.

While He was passing in the northern direction, all the celestial denizens known as Cāraṇas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.

It is understood that Kapila Muni first went towards the Himalayas and traced the course of the River Ganges, and He again came to the delta of the Ganges at the sea now known as the Bay of Bengal. The ocean gave Him residence at a place still known as Gaṅgā-sāgara, where the River Ganges meets the sea. That place is called Gaṅgā-sāgara-tīrtha, and even today people gather there to offer respects to Kapiladeva, the original author of the Sāṅkhya system of philosophy. Unfortunately, this Sāṅkhya system has been misrepresented by an imposter who is also named Kapila, but that other system of philosophy does not tally with anything described in the Sāṅkhya of Kapila in the Śrīmad-Bhāgavatam.

TEXT 35

āste yogaṁ samāsthāya
sāṅkhyācāryair abhiṣṭutaḥ
trayāṇām api lokānām
upaśāntyai samāhitaḥ

SYNONYMS

āste-He remains; yogam-yoga; samāsthāya-having practiced; sāṅkhya-of the Sāṅkhya philosophy; ācāryaiḥ-by the great teachers; abhiṣṭutaḥ-worshiped; trayāṇām-three; api-certainly; lokānām-of the worlds; upaśāntyai-for the deliverance; samāhitaḥ-fixed in trance.

Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the ācāryas, or great teachers, of the system of Sāṅkhya philosophy are worshiping Him.

TEXT 36

etan nigaditaṁ tāta
yat pṛṣṭo 'haṁ tavānagha
kapilasya ca saṁvādo
devahūtyāś ca pāvanaḥ

SYNONYMS

etat-this; nigaditam-spoken; tāta-O dear Vidura; yat-which; pṛṣṭaḥ-was asked; aham-I; tava-by you; anagha-O sinless Vidura; kapilasya-of Kapila; ca-and; saṁvādaḥ-conversation; devahūtyāḥ-of Devahūti; ca-and; pāvanaḥ-pure.

My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.

TEXT 37

ya idam anuśṛṇoti yo 'bhidhatte
kapila-muner matam ātma-yoga-guhyam
bhagavati kṛta-dhīḥ suparṇa-ketāv
upalabhate bhagavat-padāravindam

SYNONYMS

yaḥ-whoever; idam-this; anuśṛṇoti-hears; yaḥ-whoever; abhidhatte-expounds; kapila-muneḥ-of the sage Kapila; matam-instructions; ātma-yoga-based on meditation on the Lord; guhyam-confidential; bhagavati-on the Supreme Personality of Godhead; kṛta-dhīḥ-having fixed his mind; suparṇa-ketau-who has a banner of Garuḍa; upalabhate-achieves; bhagavat-of the Supreme Lord; pada-aravindam-the lotus feet.

The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuḍa, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

The narration of Kapiladeva and His mother, Devahūti, is so perfect and transcendental that even if one only hears or reads this description, he achieves the highest perfectional goal of life, for he engages in the loving service of the lotus feet of the Supreme Personality of Godhead. There is no doubt that Devahūti, who had the Supreme Lord as her son and who followed the instructions of Kapiladeva so nicely, attained the highest perfection of human life.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Activities of Kapila."

END OF THE THIRD CANTO

20.5 Fourth Canto

20.5.1 Chapter One

Genealogical Table of the Daughters of Manu

TEXT 1

maitreya uvāca
manos tu śatarūpāyāṁ
tisraḥ kanyāś ca jajñire
ākūtir devahūtiś ca
prasūtir iti viśrutāḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; manoḥ tu-of Svāyambhuva Manu; śatarūpāyām-in his wife Śatarūpā; tisraḥ-three; kanyāḥ ca-daughters also; jajñire-gave birth; ākūtiḥ-named Ākūti; devahūtiḥ-named Devahūti; ca-also; prasūtiḥ-named Prasūti; iti-thus; viśrutāḥ-well known.

Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.

First of all let us offer our respectful obeisances unto our spiritual master, Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose order I am engaged in this herculean task of writing commentary on the Śrīmad-Bhāgavatam as the Bhaktivedanta purports. By his grace we have finished three cantos already, and we are just trying to begin the Fourth Canto.

By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Kṛṣṇa consciousness movement of Bhāgavata-dharma five hundred years ago, and through His grace let us offer our obeisances to the six Gosvāmīs, and then let us offer our obeisances to Rādhā and Kṛṣṇa, the spiritual couple who enjoy eternally in Vṛndāvana with Their cowherd boys and damsels in Vrajabhūmi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of Śrīmad-Bhāgavatam there are thirty-one chapters, and all these chapters describe the secondary creation by Brahmā and the Manus. The Supreme Lord Himself does the real creation by agitating His material energy, and then, by His order, Brahma, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. ln the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svāyambhuva Manu and their descendants. The next six chapters describe the sacrifice performed by King Dakṣa and how it was spoiled. Thereafter the activities of Mahārāja Dhruva are described in five chapters. Then, in eleven chapters, the activities of King Pṛthu are described, and the next eight chapters are devoted to the activities of the Pracetā kings.

As described in the first verse of this chapter, Svāyambhuva Manu had three daughters, named Ākūti, Devahūti and Prasūti. Of these three daughters, one daughter, Devahūti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Ākūti, will specifically be described. Svāyambhuva Manu was the son of Brahmā. Brahmā had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word ca, indicating that besides the three daughters mentioned, Svāyambhuva Manu also had two sons.

TEXT 2

ākūtiṁ rucaye prādād
api bhrātṛmatīṁ nṛpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ

SYNONYMS

ākūtim-Ākūti; rucaye-unto the great sage Ruci; prādāt-handed over; api-although; bhrātṛ-matīm-daughter having a brother; nṛpaḥ-the King; putrikā-get the resultant son; dharmam-religious rites; āśritya-taking shelter; śatarūpā-by the wife of Svāyambhuva Manu; anumoditaḥ-being sanctioned.

Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to Manu as his son. This he did in consultation with his wife, Śatarūpā.

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called putrikā-dharma, which means that by execution of religious rituals one gets a son, although one is sonless by one's own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of his daughter be returned to him as his son. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Ākūti; therefore, in spite of having two sons, he wanted the particular son born of Ākūti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the putrikā-dharma, we may accept that such a system may be adopted by mankind also. Thus, even though one has a son, if one wants to have a particular son from one's daughter, one may give one's daughter in charity on that condition. That is the opinion of Śrīla Jīva Gosvāmī.

TEXT 3

prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā

SYNONYMS

prajāpatiḥ-one who is entrusted with begetting children; saḥ-he; bhagavān-the most opulent; ruciḥ-the great sage Ruci; tasyām-in her; ajījanat-gave birth; mithunam-couple; brahma-varcasvī-spiritually very much powerful; parameṇa-with great strength; samādhinā-in trance.

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

The word brahma-varcasvī is very significant. Ruci was a brāhmaṇa, and he executed the brahminical duties very rigidly. As stated in Bhagavad-gītā, the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as brahma-varcasvī. One who is born of a brāhmaṇa father but does not act as a brāhmaṇa is called, in Vedic language, a brahma-bandhu, and is calculated to be on the level of śūdras and women. Thus in the Bhāgavatam we find that Mahābhārata was specifically compiled by Vyāsadeva for strī-śūdra-brahma-bandhu. Strī means women, śūdra means the lower class of civilized human society, and brahma-bandhu means persons who are born in the families of brāhmaṇas but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the Vedas, which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is based not upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the Śrīmad-Bhāgavatam and other purāṇas, for such persons cannot deliver their real message. Ruci was considered a first-class brāhmaṇa; therefore he is mentioned here as brahma-varcasvī, one who had full prowess in brahminical strength.

TEXT 4

yas tayoḥ puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhṛk
yā strī sā dakṣiṇā bhūter
aṁśa-bhūtānapāyinī

SYNONYMS

yaḥ-one who; tayoḥ-out of them; puruṣaḥ-male; sākṣāt-directly; viṣṇuḥ-the Supreme Lord; yajña-Yajña; svarūpa-dhṛk-accepting the form; yā-the other; strī-female; sā-she; dakṣiṇā-Dakṣiṇā; bhūteḥ-of the goddess of fortune; aṁśa-bhūtā-being a plenary expansion; anapāyinī-never to be separated.

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

Lakṣmī, the goddess of fortune, is the eternal consort of Lord Viṣṇu. Here it is stated that both the Lord and Lakṣmī, who are eternal consorts, appeared from Ākūti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities (nārāyaṇaḥ paro 'vyaktāt); therefore their eternal relationship cannot be changed, and Yajña, the boy born of Ākūti, later married the goddess of fortune.

TEXT 5

āninye sva-gṛhaṁ putryāḥ
putraṁ vitata-rociṣam
svāyambhuvo mudā yukto
rucir jagrāha dakṣiṇām

SYNONYMS

āninye-brought to; sva-gṛham-home; putryāḥ-born of the daughter; putram-the son; vitata-rociṣam-very powerful; svāyambhuvaḥ-the Manu named Svāyambhuva; mudā-being very pleased; yuktaḥ-with; ruciḥ-the great sage Ruci; jagrāha-kept; dakṣiṇām-the daughter named Dakṣiṇā.

Svāyambhuva Manu very gladly brought home the beautiful boy named Yajña, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā.

Svāyambhuva Manu was very glad to see that his daughter Ākūti had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law Ruci might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svāyambhuva Manu and decided to keep the daughter, whose name was Dakṣiṇā. One of Lord Viṣṇu's names is Yajña because He is the master of the Vedas. The name Yajña comes from yajuṣāṁ patiḥ, which means "Lord of all sacrifices." In the Yajur Veda there are different ritualistic prescriptions for performing yajñas, and the beneficiary of all such yajñas is the Supreme Lord, Viṣṇu. Therefore it is stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇaḥ: one should act, but one should perform one's prescribed duties only for the sake of Yajña, or Viṣṇu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all one's activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Kṛṣṇa consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action, but if actions are performed for Yajña, there is no reaction. Thus if one acts for Yajña, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the Vedas and also in Bhagavad-gītā that the Vedas and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Kṛṣṇa. From the very beginning one should try to act in Kṛṣṇa consciousness; that will free one from the reactions of material activities.

TEXT 6

tāṁ kāmayānāṁ bhagavān
uvāha yajuṣāṁ patiḥ
tuṣṭāyāṁ toṣam āpanno
'janayad dvādaśātmajān

SYNONYMS

tām-her; kāmayānām-desiring; bhagavān-the Lord; uvāha-married; yajuṣām-of all sacrifices; patiḥ-master; tuṣṭāyām-in His wife, who was very much pleased; toṣam-great pleasure; āpannaḥ-having obtained; ajanayat-gave birth; dvādaśa-twelve; ātmajān-sons.

The Lord of the ritualistic performance of yajña later married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

An ideal husband and wife are generally called Lakṣmī-Nārāyaṇa to compare them to the Lord and the goddess of fortune, for it is significant that Lakṣmī-Nārāyaṇa are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the Cāṇakya-śloka, the moral instructions of Cāṇakya Paṇḍita, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife, all material opulence is present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.

TEXT 7

toṣaḥ pratoṣaḥ santoṣo

bhadraḥ śāntir iḍaspatiḥ
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dvi-ṣaṭ

SYNONYMS

toṣaḥ-Toṣa; pratoṣaḥ-Pratoṣa; santoṣaḥ-Santoṣa; bhadraḥ-Bhadra; śāntiḥ-Sānti; iḍaspatiḥ-Iḍaspati; idhmaḥ-Idhma; kaviḥ-Kavi; vibhuḥ-Vibhu; svahnaḥ-Svahna; sudevaḥ-Sudeva; rocanaḥ-Rocana; dvi-ṣaṭ-twelve.

The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

TEXT 8

tuṣitā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñaḥ sura-gaṇeśvaraḥ

SYNONYMS

tuṣitāḥ-the category of the Tuṣitas; nāma-of the name; te-all of them; devāḥ-demigods; āsan-became; svāyambhuva-the name of the Manu; antare-at that period; marīci-miśrāḥ-headed by Marīci; ṛṣayaḥ-great sages; yajñaḥ-the incarnation of Lord Viṣṇu; sura-gaṇa-īśvaraḥ-the king of the demigods.

During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the Tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the king of the demigods, Indra.

During the life of Svāyambhuva Manu, six kinds of living entities were generated from the demigods known as the Tuṣitas, from the sages headed by Marīci, and from descendants of Yajña, king of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as manus, devas, manu-putras, aṁśāvatāras, sureśvaras and ṛṣis. Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 9

priyavratottānapādau
manu-putrau mahaujasau
tat-putra-pautra-naptṝṇām
anuvṛttaṁ tad-antaram

SYNONYMS

priyavrata-Priyavrata; uttānapādau-Uttānapāda; manu-putrau-sons of Manu; mahā-ojasau-very great, powerful; tat-their; putra-sons; pautra-grandsons; naptṝṇām-grandsons from the daughter; anuvṛttam-following; tat-antaram-in that Manu’s period.

Svāyambhuva Manu’s two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

TEXT 10

devahūtim adāt tāta
kardamāyātmajāṁ manuḥ
tat-sambandhi śruta-prāyaṁ
bhavatā gadato mama

SYNONYMS

devahūtim-Devahūti; adāt-handed over; tāta-my dear son; kardamāya-unto the great sage Kardama; ātmajām-daughter; manuḥ-Lord Svāyambhuva Manu; tat-sambandhi-in that connection; śruta-prāyam-heard almost in full; bhavatā-by you; gadataḥ-spoken; mama-by me.

My dear son, Svāyambhuva Manu handed over his very dear daughter Devahūti to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

TEXT 11

dakṣāya brahma-putrāya
prasūtiṁ bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
tri-lokyāṁ vitato mahān

SYNONYMS

dakṣāya-unto Prajāpati Dakṣa; brahma-putrāya-the son of Lord Brahmā; prasūtim-Prasūti; bhagavān-the great personality; manuḥ-Svāyambhuva Manu; prāyacchat-handed over; yat-kṛtaḥ-done by whom; sargaḥ-creation; tri-lokyām-in the three worlds; vitataḥ-expanded; mahān-greatly.

Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread throughout the three worlds.

TEXT 12

yāḥ kardama-sutāḥ proktā
nava brahmarṣi-patnayaḥ
tāsāṁ prasūti-prasavaṁ
procyamānaṁ nibodha me

SYNONYMS

yāḥ-those who; kardama-sutāḥ-the daughters of Kardama; proktāḥ-were mentioned; nava-nine; brahma-ṛṣi-great sages of spiritual knowledge; patnayaḥ-wives; tāsām-their; prasūti-prasavam-generations of sons and grandsons; procyamānam-describing; nibodha-try to understand; me-from me.

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

The Third Canto has already described how Kardama Muni begot nine daughters in Devahūti and how all the daughters were later handed over to great sages like Marīci, Atri and Vasiṣṭha.

TEXT 13

patnī marīces tu kalā
suṣuve kardamātmajā
kaśyapaṁ pūrṇimānaṁ ca
yayor āpūritaṁ jagat

SYNONYMS

patnī-wife; marīceḥ-of the sage named Marīci; tu-also; kalā-named Kalā; suṣuve-gave birth; kardama-ātmajā-daughter of Kardama Muni; kaśyapam-of the name Kaśyapa; pūrṇimānam ca-and of the name Pūrṇimā; yayoḥ-by whom; āpūritam-spread all over; jagat-the world.

Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

TEXT 14

pūrṇimāsūta virajaṁ
viśvagaṁ ca parantapa
devakulyāṁ hareḥ pāda-
śaucād yābhūt sarid divaḥ

SYNONYMS

pūrṇimā-Pūrṇimā; asūta-begot; virajam-a son named Viraja; viśvagam ca-and named Viśvaga; param-tapa-O annihilator of enemies; devakulyām-a daughter named Devakulyā; hareḥ-of the Supreme Personality of Godhead; pāda-śaucāt-by the water which washed His lotus feet; yā-she; abhūt-became; sarit divaḥ-the transcendental water within the banks of the Ganges.

My dear Vidura, of the two sons, Kaśyapa and Pūrṇima, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and which later on transformed into the Ganges of the heavenly planets.

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā's descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. lt is also understood herein that Devakulyā is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 15

atreḥ patny anasūyā trīñ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

SYNONYMS

atreḥ-of Atri Muni; patnī-wife; anasūyā-named Anasūyā; trīn-three; jajñe-bore; su-yaśasaḥ-very famous; sutān-sons; dattam-Dattātreya; durvāsasam-Durvāsā; somam-Soma (the moon-god); ātma-the Supersoul; īśa-Lord Śiva; brahma-Lord Brahmā; sambhavān-incarnations of.

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons-Soma, Dattātreya and Durvāsā-who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

In this verse we find the words ātma-īśa-brahma-sambhavān. Ātma means the Supersoul, or Viṣṇu, īśa means Lord Śiva, and brahma means the four-headed Lord Brahmā. The three sons born of Anasūyā-Dattātreya, Durvāsā and Soma-were born as partial representations of these three demigods. Ātma is not in the category of the demigods or living entities because He is Viṣṇu; therefore He is described as vibhinnāṁśa-bhūtānām. The Supersoul, Viṣṇu, is the seed-giving father of all living entities, including Brahmā and Lord Śiva. Another meaning of the word ātma may be accepted in this way: the principle who is the Supersoul in every ātma, or, one may say, the soul of everyone, became manifested as Dattātreya, because the word aṁśa, part and parcel, is used here.

In Bhagavad-gītā the individual souls are also described as parts of the Supreme Personality of Godhead, or Supersoul, so why not accept that Dattātreya was one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the Varāha Purāṇa it is nicely explained that some of the parts are svāṁśa and some are vibhinnāṁśa. Vibhinnāṁśa parts are called jīvas, and svāṁśa parts are in the Viṣṇu category. In the jīva category, the vibhinnāṁśa parts and parcels, there are also gradations. That is explained in the Viṣṇu Purāṇa, where it is clearly stated that the individual parts and parcels of the Supreme Lord are subject to being covered by the external energy, called illusion, or māyā. Such individual parts and parcels, who can travel to any part of the Lord's creation, are called sarva-gata and are suffering the pangs of material existence. They are proportionately freed from the coverings of ignorance under material existence according to different levels of work and under different influences of the modes of material nature. For example, the sufferings of jīvas situated in the mode of goodness are less than those of jīvas situated in the mode of ignorance. Pure Kṛṣṇa consciousness, however, is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the Vedānta-sūtra, the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of five hundred candles, some the power of one hundred candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Viṣṇu svāṁśa expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power, or the one-hundred-percent light, is Kṛṣṇa. The viṣṇu-tattva has ninety-four percent, the śiva-tattva has eighty-four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words ātmeśa-brahma-sambhavān indicate that Dattātreya was directly part and parcel of Viṣṇu, whereas Durvāsā and Soma were parts and parcels of Lord Śiva and Lord Brahmā.

TEXT 16

vidura uvāca
atrer gṛhe sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etad ākhyāhi me guro

SYNONYMS

viduraḥ uvāca-Śrī Vidura said; atreḥ gṛhe-in the house of Atri; sura-śreṣṭhāḥ-chief demigods; sthiti-maintenance; utpatti-creation; anta-destruction; hetavaḥ-causes; kiñcit-something; cikīrṣavaḥ-desiring to do; jātāḥ-appeared; etat-this; ākhyāhi-tell; me-to me; guro-my dear spiritual master.

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahmā and Lord Śiva all appeared through the person of Anasūyā, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they have appeared in such a way?

TEXT 17

maitreya uvāca
brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣaṁ
kulādriṁ tapasi sthitaḥ

SYNONYMS

maitreyaḥ uvāca-Śrī Maitreya Ṛṣi said; brahmaṇā-by Lord Brahmā; coditaḥ-being inspired; sṛṣṭau-for creation; atriḥ-Atri; brahma-vidām-of the persons learned in spiritual knowledge; varaḥ-the chief; saha-with; patnyā-wife; yayau-went; ṛkṣam-to the mountain named Ṛkṣa; kula-adrim-great mountain; tapasi-for austerities; sthitaḥ-remained.

Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Ṛkṣa.

TEXT 18

tasmin prasūna-stabaka-
palāśāśoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyāyāḥ samantataḥ

SYNONYMS

tasmin-in that; prasūna-stabaka-bunches of flowers; palāśa-palāśa trees; aśoka-aśoka trees; kānane-in the forest garden; vārbhiḥ-by the waters; sravadbhiḥ-flowing; udghuṣṭe-in sound; nirvindhyāyāḥ-of the River Nirvindhyā; samantataḥ-everywhere.

In that mountain valley flows a river named Nirvindhyā. On the bank of the river are many aśoka trees and other plants full of palāśa flowers, and there is always the sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.

TEXT 19

prāṇāyāmena saṁyamya
mano varṣa-śataṁ muniḥ
atiṣṭhad eka-pādena
nirdvandvo 'nila-bhojanaḥ

SYNONYMS

prāṇāyāmena-by practice of the breathing exercise; saṁyamya-controlling; manaḥ-mind; varṣa-śatam-one hundred years; muniḥ-the great sage; atiṣṭhat-remained there; eka-pādena-standing on one leg; nirdvandvaḥ-without duality; anila-air; bhojanaḥ-eating.

There the great sage concentrated his mind by the yogic breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years.

TEXT 20

śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ
prajām ātma-samāṁ mahyaṁ
prayacchatv iti cintayan

SYNONYMS

śaraṇam-taking shelter; tam-unto Him; prapadye-surrender; aham-I; yaḥ-one who; eva-certainly; jagat-īśvaraḥ-master of the universe; prajām-son; ātma-samām-like Himself; mahyam-unto me; prayacchatu-let Him give; iti-thus; cintayan-thinking.

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly he pleased to offer me a son exactly like Him.

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course, he must have been conversant with the Vedic information that there is a Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. Yato vā imāni bhūtāni (Taittirīya Upaniṣad 3.1.1). The Vedic mantras give us information of the Supreme Personality of Godhead, so Atri Muni concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also described in Bhagavad-gītā where the Lord says that four kinds of men with backgrounds of pious activities come to Him asking for what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to have been a pure devotee, because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, this desire was material because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, his desire was material. Thus Atri Muni cannot be counted among the pure devotees.

TEXT 21

tapyamānaṁ tri-bhuvanaṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayaḥ

SYNONYMS

tapyamānam-while practicing austerities; tri-bhuvanam-the three worlds; prāṇāyāma-practice by breathing exercise; edhasā-fuel; agninā-by the fire; nirgatena-issuing out; muneḥ-of the great sage; mūrdhnaḥ-the top of the head; samīkṣya-looking over; prabhavaḥ trayaḥ-the three great gods (Brahmā, Viṣnu and Maheśvara).

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

According to Śrīla Jīva Gosvāmī, the fire of prāṇāyāma is mental satisfaction. That fire was perceived by the Supersoul, Viṣṇu, and thereby Lord Brahmā and Śiva also perceived it. Atri Muni, by his breathing exercise, concentrated on the Supersoul, or the Lord of the universe. As confirmed in Bhagavad-gītā, the Lord of the universe is Vāsudeva (vāsudevaḥ sarvam iti [Bg. 7.19]), and, by the direction of Vāsudeva, Lord Brahmā and Lord Śiva work. Therefore, on the direction of Vāsudeva, both Lord Brahmā and Lord Śiva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

TEXT 22

apsaro-muni-gandharva-
siddha-vidyādharoragaiḥ
vitāyamāna-yaśasas
tad-āśrama-padaṁ yayuḥ

SYNONYMS

apsaraḥ-heavenly society women; muni-great sages; gandharva-inhabitants of the Gandharva planet; siddha-of Siddhaloka; vidyādhara-other demigods; uragaiḥ-the inhabitants of Nāgaloka; vitāyamāna-being spread; yaśasaḥ-fame, reputation; tat-his; āśrama-padam-hermitage; yayuḥ-went.

At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādharas and the Nāgas. Thus they entered the āśrama of the great sage, who had become famous by his austerities.

It is advised in the Vedic literatures that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and the master of creation, maintenance and dissolution. He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahmā and Śiva, appear with Lord Viṣṇu because they are directed by the Supersoul.

TEXT 23

tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann eka-pādena
dadarśa vibudharṣabhān

SYNONYMS

tat-their; prādurbhāva-appearance; saṁyoga-simultaneously; vidyotita-enlightened; manāḥ-in the mind; muniḥ-the great sage; uttiṣṭhan-being awakened; eka-pādena-even on one leg; dadarśa-saw; vibudha-demigods; ṛṣabhān-the great personalities.

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TEXT 24

praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān

SYNONYMS

praṇamya-offering obeisances; daṇḍa-vat-like a rod; bhūmau-ground; upatasthe-fell down; arhaṇa-all paraphernalia for worship; añjaliḥ-folded hands; vṛṣa-bull; haṁsa-swan; suparṇa-the Garuḍa bird; sthān-situated; svaiḥ-own; svaiḥ-own; cihnaiḥ-by symbols; ca-and; cihnitān-being recognized.

Thereafter he began to offer prayers to the three deities, who were seated on different carriers-a bull, a swan and Garuḍa-and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

Daṇḍa means "a long rod," and vat means "like." Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called daṇḍavat. Atri Ṛṣi offered his respect to the three deities in that way. They were identified by their different carriers and different symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand kuśa grass, and Lord Śiva was sitting on a bull and carrying in his hand a small drum called a ḍamaru. Atri Ṛṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

TEXT 25

kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī

SYNONYMS

kṛpā-avalokena-glancing with mercy; hasat-smiling; vadanena-with faces; upalambhitān-appearing very much satisfied; tat-their; rociṣā-by the glaring effulgence; pratihate-being dazzled; nimīlya-closing; muniḥ-the sage; akṣiṇī-his eyes.

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

Since the deities were smiling, he could understand that they were pleased with him. Their glaring bodily effulgence was intolerable to his eyes, so he closed them for the time being.

TEXTS 26–27

cetas tat-pravaṇaṁ yuñjann
astāvīt saṁhatāñjaliḥ
ślakṣṇayā sūktayā vācā
sarva-loka-garīyasaḥ
atrir uvāca
viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ vigṛhīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vas
tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ

SYNONYMS

cetaḥ-heart; tat-pravaṇam-fixing on them; yuñjan-making; astāvīt-offered prayers; saṁhata-añjaliḥ-with folded hands; ślakṣṇayā-ecstatic; sūktayā-prayers; vācā-words; sarva-loka-all over the world; garīyasaḥ-honorable; atriḥ uvāca-Atri said; viśva-the universe; udbhava-creation; sthiti-maintenance; layeṣu-in destruction; vibhajyamānaiḥ-being divided; māyā-guṇaiḥ-by the external modes of nature; anuyugam-according to different millenniums; vigṛhīta-accepted; dehāḥ-bodies; te-they; brahma-Lord Brahmā; viṣṇu-Lord Viṣṇu; giriśāḥ-Lord Śiva; praṇataḥ-bowed; asmi-am; aham-I; vaḥ-unto you; tebhyaḥ-from them; kaḥ-who; eva-certainly; bhavatām-of you; me-by me; iha-here; upahūtaḥ-called for.

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

Atri Ṛṣi called for the Supreme Personality of Godhead, jagad-īśvara, the Lord of the universe. The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Viṣṇu takes charge of the mode of goodness, Brahmā takes charge of the mode of passion, and Lord Śiva takes charge of the mode of ignorance. Therefore Atri Muni said, "That jagad-īśvara, the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually jagad-īśvara, the Lord of the universe." In fact, Atri Ṛṣi was doubtful about the constitutional position of the Supreme Lord, Viṣṇu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by māyā. His very inquiry about whom he had called indicates that he was in doubt about the constitutional position of the Lord. Therefore he prayed to all three, "Kindly let me know who is the transcendental Lord of the universe." He was certain, of course, that not all of them could he the Lord, but the Lord of the universe was one of the three.

TEXT 28

eko mayeha bhagavān vividha-pradhānaiś
cittī-kṛtaḥ prajananāya kathaṁ nu yūyam
atrāgatās tanu-bhṛtāṁ manaso 'pi dūrād
brūta prasīdata mahān iha vismayo me

SYNONYMS

ekaḥ-one; mayā-by me; iha-here; bhagavān-great personality; vividha-various; pradhānaiḥ-by paraphernalia; cittī-kṛtaḥ-fixed in mind; prajananāya-for begetting a child; katham-why; nu-however; yūyam-all of you; atra-here; āgatāḥ-appeared; tanu-bhṛtām-of the embodied; manasaḥ-the minds; api-although; dūrāt-from far beyond; brūta-kindly explain; prasīdata-being merciful to me; mahān-very great; iha-this; vismayaḥ-doubt; me-of mine.

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Kindly let me know how you have come, for I am greatly bewildered about this.

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

TEXT 29

maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudharṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣiṁ prabho

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; iti-thus; tasya-his; vacaḥ-words; śrutvā-after hearing; trayaḥ te-all three; vibudha-demigods; ṛṣabhāḥ-chiefs; pratyāhuḥ-replied; ślakṣṇayā-gentle; vācā-voices; prahasya-smiling; tam-unto him; ṛṣim-the great sage; prabho-O mighty one.

The great sage Maitreya continued: Upon hearing Atri Muni speak in that way, the three great deities smiled, and they replied in the following sweet words.

TEXT 30

devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
sat-saṅkalpasya te brahman
yad vai dhyāyati te vayam

SYNONYMS

devāḥ ūcuḥ-the demigods replied; yathā-as; kṛtaḥ-done; te-by you; saṅkalpaḥ-determination; bhāvyam-to be done; tena eva-by that; na anyathā-not otherwise; sat-saṅkalpasya-one whose determination is never lost; te-of you; brahman-O dear brāhmaṇa; yat-that which; vai-certainly; dhyāyati-meditating; te-all of them; vayam-we are.

The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, and therefore as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakaśāyī Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, may also be considered the Lord of the universe. Similarly, Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, may also be considered the Lord of the universe. Then, under the order of Kṣīrodakaśāyī Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva may also be accepted as the Lords of the universe.

Viṣṇu is the Lord of the universe because He is its maintainer. Similarly, Brahmā creates the different planetary systems and the population, so he also may be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also may be considered its Lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three-Brahmā, Viṣṇu and Lord Śiva-came before him. They said, "Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled." In other words, one's determination is fulfilled according to the strength of one's devotion. As stated in Bhagavad-gītā (9.25): yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ. If one is attached to a particular demigod, one is promoted to the abode of that demigod; if one is attached to the Pitās, or forefathers, one is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, one is promoted to the abode of Lord Kṛṣṇa. Atri Muni had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

TEXT 31

athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro 'ṅga bhadraṁ te
visrapsyanti ca te yaśaḥ

SYNONYMS

atha-therefore; asmat-our; aṁśa-bhūtāḥ-plenary expansions; te-your; ātmajāḥ-sons; loka-viśrutāḥ-very famous in the world; bhavitāraḥ-in the future will be born; aṅga-dear great sage; bhadram-all good fortune; te-unto you; visrapsyanti-will spread; ca-also; te-your; yaśaḥ-reputation.

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

TEXT 32

evaṁ kāma-varaṁ dattvā

pratijagmuḥ sureśvarāḥ
sabhājitās tayoḥ samyag
dampatyor miṣatos tataḥ

SYNONYMS

evam-thus; kāma-varam-desired benediction; dattvā-offering; pratijagmuḥ-returned; sura-īśvarāḥ-the chief demigods; sabhājitāḥ-being worshiped; tayoḥ-while they; samyak-perfectly; dampatyoḥ-the husband and wife; miṣatoḥ-were looking on; tataḥ-from there.

Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

TEXT 33

somo 'bhūd brahmaṇo 'ṁśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṁśo
nibodhāṅgirasaḥ prajāḥ

SYNONYMS

somaḥ-the king of the moon planet; abhūt-appeared; brahmaṇaḥ-of Lord Brahmā; aṁśena-partial expansion; dattaḥ-Dattātreya; viṣṇoḥ-of Viṣṇu; tu-but; yoga-vit-very powerful yogī; durvāsāḥ-Durvāsā; śaṅkarasya aṁśaḥ-partial expansion of Lord Śiva; nibodha-just try to understand; aṅgirasaḥ-of the great sage Aṅgirā; prajāḥ-generations.

Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

TEXT 34

śraddhā tv aṅgirasaḥ patnī
catasro 'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā

SYNONYMS

śraddhā-Śraddhā; tu-but; aṅgirasaḥ-of Aṅgirā Ṛṣi; patnī-wife; catasraḥ-four; asūta-gave birth; kanyakāḥ-daughters; sinīvālī-Sinīvālī; kuhūḥ-Kuhū; rākā-Rākā; caturthī-the fourth one; anumatiḥ-Anumati; tathā-also.

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinīvālī, Kuhū, Rākā and Anumati.

TEXT 35

tat-putrāv aparāv āstāṁ
khyātau svārociṣe 'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ

SYNONYMS

tat-his; putrau-sons; aparau-others; āstām-were born; khyātau-very famous; svārociṣe-in the Svārociṣa millennium; antare-of the Manu; utathyaḥ-Utathya; bhagavān-very mighty; sākṣāt-directly; brahmiṣṭhaḥ ca-fully spiritually advanced; bṛhaspatiḥ-Bṛhaspati.

Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

TEXT 36

pulastyo 'janayat patnyām
agastyaṁ ca havirbhuvi
so 'nya-janmani dahrāgnir
viśravāś ca mahā-tapāḥ

SYNONYMS

pulastyaḥ-the sage Pulastya; ajanayat-begot; patnyām-in his wife; agastyam-the great sage Agastya; ca-also; havirbhuvi-in Havirbhū; saḥ-he (Agastya); anya-janmani-in the next birth; dahra-agniḥ-the digesting fire; viśravāḥ-Viśravā; ca-and; mahā-tapāḥ-greatly powerful because of austerity.

Pulastya begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

TEXT 37

tasya yakṣa-patir devaḥ
kuberas tv iḍaviḍā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyāṁ vibhīṣaṇaḥ

SYNONYMS

tasya-his; yakṣa-patiḥ-the king of the Yakṣas; devaḥ-demigod; kuberaḥ-Kuvera; tu-and; iḍaviḍā-of Iḍaviḍā; sutaḥ-son; rāvaṇaḥ-Rāvaṇa; kumbhakarṇaḥ-Kumbhakarṇa; ca-also; tathā-so; anyasyām-in the other; vibhīṣaṇaḥ-Vibhīṣaṇa.

Viśravā had two wives. The first wife was Iḍaviḍā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named Keśinī, from whom three sons were born-Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

TEXT 38

pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭhaṁ varīyāṁsaṁ

sahiṣṇuṁ ca mahā-mate

SYNONYMS

pulahasya-of Pulaha; gatiḥ-Gati; bhāryā-wife; trīn-three; asūta-gave birth; satī-chaste; sutān-sons; karma-śreṣṭham-very expert in fruitive activities; varīyāṁsam-very respectable; sahiṣṇum-very tolerant; ca-also; mahā-mate-O great Vidura.

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

Gati, the wife of Pulaha, was the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as he.

TEXT 39

krator api kriyā bhāryā
vālakhilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā

SYNONYMS

kratoḥ-of the great sage Kratu; api-also; kriyā-Kriyā; bhāryā-wife; vālakhilyān-just like Vālakhilya; asūyata-begot; ṛṣīn-sages; ṣaṣṭi-sixty; sahasrāṇi-thousand; jvalataḥ-very brilliant; brahma-tejasā-by dint of the Brahman effulgence.

Kratu's wife, Kriyā, gave birth to sixty thousand great sages, named the Vālakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

Kriyā was the sixth daughter of Kardama Muni, and she produced sixty thousand sages, who were known as the Vālakhilyas because they all retired from family life as vānaprasthas.

TEXT 40

ūrjāyāṁ jajñire putrā
vasiṣṭhasya parantapa
citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ

SYNONYMS

ūrjāyām-in Ūrjā; jajñire-took birth; putrāḥ-sons; vasiṣṭhasya-of the great sage Vasiṣṭha; parantapa-O great one; citraketu-Citraketu; pradhānāḥ-headed by; te-all the sons; sapta-seven; brahma-ṛṣayaḥ-great sages with spiritual knowledge; amalāḥ-without contamination.

The great sage Vasiṣṭha begot in his wife, Ūrjā, sometimes called Arundhatī, seven spotlessly great sages, headed by the sage named Citraketu.

TEXT 41

citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇo vasubhṛdyāno
dyumān śakty-ādayo 'pare

SYNONYMS

citraketuḥ-Citraketu; surociḥ ca-and Suroci; virajāḥ-Virajā; mitraḥ-Mitra; eva-also; ca-and; ulbaṇaḥ-Ulbaṇa; vasubhṛdyānaḥ-Vasubhṛdyāna; dyumān-Dyumān; śakti-ādayaḥ-sons headed by Śakti; apare-from his other wife.

The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. Some other very competent sons were born from Vasiṣṭha's other wife.

Ūrjā, who is sometimes known as Arundhatī and was the wife of Vasiṣṭha, was the ninth daughter of Kardama Muni.

TEXT 42

cittis tv atharvaṇaḥ patnī
lebhe putraṁ dhṛta-vratam
dadhyañcam aśvaśirasaṁ
bhṛgor vaṁśaṁ nibodha me

SYNONYMS

cittiḥ-Citti; tu-also; atharvaṇaḥ-of Atharvā; patnī-wife; lebhe-got; putram-son; dhṛta-vratam-completely dedicated to a vow; dadhyañcam-Dadhyañca; aśvaśirasam-Aśvaśirā; bhṛgoḥ vaṁśam-generations of Bhṛgu; nibodha-try to understand; me-from me.

Citti, wife of the sage Atharvā, gave birth to a son named Aśvaśirā by accepting a great vow called Dadhyañca. Now you may hear from me about the descendants of the sage Bhṛgu.

The wife of Atharvā known as Citti is also known as Sānti. She was the eighth daughter of Kardama Muni.

TEXT 43

bhṛguḥ khyātyāṁ mahā-bhāgaḥ
patnyāṁ putrān ajījanat
dhātāraṁ ca vidhātāraṁ
śriyaṁ ca bhagavat-parām

SYNONYMS

bhṛguḥ-the great sage Bhṛgu; khyātyām-in his wife, Khyāti; mahā-bhāgaḥ-greatly fortunate; patnyām-unto the wife; putrān-sons; ajījanat-gave birth; dhātāram-Dhātā; ca-also; vidhātāram-Vidhātā; śriyam-a daughter named Śrī; ca bhagavat-parām-and a great devotee of the Lord.

The sage Bhṛgu was highly fortunate. In his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

TEXT 44

āyatiṁ niyatiṁ caiva
sute merus tayor adāt
tābhyāṁ tayor abhavatāṁ
mṛkaṇḍaḥ prāṇa eva ca

SYNONYMS

āyatim-Āyati; niyatim-Niyati; ca eva-also; sute-daughters; meruḥ-the sage Meru; tayoḥ-unto those two; adāt-gave in marriage; tābhyām-out of them; tayoḥ-both of them; abhavatām-appeared; mṛkaṇḍaḥ-Mṛkaṇḍa; prāṇaḥ-Prāṇa; eva-certainly; ca-and.

The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. Āyati and Niyati gave birth to two sons, Mṛkaṇḍa and Prāṇa.

TEXT 45

mārkaṇḍeyo mṛkaṇḍasya
prāṇād vedaśirā muniḥ
kaviś ca bhārgavo yasya
bhagavān uśanā sutaḥ

SYNONYMS

mārkaṇḍeyaḥ-Mārkaṇḍeya; mṛkaṇḍasya-of Mṛkaṇḍa; prāṇāt-from Prāṇa; vedaśirāḥ-Vedaśirā; muniḥ-great sage; kaviḥ ca-of the name Kavi; bhārgavaḥ-of the name Bhārgava; yasya-whose; bhagavān-greatly powerful; uśanā-Śukrācārya; sutaḥ-son.

From Mṛkaṇḍa, Mārkaṇḍeya Muni was born, and from Prāṇa the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgu dynasty.

TEXTS 46–47

ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava
śṛṇvataḥ śraddadhānasya
sadyaḥ pāpa-haraḥ paraḥ
prasūtiṁ mānavīṁ dakṣa
upayeme hy ajātmajaḥ

SYNONYMS

te-they; ete-all; munayaḥ-great sages; kṣattaḥ-O Vidura; lokān-the three worlds; sargaiḥ-with their descendants; abhāvayan-filled; eṣaḥ-this; kardama-of the sage Kardama; dauhitra-grandsons; santānaḥ-offspring; kathitaḥ-already spoken; tava-unto you; śṛṇvataḥ-hearing; śraddadhānasya-of the faithful; sadyaḥ-immediately; pāpa-haraḥ-reducing all sinful activities; paraḥ-great; prasūtim-Prasūti; mānavīm-daughter of Manu; dakṣaḥ-King Dakṣa; upayeme-married; hi-certainly; aja-ātmajaḥ-son of Brahmā.

My dear Vidura, the population of the universe was thus increased by the descendants of these sages and the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another of Manu's daughters, known as Prasūti, married the son of Brahmā named Dakṣa.

TEXT 48

tasyāṁ sasarja duhitṝḥ
ṣoḍaśāmala-locanāḥ
trayodaśādād dharmāya
tathaikām agnaye vibhuḥ

SYNONYMS

tasyām-unto her; sasarja-created; duhitṝḥ-daughters; ṣoḍaśa-sixteen; amala-locanāḥ-with lotuslike eyes; trayodaśa-thirteen; adāt-gave; dharmāya-to Dharma; tathā-so; ekām-one daughter; agnaye-to Agni; vibhuḥ-Dakṣa.

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

TEXTS 49–52

pitṛbhya ekāṁ yuktebhyo
bhavāyaikāṁ bhava-cchide
śraddhā maitrī dayā śāntis
tuṣṭiḥ puṣṭiḥ kriyonnatiḥ
buddhir medhā titikṣā hrīr
mūrtir dharmasya patnayaḥ
śraddhāsūta śubhaṁ maitrī
prasādam abhayaṁ dayā
śāntiḥ sukhaṁ mudaṁ tuṣṭiḥ
smayaṁ puṣṭir asūyata
yogaṁ kriyonnatir darpam
arthaṁ buddhir asūyata
medhā smṛtiṁ titikṣā tu
kṣemaṁ hrīḥ praśrayaṁ sutam
mūrtiḥ sarva-guṇotpattir
nara-nārāyaṇāv ṛṣī

SYNONYMS

pitṛbhyaḥ-to the Pitās; ekām-one daughter; yuktebhyaḥ-the assembled; bhavāya-to Lord Śiva; ekām-one daughter; bhava-chide-who delivers from the material entanglement; śraddhā, maitrī, dayā, śāntiḥ, tuṣṭiḥ, puṣṭiḥ, kriyā, unnatiḥ, buddhiḥ, medhā, titikṣā, hrīḥ, mūrtiḥ-names of thirteen daughters of Dakṣa; dharmasya-of Dharma; patnayaḥ-the wives; śraddhā-Śraddhā; asūta-gave birth to; śubham-Śubha; maitrī-Maitrī; prasādam-Prasāda; abhayam-Abhaya; dayā-Dayā; śāntiḥ-Sānti; sukham-Sukha; mudam-Muda; tuṣṭiḥ-Tuṣṭi; smayam-Smaya; puṣṭiḥ-Puṣṭi; asūyata-gave birth to; yogam-Yoga; kriyā-Kriyā; unnatiḥ-Unnati; darpam-Darpa; artham-Artha; buddhiḥ-Buddhi; asūyata-begot; medhā-Medhā; smṛtim-Smṛti; titikṣā-Titikṣā; tu-also; kṣemam-Kṣema; hrīḥ-Hrī; praśrayam-Praśraya; sutam-son; mūrtiḥ-Mūrti; sarva-guṇa-of all respectable qualities; utpattiḥ-the reservoir; nara-nārāyaṇau-both Nara and Nārāyaṇa; ṛṣī-the two sages.

One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Sānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Sānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

TEXT 53

yayor janmany ado viśvam
abhyanandat sunirvṛtam
manāṁsi kakubho vātāḥ
praseduḥ sarito 'drayaḥ

SYNONYMS

yayoḥ-both of whom (Nara and Nārāyaṇa); janmani-on the appearance; adaḥ-that; viśvam-universe; abhyanandat-became glad; su-nirvṛtam-full of joy; manāṁsi-everyone's mind; kakubhaḥ-the directions; vātāḥ-the air; praseduḥ-became pleasant; saritaḥ-the rivers; adrayaḥ-the mountains.

On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

TEXTS 54–55

divy avādyanta tūryāṇi
petuḥ kusuma-vṛṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ
nṛtyanti sma striyo devya
āsīt parama-maṅgalam
devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ

SYNONYMS

divi-in the heavenly planets; avādyanta-vibrated; tūryāṇi-a band of instruments; petuḥ-they showered; kusuma-of flowers; vṛṣṭayaḥ-showers; munayaḥ-the sages; tuṣṭuvuḥ-chanted Vedic prayers; tuṣṭāḥ-pacified; jaguḥ-began to sing; gandharva-the Gandharvas; kinnarāḥ-the Kinnaras; nṛtyanti sma-danced; striyaḥ-the beautiful damsels; devyaḥ-of the heavenly planets; āsīt-were visible; parama-maṅgalam-the highest good fortune; devāḥ-the demigods; brahma-ādayaḥ-Brahmā and others; sarve-all; upatasthuḥ-worshiped; abhiṣṭavaiḥ-with respectful prayers.

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time, great demigods like Brahmā also offered their respectful prayers.

TEXT 56

devā ūcuḥ
yo māyayā viracitaṁ nijayātmanīdaṁ
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharma-sadane ṛṣi-mūrtinādya
prāduścakāra puruṣāya namaḥ parasmai

SYNONYMS

devāḥ-the demigods; ūcuḥ-said; yaḥ-who; māyayā-by the external energy; viracitam-was created; nijayā-by His own; ātmani-being situated in Him; idam-this; khe-in the sky; rūpa-bhedam-bunches of clouds; iva-as if; tat-of Himself; praticakṣaṇāya-for manifesting; etena-with this; dharma-sadane-in the house of Dharma; ṛṣi-mūrtinā-with the form of a sage; adya-today; prāduścakāra-appeared; puruṣāya-unto the Personality of Godhead; namaḥ-respectful obeisances; parasmai-the Supreme.

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead, who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

The universal form of the Lord is the cosmic manifestation, which is an exhibition of the external energy of the Supreme Personality of Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead, who manifests Himself in such varieties. There are some philosophers, called nondualists, who because of their impersonal conception think that varieties are false. In this verse it is specifically stated, yo māyayā viracitam. This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word praticakṣaṇāya, "there are varieties," announces the glories of the Supreme Personality of Godhead, who appeared as Nara-Nārāyaṇa Ṛṣi and who is the origin of all varieties of material nature.

TEXT 57

so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān
sattvena naḥ sura-gaṇān anumeya-tattvaḥ
dṛśyād adabhra-karuṇena vilokanena
yac chrī-niketam amalaṁ kṣipatāravindam

SYNONYMS

saḥ-that; ayam-He; sthiti-of the created world; vyatikara-calamities; upaśamāya-for destroying; sṛṣṭān-created; sattvena-by the mode of goodness; naḥ-us; sura-gaṇān-the demigods; anumeya-tattvaḥ-understood by the Vedas; dṛśyāt-glance over; adabhra-karuṇena-merciful; vilokanena-glance; yat-which; śrī-niketam-the home of the goddess of fortune; amalam-spotless; kṣipata-supersedes; aravindam-lotus.

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

The Supreme Personality of Godhead, who is the origin of the cosmic manifestation, is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon is sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from śāstra, or authentic literature like Bhagavad-gītā and other Vedic scriptures, we understand that behind this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.

TEXT 58

evaṁ sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam

SYNONYMS

evam-thus; sura-gaṇaiḥ-by the demigods; tāta-O Vidura; bhagavantau-the Supreme Personality of Godhead; abhiṣṭutau-having been praised; labdha-having obtained; avalokaiḥ-the glance (of mercy); yayatuḥ-departed; arcitau-having been worshiped; gandha-mādanam-to the Gandhamādana Hill.

[Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa. The Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

TEXT 59

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvaḥ
kṛṣṇau yadu-kurūdvahau

SYNONYMS

tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universe); āgatau-has appeared; bhāra-vyayāya-for mitigation of the burden; ca-and; bhuvaḥ-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively.

That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world.

Nārāyaṇa is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead, Nārāyaṇa. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitreya informed Vidura that Nara, the portion of Nārāyaṇa, had appeared in the family of the Kurus and that Nārāyaṇa, the plenary expansion of Kṛṣṇa, had come as Kṛṣṇa, the Supreme Personality of Godhead, with the purpose of delivering suffering humanity from the pangs of material burdens. In other words, Nārāyaṇa Ṛṣi was now present in the world in the forms of Kṛṣṇa and Arjuna.

TEXT 60

svāhābhimāninaś cāgner
ātmajāṁs trīn ajījanat
pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam

SYNONYMS

svāhā-Svāhā, the wife of Agni; abhimāninaḥ-the presiding deity of fire; ca-and; agneḥ-from Agni; ātmajān-sons; trīn-three; ajījanat-produced; pāvakam-Pāvaka; pavamānam ca-and Pavamāna; śucim ca-and Śuci; huta-bhojanam-eating the oblations of sacrifice.

The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Dakṣa, Maitreya now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and on behalf of the demigods the three sons of Agni and Svāhā, namely Pāvaka, Pavamāna and Śuci, accept the oblations.

TEXT 61

tebhyo 'gnayaḥ samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākaṁ pitṛ-pitāmahaiḥ

SYNONYMS

tebhyaḥ-from them; agnayaḥ-fire-gods; samabhavan-were produced; catvāriṁśat-forty; ca-and; pañca-five; ca-and; te-they; eva-certainly; ekona-pañcāśat-forty-nine; sākam-along with; pitṛ-pitāmahaiḥ-with the fathers and grandfather.

From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

The grandfather is Agni, and the sons are Pāvaka, Pavamāna and Śuci. Counting these four, plus forty-five grandsons, there are altogether forty-nine different fire-gods.

TEXT 62

vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te

SYNONYMS

vaitānike-offering of oblations; karmaṇi-the activity; yat-of the fire-gods; nāmabhiḥ-by the names; brahma-vādibhiḥ-by impersonalist brāhmaṇas; āgneyyaḥ-for Agni; iṣṭayaḥ-sacrifices; yajñe-in the sacrifice; nirūpyante-are the objective; agnayaḥ-the forty-nine fire-gods; tu-but; te-those.

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brāhmaṇas.

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

TEXT 63

agniṣvāttā barhiṣadaḥ
saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṁ
patnī dākṣāyaṇī svadhā

SYNONYMS

agniṣvāttāḥ-the Agniṣvāttas; barhiṣadaḥ-the Barhiṣadas; saumyāḥ-the Saumyas; pitaraḥ-the forefathers; ājyapāḥ-the Ājyapas; sa-agnayaḥ-those whose means is by fire; anagnayaḥ-those whose means is without fire; teṣām-of them; patnī-the wife; dākṣāyaṇī-the daughter of Dakṣa; svadhā-Svadhā.

The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitās. They are either sāgnika or niragnika. The wife of all these Pitās is Svadhā, who is the daughter of King Dakṣa.

TEXT 64

tebhyo dadhāra kanye dve
vayunāṁ dhāriṇīṁ svadhā
ubhe te brahma-vādinyau
jñāna-vijñāna-pārage

SYNONYMS

tebhyaḥ-from them; dadhāra-produced; kanye-daughters; dve-two; vayunām-Vayunā; dhāriṇīm-Dhāriṇī; svadhā-Svadhā; ubhe-both of them; te-they; brahma-vādinyau-impersonalists; jñāna-vijñāna-pāra-ge-expert in both transcendental and Vedic knowledge.

Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhāriṇī, both of whom were impersonalists and were expert in transcendental and Vedic knowledge.

TEXT 65

bhavasya patnī tu satī
bhavaṁ devam anuvratā
ātmanaḥ sadṛśaṁ putraṁ
na lebhe guṇa-śīlataḥ

SYNONYMS

bhavasya-of Bhava (Lord Śiva); patnī-the wife; tu-but; satī-named Sati; bhavam-to Bhava; devam-a demigod; anuvratā-faithfully engaged in service; ātmanaḥ-of herself; sadṛśam-similar; putram-a son; na lebhe-did not obtain; guṇa-śīlataḥ-by good qualities and by character.

The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

TEXT 66

pitary apratirūpe sve
bhavāyānāgase ruṣā
aprauḍhaivātmanātmānam
ajahād yoga-saṁyutā

SYNONYMS

pitari-as a father; apratirūpe-unfavorable; sve-her own; bhavāya-unto Lord Śiva; anāgase-faultless; ruṣā-with anger; aprauḍhā-before attaining maturity; eva-even; ātmanā-by herself; ātmānam-the body; ajahāt-gave up; yoga-saṁyutā-by mystic yoga.

The reason is that Satī's father, Dakṣa, used to rebuke Lord Śiva in spite of Śiva's faultlessness. Consequently, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

Lord Śiva, being the head of all mystic yogīs, never even constructed a home for his residence. Sati was the daughter of a great king, Dakṣa, and because his youngest daughter, Sati, selected as her husband Lord Śiva, King Dakṣa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily criticized her husband, although Lord Śiva was faultless. Because of this, before attaining a mature age Sati gave up the body given by her father, Dakṣa, and therefore she could not produce a child.

Thus end the Bhaktivedanta purports of the Fourth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "Genealogical Table of the Daughters of Manu."

20.5.2 Chapter Two

Dakṣa Curses Lord Śiva

TEXT 1

vidura uvāca
bhave śīlavatāṁ śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajāṁ satīm

SYNONYMS

viduraḥ uvāca-Vidura said; bhave-towards Lord Śiva; śīlavatām-among the gentle; śreṣṭhe-the best; dakṣaḥ-Dakṣa; duhitṛ-vatsalaḥ-being affectionate towards his daughter; vidveṣam-enmity; akarot-did exhibit; kasmāt-why; anādṛtya-neglecting; ātmajām-his own daughter; satīm-Satī.

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. The word śiva means "all auspicious." No one can be an enemy of Lord Śiva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, inimical towards Lord Śiva so intensely that Satī, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

TEXT 2

kas taṁ carācara-guruṁ
nirvairaṁ śānta-vigraham
ātmārāmaṁ kathaṁ dveṣṭi
jagato daivataṁ mahat

SYNONYMS

kaḥ-who (Dakṣa); tam-him (Lord Śiva); cara-acara-of the whole world (both animate and inanimate); gurum-the spiritual master; nirvairam-without enmity; śānta-vigraham-having a peaceful personality; ātma-ārāmam-satisfied in himself; katham-how; dveṣṭi-hates; jagataḥ-of the universe; daivatam-demigod; mahat-the great.

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

Lord Śiva is described here as carācara-guru, the spiritual master of all animate and inanimate objects. He is sometimes known as Bhūtanātha, which means "the worshipable deity of the dull-headed." Bhūta is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas. It is also stated, vaiṣṇavānāṁ yathā śambhuḥ: Śambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all Vaiṣṇavas, or devotees, and he has a sampradāya called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati, in charge of fathering population, and all his daughters are highly elevated, especially Sati. The word satī means "the most chaste." Whenever there is consideration of chastity, Sati, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura, therefore, was astonished. "Dakṣa is such a great man," he thought, "and is the father of Sati. And Lord Śiva is the spiritual master of everyone. How then could there possibly be so much enmity between them that Sati, the most chaste goddess, could give up her body because of their quarrel?"

TEXT 3

etad ākhyāhi me brahman

jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān satī

SYNONYMS

etat-thus; ākhyāhi-please tell; me-to me; brahman-O brāhmaṇa; jāmātuḥ-of the son-in-law (Lord Śiva); śvaśurasya-of the father-in-law (Dakṣa); ca-and; vidveṣaḥ-quarrel; tu-as to; yataḥ-from what cause; prāṇān-her life; tatyaje-gave up; dustyajān-which is impossible to give up; satī-Sati.

My dear Maitreya, to part with one's life is very difficult. Would you kindly explain to me how such a son-in-law and father-in-law could quarrel so bitterly that the great goddess Satī could give up her life?

TEXT 4

maitreya uvāca
purā viśva-sṛjāṁ satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo 'gnayaḥ

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; purā-formerly (at the time of Svāyambhuva Manu); viśva-sṛjām-of the creators of the universe; satre-at a sacrifice; sametāḥ-were assembled; parama-ṛṣayaḥ-the great sages; tathā-and also; amara-gaṇāḥ-the demigods; sarve-all; sa-anugāḥ-along with their followers; munayaḥ-the philosophers; agnayaḥ-the fire-gods.

The sage Maitreya said: In a former time, the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Satī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marīci, Dakṣa and Vasiṣṭha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

TEXT 5

tatra praviṣṭam ṛṣayo
dṛṣṭvārkam iva rociṣā
bhrājamānaṁ vitimiraṁ
kurvantaṁ tan mahat sadaḥ

SYNONYMS

tatra-there; praviṣṭam-having entered; ṛṣayaḥ-the sages; dṛṣṭvā-seeing; arkam-the sun; iva-just like; rociṣā-with luster; bhrājamānam-shining; vitimiram-free from darkness; kurvantam-making; tat-that; mahat-great; sadaḥ-assembly.

When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

TEXT 6

udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayaḥ
ṛte viriñcāṁ śarvaṁ ca
tad-bhāsākṣipta-cetasaḥ

SYNONYMS

udatiṣṭhan-stood up; sadasyāḥ-the members of the assembly; te-they; sva-dhiṣṇyebhyaḥ-from their own seats; saha-agnayaḥ-along with the fire-gods; ṛte-except for; viriñcām-Brahmā; śarvam-Śiva; ca-and; tat-his (Dakṣa's); bhāsa-by the luster; ākṣipta-are influenced; cetasaḥ-those whose minds.

Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

TEXT 7

sadasas-patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajaṁ loka-guruṁ natvā
niṣasāda tad-ājñayā

SYNONYMS

sadasaḥ-of the assembly; patibhiḥ-by the leaders; dakṣaḥ-Dakṣa; bhagavān-the possessor of all opulences; sādhu-properly; sat-kṛtaḥ-was welcomed; ajam-to the unborn (Brahmā); loka-gurum-to the teacher of the universe; natvā-making obeisances; niṣasāda-sat down; tat-ājñayā-by his (Brahmā's) order.

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā. After offering Lord Brahmā respect, Dakṣa, by the order of Brahmā, properly took his seat.

TEXT 8

prāṅ-niṣaṇṇaṁ mṛḍaṁ dṛṣṭvā
nāmṛṣyat tad-anādṛtaḥ
uvāca vāmaṁ cakṣurbhyām
abhivīkṣya dahann iva

SYNONYMS

prāk-before; niṣaṇṇam-being seated; mṛḍam-Lord Śiva; dṛṣṭvā-seeing; na amṛṣyat-did not tolerate; tat-by him (Śiva); anādṛtaḥ-not being respected; uvāca-said; vāmam-dishonest; cakṣurbhyām-with both eyes; abhivīkṣya-looking at; dahan-burning; iva-as if.

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting and not showing him any respect. At that time, Dakṣa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Śiva.

Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahmā and Lord Śiva are the principal demigods, their positions are greater than Dakṣa's. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva, for Śiva looked very poor and was niggardly in dress.

TEXT 9

śrūyatāṁ brahmarṣayo me
saha-devāḥ sahāgnayaḥ
sādhūnāṁ bruvato vṛttaṁ
nājñānān na ca matsarāt

SYNONYMS

śrūyatām-hear; brahma-ṛṣayaḥ-O sages among the brāhmaṇas; me-unto me; saha-devāḥ-O demigods; saha-agnayaḥ-O fire-gods; sādhūnām-of the gentle; bruvataḥ-speaking; vṛttam-the manners; na-not; ajñānāt-from ignorance; na ca-and not; matsarāt-from envy.

All sages, brāhmaṇas and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy.

In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva's spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

TEXT 10

ayaṁ tu loka-pālānāṁ
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ

SYNONYMS

ayam-he (Śiva); tu-but; loka-pālānām-of the governors of the universe; yaśaḥ-ghnaḥ-spoiling the fame; nirapatrapaḥ-shameless; sadbhiḥ-by those of gentle manner; ācaritaḥ-followed; panthāḥ-the path; yena-by whom (Śiva); stabdhena-being devoid of proper actions; dūṣitaḥ-is polluted.

Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is yaśo-ghna, which means "one who spoils name and fame." So this can also be interpreted to mean that he was so famous that his fame killed all other fame. Again, Dakṣa used the word nirapatrapa, which also can be used in two senses. One sense is "one who is stunted," and another sense is "one who is the maintainer of persons who have no other shelter." Generally Lord Śiva is known as the lord of the bhūtas, or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word nirapatrapa can be used in that sense.

TEXT 11

eṣa me śiṣyatāṁ prāpto
yan me duhitur agrahīt
pāṇiṁ viprāgni-mukhataḥ
sāvitryā iva sādhuvat

SYNONYMS

eṣaḥ-he (Śiva); me-my; śiṣyatām-subordinate position; prāptaḥ-accepted; yat-because; me duhituḥ-of my daughter; agrahīt-he took; pāṇim-the hand; vipra-agni-of brāhmaṇas and fire; mukhataḥ-in the presence; sāvitryāḥ-Gāyatrī; iva-like; sādhuvat-like an honest person.

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

Dakṣa's statement that Lord Śiva pretended to be an honest person means that Śiva was dishonest because in spite of accepting the position of Dakṣa's son-in-law, he was not respectful to Dakṣa.

TEXT 12

gṛhītvā mṛga-śāvākṣyāḥ
pāṇiṁ markaṭa-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam

SYNONYMS

gṛhītvā-taking; mṛga-śāva-like a deer cub; akṣyāḥ-of her who has eyes; pāṇim-the hand; markaṭa-of a monkey; locanaḥ-he who has the eyes; pratyutthāna-of rising from one's seat; abhivāda-the honor; arhe-to me, who deserves; vācā-with sweet words; api-even; akṛta na-he did not do; ucitam-honor.

He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

TEXT 13

lupta-kriyāyāśucaye
mānine bhinna-setave
anicchann apy adāṁ bālāṁ
śūdrāyevośatīṁ giram

SYNONYMS

lupta-kriyāya-not observing rules and regulations; aśucaye-impure; mānine-proud; bhinna-setave-having broken all rules of civility; anicchan-not desiring; api-although; adām-handed over; bālām-my daughter; śūdrāya-unto a śūdra; iva-as; uśatīm giram-the message of the Vedas.

I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.

A śūdra is forbidden to take lessons from the Vedas because a śūdra, due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has been graduated from all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Sati, who was so enlightened, beautiful and chaste. The word used in this connection is bhinna-setave, which refers to one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

TEXTS 14–15

pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan
citā-bhasma-kṛta-snānaḥ
preta-sraṅ-nrasthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo
matto matta-jana-priyaḥ
patiḥ pramatha-nāthānāṁ
tamo-mātrātmakātmanām

SYNONYMS

preta-āvāseṣu-at the burning places of dead bodies; ghoreṣu-horrible; pretaiḥ-by the Pretas; bhūta-gaṇaiḥ-by the Bhūtas; vṛtaḥ-accompanied by; aṭati-he wanders; unmatta-vat-like a madman; nagnaḥ-naked; vyupta-keśaḥ-having scattered hair; hasan-laughing; rudan-crying; citā-of the funeral pyre; bhasma-with the ashes; kṛta-snānaḥ-taking bath; preta-of the skulls of dead bodies; srak-having a garland; nṛ-asthi-bhūṣaṇaḥ-ornamented with dead men's bones; śiva-apadeśaḥ-who is śiva, or auspicious, only in name; hi-for; aśivaḥ-inauspicious; mattaḥ-crazy; matta-jana-priyaḥ-very dear to the crazy beings; patiḥ-the leader; pramatha-nāthānām-of the lords of the Pramathas; tamaḥ-mātra-ātmaka-ātmanām-of those grossly in the mode of ignorance.

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.

Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the Vedas, Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and some are in the mode of ignorance. Lord Viṣṇu takes charge of persons who are advanced Kṛṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower that that of the animals. Therefore Lord Śiva is especially called auspicious.

TEXT 16

tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī
codite parameṣṭhinā

SYNONYMS

tasmai-to him; unmāda-nāthāya-to the lord of ghosts; naṣṭa-śaucāya-being devoid of all cleanliness; durhṛde-heart filled with nasty things; dattā-was given; bata-alas; mayā-by me; sādhvī-Sati; codite-being requested; parameṣṭhinā-by the supreme teacher (Brahmā).

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

It is the duty of parents to hand over their daughters to suitable persons just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Dakṣa was repentant that on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. Instead, he referred to Brahmā as parameṣṭhī, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words, he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but criticized his own father, Lord Brahmā, for his not very astute advice that Dakṣa hand over his daughter to Lord Śiva.

TEXT 17

maitreya uvāca
vinindyaivaṁ sa giriśam
apratīpam avasthitam
dakṣo 'thāpa upaspṛśya
kruddhaḥ śaptuṁ pracakrame

SYNONYMS

maitreyaḥ uvāca-Maitreya said; vinindya-abusing; evam-thus; saḥ-he (Dakṣa); giriśam-Śiva; apratīpam-without any hostility; avasthitam-remaining; dakṣaḥ-Dakṣa; atha-now; apaḥ-water; upaspṛśya-washing hands and mouth; kruddhaḥ-angry; śaptum-to curse; pracakrame-began to.

The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

TEXT 18

ayaṁ tu deva-yajana
indropendrādibhir bhavaḥ
saha bhāgaṁ na labhatāṁ
devair deva-gaṇādhamaḥ

SYNONYMS

ayam-that; tu-but; deva-yajane-in the sacrifice of the demigods; indra-upendra-ādibhiḥ-with Indra, Upendra and the others; bhavaḥ-Śiva; saha-along with; bhāgam-a portion; na-not; labhatām-should obtain; devaiḥ-with the demigods; deva-gaṇa-adhamaḥ-the lowest of all the demigods.

The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is the lowest of all the demigods, should not have a share.

Because of this curse, Śiva was deprived of his share in the oblations of Vedic sacrifices. It was due to the curse of Dakṣa, Śrī Viśvanātha Cakravartī comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Dakṣa was indirectly a blessing, for Śiva would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaurakiśora dāsa Bābājī Mahārāja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakiśora dāsa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

TEXT 19

niṣidhyamānaḥ sa sadasya-mukhyair
dakṣo giritrāya visṛjya śāpam
tasmād viniṣkramya vivṛddha-manyur
jagāma kauravya nijaṁ niketanam

SYNONYMS

niṣidhyamānaḥ-being requested not to; saḥ-he (Dakṣa); sadasya-mukhyaiḥ-by the members of the sacrifice; dakṣaḥ-Dakṣa; giritrāya-to Śiva; visṛjya-giving; śāpam-a curse; tasmāt-from that place; viniṣkramya-going out; vivṛddha-manyuḥ-being exceedingly angry; jagāma-went; kauravya-O Vidura; nijam-to his own; niketanam-home.

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than he in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger. In Bhagavad-gītā, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things-lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Dakṣa. The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies-anger, lust and passion. Lord Caitanya, therefore, advised that one be very careful not to offend Vaiṣṇavas. He compared offenses toward a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

TEXT 20

vijñāya śāpaṁ giriśānugāgraṇīr
nandīśvaro roṣa-kaṣāya-dūṣitaḥ
dakṣāya śāpaṁ visasarja dāruṇaṁ
ye cānvamodaṁs tad-avācyatāṁ dvijāḥ

SYNONYMS

vijñāya-understanding; śāpam-the curse; giriśa-of Śiva; anuga-agraṇīḥ-one of the principal associates; nandīśvaraḥ-Nandīśvara; roṣa-anger; kaṣāya-red; dūṣitaḥ-blinded; dakṣāya-to Dakṣa; śāpam-a curse; visasarja-gave; dāruṇam-harsh; ye-who; ca-and; anvamodan-tolerated; tat-avācyatām-the cursing of Śiva; dvijāḥ-brāhmaṇas.

Upon understanding that Lord Śiva had been cursed, Nandīśvara, one of Lord Śiva's principal associates, became greatly angry. His eyes became red, and he prepared to curse Dakṣa and all the brāhmaṇas present there who had tolerated Dakṣa's cursing Śiva in harsh words.

There is a long-standing dissension among some of the neophyte Vaiṣṇavas and Śaivites; they are always at loggerheads. When Dakṣa cursed Lord Śiva in harsh words, some of the brāhmaṇas present might have enjoyed it because some brāhmaṇas do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva's position. Nandīśvara was affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Although Lord Śiva could also have cursed Dakṣa in a similar way, he was silent and tolerant; but Nandīśvara, his follower, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have cursed the brāhmaṇas who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīśvara, Dakṣa and many of the brāhmaṇas present were infected by the atmosphere of anger.

TEXT 21

ya etan martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñaḥ pṛthag-dṛṣṭis
tattvato vimukho bhavet

SYNONYMS

yaḥ-who (Dakṣa); etat martyam-this body; uddiśya-with reference to; bhagavati-to Śiva; apratidruhi-who is not envious; druhyati-bears envy; ajñaḥ-less intelligent persons; pṛthak-dṛṣṭiḥ-the vision of duality; tattvataḥ-from transcendental knowledge; vimukhaḥ-bereft; bhavet-may become.

Anyone who has accepted Dakṣa as the most important personality and neglected Lord Śiva because of envy is less intelligent and, because of visualizing in duality, will be bereft of transcendental knowledge.

The first curse by Nandīśvara was that anyone supporting Dakṣa was foolishly identifying himself with the body, and therefore, because Dakṣa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Dakṣa, Nandīśvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and, in relation to the body, with wife, children, home and other such things, which are different from the soul. Therefore Nandīśvara's curse was that anyone who supported Dakṣa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

TEXT 22

gṛheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantraṁ vitanute
veda-vāda-vipanna-dhīḥ

SYNONYMS

gṛheṣu-in householder life; kūṭa-dharmeṣu-of pretentious religiosity; saktaḥ-being attracted; grāmya-sukha-icchayā-by desire for material happiness; karma-tantram-fruitive activities; vitanute-he performs; veda-vāda-by the explanations of the Vedas; vipanna-dhīḥ-intelligence being lost.

Pretentiously religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the Vedas it is said that one who observes the cāturmāsya vow will attain eternal happiness in the heavenly kingdom. In Bhagavad-gītā, it is said that this flowery language of the Vedas mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that is the spiritual kingdom, or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are attached to grāmya-sukha, which means "material happiness," without knowledge of eternal, blissful spiritual life.

TEXT 23

buddhyā parābhidhyāyinyā

vismṛtātma-gatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarāṁ
dakṣo basta-mukho 'cirāt

SYNONYMS

buddhyā-by intelligence; para-abhidhyāyinyā-by accepting the body as the self; vismṛta-ātma-gatiḥ-having forgotten the knowledge of Viṣṇu; paśuḥ-an animal; strī-kāmaḥ-attached to sex life; saḥ-he (Dakṣa); astu-let; atitarām-excessive; dakṣaḥ-Dakṣa; basta-mukhaḥ-the face of a goat; acirāt-in a very short time.

Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the viṣṇu-pāda, or viṣṇu-gati, and is attached to sex life only, within a short time he will have the face of a goat.

TEXT 24

vidyā-buddhir avidyāyāṁ
karmamayyām asau jaḍaḥ
saṁsarantv iha ye cāmum
anu śarvāvamāninam

SYNONYMS

vidyā-buddhiḥ-materialistic education and intelligence; avidyāyām-in nescience; karma-mayyām-formed of fruitive activities; asau-he (Dakṣa); jaḍaḥ-dull; saṁsarantu-let them take birth again and again; iha-here in this world; ye-who; ca-and; amum-Dakṣa; anu-following; śarva-Śiva; avamāninam-insulting.

Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Śiva. May they continue in the cycle of repeated birth and death.

The three curses mentioned above are sufficient to make one as dull as stone, void of spiritual knowledge and preoccupied with materialistic education, which is nescience. After uttering these curses, Nandīśvara then cursed the brāhmaṇas to continue in the cycle of birth and death because of their supporting Dakṣa in blaspheming Lord Śiva.

TEXT 25

giraḥ śrutāyāḥ puṣpiṇyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantu hara-dviṣaḥ

SYNONYMS

giraḥ-words; śrutāyāḥ-of the Vedas; puṣpiṇyāḥ-flowery; madhu-gandhena-with the scent of honey; bhūriṇā-profuse; mathnā-enchanting; ca-and; unmathita-ātmānaḥ-whose minds have become dull; sammuhyantu-let them remain attached; hara-dviṣaḥ-envious of Lord Śiva.

May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma but that aroma does not last for a very long time. In a flower there is honey, but that honey is not eternal.

TEXT 26

sarva-bhakṣā dvijā vṛttyai
dhṛta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha

SYNONYMS

sarva-bhakṣāḥ-eating everything; dvijāḥ-the brāhmaṇas; vṛttyai-for maintaining the body; dhṛta-vidyā-having taken to education; tapaḥ-austerity; vratāḥ-and vows; vitta-money; deha-the body; indriya-the senses; ārāmāḥ-the satisfaction; yācakāḥ-as beggars; vicarantu-let them wander; iha-here.

These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what to eat and what not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

The third curse inflicted by Nandīśvara on the brāhmaṇas who supported Dakṣa is completely functioning in the age of Kali. The so-called brāhmaṇas are no longer interested in understanding the nature of the Supreme Brahman, although a brāhmaṇa means one who has attained knowledge about Brahman. In the Vedānta-sūtra also it is stated, athāto brahma jijñāsā: this human form of life is meant for realization of the Supreme Brahman, the Absolute Truth, or, in other words, human life is meant for one's elevation to the post of a brāhmaṇa. Unfortunately the modern brāhmaṇas, or so-called brāhmaṇas who come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of brāhmaṇas. The qualifications for brāhmaṇas are described in the scriptures, in Śrīmad-Bhāgavatam, Bhagavad-gītā and all other Vedic literatures. Brāhmaṇa is not a hereditary title or position. If someone from a non-brāhmaṇa family (for example, one born in a family of śūdras) tries to become a brāhmaṇa by being properly qualified under the instruction of a bona fide spiritual master, these so-called brāhmaṇas will object. Such brāhmaṇas, having been cursed by Nandīśvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called brāhmaṇas, but in Kali-yuga they claim to be brāhmaṇas, and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahāprabhu condemned this principle very strongly. During His conversation with Rāmānanda Rāya, He said that regardless of whether a person is born in a brāhmaṇa family or śūdra family, regardless of whether he is a householder or a sannyāsī, if he knows the science of Kṛṣṇa he must be a spiritual master.

Caitanya Mahāprabhu had many so-called śūdra disciples like Haridāsa Ṭhākura and Rāmānanda Rāya. Even the Gosvāmīs, who were principal students of Lord Caitanya, were also ostracized from brāhmaṇa society, but Caitanya Mahāprabhu, by His grace, made them first-class Vaiṣṇavas.

TEXT 27

tasyaivaṁ vadataḥ śāpaṁ
śrutvā dvija-kulāya vai
bhṛguḥ pratyasṛjac chāpaṁ
brahma-daṇḍaṁ duratyayam

SYNONYMS

tasya-his (Nandīśvara's); evam-thus; vadataḥ-words; śāpam-the curse; śrutvā-hearing; dvija-kulāya-unto the brāhmaṇas; vai-indeed; bhṛguḥ-Bhṛgu; pratyasṛjat-made; śāpam-a curse; brahma-daṇḍam-the punishment of a brāhmaṇa; duratyayam-insurmountable.

When all the hereditary brāhmaṇas were thus cursed by Nandīśvara, the sage Bhṛgu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse.

The word duratyaya is particularly used in reference to a brahmadaṇḍa, or curse by a brāhmaṇa. A curse by a brāhmaṇa is very strong; therefore it is called duratyaya, or insurmountable. As the Lord states in Bhagavad-gītā, the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a brāhmaṇa, that curse is also insurmountable. But Bhagavad-gītā also says that the curses or benedictions of the material world are, after all, material creations. The Caitanya-caritāmṛta confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended in Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṁ taranti te. The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Kṛṣṇa, and remain in a transcendental position. Persons who have taken shelter of Kṛṣṇa are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

TEXT 28

bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍinas te bhavantu
sac-chāstra-paripanthinaḥ

SYNONYMS

bhava-vrata-dharāḥ-taking a vow to satisfy Lord Śiva; ye-who; ca-and; ye-who; ca-and; tān-such principles; samanuvratāḥ-following; pāṣaṇḍinaḥ-atheists; te-they; bhavantu-let them become; sat-śāstra-paripanthinaḥ-diverted from transcendental scriptural injunctions.

One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

It is sometimes seen that devotees of Lord Śiva imitate the characteristics of Lord Śiva. For example, Lord Śiva drank an ocean of poison, so some of the followers of Lord Śiva imitate him and try to take intoxicants like gāñjā (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Śiva will be sacchāstra-paripanthinaḥ, which means "opposed to the conclusion of śāstra, or scripture." This is confirmed in the Padma Purāṇa also. Lord Śiva was ordered by the Supreme Personality of Godhead to preach the impersonal, or Māyāvāda, philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the śāstras.

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the Śiva Purāṇa it is stated that Lord Śiva said to Pārvatī that in the Kali-yuga, in the body of a brāhmaṇa, he would preach the Māyāvāda philosophy. Thus it is generally found that the worshipers of Lord Śiva are Māyāvādī followers. Lord Śiva himself says, māyāvādam asac-chāstram. Asat-śāstra, as explained here, means the doctrine of Māyāvāda impersonalism, or becoming one with the Supreme. Bhṛgu Muni cursed that persons who worshiped Lord Śiva would become followers of this Māyāvāda asat-śāstra, which attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Śiva there is a section who live a devilish life. Śrīmad-Bhāgavatam and Nārada-pañcarātra are authorized scriptures that are considered sat-śāstra, or scriptures which lead one to the path of God realization. Asat-śāstras are just the opposite.

TEXT 29

naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ
viśantu śiva-dīkṣāyāṁ
yatra daivaṁ surāsavam

SYNONYMS

naṣṭa-śaucāḥ-cleanliness being abandoned; mūḍha-dhiyaḥ-foolish; jaṭā-bhasma-asthi-dhāriṇaḥ-wearing long hair, ashes and bones; viśantu-may enter; śiva-dīkṣāyām-into initiation of worship of Śiva; yatra-where; daivam-are spiritual; sura-āsavam-wine and liquor.

Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking gāñjā (marijuana) are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Śiva mantra there are mudrikāṣṭaka, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire nirvāṇa, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to Śiva-āgama, a scripture on the method of worshiping Lord Śiva.

TEXT 30

brahma ca brāhmaṇāṁś caiva
yad yūyaṁ parinindatha
setuṁ vidhāraṇaṁ puṁsām
ataḥ pāṣaṇḍam āśritāḥ

SYNONYMS

brahma-the Vedas; ca-and; brāhmaṇān-the brāhmaṇas; ca-and; eva-certainly; yat-because; yūyam-you; parinindatha-blaspheme; setum-Vedic principles; vidhāraṇam-holding; puṁsām-of mankind; ataḥ-therefore; pāṣaṇḍam-atheism; āśritāḥ-have taken shelter.

Bhṛgu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

Bhṛgu Muni, in cursing Nandīśvara, said that not only would they be degraded as atheists because of this curse, but they had already fallen to the standard of atheism because they had blasphemed the Vedas, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The Vedas provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification, so that ultimately one may be liberated from material contamination to his real state of spiritual identification (). As long as one is in the contamination of material existence, one changes bodies from the aquatics up to the position of Brahmā, but the human form of life is the highest perfectional life in the material world. The Vedas give directions by which to elevate oneself in the next life. The Vedas are the mother for such instructions, and the brāhmaṇas, or persons who are in knowledge of the Vedas, are the father. Thus if one blasphemes the Vedas and brāhmaṇas, naturally one goes down to the status of atheism. The exact word used in Sanskrit is nāstika, which refers to one who does not believe in the Vedas but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are nāstikas. ln order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the Vedas, and thus, later on, Śaṅkarācārya stopped this system of religion in India and forced it to go outside India. Here it is stated, brahma ca brāhmaṇān. Brahma means the Vedas. means "I am in full knowledge." The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If brahma, or the Vedic spiritual science, is condemned, and the masters of the spiritual science, the brāhmaṇas, are condemned, then where does human civilization stand? Bhṛgu Muni said, "It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned."

TEXT 31

eṣa eva hi lokānāṁ
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat-pramāṇaṁ janārdanaḥ

SYNONYMS

eṣaḥ-the Vedas; eva-certainly; hi-for; lokānām-of all people; śivaḥ-auspicious; panthāḥ-path; sanātanaḥ-eternal; yam-which (Vedic path); pūrve-in the past; ca-and; anusantasthuḥ-was rigidly followed; yat-in which; pramāṇam-the evidence; janārdanaḥ-Janārdana.

The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

In the Bhagavad-gītā the Supreme Personality of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the Vedas are given to them for their guidance. Therefore the Vedas are called apauruṣeya, for they are not written by any man or demigod, including the first living creature, Brahmā. Brahmā is not the creator or author of the Vedas. He is also one of the living beings in this material world; therefore he does not have the power to write or speak the Vedas independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The Vedas, however, are not written by any living creature within this material world. Therefore they are said to be apauruṣeya. No one can trace out the history of the Vedas. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than three thousand years. But no one has traced out when the Vedas were written, because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but Bhagavad-gītā is apauruṣeya, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation. That is accepted by such stalwart scholars as Śaṅkarācārya, not to speak of other ācāryas such as Rāmānujācārya and Madhvācārya. Śaṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in Bhagavad-gītā also Lord Kṛṣṇa has established, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: [Bg. 10.8] "I am the origin of everything; everything emanates from Me." This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that the purpose of all the Vedas is to understand Him (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). He is the original veda-vit, or knower of the Vedas, and vedānta-kṛt, or compiler of Vedānta. Brahmā is not the compiler of the Vedas.

In the beginning of Śrīmad-Bhāgavatam it is established, tene brahma hṛdā: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead, Janārdana, and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the Vedas have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion.

Therefore it is sanātana, and any blasphemy against the Vedas is calculated to be atheism. The Vedas are described as setu, which means "a bridge." If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The Vedas are the bridge by which to cross such a great ocean.

The Vedas describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also sanātana, for no one can trace out its history and it has no dissolution. No one can stop the system of varṇa and āśrama, or the castes and divisions. For example, whether or not one accepts the name brāhmaṇa, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these martially spirited men are called kṣatriyas. Similarly, everywhere there is a class of men who are interested in economic development, business, industry and money-making; they are called vaiśyas. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called śūdras, or the laborer class. This system is sanātana-it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this sanātana-dharma system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles.

It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke gāñjā, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the Vedas are authoritative, because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

TEXT 32

tad brahma paramaṁ śuddhaṁ
satāṁ vartma sanātanam
vigarhya yāta pāṣaṇḍaṁ
daivaṁ vo yatra bhūta-rāṭ

SYNONYMS

tat-that; brahma-Veda; paramam-supreme; śuddham-pure; satām-of the saintly persons; vartma-path; sanātanam-eternal; vigarhya-blaspheming; yāta-should go; pāṣaṇḍam-to atheism; daivam-deity; vaḥ-your; yatra-where; bhūta-rāṭ-the lord of the bhūtas.

By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.

Lord Śiva is described here as bhūta-rāṭ. The ghosts and those who are situated in the material mode of ignorance are called bhūtas, so bhūta-rāṭ refers to the leader of the creatures who are in the lowest standard of the material modes of nature. Another meaning of bhūta is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world. Here, of course, Bhṛgu Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described-they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison with the path followed by the followers of Bhūtarāṭ, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilisation. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

TEXT 33

maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; tasya-of him; evam-thus; vadataḥ-being spoken; śāpam-curse; bhṛgoḥ-of Bhṛgu; saḥ-he; bhagavān-the possessor of all opulences; bhavaḥ-Lord Śiva; niścakrāma-went; tataḥ-from there; kiñcit-somewhat; vimanāḥ-morose; iva-as; sa-anugaḥ-followed by his disciples.

The sage Maitreya said: When such cursing and countercursing was going on between Lord Śiva's followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in spiritual life. From his point of view, he did not see anyone as lower or higher, because he is a Vaiṣṇava. As stated in Bhagavad-gītā (5.18), paṇḍitāḥ sama-darśinaḥ: one who is perfectly learned does not see anyone as lesser or greater, because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

TEXT 34

te 'pi viśva-sṛjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheṣvāsa
yatrejya ṛṣabho hariḥ

SYNONYMS

te-those; api-even; viśva-sṛjaḥ-progenitors of the universal population; satram-the sacrifice; sahasra-one thousand; parivatsarān-years; saṁvidhāya-performing; maheṣvāsa-O Vidura; yatra-in which; ijyaḥ-to be worshiped; ṛṣabhaḥ-the presiding Deity of all demigods; hariḥ-Hari.

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasām. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. lf such activities are performed for personal satisfaction, one is involved in pāṣaṇḍa, or atheism; but when they are performed for the satisfaction of the Supreme Lord, one is following the Vedic principle. All the assembled sages performed sacrifices for one thousand years.

TEXT 35

āplutyāvabhṛthaṁ yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayus tataḥ

SYNONYMS

āplutya-taking a bath; avabhṛtham-the bath which is taken after performing sacrifices; yatra-where; gaṅgā-the River Ganges; yamunayā-by the River Yamunā; anvitā-mixed; virajena-without infection; ātmanā-by the mind; sarve-all; svam svam-their respective; dhāma-abodes; yayuḥ-went; tataḥ-from there.

My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. After thus becoming purified in heart, they departed for their respective abodes.

After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (7.20). Kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. Bhagavad-gītā uses the very specific words nāsti buddhiḥ, meaning "persons who have lost their sense or intelligence." Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods; but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does not mean that one does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in Bhagavad-gītā (9.23) it is stated, ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ. The Lord says that anyone who worships the demigods is also worshiping Him, but he is worshiping avidhi-pūrvakam, which means "without following the regulative principles." The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshiping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body-the hands, legs, fingers, etc.-are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the deva-yajña, or sacrifices to the demigods. As such, in this age Śrīmad-Bhāgavatam recommends saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). "In this age the intelligent person completes the performances of all kinds of yajñas simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Tasmin tuṣṭe jagat tuṣṭaḥ: "When Lord Viṣṇu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied."

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Dakṣa Curses Lord Śiva."

20.5.3 Chapter Three

Talks Between Lord Śiva and Satī

TEXT 1

maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
sumahān aticakrame

SYNONYMS

maitreyaḥ uvāca-Maitreya said; sadā-constantly; vidviṣatoḥ-the tension; evam-in this manner; kālaḥ-time; vai-certainly; dhriyamāṇayoḥ-continued to bear; jāmātuḥ-of the son-in-law; śvaśurasya-of the father-in-law; api-even; su-mahān-a very great; aticakrame-passed.

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Sati to destroy her body. The chief reason for Satī's giving up her body was that her father, Dakṣa, began another sacrificial performance, to which Lord Śiva was not invited at all. Generally, when any sacrifice is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. lt is said that unless all the demigods are present, no sacrifice is complete. But in the tension between the father-in-law and son-in-law, Dakṣa began another yajña performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and he was a son of Brahmā, so he had a high position and was also very proud.

TEXT 2

yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatīnāṁ sarveṣām
ādhipatye smayo 'bhavat

SYNONYMS

yadā-when; abhiṣiktaḥ-appointed; dakṣaḥ-Dakṣa; tu-but; brahmaṇā-by Brahmā; parameṣṭhinā-the supreme teacher; prajāpatīnām-of the Prajāpatis; sarveṣām-of all; ādhipatye-as the chief; smayaḥ-puffed up; abhavat-he became.

When Lord Brahmā appointed Dakṣa the chief of all the Prajāpatis, the progenitors of population, Dakṣa became very much puffed up.

Although he was envious and was inimical towards Lord Śiva, Dakṣa was appointed the chief of all Prajāpatis. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, and therefore Dakṣa acted out of false prestige. That is described in this chapter.

TEXT 3

iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam

SYNONYMS

iṣṭvā-after performing; saḥ-he (Dakṣa); vājapeyena-with a vājapeya sacrifice; brahmiṣṭhān-Śiva and his followers; abhibhūya-neglecting; ca-and; bṛhaspati-savam-the bṛhaspati-sava; nāma-called; samārebhe-began; kratu-uttamam-the best of sacrifices.

Dakṣa began a sacrifice named vājapeya, and he became excessively confident of his support by Lord Brahmā, He then performed another great sacrifice, named bṛhaspati-sava.

In the Vedas it is prescribed that before performing a bṛhaspati-sava sacrifice, one should perform the sacrifice named vājapeya. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to participate in yajñas and share the oblations, but Dakṣa wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, mad-bhakta-pūjābhyadhikā: [SB 11.19.21] "The worship of My devotees is better than worship of Me." Similarly, in the Śiva Purāṇa, it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa's determination to neglect Lord Śiva in the sacrifices was not fitting.

TEXT 4

tasmin brahmarṣayaḥ sarve
devarṣi-pitṛ-devatāḥ
āsan kṛta-svastyayanās
tat-patnyaś ca sa-bhartṛkāḥ

SYNONYMS

tasmin-in that (sacrifice); brahma-ṛṣayaḥ-the brahmarṣis; sarve-all; devarṣi-the devarṣis; pitṛ-ancestors; devatāḥ-demigods; āsan-were; kṛta-svasti-ayanāḥ-were very nicely decorated with ornaments; tat-patnyaḥ-their wives; ca-and; sa-bhartṛkāḥ-along with their husbands.

While the sacrifice was being performed, many brahmarṣis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or pūjā ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs. Many heavenly women assembled with their husbands, the devarṣis, demigods and rājarṣis, in that great sacrifice named bṛhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all auspicious signs for the ceremony.

TEXTS 5–7

tad upaśrutya nabhasi
khe-carāṇāṁ prajalpatām

satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam
vrajantīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ suvāsasaḥ
dṛṣṭvā sva-nilayābhyāśe
lolākṣīr mṛṣṭa-kuṇḍalāḥ
patiṁ bhūta-patiṁ devam
autsukyād abhyabhāṣata

SYNONYMS

tat-then; upaśrutya-hearing; nabhasi-in the sky; khe-carāṇām-of those who were flying in the air (the Gandharvas); prajalpatām-the conversation; satī-Sati; dākṣāyaṇī-the daughter of Dakṣa; devī-the wife of Śiva; pitṛ-yajña-mahā-utsavam-the great festival of sacrifice performed by her father; vrajantīḥ-were going; sarvataḥ-from all; digbhyaḥ-directions; upadeva-vara-striyaḥ-the beautiful wives of the demigods; vimāna-yānāḥ-flying in their airplanes; sa-preṣṭhāḥ-along with their husbands; niṣka-kaṇṭhīḥ-having nice necklaces with lockets; su-vāsasaḥ-dressed in fine clothing; dṛṣṭvā-seeing; sva-nilaya-abhyāśe-near her residence; lola-akṣīḥ-having beautiful glittering eyes; mṛṣṭa-kuṇḍalāḥ-nice earrings; patim-her husband; bhūta-patim-the master of the bhūtas; devam-the demigod; autsukyāt-from great anxiety; abhyabhāṣata-she spoke.

The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhūtas, in great anxiety, and spoke as follows.

It appears that the residence of Lord Śiva was not on this planet but somewhere in outer space, otherwise how could Sati have seen the airplanes coming from different directions towards this planet and heard the passengers talking about the great sacrifice being performed by Dakṣa? Satī is described here as Dākṣāyaṇī because she was the daughter of Dakṣa. The mention of upadeva-vara refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but between the demigods and human beings. They were also coming in planes. The word sva-nilayābhyāśe indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Satī, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

TEXT 8

saty uvāca
prajāpates te śvaśurasya sāmprataṁ
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

SYNONYMS

satī uvāca-Sati said; prajāpateḥ-of Dakṣa; te-your; śvaśurasya-of your father-in-law; sāmpratam-nowadays; niryāpitaḥ-has been started; yajña-mahā-utsavaḥ-a great sacrifice; kila-certainly; vayam-we; ca-and; tatra-there; abhisarāma-may go; vāma-O my dear Lord Śiva; te-your; yadi-if; arthitā-desire; amī-these; vibudhāḥ-demigods; vrajanti-are going; hi-because.

Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

Satī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

TEXT 9

tasmin bhaginyo mama bhartṛbhiḥ svakair
dhruvaṁ gamiṣyanti suhṛd-didṛkṣavaḥ
ahaṁ ca tasmin bhavatābhikāmaye
sahopanītaṁ paribarham arhitum

SYNONYMS

tasmin-in that sacrifice; bhaginyaḥ-sisters; mama-my; bhartṛbhiḥ-with their husbands; svakaiḥ-their own; dhruvam-surely; gamiṣyanti-will go; suhṛt-didṛkṣavaḥ-desiring to meet the relatives; aham-I; ca-and; tasmin-in that assembly; bhavatā-with you (Lord Śiva); abhikāmaye-I desire; saha-with; upanītam-given; paribarham-ornaments of decoration; arhitum-to accept.

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assemble.

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives, and enjoy life in that way. This propensity is not unusual, for woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is strī, which means "one who expands the field of material enjoyment." In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in material enjoyment. Lord Śiva, however, is different; therefore his name is Śiva. He is not at all attracted by material enjoyment, although his wife, Satī, was the daughter of a very great leader and was given to him by the request of Brahmā. Lord Śiva was reluctant, but Satī, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father's house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a daughter is given a sufficient dowry at the time of her marriage, and therefore Sati was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Satī that Lord Śiva did not take the ornaments from his wife and spend them for gāñjā, because those who imitate Lord Śiva in smoking gāñjā exploit everything from household affairs; they take all of their wives' property and spend on smoking, intoxication and similar other activities.

TEXT 10

tatra svasṝr me nanu bhartṛ-sammitā
mātṛ-ṣvasṝḥ klinna-dhiyaṁ ca mātaram
drakṣye cirotkaṇṭha-manā maharṣibhir
unnīyamānaṁ ca mṛḍādhvara-dhvajam

SYNONYMS

tatra-there; svasṝḥ-own sisters; me-my; nanu-surely; bhartṛ-sammitāḥ-along with their husbands; mātṛ-svasṝḥ-the sisters of my mother; klinna-dhiyam-affectionate; ca-and; mātaram-mother; drakṣye-I shall see; cira-utkaṇṭha-manāḥ-being very anxious for a long time; mahā-ṛṣibhiḥ-by great sages; unnīyamānam-being raised; ca-and; mṛḍa-O Śiva; adhvara-sacrifice; dhvajam-flags.

My sisters, my mother's sisters and their husbands, and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. Sati, therefore, had not gone to her father's house for a long while. Thus she was very anxious to go to her father's house, particularly because on that occasion her sisters and their husbands and her mother's sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

TEXT 11

tvayy etad āścaryam ajātma-māyayā
vinirmitaṁ bhāti guṇa-trayātmakam
tathāpy ahaṁ yoṣid atattva-vic ca te
dīnā didṛkṣe bhava me bhava-kṣitim

SYNONYMS

tvayi-in you; etat-this; āścaryam-wonderful; aja-O Lord Śiva; ātma-māyayā-by the external energy of the Supreme Lord; vinirmitam-created; bhāti-appears; guṇa-traya-ātmakam-being an interaction of the three modes of material nature; tathā api-even so; aham-I; yoṣit-woman; atattva-vit-not conversant with the truth; ca-and; te-your; dīnā-poor; didṛkṣe-I wish to see; bhava-O Lord Śiva; me-my; bhava-kṣitim-place of birth.

This manifested cosmos is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord. This truth is fully known to you. Yet I am but a poor woman, and, as you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

Dākṣāyaṇī, Sati, knew very well that her husband, Lord Śiva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as aja, which refers to one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, "The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you, because you are self-realized. For you the attraction of social life and the consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over; but because I am a poor woman, I am not so advanced in transcendental realization. Therefore naturally these appear to me as real." Only less intelligent persons accept this perverted reflection of the spiritual world to be real. Those who are under the spell of the external energy accept this manifestation to be fact, whereas those who are advanced in spiritual realization know that it is illusion. Actual reality is elsewhere, in the spiritual world. "But as far as I am concerned," Sati said, "I do not have much knowledge about self-realization. I am poor because I do not know the actual facts. I am attracted by my birthplace, and I want to see it." One who has attraction for his birthplace, for his body, and for other such items mentioned in the Bhāgavatam is considered to be like an ass or a cow. Satī might have heard all this many times from her husband, Lord Śiva, but because she was a woman, yoṣit, she still hankered after the same material objects of affection. The word yoṣit means "one who is enjoyed." Therefore woman is called yoṣit. In spiritual advancement, association with yoṣit is always restricted because if one is like a play doll in the hands of yoṣit, then all his spiritual advancement is at once stopped. It is said, "Those who are just like playthings in the hands of a woman (yoṣit-krīḍā-mṛgeṣu) cannot make any advancement in spiritual realization."

TEXT 12

paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthaśaḥ
yāsāṁ vrajadbhiḥ śiti-kaṇṭha maṇḍitaṁ
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ

SYNONYMS

paśya-just see; prayāntīḥ-going; abhava-O never-born; anya-yoṣitaḥ-other women; api-certainly; alaṅkṛtāḥ-ornamented; kānta-sakhāḥ-with their husbands and friends; varūthaśaḥ-in large numbers; yāsām-of them; vrajadbhiḥ-flying; śiti-kaṇṭha-O blue-throated one; maṇḍitam-decorated; nabhaḥ-the sky; vimānaiḥ-with airplanes; kala-haṁsa-swans; pāṇḍubhiḥ-white.

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

Here Lord Śiva is addressed as abhava, which means "one who is never born," although generally he is known as bhava, "one who is born." Rudra, Lord Śiva, is actually born from between the eyes of Brahmā, who is called Svayambhū because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Viṣṇu. When Lord Śiva is addressed here as abhava, this may be taken to mean "one who has never felt material miseries." Sati wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related with him. Lord Śiva is addressed here as blue throated. Lord Śiva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as nīlakaṇṭha, or blue throated. The reason that Lord Śiva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. In other words, he could drink such a great amount of poison for others' benefit, and now, since his wife was personally requesting him to go to her father's house, even if he did not wish to give that permission, he should do so out of his great kindness.

TEXT 13

kathaṁ sutāyāḥ pitṛ-geha-kautukaṁ
niśamya dehaḥ sura-varya neṅgate
anāhutā apy abhiyanti sauhṛdaṁ
bhartur guror deha-kṛtaś ca ketanam

SYNONYMS

katham-how; sutāyāḥ-of a daughter; pitṛ-geha-kautukam-the festival in the house of her father; niśamya-hearing; dehaḥ-the body; sura-varya-O best of the demigods; na-not; iṅgate-disturbed; anāhutāḥ-without being called; api-even; abhiyanti-goes; sauhṛdam-a friend; bhartuḥ-of the husband; guroḥ-of the spiritual master; deha-kṛtaḥ-of the father; ca-and; ketanam-the house.

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of one's friend, husband, spiritual master or father without invitation.

TEXT 14

tan me prasīdedam amartya vāñchitaṁ
kartuṁ bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpitā mānugṛhāṇa yācitaḥ

SYNONYMS

tat-therefore; me-unto me; prasīda-please be kind; idam-this; amartya-O immortal lord; vāñchitam-desire; kartum-to do; bhavān-Your Honor; kāruṇikaḥ-kind; bata-O lord; arhati-is able; tvayā-by you; ātmanaḥ-of your own body; ardhe-in the half; aham-I; adabhra-cakṣuṣā-having all knowledge; nirūpitā-am situated; mā-to me; anugṛhāṇa-please show kindness; yācitaḥ-requested.

O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

TEXT 15

ṛṣir uvāca
evaṁ giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhatta prahasan suhṛt-priyaḥ
saṁsmārito marma-bhidaḥ kuvāg-iṣūn
yān āha ko viśva-sṛjāṁ samakṣataḥ

SYNONYMS

ṛṣiḥ uvāca-the great sage Maitreya said; evam-thus; giritraḥ-Lord Śiva; priyayā-by his dear wife; abhibhāṣitaḥ-being spoken to; pratyabhyadhatta-replied; prahasan-while smiling; suhṛt-priyaḥ-dear to the relatives; saṁsmāritaḥ-remembering; marma-bhidaḥ-heart piercing; kuvāk-iṣūn-malicious words; yān-which (words); āha-said; kaḥ-who (Dakṣa); viśva-sṛjām-of the creators of the universal manifestation; samakṣataḥ-in the presence.

The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, having thus been addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.

When Lord Śiva heard from his wife about Dakṣa, the psychological effect was that he immediately remembered the strong words spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In Bhagavad-gītā it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Śiva was so unhappy because of the words of Dakṣa. The answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura. Lord Śiva is ātmārāma, or situated in complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, tamo-guṇa, he is sometimes affected by the pleasure and pain of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the gopīs, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no perception other than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Śiva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

TEXT 16

śrī-bhagavān uvāca
tvayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-dṛṣṭayo
balīyasānātmya-madena manyunā

SYNONYMS

śrī-bhagavān uvāca-the great lord replied; tvayā-by you; uditam-said; śobhanam-is true; eva-certainly; śobhane-my dear beautiful wife; anāhutāḥ-without being invited; api-even; abhiyanti-go; bandhuṣu-among friends; te-those (friends); yadi-if; anutpādita-doṣa-dṛṣṭayaḥ-not finding fault; balīyasā-more important; anātmya-madena-by pride caused by identification with the body; manyunā-by anger.

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

Lord Śiva could foresee that as soon as Sati reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. Lord Śiva warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Śiva because although Lord Śiva was faultless, Dakṣa had cursed him in so many harsh words.

TEXT 17

vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
satāṁ guṇaiḥ ṣaḍbhir asattametaraiḥ
smṛtau hatāyāṁ bhṛta-māna-durdṛśaḥ
stabdhā na paśyanti hi dhāma bhūyasām

SYNONYMS

vidyā-education; tapaḥ-austerity; vitta-wealth; vapuḥ-beauty of body, etc.; vayaḥ-youth; kulaiḥ-with heritage; satām-of the pious; guṇaiḥ-by such qualities; ṣaḍbhiḥ-six; asattama-itaraiḥ-having the opposite result to those who are not great souls; smṛtau-good sense; hatāyām-being lost; bhṛta-māna-durdṛśaḥ-blind due to pride; stabdhāḥ-being proud; na-not; paśyanti-see; hi-for; dhāma-the glories; bhūyasām-of the great souls.

Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

It may be argued that since Dakṣa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Cāṇakya Paṇḍita, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent to bite innocent creatures. Similarly, although Dakṣa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness, or Kṛṣṇa consciousness, to possess such material assets. Kuntīdevī, while offering prayers to Kṛṣṇa, addressed Him as akiñcana-gocara, one who is easily approached by those who are bereft of all material acquisitions. Material exhaustion is an advantage for advancement in Kṛṣṇa consciousness, although if one is conscious of his eternal relationship with the Supreme Personality of Godhead, one can utilize one's material assets, such as great learning and beauty and exalted ancestry, for the service of the Lord; then such assets become glorious. In other words, unless one is Kṛṣṇa conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. Unless situated by the side of the Supreme One, zero is always zero; one may add one hundred zeros, but the value will still remain zero. Unless one's material assets are used in Kṛṣṇa consciousness, they may play havoc and degrade the possessor.

TEXT 18

naitādṛśānāṁ sva-jana-vyapekṣayā
gṛhān pratīyād anavasthitātmanām
ye 'bhyāgatān vakra-dhiyābhicakṣate
āropita-bhrūbhir amarṣaṇākṣibhiḥ

SYNONYMS

na-not; etādṛśānām-like this; sva-jana-kinsmen; vyapekṣayā-depending on that; gṛhān-in the house of; pratīyāt-one should go; anavasthita-disturbed; ātmanām-mind; ye-those; abhyāgatān-guests; vakra-dhiyā-with a cold reception; abhicakṣate-looking at; āropita-bhrūbhiḥ-with raised eyebrows; amarṣaṇa-angry; akṣibhiḥ-with the eyes.

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to its cubs, for within the animal kingdom the cubs are treated very nicely. Since Sati was the daughter of Dakṣa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word anavasthita that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted, because they are always unsteady. Thus Satī was advised not to go to her father's house because to accept such a father as a relative and to go to his house without being properly invited was not suitable.

TEXT 19

tathāribhir na vyathate śilīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānāṁ yathā vakra-dhiyāṁ duruktibhir
divā-niśaṁ tapyati marma-tāḍitaḥ

SYNONYMS

tathā-so; aribhiḥ-enemy; na-not; vyathate-is hurt; śilīmukhaiḥ-by the arrows; śete-rests; ardita-aggrieved; aṅgaḥ-a part; hṛdayena-by the heart; dūyatā-grieving; svānām-of relatives; yathā-as; vakra-dhiyām-deceitful; duruktibhiḥ-by harsh words; divā-niśam-day and night; tapyati-suffers; marma-tāḍitaḥ-one whose feelings are hurt.

Lord Śiva continued: If one is hurt by the arrows of an enemy, one is not as aggrieved as when cut by the unkind words of a relative, for such grief continues to rend one's heart day and night.

Satī might have concluded that she would take the risk of going to her father's house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Śiva reminded her that she would not be able to tolerate such unkind words because natural psychology dictates that although one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural, when one is hurt by the strong words of a relative, one suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

TEXT 20

vyaktaṁ tvam utkṛṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ

SYNONYMS

vyaktam-it is clear; tvam-you; utkṛṣṭa-gateḥ-having the best behavior; prajāpateḥ-of Prajāpati Dakṣa; priyā-the pet; ātmajānām-of the daughters; asi-you are; subhru-O you with the beautiful eyebrows; me-my; matā-considered; tathā api-yet; mānam-honor; na-not; pituḥ-from your father; prapatsyase-you will meet with; mat-āśrayāt-from connection with me; kaḥ-Dakṣa; paritapyate-is feeling pain; yataḥ-from whom.

My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

Lord Śiva put forward the argument that even if Sati proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Śiva indirectly requested her not to go to her father's house.

TEXT 21

pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
paraṁ padaṁ dveṣṭi yathāsurā harim

SYNONYMS

pāpacyamānena-burning; hṛdā-with a heart; ātura-indriyaḥ-who is distressed; samṛddhibhiḥ-by the pious reputation, etc.; pūruṣa-buddhi-sākṣiṇām-of those who are always absorbed in thought of the Supreme Lord; akalpaḥ-being unable; eṣām-of those persons; adhiroḍhum-to rise; añjasā-quickly; param-merely; padam-to the standard; dveṣṭi-envy; yathā-as much as; asurāḥ-the demons; harim-the Supreme Personality of Godhead.

One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

The real reason for the enmity between Lord Śiva and Dakṣa is explained here. Dakṣa was envious of Lord Śiva because of Śiva's high position as an incarnation of a quality of the Supreme Personality of Godhead and because Śiva was directly in contact with the Supersoul and was therefore honored and given a better sitting place than he. There were many other reasons also. Dakṣa, being materially puffed up, could not tolerate the high position of Lord Śiva, so his anger at Lord Śiva's not standing up in his presence was only the final manifestation of his envy. Lord Śiva is always in meditation and always perceives the Supersoul, as expressed here by the words pūruṣa-buddhi-sākṣiṇām. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Dakṣa entered the arena of yajña, Lord Śiva was in meditation and might not have seen Dakṣa enter, but Dakṣa took the opportunity to curse him because Dakṣa had maintained an envious attitude towards Lord Śiva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone's body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in meditation upon the Supreme Lord is always offering Him obeisances. But since Dakṣa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Śiva did not offer respect to his material body, Dakṣa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Śiva, are always envious. The example given here is very suitable. Asuras, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on Bhagavad-gītā who are envious of Kṛṣṇa. When Kṛṣṇa says, man-manā bhava mad-bhaktaḥ (Bg. 18.65)-"Always think of Me, become My devotee, and surrender unto Me"-the so-called scholars comment that it is not to Kṛṣṇa that we have to surrender. That is envy. The asuras or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

TEXT 22

pratyudgama-praśrayaṇābhivādanaṁ
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhā-śayāyaiva na deha-mānine

SYNONYMS

pratyudgama-standing up from one's seat; praśrayaṇa-welcoming; abhivādanam-obeisances; vidhīyate-are intended; sādhu-proper; mithaḥ-mutually; su-madhyame-my dear young wife; prājñaiḥ-by the wise; parasmai-unto the Supreme; puruṣāya-unto the Supersoul; cetasā-with the intelligence; guhā-śayāya-sitting within the body; eva-certainly; na-not; deha-mānine-to the person identifying with the body.

My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person who identifies with the body.

It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaiṣṇavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in Śrīmad-Bhāgavatam that offering respect to His devotee is more valuable than offering respect to Him. Devotees do not identify with the body, so offering respect to a Vaiṣṇava means offering respect to Viṣṇu. It is stated also that as a matter of etiquette as soon as one sees a Vaiṣṇava one must immediately offer him respect, indicating the Supersoul sitting within. A Vaiṣṇava sees the body as a temple of Viṣṇu. Since Lord Śiva had already offered respect to the Supersoul in Kṛṣṇa consciousness, offering respect to Dakṣa, who identified with his body, was already performed. There was no need to offer respect to his body, for that is not directed by any Vedic injunction.

TEXT 23

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate

SYNONYMS

sattvam-consciousness; viśuddham-pure; vasudeva-Vasudeva; śabditam-known as; yat-because; īyate-is revealed; tatra-there; pumān-the Supreme Person; apāvṛtaḥ-without any covering; sattve-in consciousness; ca-and; tasmin-in that; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-Vāsudeva; hi-because; adhokṣajaḥ-transcendental; me-by me; namasā-with obeisances; vidhīyate-worshiped.

I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

The living entity is constitutionally pure. Asaṅgo hy ayaṁ puruṣaḥ. In the Vedic literature it is said that the soul is always pure and uncontaminated by material attachment. The identification of the body with the soul is due to misunderstanding. As soon as one is fully Kṛṣṇa conscious it is to be understood that one is in his pure, original constitutional position. This state of existence is called śuddha-sattva, which means that it is transcendental to the material qualities. Since this śuddha-sattva existence is under the direct action of the internal potency, in this state the activities of material consciousness stop. For example, when iron is put into a fire, it becomes warm, and when red-hot, although it is iron, it acts like fire. Similarly, when copper is surcharged with electricity, its action as copper stops; it acts as electricity. Bhagavad-gītā (14.26) also confirms that anyone who engages in unadulterated devotional service to the Lord is at once elevated to the position of pure Brahman:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

Therefore śuddha-sattva, as described in this verse, is the transcendental position, which is technically called vasudeva. Vasudeva is also the name of the person from whom Kṛṣṇa appears. This verse explains that the pure state is called vasudeva because in that state Vāsudeva, the Supreme Personality of Godhead, is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by fruitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called śuddha-sattva, or vasudeva, because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this vasudeva, or śuddha-sattva, in his Bhagavat-sandarbha. He explains that aṣṭottara-śata (108) is added to the name of the spiritual master to indicate one who is situated in śuddha-sattva, or in the transcendental state of vasudeva. The word vasudeva is also used for other purposes. For example, vasudeva also means one who is everywhere, or all-pervading. The sun is also called vasudeva-śabditam. The word vasudeva may be utilized for different purposes, but whatever purpose we adopt, Vāsudeva means the all-pervading or localized Supreme Personality of Godhead. In Bhagavad-gītā (7.19) it is also stated, vāsudevaḥ sarvam iti. Factual realization is to understand Vāsudeva, the Supreme Personality of Godhead, and surrender unto Him. Vasudeva is the ground wherein Vāsudeva, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness, or in the vasudeva state, Vāsudeva, the Supreme Person, is revealed. This state is also called kaivalya, which means ”pure consciousness.” Jñānaṁ sāttvikaṁ kaivalyam. When one is situated in pure, transcendental knowledge, one is situated in kaivalya. Therefore vasudeva also means kaivalya, a word which is generally used by impersonalists. Impersonal kaivalya is not the last stage of realization, but in Kṛṣṇa consciousness kaivalya, when one understands the Supreme Personality of Godhead, then one is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord.

The action of the internal potency is also described in this verse as apāvṛtaḥ, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., being transcendental, are beyond material nature, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see one’s face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in Bhagavad-gītā (8.8), abhyāsa-yoga-yuktena. By executing one’s prescribed duties in devotional service, cetasā nānya-gāminā, or simply by hearing about God and chanting about Him, if one’s mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the bhakti-yoga process, beginning from hearing and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Śiva said that since his heart was always filled with the conception of Vāsudeva, the Supreme Personality of Godhead, because of the Supreme Lord’s presence within his mind and heart, he was always offering obeisances unto that Supreme Godhead. In other words, Lord Śiva is always in trance, samādhi. This samādhi is not under the control of the devotee; it is under the control of Vāsudeva, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course, the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in Bhagavad-gītā (4.6), sambhavāmy ātma-māyayā. Ātma-māyayā means ”internal potency.” By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, ”My dear Lord, please come here so that I can see You.” It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone’s command, but if He is satisfied by one’s pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is adhokṣaja, for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of Godhead simply by the attempt of one’s speculative mind, but if one desires he can subdue all the material activities of his senses, and the Lord, by manifesting His spiritual energy, can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vāsudeva is not formless, for it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers his obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Māyāvāda interpretation that Vāsudeva is impersonal. As stated in Bhagavad-gītā, prapadyate, one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or offering obeisances, there must be an object of surrender or obeisances.

TEXT 24

tat te nirīkṣyo na pitāpi deha-kṛd
dakṣo mama dviṭ tad-anuvratāś ca ye
yo viśvasṛg-yajña-gataṁ varoru mām
anāgasaṁ durvacasākarot tiraḥ

SYNONYMS

tat-therefore; te-your; nirīkṣyaḥ-to be seen; na-not; pitā-your father; api-although; deha-kṛt-the giver of your body; dakṣaḥ-Dakṣa; mama-my; dviṭ-envious; tat-anuvratāḥ-his (Dakṣa’s) followers; ca-also; ye-who; yaḥ-who (Dakṣa); viśva-sṛk-of the Viśvasṛks; yajña-gatam-being present at the sacrifice; vara-ūru-O Sati; mām-me; anāgasam-being innocent; durvacasā-with cruel words; akarot tiraḥ-has insulted.

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Śiva reminded Satī, ”Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated.”

TEXT 25

yadi vrajiṣyasy atihāya mad-vaco
bhadraṁ bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate

SYNONYMS

yadi-if; vrajiṣyasi-you will go; atihāya-neglecting; mat-vacaḥ-my words; bhadram-good; bhavatyāḥ-your; na-not; tataḥ-then; bhaviṣyati-will become; sambhāvitasya-most respectable; svajanāt-by your own relative; parābhavaḥ-are insulted; yadā-when; saḥ-that insult; sadyaḥ-immediately; maraṇāya-to death; kalpate-is equal.

If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, this insult will immediately be equal to death.

Thus end the Bhaktivedanta purports of the Fourth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled ”Talks Between Lord Śiva and Satī.”

20.5.4 Chapter Four

Satī Quits Her Body

TEXT 1

maitreya uvāca
etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśaṁ hy ubhayatra cintayan
suhṛd-didṛkṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā

SYNONYMS

maitreyaḥ uvāca-Maitreya said; etāvat-so much; uktvā-after speaking; virarāma-was silent; śaṅkaraḥ-Lord Śiva; patnī-aṅga-nāśam-the destruction of the body of his wife; hi-since; ubhayatra-in both cases; cintayan-understanding; suhṛt-didṛkṣuḥ-being anxious to see her relatives; pariśaṅkitā-being afraid; bhavāt-of Śiva; niṣkrāmatī-moving out; nirviśatī-moving in; dvidhā-divided; āsa-was; sā-she (Satī).

The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father’s house, but at the same time she was afraid of Lord Śiva’s warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

Satī’s mind was divided about whether to go to her father’s house or obey the orders of Lord Śiva. The struggle between the two decisions was so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

TEXT 2

suhṛd-didṛkṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavaṁ bhavāny apratipūruṣaṁ ruṣā
pradhakṣyatīvaikṣata jāta-vepathuḥ

SYNONYMS

suhṛt-didṛkṣā-of the desire to see her relatives; pratighāta-the prevention; durmanāḥ-feeling sorry; snehāt-from affection; rudatī-crying; aśru-kalā-by drops of tears; ativihvalā-very much afflicted; bhavam-Lord Śiva; bhavānī-Satī; aprati-pūruṣam-without an equal or rival; ruṣā-with anger; pradhakṣyatī-to blast; iva-as if; aikṣata-looked at; jāta-vepathuḥ-shaking.

Satī felt very sorry at being forbidden to go see her relatives at her father’s house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

The word apratipūruṣam, used in this verse, means ”one who has no equal.” Lord Śiva has no equal in the material world in regard to equality towards everyone. His wife, Satī, knew that her husband was equal towards everyone, so why in this case was he so unkind to his wife that he did not allow her to go to her father’s house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Śiva is the ātmā (śiva also means ātmā), it is indicated here that Satī was prepared to commit suicide. Another meaning of the word apratipūruṣa is ”the personality who has no rival.” Since Lord Śiva could not be persuaded to give her permission, Satī took shelter of a woman’s last weapon, weeping, which forces a husband to agree to the proposal of his wife.

TEXT 3

tato viniḥśvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā
pitror agāt straiṇa-vimūḍha-dhīr gṛhān
premṇātmano yo ’rdham adāt satāṁ priyaḥ

SYNONYMS

tataḥ-then; viniḥśvasya-breathing very heavily; satī-Satī; vihāya-leaving; tam-him (Lord Śiva); śokena-by bereavement; roṣeṇa-by anger; ca-and; dūyatā-afflicted; hṛdā-with the heart; pitroḥ-of her father; agāt-she went; straiṇa-by her womanly nature; vimūḍha-deluded; dhīḥ-intelligence; gṛhān-to the house; premṇā-due to affection; ātmanaḥ-of his body; yaḥ-who; ardham-half; adāt-gave; satām-to the saintly; priyaḥ-dear.

Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection. Breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. Vedic marital relationship existed between Lord Śiva and Satī, but sometimes, due to weakness, a woman becomes very much attracted by the members of her father's house, and this happened to Satī. In this verse it is specifically mentioned that she wanted to leave such a great husband as Śiva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally, separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between husband and wife, as found even in such an elevated family relationship as that of Satī and Lord Śiva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

TEXT 4

tām anvagacchan druta-vikramāṁ satīm
ekāṁ tri-netrānucarāḥ sahasraśaḥ
sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣendrās tarasā gata-vyathāḥ

SYNONYMS

tām-her (Satī); anvagacchan-followed; druta-vikramām-leaving rapidly; satīm-Satī; ekām-alone; tri-netra-of Lord Śiva (who has three eyes); anucarāḥ-the followers; sahasraśaḥ-by thousands; sa-pārṣada-yakṣāḥ-accompanied by his personal associates and the Yakṣas; maṇimat-mada-ādayaḥ-Maṇimān, Mada, etc.; puraḥ-vṛṣa-indrāḥ-having the Nandī bull in front; tarasā-swiftly; gata-vyathāḥ-without fear.

When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples, headed by Maṇimān and Mada, quickly followed her with his bull Nandī in front and accompanied by the Yakṣas.

Satī was going very fast so that she might not be checked by her husband, but she was immediately followed by the many thousands of disciples of Lord Śiva, headed by the Yakṣas, Maṇimān and Mada. The word gata-vyathāḥ, used in this connection, means "without fear." Satī did not care that she was going alone; therefore she was almost fearless. The word anucarāḥ is also significant, for it indicates that Lord Śiva's disciples were always ready to sacrifice anything for Lord Śiva. All of them could understand the desire of Śiva, who did not want Satī to go alone. Anucarāḥ means "those who can immediately understand the purpose of their master."

TEXT 5

tāṁ sārikā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ
gītāyanair dundubhi-śaṅkha-veṇubhir
vṛṣendram āropya viṭaṅkitā yayuḥ

SYNONYMS

tām-her (Satī); sārikā-pet bird; kanduka-ball; darpaṇa-mirror; ambuja-lotus flower; śveta-ātapatra-white umbrella; vyajana-chowrie; srak-garland; ādibhiḥ-and others; gīta-ayanaiḥ-accompanied with music; dundubhi-drums; śaṅkha-conchshells; veṇubhiḥ-with flutes; vṛṣa-indram-on the bull; āropya-placing; viṭaṅkitāḥ-decorated; yayuḥ-they went.

The disciples of Lord Śiva arranged for Satī to be seated on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

TEXT 6

ābrahma-ghoṣorjita-yajña-vaiśasaṁ
viprarṣi-juṣṭaṁ vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayaḥ-kāñcana-darbha-carmabhir
nisṛṣṭa-bhāṇḍaṁ yajanaṁ samāviśat

SYNONYMS

ā-from all sides; brahma-ghoṣa-with the sounds of the Vedic hymns; ūrjita-decorated; yajña-sacrifice; vaiśasam-destruction of animals; viprarṣi-juṣṭam-attended by the great sages; vibudhaiḥ-with demigods; ca-and; sarvaśaḥ-on all sides; mṛt-clay; dāru-wood; ayaḥ-iron; kāñcana-gold; darbha-kuśa grass; carmabhiḥ-skins; nisṛṣṭa-made of; bhāṇḍam-sacrificial animals and pots; yajanam-sacrifice; samāviśat-entered.

She then reached her father's house, where the sacrifice was being performed, and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals, as well as pots made of clay, stone, gold, grass and skin, which were all requisite for the sacrifice.

When learned sages and brāhmaṇas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brāhmaṇas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the Śrīmad-Bhāgavatam (11.5.32) it is also recommended: yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people gather together and chant the Hare Kṛṣṇa mantra to satisfy the Supreme Personality of Godhead, who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing yajña in this age.

Another significant point in this verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. The great sages and realized souls assembled were performing yajñas, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The brāhmaṇas entrusted with the performance of yajña were very realized souls, and to test their realization an old animal was offered in the fire and rejuvenated. That was the test of a Vedic mantra. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic mantra by giving an animal new life. Animals were used to test the power of Vedic mantras, not for meat.

TEXT 7

tām āgatāṁ tatra na kaścanādriyad
vimānitāṁ yajña-kṛto bhayāj janaḥ
ṛte svasṝr vai jananīṁ ca sādarāḥ
premāśru-kaṇṭhyaḥ pariṣasvajur mudā

SYNONYMS

tām-her (Satī); āgatām-having arrived; tatra-there; na-not; kaścana-anyone; ādriyat-received; vimānitām-not receiving respect; yajña-kṛtaḥ-of the performer of the sacrifice (Dakṣa); bhayāt-from fear; janaḥ-person; ṛte-except; svasṝḥ-her own sisters; vai-indeed; jananīm-mother; ca-and; sa-ādarāḥ-with respect; prema-aśru-kaṇṭhyaḥ-whose throats were filled with tears of affection; pariṣasvajuḥ-embraced; mudā-with glad faces.

When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

The mother and sisters of Satī could not follow the others, who did not receive Satī very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned brāhmaṇas and demigods, they were afraid of their superior, Dakṣa, and because they knew that their welcoming Satī would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

TEXT 8

saudarya-sampraśna-samartha-vārtayā
mātrā ca mātṛ-ṣvasṛbhiś ca sādaram
dattāṁ saparyāṁ varam āsanaṁ ca sā
nādatta pitrāpratinanditā satī

SYNONYMS

saudarya-of her sisters; sampraśna-with the greetings; samartha-proper; vārtayā-tidings; mātrā-by her mother; ca-and; mātṛ-svasṛbhiḥ-by her aunts; ca-and; sa-ādaram-along with respect; dattām-which was offered; saparyām-worship, adoration; varam-presents; āsanam-a seat; ca-and; sā-she (Satī); na ādatta-did not accept; pitrā-by her father; apratinanditā-not being welcomed; satī-Satī.

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything, for her father neither talked with her nor welcomed her by asking about her welfare.

Satī did not accept the greetings offered by her sisters and mother, for she was not at all satisfied by her father's silence. Satī was the youngest child of Dakṣa, and she knew that she was his pet. But now, because of her association with Lord Śiva, Dakṣa forgot all his affection for his daughter, and this very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

TEXT 9

arudra-bhāgaṁ tam avekṣya cādhvaraṁ
pitrā ca deve kṛta-helanaṁ vibhau
anādṛtā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā

SYNONYMS

arudra-bhāgam-having no oblations for Lord Śiva; tam-that; avekṣya-seeing; ca-and; adhvaram-place of sacrifice; pitrā-by her father; ca-and; deve-to Lord Śiva; kṛta-helanam-contempt having been shown; vibhau-to the lord; anādṛtā-not being received; yajña-sadasi-in the assembly of the sacrifice; adhīśvarī-Satī; cukopa-became greatly angry; lokān-the fourteen worlds; iva-as if; dhakṣyatī-burning; ruṣā-with anger.

Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only had her father failed to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

By offering oblations in the fire while chanting the Vedic mantra svāhā, one offers respect to all the demigods, great sages and Pitās, including Lord Brahmā, Lord Śiva and Lord Viṣṇu. It is customary that Śiva is one of those who are offered respects, but

Satī, while personally present in the arena, saw that the brāhmaṇas did not utter the mantra offering oblations to Lord Śiva, namaḥ śivāya svāhā. She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Dakṣa appeared to burn in her vision.

TEXT 10

jagarha sāmarṣa-vipannayā girā
śiva-dviṣaṁ dhūma-patha-śrama-smayam
sva-tejasā bhūta-gaṇān samutthitān
nigṛhya devī jagato 'bhiśṛṇvataḥ

SYNONYMS

jagarha-began to condemn; sā-she; amarṣa-vipannayā-indistinct through anger; girā-with words; śiva-dviṣam-the enemy of Lord Śiva; dhūma-patha-in sacrifices; śrama-by troubles; smayam-very proud; sva-tejasā-by her order; bhūta-gaṇān-the ghosts; samutthitān-ready (to injure Dakṣa); nigṛhya-stopped; devī-Satī; jagataḥ-in the presence of all; abhiśṛṇvataḥ-being heard.

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

The process of offering sacrifices is especially meant to satisfy Viṣṇu, who is called Yajñeśa because He is the enjoyer of the fruits of all sacrifice. Bhagavad-gītā (5.29) also confirms this fact. The Lord says, bhoktāraṁ yajña-tapasām. He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefits for sense gratification is the reason persons like Dakṣa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in Śrīmad-Bhāgavatam. One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors. One who has developed love for Viṣṇu must develop love and respect for Viṣṇu's devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. Vaiṣṇavānāṁ yathā śambhuḥ. Thus when Satī saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry. This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama dāsa Ṭhākura said, krodha bhakta-dveṣi jane. We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Satī towards her father was not objectionable, for although he was her father, he was trying to insult the greatest Vaiṣṇava. Thus Satī's anger against her father was quite applaudable.

TEXT 11

devy uvāca
na yasya loke 'sty atiśāyanaḥ priyas
tathāpriyo deha-bhṛtāṁ priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratīpayet

SYNONYMS

devī uvāca-the blessed goddess said; na-not; yasya-of whom; loke-in the material world; asti-is; atiśāyanaḥ-having no rival; priyaḥ-dear; tathā-so; apriyaḥ-enemy; deha-bhṛtām-bearing material bodies; priya-ātmanaḥ-who is the most beloved; tasmin-towards Lord Śiva; samasta-ātmani-the universal being; mukta-vairake-who is free from all enmity; ṛte-except; bhavantam-for you; katamaḥ-who; pratīpayet-would be envious.

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but you could be envious of such a universal being, who is free from all enmity.

In Bhagavad-gītā (9.29) the Lord says, samo'haṁ sarva-bhūteṣu: "I am equal to all living entities." Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as the Supreme Lord. Therefore he is equal to everyone; no one is his enemy, and no one is his friend, but one who is envious by nature can become the enemy of Lord Śiva. Therefore Satī accused her father, "No one but you could be envious of Lord Śiva or be his enemy." Other sages and learned brāhmaṇas were present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Satī.

TEXT 12

doṣān pareṣāṁ hi guṇeṣu sādhavo
gṛhṇanti kecin na bhavādṛśo dvija
guṇāṁś ca phalgūn bahulī-kariṣṇavo
mahattamās teṣv avidad bhavān agham

SYNONYMS

doṣān-faults; pareṣām-of others; hi-for; guṇeṣu-in the qualities; sādhavaḥ-sādhus; gṛhṇanti-find; kecit-some; na-not; bhavādṛśaḥ-like you; dvija-O twice-born; guṇān-qualities; ca-and; phalgūn-small; bahulī-kariṣṇavaḥ-greatly magnifies; mahat-tamāḥ-the greatest persons; teṣu-among them; avidat-find; bhavān-you; agham-the fault.

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

King Dakṣa is addressed here by his daughter Satī as dvija, twice-born. Twice-born refers to the higher classes of men, namely the brāhmaṇas, kṣatriyas and vaiśyas. In other words, a dvija is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Satī, Dakṣa's daughter, put before him sound arguments. There are some highly qualified persons who accept only the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called Āśutoṣa, which refers to one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person's head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered the devotee's good quality in worshiping and satisfying him and granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities. But Satī accused her father, "You are just the opposite. Although Lord Śiva has so many good qualities and no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others' qualities, but by unnecessarily considering others' good qualities to be bad, you have become the lowest of the fallen souls."

TEXT 13

nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam

SYNONYMS

na-not; āścaryam-wonderful; etat-this; yat-which; asatsu-evil; sarvadā-always; mahat-vinindā-the deriding of great souls; kuṇapa-ātma-vādiṣu-among those who have accepted the dead body as the self; sa-īrṣyam-envy; mahā-pūruṣa-of great personalities; pāda-pāṁsubhiḥ-by the dust of the feet; nirasta-tejaḥsu-whose glory is diminished; tat-that; eva-certainly; śobhanam-very good.

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahīyasāṁ pāda-rajo-'bhiṣekam: the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in a misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Satī, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act in the bodily concept of life. Thus they are subject to commit more and more offenses at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

TEXT 14

yad dvy-akṣaraṁ nāma gireritaṁ nṛṇāṁ
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanaṁ
bhavān aho dveṣṭi śivaṁ śivetaraḥ

SYNONYMS

yat-which; dvi-akṣaram-consisting of two letters; nāma-named; girā īritam-merely being pronounced by the tongue; nṛṇām-persons; sakṛt-once; prasaṅgāt-from the heart; agham-sinful activities; āśu-immediately; hanti-destroys; tat-that; pavitra-kīrtim-whose fame is pure; tam-him; alaṅghya-śāsanam-whose order is never neglected; bhavān-you; aho-oh; dveṣṭi-envy; śivam-Lord Śiva; śiva-itaraḥ-who are inauspicious.

Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but you envies him.

Since Lord Śiva is the greatest soul among the living entities within this material world, his name, Śiva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Śiva, gradually they will understand that they are not the material body but are spirit soul. Śiva means maṅgala, or auspicious. Within the body the soul is auspicious. : "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Śiva means "auspicious," and devotees of Lord Śiva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties-one has to understand one's relationship with the Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (). If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As previously explained, sattvaṁ viśuddhaṁ vasudeva-śabditam: Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu, because Lord Śiva says in the Śiva Purāṇa that the topmost worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu. One should not, however, make the mistake of considering Lord Śiva and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the Vaiṣṇavīya Purāṇa that Viṣṇu, or Nārāyaṇa, is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

TEXT 15

yat-pāda-padmaṁ mahatāṁ mano-'libhir
niṣevitaṁ brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo 'rthinas
tasmai bhavān druhyati viśva-bandhave

SYNONYMS

yat-pāda-padmam-the lotus feet of whom; mahatām-of the higher personalities; manaḥ-alibhiḥ-by the bees of the mind; niṣevitam-being engaged at; brahma-rasa-of transcendental bliss (brahmānanda); āsava-arthibhiḥ-seeking the nectar; lokasya-of the common man; yat-which; varṣati-he fulfills; ca-and; āśiṣaḥ-desires; arthinaḥ-seeking; tasmai-towards him (Lord Śiva); bhavān-you; druhyati-are envious; viśva-bandhave-unto the friend of all living entities within the three worlds.

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual brahmānanda, or merging into the Supreme. These four principles of material life-religion, economic development, sense gratification and liberation-exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge. Thus it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone-the common men, the elevated men and the devotees of the Lord-so no one should disrespect or create enmity towards Lord Śiva.

TEXT 16

kiṁ vā śivākhyam aśivaṁ na vidus tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācair
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam

SYNONYMS

kim vā-whether; śiva-ākhyam-named Śiva; aśivam-inauspicious; na viduḥ-do not know; tvat anye-other than you; brahma-ādayaḥ-Brahmā and others; tam-him (Lord Śiva); avakīrya-scattered; jaṭāḥ-having twisted hair; śmaśāne-in the crematorium; tat-mālya-bhasma-nṛ-kapālī-who is garlanded with human skulls and smeared with ashes; avasat-associated; piśācaiḥ-with demons; ye-who; mūrdhabhiḥ-with the head; dadhati-place; tat-caraṇa-avasṛṣṭam-fallen from his lotus feet.

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

It is useless to condemn a great personality like Lord Śiva, and this is being stated by his wife, Satī, to establish the supremacy of her husband. First she said, "You call Lord Śiva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead, and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahmā respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?" Since Satī was a chaste woman and the wife of Lord Śiva, it was her duty to establish the elevated position of Lord Śiva, not only by sentiment but by facts. Lord Śiva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahmā is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahmā is occupied by an expansion of Lord Viṣṇu, but generally this post is occupied by a greatly pious living entity within this universe. Thus Lord Śiva's position is constitutionally higher than that of Lord Brahmā, although Lord Śiva appeared as the son of Brahmā. Here it is mentioned that even personalities like Brahmā accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Śiva. Great sages like Marīci, Atri, Bhṛgu and the others among the nine great sages who are descendants of Brahmā also respect Lord Śiva in such a way because they all know that Lord Śiva is not an ordinary living entity.

In many Purāṇas it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Viṣṇu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Śiva is described in the Brahma-saṁhitā to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee's attention to that particular demigod. It is also stated in the Bhagavad-gītā (9.25) that if one wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone's heart, gives one greater and greater attachment for that demigod so that one may be elevated to the demigod's abode. Yānti deva-vratā devān. By worshiping demigods one can elevate himself to the abodes of the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Śiva is praised by Satī, partially due to her personal respect for Lord Śiva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahmā.

The position of Lord Śiva is accepted by Lord Brahmā, so Dakṣa, Satī's father, should also recognize him. That was the point of Satī's statement. She did not actually come to her father's house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Dakṣa, that it was useless to continue being envious of Lord Śiva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.

TEXT 17

karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīṁ prabhuś cej
jihvām asūn api tato visṛjet sa dharmaḥ

SYNONYMS

karṇau-both ears; pidhāya-blocking; nirayāt-one should go away; yat-if; akalpaḥ-unable; īśe-the master; dharma-avitari-the controller of religion; asṛṇibhiḥ-by irresponsible; nṛbhiḥ-persons; asyamāne-being blasphemed; chindyāt-he should cut; prasahya-by force; ruśatīm-vilifying; asatīm-of the blasphemer; prabhuḥ-one is able; cet-if; jihvām-tongue; asūn-(his own) life; api-certainly; tataḥ-then; visṛjet-should give up; saḥ-that; dharmaḥ-is the process.

Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.

The argument offered by Satī is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a Prajāpati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Satī should accept his good qualities instead of vilifying him. The answer to that argument is that Satī was not vilifying but defending. If possible she should have cut out Dakṣa's tongue because he blasphemed Lord Śiva. In other words, since Lord Śiva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up one's life. That is the process, but because Dakṣa happened to be the father of Satī, she decided not to kill him but to give up her own life in order to compensate for the great sin she had committed by hearing blasphemy of Lord Śiva. The instruction set forth here in Śrīmad-Bhāgavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a brāhmaṇa he should not give up his body because by doing so he would be responsible for killing a brāhmaṇa; therefore a brāhmaṇa should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a kṣatriya he has the power to punish any man; therefore a kṣatriya should at once cut out the tongue of the vilifier and kill him. But as far as the vaiśyas and śūdras are concerned, they should immediately give up their bodies. Satī decided to give up her body because she thought herself to be among the śūdras and vaiśyas. As stated in Bhagavad-gītā (9.32), striyo vaiśyās tathā śūdrāḥ. Women, laborers and the mercantile class are on the same level. Thus since it is recommended that vaiśyas and śūdras should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Śiva, she decided to give up her life.

TEXT 18

atas tavotpannam idaṁ kalevaraṁ
na dhārayiṣye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohād dhi viśuddhim andhaso
jugupsitasyoddharaṇaṁ pracakṣate

SYNONYMS

ataḥ-therefore; tava-from you; utpannam-received; idam-this; kalevaram-body; na dhārayiṣye-I shall not bear; śiti-kaṇṭha-garhiṇaḥ-who have blasphemed Lord Śiva; jagdhasya-which has been eaten; mohāt-by mistake; hi-because; viśuddhim-the purification; andhasaḥ-of food; jugupsitasya-poisonous; uddharaṇam-vomiting; pracakṣate-declare.

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

Since Satī was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakṣas, but in order to save her husband from the charge that he employed his wife, Satī, to kill Dakṣa because he could not do so due to his inferior position, she decided to give up her body.

TEXT 19

na veda-vādān anuvartate matiḥ
sva eva loke ramato mahā-muneḥ
yathā gatir deva-manuṣyayoḥ pṛthak
sva eva dharme na paraṁ kṣipet sthitaḥ

SYNONYMS

na-not; veda-vādān-rules and regulations of the Vedas; anuvartate-follow; matiḥ-the mind; sve-in his own; eva-certainly; loke-in the self; ramataḥ-enjoying; mahā-muneḥ-of elevated transcendentalists; yathā-as; gatiḥ-the way; deva-manuṣyayoḥ-of the men and the demigods; pṛthak-separately; sve-in your own; eva-alone; dharme-occupational duty; na-not; param-another; kṣipet-should criticize; sthitaḥ-being situated.

It is better to execute one's own occupational duty than to criticize others'. Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appears to be the same. The elevated transcendentalist can surpass all the regulations of the Vedas, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man, who has no such ability to travel in space, has to face all those impediments. Although the most dear Lord Śiva appears not to observe all the rules and regulations of the Vedas, he is not affected by such disobedience, but a common man who wants to imitate Lord Śiva is mistaken. A common man must observe all the rules and regulations of the Vedas which a person who is in the transcendental position does not need to observe. Dakṣa found fault with Lord Śiva for not observing all the strict rules and regulations of the Vedas, but Satī asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One should not try to imitate Lord Śiva; rather, one should strictly follow one's prescribed occupational duties. One should never vilify a great personality like Lord Śiva.

TEXT 20

karma pravṛttaṁ ca nivṛttam apy ṛtaṁ
vede vivicyobhaya-liṅgam āśritam
virodhi tad yaugapadaika-kartari
dvayaṁ tathā brahmaṇi karma narcchati

SYNONYMS

karma-activities; pravṛttam-attached to material enjoyment; ca-and; nivṛttam-materially detached; api-certainly; ṛtam-true; vede-in the Vedas; vivicya-distinguished; ubhaya-liṅgam-symptoms of both; āśritam-directed; virodhi-contradictory; tat-that; yaugapada-eka-kartari-both activities in one person; dvayam-two; tathā-so; brahmaṇi-in one who is transcendentally situated; karma-activities; na ṛcchati-are neglected.

In the Vedas there are directions for two kinds of activities-activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendentally situated.

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders-brahmacarya, gṛhastha, vānaprastha and sannyāsa-gradually train a person to come to the platform of transcendental life. The activities and dress of a gṛhastha, or householder, are different from those of a sannyāsī, one in the renounced order of life. lt is impossible for one person to adopt both orders. A sannyāsī cannot act like a householder, nor can a householder act like a sannyāsī, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Śiva is in the transcendental position because, as stated before, he is always absorbed in the thought of Lord Vāsudeva within himself. Therefore neither the activities of the gṛhastha nor those of the sannyāsī in the renounced order can be applicable for him. He is in the paramahaṁsa stage, the highest perfectional stage of life. The transcendental position of Lord Śiva is also explained in Bhagavad-gītā (2.52–53). It is stated there that when one fully engages in the transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the Vedas. When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, one is in the position called buddhi-yoga, or samādhi, ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

TEXT 21

mā vaḥ padavyaḥ pitar asmad-āsthitā
yā yajña-śālāsu na dhūma-vartmabhiḥ
tad-anna-tṛptair asu-bhṛdbhir īḍitā
avyakta-liṅgā avadhūta-sevitāḥ

SYNONYMS

mā-are not; vaḥ-yours; padavyaḥ-opulences; pitaḥ-O father; asmat-āsthitāḥ-possessed by us; yāḥ-which (opulences); yajña-śālāsu-in the sacrificial fire; na-not; dhūma-vartmabhiḥ-by the path of sacrifices; tat-anna-tṛptaiḥ-satisfied by the foodstuff of the sacrifice; asu-bhṛdbhiḥ-satisfying bodily necessities; īḍitāḥ-praised; avyakta-liṅgāḥ-whose cause is unmanifested; avadhūta-sevitāḥ-achieved by the self-realized souls.

My dear father, the opulence we possess is impossible for either you or your flatterers to imagine, for persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced, self-realized souls.

Satī's father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Satī said that the opulence possessed by her husband could not be understood by materialistic persons like Dakṣa and his followers, who were flatterers and were engaged in fruitive activities. Her husband's position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called avyakta, or unmanifested. But if required, simply by willing, Lord Śiva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence Lord Śiva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumāras, Nārada and Lord Śiva, not by others.

In this verse the performers of the Vedic rituals are condemned. They have been described here as dhūma-vartmabhiḥ, those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to Viṣṇu. Although in all cases Viṣṇu is the chief Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Viṣṇu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Viṣṇu is very slow, and therefore it has been condemned in this verse. Viśvanātha Cakravartī has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the brāhmaṇas who were present for the sacrifice were also condemned by Satī.

Whether or not King Dakṣa and his flatterers could understand the position of Lord Śiva, Satī wanted to impress upon her father that he should not think her husband to be without opulence. Satī, being the devoted wife of Lord Śiva, offers all kinds of material opulences to the worshipers of Lord Śiva. This fact is explained in the Śrīmad-Bhāgavatam, in the Tenth Canto. Lord Śiva's worshipers sometimes appear more opulent than the worshipers of Lord Viṣṇu because Durgā, or Satī, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Śiva in order to glorify her husband, whereas the worshipers of Viṣṇu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

TEXT 22

naitena dehena hare kṛtāgaso
dehodbhavenālam alaṁ kujanmanā
vrīḍā mamābhūt kujana-prasaṅgatas
taj janma dhig yo mahatām avadya-kṛt

SYNONYMS

na-not; etena-by this; dehena-by the body; hare-to Lord Śiva; kṛta-āgasaḥ-having committed offenses; deha-udbhavena-produced from your body; alam alam-enough, enough; ku-janmanā-with a contemptible birth; vrīḍā-shame; mama-my; abhūt-was; ku-jana-prasaṅgataḥ-from a relationship with a bad person; tat janma-that birth; dhik-shameful; yaḥ-who; mahatām-of the great personalities; avadya-kṛt-an offender.

You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

Lord Śiva is the greatest of all devotees of Lord Viṣṇu. It is stated, vaiṣṇavānāṁ yathā śambhuḥ. Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu. In the previous verses, Satī has described that Lord Śiva is always in a transcendental position because he is situated in pure vasudeva. Vasudeva is that state from which Kṛṣṇa, Vāsudeva, is born, so Lord Śiva is the greatest devotee of Lord Kṛṣṇa, and Satī's behavior is exemplary because no one should tolerate blasphemy against Lord Viṣṇu or His devotee. Satī is aggrieved not for her personal association with Lord Śiva but because her body is related with that of Dakṣa, who is an offender at Lord Śiva's lotus feet. She feels herself to be condemned because of the body given by her father, Dakṣa.

TEXT 23

gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo
dākṣāyaṇīty āha yadā sudurmanāḥ
vyapeta-narma-smitam āśu tadāhaṁ
vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam

SYNONYMS

gotram-family relationship; tvadīyam-your; bhagavān-the possessor of all opulences; vṛṣadhvajaḥ-Lord Śiva; dākṣāyaṇī-Dākṣāyaṇī (the daughter of Dakṣa); iti-thus; āha-calls; yadā-when; sudurmanāḥ-very morose; vyapeta-disappear; narma-smitam-my jolliness and smile; āśu-immediately; tadā-then; aham-I; vyutsrakṣye-I shall give up; etat-this (body); kuṇapam-dead body; tvat-aṅga-jam-produced from your body.

Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you. I shall therefore give it up.

The word dākṣāyaṇī means "the daughter of King Dakṣa." Sometimes, when there was relaxed conversation between husband and wife, Lord Śiva used to call Satī "the daughter of King Dakṣa," and because this very word reminded her about her family relationship with King Dakṣa, she at once became ashamed because Dakṣa was an incarnation of all offenses. Dakṣa was the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Śiva. Simply upon hearing the word dākṣāyaṇī, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Dakṣa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

TEXT 24

maitreya uvāca
ity adhvare dakṣam anūdya śatru-han

kṣitāv udīcīṁ niṣasāda śānta-vāk
spṛṣṭvā jalaṁ pīta-dukūla-saṁvṛtā
nimīlya dṛg yoga-pathaṁ samāviśat

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; adhvare-in the arena of sacrifice; dakṣam-to Dakṣa; anūdya-speaking; śatru-han-O annihilator of enemies; kṣitau-on the ground; udīcīm-facing north; niṣasāda-sat down; śānta-vāk-in silence; spṛṣṭvā-after touching; jalam-water; pīta-dukūla-saṁvṛtā-dressed in yellow garments; nimīlya-closing; dṛk-the vision; yoga-patham-the mystic yoga process; samāviśat-became absorbed.

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the process of mystic yoga.

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Satī changed her dress, indicating that she was going to quit the body given her by Dakṣa. Dakṣa was Satī's father, so instead of killing Dakṣa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Dakṣa by the yogic process. Satī was the wife of Lord Śiva, who is known as Yogeśvara, the best among all yogīs, because he knows all the mystic processes of yoga, so it appeared that Satī also knew them. Either she learned yoga from her husband or she was enlightened because she was the daughter of such a great king as Dakṣa. The perfection of yoga is that one can give up one's body or release oneself from the embodiment of material elements according to one's desire. Yogīs who have attained perfection are not subject to death by natural laws; such perfect yogīs can leave the body whenever they desire. Generally the yogī first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the yogī can go anywhere he likes. This yoga system recognizes the soul, and thus it is distinct from the so-called yoga process for controlling the cells of the body, which has been discovered in the modern age. The real yoga process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incident that Satī wanted to transfer her soul to another body or sphere.

TEXT 25

kṛtvā samānāv anilau jitāsanā
sodānam utthāpya ca nābhi-cakrataḥ
śanair hṛdi sthāpya dhiyorasi sthitaṁ
kaṇṭhād bhruvor madhyam aninditānayat

SYNONYMS

kṛtvā-after placing; samānau-in equilibrium; anilau-the prāṇa and apāna airs; jita-āsanā-having controlled the sitting posture; sā-Satī; udānam-the life air; utthāpya-raising; ca-and; nābhi-cakrataḥ-at the circle in the navel; śanaiḥ-gradually; hṛdi-in the heart; sthāpya-placing; dhiyā-with the intelligence; urasi-towards the pulmonary passage; sthitam-having been placed; kaṇṭhāt-through the throat; bhruvoḥ-of the eyebrows; madhyam-to the middle; aninditā-the blameless (Satī); ānayat-raised.

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually towards the pulmonary passage and from there to between her eyebrows.

The yogic process is to control the air passing within the body in different places called ṣaṭ-cakra, the six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing yoga. Before practicing the real yoga system, one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of yoga, but such practice is not meant for this age. No one in this age can attain the perfectional stage of such yoga, but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep one's body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The yoga process, as described in the Keśava-śruti, prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, yoga practice is not meant to keep the body fit. Any transcendental process of spiritual realization automatically helps one to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor, but if one takes it that the ultimate aim of yoga is to maintain the body, then he is mistaken. The real perfection of yoga is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some yogīs try to elevate the soul to higher planetary systems, where the standard of life is different from that of this planet and where the material comforts, life-span and other facilities for self-realization are greater, and some yogīs endeavor to elevate the soul to the spiritual world, the spiritual Vaikuṇṭha planets. The bhakti-yoga process directly elevates the soul to the spiritual planets, where life is eternally blissful and full of knowledge; therefore bhakti-yoga is considered to be the greatest of all yoga systems.

TEXT 26

evaṁ sva-dehaṁ mahatāṁ mahīyasā
muhuḥ samāropitam aṅkam ādarāt
jihāsatī dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām

SYNONYMS

evam-thus; sva-deham-her own body; mahatām-of the great saints; mahīyasā-most worshipful; muhuḥ-again and again; samāropitam-seated; aṅkam-on the lap; ādarāt-respectfully; jihāsatī-wishing to give up; dakṣa-ruṣā-due to anger towards Dakṣa; manasvinī-voluntarily; dadhāra-placed; gātreṣu-on the limbs of the body; anila-agni-dhāraṇām-meditation on the fire and air.

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

Lord Śiva is described herein as the best of all great souls. Although Satī's body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Satī's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Satī is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in Śrīmad-Bhāgavatam; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one may associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Satīdevī decided to quit the body she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. Of course, it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Satī and Lord Śiva are eternally related; even after she changes her body, their relationship is never broken.

TEXT 27

tataḥ sva-bhartuś caraṇāmbujāsavaṁ
jagad-guroś cintayatī na cāparam
dadarśa deho hata-kalmaṣaḥ satī
sadyaḥ prajajvāla samādhijāgninā

SYNONYMS

tataḥ-there; sva-bhartuḥ-of her husband; caraṇa-ambuja-āsavam-on the nectar of the lotus feet; jagat-guroḥ-of the supreme spiritual teacher of the universe; cintayatī-meditating; na-not; ca-and; aparam-not other (than her husband); dadarśa-saw; dehaḥ-her body; hata-kalmaṣaḥ-taints of sin being destroyed; satī-Satī; sadyaḥ-soon; prajajvāla-burned; samādhi-ja-agninā-by fire produced by meditation.

Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

Satī at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu, or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic samādhi, or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burned by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic samādhi, or ecstasy. That is the topmost perfection of yoga. If one keeps his bodily relationships within this material world and poses himself as a great yogī, he is not a bona fide yogī. In Śrīmad-Bhāgavatam (2.4.15) it is stated, yat-kīrtanaṁ yat-smaraṇaṁ. Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Satī quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākura also comments that since Satī is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

TEXT 28

tat paśyatāṁ khe bhuvi cādbhutaṁ mahad
hā heti vādaḥ sumahān ajāyata
hanta priyā daivatamasya devī
jahāv asūn kena satī prakopitā

SYNONYMS

tat-that; paśyatām-of those who had seen; khe-in the sky; bhuvi-on the earth; ca-and; adbhutam-wonderful; mahat-great; hā hā-oh, oh; iti-thus; vādaḥ-roar; su-mahān-tumultuous; ajāyata-occurred; hanta-alas; priyā-the beloved; daiva-tamasya-of the most respectable demigod (Lord Śiva); devī-Satī; jahau-quit; asūn-her life; kena-by Dakṣa; satī-Satī; prakopitā-angered.

When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Satī was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Satī could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, Śrīmad-Bhāgavatam (1.2.6) explains that one has to achieve real satisfaction (yayātmā suprasīdati), but ātmā-the body, mind and soul-all become completely satisfied only if one develops devotional service to the Absolute Truth. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Adhokṣaja means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

TEXT 29

aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaraṁ prajāḥ
jahāv asūn yad-vimatātmajā satī
manasvinī mānam abhīkṣṇam arhati

SYNONYMS

aho-oh; anātmyam-neglect; mahat-great; asya-of Dakṣa; paśyata-just see; prajāpateḥ-of the Prajāpati; yasya-of whom; cara-acaram-all living entities; prajāḥ-offspring; jahau-gave up; asūn-her body; yat-by whom; vimatā-disrespected; ātma-jā-his own daughter; satī-Satī; manasvinī-voluntarily; mānam-respect; abhīkṣṇam-repeatedly; arhati-deserved.

It was astonishing that Dakṣa, who was Prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

The word anātmya is significant. Ātmya means "the life of the soul," so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he neglect Satī, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as Prajāpati, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Satī because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

TEXT 30

so 'yaṁ durmarṣa-hṛdayo brahma-dhruk ca
loke 'pakīrtiṁ mahatīm avāpsyati
yad-aṅgajāṁ svāṁ puruṣa-dviḍ udyatāṁ
na pratyaṣedhan mṛtaye 'parādhataḥ

SYNONYMS

saḥ-he; ayam-that; durmarṣa-hṛdayaḥ-hardhearted; brahma-dhruk-unworthy to be a brāhmaṇa; ca-and; loke-in the world; apakīrtim-ill fame; mahatīm-extensive; avāpsyati-will gain; yat-aṅga-jām-the daughter of whom; svām-own; puruṣa-dviṭ-the enemy of Lord Śiva; udyatām-who was preparing; na pratyaṣedhat-did not prevent; mṛtaye-for death; aparādhataḥ-because of his offenses.

Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

Dakṣa is described here as most hardhearted and therefore unqualified to be a brāhmaṇa. Brahma-dhruk is described by some commentators to mean brahma-bandhu, or friend of the brāhmaṇas. A person who is born in a brāhmaṇa family but has no brahminical qualifications is called a brahma-bandhu. Brāhmaṇas are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Satī tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an Āryan or brāhmaṇa. Thus his ill fame still continues. Dakṣa means "expert," and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

TEXT 31

vadaty evaṁ jane satyā
dṛṣṭvāsu-tyāgam adbhutam
dakṣaṁ tat-pārṣadā hantum
udatiṣṭhann udāyudhāḥ

SYNONYMS

vadati-were talking; evam-thus; jane-while the people; satyāḥ-of Satī; dṛṣṭvā-after seeing; asu-tyāgam-the death; adbhutam-wonderful; dakṣam-Dakṣa; tat-pārṣadāḥ-the attendants of Lord Śiva; hantum-to kill; udatiṣṭhan-stood up; udāyudhāḥ-with uplifted weapons.

While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who had come with her readied themselves to kill Dakṣa with their weapons.

The attendants who came with Satī were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 32

teṣām āpatatāṁ vegaṁ
niśāmya bhagavān bhṛguḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha

SYNONYMS

teṣām-of them; āpatatām-who were approaching; vegam-the impulse; niśāmya-after seeing; bhagavān-the possessor of all opulences; bhṛguḥ-Bhṛgu Muni; yajña-ghna-ghnena-for killing the destroyers of the yajña; yajuṣā-with hymns of the Yajur Veda; dakṣiṇa-agnau-in the southern side of the sacrificial fire; juhāva-offered oblations; ha-certainly.

They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajñic performances could be killed immediately.

Here is one example of powerful hymns in the Vedas which, when chanted, could perform wonderful acts. In the present age of Kali it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the Vedas are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert brāhmaṇas who can chant the mantras perfectly.

TEXT 33

adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā
somaṁ prāptāḥ sahasraśaḥ

SYNONYMS

adhvaryuṇā-by the priest, Bhṛgu; hūyamāne-oblations being offered; devāḥ-demigods; utpetuḥ-became manifested; ojasā-with great strength; ṛbhavaḥ-the Ṛbhus; nāma-named; tapasā-by penance; somam-Soma; prāptāḥ-having achieved; sahasraśaḥ-by the thousands.

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhus became manifested. All of them were powerful, having achieved strength from Soma, the moon.

It is stated here that many thousands of demigods named Ṛbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur Veda. Brāhmaṇas like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gāyatrī or ṛg-mantra one can attain the results one desires. ln the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

TEXT 34

tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā

SYNONYMS

taiḥ-by them; alāta-āyudhaiḥ-with weapons of firebrands; sarve-all; pramathāḥ-the ghosts; saha-guhyakāḥ-along with the Guhyakas; hanyamānāḥ-being attacked; diśaḥ-in different directions; bhejuḥ-fled; uśadbhiḥ-glowing; brahma-tejasā-by brahminical power.

When the Ṛbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejas, brahminical power.

The word brahma-tejasā, used in this verse, is significant. ln those days, brāhmaṇas were so powerful that simply by desiring and by chanting a Vedic mantra, they could accomplish very wonderful effects. But in the present age of degradation there are no such brāhmaṇas. According to the pāñcarātrika system, in this age the entire population is supposed to consist of śūdras because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava smṛti regulations, as a prospective brāhmaṇa and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya's is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Satī Quits Her Body."

20.5.5 Chapter Five

Frustration of the Sacrifice of Dakṣa

TEXT 1

maitreya uvāca
bhavo bhavānyā nidhanaṁ prajāpater
asat-kṛtāyā avagamya nāradāt
sva-pārṣada-sainyaṁ ca tad-adhvararbhubhir
vidrāvitaṁ krodham apāram ādadhe

SYNONYMS

maitreyaḥ uvāca-Maitreya said; bhavaḥ-Lord Śiva; bhavānyāḥ-of Satī; nidhanam-the death; prajāpateḥ-because of Prajāpati Dakṣa; asat-kṛtāyāḥ-having been insulted; avagamya-hearing about; nāradāt-from Nārada; sva-pārṣada-sainyam-the soldiers of his own associates; ca-and; tat-adhvara-(produced from) his (Dakṣa's) sacrifice; ṛbhubhiḥ-by the Ṛbhus; vidrāvitam-were driven away; krodham-anger; apāram-unbounded; ādadhe-showed.

Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa's insult to her and that his soldiers had been driven away by the Ṛbhu demigods, he became greatly angry.

Lord Śiva understood that Satī, being the youngest daughter of Dakṣa, could present the case of Lord Śiva's purity of purpose and would thus be able to mitigate the misunderstanding between Dakṣa and himself. But such a compromise was not attained, and Satī was deliberately insulted by her father by not being received properly when she visited his house without being invited. Satī herself could have killed her father, Dakṣa, because she is the personified material energy and has immense power to kill and create within this material universe. In the Brahma-saṁhitā her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, as His shadow. It would not have been difficult for Satī to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Dakṣa did not even check her.

When Satī passed away, giving up her body, the news was conveyed by Nārada to Lord Śiva. Nārada always carries the news of such events because he knows their import. When Lord Śiva heard that his chaste wife, Satī, was dead, he naturally became exceedingly angry. He also understood that Bhṛgu Muni had created the Ṛbhudeva demigods by uttering the mantras of the Yajur Veda and that these demigods had driven away all of his soldiers who were present in the arena of sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Dakṣa because he was the cause of the death of Satī.

TEXT 2

kruddhaḥ sudaṣṭauṣṭha-puṭaḥ sa dhūr-jaṭir
jaṭāṁ taḍid-vahni-saṭogra-rociṣam
utkṛtya rudraḥ sahasotthito hasan
gambhīra-nādo visasarja tāṁ bhuvi

SYNONYMS

kruddhaḥ-very angry; su-daṣṭa-oṣṭha-puṭaḥ-pressing his lips with his teeth; saḥ-he (Lord Śiva); dhūḥ-jaṭiḥ-having a cluster of hair on his head; jaṭām-one hair; taḍit-of electricity; vahni-of fire; saṭā-a flame; ugra-terrible; rociṣam-blazing; utkṛtya-snatching; rudraḥ-Lord Śiva; sahasā-at once; utthitaḥ-stood up; hasan-laughing; gambhīra-deep; nādaḥ-sound; visasarja-dashed; tām-that (hair); bhuvi-on the ground.

Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

TEXT 3

tato 'tikāyas tanuvā spṛśan divaṁ
sahasra-bāhur ghana-ruk tri-sūrya-dṛk
karāla-daṁṣṭro jvalad-agni-mūrdhajaḥ
kapāla-mālī vividhodyatāyudhaḥ

SYNONYMS

tataḥ-at this time; atikāyaḥ-a great personality (Vīrabhadra); tanuvā-with his body; spṛśan-touching; divam-the sky; sahasra-a thousand; bāhuḥ-arms; ghana-ruk-of black color; tri-sūrya-dṛk-as bright as three suns combined; karāla-daṁṣṭraḥ-having very fearful teeth; jvalat-agni-(like) burning fire; mūrdhajaḥ-having hair on his head; kapāla-mālī-garlanded with men's heads; vividha-various kinds; udyata-upraised; āyudhaḥ-equipped with weapons.

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms, equipped with various weapons, and he was garlanded with the heads of men.

TEXT 4

taṁ kiṁ karomīti gṛṇantam āha
baddhāñjaliṁ bhagavān bhūta-nāthaḥ
dakṣaṁ sa-yajñaṁ jahi mad-bhaṭānāṁ
tvam agraṇī rudra bhaṭāṁśako me

SYNONYMS

tam-to him (Vīrabhadra); kim-what; karomi-shall I do; iti-thus; gṛṇantam-asking; āha-ordered; baddha-añjalim-with folded hands; bhagavān-the possessor of all opulences (Lord Śiva); bhūta-nāthaḥ-the lord of the ghosts; dakṣam-Dakṣa; sa-yajñam-along with his sacrifice; jahi-kill; mat-bhaṭānām-of all my associates; tvam-you; agraṇīḥ-the chief; rudra-O Rudra; bhaṭa-O expert in battle; aṁśakaḥ-born of my body; me-my.

When that gigantic demon asked with folded hands, "What shall I do, my lord?" Lord Śiva, who is known as Bhūtanātha, directly ordered, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice."

Here is the beginning of competition between brahma-tejas and śiva-tejas. By brahma-tejas, brahminical strength, Bhṛgu Muni had created the Ṛbhu demigods, who had driven away the soldiers of Lord Śiva stationed in the arena. When Lord Śiva heard that his soldiers had been driven away, he created the tall black demon Vīrabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the mode of passion or ignorance. That is the law of material nature. Although pure goodness, or śuddha-sattva, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Śiva and Bhṛgu Muni, centering around Prajāpati Dakṣa, is the practical example of such competition between the different qualitative modes of material nature.

TEXT 5

ājñapta evaṁ kupitena manyunā
sa deva-devaṁ paricakrame vibhum
mene-tadātmānam asaṅga-raṁhasā
mahīyasāṁ tāta sahaḥ sahiṣṇum

SYNONYMS

ājñaptaḥ-being ordered; evam-in this manner; kupitena-angry; manyunā-by Lord Śiva (who is anger personified); saḥ-he (Vīrabhadra); deva-devam-he who is worshiped by the demigods; paricakrame-circumambulated; vibhum-Lord Śiva; mene-considered; tadā-at that time; ātmānam-himself; asaṅga-raṁhasā-with the power of Lord Śiva that cannot be opposed; mahīyasām-of the most powerful; tāta-my dear Vidura; sahaḥ-strength; sahiṣṇum-capable of coping with.

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.

TEXT 6

anvīyamānaḥ sa tu rudra-pārṣadair
bhṛśaṁ nadadbhir vyanadat subhairavam
udyamya śūlaṁ jagad-antakāntakaṁ
samprādravad ghoṣaṇa-bhūṣaṇāṅghriḥ

SYNONYMS

anvīyamānaḥ-being followed; saḥ-he (Vīrabhadra); tu-but; rudra-pārṣadaiḥ-by the soldiers of Lord Śiva; bhṛśam-tumultuously; nadadbhiḥ-roaring; vyanadat-sounded; su-bhairavam-very fearful; udyamya-carrying; śūlam-a trident; jagat-antaka-death; antakam-killing; samprādravat-hurried towards (the sacrifice of Dakṣa); ghoṣaṇa-roaring; bhūṣaṇa-aṅghriḥ-with bangles on his legs.

Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

TEXT 7

athartvijo yajamānaḥ sadasyāḥ
kakubhy udīcyāṁ prasamīkṣya reṇum
tamaḥ kim etat kuta etad rajo 'bhūd
iti dvijā dvija-patnyaś ca dadhyuḥ

SYNONYMS

atha-at that time; ṛtvijaḥ-the priests; yajamānaḥ-the chief person performing the sacrifice (Dakṣa); sadasyāḥ-all the persons assembled in the sacrificial arena; kakubhi udīcyām-in the northern direction; prasamīkṣya-seeing; reṇum-the dust storm; tamaḥ-darkness; kim-what; etat-this; kutaḥ-from where; etat-this; rajaḥ-dust; abhūt-has come; iti-thus; dvijāḥ-the brāhmaṇas; dvija-patnyaḥ-the wives of the brāhmaṇas; ca-and; dadhyuḥ-began to speculate.

At that time, all the persons assembled in the sacrificial arena-the priests, the chief of the sacrificial performance, and the brāhmaṇas and their wives-wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

TEXT 8

vātā na vānti na hi santi dasyavaḥ
prācīna-barhir jīvati hogra-daṇḍaḥ
gāvo na kālyanta idaṁ kuto rajo
loko 'dhunā kiṁ pralayāya kalpate

SYNONYMS

vātāḥ-the winds; na vānti-are not blowing; na-not; hi-because; santi-are possible; dasyavaḥ-plunderers; prācīna-barhiḥ-old King Barhi; jīvati-is living; ha-still; ugra-daṇḍaḥ-who would sternly punish; gāvaḥ-the cows; na kālyante-are not being driven; idam-this; kutaḥ-from where; rajaḥ-dust; lokaḥ-the planet; adhunā-now; kim-is it; pralayāya-for dissolution; kalpate-to be considered ready.

Conjecturing on the origin of the storm, they said: There is no wind blowing, and no cows are passing, nor is it possible that this dust storm could be raised by plunderers, for there is still the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of the planet now to occur?

Specifically significant in this verse is prācīna-barhir jīvati. The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of an invasion by thieves and plunderers. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Śiva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Śiva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.

TEXT 9

prasūti-miśrāḥ striya udvigna-cittā
ūcur vipāko vṛjinasyaiva tasya
yat paśyantīnāṁ duhitṝṇāṁ prajeśaḥ
sutāṁ satīm avadadhyāv anāgām

SYNONYMS

prasūti-miśrāḥ-headed by Prasūti; striyaḥ-the women; udvigna-cittāḥ-being very anxious; ūcuḥ-said; vipākaḥ-the resultant danger; vṛjinasya-of the sinful activity; eva-indeed; tasya-his (Dakṣa's); yat-because; paśyantīnām-who were looking on; duhitṝṇām-of her sisters; prajeśaḥ-the lord of the created beings (Dakṣa); sutām-his daughter; satīm-Satī; avadadhyau-insulted; anāgām-completely innocent.

Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.

Prasūti, being a softhearted woman, could immediately understand that the imminent danger approaching was due to the impious activity of hardhearted Prajāpati Dakṣa. He was so cruel that he would not save her youngest daughter, Satī, from the act of committing suicide in the presence of her sisters. Satī's mother could understand how much Satī had been pained by the insult of her father. Satī had been present along with the other daughters, and Dakṣa had purposely received all of them but her because she happened to be the wife of Lord Śiva. This consideration convinced the wife of Dakṣa of the danger which was now ahead, and thus she knew that Dakṣa must be prepared to die for his heinous act.

TEXT 10

yas tv anta-kāle vyupta-jaṭā-kalāpaḥ
sva-śūla-sūcy-arpita-dig-gajendraḥ
vitatya nṛtyaty uditāstra-dor-dhvajān
uccāṭṭa-hāsa-stanayitnu-bhinna-dik

SYNONYMS

yaḥ-who (Lord Śiva); tu-but; anta-kāle-at the time of dissolution; vyupta-having scattered; jaṭā-kalāpaḥ-his bunch of hair; sva-śūla-his own trident; sūci-on the points; arpita-pierced; dik-gajendraḥ-the rulers of the different directions; vitatya-scattering; nṛtyati-dances; udita-upraised; astra-weapons; doḥ-hands; dhvajān-flags; ucca-loud; aṭṭa-hāsa-laughing; stanayitnu-by the thundering sound; bhinna-divided; dik-the directions.

At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

Prasūti, who appreciated the power and strength of her son-in-law, Lord Śiva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Śiva is so great that Dakṣa's power could not be set in comparison to it. At the time of dissolution, Lord Śiva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Śiva. This dance is called the pralaya dance, or dance of dissolution. Prasūti could understand that the dangers ahead resulted not only from Dakṣa's having neglected her daughter, but also because of his neglecting the prestige and honor of Lord Śiva.

TEXT 11

amarṣayitvā tam asahya-tejasaṁ
manyu-plutaṁ durnirīkṣyaṁ bhru-kuṭyā
karāla-daṁṣṭrābhir udasta-bhāgaṇaṁ
syāt svasti kiṁ kopayato vidhātuḥ

SYNONYMS

amarṣayitvā-after causing to become angry; tam-him (Lord Śiva); asahya-tejasam-with an unbearable effulgence; manyu-plutam-filled with anger; durnirīkṣyam-not able to be looked at; bhru-kuṭyā-by the movement of his brows; karāla-daṁṣṭrābhiḥ-by his fearful teeth; udasta-bhāgaṇam-having scattered the luminaries; syāt-there should be; svasti-good fortune; kim-how; kopayataḥ-causing (Lord Śiva) to be angry; vidhātuḥ-of Brahmā.

The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.

TEXT 12

bahv evam udvigna-dṛśocyamāne
janena dakṣasya muhur mahātmanaḥ
utpetur utpātatamāḥ sahasraśo
bhayāvahā divi bhūmau ca paryak

SYNONYMS

bahu-much; evam-in this manner; udvigna-dṛśā-with nervous glances; ucyamāne-while this was being said; janena-by the persons (assembled at the sacrifice); dakṣasya-of Dakṣa; muhuḥ-again and again; mahā-ātmanaḥ-stronghearted; utpetuḥ-appeared; utpāta-tamāḥ-very powerful symptoms; sahasraśaḥ-by the thousands; bhaya-āvahāḥ-producing fear; divi-in the sky; bhūmau-on the earth; ca-and; paryak-from all sides.

While all the people talked amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

In this verse Dakṣa has been described as mahātmā. The word mahātmā has been commented upon by different commentators in various manners. Vīrarāghava Ācārya has indicated that this word mahātmā means "steady in heart." That is to say that Dakṣa was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Viśvanātha Cakravartī Ṭhākura remarks in this connection that even if one is called mahātmā, a great soul, unless he exhibits the symptoms of a mahātmā, he should be considered a durātmā, or a degraded soul. In Bhagavad-gītā (9.13) the word mahātmā describes the pure devotee of the Lord: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ. A mahātmā is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Dakṣa be a mahātmā? A mahātmā is supposed to have all the good qualities of the demigods, and thus Dakṣa, lacking those qualities, could not be called a mahātmā; he should instead be called durātmā, a degraded soul. The word mahātmā to describe the qualifications of Dakṣa is used sarcastically.

TEXT 13

tāvat sa rudrānucarair mahā-makho
nānāyudhair vāmanakair udāyudhaiḥ
piṅgaiḥ piśaṅgair makarodarānanaiḥ
paryādravadbhir vidurānvarudhyata

SYNONYMS

tāvat-very quickly; saḥ-that; rudra-anucaraiḥ-by the followers of Lord Śiva; mahā-makhaḥ-the arena of the great sacrifice; nānā-various kinds; āyudhaiḥ-with weapons; vāmanakaiḥ-of short stature; udāyudhaiḥ-upraised; piṅgaiḥ-blackish; piśaṅgaiḥ-yellowish; makara-udara-ānanaiḥ-with bellies and faces like sharks'; paryādravadbhiḥ-running all around; vidura-O Vidura; anvarudhyata-was surrounded.

My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

TEXT 14

kecid babhañjuḥ prāg-vaṁśaṁ
patnī-śālāṁ tathāpare
sada āgnīdhra-śālāṁ ca
tad-vihāraṁ mahānasam

SYNONYMS

kecit-some; babhañjuḥ-pulled down; prāk-vaṁśam-the pillars of the sacrificial pandal; patnī-śālām-the female quarters; tathā-also; apare-others; sadaḥ-the sacrificial arena; āgnīdhra-śālām-the house of the priests; ca-and; tat-vihāram-the house of the chief of the sacrifice; mahā-anasam-the house of the kitchen department.

Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some began destroying the sacrificial arena, and some entered the kitchen and the residential quarters.

TEXT 15

rurujur yajña-pātrāṇi
tathaike 'gnīn anāśayan
kuṇḍeṣv amūtrayan kecid
bibhidur vedi-mekhalāḥ

SYNONYMS

rurujuḥ-broke; yajña-pātrāṇi-the pots used in the sacrifice; tathā-so; eke-some; agnīn-the sacrificial fires; anāśayan-extinguished; kuṇḍeṣu-on the sacrificial arenas; amūtrayan-passed urine; kecit-some; bibhiduḥ-tore down; vedi-mekhalāḥ-the boundary lines of the sacrificial arena.

They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

TEXT 16

abādhanta munīn anye
eke patnīr atarjayan
apare jagṛhur devān
pratyāsannān palāyitān

SYNONYMS

abādhanta-blocked the way; munīn-the sages; anye-others; eke-some; patnīḥ-the women; atarjayan-threatened; apare-others; jagṛhuḥ-arrested; devān-the demigods; pratyāsannān-near at hand; palāyitān-who were fleeing.

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

TEXT 17

bhṛguṁ babandha maṇimān
vīrabhadraḥ prajāpatim
caṇḍeśaḥ pūṣaṇaṁ devaṁ
bhagaṁ nandīśvaro 'grahīt

SYNONYMS

bhṛgum-Bhṛgu Muni; babandha-arrested; maṇimān-Maṇimān; vīrabhadraḥ-Vīrabhadra; prajāpatim-Prajāpati Dakṣa; caṇḍeśaḥ-Caṇḍeśa; pūṣaṇam-Pūṣā; devam-the demigod; bhagam-Bhaga; nandīśvaraḥ-Nandīśvara; agrahīt-arrested.

Maṇimān, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Vīrabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhaga.

TEXT 18

sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ subhṛśaṁ
grāvabhir naikadhādravan

SYNONYMS

sarve-all; eva-certainly; ṛtvijaḥ-the priests; dṛṣṭvā-after seeing; sadasyāḥ-all the members assembled in the sacrifice; sa-divaukasaḥ-along with the demigods; taiḥ-by those (stones); ardyamānāḥ-being disturbed; su-bhṛśam-very greatly; grāvabhiḥ-by stones; na ekadhā-in different directions; adravan-began to disperse.

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they dispersed in different directions.

TEXT 19

juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo ’hasac chmaśru darśayan

SYNONYMS

juhvataḥ-offering sacrificial oblations; sruva-hastasya-with the sacrificial ladle in his hand; śmaśrūṇi-the mustache; bhagavān-the possessor of all opulences; bhavaḥ-Vīrabhadra; bhṛgoḥ-of Bhṛgu Muni; luluñce-tore out; sadasi-in the midst of the assembly; yaḥ-who (Bhṛgu Muni); ahasat-had smiled; śmaśru-his mustache; darśayan-showing.

Vīrabhadra tore off the mustache of Bhṛgu, who was offering the sacrificial oblations with his hands in the fire.

TEXT 20

bhagasya netre bhagavān
pātitasya ruṣā bhuvi
ujjahāra sada-stho ’kṣṇā
yaḥ śapantam asūsucat

SYNONYMS

bhagasya-of Bhaga; netre-both eyes; bhagavān-Vīrabhadra; pātitasya-having been thrust; ruṣā-with great anger; bhuvi-on the ground; ujjahāra-plucked out; sada-sthaḥ-while situated in the assembly of the Viśvasṛks; akṣṇā-by the movement of his eyebrows; yaḥ-who (Bhaga); śapantam-(Dakṣa) who was cursing (Lord Śiva); asūsucat-encouraged.

Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during Bhṛgu’s cursing of Lord Śiva, and out of great anger thrust him to the ground and forcibly put out his eyes.

TEXT 21

pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo ’hasad darśayan dataḥ

SYNONYMS

pūṣṇaḥ-of Pūṣā; hi-since; apātayat-extracted; dantān-the teeth; kāliṅgasya-of the King of Kaliṅga; yathā-as; balaḥ-Baladeva; śapyamāne-while being cursed; garimaṇi-Lord Śiva; yaḥ-who (Pūṣā); ahasat-smiled; darśayan-showing; dataḥ-his teeth.

Just as Baladeva knocked out the teeth of Dantavakra, the King of Kaliṅga, during the gambling match at the marriage ceremony of Aniruddha, Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them while cursing Lord Śiva, and Pūṣā, who by smiling sympathetically had also shown his teeth.

Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa’s. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā arrived, headed by Balarāma, and a fight ensued amongst the kṣatriyas. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting, the parties would come to a compromise, and everything would be settled. This Dakṣa yajña was similar to such events. Now all of them-Dakṣa and the demigods Bhaga and Pūṣā and Bhṛgu Muni-were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. Because everyone was so powerful and wanted to show his strength by Vedic mantra or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa yajña.

TEXT 22

ākramyorasi dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartuṁ
nāśaknot tryambakas tadā

SYNONYMS

ākramya-having sat; urasi-on the chest; dakṣasya-of Dakṣa; śita-dhāreṇa-having a sharp blade; hetinā-with a weapon; chindan-cutting; api-even though; tat-that (head); uddhartum-to separate; na aśaknot-was not able; tri-ambakaḥ-Vīrabhadra (who had three eyes); tadā-after this.

Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but was unsuccessful.

TEXT 23

śastrair astrānvitair evam
anirbhinna-tvacaṁ haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram

SYNONYMS

śastraiḥ-with weapons; astra-anvitaiḥ-with hymns (mantras); evam-thus; anirbhinna-not being cut; tvacam-the skin; haraḥ-Vīrabhadra; vismayam-bewilderment; param-greatest; āpannaḥ-was struck with; dadhyau-thought; paśupatiḥ-Vīrabhadra; ciram-for a long time.

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

TEXT 24

dṛṣṭvā saṁjñapanaṁ yogaṁ
paśūnāṁ sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ

SYNONYMS

dṛṣṭvā-having seen; saṁjñapanam-for the killing of the animals in the sacrifice; yogam-the device; paśūnām-of the animals; saḥ-he (Vīrabhadra); patiḥ-the lord; makhe-in the sacrifice; yajamāna-paśoḥ-who was an animal in the form of the chief of the sacrifice; kasya-of Dakṣa; kāyāt-from the body; tena-by that (device); aharat-severed; śiraḥ-his head.

Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic mantra. The animals were sacrificed to test the strength of Vedic mantras; yajñas were performed as a test of the mantra. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the brāhmaṇas were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic mantras. Vīrabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakṣa, to the astonishment of everyone.

TEXT 25

sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānāṁ
anyeṣāṁ tad-viparyayaḥ

SYNONYMS

sādhu-vādaḥ-joyful exclamation; tadā-at that time; teṣām-of those (followers of Lord Śiva); karma-action; tat-that; tasya-of him (Vīrabhadra); paśyatām-seeing; bhūta-preta-piśācānām-of the bhūtas (ghosts), pretas and piśācas; anyeṣām-of the others (in the party of Dakṣa); tat-viparyayaḥ-the opposite of that (an exclamation of grief).

Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, ghosts and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas in charge of the sacrifice cried out in grief at the death of Dakṣa.

TEXT 26

juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

SYNONYMS

juhāva-sacrificed as an oblation; etat-that; śiraḥ-head; tasmin-in that; dakṣiṇa-agnau-in the sacrificial fire on the southern side; amarṣitaḥ-Vīrabhadra, being greatly angry; tat-of Dakṣa; deva-yajanam-the arrangements for the sacrifice to the demigods; dagdhvā-having set fire; prātiṣṭhat-departed; guhyaka-ālayam-to the abode of the Guhyakas (Kailāsa).

Vīrabhadra then took the head and with great anger threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Frustration of the Sacrifice of Dakṣa."

20.5.6 Chapter Six

Brahmā Satisfies Lord Śiva

TEXTS 1–2

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrānīkaiḥ parājitāḥ
śūla-paṭṭiśa-nistriṁśa-
gadā-parigha-mudgaraiḥ
sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

SYNONYMS

maitreyaḥ uvāca-Maitreya said; atha-after this; deva-gaṇāḥ-the demigods; sarve-all; rudra-anīkaiḥ-by the soldiers of Lord Śiva; parājitāḥ-having been defeated; śūla-trident; paṭṭiśa-a sharp-edged spear; nistriṁśa-a sword; gadā-mace; parigha-an iron bludgeon; mudgaraiḥ-a hammerlike weapon; sañchinna-bhinna-sarva-aṅgāḥ-all the limbs wounded; sa-ṛtvik-sabhyāḥ-with all the priests and members of the sacrificial assembly; bhaya-ākulāḥ-with great fear; svayambhuve-unto Lord Brahmā; namaskṛtya-after offering obeisances; kārtsnyena-in detail; etat-the events of Dakṣa's sacrifice; nyavedayan-reported.

All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.

TEXT 3

upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuḥ

SYNONYMS

upalabhya-knowing; purā-beforehand; eva-certainly; etat-all these events of Dakṣa's sacrifice; bhagavān-the possessor of all opulences; abja-sambhavaḥ-born from a lotus flower (Lord Brahmā); nārāyaṇaḥ-Nārāyaṇa; ca-and; viśva-ātmā-the Supersoul of the entire universe; na-not; kasya-of Dakṣa; adhvaram-to the sacrifice; īyatuḥ-did go.

Both Lord Brahmā and Viṣṇu had already known that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

As stated in Bhagavad-gītā (7.26), vedāhaṁ samatītāni vartamānāni cārjuna. The Lord says, "I know everything that has happened in the past and is going to happen in the future." Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa's sacrificial arena. For this reason neither Nārāyaṇa nor Lord Brahmā attended the great sacrifice performed by Dakṣa.

TEXT 4

tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām

SYNONYMS

tat-the events related by the demigods and the others; ākarṇya-after hearing; vibhuḥ-Lord Brahmā; prāha-replied; tejīyasi-a great personality; kṛta-āgasi-has been offended; kṣemāya-for your happiness; tatra-in that way; sā-that; bhūyāt na-is not conducive; prāyeṇa-generally; bubhūṣatām-desire to exist.

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu's law, when a person commits murder, punishment is beneficial for him because if he is not killed he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king's punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.

TEXT 5

athāpi yūyaṁ kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājaṁ parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādaṁ pragṛhītāṅghri-padmam

SYNONYMS

atha api-still; yūyam-all of you; kṛta-kilbiṣāḥ-having committed offenses; bhavam-Lord Śiva; ye-all of you; barhiṣaḥ-of the sacrifice; bhāga-bhājam-entitled to a share; parāduḥ-have excluded; prasādayadhvam-all of you should satisfy; pariśuddha-cetasā-without mental reservations; kṣipra-prasādam-quick mercy; pragṛhīta-aṅghri-padmam-his lotus feet having been taken shelter of.

You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

Lord Śiva is also called Āśutoṣa. Āśu means "very soon," and toṣa means "to become satisfied." The demigods were advised to go to Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

TEXT 6

āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devaṁ priyayā vihīnaṁ
kṣamāpayadhvaṁ hṛdi viddhaṁ duruktaiḥ

SYNONYMS

āśāsānāḥ-wishing to ask; jīvitam-for the duration; adhvarasya-of the sacrifice; lokaḥ-all the planets; sa-pālaḥ-with their controllers; kupite-when angered; na-not; yasmin-whom; tam-that; āśu-at once; devam-Lord Śiva; priyayā-of his dear wife; vihīnam-having been deprived; kṣamāpayadhvam-beg his pardon; hṛdi-in his heart; viddham-very much afflicted; duruktaiḥ-by unkind words.

Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested, it would behoove them to go at once and beg his pardon.

TEXT 7

nāhaṁ na yajño na ca yūyam anye
ye deha-bhājo munayaś ca tattvam
viduḥ pramāṇaṁ bala-vīryayor vā
yasyātma-tantrasya ka upāyaṁ vidhitset

SYNONYMS

na-not; aham-I; na-nor; yajñaḥ-Indra; na-nor; ca-and; yūyam-all of you; anye-others; ye-who; deha-bhājaḥ-of those who bear material bodies; munayaḥ-the sages; ca-and; tattvam-the truth; viduḥ-know; pramāṇam-the extent; bala-vīryayoḥ-of the strength and power; vā-or; yasya-of Lord Śiva; ātma-tantrasya-of Lord Śiva, who is self-dependent; kaḥ-what; upāyam-means; vidhitset-should wish to devise.

Lord Brahmā said that no one, not even himself, Indra, all the members assembled in the sacrificial arena, or all the sages, could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?.

After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, "It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet."

Actually the position of the subordinate is always to surrender to the Supreme. That is the instruction of Bhagavad-gītā. The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahmā also suggested that they go and surrender unto the lotus feet of Lord Śiva, for since he is very kind and easily satisfied, this action would prove effective.

TEXT 8

sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ sa-prajeśaiḥ
yayau sva-dhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

SYNONYMS

saḥ-he (Brahmā); ittham-thus; ādiśya-after instructing; surān-the demigods; ajaḥ-Lord Brahmā; tu-then; taiḥ-those; samanvitaḥ-followed; pitṛbhiḥ-by the Pitās; sa-prajeśaiḥ-along with the lords of the living entities; yayau-went; sva-dhiṣṇyāt-from his own place; nilayam-the abode; pura-dviṣaḥ-of Lord Śiva; kailāsam-Kailāsa; adri-pravaram-the best among mountains; priyam-dear; prabhoḥ-of the lord (Śiva).

After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.

The abode of Lord Śiva, which is known as Kailāsa, is described in the fourteen verses which follow.

TEXT 9

janmauṣadhi-tapo-mantra-
yoga-siddhair naretaraiḥ
juṣṭaṁ kinnara-gandharvair
apsarobhir vṛtaṁ sadā

SYNONYMS

janma-birth; auṣadhi-herbs; tapaḥ-austerity; mantra-Vedic hymns; yoga-mystic yoga practices; siddhaiḥ-with perfected beings; nara-itaraiḥ-by demigods; juṣṭam-enjoyed; kinnara-gandharvaiḥ-by Kinnaras and Gandharvas; apsarobhiḥ-by Apsarās; vṛtam-full of; sadā-always.

The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings, who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.

TEXT 10

nānā-maṇimayaiḥ śṛṅgair
nānā-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nānā-mṛga-gaṇāvṛtaiḥ

SYNONYMS

nānā-different kinds; maṇi-jewels; mayaiḥ-made of; śṛṅgaiḥ-with the peaks; nānā-dhātu-vicitritaiḥ-decorated with various minerals; nānā-various; druma-trees; latā-creepers; gulmaiḥ-plants; nānā-various; mṛga-gaṇa-by groups of deer; āvṛtaiḥ-inhabited by.

Kailāsa is full of mountains filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

TEXT 11

nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnāṁ
ramaṇaiḥ siddha-yoṣitām

SYNONYMS

nānā-various; amala-transparent; prasravaṇaiḥ-with waterfalls; nānā-various; kandara-caves; sānubhiḥ-with summits; ramaṇam-giving pleasure; viharantīnām-sporting; ramaṇaiḥ-with their lovers; siddha-yoṣitām-of the damsels of the mystics.

There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

TEXT 12

mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvitai rakta-kaṇṭhānāṁ
kūjitaiś ca patattriṇām

SYNONYMS

mayūra-peacocks; kekā-with the cries; abhirutam-resounding; mada-by intoxication; andha-blinded; ali-by the bees; vimūrcchitam-resounded; plāvitaiḥ-with the singing; rakta-kaṇṭhānām-of the cuckoos; kūjitaiḥ-with the whispering; ca-and; patattriṇām-of other birds.

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

TEXT 13

āhvayantam ivoddhastair
dvijān kāma-dughair drumaiḥ
vrajantam iva mātaṅgair
gṛṇantam iva nirjharaiḥ

SYNONYMS

āhvayantam-calling; iva-as if; ut-hastaiḥ-with upraised hands (branches); dvijān-the birds; kāma-dughaiḥ-yielding desires; drumaiḥ-with trees; vrajantam-moving; iva-as if; mātaṅgaiḥ-by elephants; gṛṇantam-resounding; iva-as if; nirjharaiḥ-by the waterfalls.

There are tall trees with straight branches that appear to call the sweet birds, and when herds of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

TEXTS 14–15

mandāraiḥ pārijātaiś ca
saralaiś copaśobhitam
tamālaiḥ śāla-tālaiś ca
kovidārāsanārjunaiḥ
cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api

SYNONYMS

mandāraiḥ-with mandāras; pārijātaiḥ-with pārijātas; ca-and; saralaiḥ-with saralas; ca-and; upaśobhitam-decorated; tamālaiḥ-with tamāla trees; śāla-tālaiḥ-with śālas and tālas; ca-and; kovidāra-āsana-arjunaiḥ-kovidāras, āsanas (vijaya-sāras) and arjuna trees (kāñcanārakas); cūtaiḥ-with cūtas (a species of mango); kadambaiḥ-with kadambas; nīpaiḥ-with nīpas (dhūli-kadambas); ca-and; nāga-punnāga-campakaiḥ-with nāgas, punnāgas and campakas; pāṭala-aśoka-bakulaiḥ-with pāṭalas, aśokas and bakulas; kundaiḥ-with kundas; kurabakaiḥ-with kurabakas; api-also.

The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names may be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmra-jāti (mango), kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabaka. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

TEXT 16

svarṇārṇa-śata-patraiś ca
vara-reṇuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṇḍitam

SYNONYMS

svarṇārṇa-golden colored; śata-patraiḥ-with lotuses; ca-and; vara-reṇuka-jātibhiḥ-with varas, reṇukas and mālatīs; kubjakaiḥ-with kubjakas; mallikābhiḥ-with mallikās; ca-and; mādhavībhiḥ-with mādhavīs; ca-and; maṇḍitam-decorated.

There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mālatī, kubja, mallikā and mādhavī.

TEXT 17

panasodumbarāśvattha-
plakṣa-nyagrodha-hiṅgubhiḥ
bhūrjair oṣadhibhiḥ pūgai
rājapūgaiś ca jambubhiḥ

SYNONYMS

panasa-udumbara-aśvattha-plakṣa-nyagrodha-hiṅgubhiḥ-with panasas (jackfruit trees), udumbaras, aśvatthas, plakṣas, nyagrodhas and trees producing asafoetida; bhūrjaiḥ-with bhūrjas; oṣadhibhiḥ-with betel nut trees; pūgaiḥ-with pūgas; rājapūgaiḥ-with rājapūgas; ca-and; jambubhiḥ-with jambus.

Kailāsa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plakṣas, nyagrodhas and trees producing asafoetida. Also there are trees of betel nuts and bhūrja-patra, as well as rājapūga, blackberries and similar other trees.

TEXT 18

kharjūrāmrātakāmrādyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṇu-kīcakaiḥ

SYNONYMS

kharjūra-āmrātaka-āmra-ādyaiḥ-with kharjūras, āmrātakas, āmras and others; priyāla-madhuka-iṅgudaiḥ-with priyālas, madhukas and iṅgudas; druma-jātibhiḥ-with varieties of trees; anyaiḥ-other; ca-and; rājitam-decorated; veṇu-kīcakaiḥ-with veṇus (bamboos) and kīcakas (hollow bamboos).

There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kīcaka and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

TEXTS 19–20

kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalaṁ kūjat-
khaga-vṛndopaśobhitam
mṛgaiḥ śākhāmṛgaiḥ kroḍair
mṛgendrair ṛkṣa-śalyakaiḥ
gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ

SYNONYMS

kumuda-kumuda; utpala-utpala; kahlāra-kahlāra; śatapatra-lotuses; vana-forest; ṛddhibhiḥ-being covered with; nalinīṣu-in the lakes; kalam-very sweetly; kūjat-whispering; khaga-of birds; vṛnda-groups; upaśobhitam-decorated with; mṛgaiḥ-with deer; śākhā-mṛgaiḥ-with monkeys; kroḍaiḥ-with boars; mṛga-indraiḥ-with lions; ṛkṣa-śalyakaiḥ-with ṛkṣas and śalyakas; gavayaiḥ-with forest cows; śarabhaiḥ-with forest asses; vyāghraiḥ-with tigers; rurubhiḥ-with small deer; mahiṣa-ādibhiḥ-with buffalo, etc.

There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, ṛkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

TEXT 21

karṇāntraikapadāśvāsyair
nirjuṣṭaṁ vṛka-nābhibhiḥ
kadalī-khaṇḍa-saṁruddha-
nalinī-pulina-śriyam

SYNONYMS

karṇāntra-by the karṇāntra; ekapada-the ekapada; aśvāsyaiḥ-by the aśvāsya; nirjuṣṭam-fully enjoyed; vṛka-nābhibhiḥ-by the vṛka and nābhi, or kastūrī deer; kadalī-of banana trees; khaṇḍa-with groups; saṁruddha-covered; nalinī-of small lakes filled with lotus flowers; pulina-with the sandy banks; śriyam-very beautiful.

There are varieties of deer, such as karṇāntra, ekapada, aśvāsya, vṛka and kastūrī, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

TEXT 22

paryastaṁ nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayaṁ yayuḥ

SYNONYMS

paryastam-surrounded; nandayā-by the Nandā; satyāḥ-of Satī; snāna-by the bathing; puṇya-tara-especially flavored; udayā-with water; vilokya-after seeing; bhūta-īśa-of Bhūteśa (the lord of the ghosts, Lord Śiva); girim-the mountain; vibudhāḥ-the demigods; vismayam-wonder; yayuḥ-obtained.

There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence to be found there.

According to the commentary called Śrī-Bhāgavata-candra-candrikā, the water in which Satī used to bathe was Ganges water. In other words, the Ganges flowed through the Kailāsa-parvata. There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Śiva. Since Ganges water rests on the head of Lord Śiva and then flows to the other parts of the universe, it is quite possible that the water in which Satī bathed, which was certainly very nicely scented, was Ganges water.

TEXT 23

dadṛśus tatra te ramyām
alakāṁ nāma vai purīm
vanaṁ saugandhikaṁ cāpi
yatra tan-nāma paṅkajam

SYNONYMS

dadṛśuḥ-saw; tatra-there (in Kailāsa); te-they (the demigods); ramyām-very attractive; alakām-Alakā; nāma-known as; vai-indeed; purīm-abode; vanam-forest; saugandhikam-Saugandhika; ca-and; api-even; yatra-in which place; tat-nāma-known by that name; paṅkajam-species of lotus flowers.

Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means "full of fragrance." The forest is known as Saugandhika because of its abundance of lotus flowers.

Sometimes Alakā is known as Alakā-purī, which is also the name of the abode of Kuvera. Kuvera's abode, however, cannot be seen from Kailāsa. Therefore the region of Alakā referred to here is different from the Alakā-purī of Kuvera. According to Vīrarāghava Ācārya, alakā means "uncommonly beautiful." In the region of Alakā the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.

TEXT 24

nandā cālakanandā ca
saritau bāhyataḥ puraḥ
tīrthapāda-padāmbhoja-
rajasātīva pāvane

SYNONYMS

nandā-the Nandā; ca-and; alakanandā-the Alakanandā; ca-and; saritau-two rivers; bāhyataḥ-outside; puraḥ-from the city; tīrtha-pāda-of the Supreme Personality of Godhead; pada-ambhoja-of the lotus feet; rajasā-by the dust; atīva-exceedingly; pāvane-sanctified.

They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

TEXT 25

yayoḥ sura-striyaḥ kṣattar
avaruhya sva-dhiṣṇyataḥ
krīḍanti puṁsaḥ siñcantyo
vigāhya rati-karśitāḥ

SYNONYMS

yayoḥ-in both of which (rivers); sura-striyaḥ-the celestial damsels along with their husbands; kṣattaḥ-O Vidura; avaruhya-descending; sva-dhiṣṇyataḥ-from their own airplanes; krīḍanti-they play; puṁsaḥ-their husbands; siñcantyaḥ-sprinkling with water; vigāhya-after entering (the water); rati-karśitāḥ-whose enjoyment has become diminished.

My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in airplanes to bathe in the rivers Nandā and Alakanandā. It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service to the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination.

The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands. Two words are very significant in this connection. Rati-karśitāḥ means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy.

Another significant point is that Lord Govinda, the Supreme Personality of Godhead, is described here as Tīrthapāda. Tīrtha means "sanctified place," and pāda means "the lotus feet of the Lord." People go to a sanctified place to free themselves from all sinful reactions. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord's lotus feet are called tīrtha-pāda because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya Vaiṣṇava-sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called tīrtha-pāda; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee, who has implicit faith in the lotus feet of the Lord, can create sacred places in any part of the world where he decides to remain. Tīrthī-kurvanti tīrthāni (Bhāg. 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

TEXT 26

yayos tat-snāna-vibhraṣṭa-
nava-kuṅkuma-piñjaram
vitṛṣo 'pi pibanty ambhaḥ
pāyayanto gajā gajīḥ

SYNONYMS

yayoḥ-in both of which rivers; tat-snāna-by the bathing of them (the damsels of the heavenly planets); vibhraṣṭa-fallen off; nava-fresh; kuṅkuma-with kuṅkuma powder; piñjaram-yellow; vitṛṣaḥ-not being thirsty; api-even; pibanti-drink; ambhaḥ-the water; pāyayantaḥ-causing to drink; gajāḥ-the elephants; gajīḥ-the female elephants.

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṅkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

TEXT 27

tāra-hema-mahāratna-
vimāna-śata-saṅkulām
juṣṭāṁ puṇyajana-strībhir
yathā khaṁ sataḍid-ghanam

SYNONYMS

tāra-hema-of pearls and gold; mahā-ratna-valuable jewels; vimāna-of airplanes; śata-with hundreds; saṅkulām-crowded; juṣṭām-occupied, enjoyed; puṇyajana-strībhiḥ-by the wives of the Yakṣas; yathā-as; kham-the sky; sa-taḍit-ghanam-with the lightning and the clouds.

The airplanes of the heavenly denizens are bedecked with pearls, gold and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

The airplanes described in this verse are different from the airplanes of which we have experience. In the Śrīmad-Bhāgavatam and all the Vedic literatures, there are many descriptions of vimāna, which means ”airplanes.” On different planets there are different kinds of airplanes. On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are run not by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas, the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers which came from higher planets to Kailāsa were very pleasant to look at.

TEXT 28

hitvā yakṣeśvara-purīṁ
vanaṁ saugandhikaṁ ca tat
drumaiḥ kāma-dughair hṛdyaṁ
citra-mālya-phala-cchadaiḥ

SYNONYMS

hitvā-passing over; yakṣa-īśvara-the lord of the Yakṣas (Kuvera); purīm-the abode; vanam-the forest; saugandhikam-named Saugandhika; ca-and; tat-that; drumaiḥ-with trees; kāma-dughaiḥ-yielding desires; hṛdyam-attractive; citra-variegated; mālya-flowers; phala-fruits; chadaiḥ-leaves.

While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest, they also saw the regions of Yakṣeśvara.

Yakṣeśvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is fabulously rich. It appears from these verses that Kailāsa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In Brahma-saṁhitā we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāsa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāsa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

TEXT 29

rakta-kaṇṭha-khagānīka-
svara-maṇḍita-ṣaṭpadam
kalahaṁsa-kula-preṣṭhaṁ
kharadaṇḍa-jalāśayam

SYNONYMS

rakta-reddish; kaṇṭha-necks; khaga-anīka-of many birds; svara-with the sweet sounds; maṇḍita-decorated; ṣaṭ-padam-bees; kalahaṁsa-kula-of groups of swans; preṣṭham-very dear; khara-daṇḍa-lotus flowers; jala-āśayam-lakes.

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet earth, but none of them can surpass those of Kailāsa, as they are described in these verses.

TEXT 30

vana-kuñjara-saṅghṛṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṇāṁ
muhur unmathayan manaḥ

SYNONYMS

vana-kuñjara-by wild elephants; saṅghṛṣṭa-rubbed against; haricandana-the sandalwood trees; vāyunā-by the breeze; adhi-further; puṇyajana-strīṇām-of the wives of the Yakṣas; muhuḥ-again and again; unmathayat-agitating; manaḥ-the minds.

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sexual enjoyment.

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast with the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaikuṇṭha planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaikuṇṭha world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in Bhagavad-gītā (2.59), paraṁ dṛṣṭvā nivartate: the inhabitants are so spiritually enlightened that in the presence of such spirituality, sex life is insignificant.

TEXT 31

vaidūrya-kṛta-sopānā
vāpya utpala-mālinīḥ
prāptaṁ kimpuruṣair dṛṣṭvā
ta ārād dadṛśur vaṭam

SYNONYMS

vaidūrya-kṛta-made of vaidūrya; sopānāḥ-staircases; vāpyaḥ-lakes; utpala-of lotus flowers; mālinīḥ-containing rows; prāptam-inhabited; kimpuruṣaiḥ-by the Kimpuruṣas; dṛṣṭvā-after seeing; te-those demigods; ārāt-not far away; dadṛśuḥ-saw; vaṭam-a banyan tree.

They also saw that the bathing ghāṭas and their staircases were made of vaidūrya-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a great banyan tree.

TEXT 32

sa yojana-śatotsedhaḥ
pādona-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirnīḍas tāpa-varjitaḥ

SYNONYMS

saḥ-that banyan tree; yojana-śata-one hundred yojanas (eight hundred miles); utsedhaḥ-height; pāda-ūna-less by a quarter (six hundred miles); viṭapa-by the branches; āyataḥ-spread out; paryak-all around; kṛta-made; acala-unshaken; chāyaḥ-the shadow; nirnīḍaḥ-without bird nests; tāpa-varjitaḥ-without heat.

That banyan tree was eight hundred miles high, and its branches spread over six hundred miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful. There were no disturbances from noise or heat, and therefore this place was just suitable for meditation.

TEXT 33

tasmin mahā-yogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnaṁ
tyaktāmarṣam ivāntakam

SYNONYMS

tasmin-under that tree; mahā-yoga-maye-having many sages engaged in meditation on the Supreme; mumukṣu-of those who desire liberation; śaraṇe-the shelter; surāḥ-the demigods; dadṛśuḥ-saw; śivam-Lord Śiva; āsīnam-seated; tyakta-amarṣam-having given up anger; iva-as; antakam-eternal time.

The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogīs and deliver all people. As grave as time eternal, he appeared to have given up all anger.

In this verse the word mahā-yogamaye is very significant. Yoga means meditation on the Supreme Personality of Godhead, and mahā-yoga means those who engage in the devotional service of Viṣṇu. Meditation means remembering, smaraṇam. There are nine different kinds of devotional service, of which smaraṇam is one process; the yogī remembers the form of Viṣṇu within his heart. Thus there were many devotees engaged in meditation on Lord Viṣṇu under the big banyan tree.

The Sanskrit word mahā is derived from the affix mahat. This affix is used when there is a great number or quantity, so mahā-yoga indicates that there were many great yogīs and devotees meditating on the form of Lord Viṣṇu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world, to one of the Vaikuṇṭhas. Liberation means freedom from material bondage or nescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

TEXT 34

sanandanādyair mahā-siddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām

SYNONYMS

sanandana-ādyaiḥ-the four Kumāras, headed by Sanandana; mahā-siddhaiḥ-liberated souls; śāntaiḥ-saintly; saṁśānta-vigraham-the grave and saintly Lord Śiva; upāsyamānam-was being praised; sakhyā-by Kuvera; ca-and; bhartrā-by the master; guhyaka-rakṣasām-of the Guhyakas and the Rākṣasas.

Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

The personalities sitting with Lord Śiva are significant because the four Kumāras were liberated from birth. It may be remembered that after their birth these Kumāras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time Lord Brahmā was angry. In that angry mood, Rudra, or Lord Śiva, was born. Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. Thus Lord Śiva's association with the Kumāras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualitative incarnation of the Supreme Lord; therefore his position is very exalted.

TEXT 35

vidyā-tapo-yoga-patham
āsthitaṁ tam adhīśvaram
carantaṁ viśva-suhṛdaṁ
vātsalyāl loka-maṅgalam

SYNONYMS

vidyā-knowledge; tapaḥ-austerity; yoga-patham-the path of devotional service; āsthitam-situated; tam-him (Lord Śiva); adhīśvaram-the master of the senses; carantam-performing (austerity, etc.); viśva-suhṛdam-the friend of the whole world; vātsalyāt-out of full affection; loka-maṅgalam-auspicious for everyone.

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and by virtue of his full affection for everyone, he was very auspicious.

Lord Śiva is full of wisdom and tapasya, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless one has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as adhīśvara. Īśvara means "controller," and adhīśvara means particularly "controller of the senses." Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures it is said, vaiṣṇavānāṁ yathā śambhuḥ: Lord Śiva is a Vaiṣṇava. Lord Śiva, by his actions within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as loka-maṅgala, good fortune personified for all conditioned souls.

TEXT 36

liṅgaṁ ca tāpasābhīṣṭaṁ
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhāṁ ca bibhratam

SYNONYMS

liṅgam-symptom; ca-and; tāpasa-abhīṣṭam-desired by Śaivite ascetics; bhasma-ashes; daṇḍa-staff; jaṭā-matted hair; ajinam-antelope skin; aṅgena-with his body; sandhyā-ābhra-reddish; rucā-colored; candra-lekhām-the crest of a half-moon; ca-and; bibhratam-bearing.

He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.

Lord Śiva's symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibits a feature for a particular class of men who cannot follow the Vaiṣṇava principles. The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

TEXT 37

upaviṣṭaṁ darbhamayyāṁ
bṛsyāṁ brahma sanātanam
nāradāya pravocantaṁ
pṛcchate śṛṇvatāṁ satām

SYNONYMS

upaviṣṭam-seated; darbha-mayyām-made of darbha, straw; bṛsyām-on a mattress; brahma-the Absolute Truth; sanātanam-the eternal; nāradāya-unto Nārada; pravocantam-speaking; pṛcchate-asking; śṛṇvatām-listening; satām-of the great sages.

He was seated on a straw mattress and speaking to all present, including the great sage Nārada, to whom he specifically spoke about the Absolute Truth.

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. In other words, Lord Śiva and Nārada were discussing the knowledge of the Veda, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is bhakti, or devotional service.

TEXT 38

kṛtvorau dakṣiṇe savyaṁ

pāda-padmaṁ ca jānuni
bāhuṁ prakoṣṭhe ’kṣa-mālām
āsīnaṁ tarka-mudrayā

SYNONYMS

kṛtvā-having placed; ūrau-thigh; dakṣiṇe-at the right; savyam-the left; pāda-padmam-lotus feet; ca-and; jānuni-on his knee; bāhum-hand; prakoṣṭhe-in the end of the right hand; akṣa-mālām-rudrākṣa beads; āsīnam-sitting; tarka-mudrayā-with the mudrā of argument.

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called vīrāsana. He sat in the vīrāsana posture, and his finger was in the mode of argument.

The sitting posture described herein is called vīrāsana according to the system of aṣṭāṅga-yoga performances. In the performance of yoga there are eight divisions, such as yama and niyama-controlling, following the rules and regulations, then practicing the sitting postures, etc. Besides vīrāsana there are other sitting postures, such as padmāsana and siddhāsana. Practice of these āsanas without elevating oneself to the position of realizing the Supersoul, Viṣṇu, is not the perfectional stage of yoga. Lord Śiva is called yogīśvara, the master of all yogīs, and Kṛṣṇa is also called yogeśvara. Yogīśvara indicates that no one can surpass the yoga practice of Lord Śiva, and yogeśvara indicates that no one can surpass the yogic perfection of Kṛṣṇa. Another significant word is tarka-mudrā. This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

TEXT 39

taṁ brahma-nirvāṇa-samādhim āśritaṁ
vyupāśritaṁ giriśaṁ yoga-kakṣām
sa-loka-pālā munayo manūnām
ādyaṁ manuṁ prāñjalayaḥ praṇemuḥ

SYNONYMS

tam-him (Lord Śiva); brahma-nirvāṇa-in brahmānanda; samādhim-in trance; āśritam-absorbed; vyupāśritam-leaning on; giriśam-Lord Śiva; yoga-kakṣām-having his left knee firmly fixed with a knotted cloth; sa-loka-pālāḥ-along with the demigods (headed by Indra); munayaḥ-the sages; manūnām-of all thinkers; ādyam-the chief; manum-thinker; prāñjalayaḥ-with folded palms; praṇemuḥ-offered respectful obeisances.

All the sages and demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron garments and absorbed in trance, thus appearing to be the foremost of all sages.

In this verse the word brahmānanda is significant. This brahmānanda, or brahma-nirvāṇa, is explained by Prahlāda Mahārāja. When one is completely absorbed in the adhokṣaja, the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, one is situated in brahmānanda.

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendentally situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His sac-cid-ānanda-vigraha [Bs. 5.1], His eternal form. Constant meditation concentrated on the form of the Lord is called samādhi, ecstasy or trance. Samādhi means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in trance and enjoying brahma-nirvāṇa, or brahmānanda. Lord Śiva exhibited those symptoms, and therefore it is stated that he was absorbed in brahmānanda.

Another significant word is yoga-kakṣām. Yoga-kakṣā is the sitting posture in which the left thigh is fixed under one’s tightly knotted saffron-colored garment. Also the words manūnām ādyam are significant here because they mean a philosopher, or one who is thoughtful and can think very nicely. Such a man is called manu. Lord Śiva is described in this verse as the chief of all thinkers. Lord Śiva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life. It is said that during the advent of Lord Caitanya, Sadāśiva appeared as Advaita Prabhu, and Advaita Prabhu’s chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Kṛṣṇa. Since people were engaged in useless occupations which would continue their material existence, Lord Śiva, in the form of Lord Advaita, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Śiva has a sampradāya, the Rudra-sampradāya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

TEXT 40

sa tūpalabhyāgatam ātma-yoniṁ
surāsureśair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam
arhattamaḥ kasya yathaiva viṣṇuḥ

SYNONYMS

saḥ-Lord Śiva; tu-but; upalabhya-seeing; āgatam-had arrived; ātma-yonim-Lord Brahmā; sura-asura-īśaiḥ-by the best of the demigods and demons; abhivandita-aṅghriḥ-whose feet are worshiped; utthāya-standing up; cakre-made; śirasā-with his head; abhivandanam-respectful; arhattamaḥ-Vāmanadeva; kasya-of Kaśyapa; yathā eva-just as; viṣṇuḥ-Viṣṇu.

Lord Śiva’s lotus feet were worshiped by both the demigods and demons, but still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, he immediately stood up and offered him respect by bowing down and touching his lotus feet, just as Vāmanadeva offered His respectful obeisances to Kaśyapa Muni.

Kaśyapa Muni was in the category of the living entities, but he had a transcendental son, Vāmanadeva, who was an incarnation of Viṣṇu. Thus although Lord Viṣṇu is the Supreme Personality of Godhead, He offered His respects to Kaśyapa Muni. Similarly, when Lord Kṛṣṇa was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yaśodā. Also, at the

Battle of Kurukṣetra, Lord Kṛṣṇa touched the feet of Mahārāja Yudhiṣṭhira because the King was His elder. It appears, then, that the Personality of Godhead, Lord Śiva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Śiva offered his respectful obeisances to Brahmā because Brahmā was his father, just as Kaśyapa Muni was the father of Vāmana.

TEXT 41

tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīlalohitam
namaskṛtaḥ prāha śaśāṅka-śekharaṁ
kṛta-praṇāmaṁ prahasann ivātmabhūḥ

SYNONYMS

tathā-so; apare-the others; siddha-gaṇāḥ-the Siddhas; mahā-ṛṣibhiḥ-along with the great sages; ye-who; vai-indeed; samantāt-from all sides; anu-after; nīlalohitam-Lord Śiva; namaskṛtaḥ-making obeisances; prāha-said; śaśāṅka-śekharam-to Lord Śiva; kṛta-praṇāmam-having made obeisances; prahasan-smiling; iva-as; ātmabhūḥ-Lord Brahmā.

All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

Lord Brahmā was smiling because he knew that Lord Śiva is not only easily satisfied but easily irritated as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa. In order to conceal this fear, he smiled and addressed Lord Śiva as follows.

TEXT 42

brahmovāca
jāne tvām īśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca paraṁ
yat tad brahma nirantaram

SYNONYMS

brahmā uvāca-Lord Brahmā said; jāne-I know; tvām-you (Lord Śiva); īśam-the controller; viśvasya-of the entire material manifestation; jagataḥ-of the cosmic manifestation; yoni-bījayoḥ-of both the mother and father; śakteḥ-of potency; śivasya-of Śiva; ca-and; param-the Supreme; yat-which; tat-that; brahma-without change; nirantaram-with no material qualities.

Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

Although Lord Brahmā had received very respectful obeisances from Lord Śiva, he knew that Lord Śiva was in a more exalted position than himself. Lord Śiva's position is described in Brahma-saṁhitā: there is no difference between Lord Viṣṇu and Lord Śiva in their original positions, but still Lord Śiva is different from Lord Viṣṇu. The example is given that the milk in yogurt is not different from the original milk from which it was made.

TEXT 43

tvam eva bhagavann etac
chiva-śaktyoḥ svarūpayoḥ
viśvaṁ sṛjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā

SYNONYMS

tvam-you; eva-certainly; bhagavan-O my lord; etat-this; śiva-śaktyoḥ-being situated in your auspicious energy; svarūpayoḥ-by your personal expansion; viśvam-this universe; sṛjasi-create; pāsi-maintain; atsi-annihilate; krīḍan-working; ūrṇa-paṭaḥ-spider's web; yathā-just like.

My dear lord, you create this cosmic manifestation, maintain it, and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

In this verse the word śiva-śakti is significant. Śiva means "auspicious," and śakti means "energy." There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahmā, Viṣṇu and Maheśvara are called guṇa-avatāras, or incarnations of material qualities. In the material world we compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance, or tamo-guṇa, is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department inauspicious, but from the government's point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

TEXT 44

tvam eva dharmārtha-dughābhipattaye
dakṣeṇa sūtreṇa sasarjithādhvaram
tvayaiva loke 'vasitāś ca setavo
yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ

SYNONYMS

tvam-Your Lordship; eva-certainly; dharma-artha-dugha-benefit derived from religion and economic development; abhipattaye-for their protection; dakṣeṇa-by Dakṣa; sūtreṇa-making him the cause; sasarjitha-created; adhvaram-sacrifices; tvayā-by you; eva-certainly; loke-in this world; avasitāḥ-regulated; ca-and; setavaḥ-respect for the varṇāśrama institution; yān-which; brāhmaṇāḥ-the brāhmaṇas; śraddadhate-respect very much; dhṛta-vratāḥ-taking it as a vow.

My dear lord, Your Lordship has introduced the system of sacrifices through the agency of Dakṣa, and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.

The Vedic system of varṇa and āśrama is never to be neglected, for these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The brāhmaṇas, as the intelligent class of men in society, must vow to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of varṇa and āśrama is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring fulfillment of the idea of a classless society. One should strictly observe the principles of varṇa and āśrama for the satisfaction of the creator, for it is stated in the Bhagavad-gītā by Lord Kṛṣṇa that the four orders of the social system-brāhmaṇas, kṣatriyas, vaiśyas and śūdras-are His creation. They should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His virāṭ-rūpa, or universal form. The brāhmaṇas, kṣatriyas, vaiśyas and śūdras are respectively the mouth, arms, abdomen and legs of the universal form of the Lord. As long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

TEXT 45

tvaṁ karmaṇāṁ maṅgala maṅgalānāṁ
kartuḥ sva-lokaṁ tanuṣe svaḥ paraṁ vā
amaṅgalānāṁ ca tamisram ulbaṇaṁ
viparyayaḥ kena tad eva kasyacit

SYNONYMS

tvam-Your Lordship; karmaṇām-of the prescribed duties; maṅgala-O most auspicious; maṅgalānām-of the auspicious; kartuḥ-of the performer; sva-lokam-respective higher planetary systems; tanuṣe-expand; svaḥ-heavenly planets; param-transcendental world; vā-or; amaṅgalānām-of the inauspicious; ca-and; tamisram-the name of a particular hell; ulbaṇam-ghastly; viparyayaḥ-the opposite; kena-why; tat eva-certainly that; kasyacit-for someone.

O most auspicious lord, you have ordained the heavenly planets, the spiritual Vaikuṇṭha planets and the impersonal Brahman sphere as the respective destinations of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

The Supreme Personality of Godhead is called the supreme will. It is by the supreme will that everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikuṇṭhas, or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajāmila is immediately promoted to the Vaikuṇṭhaloka simply by chanting the name of Nārāyaṇa. Although when Ajāmila uttered this vibration he intended to call his son Nārāyaṇa, Lord Nārāyaṇa took it seriously and immediately gave him promotion to Vaikuṇṭhaloka, despite his background, which was full of sinful activities. Similarly King Dakṣa was always engaged in the pious activities of performing sacrifices, yet simply because of creating a little misunderstanding with Lord Śiva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(Bhāg. 10.14.8)

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility himself for his past misdeeds. In such a condition, he offers still more devotional service and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

TEXT 46

na vai satāṁ tvac-caraṇārpitātmanāṁ
bhūteṣu sarveṣv abhipaśyatāṁ tava
bhūtāni cātmany apṛthag-didṛkṣatāṁ
prāyeṇa roṣo 'bhibhaved yathā paśum

SYNONYMS

na-not; vai-but; satām-of the devotees; tvat-caraṇa-arpita-ātmanām-of those who are completely surrendered at your lotus feet; bhūteṣu-among living entities; sarveṣu-all varieties; abhipaśyatām-perfectly seeing; tava-your; bhūtāni-living entities; ca-and; ātmani-in the Supreme; apṛthak-nondifferent; didṛkṣatām-those who see like that; prāyeṇa-almost always; roṣaḥ-anger; abhibhavet-takes place; yathā-exactly like; paśum-the animals.

My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

When the Supreme Personality of Godhead becomes angry or kills a demon, materially this may appear unfavorable, but spiritually it is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

TEXT 47

pṛthag-dhiyaḥ karma-dṛśo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ

SYNONYMS

pṛthak-differently; dhiyaḥ-those who are thinking; karma-fruitive activities; dṛśaḥ-observer; durāśayāḥ-mean minded; para-udayena-by others' flourishing condition; arpita-given up; hṛt-heart; rujaḥ-anger; aniśam-always; parān-others; duruktaiḥ-harsh words; vitudanti-gives pain; aruntudāḥ-by piercing words; tān-unto them; mā-not; avadhīt-kill; daiva-by providence; vadhān-already killed; bhavat-you; vidhaḥ-like.

Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by providence. Thus there is no need for them to be killed again by an exalted personality like you.

Persons who are materialistic and always engaged in fruitive activities for material profit cannot endure seeing the flourishing life of others. Except for a few persons in Kṛṣṇa consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by providence. Thus Lord Śiva, as a self-realized Vaiṣṇava, was advised not to kill Dakṣa. A Vaiṣṇava is described as para-duḥkha-duḥkhī because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaiṣṇavas, therefore, should not try to kill by any action of the body or mind, but should try to revive the Kṛṣṇa consciousness of others out of compassion for them. The Kṛṣṇa consciousness movement has been started to deliver the envious persons of the world from the clutches of māyā, and even though devotees are sometimes put into trouble, they push on the Kṛṣṇa consciousness movement in all tolerance. Lord Caitanya advises:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." (Śikṣāṣṭaka 3)

A Vaiṣṇava should follow the examples of such Vaiṣṇavas as Haridāsa Ṭhākura, Nityānanda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted herewith that a Vaiṣṇava should not tolerate the blaspheming of Viṣṇu or Vaiṣṇavas, although he should tolerate personal insults to himself.

TEXT 48

yasmin yadā puṣkara-nābha-māyayā
durantayā spṛṣṭa-dhiyaḥ pṛthag-dṛśaḥ
kurvanti tatra hy anukampayā kṛpāṁ
na sādhavo daiva-balāt kṛte kramam

SYNONYMS

yasmin-in some place; yadā-when; puṣkara-nābha-māyayā-by the illusory energy of Puṣkaranābha, the Supreme Personality of Godhead; durantayā-insurmountable; spṛṣṭa-dhiyaḥ-bewildered; pṛthak-dṛśaḥ-the same persons who see differently; kurvanti-do; tatra-there; hi-certainly; anukampayā-out of compassion; kṛpām-mercy; na-never; sādhavaḥ-saintly persons; daiva-balāt-by providence; kṛte-being done; kramam-prowess.

My dear lord, if in some places materialists, who are already bewildered by the insurmountable illusory energy of the Supreme Godhead, sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit offenses because they are overpowered by the illusory energy, he does not show his prowess to counteract them.

It is said that the beauty of a tapasvī, or saintly person, is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Parīkṣit Mahārāja, for example, was unnecessarily cursed by a brāhmaṇa boy, and this was very much regretted by the boy's father, but Parīkṣit Mahārāja accepted the curse and agreed to die within a week as the brāhmaṇa boy desired. Parīkṣit Mahārāja was the emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the brāhmaṇa community, he did not counteract the action of the brāhmaṇa boy but agreed to die within seven days. Because it was desired by Kṛṣṇa that Parīkṣit Mahārāja agree to the punishment so that the instruction of Śrīmad-Bhāgavatam would thus be revealed to the world, Parīkṣit Mahārāja was advised not to take action. A Vaiṣṇava is personally tolerant for the benefit of others. When he does not show his prowess, this does not mean that he is lacking in strength; rather, it indicates that he is tolerant for the welfare of the entire human society.

TEXT 49

bhavāṁs tu puṁsaḥ paramasya māyayā
durantayāspṛṣṭa-matiḥ samasta-dṛk
tayā hatātmasv anukarma-cetaḥsv
anugrahaṁ kartum ihārhasi prabho

SYNONYMS

bhavān-Your Lordship; tu-but; puṁsaḥ-of the person; paramasya-the supreme; māyayā-by the material energy; durantayā-of great potency; aspṛṣṭa-unaffected; matiḥ-intelligence; samasta-dṛk-seer or knower of everything; tayā-by the same illusory energy;

hata-ātmasu-bewildered at heart; anukarma-cetaḥsu-whose hearts are attracted by fruitive activities; anugraham-mercy; kartum-to do; iha-in this case; arhasi-desire; prabho-O lord.

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate toward those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

A Vaiṣṇava is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." A Vaiṣṇava should take care of those who are bewildered by this māyā instead of becoming angry with them, because without a Vaiṣṇava's mercy they have no way to get out of the clutches of māyā. Those who have been condemned by māyā are rescued by the mercy of devotees.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls." Those who are under the influence of the illusory energy are attracted to fruitive activities, but a Vaiṣṇava preacher attracts their hearts to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 50

kurv adhvarasyoddharaṇaṁ hatasya bhoḥ
tvayāsamāptasya mano prajāpateḥ
na yatra bhāgaṁ tava bhāgino daduḥ
kuyājino yena makho ninīyate

SYNONYMS

kuru-just execute; adhvarasya-of the sacrifice; uddharaṇam-complete regularly; hatasya-killed; bhoḥ-O; tvayā-by you; asamāptasya-of the unfinished sacrifice; mano-O Lord Śiva; prajāpateḥ-of Mahārāja Dakṣa; na-not; yatra-where; bhāgam-share; tava-your; bhāginaḥ-deserving to take the share; daduḥ-did not give; ku-yājinaḥ-bad priests; yena-by the bestower; makhaḥ-sacrifice; ninīyate-gets the result.

My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

TEXT 51

jīvatād yajamāno 'yaṁ
prapadyetākṣiṇī bhagaḥ
bhṛgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat

SYNONYMS

jīvatāt-let him be alive; yajamānaḥ-the performer of the sacrifice (Dakṣa); ayam-this; prapadyeta-let him get back; akṣiṇī-by the eyes; bhagaḥ-Bhagadeva; bhṛgoḥ-of the sage Bhṛgu; śmaśrūṇi-mustache; rohantu-may grow again; pūṣṇaḥ-of Pūṣādeva; dantāḥ-the chain of teeth; ca-and; pūrva-vat-like before.

My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhṛgu his mustache, and Pūṣā his teeth.

TEXT 52

devānāṁ bhagna-gātrāṇām
ṛtvijāṁ cāyudhāśmabhiḥ
bhavatānugṛhītānām
āśu manyo 'stv anāturam

SYNONYMS

devānām-of the demigods; bhagna-gātrāṇām-whose limbs are badly broken; ṛtvijām-of the priests; ca-and; āyudha-aśmabhiḥ-by weapons and by stones; bhavatā-by you; anugṛhītānām-being favored; āśu-at once; manyo-O Lord Śiva (in an angry mood); astu-let there be; anāturam-recovery from injuries.

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

TEXT 53

eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han

SYNONYMS

eṣaḥ-this; te-your; rudra-O Lord Śiva; bhāgaḥ-portion; astu-let it be; yat-whatever; ucchiṣṭaḥ-is the remainder; adhvarasya-of the sacrifice; vai-indeed; yajñaḥ-the sacrifice; te-your; rudra-O Rudra; bhāgena-by the portion; kalpatām-may be completed; adya-today; yajña-han-O destroyer of the sacrifice.

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the Śrīmad-Bhāgavatam, First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. Activities to satisfy the Supreme Godhead are prescribed in the Vedic literature, and execution of such activities is called yajña. In other words, acting on behalf of the Supreme Lord is called yajña. One should know very well that any activity besides yajña is the cause of material bondage. That is explained in Bhagavad-gītā (3.9): yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. Karma-bandhanaḥ means that if we do not work for the satisfaction of the Supreme Lord, Viṣṇu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called yajña.

After the yajña was performed by Dakṣa, all the demigods expected prasāda, the remnants of foodstuffs offered to Viṣṇu. Lord Śiva is one of the demigods, so naturally he also expected his share of the prasāda from the yajña. But Dakṣa, out of his envy of Lord Śiva, neither invited Śiva to participate in the yajña nor gave him his share after the offering. But after the destruction of the yajña arena by the followers of Lord Śiva, Lord Brahmā pacified him and assured him that he would get his share of prasāda. Thus he was requested to rectify whatever destruction was caused by his followers.

In Bhagavad-gītā (3.11) it is said that all the demigods are satisfied when one performs yajña. Because the demigods expect prasāda from yajñas, yajña must be performed. Those who engage in sense gratificatory, materialistic activities must perform yajña, otherwise they will be implicated. Thus Dakṣa, being the father of mankind, was performing yajña, and Lord Śiva expected his share. But since Śiva was not invited, there was trouble. By the mediation of Lord Brahmā, however, everything was settled satisfactorily.

The performance of yajña is a very difficult task because all the demigods must be invited to participate in the yajña. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of saṅkīrtana-yajña by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute prasāda. This yajña will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Brahmā Satisfies Lord Śiva."

20.5.7 Chapter Seven

The Sacrifice Performed by Dakṣa

TEXT 1

maitreya uvāca
ity ajenānunītena
bhavena parituṣyatā
abhyadhāyi mahā-bāho
prahasya śrūyatām iti

SYNONYMS

maitreyaḥ-Maitreya; uvāca-said; iti-thus; ajena-by Lord Brahmā; anunītena-pacified; bhavena-by Lord Śiva; parituṣyatā-fully satisfied; abhyadhāyi-said; mahā-bāho-O Vidura; prahasya-smiling; śrūyatām-listen; iti-thus.

The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to Lord Brahmā's request.

TEXT 2

mahādeva uvāca
nāghaṁ prajeśa bālānāṁ
varṇaye nānucintaye
deva-māyābhibhūtānāṁ
daṇḍas tatra dhṛto mayā

SYNONYMS

mahādevaḥ-Lord Śiva; uvāca-said; na-not; agham-offense; prajā-īśa-O lord of created beings; bālānām-of the children; varṇaye-I regard; na-not; anucintaye-I consider; deva-māyā-the external energy of the Lord; abhibhūtānām-of those deluded by; daṇḍaḥ-rod; tatra-there; dhṛtaḥ-used; mayā-by me.

Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because these demigods are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between these two kinds of punishment. Lord Śiva is by nature a Vaiṣṇava, a great devotee, and his name in this connection is Āśutoṣa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity; rather, he always wishes the welfare of all. Whenever he chastises a person, it is just like a father's punishment of his son. Lord Śiva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

TEXT 3

prajāpater dagdha-śīrṣṇo
bhavatv aja-mukhaṁ śiraḥ
mitrasya cakṣuṣekṣeta
bhāgaṁ svaṁ barhiṣo bhagaḥ

SYNONYMS

prajāpateḥ-of Prajāpati Dakṣa; dagdha-śīrṣṇaḥ-whose head has been burned to ashes; bhavatu-let there be; aja-mukham-with the face of a goat; śiraḥ-a head; mitrasya-of Mitra; cakṣuṣā-through the eyes; īkṣeta-may see; bhāgam-share; svam-his own; barhiṣaḥ-of the sacrifice; bhagaḥ-Bhaga.

Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

TEXT 4

pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭa-bhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇaṁ daduḥ

SYNONYMS

pūṣā-Pūṣā; tu-but; yajamānasya-of the performer of the sacrifice; dadbhiḥ-with the teeth; jakṣatu-chew; piṣṭa-bhuk-eating flour; devāḥ-the demigods; prakṛta-made; sarva-aṅgāḥ-complete; ye-who; me-unto me; uccheṣaṇam-a share of the sacrifice; daduḥ-gave.

The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chickpea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

The demigod Pūṣā became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made of chickpea flour. Thus his punishment continued. He could not use his teeth for eating, since he had laughed at Lord Śiva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth, for he had used them against Lord Śiva.

TEXT 5

bāhubhyām aśvinoḥ pūṣṇo
hastābhyāṁ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye
basta-śmaśrur bhṛgur bhavet

SYNONYMS

bāhubhyām-with two arms; aśvinoḥ-of Aśvinī-kumāra; pūṣṇaḥ-of Pūṣā; hastābhyām-with two hands; kṛta-bāhavaḥ-those in need of arms; bhavantu-they will have to; adhvaryavaḥ-the priests; ca-and; anye-others; basta-śmaśruḥ-the beard of the goat; bhṛguḥ-Bhṛgu; bhavet-he may have.

Those who have had their arms cut off will have to work with the arms of Aśvinī-kumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.

Bhṛgu Muni, a great supporter of Dakṣa, was awarded the beard of the goat's head which was substituted for the head of Dakṣa. It appears from the exchange of Dakṣa's head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Dakṣa and that of a goat are different, but Dakṣa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Dakṣa's head was replaced by the goat's head, he was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Śiva and Lord Viṣṇu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Kṛṣṇa consciousness is to purify the consciousness. It doesn't matter what kind of brain one has because if he simply transfers his consciousness from matter to Kṛṣṇa, his life becomes successful. It is confirmed by the Lord Himself in Bhagavad-gītā that anyone who takes up Kṛṣṇa consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in Kṛṣṇa consciousness goes back to Godhead, back to home, on leaving his present material body.

TEXT 6

maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhv ity athābruvan

SYNONYMS

maitreyaḥ-the sage Maitreya; uvāca-said; tadā-at that time; sarvāṇi-all; bhūtāni-personalities; śrutvā-after hearing; mīḍhuḥ-tama-the best of the benedictors (Lord Śiva); uditam-spoken by; paritușṭa-being satisfied; ātmabhiḥ-by heart and soul; tāta-my dear Vidura; sādhu sādhu-well done, well done; iti-thus; atha abruvan-as we have said.

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

In this verse Lord Śiva is described as mīḍhuṣṭama, the best of the benedictors. He is also known as Āśutoṣa, which indicates that he is very quickly satisfied and very quickly angered. It is said in Bhagavad-gītā that less intelligent persons go to the demigods for material benedictions. In this connection, people generally go to Lord Śiva, and because he is always quickly satisfied and gives benedictions to his devotees without consideration, he is called mīḍhuṣṭama, or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor brāhmaṇa worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Sanātana Gosvāmī. The devotee went to Sanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Sanātana). Sanātana had a touchstone with him, which he kept with the garbage. On the request of the poor brāhmaṇa, Sanātana Gosvāmī gave him the touchstone, and the brāhmaṇa was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanātana, he thought, "If a touchstone is the best benediction, why has Sanātana Gosvāmī kept it with the garbage?" He therefore returned and asked Sanātana Gosvāmī, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanātana Gosvāmī then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The brāhmaṇa said, "Yes, sir. Lord Śiva has sent me to you for the best benediction." Then Sanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor brāhmaṇa did so, and when he returned, Sanātana Gosvāmī initiated him with the Hare Kṛṣṇa mantra. Thus by the benediction of Lord Śiva the brāhmaṇa got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 7

tato mīḍhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanaṁ
sa-mīḍhvad-vedhaso yayuḥ

SYNONYMS

tataḥ-thereafter; mīḍhvāṁsam-Lord Śiva; āmantrya-inviting; śunāsīrāḥ-the demigods headed by King Indra; saha ṛṣibhiḥ-with all the great sages, headed by Bhṛgu; bhūyaḥ-again; tat-that; deva-yajanam-place where the demigods are worshiped; sa-mīḍhvat-with Lord Śiva; vedhasaḥ-with Lord Brahmā; yayuḥ-went.

Thereafter, Bhṛgu, the chief of the great sages, invited Lord Śiva to come to the sacrificial arena. Thus the demigods, accompanied by the sages, Lord Śiva, and Lord Brahmā, all went to the place where the great sacrifice was being performed.

The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, śiva-hīna-yajña: "Any sacrifice without the presence of Lord Śiva is baffled." Lord Viṣṇu is Yajñeśvara, the Supreme Personality in the matter of sacrifice, yet in each yajña it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

TEXT 8

vidhāya kārtsnyena ca tad
yad āha bhagavān bhavaḥ
sandadhuḥ kasya kāyena
savanīya-paśoḥ śiraḥ

SYNONYMS

vidhāya-executing; kārtsnyena-all in all; ca-also; tat-that; yat-which; āha-was said; bhagavān-the Lord; bhavaḥ-Śiva; sandadhuḥ-executed; kasya-of the living (Dakṣa); kāyena-with the body; savanīya-meant for sacrifice; paśoḥ-of the animal; śiraḥ-head.

After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal meant to be killed in the sacrifice.

This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa's body was joined to the head of an animal (a goat).

TEXT 9

sandhīyamāne śirasi
dakṣo rudrābhivīkṣitaḥ
sadyaḥ supta ivottasthau
dadṛśe cāgrato mṛḍam

SYNONYMS

sandhīyamāne-being executed; śirasi-by the head; dakṣaḥ-King Dakṣa; rudra-abhivīkṣitaḥ-having been seen by Rudra (Lord Śiva); sadyaḥ-immediately; supte-sleeping; iva-like; uttasthau-awakened; dadṛśe-saw; ca-also; agrataḥ-in front; mṛḍam-Lord Śiva.

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called supta ivottasthau. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burned to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Mahārāja Bharata. After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

TEXT 10

tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ

SYNONYMS

tadā-at that time; vṛṣa-dhvaja-Lord Śiva, who rides on a bull; dveṣa-envy; kalila-ātmā-polluted heart; prajāpatiḥ-King Dakṣa; śiva-Lord Śiva; avalokāt-by seeing him; abhavat-became; śarat-in the autumn; hradaḥ-lake; iva-like; amalaḥ-cleansed.

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his having slandered Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.

TEXT 11

bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṇṭhyād bāṣpa-kalayā
samparetāṁ sutāṁ smaran

SYNONYMS

bhava-stavāya-for praying to Lord Śiva; kṛta-dhīḥ-although decided; na-never; aśaknot-was able; anurāgataḥ-by feeling; autkaṇṭhyāt-because of eagerness; bāṣpa-kalayā-with tears in the eyes; samparetām-dead; sutām-daughter; smaran-remembering.

King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

TEXT 12

kṛcchrāt saṁstabhya ca manaḥ
prema-vihvalitaḥ sudhīḥ
śaśaṁsa nirvyalīkena
bhāveneśaṁ prajāpatiḥ

SYNONYMS

kṛcchrāt-with great endeavor; saṁstabhya-pacifying; ca-also; manaḥ-mind; prema-vihvalitaḥ-bewildered by love and affection; su-dhīḥ-one who has come to his real senses; śaśaṁsa-praised; nirvyalīkena-without duplicity, or with great love; bhāvena-in feeling; īśam-to Lord Śiva; prajāpatiḥ-King Dakṣa.

At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

TEXT 13

dakṣa uvāca
bhūyān anugraha aho bhavatā kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vāṁ bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu

SYNONYMS

dakṣaḥ-King Dakṣa; uvāca-said; bhūyān-very great; anugrahaḥ-favor; aho-alas; bhavatā-by you; kṛtaḥ-done; me-upon me; daṇḍaḥ-punishment; tvayā-by you; mayi-unto me; bhṛtaḥ-done; yat api-although; pralabdhaḥ-defeated; na-neither; brahma-bandhuṣu-unto an unqualified brāhmaṇa; ca-also; vām-both of you; bhagavan-my lord; avajñā-negligence; tubhyam-of you; hareḥ ca-of Lord Viṣṇu; kutaḥ-where; eva-certainly; dhṛta-vrateṣu-one who is engaged in the performance of sacrifice.

King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. You and Lord Viṣṇu never neglect even useless, unqualified brāhmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?

Although Dakṣa felt defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the brāhmaṇas, even though the brāhmaṇas are sometimes unqualified. According to Vedic civilization, a descendant of a brāhmaṇa family should never be heavily punished. This was exemplified in Arjuna's treatment of Aśvatthāmā. Aśvatthāmā was the son of a great brāhmaṇa, Droṇācārya, and in spite of his having committed the great offense of killing all the sleeping sons of the Pāṇḍavas, for which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a brāhmaṇa. The word brahma-bandhuṣu used here is significant. Brahma-bandhu means a person who is born of a brāhmaṇa father but whose activities are not up to the standard of the brāhmaṇas. Such a person is not a brāhmaṇa but a brahma-bandhu. Dakṣa proved himself to be a brahma-bandhu. He was born of a great brāhmaṇa father, Lord Brahmā, but his treatment of Lord Śiva was not exactly brahminical; therefore he admitted that he was not a perfect brāhmaṇa. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect brāhmaṇa. Lord Śiva punished Dakṣa not as one does his enemy; rather, he punished Dakṣa just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen brāhmaṇas, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of brāhmaṇas, and thus he began his prayers to Lord Śiva.

TEXT 14

vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātma-tattvam avituṁ prathamaṁ tvam asrāk
tad brāhmaṇān parama sarva-vipatsu pāsi
pālaḥ paśūn iva vibho pragṛhīta-daṇḍaḥ

SYNONYMS

vidyā-learning; tapaḥ-austerities; vrata-vows; dharān-the followers; mukhataḥ-from the mouth; sma-was; viprān-the brāhmaṇas; brahmā-Lord Brahmā; ātma-tattvam-self-realization; avitum-to disseminate; prathamam-first; tvam-you; asrāk-created; tat-therefore; brāhmaṇān-the brāhmaṇas; parama-O great one; sarva-all; vipatsu-in dangers; pāsi-you protect; pālaḥ-like the protector; paśūn-the animals; iva-like; vibho-O great one; pragṛhīta-taking in hand; daṇḍaḥ-a stick.

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the brāhmaṇas, you always protect the regulative principles they follow, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic śāstras. Lord Śiva is called paśupati because he protects the living entities in their developed consciousness so that they may follow the Vedic system of varṇa and āśrama. The word paśu refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animalistic living entities, who are not very advanced in the spiritual sense. It is also stated that the brāhmaṇas are produced from the mouth of the Supreme Lord. We should always remember that Lord Śiva is being addressed as the representative of the Supreme Lord, Viṣṇu. In the Vedic literature it is described that the brāhmaṇas are born from the mouth of the universal form of Viṣṇu, the kṣatriyas are born from His arms, the vaiśyas from His abdomen or waist, and the śūdras from His legs. In the formation of a body, the head is the principal factor. The brāhmaṇas are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Viṣṇu and to spread Vedic knowledge. Lord Śiva is known as paśupati, the protector of the brāhmaṇas and other living entities. He protects them from the attacks of non-brāhmaṇas, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the Vedas and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of Śrīmad-Bhāgavatam it is confirmed that even though one performs the rituals of the Vedas, if he does not develop a sense of Kṛṣṇa consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Śiva's aim in destroying the Dakṣa yajña was to punish Dakṣa because by neglecting him (Lord Śiva), Dakṣa was committing a great offense. Lord Śiva's punishment was just like that of a cowherd boy, who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is argumentum ad baculum; unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority. Persons who are simply attached to Vedic rituals, without further advancement of devotional service, or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

TEXT 15

yo 'sau mayāvidita-tattva-dṛśā sabhāyāṁ
kṣipto durukti-viśikhair vigaṇayya tan mām
arvāk patantam arhattama-nindayāpād
dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet

SYNONYMS

yaḥ-who; asau-that; mayā-by me; avidita-tattva-without knowing the actual fact; dṛśā-by experience; sabhāyām-in the assembly; kṣiptaḥ-was abused; durukti-unkind words; viśikhaiḥ-by the arrows of; vigaṇayya-taking no notice of; tat-that; mām-me; arvāk-downwards; patantam-gliding down to hell; arhat-tama-the most respectable; nindayā-by defamation; apāt-saved; dṛṣṭyā-seeing; ārdrayā-out of compassion; saḥ-that; bhagavān-Your Lordship; sva-kṛtena-by your own mercy; tuṣyet-be satisfied.

I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

As usual, a devotee in an adverse condition of life accepts such a condition to be the mercy of the Lord. Factually, the insulting words used by Dakṣa against Lord Śiva were enough to have him thrown perpetually into a hellish life. But Lord Śiva, being kind toward him, awarded him punishment to neutralize the offense. King Dakṣa realized this and, feeling obliged for Lord Śiva's magnanimous behavior, wanted to show his gratitude. Sometimes a father punishes his child, and when the child is grown up and comes to his senses, he understands that the father's punishment was not actually punishment but mercy. Similarly, Dakṣa appreciated that the punishment offered to him by Lord Śiva was a manifestation of Lord Śiva's mercy. That is the symptom of a person making progress on the path of Kṛṣṇa consciousness. It is said that a devotee in Kṛṣṇa consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of karma." Thinking of His grace in that way, a devotee always surrenders to the Supreme Personality of Godhead more and more seriously and is not disturbed by such so-called punishment.

TEXT 16

maitreya uvāca
kṣamāpyaivaṁ sa mīḍhvāṁsaṁ
brahmaṇā cānumantritaḥ
karma santānayām āsa
sopādhyāyartvig-ādibhiḥ

SYNONYMS

maitreyaḥ-the sage Maitreya; uvāca-said; kṣamā-forgiveness; āpya-receiving; evam-thus; saḥ-King Dakṣa; mīḍhvāṁsam-unto Lord Śiva; brahmaṇā-along with Lord Brahmā; ca-also; anumantritaḥ-being permitted; karma-the sacrifice; santānayām āsa-began again; sa-along with; upādhyāya-learned sages; ṛtvik-the priests; ādibhiḥ-and others.

The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.

TEXT 17

vaiṣṇavaṁ yajña-santatyai
tri-kapālaṁ dvijottamāḥ
puroḍāśaṁ niravapan
vīra-saṁsarga-śuddhaye

SYNONYMS

vaiṣṇavam-meant for Lord Viṣṇu or His devotees; yajña-sacrifice; santatyai-for performances; tri-kapālam-three kinds of offerings; dvija-uttamāḥ-the best of the brāhmaṇas; puroḍāśam-the oblation called puroḍāśa; niravapan-offered; vīra-Vīrabhadra and other followers of Lord Śiva; saṁsarga-contamination (doṣa) due to his touching; śuddhaye-for purification.

Thereafter, in order to resume the activities of sacrifice, the brāhmaṇas first arranged to purify the sacrificial arena of the contamination caused by the touch of Vīrabhadra and the other ghostly followers of Lord Śiva. Then they arranged to offer into the fire the oblations known as puroḍāśa.

Lord Śiva's followers and devotees, headed by Vīrabhadra, are known as vīras, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering puroḍāśa oblations. A viṣṇu-yajña, or an offering to Lord Viṣṇu, cannot be performed uncleanly. To offer anything in an unclean state is called a sevāparādha. The worship of the Viṣṇu Deity in the temple is also viṣṇu-yajña. In all Viṣṇu temples, therefore, the priest who takes care of the arcanā-vidhi must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offenses in discharging arcanā service. It is required, therefore, that one be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition, internally or externally, if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, one immediately becomes purified. The yajña arena was desecrated by the presence of Lord Śiva's followers, headed by Vīrabhadra, and therefore the entire arena had to be sanctified. Although Lord Śiva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, Trikapāla, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Śiva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke gāñjā. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by trikapāla oblations, which indicated the invocation of Viṣṇu's favor.

TEXT 18

adhvaryuṇātta-haviṣā
yajamāno viśāmpate
dhiyā viśuddhayā dadhyau
tathā prādurabhūd dhariḥ

SYNONYMS

adhvaryuṇā-with the Yajur Veda; ātta-taking; haviṣā-with clarified butter; yajamānaḥ-King Dakṣa; viśām-pate-O Vidura; dhiyā-in meditation; viśuddhayā-sanctified; dadhyau-offered; tathā-immediately; prāduḥ-manifest; abhūt-became; hariḥ-Hari, the Lord.

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur Veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

Lord Viṣṇu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required mantras in service and in a devotional mood can see Viṣṇu. It is said in the Brahma-saṁhitā that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Śyāmasundara is so kind to His devotee.

TEXT 19

tadā sva-prabhayā teṣāṁ
dyotayantyā diśo daśa
muṣṇaṁs teja upānītas
tārkṣyeṇa stotra-vājinā

SYNONYMS

tadā-at that time; sva-prabhayā-by His own effulgence; teṣām-all of them; dyotayantyā-by brightness; diśaḥ-directions; daśa-ten; muṣṇan-diminishing; tejaḥ-effulgence; upānītaḥ-brought; tārkṣyeṇa-by Garuḍa; stotra-vājinā-whose wings are called Bṛhat and Rathantara.

Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as the Lord appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

A description of Nārāyaṇa is given in the following two ślokas.

TEXT 20

śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kuṇḍalāsyaḥ
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikāraḥ

SYNONYMS

śyāmaḥ-blackish; hiranya-raśanaḥ-a garment like gold; arka-kirīṭa-juṣṭaḥ-with a helmet as dazzling as the sun; nīla-alaka-bluish curls; bhramara-big black bees; maṇḍita-kuṇḍala-āsyaḥ-having a face decorated with earrings; śaṅkha-conchshell; abja-lotus flower; cakra-wheel; śara-arrows; cāpa-bow; gadā-club; asi-sword; carma-shield; vyagraiḥ-filled with; hiraṇmaya-golden (bracelets and bangles); bhujaiḥ-with hands; iva-as; karṇikāraḥ-flower tree.

His complexion was blackish, His garment yellow like gold, and His helmet as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu resemble molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to bless the devotees. There are always two classes of men, the devotees and the demons. As confirmed in Bhagavad-gītā (paritrāṇāya sādhūnām), the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

TEXT 21

vakṣasy adhiśrita-vadhūr vana-māly udāra-
hāsāvaloka-kalayā ramayaṁś ca viśvam
pārśva-bhramad-vyajana-cāmara-rāja-haṁsaḥ
śvetātapatra-śaśinopari rajyamānaḥ

SYNONYMS

vakṣasi-on the chest; adhiśrita-situated; vadhūḥ-a woman (the goddess of fortune, Lakṣmī); vana-mālī-garlanded with forest flowers; udāra-beautiful; hāsa-smiling; avaloka-glance; kalayā-with a small part; ramayan-pleasing; ca-and; viśvam-the whole world; pārśva-side; bhramat-moving back and forth; vyajana-cāmara-white yak-tail hair for fanning; rāja-haṁsaḥ-swan; śveta-ātapatra-śaśinā-with a white canopy like the moon; upari-above; rajyamānaḥ-looking beautiful.

Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on His chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. Fans of white hair appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

The smiling face of Lord Viṣṇu is pleasing to the whole world. Not only devotees but even nondevotees are attracted by such a smile. This verse nicely describes how the sun, moon, eight-petalled lotus flower and humming black bees were represented by the fans of hair, the overhead canopy, the moving earrings on both sides of His face, and His blackish hair. All together, accompanied by the conchshell, wheel, club, lotus flower, bow, arrows, shield and sword in His hands, these presented a grand and beautiful audience for Lord Viṣṇu which captivated all the demigods there, including Dakṣa and Lord Brahmā.

TEXT 22

tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuḥ sahasotthāya
brahmendra-tryakṣa-nāyakāḥ

SYNONYMS

tam-Him; upāgatam-arrived; ālakṣya-after seeing; sarve-all; sura-gaṇa-ādayaḥ-the demigods and others; praṇemuḥ-obeisances; sahasā-immediately; utthāya-after standing up; brahma-Lord Brahmā; indra-Lord Indra; tri-akṣa-Lord Śiva (who has three eyes); nāyakāḥ-led by.

As soon as Lord Viṣṇu was visible, all the demigods-Lord Brahmā and Lord Śiva, the Gandharvas and all present there-immediately offered their respectful obeisances by falling down straight before Him.

It appears that Lord Viṣṇu is the Supreme Lord even of Lord Śiva and Lord Brahmā, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, yaṁ brahmā varuṇendra-rudra-marutāḥ: all the demigods worship Lord Viṣṇu. Similarly, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ: [SB 12.13.1] yogīs concentrate their minds on the form of Lord Viṣṇu. Thus Lord Viṣṇu is worshipable by all demigods, all Gandharvas and even Lord Śiva and Lord Brahmā. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: Viṣṇu is therefore the Supreme Personality of Godhead. Even though Lord Śiva was previously referred to in prayers by Lord Brahmā as the Supreme, when Lord Viṣṇu appeared, Śiva also fell prostrated before Him to offer respectful obeisances.

TEXT 23

tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛtāñjali-puṭā
upatasthur adhokṣajam

SYNONYMS

tat-tejasā-by the glaring effulgence of His body; hata-rucaḥ-having faded lusters; sanna-jihvāḥ-having silent tongues; sa-sādhvasāḥ-having fear of Him; mūrdhnā-with the head; dhṛta-añjali-puṭāḥ-with hands touched to the head; upatasthuḥ-prayed; adhokṣajam-to Adhokṣaja, the Supreme Personality of Godhead.

In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, all present touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.

TEXT 24

apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathā-mati gṛṇanti sma
kṛtānugraha-vigraham

SYNONYMS

api-still; arvāk-vṛttayaḥ-beyond the mental activities; yasya-whose; mahi-glory; tu-but; ātmabhū-ādayaḥ-Brahmā, etc.; yathā-mati-according to their different capacities; gṛṇanti sma-offered prayers; kṛta-anugraha-manifested by His grace; vigraham-transcendental form.

Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, even by a personality like Lord Brahmā. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity is increased by the service spirit. Sevonmukhe hi jihvādau means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's prasāda. We have to begin our service to the Unlimited with the tongue and become perfect in chanting, and accepting the Lord's prasāda. To accept the Lord's prasāda means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it hankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord's prasāda so that the other senses will be controlled. Chanting is the medicine, and prasāda is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

TEXT 25

dakṣo gṛhītārhaṇa-sādanottamaṁ
yajñeśvaraṁ viśva-sṛjāṁ paraṁ gurum
sunanda-nandādy-anugair vṛtaṁ mudā
gṛṇan prapede prayataḥ kṛtāñjaliḥ

SYNONYMS

dakṣaḥ-Dakṣa; gṛhīta-accepted; arhaṇa-rightful; sādana-uttamam-sacrificial vessel; yajña-īśvaram-unto the master of all sacrifices; viśva-sṛjām-of all the Prajāpatis; param-the supreme; gurum-preceptor; sunanda-nanda-ādi-anugaiḥ-by associates like Sunanda and Nanda; vṛtam-surrounded; mudā-with great pleasure; gṛṇan-offering respectful prayers; prapede-took shelter; prayataḥ-having a subdued mind; kṛta-añjaliḥ-with folded hands.

When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the Prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

TEXT 26

dakṣa uvāca
śuddhaṁ sva-dhāmny uparatākhila-buddhy-avasthaṁ

cin-mātram ekam abhayaṁ pratiṣidhya māyām
tiṣṭhaṁs tayaiva puruṣatvam upetya tasyām
āste bhavān apariśuddha ivātma-tantraḥ

SYNONYMS

dakṣaḥ-Dakṣa; uvāca-said; śuddham-pure; sva-dhāmni-in Your own abode; uparata-akhila-completely turned back; buddhi-avastham-position of mental speculation; cit-mātram-completely spiritual; ekam-one without a second; abhayam-fearless; pratiṣidhya-controlling; māyām-material energy; tiṣṭhan-being situated; tayā-with her (Māyā); eva-certainly; puruṣatvam-overseer; upetya-entering into; tasyām-in her; āste-is present; bhavān-Your Lordship; apariśuddhaḥ-impure; iva-as if; ātma-tantraḥ-self-sufficient.

Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all fear, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendentally. You are always free from material contamination because You are completely self-sufficient.

TEXT 27

ṛtvija ūcuḥ
tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idaṁ trivṛd adhvarākhyaṁ
jñātaṁ yad-artham adhidaivam ado vyavasthāḥ

SYNONYMS

ṛtvijaḥ-the priests; ūcuḥ-began to say; tattvam-truth; na-not; te-of Your Lordship; vayam-all of us; anañjana-without material contamination; rudra-Lord Śiva; śāpāt-by his curse; karmaṇi-in fruitive activities; avagraha-being too much attached; dhiyaḥ-of such intelligence; bhagavan-O Lord; vidāmaḥ-know; dharma-religion; upalakṣaṇam-symbolized; idam-this; tri-vṛt-the three departments of knowledge of the Vedas; adhvara-sacrifice; ākhyam-of the name; jñātam-known to us; yat-that; artham-for the matter of; adhidaivam-for worshiping the demigods; adaḥ-this; vyavasthāḥ-arrangement.

The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.

The Vedas are known as traiguṇya-viṣayā vedāḥ (Bg. 2.45). Those who are serious students of the Vedas are very much attached to the ritualistic ceremonies mentioned in the Vedas, and therefore these veda-vādīs cannot understand that the ultimate goal of the Vedas is to understand Lord Kṛṣṇa, or Viṣṇu. Those who have transcended the qualitative Vedic attractions, however, can understand Kṛṣṇa, who is never contaminated by the material qualities. Therefore Lord Viṣṇu is addressed here as anañjana (free from material contamination). In Bhagavad-gītā (2.42) the crude Vedic scholars have been deprecated by Kṛṣṇa as follows:

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ

"Men of small knowledge are very much attached to the flowery words of the Vedas, and they say that there is nothing more than this."

TEXT 28

sadasyā ūcuḥ
utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ

SYNONYMS

sadasyāḥ-the members of the assembly; ūcuḥ-said; utpatti-repeated birth and death; adhvani-on the path of; aśaraṇe-not having a place to take shelter; uru-great; kleśa-troublesome; durge-in the formidable fort; antaka-termination; ugra-ferocious; vyāla-snakes; anviṣṭe-being infested with; viṣaya-material happiness; mṛga-tṛṣi-mirage; ātma-body; geha-home; uru-heavy; bhāraḥ-burden; dvandva-dual; śvabhre-holes, ditches of so-called happiness and distress; khala-ferocious; mṛga-animals; bhaye-being afraid of; śoka-dāve-the forest fire of lamentation; ajña-sa-arthaḥ-for the interest of the rascals; pāda-okaḥ-shelter of Your lotus feet; te-unto You; śaraṇa-da-giving shelter; kadā-when; yāti-went; kāma-upasṛṣṭaḥ-being afflicted by all sorts of desires.

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

Persons who are not in Kṛṣṇa consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

TEXT 29

rudra uvāca

tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddhaṁ
japati na gaṇaye tat tvat-parānugraheṇa
SYNONYMS

rudraḥ uvāca-Lord Śiva said; tava-Your; vara-da-O supreme benefactor; vara-aṅghrau-precious lotus feet; āśiṣā-by desire; iha-in the material world; akhila-arthe-for fulfillment; hi api-certainly; munibhiḥ-by the sages; asaktaiḥ-liberated; ādareṇa-with care; arhaṇīye-worshipable; yadi-if; racita-dhiyam-mind fixed; mā-me; avidya-lokaḥ-the ignorant persons; apaviddham-unpurified activity; japati-utters; na gaṇaye-do not value; tat-it; tvat-para-anugraheṇa-by compassion like Yours.

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because Your lotus feet are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.

Lord Śiva expresses herein his regret at having been angry and having disturbed the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased, the yajña performances were reinstituted, and therefore he regretted his activities. Now he says that because his mind is fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement by Lord Śiva it is understood that as long as one is on the material platform one is affected by the three modes of material nature. As soon as one is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in Bhagavad-gītā: anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman realization, in which one is not afflicted by hankering for material objects. The recommendation of the Śrīmad-Bhāgavatam is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy, therefore, is to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

TEXT 30

bhṛgur uvāca
yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman-śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ
SYNONYMS

bhṛguḥ uvāca-Śrī Bhṛgu said; yat-who; māyayā-by illusory energy; gahanayā-insurmountable; apahṛta-stolen; ātma-bodhāḥ-knowledge of the constitutional position; brahma-ādayaḥ-Lord Brahmā, etc.; tanu-bhṛtaḥ-embodied living entities; tamasi-in the darkness of illusion; svapantaḥ-lying down; na-not; ātman-in the living entity; śritam-situated in; tava-Your; vidanti-understand; adhunā-now; api-certainly; tattvam-absolute position; saḥ-You; ayam-this; prasīdatu-be kind; bhavān-Your Lordship; praṇata-ātma-surrendered soul; bandhuḥ-friend.

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and all are thus submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.

Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy-all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahma-, Bhṛgu included himself in the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process, therefore, is that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

TEXT 31

brahmovāca
naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyāmayād vyatirikto matas tvam
SYNONYMS

brahmā uvāca-Lord Brahmā said; na-not; etat-this; svarūpam-eternal form; bhavataḥ-Your; asau-that other; pada-artha-knowledge; bheda-different; grahaiḥ-by the acquiring; puruṣaḥ-person; yāvat-as long as; īkṣet-wants to see; jñānasya-of knowledge; ca-also; arthasya-of the objective; guṇasya-of the instruments of knowledge; ca-also; āśrayaḥ-the basis; māyā-mayāt-from being made of material energy; vyatiriktaḥ-distinct; mataḥ-regarded; tvam-You.

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is aprākṛta, beyond the creation of the material world. This fact is also accepted by the great impersonalist Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktād aṇḍam avyakta-sambhavam. Avyakta, or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti: only by devotional service can one understand the transcendental form of the Lord. The difference between the impersonalists and the personalists is that the impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. Sevonmukhe hi: due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In Bhagavad-gītā, Lord Kṛṣṇa therefore condemns such materialists as mūḍhas. Mūḍha means "rascal." It is said in the Gītā, "Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are." Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of Bhagavad-gītā, Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

TEXT 32

indra uvāca
idam apy acyuta viśva-bhāvanaṁ
vapur ānanda-karaṁ mano-dṛśām
sura-vidviṭ-kṣapaṇair udāyudhair
bhuja-daṇḍair upapannam aṣṭabhiḥ

SYNONYMS

indraḥ uvāca-King Indra said; idam-this; api-certainly; acyuta-O infallible one; viśva-bhāvanam-for the welfare of the universe; vapuḥ-transcendental form; ānanda-karam-a cause of pleasure; manaḥ-dṛśām-to the mind and the eye; sura-vidviṭ-envious of Your devotees; kṣapaṇaiḥ-by punishment; ud-āyudhaiḥ-with uplifted weapons; bhuja-daṇḍaiḥ-with arms; upapannam-possessed of; aṣṭabhiḥ-with eight.

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form, Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

It is generally understood from revealed scriptures that Lord Viṣṇu appears with four hands, but in this particular sacrificial arena Lord Viṣṇu arrived with eight hands. King Indra said, "Even though we are accustomed to see Your four-handed Viṣṇu form, this appearance with eight hands is as real as the four-handed form." As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement by Brahmā, King Indra said that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord's uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they do not believe that the Lord can lift one. They accept the statements of Śrīmad-Bhāgavatam to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great ācāryas and authors like Vyāsadeva and Nārada. Everything about the Lord-His activities, pastimes and uncommon features-should be accepted as is, and in this way, even in our present condition, we can understand the Lord. ln the instance herein, King Indra confirmed: "Your presence with eight hands is as good as Your presence with four hands." There is no doubt about it.

TEXT 33

patnya ūcuḥ
yajño 'yaṁ tava yajanāya kena sṛṣṭo
vidhvastaḥ paśupatinādya dakṣa-kopāt
taṁ nas tvaṁ śava-śayanābha-śānta-medhaṁ
yajñātman nalina-rucā dṛśā punīhi

SYNONYMS

patnyaḥ ūcuḥ-the wives of the executors of the sacrifice said; yajñaḥ-the sacrifice; ayam-this; tava-Your; yajanāya-worshiping; kena-by Brahmā; sṛṣṭaḥ-arranged; vidhvastaḥ-devastated; paśupatinā-by Lord Śiva; adya-today; dakṣa-kopāt-from anger at Dakṣa;

tam-it; naḥ-our; tvam-You; śava-śayana-dead bodies; ābha-like; śānta-medham-the still sacrificial animals; yajña-ātman-O Lord of sacrifice; nalina-lotus; rucā-beautiful; dṛśā-by the vision of Your eyes; punīhi-sanctify.

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life was the evidence of the strength of chanting mantras. Unfortunately, when Dakṣa's sacrifice was devastated by Lord Śiva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of yajña was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the yajña arena with His causeless mercy so that the routine work of the yajña might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the mantras and were to have been rejuvenated by the use of the mantras. They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing yajña.

TEXT 34

ṛṣaya ūcuḥ
ananvitaṁ te bhagavan viceṣṭitaṁ
yad ātmanā carasi hi karma nājyase
vibhūtaye yata upasedur īśvarīṁ
na manyate svayam anuvartatīṁ bhavān

SYNONYMS

ṛṣayaḥ-the sages; ūcuḥ-prayed; ananvitam-wonderful; te-Your; bhagavan-O possessor of all opulences; viceṣṭitam-activities; yat-which; ātmanā-by Your potencies; carasi-You execute; hi-certainly; karma-to such activities; na ajyase-You are not attached; vibhūtaye-for her mercy; yataḥ-from whom; upaseduḥ-worshiped; īśvarīm-Lakṣmī, the goddess of fortune; na manyate-are not attached; svayam-Yourself; anuvartatīm-to Your obedient servant (Lakṣmī); bhavān-Your Lordship.

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.

In Bhagavad-gītā it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. Na māṁ karmāṇi limpanti: although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Lakṣmī, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahmā worship the goddess of fortune in order to win her favor, but although the Lord is worshiped by many hundreds and thousands of goddesses of fortune, He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages; He is not like the ordinary living entity, who is attached to the results of pious activities.

TEXT 35

siddhā ūcuḥ
ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

SYNONYMS

siddhāḥ-the Siddhas; ūcuḥ-prayed; ayam-this; tvat-kathā-Your pastimes; mṛṣṭa-pure; pīyūṣa-of nectar; nadyām-in the river; manaḥ-of the mind; vāraṇaḥ-the elephant; kleśa-sufferings; dāva-agni-by the forest fire; dagdhaḥ-burned; tṛṣā-thirst; ārtaḥ-afflicted; avagāḍhaḥ-being immersed; na sasmāra-does not remember; dāvam-the forest fire or the miseries; na niṣkrāmati-not come out; brahma-the Absolute; sampanna-vat-like having merged; naḥ-our.

The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

This statement is from the Siddhas, the inhabitants of Siddhaloka, where the eight kinds of material perfection are complete. The residents of Siddhaloka have full control in the eight kinds of yogic perfection, but from their statement it appears that they are pure devotees. They always merge in the nectarean river of hearing of the pastimes of the Lord. Hearing of the pastimes of the Lord is called kṛṣṇa-kathā. Similarly, there is a statement by Prahlāda Mahārāja that those who are always merged in the ocean of the nectar of describing the Lord's pastimes are liberated and have no fear of the material condition of life. The Siddhas say that the mind of an ordinary person is full of anxieties. The example is given of the elephant who has suffered in a forest fire and who enters into a river for relief. If persons who are suffering in the forest fire of this material existence will only enter into the nectarean river of the description of the pastimes of the Lord, they will forget all the troubles of the miserable material existence. The Siddhas do not care for fruitive activities, such as performing sacrifices and achieving the good results. They simply merge in the transcendental discussions of the pastimes of the Lord. That makes them completely happy, without care for pious or impious activities. For those who are always in Kṛṣṇa consciousness there is no need to perform any kind of pious or impious sacrifices or activities. Kṛṣṇa consciousness is itself complete, for it includes all the processes praised in the Vedic scriptures.

TEXT 36

yajamāny uvāca
svāgataṁ te prasīdeśa tubhyaṁ namaḥ
śrīnivāsa śriyā kāntayā trāhi naḥ
tvām ṛte 'dhīśa nāṅgair makhaḥ śobhate
śīrṣa-hīnaḥ ka-bandho yathā puruṣaḥ

SYNONYMS

yajamānī-the wife of Dakṣa; uvāca-prayed; su-āgatam-auspicious appearance; te-Your; prasīda-become pleased; īśa-my dear Lord; tubhyam-unto You; namaḥ-respectful obeisances; śrīnivāsa-O abode of the goddess of fortune; śriyā-with Lakṣmī; kāntayā-Your wife; trāhi-protect; naḥ-us; tvām-You; ṛte-without; adhīśa-O supreme controller; na-not; aṅgaiḥ-with bodily limbs; makhaḥ-the sacrificial arena; śobhate-is beautiful; śīrṣa-hīnaḥ-without the head; ka-bandhaḥ-possessed of only a body; yathā-as; puruṣaḥ-a person.

The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion. The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

Another name of Lord Viṣṇu is Yajñeśvara. In Bhagavad-gītā it is said that all activities should be performed as Viṣṇu-yajña, for the pleasure of Lord Viṣṇu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Dakṣa: "Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless." The comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Kṛṣṇa consciousness, without an understanding of Viṣṇu, the Supreme Personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the Hari-bhakti-sudhodaya (3.11):

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

The purport is that sometimes when a friend or relative dies, especially among lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body. The name of the wife of Dakṣa was Prasūti, and she was the daughter of Svāyambhuva Manu. Her sister, Devahūti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasūti, then, was the aunt of Lord Viṣṇu. She was asking the favor of Lord Viṣṇu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Viṣṇu is worshiped, naturally there is the favor of the goddess of fortune. Lord Viṣṇu is addressed as amṛta, transcendental. The demigods, including Brahmā and Lord Śiva, were produced after the creation, but Lord Viṣṇu existed before the creation. He is addressed, therefore, as amṛta. Lord Viṣṇu is worshiped with His internal energy by the Vaiṣṇavas. Prasūti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

TEXT 37

lokapālā ūcuḥ
dṛṣṭaḥ kiṁ no dṛgbhir asad-grahais tvaṁ
pratyag-draṣṭā dṛśyate yena viśvam
māyā hy eṣā bhavadīyā hi bhūman
yas tvaṁ ṣaṣṭhaḥ pañcabhir bhāsi bhūtaiḥ

SYNONYMS

loka-pālāḥ-the governors of the different planets; ūcuḥ-said; dṛṣṭaḥ-seen; kim-whether; naḥ-by us; dṛgbhiḥ-by the material senses; asat-grahaiḥ-revealing the cosmic manifestation; tvam-You; pratyak-draṣṭā-inner witness; dṛśyate-is seen; yena-by whom; viśvam-the universe; māyā-material world; hi-because; eṣā-this; bhavadīyā-Your; hi-certainly; bhūman-O possessor of the universe; yaḥ-because; tvam-You; ṣaṣṭhaḥ-the sixth; pañcabhiḥ-with the five; bhāsi-appear; bhūtaiḥ-with the elements.

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception, but under the circumstances we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

The governors of the various planets are certainly materially opulent and very puffed up. Such persons are unable to understand the transcendental, eternal form of the Lord. In the Brahma-saṁhitā it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī (Bhāg. 1.8.26) it is stated that only those who are akiñcana-gocaram, who are not materially puffed up, can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth.

TEXT 38

yogeśvarā ūcuḥ
preyān na te 'nyo 'sty amutas tvayi prabho
viśvātmanīkṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛttyānugṛhāṇa vatsala

SYNONYMS

yoga-īśvarāḥ-the great mystics; ūcuḥ-said; preyān-very dear; na-not; te-of You; anyaḥ-another; asti-there is; amutaḥ-from that; tvayi-in You; prabho-dear Lord; viśva-ātmani-in the Supersoul of all living entities; īkṣet-see; na-not; pṛthak-different; yaḥ-who; ātmanaḥ-the living entities; atha api-so much more; bhaktyā-with devotion; īśa-O Lord; tayā-with it; upadhāvatām-of those who worship; ananya-vṛttyā-unfailing; anugṛhāṇa-favor; vatsala-O favorable Lord.

The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge as described and confirmed in Bhagavad-gītā (7.17): priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ. The Lord says that those who are advanced in transcendental knowledge and know the science of Kṛṣṇa consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in Bhagavad-gītā, Seventh Chapter: the material energy is inferior, and the living entities are superior energy. Energy and the energetic are nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as vatsala. Vatsala means "always favorably disposed." The Lord's name is bhakta-vatsala. The Lord is famous as bhakta-vatsala, which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as jñānī-vatsala.

TEXT 39

jagad-udbhava-sthiti-layeṣu daivato
bahu-bhidyamāna-guṇayātma-māyayā
racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ

SYNONYMS

jagat-the material world; udbhava-creation; sthiti-maintenance; layeṣu-in annihilation; daivataḥ-destiny; bahu-many; bhidyamāna-being variegated; guṇayā-by material qualities; ātma-māyayā-by His material energy; racita-produced; ātma-in the living entities; bheda-mataye-who produced different inclinations; sva-saṁsthayā-by His internal potency; vinivartita-caused to stop; bhrama-interaction; guṇa-of material modes; ātmane-unto Him in His personal form; namaḥ-obeisances.

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here (sva-saṁsthayā), by His internal potency He is transcendental to all these material qualities. Similarly, in Bhagavad-gītā the Lord says, "I appear by My internal potency." Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahmā and Lord Śiva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship of the Supreme Personality. This fact is explained in Bhagavad-gītā: anyone engaged in the service of the Lord is already transcendental to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

TEXT 40

brahmovāca
namas te śrita-sattvāya
dharmādīnāṁ ca sūtaye
nirguṇāya ca yat-kāṣṭhāṁ
nāhaṁ vedāpare 'pi ca

SYNONYMS

brahma-the personified Vedas; uvāca-said; namaḥ-respectful obeisances; te-unto You; śrita-sattvāya-the shelter of the quality of goodness; dharma-ādīnām-of all religion, austerity and penance; ca-and; sūtaye-the source; nirguṇāya-transcendental to material qualities; ca-and; yat-of whom (of the Supreme Lord); kāṣṭhām-the situation; na-not; aham-I; veda-know; apare-others; api-certainly; ca-and.

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are transcendental to all material qualities and no one knows You or Your actual situation.

In the material world there is the trinity of the three material qualities. Lord Viṣṇu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunciation, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Viṣṇu, in His original position, is always nirguṇa, which means transcendental to these material qualities. Guṇa means ”quality,” and nir means ”negation.” This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the Vedas as well as to the great stalwart demigods like Brahmā and Śiva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in Bhagavad-gītā, simply by discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised in Bhagavad-gītā that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

TEXT 41

agnir uvāca
yat-tejasāhaṁ susamiddha-tejā
havyaṁ vahe svadhvara ājya-siktam
taṁ yajñiyaṁ pañca-vidhaṁ ca pañcabhiḥ
sviṣṭaṁ yajurbhiḥ praṇato ’smi yajñam

SYNONYMS

agniḥ-the fire-god; uvāca-said; yat-tejasā-by whose effulgence; aham-I; su-samiddha-tejāḥ-as luminous as blazing fire; havyam-offerings; vahe-I am accepting; su-adhvare-in the sacrifice; ājya-siktam-mixed with butter; tam-that; yajñiyam-the protector of the sacrifice; pañca-vidham-five; ca-and; pañcabhiḥ-by five; su-iṣṭam-worshiped; yajurbhiḥ-Vedic hymns; praṇataḥ-offer respectful obeisances; asmi-I; yajñam-to Yajña (Viṣṇu).

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

In Bhagavad-gītā it is clearly said that yajña should be performed for Lord Viṣṇu. Lord Viṣṇu has one thousand popular, transcendental names, out of which one name is Yajña. It is clearly said that everything should be done for the satisfaction of Yajña, or Viṣṇu. All other actions a person may take are only causes for his bondage. Everyone has to perform yajña according to the Vedic hymns. As stated in the Upaniṣads, fire, the altar, the auspicious full moon, the period of four months called cāturmāsya, the sacrificial animal, and the beverage called soma are necessary requisites, as are the specific hymns mentioned in the Vedas and composed of four letters. One hymn is as follows: āśrāvayeti catur-akṣaraṁ astu śrauṣaḍ iti catur-akṣaraṁ yajeti dvābhyāṁ ye yajāmahaḥ. These mantras, chanted according to the śruti and smṛti literatures, are only to please Lord Viṣṇu. For the deliverance of those who are materially conditioned and attached to material enjoyment, performing yajña and following the rules and regulations of the four divisions of society and of spiritual life are recommended. It is said in the Viṣṇu Purāṇa that by offering sacrifice to Viṣṇu one can gradually be liberated. The whole target of life, therefore, is to please Lord Viṣṇu. That is yajña. Any person who is in Kṛṣṇa consciousness has dedicated his life for the satisfaction of Kṛṣṇa, the origin of all Viṣṇu forms, and by offering worship and prasāda daily, he becomes the best performer of yajña. In the Śrīmad-Bhāgavatam it is clearly stated that in this age of Kali the only successful performance of yajña, or sacrifice, is yajñaiḥ saṅkīrtana-prāyaiḥ: the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This yajña is offered before the form of Lord Caitanya, as other yajñas are offered before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the Śrīmad-Bhāgavatam. Moreover, this yajña performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu Himself. As Lord Viṣṇu appeared at the Dakṣa yajña long, long ago, Lord Caitanya has appeared in this age to accept our saṅkīrtana-yajña.

TEXT 42

devā ūcuḥ
purā kalpāpāye sva-kṛtam udarī-kṛtya vikṛtaṁ
tvam evādyas tasmin salila uragendrādhiśayane
pumān śeṣe siddhair hṛdi vimṛśitādhyātma-padaviḥ
sa evādyākṣṇor yaḥ pathi carasi bhṛtyān avasi naḥ

SYNONYMS

devāḥ-the demigods; ūcuḥ-said; purā-formerly; kalpa-apāye-at the devastation of the kalpa; sva-kṛtam-self-produced; udarī-kṛtya-having drawn within Your abdomen; vikṛtam-effect; tvam-You; eva-certainly; ādyaḥ-original; tasmin-in that; salile-water; uraga-indra-on Śeṣa; adhiśayane-on the bed; pumān-personality; śeṣe-taking rest; siddhaiḥ-by the liberated souls (like Sanaka, etc.); hṛdi-in the heart; vimṛśita-meditated on; adhyātma-padaviḥ-the path of philosophical speculation; saḥ-He; eva-certainly; adya-now; akṣṇoḥ-of both eyes; yaḥ-who; pathi-on the path; carasi-You move; bhṛtyān-servants; avasi-protect; naḥ-us.

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time, all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the original person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

The devastation indicated in this verse is the partial devastation of the lower planets within the universe when Lord Brahmā goes to sleep. The higher planetary systems, beginning with Maharloka, Janaloka and Tapoloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, "We are all Your servants (bhṛtyān). Give us Your protection." The demigods depend on the protection of Viṣṇu; they are not independent. Bhagavad-gītā, therefore, condemns the worship of demigods because there is no need of it and clearly states that only those who have lost their sense go asking favors of the demigods. Generally, if anyone has material desires to be fulfilled, he can ask Viṣṇu instead of going to the demigods. Those who worship demigods are not very intelligent. Besides that, the demigods say, "We are Your eternal servants." So those who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed yajñas, or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In Bhagavad-gītā Lord Kṛṣṇa says, "Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities." This material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Viṣṇu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.

TEXT 43

gandharvā ūcuḥ
aṁśāṁśās te deva marīcy-ādaya ete
brahmendrādyā deva-gaṇā rudra-purogāḥ
krīḍā-bhāṇḍaṁ viśvam idaṁ yasya vibhūman
tasmai nityaṁ nātha namas te karavāma

SYNONYMS

gandharvāḥ-the Gandharvas; ūcuḥ-said; aṁśa-aṁśāḥ-parts and parcels of Your body; te-Your; deva-dear Lord; marīci-ādayaḥ-Marīci and the great sages; ete-these; brahma-indra-ādyāḥ-headed by Brahmā and Indra; deva-gaṇāḥ-the demigods; rudra-purogāḥ-having Lord Śiva as the chief; krīḍā-bhāṇḍam-a plaything; viśvam-the whole creation; idam-this; yasya-of whom; vibhūman-the Supreme Almighty Great; tasmai-unto Him; nityam-always; nātha-O Lord; namaḥ-respectful obeisances; te-unto You; karavāma-we offer.

The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva, Lord Brahmā, Indra and Marīci and the great sages, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

In the Brahma-saṁhitā it is said that Kṛṣṇa is the Supreme Personality of Godhead. There may be many gods, from Brahmā, Lord Śiva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed-up conviction of material life. Actually Viṣṇu is the Supreme Lord, but there is even one above Viṣṇu, for Viṣṇu is also the plenary portion of a part of Kṛṣṇa. In this verse this is referred to by the word aṁśāṁśāḥ, which refers to part and parcel of a part and parcel. There are similar verses in the Caitanya-caritāmṛta which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in Śrīmad-Bhāgavatam, there are many manifestations of Viṣṇu and many manifestations of living entities. Viṣṇu manifestations are called svāṁśa, partial manifestations, and the living entities are called vibhinnāṁśa. The demigods like Brahmā and Indra have been promoted to such exalted positions by pious activities and austerities, but actually Viṣṇu, or Kṛṣṇa, is the master of everyone. ln the Caitanya-caritāmṛta it is said, ekale īśvara kṛṣṇa, āra saba bhṛtya. This means that Kṛṣṇa alone is the Supreme Personality of Godhead, and all others, even the viṣṇu-tattva and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Kṛṣṇa. He also engages in the service of Kṛṣṇa, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Kṛṣṇa. Here the Gandharvas acknowledge that although the demigods may represent themselves as the Supreme, actually they are not supreme. Real supremacy belongs to Kṛṣṇa. Kṛṣṇas tu bhagavān svayam is the statement of Śrīmad-Bhāgavatam: "Kṛṣṇa is the only Supreme Lord." Worship of Kṛṣṇa alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

TEXT 44

vidyādharā ūcuḥ
tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-mohaṁ
yuṣmat-kathāmṛta-niṣevaka udvyudasyet

SYNONYMS

vidyādharāḥ-the Vidyādharas; ūcuḥ-said; tvat-māyayā-by Your external potency; artham-the human body; abhipadya-after obtaining; kalevare-in the body; asmin-in this; kṛtvā-having misidentified; mama-mine; aham-I; iti-thus; durmatiḥ-the ignorant person; utpathaiḥ-by wrong roads; svaiḥ-by one's own belongings; kṣiptaḥ-distracted; api-even; asat-temporary; viṣaya-lālasaḥ-having his happiness in sense objects; ātma-moham-the illusion of the body as the self; yuṣmat-Your; kathā-topics; amṛta-nectar; niṣevakaḥ-relishing; ut-from a long distance; vyudasyet-can be delivered.

The Vidyādharas said: Dear Lord, this human form of body is meant for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and therefore, influenced by māyā, he wants to become happy by material enjoyment. He is misled and always attracted by temporary, illusory happiness.

But Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.

The human form of life is called arthada because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlāda Mahārāja said that even though temporary, the body can give us the highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But māyā is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation-to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The words yuṣmat-kathāmṛta-niṣevakaḥ mean "those who engage in relishing the nectar of the topics of Your Lordship." There are two narrative books which especially concern the words and activities of Kṛṣṇa. Bhagavad-gītā is the instruction given by Kṛṣṇa, and Śrīmad-Bhāgavatam is the book containing topics exclusively about Kṛṣṇa and His devotees. These two books are the special nectar of the words of Kṛṣṇa. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by māyā. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of māyā, he will again be satisfied in a different atmosphere. This spell of māyā is called āvaraṇātmikā śakti because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of māyā. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory māyā is to engage in the topics of Kṛṣṇa. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Kṛṣṇa. Lord Caitanya advised everyone to spread the word of Kṛṣṇa. He advised, "All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Kṛṣṇa or of the instructions given by Kṛṣṇa." The International Society for Krishna Consciousness is operating for this purpose. We do not ask anyone to first change his position and then come to us. Instead, we invite everyone to come with us and simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics of Kṛṣṇa, one's life will change; he will see a new light, and his life will be successful.

TEXT 45

brāhmaṇā ūcuḥ
tvaṁ kratus tvaṁ havis tvaṁ hutāśaḥ svayaṁ
tvaṁ hi mantraḥ samid-darbha-pātrāṇi ca
tvaṁ sadasyartvijo dampatī devatā
agnihotraṁ svadhā soma ājyaṁ paśuḥ

SYNONYMS

brāhmaṇāḥ-the brāhmaṇas; ūcuḥ-said; tvam-You; kratuḥ-sacrifice; tvam-You; haviḥ-offering of clarified butter; tvam-You; huta-āśaḥ-fire; svayam-personified; tvam-You; hi-for; mantraḥ-the Vedic hymns; samit-darbha-pātrāṇi-the fuel, the kuśa grass and the sacrificial pots; ca-and; tvam-You; sadasya-the members of the assembly; ṛtvijaḥ-the priests; dampatī-the chief person of the sacrifice and his wife; devatā-demigods; agni-hotram-the sacred fire ceremony; svadhā-the offering to the forefathers; somaḥ-the soma plant; ājyam-the clarified butter; paśuḥ-the sacrificial animal.

The brāhmaṇas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, and You are the sacrificial pots. You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

In this statement Lord Viṣṇu's all-pervasiveness is partially explained. It is said in the Viṣṇu Purāṇa that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material or spiritual worlds is nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The brāhmaṇas' statement is that Lord Viṣṇu is everything-the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the kuśa. He is everything. It is confirmed herein that the performance of saṅkīrtana-yajña in this age is as good as all other yajñas in all other ages. If one performs saṅkīrtana-yajña by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the Vedas. In the chant of the holy names, Hare and Kṛṣṇa, Hare means the energy of Kṛṣṇa, and Kṛṣṇa is the viṣṇu-tattva. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the Vedas. But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of yajña because there is nothing within our vision except Hare (the energy of Kṛṣṇa) and Kṛṣṇa. There is no difference between Kṛṣṇa and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Kṛṣṇa. One simply has to accept everything in Kṛṣṇa consciousness, and he is a liberated person. One should not misunderstand that because everything is Kṛṣṇa, Kṛṣṇa has no personal identity. Kṛṣṇa is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in Bhagavad-gītā, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

TEXT 46

tvaṁ purā gāṁ rasāyā mahā-sūkaro
daṁṣṭrayā padminīṁ vāraṇendro yathā
stūyamāno nadal līlayā yogibhir

vyujjahartha trayī-gātra yajña-kratuḥ

SYNONYMS

tvam-You; purā-in the past; gām-the earth; rasāyāḥ-from within the water; mahā-sūkaraḥ-the great boar incarnation; daṁṣṭrayā-with Your tusk; padminīm-a lotus; vāraṇa-indraḥ-an elephant; yathā-as; stūyamānaḥ-being offered prayers; nadan-vibrating; līlayā-very easily; yogibhiḥ-by great sages like Sanaka, etc.; vyujjahartha-picked up; trayī-gātra-O personified Vedic knowledge; yajña-kratuḥ-having the form of sacrifice.

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water, as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic form of a boar, the sound was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

A significant word used in this verse is trayī-gātra, which means that the transcendental form of the Lord is the Vedas. Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the Vedas twenty-four hours a day. Simply by decorating the Deities of the Lord, Rādhā and Kṛṣṇa, in the temple, one very minutely studies the injunctions of the Vedas. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: the purport of the Vedas is to understand Him, Kṛṣṇa. One who worships and serves Kṛṣṇa directly has understood the truths of the Vedas.

TEXT 47

sa prasīda tvam asmākam ākāṅkṣatāṁ
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtyamāne nṛbhir nāmni yajñeśa te
yajña-vighnāḥ kṣayaṁ yānti tasmai namaḥ

SYNONYMS

saḥ-that same person; prasīda-be pleased; tvam-You; asmākam-upon us; ākāṅkṣatām-awaiting; darśanam-audience; te-Your; paribhraṣṭa-fallen down; sat-karmaṇām-of whom the performance of sacrifice; kīrtyamāne-being chanted; nṛbhiḥ-by persons; nāmni-Your holy name; yajña-īśa-O Lord of sacrifice; te-Your; yajña-vighnāḥ-obstacles; kṣayam-destruction; yānti-attain; tasmai-unto You; namaḥ-respectful obeisances.

Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

The brāhmaṇa priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Viṣṇu was present. It is significant in this verse that the brāhmaṇas say, "Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present." The performance of yajña by Dakṣa was obstructed by the disciples and followers of Lord Śiva. The brāhmaṇas indirectly criticized the followers of Lord Śiva, but because the brāhmaṇas were always protected by Lord Viṣṇu, Śiva's followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Kṛṣṇa protects someone, no one can do him harm, and when Kṛṣṇa wants to kill someone, no one can protect him. The vivid example was Rāvaṇa. Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra wanted to kill him, Lord Śiva could not protect him. If some demigod, even Lord Śiva or Lord Brahmā, wants to do harm to a devotee, Kṛṣṇa protects the devotee. But when Kṛṣṇa wants to kill someone, such as Rāvaṇa or Hiraṇyakaśipu, no demigod can protect him.

TEXT 48

maitreya uvāca
iti dakṣaḥ kavir yajñaṁ
bhadra rudrābhimarśitam
kīrtyamāne hṛṣīkeśe
sanninye yajña-bhāvane

SYNONYMS

maitreyaḥ-Maitreya; uvāca-said; iti-thus; dakṣaḥ-Dakṣa; kaviḥ-being purified in consciousness; yajñam-the sacrifice; bhadra-O Vidura; rudra-abhimarśitam-devastated by Vīrabhadra; kīrtya-māne-being glorified; hṛṣīkeśe-Hṛṣīkeśa (Lord Viṣṇu); sanninye-arranged for restarting; yajña-bhāvane-the protector of sacrifice.

Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

TEXT 49

bhagavān svena bhāgena
sarvātmā sarva-bhāga-bhuk
dakṣaṁ babhāṣa ābhāṣya
prīyamāṇa ivānagha

SYNONYMS

bhagavān-Lord Viṣṇu; svena-with His own; bhāgena-with the share; sarva-ātmā-the Supersoul of all living entities; sarva-bhāga-bhuk-the enjoyer of the results of all sacrifices; dakṣam-Dakṣa; babhāṣe-said; ābhāṣya-addressing; prīyamāṇaḥ-being satisfied; iva-as; anagha-O sinless Vidura.

Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Yet because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

In Bhagavad-gītā (5.29) it is said, bhoktāraṁ yajña-tapasām: Lord Viṣṇu, or Kṛṣṇa, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Viṣṇu. If a person does not know that, he is misled. As the Supreme Personality of Godhead, Viṣṇu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of yajña because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared very pleased. It is said in Bhagavad-gītā (9.26), patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: if any devotee offers Him even a small leaf, or a flower or water, if it is offered with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude toward all living entities. Another point here is that He does not encroach upon another's share. ln the yajña there is a share for the demigods, Lord Śiva, and Lord Brahmā, and a share for Lord Viṣṇu. He is satisfied with His own share and does not encroach upon others'. Indirectly, He indicated that He was not satisfied with Dakṣa's trying to deny Lord Śiva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaiṣṇava and never committed any offense to any demigod. Although Vaiṣṇavas accept Lord Viṣṇu as the Supreme, they are not prone to offend demigods. They give the demigods proper respect. Vaiṣṇavas accept Lord Śiva as the best Vaiṣṇava. For a Vaiṣṇava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaiṣṇava because they are faultless devotees of Lord Viṣṇu.

TEXT 50

śrī-bhagavān uvāca
ahaṁ brahmā ca śarvaś ca
jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā
svayan-dṛg aviśeṣaṇaḥ

SYNONYMS

śrī-bhagavān-Lord Viṣṇu; uvāca-said; aham-I; brahmā-Brahmā; ca-and; śarvaḥ-Lord Śiva; ca-and; jagataḥ-of the material manifestation; kāraṇam-cause; param-supreme; ātma-īśvaraḥ-the Supersoul; upadraṣṭā-the witness; svayam-dṛk-self-sufficient; aviśeṣaṇaḥ-there is no difference.

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva and Me.

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu, therefore, is the supreme cause. In the Vedas also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa; there was no Brahmā or Śiva. Similarly, Śaṅkarācārya confirmed this: nārāyaṇaḥ paraḥ. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also ātmeśvara, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the Śrīmad-Bhāgavatam it is stated, tene brahma hṛdā: He first educated Lord Brahmā from within.

In Bhagavad-gītā (10.2) Lord Kṛṣṇa states, aham ādir hi devānām: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in Bhagavad-gītā (10.8) Kṛṣṇa states, ahaṁ sarvasya prabhavaḥ: "Everything is generated from Me." This includes all the demigods. Similarly, in the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. And in the Upaniṣads is the statement yato vā imāni bhūtāni jāyante. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations and also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy, and because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: sarvaṁ khalv idaṁ brahma. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

TEXT 51

ātma-māyāṁ samāviśya
so 'haṁ guṇamayīṁ dvija
sṛjan rakṣan haran viśvaṁ
dadhre saṁjñāṁ kriyocitām

SYNONYMS

ātma-māyām-My energy; samāviśya-having entered; saḥ-Myself; aham-I; guṇa-mayīm-composed of the modes of material nature; dvi-ja-O twice-born Dakṣa; sṛjan-creating; rakṣan-maintaining; haran-annihilating; viśvam-the cosmic manifestation; dadhre-I cause to be born; saṁjñām-a name; kriyā-ucitām-according to the activity.

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

As explained in Bhagavad-gītā (7.5), jīva-bhūtāṁ mahā-bāho: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in Bhagavad-gītā, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as guṇa-avatāras, and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.

TEXT 52

tasmin brahmaṇy advitīye

kevale paramātmani
brahma-rudrau ca bhūtāni
bhedenājño 'nupaśyati

SYNONYMS

tasmin-Him; brahmaṇi-the Supreme Brahman; advitīye-without a second; kevale-being one; parama-ātmani-the Supersoul; brahma-rudrau-both Brahmā and Śiva; ca-and; bhūtāni-the living entities; bhedena-with separation; ajñaḥ-one who is not properly conversant; anupaśyati-thinks.

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

The living entities, including Brahmā, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The Supreme Lord, being the Supersoul in every living entity, including Lord Brahmā and Lord Śiva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person-certainly not Brahmā and Rudra, who are incarnations of the material nature's modes of passion and ignorance.

TEXT 53

yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-paraḥ

SYNONYMS

yathā-as; pumān-a person; na-not; sva-aṅgeṣu-in his own body; śiraḥ-pāṇi-ādiṣu-between the head and the hands and other parts of the body; kvacit-sometimes; pārakya-buddhim-differentiation; kurute-make; evam-thus; bhūteṣu-among living entities; mat-paraḥ-My devotee.

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. Bhagavad-gītā (5.18) says, paṇḍitāḥ sama-darśinaḥ: those who are learned see everyone's conditional life equally. Devotees are compassionate to every conditioned soul, and therefore they are known as apārakya-buddhi. Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that everyone may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 54

trayāṇām eka-bhāvānāṁ
yo na paśyati vai bhidām
sarva-bhūtātmanāṁ brahman
sa śāntim adhigacchati

SYNONYMS

trayāṇām-of the three; eka-bhāvānām-having one nature; yaḥ-who; na paśyati-does not see; vai-certainly; bhidām-separateness; sarva-bhūta-ātmanām-of the Supersoul of all living entities; brahman-O Dakṣa; saḥ-he; śāntim-peace; adhigacchati-realizes.

The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

Two words are very significant in this verse. Trayāṇām indicates "three," namely Lord Brahmā, Lord Śiva and Lord Viṣṇu. Bhidām means "different." They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called . The example given in the Brahma-saṁhitā is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.

TEXT 55

maitreya uvāca
evaṁ bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat

SYNONYMS

maitreyaḥ-Maitreya; uvāca-said; evam-thus; bhagavatā-by the Supreme Personality of Godhead; ādiṣṭaḥ-having been instructed; prajāpati-patiḥ-the head of all the Prajāpatis; harim-Hari; arcitvā-after worshiping; kratunā-with the sacrificial ceremonies; svena-his own; devān-the demigods; ubhayataḥ-separately; ayajat-worshiped.

The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu. After worshiping Him by performing the prescribed sacrificial ceremonies, Dakṣa separately worshiped Lord Brahmā and Lord Śiva.

Lord Viṣṇu should be offered everything, and His prasāda should be distributed to all the demigods. This practice is still followed in the temple of Jagannātha at Purī. There are many temples of demigods around the main temple of Jagannātha, and the prasāda which is offered first to Jagannātha is distributed to all the demigods. The deity of Bhagālin is worshiped with the prasāda of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvaneśvara, the prasāda of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva. This is the Vaiṣṇava principle. The Vaiṣṇava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. The devotee who is highly elevated sees the relationship to Kṛṣṇa in everything; he does not see anything as being independent of Kṛṣṇa. That is his vision of oneness.

TEXT 56

rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api
udavasya sahartvigbhiḥ
sasnāv avabhṛthaṁ tataḥ

SYNONYMS

rudram-Lord Śiva; ca-and; svena-with his own; bhāgena-share; hi-since; upādhāvat-he worshiped; samāhitaḥ-with concentrated mind; karmaṇā-by the performance; udavasānena-by the act of finishing; soma-pān-demigods; itarān-other; api-even; udavasya-after finishing; saha-along with; ṛtvigbhiḥ-with the priests; sasnau-bathed; avabhṛtham-the avabhṛtha bath; tataḥ-then.

With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all the other demigods and the other people assembled there. Then, after finishing all these duties with the priests, he took a bath and was fully satisfied.

Lord Rudra, Śiva, was properly worshiped with his share of the remnants of the yajña. Yajña is Viṣṇu, and whatever prasāda is offered to Viṣṇu is offered to everyone, even to Lord Śiva. Śrīdhara Svāmī also comments in this connection, svena bhāgena: the remnants of the yajña are offered to all the demigods and others.

TEXT 57

tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matiṁ dattvā
tridaśās te divaṁ yayuḥ

SYNONYMS

tasmai-unto him (Dakṣa); api-even; anubhāvena-by worshiping the Supreme Lord; svena-by his own; eva-certainly; avāpta-rādhase-having attained perfection; dharme-in religion; eva-certainly; matim-intelligence; dattvā-having given; tridaśāḥ-demigods; te-those; divam-to the heavenly planets; yayuḥ-went.

Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Moreover, all the demigods who had assembled at the sacrifice blessed him that he might increase his piety, and then they left.

Although Dakṣa was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Dakṣa ended in harmony and peace.

TEXT 58

evaṁ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre
menāyām iti śuśruma

SYNONYMS

evam-thus; dākṣāyaṇī-the daughter of Dakṣa; hitvā-after giving up; satī-Satī; pūrva-kalevaram-her former body; jajñe-was born; himavataḥ-of the Himalayas; kṣetre-in the wife; menāyām-in Menā; iti-thus; śuśruma-I have heard.

Maitreya said: I have heard that after giving up the body she had received from Dakṣa, Dākṣāyaṇī (his daughter) took her birth in the kingdom of the Himalayas. She was born as the daughter of Menā. I heard this from authoritative sources.

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 59

tam eva dayitaṁ bhūya
āvṛṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam

SYNONYMS

tam-him (Lord Śiva); eva-certainly; dayitam-beloved; bhūyaḥ-again; āvṛṅkte-accepted; patim-as her husband; ambikā-Ambikā, or Satī; ananya-bhāvā-without attachment for others; eka-gatim-the one goal; śaktiḥ-the feminine (marginal and external) energies; suptā-lying dormant; iva-as; pūruṣam-the masculine (Lord Śiva, as representative of the Supreme Lord).

Ambikā [goddess Durgā], who was known as Dākṣāyiṇī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

According to a verse of the Vedic mantras, parāsya śaktir vividhaiva śrūyate: the Supreme Personality of Godhead has different varieties of energies. Sakti is feminine, and the Lord is puruṣa, masculine. It is the duty of the female to serve under the supreme puruṣa. As stated in Bhagavad-gītā, all living entities are marginal energies of the Supreme Lord. Therefore it is the duty of all living entities to serve this Supreme Person. Durgā is the representation in the material world of both the marginal and external energies, and Lord Śiva is the representation of the Supreme Person. The connection of Lord Śiva and Ambikā, or Durgā, is eternal. Satī could not accept any husband but Lord Śiva. How Lord Śiva remarried Durgā as Himavatī, the daughter of the Himalayas, and how Kārttikeya was born, is a great story in itself.

TEXT 60

etad bhagavataḥ śambhoḥ
karma dakṣādhvara-druhaḥ
śrutaṁ bhāgavatāc chiṣyād
uddhavān me bṛhaspateḥ

SYNONYMS

etat-this; bhagavataḥ-of the possessor of all opulences; śambhoḥ-of Śambhu (Lord Śiva); karma-story; dakṣa-adhvara-druhaḥ-who devastated the sacrifice of Dakṣa; śrutam-was heard; bhāgavatāt-from a great devotee; śiṣyāt-from the disciple; uddhavāt-from Uddhava; me-by me; bṛhaspateḥ-of Bṛhaspati.

Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and a disciple of Bṛhaspati.

TEXT 61

idaṁ pavitraṁ param īśa-ceṣṭitaṁ
yaśasyam āyuṣyam aghaugha-marṣaṇam
yo nityadākarṇya naro 'nukīrtayed
dhunoty aghaṁ kaurava bhakti-bhāvataḥ

SYNONYMS

idam-this; pavitram-pure; param-supreme; īśa-ceṣṭitam-pastime of the Supreme Lord; yaśasyam-fame; āyuṣyam-long duration of life; agha-ogha-marṣaṇam-destroying sins; yaḥ-who; nityadā-always; ākarṇya-after hearing; naraḥ-a person; anukīrtayet-should narrate; dhunoti-clears off; agham-material contamination; kaurava-O descendant of Kuru; bhakti-bhāvataḥ-with faith and devotion.

The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly one is cleared of all contamination of material existence, O son of Kuru.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Sacrifice performed by Dakṣa."

20.5.8 Chapter Eight

Dhruva Mahārāja Leaves Home for the Forest

TEXT 1

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; sanaka-ādyāḥ-those headed by Sanaka; nāradaḥ-Nārada; ca-and; ṛbhuḥ-Ṛbhu; haṁsaḥ-Haṁsa; aruṇiḥ-Aruṇi; yatiḥ-Yati; na-not; ete-all these; gṛhān-at home; brahma-sutāḥ-sons of Brahmā; hi-certainly; āvasan-did live; ūrdhva-retasaḥ-unadulterated celibates.

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā did not live at home, but became ūrdhva-retā, or naiṣṭhika-brahmacārīs, unadulterated celibates.

The system of brahmacarya has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semen to be driven downwards, they used to lift the semen up to the brain. They are called ūrdhva-retasaḥ, those who lift up. Semen is so important that if, by the yogic process, one can lift the semen up to the brain, he can perform wonderful work-one's memory is enabled to act very swiftly, and the duration of life is increased. Yogīs can thus perform all kinds of austerity with steadiness and be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of brahmacārīs who accepted this principle of life are the four sages Sanaka, Sanandana, Sanātana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is naite gṛhān hy āvasan, "they did not live at home." Gṛha means "home" as well as "wife." In fact, "home" means wife; "home" does not mean a room or a house. One who lives with a wife lives at home, otherwise a sannyāsī or brahmacāri, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semen. Semen is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semen. These principles were followed from the beginning of creation, and such brahmacārīs never created progeny. This narration has dealt with the descendants of Lord Brahmā from Manu's daughter Prasūti. prasūti's daughter was Dākṣāyaṇī, or Satī, in relation to whom the story of the Dakṣa yajña was narrated. Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the brahmacārī sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

TEXT 2

mṛṣādharmasya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu

nirṛtir jagṛhe 'prajaḥ
SYNONYMS

mṛṣā-Mṛṣā; adharmasya-of Irreligion; bhāryā-wife; āsīt-was; dambham-Bluffing; māyām-Cheating; ca-and; śatru-han-O slayer of enemies; asūta-produced; mithunam-combination; tat-that; tu-but; nirṛtiḥ-Nirṛti; jagṛhe-took; aprajaḥ-being childless.

Another son of Lord Brahmā was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Māyā, or Cheating. These two demons were taken by a demon named Nirṛti, who had no children.

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mṛṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, or Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanātana and Nārada but also demonic offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association very good, he was born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of karma continues birth after birth, and when there is a new creation, the same karma comes back with the living entities. They are born in different capacities according to karma even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

TEXT 3

tayoḥ samabhaval lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca hiṁsā ca
yad duruktiḥ svasā kaliḥ
SYNONYMS

tayoḥ-those two; samabhavat-were born; lobhaḥ-Greed; nikṛtiḥ-Cunning; ca-and; mahā-mate-O great soul; tābhyām-from both of them; krodhaḥ-Anger; ca-and; hiṁsā-Envy; ca-and; yat-from both of whom; duruktiḥ-Harsh Speech; svasā-sister; kaliḥ-Kali.

Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, or Cunning. From their combination came children named Krodha (Anger) and Hiṁsā (Envy), and from their combination were born Kali and his sister Durukti (Harsh Speech).

TEXT 4

duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā
SYNONYMS

duruktau-in Durukti; kaliḥ-Kali; ādhatta-produced; bhayam-Fearfulness; mṛtyum-Death; ca-and; sat-tama-O greatest of all good men; tayoḥ-of those two; ca-and; mithunam-by combination; jajñe-were produced; yātanā-Excessive Pain; nirayaḥ-Hell; tathā-as well.

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu (Death) and Bhīti (Fear). From the combination of Mṛtyu and Bhīti came children named Yātanā (Excessive Pain) and Niraya (Hell).

TEXT 5

saṅgraheṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam
SYNONYMS

saṅgraheṇa-in summary; mayā-by me; ākhyātaḥ-is explained; pratisargaḥ-cause of devastation; tava-your; anagha-O pure one; triḥ-three times; śrutvā-having heard; etat-this description; pumān-one who; puṇyam-piety; vidhunoti-washes off; ātmanaḥ-of the soul; malam-contamination.

My dear Vidura, I have summarily explained the causes of devastation. One who hears this description three times attains piety and washes the sinful contamination from his soul.

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Anger, Envy, Quarrel, Harsh Speech, Death, Fear, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the process of cleansing the heart. As recommended by Lord Caitanya, one has to cleanse the dust from the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. Malam means: "contamination." We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Kṛṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

TEXT 6

athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaha
svāyambhuvasyāpi manor
harer aṁśāṁśa-janmanaḥ
SYNONYMS

atha-now; ataḥ-hereafter; kīrtaye-I shall describe; vaṁśam-dynasty; puṇya-kīrteḥ-celebrated for virtuous activities; kuru-udvaha-O best of the Kurus; svāyambhuvasya-of Svāyambhuva; api-even; manoḥ-of the Manu; hareḥ-of the Personality of Godhead; aṁśa-plenary expansion; aṁśa-part of; janmanaḥ-born of.

Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svāyambhuva Manu, who was born of a part of a plenary expansion of the Supreme Personality of Godhead.

Lord Brahmā is a powerful expansion of the Supreme Personality of Godhead. Although Brahmā is jīva-tattva, he is empowered by the Lord, and therefore he is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahmā, the Supreme Lord Himself appears as Brahmā. Brahmā is the plenary expansion of the Supreme Personality of Godhead, and Svāyambhuva Manu was the direct son of Brahmā. The great sage Maitreya is now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya has already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fear and death. Purposely, therefore, he is next relating the history of the life of Dhruva Mahārāja, the most pious king within this universe.

TEXT 7

priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

SYNONYMS

priyavrata-Priyavrata; uttānapādau-Uttānapāda; śatarūpā-pateḥ-of Queen Śatarūpā and her husband, Manu; sutau-the two sons; vāsudevasya-of the Supreme Personality of Godhead; kalayā-by plenary expansion; rakṣāyām-for the protection; jagataḥ-of the world; sthitau-for the maintenance.

Svāyambhuva Manu had two sons by his wife, Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of a plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

It is said that these two kings, Uttānapāda and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Ṛṣabha, who was the Supreme Personality of Godhead Himself.

TEXT 8

jāye uttānapādasya
sunītiḥ surucis tayoḥ
suruciḥ preyasī patyur
netarā yat-suto dhruvaḥ

SYNONYMS

jāye-of the two wives; uttānapādasya-of King Uttānapāda; sunītiḥ-Sunīti; suruciḥ-Suruci; tayoḥ-of both of them; suruciḥ-Suruci; preyasī-very dear; patyuḥ-of the husband; na itarā-not the other; yat-whose; sutaḥ-son; dhruvaḥ-Dhruva.

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttānapāda, because Maitreya was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

TEXT 9

ekadā suruceḥ putram
aṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata

SYNONYMS

ekadā-once upon a time; suruceḥ-of Queen Suruci; putram-the son; aṅkam-on the lap; āropya-placing; lālayan-while patting; uttamam-Uttama; na-did not; ārurukṣantam-trying to get on; dhruvam-Dhruva; rājā-the King; abhyanandata-welcome.

Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the King's lap, but the King did not very much welcome him.

TEXT 10

tathā cikīrṣamāṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñaḥ
serṣyam āhātigarvitā

SYNONYMS

tathā-thus; cikīrṣamāṇam-the child Dhruva, who was trying to get up; tam-unto him; sa-patnyāḥ-of her co-wife (Sunīti); tanayam-son; dhruvam-Dhruva; suruciḥ-Queen Suruci; śṛṇvataḥ-while hearing; rājñaḥ-of the King; sa-īrṣyam-with envy; āha-said; atigarvitā-being too proud.

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

The King, of course, was equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva, as well as Uttama, on his lap. But because of his favoritism towards his queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttānapāda's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are visible even in such an elevated society as the family of Svāyambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

TEXT 11

na vatsa nṛpater dhiṣṇyaṁ
bhavān āroḍhum arhati
na gṛhīto mayā yat tvaṁ
kukṣāv api nṛpātmajaḥ

SYNONYMS

na-not; vatsa-my dear child; nṛpateḥ-of the King; dhiṣṇyam-seat; bhavān-yourself; āroḍhum-to get on; arhati-deserve; na-not; gṛhītaḥ-taken; mayā-by me; yat-because; tvam-you; kukṣau-in the womb; api-although; nṛpa-ātmajaḥ-son of the King.

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father's lap.

Queen Suruci very proudly informed Dhruva Mahārāja that to be the King's son was not the qualification for sitting on the lap or throne of the King. Rather, this privilege was dependent on one's having taken birth from her womb. In other words, she indirectly informed Dhruva Mahārāja that although he happened to be born of the King, he was considered an illegitimate son because of his birth from the womb of the other queen.

TEXT 12

bālo 'si bata nātmānam
anya-strī-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe 'rthe manorathaḥ

SYNONYMS

bālaḥ-child; asi-you are; bata-however; na-not; ātmānam-my own; anya-other; strī-woman; garbha-womb; sambhṛtam-born by; nūnam-however; veda-just try to know; bhavān-yourself; yasya-of which; durlabhe-unapproachable; arthe-matter; manaḥ-rathaḥ-desirous.

My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill.

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

TEXT 13

tapasārādhya puruṣaṁ
tasyaivānugraheṇa me
garbhe tvaṁ sādhayātmānaṁ
yadīcchasi nṛpāsanam

SYNONYMS

tapasā-by austerities; ārādhya-having satisfied; puruṣam-the Supreme Personality of Godhead; tasya-by His; eva-only; anugraheṇa-by the mercy of; me-my; garbhe-in the womb; tvam-you; sādhaya-place; ātmānam-yourself; yadi-if; icchasi-you desire; nṛpa-āsanam-on the throne of the King.

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb.

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne of his father.

TEXT 14

maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ
hitvā miṣantaṁ pitaraṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; mātuḥ-of his mother; sa-patnyāḥ-of the co-wife; saḥ-he; durukti-harsh words; viddhaḥ-being pierced by; śvasan-breathing very heavily; ruṣā-out of anger; daṇḍa-hataḥ-struck by a stick; yathā-as much as; ahiḥ-a snake; hitvā-giving up; miṣantam-simply looking over; pitaram-his father; sanna-vācam-silently; jagāma-went; mātuḥ-to his mother; prarudan-weeping; sakāśam-near.

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, Dhruva Mahārāja, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

TEXT 15

taṁ niḥśvasantaṁ sphuritādharoṣṭhaṁ
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

SYNONYMS

tam-him; niḥśvasantam-heavily breathing; sphurita-trembling; adhara-oṣṭham-upper and lower lips; sunītiḥ-Queen Sunīti; utsaṅge-on her lap; udūhya-lifting; bālam-her son; niśamya-after hearing; tat-paura-mukhāt-from the mouths of other inhabitants; nitāntam-all descriptions; sā-she; vivyathe-became aggrieved; yat-that which; gaditam-spoken; sa-patnyā-by her co-wife.

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

TEXT 16

sotsṛjya dhairyaṁ vilalāpa śoka-
dāvāgninā dāva-lateva bālā
vākyaṁ sapatnyāḥ smaratī saroja-
śriyā dṛśā bāṣpa-kalām uvāha

SYNONYMS

sā-she; utsṛjya-giving up; dhairyam-patience; vilalāpa-lamented; śoka-dāva-agninā-by the fire of grief; dāva-latā iva-like burnt leaves; bālā-the woman; vākyam-words; sa-patnyāḥ-spoken by her co-wife; smaratī-remember; saroja-śriyā-a face as beautiful as a lotus; dṛśā-by looking; bāṣpa-kalām-weeping; uvāha-said.

This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus she spoke.

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Sunīti's position was like that. Although her face was as beautiful as a lotus flower, it dried up because of the burning fire caused by the harsh words of her co-wife.

TEXT 17

dīrghaṁ śvasantī vṛjinasya pāram
apaśyatī bālakam āha bālā
māmaṅgalaṁ tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhadas tat

SYNONYMS

dīrgham-heavy; śvasantī-breathing; vṛjinasya-of the danger; pāram-limitation; apaśyatī-without finding; bālakam-to her son; āha-said; bālā-the lady; mā-let there not be; amaṅgalam-ill fortune; tāta-my dear son; pareṣu-unto others; maṁsthāḥ-desire; bhuṅkte-suffered; janaḥ-person; yat-that which; para-duḥkhadaḥ-who is apt to inflict pains upon others; tat-that.

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

TEXT 18

satyaṁ surucyābhihitaṁ bhavān me
yad durbhagāyā udare gṛhītaḥ
stanyena vṛddhaś ca vilajjate yāṁ
bhāryeti vā voḍhum iḍaspatir mām

SYNONYMS

satyam-truth; surucyā-by Queen Suruci; abhihitam-narrated; bhavān-unto you; me-of me; yat-because; durbhagāyāḥ-of the unfortunate; udare-in the womb; gṛhītaḥ-taken birth; stanyena-fed by the breast milk; vṛddhaḥ ca-grown up; vilajjate-becomes ashamed; yām-unto one; bhāryā-wife; iti-thus; vā-or; voḍhum-to accept; iḍaḥ-patiḥ-the King; mām-me.

Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me. Therefore it is a fact that you have taken birth from the womb of an unfortunate woman, and by being fed from her breast you have grown up.

TEXT 19

ātiṣṭha tat tāta vimatsaras tvam
uktaṁ samātrāpi yad avyalīkam
ārādhayādhokṣaja-pāda-padmaṁ
yadīcchase 'dhyāsanam uttamo yathā

SYNONYMS

ātiṣṭha-just execute; tat-that; tāta-my dear son; vimatsaraḥ-without being envious; tvam-unto you; uktam-said; samātrā api-by your stepmother; yat-whatever; avyalīkam-they are all factual; ārādhaya-just begin worshiping; adhokṣaja-the Transcendence; pāda-padmam-lotus feet; yadi-if; icchase-desire; adhyāsanam-to be seated along with; uttamaḥ-your stepbrother; yathā-as much as.

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Sunīti, the mother of Dhruva Mahārāja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly, the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of his stepmother's words, he became a great devotee.

TEXT 20

yasyāṅghri-padmaṁ paricarya viśva-
vibhāvanāyātta-guṇābhipatteḥ
ajo 'dhyatiṣṭhat khalu pārameṣṭhyaṁ
padaṁ jitātma-śvasanābhivandyam

SYNONYMS

yasya-whose; aṅghri-leg; padmam-lotus feet; paricarya-worshiping; viśva-universe; vibhāvanāya-for creating; ātta-received; guṇa-abhipatteḥ-for acquiring the required qualifications; ajaḥ-the unborn (Lord Brahmā); adhyatiṣṭhat-became situated; khalu-undoubtedly; pārameṣṭhyam-the supreme position within the universe; padam-position; jita-ātma-one who has conquered his mind; śvasana-by controlling the life air; abhivandyam-worshipable.

Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather, Lord Brahmā, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja's great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his stepmother and was now confirmed by his own mother, Sunīti.

TEXT 21

tathā manur vo bhagavān pitāmaho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam

SYNONYMS

tathā-similarly; manuḥ-Svāyambhuva Manu; vaḥ-your; bhagavān-worshipable; pitāmahaḥ-grandfather; yam-unto whom; eka-matyā-with unflinching devotion; puru-great; dakṣiṇaiḥ-charity; makhaiḥ-by executing sacrifices; iṣṭvā-worshiping; abhipede-achieved; duravāpam-difficult to achieve; anyataḥ-by any other means; bhaumam-material; sukham-happiness; divyam-celestial; atha-thereafter; āpavargyam-liberation.

Sunīti informed her son: Your grandfather Svāyambhuva Manu executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way, he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words eka-matyā mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in Bhagavad-gītā as ananya-bhāk. "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshiping many demigods to obtain material happiness is considered bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

TEXT 22

tam eva vatsāśraya bhṛtya-vatsalaṁ
mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasy avasthāpya bhajasva pūruṣam

SYNONYMS

tam-Him; eva-also; vatsa-my dear boy; āśraya-take shelter; bhṛtya-vatsalam-of the Supreme Personality of Godhead, who is very kind to His devotees; mumukṣubhiḥ-also by persons desiring liberation; mṛgya-to be sought; pada-abja-lotus feet; paddhatim-system; ananya-bhāve-in an unflinching situation; nija-dharma-bhāvite-being situated in one's original constitutional position; manasi-unto the mind; avasthāpya-placing; bhajasva-go on executing devotional service; pūruṣam-the Supreme Person.

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

The system of bhakti-yoga described by Queen Sunīti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gītā: "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunīti advised her son that the Supreme Personality of Godhead is known as bhṛtya-vatsala, which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me will be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Sunīti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunīti also indicated by her instruction that Dhruva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of karma-kāṇḍa. But by the process of bhakti-yoga, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of bhakti-yoga. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

TEXT 23

nānyaṁ tataḥ padma-palāśa-locanād
duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā
śriyetarair aṅga vimṛgyamāṇayā

SYNONYMS

na anyam-no others; tataḥ-therefore; padma-palāśa-locanāt-from the lotus-eyed Supreme Personality of Godhead; duḥkha-chidam-one who can mitigate others' difficulties; te-your; mṛgayāmi-I am searching after; kañcana-anyone else; yaḥ-who; mṛgyate-searches; hasta-gṛhīta-padmayā-taking a lotus flower in the hand; śriyā-the goddess of fortune; itaraiḥ-by others; aṅga-my dear boy; vimṛgyamāṇayā-one who is worshiped.

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

Sunīti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In Bhagavad-gītā it is also said that benedictions received from the demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in Bhagavad-gītā that only persons who have lost their intelligence go to worship the demigods. Therefore Sunīti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Mahārāja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, it is stated in Bhagavad-gītā that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform, it is not possible for him to completely transcend all material contamination.

Sunīti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus eyed (padma-palāśa-locanāt). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hand of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together are certainly very opulent in all respects, even in material life. The Lord is sometimes described as śiva-viriñci-nutam, which means that Lord Śiva and Lord Brahmā also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 24

maitreya uvāca
evaṁ sañjalpitaṁ mātur
ākarṇyārthāgamaṁ vacaḥ
sanniyamyātmanātmānaṁ
niścakrāma pituḥ purāt

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; evam-thus; sañjalpitam-spoken together; mātuḥ-from the mother; ākarṇya-hearing; artha-āgamam-purposeful; vacaḥ-words; sanniyamya-controlling; ātmanā-by the mind; ātmānam-own self; niścakrāma-got out; pituḥ-of the father; purāt-from the house.

The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

Both the mother and the son were lamenting Dhruva Mahārāja's having been insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless-one should find out the means to mitigate one's lamentation. Thus both mother and son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection that Dhruva Mahārāja left his father's capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaiṣṇava this forest is the forest of Vṛndā, or Vṛndāvana. If one takes shelter of Vṛndāvana under Vṛndāvaneśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

TEXT 25

nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

SYNONYMS

nāradaḥ-the great sage Nārada; tat-that; upākarṇya-overhearing; jñātvā-and knowing; tasya-his (Dhruva Mahārāja's); cikīrṣitam-activities; spṛṣṭvā-by touching; mūrdhani-on the head; agha-ghnena-which can drive away all sinful activities; pāṇinā-by the hand; prāha-said; vismitaḥ-being surprised.

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he spoke as follows.

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidents that had taken place in the palace, Nārada was not present. Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is trikāla-jña; he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva Mahārāja, Nārada came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, He sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the Caitanya-caritāmṛta. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: by the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

TEXT 26

aho tejaḥ kṣatriyāṇāṁ
māna-bhaṅgam amṛṣyatām
bālo 'py ayaṁ hṛdā dhatte
yat samātur asad-vacaḥ

SYNONYMS

aho-how surprising it is; tejaḥ-power; kṣatriyāṇām-of the kṣatriyas; māna-bhaṅgam-hurting the prestige; amṛṣyatām-unable to tolerate; bālaḥ-only a child; api-although; ayam-this; hṛdā-at heart; dhatte-has taken; yat-that which; sa-mātuḥ-of the stepmother; asat-unpalatable; vacaḥ-words.

How wonderful are the powerful kṣatriyas. They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

The qualifications of the kṣatriyas are described in Bhagavad-gīta-. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the kṣatriya blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, kṣatriya or vaiśya culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the saṁskāra, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, one is immediately degraded to a lower standard of life.

TEXT 27

nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

SYNONYMS

nāradaḥ uvāca-the great sage Nārada said; na-not; adhunā-just now; api-although; avamānam-insult; te-unto you; sammānam-offering respects; vā-or; api-certainly; putraka-my dear boy; lakṣayāmaḥ-I can see; kumārasya-of boys like you; saktasya-being attached; krīḍana-ādiṣu-to sports and frivolities.

The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhruva Mahārāja, the kṣatriya spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his kṣatriya prestige.

TEXT 28

vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal loke nija-karmabhiḥ

SYNONYMS

vikalpe-alternation; vidyamāne api-although there is; na-not; hi-certainly; asantoṣa-dissatisfaction; hetavaḥ-causes; puṁsaḥ-of the persons; moham ṛte-without being illusioned; bhinnāḥ-separated; yat loke-within this world; nija-karmabhiḥ-by his own work.

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy; every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

In the Vedas it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā: when one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker. Nārada Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one’s previous actions; therefore one should not be sorry or happy under any circumstances.

TEXT 29

paritușyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyeśvara-gatiṁ budhaḥ

SYNONYMS

parituṣyet-one should be satisfied; tataḥ-therefore; tāta-my dear boy; tāvat-up to such; mātreṇa-quality; pūruṣaḥ-a person; daiva-destiny; upasāditam-offered by; yāvat-as; vīkṣya-seeing; īśvara-gatim-the process of the Supreme; budhaḥ-one who is intelligent.

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

The great sage Nārada instructed Dhruva Mahārāja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God’s mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

TEXT 30

atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādaṁ sa vai puṁsāṁ
durārādhyo mato mama

SYNONYMS

atha-therefore; mātrā-by your mother; upadiṣṭena-being instructed; yogena-by mystic meditation; avarurutsasi-want to elevate yourself; yat-prasādam-whose mercy; saḥ-that; vai-certainly; puṁsām-of the living entities; durārādhyaḥ-very difficult to perform; mataḥ-opinion; mama-my.

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

The process of bhakti-yoga is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing Dhruva’s determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

TEXT 31

munayaḥ padavīṁ yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto ’pi
tīvra-yoga-samādhinā

SYNONYMS

munayaḥ-great sages; padavīm-path; yasya-whose; niḥsaṅgena-by detachment; uru-janmabhiḥ-after many births; na-never; viduḥ-understood; mṛgayantaḥ-searching for; api-certainly; tīvra-yoga-severe austerities; samādhinā-by trance.

Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs were unable to find the end of the path of God realization.

TEXT 32

ato nivartatām eṣa
nirbandhas tava niṣphalaḥ
yatiṣyati bhavān kāle
śreyasāṁ samupasthite

SYNONYMS

ataḥ-hereafter; nivartatām-just stop yourself; eṣaḥ-this; nirbandhaḥ-determination; tava-your; niṣphalaḥ-without any result; yatiṣyati-in the future you should try; bhavān-yourself; kāle-in due course of time; śreyasām-opportunities; samupasthite-being present.

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a brahmacārī, a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a vānaprastha, and gradually, when he is mature, he renounces household life and vānaprastha life also and takes to sannyāsa, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic yoga process. But this conclusion is not for devotees who are actually serious. The great sage Nārada is instructing Dhruva Mahārāja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

TEXT 33

yasya yad daiva-vihitaṁ
sa tena sukha-duḥkhayoḥ
ātmānaṁ toṣayan dehī
tamasaḥ pāram ṛcchati

SYNONYMS

yasya-anyone; yat-that which; daiva-by destiny; vihitam-destined; saḥ-such a person; tena-by that; sukha-duḥkhayoḥ-happiness or distress; ātmānam-one’s self; toṣayan-being satisfied; dehī-an embodied soul; tamasaḥ-of the darkness; pāram-to the other side; ṛcchati-crosses.

One should try to keep himself satisfied in any condition of life-whether distress or happiness-which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant actions of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we shall get out of the clutches of this material existence.

TEXT 34

guṇādhikān mudaṁ lipsed
anukrośaṁ guṇādhamāt
maitrīṁ samānād anvicchen
na tāpair abhibhūyate

SYNONYMS

guṇa-adhikāt-one who is more qualified; mudam-pleasure; lipset-one should feel; anukrośam-compassion; guṇa-adhamāt-one who is less qualified; maitrīm-friendship; samānāt-with an equal; anvicchet-one should desire; na-not; tāpaiḥ-by tribulation; abhibhūyate-becomes affected.

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one’s own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

TEXT 35

dhruva uvāca
so ’yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo ’smad-vidhais tu yaḥ

SYNONYMS

dhruvaḥ uvāca-Dhruva Mahārāja said; saḥ-that; ayam-this; śamaḥ-equilibrium of mind; bhagavatā-by Your Lordship; sukha-duḥkha-happiness and miseries; hata-ātmanām-those who are affected; darśitaḥ-shown; kṛpayā-by mercy; puṁsām-of the people; durdarśaḥ-very difficult to perceive; asmat-vidhaiḥ-by persons like us; tu-but; yaḥ-whatever you have said.

Dhruva Mahārāja said: My dear Lord Nāradajī, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

There are various classes of men. One class is called akāmīs, referring to those who have no material desire. Desire must exist, either material or spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. He was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In Bhagavad-gītā it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and worship the Supreme Lord Kṛṣṇa, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme Personality of Godhead, even if one has many material desires.

TEXT 36

athāpi me 'vinītasya
kṣāttraṁ ghoram upeyuṣaḥ
surucyā durvaco-bāṇair
na bhinne śrayate hṛdi

SYNONYMS

atha api-therefore; me-my; avinītasya-not very submissive; kṣāttram-the spirit of a kṣatriya; ghoram-intolerant; upeyuṣaḥ-achieved; surucyāḥ-of Queen Suruci; durvacaḥ-harsh words; bāṇaiḥ-by the arrows; na-not; bhinne-being pierced; śrayate-remain in; hṛdi-the heart.

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born from the womb of Sunīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja's determination, therefore, was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit-the brahminical spirit, the kṣatriya spirit, the vaiśya spirit and the śūdra spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a brāhmaṇa spirit, but it was not suitable for a kṣatriya. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the kṣatriya spirit, would not accept the brahminical philosophy. In America we have practical experience of this incompatibility of the brahminical and kṣatriya temperaments. The American boys, who have simply been trained as śūdras, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have kṣatriya spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the kṣatriya spirit does not mean that they are trained in brahminical qualities; they are trained as śūdras, and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as śūdras. In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no brāhmaṇas or kṣatriyas but only some vaiśyas and, for the most part, śūdras. The classification of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras is very scientific. In the human social body, the brāhmaṇas are considered the head, the kṣatriyas are the arms, the vaiśyas are the belly, and the śūdras are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

TEXT 37

padaṁ tri-bhuvanotkṛṣṭaṁ
jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahmann
anyair apy anadhiṣṭhitam

SYNONYMS

padam-position; tri-bhuvana-the three worlds; utkṛṣṭam-the best; jigīṣoḥ-desirous; sādhu-honest; vartma-way; me-unto me; brūhi-please tell; asmat-our; pitṛbhiḥ-by the forefathers, the father and grandfather; brahman-O great brāhmaṇa; anyaiḥ-by others; api-even; anadhiṣṭhitam-not acquired.

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

When Dhruva Mahārāja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So even before Nārada Muni asked, Dhruva Mahārāja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dhruva Mahārāja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Mahārāja wanted a position even greater than his. He wanted to take advantage of Nārada Muni's presence because he knew very well that if Nārada Muni, the greatest devotee of Lord Kṛṣṇa, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nāradajī to achieve that position. Dhruva Mahārāja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Mahārāja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Mahārāja was sorry to refuse the instruction of Nārada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

TEXT 38

nūnaṁ bhavān bhagavato
yo 'ṅgajaḥ parameṣṭhinaḥ
vitudann aṭate vīṇāṁ
hitāya jagato 'rkavat

SYNONYMS

nūnam-certainly; bhavān-Your Honor; bhagavataḥ-of the Lord; yaḥ-that which; aṅga-jaḥ-born from the body; parameṣṭhinaḥ-Lord Brahmā; vitudan-by playing on; aṭate-travel all over; vīṇām-a musical instrument; hitāya-for the welfare; jagataḥ-of the world; arka-vat-like the sun.

My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

Dhruva Mahārāja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Nārada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Nārada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Mahārāja felt fully assured that Nārada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Mahārāja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. Dhruva Mahārāja was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

TEXT 39

maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālaṁ
sad-vākyam anukampayā

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya continued; iti-thus; udāhṛtam-being spoken; ākarṇya-hearing; bhagavān nāradaḥ-the great personality Nārada; tadā-thereupon; prītaḥ-being pleased; pratyāha-replied; tam-him; bālam-the boy; sat-vākyam-good advice; anukampayā-being compassionate.

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate toward him, and for his welfare he spoke the following verses.

TEXT 40

nārada uvāca
jananyābhihitaḥ panthāḥ
sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

SYNONYMS

nāradaḥ uvāca-the great sage Nārada said; jananyā-by your mother; abhihitaḥ-stated; panthāḥ-the path; saḥ-that; vai-certainly; niḥśreyasasya-the ultimate goal of life; te-for you; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-Kṛṣṇa; tam-unto Him; bhaja-render your service; tam-by Him; pravaṇa-ātmanā-fully absorbing your mind.

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshiping any demigod. As described in Bhagavad-gītā, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path recommended by his mother-to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Sunīti and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as bhagavān because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of the spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the śāstras. Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; instead He asked Arjuna to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

TEXT 41

dharmārtha-kāma-mokṣākhyaṁ
ya icchec chreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

SYNONYMS

dharma-artha-kāma-mokṣa-the four principles religiosity, economic development, sense gratification and liberation; ākhyam-by the name; yaḥ-who; icchet-may desire; śreyaḥ-the goal of life; ātmanaḥ-of the self; ekam hi eva-only the one; hareḥ-of the Supreme Personality of Godhead; tatra-in that; kāraṇam-the cause; pāda-sevanam-worshiping the lotus feet.

Any person who desires the fruits of the four principles religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of all of these.

In Bhagavad-gītā it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benedictions. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of nārāyaṇa-śilā, or śālagrāma-śilā, is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of one's desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in Bhagavad-gītā, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhruva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the devotional service of the Lord as the only way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

TEXT 42

tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ

SYNONYMS

tat-that; tāta-my dear son; gaccha-go; bhadram-good fortune; te-for you; yamunāyāḥ-of the Yamunā; taṭam-bank; śuci-being purified; puṇyam-the holy; madhu-vanam-of the name Madhuvana; yatra-where; sānnidhyam-being nearer; nityadā-always; hareḥ-of the Supreme Personality of Godhead.

My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

Both Nārada Muni and Sunīti, the mother of Dhruva Mahārāja, advised Dhruva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Mahārāja go to the bank of the Yamunā, where there is a forest of the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badarī-nārāyaṇa, Dvārakā, Rāmeśvara and Jagannātha purī. These sacred places are called the four dhāmas. Dhāma refers to a place where one can immediately contact the Supreme Lord. To go to Badarī-nārāyaṇa one has to pass through Hardwar on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayāga (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Nārada Muni because he is engaged in greatly responsible activities in devotional service. According to the statement of Nārada Muni, Madhuvana, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side of the bank there are seven: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. In those twelve forests there are different ghāṭas, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala, (6) Tinduka-tīrtha, (7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa (Dhruva-ghāṭa, where there are many nice trees of fruits and flowers, is famous because Dhruva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Budha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha (when Kṛṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of them took baths in this ghāṭa), (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañcha-sthala, (23) Mallayuddha-sthāna, and (24) Daśāśvamedha.

TEXT 43

snātvānusavanaṁ tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanaḥ

SYNONYMS

snātvā-after taking bath; anusavanam-three times; tasmin-in that; kālindyāḥ-in the River Kālindī (the Yamunā); salile-in the water; śive-which is very auspicious; kṛtvā-performing; ucitāni-suitable; nivasan-sitting; ātmanaḥ-of the self; kalpita-āsanaḥ-having prepared a sitting place.

Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

It appears from this statement that Dhruva Mahārāja had already been instructed how to practice the eightfold yoga system, which is known as aṣṭāṅga-yoga. This system is explained in our Bhagavad-gītā As It Is, in the chapter entitled, "Dhyāna-yoga." It is understood that in aṣṭāṅga-yoga one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that aṣṭāṅga-yoga is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his āsana, which is also described in Bhagavad-gītā, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of the Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārada Muni, therefore, instructed Dhruva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic yoga.

TEXT 44

prāṇāyāmena tri-vṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen
manasā guruṇā gurum

SYNONYMS

prāṇāyāmena-by breathing exercises; tri-vṛtā-by the three recommended ways; prāṇa-indriya-the life air and the senses; manaḥ-mind; malam-impurity; śanaiḥ-gradually; vyudasya-giving up; abhidhyāyet-meditate upon; manasā-by the mind; guruṇā-undisturbed; gurum-the supreme spiritual master, Kṛṣṇa.

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

In this verse the entire yoga system is described in summary, and special stress is given to the breathing exercises for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa mantra one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of samādhi, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Mahārāja that he meditate on the supreme guru, or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as caitya-guru. This refers to the Supersoul, who is sitting in everyone's heart. He helps from within as stated in Bhagavad-gītā, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the caitya-guru, or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called pratyāhāra, which entails being freed from all material thoughts and engagements. The word abhidhyāyet, which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the aṣṭāṅga-yoga system or by the method recommended in the śāstras especially for this present age-to constantly chant the holy name of the Lord-the goal is to meditate on the Supreme Personality of Godhead.

TEXT 45

prasādābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam
sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

SYNONYMS

prasāda-abhimukham-always prepared to offer causeless mercy; śaśvat-always; prasanna-pleasing; vadana-mouth; īkṣaṇam-vision; su-nāsam-very nicely constructed nose; su-bhruvam-very nicely decorated eyebrows; cāru-beautiful; kapolam-forehead; sura-the demigods; sundaram-good looking.

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In Bhagavad-gītā, when meditation is recommended, the word mat-paraḥ, which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in Bhagavad-gītā as avyakta, meaning "unmanifested" or "impersonal." But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhruva Mahārāja's meditation. As will be apparent from later descriptions, Dhruva Mahārāja perfected this kind of meditation, and his yoga was successful.

TEXT 46

taruṇaṁ ramaṇīyāṅgam
aruṇoṣṭhekṣaṇādharam
praṇatāśrayaṇaṁ nṛmṇaṁ
śaraṇyaṁ karuṇārṇavam

SYNONYMS

taruṇam-youthful; ramaṇīya-attractive; aṅgam-all parts of the body; aruṇa-oṣṭha-lips pinkish like the rising sun; īkṣaṇa-adharam-eyes of the same nature; praṇata-one who is surrendered; āśrayaṇam-shelter of the surrendered; nṛmṇam-transcendentally pleasing in all respects; śaraṇyam-the person unto whom it is just worthy to surrender; karuṇā-merciful like; arṇavam-the ocean.

Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone-either to society or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Nārada Muni is not imaginary. The form of the Lord is understood by the paramparā system. Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Nārada Muni does not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṇṭhaloka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Nārada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

TEXT 47

śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

SYNONYMS

śrīvatsa-aṅkam-the mark of Śrīvatsa on the chest of the Lord; ghana-śyāmam-deeply bluish; puruṣam-the Supreme Person; vana-mālinam-with a garland of flowers; śaṅkha-conchshell; cakra-wheel; gadā-club; padmaiḥ-lotus flower; abhivyakta-manifested; catuḥ-bhujam-four handed.

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

Here in this verse the word puruṣam is very significant. The Lord is never female. He is always male (puruṣa). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is puruṣa because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune-Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

TEXT 48

kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

SYNONYMS

kirīṭinam-the Lord is decorated with a jeweled helmet; kuṇḍalinam-with pearl earrings; keyūra-jeweled necklace; valaya-anvitam-with jeweled bracelets; kaustubha-ābharaṇa-grīvam-His neck is decorated by the Kaustubha jewel; pīta-kauśeya-vāsasam-and He is dressed with yellow silk garments.

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

TEXT 49

kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

SYNONYMS

kāñcī-kalāpa-small bells; paryastam-surrounding the waist; lasat-kāñcana-nūpuram-His legs are decorated with golden ankle bells; darśanīya-tamam-the superexcellent feature; śāntam-peaceful, calm and quiet; manaḥ-nayana-vardhanam-very pleasing to the eyes and the mind.

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

TEXT 50

padbhyāṁ nakha-maṇi-śreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

SYNONYMS

padbhyām-by His lotus feet; nakha-maṇi-śreṇyā-by the light of the jewellike nails on the toes; vilasadbhyām-glittering lotus feet; samarcatām-persons who are engaged in worshiping them; hṛt-padma-karṇikā-the whorl of the lotus flower of the heart; dhiṣṇyam-situated; ākramya-seizing; ātmani-in the heart; avasthitam-situated.

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewellike nails of His lotus feet glittering.

TEXT 51

smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaika-bhūtena
manasā varadarṣabham

SYNONYMS

smayamānam-the Lord's smiling; abhidhyāyet-one should meditate upon Him; sa-anurāga-avalokanam-one who is looking toward the devotees with great affection; niyatena-in this way, regularly; eka-bhūtena-with great attention; manasā-with the mind; vara-da-ṛṣabham-one should meditate upon the greatest bestower of benedictions.

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

The word niyatena is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized śāstras and personalities. By this prescribed method one can practice concentration upon the Lord until one is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is eka-bhūtena, which means "with great attention and concentration." If one concentrates on the descriptions of the bodily features of the Lord, one will never fall down.

TEXT 52

evaṁ bhagavato rūpaṁ
subhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ

sampannaṁ na nivartate

SYNONYMS

evam-thus; bhagavataḥ-of the Supreme Personality of Godhead; rūpam-form; su-bhadram-very auspicious; dhyāyataḥ-meditating; manaḥ-the mind; nirvṛtyā-being freed from all material contamination; parayā-transcendental; tūrṇam-very soon; sampannam-being enriched; na-never; nivartate-come down.

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

This fixed meditation is called samādhi, or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. The arcana-mārga, or the devotional path prescribed in the Pañcarātra system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is samādhi, or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

TEXT 53

japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

SYNONYMS

japaḥ ca-the chanting mantra in this connection; paramaḥ-very, very; guhyaḥ-confidential; śrūyatām-please hear; me-from me; nṛpa-ātmaja-O son of the King; yam-which; sapta-rātram-seven nights; prapaṭhan-chanting; pumān-a person; paśyati-can see; khecarān-human beings who travel in space.

O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the yoga achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest; one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the laghimā-siddhi, or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the Lord and at the same time chanting the mantra one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni uses the word japaḥ, which indicates that the mantra to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of Śrīmad-Bhāgavatam?" It is confidential in this sense: one may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a mantra. Chanting of the Hare Kṛṣṇa mantra is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa mantra, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

TEXT 54

oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

SYNONYMS

oṁ-O my Lord; namaḥ-I offer my respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; vāsudevāya-unto the Supreme Lord, Vāsudeva; mantreṇa-by this hymn, or mantra; anena-this; devasya-of the Lord; kuryāt-one should do; dravyamayīm-physical; budhaḥ-one who is learned; saparyām-worship by the prescribed method; vividhaiḥ-with varieties; dravyaiḥ-paraphernalia; deśa-according to country; kāla-time; vibhāga-vit-one who knows the divisions.

Oṁ namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.

Oṁ namo bhagavate vāsudevāya is known as the dvādaśākṣara-mantra. This mantra is chanted by Vaiṣṇava devotees, and it begins with praṇava, or oṁkāra. There is an injunction that those who are not brāhmaṇas cannot pronounce the praṇava mantra. But Dhruva Mahārāja was born a kṣatriya. He at once admitted before Nārada Muni that as a kṣatriya he was unable to accept Nārada's instruction of renunciation and mental equilibrium, which are the concern of a brāhmaṇa. Still, although not a brāhmaṇa but a kṣatriya, Dhruva was allowed, on the authority of Nārada, to pronounce the praṇava oṁkāra. This is very significant. Especially in India, the caste brāhmaṇas object greatly when persons from other castes, who are not born in brāhmaṇa families, recite this praṇava mantra. But here is tacit proof that if a person accepts the Vaiṣṇava mantra or Vaiṣṇava way of worshiping the Deity, he is allowed to chant the praṇava mantra. In Bhagavad-gītā the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the mantra through a bona fide spiritual master and hear the mantra in the right ear. Not only should one chant or murmur the mantra, but in front of him he must have the Deity, or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord-whether of wood or stone or metal or jewels or paint, or even a form within the mind-it is a bona fide, spiritual, transcendental form of the Lord. Not only must one receive the mantra from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the mantra. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship-chanting the mantra and preparing the forms of the Lord-is not stereotyped, nor is it exactly the same everywhere. lt is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of ācāryas, or who personally have no knowledge of how to act in the role of ācārya, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to śāstra. Śrīmad Vīrarāghava Ācārya, an ācārya in the disciplic succession of the Rāmānuja-sampradāya, has remarked in his commentary that caṇḍālas, or conditioned souls who are born in lower than śūdra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is bhāgavata-dharma, and He especially recommends kṛṣṇa-kathā, or the cult of Bhagavad-gītā and Śrīmad-Bhāgavatam. He recommends that every Indian, considering this task to be para-upakāra, or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian brāhmaṇas and kṣatriyas, or like the caste brāhmaṇas, who claim to be brāhmaṇas because they were born in the families of brāhmaṇas. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in caṇḍāla, mleccha or yavana families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book Hari-bhakti-vilāsa, which is smṛti and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide dīkṣā, or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. I his is called dīkṣā-vidhāna. Lord Kṛṣṇa states in Bhagavad-gītā, vyapāśritya: one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

TEXT 55

salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ
śastāṅkurāṁśukaiś cārcet
tulasyā priyayā prabhum

SYNONYMS

salilaiḥ-by use of water; śucibhiḥ-being purified; mālyaiḥ-by garlands; vanyaiḥ-of forest flowers; mūla-roots; phala-ādibhiḥ-by different kinds of vegetables and fruits; śasta-the newly grown grass; aṅkura-buds; aṁśukaiḥ-by the skin of trees, such as the bhūrja; ca-and; arcet-should worship; tulasyā-by the tulasī leaves; priyayā-which are very dear to the Lord; prabhum-the Lord.

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasī leaves, which are very dear to the Supreme Personality of Godhead.

It is specifically mentioned herein that tulasī leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have tulasī leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find tulasī leaves. We are very much obliged, therefore, to our disciple Śrīmatī Govinda dāsī because she has taken much care to grow tulasī plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now tulasī plants are growing in almost every center of our movement.

Tulasī leaves are very important in the method of worshiping the Supreme Personality of Godhead. In this verse the word salilaiḥ means "by the water." Of course, Dhruva Mahārāja was worshiping on the bank of the Yamunā. The Yamunā and the Ganges are sacred, and sometimes devotees in India insist that the Deity must be worshiped with water of the Ganges or Yamunā. But here we understand deśa-kāla to mean "according to time and country." In the Western countries there is no River Yamunā or Ganges-water from such sacred rivers is not available. Does this mean that the arcā worship should for that reason be stopped? No. Salilaiḥ refers to any water-whatever is available-but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. Tulasī leaves are very important for satisfying the Lord, so as far as possible an arrangement should be made for growing tulasī leaves. Dhruva Mahārāja was advised to worship the Lord with the fruits and flowers available in the forest. In the Bhagavad-gītā Kṛṣṇa frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vāsudeva anything other than what is prescribed herein by the great authority Nārada Muni. One cannot offer to the Deity according to one's whims; since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

TEXT 56

labdhvā dravyamayīm arcāṁ
kṣity-ambv-ādiṣu vārcayet
ābhṛtātmā muniḥ śānto
yata-vāṅ mita-vanya-bhuk

SYNONYMS

labdhvā-by getting; dravya-mayīm-made of physical elements; arcām-worshipable Deity; kṣiti-earth; ambu-water; ādiṣu-beginning with; vā-or; arcayet-worship; ābhṛta-ātmā-one who is fully self-controlled; muniḥ-a great personality; śāntaḥ-peacefully; yata-vāk-controlling the force of talking; mita-frugal; vanya-bhuk-eating whatever is available in the forest.

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

It is essential for a devotee to worship the form of the Lord and not only meditate upon the form of the Lord within his mind with the chanting of the mantra given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, and the path is very precarious. We are not advised to follow the impersonalist way of meditating on or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever prasāda is available by the grace of the Lord.

TEXT 57

svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokas
tad dhyāyed dhṛdayaṅ-gamam

SYNONYMS

sva-icchā-by His own supreme will; avatāra-incarnation; caritaiḥ-activities; acintya-inconceivable; nija-māyayā-by His own potency; kariṣyati-performs; uttama-ślokaḥ-the Supreme Personality of Godhead; tat-that; dhyāyet-one should meditate; hṛdayam-gamam-very attractive.

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

Devotional service comprises nine prescribed practices-hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word svecchā is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his karma given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varāha-avatāra in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the Bhagavad-gītā it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the Brahma-saṁhitā it is said, ānanda-cinmaya-rasa-pratibhāvitābhiḥ: one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa mantra as enunciated in the śāstra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 58

paricaryā bhagavato
yāvatyaḥ pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

SYNONYMS

paricaryāḥ-service; bhagavataḥ-of the Personality of Godhead; yāvatyaḥ-as they are prescribed (as above mentioned); pūrva-sevitāḥ-recommended or done by previous ācāryas; tāḥ-that; mantra-hymns; hṛdayena-within the heart; eva-certainly; prayuñjyāt-one should worship; mantra-mūrtaye-who is nondifferent from the mantra.

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the śāstras, including flowers, candana pulp, conchshell, umbrella, fan and cāmara. One can meditate upon offering and chant the twelve-syllable mantra, oṁ namo bhagavate vāsudevāya. Since the mantra and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the mantra in the absence of physical paraphernalia. The story of the brāhmaṇa who worshiped the Lord within his mind, as related in Bhakti-rasāmṛta-sindhu, or The Nectar of Devotion, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the mantra. Such are the liberal and potent facilities in the process of devotional service.

TEXTS 59–60

evaṁ kāyena manasā
vacasā ca mano-gatam
paricaryamāṇo bhagavān
bhaktimat-paricaryayā
puṁsām amāyināṁ samyag
bhajatāṁ bhāva-vardhanaḥ
śreyo diśaty abhimataṁ
yad dharmādiṣu dehinām

SYNONYMS

evam-thus; kāyena-by the body; manasā-by the mind; vacasā-by the words; ca-also; manaḥ-gatam-simply by thinking of the Lord; paricaryamāṇaḥ-engaged in the devotional service; bhagavān-the Supreme Personality of Godhead; bhakti-mat-according to the regulative principles of devotional service; paricaryayā-by worshiping the Lord; puṁsām-of the devotee; amāyinām-who is sincere and serious; samyak-perfectly; bhajatām-engaged in devotional service; bhāva-vardhanaḥ-the Lord, who increases the ecstasy of the devotee; śreyaḥ-ultimate goal; diśati-bestows; abhimatam-desire; yat-as they are; dharma-ādiṣu-regarding spiritual life and economic development; dehinām-of the conditioned souls.

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very much attached to the material world, and thus by performing religious rites they want the material benefits known as dharma and artha.

TEXT 61

viraktaś cendriya-ratau
bhakti-yogena bhūyasā
taṁ nirantara-bhāvena
bhajetāddhā vimuktaye

SYNONYMS

viraktaḥ ca-completely renounced order of life; indriya-ratau-in the matter of sense gratification; bhakti-yogena-by the process of devotional service; bhūyasā-with great seriousness; tam-unto Him (the Supreme); nirantara-constantly, twenty-four hours daily; bhāvena-in the topmost stage of ecstasy; bhajeta-must worship; addhā-directly; vimuktaye-for liberation.

If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

There are different stages of perfection according to different persons' objectives. Generally people are karmīs, for they engage in activities of sense gratification. Above the karmīs are the jñānīs, who are trying to become liberated from material entanglement. Yogīs are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of apavarga, or liberation, begins from the stage called mokṣa. In this verse the word vimuktaye, "for liberation," is especially mentioned. If one wants to he happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real mokṣa, or liberation, is performed without any such desire. This is explained in the Bhakti-rasāmṛta-sindhu by the term anyābhilāṣitā-śūnyam [Madhya 19.167], "without desire for material sense gratification." For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in bhakti-yoga is not recommended. Only persons who are completely free from the contamination of sense gratification can execute bhakti-yoga, or the process of devotional service, very purely. The activities on the path of apavarga up to the stages of dharma, artha and kāma are meant for sense gratification, but when one comes to the stage of mokṣa, the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called vimukti. For this specific vimukti liberation, Nārada Muni recommends that one directly engage himself in devotional service.

TEXT 62

ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyaṁ
hareś caraṇa-carcitam

SYNONYMS

iti-thus; uktaḥ-being spoken; tam-him (Nārada Muni); parikramya-by circumambulating; praṇamya-by offering obeisances; ca-also; nṛpa-arbhakaḥ-the boy of the King; yayau-went to; madhuvanam-a forest in Vṛndāvana known as Madhuvana; puṇyam-which is auspicious and pious; hareḥ-of the Lord; caraṇa-carcitam-imprinted by the lotus feet of Lord Kṛṣṇa.

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

TEXT 63

tapo-vanaṁ gate tasmin
praviṣṭo 'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam

SYNONYMS

tapaḥ-vanam-the forest path where Dhruva Mahārāja executed his austerity; gate-having thus approached; tasmin-there; praviṣṭaḥ-having entered; antaḥ-puram-within the private house; muniḥ-the great sage Nārada; arhita-being worshiped; arhaṇakaḥ-by respectful behavior; rājñā-by the King; sukha-āsīnaḥ-when he comfortably sat on his seat; uvāca-said; tam-unto him (the King).

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

TEXT 64

nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

SYNONYMS

nāradaḥ uvāca-the great sage Nārada Muni said; rājan-my dear King; kim-what; dhyāyase-thinking of; dīrgham-very deeply; mukhena-with your face; pariśuṣyatā-as if drying up; kim vā-whether; na-not; riṣyate-been lost; kāmaḥ-sense gratification; dharmaḥ-religious rituals; vā-or; arthena-with economic development; saṁyutaḥ-along with.

The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

The four stages of advancement of human civilisation are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

TEXT 65

rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātrā mahān kaviḥ

SYNONYMS

rājā uvāca-the King replied; sutaḥ-son; me-my; bālakaḥ-tender boy; brahman-my dear brāhmaṇa; straiṇena-one who is too addicted to his wife; akaruṇā-ātmanā-one who is very hard of heart and without mercy; nirvāsitaḥ-is banished; pañca-varṣaḥ-although the boy is five years old; saha-with; mātrā-mother; mahān-great personality; kaviḥ-devotee.

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate toward women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate toward his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was therefore almost banished also. The King repented having banished his boy, for Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to Manu-smṛti, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. Moreover, he was a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

TEXT 66

apy anāthaṁ vane brahman
mā smādanty arbhakaṁ vṛkāḥ
śrāntaṁ śayānaṁ kṣudhitaṁ
parimlāna-mukhāmbujam

SYNONYMS

api-certainly; anātham-without being protected by anyone; vane-in the forest; brahman-my dear brāhmaṇa; mā-whether or not; sma-did not; adanti-devour; arbhakam-the helpless boy; vṛkāḥ-wolves; śrāntam-being fatigued; śayānam-lying down; kṣudhitam-being hungry; parimlāna-emaciated; mukha-ambujam-his face, which is just like a lotus flower.

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might he very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

TEXT 67

aho me bata daurātmyaṁ
strī-jitasyopadhāraya
yo 'ṅkaṁ premṇārurukṣantaṁ
nābhyanandam asattamaḥ

SYNONYMS

aho-alas; me-my; bata-certainly; daurātmyam-cruelty; strī-jitasya-conquered by a woman; upadhāraya-just think of me in this regard; yaḥ-who; aṅkam-lap; premṇā-out of love; ārurukṣantam-trying to rise onto it; na-not; abhyanandam-received properly; asattamaḥ-the most cruel.

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

TEXT 68

nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

SYNONYMS

nāradaḥ uvāca-the great sage Nārada said; mā-do not; mā-do not; śucaḥ-be aggrieved; sva-tanayam-of your own son; deva-guptam-he is well protected by the Lord; viśām-pate-O master of human society; tat-his; prabhāvam-influence; avijñāya-without knowing; prāvṛṅkte-widespread; yat-whose; yaśaḥ-reputation; jagat-all over the world.

The great sage Nārada replied: My dear King, please do not he aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. Śaraṇāgati, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

TEXT 69

suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava

SYNONYMS

su-duṣkaram-impossible to perform; karma-work; kṛtvā-after performing; loka-pālaiḥ-by great personalities; api-even; prabhuḥ-quite competent; aiṣyati-will come back; aciratḥ-without delay; rājan-my dear King; yaśaḥ-reputation; vipulayan-causing to become great; tava-your.

My dear King, your son is very competent. He will perform activities which would he impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

Here in this verse Nārada Muni has described Dhruva Mahārāja as prabhu. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as Prabhupāda. Prabhu means "the Supreme Personality of Godhead," and pāda means "post." According to Vaiṣṇava philosophy, the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as prabhu because he is an ācārya of the Vaiṣṇava school. Another meaning of prabhu is "master of the senses," just like the word svāmī. Another significant word is suduṣkaram, "very difficult to perform." What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

TEXT 70

maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādṛtya
putram evānvacintayat

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; iti-thus; devarṣiṇā-by the great sage Nārada; proktam-spoken; viśrutya-hearing; jagatī-patiḥ-the King; rāja-lakṣmīm-the opulence of his big kingdom; anādṛtya-without taking care of; putram-his son; eva-certainly; anvacintayat-began to think of him.

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

TEXT 71

tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣy-ādeśena pūruṣam

SYNONYMS

tatra-thereupon; abhiṣiktaḥ-after taking a bath; prayataḥ-with great attention; tām-that; upoṣya-fasting; vibhāvarīm-night; samāhitaḥ-perfect attention; paryacarat-worshiped; ṛṣi-by the great sage Nārada; ādeśena-as advised; pūruṣam-the Supreme Personality of Godhead.

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada. Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

TEXT 72

tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

SYNONYMS

tri-three; rātra-ante-at the end of night; tri-three; rātra-ante-at the end of night; kapittha-badara-fruits and berries; aśanaḥ-eating; ātma-vṛtti-just to preserve the body; anusāreṇa-as it was necessary, minimum; māsam-one month; ninye-passed away; arcayan-worshiping; harim-the Supreme Personality of Godhead.

For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

Kapittha is a flower which is known in Indian vernacular as kayeta. We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Mahārāja, however, accepted such fruits, not for luxurious feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in Bhagavad-gītā that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Mahārāja is an ācārya, and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Mahārāja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? lt is not possible in this age to follow Dhruva Mahārāja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds and, instead of indulging in luxurious eating for the tongue, simply accept prasāda offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Mahārāja we are insignificant. We cannot do anything like what Dhruva Mahārāja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Mahārāja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

TEXT 73

dvitīyaṁ ca tathā māsaṁ
ṣaṣṭhe ṣaṣṭhe 'rbhako dine
tṛṇa-parṇādibhiḥ śīrṇaiḥ
kṛtānno 'bhyarcayan vibhum

SYNONYMS

dvitīyam-the next month; ca-also; tathā-as mentioned above; māsam-month; ṣaṣṭhe ṣaṣṭhe-every sixth day; arbhakaḥ-the innocent boy; dine-on days; tṛṇa-parṇa-ādibhiḥ-by grasses and leaves; śīrṇaiḥ-which were dry; kṛta-annaḥ-made for his food; abhyarcayan-and thus continued his method of worship; vibhum-for the Supreme Personality of Godhead.

In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.

TEXT 74

tṛtīyaṁ cānayan māsaṁ
navame navame 'hani
ab-bhakṣa uttamaślokam
upādhāvat samādhinā

SYNONYMS

tṛtīyam-the third month; ca-also; ānayan-passing; māsam-one month; navame navame-on each ninth; ahani-on the day; ap-bhakṣaḥ-drinking water only; uttama-ślokam-the Supreme Personality of Godhead, who is worshiped by selected verses; upādhāvat-worshiped; samādhinā-in trance.

In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

TEXT 75

caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat

SYNONYMS

caturtham-fourth; api-also; vai-in that way; māsam-the month; dvādaśe dvādaśe-on the twelfth; ahani-day; vāyu-air; bhakṣaḥ-eating; jita-śvāsaḥ-controlling the breathing process; dhyāyan-meditating; devam-the Supreme Lord; adhārayat-worshiped.

In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

TEXT 76

pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ

SYNONYMS

pañcame-in the fifth; māsi-in the month; anuprāpte-being situated; jita-śvāsaḥ-and still controlling the breathing; nṛpa-ātmajaḥ-the son of the King; dhyāyan-meditating; brahma-the Supreme Personality of Godhead; padā ekena-with one leg; tasthau-stood; sthāṇuḥ-just like a column; iva-like; acalaḥ-without movement.

By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Parabrahman.

TEXT 77

sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam
dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam

SYNONYMS

sarvataḥ-in all respects; manaḥ-mind; ākṛṣya-concentrating; hṛdi-in the heart; bhūta-indriya-āśayam-resting place of the senses and the objects of the senses; dhyāyan-meditating; bhagavataḥ-of the Supreme Personality of Godhead; rūpam-form; na adrākṣīt-did not see; kiñcana-anything; aparam-else.

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in Bhagavad-gītā.

TEXT 78

ādhāraṁ mahad-ādīnāṁ
pradhāna-puruṣeśvaram
brahma dhārayamāṇasya
trayo lokāś cakampire

SYNONYMS

ādhāram-repose; mahat-ādīnām-of the material sum total known as the mahat-tattva; pradhāna-the chief; puruṣa-īśvaram-master of all living entities; brahma-the Supreme Brahman, the Personality of Godhead; dhārayamāṇasya-having taken into the heart; trayaḥ-the three planetary systems; lokāḥ-all the planets; cakampire-began to tremble.

When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

In this verse the particular word brahma is very significant. Brahman refers to one who not only is the greatest, but has the potency to expand to an unlimited extent. How was it possible for Dhruva Mahārāja to capture Brahman within his heart? This question has been very nicely answered by Jīva Gosvāmī. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than He. In the Bhagavad-gītā also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as Bhagavad-gītā, the resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jīva Gosvāmī, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Mahārāja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The mahat-tattva, or the sum total of the material creation, is to be understood to be the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the mahat-tattva, which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both pradhāna and puruṣa. Pradhāna means subtle matter, such as ether. puruṣa means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as parā prakṛti and aparā prakṛti, as stated in Bhagavad-gītā. Kṛṣṇa, being the controller of both the prakṛtis, is thus the master of pradhāna and puruṣa. In the Vedic hymns also the Supreme Brahman is described as antaḥ-praviṣṭaḥ śāstā. This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The Brahma-saṁhitā (5.35) further confirms this. Aṇḍāntara-stha-paramāṇu-cayāntara-stham: He has entered not only the universes, but even the atom. In Bhagavad-gītā (10.42) Kṛṣṇa also says, viṣṭabhyāham idaṁ kṛtsnam. The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Mahārāja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of yoga performance, as confirmed in Bhagavad-gītā (6.47). Yoginām api sarveṣām: of all yogīs, the bhakti-yogī, who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary yogīs can exhibit wonderful material activities, known as aṣṭa-siddhi, eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

TEXT 79

yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīḍitā mahī
nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

SYNONYMS

yadā-when; eka-with one; pādena-leg; saḥ-Dhruva Mahārāja; pārthiva-the King's; arbhakaḥ-child; tasthau-remained standing; tat-aṅguṣṭha-his big toe; nipīḍitā-being pressed; mahī-the earth; nanāma-bent down; tatra-then; ardham-half; ibha-indra-the king of elephants; dhiṣṭhitā-being situated; tarī iva-like a boat; savya-itarataḥ-right and left; pade pade-in every step.

As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

The most significant expression in this verse is pārthivārbhakaḥ, son of the King. When Dhruva Mahārāja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization, or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary consciousness a king's son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Mahārāja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appreciated by the learned, for it is an example of nagna-mātṛkā logic. By this logic one would think that because his mother in her childhood was naked, she should remain naked even when she is grown up. The stepmother of Dhruva Mahārāja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must have been very surprised when she learned that Dhruva Mahārāja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

TEXT 80

tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhiyā
lokā nirucchvāsa-nipīḍitā bhṛśaṁ
sa-loka-pālāḥ śaraṇaṁ yayur harim

SYNONYMS

tasmin-Dhruva Mahārāja; abhidhyāyati-when meditating with full concentration; viśvam ātmanaḥ-the total body of the universe; dvāram-the holes; nirudhya-closed; asum-the life air; ananyayā-without being diverted; dhiyā-meditation; lokāḥ-all the planets; nirucchvāsa-having stopped breathing; nipīḍitāḥ-thus being suffocated; bhṛśam-very soon; sa-loka-pālāḥ-all the great demigods from different planets; śaraṇam-shelter; yayuḥ-took; harim-of the Supreme Personality of Godhead.

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating, and closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

When hundreds of persons are sitting in an airplane, although they remain individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover, by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe-namely all the living entities, including the big demigods-felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. lf there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

TEXT 81

devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

SYNONYMS

devāḥ ūcuḥ-all the demigods said; na-not; evam-thus; vidāmaḥ-we can understand; bhagavan-O Personality of Godhead; prāṇa-rodham-how we feel our breathing choked; cara-moving; acarasya-not moving; akhila-universal; sattva-existence; dhāmnaḥ-the reservoir of; vidhehi-kindly do the needful; tat-therefore; naḥ-our; vṛjināt-from the danger; vimokṣam-liberation; prāptāḥ-approaching; vayam-all of us; tvām-unto You; śaraṇam-shelter; śaraṇyam-worthy to be taken shelter of.

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. lt is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. Viśvaṁ pūrṇa-sukhāyate (Caitanya-candrāmṛta): devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

TEXT 82

śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead replied; mā bhaiṣṭa-do not be afraid; bālam-the boy Dhruva; tapasaḥ-by his severe austerity; duratyayāt-strongly determined; nivartayiṣye-I shall ask him to stop this; pratiyāta-you can return; sva-dhāma-your own respective homes; yataḥ-from whom; hi-certainly; vaḥ-your; prāṇa-nirodhaḥ-choking the life air; āsīt-happened; auttānapādiḥ-on account of the son of King Uttānapāda; mayi-unto Me; saṅgata-ātmā-fully absorbed in thought of Me.

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

Here one word, saṅgatātmā, is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme

Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. lf one can attract the Supreme Personality of Godhead, one naturally attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Leaves Home for the Forest."

20.5.9 Chapter Nine

Dhruva Mahārāja Returns Home

TEXT 1

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued; te-the demigods; evam-thus; utsanna-bhayāḥ-being freed from all fears; urukrame-unto the Supreme Personality of Godhead, whose actions are uncommon; kṛta-avanāmāḥ-they offered their obeisances; prayayuḥ-they returned; tri-viṣṭapam-to their respective heavenly planets; sahasra-śīrṣā api-also the Personality of Godhead known as Sahasraśīrṣā; tataḥ-from there; garutmatā-getting up on the back of Garuḍa; madhoḥ vanam-the forest known as Madhuvana; bhṛtya-servant; didṛkṣayā-wishing to see him; gataḥ-went.

The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣā incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.

The word sahasraśīrṣā refers to the Personality of Godhead known as Garbhodakaśāyī Viṣṇu. Although the Lord appeared as Kṣīrodakaśāyī Viṣṇu, He has been described here as Sahasraśīrṣā Viṣṇu because He is nondifferent from Garbhodakaśāyī Viṣṇu. According to Śrīla Sanātana Gosvāmī in his Bhāgavatāmṛta, the Sahasraśīrṣā Personality of Godhead who appeared at that time was the incarnation known as Pṛśnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Mahārāja.

TEXT 2

sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ-sthitaṁ tad-avasthaṁ dadarśa

SYNONYMS

saḥ-Dhruva Mahārāja; vai-also; dhiyā-by meditation; yoga-vipāka-tīvrayā-on account of mature realization of the yogic process; hṛt-the heart; padma-kośe-on the lotus of; sphuritam-manifested; taḍit-prabham-brilliant like lightning; tirohitam-having disappeared; sahasā-all of a sudden; eva-also; upalakṣya-by observing; bahiḥ-sthitam-externally situated; tat-avastham-in the same posture; dadarśa-was able to see.

The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.

Because of his mature position in yogic meditation, Dhruva Mahārāja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. Dhruva Mahārāja was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the Brahma-saṁhitā (5.38) it is said, premāñjana-cchurita-bhakti-vilocanena: a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imaginary. When a devotee becomes mature in his prosecution of devotional service, he sees face to face the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

TEXT 3

tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgaṁ vinamayya daṇḍavat
dṛgbhyāṁ prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan

SYNONYMS

tat-darśanena-after seeing the Lord; āgata-sādhvasaḥ-Dhruva Mahārāja, being greatly confused; kṣitau-on the ground; avandata-offered obeisances; aṅgam-his body; vinamayya-prostrating; daṇḍavat-just like a rod; dṛgbhyām-with his eyes; prapaśyan-looking upon; prapiban-drinking; iva-like; arbhakaḥ-the boy; cumban-kissing; iva-like; āsyena-with his mouth; bhujaiḥ-with his arms; iva-like; āśliṣan-embracing.

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja's bodily expression indicate that upon seeing the Lord face to face he developed the eight kinds of transcendental ecstasy in his body.

TEXT 4

sa taṁ vivakṣantam atad-vidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ
kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

SYNONYMS

saḥ-the Supreme Personality of Godhead; tam-Dhruva Mahārāja; vivakṣantam-wanting to offer prayers describing His qualities; a-tat-vidam-not experienced at that; hariḥ-the Personality of Godhead; jñātvā-having understood; asya-of Dhruva Mahārāja; sarvasya-of everyone; ca-and; hṛdi-in the heart; avasthitaḥ-being situated; kṛta-añjalim-situated with folded hands; brahma-mayena-just consistent with the words of the Vedic hymns; kambunā-with His conchshell; pasparśa-touched; bālam-the boy; kṛpayā-out of causeless mercy; kapole-on the forehead.

Although Dhruva Mahārāja was a small boy, he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the Lord's transcendental qualities, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, his words are dictated by the Lord from within. This is confirmed in Bhagavad-gītā, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called brahma-maya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Kṛṣṇa mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.

TEXT 5

sa vai tadaiva pratipāditāṁ giraṁ
daivīṁ parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagṛṇād asatvaraṁ
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

SYNONYMS

saḥ-Dhruva Mahārāja; vai-certainly; tadā-at that time; eva-just; pratipāditām-having attained; giram-speech; daivīm-transcendental; parijñāta-understood; para-ātma-of the Supreme Soul; nirṇayaḥ-the conclusion; tam-to the Lord; bhakti-bhāvaḥ-situated in devotional service; abhyagṛṇāt-offered prayers; asatvaram-without any hasty conclusion; pariśruta-widely known; uru-śravasam-whose fame; dhruva-kṣitiḥ-Dhruva, whose planet would not be annihilated.

At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Mahārāja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The Vedas indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Mahārāja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Nārada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between jīva and Paramātmā, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called bhakti-yoga, or bhakti-bhāva. Dhruva Mahārāja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore, it is clearly said here, bhakti-bhāva. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Mahārāja wanted to have the kingdom of his father, but his father refused even to allow him to get on his lap. In order to fulfill his desire, the Lord had already created a planet known as the polestar, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Mahārāja attained this perfection not by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

TEXT 6

dhruva uvāca
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

SYNONYMS

dhruvaḥ uvāca-Dhruva Mahārāja said; yaḥ-the Supreme Lord who; antaḥ-within; praviśya-entering; mama-my; vācam-words; imām-all these; prasuptām-which are all inactive or dead; sañjīvayati-rejuvenates; akhila-universal; śakti-energy; dharaḥ-possessing; sva-dhāmnā-by His internal potency; anyān ca-other limbs also; hasta-like hands; caraṇa-legs; śravaṇa-ears; tvak-skin; ādīn-and so on; prāṇān-life force; namaḥ-let me offer my obeisances; bhagavate-unto the Supreme Personality of Godhead; puruṣāya-the Supreme Person; tubhyam-unto You.

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses-my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses himself: "O living entity, get up! How long shall you sleep on the lap of māyā? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The Vedas also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life-now realize yourself." These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction-that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead, because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Mahārāja's senses and mind was due to the action of the internal potency of the Lord. In this verse, therefore, the word sva-dhāmnā means "by spiritual energy." Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called sevonmukha; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ears, tongue, mind, genitals-everything-engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as bhakti, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and śāstra, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

TEXT 7

ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi

SYNONYMS

ekaḥ-one; tvam-you; eva-certainly; bhagavan-O my Lord; idam-this material world; ātma-śaktyā-by Your own potency; māyā-ākhyayā-of the name māyā; uru-greatly powerful; guṇayā-consisting of the modes of nature; mahat-ādi-the mahat-tattva, etc.; aśeṣam-unlimited; sṛṣṭvā-after creating; anuviśya-then after entering; puruṣaḥ-the Supersoul; tat-of māyā; asat-guṇeṣu-into the temporarily manifested qualities; nānā-variously; iva-as if; dāruṣu-into pieces of wood; vibhāvasu-vat-just like fire; vibhāsi-You appear.

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the

Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, ”You are spread all over the cosmic manifestation by Your energy.” This energy is basically spiritual, but because it acts in the material world temporarily, it is called māyā, or illusory energy. In other words, for everyone but the devotees the Lord’s energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātmā, or Supersoul, is admitted herein. His original, spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions the symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between māyā and sva-dhāma-for devotees the sva-dhāma acts, whereas in the case of nondevotees the māyā energy acts.

TEXT 8

tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham ārta-bandho

SYNONYMS

tvat-dattayā-given by You; vayunayā-by knowledge; idam-this; acaṣṭa-could see; viśvam-whole universe; supta-prabuddhaḥ-a man rising from sleep; iva-like; nātha-O my Lord; bhavat-prapannaḥ-Lord Brahmā, who is surrendered unto You; tasya-his; āpavargya-of persons desiring liberation; śaraṇam-the shelter; tava-Your; pāda-mūlam-lotus feet; vismaryate-can be forgotten; kṛta-vidā-by a learned person; katham-how; ārta-bandho-O friend of the distressed.

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord’s causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the Bhagavad-gītā the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as ārta-bandhu, which means ”friend of the distressed.” As stated in Bhagavad-gītā, after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when one surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher, who does not surrender unto the Supreme Person, is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

TEXT 9

nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajaṁ niraye ’pi nṝṇām

SYNONYMS

nūnam-certainly; vimuṣṭa-matayaḥ-those who have lost their right intelligence; tava-Your; māyayā-by the influence of the illusory energy; te-they; ye-who; tvām-You; bhava-from birth; apyaya-and death; vimokṣaṇam-the cause of liberation; anya-hetoḥ-for other purposes; arcanti-worship; kalpaka-tarum-who are like the desire tree; kuṇapa-of this dead body; upabhogyam-sense gratification; icchanti-they desire; yat-that which; sparśa-jam-derived by touch sensation; niraye-in hell; api-even; nṝṇām-for persons.

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

TEXT 10

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

SYNONYMS

yā-that which; nirvṛtiḥ-bliss; tanu-bhṛtām-of the embodied; tava-Your; pāda-padma-lotus feet; dhyānāt-from meditating upon; bhavat-jana-from Your intimate devotees; kathā-topics; śravaṇena-by hearing; vā-or; syāt-comes into being; sā-that bliss; brahmaṇi-in the impersonal Brahman; sva-mahimani-Your own magnificence; api-even; nātha-O Lord; mā-never; bhūt-exists; kim-what to speak of; tu-then; antaka-asi-by the sword of death; lulitāt-being destroyed; patatām-of those who fall down; vimānāt-from their airplanes.

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

The transcendental bliss derived from devotional service, primarily from śravaṇaṁ kīrtanam, hearing and chanting, cannot be compared to the happiness derived by karmīs by elevating themselves to the heavenly planets or by jñānīs or yogīs, who enjoy oneness with the supreme impersonal Brahman. Yogīs generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase bhavāpyaya, which refers to birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from śravaṇaṁ kīrtanam by pure devotees cannot be compared to brahmānanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of karmīs is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, yānti deva-vratā devān: persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in Bhagavad-gītā (9.21) we find, kṣīṇe puṇye martya-lokaṁ viśanti: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities. Antakāsi-lulitāt: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words patatāṁ vimānāt are very significant. Vimāna means ”airplane.” Those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

TEXT 11

bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

SYNONYMS

bhaktim-devotional service; muhuḥ-constantly; pravahatām-of those who perform; tvayi-unto You; me-my; prasaṅgaḥ-intimate association; bhūyāt-may it become; ananta-O unlimited; mahatām-of the great devotees; amala-āśayānām-whose hearts are freed from material contamination; yena-by which; añjasā-easily; ulbaṇam-terrible; uru-great; vyasanam-full of dangers; bhava-abdhim-the ocean of material existence; neṣye-I shall cross; bhavat-Your; guṇa-transcendental qualities; kathā-pastimes; amṛta-nectar, eternal; pāna-by drinking; mattaḥ-mad.

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ (Bhāg. 3.25.25). Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, ”You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?” Dhruva Mahārāja’s answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. Bhavad-guṇa-kathā: for anyone who persistently engages in hearing the topics of the Lord from Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam and Caitanya-caritāmṛta and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (viśvaṁ pūrṇa-sukhāyate).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of śāstra, and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

TEXT 12

te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ
ye tv abja-nābha bhavadīya-padāravinda-
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

SYNONYMS

te-they; na-never; smaranti-remember; atitarām-highly; priyam-dear; īśa-O Lord; martyam-material body; ye-they who; ca-also; anu-in relationship with; adaḥ-that; suta-sons; suhṛt-friends; gṛha-home; vitta-wealth; dārāḥ-and wife; ye-those who; tu-then; abja-nābha-O Lord who have a lotus navel; bhavadīya-of Your; pada-aravinda-lotus feet; saugandhya-the fragrance; lubdha-have achieved; hṛdayeṣu-with devotees whose hearts; kṛta-prasaṅgāḥ-have association.

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the yogīs, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogīs are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any yogī. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress and happiness which come from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

TEXT 13

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ

SYNONYMS

tiryak-by animals; naga-trees; dvija-birds; sarīsṛpa-reptiles; deva-demigods; daitya-demons; martya-ādibhiḥ-by men, etc.; paricitam-pervaded; sat-asat-viśeṣam-with varieties manifest and unmanifest; rūpam-form; sthaviṣṭham-gross universal; aja-O Unborn; te-Your; mahat-ādi-caused by the total material energy, etc.; anekam-various causes; na-not; ataḥ-from this; param-transcendental; parama-O Supreme; vedmi-I know; na-not; yatra-where; vādaḥ-various arguments.

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

In the Bhagavad-gītā the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof. The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at one engages in the devotional service of the Lord, it is impossible to understand the ultimate form of the Lord. This is also confirmed in the Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti: factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme

Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, Men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity, or his boss in the office-but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the virāṭ-rūpa, or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who had touched His conchshell to Dhruva's forehead.

TEXT 14

kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan
śete pumān sva-dṛg ananta-sakhas tad-aṅke
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-
garbhe dyumān bhagavate praṇato 'smi tasmai

SYNONYMS

kalpa-ante-at the end of the millennium; etat-this universe; akhilam-all; jaṭhareṇa-within the belly; gṛhṇan-withdrawing; śete-lies down; pumān-the Supreme Person; sva-dṛk-looking upon Himself; ananta-the unlimited being Śeṣa; sakhaḥ-accompanied by; tat-aṅke-on His lap; yat-from whose; nābhi-navel; sindhu-ocean; ruha-sprouted; kāñcana-golden; loka-planet; padma-of the lotus; garbhe-on the whorl; dyumān-Lord Brahmā; bhagavate-unto the Supreme Personality of Godhead; praṇataḥ-offering obeisances; asmi-I am; tasmai-unto Him.

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

Dhruva Mahārāja's understanding of the Supreme Personality of Godhead is complete. In the Vedas it is said, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: knowledge received through the transcendental, causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakaśāyī Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord's two other forms, namely Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the Brahma-saṁhitā (5.48):

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśāyī Viṣṇu, who is lying on the lap of Śeṣa Nāga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbhodakaśāyī Viṣṇu?" They consider all the statements of the śāstras to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

TEXT 15

tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse

SYNONYMS

tvam-You; nitya-eternally; mukta-liberated; pariśuddha-uncontaminated; vibuddhaḥ-full of knowledge; ātmā-the Supreme Soul; kūṭa-sthaḥ-changeless; ādi-original; puruṣaḥ-person; bhagavān-the Lord, full with six opulences; tri-adhīśaḥ-master of the three modes; yat-whence; buddhi-of intellectual activities; avasthitim-all stages; akhaṇḍitayā-unbroken; sva-dṛṣṭyā-by transcendental vision; draṣṭā-You witness; sthitau-for maintaining (the universe); adhimakhaḥ-enjoyer of the results of all sacrifices; vyatiriktaḥ-differently; āsse-You are situated.

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as try-adhīśa, the master of the three modes of material nature. In

Bhagavad-gītā (7.14) it is said, daivī hy eṣā guṇa-mayī mama māyā duratyayā: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of material nature, is ever liberated from the action and reaction of those modes. He, therefore, is uncontaminated, as stated in the Īśopaniṣad. The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the Bhagavad-gītā that those who are rascals and fools think of Him as an ordinary human being, not knowing His paraṁ bhāvam. paraṁ bhāvam refers to His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. Bhagavad-gītā confirms this (vedāhaṁ samatītāni). The Lord is not part of the soul-He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of daiva-māyā, but when the Lord appears, He comes by His own internal potency, ātma-māyā. Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is ādi-puruṣa, the original person. In the Brahma-saṁhitā Lord Brahmā offers his respect to the ādi-puruṣa, Govinda, the original person, who has no beginning, whereas the creation of this material world has a beginning. The Vedānta says, janmādy asya yataḥ; [SB 1.1.1] everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the Vedas (Kaṭha Upaniṣad 2.2.13), nityo nityānāṁ cetanaś cetanānām. The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity to the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

TEXT 16

yasmin viruddha-gatayo hy aniśaṁ patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram ahaṁ prapadye

SYNONYMS

yasmin-in whom; viruddha-gatayaḥ-of opposite character; hi-certainly; aniśam-always; patanti-are manifest; vidyā-ādayaḥ-knowledge and ignorance, etc.; vividha-various; śaktayaḥ-energies; ānupūrvyāt-continually; tat-that; brahma-Brahman; viśva-bhavam-the cause of material creation; ekam-one; anantam-unlimited; ādyam-original; ānanda-mātram-simply blissful; avikāram-changeless; aham-I; prapadye-offer my obeisances.

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements-knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

In the Brahma-saṁhitā it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable brahmānanda, described here as spiritual bliss.

Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature, or Brahman manifestation, of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as jñāna-miśra-bhaktas, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of vidyā and avidyā. Vidyā and avidyā are very nicely described in Īśopaniṣad. It is said there that sometimes, due to avidyā, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of avidyā-śakti, or māyā, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a jñānī advances even more, he is in the category of a jñāna-miśra-bhakta, or a devotee whose love is mixed with empiric knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multienergies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravartī Ṭhākura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops, and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

TEXT 17

satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśīs tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān

SYNONYMS

satya-real; āśiṣaḥ-compared with other benedictions; hi-certainly; bhagavan-my Lord; tava-Your; pāda-padmam-lotus feet; āśīḥ-benediction; tathā-in that way; anubhajataḥ-for the devotees; puruṣa-artha-of the real goal of life; mūrteḥ-the personification; api-although; evam-thus; arya-O Lord; bhagavān-the Personality of Godhead; paripāti-maintains; dīnān-the poor in heart; vāśrā-a cow; iva-like; vatsakam-unto the calf; anugraha-to bestow mercy; kātaraḥ-eager; asmān-upon me.

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

Dhruva Mahārāja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called ahaitukī, unmotivated. Dhruva Mahārāja knew that he had come to worship the Lord in devotional service with a motive-to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that not only does He fulfill the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives such a devotee all protection, just as a cow gives milk to a newly born calf. In the Bhagavad-gītā it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as puruṣārtha-mūrti, the ultimate goal of life. Generally puruṣārtha is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called puruṣārtha. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called pañcama-puruṣārtha, the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.

TEXT 18

maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravīt

SYNONYMS

maitreyaḥ uvāca-Maitreya said; atha-then; abhiṣṭutaḥ-being worshiped; evam-thus; vai-certainly; sat-saṅkalpena-by Dhruva Mahārāja, who had only good desires in his heart; dhī-matā-because he was very intelligent; bhṛtya-anuraktaḥ-very favorably disposed towards devotees; bhagavān-the Supreme Personality of Godhead; pratinandya-having congratulated him; idam-this; abravīt-said.

The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

TEXT 19

śrī-bhagavān uvāca
vedāhaṁ te vyavasitaṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvrata

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; veda-know; aham-I; te-your; vyavasitam-determination; hṛdi-within the heart; rājanya-bālaka-O son of the King; tat-that; prayacchāmi-I shall give you; bhadram-all good fortune; te-unto you; durāpam-although it is very difficult to obtain; api-in spite of; su-vrata-one who has taken a pious vow.

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, I shall favor you with its fulfillment. All good fortune unto you.

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, "Let there be all good fortune for you." The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the Bhagavad-gītā (2.44) it is said, bhogaiśvarya-prasaktānām: those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmaloka. This was a natural desire for a kṣatriya. He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttānapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord knew Dhruva Mahārāja's childish ambition, but how was it possible to offer Dhruva a position more exalted than Lord Brahmā's?

The Lord assured Dhruva Mahārāja that Dhruva would not be bereft of the Lord's love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja's case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, was a special case for Dhruva Mahārāja.

TEXTS 20–21

nānyair adhiṣṭhitaṁ bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇāṁ
jyotiṣāṁ cakram āhitam
meḍhyāṁ go-cakravat sthāsnu
parastāt kalpa-vāsinām
dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukasaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ

SYNONYMS

na-never; anyaiḥ-by others; adhiṣṭhitam-was ruled; bhadra-My good boy; yat-which; bhrājiṣṇu-brightly glowing; dhruva-kṣiti-the land known as Dhruvaloka; yatra-where; graha-planets; ṛkṣa-constellations; tārāṇām-and stars; jyotiṣām-by luminaries; cakram-encirclement; āhitam-is done; meḍhyām-around a central pole; go-of bulls; cakra-a multitude; vat-like; sthāsnu-stationary; parastāt-beyond; kalpa-a day of Brahmā (millennium); vāsinām-those who live; dharmaḥ-Dharma; agniḥ-Agni; kaśyapaḥ-Kaśyapa; śukraḥ-Śukra; munayaḥ-great sages; ye-all of them who; vana-okasaḥ-living in the forest; caranti-move; dakṣiṇī-kṛtya-keeping it to their right; bhramantaḥ-circumambulating; yat-which planet; satārakāḥ-with all the stars.

The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the polestar, which will continue to exist even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls tread around a central pole for the purpose of crushing grains. Keeping the polestar to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa and Śukra circumambulate this planet, which continues to exist even after the dissolution of all others.

Although the polestar existed before its occupation by Dhruva Mahārāja, it had no predominating deity. Dhruvaloka, our polestar, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions, one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Mahārāja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭhaloka, to a spiritual planet in the spiritual sky. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that Dhruvaloka is one of the lokas like Śvetadvīpa, Mathurā and Dvārakā. They are all eternal places in the kingdom of Godhead, which is described in the Bhagavad-gītā (tad dhāma paramam) and in the Vedas (oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ). The words parastāt kalpa-vāsinām, "transcendental to the planets inhabited after the dissolution," refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

TEXT 22

prasthite tu vanaṁ pitrā
dattvā gāṁ dharma-saṁśrayaḥ
ṣaṭ-triṁśad-varṣa-sāhasraṁ
rakṣitāvyāhatendriyaḥ

SYNONYMS

prasthite-after departure; tu-but; vanam-to the forest; pitrā-by your father; dattvā-awarding; gām-the whole world; dharma-saṁśrayaḥ-under the protection of piety; ṣaṭ-triṁśat-thirty-six; varṣa-years; sāhasram-one thousand; rakṣitā-you will rule; avyāhata-without decay; indriyaḥ-the power of the senses.

After your father goes to the forest and awards you the rule of his kingdom, you will rule continuously the entire world for thirty-six thousand years, and all your senses will continue to be as strong as they are now. You will never become old.

In the Satya-yuga people generally lived for one hundred thousand years. Dhruva Mahārāja's ruling the world for thirty-six thousand years was quite possible in those days.

TEXT 23

tvad-bhrātary uttame naṣṭe
mṛgayāyāṁ tu tan-manāḥ
anveṣantī vanaṁ mātā
dāvāgniṁ sā pravekṣyati

SYNONYMS

tvat-your; bhrātari-brother; uttame-Uttama; naṣṭe-being killed; mṛgayāyām-in hunting; tu-then; tat-manāḥ-being too afflicted; anveṣantī-while searching out; vanam-in the forest; mātā-the mother; dāva-agnim-in the forest fire; sā-she; pravekṣyati-will enter.

The Lord continued: Sometime in the future your brother, Uttama, will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is the greatest offense in this world. Because of having insulted Dhruva Mahārāja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaiṣṇava. Not only should we not insult a Vaiṣṇava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaiṣṇava, and so her offense was committed unknowingly. When one serves a Vaiṣṇava unknowingly, one still gets the good result, and if one unknowingly insults a Vaiṣṇava, one suffers the bad result. A Vaiṣṇava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrīla Viśvanātha Cakravartī Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung, yasya prasādād bhagavat-prasādaḥ: by pleasing the spiritual master, who is a pure Vaiṣṇava, one pleases the Personality of Godhead, but if one displeases the spiritual master one does not know where he is going.

TEXT 24

iṣṭvā māṁ yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

SYNONYMS

iṣṭvā-after worshiping; mām-Me; yajña-hṛdayam-the heart of all sacrifices; yajñaiḥ-by great sacrifices; puṣkala-dakṣiṇaiḥ-comprehending distribution of great charities; bhuktvā-after enjoying; ca-also; iha-within this world; āśiṣaḥ-blessings; satyāḥ-true; ante-at the end; mām-Me; saṁsmariṣyasi-you will be able to remember.

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. Ante nārāyaṇa-smṛtiḥ: the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja's life would be so pure, as assured by the Lord Himself, that Dhruva would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the Vedas, when one performs great sacrifices he must give charity, not only to the brāhmaṇas, but also to the kṣatriyas, vaiśyas and śūdras. It is assured here that Dhruva Mahārāja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of saṅkīrtana-yajña. Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continuously perform the saṅkīrtana-yajña and continuously chant the Hare Kṛṣṇa mantra. Then at the end of our lives we shall certainly be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of prasāda has replaced distribution of money. No one has sufficient money to distribute, but if we distribute kṛṣṇa-prasāda as far as possible, this is more valuable than the distribution of money.

TEXT 25

tato gantāsi mat-sthānaṁ
sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

SYNONYMS

tataḥ-thereafter; gantā asi-you will go; mat-sthānam-to My abode; sarva-loka-by all planetary systems; namaḥ-kṛtam-offered obeisances; upariṣṭāt-situated higher; ṛṣibhyaḥ-than the planetary systems of the ṛṣis; tvam-you; yataḥ-wherefrom; na-never; āvartate-will come back; gataḥ-having gone there.

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and having gone there you will never have to come back again to this material world.

In this verse the word nāvartate is very significant. The Lord says, "You will not come back to this material world, for you will reach mat-sthānam, My abode." Therefore Dhruvaloka, or the polestar, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the ṛṣis, and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word nāvartate indicates that this planet is eternal.

TEXT 26

maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; iti-thus; arcitaḥ-being honored and worshiped; saḥ-the Supreme Lord; bhagavān-the Personality of Godhead; atidiśya-after offering; ātmanaḥ-His personal; padam-residence; bālasya-while the boy; paśyataḥ-was looking on; dhāma-to His abode; svam-own; agāt-He returned; garuḍa-dhvajaḥ-Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and after offering him His abode, Lord Viṣṇu, on the back of Garuḍa, returned to His abode, as Dhruva Mahārāja looked on.

From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the Bhagavad-gītā (15.6): yad gatvā na nivartante tad dhāma paramaṁ mama.

TEXT 27

so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

SYNONYMS

saḥ-he (Dhruva Mahārāja); api-although; saṅkalpa-jam-the desired result; viṣṇoḥ-of Lord Viṣṇu; pāda-sevā-by serving the lotus feet; upasāditam-obtained; prāpya-having achieved; saṅkalpa-of his determination; nirvāṇam-the satisfaction; na-not; atiprītaḥ-very much pleased; abhyagāt-he returned; puram-to his home.

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling that of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and merciful that He fulfilled Dhruva's desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Mahārāja returned home he was not very much pleased, for although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something. Thus although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

TEXT 28

vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

SYNONYMS

viduraḥ uvāca-Vidura continued to inquire; sudurlabham-very rare; yat-that which; paramam-is the supreme; padam-situation; hareḥ-of the Supreme Personality of Godhead; māyā-vinaḥ-very affectionate; tat-His; caraṇa-lotus feet; arcana-by worshiping; arjitam-achieved; labdhvā-having attained; api-although; asiddha-artham-not fulfilled; iva-as if; eka-janmanā-in the duration of one life; katham-why; svam-own; ātmānam-heart; amanyata-he felt; artha-vit-being very wise.

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

Saint Vidura's inquiry is very relevant. The word artha-vit, which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An artha-vit is also called paramahaṁsa. A paramahaṁsa accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a paramahaṁsa accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external, material things. Dhruva Mahārāja was in this category, and due to his determination he achieved, the result he desired, but still when he returned home he was not very pleased.

TEXT 29

maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ

tasmāt tāpam upeyivān

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya replied; mātuḥ-of his mother; sa-patnyāḥ-of the co-wife; vāk-bāṇaiḥ-by the arrows of harsh words; hṛdi-in the heart; viddhaḥ-pierced; tu-then; tān-all of them; smaran-remembering; na-not; aicchat-desired; mukti-pateḥ-from the Lord, whose lotus feet give liberation; muktim-salvation; tasmāt-therefore; tāpam-grief; upeyivān-he suffered.

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others. This has been described in the Bhagavad-gītā, Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the Mukunda-mālā-stotra, King Kulaśekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His Śikṣāṣṭaka, also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for mukti, or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of mukti, nor did he know what mukti was. Therefore he failed to aim for mukti as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the vasudeva platform. The vasudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature-goodness, passion and ignorance-and one can therefore see the Supreme Personality of Godhead. Because on the vasudeva platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja's demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja's demand-a position more exalted than that of even his great-grandfather, Brahmā-was offered to him.

Here in this verse the Lord is described as mukti-pati, which means "one under whose lotus feet there are all kinds of mukti." There are five kinds of mukti-sāyujya, sārūpya, sālokya, sāmīpya and sārṣṭi. Out of these five muktis, which can be achieved by any person engaged in devotional service to the Lord, the one which is known as sāyujya is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this sāyujya-mukti, although counted among the five kinds of mukti, is not actually mukti because from sāyujya-mukti one may again fall down to this material world. This information we have from Śrīmad-Bhāgavatam (10.2.32), wherein it is said, patanty adhaḥ, which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls into this material world, and his service propensity is satisfied by materialistic welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such falldowns, even for great sannyāsīs in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept sāyujya-mukti to be within the category of mukti. According to them, mukti means transferal to the loving service of the Lord from one's position of serving māyā. Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real mukti. When one is situated in his original position, giving up artificial positions, he is called mukta, or liberated. In the Bhagavad-gītā this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered to be mukta, or brahma-bhūta. It is said in Bhagavad-gītā that a devotee is considered to be on the brahma-bhūta platform when he has no material contamination. In the Padma Purāṇa this is also confirmed: mukti means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabodhānanda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization-the more they can dominate the material laws, the more advanced they think they are. Dhruva Mahārāja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā's.

When Dhruva Mahārāja became situated on the vasudeva platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, he was still thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even alter he received all the desired benedictions from the Lord.

When Dhruva Mahārāja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Mahārāja wanted these. Speaking before Dhruva Mahārāja, He used the word vedāham because when Dhruva Mahārāja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything a man is thinking. This is confirmed in Bhagavad-gītā also: vedāhaṁ samatītāni.

The Lord fulfilled all Dhruva Mahārāja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied, his desire for a more exalted position than that of his great-grandfather was also fulfilled, and at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Mahārāja's achievement of an eternal planet was not conceived of by him, Kṛṣṇa thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave Dhruva the opportunity to rule this material world for thirty-six thousand years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, Dhruva would be promoted to the spiritual world, which includes the Dhruvaloka.

TEXT 30

dhruva uvāca
samādhinā naika-bhavena yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ
māsair ahaṁ ṣaḍbhir amuṣya pādayoś
chāyām upetyāpagataḥ pṛthaṅ-matiḥ

SYNONYMS

dhruvaḥ uvāca-Dhruva Mahārāja said; samādhinā-by practicing yoga in trance; na-never; eka-bhavena-by one birth; yat-which; padam-position; viduḥ-understood; sananda-ādayaḥ-the four brahmacārīs headed by Sanandana; ūrdhva-retasaḥ-infallible celibates; māsaiḥ-within months; aham-I; ṣaḍbhiḥ-six; amuṣya-of Him; pādayoḥ-of the lotus feet; chāyām-shelter; upetya-achieving; apagataḥ-fell down; pṛthak-matiḥ-my mind fixed on things other than the Lord.

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacārīs headed by Sanandana, who practiced aṣṭāṅga-yoga in trance, attained the shelter of the Lord's lotus feet only after many, many births. Within six months I achieved the same result, yet due to my thinking differently from the Lord, I fell down from my position.

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated brahmacārīs headed by Sanandana-Sanandana, Sanaka, Sanātana and Sanat-kumāra-practiced the yoga system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for thirty-six thousand years because in the beginning he was under the spell of the material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude towards other living entities.

TEXT 31

aho bata mamānātmyaṁ
manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvā yāce yad antavat

SYNONYMS

aho-oh; bata-alas; mama-my; anātmyam-bodily consciousness; manda-bhāgyasya-of the unfortunate; paśyata-just see; bhava-material existence; chidaḥ-of the Lord, who can cut off; pāda-mūlam-the lotus feet; gatvā-having approached; yāce-I prayed for; yat-that which; anta-vat-perishable.

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

The word anātmyam is very significant in this. verse. Ātmā means "the soul," and anātmya means "without any conception of the soul." Śrīla Ṛṣabhadeva instructed his sons that unless a human being comes to the point of understanding the ātmā, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality, or complete cessation of the chain of repeated birth and death, can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. Hariṁ vinā na sṛtiṁ taranti. It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called bhava-cchit. The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be anyābhilāṣitā-śūnya, free from all material aspirations for the results of fruitive activities or empiric philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of oṁ namo bhagavate vāsudevāya. This mantra is a viṣṇu-mantra, for by practicing the chanting of this mantra one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the viṣṇu-mantra by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the viṣṇu-mantra by the causeless mercy of the Lord, he lamented how foolish he was to have strived for material benefits while practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

TEXT 32

matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyaṁ
nāgrāhiṣam asattamaḥ

SYNONYMS

matiḥ-intelligence; vidūṣitā-contaminated; devaiḥ-by the demigods; patadbhiḥ-who will fall down; asahiṣṇubhiḥ-intolerant; yaḥ-I who; nārada-of the great sage Nārada; vacaḥ-of the instructions; tathyam-the truth; na-not; agrāhiṣam-could accept; asat-tamaḥ-the most wretched.

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is impermanent, as it is stated in the Bhagavad-gītā, Ninth Chapter (kṣīṇe puṇye martya-lokaṁ viśanti). It is said in the Gītā that after exhausting the results of their pious activities, all the demigods, who are inhabitants of the higher planetary system, have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja's conclusion is that these demigods, being envious of his superior position in devotional service, conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept Nārada's valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course said to Dhruva Mahārāja that since Dhruva was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult, and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva's execution of devotional service He offered Dhruva the ultimate Vaiṣṇava goal.

TEXT 33

daivīṁ māyām upāśritya
prasupta iva bhinna-dṛk
tapye dvitīye 'py asati
bhrātṛ-bhrātṛvya-hṛd-rujā

SYNONYMS

daivīm-of the Personality of Godhead; māyām-the illusory energy; upāśritya-taking shelter of; prasuptaḥ-dreaming while asleep; iva-like; bhinna-dṛk-having separated vision; tapye-I lamented; dvitīye-in the illusory energy; api-although; asati-temporary; bhrātṛ-brother; bhrātṛvya-enemy; hṛt-within the heart; rujā-by lamentation.

Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gītā that those who are actually learned do not make any distinction between a learned scholar, a brāhmaṇa, an elephant, a dog and a caṇḍāla. They do not see in terms of the external body; rather, they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Mahārāja therefore said, daivīṁ māyām upāśritya: the cause of his bewilderment was his association with the illusory, material energy.

TEXT 34

mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ
bhavaṁ bhāgya-vivarjitaḥ

SYNONYMS

mayā-by me; etat-this; prārthitam-prayed for; vyartham-uselessly; cikitsā-treatment; iva-like; gata-has ended; āyuṣi-for one whose life; prasādya-after satisfying; jagat-ātmānam-the soul of the universe; tapasā-by austerity; duṣprasādanam-who is very difficult to satisfy; bhava-chidam-the Personality of Godhead, who can cut the chain of birth and death; ayāce-prayed for; aham-I; bhavam-repetition of birth and death; bhāgya-fortune; vivarjitaḥ-being without.

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

TEXT 35

svārājyaṁ yacchato mauḍhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanaḥ

SYNONYMS

svārājyam-His devotional service; yacchataḥ-from the Lord, who was willing to offer; mauḍhyāt-by foolishness; mānaḥ-material prosperity; me-by me; bhikṣitaḥ-was asked for; bata-alas; īśvarāt-from a great emperor; kṣīṇa-reduced; puṇyena-whose pious activities; phalī-kārān-broken particles of husked rice; iva-like; adhanaḥ-a poor man.

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

In this verse the word svārājyam, which means "complete independence," is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by māyā, but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by māyā. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuṇṭha planets or Goloka Vṛndāvana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in his original, eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

TEXT 36

maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yadṛcchayā labdha-manaḥ-samṛddhayaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued; na-never; vai-certainly; mukundasya-of the Lord, who can give liberation; pada-aravindayoḥ-of the lotus feet; rajaḥ-juṣaḥ-persons who are eager to taste the dust; tāta-my dear Vidura; bhavādṛśāḥ-like yourself; janāḥ-persons; vāñchanti-desire; tat-His; dāsyam-servitorship; ṛte-without; artham-interest; ātmanaḥ-for themselves; yadṛcchayā-automatically; labdha-by what is achieved; manaḥ-samṛddhayaḥ-considering themselves very rich.

The great sage Maitreya continued: My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

In the Bhagavad-gītā the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The karmīs, however, or jñānīs or yogīs endeavor always for their own personal happiness. Karmīs work day and night to improve their economic condition, jñānīs undergo severe austerities in order to get liberation, and yogīs also undergo severe austerities by practicing the yoga system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared to the lotus, wherein there is saffron dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called niṣkāma. One should not mistakenly think that niṣkāma means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, niḥspṛha, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the Īśopaniṣad (tena tyaktena bhuñjīthāḥ). This saves time for executing Kṛṣṇa consciousness.

TEXT 37

ākarṇyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram
abhadrasya kuto mama

SYNONYMS

ākarṇya-having heard; ātma-jam-his son; āyāntam-coming back; samparetya-after dying; yathā-as if; āgatam-coming back; rājā-King Uttānapāda; na-did not; śraddadhe-have any confidence; bhadram-good fortune; abhadrasya-of the impious; kutaḥ-whence; mama-my.

When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

Dhruva Mahārāja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that Dhruva was dead. He therefore could not fix his faith in the message that Dhruva Mahārāja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Mahārāja's departure from home, King Uttānapāda thought that he was the cause of Dhruva's leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

śraddhāya vākyaṁ devarṣer
harṣa-vegena dharṣitaḥ
vārtā-hartur atiprīto
hāraṁ prādān mahā-dhanam

SYNONYMS

śraddhāya-keeping faith; vākyam-in the words; devarṣeḥ-of the great sage Nārada; harṣa-vegena-by great satisfaction; dharṣitaḥ-overwhelmed; vārtā-hartuḥ-with the messenger who brought the news; atiprītaḥ-being very satisfied; hāram-a pearl necklace; prādāt-offered; mahā-dhanam-very valuable.

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Nārada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable necklace in great satisfaction.

TEXTS 39–40

sad-aśvaṁ ratham āruhya
kārtasvara-pariṣkṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ
śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ
niścakrāma purāt tūrṇam
ātmajābhīkṣaṇotsukaḥ

SYNONYMS

sat-aśvam-drawn by very fine horses; ratham-chariot; āruhya-getting on; kārtasvara-pariṣkṛtam-bedecked with golden filigree; brāhmaṇaiḥ-with brāhmaṇas; kula-vṛddhaiḥ-along with elderly personalities of the family; ca-also; paryastaḥ-being surrounded; amātya-by officers and ministers; bandhubhiḥ-and friends; śaṅkha-of conchshells; dundubhi-and kettledrums; nādena-with the sound; brahma-ghoṣeṇa-by the chanting of Vedic mantras; veṇubhiḥ-by flutes; niścakrāma-he came out; purāt-from the city; tūrṇam-with great haste; ātma-ja-son; abhīkṣaṇa-to see; utsukaḥ-very eager.

Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

TEXT 41

sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikāṁ sārdham
uttamenābhijagmatuḥ

SYNONYMS

sunītiḥ-Queen Sunīti; suruciḥ-Queen Suruci; ca-also; asya-of the King; mahiṣyau-queens; rukma-bhūṣite-being decorated with golden ornaments; āruhya-getting on; śibikām-a palanquin; sārdham-along with; uttamena-the King's other son, Uttama; abhijagmatuḥ-all proceeded along.

Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

After the departure of Dhruva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Nārada he was partially satisfied. He could understand the great fortune of his wife Sunīti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhruva Mahārāja was returning, his mother, Sunīti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son, Uttama, on the same palanquin. That was the greatness of Queen Sunīti, the mother of the great Vaiṣṇava Dhruva Mahārāja.

TEXTS 42–43

taṁ dṛṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nṛpas tūrṇam
āsādya prema-vihvalaḥ
parirebhe 'ṅgajaṁ dorbhyāṁ
dīrghotkaṇṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam

SYNONYMS

tam-him (Dhruva Mahārāja); dṛṣtvā-having seen; upavana-the small forest; abhyāśe-near; āyāntam-returning; tarasā-with great haste; rathāt-from the chariot; avaruhya-got down; nṛpaḥ-the King; tūrṇam-immediately; āsādya-coming near; prema-with love; vihvalaḥ-overwhelmed; parirebhe-he embraced; aṅga-jam-his son; dorbhyām-with his arms; dīrgha-for a long time; utkaṇṭha-anxious; manāḥ-the King, whose mind; śvasan-breathing heavily; viṣvaksena-of the Lord; aṅghri-by the lotus feet; saṁsparśa-being touched; hata-were destroyed; aśeṣa-unlimited; agha-material contamination; bandhanam-whose bondage.

Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long-lost boy. Breathing very heavily, the King embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to having been touched by the lotus feet of the Supreme Personality of Godhead.

TEXT 44

athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayaṁ
jātoddāma-manorathaḥ

SYNONYMS

atha-thereupon; ājighran-smelling; muhuḥ-again and again; mūrdhni-on the head; śītaiḥ-cold; nayana-of his eyes; vāribhiḥ-with the water; snāpayām āsa-he bathed; tanayam-son; jāta-fulfilled; uddāma-great; manaḥ-rathaḥ-his desire.

Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

TEXT 45

abhivandya pituḥ pādāv
āśīrbhiś cābhimantritaḥ
nanāma mātarau śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ

SYNONYMS

abhivandya-worshiping; pituḥ-of his father; pādau-the feet; āśīrbhiḥ-with benedictions; ca-and; abhimantritaḥ-was addressed; nanāma-he bowed; mātarau-to his two mothers; śīrṣṇā-with his head; sat-kṛtaḥ-was honored; sat-jana-of the nobles; agraṇīḥ-the foremost.

Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

It may be questioned why Dhruva Mahārāja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Mahārāja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass and, He recommends, more tolerant than the tree to execute devotional service. Dhruva Mahārāja, therefore, has in this verse been described as saj-janāgraṇīḥ, the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

TEXT 46

surucis taṁ samutthāpya
pādāvanatam arbhakam
pariṣvajyāha jīveti
bāṣpa-gadgadayā girā

SYNONYMS

suruciḥ-Queen Suruci; tam-him; samutthāpya-having picked up; pāda-avanatam-fallen at her feet; arbhakam-the innocent boy; pariṣvajya-embracing; āha-she said; jīva-may you live long; iti-thus; bāṣpa-with tears; gadgadayā-choked up; girā-with words.

Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"

TEXT 47

yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

SYNONYMS

yasya-anyone with whom; prasannaḥ-is pleased; bhagavān-the Personality of Godhead; guṇaiḥ-by qualities; maitrī-ādibhiḥ-by friendship, etc.; hariḥ-Lord Hari; tasmai-unto him; namanti-offer respect; bhūtāni-all living entities; nimnam-to low ground; āpaḥ-water; iva-just as; svayam-automatically.

Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature.

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīnivāsa Ācārya said that the six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations, automatically pleases everyone, and thus everyone offers him respect.

TEXT 48

uttamaś ca dhruvaś cobhāv
anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulakāv
asraughaṁ muhur ūhatuḥ

SYNONYMS

uttamaḥ ca-also Uttama; dhruvaḥ ca-Dhruva also; ubhau-both; anyonyam-one another; prema-vihvalau-being overwhelmed with affection; aṅga-saṅgāt-by embracing; utpulakau-their hair stood up; asra-of tears; ogham-torrents; muhuḥ-again and again; ūhatuḥ-they exchanged.

The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.

TEXT 49

sunītir asya jananī
prāṇebhyo 'pi priyaṁ sutam
upaguhya jahāv ādhiṁ
tad-aṅga-sparśa-nirvṛtā

SYNONYMS

sunītiḥ-Sunīti, the real mother of Dhruva Mahārāja; asya-his; jananī-mother; prāṇebhyaḥ-more than life air; api-even; priyam-dear; sutam-son; upaguhya-embracing; jahau-gave up; ādhim-all grief; tat-aṅga-his body; sparśa-touching; nirvṛtā-being satisfied.

Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

TEXT 50

payaḥ stanābhyāṁ susrāva

netra-jaiḥ salilaiḥ śivaiḥ
tadābhiṣicyamānābhyāṁ
vīra vīra-suvo muhuḥ
SYNONYMS

payaḥ-milk; stanābhyām-from both breasts; susrāva-began to flow down; netra-jaiḥ-from the eyes; salilaiḥ-by tears; śivaiḥ-auspicious; tadā-at that time; abhiṣicyamānābhyām-being wetted; vīra-my dear Vidura; vīra-suvaḥ-of the mother who gave birth to a hero; muhuḥ-constantly.

My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great, auspicious sign.

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called abhiṣeka. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Sunīti were all-auspicious. This auspiciousness of the abhiṣeka ceremony performed by his beloved mother was an indication that in the very near future Dhruva Mahārāja would be installed on the throne of his father. The history of Dhruva Mahārāja's leaving home was that his father refused to give him a place on his lap, and Dhruva Mahārāja determined that unless he got the throne of his father he would not come back. Now this abhiṣeka ceremony performed by his beloved mother was an indication that he would occupy the throne of Mahārāja Uttānapāda.

It is also significant in this verse that Sunīti, mother of Dhruva Mahārāja, is described as vīra-sū, a mother who produced a great hero. There are many heroes in the world, but there is no comparison to Dhruva Mahārāja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of māyā. When Lord Caitanya inquired from Rāmānanda Rāya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

TEXT 51

tāṁ śaśaṁsur janā rājñīṁ
diṣṭyā te putra ārti-hā
pratilabdhaś ciraṁ naṣṭo
rakṣitā maṇḍalaṁ bhuvaḥ
SYNONYMS

tām-unto Queen Sunīti; śaśaṁsuḥ-offered praise; janāḥ-the people in general; rājñīm-unto the Queen; diṣṭyā-by fortune; te-your; putraḥ-son; ārti-hā-will vanquish all your pains; pratilabdhaḥ-now returned; ciram-since a long time; naṣṭaḥ-lost; rakṣitā-will protect; maṇḍalam-the globe; bhuvaḥ-earthly.

The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

TEXT 52

abhyarcitas tvayā nūnaṁ
bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mṛtyuṁ jigyuḥ sudurjayam
SYNONYMS

abhyarcitaḥ-worshiped; tvayā-by you; nūnam-however; bhagavān-the Supreme Personality of Godhead; praṇata-ārti-hā-who can deliver His devotees from the greatest danger; yat-whom; anudhyāyinaḥ-constantly meditating upon; dhīrāḥ-great saintly persons; mṛtyum-death; jigyuḥ-conquered; sudurjayam-which is very, very difficult to overcome.

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

Dhruva Mahārāja was the lost child of Queen Sunīti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word sudurjayam, an adjective which indicates that no one can conquer death, is very significant. When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

TEXT 53

lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nṛpaḥ
āropya kariṇīṁ hṛṣṭaḥ
stūyamāno 'viśat puram
SYNONYMS

lālyamānam-being thus praised; janaiḥ-by the people in general; evam-thus; dhruvam-Mahārāja Dhruva; sa-bhrātaram-with his brother; nṛpaḥ-the King; āropya-placing; kariṇīm-on the back of a she-elephant; hṛṣṭaḥ-being so pleased; stūyamānaḥ-and being so praised; aviśat-returned; puram-to his capital.

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

TEXT 54

tatra tatropasaṅkḷptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ

SYNONYMS

tatra tatra-here and there; upasaṅkḷptaiḥ-set up; lasat-brilliant; makara-shark-shaped; toraṇaiḥ-with arched gateways; sa-vṛndaiḥ-with bunches of fruits and flowers; kadalī-of banana trees; stambhaiḥ-with columns; pūga-potaiḥ-with young betel nut trees; ca-also; tat-vidhaiḥ-of that kind.

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel nut trees and banana trees, and fruits, flowers and leaves are an age-old custom in India. To receive his great son Dhruva Mahārāja, King Uttānapāda arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

TEXT 55

cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ prati-dvāram
apāṁ kumbhaiḥ sadīpakaiḥ

SYNONYMS

cūta-pallava-with mango leaves; vāsaḥ-cloth; srak-flower garlands; muktā-dāma-strings of pearls; vilambibhiḥ-hanging; upaskṛtam-decorated; prati-dvāram-at every gate; apām-full of water; kumbhaiḥ-with waterpots; sa-dīpakaiḥ-with burning lamps.

At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.

TEXT 56

prākārair gopurāgāraiḥ
śātakumbha-paricchadaiḥ
sarvato 'laṅkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ

SYNONYMS

prākāraiḥ-with surrounding walls; gopura-city gates; āgāraiḥ-with houses; śātakumbha-golden; paricchadaiḥ-with ornamental work; sarvataḥ-on all sides; alaṅkṛtam-decorated; śrīmat-valuable, beautiful; vimāna-airplanes; śikhara-domes; dyubhiḥ-glittering.

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Mahārāja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminium. This just gives a hint of the opulence of Dhruva Mahārāja's days and the poverty of modern times.

TEXT 57

mṛṣṭa-catvara-rathyāṭṭa-
mārgaṁ candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam

SYNONYMS

mṛṣṭa-fully cleansed; catvara-quadrangles; rathyā-highways; aṭṭa-raised sitting places; mārgam-lanes; candana-with sandalwood; carcitam-sprinkled; lāja-with fried rice; akṣataiḥ-and barley; puṣpa-with flowers; phalaiḥ-and fruits; taṇḍulaiḥ-with rice; balibhiḥ-auspicious presentations; yutam-provided with.

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such as rice and barley, and flowers, fruits and many other auspicious presentations were scattered all over the city.

TEXTS 58–59

dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca
upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanaṁ pituḥ

SYNONYMS

dhruvāya-on Dhruva; pathi-on the road; dṛṣṭāya-seen; tatra tatra-here and there; pura-striyaḥ-household ladies; siddhārtha-white mustard seed; akṣata-barley; dadhi-curd; ambu-water; dūrvā-newly grown grass; puṣpa-flowers; phalāni-fruits; ca-also; upajahruḥ-they showered; prayuñjānāḥ-uttering; vātsalyāt-out of affection; āśiṣaḥ-blessings; satīḥ-gentle ladies; śṛṇvan-hearing; tat-their; valgu-very pleasing; gītāni-songs; prāviśat-he entered; bhavanam-the palace; pituḥ-of his father.

Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

TEXT 60

mahāmaṇi-vrātamaye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

SYNONYMS

mahā-maṇi-greatly valuable jewels; vrāta-groups of; maye-bedecked with; saḥ-he (Dhruva Mahārāja); tasmin-in that; bhavana-uttame-brilliant house; lālitaḥ-being raised; nitarām-always; pitrā-by the father; nyavasat-lived there; divi-in the higher planetary systems; deva-vat-like the demigods.

Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

TEXT 61

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārhāṇi
yatra raukmā upaskarāḥ

SYNONYMS

payaḥ-milk; phena-foam; nibhāḥ-like; śayyāḥ-bedding; dāntāḥ-made of ivory; rukma-golden; paricchadāḥ-with embellishments; āsanāni-sitting places; mahā-arhāṇi-very valuable; yatra-where; raukmāḥ-golden; upaskarāḥ-furniture.

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

TEXT 62

yatra sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ

SYNONYMS

yatra-where; sphaṭika-made of marble; kuḍyeṣu-on walls; mahā-mārakateṣu-bedecked with valuable jewels like sapphires; ca-also; maṇi-pradīpāḥ-lamps made of jewels; ābhānti-shone; lalanā-female figures; ratna-made of jewels; saṁyutāḥ-held by.

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

The description of King Uttānapāda's palace depicts the state of affairs many hundreds and thousands of years ago, long before Śrīmad-Bhāgavatam was compiled. Since it is described that Mahārāja Dhruva ruled for thirty-six thousand years, he must have lived in the Satya-yuga, when people lived for one hundred thousand years. The life durations in the four yugas are also mentioned in the Vedic literature. In the Satya-yuga people used to live for one hundred thousand years, in the Tretā-yuga people lived for ten thousand years, in Dvāpara-yuga they lived for one thousand years, and in this age, Kali-yuga, people may live up to one hundred years. With the progressive advance of each new yuga, the duration of human life is reduced by ninety percent-from one hundred thousand to ten thousand, from ten thousand to one thousand, and from one thousand to one hundred.

It is said that Dhruva Mahārāja was the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the Bhagavad-gītā, there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even forty or fifty thousand years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls are made of marble and were once decorated with jewels. During the British period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motorcars. Advancement of human civilization depends not on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja's father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Śrīmad-Bhāgavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dvāpara-yuga.

TEXT 63

udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

SYNONYMS

udyānāni-gardens; ca-also; ramyāṇi-very beautiful; vicitraiḥ-various; amara-drumaiḥ-with trees brought from the heavenly planets; kūjat-singing; vihaṅga-of birds; mithunaiḥ-with pairs; gāyat-humming; matta-mad; madhu-vrataiḥ-with bumblebees.

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

In this verse the word amara-drumaiḥ, "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as Amaraloka, the planets where death is very much delayed, because the people there live for ten thousand years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for ten thousand years, so also do the trees. Of course, here on this earth there are many trees which live for ten thousand years, so what to speak of the trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a pārijāta flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the pārijāta tree's being taken from heaven to this planet. The pārijāta was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

TEXT 64

vāpyo vaidūrya-sopānāḥ
padmotpala-kumud-vatīḥ
haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ

SYNONYMS

vāpyaḥ-lakes; vaidūrya-emerald; sopānāḥ-with staircases; padma-lotuses; utpala-blue lotuses; kumut-vatīḥ-full of lilies; haṁsa-swans; kāraṇḍava-and ducks; kulaiḥ-by flocks of; juṣṭāḥ-inhabited; cakrāhva-by cakravākas (geese); sārasaiḥ-and by cranes.

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

It appears that not only was the palace surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also, where the water was full of many-colored lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, cakravākas, kāraṇḍavas and cranes. These birds generally do not live in filthy places like crows do. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

TEXT 65

uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam
śrutvā dṛṣṭvādbhutatamaṁ
prapede vismayaṁ param

SYNONYMS

uttānapādaḥ-King Uttānapāda; rāja-ṛṣiḥ-great saintly king; prabhāvam-influence; tanayasya-of his son; tam-that; śrutvā-hearing; dṛṣṭvā-seeing; adbhuta-wonderful; tamam-in the superlative degree; prapede-happily felt; vismayam-wonder; param-supreme.

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was the son of a king and was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttānapāda was not an ordinary king; he was a rājarṣi, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in Bhagavad-gītā also, the science of God, or the yoga system of devotional service known as Bhagavad-gītā, was spoken to the saintly king of the sun planet, and gradually it descended through the kṣatriya kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens become saintly, and they are very happy because both their spiritual and physical needs and hankerings are satisfied.

TEXT 66

vīkṣyoḍha-vayasaṁ taṁ ca
prakṛtīnāṁ ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim

SYNONYMS

vīkṣya-after seeing; ūḍha-vayasam-mature in age; tam-Dhruva; ca-and; prakṛtīnām-by the ministers; ca-also; sammatam-approved of; anurakta-beloved; prajam-by his subjects; rājā-the King; dhruvam-Dhruva Mahārāja; cakre-made; bhuvaḥ-of the earth; patim-master.

When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.

Although it is misconceived that formerly the monarchial government was autocratic, from the description of this verse it appears that not only was King Uttānapāda a rājarṣi, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva's character. Then the King installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. But unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

TEXT 67

ātmānaṁ ca pravayasam
ākalayya viśāmpatiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim

SYNONYMS

ātmānam-himself; ca-also; pravayasam-advanced in age; ākalayya-considering; viśāmpatiḥ-King Uttānapāda; vanam-to the forest; viraktaḥ-detached; prātiṣṭhat-departed; vimṛśan-deliberating on; ātmanaḥ-of the self; gatim-salvation.

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.

This is the sign of a rājarṣi. King Uttānapāda was very opulent and was emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttānapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttānapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, his father, Mahārāja Uttānapāda, in his old age also practiced austerity in the forest. In modern days however, it is not possible to give up one's home and go to the forest to practice austerity, but if people of all ages would take shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat-eating, and chant the Hare Kṛṣṇa mantra regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Returns Home."

20.5.10 Chapter Ten

Dhruva Mahārāja's Fight With the Yakṣas

TEXT 1

maitreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued; prajāpateḥ-of the Prajāpati; duhitaram-daughter; śiśumārasya-of Śiśumāra; vai-certainly; dhruvaḥ-Dhruva Mahārāja; upayeme-married; bhramim-Bhrami; nāma-named; tat-sutau-her sons; kalpa-Kalpa; vatsarau-Vatsara.

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father to the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttānapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttānapāda was a rājarṣi, saintly king. Although he was busy in his political affairs and duties of government management, he was very anxious for self-realization. Therefore as soon as his son Dhruva Mahārāja was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttānapāda knew very well that to get his son Dhruva Mahārāja married was not so important that it should take preference to his going away to the forest for self-realization.

TEXT 2

ilāyām api bhāryāyāṁ
vāyoḥ putryāṁ mahā-balaḥ
putram utkala-nāmānaṁ
yoṣid-ratnam ajījanat

SYNONYMS

ilāyām-unto his wife named Ilā; api-also; bhāryāyām-unto his wife; vāyoḥ-of the demigod Vāyu (controller of air); putryām-unto the daughter; mahā-balaḥ-the greatly powerful Dhruva Mahārāja; putram-son; utkala-Utkala; nāmānam-of the name; yoṣit-female; ratnam-jewel; ajījanat-he begot.

The greatly powerful Dhruva Mahārāja had another wife, named Ilā, who was the daughter of the demigod Vāyu. By her he begot a son named Utkala and a very beautiful daughter.

TEXT 3

uttamas tv akṛtodvāho
mṛgayāyāṁ balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatiṁ gatā

SYNONYMS

uttamaḥ-Uttama; tu-but; akṛta-without; udvāhaḥ-marriage; mṛgayāyām-on a hunting excursion; balīyasā-very powerful; hataḥ-was killed; puṇya-janena-by a Yakṣa; adrau-on the Himalaya Mountains; tat-his; mātā-mother (Suruci); asya-of her son; gatim-way; gatā-followed.

Dhruva Mahārāja’s younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himalaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [she died].

TEXT 4

dhruvo bhrātṛ-vadhaṁ śrutvā
kopāmarṣa-śucārpitaḥ
jaitraṁ syandanam āsthāya
gataḥ puṇya-janālayam

SYNONYMS

dhruvaḥ-Dhruva Mahārāja; bhrātṛ-vadham-the killing of his brother; śrutvā-hearing this news; kopa-anger; amarṣa-vengeance; śucā-lamentation; arpitaḥ-being filled with; jaitram-victorious; syandanam-chariot; āsthāya-getting on; gataḥ-went; puṇya-jana-ālayam-to the city of the Yakṣas.

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himalaya Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went out for victory over the city of the Yakṣas, Alakāpurī.

Dhruva Mahārāja’s becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the king, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yakṣas from the Himalayas.

TEXT 5

gatvodīcīṁ diśaṁ rājā
rudrānucara-sevitām
dadarśa himavad-droṇyāṁ
purīṁ guhyaka-saṅkulām

SYNONYMS

gatvā-going; udīcīm-northern; diśam-direction; rājā-King Dhruva; rudra-anucara-by followers of Rudra, Lord Śiva; sevitām-inhabited; dadarśa-saw; himavat-Himalayan; droṇyām-in a valley; purīm-a city; guhyaka-ghostly persons; saṅkulām-full of.

Dhruva Mahārāja went to the northern direction of the Himalayan range. In a valley he saw a city full of ghostly persons who were followers of Lord Śiva.

In this verse it is stated that the Yakṣas are more or less devotees of Lord Śiva. By this indication the Yakṣas may be taken to be the Himalayan tribes like the Tibetans.

TEXT 6

dadhmau śaṅkhaṁ bṛhad-bāhuḥ
khaṁ diśaś cānunādayan
yenodvigna-dṛśaḥ kṣattar
upadevyo ’trasan bhṛśam

SYNONYMS

dadhmau-blew; śaṅkham-conchshell; bṛhat-bāhuḥ-the mighty-armed; kham-the sky; diśaḥ ca-and all directions; anunādayan-causing to resound; yena-by which; udvigna-dṛśaḥ-appeared very anxious; kṣattaḥ-my dear Vidura; upadevyaḥ-the wives of the Yakṣas; atrasan-became frightened; bhṛśam-greatly.

Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpurī, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

TEXT 7

tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ

SYNONYMS

tataḥ-thereafter; niṣkramya-coming out; balinaḥ-very powerful; upadeva-of Kuvera; mahā-bhaṭāḥ-great soldiers; asahantaḥ-unable to tolerate; tat-of the conchshell; ninādam-sound; abhipetuḥ-attacked; udāyudhāḥ-equipped with various weapons.

O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.

TEXT 8

sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ

SYNONYMS

saḥ-Dhruva Mahārāja; tān-all of them; āpatataḥ-falling upon him; vīraḥ-hero; ugra-dhanvā-powerful bowman; mahā-rathaḥ-who could fight with many chariots; eka-ekam-one after another; yugapat-simultaneously; sarvān-all of them; ahan-killed; bāṇaiḥ-by arrows; tribhiḥ tribhiḥ-by threes.

Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows three at a time.

TEXT 9

te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam
āśaṁsan karma tasya tat

SYNONYMS

te-they; vai-certainly; lalāṭa-lagnaiḥ-intent upon their heads; taiḥ-by those; iṣubhiḥ-arrows; sarve-all of them; eva-certainly; hi-without fail; matvā-thinking; nirastam-defeated; ātmānam-themselves; āśaṁsan-praised; karma-action; tasya-of him; tat-that.

When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Mahārāja was their enemy, but still, upon witnessing the wonderful, heroic acts of Mahārāja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real kṣatriya spirit.

TEXT 10

te 'pi cāmum amṛṣyantaḥ
pāda-sparśam ivoragāḥ
śarair avidhyan yugapad
dvi-guṇaṁ pracikīrṣavaḥ

SYNONYMS

te-the Yakṣas; api-also; ca-and; amum-at Dhruva; amṛṣyantaḥ-being intolerant of; pāda-sparśam-being touched by the feet; iva-like; uragāḥ-serpents; śaraiḥ-with arrows; avidhyan-struck; yugapat-simultaneously; dvi-guṇam-twice as much; pracikīrṣavaḥ-trying to retaliate.

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Mahārāja, threw twice as many arrows-six from each of their soldiers-and thus they very valiantly exhibited their prowess.

TEXTS 11–12

tataḥ parigha-nistriṁśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuśuṇḍībhiś
citra-vājaiḥ śarair api
abhyavarṣan prakupitāḥ
sarathaṁ saha-sārathim
icchantas tat pratīkartum
ayutānāṁ trayodaśa

SYNONYMS

tataḥ-thereupon; parigha-with iron bludgeons; nistriṁśaiḥ-and swords; prāsa-śūla-with tridents; paraśvadhaiḥ-and lances; śakti-with pikes; ṛṣṭibhiḥ-and spears; bhuśuṇḍībhiḥ-with bhuśuṇḍī weapons; citra-vājaiḥ-having various feathers; śaraiḥ-with arrows; api-also; abhyavarṣan-they showered Dhruva; prakupitāḥ-being angry; sa-ratham-along with his chariot; saha-sārathim-along with his charioteer; icchantaḥ-desiring; tat-Dhruva's activities; pratīkartum-to counteract; ayutānām-of ten-thousands; trayodaśa-thirteen.

The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered upon Mahārāja Dhruva, along with his chariot and charioteer, various types of feathered arrows, parighas [iron bludgeons], nistriṁśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], ṛṣṭis [spears] and bhuśuṇḍī weapons.

TEXT 13

auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na evādṛśyatācchanna
āsāreṇa yathā giriḥ

SYNONYMS

auttānapādiḥ-Dhruva Mahārāja; saḥ-he; tadā-at that time; śastra-varṣeṇa-by a shower of weapons; bhūriṇā-incessant; na-not; eva-certainly; adṛśyata-was visible; ācchannaḥ-being covered; āsāreṇa-by constant rainfall; yathā-as; giriḥ-a mountain.

Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall.

Śrīla Viśvanātha Cakravartī Ṭhākura points out in this connection that although Dhruva Mahārāja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Mahārāja new vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

TEXT 14

hāhā-kāras tadaivāsīt
siddhānāṁ divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave

SYNONYMS

hāhā-kāraḥ-tumult of disappointment; tadā-at that time; eva-certainly; āsīt-became manifest; siddhānām-of all the residents of Siddhaloka; divi-in the sky; paśyatām-who were observing the fight; hataḥ-killed; ayam-this; mānavaḥ-grandson of Manu; sūryaḥ-sun; magnaḥ-set; puṇya-jana-of the Yakṣas; arṇave-in the ocean.

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

In this verse the word mānava is very significant. Generally this word is used to mean "human being." Dhruva Mahārāja is also described here as mānava. Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a mānava, or descendant from Manu, but Dhruva Mahārāja is a distinguished mānava because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja's welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that not only is a devotee well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

TEXT 15

nadatsu yātudhāneṣu
jaya-kāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ

SYNONYMS

nadatsu-while exclaiming; yātudhāneṣu-the ghostly Yakṣas; jaya-kāśiṣu-proclaiming victory; atho-then; mṛdhe-in the fighting; udatiṣṭhat-appeared; rathaḥ-the chariot; tasya-of Dhruva Mahārāja; nīhārāt-from the mist; iva-like; bhāskaraḥ-the sun.

The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

Here Dhruva Mahārāja is compared to the sun and the great assembly of the Yakṣas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison to the sun, the greatness of Dhruva Mahārāja in all circumstances is affirmed.

TEXT 16

dhanur visphūrjayan divyaṁ
dviṣatāṁ khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ

SYNONYMS

dhanuḥ-his bow; visphūrjayan-twanging; divyam-wonderful; dviṣatām-of the enemies; khedam-lamentation; udvahan-creating; astra-ogham-different types of weapons; vyadhamat-he scattered; bāṇaiḥ-with his arrows; ghana-of clouds; anīkam-an army; iva-like; anilaḥ-the wind.

Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

TEXT 17

tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā
girīn aśanayo yathā

SYNONYMS

tasya-of Dhruva; te-those arrows; cāpa-from the bow; nirmuktāḥ-released; bhittvā-having pierced; varmāṇi-shields; rakṣasām-of the demons; kāyān-bodies; āviviśuḥ-entered; tigmāḥ-sharp; girīn-mountains; aśanayaḥ-thunderbolts; yathā-just like.

The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

TEXTS 18–19

bhallaiḥ sañchidyamānānāṁ
śirobhiś cāru-kuṇḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ
hāra-keyūra-mukuṭair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstṛtās tā raṇa-bhuvo
rejur vīra-mano-harāḥ

SYNONYMS

bhallaiḥ-by his arrows; sañchidyamānānām-of the Yakṣas who were cut to pieces; śirobhiḥ-with heads; cāru-beautiful; kuṇḍalaiḥ-with earrings; ūrubhiḥ-with thighs; hema-tālābhaiḥ-like golden palm trees; dorbhiḥ-with arms; valaya-valgubhiḥ-with beautiful bracelets; hāra-with garlands; keyūra-armlets; mukuṭaiḥ-and helmets; uṣṇīṣaiḥ-with turbans; ca-also; mahā-dhanaiḥ-very valuable; āstṛtāḥ-covered; tāḥ-those; raṇa-bhuvaḥ-battlefield; rejuḥ-began to glimmer; vīra-of the heroes; manaḥ-harāḥ-bewildering the minds.

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity for the heroes on the battlefield.

TEXT 20

hatāvaśiṣṭā itare raṇājirād
rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ
prāyo vivṛkṇāvayavā vidudruvur
mṛgendra-vikrīḍita-yūthapā iva

SYNONYMS

hata-avaśiṣṭāḥ-the remaining soldiers who were not killed; itare-others; raṇa-ajirāt-from the battlefield; rakṣaḥ-gaṇāḥ-the Yakṣas; kṣatriya-varya-of the greatest of the kṣatriyas, or warriors; sāyakaiḥ-by the arrows; prāyaḥ-mostly; vivṛkṇa-cut to pieces; avayavāḥ-their bodily limbs; vidudruvuḥ-fled; mṛgendra-by a lion; vikrīḍita-being defeated; yūthapāḥ-elephants; iva-like.

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.

TEXT 21

apaśyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣann api nāviśad dviṣāṁ
na māyināṁ veda cikīrṣitaṁ janaḥ

SYNONYMS

apaśyamānaḥ-while not observing; saḥ-Dhruva; tadā-at that time; ātatāyinam-armed opposing soldiers; mahā-mṛdhe-in that great battlefield; kañcana-any; mānava-uttamaḥ-the best of the human beings; purīm-the city; didṛkṣan-wishing to see; api-although; na āviśat-did not enter; dviṣām-of the enemies; na-not; māyinām-of the mystics; veda-knows; cikīrṣitam-the plans; janaḥ-anyone.

Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakāpurī, but he thought to himself, ”No one knows the plans of the mystic Yakṣas.”

TEXT 22

iti bruvaṁś citra-rathaḥ sva-sārathiṁ
yattaḥ pareṣāṁ pratiyoga-śaṅkitaḥ
śuśrāva śabdaṁ jaladher iveritaṁ
nabhasvato dikṣu rajo ’nvadṛśyata

SYNONYMS

iti-thus; bruvan-talking; citra-rathaḥ-Dhruva Mahārāja, whose chariot was very beautiful; sva-sārathim-to his charioteer; yattaḥ-being on guard; pareṣām-from his enemies; pratiyoga-counterattack; śaṅkitaḥ-being apprehensive; śuśrāva-heard; śabdam-sound; jaladheḥ-from the ocean; iva-as if; īritam-resounded; nabhasvataḥ-because of wind; dikṣu-in all directions; rajaḥ-dust; anu-then; adṛśyata-was perceived.

In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

TEXT 23

kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā

SYNONYMS

kṣaṇena-within a moment; ācchāditam-was covered; vyoma-the sky; ghana-of dense clouds; anīkena-with a mass; sarvataḥ-everywhere; visphurat-dazzling; taḍitā-with lightning; dikṣu-in all directions; trāsayat-threatening; stanayitnunā-with thundering.

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

TEXT 24

vavṛṣū rudhiraughāsṛk-
pūya-viṇ-mūtra-medasaḥ
nipetur gaganād asya
kabandhāny agrato ’nagha

SYNONYMS

vavṛṣuḥ-showered; rudhira-of blood; ogha-an inundation; asṛk-mucus; pūya-pus; viṭ-stool; mūtra-urine; medasaḥ-and marrow; nipetuḥ-began to fall; gaganāt-from the sky; asya-of Dhruva; kabandhāni-trunks of bodies; agrataḥ-in front; anagha-O faultless Vidura.

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

TEXT 25

tataḥ khe ’dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṁśa-
musalāḥ sāśma-varṣiṇaḥ

SYNONYMS

tataḥ-thereafter; khe-in the sky; adṛśyata-was visible; giriḥ-a mountain; nipetuḥ-fell down; sarvataḥ-diśam-from all directions; gadā-clubs; parigha-iron bludgeons; nistriṁśa-swords; musalāḥ-maces; sa-aśma-great pieces of stone; varṣiṇaḥ-with a shower of.

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

TEXT 26

ahayo ’śani-niḥśvāsā
vamanto ’gniṁ ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghrāś ca yūthaśaḥ

SYNONYMS

ahayaḥ-serpents; aśani-thunderbolts; niḥśvāsāḥ-breathing; vamantaḥ-vomiting; agnim-fire; ruṣā-akṣibhiḥ-with angry eyes; abhyadhāvan-came forward; gajāḥ-elephants; mattāḥ-mad; siṁha-lions; vyāghrāḥ-tigers; ca-also; yūthaśaḥ-in groups.

Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

TEXT 27

samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āsasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ

SYNONYMS

samudraḥ-the sea; ūrmibhiḥ-with waves; bhīmaḥ-fierce; plāvayan-inundating; sarvataḥ-in all directions; bhuvam-the earth; āsasāda-came forward; mahā-hrādaḥ-making great sounds; kalpa-ante-(the dissolution) at the end of a kalpa; iva-like; bhīṣaṇaḥ-fearful.

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

TEXT 28

evaṁ-vidhāny anekāni
trāsanāny amanasvinām
sasṛjus tigma-gataya
āsuryā māyayāsurāḥ

SYNONYMS

evam-vidhāni-(phenomena) like this; anekāni-many varieties of; trāsanāni-fearful; amanasvinām-to the less intelligent men; sasṛjuḥ-they created; tigma-gatayaḥ-of heinous nature; āsuryā-demoniac; māyayā-by illusion; asurāḥ-the demons.

The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

TEXT 29

dhruve prayuktām asurais
tāṁ māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ

SYNONYMS

dhruve-against Dhruva; prayuktām-inflicted; asuraiḥ-by the demons; tām-that; māyām-mystic power; ati-dustarām-very dangerous; niśamya-after hearing; tasya-his; munayaḥ-the great sages; śam-good fortune; āśaṁsan-giving encouragement for; samāgatāḥ-assembled.

When the great sages heard that Dhruva Mahārāja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

TEXT 30

munaya ūcuḥ
auttānapāda bhagavāṁs tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko ’ñjasā tarati dustaram aṅga mṛtyum

SYNONYMS

munayaḥ ūcuḥ-the sages said; auttānapāda-O son of King Uttānapāda; bhagavān-the Supreme Personality of Godhead; tava-your; śārṅga-dhanvā-one who bears the bow called Śārṅga; devaḥ-the Lord; kṣiṇotu-may He kill; avanata-of the surrendered soul; ārti-the distresses; haraḥ-who removes; vipakṣān-enemies; yat-whose; nāmadheyam-holy name; abhidhāya-uttering; niśamya-hearing; ca-also; addhā-immediately; lokaḥ-persons; añjasā-fully; tarati-overcome; dustaram-insurmountable; aṅga-O Dhruva; mṛtyum-death.

All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śārṅgadhanvā, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

The great ṛṣis approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only, the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee, at the time of death, can simply chant His holy name-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-simply by chanting this mahā-mantra, he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory magical feats of the Yakṣas, which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Dhruva Mahārāja’s Fight With the Yakṣas.”

20.5.11 Chapter Eleven

Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

TEXT 1

maitreya uvāca
niśamya gadatām evam
ṛṣīṇāṁ dhanuṣi dhruvaḥ
sandadhe ’stram upaspṛśya
yan nārāyaṇa-nirmitam

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya continued to speak; niśamya-having heard; gadatām-the words; evam-thus; ṛṣīṇām-of the sages; dhanuṣi-upon his bow; dhruvaḥ-Dhruva Mahārāja; sandadhe-fixed; astram-an arrow; upaspṛśya-after touching water; yat-that which; nārāyaṇa-by Nārāyaṇa; nirmitam-was made.

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow made by Lord Nārāyaṇa and fixed it upon his bow.

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the Bhagavad-gītā (7.14), mām eva ye prapadyante māyām etāṁ taranti te. Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the Bhāgavatam: sāṅgopāṅgāstra-in this age, the nārāyaṇāstra, or weapon to drive away māyā, is the chanting of the Hare Kṛṣṇa mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

TEXT 2

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipraṁ vineśur vidura
kleśā jñānodaye yathā

SYNONYMS

sandhīyamāne-while joining to his bow; etasmin-this nārārayaṇāstra; māyāḥ-the illusions; guhyaka-nirmitāḥ-created by the Yakṣas; kṣipram-very soon; vineśuḥ-were destroyed; vidura-O Vidura; kleśāḥ-illusory pains and pleasures; jñāna-udaye-upon the arising of knowledge; yathā-just as.

As soon as Dhruva Mahārāja joined the nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

Kṛṣṇa is like the sun, and māyā, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, māyā means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and māyā are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. Māyām etāṁ taranti te: [Bg. 7.14] constant chanting of the mahā-mantra will keep us always aloof from the illusory energy of māyā.

TEXT 3

tasyārṣāstraṁ dhanuṣi prayuñjataḥ
suvarṇa-puṅkhāḥ kalahaṁsa-vāsasaḥ
viniḥsṛtā āviviśur dviṣad-balaṁ
yathā vanaṁ bhīma-ravāḥ śikhaṇḍinaḥ

SYNONYMS

tasya-while Dhruva; ārṣa-astram-the weapon given by Nārāyaṇa Ṛṣi; dhanuṣi-on his bow; prayuñjataḥ-fixed; suvarṇa-puṅkhāḥ-(arrows) with golden shafts; kalahaṁsa-vāsasaḥ-with feathers like the wings of a swan; viniḥsṛtāḥ-sprang out; āviviśuḥ-entered; dviṣat-balam-the soldiers of the enemy; yathā-just as; vanam-into a forest; bhīma-ravāḥ-making a tumultuous sound; śikhaṇḍinaḥ-peacocks.

Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

TEXT 4

tais tigma-dhāraiḥ pradhane śilī-mukhair
itas tataḥ puṇya-janā upadrutāḥ
tam abhyadhāvan kupitā udāyudhāḥ
suparṇam unnaddha-phaṇā ivāhayaḥ

SYNONYMS

taiḥ-by those; tigma-dhāraiḥ-which had a sharp point; pradhane-on the battlefield; śilī-mukhaiḥ-arrows; itaḥ tataḥ-here and there; puṇya-janāḥ-the Yakṣas; upadrutāḥ-being greatly agitated; tam-towards Dhruva Mahārāja; abhyadhāvan-rushed; kupitāḥ-being angry; udāyudhāḥ-with upraised weapons; suparṇam-towards Garuḍa; unnaddha-phaṇāḥ-with upraised hoods; iva-like; ahayaḥ-serpents.

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush towards Garuḍa with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

TEXT 5

sa tān pṛṣatkair abhidhāvato mṛdhe
nikṛtta-bāhūru-śirodharodarān
ināya lokaṁ param arka-maṇḍalaṁ
vrajanti nirbhidya yam ūrdhva-retasaḥ

SYNONYMS

saḥ-he (Dhruva Mahārāja); tān-all the Yakṣas; pṛṣatkaiḥ-by his arrows; abhidhāvataḥ-coming forward; mṛdhe-in the battlefield; nikṛtta-being separated; bāhu-arms; ūru-thighs; śiraḥ-dhara-necks; udarān-and bellies; ināya-delivered; lokam-to the planet; param-supreme; arka-maṇḍalam-the sun globe; vrajanti-go; nirbhidya-piercing; yam-to which; ūrdhva-retasaḥ-those who do not discharge semen at any time.

When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahmacārīs, who have never discharged their semen.

To be killed by the Lord or by His devotees is auspicious for nondevotees. The Yakṣas were killed indiscriminately by Dhruva Mahārāja, but they attained the planetary system attainable only for brahmacārīs who never discharged their semen. As the impersonalist jñānīs or the demons killed by the Lord attain Brahmaloka, or Satyaloka, persons killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is ūrdhva-retasaḥ, which means brahmacārīs who have never discharged semen. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the Vedas, if one simply keeps himself a pure brahmacārī, not discharging his semen, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the gṛhasthas are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semen. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word ūrdhva-retasaḥ especially indicates the Māyāvādī sannyāsīs, who undergo strict principles of austerity. But in the Bhagavad-gītā (8.16) the Lord says that even if one goes up to Brahmaloka, he again comes back (ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna). Therefore, actual mukti, or liberation, can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Māyāvādī sannyāsīs are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, hariṁ vinā na sṛtiṁ taranti: without Kṛṣṇa's mercy, no one can have liberation.

TEXT 6

tān hanyamānān abhivīkṣya guhyakān
anāgasaś citra-rathena bhūriśaḥ
auttānapādiṁ kṛpayā pitāmaho
manur jagādopagataḥ saharṣibhiḥ

SYNONYMS

tān-those Yakṣas; hanyamānān-being killed; abhivīkṣya-seeing; guhyakān-the Yakṣas; anāgasaḥ-offenseless; citra-rathena-by Dhruva Mahārāja, who had a beautiful chariot; bhūriśaḥ-greatly; auttānapādim-unto the son of Uttānapāda; kṛpayā-out of mercy; pitā-mahaḥ-the grandfather; manuḥ-Svāyambhuva Manu; jagāda-gave instructions; upagataḥ-approached; saha-ṛṣibhiḥ-with great sages.

When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

Dhruva Mahārāja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother, Uttama. Dhruva Mahārāja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also-for one man's fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

TEXT 7

manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

SYNONYMS

manuḥ uvāca-Manu said; alam-enough; vatsa-my dear boy; atiroṣeṇa-with excessive anger; tamaḥ-dvāreṇa-the path of ignorance; pāpmanā-sinful; yena-by which; puṇya-janān-the Yakṣas; etān-all these; avadhīḥ-you have killed; tvam-you; anāgasaḥ-offenseless.

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry-it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

In this verse the word atiroṣeṇa means "with unnecessary anger." When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A kṣatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother, Uttama; not all of the Yakṣa citizens were punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law.

TEXT 8

nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

SYNONYMS

na-not; asmat-kula-our family; ucitam-befitting; tāta-my dear son; karma-action; etat-this; sat-by authorities on religion; vigarhitam-forbidden; vadhaḥ-the killing; yat-which; upadevānām-of the Yakṣas; ārabdhaḥ-was undertaken; te-by you; akṛta-enasām-of those who are sinless.

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

TEXT 9

nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

SYNONYMS

nanu-certainly; ekasya-of one (Yakṣa); aparādhena-with the offense; prasaṅgāt-because of their association; bahavaḥ-many; hatāḥ-have been killed; bhrātuḥ-of your brother; vadha-by the death; abhitaptena-being aggrieved; tvayā-by you; aṅga-my dear son; bhrātṛ-vatsala-affectionate to your brother.

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider-for one Yakṣa's offense, you have killed many others, who are innocent.

TEXT 10

nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartinām
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

SYNONYMS

na-never; ayam-this; mārgaḥ-path; hi-certainly; sādhūnām-of honest persons; hṛṣīkeśa-of the Supreme Personality of Godhead; anuvartinām-following the path; yat-which; ātmānam-self; parāk-the body; gṛhya-thinking to be; paśu-vat-like animals; bhūta-of living entities; vaiśasam-killing.

One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.

The words sādhūnāṁ hṛṣīkeśānuvartinām are very significant. Sādhu means "a saintly person." But who is a saintly person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣīkeśa. In the Nārada-pañcarātra it is said, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called bhakti, or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. A sādhu, a saintly devotee, is not supposed to kill animals unnecessarily.

TEXT 11

sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

SYNONYMS

sarva-bhūta-in all living entities; ātma-upon the Supersoul; bhāvena-with meditation; bhūta-of all existence; āvāsam-the abode; harim-Lord Hari; bhavān-you; ārādhya-by worshiping; āpa-have achieved; durārādhyam-very difficult to propitiate; viṣṇoḥ-of Lord Viṣṇu; tat-that; paramam-supreme; padam-situation.

It is very difficult to achieve the spiritual abode of Hari, in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything, material or spiritual, is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as bhūtāvāsa. Dhruva Mahārāja, as a kṣatriya, could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a kṣatriya it was his duty to fight with the enemy, he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

TEXT 12

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ
kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

SYNONYMS

saḥ-that person; tvam-you; hareḥ-by the Supreme Lord; anudhyātaḥ-being always remembered; tat-His; puṁsām-by the devotees; api-also; sammataḥ-esteemed; katham-why; tu-then; avadyam-abominable (act); kṛtavān-you have undertaken; anuśikṣan-setting the example; satām-of saintly persons; vratam-a vow.

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am therefore surprised-why have you undertaken such an abominable task?

Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svāyambhuva Manu pointed out this fact to Dhruva Mahārāja: "Not only are you a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas."

TEXT 13

titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati

SYNONYMS

titikṣayā-by tolerance; karuṇayā-by mercy; maitryā-by friendship; ca-also; akhila-universal; jantuṣu-unto the living entities; samatvena-by equilibrium; ca-also; sarva-ātmā-the Supersoul; bhagavān-the Personality of Godhead; samprasīdati-becomes very satisfied.

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gītā, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. lt is said, therefore, that a saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

TEXT 14

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

SYNONYMS

samprasanne-upon satisfaction; bhagavati-of the Supreme Personality of Godhead; puruṣaḥ-a person; prākṛtaiḥ-from the material; guṇaiḥ-modes of nature; vimuktaḥ-being liberated; jīva-nirmuktaḥ-freed from the subtle body also; brahma-unlimited; nirvāṇam-spiritual bliss; ṛcchati-achieves.

One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the Bhagavad-gītā: ”Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss.” Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word samprasanne, which is used in this verse, means ”being satisfied.” A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of bhakti-yoga. Outside of bhakti-yoga, everyone is trying to satisfy himself. No one is trying to satisfy the Lord. Karmīs grossly try to satisfy their senses, but even those who are elevated to the platform of knowledge also try to satisfy themselves, in a subtle form. Karmīs try to satisfy themselves by sense gratification, and jñānīs try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. Yogīs also try to satisfy themselves, by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees' process of self-realization is completely different from the processes of the karmīs, jñānīs and yogīs. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in the Lord's loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

TEXT 15

bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

SYNONYMS

bhūtaiḥ-by the material elements; pañcabhiḥ-five; ārabdhaiḥ-developed; yoṣit-woman; puruṣaḥ-man; eva-just so; hi-certainly; tayoḥ-of them; vyavāyāt-by sexual life; sambhūtiḥ-the further creation; yoṣit-of women; puruṣayoḥ-and of men; iha-in this material world.

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.

When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiṣṇavism and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the Bhagavad-gītā it is also confirmed, prakṛteḥ kriyamāṇāni: everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the Bhagavad-gītā (mayādhyakṣeṇa [Bg. 9.10]). In the Ninth Chapter, Kṛṣṇa says, ”Under My superintendence material nature is acting.” Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas' fault; it was an act of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements-earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Mahārāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

TEXT 16

evaṁ pravartate sargaḥ
sthitiḥ saṁyama eva ca
guṇa-vyatikarād rājan
māyayā paramātmanaḥ

SYNONYMS

evam-thus; pravartate-occurs; sargaḥ-creation; sthitiḥ-maintenance; saṁyamaḥ-annihilation; eva-certainly; ca-and; guṇa-of the modes; vyatikarāt-by interaction; rājan-O King; māyayā-by the illusory energy; parama-ātmanaḥ-of the Supreme Personality of Godhead.

Manu continued: My dear King Dhruva, it is simply by the illusory, material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the rajo-guṇa, the mode of passion; maintenance is the action of sattva-guṇa, the mode of goodness; and annihilation is the action of tamo-guṇa, the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the tamo-guṇa or rajo-guṇa. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system, where the duration of life is very great. Ūrdhvaṁ gacchanti sattva-sthāḥ: great ṛṣis, sages and sannyāsīs who maintain themselves in sattva-guṇa, or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

TEXT 17

nimitta-mātraṁ tatrāsīn
nirguṇaḥ puruṣarṣabhaḥ
vyaktāvyaktam idaṁ viśvaṁ
yatra bhramati lohavat

SYNONYMS

nimitta-mātram-remote cause; tatra-then; āsīt-was; nirguṇaḥ-uncontaminated; puruṣa-ṛṣabhaḥ-the Supreme Person; vyakta-manifested; avyaktam-unmanifested; idam-this; viśvam-world; yatra-where; bhramati-moves; loha-vat-like iron.

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers, who do not agree to accept the Supreme Personality of Godhead as the original cause of creation, think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter, who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in Bhagavad-gītā-behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on His energy, and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

In Bhagavad-gītā it is also said that the Lord impregnates the material energy with the part-and-parcel jīvas, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the jīva soul, different types of bodies in different species are produced. In Darwin's theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the actions and reactions of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as nimitta-mātram, the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the actions and reactions of the material guṇas, although He is the cause of all causes. Lord Brahmā says, therefore, in the Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

There are many causes and effects, but the original cause is Śrī Kṛṣṇa.

TEXT 18

sa khalv idaṁ bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṣṭā vibhūmnaḥ khalu durvibhāvyā

SYNONYMS

saḥ-the; khalu-however; idam-this (universe); bhagavān-the personality of Godhead; kāla-of time; śaktyā-by the force; guṇa-pravāheṇa-by the interaction of the modes of nature; vibhakta-divided; vīryaḥ-(whose) potencies; karoti-acts upon; akartā-the nondoer; eva-although; nihanti-kills; ahantā-nonkiller; ceṣṭā-the energy; vibhūmnaḥ-of the Lord; khalu-certainly; durvibhāvyā-inconceivable.

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

The word durvibhāvyā means ”inconceivable by our tiny brain,” and vibhakta-vīryaḥ means ”divided in varieties of potencies.” This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is the actor. In the previous verse, the word nimitta-mātram indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word ”inconceivable” has been used. It is not within the power of one’s small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in the Viṣṇu Purāṇa: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one with and different from the product. Therefore, Lord Caitanya’s philosophy, , is the perfect way of understanding. ln this material world, the Lord incarnates in three forms-as Brahmā, Viṣṇu and Śiva-by which He takes charge of the three modes of material nature. By His incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by. His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva-Garbhodakaśāyī Viṣṇu-is always apart from these actions and reactions of material nature.

TEXT 19

so ’nanto ’nta-karaḥ kālo
’nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

SYNONYMS

saḥ-He; anantaḥ-infinite; anta-karaḥ-annihilator; kālaḥ-time; anādiḥ-without beginning; ādi-kṛt-beginning of everything; avyayaḥ-without decrease; janam-living entities; janena-by living entities; janayan-causing to be born; mārayan-killing; mṛtyunā-by death; antakam-killers.

My dear Dhruva, the Supreme Personality of Godhead is ever existing, but in the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father and killed through the agency of death, but He is perpetually free of birth and death.

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in Bhagavad-gītā. Kṛṣṇa says, ”I am death. I take away everything at the end of life.” Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated-but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler’s killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world.

They are interested only in Him who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

TEXT 20

na vai sva-pakṣo ’sya vipakṣa eva vā
parasya mṛtyor viśataḥ samaṁ prajāḥ
taṁ dhāvamānam anudhāvanty anīśā
yathā rajāṁsy anilaṁ bhūta-saṅghāḥ

SYNONYMS

na-not; vai-however; sva-pakṣaḥ-ally; asya-of the Supreme Personality of Godhead; vipakṣaḥ-enemy; eva-certainly; vā-or; parasya-of the Supreme; mṛtyoḥ-in the form of time; viśataḥ-entering; samam-equally; prajāḥ-living entities; tam-Him; dhāvamānam-moving; anudhāvanti-follow behind; anīśāḥ-dependent living entities; yathā-as; rajāṁsi-particles of dust; anilam-the wind; bhūta-saṅghāḥ-other material elements.

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one’s particular karma, one suffers or enjoys material life.

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone’s material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time element, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone; it is according to one’s karma that one suffers and enjoys. The living entity’s higher or lower position, his suffering and enjoying, are due to his own karma. The exact word used in this connection is anīśāḥ, which means ”dependent on their own karma.” The example is given that the government gives everyone the facilities for governmental action and management, but by one’s own choice one creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind-He gives everyone an equal chance-but by the resultant actions of one’s own karma one suffers or enjoys this material world.

TEXT 21

āyuṣo ’pacayaṁ jantos
tathaivopacayaṁ vibhuḥ
ubhābhyāṁ rahitaḥ sva-stho
duḥsthasya vidadhāty asau

SYNONYMS

āyuṣaḥ-of duration of life; apacayam-diminution; jantoḥ-of the living entities; tathā-similarly; eva-also; upacayam-increase; vibhuḥ-the Supreme Personality of Godhead; ubhābhyām-from both of them; rahitaḥ-free; sva-sthaḥ-always situated in His transcendental position; duḥsthasya-of the living entities under the laws of karma; vidadhāti-awards; asau-He.

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one’s fruitive activities. Thus, although one living entity’s duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of the life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their karma. But in the Brahma-saṁhitā we find it said, karmāṇi nirdahati: the Lord diminishes or vanquishes the reactions of devotees. The same fact is explained in Bhagavad-gītā Yajñārthāt karmaṇo ’nyatra: one should perform karma only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of karma. Under the laws of karma a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahmā. To a sane man this business is not very fruitful. Bhagavad-gītā (9.25) gives a warning to the living entities: yānti deva-vratā devān-those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the Pitās, forefathers, go to the Pitās. Those who are inclined to material activities remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of karma. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Ṭhākura advised: ”My friend, you are being washed away in material nature’s waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy.”

TEXT 22

kecit karma vadanty enaṁ
svabhāvam apare nṛpa
eke kālaṁ pare daivaṁ
puṁsaḥ kāmam utāpare

SYNONYMS

kecit-some; karma-fruitive activities; vadanti-explain; enam-that; svabhāvam-nature; apare-others; nṛpa-my dear King Dhruva; eke-some; kālam-time; pare-others; daivam-fate; puṁsaḥ-of the living entity; kāmam-desire; uta-also; apare-others.

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

There are different types of philosophers-mīmāṁsakas, atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the Vedas: it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or kāma. The Vedas say, kāmo'karṣīt. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every living entity is trying to lord it over the material resources to the best of his ability.

This kāma, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire, for desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire towards serving the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, one becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn into this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

TEXT 23

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

SYNONYMS

avyaktasya-of the unmanifested; aprameyasya-of the Transcendence; nānā-various; śakti-energies; udayasya-of Him who gives rise to; ca-also; na-never; vai-certainly; cikīrṣitam-the plan; tāta-my dear boy; kaḥ-who; veda-can know; atha-therefore; sva-own; sambhavam-origin.

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth, for his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word avyakta, "unmanifested," in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called ātma-tattva. Unless, however, one comes to this point of understanding ātma-tattva, one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (parāsya śaktir vividhaiva śrūyate). He is equipped with the energy of eternal time. Not only does He have the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The bhakti-yoga process, however, is completely different from so-called scientific advancement of knowledge. A devotee completely surrenders unto the Supreme, who reveals Himself by His causeless mercy. As stated in Bhagavad-gītā, dadāmi buddhi-yogaṁ tam. The Lord says, "I give him intelligence." What is that intelligence? Yena mām upayānti te. The Lord gives one the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth, or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. Bhagavad-gītā is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

TEXT 24

na caite putraka bhrātur
hantāro dhanadānugāḥ

visargādānayos tāta
puṁso daivaṁ hi kāraṇam
SYNONYMS

na-never; ca-also; ete-all these; putraka-my dear son; bhrātuḥ-of your brother; hantāraḥ-killers; dhanada-of Kuvera; anugāḥ-followers; visarga-of birth; ādānayoḥ-of death; tāta-my dear son; puṁsaḥ-of a living entity; daivam-the Supreme; hi-certainly; kāraṇam-the cause.

My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.

TEXT 25

sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ
SYNONYMS

saḥ-He; eva-certainly; viśvam-the universe; sṛjati-creates; saḥ-He; eva-certainly; avati-maintains; hanti-annihilates; ca-also; atha api-moreover; hi-certainly; anahaṅkārāt-from being without ego; na-not; ajyate-becomes entangled; guṇa-by the modes of material nature; karmabhiḥ-by activities.

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

In this verse the word anahaṅkāra means ”without ego.” The conditioned soul has a false ego, and as a result of his karma he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. Bhagavad-gītā, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, na māṁ karmāṇi limpanti: He is not affected by anything He does, because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, ”You and I had many, many births previously, but I remember everything, whereas you do not.” That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa's body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa's soul from Kṛṣṇa's body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa's body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends to this world in His own original, spiritual body. This is explained in Bhagavad-gītā as paraṁ bhāvam. The words paraṁ bhāvaṁ and divyam are especially significant in understanding Kṛṣṇa's personality.

TEXT 26

eṣa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca
SYNONYMS

eṣaḥ-this; bhūtāni-all created beings; bhūta-ātmā-the Supersoul of all living entities; bhūta-īśaḥ-the controller of everyone; bhūta-bhāvanaḥ-the maintainer of everyone; sva-śaktyā-through His energy; māyayā-the external energy; yuktaḥ-through such agency; sṛjati-creates; atti-annihilates; ca-and; pāti-maintains; ca-and.

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gītā (9.4) the Lord says, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: ”All living entities are living on Me or on My energy, but I am not everywhere.” He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as being the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as being the spiritual world.

TEXT 27

tam eva mṛtyum amṛtaṁ tāta daivaṁ
sarvātmanopehi jagat-parāyaṇam
yasmai baliṁ viśva-sṛjo haranti
gāvo yathā vai nasi dāma-yantritāḥ
SYNONYMS

tam-unto Him; eva-certainly; mṛtyum-death; amṛtam-immortality; tāta-my dear son; daivam-the Supreme; sarva-ātmanā-in all respects; upehi-surrender; jagat-of the world; parāyaṇam-ultimate goal; yasmai-unto whom; balim-offerings; viśva-sṛjaḥ-all the demigods like Brahmā; haranti-bear; gāvaḥ-bulls; yathā-as; vai-without fail; nasi-in the nose; dāma-by a rope; yantritāḥ-controlled.

My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller-individually, nationally, socially and in many other ways. Dhruva Mahārāja was advised to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yakṣas. In this verse, therefore, Svāyambhuva Manu seeks to eradicate the last tinge of false ambition in Dhruva by explaining the position of the supreme controller. The words mṛtyum amṛtam, "death and immortality," are significant. In Bhagavad-gītā the Lord says, "I am ultimate death, who takes away everything from the demons." The demons' business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is amṛta, eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies, The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

TEXT 28

yaḥ pañca-varṣo jananīṁ tvaṁ vihāya
mātuḥ sapatnyā vacasā bhinna-marmā
vanaṁ gatas tapasā pratyag-akṣam
ārādhya lebhe mūrdhni padaṁ tri-lokyāḥ

SYNONYMS

yaḥ-one who; pañca-varṣaḥ-five years old; jananīm-mother; tvam-you; vihāya-leaving aside; mātuḥ-of the mother; sa-patnyāḥ-of the co-wife; vacasā-by the words; bhinna-marmā-aggrieved at heart; vanam-to the forest; gataḥ-went; tapasā-by austerity; pratyak-akṣam-the Supreme Lord; ārādhya-worshiping; lebhe-achieved; mūrdhni-on the top; padam-the position; tri-lokyāḥ-of the three worlds.

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family because at the age of only five years Dhruva began meditating upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is manuṣya, which means "descendant of Manu." Not only is Dhruva Mahārāja the glory of the family of Svāyambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

TEXT 29

tam enam aṅgātmani mukta-vigrahe
vyapāśritaṁ nirguṇam ekam akṣaram
ātmānam anviccha vimuktam ātma-dṛg
yasminn idaṁ bhedam asat pratīyate

SYNONYMS

tam-Him; enam-that; aṅga-my dear Dhruva; ātmani-in the mind; mukta-vigrahe-free from anger; vyapāśritam-situated; nirguṇam-transcendental; ekam-one; akṣaram-the infallible Brahman; ātmānam-the self; anviccha-try to find out; vimuktam-uncontaminated; ātma-dṛk-facing towards the Supersoul; yasmin-in which; idam-this; bhedam-differentiation; asat-unreal; pratīyate-appears to be.

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Mahārāja, who was looking upon the Yakṣas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of karma, but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit souls, eternal servants of the Lord. Dhruva Mahārāja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Mahārāja that out of material affection Dhruva thought of his brother as his kin and the Yakṣas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

TEXT 30

tvaṁ pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktiṁ vidhāya paramāṁ śanakair avidyā-
granthiṁ vibhetsyasi mamāham iti prarūḍham
SYNONYMS

tvam-you; pratyak-ātmani-unto the Supersoul; tadā-at that time; bhagavati-unto the Supreme Personality of Godhead; anante-who is unlimited; ānanda-mātre-the reservoir of all pleasure; upapanna-possessed of; samasta-all; śaktau-potencies; bhaktim-devotional service; vidhāya-by rendering; paramām-supreme; śanakaiḥ-very soon; avidyā-of illusion; granthim-the knot; vibhetsyasi-you will undo; mama-my; aham-I; iti-thus; prarūḍham-firmly fixed.

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of ”I” and ”my.”

Dhruva Mahārāja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of māyā, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of ”I” and ”mine.” This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions-”I” and ”mine”-he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Mahārāja that he should not continue this material conception of ”I” and ”mine.” Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

TEXT 31

saṁyaccha roṣaṁ bhadraṁ te
pratīpaṁ śreyasāṁ param
śrutena bhūyasā rājann
agadena yathāmayam
SYNONYMS

saṁyaccha-just control; roṣam-anger; bhadram-all good fortune; te-to you; pratīpam-enemy; śreyasām-of all goodness; param-the foremost; śrutena-by hearing; bhūyasā-constantly; rājan-my dear King; agadena-by medicinal treatment; yathā-as; āmayam-disease.

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

Dhruva Mahārāja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yakṣas. It was the duty of Dhruva Mahārāja to kill the offender (life for life) because Dhruva was the king. When the challenge came, Dhruva Mahārāja fought vehemently and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahārāja’s kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahārāja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words śrutena bhūyasā, ”by constantly hearing,” are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahārāja’s becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārada, who instructed him not to bite anymore. Since ordinarily a snake’s business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārada, he complained, ”I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me.” Upon hearing this, Nārada Muni instructed him, ”Don’t bite, but do not forget to expand your hood as if you were going to bite. Then they will go away.” Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

TEXT 32

yenopasṛṣṭāt puruṣāl
loka udvijate bhṛśam
na budhas tad-vaśaṁ gacched
icchann abhayam ātmanaḥ
SYNONYMS

yena-by which; upasṛṣṭāt-being overwhelmed; puruṣāt-by the person; lokaḥ-everyone; udvijate-becomes terrified; bhṛśam-greatly; na-never; budhaḥ-a learned person; tat-of anger; vaśam-under the control; gacchet-should go; icchan-desiring; abhayam-fearlessness, liberation; ātmanaḥ-of the self.

A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with nonenmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

TEXT 33

helanaṁ giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātṛ-ghnān ity amarṣitaḥ

SYNONYMS

helanam-disrespectful behavior; giriśa-of Lord Śiva; bhrātuḥ-the brother; dhanadasya-to Kuvera; tvayā-by you; kṛtam-was performed; yat-because; jaghnivān-you have killed; puṇya-janān-the Yakṣas; bhrātṛ-of your brother; ghnān-killers; iti-thus (thinking); amarṣitaḥ-angry.

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as puṇya janān, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

TEXT 34

taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

SYNONYMS

tam-him; prasādaya-pacify; vatsa-my son; āśu-immediately; sannatyā-by offering obeisances; praśrayā-by respectful behavior; uktibhiḥ-by gentle words; na yāvat-before; mahatām-of great personalities; tejaḥ-wrath; kulam-family; naḥ-our; abhibhaviṣyati-will affect.

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

TEXT 35

evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

SYNONYMS

evam-thus; svāyambhuvaḥ-Lord Svāyambhuva Manu; pautram-to his grandson; anuśāsya-after giving instruction; manuḥ-Lord Manu; dhruvam-to Dhruva Mahārāja; tena-by him; abhivanditaḥ-being offered obeisances to; sākam-together; ṛṣibhiḥ-with the sages; sva-puram-to his own abode; yayau-went.

Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting."

20.5.12 Chapter Twelve

Dhruva Mahārāja Goes Back to Godhead

TEXT 1

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno nyavadat kṛtāñjalim

SYNONYMS

maitreyaḥ uvāca-Maitreya said; dhruvam-Dhruva Mahārāja; nivṛttam-ceased; pratibuddhya-having learned; vaiśasāt-from killing; apeta-subsided; manyum-anger; bhagavān-Kuvera; dhana-īśvaraḥ-master of the treasury; tatra-there; āgataḥ-appeared; cāraṇa-by the Cāraṇas; yakṣa-Yakṣas; kinnaraiḥ-and by the Kinnaras; saṁstūyamānaḥ-being worshiped; nyavadat-spoke; kṛta-añjalim-to Dhruva with folded hands.

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

TEXT 2

dhanada uvāca
bho bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād

vairaṁ dustyajam atyajaḥ

SYNONYMS

dhana-daḥ uvāca-the master of the treasury (Kuvera) said; bhoḥ bhoḥ-O; kṣatriya-dāyāda-O son of a kṣatriya; parituṣṭaḥ-very glad; asmi-I am; te-with you; anagha-O sinless one; yat-because; tvam-you; pitāmaha-of your grandfather; ādeśāt-under the instruction; vairam-enmity; dustyajam-difficult to avoid; atyajaḥ-have given up.

The master of the treasury, Kuvera, said: O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 3

na bhavān avadhīd yakṣān
na yakṣā bhrātaraṁ tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoḥ

SYNONYMS

na-not; bhavān-you; avadhīt-killed; yakṣān-the Yakṣas; na-not; yakṣāḥ-the Yakṣas; bhrātaram-brother; tava-your; kālaḥ-time; eva-certainly; hi-for; bhūtānām-of living entities; prabhuḥ-the Supreme Lord; apyaya-bhāvayoḥ-of annihilation and generation.

Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he had not killed any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yakṣas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

TEXT 4

ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau

SYNONYMS

aham-I; tvam-you; iti-thus; apārthā-misconceived; dhīḥ-intelligence; ajñānāt-from ignorance; puruṣasya-of a person; hi-certainly; svāpni-a dream; iva-like; ābhāti-appears; a-tat-dhyānāt-from the bodily concept of life; yayā-by which; bandha-bondage; viparyayau-and misery.

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

The conception of "I" and "you," ahaṁ tvam, as separate from each other, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as "hands" and "legs," for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional, material existence begins. The conception of independent existence is therefore like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

TEXT 5

tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham

SYNONYMS

tat-therefore; gaccha-come; dhruva-Dhruva; bhadram-good fortune; te-unto you; bhagavantam-unto the Supreme Personality of Godhead; adhokṣajam-who is beyond the concepts of material senses; sarva-bhūta-all living entities; ātma-bhāvena-by thinking of them as one; sarva-bhūta-in all living entities; ātma-the Supersoul; vigraham-having form.

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

Here the word vigraham, "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ: [Bs. 5.1] He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms-the leaves, twigs, flowers and fruits-are automatically watered. The

Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent of Him.

TEXT 6

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā

SYNONYMS

bhajasva-engage in devotional service; bhajanīya-worthy to be worshiped; aṅghrim-unto Him whose lotus feet; abhavāya-for deliverance from material existence; bhava-chidam-who cuts the knot of material entanglement; yuktam-attached; virahitam-aloof; śaktyā-to His potency; guṇa-mayyā-consisting of the modes of material nature; ātma-māyayā-by His inconceivable potency.

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word bhajasva appears, meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the Bhagavad-gītā (mām ekaṁ śaraṇaṁ vraja). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gītā (12.7), teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt. This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (parāsya śaktir vividhaiva śrūyate). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called yuktam. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as bhava-cchidam, one who can give deliverance from the entanglement of material existence.

TEXT 7

vṛṇīhi kāmaṁ nṛpa yan mano-gataṁ
mattas tvam auttānapade 'viśaṅkitaḥ
varaṁ varārho 'mbuja-nābha-pādayor
anantaraṁ tvāṁ vayam aṅga śuśruma

SYNONYMS

vṛṇīhi-please ask; kāmam-desire; nṛpa-O King; yat-whatever; manaḥ-gatam-within your mind; mattaḥ-from me; tvam-you; auttānapade-O son of Mahārāja Uttānapāda; aviśaṅkitaḥ-without hesitation; varam-benediction; vara-arhaḥ-worthy to take benedictions; ambuja-lotus flower; nābha-whose navel; pādayoḥ-at His lotus feet; anantaram-constantly; tvām-about you; vayam-we; aṅga-dear Dhruva; śuśruma-have heard.

My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benedictions from us. Please, therefore, ask without hesitation whatever benediction you want from me.

Dhruva Mahārāja, the son of King Uttānapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He does not have to worship the demigods separately for such benedictions. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamaṅgala Ṭhākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maidservants. Mukti-devī is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead, one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that Dhruva was always in samādhi, or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.

TEXT 8

maitreya uvāca
sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matiḥ
harau sa vavre 'calitāṁ smṛtiṁ yayā
taraty ayatnena duratyayaṁ tamaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; saḥ-he; rāja-rājena-by the king of kings (Kuvera); varāya-for a benediction; coditaḥ-being asked; dhruvaḥ-Dhruva Mahārāja; mahā-bhāgavataḥ-a first-class pure devotee; mahā-matiḥ-most intelligent or thoughtful; harau-unto the Supreme Personality of Godhead; saḥ-he; vavre-asked; acalitām-unflinching; smṛtim-remembrance; yayā-by which; tarati-crosses over; ayatnena-without difficulty; duratyayam-unsurpassable; tamaḥ-nescience.

The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as catur-vargas. Of all the catur-vargas, the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest puruṣārtha, or benediction for the human being. But Dhruva Mahārāja wanted a benediction which surpasses even the highest puruṣārtha, liberation. He wanted the benediction that he might constantly remember the lotus feet of the Lord. This stage of life is called pañcama-puruṣārtha. When a devotee comes to the platform of pañcama-puruṣārtha, simply engaging in devotional service to the Lord, the fourth puruṣārtha, liberation, becomes very insignificant in his eyes. Śrīla Prabodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o'-the-wisp, having no value in life. Yogīs endeavor to control the senses, but for a devotee controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Śrīla Prabodhānanda Sarasvatī has analyzed all kinds of benedictions available in this world, and he has clearly declared that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a mahā-bhāgavata, or a first-class pure devotee, and his intelligence was very great (mahā-matiḥ). Unless one is very intelligent, one cannot take to devotional service, or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered a benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless one is blessed by Kuvera one cannot become a king. The king of kings personally offered Dhruva Mahārāja any amount of riches, but he declined to accept them. He is described, therefore, as mahā-matiḥ, very thoughtful, or highly intellectual.

TEXT 9

tasya prītena manasā
tāṁ dattvaiḍaviḍas tataḥ
paśyato 'ntardadhe so 'pi
sva-puraṁ pratyapadyata

SYNONYMS

tasya-with Dhruva; prītena-being very pleased; manasā-with such a mentality; tām-that remembrance; dattvā-having given; aiḍaviḍaḥ-Kuvera, son of Iḍaviḍā; tataḥ-thereafter; paśyataḥ-while Dhruva was looking on; antardadhe-disappeared; saḥ-he (Dhruva); api-also; sva-puram-to his city; pratyapadyata-returned.

The son of Iḍaviḍā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja returned to his capital city.

Kuvera, who is known as the son of Iḍaviḍā, was very pleased with Dhruva Mahārāja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Mahārāja take a benediction from a demigod?" The answer is that for a Vaiṣṇava there is no objection to taking a benediction from a demigod if it is favorable for advancing Kṛṣṇa consciousness. The gopīs, for example, worshiped Kātyāyanī, a demigoddess, but the only benediction they wanted from the goddess was to have Kṛṣṇa as their husband. A Vaiṣṇava is not interested in asking any benediction from the demigods, nor is he interested in asking benedictions from the Supreme Personality of Godhead. It is said in the Bhāgavatam that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhruva Mahārāja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain-whether in the spiritual or material world-he would always remember the Supreme Personality of Godhead. A Vaiṣṇava is always respectful to everyone. So when Kuvera offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Kṛṣṇa consciousness.

TEXT 10

athāyajata yajñeśaṁ
kratubhir bhūri-dakṣiṇaiḥ
dravya-kriyā-devatānāṁ
karma karma-phala-pradam

SYNONYMS

atha-thereafter; ayajata-he worshiped; yajña-īśam-the master of sacrifices; kratubhiḥ-by sacrificial ceremonies; bhūri-great; dakṣiṇaiḥ-by charities; dravya-kriyā-devatānām-of (sacrifices including various) paraphernalia, activities and demigods; karma-the objective; karma-phala-the result of activities; pradam-who awards.

As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

In Bhagavad-gītā (3.9) it is said, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: one should act or work only in order to please the Supreme Lord, otherwise one becomes entangled in the resultant reactions. According to the four divisions of varṇa and āśrama, kṣatriyas and vaiśyas are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Mahārāja, as a king and ideal kṣatriya, performed many such sacrifices, giving very liberally in charity. Kṣatriyas and vaiśyas are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. Kṣatriyas are meant to rule over a country; Dhruva Mahārāja, for example, in the course of ruling, had to fight and kill many Yakṣas. Such action is necessary for kṣatriyas. A kṣatriya should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and vaiśyas are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gītā it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of yajña, dāna and tapasya. They are never to be given up. Tapasya is meant for the renounced order of life; those who are retired from worldly activities should perform tapasya, penances and austerities. Those who are in the material world, the kṣatriyas and vaiśyas, must give charity. Brahmacārīs, in the beginning of their lives, should perform different kinds of yajñas.

Dhruva Mahārāja, as an ideal king, practically emptied his treasury by giving charity. A king is not meant simply to realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep his post or trying to keep his political party in power. The politicians have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of income tax, sales tax and many other taxes-people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the śāstras that people should perform saṅkīrtana-yajña. Any householder, regardless of his position, can perform this saṅkīrtana-yajña without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa mahā-mantra. Somehow or other, everyone can manage to perform such a yajña and distribute prasāda to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa mantra at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute prasāda. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of prasāda and saṅkīrtana, the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Nārāyaṇa. Lord Kṛṣṇa says in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasām: He is actually the enjoyer of all sacrifices. His name, therefore, is Yajña-puruṣa.

Although Dhruva Mahārāja was a great devotee and had nothing to do with these sacrifices, to set an example to his people he performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word karma-phala-pradam is very significant. The Lord awards everyone different kinds of karma as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as karma-phala-prada.

TEXT 11

sarvātmany acyute 'sarve
tīvraughāṁ bhaktim udvahan
dadarśātmani bhūteṣu
tam evāvasthitaṁ vibhum

SYNONYMS

sarva-ātmani-unto the Supersoul; acyute-infallible; asarve-without any limit; tīvra-oghām-with unrelenting force; bhaktim-devotional service; udvahan-rendering; dadarśa-he saw; ātmani-in the Supreme Spirit; bhūteṣu-in all living entities; tam-Him; eva-only; avasthitam-situated; vibhum-all-powerful.

Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.

Not only did Dhruva Mahārāja perform many sacrifices, but he carried on his transcendental occupation of engagement in the devotional service of the Lord. The ordinary karmīs, who want to enjoy the results of fruitive activities, are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic śāstras. Although Dhruva Mahārāja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the Bhagavad-gītā (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gītā (mat-sthāni sarva-bhūtāni). That is the vision of a mahā-bhāgavata. He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the mahā-bhāgavata. In summary, a mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-saṁhitā (5.38), premāñjana-cchurita-bhakti-vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation.

TEXT 12

tam evaṁ śīla-sampannaṁ
brahmaṇyaṁ dīna-vatsalam
goptāraṁ dharma-setūnāṁ
menire pitaraṁ prajāḥ

SYNONYMS

tam-him; evam-thus; śīla-with godly qualities; sampannam-endowed; brahmaṇyam-respectful to the brāhmaṇas; dīna-to the poor; vatsalam-kind; goptāram-protector; dharma-setūnām-of religious principles; menire-thought; pitaram-father; prajāḥ-the citizens.

Dhruva Mahārāja was endowed with all godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however, there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: brahmaṇyam. Dhruva Mahārāja was very devoted to the brāhmaṇas, who engage in the study of the Vedas and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say no to every request, as if they were paid to say no to the citizens. Another word, dīna-vatsalam, is very significant also. The state head should be very kind to the innocent. Unfortunately, in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses, where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

TEXT 13

ṣaṭ-triṁśad-varṣa-sāhasraṁ
śaśāsa kṣiti-maṇḍalam
bhogaiḥ puṇya-kṣayaṁ kurvann
abhogair aśubha-kṣayam

SYNONYMS

ṣaṭ-triṁśat-thirty-six; varṣa-years; sāhasram-thousand; śaśāsa-ruled; kṣiti-maṇḍalam-the earth planet; bhogaiḥ-by enjoyment; puṇya-of reactions of pious activities; kṣayam-diminution; kurvan-doing; abhogaiḥ-by austerities; aśubha-of inauspicious reactions; kṣayam-diminution.

Dhruva Mahārāja ruled over this planet for thirty-six thousand years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

That Dhruva Mahārāja ruled over the planet for thirty-six thousand years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for one hundred thousand years. In the next yuga, Tretā, people used to live for ten thousand years, and in the next yuga, Dvāpara, for one thousand years. In the present age, the Kali-yuga, the maximum duration of life is one hundred years. With the change of the yugas, the duration of life and memory, the quality of kindness and all other good qualities diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, ”I am diminishing the results of my pious activities,” and when he is in distress he knows, ”I am diminishing the reactions of my impious activities.” A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the Śrīmad-Bhāgavatam that devotional service should be apratihatā, unchecked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśī and similar other fasting days and refraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

TEXT 14

evaṁ bahu-savaṁ kālaṁ
mahātmāvicalendriyaḥ
tri-vargaupayikaṁ nītvā
putrāyādān nṛpāsanam

SYNONYMS

evam-thus; bahu-many; savam-years; kālam-time; mahā-ātmā-great soul; avicala-indriyaḥ-without being disturbed by sense agitation; tri-varga-three kinds of worldly activities; aupayikam-favorable for executing; nītvā-having passed; putrāya-to his son; adāt-he handed over; nṛpa-āsanam-the royal throne.

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires. Since Dhruva Mahārāja, as a king, had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant-avicalendriyaḥ, which means that he was not disturbed by the agitation of the senses nor was his sensory power diminished, although in years he was a very old man. Since he ruled over the world for thirty-six thousand years, naturally one may conclude that he became very, very old, but factually his senses were very young-and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunātha dāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted with doing something in managing the state, he did it perfectly. Śrīla Gaurasundara advised him, "From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done." This transcendental position can be achieved by devotees only, as described in the Bhagavad-gītā: while others, such as yogīs, try to control their senses by force, devotees, even though possessing full sensory powers, do not use them because they engage in higher, transcendental activities.

TEXT 15

manyamāna idaṁ viśvaṁ
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam

SYNONYMS

manyamānaḥ-realizing; idam-this; viśvam-universe; māyā-by the external energy; racitam-manufactured; ātmani-unto the living entity; avidyā-by illusion; racita-manufactured; svapna-a dream; gandharva-nagara-phantasmagoria; upamam-like.

Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory, external energy of the Supreme Lord.

In the deep forest it sometimes appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. A self-realized person, or a devotee, knows well that this material cosmic manifestation is a temporary, illusory representation appearing to be truth. It is like a phantasmagoria. But behind this shadow creation there is reality-the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gītā (paraṁ dṛṣṭvā nivartate).

TEXT 16

ātma-stry-apatya-suhṛdo balam ṛddha-kośam
antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ
bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya
kālopasṛṣṭam iti sa prayayau viśālām

SYNONYMS

ātma-body; strī-wives; apatya-children; suhṛdaḥ-friends; balam-influence, army; ṛddha-kośam-rich treasury; antaḥ-puram-female residential quarters; parivihāra-bhuvaḥ-pleasure-grounds; ca-and; ramyāḥ-beautiful; bhū-maṇḍalam-the complete earth; jala-dhi-by oceans; mekhalam-bound; ākalayya-considering; kāla-by time; upasṛṣṭam-created; iti-thus; saḥ-he; prayayau-went; viśālām-to Badarikāśrama.

Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himalayas known as Badarikāśrama.

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Mahārāja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Śrīla Dhruva Mahārāja we can understand that somehow or other if one becomes Kṛṣṇa conscious-it does not matter what his motivation is in the beginning-he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Mahārāja was interested in the kingdom of his father, but later he became a great devotee, mahā-bhāgavata, and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.

TEXT 17

tasyāṁ viśuddha-karaṇaḥ śiva-vār vigāhya
baddhvāsanaṁ jita-marun manasāhṛtākṣaḥ
sthūle dadhāra bhagavat-pratirūpa etad
dhyāyaṁs tad avyavahito vyasṛjat samādhau

SYNONYMS

tasyām-in Badarikāśrama; viśuddha-purified; karaṇaḥ-his senses; śiva-pure; vāḥ-water; vigāhya-bathing in; baddhvā-having fixed; āsanam-sitting position; jita-controlled; marut-breathing process; manasā-by the mind; āhṛta-withdrawn; akṣaḥ-his senses; sthūle-physical; dadhāra-he concentrated; bhagavat-pratirūpe-on the exact form of the Lord; etat-the mind; dhyāyan-meditating upon; tat-that; avyavahitaḥ-without stopping; vyasṛjat-he entered; samādhau-into trance.

In Badarikāśrama Dhruva Mahārāja's senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcā-vigraha form of the Lord, which is the exact replica of the Lord and, thus meditating upon Him, entered into complete trance.

Here is a description of the aṣṭāṅga-yoga system, to which Dhruva Mahārāja was already accustomed. Aṣṭāṅga-yoga was never meant to be practiced in a fashionable city. Dhruva Mahārāja went to Badarikāśrama, and in a solitary place, alone, he practiced yoga. He concentrated his mind on the arcā-vigraha, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the arcā-vigraha is not idol worship. The arcā-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arcā-vigraha, a form made of sthūla (material) objects such as stone, metal, wood, jewels or paint. All of these are called sthūla, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is nondifferent from His original, spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the Bhagavad-gītā, makes one the topmost yogī.

TEXT 18

bhaktiṁ harau bhagavati pravahann ajasram
ānanda-bāṣpa-kalayā muhur ardyamānaḥ
viklidyamāna-hṛdayaḥ pulakācitāṅgo
nātmānam asmarad asāv iti mukta-liṅgaḥ

SYNONYMS

bhaktim-devotional service; harau-unto Hari; bhagavati-the Supreme Personality of Godhead; pravahan-constantly engaging in; ajasram-always; ānanda-blissful; bāṣpa-kalayā-by a stream of tears; muhuḥ-again and again; ardyamānaḥ-being overcome; viklidyamāna-melting; hṛdayaḥ-his heart; pulaka-standing of hairs; ācita-covered; aṅgaḥ-his body; na-not; ātmānam-body; asmarat-he remembered; asau-he; iti-thus; mukta-liṅgaḥ-free from the subtle body.

Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

Due to constant engagement in devotional service-hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties-there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called aṣṭa-sāttvika-vikāra. When a devotee completely forgets his bodily existence, he should be understood to be liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhruva Mahārāja actually attained this stage of life by constantly discharging devotional service. He has already been described as a mahā-bhāgavata, for unless one becomes a mahā-bhāgavata, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Ṭhākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is mukta-liṅgaḥ. Mukta means "liberated," and liṅga means "the subtle body." When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śrī Dhruva Mahārāja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one's gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as mukta-liṅga.

TEXT 19

sa dadarśa vimānāgryaṁ
nabhaso 'vatarad dhruvaḥ
vibhrājayad daśa diśo
rākāpatim ivoditam

SYNONYMS

saḥ-he; dadarśa-saw; vimāna-an airplane; agryam-very beautiful; nabhasaḥ-from the sky; avatarat-descending; dhruvaḥ-Dhruva Mahārāja; vibhrājayat-illuminating; daśa-ten; diśaḥ-directions; rākā-patim-the full moon; iva-like; uditam-visible.

As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

There are different levels of acquired knowledge-direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Mahārāja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

TEXT 20

tatrānu deva-pravarau catur-bhujau
śyāmau kiśorāv aruṇāmbujekṣaṇau
sthitāv avaṣṭabhya gadāṁ suvāsasau
kirīṭa-hārāṅgada-cāru-kuṇḍalau

SYNONYMS

tatra-there; anu-then; deva-pravarau-two very beautiful demigods; catuḥ-bhujau-with four arms; śyāmau-blackish; kiśorau-quite young; aruṇa-reddish; ambuja-lotus flower; īkṣaṇau-with eyes; sthitau-situated; avaṣṭabhya-holding; gadām-clubs; suvāsasau-with nice garments; kirīṭa-helmets; hāra-necklaces; aṅgada-bracelets; cāru-beautiful; kuṇḍalau-with earrings.

Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

TEXT 21

vijñāya tāv uttamagāya-kiṅkarāv
abhyutthitaḥ sādhvasa-vismṛta-kramaḥ
nanāma nāmāni gṛṇan madhudviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ

SYNONYMS

vijñāya-after understanding; tau-them; uttama-gāya-of Lord Viṣṇu (of excellent renown); kiṅkarau-two servants; abhyutthitaḥ-stood up; sādhvasa-by being puzzled; vismṛta-forgot; kramaḥ-proper behavior; nanāma-offered obeisances; nāmāni-names; gṛṇan-chanting; madhu-dviṣaḥ-of the Lord (the enemy of Madhu); pārṣat-associates; pradhānau-chief; iti-thus; saṁhata-respectfully joined; añjaliḥ-with folded hands.

Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Mahārāja saw the Viṣṇudūtas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this mahā-mantra he can please the Lord. This is the absolute nature of the mahā-mantra. Either in danger or in happiness, it can be chanted without limitation.

TEXT 22

taṁ kṛṣṇa-pādābhiniviṣṭa-cetasaṁ
baddhāñjaliṁ praśraya-namra-kandharam
sunanda-nandāv upasṛtya sasmitaṁ
pratyūcatuḥ puṣkaranābha-sammatau

SYNONYMS

tam-him; kṛṣṇa-of Lord Kṛṣṇa; pāda-of the lotus feet; abhiniviṣṭa-absorbed in thought; cetasam-whose heart; baddha-añjalim-with folded hands; praśraya-very humbly; namra-bowed; kandharam-whose neck; sunanda-Sunanda; nandau-and Nanda; upasṛtya-approaching; sa-smitam-smilingly; pratyūcatuḥ-addressed; puṣkara-nābha-of Lord Viṣṇu, who has a lotus navel; sammatau-confidential servants.

Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

In this verse the word puṣkaranābha-sammatau is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called puṣkara-nābha, which means "the Supreme Personality of Godhead, who has a lotus navel," and sammatau means "two confidential or very obedient servants." The materialistic way of life differs from the spiritual way of life in that one is disobedience and the other is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not sammata, agreeable, but always asammata, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the Bhagavad-gītā, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What was possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.

TEXT 23

sunanda-nandāv ūcatuḥ
bho bho rājan subhadraṁ te
vācaṁ no ’vahitaḥ śṛṇu
yaḥ pañca-varṣas tapasā
bhavān devam atītṛpat

SYNONYMS

sunanda-nandau ūcatuḥ-Sunanda and Nanda said; bhoḥ bhoḥ rājan-O dear King; su-bhadram-good fortune; te-unto you; vācam-words; naḥ-our; avahitaḥ-attentively; śṛṇu-hear; yaḥ-who; pañca-varṣaḥ-five years old; tapasā-by austerity; bhavān-you; devam-the Supreme Personality of Godhead; atītṛpat-greatly satisfied.

Nanda and Sunanda, the two confidential associates of Lord Viṣṇu, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

What was possible for Dhruva Mahārāja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society; rather, they can all become devotees of the Lord. The face of the world will then change automatically.

TEXT 24

tasyākhila-jagad-dhātur
āvāṁ devasya śārṅgiṇaḥ
pārṣadāv iha samprāptau
netuṁ tvāṁ bhagavat-padam

SYNONYMS

tasya-His; akhila-entire; jagat-universe; dhātuḥ-creator; āvām-we; devasya-of the Supreme Personality of Godhead; śārṅgiṇaḥ-who has the bow named Śārṅga; pārṣadau-associates; iha-now; samprāptau-approached; netum-to take; tvām-you; bhagavat-padam-to the position of the Supreme Personality of Godhead.

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śārṅga. We have been specifically deputed to take you to the spiritual world.

In Bhagavad-gītā the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the Bhagavad-gītā operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Mahārāja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.

TEXT 25

sudurjayaṁ viṣṇu-padaṁ jitaṁ tvayā
yat sūrayo ’prāpya vicakṣate param
ātiṣṭha tac candra-divākarādayo
graharkṣa-tārāḥ pariyanti dakṣiṇam

SYNONYMS

sudurjayam-very difficult to achieve; viṣṇu-padam-planet known as Vaikuṇṭhaloka or Viṣṇuloka; jitam-conquered; tvayā-by you; yat-which; sūrayaḥ-great demigods; aprāpya-without achieving; vicakṣate-simply see; param-supreme; ātiṣṭha-please come; tat-that; candra-the moon; diva-ākara-sun; ādayaḥ-and others; graha-the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto); ṛkṣa-tārāḥ-stars; pariyanti-circumambulate; dakṣiṇam-to the right.

To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Mahārāja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

TEXT 26

anāsthitaṁ te pitṛbhir
anyair apy aṅga karhicit
ātiṣṭha jagatāṁ vandyaṁ
tad viṣṇoḥ paramaṁ padam

SYNONYMS

anāsthitam-never achieved; te-your; pitṛbhiḥ-by forefathers; anyaiḥ-by others; api-even; aṅga-O Dhruva; karhicit-at any time; ātiṣṭha-please come and live there; jagatām-by the inhabitants of the universe; vandyam-worshipable; tat-that; viṣṇoḥ-of Lord Viṣṇu; paramam-supreme; padam-situation.

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

When Dhruva Mahārāja went to perform austerities, he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttānapāda, his grandfather was Manu, and his great-grandfather was Lord Brahmā. So Dhruva wanted a kingdom even greater than Lord Brahmā could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a karmī, a jñānī or a yogī, but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for karmīs, jñānīs or yogīs. Great ṛṣis or demigods can hardly approach Brahmaloka, and as stated in Bhagavad-gītā, Brahmaloka is not a permanent residence. Lord Brahmā's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahmā also dies, as do the residents of his planet. Bhagavad-gītā (8.16) says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease. The Lord says, yad gatvā na nivartante tad dhāma paramaṁ mama: "The planet from which, once going, no one returns, is My supreme abode." (Bg. 15.6) Dhruva Mahārāja was reminded, "You are going in our company to that planet from which no one returns to this material world." Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imagination. By material calculation, traveling at the speed of light it would take forty thousand light-years to reach the topmost planet. By mechanical processes we are unable to reach the topmost planet of this universe, but the process called bhakti-yoga, as executed by Mahārāja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet Easy Journey to Other Planets.

TEXT 27

etad vimāna-pravaram
uttamaśloka-maulinā
upasthāpitam āyuṣmann
adhiroḍhuṁ tvam arhasi

SYNONYMS

etat-this; vimāna-airplane; pravaram-unique; uttamaśloka-the Supreme Personality of Godhead; maulinā-by the head of all living entities; upasthāpitam-sent; āyuṣman-O immortal one; adhiroḍhum-to board; tvam-you; arhasi-are worthy.

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

According to astronomical calculation, along with the polestar there is another star, which is called Śiśumāra, where Lord Viṣṇu, who is in charge of the maintenance of this material world, resides. Śiśumāra or Dhruvaloka can never be reached by anyone but the Vaiṣṇavas, as will be described by the following ślokas. The associates of Lord Viṣṇu brought the special airplane for Dhruva Mahārāja and then informed him that Lord Viṣṇu had especially sent this airplane.

The Vaikuṇṭha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called ka-pota-vāyu. Ka means "outer space," and pota means "ship." There is a second process also called kapota-vāyu. Kapota means "pigeon." One can train pigeons to carry one into outer space. The third process is very subtle. It is called ākāśa-patana. This ākāśa-patana system is also material. Just as the mind can fly anywhere one likes without mechanical arrangement, so the ākāśa-patana airplane can fly at the speed of mind. Beyond this ākāśa-patana system is the Vaikuṇṭha process, which is completely spiritual. The airplane sent by Lord Viṣṇu to carry Dhruva Mahārāja to Śiśumāra was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material scientist has no information about the spiritual sky, although it is mentioned in the Bhagavad-gītā (paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]).

TEXT 28

maitreya uvāca
niśamya vaikuṇṭha-niyojya-mukhyayor
madhu-cyutaṁ vācam urukrama-priyaḥ
kṛtābhiṣekaḥ kṛta-nitya-maṅgalo
munīn praṇamyāśiṣam abhyavādayat

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; niśamya-after hearing; vaikuṇṭha-of the Lord; niyojya-associates; mukhyayoḥ-of the chief; madhu-cyutam-like pouring honey; vācam-speeches; urukrama-priyaḥ-Dhruva Mahārāja, who was very dear to the Lord;

kṛta-abhiṣekaḥ-took his sacred bath; kṛta-performed; nitya-maṅgalaḥ-his daily spiritual duties; munīn-to the sages; praṇamya-having offered obeisances; āśiṣam-blessings; abhyavādayat-accepted.

The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṇṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

We should mark how dutiful Dhruva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuṇṭha associates.

TEXT 29

parītyābhyarcya dhiṣṇyāgryaṁ
pārṣadāv abhivandya ca
iyeṣa tad adhiṣṭhātuṁ
bibhrad rūpaṁ hiraṇmayam

SYNONYMS

parītya-having circumambulated; abhyarcya-having worshiped; dhiṣṇya-agryam-the transcendental airplane; pārṣadau-unto the two associates; abhivandya-having offered obeisances; ca-also; iyeṣa-he attempted; tat-that plane; adhiṣṭhātum-to board; bibhrat-illuminating; rūpam-his form; hiraṇmayam-golden.

Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

In the absolute world, the plane, the associates of Lord Viṣṇu and Lord Viṣṇu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Viṣṇu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode, for everything of Viṣṇu's is as good as Lord Viṣṇu. Dhruva Mahārāja knew all this very well, as a pure Vaiṣṇava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Māyāvādī philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Śiśumāra, Viṣṇuloka or Dhruvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and all other things associated with the temple are transcendental. The three modes, sattva-guṇa, rajo-guṇa and tamo-guṇa, have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu, or Kṛṣṇa.

TEXT 30

tadottānapadaḥ putro
dadarśāntakam āgatam
mṛtyor mūrdhni padaṁ dattvā
ārurohādbhutaṁ gṛham

SYNONYMS

tadā-then; uttānapadaḥ-of King Uttānapāda; putraḥ-son; dadarśa-could see; antakam-death personified; āgatam-approached him; mṛtyoḥ mūrdhni-on the head of death; padam-feet; dattvā-placing; āruroha-got up; adbhutam-wonderful; gṛham-on the airplane which resembled a big house.

When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (gṛham).

There are many other similar instances in Bhāgavata literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare to the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life-lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover, and visit all other planets. If they invent such a plane, they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.

TEXT 31

tadā dundubhayo nedur
mṛdaṅga-paṇavādayaḥ
gandharva-mukhyāḥ prajaguḥ
petuḥ kusuma-vṛṣṭayaḥ

SYNONYMS

tadā-at that time; dundubhayaḥ-kettledrums; neduḥ-resounded; mṛdaṅga-drums; paṇava-small drums; ādayaḥ-etc.; gandharva-mukhyāḥ-the chief residents of Gandharvaloka; prajaguḥ-sang; petuḥ-showered; kusuma-flowers; vṛṣṭayaḥ-like rains.

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

TEXT 32

sa ca svarlokam ārokṣyan
sunītiṁ jananīṁ dhruvaḥ
anvasmarad agaṁ hitvā
dīnāṁ yāsye tri-viṣṭapam

SYNONYMS

saḥ-he; ca-also; svaḥ-lokam-to the celestial planet; ārokṣyan-about to ascend; sunītim-Sunīti; jananīm-mother; dhruvaḥ-Dhruva Mahārāja; anvasmarat-immediately remembered; agam-difficult to attain; hitvā-leaving behind; dīnām-poor; yāsye-I shall go; tri-viṣṭapam-to the Vaikuṇṭha planet.

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Sunīti. He thought to himself, "How shall I go alone to the Vaikuṇṭha planet and leave behind my poor mother?"

Dhruva had a feeling of obligation to his mother, Sunīti. It was Sunīti who had given him the clue which had now enabled him to be personally carried to the Vaikuṇṭha planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja's mother, Sunīti, was his patha-pradarśaka-guru. Patha-pradarśaka-guru means "the guru, or the spiritual master, who shows the way." Such a guru is sometimes called śikṣā-guru. Although Nārada Muni was his dīkṣā-guru (initiating spiritual master), Sunīti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the śikṣā-guru or dīkṣā-guru to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to śāstric injunctions, there is no difference between śikṣā-guru and dīkṣā-guru, and generally the śikṣā-guru later on becomes the dīkṣā-guru. Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja's dīkṣā-guru. Still, he was not less obliged to Sunīti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Sunīti was also going to Vaikuṇṭhaloka, in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Sunīti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Kṛṣṇa fulfilled his desires, only then would it be possible. Kṛṣṇa could immediately understand his mind, and He told Dhruva that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

TEXT 33

iti vyavasitaṁ tasya
vyavasāya surottamau
darśayām āsatur devīṁ
puro yānena gacchatīm

SYNONYMS

iti-thus; vyavasitam-contemplation; tasya-of Dhruva; vyavasāya-understanding; sura-uttamau-the two chief associates; darśayām āsatuḥ-showed (to him); devīm-exalted Sunīti; puraḥ-before; yānena-by airplane; gacchatīm-going forward.

The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

This incident proves that the śikṣā- or dīkṣā-guru who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiraṇyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭhaloka either his father, mother or śikṣā- or dīkṣā-guru. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission-propagating Kṛṣṇa consciousness-to be successful." The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to Vaikuṇṭhaloka.

TEXT 34

tatra tatra praśaṁsadbhiḥ
pathi vaimānikaiḥ suraiḥ
avakīryamāṇo dadṛśe
kusumaiḥ kramaśo grahān

SYNONYMS

tatra tatra-here and there; praśaṁsadbhiḥ-by persons engaged in the praise of Dhruva Mahārāja; pathi-on the path; vaimānikaiḥ-carried by different types of airplanes; suraiḥ-by the demigods; avakīryamāṇaḥ-being covered; dadṛśe-could see; kusumaiḥ-by flowers; kramaśaḥ-one after another; grahān-all the planets of the solar system.

While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

There is a Vedic version, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati, which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhruva Mahārāja's body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but even to the still higher planetary system known as Vaikuṇṭhaloka. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Sunīti was going to Vaikuṇṭhaloka she also changed her body into spiritual form. Like Śrī Sunīti, every mother should train her child to become a devotee like Dhruva Mahārāja. Sunīti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunīti, must take care of her son and train him to become a brahmacārī from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

TEXT 35

tri-lokīṁ deva-yānena
so 'tivrajya munīn api
parastād yad dhruva-gatir
viṣṇoḥ padam athābhyagāt

SYNONYMS

tri-lokīm-the three planetary systems; deva-yānena-by the transcendental airplane; saḥ-Dhruva; ativrajya-having surpassed; munīn-great sages; api-even; parastāt-beyond; yat-which; dhruva-gatiḥ-Dhruva, who attained permanent life; viṣṇoḥ-of Lord Viṣṇu; padam-abode; atha-then; abhyagāt-achieved.

Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the Bhagavad-gītā also (paras tasmāt tu bhāvo 'nyaḥ [Bg. 8.20]) that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhaloka. Only there can one get an eternal blissful life of knowledge. Below Vaikuṇṭhaloka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhaloka can one live an eternally blissful life.

TEXT 36

yad bhrājamānaṁ sva-rucaiva sarvato
lokās trayo hy anu vibhrājanta ete
yan nāvrajañ jantuṣu ye 'nanugrahā
vrajanti bhadrāṇi caranti ye 'niśam

SYNONYMS

yat-which planet; bhrājamānam-illuminating; sva-rucā-by self-effulgence; eva-only; sarvataḥ-everywhere; lokāḥ-planetary systems; trayaḥ-three; hi-certainly; anu-thereupon; vibhrājante-give off light; ete-these; yat-which planet; na-not; avrajan-have reached; jantuṣu-to living entities; ye-those who; ananugrahāḥ-not merciful; vrajanti-reach; bhadrāṇi-welfare activities; caranti-engage in; ye-those who; aniśam-constantly.

The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṇṭha planets.

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the Upaniṣads as well as Bhagavad-gītā (na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ [Bg. 15.6]). In the spiritual world the Vaikuṇṭhalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is in fact the illumination of the Vaikuṇṭhalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭhaloka. From this material world, however, people can be transferred to the Vaikuṇṭhaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no philanthropic work within this material world but Kṛṣṇa consciousness that can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all of suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭhaloka is open. He personally becomes qualified to enter the Vaikuṇṭhalokas, and if anyone follows such a devotee, he also enters into Vaikuṇṭhaloka. Others, who engage in envious activities, are known as karmīs. Karmīs are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. Jñānīs are not as sinful as karmīs, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. Yogīs are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaiṣṇavas, who are servants of the Lord, come forward in the actual field of work in Kṛṣṇa consciousness to reclaim fallen souls. Only Kṛṣṇa conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in Bhagavad-gītā, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of Bhagavad-gītā to the world.

TEXT 37

śāntāḥ sama-dṛśaḥ śuddhāḥ
sarva-bhūtānurañjanāḥ
yānty añjasācyuta-padam
acyuta-priya-bāndhavāḥ

SYNONYMS

śāntāḥ-peaceful; sama-dṛśaḥ-equipoised; śuddhāḥ-cleansed, purified; sarva-all; bhūta-living entities; anurañjanāḥ-pleasing; yānti-go; añjasā-easily; acyuta-of the Lord; padam-to the abode; acyuta-priya-with devotees of the Lord; bāndhavāḥ-friends.

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. Karmīs cannot be peaceful because they have immense demands for sense gratification. As for jñānīs, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, yogīs are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Kṛṣṇa consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Kṛṣṇa consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Kṛṣṇa consciousness. Persons in Kṛṣṇa consciousness, or devotees of the Lord, can please everyone, as is evident in the Kṛṣṇa consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Kṛṣṇa mantra and take as much prasāda as we can supply, and thus everyone is pleased with us. This is the qualification. Sarva-bhūtānurañjanāḥ. As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside (yaḥ smaret puṇḍarīkākṣam). Since a devotee constantly chants the Hare Kṛṣṇa mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya śuci haya yadi kṛṣṇa bhaje. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brāhmaṇa (śuci) if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa mantra is the purest in the whole universe.

TEXT 38

ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalaḥ

SYNONYMS

iti-thus; uttānapadaḥ-of Mahārāja Uttānapāda; putraḥ-the son; dhruvaḥ-Dhruva Mahārāja; kṛṣṇa-parāyaṇaḥ-fully Kṛṣṇa conscious; abhūt-became; trayāṇām-of the three; lokānām-worlds; cūḍā-maṇiḥ-the summit jewel; iva-like; amalaḥ-purified.

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: kṛṣṇa-parāyaṇaḥ. parāyaṇa means "going forward." Anyone who is going forward to the goal of Kṛṣṇa is called kṛṣṇa-parāyaṇa, or fully Kṛṣṇa conscious. The example of Dhruva Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

TEXT 39

gambhīra-vego 'nimiṣaṁ
jyotiṣāṁ cakram āhitam
yasmin bhramati kauravya
meḍhyām iva gavāṁ gaṇaḥ

SYNONYMS

gambhīra-vegaḥ-with great force and speed; animiṣam-unceasingly; jyotiṣām-of luminaries; cakram-sphere; āhitam-connected; yasmin-around which; bhramati-encircles; kauravya-O Vidura; meḍhyām-a central pole; iva-as; gavām-of bulls; gaṇaḥ-a herd.

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

Each and every planet within the universe travels at a very high speed. From a statement in Śrīmad-Bhāgavatam it is understood that even the sun travels sixteen thousand miles in a second, and from Brahma-saṁhitā we understand from the śloka, yac-cakṣur eṣa savitā sakala-grahāṇām that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the polestar, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

TEXT 40

mahimānaṁ vilokyāsya
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām

SYNONYMS

mahimānam-glories; vilokya-observing; asya-of Dhruva Mahārāja; nāradaḥ-the great sage Nārada; bhagavān-equally as exalted as the Supreme Personality of Godhead; ṛṣiḥ-the saint; ātodyam-the stringed instrument, vīṇā; vitudan-playing on; ślokān-verses; satre-in the sacrificial arena; agāyat-chanted; pracetasām-of the Pracetās.

After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see Dhruva's glories. As a father is very happy to see the son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

TEXT 41

nārada uvāca
nūnaṁ sunīteḥ pati-devatāyās
tapaḥ-prabhāvasya sutasya tāṁ gatim
dṛṣṭvābhyupāyān api veda-vādino
naivādhigantuṁ prabhavanti kiṁ nṛpāḥ

SYNONYMS

nāradaḥ uvāca-Nārada said; nūnam-certainly; sunīteḥ-of Sunīti; pati-devatāyāḥ-very much attached to her husband; tapaḥ-prabhāvasya-by the influence of austerity; sutasya-of the son; tām-that; gatim-position; dṛṣṭvā-observing; abhyupāyān-the means; api-although; veda-vādinaḥ-strict followers of the Vedic principles, or the so-called Vedāntists; na-never; eva-certainly; adhigantum-to attain; prabhavanti-are eligible; kim-what to speak of; nṛpāḥ-ordinary kings.

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedāntists or strict followers of the Vedic principles, not to speak of ordinary human beings.

In this verse the word veda-vādinaḥ is very significant. Generally, a person who strictly follows the Vedic principles is called veda-vādi. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret Vedānta. The expression veda-vāda-ratāḥ is also found in the Bhagavad-gītā, referring to persons who are attached to the Vedas without understanding the purport of the Vedas. Such persons may go on talking about the Vedas or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also rājarṣis, for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a kṣatriya, nor a great brāhmaṇa strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

TEXT 42

yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanaṁ mad-ādeśa-karo 'jitaṁ prabhuṁ
jigāya tad-bhakta-guṇaiḥ parājitam

SYNONYMS

yaḥ-he who; pañca-varṣaḥ-at the age of five years; guru-dāra-of the wife of his father; vāk-śaraiḥ-by the harsh words; bhinnena-being very much aggrieved; yātaḥ-went; hṛdayena-because his heart; dūyatā-very much pained; vanam-to the forest; mat-ādeśa-according to my instruction; karaḥ-acting; ajitam-unconquerable; prabhum-the Supreme Personality of Godhead; jigāya-he defeated; tat-His; bhakta-of devotees; guṇaiḥ-with the qualities; parājitam-conquered.

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Mahārāja defeated Him with the specific qualifications possessed by the Lord's devotees.

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the Caitanya-caritāmṛta it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Nārada. This is the first principle of devotional service-ādau gurv-āśrayam. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle-that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. Not only does a devotee become one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, "Put my chariot here," and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

TEXT 43

yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv ārurukṣed api varṣa-pūgaiḥ
ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādya vaikuṇṭham avāpa tat-padam

SYNONYMS

yaḥ-one who; kṣatra-bandhuḥ-the son of a kṣatriya; bhuvi-on the earth; tasya-of Dhruva; adhirūḍham-the exalted position; anu-after; ārurukṣet-can aspire to attain; api-even; varṣa-pūgaiḥ-after many years; ṣaṭ-pañca-varṣaḥ-five or six years old; yat-which; ahobhiḥ alpaiḥ-after a few days; prasādya-after pleasing; vaikuṇṭham-the Lord; avāpa-attained; tat-padam-His abode.

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

Dhruva Mahārāja is described herein as kṣatra-bandhuḥ, which indicates that he was not fully trained as a kṣatriya because he was only five years old; he was not a mature kṣatriya. A kṣatriya or brāhmaṇa has to take training. A boy born in the family of a brāhmaṇa is not immediately a brāhmaṇa; he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a devotee-disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or rājarṣi throughout the whole universe. There is the instance of the great King Bharata, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.

TEXT 44

maitreya uvāca
etat te 'bhihitaṁ sarvaṁ
yat pṛṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritaṁ sammataṁ satām

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; etat-this; te-unto you; abhihitam-described; sarvam-everything; yat-what; pṛṣṭaḥ aham-I was asked; iha-here; tvayā-by you; dhruvasya-of Dhruva Mahārāja; uddāma-greatly uplifting; yaśasaḥ-whose reputation; caritam-character; sammatam-approved; satām-by great devotees.

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested in hearing about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the rāsa dance of Kṛṣṇa and do not take care to hear about other portions of Śrīmad-Bhāgavatam, which they completely avoid. There are professional Bhāgavata reciters who abruptly go to the rāsa-līlā chapters of Śrīmad-Bhāgavatam, as if other portions of Śrīmad-Bhāgavatam were useless. This kind of discrimination and abrupt adoption of the rāsa-līlā pastimes of the Lord is not approved by the ācāryas. A sincere devotee should read every chapter and every word of Śrīmad-Bhāgavatam, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of Śrīmad-Bhāgavatam. The great sage Maitreya therefore affirmed herein that the Bhāgavatam is sammataṁ satām, approved by great devotees.

TEXT 45

dhanyaṁ yaśasyam āyuṣyaṁ
puṇyaṁ svasty-ayanaṁ mahat
svargyaṁ dhrauvyaṁ saumanasyaṁ
praśasyam agha-marṣaṇam

SYNONYMS

dhanyam-bestowing wealth; yaśasyam-bestowing reputation; āyuṣyam-increasing the duration of life; puṇyam-sacred; svasti-ayanam-creating auspiciousness; mahat-great; svargyam-bestowing achievement of heavenly planets; dhrauvyam-or Dhruvaloka; saumanasyam-pleasing to the mind; praśasyam-glorious; agha-marṣaṇam-counteracting all kinds of sinful activities.

By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

There are different types of men in this world, not all of them pure devotees. Some are karmīs, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Mahārāja and thus get their desired goal. It is recommended that the devotees (akāma), the karmīs (sarva-kāma) and the jñānīs, who desire to be liberated (mokṣa-kāma), should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and those of His pure devotees.

TEXT 46

śrutvaitac chraddhayābhīkṣṇam
acyuta-priya-ceṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayaḥ

SYNONYMS

śrutvā-by hearing; etat-this; śraddhayā-with faith; abhīkṣṇam-repeatedly; acyuta-to the Supreme Personality of Godhead; priya-dear; ceṣṭitam-activities; bhavet-develops; bhaktiḥ-devotion; bhagavati-unto the Supreme Personality of Godhead; yayā-by which; syāt-must be; kleśa-of miseries; saṅkṣayaḥ-complete diminution.

Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

Here the word acyuta-priya is very significant. Dhruva Mahārāja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Mahārāja by hearing and reading this chapter, one can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

TEXT 47

mahattvam icchatāṁ tīrthaṁ
śrotuḥ śīlādayo guṇāḥ
yatra tejas tad icchūnāṁ
māno yatra manasvinām

SYNONYMS

mahattvam-greatness; icchatām-for those desiring; tīrtham-the process; śrotuḥ-of the hearer; śīla-ādayaḥ-high character, etc.; guṇāḥ-qualities; yatra-in which; tejaḥ-prowess; tat-that; icchūnām-for those who desire; mānaḥ-adoration; yatra-in which; manasvinām-for thoughtful men.

Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process by which to acquire them, and for thoughtful men who want adoration, here is the proper means.

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Mahārāja's activities.

TEXT 48

prayataḥ kīrtayet prātaḥ
samavāye dvi-janmanām
sāyaṁ ca puṇya-ślokasya
dhruvasya caritaṁ mahat

SYNONYMS

prayataḥ-with great care; kīrtayet-one should chant; prātaḥ-in the morning; samavāye-in the association; dvi-janmanām-of the twice-born; sāyam-in the evening; ca-also; puṇya-ślokasya-of sacred renown; dhruvasya-of Dhruva; caritam-character; mahat-great.

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Mahārāja's character be discussed in a society of the twice-born, which refers to the qualified brāhmaṇas, kṣatriyas and vaiśyas. One should especially seek the society of brāhmaṇas who are elevated to the position of Vaiṣṇavas. Thus discussion of Śrīmad-Bhāgavatam, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this Society-not only in the morning, evening or noon, but practically twenty-four hours a day-there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many karmīs and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word dvi janmanām means "of the twice-born." Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanātana Gosvāmī, by the process of initiation and authorized training, any man can become twice-born. The first birth is made possible by the parents, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees. Study of the Vedas is therefore forbidden for śūdras. Simply by academic qualifications a śūdra cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce śūdras. A big technologist is no more than a big śūdra. Kalau śūdra-sambhavaḥ: in the age of Kali, everyone is a śūdra. Because the whole population of the world consists only of śūdras, there is a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified brāhmaṇas to broadcast spiritual knowledge all over the world, for thus people may become very happy.

TEXTS 49–50

paurṇamāsyāṁ sinīvālyāṁ
dvādaśyāṁ śravaṇe 'thavā
dina-kṣaye vyatīpāte
saṅkrame 'rkadine 'pi vā
śrāvayec chraddadhānānāṁ
tīrtha-pāda-padāśrayaḥ
necchaṁs tatrātmanātmānaṁ
santuṣṭa iti sidhyati

SYNONYMS

paurṇamāsyām-on the full moon; sinīvālyām-on the dark moon; dvādaśyām-on the day after Ekādaśī; śravaṇe-during the Śravaṇa star's appearance; athavā-or; dina-kṣaye-at the end of the tithi; vyatīpāte-a particular day of the name; saṅkrame-at the end of the month; arkadine-on Sunday; api-also; vā-or; śrāvayet-one should recite; śraddadhānānām-to a receptive audience; tīrtha-pāda-of the Supreme Personality of Godhead; pada-āśrayaḥ-taken shelter of the lotus feet; na icchan-without desiring remuneration; tatra-there; ātmanā-by the self; ātmānam-the mind; santuṣṭaḥ-pacified; iti-thus; sidhyati-becomes perfect.

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyatīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or become perfect. It is therefore strictly forbidden to recite Śrīmad-Bhāgavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Śrīmad-Bhāgavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhāgavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhāgavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

TEXT 51

jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mṛtam
kṛpālor dīna-nāthasya
devās tasyānugṛhṇate

SYNONYMS

jñānam-knowledge; ajñāta-tattvāya-to those who are unaware of the truth; yaḥ-one who; dadyāt-imparts; sat-pathe-on the path of truth; amṛtam-immortality; kṛpāloḥ-kind; dīna-nāthasya-protector of the poor; devāḥ-the demigods; tasya-to him; anugṛhṇate-give blessings.

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master-protectors of the poor living entities automatically gain the interest and blessings of the demigods.

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth. Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (tattva), devotees should preach the teachings of Śrīmad-Bhāgavatam throughout the entire world. Śrīla

Vyāsadeva especially compiled this great literature of scientific knowledge because people are completely unaware of the Absolute Truth. In the beginning of Śrīmad-Bhāgavatam, First Canto, it is said that Vyāsadeva, the learned sage, compiled this great Bhāgavata Purāṇa just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this Śrīmad-Bhāgavatam was specifically compiled by Vyāsadeva under the instruction of Nārada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of Śrīmad-Bhāgavatam is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramātmā and the Supreme Person, factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are kṛpālu, very kind to people in general; they distribute this Bhāgavata knowledge all over the world. A kindhearted devotee is called dīna-nātha, protector of the poor, ignorant mass of people. Lord Kṛṣṇa is also known as dīna-nātha or dīna-bandhu, the master or actual friend of the poor living entities, and His pure devotee also takes the same position of dīna-nātha. The dīna-nāthas, or devotees of Lord Kṛṣṇa, who preach the path of devotional service, become the favorites of the demigods. Generally people are interested in worshiping the demigods, especially Lord Śiva, in order to obtain material benefits, but a pure devotee, who engages in preaching the principles of devotional service, as prescribed in the Śrīmad-Bhāgavatam, does not need to separately worship the demigods; the demigods are automatically pleased with him and offer all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benedictions.

TEXT 52

idaṁ mayā te 'bhihitaṁ kurūdvaha
dhruvasya vikhyāta-viśuddha-karmaṇaḥ
hitvārbhakaḥ krīḍanakāni mātur
gṛhaṁ ca viṣṇuṁ śaraṇaṁ yo jagāma

SYNONYMS

idam-this; mayā-by me; te-unto you; abhihitam-described; kuru-udvaha-O great one among the Kurus; dhruvasya-of Dhruva; vikhyāta-very famous; viśuddha-very pure; karmaṇaḥ-whose activities; hitvā-giving up; arbhakaḥ-child; krīḍanakāni-toys and playthings; mātuḥ-of his mother; gṛham-home; ca-also; viṣṇum-to Lord Viṣṇu; śaraṇam-shelter; yaḥ-one who; jagāma-went.

The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

It is said by Cāṇakya Paṇḍita that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the reputation of Lord Kṛṣṇa's devotee is also everlasting. Therefore in describing Dhruva Mahārāja's activities two specific words have been used-vikhyāta, very famous, and viśuddha, transcendental. Dhruva Mahārāja's leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Goes Back to Godhead."

20.5.13 Chapter Thirteen

Description of the Descendants of Dhruva Mahārāja

TEXT 1

sūta uvāca
niśamya kauṣāraviṇopavarṇitaṁ
dhruvasya vaikuṇṭha-padādhirohaṇam
prarūḍha-bhāvo bhagavaty adhokṣaje
praṣṭuṁ punas taṁ viduraḥ pracakrame

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; niśamya-after hearing; kauṣāraviṇā-by the sage Maitreya; upavarṇitam-described; dhruvasya-of Mahārāja Dhruva; vaikuṇṭha-pada-to the abode of Viṣṇu; adhirohaṇam-ascent; prarūḍha-increased; bhāvaḥ-devotional emotion; bhagavati-unto the Supreme Personality of Godhead; adhokṣaje-who is beyond the reach of direct perception; praṣṭum-to inquire; punaḥ-again; tam-unto Maitreya; viduraḥ-Vidura; pracakrame-attempted.

Sūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.

As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa mantra is simply the repetition of three words, Hare, Kṛṣṇa and Rāma, but still devotees can go on chanting this Hare Kṛṣṇa mantra twenty-four hours a day without feeling fatigued.

TEXT 2

vidura uvāca
ke te pracetaso nāma
kasyāpatyāni suvrata
kasyānvavāye prakhyātāḥ
kutra vā satram āsata

SYNONYMS

viduraḥ uvāca-Vidura inquired; ke-who were; te-they; pracetasaḥ-the Pracetās; nāma-of the name; kasya-whose; apatyāni-sons; su-vrata-O Maitreya, who have taken an auspicious vow; kasya-whose; anvavāye-in the family; prakhyātāḥ-famous; kutra-where; vā-also; satram-the sacrifice; āsata-was performed.

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family did they belong? Whose sons were they, and where did they perform the great sacrifices?

The great Nārada's singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetās gave another impetus to Vidura to ask further questions.

TEXT 3

manye mahā-bhāgavataṁ
nāradaṁ deva-darśanam
yena proktaḥ kriyā-yogaḥ
paricaryā-vidhir hareḥ

SYNONYMS

manye-I think; mahā-bhāgavatam-the greatest of all devotees; nāradam-the sage Nārada; deva-the Supreme Personality of Godhead; darśanam-who met; yena-by whom; proktaḥ-spoken; kriyā-yogaḥ-devotional service; paricaryā-for rendering service; vidhiḥ-the procedure; hareḥ-to the Supreme Personality of Godhead.

Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

There are two different ways of approaching the Supreme Lord. One is called bhāgavata-mārga, or the way of Śrīmad-Bhāgavatam, and the other is called pāñcarātrika-vidhi. Pāñcarātrika-vidhi is the method of temple worship, and bhāgavata-vidhi is the system of nine processes which begin with hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This pāñcarātrika procedure was first introduced by the great sage Nārada, as referred to here by Vidura.

TEXT 4

sva-dharma-śīlaiḥ puruṣair
bhagavān yajña-pūruṣaḥ
ijyamāno bhaktimatā
nāradeneritaḥ kila

SYNONYMS

sva-dharma-śīlaiḥ-executing sacrificial duties; puruṣaiḥ-by the men; bhagavān-the Supreme Personality of Godhead; yajña-pūruṣaḥ-the enjoyer of all sacrifices; ijyamānaḥ-being worshiped; bhaktimatā-by the devotee; nāradena-by Nārada; īritaḥ-described; kila-indeed.

While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

Nārada Muni is always glorifying the pastimes of the Lord. In this verse we see that not only does he glorify the Lord, but he also likes to glorify the devotees of the Lord. The great sage Nārada's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the Nārada-pañcarātra, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, the Lord has created four orders of social life, namely brāhmaṇa, kṣatriya, vaiśya and śūdra. In the Nārada-pañcarātra it is very clearly described how each of the social orders can please the Supreme Lord. In the Bhagavad-gītā (18.45) it is stated, sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ: by executing one's prescribed duties one can please the Supreme Lord. In the Śrīmad-Bhāgavatam (1.2.13) also it is stated, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam: the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead. When the Pracetās were performing sacrifices according to this direction, Nārada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

TEXT 5

yās tā devarṣiṇā tatra
varṇitā bhagavat-kathāḥ
mahyaṁ śuśrūṣave brahman
kārtsnyenācaṣṭum arhasi

SYNONYMS

yāḥ-which; tāḥ-all those; devarṣiṇā-by the great sage Nārada; tatra-there; varṇitāḥ-narrated; bhagavat-kathāḥ-preachings pertaining to the activities of the Lord; mahyam-unto me; śuśrūṣave-very eager to hear; brahman-my dear brāhmaṇa; kārtsnyena-fully; ācaṣṭum arhasi-kindly explain.

My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

Śrīmad-Bhāgavatam is the record of bhagavat-kathā, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

TEXT 6

maitreya uvāca
dhruvasya cotkalaḥ putraḥ
pitari prasthite vanam
sārvabhauma-śriyaṁ naicchad
adhirājāsanaṁ pituḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; dhruvasya-of Dhruva Mahārāja; ca-also; utkalaḥ-Utkala; putraḥ-son; pitari-after the father; prasthite-departed; vanam-for the forest; sārva-bhauma-including all lands; śriyam-opulence; na aicchat-did not desire; adhirāja-royal; āsanam-throne; pituḥ-of the father.

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

TEXT 7

sa janmanopaśāntātmā
niḥsaṅgaḥ sama-darśanaḥ
dadarśa loke vitatam
ātmānaṁ lokam ātmani

SYNONYMS

saḥ-his son Utkala; janmanā-from the very beginning of his birth; upaśānta-very well satisfied; ātmā-soul; niḥsaṅgaḥ-without attachment; sama-darśanaḥ-equipoised; dadarśa-saw; loke-in the world; vitatam-spread; ātmānam-the Supersoul; lokam-all the world; ātmani-in the Supersoul.

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva, are those of a mahā-bhāgavata. As stated in the Bhagavad-gītā (6.30), yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati: a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and he also sees everything resting in the Supreme. It is also confirmed in the Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced mahā-bhāgavata devotee sees in this spirit: he sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The mahā-bhāgavata, who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is possible only when one is advanced in love of Godhead.

TEXTS 8–9

ātmānaṁ brahma nirvāṇaṁ
pratyastamita-vigraham
avabodha-rasaikātmyam
ānandam anusantatam
avyavacchinna-yogāgni-
dagdha-karma-malāśayaḥ
svarūpam avarundhāno
nātmano 'nyaṁ tadaikṣata

SYNONYMS

ātmānam-self; brahma-spirit; nirvāṇam-extinction of material existence; pratyastamita-ceased; vigraham-separation; avabodha-rasa-by the mellow of knowledge; eka-ātmyam-oneness; ānandam-bliss; anusantatam-expanded; avyavacchinna-continuous; yoga-by practice of yoga; agni-by the fire; dagdha-burned; karma-fruitive desires; mala-dirty; āśayaḥ-in his mind; svarūpam-constitutional position; avarundhānaḥ-realizing; na-not; ātmanaḥ-than the Supreme Soul; anyam-anything else; tadā-then; aikṣata-saw.

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty, material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

These two verses explain the verse in the Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me." This is also explained by Lord Caitanya in His Śikṣāṣṭaka in the beginning of the first verse:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
[Cc. Antya 20.12]

The bhakti-yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of nirvāṇa, or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (ānandāmbudhi-vardhanam). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktir anyatra syāt. It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gītā (2.59). Paraṁ dṛṣṭvā nivartate: one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic yoga is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the Nārada-pañcarātra: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170].

TEXT 10

jaḍāndha-badhironmatta-
mūkākṛtir atan-matiḥ
lakṣitaḥ pathi bālānāṁ
praśāntārcir ivānalaḥ

SYNONYMS

jaḍa-foolish; andha-blind; badhira-deaf; unmatta-mad; mūka-dumb; ākṛtiḥ-appearance; a-tat-not like that; matiḥ-his intelligence; lakṣitaḥ-he was seen; pathi-on the road; bālānām-by the less intelligent; praśānta-calmed; arciḥ-with flames; iva-like; analaḥ-fire.

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jaḍa Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called bhajanānandī. Those who are goṣṭhy-ānandī, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

TEXT 11

matvā taṁ jaḍam unmattaṁ
kula-vṛddhāḥ samantriṇaḥ
vatsaraṁ bhūpatiṁ cakrur
yavīyāṁsaṁ bhrameḥ sutam

SYNONYMS

matvā-thinking; tam-Utkala; jaḍam-without intelligence; unmattam-mad; kula-vṛddhāḥ-the elderly members of the family; samantriṇaḥ-with the ministers; vatsaram-Vatsara; bhū-patim-ruler of the world; cakruḥ-they made; yavīyāṁsam-younger; bhrameḥ-of Bhrami; sutam-son.

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

TEXT 12

svarvīthir vatsarasyeṣṭā
bhāryāsūta ṣaḍ-ātmajān
puṣpārṇaṁ tigmaketuṁ ca
iṣam ūrjaṁ vasuṁ jayam

SYNONYMS

svarvīthiḥ-Svarvīthi; vatsarasya-of King Vatsara; iṣṭā-very dear; bhāryā-wife; asūta-gave birth to; ṣaṭ-six; ātmajān-sons; puṣpārṇam-Puṣpārṇa; tigmaketum-Tigmaketu; ca-also; iṣam-Iṣa; ūrjam-Ūrja; vasum-Vasu; jayam-Jaya.

King Vatsara had a very dear wife whose name was Svarvīthi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.

Vatsara's wife is mentioned here as iṣṭā, which means "worshipable." In other words, it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

TEXT 13

puṣpārṇasya prabhā bhāryā
doṣā ca dve babhūvatuḥ
prātar madhyandinaṁ sāyam
iti hy āsan prabhā-sutāḥ

SYNONYMS

puṣpārṇasya-of Puṣpārṇa; prabhā-Prabhā; bhāryā-wife; doṣā-Doṣā; ca-also; dve-two; babhūvatuḥ-were; prātaḥ-Prātar; madhyandinam-Madhyandinam; sāyam-Sāyam; iti-thus; hi-certainly; āsan-were; prabhā-sutāḥ-sons of Prabhā.

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātar, Madhyandinam and Sāyam.

TEXT 14

pradoṣo niśitho vyuṣṭa
iti doṣā-sutās trayaḥ
vyuṣṭaḥ sutaṁ puṣkariṇyāṁ
sarvatejasam ādadhe

SYNONYMS

pradoṣaḥ-Pradoṣa; niśithaḥ-Niśitha; vyuṣṭaḥ-Vyuṣṭa; iti-thus; doṣā-of Doṣā; sutāḥ-sons; trayaḥ-three; vyuṣṭaḥ-Vyuṣṭa; sutam-son; puṣkariṇyām-in Puṣkariṇī; sarva-tejasam-named Sarvatejā (all-powerful); ādadhe-begot.

Doṣā had three sons-Pradoṣa, Niśitha and Vyuṣṭa. Vyuṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.

TEXTS 15–16

sa cakṣuḥ sutam ākūtyāṁ
patnyāṁ manum avāpa ha
manor asūta mahiṣī
virajān naḍvalā sutān
puruṁ kutsaṁ tritaṁ dyumnaṁ
satyavantam ṛtaṁ vratam
agniṣṭomam atīrātraṁ
pradyumnaṁ śibim ulmukam

SYNONYMS

saḥ-he (Sarvatejā); cakṣuḥ-named Cakṣuḥ; sutam-son; ākūtyām-in Ākūti; patnyām-wife; manum-Cākṣuṣa Manu; avāpa-obtained; ha-indeed; manoḥ-of Manu; asūta-gave birth to; mahiṣī-queen; virajān-without passion; naḍvalā-Naḍvalā; sutān-sons; purum-Puru; kutsam-Kutsa; tritam-Trita; dyumnam-Dyumna; satyavantam-Satyavān; ṛtam-Ṛta; vratam-Vrata; agniṣṭomam-Agniṣṭoma; atīrātram-Atīrātra; pradyumnam-Pradyumna; śibim-Śibi; ulmukam-Ulmuka.

Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

TEXT 17

ulmuko 'janayat putrān
puṣkariṇyāṁ ṣaḍ uttamān
aṅgaṁ sumanasaṁ khyātiṁ
kratum aṅgirasaṁ gayam

SYNONYMS

ulmukaḥ-Ulmuka; ajanayat-begot; putrān-sons; puṣkariṇyām-in Puṣkariṇī, his wife; ṣaṭ-six; uttamān-very good; aṅgam-Aṅga; sumanasam-Sumanā; khyātim-Khyāti; kratum-Kratu; aṅgirasam-Aṅgirā; gayam-Gaya.

Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

TEXT 18

sunīthāṅgasya yā patnī
suṣuve venam ulbaṇam
yad-dauḥśīlyāt sa rājarṣir
nirviṇṇo niragāt purāt

SYNONYMS

sunīthā-Sunīthā; aṅgasya-of Aṅga; yā-she who; patnī-the wife; suṣuve-gave birth to; venam-Vena; ulbaṇam-very crooked; yat-whose; dauḥśīlyāt-on account of bad character; saḥ-he; rāja-ṛṣiḥ-the saintly King Aṅga; nirviṇṇaḥ-very disappointed; niragāt-went out; purāt-from home.

The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with Vena's bad character, and he left home and kingdom and went out to the forest.

TEXTS 19–20

yam aṅga śepuḥ kupitā
vāg-vajrā munayaḥ kila
gatāsos tasya bhūyas te
mamanthur dakṣiṇaṁ karam
arājake tadā loke
dasyubhiḥ pīḍitāḥ prajāḥ
jāto nārāyaṇāṁśena
pṛthur ādyaḥ kṣitīśvaraḥ

SYNONYMS

yam-him (Vena) whom; aṅga-my dear Vidura; śepuḥ-they cursed; kupitāḥ-being angry; vāk-vajrāḥ-whose words are as strong as a thunderbolt; munayaḥ-great sages; kila-indeed; gata-asoḥ tasya-after he died; bhūyaḥ-moreover; te-they; mamanthuḥ-churned; dakṣiṇam-right; karam-hand; arājake-being without a king; tadā-then; loke-the world; dasyubhiḥ-by rogues and thieves; pīḍitāḥ-suffering; prajāḥ-all the citizens; jātaḥ-advented; nārāyaṇa-of the Supreme Personality of Godhead; aṁśena-by a partial representation; pṛthuḥ-Pṛthu; ādyaḥ-original; kṣiti-īśvaraḥ-ruler of the world.

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation made His advent as King Pṛthu, the original emperor of the world.

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

TEXT 21

vidura uvāca
tasya śīla-nidheḥ sādhor
brahmaṇyasya mahātmanaḥ
rājñaḥ katham abhūd duṣṭā
prajā yad vimanā yayau

SYNONYMS

viduraḥ uvāca-Vidura said; tasya-of him (Aṅga); śīla-nidheḥ-reservoir of good characteristics; sādhoḥ-saintly person; brahmaṇyasya-lover of brahminical culture; mahātmanaḥ-great soul; rājñaḥ-of the king; katham-how; abhūt-it was; duṣṭā-bad; prajā-son; yat-by which; vimanāḥ-being indifferent; yayau-he left.

Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Cāṇakya Paṇḍita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.

TEXT 22

kiṁ vāṁho vena uddiśya
brahma-daṇḍam ayūyujan
daṇḍa-vrata-dhare rājñi
munayo dharma-kovidāḥ

SYNONYMS

kim-why; vā-also; aṁhaḥ-sinful activities; vene-unto Vena; uddiśya-seeing; brahma-daṇḍam-the curse of a brāhmaṇa; ayūyujan-they desired to award; daṇḍa-vrata-dhare-who carries the rod of punishment; rājñi-unto the king; munayaḥ-the great sages; dharma-kovidāḥ-completely conversant with religious principles.

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king was the control of the brāhmaṇas, and if needed the brāhmaṇas would dethrone the king or kill him, not with any weapon, but with the mantra of a brahma-śāpa. The brāhmaṇas were so powerful that simply by their cursing one would immediately die.

TEXT 23

nāvadhyeyaḥ prajā-pālaḥ
prajābhir aghavān api
yad asau loka-pālānāṁ
bibharty ojaḥ sva-tejasā

SYNONYMS

na-never; avadhyeyaḥ-to be insulted; prajā-pālaḥ-the king; prajābhiḥ-by the citizens; aghavān-ever sinful; api-even though; yat-because; asau-he; loka-pālānām-of many kings; bibharti-maintains; ojaḥ-prowess; sva-tejasā-by personal influence.

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called nara-nārāyaṇa, indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a brāhmaṇa nor a kṣatriya king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the nara-devatās; therefore, it was concluded that his sinful activities were very grievous.

TEXT 24

etad ākhyāhi me brahman
sunīthātmaja-ceṣṭitam
śraddadhānāya bhaktāya
tvaṁ parāvara-vittamaḥ

SYNONYMS

etat-all these; ākhyāhi-please describe; me-unto me; brahman-O great brāhmaṇa; sunīthā-ātmaja-of the son of Sunīthā, Vena; ceṣṭitam-activities; śraddadhānāya-faithful; bhaktāya-unto your devotee; tvam-you; para-avara-with past and future; vit-tamaḥ-well conversant.

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is blessed with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the disciple is very submissive and devoted. As stated in the Bhagavad-gītā, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

TEXT 25

maitreya uvāca
aṅgo 'śvamedhaṁ rājarṣir
ājahāra mahā-kratum
nājagmur devatās tasminn
āhūtā brahma-vādibhiḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya answered; aṅgaḥ-King Aṅga; aśvamedham-aśvamedha sacrifice; rāja-ṛṣiḥ-the saintly king; ājahāra-executed; mahā-kratum-great sacrifice; na-not; ājagmuḥ-came; devatāḥ-the demigods; tasmin-in that sacrifice; āhūtāḥ-being invited; brahma-vādibhiḥ-by the brāhmaṇas expert in executing sacrifices.

Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brāhmaṇas who can invite the demigods or give renewed life to animals. Formerly, the brāhmaṇas well conversant in Vedic mantras could show the potency of the mantras, but in this age, because there are no such brāhmaṇas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called aśvamedha. Sometimes cows were sacrificed (gavālambha), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajña is saṅkīrtana-yajña, or chanting of the Hare Kṛṣṇa mantra twenty-four hours a day.

TEXT 26

tam ūcur vismitās tatra
yajamānam athartvijaḥ
havīṁṣi hūyamānāni
na te gṛhṇanti devatāḥ

SYNONYMS

tam-unto King Aṅga; ūcuḥ-said; vismitāḥ-in wonder; tatra-there; yajamānam-to the institutor of the sacrifice; atha-then; ṛtvijaḥ-the priests; havīṁṣi-offerings of clarified butter; hūyamānāni-being offered; na-not; te-they; gṛhṇanti-accept; devatāḥ-the demigods.

The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

TEXT 27

rājan havīṁṣy aduṣṭāni
śraddhayāsāditāni te
chandāṁsy ayāta-yāmāni
yojitāni dhṛta-vrataiḥ

SYNONYMS

rājan-O King; havīṁṣi-sacrificial offerings; aduṣṭāni-not polluted; śraddhayā-with great faith and care; āsāditāni-collected; te-your; chandāṁsi-the mantras; ayāta-yāmāni-not deficient; yojitāni-properly executed; dhṛta-vrataiḥ-by qualified brāhmaṇas.

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brāhmaṇas and priests present here are expert and are executing the performances properly.

It is the practice of the brāhmaṇas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brāhmaṇas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa mantra is not chanted properly, it still has so much potency that the chanter gains the effect.

TEXT 28

na vidāmeha devānāṁ
helanaṁ vayam aṇv api

yan na gṛhṇanti bhāgān svān
ye devāḥ karma-sākṣiṇaḥ
SYNONYMS

na-not; vidāma-can find; iha-in this connection; devānām-of the demigods; helanam-insult, neglect; vayam-we; aṇu-minute; api-even; yat-because of which; na-not; gṛhṇanti-accept; bhāgān-shares; svān-own; ye-who; devāḥ-the demigods; karma-sākṣiṇaḥ-witnesses for the sacrifice.

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as sevā-aparādha. Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa, in the temple, should avoid such offenses in service. The offenses in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the sevā-aparādha, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods, but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

TEXT 29

maitreya uvāca
aṅgo dvija-vacaḥ śrutvā
yajamānaḥ sudurmanāḥ
tat praṣṭuṁ vyasṛjad vācaṁ
sadasyāṁs tad-anujñayā
SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya answered; aṅgaḥ-King Aṅga; dvija-vacaḥ-the brāhmaṇas' words; śrutvā-after hearing; yajamānaḥ-the performer of the sacrifice; sudurmanāḥ-very much aggrieved in mind; tat-about that; praṣṭum-in order to inquire; vyasṛjat vācam-he spoke; sadasyān-to the priests; tat-their; anujñayā-taking permission.

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

TEXT 30

nāgacchanty āhutā devā
na gṛhṇanti grahān iha
sadasas-patayo brūta
kim avadyaṁ mayā kṛtam
SYNONYMS

na-not; āgacchanti-are coming; āhutāḥ-being invited; devāḥ-the demigods; na-not; gṛhṇanti-are accepting; grahān-shares; iha-in the sacrifice; sadasaḥ-patayaḥ-my dear priests; brūta-kindly tell me; kim-what; avadyam-offense; mayā-by me; kṛtam-was committed.

King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

TEXT 31

sadasas-pataya ūcuḥ
nara-deveha bhavato
nāghaṁ tāvan manāk sthitam
asty ekaṁ prāktanam aghaṁ
yad ihedṛk tvam aprajaḥ
SYNONYMS

sadasaḥ-patayaḥ ūcuḥ-the head priests said; nara-deva-O King; iha-in this life; bhavataḥ-of you; na-not; agham-sinful activity; tāvat manāk-even very slight; sthitam-situated; asti-there is; ekam-one; prāktanam-in the previous birth; agham-sinful activity; yat-by which; iha-in this life; īdṛk-like this; tvam-you; aprajaḥ-without any son.

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

The purpose of marrying is to beget a son, because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Cāṇakya Paṇḍita therefore says, putra-hīnaṁ gṛhaṁ śūnyam: without a son, married life is simply abominable. King Aṅga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.

TEXT 32

tathā sādhaya bhadraṁ te
ātmānaṁ suprajaṁ nṛpa
iṣṭas te putra-kāmasya
putraṁ dāsyati yajña-bhuk
SYNONYMS

tathā-therefore; sādhaya-execute the sacrifice to get; bhadram-good fortune; te-to you; ātmānam-your own; su-prajam-good son; nṛpa-O King; iṣṭaḥ-being worshiped; te-by you; putra-kāmasya-desiring to have a son; putram-a son; dāsyati-He will deliver; yajña-bhuk-the Lord, the enjoyer of the sacrifice.

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

TEXT 33

tathā sva-bhāgadheyāni
grahīṣyanti divaukasaḥ
yad yajña-puruṣaḥ sākṣād
apatyāya harir vṛtaḥ

SYNONYMS

tathā-thereupon; sva-bhāga-dheyāni-their shares in the sacrifice; grahīṣyanti-will accept; diva-okasaḥ-all the demigods; yat-because; yajña-puruṣaḥ-the enjoyer of all sacrifices; sākṣāt-directly; apatyāya-for the purpose of a son; hariḥ-the Supreme Personality of Godhead; vṛtaḥ-is invited.

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

Whenever a sacrifice is performed, it is meant for satisfying Lord Viṣṇu, the enjoyer of the fruits of all sacrifices; and when Lord Viṣṇu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viṣṇu, not for the demigods.

TEXT 34

tāṁs tān kāmān harir dadyād
yān yān kāmayate janaḥ
ārādhito yathaivaiṣa
tathā puṁsāṁ phalodayaḥ

SYNONYMS

tān tān-those; kāmān-desired objects; hariḥ-the Lord; dadyāt-will award; yān yān-whatsoever; kāmayate-desires; janaḥ-the person; ārādhitaḥ-being worshiped; yathā-as; eva-certainly; eṣaḥ-the Lord; tathā-similarly; puṁsām-of men; phala-udayaḥ-the result.

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

In the Bhagavad-gītā the Lord says that He awards benedictions to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life-to go back home, back to Godhead. The significant word in this verse is kāmān, which means "sense gratificatory desires." A devotee is devoid of all kāmān. He is anyābhilāṣitā-śūnya: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a karmī and a devotee.

TEXT 35

iti vyavasitā viprās
tasya rājñaḥ prajātaye
puroḍāśaṁ niravapan
śipi-viṣṭāya viṣṇave

SYNONYMS

iti-thus; vyavasitāḥ-having decided; viprāḥ-the brāhmaṇas; tasya-his; rājñaḥ-of the king; prajātaye-for the purpose of getting a son; puroḍāśam-the paraphernalia of sacrifice; niravapan-offered; śipi-viṣṭāya-to the Lord, who is situated in the sacrificial fire; viṣṇave-to Lord Viṣṇu.

Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

According to sacrificial rituals, animals are sometimes sacrificed in the yajña arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic mantras were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effects. In a medical clinic, the animals are not revived, but in the yajña arena, when animals were sacrificed, they were again given life by the potency of Vedic mantras. The word śipi-viṣṭāya appears in this verse. Śipi means "the flames of the sacrifice." In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.

TEXT 36

tasmāt puruṣa uttasthau
hema-māly amalāmbaraḥ
hiraṇmayena pātreṇa
siddham ādāya pāyasam

SYNONYMS

tasmāt-from that fire; puruṣaḥ-a person; uttasthau-appeared; hema-mālī-with a golden garland; amala-ambaraḥ-in white garments; hiraṇmayena-golden; pātreṇa-with a pot; siddham-cooked; ādāya-carrying; pāyasam-rice boiled in milk.

As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and a white dress. He was carrying a golden pot filled with rice boiled in milk.

TEXT 37

sa viprānumato rājā
gṛhītvāñjalinaudanam

avaghrāya mudā yuktaḥ
prādāt patnyā udāra-dhīḥ

SYNONYMS

saḥ-he; vipra-of the brāhmaṇas; anumataḥ-taking permission; rājā-the King; gṛhītvā-taking; añjalinā-in his joined palms; odanam-rice boiled in milk; avaghrāya-after smelling; mudā-with great delight; yuktaḥ-fixed; prādāt-offered; patnyai-to his wife; udāra-dhīḥ-liberal-minded.

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

The word udāra-dhīḥ is significant in this connection. The wife of the King, Sunīthā, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk prasāda received from the yajña-puruṣa. Of course, everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Viṣṇu fulfills the desires of the karmīs as they desire, but the Lord fulfills the desire of a devotee in a different way so that the devotee may gradually come to Him. This is confirmed in the Bhagavad-gītā (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

TEXT 38

sā tat puṁ-savanaṁ rājñī
prāśya vai patyur ādadhe
garbhaṁ kāla upāvṛtte
kumāraṁ suṣuve ’prajā

SYNONYMS

sā-she; tat-that food; pum-savanam-which produces a male child; rājñī-the Queen; prāśya-eating; vai-indeed; patyuḥ-from the husband; ādadhe-conceived; garbham-pregnancy; kāle-when the due time; upāvṛtte-appeared; kumāram-a son; suṣuve-gave birth to; aprajā-having no son.

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant by her husband, and in due course of time she gave birth to a son.

Among the ten kinds of purificatory processes, one is puṁ-savanam, in which the wife is offered some prasāda, or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.

TEXT 39

sa bāla eva puruṣo
mātāmaham anuvrataḥ
adharmāṁśodbhavaṁ mṛtyuṁ
tenābhavad adhārmikaḥ

SYNONYMS

saḥ-that; bālaḥ-child; eva-certainly; puruṣaḥ-male; mātā-maham-maternal grandfather; anuvrataḥ-a follower of; adharma-of irreligion; aṁśa-from a portion; udbhavam-who appeared; mṛtyum-death; tena-by this; abhavat-he became; adhārmikaḥ-irreligious.

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

The child’s mother, Sunīthā, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga became the follower of his maternal grandfather. According to smṛti-śāstra, a child generally follows the principles of his maternal uncle’s house. Narāṇāṁ mātula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy’s and girl’s families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Aṅga did not get a very good wife in Sunīthā because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aṅga, although a pious devotee, got an unfortunate wife like Sunīthā and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

TEXT 40

sa śarāsanam udyamya
mṛgayur vana-gocaraḥ
hanty asādhur mṛgān dīnān
veno ’sāv ity arauj janaḥ

SYNONYMS

saḥ-that boy of the name Vena; śarāsanam-his bow; udyamya-taking up; mṛgayuḥ-the hunter; vana-gocaraḥ-going into the forest; hanti-used to kill; asādhuḥ-being very cruel; mṛgān-deer; dīnān-poor; venaḥ-Vena; asau-there he is; iti-thus; araut-would cry; janaḥ-all the people.

After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, ”Here comes cruel Vena! Here comes cruel Vena!”

Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The kṣatriya kings were sometimes expected to cut off the head of a culprit in the state. For this reason the kṣatriyas were allowed to hunt in the forest. Because this son of King Aṅga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena! Here comes Vena!" So from the beginning of his life he was fearful to the citizens.

TEXT 41

ākrīḍe krīḍato bālān
vayasyān atidāruṇaḥ
prasahya niranukrośaḥ
paśu-māram amārayat

SYNONYMS

ākrīḍe-in the playground; krīḍataḥ-while playing; bālān-boys; vayasyān-of his age; ati-dāruṇaḥ-very cruel; prasahya-by force; niranukrośaḥ-merciless; paśu-māram-as if slaughtering animals; amārayat-killed.

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TEXT 42

taṁ vicakṣya khalaṁ putraṁ
śāsanair vividhair nṛpaḥ
yadā na śāsituṁ kalpo
bhṛśam āsīt sudurmanāḥ

SYNONYMS

tam-him; vicakṣya-observing; khalam-cruel; putram-son; śāsanaiḥ-by punishments; vividhaiḥ-different kinds of; nṛpaḥ-the King; yadā-when; na-not; śāsitum-to bring under control; kalpaḥ-was able; bhṛśam-greatly; āsīt-became; su-durmanāḥ-aggrieved.

After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TEXT 43

prāyeṇābhyarcito devo
ye 'prajā gṛha-medhinaḥ
kad-apatya-bhṛtaṁ duḥkhaṁ
ye na vindanti durbharam

SYNONYMS

prāyeṇa-probably; abhyarcitaḥ-was worshiped; devaḥ-the Lord; ye-they who; aprajāḥ-without a son; gṛha-medhinaḥ-persons living at home; kad-apatya-by a bad son; bhṛtam-caused; duḥkham-unhappiness; ye-they who; na-not; vindanti-suffer; durbharam-unbearable.

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

TEXT 44

yataḥ pāpīyasī kīrtir
adharmaś ca mahān nṛṇām
yato virodhaḥ sarveṣāṁ
yata ādhir anantakaḥ

SYNONYMS

yataḥ-on account of a bad son; pāpīyasī-sinful; kīrtiḥ-reputation; adharmaḥ-irreligion; ca-also; mahān-great; nṛṇām-of men; yataḥ-from which; virodhaḥ-quarrel; sarveṣām-of all people; yataḥ-from which; ādhiḥ-anxiety; anantakaḥ-endless.

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

TEXT 45

kas taṁ prajāpadeśaṁ vai
moha-bandhanam ātmanaḥ
paṇḍito bahu manyeta
yad-arthāḥ kleśadā gṛhāḥ

SYNONYMS

kaḥ-who; tam-him; prajā-apadeśam-son in name only; vai-certainly; moha-of illusion; bandhanam-bondage; ātmanaḥ-for the soul; paṇḍitaḥ-intelligent man; bahu manyeta-would value; yat-arthāḥ-because of whom; kleśa-dāḥ-painful; gṛhāḥ-home.

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bond of illusion for the living entity, and he makes one's home miserable.

TEXT 46

kad-apatyaṁ varaṁ manye
sad-apatyāc chucāṁ padāt
nirvidyeta gṛhān martyo
yat-kleśa-nivahā gṛhāḥ

SYNONYMS

kad-apatyam-bad son; varam-better; manye-I think; sat-apatyāt-than a good son; śucām-of grief; padāt-the source; nirvidyeta-becomes detached; gṛhāt-from home; martyaḥ-a mortal man; yat-because of whom; kleśa-nivahāḥ-hellish; gṛhāḥ-home.

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

The King began to think in terms of attachment and detachment from one's material home. According to Prahlāda Mahārāja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlāda Mahārāja has advised that one give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home by vānaprastha and sannyāsa is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Aṅga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

TEXT 47

evaṁ sa nirviṇṇa-manā nṛpo gṛhān
niśītha utthāya mahodayodayāt
alabdha-nidro 'nupalakṣito nṛbhir
hitvā gato vena-suvaṁ prasuptām

SYNONYMS

evam-thus; saḥ-he; nirviṇṇa-manāḥ-being indifferent in mind; nṛpaḥ-King Aṅga; gṛhāt-from home; niśīthe-in the dead of night; utthāya-getting up; mahā-udaya-udayāt-opulent by the blessings of great souls; alabdha-nidraḥ-being without sleep; anupalakṣitaḥ-without being seen; nṛbhiḥ-by people in general; hitvā-giving up; gataḥ-went off; vena-suvam-the mother of Vena; prasuptām-sleeping deeply.

Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

In this verse the word mahodayodayāt indicates that by the blessings of a great soul one becomes materially opulent, but when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls' leaving home in this way in the dead of night, giving up attachment for home, wife and money.

TEXT 48

vijñāya nirvidya gataṁ patiṁ prajāḥ
purohitāmātya-suhṛd-gaṇādayaḥ
vicikyur urvyām atiśoka-kātarā
yathā nigūḍhaṁ puruṣaṁ kuyoginaḥ

SYNONYMS

vijñāya-after understanding; nirvidya-being indifferent; gatam-had left; patim-the King; prajāḥ-all the citizens; purohita-priests; āmātya-ministers; suhṛt-friends; gaṇa-ādayaḥ-and people in general; vicikyuḥ-searched; urvyām-on the earth; ati-śoka-kātarāḥ-being greatly aggrieved; yathā-just as; nigūḍham-concealed; puruṣam-the Supersoul; ku-yoginaḥ-inexperienced mystics.

When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead. Such kuyoginaḥ, or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul, who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because the citizens did not know how to find him they were frustrated like the less intelligent mystics.

TEXT 49

alakṣayantaḥ padavīṁ prajāpater
hatodyamāḥ pratyupasṛtya te purīm
ṛṣīn sametān abhivandya sāśravo
nyavedayan paurava bhartṛ-viplavam

SYNONYMS

alakṣayantaḥ-not finding; padavīm-any trace; prajāpateḥ-of King Aṅga; hata-udyamāḥ-having become disappointed; pratyupasṛtya-after returning; te-those citizens; purīm-to the city; ṛṣīn-the great sages; sametān-assembled; abhivandya-after making respectful obeisances; sa-aśravaḥ-with tears in their eyes; nyavedayan-informed; paurava-O Vidura; bhartṛ-of the King; viplavam-the absence.

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed the sages in full detail that they were unable to find the King anywhere.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of the Descendants of Dhruva Mahārāja."

20.5.14 Chapter Fourteen

The Story of King Vena

TEXT 1

maitreya uvāca
bhṛgv-ādayas te munayo
lokānāṁ kṣema-darśinaḥ
goptary asati vai nṛṇāṁ
paśyantaḥ paśu-sāmyatām

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued; bhṛgu-ādayaḥ-headed by Bhṛgu; te-all of them; munayaḥ-the great sages; lokānām-of the people; kṣema-darśinaḥ-who always aspire for the welfare; goptari-the King; asati-being absent; vai-certainly; nṛṇām-of all the citizens; paśyantaḥ-having understood; paśu-sāmyatām-existence on the level of the animals.

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

In this verse the significant word is kṣema-darśinaḥ, which refers to those who are always looking after the welfare of the people in general. All the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed, they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in Bhagavad-gītā (4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote śūdras, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life’s purpose. The result is that no one is happy.

TEXT 2

vīra-mātaram āhūya
sunīthāṁ brahma-vādinaḥ
prakṛty-asammataṁ venam
abhyaṣiñcan patiṁ bhuvaḥ

SYNONYMS

vīra-of Vena; mātaram-mother; āhūya-calling; sunīthām-of the name Sunīthā; brahma-vādinaḥ-the great sages learned in the Vedas; prakṛti-by the ministers; asammatam-not approved of; venam-Vena; abhyaṣiñcan-enthroned; patim-the master; bhuvaḥ-of the world.

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

TEXT 3

śrutvā nṛpāsana-gataṁ
venam atyugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ

SYNONYMS

śrutvā-after hearing; nṛpa-of the King; āsana-gatam-ascended to the throne; venam-Vena; ati-very; ugra-severe; śāsanam-punisher; nililyuḥ-hid themselves; dasyavaḥ-all the thieves; sadyaḥ-immediately; sarpa-from snakes; trastāḥ-being afraid; iva-like; ākhavaḥ-rats.

It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

TEXT 4

sa ārūḍha-nṛpa-sthāna
unnaddho ’ṣṭa-vibhūtibhiḥ
avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ

SYNONYMS

saḥ-King Vena; ārūḍha-ascended to; nṛpa-sthānaḥ-the seat of the king; unnaddhaḥ-very proud; aṣṭa-eight; vibhūtibhiḥ-by opulences; avamene-began to insult; mahā-bhāgān-great personalities; stabdhaḥ-inconsiderate; sambhāvitaḥ-considered great; svataḥ-by himself.

When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

In this verse the word aṣṭa-vibhūtibhiḥ, meaning ”by eight opulences,” is very important. The king is supposed to possess eight kinds of opulences. By dint of mystic yoga practice, kings generally acquired these eight opulences. These kings were called rājarṣis, kings who were also great sages. By practicing mystic yoga, a rājarṣi could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A rājarṣi could also create a kingdom, bring everyone under his control and rule everyone. These were some of the opulences of a king. King Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

TEXT 5

evaṁ madāndha utsikto
niraṅkuśa iva dvipaḥ
paryaṭan ratham āsthāya
kampayann iva rodasī

SYNONYMS

evam-thus; mada-andhaḥ-being blind with power; utsiktaḥ-proud; niraṅkuśaḥ-uncontrolled; iva-like; dvipaḥ-an elephant; paryaṭan-traveling; ratham-a chariot; āsthāya-having mounted; kampayan-causing to tremble; iva-indeed; rodasī-the sky and earth.

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble wherever he went.

TEXT 6

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijāḥ kvacit
iti nyavārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

SYNONYMS

na-not; yaṣṭavyam-any sacrifices can be performed; na-not; dātavyam-any charity can be given; na-not; hotavyam-any clarified butter can be offered; dvijāḥ-O twice-born; kvacit-at any time; iti-thus; nyavārayat-he stopped; dharmam-the procedures of religious principles; bherī-of kettledrums; ghoṣeṇa-with the sound; sarvaśaḥ-everywhere.

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously, so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

TEXT 7

venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanaṁ
kṛpayocuḥ sma satriṇaḥ

SYNONYMS

venasya-of King Vena; āvekṣya-after observing; munayaḥ-all the great sages; durvṛttasya-of the great rogue; viceṣṭitam-activities; vimṛśya-considering; loka-vyasanam-danger to the people in general; kṛpayā-out of compassion; ūcuḥ-talked; sma-in the past; satriṇaḥ-the performers of sacrifices.

Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.

Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary karmīs are busy acquiring money for sense gratification, and ordinary jñānīs are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

TEXT 8

aho ubhayataḥ prāptaṁ
lokasya vyasanaṁ mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ

SYNONYMS

aho-alas; ubhayataḥ-from both directions; prāptam-received; lokasya-of the people in general; vyasanam-danger; mahat-great; dāruṇi-a log; ubhayataḥ-from both sides; dīpte-burning; iva-like; taskara-from thieves and rogues; pālayoḥ-and from the king.

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

TEXT 9

arājaka-bhayād eṣa
kṛto rājātad-arhaṇaḥ
tato 'py āsīd bhayaṁ tv adya

kathaṁ syāt svasti dehinām

SYNONYMS

arājaka-being without a king; bhayāt-out of fear; eṣaḥ-this Vena; kṛtaḥ-was made; rājā-the king; a-tat-arhaṇaḥ-though not qualified for it; tataḥ-from him; api-also; āsīt-there was; bhayam-danger; tu-then; adya-now; katham-how; syāt-can there be; svasti-happiness; dehinām-of the people in general.

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

In Bhagavad-gītā (18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahmacārīs must perform sacrifices, the gṛhasthas must give in charity, and those in the renounced order of life (the vānaprasthas and sannyāsīs) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness, or Kṛṣṇa consciousness, because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

TEXT 10

aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalaḥ
sunīthā-garbha-sambhavaḥ

SYNONYMS

aheḥ-of a snake; iva-like; payaḥ-with milk; poṣaḥ-the maintaining; poṣakasya-of the maintainer; api-even; anartha-against the interest; bhṛt-becomes; venaḥ-King Vena; prakṛtyā-by nature; eva-certainly; khalaḥ-mischievous; sunīthā-of Sunīthā, Vena's mother; garbha-the womb; sambhavaḥ-born of.

The sages began to think within themselves: Because he was born from the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

TEXT 11

nirūpitaḥ prajā-pālaḥ
sa jighāṁsati vai prajāḥ
tathāpi sāntvayemāmuṁ
nāsmāṁs tat-pātakaṁ spṛśet

SYNONYMS

nirūpitaḥ-appointed; prajā-pālaḥ-the king; saḥ-he; jighāṁsati-desires to harm; vai-certainly; prajāḥ-the citizens; tathā api-nevertheless; sāntvayema-we should pacify; amum-him; na-not; asmān-us; tat-his; pātakam-sinful result; spṛśet-may touch.

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma prohibits a person even to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

TEXT 12

tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nṛpaḥ
sāntvito yadi no vācaṁ
na grahīṣyaty adharma-kṛt
loka-dhikkāra-sandagdhaṁ
dahiṣyāmaḥ sva-tejasā

SYNONYMS

tat-his mischievous nature; vidvadbhiḥ-aware of; asat-vṛttaḥ-impious; venaḥ-Vena; asmābhiḥ-by us; kṛtaḥ-was made; nṛpaḥ-king; sāntvitaḥ-(in spite of) being pacified; yadi-if; naḥ-our; vācam-words; na-not; grahīṣyati-he will accept; adharma-kṛt-the most mischievous; loka-dhik-kāra-by public condemnation; sandagdham-burned; dahiṣyāmaḥ-we shall burn; sva-tejasā-by our prowess.

The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brāhmaṇas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the mahā-mantra, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa mahā-mantra, the general populace can derive all benefits without political implications.

TEXT 13

evam adhyavasāyainaṁ
munayo gūḍha-manyavaḥ
upavrajyābruvan venaṁ
sāntvayitvā ca sāmabhiḥ

SYNONYMS

evam-thus; adhyavasāya-having decided; enam-him; munayaḥ-the great sages; gūḍha-manyavaḥ-concealing their anger; upavrajya-having approached; abruvan-spoke; venam-to King Vena; sāntvayitvā-after pacifying; ca-also; sāmabhiḥ-with sweet words.

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

TEXT 14

munaya ūcuḥ
nṛpa-varya nibodhaitad
yat te vijñāpayāma bhoḥ
āyuḥ-śrī-bala-kīrtīnāṁ
tava tāta vivardhanam

SYNONYMS

munayaḥ ūcuḥ-the great sages said; nṛpa-varya-O best of the kings; nibodha-kindly try to understand; etat-this; yat-which; te-to you; vijñāpayāma-we shall instruct; bhoḥ-O King; āyuḥ-duration of life; śrī-opulences; bala-strength; kīrtīnām-good reputation; tava-your; tāta-dear son; vivardhanam-which will increase.

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life and your opulence, strength and reputation will increase.

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala and Asita. In other words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

TEXT 15

dharma ācaritaḥ puṁsāṁ
vāṅ-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām

SYNONYMS

dharmaḥ-religious principles; ācaritaḥ-executed; puṁsām-to persons; vāk-by words; manaḥ-mind; kāya-body; buddhibhiḥ-and by intelligence; lokān-the planets; viśokān-without misery; vitarati-bestow; atha-certainly; ānantyam-unlimited happiness, liberation; asaṅginām-to those free from material influence.

Those who live according to religious principles and who follow them by words, mind, body and intelligence are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in Bhagavad-gītā, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

TEXT 16

sa te mā vinaśed vīra
prajānāṁ kṣema-lakṣaṇaḥ
yasmin vinaṣṭe nṛpatir
aiśvaryād avarohati

SYNONYMS

saḥ-that spiritual life; te-by you; mā-do not; vinaśet-let it be spoiled; vīra-O hero; prajānām-of the people; kṣema-lakṣaṇaḥ-the cause of prosperity; yasmin-which; vinaṣṭe-being spoiled; nṛpatiḥ-the king; aiśvaryāt-from opulence; avarohati-falls down.

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow in the footsteps of great religious personalities.

TEXT 17

rājann asādhv-amātyebhyaś
corādibhyaḥ prajā nṛpaḥ
rakṣan yathā baliṁ gṛhṇann
iha pretya ca modate

SYNONYMS

rājan-O King; asādhu-mischievous; amātyebhyaḥ-from ministers; cora-ādibhyaḥ-from thieves and rogues; prajāḥ-the citizens; nṛpaḥ-the king; rakṣan-protecting; yathā-accordingly as; balim-taxes; gṛhṇan-accepting; iha-in this world; pretya-after death; ca-also; modate-enjoys.

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king's duty to see that there is no increase of thieves and rogues either in the government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that taxes can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of Śrīmad-Bhāgavatam (12.1.40) there is a description of these thieves and rogues in government service. As stated, prajās te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ: "These proud mlecchas [persons who are less than śūdras]. representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers." The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of śūdras. As stated (kalau śūdra-sambhavaḥ), practically the whole population of the world will be śūdra. A śūdra is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, śūdras are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by śūdras. The second class of men, known as kṣatriyas, are especially meant for governing a country under the direction of saintly persons (brāhmaṇas) who are supposed to be very intelligent. In other ages-in Satya-yuga, Tretā-yuga and Dvāpara-yuga-the general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas, where he will be happy in all respects.

TEXT 18

yasya rāṣṭre pure caiva
bhagavān yajña-pūruṣaḥ
ijyate svena dharmeṇa
janair varṇāśramānvitaiḥ

SYNONYMS

yasya-whose; rāṣṭre-in the state or kingdom; pure-in the cities; ca-also; eva-certainly; bhagavān-the Supreme Personality of Godhead; yajña-pūruṣaḥ-who is the enjoyer of all sacrifices; ijyate-is worshiped; svena-their own; dharmeṇa-by occupation; janaiḥ-by the people; varṇa-āśrama-the system of eight social orders; anvitaiḥ-who follow.

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

The state's duty and the citizen's duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four varṇas and four āśramas. In the Viṣṇu Purāṇa it is stated that unless people are educated or situated in the scientific social order comprised of four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa), society can never be considered real human society, nor can it make any advancement towards the ultimate goal of human life. It is the duty of the government to see that things go on in terms of varṇa and āśrama. As stated herein, bhagavān yajña-pūruṣaḥ-the Supreme Personality of Godhead, Kṛṣṇa, is the yajña-pūruṣa. As stated in Bhagavad-gītā (5.29): bhoktāraṁ yajña-tapasām. Kṛṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as yajña-pūruṣa. The word yajña-pūruṣa indicates Lord Viṣṇu or Lord Kṛṣṇa, or any Personality of Godhead in the category of viṣṇu-tattva. In perfect human society, people are situated in the orders of varṇa and āśrama and are engaged in worshiping Lord Viṣṇu by their respective activities. Every citizen engaged in an occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gītā (18.46):

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus the brāhmaṇas, kṣatriyas, śūdras and vaiśyas must execute their prescribed duties as these duties are stated in the śāstras. In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one, which has no interest in whether or not the people advance in varṇāśrama-dharma. Today people engaged in government service and people who rule over the citizens have no respect for the varṇāśrama-dharma. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the varṇāśrama-dharma, and the king must see that they are following it nicely.

TEXT 19

tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
parituṣyati viśvātmā
tiṣṭhato nija-śāsane

SYNONYMS

tasya-with him; rājñaḥ-the king; mahā-bhāga-O noble one; bhagavān-the Supreme Personality of Godhead; bhūta-bhāvanaḥ-who is the original cause of the cosmic manifestation; parituṣyati-becomes satisfied; viśva-ātmā-the Supersoul of the entire universe; tiṣṭhataḥ-being situated; nija-śāsane-in his own governing situation.

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavān, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of bhūta-bhāvana, who is viśvātmā, or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is possible is surrender unto the Supreme Personality of Godhead. This is advised in Bhagavad-gītā. Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word nija-śāsane ("in his own governmental duty") indicates that both the government and the citizens are responsible for the execution of varṇāśrama-dharma. Once the populace is situated in the varṇāśrama-dharma, there is every possibility of real life and prosperity both in this world and in the next.

TEXT 20

tasmiṁs tuṣṭe kim aprāpyaṁ
jagatām īśvareśvare
lokāḥ sapālā hy etasmai
haranti balim ādṛtāḥ

SYNONYMS

tasmin-when He; tuṣṭe-is satisfied; kim-what; aprāpyam-impossible to achieve; jagatām-of the universe; īśvara-īśvare-the controller of the controllers; lokāḥ-the inhabitants of the planets; sapālāḥ-with their presiding deities; hi-for this reason; etasmai-unto Him; haranti-offer; balim-paraphernalia for worship; ādṛtāḥ-with great pleasure.

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). From the Vedas we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided-namely eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, are following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the varṇāśrama system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

TEXT 21

taṁ sarva-lokāmara-yajña-saṅgrahaṁ
trayīmayaṁ dravyamayaṁ tapomayam
yajñair vicitrair yajato bhavāya te
rājan sva-deśān anuroddhum arhasi

SYNONYMS

tam-Him; sarva-loka-in all planets; amara-with the predominating deities; yajña-sacrifices; saṅgraham-who accepts; trayī-mayam-the sum total of the three Vedas; dravya-mayam-the owner of all paraphernalia; tapaḥ-mayam-the goal of all austerity; yajñaiḥ-by sacrifices; vicitraiḥ-various; yajataḥ-worshiping; bhavāya-for elevation; te-your; rājan-O King; sva-deśān-your countrymen; anuroddhum-to direct; arhasi-you ought.

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.

TEXT 22

yajñena yuṣmad-viṣaye dvijātibhir
vitāyamānena surāḥ kalā hareḥ
sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ
tad-dhelanaṁ nārhasi vīra ceṣṭitum

SYNONYMS

yajñena-by sacrifice; yuṣmat-your; viṣaye-in the kingdom; dvijātibhiḥ-by the brāhmaṇas; vitāyamānena-being performed; surāḥ-all the demigods; kalāḥ-expansions; hareḥ-of the Personality of Godhead; su-iṣṭāḥ-being properly worshiped; su-tuṣṭāḥ-very much satisfied; pradiśanti-will give; vāñchitam-desired result; tat-helanam-disrespect to them; na-not; arhasi-you ought; vīra-O hero; ceṣṭitum-to do.

When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

TEXT 23

vena uvāca
bāliśā bata yūyaṁ vā
adharme dharma-māninaḥ
ye vṛttidaṁ patiṁ hitvā
jāraṁ patim upāsate

SYNONYMS

venaḥ-King Vena; uvāca-replied; bāliśāḥ-childish; bata-oh; yūyam-all of you; vā-indeed; adharme-in irreligious principles; dharma-māninaḥ-accepting as religious; ye-all of you who; vṛttidam-providing maintenance; patim-husband; hitvā-giving up; jāram-paramour; patim-husband; upāsate-worship.

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them to a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the duty of the kṣatriyas to engage the brāhmaṇas in different types of religious activities, and the king is supposed to be the maintainer of the brāhmaṇas. If the brāhmaṇas do not worship the king but instead go to the demigods, they are as polluted as unchaste women.

TEXT 24

avajānanty amī mūḍhā
nṛpa-rūpiṇam īśvaram
nānuvindanti te bhadram
iha loke paratra ca

SYNONYMS

avajānanti-disrespect; amī-those (who); mūḍhāḥ-being ignorant; nṛpa-rūpiṇam-in the form of the king; īśvaram-the Personality of Godhead; na-not; anuvindanti-experience; te-they; bhadram-happiness; iha-in this; loke-world; paratra-after death; ca-also.

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

TEXT 25

ko yajña-puruṣo nāma
yatra vo bhaktir īdṛśī
bhartṛ-sneha-vidūrāṇāṁ

yathā jāre kuyoṣitām

SYNONYMS

kaḥ-who (is); yajña-puruṣaḥ-the enjoyer of all sacrifices; nāma-by name; yatra-unto whom; vaḥ-your; bhaktiḥ-devotional service; īdṛśī-so great; bhartṛ-for the husband; sneha-affection; vidūrāṇām-bereft of; yathā-like; jāre-unto the paramour; ku-yoṣitām-of unchaste women.

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26–27

viṣṇur viriñco giriśa
indro vāyur yamo raviḥ
parjanyo dhanadaḥ somaḥ
kṣitir agnir apāmpatiḥ
ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ
dehe bhavanti nṛpateḥ
sarva-devamayo nṛpaḥ

SYNONYMS

viṣṇuḥ-Lord Viṣṇu; viriñcaḥ-Lord Brahmā; giriśaḥ-Lord Śiva; indraḥ-Lord Indra; vāyuḥ-Vāyu, the director of the air; yamaḥ-Yama, the superintendent of death; raviḥ-the sun-god; parjanyaḥ-the director of rainfall; dhana-daḥ-Kuvera, the treasurer; somaḥ-the moon-god; kṣitiḥ-the predominating deity of the earth; agniḥ-the fire-god; apām-patiḥ-Varuṇa, the lord of waters; ete-all these; ca-and; anye-others; ca-also; vibudhāḥ-demigods; prabhavaḥ-competent; vara-śāpayoḥ-in both benediction and curse; dehe-in the body; bhavanti-abide; nṛpateḥ-of the king; sarva-devamayaḥ-comprising all demigods; nṛpaḥ-the king.

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

TEXT 28

tasmān māṁ karmabhir viprā
yajadhvaṁ gata-matsarāḥ
baliṁ ca mahyaṁ harata
matto 'nyaḥ ko 'gra-bhuk pumān

SYNONYMS

tasmāt-for this reason; mām-me; karmabhiḥ-by ritualistic activities; viprāḥ-O brāhmaṇas; yajadhvam-worship; gata-without; matsarāḥ-being envious; balim-paraphernalia for worship; ca-also; mahyam-unto me; harata-bring; mattaḥ-than me; anyaḥ-other; kaḥ-who (is); agra-bhuk-the enjoyer of the first oblations; pumān-personality.

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

As stated by Kṛṣṇa Himself throughout Bhagavad-gītā, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

TEXT 29

maitreya uvāca
itthaṁ viparyaya-matiḥ
pāpīyān utpathaṁ gataḥ
anunīyamānas tad-yācñāṁ
na cakre bhraṣṭa-maṅgalaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; ittham-thus; viparyaya-matiḥ-one who has developed perverse intelligence; pāpīyān-most sinful; utpatham-from the right path; gataḥ-having gone; anunīyamānaḥ-being offered all respect; tat-yācñām-the request of the sages; na-not; cakre-accepted; bhraṣṭa-bereft of; maṅgalaḥ-all good fortune.

The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyāsa, Nārada, and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

TEXT 30

iti te 'sat-kṛtās tena

dvijāḥ paṇḍita-māninā
bhagnāyāṁ bhavya-yācñāyāṁ
tasmai vidura cukrudhuḥ
SYNONYMS

iti-thus; te-all the great sages; asat-kṛtāḥ-being insulted; tena-by the King; dvijāḥ-the brāhmaṇas; paṇḍita-māninā-thinking himself to be very learned; bhagnāyām-being broken; bhavya-auspicious; yācñāyām-their request; tasmai-at him; vidura-O Vidura; cukrudhuḥ-became very angry.

My dear Vidura, all good fortune unto you. The foolish King, who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

TEXT 31

hanyatāṁ hanyatām eṣa
pāpaḥ prakṛti-dāruṇaḥ
jīvañ jagad asāv āśu
kurute bhasmasād dhruvam
SYNONYMS

hanyatām-kill him; hanyatām-kill him; eṣaḥ-this king; pāpaḥ-representative of sin; prakṛti-by nature; dāruṇaḥ-most dreadful; jīvan-while living; jagat-the whole world; asau-he; āśu-very soon; kurute-will make; bhasmasāt-into ashes; dhruvam-certainly.

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons, who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

TEXT 32

nāyam arhaty asad-vṛtto
naradeva-varāsanam
yo 'dhiyajña-patiṁ viṣṇuṁ
vinindaty anapatrapaḥ
SYNONYMS

na-never; ayam-this man; arhati-deserves; asat-vṛttaḥ-full of impious activities; nara-deva-of the worldly king or worldly god; vara-āsanam-the exalted throne; yaḥ-he who; adhiyajña-patim-the master of all sacrifices; viṣṇum-Lord Viṣṇu; vinindati-insults; anapatrapaḥ-shameless.

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

TEXT 33

ko vainaṁ paricakṣīta
venam ekam ṛte 'śubham
prāpta īdṛśam aiśvaryaṁ
yad-anugraha-bhājanaḥ
SYNONYMS

kaḥ-who; vā-indeed; enam-the Lord; paricakṣīta-would blaspheme; venam-King Vena; ekam-alone; ṛte-but for; aśubham-inauspicious; prāptaḥ-having obtained; īdṛśam-like this; aiśvaryam-opulence; yat-whose; anugraha-mercy; bhājanaḥ-receiving.

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

TEXT 34

itthaṁ vyavasitā hantum
ṛṣayo rūḍha-manyavaḥ
nijaghnur huṅkṛtair venaṁ
hatam acyuta-nindayā
SYNONYMS

ittham-thus; vyavasitāḥ-decided; hantum-to kill; ṛṣayaḥ-the sages; rūḍha-manifested; manyavaḥ-their anger; nijaghnuḥ-they killed; hum-kṛtaiḥ-by angry words or by sounds of hum; venam-King Vena; hatam-dead; acyuta-against the Supreme Personality of Godhead; nindayā-by blasphemy.

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

TEXT 35

ṛṣibhiḥ svāśrama-padaṁ
gate putra-kalevaram
sunīthā pālayām āsa
vidyā-yogena śocatī

SYNONYMS

ṛṣibhiḥ-by the sages; sva-āśrama-padam-to their own respective hermitages; gate-having returned; putra-of her son; kalevaram-the body; sunīthā-Sunīthā, the mother of King Vena; pālayām āsa-preserved; vidyā-yogena-by mantra and ingredients; śocatī-while lamenting.

After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

TEXT 36

ekadā munayas te tu
sarasvat-salilāplutāḥ
hutvāgnīn sat-kathāś cakrur
upaviṣṭāḥ sarit-taṭe

SYNONYMS

ekadā-once upon a time; munayaḥ-all those great saintly persons; te-they; tu-then; sarasvat-of the River Sarasvatī; salila-in the water; āplutāḥ-bathed; hutvā-offering oblations; agnīn-into the fires; sat-kathāḥ-discussions about transcendental subject matters; cakruḥ-began to do; upaviṣṭāḥ-sitting; sarit-taṭe-by the side of the river.

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

TEXT 37

vīkṣyotthitāṁs tadotpātān
āhur loka-bhayaṅkarān
apy abhadram anāthāyā
dasyubhyo na bhaved bhuvaḥ

SYNONYMS

vīkṣya-having seen; utthitān-developed; tadā-then; utpātān-disturbances; āhuḥ-they began to say; loka-in society; bhayam-karān-causing panic; api-whether; abhadram-misfortune; anāthāyāḥ-having no ruler; dasyubhyaḥ-from thieves and rogues; na-not; bhavet-may happen; bhuvaḥ-of the world.

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of varṇāśrama-dharma. That was the concern of these sages. In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa mantra, as recommended in the śāstras:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

Both for spiritual and material prosperity, everyone should devotedly chant the Hare Kṛṣṇa mantra.

TEXT 38

evaṁ mṛśanta ṛṣayo
dhāvatāṁ sarvato-diśam
pāṁsuḥ samutthito bhūriś
corāṇām abhilumpatām

SYNONYMS

evam-thus; mṛśantaḥ-while considering; ṛṣayaḥ-the great saintly persons; dhāvatām-running; sarvataḥ-diśam-from all directions; pāṁsuḥ-dust; samutthitaḥ-arose; bhūriḥ-much; corāṇām-from thieves and rogues; abhilumpatām-engaged in plundering.

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues, who were engaged in plundering the citizens.

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

TEXTS 39–40

tad upadravam ājñāya

lokasya vasu lumpatām
bhartary uparate tasminn
anyonyaṁ ca jighāṁsatām
cora-prāyaṁ jana-padaṁ
hīna-sattvam arājakam
lokān nāvārayañ chaktā
api tad-doṣa-darśinaḥ

SYNONYMS

tat-at that time; upadravam-the disturbance; ājñāya-understanding; lokasya-of the people in general; vasu-riches; lumpatām-by those who were plundering; bhartari-the protector; uparate-being dead; tasmin-King Vena; anyonyam-one another; ca-also; jighāṁsatām-desiring to kill; cora-prāyam-full of thieves; jana-padam-the state; hīna-bereft of; sattvam-regulation; arājakam-without a king; lokān-the thieves and rogues; na-not; avārayan-they subdued; śaktāḥ-able to do so; api-although; tat-doṣa-the fault of that; darśinaḥ-considering.

Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues, who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers-just as they could kill the King-they considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of brāhmaṇas and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their mantras, but they thought it the duty of kṣatriya kings to do so. Thus they reluctantly did not take part in the killing business.

TEXT 41

brāhmaṇaḥ sama-dṛk śānto
dīnānāṁ samupekṣakaḥ
sravate brahma tasyāpi
bhinna-bhāṇḍāt payo yathā

SYNONYMS

brāhmaṇaḥ-a brāhmaṇa; sama-dṛk-equipoised; śāntaḥ-peaceful; dīnānām-the poor; samupekṣakaḥ-grossly neglecting; sravate-diminishes; brahma-spiritual power; tasya-his; api-certainly; bhinna-bhāṇḍāt-from a cracked pot; payaḥ-water; yathā-just as.

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

Brāhmaṇas, the topmost section of human society, are mostly devotees. They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the brāhmaṇas are called Vaiṣṇavas. There are two types of brāhmaṇas-namely, brāhmaṇa-paṇḍita and brāhmaṇa-vaiṣṇava. A qualified brāhmaṇa is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a brāhmaṇa-vaiṣṇava. Unless one becomes a Vaiṣṇava, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was born in a family descending from Dhruva Mahārāja. Therefore the semen in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

TEXT 42

nāṅgasya vaṁśo rājarṣer
eṣa saṁsthātum arhati
amogha-vīryā hi nṛpā
vaṁśe 'smin keśavāśrayāḥ

SYNONYMS

na-not; aṅgasya-of King Aṅga; vaṁśaḥ-family line; rāja-ṛṣeḥ-of the saintly King; eṣaḥ-this; saṁsthātum-to be stopped; arhati-ought; amogha-without sin, powerful; vīryāḥ-their semen; hi-because; nṛpāḥ-kings; vaṁśe-in the family; asmin-this; keśava-of the Supreme Personality of Godhead; āśrayāḥ-under the shelter.

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.

The purity of hereditary succession is called amogha-vīrya. The pious seminal succession in the twice-born families of the brāhmaṇas and kṣatriyas especially, as well as in the families of vaiśyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhādhāna-saṁskāra, which is observed before conceiving a child. Unless this purificatory process is strictly observed, especially by the brāhmaṇas, the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semen in the family of Mahārāja Dhruva. However, his semen became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified.

Because of this polluted semen, King Vena was produced. This was a catastrophe in the family of Dhruva Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this matter, as described in the following verses.

TEXT 43

viniścityaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūruṁ tarasā
tatrāsīd bāhuko naraḥ

SYNONYMS

viniścitya-deciding; evam-thus; ṛṣayaḥ-the great sages; vipannasya-dead; mahī-pateḥ-of the King; mamanthuḥ-churned; ūrum-the thighs; tarasā-with specific power; tatra-thereupon; āsīt-was born; bāhukaḥ-of the name Bāhuka (dwarf); naraḥ-a person.

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Mahārāja Dhruva. Consequently, the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was preserved by drugs, and mantras chanted by King Vena's mother. In this way the ingredients for the production of another body were there. When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not very astonishing. It was simply a question of knowing how to do it. From the semen of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Mahārāja Vena. This was performed by the skillful action of the sages.

TEXT 44

kāka-kṛṣṇo 'tihrasvāṅgo
hrasva-bāhur mahā-hanuḥ
hrasva-pān nimna-nāsāgro
raktākṣas tāmra-mūrdhajaḥ

SYNONYMS

kāka-kṛṣṇaḥ-as black as a crow; ati-hrasva-very short; aṅgaḥ-his limbs; hrasva-short; bāhuḥ-his arms; mahā-big; hanuḥ-his jaws; hrasva-short; pāt-his legs; nimna-flat; nāsa-agraḥ-the tip of his nose; rakta-reddish; akṣaḥ-his eyes; tāmra-copperlike; mūrdha-jaḥ-his hair.

This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TEXT 45

taṁ tu te 'vanataṁ dīnaṁ
kiṁ karomīti vādinam
niṣīdety abruvaṁs tāta
sa niṣādas tato 'bhavat

SYNONYMS

tam-unto him; tu-then; te-the sages; avanatam-bowed down; dīnam-meek; kim-what; karomi-shall I do; iti-thus; vādinam-inquiring; niṣīda-just sit down; iti-thus; abruvan-they replied; tāta-my dear Vidura; saḥ-he; niṣādaḥ-of the name Niṣāda; tataḥ-thereafter; abhavat-became.

He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣīda]." Thus Niṣāda, the father of the Naiṣāda race, was born.

It is said in the śāstras that the head of the body represents the brāhmaṇas, the arms represent the kṣatriyas, the abdomen represents the vaiśyas, and the legs, beginning with the thighs, represent the śūdras. The śūdras are sometimes called black, or kṛṣṇa. The brāhmaṇas are called śukla, or white, and the kṣatriyas and the vaiśyas are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the śūdras.

TEXT 46

tasya vaṁśyās tu naiṣādā
giri-kānana-gocarāḥ
yenāharaj jāyamāno
vena-kalmaṣam ulbaṇam

SYNONYMS

tasya-his (Niṣāda's); vaṁśyāḥ-descendants; tu-then; naiṣādāḥ-called Naiṣādas; giri-kānana-the hills and forests; gocarāḥ-inhabiting; yena-because; aharat-he took upon himself; jāyamānaḥ-being born; vena-of King Vena; kalmaṣam-all kinds of sin; ulbaṇam-very fearful.

After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

The Naiṣādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called Kirātas) can be delivered from their sinful condition to the topmost Vaiṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gītā (9.32):

mām̐ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām̐ gatim

"O son of Pṛthā, those who take shelter of Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Story of King Vena."

20.5.15 Chapter Fifteen

King Pṛthu's Appearance and Coronation

TEXT 1

maitreya uvāca
atha tasya punar viprair
aputrasya mahīpateḥ
bāhubhyām̐ mathyamānābhyām̐
mithunam̐ samapadyata

SYNONYMS

maitreyaḥ uvāca-Maitreya continued to speak; atha-thus; tasya-his; punaḥ-again; vipraiḥ-by the brāhmaṇas; aputrasya-without a son; mahīpateḥ-of the King; bāhubhyām-from the arms; mathyamānābhyām-being churned; mithunam-a couple; samapadyata-took birth.

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages again churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

TEXT 2

tad dṛṣṭvā mithunam̐ jātam
ṛṣayo brahma-vādinaḥ
ūcuḥ parama-santuṣṭā
viditvā bhagavat-kalām

SYNONYMS

tat-that; dṛṣṭvā-seeing; mithunam-couple; jātam-born; ṛṣayaḥ-the great sages; brahma-vādinaḥ-very learned in Vedic knowledge; ūcuḥ-said; parama-very much; santuṣṭāḥ-being pleased; viditvā-knowing; bhagavat-of the Supreme Personality of Godhead; kalām-expansion.

The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of a plenary portion of Viṣṇu, the Supreme Personality of Godhead.

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena first gave birth to Bāhuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Viṣṇu. This expansion, of course, was not viṣṇu-tattva but a specifically empowered expansion of Lord Viṣṇu known as āveśa.

TEXT 3

ṛṣaya ūcuḥ
eṣa viṣṇor bhagavataḥ
kalā bhuvana-pālinī
iyam̐ ca lakṣmyāḥ sambhūtiḥ
puruṣasyānapāyinī

SYNONYMS

ṛṣayaḥ ūcuḥ-the sages said; eṣaḥ-this male; viṣṇoḥ-of Lord Viṣṇu; bhagavataḥ-of the Supreme Personality of Godhead; kalā-expansion; bhuvana-pālinī-who maintains the world; iyam-this female; ca-also; lakṣmyāḥ-of the goddess of fortune; sambhūtiḥ-expansion; puruṣasya-of the Lord; anapāyinī-inseparable.

The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lakṣmī together to maintain material opulence. If a materialist follows the policy of Rāvaṇa, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

TEXT 4

ayaṁ tu prathamo rājñāṁ
pumān prathayitā yaśaḥ
pṛthur nāma mahārājo
bhaviṣyati pṛthu-śravāḥ

SYNONYMS

ayam-this; tu-then; prathamaḥ-the first; rājñām-of kings; pumān-the male; prathayitā-will expand; yaśaḥ-reputation; pṛthuḥ-Mahārāja Pṛthu; nāma-by name; mahā-rājaḥ-the great king; bhaviṣyati-will become; pṛthu-śravāḥ-of wide renown.

Of the two, the male will be able to expand his reputation throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

There are different types of incarnations of the Supreme Personality of Godhead. In the śāstras it is said that Garuḍa (the carrier of Lord Viṣṇu) and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Pṛthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Pṛthu, who was already explained as a partial incarnation of a plenary expansion of the Lord.

TEXT 5

iyaṁ ca sudatī devī
guṇa-bhūṣaṇa-bhūṣaṇā
arcir nāma varārohā
pṛthum evāvarundhatī

SYNONYMS

iyam-this female child; ca-and; su-datī-who has very nice teeth; devī-the goddess of fortune; guṇa-by good qualities; bhūṣaṇa-ornaments; bhūṣaṇā-who beautifies; arciḥ-Arci; nāma-by name; vara-ārohā-very beautiful; pṛthum-unto King Pṛthu; eva-certainly; avarundhatī-being very much attached.

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.

TEXT 6

eṣa sākṣād dharer aṁśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñe 'napāyinī

SYNONYMS

eṣaḥ-this male; sākṣāt-directly; hareḥ-of the Supreme Personality of Godhead; aṁśaḥ-partial representative; jātaḥ-born; loka-the entire world; rirakṣayā-with a desire to protect; iyam-this female; ca-also; tat-parā-very much attached to him; hi-certainly; śrīḥ-the goddess of fortune; anujajñe-took birth; anapāyinī-inseparable.

In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.

In Bhagavad-gītā the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct viṣṇu-tattva plenary expansions of the Lord. Many living entities are classified among the śakti-tattvas. Such incarnations, empowered for specific purposes, are known as śaktyāveśa-avatāras. King Pṛthu was such a śaktyāveśa-avatāra of the Lord. Similarly, Arci, King Pṛthu's wife, was a śaktyāveśa-avatāra of the goddess of fortune.

TEXT 7

maitreya uvāca
praśaṁsanti sma taṁ viprā
gandharva-pravarā jaguḥ
mumucuḥ sumano-dhārāḥ
siddhā nṛtyanti svaḥ-striyaḥ

SYNONYMS

maitreyaḥ uvāca-the great saint Maitreya said; praśaṁsanti sma-praised, glorified; tam-him (Pṛthu); viprāḥ-all the brāhmaṇas; gandharva-pravarāḥ-the best of the Gandharvas; jaguḥ-chanted; mumucuḥ-released; sumanaḥ-dhārāḥ-showers of flowers; siddhāḥ-the personalities from Siddhaloka; nṛtyanti-were dancing; svaḥ-of the heavenly planets; striyaḥ-women (the Apsarās).

The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

TEXT 8

śaṅkha-tūrya-mṛdaṅgādyā
nedur dundubhayo divi
tatra sarva upājagmur
devarṣi-pitṝṇāṁ gaṇāḥ

SYNONYMS

śaṅkha-conches; tūrya-bugles; mṛdaṅga-drums; ādyāḥ-and so on; neduḥ-vibrated; dundubhayaḥ-kettledrums; divi-in outer space; tatra-there; sarve-all; upājagmuḥ-came; deva-ṛṣi-demigods and sages; pitṝṇām-of forefathers; gaṇāḥ-groups.

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

TEXTS 9–10

brahmā jagad-gurur devaiḥ
sahāsṛtya sureśvaraiḥ
vainyasya dakṣiṇe haste
dṛṣṭvā cihnaṁ gadābhṛtaḥ
pādayor aravindaṁ ca
taṁ vai mene hareḥ kalām
yasyāpratihataṁ cakram
aṁśaḥ sa parameṣṭhinaḥ

SYNONYMS

brahmā-Lord Brahmā; jagat-guruḥ-the master of the universe; devaiḥ-by the demigods; saha-accompanied; āsṛtya-arriving; sura-īśvaraiḥ-with the chiefs of all the heavenly planets; vainyasya-of Mahārāja Pṛthu, the son of Vena; dakṣiṇe-right; haste-on the hand; dṛṣṭvā-seeing; cihnam-mark; gadā-bhṛtaḥ-of Lord Viṣṇu, who carries a club; pādayoḥ-on the two feet; aravindam-lotus flower; ca-also; tam-him; vai-certainly; mene-he understood; hareḥ-of the Supreme Personality of Godhead; kalām-part of a plenary expansion; yasya-whose; apratihatam-invincible; cakram-disc; aṁśaḥ-partial representation; saḥ-he; parameṣṭhinaḥ-of the Supreme Personality of Godhead.

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and brāhmaṇas accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the śāstras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

TEXT 11

tasyābhiṣeka ārabdho
brāhmaṇair brahma-vādibhiḥ
ābhiṣecanikāny asmai
ājahruḥ sarvato janāḥ

SYNONYMS

tasya-his; abhiṣekaḥ-coronation; ārabdhaḥ-was arranged; brāhmaṇaiḥ-by the learned brāhmaṇas; brahma-vādibhiḥ-attached to the Vedic rituals; ābhiṣecanikāni-various paraphernalia for performing the ceremony; asmai-unto him; ājahruḥ-collected; sarvataḥ-from all directions; janāḥ-people.

The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

TEXT 12

sarit-samudrā girayo
nāgā gāvaḥ khagā mṛgāḥ
dyauḥ kṣitiḥ sarva-bhūtāni
samājahrur upāyanam

SYNONYMS

sarit-the rivers; samudrāḥ-the seas; girayaḥ-the mountains; nāgāḥ-the serpents; gāvaḥ-the cows; khagāḥ-the birds; mṛgāḥ-the animals; dyauḥ-the sky; kṣitiḥ-the earth; sarva-bhūtāni-all living entities; samājahruḥ-collected; upāyanam-different kinds of presentations.

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

TEXT 13

so 'bhiṣikto mahārājaḥ
suvāsāḥ sādhv-alaṅkṛtaḥ
patnyārciṣālaṅkṛtayā
vireje 'gnir ivāparaḥ

SYNONYMS

saḥ-the King; abhiṣiktaḥ-being coronated; mahārājaḥ-Mahārāja Pṛthu; su-vāsāḥ-exquisitely dressed; sādhu-alaṅkṛtaḥ-highly decorated with ornaments; patnyā-along with his wife; arciṣā-named Arci; alaṅkṛtayā-nicely ornamented; vireje-appeared; agniḥ-fire; iva-like; aparaḥ-another.

Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

TEXT 14

tasmai jahāra dhanado
haimaṁ vīra varāsanam
varuṇaḥ salila-srāvam
ātapatraṁ śaśi-prabham

SYNONYMS

tasmai-unto him; jahāra-presented; dhana-daḥ-the treasurer of the demigods (Kuvera); haimam-made of gold; vīra-O Vidura; vara-āsanam-royal throne; varuṇaḥ-the demigod Varuṇa; salila-srāvam-dropping particles of water; ātapatram-umbrella; śaśi-prabham-as brilliant as the moon.

The great sage continued: My dear Vidura, Kuvera presented the great King Pṛthu with a golden throne. The demigod Varuṇa presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

TEXT 15

vāyuś ca vāla-vyajane
dharmaḥ kīrtimayīṁ srajam
indraḥ kirīṭam utkṛṣṭaṁ
daṇḍaṁ saṁyamanaṁ yamaḥ

SYNONYMS

vāyuḥ-the demigod of air; ca-also; vāla-vyajane-two cāmaras made of hair; dharmaḥ-the King of religion; kīrti-mayīm-expanding one's name and fame; srajam-garland; indraḥ-the King of heaven; kirīṭam-helmet; utkṛṣṭam-very valuable; daṇḍam-scepter; saṁyamanam-for ruling the world; yamaḥ-the superintendent of death.

The demigod of air, Vāyu, presented King Pṛthu with two whisks [cāmaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamarāja, presented him with a scepter with which to rule the world.

TEXT 16

brahmā brahmamayaṁ varma
bhāratī hāram uttamam
hariḥ sudarśanaṁ cakraṁ
tat-patny avyāhatāṁ śriyam

SYNONYMS

brahmā-Lord Brahmā; brahma-mayam-made of spiritual knowledge; varma-armor; bhāratī-the goddess of learning; hāram-necklace; uttamam-transcendental; hariḥ-the Supreme Personality of Godhead; sudarśanam cakram-Sudarśana disc; tat-patnī-His wife (Lakṣmī); avyāhatām-imperishable; śriyam-beauty and opulence.

Lord Brahmā presented King Pṛthu with a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him with a Sudarśana disc, and Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.

All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King with a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa, or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

TEXT 17

daśa-candram asiṁ rudraḥ
śata-candraṁ tathāmbikā
somo 'mṛtamayān aśvāṁs
tvaṣṭā rūpāśrayaṁ ratham

SYNONYMS

daśa-candram-decorated with ten moons; asim-sword; rudraḥ-Lord Śiva; śata-candram-decorated with one hundred moons; tathā-in that manner; ambikā-the goddess Durgā; somaḥ-the moon-demigod; amṛta-mayān-made of nectar; aśvān-horses; tvaṣṭā-the demigod Viśvakarmā; rūpa-āśrayam-very beautiful; ratham-a chariot.

Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon-demigod presented him with horses made of nectar, and the demigod Viśvakarmā presented him with a very beautiful chariot.

TEXT 18

agnir āja-gavaṁ cāpaṁ
sūryo raśmimayān iṣūn
bhūḥ pāduke yogamayyau
dyauḥ puṣpāvalim anvaham

SYNONYMS

agniḥ-the demigod of fire; āja-gavam-made of the horns of goats and cows; cāpam-a bow; sūryaḥ-the sun-god; raśmi-mayān-brilliant as sunshine; iṣūn-arrows; bhūḥ-Bhūmi, the predominating goddess of the earth; pāduke-two slippers; yoga-mayyau-full of mystic power; dyauḥ-the demigods in outer space; puṣpa-of flowers; āvalim-presentation; anu-aham-day after day.

The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him with arrows as brilliant as sunshine. The predominating deity of Bhūrloka presented him with slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

This verse describes that the King's slippers were invested with mystic powers (pāduke yogamayyau). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic yogīs can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Pṛthu.

TEXT 19

nāṭyaṁ sugītaṁ vāditram
antardhānaṁ ca khecarāḥ
ṛṣayaś cāśiṣaḥ satyāḥ
samudraḥ śaṅkham ātmajam

SYNONYMS

nāṭyam-the art of drama; su-gītam-the art of singing sweet songs; vāditram-the art of playing musical instruments; antardhānam-the art of disappearing; ca-also; khe-carāḥ-demigods traveling in outer space; ṛṣayaḥ-the great sages; ca-also; āśiṣaḥ-blessings; satyāḥ-infallible; samudraḥ-the demigod of the ocean; śaṅkham-conchshell; ātma-jam-produced from himself.

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TEXT 20

sindhavaḥ parvatā nadyo
ratha-vīthīr mahātmanaḥ
sūto 'tha māgadho vandī
taṁ stotum upatasthire

SYNONYMS

sindhavaḥ-the seas; parvatāḥ-the mountains; nadyaḥ-the rivers; ratha-vīthīḥ-the paths for the chariot to pass; mahā-ātmanaḥ-of the great soul; sūtaḥ-a professional who offers praises; atha-then; māgadhaḥ-a professional bard; vandī-a professional who offers prayers; tam-him; stotum-to praise; upatasthire-presented themselves.

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

TEXT 21

stāvakāṁs tān abhipretya
pṛthur vainyaḥ pratāpavān
megha-nirhrādayā vācā
prahasann idam abravīt

SYNONYMS

stāvakān-engaged in offering prayers; tān-those persons; abhipretya-seeing, understanding; pṛthuḥ-King Pṛthu; vainyaḥ-son of Vena; pratāpa-vān-greatly powerful; megha-nirhrādayā-as grave as the thundering of clouds; vācā-with a voice; prahasan-smiling; idam-this; abravīt-he spoke.

Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

TEXT 22

pṛthur uvāca
bhoḥ sūta he māgadha saumya vandil̤
loke 'dhunāspaṣṭa-guṇasya me syāt
kim āśrayo me stava eṣa yojyatāṁ
mā mayy abhūvan vitathā giro vaḥ

SYNONYMS

pṛthuḥ uvāca-King Pṛthu said; bhoḥ sūta-O sūta; he māgadha-O māgadha; saumya-gentle; vandin-O devotee offering prayers; loke-in this world; adhunā-just now; aspaṣṭa-not distinct; guṇasya-whose qualities; me-of me; syāt-there may be; kim-why; āśrayaḥ-shelter; me-of me; stavaḥ-praise; eṣaḥ-this; yojyatām-may be applied; mā-never; mayi-unto me; abhūvan-were; vitathāḥ-in vain; giraḥ-words; vaḥ-your.

King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

The prayers and praises by the sūta, māgadha and vandī all explained the godly qualities of Mahārāja Pṛthu, for he was a śaktyāveśa incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Pṛthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Pṛthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Pṛthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 23

tasmāt parokṣe 'smad-upaśrutāny alaṁ
kariṣyatha stotram apīcya-vācaḥ
saty uttamaśloka-guṇānuvāde
jugupsitaṁ na stavayanti sabhyāḥ

SYNONYMS

tasmāt-therefore; parokṣe-in some future time; asmat-my; upaśrutāni-about the qualities spoken of; alam-sufficiently; kariṣyatha-you will be able to offer; stotram-prayers; apīcya-vācaḥ-O gentle reciters; sati-being the proper engagement; uttama-śloka-of the Supreme Personality of Godhead; guṇa-of the qualities; anuvāde-discussion; jugupsitam-to an abominable person; na-never; stavayanti-offer prayers; sabhyāḥ-persons who are gentle.

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvaṇa and Hiraṇyakaśipu. Although Pṛthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

TEXT 24

mahad-guṇān ātmani kartum īśaḥ
kaḥ stāvakaiḥ stāvayate 'sato 'pi
te 'syābhaviṣyann iti vipralabdho
janāvahāsaṁ kumatir na veda

SYNONYMS

mahat-exalted; guṇān-the qualities; ātmani-in himself; kartum-to manifest; īśaḥ-competent; kaḥ-who; stāvakaiḥ-by followers; stāvayate-causes to be praised; asataḥ-not existing; api-although; te-they; asya-of him; abhaviṣyan-might have been; iti-thus; vipralabdhaḥ-cheated; jana-of people; avahāsam-insult; kumatiḥ-a fool; na-does not; veda-know.

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

Pṛthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King with many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Pṛthu. Demons without godly qualities should not accept false praise from their followers.

TEXT 25

prabhavo hy ātmanaḥ stotraṁ
jugupsanty api viśrutāḥ
hrīmantaḥ paramodārāḥ
pauruṣaṁ vā vigarhitam

SYNONYMS

prabhavaḥ-very powerful persons; hi-certainly; ātmanaḥ-of themselves; stotram-praise; jugupsanti-do not like; api-although; viśrutāḥ-very famous; hrī-mantaḥ-modest; parama-udārāḥ-very magnanimous persons; pauruṣam-powerful actions; vā-also; vigarhitam-abominable.

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

TEXT 26

vayaṁ tv aviditā loke
sūtādyāpi varīmabhiḥ
karmabhiḥ katham ātmānaṁ
gāpayiṣyāma bālavat

SYNONYMS

vayam-we; tu-then; aviditāḥ-not famous; loke-in the world; sūta-ādya-O persons headed by the sūta; api-just now; varīmabhiḥ-great, praiseworthy; karmabhiḥ-by actions; katham-how; ātmānam-unto myself; gāpayiṣyāma-I shall engage you in offering; bālavat-like children.

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's Appearance and Coronation."

20.5.16 Chapter Sixteen

Praise of King Pṛthu by the Professional Reciters

TEXT 1

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
gāyakā muni-coditāḥ
tuṣṭuvus tuṣṭa-manasas
tad-vāg-amṛta-sevayā

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; iti-thus; bruvāṇam-speaking; nṛpatim-the King; gāyakāḥ-the reciters; muni-by the sages; coditāḥ-having been instructed; tuṣṭuvuḥ-praised, satisfied; tuṣṭa-being pleased; manasaḥ-their minds; tat-his; vāk-words; amṛta-nectarean; sevayā-by hearing.

The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

Here the word muni-coditāḥ indicates instructions received from great sages and saintly persons. Although Mahārāja Pṛthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the sūta, the māgadha and the vandī understood that King Pṛthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brāhmaṇas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, sādhu-śāstra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sādhu, śāstra and guru. Those statements made in the śāstras and those made by the bona fide sādhu or guru cannot differ from one another.

Reciters like the sūta and the māgadha were confidentially aware that King Pṛthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Pṛthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the sādhus and sages.

TEXT 2

nālaṁ vayaṁ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā
venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ

SYNONYMS

na alam-not able; vayam-we; te-your; mahima-glories; anuvarṇane-in describing; yaḥ-you who; deva-the Personality of Godhead; varyaḥ-foremost; avatatāra-descended; māyayā-by His internal potencies or causeless mercy; vena-aṅga-from the body of King Vena; jātasya-who have appeared; ca-and; pauruṣāṇi-glorious activities; te-of you; vācaḥ-patīnām-of great orators; api-although; babhramuḥ-became bewildered; dhiyaḥ-the minds.

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

In this verse the word māyayā means "by your causeless mercy." The Māyāvādī philosophers explain the word māyā as meaning "illusion" or "falseness." However, there is another meaning of māyā-that is, "causeless mercy." There are two kinds of māyā-yogamāyā and mahāmāyā. Mahāmāyā is an expansion of yogamāyā, and both these māyās are different expressions of the Lord's internal potencies. As stated in Bhagavad-gītā, the Lord appears through His internal potencies (ātma-māyayā). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Pṛthu was still an incarnation of the Supreme Personality of Godhead by the Lord's internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (matsya-avatāra) or a boar incarnation (varāha-avatāra). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is śiva-viriñci-nutam-always worshiped by demigods like Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the sūta and māgadha felt inadequate to speak about King Pṛthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

TEXT 3

athāpy udāra-śravasaḥ pṛthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadeśaṁ munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vayaṁ vitanmahi

SYNONYMS

atha api-nevertheless; udāra-liberal; śravasaḥ-whose fame; pṛthoḥ-of King Pṛthu; hareḥ-of Lord Viṣṇu; kalā-part of a plenary expansion; avatārasya-incarnation; kathā-words; amṛta-nectarean; ādṛtāḥ-attentive to; yathā-according to; upadeśam-instruction; munibhiḥ-by the great sages; pracoditāḥ-being encouraged; ślāghyāni-laudable; karmāṇi-activities; vayam-we; vitanmahi-shall try to spread.

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Kṛṣṇa. Since this message is essentially Bhagavad-gītā, the preacher's duty is to study Bhagavad-gītā as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one's predecessors-sādhu, guru and śāstras. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

TEXT 4

eṣa dharma-bhṛtāṁ śreṣṭho
lokaṁ dharme 'nuvartayan
goptā ca dharma-setūnāṁ
śāstā tat-paripanthinām

SYNONYMS

eṣaḥ-this King Pṛthu; dharma-bhṛtām-of persons executing religious activities; śreṣṭhaḥ-the best; lokam-the whole world; dharme-in religious activities; anuvartayan-engaging them properly; goptā-the protector; ca-also; dharma-setūnām-of the principles of religion; śāstā-the chastiser; tat-paripanthinām-of those who are against religious principles.

This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give those principles all protection. He will also be a great chastiser to the irreligious and atheistic.

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state, people cannot be happy, despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to Śrīmad-Bhāgavatam they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

TEXT 5

eṣa vai loka-pālānāṁ
bibharty ekas tanau tanūḥ
kāle kāle yathā-bhāgaṁ
lokayor ubhayor hitam

SYNONYMS

eṣaḥ-this King; vai-certainly; loka-pālānām-of all the demigods; bibharti-bears; ekaḥ-alone; tanau-in his body; tanūḥ-the bodies; kāle kāle-in due course of time; yathā-according to; bhāgam-proper share; lokayoḥ-of planetary systems; ubhayoḥ-both; hitam-welfare.

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad-gītā and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

”All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.” (Bg. 3.14)

Thus the proper execution of yajña, sacrifice, is required. As indicated herein, King Pṛthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals, ignorant of the intricacies of nature’s causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the śāstras advise:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 6

vasu kāla upādatte
kāle cāyaṁ vimuñcati
samaḥ sarveṣu bhūteṣu
pratapan sūryavad vibhuḥ

SYNONYMS

vasu-riches; kāle-in due course of time; upādatte-exacts; kāle-in due course of time; ca-also; ayam-this King Pṛthu; vimuñcati-returns; samaḥ-equal; sarveṣu-to all; bhūteṣu-living entities; pratapan-shining; sūrya-vat-like the sun-god; vibhuḥ-powerful.

This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens and return these monies in times of need.

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Pṛthu would execute all this business in the village and state as expertly as the sun.

TEXT 7

titikṣaty akramaṁ vainya
upary ākramatām api
bhūtānāṁ karuṇaḥ śaśvad
ārtānāṁ kṣiti-vṛttimān

SYNONYMS

titikṣati-tolerates; akramam-offense; vainyaḥ-the son of King Vena; upari-on his head; ākramatām-of those who are trampling; api-also; bhūtānām-to all living entities; karuṇaḥ-very kindhearted; śaśvat-always; ārtānām-to the aggrieved; kṣiti-vṛtti-mān-accepting the profession of the earth.

This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King’s head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

King Pṛthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Mahārāja Pṛthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

TEXT 8

deve ’varṣaty asau devo
naradeva-vapur hariḥ
kṛcchra-prāṇāḥ prajā hy eṣa

rakṣiṣyaty añjasendravat

SYNONYMS

deve-when the demigod (Indra); avarṣati-does not supply rains; asau-that; devaḥ-Mahārāja Pṛthu; nara-deva-of the king; vapuḥ-having the body; hariḥ-the Supreme Personality of Godhead; kṛcchra-prāṇāḥ-suffering living entities; prajāḥ-the citizens; hi-certainly; eṣaḥ-this; rakṣiṣyati-will protect; añjasā-very easily; indra-vat-like King Indra.

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

King Pṛthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Pṛthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. Sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. King Pṛthu, however, being an incarnation of the Supreme Personality of Godhead, did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Pṛthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Kṛṣṇa when He was present in Vṛndāvana. Indeed, when Indra poured incessant water on Vṛndāvana for seven days, the inhabitants were protected by Kṛṣṇa, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Kṛṣṇa is also known as Govardhana-dhārī.

TEXT 9

āpyāyayaty asau lokaṁ
vadanāmṛta-mūrtinā
sānurāgāvalokena
viśada-smita-cāruṇā

SYNONYMS

āpyāyayati-enhances; asau-he; lokam-the whole world; vadana-by his face; amṛta-mūrtinā-moonlike; sa-anurāga-affectionate; avalokena-with glances; viśada-bright; smita-smiling; cāruṇā-beautiful.

This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

TEXT 10

avyakta-vartmaiṣa nigūḍha-kāryo
gambhīra-vedhā upagupta-vittaḥ
ananta-māhātmya-guṇaika-dhāmā
pṛthuḥ pracetā iva saṁvṛtātmā

SYNONYMS

avyakta-unmanifested; vartmā-his policies; eṣaḥ-this King; nigūḍha-confidential; kāryaḥ-his activities; gambhīra-grave, secret; vedhāḥ-his accomplishing; upagupta-secretly kept; vittaḥ-his treasury; ananta-unlimited; māhātmya-of glories; guṇa-of good qualities; eka-dhāmā-the only reservoir; pṛthuḥ-King Pṛthu; pracetāḥ-Varuṇa, the King of the seas; iva-like; saṁvṛta-covered; ātmā-self.

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

There is a predominating deity for all the material elements, and Varuṇa, or Pracetā, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans are devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu's path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word upagupta-vittaḥ is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard-earned money confidentially and secretly so that in due course of time the money can be spent for good, practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government artificially inflates the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping one's money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of varṇāśrama-dharma so that the money is spent only for good causes and nothing else.

TEXT 11

durāsado durviṣaha
āsanno 'pi vidūravat
naivābhibhavituṁ śakyo
venāraṇy-utthito 'nalaḥ

SYNONYMS

durāsadaḥ-unapproachable; durviṣahaḥ-unbearable; āsannaḥ-being approached; api-although; vidūra-vat-as if far away; na-never; eva-certainly; abhibhavitum-to be overcome; śakyaḥ-able; vena-King Vena; araṇi-the wood that produces fire; utthitaḥ-being born of; analaḥ-fire.

King Pṛthu was born of the dead body of King Vena as fire is produced from araṇi wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.

Araṇi wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from araṇi wood. Although born of his dead father, King Pṛthu would still remain just like fire. Just as fire is not easily approached, King Pṛthu would be unapproachable by his enemies, even though they would appear to be very near him.

TEXT 12

antar bahiś ca bhūtānāṁ
paśyan karmāṇi cāraṇaiḥ
udāsīna ivādhyakṣo
vāyur ātmeva dehinām

SYNONYMS

antaḥ-internally; bahiḥ-externally; ca-and; bhūtānām-of living entities; paśyan-seeing; karmāṇi-activities; cāraṇaiḥ-by spies; udāsīnaḥ-neutral; iva-like; adhyakṣaḥ-the witness; vāyuḥ-the air of life; ātmā-the living force; iva-like; dehinām-of all the embodied.

King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

TEXT 13

nādaṇḍyaṁ daṇḍayaty eṣa
sutam ātma-dviṣām api
daṇḍayaty ātmajam api
daṇḍyaṁ dharma-pathe sthitaḥ

SYNONYMS

na-not; adaṇḍyam-not punishable; daṇḍayati-punishes; eṣaḥ-this King; sutam-the son; ātma-dviṣām-of his enemies; api-even; daṇḍayati-he punishes; ātma-jam-his own son; api-even; daṇḍyam-punishable; dharma-pathe-on the path of piety; sthitaḥ-being situated.

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Pṛthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

TEXT 14

asyāpratihataṁ cakraṁ
pṛthor āmānasācalāt
vartate bhagavān arko
yāvat tapati go-gaṇaiḥ

SYNONYMS

asya-of this King; apratihatam-not being impeded; cakram-the circle of influence; pṛthoḥ-of King Pṛthu; ā-mānasa-acalāt-up to Mānasa Mountain; vartate-remains; bhagavān-the most powerful; arkaḥ-sun-god; yāvat-just as; tapati-shines; go-gaṇaiḥ-with rays of light.

Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pṛthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

Although the Arctic region is not visible to ordinary persons, the sun shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Pṛthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor could King Pṛthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

TEXT 15

rañjayiṣyati yal lokam
ayam ātma-viceṣṭitaiḥ
athāmum āhū rājānaṁ
mano-rañjanakaiḥ prajāḥ

SYNONYMS

rañjayiṣyati-will please; yat-because; lokam-the entire world; ayam-this King; ātma-personal; viceṣṭitaiḥ-by activities; atha-therefore; amum-him; āhuḥ-they call; rājānam-the King; manaḥ-rañjanakaiḥ-very pleasing to the mind; prajāḥ-the citizens.

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

TEXT 16

dṛḍha-vrataḥ satya-sandho
brahmaṇyo vṛddha-sevakaḥ
śaraṇyaḥ sarva-bhūtānāṁ
mānado dīna-vatsalaḥ

SYNONYMS

dṛḍha-vrataḥ-firmly determined; satya-sandhaḥ-always situated in truth; brahmaṇyaḥ-a lover of the brahminical culture; vṛddha-sevakaḥ-a servitor of the old men; śaraṇyaḥ-to be taken shelter of; sarva-bhūtānām-of all living entities; māna-daḥ-one who gives respect to all; dīna-vatsalaḥ-very kind to the poor and helpless.

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

The word vṛddha-sevakaḥ is very significant. Vṛddha means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Pṛthu was very respectful to the brāhmaṇas, and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called dṛḍha-saṅkalpa, or dṛḍha-vrata.

TEXT 17

mātṛ-bhaktiḥ para-strīṣu
patnyām ardha ivātmanaḥ
prajāsu pitṛvat snigdhaḥ
kiṅkaro brahma-vādinām

SYNONYMS

mātṛ-bhaktiḥ-as respectful as one is to his mother; para-strīṣu-to other women; patnyām-to his own wife; ardhaḥ-half; iva-like; ātmanaḥ-of his body; prajāsu-unto the citizens; pitṛ-vat-like a father; snigdhaḥ-affectionate; kiṅkaraḥ-servant; brahma-vādinām-of the devotees who preach the glories of the Lord.

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Cāṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Pṛthu. Although he was the king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word brahma-vādinām is very significant. Brahma-vādī refers to the devotees of the Lord. Brahman, Paramātmā and Bhagavān are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in Bhagavad-gītā (10.12) by Arjuna (paraṁ brahma paraṁ dhāma). Thus the word brahma-vādinām refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Pṛthu followed this principle, he is highly praised.

TEXT 18

dehinām ātmavat-preṣṭhaḥ
suhṛdāṁ nandi-vardhanaḥ
mukta-saṅga-prasaṅgo 'yaṁ
daṇḍa-pāṇir asādhuṣu

SYNONYMS

dehinām-to all living entities having a body; ātma-vat-as himself; preṣṭhaḥ-considering dear; suhṛdām-of his friends; nandi-vardhanaḥ-increasing pleasures; mukta-saṅga-with persons devoid of all material contamination; prasaṅgaḥ-intimately associated; ayam-this King; daṇḍa-pāṇiḥ-a chastising hand; asādhuṣu-to the criminals.

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

The word dehinām refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-saṅga-prasaṅgaḥ, which indicates that the King was always associating with liberated persons.

TEXT 19

ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ
kūṭa-stha ātmā kalayāvatīrṇaḥ
yasminn avidyā-racitaṁ nirarthakaṁ
paśyanti nānātvam api pratītam

SYNONYMS

ayam-this King; tu-then; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; tri-adhīśaḥ-the master of the three planetary systems; kūṭa-sthaḥ-without any change; ātmā-the Supersoul; kalayā-by a partial plenary expansion; avatīrṇaḥ-descended; yasmin-in whom; avidyā-racitam-created by nescience; nirarthakam-without meaning; paśyanti-they see; nānātvam-material variegatedness; api-certainly; pratītam-understood.

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a śaktyāveśa-avatāra. Being a liberated soul and completely learned, he sees all material varieties as meaningless because their basic principle is nescience.

The reciters of these prayers are describing the transcendental qualities of Pṛthu Mahārāja. These qualities are summarized in the words sākṣād bhagavān. This indicates that Mahārāja Pṛthu is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Mahārāja Pṛthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Pṛthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word kūṭa-stha, meaning "without change," is also very significant. There are two kinds of living entities-nitya-mukta and nitya-baddha. A nitya-mukta never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is nitya-mukta. Such a nitya-mukta living entity represents the Supersoul as His expansion. As stated in the Vedas, nityo nityānām. Thus the nitya-mukta living entity knows that he is an expansion of the supreme nitya, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is nitya-baddha, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]."

Thus a learned man does not look upon the dresses that externally cover the living entity, but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (avidyā-racitam). Being a śaktyāveśa-avatāra, empowered by the Supreme Personality of Godhead, Pṛthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

TEXT 20

ayaṁ bhuvo maṇḍalam odayādrer
goptaika-vīro naradeva-nāthaḥ
āsthāya jaitraṁ ratham ātta-cāpaḥ
paryasyate dakṣiṇato yathārkaḥ

SYNONYMS

ayam-this King; bhuvaḥ-of the world; maṇḍalam-the globe; ā-udaya-adreḥ-from the mountain where the first appearance of the sun is visible; goptā-will protect; eka-uniquely; vīraḥ-powerful, heroic; nara-deva-of all kings, gods in human society; nāthaḥ-the master; āsthāya-being situated on; jaitram-victorious; ratham-his chariot; ātta-cāpaḥ-holding the bow; paryasyate-he will circumambulate; dakṣiṇataḥ-from the southern side; yathā-like; arkaḥ-the sun.

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

In this verse the word yathārkaḥ indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the Brahma-saṁhitā and also in other parts of Śrīmad-Bhāgavatam. In the Fifth Canto of Śrīmad-Bhāgavatam it is stated that the sun rotates in its own orbit at the rate of sixteen thousand miles per second. Similarly, Brahma-saṁhitā states, yasyājñayā bhramati sambhṛta-kāla-cakraḥ: the sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Pṛthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himalaya Mountains, from which the sunrise is first seen, are called udayācala or udayādri. It is herein indicated that Pṛthu Mahārāja's reign over the world would cover even the Himalaya Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is naradeva. As described in previous verses, the qualified king-be he King Pṛthu or any other king who rules over the state as an ideal king-should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore nātha, or the proprietor. Even Sanātana Gosvāmī gave respect to the Nawab Hussain Shah as naradeva, although the Nawab was Muhammadan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

TEXT 21

asmai nṛ-pālāḥ kila tatra tatra
baliṁ hariṣyanti saloka-pālāḥ
maṁsyanta eṣāṁ striya ādi-rājaṁ
cakrāyudhaṁ tad-yaśa uddharantyaḥ

SYNONYMS

asmai-unto him; nṛ-pālāḥ-all the kings; kila-certainly; tatra tatra-here and there; balim-presentations; hariṣyanti-will offer; sa-with; loka-pālāḥ-the demigods; maṁsyante-will consider; eṣām-of these kings; striyaḥ-wives; ādi-rājam-the original king; cakra-āyudham-bearing the disc weapon; tat-his; yaśaḥ-reputation; uddharantyaḥ-carrying on.

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

As far as reputation is concerned, King Pṛthu is already known as the incarnation of the Supreme Personality of Godhead. The word ādi-rājam means "the original king." The original king is Nārāyaṇa, or Lord Viṣṇu. People do not know that the original king, or Nārāyaṇa, is actually the protector of all living entities. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). Actually the Supreme Personality of Godhead is maintaining all living entities. The king, or naradeva, is His representative. As such, the king's duty is to personally supervise the distribution of wealth for the maintenance of all living entities.

If he does so, he will be as reputable as Nārāyaṇa. As mentioned in this verse (tad-yaśaḥ), Pṛthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

TEXT 22

ayaṁ mahīṁ gāṁ duduhe ’dhirājaḥ
prajāpatir vṛtti-karaḥ prajānām
yo līlayādrīn sva-śarāsa-koṭyā
bhindan samāṁ gām akarod yathendraḥ

SYNONYMS

ayam-this King; mahīm-the earth; gām-in the form of a cow; duduhe-will milk; adhirājaḥ-extraordinary king; prajā-patiḥ-progenitor of mankind; vṛtti-karaḥ-providing living facility; prajānām-of the citizens; yaḥ-one who; līlayā-simply by pastimes; adrīn-mountains and hills; sva-śarāsa-of his bow; koṭyā-by the pointed end; bhindan-breaking; samām-level; gām-the earth; akarot-will make; yathā-as; indraḥ-the King of heaven, Indra.

This King, this protector of the citizens, is an extraordinary king and is equal to the Prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

TEXT 23

visphūrjayann āja-gavaṁ dhanuḥ svayaṁ
yadācarat kṣmām aviṣahyam ājau
tadā nililyur diśi diśy asanto
lāṅgūlam udyamya yathā mṛgendraḥ

SYNONYMS

visphūrjayan-vibrating; āja-gavam-made of the horns of goats and bulls; dhanuḥ-his bow; svayam-personally; yadā-when; acarat-will travel; kṣmām-on the earth; aviṣahyam-irresistible; ājau-in battle; tadā-at that time; nililyuḥ-will hide themselves; diśi diśi-in all directions; asantaḥ-demoniac men; lāṅgūlam-tail; udyamya-keeping high; yathā-as; mṛgendraḥ-the lion.

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

It is very appropriate to compare a powerful king like Pṛthu to a lion. In India, kṣatriya kings are still called siṅgh, which means ”lion.” Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lionlike king. In such a situation the people are considered very unfortunate.

TEXT 24

eṣo ’śvamedhāñ śatam ājahāra
sarasvatī prādurabhāvi yatra
ahārṣīd yasya hayaṁ purandaraḥ
śata-kratuś carame vartamāne

SYNONYMS

eṣaḥ-this King; aśvamedhān-sacrifices known as aśvamedha; śatam-one hundred; ājahāra-will perform; sarasvatī-the river of the name Sarasvatī; prādurabhāvi-became manifest; yatra-where; ahārṣīt-will steal; yasya-whose; hayam-horse; purandaraḥ-the Lord Indra; śata-kratuḥ-who performed one hundred sacrifices; carame-while the last sacrifice; vartamāne-is occurring.

At the source of the River Sarasvatī, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

TEXT 25

eṣa sva-sadmopavane sametya
sanat-kumāraṁ bhagavantam ekam
ārādhya bhaktyālabhatāmalaṁ taj
jñānaṁ yato brahma paraṁ vidanti

SYNONYMS

eṣaḥ-this King; sva-sadma-of his palace; upavane-in the garden; sametya-meeting; sanat-kumāram-Sanat-kumāra; bhagavantam-the worshipable; ekam-alone; ārādhya-worshiping; bhaktyā-with devotion; alabhata-he will achieve; amalam-without contamination; tat-that; jñānam-transcendental knowledge; yataḥ-by which; brahma-spirit; param-supreme, transcendental; vidanti-they enjoy, they know.

This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

The word vidanti refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental, blissful enjoyment. Although King Pṛthu was an incarnation of Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb vidanti is sometimes taken to mean ”understanding.” Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.

TEXT 26

tatra tatra giras tās tā
iti viśruta-vikramaḥ

śroṣyaty ātmāśritā gāthāḥ
pṛthuḥ pṛthu-parākramaḥ
SYNONYMS

tatra tatra-here and there; giraḥ-words; tāḥ tāḥ-many, various; iti-thus; viśruta-vikramaḥ-he whose chivalrous activities are widely reputed; śroṣyati-will hear; ātma-āśritāḥ-about himself; gāthāḥ-songs, narrations; pṛthuḥ-King Pṛthu; pṛthu-parākramaḥ-distinctly powerful.

In this way when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his uniquely powerful activities.

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Pṛthu Mahārāja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

TEXT 27

diśo vijityāpratiruddha-cakraḥ
sva-tejasotpāṭita-loka-śalyaḥ
surāsurendrair upagīyamāna-
mahānubhāvo bhavitā patir bhuvaḥ
SYNONYMS

diśaḥ-all directions; vijitya-conquering; apratiruddha-without check; cakraḥ-his influence or power; sva-tejasā-by his own prowess; utpāṭita-uprooted; loka-śalyaḥ-the miseries of the citizens; sura-of demigods; asura-of demons; indraiḥ-by the chiefs; upagīyamāna-being glorified; mahā-anubhāvaḥ-the great soul; bhavitā-he will become; patiḥ-the lord; bhuvaḥ-of the world.

No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

At the time of Mahārāja Pṛthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the varṇāśrama system, the emperor would immediately take charge of the small states.

The word utpāṭita-loka-śalyaḥ indicates that Mahārāja Pṛthu completely uprooted all the miseries of his citizens. The word śalya means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahārāja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahārāja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Pṛthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahārāja Pṛthu. Persons or nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Praise of King Pṛthu by the Professional Reciters."

20.5.17 Chapter Seventeen

Mahārāja Pṛthu Becomes Angry at the Earth

TEXT 1

maitreya uvāca
evaṁ sa bhagavān vainyaḥ
khyāpito guṇa-karmabhiḥ
chandayām āsa tān kāmaiḥ
pratipūjyābhinandya ca
SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; evam-thus; saḥ-he; bhagavān-the Personality of Godhead; vainyaḥ-in the form of the son of King Vena; khyāpitaḥ-being glorified; guṇa-karmabhiḥ-by qualities and factual activities; chandayām āsa-pacified; tān-those reciters; kāmaiḥ-by various presentations; pratipūjya-offering all respects; abhinandya-offering prayers; ca-also.

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various presentations with all due respect and worshiped them adequately.

TEXT 2

brāhmaṇa-pramukhān varṇān
bhṛtyāmātya-purodhasaḥ
paurāñ jāna-padān śreṇīḥ
prakṛtīḥ samapūjayat
SYNONYMS

brāhmaṇa-pramukhān-unto the leaders of the brāhmaṇa community; varṇān-to the other castes; bhṛtya-servants; amātya-ministers; purodhasaḥ-to the priests; paurān-to the citizens; jāna-padān-to his countrymen; śreṇīḥ-to different communities; prakṛtīḥ-to the admirers; samapūjayat-he gave proper respects.

King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers and to the priests, citizens, general countrymen, people from other communities, admirers and others, and thus they all became happy.

TEXT 3

vidura uvāca
kasmād dadhāra go-rūpaṁ
dharitrī bahu-rūpiṇī
yāṁ dudoha pṛthus tatra
ko vatso dohanaṁ ca kim

SYNONYMS

viduraḥ uvāca-Vidura inquired; kasmāt-why; dadhāra-took; go-rūpam-the shape of a cow; dharitrī-the earth; bahu-rūpiṇī-who has many other forms; yām-whom; dudoha-milked; pṛthuḥ-King Pṛthu; tatra-there; kaḥ-who; vatsaḥ-the calf; dohanam-the milking pot; ca-also; kim-what.

Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?

TEXT 4

prakṛtyā viṣamā devī
kṛtā tena samā katham
tasya medhyaṁ hayaṁ devaḥ
kasya hetor apāharat

SYNONYMS

prakṛtyā-by nature; viṣamā-not level; devī-the earth; kṛtā-was made; tena-by him; samā-level; katham-how; tasya-his; medhyam-meant for offering in the sacrifice; hayam-horse; devaḥ-the demigod Indra; kasya-for what; hetoḥ-reason; apāharat-stole.

The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice ?

TEXT 5

sanat-kumārād bhagavato
brahman brahma-vid-uttamāt
labdhvā jñānaṁ sa-vijñānaṁ
rājarṣiḥ kāṁ gatiṁ gataḥ

SYNONYMS

sanat-kumārāt-from Sanat-kumāra; bhagavataḥ-the most powerful; brahman-my dear brāhmaṇa; brahma-vit-uttamāt-well versed in the Vedic knowledge; labdhvā-after achieving; jñānam-knowledge; sa-vijñānam-for practical application; rāja-ṛṣiḥ-the great saintly King; kām-which; gatim-destination; gataḥ-achieved.

The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?

There are four Vaiṣṇava sampradāyas (systems) of disciplic succession. One sampradāya comes from Lord Brahmā, one from the goddess of fortune, one from the Kumāras, headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Pṛthu has illustrated, one who is serious about receiving transcendental Vedic knowledge must accept a guru, or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a mantra from one of these sampradāyas, the so-called mantra will not act in Kali-yuga. Many sampradāyas have sprung up without authority, and they are misleading the people by giving unauthorized mantras. The rascals of these so-called sampradāyas do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people mantras and thus mislead them. Intelligent persons, however, know that such mantras will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical sampradāyas. To get some facility for sense gratification, unfortunate people in this age receive mantras from these so-called sampradāyas. Pṛthu Mahārāja, however, showed by his example that one should receive knowledge from a bona fide sampradāya. Therefore Mahārāja Pṛthu accepted Sanat-kumāra as his spiritual master.

TEXTS 6–7

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ
śravaḥ suśravasaḥ puṇyaṁ
pūrva-deha-kathāśrayam
bhaktāya me 'nuraktāya
tava cādhokṣajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

SYNONYMS

yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; bhavān-your good self; bhagavataḥ-of the Supreme Personality of Godhead; prabhoḥ-powerful; śravaḥ-glorious activities; su-śravasaḥ-who is very pleasing to hear about; puṇyam-pious; pūrva-deha-of His previous incarnation; kathā-āśrayam-connected with the narration; bhaktāya-unto the devotee; me-to me; anuraktāya-very much attentive; tava-of you; ca-and; adhokṣajasya-of the Lord, who is known as Adhokṣaja; ca-also; vaktum arhasi-please narrate; yaḥ-one who; aduhyat-milked; vainya-rūpeṇa-in the form of the son of King Vena; gām-cow, earth; imām-this.

Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

Lord Kṛṣṇa is also known as avatārī, which means, "one from whom all the incarnations emanate." In Bhagavad-gītā (10.8) Lord Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Thus Lord Kṛṣṇa is the origin of everyone's appearance. As far as this material world is concerned, Lord Brahmā, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called guṇa-avatāras. The material world is governed by three material modes of nature, and Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Pṛthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word adhokṣaja, meaning "beyond the perception of the material senses," is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of Godhead. Since one can form only an impersonal idea on the strength of one's material senses, the Lord is known as Adhokṣaja.

TEXT 8

sūta uvāca
codito vidureṇaivaṁ
vāsudeva-kathāṁ prati
praśasya taṁ prīta-manā
maitreyaḥ pratyabhāṣata

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; coditaḥ-inspired; vidureṇa-by Vidura; evam-thus; vāsudeva-of Lord Kṛṣṇa; kathām-narration; prati-about; praśasya-praising; tam-him; prīta-manāḥ-being very pleased; maitreyaḥ-the saint Maitreya; pratyabhāṣata-replied.

Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

Talk of kṛṣṇa-kathā, or topics about Lord Kṛṣṇa or His incarnations, is spiritually so inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

TEXT 9

maitreya uvāca
yadābhiṣiktaḥ pṛthur aṅga viprair
āmantrito janatāyāś ca pālaḥ
prajā niranne kṣiti-pṛṣṭha etya
kṣut-kṣāma-dehāḥ patim abhyavocan

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; yadā-when; abhiṣiktaḥ-was enthroned; pṛthuḥ-King Pṛthu; aṅga-my dear Vidura; vipraiḥ-by the brāhmaṇas; āmantritaḥ-was declared; janatāyāḥ-of the people; ca-also; pālaḥ-the protector; prajāḥ-the citizens; niranne-being without food grains; kṣiti-pṛṣṭhe-the surface of the globe; etya-coming near; kṣut-by hunger; kṣāma-skinny; dehāḥ-their bodies; patim-to the protector; abhyavocan-they said.

The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

Information is given herein concerning the selection of the king by the brāhmaṇas. According to the varṇāśrama system, the brāhmaṇas are considered to be the heads of the society and therefore to be situated in the topmost social position. The varṇāśrama-dharma, the institution of four varṇas and four āśramas, is very scientifically designed. As stated in Bhagavad-gītā, varṇāśrama-dharma is not a man-made institution, but is God-made. In this narration it is clearly indicated that the brāhmaṇas used to control the royal power. When an evil king like Vena ruled, the brāhmaṇas would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the brāhmaṇas, the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the brāhmaṇas elected King Pṛthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the varṇāśrama-dharma; was so nice that the brāhmaṇas would guide the head of state. The head of state would then give protection to the citizens. The kṣatriyas would take charge of protecting the people in general, and under the protection of the kṣatriyas, the vaiśyas would protect the cows, produce food grains and distribute them. Śūdras, the working class, would help the higher three classes by manual labor. This is the perfect social system.

TEXTS 10–11

vayaṁ rājañ jāṭhareṇābhitaptā
yathāgninā koṭara-sthena vṛkṣāḥ
tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ
yaḥ sādhito vṛtti-karaḥ patir naḥ
tan no bhavān īhatu rātave 'nnaṁ
kṣudhārditānāṁ naradeva-deva

yāvan na naṅkṣyāmaha ujjhitorjā
vārtā-patis tvaṁ kila loka-pālaḥ
SYNONYMS

vayam-we; rājan-O King; jāṭhareṇa-by the fire of hunger; abhitaptāḥ-very much aggrieved; yathā-just as; agninā-by the fire; koṭara-sthena-in the hollow of a tree; vṛkṣāḥ-trees; tvām-unto you; adya-today; yātāḥ-we have come; śaraṇam-shelter; śaraṇyam-worth taking shelter of; yaḥ-who; sādhitaḥ-appointed; vṛtti-karaḥ-one who gives employment; patiḥ-master; naḥ-our; tat-therefore; naḥ-to us; bhavān-Your Majesty; īhatu-please try; rātave-to give; annam-food grains; kṣudhā-with hunger; arditānām-suffering; nara-deva-deva-O supreme master of all kings; yāvat na-lest; naṅkṣyāmahe-we will perish; ujjhita-being bereft of; ūrjāḥ-food grains; vārtā-of occupational engagements; patiḥ-bestower; tvam-you; kila-indeed; loka-pālaḥ-the protector of the citizens.

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the king of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O king of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

It is the duty of the king to see that everyone in the social orders-brāhmaṇa, kṣatriya, vaiśya and śūdra-is fully employed in the state. Just as it is the duty of the brāhmaṇas to elect a proper king, it is the duty of the king to see that all the varṇas-brāhmaṇa, kṣatriya, vaiśya and śūdra-are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.

TEXT 12

maitreya uvāca
pṛthuḥ prajānāṁ karuṇaṁ
niśamya paridevitam
dīrghaṁ dadhyau kuruśreṣṭha
nimittaṁ so ’nvapadyata
SYNONYMS

maitreyaḥ uvāca-the great saint Maitreya said; pṛthuḥ-King Pṛthu; prajānām-of the citizens; karuṇam-pitiable condition; niśamya-hearing; paridevitam-lamentation; dīrgham-for a long time; dadhyau-contemplated; kuru-śreṣṭha-O Vidura; nimittam-the cause; saḥ-he; anvapadyata-found out.

After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.

TEXT 13

iti vyavasito buddhyā
pragṛhīta-śarāsanaḥ
sandadhe viśikhaṁ bhūmeḥ
kruddhas tripura-hā yathā
SYNONYMS

iti-thus; vyavasitaḥ-having arrived at the conclusion; buddhyā-by intelligence; pragṛhīta-having taken up; śarāsanaḥ-the bow; sandadhe-fixed; viśikham-an arrow; bhūmeḥ-at the earth; kruddhaḥ-angry; tri-pura-hā-Lord Śiva; yathā-like.

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly like Lord Śiva, who destroys the whole world out of anger.

King Pṛthu found out the cause for the scarcity of food grains. He could understand that it was not the people’s fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Pṛthu found out the proper causes and took the necessary steps immediately.

TEXT 14

pravepamānā dharaṇī
niśāmyodāyudhaṁ ca tam
gauḥ saty apādravad bhītā
mṛgīva mṛgayu-drutā
SYNONYMS

pravepamānā-trembling; dharaṇī-the earth; niśāmya-seeing; udāyudham-having taken his bow and arrow; ca-also; tam-the King; gauḥ-a cow; satī-becoming; apādravat-began to flee; bhītā-very much afraid; mṛgī iva-like a deer; mṛgayu-by a hunter; drutā-being followed.

When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly like a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Pṛthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Pṛthu's arrows. King Pṛthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

TEXT 15

tām anvadhāvat tad vainyaḥ
kupito 'tyaruṇekṣaṇaḥ
śaraṁ dhanuṣi sandhāya
yatra yatra palāyate

SYNONYMS

tām-the cow-shaped earth; anvadhāvat-he chased; tat-then; vainyaḥ-the son of King Vena; kupitaḥ-being very much angry; ati-aruṇa-very red; īkṣaṇaḥ-his eyes; śaram-an arrow; dhanuṣi-on the bow; sandhāya-placing; yatra yatra-wherever; palāyate-she flees.

Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

TEXT 16

sā diśo vidiśo devī
rodasī cāntaraṁ tayoḥ
dhāvantī tatra tatrainaṁ
dadarśānūdyatāyudham

SYNONYMS

sā-the cow-shaped earth; diśaḥ-in the four directions; vidiśaḥ-randomly in other directions; devī-the goddess; rodasī-towards heaven and earth; ca-also; antaram-between; tayoḥ-them; dhāvantī-fleeing; tatra tatra-here and there; enam-the King; dadarśa-she saw; anu-behind; udyata-taken up; āyudham-his weapons.

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

TEXT 17

loke nāvindata trāṇaṁ
vainyān mṛtyor iva prajāḥ
trastā tadā nivavṛte
hṛdayena vidūyatā

SYNONYMS

loke-within the three worlds; na-not; avindata-could obtain; trāṇam-release; vainyāt-from the hand of the son of King Vena; mṛtyoḥ-from death; iva-like; prajāḥ-men; trastā-being very much afraid; tadā-at that time; nivavṛte-turned back; hṛdayena-within her heart; vidūyatā-very much aggrieved.

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

TEXT 18

uvāca ca mahā-bhāgaṁ
dharma-jñāpanna-vatsala
trāhi mām api bhūtānāṁ
pālane 'vasthito bhavān

SYNONYMS

uvāca-she said; ca-and; mahā-bhāgam-unto the great, fortunate King; dharma-jña-O knower of the principles of religion; āpanna-vatsala-O shelter of the surrendered; trāhi-save; mām-me; api-indeed; bhūtānām-of living entities; pālane-in protection; avasthitaḥ-situated; bhavān-Your Majesty.

Addressing the great, opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

The cow-shaped earth addressed King Pṛthu as dharma jña, which refers to one who knows the principles of religion. The principles of religion dictate that a woman, a cow, a child, a brāhmaṇa and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Pṛthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

TEXT 19

sa tvaṁ jighāṁsase kasmād
dīnām akṛta-kilbiṣām
ahaniṣyat kathaṁ yoṣāṁ
dharma-jña iti yo mataḥ

SYNONYMS

saḥ-that very person; tvam-you; jighāṁsase-want to kill; kasmāt-why; dīnām-poor; akṛta-without having done; kilbiṣām-any sinful activities; ahaniṣyat-would kill; katham-how; yoṣām-a woman; dharma-jñaḥ-the knower of religious principles; iti-thus; yaḥ-one who; mataḥ-is considered.

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

TEXT 20

praharanti na vai strīṣu
kṛtāgaḥsv api jantavaḥ
kim uta tvad-vidhā rājan
karuṇā dīna-vatsalāḥ

SYNONYMS

praharanti-strike; na-never; vai-certainly; strīṣu-women; kṛta-āgaḥsu-having committed sinful activities; api-although; jantavaḥ-human beings; kim uta-then what to speak of; tvat-vidhāḥ-personalities like you; rājan-O King; karuṇāḥ-merciful; dīna-vatsalāḥ-affectionate to the poor.

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

TEXT 21

māṁ vipāṭyājarāṁ nāvaṁ
yatra viśvaṁ pratiṣṭhitam
ātmānaṁ ca prajāś cemāḥ
katham ambhasi dhāsyasi

SYNONYMS

mām-me; vipāṭya-breaking to pieces; ajarām-very strong; nāvam-boat; yatra-where; viśvam-all worldly paraphernalia; pratiṣṭhitam-standing; ātmānam-yourself; ca-and; prajāḥ-your subjects; ca-also; imāḥ-all these; katham-how; ambhasi-in the water; dhāsyasi-you will hold.

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

Beneath the entire planetary system is the garbha water. Lord Viṣṇu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air, being supported by this lotus stem. If a planet is destroyed, it must fall into the water of garbha. The earth therefore warned King Pṛthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvīpa, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

TEXT 22

pṛthur uvāca
vasudhe tvāṁ vadhiṣyāmi
mac-chāsana-parāṅ-mukhīm
bhāgaṁ barhiṣi yā vṛṅkte
na tanoti ca no vasu

SYNONYMS

pṛthuḥ uvāca-King Pṛthu replied; vasu-dhe-my dear earthly planet; tvām-you; vadhiṣyāmi-I shall kill; mat-my; śāsana-rulings; parāk-mukhīm-disobedient to; bhāgam-your share; barhiṣi-in the yajña; yā-who; vṛṅkte-accepts; na-not; tanoti-does deliver; ca-and; naḥ-to us; vasu-produce.

King Pṛthu replied to the earthly Planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

The cow-shaped earthly planet submitted that she not only was a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Pṛthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused her of taking her share of the yajñas (sacrifices) but not producing sufficient food grains in return.

TEXT 23

yavasaṁ jagdhy anudinaṁ
naiva dogdhy audhasaṁ payaḥ
tasyām evaṁ hi duṣṭāyāṁ
daṇḍo nātra na śasyate

SYNONYMS

yavasam-green grass; jagdhi-you eat; anudinam-daily; na-never; eva-certainly; dogdhi-you yield; audhasam-in the milk bag; payaḥ-milk; tasyām-when a cow; evam-thus; hi-certainly; duṣṭāyām-being offensive; daṇḍaḥ-punishment; na-not; atra-here; na-not; śasyate-is advisable.

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. Yajñas (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word payaḥ can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the yajñas-that is, she was eating green grass-but in return she was not producing sufficient food grains-that is, she was not filling her milk bag. Pṛthu Mahārāja was therefore justified in threatening to punish her for her offense.

TEXT 24

tvaṁ khalv oṣadhi-bījāni
prāk sṛṣṭāni svayambhuvā
na muñcasy ātma-ruddhāni
mām avajñāya manda-dhīḥ

SYNONYMS

tvam-you; khalu-certainly; oṣadhi-of herbs, plants and grains; bījāni-the seeds; prāk-formerly; sṛṣṭāni-created; svayambhuvā-by Lord Brahmā; na-do not; muñcasi-deliver; ātma-ruddhāni-hidden within yourself; mām-me; avajñāya-disobeying; manda-dhīḥ-less intelligent.

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains formerly created by Brahmā and now hidden within yourself.

While creating all the planets in the universe, Lord Brahmā also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Pṛthu Mahārāja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

TEXT 25

amūṣāṁ kṣut-parītānām
ārtānāṁ paridevitam
śamayiṣyāmi mad-bāṇair
bhinnāyās tava medasā

SYNONYMS

amūṣām-of all of them; kṣut-parītānām-suffering from hunger; ārtānām-of the distressed; paridevitam-the lamentation; śamayiṣyāmi-I shall pacify; mat-bāṇaiḥ-by my arrows; bhinnāyāḥ-being cut to pieces; tava-of you; medasā-by the flesh.

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens, who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

Here we find some indication of how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in a previous verse, cows and other animals should be given sufficient grass to eat. If despite a sufficient supply of grass a cow does not supply milk, and if there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about over-population.

TEXT 26

pumān yoṣid uta klība
ātma-sambhāvano 'dhamaḥ
bhūteṣu niranukrośo
nṛpāṇāṁ tad-vadho 'vadhaḥ

SYNONYMS

pumān-a man; yoṣit-a woman; uta-also; klībaḥ-a eunuch; ātma-sambhāvanaḥ-interested in self -maintenance; adhamaḥ-lowest of humankind; bhūteṣu-to other living entities; niranukrośaḥ-without compassion; nṛpāṇām-for the kings; tat-of him; vadhaḥ-killing; avadhaḥ-not killing.

Any cruel person-be he a man, woman or impotent eunuch-who is only interested in his personal maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing.

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Pṛthu Mahārāja argues, however, that if a citizen within the state-be he man, woman or eunuch-is not compassionate upon his fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlāda Mahārāja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls were delivered. Even in the material field, if a person is not interested in others' welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation like Pṛthu Mahārāja.

TEXT 27

tvāṁ stabdhāṁ durmadāṁ nītvā
māyā-gāṁ tilaśaḥ śaraiḥ
ātma-yoga-balenemā
dhārayiṣyāmy ahaṁ prajāḥ
SYNONYMS

tvām-you; stabdhām-very much puffed up; durmadām-mad; nītvā-bringing into such a condition; māyā-gām-false cow; tilaśaḥ-into small particles like grains; śaraiḥ-by my arrows; ātma-personal; yoga-balena-by mystic power; imāḥ-all these; dhārayiṣyāmi-shall uphold; aham-I; prajāḥ-all the citizens, or all the living entities.

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

The earth informed King Pṛthu that if he destroyed her, he and his subjects would all fall down into the waters of the garbha ocean. King Pṛthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Mahārāja Pṛthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Pṛthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Pṛthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogeśvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

TEXT 28

evaṁ manyumayīṁ mūrtiṁ
kṛtāntam iva bibhratam
praṇatā prāñjaliḥ prāha
mahī sañjāta-vepathuḥ
SYNONYMS

evam-thus; manyu-mayīm-very much angry; mūrtim-form; kṛta-antam-death personified, Yamarāja; iva-like; bibhratam-possessing; praṇatā-surrendered; prāñjaliḥ-with folded hands; prāha-said; mahī-the planet earth; sañjāta-arisen; vepathuḥ-trembling in her body.

At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In Bhagavad-gītā (10.34) the Lord says, mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." Faithless unbelievers, who challenge the appearance of God, will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiraṇyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛsiṁhadeva and killed him. Similarly, the planet earth saw Mahārāja Pṛthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

TEXT 29

dharovāca
namaḥ parasmai puruṣāya māyayā
vinyasta-nānā-tanave guṇātmane
namaḥ svarūpānubhavena nirdhuta-
dravya-kriyā-kāraka-vibhramormaye
SYNONYMS

dharā-the planet earth; uvāca-said; namaḥ-I offer my obeisances; parasmai-unto the Transcendence; puruṣāya-unto the person; māyayā-by the material energy; vinyasta-expanded; nānā-various; tanave-whose forms; guṇa-ātmane-unto the source of the three modes of material nature; namaḥ-I offer my obeisances; svarūpa-of the real form; anubhavena-by understanding; nirdhuta-not affected by; dravya-matter; kriyā-action; kāraka-doer; vibhrama-bewilderment; ūrmaye-the waves of material existence.

The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

After King Pṛthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead. Consequently the King knew everything-past, present and future. Thus there was no possibility of the earth's cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead's body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord's head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ: material nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as guṇa-ātmā, the source of the three modes of material nature. As stated in Bhagavad-gītā (13.15), nirguṇaṁ guṇa-bhoktṛ ca: although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external energy, He is nirdhuta; He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: svarūpa-anubhavena. The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Śrīla Rūpa Gosvāmī says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme Personality of Godhead to remain in His internal potency without being attached to the external potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs-the hands, legs, tongue, genitals, rectum, etc.-all working differently. The spirit soul, the living entity, who is in full knowledge of his position is always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six "waves," or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

TEXT 30

yenāham ātmāyatanaṁ vinirmitā
dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ
sa eva māṁ hantum udāyudhaḥ svarāḍ
upasthito 'nyaṁ śaraṇaṁ kam āśraye

SYNONYMS

yena-by whom; aham-I; ātma-āyatanam-resting place of all living entities; vinirmitā-was created; dhātrā-by the Supreme Lord; yataḥ-on account of whom; ayam-this; guṇa-sarga-saṅgrahaḥ-combination of different material elements; saḥ-He; eva-certainly; mām-me; hantum-to kill; udāyudhaḥ-prepared with weapons; svarāṭ-completely independent; upasthitaḥ-now present before me; anyam-other; śaraṇam-shelter; kam-unto whom; āśraye-I shall resort to.

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gītā (18.66) the Lord instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Śrīla Bhaktivinoda Ṭhākura sings: "My dear Lord, whatever I have-even my mind, the center of all material necessities. namely my home, my body and whatever I have in connection with this body-I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

TEXT 31

ya etad ādāv asṛjac carācaraṁ
sva-māyayātmāśrayayāvitarkyayā
tayaiva so 'yaṁ kila goptum udyataḥ
kathaṁ nu māṁ dharma-paro jighāṁsati

SYNONYMS

yaḥ-one who; etat-these; ādau-in the beginning of creation; asṛjat-created; cara-acaram-moving and nonmoving living entities; sva-māyayā-by His own potency; ātma-āśrayayā-sheltered under His own protection; avitarkyayā-inconceivable; tayā-by that same māyā; eva-certainly; saḥ-he; ayam-this King; kila-certainly; goptum udyataḥ-prepared to give protection; katham-how; nu-then; mām-me; dharma-paraḥ-one who is strictly following religious principles; jighāṁsati-desires to kill.

In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

The planet earth argues that there is no doubt that one who creates can also annihilate by his sweet will. The planet earth questions why she should be killed when the Lord is prepared to give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

TEXT 32

nūnaṁ bateśasya samīhitaṁ janais
tan-māyayā durjayayākṛtātmabhiḥ
na lakṣyate yas tv akarod akārayad
yo 'neka ekaḥ parataś ca īśvaraḥ

SYNONYMS

nūnam-surely; bata-certainly; īśasya-of the Supreme Personality of Godhead; samīhitam-activities, plan; janaiḥ-by people; tat-māyayā-by His potency; durjayayā-which is unconquerable; akṛta-ātmabhiḥ-who are not sufficiently experienced; na-never; lakṣyate-are seen; yaḥ-he who; tu-then; akarot-created; akārayat-caused to create; yaḥ-one who; anekaḥ-many; ekaḥ-one; parataḥ-by His inconceivable potencies; ca-and; īśvaraḥ-controller.

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because these persons are covered by Your illusory energy.

God is one, but He expands Himself in a variety of energies-the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word māyayā is significant. Māyā means "energy." Lord Brahmā is not the energetic but is one of the manifestations of the Lord's marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

TEXT 33

sargādi yo 'syānuruṇaddhi śaktibhir
dravya-kriyā-kāraka-cetanātmabhiḥ
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase

SYNONYMS

sarga-ādi-creation, maintenance and dissolution; yaḥ-one who; asya-of this material world; anuruṇaddhi-causes; śaktibhiḥ-by His own potencies; dravya-physical elements; kriyā-senses; kāraka-controlling demigods; cetanā-intelligence; ātmabhiḥ-consisting of false ego; tasmai-unto Him; samunnaddha-manifest; niruddha-potential; śaktaye-one who possesses these energies; namaḥ-obeisances; parasmai-unto the transcendental; puruṣāya-Supreme Personality of Godhead; vedhase-unto the cause of all causes.

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

All activities begin with the creation of the total energy, the mahat-tattva. Then, by the agitation of the three guṇas, the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain-reaction, by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

TEXT 34

sa vai bhavān ātma-vinirmitaṁ jagad
bhūtendriyāntaḥ-karaṇātmakaṁ vibho
saṁsthāpayiṣyann aja māṁ rasātalād
abhyujjahārāmbhasa ādi-sūkaraḥ

SYNONYMS

saḥ-He; vai-certainly; bhavān-Yourself; ātma-by Yourself; vinirmitam-manufactured; jagat-this world; bhūta-the physical elements; indriya-senses; antaḥ-karaṇa-mind, heart; ātmakam-consisting of; vibho-O Lord; saṁsthāpayiṣyan-maintaining; aja-O unborn; mām-me; rasātalāt-from the plutonic region; abhyujjahāra-took out; ambhasaḥ-from the water; ādi-original; sūkaraḥ-the boar.

My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The asura Hiraṇyākṣa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

TEXT 35

apām upasthe mayi nāvy avasthitāḥ
prajā bhavān adya rirakṣiṣuḥ kila
sa vīra-mūrtiḥ samabhūd dharā-dharo

yo māṁ payasy ugra-śaro jighāṁsasi

SYNONYMS

apām-of the water; upasthe-situated on the surface; mayi-in me; nāvi-in a boat; avasthitāḥ-standing; prajāḥ-living entities; bhavān-Yourself; adya-now; rirakṣiṣuḥ-desiring to protect; kila-indeed; saḥ-He; vīra-mūrtiḥ-in the form of a great hero; samabhūt-became; dharā-dharaḥ-the protector of the planet earth; yaḥ-one who; mām-me; payasi-for the sake of milk; ugra-śaraḥ-with sharpened arrows; jighāṁsasi-you desire to kill.

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara-He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

The Lord is known as Dharādhara, meaning, "He who keeps the planet earth on His tusks as the boar incarnation." Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord's activities contradictory.

TEXT 36

nūnaṁ janair īhitam īśvarāṇām
asmad-vidhais tad-guṇa-sarga-māyayā
na jñāyate mohita-citta-vartmabhis
tebhyo namo vīra-yaśas-karebhyaḥ

SYNONYMS

nūnam-surely; janaiḥ-by the people in general; īhitam-activities; īśvarāṇām-of the controllers; asmat-vidhaiḥ-like me; tat-of the Personality of Godhead; guṇa-of the modes of material nature; sarga-which brings forth creation; māyayā-by Your energy; na-never; jñāyate-are understood; mohita-bewildered; citta-whose minds; vartmabhiḥ-way; tebhyaḥ-unto them; namaḥ-obeisances; vīra-yaśaḥ-karebhyaḥ-who bring renown to heroes themselves.

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrīla Jīva Gosvāmī has said that unless the Lord's activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as kalā.

The word īśvarāṇām refers to all the Personalities of Godhead. As stated in Brahma-saṁhitā (5.39): rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. In the Śrīmad-Bhāgavatam it is confirmed that all the incarnations are partial expansions, or kalā, of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word īśvarāṇām to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, "Go and steal things from that particular house," and at the same time the Lord tells the householder, "Now be careful of thieves and burglars." These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu Becomes Angry at the Earth."

20.5.18 Chapter Eighteen

Pṛthu Mahārāja Milks the Earth Planet

TEXT 1

maitreya uvāca
itthaṁ pṛthum abhiṣṭūya
ruṣā prasphuritādharam
punar āhāvanir bhītā
saṁstabhyātmānam ātmanā

SYNONYMS

maitreyaḥ uvāca-the great saint Maitreya continued to speak; ittham-thus; pṛthum-unto King Pṛthu; abhiṣṭūya-after offering prayers; ruṣā-in anger; prasphurita-trembling; adharam-his lips; punaḥ-again; āha-she said; avaniḥ-the planet earth; bhītā-in fear; saṁstabhya-after settling; ātmānam-the mind; ātmanā-by the intelligence.

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Pṛthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

TEXT 2

sanniyacchābhibho manyuṁ
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

SYNONYMS

sanniyaccha-please pacify; abhibho-O King; manyum-anger; nibodha-try to understand; śrāvitam-what is said; ca-also; me-by me; sarvataḥ-from everywhere; sāram-the essence; ādatte-takes; yathā-as; madhu-karaḥ-the bumblebee; budhaḥ-an intelligent person.

My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

TEXT 3

asmiḷ loke 'thavāmuṣmin
munibhis tattva-darśibhiḥ
dṛṣṭā yogāḥ prayuktāś ca
puṁsāṁ śreyaḥ-prasiddhaye

SYNONYMS

asmin-in this; loke-duration of life; atha vā-or; amuṣmin-in the next life; munibhiḥ-by the great sages; tattva-the truth; darśibhiḥ-by those who have seen it; dṛṣṭāḥ-prescribed; yogāḥ-methods; prayuktāḥ-applied; ca-also; puṁsām-of the people in general; śreyaḥ-benefit; prasiddhaye-in the matter of obtaining.

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

Vedic civilization takes advantage of the perfect knowledge presented in the Vedas and presented by great sages and brāhmaṇas for the benefit of human society. Vedic injunctions are known as śruti, and the additional supplementary presentations of these principles, as given by the great sages, are known as smṛti. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both śruti and smṛti. If one wants to advance in spiritual life, he must take these instructions and follow the principles. In Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the śrutis and smṛtis he is simply a disturbance in society. One should follow the principles laid down in śrutis and smṛtis not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the Manu-smṛti as well, for these laws are given by Manu, the father of mankind.

In the Manu-smṛti it is stated that a woman should not be given independence, but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, śrutis and smṛtis, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the Vedas, they are unhappy.

Two significant words used in this verse are asmin and amuṣmin. Asmin means "in this life," and amuṣmin means "in the next life." Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word amuṣmin is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the śrutis and smṛtis to make sure that the human mission is successful.

TEXT 4

tān ātiṣṭhati yaḥ samyag
upāyān pūrva-darśitān
avaraḥ śraddhayopeta
upeyān vindate 'ñjasā

SYNONYMS

tān-those; ātiṣṭhati-follows; yaḥ-anyone who; samyak-completely; upāyān-principles; pūrva-formerly; darśitān-instructed; avaraḥ-inexperienced; śraddhayā-with faith; upetaḥ-being situated; upeyān-the fruits of activities; vindate-enjoys; añjasā-very easily.

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

The Vedic principles (mahājano yena gataḥ sa panthāḥ) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand the aim of all life. The word avaraḥ, meaning "inexperienced," is very significant in this verse. Every conditioned soul is inexperienced. Everyone is abodha jāta-born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do? What is the result of their legislation? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (punaḥ punaś carvita-carvaṇānām [SB 7.5.30]) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.

TEXT 5

tān anādṛtya yo ’vidvān
arthān ārabhate svayam
tasya vyabhicaranty arthā
ārabdhāś ca punaḥ punaḥ

SYNONYMS

tān-those; anādṛtya-neglecting; yaḥ-anyone who; avidvān-rascal; arthān-schemes; ārabhate-begins; svayam-personally; tasya-his; vyabhicaranti-do not become successful; arthāḥ-purposes; ārabdhāḥ-attempted; ca-and; punaḥ punaḥ-again and again.

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: ”By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

TEXT 6

purā sṛṣṭā hy oṣadhayo
brahmaṇā yā viśāmpate
bhujyamānā mayā dṛṣṭā
asadbhir adhṛta-vrataiḥ

SYNONYMS

purā-in the past; sṛṣṭāḥ-created; hi-certainly; oṣadhayaḥ-herbs and food grains; brahmaṇā-by Lord Brahmā; yāḥ-all those which; viśām-pate-O King; bhujyamānāḥ-being enjoyed; mayā-by me; dṛṣṭāḥ-seen; asadbhiḥ-by nondevotees; adhṛta-vrataiḥ-devoid of all spiritual activities.

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who might come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the Vedas in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth-namely fruits, flowers, trees, grains, animals and animal by-products-were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viṣṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees, who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees, who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words asadbhiḥ and adhṛta-vrataiḥ are important. The word asadbhiḥ refers to the nondevotees. The nondevotees have been described in Bhagavad-gītā as duṣkṛtinaḥ (miscreants), mūḍhāḥ (asses or rascals), narādhamāḥ (lowest of mankind) and māyayāpahṛta-jñānāḥ (those who have lost their knowledge to the power of the illusory energy). All these persons are asat, nondevotees. Nondevotees are also called gṛha-vrata, whereas the devotee is called dhṛta-vrata. The whole Vedic plan is that the misguided conditioned souls who have come to lord it over material nature should be trained to become dhṛta-vrata. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Supreme Lord, Kṛṣṇa, are called kṛṣṇārthe ’khila-ceṣṭāḥ. This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in Bhagavad-gītā as yajñārthāt karma. The word yajña indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of Bhāgavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugarcane or milk.

TEXT 7

apālitānādṛtā ca
bhavadbhir loka-pālakaiḥ
corī-bhūte ’tha loke ’haṁ
yajñārthe ’grasam oṣadhīḥ

SYNONYMS

apālitā-without being taken care of; anādṛtā-being neglected; ca-also; bhavadbhiḥ-like your good self; loka-pālakaiḥ-by the governors or kings; corī-bhūte-being beset by thieves; atha-therefore; loke-this world; aham-I; yajña-arthe-for the purpose of performing sacrifices; agrasam-have hidden; oṣadhīḥ-all the herbs and grains.

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

That which happened during the time of Pṛthu Mahārāja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word corī-bhūte indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in Bhagavad-gītā that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajña, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting prasāda. Unless one eats prasāda, he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat each other's flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

TEXT 8

nūnaṁ tā vīrudhaḥ kṣīṇā
mayi kālena bhūyasā
tatra yogena dṛṣṭena
bhavān ādātum arhati

SYNONYMS

nūnam-therefore; tāḥ-those; vīrudhaḥ-herbs and grains; kṣīṇāḥ-deteriorated; mayi-within me; kālena-in course of time; bhūyasā-very much; tatra-therefore; yogena-by proper means; dṛṣṭena-acknowledged; bhavān-Your Majesty; ādātum-to take; arhati-ought.

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

When there is a scarcity of grain, the government should follow the methods prescribed in the śāstra and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad-gītā recommends that we perform yajña, sacrifices. By the performance of yajña, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the śāstras, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is saṅkīrtana-yajña.

In this verse there are two significant words: yogena, "by the approved method," and dṛṣṭena, "as exemplified by the former ācāryas." One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the śāstras that intelligent men in this age will take to the saṅkīrtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this saṅkīrtana, this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in Kṛṣṇa consciousness is considered a thief. Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

TEXTS 9–10

vatsaṁ kalpaya me vīra
yenāhaṁ vatsalā tava
dhokṣye kṣīramayān kāmān
anurūpaṁ ca dohanam
dogdhāraṁ ca mahā-bāho
bhūtānāṁ bhūta-bhāvana
annam īpsitam ūrjasvad
bhagavān vāñchate yadi

SYNONYMS

vatsam-a calf; kalpaya-arrange; me-for me; vīra-O hero; yena-by which; aham-I; vatsalā-affectionate; tava-your; dhokṣye-shall fulfill; kṣīra-mayān-in the form of milk; kāmān-desired necessities; anurūpam-according to different living entities; ca-also; dohanam-milking pot; dogdhāram-milkman; ca-also; mahā-bāho-O mighty-armed one; bhūtānām-of all living entities; bhūta-bhāvana-O protector of the living entities; annam-food grains; īpsitam-desired; ūrjaḥ-vat-nourishing; bhagavān-your worshipable self; vāñchate-desires; yadi-if.

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Kṛṣṇa conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities-including animals, birds, bees, reptiles and aquatics-can receive their respective foods from the planet earth, provided that human beings are not asat, or adhṛta-vrata, as we have previously discussed. When human society becomes asat, or ungodly, or devoid of Kṛṣṇa consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

TEXT 11

samāṁ ca kuru māṁ rājan
deva-vṛṣṭaṁ yathā payaḥ
apartāv api bhadraṁ te
upāvarteta me vibho

SYNONYMS

samām-equally level; ca-also; kuru-make; mām-me; rājan-O King; deva-vṛṣṭam-fallen as rain by the mercy of King Indra; yathā-so that; payaḥ-water; apa-ṛtau-when the rainy season has ceased; api-even; bhadram-auspiciousness; te-unto you; upāvarteta-it can remain; me-on me; vibho-O Lord.

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Mahārāja Pṛthu to level the surface of the earth, breaking up the high land and mountains.

TEXT 12

iti priyaṁ hitaṁ vākyaṁ
bhuva ādāya bhūpatiḥ
vatsaṁ kṛtvā manuṁ pāṇāv
aduhat sakalauṣadhīḥ

SYNONYMS

iti-thus; priyam-pleasing; hitam-beneficial; vākyam-words; bhuvaḥ-of the earth; ādāya-taking into consideration; bhū-patiḥ-the King; vatsam-calf; kṛtvā-making; manum-Svāyambhuva Manu; pāṇau-in his hands; aduhat-milked; sakala-all; oṣadhīḥ-herbs and grains.

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

TEXT 13

tathāpare ca sarvatra
sāram ādadate budhāḥ
tato 'nye ca yathā-kāmaṁ
duduhuḥ pṛthu-bhāvitām

SYNONYMS

tathā-so; apare-others; ca-also; sarvatra-everywhere; sāram-the essence; ādadate-took; budhāḥ-the intelligent class of men; tataḥ-thereafter; anye-others; ca-also; yathā-kāmam-as much as they desired; duduhuḥ-milked; pṛthu-bhāvitām-the planet earth, controlled by Pṛthu Mahārāja.

Others, who were as intelligent as King Pṛthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pṛthu and get whatever he desired from the planet earth.

The planet earth is also called vasundharā. The word vasu means "wealth," and dharā means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Pṛthu, whatever is taken from the earth-either from the mines, from the surface of the globe or from the atmosphere-should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of yajña is stopped, the earth will withhold all productions-vegetables, trees, plants, fruits, flowers, other agricultural products and minerals. As confirmed in Bhagavad-gītā, the process of yajña was instituted from the beginning of creation. By the regular performance of yajña, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of saṅkīrtana-yajña-the holding of festivals as initiated by the International Society for Krishna Consciousness-should be introduced in every town and village. Intelligent men should encourage the performance of saṅkīrtana-yajña by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the brāhmaṇas of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

TEXT 14

ṛṣayo duduhur devīm
indriyeṣv atha sattama
vatsaṁ bṛhaspatiṁ kṛtvā
payaś chandomayaṁ śuci

SYNONYMS

ṛṣayaḥ-the great sages; duduhuḥ-milked; devīm-the earth; indriyeṣu-in the senses; atha-then; sattama-O Vidura; vatsam-the calf; bṛhaspatim-the sage Bṛhaspati; kṛtvā-making; payaḥ-milk; chandaḥ-mayam-in the form of the Vedic hymns; śuci-pure.

All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

Bṛhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Bṛhaspati for the benefit of human society, not only on this planet, but throughout the universes. In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic mahā-mantra is chanted regularly and heard regularly by the devotional process of śravaṇaṁ kīrtanam, it will purify all societies, and thus humanity will be happy both materially and spiritually.

TEXT 15

kṛtvā vatsaṁ sura-gaṇā
indraṁ somam adūduhan
hiraṇmayena pātreṇa
vīryam ojo balaṁ payaḥ

SYNONYMS

kṛtvā-making; vatsam-calf; sura-gaṇāḥ-the demigods; indram-Indra, King of heaven; somam-nectar; adūduhan-they milked out; hiraṇmayena-golden; pātreṇa-with a pot; vīryam-mental power; ojaḥ-strength of the senses; balam-strength of the body; payaḥ-milk.

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

In this verse the word soma means ”nectar.” Soma is a kind of beverage made in the heavenly planets from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this soma beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words hiraṇmayena pātreṇa indicate that this soma beverage is not an ordinary intoxicating liquor. The demigods would not touch any kind of liquor. Nor is soma a kind of drug. It is a different kind of beverage, available in the heavenly planets. Soma is far different from the liquors made for demoniac people, as explained in the next verse.

TEXT 16

daiteyā dānavā vatsaṁ
prahlādam asurarṣabham
vidhāyādūduhan kṣīram
ayaḥ-pātre surāsavam

SYNONYMS

daiteyāḥ-the sons of Diti; dānavāḥ-demons; vatsam-the calf; prahlādam-Prahlāda Mahārāja; asura-demon; ṛṣabham-the chief; vidhāya-making; adūduhan-they milked out; kṣīram-milk; ayaḥ-iron; pātre-in a pot; surā-liquor; āsavam-fermented liquids like beer.

The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

The demons also have their own types of beverages in the form of liquors and beers, just as the demigods use soma-rasa for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlāda Mahārāja is very significant in this connection. Because Prahlāda Mahārāja was born in a family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the form of wine and beer. The word ayaḥ (iron) is very significant. Whereas the nectarean soma was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because soma-rasa is superior, it is placed in a golden pot.

TEXT 17

gandharvāpsaraso ’dhukṣan
pātre padmamaye payaḥ
vatsaṁ viśvāvasuṁ kṛtvā
gāndharvaṁ madhu saubhagam

SYNONYMS

gandharva-inhabitants of the Gandharva planet; apsarasaḥ-the inhabitants of the Apsarā planet; adhukṣan-milked out; pātre-in a pot; padma-maye-made of a lotus; payaḥ-milk; vatsam-calf; viśvāvasum-of the name Viśvāvasu; kṛtvā-making; gāndharvam-songs; madhu-sweet; saubhagam-beauty.

The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.

TEXT 18

vatsena pitaro ’ryamṇā
kavyaṁ kṣīram adhukṣata

āma-pātre mahā-bhāgāḥ
śraddhayā śrāddha-devatāḥ

SYNONYMS

vatsena-by the calf; pitaraḥ-the inhabitants of Pitṛloka; aryamṇā-by the god of Pitṛloka, Aryamā; kavyam-offerings of food to ancestors; kṣīram-milk; adhukṣata-took out; āma-pātre-into an unbaked earthen pot; mahā-bhāgāḥ-the greatly fortunate; śraddhayā-with great faith; śrāddha-devatāḥ-the demigods presiding over śrāddha ceremonies in honor of deceased relatives.

The fortunate inhabitants of Pitṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

In Bhagavad-gītā (9.25) it is said, pitṝn yānti pitṛ-vratāḥ. Those who are interested in family welfare are called pitṛ-vratāḥ. There is a planet called Pitṛloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body, composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn't have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryamā or to Lord Viṣṇu. From time immemorial in India the son of a dead man goes to Gayā and, at a Viṣṇu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone's father becomes a ghost, but the oblations of piṇḍa are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the prasāda of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called śrāddha by which food is offered with faith and devotion. If one offers oblations with faith and devotion-either to the lotus feet of Lord Viṣṇu or to His representative in Pitṛloka, Aryamā-one's forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

TEXT 19

prakalpya vatsaṁ kapilaṁ
siddhāḥ saṅkalpanāmayīm
siddhiṁ nabhasi vidyāṁ ca
ye ca vidyādharādayaḥ

SYNONYMS

prakalpya-appointing; vatsam-calf; kapilam-the great sage Kapila; siddhāḥ-the inhabitants of Siddhaloka; saṅkalpanā-mayīm-proceeding from will; siddhim-yogic perfection; nabhasi-in the sky; vidyām-knowledge; ca-also; ye-those who; ca-also; vidyādhara-ādayaḥ-the inhabitants of Vidyādhara-loka, and so on.

After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with aṇimā. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.

The inhabitants of both Siddhaloka and Vidyādhara-loka are naturally endowed with mystic yogic powers by which they not only can fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyādhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The yogīs in this planet practice the eightfold yogic mysticism-namely yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. By regularly practicing the yogic processes one after another, the yogīs attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyādhara-loka such flying is as commonplace as a bird's flying in the sky. Similarly, in Siddhaloka all the inhabitants are great yogīs, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Sāṅkhya philosophical system, and His father, Kardama Muni, was a great yogī and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants and maidservants. With all this paraphernalia, Kapiladeva's mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

TEXT 20

anye ca māyino māyām
antardhānādbhutātmanām
mayaṁ prakalpya vatsaṁ te
duduhur dhāraṇāmayīm

SYNONYMS

anye-others; ca-also; māyinaḥ-mystic magicians; māyām-mystic powers; antardhāna-disappearing; adbhuta-wonderful; ātmanām-of the body; mayam-the demon named Maya; prakalpya-making; vatsam-the calf; te-they; duduhuḥ-milked out; dhāraṇāmayīm-proceeding from will.

Others also, the inhabitants of planets known as Kimpuruṣa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called īśitā. The demons generally learn such mystic powers by the practice of yoga. In the Daśama-skandha, the Tenth Canto, of Śrīmad-Bhāgavatam, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boyfriends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

TEXT 21

yakṣa-rakṣāṁsi bhūtāni
piśācāḥ piśitāśanāḥ
bhūteśa-vatsā duduhuḥ
kapāle kṣatajāsavam

SYNONYMS

yakṣa-the Yakṣas (the descendants of Kuvera); rakṣāṁsi-the Rākṣasas (meat-eaters); bhūtāni-ghosts; piśācāḥ-witches; piśita-aśanāḥ-who are all habituated to eating flesh; bhūteśa-Lord Śiva's incarnation Rudra; vatsāḥ-whose calf; duduhuḥ-milked out; kapāle-in a pot of skulls; kṣata-ja-blood; āsavam-a fermented beverage.

Then the Yakṣas, Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as kṣatajāsavam. The leaders of such degraded men known as Yakṣas, Rākṣasas, bhūtas and piśācas, are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtanātha, meaning "master of ghosts." Rudra was born from between Brahmā's eyes when Brahmā was very angry at the four Kumāras.

TEXT 22

tathāhayo dandaśūkāḥ
sarpā nāgāś ca takṣakam
vidhāya vatsaṁ duduhur
bila-pātre viṣaṁ payaḥ

SYNONYMS

tathā-similarly; ahayaḥ-snakes without hoods; dandaśūkāḥ-scorpions; sarpāḥ-cobras; nāgāḥ-big snakes; ca-and; takṣakam-Takṣaka, chief of the snakes; vidhāya-making; vatsam-calf; duduhuḥ-milked out; bila-pātre-in the pot of snake holes; viṣam-poison; payaḥ-as milk.

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takṣaka.

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payaḥ-pānaṁ bhujaṅgānām: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher, spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

TEXTS 23–24

paśavo yavasaṁ kṣīraṁ
vatsaṁ kṛtvā ca go-vṛṣam
araṇya-pātre cādhukṣan
mṛgendreṇa ca daṁṣṭriṇaḥ
kravyādāḥ prāṇinaḥ kravyaṁ
duduhuḥ sve kalevare
suparṇa-vatsā vihagāś
caraṁ cācaram eva ca

SYNONYMS

paśavaḥ-cattle; yavasam-green grasses; kṣīram-milk; vatsam-the calf; kṛtvā-making; ca-also; go-vṛṣam-the bull carrier of Lord Śiva; araṇya-pātre-in the pot of the forest; ca-also; adhukṣan-milked out; mṛga-indreṇa-by the lion; ca-and; daṁṣṭriṇaḥ-animals with sharp teeth; kravya-adāḥ-animals who eat raw flesh; prāṇinaḥ-living entities; kravyam-flesh; duduhuḥ-took out; sve-own; kalevare-in the pot of their body; suparṇa-Garuḍa; vatsāḥ-whose calf; vihagāḥ-the birds; caram-moving living entities; ca-also; acaram-nonmoving living entities; eva-certainly; ca-also.

The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

There are many carnivorous birds descended from Garuḍa, the winged carrier of Lord Viṣṇu. Indeed, there is a particular type of bird that is very fond of eating monkeys. Eagles are fond of eating goats, and of course many birds eat only fruits and berries. Therefore the words caram, referring to moving animals, and acaram, referring to grasses, fruits and vegetables, are mentioned in this verse.

TEXT 25

vaṭa-vatsā vanaspatayaḥ
pṛthag rasamayaṁ payaḥ

girayo himavad-vatsā
nānā-dhātūn sva-sānuṣu

SYNONYMS

vaṭa-vatsāḥ-making the banyan tree a calf; vanaḥ-patayaḥ-the trees; pṛthak-different; rasa-mayam-in the form of juices; payaḥ-milk; girayaḥ-the hills and mountains; himavat-vatsāḥ-making the Himalayas the calf; nānā-various; dhātūn-minerals; sva-own; sānuṣu-on their peaks.

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

TEXT 26

sarve sva-mukhya-vatsena
sve sve pātre pṛthak payaḥ
sarva-kāma-dughāṁ pṛthvīṁ
duduhuḥ pṛthu-bhāvitām

SYNONYMS

sarve-all; sva-mukhya-by their own chiefs; vatsena-as the calf; sve sve-in their own; pātre-pots; pṛthak-different; payaḥ-milk; sarva-kāma-all desirables; dughām-supplying as milk; pṛthvīm-the planet earth; duduhuḥ-milked out; pṛthu-bhāvitām-controlled by King Pṛthu.

The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic śāstras, it is not true that the moon does not produce food or that no living entity is living there.

TEXT 27

evaṁ pṛthv-ādayaḥ pṛthvīm
annādāḥ svannam ātmanaḥ
doha-vatsādi-bhedena
kṣīra-bhedaṁ kurūdvaha

SYNONYMS

evam-thus; pṛthu-ādayaḥ-King Pṛthu and others; pṛthvīm-the earth; anna-adāḥ-all living entities desiring food; su-annam-their desired foodstuff; ātmanaḥ-for self-preservation; doha-for milking; vatsa-ādi-by calves, pots and milkers; bhedena-different; kṣīra-milk; bhedam-different; kuru-udvaha-O chief of the Kurus.

My dear Vidura, chief of the Kurus, in this way King Pṛthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

TEXT 28

tato mahīpatiḥ prītaḥ
sarva-kāma-dughāṁ pṛthuḥ
duhitṛtve cakāremāṁ
premṇā duhitṛ-vatsalaḥ

SYNONYMS

tataḥ-thereafter; mahī-patiḥ-the King; prītaḥ-being pleased; sarva-kāma-all desirables; dughām-producing as milk; pṛthuḥ-King Pṛthu; duhitṛtve-treating as his daughter; cakāra-did; imām-unto the planet earth; premṇā-out of affection; duhitṛ-vatsalaḥ-affectionate to his daughter.

Thereafter King Pṛthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 29

cūrṇayan sva-dhanuṣ-koṭyā
giri-kūṭāni rāja-rāṭ
bhū-maṇḍalam idaṁ vainyaḥ
prāyaś cakre samaṁ vibhuḥ

SYNONYMS

cūrṇayan-making into pieces; sva-his own; dhanuḥ-koṭyā-by the power of his bow; giri-of the hills; kūṭāni-the tops; rāja-rāṭ-the emperor; bhū-maṇḍalam-the whole earth; idam-this; vainyaḥ-the son of Vena; prāyaḥ-almost; cakre-made; samam-level; vibhuḥ-the powerful.

After this, the king of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Pṛthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.

TEXT 30

athāsmin bhagavān vainyaḥ

prajānāṁ vṛttidaḥ pitā
nivāsān kalpayāṁ cakre
tatra tatra yathārhataḥ
SYNONYMS

atha-thus; asmin-on this planet earth; bhagavān-the Personality of Godhead; vainyaḥ-son of Vena; prajānām-of the citizens; vṛttidaḥ-who supplies employment; pitā-a father; nivāsān-residences; kalpayām-suitable; cakre-make; tatra tatra-here and there; yathā-as; arhataḥ-desirable, suitable.

To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

TEXT 31

grāmān puraḥ pattanāni
durgāṇi vividhāni ca
ghoṣān vrajān sa-śibirān
ākarān kheṭa-kharvaṭān
SYNONYMS

grāmān-villages; puraḥ-cities; pattanāni-settlements; durgāṇi-forts; vividhāni-of different varieties; ca-also; ghoṣān-habitations for the milkmen; vrajān-pens for cattle; sa-śibirān-with camps; ākarān-mines; kheṭa-agricultural towns; kharvaṭān-mountain villages.

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.

TEXT 32

prāk pṛthor iha naivaiṣā
pura-grāmādi-kalpanā
yathā-sukhaṁ vasanti sma
tatra tatrākutobhayāḥ
SYNONYMS

prāk-before; pṛthoḥ-King Pṛthu; iha-on this planet; na-never; eva-certainly; eṣā-this; pura-of towns; grāma-ādi-of villages, etc.; kalpanā-planned arrangement; yathā-as; sukham-convenient; vasanti sma-lived; tatra tatra-here and there; akutaḥ-bhayāḥ-without hesitation.

Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Every thing was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Pṛthu plans were made for towns and villages.

From this statement it appears that town and city planning is not new but has been coming down since the time of King Pṛthu. In India we can see regular planning methods evident in very old cities. In Śrīmad-Bhāgavatam there are many descriptions of such ancient cities. Even five thousand years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities-Mathurā and Hastināpura (now New Delhi)-were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja Milks the Earth Planet."

20.5.19 Chapter Nineteen

King Pṛthu's One Hundred Horse Sacrifices

TEXT 1

maitreya uvāca
athādīkṣata rājā tu
hayamedha-śatena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī
SYNONYMS

maitreyaḥ uvāca-the sage Maitreya said; atha-thereafter; adīkṣata-took initiation; rājā-the King; tu-then; haya-horse; medha-sacrifices; śatena-to perform one hundred; saḥ-he; brahmāvarte-known as Brahmāvarta; manoḥ-of Svāyambhuva Manu; kṣetre-in the land; yatra-where; prācī-eastern; sarasvatī-the river named Sarasvatī.

The great sage Maitreya continued: My dear Vidura, King Pṛthu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvatī flows towards the east. This piece of land is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.

TEXT 2

tad abhipretya bhagavān
karmātiśayam ātmanaḥ
śata-kratur na mamṛṣe
pṛthor yajña-mahotsavam
SYNONYMS

tat abhipretya-considering this matter; bhagavān-the most powerful; karma-atiśayam-excelling in fruitive activities; ātmanaḥ-of himself; śata-kratuḥ-King Indra, who had performed a hundred sacrifices; na-not; mamṛṣe-did tolerate; pṛthoḥ-of King Pṛthu; yajña-sacrificial; mahā-utsavam-great ceremonies.

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of yoga practices, or siddhis. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic yoga might occupy his seat. Since no one in this material world can tolerate another's advancement, everyone in the material world is called matsara, envious. In the beginning of Śrīmad-Bhāgavatam it is therefore said that Śrīmad-Bhāgavatam is meant for those who are completely nirmatsara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such nonenvy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

TEXT 3

yatra yajña-patiḥ sākṣād
bhagavān harir īśvaraḥ
anvabhūyata sarvātmā
sarva-loka-guruḥ prabhuḥ

SYNONYMS

yatra-where; yajña-patiḥ-the enjoyer of all sacrifices; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; hariḥ-Lord Viṣṇu; īśvaraḥ-the supreme controller; anvabhūyata-became visible; sarva-ātmā-the Supersoul of everyone; sarva-loka-guruḥ-the master of all planets, or the teacher of everyone; prabhuḥ-the proprietor.

The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.

In this verse the word sākṣāt is significant. Pṛthu Mahārāja was a śaktyāveśa-avatāra incarnation of Lord Viṣṇu. Actually Pṛthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of viṣṇu-tattva. Mahārāja Pṛthu belonged to the jīva-tattva. The viṣṇu-tattva indicates God, whereas the jīva-tattva indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called śaktyāveśa-avatāra. Lord Viṣṇu is herein described as harir īśvaraḥ. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called Hari. He is described as īśvara because He can do whatever He likes. He is the supreme controller. The supreme īśvara puruṣottama is Lord Kṛṣṇa. He exhibits His powers as īśvara, or the supreme controller, when He assures His devotee in Bhagavad-gītā (18.66): "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as sarvātmā, meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in Bhagavad-gītā, our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.

TEXT 4

anvito brahma-śarvābhyāṁ
loka-pālaiḥ sahānugaiḥ
upagīyamāno gandharvair
munibhiś cāpsaro-gaṇaiḥ

SYNONYMS

anvitaḥ-being accompanied; brahma-by Lord Brahmā; śarvābhyām-and by Lord Śiva; loka-pālaiḥ-by the predominating chiefs of all different planets; saha anugaiḥ-along with their followers; upagīyamānaḥ-being praised; gandharvaiḥ-by the residents of Gandharvaloka; munibhiḥ-by great sages; ca-also; apsaraḥ-gaṇaiḥ-by the residents of Apsaroloka.

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.

TEXT 5

siddhā vidyādharā daityā
dānavā guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārṣada-pravarā hareḥ

SYNONYMS

siddhāḥ-the residents of Siddhaloka; vidyādharāḥ-the residents of Vidyādhara-loka; daityāḥ-the demoniac descendants of Diti; dānavāḥ-the asuras; guhyaka-ādayaḥ-the Yakṣas, etc.; sunanda-nanda-pramukhāḥ-headed by Sunanda and Nanda, the chief of Lord Viṣṇu's associates from Vaikuṇṭha; pārṣada-associates; pravarāḥ-most respectful; hareḥ-of the Supreme Personality of Godhead.

The Lord was accompanied by the residents of Siddhaloka and Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

TEXT 6

kapilo nārado datto
yogeśāḥ sanakādayaḥ
tam anvīyur bhāgavatā
ye ca tat-sevanotsukāḥ

SYNONYMS

kapilaḥ-Kapila Muni; nāradaḥ-the great sage Nārada; dattaḥ-Dattātreya; yoga-īśāḥ-the masters of mystic power; sanaka-ādayaḥ-headed by Sanaka; tam-Lord Viṣṇu; anvīyuḥ-followed; bhāgavatāḥ-great devotees; ye-all those who; ca-also; tat-sevana-utsukāḥ-always eager to serve the Lord.

Great devotees, who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

TEXT 7

yatra dharma-dughā bhūmiḥ
sarva-kāma-dughā satī
dogdhi smābhīpsitān arthān
yajamānasya bhārata

SYNONYMS

yatra-where; dharma-dughā-producing sufficient milk for religiosity; bhūmiḥ-the land; sarva-kāma-all desires; dughā-yielding as milk; satī-the cow; dogdhi sma-fulfilled; abhīpsitān-desirable; arthān-objects; yajamānasya-of the sacrificer; bhārata-my dear Vidura.

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

In this verse the word dharma-dughā is significant, for it indicates kāma-dhenu. Kāma-dhenu is also known as surabhi. Surabhi cows inhabit the spiritual world, and, as stated in Brahma-saṁhitā, Lord Kṛṣṇa is engaged in tending these cows: surabhīr abhipālayantam [Bs. 5.29]. One can milk a surabhi cow as often as one likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performance of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. Bhagavad-gītā confirms that Lord Brahmā created human society along with yajña, the performance of sacrifice. Yajña means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brāhmaṇas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Śrīmad-Bhāgavatam (yajñaiḥ saṅkīrtana-prāyaiḥ) that by performing saṅkīrtana-yajña and by satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Pṛthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this saṅkīrtana movement has already been started by the International Society for Krishna Consciousness. people should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If saṅkīrtana-yajña is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life-social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

TEXT 8

ūhuḥ sarva-rasān nadyaḥ
kṣīra-dadhy-anna-go-rasān
taravo bhūri-varṣmāṇaḥ
prāsūyanta madhu-cyutaḥ

SYNONYMS

ūhuḥ-bore; sarva-rasān-all kinds of tastes; nadyaḥ-the rivers; kṣīra-milk; dadhi-curd; anna-different kinds of food; go-rasān-other milk products; taravaḥ-trees; bhūri-great; varṣmāṇaḥ-having bodies; prāsūyanta-bore fruit; madhu-cyutaḥ-dropping honey.

The flowing rivers supplied all kinds of tastes-sweet, pungent, sour, etc.-and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word rasa means "taste." Actually all rasas are tastes within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes. For instance, sugarcane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise due to different kinds of seeds. As Kṛṣṇa says in Bhagavad-gītā (7.10), bījaṁ māṁ sarva-bhūtānām: "I am the original seed of all existences." Therefore all arrangements are there. And as stated in Īśopaniṣad: pūrṇam idam [Īśopaniṣad, Invocation]. Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy the yajña-puruṣa, Lord Viṣṇu. Indeed, the living entity's prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words taravo bhūri-varṣmāṇaḥ indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of yajña. The best way to perform yajña in this age is to spread the saṅkīrtana movement all over the world.

TEXT 9

sindhavo ratna-nikarān
girayo ’nnaṁ catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sa-pālakāḥ

SYNONYMS

sindhavaḥ-the oceans; ratna-nikarān-heaps of jewels; girayaḥ-the hills; annam-eatables; catuḥ-vidham-four kinds of; upāyanam-presentations; upājahruḥ-brought forward; sarve-all; lokāḥ-the people in general of all planets; sa-pālakāḥ-along with the governors.

King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

As stated in Īśopaniṣad, this material creation is supplied with all the potencies for the production of all necessities required by the living entities-not only human beings, but animals, reptiles, aquatics and trees. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so that when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as carvya (those edibles which are chewed), lehya (those which are licked up), cūṣya (those which are swallowed) and peya (those which are drunk).

Pṛthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. Śūdras and poor men were allowed to fish, but the higher classes like the kṣatriyas and vaiśyas would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajñas, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people’s acceptance of the Vedic principles of sacrifice.

TEXT 10

iti cādhokṣajeśasya
pṛthos tu paramodayam
asūyan bhagavān indraḥ
pratighātam acīkarat

SYNONYMS

iti-thus; ca-also; adhokṣaja-īśasya-who accepted Adhokṣaja as his worshipable Lord; pṛthoḥ-of King Pṛthu; tu-then; parama-the topmost; udayam-opulence; asūyan-being envious of; bhagavān-the most powerful; indraḥ-the King of heaven; pratighātam-impediments; acīkarat-made.

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu Performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu’s opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

In this verse there are three significant purposes expressed in the words adhokṣaja, bhagavān indraḥ and pṛthoḥ. Mahārāja Pṛthu is an incarnation of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words bhagavān indraḥ indicate that a living entity can even be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as bhagavān, which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as bhagavān because he has so much power in his hands. Despite his becoming bhagavān, he is envious of the incarnation of God, Pṛthu Mahārāja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Pṛthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokṣaja. The word adhokṣaja indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord face to face, although the Lord is beyond the expression of our senses and beyond our direct perception.

TEXT 11

carameṇāśvamedhena
yajamāne yajuṣ-patim
vainye yajña-paśuṁ spardhann
apovāha tirohitaḥ

SYNONYMS

carameṇa-by the last one; aśva-medhena-by the aśvamedha sacrifice; yajamāne-when he was performing the sacrifice; yajuḥ-patim-for satisfaction of the Lord of yajña, Viṣṇu; vainye-the son of King Vena; yajña-paśum-the animal meant to be sacrificed in the yajña; spardhan-being envious; apovāha-stole; tirohitaḥ-being invisible.

When Pṛthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.

King Indra is known as śata-kratu, which indicates that he has performed one hundred horse sacrifices (aśvamedha-yajña). We should know, however, that the animals sacrificed in the yajña were not killed. If the Vedic mantras were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful yajña. When King Pṛthu was performing one hundred yajñas, Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Pṛthu, and, making himself invisible, he stole the horse and thus impeded the yajña performance.

TEXT 12

tam atrir bhagavān aikṣat
tvaramāṇaṁ vihāyasā
āmuktam iva pākhaṇḍaṁ
yo 'dharme dharma-vibhramaḥ

SYNONYMS

tam-King Indra; atriḥ-the sage Atri; bhagavān-most powerful; aikṣat-could see; tvaramāṇam-moving very hastily; vihāyasā-in outer space; āmuktam iva-like a liberated person; pākhaṇḍam-imposter; yaḥ-one who; adharme-in irreligion; dharma-religion; vibhramaḥ-mistaking.

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

The word pākhaṇḍa used in this verse is sometimes pronounced pāṣaṇḍa. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the words āmuktam iva, meaning "as if he were liberated," are used. The saffron dress worn by a sannyāsī announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyāsī, or liberated person. In Bhagavad-gītā (6.1) it is said:

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyāsī and yogī. Cheating sannyāsīs and yogīs have existed since the time of Pṛthu Mahārāja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sannyāsī to be very cautious because, as stated by Lord Caitanya, sannyāsīra alpa chidra sarva-loke gāya: a little spot in a sannyāsī's character will be magnified by the public (Cc. Madhya 12.51). Therefore, unless one is very sincere and serious, he should not take up the order of sannyāsa. One should not use this order as a means to cheat the public. It is better not to take up sannyāsa in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sannyāsa. One should not adopt this order as a means of livelihood or for some material purpose.

TEXT 13

atriṇā codito hantuṁ
pṛthu-putro mahā-rathaḥ
anvadhāvata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt

SYNONYMS

atriṇā-by the great sage Atri; coditaḥ-being encouraged; hantum-to kill; pṛthu-putraḥ-the son of King Pṛthu; mahā-rathaḥ-a great hero; anvadhāvata-followed; saṅkruddhaḥ-being very angry; tiṣṭha tiṣṭha-just wait, just wait; iti-thus; ca-also; abravīt-he said.

When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

The words tiṣṭha tiṣṭha are used by a kṣatriya when he challenges his enemy. When fighting, a kṣatriya cannot flee from the battlefield. However, when a kṣatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tiṣṭha tiṣṭha. A real kṣatriya does not kill his enemy from behind, nor does a real kṣatriya turn his back on the battlefield. According to kṣatriya principle and spirit, one either attains victory or dies on the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the kṣatriya principles, and the son of Pṛthu had to challenge him with the words tiṣṭha tiṣṭha.

TEXT 14

taṁ tādṛśākṛtiṁ vīkṣya
mene dharmaṁ śarīriṇam
jaṭilaṁ bhasmanācchannaṁ
tasmai bāṇaṁ na muñcati

SYNONYMS

tam-him; tādṛśa-ākṛtim-in such dress; vīkṣya-after seeing; mene-considered; dharmam-pious or religious; śarīriṇam-having a body; jaṭilam-having knotted hair; bhasmanā-by ashes; ācchannam-smeared all over the body; tasmai-unto him; bāṇam-arrow; na-not; muñcati-he did release.

King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pṛthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

TEXT 15

vadhān nivṛttaṁ taṁ bhūyo
hantave 'trir acodayat
jahi yajña-hanaṁ tāta
mahendraṁ vibudhādhamam

SYNONYMS

vadhāt-from killing; nivṛttam-stopped; tam-the son of Pṛthu; bhūyaḥ-again; hantave-for the purpose of killing; atriḥ-the great sage Atri; acodayat-encouraged; jahi-kill; yajña-hanam-one who impeded the performance of a yajña; tāta-my dear son; mahā-indram-the great heavenly King Indra; vibudha-adhamam-the lowest of all demigods.

When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.

TEXT 16

evaṁ vainya-sutaḥ proktas
tvaramāṇaṁ vihāyasā
anvadravad abhikruddho
rāvaṇaṁ gṛdhra-rāḍ iva

SYNONYMS

evam-thus; vainya-sutaḥ-the son of King Pṛthu; proktaḥ-being ordered; tvaramāṇam-Indra, who was moving hastily; vihāyasā-in the sky; anvadravat-began to chase; abhikruddhaḥ-being very angry; rāvaṇam-Rāvaṇa; gṛdhra-rāṭ-the king of vultures; iva-like.

Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.

TEXT 17

so 'śvaṁ rūpaṁ ca tad dhitvā
tasmā antarhitaḥ svarāṭ
vīraḥ sva-paśum ādāya
pitur yajñam upeyivān

SYNONYMS

saḥ-King Indra; aśvam-the horse; rūpam-the false dress of a saintly person; ca-also; tat-that; hitvā-giving up; tasmai-for him; antarhitaḥ-disappeared; sva-rāṭ-Indra; vīraḥ-the great hero; sva-paśum-his animal; ādāya-having taken; pituḥ-of his father; yajñam-to the sacrifice; upeyivān-he came back.

When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.

TEXT 18

tat tasya cādbhutaṁ karma
vicakṣya paramarṣayaḥ
nāmadheyaṁ dadus tasmai
vijitāśva iti prabho

SYNONYMS

tat-that; tasya-his; ca-also; adbhutam-wonderful; karma-activity; vicakṣya-after observing; parama-ṛṣayaḥ-the great sages; nāmadheyam-the name; daduḥ-they offered; tasmai-to him; vijita-aśvaḥ-Vijitāśva (he who has won the horse); iti-thus; prabho-my dear Lord Vidura.

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.

TEXT 19

upasṛjya tamas tīvraṁ
jahārāśvaṁ punar hariḥ
caṣāla-yūpataś channo
hiraṇya-raśanaṁ vibhuḥ

SYNONYMS

upasṛjya-creating; tamaḥ-darkness; tīvram-dense; jahāra-took away; aśvam-the horse; punaḥ-again; hariḥ-King Indra; caṣāla-yūpataḥ-from the wooden instrument where the animals were sacrificed; channaḥ-being covered; hiraṇya-raśanam-tied with a gold chain; vibhuḥ-very powerful.

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

TEXT 20

atriḥ sandarśayām āsa
tvaramāṇaṁ vihāyasā
kapāla-khaṭvāṅga-dharaṁ
vīro nainam abādhata

SYNONYMS

atriḥ-the great sage Atri; sandarśayām āsa-caused to see; tvaramāṇam-going very hastily; vihāyasā-in the sky; kapāla-khaṭvāṅga-a stag with a skull at the top; dharam-who carried; vīraḥ-the hero (King Pṛthu's son); na-not; enam-the King of heaven, Indra; abādhata-killed.

The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāsī, he still chose not to kill him.

TEXT 21

atriṇā coditas tasmai
sandadhe viśikhaṁ ruṣā
so 'śvaṁ rūpaṁ ca tad dhitvā
tasthāv antarhitaḥ svarāṭ

SYNONYMS

atriṇā-by the great sage Atri; coditaḥ-inspired; tasmai-for Lord Indra; sandadhe-fixed; viśikham-his arrow; ruṣā-out of great anger; saḥ-King Indra; aśvam-horse; rūpam-the dress of a sannyāsī; ca-also; tat-that; hitvā-giving up; tasthau-he remained there; antarhitaḥ-invisible; sva-rāṭ-the independent Indra.

When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.

TEXT 22

vīraś cāśvam upādāya
pitṛ-yajñam athāvrajat
tad avadyaṁ hare rūpaṁ
jagṛhur jñāna-durbalāḥ

SYNONYMS

vīraḥ-the son of King Pṛthu; ca-also; aśvam-the horse; upādāya-taking; pitṛ-yajñam-to the sacrificial arena of his father; atha-thereafter; avrajat-went; tat-that; avadyam-abominable; hareḥ-of Indra; rūpam-dress; jagṛhuḥ-adopted; jñāna-durbalāḥ-those with a poor fund of knowledge.

Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.

Since time immemorial, the sannyāsa order has carried the tridaṇḍa. Later Śaṅkarācārya introduced the ekadaṇḍi-sannyāsa. A tridaṇḍi-sannyāsī is a Vaiṣṇava sannyāsī, and an ekadaṇḍi-sannyāsī is a Māyāvādī sannyāsī. There are many other types of sannyāsīs, who are not approved by Vedic rituals. A type of pseudo-sannyāsa was introduced by Indra when he tried to hide himself from the attack of Vijitāśva, the great son of King Pṛthu. Now there are many different types of sannyāsīs. Some of them go naked, and some of them carry a skull and trident, generally known as kāpālika. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyāsīs and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some sannyāsīs who engage in sinful activities. The sinful activities forbidden by the śāstras are illicit sex, intoxication, meat-eating and gambling. These so-called sannyāsīs indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the Arctic zone. These sannyāsīs introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these sannyāsīs. As described in the following verses, such sannyāsīs are pākhaṇḍīs. Vedic literature states that a person who puts Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a pākhaṇḍī. As stated in the Purāṇas:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

In Kali-yuga the pākhaṇḍīs are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these pākhaṇḍīs by introducing His saṅkīrtana movement. Those who take advantage of this saṅkīrtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pākhaṇḍīs.

TEXT 23

yāni rūpāṇi jagṛhe
indro haya-jihīrṣayā
tāni pāpasya khaṇḍāni
liṅgaṁ khaṇḍam ihocyate

SYNONYMS

yāni-all those which; rūpāṇi-forms; jagṛhe-accepted; indraḥ-the King of heaven; haya-the horse; jihīrṣayā-with a desire to steal; tāni-all those; pāpasya-of sinful activities; khaṇḍāni-signs; liṅgam-the symbol; khaṇḍam-the word khaṇḍa; iha-here; ucyate-is said.

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

According to Vedic civilization, sannyāsa is one of the essential items in the program of the varṇa-āśrama institution. One should accept sannyāsa according to the paramparā system of the ācāryas. At the present moment, however, many so-called sannyāsīs or mendicants have no understanding of God consciousness. Such sannyāsa was introduced by Indra because of his jealousy of Mahārāja Pṛthu, and what he introduced is again appearing in the age of Kali. practically none of the sannyāsīs in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pāṣaṇḍī, or atheist. In the Vaiṣṇava Tantra it is said:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

Although it is forbidden, there are many pāṣaṇḍīs who coin terms like daridra-nārāyaṇa and svāmi-nārāyaṇa, although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

TEXTS 24–25

evam indre haraty aśvaṁ
vainya-yajña-jighāṁsayā
tad-gṛhīta-visṛṣṭeṣu
pākhaṇḍeṣu matir nṛṇām
dharma ity upadharmeṣu
nagna-rakta-paṭādiṣu
prāyeṇa sajjate bhrāntyā
peśaleṣu ca vāgmiṣu

SYNONYMS

evam-thus; indre-when the King of heaven; harati-stole; aśvam-the horse; vainya-of the son of King Vena; yajña-the sacrifice; jighāṁsayā-with a desire to stop; tat-by him; gṛhīta-accepted; visṛṣṭeṣu-abandoned; pākhaṇḍeṣu-towards the sinful dress; matiḥ-attraction; nṛṇām-of the people in general; dharmaḥ-system of religion; iti-thus; upadharmeṣu-towards false religious systems; nagna-naked; rakta-paṭa-red-robed; ādiṣu-etc.; prāyeṇa-generally; sajjate-is attracted; bhrāntyā-foolishly; peśaleṣu-expert; ca-and; vāgmiṣu-eloquent.

In this way, King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

As stated in Śrīmad-Bhāgavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic śāstras practically prohibit the adoption of sannyāsa in the age of Kali because less intelligent men may accept the sannyāsa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of sannyāsa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

TEXT 26

tad abhijñāya bhagavān
pṛthuḥ pṛthu-parākramaḥ
indrāya kupito bāṇam
ādattodyata-kārmukaḥ

SYNONYMS

tat-that; abhijñāya-understanding; bhagavān-the incarnation of Godhead; pṛthuḥ-King Pṛthu; pṛthu-parākramaḥ-celebrated as very powerful; indrāya-upon Indra; kupitaḥ-being very angry; bāṇam-an arrow; ādatta-took up; udyata-having taken up; kārmukaḥ-the bow.

Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyāsa orders.

It is the duty of the king not to tolerate the introduction of any irreligious systems. Since King Pṛthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

TEXT 27

tam ṛtvijaḥ śakra-vadhābhisandhitaṁ
vicakṣya duṣprekṣyam asahya-raṁhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhaḥ pracoditāt

SYNONYMS

tam-King Pṛthu; ṛtvijaḥ-the priests; śakra-vadha-killing the King of heaven; abhisandhitam-thus preparing himself; vicakṣya-having observed; duṣprekṣyam-terrible to look at; asahya-unbearable; raṁhasam-whose velocity; nivārayām āsuḥ-they forbade; aho-oh; mahā-mate-O great soul; na-not; yujyate-is worthy for you; atra-in this sacrificial arena; anya-others; vadhaḥ-killing; pracoditāt-from being so directed in the scriptures.

When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic mantras, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the yajña and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Pṛthu not to kill him.

TEXT 28

vayaṁ marutvantam ihārtha-nāśanaṁ
hvayāmahe tvac-chravasā hata-tviṣam
ayātayāmopahavair anantaraṁ
prasahya rājan juhavāma te 'hitam

SYNONYMS

vayam-we; marut-vantam-King Indra; iha-here; artha-of your interest; nāśanam-the destroyer; hvayāmahe-we shall call; tvat-śravasā-by your glory; hata-tviṣam-already bereft of his power; ayātayāma-never before used; upahavaiḥ-by mantras of invocation; anantaram-without delay; prasahya-by force; rājan-O King; juhavāma-we shall sacrifice in the fire; te-your; ahitam-enemy.

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

By chanting the Vedic mantras properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified brāhmaṇas who can chant the mantras properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the saṅkīrtana movement.

TEXT 29

ity āmantrya kratu-patiṁ
vidurāsyartvijo ruṣā
srug-ghastāñ juhvato 'bhyetya
svayambhūḥ pratyaṣedhata

SYNONYMS

iti-thus; āmantrya-after informing; kratu-patim-King Pṛthu, the master of the sacrifice; vidura-O Vidura; asya-of Pṛthu; ṛtvijaḥ-the priests; ruṣā-in great anger; sruk-hastān-with the sacrificial ladle in hand; juhvataḥ-performing the fire sacrifice; abhyetya-having begun; svayambhūḥ-Lord Brahmā; pratyaṣedhata-asked them to stop.

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation in the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

TEXT 30

na vadhyo bhavatām indro
yad yajño bhagavat-tanuḥ
yaṁ jighāṁsatha yajñena
yasyeṣṭās tanavaḥ surāḥ

SYNONYMS

na-not; vadhyaḥ-ought to be killed; bhavatām-by all of you; indraḥ-the King of heaven; yat-because; yajñaḥ-a name of Indra; bhagavat-tanuḥ-part of the body of the Supreme Personality of Godhead; yam-whom; jighāṁsatha-you wish to kill; yajñena-by performing sacrifice; yasya-of Indra; iṣṭāḥ-being worshiped; tanavaḥ-parts of the body; surāḥ-the demigods.

Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

TEXT 31

tad idaṁ paśyata mahad-
dharma-vyatikaraṁ dvijāḥ
indreṇānuṣṭhitaṁ rājñaḥ
karmaitad vijighāṁsatā

SYNONYMS

tat-then; idam-this; paśyata-just see; mahat-great; dharma-of religious life; vyatikaram-violation; dvijāḥ-O great brāhmaṇas; indreṇa-by Indra; anuṣṭhitam-performed; rājñaḥ-of the King; karma-activity; etat-this sacrifice; vijighāṁsatā-desiring to impede.

In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

TEXT 32

pṛthu-kīrteḥ pṛthor bhūyāt
tarhy ekona-śata-kratuḥ
alaṁ te kratubhiḥ sviṣṭair
yad bhavān mokṣa-dharma-vit

SYNONYMS

pṛthu-kīrteḥ-of wide renown; pṛthoḥ-of King Pṛthu; bhūyāt-let it be; tarhi-therefore; eka-ūna-śata-kratuḥ-he who performed ninety-nine yajñas; alam-there is nothing to be gained; te-of you; kratubhiḥ-by performing sacrifices; su-iṣṭaiḥ-well performed; yat-because; bhavān-yourself; mokṣa-dharma-vit-the knower of the path of liberation.

”Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu,” Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

Lord Brahmā came down to pacify King Pṛthu regarding his continual performance of one hundred sacrifices. King Pṛthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of their competitors, King Indra, although King of heaven, was also envious of King Pṛthu and therefore wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Pṛthu. To stop these irreligious inventions, Lord Brahmā personally appeared in the sacrificial arena. As far as Mahārāja Pṛthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as karma, and there is no need for a devotee in the transcendental position to execute them. As the ideal king, however, it was King Pṛthu’s duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahmā, King Pṛthu would become more famous than King Indra. Thus Pṛthu’s determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.

TEXT 33

naivātmane mahendrāya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te
uttamaśloka-vigrahau

SYNONYMS

na-not; eva-certainly; ātmane-nondifferent from you; mahā-indrāya-upon the King of heaven, Indra; roṣam-anger; āhartum-to apply; arhasi-you ought; ubhau-both of you; api-certainly; hi-also; bhadram-good fortune; te-unto you; uttama-śloka-vigrahau-incarnations of the Supreme Personality of Godhead.

Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

TEXT 34

māsmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāsmad-vaca ādṛtātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano ’tiruṣṭaṁ viśate tamo ’ndham

SYNONYMS

mā-do not; asmin-in this; mahā-rāja-O King; kṛthāḥ-do; sma-as done in the past; cintām-agitation of the mind; niśāmaya-please consider; asmat-my; vacaḥ-words; ādṛta-ātmā-being very respectful; yat-because; dhyāyataḥ-of him who is contemplating; daiva-hatam-that which is thwarted by providence; nu-certainly; kartum-to do; manaḥ-the mind; ati-ruṣṭam-very angry; viśate-enters; tamaḥ-darkness; andham-dense.

My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals, for the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

TEXT 35

kratur viramatām eṣa
deveṣu duravagrahaḥ
dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ

SYNONYMS

kratuḥ-the sacrifice; viramatām-let it stop; eṣaḥ-this; deveṣu-amongst the demigods; duravagrahaḥ-addiction to unwanted things; dharma-vyatikaraḥ-violation of religious principles; yatra-where; pākhaṇḍaiḥ-by sinful activities; indra-by the King of heaven; nirmitaiḥ-manufactured.

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.

There are many competitors in ordinary business affairs, and the karma-kāṇḍa chapters of the Vedas sometimes cause competition and envy amongst karmīs. A karmī must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst karmīs, either in ordinary business affairs or in the performance of yajña. Lord Brahmā’s purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

TEXT 36

ebhir indropasaṁsṛṣṭaiḥ
pākhaṇḍair hāribhir janam

hriyamāṇaṁ vicakṣvainaṁ
yas te yajña-dhrug aśva-muṭ

SYNONYMS

ebhiḥ-by these; indra-upasaṁsṛṣṭaiḥ-created by the King of heaven, Indra; pākhaṇḍaiḥ-sinful activities; hāribhiḥ-very attractive to the heart; janam-the people in general; hriyamāṇam-being carried away; vicakṣva-just see; enam-these; yaḥ-one who; te-your; yajña-dhruk-creating a disturbance in the performance of the sacrifice; aśva-muṭ-who stole the horse.

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general.

As stated in Bhagavad-gītā (3.21):

yad yad ācarati śreṣṭhas
tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."

For his own sense gratification, King Indra thought to defeat Mahārāja Pṛthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the false guise of a sannyāsī. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually, in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the Vedas for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the Vedas. Consequently the śāstras instruct us to perform the saṅkīrtana-yajña. By the saṅkīrtana sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu, or Lord Kṛṣṇa, is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing saṅkīrtana-yajña. This is the easiest way to satisfy Lord Viṣṇu in this age. people should take advantage of the injunctions in different śāstras concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kālī, and animal-eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kālī. They do not know that goddess Kālī never accepts nonvegetarian food because she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kālī accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kālī known as bhūtas, piśācas and Rākṣasas, and those who take the prasāda of goddess Kālī in the shape of flesh or fish are not actually taking the prasāda left by goddess Kālī, but the food left by the bhūtas and piśācas.

TEXT 37

bhavān paritrātum ihāvatīrṇo
dharmaṁ janānāṁ samayānurūpam
venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya

SYNONYMS

bhavān-Your Majesty; paritrātum-just to deliver; iha-in this world; avatīrṇaḥ-incarnated; dharmam-religious system; janānām-of the people in general; samaya-anurūpam-according to the time and circumstances; vena-apacārāt-by the misdeeds of King Vena; avaluptam-almost vanished; adya-at the present moment; tat-his; dehataḥ-from the body; viṣṇu-of Lord Viṣṇu; kalā-part of a plenary portion; asi-you are; vainya-O son of King Vena.

O King Pṛthu, son of Vena, you are the part-and-parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

In two hands Lord Viṣṇu always carries a club and a cakra to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viṣṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the śāstras. Sometimes He appears as a śaktyāveśa-avatāra like Lord Buddha. As explained before, these śaktyāveśa-avatāras are incarnations of Viṣṇu's power invested in a living entity. Living entities are also part and parcel of Lord

Viṣṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viṣṇu, he is especially empowered by the Lord.

When King Pṛthu is described as an incarnation of Lord Viṣṇu, it should be understood that he is a śaktyāveśa-avatāra, part and parcel of Lord Viṣṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the bhakti cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of śāstra. As indicated in Bhagavad-gītā, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viṣṇu, or Lord Kṛṣṇa. As confirmed in Caitanya-caritāmṛta (Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the śāstras.

TEXT 38

sa tvaṁ vimṛśyāsya bhavaṁ prajāpate
saṅkalpanaṁ viśva-sṛjāṁ pipīpṛhi
aindrīṁ ca māyām upadharma-mātaraṁ
pracaṇḍa-pākhaṇḍa-pathaṁ prabho jahi

SYNONYMS

saḥ-the aforesaid; tvam-you; vimṛśya-considering; asya-of the world; bhavam-existence; prajā-pate-O protector of the people; saṅkalpanam-the determination; viśva-sṛjām-of the progenitors of the world; pipīpṛhi-just fulfill; aindrīm-created by the King of heaven; ca-also; māyām-illusion; upadharma-of the irreligious system of so-called sannyāsa; mātaram-the mother; pracaṇḍa-furious, dangerous; pākhaṇḍa-patham-the path of sinful activities; prabho-O Lord; jahi-please conquer.

O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

Lord Brahmā addresses King Pṛthu as prajāpate just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Pṛthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Pṛthu to conquer the pseudoreligious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudoreligious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Pṛthu Mahārāja to desist from his unnecessary competition with Indra, who was determined to stop Pṛthu Mahārāja from completing one hundred yajñas. Instead of creating adverse reactions, it was better for Mahārāja Pṛthu to stop the yajñas in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.

TEXT 39

maitreya uvāca
itthaṁ sa loka-guruṇā
samādiṣṭo viśāmpatiḥ
tathā ca kṛtvā vātsalyaṁ
maghonāpi ca sandadhe

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; ittham-thus; saḥ-King Pṛthu; loka-guruṇā-by the original teacher of all people, Lord Brahmā; samādiṣṭaḥ-being advised; viśām-patiḥ-the king, master of the people; tathā-in that way; ca-also; kṛtvā-having done; vātsalyam-affection; maghonā-with Indra; api-even; ca-also; sandadhe-concluded peace.

The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TEXT 40

kṛtāvabhṛtha-snānāya
pṛthave bhūri-karmaṇe
varān dadus te varadā
ye tad-barhiṣi tarpitāḥ

SYNONYMS

kṛta-having performed; avabhṛtha-snānāya-taking a bath after the sacrifice; pṛthave-unto King Pṛthu; bhūri-karmaṇe-famous for performing many virtuous acts; varān-benedictions; daduḥ-gave; te-all of them; vara-dāḥ-the demigods, bestowers of benedictions; ye-who; tat-barhiṣi-in the performance of such a yajña; tarpitāḥ-became pleased.

After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

Yajña means Lord Viṣṇu, for all yajña is meant to please the Supreme Personality of Godhead, Lord Viṣṇu. Since the demigods automatically become very pleased with the performance of sacrifice, they bestow benediction upon the executors of yajñas. When one pours water on the root of a tree, the branches, trunk, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Viṣṇu by the performance of yajña, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

TEXT 41

viprāḥ satyāśiṣas tuṣṭāḥ

śraddhayā labdha-dakṣiṇāḥ
āśiṣo yuyujuḥ kṣattar
ādi-rājāya sat-kṛtāḥ
SYNONYMS

viprāḥ-all the brāhmaṇas; satya-true; āśiṣaḥ-whose benedictions; tuṣṭāḥ-being very satisfied; śraddhayā-with great respect; labdha-dakṣiṇāḥ-who obtained rewards; āśiṣaḥ-benedictions; yuyujuḥ-offered; kṣattaḥ-O Vidura; ādi-rājāya-upon the original king; sat-kṛtāḥ-being honored.

With great respect, the original king, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.

TEXT 42

tvayāhūtā mahā-bāho
sarva eva samāgatāḥ
pūjitā dāna-mānābhyāṁ
pitṛ-devarṣi-mānavāḥ
SYNONYMS

tvayā-by you; āhūtāḥ-were invited; mahā-bāho-O great mighty-armed one; sarve-all; eva-certainly; samāgatāḥ-assembled; pūjitāḥ-were honored; dāna-by charity; mānābhyām-and by respect; pitṛ-the inhabitants of Pitṛloka; deva-demigods; ṛṣi-great sages; mānavāḥ-as well as common men.

All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealings and your charity towards them.

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Pṛthu's One Hundred Horse Sacrifices."

20.5.20 Chapter Twenty

Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

TEXT 1

maitreya uvāca
bhagavān api vaikuṇṭhaḥ
sākaṁ maghavatā vibhuḥ
yajñair yajña-patis tuṣṭo
yajña-bhuk tam abhāṣata
SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; bhagavān-the Supreme Personality of Godhead, Viṣṇu; api-also; vaikuṇṭhaḥ-the Lord of Vaikuṇṭha; sākam-along with; maghavatā-King Indra; vibhuḥ-the Lord; yajñaiḥ-by the sacrifices; yajña-patiḥ-the Lord of all yajñas; tuṣṭaḥ-satisfied; yajña-bhuk-the enjoyer of the yajña; tam-unto King Pṛthu; abhāṣata-said.

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

TEXT 2

śrī-bhagavān uvāca
eṣa te 'kārṣīd bhaṅgaṁ
haya-medha-śatasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi
SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead, Lord Viṣṇu, spoke; eṣaḥ-this Lord Indra; te-your; akārṣīt-performed; bhaṅgam-disturbance; haya-horse; medha-sacrifice; śatasya-of the one-hundredth; ha-indeed; kṣamāpayataḥ-who is asking pardon; ātmānam-unto yourself; amuṣya-him; kṣantum-to forgive; arhasi-you ought.

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

In this verse the word ātmānam is very significant. It is a custom among yogīs and jñānīs to address one another (or even an ordinary man) as one's self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

TEXT 3

sudhiyaḥ sādhavo loke
naradeva narottamāḥ
nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram
SYNONYMS

su-dhiyaḥ-the most intelligent persons; sādhavaḥ-who are inclined to perform welfare activities; loke-in this world; nara-deva-O King; nara-uttamāḥ-the best of human beings; na abhidruhyanti-never become malicious; bhūtebhyaḥ-toward other living beings; yarhi-because; na-never; ātmā-the self or soul; kalevaram-this body.

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme Personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material nature. Indeed, whatever he does, he does under the influence of material nature. As stated in Bhagavad-gītā (5.14):

na kartṛtvaṁ na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ
svabhāvas tu pravartate

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature."

Actually the living entity, or soul, does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease become a source of all kinds of pain. Those who are advanced in transcendental consciousness, or Kṛṣṇa consciousness, are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called sudhiyaḥ. Sudhī means "intelligence," sudhī means "highly advanced," and sudhī means "devotee." One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

TEXT 4

puruṣā yadi muhyanti
tvādṛśā deva-māyayā
śrama eva paraṁ jāto
dīrghayā vṛddha-sevayā

SYNONYMS

puruṣāḥ-persons; yadi-if; muhyanti-become bewildered; tvādṛśāḥ-like you; deva-of the Supreme Lord; māyayā-by the energy; śramaḥ-exertion; eva-certainly; param-only; jātaḥ-produced; dīrghayā-for a long time; vṛddha-sevayā-by serving the superiors.

If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

In this verse the word vṛddha-sevayā is very significant. Vṛddha means "old." Sevayā means "by service." Perfect knowledge is acquired from the ācāryas, or liberated souls. No one can be perfect in knowledge without being trained by the paramparā system. Pṛthu Mahārāja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

TEXT 5

ataḥ kāyam imaṁ vidvān
avidyā-kāma-karmabhiḥ
ārabdha iti naivāsmin
pratibuddho 'nuṣajjate

SYNONYMS

ataḥ-therefore; kāyam-body; imam-this; vidvān-he who has knowledge; avidyā-by nescience; kāma-desires; karmabhiḥ-and by activities; ārabdhaḥ-created; iti-thus; na-never; eva-certainly; asmin-to this body; pratibuddhaḥ-one who knows; anuṣajjate-becomes addicted.

Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

As stated in a previous verse, those with good intellect (sudhiyaḥ) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body or by attaining elevation to the higher planetary systems or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or perform under the bodily conception is all illusion. In other words, Lord Viṣṇu informed Pṛthu Mahārāja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in Bhagavad-gītā (2.45):

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self."

The ritualistic performances recommended in the Vedas mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.

TEXT 6

asaṁsaktaḥ śarīre ’sminn
amunotpādite gṛhe
apatye draviṇe vāpi
kaḥ kuryān mamatāṁ budhaḥ

SYNONYMS

asaṁsaktaḥ-being unattached; śarīre-to the body; asmin-this; amunā-by such a bodily conception; utpādite-produced; gṛhe-house; apatye-children; draviṇe-wealth; vā-or; api-also; kaḥ-who; kuryāt-would do; mamatām-affinity; budhaḥ-learned person.

How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy one’s own senses. In other words, materialists, who are especially interested in sense gratification, are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called traiguṇya-viṣayā vedāḥ. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme Personality of Godhead. Such devotional service is called nistraiguṇya. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

TEXT 7

ekaḥ śuddhaḥ svayaṁ-jyotir
nirguṇo ’sau guṇāśrayaḥ
sarva-go ’nāvṛtaḥ sākṣī
nirātmātmātmanaḥ paraḥ

SYNONYMS

ekaḥ-one; śuddhaḥ-pure; svayam-self; jyotiḥ-effulgent; nirguṇaḥ-without material qualifications; asau-that; guṇa-āśrayaḥ-the reservoir of good qualities; sarva-gaḥ-able to go everywhere; anāvṛtaḥ-without being covered by matter; sākṣī-witness; nirātmā-without another self; ātma-ātmanaḥ-to the body and mind; paraḥ-transcendental.

The individual soul is one, Pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

In the previous verse two significant words are used: asaṁsaktaḥ, meaning ”without attachment,” and budhaḥ, meaning ”fully cognizant of everything.” By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Śrī Viśvanātha Cakravartī Ṭhākura, in this verse Lord Viṣṇu is describing Himself, or the Paramātmā. The Paramātmā is always distinguished from the embodied soul as well as the material world. Therefore He has been described as para. That para, or Supreme Personality of Godhead, is eka, meaning ”one.” The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees and so forth. Thus the living entities are not eka but many. As confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānām. The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme Personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramātmā, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called saguṇa, whereas Paramātmā, the Supreme Personality of Godhead, is nirguṇa, not being under the influence of the material modes. The living entities, being encaged in material qualities, are guṇāśrita, whereas the Supreme Personality of Godhead is guṇāśraya. The conditioned soul’s vision is covered by material contamination; therefore he cannot see the cause of his actions, and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of them, the living entity and the Paramātmā, the Supreme Personality of Godhead, are ātmā, or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme Personality of Godhead has in full. Full knowledge means that the jīva-ātmā, the living entity, must know both his position and the Supreme’s position. That is full knowledge.

TEXT 8

ya evaṁ santam ātmānam
ātma-sthaṁ veda pūruṣaḥ
nājyate prakṛti-stho ’pi
tad-guṇaiḥ sa mayi sthitaḥ

SYNONYMS

yaḥ-anyone who; evam-thus; santam-existing; ātmānam-the individual ātmā and the Supreme Personality of Godhead, Paramātmā; ātma-stham-situated within his body; veda-knows; pūruṣaḥ-person; na-never; ajyate-is affected; prakṛti-in material nature; sthaḥ-situated; api-although; tat-guṇaiḥ-by the material modes of nature; saḥ-such a person; mayi-in Me; sthitaḥ-situated.

Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

When the Supreme Personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
[Bg. 14.26]

"One who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization." In this connection Śrīla Rūpa Gosvāmī says that if a person is always engaged in the service of the Lord with his body, words and mind, he is to be considered liberated, although living in the material world.

TEXT 9

yaḥ sva-dharmeṇa māṁ nityaṁ
nirāśīḥ śraddhayānvitaḥ
bhajate śanakais tasya
mano rājan prasīdati

SYNONYMS

yaḥ-anyone who; sva-dharmeṇa-by his occupational duties; mām-Me; nityam-regularly; nirāśīḥ-without any motive; śraddhayā-with faith and devotion; anvitaḥ-endowed; bhajate-worships; śanakaiḥ-gradually; tasya-his; manaḥ-mind; rājan-O King Pṛthu; prasīdati-becomes fully satisfied.

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

This verse is also confirmed by the Viṣṇu Purāṇa. Occupational duties are known as varṇāśrama-dharma and apply to the four divisions of material and spiritual life-namely brāhmaṇa, kṣatriya, vaiśya and śūdra, and brahmacarya, gṛhastha, vānaprastha and sannyāsa. If one works according to the varṇāśrama-dharma system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. Bhagavad-gītā confirms this as the process of karma-yoga. In other words, we should act only for the satisfaction and service of the Lord. Otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be material gain. Rather, everyone should offer the results of his occupational activities. A brāhmaṇa especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The kṣatriya, vaiśya and śūdra should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa (there are many other forms of the Lord). In this way a brāhmaṇa, kṣatriya, vaiśya or śūdra can worship the Deity with the results of his honest labor. Regardless of one's occupational duty, one should adopt the devotional means of hearing, chanting, remembering, worshiping, offering everything to the Lord and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one's service, one's mission in life is fulfilled.

TEXT 10

parityakta-guṇaḥ samyag
darśano viśadāśayaḥ
śāntiṁ me samavasthānaṁ
brahma kaivalyam aśnute

SYNONYMS

parityakta-guṇaḥ-one who is disassociated from the material modes of nature; samyak-equal; darśanaḥ-whose vision; viśada-uncontaminated; āśayaḥ-whose mind or heart; śāntim-peace; me-My; samavasthānam-equal situation; brahma-spirit; kaivalyam-freedom from material contamination; aśnute-achieves.

When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha [Bs. 5.1].

The Māyāvāda conception of kaivalya and that of the Vaiṣṇava community is different. The Māyāvādī thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava philosopher's conception of kaivalya is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in Bhagavad-gītā, when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of kaivalya, or Brahman.

TEXT 11

udāsīnam ivādhyakṣaṁ
dravya-jñāna-kriyātmanām
kūṭa-stham imam ātmānaṁ
yo vedāpnoti śobhanam

SYNONYMS

udāsīnam-indifferent; iva-simply; adhyakṣam-the superintendent; dravya-of the physical elements; jñāna-knowledge-acquiring senses; kriyā-working senses; ātmanām-and of the mind; kūṭa-stham-fixed; imam-this; ātmānam-soul; yaḥ-anyone who; veda-knows; āpnoti-gets; śobhanam-all good fortune.

Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called dehī, or one who possesses the body, and the material body is called deha, or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called kūṭa-stham. The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In Bhagavad-gītā also, Lord Kṛṣṇa recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Kṛṣṇa says in Bhagavad-gītā that the body, made of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego), is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called samādhi. One who is actually situated in samādhi is understood to be a first-class yogī.

TEXT 12

bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanaḥ
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ

SYNONYMS

bhinnasya-different; liṅgasya-of the body; guṇa-of the three modes of material nature; pravāhaḥ-the constant change; dravya-physical elements; kriyā-activities of the senses; kāraka-demigods; cetanā-and the mind; ātmanaḥ-consisting of; dṛṣṭāsu-when experienced; sampatsu-happiness; vipatsu-distress; sūrayaḥ-those who are advanced in knowledge; na-never; vikriyante-become disturbed; mayi-unto Me; baddha-sauhṛdāḥ-bound in friendship.

Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul-all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can be possible only for a devotee.

The word baddha-sauhṛdāḥ-"bound in friendship"-is particularly used here. Karmīs, jñānīs and yogīs cannot be bound in devotional service. Karmīs fully engage in the activities of the body. Their aim of life is to give comfort to the body only. Jñānīs try to get out of entanglement by philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted position of Brahman realization. Yogīs also have a bodily concept of life-they think that they can achieve something spiritual by exercising the body through dhāraṇā, āsana, prāṇāyāma, etc. A devotee's position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always aloof from the actions and reactions of the body and engage in one's real occupation, namely rendering service to the Lord, can be possible only for devotees.

TEXT 13

samaḥ samānottama-madhyamādhamaḥ
sukhe ca duḥkhe ca jitendriyāśayaḥ
mayopakḷptākhila-loka-saṁyuto
vidhatsva vīrākhila-loka-rakṣaṇam

SYNONYMS

samaḥ-equipoised; samāna-all equal; uttama-one who is greater; madhyama-one who is in an intermediate position; adhamaḥ-one who is in a lower standard of life; sukhe-in happiness; ca-and; duḥkhe-in distress; ca-also; jita-indriya-having controlled the senses; āśayaḥ-and mind; mayā-by Me; upakḷpta-arranged; akhila-all; loka-by people; saṁyutaḥ-being accompanied; vidhatsva-give; vīra-O hero; akhila-all; loka-to the citizens; rakṣaṇam-protection.

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Pṛthu Mahārāja is also being given orders by Lord Viṣṇu regarding the execution of his duty. We have to stick to the principles stated in the Bhagavad-gītā. Vyavasāyātmikā buddhiḥ: every man's duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Ṭhākura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of varṇāśrama-dharma by working in his prescribed duty according to the caste system (brāhmaṇa, kṣatriya, vaiśya and śūdra) and the spiritual-order system (brahmacarya, gṛhastha, vānaprastha and sannyāsa). If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Pṛthu Mahārāja was ordered by Lord Viṣṇu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word baddha-sauhṛdāḥ in the previous verse is explained herewith. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit: one should not treat the spiritual master as an ordinary human being, for he is the substitute for the Supreme Personality of Godhead (Bhāg. 11.17.27). One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily and material activities, and our life will be successful.

TEXT 14

śreyaḥ prajā-pālanam eva rājño
yat sāmparāye sukṛtāt ṣaṣṭham aṁśam
hartānyathā hṛta-puṇyaḥ prajānām
arakṣitā kara-hāro 'gham atti

SYNONYMS

śreyaḥ-auspicious; prajā-pālanam-ruling over the general mass of people; eva-certainly; rājñaḥ-for the king; yat-because; sāmparāye-in the next birth; su-kṛtāt-from the pious activities; ṣaṣṭham aṁśam-one-sixth part; hartā-collector; anyathā-otherwise; hṛta-puṇyaḥ-being bereft of the results of pious activities; prajānām-of the citizens; arakṣitā-one who does not protect; kara-hāraḥ-tax collector; agham-sin; atti-receives or suffers.

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent to the activities of the material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question, the word śreyaḥ, auspicious, is used here. The division of activities in society as arranged by the Supreme Personality of Godhead was not blindly or accidently created, as foolish people say. The brāhmaṇa must do his duty properly, and the kṣatriya, the vaiśya and even the śūdra must do the same. And every one of them can achieve the highest perfection of life-liberation from this material bondage. This is confirmed in Bhagavad-gītā (18.45). Sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ: "By executing one's prescribed duties, one can attain the highest perfection."

Lord Viṣṇu advised Mahārāja Pṛthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the prajās, or citizens, to instead go away to the Himalayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the prajās, or the general mass of people, are doing their respective duties for spiritual salvation. A secular state does not necessitate a king or head of state who is indifferent to the activities of the prajās. In the modern state the government has many rules and regulations for conducting the duties of the prajās, but the government neglects to see that the citizens advance in spiritual knowledge. If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king's real duty is to see that the citizens gradually become fully Kṛṣṇa conscious. Kṛṣṇa conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Mahārāja Yudhiṣṭhira. If a king or head of the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens, he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot save their children from imminent death, they become responsible for the activities of their animalistic children. Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

TEXT 15

evaṁ dvijāgryānumatānuvṛtta-
dharma-pradhāno 'nyatamo 'vitāsyāḥ
hrasvena kālena gṛhopayātān
draṣṭāsi siddhān anurakta-lokaḥ

SYNONYMS

evam-thus; dvija-of the brāhmaṇas; agrya-by the foremost; anumata-approved; anuvṛtta-received by disciplic succession; dharma-religious principles; pradhānaḥ-he whose chief interest is; anyatamaḥ-unattached; avitā-the protector; asyāḥ-of the earth; hrasvena-short; kālena-in time; gṛha-to your home; upayātān-having come personally; draṣṭāsi-you will see; siddhān-perfected personalities; anurakta-lokaḥ-being loved by the citizens.

Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession-by hearing-from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of varṇāśrama-dharma; then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of varṇāśrama-dharma is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect in life is to develop Kṛṣṇa consciousness. As varṇāśrama-dharma is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the dvijāgryas, the most prominent brāhmaṇas, like Parāśara and Manu. These great sages have already given us instructions on how to live according to the principles of varṇāśrama-dharma. Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the ācāryas in the paramparā system, who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called paramparā) and follow the principles for practical application in life; thus one can attain the highest perfection of life-liberation-and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortunately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many "isms" pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the śāstras. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are śūdras. This combination of fools and rascals and śūdras cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people toward liberation, but they cannot even give them peace of mind. In Bhagavad-gītā it is stated that anyone who lives on concocted ideas, without reference to the śāstras, never becomes successful and does not attain happiness or liberation after death.

TEXT 16

varaṁ ca mat kañcana mānavendra
vṛṇīṣva te 'haṁ guṇa-śīla-yantritaḥ
nāhaṁ makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī

SYNONYMS

varam-benediction; ca-also; mat-from Me; kañcana-whatever you like; mānava-indra-O chief of human beings; vṛṇīṣva-please request; te-your; aham-I; guṇa-śīla-by elevated qualities and excellent behavior; yantritaḥ-being captivated; na-not; aham-I; makhaiḥ-by sacrifices; vai-certainly; su-labhaḥ-easily obtained; tapobhiḥ-by austerities; yogena-by practice of mystic yoga; vā-or; yat-because of which; sama-citta-in one who is equipoised; vartī-being situated.

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.

Lord Viṣṇu was very pleased with Mahārāja Pṛthu's good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic yoga practice cannot satisfy Him. He is pleased only by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Kṛṣṇa, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of sacrifices and mystic yoga. In other words, unless one is fully qualified to become a pure devotee of the Lord, one cannot expect to be liberated from material entanglement.

TEXT 17

maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe hareḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; saḥ-he; ittham-thus; loka-guruṇā-by the supreme master of all people; viṣvaksenena-by the Personality of Godhead; viśva-jit-the conqueror of the world (Mahārāja Pṛthu); anuśāsitaḥ-being ordered; ādeśam-instructions; śirasā-on the head; jagṛhe-accepted; hareḥ-of the personality of Godhead.

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme Personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and svāmīs who comment on the words of Bhagavad-gītā. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the paramparā system.

TEXT 18

spṛśantaṁ pādayoḥ premṇā
vrīḍitaṁ svena karmaṇā
śata-kratuṁ pariṣvajya
vidveṣaṁ visasarja ha

SYNONYMS

spṛśantam-touching; pādayoḥ-the feet; premṇā-in ecstasy; vrīḍitam-ashamed; svena-his own; karmaṇā-by activities; śata-kratum-King Indra; pariṣvajya-embracing; vidveṣam-envy; visasarja-gave up; ha-of course.

As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all envy against him for his having stolen the horse meant for the sacrifice.

There are many cases in which a person becomes an offender to the lotus feet of a Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, was so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Pṛthu Mahārāja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarīṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic yogī, and Durvāsā also had to fall down at the lotus feet of Ambarīṣa Mahārāja. Indra decided to fall down at the lotus feet of King Pṛthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. Instead, King Pṛthu immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Pṛthu were envious and angry with each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though people sometimes become angry and malicious toward one another, because of their being Kṛṣṇa conscious such rivalry, competition and envy can be adjusted without difficulty.

TEXT 19

bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ
samujjihānayā bhaktyā
gṛhīta-caraṇāmbujaḥ

SYNONYMS

bhagavān-the Supreme Personality of Godhead; atha-thereupon; viśva-ātmā-the Supersoul; pṛthunā-by King Pṛthu; upahṛta-being offered; arhaṇaḥ-all the paraphernalia for worship; samujjihānayā-gradually increased; bhaktyā-whose devotional service; gṛhīta-taken; caraṇa-ambujaḥ-His lotus feet.

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called asta-sāttvika-vikāra, which means "eight kinds of transcendental transformations." They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is bhakta-vatsala, which means that He is inclined toward His pure devotee (bhakta). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

TEXT 20

prasthānābhimukho ’py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

SYNONYMS

prasthāna-to leave; abhimukhaḥ-ready; api-although; enam-him (Pṛthu); anugraha-by kindness; vilambitaḥ-detained; paśyan-seeing; padma-palāśa-akṣaḥ-the Lord, whose eyes are like the petals of a lotus flower; na-not; pratasthe-departed; suhṛt-the well-wisher; satām-of the devotees.

The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

Here the words suhṛt satām are very significant. The Supreme Personality of Godhead is always very inclined toward His devotee and is always thinking of the devotee’s well-being. This is not partiality. As stated in Bhagavad-gītā, the Lord is equal to everyone (samo ’haṁ sarva-bhūteṣu), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart, and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children, but he has special affection for one child who is very much inclined toward him. This is explained in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone’s heart. The Lord is not far away from the devotee. He is always in everyone’s heart, but only the devotee can realize the Lord’s presence, and thus he is directly connected, and he takes instruction from the Lord at every moment. Therefore, there is no chance of a devotee’s being in error, nor is there any partiality on the part of the Lord for His pure devotees.

TEXT 21

sa ādi-rājo racitāñjalir hariṁ
vilokituṁ nāśakad aśru-locanaḥ
na kiñcanovāca sa bāṣpa-viklavo
hṛdopaguhyāmum adhād avasthitaḥ

SYNONYMS

saḥ-he; ādi-rājaḥ-the original king; racita-añjaliḥ-with folded hands; harim-the Supreme Personality of Godhead; vilokitum-to look upon; na-not; aśakat-was able; aśru-locanaḥ-his eyes full of tears; na-not; kiñcana-anything; uvāca-spoke; saḥ-he; bāṣpa-viklavaḥ-his voice being choked up; hṛdā-with his heart; upaguhya-embracing; amum-the Lord; adhāt-he remained; avasthitaḥ-standing.

The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

Just as Kṛṣṇa is addressed in the Brahma-saṁhitā as ādi-puruṣa, the original personality, so King Pṛthu, being an empowered incarnation of the Lord, is referred to in this verse as ādi-rājaḥ, the original or ideal king. He was a great devotee and at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal in fighting to Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Mahārāja Pṛthu observed all the principles for a ruling chief, he is referred to here as ādi-rājaḥ.

Even a responsible king like Mahārāja Pṛthu can become a pure devotee of the first order. We can distinctly see from King Pṛthu’s behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi’s noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely war, pestilence, famine, earthquakes and similar other disturbances. Nature’s law is that as soon as there are discrepancies in regard to the law of God (which are described in Bhagavad-gītā as dharmasya glāniḥ, or disobedience to the laws of nature or God), at once there will be heavy punishment in the form of sudden outbreaks of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the Bhāgavatam (naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]), by development of Kṛṣṇa consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Śrīmad-Bhāgavatam, or Kṛṣṇa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a defense fund that burns the money in the form of gunpowder, but unfortunately, if they are asked to contribute liberally to advance the Kṛṣṇa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kṛṣṇa conscious.

TEXT 22

athāvamṛjyāśru-kalā vilokayann
atṛpta-dṛg-gocaram āha pūruṣam
padā spṛśantaṁ kṣitim aṁsa unnate
vinyasta-hastāgram uraṅga-vidviṣaḥ

SYNONYMS

atha-thereupon; avamṛjya-wiping; aśru-kalāḥ-the tears in his eyes; vilokayan-observing; atṛpta-not satisfied; dṛk-gocaram-visible to his naked eyes; āha-he said; pūruṣam-unto the Supreme Personality of Godhead; padā-with His lotus feet; spṛśantam-just touching; kṣitim-the ground; aṁse-on the shoulder; unnate-raised; vinyasta-rested; hasta-of His hand; agram-the front part; uraṅga-vidviṣaḥ-of Garuḍa, the enemy of the snakes.

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahmaloka (the planet where Lord Brahmā lives) down to Svargaloka (the heavenly planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Viṣṇu is the Supreme Personality of Godhead, but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Pṛthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Pṛthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṇṭha. Out of affection for Pṛthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground. These are all symptoms of His great affection for Pṛthu Mahārāja. perceiving his fortunate position, Pṛthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

TEXT 23

pṛthur uvāca
varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehināṁ
tān īśa kaivalya-pate vṛṇe na ca

SYNONYMS

pṛthuḥ uvāca-Pṛthu Mahārāja said; varān-benedictions; vibho-my dear Supreme Lord; tvat-from You; vara-da-īśvarāt-from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; budhaḥ-a learned person; katham-how; vṛṇīte-could ask for; guṇa-vikriyā-bewildered by the modes of material nature; ātmanām-of the living entities; ye-which; nārakāṇām-of the living entities living in hell; api-also; santi-exist; dehinām-of the embodied; tān-all those; īśa-O Supreme Lord; kaivalya-pate-O bestower of merging in the existence of the Lord; vṛṇe-I ask for; na-not; ca-also.

My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

There are different kinds of benedictions according to a person's demands. For karmīs the best benediction is promotion to the higher planetary systems, where the duration of life is very long and the standard of living and happiness is very high. There are others, namely jñānīs and yogīs, who want the benediction of merging into the existence of the Lord. This is called kaivalya. The Lord is therefore addressed as kaivalya-pati, the master or Lord of the benediction known as kaivalya. But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, kaivalya, or merging into the existence of the Lord, is considered as good as hell. The word naraka means "hell." Similarly, everyone who exists in this material world is called nāraka because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the karmīs nor that desired by the jñānīs and yogīs. Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that kaivalya is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps, or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

TEXT 24

na kāmaye nātha tad apy ahaṁ kvacin

na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

SYNONYMS

na-not; kāmaye-do I desire; nātha-O master; tat-that; api-even; aham-I; kvacit-at any time; na-not; yatra-where; yuṣmat-Your; caraṇa-ambuja-of the lotus feet; āsavaḥ-the nectarean beverage; mahat-tama-of the great devotees; antaḥ-hṛdayāt-from the core of the heart; mukha-from the mouths; cyutaḥ-being delivered; vidhatsva-give; karṇa-ears; ayutam-one million; eṣaḥ-this; me-my; varaḥ-benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

In the previous verse Mahārāja Pṛthu addressed the Lord as kaivalya-pati, the master of the liberation of merging into His existence. This does not mean that he was anxious for kaivalya liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Mahārāja Pṛthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees, who speak from the cores of their hearts. It is stated in the beginning of Śrīmad-Bhāgavatam (1.1.3), śuka-mukhād amṛta-drava-saṁyutam: the nectar of Śrīmad-Bhāgavatam became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī. One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of Śrīmad-Bhāgavatam who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. But when heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words satāṁ prasaṅgān mama vīrya-saṁvidaḥ (Bhāg. 3.25.25) mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanāṁ
kuyogināṁ no vitaraty alaṁ varaiḥ

SYNONYMS

saḥ-that; uttama-śloka-O Lord, who are praised by selected verses; mahat-of great devotees; mukha-cyutaḥ-delivered from the mouths; bhavat-Your; pada-ambhoja-from the lotus feet; sudhā-of nectar; kaṇa-particles; anilaḥ-soothing breeze; smṛtim-remembrance; punaḥ-again; vismṛta-forgotten; tattva-to the truth; vartmanām-of persons whose path; ku-yoginām-of persons not in the line of devotional service; naḥ-of us; vitarati-restores; alam-unnecessary; varaiḥ-other benedictions.

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory māyā, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the Vedas it is said that every one of us is sleeping under the influence of māyā. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord Caitanya says, jīva jāga, jīva jāga. The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee, who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is kuyogī because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as

His eternal loving servants. It is our duty to rise from the kuyoga platform to become suyogīs, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life-it does not matter what it is-but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

TEXT 26

yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
kathaṁ guṇa-jño viramed vinā paśuṁ
śrīr yat pravavre guṇa-saṅgrahecchayā

SYNONYMS

yaśaḥ-glorification; śivam-all-auspicious; su-śravaḥ-O highly glorified Lord; ārya-saṅgame-in the association of advanced devotees; yadṛcchayā-somehow or other; ca-also; upaśṛṇoti-hears; te-Your; sakṛt-even once; katham-how; guṇa-jñaḥ-one who appreciates good qualities; viramet-can cease; vinā-unless; paśum-an animal; śrīḥ-the goddess of fortune; yat-which; pravavre-accepted; guṇa-Your qualities; saṅgraha-to receive; icchayā-with a desire.

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

The association of devotees (ārya-saṅgama) is the most important factor in this world. The word ārya refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as rājarṣis, were so perfectly educated as kṣatriyas, or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Kṛṣṇa consciousness among the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Kṛṣṇa mahā-mantra from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the mantra because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifically wanted to hear about the Lord's glories, and for the association of the gopīs, who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa mahā-mantra continually for so many years instead of stopping and trying for kaivalya, liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Pṛthu Mahārāja is very emphatic in this connection-only an animal can give up the practice of chanting Hare Kṛṣṇa. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 27

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-spṛdhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ

SYNONYMS

atha-therefore; ābhaje-I shall engage in devotional service; tvā-unto You; akhila-all-inclusive; pūruṣa-uttamam-the Supreme Personality of Godhead; guṇa-ālayam-the reservoir of all transcendental qualities; padma-karā-the goddess of fortune, who carries a lotus flower in her hand; iva-like; lālasaḥ-being desirous; api-indeed; āvayoḥ-of Lakṣmī and me; eka-pati-one master; spṛdhoḥ-competing; kaliḥ-quarrel; na-not; syāt-may take place; kṛta-having done; tvat-caraṇa-unto Your lotus feet; eka-tānayoḥ-one attention.

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

The Lord is here addressed as akhila-pūruṣottama, the Supreme Personality of Godhead, Lord of the entire creation. puruṣa means "the enjoyer," and uttama means "the best." There are different kinds of puruṣas, or enjoyers, within the universe. Generally they can be divided into three classes-those who are conditioned, those who are liberated and those who are eternal. In the Vedas the Supreme Lord is called the supreme eternal of all eternals (nityo nityānām). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the viṣṇu-tattva, or Lord Viṣṇu and His expansions. So nitya refers to the Personality of Godhead, beginning from Kṛṣṇa to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the Brahma-saṁhitā (rāmādi-mūrtiṣu), there are millions and trillions of expansions of Lord Viṣṇu, as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word mukta refers to the living entities who never come within this material world. The baddhas are those living entities who are almost eternally living within this material world. The baddhas are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the muktas are already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Viṣṇu is addressed here as pūruṣottama, the best of all living entities-namely viṣṇu-tattvas and jīva-tattvas. It is a great offense, therefore, to compare Lord Viṣṇu and the jīva-tattva or consider them on an equal level. The Māyāvādī philosophers equalize the jīvas and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, pūruṣottama, the greatest, the Supreme Personality of Godhead, Kṛṣṇa, or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a śaktyāveśa incarnation. Another significant word in this verse is guṇālayam, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be nirguṇa (”without qualities”), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, for which He is called bhakta-vatsala. The devotees are always very much inclined to render service unto the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are many transcendental transactions, which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of mādhurya-rasa. The goddess of fortune is engaged in the service of the Lord in the rasa of mādhurya, conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Pṛthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of dāsya-rasa, or servitorship of the Lord. From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, jagan-mātā. Consequently there was no question of his competing with her on the platform of mādhurya-rasa. Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice. In the Vaikuṇṭha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

TEXT 28

jagaj-jananyāṁ jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye ’bhiratasya kiṁ tayā

SYNONYMS

jagat-jananyām-in the mother of the universe (Lakṣmī); jagat-īśa-O Lord of the universe; vaiśasam-anger; syāt-may arise; eva-certainly; yat-karmaṇi-in whose activity; naḥ-my; samīhitam-desire; karoṣi-You consider; phalgu-insignificant service; api-even; uru-very great; dīna-vatsalaḥ-favorably inclined to the poor; sve-own; eva-certainly; dhiṣṇye-in Your opulence; abhiratasya-of one who is fully satisfied; kim-what need is there; tayā-with her.

My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She takes care not only of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp on His face and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this was not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and sacrifices according to karma-kāṇḍa, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the Viṣṇu Purāṇa that by following the principles of varṇāśrama-dharma one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called cañcalā (”restless”) because she is very restless and is always coming and going. So Pṛthu Mahārāja indicated that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu begot Lord Brahmā from His navel, He did not take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja was confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

TEXT 29

bhajanty atha tvām ata eva sādhavo
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe

SYNONYMS

bhajanti-they worship; atha-therefore; tvām-You; ataḥ eva-therefore; sādhavaḥ-all saintly persons; vyudasta-who dispel; māyā-guṇa-the modes of material nature; vibhrama-misconceptions; udayam-produced; bhavat-Your; pada-lotus feet; anusmaraṇāt-constantly remembering; ṛte-except; satām-of great saintly persons; nimittam-reason; anyat-other; bhagavan-O Supreme Personality of Godhead; na-not; vidmahe-I can understand.

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.

The karmīs are generally engaged in fruitive activities for material bodily comforts. The jñānīs, however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the jñānīs who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as stated in Bhagavad-gītā (bahūnāṁ janmanām ante [Bg. 7.19]). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the Śrīmad-Bhāgavatam that those who are ātmārāma, self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by rajas and tamas, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The jñānī understands this fact and therefore ceases to work and takes to karma-sannyāsa.

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the jñānī leads him to the shelter of the lotus feet of the Lord. Then he is satisfied only in contemplating the lotus feet of the Lord constantly. Pṛthu Mahārāja therefore concluded that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as ātmānanda, is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

TEXT 30

manye giraṁ te jagatāṁ vimohinīṁ
varaṁ vṛṇīṣveti bhajantam āttha yat
vācā nu tantyā yadi te jano 'sitaḥ
kathaṁ punaḥ karma karoti mohitaḥ

SYNONYMS

manye-I consider; giram-words; te-Your; jagatām-to the material world; vimohinīm-bewildering; varam-benediction; vṛṇīṣva-just accept; iti-in this way; bhajantam-unto Your devotee; āttha-You spoke; yat-because; vācā-by the statements of the Vedas; nu-certainly; tantyā-by the ropes; yadi-if; te-Your; janaḥ-the people in general; asitaḥ-not bound; katham-how; punaḥ-again and again; karma-fruitive activities; karoti-perform; mohitaḥ-being enamored.

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.

Śrīla Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the Vedas, namely karma-kāṇḍa and jñāna-kanda, are certainly doomed. In the Vedas there are three categories of activities, known as karma-kāṇḍa (fruitive activities), jñāna-kāṇḍa (philosophical research) and upāsanā-kāṇḍa (worship of different demigods for receiving material benefits). Those who are engaged in karma-kāṇḍa and jñāna-kāṇḍa are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because the living entity is an eternal part and parcel of the Supreme Lord, his immediate business is to engage himself in devotional service. Pṛthu Mahārāja therefore says that the allurement of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in bhukti or mukti.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the Caitanya-caritāmṛta the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee, so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the Vedas which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in Bhagavad-gītā (2.42) the Lord says: yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ. The less intelligent class of men (avipaścitaḥ), attracted by the flowery language of the Vedas, engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

TEXT 31

tvan-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitaṁ pitā svayaṁ
tathā tvam evārhasi naḥ samīhitum

SYNONYMS

tvat-Your; māyayā-by illusory energy; addhā-certainly; janaḥ-the people in general; īśa-O my Lord; khaṇḍitaḥ-separated; yat-because; anyat-other; āśāste-they desire; ṛta-real; ātmanaḥ-from the self; abudhaḥ-without proper understanding; yathā-as; caret-would engage in; bāla-hitam-the welfare of one's child; pitā-the father; svayam-personally; tathā-similarly; tvam-Your Lordship; eva-certainly; arhasi naḥ samīhitum-please act on my behalf.

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in Bhagavad-gītā (18.66): ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the Īśopaniṣad states that everything in this material world is complete (pūrṇam idam [Īśopaniṣad, Invocation]). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities, life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that, as the supreme father, He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His Śikṣāṣṭaka:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

TEXT 32

maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyāṁ madīyāṁ tarati sma dustyajām

SYNONYMS

maitreyaḥ-Maitreya, the great sage; uvāca-spoke; iti-thus; ādi-rājena-by the original king (Pṛthu); nutaḥ-being worshiped; saḥ-He (the Supreme Personality of Godhead); viśva-dṛk-the seer of the whole universe; tam-unto him; āha-said; rājan-my dear King; mayi-unto Me; bhaktiḥ-devotional service; astu-let it be; te-your; diṣṭyā-by good fortune; īdṛśī-like this; dhīḥ-intelligence; mayi-unto Me; te-by you; kṛtā-having been performed; yayā-by which; māyām-illusory energy; madīyām-My; tarati-crosses over; sma-certainly; dustyajām-very difficult to give up.

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

This is also confirmed in Bhagavad-gītā, wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of māyā by fruitive activity, speculative philosophy or mystic yoga. The only means for transcending illusory energy is devotional service, as the Lord Himself states: mām eva ye prapadyante māyām etāṁ taranti te (Bg. 7.14). If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position, one can overcome the stringent laws of material nature.

TEXT 33

tat tvaṁ kuru mayādiṣṭam
apramattaḥ prajāpate
mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam

SYNONYMS

tat-therefore; tvam-you; kuru-do; mayā-by Me; ādiṣṭam-what is ordered; apramattaḥ-without being misguided; prajā-pate-O master of the citizens; mat-of Me; ādeśa-karaḥ-who executes the order; lokaḥ-any person; sarvatra-everywhere; āpnoti-achieves; śobhanam-all good fortune.

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In Bhagavad-gītā (18.65) the Supreme Lord Kṛṣṇa says, man-manā bhava mad-bhaktaḥ: "Just think of Me always and become My devotee." Furthermore, the Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Give up all kinds of material engagement and simply surrender unto Me." (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

TEXT 34

maitreya uvāca
iti vainyasya rājarṣeḥ
pratinandyārthavad vacaḥ
pūjito 'nugṛhītvainaṁ
gantuṁ cakre 'cyuto matim

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; iti-thus; vainyasya-of the son of King Vena (Pṛthu Mahārāja); rāja-ṛṣeḥ-of the saintly King; pratinandya-appreciating; artha-vat vacaḥ-the prayers, which were full of meaning; pūjitaḥ-being worshiped; anugṛhītvā-sufficiently benedicting; enam-King Pṛthu; gantum-to go from that place; cakre-made up; acyutaḥ-the infallible Lord; matim-His mind.

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord blessed him and decided to depart.

Most important in this verse are the words pratinandyārthavad vacaḥ, which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord's lotus feet birth after birth. Lord Caitanya therefore uses the words mama janmani janmani, which mean "birth after birth," because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are transcendental. In the Fourth Chapter of Bhagavad-gītā the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously, but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord's mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called divya, transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord's taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the bhakti cult, all over the world. Pṛthu Mahārāja was an incarnation of the power of the Lord to spread the bhakti cult, and the Lord blessed him to remain fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is acyuta, which means "infallible." Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in Bhagavad-gītā the Lord expresses the quality of His appearance as ātma-māyayā, "performed by internal potency." The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears in order to reestablish the perfect order of religious principles and to vanquish the demoniac influence in human society.

TEXTS 35–36

devarṣi-pitṛ-gandharva-
siddha-cāraṇa-pannagāḥ
kinnarāpsaraso martyāḥ
khagā bhūtāny anekaśaḥ
yajñeśvara-dhiyā rājñā
vāg-vittāñjali-bhaktitaḥ
sabhājitā yayuḥ sarve
vaikuṇṭhānugatās tataḥ

SYNONYMS

deva-the demigods; ṛṣi-the great sages; pitṛ-inhabitants of Pitṛloka; gandharva-inhabitants of Gandharvaloka; siddha-inhabitants of Siddhaloka; cāraṇa-inhabitants of Cāraṇaloka; pannagāḥ-inhabitants of the planets where serpents live; kinnara-inhabitants of the Kinnara planets; apsarasaḥ-inhabitants of Apsaroloka; martyāḥ-inhabitants of the earthly planets; khagāḥ-birds; bhūtāni-other living entities; anekaśaḥ-many; yajña-īśvara-dhiyā-with the perfect intelligence of thinking as part and parcel of the Supreme Lord; rājñā-by the King; vāk-with sweet words; vitta-wealth; añjali-with folded hands; bhaktitaḥ-in a spirit of devotional service; sabhājitāḥ-being properly worshiped; yayuḥ-went; sarve-all; vaikuṇṭha-of the Supreme Personality of Godhead, Viṣṇu; anugatāḥ-followers; tataḥ-from that place.

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the

Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

In modern so-called scientific society the idea is very prevalent that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pitās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. The Vedas give information that in all planets-not only within this material sky but also in the spiritual sky-there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme Personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as caturdaśa-bhuvana, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as paravyoma, or the spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different rasas, or relationships, known as dāsya-rasa, sakhya-rasa, vātsalya-rasa, mādhurya-rasa and, above all, parakīya-rasa. This parakīya-rasa, or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

TEXT 37

bhagavān api rājarṣeḥ
sopādhyāyasya cācyutaḥ
harann iva mano 'muṣya
sva-dhāma pratyapadyata

SYNONYMS

bhagavān-the Supreme Personality of Godhead; api-also; rāja-ṛṣeḥ-of the saintly King; sa-upādhyāyasya-along with all the priests; ca-also; acyutaḥ-the infallible Lord; haran-captivating; iva-indeed; manaḥ-the mind; amuṣya-of him; sva-dhāma-to His abode; pratyapadyata-returned.

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as acyuta, or infallible. When a living entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called acyuta. Because he falls down from his real engagement in the service of the Lord, the living entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is cyuta, whereas the Lord is called acyuta. The Lord was attractive for everyone-not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the Lord is all-attractive, He is called Kṛṣṇa, or "one who attracts everyone." The Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakaśāyī Viṣṇu, who is a plenary expansion of Lord Kṛṣṇa. He is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakaśāyī Viṣṇu is one of the puruṣas who control the material modes of nature.

TEXT 38

adṛṣṭāya namaskṛtya
nṛpaḥ sandarśitātmane
avyaktāya ca devānāṁ
devāya sva-puraṁ yayau

SYNONYMS

adṛṣṭāya-unto one who is beyond the purview of material vision; namaḥ-kṛtya-offering obeisances; nṛpaḥ-the King; sandarśita-revealed; ātmane-unto the Supreme Soul; avyaktāya-who is beyond the manifestation of the material world; ca-also; devānām-of the demigods; devāya-unto the Supreme Lord; sva-puram-to his own house; yayau-returned.

King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are thus purified, the Lord reveals Himself to the vision of the devotee. Avyakta means "unmanifested." Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Mahārāja Pṛthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as sandarśitātmā, for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu."

20.5.21 Chapter Twenty-one

Instructions by Mahārāja Pṛthu

TEXT 1

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitaṁ tatra tatra vai

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; mauktikaiḥ-with pearls; kusuma-of flowers; sragbhiḥ-with garlands; dukūlaiḥ-cloth; svarṇa-golden; toraṇaiḥ-by gates; mahā-surabhibhiḥ-highly perfumed; dhūpaiḥ-by incense; maṇḍitam-decorated; tatra tatra-here and there; vai-certainly.

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Pṛthu's capital was decorated with such highly opulent decorations.

TEXT 2

candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam

SYNONYMS

candana-sandalwood; aguru-a kind of fragrant herb; toya-the water of; ārdra-sprinkled with; rathyā-a path for driving a chariot; catvara-small parks; mārgavat-lanes; puṣpa-flowers; akṣata-unbroken; phalaiḥ-by the fruits; tokmaiḥ-minerals; lājaiḥ-wetted grains; arcirbhiḥ-by lamps; arcitam-decorated.

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

TEXT 3

savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiḥ pariṣkṛtam
taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

SYNONYMS

sa-vṛndaiḥ-along with fruits and flowers; kadalī-stambhaiḥ-by the pillars of banana trees; pūga-potaiḥ-by collections of young animals and by processions of elephants; pariṣkṛtam-very nicely cleansed; taru-young plants; pallava-new leaves of mango trees; mālābhiḥ-by garlands; sarvataḥ-everywhere; samalaṅkṛtam-nicely decorated.

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

TEXT 4

prajās taṁ dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kuṇḍala-maṇḍitāḥ

SYNONYMS

prajāḥ-citizens; tam-to him; dīpa-balibhiḥ-with lamps; sambhṛta-equipped with; aśeṣa-unlimited; maṅgalaiḥ-auspicious articles; abhīyuḥ-came forward to welcome; mṛṣta-with beautiful bodily luster; kanyāḥ ca-and unmarried girls; mṛṣṭa-colliding with; kuṇḍala-earrings; maṇḍitāḥ-being bedecked with.

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. Kumārī, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried, after marriage they are protected by their young husbands, and when elderly they are protected by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

TEXT 5

śaṅkha-dundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām

viveśa bhavanaṁ vīraḥ
stūyamāno gata-smayaḥ

SYNONYMS

śaṅkha-conchshells; dundubhi-kettledrums; ghoṣeṇa-by the sound of; brahma-Vedic; ghoṣeṇa-chanting; ca-also; ṛtvijām-of the priests; viveśa-entered; bhavanam-the palace; vīraḥ-the King; stūyamānaḥ-being worshiped; gata-smayaḥ-without pride.

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

TEXT 6

pūjitaḥ pūjayām āsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāṁs tāṁs tān
prītaḥ priya-vara-pradaḥ

SYNONYMS

pūjitaḥ-being worshiped; pūjayām āsa-offered worship; tatra tatra-here and there; mahā-yaśāḥ-with a background of great activities; paurān-the noble men of the city; jāna-padān-common citizens; tān tān-in that way; prītaḥ-being satisfied; priya-vara-pradaḥ-was ready to offer them all benediction.

Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their desired blessings.

A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

TEXT 7

sa evam ādīny anavadya-ceṣṭitaḥ
karmāṇi bhūyāṁsi mahān mahattamaḥ
kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ
sphītaṁ nidhāyāruruhe paraṁ padam

SYNONYMS

saḥ-King Pṛthu; evam-thus; ādīni-from the very beginning; anavadya-magnanimous; ceṣṭitaḥ-performing various works; karmāṇi-work; bhūyāṁsi-repeatedly; mahān-great; mahat-tamaḥ-greater than the greatest; kurvan-performing; śaśāsa-ruled; avani-maṇḍalam-the surface of the earth; yaśaḥ-reputation; sphītam-widespread; nidhāya-achieving; āruruhe-was elevated; param padam-to the lotus feet of the Supreme Lord.

King Pṛthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the prescribed duties for his particular community. It is the king's duty to see that everyone perfectly executes the duties prescribed for the varṇa and āśrama divisions of society. Besides that, as exemplified by King Pṛthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities-some are positive great personalities, some comparative and some superlative-but King Pṛthu exceeded all of them. He is therefore described here as mahattamaḥ, greater than the greatest. Mahārāja Pṛthu was a kṣatriya, and he discharged his kṣatriya duties perfectly. Similarly, brāhmaṇas, vaiśyas and śūdras can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called paraṁ padam. Paraṁ padam, or the Vaikuṇṭha planets, can be achieved only by devotional service. The impersonal Brahman region is also called paraṁ padam, but unless one is attached to the personality of Godhead one must again fall down to the material world from the impersonal paraṁ padam situation. It is said, therefore, āruhya kṛcchreṇa paraṁ padaṁ tataḥ: [SB 10.2.32] the impersonalists endeavor very strenuously to achieve the paraṁ padam, or impersonal brahmajyoti, but unfortunately, being bereft of a relationship with the Supreme Personality of Godhead, they come down again to the material world. If one flies in outer space, he can go very high up, but unless he reaches a planet he must come down again to earth. Similarly, because the impersonalists who reach the paraṁ padam of the impersonal brahmajyoti do not enter into the Vaikuṇṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloka, or Satyaloka, all such planets are situated in the material world.

TEXT 8

sūta uvāca
tad ādi-rājasya yaśo vijṛmbhitaṁ
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahā-bhāgavataḥ sadaspate
kauṣāraviṁ prāha gṛṇantam arcayan

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; tat-that; ādi-rājasya-of the original king; yaśaḥ-reputation; vijṛmbhitam-highly qualified; guṇaiḥ-by qualities; aśeṣaiḥ-unlimited; guṇa-vat-fittingly; sabhājitam-being praised; kṣattā-Vidura; mahā-bhāgavataḥ-the great saintly devotee; sadaḥ-pate-leader of the great sages; kauṣāravim-unto Maitreya; prāha-said; gṛṇantam-while talking; arcayan-offering all respectful obeisances.

Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

TEXT 9

vidura uvāca
so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavaṁ tejo
bāhvor yābhyāṁ dudoha gām

SYNONYMS

viduraḥ uvāca-Vidura said; saḥ-he (King Pṛthu); abhiṣiktaḥ-when enthroned; pṛthuḥ-King Pṛthu; vipraiḥ-by the great sages and brāhmaṇas; labdha-achieved; aśeṣa-innumerable; sura-arhaṇaḥ-presentations by the demigods; bibhrat-expanding; saḥ-he; vaiṣṇavam-who has received through Lord Viṣṇu; tejaḥ-strength; bāhvoḥ-arms; yābhyām-by which; dudoha-exploited; gām-the earth.

Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

Because Pṛthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Pṛthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Mahārāja Pṛthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme Personality of Godhead.

TEXT 10

ko nv asya kīrtiṁ na śṛṇoty abhijño
yad-vikramocchiṣṭam aśeṣa-bhūpāḥ
lokāḥ sa-pālā upajīvanti kāmam
adyāpi tan me vada karma śuddham

SYNONYMS

kaḥ-who; nu-but; asya-King Pṛthu; kīrtim-glorious activities; na śṛṇoti-does not hear; abhijñaḥ-intelligent; yat-his; vikrama-chivalry; ucchiṣṭam-remnants; aśeṣa-innumerable; bhūpāḥ-kings; lokāḥ-planets; sa-pālāḥ-with their demigods; upajīvanti-execute livelihood; kāmam-desired objects; adya api-up to that; tat-that; me-unto me; vada-please speak; karma-activities; śuddham-auspicious.

Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

Saint Vidura's purpose in hearing about Pṛthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Pṛthu Mahārāja's activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Pṛthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy or progressive in spiritual understanding, although that is the sole aim and objective of human life.

TEXT 11

maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhuje
bhogān puṇya-jihāsayā

SYNONYMS

maitreyaḥ uvāca-the great saint Maitreya said; gaṅgā-the River Ganges; yamunayoḥ-of the River Yamunā; nadyoḥ-of the two rivers; antarā-between; kṣetram-the land; āvasan-living there; ārabdhān-destined; eva-like; bubhuje-enjoyed; bhogān-fortunes; puṇya-pious activities; jihāsayā-for the purpose of diminishing.

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

The terms "pious" and "impious" are applicable only in reference to the activities of an ordinary living being. But Mahārāja Pṛthu was a directly empowered incarnation of Lord Viṣṇu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a śaktyāveśa-avatāra. Pṛthu Mahārāja was not only a śaktyāveśa-avatāra but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the Brahma-saṁhitā it is said, karmāṇi nirdahati kintu ca bhakti-bhājām: [Bs. 5.54] for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words ārabdhān eva mean ”as if achieved by past deeds,” but in the case of Pṛthu Mahārāja there was no question of reaction to past deeds, and thus the word eva is used here to indicate comparison to ordinary persons. In Bhagavad-gītā the Lord says, avajānanti māṁ mūḍhāḥ. This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the śāstras and ācāryas be accepted as an incarnation or devotee. By the evidence of śāstra, Sanātana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the ācārya, or guru, should not be accepted as an ordinary man.

TEXT 12

sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍa-dhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

SYNONYMS

sarvatra-everywhere; askhalita-irrevocable; ādeśaḥ-order; sapta-dvīpa-seven islands; eka-one; daṇḍa-dhṛk-the ruler who holds the scepter; anyatra-except; brāhmaṇa-kulāt-brāhmaṇas and saintly persons; anyatra-except; acyuta-gotrataḥ-descendants of the Supreme Personality of Godhead (Vaiṣṇavas).

Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

Sapta-dvīpa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Pṛthu Mahārāja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Mahārāja Pṛthu. The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land between the rivers Ganges and Yamunā. This tract of land, which is called Brahmāvarta, consists of what is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.

The word askhalita indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu. The Supreme Lord is known as Acyuta, and Lord Kṛṣṇa is addressed as such by Arjuna in Bhagavad-gītā (senayor ubhayor madhye rathaṁ sthāpaya me ’cyuta). Acyuta refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes cyuta, which means that he forgets his relationship with Acyuta. Actually every living entity is a part and parcel, or a son, of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in Bhagavad-gītā (5.18) by the words paṇḍitāḥ sama-darśinaḥ.

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different gotras, or family designations, are distinctions in terms of the material body, but when one comes to Kṛṣṇa consciousness he immediately becomes one of the Acyuta-gotra, or descendants of the Supreme Personality of Godhead, and thus becomes transcendental to all considerations of caste, creed, color and nationality.

Pṛthu Mahārāja had no control over the brāhmaṇa-kula, which refers to the learned scholars in Vedic knowledge, nor over the Vaiṣṇavas, who are above the considerations of Vedic knowledge. It is therefore said:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe ’mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

”One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of caraṇāmṛta or Ganges water as ordinary water is taken to be a resident of hell.” (Padma Purāṇa)

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and brāhmaṇas, who are not under the control of anyone. Brāhmaṇa refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.

TEXT 13

ekadāsīn mahā-satra-
dīkṣā tatra divaukasām
samājo brahmarṣīṇāṁ ca
rājarṣīṇāṁ ca sattama

SYNONYMS

ekadā-once upon a time; āsīt-took a vow; mahā-satra-great sacrifice; dīkṣā-initiation; tatra-in that function; diva-okasām-of the demigods; samājaḥ-assembly; brahma-ṛṣīṇām-of great saintly brāhmaṇas; ca-also; rāja-ṛṣīṇām-of great saintly kings; ca-also; sattama-the greatest of devotees.

Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

In this verse the most significant point is that although King Pṛthu's residential quarters were in India, between the rivers Ganges and Yamunā, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

TEXT 14

tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurāḍ iva

SYNONYMS

tasmin-in that great meeting; arhatsu-of all those who are worshipable; sarveṣu-all of them; su-arciteṣu-being worshiped according to their respective positions; yathā-arhataḥ-as they deserved; utthitaḥ-stood up; sadasaḥ-amongst the assembly members; madhye-within the midst; tārāṇām-of the stars; uḍu-rāṭ-the moon; iva-like.

In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

According to the Vedic system, the reception of great, exalted personalities, as arranged by Pṛthu Mahārāja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Mahārāja Yudhiṣṭhira performed a rājasūya-yajña, Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Mahārāja Pṛthu also arranged for the proper reception of the demigods, the saintly sages, the brāhmaṇas and the great kings.

TEXT 15

prāṁśuḥ pīnāyata-bhujo
gauraḥ kañjāruṇekṣaṇaḥ
sunāsaḥ sumukhaḥ saumyaḥ
pīnāṁsaḥ sudvija-smitaḥ

SYNONYMS

prāṁśuḥ-very tall; pīna-āyata-full and broad; bhujaḥ-arms; gauraḥ-fair-complexioned; kañja-lotuslike; aruṇa-īkṣaṇaḥ-with bright eyes resembling a morning sunrise; su-nāsaḥ-straight nose; su-mukhaḥ-with a beautiful face; saumyaḥ-of a grave bodily stature; pīna-aṁsaḥ-shoulders raised; su-beautiful; dvija-teeth; smitaḥ-smiling.

King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

Amongst the four social orders (brāhmaṇas, kṣatriyas, vaiśyas and śūdras), the kṣatriyas, both men and women, are generally very beautiful. As will be apparent from the following verses, it is to be concluded that not only were Mahārāja Pṛthu's bodily features attractive, as described here, but he had specific all-auspicious signs in his bodily construction.

As it is said, "The face is the index of the mind." One's mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one's past deeds, his next bodily features-whether in human society, animal society or demigod society-are determined. This is proof of the transmigration of the soul through different types of bodies.

TEXT 16

vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt

SYNONYMS

vyūḍha-broad; vakṣāḥ-chest; bṛhat-śroṇiḥ-thick waist; vali-wrinkles; valgu-very beautiful; dala-like a leaf of a banyan tree; udaraḥ-abdomen; āvarta-coiled; nābhiḥ-navel; ojasvī-lustrous; kāñcana-golden; uruḥ-thighs; udagra-pāt-arched instep.

The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

TEXT 17

sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye
paridhāyopavīya ca

SYNONYMS

sūkṣma-very fine; vakra-curly; asita-black; snigdha-slick; mūrdhajaḥ-hair on the head; kambu-like a conch; kandharaḥ-neck; mahā-dhane-very valuable; dukūla-agrye-dressed with a dhotī; paridhāya-on the upper portion of the body; upavīya-placed like a sacred thread; ca-also.

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhotī, and there was a nice wrapper on the upper part of his body.

TEXT 18

vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān

kuśa-pāṇiḥ kṛtocitaḥ

SYNONYMS

vyañjita-indicating; aśeṣa-innumerable; gātra-bodily; śrīḥ-beauty; niyame-regulated; nyasta-given up; bhūṣaṇaḥ-garments; kṛṣṇa-black; ajina-skin; dharaḥ-putting on; śrīmān-beautiful; kuśa-pāṇiḥ-having kuśa grass on the fingers; kṛta-performed; ucitaḥ-as it is required.

As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

TEXT 19

śiśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ saṁharṣayann iva

SYNONYMS

śiśira-dew; snigdha-wet; tārā-stars; akṣaḥ-eyes; samaikṣata-glanced over; samantataḥ-all around; ūcivān-began to speak; idam-this; urvīśaḥ-highly elevated; sadaḥ-amongst the members of the assembly; saṁharṣayan-enhancing their pleasure; iva-like.

Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

TEXT 20

cāru citra-padaṁ ślakṣṇaṁ
mṛṣṭaṁ gūḍham aviklavam
sarveṣām upakārārthaṁ
tadā anuvadann iva

SYNONYMS

cāru-beautiful; citra-padam-flowery; ślakṣṇam-very clear; mṛṣṭam-very great; gūḍham-meaningful; aviklavam-without any doubt; sarveṣām-for all; upakāra-artham-just to benefit them; tadā-at that time; anuvadan-began to repeat; iva-like.

Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

Mahārāja Pṛthu was beautiful in his external bodily features, and his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.

TEXT 21

rājovāca
sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

SYNONYMS

rājā uvāca-the King began to speak; sabhyāḥ-addressing the ladies and gentlemen; śṛṇuta-kindly hear; bhadram-good fortune; vaḥ-your; sādhavaḥ-all great souls; ye-who; iha-here; āgatāḥ-present; satsu-unto the noble men; jijñāsubhiḥ-one who is inquisitive; dharmam-religious principles; āvedyam-must be presented; sva-manīṣitam-concluded by someone.

King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

In this verse the word sādhavaḥ ("all great souls") is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and it is to be supposed, therefore, that because Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja Pṛthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone, for he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and therefore has four defects. But although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

TEXT 22

ahaṁ daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛttidaḥ sveṣu
setuṣu sthāpitā pṛthak

SYNONYMS

aham-I; daṇḍa-dharaḥ-carrier of the scepter; rājā-king; prajānām-of the citizens; iha-in this world; yojitaḥ-engaged; rakṣitā-protector; vṛtti-daḥ-employer; sveṣu-in their own; setuṣu-respective social orders; sthāpitā-established; pṛthak-differently.

King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭam, etc. [Bg. 4.13]). The four social orders-the brāhmaṇas, kṣatriyas, vaiśyas and śūdras-are natural divisions of human society, and as declared by Pṛthu Mahārāja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a brāhmaṇa, who is a kṣatriya, who is a vaiśya or who is a śūdra, and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquillity, peace and prosperity but only chaos and confusion. Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajāyate iti prajā. The word prajā refers to one who takes birth. Therefore Pṛthu Mahārāja guaranteed protection for prajānām-all living entities who took birth in his kingdom. Prajā refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

TEXT 23

tasya me tad-anuṣṭhānād
yān āhur brahma-vādinaḥ
lokāḥ syuḥ kāma-sandohā
yasya tuṣyati diṣṭa-dṛk

SYNONYMS

tasya-his; me-mine; tat-that; anuṣṭhānāt-by executing; yān-that which; āhuḥ-is spoken; brahma-vādinaḥ-by the experts in Vedic knowledge; lokāḥ-planets; syuḥ-become; kāma-sandohāḥ-fulfilling one's desirable objectives; yasya-whose; tuṣyati-becomes satisfied; diṣṭa-dṛk-the seer of all destiny.

Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

Mahārāja Pṛthu gives special stress to the word brahma-vādinaḥ ("by the experts in the Vedic knowledge"). Brahma refers to the Vedas, which are also known as śabda-brahma, or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the First Canto, Second Chapter, of Śrīmad-Bhāgavatam: (SB 1.2.13)

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word kāma-sandohāḥ means "achievement of the desired result." Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to Śrīmad-Bhāgavatam (7.5.30), they are simply progressing to the darkest region of material existence. Adānta-gobhir viśatāṁ tamisram. The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists, and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

TEXT 24

ya uddharet karaṁ rājā
prajā dharmeṣv aśikṣayan

prajānāṁ śamalaṁ bhuṅkte
bhagaṁ ca svaṁ jahāti saḥ

SYNONYMS

yaḥ-anyone (king or governor); uddharet-exact; karam-taxes; rājā-king; prajāḥ-the citizens; dharmeṣu-in executing their respective duties; aśikṣayan-without teaching them how to execute their respective duties; prajānām-of the citizens; śamalam-impious; bhuṅkte-enjoys; bhagam-fortune; ca-also; svam-own; jahāti-gives up; saḥ-that king.

Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions of varṇa and āśrama. If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection-namely, all the government servants and the head of the state-are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a Vedic system, therefore, for a householder to call brāhmaṇas and Vaiṣṇavas to eat at ceremonial performances in his house because the brāhmaṇas and Vaiṣṇavas can immunize him from sinful activities. But it is not the duty of rigid brāhmaṇas and Vaiṣṇavas to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which prasāda is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

TEXT 25

tat prajā bhartṛ-piṇḍārthaṁ
svārtham evānasūyavaḥ
kurutādhokṣaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ

SYNONYMS

tat-therefore; prajāḥ-my dear citizens; bhartṛ-of the master; piṇḍa-artham-welfare after death; sva-artham-own interest; eva-certainly; anasūyavaḥ-without being envious; kuruta-just execute; adhokṣaja-the Supreme Personality of Godhead; dhiyaḥ-thinking of Him; tarhi-therefore; me-unto me; anugrahaḥ-mercy; kṛtaḥ-being done.

Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, you will protect your own interests, and you will bestow mercy upon your king for his welfare after death.

The words adhokṣaja-dhiyaḥ, meaning "Kṛṣṇa consciousness," are very important in this verse. The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Pṛthu Mahārāja therefore specifically requested the citizens to act in Kṛṣṇa consciousness, and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in Kṛṣṇa consciousness, or for the satisfaction of the Supreme Personality of Godhead." If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

TEXT 26

yūyaṁ tad anumodadhvaṁ
pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat phalam

SYNONYMS

yūyam-all you respectable persons who are present here; tat-that; anumodadhvam-kindly approve of my proposal; pitṛ-persons coming from Pitṛloka; deva-persons coming from the heavenly planets; ṛṣayaḥ-great sages and saintly persons; amalāḥ-those who are cleansed of all sinful activities; kartuḥ-the performer; śāstuḥ-the order-giver; anujñātuḥ-of the supporter; tulyam-equal; yat-which; pretya-after death; tat-that; phalam-result.

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal, for after death the result of an action is equally shared by its doer, its director and its supporter.

The government of Pṛthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Pṛthu Mahārāja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Kṛṣṇa consciousness. The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as he after death. If Pṛthu Mahārāja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Kṛṣṇa consciousness movement going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

TEXT 27

asti yajña-patir nāma
keṣāñcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyaḥ kvacid bhuvaḥ

SYNONYMS

asti-there must be; yajña-patiḥ-the enjoyer of all sacrifices; nāma-of the name; keṣāñcit-in the opinion of some; arha-sattamāḥ-O most respectable; iha-in this material world; amutra-after death; ca-also; lakṣyante-it is visible; jyotsnā-vatyaḥ-powerful, beautiful; kvacit-somewhere; bhuvaḥ-bodies.

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

Pṛthu Mahārāja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has already been explained in the previous verses that Pṛthu Mahārāja advised the citizens to become adhokṣaja-dhiyaḥ, which means God conscious, or Kṛṣṇa conscious, and in this verse he specifically presents the authority of śāstra, even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic śāstras, who practically stopped all sacrificial performances and who so disgusted the brāhmaṇas that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sāṅkhya philosophy of the combination of prakṛti and puruṣa. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as puruṣa, the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the Vedas. According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Pṛthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the Vedas must reach all their conclusions under the direction of the Vedas.

In the Viṣṇu Purāṇa it is said that the entire varṇāśrama institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of brāhmaṇas, kṣatriyas, vaiśyas and śūdras or brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs are all meant to satisfy the Supreme Lord. At the present moment, although the so-called brāhmaṇas, kṣatriyas, vaiśyas and śūdras have lost their original culture, they claim to be brāhmaṇas, kṣatriyas, vaiśyas and śūdras by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śaṅkarācārya-that God is impersonal-does not tally with the injunctions of the Vedas. Śrī Caitanya Mahāprabhu therefore described the Māyāvādī philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the Vedas is called a nāstika, or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas, and for this reason he was considered by the followers of the Vedas to be a nāstika. But although Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are nāstikas, or atheists, because of their denial of the authority of the Vedas, He considered the Śaṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śaṅkarite philosophers' theory that we have to imagine a shape of God is more dangerous than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions given in Bhagavad-gītā, which is accepted as the essence of all Vedic scripture. In Bhagavad-gītā (18.46) it is said:

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection." This indicates that the Supreme Personality of Godhead is the original source of everything, as described in the Vedānta-sūtra (janmādy asya yataḥ [SB 1.1.1]). The Lord Himself also confirms in Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramātmā, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (sva-karmaṇā tam abhyarcya). Mahārāja Pṛthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam: [SB 1.2.13] by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a kṣatriya, his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists, who do not, are condemned in Bhagavad-gītā (16.19) by the following statement: tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān. In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of asuras, or atheists. Birth after birth, such asuras go still further down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

The Supreme Personality of Godhead is known as Puruṣottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the Vedas also. Nityo nityānāṁ cetanaś cetanānām. He is the chief of all eternals, the chief of all living entities, and He is complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. A father wants all of his children to become happy under his direction. Similarly, God, or Kṛṣṇa, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of happiness. Although Puruṣottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed (svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam [SB 1.2.13]). A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties-mundane duty and duty performed for the sake of yajña, or sacrifice (yajñārthāt karma). Any karma (activity) one performs which is not for the purpose of yajña is a cause of bondage. Yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) Karma-bandhanaḥ, or the bondage of karma, is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The asuras are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called māyā. In that hard struggle for existence, they deny the existence of the supreme authority, Puruṣottama, the Supreme Personality of Godhead.

In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the Vedas, which are not contaminated by the four defects of human life-namely the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the Vedas but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body we are given by prakṛti, or material nature. As such, there must be divisions of pious and impious activities (puṇya and pāpa). In Bhagavad-gītā (7.28) it is clearly stated:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"One who has completely surpassed the resultant activities of the impious path of life [this is possible only when one engages exclusively in pious activities] can understand his eternal relationship with the Supreme Personality of Godhead. Thus one engages in the Lord's transcendental loving service." This life of engaging always in the loving service of the Lord is called adhokṣaja-dhiyaḥ, or a life of Kṛṣṇa consciousness, which King Pṛthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body or can become very well educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features and educational statuses, all awarded by the Supreme Personality of Godhead according to pious or impious activities. Varieties of life, therefore, develop not by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words ajñāta-sukṛti, which refer to pious activities performed without the actor's knowledge. But these are also planned. For example, Kṛṣṇa comes like an ordinary human being, He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master, or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Kṛṣṇa conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word sarva-pāpebhyaḥ means "from all sinful activities." A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead, like Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

TEXTS 28–29

manor uttānapādasya
dhruvasyāpi mahīpateḥ

priyavratasya rājarṣer
aṅgasyāsmat-pituḥ pituḥ
īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kṛtyam asti gadābhṛtā

SYNONYMS

manoḥ-of Manu (Svāyambhuva Manu); uttānapādasya-of Uttānapāda, the father of Dhruva Mahārāja; dhruvasya-of Dhruva Mahārāja; api-certainly; mahī-pateḥ-of the great king; priyavratasya-of Priyavrata, in the family of Mahārāja Dhruva; rājarṣeḥ-of great saintly kings; aṅgasya-of the name Aṅga; asmat-my; pituḥ-of my father; pituḥ-of the father; īdṛśānām-of such personalities; atha-also; anyeṣām-of others; ajasya-of the supreme immortal; ca-also; bhavasya-of the living entities; ca-also; prahlādasya-of Mahārāja Prahlāda; baleḥ-of Mahārāja Bali; ca-also; api-certainly; kṛtyam-acknowledged by them; asti-there is; gadā-bhṛtā-the Supreme Personality of Godhead, who carries a club.

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

Narottama dāsa Ṭhākura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master (sādhu-śāstra-guru-vākya). A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word guru refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one's life is to follow in the footsteps of the authorized personalities like those mentioned herein by Pṛthu Mahārāja, beginning with Svāyambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the Śrīmad-Bhāgavatam. The mahājanas, or great personalities, are Brahmā, Lord Śiva, Nārada Muni, Manu, the Kumāras, Prahlāda Mahārāja, Bali Mahārāja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

TEXT 30

dauhitrādīn ṛte mṛtyoḥ
śocyān dharma-vimohitān
varga-svargāpavargāṇāṁ
prāyeṇaikātmya-hetunā

SYNONYMS

dauhitra-ādīn-grandsons like my father, Vena; ṛte-except; mṛtyoḥ-of personified death; śocyān-abominable; dharma-vimohitān-bewildered on the path of religion; varga-religion, economic development, sense gratification and liberation; svarga-elevation to the heavenly planets; apavargāṇām-being freed from material contamination; prāyeṇa-almost always; eka-one; ātmya-the Supreme Personality of Godhead; hetunā-on account of.

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

King Vena, the father of Pṛthu Mahārāja, was condemned by the brāhmaṇas and saintly persons because of his denying the existence of the Supreme Personality of Godhead and rejecting the method of satisfying Him by performance of Vedic sacrifice. In other words, he was an atheist, who did not believe in the existence of God, and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Pṛthu Mahārāja considered King Vena's character abominable because Vena was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to them, dharma, or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquillity. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, one will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Pṛthu Mahārāja, however, did not accept the authority of such atheists, headed by his father, who was the grandson of death personified. Generally, a daughter inherits the qualities of her father, and a son gets the qualities of his mother. Thus Mṛtyu's daughter, Sunīthā, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life-dharma, artha and kāma (religion, economic development and sense gratification)-we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Pṛthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.

TEXT 31

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

SYNONYMS

yat-pāda-whose lotus feet; sevā-service; abhiruciḥ-inclination; tapasvinām-persons undergoing severe penances; aśeṣa-innumerable; janma-birth; upacitam-acquire; malam-dirtiness; dhiyaḥ-mind; sadyaḥ-immediately; kṣiṇoti-destroys; anvaham-day after day; edhatī-increasing; satī-being; yathā-as; pada-aṅguṣṭha-the toes of His lotus feet; viniḥsṛtā-emanating from; sarit-water.

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable brāhmaṇa in Calcutta never took a doctor's medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The River Ganges flows by Calcutta. Sometimes within the water there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord. Similarly, if one takes to the service of the lotus feet of the Lord, or takes to Kṛṣṇa consciousness, he is immediately cleansed of the many dirty things which have accumulated in his innumerable births. We have seen that in spite of the very black record of their past lives, persons who take to Kṛṣṇa consciousness become perfectly cleansed of all dirty things and make spiritual progress very swiftly. Therefore Pṛthu Mahārāja advises that without the benediction of the Supreme Lord, one cannot make advancement-either in so-called morality, economic development or sense gratification. One should therefore take to the service of the Lord, or Kṛṣṇa consciousness, and thus very soon become a perfect man, as confirmed in Bhagavad-gītā (kṣipraṁ bhavati dharmātmā śaśvac chāntiṁ nigacchati). Being a responsible king, Pṛthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in Bhagavad-gītā that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa's representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

TEXT 32

vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate

SYNONYMS

vinirdhuta-being specifically cleansed; aśeṣa-unlimited; manaḥ-malaḥ-mental speculation or the dirt accumulated in the mind; pumān-the person; asaṅga-being disgusted; vijñāna-scientifically; viśeṣa-particularly; vīrya-vān-being strengthened in bhakti-yoga; yat-whose; aṅghri-lotus feet; mūle-at the root of; kṛta-ketanaḥ-taken shelter; punaḥ-again; na-never; saṁsṛtim-material existence; kleśa-vahām-full of miserable conditions; prapadyate-takes to.

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

As stated by Lord Caitanya Mahāprabhu in His Śikṣāṣṭaka instructions, by the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-or by the process of hearing and chanting of the glories of the Lord, one's mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing bhakti-yoga, his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by vairāgya and jñāna. Jñāna refers to understanding that one is not his body, and vairāgya means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of bhakti-yoga. Thus when a devotee is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in Bhagavad-gītā by the Lord (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]).

In this verse the word vijñāna is specifically important. Jñāna, the knowledge of spiritual identity that one attains when he does not consider himself to be the body, is explained in Bhagavad-gītā as brahma-bhūta, the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called jñāna. After coming to the platform of jñāna, or the brahma-bhūta state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme Personality of Godhead. This understanding is explained here as vijñāna-viśeṣa. The Lord says, therefore, that knowledge of Him is vijñāna, science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In Bhagavad-gītā (9.2), the science of devotional service is described as pratyakṣāvagamaṁ dharmyam, direct understanding of the principles of religion by realization.

By practicing bhakti-yoga, one can directly perceive his advancement in spiritual life. In other practices-like karma-yoga, jñāna-yoga and dhyāna-yoga-one may not be confident about his progress, but in bhakti-yoga one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By bhakti-yoga these two qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

TEXT 33

tam eva yūyaṁ bhajatātma-vṛttibhir
mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ
amāyinaḥ kāma-dughāṅghri-paṅkajaṁ
yathādhikārāvasitārtha-siddhayaḥ

SYNONYMS

tam-unto Him; eva-certainly; yūyam-all you citizens; bhajata-worship; ātma-own; vṛttibhiḥ-occupational duty; manaḥ-mind; vacaḥ-words; kāya-body; guṇaiḥ-by the particular qualities; sva-karmabhiḥ-by occupational duties; amāyinaḥ-without reservation; kāma-dugha-fulfilling all desires; aṅghri-paṅkajam-the lotus feet; yathā-as far as; adhikāra-ability; avasita-artha-fully convinced of one's interest; siddhayaḥ-satisfaction.

Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.

As stated in the Eighteenth Chapter of Bhagavad-gītā, sva-karmaṇā tam abhyarcya: one has to worship the Supreme Personality of Godhead by one's occupational duties. This necessitates accepting the principle of four varṇas and four āśramas. Pṛthu Mahārāja therefore says, guṇaiḥ sva-karmabhiḥ. This phrase is explained in Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "The four castes (the brāhmaṇas, kṣatriyas, vaiśyas and śūdras) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes." A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities-namely speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one's self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual brāhmaṇa, his aim to achieve the final interest of life is attained. Similarly, the kṣatriya's duties are to give protection to the citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs and to be unafraid to fight whenever there is an attack by enemies. In this way, a kṣatriya can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a vaiśya can satisfy the Supreme Godhead by properly executing his occupational duties-engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because śūdras do not have ample intelligence, they should simply engage as workers to serve the higher statuses of social life. Everyone's aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Kṛṣṇa, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body-the head, the arms, the belly and the legs-similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the kṣatriyas must fulfill the duty of the arms, the vaiśya class must fulfill the duty of the belly, and the śūdras must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower; there are such divisions as "higher" and "lower," but since there is actually a common interest-to satisfy the Supreme Personality of Godhead-there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by Pṛthu Mahārāja by the use of the word yathādhikāra, "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānujācārya, whose capabilities are certainly far above ours. Even a śūdra, who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded (amāyinaḥ). To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim (Bg. 9.32). It does not matter what one is, whether a brāhmaṇa, kṣatriya, vaiśya, śūdra or a degraded woman. If one engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord's lotus feet are described here as kāma-dughāṅghri-paṅkajam because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because although in material existence we have many needs, all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

TEXT 34

asāv ihāneka-guṇo 'guṇo 'dhvaraḥ
pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ
sampadyate 'rthāśaya-liṅga-nāmabhir
viśuddha-vijñāna-ghanaḥ svarūpataḥ

SYNONYMS

asau-the Supreme Personality of Godhead; iha-in this material world; aneka-various; guṇaḥ-qualities; aguṇaḥ-transcendental; adhvaraḥ-yajña; pṛthak-vidha-varieties; dravya-physical elements; guṇa-ingredients; kriyā-performances; uktibhiḥ-by chanting different mantras; sampadyate-is worshiped; artha-interest; āśaya-purpose; liṅga-form; nāmabhiḥ-name; viśuddha-without contamination; vijñāna-science; ghanaḥ-concentrated; sva-rūpataḥ-in His own form.

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

For material prosperity there are recommendations in the Vedas for various types of yajña (sacrifice). In Bhagavad-gītā (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform yajña according to their material desires (saha-yajñāḥ prajāḥ sṛṣṭvā). These performances are called yajñas because their ultimate goal is to satisfy the Supreme Personality of Godhead, Viṣṇu. The purpose of performing yajñas is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such yajñas have been recommended in the Vedas. Such performances are, of course, known as karma-kāṇḍa, or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the karma-kāṇḍa ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these yajñas because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these karma-kāṇḍa ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any yajña, Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please Lord Viṣṇu is bhakti and is of great value. A tinge of bhakti purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such yajñas are superficially material activities, the results are transcendental. Such yajñas as Sūrya-yajña, Indra-yajña and Candra-yajña are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any yajña performed with this complete knowledge and understanding is described in Bhagavad-gītā as brahmārpaṇam, or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]). Sacrifices should be performed with this view in mind. As stated in Bhagavad-gītā (4.24):

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

"A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature." The performer of sacrifices must always keep in view that the sacrifices mentioned in the Vedas are meant to satisfy the Supreme Personality of Godhead. Viṣṇur ārādhyate panthāḥ (Viṣṇu Purāṇa 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual yajña, and by performing such yajñas one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

This ninefold process is described in this verse as viśuddha-vijñāna-ghanaḥ, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord, Viṣṇu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing yajñas for the satisfaction of Viṣṇu, or Yajña. Viṣṇu is therefore called yajña-pati. Śrīyaḥ patiṁ yajña-patiṁ jagat-patim (Bhāg. 2.9.15).

The Supreme Personality of Godhead's deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but doctors do not know exactly how things happen in the body. Lord Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is vijñāna-ghana because it does not have any of the defects of material science. The Supreme Personality of Godhead is viśuddha-vijñāna-ghana, concentrated transcendental knowledge; therefore, even though He accepts karma-kāṇḍīya materialistic yajñas, He always remains in a transcendental position. Therefore, the mention of aneka-guṇa refers to the Supreme Personality of Godhead's many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This is realized by a gradual process of realization and purification. One vivid example of this is Dhruva Mahārāja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. Āśaya means "determination." Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of yajña, one gradually achieves the spiritual platform. Then his life becomes perfect. Śrīmad-Bhāgavatam (2.3.10) therefore recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Everyone-whether akāma (a devotee), sarva-kāma (a karmī) or mokṣa-kāma (a jñānī or yogī)-is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

TEXT 35

pradhāna-kālāśaya-dharma-saṅgrahe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvyate
yathānalo dāruṣu tad-guṇātmakaḥ

SYNONYMS

pradhāna-material nature; kāla-time; āśaya-desire; dharma-occupational duties; saṅgrahe-aggregate; śarīre-body; eṣaḥ-this; pratipadya-accepting; cetanām-consciousness; kriyā-activities; phalatvena-by the result of; vibhuḥ-the Supreme Personality of Godhead; vibhāvyate-manifested; yathā-as much as; analaḥ-fire; dāruṣu-in the wood; tat-guṇa-ātmakaḥ-according to shape and quality.

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

The Supreme Personality of Godhead constantly lives with the individual soul as Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of prakṛti, or material nature. The material ingredients are activated by the force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramātmā, who is also present within the heart of the animal; but in the human form of life, because of developed consciousness (cetanām), one can be transferred from ignorance and passion to goodness by the results of his activities (kriyā-phalatvena). A human being is therefore advised to associate with spiritually advanced personalities. The Vedas give the direction tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. Gurum evābhigacchet-one must; it is not optional. It is imperative that one approach the spiritual master, for by such association one proportionately develops his consciousness toward the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness. According to the body given by prakṛti, or nature, one's consciousness is present; according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart. The example given herein is very appropriate. Fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in Bhagavad-gītā (karma-yoga, jñāna-yoga, dhyāna-yoga and bhakti-yoga). Like a staircase, yoga has different steps for reaching the topmost floor, and according to one's position upon the staircase, he is understood to be situated in karma-yoga, jñāna-yoga, dhyāna-yoga or bhakti-yoga. Of course, bhakti-yoga is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one's development in consciousness, one realizes his spiritual identity, and thus when one's existential position is purified fully, he becomes situated in brahmānanda, which is ultimately unlimited. Therefore the saṅkīrtana movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness-Kṛṣṇa consciousness, the platform on which the Supreme Personality is fully realized. Directions for performing different types of yajñas are specifically arranged for the highest realization of the Supreme Lord, as confirmed in Bhagavad-gītā by the Lord Himself. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham (Bg. 4.11). The Supreme Personality of Godhead is realized according to the proportion of one's surrender. Full surrender, however, occurs when a man is perfectly in knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate (Bg. 7.19).

TEXT 36

aho mamāmī vitaranty anugrahaṁ
hariṁ guruṁ yajña-bhujām adhīśvaram
sva-dharma-yogena yajanti māmakā
nirantaraṁ kṣoṇi-tale dṛḍha-vratāḥ

SYNONYMS

aho-O all of you; mama-unto me; amī-all of them; vitaranti-distributing; anugraham-mercy; harim-the Supreme Personality of Godhead; gurum-the supreme spiritual master; yajña-bhujām-all the demigods eligible to accept yajña offerings; adhīśvaram-the supreme master; sva-dharma-occupational duties; yogena-by dint of; yajanti-worship; māmakāḥ-having a relationship with me; nirantaram-incessantly; kṣoṇi-tale-on the surface of the globe; dṛḍha-vratāḥ-with firm determination.

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

Mahārāja Pṛthu's advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the enjoyer of all sacrificial ceremonies and who is also the supreme teacher as antaryāmī, or Paramātmā. There is specific mention of the word gurum, which indicates the Supreme Personality as caitya-guru. The Supreme Godhead in His Paramātmā feature is present in everyone's heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to help the conditioned soul both ways. Therefore He has been mentioned herein as gurum. It appears, however, that in the time of Mahārāja Pṛthu all the people on the surface of the globe were his subjects. Most of them-in fact, almost all of them-were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited.

TEXT 37

mā jātu tejaḥ prabhaven maharddhibhis
titikṣayā tapasā vidyayā ca
dedīpyamāne 'jita-devatānāṁ
kule svayaṁ rāja-kulād dvijānām

SYNONYMS

mā-never do it; jātu-at any time; tejaḥ-supreme power; prabhavet-exhibit; mahā-great; ṛddhibhiḥ-by opulence; titikṣayā-by tolerance; tapasā-penance; vidyayā-by education; ca-also; dedīpyamāne-upon those who are already glorified; ajita-devatānām-Vaiṣṇavas, or the devotees of the Supreme Personality of Godhead; kule-in the society; svayam-personally; rāja-kulāt-greater than the royal family; dvijānām-of the brāhmaṇas.

The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

Pṛthu Mahārāja has explained in the previous verse the importance of devotional service for both the rulers and the citizens of the state. Now he explains how one can be steadily fixed in devotional service. Śrī Caitanya Mahāprabhu, while instructing Śrīla Rūpa Gosvāmī, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of another tree to grow, and while growing, it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. Such offenses are called vaiṣṇava-aparādha. Aparādha means "offense." If one commits vaiṣṇava-aparādhas, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled. In the śāstras it is found that a very great yogī, Durvāsā Muni, committed a vaiṣṇava-aparādha and thus for one full year had to travel all over the universe, even to Vaikuṇṭhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṇṭha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of vaiṣṇava-aparādha is called gurv-aparādha, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this gurv-aparādha is considered the most grievous offense. Guror avajñā śruti-śāstra-nindanam (Padma Purāṇa). Among the ten offenses committed against the chanting of the holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of Vaiṣṇava is given by Śrī Caitanya Mahāprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and brāhmaṇas are mentioned. A Vaiṣṇava is a learned brāhmaṇa and is therefore designated as brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita or as a Vaiṣṇava and brāhmaṇa. In other words, a Vaiṣṇava is supposed to be a brāhmaṇa already, but a brāhmaṇa may not be a pure Vaiṣṇava. When a person understands his pure identity, brahma jānāti, he immediately becomes a brāhmaṇa. In the brāhmaṇa stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a brāhmaṇa, however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a brāhmaṇa. In the material conception, the position of a brāhmaṇa is the highest in human society, but a Vaiṣṇava is transcendental even to a brāhmaṇa. Both the brāhmaṇa and Vaiṣṇava are spiritually advanced. A brāhmaṇa's qualifications are mentioned in Bhagavad-gītā as truthfulness, mental equanimity, control of the senses, the power of tolerance, simplicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one fully engages in the transcendental loving service of the Lord, he becomes a Vaiṣṇava. Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the brāhmaṇas and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brāhmaṇas and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the position of brāhmaṇas and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

TEXT 38

brahmaṇya-devaḥ puruṣaḥ purātano
nityaṁ harir yac-caraṇābhivandanāt
avāpa lakṣmīm anapāyinīṁ yaśo
jagat-pavitraṁ ca mahattamāgraṇīḥ

SYNONYMS

brahmaṇya-devaḥ-the Lord of the brahminical culture; puruṣaḥ-the Supreme Personality; purātanaḥ-the oldest; nityam-eternal; hariḥ-the Personality of Godhead; yat-whose; caraṇa-lotus feet; abhivandanāt-by means of worshiping; avāpa-obtained; lakṣmīm-opulences; anapāyinīm-perpetually; yaśaḥ-reputation; jagat-universal; pavitram-purified; ca-also; mahat-great; tama-supreme; agraṇīḥ-foremost.

The Supreme Personality of Godhead, the ancient, eternal Godhead, who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

The Supreme Person is described herein as brahmaṇya-deva. Brahmaṇya refers to the brāhmaṇas, the Vaiṣṇavas or the brahminical culture, and deva means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaiṣṇava or on the highest platform of material goodness (as a brāhmaṇa), he cannot appreciate the Supreme Personality of Godhead. In the lower stages of ignorance and passion, it is difficult to appreciate or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaiṣṇava culture.

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ
(Viṣṇu Purāṇa 1.19.65)

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is puruṣa, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (purātanaḥ), and eternally (nityam). Yac-caraṇābhivandanāt: Pṛthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the brāhmaṇas. In the Bhagavad-gītā it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus feet of the brāhmaṇas. These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāmā Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Mahārāja Yudhiṣṭhira and Kuntī. The Lord's exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities and how to respect the brāhmaṇas and the Vaiṣṇavas. The Lord says in Bhagavad-gītā (3.21), yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: "If the leading personalities behave in a certain manner, others follow them automatically." Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

The Supreme Personality of Godhead is described herein as mahattama-agraṇīḥ. Within this material world, the mahattamas, or great personalities, are Lord Brahmā and Lord Śiva, but He is above them all. Nārāyaṇaḥ paro'vyaktāt: the Supreme Personality of Godhead is in a transcendental position, above everything created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and His reputation are all jagat-pavitram, universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world, but also in this material world. Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, Bhagavad-gītā, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

TEXT 39

yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ
vipra-priyas tuṣyati kāmam īśvaraḥ
tad eva tad-dharma-parair vinītaiḥ
sarvātmanā brahma-kulaṁ niṣevyatām

SYNONYMS

yat-whose; sevayā-by serving; aśeṣa-unlimited; guhā-āśayaḥ-dwelling within the heart of everyone; sva-rāṭ-but still fully independent; vipra-priyaḥ-very dear to the brāhmaṇas and Vaiṣṇavas; tuṣyati-becomes satisfied; kāmam-of desires; īśvaraḥ-the Supreme Personality of Godhead; tat-that; eva-certainly; tat-dharma-paraiḥ-by following in the footsteps of the Lord; vinītaiḥ-by humbleness;

sarva-ātmanā-in all respects; brahma-kulam-the descendants of brāhmaṇas and Vaiṣṇavas; niṣevyatām-always being engaged in their service.

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas, for He is always dear to brāhmaṇas and Vaiṣṇavas and they are always dear to Him.

It is said that the Lord is most pleased when He sees one engage in the service of His devotee. He does not need any service from anyone because He is complete, but it is in our own interest to offer all kinds of services to the Supreme Personality of Godhead. These services can be offered to the Supreme Person not directly but through the service of brāhmaṇas and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā, which means that unless one serves the Vaiṣṇavas and brāhmaṇas, one cannot get liberation from the material clutches. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādaḥ: by satisfying the senses of the spiritual master, one can satisfy the senses of the Supreme Personality of Godhead. Thus this behavior is not only mentioned in scriptures but also followed by ācāryas. Pṛthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of brāhmaṇas and Vaiṣṇavas.

TEXT 40

pumāḹ labhetānativelam ātmanaḥ
prasīdato 'tyanta-śamaṁ svataḥ svayam
yan-nitya-sambandha-niṣevayā tataḥ
paraṁ kim atrāsti mukhaṁ havir-bhujām

SYNONYMS

pumān-a person; labheta-can achieve; anati-velam-without delay; ātmanaḥ-of his soul; prasīdataḥ-being satisfied; atyanta-the greatest; śamam-peace; svataḥ-automatically; svayam-personally; yat-whose; nitya-regular; sambandha-relationship; niṣevayā-by dint of service; tataḥ-after that; param-superior; kim-what; atra-here; asti-there is; mukham-happiness; haviḥ-clarified butter; bhujām-those who drink.

By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.

In Bhagavad-gītā (2.65) it is said: prasāde sarva-duḥkhānāṁ hānir asyopajāyate. Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the brāhmaṇas and Vaiṣṇavas to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

"Birth after birth I desire to serve the lotus feet of the ācāryas and live in a society of devotees." A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the ācāryas. The spiritual master is the best brāhmaṇa. At present, in the age of Kali, it is very difficult to render service to the brāhmaṇa-kula, or the brāhmaṇa class. The difficulty, according to the Varāha Purāṇa, is that demons, taking advantage of Kali-yuga, have taken birth in brāhmaṇa families. Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu (Varāha Purāṇa). In other words, in this age there are many so-called caste brāhmaṇas and caste Gosvāmīs who, taking advantage of the śāstra and of the innocence of people in general, claim to be brāhmaṇas and Vaiṣṇavas by hereditary right. One will not derive any benefit by rendering service to such false brāhmaṇa-kulas. One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full satisfaction. This has been very clearly explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41). By actually following the regulative principles of bhakti-yoga as recommended by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcendental platform of liberation, as explained in this verse (atyanta-śamam).

The particular use of the word anativelam ("without delay") is very significant because simply by serving brāhmaṇas and Vaiṣṇavas one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Nārada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted brāhmaṇas and Vaiṣṇavas, and thus in his next life he not only became liberated, but became famous as the supreme spiritual master of the entire Vaiṣṇava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the brāhmaṇas.

TEXT 41

aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
na vai tathā cetanayā bahiṣ-kṛte
hutāśane pāramahaṁsya-paryaguḥ

SYNONYMS

aśnāti-eats; anantaḥ-the Supreme Personality of Godhead; khalu-nevertheless; tattva-kovidaiḥ-persons in knowledge of the Absolute Truth; śraddhā-faith; hutam-offering fire sacrifices; yat-mukhe-whose mouth; ijya-nāmabhiḥ-by different names of demigods; na-never; vai-certainly; tathā-as much; cetanayā-by living force; bahiḥ-kṛte-being bereft of; huta-aśane-in the fire sacrifice; pāramahaṁsya-regarding devotees; paryaguḥ-never goes away.

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme Personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word svāhā in mantras such as indrāya svāhā and ādityāya svāhā. These mantras are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

nāhaṁ tiṣṭhāmi vaikuṇṭhe
yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ

"I am not in Vaikuṇṭha nor in the hearts of the yogīs. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and brāhmaṇas are the living representatives of the Supreme Lord. Therefore to feed brāhmaṇas and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to brāhmaṇas and Vaiṣṇavas, for that process is more effective than fire yajña. The vivid example of this principle in action was given by Advaita Prabhu. When He performed the śrāddha ceremony for His father, He first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the śrāddha ceremony, one should offer food to an elevated brāhmaṇa. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken his birth in a Muhammadan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why He was doing something which might jeopardize His position in brāhmaṇa society. Advaita Prabhu replied that He was feeding millions of first-class brāhmaṇas by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned brāhmaṇa on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, He was equally as blessed as He would have been by offering food to thousands of learned brāhmaṇas. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

TEXT 42

yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate

SYNONYMS

yat-that which; brahma-the brahminical culture; nityam-eternally; virajam-without contamination; sanātanam-without beginning; śraddhā-faith; tapaḥ-austerity; maṅgala-auspicious; mauna-silence; saṁyamaiḥ-controlling the mind and senses; samādhinā-with full concentration; bibhrati-illuminates; ha-as he did it; artha-the real purpose of the Vedas; dṛṣṭaye-for the purpose of finding out; yatra-wherein; idam-all this; ādarśe-in a mirror; iva-like; avabhāsate-manifests.

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

Since it is described in the previous verse that feeding a living brāhmaṇa is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brāhmaṇism is and who a brāhmaṇa is. In the age of Kali, taking advantage of the fact that by feeding a brāhmaṇa one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as brāhmaṇa-bhojana simply on the basis of their birth in brāhmaṇa families. In order to distinguish this class of men from the real brāhmaṇas, Mahārāja Pṛthu is giving an exact description of a brāhmaṇa and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A brāhmaṇa must be fully conversant with the Vedic conclusion, which is described in Bhagavad-gītā. Vedaiś ca sarvair aham eva vedyaḥ (Bg. 15.15). The Vedic conclusion-the ultimate understanding, or Vedānta understanding-is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in Bhagavad-gītā (janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]), one becomes a perfect brāhmaṇa. The brāhmaṇa who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman."

Therefore a devotee of Lord Kṛṣṇa is actually a perfect brāhmaṇa. His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava, or Kṛṣṇa conscious person, is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in Bhagavad-gītā that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be virajam, or free from the defects of material contamination. A genuine brāhmaṇa or Vaiṣṇava therefore depends eternally on the conclusion of the Vedas or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in Śrīmad-Bhāgavatam, is manifested in three features-namely impersonal Brahman, localized Paramātmā and, at last, the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the Vedas with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the Vedas.

The word maṅgala (”auspicious”) in this verse is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called maṅgala, or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items-namely illicit sex life, intoxication, gambling and flesh-eating-and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra and daily meditation three times a day by chanting the Gāyatrī mantra. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror. The conclusion is, therefore, that a brāhmaṇa does not become a brāhmaṇa simply because he is a living entity or is born in a brāhmaṇa family; he must possess all the qualities mentioned in the śāstras and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the Brahma-saṁhitā (5.38) as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

TEXT 43

teṣām ahaṁ pāda-saroja-reṇum
āryā vaheyādhi-kirīṭam āyuḥ
yaṁ nityadā bibhrata āśu pāpaṁ
naśyaty amuṁ sarva-guṇā bhajanti

SYNONYMS

teṣām-of all of them; aham-I; pāda-feet; saroja-lotus; reṇum-dust; āryāḥ-O respectable persons; vaheya-shall bear; adhi-up to; kirīṭam-helmet; āyuḥ-up to the end of life; yam-which; nityadā-always; bibhrataḥ-carrying; āśu-very soon; pāpam-sinful activities; naśyati-are vanquished; amum-all those; sarva-guṇāḥ-fully qualified; bhajanti-worship.

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

It is said that one who has unflinching faith in the Supreme Personality of Godhead, which means unflinching faith in the Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods. Yasyāsti bhaktir bhagavaty akiñcanā/ sarvair guṇais tatra samāsate surāḥ (Bhāg. 5.18.12). Prahlāda Mahārāja also said, naiṣāṁ matis tāvad urukramāṅghrim (Bhāg. 7.5.32). Unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of brāhmaṇas and Vaiṣṇavas. In other words, if a liberal king like Pṛthu Mahārāja does not follow the instructions of brāhmaṇas and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Pṛthu is the perfect example of an ideal chief executive.

TEXT 44

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ
prasīdatāṁ brahma-kulaṁ gavāṁ ca
janārdanaḥ sānucaraś ca mahyam

SYNONYMS

guṇa-ayanam-one who has acquired all the good qualities; śīla-dhanam-one whose wealth is good behavior; kṛta-jñam-one who is grateful; vṛddha-āśrayam-one who takes shelter of the learned; saṁvṛṇate-achieves; anu-certainly; sampadaḥ-all opulences; prasīdatām-be pleased upon; brahma-kulam-the brāhmaṇa class; gavām-the cows; ca-and; janārdanaḥ-the Supreme Personality of Godhead; sa-with; anucaraḥ-along with His devotee; ca-and; mahyam-upon me.

Whoever acquires the brahminical qualifications-whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons-gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brāhmaṇa class, with the cows and with me.

The Supreme Personality of Godhead is worshiped with the prayer namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Thus it is clear that the Supreme Personality of Godhead respects and protects the brāhmaṇas and brahminical culture, as well as the cows; in other words, wherever there are brāhmaṇas and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no brāhmaṇas or brahminical culture, cows are treated as ordinary animals and slaughtered, at the sacrifice of human civilization. The specific mention of the word gavām by Pṛthu Mahārāja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the gopīs. Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Pṛthu Mahārāja said, sānucaraś ca, indicating that the Supreme Personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is guṇāyanam, the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of brāhmaṇas and Vaiṣṇavas. Everyone should feel grateful to the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the Vedas (Kaṭha Upaniṣad 2.2.13), eko bahūnāṁ yo vidadhāti kāmān: the supreme one is supplying all necessities to the living entities. The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word vṛddhāśrayam is very significant in this verse. Vṛddha refers to one who is advanced in knowledge. There are two kinds of old men-he who is advanced in years and he who is experienced in knowledge. One who is advanced in knowledge is actually vṛddha (jñāna-vṛddha); one does not become vṛddha simply by advancing in age. Vṛddhāśrayam, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a brāhmaṇa and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme Personality of Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a brāhmaṇa or Vaiṣṇava. Therefore Pṛthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, brāhmaṇas and cows.

TEXT 45

maitreya uvāca
iti bruvāṇaṁ nṛpatiṁ
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hṛṣṭa-manasaḥ
sādhu-vādena sādhavaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; iti-thus; bruvāṇam-while speaking; nṛ-patim-the King; pitṛ-the denizens of Pitṛloka; deva-the demigods; dvi-jātayaḥ-and the twice-born (the brāhmaṇas and the Vaiṣṇavas); tuṣṭuvuḥ-satisfied; hṛṣṭa-manasaḥ-greatly pacified in mind; sādhu-vādena-by expressing congratulations; sādhavaḥ-all the saintly persons present.

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitṛloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words sādhu, sādhu. This is called sādhu-vāda. All the saintly persons, Pitās (denizens of Pitṛloka) and demigods who were present at the meeting and heard Pṛthu Mahārāja expressed their good will with the words sādhu, sādhu. They all accepted the good mission of Pṛthu Mahārāja, and they were fully satisfied.

TEXT 46

putreṇa jayate lokān
iti satyavatī śrutiḥ
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

SYNONYMS

putreṇa-by the son; jayate-one becomes victorious; lokān-all the heavenly planets; iti-thus; satya-vatī-becomes true; śrutiḥ-the Vedas; brahma-daṇḍa-by the curse of brāhmaṇas; hataḥ-killed; pāpaḥ-the most sinful; yat-as; venaḥ-the father of Mahārāja Pṛthu; ati-great; atarat-became delivered; tamaḥ-from the darkness of hellish life.

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called putra. The purpose of marriage, therefore, is to have a putra, or son who is able to deliver his father, even if the father falls down to the hellish condition of put. Mahārāja Pṛthu's father, Vena, was a most sinful person and was therefore cursed to death by the brāhmaṇas. Now all the great saintly persons, sages and brāhmaṇas present in the meeting, after hearing from Mahārāja Pṛthu about his great mission in life, became convinced that the statement of the Vedas had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the Vedas, is to have a putra, a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaiṣṇava and raise his children to become Vaiṣṇavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Pṛthu delivered his father.

TEXT 47

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

SYNONYMS

hiraṇyakaśipuḥ-the father of Prahlāda Mahārāja; ca-also; api-again; bhagavat-of the Supreme Personality of Godhead; nindayā-by blaspheming; tamaḥ-in the darkest region of hellish life; vivikṣuḥ-entered; atyagāt-was delivered; sūnoḥ-of his son; prahlādasya-of Mahārāja Prahlāda; anubhāvataḥ-by the influence of.

Similarly, Hiraṇyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

When Prahlāda Mahārāja was offered benediction by Nṛsiṁhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, he did not ask a benediction for his personal self but was very affectionate toward his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme Personality of Godhead, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiraṇyakaśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava, who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as para-duḥkha-duḥkhī kṛpāmbudhiḥ, or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, all pure devotees of the Lord come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

TEXT 48

vīra-varya pitaḥ pṛthvyāḥ
samāḥ sañjīva śāśvatīḥ
yasyedṛśy acyute bhaktiḥ
sarva-lokaika-bhartari

SYNONYMS

vīra-varya-the best of the warriors; pitaḥ-the father; pṛthvyāḥ-of the globe; samāḥ-equal to in years; sañjīva-live; śāśvatīḥ-forever; yasya-whose; īdṛśī-like this; acyute-unto the Supreme; bhaktiḥ-devotion; sarva-all; loka-planets; eka-one; bhartari-maintainer.

All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

Pṛthu Mahārāja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes yogīs die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, kīrtir yasya sa jīvati: "One who leaves a good reputation behind him lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṇṭha planets, but by his reputation he also lives forever within this material world.

TEXT 49

aho vayaṁ hy adya pavitra-kīrte
tvayaiva nāthena mukunda-nāthāḥ
ya uttamaślokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanakti

SYNONYMS

aho-oh, goodness; vayam-we; hi-certainly; adya-today; pavitra-kīrte-O supreme purity; tvayā-by you; eva-certainly; nāthena-by the Lord; mukunda-the Supreme Personality of Godhead; nāthāḥ-being the subject of the Supreme; ye-one who; uttama-śloka-tamasya-of the Supreme Personality of Godhead, who is praised by the nicest verses; viṣṇoḥ-of Viṣṇu; brahmaṇya-devasya-of the worshipable Lord of the brāhmaṇas; kathām-words; vyanakti-expressed.

The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

The citizens declared that through being under the protection of Mahārāja Pṛthu, they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the Vedas that the Supreme Personality of Godhead is the maintainer and leader of all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord's. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Pṛthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, he was therefore a proper representative of the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

TEXT 50

nātyadbhutam idaṁ nātha

tavājīvyānuśāsanam
prajānurāgo mahatāṁ
prakṛtiḥ karuṇātmanām

SYNONYMS

na-not; ati-very great; adbhutam-wonderful; idam-this; nātha-O lord; tava-your; ājīvya-source of income; anuśāsanam-ruling over the citizens; prajā-citizens; anurāgaḥ-affection; mahatām-of the great; prakṛtiḥ-nature; karuṇa-merciful; ātmanām-of the living entities.

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

A king's duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men-the brāhmaṇas, kṣatriyas, vaiśyas and śūdras-their means of livelihood are also mentioned in the scriptures. The brāhmaṇas should live by spreading knowledge and should therefore take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the śūdras, who cannot work as either brāhmaṇas, kṣatriyas or vaiśyas, should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein-he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaiṣṇava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Only a Vaiṣṇava leader can fulfill all the desires of the people (vāñchā-kalpataru), and he is compassionate because he is the contributor of the greatest benefit to human society. He is patita-pāvana, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the brāhmaṇas and Vaiṣṇavas, who are naturally leaders in missionary work, the vaiśyas will also follow in the footsteps of the Vaiṣṇavas and brāhmaṇas, and the śūdras will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

TEXT 51

adya nas tamasaḥ pāras
tvayopāsāditaḥ prabho
bhrāmyatāṁ naṣṭa-dṛṣṭīnāṁ
karmabhir daiva-saṁjñitaiḥ

SYNONYMS

adya-today; naḥ-of us; tamasaḥ-of the darkness of material existence; pāraḥ-the other side; tvayā-by you; upāsāditaḥ-increased; prabho-O lord; bhrāmyatām-who are wandering; naṣṭa-dṛṣṭīnām-who have lost their goal of life; karmabhiḥ-on account of past deeds; daiva-saṁjñitaiḥ-arranged by superior authority.

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

In this verse, the words karmabhir daiva-saṁjñitaiḥ are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destinations in life, all living entities are wandering in different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme Personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Pṛthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Pṛthu.

TEXT 52

namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdaṁ sva-tejasā

SYNONYMS

namaḥ-all obeisances; vivṛddha-highly elevated; sattvāya-unto the existence; puruṣāya-unto the person; mahīyase-unto one who is so glorified; yaḥ-who; brahma-brahminical culture; kṣatram-administrative duty; āviśya-entering; bibharti-maintaining; idam-this; sva-tejasā-by his own prowess.

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

Without the spread of brahminical culture and without proper protection from the government, no social standard can be maintained properly. This is admitted in this verse by the citizens of Mahārāja Pṛthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word vivṛddha-sattvāya is significant. In the material world there are three qualities-namely goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised in the previous chapters of Śrīmad-Bhāgavatam, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing Śrīmad-Bhāgavatam regularly from their mouths.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

”When one engages in devotional service in the first stages of hearing and chanting, the Lord, who is in everyone's heart, helps the devotee in cleansing his heart.” (Bhāg. 1.2.17) In the gradual cleansing process, one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one's situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness called vivṛddha-sattva, or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as vivṛddha-sattva, or one who is situated in the transcendental position. But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, came down to the position of brāhmaṇa and kṣatriya for the benefit of human society and thus gave protection to the entire world by his personal prowess. Although he was a king, a kṣatriya, because he was a Vaiṣṇava he was also a brāhmaṇa. As a brāhmaṇa he could give proper instruction to the citizens, and as a kṣatriya he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled ”Instructions by Mahārāja Pṛthu.”

20.5.22 Chapter Twenty-two

Pṛthu Mahārāja's Meeting with the Four Kumāras

TEXT 1

maitreya uvāca
janeṣu pragṛṇatsv evaṁ
pṛthuṁ pṛthula-vikramam
tatropajagmur munayaś
catvāraḥ sūrya-varcasaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; janeṣu-the citizens; pragṛṇatsu-while praying for; evam-thus; pṛthum-unto Mahārāja Pṛthu; pṛthula-highly; vikramam-powerful; tatra-there; upajagmuḥ-arrived; munayaḥ-the Kumāras; catvāraḥ-four; sūrya-as the sun; varcasaḥ-bright.

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

TEXT 2

tāṁs tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvāṇān
sānugo 'caṣṭa lakṣitān

SYNONYMS

tān-them; tu-but; siddha-īśvarān-masters of all mystic power; rājā-the King; vyomnaḥ-from the sky; avatarataḥ-while descending; arciṣā-by their glaring effulgence; lokān-all the planets; apāpān-sinless; kurvāṇān-doing so; sa-anugaḥ-with his associates; acaṣṭa-recognized; lakṣitān-by seeing them.

Seeing the glowing effulgence of the four Kumāras, the masters of all mystic Power, the King and his associates could recognize them as they descended from the sky.

The four Kumāras are described herein as siddheśvarān, which means ”masters of all mystic power.” One who has attained perfection in yoga practice immediately becomes master of the eight mystic perfections-to become smaller than the smallest, to become lighter than the lightest, to become bigger than the biggest, to achieve anything one desires, to control everything, etc. These four Kumāras, as siddheśvaras, had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Pṛthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras were also spacemen who could travel in space without machines. The residents of the planet known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Pṛthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

TEXT 3

tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya
indriyeśo guṇān iva

SYNONYMS

tat-him; darśana-seeing; udgatān-being greatly desired; prāṇān-life; pratyāditsuḥ-peacefully going; iva-like; utthitaḥ-got up; sa-with; sadasya-associates or followers; anugaḥ-officers; vainyaḥ-King Pṛthu; indriya-īśaḥ-a living entity; guṇān iva-as influenced by the modes of material nature.

Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature.

In Bhagavad-gītā (3.27) it is said:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Pṛthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumāras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is attracted to taste nice food. Similarly, all his other senses-his hands, his legs, his belly, his genitals, his mind, etc.-are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Pṛthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumāras. It is said, "Birds of a feather flock together." In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Pṛthu Mahārāja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.

TEXT 4

gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayāṁ cakre
gṛhītādhyarhaṇāsanān

SYNONYMS

gauravāt-glories; yantritaḥ-completely; sabhyaḥ-most civilized; praśraya-by humbleness; ānata-kandharaḥ-bowing down his shoulder; vidhi-vat-according to the instructions of the śāstra; pūjayām-by worshiping; cakre-performed; gṛhīta-accepting; adhi-including; arhaṇa-paraphernalia for reception; āsanān-sitting places.

When the great sages accepted their reception, according to the instructions of the śāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumāras.

The four Kumāras are paramparā spiritual masters of the Vaiṣṇava sampradāya. Out of the four sampradāyas, namely Brahma-sampradāya, Śrī-sampradāya, Kumāra-sampradāya and Rudra-sampradāya, the disciplic succession of spiritual master to disciple known as the Kumāra-sampradāya is coming down from the four Kumāras. So Pṛthu Mahārāja was very respectful to the sampradāya-ācāryas. As it is said by Śrīla Viśvanātha Cakravartī Ṭhākura, sākṣād-dharitvena samasta-śāstraiḥ: a spiritual master, or the paramparā-ācārya, should be respected exactly like the Supreme Personality of Godhead. The word vidhivat is significant in this verse. This means that Pṛthu Mahārāja also strictly followed the injunctions of the śāstra in receiving a spiritual master, or ācārya, of the transcendental disciplic succession. Whenever an ācārya is seen, one should immediately bow down before him. Pṛthu Mahārāja did this properly; therefore the words used here are praśrayānata-kandharaḥ. Out of humility, he bowed down before the Kumāras.

TEXT 5

tat-pāda-śauca-salilair
mārjitālaka-bandhanaḥ
tatra śīlavatāṁ vṛttam
ācaran mānayann iva

SYNONYMS

tat-pāda-their lotus feet; śauca-washed; salilaiḥ-water; mārjita-sprinkled; alaka-hair; bandhanaḥ-bunch; tatra-there; śīlavatām-of the respectable gentlemen; vṛttam-behavior; ācaran-behaving; mānayan-practicing; iva-like.

After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

Śrī Caitanya Mahāprabhu has said, āpani ācari prabhu jīvere śikhāya. It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as ācārya, He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Pṛthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. When a saintly person comes to one's home, it is the Vedic custom first to wash his feet with water and then sprinkle this water over the heads of oneself and one's family. Pṛthu Mahārāja did this, for he was an exemplary teacher of the people in general.

TEXT 6

hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ

prītaḥ prāha bhavāgrajān
SYNONYMS

hāṭaka-āsane-on the throne made of gold; āsīnān-when they were seated; sva-dhiṣṇyeṣu-on the altar; iva-like; pāvakān-fire; śraddhā-respect; saṁyama-restraint; saṁyuktaḥ-being decorated with; prītaḥ-pleased; prāha-said; bhava-Lord Śiva; agra-jān-the elder brothers.

The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

The Kumāras are described herein as the elder brothers of Lord Śiva. When the Kumāras were born out of the body of Lord Brahmā, they were requested to get married and increase the population. In the beginning of the creation there was a great need of population; therefore Lord Brahmā was creating one son after another and ordering them to increase. However, when the Kumāras were requested to do so, they declined. They wanted to remain brahmacārī throughout life and be engaged fully in the devotional service of the Lord. The Kumāras are called naiṣṭhika-brahmacārī, meaning they are never to marry. Because of their refusal to marry, Lord Brahmā became so angry that his eyes became reddish. From between his eyes, Lord Śiva, or Rudra, appeared. The mode of anger is consequently known as rudra. Lord Śiva also has a sampradāya party, known as the Rudra-sampradāya, and they are also known as Vaiṣṇavas.

TEXT 7

pṛthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśānāṁ ca yogibhiḥ
SYNONYMS

pṛthuḥ uvāca-King Pṛthu spoke; aho-O Lord; ācaritam-practice; kim-what; me-by me; maṅgalam-good fortune; maṅgala-āyanāḥ-O personified good fortune; yasya-by which; vaḥ-your; darśanam-audience; hi-certainly; āsīt-became possible; durdarśānām-visible with great difficulty; ca-also; yogibhiḥ-by great mystic yogīs.

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

When something uncommon happens in one's progressive spiritual life, it should be understood to be incurred by ajñāta-sukṛti, or pious activities beyond one's knowledge. To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in Bhagavad-gītā (7.28): yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām. One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Mahārāja Pṛthu's life was full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Pṛthu, whose life was so full of pious activities that even Lord Viṣṇu came to see him and predicted that the Kumāras would also come.

TEXT 8

kiṁ tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti
śivo viṣṇuś ca sānugaḥ
SYNONYMS

kim-what; tasya-his; durlabha-taram-very rare to achieve; iha-in this world; loke-world; paratra-after death; ca-or; yasya-one whose; viprāḥ-the brāhmaṇas and Vaiṣṇavas; prasīdanti-become pleased; śivaḥ-all-auspicious; viṣṇuḥ-Lord Viṣṇu; ca-as well as; sa-anugaḥ-going along with.

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

The brāhmaṇas and Vaiṣṇavas are the bearers of Lord Viṣṇu, the all-auspicious. As confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaiṣṇavas and the brāhmaṇas actually perceive and see Him always in ecstasy. Therefore brāhmaṇas and Vaiṣṇavas are carriers of Viṣṇu. Wherever they go, Lord Viṣṇu, Lord Śiva or the devotees of Lord Viṣṇu are all carried. The four Kumāras are brāhmaṇas, and they visited the place of Mahārāja Pṛthu. Naturally Lord Viṣṇu and His devotees were also present. Under the circumstances, the conclusion is that when the brāhmaṇas and Vaiṣṇavas are pleased with a person, Lord Viṣṇu is also pleased. This is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: yasya prasādād bhagavat-prasādaḥ . By pleasing the spiritual master, who is both brāhmaṇa and Vaiṣṇava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

TEXT 9

naiva lakṣayate loko

lokān paryaṭato 'pi yān
yathā sarva-dṛśaṁ sarva
ātmānaṁ ye 'sya hetavaḥ

SYNONYMS

na-not; eva-thus; lakṣayate-can see; lokaḥ-people; lokān-all planets; paryaṭataḥ-traveling; api-although; yān-whom; yathā-as much as; sarva-dṛśam-the Supersoul; sarve-in all; ātmānam-within everyone; ye-those; asya-of the cosmic manifestation; hetavaḥ-causes.

Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

In the beginning of the Śrīmad-Bhāgavatam it is said: muhyanti yat sūrayaḥ. Great demigods like Lord Brahmā, Lord Śiva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahmā and King Indra also mistook Him. And what to speak of great yogīs or jñānīs who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahāprabhu, he could not be recognized by Candraśekhara Ācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaiṣṇava.

TEXT 10

adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ
yad-gṛhā hy arha-varyāmbu-
tṛṇa-bhūmīśvarāvarāḥ

SYNONYMS

adhanāḥ-not very rich; api-although; te-they; dhanyāḥ-glorious; sādhavaḥ-saintly persons; gṛha-medhinaḥ-persons who are attached to family life; yat-gṛhāḥ-whose house; hi-certainly; arha-varya-the most worshipable; ambu-water; tṛṇa-grass; bhūmi-land; īśvara-the master; avarāḥ-the servants.

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a sannyāsī, therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the śāstras that Durvāsā Muni was always accompanied by sixty thousand disciples and that if there was a little discrepancy in their reception, he would be very angry and would sometimes curse the host. The fact is that every householder, regardless of his position or economic condition, can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if one has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying, "Welcome." And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if the guest is a saintly person or a king.

TEXT 11

vyālālaya-drumā vai teṣv
ariktākhila-sampadaḥ
yad-gṛhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ

SYNONYMS

vyāla-venomous serpents; ālaya-home; drumāḥ-tree; vai-certainly; teṣu-in those houses; arikta-abundantly; akhila-all; sampadaḥ-opulences; yat-that; gṛhāḥ-houses; tīrtha-pādīya-in relation with the feet of great saintly persons; pāda-tīrtha-the water which washed their feet; vivarjitāḥ-without.

On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which all venomous serpents live.

In this verse the word tīrtha-pādīya indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as brāhmaṇas are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaiṣṇavas. Generally the sannyāsīs, or those in the renounced order of life, take trouble to enlighten the householders. There are ekadaṇḍī sannyāsīs and tridaṇḍī sannyāsīs. The ekadaṇḍī sannyāsīs are generally followers of Śaṅkarācārya and are known as Māyāvādī sannyāsīs, whereas the tridaṇḍī sannyāsīs are followers of Vaiṣṇava ācāryas-Rāmānujācārya, Madhvācārya and so on-and they take trouble to enlighten the householders. Ekadaṇḍī sannyāsīs can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaiṣṇavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā (14.27): brahmaṇo hi pratiṣṭhāham. The conclusion is that tīrtha-pādīya refers to Vaiṣṇavas. In the Bhāgavatam (1.13.10) there is also another reference: tīrthī-kurvanti tīrthāni. Wherever he goes, a Vaiṣṇava immediately makes that place a tīrtha, a place of pilgrimage. The Vaiṣṇava sannyāsīs travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned here that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that around the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say, ”Do not enter,” ”Trespassers not allowed,” ”Beware of the dog,” etc. Sometimes in Western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Cāṇakya Paṇḍita that there are two envious living entities-the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.

TEXT 12

svāgataṁ vo dvija-śreṣṭhā
yad-vratāni mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva bṛhanti ca

SYNONYMS

su-āgatam-welcome; vaḥ-unto you; dvija-śreṣṭhāḥ-the best of the brāhmaṇas; yat-whose; vratāni-vows; mumukṣavaḥ-of persons desiring liberation; caranti-behave; śraddhayā-with great faith; dhīrāḥ-controlled; bālāḥ-boys; eva-like; bṛhanti-observe; ca-also.

Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you strictly observed the vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

The specific importance of the Kumāras is that they were brahmacārīs, living the life of celibacy from birth. They kept themselves as small children about four or five years old because by growing into youth one’s senses sometimes become disturbed and celibacy becomes difficult. The Kumāras therefore purposefully remained children because in a child’s life the senses are never disturbed by sex. This is the significance of the life of the Kumāras, and as such Mahārāja Pṛthu addressed them as the best of the brāhmaṇas. Not only were the Kumāras born of the best brāhmaṇa (Lord Brahmā), but they are addressed herein as dvija-śreṣṭhāḥ (”the best of the brāhmaṇas”) on account of their being Vaiṣṇavas also. As we have already explained, they have their sampradāya (disciplic succession), and even to date the sampradāya is being maintained and is known as the Nimbārka-sampradāya. Out of the four sampradāyas of the Vaiṣṇava ācāryas, the Nimbārka-sampradāya is one. Mahārāja Pṛthu specifically appreciated the position of the Kumāras because they maintained the brahmacarya vow from the very beginning of their birth. Mahārāja Pṛthu, however, expressed his great appreciation of Vaiṣṇavism by addressing the Kumāras as vaiṣṇava-śreṣṭhāḥ. In other words, everyone should offer respect to a Vaiṣṇava without considering his source of birth. Vaiṣṇave jāti-buddhiḥ. No one should consider a Vaiṣṇava in terms of birth. The Vaiṣṇava is always the best of the brāhmaṇas, and as such one should offer all respects to a Vaiṣṇava, not only as a brāhmaṇa but as the best of the brāhmaṇas.

TEXT 13

kaccin naḥ kuśalaṁ nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānāṁ sva-karmabhiḥ

SYNONYMS

kaccit-whether; naḥ-our; kuśalam-good fortune; nāthāḥ-O masters; indriya-artha-sense gratification as the ultimate goal of life; artha-vedinām-persons who understand only sense gratification; vyasana-illness; āvāpe-got; etasmin-in this material existence; patitānām-those who are fallen; sva-karmabhiḥ-by their own ability.

Pṛthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?

Mahārāja Pṛthu did not ask the Kumāras about their good fortune, for the Kumāras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of liberation, there was no question of ill fortune. In other words, brāhmaṇas and Vaiṣṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Pṛthu Mahārāja for his own sake, since he was in the position of a gṛhastha and in charge of the royal authority. Kings are not only gṛhasthas, who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art, otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities-associating with woman for illicit sex, eating meat, intoxication and gambling-are allowed for the kṣatriyas. For political reasons, sometimes they have to take to these sinful activities. Kṣatriyas do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling they lost their kingdom, and their wife was insulted. Similarly, the kṣatriyas cannot refrain from fighting if challenged by the opposite party. Therefore Pṛthu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. Gṛhastha life is inauspicious because gṛhastha means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers. This material world is said to be padaṁ padaṁ yad vipadāṁ na teṣām, dangerous in every step (Bhāg. 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Pṛthu inquired from the four Kumāras about the fallen conditioned souls who are rotting in this material world due to their past bad or inauspicious activities. Is there any possibility for their auspicious spiritual life? In this verse, the word indriyārthārtha-vedinām is very significant. It indicates persons whose only aim is to satisfy the senses. They are also described as patitānām, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is sva-karmabhiḥ. One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one's auspicious life begins.

TEXT 14

bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ

SYNONYMS

bhavatsu-unto you; kuśala-good fortune; praśnaḥ-question; ātma-ārāmeṣu-one who is always engaged in spiritual bliss; na iṣyate-there is no need of; kuśala-good fortune; akuśalāḥ-inauspiciousness; yatra-where; na-never; santi-exists; mati-vṛttayaḥ-mental concoction.

Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

In the Caitanya-caritāmṛta (Antya 4.176) it is said:

'dvaite' bhadrābhadra-jñāna, saba–'manodharma'
'ei bhāla, ei manda,'–ei saba 'bhrama'

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion, or ātma-māyā. We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul, however, is always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In Bhagavad-gītā (2.62) it is also said, saṅgāt sañjāyate kāmaḥ. Simply by association we create artificial material necessities. Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate. When we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion, known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In Bhagavad-gītā (2.63) it is said:

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are ātmārāma, or self-realized, have transcended such questions. The ātmārāmas, or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme Personality of Godhead. That is the perfection of life. In the beginning, the Kumāras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

TEXT 15

tad ahaṁ kṛta-viśrambhaḥ
suhṛdo vas tapasvinām
sampṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet

SYNONYMS

tat-therefore; aham-I; kṛta-viśrambhaḥ-being completely assured; su-hṛdaḥ-friend; vaḥ-our; tapasvinām-suffering material pangs; sampṛcche-wish to inquire; bhave-in this material world; etasmin-this; kṣemaḥ-ultimate reality; kena-by which means; añjasā-without delay; bhavet-can be achieved.

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about their welfare, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārāja. It was raised to teach the common man that whenever one meets a great saintly person, one should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says, saṁsāra-viṣānale, divāniśi hiyā jvale, juḍāite nā kainu upāya: "we are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a tapasvī, which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Kṛṣṇa mantra. This is also explained by Narottama dāsa Ṭhākura: golokera prema-dhana, harināma-saṅkīrtana, rati nā janmila kene tāya. Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra. The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

TEXT 16

vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanaḥ
svānām anugrahāyemāṁ
siddha-rūpī caraty ajaḥ

SYNONYMS

vyaktam-clear; ātma-vatām-of the transcendentalists; ātmā-the goal of life; bhagavān-the Supreme Personality of Godhead; ātma-bhāvanaḥ-always wishing to elevate the living entities; svānām-whose own devotees; anugrahāya-just to show mercy; imām-this way; siddha-rūpī-perfectly self-realized; carati-travels; ajaḥ-Nārāyaṇa.

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

There are different kinds of transcendentalists, namely the jñānīs, or impersonalists, the mystic yogīs and, of course, all the devotees of the Supreme Personality of Godhead. The Kumāras, however, were both yogīs and jñānīs and finally bhaktas later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Kṛṣṇa consciousness. The best devotees are ātmavat, or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone's heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called ātma-bhāvana. The Supreme Personality of Godhead is always trying to give the individual soul the intelligence to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word ātmavatām is significant in this verse. There are three different kinds of devotees, namely kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher and the mahā-bhāgavata, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaniṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead. The Kumāras, however, were mahā-bhāgavatas because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the Bhagavad-gītā it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The karmīs, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The jñānīs' idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa, but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a sannyāsī is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking sannyāsa one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kinto prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.

TEXT 17

maitreya uvāca
pṛthos tat sūktam ākarṇya
sāraṁ suṣṭhu mitaṁ madhu
smayamāna iva prītyā
kumāraḥ pratyuvāca ha

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; pṛthoḥ-of King Pṛthu; tat-that; sūktam-Vedic conclusion; ākarṇya-hearing; sāram-very substantial; suṣṭhu-appropriate; mitam-minimized; madhu-sweet to hear; smayamānaḥ-smiling; iva-like; prītyā-out of great satisfaction; kumāraḥ-celibate; pratyuvāca-replied; ha-thus.

The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

Pṛthu Mahārāja's talks before the Kumāras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful. All these good qualifications are present in Pṛthu Mahārāja's speech because he is a perfect devotee. It is said, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: "For one who has unflinching devotional faith in the Supreme Personality of Godhead and is engaged in His service, all good qualities become manifest in his person." (Bhāg. 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

TEXT 18

sanat-kumāra uvāca
sādhu pṛṣṭaṁ mahārāja
sarva-bhūta-hitātmanā
bhavatā viduṣā cāpi
sādhūnāṁ matir īdṛśī

SYNONYMS

sanat-kumāraḥ uvāca-Sanat-kumāra said; sādhu-saintly; pṛṣṭam-question; mahārāja-my dear King; sarva-bhūta-all living entities; hita-ātmanā-by one who desires good for all; bhavatā-by you; viduṣā-well learned; ca-and; api-although; sādhūnām-of the saintly persons; matiḥ-intelligence; īdṛśī-like this.

Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

Mahārāja Pṛthu was well conversant in transcendental science, yet he presented himself before the Kumāras as one ignorant of it. The idea is that even if a person is very exalted and knows everything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Kṛṣṇa as if he did not know. Similarly, Pṛthu Mahārāja knew everything, but he presented himself before the Kumāras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from a higher authority because they are always thinking of the benefit of others.

TEXT 19

saṅgamaḥ khalu sādhūnām
ubhayeṣāṁ ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṁ vitanoti śam

SYNONYMS

saṅgamaḥ-association; khalu-certainly; sādhūnām-of devotees; ubhayeṣām-for both; ca-also; sammataḥ-conclusive; yat-which; sambhāṣaṇa-discussion; sampraśnaḥ-question and answer; sarveṣām-of all; vitanoti-expands; śam-real happiness.

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, Bhagavad-gītā has been well known all over the world for a very long time, especially in the Western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. But when the same Bhagavad-gītā was presented as it is through the disciplic succession, the effect of spiritual realization was immediately manifested.

Sanat-kumāra, one of the Kumāras, informed Pṛthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Pṛthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada Muni for giving him a chance to speak about the Supreme Lord. Therefore questions put by a saintly person to another saintly person about the Supreme Personality of Godhead or about the ultimate goal of life surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word ubhayeṣām can be described in many ways. Generally there are two classes of men, the materialist and the transcendentalist. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The materialist is benefited by association with devotees because his life then becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and go back home, back to Godhead. The conclusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the karmīs and jñānīs are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone, without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

TEXT 20

asty eva rājan bhavato madhudviṣaḥ
pādāravindasya guṇānuvādane

ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ
SYNONYMS

asti-there is; eva-certainly; rājan-O King; bhavataḥ-your; madhu-dviṣaḥ-of the Lord; pāda-aravindasya-of the lotus feet; guṇa-anuvādane-in glorifying; ratiḥ-attachment; durāpā-very difficult; vidhunoti-washes; naiṣṭhikī-unflinching; kāmam-lusty; kaṣāyam-the embellishment of lusty desire; malam-dirty; antaḥ-ātmanaḥ-from the core of the heart.

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
(Bhāg. 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Personality of Godhead. As silver becomes shiny by being polished, the heart of a materialistic person is cleansed of lusty desires by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees, he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Pṛthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumāras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of karma, jñāna and yoga, no one will succeed in driving away contamination from the heart, but once a person takes to the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

TEXT 21

śāstreṣv iyān eva suniścito nṛṇāṁ
kṣemasya sadhryag-vimṛśeṣu hetuḥ
asaṅga ātma-vyatirikta ātmani
dṛḍhā ratir brahmaṇi nirguṇe ca yā
SYNONYMS

śāstreṣu-in the scriptures; iyān eva-this is only; su-niścitaḥ-positively concluded; nṛṇām-of human society; kṣemasya-of the ultimate welfare; sadhryak-perfectly; vimṛśeṣu-by full consideration; hetuḥ-cause; asaṅgaḥ-detachment; ātma-vyatirikte-the bodily concept of life; ātmani-unto the Supreme Soul; dṛḍhā-strong; ratiḥ-attachment; brahmaṇi-transcendence; nirguṇe-in the Supreme, who is beyond the material modes; ca-and; yā-which.

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of material nature.

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in Bhagavad-gītā (2.59). paraṁ dṛṣṭvā nivartate. When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for the Transcendence (brahmaṇi). As confirmed in the Vedānta-sūtra (1.1.1), athāto brahma jijñāsā: without inquiry about the Supreme, or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in because in all those species of life, the bodily conception is very prominent. Athāto brahma jijñāsā means that in order to get out of the bodily conception, one has to increase attachment to or inquiry about Brahman. Then he can be situated in the transcendental devotional service-śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. To increase attachment for Brahman means to engage in devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as mithyā, or false (jagan mithyā), come down again to this jagan mithyā, although they take sannyāsa to increase their attachment for Brahman. Similarly, many yogīs who are attached to the localized aspect of Brahman as Paramātmā-great sages like Viśvāmitra-also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all śāstras. That is the only way of detachment from material existence and is explained in Bhagavad-gītā (2.59) as paraṁ dṛṣṭvā nivartate. One can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (premā pum-artho mahān). Without increasing love of Godhead, one cannot achieve the perfectional stage of the transcendental position.

TEXT 22

sā śraddhayā bhagavad-dharma-caryayā
jijñāsayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityaṁ
puṇya-śravaḥ-kathayā puṇyayā ca
SYNONYMS

sā-that devotional service; śraddhayā-with faith and conviction; bhagavat-dharma-devotional service; caryayā-by discussion; jijñāsayā-by inquiry; adhyātmika-spiritual; yoga-niṣṭhayā-by conviction in spiritual understanding; yoga-īśvara-the Supreme Personality of Godhead; upāsanayā-by worship of Him; ca-and; nityam-regularly; puṇya-śravaḥ-by hearing which; kathayā-by discussion; puṇyayā-by pious; ca-also.

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

The word yogeśvara is applicable to both the Supreme Personality of Godhead, Kṛṣṇa, and His devotees also. In Bhagavad-gītā this word occurs in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power (yatra yogeśvaraḥ kṛṣṇaḥ). Yogeśvara is also described at the end of the Sixth Chapter (6.47): sa me yuktatamo mataḥ. This yuktatama indicates the topmost of all yogīs-the devotees, who can also be called yogeśvara. In this verse, yogeśvara-upāsanā means to render service to a pure devotee. Thus Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: without serving a pure devotee, one cannot advance in spiritual life. Prahlāda Mahārāja also has said:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(Bhāg. 7.5.32)

One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended (yogeśvara-upāsanayā) that one serve the lotus feet of the topmost yogī, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In Bhagavad-gītā (7.28) it is also said that without being pious one cannot engage in devotional service.

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajanti māṁ dṛḍha-vratāḥ

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is ādau gurv-āśrayam: one should accept a bona fide spiritual master, and from the bona fide spiritual master inquire about one's transcendental occupational duties (sad-dharma-pṛcchā) and follow in the footsteps of great saintly persons, devotees (sādhu-mārga-anugamanam). These are the instructions given in Bhakti-rasāmṛta-sindhu by Rūpa Gosvāmī.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

TEXT 23

arthendriyārāma-sagoṣṭhy-atṛṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt

SYNONYMS

artha-riches; indriya-senses; ārāma-gratification; sa-goṣṭhī-with their companion; atṛṣṇayā-by reluctance; tat-that; sammatānām-since approved by them; aparigraheṇa-by nonacceptance; ca-also; vivikta-rucyā-disgusted taste; paritoṣe-happiness; ātmani-self; vinā-without; hareḥ-of the Supreme Personality of Godhead; guṇa-qualities; pīyūṣa-nectar; pānāt-drinking.

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

nidrayā hriyate naktaṁ
vyavāyena ca vā vayaḥ
divā cārthehayā rājan
kuṭumba-bharaṇena vā
(Bhāg. 2.1.3)

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night, and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life-what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment interested only in sense gratification. The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons, whose only aim is to earn money and employ it in sense gratification. They should also not accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the yogīs especially, but that will also not help a person in spiritual advancement, for in many instances such yogīs also fall down. As far as jñānīs are concerned, generally they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: vinā harer guṇa-pīyūṣa-pānāt. One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahāprabhu also recommends this in the Caitanya-caritāmṛta. If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service (bhakti-latā-bīja), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant bhakti-latā, or bhakti creeper. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Kṛṣṇa, just as an ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called the nectar of hearing the glories of the Supreme Personality of Godhead, is to water the creeper of devotional service by hearing and chanting. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. The Kṛṣṇa consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead.

TEXT 24

ahiṁsayā pāramahaṁsya-caryayā
smṛtyā mukundācaritāgrya-sīdhunā
yamair akāmair niyamaiś cāpy anindayā
nirīhayā dvandva-titikṣayā ca

SYNONYMS

ahiṁsayā-by nonviolence; pāramahaṁsya-caryayā-by following in the footsteps of great ācāryas; smṛtyā-by remembering; mukunda-the Supreme Personality of Godhead; ācarita-agrya-simply preaching His activities; sīdhunā-by the nectar; yamaiḥ-by following regulative principles; akāmaiḥ-without material desires; niyamaiḥ-by strictly following the rules and regulations; ca-also; api-certainly; anindayā-without blaspheming; nirīhayā-living simply, plain living; dvandva-duality; titikṣayā-by tolerance; ca-and.

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

The devotees are actually saintly persons, or sādhus. The first qualification of a sādhu, or devotee, is ahiṁsā, or nonviolence. Persons interested in the path of devotional service, or in going back home, back to Godhead, must first practice ahiṁsā, or nonviolence. A sādhu is described as titikṣavaḥ kāruṇikāḥ (Bhāg. 3.25.21). A devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury, he should tolerate it, but if someone else suffers injury, the devotee need not tolerate it. The whole world is full of violence, and a devotee's first business is to stop this violence, including the unnecessary slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord. Suhṛdaḥ sarva-dehinām: a true devotee is the friend of all living entities. Kṛṣṇa claims in Bhagavad-gītā to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called ahiṁsā. Such nonviolence can be practiced only when we follow in the footsteps of great ācāryas. Therefore, according to our Vaiṣṇava philosophy, we have to follow the great ācāryas of the four sampradāyas, or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore, ācāryavān puruṣo veda: one who follows the disciplic succession of ācāryas knows things as they are (Chāndogya Upaniṣad 6.14.2). Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] in order to understand the transcendental science, one must approach the bona fide spiritual master. The word smṛtyā is very important in spiritual life. Smṛtyā means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa. Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The śāstra recommends, smartavyaḥ satataṁ viṣṇuḥ: Lord Viṣṇu should be remembered always, constantly. Vismartavyo na jātucit: Viṣṇu should never be forgotten. That is the spiritual way of life. Smṛtyā. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: mukundācaritāgrya-sīdhunā. Sīdhu means "nectar." To hear about Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles.

We have recommended in our Kṛṣṇa consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee be fixed in his spiritual advancement in life.

It is also stated in this verse that one can advance by controlling the senses (yamaiḥ). By controlling the senses, one can become a svāmī or gosvāmī. One who is therefore enjoying this supertitle, svāmī or gosvāmī, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection is anindayā-we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gītā everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is nirīhayā, simple living. Nirīhā means "gentle," "meek" or "simple." A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he needs to keep the material body fit for the execution of devotional service. He should not eat or sleep more than is required. Simply eating for living, and not living for eating, and sleeping only six to seven hours a day are principles to be followed by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant (dvandva-titikṣayā). This is the world of duality. One should not think that because he has fallen sick he has fallen from Kṛṣṇa consciousness. Kṛṣṇa consciousness can continue without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in Bhagavad-gītā (2.14), tāṁs titikṣasva bhārata: "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities."

TEXT 25

harer muhus tatpara-karṇa-pūra-
guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hy asaṅgaḥ sad-asaty anātmani
syān nirguṇe brahmaṇi cāñjasā ratiḥ

SYNONYMS

hareḥ-of the Supreme Personality of Godhead; muhuḥ-constantly; tat-para-in relation with the Supreme Personality of Godhead; karṇa-pūra-decoration of the ear; guṇa-abhidhānena-discussing transcendental qualities; vijṛmbhamāṇayā-by increasing Kṛṣṇa consciousness; bhaktyā-by devotion; hi-certainly; asaṅgaḥ-uncontaminated; sat-asati-the material world; anātmani-opposed to spiritual understanding; syāt-should be; nirguṇe-in transcendence; brahmaṇi-in the Supreme Lord; ca-and; añjasā-easily; ratiḥ-attraction.

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing Bhagavad-gītā and Śrīmad-Bhāgavatam from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, as advised by Lord Caitanya Mahāprabhu, the more we increase in attachment for the Supreme Personality of Godhead. Therefore, a devotee who actually wants to make progress in devotional service and go back home, back to Godhead, must lose interest in sense enjoyment and associating with persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
(Cc. Madhya 11.8)

The word brahmaṇi used in this verse is commented upon by the impersonalists or professional reciters of Bhāgavatam, who are mainly advocates of the caste system by demoniac birthright. They say that brahmaṇi means the impersonal Brahman. But they cannot conclude this with reference to the context of the words bhaktyā and guṇābhidhānena. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that brahmaṇi means "in the Supreme Personality of Godhead." Kṛṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in Bhagavad-gītā; therefore wherever the word brahma is used, it must refer to Kṛṣṇa, not to the impersonal Brahman effulgence. Brahmeti paramātmeti bhagavān iti śabdyate (Bhāg. 1.2.11). Brahman, Paramātmā and Bhagavān can all be taken in total as Brahman, but when there is reference to the word bhakti or remembrance of the transcendental qualities, this indicates the Supreme Personality of Godhead, not the impersonal Brahman.

TEXT 26

yadā ratir brahmaṇi naiṣṭhikī pumān
ācāryavān jñāna-virāga-raṁhasā
dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ

pañcātmakaṁ yonim ivotthito ’gniḥ

SYNONYMS

yadā-when; ratiḥ-attachment; brahmaṇi-in the Supreme Personality of Godhead; naiṣṭhikī-fixed; pumān-the person; ācāryavān-completely surrendered to the spiritual master; jñāna-knowledge; virāga-detachment; raṁhasā-by the force of; dahati-burns; avīryam-impotent; hṛdayam-within the heart; jīva-kośam-the covering of the spirit soul; pañca-ātmakam-five elements; yonim-source of birth; iva-like; utthitaḥ-emanating; agniḥ-fire.

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

It is said that both the jīvātmā, the individual soul, and the Paramātmā live together within the heart. In the Vedic version it is stated, hṛdi hy ayam ātmā: the soul and Supersoul both live within the heart. The individual soul is liberated when it comes out of the material heart or cleanses the heart to make it spiritualized. The example given here is very appropriate: yonim ivotthito’gniḥ. Agni, or fire, comes out of wood, and by it the wood is completely destroyed. Similarly, when a living entity increases his attachment for the Supreme Personality of Godhead, he is to be considered like fire. A blazing fire is visible by its exhibition of heat and light; similarly, when the living entity within the heart becomes enlightened with full spiritual knowledge and detached from the material world, he burns up his material covering of the five elements-earth, water, fire, air and sky-and becomes free from the five kinds of material attachments, namely ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness. Therefore pañcātmakam, as mentioned in this verse, refers to either the five elements or the five coverings of material contamination. When these are all burned into ashes by the blazing fire of knowledge and detachment, one is fixed firmly in the devotional service of the Supreme Personality of Godhead. Unless one takes shelter of a bona fide spiritual master and advances one’s attraction for Kṛṣṇa by the spiritual master’s instructions, the five coverings of the living entity cannot be uncovered from the material heart. The living entity is centered within the heart, and to take him away from the heart is to liberate him. This is the process. One must take shelter of a bona fide spiritual master and by his instruction increase one’s knowledge in devotional service, become detached from the material world and thus become liberated. An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee’s body is therefore called cin-maya-śarīra (”spiritualized body”). In other words, a devotee’s body is not connected with material activities, and as such, a devotee is always liberated (brahma-bhūyāya kalpate), as confirmed in Bhagavad-gītā (14.26). Śrīla Rūpa Gosvāmī also confirms this:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

”Whatever his condition may be, one who is engaged fully with his body, mind and speech in the service of the Lord is liberated, even within this body.”

TEXT 27

dagdhāśayo mukta-samasta-tad-guṇo
naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānaṁ purastāt
svapne yathā puruṣas tad-vināśe

SYNONYMS

dagdha-āśayaḥ-all material desires being burned; mukta-liberated; samasta-all; tat-guṇaḥ-qualities in connection with matter; na-not; eva-certainly; ātmanaḥ-the soul or the Supersoul; bahiḥ-external; antaḥ-internal; vicaṣṭe-acting; para-ātmanoḥ-of the Supersoul; yat-that; vyavadhānam-difference; purastāt-as it was in the beginning; svapne-in dream; yathā-as; puruṣaḥ-a person; tat-that; vināśe-being finished.

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

As described by Śrīla Rūpa Gosvāmī (anyābhilāṣitā-śūnyam [Madhya 19.167]), one must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or fruitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above-a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in Śrīmad-Bhāgavatam (2.10.6), mukti (liberation) means svarūpeṇa vyavasthitiḥ-being situated in one’s own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are two kinds of activities. One acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Śrīla Rūpa Gosvāmī says:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called jīvan-muktaḥ, liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the karmīs and jñānīs are subject to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality. Nityo nityānāṁ cetanaś cetanānām. This is the perfect conception of oneness in relation to the Supersoul and the soul.

TEXT 28

ātmānam indriyārthaṁ ca
paraṁ yad ubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā

SYNONYMS

ātmānam-the soul; indriya-artham-for sense gratification; ca-and; param-transcendental; yat-that; ubhayoḥ-both; api-certainly; sati-being situated; āśaye-material desires; upādhau-designation; vai-certainly; pumān-the person; paśyati-sees; na anyadā-not otherwise.

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.2.255):

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the paramahaṁsa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the Caitanya-caritāmṛta (Madhya 8.274) also it is explained that a mahā-bhāgavata, a highly advanced devotee, has no material vision:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

TEXT 29

nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidāṁ paśyati nānyadā

SYNONYMS

nimitte-on account of causes; sati-being; sarvatra-everywhere; jala-ādau api-water and other reflecting media; pūruṣaḥ-the person; ātmanaḥ-oneself; ca-and; parasya api-another's self; bhidām-differentiation; paśyati-sees; na anyadā-there is no other reason.

Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror.

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in svāṁśa and vibhinna-ṁśa expansions. The jīvas are vibhinnāṁśa expansions. The different incarnations of the Supreme Personality of Godhead are svāṁśa expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the upādhi, or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, on oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the paramahaṁsa or perfectional stage of life by practicing bhakti-yoga, he sees only Kṛṣṇa everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In Bhagavad-gītā (5.18), therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned brāhmaṇa and a dog, an elephant or a cow. paṇḍitāḥ sama-darśinaḥ. One who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the result of different karma, or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Kṛṣṇa consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Kṛṣṇa consciousness movement is therefore the only means to make the living entities free of all designations.

TEXT 30

indriyair viṣayākṛṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva hradāt

SYNONYMS

indriyaiḥ-by the senses; viṣaya-the sense objects; ākṛṣṭaiḥ-being attracted; ākṣiptam-agitated; dhyāyatām-always thinking of; manaḥ-mind; cetanām-consciousness; harate-becomes lost; buddheḥ-of intelligence; stambaḥ-big straws; toyam-water; iva-like; hradāt-from the lake.

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

In this verse it is very nicely explained how our original Kṛṣṇa consciousness becomes polluted and we gradually become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the sannyāsa order of life but is not able to control the mind, he will think of objects of sense gratification-namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate. If a big lake is covered all around by long kuśa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kuśa grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them, and the paddy plants will dry up. The material desire for sense enjoyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

TEXT 31

bhraśyaty anusmṛtiś cittaṁ
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodhaṁ kavayaḥ prāhur
ātmāpahnavam ātmanaḥ

SYNONYMS

bhraśyati-becomes destroyed; anusmṛtiḥ-constantly thinking; cittam-consciousness; jñāna-bhraṁśaḥ-bereft of real knowledge; smṛti-kṣaye-by destruction of remembrance; tat-rodham-choking that process; kavayaḥ-great learned scholars; prāhuḥ-have opined; ātma-of the soul; apahnavam-destruction; ātmanaḥ-of the soul.

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge acquired is based on a false foundation. When this occurs, learned scholars consider that the soul is lost.

The living entity, or the soul, is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals' gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme Personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment, human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost their souls, and in this respect they are no better than animals.

TEXT 32

nātaḥ parataro loke
puṁsaḥ svārtha-vyatikramaḥ
yad-adhy anyasya preyastvam
ātmanaḥ sva-vyatikramāt

SYNONYMS

na-not; ataḥ-after this; parataraḥ-greater; loke-in this world; puṁsaḥ-of the living entities; sva-artha-interest; vyatikramaḥ-obstruction; yat-adhi-beyond that; anyasya-of others; preyastvam-to be more interesting; ātmanaḥ-for the self; sva-own; vyatikramāt-by obstruction.

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

Human life is especially meant for self-realization. "Self" refers to the Superself and the individual self, the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested in the body and bodily sense gratification, he creates for himself obstructions on the path of self-realization. By the influence of māyā, one becomes more interested in sense gratification, which is prohibited in this world for those interested in self-realization. Instead of becoming interested in sense gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything performed contrary to this principle is certainly against one's self-interest.

TEXT 33

arthendriyārthābhidhyānaṁ
sarvārthāpahnavo nṛṇām
bhraṁśito jñāna-vijñānād
yenāviśati mukhyatām

SYNONYMS

artha-riches; indriya-artha-for the satisfaction of the senses; abhidhyānam-constantly thinking of; sarva-artha-four kinds of achievements; apahnavaḥ-destructive; nṛṇām-of human society; bhraṁśitaḥ-being devoid of; jñāna-knowledge; vijñānāt-devotional service; yena-by all this; āviśati-enters; mukhyatām-immovable life.

For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.

Jñāna, or knowledge, means to understand one's constitutional position, and vijñāna refers to practical application of that knowledge in life. In the human form of life, one should come to the position of jñāna and vijñāna, but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the śāstras-in other words, if one misuses this opportunity-then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called puṇyatām or mukhyatām, namely, making all activities zero. Philosophers who support stopping all activities are called śūnyavādī. By nature's own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature's punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed toward sense gratification are condemned herein. One who is constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

TEXT 34

na kuryāt karhicit saṅgaṁ
tamas tīvraṁ titīriṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yad atyanta-vighātakam

SYNONYMS

na-do not; kuryāt-act; karhicit-at any time; saṅgam-association; tamaḥ-ignorance; tīvram-with great speed; titīriṣuḥ-persons who desire to cross over nescience; dharma-religion; artha-economic development; kāma-sense gratification; mokṣāṇām-of salvation; yat-that which; atyanta-very much; vighātakam-obstruction or stumbling block.

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

The four principles of life allow one to live according to religious principles, to earn money according to one's position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many nightclubs for sense gratification and brothels for sex.

Sex, of course, is allowed in married life, but prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. Similarly, although the government may license liquor shops, this does not mean that liquor shops should be opened unrestrictedly and illicit liquor smuggled. Licensing is meant for restricting. No one has to take a license for sugar, wheat or milk because there is no need to restrict these things. In others words, it is advised that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the śāstras, and if we live a regulated life under the direction of śāstras and guru, all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

TEXT 35

tatrāpi mokṣa evārtha
ātyantikatayeṣyate
traivargyo 'rtho yato nityaṁ
kṛtānta-bhaya-saṁyutaḥ

SYNONYMS

tatra-there; api-also; mokṣaḥ-liberation; eva-certainly; arthe-for the matter of; ātyantikatayā-most important; iṣyate-taken in that way; trai-vargyaḥ-the three others, namely religion, economic development and sense gratification; arthaḥ-interest; yataḥ-wherefrom; nityam-regularly; kṛta-anta-death; bhaya-fear; saṁyutaḥ-attached.

Out of the four principles-namely religion, economic development, sense gratification and liberation-liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature-death.

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Sūta Gosvāmī in the beginning of Śrīmad-Bhāgavatam, religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore in this verse, liberation, mokṣa, is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In Bhagavad-gītā it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of dharma, artha and kāma. By dharma, or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in traivargya-religious principles, economic development and sense gratification-but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti. Liberation means that after giving up this body one does not have to accept another material body. To the impersonalists liberation means merging into the existence of impersonal Brahman. But factually this is not mokṣa because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification, but should concern ourselves with approaching Lord Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana, where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

TEXT 36

pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṁ vidyate kṣemam
īśa-vidhvaṁsitāśiṣām

SYNONYMS

pare-in the higher status of life; avare-in the lower status of life; ca-and; ye-all those; bhāvāḥ-conceptions; guṇa-material qualities; vyatikarāt-by interaction; anu-following; na-never; teṣām-of them; vidyate-exist; kṣemam-correction; īśa-the Supreme Lord; vidhvaṁsita-destroyed; āśiṣām-of the blessings.

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of "higher" and "lower" only exists as long as the different material qualities (guṇas) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time of the dissolution of the entire cosmic manifestation. The Lord therefore says in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life-great sacrifices and fruitive activities-at the time of dissolution these higher planetary systems and life on them will be destroyed. In this verse the words īśa-vidhvaṁsitāśiṣām indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Mahā-Viṣṇu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same level. Our real engagement should be in inquiring about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes dharma, artha, kāma and mokṣa. In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present age of Kali, however, there is no question of religion and liberation. People have taken interest only in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as īśa-vidhvaṁsitāśiṣām. The Lord's so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach, and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. The Lord told Yudhiṣṭhira Mahārāja that His special favor is shown to His devotee when He takes away all the devotee's material opulences. Generally, therefore, it is experienced that Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as īśa-vidhvaṁ-sitāśiṣām, whereby the Lord destroys one's material opulences but enriches one in spiritual understanding. In the course of our preaching work, we sometimes see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshiping Lord Viṣṇu because they see that the Vaiṣṇavas, who are worshipers of Lord Viṣṇu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the Purāṇas, we can guess safely that this was Rāvaṇa's kingdom. This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of īśa-vidhvaṁsitāśiṣām. The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age and disease. Due to materialistic opulences, persons like Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Sītā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became vidhvaṁsita, or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.

TEXT 37

tat tvaṁ narendra jagatām atha tasthūṣāṁ ca
dehendriyāsu-dhiṣaṇātmabhir āvṛtānām
yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ
pratyak cakāsti bhagavāṁs tam avehi so 'smi

SYNONYMS

tat-therefore; tvam-you; nara-indra-O best of kings; jagatām-of the moving; atha-therefore; tasthūṣām-the immovable; ca-also; deha-body; indriya-senses; asu-life air; dhiṣaṇā-by consideration; ātmabhiḥ-self-realization; āvṛtānām-those who are covered in that way; yaḥ-one who; kṣetra-vit-knower of the field; tapatayā-by controlling; hṛdi-within the heart; viśvak-everywhere; āviḥ-manifest; pratyak-in every hair follicle; cakāsti-shining; bhagavān-the Supreme Personality of Godhead; tam-unto Him; avehi-try to understand; saḥ asmi-I am that.

Sanat-kumāra advised the King: Therefore, my dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual values by understanding the Supreme Personality of Godhead, who is existing with the individual soul within everyone's heart. The individual soul and the Supreme Personality of Godhead in His Paramātmā feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture-by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees, or personalists, realize the Absolute Truth by understanding that because the Absolute Truth is the supreme predominator and we living entities are predominated, our duty is to serve Him. The Vedic injunctions say, tat tvam asi, "You are the same," and so'ham, "I am the same." The impersonalist conception of these mantras is that the Supreme Lord, or the Absolute Truth, and the living entity are one, but from the devotee's point of view these mantras assert that both the Supreme Lord and ourselves are of the same quality. Tat tvam asi, ayam ātmā brahma. Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not waste valuable life simply engaged in economic development and sense gratification.

In this verse the word kṣetra-vit is also important. This word is explained in Bhagavad-gītā (13.2): idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate. This body is called kṣetra (the field of activities), and the proprietors of the body (the individual soul and the Supersoul sitting within the body) are both called kṣetra-vit. But there is a difference between the two kinds of kṣetra-vit. One kṣetra-vit, or knower of the body, namely the Paramātmā, or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as caitya-guru, or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification, but should cultivate spiritual knowledge to understand the Supersoul and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification loses everything. Nārada's statement before Vyāsadeva is appropriate in this connection:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
(Bhāg. 1.5.17)

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to devotional service yet executes his material duties very nicely, there is no gain.

TEXT 38

yasminn idaṁ sad-asad-ātmatayā vibhāti
māyā viveka-vidhuti sraji vāhi-buddhiḥ
taṁ nitya-mukta-pariśuddha-viśuddha-tattvaṁ
pratyūḍha-karma-kalila-prakṛtiṁ prapadye

SYNONYMS

yasmin-in which; idam-this; sat-asat-the Supreme Lord and His different energies; ātmatayā-being the root of all cause and effect; vibhāti-manifests; māyā-illusion; viveka-vidhuti-liberated by deliberate consideration; sraji-on the rope; vā-or; ahi-serpent; buddhiḥ-intelligence; tam-unto Him; nitya-eternally; mukta-liberated; pariśuddha-uncontaminated; viśuddha-pure; tattvam-truth; pratyūḍha-transcendental; karma-fruitive activities; kalila-impurities; prakṛtim-situated in spiritual energy; prapadye-surrender.

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body, but one who has transcended the illusory energy by deliberate consideration, which clears the misconception of a snake for a rope, can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus the Lord is transcendental to all material contamination. Unto Him only must one surrender.

This verse is specifically stated to defy the Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are one; there is no difference. The Māyāvādīs proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is māyā, or an illusion, by which one considers a rope to be a snake. The rope-and-the-snake argument is generally offered by the Māyāvādī philosophers. Therefore these words, which represent vivarta-vāda, are specifically mentioned herein. Actually Paramātmā, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the Vedas. They are likened to two friends sitting on the same tree. Yet Paramātmā is above the illusory energy. The illusory energy is called bahiraṅgā śakti, or external energy, and the living entity is called taṭasthā śakti, or marginal potency. As stated in Bhagavad-gītā, the material energy, represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead to be one with himself.

The word prapadye is also significant in this verse, for it refers to the conclusion of the Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. In another place the Lord says: bahūnāṁ janmanām ante jñānavān māṁ prapadyate (Bg.

7.19). This prapadye or śaraṇaṁ vraja refers to the individual's surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaiṣṇava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one; but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of prapadye, or surrender unto Him. This word prapadye refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.

TEXT 39

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

SYNONYMS

yat-whose; pāda-feet; paṅkaja-lotus; palāśa-petals or toes; vilāsa-enjoyment; bhaktyā-by devotional service; karma-fruitive activities; āśayam-desire; grathitam-hard knot; udgrathayanti-root out; santaḥ-devotees; tat-that; vat-like; na-never; rikta-matayaḥ-persons devoid of devotional service; yatayaḥ-ever-increasingly trying; api-even though; ruddha-stopped; srotaḥ-gaṇāḥ-the waves of sense enjoyment; tam-unto Him; araṇam-worthy to take shelter; bhaja-engage in devotional service; vāsudevam-unto Kṛṣṇa, the son of Vasudeva.

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees-the jñānīs and yogīs-although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature-the jñānīs, yogīs and bhaktas. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than bhakti-yoga. The bhaktas, by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for material enjoyment stop. The jñānīs and yogīs, who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as rikta-matayaḥ, which means "devoid of devotional service." In other words, the jñānīs and yogīs, although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
(Bhāg. 1.2.7)

Here also the same point is stressed. Bhaja vāsudevam indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one continues to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. Jñānīs maintain a desire to become one with the Supreme, but such desire is also considered to be kāma, lust. Similarly, the yogīs desire mystic power, and that is also kāma. And the bhaktas, not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumāras that the lotus feet of Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflooded, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflooded by the desire to serve the Lord. As confirmed by Yāmunācārya, since he has been engaged in the service of the lotus feet of the Lord, there is always a current of newer and newer desires flowing to serve the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yāmunācārya even says that he spits on such desires. Bhagavad-gītā (2.59) also confirms: paraṁ dṛṣṭvā nivartate. The conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

TEXT 40

kṛcchro mahān iha bhavārṇavam aplaveśāṁ
ṣaḍ-varga-nakram asukhena titīrṣanti
tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ
kṛtvoḍupaṁ vyasanam uttara dustarārṇam

SYNONYMS

kṛcchraḥ-troublesome; mahān-very great; iha-here (in this life); bhava-arṇavam-ocean of material existence; aplava-īśām-of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; ṣaṭ-varga-six senses; nakram-sharks; asukhena-with great difficulty; titīrṣanti-cross over; tat-therefore; tvam-you; hareḥ-of the Personality of Godhead; bhagavataḥ-of the Supreme; bhajanīyam-worthy of worship; aṅghrim-the lotus feet; kṛtvā-making; uḍupam-boat; vyasanam-all kinds of dangers; uttara-cross over; dustara-very difficult; arṇam-the ocean.

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

Material existence is compared herein to the great ocean of nescience. Another name of this ocean is Vaitaraṇī. In that Vaitaraṇī Ocean, which is the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikuṇṭha, which is described in Bhagavad-gītā (8.20) as paras tasmāt tu bhāvo 'nyaḥ. Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and again in the Causal Ocean, the Vaikuṇṭha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumāras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord's lotus feet, try to cross the ocean of nescience by other methods (karma, jñāna and yoga), but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Pṛthu Mahārāja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so-called svāmīs and yogīs sometimes advertise themselves as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such svāmīs and yogīs fall prey to māyā, represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

TEXT 41

maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā
darśitātma-gatiḥ samyak
praśasyovāca taṁ nṛpaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya said; saḥ-the King; evam-thus; brahma-putreṇa-by the son of Lord Brahmā; kumāreṇa-by one of the Kumāras; ātma-medhasā-well versed in spiritual knowledge; darśita-being shown; ātma-gatiḥ-spiritual advancement; samyak-completely; praśasya-worshiping; uvāca-said; tam-unto him; nṛpaḥ-the King.

The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahmā-one of the Kumāras, who was complete in spiritual knowledge-the King worshiped them in the following words.

In this verse the word ātma-medhasā is commented upon by Śrīpāda Viśvanātha Cakravartī Ṭhākura, who says that ātmani means "unto Lord Kṛṣṇa, paramātmani." Lord Kṛṣṇa is Paramātmā. Īśvaraḥ paramaḥ kṛṣṇaḥ (Brahma-saṁhitā 5.1). Therefore one whose mind is acting fully in Kṛṣṇa consciousness is called ātma-medhāḥ. This may be contrasted to the word gṛha-medhī, which refers to one whose brain is always engrossed with thoughts of material activities. The ātma-medhāḥ is always thinking of Kṛṣṇa's activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahmā, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word ātma-gatiḥ refers to that path of activities by which one can make progress in understanding Kṛṣṇa.

TEXT 42

rājovāca
kṛto me 'nugrahaḥ pūrvaṁ
hariṇārtānukampinā
tam āpādayituṁ brahman
bhagavan yūyam āgatāḥ

SYNONYMS

rājā uvāca-the King said; kṛtaḥ-done; me-unto me; anugrahaḥ-causeless mercy; pūrvam-formerly; hariṇā-by the Supreme Personality of Godhead, Lord Viṣṇu; ārta-anukampinā-compassionate for persons in distress; tam-that; āpādayitum-to confirm it; brahman-O brāhmaṇa; bhagavan-O powerful one; yūyam-all of you; āgatāḥ-have arrived here.

The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

When Lord Viṣṇu appeared in the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (aś-vamedha), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, who were fulfilling the Lord's prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa mahā-mantra would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee will never perish." (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the father and the son; the father is always anxious for the welfare of the son, even though the son forgets or neglects the father. The word anukampinā is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Śrī Kṛṣṇa appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nṛsiṁhadeva appeared out of compassion for Prahlāda Mahārāja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Śrī Kṛṣṇa instructed Bhagavad-gītā to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Kṛṣṇa consciousness movement and fully utilize the instructions of Bhagavad-gītā as preached without adulteration by His pure devotees.

TEXT 43

niṣpāditaś ca kārtsnyena
bhagavadbhir ghṛṇālubhiḥ
sādhūcchiṣṭaṁ hi me sarvam
ātmanā saha kiṁ dade

SYNONYMS

niṣpāditaḥ ca-also the order is properly carried out; kārtsnyena-in full; bhagavadbhiḥ-by the representatives of the Supreme Personality of Godhead; ghṛṇālubhiḥ-by the most compassionate; sādhu-ucchiṣṭam-remnants of the foodstuffs of saintly persons; hi-certainly; me-mine; sarvam-everything; ātmanā-heart and soul; saha-with; kim-what; dade-shall give.

My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?

The word sādhūcchiṣṭam is significant in this verse. Pṛthu Mahārāja got his kingdom from great saintly persons like Bhṛgu and others just as one gets remnants of food. After the death of King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhṛgu, created the body of King Pṛthu out of the body of his dead father, King Vena. Since King Pṛthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Pṛthu Mahārāja's position was something like this; whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

TEXT 44

prāṇā dārāḥ sutā brahman
gṛhāś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam

SYNONYMS

prāṇāḥ-life; dārāḥ-wife; sutāḥ-children; brahman-O great brāhmaṇa; gṛhāḥ-home; ca-also; sa-with; paricchadāḥ-all paraphernalia; rājyam-kingdom; balam-strength; mahī-land; kośaḥ-treasury; iti-thus; sarvam-everything; niveditam-offered.

The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury are all offered unto you.

In some readings, the word dārāḥ is not used, but the word used then is rāyaḥ, which means "wealth." In India there are still wealthy persons who are recognized by the state as rāya. A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya because he was governor of Madras and very rich. There are still many holders of the title rāya-Rāya Bahadur, Rāya Chaudhuri and so on. The dārāḥ, or wife, is not permitted to be offered to the brāhmaṇas. Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading rāyaḥ is more accurate than dārāḥ. Also, since Pṛthu Mahārāja offered everything to the Kumāras, the word kośaḥ ("treasury") need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as ratna-bhāṇḍa. The ratna-bhāṇḍa was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept separate from the regular treasury house where all the collected revenues were kept. Thus Pṛthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King's property belonged to the brāhmaṇas and that Pṛthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the brāhmaṇas, how could it be offered again to them? In this regard, Śrīpāda Śrīdhara Svāmī has explained that this offering is just like the servant's offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging to Pṛthu Mahārāja was offered to the Kumāras.

TEXT 45

sainā-patyaṁ ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva lokādhipatyaṁ ca
veda-śāstra-vid arhati

SYNONYMS

sainā-patyam-post of commander-in-chief; ca-and; rājyam-post of ruler over the kingdom; ca-and; daṇḍa-ruling; netṛtvam-leadership; eva-certainly; ca-and; sarva-all; loka-adhipatyam-proprietorship of the planet; ca-and; veda-śāstra-vit-one who knows the purport of Vedic literature; arhati-deserves.

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and brāhmaṇas like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of brāhmaṇas and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the brāhmaṇas. It was not that the kings or brāhmaṇas were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of Śrī Īśopaniṣad: īśāvāsyam idaṁ sarvam-everything that exists belongs to the Supreme Personality of Godhead. In Bhagavad-gītā Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems (sarva-loka-maheśvaram). Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people's government, a government by the people and for the people, but this type of government is not sanctioned by the Vedas. The Vedas maintain that a kingdom should be governed for the purpose of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated (veda-śāstra-vid arhati) that all high government posts are especially meant for persons who are well conversant with the teachings of the Vedas. In the Vedas there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectical communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the Śrīmad-Bhāgavatam it is stated that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone. In the Vedas (Kaṭha Upaniṣad 2.2.13) it is said: eko bahūnāṁ yo vidadhāti kāmān. The Supreme Lord supplies the necessities of life to everyone, and there is no question of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions (veda-śāstra-vit) should not run for election as president, governor, etc. Formerly kings were rājarṣis, which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and brāhmaṇas. According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and brāhmaṇas. Because of his disobedience to the orders of the Vedas and the brāhmaṇas, King Vena, Pṛthu Mahārāja's father, was killed by the brāhmaṇas. Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and brāhmaṇas.

TEXT 46

svam eva brāhmaṇo bhuṅkte
svaṁ vaste svaṁ dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ

SYNONYMS

svam-own; eva-certainly; brāhmaṇaḥ-the brāhmaṇa; bhuṅkte-enjoy; svam-own; vaste-clothing; svam-own; dadāti-gives in charity; ca-and; tasya-his; eva-certainly; anugraheṇa-by the mercy of; annam-food grains; bhuñjate-eats; kṣatriya-ādayaḥ-other divisions of society, headed by the kṣatriyas.

The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

The Supreme Personality of Godhead is worshiped with the words namo brahmaṇya-devāya, which indicate that the Supreme Lord accepts the brāhmaṇas as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He worships the brāhmaṇas. Everyone should follow the instructions of the brāhmaṇas, for their only business is to spread śabda-brahma, or Vedic knowledge, all over the world. Whenever there is a scarcity of brāhmaṇas to spread Vedic knowledge, chaos throughout human society results. Since brāhmaṇas and Vaiṣṇavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the brāhmaṇas, and out of their humility the brāhmaṇas accept charity from the kṣatriyas, or kings, and the vaiśyas, or merchants. Everything belongs to the brāhmaṇas, but the kṣatriya government and the mercantile people keep everything in custody, like bankers, and whenever the brāhmaṇas need money, the kṣatriyas and vaiśyas should supply it. It is like a savings account with money which the depositor can draw out at his will. The brāhmaṇas, being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the kṣatriyas, or the kings, who are to produce money upon the brāhmaṇas' demand. Actually the brāhmaṇas or Vaiṣṇavas do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. Kṣatriyas and vaiśyas have no right to give charity, for whatever they possess belongs to the brāhmaṇas. Therefore charity should be given by the kṣatriyas and vaiśyas under the instructions of the brāhmaṇas. Unfortunately at the present moment there is a scarcity of brāhmaṇas, and since the so-called kṣatriyas and vaiśyas do not carry out the orders of the brāhmaṇas, the world is in a chaotic condition.

The second line of this verse indicates that the kṣatriyas, vaiśyas and śūdras eat only by virtue of the brāhmaṇa's mercy; in other words, they should not eat anything which is forbidden by the brāhmaṇas. The brāhmaṇas and Vaiṣṇavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Personality of Godhead. They eat only prasāda, or remnants of the food offered to the Lord. The kṣatriyas, vaiśyas and śūdras should eat only kṛṣṇa-prasāda, which is afforded them by the mercy of the brāhmaṇas. They cannot open slaughterhouses and eat meat, fish or eggs or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently, everyone is deservedly being punished by the laws of nature. This is the situation in this age of Kali.

TEXT 47

yair īdṛśī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ
ko nāma tat pratikaroti vinoda-pātram

SYNONYMS

yaiḥ-by those; īdṛśī-such kind of; bhagavataḥ-of the Supreme Personality of Godhead; gatiḥ-progress; ātma-vāde-spiritual consideration; ekāntataḥ-in complete understanding; nigamibhiḥ-by Vedic evidences; pratipāditā-conclusively established; naḥ-unto us; tuṣyantu-be satisfied; adabhra-unlimited; karuṇāḥ-mercy; sva-kṛtena-by your own activity; nityam-eternal; kaḥ-who; nāma-no one; tat-that; pratikaroti-counteracts; vinā-without; uda-pātram-offering of water in cupped hands.

Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī and Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava ācāryas and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay the benefactor. Therefore Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities in delivering souls from the clutches of māyā. The King saw that there was no other way to satisfy them for their exalted activities. The word vinoda-pātram can be divided into two words, vinā and uda-pātram, or can be understood as one word, vinoda-pātram, which means "joker." A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughingstock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

TEXT 48

maitreya uvāca
ta ātma-yoga-pataya
ādi-rājena pūjitāḥ
śīlaṁ tadīyaṁ śaṁsantaḥ
khe 'bhavan miṣatāṁ nṛṇām

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; te-they; ātma-yoga-patayaḥ-the masters of self-realization by devotional service; ādi-rājena-by the original king (Pṛthu); pūjitāḥ-being worshiped; śīlam-character; tadīyam-of the King; śaṁsantaḥ-eulogizing; khe-in the sky; abhavan-appeared; miṣatām-while observing; nṛṇām-of the people.

The great sage Maitreya continued: Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Nārada, the Kumāras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called siddhas; that is to say they have acquired all mystic and yogic powers. Such great saintly persons who have attained complete perfection in mystic yoga are not visible in this age on earth because humanity is not worthy of their presence. The Kumāras, however, praised the characteristics of Mahārāja Pṛthu and his great devotional attitude and humility. The Kumāras were greatly satisfied by King Pṛthu's method of worship. It was by the grace of Mahārāja Pṛthu that the common citizens in his domain could see the Kumāras flying in outer space.

TEXT 49

vainyas tu dhuryo mahatāṁ
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ

SYNONYMS

vainyaḥ-the son of Vena Mahārāja (Pṛthu); tu-of course; dhuryaḥ-the chief; mahatām-of great personalities; saṁsthityā-being completely fixed; ādhyātma-śikṣayā-in the matter of self-realization; āpta-achieved; kāmam-desires; iva-like; ātmānam-in self-satisfaction; mene-considered; ātmani-in the self; avasthitaḥ-situated.

Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees, who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme Personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Pṛthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all mahātmās. In Bhagavad-gītā (9.13) Śrī Kṛṣṇa speaks of mahātmās in this way:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

The mahātmās are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real mahātmā is always engaged in the devotional service of the Lord. Pṛthu Mahārāja exhibited all the symptoms of a mahātmā; therefore he is mentioned in this verse as dhuryo mahatām, best of the mahātmās.

TEXT 50

karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam

SYNONYMS

karmāṇi-activities; ca-also; yathā-kālam-befitting time and circumstances; yathā-deśam-befitting the place and situation; yathā-balam-befitting one's own strength; yathā-ucitam-as far as possible; yathā-vittam-as far as one can spend money in this connection; akarot-performed; brahma-sāt-in the Absolute Truth; kṛtam-did.

Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

Mahārāja Pṛthu was a responsible monarch, and he had to execute the duties of a kṣatriya, a king and a devotee at the same time. Being perfect in the Lord's devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word karmāṇi in this verse is significant. Pṛthu Mahārāja's activities were not ordinary, for they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Pṛthu Mahārāja's activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Kṛṣṇa, Pṛthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, vaiṣṇavera kriyāmudrā vijñe nā bujhāya: no one can understand the activities of a pure devotee. A pure devotee's activities may appear like ordinary activities, but behind them there is profound significance-the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four varṇas and four āśramas, although as a Vaiṣṇava he was a paramahaṁsa, transcendental to all material activities. He remained at his position as a kṣatriya to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

TEXT 51

phalaṁ brahmaṇi sannyasya
nirviṣaṅgaḥ samāhitaḥ
karmādhyakṣaṁ ca manvāna
ātmānaṁ prakṛteḥ param

SYNONYMS

phalam-result; brahmaṇi-in the Absolute Truth; sannyasya-giving up; nirviṣaṅgaḥ-without being contaminated; samāhitaḥ-completely dedicated; karma-activity; adhyakṣam-superintendent; ca-and; manvānaḥ-always thinking of; ātmānam-the Supersoul; prakṛteḥ-of material nature; param-transcendental.

Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

The life and dedication of Mahārāja Pṛthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of karma-yoga. The term karma-yoga is often used in Bhagavad-gīta-, and herein Mahārāja Pṛthu is giving a practical example of what karma-yoga actually is. The first requirement for the proper execution of karma-yoga is given herein. phalaṁ brahmaṇi sannyasya (or vinyasya): one must give the fruits of his activities to the Supreme Brahman, Parabrahman, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, sannyāsa. As stated in Bhagavad-gītā (18.2), giving up the fruits of one's activities to the Supreme Personality of Godhead is called sannyāsa.

kāmyānāṁ karmaṇāṁ nyāsaṁ
sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ
prāhus tyāgaṁ vicakṣaṇāḥ

"To give up the results of all activities is called renunciation [tyāga] by the wise. And that state is called the renounced order of life [sannyāsa] by great learned men." Although he was living as a householder, Pṛthu Mahārāja was actually in the renounced order of life, sannyāsa. This will be clearer in the following verses.

The word nirviṣaṅgaḥ ("uncontaminated") is very significant because Mahārāja Pṛthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one's activities are rendered to the service of the Lord, one is actually practicing karma-yoga. Anyone can practice karma-yoga, but it is especially easy for the householder, who can install the Deity of the Lord in the home and worship Him according to the methods of bhakti-yoga. This method includes nine items: hearing, chanting, remembering, serving, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

These methods of karma-yoga and bhakti-yoga are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one's home or in a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal servant. The Lord is transcendental, for He is not part of this material creation. The words prakṛteḥ param are used in this verse because everything within this material world is created by the external, material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme superintendent of all material creations, as confirmed in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again."

All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Kṛṣṇa. Events in the material world are not taking place blindly. If one always remains a servant of Kṛṣṇa and engages everything in His service, one is accepted as jīvan-mukta, a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Pṛthu Mahārāja is liberated even in this lifetime. In Kṛṣṇa consciousness the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of phalaṁ brahmaṇi sannyasya. A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results of his activities are completely dependent on the supreme will of the Lord.

TEXT 52

gṛheṣu vartamāno 'pi
sa sāmrājya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat

SYNONYMS

gṛheṣu-at home; vartamānaḥ-being present; api-although; saḥ-King Pṛthu; sāmrājya-the entire empire; śriyā-opulence; anvitaḥ-being absorbed in; na-never; asajjata-became attracted; indriya-artheṣu-for sense gratification; niḥ-nor; aham-I am; matiḥ-consideration; arka-the sun; vat-like.

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

The word gṛheṣu is significant in this verse. Out of the four āśramas-the brahmacarya, gṛhastha, vānaprastha and sannyāsa-only a gṛhastha, or householder, is allowed to associate with women; therefore the gṛhastha-āśrama is a kind of license for sense gratification given to the devotee. Pṛthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the Lord.

In this verse Mahārāja Pṛthu is likened to the sun (arka-vat). Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord's service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in Bhakti-rasāmṛta-sindhu. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] his aim is to become completely purified in the service of the Lord without being affected by material designations.

TEXT 53

evam adhyātma-yogena
karmāṇy anusamācaran
putrān utpādayām āsa
pañcārciṣy ātma-sammatān

SYNONYMS

evam-thus; adhyātma-yogena-by the means of bhakti-yoga; karmāṇi-activities; anu-always; samācaran-executing; putrān-sons; utpādayām āsa-begotten; pañca-five; arciṣi-in his wife, Arci; ātma-own; sammatān-according to his desire.

Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife, Arci. Indeed, all his sons were begotten according to his own desire.

As a householder, Pṛthu Mahārāja had five sons by his wife, Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as saṁskāras. The first saṁskāra, the garbhādhāna-saṁskāra, or child-begetting saṁskāra, is compulsory, especially for the higher castes, the brāhmaṇas and the kṣatriyas. As stated in Bhagavad-gītā, sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles, when one wants to beget a child he must perform the garbhādhāna-saṁskāra before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the śāstras, yathā yonir yathā bījam. Yathā yoniḥ indicates the mother, and yathā bījam indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words ātma-sammatān that both Pṛthu Mahārāja and Arci underwent the garbhādhāna purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a gṛhastha for the future administration of his government all over the world.

TEXT 54

vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkam
sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān

SYNONYMS

vijitāśvam-of the name Vijitāśva; dhūmrakeśam-of the name Dhūmrakeśa; haryakṣam-of the name Haryakṣa; draviṇam-of the name Draviṇa; vṛkam-of the name Vṛka; sarveṣām-of all; loka-pālānām-the governing heads of all planets; dadhāra-accepted; ekaḥ-one; pṛthuḥ-Pṛthu Mahārāja; guṇān-all qualities.

After begetting five sons, named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

In each and every planet there is a predominating deity. It is understood from Bhagavad-gītā that in the sun there is a predominating deity named Vivasvān. Similarly, there is a predominating deity of the moon and of the various planets. Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two kṣatriya dynasties, and one comes from the predominating deity of the sun and the other from the predominating deity of the moon. These dynasties are known as Sūrya-vaṁśa and Candra-vaṁśa respectively. When monarchy existed on this planet, the chief member was one of the members of the Sūrya dynasty, or Sūrya-vaṁśa, and the subordinate kings belonged to the

Candra-vaṁśa. However, Mahārāja Pṛthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

In the modern age, people from earth have tried to go to the moon, but they have not been able to find anyone there, what to speak of meeting the moon's predominating deity. The Vedic literature, however, repeatedly informs us that the moon is full of highly elevated inhabitants who are counted amongst the demigods. We are therefore always in doubt about what kind of moon adventure the modern scientists of this planet earth have undertaken.

TEXT 55

gopīthāya jagat-sṛṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ saṁrañjayan prajāḥ

SYNONYMS

gopīthāya-for the protection of; jagat-sṛṣṭeḥ-of the supreme creator; kāle-in due course of time; sve sve-own; acyuta-ātmakaḥ-being Kṛṣṇa conscious; manaḥ-mind; vāk-words; vṛttibhiḥ-by occupation; saumyaiḥ-very gentle; guṇaiḥ-by qualification; saṁrañjayan-pleasing; prajāḥ-the citizens.

Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

As will be explained in the next verse, Pṛthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word acyutātmakaḥ is significant in this verse, for Mahārāja Pṛthu used to rule this planet as the representative of the Supreme Personality of Godhead. He knew that he was the representative of the Lord and that the Lord's creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Pṛthu Mahārāja, and the history of his regency on this planet is elaborately described in Śrīmad-Bhāgavatam. Even in this fallen age if the rulers, governors and presidents take advantage of Pṛthu Mahārāja's example, there will certainly be a reign of peace and prosperity throughout the world.

TEXT 56

rājety adhān nāmadheyaṁ
soma-rāja ivāparaḥ
sūryavad visṛjan gṛhṇan
pratapaṁś ca bhuvo vasu

SYNONYMS

rājā-the King; iti-thus; adhāt-took up; nāmadheyam-of the name; soma-rājaḥ-the king of the moon planet; iva-like; aparaḥ-on the other hand; sūrya-vat-like the sun-god; visṛjan-distributing; gṛhṇan-exacting; pratapan-by strong ruling; ca-also; bhuvaḥ-of the world; vasu-revenue.

Mahārāja Pṛthu became as celebrated a king as Soma-rāja, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.

In this verse Mahārāja Pṛthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine. Like the sun-god, Pṛthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Pṛthu Mahārāja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord's perfect plan for universal maintenance.

TEXT 57

durdharṣas tejasevāgnir
mahendra iva durjayaḥ
titikṣayā dharitrīva
dyaur ivābhīṣṭa-do nṛṇām

SYNONYMS

durdharṣaḥ-unconquerable; tejasā-by prowess; iva-like; agniḥ-fire; mahā-indraḥ-the King of heaven; iva-likened; durjayaḥ-insuperable; titikṣayā-by tolerance; dharitrī-the earth; iva-like; dyauḥ-the heavenly planets; iva-like; abhīṣṭa-daḥ-fulfilling desires; nṛṇām-of human society.

Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the laws of the state. Mahārāja Pṛthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the King of heaven, Indra. In this age modern scientists have been experimenting with nuclear weapons, and in a former age they used to release brahmāstras, but all these brahmāstras and nuclear weapons are insignificant compared to the thunderbolt of the King of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Pṛthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens just like torrents of rain from the sky. Without rainfall, it is not possible to fulfill one's various desires on this planet. As stated in Bhagavad-gītā (3.14), parjanyād anna-sambhavaḥ: food grains are produced only because rain falls from the sky, and without grains, no one on the earth can be satisfied. Consequently an unlimited distribution of mercy is compared to the water falling from the clouds. Mahārāja Pṛthu distributed his mercy incessantly, much like rainfall. In other words, Mahārāja Pṛthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

TEXT 58

varṣati sma yathā-kāmaṁ
parjanya iva tarpayan
samudra iva durbodhaḥ
sattvenācala-rāḍ iva

SYNONYMS

varṣati-pouring; sma-used to; yathā-kāmam-as much as one can desire; parjanyaḥ-water; iva-like; tarpayan-pleasing; samudraḥ-the sea; iva-likened; durbodhaḥ-not understandable; sattvena-by existential position; acala-the hills; rāṭ iva-like the king of.

Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

Mahārāja Pṛthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Pṛthu Mahārāja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Mahārāja Pṛthu when he was determined.

TEXT 59

dharma-rāḍ iva śikṣāyām
āścarye himavān iva
kuvera iva kośāḍhyo
guptārtho varuṇo yathā

SYNONYMS

dharma-rāṭ iva-like King Yamarāja (the superintendent of death); śikṣāyām-in education; āścarye-in opulence; himavān iva-like the Himalaya Mountains; kuveraḥ-the treasurer of the heavenly planets; iva-like; kośa-āḍhyaḥ-in the matter of possessing wealth; gupta-arthaḥ-secrecy; varuṇaḥ-the demigod named Varuṇa; yathā-like.

Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himalaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.

Yamarāja, or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himalaya Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

TEXT 60

mātariśveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūta-rāḍ iva

SYNONYMS

mātariśvā-the air; iva-like; sarva-ātmā-all-pervading; balena-by bodily strength; mahasā ojasā-by courage and power; aviṣahyatayā-by intolerance; devaḥ-the demigod; bhagavān-the most powerful; bhūta-rāṭ iva-like Rudra, or Sadāśiva.

In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.

TEXT 61

kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇāṁ
prabhutve bhagavān ajaḥ

SYNONYMS

kandarpaḥ-Cupid; iva-like; saundarye-in beauty; manasvī-in thoughtfulness; mṛga-rāṭ iva-like the king of the animals, the lion; vātsalye-in affection; manu-vat-like Svāyambhuva Manu; nṛṇām-of human society; prabhutve-in the matter of controlling; bhagavān-the lord; ajaḥ-Brahmā.

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

TEXT 62

bṛhaspatir brahma-vāde
ātmavattve svayaṁ hariḥ
bhaktyā go-guru-vipreṣu
viṣvaksenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame

SYNONYMS

bṛhaspatiḥ-the priest of the heavenly planets; brahma-vāde-in the matter of spiritual understanding; ātma-vattve-in the matter of self-control; svayam-personally; hariḥ-the Supreme Personality of Godhead; bhaktyā-in devotion; go-cow; guru-spiritual master; vipreṣu-unto the brāhmaṇas; viṣvaksena-the Personality of Godhead; anuvartiṣu-followers; hriyā-by shyness; praśraya-śīlābhyām-by most gentle behavior; ātma-tulyaḥ-exactly like his personal interest; para-udyame-in the matter of philanthropic work.

In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

When Lord Caitanya talked to Sārvabhauma Bhaṭṭācārya, the Lord honored him as the incarnation of Bṛhaspati. Bṛhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as brahma-vada, or Māyāvāda. Bṛhaspati is also a great logician. It appears from this statement that Mahārāja Pṛthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Mahārāja Pṛthu that a Vaiṣṇava, or devotee, must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or brahmacārī. When Kṛṣṇa was elected to be president of the Rājasūya yajña performed by Mahārāja Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest brahmacārī. Because Grandfather Bhīṣmadeva was a brahmacārī, he was quite fit to distinguish a brahmacārī from a vyabhicārī. Although Pṛthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a brahmacārī. One who simply begets children like cats and dogs is not a proper father. The word brahmacārī also refers to one who acts on the platform of Brahman, or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead, he is to be known as brahmacārī. Thus Pṛthu Mahārāja was an ideal brahmacārī and gṛhastha simultaneously. Viṣvaksenānuvartiṣu refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, ei chaya gosāñi yāra, mui tāra dāsa. He is prepared to become the disciple of anyone who follows in the footsteps of the six Gosvāmīs.

Also, like all Vaiṣṇavas, Mahārāja Pṛthu was devoted to cow protection, spiritual masters and qualified brāhmaṇas. Pṛthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment. All philanthropic activities should be thus performed.

TEXT 63

kīrtyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṇāṁ rāmaḥ satām iva

SYNONYMS

kīrtyā-by reputation; ūrdhva-gītayā-by loud declaration; pumbhiḥ-by the general public; trai-lokye-all over the universe; tatra tatra-here and there; ha-certainly; praviṣṭaḥ-entering; karṇa-randhreṣu-in the aural holes; strīṇām-of the women; rāmaḥ-Lord Rāmacandra; satām-of the devotees; iva-like.

Throughout the whole universe-in the higher, lower and middle planetary systems-Pṛthu Mahārāja's reputation was loudly declared, and all ladies and saintly persons heard his glories, which were as sweet as the glories of Lord Rāmacandra.

In this verse the words strīṇām and rāmaḥ are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Pṛthu Mahārāja's reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Rāmacandra's glories. Lord Rāmacandra's kingdom is still existing, and recently there was a political party in India named the Rāmarājya party, which wanted to establish a kingdom resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Pṛthu Mahārāja's reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled ”Pṛthu Mahārāja’s Meeting With the Four Kumāras.”

20.5.23 Chapter Twenty-three

Mahārāja Pṛthu’s Going Back Home

TEXTS 1–3

maitreya uvāca
dṛṣṭvātmānaṁ pravayasam
ekadā vainya ātmavān
ātmanā vardhitāśeṣa-
svānusargaḥ prajāpatiḥ
jagatas tasthuṣaś cāpi
vṛttido dharma-bhṛt satām
niṣpāditeśvarādeśo
yad-artham iha jajñivān
ātmajeṣv ātmajāṁ nyasya
virahād rudatīm iva
prajāsu vimanaḥsv ekaḥ
sa-dāro ’gāt tapo-vanam

SYNONYMS

maitreyaḥ uvāca-the sage Maitreya continued to speak; dṛṣṭvā-after seeing; ātmānam-of the body; pravayasam-old age; ekadā-once upon a time; vainyaḥ-King Pṛthu; ātma-vān-fully conversant in spiritual education; ātmanā-by oneself; vardhita-increased; aśeṣa-unlimitedly; sva-anusargaḥ-creation of material opulences; prajā-patiḥ-a protector of citizens; jagataḥ-moving; tasthuṣaḥ-not moving; ca-also; api-certainly; vṛtti-daḥ-one who gives pensions; dharma-bhṛt-one who observes the religious principles; satām-of the devotees; niṣpādita-fully executed; īśvara-of the Supreme Personality of Godhead; ādeśaḥ-order; yat-artham-in coordination with Him; iha-in this world; jajñivān-performed; ātma-jeṣu-unto his sons; ātma-jām-the earth; nyasya-indicating; virahāt-out of separation; rudatīm iva-just like lamenting; prajāsu-unto the citizens; vimanaḥsu-unto the aggrieved; ekaḥ-alone; sa-dāraḥ-with his wife; agāt-went; tapaḥ-vanam-in the forest where one can execute austerities.

At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

Mahārāja Pṛthu was one of the śaktyāveśa incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in Bhagavad-gītā, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in Bhagavad-gītā (4.7): yadā yadā hi dharmasya glānir bhavati bhārata.

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee Mahārāja Pṛthu to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Mahārāja Pṛthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Mahārāja Pṛthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation. This is the path that Mahārāja Pṛthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death, but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a śaktyāveśa incarnation of God who had actually come from Vaikuṇṭha as a representative of Kṛṣṇa, Mahārāja Pṛthu was certain to go back to Godhead. Nonetheless, in order to set the example in all ways, he also underwent severe austerities in the tapo-vana. It appears that in those days there were many tapo-vanas, or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the tapo-vana to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

TEXT 4

tatrāpy adābhya-niyamo
vaikhānasa-susammate
ārabdha ugra-tapasi
yathā sva-vijaye purā

SYNONYMS

tatra-there; api-also; adābhya-severe; niyamaḥ-austerities; vaikhānasa-rules and regulations of retired life; su-sammate-perfectly recognized; ārabdhaḥ-beginning; ugra-severe; tapasi-austerity; yathā-as much as; sva-vijaye-in conquering the world; purā-formerly.

After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The gṛhastha-āśrama is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the vānaprastha stage of life, tapasya, or austerity, is strongly recommended. Mahārāja Pṛthu followed exactly all the rules of vānaprastha life, which is technically known as vaikhānasa-āśrama. The word vaikhānasa-susammate is significant because in vānaprastha life the regulative principles are also to be strictly followed. In other words, Mahārāja Pṛthu was an ideal character in every sphere of life. Mahājano yena gataḥ sa panthāḥ: one should follow in the footsteps of great personalities. Thus by following the exemplary character of Mahārāja Pṛthu, one can become perfect in all respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

TEXT 5

kanda-mūla-phalāhāraḥ
śuṣka-parṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

SYNONYMS

kanda-trunk; mūla-roots; phala-fruits; āhāraḥ-eating; śuṣka-dry; parṇa-leaves; aśanaḥ-eating; kvacit-sometimes; ap-bhakṣaḥ-drinking water; katicit-for several; pakṣān-fortnights; vāyu-the air; bhakṣaḥ-breathing; tataḥ param-thereafter.

In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

In Bhagavad-gītā, yogīs are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Pṛthu Mahārāja's behavior we can understand that when he went to the forest he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Pṛthu Mahārāja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Śrī Rūpa Gosvāmī also warns that too much eating and too much endeavor (atyāhāraḥ prayāsaś ca) are against the principles by which one can advance in spiritual life.

It is also notable that according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuṇṭha, which is transcendental to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuṇṭha. Consequently a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Mahārāja Pṛthu or the great sages and munis who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. The Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept kṛṣṇa-prasāda and nothing else, follow the regulative principles and chant sixteen rounds daily of the Hare Kṛṣṇa mantra. In this way, one's spiritual life will never be disturbed.

TEXT 6

grīṣme pañca-tapā vīro
varṣāsv āsāraṣāṇ muniḥ
ākaṇṭha-magnaḥ śiśire
udake sthaṇḍile-śayaḥ

SYNONYMS

grīṣme-in the summer season; pañca-tapāḥ-five kinds of heating; vīraḥ-the hero; varṣāsu-in the rainy season; āsāraṣāṭ-being situated within the torrents of rain; muniḥ-like the great sages; ākaṇṭha-up to the neck; magnaḥ-drowned; śiśire-in winter; udake-within water; sthaṇḍile-śayaḥ-lying down on the floor.

Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

These are some of the austerities executed by the jñānīs and yogīs, who cannot accept the process of bhakti-yoga. They must undergo such severe types of austerity in order to become purified from material contamination. pañca-tapāḥ refers to five kinds of heating processes. One is enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of pañca-tapāḥ recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain and in winter to sit in cold water up to the neck. As far as bedding is concerned, the ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme Personality of Godhead, Kṛṣṇa, as explained in the next verse.

TEXT 7

titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayiṣuḥ kṛṣṇam
acarat tapa uttamam

SYNONYMS

titikṣuḥ-tolerating; yata-controlling; vāk-words; dāntaḥ-controlling the senses; ūrdhva-retāḥ-without discharge of semen; jita-anilaḥ-controlling the life air; ārirādhayiṣuḥ-simply desiring; kṛṣṇam-Lord Kṛṣṇa; acarat-practice; tapaḥ-austerities; uttamam-the best.

Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

In Kali-yuga the following is recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudomeditation, without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His Śikṣāṣṭaka, Lord Caitanya Mahāprabhu wrote, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. Bhava-mahā-dāvāgni-nirvāpanam. If the real purpose of all yoga is to please Lord Kṛṣṇa, then this simple bhakti-yoga system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Pṛthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.

There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja Dhruva, who reigned for thirty-six thousand years during the Satya-yuga age. Unless his total life-span was one hundred thousand years, how could Dhruva Mahārāja reign over the world for thirty-six thousand years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in Bhagavad-gītā, Kṛṣṇa appears not only in this millennium of Brahmā's life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words ārirādhayiṣuḥ kṛṣṇam acarat tapa uttamam. Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the Nārada-pañcarātra, ārādhito yadi haris tapasā tataḥ kim. If Kṛṣṇa is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of tapasya, because one has already reached his destination. If, after executing all types of tapasya, one cannot reach Kṛṣṇa, all his tapasya has no value, for without Kṛṣṇa all austerity is simply wasted labor. Śrama eva hi kevalam (Bhāg. 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the principles laid down by the Vaiṣṇava ācāryas and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Ṭhākura recommends: ānande bala hari, bhaja vṛndāvana, śri-guru-vaiṣṇava-pade majāiyā mana. For a transcendental, blissful life, chant the Hare Kṛṣṇa mantra, come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master and of the Vaiṣṇavas. This Kṛṣṇa consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.

TEXT 8

tena kramānusiddhena
dhvasta-karma-malāśayaḥ
prāṇāyāmaiḥ sanniruddha-
ṣaḍ-vargaś chinna-bandhanaḥ

SYNONYMS

tena-thus by practicing such austerities; krama-gradually; anu-constantly; siddhena-by perfection; dhvasta-smashed; karma-fruitive activities; mala-dirty things; āśayaḥ-desire; prāṇa-āyāmaiḥ-by practice of prāṇāyāma-yoga, breathing exercises; san-being; niruddha-stopped; ṣaṭ-vargaḥ-the mind and the senses; chinna-bandhanaḥ-completely cut off from all bondage.

By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

The word prāṇāyāmaiḥ is very important in this verse because the haṭha-yogīs and aṣṭāṅga-yogīs practice prāṇāyāma, but generally they do not know the purpose behind it. The purpose of prāṇāyāma, or mystic yoga, is to stop the mind and senses from engaging in fruitive activities. The so-called yogīs who practice in Western countries have no idea of this. The aim of prāṇāyāma is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was specifically mentioned that whatever austerity, prāṇāyāma and mystic yoga practices Pṛthu Mahārāja performed were performed for the sake of worshiping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for yogīs also. Whatever he did, he did to please the Supreme Personality of Godhead, Kṛṣṇa.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called yogīs, without knowledge of the real purpose of yoga, practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such yogīs from wandering throughout the different species of life, the śāstras warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa mahā-mantra.

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of yoga is misunderstood by fallen souls who are not capable of practicing anything. Consequently the śāstras enjoin: kalau nāsty eva nāsty eva nāsty eva gatir anyathā. The conclusion is that unless the karmīs, jñānīs and yogīs come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and yoga have no value. Nārādhitaḥ: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational yoga, performing karma-yoga or culturing empiric knowledge. As far as prāṇāyāma is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered prāṇāyāma. In a previous verse, Sanat-kumāra instructed Mahārāja Pṛthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

yat pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ

Only by worshiping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshiping Vāsudeva, the yogīs and jñānīs cannot attain freedom from such desires.

tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam
(Bhāg. 4.22.39)

Here the word prāṇāyāma does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

sanat-kumāro bhagavān
yad āhādhyātmikaṁ param
yogaṁ tenaiva puruṣam
abhajat puruṣarṣabhaḥ

SYNONYMS

sanat-kumāraḥ-Sanat-kumāra; bhagavān-most powerful; yat-that which; āha-said; ādhyātmikam-spiritual advancement of life; param-ultimate; yogam-mysticism; tena-by that; eva-certainly; puruṣam-the Supreme Person; abhajat-worshiped; puruṣa-ṛṣabhaḥ-the best of human beings.

Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

In this verse it is clearly said that Mahārāja Pṛthu, practicing the prāṇāyāma-yoga system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words puruṣam abhajat puruṣarṣabhaḥ are significant: puruṣarṣabha refers to Mahārāja Pṛthu, the best amongst human beings, and puruṣam refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One puruṣa is worshipable, and the other puruṣa is the worshiper. When the puruṣa who worships, the living entity, thinks of becoming one with the Supreme person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Kṛṣṇa in Bhagavad-gītā (2.12), all living entities assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also. Therefore the two puruṣas, the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually, one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme Personality of Godhead, and in the next life he approaches that Supreme Person in Vaikuṇṭha and renders the same devotional service. Even for the neophyte devotee, devotional service is considered brahma-bhūyāya kalpate. Devotional service to the Lord is never considered a material activity. Since he is acting on the brahma-bhūta platform, a devotee is already liberated. He therefore has no need to practice any other type of yoga in order to approach the brahma-bhūta stage. If the devotee adheres strictly to the orders of the spiritual master, follows the rules and regulations and chants the Hare Kṛṣṇa mantra, it should be concluded that he is already at the brahma-bhūta stage, as confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

TEXT 10

bhagavad-dharmiṇaḥ sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy
ananya-viṣayābhavat

SYNONYMS

bhagavat-dharmiṇaḥ-one who executes devotional service; sādhoḥ-of the devotee; śraddhayā-with faith; yatataḥ-endeavoring; sadā-always; bhaktiḥ-devotion; bhagavati-unto the Personality of Godhead; brahmaṇi-the origin of impersonal Brahman; ananya-viṣayā-firmly fixed without deviation; abhavat-became.

Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

The word bhagavad-dharmiṇaḥ indicates that the religious process practiced by Mahārāja Pṛthu was beyond all pretensions. As stated in the beginning of Śrīmad-Bhāgavatam (1.1.2), dharmaḥ projjhita-kaitavo 'tra: religious principles which are simply pretentious are actually nothing but cheating. Bhagavad-dharmiṇaḥ is described by Vīrarāghava Ācārya as nivṛtta-dharmeṇa, which indicates that it cannot be contaminated by material aspiration. As described by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

When one who is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation fully engages in the favorable service of the Lord, his service is called bhagavad-dharma, or pure devotional service. In this verse the word brahmaṇi does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme Personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of bhagavad-dharma. After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really bhagavad-dharmī.

It is clear from this verse that Mahārāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. Bhagavati brahmaṇi refers to one who is engaged in devotional service to the Personality of Godhead. A devotee's knowledge of the impersonal Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Mahārāja Pṛthu's activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to karma, jñāna or yoga.

TEXT 11

tasyānayā bhagavataḥ parikarma-śuddha-
sattvātmanas tad-anusaṁsmaraṇānupūrtyā
jñānaṁ viraktimad abhūn niśitena yena
ciccheda saṁśaya-padaṁ nija-jīva-kośam

SYNONYMS

tasya-his; anayā-by this; bhagavataḥ-of the Supreme Personality of Godhead; parikarma-activities in devotional service; śuddha-pure, transcendental; sattva-existence; ātmanaḥ-of the mind; tat-of the Supreme Personality of Godhead; anusaṁsmaraṇa-constantly remembering; anupūrtyā-being perfectly done; jñānam-knowledge; virakti-nonattachment; mat-possessing; abhūt-became manifested; niśitena-by sharpened activities; yena-by which; ciccheda-become separated; saṁśaya-padam-position of doubtfulness; nija-own; jīva-kośam-encagement of the living entity.

By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

In the Nārada-pañcarātra, devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The karmīs are very much attached to material enjoyment, the jñānīs are very anxious to become freed from material clutches, and the yogīs are very fond of attaining the eight kinds of mystic perfection. From the Nārada-pañcarātra we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic yogic practice. Śrīla Bilvamaṅgala Ṭhākura therefore prayed in his Kṛṣṇa-karṇāmṛta: "My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation-namely religion, economic development, sense gratification and liberation-become like personal attendants and remain standing before me as if awaiting my order." The idea here is that the jñānīs, by culture of brahma-vidyā, spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee's spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of karma, jñāna and yoga. Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes brahma-bhūta. As stated before, this is confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendentally situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word saṁsmaraṇa-anupūrtyā. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in śuddha-sattva. Śuddha-sattva refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of śuddha-sattva, or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A jñānī may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the brahma-bhūta stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the brahma-bhūta stage without a doubt. The yogīs and jñānīs are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme. However, a devotee's relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. Jñānīs and yogīs without devotion may think themselves liberated, but actually their intelligence is not as pure as that of a devotee. In other words, the jñānīs and yogīs cannot become factually liberated unless they become elevated to the position of devotees.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

The jñānī and yogīs may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of the Lord, they again fall down into material nature. Therefore jñāna and yoga should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Pṛthu automatically transcended all these positions. Since Mahārāja Pṛthu was a śaktyāveśa incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuṇṭha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute jñāna, yoga or karma. Although Pṛthu Mahārāja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

TEXT 12

chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje 'cchinad idaṁ vayunena yena
tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratiṁ na kuryāt

SYNONYMS

chinna-being separated; anya-dhīḥ-all other concepts of life (the bodily concept of life); adhigata-being firmly convinced; ātma-gatiḥ-the ultimate goal of spiritual life; nirīhaḥ-desireless; tat-that; tatyaje-gave up; acchinat-he had cut; idam-this; vayunena-with the knowledge; yena-by which; tāvat-so long; na-never; yoga-gatibhiḥ-the practice of the mystic yoga system; yatiḥ-the practicer; apramattaḥ-without any illusion; yāvat-so long; gadāgraja-of Kṛṣṇa; kathāsu-words; ratim-attraction; na-never; kuryāt-do it.

When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic yoga system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Kṛṣṇa, he realizes Kṛṣṇa within everyone's heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life depends on one's inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse: yāvad gadāgraja-kathāsu ratiṁ na kuryāt. Unless one becomes interested in Kṛṣṇa, in His pastimes and activities, there is no question of liberation by means of yoga practice or speculative knowledge.

Having attained to the stage of devotion, Mahārāja Pṛthu became uninterested in the practices of jñāna and yoga and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

Real jñāna means understanding that the living entity is the eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in Bhagavad-gītā (7.19): bahūnāṁ janmanām ante jñānavān māṁ prapadyate. In the paramahaṁsa stage of life, one fully realizes Kṛṣṇa as everything: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a paramahaṁsa, or mahātmā. Such a mahātmā or paramahaṁsa is very rare to find. A paramahaṁsa, or pure devotee, is never attracted by haṭha-yoga or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who was formerly addicted to these processes tries to perform devotional service and the jñāna and yoga practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is able to give up all other methods of self-realization. In other words, when one firmly realizes Kṛṣṇa as the supreme goal, he is no longer attracted by mystic yoga practice or the speculative empirical methods of knowledge.

TEXT 13

evaṁ sa vīra-pravaraḥ
saṁyojyātmānam ātmani
brahma-bhūto dṛḍhaṁ kāle
tatyāja svaṁ kalevaram

SYNONYMS

evam-thus; saḥ-he; vīra-pravaraḥ-the chief of the heroes; saṁyojya-applying; ātmānam-mind; ātmani-unto the Supersoul; brahma-bhūtaḥ-being liberated; dṛḍham-firmly; kāle-in due course of time; tatyāja-gave up; svam-own; kalevaram-body.

In due course of time, when Pṛthu Mahārāja was to give up his body, he fixed his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In Bhagavad-gītā (8.6) it is also confirmed: yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram/ taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ. Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful. Pṛthu Mahārāja, by the grace of Kṛṣṇa, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the brahma-bhūta stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Pṛthu Mahārāja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulaśekhara in his Mukunda-mālā-stotra:

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the muktāsana position, a yogī can immediately give up his body and go to whatever planet he desires. A perfect yogī can give up his body whenever he desires through the practice of yoga.

TEXT 14

sampīḍya pāyuṁ pārṣṇibhyāṁ
vāyum utsārayañ chanaiḥ
nābhyāṁ koṣṭheṣv avasthāpya
hṛd-uraḥ-kaṇṭha-śīrṣaṇi

SYNONYMS

sampīḍya-by blocking; pāyum-the door of the anus; pārṣṇibhyām-by the calves; vāyum-the air which goes up; utsārayan-pushing upward; śanaiḥ-gradually; nābhyām-by the navel; koṣṭheṣu-in the heart and in the throat; avasthāpya-fixing; hṛt-in the heart; uraḥ-upward; kaṇṭha-throat; śīrṣaṇi-between the two eyebrows.

When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

The sitting posture described herein is called muktāsana. In the yoga process, after following the strict regulative principles controlling sleeping, eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of yoga is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of yoga practice can live in the body as long as he likes or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some yogīs leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent yogīs do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems, but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Mahārāja Pṛthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Pṛthu stopped all practice of mystic yoga after realizing Kṛṣṇa consciousness, he took advantage of his previous practice and immediately placed himself on the brahma-bhūta platform in order to accelerate his return to Godhead. The aim of this particular system of āsana, known as the sitting posture for liberation, or muktāsana, is to attain success in kuṇḍalinī-cakra and gradually raise the life from the mūlādhāra-cakra to the svādhiṣṭhāna-cakra, then to the maṇipūra-cakra, the anāhata-cakra, the viśuddha-cakra, and finally to the ājñā-cakra. When the yogī reaches the ājñā-cakra, between the two eyebrows, he is able to penetrate the brahma-randhra, or the hole in his skull, and go to any planet he desires, up to the spiritual kingdom of Vaikuṇṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the brahma-bhūta stage for going back to Godhead. However, those who are in Kṛṣṇa consciousness, or who are practicing bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]), can return to Godhead without even practicing the muktāsana process. The purpose of muktāsana practice is to come to the brahma-bhūta stage, for without being on the brahma-bhūta stage, one cannot be promoted to the spiritual sky. As stated in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

The bhakti-yogī, practicing bhakti-yoga, is always situated on the brahma-bhūta stage (brahma-bhūyāya kalpate). If a devotee is able to continue on the brahma-bhūta platform, he enters the spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the kuṇḍalinī-cakra, or not penetrating the six cakras one after another. As far as Mahārāja Pṛthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the ṣaṭ-cakra penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

TEXT 15

utsarpayaṁs tu taṁ mūrdhni
krameṇāveśya niḥspṛhaḥ
vāyuṁ vāyau kṣitau kāyaṁ
tejas tejasy ayūyujat

SYNONYMS

utsarpayan-thus placing; tu-but; tam-the air; mūrdhni-on the head; krameṇa-gradually; āveśya-placing; niḥspṛhaḥ-being freed from all material desires; vāyum-the air portion of the body; vāyau-in the total air covering the universe; kṣitau-in the total covering of earth; kāyam-this material body; tejaḥ-the fire in the body; tejasi-in the total fire of the material covering; ayūyujat-mixed.

In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements-earth, water, fire, air and ether-and three subtle elements-mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in yoga involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of nirvāṇa are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and yoga. Lord Buddha did not give any information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain nirvāṇa.

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has information of the spiritual world and the Vaikuṇṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the brahmajyoti. This brahmajyoti is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, the Vaikuṇṭhas or Kṛṣṇaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Kṛṣṇaloka or Vaikuṇṭhaloka, he naturally falls down to material activities in order to enjoy material varieties.

TEXT 16

khāny ākāśe dravaṁ toye
yathā-sthānaṁ vibhāgaśaḥ
kṣitim ambhasi tat tejasy
ado vāyau nabhasy amum

SYNONYMS

khāni-the different holes in the body for the sense organs; ākāśe-in the sky; dravam-the liquid substance; toye-in the water; yathā-sthānam-according to proper situation; vibhāgaśaḥ-as they are divided; kṣitim-earth; ambhasi-in the water; tat-that; tejasi-in the fire; adaḥ-the fire; vāyau-in the air; nabhasi-in the sky; amum-that.

In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged the holes of his senses with the sky; his bodily liquids, such as blood and various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

In this verse two words are very important: yathā-sthānaṁ vibhāgaśaḥ. In Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter, Lord Brahmā clearly explained to Nārada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects of the senses, and the material elements, and he also explained how they are created one after another: the air from the sky, the fire from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words yathā-sthānaṁ vibhāgaśaḥ indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

TEXT 17

indriyeṣu manas tāni
tan-mātreṣu yathodbhavam
bhūtādināmūny utkṛṣya
mahaty ātmani sandadhe

SYNONYMS

indriyeṣu-in the sense organs; manaḥ-the mind; tāni-the sense organs; tat-mātreṣu-in the objects of the senses; yathā-udbhavam-wherefrom they generated; bhūta-ādinā-by the five elements; amūni-all those sense objects; utkṛṣya-taking out; mahati-in the mahat-tattva; ātmani-unto the ego; sandadhe-amalgamated.

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

In respect to the ego, the total material energy is sundered in two parts-one agitated by the mode of ignorance and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism, or identification with matter, is created. The mind is protected by a particular type of demigod. Sometimes the mind (manaḥ) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is mahat-tattva, everything was gradually wound up and amalgamated with the mahat-tattva. This may be compared to śūnya-vāda, or voidism, but this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, śrī-kṛṣṇa-saṅkīrtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

TEXT 18

taṁ sarva-guṇa-vinyāsaṁ
jīve māyāmaye nyadhāt
taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ

SYNONYMS

tam-unto Him; sarva-guṇa-vinyāsam-the reservoir of all qualities; jīve-unto the designations; māyā-maye-the reservoir of all potencies; nyadhāt-placed; tam-that; ca-also; anuśayam-designation; ātma-stham-situated in self-realization; asau-he; anuśayī-the living entity; pumān-the enjoyer; jñāna-knowledge; vairāgya-renunciation; vīryeṇa-by the prowess of; svarūpa-sthaḥ-being situated in one's constitutional position; ajahāt-returned home; prabhuḥ-the controller.

Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.

As stated in the Vedas, the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called māyā-maya, or the Supreme person, who can create His pastimes through His potency known as the material energy. The jīva, or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In Bhagavad-gītā (18.61) we understand:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

Īśvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity, or individual soul, gets the facility to lord it over material nature in various types of bodies, which are known as yantra, or the moving vehicle offered by the total material energy, māyā. Although the individual living entity (jīva) and the Lord are both situated within the material energy, the Lord is directing the movements of the jīva soul by offering him different types of bodies through the material energy, and thus the living entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Pṛthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge (jñāna) and renunciation of material desires, he became a prabhu, or master of his senses (sometimes called gosvāmī or svāmī). This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material energy, he is called prabhu. In this verse the word svarūpa-sthaḥ is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called svarūpopalabdhi. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called svarūpopalabdhi, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend or as a parent or conjugal lover. This stage of understanding is called svarūpa-sthaḥ. Pṛthu Mahārāja realized this svarūpa completely, and it will be clear in the later verses that he personally left this world, or this body, by riding on a chariot sent from Vaikuṇṭha.

In this verse the word prabhu is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called prabhu. The spiritual master is addressed as "Prabhupāda" because he is a completely self-realized soul. The word pāda means "position," and Prabhupāda indicates that he is given the position of prabhu, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a prabhu, or controller of the senses, he cannot act as spiritual master, who is authorized by the supreme prabhu, or Lord Kṛṣṇa. In his verses praising the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord." Thus Pṛthu Mahārāja can also be called Prabhupāda, or, as described herein, prabhu. Another question may be raised in this connection. Since Pṛthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, śaktyāveśa-avatāra, why did he have to execute the regulative principles in order to become a prabhu? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said, āpani ācari' bhakti śikhāinu sabāre. Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Pṛthu Mahārāja, although a śaktyāveśa-avatāra incarnation, still behaved exactly as a devotee in order to achieve the position of prabhu. Furthermore, svarūpa-sthaḥ means "complete liberation." As it is said (Bhāg. 2.10.6), hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ: when a living entity abandons the activities of māyā and attains the position from which he can execute devotional service, his state is called svarūpa-sthaḥ, or complete liberation.

TEXT 19

arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyāṁ sparśanaṁ bhuvaḥ

SYNONYMS

arciḥ nāma-of the name Arci; mahā-rājñī-the Queen; tat-patnī-the wife of Mahārāja Pṛthu; anugatā-who followed her husband; vanam-in the forest; su-kumārī-very delicate body; a-tat-arhā-who did not deserve; ca-also; yat-padbhyām-by the touch of whose feet; sparśanam-touching; bhuvaḥ-on the earth.

The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.

Because Pṛthu Mahārāja's wife was the Queen and also a daughter of a king, she never experienced walking on the ground, for queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune mother Sītā followed her husband, Rāmacandra, when He went to the forest. Lord Rāmacandra went to the forest in compliance with the order of His father, Mahārāja Daśaratha, but mother Sītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhṛtarāṣṭra, also followed her husband into the forest. Being the wives of great personalities like Pṛthu, Lord Rāmacandra and Dhṛtarāṣṭra, these were ideal chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here (atad-arhā) that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

TEXT 20

atīva bhartur vrata-dharma-niṣṭhayā
śuśrūṣayā cārṣa-deha-yātrayā
nāvindatārtiṁ parikarśitāpi sā
preyaskara-sparśana-māna-nirvṛtiḥ

SYNONYMS

atīva-very much; bhartuḥ-of the husband; vrata-dharma-vow to serve him; niṣṭhayā-by determination; śuśrūṣayā-by serving; ca-also; ārṣa-like the great saintly sages; deha-body; yātrayā-living condition; na-did not; avindata-perceive; ārtim-any difficulty; parikarśitā api-although transformed to become lean and thin; sā-she; preyaḥ-kara-very pleasing; sparśana-touching; māna-engaged; nirvṛtiḥ-pleasure.

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

The words bhartur vrata-dharma-niṣṭhayā indicate that a woman's duty, or religious principle, is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a brahmacārī, then an ideal gṛhastha, then vānaprastha, then sannyāsī, and the wife is taught just to follow the husband strictly in all conditions of life. After the period of brahmacarya, a man accepts a householder's life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife's duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of vānaprastha, or vana-vāsī. At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely sannyāsa, the wife is to return home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took sannyāsa, His wife, Viṣṇupriyādevī, although only sixteen years old, also took the vow of austerity due to her husband's leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she would receive the same number of rice grains and then cook them and so take prasāda. This is called austerity. Even today in India, widows or women whose husbands have taken sannyāsa follow the principles of austerity, even though they live with their children. Pṛthu Mahārāja's wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman's body is considerably more delicate than a man's, Queen Arci became very frail and thin, parikarśitā. When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body-namely eating, sleeping and mating-to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy, for she was enjoying the honor of serving her great husband.

TEXT 21

dehaṁ vipannākhila-cetanādikaṁ
patyuḥ pṛthivyā dayitasya cātmanaḥ
ālakṣya kiñcic ca vilapya sā satī
citām athāropayad adri-sānuni

SYNONYMS

deham-body; vipanna-completely failing; akhila-all; cetana-feeling; ādikam-symptoms; patyuḥ-of her husband; pṛthivyāḥ-the world; dayitasya-of the merciful; ca ātmanaḥ-also of herself; ālakṣya-by seeing; kiñcit-very little; ca-and; vilapya-lamenting; sā-she; satī-the chaste; citām-unto the fire; atha-now; āropayat-placed; adri-hill; sānuni-on the top.

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word kiñcit means "for a little while." The Queen was completely aware that her husband was not dead, although the symptoms of life-action, intelligence and sense perception-had ceased. As stated in Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Mahārāja Pṛthu is described here as dayita, for not only was he the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Pṛthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as dayita.

TEXT 22

vidhāya kṛtyaṁ hradinī-jalāplutā
dattvodakaṁ bhartur udāra-karmaṇaḥ
natvā divi-sthāṁs tridaśāṁs triḥ parītya
viveśa vahniṁ dhyāyatī bhartṛ-pādau

SYNONYMS

vidhāya-executing; kṛtyam-the regulative function; hradinī-in the water of the river; jala-āplutā-taking bath completely; dattvā udakam-offering oblations of water; bhartuḥ-of her husband; udāra-karmaṇaḥ-who was so liberal; natvā-offering obeisances; divi-sthān-situated in the sky; tri-daśān-the thirty million demigods; triḥ-three times; parītya-circumambulating; viveśa-entered; vahnim-the fire; dhyāyatī-while thinking of; bhartṛ-of her husband; pādau-the two lotus feet.

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as saha-gamana, which means ”dying with the husband.” This system of saha-gamana had been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice was rigidly observed, but soon it degraded to the point that even when the wife was not strong enough to enter the fire of her dead husband, the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

TEXT 23

vilokyānugatāṁ sādhvīṁ
pṛthuṁ vīra-varaṁ patim
tuṣṭuvur varadā devair
deva-patnyaḥ sahasraśaḥ

SYNONYMS

vilokya-by observing; anugatām-dying after the husband; sādhvīm-the chaste woman; pṛthum-of King Pṛthu; vīra-varam-the great warrior; patim-husband; tuṣṭuvuḥ-offered prayers; vara-dāḥ-able to give benediction; devaiḥ-by the demigods; deva-patnyaḥ-the wives of the demigods; sahasraśaḥ-in thousands.

After observing this brave act performed by the chaste wife Arci, the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.

TEXT 24

kurvatyaḥ kusumāsāraṁ
tasmin mandara-sānuni
nadatsv amara-tūryeṣu
gṛṇanti sma parasparam

SYNONYMS

kurvatyaḥ-just showering; kusuma-āsāram-showers of flowers; tasmin-in that; mandara-of Mandara Hill; sānuni-on the top; nadatsu-vibrating; amara-tūryeṣu-beating of the drums of the demigods; gṛṇanti sma-they were talking; parasparam-amongst themselves as follows.

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

TEXT 25

devya ūcuḥ
aho iyaṁ vadhūr dhanyā
yā caivaṁ bhū-bhujāṁ patim
sarvātmanā patiṁ bheje
yajñeśaṁ śrīr vadhūr iva

SYNONYMS

devyaḥ ūcuḥ-the wives of the demigods said; aho-alas; iyam-this; vadhūḥ-the wife; dhanyā-most glorious; yā-who; ca-also; evam-as; bhū-of the world; bhujām-of all the kings; patim-the king; sarva-ātmanā-with full understanding; patim-unto the husband; bheje-worshiped; yajña-īśam-unto Lord Viṣṇu; śrīḥ-the goddess of fortune; vadhūḥ-wife; iva-like.

The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Pṛthu, the emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa, or Viṣṇu.

In this verse the words yajñeśaṁ śrīr vadhūr iva indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the supreme Viṣṇu, was ruling over Dvārakā, Queen Rukmiṇī, who was the chief of all Kṛṣṇa’s queens, used to serve Lord Kṛṣṇa personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṇṭha planets also serves Nārāyaṇa personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Kṛṣṇa consciousness and follow in the footsteps of Lakṣmī-Nārāyaṇa or Kṛṣṇa-Rukmiṇī. In this way peace and harmony can be possible within this world.

TEXT 26

saiṣā nūnaṁ vrajaty ūrdhvam
anu vainyaṁ patiṁ satī
paśyatāsmān atītyārcir
durvibhāvyena karmaṇā

SYNONYMS

sā-she; eṣā-this; nūnam-certainly; vrajati-going; ūrdhvam-upward; anu-following; vainyam-the son of Vena; patim-husband; satī-chaste; paśyata-just see; asmān-us; atītya-overpassing; arciḥ-of the name Arci; durvibhāvyena-by inconceivable; karmaṇā-activities.

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.

Both Pṛthu Mahārāja’s airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Pṛthu Mahārāja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Pṛthu Mahārāja was an inhabitant of an inferior planetary system (the earth), the King, along with his wife, passed beyond the realms of the demigods and went upward to

Vaikuṇṭhaloka. The word ūrdhvam (”upward”) is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus, up to Brahmaloka, or the highest planet. Beyond Brahmaloka is the spiritual sky, and in that spiritual sky there are innumerable Vaikuṇṭhalokas. Thus the word ūrdhvam indicates that the Vaikuṇṭha planets are beyond or above these material planets, and it was to these Vaikuṇṭha planets that Pṛthu Mahārāja and his wife were going. This also indicates that when Pṛthu Mahārāja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes, which could penetrate the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burned in the funeral pyre they remained separate, individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downward and upward. When they looked down they could see that the body of Pṛthu Mahārāja was being burned and that his wife, Arci, was entering into the fire, and when they looked upward they could see how they were being carried in two airplanes to the Vaikuṇṭhalokas. All of this is possible simply by durvibhāvyena karmaṇā, inconceivable activity. Pṛthu Mahārāja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women maintain such vows of chastity and follow their husbands in all respects. A woman does not need to attain high qualifications, but if she simply follows in the footsteps of her husband, who must be a devotee, then both husband and wife attain liberation and are promoted to the Vaikuṇṭhalokas. This is evinced by the inconceivable activities of Mahārāja Pṛthu and his wife.

TEXT 27

teṣāṁ durāpaṁ kiṁ tv anyan
martyānāṁ bhagavat-padam
bhuvi lolāyuṣo ye vai
naiṣkarmyaṁ sādhayanty uta

SYNONYMS

teṣām-of them; durāpam-difficult to obtain; kim-what; tu-but; anyat-anything else; martyānām-of the human beings; bhagavat-padam-the kingdom of God; bhuvi-in the world; lola-flickering; āyuṣaḥ-span of life; ye-those; vai-certainly; naiṣkarmyam-the path of liberation; sādhayanti-execute; uta-exactly.

In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

In Bhagavad-gītā (9.33) Lord Kṛṣṇa says: anityam asukhaṁ lokam imaṁ prāpya bhajasva mām. The Lord here declares that this material world is full of miseries (asukham) and at the same time is very flickering (anityam). Therefore one’s only duty is to engage himself in devotional service. This is the best end to which human life can be put. Those devotees who are constantly engaged in the service of the lotus feet of the Lord achieve not only all material benefits but also all spiritual benefits, for at the end of life they go back home, back to Godhead. Their destination is described in this verse as bhagavat-padam. The word padam means ”abode,” and bhagavat means ”the Supreme Personality of Godhead.” Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word naiṣkarmyam, which means ”transcendental knowledge,” is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, one is not perfect. Generally the processes of jñāna, yoga and karma are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning millions of years and all material comforts, they were not as fortunate as Pṛthu Mahārāja and his wife, who were actually surpassing them. In other words, Pṛthu Mahārāja and his wife scorned promotion to the higher planetary systems and even to Brahmaloka because the position which they were attaining was incomparable. In Bhagavad-gītā (8.16) the Lord affirms, ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna: ”From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place.” In other words, even if one goes to the highest planet, Brahmaloka, he has to return to the miseries of birth and death. In the Ninth Chapter of Bhagavad-gītā (9.21), Lord Kṛṣṇa also asserts:

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti

”When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again.” Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in Śrīmad-Bhāgavatam (1.5.12), naiṣkarmyam apy acyuta-bhāva-varjitam: ”The path of liberation is not at all secure unless one attains the devotional service of the Lord.” Even if one is promoted to the impersonal brahmajyoti, he runs every chance of falling down into this material world. If it is possible to fall down from the brahmajyoti, which is beyond the higher planetary systems in this material world, then what can be said of the ordinary yogīs and karmīs who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of karma, jñāna and yoga.

TEXT 28

sa vañcito batātma-dhruk
kṛcchreṇa mahatā bhuvi
labdhvāpavargyaṁ mānuṣyaṁ
viṣayeṣu viṣajjate

SYNONYMS

saḥ-he; vañcitaḥ-cheated; bata-certainly; ātma-dhruk-envious of himself; kṛcchreṇa-with great difficulty; mahatā-by great activities; bhuvi-in this world; labdhvā-by achieving; āpavargyam-the path of liberation; mānuṣyam-in the human form of life; viṣayeṣu-in the matter of sense gratification; viṣajjate-becomes engaged.

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life-which is a chance to attain liberation from miseries-undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The karmīs are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, yogīs are engaged in achieving a similar goal by accepting the tedious practices of mystic yoga. Jñānīs are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or viṣaya) because they all demand some facility for material existence. Actually the results of such activities are temporary. As Kṛṣṇa Himself proclaims in Bhagavad-gītā (7.23), antavat tu phalaṁ teṣām: "The fruits [of those who worship the demigods] are limited and temporary." Thus the fruits of the activities of the yogīs, karmīs and jñānīs are ephemeral. Moreover, Kṛṣṇa says, tad bhavaty alpa-medhasām: "They are simply meant for men of small intelligence." The word viṣaya denotes sense gratification. The karmīs flatly state that they want sense gratification. The yogīs also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of yoga. Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like earth or, as scientists, by inventing so many wonderful machines. Similarly, the jñānīs are also engaged in sense gratification, for they are simply interested in becoming one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The bhaktas, however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain, because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as vañcita, cheated. Those so engaged are actually killing themselves (ātma-hā). As stated in Śrīmad-Bhāgavatam (11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. One also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, one wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word labdhvāpavargyam is significant in this verse, because according to Jīva Gosvāmī, āpavargyam, or the path of liberation, does not refer to merging into the impersonal Brahman but to sālokyādi-siddhi, which means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called sāyujya-mukti, or merging into the existence of the Supreme, or the impersonal Brahman effulgence. However, since there is a chance of one's falling down again into the material sky from the Brahman effulgence, Śrīla Jīva Gosvāmī advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words sa vañcitaḥ indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees, who are not interested in going back to Godhead, is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

TEXT 29

maitreya uvāca
stuvatīṣv amara-strīṣu
pati-lokaṁ gatā vadhūḥ
yaṁ vā ātma-vidāṁ dhuryo
vainyaḥ prāpācyutāśrayaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; stuvatīṣu-while glorifying; amara-strīṣu-by the wives of the denizens of heaven; pati-lokam-the planet where the husband had gone; gatā-reaching; vadhūḥ-the wife; yam-where; vā-or; ātma-vidām-of the self-realized souls; dhuryaḥ-the topmost; vainyaḥ-the son of King Vena (Pṛthu Mahārāja); prāpa-obtained; acyuta-āśrayaḥ-under the protection of the Supreme Personality of Godhead.

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitṛloka. But in this verse the word pati-loka does not refer to any planet within this material universe, for Pṛthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuṇṭha planets. Queen Arci also entered Patiloka, but this planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Mahārāja Pṛthu and Queen Arci united in the Vaikuṇṭha planets. In the Vaikuṇṭha planets there are husbands and wives, but there is no question of their giving birth to children or having sex life. In the Vaikuṇṭha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can turn the home into a place as good as Vaikuṇṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṇṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the śāstras. In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuṇṭha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

TEXT 30

ittham-bhūtānubhāvo 'sau
pṛthuḥ sa bhagavattamaḥ
kīrtitaṁ tasya caritam
uddāma-caritasya te

SYNONYMS

ittham-bhūta-thus; anubhāvaḥ-very great, powerful; asau-that; pṛthuḥ-King Pṛthu; saḥ-he; bhagavat-tamaḥ-the best among the lords; kīrtitam-described; tasya-his; caritam-character; uddāma-very great; caritasya-one who possesses such qualities; te-to you.

Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

In this verse the word bhagavattamaḥ is very significant, for the word bhagavat is used especially to refer to the Supreme Personality of Godhead, as the word bhagavān ("the Supreme Personality of Godhead") is derived from the word bhagavat. Sometimes, however, we see that the word bhagavān is used for great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the case with Pṛthu Mahārāja, who is described here as the best of the bhagavāns, or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features or who attains the greatest goal after his disappearance or who knows the difference between knowledge and ignorance. In other words, the word bhagavān should not be used for ordinary persons.

TEXT 31

ya idaṁ sumahat puṇyaṁ
śraddhayāvahitaḥ paṭhet
śrāvayec chṛṇuyād vāpi
sa pṛthoḥ padavīm iyāt

SYNONYMS

yaḥ-anyone; idam-this; su-mahat-very great; puṇyam-pious; śraddhayā-with great faith; avahitaḥ-with great attention; paṭhet-reads; śrāvayet-explains; śṛṇuyāt-hears; vā-or; api-certainly; saḥ-that person; pṛthoḥ-of King Pṛthu; padavīm-situation; iyāt-attains.

Any person who describes the great characteristics of King Pṛthu with faith and determination-whether he reads or hears of them himself or helps others to hear of them-is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṇṭha planets, back to Godhead.

In the execution of devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23] is especially stressed. This means that bhakti, or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the Śiva Purāṇa, Lord Śiva recommends Viṣṇu worship to be the topmost worship, and better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Pṛthu Mahārāja with attention also attains the planet which Mahārāja Pṛthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called advaya-jñāna. A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his Gurv-aṣṭaka:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Śrī Hari."

The supreme Vaiṣṇava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the gopīs. Some of the Lord's students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached a point that after this incident Caitanya Mahāprabhu decided to take sannyāsa because He was not taken very seriously in His gṛhastha-āśrama. The point is that since Śrī Caitanya Mahāprabhu chanted the names of the gopīs, worship of the gopīs or the devotees of the Lord is as good as devotional service rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the sahajiyā class of devotees are interested only in Kṛṣṇa's personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

TEXT 32

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaiśyaḥ paṭhan viṭ-patiḥ syāc

chūdraḥ sattamatām iyāt
SYNONYMS

brāhmaṇaḥ-the brāhmaṇas; brahma-varcasvī-one who has attained the power of spiritual success; rājanyaḥ-the royal order; jagatī-patiḥ-the king of the world; vaiśyaḥ-the mercantile class of men; paṭhan-by reading; viṭ-patiḥ-becomes master of animals; syāt-becomes; śūdraḥ-the laborer class of men; sattama-tām-the position of a great devotee; iyāt-attains.

If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.

In Śrīmad-Bhāgavatam it is recommended that one should become a devotee regardless of one's condition. Whether one is without desire (akāma) or with desire (sakāma), or whether one desires liberation (mokṣa-kāma), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service-especially hearing and chanting-is so powerful that it can bring a person to the perfectional stage. In this verse brāhmaṇas, kṣatriyas, vaiśyas and śūdras are mentioned, but here it should be understood that that reference is to the brāhmaṇa who is born in a brahminical family, the kṣatriya who is born in a kṣatriya family, the vaiśya who is born in a vaiśya family and the śūdra in a śūdra family. But whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he can attain perfection simply by hearing and chanting.

To take birth in a family of brāhmaṇas is not the ultimate finishing touch; one must have the power of a brāhmaṇa, which is called brahma-tejas. Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a vaiśya is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other vaiśyas as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a vaiśya who possessed nine hundred thousand cows and ruled over many cowherd men and boys. A person who is born in a śūdra family can become greater than a brāhmaṇa simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

TEXT 33

triḥ kṛtva idam ākarṇya
naro nāry athavādṛtā
aprajaḥ suprajatamo
nirdhano dhanavattamaḥ

SYNONYMS

triḥ-thrice; kṛtvaḥ-repeating; idam-this; ākarṇya-hearing; naraḥ-man; nārī-woman; athavā-or; ādṛtā-in great respect; aprajaḥ-one who has no children; su-praja-tamaḥ-surrounded by many children; nirdhanaḥ-without any money; dhana-vat-rich; tamaḥ-the greatest.

It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu will become the father of many children if he is without children and will become the richest of men if he is without money.

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially goddess Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called śriyaiśvarya-prajepsavaḥ. Śrī means "beauty," aiśvarya means "riches," prajā means "children," and īpsavaḥ means "desiring." As described in the Second Canto of Śrīmad-Bhāgavatam, one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Mahārāja Pṛthu, one can have both riches and children in enormous quantities. One simply has to read and understand the history, the life and activities of Pṛthu Mahārāja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word suprajatamaḥ ("surrounded by many children") is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated (su-prajatamaḥ) that all the children thus attained would be qualified in education, wealth, beauty and strength-everything complete.

TEXT 34

aspaṣṭa-kīrtiḥ suyaśā
mūrkho bhavati paṇḍitaḥ
idaṁ svasty-ayanaṁ puṁsām
amaṅgalya-nivāraṇam

SYNONYMS

aspaṣṭa-kīrtiḥ-unmanifested reputation; su-yaśāḥ-very famous; mūrkhaḥ-illiterate; bhavati-becomes; paṇḍitaḥ-learned; idam-this; svasti-ayanam-auspiciousness; puṁsām-of the men; amaṅgalya-inauspiciousness; nivāraṇam-prohibiting.

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of godhead or His devotee, one can very easily become opulent in every respect. Even if one is not known or recognized by society, he becomes very famous and important if he takes to devotional service and preaching. As far as education is concerned, one can become recognized in society as a great learned scholar simply by hearing Śrīmad-Bhāgavatam and Bhagavad-gītā, wherein the pastimes of the Lord and His devotees are described. This material world is full of dangers at every step, but a devotee has no fear because devotional service is so auspicious that it automatically counteracts all kinds of bad luck. Since hearing about Pṛthu Mahārāja is one of the items of devotional service (śravaṇam), naturally hearing about him brings all good fortune.

TEXT 35

dhanyaṁ yaśasyam āyuṣyaṁ
svargyaṁ kali-malāpaham
dharmārtha-kāma-mokṣāṇāṁ

samyak siddhim abhīpsubhiḥ
śraddhayaitad anuśrāvyaṁ
caturṇāṁ kāraṇaṁ param

SYNONYMS

dhanyam-the source of riches; yaśasyam-the source of reputation; āyuṣyam-the source of an increased span of life; svargyam-the source of elevation to the heavenly planets; kali-of the age of Kali; mala-apaham-decreasing the contamination; dharma-religion; artha-economic development; kāma-sense gratification; mokṣāṇām-of liberation; samyak-completely; siddhim-perfection; abhīpsubhiḥ-by those desiring; śraddhayā-with great respect; etat-this narration; anuśrāvyam-must one hear; caturṇām-of the four; kāraṇam-cause; param-ultimate.

By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.

By reading and hearing the narrations of the life and character of Pṛthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

If a person wants to return home, back to Godhead, or wants to become a pure devotee (akāma), or wants some material prosperity (sakāma or sarva-kāma), or wants to merge into the existence of the Supreme Brahman effulgence (mokṣa-kāma), he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. Vedaiś ca sarvair aham eva vedyaḥ (Bg. 15.15). The purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never nirviśeṣa or śūnya, without variety, or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

TEXT 36

vijayābhimukho rājā
śrutvaitad abhiyāti yān
baliṁ tasmai haranty agre
rājānaḥ pṛthave yathā

SYNONYMS

vijaya-abhimukhaḥ-one who is about to start for victory; rājā-king; śrutvā-hearing; etat-this; abhiyāti-starts; yān-on the chariot; balim-taxes; tasmai-unto him; haranti-present; agre-before; rājānaḥ-other kings; pṛthave-unto King Pṛthu; yathā-as it was done.

If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him-as they rendered them unto Mahārāja Pṛthu-simply upon his order.

Since a kṣatriya king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Pṛthu Mahārāja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Pṛthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

TEXT 37

muktānya-saṅgo bhagavaty
amalāṁ bhaktim udvahan
vainyasya caritaṁ puṇyaṁ
śṛṇuyāc chrāvayet paṭhet

SYNONYMS

mukta-anya-saṅgaḥ-being freed from all material contamination; bhagavati-unto the Supreme Personality of Godhead; amalām-unalloyed; bhaktim-devotional service; udvahan-carrying out; vainyasya-of the son of Mahārāja Vena; caritam-character; puṇyam-pious; śṛṇuyāt-must hear; śrāvayet-must induce others to hear; paṭhet-and go on reading.

A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the rāsa-līlā chapters in Śrīmad-Bhāgavatam. Such a devotee should know by this instruction that the pastimes of Pṛthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Pṛthu Mahārāja exhibited all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (yajñas), etc. Thus it is recommended for the sahajiyā, or the neophyte devotee, to hear, chant and get others to hear about the activities of Pṛthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

TEXT 38

vaicitravīryābhihitaṁ
mahan-māhātmya-sūcakam
asmin kṛtam atimartyaṁ

pārthavīṁ gatim āpnuyāt

SYNONYMS

vaicitravīrya-O son of Vicitravīrya (Vidura); abhihitam-explained; mahat-great; māhātmya-greatness; sūcakam-awakening; asmin-in this; kṛtam-performed; ati-martyam-uncommon; pārthavīm-in connection with Pṛthu Mahārāja; gatim-advancement, destination; āpnuyāt-one should achieve.

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

The word śrāvayet, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa (Cc. Madhya 7.128). "Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa." Pṛthu Mahārāja's history of devotional service is as potent as narrations about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Pṛthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Pṛthu Mahārāja. One should not only read of his pastimes for one's own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

TEXT 39

anudinam idam ādareṇa śṛṇvan
pṛthu-caritaṁ prathayan vimukta-saṅgaḥ
bhagavati bhava-sindhu-pota-pāde
sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ

SYNONYMS

anu-dinam-day after day; idam-this; ādareṇa-with great respect; śṛṇvan-hearing; pṛthu-caritam-the narration of Pṛthu Mahārāja; prathayan-chanting; vimukta-liberated; saṅgaḥ-association; bhagavati-unto the Supreme Personality of Godhead; bhava-sindhu-the ocean of nescience; pota-the boat; pāde-whose lotus feet; saḥ-he; ca-also; nipuṇām-complete; labhate-achieves; ratim-attachment; manuṣyaḥ-the person.

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

The word bhava-sindhu-pota-pāde is significant in this verse. The lotus feet of the Lord are known as mahat-padam; this means that the total source of material existence rests on the lotus feet of the Lord. As stated in Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavaḥ: everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee. One who has taken shelter of the lotus feet of the Lord need not cross over the ocean, for he has already crossed it by virtue of his position at the Lord's lotus feet. By hearing and chanting of the glories of the Lord or the Lord's devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Pṛthu Mahārāja regularly every day. The word vimukta-saṅgaḥ is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of śravaṇam and kīrtanam, we immediately become vimukta-saṅga, or liberated.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu's Going Back Home."

20.5.24 Chapter Twenty-four

Chanting the Song Sung by Lord Śiva

TEXT 1

maitreya uvāca
vijitāśvo 'dhirājāsīt
pṛthu-putraḥ pṛthu-śravāḥ
yavīyobhyo 'dadāt kāṣṭhā
bhrātṛbhyo bhrātṛ-vatsalaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya continued to speak; vijitāśvaḥ-of the name Vijitāśva; adhirājā-the emperor; āsīt-became; pṛthu-putraḥ-the son of Mahārāja Pṛthu; pṛthu-śravāḥ-of great activities; yavīyobhyaḥ-unto the younger brothers; adadāt-offered; kāṣṭhāḥ-different directions; bhrātṛbhyaḥ-unto the brothers; bhrātṛ-vatsalaḥ-very affectionate to the brothers.

The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, who had a reputation like his father's, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

After describing the life and character of Mahārāja Pṛthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Pṛthu dynasty. After the death of Mahārāja Pṛthu, his eldest son, Vijitāśva, became emperor of the world. King Vijitāśva was very affectionate toward his younger brothers, and therefore he wanted them to rule different directions of the world. From time immemorial the eldest son generally becomes king after the death of the previous king. When the Pāṇḍavas ruled the earth, Mahārāja Yudhiṣṭhira, the eldest son of King Pāṇḍu, became emperor, and his younger brothers assisted him. Similarly, King Vijitāśva's younger brothers were appointed to govern the different directions of the world.

TEXT 2

haryakṣāyādiśat prācīṁ

dhūmrakeśāya dakṣiṇām
pratīcīṁ vṛka-saṁjñāya
turyāṁ draviṇase vibhuḥ

SYNONYMS

haryakṣāya-unto Haryakṣa; adiśat-delivered; prācīm-eastern; dhūmrakeśāya-unto Dhūmrakeśa; dakṣiṇām-the southern side; pratīcīm-the western side; vṛka-saṁjñāya-unto his brother whose name was Vṛka; turyām-the northern side; draviṇase-unto another brother of his named Draviṇa; vibhuḥ-the master.

Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka and the northern part to Draviṇa.

TEXT 3

antardhāna-gatiṁ śakrāl
labdhvāntardhāna-saṁjñitaḥ
apatya-trayam ādhatta
śikhaṇḍinyāṁ susammatam

SYNONYMS

antardhāna-of disappearance; gatim-achievement; śakrāt-from King Indra; labdhvā-getting; antardhāna-of the name; saṁjñitaḥ-so nominated; apatya-children; trayam-three; ādhatta-begot; śikhaṇḍinyām-in Śikhaṇḍinī, his wife; su-sammatam-approved by everyone.

Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife's name was Śikhaṇḍinī, and by her he begot three good sons.

Mahārāja Vijitāśva was known as Antardhāna, which means ”disappearance.” He received this title from Indra, and it refers to the time when Indra stole Mahārāja Pṛthu's horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Mahārāja Pṛthu's son Vijitāśva could see him. Yet despite his knowing that Indra was taking away his father's horse, Vijitāśva did not attack him. This indicates that Mahārāja Vijitāśva respected the right persons. Although Indra was stealing the horse from his father, Vijitāśva knew perfectly well that Indra was not an ordinary thief. Since Indra was a great and powerful demigod and servant of the Supreme Personality of Godhead, Vijitāśva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitāśva at that time. The demigods have the great mystic power of being able to appear and disappear according to their will, and since Indra was very pleased with Vijitāśva, he bestowed this mystic power upon him. Thus Vijitāśva became known as Antardhāna.

TEXT 4

pāvakaḥ pavamānaś ca
śucir ity agnayaḥ purā
vasiṣṭha-śāpād utpannāḥ
punar yoga-gatiṁ gatāḥ

SYNONYMS

pāvakaḥ-of the name Pāvaka; pavamānaḥ-of the name Pavamāna; ca-also; śuciḥ-of the name Śuci; iti-thus; agnayaḥ-the fire-gods; purā-formerly; vasiṣṭha-the great sage Vasiṣṭha; śāpāt-by being cursed; utpannāḥ-now born as such; punaḥ-again; yoga-gatim-the destination of mystic yoga practice; gatāḥ-attained.

The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

In the Bhagavad-gītā (6.41–43) it is stated that one who falls down from yoga practice is elevated to the heavenly planets, and after enjoying the material facilities there he again comes down to the earthly planet and takes birth in a very rich family or a very pious brāhmaṇa family. Thus it is to be understood that when demigods fall down, they come to earth as sons of very rich and pious families. In such families, the living entity gets an opportunity to execute Kṛṣṇa consciousness and thereby gain promotion to his desired goal. The sons of Mahārāja Antardhāna had been the demigods in charge of fire, and they regained their former position and by mystic power returned to the heavenly planets.

TEXT 5

antardhāno nabhasvatyāṁ
havirdhānam avindata
ya indram aśva-hartāraṁ
vidvān api na jaghnivān

SYNONYMS

antardhānaḥ-the king of the name Antardhāna; nabhasvatyām-unto his wife Nabhasvatī; havirdhānam-of the name Havirdhāna; avindata-obtained; yaḥ-who; indram-King Indra; aśva-hartāram-who was stealing the horse of his father; vidvān api-although he knew it; na jaghnivān-did not kill.

Mahārāja Antardhāna had another wife, named Nabhasvatī, and by her he was happy to beget another son, named Havirdhāna. Since Mahārāja Antardhāna was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

It is understood from various scriptures and purāṇas that the King of heaven, Indra, was very expert in stealing and kidnapping. He could steal anything without being visible to the proprietor, and he could kidnap anyone's wife without being detected. Once he raped the wife of Gautama Muni by using his disappearing art, and similarly by becoming invisible he stole the horse of Mahārāja Pṛthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhāna could understand that King Indra was stealing the horse from his father, he did not kill Indra, for he knew that if one who is very powerful sometimes commits an abominable act, it should be disregarded. In Bhagavad-gītā (9.30) it is clearly stated:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

Thus the Lord says that even if a devotee commits an abominable act, he should be considered a sādhu, or a pious man, because of his unflinching devotion to the Lord. The devotees of the Lord never willingly commit any sinful act, but sometimes they commit something abominable due to their previous habits. Such acts should not be taken very seriously, however, because the devotees of the Lord are very powerful, whether they are on the heavenly planets or on this planet. If by chance they commit something abominable, it should not be taken into account, but should be overlooked.

TEXT 6

rājñāṁ vṛttiṁ karādāna-
daṇḍa-śulkādi-dāruṇām
manyamāno dīrgha-sattra-
vyājena visasarja ha

SYNONYMS

rājñām-of the kings; vṛttim-source of livelihood; kara-taxes; ādāna-realization; daṇḍa-punishment; śulka-fines; ādi-etc.; dāruṇām-which are very severe; manyamānaḥ-thinking like that; dīrgha-long; sattra-sacrifice; vyājena-on the plea; visasarja-gave up; ha-in the past.

Whenever Antardhāna, the supreme royal power, had to exact taxes, punish his citizens or fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

It is clear herein that the king sometimes has to perform duties which are not very desirable just because he is the king. Similarly, Arjuna was not at all willing to fight because fighting or killing one's own kinsmen and family members is not at all desirable. Nonetheless the kṣatriyas had to perform such undesirable actions as a matter of duty. Mahārāja Antardhāna was not very happy while exacting taxes or punishing the citizens for their criminal activities; therefore, on the plea of performing sacrifices, he retired from the royal majestic power at a very early age.

TEXT 7

tatrāpi haṁsaṁ puruṣaṁ
paramātmānam ātma-dṛk
yajaṁs tal-lokatām āpa
kuśalena samādhinā

SYNONYMS

tatra api-despite his engagement; haṁsam-one who kills the distress of his kinsmen; puruṣam-unto the Supreme Person; parama-ātmānam-the most beloved Supersoul; ātma-dṛk-one who has seen or acquired self-realization; yajan-by worshiping; tat-lokatām-achieved the same planet; āpa-achieved; kuśalena-very easily; samādhinā-always keeping himself in ecstasy.

Although Mahārāja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshiping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here (tatrāpi) that although Mahārāja Antardhāna was externally engaged in performing sacrifices, his real business was rendering devotional service by hearing and chanting. In other words, he was performing the usual sacrifices by the method of saṅkīrtana-yajña, as recommended herein:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

Devotional service is called kīrtana-yajña, and by practicing the saṅkīrtana-yajña, one is very easily elevated to the planet where the Supreme Lord resides. Out of the five kinds of liberations, achieving the same planet where the Lord resides and living with the Lord there is called sālokya liberation.

TEXT 8

havirdhānād dhavirdhānī
vidurāsūta ṣaṭ sutān
barhiṣadaṁ gayaṁ śuklaṁ
kṛṣṇaṁ satyaṁ jitavratam

SYNONYMS

havirdhānāt-from Havirdhāna; havirdhānī-the name of the wife of Havirdhāna; vidura-O Vidura; asūta-gave birth; ṣaṭ-six; sutān-sons; barhiṣadam-of the name Barhiṣat; gayam-of the name Gaya; śuklam-of the name Śukla; kṛṣṇam-of the name Kṛṣṇa; satyam-of the name Satya; jitavratam-of the name Jitavrata.

Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhānī, who gave birth to six sons, named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

TEXT 9

barhiṣat sumahā-bhāgo
hāvirdhāniḥ prajāpatiḥ

kriyā-kāṇḍeṣu niṣṇāto
yogeṣu ca kurūdvaha

SYNONYMS

barhiṣat-of the name Barhiṣat; su-mahā-bhāgaḥ-very fortunate; hāvirdhāniḥ-of the name Hāvirdhāni; prajā-patiḥ-the post of Prajāpati; kriyā-kāṇḍeṣu-in the matter of fruitive activities; niṣṇātaḥ-being merged in; yogeṣu-in mystic yoga practices; ca-also; kuru-udvaha-O best of the Kurus (Vidura).

The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.

In the beginning of the creation there were not many living entities, and consequently the very powerful living entities or demigods were appointed as Prajāpatis in order to beget children and increase the population. There are many Prajāpatis-Brahmā, Dakṣa and Manu are sometimes known as Prajāpatis-and Barhiṣat, the son of Havirdhāna, became one of them.

TEXT 10

yasyedaṁ deva-yajanam
anuyajñaṁ vitanvataḥ
prācīnāgraiḥ kuśair āsīd
āstṛtaṁ vasudhā-talam

SYNONYMS

yasya-whose; idam-this; deva-yajanam-satisfying the demigods by sacrifices; anuyajñam-continually sacrificing; vitanvataḥ-executing; prācīna-agraiḥ-keeping the kuśa grass facing toward the eastern side; kuśaiḥ-the kuśa grass; āsīt-remained; āstṛtam-scattered; vasudhā-talam-all over the surface of the globe.

Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.

As stated in the previous verse (kriyā-kāṇḍeṣu niṣṇātaḥ), Mahārāja Barhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one yajña in one place, he began performing another yajña in the immediate vicinity. At the present moment there is a similar need to perform saṅkīrtana-yajña all over the world. The Kṛṣṇa consciousness movement has started performing saṅkīrtana-yajña in different places, and it has been experienced that wherever saṅkīrtana-yajña is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Kṛṣṇa consciousness movement should perform saṅkīrtana-yajñas one after another, so much that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (harer nāma [Adi 17.21]) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated yajñas as Mahārāja Barhiṣat performed, but it is within our means to perform saṅkīrtana-yajña, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflooded with the chanting of the Hare Kṛṣṇa mantra, the people of the world will be very, very happy.

TEXT 11

sāmudrīṁ devadevoktām
upayeme śatadrutim
yāṁ vīkṣya cāru-sarvāṅgīṁ
kiśorīṁ suṣṭhv-alaṅkṛtām
parikramantīm udvāhe
cakame 'gniḥ śukīm iva

SYNONYMS

sāmudrīm-unto the daughter of the ocean; deva-deva-uktām-being advised by the supreme demigod, Lord Brahmā; upayeme-married; śatadrutim-of the name Śatadruti; yām-whom; vīkṣya-seeing; cāru-very attractive; sarva-aṅgīm-all the features of the body; kiśorīm-youthful; suṣṭhu-sufficiently; alaṅkṛtām-decorated with ornaments; parikramantīm-circumambulating; udvāhe-in the marriage ceremony; cakame-being attracted; agniḥ-the fire-god; śukīm-unto Śukī; iva-like.

Mahārāja Barhiṣat-henceforward known as Prācīnabarhi-was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named Śatadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Śukī.

In this verse the word suṣṭhv-alaṅkṛtām is significant. According to the Vedic system, when a girl is married, she is very profusely and gorgeously decorated with costly saris and jewelry, and during the marriage ceremony the bride circumambulates the bridegroom seven times. After this, the bridegroom and bride look at one another and become attracted for life. When the bridegroom finds the bride very beautiful, the attraction between them immediately becomes very strongly fixed. As stated in Śrīmad-Bhāgavatam, men and women are naturally attracted to one another, and when they are united by marriage that attraction becomes very strong. Being so strongly attracted, the bridegroom attempts to set up a nice homestead and eventually a good field for producing grains. Then children come, then friends and then wealth. In this way the male becomes more and more entangled in the material conceptions of life, and he begins to think, "This is mine," and"it is I who am acting." In this way the illusion of material existence is perpetuated.

The words śukīm iva are also significant, for the fire-god Agni became attracted by the beauty of Śatadruti while she was circumambulating the bridegroom Prācīnabarhi, just as he had previously been attracted to the beauty of Śukī, the wife of Saptarṣi. When the fire-god had been present long ago at the assembly of Saptarṣi, he was attracted by the beauty of Śukī when she was circumambulating in the same way. Agni's wife, named Svāhā, took the form of Śukī and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and sometimes even Lord Brahmā and Lord Śiva-all very highly situated demigods-are subject to being attracted by sex at any time. The sex drive is so strong in the living entities that the whole material world is running on sex attraction only, and it is due to sex attraction that one remains in the material world and is obliged to accept different types of bodies. The attraction of sex life is more clearly explained in the next verse.

TEXT 12

vibudhāsura-gandharva-
muni-siddha-naroragāḥ
vijitāḥ sūryayā dikṣu
kvaṇayantyaiva nūpuraiḥ

SYNONYMS

vibudha-learned; asura-the demons; gandharva-the denizens of Gandharvaloka; muni-great sages; siddha-the denizens of Siddhaloka; nara-the inhabitants of the earthly planets; uragāḥ-denizens of Nāgaloka; vijitāḥ-captivated; sūryayā-by the new bride; dikṣu-in all directions; kvaṇayantyā-tinkling; eva-only; nūpuraiḥ-by her ankle bells.

While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

Generally a woman becomes more beautiful when, after an early marriage, she gives birth to a child. To give birth to a child is the natural function of a woman, and therefore a woman becomes more and more beautiful as she gives birth to one child after another. In the case of Śatadruti, however, she was so beautiful that she attracted the whole universe at her marriage ceremony. Indeed, she attracted all the learned and exalted demigods simply by the tinkling of her ankle bells. This indicates that all the demigods wanted to see her beauty completely, but they were not able to see it because she was fully dressed and covered with ornaments. Since they could only see the feet of Śatadruti, they became attracted by her ankle bells, which tinkled as she walked. In other words, the demigods became captivated by her simply by hearing the tinkling of her ankle bells. They did not have to see her complete beauty. It is sometimes understood that a person becomes lusty just by hearing the tinkling of bangles on the hands of women or the tinkling of ankle bells, or just by seeing a woman's sari. Thus it is concluded that woman is the complete representation of māyā. Although Viśvāmitra Muni was engaged in practicing mystic yoga with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. The conclusion is that no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets. Only a devotee of the Lord, who is attracted by Kṛṣṇa, can escape the lures of woman. Once one is attracted by Kṛṣṇa, the illusory energy of the world cannot attract him.

TEXT 13

prācīnabarhiṣaḥ putrāḥ
śatadrutyāṁ daśābhavan
tulya-nāma-vratāḥ sarve
dharma-snātāḥ pracetasaḥ

SYNONYMS

prācīnabarhiṣaḥ-of King Prācīnabarhi; putrāḥ-sons; śatadrutyām-in the womb of Śatadruti; daśa-ten; abhavan-became manifest; tulya-equally; nāma-name; vratāḥ-vow; sarve-all; dharma-religiosity; snātāḥ-completely merged in; pracetasaḥ-all of them being designated as Pracetās.

King Prācīnabarhi begot ten children in the womb of Śatadruti. All of them were equally endowed with religiosity, and all of them were known as the Pracetās.

The word dharma-snātāḥ is significant, for the ten children were all merged in the practice of religion. In addition, they possessed all good qualities. One is supposed to be perfect when one is perfectly religious, perfect in the execution of one's vows to render devotional service, perfect in knowledge, perfect in good behavior, and so on. All the Pracetās were on the same level of perfection.

TEXT 14

pitrādiṣṭāḥ prajā-sarge
tapase 'rṇavam āviśan
daśa-varṣa-sahasrāṇi
tapasārcaṁs tapas-patim

SYNONYMS

pitrā-by the father; ādiṣṭāḥ-being ordered by; prajā-sarge-in the matter of begetting children; tapase-for executing austerity; arṇavam-in the ocean; āviśan-entered; daśa-varṣa-ten years; sahasrāṇi-such thousands; tapasā-by their austerity; ārcan-worshiped; tapaḥ-of austerity; patim-the master.

When all these Pracetās were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

Sometimes great sages and ascetics enter the Himalaya Mountains in order to find seclusion from the turmoil of the world. It appears, however, that all the Pracetās, the sons of Prācīnabarhi, entered the depths of the ocean to perform austerity in a secluded place. Since they performed austerities for ten thousand years, this incident took place in the Satya-yuga, when people used to live for a hundred thousand years. It is also significant that by their austerity they worshiped the master of austerity, Śrī Kṛṣṇa, the Supreme Personality of Godhead. If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in Bhagavad-gītā (5.29), Lord Śrī Kṛṣṇa is the master of all penances and sacrifices. Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. Thus the desired result of performing austerities may be derived from Lord Kṛṣṇa.

In Śrīmad-Bhāgavatam (3.33.7) it is stated:

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

Even if a person is born in a family of caṇḍālas-the lowest birth one can get in human society-he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) attains the highest perfectional stage, which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Kṛṣṇa mantra, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he is very much bewildered by the illusory energy of the Lord.

TEXT 15

yad uktaṁ pathi dṛṣṭena
giriśena prasīdatā
tad dhyāyanto japantaś ca
pūjayantaś ca saṁyatāḥ

SYNONYMS

yat-that; uktam-said; pathi-on the way; dṛṣṭena-while meeting; giriśena-by Lord Śiva; prasīdatā-being very much satisfied; tat-that; dhyāyantaḥ-meditating; japantaḥ ca-chanting also; pūjayantaḥ ca-worshiping also; saṁyatāḥ-with great control.

When all the sons of Prācīnabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācīnabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

It is clear that to perform austerities or penances, or, for that matter, any form of devotional service, one has to be guided by a spiritual master. Here it is clearly stated that the ten sons of Mahārāja Prācīnabarhi were favored by the appearance of Lord Śiva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Śiva actually became the spiritual master of the ten sons, and in turn his disciples took his words so seriously that simply by meditating upon his instructions (dhyāyantaḥ) they became perfect. This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of Bhagavad-gītā (vyavasāyātmikā buddhir ekeha kuru-nandana, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

TEXT 16

vidura uvāca
pracetasāṁ giritreṇa
yathāsīt pathi saṅgamaḥ
yad utāha haraḥ prītas
tan no brahman vadārthavat

SYNONYMS

viduraḥ uvāca-Vidura inquired; pracetasām-of all the Pracetās; giritreṇa-by Lord Śiva; yathā-just as; āsīt-it was; pathi-on the road; saṅgamaḥ-meeting; yat-which; uta āha-said; haraḥ-Lord Śiva; prītaḥ-being pleased; tat-that; naḥ-unto us; brahman-O great brāhmaṇa; vada-speak; artha-vat-with clear meaning.

Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them and how he instructed them. Certainly such talks are important, and I wish that you please be merciful upon me and describe them.

Whenever there are some important talks between a devotee and the Lord or between exalted devotees, one should be very much curious to hear them. At the meeting of Naimiṣāraṇya, where Sūta Gosvāmī spoke Śrīmad-Bhāgavatam to all the great sages, Sūta Gosvāmī was also asked about the talks between Mahārāja Parīkṣit and Śukadeva Gosvāmī, for the sages believed that the talks between Śukadeva Gosvāmī and Mahārāja Parīkṣit must have been as important as the talks between Lord Kṛṣṇa and Arjuna. As everyone is still eager to learn the subject of Bhagavad-gītā in order to become perfectly enlightened, Vidura was similarly eager to learn from the great sage Maitreya about the talks between Lord Śiva and the Pracetās.

TEXT 17

saṅgamaḥ khalu viprarṣe
śiveneha śarīriṇām
durlabho munayo dadhyur
asaṅgād yam abhīpsitam

SYNONYMS

saṅgamaḥ-association; khalu-certainly; vipra-ṛṣe-O best of the brāhmaṇas; śivena-along with Lord Śiva; iha-in this world; śarīriṇām-those who are encaged in material bodies; durlabhaḥ-very rare; munayaḥ-great sages; dadhyuḥ-engaged themselves in meditation; asaṅgāt-being detached from anything else; yam-unto whom; abhīpsitam-desiring.

The great sage Vidura continued: O best of the brāhmaṇas, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

Since Lord Śiva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Śiva does descend on a special occasion when he is ordered by the Supreme Personality of Godhead. In this regard, it is stated in the Padma Purāṇa that Lord Śiva appeared as a brāhmaṇa in the age of Kali to preach the Māyāvāda philosophy, which is nothing but a type of Buddhist philosophy. It is stated in Padma Purāṇa:

māyāvādam asac-chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi
kalau brāhmaṇa-mūrtinā

Lord Śiva, speaking to Pārvatī-devī, foretold that he would spread the Māyāvāda philosophy in the guise of a sannyāsī brāhmaṇa just to eradicate Buddhist philosophy. This sannyāsī was Śrīpāda Śaṅkarācārya. In order to overcome the effects of Buddhist philosophy and spread Vedānta philosophy, Śrīpāda Śaṅkarācārya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Māyāvāda philosophy. At the present moment there is no need for Māyāvāda philosophy or Buddhist philosophy, and Lord Caitanya rejected both of them. This Kṛṣṇa consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Māyāvādī. Strictly speaking, both Buddhist philosophy and Śaṅkara's philosophy are but different types of Māyāvāda dealing on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of Bhagavad-gītā, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Śiva for some material benefit, and although they cannot see him personally, they derive great material profit by worshiping him.

TEXT 18

ātmārāmo 'pi yas tv asya
loka-kalpasya rādhase
śaktyā yukto vicarati
ghorayā bhagavān bhavaḥ

SYNONYMS

ātma-ārāmaḥ-self-satisfied; api-although he is; yaḥ-one who is; tu-but; asya-this; loka-material world; kalpasya-when manifested; rādhase-for the matter of helping its existence; śaktyā-potencies; yuktaḥ-being engaged; vicarati-he acts; ghorayā-very dangerous; bhagavān-His Lordship; bhavaḥ-Śiva.

Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like goddess Kālī and goddess Durgā.

Lord Śiva is known as the greatest devotee of the Supreme Personality of Godhead. He is known as the best of all types of Vaiṣṇavas (vaiṣṇavānāṁ yathā śambhuḥ). Consequently, Lord Śiva has a Vaiṣṇava sampradāya, the disciplic succession known as the Rudra-sampradāya. Just as there is a Brahma-sampradāya coming directly from Lord Brahmā, the Rudra-sampradāya comes directly from Lord Śiva. Lord Śiva is one of the twelve great personalities, as stated in Śrīmad-Bhāgavatam (6.3.20):

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

These are twelve great authorities in preaching God consciousness. The name Śambhu means Lord Śiva. His disciplic succession is also known as the Viṣṇusvāmi-sampradāya, and the current Viṣṇusvāmi-sampradāya is also known as the Vallabha-sampradāya. The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. He stressed worshiping Lord Kṛṣṇa, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Kṛṣṇa. That is Śrīpāda Śaṅkarācārya's last instruction.

Herein it is mentioned that Lord Śiva is always accompanied by his material energy (śaktyā ghorayā). Material energy-goddess Durgā, or goddess Kālī-is always under his control. Goddess Kālī and Durgā serve him by killing all the asuras, or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of goddess Kālī in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaḍga, or chopper, for killing asuras. Great wars are symbolic representations of Kālī's devastation of the asuras and are actually conducted by the goddess Kālī.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
(Brahma-saṁhitā 5.44)

Asuras try to pacify the goddess Kālī, or Durgā, by worshiping her in material opulence, but when the asuras become too intolerable, goddess Kālī does not discriminate in killing them wholesale. Asuras do not know the secret of the energy of Lord Śiva, and they prefer to worship goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demoniac character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Lord Śiva's duty is very dangerous because he has to employ the energy of goddess Kālī (or Durgā). In another popular picture the goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop goddess Kālī from killing the asuras. Since Lord Śiva controls the great material energy (goddess Durgā), worshipers of Lord Śiva attain very opulent positions within this material world. Under Lord Śiva's direction, a worshiper of Lord Śiva gets all kinds of material facilities. In contrast, a Vaiṣṇava, or worshiper of Lord Viṣṇu, gradually becomes poorer in material possessions because Lord Viṣṇu does not trick His devotees into becoming materially entangled by possessions. Lord Viṣṇu gives His devotees intelligence from within, as stated in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Thus Lord Viṣṇu gives intelligence to His devotee so that the devotee can make progress on the path back home, back to Godhead. Since a devotee has nothing to do with any kind of material possession, he does not come under the control of goddess Kālī, or the goddess Durgā.

Lord Śiva is also in charge of the tamo-guṇa, or the mode of ignorance in this material world. His potency, the goddess Durgā, is described as keeping all living entities in the darkness of ignorance (yā devī sarva-bhūteṣu nidra-rūpaṁ saṁsthitā). Both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu, but Lord Brahmā is in charge of the creation whereas Lord Śiva is in charge of the destruction, which he carries out with the help of his material energy, goddess Kālī, or goddess Durgā. Thus in this verse Lord Śiva is described as being accompanied by dangerous potencies (śaktyā ghorayā), and that is the actual position of Lord Śiva.

TEXT 19

maitreya uvāca
pracetasaḥ pitur vākyaṁ
śirasādāya sādhavaḥ
diśaṁ pratīcīṁ prayayus
tapasy ādṛta-cetasaḥ

SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; pracetasaḥ-all the sons of King Prācīnabarhi; pituḥ-of the father; vākyam-words; śirasā-on the head; ādāya-accepting; sādhavaḥ-all pious; diśam-direction; pratīcīm-western; prayayuḥ-went away; tapasi-in austerities; ādṛta-accepting seriously; cetasaḥ-in the heart.

The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācīnabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

In this verse sādhavaḥ (meaning "pious" or "well behaved") is very important, especially at the present moment. It is derived from the word sādhu. A perfect sādhu is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Prācīnabarhi's sons are described as sādhavaḥ because of their complete obedience to their father. The father, king and spiritual master are supposed to be representatives of the Supreme Personality of Godhead, and as such they have to be respected as the Supreme Lord. It is the duty of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. The word śirasā ("on their heads") is also significant, for the Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

TEXT 20

sa-samudram upa vistīrṇam
apaśyan sumahat saraḥ
mahan-mana iva svacchaṁ
prasanna-salilāśayam

SYNONYMS

sa-samudram-almost near the ocean; upa-more or less; vistīrṇam-very wide and long; apaśyan-they saw; su-mahat-very great; saraḥ-reservoir of water; mahat-great soul; manaḥ-mind; iva-like; su-accham-clear; prasanna-joyful; salila-water; āśayam-taken shelter of.

While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared very peaceful and happy to be under the protection of such a watery reservoir.

The word sa-samudra means "near the sea." The reservoir of water was like a bay, for it was not very far from the sea. The word upa, meaning "more or less," is used in many ways, as in the word upapati, which indicates a husband "more or less," that is to say, a lover who is acting like a husband. Upa also means "greater," "smaller" or "nearer." Considering all these points, the reservoir of water which was seen by the Pracetās while they were traveling was actually a large bay or lake. And unlike the sea or ocean, which has turbulent waves, this reservoir was very calm and quiet. Indeed, the water was so clear that it seemed like the mind of some great soul. There may be many great souls-jñānīs, yogīs and bhaktas, or pure devotees, are also called great souls-but they are very rarely found. One can find many great souls amongst yogīs and jñānīs, but a truly great soul, a pure devotee of the Lord, who is fully surrendered to the Lord, is very rarely found (sa mahātmā sudurlabhaḥ, Bg. 7.19). A devotee's mind is always calm, quiet and desireless because he is always anyābhilāṣitā-śūnyam [Madhya 19.167], having no desire other than to serve Kṛṣṇa as His personal servant, friend, father, mother or conjugal lover. Due to his association with Kṛṣṇa, a devotee is always very calm and cool. It is also significant that within that reservoir all the aquatics were also very calm and quiet. Because the disciples of a devotee have taken shelter of a great soul, they become very calm and quiet and are not agitated by the waves of the material world.

This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in Bhagavad-gītā (2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. Those who are fixed in the service of the Lord are not agitated by anything. It is also stated in Bhagavad-gītā (6.22): yasmin sthito na duḥkhena guruṇāpi vicālyate. Even if he suffers some reversals in life, a devotee is never agitated. Therefore whoever takes shelter of a great soul or a great devotee becomes pacified. In the Caitanya-caritāmṛta (Madhya 19.149) it is stated: kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta.' A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the yogīs, karmīs and jñānīs have so many desires to fulfill. One may argue that the devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind. Although he wishes to go back to Godhead, a devotee is satisfied in any condition of life. Consequently, the word mahan-manaḥ is used in this verse to indicate that the reservoir of water was as calm and quiet as the mind of a great devotee.

TEXT 21

nīla-raktotpalāmbhoja-
kahlārendīvarākaram
haṁsa-sārasa-cakrāhva-
kāraṇḍava-nikūjitam

SYNONYMS

nīla-blue; rakta-red; utpala-lotus; ambhaḥ-ja-born from the water; kahlāra-another kind of lotus; indīvara-another kind of lotus; ākaram-the mine; haṁsa-swans; sārasa-cranes; cakrāhva-the ducks of the name; kāraṇḍava-birds of the name; nikūjitam-vibrated by their sounds.

In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day and some, like the indīvara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently, on the shores there were swans and cranes, cakravāka, kāraṇḍava and other beautiful water birds standing about.

The word ākaram ("mine") is significant in this verse, for the reservoir of water appeared like a mine from which different types of lotus flowers were produced. Some of the lotus flowers grew during the day, some at night and some in the evening, and accordingly they had different names and different colors. All these flowers were present on that lake, and because the lake was so calm and quiet and filled with lotus flowers, superior birds, like swans, cakravākas and kāraṇḍavas, stood on the shores and vibrated their different songs, making the entire scene attractive and beautiful. As there are different types of human beings, according to the association of the three qualities of material nature, there are similarly different types of birds, bees, trees, etc. Everything is divided according to the three qualities of material nature. Birds like swans and cranes, who enjoy clear waters and lotus flowers, are different from crows, who enjoy filthy places. Similarly, there are persons who are controlled by the modes of ignorance and passion and those who are controlled by the mode of goodness. The creation is so varied that there are always varieties found in every society. Thus on the bank of this lake all the superior birds lived to enjoy that atmosphere created by that great reservoir filled with lotus flowers.

TEXT 22

matta-bhramara-sausvarya-
hṛṣṭa-roma-latāṅghripam
padma-kośa-rajo dikṣu
vikṣipat-pavanotsavam

SYNONYMS

matta-mad; bhramara-bumblebees; sau-svarya-with great humming; hṛṣṭa-joyfully; roma-hair on the body; latā-creepers; aṅghripam-trees; padma-lotus flower; kośa-whorl; rajaḥ-saffron; dikṣu-in all directions; vikṣipat-throwing away; pavana-air; utsavam-festival.

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also takes advantage of the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetās considered such a place to be like a continuous festival. From this description it appears that the Pracetās reached Śivaloka, which is supposed to be situated near the Himalaya Mountains.

TEXT 23

tatra gāndharvam ākarṇya
divya-mārga-manoharam
visismyū rāja-putrās te
mṛdaṅga-paṇavādy anu

SYNONYMS

tatra-there; gāndharvam-musical sounds; ākarṇya-hearing; divya-heavenly; mārga-symmetrical; manaḥ-haram-beautiful; visismyuḥ-they became amazed; rāja-putrāḥ-all the sons of King Barhiṣat; te-all of them; mṛdaṅga-drums; paṇava-kettledrums; ādi-all together; anu-always.

The sons of the King became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

In addition to the various flowers and living entities about the lake, there were also many musical vibrations. The void of the impersonalists, which has no variegatedness, is not at all pleasing compared with such a scene. Actually one has to attain the perfection of sac-cid-ānanda, eternity, bliss and knowledge. Because the impersonalists deny these varieties of creation, they cannot actually enjoy transcendental bliss. The place where the Pracetās arrived was the abode of Lord Śiva. Impersonalists are generally worshipers of Lord Śiva, but Lord Śiva is never without variety in his abode. Thus wherever one goes, whether to the planet of Lord Śiva, Lord Viṣṇu or Lord Brahmā, there is variety to be enjoyed by persons full in knowledge and bliss.

TEXTS 24–25

tarhy eva sarasas tasmān
niṣkrāmantaṁ sahānugam
upagīyamānam amara-
pravaraṁ vibudhānugaiḥ
tapta-hema-nikāyābhaṁ
śiti-kaṇṭhaṁ tri-locanam
prasāda-sumukhaṁ vīkṣya
praṇemur jāta-kautukāḥ

SYNONYMS

tarhi-in that very moment; eva-certainly; sarasaḥ-from the water; tasmāt-therefrom; niṣkrāmantam-coming out; saha-anugam-accompanied by great souls; upagīyamānam-glorified by the followers; amara-pravaram-the chief of the demigods; vibudha-anugaiḥ-followed by his associates; tapta-hema-molten gold; nikāya-ābham-bodily features; śiti-kaṇṭham-blue throat; tri-locanam-with three eyes; prasāda-merciful; su-mukham-beautiful face; vīkṣya-seeing; praṇemuḥ-offered obeisances; jāta-aroused; kautukāḥ-being amazed by the situation.

The Pracetās were fortunate to see Lord Śiva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians, who were glorifying him. As soon as the Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

The word vibudhānugaiḥ indicates that Lord Śiva is always accompanied by the denizens of the higher planets known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Śiva is worshiped by them constantly. In pictures, Lord Śiva is generally painted white, but here we find that the color of his skin is not exactly white but like molten gold, or a glowing yellowish color. Because Lord Śiva is always very, very merciful, his name is Āśutoṣa. Amongst all the demigods, Lord Śiva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a bael tree. Thus his name is Āśutoṣa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Śiva for such benediction. The lord, being very merciful, quickly awards all the blessings the devotee asks of him. The demons take advantage of this leniency and sometimes take benedictions from Lord Śiva which can be very dangerous to others. For instance, Vṛkāsura took a benediction from Lord Śiva by which he could kill everyone he touched on the head. Although Lord Śiva sometimes very liberally gives such benedictions to his devotees, the difficulty is that the demons, being very cunning, sometimes want to experiment improperly with such benedictions. For instance, after receiving his benediction, Vṛkāsura tried to touch the head of Lord Śiva. Devotees of Lord Viṣṇu, however, have no desire for such benedictions, and Lord Viṣṇu does not give His devotees benedictions which would cause disturbance to the whole world.

TEXT 26

sa tān prapannārti-haro
bhagavān dharma-vatsalaḥ
dharma-jñān śīla-sampannān
prītaḥ prītān uvāca ha

SYNONYMS

saḥ-Lord Śiva; tān-them; prapanna-ārti-haraḥ-one who drives away all kinds of dangers; bhagavān-the lord; dharma-vatsalaḥ-very much fond of religious principles; dharma-jñān-persons who are aware of religious principles; śīla-sampannān-very well behaved; prītaḥ-being pleased; prītān-of very gentle behavior; uvāca-talked with them; ha-in the past.

Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

The Supreme Personality of Godhead, Viṣṇu, or Kṛṣṇa, is known as bhakta-vatsala, and herein we find Lord Śiva described as dharma-vatsala. Of course, the word dharma-vatsala refers to a person who lives according to religious principles. That is understood. Nonetheless, these two words have additional significance. Sometimes Lord Śiva has to deal with persons who are in the modes of passion and ignorance. Such persons are not always very much religious and pious in their activities, but since they worship Lord Śiva for some material profit, they sometimes obey the religious principles. As soon as Lord Śiva sees that his devotees are following religious principles, he blesses them. The Pracetās, sons of Prācīnabarhi, were naturally very pious and gentle, and consequently Lord Śiva was immediately pleased with them. Lord Śiva could understand that the princes were sons of Vaiṣṇavas, and as such Lord Śiva offered prayers to the Supreme Personality of Godhead as follows.

TEXT 27

śrī-rudra uvāca
yūyaṁ vediṣadaḥ putrā
viditaṁ vaś cikīrṣitam
anugrahāya bhadraṁ va

evaṁ me darśanaṁ kṛtam

SYNONYMS

śrī-rudraḥ uvāca-Lord Śiva began to speak; yūyam-all of you; vediṣadaḥ-of King Prācīnabarhi; putrāḥ-sons; viditam-knowing; vaḥ-your; cikīrṣitam-desires; anugrahāya-for the matter of showing you mercy; bhadram-all good fortune unto you; vaḥ-all of you; evam-thus; me-my; darśanam-audience; kṛtam-you have done.

Lord Śiva said: You are all the sons of King Prācīnabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

By these words Lord Śiva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Viṣṇu by severe austerities and penances. Knowing this fact, Lord Śiva immediately became very pleased, as apparent by the next verse. This indicates that a person who is not yet a devotee of the Supreme Personality of Godhead but who desires to serve the Supreme Lord receives the benedictions of the demigods, headed by the chief demigod, Lord Śiva. Thus a devotee of the Lord does not need to try to please the demigods separately. Simply by worshiping the Supreme Lord, a devotee can please all of them. Nor does he have to ask the demigods for material benedictions, for the demigods, being pleased with the devotee, automatically offer him everything that he needs. The demigods are servants of the Lord, and they are always prepared to help a devotee in all circumstances. Therefore Śrīla Bilvamaṅgala Ṭhākura said that if one has unalloyed devotion for the Supreme Lord, the goddess of liberation is ready to serve him, to say nothing of the gods of material opulences. Indeed, all the demigods are simply waiting for an opportunity to serve the devotee. Thus there is no need for a devotee of Kṛṣṇa to endeavor for material opulence or liberation. By being situated in the transcendental position of devotional service, he receives all the benefits of dharma, artha, kāma and mokṣa.

TEXT 28

yaḥ paraṁ raṁhasaḥ sākṣāt
tri-guṇāj jīva-saṁjñitāt
bhagavantaṁ vāsudevaṁ
prapannaḥ sa priyo hi me

SYNONYMS

yaḥ-anyone; param-transcendental; raṁhasaḥ-of the controller; sākṣāt-directly; tri-guṇāt-from the three modes of material nature; jīva-saṁjñitāt-living entities called by the name jīvas; bhagavantam-unto the Supreme Personality of Godhead; vāsudevam-unto Kṛṣṇa; prapannaḥ-surrendered; saḥ-he; priyaḥ-very dear; hi-undoubtedly; me-of me.

Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything-material nature as well as the living entity-is actually very dear to me.

Now Lord Śiva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Kṛṣṇa. As stated in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Lord Śiva is rarely seen by common men, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare (sa mahātmā sudurlabhaḥ). Consequently Lord Śiva came especially to see the Pracetās because they were fully surrendered unto the Supreme Personality of Godhead, Vāsudeva. Vāsudeva is also mentioned in the beginning of Śrīmad-Bhāgavatam in the mantra, oṁ namo bhagavate vāsudevāya. Since Vāsudeva is the ultimate truth, Lord Śiva openly proclaims that one who is a devotee of Lord Vāsudeva, who is surrendered to Lord Kṛṣṇa, is actually very dear to him. Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. Yaṁ brahmā-varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavaiḥ (Bhāg. 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Lord Śiva, Varuṇa, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Kṛṣṇa consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Kṛṣṇa consciousness actually is. Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vāsudeva. Because the Pracetā princes were surrendered to Vāsudeva, Lord Śiva willingly came forth to see them.

Lord Vāsudeva, or Kṛṣṇa, is described in Bhagavad-gītā as Puruṣottama. Actually He is the enjoyer (puruṣa) and the Supreme (uttama) as well. He is the enjoyer of everything-the prakṛti and the puruṣa. Being influenced by the three modes of material nature, the living entity tries to dominate material nature, but actually he is not the puruṣa (enjoyer) but prakṛti, as described in Bhagavad-gītā (7.5): apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām. Thus the jīva, or living entity, is actually prakṛti, or the marginal energy of the Supreme Lord. Being associated with material energy, he tries to lord it over the material nature. This is also confirmed in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

By endeavoring to dominate material nature, the living entity simply struggles hard for existence. Indeed, he struggles so hard to enjoy himself that he cannot even enjoy the material resources. Thus he is sometimes called prakṛti, or jīva, for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called jīva-saṁjñita. There are two kinds of living entities: one is called kṣara, and the other is akṣara. Kṣara refers to those who have fallen down and become conditioned, and akṣara refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called akṣara. They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the kṣara and akṣara, Lord Kṛṣṇa, Vāsudeva, is described in Bhagavad-gītā (15.18) as Puruṣottama. The impersonalists may say that Vāsudeva is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in Bhagavad-gītā (14.27): brahmaṇo hi pratiṣṭhāham. That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in Brahma-saṁhitā (5.40): yasya prabhā prabhavato jagadaṇḍa-koṭi. The impersonal Brahman is nothing but the effulgence or bodily rays of Kṛṣṇa, and in those bodily rays there are innumerable universes floating. Thus in all respects Vāsudeva, Kṛṣṇa, is the Supreme Lord, and Lord Śiva is very satisfied with those who are completely surrendered to Him. Complete surrender is desired by Kṛṣṇa, as He indicates in the last chapter of Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. The word sākṣāt, meaning "directly," is very significant. There are many so-called devotees, but actually they are only karmīs and jñānīs, for they are not directly devotees of Lord Kṛṣṇa. The karmīs sometimes offer the results of their activities to Lord Vāsudeva, and this offering is called karmārpaṇam. These are considered to be fruitive activities, for the karmīs consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahmā. Because they consider Lord Viṣṇu to be on the same level with the demigods, they contend that surrendering to the demigods is as good as surrendering unto Vāsudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vāsudeva, Viṣṇu or Brahmā is the same. However, Lord Śiva does not say this because he himself surrenders unto Vāsudeva, and whoever else surrenders unto Vāsudeva is very, very dear to him. This is expressed herein openly. The conclusion is that a devotee of Lord Śiva is not dear to Lord Śiva, but a devotee of Lord Kṛṣṇa is very dear to Lord Śiva.

TEXT 29

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye

SYNONYMS

sva-dharma-niṣṭhaḥ-one who is situated in his own dharma, or occupation; śata-janmabhiḥ-for one hundred births; pumān-a living entity; viriñcatām-the post of Lord Brahmā; eti-gets; tataḥ-thereafter; param-above; hi-certainly; mām-attains me; avyākṛtam-without deviation; bhāgavataḥ-unto the Supreme Personality of Godhead; atha-therefore; vaiṣṇavam-a pure devotee of the Lord; padam-post; yathā-as; aham-I; vibudhāḥ-demigods; kalā-atyaye-after the annihilation of the material world.

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.

This verse gives an idea of the highest perfection of the evolutionary process. As described by the Vaiṣṇava poet Jayadeva Gosvāmī, pralaya-payodhi jale dhṛtavān asi vedam **. Let us begin tracing the evolutionary process from the point of devastation (pralaya), when the whole universe is filled with water. At that time there are many fishes and other aquatics, and from these aquatics evolve creepers, trees, etc. From these, insects and reptiles evolve, and from them birds, beasts and then human beings and finally civilized human beings. Now, the civilized human being is at a junction where he can make further evolutionary progress in spiritual life. Here it is stated (sva-dharma-niṣṭhaḥ) that when a living entity comes to a civilized form of life, there must be sva-dharma, social divisions according to one's work and qualifications. This is indicated in Bhagavad-gītā (4.13):

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

In civilized human society there must be the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra, and everyone must properly execute his occupational duty in accordance with his division. Here it is described (svadharma-niṣṭhaḥ) that it does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra. If one sticks to his position and properly executes his particular duty, he is considered a civilized human being. Otherwise he is no better than an animal. It is also mentioned herein that whoever executes his occupational duty (sva-dharma) for one hundred births (for instance, if a brāhmaṇa continues to act as a brāhmaṇa) becomes eligible for promotion to Brahmaloka, the planet where Lord Brahmā lives. There is also a planet called Śivaloka, or Sadāśivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmaloka, one becomes more qualified, he is promoted to Sadāśivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikuṇṭhalokas. The Vaikuṇṭhalokas are targets for everyone, even the demigods, and they can be attained by a devotee who has no desire for material benefit. As indicated in Bhagavad-gītā (8.16), one does not escape material miseries even if he is elevated to Brahmaloka (ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna). Similarly, one is not very safe even if he is promoted to Śivaloka, because the planet of Śivaloka is marginal. However, if one attains Vaikuṇṭhaloka, he attains the highest perfection of life and the end of the evolutionary process (mām upetya tu kaunteya punar janma na vidyate). In other words, it is confirmed herein that a person in human society who has developed consciousness must take to Kṛṣṇa consciousness in order to be promoted to Vaikuṇṭhaloka or Kṛṣṇaloka immediately after leaving the body. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9). A devotee who is fully in Kṛṣṇa consciousness, who is not attracted by any other loka, or planet, including Brahmaloka and Śivaloka, is immediately transferred to Kṛṣṇaloka (mām eti). That is the highest perfection of life and the perfection of the evolutionary process.

TEXT 30

atha bhāgavatā yūyaṁ

priyāḥ stha bhagavān yathā
na mad bhāgavatānāṁ ca
preyān anyo ’sti karhicit
SYNONYMS

atha-therefore; bhāgavatāḥ-devotees; yūyam-all of you; priyāḥ-very dear to me; stha-you are; bhagavān-the Supreme Personality of Godhead; yathā-as; na-neither; mat-than me; bhāgavatānām-of the devotees; ca-also; preyān-very dear; anyaḥ-others; asti-there is; karhicit-at any time.

You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

It is said, vaiṣṇavānāṁ yathā śambhuḥ: Lord Śiva is the best of all devotees. Therefore all devotees of Lord Kṛṣṇa are also devotees of Lord Śiva. In Vṛndāvana there is Lord Śiva’s temple called Gopīśvara. The gopīs used to worship not only Lord Śiva but Kātyāyanī, or Durgā, as well, but their aim was to attain the favor of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa does not disrespect Lord Śiva, but worships Lord Śiva as the most exalted devotee of Lord Kṛṣṇa. Consequently whenever a devotee worships Lord Śiva, he prays to Lord Śiva to achieve the favor of Kṛṣṇa, and he does not request material profit. In Bhagavad-gītā (7.20) it is said that generally people worship demigods for some material profit. Kāmais tais tair hṛta jñānāḥ. Driven by material lust, they worship demigods, but a devotee never does so, for he is never driven by material lust. That is the difference between a devotee’s respect for Lord Śiva and an asura’s respect for him. The asura worships Lord Śiva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Śiva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Śiva told the Pracetās that because they were devotees of the Lord, he loved them very much. Lord Śiva was not kind and merciful only to the Pracetās; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Śiva. Not only are the devotees dear to Lord Śiva, but he respects them as much as he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Śiva as the most dear devotee of Lord Kṛṣṇa. They do not worship him as a separate Personality of Godhead. It is stated in the list of nāma-aparādhas that it is an offense to think that the chanting of the name of Hari and the chanting of Hara, or Śiva, are the same. The devotees must always know that Lord Viṣṇu is the Supreme Personality of Godhead and that Lord Śiva is His devotee. A devotee should be offered respect on the level of the Supreme Personality of Godhead, and sometimes even more respect. Indeed, Lord Rāma, the Personality of Godhead Himself, sometimes worshiped Lord Śiva. If a devotee is worshiped by the Lord, why should a devotee not be worshiped by other devotees on the same level with the Lord? This is the conclusion. From this verse it appears that Lord Śiva blesses the asuras simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

TEXT 31

idaṁ viviktaṁ japtavyaṁ
pavitraṁ maṅgalaṁ param
niḥśreyasa-karaṁ cāpi
śrūyatāṁ tad vadāmi vaḥ
SYNONYMS

idam-this; viviktam-very, particular; japtavyam-always to be chanted; pavitram-very pure; maṅgalam-auspicious; param-transcendental; niḥśreyasa-karam-very beneficial; ca-also; api-certainly; śrūyatām-please hear; tat-that; vadāmi-I am speaking; vaḥ-unto you.

Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

The word viviktam is very significant. No one should think of the prayers recited by Lord Śiva as being sectarian; rather, they are very confidential, so much so that anyone desiring the ultimate prosperity or auspicious goal of life must take the instructions of Lord Śiva and pray to and glorify the Supreme Personality of Godhead as Lord Śiva himself did.

TEXT 32

maitreya uvāca
ity anukrośa-hṛdayo
bhagavān āha tāñ chivaḥ
baddhāñjalīn rāja-putrān
nārāyaṇa-paro vacaḥ
SYNONYMS

maitreyaḥ uvāca-the great saint Maitreya continued to speak; iti-thus; anukrośa-hṛdayaḥ-very kindhearted; bhagavān-the lord; āha-said; tān-unto the Pracetās; śivaḥ-Lord Śiva; baddha-añjalīn-who were standing with folded hands; rāja-putrān-the sons of the King; nārāyaṇa-paraḥ-Lord Śiva, the great devotee of Nārāyaṇa; vacaḥ-words.

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King’s sons, who were standing with folded hands.

Lord Śiva voluntarily came to bless the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King’s sons (rāja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Kṛṣṇa mahā-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful. Lord Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

TEXT 33

śrī-rudra uvāca
jitaṁ ta ātma-vid-varya-

svastaye svastir astu me
bhavatārādhasā rāddhaṁ
sarvasmā ātmane namaḥ

SYNONYMS

śrī-rudraḥ uvāca-Lord Śiva began to speak; jitam-all glories; te-unto You; ātma-vit-self-realized; varya-the best; svastaye-unto the auspicious; svastiḥ-auspiciousness; astu-let there be; me-of me; bhavatā-by You; ārādhasā-by the all-perfect; rāddham-worshipable; sarvasmai-the Supreme Soul; ātmane-unto the Supreme Soul; namaḥ-obeisances.

Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

As soon as a devotee is inspired by the Lord to offer the Lord a prayer, the devotee immediately glorifies the Lord in the beginning by saying, "All glories unto You, my Lord." The Lord is glorified because He is considered to be the chief of all self-realized souls. As said in the Vedas (Kaṭha Upaniṣad 2.2.13), nityo nityānāṁ cetanaś cetanānām: the Supreme Being, the Personality of Godhead, is the chief living being amongst all living beings. There are different kinds of individual living beings-some of them are in this material world, and some are in the spiritual world. Those who are in the spiritual world are known to be completely self-realized because on the spiritual platform the living entity is not forgetful of his service to the Lord. Therefore in the spiritual world all those who are in the devotional service of the Lord are eternally fixed, for they understand the position of the Supreme Being, as well as their individual constitution. Thus amongst self-realized souls, the Lord is known as the perfectly self-realized soul. Nityo nityānāṁ cetanaś cetanānām. When the individual soul is fixed in his knowledge of the Lord as the Supreme Being, he actually becomes established in an all-auspicious position. Lord Śiva prays herein that his auspicious position continue eternally by virtue of the Lord's mercy upon him.

The Supreme Lord is all-perfect, and the Lord instructs that one who worships Him also becomes perfect. As stated in Bhagavad-gītā (15.15): mattaḥ smṛtir jñānam apohanaṁ ca. The Lord is situated as the Supersoul in everyone's heart, but He is so kind to His devotees that He gives them instructions by which they may continue to progress. When they receive instructions from the all-perfect, there is no chance of their being misled. This is also confirmed in Bhagavad-gītā (10.10): dadāmi buddhi-yogaṁ taṁ yena mām upayānti te. The Lord is always ready to give instructions to the pure devotee so that the devotee can advance further and further in devotional service. Since the Lord gives instructions as sarvātmā, the Supersoul, Lord Śiva offers Him respect with the words sarvātmā ātmane namaḥ. The individual soul is called ātmā, and the Lord is also called ātmā as well as Paramātmā. Being situated in everyone's heart, the Lord is known as the supreme ātmā. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kuntī in the First Canto of Śrīmad-Bhāgavatam (1.8.20):

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

The Lord is always ready to give instructions to the paramahaṁsas, or the topmost devotees of the Lord, who are completely liberated from all contaminations of the material world. The Lord always gives instructions to such exalted devotees to inform them how they can remain fixed in devotional service. Similarly, it is stated in the ātmārāma verse (Bhāg. 1.7.10):

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

The word ātmārāma refers to those who are not interested in the material world but are simply engaged in spiritual realization. Such self-realized persons are generally considered in two categories-impersonal and personal. However, impersonalists also become devotees when they are attracted by the personal transcendental qualities of the Lord. The conclusion is that Lord Śiva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Vāsudeva. As explained in the following verses, Lord Śiva never desires to merge into the existence of the Supreme Lord like the impersonalists. Rather, he thinks that it would be good fortune for him to continue to be fixed in the understanding of the Lord as the Supreme Being. By this understanding, one realizes that all living entities-including Lord Śiva, Lord Brahmā and other demigods-are servants of the Supreme Lord.

TEXT 34

namaḥ paṅkaja-nābhāya
bhūta-sūkṣmendriyātmane
vāsudevāya śāntāya
kūṭa-sthāya sva-rociṣe

SYNONYMS

namaḥ-all obeisances unto You; paṅkaja-nābhāya-unto the Supreme Personality of Godhead, from whose navel the lotus flower emanates; bhūta-sūkṣma-the sense objects; indriya-the senses; ātmane-the origin; vāsudevāya-unto Lord Vāsudeva; śāntāya-always peaceful; kūṭa-sthāya-without being changed; sva-rociṣe-unto the supreme illumination.

My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

The Lord as Garbhodakaśāyī Viṣṇu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahmā is generated from that lotus flower, and from Lord Brahmā the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakaśāyī Viṣṇu, is the origin of the material senses and sense objects. Since Lord Śiva considers himself to be one of the products of the material world, his senses are under the control of the supreme creator. The Supreme Lord is also known as Hṛṣīkeśa, master of the senses, which indicates that our senses and sense objects are formed by the Supreme Lord. As such, He can control our senses and out of His mercy engage them in the service of the master of the senses. In the conditioned state, the living entity struggles in this material world and engages his senses for material satisfaction. However, if the living entity is graced by the Supreme Personality of Godhead, he can engage these very senses in the service of the Lord. Lord Śiva desires not to be misled by the material senses but to engage always in the service of the Lord without being subject to contamination by materialistic influences. By the grace and help of Lord Vāsudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.

The words śāntāya kūṭa-sthāya sva-rociṣe are very significant. Although the Lord is within this material world, He is not disturbed by the waves of material existence. However, conditioned souls are agitated by six kinds of transformations; namely, they become agitated when they are hungry, when they are thirsty, when they are aggrieved, when they are illusioned, when they grow old and when they are on the deathbed. Although conditioned souls become very easily illusioned by these conditions in the material world, the Supreme Personality of Godhead, as the Supersoul, Vāsudeva, is never agitated by these transformations. Therefore it is said here (kūṭa-sthāya) that He is always peaceful and devoid of agitation because of His prowess, which is described herein as sva-rociṣe, indicating that He is illuminated by His own transcendental position. In other words, the individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material, conditional life. The Lord, however, is not subject to such conditioning; therefore He is described as self-illuminated. Consequently any conditioned soul within this material universe can remain completely perfect when he is under the protection of Vāsudeva, or when he is engaged in devotional service.

TEXT 35

saṅkarṣaṇāya sūkṣmāya
durantāyāntakāya ca
namo viśva-prabodhāya
pradyumnāyāntar-ātmane

SYNONYMS

saṅkarṣaṇāya-unto the master of integration; sūkṣmāya-unto the subtle unmanifested material ingredients; durantāya-unto the unsurpassable; antakāya-unto the master of disintegration; ca-also; namaḥ-obeisances; viśva-prabodhāya-unto the master of the development of the universe; pradyumnāya-unto Lord Pradyumna; antaḥ-ātmane-unto the Supersoul in everyone’s heart.

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence, known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

The whole universe is maintained by the integrating power of the Supreme Lord, who is known in that capacity by the name Saṅkarṣaṇa. The material scientists may have discovered the law of gravity, which maintains the integration of objects within the material energy, yet the master of all integration can create devastation by the disintegrating blazing fire emanating from His mouth. A description of this can be found in the Eleventh Chapter of Bhagavad-gītā, wherein the universal form of the Lord is described. The master of integration is also the destroyer of this world by virtue of His disintegrating energy. Saṅkarṣaṇa is the master of integration and disintegration, whereas Pradyumna, another feature of Lord Vāsudeva, is responsible for universal growth and maintenance. The word sūkṣmāya is significant because within this gross material body there are subtle material bodies-namely mind, intelligence and ego. The Lord in His different features (Vāsudeva, Aniruddha, Pradyumna and Saṅkarṣaṇa) maintains both the gross and subtle material elements of this world. As mentioned in Bhagavad-gītā, the gross material elements are earth, water, fire, air and ether, and the subtle material elements are mind, intelligence and ego. All of them are controlled by the Supreme Personality of Godhead as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and this will be further explained in the following verse.

TEXT 36

namo namo ’niruddhāya
hṛṣīkeśendriyātmane
namaḥ paramahaṁsāya
pūrṇāya nibhṛtātmane

SYNONYMS

namaḥ-all my obeisances unto You; namaḥ-obeisances again; aniruddhāya-unto Lord Aniruddha; hṛṣīkeśa-the master of the senses; indriya-ātmane-the director of the senses; namaḥ-all obeisances unto You; parama-haṁsāya-unto the supreme perfect; pūrṇāya-unto the supreme complete; nibhṛta-ātmane-who is situated apart from this material creation.

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

Hṛṣīkeśendriyātmane. The mind is the director of the senses, and Lord Aniruddha is the director of the mind. In order to execute devotional service, one has to fix his mind on the lotus feet of Kṛṣṇa; therefore Lord Śiva prays to the controller of the mind, Lord Aniruddha, to be pleased to help him engage his mind on the lotus feet of the Lord. It is stated in Bhagavad-gītā (9.34): man-manā bhava mad-bhakto mad-yājī mām. namaskuru. The mind has to be engaged in meditation on the lotus feet of the Lord in order to execute devotional service. It is also stated in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanaṁ ca: from the Lord come remembrance, knowledge and forgetfulness. Thus if Lord Aniruddha is pleased, He can help the mind engage in the service of the Lord. It is also indicated in this verse that Lord Aniruddha is the sun-god by virtue of His expansions. Since the predominating deity of the sun is an expansion of Lord Aniruddha, Lord Śiva also prays to the sun-god in this verse.

Lord Kṛṣṇa, by His quadruple expansion (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), is the Lord of psychic action-namely thinking, feeling, willing and acting. Lord Śiva prays to Lord Aniruddha as the sun-god, who is the controlling deity of the external material elements which constitute the construction of the material body. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the word paramahaṁsa is also another name for the sun-god. The sun-god is addressed herein as nibhṛtātmane, which indicates that he always maintains the various planets by manipulating the rainfall. The sun-god evaporates water from the seas and oceans and then forms the water into clouds and distributes it over land. When there is sufficient rainfall grains are produced, and these grains maintain living entities in each and every planet. The sun-god is also addressed herein as pūrṇa, or complete, because the rays emanating from the sun have no end. For millions and millions of years since the creation of this universe, the sun-god has been supplying heat and light without diminution. The word paramahaṁsa is applied to persons who are completely cleansed. When there is sufficient sunshine, the mind remains clear and transparent-in other words, the sun-god helps the mind of the living entity to become situated on the platform of paramahaṁsa. Thus Lord Śiva prays to Aniruddha to be kind upon him so that his mind will always be in the perfect state of cleanliness and will be engaged in the devotional service of the Lord. Just as fire sterilizes all unclean things, the sun-god also keeps everything sterilized, especially dirty things within the mind, thus enabling one to attain elevation to the platform of spiritual understanding.

TEXT 37

svargāpavarga-dvārāya
nityaṁ śuci-ṣade namaḥ
namo hiraṇya-vīryāya
cātur-hotrāya tantave

SYNONYMS

svarga-the heavenly planets; apavarga-the path of liberation; dvārāya-unto the door of; nityam-eternally; śuci-sade-unto the most purified; namaḥ-my obeisances unto You; namaḥ-my obeisances; hiraṇya-gold; vīryāya-semen; cātuḥ-hotrāya-the Vedic sacrifices of the name; tantave-unto one who expands.

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semen which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cātur-hotra. Therefore I offer my obeisances unto You.

The word svarga indicates a position in the higher or heavenly planetary systems, and the word apavarga means ”liberation.” Those who are attached to the karma-kāṇḍīya activities described in the Vedas are actually entangled in the three modes of material nature. The Bhagavad-gītā therefore says that one should be above the dominion of fruitive activities. There are different kinds of liberation, or mukti. The best mukti is engagement in the devotional service of the Supreme Lord. Not only does Lord Aniruddha help fruitive actors by elevating them to the higher planetary systems, but He also helps the devotee engage in devotional service by dint of His inexhaustible energy. Just as heat is the source of material energy, the inspiration of Lord Aniruddha is the energy by which one can engage in executing devotional service.

TEXT 38

nama ūrja iṣe trayyāḥ
pataye yajña-retase
tṛpti-dāya ca jīvānāṁ
namaḥ sarva-rasātmane

SYNONYMS

namaḥ-I offer all obeisances unto You; ūrje-unto the provider of the Pitṛloka; iṣe-the provider of all the demigods; trayyāḥ-of the three Vedas; pataye-unto the master; yajña-sacrifices; retase-unto the predominating deity of the moon planet; tṛpti-dāya-unto Him who gives satisfaction to everyone; ca-also; jīvānām-of the living entities; namaḥ-I offer my obeisances; sarva-rasa-ātmane-unto the all-pervading Supersoul.

My Lord, You are the provider of the Pitṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

When the living entity is born with this material world-especially as a human being-he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the śāstras: devarṣi-bhūtāpta-nṛṇāṁ pitṝṇām11.5.41. Thus one has an obligation to one’s forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha to give him strength so he can become free from all obligation to the Pitās, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam
(Bhāg. 11.5.41)

One becomes free from all obligations to the demigods, saintly persons, pitās, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Śiva therefore prays to Lord Aniruddha to give him strength so that he can be free from such obligations and entirely engage in the Lord’s service.

Soma, or the predominating deity of the moon, is responsible for the living entity’s ability to relish the taste of food through the tongue. Lord Śiva prays to Lord Aniruddha to give him strength so that he will not taste anything but the prasāda of the Lord. Śrīla Bhaktivinoda Ṭhākura has sung a verse indicating that the tongue is the most formidable enemy among all the senses. If one can control the tongue, he can easily control the other senses. The tongue can be controlled only by eating prasāda offered to the Deity. Lord Śiva’s prayer to Lord Aniruddha is meant for this purpose (tṛpti-dāya); he prays to Lord Aniruddha to help him be satisfied by eating only prasāda offered to the Lord.

TEXT 39

sarva-sattvātma-dehāya
viśeṣāya sthavīyase
namas trailokya-pālāya
saha ojo-balāya ca

SYNONYMS

sarva-all; sattva-existence; ātma-soul; dehāya-unto the body; viśeṣāya-diversity; sthavīyase-unto the material world; namaḥ-offering obeisances; trai-lokya-three planetary systems; pālāya-maintainer; saha-along with; ojaḥ-prowess; balāya-unto the strength; ca-also.

My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body, and air of life within them. I therefore offer my respectful obeisances unto You.

As the individual body of the living entity is composed of millions of cells, germs and microbes, the universal body of the Supreme Lord similarly contains all the individual bodies of the living entities. Lord Śiva is offering his obeisances to the universal body, which includes all other bodies, so that everyone's body may fully engage in devotional service. Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life's duty with full bodily and mental strength. Thus every living entity should serve the Supreme Personality of Godhead by his prāṇa (life), artha (wealth), intelligence and words. As stated in the Śrīmad-Bhāgavatam (10.22.35):

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

TEXT 40

artha-liṅgāya nabhase
namo 'ntar-bahir-ātmane
namaḥ puṇyāya lokāya
amuṣmai bhūri-varcase

SYNONYMS

artha-meaning; liṅgāya-revealing; nabhase-unto the sky; namaḥ-offering obeisances; antaḥ-within; bahiḥ-and without; ātmane-unto the self; namaḥ-offering obeisances; puṇyāya-pious activities; lokāya-for creation; amuṣmai-beyond death; bhūri-varcase-the supreme effulgence.

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

Vedic evidence is called śabda-brahma. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The Vedas are known as śabda-brahma because evidence taken from the Vedas constitutes the ultimate understanding. This is because śabda-brahma, or the Vedas, represents the Supreme Personality of Godhead. However, the real essence of śabda-brahma is the chanting of the Hare Kṛṣṇa mantra. By vibrating this transcendental sound, the meaning of everything, both material and spiritual, is revealed. This Hare Kṛṣṇa is nondifferent from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything. In the Vedas it is said, antar bahiś ca tat sarvaṁ vyāya nārāyaṇaḥ sthitaḥ: "Nārāyaṇa is all-pervading, and He exists both within and without." This is also confirmed in Bhagavad-gītā (13.34):

yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata

"O son of Bharata, as the sun alone illuminates all this universe, so do the living entity and the Supersoul illuminate the entire body by consciousness."

In other words, the consciousness of both the soul and Supersoul is all-pervading; the limited consciousness of the living entity is pervading the entire material body, and the supreme consciousness of the Lord is pervading the entire universe. Because the soul is present within the body, consciousness pervades the entire body; similarly, because the supreme soul, or Kṛṣṇa, is present within this universe, everything is working in order. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

Lord Śiva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Kṛṣṇa mantra we can understand everything in both the material and spiritual worlds. The word amuṣmai is significant in this regard because it indicates the best target one can aim for after attaining the higher planetary systems. Those who are engaged in fruitive activities (karmīs) attain the higher planetary systems as a result of their past activities, and the jñānīs, who seek unification or a monistic merging with the effulgence of the Supreme Lord, also attain their desired end, but in the ultimate issue, the devotees, who desire to personally associate with the Lord, are promoted to the Vaikuṇṭhalokas or Goloka Vṛndāvana. The Lord is described in Bhagavad-gītā (10.12) as pavitraṁ paramam, the supreme pure. This is also confirmed in this verse. Śukadeva Gosvāmī has stated that the cowherd boys who played with Lord Kṛṣṇa were not ordinary living entities. Only after accumulating many pious activities in various births does one get the opportunity to personally associate with the Supreme Personality of Godhead. Since only the pure can reach Him, He is the supreme pure.

TEXT 41

pravṛttāya nivṛttāya
pitṛ-devāya karmaṇe
namo 'dharma-vipākāya
mṛtyave duḥkha-dāya ca

SYNONYMS

pravṛttāya-inclination; nivṛttāya-disinclination; pitṛ-devāya-unto the master of Pitṛloka; karmaṇe-unto the resultant action of fruitive activities; namaḥ-offering respects; adharma-irreligious; vipākāya-unto the result; mṛtyave-unto death; duḥkha-dāya-the cause of all kinds of miserable conditions; ca-also.

My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

The Supreme Personality of Godhead is situated in everyone's heart, and from Him issue a living entity's inclinations and disinclinations. This is confirmed in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

The Supreme Personality of Godhead causes the asuras to forget Him and the devotees to remember Him. One's disinclinations are due to the Supreme Personality of Godhead. According to Bhagavad-gītā (16.7), pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ: the asuras do not know which way one should be inclined to act and which way one should not be inclined to act. Although the asuras oppose devotional service, it is to be understood that they are inclined that way due to the Supreme Personality of Godhead. Because the asuras do not like to engage in the Lord's devotional service, the Lord within gives them the intelligence to forget. Ordinary karmīs desire promotion to Pitṛloka, as confirmed in Bhagavad-gītā (9.25). Yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ: "Those who worship the demigods will take birth among the demigods, and those who worship ancestors go to the ancestors."

In this verse the word duḥkha-dāya is also very significant, for those who are nondevotees are perpetually put into the cycle of birth and death. This is a very miserable condition. Because one's position in life is attained according to one's activities, the asuras, or nondevotees, are put into such miserable conditions.

TEXT 42

namas ta āśiṣām īśa
manave kāraṇātmane
namo dharmāya bṛhate
kṛṣṇāyākuṇṭha-medhase
puruṣāya purāṇāya
sāṅkhya-yogeśvarāya ca

SYNONYMS

namaḥ-offering obeisances; te-unto You; āśiṣām īśa-O topmost of all bestowers of benediction; manave-unto the supreme mind or supreme Manu; kāraṇa-ātmane-the supreme cause of all causes; namaḥ-offering obeisances; dharmāya-unto one who knows the best of all religion; bṛhate-the greatest; kṛṣṇāya-unto Kṛṣṇa; akuṇṭha-medhase-unto one whose brain activity is never checked; puruṣāya-the Supreme Person; purāṇāya-the oldest of the old; sāṅkhya-yoga-īśvarāya-the master of the principles of sāṅkhya-yoga; ca-and.

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

The words kṛṣṇāya akuṇṭha-medhase are significant in this verse. Modern scientists have stopped their brainwork by discovering the theory of uncertainty, but factually for a living being there cannot be any brain activity which is not checked by time and space limitations. A living entity is called aṇu, an atomic particle of the supreme soul, and therefore his brain is also atomic. It cannot accommodate unlimited knowledge. This does not mean, however, that the Supreme Personality of Godhead, Kṛṣṇa, has a limited brain. What Kṛṣṇa says and does is not limited by time and space. In Bhagavad-gītā (7.26) the Lord says:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows."

Kṛṣṇa knows everything, but one cannot know Kṛṣṇa without being favored by Him. Thus for Kṛṣṇa and His representative there is no question of a theory of uncertainty. What Kṛṣṇa says is all perfect and certain and is applicable to the past, present and future. Nor is there any uncertainty for one who knows exactly what Kṛṣṇa says. The Kṛṣṇa consciousness movement is based on Bhagavad-gītā as it is, as spoken by Lord Kṛṣṇa, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Kṛṣṇa is also addressed herein as āśiṣām īśa. The great saintly personalities, sages and demigods are able to offer benedictions to ordinary living entities, but they in turn are benedicted by the Supreme Personality of Godhead. Without being benedicted by Kṛṣṇa, one cannot offer benediction to anyone else. The word manave, meaning "unto the supreme Manu," is also significant. The supreme Manu in Vedic literature is Svāyambhuva Manu, who is an incarnation of Kṛṣṇa. All the Manus are empowered incarnations of Kṛṣṇa (manvantara-avatāra). There are fourteen Manus in one day of Brahmā, 420 in one month, all the Manus are directors of human society, ultimately Kṛṣṇa is the supreme director of human society. In another sense, the word manave indicates the perfection of all kinds of mantras. The mantra delivers the conditioned soul from his bondage; so simply by chanting the mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can gain deliverance from any condition.

Kāraṇātmane: everything has a cause. The theory of chance is repudiated in this verse. Because everything has its cause, there is no question of chance. Because so-called philosophers and scientists are unable to find the real cause, they foolishly say that everything happens by chance. In Brahma-saṁhitā Kṛṣṇa is described as the cause of all causes; therefore He is addressed herein as kāraṇātmane. His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the Vedānta-sūtra (1.1.2), janmādy asya yataḥ: [SB 1.1.1] the Absolute Truth is the supreme cause of all emanations.

The word sāṅkhya-yogeśvarāya is also significant herein, for Kṛṣṇa is described in Bhagavad-gītā as Yogeśvara, the master of all mystic powers. Without possessing inconceivable mystic powers, one cannot be accepted as God. In this age of Kali, those who have a little fragmental portion of mystic power claim to be God, but such pseudo Gods can only be accepted as fools, for only Kṛṣṇa is the Supreme Person who possesses all mystic and yogic perfections. The sāṅkhya-yoga system popular at the present moment was propounded by the atheist Kapila, but the original sāṅkhya-yoga system was propounded by an incarnation of Kṛṣṇa also named Kapila, the son of Devahūti. Similarly, Dattātreya, another incarnation of Kṛṣṇa, also explained the sāṅkhya-yoga system. Thus Kṛṣṇa is the origin of all sāṅkhya-yoga systems and mystic yoga powers.

The words puruṣāya purāṇāya are also worthy of special attention. In Brahma-saṁhitā, Kṛṣṇa is accepted as the ādi-puruṣa, the original person, or the original enjoyer. In Bhagavad-gītā, Lord Kṛṣṇa is also accepted as purāṇa-puruṣa, the oldest person. Although He is the oldest of all personalities, He is also the youngest of all, or nava-yauvana. Another significant word is dharmāya. Since Kṛṣṇa is the original propounder of all kinds of religious principles, it is said: dharmaṁ tu sākṣād bhagavat-praṇītam (Bhāg. 6.3.19). No one can introduce a new type of religion, for religion is already there, having been established by Lord Kṛṣṇa. In Bhagavad-gītā Kṛṣṇa informs us of the original dharma and asks us to give up all kinds of religious principles. The real dharma is surrender unto Him. In the Mahābhārata, it is also said:

ye ca veda-vido viprā
ye cādhyātma-vido janāḥ
te vadanti mahātmānaṁ
kṛṣṇaṁ dharmaṁ sanātanam

The purport is that one who has studied the Vedas perfectly, who is a perfect vipra, or knower of the Vedas, who knows what spiritual life actually is, speaks about Kṛṣṇa, the Supreme Person, as one's sanātana-dharma. Lord Śiva therefore teaches us the principles of sanātana-dharma.

TEXT 43

śakti-traya-sametāya
mīḍhuṣe 'haṅkṛtātmane
ceta-ākūti-rūpāya
namo vāco vibhūtaye

SYNONYMS

śakti-traya-three kinds of energies; sametāya-unto the reservoir; mīḍhuṣe-unto Rudra; ahaṅkṛta-ātmane-the source of egotism; cetaḥ-knowledge; ākūti-eagerness to work; rūpāya-unto the form of; namaḥ-my obeisances; vācaḥ-unto the sound; vibhūtaye-unto the different types of opulences.

My dear Lord, You are the supreme controller of the worker, sense activities and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

Everyone acts under the dictation of the ego. Therefore Lord Śiva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Śiva, or Rudra, is himself the controller of egotism, he indirectly wants to be purified by the mercy of the Lord so that his real egotism can be awakened. Of course, Lord Rudra is always spiritually awake, but for our benefit he is praying in this way. For the am spirit soul." But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Śiva prays to be engaged both in mind and in action in the devotional service of the Supreme Lord according to the direction of the Vedas. This is the process for purifying false egotism. Cetaḥ means "knowledge." Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the vācaḥ, or sound vibration, given by Vedic instructions. Here the word vācaḥ, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus Lord Śiva is praying again and again for the purification of body, mind and activities through the purification of knowledge and action under the pure directions of the Vedas. Lord Śiva prays to the Supreme Personality of Godhead so that his mind, senses and words will all turn toward devotional activities only.

TEXT 44

darśanaṁ no didṛkṣūṇāṁ
dehi bhāgavatārcitam
rūpaṁ priyatamaṁ svānāṁ

sarvendriya-guṇāñjanam

SYNONYMS

darśanam-vision; naḥ-our; didṛkṣūṇām-desirous to see; dehi-kindly exhibit; bhāgavata-of the devotees; arcitam-as worshiped by them; rūpam-form; priya-tamam-dearmost; svānām-of Your devotees; sarva-indriya-all the senses; guṇa-qualities; añjanam-very much pleasing.

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

In the śruti, or veda-mantra, it is said that the Supreme Absolute Truth is sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ, or, in other words, He is known as raso vai saḥ, the source of all relishable relationships (rasas). We have various senses-the powers of seeing, tasting, smelling, touching, etc.-and all the propensities of our senses can be satisfied when the senses are engaged in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: ”Bhakti means engaging all the senses in the service of the master of the senses, Hṛṣīkeśa.” (Nārada-pañcarātra) These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. Sarvopādhi-vinirmuktaṁ tatparatvena nirmalam [Cc. Madhya 19.170]. One has to become free from all designation or false egotism and thus become purified. When we engage our senses in the service of the Lord, the desires or the inclinations of the senses can be perfectly fulfilled. Lord Śiva therefore wants to see the Lord in a form which is inconceivable to the Bauddha philosophers, or the Buddhists.

The impersonalists and the voidists also have to see the form of the Absolute. In Buddhist temples there are forms of Lord Buddha in meditation, but these are not worshiped like the forms of the Lord in Vaiṣṇava temples (forms like Rādhā-Kṛṣṇa, Sītā-Rāma or Lakṣmī-Nārāyaṇa). Amongst the different sampradāyas (Vaiṣṇava sects) either Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa is worshiped. Lord Śiva wants to see that form perfectly, just as the devotees want to see it. I he words rūpaṁ priyatamaṁ svānām are specifically mentioned here, indicating that Lord Śiva wants to see that form which is very dear to the devotees. The word svānām is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The jñānīs, yogīs and karmīs are not particularly dear, for the karmīs simply want to see the Supreme Personality of Godhead as their order supplier. The jñānīs want to see Him to become one with Him, and the yogīs want to see Him partially represented within their heart as Paramātmā, but the bhaktas, or the devotees, want to see Him in His complete perfection. As stated in Brahma-saṁhitā (5.30):

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who is adept at playing on His flute, whose eyes are blooming like lotus petals, whose head is bedecked with peacock feathers, whose beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids.” Thus Lord Śiva’s desire is to see the Supreme Personality of Godhead as He is described in this way-that is, he wants to see Him as He appears to the bhāgavatas, the devotees. The conclusion is that Lord Śiva wants to see Him in complete perfection and not in the impersonalist or voidist way. Although the Lord is one in His various forms (advaitam acyutam anādim), still His form as the young enjoyer of the gopīs and companion of the cowherd boys (kiśora-mūrti) is the most perfect form. Thus Vaiṣṇavas accept the form of the Lord in His Vṛndāvana pastimes as the chief form.

TEXTS 45–46

snigdha-prāvṛḍ-ghana-śyāmaṁ
sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānanam
padma-kośa-palāśākṣaṁ
sundara-bhru sunāsikam
sudvijaṁ sukapolāsyaṁ
sama-karṇa-vibhūṣaṇam

SYNONYMS

snigdha-glistening; prāvṛṭ-rainy season; ghana-śyāmam-densely cloudy; sarva-all; saundarya-beauty; saṅgraham-collection; cāru-beautiful; āyata-bodily feature; catuḥ-bāhu-unto the four-armed; su-jāta-ultimately beautiful; rucira-very pleasing; ānanam-face; padma-kośa-the whorl of the lotus flower; palāśa-petals; akṣam-eyes; sundara-beautiful; bhru-eyebrows; su-nāsikam-raised nose; su-dvijam-beautiful teeth; su-kapola-beautiful forehead; āsyam-face; sama-karṇa-equally beautiful ears; vibhūṣaṇam-fully decorated.

The Lord’s beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in Brahma-saṁhitā: barhāvataṁsam asitāmbuda-sundarāṅgam. The Lord wears a peacock feather in His hair, and His bodily complexion is just like a blackish cloud. The word sundara, or snigdha, means ”very pleasing.” Kandarpa-koṭi-kamanīya. Kṛṣṇa’s beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord’s form as Viṣṇu is decorated in all opulence; therefore Lord Śiva is trying to see that most opulent form of Nārāyaṇa, or Viṣṇu. Generally the worship of the Lord begins with the worship of Nārāyaṇa, or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the pāñcarātrika-vidhi, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the bhāgavata-vidhi. No one can worship the Lord in the bhāgavata-vidhi without going through the regulations of the pāñcarātrika-vidhi. Actually, neophyte devotees worship the Lord according to the pāñcarātrika-vidhi, or the regulative principles enjoined in the Nārada-pañcarātra. Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa vigraha, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. Worship according to the pāñcarātrika-vidhi is called vidhi-mārga, and worship according to the bhāgavata-vidhi principles is called rāga-mārga. The principles of rāga-mārga are especially meant for devotees who are elevated to the Vṛndāvana platform.

The inhabitants of Vṛndāvana-the gopīs, mother Yaśodā, Nanda Mahārāja, the cowherd boys, the cows and everyone else-are actually on the rāga-mārga or bhāgavata-mārga platform. They participate in five basic rasas-dāsya, sakhya, vātsalya, mādhurya and śānta. But although these five rasas are found in the bhāgavata-mārga, the bhāgavata-mārga is especially meant for vātsalya and mādhurya, or paternal and conjugal relationships. Yet there is the vipralambha-sakhya, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Kṛṣṇa and the cowherd boys, this friendship is different from the aiśvarya friendship between Kṛṣṇa and Arjuna. When Arjuna saw the viśva-rūpa, the gigantic universal form of the Lord, he was afraid for having treated Kṛṣṇa as an ordinary friend; therefore he begged Kṛṣṇa's pardon. However, the cowherd boys who are friends of Kṛṣṇa in Vṛndāvana sometimes ride on the shoulders of Kṛṣṇa. They treat Kṛṣṇa equally, just as they treat one another, and they are never afraid of Him, nor do they ever beg His pardon. Thus the rāga-mārga, or bhāgavata-mārga, friendship exists on a higher platform with Kṛṣṇa, namely the platform of vipralambha friendship. Paternal friendship, paternal service and conjugal service are visible in the Vṛndāvana rāga-mārga relationships.

Without serving Kṛṣṇa according to the vidhi-mārga regulative principles of the pāñcarātrika-vidhi, unscrupulous persons want to jump immediately to the rāga-mārga principles. Such persons are called sahajiyā. There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the gopīs, taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the rāga-mārga principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the vidhi-mārga regulative principles in the worship of Lakṣmī-Nārāyaṇa, although the Lord is present in the temple as Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa includes Lakṣmī-Nārāyaṇa; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nārāyaṇa. In The Nectar of Devotion full instructions are given about the vidhi-mārga worship of Rādhā-Kṛṣṇa, or Lakṣmī-Nārāyaṇa. Although there are sixty-four kinds of offenses one can commit in vidhi-mārga worship, in rāga-mārga worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the vidhi-mārga platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Kṛṣṇa's beauty, Lord Śiva uses the words cārvāyata-catur-bāhu sujāta-rucirānanam, indicating the beautiful four-armed form of Nārāyaṇa, or Viṣṇu. Those who worship Lord Kṛṣṇa describe Him as sujāta-rucirānanam. In the viṣṇu-tattva there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Kṛṣṇa is the most beautiful. Thus for those who worship Kṛṣṇa, the word sujāta-rucirānanam is used.

The four arms of Lord Viṣṇu have different purposes. The hands holding a lotus flower and conchshell are meant for the devotees, whereas the other two hands, holding a disc and mace, or club, are meant for the demons. Actually all of the Lord's arms are auspicious, whether they are holding conchshells and flowers or clubs and discs. The demons killed by Lord Viṣṇu's cakra disc and club are elevated to the spiritual world, just like the devotees who are protected by the hands holding the lotus flower and conchshell. However, the demons who are elevated to the spiritual world are situated in the impersonal Brahman effulgence, whereas the devotees are allowed to enter into the Vaikuṇṭha planets. Those who are devotees of Lord Kṛṣṇa are immediately elevated to the Goloka Vṛndāvana planet.

The Lord's beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord's bodily features are compared to the clouds of the rainy season. The devotees enjoy the Lord's beauty because it is a collection of all kinds of beauties. Therefore the word sarva-saundarya-saṅgraham is used. No one can say that the body of the Lord is wanting in beautiful parts. It is completely pūrṇam. Everything is complete: God's creation, God's beauty and God's bodily features. All these are so complete that all one's desires can become fully satisfied when one sees the beauty of the Lord. The word sarva-saundarya indicates that there are different types of beauties in the material and spiritual worlds and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the Sad-gosvāmī-stotra: dhīrādhīra-jana-priyau-the Gosvāmīs are equally dear to the dhīra (devotees) and adhīra (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. That is the beauty of the Lord's dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kurukṣetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. Nimitta-mātraṁ bhava savyasācin: "You, O Savyasācī [Arjuna], can be but an instrument in the fight." (Bg. 11.33) Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants. Thus the Lord is described herein as sarva-saundarya-saṅgraham.

TEXTS 47–48

prīti-prahasitāpāṅgam
alakai rūpa-śobhitam
lasat-paṅkaja-kiñjalka-
dukūlaṁ mṛṣṭa-kuṇḍalam
sphurat-kirīṭa-valaya-
hāra-nūpura-mekhalam
śaṅkha-cakra-gadā-padma-

mālā-maṇy-uttamarddhimat

SYNONYMS

prīti-merciful; prahasita-smiling; apāṅgam-sidelong glance; alakaiḥ-with curling hair; rūpa-beauty; śobhitam-increased; lasat-glittering; paṅkaja-of the lotus; kiñjalka-saffron; dukūlam-clothing; mṛṣṭa-glittering; kuṇḍalam-earrings; sphurat-shiny; kirīṭa-helmet; valaya-bangles; hāra-necklace; nūpura-ankle bells; mekhalam-belt; śaṅkha-conchshell; cakra-wheel; gadā-club; padma-lotus flower; mālā-garland; maṇi-pearls; uttama-first class; ṛddhi-mat-still more beautified on account of this.

The Lord is superexcellently beautiful on account of His open and merciful smile and Mis sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear like flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

The word prahasitāpāṅga, referring to Kṛṣṇa's smile and sidelong glances at His devotees, specifically applies to His dealings with the gopīs. Kṛṣṇa is always in a joking mood when He increases the feelings of conjugal rasa in the hearts of the gopīs. The conchshell, club, disc and lotus flower can be either held in His hands or seen on the palms of His hands. According to palmistry, the signs of a conchshell, club, lotus flower and disc mark the palms of great personalities and especially indicate the Supreme Personality of Godhead.

TEXT 49

siṁha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śriyānapāyinyā kṣipta-
nikaṣāśmorasollasat

SYNONYMS

siṁha-a lion; skandha-shoulders; tviṣaḥ-the coils of hair; bibhrat-bearing; saubhaga-fortunate; grīva-neck; kaustubham-the pearl of the name; śriyā-beauty; anapāyinyā-never decreasing; kṣipta-defeating; nikaṣa-the stone for testing gold; aśma-stone; urasā-with the chest; ullasat-glittering.

The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha-maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

The curling hair on the shoulders of a lion always appears very, very beautiful. Similarly, the shoulders of the Lord were just like a lion's, and the necklace and garlands, along with the Kaustubha pearl necklace, combined to excel the beauty of a lion. The chest of the Lord is streaked with Śrīvatsa lines, the sign of the goddess of fortune. Consequently the Lord's chest excels the beauty of a testing stone for gold. The black siliceous stone on which gold is rubbed to test its value always looks very beautiful, being streaked with gold lines. Yet the chest of the Lord excels even such a stone in its beauty.

TEXT 50

pūra-recaka-saṁvigna-
vali-valgu-dalodaram
pratisaṅkrāmayad viśvaṁ
nābhyāvarta-gabhīrayā

SYNONYMS

pūra-inhaling; recaka-exhaling; saṁvigna-agitated; vali-the wrinkles on the abdomen; valgu-beautiful; dala-like the banyan leaf; udaram-abdomen; pratisaṅkrāmayat-coiling down; viśvam-universe; nābhyā-navel; āvarta-screwing; gabhīrayā-by deepness.

The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

The whole universe is born out of the lotus stem which sprouted from the navel of the Lord. Lord Brahmā sat on the top of this lotus stem to create the whole universe. The navel of the Lord is so deep and coiling that it appears that the whole universe again wants to withdraw into the navel, being attracted by the Lord's beauty. The Lord's navel and the ripples on His belly always increase the beauty of His bodily features. The details of the bodily features of the Lord especially indicate the Personality of Godhead. Impersonalists cannot appreciate the beautiful body of the Lord, which is described in these prayers by Lord Śiva. Although the impersonalists are always engaged in the worship of Lord Śiva, they are unable to understand the prayers offered by Lord Śiva to the bodily features of Lord Viṣṇu. Lord Viṣṇu is known as śiva-viriñci-nutam (Bhāg. 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.

TEXT 51

śyāma-śroṇy-adhi-rociṣṇu-
dukūla-svarṇa-mekhalam
sama-cārv-aṅghri-jaṅghoru-
nimna-jānu-sudarśanam

SYNONYMS

śyāma-blackish; śroṇi-lower part of the waist; adhi-extra; rociṣṇu-pleasing; dukūla-garments; svarṇa-golden; mekhalam-belt; sama-symmetrical; cāru-beautiful; aṅghri-lotus feet; jaṅgha-calves; ūru-thighs; nimna-lower; jānu-knees; su-darśanam-very beautiful.

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

Lord Śiva is one of the twelve great authorities mentioned in Śrīmad-Bhāgavatam (6.3.20). These authorities are Svayambhū, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyāsaki, or Śukadeva Gosvāmī, and Yamarāja. The impersonalists, who generally worship Lord Śiva, should learn of the transcendental sac-cid-ānanda-vigraha [Bs. 5.1] of the Lord. Here Lord Śiva kindly describes the details of the Lord's bodily features. Thus the impersonalists' argument that the Lord has no form cannot be accepted under any circumstance.

TEXT 52

padā śarat-padma-palāśa-rociṣā
nakha-dyubhir no 'ntar-aghaṁ vidhunvatā
pradarśaya svīyam apāsta-sādhvasaṁ
padaṁ guro mārga-gurus tamo-juṣām

SYNONYMS

padā-by the lotus feet; śarat-autumn; padma-lotus flower; palāśa-petals; rociṣā-very pleasing; nakha-nails; dyubhiḥ-by the effulgence; naḥ-our; antaḥ-agham-dirty things; vidhunvatā-which can cleanse; pradarśaya-just show; svīyam-Your own; apāsta-diminishing; sādhvasam-the trouble of the material world; padam-lotus feet; guro-O supreme spiritual master; mārga-the path; guruḥ-spiritual master; tamaḥ-juṣām-of the persons suffering in ignorance.

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

Lord Śiva has thus described the bodily features of the Lord authoritatively. Now he wants to see the lotus feet of the Lord. When a devotee wants to see the transcendental form of the Lord, he begins his meditation on the Lord's body by first looking at the feet of the Lord. Śrīmad-Bhāgavatam is considered to be the transcendental sound form of the Lord, and the twelve cantos are divided in accordance with the transcendental form of the Lord. The First and Second Cantos of Śrīmad-Bhāgavatam are called the two lotus feet of the Lord. It is therefore suggested by Lord Śiva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading Śrīmad-Bhāgavatam, he must begin by seriously studying the First and Second Cantos.

The beauty of the lotus feet of the Lord is compared to the petals of a lotus flower which grows in the autumn season. By nature's law, in autumn the dirty or muddy waters of rivers and lakes become very clean. At that time the lotus flowers growing in the lakes appear very bright and beautiful. The lotus flower itself is compared to the lotus feet of the Lord, and the petals are compared to the nails of the feet of the Lord. The nails of the feet of the Lord are very bright, as Brahma-saṁhitā testifies. Ānanda-cinmaya-sad-ujjvala-vigrahasya: [Bs 5.32] every limb of the transcendental body of the Lord is made of ānanda-cinmaya-sad-ujjvala. Thus every limb is eternally bright. As sunshine dissipates the darkness of this material world, the effulgence emanating from the body of the Lord immediately dries up the darkness in the heart of the conditioned soul. In other words, everyone serious about understanding the transcendental science and seeing the transcendental form of the Lord must first of all attempt to see the lotus feet of the Lord by studying the First and Second Cantos of Śrīmad-Bhāgavatam. When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.

In Bhagavad-gītā it is said that in order to make spiritual progress, one must become fearless. Abhayaṁ sattva-saṁśuddhiḥ (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in Śrīmad-Bhāgavatam (11.2.37), bhayaṁ dvitīyābhiniveśataḥ syāt: fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes brahma-bhūta, or self-realized, and immediately becomes fearless. Brahma-bhūtaḥ prasannātmā (Bg. 18.54). Without being fearless, one cannot be joyful. The bhaktas, the devotees, are fearless and always joyful because they are constantly engaged in the service of the lotus feet of the Lord. It is also said:

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
(Bhāg. 1.2.20)

By practicing bhagavad-bhakti-yoga, one becomes fearless and joyful. Unless one becomes fearless and joyful, he cannot understand the science of God. Bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate. This verse refers to those who are completely liberated from the fearfulness of this material world. When one is so liberated, he can really understand the transcendental features of the form of the Lord. Lord Śiva therefore advises everyone to practice bhagavad-bhakti-yoga. As will be clear in the following verses, by doing so one can become really liberated and enjoy spiritual bliss.

It is also stated:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

The Lord is the supreme spiritual master, and the bona fide representative of the Supreme Lord is also a spiritual master. The Lord from within enlightens the devotees by the effulgence of the nails of His lotus feet, and His representative, the spiritual master, enlightens from without. Only by thinking of the lotus feet of the Lord and always taking the spiritual master's advice can one advance in spiritual life and understand Vedic knowledge.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ

prakāśante mahātmanaḥ
[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee’s heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

Thus the Vedas (Śvetāśvatara Upaniṣad 6.23) enjoin that for one who has unflinching faith in the lotus feet of the Lord, as well as in the spiritual master, the real import of Vedic knowledge can be revealed.

TEXT 53

etad rūpam anudhyeyam
ātma-śuddhim abhīpsatām
yad-bhakti-yogo ’bhayadaḥ
sva-dharmam anutiṣṭhatām

SYNONYMS

etat-this; rūpam-form; anudhyeyam-must be meditated upon; ātma-self; śuddhim-purification; abhīpsatām-of those who are desiring so; yat-that which; bhakti-yogaḥ-the devotional service; abhaya-daḥ-factual fearlessness; sva-dharmam-one’s own occupational duties; anutiṣṭhatām-executing.

My dear Lord, those who desire to purify their existence must always engage in meditation upon Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

It is said that the transcendental name, form, pastimes and entourage of the Lord cannot be appreciated by the blunt material senses; therefore one has to engage himself in devotional service so that the senses may be purified and one can see the Supreme Personality of Godhead. Here, however, it is indicated that those who are constantly engaged in meditating on the lotus feet of the Lord are certainly purified of the material contamination of the senses and are thus able to see the Supreme Lord face to face. The word ”meditation” is very popular in this age amongst the common people, but they do not know the actual meaning of meditation. However, from Vedic literature we learn that the yogīs are always absorbed in meditation upon the lotus feet of the Lord. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (Bhāg. 12.13.1). This is the real business of the yogīs: to think of the lotus feet of the Lord. Lord Śiva therefore advises that one who is actually serious about purification must engage himself in this type of meditation or in the mystic yoga system, which will help him not only to see the Lord within constantly but to see Him face to face and become His associate in Vaikuṇṭhaloka or Goloka Vṛndāvana.

The word sva-dharmam (as in sva-dharmam anutiṣṭhatām) indicates that the system of varṇāśrama-which indicates the occupational duties of the brāhmaṇa, kṣatriya, vaiśya and śūdra and which is the perfect institution for humanity-must be supported by bhakti-yoga if one at all wants security in life. Generally people think that simply by executing the occupational duties of a brāhmaṇa, kṣatriya, vaiśya or śūdra or the duty of a brahmacārī, gṛhastha, vānaprastha or sannyāsī one becomes fearless or securely attains liberation, but factually unless all these occupational duties are accompanied by bhakti-yoga, one cannot become fearless. In Bhagavad-gītā there are descriptions of karma-yoga, jñāna-yoga, bhakti-yoga, dhyāna-yoga, etc., but unless one comes to the point of bhakti-yoga, these other yogas cannot help one attain the highest perfection of life. In other words, bhakti-yoga is the only means for liberation. We find this conclusion also in Caitanya-caritāmṛta in a discussion between Lord Caitanya and Rāmānanda Rāya regarding a human being’s liberation from this material world. In that discussion Rāmānanda Rāya referred to the execution of varṇāśrama-dharma, and Lord Caitanya indicated that the varṇāśrama-dharma was simply external (eho bāhya). Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of varṇāśrama-dharma one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of bhakti-yoga: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ (Bhāg. 10.14.3). Regardless of one’s condition of life, if he practices bhakti-yoga, which begins with hearing (śruti-gatām) the transcendental messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

God is known to be unconquerable, but one who submissively hears the words of a self-realized soul conquers the unconquerable. The conclusion is that if one is serious about liberation, he not only should execute the occupational duties of varṇāśrama-dharma but should also engage in bhakti-yoga by beginning hearing from a realized soul. This process will help the devotee conquer the unconquerable Supreme Personality of Godhead and become His associate after giving up the material body.

TEXT 54

bhavān bhaktimatā labhyo
durlabhaḥ sarva-dehinām
svārājyasyāpy abhimata
ekāntenātma-vid-gatiḥ

SYNONYMS

bhavān-Your Grace; bhakti-matā-by the devotee; labhyaḥ-obtainable; durlabhaḥ-very difficult to be obtained; sarva-dehinām-of all other living entities; svārājyasya-of the King of heaven; api-even; abhimataḥ-the ultimate goal; ekāntena-by oneness; ātma-vit-of the self-realized; gatiḥ-the ultimate destination.

My dear Lord, the king in charge of the heavenly kingdom is also desirous of obtaining the ultimate goal of life-devotional service. Similarly, You are the ultimate destination of those who identify themselves with You []. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

As stated in Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktauvedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikuṇṭhaloka or Goloka Vṛndāvana, simply by studying Vedānta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. The same point is confirmed by Lord Śiva in this verse. The Lord is very difficult for the karma-yogīs, jñāna-yogīs and dhyāna-yogīs to attain. Those who are bhakti-yogīs, however, have no difficulty at all. In the word svārājyasya, svar refers to Svargaloka, the heavenly planet, and svārājya refers to the ruler of the heavenly planet, Indra. Generally, karmīs desire elevation to heavenly planets, but King Indra desires to become perfect in bhakti-yoga. Those who identify themselves as ("I am the Supreme Brahman, one with the Absolute Truth") also ultimately desire to attain perfect liberation in the Vaikuṇṭha planets or Goloka Vṛndāvana. In Bhagavad-gītā (18.55) it is said:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Thus if one desires to enter into the spiritual world, he must try to understand the Supreme Personality of Godhead by practicing bhakti-yoga. Simply by practicing bhakti-yoga one can understand the Supreme Lord in truth, but without such understanding, one cannot enter the spiritual kingdom. One may be elevated to the heavenly planets or may realize himself as Brahman (), but that is not the end of realization. One must realize the position of the Supreme Personality of Godhead by bhakti-yoga; then real perfection of life is attained.

TEXT 55

taṁ durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktyā ko vāñchet
pāda-mūlaṁ vinā bahiḥ

SYNONYMS

tam-unto You; durārādhyam-very difficult to worship; ārādhya-having worshiped; satām api-even for the most exalted persons; durāpayā-very difficult to attain; ekānta-pure; bhaktyā-by devotional service; kaḥ-who is that man; vāñchet-should desire; pāda-mūlam-lotus feet; vinā-without; bahiḥ-outsiders.

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

The word satām refers to transcendentalists. There are three kinds of transcendentalists: the jñānī, yogī and bhakta. Out of these three, the bhakta is selected as the most suitable candidate to approach the Supreme Personality of Godhead. It is emphasized herein that only one who is outside devotional service would not engage in searching for the lotus feet of the Lord. Foolish people sometimes maintain that God may be attained in any way-either by karma-yoga, jñāna-yoga, dhyāna-yoga, etc.-but here it is clearly stated that it is impossible to obtain the mercy of the Lord by any means but bhakti-yoga. The word durārādhya is especially significant. It is very difficult to attain the lotus feet of the Lord by any method other than bhakti-yoga.

TEXT 56

yatra nirviṣṭam araṇaṁ
kṛtānto nābhimanyate
viśvaṁ vidhvaṁsayan vīrya-
śaurya-visphūrjita-bhruvā

SYNONYMS

yatra-wherein; nirviṣṭam araṇam-a completely surrendered soul; kṛta-antaḥ-invincible time; na abhimanyate-does not go to attack; viśvam-the entire universe; vidhvaṁsayan-by vanquishing; vīrya-prowess; śaurya-influence; visphūrjita-simply by expansion; bhruvā-of the eyebrows.

Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach the devotee who has taken complete shelter at Your lotus feet.

In Bhagavad-gītā (10.34) it is said that the Lord in the shape and form of death destroys all a person's possessions. Mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." The Lord in the shape of death takes away everything that is created by the conditioned soul. Everything in this material world is subject to perish in due course of time. However, all the strength of time cannot hamper the activities of a devotee, for a devotee takes complete shelter under the lotus feet of the Lord. For this reason only is a devotee free from formidable time. All the activities of the karmīs and jñānīs, which have no touch of devotional service, are spoiled in due course of time. The material success of the karmīs is destined to be destroyed; similarly, the impersonal realization attained by the jñānīs is also destroyed in the course of time.

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

To say nothing of the karmīs, the jñānīs undergo severe austerities to attain the impersonal brahmajyoti, but because they do not find the lotus feet of the Lord, they fall down again into this material existence. Unless one is fully situated in unalloyed devotional service, there is no guarantee of liberation, even if one is elevated to the heavenly planets or to the impersonal Brahman effulgence. A devotee's achievement, however, is never lost by the influence of time. Even if a devotee cannot completely execute devotional service, in his next life he begins from the point where he left off. Such an opportunity is not given to the karmīs and jñānīs, whose achievements are destroyed. The bhakta's achievement is never destroyed, for it goes on perpetually, be it complete or incomplete. This is the verdict of all Vedic literatures. Śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo'bhijāyate. If one is unable to complete the process of bhakti-yoga, he is given a chance in his next life to take birth in a pure family of devotees or in a rich family. In such families a person can have a good opportunity to further progress in devotional service.

When Yamarāja, the superintendent of death, was instructing his assistants, he told them not to approach the devotees. "The devotees should be offered respect," he said, "but do not go near them." Thus the devotees of the Lord are not under the jurisdiction of Yamarāja. Yamarāja is a representative of the Supreme Personality of Godhead, and he controls the death of every living entity. Yet he has nothing to do with the devotees. Simply by blinking his eyes, time personified can destroy the entire cosmic manifestation, but he has nothing to do with the devotee. In other words, devotional service which is rendered by the devotee in this lifetime can never be destroyed by time. Such spiritual assets remain unchanged, being beyond the influence of time.

TEXT 57

kṣaṇārdhenāpi tulaye
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

kṣaṇa-ardhena-by half a moment; api-even; tulaye-compare; na-never; svargam-heavenly planets; na-neither; apunaḥ-bhavam-merging into the Supreme; bhagavat-the Supreme Personality of Godhead; saṅgi-associate; saṅgasya-one who takes advantage of associating; martyānām-of the conditioned soul; kim uta-what is there; āśiṣaḥ-blessings.

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

Out of three kinds of men-the karmīs, jñānīs and bhaktas-the bhakta is described herein as the most exalted. Śrīla Prabodhānanda Sarasvatī has sung: kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate (Caitanya-candrāmṛta). The word kaivalya means to merge into the effulgence of the Supreme Personality of Godhead, and the word tridaśa-pūr refers to the heavenly planets where the demigods live. Thus for a devotee, kaivalya-sukha, or merging into the existence of the Lord, is hellish because the bhakta considers it suicidal to lose his individuality and merge into the effulgence of Brahman. A bhakta always wants to retain his individuality in order to render service to the Lord. Indeed, he considers promotion to the upper planetary systems to be no better than a will-o'-the-wisp. Temporary, material happiness holds no value for a devotee. The devotee is in such an exalted position that he is not interested in the actions of karma or jñāna. The resultant actions of karma and jñāna are so insignificant to a devotee situated on the transcendental platform that he is not in the least interested in them. Bhakti-yoga is sufficient to give the bhakta all happiness. As stated in Śrīmad-Bhāgavatam (1.2.6): yayātmā suprasīdati. One can be fully satisfied simply by devotional service, and that is the result of association with a devotee. Without being blessed by a pure devotee, no one can be fully satisfied, nor can anyone understand the transcendental position of the Supreme Personality of Godhead.

TEXT 58

athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām
bhūteṣv anukrośa-susattva-śīlināṁ
syāt saṅgamo 'nugraha eṣa nas tava

SYNONYMS

atha-therefore; anagha-aṅghreḥ-of my Lord, whose lotus feet destroy all inauspiciousness; tava-Your; kīrti-glorification; tīrthayoḥ-the holy Ganges water; antaḥ-within; bahiḥ-and outside; snāna-taking bath; vidhūta-washed; pāpmanām-contaminated state of mind; bhūteṣu-unto the ordinary living beings; anukrośa-benediction or mercy; su-sattva-completely in goodness; śīlinām-of those who possess such characteristics; syāt-let there be; saṅgamaḥ-association; anugrahaḥ-mercy; eṣaḥ-this; naḥ-unto us; tava-Your.

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

The Ganges water is celebrated as being able to eradicate all kinds of sinful reactions. In other words, when a person takes his bath in the Ganges, he becomes freed from all life's contaminations. The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the

Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of śuddha-sattva, pure goodness. Here the word su-sattva means śuddha-sattva, the transcendental stage beyond material goodness. By his exemplary prayers, Lord Śiva teaches us that our best course it to take shelter of Lord Viṣṇu and His Vaiṣṇava devotees.

TEXT 59

na yasya cittaṁ bahir-artha-vibhramaṁ
tamo-guhāyāṁ ca viśuddham āviśat
yad-bhakti-yogānugṛhītam añjasā
munir vicaṣṭe nanu tatra te gatim

SYNONYMS

na-never; yasya-whose; cittam-heart; bahiḥ-external; artha-interest; vibhramam-bewildered; tamaḥ-darkness; guhāyām-in the hole; ca-also; viśuddham-purified; āviśat-entered; yat-that; bhakti-yoga-devotional service; anugṛhītam-being favored by; añjasā-happily; muniḥ-the thoughtful; vicaṣṭe-sees; nanu-however; tatra-there; te-Your; gatim-activities.

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

As stated in Śrīmad-Bhāgavatam (3.25.25):

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

'sādhu-saṅga', 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. Madhya 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. Sādhu-saṅga, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa mantra and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idaṁ hi viśvaṁ bhagavān ivetaraḥ (Bhāg. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-saṅga, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the mahā-mantra and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevī becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word muni means "thoughtful." A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Śukadeva Gosvāmī are also called muni, and Vyāsadeva is addressed as Mahāmuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

TEXT 60

yatredaṁ vyajyate viśvaṁ
viśvasminn avabhāti yat
tat tvaṁ brahma paraṁ jyotir
ākāśam iva vistṛtam

SYNONYMS

yatra-where; idam-this; vyajyate-manifested; viśvam-the universe; viśvasmin-in the cosmic manifestation; avabhāti-is manifested; yat-that; tat-that; tvam-You; brahma-the impersonal Brahman; param-transcendental; jyotiḥ-effulgence; ākāśam-sky; iva-like; vistṛtam-spread.

My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

In Vedic literature it is said that everything is Brahman and nothing else. The whole cosmic manifestation rests on the Brahman effulgence. The impersonalists, however, cannot understand how such a huge cosmic manifestation can rest on a person. Thus this inconceivable power of the Supreme Personality of Godhead is not understood by the impersonalists; therefore they are puzzled and always denying that the Absolute Truth is a person. This wrong impression is cleared by Lord Śiva himself, who says that the impersonal Brahman, which is spread all over the universe, is nothing but the Supreme Lord Himself. Here it is clearly said that the Lord is spread everywhere, just like the sunshine, by virtue of His Brahman feature. This example is very easy to understand. All the planetary systems are resting upon the sunshine, yet the sunshine and the source of sunshine are aloof from the planetary manifestations. Similarly, the sky or air is spread everywhere; air is within a pot, but it also touches filthy places and sanctified places alike. In any case, the sky is uncontaminated. The sunshine also touches filthy places and sanctified places, and both are actually produced by the sun, but in any case the sun is aloof from all filthy things. Similarly, the Lord exists everywhere. There are pious things and impious things, but in the śāstras the pious things are described as the front of the Supreme Lord, whereas impious things are described as the back of the Supreme Personality of Godhead. In Bhagavad-gītā (9.4) the Lord clearly says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

This verse of Bhagavad-gītā explains that the Lord is spread everywhere by virtue of His Brahman feature. Everything rests in Him, yet He is not there. The conclusion is that without bhakti-yoga, without rendering devotional service to the Lord, even an impersonalist cannot understand the brahma-tattva, the Brahman feature. In the Vedānta-sūtra it is stated: athāto brahma jijñāsā. This means that Brahman, Paramātmā or Parabrahman should be understood. In Śrīmad-Bhāgavatam also the Absolute Truth is described as the one without a second, but He is realized in three features-impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Śiva confirms that ultimately the Absolute Truth is a person. He clearly says: tat tvaṁ brahma paraṁ jyotir ākāśam iva vistṛtam. Here is a common example: a successful businessman may have many factories and offices, and everything rests on his order. If someone says that the entire business rests on such-and-such a person, it does not mean that the person is bearing all the factories and offices on his head. Rather, it is understood that by his brain or his energetic expansion, the business is running without interruption. Similarly, it is the brain and energy of the Supreme Personality of Godhead that carry on the complete manifestation of the material and spiritual worlds. The philosophy of monism, explained here very clearly, adjusts itself to the fact that the supreme source of all energy is the Supreme Personality of Godhead, Kṛṣṇa. This is described very clearly. It is also stated how the impersonal feature of Kṛṣṇa can be understood:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

In this way Kṛṣṇa can be understood as the mystic power in everything.

TEXT 61

yo māyayedaṁ puru-rūpayāsṛjad
bibharti bhūyaḥ kṣapayaty avikriyaḥ
yad-bheda-buddhiḥ sad ivātma-duḥsthayā
tvam ātma-tantraṁ bhagavan pratīmahi

SYNONYMS

yaḥ-one who; māyayā-by His energy; idam-this; puru-manifold; rūpayā-manifestation; asṛjat-created; bibharti-maintains; bhūyaḥ-again; kṣapayati-annihilates; avikriyaḥ-without being altered; yat-that; bheda-buddhiḥ-sense of differentiation; sat-eternal; iva-like; ātma-duḥsthayā-giving trouble to oneself; tvam-unto You; ātma-tantram-fully self-independent; bhagavan-O Lord, Supreme Personality of Godhead; pratīmahi-I can understand.

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

It is clearly explained that Lord Kṛṣṇa has multienergies, which can be grouped into three: namely the external energy, the internal energy and the marginal energy. There are also different cosmic manifestations-namely the spiritual world and the material world-as well as different types of living entities. Some living entities are conditioned, and others are eternally free. The eternally free living entities are called nitya-mukta, for they never come in contact with the material energy. However, some living entities are conditioned in this material world, and thus they think themselves separated from the Supreme Lord. Due to their contact with the material energy, their existence is always troublesome. Being always in distress, the conditioned soul considers the material energy to be very much disturbing. This fact is explained by a Vaiṣṇava kavi, or poet:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

When the living entity forgets the Supreme Lord and wants to enjoy himself independently, imitating the Supreme Lord, he is captured by the false notion that he is the enjoyer and is separated from the Supreme Lord. This material energy is therefore very much troublesome to the spiritual energy, the living entity, but the material energy is never troublesome to the Supreme Lord. Indeed, for the Supreme Lord, both material and spiritual energy are the same. In this verse Lord Śiva explains that the material energy is never troublesome to the Supreme Lord. The Supreme Lord is always independent, but because the living entities are not independent-due to their false idea of becoming independently happy-the material energy is troublesome. Consequently the material energy creates differentiation.

Because the Māyāvādī philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaiṣṇava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in the material energy. This is because he knows how to utilize the material energy for the service of the Lord. In the government, the criminal department and civil department may appear different in the eyes of the citizens, but in the eyes of the government both departments are one and the same. The criminal department is troublesome for the criminal but not for the obedient citizen. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with the liberated souls who are engaged in the service of the Lord. Through the puruṣa-avatāra Mahā-Viṣṇu, the Supreme Personality of Godhead created the whole cosmic manifestation. Simply by breathing out all the universes, the Lord creates and maintains the cosmic manifestation as Lord Viṣṇu. Then as Saṅkarṣaṇa, He annihilates the cosmic manifestation. Yet despite the creation, maintenance and destruction of the cosmos, the Lord is not affected. The various activities of the Lord must be very disturbing to the tiny living entities, but since the Lord is supremely great, He is never affected. Lord Śiva or any other pure devotee can see this clearly without being blinded by bheda-buddhi, or differentiation. For a devotee, the Lord is the supreme spirit soul. Since He is supremely powerful, His various powers are also spiritual. For a devotee, there is nothing material, for material existence only means forgetfulness of the Supreme Personality of Godhead.

TEXT 62

kriyā-kalāpair idam eva yoginaḥ
śraddhānvitāḥ sādhu yajanti siddhaye
bhūtendriyāntaḥ-karaṇopalakṣitaṁ
vede ca tantre ca ta eva kovidāḥ

SYNONYMS

kriyā-activities; kalāpaiḥ-by processes; idam-this; eva-certainly; yoginaḥ-transcendentalists; śraddhā-anvitāḥ-with faith and conviction; sādhu-properly; yajanti-worship; siddhaye-for perfection; bhūta-the material energy; indriya-senses; antaḥ-karaṇa-heart; upalakṣitam-symptomized by; vede-in the Vedas; ca-also; tantre-in the corollaries of the Vedas; ca-also; te-Your Lordship; eva-certainly; kovidāḥ-those who are experts.

My dear Lord, Your universal form consists of all five elements, the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion, who is the director of everything. Yogis other than the devotees-namely the karma-yogī and jñāna-yogī-worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

In a previous verse Lord Śiva wanted to see the form of the Lord which the devotees are always interested in. There are other forms of the Lord manifest in the material world, including Brahmā and other demigods, and these are worshiped by materialistic persons. In the Second Canto, Third Chapter, of Śrīmad-Bhāgavatam, it is stated that those who desire material benefits are recommended to worship different types of demigods, and in conclusion the Bhāgavatam recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
(Bhāg. 2.3.10)

The devotees, the jñānīs, who are known as mokṣa-kāma, and the karmīs, who are known as sarva-kāma, are all aspiring to worship the Supreme Personality of Godhead, Viṣṇu. Even when one performs yajñas, as stated here (kriyā-kalāpaiḥ), he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Viṣṇu, Yajñeśvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Viṣṇu. Therefore in Bhagavad-gītā (9.23) it is said:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but is offered without true understanding."

Thus the worshipers of various demigods also worship the Supreme Lord, but they do so against the regulative principles. The purpose of the regulative principles is to satisfy Lord Viṣṇu. In the Viṣṇu Purāṇa (3.8.9) the very same thing is confirmed:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

Here it is clearly mentioned that the karmī, jñānī or yogī-in fact, everyone-worships Lord Viṣṇu if he is actually expert in knowledge of the Vedas and Tantras. The word kovidāḥ is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Viṣṇu, is all-pervading. Within the material energy, He is represented by the five material elements as well as the mind, intelligence and ego. He is also represented by another energy-the living entities-and all these manifestations in the spiritual and material world combined are but representations of the different energies of the Lord. The conclusion is that the Lord is one and that He is expanded in everything. This is understood by the Vedic version: sarvaṁ khalv idaṁ brahma. One who knows this concentrates all his energy in worshiping Lord Viṣṇu.

TEXT 63

tvam eka ādyaḥ puruṣaḥ supta-śaktis
tayā rajaḥ-sattva-tamo vibhidyate

mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarṣayo bhūta-gaṇā idaṁ yataḥ

SYNONYMS

tvam-Your Lordship; ekaḥ-one; ādyaḥ-the original; puruṣaḥ-person; supta-dormant; śaktiḥ-energy; tayā-by which; rajaḥ-the passion energy; sattva-goodness; tamaḥ-ignorance; vibhidyate-is diversified; mahān-the total material energy; aham-egotism; kham-the sky; marut-the air; agni-fire; vāḥ-water; dharāḥ-earth; sura-ṛṣayaḥ-the demigods and the great sages; bhūta-gaṇāḥ-the living entities; idam-all this; yataḥ-from whom.

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities-namely goodness, passion and ignorance-act, and as a result the total material energy-egotism, ether, air, fire, water, earth and all the various demigods and saintly persons-becomes manifest. Thus the material world is created.

If the whole creation is one-that is, nothing but the Supreme Lord, or Viṣṇu-then why do the expert transcendentalists make such categories as are found in the above verse:? Why do learned and expert scholars distinguish between matter and spirit? In answer to these questions, Lord Śiva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Viṣṇu, as described in this verse: tvam eka ādyaḥ puruṣaḥ. Spiritual and material categories are made possible by the Supreme Personality of Godhead, but actually there are no such distinctions for the living entities who are eternally engaged in the service of the Lord. There is only a material world for those who want to imitate the Lord and become enjoyers. Indeed, the material world is nothing but forgetfulness of the original Supreme Personality of Godhead, the creator of everything. The distinction between matter and spirit is created by the sleeping energy of the Lord when the Lord wants to give some facility to those living entities who want to imitate the Lord in His enjoyment. It is only for them that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate their mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord. The material creation is therefore caused by the Lord through His material energy. It is by the glance of the Lord that the material energy is activated. At that time the three material qualities are set into motion, and the material energy is manifested first in the form of the mahat-tattva, then egotism, then ether, then air, fire, water and earth. After the creation, the living entities are impregnated in the cosmic manifestation, and they emerge as Lord Brahmā and the seven great ṛṣis, then as different demigods. From the demigods come human beings, animals, trees, birds, beasts and everything else. The original cause, however, is the Supreme Personality of Godhead, as verified herein-tvam eka ādyaḥ puruṣaḥ. This is also confirmed in Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Kṛṣṇa. This is summarized in the Vedānta aphorism janmādy asya yataḥ [SB 1.1.1] (Vedānta-sūtra 1.1.2). Kṛṣṇa also confirms this in Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

When Kṛṣṇa says that He is the origin of everything (ahaṁ sarvasya prabhavaḥ), He means that He is even the source of Lord Brahmā, Lord Śiva, the puruṣa-avatāras, the material manifestation and all the living entities within the material world. Actually the word prabhava ("creation") only refers to this material world, for since the spiritual world is eternally existing, there is no question of creation. In the Catuḥ-ślokī of Śrīmad-Bhāgavatam, the Lord says, aham evāsam evāgre: "I was existing in the beginning before the creation." (Bhāg. 2.9.33) In the Vedas it is also said, eko nārāyaṇa āsīt: "Before the creation there was only Nārāyaṇa." This is also confirmed by Śaṅkarācārya. Nārāyaṇaḥ paro 'vyaktāt: "Nārāyaṇa is transcendental to the creation." (Gīta-bhāṣya) Since all the activities of Nārāyaṇa are spiritual, when Nārāyaṇa said, "Let there be creation," that creation was all-spiritual. The "material" only exists for those who have forgotten that Nārāyaṇa is the original cause.

TEXT 64

sṛṣṭaṁ sva-śaktyedam anupraviṣṭaś
catur-vidhaṁ puram ātmāṁśakena
atho vidus taṁ puruṣaṁ santam antar
bhuṅkte hṛṣīkair madhu sāra-ghaṁ yaḥ

SYNONYMS

sṛṣṭam-in the creation; sva-śaktyā-by Your own potency; idam-this cosmic manifestation; anupraviṣṭaḥ-entering afterward; catuḥ-vidham-four kinds of; puram-bodies; ātma-aṁśakena-by Your own part and parcel; atho-therefore; viduḥ-know; tam-him; puruṣam-the enjoyer; santam-existing; antaḥ-within; bhuṅkte-enjoys; hṛṣīkaiḥ-by the senses; madhu-sweetness; sāra-gham-honey; yaḥ-one who.

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

The material cosmic manifestation is an exhibition of the external energy of the Supreme Personality of Godhead, but because dull matter cannot work independently, the Lord Himself enters within this material creation in the form of a partial expansion (Paramātmā), and He enters also by His separated parts and parcels (the living entities). In other words, both the living entities and the Supreme Personality of Godhead enter into the material creation just to make it active. As stated in Bhagavad-gītā (7.5):

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with the material nature and are sustaining the universe."

Since the material world cannot work independently, the living entities enter into the material manifestation in four different types of bodies. The word catur-vidham is significant in this verse. There are four types of living entities born within this material world. Some are born by way of an embryo (jarāyu ja), by way of eggs (aṇḍa ja), perspiration (sveda ja) and, like the trees, by way of seeds (udbhijja). Regardless of how these living entities appear, they are all busy in the pursuit of sense enjoyment.

The materialistic scientists' contention that living entities other than human beings have no soul is nullified herein. Whether they are born through an embryo, eggs, perspiration or seeds, all living entities in the 8,400,000 species of life are parts and parcels of the Supreme Personality of Godhead, and each therefore is an individual spiritual spark and soul. The Supreme Personality of Godhead also remains within the heart of the living entity, regardless of whether the living entity is a man, animal, tree, germ or microbe. The Lord resides in everyone's heart, and because all living entities who come to this material world do so in order to fulfill their desire for sense enjoyment, the Lord directs the living entities to enjoy their senses. Thus the Paramātmā, the Supreme Personality of Godhead, knows everyone's desires. As stated in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of other bees. Because bees bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them. In the Upaniṣads the example is given of two birds sitting on a tree. One bird (the jīva, or living entity) is enjoying the fruits of that tree, and the other bird (Paramātmā) is simply witnessing. In the Bhagavad-gītā (13.23) the Supreme Personality of Godhead as Paramātmā is described as upadraṣṭā (the overseer) and anumantā (the permitter).

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramātmā also who gives the intelligence by which the bees can construct a hive, collect honey from various flowers, store it and enjoy it. Although the Paramātmā is aloof from the living entities, He knows their intentions, and He gives them facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources, and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations. The Supreme Personality of Godhead as Paramātmā is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the jīvas enter into this material world. However, the Paramātmā, or Supreme Personality of Godhead, is worshipable because He has arranged for the happiness of the living entity in the material world. Because it is the material world, however, no one can enjoy any kind of happiness without inebriety. Material enjoyment means inebriety, whereas spiritual enjoyment means pure enjoyment under the protection of the Supreme Personality of Godhead.

TEXT 65

sa eṣa lokān aticaṇḍa-vego
vikarṣasi tvaṁ khalu kāla-yānaḥ
bhūtāni bhūtair anumeya-tattvo
ghanāvalīr vāyur ivāviṣahyaḥ

SYNONYMS

saḥ-that; eṣaḥ-this; lokān-all the planetary systems; ati-very much; caṇḍa-vegaḥ-the great force; vikarṣasi-destroys; tvam-Your Lordship; khalu-however; kāla-yānaḥ-in due course of time; bhūtāni-all living entities; bhūtaiḥ-by other living entities; anumeya-tattvaḥ-the Absolute Truth can be guessed; ghana-āvalīḥ-the clouds; vāyuḥ-air; iva-like; aviṣahyaḥ-unbearable.

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else-just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

The process of destruction is going on according to the law of nature. Nothing within this material world can be permanent, although scientists, philosophers, workers and everyone else are trying to make things permanent. One foolish scientist recently declared that eventually life will be made permanent through science. Some so-called scientists are also trying to manufacture living entities within the laboratory. Thus in one way or another everyone is busy denying the existence of the Supreme Personality of Godhead and rejecting the supreme authority of the Lord. However, the Lord is so powerful that He destroys everything in the form of death. As Kṛṣṇa says in Bhagavad-gītā (10.34), mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." The Lord is just like death to the atheists, for He takes away everything they accumulate in the material world. Hiraṇyakaśipu, the father of Prahlāda, always denied the existence of the Lord, and he tried to kill his five-year-old boy due to the boy's unflinching faith in God. However, in due course of time the Lord appeared as Nṛsiṁhadeva and killed Hiraṇyakaśipu in the presence of his son. As stated in Śrīmad-Bhāgavatam (1.13.47), this killing process is natural. Jīvo jīvasya jīvanam: "one animal is food for another animal." A frog is eaten by a snake, a snake is eaten by a mongoose, and the mongoose is eaten by another animal. In this way the process of destruction goes on by the supreme will of the Lord. Although we do not see the hand of the Supreme Lord directly, we can feel the presence of that hand through the Lord's process of destruction. We can see the clouds scattered by the wind, although we cannot see how this is being done because it is not possible to see the wind. Similarly, although we do not directly see the Supreme Personality of Godhead, we can see that He controls the process of destruction. The destructive process is going on fiercely under the control of the Lord, but the atheists cannot see it.

TEXT 66

pramattam uccair iti kṛtya-cintayā
pravṛddha-lobhaṁ viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ

SYNONYMS

pramattam-persons who are mad; uccaiḥ-loudly; iti-thus; kṛtya-to be done; cintayā-by such desire; pravṛddha-very much advanced; lobham-greed; viṣayeṣu-in material enjoyment; lālasam-so desiring; tvam-Your Lordship; apramattaḥ-completely in transcendence; sahasā-all of a sudden; abhipadyase-seizes them; kṣut-hungry; lelihānaḥ-by the greedy tongue; ahiḥ-snake; iva-like; ākhum-mouse; antakaḥ-destroyer.

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman. As stated in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature."

Everything is enacted by the laws of nature, and these laws are under the direction of the Supreme Personality of Godhead. The atheists, or unintelligent men, do not know this. They are busy making their own plans, and big nations are busy expanding their empires. And yet we know that in due course of time many empires have come into existence and been destroyed. Many aristocratic families were created by people in their extreme madness, but we can see that in the course of time those families and empires have all been destroyed. But still the foolish atheists do not accept the supreme authority of the Lord. Such foolish people unnecessarily concoct their own duties without referring to the supreme authority of the Lord. The so-called political leaders are busy making plans to advance the material prosperity of their nation, but factually these political leaders only want an exalted position for themselves. Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. These are some of the faults of modern civilization. Without taking to God consciousness and accepting the authority of the Lord, the living entities become ultimately confused and frustrated in their planmaking attempts. Due to their unauthorized plans for economic development, the price of commodities is rising daily all over the world, so much so that is has become difficult for the poorer classes, and they are suffering the consequences. And due to lack of Kṛṣṇa consciousness, people are being fooled by so-called leaders and planmakers. Consequently, the sufferings of the people are increasing. According to the laws of nature, which are backed by the Lord, nothing can be permanent within this material world; therefore everyone should be allowed to take shelter of the Absolute in order to be saved. In this regard, Lord Kṛṣṇa says in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

If one wants peace of mind and tranquillity in society, he must accept the fact that the real enjoyer is the Supreme Personality of Godhead. The Lord is the proprietor of everything all over the universe, and He is the supreme friend of all living entities as well. By understanding this, people can become happy and peaceful individually and collectively.

TEXT 67

kas tvat-padābjaṁ vijahāti paṇḍito
yas te 'vamāna-vyayamāna-ketanaḥ
viśaṅkayāsmad-gurur arcati sma yad
vinopapattiṁ manavaś caturdaśa

SYNONYMS

kaḥ-who; tvat-Your; pada-abjam-lotus feet; vijahāti-avoids; paṇḍitaḥ-learned; yaḥ-who; te-unto You; avamāna-deriding; vyayamāna-decreasing; ketanaḥ-this body; viśaṅkayā-without any doubt; asmat-our; guruḥ-spiritual master, father; arcati-worships; sma-in the past; yat-that; vinā-without; upapattim-agitation; manavaḥ-the Manus; catuḥ-daśa-fourteen.

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

The word paṇḍita means "a wise man." Who is actually a wise man? The wise man is described in Bhagavad-gītā (7.19) in this way:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Thus when the wise man actually becomes wise after many births and whimsical attempts at self-realization, he surrenders unto the Supreme Personality of Godhead, Kṛṣṇa. Such a mahātmā, or learned person, knows that Kṛṣṇa, Vāsudeva, is everything (vāsudevaḥ sarvam iti [Bg. 7.19]). Learned persons always think that life is wasted unless they worship Lord Kṛṣṇa or become His devotee. Śrīla Rūpa Gosvāmī also says that when one becomes an advanced devotee, he understands that he should be reserved and perseverant (kṣāntiḥ) and that he should engage in the service of the Lord and not waste time (avyartha-kālatvam [Cc.Madhya 23.18-19]). He should also be detached from all material attraction (viraktiḥ), and he should not long for any material respect in return for his activities (māna-śūnyatā). He should be certain that Kṛṣṇa will bestow His mercy upon him (āśā-bandhaḥ), and he should always be very eager to serve the Lord faithfully (samutkaṇṭhā). The wise man is always very eager to glorify the Lord by chanting and hearing (nāma-gāne sadā ruciḥ), and he is always eager to describe the transcendental qualities of the Lord (āsaktis tad-guṇākhyāne). He should also be attracted to those places where the Lord had His pastimes (prītis tad-vasati-sthalePrītis tad vasati sthāle). These are symptoms of an advanced devotee.

An advanced devotee, or a perfect human being who is actually wise and learned, cannot give up his service at the lotus feet of the Lord. Although Lord Brahmā has a long life-span (4,320,000,000 years constitute twelve hours in a day of Brahmā), Brahmā is afraid of death and consequently engages in the devotional service of the Lord. Similarly, all the Manus who appear and disappear during the day of Brahmā are also engaged in the Lord's devotional service. In Brahmā's one day, fourteen Manus appear and disappear. The first Manu is Svāyambhuva Manu. Each Manu lives for seventy-one yugas, each consisting of some 4,320,000 years. Although the Manus have such a long life-span, they still prepare for the next life by engaging in the devotional service of the Lord. In this age human beings only live for sixty or eighty years, and even this small life-span is gradually decreasing. Therefore it is even more imperative for human beings to take to the worship of the lotus feet of the Lord by constantly chanting the Hare Kṛṣṇa mantra, as recommended by Lord Caitanya Mahāprabhu.

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa mantra and preaching the chanting of this mantra because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects. One should thus engage in the devotional service of the Lord and follow in the footsteps of previous ācāryas, beginning with Lord Brahmā and others.

TEXT 68

atha tvam asi no brahman
paramātman vipaścitām
viśvaṁ rudra-bhaya-dhvastam
akutaścid-bhayā gatiḥ

SYNONYMS

atha-therefore; tvam-You, my Lord; asi-are; naḥ-our; brahman-O Supreme Brahman; parama-ātman-O Supersoul; vipaścitām-for the learned wise men; viśvam-the whole universe; rudra-bhaya-being afraid of Rudra; dhvastam-annihilated; akutaścit-bhayā-undoubtedly fearless; gatiḥ-destination.

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

For the purpose of creation, maintenance and annihilation of this cosmic manifestation, there are three lords-Brahmā, Viṣṇu and Śiva (Maheśvara). The material body is finished at the time of annihilation. Both the universal body and the small unit, the individual living entity's body, are susceptible to annihilation at the ultimate end. However, the devotees do not fear the annihilation of the body, for they are confident that after the annihilation they will go back home, back to Godhead (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]).

If one strictly follows the process of devotional service, he has no fear of death, for he is predestined to go back home, back to Godhead. The nondevotees are fearful of death because they have no guarantee of where they are going or of the type of body they are going to get in their next life. The word rudra-bhaya is significant in this verse because Rudra himself, Lord Śiva, is speaking of ”fear of Rudra.” This indicates that there are many Rudras-eleven Rudras-and the Rudra (Lord Śiva) who was offering this prayer to the Supreme Personality of Godhead is different from the other Rudras, although he is as powerful as they are. The conclusion is that one Rudra is afraid of another Rudra because each and every one of them is engaged in the destruction of this cosmic manifestation. But for the devotee, everyone is afraid of Rudra, even Rudra himself. A devotee is never afraid of Rudra because he is always secure, being protected by the lotus feet of the Lord. As Śrī Kṛṣṇa says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: ”My dear Arjuna, you may declare publicly that My pure devotee will not be vanquished under any circumstances.”

TEXT 69

idaṁ japata bhadraṁ vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ

SYNONYMS

idam-this; japata-while chanting; bhadram-all auspiciousness; vaḥ-all of you; viśuddhāḥ-purified; nṛpa-nandanāḥ-the sons of the King; sva-dharmam-one’s occupational duties; anutiṣṭhantaḥ-executing; bhagavati-unto the Supreme Personality of Godhead; arpita-given up; āśayāḥ-possessing all kinds of faithfulness.

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

The prayers offered by Lord Śiva are very authoritative and significant. Simply by offering prayers to the Supreme Lord one can become perfect, even though engaged in his occupational duty. The real purpose of life is to become a devotee of the Lord. It does not matter where one is situated. Whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, American, Englishman, Indian, etc., one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Kṛṣṇa mahā-mantra is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Kṛṣṇa mahā-mantra also says, ”My dear Lord Kṛṣṇa, my dear Lord Rāma, O energy of the Lord, Hare, kindly engage me in Your service.” Although one may be situated in a lowly position, he can execute devotional service under any circumstance, as stated, ahaituky apratihatā: ”Devotional service cannot be checked by any material condition.” (Bhāg. 1.2.6) Lord Caitanya Mahāprabhu also recommended this process:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ’jita jito ’py asi tais tri-lokyām
(Bhāg. 10.14.3)

One may remain situated in his own place or his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Kṛṣṇa in order to go back home, back to Godhead.

TEXT 70

tam evātmānam ātma-sthaṁ
sarva-bhūteṣv avasthitam
pūjayadhvaṁ gṛṇantaś ca
dhyāyantaś cāsakṛd dharim

SYNONYMS

tam-unto Him; eva-certainly; ātmānam-the Supreme Soul; ātma-stham-within your hearts; sarva-all; bhūteṣu-in every living being; avasthitam-situated; pūjayadhvam-just worship Him; gṛṇantaḥ ca-always chanting; dhyāyantaḥ ca-always meditating upon; asakṛt-continuously; harim-the Supreme Personality of Godhead.

Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone’s heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

The word asakṛt is significant, for it means not just for a few minutes but continuously. That is the instruction given by Lord Caitanya Mahāprabhu in His Śikṣāṣṭaka 3. Kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] ”The holy name of the Lord should be chanted twenty-four hours daily.” Therefore in this Kṛṣṇa consciousness movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Ṭhākura Haridāsa, who was chanting the Hare Kṛṣṇa mantra three hundred thousand times daily. Indeed, he had no other business. Some of the Gosvāmīs, like Raghunātha dāsa Gosvāmī, were also chanting very rigidly and also offering obeisances very rigidly. As stated in Śrīnivāsācārya’s prayer to the six Gosvāmīs (Ṣaḍ-gosvāmy-aṣṭaka): saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau. The word saṅkhyā-pūrvaka means ”maintaining a numerical strength.” Not only was Raghunātha dāsa Gosvāmī chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Because the princes were ready to enter into some severe austerity in order to worship the Lord, Lord Śiva advised them to constantly chant of and meditate upon the Supreme Personality of Godhead. It is significant that Lord Śiva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahmā. Similarly, he was also preaching to the princes according to the paramparā system. One not only should practice the instructions received from the spiritual master but should also distribute this knowledge to one’s disciples.

The words ātmānam ātma-sthaṁ sarva-bhūteṣv avasthitam are also significant. The Personality of Godhead is the origin of all living entities. Because the living entities are parts and parcels of the Lord, He is the father of all of them. One can search out the Supreme Lord very easily within one’s heart, for He is situated in every living entity’s heart. In this verse the process of worshiping the Lord is considered to be very easy and complete, for anyone can sit down anywhere and in any condition of life and simply chant the holy names of the Lord. By chanting and hearing, one automatically engages in meditation.

TEXT 71

yogādeśam upāsādya
dhārayanto muni-vratāḥ
samāhita-dhiyaḥ sarva
etad abhyasatādṛtāḥ

SYNONYMS

yoga-ādeśam-this instruction of bhakti-yoga; upāsādya-constantly reading; dhārayantaḥ-and taking within the heart; muni-vratāḥ-just take the vow of the great sages, the vow of silence; samāhita-always fixed in the mind; dhiyaḥ-with intelligence; sarve-all of you; etat-this; abhyasata-practice; ādṛtāḥ-with great reverence.

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

In the haṭha-yoga system one has to practice bodily exercises, dhyāna, dhāraṇā, āsana, meditation, etc. One also has to sit in one place in a particular posture and concentrate his gaze on the tip of the nose. There are so many rules and regulations for the haṭha-yoga system that it is practically impossible to perform it in this age. The alternative system of bhakti-yoga is very easy not only in this age but in others as well, for this yoga system was advocated long ago by Lord Śiva when he advised the princes, the sons of Mahārāja Prācīnabarhiṣat. The bhakti-yoga system is not newly introduced, for even five thousand years ago Lord Kṛṣṇa recommended this bhakti-yoga as the topmost yoga. As Kṛṣṇa tells Arjuna in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

The topmost yogī is he who constantly thinks of Kṛṣṇa within himself and chants the glories of the Lord. In other words, this system of bhakti-yoga has been existing from time immemorial and is now continuing in this Kṛṣṇa consciousness movement.

The word muni-vratāḥ is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of kṛṣṇa-kathā. This is the silence of Mahārāja Ambarīṣa:

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane

"King Ambarīṣa always fixed his mind on the lotus feet of the Lord and talked of Him only." (Bhāg. 9.4.19) We should also take this opportunity in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called muni-vrata. The intelligence must be very sharp (samāhita-dhiyaḥ) and should always be acting in Kṛṣṇa consciousness. The words etad abhyasatādṛtāḥ indicate that if one takes these instructions from a spiritual master with great reverence (ādṛta) and practices them accordingly, he will find this bhakti-yoga process to be very, very easy.

TEXT 72

idam āha purāsmākaṁ
bhagavān viśvasṛk-patiḥ
bhṛgv-ādīnām ātmajānāṁ
sisṛkṣuḥ saṁsisṛkṣatām

SYNONYMS

idam-this; āha-said; purā-formerly; asmākam-unto us; bhagavān-the lord; viśva-sṛk-the creators of the universe; patiḥ-master; bhṛgu-ādīnām-of the great sages headed by Bhṛgu; ātmajānām-of his sons; sisṛkṣuḥ-desirous of creating; saṁsisṛkṣatām-who are in charge of creation.

This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

Lord Brahmā was created by Lord Viṣṇu; then Lord Brahmā created Lord Śiva and other great sages, headed by Bhṛgu Muni. These great sages included Bhṛgu, Marīci, Ātreya, Vasiṣṭha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Viṣṇu entrusted Brahmā with the business of creation, and Brahmā in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahmā cautioned all his sons and disciples by reciting the prayers now recited by Lord Śiva. The material creation means material engagement, but material engagements can be counteracted if we always remember our relationship with the Lord as that relationship is described in these prayers recited by Lord Śiva. In this way we can remain constantly in touch with the Supreme Personality of Godhead. Thus despite our engagement in the creation, we cannot be deviated from the path of Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is especially meant for this purpose. In this material world everyone is engaged in some particular occupational duty which is prescribed in the varṇāśrama-dharma. Brāhmaṇas, kṣatriyas, vaiśyas, śūdras and everyone are engaged in their occupational duty, but if one remembers his first duty-keeping in constant contact with the Supreme Personality of Godhead-everything will be successful. If one simply executes the rules and regulations of the varṇāśrama-dharma in the role of a brāhmaṇa, kṣatriya, vaiśya or śūdra and keeps busy and does not remember one's eternal relationship with the Lord, one's business and activities as well as occupational duties will simply be a waste of time. This is confirmed in the First Canto of Śrīmad-Bhāgavatam (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ

viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

The conclusion is that even if one is busy executing his occupational duty, his business in Kṛṣṇa consciousness need not be hampered. He has simply to execute the devotional service of śravaṇaṁ kīrtanam-hearing, chanting and remembering. One need not abandon his occupational duty. As stated in Bhagavad-gītā (18.46):

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

”By worship of the Lord-who is the source of all beings and who is all-pervading-man can, in the performance of his own duty, attain perfection.”

Thus one can continue with his occupational duty, but if he worships the Supreme Personality of Godhead as Lord Śiva herein prescribes, he attains his perfection of life. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). We should continue executing our occupational duties, but if we try to satisfy the Supreme Personality of Godhead by our duties, then our lives will be perfected.

TEXT 73

te vayaṁ noditāḥ sarve
prajā-sarge prajeśvarāḥ
anena dhvasta-tamasaḥ
sisṛkṣmo vividhāḥ prajāḥ

SYNONYMS

te-by him; vayam-all of us; noditāḥ-ordered; sarve-all; prajā-sarge-at the time of creating population; prajā-īśvarāḥ-the controllers of all living entities; anena-by this; dhvasta-tamasaḥ-being freed from all kinds of ignorance; sisṛkṣmaḥ-we created; vividhāḥ-various kinds of; prajāḥ-living entities.

When all the Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

In this verse we can understand that the various types of living entities were created simultaneously at the very beginning of the creation. The nonsensical Darwinian theory of evolution is not applicable here. It is not that intelligent human beings did not exist millions of years ago. On the contrary, it is understood that the most intelligent creature, Lord Brahmā, was first created. Then Lord Brahmā created other saintly sages like Marīci, Bhṛgu, Ātreya, Vasiṣṭha and Lord Śiva. They in their turn created different types of bodies according to karma. In Śrīmad-Bhāgavatam Lord Kapiladeva told His mother that the living entity gets a particular type of body in accordance with his work and that this body is decided upon by higher authorities. The higher authorities, as appointed by the Supreme Personality of Godhead, are Lord Brahmā and all other Prajāpatis and Manus. Thus from the beginning of creation it can be seen that the first creature is the most intelligent. It is not that so-called modern intelligence has developed by the gradual process of evolution. As stated in Brahma-vaivarta Purāṇa, there is a gradual evolutionary process, but it is not the body that is evolving. All the bodily forms are already there. It is the spiritual entity, or spiritual spark within the body, that is being promoted by the laws of nature under the supervision of superior authority. We can understand from this verse that from the very beginning of creation different varieties of living entities were existing. It is not that some of them have become extinct. Everything is there; it is due to our lack of knowledge that we cannot see things in their proper perspective.

In this verse the word dhvasta-tamasaḥ is very important, for without being free of ignorance one cannot control the creation of different types of living entities. As stated in Śrīmad-Bhāgavatam (3.31.1), daiva-netreṇa-bodies are awarded under the supervision of superior powers. How can these superior powers control the evolutionary process of the living entity if they are not free from all imperfection? The followers of the Vedic instructions cannot accept the Darwinian theory of evolution, for it is marred by imperfect knowledge.

TEXT 74

athedaṁ nityadā yukto
japann avahitaḥ pumān
acirāc chreya āpnoti
vāsudeva-parāyaṇaḥ

SYNONYMS

atha-thus; idam-this; nityadā-regularly; yuktaḥ-with great attention; japan-by murmuring; avahitaḥ-fully attentive; pumān-a person; acirāt-without delay; śreyaḥ-auspiciousness; āpnoti-achieves; vāsudeva-parāyaṇaḥ-one who is a devotee of Lord Kṛṣṇa.

A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

Perfection means becoming a devotee of Lord Kṛṣṇa. As stated in the First Canto of Śrīmad-Bhāgavatam (1.2.28): vāsudeva-parā vedā vāsudeva-parā makhāḥ. The ultimate goal of life is Vāsudeva, or Kṛṣṇa. Any devotee of Lord Kṛṣṇa can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Kṛṣṇa chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as śiva-viriñcinutam (Bhāg. 11.5.33). Śiva means Lord Śiva, and viriñci means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa. If we follow in the footsteps of such great personalities and become devotees of Lord Kṛṣṇa, our lives will become successful. Unfortunately people do not know this secret. Na te viduḥ svārtha-gatiṁ hi viṣṇum: ”They do not know that the real interest and the highest perfection of life is to worship Lord Viṣṇu [Kṛṣṇa].” (Bhāg. 7.5.31) It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Kṛṣṇa, one can only be baffled and confused. To save living entities from such a calamity, Lord Kṛṣṇa points out in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many, many births and deaths, a wise man surrenders unto Me, knowing very well that I, Vāsudeva, am everything. Such a great soul is very rare."

We can achieve whatever benediction we want simply by becoming devotees of Vāsudeva.

TEXT 75

śreyasām iha sarveṣāṁ
jñānaṁ niḥśreyasaṁ param
sukhaṁ tarati duṣpāraṁ
jñāna-naur vyasanārṇavam

SYNONYMS

śreyasām-of all benedictions; iha-in this world; sarveṣām-of every person; jñānam-knowledge; niḥśreyasam-the supreme benefit; param-transcendental; sukham-happiness; tarati-crosses over; duṣpāram-insurmountable; jñāna-knowledge; nauḥ-boat; vyasana-danger; arṇavam-the ocean.

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

Actually everyone is suffering within this material world due to ignorance. Every day we see that a person without knowledge commits some criminal act and is later arrested and punished, despite the fact that he actually may not have been conscious of his sinful activity. Such ignorance prevails throughout the world. People do not consider how they are risking their lives in an attempt to have illicit sex life, kill animals to satisfy their tongue, enjoy intoxication and gamble. It is very regrettable that the leaders of the world do not know of the effects of these sinful activities. They are instead taking things very easily and are succeeding in making the ocean of nescience wider and wider.

Opposed to such ignorance, full knowledge is the greatest achievement within this material world. We can practically see that one who has sufficient knowledge is saved from many dangerous pitfalls in life. As stated in Bhagavad-gītā (7.19), bahūnāṁ janmanām ante jñānavān māṁ prapadyate: "When one actually becomes wise, he surrenders unto the Supreme Personality of Godhead." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: "Such a great soul is very rarely to be found."

This Kṛṣṇa consciousness movement is determined to open wide the eyes of the so-called leaders, who are full of ignorance, and thus save them from the many pitfalls and dangerous conditions of life. The greatest danger is the danger of getting a body lower than that of a human being. It was with great difficulty that we attained this human form of life just to take advantage of this body and reestablish our relationship with the Supreme Personality of Godhead, Govinda. Lord Śiva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vāsudeva and thus will be able to cross the ocean of nescience and make life perfect.

TEXT 76

ya imaṁ śraddhayā yukto
mad-gītaṁ bhagavat-stavam
adhīyāno durārādhyaṁ
harim ārādhayaty asau

SYNONYMS

yaḥ-anyone; imam-this; śraddhayā-with great faith; yuktaḥ-devoutly attached; mat-gītam-the song composed by me or sung by me; bhagavat-stavam-a prayer offered to the Supreme Personality of Godhead; adhīyānaḥ-by regular study; durārādhyam-very difficult to worship; harim-the Supreme Personality of Godhead; ārādhayati-he can, however, worship Him; asau-such a person.

Although rendering devotional service to the Supreme Personality of Godhead and worshiping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

It is especially significant that Lord Śiva is a pure devotee of Lord Vāsudeva. Vaiṣṇavānāṁ yathā śambhuḥ: "Amongst all Vaiṣṇavas, Lord Śiva is the topmost." Consequently Lord Śiva has a sampradāya, a Vaiṣṇava disciplic succession, called the Rudra-sampradāya. At the present moment those who belong to the Viṣṇusvāmi-sampradāya of Vaiṣṇavas come from Rudra, Lord Śiva. To become a devotee of Lord Kṛṣṇa, Vāsudeva, is very, very difficult. The word especially used in this connection is durārādhyam. The worship of the demigods is not very difficult, but becoming a devotee of Lord Vāsudeva, Kṛṣṇa, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Śiva, one can easily become a devotee of Lord Vāsudeva. This is also confirmed by Prahlāda Mahārāja. Devotional service cannot be practiced by a mental speculator. Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee. As confirmed by Prahlāda Mahārāja, mahīyasāṁ pāda-rajo-'bhiṣekaṁ niṣkiñcanānāṁ na vṛṇīta yāvat: "Unless one accepts the dust of the lotus feet of a pure devotee, who is free from all material contamination, one cannot enter into the devotional service of the Lord." (Bhāg. 7.5.32)

TEXT 77

vindate puruṣo 'muṣmād
yad yad icchaty asatvaram
mad-gīta-gītāt suprītāc
chreyasām eka-vallabhāt

SYNONYMS

vindate-achieves; puruṣaḥ-a devotee; amuṣmāt-from the Personality of Godhead; yat yat-that which; icchati-desires; asatvaram-being fixed; mat-gīta-sung by me; gītāt-by the song; su-prītāt-from the Lord, who is very pleased; śreyasām-of all benediction; eka-one; vallabhāt-from the dearmost.

The Supreme Personality of Godhead is the dearmost objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.

As stated in Bhagavad-gītā (6.22), yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: if one can attain the favor of the Supreme Personality of Godhead, he has nothing to aspire for, nor does he desire any other gain. When Dhruva Mahārāja became perfect by austerity and saw the Supreme Personality of Godhead face to face, he was offered any kind of benediction he wanted. However, Dhruva replied that he did not want anything, for he was perfectly satisfied with the benediction of seeing the Lord. Except for the service of the Supreme Lord, whatever we want is called illusion, māyā. Śrī Caitanya Mahāprabhu said: jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' (Cc. Madhya 20.108). Every living entity is an eternal servant of the Lord; therefore when one engages in the service of the Lord, he realizes the highest perfection of life. A faithful servant can fulfill any desire by the grace of the master, and one who engages in the transcendental loving service of the Lord has nothing to aspire for separately. All his desires are fulfilled simply by engaging constantly in the Lord's loving service. Lord Śiva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

TEXT 78

idaṁ yaḥ kalya utthāya
prāñjaliḥ śraddhayānvitaḥ
śṛṇuyāc chrāvayen martyo
mucyate karma-bandhanaiḥ

SYNONYMS

idam-this prayer; yaḥ-a devotee who; kalye-early in the morning; utthāya-after getting up from bed; prāñjaliḥ-with folded hands; śraddhayā-with faith and devotion; anvitaḥ-thus being absorbed; śṛṇuyāt-personally chants and hears; śrāvayet-and gets others to hear; martyaḥ-such a human being; mucyate-becomes freed; karma-bandhanaiḥ-from all kinds of actions resulting from fruitive activities.

A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.

Mukti, or liberation, means becoming free from the results of fruitive activities. As stated in Śrīmad-Bhāgavatam (2.10.6): muktir hitvānyathā-rūpam. Mukti means giving up all other activities and being situated in one's constitutional position (svarupeṇa vyavasthitiḥ). In this conditional state, we are entangled by one fruitive activity after another. Karma-bandhana means "the bonds of fruitive activity." As long as one's mind is absorbed in fruitive activities, he has to manufacture plans for happiness. The bhakti-yoga process is different, for bhakti-yoga means acting according to the order of the supreme authority. When we act under the direction of supreme authority, we do not become entangled by fruitive results. For instance, Arjuna fought because the Supreme Personality of Godhead wanted him to; therefore he was not responsible for the outcome of the fighting. As far as devotional service is concerned, even hearing and chanting is as good as acting with our body, mind and senses. Actually, hearing and chanting are also activities of the senses. When the senses are utilized for one's own sense gratification, they entangle one in karma, but when they are used for the satisfaction of the Lord, they establish one in bhakti.

TEXT 79

gītaṁ mayedaṁ naradeva-nandanāḥ
parasya puṁsaḥ paramātmanaḥ stavam
japanta ekāgra-dhiyas tapo mahat
caradhvam ante tata āpsyathepsitam

SYNONYMS

gītam-sung; mayā-by me; idam-this; naradeva-nandanāḥ-O sons of the King; parasya-of the Supreme; puṁsaḥ-Personality of Godhead; parama-ātmanaḥ-the Supersoul of everyone; stavam-prayer; japantaḥ-chanting; eka-agra-perfect attention; dhiyaḥ-intelligence; tapaḥ-austerities; mahat-great; caradhvam-you practice; ante-at the end; tataḥ-thereafter; āpsyatha-will achieve; īpsitam-the desired result.

My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.

If we persistently engage in devotional service, certainly all our desires will be fulfilled in due course of time.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Chanting the Song Sung by Lord Śiva."

20.5.25 Chapter Twenty-five

The Descriptions of the Characteristics of King Purañjana

TEXT 1

maitreya uvāca
iti sandiśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatāṁ rāja-putrāṇāṁ

tatraivāntardadhe haraḥ
SYNONYMS

maitreyaḥ uvāca-the great sage Maitreya continued to speak; iti-thus; sandiśya-giving instruction; bhagavān-the most powerful lord; bārhiṣadaiḥ-by the sons of King Barhiṣat; abhipūjitaḥ-being worshiped; paśyatām-while they were looking on; rāja-putrāṇām-the sons of the King; tatra-there; eva-certainly; antardadhe-became invisible; haraḥ-Lord Śiva.

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhiṣat was considering retiring from the royal duties, he sent his sons to perform austerities in order to become perfect kings for the welfare of the citizens. At the same time, King Barhiṣat was being instructed by the great sage Nārada about the material world and the living entity who wants to enjoy it. It is therefore very clear how the kings and princes were trained to take charge of a kingdom. Welfare activities for the benefit of the citizens were aimed at understanding the Supreme Personality of Godhead. The human form of life is especially meant for understanding God, our relationship with Him and our activities in His service. Because the kings took charge of the spiritual education of the citizens, both the king and the citizens were happy in Kṛṣṇa consciousness. In this regard, we should remember that the monarchical hierarchy of Prācīnabarhiṣat comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King Prācīnabarhiṣat was then too much engaged in fruitive activities due to performing different types of yajñas. One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various yajñas, but there is no question of liberation or going back home, back to Godhead. When the great sage Nārada saw that a descendant of Mahārāja Dhruva was being misled by fruitive activities, Nārada took compassion upon him and personally came to instruct him about the ultimate benediction of life, bhakti-yoga. How Nārada Muni indirectly introduced the bhakti-yoga system to King Prācīnabarhiṣat is very interestingly described in this Twenty-fifth Chapter.

TEXT 2

rudra-gītaṁ bhagavataḥ
stotraṁ sarve pracetasaḥ
japantas te tapas tepur
varṣāṇām ayutaṁ jale

SYNONYMS

rudra-gītam-the song sung by Lord Śiva; bhagavataḥ-of the Lord; stotram-prayer; sarve-all; pracetasaḥ-the princes known as the Pracetās; japantaḥ-reciting; te-all of them; tapaḥ-austerity; tepuḥ-executed; varṣāṇām-of years; ayutam-ten thousand; jale-within the water.

All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.

Of course in the modern age one may be amazed how the princes could stand in the water for ten thousand years. However, living within air or living within water is the same process; one simply has to learn how to do it. The aquatics live within water for their whole life-span. Certain favorable conditions are created to enable them to live within water. In those days, however, people used to live for one hundred thousand years. Out of so many years, if one could spare ten thousand years for the sake of austerity, he would be assured of success in his future life. This was not very astonishing. Although such a feat is impossible in this age, it was quite possible in Satya-yuga.

TEXT 3

prācīnabarhiṣaṁ kṣattaḥ
karmasv āsakta-mānasam
nārado 'dhyātma-tattva-jñaḥ
kṛpāluḥ pratyabodhayat

SYNONYMS

prācīnabarhiṣam-unto King Prācīnabarhiṣat; kṣattaḥ-O Vidura; karmasu-in fruitive activities; āsakta-attached; mānasam-with this mentality; nāradaḥ-the great sage Nārada; adhyātma-spiritualism; tattva-jñaḥ-one who knows the truth; kṛpāluḥ-being compassionate; pratyabodhayat-gave instructions.

While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

As pointed out by Prabodhānanda Sarasvatī Ṭhākura, a great devotee of Lord Caitanya, kaivalya, or merging into the Brahman effulgence, is just like going to hell. He similarly states that elevation to the upper planetary systems for the enjoyment of heavenly life is just so much phantasmagoria. This means that a devotee does not give any importance to the ultimate goal of the karmīs and jñānīs. The ultimate goal of the karmīs is promotion to the heavenly kingdom, and the ultimate goal of the jñānīs is merging into the Brahman effulgence. Of course, the jñānīs are superior to the karmīs, as confirmed by Lord Caitanya. Koṭi-karmaniṣṭha-madhye eka 'jñānī' śreṣṭha: "one jñānī, or impersonalist, is better than many thousands of fruitive actors." (Cc. Madhya 19.147) Therefore a devotee never enters upon the path of karma, or elevation by fruitive activities. Nārada Muni took compassion upon King Prācīnabarhiṣat when he saw the King engaged in fruitive activity. In comparison to mundane workers, those who are trying to be elevated to the higher planetary systems by performing yajñas are undoubtedly superior. In pure devotional service, however, both karma and jñāna are considered bewildering features of the illusory energy.

TEXT 4

śreyas tvaṁ katamad rājan
karmaṇātmana īhase
duḥkha-hāniḥ sukhāvāptiḥ

śreyas tan neha ceṣyate

SYNONYMS

śreyaḥ-ultimate benediction; tvam-you; katamat-what is that; rājan-O King; karmaṇā-by fruitive activities; ātmanaḥ-of the soul; īhase-you desire; duḥkha-hāniḥ-disappearance of all distresses; sukha-avāptiḥ-attainment of all happiness; śreyaḥ-benediction; tat-that; na-never; iha-in this connection; ca-and; iṣyate-is available.

Nārada Muni asked King Prācīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

In this material world there is a great illusion which covers real intelligence. A man in the mode of passion wants to work very hard to derive some benefit, but he does not know that time will never allow him to enjoy anything permanently. Compared with the work one expends, the gain is not so profitable. Even if it is profitable, it is not without its distresses. If a man is not born rich and he wants to purchase a house, cars and other material things, he has to work hard day and night for many years in order to possess them. Thus happiness is not attained without undergoing some distress.

Actually, pure happiness cannot be had within this material world. If we wish to enjoy something, we must suffer for something else. On the whole, suffering is the nature of this material world, and whatever enjoyment we are trying to achieve is simply illusion. After all, we have to suffer the miseries of birth, old age, disease and death. We may discover many fine medicines, but it is not possible to stop the sufferings of disease or death. Actually, medicine is not the counteracting agent for either disease or death. On the whole there is no happiness in this material world, but an illusioned person works very hard for so-called happiness. Indeed, this process of working hard is actually taken for happiness. This is called illusion.

Therefore Nārada Muni asked King Prācīnabarhiṣat what he desired to attain by performing so many costly sacrifices. Even if one attains a heavenly planet, he cannot avoid the distresses of birth, old age, disease and death. Someone may argue that even devotees have to undergo many distresses in executing austerities and penances connected with devotional service. Of course, for the neophytes the routine of devotional service may be very painful, but at least they have the hope that they will ultimately be able to avoid all kinds of distresses and achieve the highest perfectional stage of happiness. For the common karmīs, there is no such hope because even if they are promoted to the higher planetary systems, they are not guaranteed freedom from the miseries of birth, old age, disease and death. Even Lord Brahmā, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahmā's birth and death may be different from an ordinary man's, but within this material world he cannot avoid the distresses of birth, old age, disease and death. If one is at all serious about attaining liberation from these miseries, he must take to devotional service. This is confirmed by the Lord Himself in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Thus after attaining full Kṛṣṇa consciousness, the devotee does not return to this material world after death. He goes back home, back to Godhead. That is the perfect stage of happiness, unblemished by any trace of distress.

TEXT 5

rājovāca
na jānāmi mahā-bhāga
paraṁ karmāpaviddha-dhīḥ
brūhi me vimalaṁ jñānaṁ
yena mucyeya karmabhiḥ

SYNONYMS

rājā uvāca-the King replied; na-not; jānāmi-I know; mahā-bhāga-O great soul; param-transcendental; karma-by fruitive activities; apaviddha-being pierced; dhīḥ-my intelligence; brūhi-please tell; me-to me; vimalam-spotless; jñānam-knowledge; yena-by which; mucyeya-I can get relief; karmabhiḥ-from the fruitive activities.

The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

Śrī Narottama dāsa Ṭhākura has sung:

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called karma-bandha-phāṅsa-entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and wealth, and although there is enough food, clothing, and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become hippies, and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouth are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to another. Narottama dāsa Ṭhākura calls this karma-bandha-phāṅsa.

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this karma-bandha-phāṅsa, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of Vedānta-sūtra: athāto brahma jijñāsā. When one actually reaches the platform of frustration in an attempt to discharge karma-bandha-phāṅsa, he inquires about the real value of life, which is called brahma jijñāsā. In order to inquire about the ultimate goal of life, the Vedas enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] ”In order to understand the transcendental science, one must approach a bona fide spiritual master.”

King Prācīnabarhiṣat found the best spiritual master, Nārada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of karma-bandha-phāṅsa, fruitive activities. This is the actual business of human life. Jīvasya tattva jijñāsā nārtho yaś ceha karmabhiḥ. As stated in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam (1.2.10), a human being’s only business is inquiring from a bona fide spiritual master about extrication from the entanglement of karma-bandha-phāṅsa.

TEXT 6

gṛheṣu kūṭa-dharmeṣu
putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho
bhrāmyan saṁsāra-vartmasu

SYNONYMS

gṛheṣu-in family life; kūṭa-dharmeṣu-in false occupational duties; putra-sons; dāra-wife; dhana-wealth; artha-the goal of life; dhīḥ-one who considers; na-not; param-transcendence; vindate-achieves; mūḍhaḥ-rascal; bhrāmyan-wandering; saṁsāra-of material existence; vartmasu-on the paths.

Those who are interested only in a so-called beautiful life-namely remaining as a householder entangled by sons and a wife and searching after wealth-think that such things are life’s ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

Those who are too much attached to family life-which consists of entanglement with wife, children, wealth and home-are engaged in kūṭa-dharma, pseudo duties. Prahlāda Mahārāja has likened these pseudo occupational duties to a dark well (andha-kūpam). Prahlāda has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words bhrāmyan saṁsāra-vartmasu are significant. In Caitanya-caritāmṛta (Madhya 19.151), Śrī Caitanya Mahāprabhu very clearly explains: brahmāṇḍa bhramite kona bhāgyavān jīva. All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Prācīnabarhiṣat was engaged in fruitive activity, the great sage Nārada appeared before him. The King was very fortunate to be able to associate with Nārada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Nārada Muni and travel all over the world to every country and village just to instruct illusioned persons about the goal of life and to save them from the entanglement of karma-bandha, fruitive activity.

TEXT 7

nārada uvāca
bho bhoḥ prajāpate rājan
paśūn paśya tvayādhvare
saṁjñāpitāñ jīva-saṅghān
nirghṛṇena sahasraśaḥ

SYNONYMS

nāradaḥ uvāca-the great sage Nārada replied; bhoḥ bhoḥ-hello; prajā-pate-O ruler of the citizens; rājan-O King; paśūn-animals; paśya-please see; tvayā-by you; adhvare-in the sacrifice; saṁjñāpitān-killed; jīva-saṅghān-groups of animals; nirghṛṇena-without pity; sahasraśaḥ-in thousands.

The great saint Nārada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

Because animal sacrifice is recommended in the Vedas, there are animal sacrifices in almost all religious rituals. However, one should not be satisfied simply by killing animals according to the directions of the scriptures. One should transcend the ritualistic ceremonies and try to understand the actual truth, the purpose of life. Nārada Muni wanted to instruct the King about the real purpose of life and invoke a spirit of renunciation in his heart. Knowledge and the spirit of renunciation (jñāna-vairāgya) are the ultimate goal of life. Without knowledge, one cannot become detached from material enjoyment, and without being detached from material enjoyment, one cannot make spiritual advancement. Karmīs are generally engaged in sense gratification, and for this end they are prepared to commit so many sinful activities. Animal sacrifice is but one such sinful activity. Consequently, by his mystic power Nārada Muni showed King Prācīnabarhiṣat the dead animals which he had sacrificed.

TEXT 8

ete tvāṁ sampratīkṣante
smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś
chindanty utthita-manyavaḥ

SYNONYMS

ete-all of them; tvām-you; sampratīkṣante-are awaiting; smarantaḥ-remembering; vaiśasam-injuries; tava-of you; samparetam-after your death; ayaḥ-made of iron; kūṭaiḥ-by the horns; chindanti-pierce; utthita-enlivened; manyavaḥ-anger.

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

Nārada Muni wanted to draw King Prācīnabarhiṣat's attention to the excesses of killing animals in sacrifices. It is said in the śāstras that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the kṣatriyas who fight for a right cause are elevated to the heavenly planets after death. In Manu-saṁhitā it is stated that it is necessary for a king to execute a murderer so that the murderer will not suffer for his criminal actions in his next life. On the basis of such understanding, Nārada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Nārada Muni is not contradicting himself here. Nārada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently, the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Nārada Muni wanted to draw the King's attention to this fact. Thus animal-killing is not encouraged even in a sacrifice.

TEXT 9

atra te kathayiṣye 'mum
itihāsaṁ purātanam
purañjanasya caritaṁ
nibodha gadato mama

SYNONYMS

atra-herewith; te-unto you; kathayiṣye-I shall speak; amum-on this subject matter; itihāsam-history; purātanam-very old; purañjanasya-in the matter of Purañjana; caritam-his character; nibodha-try to understand; gadataḥ mama-while I am speaking.

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

The great sage Nārada Muni turned toward another topic-the history of King Purañjana. This is nothing but the history of King Prācīnabarhiṣat told in a different way. In other words, this is an allegorical presentation. The word purañjana means "one who enjoys in a body." This is clearly explained in the next few chapters. Because a person entangled in material activities wants to hear stories of material activities, Nārada Muni turned to the topics of King Purañjana, who is none other than King Prācīnabarhiṣat. Nārada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Śrīla Jayadeva Gosvāmī has stated: nindasi yajña-vidher ahaha śruti-jātam. The word śruti jātam indicates that in the Vedas animal sacrifice is recommended, but Lord Buddha directly denied Vedic authority in order to stop animal sacrifice. Consequently Lord Buddha is not accepted by the followers of the Vedas. Because he does not accept the authority of the Vedas, Lord Buddha is depicted as an agnostic or atheist. The great sage Nārada cannot decry the authority of the Vedas, but he wanted to indicate to King Prācīnabarhiṣat that the path of karma-kāṇḍa is very difficult and risky.

Foolish persons accept the difficult path of karma-kāṇḍa for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called mūḍhas (rascals). It is very difficult for a mūḍha to understand the ultimate goal of life. In the propagation of the Kṛṣṇa consciousness movement, we actually see that many people are not attracted because they are mūḍhas engaged in fruitive activity. It is said: upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. If good instructions are given to a foolish rascal, he simply becomes angry and turns against the instructions instead of taking advantage of them. Because Nārada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life. In order to wear a gold or diamond nose pin or earring, one has to pierce the ear or nose. Such pain endured for the sake of sense gratification is endured on the path of karma-kāṇḍa, the path of fruitive activity. If one wishes to enjoy something in the future, he has to endure trouble in the present. If one wants to become a millionaire in the future and enjoy his riches, he has to work very hard at the present moment in order to accumulate money. This is karma-kāṇḍīya. Those who are too much attached to such a path undergo the risk anyway. Nārada Muni wanted to show King Prācīnabarhiṣat how one undergoes great troubles and miseries in order to engage in fruitive activity. A person who is very much attached to material activity is called viṣayī. A viṣayī is an enjoyer of viṣaya, which means eating, sleeping, mating and defending. Nārada Muni is indirectly indicating through the story of King Purañjana that eating, sleeping, mating and defending are troublesome and risky.

The words itihāsam ("history") and purātanam ("old") indicate that although a living entity lives within the material body, the history of the living entity within the material body is very old. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung, anādi karama-phale, padi' bhavārṇava jale, taribāre nā dekhi upāya: "Due to my past fruitive activities I have fallen into the water of material existence, and I cannot find any way to get out of it." Every living entity is suffering in this material existence from past activities; therefore everyone has a very old history. Foolish material scientists have manufactured their own theories of evolution, which are simply concerned with the material body. But actually this is not the real evolution. The real evolution is the history of the living entity, who is purañjana, "living within the body." Śrī Nārada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.

TEXT 10

āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ

SYNONYMS

āsīt-there was; purañjanaḥ-Purañjana; nāma-named; rājā-king; rājan-O King; bṛhat-śravāḥ-whose activities were great; tasya-his; avijñāta-the unknown one; nāmā-of the name; āsīt-there was; sakhā-friend; avijñāta-unknown; ceṣṭitaḥ-whose activities.

My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta [”the unknown one”]. No one could understand the activities of Avijñāta.

Every living entity is purañjana. The word puram means ”within this body, within this form,” and jana means ”living entity.” Thus everyone is purañjana. Every living entity is supposed to be the king of his body because the living entity is given full freedom to use his body as he likes. He usually engages his body for sense gratification, because one who is in the bodily conception of life feels that the ultimate goal of life is to serve the senses. This is the process of karma-kāṇḍa. One who has no inner knowledge, who does not know that he is actually the spirit soul living within the body, who is simply enamored by the dictation of the senses, is called a materialist. A materialistic person interested in sense gratification can be called a purañjana. Because such a materialistic person utilizes his senses according to his whims, he may also be called a king. An irresponsible king takes the royal position to be his personal property and misuses his treasury for sense gratification.

The word bṛhac-chravāḥ is also significant. The word śravaḥ means ”fame.” The living entity is famous from ancient times, for as stated in Bhagavad-gītā (2.20), na jāyate mriyate vā: ”The living entity is never born and never dies.” Because he is eternal, his activities are eternal, although they are performed in different types of bodies. Na hanyate hanyamāne śarīre: [Bg. 2.20] ”He does not die, even after the annihilation of the body.” Thus the living entity transmigrates from one body to another and performs various activities. In each body the living entity performs so many acts. Sometimes he becomes a great hero-just like Hiraṇyakaśipu and Kaṁsa or, in the modern age, Napoleon or Hitler. The activities of such men are certainly very great, but as soon as their bodies are finished, everything else is finished. Then they remain in name only. Therefore a living entity may be called bṛhac-chravāḥ; he may have a great reputation for various types of activities. Nonetheless, he has a friend whom he does not know. Materialistic persons do not understand that God is present as the Supersoul, who is situated within the heart of every living entity. Although the Paramātmā sits beside the jīvātmā as a friend, the jīvātmā, or living entity, does not know it. Consequently he is described as avijñāta-sakhā, meaning ”one who has an unknown friend.” The word avijñāta-ceṣṭitaḥ is also significant because a living entity works hard under the direction of the Paramātmā and is carried away by the laws of nature. Nonetheless, he thinks himself independent of God and independent of the stringent laws of material nature. It is stated in Bhagavad-gītā (2.24):

acchedyo ’yam adāhyo ’yam
akledyo ’śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo ’yaṁ sanātanaḥ

”This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.”

The living entity is sanātana, eternal. Because he cannot be killed by any weapon, burnt into ashes by fire, soaked or moistened by water, nor dried up by air, he is considered to be immune to material reactions. Although he is changing bodies, he is not affected by the material conditions. He is placed under the material conditions, and he acts according to the directions of his friend, the Supersoul. As stated in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” Thus the Lord as Paramātmā is situated in everyone’s heart, and He gives directions to the living entity to act in whatever way the living entity desires. In this life and in his previous lives the living entity does not know that the Lord is giving him a chance to fulfill all kinds of desires. No one can fulfill any desire without the sanction of the Lord. All the facilities given by the Lord are unknown to the conditioned soul.

TEXT 11

so ’nveṣamāṇaḥ śaraṇaṁ
babhrāma pṛthivīṁ prabhuḥ
nānurūpaṁ yadāvindad
abhūt sa vimanā iva

SYNONYMS

saḥ-that King Purañjana; anveṣamāṇaḥ-searching after; śaraṇam-shelter; babhrāma-traveled over; pṛthivīm-the whole planet earth; prabhuḥ-to become an independent master; na-never; anurūpam-to his liking; yadā-when; avindat-he could find; abhūt-became; saḥ-he; vimanāḥ-morose; iva-like.

King Purañjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

The travelings of Purañjana are similar to the travelings of the modern hippies. Generally hippies are sons of great fathers and great families. It is not that they are always poor. But some way or another they abandon the shelter of their rich fathers and travel all over the world. As stated in this verse, the living entity wants to become a prabhu, or master. The word prabhu means ”master,” but actually the living entity is not a master; he is the eternal servant of God. When the living entity abandons the shelter of God, Kṛṣṇa, and tries to become a prabhu independently, he travels all over the creation. There are 8,400,000 species of life and millions and millions and trillions of planets within the creation. The living entity wanders throughout these various types of bodies and throughout different planets, and thus he is like King Purañjana, who traveled all over the world looking for a suitable place to live.

Śrī Narottama dāsa Ṭhākura has sung, karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa: ”The path of karma-kāṇḍa [fruitive activities] and the path of jñāna-kāṇḍa [speculation] are just like strong pots of poison.” Amṛta baliyā yebā khāya, nānā yoni sadā phire: ”A person who mistakes this poison to be nectar and drinks it travels in different species of life.” Kadarya bhakṣaṇa kare: ”And, according to his body, he eats all types of abominable things.” For instance, when the living entity is in the body of a hog, he eats stool. When the living entity is in the body of a crow, he eats all kinds of refuse, even pus and mucus, and enjoys it. Thus Narottama dāsa Ṭhākura points out that the living entity travels in different types of bodies and eats all kinds of abominable things. When he does not become ultimately happy, he becomes morose or takes to the ways of hippies.

Thus in this verse it is said (na anurūpam) that the King could never find a place suitable for his purposes. This is because in any form of life and on any planet in the material world, a living entity cannot be happy because everything in the material world is unsuitable for the spirit soul. As stated in this verse, the living entity independently wants to become a prabhu, but as soon as he gives up this idea and becomes a servant of God, Kṛṣṇa, his happiness immediately begins. Therefore Śrīla Bhaktivinoda Ṭhākura sings:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi

"My dear living entity, why are you being carried away by the waves of māyā?" As stated in the Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

The living entity is carried in the machine of the body through so many species of life on so many planets. Therefore Bhaktivinoda Ṭhākura asks the living entity why he is being carried away in these bodily machines to be placed in so many different circumstances. He advises that one surmount the waves of māyā by surrendering unto Kṛṣṇa.

jīva kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi

As soon as we confront Kṛṣṇa, Kṛṣṇa advises:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Thus we are immediately relieved from traveling from one body to another and from one planet to another. Śrī Caitanya Mahāprabhu says: brahmāṇḍa bhramite kona bhāgyavān jīva (Cc. Madhya 19.151). If, while traveling, a living entity becomes fortunate enough to become blessed by the association of devotees and to come to Kṛṣṇa consciousness, his real life actually begins. This Kṛṣṇa consciousness movement is giving all wandering living entities a chance to take to the shelter of Kṛṣṇa and thus become happy.

In this verse the words vimanā iva are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord Brahmā is full of anxiety, what of these ordinary living entities who are working within this planet? Bhagavad-gītā (8.16) confirms:

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." In the material world a living entity is never satisfied. Even in the position of Brahmā or in the position of Indra or Candra, one is full of anxiety simply because he has accepted this material world as a place of happiness.

TEXT 12

na sādhu mene tāḥ sarvā
bhūtale yāvatīḥ puraḥ
kāmān kāmayamāno 'sau
tasya tasyopapattaye

SYNONYMS

na-never; sādhu-good; mene-thought; tāḥ-them; sarvāḥ-all; bhū-tale-on this earth; yāvatīḥ-all kinds of; puraḥ-residential houses; kāmān-objects for sense enjoyment; kāmayamānaḥ-desiring; asau-that King; tasya-his; tasya-his; upapattaye-for obtaining.

King Purañjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

Śrīla Vidyāpati, a great Vaiṣṇava poet, has sung:

tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje

Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the Vedānta-sūtra, is ānandamayo 'bhyāsāt, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead. In his wanderings in the different species of life, the living entity may taste some type of enjoyment in one body or another, but full enjoyment of the senses cannot be obtained in any material body. Thus Purañjana, the living entity, wanders in different types of bodies, but everywhere meets frustration in his attempt to enjoy. In other words, the spiritual spark covered by matter cannot fully enjoy the senses in any circumstance in material life. A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life. Similarly, a fish is very expert in gratifying its tongue, but when it eats the bait offered by the fisherman, it loses its life. Even the elephant, who is so strong, is captured and loses its independence while satisfying its genitals with a female elephant. In each and every species of life, the living entity gets a body to satisfy various senses, but he cannot enjoy all his senses at one time. In the human form of life he gets an opportunity to enjoy all his senses pervertedly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.

TEXT 13

sa ekadā himavato
dakṣiṇeṣv atha sānuṣu
dadarśa navabhir dvārbhiḥ
puraṁ lakṣita-lakṣaṇām

SYNONYMS

saḥ-that King Purañjana; ekadā-once upon a time; himavataḥ-of the Himalaya Mountains; dakṣiṇeṣu-southern; atha-after this; sānuṣu-on the ridges; dadarśa-found; navabhiḥ-with nine; dvārbhiḥ-gates; puram-a city; lakṣita-visible; lakṣaṇām-having all auspicious facilities.

Once, while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

The tract of land south of the Himalaya Mountains is the land of India, which was known as Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate. Indeed, Caitanya Mahāprabhu has stated:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Cc. Ādi 9.41)

Thus whoever takes birth in the land of Bhārata-varṣa attains all the facilities of life. He may take advantage of all these facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bhārata-varṣa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions-adhyātmika, adhibhautika and adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)-were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira. But at present, compared to other countries on earth, India is artificially disturbed. Despite these material disturbances, however, the country's culture is such that one can easily attain the goal of life-namely salvation, or liberation from material bondage. Thus in order to take birth in India one must have performed many pious activities in a past life.

In this verse the word lakṣita-lakṣaṇām indicates that the human body attained in Bhārata-varṣa is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as varṇāśrama-dharma. Even at the present time, as we travel all over the world, we see that in some countries human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. Andha-paṅgu-nyāya. The blind man may take the lame man over his shoulder, and as he walks the lame man may give him directions. Thus combined they may work, but individually neither the blind man nor the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Kṛṣṇa consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement. In India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement. The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend maṅgala-ārati, chant the Hare Kṛṣṇa mahā-mantra and take prasāda. In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers in our Society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Kṛṣṇa consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

TEXT 14

prākāropavanāṭṭāla-
parikhair akṣa-toraṇaiḥ
svarṇa-raupyāyasaiḥ śṛṅgaiḥ
saṅkulāṁ sarvato gṛhaiḥ

SYNONYMS

prākāra-walls; upavana-parks; aṭṭāla-towers; parikhaiḥ-with trenches; akṣa-windows; toraṇaiḥ-with gates; svarṇa-gold; raupya-silver; ayasaiḥ-made of iron; śṛṅgaiḥ-with domes; saṅkulām-congested; sarvataḥ-everywhere; gṛhaiḥ-with houses.

That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

The body is protected by walls of skin. The hairs on the body are compared to parks, and the highest parts of the body, like the nose and head, are compared to towers. The wrinkles and depressions on different parts of the body are compared to trenches or canals, the eyes are compared to windows, and the eyelids are compared to protective gates. The three types of metal-gold, silver and iron-represent the three modes of material nature. Gold represents goodness; silver, passion; and iron, ignorance. The body is also sometimes considered to be a bag containing three elements (tri-dhātu): mucus, bile and air (kapha, pitta and vāyu). Yasyātma-buddhiḥ kuṇape tri-dhātuke. According to Bhāgavatam (10.84.13), one who considers this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

TEXT 15

nīla-sphaṭika-vaidūrya-
muktā-marakatāruṇaiḥ
kḷpta-harmya-sthalīṁ dīptāṁ
śriyā bhogavatīm iva

SYNONYMS

nīla-sapphires; sphaṭika-crystal; vaidūrya-diamonds; muktā-pearls; marakata-emeralds; aruṇaiḥ-with rubies; kḷpta-bedecked; harmya-sthalīm-the floors of the palaces; dīptām-lustrous; śriyā-with beauty; bhogavatīm-the celestial town named Bhogavatī; iva-like.

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavatī.

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

TEXT 16

sabhā-catvara-rathyābhir
ākrīḍāyatanāpaṇaiḥ
caitya-dhvaja-patākābhir
yuktāṁ vidruma-vedibhiḥ

SYNONYMS

sabhā-assembly houses; catvara-squares; rathyābhiḥ-by streets; ākrīḍa-āyatana-gambling houses; āpaṇaiḥ-by shops; caitya-resting places; dhvaja-patākābhiḥ-with flags and festoons; yuktām-decorated; vidruma-without trees; vedibhiḥ-with platforms.

In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

In this way the capital is described. In the capital there are assembly houses and many squares, many street crossings, avenues and streets, many gambling places, markets and places of rest, all decorated with flags and festoons. The squares are surrounded with railings and are devoid of trees. The heart of the body can be compared to the assembly house, for the living entity is within the heart along with the Paramātmā, as stated in Bhagavad-gītā (15.15): sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. The heart is the center of all remembrance, forgetfulness and deliberation. In the body the eyes, ears and nose are different places of attraction for sense enjoyment, and the streets for going hither and thither may be compared to different types of air blowing within the body. The yogic process for controlling the air within the body and the different nerves is called suṣumnā, the path of liberation. The body is also a resting place because when the living entity becomes fatigued he takes rest within the body. The palms and the soles of the feet are compared to flags and festoons.

TEXT 17

puryās tu bāhyopavane
divya-druma-latākule
nadad-vihaṅgāli-kula-
kolāhala-jalāśaye

SYNONYMS

puryāḥ-of that town; tu-then; bāhya-upavane-in an outside garden; divya-very nice; druma-trees; latā-creepers; ākule-filled with; nadat-vibrating; vihaṅga-birds; ali-bees; kula-groups of; kolāhala-humming; jala-āśaye-with a lake.

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

Since the body is a great city, there must be various arrangements such as lakes and gardens for sense enjoyment. Of the various parts of the body, those which incite sexual impulses are referred to here indirectly. Because the body has genitals, when the living entity attains the right age-be he man or woman-he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the age is ripe there is no sex impulse. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not become agitated upon seeing a woman, he is to be considered a brahmacārī. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex-even in so many subtle ways-one becomes sexually impelled. Consequently, a brahmacārī or sannyāsī is prohibited to associate with women, especially in a secret place. The śāstras enjoin that one should not even talk to a woman in a secret place, even if she happens to be one’s own daughter, sister or mother. The sex impulse is so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

TEXT 18

hima-nirjhara-vipruṣmat-
kusumākara-vāyunā
calat-pravāla-viṭapa-
nalinī-taṭa-sampadi

SYNONYMS

hima-nirjhara-from the icy mountain waterfall; vipruṭ-mat-carrying particles of water; kusuma-ākara-springtime; vāyunā-by the air; calat-moving; pravāla-branches; viṭapa-trees; nalinī-taṭa-on the bank of the lake with lotus flowers; sampadi-opulent.

The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

In this verse the word hima-nirjhara is particularly significant. The waterfall represents a kind of liquid humor or rasa (relationship). In the body there are different types of humor, rasa or mellow. The supreme mellow (relationship) is called the sexual mellow (ādi-rasa). When this ādi-rasa, or sex desire, comes in contact with the spring air moved by Cupid, it becomes agitated. In other words, all these are representations of rūpa, rasa, gandha, śabda and sparśa. The wind is sparśa, or touch. The waterfall is rasa, or taste. The spring air (kusumākara) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.

TEXT 19

nānāraṇya-mṛga-vrātair
anābādhe muni-vrataiḥ
āhūtaṁ manyate pāntho
yatra kokila-kūjitaiḥ

SYNONYMS

nānā-various; araṇya-forest; mṛga-animals; vrātaiḥ-with groups; anābādhe-in the matter of nonviolence; muni-vrataiḥ-like the great sages; āhūtam-as if invited; manyate-thinks; pānthaḥ-passenger; yatra-where; kokila-of cuckoos; kūjitaiḥ-by the cooing.

In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently, the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

A peaceful family with wife and children is compared to the peaceful atmosphere of the forest. Children are compared to nonviolent animals. Sometimes, however, wives and children are called svajanākhya-dasyu, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money. Nonetheless, in family life the turmoil of wife and children appears to be like the cooing of the cuckoos in the garden of family life. Being invited by such an atmosphere, the person who is passing through such a blissful family life desires to have his family with him at all costs.

TEXT 20

yadṛcchayāgatāṁ tatra
dadarśa pramadottamām
bhṛtyair daśabhir āyāntīm
ekaika-śata-nāyakaiḥ

SYNONYMS

yadṛcchayā-all of a sudden, without engagement; āgatām-arrived; tatra-there; dadarśa-he saw; pramadā-one woman; uttamām-very beautiful; bhṛtyaiḥ-surrounded by servants; daśabhiḥ-ten; āyāntīm-coming forward; eka-eka-each one of them; śata-of hundreds; nāyakaiḥ-the leaders.

While wandering here and there in that wonderful garden, King Purañjana suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

The body has already been compared to a beautiful garden. During youth the sex impulse is awakened, and the intelligence, according to one's imagination, is prone to contact the opposite sex. In youth a man or woman is in search of the opposite sex by intelligence or imagination, if not directly. The intelligence influences the mind, and the mind controls the ten senses. Five of these senses gather knowledge, and five work directly. Each sense has many desires to be fulfilled. This is the position of the body and the owner of the body, purañjana, who is within the body.

TEXT 21

pañca-śīrṣāhinā guptāṁ
pratīhāreṇa sarvataḥ
anveṣamāṇām ṛṣabham
aprauḍhāṁ kāma-rūpiṇīm

SYNONYMS

pañca-five; śīrṣa-heads; ahinā-by a snake; guptām-protected; pratīhāreṇa-by a bodyguard; sarvataḥ-all around; anveṣamāṇām-one who is searching after; ṛṣabham-a husband; aprauḍhām-not very old; kāma-rūpiṇīm-very attractive to fulfill lusty desires.

The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.

The vital force of a living entity includes the five kinds of air working within the body, which are known as prāṇa, apāna, vyāna, samāna and udāna. The vital force is compared to a serpent because a serpent can live by simply drinking air. The vital force carried by the air is described as the pratīhāra, or the bodyguard. Without the vital force one cannot live for a moment. Indeed, all the senses are working under the protection of the vital force.

The woman, who represents intelligence, was searching after a husband. This indicates that intelligence cannot act without consciousness. A beautiful woman is useless unless protected by the proper husband. Intelligence must always be very fresh; therefore the word apraudhām ("very young") is used here. Material enjoyment means utilizing the intelligence for the sake of rūpa, rasa, gandha, śabda and sparśa, or form, taste, smell, sound and touch.

TEXT 22

sunāsāṁ sudatīṁ bālāṁ
sukapolāṁ varānanām
sama-vinyasta-karṇābhyāṁ
bibhratīṁ kuṇḍala-śriyam

SYNONYMS

su-nāsām-very beautiful nose; su-datīm-very beautiful teeth; bālām-the young woman; su-kapolām-nice forehead; vara-ānanām-beautiful face; sama-equally; vinyasta-arranged; karṇābhyām-both ears; bibhratīm-dazzling; kuṇḍala-śriyam-having beautiful earrings.

The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

The body of intelligence enjoys the objects of sense gratification that cover it, such as smell, vision and hearing. The word sunāsām ("beautiful nose") indicates the organ for acquiring knowledge by smell. Similarly, the mouth is the instrument for acquiring knowledge by taste, for by chewing an object and touching it with the tongue we can understand its taste. The word sukapolām ("nice forehead") indicates a clear brain capable of understanding things as they are. By intelligence one can set things in order. The earrings set upon the two ears are placed there by the work of the intelligence. Thus the ways of acquiring knowledge are described metaphorically.

TEXT 23

piśaṅga-nīvīṁ suśroṇīṁ
śyāmāṁ kanaka-mekhalām
padbhyāṁ kvaṇadbhyāṁ calantīṁ
nūpurair devatām iva

SYNONYMS

piśaṅga-yellow; nīvīm-garment; su-śroṇīm-beautiful waist; śyāmām-blackish; kanaka-golden; mekhalām-belt; padbhyām-with the feet; kvaṇadbhyām-tinkling; calantīm-walking; nūpuraiḥ-with ankle bells; devatām-a denizen of the heavens; iva-like.

The waist and hips of the woman were very beautiful. She was dressed in a yellow sārī with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

This verse expresses the joyfulness of the mind upon seeing a woman with raised hips and breasts dressed in an attractive sārī and bedecked with ornaments.

TEXT 24

stanau vyañjita-kaiśorau
sama-vṛttau nirantarau
vastrāntena nigūhantīṁ
vrīḍayā gaja-gāminīm

SYNONYMS

stanau-breasts; vyañjita-indicating; kaiśorau-new youth; sama-vṛttau-equally round; nirantarau-fixed close, side by side; vastra-antena-by the end of the sārī; nigūhantīm-trying to cover; vrīḍayā-out of shyness; gaja-gāminīm-walking just like a great elephant.

With the end of her sārī the woman was trying to cover her breasts, which were equally round and well placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

The two breasts represent attachment and envy. The symptoms of rāga and dveṣa (attachment and envy) are described in Bhagavad-gītā (3.34):

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization."

These representatives of attachment and envy are very much unfavorable for advancement in spiritual life. One should not be attracted by the breasts of young women. The great saint Śaṅkarācārya has described the breasts of women, especially young women, as nothing but a combination of muscles and blood, so one should not be attracted by the illusory energy of raised breasts with nipples. They are agents of māyā meant to victimize the opposite sex. Because the breasts are equally attractive, they are described as sama-vṛttau. The sex impulse remains in an old man's heart also, even up to the point of death. To be rid of such agitation, one must be very much advanced in spiritual consciousness, like Yāmunācārya, who said:

yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāṇe
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca

”Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.” When one is spiritually advanced he can no longer be attracted by the lumps of flesh and blood which are the breasts of young women. The word nirantarau is significant because although the breasts are situated in different locations, the action is the same. We should not make any distinction between attachment and envy. As described in Bhagavad-gītā (3.37), they are both products of rajo-guṇa (kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ).

The word nigūhantīm (”trying to cover”) indicates that even if one is tainted by kāma, lobha, krodha, etc., they can be transfigured by Kṛṣṇa consciousness. In other words, one can utilize kāma (lust) for serving Kṛṣṇa. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Kṛṣṇa. Just as karmīs are working hard to satisfy kāma-krodha, a devotee should work in the same way to satisfy Kṛṣṇa. Similarly, krodha (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānjī applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvaṇa, a nondevotee demon. Thus kāma (lust) can be utilized to satisfy Kṛṣṇa, and krodha (anger) can be utilized to punish the demons. When both are used for Kṛṣṇa’s service, they lose their material significance and become spiritually important.

TEXT 25

tām āha lalitaṁ vīraḥ
savrīḍa-smita-śobhanām
snigdhenāpāṅga-puṅkhena
spṛṣṭaḥ premodbhramad-bhruvā

SYNONYMS

tām-unto her; āha-addressed; lalitam-very gently; vīraḥ-the hero; sa-vrīḍa-with shyness; smita-smiling; śobhanām-very beautiful; snigdhena-by sex desire; apāṅga-puṅkhena-by the arrow of glancing; spṛṣṭaḥ-thus pierced; prema-udbhramat-exciting love; bhruvā-by the eyebrows.

Purañjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Purañjana, who, although a hero, could not refrain from addressing her.

Every living entity is a hero in two ways. When he is a victim of the illusory energy, he works as a great hero in the material world, as a great leader, politician, businessman, industrialist, etc., and his heroic activities contribute to the material advancement of civilization. One can also become a hero by being master of the senses, a gosvāmī. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. However great a hero one may be in the material world, he can be immediately conquered by the lumps of flesh and blood known as the breasts of women. In the history of material activities there are many examples, like the Roman hero Antony, who became captivated by the beauty of Cleopatra. Similarly, a great hero in India named Baji Rao became a victim of a woman during the time of Maharashtrian politics, and he was defeated. From history we understand that formerly politicians used to employ beautiful girls who were trained as viṣa-kanyā. These girls had poison injected into their bodies from the beginning of their lives so that in due course of time they would become so immune to the poison and so poisonous themselves that simply by kissing a person they could kill him. These poisonous girls were engaged to see an enemy and kill him with a kiss. Thus there are many instances in human history of heroes who have been curbed simply by women. Being part and parcel of Kṛṣṇa, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

It is said in the Prema-vivarta that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity’s being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a gosvāmī. Unless one is master of the senses, he cannot become a gosvāmī. The living entity can take one of two positions in this world. He may become a servant of his senses, or he may become master of them. By becoming a servant of the senses, one becomes a great material hero, and by becoming master of the senses, he becomes a gosvāmī, or spiritual hero.

TEXT 26

kā tvaṁ kañja-palāśākṣi
kasyāsīha kutaḥ sati
imām upa purīṁ bhīru
kiṁ cikīrṣasi śaṁsa me

SYNONYMS

kā-who; tvam-you; kañja-palāśa-like the petals of the lotus; akṣi-eyes; kasya-whose; asi-you are; iha-here; kutaḥ-wherefrom; sati-O chaste one; imām-this; upa-near; purīm-city; bhīru-O timid one; kim-what; cikīrṣasi-you are trying to do; śaṁsa-kindly explain; me-unto me.

My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

The first aphorism in the Vedānta-sūtra is athāto brahma jijñāsā. In the human form of life one should put many questions to himself and to his intelligence. In the various forms of life lower than human life the intelligence does not go beyond the range of life’s primary necessities-namely eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: athāto brahma jijñāsā. A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In Bhagavad-gītā (15.15) Śrī Kṛṣṇa says, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." In the animal form the living entity is completely forgetful of his relationship with God. This is called apohanam, or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God. In the human form one should utilize his intelligence by asking all these questions, just as Purañjana, the living entity, is asking the unknown girl where she has come from, what her business is, why she is present, etc. These are inquiries about ātma-tattva-self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

TEXT 27

ka ete 'nupathā ye ta
ekādaśa mahā-bhaṭāḥ
etā vā lalanāḥ subhru
ko 'yaṁ te 'hiḥ puraḥ-saraḥ

SYNONYMS

ke-who; ete-all these; anupathāḥ-followers; ye-they who; te-your; ekādaśa-eleven; mahā-bhaṭāḥ-very powerful bodyguards; etāḥ-all of these; vā-also; lalanāḥ-women; su-bhru-O beautiful-eyed one; kaḥ-who; ayam-this; te-your; ahiḥ-the snake; puraḥ-in front; saraḥ-going.

My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?

The ten strong servants of the mind are the five working senses and the five knowledge-gathering senses. All these ten senses work under the aegis of the mind. The mind and the ten senses combine to become eleven strong bodyguards. The hundreds of women under the jurisdiction of the senses are addressed here as lalanāḥ. The mind works under the intelligence, and under the mind are the ten senses, and under the ten senses are innumerable desires to be fulfilled. All these, however, depend on the vital life-force, which is here represented by the snake. As long as the vital life-force is there, the mind works, and under the mind the senses work, and the senses give rise to so many material desires. Actually the living entity, known as purañjana, is embarrassed by so much paraphernalia. All this paraphernalia simply constitutes different sources of anxiety, but one who is surrendered unto the Supreme Personality of Godhead, and who leaves all business to Him, is freed from such anxieties. Therefore Prahlāda Mahārāja advises a person who has taken to the materialistic way of life, which is never permanent but always temporary, to take shelter of the Supreme Personality of Godhead and leave aside all his so-called responsibilities in order to get free from all anxieties.

TEXT 28

tvaṁ hrīr bhavāny asy atha vāg ramā patiṁ
vicinvatī kiṁ munivad raho vane
tvad-aṅghri-kāmāpta-samasta-kāmaṁ
kva padma-kośaḥ patitaḥ karāgrāt

SYNONYMS

tvam-you; hrīḥ-shyness; bhavānī-the wife of Lord Śiva; asi-are; atha-rather; vāk-Sarasvatī, the goddess of learning; ramā-the goddess of fortune; patim-husband; vicinvatī-searching after, thinking of; kim-are you; muni-vat-like a sage; rahaḥ-in this lonely place; vane-in the forest; tvat-aṅghri-your feet; kāma-desiring; āpta-achieved; samasta-all; kāmam-desirable things; kva-where is; padma-kośaḥ-the lotus flower; patitaḥ-fallen; kara-of the hand; agrāt-from the front portion, or palm.

My dear beautiful girl, you are exactly like the goddess of fortune or the wife of Lord Śiva or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

Everyone thinks that his intelligence is perfect. Sometimes one employs his intelligence in the worship of Umā, the wife of Lord Śiva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahmā, he employs his intelligence in the worship of the goddess of learning, Sarasvatī. Sometimes, when one wishes to become as opulent as Lord Viṣṇu, he worships the goddess of fortune, Lakṣmī. In this verse all these inquiries are made by King Purañjana, the living entity who is bewildered and does not know how to employ his intelligence. Intelligence should be employed in the service of the Supreme Personality of Godhead. As soon as one uses his intelligence in this way, the goddess of fortune automatically becomes favorable to him. The goddess of fortune, Lakṣmī, never remains without her husband, Lord Viṣṇu. Consequently, when one worships Lord Viṣṇu he automatically obtains the favor of the goddess of fortune. One should not, like Rāvaṇa, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is Cañcalā, or restless. In this verse it is clear that Purañjana is representing our intelligence while he is talking with the girl. He not only appreciated the shyness of the girl but actually became more and more attracted by that shyness. He was actually thinking of becoming her husband and consequently was asking her whether she was thinking of her prospective husband or whether she was married. This is an example of bhoga-icchā-the desire for enjoyment. One who is attracted by such desires becomes conditioned in this material world, and one who is not so attracted attains liberation. King Purañjana was appreciating the beauty of the girl as if she were the goddess of fortune, but at the same time he was careful to understand that the goddess of fortune cannot be enjoyed by anyone except Lord Viṣṇu. Since he doubted whether the girl was the goddess of fortune, he inquired about the lotus flower she was not holding. The material world is also the goddess of fortune because the material energy works under the direction of Lord Viṣṇu, as stated in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram).

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Rāvaṇa, Hiraṇyakaśipu or Kaṁsa. Because Rāvaṇa wanted to enjoy the goddess of fortune, Sītādevī, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that māyā bestowed upon the living entity by Lord Viṣṇu. The satisfaction of one's senses and desires means enjoying māyā, not the goddess of fortune.

TEXT 29

nāsāṁ varorv anyatamā bhuvi-spṛk
purīm imāṁ vīra-vareṇa sākam
arhasy alaṅkartum adabhra-karmaṇā
lokaṁ paraṁ śrīr iva yajña-puṁsā

SYNONYMS

na-not; āsām-of these; varoru-O most fortunate one; anya-tamā-anyone; bhuvi-spṛk-touching the ground; purīm-city; imām-this; vīra-vareṇa-the great hero; sākam-along with; arhasi-you deserve; alaṅkartum-to decorate; adabhra-glorious; karmaṇā-whose activities; lokam-world; param-transcendental; śrīḥ-the goddess of fortune; iva-like; yajña-puṁsā-with the enjoyer of all yajñas.

O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune, who, accompanied by Lord Viṣṇu, increases the beauty of the Vaikuṇṭha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

There is a difference between demoniac mentality and devotional mentality. Devotees know perfectly well that the goddess of fortune, who is the constant companion of Viṣṇu, or Nārāyaṇa, cannot be enjoyed by a living entity. This higher sense of understanding is called Kṛṣṇa consciousness. Nonetheless, everyone wants to become happy by imitating the prosperity of Nārāyaṇa. In this verse Purañjana states that the girl appears to be an ordinary woman. However, since he is attracted by her, he requests that she become as happy as the goddess of fortune by associating with him. Thus he introduces himself as a great king with great influence so that she might accept him as her husband and be as happy as the goddess of fortune. To desire to enjoy this material world as a subordinate of the Supreme Personality of Godhead is godly. The demons, however, want to enjoy this material world without considering the Supreme Personality of Godhead. This is the difference between a demon and a demigod.

The word bhuvi-spṛk mentioned in this verse is very significant. When the demigods sometimes come to this planet, they do not touch the ground. Purañjana could understand that this girl did not belong to the transcendental world or the higher planetary system because her feet were touching the ground. Since every woman in this world wants her husband to be very influential, rich and powerful, Purañjana, to seduce the girl, introduced himself as such a personality. In the material world, whether one be a man or a woman, one wants to enjoy. A man wants to enjoy a beautiful woman, and a woman wants to enjoy a powerful, opulent man. Every living entity who possesses such material desires is called puruṣa, an enjoyer. Superficially it appears that the woman is the enjoyed and the man is the enjoyer, but internally everyone is an enjoyer. Consequently everything in this material world is called māyā.

TEXT 30

yad eṣa māpāṅga-vikhaṇḍitendriyaṁ
savrīḍa-bhāva-smita-vibhramad-bhruvā
tvayopasṛṣṭo bhagavān mano-bhavaḥ
prabādhate 'thānugṛhāṇa śobhane

SYNONYMS

yat-because; eṣaḥ-this; mā-me; apāṅga-by your glances; vikhaṇḍita-agitated; indriyam-whose senses or mind; sa-vrīḍa-with shyness; bhāva-affection; smita-smiling; vibhramat-bewildering; bhruvā-with eyebrows; tvayā-by you; upasṛṣṭaḥ-being influenced; bhagavān-the most powerful; manaḥ-bhavaḥ-cupid; prabādhate-is harassing; atha-therefore; anugṛhāṇa-be merciful; śobhane-O very beautiful one.

Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

Everyone has lusty desires within, and as soon as one is agitated by the movement of a beautiful woman's eyebrows, the cupid within immediately throws his arrow at the heart. Thus one is quickly conquered by the eyebrows of a beautiful woman. When one is agitated by lusty desires, his senses are attracted by all kinds of viṣaya (enjoyable things like sound, touch, form, smell and taste). These attractive sense objects oblige one to come under the control of a woman. In this way the conditional life of a living entity begins. Conditional life means being under the control of a woman, and certainly the living entity is always at the mercy of a woman or a man. Thus living entities live in bondage to one another, and thus they continue this conditional, material life illusioned by māyā.

TEXT 31

tvad-ānanaṁ subhru sutāra-locanaṁ
vyālambi-nīlālaka-vṛnda-saṁvṛtam
unnīya me darśaya valgu-vācakaṁ
yad vrīḍayā nābhimukhaṁ śuci-smite

SYNONYMS

tvat-your; ānanam-face; su-bhru-having nice eyebrows; su-tāra-with nice pupils; locanam-eyes; vyālambi-scattered; nīla-bluish; alaka-vṛnda-by locks of hair; saṁvṛtam-surrounded; unnīya-having raised; me-unto me; darśaya-show; valgu-vācakam-having words very sweet to hear; yat-which face; vrīḍayā-by shyness; na-not; abhimukham-face to face; śuci-smite-O woman with lovely smiles.

My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are so covered with shyness that you do not see me face to face. I therefore request you, my dear girl, to smile and kindly raise your head to see me.

Such a speech is typical of a living entity attracted by the opposite sex. This is called bewilderment occasioned by becoming conditioned by material nature. When thus attracted by the beauty of the material energy, one becomes very eager to enjoy. This is elaborately described in this instance of Purañjana's becoming attracted by the beautiful woman. In conditional life the living entity is attracted by a face, eyebrows or eyes, a voice or anything. In short, everything becomes attractive. When a man or a woman is attracted by the opposite sex, it does not matter whether the opposite sex is beautiful or not. The lover sees everything beautiful in the face of the beloved and thus becomes attracted. This attraction causes the living entity to fall down in this material world. This is described in Bhagavad-gītā (7.27):

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate."

This condition of life is called avidyā. Opposed to this avidyā is real knowledge. Śrī Īśopaniṣad distinguishes between vidyā and avidyā, knowledge and ignorance. By avidyā (ignorance) one becomes conditioned, and by vidyā (knowledge) one becomes liberated. Purañjana admits herein that he is attracted by avidyā. Now he wishes to see the complete feature of avidyā and so requests the girl to raise her head so that he can see her face to face. He thus wishes to see the various features that make avidyā attractive.

TEXT 32

nārada uvāca
itthaṁ purañjanaṁ nārī
yācamānam adhīravat
abhyanandata taṁ vīraṁ
hasantī vīra mohitā

SYNONYMS

nāradaḥ uvāca-the great sage Nārada continued to speak; ittham-upon this; purañjanam-unto Purañjana; nārī-the woman; yācamānam-begging; adhīra-vat-being too impatient; abhyanandata-she addressed; tam-him; vīram-the hero; hasantī-smiling; vīra-O hero; mohitā-being attracted by him.

Nārada continued: My dear King, when Purañjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.

By this incident we can understand that when a man is aggressive and begins to woo a woman, the woman becomes attracted to the man. This process is described in the Bhāgavatam (5.5.8) as puṁsaḥ striyā mithunī-bhāvam etam. This attraction is enacted on the platform of sexual life. Thus the sex impulse is the platform of material engagement. This conditional life, the platform of material sense enjoyment, is the cause of forgetfulness of spiritual life. In this way a living entity's original Kṛṣṇa consciousness becomes covered or converted into material consciousness. Thus one engages in the business of sense gratification.

TEXT 33

na vidāma vayaṁ samyak
kartāraṁ puruṣarṣabha
ātmanaś ca parasyāpi
gotraṁ nāma ca yat-kṛtam

SYNONYMS

na-do not; vidāma-know; vayam-I; samyak-perfectly; kartāram-maker; puruṣa-ṛṣabha-O best of human beings; ātmanaḥ-of myself; ca-and; parasya-of others; api-also; gotram-family history; nāma-name; ca-and; yat-kṛtam-which has been made by whom.

The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.

The living entity is ignorant of his origin. He does not know why this material world was created, why others are working in this material world and what the ultimate source of this manifestation is. No one knows the answers to these questions, and this is called ignorance. By researching into the origin of life, important scientists are finding some chemical compositions or cellular combinations, but actually no one knows the original source of life within this material world. The phrase brahma jijñāsā is used to indicate an inquisitiveness to know the original source of our existence in this material world. No philosopher, scientist or politician actually knows wherefrom we have come, why we are here struggling so hard for existence and where we will go. Generally people are of the opinion that we are all here accidentally and that as soon as these bodies are finished all our dramatic activities will be finished and we will become zero. Such scientists and philosophers are impersonalists and voidists. In this verse the girl is expressing the actual position of the living entity. She cannot tell Purañjana her father's name because she does not know from where she has come. Nor does she know why she is present in that place. She frankly says that she does not know anything about all this. This is the position of the living entity in the material world. There are so many scientists, philosophers and big leaders, but they do not know wherefrom they have come, nor do they know why they are busy within this material world to obtain a position of so-called happiness. In this material world we have many nice facilities for living, but we are so foolish that we do not ask who has made this world habitable for us and has arranged it so nicely. Everything is functioning in order, but people foolishly think that they are produced by chance in this material world and that after death they will become zero. They think that this beautiful place of habitation will automatically remain.

TEXT 34

ihādya santam ātmānaṁ
vidāma na tataḥ param
yeneyaṁ nirmitā vīra
purī śaraṇam ātmanaḥ

SYNONYMS

iha-here; adya-today; santam-existing; ātmānam-living entities; vidāma-that much we know; na-not; tataḥ param-beyond that; yena-by whom; iyam-this; nirmitā-created; vīra-O great hero; purī-city; śaraṇam-resting place; ātmanaḥ-of all living entities.

O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

This lack of Kṛṣṇa consciousness is called ignorance. In Śrīmad-Bhāgavatam (5.5.5) it is called parābhavas tāvad abodha jātaḥ. Everyone is born ignorant. The Bhāgavatam therefore says that we are all born ignorant within this material world. In our ignorance we may create nationalism, philanthropy, internationalism, science, philosophy and so many other things. The basic principle behind all these is ignorance. What then is the value of all this advancement of knowledge if the basic principle is ignorance? Unless a person comes to Kṛṣṇa consciousness, all of his activities are defeated. This human form of life is especially meant to dissipate ignorance, but without understanding how to dissipate ignorance people are planning and building many things. After death, however, all of this is finished.

TEXT 35

ete sakhāyaḥ sakhyo me
narā nāryaś ca mānada
suptāyāṁ mayi jāgarti
nāgo ’yaṁ pālayan purīm

SYNONYMS

ete-all these; sakhāyaḥ-male friends; sakhyaḥ-female associates; me-my; narāḥ-men; nāryaḥ-women; ca-and; māna-da-O very respectful one; suptāyām-while sleeping; mayi-I am; jāgarti-keeps awake; nāgaḥ-snake; ayam-this; pālayan-protecting; purīm-this city.

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.

Purañjana inquired from the woman about those eleven men and their wives and the snake. The woman gave a brief description of them. She was obviously without full knowledge of her surrounding men and women and the snake. As stated before, the snake is the vital force of the living being. This vital force always remains awake even when the body and the senses become fatigued and do no work. Even in the state of unconsciousness, when we sleep, the snake, or the life-force, remains intact and awake. Consequently we dream when we sleep. When the living entity gives up this material body, the vital force still remains intact and is carried to another material body. That is called transmigration, or change of the body, and we have come to know this process as death. Actually, there is no death. The vital force always exists with the soul, and when the soul is awakened from so-called sleep, he can see his eleven friends, or the active senses and the mind with their various desires (wives). The vital life-force remains. Even during our sleeping hours we can understand by virtue of our breathing process that the snake lives by eating the air that passes within this body. Air is exhibited in the form of breathing, and as long as breath is there, one can understand that a sleeping man is alive. Even when the gross body is asleep the vital force remains active and alive to protect the body. Thus the snake is described as living and eating air to keep the body fit for life.

TEXT 36

diṣṭyāgato ’si bhadraṁ te
grāmyān kāmān abhīpsase
udvahiṣyāmi tāṁs te ’haṁ
sva-bandhubhir arindama

SYNONYMS

diṣṭyā-fortunately for me; āgataḥ asi-you have come here; bhadram-all auspiciousness; te-unto you; grāmyān-sensual; kāmān-desired enjoyable objects; abhīpsase-you want to enjoy; udvahiṣyāmi-I shall supply; tān-all of them; te-unto you; aham-I; sva-bandhubhiḥ-with all my friends; arim-dama-O killer of the enemy.

O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

The living entity comes down into this material world for sense gratification, and his intelligence, represented by the woman, gives him the proper direction by which he can satisfy his senses to their best capacity. In actuality, however, intelligence comes from the Supersoul, or the Supreme Personality of Godhead, and He gives full facility to the living entity who has come down to this material world. As stated in Bhagavad-gītā (2.41):

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo ’vyavasāyinām

”Those who are on the spiritual path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.”

When a devotee is advancing toward spiritual realization, his only aim is the service of the Supreme Personality of Godhead. He does not care for any other material or spiritual activity. King Purañjana represents the ordinary living entity, and the woman represents the ordinary living entity’s intelligence. Combined, the living entity enjoys his material senses, and the intelligence supplies all paraphernalia for his enjoyment. As soon as he enters the human form, the living entity is entrapped by a family tradition, nationality, customs, etc. These are all supplied by the māyā of the Supreme Personality of Godhead. Thus the living entity, under the bodily conception of life, utilizes his intelligence to his best capacity in order to satisfy his senses.

TEXT 37

imāṁ tvam adhitiṣṭhasva
purīṁ nava-mukhīṁ vibho
mayopanītān gṛhṇānaḥ
kāma-bhogān śataṁ samāḥ

SYNONYMS

imām-this; tvam-your good self; adhitiṣṭhasva-just remain; purīm-in the city; nava-mukhīm-with nine gates; vibho-O my lord; mayā-by me; upanītān-arranged; gṛhṇānaḥ-taking; kāma-bhogān-the materials for sense gratification; śatam-a hundred; samāḥ-years.

My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

Dharmārtha-kāma-mokṣānāṁ dārāḥ samprāpti-hetavaḥ. The wife is the cause of all kinds of success in religion, economic development, sense gratification and ultimately salvation. When one accepts a wife, it is to be understood that he is being helped in his progressive march toward liberation. In the beginning of life a person is trained as a brahmacārī and is then allowed to marry a suitable girl and become a householder. If one is thoroughly trained in household life, he finds all facilities for human life-eating, sleeping, mating and defending. Everything is there if it is executed according to regulative principles.

TEXT 38

kaṁ nu tvad-anyaṁ ramaye
hy arati-jñam akovidam
asamparāyābhimukham
aśvastana-vidaṁ paśum

SYNONYMS

kam-unto whom; nu-then; tvat-than you; anyam-other; ramaye-I shall allow to enjoy; hi-certainly; arati-jñam-without knowledge of sex enjoyment; akovidam-therefore almost foolish; asamparāya-without knowledge of the next life; abhimukham-looking forward; aśvastana-vidam-one who does not know what is happening next; paśum-like animals.

How can I expect to unite with others, who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death? Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

Since there are 8,400,000 species of life, there are also many different living conditions. In the lower grades of life (in plant and tree life) there is no system for sexual intercourse. In the upper grades (in the life of birds and bees) there is sex, but the insects and animals do not know how to actually enjoy sex life. In the human form of life, however, there is full knowledge of how to enjoy sex. Indeed, there are many so-called philosophers who give directions on how to enjoy sex life. There is even a science called kāma-śāstra, which is the science of sex. In human life there are also such divisions as brahmacarya, gṛhastha, vānaprastha and sannyāsa. There is no sex life except in the gṛhastha, or householder, āśrama. The brahmacārī is not allowed any sex, a vānaprastha voluntarily refrains from sex, and the sannyāsī is completely renounced. The karmīs do not practice brahmacarya, vānaprastha or sannyāsa life, for they are very much interested in gṛhastha life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer gṛhastha life because there is a concession for sex. The karmīs think the other statuses of life are worse than animal life, for animals also have sex, whereas the brahmacārī, vānaprastha and sannyāsī completely give up sex. The karmīs, therefore, abhor these orders of spiritual life.

TEXT 39

dharmo hy atrārtha-kāmau ca
prajānando 'mṛtaṁ yaśaḥ
lokā viśokā virajā
yān na kevalino viduḥ

SYNONYMS

dharmaḥ-religious ritual; hi-certainly; atra-here (in this gṛhastha-āśrama, or householder life); artha-economic development; kāmau-sense gratification; ca-and; prajā-ānandaḥ-the pleasure of generations; amṛtam-the results of sacrifice; yaśaḥ-reputation; lokāḥ-planetary systems; viśokāḥ-without lamentation; virajāḥ-without disease; yān-which; na-never; kevalinaḥ-the transcendentalists; viduḥ-know.

The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

According to Vedic instructions, there are two paths for human activities. One is called pravṛtti-mārga, and the other is called nivṛtti-mārga. The basic principle for either of these paths is religious life. In animal life there is only pravṛtti-mārga. Pravṛtti-mārga means sense enjoyment, and nivṛtti-mārga means spiritual advancement. In the life of animals and demons, there is no conception of nivṛtti-mārga, nor is there any actual conception of pravṛtti-mārga. pravṛtti-mārga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions. For example, everyone has the propensity for sex life, but in demoniac civilization sex is enjoyed without restriction. According to Vedic culture, sex is enjoyed under Vedic instructions. Thus the Vedas give direction to civilized human beings to enable them to satisfy their propensities for sense gratification.

In the nivṛtti-mārga, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts-brahmacarya, gṛhastha, vānaprastha and sannyāsa-and only in the householder life can the pravṛtti-mārga be encouraged or accepted according to Vedic instructions. In the orders of brahmacarya, vānaprastha and sannyāsa, there are no facilities for sex.

In this verse the woman is advocating pravṛtti-mārga only and is discouraging the path of nivṛtti-mārga. She clearly says that the yatis, the transcendentalists, who are concerned only with spiritual life (kaivalya), cannot imagine the happiness of pravṛtti-mārga. In other words, the man who follows the Vedic principles enjoys the materialistic way of life not only by becoming happy in this life, but also in the next life by being promoted to the heavenly planets. In this life such a person gets all kinds of material opulences, such as sons and grandsons, because he is always engaged in various religious functions. The material distresses are birth, old age, disease and death, but those who are interested in pravṛtti-mārga hold various religious functions at the time of birth, old age, disease and death. Without caring for the distresses of birth, old age, disease and death, they are addicted to performing the special functions according to the Vedic ritualistic ceremonies.

Factually, however, pravṛtti-mārga is based on sex life. As stated in Śrīmad-Bhāgavatam (7.9.45), yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham. A householder who is too much addicted to pravṛtti-mārga is actually called a gṛhamedhī, not a gṛhastha. Although the gṛhastha desires sense gratification, he acts according to Vedic instructions. The gṛhamedhī, however, who is interested only in sense gratification, does not follow any Vedic instruction. The gṛhamedhī engages himself as an advocate of sex life and also allows his sons and daughters to engage in sex and to be deprived of any glorious end in life. A gṛhastha enjoys sex life in this life as well as in the next, but a gṛhamedhī does not know what the next life is about because he is simply interested in sex in this life. On the whole, when one is too much inclined toward sex, he does not care for the transcendental spiritual life. In this age of Kali especially, no one is interested in spiritual advancement. Even though it is sometimes found that one may be interested in spiritual advancement, he is most likely to accept a bogus method of spiritual life, being misguided by so many pretenders.

TEXT 40

pitṛ-devarṣi-martyānāṁ
bhūtānām ātmanaś ca ha
kṣemyaṁ vadanti śaraṇaṁ
bhave 'smin yad gṛhāśramaḥ

SYNONYMS

pitṛ-forefathers; deva-demigods; ṛṣi-sages; martyānām-of humanity in general; bhūtānām-of the infinite living entities; ātmanaḥ-of oneself; ca-also; ha-certainly; kṣemyam-beneficial; vadanti-they say; śaraṇam-shelter; bhave-in the material world; asmin-this; yat-that which; gṛha-āśramaḥ-householder life.

The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great sages, saintly persons and everyone else. A householder life is thus beneficial.

According to the Vedic system, when one is born in this material world he has many obligations. He has obligations to the demigods-the demigods of the sun and moon, King Indra, Varuṇa, etc.-because they are supplying the necessities of life. We receive heat, light, water and all other natural amenities through the mercy of the demigods. We are also indebted to our forefathers, who have given us these bodies, paternal property, intelligence, society, friendship and love. Similarly, we are indebted to the general public for politics and sociology, and we are also indebted to lower animals such as horses, cows, asses, dogs and cats. In this way, as soon as one is born in this material world as a human being, he has so many obligations and is bound to repay all these obligations. If he does not repay them, he is further entangled in the process of birth and death. The gṛhamedhī, however, who is overly addicted to material things, does not know that if he simply takes shelter at the lotus feet of Mukunda, he is immediately freed from all obligations to others. Unfortunately a gṛhamedhī does not have any interest in Kṛṣṇa consciousness. Prahlāda Mahārāja says:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
(Bhāg. 7.5.30)

A gṛha-vrata is the same as a gṛhamedhī. One who takes sex life to be supreme finds action in Kṛṣṇa consciousness confusing. Either due to his own personal consideration or due to his having taken instructions from others or conferring with them, he becomes addicted to sexual indulgence and cannot act in Kṛṣṇa consciousness.

TEXT 41

kā nāma vīra vikhyātaṁ
vadānyaṁ priya-darśanam
na vṛṇīta priyaṁ prāptaṁ
mādṛśī tvādṛśaṁ patim

SYNONYMS

kā-who; nāma-indeed; vīra-my dear hero; vikhyātam-famous; vadānyam-magnanimous; priya-darśanam-beautiful; na-not; vṛṇīta-would accept; priyam-easily; prāptam-gotten; mādṛśī-like me; tvādṛśam-like you; patim-husband.

O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

Every husband is certainly a great hero to his wife. In other words, if a woman loves a man, that man appears very beautiful and magnanimous. Unless one becomes beautiful in the eyes of another, one cannot dedicate his whole life to another. The husband is considered very magnanimous because he gives as many children to the wife as she likes. Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous. Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. Manu-saṁhitā recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc. In this way the woman is the center of all material enjoyment.

In this regard, the word vikhyātam is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

TEXT 42

kasyā manas te bhuvi bhogi-bhogayoḥ
striyā na sajjed bhujayor mahā-bhuja
yo 'nātha-vargādhim alaṁ ghṛṇoddhata-
smitāvalokena caraty apohitum

SYNONYMS

kasyāḥ-whose; manaḥ-mind; te-your; bhuvi-in this world; bhogi-bhogayoḥ-like the body of a serpent; striyāḥ-of a woman; na-not; sajjet-becomes attracted; bhujayoḥ-by the arms; mahā-bhuja-O mighty-armed; yaḥ-one who; anātha-vargā-of poor women like me; adhim-distresses of the mind; alam-able; ghṛṇā-uddhata-by aggressive mercy; smita-avalokena-by attractive smiling; carati-travels; apohitum-to dissipate.

O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man's long arms. A serpent's body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and she very much desires to be embraced by such arms.

The word anātha-vargā is very significant in this verse. Nātha means "husband," and a means "without." A young woman who has no husband is called anātha, meaning "one who is not protected." As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

TEXT 43

nārada uvāca
iti tau dam-patī tatra
samudya samayaṁ mithaḥ
tāṁ praviśya purīṁ rājan
mumudāte śataṁ samāḥ

SYNONYMS

nāradaḥ uvāca-the great sage Nārada spoke; iti-thus; tau-they; dam-patī-husband and wife; tatra-there; samudya-being equally enthusiastic; samayam-accepting one another; mithaḥ-mutually; tām-in that place; praviśya-entering; purīm-in that city; rājan-O King; mumudāte-they enjoyed life; śatam-one hundred; samāḥ-years.

The great sage Nārada continued: My dear King, those two-the man and the woman-supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. The span of life is different on different planets, according to the planet's distance from the sun. In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahmā lives for one hundred years according to time on the Brahmaloka planet, but one day of Brahmā is equal to millions of years on this planet. Similarly, the days on the heavenly planets are equal to six months on this planet. On every planet, however, the span of life for a human being is roughly one hundred years. According to the life-spans on different planets, the standards of living also differ.

TEXT 44

upagīyamāno lalitaṁ
tatra tatra ca gāyakaiḥ
krīḍan parivṛtaḥ strībhir
hradinīm āviśac chucau

SYNONYMS

upagīyamānaḥ-being sung about; lalitam-very nicely; tatra tatra-here and there; ca-also; gāyakaiḥ-by the singers; krīḍan-playing; parivṛtaḥ-surrounded; strībhiḥ-by women; hradinīm-in the water of the river; āviśat-entered; śucau-when it was too hot.

Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

A living being has different activities in different stages of life. One stage is called jāgrata, or the life of awakening, and another is called svapna, or the life of dream. Another stage is called susupti, or life in an unconscious state, and still another stage occurs after death. In the previous verse the life of awakening was described; that is, the man and the woman were married and enjoyed life for one hundred years. In this verse life in the dream state is described, for the activities Purañjana accomplished during the day were also reflected at night in the dream state. Purañjana used to live with his wife for sense enjoyment, and at night this very sense enjoyment was appreciated in different ways. A man sleeps very soundly when he is greatly fatigued, and when a rich man is greatly fatigued he goes to his garden house with many female friends and there enters the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of brahmacarya. Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

TEXT 45

saptopari kṛtā dvāraḥ
puras tasyās tu dve adhaḥ
pṛthag-viṣaya-gaty-arthaṁ
tasyāṁ yaḥ kaścaneśvaraḥ

SYNONYMS

sapta-seven; upari-up; kṛtāḥ-made; dvāraḥ-gates; puraḥ-of the city; tasyāḥ-that; tu-then; dve-two; adhaḥ-down; pṛthak-different; viṣaya-to places; gati-artham-for going; tasyām-in that city; yaḥ-one who; kaścana-whoever; īśvaraḥ-governor.

Of the nine gates in that city, seven were on the surface, and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.

The seven gates of the body that are situated upward are the two eyes, two nostrils, two ears and one mouth. The two subterranean gates are the rectum and the genitals. The king, or the ruler of the body, who is the living entity, uses all these doors to enjoy different types of material pleasures. The system of opening different gates to different places is still evident in old Indian cities. Formerly a capital was surrounded by walls, and one passed through various gates to go to various cities or toward specific directions. In Old Delhi there are still remnants of surrounding walls and various gates known as the Kashmiri Gate, the Lahori Gate, etc. Similarly, in Ahmadabad there is a Delhi Gate. The point of this simile is that the living entity wants to enjoy different types of material opulences, and to this end nature has given him various holes in his body that he can utilize for sense enjoyment.

TEXT 46

pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
paścime dve amūṣāṁ te
nāmāni nṛpa varṇaye

SYNONYMS

pañca-five; dvāraḥ-doors; tu-then; paurastyāḥ-facing the eastern side; dakṣiṇā-southern; ekā-one; tathā-also; uttarā-one toward the north; paścime-similarly, on the western side; dve-two; amūṣām-of them; te-unto you; nāmāni-names; nṛpa-O King; varṇaye-I shall describe.

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.

Of the seven doors on the surface-namely the two eyes, two ears, two nostrils and one mouth-five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and the genitals. All the doors and gates are described below.

TEXT 47

khadyotāvirmukhī ca prāg
dvārāv ekatra nirmite
vibhrājitaṁ janapadaṁ
yāti tābhyāṁ dyumat-sakhaḥ

SYNONYMS

khadyotā-of the name Khadyotā; āvirmukhī-of the name Āvirmukhī; ca-also; prāk-toward the eastern side; dvārau-two gates; ekatra-in one place; nirmite-were constructed; vibhrājitam-of the name Vibhrājita; jana-padam-city; yāti-used to go; tābhyām-by them; dyumat-of the name Dyumān; sakhaḥ-with his friend.

The two gates named Khadyotā and Āvirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrājita accompanied by a friend whose name was Dyumān.

The two names Khadyotā and Āvirmukhī mean "glowworm" and "torchlight." This indicates that of the two eyes, the left eye is less powerful in its ability to see. Although both eyes are constructed in one place, one is stronger than the other in the power to see. The king, or the living entity, uses these two gates to see things properly, but he cannot see unless accompanied by a friend whose name is Dyumān. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. Vibhrājitaṁ janapadam. If one wants to see something very clearly (vibhrājitam), he must see it with two eyes and the assistance of his friend the sunlight. Within this body everyone is a king because he uses his different gates according to his own will. Although he is very much proud of his power to see or hear, he is nonetheless dependent on the assistance of nature.

TEXT 48

nalinī nālinī ca prāg
dvārāv ekatra nirmite
avadhūta-sakhas tābhyāṁ
viṣayaṁ yāti saurabham

SYNONYMS

nalinī-of the name Nalinī; nālinī-of the name Nālinī; ca-also; prāk-eastern; dvārau-two gates; ekatra-in one place; nirmite-constructed; avadhūta-of the name Avadhūta; sakhaḥ-with his friend; tābhyām-by those two gates; viṣayam-place; yāti-used to go; saurabham-of the name Saurabha.

Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

The two gates named Nalinī and Nālinī are the two nostrils. The living entity enjoys these two gates with the help of different avadhūtas, or airs, which constitute the breathing process. Through these gates the living entity goes to the town of Saurabha, or aroma. In other words, the nostrils, with the help of their friend the air, enjoy various aromas in the material world. Nalinī and Nālinī are the pipes of the nostrils, through which one inhales and exhales, enjoying the aroma of sense pleasure.

TEXT 49

mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viṣayau yāti pura-rāḍ
rasajña-vipaṇānvitaḥ

SYNONYMS

mukhyā-the chief; nāma-called; purastāt-on the eastern side; dvāḥ-gate; tayā-by that; āpaṇa-of the name Āpaṇa; bahūdanau-of the name Bahūdana; viṣayau-two places; yāti-used to go; pura-rāṭ-the King of the city (Purañjana); rasa-jña-of the name Rasajña; vipaṇa-of the name Vipaṇa; anvitaḥ-along with.

The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

The mouth is here described as the chief or the most important gate. The mouth is a very important entrance because one has two functions to conduct with the mouth. One function is eating, and the other is speaking. Our eating is done with the friend Rasajña, the tongue, which can taste so many different types of foods. The tongue is also used for speaking, and it can speak of either material sense enjoyment or Vedic knowledge. Of course, here material sense enjoyment is stressed. Therefore the word rasajña is used.

TEXT 50

pitṛhūr nṛpa puryā dvār
dakṣiṇena purañjanaḥ
rāṣṭraṁ dakṣiṇa-pañcālaṁ
yāti śrutadharānvitaḥ

SYNONYMS

pitṛhūḥ-of the name Pitṛhū; nṛpa-O King; puryāḥ-of the city; dvāḥ-gate; dakṣiṇena-on the southern side; purañjanaḥ-King Purañjana; rāṣṭram-country; dakṣiṇa-southern; pañcālam-of the name Pañcāla; yāti-used to go; śruta-dhara-anvitaḥ-along with his friend Śrutadhara.

The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla, accompanied by his friend Śrutadhara.

The right ear is used for karma-kāṇḍīya, or fruitive activities. As long as one is attached to the enjoyment of material resources, he hears from the right ear and uses the five senses to elevate himself to the higher planetary systems like Pitṛloka. Consequently, the right ear is here described as the Pitṛhū gate.

TEXT 51

devahūr nāma puryā dvā
uttareṇa purañjanaḥ
rāṣṭram uttara-pañcālaṁ
yāti śrutadharānvitaḥ

SYNONYMS

devahūḥ-of the name Devahū; nāma-as it was called; puryāḥ-of the city; dvāḥ-gate; uttareṇa-on the northern side; purañjanaḥ-King Purañjana; rāṣṭram-country; uttara-northern; pañcālam-of the name Pañcāla; yāti-used to go; śruta-dhara-anvitaḥ-with his friend Śrutadhara.

On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

The two ears are situated on the northern side and the southern side. The ear on the southern side is very strong and is always anxious to hear about sense enjoyment. The ear on the northern side, however, is used for taking initiation from the spiritual master and for gaining promotion to the spiritual sky. The right ear, or the ear on the southern side, is called Pitṛhū, which indicates that it is used for attaining the higher planetary systems known as Pitṛloka, but the left ear, which is known as Devahū, is utilized for hearing about even higher planetary systems, such as Maharloka, Tapoloka and Brahmaloka-or yet even higher planets, situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

”Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.”

One who is interested in being happy on this planet as well as after death generally wants to be elevated to the Pitṛlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmaloka, the Vaikuṇṭha planets or Kṛṣṇaloka may take initiation from the spiritual master in order to be elevated to such lokas.

TEXT 52

āsurī nāma paścād dvās
tayā yāti purañjanaḥ
grāmakaṁ nāma viṣayaṁ
durmadena samanvitaḥ

SYNONYMS

āsurī-of the name Āsurī; nāma-called; paścāt-on the western side; dvāḥ-gate; tayā-by which; yāti-used to go; purañjanaḥ-King Purañjana; grāmakam-of the name Grāmaka; nāma-called; viṣayam-the city of sense enjoyment; durmadena-by Durmada; samanvitaḥ-accompanied.

On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.

The gate on the western side of the city was known as Āsurī because it was especially meant for the asuras. The word asura refers to those who are interested in sense gratification, specifically in sex life, to which they are overly attracted. Thus Purañjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Grāmaka. Material sense gratification is also called grāmya, and the place where sex life is indulged in to a great extent is called Grāmaka. When going to Grāmaka, Purañjana used to be accompanied by his friend Durmada. The word viṣaya refers to the four bodily necessities of life-eating, sleeping, mating and defending. The word durmadena may be analyzed in this way: dur means duṣṭa, or ”sinful,” and mada means ”madness.” Every living entity who is in contact with material nature is called mada, or mad. It is said:

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya
(Prema-vivarta)

When a person is haunted, he becomes practically insane. When one is in an insane condition, he speaks all kinds of nonsense. Thus to become engaged in sense gratification, one has to accept a friend who is durmada, or badly affected by the material disease.

The words āsurī nāma paścād dvāḥ are significant in another sense. The sunrise is first visible from the eastern side-the Bay of Bengal-and gradually it progresses toward the west. It is practically experienced that people in the West are more addicted to sense gratification. Śrī Caitanya Mahāprabhu Himself has certified: paścimera loka saba mūḍha anācāra (Cc. Ādi 10.89). The more one goes to the western side, the more he will find people disinterested in spiritual life. He will find them behaving against the Vedic standards. Because of this, people living in the West are more addicted to sense gratification. In this Bhāgavatam it is confirmed: āsurī nāma paścād dvāḥ. In other words, the population on the western side is interested in an asuric civilization, that is, a materialistic way of life. Lord Caitanya consequently wanted this Kṛṣṇa consciousness movement to be preached on the western side of the world so that people addicted to sense gratification might be benefited by His teachings.

TEXT 53

nirṛtir nāma paścād dvās
tayā yāti purañjanaḥ
vaiśasaṁ nāma viṣayaṁ
lubdhakena samanvitaḥ

SYNONYMS

nirṛtiḥ-of the name Nirṛti; nāma-called; paścāt-western; dvāḥ-gate; tayā-by which; yāti-used to go; purañjanaḥ-King Purañjana; vaiśasam-of the name Vaiśasa; nāma-called; viṣayam-to the place; lubdhakena-by the friend named Lubdhaka; samanvitaḥ-accompanied.

Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.

This is a reference to the rectum. The rectum is supposed to be situated on the western side of the eyes, nose and ears. This gate is especially meant for death. When an ordinary living entity abandons his present body, he passes through the rectum. It is therefore painful. When one is called by nature to evacuate, one also experiences pain. The friend of the living entity who accompanies him through this gate is named Lubdhaka, which means ”greed.” Due to our greed, we eat unnecessarily, and such gluttony causes pain at the time of evacuation. The conclusion is that the living entity feels well if he evacuates properly. This gate is known as Nirṛti, or the painful gate.

TEXT 54

andhāv amīṣāṁ paurāṇāṁ
nirvāk-peśaskṛtāv ubhau
akṣaṇvatām adhipatis
tābhyāṁ yāti karoti ca

SYNONYMS

andhau-blind; amīṣām-among those; paurāṇām-of the inhabitants; nirvāk-of the name Nirvāk; peśaskṛtau-of the name Peśaskṛt; ubhau-both of them; akṣaṇ-vatām-of the people who possessed eyes; adhipatiḥ-ruler; tābhyām-with both of them; yāti-used to go; karoti-used to act; ca-and.

Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

This is a reference to the arms and legs of the living entity. The two legs do not speak, and they are blind. If a person simply trusts his legs to take him walking, he is likely to fall into a hole or bump into something. Thus led by the blind legs, one’s life may be placed in jeopardy.

Of the senses that are working, the hands and legs are very important, but they have no eyes to see. This means that in the hands and legs there are no holes. In the head there are many holes-two eyes, two nostrils, two ears and one mouth-but lower down, in the arms and legs, there are no holes. Consequently, the arms and legs have been described as andha, blind. Although the living entity has many holes in his body, he nonetheless has to work with his hands and arms. Although the living entity is the master of many other senses, when he has to go somewhere, do something or touch something, he has to use his blind legs and hands.

TEXT 55

sa yarhy antaḥpura-gato
viṣūcīna-samanvitaḥ
mohaṁ prasādaṁ harṣaṁ vā
yāti jāyātmajodbhavam

SYNONYMS

saḥ-he; yarhi-when; antaḥ-pura-to his private home; gataḥ-used to go; viṣūcīna-by the mind; samanvitaḥ-accompanied; moham-illusion; prasādam-satisfaction; harṣam-happiness; vā-or; yāti-used to enjoy; jāyā-wife; ātma-ja-children; udbhavam-produced by them.

Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Viṣūcīna. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

According to the Vedic conclusion, one's self is situated within the heart. As stated in Vedic language, hṛdy ayam ātmā pratiṣṭhitaḥ: the self is situated within the heart. In the material condition, however, the spirit soul is covered by the material qualities-namely goodness, passion and darkness-and within the heart these three qualities react. For instance, when one is in goodness, he feels happiness; when one is in passion, he feels satisfaction through material enjoyment; and when one is in darkness, he feels bewilderment. All these activities are of the mind, and they function on the platform of thinking, feeling and willing.

When the living entity is encircled by wife, children and home, he acts on the mental plane. Sometimes he is very happy, sometimes he is very much satisfied, sometimes he is not satisfied, and sometimes he is bewildered. Bewilderment is called moha, illusion. Illusioned by society, friendship and love, the living entity thinks that his so-called society, friendship and love, nationality, community, etc. will give him protection. He does not know that after death he will be thrown into the hands of a very strong material nature that will force him to accept a certain type of body according to his present work. This body may not even be a human body. Thus the living entity's feeling of security in this life in the midst of society, wife and friendship is nothing but illusion. All living entities encaged in various material bodies are illusioned by the present activities of material enjoyment. They forget their real business, which is to go back home, back to Godhead.

Everyone who is not in Kṛṣṇa consciousness must be considered to be in illusion. One's so-called feelings of happiness and satisfaction resulting from material things are also illusions. Factually neither society, friendship, love nor anything else can save one from the onslaught of the external energy, which is symptomized by birth, death, old age and disease. To get even one living entity out of the illusory condition is very difficult; therefore Lord Kṛṣṇa says in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” Therefore, unless one surrenders completely at the lotus feet of Kṛṣṇa, he cannot get out of the entanglement of the three modes of material nature.

TEXT 56

evaṁ karmasu saṁsaktaḥ
kāmātmā vañcito 'budhaḥ
mahiṣī yad yad īheta
tat tad evānvavartata

SYNONYMS

evam-thus; karmasu-in fruitive activities; saṁsaktaḥ-being too much attached; kāma-ātmā-lusty; vañcitaḥ-cheated; abudhaḥ-less intelligent; mahiṣī-the Queen; yat yat-whatsoever; īheta-she would desire; tat tat-all of that; eva-certainly; anvavartata-he followed.

Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

When a living entity is in such bewilderment that he is under the control of his wife, or material intelligence, he has to satisfy the intelligence of his so-called wife and act exactly according to her dictates. Various śāstras advise that for material convenience one should keep his wife always satisfied by giving her ornaments and by following her instructions. In this way there will be no trouble in family life. Therefore for one's own social benefit, one is advised to keep his wife satisfied. In this way, when one becomes the servant of his wife, he must act according to the desires of his wife. Thus one becomes more and more entangled. In Bengal it is said that if one becomes an obedient servant of his wife, he loses all reputation. However, the difficulty is that unless one becomes a most obedient servant of his wife, family life becomes disturbed. In the Western countries this disturbance gives rise to the divorce law, and in Eastern countries like India there is separation. Now this disturbance is confirmed by the new introduction of the divorce law in India. Within the heart, the mind is acting, thinking, feeling and willing, and falling under the control of one's wife is the same as falling under the control of material intelligence. Thus one begets children by his wife and becomes entangled in so many activities under the control of mental concoctions.

TEXTS 57–61

kvacit pibantyāṁ pibati
madirāṁ mada-vihvalaḥ
aśnantyāṁ kvacid aśnāti
jakṣatyāṁ saha jakṣiti
kvacid gāyati gāyantyāṁ
rudatyāṁ rudati kvacit
kvacid dhasantyāṁ hasati

jalpantyām anu jalpati
kvacid dhāvati dhāvantyāṁ
tiṣṭhantyām anu tiṣṭhati
anu śete śayānāyām
anvāste kvacid āsatīm
kvacic chṛṇoti śṛṇvantyāṁ
paśyantyām anu paśyati
kvacij jighrati jighrantyāṁ
spṛśantyāṁ spṛśati kvacit
kvacic ca śocatīṁ jāyām
anu śocati dīnavat
anu hṛṣyati hṛṣyantyāṁ
muditām anu modate

SYNONYMS

kvacit-sometimes; pibantyām-while drinking; pibati-he drank; madirām-liquor; mada-vihvalaḥ-being intoxicated; aśnantyām-while she was eating; kvacit-sometimes; aśnāti-he ate; jakṣatyām-while she was chewing; saha-with her; jakṣiti-he chewed; kvacit-sometimes; gāyati-he used to sing; gāyantyām-while his wife was singing; rudatyām-when the wife was crying; rudati-he also cried; kvacit-sometimes; kvacit-sometimes; hasantyām-while she was laughing; hasati-he also laughed; jalpantyām-while she was talking loosely; anu-following her; jalpati-he also talked loosely; kvacit-sometimes; dhāvati-he also used to walk; dhāvantyām-when she was walking; tiṣṭhantyām-while she was standing silently; anu-following her; tiṣṭhati-he used to stand; anu-following her; śete-he used to lie down; śayānāyām-while she was lying on the bed; anu-following her; āste-he also used to sit; kvacit-sometimes; āsatīm-while she was sitting; kvacit-sometimes; śṛṇoti-he used to hear; śṛṇvantyām-while she was engaged in hearing; paśyantyām-while she was seeing something; anu-following her; paśyati-he also used to see; kvacit-sometimes; jighrati-he used to smell; jighrantyām-while his wife was smelling; spṛśantyām-while the wife was touching; spṛśati-he was also touching; kvacit-at that time; kvacit ca-sometimes also; śocatīm-when she was lamenting; jāyām-his wife; anu-following her; śocati-he was also lamenting; dīna-vat-like a poor man; anu-following her; hṛṣyati-he used to enjoy; hṛṣyantyām-while she was feeling enjoyment; muditām-when she was satisfied; anu-following her; modate-he felt satisfaction.

When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Purañjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

The mind is the place where the self is situated, and the mind is conducted by the intelligence. The living entity, situated within the heart, follows the intelligence. The intelligence is herein depicted as the Queen, and the soul, under mental control, follows the material intelligence just as the King follows his wife. The conclusion is that material intelligence is the cause of bondage for the living entity. The point is that one has to take to spiritual intelligence to come out of this entanglement.

In the life of Mahārāja Ambarīṣa, we find that the great Mahārāja first engaged his mind on the lotus feet of Kṛṣṇa. In this way his intelligence became purified. Mahārāja Ambarīṣa also used his other senses in the service of the Lord. He engaged his eyes in seeing the Deity in the temple nicely decorated with flowers. He engaged his sense of smell by smelling the flowers, and he engaged his legs by walking to the temple. His hands were engaged in cleansing the temple, and his ears were engaged in hearing about Kṛṣṇa. His tongue was engaged in two ways: in speaking about Kṛṣṇa and in tasting prasāda offered to the Deity. Materialistic persons, who are under the full control of material intelligence, cannot perform all these activities. Thus, consciously or unconsciously, they become entangled by the dictations of material intelligence. This fact is summarized in the following verse.

TEXT 62

vipralabdho mahiṣyaivaṁ
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñaḥ
klaibyāt krīḍā-mṛgo yathā

SYNONYMS

vipralabdhaḥ-captivated; mahiṣyā-by the Queen; evam-thus; sarva-all; prakṛti-existence; vañcitaḥ-being cheated; na icchan-without desiring; anukaroti-used to follow and imitate; ajñaḥ-the foolish King; klaibyāt-by force; krīḍā-mṛgaḥ-a pet animal; yathā-just like.

In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

The word vipralabdhaḥ is very significant in this verse. Vi means "specifically," and pralabdha means "obtained." Just to satisfy his desires, the King got the Queen, and thus he became cheated by material existence. Although he was not willing to do so, he remained a pet animal under the control of material intelligence. Just as a pet monkey dances according to the desires of its master, the King danced according to the desires of the Queen. In Śrīmad-Bhāgavatam (5.5.2) it is said, mahat-sevāṁ dvāram āhur vimukteḥ:

if one associates with a saintly person, a devotee, one's path of liberation becomes clear. But if one associates with a woman or with a person who is too much addicted to a woman, his path of bondage becomes completely clear.

On the whole, for spiritual advancement, one must give up the company of women. This is what is meant by the order of sannyāsa, the renounced order. Before taking sannyāsa, or completely renouncing the material world, one has to practice avoiding illicit sex. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one's sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

How one becomes captivated by the association of one's dear wife is explained in this chapter by Nārada Muni. Attraction for one's wife means attraction for the material qualities. One who is attracted by the material quality of darkness is in the lowest stage of life, whereas one who is attracted by the material quality of goodness is in a better position. Sometimes we see that when a person is on the platform of material goodness, he is attracted more or less by the cultivation of knowledge. This is, of course, a better position, for knowledge gives one the preference to accept devotional service. Unless one comes to the platform of knowledge, the brahma-bhūta stage, one cannot advance in devotional service. As Kṛṣṇa says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

The platform of knowledge is advantageous because it is a means by which one may come to the stage of devotional service. However, if one takes to devotional service directly, knowledge is revealed without separate endeavor. This is confirmed in Śrīmad-Bhāgavatam (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

Devotional service automatically reveals actual knowledge of our material existence. One who is sufficiently intelligent immediately attains the stage of renunciation of so-called society, family and love as well as other things. As long as we are attached to society, family and love of the material world, there is no question of knowledge. Nor is there a question of devotional service. By directly taking to devotional service, however, one becomes filled with knowledge and renunciation. In this way one's life becomes successful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Descriptions of the Characteristics of King Purañjana."

20.5.26 Chapter Twenty-six

King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

TEXTS 1–3

nārada uvāca
sa ekadā maheṣvāso
rathaṁ pañcāśvam āśu-gam
dvīṣaṁ dvi-cakram ekākṣaṁ
tri-veṇuṁ pañca-bandhuram
eka-raśmy eka-damanam
eka-nīḍaṁ dvi-kūbaram
pañca-praharaṇaṁ sapta-
varūthaṁ pañca-vikramam
haimopaskaram āruhya
svarṇa-varmākṣayeṣudhiḥ
ekādaśa-camū-nāthaḥ
pañca-prastham agād vanam

SYNONYMS

nāradaḥ uvāca-Nārada said; saḥ-King Purañjana; ekadā-once upon a time; mahā-iṣvāsaḥ-carrying his strong bow and arrows; ratham-chariot; pañca-aśvam-five horses; āśu-gam-going very swiftly; dvi-īṣam-two arrows; dvi-cakram-two wheels; eka-one; akṣam-axle; tri-three; veṇum-flags; pañca-five; bandhuram-obstacles; eka-one; raśmi-rope, rein; eka-one; damanam-chariot driver; eka-one; nīḍam-sitting place; dvi-two; kūbaram-posts to which the harnesses are fixed; pañca-five; praharaṇam-weapons; sapta-seven; varūtham-coverings or ingredients of the body; pañca-five; vikramam-processes; haima-golden; upaskaram-ornaments; āruhya-riding on; svarṇa-golden; varmā-armor; akṣaya-inexhaustible; iṣu-dhiḥ-quiver; ekādaśa-eleven; camū-nāthaḥ-commanders; pañca-five; prastham-destinations, objectives; agāt-went; vanam-to the forest.

The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

These three verses explain how the material body of the living entity is under the control of the three qualities of the external energy. The body itself is the chariot, and the living entity is the owner of the body, as explained in Bhagavad-gītā (2.13): dehino ’smin yathā dehe. The owner of the body is called the dehī, and he is situated within this body, specifically within the heart. The living entity is driven by one chariot driver. The chariot itself is made of three guṇas, three qualities of material nature, as confirmed in Bhagavad-gītā (18.61): yantrārūḍhāni māyayā. The word yantra means ”carriage.” The body is given by material nature, and the driver of that body is Paramātmā, the Supersoul. The living entity is seated within the chariot. This is the actual position.

The living entity is always being influenced by the three qualities-sattva (goodness), rajas (passion) and tamas (ignorance). This is also confirmed in Bhagavad-gītā (7.13). Tribhir guṇamayair bhāvaiḥ: the living entity is bewildered by the three qualities of material nature. These three qualities are described in this verse as three flags. By a flag, one can come to know who the owner of the chariot is; similarly, by the influence of the three qualities of material nature, one can easily know the direction in which the chariot is moving. In other words, one who has eyes to see can understand how the body is being driven, influenced by the particular type of quality of material nature. In these three verses the activity of the living entity is described to prove how the body becomes influenced by the quality of ignorance, even when a person wants to be religious. Nārada Muni wanted to prove to King Prācīnabarhiṣat that the King was being influenced by the tamo-guṇa, the quality of ignorance, even though the King was supposed to be very religious.

According to karma-kāṇḍīya, the process of fruitive activities, a person performs various sacrifices directed by the Vedas, and in all those sacrifices animal-killing, or experimenting on the life of animals to test the power of Vedic mantras, is enjoined. Animal-killing is certainly conducted under the influence of the mode of ignorance. Even though one may be religiously inclined, animal sacrifice is recommended in the śāstras, not only in the Vedas but even in the modern scriptures of other sects. These animal sacrifices are recommended in the name of religion, but actually animal sacrifice is meant for persons in the mode of ignorance. When such people kill animals, they can at least do so in the name of religion. However, when the religious system is transcendental, like the Vaiṣṇava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Kṛṣṇa in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” Because King Prācīnabarhiṣat was engaged in performing various sacrifices in which animals were killed, Nārada Muni pointed out that such sacrifices are influenced by the mode of ignorance. From the very beginning of Śrīmad-Bhāgavatam (1.1.2) it is said: projjhita-kaitavo ’tra. All kinds of religious systems that are involved in cheating are completely kicked out of Śrīmad-Bhāgavatam. In the bhagavad-dharma, the religion dealing with one’s relationship with the Supreme Personality of Godhead, animal sacrifice is not recommended. In the performance of saṅkīrtana-yajña-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-there is no recommendation for animal sacrifices.

In these three verses, King Purañjana’s going to the forest to kill animals is symbolic of the living entity’s being driven by the mode of ignorance and thus engaging in different activities for sense gratification. The material body itself indicates that the living entity is already influenced by the three modes of material nature and that he is driven to enjoy material resources. When the body is influenced by the mode of ignorance, its infection becomes very acute. When it is influenced by the mode of passion, the infection is at the symptomatic stage. However, when the body is influenced by the mode of goodness, the materialistic infection becomes purified. The ritualistic ceremonies recommended in religious systems are certainly on the platform of goodness, but because within this material world even the mode of goodness is sometimes polluted by the other qualities (namely passion and ignorance), a man in goodness is sometimes driven by the influence of ignorance.

It is herein described that King Purañjana once went to the forest to kill animals. This means that he, the living entity, came under the influence of the mode of ignorance. The forest in which King Purañjana engaged in hunting was named Pañca-prastha. The word pañca means ”five,” and this indicates the objects of the five senses. The body has five working senses, namely the hands, the legs, the tongue, the rectum and the genitals. By taking full advantage of these working senses, the body enjoys material life. The chariot is driven by five horses, which represent the five sense organs-namely the eyes, ears, nose, skin and tongue. These sense organs are very easily attracted by the sense objects. Consequently, the horses are described as moving swiftly. On the chariot King Purañjana kept two explosive weapons, which may be compared to ahaṅkāra, or false ego. This false ego is typified by two attitudes: ”I am this body” (ahantā), and ”Everything in my bodily relationships belongs to me” (mamatā).

The two wheels of the chariot may be compared to the two moving facilities-namely sinful life and religious life. The chariot is decorated with three flags, which represent the three modes of material nature. The five kinds of obstacles, or uneven roads, represent the five kinds of air passing within the body. These are prāṇa, apāna, udāna, samāna and vyāna. The body itself is covered by seven coverings, namely skin, muscle, fat, blood, marrow, bone and semen. The living entity is covered by three subtle material elements and five gross material elements. These are actually obstacles placed before the living entity on the path of liberation from material bondage.

The word raśmi (”rope”) in this verse indicates the mind. The word nīḍa is also significant, for nīḍa indicates the nest where a bird takes rest. In this case nīḍa is the heart, where the living entity is situated. The living entity sits in one place only. The causes of his bondage are two: namely lamentation and illusion. In material existence the living entity simply hankers to get something he can never get. Therefore he is in illusion. As a result of being in this illusory situation, the living entity is always lamenting. Thus lamentation and illusion are described herein as dvi-kūbara, the two posts of bondage.

The living entity carries out various desires through five different processes, which indicate the working of the five working senses. The golden ornaments and dress indicate that the living entity is influenced by the quality of rajo-guṇa, passion. One who has a good deal of money or riches is especially driven by the mode of passion. Being influenced by the mode of passion, one desires so many things for enjoyment in this material world. The eleven commanders represent the ten senses and the mind. The mind is always making plans with the ten commanders to enjoy the material world. The forest named Pañca-prastha, where the King went to hunt, is the forest of the five sense objects: form, taste, sound, smell and touch. Thus in these three verses Nārada Muni describes the position of the material body and the encagement of the living entity within it.

TEXT 4

cacāra mṛgayāṁ tatra
dṛpta ātteṣu-kārmukaḥ
vihāya jāyām atad-arhāṁ
mṛga-vyasana-lālasaḥ

SYNONYMS

cacāra-executed; mṛgayām-hunting; tatra-there; dṛptaḥ-being proud; ātta-having taken; iṣu-arrows; kārmukaḥ-bow; vihāya-giving up; jāyām-his wife; a-tat-arhām-although impossible; mṛga-hunting; vyasana-evil activities; lālasaḥ-being inspired by.

It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

One form of hunting is known as woman-hunting. A conditioned soul is never satisfied with one wife. Those whose senses are very much uncontrolled especially try to hunt for many women. King Purañjana's abandoning the company of his religiously married wife is representative of the conditioned soul's attempt to hunt for many women for sense gratification. Wherever a king goes, he is supposed to be accompanied by his queen, but when the king, or conditioned soul, becomes greatly overpowered by the desire for sense gratification, he does not care for religious principles. Instead, with great pride, he accepts the bow and arrow of attachment and hatred. Our consciousness is always working in two ways-the right way and the wrong way. When one becomes too proud of his position, influenced by the mode of passion, he gives up the right path and accepts the wrong one. Kṣatriya kings are sometimes advised to go to the forest to hunt ferocious animals just to learn how to kill, but such forays are never meant for sense gratification. Killing animals to eat their flesh is forbidden for human beings.

TEXT 5

āsurīṁ vṛttim āśritya
ghorātmā niranugrahaḥ
nyahanan niśitair bāṇair
vaneṣu vana-gocarān

SYNONYMS

āsurīm-demoniac; vṛttim-occupation; āśritya-taken shelter of; ghora-horrible; ātmā-consciousness, heart; niranugrahaḥ-without mercy; nyahanat-killed; niśitaiḥ-by sharp; bāṇaiḥ-arrows; vaneṣu-in the forests; vana-gocarān-the forest animals.

At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently, they maintain various animal slaughterhouses. This is technically called sūnā, or hiṁsā, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric, or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, or the laws of God. Consequently, they unrestrictedly kill poor animals, not caring for them at all. In the Kṛṣṇa consciousness movement, animal-killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles: no animal-killing, no intoxication, no illicit sex and no gambling. This Kṛṣṇa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

TEXT 6

tīrtheṣu pratidṛṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alaṁ lubdho
hanyād iti niyamyate

SYNONYMS

tīrtheṣu-in holy places; pratidṛṣṭeṣu-according to the direction of the Vedas; rājā-a king; medhyān-fit for sacrifice; paśūn-animals; vane-in the forest; yāvat-so much as; artham-required; alam-not more than that; lubdhaḥ-being greedy; hanyāt-one may kill; iti-thus; niyamyate-it is regulated.

If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal-killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

The question may be raised why a living being should be restricted in sense gratification. If a king, to learn how to kill, may go to the forest and kill animals, why should a living entity, who has been given senses, not be allowed unrestricted sense gratification? At the present moment this argument is put forward even by so-called svāmīs and yogīs who publicly say that because we have senses we must satisfy them by sense gratification. These foolish svāmīs and yogīs, however, do not know the injunctions of the śāstras. Indeed, sometimes these rascals come out to defy the śāstras. They even publicly announce that there should be no more śāstras, no more books. "Just come to me," they say, "and I shall touch you, and you will become immediately spiritually advanced."

Because demoniac people want to be cheated, so many cheaters are present to cheat them. At the present moment in this age of Kali-yuga, the entire human society has become an assembly of cheaters and cheated. For this reason the Vedic scriptures have given us the proper directions for sense gratification. Everyone is inclined in this age to eat meat and fish, drink liquor and indulge in sex life, but according to the Vedic injunctions, sex is allowed only in marriage, meat-eating is allowed only when the animal is killed and offered before the goddess Kālī, and intoxication is allowed only in a restricted way. In this verse the word niyamyate indicates that all these things-namely animal-killing, intoxication and sex-should be regulated.

Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The Vedas are not meant for the animals, but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the Vedas is liable to be punished. One should therefore not enjoy his senses according to his lusty desires, but should restrict himself according to the regulative principles given in the Vedas. If a king is allowed to hunt in a forest, it is not for his sense gratification. We cannot simply experiment in the art of killing. If a king, being afraid to meet rogues and thieves, kills poor animals and eats their flesh comfortably at home, he must lose his position. Because in this age kings have such demoniac propensities, monarchy is abolished by the laws of nature in every country.

People have become so degraded in this age that on the one hand they restrict polygamy and on the other hand they hunt for women in so many ways. Many business concerns publicly advertise that topless girls are available in this club or in that shop. Thus women have become instruments of sense enjoyment in modern society. The Vedas enjoin, however, that if a man has the propensity to enjoy more than one wife-as is sometimes the propensity for men in the higher social order, such as the brāhmaṇas, kṣatriyas and vaiśyas, and even sometimes the śūdras-he is allowed to marry more than one wife. Marriage means taking complete charge of a woman and living peacefully without debauchery. At the present moment, however, debauchery is unrestricted. Nonetheless, society makes a law that one should not marry more than one wife. This is typical of a demoniac society.

TEXT 7

ya evaṁ karma niyataṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa lipyate

SYNONYMS

yaḥ-anyone who; evam-thus; karma-activities; niyatam-regulated; vidvān-learned; kurvīta-should perform; mānavaḥ-a human being; karmaṇā-by such activities; tena-by this; rāja-indra-O King; jñānena-by advancement of knowledge; na-never; saḥ-he; lipyate-becomes involved.

Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

Just as a government may issue trade licenses in order for its citizens to act in a certain way, the Vedas contain injunctions that restrain and regulate all of our fruitive activities. All living entities have come into this material world to enjoy themselves. Consequently, the Vedas are given to regulate sense enjoyment. One who enjoys his senses under the Vedic regulative principles does not become entangled in the actions and reactions of his activities. As stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇaḥ: one should act only for the performance of yajña, or to satisfy Lord Viṣṇu. Anyatra loko 'yaṁ karma-bandhanaḥ: otherwise any action will produce a reaction by which the living entity will be bound. A human being is especially meant to attain liberation from the bondage of birth, death, old age and disease. He is therefore directed by the Vedic regulative principles to work in such a way that he may fulfill his desires for sense gratification and at the same time gradually become freed from material bondage. Action according to such principles is called knowledge. Indeed, the word veda means "knowledge." The words jñānena na sa lipyate indicate that by following the Vedic principles, one does not become involved in the actions and reactions of his fruitive activities.

Everyone is therefore advised to act in terms of the Vedic injunctions and not irresponsibly. When a person within a state acts according to the laws and licenses of the government, he does not become involved in criminal activities. Man-made laws, however, are always defective because they are made by men who are prone to committing mistakes, being illusioned, cheating and having imperfect senses. The Vedic instructions are different because they do not have these four defects. Vedic instructions are not subject to mistakes. The knowledge of the Vedas is knowledge received directly from God, and there is consequently no question of illusion, cheating, mistakes or imperfect senses. All Vedic knowledge is perfect because it is received directly from God by the paramparā, disciplic succession. In Śrīmad-Bhāgavatam (1.1.1) it is said: tene brahma hṛdā ya ādi-kavaye. The original creature of this universe, known as the ādi-kavi, or Lord Brahmā, was instructed by Kṛṣṇa through the heart. After receiving these Vedic instructions from Lord Kṛṣṇa Himself, Brahmā distributed the knowledge by the paramparā system to Nārada, and Nārada in turn distributed the knowledge to Vyāsa. In this way Vedic knowledge is perfect. If we act according to Vedic knowledge, there is no question of being involved in sinful activities.

TEXT 8

anyathā karma kurvāṇo
mānārūḍho nibadhyate

guṇa-pravāha-patito
naṣṭa-prajño vrajaty adhaḥ
SYNONYMS

anyathā-otherwise; karma-fruitive activities; kurvāṇaḥ-while acting; māna-ārūḍhaḥ-being influenced by false prestige; nibadhyate-one becomes entangled; guṇa-pravāha-by the influence of the material qualities; patitaḥ-fallen; naṣṭa-prajñaḥ-bereft of all intelligence; vrajati-thus he goes; adhaḥ-down.

Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloka planet.

There are many important words in this verse. The first is anyathā, "otherwise," which indicates one who does not care for the Vedic rules and regulations. The rules and regulations laid down in the Vedas are called śāstra-vidhi. Bhagavad-gītā clearly states that one who does not accept the śāstra-vidhi, or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection nor happiness nor the supreme destination." (Bg. 16.23) Thus one who is deliberately transgressing the rules and regulations of the śāstras is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in Bhagavad-gītā. Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through 8,400,000 spieces of life. By the gradual process of evolution, when one comes to the human form of life, he is supposed to follow the rules and regulations laid down in the Vedas. Śrī Caitanya Mahāprabhu says that the living entity, since time immemorial, is suffering the threefold miseries of material nature due to his demoniac attitude, which is his spirit of revolt against the Supreme Personality of Godhead. Kṛṣṇa also confirms this in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." Every living entity is part and parcel of God. There is no reason for the living entity's being put into the miserable threefold condition of material existence but that he voluntarily accepts material existence on the false pretext of becoming an enjoyer. To save him from this horrible condition, the Lord has given all the Vedic literatures in His incarnation of Vyāsadeva. It is therefore said:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

"By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence." (Cc. Madhya 20.117)

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently. Due to such circumstances, Kṛṣṇa has kindly given him the Vedic literatures, such as the four Vedas and eighteen Purāṇas." (Cc. Madhya 20.122) Every human being should therefore take advantage of the Vedic instructions; otherwise one will be bound by his whimsical activities and will be without any guide.

The word mānārūḍhaḥ is also very significant in this verse. Under the pretext of becoming great philosophers and scientists, men throughout the whole world are working on the mental platform. Such men are generally nondevotees, due to not caring for the instructions given by the Lord to the first living creature, Lord Brahmā. The Bhāgavatam (5.18.12) therefore says:

harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

A person who is a nondevotee has no good qualifications because he acts on the mental platform. One who acts on the mental platform has to change his standard of knowledge periodically. We consequently see that one philosopher may disagree with another philosopher, and one scientist may put forward a theory contradicting the theory of another scientist. All of this is due to their working on the mental platform without a standard of knowledge. In the Vedic instructions, however, the standard of knowledge is accepted, even though it may sometimes appear that the statements are contradictory. Because the Vedas are the standard of knowledge, even though they may appear contradictory, they should be accepted. If one does not accept them, he will be bound by the material conditions.

The material conditions are described in this verse as guṇa-pravāha, the flowing of the three modes of material nature. Śrīla Bhaktivinoda Ṭhākura therefore says in a song, miche māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi: "Why are you suffering? Why are you sometimes being drowned in the waves of material nature and sometimes coming to the surface?" Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi: "Please therefore accept yourself as the servant of Kṛṣṇa. Then you will be freed from all miseries." As soon as one surrenders to Kṛṣṇa and accepts the perfect standard of knowledge, which is Bhagavad-gītā as it is, he then comes out of the material modes of nature and does not fall down and lose his knowledge.

Naṣṭa-prajñaḥ. The word prajña means ”perfect knowledge,” and naṣṭa-prajña means ”one who has no perfect knowledge.” One who does not have perfect knowledge has only mental speculation. By such mental speculation one falls down and down into a hellish condition of life. By transgressing the laws laid down in the śāstras, one cannot become pure in heart. When one's heart is not purified, one acts according to the three material modes of nature. These activities are very nicely explained in verses 1 through 6 of the Seventeenth Chapter of Bhagavad-gītā. Bhagavad-gītā (2.45) further explains:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

”The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.” The entire world and all material knowledge is within the three modes of material nature. One has to transcend these modes, and to attain that platform of transcendence one must follow the instruction of the Supreme Personality of Godhead and thus become perfect in life. Otherwise one will be knocked down by the waves of the material nature's three modes. This is further explained in Śrīmad-Bhāgavatam (7.5.30) in the words of Prahlāda Mahārāja:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

Materialistic persons, who are too much engaged in material enjoyment and who do not know anything beyond their material experiences, are carried by the whims of material nature. They live a life characterized by chewing the chewed, and they are controlled by their uncontrolled senses. Thus they go down to the darkest regions of hellish life.

TEXT 9

tatra nirbhinna-gātrāṇāṁ
citra-vājaiḥ śilīmukhaiḥ
viplavo 'bhūd duḥkhitānāṁ
duḥsahaḥ karuṇātmanām

SYNONYMS

tatra-there; nirbhinna-being pierced; gātrāṇām-whose bodies; citra-vājaiḥ-with variegated feathers; śilī-mukhaiḥ-by the arrows; viplavaḥ-destruction; abhūt-was done; duḥkhitānām-of the most aggrieved; duḥsahaḥ-unbearable; karuṇa-ātmanām-for persons who are very merciful.

When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

When demoniac persons engage in animal-killing, the demigods, or devotees of the Lord, are very much afflicted by this killing. Demoniac civilizations in this modern age maintain various types of slaughterhouses all over the world. Rascal svāmīs and yogīs encourage foolish persons to go on eating flesh and killing animals and at the same time continue their so-called meditation and mystical practices. All these affairs are ghastly, and a compassionate person, namely a devotee of the Lord, becomes very unhappy to see such a sight. The hunting process is also carried on in a different way, as we have already explained. Hunting women, drinking different types of liquor, becoming intoxicated, killing animals and enjoying sex all serve as the basis of modern civilization. Vaiṣṇavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Kṛṣṇa consciousness movement.

The devotees are pained to see the hunting and killing of animals in the forest, the wholesale slaughter of animals in the slaughterhouses, and the exploitation of young girls in brothels that function under different names as clubs and societies. Being very much compassionate upon the killing of animals in sacrifice, the great sage Nārada began his instructions to King Prācīnabarhiṣat. In these instructions, Nārada Muni explained that devotees like him are very much afflicted by all the killing that goes on in human society. Not only are saintly persons afflicted by this killing, but even God Himself is afflicted and therefore comes down in the incarnation of Lord Buddha. Jayadeva Gosvāmī therefore sings: sadaya-hṛdaya-darśita-paśu-ghātam. Simply to stop the killing of animals, Lord Buddha compassionately appeared. Some rascals put forward the theory that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal-killing. Actually animals are not dead stone, but the killers of animals are stonehearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest. The conclusion is that one who does not care for the instructions of saintly persons like Nārada and his disciplic succession surely falls into the category of naṣṭa-prajña and thus goes to hell.

TEXT 10

śaśān varāhān mahiṣān
gavayān ruru-śalyakān
medhyān anyāṁś ca vividhān
vinighnan śramam adhyagāt

SYNONYMS

śaśān-rabbits; varāhān-boars; mahiṣān-buffalo; gavayān-bison; ruru-black deer; śalyakān-porcupines; medhyān-game animals; anyān-others; ca-and; vividhān-various; vinighnan-by killing; śramam adhyagāt-became very tired.

In this way King Purañjana killed many animals, including rabbits, boars, buffalo, bison, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

A person in the mode of ignorance commits many sinful activities. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī explains that a man becomes sinful out of ignorance only. The resultant effect of sinful life is suffering. Those who are not in knowledge, who commit violations of the standard laws, are subject to be punished under criminal laws. Similarly, the laws of nature are very stringent. If a child touches fire without knowing the effect, he must be burned, even though he is only a child. If a child violates the law of nature, there is no compassion. Only through ignorance does a person violate the laws of nature, and when he comes to knowledge he does not commit any more sinful acts.

The King became tired after killing so many animals. When a man comes in contact with a saintly person, he becomes aware of the stringent laws of nature and thus becomes a religious person. Irreligious persons are like animals, but in this Kṛṣṇa consciousness movement such persons can come to a sense of understanding things as they are and abandon the four principles of prohibited activities-namely illicit sex life, meat-eating, gambling and intoxication. This is the beginning of religious life. Those who are so-called religious and indulge in these four principles of prohibited activities are pseudoreligionists. Religious life and sinful activity cannot parallel one another. If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the śāstra and following the bona fide spiritual master.

At present the whole world is on the verge of retiring from a blind materialistic civilization, which may be likened to hunting animals in the forest. People should take advantage of this Kṛṣṇa consciousness movement and leave their troublesome life of killing. It is said that the killers of animals should neither live nor die. If they live only to kill animals and enjoy women, life is not very prosperous. And as soon as a killer dies, he enters the cycle of birth and death in the lower species of life. That also is not desirable. The conclusion is that killers should retire from the killing business and take to this Kṛṣṇa consciousness movement to make life perfect. A confused, frustrated man cannot get relief by committing suicide because suicide will simply lead him to take birth in the lower species of life or to remain a ghost, unable to attain a gross material body. Therefore the perfect course is to retire altogether from sinful activities and take up Kṛṣṇa consciousness. In this way one can become completely perfect and go back home, back to Godhead.

TEXT 11

tataḥ kṣut-tṛṭ-pariśrānto
nivṛtto gṛham eyivān
kṛta-snānocitāhāraḥ
saṁviveśa gata-klamaḥ

SYNONYMS

tataḥ-thereafter; kṣut-by hunger; tṛṭ-thirst; pariśrāntaḥ-being too fatigued; nivṛttaḥ-having ceased; gṛham eyivān-came back to his home; kṛta-taken; snāna-bath; ucita-āhāraḥ-exactly required foodstuffs; saṁviveśa-took rest; gata-klamaḥ-freed from all fatigue.

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had an appropriate dinner. Then he took rest and thus became freed from all restlessness.

A materialistic person works throughout the whole week very, very hard. He is always asking, "Where is money? Where is money?" Then, at the end of the week, he wants to retire from these activities and go to some secluded place to rest. King Purañjana returned to his home because he was very much fatigued from hunting animals in the forest. In this way his conscience came to stop him from committing further sinful activities and make him return home. In Bhagavad-gītā materialistic persons are described as duṣkṛtinaḥ, which indicates those who are always engaged in sinful activities. When a person comes to his senses and understands how he is engaging in sinful activities, he returns to his conscience, which is herein figuratively described as the palace. Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed. However, when he comes to his senses, he wants to retire. According to Vedic civilization, such retirement is positively recommended, and this portion of life is called vānaprastha. Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Purañjana's coming home, taking bath and having an appropriate dinner indicate that a materialistic person must retire from sinful activities and become purified by accepting a spiritual master and hearing from him about the values of life. If one would do this, he would feel completely refreshed, just as one feels after taking a bath. After receiving initiation from a bona fide spiritual master, one must abandon all kinds of sinful activities, namely illicit sex, intoxication, gambling and meat-eating.

The word ucitāhāraḥ used in this verse is important. Ucita means "appropriate." One must eat appropriately and not take after food as hogs take after stool. For a human being there are eatables described in Bhagavad-gītā (17.8) as sāttvika-āhāra, or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called ucitāhāra, or appropriate eating. One who is always eating meat or drinking liquor, which is eating and drinking in passion and ignorance, must give these things up so that his real consciousness may be awakened. In this way one may become peaceful and refreshed. If one is restless or fatigued, one cannot understand the science of God. As stated in Śrīmad-Bhāgavatam (1.2.20):

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

Unless one can become free from the influence of passion and ignorance, he cannot be pacified, and without being pacified, one cannot understand the science of God. King Purañjana's returning home is indicative of man's returning to his original consciousness, known as Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

TEXT 12

ātmānam arhayāṁ cakre

dhūpālepa-srag-ādibhiḥ
sādhv-alaṅkṛta-sarvāṅgo
mahiṣyām ādadhe manaḥ

SYNONYMS

ātmānam-himself; arhayām-as it ought to be done; cakre-did; dhūpa-incense; ālepa-smearing the body with sandalwood pulp; srak-garlands; ādibhiḥ-beginning with; sādhu-saintly, beautifully; alaṅkṛta-being decorated; sarva-aṅgaḥ-all over the body; mahiṣyām-unto the Queen; ādadhe-he gave; manaḥ-mind.

After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

When a man comes into good consciousness and accepts a saintly person as a spiritual master, he hears many Vedic instructions in the form of philosophy, stories, narrations about great devotees and transactions between God and His devotees. In this way a man becomes refreshed in mind, exactly like a person who smears scented sandalwood pulp all over his body and decorates himself with ornaments. These decorations may be compared to knowledge of religion and the self. Through such knowledge one becomes detached from a materialistic way of life and engages himself in always hearing Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures. The word sādhv-alaṅkṛta used in this verse indicates that one must be absorbed in knowledge gathered from the instructions of saintly persons. Just as King Purañjana began to search out his better half, the Queen, one who is decorated with knowledge and instructions from saintly persons should try to search out his original consciousness, Kṛṣṇa consciousness. One cannot return to Kṛṣṇa consciousness unless he is favored by the instructions of a saintly person. Therefore Śrīla Narottama dāsa Ṭhākura sings: sādhu-śāstra-guru-vākya, cittete kariyā aikya. If we want to become saintly persons, or if we want to return to our original Kṛṣṇa consciousness, we must associate with sādhu (a saintly person), śāstra (authoritative Vedic literature) and guru (a bona fide spiritual master). This is the process.

TEXT 13

tṛpto hṛṣṭaḥ sudṛptaś ca
kandarpākṛṣṭa-mānasaḥ
na vyacaṣṭa varārohāṁ
gṛhiṇīṁ gṛha-medhinīm

SYNONYMS

tṛptaḥ-satisfied; hṛṣṭaḥ-joyful; su-dṛptaḥ-being very proud; ca-also; kandarpa-by Cupid; ākṛṣṭa-attracted; mānasaḥ-his mind; na-did not; vyacaṣṭa-try; vara-ārohām-higher consciousness; gṛhiṇīm-wife; gṛha-medhinīm-one who keeps her husband in material life.

After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

This verse is very significant for those desiring to elevate themselves to a higher level of Kṛṣṇa consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. Sāttvika-āhāra, foodstuffs in the mode of goodness, are described in the śāstras as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, dhal, capātīs, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of prasāda, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called brahmacārī becomes agitated by women, and the vānaprastha may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Kṛṣṇa consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Kṛṣṇa consciousness down to material life is described in Śrīmad-Bhāgavatam (1.5.17) by Nārada Muni.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

This indicates that although a neophyte devotee may fall down from the path of Kṛṣṇa consciousness due to his immaturity, his service to Kṛṣṇa never goes in vain. However, a person who remains steadfast in his family duty or so-called social or family obligation but does not take to Kṛṣṇa consciousness receives no profit. One who comes to Kṛṣṇa consciousness must be very cautious and refrain from prohibited activities, as defined by Rūpa Gosvāmī in his Upadeśāmṛta (2):

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called atyāhāra. For such atyāhāra one must endeavor very much. This is called prayāsa. Superficially one may show himself to be very much faithful to the rules and regulations, but at the same time not be fixed in the regulative principles. This is called niyamāgraha. By mixing with undesirable persons, or jana-saṅga, one becomes tainted with lust and greed and falls down from the path of devotional service.

TEXT 14

antaḥpura-striyo 'pṛcchad

vimanā iva vediṣat
api vaḥ kuśalaṁ rāmāḥ
seśvarīṇāṁ yathā purā

SYNONYMS

antaḥ-pura-household; striyaḥ-women; apṛcchat-he asked; vimanāḥ-being very much anxious; iva-like; vediṣat-O King Prācīnabarhi; api-whether; vaḥ-your; kuśalam-good fortune; rāmāḥ-O you beautiful women; sa-īśvarīṇām-with your mistress; yathā-as; purā-before.

At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

In this verse the word vediṣat indicates King Prācīnabarhi. When a man becomes refreshed by association with devotees and awakes to Kṛṣṇa consciousness, he consults the activities of his mind-namely thinking, feeling and willing-and decides whether he should return to his material activities or stay steady in spiritual consciousness. The word kuśalam refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Viṣṇu. When one is engaged in activities other than viṣṇu-bhakti, or in other words when one is engaged in material activities, he is always filled with anxieties. A sane man should consult his mind, its thinking, feeling and willing processes, and decide how these processes should be utilized. If one always thinks of Kṛṣṇa, feels how to serve Him and wills to execute the order of Kṛṣṇa, it should be known that he has taken good instruction from his intelligence, which is called the mother. Although the King was refreshed, he nonetheless inquired about his wife. Thus he was consulting, thinking and willing how he could return to his steady good consciousness. The mind may suggest that by viṣaya-bhoga, or sense enjoyment, one can become happy, but when one becomes advanced in Kṛṣṇa consciousness, he does not derive happiness from material activities. This is explained in Bhagavad-gītā (2.59):

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." One cannot be unattached to the sense objects unless he finds better engagement in devotional service. paraṁ dṛṣṭvā nivartate. One can cease from material activities only when one actually engages in devotional service.

TEXT 15

na tathaitarhi rocante
gṛheṣu gṛha-sampadaḥ
yadi na syād gṛhe mātā
patnī vā pati-devatā
vyaṅge ratha iva prājñaḥ
ko nāmāsīta dīnavat

SYNONYMS

na-not; tathā-like before; etarhi-at this moment; rocante-become pleasing; gṛheṣu-at home; gṛha-sampadaḥ-all household paraphernalia; yadi-if; na-not; syāt-there is; gṛhe-at home; mātā-mother; patnī-wife; vā-or; pati-devatā-devoted to the husband; vyaṅge-without wheels; rathe-in a chariot; iva-like; prājñaḥ-learned man; kaḥ-who is that; nāma-indeed; āsīta-would sit; dīna-vat-like a poverty-stricken creature.

King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

The great politician Cāṇakya Paṇḍita said:

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

"If a person has neither a mother nor a pleasing wife at home, he should leave home and go to the forest, because for him there is no difference between the forest and home." The real mātā, or mother, is devotional service to the Lord, and the real patnī, or devoted wife, is a wife who helps her husband execute religious principles in devotional service. These two things are required for a happy home.

Actually, a woman is supposed to be the energy of the man. Historically, in the background of every great man there is either a mother or a wife. One's household life is very successful if he has both a good wife and mother. In such a case, everything about household affairs and all the paraphernalia in the house becomes very pleasing. Lord Caitanya Mahāprabhu had both a good mother and pleasing wife, and He was very happy at home. Nonetheless, for the benefit of the whole human race, He took sannyāsa and left both His mother and wife. In other words, it is essential that one have both a good mother and wife in order to become perfectly happy at home. Otherwise home life has no meaning. Unless one is religiously guided by intelligence and renders devotional service unto the Supreme Personality of Godhead, his home can never become very pleasing to a saintly person. In other words, if a man has a good mother or a good wife, there is no need of his taking sannyāsa-that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahāprabhu.

TEXT 16

kva vartate sā lalanā
majjantaṁ vyasanārṇave

yā mām uddharate prajñāṁ
dīpayantī pade pade

SYNONYMS

kva-where; vartate-is now staying; sā-she; lalanā-woman; majjantam-while drowning; vyasana-arṇave-in the ocean of danger; yā-who; mām-me; uddharate-delivers; prajñām-good intelligence; dīpayantī-enlightening; pade pade-in every step.

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

There is no difference between a good wife and good intelligence. One who possesses good intelligence can deliberate properly and save himself from many dangerous conditions. In material existence there is danger at every step. In Śrīmad-Bhāgavatam (10.14.58) it is said: padaṁ padaṁ yad vipadāṁ na teṣām. This material world is not actually a place of residence for an intelligent person or a devotee because here there is danger at every step. Vaikuṇṭha is the real home for the devotee, for there is no anxiety and no danger. Good intelligence means becoming Kṛṣṇa conscious. In the Caitanya-caritāmṛta it is said: kṛṣṇa ye bhaje se baḍa catura. Unless one is Kṛṣṇa conscious, he cannot be called an intelligent person.

Herein we see that King Purañjana was searching after his good wife, who always helped him out of the dangerous situations that always occur in material existence. As already explained, a real wife is dharma-patnī. That is, a woman accepted in marriage by ritualistic ceremony is called dharma-patnī, which signifies that she is accepted in terms of religious principles. Children born of dharma-patnī, or a woman married according to religious principles, inherit the property of the father, but children born of a woman who is not properly married do not inherit the father's property. The word dharma-patnī also refers to a chaste wife. A chaste wife is one who never had any connection with men before her marriage. Once a woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to keep chaste. She generally cannot remain chaste. When butter is brought into the proximity of fire, it melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a religious marriage ritual, she can be of great help when one is threatened by the many dangerous situations of life. Actually such a wife can become the source of all good intelligence. With such a good wife, the family's engagement in the devotional service of the Lord actually makes a home a gṛhastha-āśrama, or household dedicated to spiritual cultivation.

TEXT 17

rāmā ūcuḥ
nara-nātha na jānīmas
tvat-priyā yad vyavasyati
bhūtale niravastāre
śayānāṁ paśya śatru-han

SYNONYMS

rāmāḥ ūcuḥ-the women thus spoke; nara-nātha-O King; na jānīmaḥ-we do not know; tvat-priyā-your beloved; yat vyavasyati-why she has taken to this sort of life; bhū-tale-on the ground; niravastāre-without bedding; śayānām-lying down; paśya-look; śatru-han-O killer of enemies.

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

When a person is devoid of devotional service, or viṣṇu-bhakti, he takes to many sinful activities. King Purañjana left home, neglected his own wife and engaged himself in killing animals. This is the position of all materialistic men. They do not care for a married chaste wife. They take the wife only as an instrument for sense enjoyment, not as a means for devotional service. To have unrestricted sex life, the karmīs work very hard. They have concluded that the best course is to have sex with any woman and simply pay the price for her, as though she were a mercantile commodity. Thus they engage their energy in working very hard for such material acquisitions. Such materialistic people have lost their good intelligence. They must search out their intelligence within the heart. A person who does not have a chaste wife accepted by religious principles always has a bewildered intelligence.

The wife of King Purañjana was lying on the ground because she was neglected by her husband. Actually the woman must always be protected by her husband. We always speak of the goddess of fortune as being placed on the chest of Nārāyaṇa. In other words, the wife must remain embraced by her husband. Thus she becomes beloved and well protected. Just as one saves his money and places it under his own personal protection, one should similarly protect his wife by his own personal supervision. Just as intelligence is always within the heart, so a beloved chaste wife should always have her place on the chest of a good husband. This is the proper relationship between husband and wife. A wife is therefore called ardhāṅganī, or half of the body. One cannot remain with only one leg, one hand or only one side of the body. He must have two sides. Similarly, according to nature's way, husband and wife should live together. In the lower species of life, among birds and animals, it is seen that by nature's arrangement the husband and wife live together. It is similarly ideal in human life for the husband and wife to live together. The home should be a place for devotional service, and the wife should be chaste and accepted by a ritualistic ceremony. In this way one can become happy at home.

TEXT 18

nārada uvāca
purañjanaḥ sva-mahiṣīṁ
nirīkṣyāvadhutāṁ bhuvi
tat-saṅgonmathita-jñāno
vaiklavyaṁ paramaṁ yayau

SYNONYMS

nāradaḥ uvāca-the great sage Nārada spoke; purañjanaḥ-King Purañjana; sva-mahiṣīm-his own Queen; nirīkṣya-after seeing; avadhutām-appearing like a mendicant; bhuvi-on the ground; tat-her; saṅga-by association; unmathita-encouraged; jñānaḥ-whose knowledge; vaiklavyam-bewilderment; paramam-supreme; yayau-obtained.

The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

In this verse the word avadhutām is especially significant, for it refers to a mendicant who does not take care of his body. Since the Queen was lying on the ground without bedding and proper dress, King Purañjana became very much aggrieved. In other words, he repented that he had neglected his intelligence and had engaged himself in the forest in killing animals. In other words, when one's good intelligence is separated or neglected, he fully engages in sinful activities. Due to neglecting one's good intelligence, or Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura:

hari hari viphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Kṛṣṇa conscious, one willingly drinks the poison of material life. The purport is that one certainly becomes addicted to sinful activities when he becomes devoid of his good chaste wife, or when he has lost his good sense and does not take to Kṛṣṇa consciousness.

TEXT 19

sāntvayan ślakṣṇayā vācā
hṛdayena vidūyatā
preyasyāḥ sneha-saṁrambha-
liṅgam ātmani nābhyagāt

SYNONYMS

sāntvayan-pacifying; ślakṣṇayā-by sweet; vācā-words; hṛdayena-with a heart; vidūyatā-regretting very much; preyasyāḥ-of his beloved; sneha-from affection; saṁrambha-of anger; liṅgam-symptom; ātmani-in her heart; na-did not; abhyagāt-arouse.

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

The King very much regretted having left his Queen and having gone to the forest to execute sinful activities. When a person regrets his sinful activities, the abandoning of Kṛṣṇa consciousness and good intelligence, his path of deliverance from the path of material clutches is opened. As stated in Śrīmad-Bhāgavatam (5.5.5): parābhavas tāvad abodha jāto yāvan na jijñāsata ātma-tattvam. When a person loses his Kṛṣṇa consciousness and loses interest in self-realization, he must engage in sinful activities. All one's activities in a life devoid of Kṛṣṇa consciousness simply lead to defeat and misuse of one's life. Naturally one who comes to Kṛṣṇa consciousness regrets his previous sinful activities in the human form. Only by this process can one be delivered from the clutches of nescience or ignorance in materialistic life.

TEXT 20

anuninye 'tha śanakair
vīro 'nunaya-kovidaḥ
pasparśa pāda-yugalam
āha cotsaṅga-lālitām

SYNONYMS

anuninye-began to flatter; atha-thus; śanakaiḥ-gradually; vīraḥ-the hero; anunaya-kovidaḥ-one who is very expert in flattery; pasparśa-touched; pāda-yugalam-both the feet; āha-he said; ca-also; utsaṅga-on his lap; lālitām-thus being embraced.

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

One has to awaken his Kṛṣṇa consciousness by first regretting his past deeds. Just as King Purañjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Kṛṣṇa consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Kṛṣṇa consciousness cannot be achieved by self-endeavor. One must therefore approach a self-realized, Kṛṣṇa conscious person and touch his lotus feet. Prahlāda Mahārāja therefore said:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(Bhāg. 7.5.32)

One cannot come to the precincts of Kṛṣṇa consciousness unless he touches the dust of the lotus feet of a person who has become a mahātmā, a great devotee. This is the beginning of the surrendering process. Lord Kṛṣṇa wants everyone to surrender unto Him, and this surrendering process begins when one touches the lotus feet of a bona fide spiritual master. By sincerely rendering service to a bona fide spiritual master, one begins his spiritual life in Kṛṣṇa consciousness. Touching the lotus feet of a spiritual master means giving up one's false prestige and unnecessarily puffed-up position in the material world. Those who remain in the darkness of material existence due to their falsely prestigious positions-so-called scientists and philosophers-are actually atheists. They do not know the ultimate cause of everything. Although bewildered, they are not ready to surrender themselves to the lotus feet of a person who knows things in their proper perspective. In other words, one cannot arouse Kṛṣṇa consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help one.

TEXT 21

purañjana uvāca
nūnaṁ tv akṛta-puṇyās te
bhṛtyā yeṣv īśvarāḥ śubhe
kṛtāgaḥsv ātmasāt kṛtvā

śikṣā-daṇḍaṁ na yuñjate

SYNONYMS

purañjanaḥ uvāca-Purañjana said; nūnam-certainly; tu-then; akṛta-puṇyāḥ-those who are not pious; te-such; bhṛtyāḥ-servants; yeṣu-unto whom; īśvarāḥ-the masters; śubhe-O most auspicious one; kṛta-āgaḥsu-having committed an offense; ātmasāt-accepting as their own; kṛtvā-doing so; śikṣā-instructive; daṇḍam-punishment; na yuñjate-do not give.

King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate.

According to Vedic civilization, domestic animals and servants are treated exactly like one's own children. Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point. Thus King Purañjana took his punishment dealt by his wife, the Queen, as mercy upon him. He considered himself the most obedient servant of the Queen. She was angry at him for his sinful activities-namely, hunting in the forest and leaving her at home. King Purañjana accepted the punishment as actual love and affection from his wife. In the same way, when a person is punished by the laws of nature, by the will of God, he should not be disturbed. A real devotee thinks in this way. When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(Bhāg. 10.14.8)

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment awarded by the state or by God for one's own faults is actually for one's benefit. In the Manu-saṁhitā it is said that the King should be considered merciful when he condemns a murderer to death because a murderer punished in this life becomes freed from his sinful activity and in the next life takes birth cleared of all sins. If one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again.

TEXT 22

paramo 'nugraho daṇḍo
bhṛtyeṣu prabhuṇārpitaḥ
bālo na veda tat tanvi
bandhu-kṛtyam amarṣaṇaḥ

SYNONYMS

paramaḥ-supreme; anugrahaḥ-mercy; daṇḍaḥ-punishment; bhṛtyeṣu-upon the servants; prabhuṇā-by the master; arpitaḥ-awarded; bālaḥ-foolish; na-does not; veda-know; tat-that; tanvi-O slender maiden; bandhu-kṛtyam-the duty of a friend; amarṣaṇaḥ-angry.

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.

TEXT 23

sā tvaṁ mukhaṁ sudati subhrv anurāga-bhāra-
vrīḍā-vilamba-vilasad-dhasitāvalokam
nīlālakālibhir upaskṛtam unnasaṁ naḥ
svānāṁ pradarśaya manasvini valgu-vākyam

SYNONYMS

sā-that (you, my wife); tvam-you; mukham-your face; su-dati-with beautiful teeth; su-bhru-with beautiful eyebrows; anurāga-attachment; bhāra-loaded by; vrīḍā-feminine shyness; vilamba-hanging down; vilasat-shining; hasita-smiling; avalokam-with glances; nīla-bluish; alaka-with hair; alibhiḥ-beelike; upaskṛtam-thus being beautiful; unnasam-with a raised nose; naḥ-to me; svānām-who am yours; pradarśaya-please show; manasvini-O most thoughtful lady; valgu-vākyam-with sweet words.

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Śrīpāda Śaṅkarācārya has therefore advised that we not become attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see him, and before seeing him she took a purgative, and that whole day and night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, "I am that very woman." The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, "Come on, and I will show you." She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of māyā.

King Purañjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

TEXT 24

tasmin dadhe damam ahaṁ tava vīra-patni
yo 'nyatra bhūsura-kulāt kṛta-kilbiṣas tam
paśye na vīta-bhayam unmuditaṁ tri-lokyām
anyatra vai mura-ripor itaratra dāsāt

SYNONYMS

tasmin-unto him; dadhe-shall give; damam-punishment; aham-I; tava-to you; vīra-patni-O wife of the hero; yaḥ-one who; anyatra-besides; bhū-sura-kulāt-from the group of demigods on this earth (the brāhmaṇas); kṛta-done; kilbiṣaḥ-offense; tam-him; paśye-I see; na-not; vīta-without; bhayam-fear; unmuditam-without anxiety; tri-lokyām-within the three worlds; anyatra-elsewhere; vai-certainly; mura-ripoḥ-of the enemy of Mura (Kṛṣṇa); itaratra-on the other hand; dāsāt-than the servant.

O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

According to Vedic civilization, a brāhmaṇa, or one who is properly qualified to understand the Absolute Truth-that is, one belonging to the most intelligent social order-as well as the devotee of Lord Kṛṣṇa, who is known as Muradviṣa, enemy of a demon named Mura, is not subject to the rules and regulations of the state. In other words, upon breaking the laws of the state, everyone can be punished by the government except the brāhmaṇas and Vaiṣṇavas. Brāhmaṇas and Vaiṣṇavas never transgress the laws of the state or the laws of nature because they know perfectly well the resultant reactions caused by such law-breaking. Even though they may sometimes appear to violate the laws, they are not to be punished by the king. This instruction was given to King Prācīnabarhiṣat by Nārada Muni. King Purañjana was a representative of King Prācīnabarhiṣat, and Nārada Muni was reminding King Prācīnabarhiṣat of his forefather, Mahārāja Pṛthu, who never chastised a brāhmaṇa or a Vaiṣṇava.

One's pure intelligence, or pure Kṛṣṇa consciousness, becomes polluted by material activities. Pure consciousness can be revived by the process of sacrifice, charity, pious activities, etc., but when one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the vaiṣṇava-aparādha, or offense to a Vaiṣṇava, as "the mad elephant offense." One should be very careful not to offend a Vaiṣṇava or a brāhmaṇa. Even the great yogī Durvāsā was harassed by the Sudarśana cakra when he offended the Vaiṣṇava Mahārāja Ambarīṣa, who was neither a brāhmaṇa nor a sannyāsī but an ordinary householder. Mahārāja Ambarīṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Kṛṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Kṛṣṇa mantra, but if one pollutes his Kṛṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaiṣṇava or brāhmaṇa. This was the course that Durvāsā Muni had to follow, for he surrendered unto Mahārāja Ambarīṣa. A vaiṣṇava-aparādha cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

TEXT 25

vaktraṁ na te vitilakaṁ malinaṁ viharṣaṁ
saṁrambha-bhīmam avimṛṣṭam apeta-rāgam
paśye stanāv api śucopahatau sujātau
bimbādharaṁ vigata-kuṅkuma-paṅka-rāgam

SYNONYMS

vaktram-face; na-never; te-your; vitilakam-without being decorated; malinam-unclean; viharṣam-morose; saṁrambha-with anger; bhīmam-dangerous; avimṛṣṭam-without luster; apeta-rāgam-without affection; paśye-I have seen; stanau-your breasts; api-also; śucā-upahatau-wet because of your tears; su-jātau-so nice; bimba-adharam-red lips; vigata-without; kuṅkuma-paṅka-saffron; rāgam-color.

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

Every woman looks very beautiful when decorated with tilaka and vermillion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermillion. But when one's consciousness and intelligence are without any brilliant thoughts about Kṛṣṇa, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.

TEXT 26

tan me prasīda suhṛdaḥ kṛta-kilbiṣasya
svairaṁ gatasya mṛgayāṁ vyasanāturasya
kā devaraṁ vaśa-gataṁ kusumāstra-vega-
visrasta-pauṁsnam uśatī na bhajeta kṛtye

SYNONYMS

tat-therefore; me-unto me; prasīda-be kind; su-hṛdaḥ-intimate friend; kṛta-kilbiṣasya-having committed sinful activities; svairam-independently; gatasya-who went; mṛgayām-hunting; vyasana-āturasya-being influenced by sinful desire; kā-what woman; devaram-the husband; vaśa-gatam-under her control; kusuma-astra-vega-pierced by the arrow of Cupid; visrasta-scattered; pauṁsnam-his patience; uśatī-very beautiful; na-never; bhajeta-would embrace; kṛtye-in proper duty.

My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man-whether her husband or some other man-she enjoys the attack, being too lusty. In other words, when one's intelligence is properly utilized, both the intellect and the intelligent person enjoy one another with great satisfaction. As stated in Śrīmad-Bhāgavatam (7.9.45):

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham

The actual happiness of the karmīs is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Purañjana went to the forest to hunt, and after his hard labor he returned home to enjoy sex life. If a man lives outside the home and spends a week in a city or somewhere else, at the end of the week he becomes very anxious to return home and enjoy sex with his wife. This is confirmed in Śrīmad-Bhāgavatam: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Karmīs work very hard simply to enjoy sex. Modern human society has improved the materialistic way of life simply by inducing unrestricted sex life in many different ways. This is most prominently visible in the Western world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry."

20.5.27 Chapter Twenty-seven

Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā

TEXT 1

nārada uvāca
itthaṁ purañjanaṁ sadhryag
vaśamānīya vibhramaiḥ
purañjanī mahārāja
reme ramayatī patim

SYNONYMS

nāradaḥ uvāca-Nārada said; ittham-thus; purañjanam-King Purañjana; sadhryak-completely; vaśamānīya-bringing under her control; vibhramaiḥ-by her charms; purañjanī-the wife of King Purañjana; mahā-rāja-O King; reme-enjoyed; ramayatī-giving all satisfaction; patim-to her husband.

The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.

After hunting in the forest, King Purañjana returned home, and after refreshing himself by taking a bath and eating nice food, he searched for his wife. When he saw her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very much aggrieved. He then became attracted to her and began to enjoy her company. A living entity is similarly engaged in the material world in sinful activities. These sinful activities may be compared to King Purañjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as yajña, vrata and dāna-that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Kṛṣṇa consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Purañjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife combine together in Kṛṣṇa consciousness and live together peacefully, that is very nice. However, if a husband becomes too much attracted by his wife and forgets his duty in life, the implications of materialistic life will again resume. Śrīla Rūpa Gosvāmī has therefore recommended, anāsaktasya viṣayān (Bhakti-rasāmṛta-sindhu 1.2.255). Without being attached by sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to the wife due to sex, the position becomes very dangerous. Women in general are very much sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.

The great politician Cāṇakya Paṇḍita has said: bhāryā rūpavatī śatruḥ-a beautiful wife is an enemy. Of course every woman in the eyes of her husband is very beautiful. Others may see her as not very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is to be assumed that he is too much attracted to her. This attraction is the attraction of sex. The whole world is captivated by the two modes of material nature rajo-guṇa and tamo-guṇa, passion and ignorance. Generally women are very much passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. By performing bhakti-yoga, or devotional service, a man can be raised to the platform of goodness. If a husband situated in the mode of goodness can control his wife, who is in passion and ignorance, the woman is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. Such a life becomes very welcome. The intelligence of the man and woman may then work very nicely together, and they can make a progressive march toward spiritual realization. Otherwise, the husband, coming under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility, but if in the household life the husband becomes subordinate to the wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage becomes enhanced. Because of this, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of vānaprastha and sannyāsa.

TEXT 2

sa rājā mahiṣīṁ rājan
susnātāṁ rucirānanām
kṛta-svastyayanāṁ tṛptām
abhyanandad upāgatām

SYNONYMS

saḥ-he; rājā-the King; mahiṣīm-the Queen; rājan-O King; su-snātām-nicely bathed; rucira-ānanām-attractive face; kṛta-svasti-ayanām-dressed with auspicious garments and ornaments; tṛptām-satisfied; abhyanandat-he welcomed; upāgatām-approached.

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

A woman is generally accustomed to dress herself nicely with fine garments and decorative ornaments. She may even sometimes wear flowers in her hair. Women especially dress themselves up in the evening because the husband comes home in the evening after working hard all day. It is the duty of the wife to dress herself up very nicely so that when her husband returns home he becomes attracted by her dress and cleanliness and thus becomes satisfied. In other words, the wife is the inspiration of all good intelligence. Upon seeing one's wife dressed nicely, one can think very soberly about family business. When a person is too anxious about family affairs, he cannot discharge his family duties nicely. A wife is therefore supposed to be an inspiration and should keep the husband's intelligence in good order so that they can combinedly prosecute the affairs of family life without impediment.

TEXT 3

tayopagūḍhaḥ parirabdha-kandharo
raho 'numantrair apakṛṣṭa-cetanaḥ
na kāla-raṁho bubudhe duratyayaṁ
divā niśeti pramadā-parigrahaḥ

SYNONYMS

tayā-by the Queen; upagūḍhaḥ-was embraced; parirabdha-embraced; kandharaḥ-shoulders; rahaḥ-in a solitary place; anumantraiḥ-by joking words; apakṛṣṭa-cetanaḥ-having degraded consciousness; na-not; kāla-raṁhaḥ-the passing of time; bubudhe-was aware of; duratyayam-impossible to overcome; divā-day; niśā-night; iti-thus; pramadā-by the woman; parigrahaḥ-captivated.

Queen Purañjanī embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.

The word pramadā in this verse is very significant. A beautiful wife is certainly enlivening to her husband, but at the same time is the cause of degradation. The word pramadā means "enlivening" as well as "maddening." Generally a householder does not take the passing of days and nights very seriously. A person in ignorance takes it as the usual course that days come, and after the days, the nights come. This is the law of material nature. But a man in ignorance does not know that when the sun rises early in the morning it begins to take away the balance of his life. Thus day after day the span of one's life is reduced, and forgetting the duty of human life, the foolish man simply remains in the company of his wife and enjoys her in a secluded place. Such a condition is called apakṛṣṭa-cetana, or degraded consciousness. Human consciousness should be used for elevation to Kṛṣṇa consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Kṛṣṇa consciousness very seriously. He thus becomes degraded, not knowing that he cannot buy back even a second of his life in return for millions of dollars. The greatest loss in life is passing time without understanding Kṛṣṇa. Every moment of our lives should be utilized properly, and the proper use of life is to increase devotional service to the Lord. Without devotional service to the Lord, the activities of life become simply a waste of time. Śrama eva hi kevalam. Simply by becoming "dutiful" we do not make any profit in life. As confirmed in Śrīmad-Bhāgavatam (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

If, after performing one's occupational duty very perfectly, one does not make progress in Kṛṣṇa consciousness, it should be understood that he has simply wasted his time in valueless labor.

TEXT 4

śayāna unnaddha-mado mahā-manā
mahārha-talpe mahiṣī-bhujopadhiḥ
tām eva vīro manute paraṁ yatas
tamo-'bhibhūto na nijaṁ paraṁ ca yat

SYNONYMS

śayānaḥ-lying down; unnaddha-madaḥ-increasingly illusioned; mahā-manāḥ-advanced in consciousness; mahā-arha-talpe-on a valuable bedstead; mahiṣī-of the Queen; bhuja-arms; upadhiḥ-pillow; tām-her; eva-certainly; vīraḥ-the hero; manute-he considered;

param-the goal of life; yataḥ-from which; tamaḥ-by ignorance; abhibhūtaḥ-overwhelmed; na-not; nijam-his actual self; param-the Supreme Personality of Godhead; ca-and; yat-what.

In this way, increasingly overwhelmed by illusion, King Purañjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self or of the Supreme Personality of Godhead.

Human life is meant for self-realization. First of all one has to realize his own self, which is described in this verse as nijam. Then he has to understand or realize the Supersoul, or Paramātmā, the Supreme Personality of Godhead. However, when one becomes too much materially attached, he takes a woman to be everything. This is the basic principle of material attachment. In such a condition, one cannot realize his own self or the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam (5.5.2) it is therefore said: mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. If one associates with mahātmās, or devotees, his path of liberation is opened. But if one becomes too much attached to women or to persons who are also attached to women-that is, attached to women directly or indirectly-he opens the tamo-dvāram, the door to the darkest region of hellish life.

King Purañjana was a great soul, highly intellectual and possessed of advanced consciousness, but due to his being too much addicted to women, his whole consciousness was covered. In the modern age the consciousness of people is too much covered by wine, women and flesh. Consequently, people are completely unable to make any progress in self-realization. The first step of self-realization is to know oneself as spirit soul apart from the body. In the second stage of self-realization, one comes to know that every soul, every individual living entity, is part and parcel of the Supreme Soul, Paramātmā, or the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

All living entities are part and parcel of the Supreme Lord. Unfortunately, in this present civilization both men and women are allowed to be attracted to one another from the very beginning of life, and because of this they are completely unable to come to the platform of self-realization. They do not know that without self-realization they suffer the greatest loss in the human form of life. Thinking of a woman always within one's heart is tantamount to lying down with a woman on a valuable bedstead. The heart is the bedstead, and it is the most valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

TEXT 5

tayaivaṁ ramamāṇasya
kāma-kaśmala-cetasaḥ
kṣaṇārdham iva rājendra
vyatikrāntaṁ navaṁ vayaḥ

SYNONYMS

tayā-with her; evam-in this way; ramamāṇasya-enjoying; kāma-full of lust; kaśmala-sinful; cetasaḥ-his heart; kṣaṇa-ardham-in half a moment; iva-like; rāja-indra-O King; vyatikrāntam-expired; navam-new; vayaḥ-life.

My dear King Prācīnabarhiṣat, in this way King Purañjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

Śrīla Govinda dāsa Ṭhākura has sung:

ei-dhana, yauvana, putra, parijana,
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala,
bhaja huṁ hari-pada nīti re

In this verse Śrīla Govinda dāsa actually says that there is no bliss in the enjoyment of youthful life. In youth a person becomes very lusty to enjoy all kinds of sense objects. The sense objects are form, taste, smell, touch and sound. The modern scientific method, or advancement of scientific civilization, encourages the enjoyment of these five senses. The younger generation is very pleased to see a beautiful form, to hear radio messages of material news and sense gratificatory songs, to smell nice scents, nice flowers, and to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.

Thus in this verse it is specifically stated, kāma-kaśmala-cetasaḥ: the consciousness of King Purañjana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Purañjana, although advanced in consciousness, lay down on a very soft bed with his wife. This indicates that he indulged too much in sex. The words navaṁ vayaḥ are also significant in this verse. They indicate the period of youth from age sixteen to thirty. These thirteen or fifteen years of life are years in which one can very strongly enjoy the senses. When one comes to this age he thinks that life will go on and that he will simply continue enjoying his senses, but, "Time and tide wait for no man." The span of youth expires very quickly. One who wastes his life simply by committing sinful activities in youth immediately becomes disappointed and disillusioned when the brief period of youth is over. The material enjoyments of youth are especially pleasing to a person who has no spiritual training. If one is trained only according to the bodily conception of life, he simply leads a disappointed life because bodily sense enjoyment finishes within forty years or so. After forty years, one simply leads a disillusioned life because he has no spiritual knowledge. For such a person, the expiration of youth occurs in half a moment. Thus King Purañjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kāma-kaśmala-cetasaḥ also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the Manu-saṁhitā and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the Vedas, he commits sinful activities. One who is engaged in sinful activities cannot change his consciousness. Our real function is to change our consciousness from kaśmala, sinful consciousness, to Kṛṣṇa, the supreme pure. As confirmed in Bhagavad-gītā (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]), Kṛṣṇa is the supreme pure, and if we change our consciousness from material enjoyment to Kṛṣṇa, we become purified. This is the process recommended by Lord Caitanya Mahāprabhu as the process of ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the mirror of the heart.

TEXT 6

tasyām ajanayat putrān
purañjanyāṁ purañjanaḥ
śatāny ekādaśa virāḍ
āyuṣo ’rdham athātyagāt

SYNONYMS

tasyām-within her; ajanayat-he begot; putrān-sons; purañjanyām-in Purañjanī; purañjanaḥ-King Purañjana; śatāni-hundreds; ekādaśa-eleven; virāṭ-O King; āyuṣaḥ-of life; ardham-half; atha-in this way; atyagāt-he passed.

The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life-span is great [virāṭ], in this way King Purañjana begot 1,100 sons within the womb of his wife, Purañjanī. However, in this business he passed away half of his life-span.

In this verse there are several significant words, the first of which are ekādaśa śatāni. Purañjana had begotten 1,100 sons within the womb of his wife, and thus passed away half of his life. Actually every man follows a similar process. If one lives for one hundred years at the utmost, in his family life he simply begets children up to the age of fifty. Unfortunately at the present moment people do not live even a hundred years; nonetheless they beget children up to the age of sixty. Another point is that formerly people used to beget one hundred to two hundred sons and daughters. As will be evident from the next verse, King Purañjana not only begot 1,100 sons but also 110 daughters. At the present moment no one can produce such huge quantities of children. Instead, mankind is very busy checking the increase of population by contraceptive methods.

We do not find in Vedic literatures that they ever used contraceptive methods, although they were begetting hundreds of children. Checking population by contraceptive method is another sinful activity, but in this age of Kali people have become so sinful that they do not care for the resultant reactions of their sinful lives. King Purañjana lay down with his wife, Purañjanī, and begot a large number of children, and there is no mention in these verses that he used contraceptive methods. According to the Vedic scriptures the contraceptive method should be restraint in sex life. It is not that one should indulge in unrestricted sex life and avoid children by using some method to check pregnancy. If a man is in good consciousness, he consults with his religious wife, and as a result of this consultation, with intelligence, one advances in his ability to estimate the value of life. In other words, if one is fortunate enough to have a good, conscientious wife, he can decide by mutual consultation that human life is meant for advancing in Kṛṣṇa consciousness and not for begetting a large number of children. Children are called pariṇāma, or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Kṛṣṇa consciousness.

TEXT 7

duhitṝr daśottara-śataṁ
pitṛ-mātṛ-yaśaskarīḥ
śīlaudārya-guṇopetāḥ
paurañjanyaḥ prajā-pate

SYNONYMS

duhitṝḥ-daughters; daśa-uttara-ten more than; śatam-one hundred; pitṛ-like the father; mātṛ-and mother; yaśaskarīḥ-glorified; śīla-good behavior; audārya-magnanimity; guṇa-good qualities; upetāḥ-possessed of; paurañjanyaḥ-daughters of Purañjana; prajā-pate-O Prajāpati.

O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born illegitimately mainly become varṇa-saṅkara. The varṇa-saṅkara population is irresponsible to the family, community and even to themselves. Formerly the varṇa-saṅkara population was checked by the observation of the reformatory method called garbhādhāna-saṁskāra, a child-begetting religious ceremony. In this verse we find that although King Purañjana had begotten so many children, they were not varṇa-saṅkara. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a svāmī or gosvāmī at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the vānaprastha order. In this way he must leave home and then become a sannyāsī. A sannyāsī’s title is svāmī or gosvāmī, which means that he completely refrains from sense enjoyment. One should not accept the sannyāsa order whimsically;

he must be fully confident that he can restrain his desires for sense gratification. King Purañjana's family life was, of course, very happy. As mentioned in these verses, he begot 1,100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Purañjana's family life was very comfortable and pleasing.

TEXT 8

sa pañcāla-patiḥ putrān
pitṛ-vaṁśa-vivardhanān
dāraiḥ saṁyojayām āsa
duhitṝḥ sadṛśair varaiḥ

SYNONYMS

saḥ-he; pañcāla-patiḥ-the King of Pañcāla; putrān-sons; pitṛ-vaṁśa-paternal family; vivardhanān-increasing; dāraiḥ-with wives; saṁyojayām āsa-married; duhitṝḥ-daughters; sadṛśaiḥ-qualified; varaiḥ-with husbands.

After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

According to the Vedic system, everyone should marry. One has to accept a wife because a wife will produce children, and the children in their turn will offer foodstuffs and funeral ceremonies so that the forefathers, wherever they may live, will be made happy. The offering of oblations in the name of Lord Viṣṇu is called piṇḍodaka, and it is necessary that the descendants of a family offer piṇḍa to the forefathers.

Not only was Purañjana, the King of Pañcāla, satisfied in his own sex life, but he arranged for the sex life of his 1,100 sons and 110 daughters. In this way one can elevate an aristocratic family to the platform of a dynasty. It is significant in this verse that Purañjana got both sons and daughters married. It is the duty of a father and mother to arrange for the marriage of their sons and daughters. That is the obligation in Vedic society. Sons and daughters should not be allowed freedom to intermingle with the opposite sex unless they are married. This Vedic social organization is very good in that it stops the promulgation of illicit sex life, or varṇa-saṅkara, which appears under different names in this present day. Unfortunately in this age although the father and mother are anxious to get their children married, the children refuse to get married by the arrangement of the parents. Consequently, the number of varṇa-saṅkara has increased throughout the world under different names.

TEXT 9

putrāṇāṁ cābhavan putrā
ekaikasya śataṁ śatam
yair vai paurañjano vaṁśaḥ
pañcāleṣu samedhitaḥ

SYNONYMS

putrāṇām-of the sons; ca-also; abhavan-were produced; putrāḥ-sons; eka-ekasya-of each one; śatam-hundred; śatam-hundred; yaiḥ-by whom; vai-certainly; paurañjanaḥ-of King Purañjana; vaṁśaḥ-family; pañcāleṣu-in the land of Pañcāla; samedhitaḥ-greatly increased.

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana.

We must remember that Purañjana is the living entity, and the city Pañcāla is the body. The body is the field of activity for the living entity, as stated in Bhagavad-gītā: kṣetra-kṣetrajña. There are two constituents: one is the living entity (kṣetra jña), and the other is the body of the living entity (kṣetra). Any living entity can know that he is covered by the body if he only contemplates the body a little bit. Just with a little contemplation he can come to understand that the body is his possession. One can understand this by practical experience and by the authority of the śāstras. In Bhagavad-gītā (2.13) it is said: dehino'smin yathā dehe. The proprietor of the body, the soul, is within the body. The body is taken as the pañcāla-deśa, or the field of activities wherein the living entity can enjoy the senses in their relationship to the five sense objects, namely gandha, rasa, rūpa, sparśa and śabda-that is, sense objects made out of earth, water, fire, air and sky. Within this material world, covered by the material body of subtle and gross matter, every living entity creates actions and reactions, which are herein known allegorically as sons and grandsons. There are two kinds of actions and reactions-namely pious and impious. In this way our material existence becomes coated by different actions and reactions. In this regard, Śrīla Narottama dāsa Ṭhākura states:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

Thus the field of action and reactions, by which one's descendants are increased, begins with sex life. Purañjana increased his whole family by begetting sons who in their turn begot grandsons. Thus the living entity, being inclined toward sexual gratification, becomes involved in many hundreds and thousands of actions and reactions. In this way he remains within the material world simply for the purpose of sense gratification and transmigrates from one body to another. His process of reproducing so many sons and grandsons results in so-called societies, nations, communities and so on. All these communities, societies, dynasties and nations simply expand from sex life. As stated by Prahlāda Mahārāja: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham (Bhāg. 7.9.45). A gṛhamedhī is one who wants to remain within this material existence. This means that he wants to remain within this body or society and enjoy friendship, love and community. His only enjoyment is in increasing the number of sex enjoyers. He enjoys sex and produces children, who in their turn marry and produce grandchildren. The grandchildren also marry and in their turn produce great-grandchildren. In this way the entire earth becomes overpopulated, and then suddenly there are reactions provoked by material nature in the form of war, famine, pestilence and earthquakes, etc. Thus the entire population is again extinguished simply to be re-created. This process is explained in Bhagavad-gītā (8.19) as repeated creation and annihilation: bhūtvā bhūtvā pralīyate. Due to a lack of Kṛṣṇa consciousness, all this creation and annihilation is going on under the name of human civilization. This cycle continues due to man's lack of knowledge of the soul and the Supreme Personality of Godhead.

TEXT 10

teṣu tad-riktha-hāreṣu
gṛha-kośānujīviṣu
nirūḍhena mamatvena
viṣayeṣv anvabadhyata

SYNONYMS

teṣu-to them; tat-riktha-hāreṣu-the plunderers of his money; gṛha-home; kośa-treasury; anujīviṣu-to the followers; nirūḍhena-deep-rooted; mamatvena-by attachment; viṣayeṣu-to sense objects; anvabadhyata-became bound.

These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

In this verse the word riktha-hāreṣu, meaning "plunderers of wealth," is very significant. One's sons, grandsons and other descendants are ultimately plunderers of one's accumulated wealth. There are many celebrated businessmen and industrialists who produce great wealth and are highly praised by the public, but all their money is ultimately plundered by their sons and grandsons. In India we have actually seen one industrialist who, like King Purañjana, was very much sexually inclined and had a half dozen wives. Each of these wives had a separate establishment that necessitated the expenditure of several thousands of rupees. When I was engaged in talking with him, I saw that he was very busy trying to secure money so that all his sons and daughters would get at least five hundred thousand rupees each. Thus such industrialists, businessmen or karmīs are called mūḍhas in the śāstras. They work very hard, accumulate money, and are satisfied to see that this money is plundered by their sons and grandsons. Such people do not want to return their wealth to its actual owner. As stated in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: the real proprietor of all wealth is the Supreme Personality of Godhead. He is the actual enjoyer. So-called earners of money are those who simply know tricks by which they can take away God's money under the guise of business and industry. After accumulating this money, they enjoy seeing it plundered by their sons and grandsons. This is the materialistic way of life. In materialistic life one is encaged within the body and deluded by false egoism. Thus one thinks, "I am this body," "I am a human being," "I am an American," "I am an Indian." This bodily conception is due to false ego. Being deluded by false ego, one identifies himself with a certain family, nation or community. In this way one's attachment for the material world grows deeper and deeper. Thus it becomes very difficult for the living entity to extricate himself from his entanglement. Such people are graphically described in the Sixteenth Chapter of Bhagavad-gītā (16.13–15) in this way:

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam
asau mayā hataḥ śatrur
haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'haṁ balavān sukhī
āḍhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ

"The demoniac person thinks: So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.' In this way, such persons are deluded by ignorance."

In this way people engage in various laborious activities, and their attachment for body, home, family, nation and community becomes more and more deep-rooted.

TEXT 11

īje ca kratubhir ghorair
dīkṣitaḥ paśu-mārakaiḥ
devān pitṝn bhūta-patīn
nānā-kāmo yathā bhavān

SYNONYMS

īje-he worshiped; ca-also; kratubhiḥ-by sacrifices; ghoraiḥ-ghastly; dīkṣitaḥ-inspired; paśu-mārakaiḥ-wherein poor animals are killed; devān-the demigods; pitṝn-forefathers; bhūta-patīn-great leaders of human society; nānā-various; kāmaḥ-having desires; yathā-like; bhavān-you.

The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all very ghastly because they were inspired by the desire to kill animals.

In this verse the great sage Nārada discloses that the character of Purañjana was being described to give lessons to King Prācīnabarhiṣat. Actually the entire description was figuratively describing the activities of King Prācīnabarhiṣat. In this verse Nārada frankly says ”like you” (yathā bhavān), which indicates that King Purañjana is none other than King Prācīnabarhiṣat himself. Being a great Vaiṣṇava, Nārada Muni wanted to stop animal-killing in sacrifices. He knew that if he tried to stop the King from performing sacrifices, the King would not hear him. Therefore he is describing the life of Purañjana. But in this verse he first discloses the intention, although not fully, by saying ”like you.” Generally the karmīs, who are attached to increasing descendants, have to perform so many sacrifices and worship so many demigods for future generations, as well as to satisfy so many leaders, politicians, philosophers and scientists to make things go on properly for future generations. The so-called scientists are very eager to see that future generations will live very comfortably, and as such they are trying to find different means of generating energy to drive locomotives, cars, airplanes and so on. Now they are exhausting the petroleum supply. These activities are described in the Bhagavad-gītā (2.41):

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo ’vyavasāyinām

”Those who are on the spiritual path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.”

Actually, those who are in knowledge of everything are determined to execute Kṛṣṇa consciousness, but those who are rascals (mūḍhāḥ), sinners (duṣkṛtinaḥ) and the lowest of mankind (narādhamāḥ), who are bereft of all intelligence (māyayāpahṛta jñānāḥ) and who take shelter of the demoniac way of life (āsuraṁ bhāvam āśritāḥ), are disinterested in Kṛṣṇa consciousness. As such they become implicated and take on so many activities. Most of these activities center around the killing of animals. Modern civilization is centered around animal-killing. Karmīs are advertising that without eating meat, their vitamin value or vitality will be reduced; so to keep oneself fit to work hard, one must eat meat, and to digest meat, one must drink liquor, and to keep the balance of drinking wine and eating meat, one must have sufficient sexual intercourse to keep fit to work very hard like an ass.

There are two ways of animal-killing. One way is in the name of religious sacrifices. All the religions of the world-except the Buddhists-have a program for killing animals in places of worship. According to Vedic civilization, the animal-eaters are recommended to sacrifice a goat in the temple of Kālī under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshiping the goddess Caṇḍikā. The purpose is restriction. People have given up all this restriction. Now they are regularly opening wine distilleries and slaughterhouses and indulging in drinking alcohol and eating flesh. A Vaiṣṇava ācārya like Nārada Muni knows very well that persons engaged in such animal-killing in the name of religion are certainly becoming involved in the cycle of birth and death, forgetting the real aim of life: to go home, back to Godhead.

Thus the great sage Nārada, while instructing Śrīmad-Bhāgavatam to Vyāsa Muni, condemned the karma-kāṇḍa (fruitive) activities mentioned in the Vedas. Nārada told Vyāsa:

jugupsitaṁ dharma-kṛte ’nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharma itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ

”The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.” (Bhāg. 1.5.15)

Śrīla Nārada Muni chastised Vyāsadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Nārada Muni condemned these scriptures because they do not mention direct devotional service. Under Nārada’s instructions, direct worship of the Supreme Personality of Godhead, as described in the Śrīmad-Bhāgavatam, was set forth by Vyāsadeva. The conclusion is that neither the Supreme Personality of Godhead, Viṣṇu, nor His devotee ever sanctions animal-killing in the name of religion. Indeed, Kṛṣṇa incarnated Himself as Lord Buddha to put an end to animal-killing in the name of religion. Animal sacrifice under the name of religion is conducted by the influence of tamo-guṇa (the mode of ignorance), as indicated in the Eighteenth Chapter of Bhagavad-gītā (18.31–32):

yayā dharmam adharmaṁ ca
kāryaṁ cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī
adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāṁś ca
buddhiḥ sā pārtha tāmasī

”That understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done-that imperfect understanding, O son of Pṛthā, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.”

Those who are involved in the mode of ignorance manufacture religious systems for killing animals. Actually dharma is transcendental. As Lord Śrī Kṛṣṇa teaches, we must give up all other systems of religion and simply surrender unto Him (sarva-dharmān parityajya [Bg. 18.66]). Thus the Lord and His devotees and representatives teach the transcendental dharma, which does not allow animal-killing at all. At the present moment it is the greatest misfortune that in India many so-called missionary workers are spreading irreligion in the name of religion. They claim an ordinary human being to be God and recommend meat-eating for everyone, including so-called sannyāsīs.

TEXT 12

yukteṣv evaṁ pramattasya
kuṭumbāsakta-cetasaḥ
āsasāda sa vai kālo
yo ’priyaḥ priya-yoṣitām

SYNONYMS

yukteṣu-to beneficial activities; evam-thus; pramattasya-being inattentive; kuṭumba-to kith and kin; āsakta-attached; cetasaḥ-consciousness; āsasāda-arrived; saḥ-that; vai-certainly; kālaḥ-time; yaḥ-which; apriyaḥ-not very pleasing; priya-yoṣitām-for persons attached to women.

Thus King Purañjana, being attached to fruitive activities [karma-kāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

In this verse the words priya-yoṣitām and apriyaḥ are very significant. The word yoṣit means ”woman,” and priya means ”dear” or ”pleasing.” Death is not very much welcome for those who are too much attached to material enjoyment, which culminates in sex. There is an instructive story in this connection. Once when a saintly person was passing on his way, he met a prince, the son of a king, and he blessed him, saying, ”My dear prince, may you live forever.” The sage next met a saintly person and said to him, ”You may either live or die.” Eventually the sage met a brahmacārī devotee, and he blessed him, saying, ”My dear devotee, you may die immediately.” Finally the sage met a hunter, and he blessed him, saying, ”Neither live nor die.” The point is that those who are very sensual and are engaged in sense gratification do not wish to die. Generally a prince has enough money to enjoy his senses; therefore the great sage said that he should live forever, for as long as he lived he could enjoy life, but after his death he would go to hell. Since the brahmacārī devotee was leading a life of severe austerities and penances in order to be promoted back to Godhead, the sage said that he should die immediately so that he need not continue to labor hard and could instead go back home, back to Godhead. A saintly person may either live or die, for during his life he is engaged in serving the Lord and after his death he also serves the Lord. Thus this life and the next are the same for a saintly devotee, for in both he serves the Lord. Since the hunter lives a very ghastly life due to killing animals, and since he will go to hell when he dies, he is advised to neither live nor die.

King Purañjana finally arrived at the point of old age. In old age the senses lose their strength, and although an old man desires to enjoy his senses, and especially sex life, he is very miserable because his instruments of enjoyment no longer function. Such sensualists are never prepared for death. They simply want to live on and on and extend their life by so-called scientific advancement. Some foolish Russian scientists also claim that they are going to make man immortal through scientific advancement. Under the leadership of such crazy fellows, civilization is going on. Cruel death, however, comes and takes all of them away despite their desire to live forever. This type of mentality was exhibited by Hiraṇyakaśipu, but when the time was ripe, the Lord personally killed him within a second.

TEXT 13

caṇḍavega iti khyāto
gandharvādhipatir nṛpa
gandharvās tasya balinaḥ
ṣaṣṭy-uttara-śata-trayam

SYNONYMS

caṇḍavegaḥ-Caṇḍavega; iti-thus; khyātaḥ-celebrated; gandharva-belonging to the Gandharvaloka; adhipatiḥ-king; nṛpa-O King; gandharvāḥ-other Gandharvas; tasya-his; balinaḥ-very powerful soldiers; ṣaṣṭi-sixty; uttara-surpassing; śata-hundred; trayam-three.

O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.

Time is figuratively described here as Caṇḍavega. Since time and tide wait for no man, time is herein called Caṇḍavega, which means ”very swiftly passing away.” As time passes, it is calculated in terms of years. One year contains 360 days, and the soldiers of Caṇḍavega herein mentioned represent these days. Time passes swiftly; Caṇḍavega’s powerful soldiers of Gandharvaloka very swiftly carry away all the days of our life. As the sun rises and sets, it snatches away the balance of our life-span. Thus as each day passes, each one of us loses some of life’s duration. It is therefore said that the duration of one’s life cannot be saved. But if one is engaged in devotional service, his time cannot be taken away by the sun. As stated in Śrīmad-Bhāgavatam (2.3.17), āyur harati vai puṁsām udyann astaṁ ca yann asau. The conclusion is that if one wants to make himself immortal, he should give up sense gratification. By engaging oneself in devotional service, one can gradually enter into the eternal kingdom of God.

Mirages and other illusory things are sometimes called Gandharvas. Our losing our life-span is taken as advancement of age. This imperceptible passing away of the days of life is figuratively referred to in this verse as Gandharvas. As explained in later verses, such Gandharvas are both male and female. This indicates that both men and women lose their life-span imperceptibly by the force of time, which is herein described as Caṇḍavega.

TEXT 14

gandharvyas tādṛśīr asya
maithunyaś ca sitāsitāḥ
parivṛttyā vilumpanti
sarva-kāma-vinirmitām

SYNONYMS

gandharvyaḥ-Gandharvīs; tādṛśīḥ-similarly; asya-of Caṇḍavega; maithunyaḥ-companions for sexual intercourse; ca-also; sita-white; asitāḥ-black; parivṛttyā-by surrounding; vilumpanti-they plundered; sarva-kāma-all kinds of desirable objects; vinirmitām-manufactured.

Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

The days have been compared to the soldiers of Caṇḍavega. Night is generally a time for sex enjoyment. Days are considered to be white, and nights are considered to be black, or, from another point of view, there are two kinds of nights-black nights and white nights. All these days and nights combine to pass away our span of life and everything we manufacture for sense gratification. Material activity means manufacturing things for sense gratification. Scientists are conducting research to find out how we can satisfy our senses more and more elaborately. In this Kali-yuga, the demoniac mentality is employed in manufacturing various machines to facilitate the process of sense gratification. There are so many machines for ordinary household activities. There are machines for washing dishes, cleansing the floor, shaving, clipping hair-today everything is done by machine. All these facilities for sense gratification are described in this verse as sarva-kāma-vinirmitām. The time factor, however, is so strong that not only is our span of life being expended, but all the machines and facilities for sense gratification are deteriorating. Therefore in this verse the word vilumpanti (”plundering”) is used. Everything is being plundered from the very beginning of our lives.

This plundering of our possessions and life-span begins with the day of our birth. One day will come when death will finish everything, and the living entity will have to enter another body to begin another chapter of life and again begin the cycle of material sense gratification. Prahlāda Mahārāja describes this process as punaḥ punaś carvita-carvaṇānām (Bhāg. 7.5.30). Materialistic life means chewing the chewed again and again. The central point of material life is sense gratification. In different types of bodies, the living entity enjoys various senses, and through creating various types of facilities, he chews the chewed. Whether we squeeze sugar out of the sugarcane with our teeth or a machine, the result is the same-sugarcane juice. We may discover many ways to squeeze the juice out of the sugarcane, but the result is the same.

TEXT 15

te caṇḍavegānucarāḥ
purañjana-puraṁ yadā
hartum ārebhire tatra
pratyaṣedhat prajāgaraḥ

SYNONYMS

te-all of them; caṇḍavega-of Caṇḍavega; anucarāḥ-followers; purañjana-of King Purañjana; puram-city; yadā-when; hartum-to plunder; ārebhire-began; tatra-there; pratyaṣedhat-defended; prajāgaraḥ-the big serpent.

When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, a snake with five hoods began to defend the city.

When one is sleeping, the life air remains active in different dreams. The five hoods of the snake indicate that the life air is surrounded by five kinds of air, known as prāṇa, apāna, vyāna, udāna and samāna. When the body is inactive, the prāṇa, or the life air, is active. Up to the age of fifty one can actively work for sense gratification, but after the fiftieth year one’s energy decreases, although one can with great strain work for two or three more years-perhaps up to the fifty-fifth year. Thus the fifty-fifth year is generally taken by government regulations as the final year for retirement. The energy, which is fatigued after fifty years, is figuratively described herein as a serpent with five hoods.

TEXT 16

sa saptabhiḥ śatair eko
viṁśatyā ca śataṁ samāḥ
purañjana-purādhyakṣo
gandharvair yuyudhe balī

SYNONYMS

saḥ-he; saptabhiḥ-with seven; śataiḥ-hundred; ekaḥ-alone; viṁśatyā-with twenty; ca-also; śatam-hundred; samāḥ-years; purañjana-of King Purañjana; pura-adhyakṣaḥ-superintendent of the city; gandharvaiḥ-with the Gandharvas; yuyudhe-fought; balī-very valiant.

The five-hooded serpent, the superintendent and protector of the city of King Purañjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

The 360 days and 360 nights combine to become the 720 soldiers of Caṇḍavega (time). One has to fight these soldiers throughout one’s lifespan, beginning with birth and ending with death. This fight is called the struggle for existence. Despite this struggle, however, the living entity does not die. As confirmed in Bhagavad-gītā (2.20), the living entity is eternal:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato ’yaṁ purāṇo
na hanyate hanyamāne śarīre

”For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.” Actually the living entity does not take birth nor does he die, but he has to fight with the stringent laws of material nature throughout the entire span of his lifetime. He must also face different kinds of miserable conditions. Despite all this, the living entity, due to illusion, thinks that he is well situated in sense gratification.

TEXT 17

kṣīyamāṇe sva-sambandhe
ekasmin bahubhir yudhā
cintāṁ parāṁ jagāmārtaḥ
sa-rāṣṭra-pura-bāndhavaḥ

SYNONYMS

kṣīyamāṇe-when he became weak; sva-sambandhe-his intimate friend; ekasmin-alone; bahubhiḥ-with many warriors; yudhā-by battle; cintām-anxiety; parām-very great; jagāma-obtained; ārtaḥ-being aggrieved; sa-along with; rāṣṭra-of the kingdom; pura-of the city; bāndhavaḥ-friends and relatives.

Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.

The living entity resides within the body and struggles for existence with the limbs of the body, which are referred to here as citizens and friends. One can struggle alone with many soldiers for some time, but not for all time. The living entity within the body can struggle up to the limit of a hundred years with good luck, but after that it is not possible to prolong the struggle. Thus the living entity submits and falls victim. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: vṛddha kāla āola saba sukha bhāgala. When one becomes old, it becomes impossible to enjoy material happiness. Generally people think that religion and piety come at the end of life, and at this time one generally becomes meditative and takes to some so-called yogic process to relax in the name of meditation. Meditation, however, is simply a farce for those who have enjoyed life in sense gratification. As described in the Sixth Chapter of Bhagavad-gītā, meditation (dhyāna, dhāraṇā) is a difficult subject matter that one has to learn from his very youth. To meditate, one must restrain himself from all kinds of sense gratification. Unfortunately, meditation has now become a fashion for those who are overly addicted to sensual things. Such meditation is defeated by the struggle for existence. Sometimes such meditative processes pass for transcendental meditation. King Purañjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.

TEXT 18

sa eva puryāṁ madhu-bhuk
pañcāleṣu sva-pārṣadaiḥ
upanītaṁ baliṁ gṛhṇan
strī-jito nāvidad bhayam

SYNONYMS

saḥ-he; eva-certainly; puryām-within the city; madhu-bhuk-enjoying sex life; pañcāleṣu-in the kingdom of Pañcāla (five sense objects); sva-pārṣadaiḥ-along with his followers; upanītam-brought; balim-taxes; gṛhṇan-accepting; strī-jitaḥ-conquered by women; na-did not; avidat-understand; bhayam-fear of death.

King Purañjana collected taxes in the city known as Pañcāla and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.

Government men-including kings, presidents, secretaries and ministers-are in a position to utilize taxes collected from the citizens for sense gratification. It is stated in Śrīmad-Bhāgavatam that in this Kali-yuga government men (rājanyas) and those connected with the government, as well as exalted government ministers, secretaries and presidents, will all simply collect taxes for sense gratification. The government is top-heavy, and without increasing taxes the government cannot maintain itself. When taxes are collected they are utilized for the sense gratification of the government officials. Such irresponsible politicians forget that there is a time when death will come to take away all their sense gratification. Some of them are convinced that after life everything is finished. This atheistic theory was conceived long ago by a philosopher called Cārvāka. Cārvāka recommended that man should live very opulently by either begging, borrowing or stealing. He also maintained that one should not be afraid of death, the next life, the past life or an impious life because after the body is burnt to ashes, everything is finished. This is the philosophy of those who are too much materially addicted. Such philosophizing will not save one from the danger of death, nor will it save one from an abominable afterlife.

TEXT 19

kālasya duhitā kācit
tri-lokīṁ varam icchatī
paryaṭantī na barhiṣman
pratyanandata kaścana

SYNONYMS

kālasya-of formidable Time; duhitā-the daughter; kācit-someone; tri-lokīm-within the three worlds; varam-husband; icchatī-desiring; paryaṭantī-traveling all over the universe; na-never; barhiṣman-O King Prācīnabarhiṣat; pratyanandata-accepted her proposal; kaścana-anyone.

My dear King Prācīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

In due course of time, when the body becomes old and practically invalid, it is subject to jarā, the sufferings of old age. There are four basic kinds of suffering-birth, old age, disease and death. No scientist or philosopher has ever been able to make a solution to these four miserable conditions. The invalidity of old age known as jarā is figuratively explained here as the daughter of Time. No one likes her, but she is very much anxious to accept anyone as her husband. No one likes to become old and invalid, but this is inevitable for everyone.

TEXT 20

daurbhāgyenātmano loke
viśrutā durbhageti sā
yā tuṣṭā rājarṣaye tu
vṛtādāt pūrave varam

SYNONYMS

daurbhāgyena-on account of misfortune; ātmanaḥ-of herself; loke-in the world; viśrutā-celebrated; durbhagā-most unfortunate; iti-thus; sā-she; yā-who; tuṣṭā-being satisfied; rāja-ṛṣaye-unto the great king; tu-but; vṛtā-being accepted; adāt-delivered; pūrave-unto King Pūru; varam-benediction.

The daughter of Time [Jarā] was very unfortunate. Consequently she was known as Durbhagā [”ill-fated”]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

As Bhaktivinoda Ṭhākura sings, saba sukha bhāgala: all kinds of happiness disappear in old age. Consequently, no one likes old age, or jarā. Thus Jarā, as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayāti. Yayāti was cursed by his father-in-law, Śukrācārya, to accept her. When Śukrācārya's daughter was married to King Yayāti, one of her friends named Śarmiṣṭhā went with her. Later King Yayāti became very much attached to Śarmiṣṭhā, and Śukrācārya's daughter complained to her father. Consequently, Śukrācārya cursed King Yayāti to become prematurely old. King Yayāti had five youthful sons, and he begged all his sons to exchange their youth for his old age. No one agreed except the youngest son, whose name was Pūru. Upon accepting Yayāti's old age, Pūru was given the kingdom. It is said that two of Yayāti's other sons, being disobedient to their father, were given kingdoms outside of India, most probably Turkey and Greece. The purport is that one can accumulate wealth and all kinds of material opulences, but during old age one cannot enjoy them. Although Pūru attained his father's kingdom, he could not enjoy all the opulence, for he had sacrificed his youth. One should not wait for old age in order to become Kṛṣṇa conscious. Due to the invalidity of old age, one cannot make progress in Kṛṣṇa consciousness, however opulent he may be materially.

TEXT 21

kadācid aṭamānā sā
brahma-lokān mahīṁ gatam
vavre bṛhad-vrataṁ māṁ tu
jānatī kāma-mohitā

SYNONYMS

kadācit-once upon a time; aṭamānā-traveling; sā-she; brahma-lokāt-from Brahmaloka, the highest planet; mahīm-on the earth; gatam-having come; vavre-she proposed; bṛhat-vratam-avowed brahmacārī; mām-unto me; tu-then; jānatī-knowing; kāma-mohitā-being illusioned by lust.

When I once came to this earth from Brahmaloka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacārī, she became lusty and proposed that I accept her.

The great sage Nārada Muni was a naiṣṭhika-brahmacārī-that is, he never had sex life. He was consequently an ever-green youth. Old age, jarā, could not attack him. The invalidity of old age can overcome an ordinary man, but Nārada Muni was different. Taking Nārada Muni to be an ordinary man, the daughter of Time confronted him with her lusty desire. It requires great strength to resist a woman's attraction. It is difficult for old men, and what to speak of young. Those who live as brahmacārīs must follow in the footsteps of the great sage Nārada Muni, who never accepted the proposals of Jarā. Those who are too much sexually addicted become victims of jarā, and very soon their life-span is shortened. Without utilizing the human form of life for Kṛṣṇa consciousness the victims of jarā die very soon in this world.

TEXT 22

mayi saṁrabhya vipula-
madāc chāpaṁ suduḥsaham
sthātum arhasi naikatra
mad-yācñā-vimukho mune

SYNONYMS

mayi-unto me; saṁrabhya-having become angry; vipula-unlimited; madāt-out of illusion; śāpam-curse; su-duḥsaham-unbearable; sthātum arhasi-you may remain; na-never; ekatra-in one place; mat-my; yācñā-request; vimukhaḥ-having refused; mune-O great sage.

The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

The great sage Nārada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Nārada is the most kind devotee of the Supreme Lord, and his only business is to travel all over the universe and preach God consciousness. In other words, his business is to make everyone a Vaiṣṇava. Under the circumstances, there is ordinarily no need for him to stay in one place for more than the time he requires to preach. Since by his own free will he is already traveling all over the universe, the curse of Kālakanyā is described as fortunate. Like Nārada Muni, many other devotees of the Lord are engaged in preaching the glories of the Lord in different places and in different universes. Such personalities are beyond the jurisdiction of material laws.

TEXT 23

tato vihata-saṅkalpā
kanyakā yavaneśvaram
mayopadiṣṭam āsādya
vavre nāmnā bhayaṁ patim

SYNONYMS

tataḥ-thereafter; vihata-saṅkalpā-being disappointed in her determination; kanyakā-the daughter of Time; yavana-īśvaram-unto the king of the untouchables; mayā upadiṣṭam-indicated by me; āsādya-having approached; vavre-accepted; nāmnā-of the name; bhayam-Fear; patim-as her husband.

After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or Fear, and she accepted him as her husband.

Being the most perfect Vaiṣṇava, Śrī Nārada Muni is always willing to do good to others, even to one who curses him. Although Kālakanyā, the daughter of Time, was refused by Nārada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaiṣṇava gives shelter somewhere to such an unfortunate girl. When jarā, or old age, attacks, everyone dwindles and deteriorates. In one stroke Nārada Muni gave shelter to Kālakanyā and counterattacked the ordinary karmīs. If one accepts the instructions of Nārada Muni, the ocean of fear (bhaya) can be very quickly removed by the grace of that great Vaiṣṇava.

TEXT 24

ṛṣabhaṁ yavanānāṁ tvāṁ
vṛṇe vīrepsitaṁ patim
saṅkalpas tvayi bhūtānāṁ
kṛtaḥ kila na riṣyati

SYNONYMS

ṛṣabham-the best; yavanānām-of the untouchables; tvām-you; vṛṇe-I accept; vīra-O great hero; īpsitam-desired; patim-husband; saṅkalpaḥ-the determination; tvayi-unto you; bhūtānām-of all living entities; kṛtaḥ-if done; kila-certainly; na-never; riṣyati-becomes baffled.

Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

The words yavanānām ṛṣabham refer to the King of the Yavanas. The Sanskrit words yavana and mleccha apply to those who do not follow the Vedic principles. According to the Vedic principles, one should rise early in the morning, take bath, chant Hare Kṛṣṇa, offer maṅgala-ārati to the Deities, study Vedic literature, take prasāda and engage in dressing and decorating the Deities. One must also collect money for the temple expenditures, or if one is a householder he must go to work in accordance with the prescribed duties of a brāhmaṇa, kṣatriya, vaiśya or śūdra. In this way one should live a life of spiritual understanding, and this is the Vedic way of civilization. One who does not follow all these rules and regulations is called a yavana or mleccha. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a yavana or mleccha if he does not follow the Vedic principles. One who does not actually follow the hygienic principles prescribed in the Vedic rules and regulations will be subjected to many contagious diseases. Because the students in this Kṛṣṇa consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Kṛṣṇa conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kāla (Time) cannot overcome a Vaiṣṇava. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī engaged in writing Caitanya-caritāmṛta when he was very old, yet he presented the most wonderful literature about the activities of Lord Caitanya. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. This is confirmed by Śrīla Śrīnivāsa Ācārya, who praised the Gosvāmīs in this way:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Thus jarā, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni. All devotees are in the disciplic succession stemming from Nārada Muni because they worship the Deity according to Nārada Muni's direction, namely the Nārada-pañcarātra, or the pāñcarātrika-vidhi. A devotee follows the principles of pāñcarātrika-vidhi as well as bhāgavata-vidhi. Bhāgavata-vidhi includes preaching work-śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-the hearing and chanting of the glories of Lord Viṣṇu, the Supreme Personality of Godhead. The pāñcarātrika-vidhi includes arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam. Because a devotee rigidly follows the instructions of Nārada Muni, he has no fear of old age, disease or death. Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently, old age does not make a devotee fearful of death, as a common man is fearful of death. When jarā, or old age, takes shelter of a devotee, Kālakanyā diminishes the devotee's fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.

TEXT 25

dvāv imāv anuśocanti
bālāv asad-avagrahau
yal loka-śāstropanataṁ
na rāti na tad icchati

SYNONYMS

dvau-two kinds; imau-these; anuśocanti-they lament; bālau-ignorant; asat-the foolish; avagrahau-taking the path of; yat-that which; loka-by custom; śāstra-by scriptures; upanatam-presented; na-never; rāti-follows; na-neither; tat-that; icchati-desires.

One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

It is herein stated that one should strictly follow the scriptures if one actually wants an auspicious life. The same is explained in Bhagavad-gītā (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

”He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” One who does not strictly follow the terms of the Vedic injunctions never attains success in life or happiness. And what to speak of going home, back to Godhead.

One śāstric injunction holds that a householder, a kṣatriya or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kālakanyā, the daughter of Time, was deputed by Nārada Muni to offer herself to Yavana-rāja, the King of the Yavanas could not refuse her. All transactions must be performed in light of the śāstric injunctions. The śāstric injunctions are confirmed by great sages like Nārada Muni. As stated by Narottama dāsa Ṭhākura: sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should follow the principles of saintly persons, scriptures and the spiritual master. In this way one is sure to attain success in life. Kālakanyā, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of sādhu, śāstra and guru. Thus there was no reason for not accepting her.

TEXT 26

atho bhajasva māṁ bhadra
bhajantīṁ me dayāṁ kuru
etāvān pauruṣo dharmo
yad ārtān anukampate

SYNONYMS

atho-therefore; bhajasva-accept; mām-me; bhadra-O gentle one; bhajantīm-willing to serve; me-to me; dayām-mercy; kuru-do; etāvān-such a measure; pauruṣaḥ-for any gentleman; dharmaḥ-religious principle; yat-that; ārtān-to the distressed; anukampate-is compassionate.

Kālakanyā continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman’s greatest duty to be compassionate upon a person who is distressed.

Yavana-rāja, the King of the Yavanas, could also refuse to accept Kālakanyā, daughter of Time, but he considered the request due to the order of Nārada Muni. Thus he accepted Kālakanyā in a different way. In other words, the injunctions of Nārada Muni, or the path of devotional service, can be accepted by anyone within the three worlds, and certainly by the King of the Yavanas. Lord Caitanya Himself requested everyone to preach the cult of bhakti-yoga all over the world, in every village and town. Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the yavanas and mlecchas have taken to spiritual life on the strength of Nārada Muni’s pāñcarātrika-vidhi. When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

TEXT 27

kāla-kanyodita-vaco
niśamya yavaneśvaraḥ
cikīrṣur deva-guhyaṁ sa
sasmitaṁ tām abhāṣata

SYNONYMS

kāla-kanyā-by the daughter of Time; udita-expressed; vacaḥ-words; niśamya-hearing; yavana-īśvaraḥ-the King of the Yavanas; cikīrṣuḥ-desiring to execute; deva-of providence; guhyam-confidential duty; saḥ-he; sa-smitam-smilingly; tām-her; abhāṣata-addressed.

After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.

In Caitanya-caritāmṛta (Ādi 5.142) it is said:

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

Actually the supreme controller is the Personality of Godhead, Kṛṣṇa, and everyone is His servant. Yavana-rāja, the King of the Yavanas, was also a servant of Kṛṣṇa. Consequently, he wanted to execute the purpose of Kṛṣṇa through the agency of Kālakanyā. Although Kālakanyā means invalidity or old age, Yavana-rāja wanted to serve Kṛṣṇa by introducing Kālakanyā everywhere. Thus a sane person, by attaining old age, will become fearful of death. Foolish people engage in material activities as if they will live forever and enjoy material advancement, but actually there is no material advancement. Under illusion people think that material opulence will save them, but although there has been much advancement in material science, the problems of human society-birth, death, old age and disease-are still unsolved. Nonetheless foolish scientists are thinking that they have advanced materially. When Kālakanyā, the invalidity of old age, attacks them, they become fearful of death, if they are sane. Those who are insane simply do not care for death, nor do they know what is going to happen after death. They are under the wrong impression that after death there is no life, and consequently they act very irresponsibly in this life and enjoy unrestricted sense gratification. For an intelligent person, the appearance of old age is an impetus to spiritual life. People naturally fear impending death. The King of the Yavanas tried to utilize Kālakanyā for this purpose.

TEXT 28

mayā nirūpitas tubhyaṁ
patir ātma-samādhinā
nābhinandati loko ’yaṁ
tvām abhadrām asammatām

SYNONYMS

mayā-by me; nirūpitaḥ-settled; tubhyam-for you; patiḥ-husband; ātma-of the mind; samādhinā-by meditation; na-never; abhinandati-welcome; lokaḥ-the people; ayam-these; tvām-you; abhadrām-inauspicious; asammatām-unacceptable.

The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

After much consideration, the King of the Yavanas decided to make the best use of a bad bargain. Kālakanyā was a bad bargain, and no one liked her, but everything can be used for the service of the Lord. Thus the King of the Yavanas tried to utilize her for some purpose. The purpose has already been explained-that is, Kālakanyā as jarā, the invalidity of old age, can be used to arouse a sense of fear in people so that they will prepare for the next life by engaging in Kṛṣṇa consciousness.

TEXT 29

tvam avyakta-gatir bhuṅkṣva
lokaṁ karma-vinirmitam
yā hi me pṛtanā-yuktā
prajā-nāśaṁ praṇeṣyasi

SYNONYMS

tvam-you; avyakta-gatiḥ-whose movement is imperceptible; bhuṅkṣva-enjoy; lokam-this world; karma-vinirmitam-manufactured by fruitive activities; yā-one who; hi-certainly; me-my; pṛtanā-soldiers; yuktā-helped by; prajā-nāśam-annihilation of the living entities; praṇeṣyasi-you shall carry out without any hindrance.

This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

The word karma-vinirmitam means "manufactured by fruitive activities." This entire material world, especially in these days, is the result of fruitive activities. Everyone is fully engaged in decorating the world with highways, motorcars, electricity, skyscrapers, industries, businesses, etc. All this appears very nice for those who are simply engaged in sense gratification and who are ignorant of spiritual identity. As described in Śrīmad-Bhāgavatam (5.5.4):

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

Those without knowledge of the spirit soul are mad after materialistic activities, and they perform all kinds of sinful activities simply for sense gratification. According to Ṛṣabhadeva, such activities are inauspicious because they force one to accept an abominable body in the next life. Everyone can experience that although we try to keep the body in a comfortable position, it is always giving pain and is subjected to the threefold miseries. Otherwise, why are there so many hospitals, welfare boards and insurance establishments? Actually, in this world there is no happiness. People are simply engaged trying to counteract unhappiness. Foolish people accept unhappiness as happiness; therefore the King of the Yavanas decided to attack such foolish people imperceptibly by old age, disease, and ultimately death. Of course, after death there must be birth; therefore Yavana-rāja thought it wise to kill all the karmīs through the agency of Kālakanyā and thus try to make them aware that materialistic advancement is not actually advancement. Every living entity is a spiritual being, and consequently without spiritual advancement the human form of life is ruined.

TEXT 30

prajvāro 'yaṁ mama bhrātā
tvaṁ ca me bhaginī bhava
carāmy ubhābhyāṁ loke 'sminn
avyakto bhīma-sainikaḥ

SYNONYMS

prajvāraḥ-named Prajvāra; ayam-this; mama-my; bhrātā-brother; tvam-you; ca-also; me-my; bhaginī-sister; bhava-become; carāmi-I shall go about; ubhābhyām-by both of you; loke-in the world; asmin-this; avyaktaḥ-without being manifest; bhīma-dangerous; sainikaḥ-with soldiers.

The King of the Yavanas continued: Here is my brother Prajvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

Kālakanyā was sent by Nārada Muni to Yavana-rāja so that she might become his wife, but instead of accepting her as his wife, Yavana-rāja accepted her as his sister. Those who do not follow the Vedic principles are unrestricted as far as sex life is concerned. Consequently they sometimes do not hesitate to have sex with their sisters. In this age of Kali there are many instances of such incest. Although Yavana-rāja accepted the request of Nārada Muni to show respect to him, he was nonetheless thinking of illicit sex. This was due to his being the King of the yavanas and mlecchas.

The word prajvāraḥ is very significant, for it means "the fever sent by Lord Viṣṇu." Such a fever is always set at 107 degrees, the temperature at which a man dies. Thus the King of the mlecchas and yavanas requested the daughter of Time, Kālakanyā, to become his sister. There was no need to ask her to become his wife, for the yavanas and mlecchas do not make distinctions as far as sex life is concerned. Thus one may outwardly be a sister, mother or daughter and still have sex. Yavana-rāja's brother was Prajvāra, and Kālakanyā was invalidity itself. Combined and strengthened by the soldiers of Yavana-rāja-namely nonhygienic conditions, illicit sex and ultimately a high degree of temperature to bring on death-they would be able to smash the materialistic way of life. In this connection it is significant that Nārada was immune to the attack of jarā, or invalidity, and similarly jarā, or the destructive force, cannot attack any follower of Nārada Muni or a pure Vaiṣṇava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā."

20.5.28 Chapter Twenty-eight

Purañjana Becomes a Woman in the Next Life

TEXT 1

nārada uvāca

sainikā bhaya-nāmno ye
barhiṣman diṣṭa-kāriṇaḥ
prajvāra-kāla-kanyābhyāṁ
vicerur avanīm imām

SYNONYMS

nāradaḥ uvāca-the great sage Nārada continued to speak; sainikāḥ-the soldiers; bhaya-nāmnaḥ-of Bhaya (Fear); ye-all of them who; barhiṣman-O King Prācīnabarhiṣat; diṣṭa-kāriṇaḥ-the order carriers of death; prajvāra-with Prajvāra; kāla-kanyābhyām-and with Kālakanyā; viceruḥ-traveled; avanīm-on earth; imām-this.

The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterward, the King of the Yavanas, whose name is fear itself, as well as Prajvāra, Kālakanyā, and his soldiers, began to travel all over the world.

The period of life just prior to death is certainly very dangerous because usually at this time people are attacked by the weakness of old age as well as many kinds of disease. The diseases that attack the body are compared here to soldiers. These soldiers are not ordinary soldiers, for they are guided by the King of the Yavanas, who acts as their commander-in-chief. The word diṣṭa-kāriṇaḥ indicates that he is their commander. When a man is young, he does not care for old age, but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. The more one enjoys sex during youth, the more he suffers in old age.

TEXT 2

ta ekadā tu rabhasā
purañjana-purīṁ nṛpa
rurudhur bhauma-bhogāḍhyāṁ
jarat-pannaga-pālitām

SYNONYMS

te-they; ekadā-once upon a time; tu-then; rabhasā-with great force; purañjana-purīm-the city of Purañjana; nṛpa-O King; rurudhuḥ-encircled; bhauma-bhoga-āḍhyām-full of sense enjoyments; jarat-old; pannaga-by the serpent; pālitām-protected.

Once the dangerous soldiers attacked the city of Purañjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

As one's body engages in sense gratification, it becomes weaker and weaker daily. Finally the vital force becomes so weak that it is herein compared to a weak serpent. The life air has already been compared to the serpent. When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms-that is, the dangerous soldiers of death's superintendent, Yamarāja-begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take sannyāsa to preach the message of God for the duration of life. However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker due to sense gratification. When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. Thus at the end of life one worries about how his wife will be protected and how she will manage the great family responsibilities. In this way a man usually thinks of his wife before death. According to Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

At the end of life, a person thinks of what he has done throughout his whole life; thus he gets another body (dehāntara) according to his thoughts and desires at the end of life. One overly addicted to life at home naturally thinks of his beloved wife at the end of life. Consequently, in the next life he gets the body of a woman, and he also acquires the results of his pious or impious activities. In this chapter the acceptance of a woman's body by King Purañjana will be thoroughly explained.

TEXT 3

kāla-kanyāpi bubhuje
purañjana-puraṁ balāt
yayābhibhūtaḥ puruṣaḥ
sadyo niḥsāratām iyāt

SYNONYMS

kāla-kanyā-the daughter of Kāla; api-also; bubhuje-took possession of; purañjana-puram-the city of Purañjana; balāt-by force; yayā-by whom; abhibhūtaḥ-being overwhelmed; puruṣaḥ-a person; sadyaḥ-immediately; niḥsāratām-uselessness; iyāt-gets.

Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana's city and thus rendered them useless for all purposes.

At the fag end of life, when the invalidity of old age attacks a man, his body becomes useless for all purposes. Therefore Vedic training dictates that when a man is in his boyhood he should be trained in the process of brahmacarya; that is, he should be completely engaged in the service of the Lord and should not in any way associate with women. When the boy becomes a young man, he marries between the ages of twenty and twenty-five. When he is married at the right age, he can immediately beget strong, healthy sons. Now female descendants are increasing because young men are very weak sexually. A male child will be born if the husband is sexually stronger than the wife, but if the female is stronger, a female child will be born. Thus it is essential to practice the system of brahmacarya if one wishes to beget a male child when one is married. When one reaches the age of fifty, he should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes sannyāsa to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of Kṛṣṇa consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Purañjana, figuratively described in these verses.

TEXT 4

tayopabhujyamānāṁ vai
yavanāḥ sarvato-diśam
dvārbhiḥ praviśya subhṛśaṁ
prārdayan sakalāṁ purīm

SYNONYMS

tayā-by Kālakanyā; upabhujyamānām-being taken possession of; vai-certainly; yavanāḥ-the Yavanas; sarvataḥ-diśam-from all sides; dvārbhiḥ-through the gates; praviśya-having entered; su-bhṛśam-greatly; prārdayan-giving trouble; sakalām-all over; purīm-the city.

When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

The body has nine gates-the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Purañjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines and surgical appliances.

TEXT 5

tasyāṁ prapīḍyamānāyām
abhimānī purañjanaḥ
avāporu-vidhāṁs tāpān
kuṭumbī mamatākulaḥ

SYNONYMS

tasyām-when the city; prapīḍyamānāyām-was put into different difficulties; abhimānī-too much absorbed; purañjanaḥ-King Purañjana; avāpa-achieved; uru-many; vidhān-varieties; tāpān-pains; kuṭumbī-family man; mamatā-ākulaḥ-too much affected by attachment to family.

When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

When we refer to the body, we include the external gross body with its various limbs, as well as the mind, intelligence and ego. In old age these all become weak when they are attacked by different diseases. The proprietor of the body, the living soul, becomes very sad at not being able to use the field of activities properly. In Bhagavad-gītā it is clearly explained that the living entity is the proprietor of this body (kṣetra jña) and that the body is the field of activities (kṣetra). When a field is overgrown with thorns and weeds, it becomes very difficult for the owner to work it. That is the position of the spirit soul when the body itself becomes a burden due to disease. Extra burdens are placed on the body in the form of anxiety and general deterioration of the bodily functions.

TEXT 6

kanyopagūḍho naṣṭa-śrīḥ
kṛpaṇo viṣayātmakaḥ
naṣṭa-prajño hṛtaiśvaryo
gandharva-yavanair balāt

SYNONYMS

kanyā-by the daughter of Time; upagūḍhaḥ-being embraced; naṣṭa-śrīḥ-bereft of all beauty; kṛpaṇaḥ-miser; viṣaya-ātmakaḥ-addicted to sense gratification; naṣṭa-prajñaḥ-bereft of intelligence; hṛta-aiśvaryaḥ-bereft of opulence; gandharva-by the Gandharvas; yavanaiḥ-and by the Yavanas; balāt-by force.

When King Purañjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.

When a person is attacked by the invalidity of old age and is still addicted to sense gratification, he gradually loses all his personal beauty, intelligence and good possessions. He thus cannot resist the forceful attack of the daughter of Time.

TEXT 7

viśīrṇāṁ sva-purīṁ vīkṣya
pratikūlān anādṛtān
putrān pautrānugāmātyāñ
jāyāṁ ca gata-sauhṛdām

SYNONYMS

viśīrṇām-scattered; sva-purīm-his own town; vīkṣya-seeing; pratikūlān-opposing elements; anādṛtān-being disrespectful; putrān-sons; pautra-grandsons; anuga-servants; amātyān-ministers; jāyām-wife; ca-and; gata-sauhṛdām-indifferent.

King Purañjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

When one becomes an invalid, his senses and organs are weakened. In other words, they are no longer under one's control. The senses and sense objects then begin to oppose him. When a person is in a distressed condition, even his family members-his sons, grandsons and wife-become disrespectful. They no longer are under the command of the master of the house. Just as we wish to use our senses for sense gratification, the senses also require strength from the body in reciprocation. A man keeps a family for enjoyment, and similarly family members demand enjoyment from the head of the family. When they do not receive sufficient money from him, they grow disinterested and ignore his commands or desires. This is all due to one's being a kṛpaṇa (miser). This word kṛpaṇa, used in the sixth verse, is in opposition to the word brāhmaṇa. In the human form of life one should become a brāhmaṇa, which means that one should understand the constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaiṣṇava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a kṛpaṇa, miser. A miser is one who gets money but does not spend it properly. This human form of life is especially meant for understanding Brahman, for becoming a brāhmaṇa, and if we do not utilize it properly, we remain a kṛpaṇa. We can actually see that when one has money but does not spend it, he remains a miser and is never happy. Similarly, when one's intelligence is spoiled due to sense gratification, he remains a miser throughout his life.

TEXT 8

ātmānaṁ kanyayā grastaṁ
pañcālān ari-dūṣitān
duranta-cintām āpanno
na lebhe tat-pratikriyām

SYNONYMS

ātmānam-himself; kanyayā-by Kālakanyā; grastam-being embraced; pañcālān-Pañcāla; ari-dūṣitān-infected by the enemies; duranta-insurmountable; cintām-anxiety; āpannaḥ-having obtained; na-not; lebhe-achieved; tat-of that; pratikriyām-counteraction.

When King Purañjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.

When a person becomes weak from the attack of old age, the family members, servants and secretaries do not care for him. He is then unable to counteract this. Thus he becomes more and more anxious and laments his frightful condition.

TEXT 9

kāmān abhilaṣan dīno
yāta-yāmāṁś ca kanyayā
vigatātma-gati-snehaḥ
putra-dārāṁś ca lālayan

SYNONYMS

kāmān-objects of enjoyment; abhilaṣan-always lusting after; dīnaḥ-the poor man; yāta-yāmān-stale; ca-also; kanyayā-by the influence of Kālakanyā; vigata-lost; ātma-gati-real purpose of life; snehaḥ-attachment to; putra-sons; dārān-wife; ca-and; lālayan-affectionately maintaining.

The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

This is exactly the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification there cannot be spiritual life, because a person thinks only of this life. Although the next life is a fact, no information is given about it.

TEXT 10

gandharva-yavanākrāntāṁ
kāla-kanyopamarditām
hātuṁ pracakrame rājā
tāṁ purīm anikāmataḥ

SYNONYMS

gandharva-by the Gandharva soldiers; yavana-and by the Yavana soldiers; ākrāntām-overcome; kāla-kanyā-by Kālakanyā (the daughter of Time); upamarditām-being smashed; hātum-to give up; pracakrame-proceeded; rājā-King Purañjana; tām-that; purīm-the city; anikāmataḥ-unwilling.

The city of King Purañjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.

The living entity, separated from the association of the Supreme Personality of Godhead, tries to enjoy this material world. He is given a chance to enjoy it in a particular type of body, beginning with the body of a Brahmā down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahmā, who created the seven great sages and other Prajāpatis to increase the universal population. Thus every living entity, according to karma, his past desires and activities, gets a particular type of body, from that of Brahmā to that of a microbe or germ in stool. Due to long association with a particular type of material body and also due to the grace of Kālakanyā and her māyā, one becomes overly attached to a material body, although it is the abode of pain. Even if one tries to separate a worm from stool, the worm will be unwilling to leave. It will return to the stool. Similarly, a hog generally lives in a very filthy state, eating stool, but if one tries to separate it from its condition and give it a nice place, the hog will be unwilling. In this way if we study each and every living entity, we will find that he will defy offers of a more comfortable position. Although King Purañjana was attacked from all sides, he was unwilling to leave the city. In other words, the living entity-whatever his condition-does not want to give up the body. But he will be forced to give it up because, after all, this material body cannot exist forever.

The living entity wishes to enjoy the material world in different ways, and therefore by nature's law he is allowed to transmigrate from one body to another, exactly as a person transmigrates from the body of an infant to a child to a boy to a youth to a man. This process is constantly going on. At the last stage, when the gross body becomes old and invalid, the living entity is reluctant to give it up, despite the fact that it is no longer usable. Although material existence and the material body are not comfortable, why does the living entity not want to leave? As soon as one gets a material body, he has to work very hard to maintain it. He may engage in different fields of activity, but whatever the case, everyone has to work very hard to maintain the material body. Unfortunately, society has no information of the soul's transmigration. Because the living entity does not hope to enter the spiritual kingdom of eternal life, bliss and knowledge, he wants to stick to his present body, even though it may be useless. Consequently, the greatest welfare activity in this material world is the furthering of the Kṛṣṇa consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Kṛṣṇa, and everyone can return to God and live eternally in bliss and knowledge. A Kṛṣṇa conscious person is not afraid of giving up the body because his position is always eternal. A Kṛṣṇa conscious person engages in the transcendental loving service of the Lord eternally; therefore as long as he lives within the body, he is happy to engage in the loving service of the Lord, and when he gives up the body, he is also permanently situated in the service of the Lord. The saintly devotees are always free and liberated, whereas the karmīs, who have no knowledge of spiritual life or the transcendental loving service of the Lord, are very much afraid of giving up the rotten material body.

TEXT 11

bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitaḥ
dadāha tāṁ purīṁ kṛtsnāṁ
bhrātuḥ priya-cikīrṣayā

SYNONYMS

bhaya-nāmnaḥ-of Bhaya (Fear); agra-jaḥ-elder; bhrātā-brother; prajvāraḥ-named Prajvāra; pratyupasthitaḥ-being present there; dadāha-set fire; tām-to that; purīm-city; kṛtsnām-wholesale; bhrātuḥ-his brother; priya-cikīrṣayā-in order to please.

Under the circumstances, the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.

According to the Vedic system, a dead body is set on fire, but before death there is another fire, or fever, which is called prajvāra, or viṣṇu-jvāra. Medical science verifies that when one's temperature is raised to 107 degrees, a man immediately dies. This prajvāra, or higher fever, at the last stage of life places the living entity in the midst of a blazing fire.

TEXT 12

tasyāṁ sandahyamānāyāṁ
sapauraḥ saparicchadaḥ
kauṭumbikaḥ kuṭumbinyā
upātapyata sānvayaḥ

SYNONYMS

tasyām-when that city; sandahyamānāyām-was ablaze; sa-pauraḥ-along with all the citizens; sa-paricchadaḥ-along with all servants and followers; kauṭumbikaḥ-the King, having so many relatives; kuṭumbinyā-along with his wife; upātapyata-began to suffer the heat of the fire; sa-anvayaḥ-along with descendants.

When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Purañjana thus became very unhappy.

There are many parts of the body-the senses, the limbs, the skin, the muscles, blood, marrow, etc.-and all these are considered here figuratively as sons, grandsons, citizens and dependents. When the body is attacked by the viṣṇu-jvāra, the fiery condition becomes so acute that sometimes one remains in a coma. This means that the body is in such severe pain that one becomes unconscious and cannot feel the miseries taking place within the body. Indeed, the living entity becomes so helpless at the time of death that, although unwilling, he is forced to give up the body and enter another. In Bhagavad-gītā it is stated that man may, by scientific advancement, improve the temporary living conditions, but that he cannot avoid the pangs of birth, old age, disease and death. These are under the control of the Supreme Personality of Godhead through the agency of material nature. A foolish person cannot understand this simple fact. Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus a person in ignorance, not knowing anything about his own future life, is certainly defeated in all his activities.

TEXT 13

yavanoparuddhāyatano
grastāyāṁ kāla-kanyayā
puryāṁ prajvāra-saṁsṛṣṭaḥ
pura-pālo 'nvatapyata

SYNONYMS

yavana-by the Yavanas; uparuddha-attacked; āyatanaḥ-his abode; grastāyām-when seized; kāla-kanyayā-by the daughter of Time; puryām-the city; prajvāra-saṁsṛṣṭaḥ-being approached by Prajvāra; pura-pālaḥ-the city superintendent; anvatapyata-became also very much aggrieved.

The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

The living entity is covered by two different types of bodies-the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city's police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence of fire in the city, the police superintendent can impose his authority upon the citizens, but when there is an all-out attack on the city, he is rendered useless. As the life air was ready to leave the gross body, the subtle body also began to experience pain.

TEXT 14

na śeke so 'vituṁ tatra
puru-kṛcchroru-vepathuḥ
gantum aicchat tato vṛkṣa-
koṭarād iva sānalāt

SYNONYMS

na-not; śeke-was able; saḥ-he; avitum-to protect; tatra-there; puru-very much; kṛcchra-difficulty; uru-great; vepathuḥ-suffering; gantum-to go out; aicchat-desired; tataḥ-from there; vṛkṣa-of a tree; koṭarāt-from the hollow; iva-like; sa-analāt-on fire.

As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police superintendent, the snake, wished to leave the city due to the fire's severe heat.

It becomes very difficult for snakes to leave a forest when there is a fire. Other animals may flee due to their long legs, but serpents, only being able to crawl, are generally burnt in the fire. At the last stage, the limbs of the body are not as much affected as the life air.

TEXT 15

śithilāvayavo yarhi
gandharvair hṛta-pauruṣaḥ
yavanair aribhī rājann
uparuddho ruroda ha

SYNONYMS

śithila-slackened; avayavaḥ-his limbs; yarhi-when; gandharvaiḥ-by the Gandharvas; hṛta-defeated; pauruṣaḥ-his bodily strength; yavanaiḥ-by the Yavanas; aribhiḥ-by the enemies; rājan-O King Prācīnabarhiṣat; uparuddhaḥ-being checked; ruroda-cried loudly; ha-indeed.

The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

At the last stage of life, the different gates of the body are choked by the effects of disease, which are caused by an imbalance of bile, mucus and air. Thus the living entity cannot clearly express his difficulties, and surrounding relatives hear the sound "ghura ghura" from a dying man. In his Mukunda-mālā-stotra, King Kulaśekhara states:

kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

"My dear Kṛṣṇa, please help me die immediately so that the swan of my mind may be encircled by the stem of Your lotus feet. Otherwise at the time of my final breath, when my throat is choked up, how will it be possible for me to think of You?" The swan takes great pleasure in diving within water and being encircled by the stem of the lotus flower. This entanglement is sporting joy. If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such a time the sound vibration of Hare Kṛṣṇa, the mahā-mantra, may not come out. Thus one may forget Kṛṣṇa. Of course, those who are strong in Kṛṣṇa consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa mantra, especially when there is a signal from death.

TEXT 16

duhitṝḥ putra-pautrāṁś ca
jāmi-jāmātṛ-pārṣadān
svatvāvaśiṣṭaṁ yat kiñcid
gṛha-kośa-paricchadam

SYNONYMS

duhitṝḥ-daughters; putra-sons; pautrān-grandsons; ca-and; jāmi-daughters-in-law; jāmātṛ-sons-in-law; pārṣadān-associates; svatva-property; avaśiṣṭam-remaining; yat kiñcit-whatever; gṛha-home; kośa-accumulation of wealth; paricchadam-household paraphernalia.

King Purañjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates as well as his house, his household paraphernalia and his little accumulation of wealth.

It is not infrequent for a person overly attached to the material body to request a physician to prolong his life at least for some time. If the so-called scientific physician is able to prolong one's life for a few minutes through the use of oxygen or other medicines, he thinks that he is very successful in his attempts, although ultimately the patient will die. This is called the struggle for existence. At the time of death both patient and physician still think of prolonging life, although all the constituents of the body are practically dead and gone.

TEXT 17

ahaṁ mameti svīkṛtya

gṛheṣu kumatir gṛhī
dadhyau pramadayā dīno
viprayoga upasthite

SYNONYMS

aham-I; mama-mine; iti-thus; svī-kṛtya-accepting; gṛheṣu-in the home; ku-matiḥ-whose mind is full of obnoxious thoughts; gṛhī-the householder; dadhyau-turns his attention to; pramadayā-with his wife; dīnaḥ-very poor; viprayoge-when separation; upasthite-occurred.

King Purañjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

It is clear in this verse that at the time of death thoughts of material enjoyment do not go away. This indicates that the living entity, the soul, is carried by the subtle body-mind, intelligence and ego. Due to false ego, the living entity still wants to enjoy the material world, and for want of material enjoyment he becomes sorry or sad. He still makes intellectual plans to further his existence, and therefore, although he gives up the gross body, he is carried by the subtle body to another gross body. The transmigration of the subtle body is never visible to material eyes; therefore when one gives up the gross body, we think that he is finished. Plans for material enjoyment are made by the subtle body, and the gross body is the instrument for enjoying these plans. Thus the gross body can be compared to the wife, for the wife is the agent for all kinds of sense gratification. Because of long association with the gross body, the living entity becomes very sad to be separated from it. The mental activity of the living entity obliges him to accept another gross body and continue his material existence.

The Sanskrit word strī means "expansion." Through the wife one expands his various objects of attraction-sons, daughters, grandsons and so on. Attachment to family members becomes very prominent at the time of death. One often sees that just before leaving his body a man may call for his beloved son to give him charge of his wife and other paraphernalia. He may say, "My dear boy, I am being forced to leave. Please take charge of the family affairs." He speaks in this way, not even knowing his destination.

TEXT 18

lokāntaraṁ gatavati
mayy anāthā kuṭumbinī
vartiṣyate kathaṁ tv eṣā
bālakān anuśocatī

SYNONYMS

loka-antaram-into a different life; gatavati mayi-when I am gone; anāthā-bereft of husband; kuṭumbinī-surrounded by all family members; vartiṣyate-will exist; katham-how; tu-then; eṣā-this woman; bālakān-children; anuśocatī-lamenting about.

King Purañjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance."

All these thoughts of one's wife indicate that the King was overly engrossed with the thoughts of woman. Generally a chaste woman becomes a very obedient wife. This causes a husband to become attached to his wife, and consequently he thinks of his wife very much at the time of death. This is a very dangerous situation, as is evident from the life of King Purañjana. If one thinks of his wife instead of Kṛṣṇa at the time of death, he will certainly not return home, back to Godhead, but will be forced to accept the body of a woman and thus begin another chapter of material existence.

TEXT 19

na mayy anāśite bhuṅkte
nāsnāte snāti mat-parā
mayi ruṣṭe susantrastā
bhartsite yata-vāg bhayāt

SYNONYMS

na-never; mayi-when I; anāśite-had not eaten; bhuṅkte-she would eat; na-never; asnāte-had not taken bath; snāti-she would take her bath; mat-parā-always devoted to me; mayi-when I; ruṣṭe-was angry; su-santrastā-very much frightened; bhartsite-when I chastised; yata-vāk-fully controlled of words; bhayāt-out of fear.

King Purañjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

A wife is always supposed to be submissive to her husband. Submission, mild behavior and subservience are qualities in a wife which make a husband very thoughtful of her. For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement. Thus Kṛṣṇa consciousness must be established in every home. If a husband and wife are very much attached to one another in Kṛṣṇa consciousness, they will both benefit because Kṛṣṇa is the center of their existence. Otherwise, if the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life. Of course, it is an advantage for a woman to become a man, but it is not at all advantageous for the man to become a woman.

TEXT 20

prabodhayati māvijñaṁ
vyuṣite śoka-karśitā
vartmaitad gṛha-medhīyaṁ
vīra-sūr api neṣyati

SYNONYMS

prabodhayati-gives good counsel; mā-unto me; avijñam-foolish; vyuṣite-at the time of my being away; śoka-by aggrievement; karśitā-being aggrieved and thus dried up; vartma-path; etat-this; gṛha-medhīyam-of household responsibilities; vīra-sūḥ-the mother of great heroes; api-although; neṣyati-will she be able to execute.

King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

At the time of death King Purañjana was thinking of his wife, and this is called polluted consciousness. As Lord Kṛṣṇa explains in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

”The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

The living entity is, after all, part and parcel of the Supreme Spirit, Kṛṣṇa. In other words, Kṛṣṇa’s constitutional position and the living entity’s constitutional position are the same qualitatively. The only difference is that the living entity is eternally an atomic particle of the Supreme Spirit. Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. In this material world of conditional life, the fragmental portion of the Supreme Lord, the individual soul, is struggling due to his contaminated mind and consciousness. As part and parcel of the Supreme Lord, a living entity is supposed to think of Kṛṣṇa, but here we see that King Purañjana (the living entity) is thinking of a woman. Such mental absorption with some sense object brings about the living entity’s struggle for existence in this material world. Since King Purañjana is thinking of his wife, his struggle for existence in the material world will not be ended by death. As revealed in the following verses, King Purañjana had to accept the body of a woman in his next life due to his being overly absorbed in thoughts of his wife. Thus mental absorption in social, political, pseudoreligious, national and communal consciousness is cause for bondage. During one’s lifetime one has to change his activities in order to attain release from bondage. This is confirmed in Bhagavad-gītā (3.9). Yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ. If we do not change our consciousness in this life, whatever we do in the name of social, political, religious or communal and national welfare will be the cause of our bondage. This means we have to continue in material, conditional life. As explained in Bhagavad-gītā (15.7), manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. When the mind and senses are engaged in material activities, one has to continue his material existence and struggle to attain happiness. In each and every life one is engaged in the struggle to become happy. Actually no one in this material world is happy, but the struggle gives a false sense of happiness. A person must work very hard, and when he attains the result of his hard work, he thinks himself happy. In the material world people do not know what real happiness is. Sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam (Bg. 6.21). Real happiness must be appreciated by one’s transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Kṛṣṇa consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in Bhagavad-gītā (15.8):

śarīraṁ yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti
vāyur gandhān ivāśayāt

”The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.” If the wind passes over a garden of roses, it will carry the aroma of roses, and if it passes over a filthy place, it will carry the stench of obnoxious things. Similarly, King Purañjana, the living entity, now passes the air of his life over his wife, a woman; therefore he has to accept the body of a woman in his next life.

TEXT 21

kathaṁ nu dārakā dīnā
dārakīr vāparāyaṇāḥ
vartiṣyante mayi gate
bhinna-nāva ivodadhau

SYNONYMS

katham-how; nu-indeed; dārakāḥ-sons; dīnāḥ-poor; dārakīḥ-daughters; vā-or; aparāyaṇāḥ-having no one else to depend on; vartiṣyante-will live; mayi-when 1; gate-gone from this world; bhinna-broken; nāvaḥ-boat; iva-like; udadhau-in the ocean.

King Purañjana continued worrying: ”After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean.”

At the time of death every living entity worries about what will happen to his wife and children. Similarly, a politician also worries about what will happen to his country or his political party. Unless one is fully Kṛṣṇa conscious, he has to accept a body in the next life according to his particular state of consciousness. Since Purañjana is thinking of his wife and children and is overly engrossed in thoughts of his wife, he will accept the body of a woman. Similarly, a politician or so-called nationalist who is inordinately attached to the land of his birth will certainly be reborn in the same land after ending his political career. One’s next life will also be affected by the acts one performs during this life. Sometimes politicians act most sinfully for their own sense gratification. It is not unusual for a politician to kill the opposing party. Even though a politician may be allowed to take birth in his so-called homeland, he still has to undergo suffering due to his sinful activities in his previous life.

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the problems of life, they would see that their future is very dark. Thus they try to avoid considering the future and continue committing all kinds of sinful activities in the name of social, political and national necessity.

TEXT 22

evaṁ kṛpaṇayā buddhyā
śocantam atad-arhaṇam
grahītuṁ kṛta-dhīr enaṁ
bhaya-nāmābhyapadyata

SYNONYMS

evam-thus; kṛpaṇayā-by miserly; buddhyā-intelligence; śocantam-lamenting; a-tat-arhaṇam-on which he should not have lamented; grahītum-in order to arrest; kṛta-dhīḥ-the determined King of the Yavanas; enam-him; bhaya-nāmā-whose name was fear; abhyapadyata-came there immediately.

Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.

Foolish people do not know that every individual soul is responsible for his own actions and reactions in life. As long as a living entity in the form of a child or boy is innocent, it is the duty of the father and mother to lead him into a proper understanding of the values of life. When a child is grown, it should be left up to him to execute the duties of life properly. The parent, after his death, cannot help his child. A father may leave some estate for his children's immediate help, but he should not be overly absorbed in thoughts of how his family will survive after his death. This is the disease of the conditioned soul. Not only does he commit sinful activities for his own sense gratification, but he accumulates great wealth to leave behind so that his children may also gorgeously arrange for sense gratification.

In any case, everyone is afraid of death, and therefore death is called bhaya, or fear. Although King Purañjana was engaged in thinking of his wife and children, death did not wait for him. Death does not wait for any man; it will immediately carry out its duty. Since death must take away the living entity without hesitation, it is the ultimate God realization of the atheists, who spoil their lives thinking of country, society and relatives, to the neglect of God consciousness. In this verse the word atad-arhaṇam is very significant, for it means that one should not be overly engaged in welfare activities for one's family members, countrymen, society and community. None of these will help a person to advance spiritually. Unfortunately, in present-day society so-called educated men have no idea what spiritual progress is. Although they have the opportunity in the human form of life to make spiritual progress, they remain misers. They use their lives improperly and simply waste them thinking about the material welfare of their relatives, countrymen, society and so on. One's actual duty is to learn how to conquer death. Lord Kṛṣṇa states the process of conquering death in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

After giving up this body, one who is fully Kṛṣṇa conscious does not accept another material body but returns home, back to Godhead. Everyone should try to attain this perfection. Unfortunately, instead of doing so, people are absorbed in thoughts of society, friendship, love and relatives. This Kṛṣṇa consciousness movement, however, is educating people throughout the world and informing them how to conquer death. Huriṁ vinā na sṛtiṁ taranti. One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

TEXT 23

paśuvad yavanair eṣa
nīyamānaḥ svakaṁ kṣayam
anvadravann anupathāḥ
śocanto bhṛśam āturāḥ

SYNONYMS

paśu-vat-like an animal; yavanaiḥ-by the Yavanas; eṣaḥ-Purañjana; nīyamānaḥ-being arrested and taken away; svakam-to their own; kṣayam-abode; anvadravan-followed; anupathāḥ-his attendants; śocantaḥ-lamenting; bhṛśam-greatly; āturāḥ-being distressed.

When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

When Yamarāja and his assistants take a living entity away to the place of judgment, the life, life air and desires, being followers of the living entity, also go with him. This is confirmed in the Vedas. When the living entity is taken away or arrested by Yamarāja (tam utkrāmantam), the life air also goes with him (prāṇo 'nūtkrāmati), and when the life air is gone (prāṇam anūtkrāmantam), all the senses (sarve prāṇāḥ) also go along (anūtkrāmanti). When the living entity and the life air are gone, the lump of matter produced of five elements-earth, water, air, fire and ether-is rejected and left behind. The living entity then goes to the court of judgment, and Yamarāja decides what kind of body he is going to get next. This process is unknown to modern scientists. Every living entity is responsible for his activities in this life, and after death he is taken to the court of Yamarāja, where it is decided what kind of body he will take next. Although the gross material body is left, the living entity and his desires, as well as the resultant reactions of his past activities, go on. It is Yamarāja who decides what kind of body one gets next in accordance with one's past actions.

TEXT 24

purīṁ vihāyopagata
uparuddho bhujaṅgamaḥ
yadā tam evānu purī

viśīrṇā prakṛtiṁ gatā

SYNONYMS

purīm-the city; vihāya-having given up; upagataḥ-gone out; uparuddhaḥ-arrested; bhujaṅgamaḥ-the serpent; yadā-when; tam-him; eva-certainly; anu-after; purī-the city; viśīrṇā-scattered; prakṛtim-matter; gatā-turned into.

The serpent, who had already been arrested by the soldiers of Yavana-rāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

When the living entity is arrested, all his followers-namely the life air, the senses and sense objects-immediately leave the lump of matter, the body. When the living entity and his companions leave, the body no longer works but turns into basic material elements-earth, water, fire, air and ether. When a city attacked by enemies is vacated by its inhabitants, the enemy immediately takes advantage of that city and bombards it to smash the whole thing to dust. When we say, ”Dust thou art, and unto dust thou shall return,” we refer to the body. When a city is attacked and bombarded by enemies, the citizens generally leave, and the city ceases to exist.

It is a foolish person who engages in improving the condition of a city without caring for the citizens or inhabitants. Similarly, a living entity who is not properly enlightened in spiritual knowledge simply takes care of the external body, not knowing that the spirit soul is the principal factor within the body. When one is advanced in spiritual knowledge, the spirit soul is saved from eternal transmigration. The Bhāgavatam considers those who are attached to their bodies to be like cows and asses (sa eva go-kharaḥ). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow.” (Bhāg. 10.84.13)

Human civilization devoid of Kṛṣṇa consciousness is simply a civilization of lower animals. Sometimes such a civilization may study the dead body and consider the brain or the heart. However, no part of the body is important unless the spirit soul is present. In a modern civilization of cows and asses, scientists try to search out some value in the brain or heart of a dead man.

TEXT 25

vikṛṣyamāṇaḥ prasabhaṁ
yavanena balīyasā
nāvindat tamasāviṣṭaḥ
sakhāyaṁ suhṛdaṁ puraḥ

SYNONYMS

vikṛṣyamāṇaḥ-being dragged; prasabham-forcibly; yavanena-by the Yavana; balīyasā-who was very powerful; na avindat-could not remember; tamasā-by darkness of ignorance; āviṣṭaḥ-being covered; sakhāyam-his friend; suhṛdam-always a well-wisher; puraḥ-from the very beginning.

When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

In Bhagavad-gītā (5.29) Lord Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

A person can be in full Kṛṣṇa consciousness and become happy and satisfied if he knows but three things-namely, that the Supreme Lord Kṛṣṇa is the enjoyer of all benefits, that He is the proprietor of everything, and that He is the supreme friend of all living entities. If one does not know this and functions instead under the bodily conception, he is always harassed by the tribulations offered by material nature. In actuality, the Supreme Lord is sitting by the side of everyone. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati (Bg. 18.61). The living entity and the Supersoul are sitting side by side in the same tree, but despite being harassed by the laws of material nature, the foolish living entity does not turn toward the Supreme Personality of Godhead for protection. However, he thinks that he is able to protect himself from the stringent laws of material nature. This, however, is not possible. The living entity must turn toward the Supreme Personality of Godhead and surrender unto Him. Only then will he be saved from the onslaught of the powerful Yavana, or Yamarāja.

The word sakhāyam (”friend”) is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as suhṛdam (”ever well-wisher”). The Supreme Lord is always a well-wisher, just like a father or mother. Despite all the offenses of a son, the father and mother are always the son’s well-wisher. Similarly, despite all our offenses and defiance of the desires of the Supreme Personality of Godhead, the Lord will give us immediate relief from all the hardships offered by material nature if we simply surrender unto Him, as confirmed in Bhagavad-gītā (mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]). Unfortunately, due to our bad association and great attachment for sense gratification, we do not remember our best friend, the Supreme Personality of Godhead.

TEXT 26

taṁ yajña-paśavo ’nena
saṁjñaptā ye ’dayālunā
kuṭhāraiś cicchiduḥ kruddhāḥ
smaranto ’mīvam asya tat

SYNONYMS

tam-him; yajña-paśavaḥ-the sacrificial animals; anena-by him; saṁjñaptāḥ-killed; ye-all of them who; adayālunā-by the most unkind; kuṭhāraiḥ-by axes; cicchiduḥ-pierced to pieces; kruddhāḥ-being very angry; smarantaḥ-remembering; amīvam-sinful activity; asya-of him; tat-that.

That most unkind king, Purañjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

Those who are very enthusiastic about killing animals in the name of religion or for food must await similar punishment after death. The word māṁsa ("meat") indicates that those animals whom we kill will be given an opportunity to kill us. Although in actuality no living entity is killed, the pains of being pierced by the horns of animals will be experienced after death. Not knowing this, rascals unhesitatingly go on killing poor animals. So-called human civilization has opened many slaughterhouses for animals in the name of religion or food. Those who are a little religious kill animals in temples, mosques or synagogues, and those who are more fallen maintain various slaughterhouses. Just as in civilized human society the law is a life for a life, no living entity can encroach upon another living entity as far as the Supreme Lord is concerned. Everyone should be given freedom to live at the cost of the supreme father, and animal-killing-either for religion or for food-is always condemned by the Supreme Personality of Godhead. In Bhagavad-gītā (16.19) Lord Kṛṣṇa says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." The animal-killers (dviṣataḥ), envying other living entities and the Supreme Personality of Godhead, are placed in darkness and cannot understand the theme and objective of life. This is further explained in the following verses.

TEXT 27

ananta-pāre tamasi
magno naṣṭa-smṛtiḥ samāḥ
śāśvatīr anubhūyārtiṁ
pramadā-saṅga-dūṣitaḥ

SYNONYMS

ananta-pāre-unlimitedly expanded; tamasi-in the material existence of darkness; magnaḥ-being merged; naṣṭa-smṛtiḥ-bereft of all intelligence; samāḥ-for many years; śāśvatīḥ-practically eternally; anubhūya-experiencing; ārtim-the threefold miseries; pramadā-of women; saṅga-by association; dūṣitaḥ-being contaminated.

Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life, bereft of all remembrance for many, many years.

This is a description of material existence. Material existence is experienced when one becomes attached to a woman and forgets his real identity as the eternal servant of Kṛṣṇa (naṣṭa-smṛtiḥ). In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Kṛṣṇa consciousness movement is to enlighten the forgetful living entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Ṭhākura has sung:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
ei viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya

"Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction."

Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

The word pramadā-saṅga-dūṣitaḥ indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one's miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is brahmacārī, the second stage gṛhastha, the third stage vānaprastha, and the fourth stage sannyāsa. All these stages are devised to enable one to detach himself from the association of women.

TEXT 28

tām eva manasā gṛhṇan
babhūva pramadottamā
anantaraṁ vidarbhasya
rāja-siṁhasya veśmani

SYNONYMS

tām-her; eva-certainly; manasā-by the mind; gṛhṇan-accepting; babhūva-became; pramadā-woman; uttamā-highly situated; anantaram-after death; vidarbhasya-of Vidarbha; rāja-siṁhasya-of the most powerful king; veśmani-at the house.

King Purañjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

Since King Purañjana thought of his wife at the time of death, he attained the body of a woman in his next birth. This verifies the following verse in Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.”

When a living entity is accustomed to think of a particular subject matter or become absorbed in a certain type of thought, he will think of that subject at the time of death. At the time of death, one will think of the subject that has occupied his life while he was awake, lightly sleeping or dreaming, or while he was deeply sleeping. After falling from the association of the Supreme Lord, the living entity thus transmigrates from one bodily form to another according to nature’s course, until he finally attains the human form. If he is absorbed in material thoughts and ignorant of spiritual life, and if he does not take shelter under the lotus feet of the Supreme Personality of Godhead, Govinda, who solves all questions of birth and death, he will become a woman in the next life, especially if he thinks of his wife. As stated in Śrīmad-Bhāgavatam (3.31.1): karmaṇā daiva-netreṇa. A living entity acts piously and impiously, and sometimes in both ways. All actions are taken into account, and the living entity is offered a new body by his superiors. Although King Purañjana was overly attached to his wife, he nonetheless performed many pious fruitive activities. Consequently, although he took the form of a woman, he was given a chance to be the daughter of a powerful king. As confirmed in Bhagavad-gītā (6.41):

prāpya puṇya-kṛtaṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo ’bhijāyate

”The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people or into a family of rich aristocracy.”

If a person falls from the path of bhakti-yoga, God realization, due to attachment to fruitive activity, philosophical speculation or mystic yoga, he is given a chance to take birth in a high and rich family. The higher authorities appointed by the Supreme Personality of Godhead thus render justice to the living entity according to the living entity’s desires. Although King Purañjana was overly absorbed in thoughts of his wife and thus became a woman, he took birth in the family of a king due to his previous pious activities. The conclusion is that all our activities are taken into consideration before we are awarded another body. Nārada Muni therefore advised Vyāsadeva that one should take to Kṛṣṇa consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Kṛṣṇa Himself. Although a devotee may fall from the path of spiritual consciousness, he will nonetheless attain a human body in the home of a devotee or a rich man. In this way one can resume his devotional service.

TEXT 29

upayeme vīrya-paṇāṁ
vaidarbhīṁ malayadhvajaḥ
yudhi nirjitya rājanyān
pāṇḍyaḥ para-purañjayaḥ

SYNONYMS

upayeme-married; vīrya-of valor or prowess; paṇām-the prize; vaidarbhīm-daughter of Vidarbha; malaya-dhvajaḥ-Malayadhvaja; yudhi-in the fight; nirjitya-after conquering; rājanyān-other princes; pāṇḍyaḥ-best of the learned, or born in the country known as Pāṇḍu; para-transcendental; puram-city; jayaḥ-conqueror.

It was fixed that Vaidarbhī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

It is customary among kṣatriyas for a princess to be offered under certain conditions. For instance, Draupadī was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Kṛṣṇa married one of His queens after conquering seven strong bulls. The Vedic system is for a daughter of a king to be offered under certain conditions. Vaidarbhī, the daughter of Vidarbha, was offered to a great devotee and powerful king. Since King Malayadhvaja was both a powerful king and great devotee, he fulfilled all the requirements. The name Malayadhvaja signifies a great devotee who stands as firm as Malaya Hill and, through his propaganda, makes other devotees similarly as firm. Such a mahā-bhāgavata can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions-namely jñāna, karma and yoga. With his devotional flag unfurled, he always stands fast to conquer other conceptions of transcendental realization. Whenever there is an argument between a devotee and a nondevotee, the pure, strong devotee comes out victorious.

The word pāṇḍya comes from the word paṇḍā, meaning ”knowledge.” Unless one is highly learned, he cannot conquer nondevotional conceptions. The word para means ”transcendental,” and pura means ”city.” The para-pura is Vaikuṇṭha, the kingdom of God, and the word jaya refers to one who can conquer. This means that a pure devotee, who is strong in devotional service and who has conquered all nondevotional conceptions, can also conquer the kingdom of God. In other words, one can conquer the kingdom of God, Vaikuṇṭha, only by rendering devotional service. The Supreme Personality of Godhead is called ajita, meaning that no one can conquer Him, but a devotee, by strong devotional service and sincere attachment to the Supreme Personality of Godhead, can easily conquer Him. Lord Kṛṣṇa is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yaśodā. Kṛṣṇa, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

TEXT 30

tasyāṁ sa janayāṁ cakra
ātmajām asitekṣaṇām
yavīyasaḥ sapta sutān
sapta draviḍa-bhūbhṛtaḥ

SYNONYMS

tasyām-through her; saḥ-the King; janayām cakre-begot; ātmajām-daughter; asita-blue or black; īkṣaṇām-whose eyes; yavīyasaḥ-younger, very powerful; sapta-seven; sutān-sons; sapta-seven; draviḍa-province of Draviḍa, or South India; bhū-of the land; bhṛtaḥ-kings.

King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.

King Malayadhvaja was a great devotee, and after he married the daughter of King Vidarbha, he gave her one nice daughter, whose eyes were black. Figuratively this means that the daughter of King Malayadhvaja was also bestowed with devotional service, for her eyes were always fixed on Kṛṣṇa. A devotee has no vision in his life other than Kṛṣṇa. The seven sons are the seven processes of devotional service-hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Of the nine types of devotional service, only seven were immediately given. The balance-friendship and surrendering everything-were to be developed later. In other words, devotional service is divided into two categories-namely vidhi-mārga and rāga-mārga. The process of becoming friends with the Lord and sacrificing everything for Him belongs to the category of rāga-mārga, the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (śravaṇaṁ kīrtanam), remembering Kṛṣṇa, worshiping the Deity in the temple, offering prayers and always engaging in the service of the Lord, and worshiping the lotus feet of the Lord.

The word yavīyasaḥ indicates that these processes are very powerful. After a devotee engages in the processes of śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyam [SB 7.5.23], and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service-namely sakhyam and ātma-nivedanam. Generally the great ācāryas who preach devotional service all over the world belong to the category of sakhyam ātma-nivedanam. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (śravaṇaṁ kīrtanam, etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of sakhyam ātma-nivedanam.

The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in South India. All are very strong in rendering the preliminary devotional processes (śravaṇaṁ kīrtanam). Some great ācāryas, like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. They were all situated on the platform of sakhyam ātma-nivedanam.

TEXT 31

ekaikasyābhavat teṣāṁ
rājann arbudam arbudam
bhokṣyate yad-vaṁśa-dharair
mahī manvantaraṁ param

SYNONYMS

eka-ekasya-of each one; abhavat-there became; teṣām-of them; rājan-O King; arbudam-ten million; arbudam-ten million; bhokṣyate-is ruled; yat-whose; vaṁśa-dharaiḥ-by descendants; mahī-the whole world; manu-antaram-up to the end of one Manu; param-and afterward.

My dear King Prācīnabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life-span and even afterward.

There are fourteen Manus in one day of Brahmā. A manvantara, the life-span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life-span. In this way the life cycle of the universe is going on. As one Manu follows another, the cult of Kṛṣṇa consciousness is being imparted, as confirmed in Bhagavad-gītā (4.1):

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." Vivasvān, the sun-god, imparted Bhagavad-gītā to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Kṛṣṇa consciousness is never stopped. No one should think that this Kṛṣṇa consciousness movement is a new movement. As confirmed by Bhagavad-gītā and Śrīmad-Bhāgavatam, it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Kṛṣṇa consciousness must go on. We can see that under the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja began preaching the Kṛṣṇa consciousness movement in an organized way within the past hundred years. The disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, every one of us is spreading this Kṛṣṇa consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. The cult of Kṛṣṇa consciousness, based on the nine principles of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word bhokṣyate is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious-principled svāmīs, yogīs, karmīs and jñānīs, but none of these can show the right way to become elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe. These are the Rāmānuja-sampradāya, the Madhva-sampradāya, the Viṣṇusvāmi-sampradāya and the Nimbārka-sampradāya. The Madhva-Gauḍīya-sampradāya in particular comes from Lord Caitanya Mahāprabhu. All these devotees are spreading this Kṛṣṇa consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-avatāras, -svāmīs, -yogīs and others.

TEXT 32

agastyaḥ prāg duhitaram
upayeme dhṛta-vratām
yasyāṁ dṛḍhacyuto jāta
idhmavāhātmajo muniḥ

SYNONYMS

agastyaḥ-the great sage Agastya; prāk-first; duhitaram-daughter; upayeme-married; dhṛta-vratām-taken to vows; yasyām-through whom; dṛḍhacyutaḥ-named Dṛḍhacyuta; jātaḥ-was born; idhmavāha-named Idhmavāha; ātma-jaḥ-son; muniḥ-the great sage.

The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dṛḍhacyuta, and from him another son was born, whose name was Idhmavāha.

The name Agastya Muni is very significant. Agastya Muni represents the mind. The word agastya indicates that the senses do not act independently, and the word muni means "mind." The mind is the center of all the senses, and thus the senses cannot work independent of the mind. When the mind takes to the cult of bhakti, it engages in devotional service. The cult of bhakti (bhakti-latā) is the first daughter of Malayadhvaja, and as previously described, her eyes are always upon Kṛṣṇa (asitekṣaṇām). One cannot render bhakti to any demigod. Bhakti can be rendered only to Viṣṇu (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). Thinking the Absolute Truth to be without form, the Māyāvādīs say that the word bhakti can apply to any form of worship. If this were the case, a devotee could imagine any demigod or any godly form and worship it. This, however, is not the real fact. The real fact is that bhakti can be applied only to Lord Viṣṇu and His expansions. Therefore bhakti-latā is dṛḍha-vrata, the great vow, for when the mind is completely engaged in devotional service, the mind does not fall down. If one tries to advance by other means-by karma-yoga or jñāna-yoga-one will fall down, but if one is fixed in bhakti, he never falls down.

Thus from bhakti-latā the son Dṛḍhacyuta is born, and from Dṛḍhacyuta the next son, Idhmavāha, is born. The word idhma-vāha refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that bhakti-latā, the cult of devotion, fixes one in his spiritual position. One so fixed never comes down, and he begets children who are strict followers of the śāstric injunctions. As said in the Vedas:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

TEXT 33

vibhajya tanayebhyaḥ kṣmāṁ
rājarṣir malayadhvajaḥ
ārirādhayiṣuḥ kṛṣṇaṁ
sa jagāma kulācalam

SYNONYMS

vibhajya-having divided; tanayebhyaḥ-among his sons; kṣmām-the whole world; rāja-ṛṣiḥ-the great saintly king; malayadhvajaḥ-named Malayadhvaja; ārirādhayiṣuḥ-desiring to worship; kṛṣṇam-Lord Kṛṣṇa; saḥ-he; jagāma-went; kulācalam-unto Kulācala.

After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

Malayadhvaja, the great king, was certainly a mahā-bhāgavata, topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the bhakti cult (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). Actually, the entire world should be divided among such disciples. Everyone should be engaged in preaching the cult of Kṛṣṇa consciousness. In other words, when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana-bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana-bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating." Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Kṛṣṇa consciousness, all over the world. Only when one is mature can he sit in a solitary place and retire from preaching all over the world. Following this example, the devotees of the International Society for Krishna Consciousness now render service as preachers in various parts of the world. Now they can allow the spiritual master to retire from active preaching work. In the last stage of the spiritual master's life, the devotees of the spiritual master should take preaching activities into their own hands. In this way the spiritual master can sit down in a solitary place and render nirjana-bhajana.

TEXT 34

hitvā gṛhān sutān bhogān
vaidarbhī madirekṣaṇā
anvadhāvata pāṇḍyeśaṁ
jyotsneva rajanī-karam

SYNONYMS

hitvā-giving up; gṛhān-home; sutān-children; bhogān-material happiness; vaidarbhī-the daughter of King Vidarbha; madira-īkṣaṇā-with enchanting eyes; anvadhāvata-followed; pāṇḍya-īśam-King Malayadhvaja; jyotsnā iva-like the moonshine; rajanī-karam-the moon.

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.

Just as in the vānaprastha stage the wife follows the husband, similarly when the spiritual master retires for nirjana-bhajana, some of his advanced devotees follow him and engage in his personal service. In other words, those who are very fond of family life should come forward in the service of the spiritual master and abandon so-called happiness afforded by society, friendship and love. A verse by Śrīla Viśvanātha Cakravartī Ṭhākura in his Gurv-aṣṭaka is significant in this regard. Yasya prasādād bhagavat-prasādaḥ . A disciple should always remember that by serving the spiritual master he can easily advance in Kṛṣṇa consciousness. All the scriptures recommend that it is by pleasing the spiritual master and serving him directly that one can attain the highest perfectional stage of devotional service.

The word madirekṣaṇā is also significant in this verse. Śrīla Jīva Gosvāmī has explained in his Sandarbha that the word madira means "intoxicating." If one's eyes become intoxicated upon seeing the Deity, he may be called madirekṣaṇa. Queen Vaidarbhī's eyes were very enchanting, just as one's eyes are madirekṣaṇa when engaged in seeing the temple Deity. Unless one is an advanced devotee, he cannot fix his eyes on the Deity in the temple.

TEXTS 35–36

tatra candravasā nāma
tāmraparṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mṛjan
kandāṣṭibhir mūla-phalaiḥ
puṣpa-parṇais tṛṇodakaiḥ
vartamānaḥ śanair gātra-
karśanaṁ tapa āsthitaḥ

SYNONYMS

tatra-there; candravasā-the Candravasā River; nāma-named; tāmraparṇī-the Tāmraparṇī River; vaṭodakā-the Vaṭodakā River; tat-of those rivers; puṇya-pious; salilaiḥ-with the waters; nityam-daily; ubhayatra-in both ways; ātmanaḥ-of himself; mṛjan-washing; kanda-bulbs; aṣṭibhiḥ-and by seeds; mūla-roots; phalaiḥ-and by fruits; puṣpa-flowers; parṇaiḥ-and by leaves; tṛṇā-grass; udakaiḥ-and by water; vartamānaḥ-subsisting; śanaiḥ-gradually; gātra-his body; karśanam-rendering thin; tapaḥ-austerity; āsthitaḥ-he underwent.

In the province of Kulācala, there were rivers named Candravasā, Tāmraparṇī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

We can definitely see that to advance in Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples. The idea is that one who intends to advance in Kṛṣṇa consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only prasāda and no more than required. According to the Vaiṣṇava calendar, there are many fasts, such as Ekādaśī and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.

TEXT 37

śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanaḥ

SYNONYMS

śīta-cold; uṣṇa-heat; vāta-wind; varṣāṇi-and rainy seasons; kṣut-hunger; pipāse-and thirst; priya-pleasant; apriye-and unpleasant; sukha-happiness; duḥkhe-and distress; iti-thus; dvandvāni-dualities; ajayat-he conquered; sama-darśanaḥ-equipoised.

Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.

Liberation means becoming free from the relativities of the world. Unless one is self-realized, he has to undergo the dual struggle of the relative world. In Bhagavad-gītā Lord Kṛṣṇa advises Arjuna to conquer all relativities through tolerance. Lord Kṛṣṇa points out that it is the relativities like winter and summer that give us trouble in the material world. In the winter we do not like taking a bath, but in the summer we wish to take a bath twice, thrice or more a day. Thus Kṛṣṇa advises us not to be disturbed by such relativities and dualities when they come and go.

The common man has to undergo much austerity to become equipoised before dualities. One who becomes agitated by the relativities of life has accepted a relative position and must therefore undergo the austerities prescribed in the śāstras to transcend the material body and put an end to material existence. King Malayadhvaja underwent severe austerities by leaving his home, going to Kulācala, taking his bath in the sacred rivers and eating only vegetables like stems, roots, seeds, flowers and leaves, avoiding any cooked food or grains. These are very, very austere practices. In this age it is very difficult to leave home and go to the forest or the Himalayas to adopt the processes of austerity. Indeed, it is almost impossible. If one is even advised to give up meat-eating, drinking, gambling and illicit sex, one will fail to do so. What, then, would a person do if he went to the Himalayas or Kulācala? Such acts of renunciation are not possible in this age; therefore Lord Kṛṣṇa has advised us to accept the bhakti-yoga process. Bhakti-yoga will automatically liberate a person from the dualities of life. In bhakti-yoga, Kṛṣṇa is the center, and Kṛṣṇa is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

If one is factually engaged in the service of the Lord, bhakti-yoga, he will automatically control his senses, his tongue and so many other things. Once engaged in the bhakti-yoga process with all sincerity, one will have no chance of falling down. Even if one falls down, there is no loss. One's devotional activities may be stunned or choked for the time being, but as soon as there is another chance, the practitioner begins from the point where he left off.

TEXT 38

tapasā vidyayā pakva-
kaṣāyo niyamair yamaiḥ
yuyuje brahmaṇy ātmānaṁ
vijitākṣānilāśayaḥ

SYNONYMS

tapasā-by austerity; vidyayā-by education; pakva-burned up; kaṣāyaḥ-all dirty things; niyamaiḥ-by regulative principles; yamaiḥ-by self-control; yuyuje-he fixed; brahmaṇi-in spiritual realization; ātmānam-his self; vijita-completely controlled; akṣa-senses; anila-life; āśayaḥ-consciousness.

By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].

Whenever the word brahman appears, the impersonalists take this to mean the impersonal effulgence, the brahmajyoti. Actually, however, Parabrahman, the Supreme Brahman, is Kṛṣṇa, Vāsudeva. As stated in Bhagavad-gītā (7.19), vāsudevaḥ sarvam iti: Vāsudeva extends everywhere as the impersonal Brahman. One cannot fix one's mind upon an impersonal "something." Bhagavad-gītā (12.5) therefore says, kleśo 'dhikataras teṣām avyaktāsakta-cetasām: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." Consequently, when it is said herein that King Malayadhvaja fixed his mind on Brahman, "Brahman" means the Supreme Personality of Godhead, Vāsudeva.

TEXT 39

āste sthāṇur ivaikatra
divyaṁ varṣa-śataṁ sthiraḥ
vāsudeve bhagavati
nānyad vedodvahan ratim

SYNONYMS

āste-remains; sthāṇuḥ-immovable; iva-like; ekatra-in one place; divyam-of the demigods; varṣa-years; śatam-one hundred; sthiraḥ-steady; vāsudeve-unto Lord Kṛṣṇa; bhagavati-the Supreme Personality of Godhead; na-not; anyat-anything else; veda-did know; udvahan-possessing; ratim-attraction.

In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in Bhagavad-gītā that one realizes this after many, many births. This is also confirmed in this verse with the words divyaṁ varṣa-śatam ("one hundred years according to the calculations of the demigods"). According to the calculations of the demigods, one day (twelve hours) is equal to six months on earth. A hundred years of the demigods would equal thirty-six thousand earth years. Thus King Malayadhvaja executed austerities and penances for thirty-six thousand years. After this time, he became fixed in the devotional service of the Lord. To live on earth for so many years, one has to take birth many times. This confirms the conclusion of Kṛṣṇa. To come to the conclusion of Kṛṣṇa consciousness and remain fixed in the realization that Kṛṣṇa is everything, as well as render service unto Kṛṣṇa, are characteristics of the perfectional stage. As said in Caitanya-caritāmṛta (Madhya 22.62): kṛṣṇe bhakti kaile sarva-karma kṛta haya. When one comes to the conclusion that Kṛṣṇa is everything by worshiping or by rendering devotional service unto Kṛṣṇa, one actually becomes perfect in all respects. Not only must one come to the conclusion that Kṛṣṇa is everything, but he must remain fixed in this realization. This is the highest perfection of life, and it is this perfection that King Malayadhvaja attained at the end.

TEXT 40

sa vyāpakatayātmānaṁ
vyatiriktatayātmani
vidvān svapna ivāmarśa-
sākṣiṇaṁ virarāma ha

SYNONYMS

saḥ-King Malayadhvaja; vyāpakatayā-by all-pervasiveness; ātmānam-the Supersoul; vyatiriktatayā-by differentiation; ātmani-in his own self; vidvān-perfectly educated; svapne-in a dream; iva-like; amarśa-of deliberation; sākṣiṇam-the witness; virarāma-became indifferent; ha-certainly.

King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

The conditioned soul is often frustrated in trying to understand the distinctions between the material body, the Supersoul and the individual soul. There are two types of Māyāvādī philosophers-the followers of the Buddhist philosophy and the followers of the Śaṅkara philosophy. The followers of Buddha do not recognize that there is anything beyond the body; the followers of Śaṅkara conclude that there is no separate existence of the Paramātmā, the Supersoul. The Śaṅkarites believe that the individual soul is identical with the Paramātmā in the ultimate analysis. But the Vaiṣṇava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramātmā, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Kṛṣṇa states in Bhagavad-gītā (13.3):

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion."

The body is taken to be the field, and the individual soul is taken to be the worker in that field. Yet there is another, who is known as the Supersoul, who, along with the individual soul, simply witnesses. The individual soul works and enjoys the fruits of the body, whereas the Supersoul simply witnesses the activities of the individual soul but does not enjoy the fruits of those activities. The Supersoul is present in every field of activity, whereas the individual soul is present in his one localized body. King Malayadhvaja attained this perfection of knowledge and was able to distinguish between the soul and the Supersoul and the soul and the material body.

TEXT 41

sākṣād bhagavatoktena
guruṇā hariṇā nṛpa
viśuddha-jñāna-dīpena
sphuratā viśvato-mukham

SYNONYMS

sākṣāt-directly; bhagavatā-by the Supreme Personality of Godhead; uktena-instructed; guruṇā-the spiritual master; hariṇā-by Lord Hari; nṛpa-O King; viśuddha-pure; jñāna-knowledge; dīpena-by the light of; sphuratā-enlightening; viśvataḥ-mukham-all angles of vision.

In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.

In this verse the words sākṣād bhagavatoktena guruṇā hariṇā are very significant. The Supreme Personality of Godhead speaks directly to the individual soul when the devotee has completely purified himself by rendering devotional service to the Lord. Lord Kṛṣṇa confirms this also in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

The Lord is the Supersoul seated in everyone's heart, and He acts as the caitya-guru, the spiritual master within. However, He gives direct instructions only to the advanced, pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master. When one is trained by the spiritual master according to the regulative principles of devotional service and is situated on the platform of spontaneous attachment for the Lord (rāga-bhakti), the Lord also gives instructions from within. Teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]. This distinct advantage is obtained by a liberated soul. Having attained this stage, King Malayadhvaja was directly in touch with the Supreme Lord and was receiving instructions from Him directly.

TEXT 42

pare brahmaṇi cātmānaṁ
paraṁ brahma tathātmani
vīkṣamāṇo vihāyekṣām
asmād upararāma ha

SYNONYMS

pare-transcendental; brahmaṇi-in the Absolute; ca-and; ātmānam-the self; param-the supreme; brahma-Absolute; tathā-also; ātmani-in himself; vīkṣamāṇaḥ-thus observing; vihāya-giving up; īkṣām-reservation; asmāt-from this process; upararāma-retired; ha-certainly.

King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme Personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes spiritual (sarvaṁ khalv idaṁ brahma). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord's service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

TEXT 43

patiṁ parama-dharma-jñaṁ
vaidarbhī malayadhvajam
premṇā paryacarad dhitvā
bhogān sā pati-devatā

SYNONYMS

patim-her husband; parama-supreme; dharma-jñam-knower of religious principles; vaidarbhī-the daughter of Vidarbha; malaya-dhvajam-named Malayadhvaja; premṇā-with love and affection; paryacarat-served in devotion; hitvā-giving up; bhogān-sense enjoyments; sā-she; pati-devatā-accepting her husband as the Supreme Lord.

The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

Figuratively, King Malayadhvaja is the spiritual master, and his wife, Vaidarbhī, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Viśvanātha Cakravartī Ṭhākura in Gurv-aṣṭaka, sākṣād-dharitvena: "One directly accepts the guru, the spiritual master, as the Supreme Personality of Godhead." One should accept the spiritual master not in the sense that the Māyāvādī philosophers do, but in the way recommended here. Since the spiritual master is the most confidential servant of the Lord, he should be treated exactly like the Supreme Personality of Godhead. The spiritual master should never be neglected or disobeyed, like an ordinary person.

If a woman is fortunate enough to be the wife of a pure devotee, she can serve her husband without any desire for sense gratification. If she remains engaged in the service of her exalted husband, she will automatically attain the spiritual perfections of her husband. If a disciple gets a bona fide spiritual master, simply by satisfying him, he can attain a similar opportunity to serve the Supreme Personality of Godhead.

TEXT 44

cīra-vāsā vrata-kṣāmā
veṇī-bhūta-śiroruhā
babhāv upa patiṁ śāntā
śikhā śāntam ivānalam

SYNONYMS

cīra-vāsā-wearing old garments; vrata-kṣāmā-lean and thin on account of austerities; veṇī-bhūta-entangled; śiroruhā-her hair; babhau-she shone; upa patim-near the husband; śāntā-peaceful; śikhā-flames; śāntam-without being agitated; iva-like; analam-fire.

The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

When one begins to burn firewood, there is smoke and agitation in the beginning. Although there are so many disturbances in the beginning, once the fire is completely set, the firewood burns steadily. Similarly, when both husband and wife follow the regulative principles of austerity, they remain silent and are not agitated by sex impulses. At such a time both husband and wife are benefited spiritually. One can attain this stage of life by completely giving up a luxurious mode of life.

In this verse the word cīra-vāsā refers to very old torn garments. The wife especially should remain austere, not desiring luxurious dresses and living standards. She should accept only the bare necessities of life and minimize her eating and sleeping. There should be no question of mating. Simply by engaging in the service of her exalted husband, who must be a pure devotee, the wife will never be agitated by sex impulses. The vānaprastha stage is exactly like this. Although the wife remains with the husband, she undergoes severe austerities and penances so that although both husband and wife live together, there is no question of sex. In this way both husband and wife can live together perpetually. Since the wife is weaker than the husband, this weakness is expressed in this verse with the words upa patim. Upa means "near to," or "almost equal to." Being a man, the husband is generally more advanced than his wife. Nonetheless, the wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. Hair combing is one of the main businesses of women. In the vānaprastha stage the wife should not take care of her hair. Thus her hair will become tangled in knots. Consequently the wife will no longer be attractive to the husband, and she herself will no longer be agitated by sex impulses. In this way both husband and wife can advance in spiritual consciousness. This advanced stage is called the paramahaṁsa stage, and once it is obtained, both husband and wife can be actually liberated from bodily consciousness. If the disciple remains steady in the service of the spiritual master, he need no longer fear falling down into the clutches of māyā.

TEXT 45

ajānatī priyatamaṁ
yadoparatam aṅganā
susthirāsanam āsādya
yathā-pūrvam upācarat

SYNONYMS

ajānatī-without any knowledge; priya-tamam-her dearmost husband; yadā-when; uparatam-passed away; aṅganā-the woman; susthira-fixed up; āsanam-on the seat; āsādya-going up to; yathā-as; pūrvam-before; upācarat-went on serving him.

The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.

It appears that the Queen did not even talk to her husband while serving. She would simply perform her prescribed duties without talk. Thus she did not stop rendering service until she could ascertain that her husband had passed from the body.

TEXT 46

yadā nopalabhetāṅghrāv
ūṣmāṇaṁ patyur arcatī
āsīt saṁvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā

SYNONYMS

yadā-when; na-not; upalabheta-could feel; aṅghrau-in the feet; ūṣmāṇam-heat; patyuḥ-of her husband; arcatī-while serving; āsīt-she became; saṁvigna-anxious; hṛdayā-at heart; yūtha-bhraṣṭā-bereft of her husband; mṛgī-the she-deer; yathā-as.

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

As soon as the circulation of blood and air within the body stops, it is to be understood that the soul within the body has left. The stoppage of the blood's circulation is perceived when the hands and feet lose heat. One tests whether a body is alive or not by feeling the heart's palpitations and the coldness of the feet and hands.

TEXT 47

ātmānaṁ śocatī dīnam
abandhuṁ viklavāśrubhiḥ
stanāv āsicya vipine
susvaraṁ praruroda sā

SYNONYMS

ātmānam-about herself; śocatī-lamenting; dīnam-wretched; abandhum-without a friend; viklava-brokenhearted; aśrubhiḥ-by tears; stanau-her breasts; āsicya-wetting; vipine-in the forest; susvaram-loudly; praruroda-began to cry; sā-she.

Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

Figuratively the queen is supposed to be the disciple of the king; thus when the mortal body of the spiritual master expires, his disciples should cry exactly as the queen cries when the king leaves his body. However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vāṇī (words). Physical presence is called vapuḥ. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

TEXT 48

uttiṣṭhottiṣṭha rājarṣe
imām udadhi-mekhalām
dasyubhyaḥ kṣatra-bandhubhyo
bibhyatīṁ pātum arhasi

SYNONYMS

uttiṣṭha-please get up; uttiṣṭha-please get up; rāja-ṛṣe-O saintly king; imām-this earth; udadhi-by the ocean; mekhalām-surrounded; dasyubhyaḥ-from the rogues; kṣatra-bandhubhyaḥ-from the unclean kings; bibhyatīm-very much afraid; pātum-to protect; arhasi-you ought.

O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

Whenever an ācārya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gītā. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the ācārya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the ācārya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svāmīs, yogīs, philanthropists, welfare workers and so on. Actually, human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gītā (9.34):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

TEXT 49

evaṁ vilapantī bālā
vipine 'nugatā patim
patitā pādayor bhartū
rudaty aśrūṇy avartayat

SYNONYMS

evam-thus; vilapantī-lamenting; bālā-the innocent woman; vipine-in the solitary forest; anugatā-strictly adherent; patim-unto her husband; patitā-fallen down; pādayoḥ-at the feet; bhartuḥ-of her husband; rudatī-while crying; aśrūṇi-tears; avartayat-she shed.

That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

Just as a devoted wife becomes afflicted at the passing away of her husband, when a spiritual master passes away, the disciple becomes similarly bereaved.

TEXT 50

citiṁ dārumayīṁ citvā
tasyāṁ patyuḥ kalevaram
ādīpya cānumaraṇe
vilapantī mano dadhe

SYNONYMS

citim-funeral pyre; dāru-mayīm-made with wood; citvā-having piled up; tasyām-on that; patyuḥ-of the husband; kalevaram-body; ādīpya-after igniting; ca-also; anumaraṇe-to die along with him; vilapantī-lamenting; manaḥ-her mind; dadhe-fixed.

She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called saha-maraṇa. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case. The wife used to enter the fire voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Mahārāja Pāṇḍu died, he was survived by two wives-Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.

This indicates that a devotee's wife must be prepared to act in such a way. Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

TEXT 51

tatra pūrvataraḥ kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmnā
tām āha rudatīṁ prabho

SYNONYMS

tatra-in that place; pūrvataraḥ-previous; kaścit-someone; sakhā-friend; brāhmaṇaḥ-a brāhmaṇa; ātmavān-very learned scholar; sāntvayan-pacifying; valgunā-by very nice; sāmnā-mitigating words; tām-unto her; āha-he said; rudatīm-while she was crying; prabho-my dear King.

My dear King, one brāhmaṇa, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words.

The appearance of an old friend in the form of a brāhmaṇa is very significant. In His Paramātmā feature, Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the śruti-mantra (dvā suparṇā sayujā sakhāyāḥ), the Lord is sitting within the heart of every living entity as suhṛt, the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vāṇī-sevā. Śrīla Viśvanātha Cakravartī Ṭhākura states in his Bhagavad-gītā commentary on the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

The Supreme Personality of Godhead, Paramātmā, appeared before the Queen as a brāhmaṇa, but why didn't He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Ṭhākura remarks that unless one is very highly elevated in loving the Supreme Personality of Godhead, one cannot see Him as He is. Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by vāṇī or vapuḥ. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vṛndāvana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Śrīla Bilvamaṅgala Ṭhākura has therefore said:

bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me-and all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her." (Kṛṣṇa-karṇāmṛta 107) If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.

TEXT 52

brāhmaṇa uvāca
kā tvaṁ kasyāsi ko vāyaṁ
śayāno yasya śocasi
jānāsi kiṁ sakhāyaṁ māṁ
yenāgre vicacartha ha

SYNONYMS

brāhmaṇaḥ uvāca-the learned brāhmaṇa said; kā-who; tvam-you; kasya-whose; asi-are you; kaḥ-who; vā-or; ayam-this man; śayānaḥ-lying down; yasya-for whom; śocasi-you are lamenting; jānāsi kim-do you know; sakhāyam-friend; mām-Me; yena-with whom; agre-formerly; vicacartha-you consulted; ha-certainly.

The brāhmaṇa inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.

When a person's relative dies, renunciation is automatically visible. Consultation with the Supersoul seated within everyone's heart is possible only when one is completely free from the contamination of material attachment. One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramātmā feature sitting within everyone's heart. The Paramātmā is always the caitya-guru, the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart. An uncontaminated soul or living entity can get a chance to meet the Paramātmā face to face. Just as one gets a chance to consult with the Paramātmā within his heart, one also gets a chance to see Him actually situated before him. Then one can take instructions from the Supersoul directly. This is the duty of the pure devotee: to see the bona fide spiritual master and consult with the Supersoul within the heart.

When the brāhmaṇa asked the woman who the man lying on the floor was, she answered that he was her spiritual master and that she was perplexed about what to do in his absence. At such a time the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased. Yasya prasādād bhagavad-prasādaḥ.

By satisfying the spiritual master, one automatically satisfies Kṛṣṇa. Thus the devotee becomes enriched by both the spiritual master and Kṛṣṇa. The Supersoul is eternally the friend of the living entity and always remains with him. The Supersoul has always been ready to help the living entity, even before the creation of this material world. It is therefore stated here: yenāgre vicacartha. The word agre means "before the creation." Thus the Supersoul has been accompanying the living entity since before the creation.

TEXT 53

api smarasi cātmānam
avijñāta-sakhaṁ sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ

SYNONYMS

api smarasi-do you remember; ca-also; ātmānam-the Supersoul; avijñāta-unknown; sakham-friend; sakhe-O friend; hitvā-giving up; mām-Me; padam-position; anvicchan-desiring; bhauma-material; bhoga-enjoyment; rataḥ-attached to; gataḥ-you became.

The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

As stated in Bhagavad-gītā (7.27):

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." This is an explanation of how the living entity falls down into this material world. In the spiritual world there is no duality, nor is there hate. The Supreme Personality of Godhead expands Himself into many. In order to enjoy bliss more and more, the Supreme Lord expands Himself in different categories. As mentioned in the Varāha Purāṇa, He expands Himself in viṣṇu-tattva (the svāṁśa expansion) and in His marginal potency (the vibhinnāṁśa, or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The vibhinnāṁśa expansions, the marginal potencies of the Lord, are the living entities. When the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world. In the Prema-vivarta it is said:

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world. Since Kṛṣṇa is the supreme father, His affection for the living entity is eternal. When the living entity falls down into the material world, the Supreme Lord, through His svāṁśa expansion (Paramātmā), keeps company with the living entity. In this way the living entity may some day return home, back to Godhead.

By misusing his independence, the living entity falls down from the service of the Lord and takes a position in this material world as an enjoyer. That is to say, the living entity takes his position within a material body. Wanting to take a very exalted position, the living entity instead becomes entangled in a repetition of birth and death. He selects his position as a human being, a demigod, a cat, a dog, a tree, etc. In this way the living entity selects a body out of the 8,400,000 forms and tries to satisfy himself by a variety of material enjoyment. The Supersoul, however, does not like him to do this. Consequently, the Supersoul instructs him to surrender unto the Supreme Personality of Godhead. The Lord then takes charge of the living entity. But unless the living entity is uncontaminated by material desires, he cannot surrender to the Supreme Lord. In Bhagavad-gītā (5.29) the Lord says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

The Supreme Lord is the supreme friend of everyone; however, no one can take advantage of the supreme friend's instructions while making his own plans to become happy and entangling himself in the modes of material nature. When there is creation, the living entities take on different forms according to past desires. This means that all the species or forms of life are simultaneously created. Darwin's theory stating that no human being existed from the beginning but that humans evolved after many, many years is simply a nonsensical theory. From Vedic literature we find that the first creature within the universe is Lord Brahmā. Being the most intelligent personality, Lord Brahmā could take charge of creating all the variety found within this material world.

TEXT 54

haṁsāv ahaṁ ca tvaṁ cārya
sakhāyau mānasāyanau
abhūtām antarā vaukaḥ
sahasra-parivatsarān

SYNONYMS

haṁsau-two swans; aham-I; ca-and; tvam-you; ca-also; ārya-O great soul; sakhāyau-friends; mānasa-ayanau-together in the Mānasa Lake; abhūtām-became; antarā-separated; vā-indeed; okaḥ-from the original home; sahasra-thousands; pari-successively; vatsarān-years.

My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa Lake. Although we have been living together for many thousands of years, we are still far away from our original home.

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world. Even while he is in that position, the Lord remains with him as the Supersoul, his intimate friend. Because of his forgetfulness, the living entity does not know that the Supreme Lord is accompanying him as the Supersoul. In this way the living entity remains conditioned in each and every millennium. Although the Lord follows him as a friend, the living entity, because of forgetful material existence, does not recognize Him.

TEXT 55

sa tvaṁ vihāya māṁ bandho
gato grāmya-matir mahīm
vicaran padam adrākṣīḥ
kayācin nirmitaṁ striyā

SYNONYMS

saḥ-that swan; tvam-yourself; vihāya-leaving; mām-Me; bandho-O friend; gataḥ-went; grāmya-material; matiḥ-whose consciousness; mahīm-to earth; vicaran-traveling; padam-position; adrākṣīḥ-you saw; kayācit-by someone; nirmitam-manufactured; striyā-by a woman.

My dear friend, you are now My very same friend. Since you left Me, you have become more and more materialistic, and not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

When the living entity falls down, he goes into the material world, which was created by the external energy of the Lord. This external energy is described herein as ”some woman,” or prakṛti. This material world is composed of material elements, ingredients supplied by the mahat-tattva, the total material energy. The material world, created by this external energy, becomes the so-called home of the conditioned soul. Within this material world the conditioned soul accepts different apartments, or different bodily forms, and then travels about. Sometimes he travels in the higher planetary systems and sometimes in the lower systems. Sometimes he travels in higher species of life and sometimes in lower species. He has been wandering within this material universe since time immemorial. As explained by Śrī Caitanya Mahāprabhu:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

The living entity wanders into many species of life, but he is fortunate when he once again meets his friend, either in person or through His representative.

Actually, it is Kṛṣṇa who personally advises all living entities to return home, back to Godhead. Sometimes Kṛṣṇa sends His representative, who, delivering Kṛṣṇa's very message, canvasses all living entities to return home, back to Godhead. Unfortunately the living entity is so greatly attached to material enjoyment that he does not take the instructions of Kṛṣṇa or His representative very seriously. This material tendency is mentioned in this verse as grāmya-matiḥ (sense gratification). The word mahīm means ”within this material world.” All living entities within this material world are sensually inclined. Consequently they become entangled in different types of bodies and suffer the pangs of material existence.

TEXT 56

pañcārāmaṁ nava-dvāram
eka-pālaṁ tri-koṣṭhakam
ṣaṭ-kulaṁ pañca-vipaṇaṁ
pañca-prakṛti strī-dhavam

SYNONYMS

pañca-ārāmam-five gardens; nava-dvāram-nine gates; eka-one; pālam-protector; tri-three; koṣṭhakam-apartments; ṣaṭ-six; kulam-families; pañca-five; vipaṇam-stores; pañca-five; prakṛti-material elements; strī-woman; dhavam-master.

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

TEXT 57

pañcendriyārthā ārāmā
dvāraḥ prāṇā nava prabho
tejo-'b-annāni koṣṭhāni
kulam indriya-saṅgrahaḥ

SYNONYMS

pañca-five; indriya-arthāḥ-sense objects; ārāmāḥ-the gardens; dvāraḥ-gates; prāṇāḥ-apertures of the senses; nava-nine; prabho-O King; tejaḥ-ap-fire, water; annāni-food grains or earth; koṣṭhāni-apartments; kulam-families; indriya-saṅgrahaḥ-five senses and the mind.

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients-fire, water and earth. The six families are the aggregate total of the mind and five senses.

The five senses that acquire knowledge are sight, taste, smell, sound and touch, and these act through the nine gates-the two eyes, two ears, one mouth, two nostrils, one genital and one rectum. These holes are compared to gates in the walls of the city. The principal ingredients are earth, water and fire, and the principal actor is the mind, which is controlled by the intelligence (buddhi).

TEXT 58

vipaṇas tu kriyā-śaktir
bhūta-prakṛtir avyayā
śakty-adhīśaḥ pumāṁs tv atra
praviṣṭo nāvabudhyate

SYNONYMS

vipaṇaḥ-stores; tu-then; kriyā-śaktiḥ-the energy for activities, or the working senses; bhūta-the five gross elements; prakṛtiḥ-the material elements; avyayā-eternal; śakti-the energy; adhīśaḥ-controller; pumān-man; tu-then; atra-here; praviṣṭaḥ-entered; na-does not; avabudhyate-become subjected to knowledge.

The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

The living entity enters the material creation with the aid of the five elements-earth, water, fire, air and ether-and thus his body is formed. Although the living entity is working from within, he is nonetheless unknown. The living entity enters the material creation, but because he is bewildered by the material energy, he appears to be hidden. The bodily conception of life is prominent because of ignorance (nāvabudhyate). Intelligence is described in the feminine gender, but owing to her prominence in all activities, she is described in this verse as adhīśaḥ, the controller. The living entity lives by means of fire, water and food grains. It is through the combination of these three that the body is maintained. Consequently the body is called prakṛti, material creation. All the elements gradually combine to form flesh, bone, blood and so on. All these appear as various apartments. It is said in the Vedas that the digested foods are ultimately divided into three. The solid portion becomes stool, and the semiliquid portion turns into flesh. The liquid portion turns yellow and is again divided into three. One of these liquid portions is called urine. Similarly, the fiery portion is divided into three, and one is called bone. Out of the five elements, fire, water and food grains are very important. These three are mentioned in the previous verse, whereas sky (ether) and air are not mentioned. This is all explained in Bhagavad-gītā (13.20):

prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." prakṛti, material nature, and puruṣa, the living entity, are eternal. When they both come in contact, there are different reactions and manifestations. All of them should be considered the results of the interaction of the three modes of material nature.

TEXT 59

tasmiṁs tvaṁ rāmayā spṛṣṭo
ramamāṇo 'śruta-smṛtiḥ
tat-saṅgād īdṛśīṁ prāpto
daśāṁ pāpīyasīṁ prabho

SYNONYMS

tasmin-in that situation; tvam-you; rāmayā-with the woman; spṛṣṭaḥ-being in contact; ramamāṇaḥ-enjoying; aśruta-smṛtiḥ-without remembrance of spiritual existence; tat-with her; saṅgāt-by association; īdṛśīm-like this; prāptaḥ-you have attained; daśām-a state; pāpīyasīm-full of sinful activities; prabho-My dear friend.

My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

When a person becomes materially engrossed, he has no capacity to hear about spiritual existence. Forgetfulness of spiritual existence entangles a man more and more in material existence. Such is the result of sinful life. Various bodies are developed with the material ingredients because of different types of sinful activities. King Purañjana assumed the body of a woman, Vaidarbhī, as a result of his sinful activities. Bhagavad-gītā clearly says (striyo vaiśyās tathā śūdrāḥ) that such a body is lowborn. If one takes shelter of the Supreme Personality of Godhead, however, he can be elevated to the highest perfection, even though he be lowborn. One acquires lower births when one's spiritual intelligence is reduced.

TEXT 60

na tvaṁ vidarbha-duhitā
nāyaṁ vīraḥ suhṛt tava
na patis tvaṁ purañjanyā
ruddho nava-mukhe yayā

SYNONYMS

na-not; tvam-you; vidarbha-duhitā-daughter of Vidarbha; na-not; ayam-this; vīraḥ-hero; su-hṛt-well-wishing husband; tava-your; na-not; patiḥ-husband; tvam-you; purañjanyāḥ-of Purañjanī; ruddhaḥ-captured; nava-mukhe-in the body having nine gates; yayā-by the material energy.

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Purañjanī. You were simply captivated in this body of nine gates.

In the material world many living entities come into contact with one another and, increasing their attachment to a particular type of body, become related as father, husband, mother, wife, etc. Actually every living entity is a separate individual being, and it is because of his contact with matter that he comes together with other bodies and becomes falsely related. False bodies create various associations in the name of family, community, society and nationality. Actually every living entity is part and parcel of the Supreme Personality of Godhead, but the living entities are overly engrossed in the material body. The Supreme Personality of Godhead, Kṛṣṇa, appears and gives instructions in the form of Bhagavad-gītā and Vedic literatures. The Supreme Lord gives these instructions because He is the eternal friend of the living entities. His instructions are important because by them the living entity can obtain liberation from bodily engagement. As water passes down a river, many straws and grasses are carried from the shore. These straws and grasses come together in the river's current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out of association by the waves of material nature. This process has been going on since the creation of material nature. In this regard, Śrīla Bhaktivinoda Ṭhākura sings:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhai
jīva kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi

"My dear living entities, you are being carried away by the waves of material nature. Sometimes you are on the surface, sometimes you are being drowned. In this way your eternal life is being spoiled. If you simply catch hold of Kṛṣṇa and take shelter of His lotus feet, you will once again get free from all the miserable material conditions."

In this verse the words suhṛt ("well-wisher") and tava ("your") are very significant. One's so-called husband, relative, son, father or whatever cannot actually be a well-wisher. The only actual well-wisher is Kṛṣṇa Himself, as Kṛṣṇa confirms in Bhagavad-gītā (5.29): suhṛdaṁ sarva-bhūtānām. Society, friendship, love and well-wishers are all simply results of being packed in different bodies. One should know this well and try to get out of this bodily encagement into which one is thrown birth after birth. One should take shelter of the Supreme Personality of Godhead, Kṛṣṇa, and return home, back to Godhead.

TEXT 61

māyā hy eṣā mayā sṛṣṭā
yat pumāṁsaṁ striyaṁ satīm
manyase nobhayaṁ yad vai
haṁsau paśyāvayor gatim

SYNONYMS

māyā-illusory energy; hi-certainly; eṣā-this; mayā-by Me; sṛṣṭā-created; yat-from which; pumāṁsam-a male; striyam-a female; satīm-chaste; manyase-you think; na-not; ubhayam-both; yat-because; vai-certainly; haṁsau-freed from material contamination; paśya-just see; āvayoḥ-our; gatim-factual position.

Sometimes you think yourself a man, sometimes a chaste woman and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us-you and I-are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

The factual position of both the Supreme Personality of Godhead and the living entity is qualitatively one. The Supreme Lord is the Supreme Spirit, the Supersoul, and the living entity is the individual spiritual soul. Even though both of them are original spiritual identities, the living entity forgets his identity when he comes in contact with material nature and becomes conditioned. At such a time he identifies himself as a product of the material nature. Because of the material body, he forgets that he is the eternal (sanātana) part and parcel of the Supreme Personality of Godhead. This is confirmed in this way: mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]. The word sanātana is found in several places in Bhagavad-gītā. Both the Lord and the living entity are sanātana (eternal), and there is also a place known as sanātana, beyond this material nature. The real residence of both the living entity and God is the domain of sanātana, not this material world. The material world is the temporary, external energy of the Lord, and the living entity is placed in this material world because he wanted to imitate the position of the Supreme Personality of Godhead. In this material world he tries to enjoy his senses to his best capacity. All the activities of the conditioned soul within this material world are perpetually taking place in different types of bodies, but when the living entity acquires developed consciousness, he should try to rectify his situation and again become a member of the spiritual world. The process by which one can return home, back to Godhead, is bhakti-yoga, sometimes called sanātana-dharma. Instead of accepting a temporary occupational duty based on the material body, one should take to the process of sanātana-dharma, or bhakti-yoga, so that he can put an end to this perpetual bondage in material bodies and return home, back to Godhead. As long as human society works on the basis of false material identification, all the so-called advancements of science and philosophy are simply useless. They only serve to mislead human society. Andhā yathāndhair upanīyamānāḥ. In the material world, the blind simply lead the blind.

TEXT 62

ahaṁ bhavān na cānyas tvaṁ
tvam evāhaṁ vicakṣva bhoḥ
na nau paśyanti kavayaś
chidraṁ jātu manāg api

SYNONYMS

aham-I; bhavān-you; na-not; ca-also; anyaḥ-different; tvam-you; tvam-you; eva-certainly; aham-as I am; vicakṣva-just observe; bhoḥ-My dear friend; na-not; nau-of us; paśyanti-do observe; kavayaḥ-learned scholars; chidram-faulty differentiation; jātu-at any time; manāk-in a small degree; api-even.

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

Both the Supreme Personality of Godhead and the living entity are qualitatively one. There is no factual difference between the two. The Māyāvādī philosophers are again and again defeated by the illusory energy because they think that there is no separation between the Supersoul and the individual soul or that there is no Supersoul. They are also misled in thinking that everything is the

Supersoul. However, those who are kavayaḥ, learned scholars, actually know the facts. They do not commit such mistakes. They know that God and the individual soul are one in quality, but that the individual soul falls under the clutches of māyā, whereas the Supersoul, the Supreme Personality of Godhead, is the controller of māyā. Māyā is the creation of the Supreme Lord (mayā sṛṣṭā); therefore the Supreme Lord is the controller of māyā. Although one in quality with the Supreme Lord, the individual soul is under the control of māyā. Māyāvādī philosophers cannot distinguish between the controller and the controlled.

TEXT 63

yathā puruṣa ātmānam
ekam ādarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathaivāntaram āvayoḥ

SYNONYMS

yathā-as; puruṣaḥ-the living entity; ātmānam-his body; ekam-one; ādarśa-in a mirror; cakṣuṣoḥ-by the eyes; dvidhā-ābhūtam-existing as two; avekṣeta-sees; tathā-similarly; eva-certainly; antaram-difference; āvayoḥ-between ourselves.

As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

Being affected by the conditioning of matter, Māyāvādī philosophers cannot see the difference between the Supreme Lord and the living entity. When the sun is reflected in a pot of water, the sun knows that there is no difference between himself and the reflected sun in the water. Those in ignorance, however, perceive that there are many small suns reflected in each and every pot. As far as the brilliance is concerned, there is brilliance both in the original sun and in the reflections, but the reflections are small, whereas the original sun is very large. Vaiṣṇava philosophers conclude that the living entity is simply a small sample of the original Supreme Personality of Godhead. Qualitatively, God and the living entities are one, but quantitatively the living entities are small fragments of the Supreme Personality of Godhead. The Supreme Lord is full, powerful and opulent. In the previous verse, the Lord says, "My dear friend, you and I are not different." This nondifference refers to qualitative oneness, for it was not necessary for the Paramātmā, the Supreme Personality, to remind the conditioned soul that he is not one in quantity. The self-realized soul never thinks that he and the Supreme Personality of Godhead are one in every respect. Although he and the Supreme Personality of Godhead are one in quality, the living entity is prone to forget his spiritual identity, whereas the Supreme Personality never forgets. This is the difference between lipta and alipta. The Supreme Personality of Godhead is eternally alipta, uncontaminated by the external energy. The conditioned soul, however, being in contact with material nature, forgets his real identity; therefore when he sees himself in the conditioned state, he identifies himself with the body. For the Supreme Personality of Godhead, however, there is no difference between the body and the soul. He is completely soul; He has no material body. Although the Supersoul, Paramātmā, and the individual soul are both within the body, the Supersoul is devoid of designation, whereas the conditioned soul is designated by his particular type of body. The Supersoul is called antaryāmī, and He is extensive. This is confirmed in Bhagavad-gītā (13.3). Kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies."

The Supersoul is present in everyone's body, whereas the individual soul is conditioned in one particular type of body. The individual soul cannot understand what is taking place in another's body, but the Supersoul knows very well what is happening in all bodies. In other words, the Supersoul is always present in His full spiritual position, whereas the individual soul is prone to forget himself. Nor is the individual soul present everywhere. Generally in his conditioned state the individual soul cannot understand his relationship with the Supersoul, but sometimes, when he is free from all conditional existence, he can see the real difference between the Supersoul and himself. When the Supersoul tells the conditioned soul, "You and I are one and the same," it is to remind the conditioned soul of his spiritual identity as being qualitatively one. In the Third Canto of Śrīmad-Bhāgavatam (3.28.40), it is said:

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

Fire has different features. There is flame, the sparks and the smoke. Although these are one in quality, there is still a difference between the fire, the flame, the spark and the smoke. The living entity becomes conditioned, but the Supreme Personality of Godhead is different because He does not become conditioned at any point. In the Vedas it is stated: ātmā tathā pṛthag draṣṭā bhagavān brahma-saṁjñitaḥ. Ātmā is the individual soul as well as the Supreme Personality of Godhead, who is the seer of everything. Although both are spirit, there is always a difference. In the smṛti it is also said: yathāgneḥ kṣudrā visphuliṅgā vyuccaranti. Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In Bhagavad-gītā (9.4) Lord Kṛṣṇa says, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: "All beings are in Me, but I am not in them." Although all living beings are resting in Him, as small fiery sparks rest on a large flame, both are differently situated. Similarly, in the Viṣṇu Purāṇa it is said:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways." The living entity is but one of these energies (marginal energy). The energy and the energetic are one in one sense, but they are differently situated as energy and the energetic. Similarly, the sac-cid-ānanda form confirmed in Brahma-saṁhitā (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]) is different from that of the living entity in both his conditioned and liberated states. Only atheists consider the living entity and the Personality of Godhead equal in all respects. Caitanya Mahāprabhu therefore says, māyāvādi-bhāṣya śunile haya sarva-nāśa: "If one follows the instructions of Māyāvādī philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed."

TEXT 64

evaṁ sa mānaso haṁso
haṁsena pratibodhitaḥ
sva-sthas tad-vyabhicāreṇa
naṣṭām āpa punaḥ smṛtim

SYNONYMS

evam-thus; saḥ-he (the individual soul); mānasaḥ-living together within the heart; haṁsaḥ-like the swan; haṁsena-by the other swan; pratibodhitaḥ-being instructed; sva-sthaḥ-situated in self-realization; tat-vyabhicāreṇa-by being separated from the Supersoul; naṣṭām-which was lost; āpa-gained; punaḥ-again; smṛtim-real memory.

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.

Here it is clearly stated: haṁso haṁsena pratibodhitaḥ. The individual soul and the Supersoul are both compared to swans (haṁsa) because they are white, or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his falldown. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The Supreme Personality of Godhead, Kṛṣṇa, comes down (avatāra) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of Bhagavad-gītā. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of Bhagavad-gītā cannot be understood simply by academic qualifications. One has to learn Bhagavad-gītā from a realized soul.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to become an enjoyer, he begins his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. The word sva-sthaḥ, meaning "situated in one's original position," is very significant in this verse. When one gives up his unwanted attitude of superiority, he becomes situated in his original position. The word tad-vyabhicāreṇa is also significant, for it indicates that when one is separated from God due to disobedience, his real sense is lost. Again, by the grace of Kṛṣṇa and guru, he can be properly situated in his liberated position. These verses are spoken by Śrīla Nārada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

TEXT 65

barhiṣmann etad adhyātmaṁ
pārokṣyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanaḥ

SYNONYMS

barhiṣman-O King Prācīnabarhi; etat-this; adhyātmam-narration of self-realization; pārokṣyeṇa-indirectly; pradarśitam-instructed; yat-because; parokṣa-priyaḥ-interesting by indirect description; devaḥ-the Supreme Lord; bhagavān-the Personality of Godhead; viśva-bhāvanaḥ-the cause of all causes.

My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.

There are many similar stories in the purāṇas for self-realization. As stated in the Vedas: parokṣa-priyā iva hi devāḥ. There are many stories in the Purāṇas that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of bhakti-yoga is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables as this one narrated by Nārada Muni.

The following is a glossary of some of the important words in this chapter.

Ādeśa-kārī. The actions resulting from sinful activities.

Agastya. The mind.

Amātya. The governor of the senses, the mind.

Arbuda-arbuda. Various types of śravaṇa and kīrtana of the Supreme Lord's name, quality, form and so on.

Ari. Impediments like disease.

Bhoga. Enjoyment. Herein this word refers to real enjoyment in spiritual life.

Bhṛtya. The servants of the body, namely the senses.

Draviḍa-rāja. Devotional service or a person eligible to act in devotional service.

Dvāra. The doors of the body, such as the eyes and ears.

Gṛha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavāha. The devotee who approaches the spiritual master. Idhma refers to wood that is taken to burn as fuel for a fire. A brahmacārī is supposed to take this idhma to ignite the fire used in performing sacrifices. By spiritual instruction a brahmacāri is trained to ignite a fire and offer oblations in the morning. He is supposed to go to the spiritual master to take lessons on transcendental subject matter, and the Vedic injunction is that when approaching the spiritual master one must carry with him fuel to perform yajñas, or sacrifices. The exact Vedic injunction is as follows:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]

"To learn transcendental subject matter, one must approach the spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion, and therefore he constantly engages in the service of the Supreme Personality of Godhead." (Muṇḍaka Upaniṣad 1.2.12) By serving such a bona fide spiritual master, gradually a conditioned soul becomes detached from material enjoyment and invariably makes progress in spiritual realization under the direction of the spiritual master. Those who are misled by the illusory energy are never interested in approaching a spiritual master to make life successful.

Jāyā. Intelligence.

Jīrṇa-sarpa. The fatigued air of life.

Kālakanyā. The invalidity of old age.

Kāma. A high fever.

Kulācala. The place where there is no disturbance.

Kuṭumbinī. Intelligence.

Madirekṣaṇā. Madirekṣaṇā refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, madirekṣaṇā means a very beautiful young girl. According to Jīva Gosvāmī, madirekṣaṇā means the personified deity of bhakti. If one is attracted by the bhakti cult, he becomes engaged in the service of the Lord and the spiritual master, and thus his life becomes successful. Vaidarbhī, the woman, became a follower of her husband. As she left her comfortable home for the service of her husband, a serious student of spiritual understanding must give up everything for the service of the spiritual master. As stated by Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ: if one wants actual success in life, he must strictly follow the instructions of the spiritual master. By following such instructions, one is sure to make rapid progress in spiritual life. This statement by Viśvanātha Cakravartī is in pursuance of the following injunction from the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." In the Chāndogya Upaniṣad it is said, ācāryavān puruṣo veda: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pañcāla. The five sense objects.

Paricchada. The total aggregate of the senses.

Paura-jana. The seven elements that constitute the body.

Pautra. Patience and gravity.

Prajvāra. A kind of fever called viṣṇu jvāra.

Pratikriyā. Counteracting agents such as mantras and medicines.

Pura-pālaka. The life air.

Putra. Consciousness.

Sainika. The condition of threefold miseries.

Sapta-suta. The seven sons, namely hearing, chanting, remembering, offering prayers, serving the lotus feet of the Lord, worshiping the Deity and becoming a servant of the Lord.

Sauhṛdya. Endeavor.

Suta. The son of Vaidarbhī, or, in other words, one who is somewhat advanced in fruitive activities and who comes in contact with a devotee spiritual master. Such a person becomes interested in the subject matter of devotional service.

Vaidarbhī. The woman who was formerly a man but took birth as a woman in his next life because of too much attachment to woman. Darbha means kuśa grass. In fruitive activities, or karma-kāṇḍīya ceremonies, one requires kuśa grass. Thus vaidarbhī refers to one who takes birth in a family of karma-kāṇḍīya understanding. However, if by karma-kāṇḍa activities one by chance comes in contact with a devotee, as Vaidarbhī did when she married Malayadhvaja, his life becomes successful. He then pursues the devotional service of the Lord. The conditioned soul becomes liberated simply by following the instructions of the bona fide spiritual master.

Vidarbha-rājasiṁha. The best of persons who are expert in fruitive activities.

Vīrya. One who has mercy.

Yavana. The servant of Yamarāja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Purañjana Becomes a Woman in the Next Life.”

20.5.29 Chapter Twenty-nine

Talks Between Nārada and King Prācīnabarhi

TEXT 1

prācīnabarhir uvāca
bhagavaṁs te vaco ’smābhir
na samyag avagamyate
kavayas tad vijānanti
na vayaṁ karma-mohitāḥ

SYNONYMS

prācīnabarhiḥ uvāca-King Prācīnabarhi said; bhagavan-O my lord; te-your; vacaḥ-words; asmābhiḥ-by us; na-never; samyak-perfectly; avagamyate-are understood; kavayaḥ-those who are expert; tat-that; vijānanti-can understand; na-never; vayam-we; karma-by fruitive activities; mohitāḥ-enchanted.

King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. Actually, those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

In Bhagavad-gītā (7.13) Lord Kṛṣṇa says:

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

”Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.” Generally people are enchanted by the three modes of material nature and therefore practically unable to understand that behind all materialistic activities in the cosmic manifestation is the Supreme Personality of Godhead, Kṛṣṇa. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Nārada Muni to King Barhiṣmān is especially meant to engage conditioned souls in devotional service. The entire story, narrated allegorically, is easily understood by a person in devotional service, but those who are engaged not in devotional service but in sense gratification cannot perfectly understand it. That is admitted by King Barhiṣmān.

This Twenty-ninth Chapter describes that by too much attachment for women one becomes a woman in the next life, but a person who associates with the Supreme Personality of Godhead or His representative becomes free from all material attachments and is thus liberated.

TEXT 2

nārada uvāca
puruṣaṁ purañjanaṁ vidyād
yad vyanakty ātmanaḥ puram
eka-dvi-tri-catuṣ-pādaṁ
bahu-pādam apādakam

SYNONYMS

nāradaḥ uvāca-Nārada said; puruṣam-the living entity, the enjoyer; purañjanam-King Purañjana; vidyāt-one should know; yat-inasmuch as; vyanakti-he produces; ātmanaḥ-of himself; puram-dwelling place; eka-one; dvi-two; tri-three; catuḥ-pādam-with four legs; bahu-pādam-with many legs; apādakam-without legs.

The great sage Nārada Muni continued: You must understand that Purañjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Purañjana.

How the spirit soul transmigrates from one type of body to another is nicely described here. The word eka-pāda, ”one-legged,” refers to ghosts, for it is said that ghosts walk on one leg. The word dvi-pāda, meaning ”biped,” refers to human beings. When he is old and invalid, the human being is supposed to be a triped, or three-legged, because he walks with the help of a stick or some kind of cane. Of course, the word catuṣ-pāda refers to quadrupeds, or animals. The word bahu-pāda refers to those creatures who have more than four legs. There are many insects, such as the centipede, and also many aquatic animals that have many legs. The word apādaka, meaning ”without legs,” refers to serpents. The name Purañjana indicates one who enjoys possessing different types of bodies. His mentality for enjoyment in the material world is accommodated by different types of bodies.

TEXT 3

yo ’vijñātāhṛtas tasya
puruṣasya sakheśvaraḥ
yan na vijñāyate pumbhir
nāmabhir vā kriyā-guṇaiḥ

SYNONYMS

yaḥ-he who; avijñāta-unknown; āhṛtaḥ-described; tasya-of him; puruṣasya-of the living entity; sakhā-the eternal friend; īśvaraḥ-the master; yat-because; na-never; vijñāyate-is understood; pumbhiḥ-by the living entities; nāmabhiḥ-by names; vā-or; kriyā-guṇaiḥ-by activities or qualities.

The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

Because the Supreme Personality of Godhead is unknown to the conditioned soul, He is sometimes described in Vedic literatures as nirākāra, avijñāta or avāṅ-mānasa-gocara. Actually it is a fact that the Supreme Personality of Godhead cannot be perceived by material senses as far as His form, name, quality, pastimes or paraphernalia are concerned. However, when one is spiritually advanced, one can understand the name, form, qualities, pastimes and paraphernalia of the Supreme Lord. This is confirmed in Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one can understand in truth the Supreme Personality of Godhead only when one is engaged in devotional service. Ordinary persons engaged in pious and impious activities cannot understand the form, name and activities of the Lord. The devotee, however, can know the Personality of Godhead in many respects. He can understand that Kṛṣṇa is the Supreme Personality of Godhead, that His address is Goloka Vṛndāvana and that His activities are all spiritual. Because the Lord’s form and activities cannot be understood by materialistic people, He is described by the śāstras as nirākāra, that is, one whose form cannot be ascertained by a materialistic person. This does not mean that the Supreme Personality of Godhead has no form; it means that it is not understood by the karmīs, or fruitive actors. His form is described in Brahma-saṁhitā as sac-cid-ānanda-vigraha [Bs. 5.1]. As confirmed by the Padma Purāṇa:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]

”No one can understand Kṛṣṇa as He is by utilizing the blunt material senses. However, the Lord reveals Himself to His devotees, being pleased with them because of their transcendental loving service rendered unto Him.”

Since the name, form, qualities and activities of the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the material senses, He is also called adhokṣaja, meaning ”beyond sense perception.” When the senses are purified by devotional activity, the devotee understands everything about the Lord by the Lord’s grace. In this verse the words pumbhir nāmabhir vā kriyā-guṇaiḥ are especially significant because God, Kṛṣṇa, the Supreme Personality of Godhead, has many names, activities and qualities, although none of them are material. Despite the fact that all these names, activities and pastimes are mentioned in the śāstras and understood by the devotees, the karmīs (fruitive laborers) cannot understand them. Nor can the jñānīs (mental speculators) understand them. Although there are thousands of names of Lord Viṣṇu, the karmīs and jñānīs intermingle the names of the Supreme Godhead with the names of demigods and human beings. Because they cannot understand the actual name of the Supreme Personality of Godhead, they take for granted that any name can be accepted. They believe that since the Absolute Truth is impersonal, they can call Him by any name. Otherwise, they maintain, He has no name. This is not a fact. Here it is clearly stated: nāmabhir vā kriyā-guṇaiḥ. The Lord has specific names such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu and Adhokṣaja. There are indeed many names, but the conditioned soul cannot understand them.

TEXT 4

yadā jighṛkṣan puruṣaḥ

kārtsnyena prakṛter guṇān
nava-dvāraṁ dvi-hastāṅghri
tatrāmanuta sādhv iti

SYNONYMS

yadā-when; jighṛkṣan-desiring to enjoy; puruṣaḥ-the living entity; kārtsnyena-in total; prakṛteḥ-of material nature; guṇān-the modes; nava-dvāram-having nine gates; dvi-two; hasta-hands; aṅghri-legs; tatra-there; amanuta-he thought; sādhu-very good; iti-thus.

When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

This is a very nice explanation of how the spiritual being, the part and parcel of Kṛṣṇa, God, accepts a material body by virtue of his own desires. Accepting two hands, two legs, and so on, the living entity fully enjoys the modes of material nature. Lord Kṛṣṇa says in Bhagavad-gītā (7.27):

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate."

Originally the living entity is a spiritual being, but when he actually desires to enjoy this material world, he comes down. From this verse we can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life-into the animal, plant and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.

The desire of the living entity to come into the material world is not very difficult to understand. Although one may be born in a family of Āryans, where there are restrictions against meat-eating, intoxication, gambling and illicit sex, still one may want to enjoy these forbidden things. There is always someone who wants to go to a prostitute for illicit sex or to a hotel to eat meat and drink wine. There is always someone who wants to gamble at nightclubs or enjoy so-called sports. All these propensities are already within the hearts of the living entities, but some living entities stop to enjoy these abominable activities and consequently fall down to a degraded platform. The more one desires a degraded life within his heart, the more he falls down to occupy different forms of abominable existence. This is the process of transmigration and evolution. A particular type of animal may have a strong tendency to enjoy one kind of sense enjoyment, but in the human form one can enjoy all the senses. The human form has the facility to utilize all the senses for gratification. Unless one is properly trained, he becomes a victim of the modes of material nature, as confirmed by Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." As soon as one desires to enjoy his senses, he puts himself under the control of material energy and automatically, or mechanically, is placed into the cycle of birth and death in various life-forms.

TEXT 5

buddhiṁ tu pramadāṁ vidyān
mamāham iti yat-kṛtam
yām adhiṣṭhāya dehe 'smin
pumān bhuṅkte 'kṣabhir guṇān

SYNONYMS

buddhim-intelligence; tu-then; pramadām-the young woman (Purañjanī); vidyāt-one should know; mama-my; aham-I; iti-thus; yat-kṛtam-done by intelligence; yām-which intelligence; adhiṣṭhāya-taking shelter of; dehe-in the body; asmin-this; pumān-the living entity; bhuṅkte-suffers and enjoys; akṣabhiḥ-by the senses; guṇān-the modes of material nature.

The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of "I" and "mine," he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

In material existence so-called intelligence is actually ignorance. When intelligence is cleared up, it is called buddhi-yoga. In other words, when intelligence is dovetailed with the desires of Kṛṣṇa, it is called buddhi-yoga or bhakti-yoga. Therefore in Bhagavad-gītā (10.10) Kṛṣṇa says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Real intelligence means linking with the Supreme Personality of Godhead. When this is done, the Supreme Personality of Godhead from within gives one the real intelligence by which one can return home, back to Godhead. Intelligence in the material world is described in this verse as pramadā because in material existence the living entity falsely claims things to be his. He thinks,

”I am the monarch of all I survey.” This is ignorance. Actually, nothing belongs to him. Even the body and the senses do not belong to him, for they are given to him by the grace of the Lord to satisfy his different propensities through the material energy. Nothing actually belongs to the living entity, but he becomes mad after everything, claiming, ”This is mine. This is mine. This is mine.” Janasya moho ’yam ahaṁ mameti [SB 5.5.8]. This is called illusion. Nothing belongs to the living entity, but he claims that everything belongs to him. Lord Caitanya Mahāprabhu recommends that this false intelligence be purified (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]). When the mirror of intelligence is polished, the real activities of the living entity begin. This means that when a person comes to the platform of Kṛṣṇa consciousness, his real intelligence acts. At that time he knows that everything belongs to Kṛṣṇa and nothing belongs to him. As long as one thinks that everything belongs to him, he is in material consciousness, and when he knows perfectly that everything belongs to Kṛṣṇa, he is in Kṛṣṇa consciousness.

TEXT 6

sakhāya indriya-gaṇā
jñānaṁ karma ca yat-kṛtam
sakhyas tad-vṛttayaḥ prāṇaḥ
pañca-vṛttir yathoragaḥ

SYNONYMS

sakhāyaḥ-the male friends; indriya-gaṇāḥ-the senses; jñānam-knowledge; karma-activity; ca-also; yat-kṛtam-done by the senses; sakhyaḥ-female friends; tat-of the senses; vṛttayaḥ-engagements; prāṇaḥ-life air; pañca-vṛttiḥ-having five processes; yathā-like; uragaḥ-the serpent.

The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Because of his desire to enjoy the material world, the living entity is dressed with the material gross and subtle bodies. Thus he is given a chance to enjoy the senses. The senses are therefore the instruments for enjoying the material world; consequently the senses have been described as friends. Sometimes, because of too much sinful activity, the living entity does not get a material gross body, but hovers on the subtle platform. This is called ghostly life. Because of his not possessing a gross body, he creates a great deal of trouble in his subtle body. Thus the presence of a ghost is horrible for those who are living in the gross body. As stated in Bhagavad-gītā (15.10):

utkrāmantaṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ

”The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.”

The living entities are merged into the air of life, which acts in different ways for circulation. There is prāṇa, apāna, udāna, vyāna and samāna, and because the life air functions in this fivefold way, it is compared to the five-hooded serpent. The soul passes through the kuṇḍalinī-cakra like a serpent crawling on the ground. The life air is compared to uraga, the serpent. Pañca-vṛtti is the desire to satisfy the senses, attracted by five sense objects-namely form, taste, sound, smell and touch.

TEXT 7

bṛhad-balaṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viṣayā
yan-madhye nava-khaṁ puram

SYNONYMS

bṛhat-balam-very powerful; manaḥ-the mind; vidyāt-one should know; ubhaya-indriya-of both groups of senses; nāyakam-the leader; pañcālāḥ-the kingdom named Pañcāla; pañca-five; viṣayāḥ-sense objects; yat-of which; madhye-in the midst; nava-kham-having nine apertures; puram-the city.

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.

The mind is the center of all activities and is described here as bṛhad-bala, very powerful. To get out of the clutches of māyā, material existence, one has to control his mind. According to training, the mind is the friend and the enemy of the living entity. If one gets a good manager, his estate is very nicely managed, but if the manager is a thief, his estate is spoiled. Similarly, in his material, conditional existence, the living entity gives power of attorney to his mind. As such, he is liable to be misdirected by his mind into enjoying sense objects. Śrīla Ambarīṣa Mahārāja therefore first engaged his mind upon the lotus feet of the Lord. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. When the mind is engaged in meditation on the lotus feet of the Lord, the senses are controlled. This system of control is called yama, and this means ”subduing the senses.” One who can subdue the senses is called a gosvāmī, but one who cannot control the mind is called go-dāsa. The mind directs the activities of the senses, which are expressed through different outlets, as described in the next verse.

TEXT 8

akṣiṇī nāsike karṇau
mukhaṁ śiśna-gudāv iti

dve dve dvārau bahir yāti
yas tad-indriya-saṁyutaḥ
SYNONYMS

akṣiṇī-two eyes; nāsike-two nostrils; karṇau-two ears; mukham-mouth; śiśna-genitals; gudau-and rectum; iti-thus; dve-two; dve-two; dvārau-gates; bahiḥ-outside; yāti-goes; yaḥ-one who; tat-through the gates; indriya-by the senses; saṁyutaḥ-accompanied.

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

Not being aware of his spiritual position, the living entity, directed by the mind, goes out through the nine gates to enjoy material objects. Because of long association with material objects, he forgets his real spiritual activities and is thus misled. The entire world is going on being misled by so-called leaders like scientists and philosophers, who have no knowledge of the spirit soul. Thus the conditioned soul becomes more and more entangled.

TEXT 9

akṣiṇī nāsike āsyam
iti pañca puraḥ kṛtāḥ
dakṣiṇā dakṣiṇaḥ karṇa
uttarā cottaraḥ smṛtaḥ
paścime ity adho dvārau
gudaṁ śiśnam ihocyate
SYNONYMS

akṣiṇī-two eyes; nāsike-two nostrils; āsyam-the mouth; iti-thus; pañca-five; puraḥ-on the front; kṛtāḥ-made; dakṣiṇā-southern gate; dakṣiṇaḥ-right; karṇaḥ-ear; uttarā-northern gate; ca-also; uttaraḥ-left ear; smṛtaḥ-understood; paścime-on the west; iti-thus; adhaḥ-downward; dvārau-two gates; gudam-rectum; śiśnam-genital; iha-here; ucyate-is said.

Two eyes, two nostrils and a mouth-all together five-are situated in the front. The right ear is accepted as the southern gate, and the left ear is the northern gate. The two holes, or gates, situated in the west are known as the rectum and genital.

Of all sides, the eastern is considered most important, primarily because the sun rises from that direction. The gates on the eastern side-the eyes, nose and mouth-are thus very important gates in the body.

TEXT 10

khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrājitaṁ tābhyāṁ
vicaṣṭe cakṣuṣeśvaraḥ
SYNONYMS

khadyotā-named Khadyotā; āvirmukhī-named Āvirmukhī; ca-also; atra-here; netre-the two eyes; ekatra-in one place; nirmite-created; rūpam-form; vibhrājitam-named Vibhrājita (brilliant); tābhyām-through the eyes; vicaṣṭe-perceive; cakṣuṣā-with the sense of sight; īśvaraḥ-the master.

The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

The two eyes are attracted by brilliant things like light. Sometimes we find that little insects are attracted by the brightness of fire and thus enter into it. Similarly, the two eyes of the living entity are attracted by bright and beautiful forms. They are entangled in these forms, exactly as the insect becomes attracted to fire.

TEXT 11

nalinī nālinī nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyaṁ
vipaṇo vāg rasavid rasaḥ
SYNONYMS

nalinī-named Nalinī; nālinī-named Nālinī; nāse-the two nostrils; gandhaḥ-aroma; saurabhaḥ-Saurabha (fragrance); ucyate-is called; ghrāṇaḥ-the sense of smell; avadhūtaḥ-called Avadhūta; mukhyā-called Mukhyā (principal); āsyam-the mouth; vipaṇaḥ-named Vipaṇa; vāk-the faculty of speech; rasa-vit-named Rasajña (expert in tasting); rasaḥ-the sense of taste.

The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajña is the sense of taste.

The word avadhūta means "most free." A person is not under the rules and regulations of any injunction when he has attained the stage of avadhūta. In other words, he can act as he likes. This avadhūta stage is exactly like air, which does not care for any obstruction. In Bhagavad-gītā (6.34) it is said:

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

"The mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind."

Just as the air or wind cannot be checked by anyone, the two nostrils, situated in one place, enjoy the sense of smell without impediment. When the tongue is present, the mouth continually tastes all kinds of relishable foodstuffs.

TEXT 12

āpaṇo vyavahāro ’tra
citram andho bahūdanam
pitṛhūr dakṣiṇaḥ karṇa
uttaro devahūḥ smṛtaḥ

SYNONYMS

āpaṇaḥ-named Āpaṇa; vyavahāraḥ-business of the tongue; atra-here; citram-of all varieties; andhaḥ-eatables; bahūdanam-named Bahūdana; pitṛ-hūḥ-named Pitṛhū; dakṣiṇaḥ-right; karṇaḥ-ear; uttaraḥ-left; deva-hūḥ-Devahū; smṛtaḥ-is called.

The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdana is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

TEXT 13

pravṛttaṁ ca nivṛttaṁ ca
śāstraṁ pañcāla-saṁjñitam
pitṛ-yānaṁ deva-yānaṁ
śrotrāc chruta-dharād vrajet

SYNONYMS

pravṛttam-the process of sense enjoyment; ca-also; nivṛttam-the process of detachment; ca-also; śāstram-scripture; pañcāla-Pañcāla; saṁjñitam-is described as; pitṛ-yānam-going to Pitṛloka; deva-yānam-going to Devaloka; śrotrāt-by hearing; śruta-dharāt-by the companion named Śrutadhara; vrajet-one can be elevated.

Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitṛloka and some to Devaloka. All this is made possible by the two ears.

The Vedas are known as śruti, and the knowledge received from them through aural reception is called śruta-dhara. As stated in Bhagavad-gītā, one can be promoted to the planets of the demigods or to the planets of the Pitās (forefathers), or even to the Vaikuṇṭha planets, simply through the process of hearing. These things have already been explained in previous chapters.

TEXT 14

āsurī meḍhram arvāg-dvār
vyavāyo grāmiṇāṁ ratiḥ
upastho durmadaḥ prokto
nirṛtir guda ucyate

SYNONYMS

āsurī-called Āsurī; meḍhram-the genital; arvāk-of the fools and rascals; dvāḥ-gate; vyavāyaḥ-performing sexual affairs; grāmiṇām-of common men; ratiḥ-attraction; upasthaḥ-the faculty of procreation; durmadaḥ-Durmada; proktaḥ-is called; nirṛtiḥ-Nirṛti; gudaḥ-rectum; ucyate-is called.

The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.

When the world becomes degraded, civilization becomes demoniac, and for the common man the rectum and the genital are taken very seriously as the centers of all activity. Even in such a sacred place as Vṛndāvana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called sahajiyā. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of Śrīmad-Bhāgavatam, however, we understand that the desires for sexual satisfaction are meant for the arvāk, the lowest among men. To rectify these rascals and fools is very difficult. After all, the sex desires of the common man are condemned in these verses. The word durmada means ”wrongly directed,” and nirṛti means ”sinful activity.” Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the sahajiyās nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vṛndāvana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vṛndāvana. From the external point of view, it can be concluded that Vṛndāvana has become degenerate due to these sahajiyā activities, yet from the spiritual point of view, Vṛndāvana is the only place where all these sinful persons can be rectified by means of taking birth in the forms of dogs, hogs and monkeys. By living in Vṛndāvana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

TEXT 15

vaiśasaṁ narakaṁ pāyur
lubdhako ’ndhau tu me śṛṇu
hasta-pādau pumāṁs tābhyāṁ
yukto yāti karoti ca

SYNONYMS

vaiśasam-named Vaiśasa; narakam-hell; pāyuḥ-the working sense in the rectum; lubdhakaḥ-named Lubdhaka (very greedy); andhau-blind; tu-then; me-to me; śṛṇu-listen; hasta-pādau-hands and legs; pumān-the living entity; tābhyām-with them; yuktaḥ-being engaged; yāti-goes; karoti-works; ca-and.

When it is said that Purañjana goes to Vaiśasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

TEXT 16

antaḥ-puraṁ ca hṛdayaṁ
viṣūcir mana ucyate
tatra mohaṁ prasādaṁ vā
harṣaṁ prāpnoti tad-guṇaiḥ

SYNONYMS

antaḥ-puram-private residence; ca-and; hṛdayam-the heart; viṣūciḥ-the servant named Viṣūcīna; manaḥ-the mind; ucyate-is said; tatra-there; moham-illusion; prasādam-satisfaction; vā-or; harṣam-jubilation; prāpnoti-obtains; tat-of the mind; guṇaiḥ-by the modes of nature.

The word antaḥ-pura refers to the heart. The word viṣūcīna, meaning ”going everywhere,” indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

The mind and intelligence of the living entity in material existence are affected by the modes of material nature, and according to the association of the material modes, the mind is habituated to go here and there. The heart feels satisfaction, jubilation or illusion according to the effects of the modes of material nature. Actually the living entity in his material condition remains inert. It is the modes of material nature that act on the mind and heart. The results are enjoyed or suffered by the living entity. This is clearly stated in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

”The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.”

TEXT 17

yathā yathā vikriyate
guṇākto vikaroti vā
tathā tathopadraṣṭātmā
tad-vṛttīr anukāryate

SYNONYMS

yathā yathā-just as; vikriyate-is agitated; guṇa-aktaḥ-associated with the modes of nature; vikaroti-as it does; vā-or; tathā tathā-similarly; upadraṣṭā-observer; ātmā-the soul; tat-of the intelligence; vṛttīḥ-occupations; anukāryate-imitates.

Formerly it was explained that the Queen is one’s intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

The queen of Purañjana is described herein as intelligence itself. Intelligence acts both in the dream state and in the waking state, but it is contaminated by the three modes of material nature. Since the intelligence is contaminated, the living entity is also contaminated. In the conditioned state, the living entity acts according to his contaminated intelligence. Although he simply remains an observer, he nonetheless acts, being forced by a contaminated intelligence, which in reality is a passive agent.

TEXTS 18–20

deho rathas tv indriyāśvaḥ
saṁvatsara-rayo ’gatiḥ
dvi-karma-cakras tri-guṇa-
dhvajaḥ pañcāsu-bandhuraḥ
mano-raśmir buddhi-sūto
hṛn-nīḍo dvandva-kūbaraḥ
pañcendriyārtha-prakṣepaḥ
sapta-dhātu-varūthakaḥ
ākūtir vikramo bāhyo
mṛga-tṛṣṇāṁ pradhāvati
ekādaśendriya-camūḥ
pañca-sūnā-vinoda-kṛt

SYNONYMS

dehaḥ-body; rathaḥ-chariot; tu-but; indriya-the knowledge-acquiring senses; aśvaḥ-the horses; saṁvatsara-total years; rayaḥ-duration of life; agatiḥ-without advancing; dvi-two; karma-activities; cakraḥ-wheels; tri-three; guṇa-modes of nature; dhvajaḥ-flags; pañca-five; asu-life airs; bandhuraḥ-bondage; manaḥ-the mind; raśmiḥ-rope; buddhi-intelligence; sūtaḥ-chariot driver; hṛt-heart; nīḍaḥ-sitting place; dvandva-duality; kūbaraḥ-the posts for the harness; pañca-five; indriya-artha-sense objects; prakṣepaḥ-weapons; sapta-seven; dhātu-elements; varūthakaḥ-coverings; ākūtiḥ-attempts of the five working senses; vikramaḥ-prowess or processes; bāhyaḥ-external; mṛga-tṛṣṇām-false aspiration; pradhāvati-runs after; ekādaśa-eleven; indriya-senses; camūḥ-soldiers; pañca-five; sūnā-envy; vinoda-pleasure; kṛt-doing.

Nārada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot’s flags. The five types of life air constitute the living entity’s bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

The entanglement of the living entity in sense enjoyment is very nicely explained in these verses. The word saṁvatsara, meaning ”the progress of time,” is significant. Day after day, week after week, fortnight after fortnight, month after month, year after year, the living entity becomes entangled in the chariot’s progress. The chariot rests on two wheels, which are pious and impious activities. The living entity attains a certain position in life in a particular type of body according to his pious and impious activities, but his transmigration into different bodies should not be taken as progress. Real progress is explained in Bhagavad-gītā (4.9). Tyaktvā dehaṁ punar janma naiti: one makes real progress when he does not have to take on another material body. As stated in Caitanya-caritāmṛta (Madhya 19.138):

eita brahmāṇḍa bhari’ ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa

The living entity is wandering throughout the entire universe and taking birth in different species on different planets. Thus he moves up and down, but that is not real progress. Real progress is getting out of this material world altogether. As stated in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino ’rjuna
mām upetya tu kaunteya
punar janma na vidyate

”From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.” Even if one is promoted to Brahmaloka, the highest planet in the universe, he has to come down again to the lower planetary systems. Thus he is wandering up and down perpetually, under the influence of the three modes of material nature. Being illusioned, he thinks he is making progress. He is like an airplane encircling the earth day and night, incapable of leaving the earth’s gravitational field. Factually there is no progress because the airplane is conditioned by the earth’s gravity.

Just as a king is seated on a chariot, the living entity is seated in the body. The sitting place is the heart, and the living entity sits there and engages in the struggle for existence, which goes on without progress perpetually. In the words of Narottama dāsa Ṭhākura:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

The living entity struggles very hard due to the influence of fruitive activity and mental speculation and simply gets a different type of body life after life. He eats all kinds of nonsense and is condemned by his activities of sense enjoyment, If one really wants to progress in life, he must give up the ways of karma-kāṇḍa and jñāna-kāṇḍa, fruitive activities and mental speculation. Being fixed in Kṛṣṇa consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words mṛga-tṛṣṇāṁ pradhāvati are very significant because the living entity is influenced by a thirst for sense enjoyment. He is like a deer that goes to the desert to search out water. In a desert an animal simply searches in vain for water. Of course there is no water in the desert, and the animal simply sacrifices his life in an attempt to find it. Everyone is planning for future happiness, thinking that somehow or other, if he can reach a certain point, he will be happy. In actuality, however, when he comes to that point, he sees that there is no happiness. He then plans to go further and further to another point. This is called mṛga-tṛṣṇā, and its basis is sense enjoyment in this material world.

TEXT 21

saṁvatsaraś caṇḍavegaḥ
kālo yenopalakṣitaḥ
tasyāhānīha gandharvā
gandharvyo rātrayaḥ smṛtāḥ
haranty āyuḥ parikrāntyā
ṣaṣṭy-uttara-śata-trayam

SYNONYMS

saṁvatsaraḥ-year; caṇḍa-vegaḥ-called Caṇḍavega; kālaḥ-time; yena-by which; upalakṣitaḥ-symbolized; tasya-of the duration of life; ahāni-days; iha-in this life; gandharvāḥ-Gandharvas; gandharvyaḥ-Gandharvīs; rātrayaḥ-nights; smṛtāḥ-are understood; haranti-they take away; āyuḥ-duration of life; parikrāntyā-by traveling; ṣaṣṭi-sixty; uttara-above; śata-hundred; trayam-three.

What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvīs. The body’s life-span is gradually reduced by the passage of days and nights, which number 360.

The word parikrāntyā means ”by traveling.” The living entity travels on his chariot day and night during a year consisting of 360 (or more) days and nights. Life’s progress is taken for the unnecessary labor required to cover these 360 days and nights of life.

TEXT 22

kāla-kanyā jarā sākṣāl
lokas tāṁ nābhinandati
svasāraṁ jagṛhe mṛtyuḥ
kṣayāya yavaneśvaraḥ

SYNONYMS

kāla-kanyā-the daughter of Time; jarā-old age; sākṣāt-directly; lokaḥ-all living entities; tām-her; na-never; abhinandati-welcome; svasāram-as his sister; jagṛhe-accepted; mṛtyuḥ-death; kṣayāya-for destruction; yavana-īśvaraḥ-the King of the Yavanas.

What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavaneśvara [Yavana-rāja], who is death, accepts Jarā [old age] as his sister.

Encaged within the body, the living being accepts Kālakanyā, old age, just before death. Yavaneśvara is the emblem of death, Yamarāja. Before going to the place of Yamarāja, the living entity accepts Jarā, old age, the sister of Yamarāja. One is subjected to the influence of Yavana-rāja and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Nārada Muni are not subjected to the influence of Yamarāja and his sister Jarā. If one is Kṛṣṇa conscious, he conquers death. After leaving the material body, he does not accept another body that is material but returns home, back to Godhead. This is verified by Bhagavad-gītā (4.9).

TEXTS 23–25

ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayaḥ
prajvāro dvi-vidho jvaraḥ
evaṁ bahu-vidhair duḥkhair
daiva-bhūtātma-sambhavaiḥ
kliśyamānaḥ śataṁ varṣaṁ
dehe dehī tamo-vṛtaḥ
prāṇendriya-mano-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyāyan
mamāham iti karma-kṛt

SYNONYMS

ādhayaḥ-disturbances of the mind; vyādhayaḥ-disturbances of the body, or diseases; tasya-of Yavaneśvara; sainikāḥ-soldiers; yavanāḥ-Yavanas; carāḥ-followers; bhūta-of living entities; upasarga-at the time of distress; āśu-very soon; rayaḥ-very powerful; prajvāraḥ-named Prajvāra; dvi-vidhaḥ-two kinds; jvaraḥ-fever; evam-thus; bahu-vidhaiḥ-of different varieties; duḥkhaiḥ-by tribulations; daiva-by providence; bhūta-by other living entities; ātma-by the body and mind; sambhavaiḥ-produced; kliśyamānaḥ-subjected to sufferings; śatam-hundred; varṣam-years; dehe-in the body; dehī-the living entity; tamaḥ-vṛtaḥ-covered by material existence; prāṇa-of life; indriya-of the senses; manaḥ-of the mind; dharmān-characteristics; ātmani-unto the soul; adhyasya-wrongly attributing; nirguṇaḥ-although transcendental; śete-lies down; kāma-of sense enjoyment; lavān-on fragments; dhyāyan-meditating; mama-mine; aham-I; iti-thus; karma-kṛt-the actor.

The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra represents the two types of fever: extreme heat and extreme cold-typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism (”I” and ”mine”). In this way he lives for a hundred years within this body.

In the Vedas it is stated: asaṅgo’yaṁ puruṣaḥ. The living entity is actually separate from material existence, for the soul is not material. In Bhagavad-gītā it is also said that the living entity is the superior energy, and the material elements-earth, water, fire, air and so on-are the inferior energy. The material elements are also described as bhinna, or separated energy. When the internal or superior energy comes in contact with the external energy, it is subjected to so many tribulations. In Bhagavad-gītā (2.14) the Lord also says, mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ: because of the material body, the living entity is subjected to many tribulations brought about by air, water, fire, extreme heat, extreme cold, sunshine, excessive eating, unhealthy food, maladjustments of the three elements of the body (kapha, pitta and vāyu), and so on. The intestines, the throat, the brain and the other parts of the body are affected by all kinds of diseases that are so powerful that they become sources of extreme suffering for the living entity. The living entity, however, is different from all these material elements. The two types of fever described in this verse can be explained in contemporary language as pneumonia and typhoid. When there is an extreme fever in the body, there is typhoid and pneumonia, and they are described as Prajvāra. There are also other miseries created by other living entities. The state exacts taxes, and there are also many thieves, rogues and cheaters. Miseries brought about by other living entities are called adhibhautika. There are also miseries in the form of famine, pestilence, scarcity, war, earthquakes and so on. These are caused by the demigods or other sources beyond our control. Actually there are many enemies of the living entities, and these are all described to point out how miserable this material existence is.

Knowing the basic misery of material existence, one should be induced to get out of the material clutches and return home, back to Godhead. Actually the living entity is not at all happy in this material body. Because of the body, he suffers thirst and hunger and is influenced by the mind, by words, by anger, by the belly, by the genitals, by the rectum, and so on. Manifold miseries encircle the transcendental living entity simply because he desires to satisfy his senses in this material world. If he simply withdraws from activities of sense gratification and applies his senses in the service of the Lord, all the problems of material existence will immediately diminish, and with the advancement of Kṛṣṇa consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

TEXTS 26–27

yadātmānam avijñāya
bhagavantaṁ paraṁ gurum
puruṣas tu viṣajjeta
guṇeṣu prakṛteḥ sva-dṛk

guṇābhimānī sa tadā
karmāṇi kurute ’vaśaḥ
śuklaṁ kṛṣṇaṁ lohitaṁ vā
yathā-karmābhijāyate

SYNONYMS

yadā-when; ātmānam-the Supreme Soul; avijñāya-forgetting; bhagavantam-the Supreme Personality of Godhead; param-supreme; gurum-the instructor; puruṣaḥ-the living entity; tu-then; viṣajjeta-gives himself up; guṇeṣu-to the modes; prakṛteḥ-of material nature; sva-dṛk-one who can see his own welfare; guṇa-abhimānī-identified with the modes of nature; saḥ-he; tadā-at that time; karmāṇi-fruitive activities; kurute-performs; avaśaḥ-spontaneously; śuklam-white; kṛṣṇam-black; lohitam-red; vā-or; yathā-according to; karma-work; abhijāyate-takes birth.

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

These different types of bodies are explained in Bhagavad-gītā (13.22):

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo ’sya
sad-asad-yoni-janmasu

”The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.

Because of associating with the modes of nature, the living entity gets a variety of bodies from the 8,400,000 forms. It is clearly explained herein that the living entity has a little independence, indicated by the word sva-dṛk, meaning ”one who can see his own welfare.” The living entity’s constitutional position is very minute, and he can be misled in his choice. He may choose to imitate the Supreme Personality of Godhead. A servant may desire to start his own business and imitate his master, and when he chooses to do so, he may leave the protection of his master. Sometimes he is a failure, and sometimes he is successful. Similarly, the living entity, part and parcel of Kṛṣṇa, starts his own business to compete with the Lord. There are many competitors out to attain the Lord’s position, but to become like the Lord is not at all possible. Thus there is a great struggle for existence with the material world as different parties try to imitate the Lord. Material bondage is caused by deviation from the service of the Lord and attempts to imitate Him. The Lord is imitated by Māyāvādī philosophers who try to become one with the Lord in an artificial way. When the Māyāvādī philosophers think of themselves as liberated, they are under the delusion of mental concoction. No one can become one with or equal to God. To imagine this is to continue one’s bondage in material existence.

TEXT 28

śuklāt prakāśa-bhūyiṣṭhāḷ
lokān āpnoti karhicit
duḥkhodarkān kriyāyāsāṁs
tamaḥ-śokotkaṭān kvacit

SYNONYMS

śuklāt-by goodness; prakāśa-by illumination; bhūyiṣṭhān-characterized; lokān-planets; āpnoti-achieves; karhicit-sometimes; duḥkha-distress; udarkān-having as the end result; kriyā-āyāsān-full of laborious activities; tamaḥ-darkness; śoka-in lamentation; utkaṭān-abounding; kvacit-sometimes.

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

There are three planetary systems-upper, middle and lower. Those influenced by the mode of goodness are given places in the upper planetary systems-Brahmaloka (Satyaloka), Tapoloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhūrloka and Bhuvarloka. Those influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla or the animal kingdom. Qualitatively the living entity is the same as the Supreme Personality of Godhead, but because of his forgetfulness he gets different bodies in different planetary systems. At the present moment human society is overly influenced by the mode of passion, and consequently people are engaged in working in big factories. They forget how distressful it is to live in such places. In Bhagavad-gītā such activities are described as ugra-karma, that is, distressful activities. Those who utilize the energies of the worker are called capitalists, and those who actually perform the work are called laborers. In actuality they are both capitalists, and the workers are in the modes of passion and ignorance. The result is that there is always a distressful situation. In contrast to these men are those influenced by the mode of goodness-the karmīs and jñānīs. The karmīs, under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The jñānīs try to merge into the existence of Brahman, the impersonal feature of the Lord. In this way all classes of living entities in various species of life are existing within this material world. This explains superior and inferior life-forms within the material world.

TEXT 29

kvacit pumān kvacic ca strī
kvacin nobhayam andha-dhīḥ
devo manuṣyas tiryag vā
yathā-karma-guṇaṁ bhavaḥ

SYNONYMS

kvacit-sometimes; pumān-male; kvacit-sometimes; ca-also; strī-female; kvacit-sometimes; na-not; ubhayam-both; andha-blind; dhīḥ-he whose intelligence; devaḥ-demigod; manuṣyaḥ-human being; tiryak-animal, bird, beast; vā-or; yathā-according to; karma-of activities; guṇam-the qualities; bhavaḥ-birth.

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

Actually the living entity is part and parcel of the Lord; therefore he is spiritual in quality. The living entity is never material, and his material conception is simply a mistake due to forgetfulness. He is as brilliant as the Supreme Personality of Godhead. Both the sun and the sunshine are very brilliant. The Lord is like the full shining sun, and the living entities are like the small particles of that sun which constitute the all-pervasive sunshine. When these small particles are covered by the cloud of māyā, they lose their shining capacity. When the cloud of māyā is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of māyā, or darkness, he cannot understand his relationship with the Supreme God. Somehow or other, if he comes before the Lord, he can see himself as shining as the Supreme Lord, although he is not as extensive as the Lord. Because the living entity desires to imitate the Supreme Lord, he is covered by māyā. We cannot imitate the Lord, nor can we become the supreme enjoyer. This is not possible, and when we think it is, we become conditioned by māyā. Thus the encagement of the living entity under the clutches of māyā is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of māyā, the living entity becomes exactly like a person haunted by a ghost. Such a person speaks all kinds of nonsense. When the living entity is covered by the influence of māyā, he becomes a so-called scientist, philosopher, politician or socialist, and at every moment presents different plans for the benefit of human society. All these plans are ultimately failures because they are illusory. In this way the living entity forgets his position as an eternal servant of the Lord. He instead becomes a servant of māyā. In any case he remains a servant. It is his misfortune that by forgetting his real contact with the Supreme Lord, he becomes a servant of māyā. As servant of māyā, he sometimes becomes a king, sometimes an ordinary citizen, sometimes a brāhmaṇa, a śūdra, and so on. Sometimes he is a happy man, sometimes a prosperous man, sometimes a small insect. Sometimes he is in heaven and sometimes in hell. Sometimes he is a demigod, and sometimes he is a demon. Sometimes he is a servant, and sometimes he is a master. In this way the living entity wanders all over the universe. Only when he comes in contact with the bona fide spiritual master can he understand his real constitutional position. He then becomes disgusted with material existence. At that time, in full Kṛṣṇa consciousness, he regrets his past experiences in material existence. This regret is very beneficial because it purifies the living entity of material, conditional life. He then prays to the Lord to engage in His service, and at that time, Kṛṣṇa grants liberation from the clutches of māyā. Lord Kṛṣṇa explains this in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

Only by the grace of Kṛṣṇa can one get out of the clutches of māyā. It is not possible to get out by mental speculation or other activities. When the living entity understands his real position by the grace of Kṛṣṇa, he keeps himself always fit in Kṛṣṇa consciousness and acts accordingly. Thus he gradually becomes completely free from the clutches of māyā. When he is strong in Kṛṣṇa consciousness, māyā cannot touch him. In this way, in the association of Kṛṣṇa conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says:

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

"In the Kṛṣṇa conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of māyā and takes shelter under the lotus feet of Lord Kṛṣṇa." (Cc. Madhya 22.25)

TEXTS 30–31

kṣut-parīto yathā dīnaḥ
sārameyo gṛhaṁ gṛham
caran vindati yad-diṣṭaṁ
daṇḍam odanam eva vā
tathā kāmāśayo jīva
uccāvaca-pathā bhraman
upary adho vā madhye vā
yāti diṣṭaṁ priyāpriyam

SYNONYMS

kṣut-parītaḥ-overcome by hunger; yathā-as; dīnaḥ-poor; sārameyaḥ-a dog; gṛham-from one house; gṛham-to another house; caran-wandering; vindati-receives; yat-whose; diṣṭam-according to destiny; daṇḍam-punishment; odanam-food; eva-certainly; vā-or; tathā-similarly; kāma-āśayaḥ-pursuing different types of desires; jīvaḥ-the living entity; ucca-high; avaca-low; pathā-on a path; bhraman-wandering; upari-high; adhaḥ-low; vā-or; madhye-in the middle; vā-or; yāti-goes toward; diṣṭam-according to destiny; priya-pleasing; apriyam-not pleasing.

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets, and so on.

The living entity's position is herein likened to a dog's. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in his will. Of course, there are many dogs loitering in the street without food. Therefore, to liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa's dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa's dog is perpetually, eternally happy. Śrīla Bhaktivinoda Ṭhākura has therefore sung: vaiṣṇava ṭhākura tomāra kukura baliyā jānaha more. In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava's dog. A dog always keeps himself at his master's door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaiṣṇava and try to please him in every respect. Unless one does so, he does not make spiritual advancement. Apart from spiritual advancement, in the material world if one does not develop his qualities in goodness, he cannot be promoted to the higher planetary system. As confirmed by Bhagavad-gītā (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

There are many varieties of life in the different planetary systems, and these come about due to the living entity's developing his qualities in goodness, passion and ignorance. If one is in goodness, he is promoted to the higher systems; if in passion, he remains in the middle systems; and if in ignorance, he is pushed down to the lower species of life.

TEXT 32

duḥkheṣv ekatareṇāpi
daiva-bhūtātma-hetuṣu
jīvasya na vyavacchedaḥ
syāc cet tat-tat-pratikriyā

SYNONYMS

duḥkheṣu-in the matter of distresses; ekatareṇa-from one kind; api-even; daiva-providence; bhūta-other living entities; ātma-the body and mind; hetuṣu-on account of; jīvasya-of the living entity; na-never; vyavacchedaḥ-stopping; syāt-is possible; cet-although; tat-tat-of those miseries; pratikriyā-counteraction.

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

Just as a dog wanders here and there for a piece of bread or punishment, the living entity perpetually wanders about trying to be happy and planning in so many ways to counteract material misery. This is called the struggle for existence. We can actually see in our daily lives how we are forced to make plans to drive away miserable conditions. To get rid of one miserable condition, we have to put ourselves in another kind of miserable condition. A poor man suffers for want of money, but if he wants to become rich, he has to struggle in so many ways. Actually that is not a valid counteracting process but a snare of the illusory energy. If one does not endeavor to counteract his situation but is satisfied with his position, knowing that he has obtained his position through past activities, he can instead engage his energy to develop Kṛṣṇa consciousness. This is recommended in all Vedic literature.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Bhāg. 1.5.18) One should simply try to develop his Kṛṣṇa consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor. Kṛṣṇa therefore promises, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31) One who takes to the path of devotional service will never be vanquished, despite all miseries of the body and mind and despite all misery brought about by other living entities and providence, miseries which are beyond our control.

TEXT 33

yathā hi puruṣo bhāraṁ
śirasā gurum udvahan
taṁ skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ

SYNONYMS

yathā-as; hi-certainly; puruṣaḥ-a man; bhāram-a burden; śirasā-on the head; gurum-heavy; udvahan-carrying; tam-that; skandhena-on the shoulder; saḥ-he; ādhatte-puts; tathā-similarly; sarvāḥ-all; pratikriyāḥ-counteractions.

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

This is a good description of an attempt to transfer a burden from one place to another. When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. It is all simply illusion. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. The Lord, being all-powerful, can make arrangements to mitigate our painful life in material existence.

TEXT 34

naikāntataḥ pratīkāraḥ
karmaṇāṁ karma kevalam
dvayaṁ hy avidyopasṛtaṁ
svapne svapna ivānagha

SYNONYMS

na-never; ekāntataḥ-ultimately; pratīkāraḥ-counteraction; karmaṇām-of different activities; karma-another activity; kevalam-only; dvayam-both; hi-because; avidyā-due to illusion; upasṛtam-accepted; svapne-in a dream; svapnaḥ-a dream; iva-like; anagha-O you who are free from sinful activities.

Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to our ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

There are two kinds of fruitive activity. We can place the burden on the head, or we can place it on the shoulder. Actually, keeping the burden in either place is the same. The transferal, however, is taking place under the name of counteraction. In this connection Prahlāda Mahārāja said that fools and rascals in the material world plan so gorgeously for bodily comfort without knowing that such arrangements, even if successful, are only māyā. People are working hard day and night for the illusory happiness of the body. This is not a way to achieve happiness. One has to get out of this material entanglement and return home, back to Godhead. That is real happiness. The Vedas therefore enjoin: "Don't remain in the darkness of this material world. Go to the light of the spiritual world." To counteract the distress of this material body, one has to take on another distressed condition. Both situations are only illusion. There is no gain in taking on one trouble to counteract another trouble. The conclusion is that one cannot be perpetually happy as long as one exists in this material world. The only remedy is to get out of this material world altogether and return home, back to Godhead.

TEXT 35

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
manasā liṅga-rūpeṇa
svapne vicarato yathā

SYNONYMS

arthe-factual cause; hi-certainly; avidyamāne-not existing; api-although; saṁsṛtiḥ-material existence; na-not; nivartate-ceases; manasā-by the mind; liṅga-rūpeṇa-by subtle form; svapne-in a dream; vicarataḥ-acting; yathā-as.

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

As stated in the Vedas, the living entity is always separate from two kinds of material bodies-the subtle and the gross. All our sufferings are due to these material bodies. This is explained in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Lord Kṛṣṇa thus informed Arjuna that all the distresses brought about by the body come and go. One has to learn how to tolerate them. Material existence is the cause of all our sufferings, for we do not suffer once we are out of the material condition. The Vedas therefore enjoin that one should factually understand that he is not material but is actually Brahman (). This understanding cannot be fully realized unless one is engaged in Brahman activities, namely devotional service. To get free from the material conditions, one has to take to Kṛṣṇa consciousness. That is the only remedy.

TEXTS 36–37

athātmano 'rtha-bhūtasya
yato 'nartha-paramparā

saṁsṛtis tad-vyavacchedo
bhaktyā paramayā gurau
vāsudeve bhagavati
bhakti-yogaḥ samāhitaḥ
sadhrīcīnena vairāgyaṁ
jñānaṁ ca janayiṣyati

SYNONYMS

atha-therefore; ātmanaḥ-of the living entity; artha-bhūtasya-having his real interest; yataḥ-from which; anartha-of all unwanted things; param-parā-a series one after another; saṁsṛtiḥ-material existence; tat-of that; vyavacchedaḥ-stopping; bhaktyā-by devotional service; paramayā-unalloyed; gurau-unto the Supreme Lord or His representative; vāsudeve-Vāsudeva; bhagavati-the Supreme Personality of Godhead; bhakti-yogaḥ-devotional service; samāhitaḥ-applied; sadhrīcīnena-completely; vairāgyam-detachment; jñānam-full knowledge; ca-and; janayiṣyati-will cause to become manifest.

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, one cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

This is the way to become detached from the artificial material condition. The only remedy is to take to Kṛṣṇa consciousness and constantly engage in the devotional service of Lord Vāsudeva, the Supreme Personality of Godhead. Everyone is trying to be happy, and the process adopted to achieve that happiness is called self-interest. Unfortunately, the conditioned soul hovering within this material world does not know that his ultimate goal of self-interest is Vāsudeva. Saṁsṛti, or material existence, begins with the illusioned bodily conception of life, and on the basis of this conception there ensues a series of unwanted things (anarthas). These unwanted things are actually mental desires for various types of sense gratification. In this way one accepts different types of bodies within this material world. One first has to control the mind so that the desires of the mind can be purified. This process is described in the Nārada-pañcarātra as sarvopādhi-vinirmuktaṁ tatparatvena nirmalam [Cc. Madhya 19.170]. Unless one purifies his mind, there is no question of getting free from the material condition. As stated in Śrīmad-Bhāgavatam (1.7.6):

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

”The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” Anarthas, unwanted things, come down from one bodily life to another. To get out of this entanglement, one has to take to the devotional service of Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead. The word guru is significant in this connection. The word guru may be translated as ”heavy,” or ”the supreme.” In other words, the guru is the spiritual master. Śrīla Ṛṣabhadeva advised His sons, gurur na sa syāt. .. na mocayed yaḥ samupeta-mṛtyum: ”One should not take up the post of spiritual master unless he is able to lead his disciple from the cycle of birth and death.” (Bhāg. 5.5.18) Material existence is actually a chain of action and reaction brought about by different types of fruitive activities. This is the cause of birth and death. One can stop this process only by engaging oneself in the service of Vāsudeva.

Bhakti refers to those activities performed in the service of Lord Vāsudeva. Because Lord Vāsudeva is the Supreme, one should engage oneself in His service, not in the service of the demigods. Devotional service begins from the neophyte stage-the stage of observing the rules and regulations-and extends to the point of spontaneous loving service to the Lord. The purpose of all stages is to satisfy Lord Vāsudeva. When one is perfectly advanced in the devotional service of Vāsudeva, one becomes completely detached from the service of the body, that is, his designated position in material existence. After becoming so detached, one becomes actually perfect in knowledge and engages perfectly in the service of Lord Vāsudeva. Śrī Caitanya Mahāprabhu says, jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’: [Cc. Madhya 20.108] ”Every living entity is by constitutional position an eternal servant of Kṛṣṇa.” As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ: in the liberated stage, one is situated in his original Kṛṣṇa conscious position. He gives up all engagements in the service of matter, engagements concocted under the names of social service, national service, community service, dog service, automobile service and so many other services conducted under the illusion of ”I” and mine.

As explained in the Second Chapter of the First Canto:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

”By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” (Bhāg. 1.2.7) Thus one must engage in the service of Vāsudeva without material desire, mental speculation or fruitive activity.

TEXT 38

so ’cirād eva rājarṣe
syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya
nityadā syād adhīyataḥ

SYNONYMS

saḥ-that; acirāt-very soon; eva-certainly; rāja-ṛṣe-O best of kings; syāt-becomes; acyuta-of the Supreme Personality of Godhead; kathā-narrations; āśrayaḥ-depending on; śṛṇvataḥ-of one who is hearing; śraddadhānasya-faithful; nityadā-always; syāt-becomes; adhīyataḥ-by cultivation.

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

Constant engagement in the transcendental loving service of Vāsudeva means constantly hearing the glories of the Lord. The principles of bhakti-yoga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]-are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position.

TEXTS 39–40

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasaḥ
tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

SYNONYMS

yatra-where; bhāgavatāḥ-great devotees; rājan-O King; sādhavaḥ-saintly persons; viśada-āśayāḥ-broad-minded; bhagavat-of the Supreme Personality of Godhead; guṇa-the qualities; anukathana-to regularly recite; śravaṇa-to hear; vyagra-eager; cetasaḥ-whose consciousness; tasmin-there; mahat-of great saintly persons; mukharitāḥ-emanating from the mouths; madhu-bhit-of the killer of the Madhu demon; caritra-the activities or the character; pīyūṣa-of nectar; śeṣa-surplus; saritaḥ-rivers; paritaḥ-all around; sravanti-flow; tāḥ-all of them; ye-they who; pibanti-drink; avitṛṣaḥ-without being satisfied; nṛpa-O King; gāḍha-attentive; karṇaiḥ-with their ears; tān-them; na-never; spṛśanti-touch; aśana-hunger; tṛṭ-thirst; bhaya-fear; śoka-lamentation; mohāḥ-illusion.

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life-namely hunger and thirst-and become immune to all kinds of fear, lamentation and illusion.

The cultivation of Kṛṣṇa consciousness is possible where great devotees live together and constantly engage in hearing and chanting the glories of the Lord. In a holy place like Vṛndāvana, there are many devotees constantly engaged in chanting and hearing the glories of the Lord. If one gets the chance to hear from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouths of pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception.

The word bhagavad-guṇānukathana-śravaṇa-vyagra-cetasaḥ, meaning "always eager to find the place where the glories of the Lord are being heard and chanted," is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotees. As soon as one hears the glories of the Lord from the liberated devotees, he immediately becomes impregnated with Kṛṣṇa consciousness. This is also confirmed in another verse:

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (Bhāg. 3.25.25) In the association of pure devotees, one becomes attached to hearing and chanting the glories of the Lord. In this way one can cultivate Kṛṣṇa consciousness, and as soon as this cultivation is advanced, one can become faithful to the Lord, devoted to the Lord and attached to the Lord, and thus one can very quickly attain full Kṛṣṇa consciousness. The secret of success in the cultivation of Kṛṣṇa consciousness is hearing from the right person. A Kṛṣṇa conscious person is never disturbed by the bodily necessities-namely eating, sleeping, mating and defending.

TEXT 41

etair upadruto nityaṁ
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnaṁ
kathāmṛta-nidhau ratim

SYNONYMS

etaiḥ-by these; upadrutaḥ-disturbed; nityam-always; jīva-lokaḥ-the conditioned soul in the material world; sva-bhāva-jaiḥ-natural; na karoti-does not do; hareḥ-of the Supreme Personality of Godhead; nūnam-certainly; kathā-of the words; amṛta-of nectar; nidhau-in the ocean; ratim-attachment.

Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

Unless one is associated with devotees, he cannot cultivate Kṛṣṇa consciousness. Nirjana-bhajana-cultivating Kṛṣṇa consciousness in a solitary place-is not possible for the neophyte, for he will be disturbed by the bodily necessities (eating, sleeping, mating and defending). Being so disturbed, one cannot cultivate Kṛṣṇa consciousness. We therefore see that devotees known as sahajiyā, who make everything very easy, do not associate with advanced devotees. Such persons, in the name of devotional activities, are addicted to all kinds of sinful acts-illicit sex, intoxication, gambling and meat-eating. There are many so-called devotees passing themselves off as devotees while engaging in these sinful activities. In other words, one who is influenced by sinful activity cannot be accepted as a person in Kṛṣṇa consciousness. A person addicted to sinful life cannot develop Kṛṣṇa consciousness, as indicated in this verse.

TEXTS 42–44

prajāpati-patiḥ sākṣād
bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyakṣā
naiṣṭhikāḥ sanakādayaḥ
marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭha ity ete
mad-antā brahma-vādinaḥ
adyāpi vācas-patayas
tapo-vidyā-samādhibhiḥ
paśyanto 'pi na paśyanti
paśyantaṁ parameśvaram

SYNONYMS

prajāpati-patiḥ-Brahmā, the father of all progenitors; sākṣāt-directly; bhagavān-the most powerful; giriśaḥ-Lord Śiva; manuḥ-Manu; dakṣa-ādayaḥ-headed by King Dakṣa; prajā-adhyakṣāḥ-the rulers of humankind; naiṣṭhikāḥ-the strong brahmacārīs; sanaka-ādayaḥ-headed by Sanaka; marīciḥ-Marīci; atri-aṅgirasau-Atri and Aṅgirā; pulastyaḥ-Pulastya; pulahaḥ-Pulaha; kratuḥ-Kratu; bhṛguḥ-Bhṛgu; vasiṣṭhaḥ-Vasiṣṭha; iti-thus; ete-all of them; mat-antāḥ-ending with me; brahma-vādinaḥ-brāhmaṇas, speakers on Vedic literature; adya api-up to date; vācaḥ-patayaḥ-masters of speaking; tapaḥ-austerities; vidyā-knowledge; samādhibhiḥ-and by meditation; paśyantaḥ-observing; api-although; na paśyanti-do not observe; paśyantam-the one who sees; parama-īśvaram-the Supreme Personality of Godhead.

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

According to the foolish Darwinian theory of the anthropologists, it is said that forty thousand years ago Homo sapiens had not appeared on this planet because the process of evolution had not reached that point. However, the Vedic histories-the purāṇas and Mahābhārata-relate human histories that extend millions and millions of years into the past. In the beginning of creation there was a very intelligent personality, Lord Brahmā, and from him emanated all the Manus, and the brahmacārīs like Sanaka and Sanātana, as well as Lord Śiva, the great sages and Nārada. All these personalities underwent great austerities and penances and thus became authorities in Vedic knowledge. Perfect knowledge for human beings, as well as all living entities, is contained in the Vedas. All the above-mentioned great personalities are not only powerful-being cognizant of past, present and future-but are also devotees. Still, in spite of their great education in knowledge, and despite their meeting the Supreme Personality of Godhead, Lord Viṣṇu, they cannot actually understand the perfection of the living entity's relationship with Lord Viṣṇu. This means that these personalities are still limited as far as their knowledge of the unlimited is concerned. The conclusion is that simply by advancing one's knowledge, one cannot be accepted as an expert in understanding the Supreme Personality of Godhead. The Supreme Personality of Godhead can be understood not by advanced knowledge, but by pure devotional service, as confirmed in Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: unless one takes to pure, transcendental devotional service, he cannot understand the Supreme Personality of Godhead in truth. Everyone has some imperfect ideas about the Lord. So-called scientists and philosophical speculators are unable to understand the Supreme Lord by virtue of their knowledge. Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(Bhāg. 10.14.29)

The speculators, the jñānīs, go on speculating about the Supreme Personality of Godhead for many, many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories. All the great sages mentioned in this verse have their planets near Brahmaloka, the planet where Lord Brahmā resides along with four great sages-Sanaka, Sanātana, Sanandana and Sanat-kumāra. These sages reside in different stars known as the southern stars, which circle the polestar. The polestar, called Dhruvaloka, is the pivot of this universe, and all planets move around this polestar. All the stars are planets, as far as we can see, within this one universe. According to Western theory, all the stars are different suns, but according to

Vedic information, there is only one sun within this universe. All the so-called stars are but different planets. Besides this universe, there are many millions of other universes, and each of them contains similar innumerable stars and planets.

TEXT 45

śabda-brahmaṇi duṣpāre
caranta uru-vistare
mantra-liṅgair vyavacchinnaṁ
bhajanto na viduḥ param

SYNONYMS

śabda-brahmaṇi-in the Vedic literature; duṣpāre-unlimited; carantaḥ-being engaged; uru-greatly; vistare-expansive; mantra-of Vedic hymns; liṅgaiḥ-by the symptoms; vyavacchinnam-partially powerful (the demigods); bhajantaḥ-worshiping; na viduḥ-they do not know; param-the Supreme.

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the supreme powerful Personality of Godhead.

As stated in Bhagavad-gītā (7.20):

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Most people are interested in worshiping demigods to acquire powers. Each demigod has a particular power. For instance, the demigod Indra, the King of heaven, has power to shower rain on the surface of the globe to give sufficient vegetation to the earth. This demigod is described in the Vedas: vajra-hastaḥ purandaraḥ. Indra rules the water supply with a thunderbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods-Agni, Varuṇa, Candra, Sūrya-have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: mantra-liṅgair vyavacchinnam. By such worship, karmīs may obtain the benediction of material opulence in the form of animals, riches, beautiful wives, many followers, and so on. By such material opulence, however, one cannot understand the Supreme Personality of Godhead.

TEXT 46

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā-when; yasya-whom; anugṛhṇāti-favors by causeless mercy; bhagavān-the Supreme Personality of Godhead; ātma-bhāvitaḥ-realized by a devotee; saḥ-such a devotee; jahāti-gives up; matim-consciousness; loke-in the material world; vede-in the Vedic functions; ca-also; pariniṣṭhitām-fixed.

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

In the previous verse, those who are in knowledge have been described as unable to appreciate the Supreme Personality of Godhead. Similarly, this verse indicates that those who are followers of the Vedic rituals, as well as those who are followers of fruitive activities, are unable to see the Supreme Personality of Godhead. In these two verses both the karmīs and jñānīs are described as unfit to understand Him. As described by Śrīla Rūpa Gosvāmī, only when one is completely free from mental speculation and fruitive activity (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Madhya 19.167]) can one engage in pure devotional service without being polluted by material desires. The significant word ātma-bhāvitaḥ indicates that the Lord is awakened in one's mind if one constantly thinks of Him. A pure devotee is always thinking of the lotus feet of the Lord (sa vai manaḥ kṛṣṇa-padāravindayoḥ). A pure devotee cannot remain a moment without being absorbed in thoughts of the Supreme Personality of Godhead. This constant thinking of the Lord is described in Bhagavad-gītā as satata-yuktānām, always engaging in the Lord's service. Bhajatāṁ prīti-pūrvakam: this is devotional service in love and affection. Because the Supreme Personality of Godhead dictates to the pure devotee from within, the devotee is saved from all material activities. Even the Vedic ritualistic ceremonies are considered material activities because by such activities one is simply elevated to other planetary systems, the residential abodes of the demigods. Lord Kṛṣṇa says in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The word ātma-bhāvitaḥ also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvāmīs: nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen, conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees' attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy. If a devotee is blessed by another devotee, he becomes free from karma-kāṇḍa and jñāna-kāṇḍa activities. As confirmed in Brahma-saṁhitā, vedeṣu durlabham: the Supreme Personality of Godhead cannot be realized through karma-kāṇḍa and jñāna-kāṇḍa. Adurlabham ātma-bhaktau: the Lord is realized only by a sincere devotee.

This material world, the cosmic manifestation, is created by the Supreme Personality of Godhead, and the living entities have come here to enjoy themselves. The Vedic instructions guide them according to different regulative principles, and intelligent people take advantage of these instructions. They thus enjoy material life without being disturbed. This is actually illusion, and to get out of this illusion by one's own endeavor is very difficult. The general populace is engaged in material activities, and when people are a little advanced, they become attracted by the ritualistic ceremonies mentioned in the Vedas. However, when one is frustrated in the performance of these ritualistic ceremonies, he again comes to material activities. In this way both the followers of the Vedic rituals and the followers of material activities are entangled in conditional life. These people get the seed of devotional service only by the good will of the guru and Kṛṣṇa. This is confirmed in Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.

When one is engaged in devotional service, he is no longer attracted to material activities. When a man is covered by different designations, he cannot engage in devotional service. One has to become freed from such designative activities (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]) and become pure in order to serve the Supreme Personality of Godhead through purified senses. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: the service of the Lord through purified senses is called bhakti-yoga, or devotional service. The sincere devotee is always helped by the Supersoul, who resides within the heart of every living entity, as Lord Kṛṣṇa confirms in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.”

This is the stage of becoming free from the contamination of the material world. At such a time a devotee makes friends with another devotee, and his engagement in material activities ceases completely. At that time, he attains the favor of the Lord and loses his faith in material civilization, which begins with varṇāśrama-dharma. Śrī Caitanya Mahāprabhu speaks clearly of one's becoming liberated from the varṇāśrama-dharma, the most exalted system of human civilization. At such a time one feels himself to be perpetually the servant of Lord Kṛṣṇa, a position taken by Śrī Caitanya Mahāprabhu Himself.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ
(Padyāvalī 63)

”I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra. I am not a brahmacārī, gṛhastha, vānaprastha or sannyāsī. What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa.” Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

TEXT 47

tasmāt karmasu barhiṣmann
ajñānād artha-kāśiṣu
mārtha-dṛṣṭiṁ kṛthāḥ śrotra-
sparśiṣv aspṛṣṭa-vastuṣu

SYNONYMS

tasmāt-therefore; karmasu-in fruitive activities; barhiṣman-O King Prācīnabarhiṣat; ajñānāt-out of ignorance; artha-kāśiṣu-in the glittering fruitive result; mā-never; artha-dṛṣṭim-considering to be the aim of life; kṛthāḥ-do; śrotra-sparśiṣu-pleasing to the ear; aspṛṣṭa-without touching; vastuṣu-real interest.

My dear King Barhiṣmān, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

In Bhagavad-gītā (2.42–43) it is said:

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ
kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ
bhogaiśvarya-gatiṁ prati

”Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.”

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān from engaging in such fruitive activities. Therefore he is now directly telling him, ”Don't be interested in such temporary benefits.” In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are forgetting our real purpose. Bhaktivinoda Ṭhākura therefore says, jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā: ”Materialistic studies are the glare of māyā only, for they are an obstacle to spiritual progress.”

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic activities. King Barhiṣmān is herein requested not to be attached to such activities. In the Vedas it is stated that the performance of sacrifice is the actual purpose of life. A section of the Indian population known as the Ārya-samājists lay too much stress on the sacrificial portion of the Vedas. This verse indicates, however, that such sacrifices are to be taken as illusory. Actually the aim of human life should be God realization, or Kṛṣṇa consciousness. The Vedic performances are, of course, very glittering and pleasing to hear about, but they do not serve the real purpose of life.

TEXT 48

svaṁ lokaṁ na vidus te vai
yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedaṁ
sakarmakam atad-vidaḥ

SYNONYMS

svam-own; lokam-abode; na-never; viduḥ-know; te-such persons; vai-certainly; yatra-where; devaḥ-the Supreme Personality of Godhead; janārdanaḥ-Kṛṣṇa, or Viṣṇu; āhuḥ-speak; dhūmra-dhiyaḥ-the less intelligent class of men; vedam-the four Vedas; sakarmakam-full of ritualistic ceremonies; a-tat-vidaḥ-persons who are not in knowledge.

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

Generally people are not aware of their interest in life-to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuṇṭha planets, and the topmost planet is Kṛṣṇaloka, Goloka Vṛndāvana. Despite the so-called advancement of civilization, there is no information of the Vaikuṇṭhalokas, the spiritual planets. At the present moment so-called advanced civilized men are trying to go to other planets, but they do not know that even if they go to the highest planetary system, Brahmaloka, they have to come back again to this planet. This is confirmed in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."

If one goes to the highest planetary system within this universe he still has to return after the effects of pious activities are finished. Space vehicles may go very high in the sky, but as soon as their fuel is finished, they have to return to this earthly planet. All these activities are performed in illusion. The real attempt should now be to return home, back to Godhead. The process is mentioned in Bhagavad-gītā. Yānti mad-yājino 'pi mām: those who engage in the devotional service of the Supreme Personality of Godhead return home, back to Godhead. Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuṇṭha planets, and in particular the planet known as Goloka Vṛndāvana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). This is also confirmed in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

One can go to the supreme planet (paraṁ vrajet) simply by chanting the Hare Kṛṣṇa mantra. This is especially meant for the people of this age (kaler doṣa-nidhe). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa mahā-mantra one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

TEXT 49

āstīrya darbhaiḥ prāg-agraiḥ
kārtsnyena kṣiti-maṇḍalam
stabdho bṛhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayā

SYNONYMS

āstīrya-having covered; darbhaiḥ-by kuśa grass; prāk-agraiḥ-with the points facing east; kārtsnyena-altogether; kṣiti-maṇḍalam-the surface of the world; stabdhaḥ-proud upstart; bṛhat-great; vadhāt-by killing; mānī-thinking yourself very important; karma-activity; na avaiṣi-you do not know; yat-which; param-supreme; tat-that; karma-activity; hari-toṣam-satisfying the Supreme Lord; yat-which; sā-that; vidyā-education; tat-unto the Lord; matiḥ-consciousness; yayā-by which.

My dear King, the entire world is covered with the sharp points of kuśa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

In this verse the great sage Nārada Muni directly insults the King because he was engaged in performing sacrifices that entail the killing of a great number of animals. The King was thinking that he was great for having performed so many sacrifices, but the great sage Nārada directly chastises him, informing him that his animal-killing only leads to his being puffed up with false prestige.

Actually, anything that is done which does not lead to Kṛṣṇa consciousness is a sinful activity, and any education that does not lead one to understand Kṛṣṇa is false education. If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.

TEXT 50

harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ
tat-pāda-mūlaṁ śaraṇaṁ
yataḥ kṣemo nṛṇām iha

SYNONYMS

hariḥ-Śrī Hari; deha-bhṛtām-of living entities who have accepted material bodies; ātmā-the Supersoul; svayam-Himself; prakṛtiḥ-material nature; īśvaraḥ-the controller; tat-His; pāda-mūlam-feet; śaraṇam-shelter; yataḥ-from which; kṣemaḥ-good fortune; nṛṇām-of men; iha-in this world.

Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

In Bhagavad-gītā (18.61) it is said, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: "The Supreme Lord is situated in everyone's heart, O Arjuna." The living entity is within the body, and the Supersoul, the Supreme Personality of Godhead, is also there. He is called antaryāmī and caitya-guru. As Lord Kṛṣṇa states in Bhagavad-gītā (15.15), He is controlling everything.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mataḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Everything is being directed by the Supersoul within the body; therefore the better part of valor is to take His direction and be happy. To take His directions, one needs to be a devotee, and this is also confirmed in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Although the Supersoul is in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), He talks only to the pure devotees who constantly engage in His service. In Caitanya-bhāgavata (Antya 3.45) it is said:

tāhāre se bali vidyā, mantra, adhyayana
kṛṣṇa-pāda-padme ye karaye sthira mana

"One who has fixed his mind on the lotus feet of Kṛṣṇa is to be understood as having the best education and as having studied all the Vedas." There are also other appropriate quotes in Caitanya-bhāgavata:

sei se vidyāra phala jāniha niścaya
kṛṣṇa-pāda-padme yadi citta-vṛtti raya

"The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa." (Ādi 13.178)

'dig-vijaya kariba,'–vidyāra kārya nahe
īśvare bhajile, sei vidyā 'satya' kahe

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Ādi 13.173)

paḍe kene loka–kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare

"The purpose of education is to understand Kṛṣṇa and His devotional service. If one does not do so, then education is false." (Ādi 12.49)

tāhāre se bali dharma, karma sadācāra
īśvare se prīti janme sammata sabāra

"Being cultured, educated, very active and religious means developing natural love for Kṛṣṇa." (Antya 3.44) Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement. Once Lord Caitanya asked Śrī Rāmānanda Rāya what the best part of education was, and Rāmānanda Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.

TEXT 51

sa vai priyatamaś cātmā
yato na bhayam aṇv api
iti veda sa vai vidvān
yo vidvān sa gurur hariḥ

SYNONYMS

saḥ-He; vai-certainly; priya-tamaḥ-the most dear; ca-also; ātmā-Supersoul; yataḥ-from whom; na-never; bhayam-fear; aṇu-little; api-even; iti-thus; veda-(one who) knows; saḥ-he; vai-certainly; vidvān-educated; yaḥ-he who; vidvān-educated; saḥ-he; guruḥ-spiritual master; hariḥ-not different from the Lord.

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

Śrīla Viśvanātha Cakravartī Ṭhākura says: sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ . The spiritual master is described in every scripture as the representative of the Supreme Personality of Godhead. The spiritual master is accepted as identical with the Supreme Personality of Godhead because he is the most confidential servant of the Lord (kintu prabhor yaḥ priya eva tasya). The purport is that both the Supersoul and the individual soul are very dear to everyone. Everyone loves himself, and when he becomes more advanced, he loves the Supersoul also. A person who is self-realized does not recommend the worship of anyone but the Supersoul. He knows that to worship the Supreme Personality of Godhead is easier than to worship various demigods under the influence of lust and the desire for material enjoyment. The devotee is therefore always engaged in the loving devotional service of the Lord. Such a person is a true guru. In Padma Purāṇa it is said:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

”Even if a brāhmaṇa is very learned in Vedic scriptures and knows the six occupational duties of a brāhmaṇa, he cannot become a guru, or spiritual master, unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master.” The conclusion is that one cannot become a spiritual master unless he is a pure devotee of the Lord. One who is a spiritual master in accordance with the above descriptions of devotional service is to be understood as the Supreme Personality of Godhead personally present. According to the words mentioned here (gurur hariḥ), consulting a bona fide spiritual master means consulting the Supreme Personality of Godhead personally. One should therefore take shelter of such a bona fide spiritual master. Success in life means accepting a spiritual master who knows Kṛṣṇa as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

TEXT 52

nārada uvāca
praśna evaṁ hi sañchinno
bhavataḥ puruṣarṣabha
atra me vadato guhyaṁ
niśāmaya suniścitam

SYNONYMS

nāradaḥ uvāca-Nārada said; praśnaḥ-question; evam-thus; hi-certainly; sañchinnaḥ-answered; bhavataḥ-your; puruṣa-ṛṣabha-O great personality; atra-here; me vadataḥ-as I am speaking; guhyam-confidential; niśāmaya-hear; su-niścitam-perfectly ascertained.

The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

Śrī Nārada Muni is personally acting as the spiritual master of King Barhiṣmān. It was Nārada Muni’s intention that through his instructions the King would immediately give up all engagement in fruitive activity and take to devotional service. However, although the King understood everything, he was still not prepared to give up his engagements. As the following verses will show, the King was contemplating sending for his sons, who were away from home executing austerities and penances. After their return, he would entrust his kingdom to them and then leave home. This is the position of most people. They accept a bona fide spiritual master and listen to him, but when the spiritual master indicates that they should leave home and fully engage in devotional service, they hesitate. The duty of the spiritual master is to instruct the disciple as long as he does not come to the understanding that this materialistic way of life, fruitive activity, is not at all beneficial. Actually, one should take to devotional service from the beginning of life, as Prahlāda Mahārāja advised: kaumāra ācaret prājño dharmān bhāgavatān iha (Bhāg. 7.6.1). According to all the instructions of the Vedas, we can understand that unless one takes to Kṛṣṇa consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Nārada Muni therefore decided to relate another allegory to the King so that he might be induced to give up family life within material existence.

TEXT 53

kṣudraṁ caraṁ sumanasāṁ śaraṇe mithitvā
raktaṁ ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam
agre vṛkān asu-tṛpo ’vigaṇayya yāntaṁ
pṛṣṭhe mṛgaṁ mṛgaya lubdhaka-bāṇa-bhinnam

SYNONYMS

kṣudram-on grass; caram-grazing; sumanasām-of a beautiful flower garden; śaraṇe-under the protection; mithitvā-being united with a woman; raktam-attached; ṣaṭ-aṅghri-of bumblebees; gaṇa-of groups; sāmasu-to the singing; lubdha-karṇam-whose ear is attracted; agre-in front; vṛkān-tigers; asu-tṛpaḥ-who live at the cost of another’s life; avigaṇayya-neglecting; yāntam-moving; pṛṣṭhe-behind; mṛgam-the deer; mṛgaya-search out; lubdhaka-of a hunter; bāṇa-by the arrows; bhinnam-liable to be pierced.

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger, which is accustomed to living at the cost of another’s flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer’s death is imminent.

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees’ humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the Bhāgavatam (11.9.29):

labdhvā sudurlabham idaṁ bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anumṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

TEXT 54

sumanaḥ-sama-dharmaṇāṁ strīṇāṁ śaraṇa āśrame puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ ṣaḍaṅghri-gaṇa-sāma-gītavad atimanohara-vanitādi-janālāpeṣv atitarām atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān kāla-lava-viśeṣān avigaṇayya gṛheṣu viharantaṁ pṛṣṭhata eva parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.

SYNONYMS

sumanaḥ-flowers; sama-dharmaṇām-exactly like; strīṇām-of women; śaraṇe-in the shelter; āśrame-household life; puṣpa-in flowers; madhu-of honey; gandha-the aroma; vat-like; kṣudra-tamam-most insignificant; kāmya-desired; karma-of activities; vipāka-jam-obtained as a result; kāma-sukha-of sense gratification; lavam-a fragment; jaihvya-enjoyment of the tongue; aupasthya-sex enjoyment; ādi-beginning with; vicinvantam-always thinking of; mithunī-bhūya-engaging in sex life; tat-in his wife; abhiniveśita-always absorbed; manasam-whose mind; ṣaṭ-aṅghri-of bumblebees; gaṇa-of crowds; sāma-gentle; gīta-the chanting; vat-like; ati-very; manohara-attractive; vanitā-ādi-beginning with the wife; jana-of people; ālāpeṣu-to the talks; atitarām-excessively; ati-very much; pralobhita-attracted; karṇam-whose ears; agre-in front; vṛka-yūtha-a group of tigers; vat-like; ātmanaḥ-of one's self; āyuḥ-span of life; harataḥ-taking away; ahaḥ-rātrān-days and nights; tān-all of them; kāla-lava-viśeṣān-the moments of time; avigaṇayya-without considering; gṛheṣu-in household life; viharantam-enjoying; pṛṣṭhataḥ-from the back; eva-certainly; parokṣam-without being seen; anupravṛttaḥ-following behind; lubdhakaḥ-the hunter; kṛta-antaḥ-the superintendent of death; antaḥ-in the heart; śareṇa-by an arrow; yam-whom; iha-in this world; parāvidhyati-pierces; tam-that; imam-this; ātmānam-yourself; aho rājan-O King; bhinna-hṛdayam-whose heart is pierced; draṣṭum-to see; arhasi-you ought; iti-thus.

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification-from his tongue to his genitals-and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

Materialistic life means forgetting one's constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the gṛhastha-āśrama. In the gṛhastha-āśrama a young man accepts a young wife who is very beautiful in the beginning, but in due course of time, after giving birth to many children and becoming older and older, she demands many things from the husband to maintain the entire family. At such a time the wife becomes detestable to the very man who accepted her in her younger days. One becomes attached to the gṛhastha-āśrama for two reasons only-the wife cooks palatable dishes for the satisfaction of her husband's tongue, and she gives him sexual pleasure at night. A person attached to the gṛhastha-āśrama is always thinking of these two things-palatable food and sex enjoyment. The talks of the wife, which are enjoyed as a family recreation, and the talks of the children both attract the living entity. He thus forgets that he has to die someday and has to prepare for the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Nārada to point out to the King that the King himself is similarly entrapped by such surroundings. Actually everyone is surrounded by such a family life, which misleads one. The living entity thus forgets that he has to return home, back to Godhead. He simply becomes entangled in family life. Prahlāda Mahārāja has therefore hinted: hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Family life is considered a blind well (andha-kūpam) into which a person falls and dies without help. Prahlāda Mahārāja recommends that while one's senses are there and one is strong enough, he should abandon the gṛhastha-āśrama and take shelter of the lotus feet of the Lord, going to the forest of Vṛndāvana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take vānaprastha and eventually remain alone as a sannyāsī. That is the prescribed method of Vedic civilization known as varṇāśrama-dharma. When one takes sannyāsa after enjoying family life, he pleases the Supreme Lord Viṣṇu.

One has to understand one's position in family or worldly life. That is called intelligence. One should not remain always trapped in family life to satisfy his tongue and genitals in association with a wife. In such a way, one simply spoils his life. According to Vedic civilization, it is imperative to give up the family at a certain stage, by force if necessary. Unfortunately, so-called followers of Vedic life do not give up their family even at the end of life, unless they are forced by death. There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four varṇas and the four āśramas.

TEXT 55

sa tvaṁ vicakṣya mṛga-ceṣṭitam ātmano 'ntaś
cittaṁ niyaccha hṛdi karṇa-dhunīṁ ca citte
jahy aṅganāśramam asattama-yūtha-gāthaṁ
prīṇīhi haṁsa-śaraṇaṁ virama krameṇa

SYNONYMS

saḥ-that very person; tvam-you; vicakṣya-considering; mṛga-ceṣṭitam-the activities of the deer; ātmanaḥ-of the self; antaḥ-within; cittam-consciousness; niyaccha-fix; hṛdi-in the heart; karṇa-dhunīm-aural reception; ca-and; citte-unto the consciousness; jahi-give up; aṅganā-āśramam-household life; asat-tama-most abominable; yūtha-gātham-full of stories of man and woman; prīṇīhi-just accept; haṁsa-śaraṇam-the shelter of the liberated souls; virama-become detached; krameṇa-gradually.

My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

In one of his songs, Śrīla Narottama dāsa Ṭhākura writes:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

”Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard, life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment.”

People are generally enamored of the fruitive results of worldly activity and mental speculation. They generally desire to be promoted to heavenly planets, merge into the existence of Brahman, or keep themselves in the midst of family life, enchanted by the pleasures of the tongue and genitals. The great sage Nārada clearly instructs King Barhiṣmān not to remain his entire life in the gṛhastha-āśrama. Being in the gṛhastha-āśrama means being under the control of one’s wife. One has to give up all this and put himself into the āśrama of the paramahaṁsa, that is, put himself under the control of the spiritual master. The paramahaṁsa-āśrama is the āśrama of the Supreme Personality of Godhead, under whom the spiritual master has taken shelter. The symptoms of the bona fide spiritual master are stated in Śrīmad-Bhāgavatam (11.3.21):

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

”Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.”

A paramahaṁsa is one who has taken shelter of the Parabrahman, the Supreme Personality of Godhead. If one takes shelter of the paramahaṁsa spiritual master, gradually, through training and instruction, he will become detached from worldly life and ultimately return home, back to Godhead. The particular mention of aṅganāśramam asattama-yūtha-gātham is very interesting. The whole world is in the clutches of māyā, being controlled by woman. Not only is one controlled by the woman who is one’s wife, but one is also controlled by so many sex literatures. That is the cause of one’s being entangled in the material world. One cannot give up this abominable association through one’s own effort, but if one takes shelter of a bona fide spiritual master who is a paramahaṁsa, he will gradually be elevated to the platform of spiritual life.

The pleasing words of the Vedas that inspire one to elevate oneself to the heavenly planets or merge into the existence of the Supreme are for the less intelligent who are described in Bhagavad-gītā as māyayāpahṛta jñānāḥ (those whose knowledge is taken away by the illusory energy). Real knowledge means understanding the miserable condition of material life. One should take shelter of a bona fide liberated soul, the spiritual master, and gradually elevate himself to the spiritual platform and thus become detached from the material world. According to Śrīla Viśvanātha Cakravartī Ṭhākura, haṁsa-śaraṇam refers to the cottage in which saintly persons live. Generally a saintly person lives in a remote place in the forest or in a humble cottage. However, we should note that the times have changed. It may be beneficial for a saintly person’s own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps for the first time, introduced motorcars and palatial buildings for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary. The real necessity is to become free from material bondage in whatever way possible. According to the orders of Śrīla Rūpa Gosvāmī:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

”When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.” (Bhakti-rasāmṛta-sindhu 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Kṛṣṇa consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as yukta-vairāgya, that is, for renunciation.

TEXT 56

rājovāca
śrutam anvīkṣitaṁ brahman
bhagavān yad abhāṣata
naitaj jānanty upādhyāyāḥ
kiṁ na brūyur vidur yadi

SYNONYMS

rājā uvāca-the King said; śrutam-was heard; anvīkṣitam-was considered; brahman-O brāhmaṇa; bhagavān-the most powerful; yat-which; abhāṣata-you have spoken; na-not; etat-this; jānanti-do know; upādhyāyāḥ-the teachers of fruitive activities; kim-why; na brūyuḥ-they did not instruct; viduḥ-they understood; yadi-if.

The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in Bhagavad-gītā as māyayāpahṛta jñānāḥ. They appear to be very learned scholars, but actually the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. All Vedic knowledge is meant for searching out Kṛṣṇa because Kṛṣṇa is the origin of everything. Janmādy asya yataḥ [SB 1.1.1]. In Bhagavad-gītā (10.2) Kṛṣṇa says, aham ādir hi devānāṁ: "I am the source of the demigods." Thus Kṛṣṇa is the origin and beginning of all demigods, including Lord Brahmā, Lord Śiva and all others. The Vedic ritualistic ceremonies are concerned with satisfying different demigods, but unless one is very advanced, he cannot understand that the original personality is Śrī Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. After hearing the instructions of Nārada, King Barhiṣmān came to his senses. The real goal of life is to attain devotional service to the Supreme Personality of Godhead. The King therefore decided to reject the so-called priestly orders that simply engage their followers in the ritualistic ceremonies without giving effective instructions about the goal of life. At the present moment the churches, temples and mosques all over the world are not attracting people because foolish priests cannot elevate their followers to the platform of knowledge. Not being aware of the real goal of life, they simply keep their congregations in ignorance. Consequently, those who are well educated have become uninterested in the ritualistic ceremonies. At the same time, they are not benefited with real knowledge. This Kṛṣṇa consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Mahārāja Barhiṣmān, everyone should take advantage of this Kṛṣṇa consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvāmīs from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Śrīla Sanātana Gosvāmī compiled his Hari-bhakti-vilāsa for the guidance of the Vaiṣṇavas. The Vaiṣṇavas, not caring for the lifeless activities of the priestly classes, take to full Kṛṣṇa consciousness and become perfect in this very life. That is described in the previous verse as paramahaṁsa-śaraṇam, taking shelter of the paramahaṁsa, the liberated soul, and becoming successful in this life.

TEXT 57

saṁśayo 'tra tu me vipra
sañchinnas tat-kṛto mahān
ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayaḥ

SYNONYMS

saṁśayaḥ-doubt; atra-here; tu-but; me-my; vipra-O brāhmaṇa; sañchinnaḥ-cleared; tat-kṛtaḥ-done by that; mahān-very great; ṛṣayaḥ-the great sages; api-even; hi-certainly; muhyanti-are bewildered; yatra-where; na-not; indriya-of the senses; vṛttayaḥ-activities.

My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

King Barhiṣmān was engaged in different types of sacrifice for elevation to the heavenly planets. People generally are attracted by these activities, and very rarely is a person attracted to devotional service, as Śrī Caitanya Mahāprabhu confirms. Unless one is very, very fortunate, he does not take to devotional service. Even the so-called learned Vedic scholars are bewildered by devotional service. They are generally attracted to the rituals for sense gratification. In devotional service there is no sense gratification, but only transcendental loving service to the Lord. Consequently, the so-called priests engaged in sense gratification do not very much like devotional service. The brāhmaṇas, the priests, have been against this Kṛṣṇa consciousness movement since it began with Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Muhammadan government. Caitanya Mahāprabhu had to lead a civil disobedience movement against the propaganda of the so-called followers of Vedic principles. These people are described as karma jaḍa-smārtas, which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (ṛṣayo 'pi hi muhyanti). To save oneself from the hands of these karma jaḍa-smārtas, one should strictly follow the instructions of the Supreme Personality of Godhead.

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 58

karmāṇy ārabhate yena

pumān iha vihāya tam
amutrānyena dehena
juṣṭāni sa yad aśnute

SYNONYMS

karmāṇi-fruitive activities; ārabhate-begins to perform; yena-by which; pumān-a living entity; iha-in this life; vihāya-giving up; tam-that; amutra-in the next life; anyena-another; dehena-by a body; juṣṭāni-the results; saḥ-he; yat-that; aśnute-enjoys.

The results of whatever a living entity does in this life are enjoyed in the next life.

A person generally does not know how one body is linked with another body. How is it possible that one suffers or enjoys the results of activities in this body in yet another body in the next life. This is a question the King wants Nārada Muni to answer. How may one have a human body in this life and not have a human body in the next? Even great philosophers and scientists cannot account for the transferal of karma from one body to another. As we experience, every individual soul has an individual body, and one person's activities or one body's activities are not enjoyed or suffered by another body or another person. The question is how the activities of one body are suffered or enjoyed in the next.

TEXT 59

iti veda-vidāṁ vādaḥ
śrūyate tatra tatra ha
karma yat kriyate proktaṁ
parokṣaṁ na prakāśate

SYNONYMS

iti-thus; veda-vidām-of persons who know the Vedic conclusions; vādaḥ-the thesis; śrūyate-is heard; tatra tatra-here and there; ha-certainly; karma-the activity; yat-what; kriyate-is performed; proktam-as it was said; parokṣam-unknown; na prakāśate-is not directly manifested.

The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

Atheists want evidence for the resultant actions of past activities. Therefore they ask, "Where is the proof that I am suffering and enjoying the resultant actions of past karma?" They have no idea how the subtle body carries the results of the present body's actions down to the next gross body. The present body may be finished grossly, but the subtle body is not finished; it carries the soul to the next body. Actually the gross body is dependent on the subtle body. Therefore the next gross body must suffer and enjoy according to the subtle body. The soul is carried by the subtle body continuously until liberated from gross material bondage.

TEXT 60

nārada uvāca
yenaivārabhate karma
tenaivāmutra tat pumān
bhuṅkte hy avyavadhānena
liṅgena manasā svayam

SYNONYMS

nāradaḥ uvāca-Nārada said; yena-by which; eva-certainly; ārabhate-begins; karma-fruitive activities; tena-by that body; eva-certainly; amutra-in the next life; tat-that; pumān-the living entity; bhuṅkte-enjoys; hi-because; avyavadhānena-without any change; liṅgena-by the subtle body; manasā-by the mind; svayam-personally.

The great sage Nārada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

The living entity has two kinds of body-the subtle body and the gross body. Actually he enjoys through the subtle body, which is composed of mind, intelligence and ego. The gross body is the instrumental outer covering. When the gross body is lost, or when it dies, the root of the gross body-the mind, intelligence and ego-continues and brings about another gross body. Although the gross bodies apparently change, the real root of the gross body-the subtle body of mind, intelligence and ego-is always there. The subtle body's activities-be they pious or impious-create another situation for the living entity to enjoy or suffer in the next gross body. Thus the subtle body continues whereas the gross bodies change one after another.

Since modern scientists and philosophers are too materialistic, and since their knowledge is taken away by the illusory energy, they cannot explain how the gross body is changing. The materialistic philosopher Darwin has tried to study the changes of the gross body, but because he had no knowledge of either the subtle body or the soul, he could not clearly explain how the evolutionary process is going on. One may change the gross body, but he works in the subtle body. People cannot understand the activities of the subtle body, and consequently they are bewildered as to how the actions of one gross body affect another gross body. The activities of the subtle body are also guided by the Supersoul, as explained in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Because the Supreme Personality of Godhead as Supersoul is always guiding the individual soul, the individual soul always knows how to act according to the reactions of his past karma. In other words, the Supersoul reminds him to act in such a way. Therefore although there is apparently a change in the gross body, there is a continuation between the lives of an individual soul.

TEXT 61

śayānam imam utsṛjya
śvasantaṁ puruṣo yathā

karmātmany āhitaṁ bhuṅkte
tādṛśenetareṇa vā

SYNONYMS

śayānam-lying down on a bed; imam-this body; utsṛjya-after giving up; śvasantam-breathing; puruṣaḥ-the living entity; yathā-as; karma-activity; ātmani-in the mind; āhitam-executed; bhuṅkte-enjoys; tādṛśena-by a similar body; itareṇa-by a different body; vā-or.

The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

Although the root of distress and happiness is the mind, intelligence and ego, a gross body is still required as an instrument for enjoyment. The gross body may change, but the subtle body continues to act. Unless the living entity gets another gross body, he will have to continue in a subtle body, or a ghostly body. One becomes a ghost when the subtle body acts without the help of the instrumental gross body. As stated in this verse, śayānam imam utsṛjya śvasantam. The gross body may lie on a bed and rest, and even though the machinery of the gross body is working, the living entity may leave, go into a dream, and return to the gross body. When he returns to the body, he forgets his dream. Similarly, when the living entity takes on another gross body, he forgets the present gross body. The conclusion is that the subtle body-mind, intelligence and ego-creates an atmosphere with desires and ambitions that the living entity enjoys in the subtle body. Actually the living entity is in the subtle body, even though the gross body apparently changes and even though he inhabits the gross body on various planets. All the activities performed by the living entity in the subtle body are called illusory because they are not permanent. Liberation means getting out of the clutches of the subtle body. Liberation from the gross body simply involves the transmigration of the soul from one gross body to another. When the mind is educated in Kṛṣṇa consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper, heavenly planets or to the spiritual world, the Vaikuṇṭha planets. One therefore has to change his consciousness by cultivating knowledge received from Vedic instructions from the Supreme Personality of Godhead through the disciplic succession. If we train the subtle body in this life by always thinking about Kṛṣṇa, we will transfer to Kṛṣṇaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus the change of the gross body is not very important, but the change of the subtle body is important. The Kṛṣṇa consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambarīṣa Mahārāja, who always engaged his mind on the lotus feet of Lord Kṛṣṇa. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. Similarly, in this life we should always fix our mind on the lotus feet of Kṛṣṇa, who is present in His arcā-vigraha, the incarnation of the Deity in the temple. We should also always engage in His worship. If we engage our speech in describing the activities of the Lord and our ears in hearing about His pastimes, and if we follow the regulative principles to keep the mind intact for advancing in Kṛṣṇa consciousness, we shall certainly be elevated to the spiritual platform. Then at the time of death the mind, intelligence and ego will no longer be materially contaminated. The living entity is present, and the mind, intelligence and ego are also present. When the mind, intelligence and ego are purified, all the active senses of the living entity become spiritual. Thus the living entity attains his sac-cid-ānanda form. The Supreme Lord is always in His sac-cid-ānanda form, but the living entity, although part and parcel of the Lord, becomes materially contaminated when he desires to come to the material world for material enjoyment. The prescription for returning home, back to Godhead, is given by the Lord Himself in Bhagavad-gītā (9.34):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Being completely absorbed in Me, surely you will come to Me."

TEXT 62

mamaite manasā yad yad
asāv aham iti bruvan
gṛhṇīyāt tat pumān rāddhaṁ
karma yena punar bhavaḥ

SYNONYMS

mama-mind; ete-all these; manasā-by the mind; yat yat-whatever; asau-that; aham-I (am); iti-thus; bruvan-accepting; gṛhṇīyāt-takes with him; tat-that; pumān-the living entity; rāddham-perfected; karma-work; yena-by which; punaḥ-again; bhavaḥ-material existence.

The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

As long as one is absorbed in the bodily conception, his activities are performed on that platform. This is not very difficult to understand. In the world, we see that every nation is trying to supersede every other nation and that every man is trying to advance beyond his fellow man. All these activities are going on under the name of advancement of civilization. There are many plans for making the body comfortable, and these plans are carried in the subtle body after the destruction of the gross body. It is not a fact that after the gross body is destroyed the living entity is finished. Although many great philosophers and teachers in this world are under the impression that after the body is finished everything is finished, this is not a fact. Nārada Muni says in this verse that at death one takes his plans with him (gṛhṇīyāt), and to execute these plans he gets another body. This is called punar bhavaḥ. When the gross body is finished, the plans of the living entity are taken by the mind, and by the grace of the Lord, the living entity gets a chance to give these plans shape in the next life. This is known as the law of karma. As long as the mind is absorbed in the laws of karma, a certain type of body must be accepted in the next life.

Karma is the aggregate of fruitive activities conducted to make this body comfortable or uncomfortable. We have actually seen that when one man was about to die he requested his physician to give him a chance to live four more years so that he could finish his plans. This means that while dying he was thinking of his plans. After his body was destroyed, he doubtlessly carried his plans with him by means of the subtle body, composed of mind, intelligence and ego. Thus he would get another chance by the grace of the Supreme Lord, the Supersoul, who is always within the heart.

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
[Bg. 15.15]

In the next birth, one acquires remembrance from the Supersoul and begins to execute the plans begun in the previous life. This is also explained in Bhagavad-gītā in another verse:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) Situated on the vehicle given by material nature and reminded by the Supersoul within the heart, the living entity struggles all over the universe to fulfill his plans, thinking, "I am a brāhmaṇa," "I am a kṣatriya," "I am an American," "I am an Indian," and so on. All these designations are of the same essence. There is no point in becoming a brāhmaṇa in preference to an American or becoming an American in preference to a Negro. After all, these are all bodily conceptions under the modes of material nature.

TEXT 63

yathānumīyate cittam
ubhayair indriyehitaiḥ
evaṁ prāg-dehajaṁ karma
lakṣyate citta-vṛttibhiḥ

SYNONYMS

yathā-as; anumīyate-can be imagined; cittam-one's consciousness or mental condition; ubhayaiḥ-both; indriya-of the senses; īhitaiḥ-by the activities; evam-similarly; prāk-previous; dehajam-performed by the body; karma-activities; lakṣyate-can be perceived; citta-of consciousness; vṛttibhiḥ-by the occupations.

One can understand the mental or conscious position of a living entity by the activities of two kinds of senses-the knowledge-acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

There is an English proverb that says, "The face is the index of the mind." If one is angry, his anger is immediately expressed in his face. Similarly, other mental states are reflected by the actions of the gross body. In other words, the activities of the gross body are reactions of the mental condition. The mind's activities are thinking, feeling and willing. The willing portion of the mind is manifest by the activities of the body. The conclusion is that by the activities of the body and senses, we can understand the condition of the mind. The condition of the mind is affected by past activities in the past body. When the mind is joined with a particular sense, it immediately becomes manifest in a certain way. For instance, when there is anger in the mind, the tongue vibrates so many maledictions. Similarly, when the mind's anger is expressed through the hand, there is fighting. When it is expressed through the leg, there is kicking. There are so many ways in which the subtle activities of the mind are expressed through the various senses. The mind of a person in Kṛṣṇa consciousness also acts in a similar way. The tongue chants Hare Kṛṣṇa, the mahā-mantra, the hands are raised in ecstasy, and the legs dance in Kṛṣṇa consciousness. These symptoms are technically called aṣṭa-sāttvika-vikāra. Sāttvika-vikāra is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

TEXT 64

nānubhūtaṁ kva cānena
dehenādṛṣṭam aśrutam
kadācid upalabhyeta
yad rūpaṁ yādṛg ātmani

SYNONYMS

na-never; anubhūtam-experienced; kva-at any time; ca-also; anena dehena-by this body; adṛṣṭam-never seen; aśrutam-never heard; kadācit-sometimes; upalabhyeta-may be experienced; yat-which; rūpam-form; yādṛk-whatever kind; ātmani-in the mind.

Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

In dreams we sometimes see things that we have never experienced in the present body. Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface. Sometimes we dream of coming to a place we have never known or experienced in this lifetime, but this is proof that in a past life we experienced this. The impression is kept within the mind and sometimes becomes manifest either in dream or in thought. The conclusion is that the mind is the storehouse of various thoughts and experiences undergone during our past lives. Thus there is a chain of continuation from one life to another, from previous lives to this life, and from this life to future lives. This is also sometimes proved by saying that a man is a born poet, a born scientist or a born devotee. If, like Mahārāja Ambarīṣa, we think of Kṛṣṇa constantly in this life (sa vai manaḥ kṛṣṇa-padāravindayoḥ), we will certainly be transferred to the kingdom of God at the time of death. Even if our attempt to be Kṛṣṇa conscious is not complete, our Kṛṣṇa consciousness will continue in the next life. This is confirmed in Bhagavad-gītā (6.41):

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy."

If we rigidly follow the principles of meditation on Kṛṣṇa, there is no doubt that in our next life we will be transferred to Kṛṣṇaloka, Goloka Vṛndāvana.

TEXT 65

tenāsya tādṛśaṁ rājaḻ
liṅgino deha-sambhavam
śraddhatsvānanubhūto 'rtho
na manaḥ spraṣṭum arhati

SYNONYMS

tena-therefore; asya-of the living entity; tādṛśam-like that; rājan-O King; liṅginaḥ-who has a subtle mental covering; deha-sambhavam-produced in the previous body; śraddhatsva-accept it as fact; ananubhūtaḥ-not perceived; arthaḥ-a thing; na-never; manaḥ-in the mind; spraṣṭum-to manifest; arhati-is able.

Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Actually the Supreme Personality of Godhead, Kṛṣṇa, is the supreme enjoyer. When a living entity wants to imitate Him, he is given a chance to satisfy his false desire to lord it over material nature. That is the beginning of his downfall. As long as he is within this material atmosphere, he has a subtle vehicle in the form of the mind, which is the stockpile of all kinds of material desires. Such desires become manifest in different bodily forms. Śrīla Nārada Muni requests the King to accept this fact from him because Nārada is an authority. The conclusion is that the mind is the storehouse of our past desires, and we have this present body due to our past desires. Similarly, whatever we desire in this present body will be expressed in a future body. Thus the mind is the source of different kinds of bodies.

If the mind is purified by Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] "Every living entity is constitutionally an eternal servant of Kṛṣṇa." If a person is engaged in the devotional service of the Lord, he is to be considered a liberated soul even in this life. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"One who engages in the transcendental service of the Lord in body, mind and words is to be considered liberated in all conditions of material existence." (Bhakti-rasāmṛta-sindhu 1.2.187) The Kṛṣṇa consciousness movement is based on this principle. We must teach people to absorb themselves always in the service of the Lord because that position is their natural position. One who is always serving the Lord is to be considered already liberated. This is also confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma-bhuyāya kalpate

"One who always engages in the spiritual activities of unalloyed devotional service at once transcends the modes of material nature and is elevated to the spiritual platform." The devotee is therefore above the three modes of material nature and is even transcendental to the brāhmaṇa platform. A brāhmaṇa may be infected by the two baser modes-namely rajo-guṇa and tamo-guṇa. A pure devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or fruitive activity, is always above material conditioning and is always liberated.

TEXT 66

mana eva manuṣyasya
pūrva-rūpāṇi śaṁsati
bhaviṣyataś ca bhadraṁ te
tathaiva na bhaviṣyataḥ

SYNONYMS

manaḥ-the mind; eva-certainly; manuṣyasya-of a man; pūrva-past; rūpāṇi-forms; śaṁsati-indicates; bhaviṣyataḥ-of one who will take birth; ca-also; bhadram-good fortune; te-unto you; tathā-thus; eva-certainly; na-not; bhaviṣyataḥ-of one who will take birth.

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

The mind is the index of information about one's past and future lives. If a man is a devotee of the Lord, he cultivated devotional service in his previous life. Similarly, if one's mind is criminal, he was criminal in his last life. In the same way, according to the mind, we can understand what will happen in a future life. In Bhagavad-gītā (14.18) it is said:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

If a person is in the mode of goodness, his mental activities will promote him to a higher planetary system. Similarly, if he has a low mentality, his future life will be most abominable. The lives of the living entity, in both the past and the future, are indicated by the mental condition. Nārada Muni is herein offering the King blessings of all good fortune so that the King will not desire anything or make plans for sense gratification. The King was engaged in fruitive ritualistic ceremonies because he hoped to get a better life in the future. Nārada Muni desired him to give up all mental concoctions. As explained before, all bodies in heavenly planets and hellish planets arise from mental concoctions, and the sufferings and enjoyments of material life are simply on the mental platform. They take place on the chariot of the mind (mano-ratha). It is therefore said:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications, that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhāg. 5.18.12)

Unless one becomes a devotee of the Lord, or becomes fully Kṛṣṇa conscious, he will certainly hover on the mental platform and be promoted and degraded in different types of bodies. All qualities that are considered good according to the material estimation actually have no value because these so-called good qualities will not save a person from the cycle of birth and death. The conclusion is that one should be without mental desire. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam: [Madhya 19.167] one should be fully free from material desires, philosophical speculation and fruitive activity. The best course for a human being is to favorably accept the transcendental devotional service of the Lord. That is the highest perfection of human life.

TEXT 67

adṛṣṭam aśrutaṁ cātra
kvacin manasi dṛśyate
yathā tathānumantavyaṁ
deśa-kāla-kriyāśrayam

SYNONYMS

adṛṣṭam-never experienced; aśrutam-never heard; ca-and; atra-in this life; kvacit-at some time; manasi-in the mind; dṛśyate-is visible; yathā-as; tathā-accordingly; anumantavyam-to be understood; deśa-place; kāla-time; kriyā-activity; āśrayam-depending on.

Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

In the previous verse it was explained that in dreams we see that which was experienced during the day. But why is it that we sometimes in our dreams see what we have never heard of or seen at any time during this life? Here it is stated that even though such events may not be experienced in this life, they were experienced in previous lives. According to time and circumstance, they combine so that in dreams we see something wonderful that we have never experienced. For instance, we may see an ocean on the peak of a mountain. Or we may see that the ocean has dried up. These are simply combinations of different experiences in time and space. Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains, or stars during the day. The conclusion is that these are all mental concoctions, although they have actually been experienced in different circumstances. They have simply combined together in a dream. This fact is further explained in the following verse.

TEXT 68

sarve kramānurodhena
manasīndriya-gocarāḥ
āyānti bahuśo yānti
sarve samanaso janāḥ

SYNONYMS

sarve-all; krama-anurodhena-in order of chronology; manasi-in the mind; indriya-by the senses; gocarāḥ-experienced; āyānti-come; bahuśaḥ-in many ways; yānti-go away; sarve-all; samanasaḥ-with a mind; janāḥ-living entities.

The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard before.

The activities of the living entity in the body of a dog may be experienced in the mind of a different body; therefore those activities appear never to have been heard or seen. The mind continues, although the body changes. Even in this life-span we can sometimes experience dreams of our childhood. Although such incidents now appear strange, it is to be understood that they are recorded in the mind. Because of this, they become visible in dreams. The transmigration of the soul is caused by the subtle body, which is the storehouse of all kinds of material desires. Unless one is fully absorbed in Kṛṣṇa consciousness, material desires will come and go. That is the nature of the mind-thinking, feeling and willing. As long as the mind is not engaged in meditation on the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, the mind will desire so many material enjoyments. Sensual images are recorded in the mind in chronological order, and they become manifest one after another; therefore the living entity has to accept one body after another. The mind plans material enjoyment, and the gross body serves as the instrument to realize such desires and plans. The mind is the platform onto which all desires come and go. Śrīla Narottama dāsa Ṭhākura therefore sings:

guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā

Narottama dāsa Ṭhākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

TEXT 69

sattvaika-niṣṭhe manasi
bhagavat-pārśva-vartini
tamaś candramasīvedam
uparajyāvabhāsate

SYNONYMS

sattva-eka-niṣṭhe-in full Kṛṣṇa consciousness; manasi-in a mind; bhagavat-with the Supreme Personality of Godhead; pārśva-vartini-being constantly associated; tamaḥ-the dark planet; candramasi-in the moon; iva-like; idam-this cosmic manifestation; uparajya-being connected; avabhāsate-becomes manifest.

Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In Brahma-saṁhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bhājām. When a person is fully absorbed in Kṛṣṇa consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead, the stockpile of desires becomes visible on the mental platform by the grace of the Supreme Personality of Godhead.

In this connection, the darkness occurring before the full moon, the lunar eclipse, can be explained as being another planet, known as Rāhu. According to Vedic astronomy, the Rāhu planet, which is not visible, is accepted. Sometimes the Rāhu planet is visible in the presence of full moonlight. It then appears that this Rāhu planet exists somewhere near the orbit of the moon. The failure of modern moon excursionists may be due to the Rāhu planet. In other words, those who are supposed to be going to the moon may actually be going to this invisible planet Rāhu. Actually, they are not going to the moon but to the planet Rāhu, and after reaching this planet, they come back. Apart from this discussion, the point is that a living entity has immense and unlimited desires for material enjoyment, and he has to transmigrate from one gross body to another until these desires are exhausted.

No living entity is free from the cycle of birth and death unless he takes to Kṛṣṇa consciousness; therefore in this verse it is clearly stated (sattvaika-niṣṭhe) that when one is fully absorbed in Kṛṣṇa consciousness, in one stroke he is freed of past and future mental desires. Then, by the grace of the Supreme Lord, everything becomes simultaneously manifest within the mind. In this regard, Viśvanātha Cakravartī Ṭhākura cites the example of mother Yaśodā's seeing the whole cosmic manifestation within the mouth of Lord Kṛṣṇa. By the grace of Lord Kṛṣṇa, mother Yaśodā saw all the universes and planets within the mouth of Kṛṣṇa. Similarly, by the grace of the Supreme Personality of Godhead, Kṛṣṇa, a Kṛṣṇa conscious person can see all his dormant desires at one time and finish all his future transmigrations. This facility is especially given to the devotee to make his path clear for returning home, back to Godhead.

Why we see things not experienced in this life is explained herein. That which we see is the future expression of a gross body or is already stocked in our mental stockpile. Because a Kṛṣṇa conscious person does not have to accept a future gross body, his recorded desires are fulfilled in a dream. We therefore sometimes find things in a dream never experienced in our present life.

TEXT 70

nāhaṁ mameti bhāvo 'yaṁ
puruṣe vyavadhīyate
yāvad buddhi-mano-'kṣārtha-
guṇa-vyūho hy anādimān

SYNONYMS

na-not; aham-I; mama-mine; iti-thus; bhāvaḥ-consciousness; ayam-this; puruṣe-in the living entity; vyavadhīyate-is separated; yāvat-so long; buddhi-intelligence; manaḥ-mind; akṣa-senses; artha-sense objects; guṇa-of the material qualities; vyūhaḥ-a manifestation; hi-certainly; anādi-mān-the subtle body (existing since time immemorial).

As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

The desires in the subtle body of mind, intelligence and ego cannot be fulfilled without a gross body composed of the material elements earth, water, air, fire and ether. When the gross material body is not manifest, the living entity cannot factually act in the modes of material nature. In this verse it is clearly explained that the subtle activities of the mind and intelligence continue due to the sufferings and enjoyments of the living entity's subtle body. The consciousness of material identification (such as "I" and "mine") still continues because such consciousness has been extant from time immemorial. However, when one transfers to the spiritual world by virtue of understanding Kṛṣṇa consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

TEXT 71

supti-mūrcchopatāpeṣu
prāṇāyana-vighātataḥ
nehate 'ham iti jñānaṁ
mṛtyu-prajvārayor api

SYNONYMS

supti-in deep sleep; mūrccha-fainting; upatāpeṣu-or in great shock; prāṇa-ayana-of the movement of the life air; vighātataḥ-from prevention; na-not; īhate-thinks of; aham-I; iti-thus; jñānam-knowledge; mṛtyu-while dying; prajvārayoḥ-or during high fever; api-also.

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

Foolish people deny the existence of the soul, but it is a fact that when we sleep we forget the identity of the material body and when we awake we forget the identity of the subtle body. In other words, while sleeping we forget the activities of the gross body, and when active in the gross body we forget the activities of sleeping. Actually both states-sleeping and waking-are creations of the illusory energy. The living entity actually has no connection with either the activities of sleep or the activities of the so-called wakened state. When a person is in deep sleep or when he has fainted, he forgets his gross body. Similarly, under chloroform or some other anesthetic, the living entity forgets his gross body and does not feel pain or pleasure during a surgical operation. Similarly, when a man is suddenly shocked by some great loss, he forgets his identification with the gross body. At the time of death, when the temperature of the body rises to 107 degrees, the living entity falls into a coma and is unable to identify his gross body. In such cases, the life air that moves within the body is choked up, and the living entity forgets his identification with the gross body. Because of our ignorance of the spiritual body, of which we have no experience, we do not know of the activities of the spiritual body, and in ignorance we jump from one false platform to another. We act sometimes in relation to the gross body and sometimes in relation to the subtle body. If, by Kṛṣṇa's grace, we act in our spiritual body, we can transcend both the gross and subtle bodies. In other words, we can gradually train ourselves to act in terms of the spiritual body. As stated in the Nārada-pañcarātra, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] devotional service means engaging the spiritual body and spiritual senses in the service of the Lord. When we are engaged in such activities, the actions and reactions of the gross and subtle bodies cease.

TEXT 72

garbhe bālye 'py apauṣkalyād
ekādaśa-vidhaṁ tadā
liṅgaṁ na dṛśyate yūnaḥ
kuhvāṁ candramaso yathā

SYNONYMS

garbhe-in the womb; bālye-in boyhood; api-also; apauṣkalyāt-because of immaturity; ekādaśa-the ten senses and the mind; vidham-in the form of; tadā-at that time; liṅgam-the subtle body or false ego; na-not; dṛśyate-is visible; yūnaḥ-of a youth; kuhvām-during the dark-moon night; candramasaḥ-the moon; yathā-as.

When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

When a living entity is within the womb, his gross body, the ten sense organs and the mind are not fully developed. At such a time the objects of the senses do not disturb him. In a dream a young man may experience the presence of a young woman because at that time the senses are active. Because of undeveloped senses, a child or boy will not see a young woman in his dreams. The senses are active in youth even when one dreams, and although there may be no young woman present, the senses may act and there may be a seminal discharge (nocturnal emission). The activities of the subtle and gross bodies depend on how developed conditions are. The example of the moon is very appropriate. On a dark-moon night, the full shining moon is still present, but it appears not to be present due to conditions. Similarly, the senses of the living entity are there, but they only become active when the gross body and the subtle body are developed. Unless the senses of the gross body are developed, they will not act on the subtle body. Similarly, because of the absence of desires in the subtle body, there may be no development in the gross body.

TEXT 73

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

SYNONYMS

arthe-sense objects; hi-certainly; avidyamāne-not being present; api-although; saṁsṛtiḥ-material existence; na-never; nivartate-ceases; dhyāyataḥ-meditating; viṣayān-on sense objects; asya-of the living being; svapne-in dream; anartha-of unwanted things; āgamaḥ-appearance; yathā-as.

When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

It is sometimes said that because a child is innocent he is completely pure. Actually this is not the fact. The effects of fruitive activities reserved in the subtle body appear in three concurrent stages. One is called bīja (the root), another is called kūṭa-stha (the desire), and another is called phalonmukha (about to fructify). The manifest stage is called prārabdha (already in action). In a conscious or unconscious state, the actions of the subtle or gross bodies may not be manifest, but such states cannot be called the liberated state. A child may be innocent, but this does not mean that he is a liberated soul. Everything is held in reservation, and everything will become manifest in due course of time. Even in the absence of certain manifestations in the subtle body, the objects of sense enjoyment may act. The example has been given of a nocturnal emission, in which the physical senses act even when the physical objects are not manifest. The three modes of material nature may not be manifest in the subtle body, but the contamination of the three modes remains conserved, and in due course of time, it becomes manifest. Even if the reactions of the subtle and gross bodies are not manifest, one does not become free from the material conditions. Therefore it is wrong to say that a child is as good as a liberated soul.

TEXT 74

evaṁ pañca-vidhaṁ liṅgaṁ
tri-vṛt ṣoḍaśa vistṛtam
eṣa cetanayā yukto
jīva ity abhidhīyate

SYNONYMS

evam-thus; pañca-vidham-the five sense objects; liṅgam-the subtle body; tri-vṛt-influenced by the three modes; ṣoḍaśa-sixteen; vistṛtam-expanded; eṣaḥ-this; cetanayā-with the living entity; yuktaḥ-combined; jīvaḥ-the conditioned soul; iti-thus; abhidhīyate-is understood.

The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

Lord Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

Here it is also explained that the living entity comes in contact with the sixteen material elements and is influenced by the three modes of material nature. The living entity and this combination of elements combine to form what is called jīva-bhūta, the conditioned soul that struggles hard within material nature. The total material existence is first agitated by the three modes of material nature, and these become the living conditions of the living entity. Thus the subtle and gross bodies develop, and the ingredients are earth, water, fire, air, sky, and so on. According to Śrī Madhvācārya, when consciousness, the living force in the heart, is agitated by the three modes of material nature, then the subtle body of the living entity, consisting of the mind, the sense objects, the five senses that acquire knowledge and the five senses for acting in the material condition, becomes possible.

TEXT 75

anena puruṣo dehān
upādatte vimuñcati
harṣaṁ śokaṁ bhayaṁ duḥkhaṁ
sukhaṁ cānena vindati

SYNONYMS

anena-by this process; puruṣaḥ-the living entity; dehān-gross bodies; upādatte-achieves; vimuñcati-gives up; harṣam-enjoyment; śokam-lamentation; bhayam-fear; duḥkham-unhappiness; sukham-happiness; ca-also; anena-by the gross body; vindati-enjoys.

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

According to this explanation, one can clearly understand that originally the living entity was as good as the Supreme Personality of Godhead in his pure, spiritual existence. However, when the mind becomes polluted by desires for sense gratification in the material world, the living entity drops into the material conditions, as explained in this verse. Thus he begins his material existence, which means that he transmigrates from one body to another and becomes more and more entangled in material existence. The process of Kṛṣṇa consciousness, by which one always thinks of Kṛṣṇa, is the transcendental process by which one can revert to his original, spiritual existence. Devotional service means always thinking of Kṛṣṇa.

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

One should always engage in the Lord's devotional service. As recommended in the arcana-mārga, one should worship the Deity in the temple and constantly offer obeisances to the spiritual master and the Deity. These processes are recommended to one who actually wants to become free from material entanglement. Modern psychologists can study the actions of the mind-thinking, feeling and willing-but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with a liberated ācārya.

As stated in Bhagavad-gītā (4.2):

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

”This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.” Guided by so-called psychologists and philosophers, people in the modern age do not know of the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of Bhagavad-gītā (2.13):

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” Unless all human society understands this important verse in Bhagavad-gītā, civilization will advance in ignorance, not in knowledge.

TEXTS 76–77

yathā tṛṇa-jalūkeyaṁ
nāpayāty apayāti ca
na tyajen mriyamāṇo ’pi
prāg-dehābhimatiṁ janaḥ
yāvad anyaṁ na vindeta
vyavadhānena karmaṇām
mana eva manuṣyendra
bhūtānāṁ bhava-bhāvanam

SYNONYMS

yathā-as; tṛṇa-jalūkā-caterpillar; iyam-this; na apayāti -does not go; apayāti-goes; ca-also; na-not; tyajet-gives up; mriyamāṇaḥ-at the point of death; api-even; prāk-former; deha-with the body; abhimatim-identification; janaḥ-a person; yāvat-so long as; anyam-another; na-not; vindeta-obtains; vyavadhānena-by the termination; karmaṇām-of fruitive activities; manaḥ-the mind; eva-certainly; manuṣya-indra-O ruler of men; bhūtānām-of all living entities; bhava-of material existence; bhāvanam-the cause.

The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

A living entity too much absorbed in material activity becomes very much attracted to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body. This is common among so-called leaders and politicians who think that without their presence the entire country and all society will be in chaos. This is called māyā. Political leaders do not like to leave their political posts, and they either have to be shot by an enemy or obliged to leave by the arrival of death. By superior arrangement a living entity is offered another body, but because of his attraction to the present body, he does not like to transfer himself to another body. Thus he is forced to accept another body by the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

”The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.” (Bg. 3.27)

Material nature is very strong, and the material modes force one to accept another body. This force is visible when the living entity transmigrates from a superior body to an inferior one. One who acts like a dog or hog in the present body will certainly be forced to accept the body of a dog or hog in the next life. A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death. This has been experienced by many politicians at the time of death. The conclusion is that the next body is already determined by superior control. The living entity immediately gives up the present body and enters another. Sometimes in the present body the living entity feels that many of his desires and imaginations are not fulfilled. Those who are overly attracted to their life situation are forced to remain in a ghostly body and are not allowed to accept another gross body. Even in the body of a ghost, they create disturbances for neighbors and relatives. The mind is the prime cause of such a situation. According to one’s mind, different types of bodies are generated, and one is forced to accept them. As confirmed in Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.” Within one’s body and mind, one can think as either a dog or a god, and the next life is offered to him accordingly. This is explained in Bhagavad-gītā (13.22):

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇa-saṅgo ’sya
sad-asad-yoni-janmasu

”The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” The living entity may transmigrate to either a superior or inferior body according to his association with the modes of material nature. If he associates with the mode of ignorance, he gets the body of an animal or an inferior man, but if he associates with the mode of goodness or passion, he gets a body accordingly. This is also confirmed in Bhagavad-gītā (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

”Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.”

The root cause of one’s association is the mind. This great Kṛṣṇa consciousness movement is the greatest boon to human society because it is teaching everyone to think always of Kṛṣṇa by executing devotional service. In this way, at the end of life, one may be transferred to the association of Kṛṣṇa. This is technically called nitya-līlā-praviṣṭa, entering into the planet Goloka Vṛndāvana. Bhagavad-gītā (18.55) explains:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” After the mind is completely absorbed in Kṛṣṇa consciousness, one can enter the planet known as Goloka Vṛndāvana. To enter the association of the Supreme Personality of Godhead, one has to understand Kṛṣṇa. The process of understanding Kṛṣṇa is devotional service.

After understanding Kṛṣṇa as He is, one can become eligible to enter Kṛṣṇaloka and associate with Him. The mind is the cause of such an exalted position. The mind can also get one a body like those of dogs and hogs. To absorb the mind always in Kṛṣṇa consciousness is therefore the greatest perfection of human life.

TEXT 78

yadākṣaiś caritān dhyāyan
karmāṇy ācinute ’sakṛt
sati karmaṇy avidyāyāṁ
bandhaḥ karmaṇy anātmanaḥ

SYNONYMS

yadā-when; akṣaiḥ-by the senses; caritān-pleasures enjoyed; dhyāyan-thinking of; karmāṇi-activities; ācinute-performs; asakṛt-always; sati karmaṇi-when material affairs continue; avidyāyām-under illusion; bandhaḥ-bondage; karmaṇi-in activity; anātmanaḥ-of the material body.

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

While in the subtle body, we create many plans to enjoy sense gratification. These plans are recorded in the spool of one’s mind as bīja, the root of fruitive activities. In conditional life the living entity creates a series of bodies one after another, and this is called karma-bandhana. As explained in Bhagavad-gītā (3.9), yajñārthāt karmaṇo ’nyatra loko ’yam-karma-bandhanaḥ: if we act only for the satisfaction of Viṣṇu, there is no bondage due to material activity, but if we act otherwise, we become entrapped by one material activity after another. Under these circumstances, it is to be supposed that by thinking, feeling and willing, we are creating a series of future material bodies. In the words of Bhaktivinoda Ṭhākura, anādi karama-phale, padi’ bhavārṇava jale. The living entity falls into the ocean of karma-bandhana as a result of past material activities. Instead of plunging oneself into the ocean of material activity, one should accept material activity only to maintain body and soul together. The rest of one’s time should be devoted to engaging in the transcendental loving service of the Lord. In this way one can attain relief from the reactions of material activity.

TEXT 79

atas tad apavādārthaṁ
bhaja sarvātmanā harim
paśyaṁs tad-ātmakaṁ viśvaṁ
sthity-utpatty-apyayā yataḥ

SYNONYMS

ataḥ-therefore; tat-that; apavāda-artham-to counteract; bhaja-engage in devotional service; sarva-ātmanā-with all your senses; harim-unto the Supreme Personality of Godhead; paśyan-seeing; tat-of the Lord; ātmakam-under the control; viśvam-the cosmic manifestation; sthiti-maintenance; utpatti-creation; apyayāḥ-and annihilation; yataḥ-from whom.

You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

Self-realization, understanding oneself as Brahman, or spirit soul, is very difficult in the material condition. However, if we accept the devotional service of the Lord, the Lord will gradually reveal Himself. In this way the progressive devotee will gradually realize his spiritual position. We cannot see anything in the darkness of night, not even our own selves, but when there is sunshine we can see not only the sun but everything within the world as well. Lord Kṛṣṇa explains in the Seventh Chapter of the Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

”Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.”

When we engage ourselves in the devotional service of the Lord to become Kṛṣṇa conscious, we understand not only Kṛṣṇa but everything related to Kṛṣṇa. In other words, through Kṛṣṇa consciousness we can understand not only Kṛṣṇa and the cosmic manifestation but also our constitutional position. In Kṛṣṇa consciousness we can understand that the entire material creation is created by the Supreme Personality of Godhead, maintained by Him, annihilated by Him and absorbed in Him. We are also part and parcel of the Lord. Everything is under the control of the Lord, and therefore our only duty is to surrender unto the Supreme and engage in His transcendental loving service.

TEXT 80

maitreya uvāca
bhāgavata-mukhyo bhagavān
nārado haṁsayor gatim
pradarśya hy amum āmantrya
siddha-lokaṁ tato ’gamat

SYNONYMS

maitreyaḥ uvāca-Maitreya said; bhāgavata-of the devotees; mukhyaḥ-the chief; bhagavān-the most powerful; nāradaḥ-Nārada Muni; haṁsayoḥ-of the living entity and the Lord; gatim-constitutional position; pradarśya-having shown; hi-certainly; amum-him (the King); āmantrya-after inviting; siddha-lokam-to Siddhaloka; tataḥ-thereafter; agamat-departed.

The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

Siddhaloka and Brahmaloka are both within the same planetary system. Brahmaloka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmaloka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Nārada is an inhabitant of Siddhaloka, although he travels to all the planetary systems. All the residents of Siddhaloka are spacemen, and they can travel in space without mechanical help. The residents of Siddhaloka can go from one planet to another individually by virtue of their yogic perfection. After giving instructions to the great King Prācīnabarhi, Nārada Muni departed and also invited him to Siddhaloka.

TEXT 81

prācīnabarhī rājarṣiḥ
prajā-sargābhirakṣaṇe
ādiśya putrān agamat
tapase kapilāśramam

SYNONYMS

prācīnabarhiḥ-King Prācīnabarhi; rāja-ṛṣiḥ-the saintly King; prajā-sarga-the mass of citizens; abhirakṣaṇe-to protect; ādiśya-after ordering; putrān-his sons; agamat-departed; tapase-for undergoing austerities; kapila-āśramam-to the holy place known as Kapilāśrama.

In the presence of his ministers, the saintly King Prācīnabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.

The word prajā-sarga is very important in this verse. When the saintly King Prācīnabarhi was induced by the great sage Nārada to leave home and take to the devotional service of the Lord, his sons had not yet returned from their austerities in the water. However, he did not wait for their return but simply left messages to the effect that his sons were to protect the mass of citizens. According to Vīrarāghava Ācārya, such protection means organizing the citizens into the specific divisions of the four varṇas and four āśramas. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four varṇas (namely brāhmaṇa, kṣatriya, vaiśya and śūdra) and the āśramas (namely brahmacarya, gṛhastha, vānaprastha and sannyāsa). It is very difficult to rule citizens in a kingdom without organizing this varṇāśrama-dharma. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. The varṇāśrama-dharma is essential in a good government. One class of men (the brāhmaṇas) must be intelligent and brahminically qualified, another class must be trained in administrative work (kṣatriya), another in mercantile business (vaiśya) and another simply in labor (śūdra). These four classes of men are already there according to nature, but it is the government’s duty to see that all four of these classes follow the principles of their varṇas methodically. This is called abhirakṣaṇa, or protection.

It is significant that when Mahārāja Prācīnabarhi was convinced of the goal of life through the instructions of Nārada, he did not wait even a moment to see his sons return, but left immediately. There were many things to be done upon the return of his sons, but he simply left them a message. He knew what his prime duty was. He simply left instructions for his sons and went off for the purpose of spiritual advancement. This is the system of Vedic civilization.

Śrīdhara Svāmī informs us that Kapilāśrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Gaṅgā-sāgara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-saṅkrānti and take bath. It is called Kapilāśrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sāṅkhya system of philosophy.

TEXT 82

tatraikāgra-manā dhīro
govinda-caraṇāmbujam
vimukta-saṅgo 'nubhajan
bhaktyā tat-sāmyatām agāt

SYNONYMS

tatra-there; eka-agra-manāḥ-with full attention; dhīraḥ-sober; govinda-of Kṛṣṇa; caraṇa-ambujam-unto the lotus feet; vimukta-freed from; saṅgaḥ-material association; anubhajan-continuously engaging in devotional service; bhaktyā-by pure devotion; tat-with the Lord; sāmyatām-qualitative equality; agāt-achieved.

Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

There is special significance in the words tat-sāmyatām agāt. The King attained the position of possessing the same status or the same form as that of the Lord. This definitely proves that the Supreme Personality of Godhead is always a person. In His impersonal feature, He is the rays of His transcendental body. When a living entity attains spiritual perfection, he also attains the same type of body, known as sac-cid-ānanda-vigraha [Bs. 5.1]. This spiritual body never mixes with the material elements. Although in conditional life the living entity is surrounded by material elements (earth, water, fire, air, sky, mind, intelligence and ego), he remains always aloof from them. In other words, the living entity can be liberated from the material condition at any moment, provided that he wishes to do so. The material environment is called māyā. According to Kṛṣṇa:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

As soon as the living entity engages in the transcendental loving service of the Lord, he immediately attains freedom from all material conditions (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). In the material state the living entity is on the jīva-bhūta platform, but when he renders devotional service to the Lord, he is elevated to the brahma-bhūta platform. On the brahma-bhūta platform the living entity is liberated from material bondage, and he engages in the service of the Lord. In this verse the word dhīra is sometimes read as vīra. Actually there is not very much difference. The word dhīra means "sober," and vīra means "hero." One who is struggling against māyā is a hero, and one who is sober enough to understand his position is a dhīra. Without becoming sober or heroic, one cannot attain spiritual salvation.

TEXT 83

etad adhyātma-pārokṣyaṁ
gītaṁ devarṣiṇānagha
yaḥ śrāvayed yaḥ śṛṇuyāt
sa liṅgena vimucyate

SYNONYMS

etat-this; adhyātma-spiritual; pārokṣyam-authorized description; gītam-narrated; deva-ṛṣiṇā-by the great sage Nārada; anagha-O spotless Vidura; yaḥ-anyone who; śrāvayet-may describe; yaḥ-anyone who; śṛṇuyāt-may hear; saḥ-he; liṅgena-from the bodily concept of life; vimucyate-becomes delivered.

My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Nārada, or who relates it to others, will be liberated from the bodily conception of life.

This material creation is the spirit soul's dream. Actually all existence in the material world is a dream of Mahā-Viṣṇu, as the Brahma-saṁhitā describes:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ
[Bs. 5.47]

This material world is created by the dreaming of Mahā-Viṣṇu. The real, factual platform is the spiritual world, but when the spirit soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation. After being in contact with the material modes of nature, the living entity develops the subtle and gross bodies. When the living entity is fortunate enough to associate with Śrī Nārada Mahāmuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.

TEXT 84

etan mukunda-yaśasā bhuvanaṁ punānaṁ
devarṣi-varya-mukha-niḥsṛtam ātma-śaucam
yaḥ kīrtyamānam adhigacchati pārameṣṭhyaṁ
nāsmin bhave bhramati mukta-samasta-bandhaḥ

SYNONYMS

etat-this narration; mukunda-yaśasā-with the fame of Lord Kṛṣṇa; bhuvanam-this material world; punānam-sanctifying; deva-ṛṣi-of the great sages; varya-of the chief; mukha-from the mouth; niḥsṛtam-uttered; ātma-śaucam-purifying the heart; yaḥ-anyone who; kīrtyamānam-being chanted; adhigacchati-goes back; pārameṣṭhyam-to the spiritual world; na-never; asmin-in this; bhave-material world; bhramati-wanders; mukta-being liberated; samasta-from all; bandhaḥ-bondage.

This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

As indicated in verse 79, Nārada Muni advised King Prācīnabarhi to take to devotional service rather than waste time performing ritualistic ceremonies and fruitive activities. The vivid descriptions of the subtle and gross bodies in this chapter are most scientific, and because they are given by the great sage Nārada, they are authoritative. Because these narrations are full of the glory of the Supreme Personality of Godhead, they constitute the most effective process for the purification of the mind. As Śrī Caitanya Mahāprabhu confirmed: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. The more we talk of Kṛṣṇa, think of Kṛṣṇa and preach for Kṛṣṇa, the more we become purified. This means we no longer have to accept a hallucinatory gross and subtle body, but instead attain our spiritual identity. One who tries to understand this instructive spiritual knowledge is delivered from this ocean of nescience. The word pārameṣṭhyam is very significant in this connection. Pārameṣṭhyam is also called Brahmaloka; it is the planet on which Lord Brahmā lives. The inhabitants of Brahmaloka always discuss such narrations so that after the annihilation of the material world, they can be directly transferred to the spiritual world. One who is transferred to the spiritual world does not have to go up and down within this material world. Sometimes spiritual activities are also called pārameṣṭhyam.

TEXT 85

adhyātma-pārokṣyam idaṁ
mayādhigatam adbhutam
evaṁ striyāśramaḥ puṁsaś
chinno 'mutra ca saṁśayaḥ

SYNONYMS

adhyātma-spiritual; pārokṣyam-described by authority; idam-this; mayā-by me; adhigatam-heard; adbhutam-wonderful; evam-thus; striyā-with a wife; āśramaḥ-shelter; puṁsaḥ-of the living entity; chinnaḥ-finished; amutra-about life after death; ca-also; saṁśayaḥ-doubt.

The allegory of King Purañjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

The word striyā, meaning "along with the wife," is significant. The male and female living together constitute the sum and substance of material existence. The attraction between male and female in this material world is very strong. In all species of life the attraction between male and female is the basic principle of existence. The same principle of intermingling is also in human society, but is in a regulative form. Material existence means living together as male and female and being attracted by one another. However, when one fully understands spiritual life, his attraction for the opposite sex is completely vanquished. By such attraction, one becomes overly attached to this material world. It is a hard knot within the heart.

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(Bhāg. 5.5.8)

Everyone comes to this material world attracted to sense gratification, and the hard knot of sense gratification is the attraction between male and female. By this attraction, one becomes overly attached to the material world in terms of gṛha-kṣetra-suta-āpta-vitta-that is, home, land, children, friends, money and so forth. Thus one becomes entangled in the bodily conception of "I" and "mine." However, if one understands the story of King Purañjana and understands how, by sexual attraction, Purañjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tīrtha, who belongs to the Madhvācārya-sampradāya, the first two of the following verses appear after verse 45 of this chapter, and the remaining two verses appear after verse 79.

TEXTS 1a–2a

sarveṣām eva jantūnāṁ
satataṁ deha-poṣaṇe
asti prajñā samāyattā
ko viśeṣas tadā nṛṇām
labdhvehānte manuṣyatvaṁ
hitvā dehādy-asad-graham
ātma-sṛtyā vihāyedaṁ
jīvātmā sa viśiṣyate

SYNONYMS

sarveṣām-all; eva-certainly; jantūnām-of animals; satatam-always; deha-poṣaṇe-to maintain the body; asti-there is; prajñā-intelligence; samāyattā-resting on; kaḥ-what; viśeṣaḥ-difference; tadā-then; nṛṇām-of the human beings; labdhvā-having attained; iha-here; ante-at the end of many births; manuṣyatvam-a human life; hitvā-after giving up; deha-ādi-in the gross and subtle body;

asat-graham-an incorrect conception of life; ātma-of spiritual knowledge; sṛtyā-by the path; vihāya-having abandoned; idam-this body; jīva-ātmā-the individual spirit soul; saḥ-that; viśiṣyate-becomes prominent.

A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

TEXT 1b

bhaktiḥ kṛṣṇe dayā jīveṣv
akuṇṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ

SYNONYMS

bhaktiḥ-devotional service; kṛṣṇe-unto Kṛṣṇa; dayā-mercy; jīveṣu-unto other living entities; akuṇṭha-jñānam-perfect knowledge; ātmani-of the self; yadi-if; syāt-it becomes; ātmanaḥ-of one's self; bhūyāt-there must be; apavargaḥ-liberation; tu-then; saṁsṛteḥ-from the bondage of material life.

If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

In this verse the words dayā jīveṣu, meaning "mercy to other living entities," indicate that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Kṛṣṇa. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahāprabhu says, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] "Every living entity is constitutionally a servant of Kṛṣṇa." One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore sings, duṣṭa mana, tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa mantra in a solitary place." In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a kaniṣṭha-adhikāri:

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ
(Bhāg. 11.2.47)

TEXT 2b

adṛṣṭaṁ dṛṣṭavan naṅkṣed
bhūtaṁ svapnavad anyathā
bhūtaṁ bhavad bhaviṣyac ca
suptaṁ sarva-raho-rahaḥ

SYNONYMS

adṛṣṭam-future happiness; dṛṣṭa-vat-like direct experience; naṅkṣet-becomes vanquished; bhūtam-the material existence; svapnavat-like a dream; anyathā-otherwise; bhūtam-which happened in the past; bhavat-present; bhaviṣyat-future; ca-also; suptam-a dream; sarva-of all; rahaḥ-rahaḥ-the secret conclusion.

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to karma-kāṇḍa-vicāra, which means "working for future happiness through fruitive activities," are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of māyā, for the Lord says in Bhagavad-gītā (7.14), mām eva ye prapadyante māyām etāṁ taranti te: "Those who surrender unto Me can easily cross beyond My illusory energy."

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Talks Between Nārada and King Prācīnabarhi."

20.5.30 Chapter Thirty

The Activities of the Pracetās

TEXT 1

vidura uvāca
ye tvayābhihitā brahman
sutāḥ prācīnabarhiṣaḥ
te rudra-gītena hariṁ
siddhim āpuḥ pratoṣya kām

SYNONYMS

viduraḥ uvāca-Vidura said; ye-those who; tvayā-by you; abhihitāḥ-were spoken about; brahman-O brāhmaṇa; sutāḥ-sons; prācīnabarhiṣaḥ-of King Prācīnabarhi; te-all of them; rudra-gītena-by the song composed by Lord Śiva; harim-the Lord; siddhim-success; āpuḥ-achieved; pratoṣya-having satisfied; kām-what.

Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

In the beginning, Maitreya Ṛṣi narrated the activities of the sons of Prācīnabarhi. These sons went beside a great lake, which was like an ocean, and fortunately finding Lord Śiva, they learned how to satisfy the Supreme Personality of Godhead by chanting the songs composed by Lord Śiva. Now their father's attachment for fruitive activities was disapproved by Nārada, who therefore kindly instructed Prācīnabarhi by telling him the allegorical story of Purañjana. Now Vidura again wanted to hear about Prācīnabarhi's sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words siddhim āpuḥ, or "achieved perfection," are very important. Lord Kṛṣṇa says in Bhagavad-gītā (7.3), manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: out of many, many millions of people, one may be interested in learning how to attain success in spiritual matters. The supreme success is mentioned also in Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." And what is that highest perfection? That is also explained in that verse. The highest perfection is to return home, back to Godhead, so that one will not have to return to this material world and transmigrate from one body to another in the dream of material existence. By the grace of Lord Śiva, the Pracetās actually attained perfection and returned home, back to Godhead, after enjoying material facilities to the highest extent. Maitreya will now narrate that to Vidura.

TEXT 2

kiṁ bārhaspatyeha paratra vātha
kaivalya-nātha-priya-pārśva-vartinaḥ
āsādya devaṁ giriśaṁ yadṛcchayā
prāpuḥ paraṁ nūnam atha pracetasaḥ

SYNONYMS

kim-what; bārhaspatya-O disciple of Bṛhaspati; iha-here; paratra-in different planets; vā-or; atha-as such; kaivalya-nātha-to the bestower of liberation; priya-dear; pārśva-vartinaḥ-being associated with; āsādya-after meeting; devam-the great demigod; giri-śam-the lord of the Kailāsa Hill; yadṛcchayā-by providence; prāpuḥ-achieved; param-the Supreme; nūnam-certainly; atha-therefore; pracetasaḥ-the sons of Barhiṣat.

My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called iha, and the distress and happiness obtained in the next life are called paratra.

Actually, Lord Mahādeva (Śiva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durgā, is under the control of Lord Mahādeva, Giriśa. Thus Lord Mahādeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Giriśa to obtain material happiness, but the Pracetās met Lord Mahādeva by providential arrangement. Lord Mahādeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (rudra-gītena), simply by chanting the prayers offered by Lord Śiva to Viṣṇu, the Pracetās were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also; therefore, by the arrangement of the Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet-to Janaloka, Maharloka, Tapoloka, Siddhaloka and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikuṇṭhaloka, which is described here as param. In this verse Vidura asks Maitreya, the disciple of Bṛhaspati, about the different achievements of the Pracetās.

TEXT 3

maitreya uvāca
pracetaso 'ntar udadhau
pitur ādeśa-kāriṇaḥ
japa-yajñena tapasā
purañjanam atoṣayan

SYNONYMS

maitreyaḥ uvāca-Maitreya said; pracetasaḥ-the Pracetās; antaḥ-within; udadhau-the sea; pituḥ-of their father; ādeśa-kāriṇaḥ-the order carriers; japa-yajñena-by chanting mantras; tapasā-under severe austerities; puram-janam-the Supreme Personality of Godhead; atoṣayan-satisfied.

The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.

One can offer prayers to the Supreme Personality of Godhead directly, but if one repeats the prayers offered by great devotees like Lord Śiva and Lord Brahmā, or if one follows in the footsteps of great personalities, one can please the Supreme Personality of Godhead very easily. For instance, we sometimes chant this mantra of Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds of thousands of lakṣmīs, or gopīs.” Because this prayer was offered by Lord Brahmā, we follow him by reciting this prayer. That is the easiest way to satisfy the Supreme Personality of Godhead. The pure devotee never attempts to reach the Supreme Lord directly. The most important way to worship the Lord is to go through the disciplic succession of devotees. The prayers offered by Lord Śiva to the Supreme Personality of Godhead were thus repeated by the Pracetās, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as purañjana. According to Madhvācārya, the living entity is called purañjana because he has become an inhabitant of this material world, and under the influence of the three modes of material nature, he is forced to live within it. The Supreme Personality of Godhead creates this material world (pura), and He also enters within it. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. The Lord enters within the heart of the living entity and within the atom; therefore both the living entity and the Lord are called purañjana. One purañjana, the living entity, is subordinate to the supreme purañjana; therefore the duty of the subordinate purañjana is to satisfy the supreme purañjana. That is devotional service. Lord Rudra, or Lord Śiva, is the original ācārya of the Vaiṣṇava sampradāya called the Rudra-sampradāya. Rudra-gītena indicates that under the disciplic succession of Lord Rudra, the Pracetās achieved spiritual success.

TEXT 4

daśa-varṣa-sahasrānte
puruṣas tu sanātanaḥ
teṣām āvirabhūt kṛcchraṁ
śāntena śamayan rucā

SYNONYMS

daśa-varṣa-ten years; sahasra-ante-at the end of a thousand; puruṣaḥ-the Supreme Person; tu-then; sanātanaḥ-eternal; teṣām-of the Pracetās; āvirabhūt-appeared; kṛcchram-the severe austerity; śāntena-satisfying; śamayan-mitigating; rucā-by His beauty.

At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās and satisfied the labor of their austerities.

Performing ten thousand years of severe austerities does not seem a happy endeavor. Yet the devotees, the serious students of spiritual life, undergo such austerities to attain the favor of the Supreme Personality of Godhead. At that time, when the duration of life was very long, people could undergo severe austerities for thousands of years. It is said that Vālmīki, the author of Rāmāyaṇa, underwent meditational austerities for sixty thousand years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetās, and He finally appeared before them in a pleasing form. Thus they all became satisfied and forgot the austerities they underwent. In the material world, if one is successful after hard labor, he is very pleased. Similarly, the devotee forgets all his labors and austerities as soon as he contacts the Supreme Personality of Godhead. Although Dhruva Mahārāja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, svāmin kṛtārtho'smi: ”My dear Lord, I am very pleased.”

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa mahā-mantra. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa mantra, one can attain the same results. However, as Lord Caitanya Mahāprabhu points out, we are so unfortunate that we are not even attracted to chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

suparṇa-skandham ārūḍho
meru-śṛṅgam ivāmbudaḥ
pīta-vāsā maṇi-grīvaḥ
kurvan vitimirā diśaḥ

SYNONYMS

suparṇa-of Garuḍa, the carrier of Lord Viṣṇu; skandham-the shoulder; ārūḍhaḥ-sitting on; meru-of the mountain named Meru; śṛṅgam-on the summit; iva-like; ambudaḥ-a cloud; pīta-vāsāḥ-wearing yellow garments; maṇi-grīvaḥ-His neck decorated with the Kaustubha jewel; kurvan-making; vitimirāḥ-free from darkness; diśaḥ-all directions.

The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

As stated in Caitanya-caritāmṛta (Madhya 22.31):

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

The Lord is just like the effulgent sun. Consequently, whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance. Actually this dark universe is illuminated by the sun, but the sun and moon simply reflect the bodily effulgence of the Supreme Lord. In Bhagavad-gītā (7.8) the Lord says, prabhāsmi śaśi-sūryayoḥ: ”I am the illuminating energy of both the sun and the moon.” The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead. This is also confirmed in Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.

TEXT 6

kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena
bhrājat-kapola-vadano vilasat-kirīṭaḥ
aṣṭāyudhair anucarair munibhiḥ surendrair
āsevito garuḍa-kinnara-gīta-kīrtiḥ

SYNONYMS

kāśiṣṇunā-shining; kanaka-gold; varṇa-colored; vibhūṣaṇena-with ornaments; bhrājat-shining; kapola-forehead; vadanaḥ-His face; vilasat-dazzling; kirīṭaḥ-His helmet; aṣṭa-eight; āyudhaiḥ-with weapons; anucaraiḥ-by followers; munibhiḥ-by great sages; sura-indraiḥ-by demigods; āsevitaḥ-served; garuḍa-by Garuḍa; kinnara-inhabitant of the Kinnara planet; gīta-sung; kīrtiḥ-His glories.

The Lord’s face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

Generally the Viṣṇu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Viṣṇu is described as possessing eight arms with eight kinds of weapons. According to Vīrarāghava Ācārya, the conchshell and lotus flower are also accepted as weapons. Since the Lord is the supreme controller, whatever is in His hand can be considered a weapon. Four hands hold four kinds of weapons, and the extra four hands hold an arrow, bow, trident and snake. Śrī Vīrarāghava Ācārya describes the eight weapons as śaṅkha, cakra, gadā, padma, śārṅga, śara, etc.

A king is always accompanied by his ministers, secretaries and commanders, and Lord Viṣṇu is also accompanied by His followers-the demigods, great sages, saintly persons and so on. He is never alone. Consequently there is no question of the Lord’s being impersonal. He is always Himself, the Supreme Personality of Godhead, and His associates are also persons. From the description given in this verse, Garuḍa appears to belong to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuḍa. Their bodily features are like those of a human being, but they have wings. The word gīta-kīrtiḥ indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In Brahma-saṁhitā it is said: jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam. In each and every universe there are different types of planets, and each planet has distinctive features. On the strength of this verse, we can understand that in Kinnaraloka the inhabitants can fly with their wings. There is also a planet, known as Siddhaloka, where the inhabitants can fly even without wings. Thus each and every planet has some distinctive facility. That is the beauty of the varied creation of the Supreme Personality of Godhead.

TEXT 7

pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā
spardhac-chriyā parivṛto vana-mālayādyaḥ
barhiṣmataḥ puruṣa āha sutān prapannān
parjanya-nāda-rutayā saghṛṇāvalokaḥ

SYNONYMS

pīna-stout; āyata-long; aṣṭa-eight; bhuja-arms; maṇḍala-encirclement; madhya-in the midst of; lakṣmyā-with the goddess of fortune; spardhat-contending; śriyā-whose beauty; parivṛtaḥ-encircled; vana-mālayā-by a flower garland; ādyaḥ-the original Personality of Godhead; barhiṣmataḥ-of King Prācīnabarhi; puruṣaḥ-the Supreme Personality of Godhead; āha-addressed; sutān-the sons; prapannān-surrendered; parjanya-like a cloud; nāda-whose sound; rutayā-by a voice; sa-ghṛṇa-with mercy; avalokaḥ-His glancing.

Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācīnabarhiṣat, who were very much surrendered unto Him.

The word ādyaḥ in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramātmā and Brahman. As confirmed in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham: the Absolute Truth begins not with the impersonal Brahman but with the original Personality of Godhead, Kṛṣṇa. When Arjuna realized Kṛṣṇa’s greatness, he addressed Him in this way:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

”You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.” (Bg. 10.12)

The Brahma-saṁhitā also says, anādir ādir govindaḥ sarva-kāraṇa-kāraṇam: [Bs. 5.1] "The Supreme Lord is not caused by anything [anādi], but He is the cause of all causes." The Vedānta-sūtra says, janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth is that from which everything emanates." The Absolute Truth is described as ādi-puruṣa. The Absolute Truth is therefore a person and is not impersonal.

TEXT 8

śrī-bhagavān uvāca
varaṁ vṛṇīdhvaṁ bhadraṁ vo
yūyaṁ me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās
tuṣṭo 'haṁ sauhṛdena vaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; varam-benediction; vṛṇīdhvam-ask; bhadram-good fortune; vaḥ-of you; yūyam-you; me-from Me; nṛpa-nandanāḥ-O sons of the King; sauhārdena-by friendship; apṛthak-nondifferent; dharmāḥ-occupation; tuṣṭaḥ-pleased; aham-I; sauhṛdena-by friendship; vaḥ-of you.

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation-devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

Since the sons of King Prācīnabarhiṣat were all united in Kṛṣṇa consciousness, the Lord was very pleased with them. Each and every one of the sons of King Prācīnabarhiṣat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united. Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees, as indicated in this verse. We can see that the Lord is immediately prepared to award all benedictions to the sons of King Prācīnabarhiṣat.

TEXT 9

yo 'nusmarati sandhyāyāṁ
yuṣmān anudinaṁ naraḥ
tasya bhrātṛṣv ātma-sāmyaṁ
tathā bhūteṣu sauhṛdam

SYNONYMS

yaḥ-one who; anusmarati-always remembers; sandhyāyām-in the evening; yuṣmān-you; anudinam-every day; naraḥ-human being; tasya bhrātṛṣu-with his brothers; ātma-sāmyam-personal equality; tathā-as also; bhūteṣu-with all living beings; sauhṛdam-friendship.

The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

TEXT 10

ye tu māṁ rudra-gītena
sāyaṁ prātaḥ samāhitāḥ
stuvanty ahaṁ kāma-varān
dāsye prajñāṁ ca śobhanām

SYNONYMS

ye-those persons who; tu-but; mām-unto Me; rudra-gītena-by the song sung by Lord Śiva; sāyam-in the evening; prātaḥ-in the morning; samāhitāḥ-being attentive; stuvanti-offer prayers; aham-I; kāma-varān-all benedictions to fulfill desires; dāsye-shall award; prajñām-intelligence; ca-also; śobhanām-transcendental.

Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

Good intelligence means going back home, back to Godhead. This is confirmed in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

One who offers prayers to the Lord to fulfill his different desires must know that the highest perfectional fulfillment of desire is to go back home, back to Godhead. In this verse it is indicated that those who remember the activities of the Pracetās, the sons of King Prācīnabarhiṣat, will be delivered and blessed. So what to speak of the sons of King Prācīnabarhiṣat, who are directly connected with the Supreme Personality of Godhead? This is the way of the paramparā system. If we follow the ācāryas, we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing Bhagavad-gītā from the Supreme Personality of Godhead. There is no difference between hearing Bhagavad-gītā directly from the Supreme Lord and following a personality like Arjuna, who formerly heard Bhagavad-gītā directly from the Lord. Sometimes foolish people argue that since Kṛṣṇa is not present at the moment, one cannot take direct instructions from Him. Such foolish people do not know that there is no difference between directly hearing Bhagavad-gītā and reading it, as long as one accepts Bhagavad-gītā as it is, spoken by the Lord. However, if one wants to understand Bhagavad-gītā by his imperfect interpretations, one cannot possibly understand the mysteries of Bhagavad-gītā, even though one may be a great scholar according to mundane estimation.

TEXT 11

yad yūyaṁ pitur ādeśam
agrahīṣṭa mudānvitāḥ
atho va uśatī kīrtir
lokān anu bhaviṣyati

SYNONYMS

yat-because; yūyam-you; pituḥ-of your father; ādeśam-the order; agrahīṣṭa-accepted; mudā-anvitāḥ-in great happiness; atho-therefore; vaḥ-your; uśatī-attractive; kīrtiḥ-glories; lokān anu-throughout the universe; bhaviṣyati-will become possible.

Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

Since every living entity is part and parcel of the Supreme Personality of Godhead, he has small independence. Sometimes unintelligent men ask why one is put into a miserable condition, even though everyone is under the control of the Supreme Personality of Godhead. Because of his minute independence, the living entity can obey or disobey the orders of the Supreme Lord. If he obeys the Supreme Lord's orders, he becomes happy. If he does not, he becomes unhappy. Therefore the living entity creates his own happiness or unhappiness. The Supreme Lord does not enforce these on anyone. The Supreme Lord praised the Pracetās because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Prācīnabarhiṣat because they obeyed their father's orders.

TEXT 12

bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇaiḥ
ya etām ātma-vīryeṇa
tri-lokīṁ pūrayiṣyati

SYNONYMS

bhavitā-there will be; viśrutaḥ-very famous; putraḥ-son; anavamaḥ-not inferior; brahmaṇaḥ-to Lord Brahmā; guṇaiḥ-by qualifications; yaḥ-who; etām-all this; ātma-vīryeṇa-by his progeny; tri-lokīm-the three worlds; pūrayiṣyati-will fill.

You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

As explained in the next verse, the Pracetās will marry the daughter of the great sage Kaṇḍu. It is suggested that the son's name will be Viśruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahmā. The great politician Cāṇakya said that if there is a good tree within a garden or forest, its flowers will fill the forest with their fragrance. Similarly, a good son within a family makes the whole family famous all over the world. Kṛṣṇa took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

TEXT 13

kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā
tāṁ cāpaviddhāṁ jagṛhur
bhūruhā nṛpa-nandanāḥ

SYNONYMS

kaṇḍoḥ-of the sage Kaṇḍu; pramlocayā-by a heavenly society girl named Pramlocā; labdhā-obtained; kanyā-daughter; kamala-locanā-lotus-eyed; tām-her; ca-also; apaviddhām-given up; jagṛhuḥ-accepted; bhūruhāḥ-the trees; nṛpa-nandanāḥ-O sons of King Prācīnabarhiṣat.

O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.

Whenever a great sage undergoes severe austerities for material power, the King of heaven, Indra, becomes very envious. All the demigods have responsible posts for the management of universal affairs and are very highly qualified with pious activities. Although they are ordinary living entities, they are able to attain responsible posts, like Lord Brahmā, Indra, Candra and Varuṇa. As is the nature of this material world, the King of heaven, Indra, is very anxious if a great sage undergoes severe austerities. The whole material world is filled with such envy that everyone becomes afraid of his neighbors. Every businessman is afraid of his associates because this material world is the field of activities for all kinds of envious people who have come here to compete with the opulence of the Supreme Personality of Godhead. Thus Indra was very much afraid of the severe austerities performed by the great sage Kaṇḍu, and he sent Pramlocā to break his vows and austerities. A similar incident took place in the case of Viśvāmitra. From other incidents in the śāstras, it appears that Indra has always been envious. When King Pṛthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Pṛthu's sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kaṇḍu, who became attracted by the beauty of the heavenly society girl Pramlocā and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramlocā returned to the heavenly planets, leaving the newborn child to the care of the trees. Fortunately, the trees accepted the child and agreed to raise her.

TEXT 14

kṣut-kṣāmāyā mukhe rājā

somaḥ pīyūṣa-varṣiṇīm
deśinīṁ rodamānāyā
nidadhe sa dayānvitaḥ

SYNONYMS

kṣut-by hunger; kṣāmāyāḥ-when she was distressed; mukhe-within the mouth; rājā-the king; somaḥ-the moon; pīyūṣa-nectar; varṣiṇīm-pouring; deśinīm-forefinger; rodamānāyāḥ-while she was crying; nidadhe-placed; saḥ-he; dayā-anvitaḥ-being compassionate.

Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the king of the forest, namely the king of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the king of the moon.

Although the Apsarā left her child to the care of the trees, the trees could not take care of the child properly; therefore the trees handed the child over to the king of the moon. Thus Candra, king of the moon, put his finger within the mouth of the child to satisfy her hunger.

TEXT 15

prajā-visarga ādiṣṭāḥ
pitrā mām anuvartatā
tatra kanyāṁ varārohāṁ
tām udvahata mā ciram

SYNONYMS

prajā-visarge-to create progeny; ādiṣṭāḥ-being ordered; pitrā-by your father; mām-My direction; anuvartatā-following; tatra-there; kanyām-the daughter; vara-ārohām-highly qualified and exquisitely beautiful; tām-her; udvahata-marry; mā-without; ciram-wasting time.

Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

The Pracetās not only were great devotees of the Supreme Personality of Godhead but were very obedient to the orders of their father. Therefore the Lord asked them to marry the daughter of Pramlocā.

TEXT 16

apṛthag-dharma-śīlānāṁ
sarveṣāṁ vaḥ sumadhyamā
apṛthag-dharma-śīleyaṁ
bhūyāt patny arpitāśayā

SYNONYMS

apṛthak-without differences; dharma-occupation; śīlānām-whose character; sarveṣām-all; vaḥ-of you; su-madhyamā-a girl whose waist is slender; apṛthak-without differences; dharma-occupation; śīlā-well-behaved; iyam-this; bhūyāt-may she become; patnī-wife; arpita-āśayā-fully surrendered.

You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are on the same platform, being united on a common principle.

According to Vedic principles, a woman cannot have many husbands, although a husband can have many wives. In special instances, however, it is found that a woman has more than one husband. Draupadī, for instance, was married to all of the five Pāṇḍava brothers. Similarly, the Supreme Personality of Godhead ordered all the sons of Prācīnabarhiṣat to marry the one girl born of the great sage Kaṇḍu and Pramlocā. In special cases, a girl is allowed to marry more than one man, provided she is able to treat her husbands equally. This is not possible for an ordinary woman. Only one who is especially qualified can be allowed to marry more than one husband. In this age of Kali, to find such an equipoised woman is very difficult. Thus according to scripture, kalau pañca vivarjayet. In this age a woman is forbidden to marry her husband's brother. This system is still practiced in some of the hilly tracts of India. The Lord says: apṛthag-dharma-śīleyaṁ bhūyāt patny arpitāśayā. With the blessings of the Lord, all things are possible. The Lord especially blessed the girl to surrender equally to all brothers. Apṛthag-dharma, meaning "occupational duty without difference of purpose," is taught in Bhagavad-gītā. Bhagavad-gītā is divided into three primary divisions-karma-yoga, jñāna-yoga and bhakti-yoga. The word yoga means "acting on behalf of the Supreme Personality of Godhead." As confirmed by Bhagavad-gītā (3.9):

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."

One may act according to his own occupational duty just to satisfy the yajña-puruṣa, the Supreme Personality of Godhead. That is called apṛthag-dharma. Different limbs of the body may act in different ways, but the ultimate objective is to maintain the entire body. Similarly, if we work for the satisfaction of the Supreme Personality of Godhead, we will find that we satisfy everything. We should follow in the footsteps of the Pracetās, whose only aim was to satisfy the Supreme Lord. This is called apṛthag-dharma. According to Bhagavad-gītā (18.66), sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Abandon all varieties of religion and just surrender unto Me." This is the advice of Lord Kṛṣṇa. Our only aim should be to act in Kṛṣṇa consciousness for the satisfaction of the Lord. This is oneness, or apṛthag-dharma.

TEXT 17

divya-varṣa-sahasrāṇāṁ
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

SYNONYMS

divya-of the heavenly planets; varṣa-years; sahasrāṇām-of thousands; sahasram-a thousand; ahata-without being defeated; ojasaḥ-your power; bhaumān-of this world; bhokṣyatha-you will enjoy; bhogān-enjoyments; vai-certainly; divyān-of the heavenly world; ca-also; anugrahāt-by mercy; mama-My.

The Lord then blessed all the Pracetās, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

The duration of life prescribed for the Pracetās by the Supreme Personality of Godhead is calculated by the time measurements of higher planetary systems. Our six earth months are said to equal twelve hours in the higher planetary systems. Thirty days equal one month, and twelve months equal one year. In this way, for one million years according to the calculations of the higher planetary system the Pracetās were allowed to enjoy all kinds of material facilities. Although this life-span was so long, the Pracetās were given full bodily strength by the grace of the Lord. In the material world, if one wants to live for many years, he must endure the difficulties of old age, invalidity and many other miserable conditions. The Pracetās, however, were given full bodily strength to enjoy material facilities. This special facility was given to the Pracetās so that they could continue rendering full devotional service. This will be explained in the following verse.

TEXT 18

atha mayy anapāyinyā
bhaktyā pakva-guṇāśayāḥ
upayāsyatha mad-dhāma
nirvidya nirayād ataḥ

SYNONYMS

atha-therefore; mayi-unto Me; anapāyinyā-without any deviation; bhaktyā-by devotional service; pakva-guṇa-free from material contamination; āśayāḥ-your mind; upayāsyatha-you will attain; mat-dhāma-My abode; nirvidya-being completely detached; nirayāt-from material existence; ataḥ-thus.

Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

By the grace of the Lord, the Pracetās were given special facilities. Although they could live millions of years to enjoy material facilities, they still would not be deviated from the transcendental loving service of the Lord. Being thus fully engaged, the Pracetās would be completely freed from all material attachment. Material attachment is very strong. During one lifetime, a materialist engages in acquiring land, money, friends, society, friendship, love and so on. He also wants to enjoy the heavenly planets after the annihilation of the body. If one is engaged in devotional service, however, he becomes unattached to all kinds of material enjoyment and suffering. In the material world, those who are elevated to the higher planetary systems are supposed to enjoy all material facilities, whereas those degraded to lower planetary systems are supposed to live in a hellish condition. A devotee, however, is transcendental to both heavenly and hellish conditions. According to Bhagavad-gītā (14.26), a devotee's position is described in this way:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

A devotee is always situated on the Brahman platform. He has nothing to do with material happiness or distress. When one is strongly fixed in devotional service and free from all material attachment, uncontaminated by the material modes of nature, he becomes fit to return home, back to Godhead. Although by special blessing the Pracetās would enjoy material facilities for millions of years, they would not be attached to them. Thus at the end of their material enjoyment they would be promoted to the spiritual world and return to Godhead.

The word pakva-guṇāśayāḥ has special significance, for it means that by devotional service one is able to give up the influence of the three modes of material nature. As long as one is influenced by the modes of material nature, he cannot return to Godhead. It is clearly explained that all planets in the material world-beginning from Brahmaloka down to the hellish planets-are unfit places for a devotee. padaṁ padaṁ yad vipadāṁ na teṣām. A place where there is danger at every step is certainly not a comfortable place. The Lord therefore says in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."

Thus there is no profit, even if one is promoted to the highest planet in the material universe, Brahmaloka. However, if one is somehow or other promoted to the abode of the Lord, he never returns to the material world.

TEXT 19

gṛheṣv āviśatāṁ cāpi
puṁsāṁ kuśala-karmaṇām
mad-vārtā-yāta-yāmānāṁ
na bandhāya gṛhā matāḥ

SYNONYMS

gṛheṣu-in family life; āviśatām-who have entered; ca-also; api-even; puṁsām-of persons; kuśala-karmaṇām-engaged in auspicious activities; mat-vārtā-in topics about Me; yāta-is expended; yāmānām-whose every moment; na-not; bandhāya-for bondage; gṛhāḥ-household life; matāḥ-considered.

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

Generally a person living in a family becomes overly attached to fruitive activity. In other words, he tries to enjoy the results of his activities. A devotee, however, knows that Kṛṣṇa is the supreme enjoyer and the supreme proprietor (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]). Consequently, the devotee does not consider himself the proprietor of any occupation. The devotee always thinks of the Supreme Personality of Godhead as the proprietor; therefore the results of his business are offered to the Supreme Lord. One who thus lives in the material world with his family and children never becomes affected by the contaminations of the material world. This is confirmed in Bhagavad-gītā (3.9):

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results. This is the secret of success. Generally people take sannyāsa to become free from the reactions of fruitive activity. One who does not receive the results of his actions but offers them instead to the Supreme Personality of Godhead certainly remains in a liberated condition. In Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī confirms this:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

If one engages himself in the service of the Lord through his life, wealth, words, intelligence and everything he possesses, he will always be liberated in any condition. Such a person is called a jīvan-mukta, one who is liberated during this lifetime. Devoid of Kṛṣṇa consciousness, those who engage in material activities simply become more entangled in material bondage. They have to suffer and enjoy the actions and reactions of all activity. This Kṛṣṇa consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Kṛṣṇa's service. The devotees think of Kṛṣṇa, act for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination. As stated by Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja:

kṛṣṇa-bhajane yāhā haya anukūla
viṣaya baliyā tyāge tāhā haya bhūla

If one is so expert that he can engage everything or dovetail everything in the service of the Lord, to give up the material world would be a great blunder. One should learn how to dovetail everything in the service of the Lord, for everything is connected to Kṛṣṇa. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of Bhagavad-gītā (3.19):

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ

"Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme."

The Third Chapter of Bhagavad-gītā specifically considers material activities for the purpose of sense gratification and material activities for the purpose of satisfying the Supreme Lord. The conclusion is that these are not one and the same. Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Kṛṣṇa are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations-condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation-yogurt mixed with black pepper and salt-will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

If one is placed in material opulence due to the special mercy of the Supreme Personality of Godhead, he should not consider that opulence a cause for bondage. When a mature devotee is blessed with material opulence, he does not become affected adversely, for he knows how to employ material opulence in the service of the Lord. There are many such examples in the history of the world. There were kings like Pṛthu Mahārāja, Prahlāda Mahārāja, Janaka, Dhruva, Vaivasvata Manu and Mahārāja Ikṣvāku. All of these were great kings and were especially favored by the Supreme Personality of Godhead. If a devotee is not mature, the Supreme Lord will take away all his opulence. This principle is stated by the Supreme Personality of Godhead-yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ: "My first mercy shown to My devotee is to take away all his material opulence." Material opulence detrimental to devotional service is taken away by the Supreme Lord, whereas a person who is mature in devotional service is given all material facilities.

TEXT 20

navyavad dhṛdaye yaj jño
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hṛṣyanti yato gatāḥ

SYNONYMS

navya-vat-ever-increasingly fresh; hṛdaye-in the heart; yat-as; jñaḥ-the supreme knower, Paramātmā; brahma-Brahman; etat-this; brahma-vādibhiḥ-by the advocates of the Absolute Truth; na-never; muhyanti-are bewildered; na-never; śocanti-lament; na-never; hṛṣyanti-are jubilant; yataḥ-when; gatāḥ-have attained.

Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways. The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Kṛṣṇa mahā-mantra all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa mahā-mantra. There is really nothing uninspiring for a highly advanced devotee. In Bhagavad-gītā the Lord says that He is situated in everyone's heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

As stated (kuśala-karmaṇām), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as jña, one who knows everything, past, present and future. The Supersoul gives instructions to the sincere, unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead. Śrīla Jīva Gosvāmī in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone's heart, but in the heart of the devotee He reveals Himself as ever-increasingly new. Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

TEXT 21

maitreya uvāca
evaṁ bruvāṇaṁ puruṣārtha-bhājanaṁ
janārdanaṁ prāñjalayaḥ pracetasaḥ
tad-darśana-dhvasta-tamo-rajo-malā
girāgṛṇan gadgadayā suhṛttamam

SYNONYMS

maitreyaḥ uvāca-Maitreya said; evam-thus; bruvāṇam-speaking; puruṣa-artha-of the ultimate goal of life; bhājanam-the bestower; jana-ardanam-who takes away all the disadvantages of the devotee; prāñjalayaḥ-with folded hands; pracetasaḥ-the Pracetā brothers; tat-Him; darśana-by seeing; dhvasta-dissipated; tamaḥ-of darkness; rajaḥ-of passion; malāḥ-whose contamination; girā-with a voice; agṛṇan-offered prayers; gadgadayā-faltering; suhṛt-tamam-unto the greatest of all friends.

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās began to offer Him prayers. The Lord is the bestower of all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetās began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

The Lord is herein described as puruṣārtha-bhājanam (the bestower of the ultimate goal of life). Whatever success we want in life can be attained by the mercy of the Lord. Since the Pracetās had already attained the Lord's mercy, they were no longer subject to the contamination of the material modes. The material modes dissipated from them just as the darkness of night immediately dissipates when the sun rises. Because the Lord appeared before them, naturally all the contaminations of the material qualities of rajas and tamas completely disappeared. Similarly, when an unalloyed devotee chants the Hare Kṛṣṇa mahā-mantra, he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."

The holy name of the Lord is the Lord Himself. If one chants and hears, he becomes purified. Gradually all material contamination disappears. The Pracetās were already purified due to the Lord's presence before them, and they could therefore offer the proper prayers with folded hands. In other words, as soon as devotees are engaged in devotional service, they become transcendental to all material contamination immediately, as confirmed in Bhagavad-gītā (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetās saw the Supreme Lord personally present, their unhappiness vanished.

TEXT 22

pracetasa ūcuḥ
namo namaḥ kleśa-vināśanāya
nirūpitodāra-guṇāhvayāya
mano-vaco-vega-puro-javāya
sarvākṣa-mārgair agatādhvane namaḥ

SYNONYMS

pracetasaḥ ūcuḥ-the Pracetās said; namaḥ-obeisances; namaḥ-obeisances; kleśa-material distress; vināśanāya-unto one who destroys; nirūpita-settled; udāra-magnanimous; guṇa-qualities; āhvayāya-whose name; manaḥ-of the mind; vacaḥ-of speech; vega-the speed; puraḥ-before; javāya-whose speed; sarva-akṣa-of all material senses; mārgaiḥ-by the paths; agata-not perceivable; adhvane-whose course; namaḥ-we offer our respects.

The Pracetās spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

The word nirūpita, meaning ”concluded,” is very significant in this verse. No one has to conduct research work to find God or make progress in spiritual knowledge. Everything is conclusively there in the Vedas. Therefore the Lord says in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: understanding the Supreme Personality of Godhead through the process of the Vedas is perfect and conclusive. The Vedas state, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234] the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The Vedas also indicate that simply by chanting the holy names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

TEXT 23

śuddhāya śāntāya namaḥ sva-niṣṭhayā
manasy apārthaṁ vilasad-dvayāya
namo jagat-sthāna-layodayeṣu
gṛhīta-māyā-guṇa-vigrahāya

SYNONYMS

śuddhāya-unto the unadulterated; śāntāya-unto the most peaceful; namaḥ-we offer our obeisances; sva-niṣṭhayā-by being situated in one’s position; manasi-in the mind; apārtham-without any meaning; vilasat-appearing; dvayāya-in whom the dual world; namaḥ-obeisances; jagat-of the cosmic manifestation; sthāna-maintenance; laya-annihilation; udayeṣu-and for creation; gṛhīta-accepted; māyā-material; guṇa-of the modes of nature; vigrahāya-the forms.

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

A pure devotee, whose mind is always engaged in the service of the Lord, can certainly appreciate the impermanence of this material world. Although such a devotee may be engaged in executing material activities, this stage is called anāsakti. As explained by Śrīla Rūpa Gosvāmī, anāsaktasya viṣayān yathārham upayuñjataḥ. A devotee is always unattached to material activities because in the liberated stage his mind is always fixed on the lotus feet of the Lord.

This material world is called dvaita, the world of duality. A devotee knows very well that everything within this material world is but a manifestation of the Supreme Lord’s energy. To maintain the three modes of material nature, the Supreme Lord takes on different forms as Lord Brahmā, Lord Viṣṇu and Lord Śiva. Unaffected by the modes of material nature, the Lord takes on different forms to create, maintain and annihilate this cosmic manifestation. The conclusion is that although the pure devotee appears to engage in material activities in the service of the Lord, he knows very well that material enjoyment for sense gratification has no use whatsoever.

TEXT 24

namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya

prabhave sarva-sātvatām

SYNONYMS

namaḥ-obeisances; viśuddha-sattvāya-unto You, whose existence is free from all material influence; haraye-who takes away all miserable conditions of devotees; hari-medhase-whose brain works only for the deliverance of the conditioned soul; vāsudevāya-the all-pervading Supreme Personality of Godhead; kṛṣṇāya-unto Kṛṣṇa; prabhave-who increases the influence; sarva-sātvatām-of all kinds of devotees.

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

In the previous verse it has been said (gṛhīta-māyā-guṇa-vigrahāya) that the Lord accepts three kinds of bodies (Viṣṇu, Brahmā and Śiva) for the purposes of creating, maintaining and annihilating the cosmic manifestation. The three predominating deities of the material universe (Brahmā, Viṣṇu and Śiva) are called guṇa-avatāras. There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahmā, Viṣṇu and Maheśvara (Śiva). Out of these three, Lord Brahmā and Lord Śiva accept material bodies, but Lord Viṣṇu does not accept a material body. Lord Viṣṇu is therefore known as viśuddha-sattva. His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Viṣṇu is in the same category with Lord Brahmā and Śiva. The śāstras forbid us to think in this way.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

One who considers Lord Viṣṇu to be in the same category with devas like Lord Brahmā or Lord Śiva or who thinks Lord Brahmā and Śiva to be equal to Lord Viṣṇu is to be considered as pāṣaṇḍī (a faithless nonbeliever). Therefore in this verse Lord Viṣṇu is distinguished in the words namo viśuddha-sattvāya. Although a living entity like us, Lord Brahmā is exalted due to his pious activities; therefore he is given the high post of Brahmā. Lord Śiva is not actually like a living entity, but he is not the Supreme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in Brahma-saṁhitā (5.45) in this way:

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lord Śiva is considered to be like yogurt (dadhi). Yogurt is nothing but transformed milk; nonetheless, yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme Personality of Godhead is also described herein as vāsudevāya kṛṣṇāya. Kṛṣṇa is the original Supreme Personality of Godhead, and all Viṣṇu expansions are His plenary portions or portions of His plenary portions (known as svāṁśa and kalā). The svāṁśa, or direct expansion, is also called aṁśa. All viṣṇu-tattvas are svāṁśa, direct parts and parcels of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is known as Vāsudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known as Devakī-nandana, Yaśodā-nandana, Nanda-nandana and so on.

Again and again the Lord is very much interested in increasing the influence of His devotees. Therefore He is described herein as prabhave sarva-sātvatām. The sātvata community is a community of Vaiṣṇavas, pure devotees of the Lord. The Supreme Personality of Godhead has unlimited powers, and He wants to see that His devotees are also entrusted with unlimited powers. A devotee of the Lord is always, therefore, distinguished from all other living entities.

The word hari means "one who takes away all miserable conditions," and hari-medhase means that the Lord is always planning ways to deliver the conditioned soul from the clutches of māyā. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

Since the Lord delivers all conditioned souls from the clutches of māyā, He is known as hari-medhas. In the list of incarnations, Kṛṣṇa is described as the supreme and original Personality of Godhead.

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge
(Bhāg. 1.3.28)

Kṛṣṇa, the original Personality of Godhead, appears in this material world when the demigods, who are devotees of the Lord, are disturbed by the demons.

TEXT 25

namaḥ kamala-nābhāya
namaḥ kamala-māline

namaḥ kamala-pādāya
namas te kamalekṣaṇa

SYNONYMS

namaḥ-we offer our respectful obeisances; kamala-nābhāya-unto the Supreme Personality of Godhead, from whose abdomen the original lotus flower originated; namaḥ-obeisances; kamala-māline-who is always decorated with a garland of lotus flowers; namaḥ-obeisances; kamala-pādāya-whose feet are as beautiful and fragrant as the lotus flower; namaḥ te-obeisances unto You; kamala-īkṣaṇa-whose eyes are exactly like the petals of the lotus flower.

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

The word kamala-nābhāya indicates that Lord Viṣṇu is the origin of the material creation. From the abdomen of Garbhodakaśāyī Viṣṇu, a lotus flower sprouts. Lord Brahmā, the first creature of the universe, is born from this lotus flower, and subsequently, Lord Brahmā creates the whole universe. The origin of all creation is therefore Lord Viṣṇu, and the origin of all the viṣṇu-tattvas is Lord Kṛṣṇa. Consequently, Kṛṣṇa is the origin of everything. This is also confirmed in Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." Lord Kṛṣṇa says: "I am the origin of everything." Therefore whatever we see emanates from Him. This is also confirmed in the Vedānta-sūtra. Janmādy asya yataḥ: [SB 1.1.1] "The Absolute Truth is He from whom everything emanates."

TEXT 26

namaḥ kamala-kiñjalka-
piśaṅgāmala-vāsase
sarva-bhūta-nivāsāya
namo 'yuṅkṣmahi sākṣiṇe

SYNONYMS

namaḥ-obeisances; kamala-kiñjalka-like the saffron in a lotus flower; piśaṅga-yellowish; amala-spotless; vāsase-unto Him whose garment; sarva-bhūta-of all living entities; nivāsāya-the shelter; namaḥ-obeisances; ayuṅkṣmahi-let us offer; sākṣiṇe-unto the supreme witness.

Dear Lord, the garment You have put on is yellowish in color, like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

In this verse the dress of the Supreme Personality of Godhead and His all-pervasive nature are described. The Lord puts on a dress that is yellow, but such a garment is never to be considered material. The garments of the Lord are also the Lord. They are nondifferent from the Lord because they are spiritual in nature.

The word sarva-bhūta-nivāsāya further clarifies how Lord Viṣṇu lives in everyone's heart and acts as the direct witness of all the activities of the conditioned soul. Within this material world the conditioned soul has desires and acts in accordance with these desires. All these acts are observed by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord is present in everyone's heart, and He gives the living entity intelligence. According to the desires of the living entity, the Lord makes him remember or forget. If the living entity is demoniac and wants to forget the Supreme Personality of Godhead, the Lord gives him the intelligence to be able to forget the Supreme Lord forever. Similarly, when a devotee wants to serve the Supreme Lord, the Lord, as Paramātmā, gives the devotee the intelligence to make progress in devotional service. The Lord directly witnesses our activities and experiences our desires. The Supreme Lord gives us the facilities to act in the way we wish.

TEXT 27

rūpaṁ bhagavatā tv etad
aśeṣa-kleśa-saṅkṣayam
āviṣkṛtaṁ naḥ kliṣṭānāṁ
kim anyad anukampitam

SYNONYMS

rūpam-form; bhagavatā-by Your Lordship; tu-but; etat-this; aśeṣa-unlimited; kleśa-miseries; saṅkṣayam-which dissipates; āviṣkṛtam-revealed; naḥ-of us; kliṣṭānām-who are suffering from material conditions; kim anyat-what to speak of; anukampitam-those to whom You are always favorably disposed.

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

When the Lord appears in His original form, He acts to deliver the pious and annihilate the miscreants (Bg. 4.8). Although He annihilates the demons, He nonetheless benefits them. It is said that all the living entities who died on the Battlefield of Kurukṣetra attained their original constitutional position (svarūpa) because they had the chance to see Kṛṣṇa face to face riding in the chariot of Arjuna. On the Battlefield of Kurukṣetra, superficially two things were going on-the demons were being killed, and the devotee, Arjuna, was being protected. However, the results were the same for everyone. Thus it is said that the appearance of the Lord diminishes all kinds of miserable conditions caused by material existence.

It is clearly stated in this verse that this form (aśeṣa-kleśa-saṅkṣayam) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. Āviṣkṛtaṁ naḥ kliṣṭānām. The Pracetās identified themselves as common men. Kim anyad anukampitam. The devotees are always favorably accepted by the Lord. The Lord shows all mercy not only to conditioned souls but also to the devotees, who are already liberated due to their devotional service.

The form of the Lord as worshiped in the temples is called arca-vigraha or arcāvatāra, the worshipable form, the Deity incarnation. This facility is offered to neophyte devotees so that they can see the real form of the Lord face to face and offer their respectful obeisances and sacrifices in the form of arcā. Through such facilities the neophytes gradually invoke their original Kṛṣṇa consciousness. Deity worship in the form of temple worship is the most valuable benediction given by the Lord to beginners. All neophytes must therefore engage in the worship of the Lord by keeping the arcā-vigraha (arcāvatāra) at home or in the temple.

TEXT 28

etāvat tvaṁ hi vibhubhir
bhāvyaṁ dīneṣu vatsalaiḥ
yad anusmaryate kāle
sva-buddhyābhadra-randhana

SYNONYMS

etāvat-thus; tvam-Your Lordship; hi-certainly; vibhubhiḥ-by expansions; bhāvyam-to be conceived; dīneṣu-unto the humble devotees; vatsalaiḥ-compassionate; yat-which; anusmaryate-is always remembered; kāle-in due course of time; sva-buddhyā-by one's devotional service; abhadra-randhana-O killer of all inauspiciousness.

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants.

The form of the Lord known as arcā-vigraha is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His many unalloyed servants. By nature, the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The devotee offers eatables in the form of vegetables, fruits, leaves and water to the arcā-vigraha. The Lord, being bhakta-vatsala, compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janārdana, the Supreme Lord, accepts bhāva, the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being bhakta-vatsala, accepts His devotee and in due course of time takes him home.

In this connection there is a story about a brāhmaṇa who was offering sweet rice to the Lord within his mind. The brāhmaṇa had no money nor any means of worshiping the Deity, but within his mind he arranged everything nicely. He had gold pots to bring water from the sacred rivers to wash the Deity, and he offered the Deity very sumptuous food, including sweet rice. Once, before he offered the sweet rice, he thought that it was too hot, and he thought, "Oh, let me test it. My, it is very hot." When he put his finger in the sweet rice to test it, his finger was burned and his meditation broken. Although he was offering food to the Lord within his mind, the Lord accepted it nonetheless. Consequently, the Lord in Vaikuṇṭha immediately sent a chariot to bring the brāhmaṇa back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the arcā-vigraha at home or in the temple and worship the form of the Lord as advised in authorized scriptures and directed by the spiritual master.

TEXT 29

yenopaśāntir bhūtānāṁ
kṣullakānām apīhatām
antarhito 'ntar-hṛdaye
kasmān no veda nāśiṣaḥ

SYNONYMS

yena-by which process; upaśāntiḥ-satisfaction of all desires; bhūtānām-of the living entities; kṣullakānām-very much fallen; api-although; īhatām-desiring many things; antarhitaḥ-hidden; antaḥ-hṛdaye-in the core of the heart; kasmāt-why; naḥ-our; veda-He knows; na-not; āśiṣaḥ-desires.

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

A very advanced devotee does not think himself advanced. He is always very humble. The Supreme Personality of Godhead in His plenary expansion as the Paramātmā, or Supersoul, sits in everyone's heart and can understand the attitudes and desires of His devotees. The Lord also gives opportunity to the nondevotees to fulfill their desires, as confirmed in Bhagavad-gītā (mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]).

Whatever a living entity desires, however insignificant he may be, is noted by the Lord, who gives him a chance to fulfill his desires. If the desires of the nondevotees are fulfilled, why not those of the devotee? A pure devotee simply wants to engage in the service of the Lord without material desire, and if he wants this within the core of his heart, where the Lord is situated, and if he is without ulterior motive, why should the Lord not understand? If a sincere devotee renders service to the Lord or to the arcā-vigraha, the form of the Lord, all his activities prove successful because the Lord is present within his heart and understands his sincerity. Thus if a devotee, with all confidence, goes on discharging the prescribed duties of devotional service, he will ultimately attain success.

TEXT 30

asāv eva varo 'smākam
īpsito jagataḥ pate
prasanno bhagavān yeṣām
apavarga-gurur gatiḥ

SYNONYMS

asau-that; eva-certainly; varaḥ-benediction; asmākam-our; īpsitaḥ-desired; jagataḥ-of the universe; pate-O Lord; prasannaḥ-satisfied; bhagavān-the Supreme Personality of Godhead; yeṣām-with whom; apavarga-of transcendental loving service; guruḥ-the teacher; gatiḥ-the ultimate goal of life.

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

In this verse the words apavarga-gurur gatiḥ are very significant. According to Śrīmad-Bhāgavatam (1.2.11), the Supreme Lord is the ultimate fact of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth is realized in three features-impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Bhagavān. The word apavarga means "liberation." pavarga means "material existence." In material existence, one always works very hard but is ultimately baffled. One then dies and has to accept another body to work very hard again. This is the cycle of material existence. Apavarga means just the opposite. Instead of working hard like cats and dogs, one returns home, back to Godhead. Liberation begins with merging into the Brahman effulgence of the Supreme Lord. This conception is held by the jñānī-sampradāya, philosophical speculators, but realization of the Supreme Personality of Godhead is higher. When a devotee understands that the Lord is satisfied, liberation, or merging into the effulgence of the Lord, is not very difficult. One has to approach the Supreme Personality of Godhead through the impersonal Brahman effulgence just as one has to approach the sun through the sunshine. It is not very difficult to merge into the impersonal effulgence of the Lord, Brahman, if one has satisfied the Supreme Personality of Godhead.

TEXT 31

varaṁ vṛṇīmahe 'thāpi
nātha tvat parataḥ parāt
na hy antas tvad-vibhūtīnāṁ
so 'nanta iti gīyase

SYNONYMS

varam-benediction; vṛṇīmahe-we shall pray for; atha api-therefore; nātha-O Lord; tvat-from You; parataḥ parāt-beyond the transcendence; na-not; hi-certainly; antaḥ-end; tvat-Your; vibhūtīnām-of opulences; saḥ-You; anantaḥ-unlimited; iti-thus; gīyase-are celebrated.

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently, You are celebrated by the name Ananta.

There was no need for the Pracetās to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Mahārāja practiced severe austerities and penances to see the Supreme Lord, and his intention was to receive benediction from the Lord. He wanted to acquire the throne of his father-or attain an even better position-but when he was actually in the presence of the Supreme Lord, he forgot everything. He said, "My dear Lord, I do not wish to ask any benediction." This is the actual position of the devotee. The devotee simply wants to be in the presence of the Supreme Lord-either in this world or in the next-and engage in His service. That is the ultimate goal and benediction for the devotees.

The Lord asked the Pracetās to pray for some benediction, and they said, "What kind of benediction should we pray for? The Lord is unlimited, and there are unlimited benedictions." The purport is that if one must ask for benediction, he must ask for unlimited benediction. The words tvat parataḥ are very significant in this verse. The Supreme Personality of Godhead is parataḥ parāt. The word para means "transcendental, beyond this material world." The impersonal Brahman effulgence is beyond this material world, and this is called paraṁ padam. Āruhya kṛcchreṇa paraṁ padam (Bhāg. 10.2.32). Merging into the impersonal effulgence of the Lord is called paraṁ padam, but there is a higher transcendental position, which is the association of the Supreme Personality of Godhead. Brahmeti paramātmeti bhagavān iti śabdyate (Bhāg. 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramātmā, and finally as Bhagavān. Thus the Personality of Godhead, Bhagavān, is parataḥ parāt, beyond Brahman and Paramātmā realization. In this connection, Śrīla Jīva Gosvāmī points out that parataḥ parāt means "better than the best." The best is the spiritual world, and it is known as Brahman. The Supreme Personality of Godhead, however, is known as Parabrahman. Therefore parataḥ parāt means "better than Brahman realization."

As will be explained in the next verses, the Pracetās planned to ask the Lord for something that has no limit. The Lord's pastimes, qualities, forms and names are all unlimited. There is no limit to His name, forms, pastimes, creation and paraphernalia. The living entity cannot conceive of the unlimitedness of the unlimited. However, if living entities are engaged in hearing about the unlimited potencies of the Supreme Lord, they are factually connected directly to the unlimited. Such understanding of the unlimited becomes unlimited by hearing and chanting.

TEXT 32

pārijāte 'ñjasā labdhe
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kiṁ kiṁ vṛṇīmahi

SYNONYMS

pārijāte-the celestial tree known as pārijāta; añjasā-completely; labdhe-having achieved; sāraṅgaḥ-a bee; anyat-other; na sevate-does not resort to; tvat-aṅghri-Your lotus feet; mūlam-the root of everything; āsādya-having approached; sākṣāt-directly; kim-what; kim-what; vṛṇīmahi-may we ask.

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the pārijāta tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction. The pārijāta tree is not commonly found within this material world. The pārijāta tree is also known as kalpa-vṛkṣa, or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the pārijāta tree-oranges, mangoes, bananas and so on. This tree is found in the spiritual world. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu [Bs. 5.29]. The spiritual world, cintāmaṇi-dhāma, is surrounded by these kalpa-vṛkṣa trees, but the pārijāta tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This pārijāta tree was brought by Kṛṣṇa to please Satyabhāmā, one of His queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the pārijāta trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

TEXT 33

yāvat te māyayā spṛṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānāṁ
saṅgaḥ syān no bhave bhave

SYNONYMS

yāvat-as long as; te-Your; māyayā-by the illusory energy; spṛṣṭāḥ-contaminated; bhramāmaḥ-we wander; iha-in this material world; karmabhiḥ-by the reaction of fruitive activities; tāvat-so long; bhavat-prasaṅgānām-of Your loving devotees; saṅgaḥ-association; syāt-let there be; naḥ-our; bhave bhave-in every species of life.

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Śrī Caitanya Mahāprabhu: sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhiḥ (Bhāg. 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances. A pure devotee does not pray for liberation or for cessation of the cycle of birth and death because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. The devotees who engage in the service of the Lord in this world will have the same opportunity in the spiritual world also. Thus for a devotee, everything is in the spiritual world, for as long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikuṇṭha. For the devotee there is no need to pray to the Lord for transferal to the Vaikuṇṭha world. A pure devotee can create Vaikuṇṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense.

The Pracetās pray for an opportunity to hear of the glories of the Lord in every form of life (bhave bhave). A living entity transmigrates from one body to another. The devotee is not particularly eager to stop this process. Caitanya Mahāprabhu prays, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "My dear Lord, life after life may I be fixed in Your pure devotional service." Out of humility, a devotee considers himself unfit to be transferred to the spiritual world. He always thinks himself contaminated by the modes of material nature. Nor is there any need for a devotee to ask to be freed from the modes of material nature. Devotional service itself is in the transcendental position; therefore there is no question of asking for this special facility. The conclusion is that a pure devotee is not anxious to stop the repetition of birth and death, but is always eager to associate with other devotees who are engaged in chanting and hearing about the glories of the Lord.

TEXT 34

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kim utāśiṣaḥ

SYNONYMS

tulayāma-we compare; lavena-with a moment; api-even; na-not; svargam-attainment of the heavenly planets; na-not; apunaḥ-bhavam-merging into the Brahman effulgence; bhagavat-of the Supreme Personality of Godhead; saṅgi-with associates; saṅgasya-of association; martyānām-of persons who are destined to die; kim uta-how much less; āśiṣaḥ-benedictions.

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

The great saint Prabodhānanda Sarasvatī, a devotee of Lord Caitanya, has stated: kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. For a pure devotee, kaivalya, merging into the existence of Brahman, the Brahman effulgence, is no better than living in hell. Similarly, he considers promotion to heavenly planets (tridaśa-pūr) just another kind of phantasmagoria. In other words, a pure devotee does not place much value in the destination of the karmīs (the heavenly planets) or in the destination of the jñānīs (merging into the Brahman effulgence). A pure devotee considers a moment's association with another pure devotee to be far superior to residing in a heavenly planet or merging in the Brahman effulgence. The topmost benediction for those who are living in this material world and are subjected to the repetition of birth and death (transmigration) is association with pure devotees. One should search out such pure devotees and remain with them. That will make one completely happy, even though living within the material world. This Kṛṣṇa consciousness movement is started for that purpose. A person who is overly affected materially may take advantage of this movement and become intimately associated with it. In this way the confused and frustrated inhabitants of this material world may find the highest happiness in association with devotees.

TEXT 35

yatreḍyante kathā mṛṣṭās
tṛṣṇāyāḥ praśamo yataḥ
nirvairaṁ yatra bhūteṣu
nodvego yatra kaścana

SYNONYMS

yatra-where; īḍyante-are worshiped or discussed; kathāḥ-words; mṛṣṭāḥ-pure; tṛṣṇāyāḥ-of material hankerings; praśamaḥ-satisfaction; yataḥ-by which; nirvairam-nonenviousness; yatra-where; bhūteṣu-among living entities; na-not; udvegaḥ-fear; yatra-where; kaścana-any.

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

Vaikuṇṭha means "without anxiety," and the material world means full of anxiety. As stated by Prahlāda Mahārāja: sadā samudvigna-dhiyām asad-grahāt. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṇṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

nāhaṁ tiṣṭhāmi vaikuṇṭhe
yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ

"My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of the yogīs, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities." Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuṇṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ (Bhāg. 1.2.17). Thus his material hankerings immediately stop. This saṅkīrtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuṇṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the śravaṇaṁ kīrtanam process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of saṅkīrtana-yajña, the chanting of the holy names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Pracetās therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life.

TEXT 36

yatra nārāyaṇaḥ sākṣād
bhagavān nyāsināṁ gatiḥ
saṁstūyate sat-kathāsu
mukta-saṅgaiḥ punaḥ punaḥ

SYNONYMS

yatra-where; nārāyaṇaḥ-Lord Nārāyaṇa; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; nyāsinām-of persons in the renounced order of life; gatiḥ-the ultimate goal; saṁstūyate-is worshiped; sat-kathāsu-by discussing the transcendental vibration; mukta-saṅgaiḥ-by those who are liberated from material contamination; punaḥ punaḥ-again and again.

The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

The Māyāvādī sannyāsīs are missing the real presence of Nārāyaṇa. This is because they falsely claim to be Nārāyaṇa Himself. According to the customary etiquette of Māyāvādī sannyāsīs, they address one another as Nārāyaṇa. To say that everyone is a temple of Nārāyaṇa is correct, but to accept another human being as Nārāyaṇa is a great offense. The conception of daridra-nārāyaṇa (poor Nārāyaṇa), an attempt to identify the poor with Nārāyaṇa, is also a great offense. Even to identify Nārāyaṇa with demigods like Lord Brahmā and Lord Śiva is an offense.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"One who considers Lord Nārāyaṇa on a level with great demigods like Lord Brahmā and Lord Śiva is immediately listed among nonbelievers." The fact is that by performing saṅkīrtana-yajña one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Śrīmad-Bhāgavatam (11.5.32) states:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing saṅkīrtana-yajña. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by saṅkīrtana-yajña.

In this verse it is said that Nārāyaṇa is nyāsināṁ gatiḥ, the ultimate goal of the sannyāsīs. The goal of those who have renounced the material world is the attainment of Nārāyaṇa. A Vaiṣṇava sannyāsī therefore dedicates his life to serving Nārāyaṇa; he does not falsely claim to be Nārāyaṇa. Instead of becoming nirvaira (nonenvious of other living entities), one who tries to become Nārāyaṇa becomes envious of the Supreme Lord. Therefore the attempt to become Nārāyaṇa constitutes the greatest offense. Actually, when one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy of the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Nārāyaṇa or saṅkīrtana-yajña there cannot be peace in this material world.

TEXT 37

teṣāṁ vicaratāṁ padbhyāṁ
tīrthānāṁ pāvanecchayā
bhītasya kiṁ na roceta
tāvakānāṁ samāgamaḥ

SYNONYMS

teṣām-of them; vicaratām-who travel; padbhyām-by their feet; tīrthānām-the holy places; pāvana-icchayā-with a desire to purify; bhītasya-to the materialistic person who is always fearful; kim-why; na-not; roceta-becomes pleasing; tāvakānām-of Your devotees; samāgamaḥ-meeting.

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

There are two kinds of devotees. One is called goṣṭhānandī and the other bhajanānandī. The word bhajanānandī refers to the devotee who does not move, but remains in one place. Such a devotee is always engaged in the devotional service of the Lord. He chants the mahā-mantra as taught by many ācāryas and sometimes goes out for preaching work. The goṣṭhānandī is one who desires to increase the number of devotees all over the world. He travels all over the world just to purify the world and the people residing in it. Caitanya Mahāprabhu advised:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

Lord Caitanya Mahāprabhu wanted His followers to move all over the world to preach in every town and village. In the Caitanya-sampradāya those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Kṛṣṇa-Bhagavad-gītā-and Śrīmad-Bhāgavatam. The more the devotees preach the principles of kṛṣṇa-kathā, the more people throughout the world will benefit.

Devotees like the great sage Nārada, who travel all over to preach, are called goṣṭhānandī. Nārada Muni is always wandering throughout the universe just to create different types of devotees. Nārada even made a hunter a devotee. He also made Dhruva Mahārāja and Prahlāda devotees. Actually, all devotees are indebted to the great sage Nārada, for he has wandered both in heaven and in hell. A devotee of the Lord is not even afraid of hell. He goes to preach the glories of the Lord everywhere-even in hell-because there is no distinction between heaven and hell for a devotee.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"A pure devotee of Nārāyaṇa is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same." (Bhāg. 6.17.28) Such devotees, wandering all over the world, deliver those who are actually afraid of this material existence. Some people are already disgusted with material existence, being confused and frustrated by material enjoyment, and some people, who are intelligent, are interested in understanding the Supreme Lord. Both may take advantage of the pure devotee who wanders throughout the world.

When a pure devotee goes to a place of pilgrimage, he desires to purify that holy place of pilgrimage. Many sinful men bathe in the holy waters of the places of pilgrimage. They take their baths in the waters of the Ganges and Yamunā at places such as Prayāga, Vṛndāvana and Mathurā. In this way the sinful men are purified, but their sinful actions and reactions remain at the holy places of pilgrimage. When a devotee comes to take his bath at those places of pilgrimage, the sinful reactions left by the sinful men are neutralized by the devotee. Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadā-bhṛtā (Bhāg. 1.13.10). Because the devotee always carries the Supreme Personality of Godhead within his heart, wherever he goes becomes a place of pilgrimage, a holy place for understanding the Supreme Personality of Godhead. It is therefore the duty of everyone to associate with a pure devotee and thus attain freedom from material contamination. Everyone should take advantage of the wandering devotees, whose only business is to deliver conditioned souls from the clutches of māyā.

TEXT 38

vayaṁ tu sākṣād bhagavan bhavasya
priyasya sakhyuḥ kṣaṇa-saṅgamena
suduścikitsyasya bhavasya mṛtyor
bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma

SYNONYMS

vayam-we; tu-then; sākṣāt-directly; bhagavan-O Lord; bhavasya-of Lord Śiva; priyasya-very dear; sakhyuḥ-Your friend; kṣaṇa-for a moment; saṅgamena-by association; suduścikitsyasya-very difficult to cure; bhavasya-of material existence; mṛtyoḥ-of death; bhiṣak-tamam-the most expert physician; tvā-You; adya-today; gatim-destination; gatāḥ-have achieved; sma-certainly.

Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

It has been said: hariṁ vinā na sṛtiṁ taranti. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of māyā, the repetition of birth, old age, disease and death. The Pracetās received the shelter of the Supreme Personality of Godhead by the grace of Lord Śiva. Lord Śiva is the supreme devotee of Lord Viṣṇu, the Supreme Personality of Godhead. Vaiṣṇavānāṁ yathā śambhuḥ: the most exalted Vaiṣṇava is Lord Śiva, and those who are actually devotees of Lord Śiva follow Lord Śiva's advice and take shelter at the lotus feet of Lord Viṣṇu. The so-called devotees of Lord Śiva, who are simply after material prosperity, are in a way deceived by Lord Śiva. He does not actually deceive them, because Lord Śiva has no business deceiving people, but because the so-called devotees of Lord Śiva want to be deceived, Lord Śiva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Rāvaṇa took all material benediction from Lord Śiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Śiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Rāmacandra. In this way he was ruined. To get material benedictions from Lord Śiva is not difficult, but actually these are not benedictions. The Pracetās received benediction from Lord Śiva, and as a result they attained the shelter of the lotus feet of Lord Viṣṇu. This is real benediction. The gopīs also worshiped Lord Śiva in Vṛndāvana, and the lord is still staying there as Gopīśvara. The gopīs, however, prayed that Lord Śiva bless them by giving them Lord Kṛṣṇa as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead. Generally people go to the demigods for material benefit, as indicated in Bhagavad-gītā (7.20):

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." One enamored by material benefits is called hṛta jñāna ("one who has lost his intelligence"). In this connection it is to be noted that sometimes in revealed scriptures Lord Śiva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Śiva and Lord Viṣṇu are so intimately connected that there is no difference in opinion. The actual fact is, ekale īśvara kṛṣṇa, āra saba bhṛtya: "The only supreme master is Kṛṣṇa, and all others are His devotees or servants." (Cc. Ādi 5.142) This is the real fact, and there is no difference of opinion between Lord Śiva and Lord Viṣṇu in this connection. Nowhere in revealed scripture does Lord Śiva claim to be equal to Lord Viṣṇu. This is simply the creation of the so-called devotees of Lord Śiva, who claim that Lord Śiva and Lord Viṣṇu are one. This is strictly forbidden in the Vaiṣṇava-tantra: yas tu nārāyaṇaṁ devam. Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. Śiva-viriñci-nutam. Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants.

TEXTS 39–40

yan naḥ svadhītaṁ guravaḥ prasāditā
viprāś ca vṛddhāś ca sad-ānuvṛttyā
āryā natāḥ suhṛdo bhrātaraś ca
sarvāṇi bhūtāny anasūyayaiva
yan naḥ sutaptaṁ tapa etad īśa
nirandhasāṁ kālam adabhram apsu
sarvaṁ tad etat puruṣasya bhūmno
vṛṇīmahe te paritoṣaṇāya

SYNONYMS

yat-what; naḥ-by us; svadhītam-studied; guravaḥ-superior persons, spiritual masters; prasāditāḥ-satisfied; viprāḥ-the brāhmaṇas; ca-and; vṛddhāḥ-those who are elderly; ca-and; sat-ānuvṛttyā-by our gentle behavior; āryāḥ-those who are advanced in spiritual knowledge; natāḥ-were offered obeisances; su-hṛdaḥ-friends; bhrātaraḥ-brothers; ca-and; sarvāṇi-all; bhūtāni-living entities; anasūyayā-without envy; eva-certainly; yat-what; naḥ-of us; su-taptam-severe; tapaḥ-penance; etat-this; īśa-O Lord; nirandhasām-without taking any food; kālam-time; adabhram-for a long duration; apsu-within the water; sarvam-all; tat-that; etat-this; puruṣasya-of the Supreme Personality of Godhead; bhūmnaḥ-the most exalted; vṛṇīmahe-we want this benediction; te-of You; paritoṣaṇāya-for the satisfaction.

Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

As stated in Śrīmad-Bhāgavatam, saṁsiddhir hari-toṣaṇam: [SB 1.2.13] the real perfection of life is pleasing the Supreme Personality of Godhead. Vedaiś ca sarvair aham eva vedyaḥ: [Bg. 15.15] in understanding the Vedas, one has to understand the Supreme Personality of Godhead. One who has actually understood Him surrenders unto Him after many, many births. We find all these qualifications in the Pracetās. They underwent severe austerities and penances within the water, and they did not take any food for a very long time. They practiced these austerities not for material benediction but for the satisfaction of the Supreme Lord. One may engage in any business-material or spiritual-but the purpose should be the satisfaction of the Supreme Personality of Godhead. This verse presents a perfect picture of Vedic civilization. People training to become devotees should be respectful not only to the Supreme Personality of Godhead but also to those who are elderly in knowledge, who are Āryans and actual devotees of the Lord. An Āryan is one who does not boast, but is an actual devotee of the Lord. Āryan means "advanced." Formerly, those who claimed to be Āryans had to be devotees of the Lord. For instance, in Bhagavad-gītā (2.2) Kṛṣṇa chastised Arjuna by saying that he was speaking like a non-Āryan.

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

"The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy." Arjuna, the kṣatriya, was refusing to fight despite being directly ordered by the Supreme Lord. He was thus chastised by the Lord as belonging to a non-Āryan family. Anyone who is advanced in the devotional service of the Lord certainly knows his duty. It does not matter whether his duty is violent or nonviolent. If it is sanctioned and ordered by the Supreme Lord, it must be performed. An Āryan performs his duty. It is not that the Āryans are unnecessarily inimical to living entities. The Āryans never maintain slaughterhouses, and they are never enemies of poor animals. The Pracetās underwent severe austerities for many, many years, even within the water. Accepting austerities and penances is the avowed business of those interested in advanced civilization.

The word nirandhasām means "without food." Eating voraciously and unnecessarily is not the business of an Āryan. Rather, the eating process should be restricted as far as possible. When Āryans eat, they eat only prescribed eatables. Regarding this, the Lord says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Thus there are restrictions for the advanced Āryans. Although the Lord Himself can eat anything and everything, He restricts Himself to vegetables, fruits, milk and so on. This verse thus describes the activities of those who claim to be Āryans.

TEXT 41

manuḥ svayambhūr bhagavān bhavaś ca
ye 'nye tapo-jñāna-viśuddha-sattvāḥ
adṛṣṭa-pārā api yan-mahimnaḥ
stuvanty atho tvātma-samaṁ gṛṇīmaḥ

SYNONYMS

manuḥ-Svāyambhuva Manu; svayambhūḥ-Lord Brahmā; bhagavān-the most powerful; bhavaḥ-Lord Śiva; ca-also; ye-who; anye-others; tapaḥ-by austerity; jñāna-by knowledge; viśuddha-pure; sattvāḥ-whose existence; adṛṣṭa-pārāḥ-who cannot see the end; api-although; yat-Your; mahimnaḥ-of glories; stuvanti-they offer prayers; atho-therefore; tvā-unto You; ātma-samam-according to capacity; gṛṇīmaḥ-we offered prayers.

Dear Lord, even great yogīs and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahmā and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.

Lord Brahmā, Lord Śiva, Manu (the father of mankind), great saintly persons and also great sages who have elevated themselves to the transcendental platform through austerities and penance, as well as devotional service, are imperfect in knowledge compared to the Supreme Personality of Godhead. This is the case with anyone within this material world. No one can be equal to the Supreme Lord in anything, certainly not in knowledge. Consequently, anyone's prayer to the Supreme Personality of Godhead is never complete. It is not possible to measure the complete glories of the Supreme Lord, who is unlimited. Even the Lord Himself in His incarnation as Ananta, or Śeṣa, cannot describe His own glories. Although Ananta has many thousands of faces and has been glorifying the Lord for many, many years, He could not find the limit of the glories of the Lord. Thus it is not possible to estimate the complete potencies and glories of the Supreme Lord.

Nonetheless, everyone in devotional service can offer essential prayers to the Lord. Everyone is situated in a relative position, and no one is perfect in glorifying the Lord. Beginning with Lord Brahmā and Lord Śiva down to ourselves, everyone is the servant of the Supreme Lord. We are all situated in relative positions according to our own karma. Yet every one of us can offer prayers with heart and soul as far as we can appreciate the Lord's glories. That is our perfection. Even when one is in the darkest region of existence, he is allowed to offer prayers to the Lord according to his own capacity. The Lord therefore says in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

If one seriously accepts the lotus feet of the Lord, he is purified by the grace of the Lord and by the grace of the Lord's servant. This is confirmed by Śukadeva Gosvāmī: ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ (Bhāg. 2.4.18). One who is brought under the lotus feet of the Lord by the endeavor of the Lord's servant, the spiritual master, is certainly immediately purified, however lowborn he may be. He becomes eligible to return home, back to Godhead.

TEXT 42

namaḥ samāya śuddhāya
puruṣāya parāya ca
vāsudevāya sattvāya
tubhyaṁ bhagavate namaḥ

SYNONYMS

namaḥ-we offer our respectful obeisances; samāya-who is equal to everyone; śuddhāya-who is never contaminated by sinful activities; puruṣāya-unto the Supreme Person; parāya-transcendental; ca-also; vāsudevāya-living everywhere; sattvāya-who is in the transcendental position; tubhyam-unto You; bhagavate-the Supreme Personality of Godhead; namaḥ-obeisances.

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

The Supreme Personality of Godhead is known as Vāsudeva because He lives everywhere. The word vas means "to live." As stated in Brahma-saṁhitā, eko 'py asau racayituṁ jagad-aṇḍa-koṭim: [Bs. 5.35] the Lord, through His plenary portion, enters into each and every universe to create the material manifestation. He also enters into each and every heart in all living entities and into each and every atom also (paramāṇu-cayāntara-stham). Because the Supreme Lord lives everywhere, He is known as Vāsudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in Īśopaniṣad as apāpa-viddham. He is never contaminated by the modes of material nature. When the Lord descends on this planet, He acts in many ways. He kills demons and performs acts not sanctioned by the Vedic principles, that is, acts considered sinful. Even though He acts in such a way, He is never contaminated by His action. He is therefore described herein as śuddha, meaning "always free from contamination." The Lord is also sama, equal to everyone. In this regard, He states in Bhagavad-gītā (9.29), samo'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: the Lord has no one as His friend or enemy, and He is equal to everyone.

The word sattvāya indicates that the form of the Lord is not material. It is sac-cid-ānanda-vigrahaḥ. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. His body is different from our material bodies. One should not think that the Supreme Personality of Godhead has a material body, like ours.

TEXT 43

maitreya uvāca
iti pracetobhir abhiṣṭuto hariḥ
prītas tathety āha śaraṇya-vatsalaḥ
anicchatāṁ yānam atṛpta-cakṣuṣāṁ
yayau sva-dhāmānapavarga-vīryaḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; pracetobhiḥ-by the Pracetās; abhiṣṭutaḥ-being praised; hariḥ-the Supreme Personality of Godhead; prītaḥ-being pleased; tathā-so; iti-thus; āha-said; śaraṇya-to the surrendered souls; vatsalaḥ-affectionate; anicchatām-not desiring; yānam-His departure; atṛpta-not satisfied; cakṣuṣām-their eyes; yayau-He left; sva-dhāma-to His own abode; anapavarga-vīryaḥ-whose prowess is never defeated.

The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetās and worshiped by them, replied, "May whatever you have prayed for be fulfilled." After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

The word anapavarga-vīrya is significant in this verse. The word ana means "without," pavarga means "the materialistic way of life," and vīrya means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetās desired to see the Lord to their full satisfaction, the Lord left. According to Śrīla Jīva Gosvāmī, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetās, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord Caitanya Mahāprabhu when He stayed with Advaita Prabhu after taking sannyāsa. All the devotees there wanted Him to stay a few days longer, but Lord Caitanya left without hesitation. The conclusion is that although the Supreme Lord has unlimited kindness for His devotees, He is not attached to anyone. He is equally kind to His innumerable devotees all over the creation.

TEXT 44

atha niryāya salilāt
pracetasa udanvataḥ
vīkṣyākupyan drumaiś channāṁ

gāṁ gāṁ roddhum ivocchritaiḥ

SYNONYMS

atha-thereafter; niryāya-after coming out; salilāt-from the water; pracetasaḥ-all the Pracetās; udanvataḥ-of the sea; vīkṣya-having observed; akupyan-became very angry; drumaiḥ-by trees; channām-covered; gām-the world; gām-the heavenly planets; roddhum-to obstruct; iva-as if; ucchritaiḥ-very tall.

Thereafter all the Pracetās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall, as if to obstruct the path to the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetās became very angry.

King Prācīnabarhiṣat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracetās, were ordered by the Supreme Personality of Godhead to come out of the water and go to the kingdom of their father in order to take care of that kingdom. However, when they came out, they saw that everything had been neglected due to the King's absence. They first observed that food grains were not being produced and that there were no agricultural activities. Indeed, the surface of the world was practically covered by very tall trees. It seemed as though the trees were determined to stop people from going into outer space to reach the heavenly kingdoms. The Pracetās became very angry when they saw the surface of the globe covered in this way. They desired that the land be cleared for crops.

It is not a fact that jungles and trees attract clouds and rain, because we find rainfall over the sea. Human beings can inhabit any place on the surface of the earth by clearing jungles and converting land for agricultural purposes. People can keep cows, and all economic problems can be solved in that way. One need only work to produce grains and take care of the cows. The wood found in the jungles may be used for constructing cottages. In this way the economic problem of humanity can be solved. At the present moment there are many vacant lands throughout the world, and if they are properly utilized, there will be no scarcity of food. As far as rain is concerned, it is the performance of yajña that attracts rain. As stated in Bhagavad-gītā (3.14):

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties." By performing sacrifice, man will have sufficient rainfall and crops.

TEXT 45

tato 'gni-mārutau rājann
amuñcan mukhato ruṣā
mahīṁ nirvīrudhaṁ kartuṁ
saṁvartaka ivātyaye

SYNONYMS

tataḥ-thereafter; agni-fire; mārutau-and air; rājan-O King; amuñcan-they emitted; mukhataḥ-from their mouths; ruṣā-out of anger; mahīm-the earth; nirvīrudham-treeless; kartum-to make; saṁvartakaḥ-the fire of devastation; iva-like; atyaye-at the time of devastation.

My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.

In this verse Vidura is addressed as rājan, which means "O King." In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura comments that a dhīra never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as rājan. A king controls and rules in various ways among citizens; similarly, one who can control his senses is the king of his senses. He is a svāmī or gosvāmī. The svāmīs and gosvāmīs are therefore sometimes addressed as mahārāja, or king.

TEXT 46

bhasmasāt kriyamāṇāṁs tān
drumān vīkṣya pitāmahaḥ
āgataḥ śamayām āsa
putrān barhiṣmato nayaiḥ

SYNONYMS

bhasmasāt-into ashes; kriyamāṇān-being made; tān-all of them; drumān-the trees; vīkṣya-seeing; pitāmahaḥ-Lord Brahmā; āgataḥ-came there; śamayām āsa-pacified; putrān-the sons; barhiṣmataḥ-of King Barhiṣmān; nayaiḥ-by logic.

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words of logic.

Whenever there is some uncommon occurrence on any planet, Lord Brahmā, being in charge of the whole universe, immediately comes to control the situation. Lord Brahmā also came when Hiraṇyakaśipu underwent severe penances and austerities and made the whole universe tremble. A responsible man in any establishment is always alert to keep peace and harmony within the establishment. Similarly, Lord Brahmā is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhiṣmān with good logic.

TEXT 47

tatrāvaśiṣṭā ye vṛkṣā
bhītā duhitaraṁ tadā
ujjahrus te pracetobhya
upadiṣṭāḥ svayambhuvā

SYNONYMS

tatra-there; avaśiṣṭāḥ-remaining; ye-which; vṛkṣāḥ-trees; bhītāḥ-being afraid; duhitaram-their daughter; tadā-at that time; ujjahruḥ-delivered; te-they; pracetobhyaḥ-unto the Pracetās; upadiṣṭāḥ-being advised; svayambhuvā-by Lord Brahmā.

The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.

The daughter of the trees is referred to in text 13 of this chapter. This daughter was born of Kaṇḍu and Pramlocā. The society girl Pramlocā, after giving birth to the child, immediately left for the heavenly kingdom. While the child was crying, the king of the moon took compassion upon her and saved her by putting his finger into her mouth. This child was cared for by the trees, and when she grew up, by the order of Lord Brahmā, she was delivered to the Pracetās as their wife. The name of the girl was Māriṣā, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection, Śrīla Jīva Gosvāmī Prabhupāda states, vṛkṣāḥ tad-adhiṣṭhātṛ-devatāḥ: "The 'trees' means the controlling deity of those trees." In Vedic literatures we find that there is a controlling deity of the water; similarly, there is a controlling deity of the trees. The Pracetās were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetās, the predominating deity of the trees, under the advice of Lord Brahmā, delivered the daughter Māriṣā.

TEXT 48

te ca brahmaṇa ādeśān
māriṣām upayemire
yasyāṁ mahad-avajñānād
ajany ajana-yonijaḥ

SYNONYMS

te-all the Pracetās; ca-also; brahmaṇaḥ-of Lord Brahmā; ādeśāt-by the order; māriṣām-Māriṣā; upayemire-married; yasyām-in whom; mahat-to a great personality; avajñānāt-on account of disrespect; ajani-took birth; ajana-yoni-jaḥ-the son of Lord Brahmā, Dakṣa.

Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

In this connection the word mahad-avajñānāt is significant. King Dakṣa was the son of Lord Brahmā; therefore in a previous birth he was a brāhmaṇa, but because of his behaving like a non-brāhmaṇa (abrāhmaṇa) by insulting or disrespecting Lord Mahādeva, he had to take birth within the semen of a kṣatriya. That is to say, he became the son of the Pracetās. Not only that, but because of his disrespecting Lord Śiva, he had to undergo the tribulation of taking birth from within the womb of a woman. In the Dakṣa-yajña arena, he was once killed by Lord Śiva's servant, Vīrabhadra. Because that was not sufficient, he again took birth, from the womb of Māriṣā. At the end of the Dakṣa-yajña and the disastrous incidents there, Dakṣa offered his prayer to Lord Śiva. Although he had to give up his body and take birth from the womb of a woman impregnated by the semen of a kṣatriya, he received all opulence by the grace of Lord Śiva. These are the subtle laws of material nature. Unfortunately, people in this modern age do not know how these laws are working. Having no knowledge of the eternity of the spirit soul and its transmigration, the population of the present age is in the greatest ignorance. Because of this, it is said in Bhāgavatam (1.1.10): mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ. The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

TEXT 49

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

SYNONYMS

cākṣuṣe-named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened; prāk-previous; sarge-creation; kāla-vidrute-destroyed in due course of time; yaḥ-one who; sasarja-created; prajāḥ-living entities; iṣṭāḥ-desirable; saḥ-he; dakṣaḥ-Dakṣa; daiva-by the Supreme Personality of Godhead; coditaḥ-inspired.

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

As stated in Bhagavad-gītā (8.17):

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." Brahmā's one day consists of one thousand cycles of the four yugas-Satya, Tretā, Dvāpara and Kali. In that one day there are fourteen manvantaras, and out of these manvantaras this Cākṣuṣa manvantara is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣasāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

Thus there are fourteen Manus in one day of Brahmā. In a year there are 5,040 Manus. Brahmā has to live for one hundred years; consequently, the total of Manus appearing and disappearing during the life of one Brahmā is 504,000. This is the calculation for one universe, and there are innumerable universes. All these Manus come and go simply by the breathing process of Mahā-Viṣṇu. As stated in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.48]

The word jagad-aṇḍa-nātha means Lord Brahmā. There are innumerable jagad-aṇḍa-nātha Brahmās, and thus we can calculate the many Manus. The present age is under the control of Vaivasvata Manu. Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. All these long life-spans are ultimately ended by the laws of material nature. The controversy of the Dakṣa-yajña took place in the Svāyambhuva manvantara period. As a result, Dakṣa was punished by Lord Śiva, but by virtue of his prayers to Lord Śiva he became eligible to regain his former opulence. According to Viśvanātha Cakravartī Ṭhākura, Dakṣa underwent severe penances up to the fifth manvantara. Thus at the beginning of the sixth manvantara, known as the Cākṣuṣa manvantara, Dakṣa regained his former opulence by the blessings of Lord Śiva.

TEXTS 50–51

yo jāyamānaḥ sarveṣāṁ
tejas tejasvināṁ rucā
svayopādatta dākṣyāc ca
karmaṇāṁ dakṣam abruvan
taṁ prajā-sarga-rakṣāyām
anādir abhiṣicya ca
yuyoja yuyuje 'nyāṁś ca
sa vai sarva-prajāpatīn

SYNONYMS

yaḥ-one who; jāyamānaḥ-just after his birth; sarveṣām-of all; tejaḥ-the brilliance; tejasvinām-brilliant; rucā-by effulgence; svayā-his; upādatta-covered; dākṣyāt-from being expert; ca-and; karmaṇām-in fruitive activities; dakṣam-Dakṣa; abruvan-was called; tam-him; prajā-living beings; sarga-generating; rakṣāyām-in the matter of maintaining; anādiḥ-the firstborn, Lord Brahmā; abhiṣicya-having appointed; ca-also; yuyoja-engaged; yuyuje-engaged; anyān-others; ca-and; saḥ-he; vai-certainly; sarva-all; prajā-patīn-progenitors of living entities.

After being born, Dakṣa, by the superexcellence of his bodily luster, covered all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Dakṣa, meaning "the very expert." Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other Prajāpatis [progenitors] in the process of generation and maintenance.

Dakṣa became almost as powerful as Lord Brahmā. Consequently, Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other Prajāpatis, headed by Marīci. In this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Activities of the Pracetās."

20.5.31 Chapter Thirty-one

Nārada Instructs the Pracetās

TEXT 1

maitreya uvāca
tata utpanna-vijñānā
āśv adhokṣaja-bhāṣitam
smaranta ātmaje bhāryāṁ
visṛjya prāvrajan gṛhāt

SYNONYMS

maitreyaḥ uvāca-Maitreya said; tataḥ-thereafter; utpanna-developed; vijñānāḥ-possessing perfect knowledge; āśu-very soon; adhokṣaja-by the Supreme Personality of Godhead; bhāṣitam-what was enunciated; smarantaḥ-remembering; ātma-je-unto their son; bhāryām-their wife; visṛjya-after giving; prāvrajan-left; gṛhāt-from home.

The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

After the Pracetās had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetās decided to leave home, putting their wife in the charge of a son named Dakṣa. This is the process of Vedic civilization. In the beginning of life, as a brahmacārī, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmacārī, or student, is never allowed to mingle with women and learn from the beginning of life about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varṇa-saṅkara, meaning "born of undesirable fathers and mothers." Consequently, the whole world is in chaos. Actually, human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Kṛṣṇa consciousness. In this way one can make one's life perfect by going home to the kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Kṛṣṇa, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Kṛṣṇa consciousness. Everything depends on the development of mature knowledge. King Prācīnabarhiṣat, the father of the Pracetās, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Kṛṣṇa consciousness, he should leave home, even though all his duties may not be fulfilled. Prācīnabarhiṣat was waiting for the arrival of his sons, but following the instructions of Nārada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlāda Mahārāja. Hitvātma-pātaṁ gṛham andha-kūpam: to finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (ātma-pātam). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Kṛṣṇa consciousness.

TEXT 2

dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
pratīcyāṁ diśi velāyāṁ
siddho 'bhūd yatra jājaliḥ

SYNONYMS

dīkṣitāḥ-being determined; brahma-satreṇa-by understanding of the Supreme Spirit; sarva-all; bhūta-living entities; ātma-medhasā-considering like one's self; pratīcyām-in the western; diśi-direction; velāyām-on the seashore; siddhaḥ-perfect; abhūt-became; yatra-where; jājaliḥ-the great sage Jājali.

The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal toward all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

The word brahma-satra means "cultivation of spiritual knowledge." Actually, both the Vedas and severe austerity are known as brahma. Vedas tattvaṁ tapo brahma. Brahma also means "the Absolute Truth." One has to cultivate knowledge of the Absolute Truth by pursuing studies in the Vedas and undergoing severe austerities and penances. The Pracetās properly executed this function and consequently became equal to all other living entities. As Bhagavad-gītā (18.54) confirms:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

When one actually becomes spiritually advanced, he does not see the difference between one living entity and another. This platform is attained by determination. When perfect knowledge is expanded, one ceases to see the outward covering of the living entity. He sees, rather, the spirit soul within the body. Thus he does not make distinctions between a human being and an animal, a learned brāhmaṇa and a caṇḍāla.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

A learned person sees everyone equally on a spiritual basis, and a learned person, a devotee, wants to see everyone developed in Kṛṣṇa consciousness. The place where the Pracetās were residing was perfect for executing spiritual activities, for it is indicated that the great sage Jājali attained mukti (liberation) there. One desiring perfection or liberation should associate with a person who is already liberated. This is called sādhu-saṅga, associating with a perfect devotee.

TEXT 3

tān nirjita-prāṇa-mano-vaco-dṛśo
jitāsanān śānta-samāna-vigrahān
pare 'male brahmaṇi yojitātmanaḥ
surāsureḍyo dadṛśe sma nāradaḥ

SYNONYMS

tān-all of them; nirjita-completely controlled; prāṇa-the life air (by the prāṇāyāma process); manaḥ-mind; vacaḥ-words; dṛśaḥ-and vision; jita-āsanān-who conquered the yogic āsana, or sitting posture; śānta-pacified; samāna-straight; vigrahān-whose bodies; pare-transcendental; amale-free from all material contamination; brahmaṇi-in the Supreme; yojita-engaged; ātmanaḥ-whose minds; sura-asura-īḍyaḥ-worshiped by the demons and by the demigods; dadṛśe-saw; sma-in the past; nāradaḥ-the great sage Nārada.

After practicing the yogāsana for mystic yoga, the Pracetās managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.

In this verse the words pare amale are significant. The realization of Brahman is explained in Śrīmad-Bhāgavatam. The Absolute Truth is realized in three phases-impersonal effulgence (Brahman), localized Paramātmā and the Supreme Personality of Godhead, Bhagavān. In his prayers, Lord Śiva concentrated upon the personal features of Parabrahman, described in personal terms as snigdha-prāvṛḍ-ghana-śyāmam (Bhāg. 4.24.45). Following the instructions of Lord Śiva, the Pracetās also concentrated their minds on the

Śyāmasundara form of the Supreme Brahman. Although impersonal Brahman, Paramātmā Brahman and Brahman as the Supreme Person are all on the same transcendental platform, the personal feature of the Supreme Brahman is the ultimate goal and last word in transcendence.

The great sage Nārada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as surāsureḍya, worshiped both by demons and by demigods. For Nārada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Nārada Muni is welcomed everywhere. Nārada is considered one of the demigods, of course, and the word devarṣi means "the saintly person among the demigods." But not even the demons envy Nārada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaiṣṇava's position should be just like Nārada Muni's, completely independent and unbiased.

TEXT 4

tam āgataṁ ta utthāya
praṇipatyābhinandya ca
pūjayitvā yathādeśaṁ
sukhāsīnam athābruvan

SYNONYMS

tam-to him; āgatam-appeared; te-all the Pracetās; utthāya-after getting up; praṇipatya-offering obeisances; abhinandya-offering welcome; ca-also; pūjayitvā-worshiping; yathā ādeśam-according to regulative principles; sukha-āsīnam-comfortably situated; atha-thus; abruvan-they said.

As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

It is significant that all the Pracetās were engaged in practicing yoga to concentrate their minds on the Supreme Personality of Godhead.

TEXT 5

pracetasa ūcuḥ
svāgataṁ te surarṣe 'dya
diṣṭyā no darśanaṁ gataḥ
tava caṅkramaṇaṁ brahmann
abhayāya yathā raveḥ

SYNONYMS

pracetasaḥ ūcuḥ-the Pracetās said; su-āgatam-welcome; te-unto you; sura-ṛṣe-O sage among the demigods; adya-today; diṣṭyā-by good fortune; naḥ-of us; darśanam-audience; gataḥ-you have come; tava-your; caṅkramaṇam-movements; brahman-O great brāhmaṇa; abhayāya-for fearlessness; yathā-as; raveḥ-of the sun.

All the Pracetās began to address the great sage Nārada: O great sage, O brāhmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night-a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

Because of the night's darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night everyone is afraid, either in the city or in the village. However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Nārada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Nārada disperses ignorance. When one meets Nārada or his representative, a spiritual master, one is freed from all anxiety brought about by ignorance.

TEXT 6

yad ādiṣṭaṁ bhagavatā
śivenādhokṣajena ca
tad gṛheṣu prasaktānāṁ
prāyaśaḥ kṣapitaṁ prabho

SYNONYMS

yat-what; ādiṣṭam-was instructed; bhagavatā-by the exalted personality; śivena-Lord Śiva; adhokṣajena-by Lord Viṣṇu; ca-also; tat-that; gṛheṣu-to family affairs; prasaktānām-by us who were too much attached; prāyaśaḥ-almost; kṣapitam-forgotten; prabho-O master.

O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Śiva and Lord Viṣṇu.

Remaining in family life is a kind of concession for sense enjoyment. One should know that sense enjoyment is not required, but one has to accept sense enjoyment inasmuch as one has to live. As confirmed in Śrīmad-Bhāgavatam (1.2.10): kāmasya nendriya-prītiḥ. One has to become a gosvāmī and control his senses. One should not simply use his senses for sense gratification; rather, the senses should be employed just as much as required for maintaining body and soul together. Śrīla Rūpa Gosvāmī recommends: anāsaktasya viṣayān yathārham upayuñjataḥ. One should not be attached to sense objects, but should accept sense enjoyment as much as required, no more. If one wishes to enjoy the senses more than required, he becomes attached to family life, which means bondage. All the Pracetās admitted their fault in remaining in household life.

TEXT 7

tan naḥ pradyotayādhyātma-
jñānaṁ tattvārtha-darśanam

yenāñjasā tariṣyāmo
dustaraṁ bhava-sāgaram

SYNONYMS

tat-therefore; naḥ-for us; pradyotaya-kindly awaken; adhyātma-transcendental; jñānam-knowledge; tattva-Absolute Truth; artha-for the purpose of; darśanam-philosophy; yena-by which; añjasā-easily; tariṣyāmaḥ-we can cross over; dustaram-formidable; bhava-sāgaram-the ocean of nescience.

Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

The Pracetās requested Nārada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetās were not interested in material benefit, for they had enjoyed all this sufficiently. Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally, householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the śāstras.

TEXT 8

maitreya uvāca
iti pracetasāṁ pṛṣṭo
bhagavān nārado muniḥ
bhagavaty uttama-śloka
āviṣṭātmābravīn nṛpān

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; pracetasām-by the Pracetās; pṛṣṭaḥ-being asked; bhagavān-the great devotee of the Supreme Personality of Godhead; nāradaḥ-Nārada; muniḥ-very thoughtful; bhagavati-in the Supreme Personality of Godhead; uttama-śloke-possessing excellent renown; āviṣṭa-absorbed; ātmā-whose mind; abravīt-replied; nṛpān-to the Kings.

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

In this verse bhagavān nāradaḥ indicates that Nārada is always absorbed in thoughts of the Supreme Personality of Godhead. Bhagavaty uttama-śloka āviṣṭātmā. Nārada has no other business than thinking of Kṛṣṇa, talking of Kṛṣṇa and preaching about Kṛṣṇa; therefore he is sometimes called bhagavān. Bhagavān means "one who possesses all opulences." When a person possesses Bhagavān within his heart, he is also sometimes called bhagavān. Śrīla Viśvanātha Cakravartī Ṭhākura said, sākṣād-dharitvena samasta-śāstraiḥ: in every śāstra the spiritual master is accepted directly as the Supreme Personality of Godhead. This does not mean that the spiritual master or a saintly person like Nārada has actually become the Supreme Personality of Godhead, but he is accepted in this way because he possesses the Supreme Personality of Godhead within his heart constantly. As described here (āviṣṭātmā), when one is simply absorbed in the thought of Kṛṣṇa, one is also called bhagavān. Bhagavān possesses all opulence. If one possesses Bhagavān within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Nārada can be called bhagavān. However, we cannot tolerate when a rascal or imposter is called bhagavān. One must possess either all opulences or the Supreme Personality of Godhead, Bhagavān, who possesses all opulences.

TEXT 9

nārada uvāca
taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇāṁ yena hi viśvātmā
sevyate harir īśvaraḥ

SYNONYMS

nāradaḥ uvāca-Nārada said; tat janma-that birth; tāni-those; karmāṇi-fruitive activities; tat-that; āyuḥ-span of life; tat-that; manaḥ-mind; vacaḥ-words; nṛṇām-of human beings; yena-by which; hi-certainly; viśva-ātmā-the Supersoul; sevyate-is served; hariḥ-the Supreme Personality of Godhead; īśvaraḥ-the supreme controller.

The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.

In this verse the word nṛṇām is very important. There are many other births besides human birth, but Nārada Muni is herein especially speaking of human birth. Among human beings there are different types of men. Of these, those who are advanced in spiritual consciousness, or Kṛṣṇa consciousness, are called Āryans. Among Āryans, one who engages in the devotional service of the Lord is most successful in life. The word nṛṇām indicates that lower animals are not expected to engage in the devotional service of the Lord. But in perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord's devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in advancing in God consciousness. Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Muslim, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology and so on. However, when the senses are engaged in the service of the Lord, one attains bhakti, or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, ”Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune.”

TEXT 10

kiṁ janmabhis tribhir veha
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
puṁso ’pi vibudhāyuṣā

SYNONYMS

kim-what is the use; janmabhiḥ-of births; tribhiḥ-three; vā-or; iha-in this world; śaukra-by semen; sāvitra-by initiation; yājñikaiḥ-by becoming a perfect brāhmaṇa; karmabhiḥ-by activities; vā-or; trayī-in the Vedas; proktaiḥ-instructed; puṁsaḥ-of a human being; api-even; vibudha-of the demigods; āyuṣā-with a duration of life.

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called sāvitra. The third birth, called yājñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one’s activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

The word śaukra janma means ”taking birth by seminal discharge.” Animals can take their birth in this way too. However, a human being can be reformed from the śaukra janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhādhāna-saṁskāra, which must be adopted. This garbhādhāna-saṁskāra is especially recommended for higher castes, especially the brāhmaṇa caste. It is said in the śāstras that if the garbhādhāna-saṁskāra is not practiced among the higher castes, the entire family becomes śūdra. It is also stated that in this age of Kali, everyone is śūdra due to the absence of the garbhādhāna-saṁskāra. This is the Vedic system. According to the pāñcarātrika system, however, even though everyone is a śūdra due to the absence of the garbhādhāna-saṁskāra, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this pāñcarātrika-vidhi, as advised by Śrīla Sanātana Gosvāmī, who says:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

”As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brāhmaṇa, or dvija, simply by the initiation process.” (Hari-bhakti-vilāsa 2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa mahā-mantra. By chanting the Hare Kṛṣṇa mahā-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brāhmaṇa, because unless one is a qualified brāhmaṇa he cannot be allowed to worship Lord Viṣṇu. This is called yājñika janma. In our Kṛṣṇa consciousness society, unless one is twice initiated-first by chanting Hare Kṛṣṇa and second by the Gāyatrī mantra-he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

caṇḍālo ’pi dvija-śreṣṭho
hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca
dvijo ’pi śvapacādhamaḥ

”Even if one is born in the family of a caṇḍāla, if one engages in the devotional service of the Lord, he becomes the best of brāhmaṇas. But even a brāhmaṇa who is devoid of devotional service is on the level of the lowest dog-eater.” If a person is advanced in devotional service, it does not matter whether he was born in a caṇḍāla family. He becomes purified. As Śrī Prahlāda Mahārāja said:

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāc chvapacaṁ variṣṭham
(Bhāg. 7.9.10)

Even if one is a brāhmaṇa and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a caṇḍāla family. Indeed, such a caṇḍāla can deliver not only himself but all his family predecessors. Without devotional service, even a proud brāhmaṇa cannot deliver himself, and what to speak of his family. In many instances in the śāstras it is seen that even a brāhmaṇa has become a kṣatriya, vaiśya, śūdra, mleccha or non-brāhmaṇa. And there are many instances of one’s being born a kṣatriya or vaiśya or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

(Bhāg. 7.11.35)

It is not a fact that because one is born in a brāhmaṇa family he is automatically a brāhmaṇa. He has a better chance to become a brāhmaṇa, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a śūdra, he should immediately be accepted as a brāhmaṇa. To substantiate this there are many quotations from Bhāgavatam, Mahābhārata, Bharadvāja-saṁhitā and the pañcarātra, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

(Bg. 8.17)

The duration of one day of Brahmā is one thousand times greater than the four yugas, aggregating 4,320,000 years. Similarly, Brahmā's one night. Brahmā lives for one hundred years of such days and nights. The word vibudhāyuṣā indicates that even if one gets a long life-span, his life-span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life-span, good birth, glorious activities and everything else are null and void.

TEXT 11

śrutena tapasā vā kiṁ
vacobhiś citta-vṛttibhiḥ
buddhyā vā kiṁ nipuṇayā
balenendriya-rādhasā

SYNONYMS

śrutena-by Vedic education; tapasā-by austerities; vā-or; kim-what is the meaning; vacobhiḥ-by words; citta-of consciousness; vṛttibhiḥ-by the occupations; buddhyā-by intelligence; vā-or; kim-what is the use; nipuṇayā-expert; balena-by bodily strength; indriya-rādhasā-by power of the senses.

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses?

From the Upaniṣads (Muṇḍaka Upaniṣad 3.2.3) we learn:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

Our relationship with the Supreme Lord is never advanced by simple study of the Vedas. There are many Māyāvādī sannyāsīs fully engaged in studying the Vedas, Vedānta-sūtra and Upaniṣads, but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the Vedas if one cannot grasp the essence of the Vedas, Kṛṣṇa? The Lord confirms in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, I am to be known."

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Kṛṣṇa, the Supreme Personality of Godhead. There is therefore no point in such penance (tapasya). If one has actually approached the Supreme Personality of Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of Bhagavad-gītā devotional service is explained as rāja-guhyam, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the Rāmāyaṇa, Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently, they cannot impress upon the audience the real essence of knowledge, Kṛṣṇa. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky, but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in Śrīmad-Bhāgavatam. If one's senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

TEXT 12

kiṁ vā yogena sāṅkhyena
nyāsa-svādhyāyayor api
kiṁ vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ

SYNONYMS

kim-what is the use; vā-or; yogena-by mystic yoga practice; sāṅkhyena-by the study of Sāṅkhya philosophy; nyāsa-by accepting sannyāsa; svādhyāyayoḥ-and by study of Vedic literature; api-even; kim-what is the use; vā-or; śreyobhiḥ-by auspicious activities; anyaiḥ-other; ca-and; na-never; yatra-where; ātma-pradaḥ-full satisfaction of self; hariḥ-the Supreme Personality of Godhead.

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

In Caitanya-caritāmṛta (Madhya 24.109) it is said:

bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahma-laya'

Impersonalists do not take to devotional service, but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic yoga system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, jñāna, yoga and Sāṅkhya philosophy cannot give one the desired results. The impersonalists wish to merge into the Supreme Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases-impersonal Brahman, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa mahā-mantra, although their motive is to merge into the Brahman effulgence of the Absolute. The yogīs also at times take to chanting the Hare Kṛṣṇa mahā-mantra, but their purpose is different from that of the bhaktas. In all processes-karma, jñāna or yoga-bhakti is required. That is the purport of this verse.

TEXT 13

śreyasām api sarveṣām
ātmā hy avadhir arthataḥ
sarveṣām api bhūtānāṁ
harir ātmātmadaḥ priyaḥ

SYNONYMS

śreyasām-of auspicious activities; api-certainly; sarveṣām-all; ātmā-the self; hi-certainly; avadhiḥ-destination; arthataḥ-factually; sarveṣām-of all; api-certainly; bhūtānām-living entities; hariḥ-the Supreme Personality of Godhead; ātmā-the Supersoul; ātma-daḥ-who can give us our original identity; priyaḥ-very dear.

Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities-karma, jñāna, yoga and bhakti-is the Supreme Personality of Godhead.

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of Bhagavad-gītā (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The entire cosmic manifestation is but a combination of matter and spirit. The spiritual part is the living entity, and these living entities are described as prakṛti, or energy. The living entity is never described as puruṣa, the Supreme Person; therefore to identify the living entity with the Supreme Lord is simply ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Kṛṣṇa gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic Upaniṣad:

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

Lord Kṛṣṇa confirms this in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." The conclusion is that one must come to the platform of bhakti-yoga, even though one may begin with karma-yoga, jñāna-yoga or aṣṭāṅga-yoga. Unless one comes to the platform of bhakti-yoga, self-realization or realization of the Absolute Truth cannot be achieved.

TEXT 14

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ

prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

SYNONYMS

yathā-as; taroḥ-of a tree; mūla-the root; niṣecanena-by watering; tṛpyanti-are satisfied; tat-its; skandha-trunk; bhuja-branches; upaśākhāḥ-and twigs; prāṇa-the life air; upahārāt-by feeding; ca-and; yathā-as; indriyāṇām-of the senses; tathā eva-similarly; sarva-of all demigods; arhaṇam-worship; acyuta-of the Supreme Personality of Godhead; ijyā-worship.

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

Sometimes people ask why this Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In Bhagavad-gītā (15.1) it is said, ūrdhva-mūlam adhaḥ-śākham: this cosmic manifestation has expanded downward, and the root is the Supreme Personality of Godhead. As the Lord confirms in Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavaḥ: "I am the source of all spiritual and material worlds." Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (kṛṣṇa-sevā), means automatically serving all the demigods. Sometimes it is argued that karma and jñāna require a mixture of bhakti in order to be successfully executed, and sometimes it is argued that bhakti also requires karma and jñāna for its successful termination. The fact is, however, that although karma and jñāna cannot be successful without bhakti, bhakti does not require the help of karma and jñāna. Actually, as described by Śrīla Rūpa Gosvāmī, anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam: [Madhya 19.167] pure devotional service should not be contaminated by the touch of karma and jñāna. Modern society is involved in various types of philanthropic works, humanitarian works and so on, but people do not know that these activities will never be successful unless Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Kṛṣṇa and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the indriyas, the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Kṛṣṇa (kṛṣṇa-sevā), everything is complete. As confirmed in Caitanya-caritāmṛta (Madhya 22.62), kṛṣṇe bhakti kaile sarva-karma kṛta haya: if one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

yathaiva sūryāt prabhavanti vāraḥ
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ

SYNONYMS

yathā-as; eva-certainly; sūryāt-from the sun; prabhavanti-is generated; vāraḥ-water; punaḥ-again; ca-and; tasmin-unto it; praviśanti-enters; kāle-in due course of time; bhūtāni-all living entities; bhūmau-to the earth; sthira-not moving; jaṅgamāni-and moving; tathā-similarly; harau-unto the Supreme Personality of Godhead; eva-certainly; guṇa-pravāhaḥ-emanation of material nature.

During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme person and then merges into Him again. As Brahma-saṁhitā (5.40) confirms:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in Bhagavad-gītā (9.4). Mat-sthāni sarva-bhūtāni. Although Kṛṣṇa is not personally present everywhere, His energy is the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa's energy.

The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in Brahma-saṁhitā (5.48):

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

TEXT 16

etat padaṁ taj jagad-ātmanaḥ paraṁ
sakṛd vibhātaṁ savitur yathā prabhā

yathāsavo jāgrati supta-śaktayo
dravya-kriyā-jñāna-bhidā-bhramātyayaḥ

SYNONYMS

etat-this cosmic manifestation; padam-place of habitation; tat-that; jagat-ātmanaḥ-of the Supreme Personality of Godhead; param-transcendental; sakṛt-sometimes; vibhātam-manifested; savituḥ-of the sun; yathā-as; prabhā-sunshine; yathā-as; asavaḥ-the senses; jāgrati-become manifest; supta-inactive; śaktayaḥ-energies; dravya-physical elements; kriyā-activities; jñāna-knowledge; bhidā-bhrama-differences from misunderstanding; atyayaḥ-passing away.

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

This confirms the philosophy of (”simultaneously one and different”) propounded by Lord Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead is simultaneously different and nondifferent from this cosmic manifestation. In a previous verse it has been explained that the Supreme Personality of Godhead, like the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word padam indicates the place where the Supreme Personality of Godhead resides. As confirmed in Īśopaniṣad, īśāvāsyam idaṁ sarvam. The proprietor of a house may live in one room of the house, but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvān. This is the meaning of simultaneously one and different (). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Kṛṣṇa is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest, as stated in Bhagavad-gītā (bhūtvā bhūtvā pralīyate). When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words ”appearance” and ”disappearance” apply only to the cosmic manifestation.

TEXT 17

yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

SYNONYMS

yathā-as; nabhasi-in the sky; abhra-clouds; tamaḥ-darkness; prakāśāḥ-and illumination; bhavanti-exist; bhū-pāḥ-O Kings; na bhavanti-do not appear; anukramāt-consecutively; evam-thus; pare-supreme; brahmaṇi-in the Absolute; śaktayaḥ-energies; tu-then; amūḥ-those; rajaḥ-passion; tamaḥ-darkness; sattvam-goodness; iti-thus; pravāhaḥ-emanation.

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence. This is confirmed in Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.”

Although the material, or physical, elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The Vedānta-sūtra confirms, janmādy asya yataḥ: [SB 1.1.1] the creation, maintenance and dissolution of this cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless, the Lord is unaffected by all these changes in the material elements. This is indicated by the word pravāha (”emanation”). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. Brahma-saṁhitā (5.1) confirms:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.” Although He is the supreme cause, the cause of all causes, He is still parama, transcendental, and His form is sac-cid-ānanda, eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the Caitanya-caritāmṛta it is said that understanding prakṛti, or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause is Nārāyaṇa, Kṛṣṇa. Sometimes people think that the cause of an earthen pot is the earth. We see on a potter’s wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In Bhagavad-gītā (9.10) the Lord therefore says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram

”This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings.”

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

TEXT 18

tenaikam ātmānam aśeṣa-dehināṁ
kālaṁ pradhānaṁ puruṣaṁ pareśam
sva-tejasā dhvasta-guṇa-pravāham
ātmaika-bhāvena bhajadhvam addhā

SYNONYMS

tena-therefore; ekam-one; ātmānam-unto the Supreme Soul; aśeṣa-unlimited; dehinām-of the individual souls; kālam-time; pradhānam-the material cause; puruṣam-the Supreme Person; para-īśam-the transcendental controller; sva-tejasā-by His spiritual energy; dhvasta-aloof; guṇa-pravāham-from material emanations; ātma-self; eka-bhāvena-accepting as qualitatively one; bhajadhvam-engage in devotional service; addhā-directly.

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

According to Vedic calculations, there are three causes of creation-time, the ingredient and the creator. Combined, these are called tritayātmaka, the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in Brahma-saṁhitā: sarva-kāraṇa-kāraṇam [Bs. 5.1]. Nārada Muni therefore advises the Pracetās to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree is watered, all the parts are energized. According to the advice of Nārada Muni, one should directly engage in devotional service. This will include all pious activity. Caitanya-caritāmṛta states, kṛṣṇe bhakti kaile sarva-karma kṛta haya: when one worships the Supreme Lord, Kṛṣṇa, in devotional service, one automatically performs all other pious activity. In this verse the words sva-tejasā dhvasta-guṇa-pravāham are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected with the Supreme Personality of Godhead.

TEXT 19

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

SYNONYMS

dayayā-by showing mercy; sarva-bhūteṣu-to all living entities; santuṣṭyā-by being satisfied; yena kena vā-somehow or other; sarva-indriya-all the senses; upaśāntyā-by controlling; ca-also; tuṣyati-becomes satisfied; āśu-very soon; janārdanaḥ-the Lord of all living entities.

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is dayayā sarva-bhūteṣu, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word sarva-bhūteṣu is significant because it applies not only to species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa mahā-mantra. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa mahā-mantra loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
(Bhāg. 6.17.28)

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuṇṭha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of Godhead. To attain this state, one has to control his senses. The senses are automatically controlled when one's mind is engaged in the service of the Lord.

TEXT 20

apahata-sakalaiṣaṇāmalātmany
aviratam edhita-bhāvanopahūtaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravad akṣaraḥ satāṁ hi

SYNONYMS

apahata-vanquished; sakala-all; eṣaṇa-desires; amala-spotless; ātmani-to the mind; aviratam-constantly; edhita-increasing; bhāvanā-with feeling; upahūtaḥ-being called; nija-jana-of His devotees; vaśa-under the control; gatvam-going; ātmanaḥ-His; ayan-knowing; na-never; sarati-goes away; chidra-vat-like the sky; akṣaraḥ-the Supreme Personality of Godhead; satām-of the devotees; hi-certainly.

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

It is clear from the previous verse that the Supreme Personality of Godhead, Janārdana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. By always thinking of Kṛṣṇa, the pure devotee's heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely cleansed, one attains the perfectional stage of mystic yoga, for then the yogī always sees the Supreme Personality of Godhead within his heart (dhyanāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]). As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment, but as soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet." (Śikṣāṣṭaka 5) Similarly, Śrīla Narottama dāsa Ṭhākura prays:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra

"My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī. Now both of You please be merciful upon me. Don't kick me away, because I have no shelter other than You."

In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yaśodā. Thinking Himself dependent on the devotee gives the Supreme Lord great enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

TEXT 21

na bhajati kumanīṣiṇāṁ sa ijyāṁ
harir adhanātma-dhana-priyo rasa-jñaḥ
śruta-dhana-kula-karmaṇāṁ madair ye
vidadhati pāpam akiñcaneṣu satsu

SYNONYMS

na-never; bhajati-accepts; ku-manīṣiṇām-of persons with a dirty heart; saḥ-He; ijyām-offering; hariḥ-the Supreme Lord; adhana-to those who have no material possessions; ātma-dhana-simply dependent on the Lord; priyaḥ-who is dear; rasa-jñaḥ-who accepts the essence of life; śruta-education; dhana-wealth; kula-aristocracy; karmaṇām-and of fruitive activities; madaiḥ-by pride; ye-all those who; vidadhati-perform; pāpam-disgrace; akiñcaneṣu-without material possessions; satsu-unto the devotees.

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee. There are many examples of this in history. A great mystic yogi, Durvāsā Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāsā was to be chastised by the Sudarśana cakra of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

TEXT 22

śriyam anucaratīṁ tad-arthinaś ca
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udvisṛjet pumān kṛta-jñaḥ

SYNONYMS

śriyam-the goddess of fortune; anucaratīm-who follows Him; tat-of her; arthinaḥ-those who aspire to get the favor; ca-and; dvipada-patīn-rulers of the human beings; vibudhān-demigods; ca-also; yat-because; sva-pūrṇaḥ-self-sufficient; na-never; bhajati-cares for; nija-own; bhṛtya-varga-on His devotees; tantraḥ-dependent; katham-how; amum-Him; udvisṛjet-can give up; pumān-a person; kṛta-jñaḥ-grateful.

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings, and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. Brahma-saṁhitā says that the Lord is worshiped by hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually, a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are rasa jña, full of transcendental humor. The mutual attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as bhāva, anubhāva, sthāyi-bhāva and so on), and these are discussed in The Nectar of Devotion. Those who are unaware of the position of the living entity and the Supreme Person, Kṛṣṇa, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.

TEXT 23

maitreya uvāca
iti pracetaso rājann
anyāś ca bhagavat-kathāḥ
śrāvayitvā brahma-lokaṁ
yayau svāyambhuvo muniḥ

SYNONYMS

maitreyaḥ uvāca-Maitreya said; iti-thus; pracetasaḥ-the Pracetās; rājan-O King; anyāḥ-others; ca-also; bhagavat-kathāḥ-topics about the relationship with the Supreme Personality of Godhead; śrāvayitvā-after instructing; brahma-lokam-to Brahmaloka; yayau-went back; svāyambhuvaḥ-the son of Lord Brahmā; muniḥ-the great sage.

The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterward, he returned to Brahmaloka.

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetās got this opportunity from the great sage Nārada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

TEXT 24

te 'pi tan-mukha-niryātaṁ
yaśo loka-malāpaham
harer niśamya tat-pādaṁ
dhyāyantas tad-gatiṁ yayuḥ

SYNONYMS

te-the Pracetās; api-also; tat-of Nārada; mukha-from the mouth; niryātam-gone forth; yaśaḥ-glorification; loka-of the world; mala-sins; apaham-destroying; hareḥ-of Lord Hari; niśamya-having heard; tat-of the Lord; pādam-feet; dhyāyantaḥ-meditating upon; tat-gatim-unto His abode; yayuḥ-went.

Hearing from Nārada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetās also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

Here it is seen that by hearing the glories of the Lord from a realized devotee the Pracetās easily attained strong attachment for the Supreme Personality of Godhead. Then, meditating on the lotus feet of the Supreme Lord at the end of their lives, they advanced to the ultimate goal, Viṣṇuloka. It is sure and certain that anyone who always hears the glories of the Lord and thinks of His lotus feet will reach that supreme destination. As Kṛṣṇa says in Bhagavad-gītā (18.65):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

TEXT 25

etat te 'bhihitaṁ kṣattar
yan māṁ tvaṁ paripṛṣṭavān
pracetasāṁ nāradasya
saṁvādaṁ hari-kīrtanam

SYNONYMS

etat-this; te-unto you; abhihitam-instructed; kṣattaḥ-O Vidura; yat-whatever; mām-unto me; tvam-you; paripṛṣṭavān-inquired; pracetasām-of the Pracetās; nāradasya-of Nārada; saṁvādam-conversation; hari-kīrtanam-describing the glories of the Lord.

My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.

Śrīmad-Bhāgavatam describes the glories of the Lord and His devotees. Because the whole subject matter is the glorification of the Lord, naturally the glorification of His devotees automatically follows.

TEXT 26

śrī-śuka uvāca
ya eṣa uttānapado
mānavasyānuvarṇitaḥ
vaṁśaḥ priyavratasyāpi
nibodha nṛpa-sattama

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yaḥ-which; eṣaḥ-this dynasty; uttānapadaḥ-of King Uttānapāda; mānavasya-the son of Svāyambhuva Manu; anuvarṇitaḥ-described, following in the footprints of previous ācāryas; vaṁśaḥ-dynasty; priyavratasya-of King Priyavrata; api-also; nibodha-try to understand; nṛpa-sattama-O best of kings.

Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.

Dhruva Mahārāja was the son of King Uttānapāda, and as far as the descendants of Dhruva Mahārāja or King Uttānapāda are concerned, their activities have been described up to the point of the Pracetās. Now Śrī Śukadeva Gosvāmī desires to describe the descendants of Mahārāja Priyavrata, the second son of Svāyambhuva Manu.

TEXT 27

yo nāradād ātma-vidyām
adhigamya punar mahīm
bhuktvā vibhajya putrebhya
aiśvaraṁ samagāt padam

SYNONYMS

yaḥ-one who; nāradāt-from the great sage Nārada; ātma-vidyām-spiritual knowledge; adhigamya-after learning; punaḥ-again; mahīm-the earth; bhuktvā-after enjoying; vibhajya-after dividing; putrebhyaḥ-unto his sons; aiśvaram-transcendental; samagāt-achieved; padam-position.

Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property among his sons. He then attained a position by which he could return home, back to Godhead.

TEXT 28

imāṁ tu kauṣāraviṇopavarṇitāṁ
kṣattā niśamyājita-vāda-sat-kathām
pravṛddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇaṁ hṛdā hareḥ

SYNONYMS

imām-all this; tu-then; kauṣāraviṇā-by Maitreya; upavarṇitām-described; kṣattā-Vidura; niśamya-after hearing; ajita-vāda-glorification of the Supreme Lord; sat-kathām-transcendental message; pravṛddha-enhanced; bhāvaḥ-ecstasies; aśru-of tears; kalā-by particles; ākulaḥ-overwhelmed; muneḥ-of the great sage; dadhāra-captured; mūrdhnā-by the head; caraṇam-the lotus feet; hṛdā-by the heart; hareḥ-of the Supreme Personality of Godhead.

My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

This is a sign of associating with great devotees. A devotee takes instructions from a liberated soul and is thus overwhelmed by ecstasy from transcendental pleasure. As stated by Prahlāda Mahārāja:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(Bhāg. 7.5.32)

One cannot become a perfect devotee of the Lord without having touched the lotus feet of a great devotee. One who has nothing to do with this material world is called niṣkiñcana. The process of self-realization and the path home, back to Godhead, means surrendering to the bona fide spiritual master and taking the dust of his lotus feet on one's head. Thus one advances on the path of transcendental realization. Vidura had this relationship with Maitreya, and he attained the results.

TEXT 29

vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇātmanā
darśitas tamasaḥ pāro
yatrākiñcana-go hariḥ

SYNONYMS

viduraḥ uvāca-Vidura said; saḥ-that; ayam-this; adya-today; mahā-yogin-O great mystic; bhavatā-by you; karuṇa-ātmanā-most merciful; darśitaḥ-I have been shown; tamasaḥ-of the darkness; pāraḥ-the other side; yatra-where; akiñcana-gaḥ-approachable by the materially free; hariḥ-the Supreme Personality of Godhead.

Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

This material world is called tamaḥ, dark, and the spiritual world is called light. The Vedas enjoin that everyone should try to get out of the darkness and go to the kingdom of light. Information of that kingdom of light can be attained through the mercy of a self-realized soul. One also has to get rid of all material desires. As soon as one frees himself from material desires and associates with a liberated person, the path back home, back to Godhead, is clear.

TEXT 30

śrī-śuka uvāca
ity ānamya tam āmantrya
viduro gajasāhvayam
svānāṁ didṛkṣuḥ prayayau
jñātīnāṁ nirvṛtāśayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ānamya-offering obeisances; tam-unto Maitreya; āmantrya-taking permission; viduraḥ-Vidura; gaja-sāhvayam-the city of Hastināpura; svānām-own; didṛkṣuḥ-desiring to see; prayayau-left that place; jñātīnām-of his kinsmen; nirvṛta-āśayaḥ-free from material desires.

Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.

When a saintly person wants to see his kinsmen, he has no material desire to see them. He simply wants to give them some instructions so that they can benefit. Vidura belonged to the royal family of the Kauravas, and although he knew that all the family members were destroyed at the Battle of Kurukṣetra, he nonetheless wanted to see his elder brother, Dhṛtarāṣṭra, to see if he could deliver Dhṛtarāṣṭra from the clutches of māyā. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of māyā. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastināpura, the kingdom of the Kauravas.

TEXT 31

etad yaḥ śṛṇuyād rājan
rājñāṁ hary-arpitātmanām
āyur dhanaṁ yaśaḥ svasti
gatim aiśvaryam āpnuyāt

SYNONYMS

etat-this; yaḥ-one who; śṛṇuyāt-hears; rājan-O King Parīkṣit; rājñām-of kings; hari-unto the Supreme Personality of Godhead; arpita-ātmanām-who have given their life and soul; āyuḥ-duration of life; dhanam-wealth; yaśaḥ-reputation; svasti-good fortune; gatim-the ultimate goal of life; aiśvaryam-material opulence; āpnuyāt-achieves.

O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Nārada Instructs the Pracetās."

END OF THE FOURTH CANTO

20.6 Fifth Canto

20.6.1 Chapter One

The Activities of Mahārāja Priyavrata

This chapter describes how King Priyavrata enjoyed royal opulence and majesty and then returned to full knowledge. King Priyavrata was detached from worldly opulence, and then he became attached to his kingdom, but finally he again became detached from material enjoyment and thus achieved liberation. When King Parīkṣit heard about this, he was struck with wonder, but he was somewhat bewildered as to how a devotee with no attachment for material enjoyment could later become attached to it. Thus in astonishment he questioned Śukadeva Gosvāmī about this.

In response to the King's inquiries, Śukadeva Gosvāmī said that devotional service, being transcendental, cannot be deviated by any material influences. Priyavrata had received transcendental knowledge from the instructions of Nārada, and therefore he did not want to enter a materialistic life of enjoyment in a kingdom. He accepted the kingdom, however, at the request of such superior demigods as Lord Brahmā and Lord Indra, the King of heaven.

Everything is under the control of the Supreme Personality of Godhead, the supreme controller, and everyone must work accordingly. Just as a bull is controlled by a rope tied to its nose, so all conditioned souls are forced to work under the spells of the modes of nature. A civilized man, therefore, works according to the institution of varṇa and āśrama. Even in materialistic life, however, no one is free to act. Everyone is compelled to accept a certain type of body offered by the Supreme Lord and thus be allotted different grades of happiness and distress. Therefore even if one artificially leaves home and goes to the forest, he again becomes attached to materialistic life. Family life is compared to a fortress for practicing sense control. When the senses are controlled. one may live either at home or in the forest; there is no difference.

When Mahārāja Priyavrata, following the instruction of Lord Brahmā. accepted the royal throne, his father, Manu, left home for the forest. Mahārāja Priyavrata then married Barhiṣmatī, the daughter of Viśvakarmā. In the womb of Barhiṣmatī he begot ten sons, named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. He also begot one daughter, whose name was Ūrjasvatī. Mahārāja Priyavrata lived with his wife and family for many thousands of years. The impressions from the rims of Mahārāja Priyavrata's chariot wheels created seven oceans and seven islands. Of the ten sons of Priyavrata, three sons named Kavi, Mahāvīra and Savana accepted sannyāsa, the fourth order of life, and the remaining seven sons became the rulers of the seven islands. Mahārāja Priyavrata also had a second wife, in whom he begot three sons named Uttama, Raivata and Tāmasa. All of them were elevated to the post of Manu. Śukadeva Gosvāmī thus described how Mahārāja Priyavrata achieved liberation.

TEXT 1

rājovāca
priyavrato bhāgavata
ātmārāmaḥ kathaṁ mune
gṛhe 'ramata yan-mūlaḥ
karma-bandhaḥ parābhavaḥ

SYNONYMS

rājā uvāca-King Parīkṣit said; priya-vrataḥ-King Priyavrata; bhāgavataḥ-the great devotee; ātma-ārāmaḥ-who takes pleasure in self-realization; katham-why; mune-O great sage; gṛhe-at home; aramata-enjoyed; yat-mūlaḥ-having which as the root cause; karma-bandhaḥ-the bondage of fruitive activities; parābhavaḥ-the defeat of one's human mission.

King Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did King Priyavrata, who was a great, self-realized devotee of the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?

In the Fourth Canto, Śrīla Śukadeva Gosvāmī explains that Nārada Muni perfectly instructed King Priyavrata about the mission of human life. The mission of human life is to realize one's self and then gradually to go back home, back to Godhead. Since Nārada Muni instructed the King fully on this subject, why did he again enter household life, which is the main cause of material bondage? Mahārāja Parīkṣit was greatly astonished that King Priyavrata remained in household life, especially since he was not only a self-realized soul but also a first-class devotee of the Lord. A devotee actually has no attraction for household life, but surprisingly, King Priyavrata enjoyed household life very much. One may argue, "Why is it wrong to enjoy household life?" The reply is that in household life one becomes bound by the results of fruitive activities. The essence of household life is sense enjoyment, and as long as one engrosses his mind in working hard for sense enjoyment, one becomes bound by the reactions of fruitive activities. This ignorance of self-realization is the greatest defeat in human life. The human form of life is especially meant for getting out of the bondage of fruitive activities, but as long as one is forgetful of his life's mission and acts like an ordinary animal-eating, sleeping, mating and defending-he must continue his conditioned life of material existence. Such a life is called svarūpa-vismṛti, forgetfulness of one's real constitutional position. Therefore in Vedic civilization one is trained in the very beginning of life as a brahmacārī. A brahmacārī must execute austerities and refrain from sex indulgence. Therefore if one is completely trained in the principles of brahmacarya, he generally does not enter household life. He is then called a naiṣṭhika-brahmacārī, which indicates total celibacy. King Parīkṣit was thus astonished that the great King Priyavrata, although trained in the principles of naiṣṭhika-brahmacarya, entered household life.

The words bhāgavata ātmārāmaḥ are very significant in this verse. If one is self-satisfied as is the Supreme Personality of Godhead, he is called bhāgavata ātmārāmaḥ. There are different types of satisfaction. Karmīs are satisfied in their fruitive activities, jñānīs are satisfied to merge into the effulgence of Brahman, and devotees are satisfied to engage in the Lord's service. The Lord is self-satisfied because He is fully opulent, and one who is satisfied by serving Him is called bhāgavata ātmārāmaḥ. Manuṣyāṇāṁ sahasreṣu: [Bg. 7.3] out of many thousands of persons, one may endeavor for liberation, and of many thousands of persons attempting to become liberated, one may achieve liberation from the anxieties of material existence and become self-satisfied. Even that satisfaction, however, is not the ultimate satisfaction. The jñānīs and the karmīs have desires, as do the yogīs, but devotees have no desires. Satisfaction in the service of the Lord is called akāma, freedom from desire, and this is the ultimate satisfaction. Therefore Mahārāja Parīkṣit inquired, "How could one who was fully satisfied on the highest platform be satisfied with family life?"

The word parābhavaḥ in this verse is also significant. When one is satisfied in family life, he is doomed because he must already have forgotten his relationship with the Lord. Prahlāda Mahārāja describes how the activities of family life implicate one more and more. Ātma-pātaṁ gṛham andha-kūpam: household life is like a dark well. If one falls into this well, his spiritual death is assured. How Priyavrata Mahārāja remained a liberated paramahaṁsa even within family life is described in the next verse.

TEXT 2

na nūnaṁ mukta-saṅgānāṁ
tādṛśānāṁ dvijarṣabha
gṛheṣv abhiniveśo 'yaṁ
puṁsāṁ bhavitum arhati

SYNONYMS

na-not; nūnam-certainly; mukta-saṅgānām-who are free from attachment; tādṛśānām-such; dvija-ṛṣabha-O greatest of the brāhmaṇas; gṛheṣu-to family life; abhiniveśaḥ-excessive attachment; ayam-this; puṁsām-of persons; bhavitum-to be; arhati-is possible.

Devotees are certainly liberated persons. Therefore, O greatest of the brāhmaṇas, they cannot possibly be absorbed in family affairs.

In Bhakti-rasāmṛta-sindhu it is said that by executing devotional service to the Lord, one can understand the transcendental position of the living being and the Supreme Personality of Godhead. The Supreme Personality of Godhead cannot be understood by any means except bhakti. The Lord confirms this in Śrīmad-Bhāgavatam (11.14.21). Bhaktyāham ekayā grāhyaḥ: "only by executing devotional service can one appreciate Me." Similarly, in Bhagavad-gītā (18.55) Lord Kṛṣṇa says, bhaktyā mām abhijānāti: "simply by discharging devotional service, one can understand Me." Thus for a bhakta to become attached to family affairs is impossible, since a bhakta and his associates are liberated. Everyone is searching after ānanda, or bliss, but in the material world there can never be any bliss. It is only possible in devotional service. Attachment for family affairs and devotional service are incompatible. Therefore Mahārāja Parīkṣit was somewhat surprised to hear that Mahārāja Priyavrata was simultaneously attached to devotional service and to family life.

TEXT 3

mahatāṁ khalu viprarṣe
uttamaśloka-pādayoḥ
chāyā-nirvṛta-cittānāṁ
na kuṭumbe spṛhā-matiḥ

SYNONYMS

mahatām-of great devotees; khalu-certainly; vipra-ṛṣe-O great sage among the brāhmaṇas; uttama-śloka-pādayoḥ-of the lotus feet of the Supreme Personality of Godhead; chāyā-by the shade; nirvṛta-satiated; cittānām-whose consciousness; na-never; kuṭumbe-to family members; spṛhā-matiḥ-consciousness with attachment.

Elevated mahātmās who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members.

Śrīla Narottama dāsa Ṭhākura has sung, nitāi pada-kamala, koṭī-candra suśītala, ye chāyāya jagat juḍāya. He describes the shade of the lotus feet of Lord Nityānanda as being so nice and cooling that all materialists, who are always in the blazing fire of material activities, may come under the shade of His lotus feet and be fully relieved and satiated. The distinction between family life and spiritual life can be experienced by any person who has undergone the tribulations of living with a family. One who comes under the shelter of the lotus feet of the Lord never becomes attracted by the activities of family life. As stated in Bhagavad-gītā (2.59), paraṁ dṛṣṭvā nivartate: one gives up lower engagements when he experiences a higher taste. Thus one becomes detached from family life as soon as he comes under the shelter of the lotus feet of the Lord.

TEXT 4

saṁśayo 'yaṁ mahān brahman
dārāgāra-sutādiṣu
saktasya yat siddhir abhūt
kṛṣṇe ca matir acyutā

SYNONYMS

saṁśayaḥ-doubt; ayam-this; mahān-great; brahman-O brāhmaṇa; dāra-to the wife; āgāra-home; suta-children; ādiṣu-and so on; saktasya-of a person attached; yat-because; siddhiḥ-perfection; abhūt-became; kṛṣṇe-unto Kṛṣṇa; ca-also; matiḥ-attachment; acyutā-infallible.

The King continued: O great brāhmaṇa, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Kṛṣṇa consciousness?

King Parīkṣit wondered how a person so attached to wife, children and home could become so perfectly Kṛṣṇa conscious. Prahlāda Mahārāja has said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām

A gṛhavrata, one who has taken a vow to execute family duties, has no chance to become Kṛṣṇa conscious. This is because most gṛhavratas are guided by sense gratification and therefore gradually glide down to the darkest regions of material existence (adānta-gobhir viśatāṁ tamisram). How can they possibly become perfect in Kṛṣṇa consciousness? Mahārāja Parīkṣit asked Śukadeva Gosvāmī to resolve this great doubt.

TEXT 5

śrī-śuka uvāca

bāḍham uktaṁ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso bhāgavata-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; bāḍham-correct; uktam-what you have said; bhagavataḥ-of the Personality of Godhead; uttama-ślokasya-who is praised with excellent verses; śrīmat-caraṇa-aravinda-of the feet, which are just like the most beautiful fragrant lotus flowers; makaranda-honey; rase-in the nectar; āveśita-absorbed; cetasaḥ-whose hearts; bhāgavata-to the devotees; paramahaṁsa-liberated persons; dayita-pleasing; kathām-glorification; kiñcit-sometimes; antarāya-by impediments; vihatām-checked; svām-own; śiva-tamām-most exalted; padavīm-position; na-do not; prāyeṇa-almost always; hinvanti-give up.

Śrī Śukadeva Gosvāmī said: What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahmā, are very pleasing to great devotees and liberated persons. One who is attached to the nectarean honey of the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired.

Śrī Śukadeva Gosvāmī accepted both of the King's propositions-that a person who is advanced in Kṛṣṇa consciousness cannot embrace materialistic life again and that one who has embraced materialistic life cannot take up Kṛṣṇa consciousness at any stage of his existence. Although accepting both these statements, Śukadeva Gosvāmī qualified them by saying that a person who has once absorbed his mind in the glories of the Supreme Personality of Godhead may sometimes be influenced by impediments, but he still does not give up his exalted devotional position.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, there are two kinds of impediments to devotional service. The first is an offense at the lotus feet of a Vaiṣṇava. This is called vaiṣṇava-aparādha. Śrī Caitanya Mahāprabhu warned His devotees not to commit vaiṣṇava-aparādha, which He described as the mad elephant offense. When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of vaiṣṇava-aparādha is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it. Since Kṛṣṇa consciousness is eternal, it cannot be destroyed altogether, but advancement may be checked for the time being. Thus vaiṣṇava-aparādha is one kind of impediment to devotional service. Sometimes, however, the Supreme Personality of Godhead or His devotee desires to impede one's devotional service. For example, Hiraṇyakaśipu and Hiraṇyākṣa were formerly Jaya and Vijaya, the gatekeepers in Vaikuṇṭha, but by the desire of the Lord, they became His enemies for three lives. Thus the desire of the Lord is another kind of impediment. But in both cases, the pure devotee, once advanced in Kṛṣṇa consciousness, cannot be lost. Following the orders of his superiors (Svāyambhuva and Lord Brahmā), Priyavrata accepted family life, but this did not mean he lost his position in devotional service. Kṛṣṇa consciousness is perfect and eternal, and therefore it cannot be lost under any circumstances. Because the material world is full of obstructions to advancement in Kṛṣṇa consciousness, there may appear to be many impediments, yet Kṛṣṇa, the Supreme Personality of Godhead, declares in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: once one has taken shelter at the lotus feet of the Lord, he cannot be lost.

In this verse, the word śivatamām is very significant. Śivatamām means "the most auspicious." The devotional path is so auspicious that a devotee cannot be lost under any circumstances. This is described in the Śrīmad Bhagavad-gītā by the Lord Himself. pārtha naiveha nāmutra vināśas tasya vidyate: "My dear Arjuna, for a devotee there is no question of being lost, either in this life or in the next." (Bg. 6.40) In Bhagavad-gītā (6.43) the Lord clearly explains how this is so.

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

By the order of the Lord, a perfect devotee sometimes comes to this material world like an ordinary human being. Because of his previous practice, such a perfect devotee naturally becomes attached to devotional service, apparently without cause. Despite all kinds of impediments due to surrounding circumstances, he automatically perseveres in devotional service and gradually advances until he once again becomes perfect. Bilvamaṅgala Ṭhākura had been an advanced devotee in his previous life, but in his next life he became greatly fallen and was attached to a prostitute. Suddenly, however, his entire behavior was changed by the words of the very prostitute who had so much attracted him, and he became a great devotee. In the lives of exalted devotees, there are many such instances, proving that once one has taken to the shelter of the lotus feet of the Lord, he cannot be lost (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati).

The fact is, however, that one becomes a devotee when he is completely freed from all reactions to sinful life. As Kṛṣṇa states in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of illusion, engage themselves in My service with determination." On the other hand, as Prahlāda Mahārāja said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām

A person who is too attached to materialistic family life-home, family, wife, children and so on-cannot develop Kṛṣṇa consciousness.

These apparent contradictions are resolved in the life of a devotee by the grace of the Supreme Lord, and therefore a devotee is never bereft of his position on the path of liberation, which is described in this verse as śivatamāṁ padavīm.

TEXT 6

yarhi vāva ha rājan sa rāja-putraḥ priyavrataḥ parama-bhāgavato nāradasya caraṇopasevayāñjasāvagata-paramārtha-satattvo brahma-satreṇa dīkṣiṣyamāṇo 'vani-tala-paripālanāyāmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā sva-pitropāmantrito bhagavati vāsudeva evāvyavadhāna-samādhi-yogena samāveśita-sakala-kāraka-kriyā-kalāpo naivābhyanandad yadyapi tad apratyāmnātavyaṁ tad-adhikaraṇa ātmano 'nyasmād asato 'pi parābhavam anvīkṣamāṇaḥ.

SYNONYMS

yarhi-because; vāva ha-indeed; rājan-O King; saḥ-he; rāja-putraḥ-the Prince; priyavrataḥ-Priyavrata; parama-supreme; bhāgavataḥ-devotee; nāradasya-of Nārada; caraṇa-the lotus feet; upasevayā-by serving; añjasā-quickly; avagata-became aware of; parama-artha-transcendental subject matter; sa-tattvaḥ-with all knowable facts; brahma-satreṇa-by continuous discussion of the Supreme; dīkṣiṣyamāṇaḥ-desiring to fully dedicate himself; avani-tala-the surface of the globe; paripālanāya-to rule over; āmnāta-directed in the revealed scriptures; pravara-highest; guṇa-of qualities; gaṇa-the sum total; ekānta-without deviation; bhājanatayā-because of his possessing; sva-pitrā-by his father; upāmantritaḥ-being asked; bhagavati-in the Supreme Personality of Godhead; vāsudeve-the all-pervading Lord; eva-certainly; avyavadhāna-without cessation; samādhi-yogena-by practicing yoga in complete absorption; samāveśita-completely dedicated; sakala-all; kāraka-senses; kriyā-kalāpaḥ-whose total activities; na-not; eva-thus; abhyanandat-welcomed; yadyapi-although; tat-that; apratyāmnātavyam-not to be rejected for any reason; tat-adhikaraṇe-in occupying that post; ātmanaḥ-of himself; anyasmāt-by other engagements; asataḥ-material; api-certainly; parābhavam-deterioration; anvīkṣamāṇaḥ-foreseeing.

Śukadeva Gosvāmī continued: My dear King, Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince's father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world.

Śrīla Narottama dāsa Ṭhākura has sung, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Without serving the lotus feet of a pure Vaiṣṇava or spiritual master, no one has ever attained perfect liberation from material bondage." prince Priyavrata regularly served the lotus feet of Nārada, and thus the Prince perfectly understood transcendental subjects in truth (sa-tattvaḥ). The word sa-tattvaḥ means that Priyavrata knew all the facts about the spirit soul, the Supreme Personality of Godhead, and the relationship between the spirit soul and the Supreme Personality of Godhead, and he also knew all about this material world and the relationship of the spirit soul and the Supreme Lord within the material world. Thus the Prince decided to engage himself only in rendering service to the Lord.

When Priyavrata's father, Svāyambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take pleasure in them, but remains always absorbed in the Lord's service. While thus serving the Lord, he deals externally with worldly affairs without being affected. For example, although he has no attraction for his children, he cares for them and educates them to become devotees. Similarly, he speaks to his wife with affectionate words, but he is not attached to her. By rendering devotional service, a devotee acquires all the good qualities of the Supreme Lord. Lord Kṛṣṇa had sixteen thousand wives, all of them very beautiful, and although He dealt with each of them as a beloved husband, He was not attracted or attached to any of them. In the same way, although a devotee may enter family life and act very affectionately toward his wife and children, he is never attached to these activities.

This verse states that by serving the lotus feet of his spiritual master, prince Priyavrata very soon attained the perfectional stage of Kṛṣṇa consciousness. This is the only way to advance in spiritual life. As stated in the Vedas:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

"If one has unflinching faith in the Supreme Lord and the spiritual master, the essence of all Vedic knowledge is revealed to him. (Śvetāśvatara Upaniṣad 6.23) A devotee always thinks of the Lord continuously. While chanting the Hare Kṛṣṇa mantra, the words Kṛṣṇa and Hare immediately remind him of all the Lord's activities. Since his entire life is engaged in the service of the Lord, a devotee cannot forget the Lord at any time. Just as an ordinary man always engages his mind in material activities, a devotee always engages his mind in spiritual activities. This is called brahma-satra, or meditating upon the Supreme Lord always. Prince Priyavrata was perfectly initiated into this practice by Śrī Nārada.

TEXT 7

atha ha bhagavān ādi-deva etasya guṇa-visargasya paribṛṁhaṇānudhyāna-vyavasita-sakala-jagad-abhiprāya ātma-yonir akhila-nigama-nija-gaṇa-pariveṣṭitaḥ sva-bhavanād avatatāra.

SYNONYMS

atha-thus; ha-indeed; bhagavān-the most powerful; ādi-devaḥ-the first demigod; etasya-of this universe; guṇa-visargasya-the creation of the three modes of material nature; paribṛṁhaṇa-the welfare; anudhyāna-always thinking of; vyavasita-known; sakala-whole; jagat-of the universe; abhiprāyaḥ-by whom the ultimate purpose; ātma-the Supreme Self; yoniḥ-whose source of birth; akhila-all; nigama-by the Vedas; nija-gaṇa-by personal associates; pariveṣṭitaḥ-being surrounded; sva-bhavanāt-from his own abode; avatatāra-descended.

Śrī Śukadeva Gosvāmī continued: The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation.

Lord Viṣṇu, the Supreme Self (ātmā), is the source of everything, as explained in the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. Because Brahmā was born directly from Lord Viṣṇu, he is called ātma-yoni. He is also called bhagavān, although generally bhagavān refers to the Supreme Personality of Godhead (Viṣṇu or Lord Kṛṣṇa). Sometimes great personalities-such as demigods like Lord Brahmā, Nārada or Lord Śiva-are also addressed as bhagavān because they carry out the purpose of the Supreme Personality of Godhead. Lord Brahmā is called bhagavān because he is the secondary creator of this universe. He is always thinking of how to improve the situation of the conditioned souls who have come to the material world to enjoy material activities. For this reason, he disseminates the Vedic knowledge throughout the universe for everyone's guidance.

Vedic knowledge is divided into two parts: pravṛtti-mārga and nivṛtti-mārga. Nivṛtti-mārga is the path of negating sense enjoyment, and pravṛtti-mārga is the path by which the living entities are given a chance to enjoy and at the same time are directed in such a way that they can go back home, back to Godhead. Because ruling over this universe is a great responsibility, Brahmā must force many Manus in different ages to take charge of universal affairs. Under each Manu there are different kings who also execute the purpose of Lord Brahmā. It is understood from previous explanations that the father of Dhruva Mahārāja, King Uttānapāda, ruled over the universe because his elder brother, Priyavrata, practiced austerity from the very beginning of his life. Thus up to the point of the Pracetās, the kings of the universe were all descendants of Uttānapāda Mahārāja. Since there were no suitable kings after the Pracetās, Svāyambhuva Manu went to the Gandhamādana Hill to bring back his eldest son, Priyavrata, who was meditating there. Svāyambhuva Manu requested Priyavrata to rule over the universe. When he refused, Lord Brahmā descended from the supreme planetary system, known as Satyaloka, to request Priyavrata to accept the order. Lord Brahmā did not come alone. He came with other great sages like Marīci, Ātreya and Vasiṣṭha. To convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the responsibility of ruling over the world, Lord Brahmā also brought with him the personified Vedas, his constant associates.

A significant word in this verse is sva-bhavanāt, indicating that Lord Brahmā descended from his own abode. Every demigod has his own abode. Indra, the King of the demigods, has his own abode, as do Candra, the lord of the moon planet, and Sūrya, the predominating deity of the sun planet. There are many millions of demigods, and the stars and planets are their respective homes. This is confirmed in Bhagavad-gītā. Yānti deva-vratā devān: [Bg. 9.25] "Those who worship the demigods go to their different planetary systems." Lord Brahmā's abode. the highest planetary system, is called Satyaloka or sometimes Brahmaloka. Brahmaloka usually refers to the spiritual world. The abode of Lord Brahmā is Satyaloka, but because Lord Brahmā resides there, it is also sometimes called Brahmaloka.

TEXT 8

sa tatra tatra gagana-tala uḍu-patir iva vimānāvalibhir anupatham amara-parivṛḍhair abhipūjyamānaḥ pathi pathi ca varūthaśaḥ siddha-gandharva-sādhya-cāraṇa-muni-gaṇair upagīyamāno gandha-mādana-droṇīm avabhāsayann upasasarpa.

SYNONYMS

saḥ-he (Lord Brahmā); tatra tatra-here and there; gagana-tale-under the canopy of the sky; uḍu-patiḥ-the moon; iva-like; vimāna-āvalibhiḥ-in their different airplanes; anupatham-along the path; amara-of the demigods; parivṛḍhaiḥ-by the leaders; abhipūjyamānaḥ-being worshiped; pathi pathi-on the way, one after another; ca-also; varūthaśaḥ-in groups; siddha-by the residents of Siddhaloka; gandharva-by the residents of Gandharvaloka; sādhya-by the residents of Sādhyaloka; cāraṇa-by the residents of Cāraṇaloka; muni-gaṇaiḥ-and by great sages; upagīyamānaḥ-being worshiped; gandha-mādana-of the planet where the Gandhamādana Hill is found; droṇīm-the border; avabhāsayan-illuminating; upasasarpa-he approached.

As Lord Brahmā descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sādhyaloka and Cāraṇaloka, as well as great sages and demigods flying in their different airplanes, assembled within the canopy of the sky to receive Lord Brahmā and worship him. As he received respect and adoration from the residents of the various planets, Lord Brahmā appeared just like the full moon surrounded by illuminating stars. Lord Brahmā's great swan then arrived at the border of Gandhamādana Hill and approached Prince Priyavrata, who was sitting there.

It appears from this description that there is regular interplanetary travel between the planets of the demigods. Another significant point is that there is a planet covered mostly by great mountains, one of which is Gandhamādana Hill. Three great personalities-Priyavrata, Nārada and Svāyambhuva Manu-were sitting on this hill. According to Brahmā-saṁhitā, each universe is filled with different planetary systems, and every system has a unique opulence. For example, on Siddhaloka, all the residents are very advanced in the powers of mystic yoga. They can fly from one planet to another without airplanes or other flying machines. Similarly, the residents of Gandharvaloka are expert in musical science, and those on Sādhyaloka are all great saints. The interplanetary system undoubtedly exists, and residents of different planets may go from one to another. On this earth, however, we have not invented any machine that can go directly from one planet to another, although an unsuccessful attempt has been made to go directly to the moon.

TEXT 9

tatra ha vā enaṁ devarṣir haṁsa-yānena pitaraṁ bhagavantaṁ hiraṇya-garbham upalabhamānaḥ sahasaivotthāyārhaṇena saha pitā-putrābhyām avahitāñjalir upatasthe.

SYNONYMS

tatra-there; ha vā-certainly; enam-him; deva-ṛṣiḥ-the great saint Nārada; haṁsa-yānena-by the swan carrier; pitaram-his father; bhagavantam-most powerful; hiraṇya-garbham-Lord Brahmā; upalabhamānaḥ-understanding; sahasā eva-immediately; utthāya-having stood up; arhaṇena-with paraphernalia for worship; saha-accompanied; pitā-putrābhyām-by Priyavrata and his father. Svāyambhuva Manu; avahita-añjaliḥ-with respect and folded hands; upatasthe-worshiped.

Lord Brahmā, the father of Nārada Muni, is the supreme person within this universe. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect.

As stated in the previous verse, Lord Brahmā was accompanied by other demigods, but his specific carrier was the great swan. Therefore as soon as Nārada Muni saw the swan, he could understand that his father, Lord Brahmā, who is also known as Hiraṇyagarbha, was arriving. Thus he immediately stood up with Svāyambhuva Manu and his son Priyavrata to receive Lord Brahmā and offer him respect.

TEXT 10

bhagavān api bhārata tad-upanītārhaṇaḥ sūkta-vākenātitarām udita-guṇa-gaṇāvatāra-sujayaḥ priyavratam ādi-puruṣas taṁ sadaya-hāsāvaloka iti hovāca.

SYNONYMS

bhagavān-Lord Brahmā; api-moreover; bhārata-O King Parīkṣit; tat-by them; upanīta-brought forward; arhaṇaḥ-worshipable paraphernalia; sūkta-according to Vedic etiquette; vākena-by language; atitarām-highly; udita-praised; guṇa-gaṇa-qualities; avatāra-because of the descent; su-jayaḥ-whose glories; priyavratam-unto Priyavrata; ādi-puruṣaḥ-the original person; tam-unto him; sa-daya-with compassion; hāsa-smiling; avalokaḥ-whose looking; iti-thus; ha-certainly; uvāca-said.

My dear King Parīkṣit, because Lord Brahmā had finally descended from Satyaloka to Bhūloka, Nārada Muni, Prince Priyavrata and Svāyambhuva Manu came forward to offer him objects of worship and to praise him in highly qualified language, according to Vedic etiquette. At that time, Lord Brahmā, the original person of this universe, felt compassion for Priyavrata and, looking upon him with a smiling face, spoke to him as follows.

That Lord Brahmā descended from Satyaloka to see Priyavrata indicates that the matter was very serious. Nārada Muni had come to advise Priyavrata about the value of spiritual life, knowledge, renunciation and bhakti, and Lord Brahmā knew that Nārada's instructions were very impressive. Therefore unless Lord Brahmā personally went to Gandhamādana Hill to request Priyavrata, Lord Brahmā knew that prince Priyavrata would not accept his father's order. Brahmā's purpose was to break Priyavrata's determination. Therefore Brahmā first looked upon Priyavrata with compassion. His smile and compassionate features also indicated that although Brahmā would request Priyavrata to accept household life, Priyavrata would not be out of touch with devotional service. By the blessings of a Vaiṣṇava, everything is possible. This is described in Bhakti-rasāmṛta-sindhu as kṛpā-siddhi, or perfection attained simply by the blessings of a superior person. One usually becomes liberated and perfect by executing the regulative principles set down in the śāstras. Nonetheless, many persons have achieved perfection simply by the blessings of a spiritual master or superior.

Priyavrata was the grandson of Lord Brahmā, and as joking competition sometimes takes place between grandson and grandfather, in this case also Priyavrata was determined to remain in meditation, whereas Brahmā was determined that he rule the universe. Thus Lord Brahmā's affectionate smile and glance meant, "My dear Priyavrata, you have decided not to accept household life, but I have decided to convince you that you must accept it." Actually, Brahmā had come to praise Priyavrata for his high standard of renunciation, austerity, penance and devotion so that he would not be deviated from devotional service, even though he would accept household life.

In this verse, one important word is sūkta-vākena (by Vedic hymns). In the Vedas, there is the following prayer to Lord Brahmā: hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patir eka āsīt. Brahmā was received with the appropriate Vedic hymns, and because he was welcomed according to the Vedic etiquette, he was very pleased.

TEXT 11

śrī-bhagavān uvāca
nibodha tātedam ṛtaṁ bravīmi
māsūyituṁ devam arhasy aprameyam
vayaṁ bhavas te tata eṣa maharṣir
vahāma sarve vivaśā yasya diṣṭam

SYNONYMS

śrī-bhagavān uvāca-the supreme person, Lord Brahmā, said; nibodha-kindly hear with attention; tāta-my dear son; idam-this; ṛtam-true; bravīmi-I am speaking; mā-not; asūyitum-to be jealous of; devam-the Supreme Personality of Godhead; arhasi-you ought; aprameyam-who is beyond our experimental knowledge; vayam-we; bhavaḥ-Lord Śiva; te-your; tataḥ-father; eṣaḥ-this; mahā-ṛṣiḥ-Nārada; vahāmaḥ-carry out; sarve-all; vivaśāḥ-unable to deviate; yasya-of whom; diṣṭam-the order.

Lord Brahmā, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Śiva, your father and the great sage Mahārṣi Nārada, must carry out the order of the Supreme. We cannot deviate from His order.

Of the twelve great authorities in devotional service, four-Lord Brahmā himself, his son Nārada, Svāyambhuva Manu and Lord Śiva-were present before Priyavrata. They were accompanied by many other authoritative sages. Brahmā first wanted to impress upon Priyavrata that although these great personalities are all authorities, they cannot possibly disobey the orders of the Supreme Personality of Godhead, who is described in this verse as deva, which means "always glorious." The power, glory and potencies of the Supreme Personality of Godhead can never be diminished. In the Īśopaniṣad, the Lord is described as apāpa-viddha, which indicates that He is never affected by anything materially considered sinful. Similarly, Śrīmad-Bhāgavatam describes the Supreme Personality of Godhead as being so powerful that nothing we might consider abominable can affect Him. An example sometimes given to explain the position of the Supreme Lord is that of the sun, which evaporates urine from the earth but is never affected by contamination. The Supreme Lord can never be accused of doing anything wrong.

When Lord Brahmā went to induce Priyavrata to accept the responsibility for ruling the universe, he did not go whimsically; he was following the dictations of the Supreme Lord. Indeed, Brahmā and other genuine authorities never do anything without His permission. The Supreme Lord is situated in everyone's heart. In the beginning of Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ya ādi-kavaye: the Lord dictated Vedic knowledge to Brahmā through his heart. The more a living entity is purified by devotional service, the more he comes in direct contact with the Supreme Personality of Godhead, as confirmed in Śrīmad Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Lord Brahmā, therefore, had not come to Priyavrata by his own whims: rather, it is understood that he had been ordered to persuade Priyavrata by the Supreme Personality of Godhead, whose activities cannot be understood by material senses and who is therefore described herein as aprameya. Thus Lord Brahmā first advised Priyavrata to hear his words with attention and without envy.

Why one is induced to perform certain acts despite his desire to do something else is indicated herein. One cannot disobey the orders of the Supreme Lord, even if one is as powerful as Lord Śiva. Lord Brahmā. Manu or the great sage Nārada. All these authorities are certainly very powerful, but they do not have the power to disobey the orders of the Supreme Personality of Godhead. Since Lord Brahmā had come to Priyavrata in accordance with the orders of the Supreme Lord, he first wanted to dispel any suspicions that he might be acting as Priyavrata's enemy. Lord Brahmā was following the orders of the Supreme Lord, and therefore it would be worthwhile for Priyavrata to accept Lord Brahmā's order, as the Lord desired.

TEXT 12

na tasya kaścit tapasā vidyayā vā
na yoga-vīryeṇa manīṣayā vā
naivārtha-dharmaiḥ parataḥ svato vā
kṛtaṁ vihantuṁ tanu-bhṛd vibhūyāt

SYNONYMS

na-never; tasya-His; kaścit-anyone; tapasā-by austerity; vidyayā-by education; vā-or; na-never; yoga-by power of mystic yoga; vīryeṇa-by personal strength; manīṣayā-by intelligence; vā-or; na-never; eva-certainly; artha-by material opulence; dharmaiḥ-by the power of religion; parataḥ-by any external power; svataḥ-by personal endeavor; vā-or; kṛtam-the order; vihantum-to avoid; tanu-bhṛt-a living entity who has accepted a material body; vibhūyāt-is able.

One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahmā down to the ant.

In the Garga Upaniṣad, Gargamuni says to his wife, etasya vā akṣarasya praśāsane gargi sūryā-candramasau vidhṛtau tiṣṭhataḥ: "My dear Gargī, everything is under the control of the Supreme Personality of Godhead. Even the sun, the moon and other controllers and demigods like Lord Brahmā and King Indra are all under His control." An ordinary human being or animal who has accepted a material body cannot go beyond the jurisdiction of the Supreme Personality of Godhead's control. A material body includes senses. However, the sense activities of so-called scientists who try to be free from God's law or the laws of nature are useless. This is also confirmed in Bhagavad-gītā (7.14). Mama māyā duratyayā: it is impossible to surpass the control of material nature, for the Supreme Personality of Godhead is working behind it. Sometimes we are proud of our austerities, penances and mystic yogic powers, but it is clearly stated herein that one cannot surpass the laws and directions of the Supreme Personality of Godhead, either by dint of mystic power, a scientific education, or austerities and penances. It is impossible.

The word manīṣayā ("by intelligence") is of special significance. Priyavrata might argue that Lord Brahmā was requesting him to accept family life and the responsibility for ruling a kingdom, although Nārada Muni had advised him not to enter household life and be entangled in material affairs. Whom to accept would be a puzzle for Priyavrata because both Lord Brahmā and Nārada Muni are authorities. Under the circumstances, the use of the word manīṣayā is very appropriate, for it indicates that since both Nārada Muni and Lord Brahmā are authorized to give instruction, Priyavrata should neglect neither of them but should use his intelligence to follow the advice of both. To solve such dilemmas, Śrīla Rūpa Gosvāmī has given a very clear conception of intelligence. He says:

anāsaktasya viṣayān
yathārham upayuñjataḥ

nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

Viṣayān, material affairs, should be accepted without attachment. and everything should be dovetailed with the service of the Lord. That is real intelligence (manīṣā). Becoming a family man or king in the material world is not harmful if one accepts everything for Kṛṣṇa's service. That necessitates clear intelligence. Māyāvādī philosophers say, brahma satyaṁ jagan mithyā: this material world is false, and only the Absolute Truth is real. However, an intelligent devotee in the line of Lord Brahmā and the great sage Nārada-or, in other words, in the Brahma-sampradāya-does not consider this world false. That which is created by the Supreme Personality of Godhead cannot be false, but using it for enjoyment is. Everything is meant to be enjoyed by the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (5.29). Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: the Supreme Personality of Godhead is the supreme proprietor and enjoyer, and therefore everything should be dovetailed for His enjoyment and service. Regardless of one's circumstances, favorable or unfavorable, one should use everything to serve the Supreme Lord. That is the perfect way to use one's intelligence.

TEXT 13

bhavāya nāśāya ca karma kartuṁ
śokāya mohāya sadā bhayāya
sukhāya duḥkhāya ca deha-yogam
avyakta-diṣṭaṁ janatāṅga dhatte

SYNONYMS

bhavāya-for birth; nāśāya-for death; ca-also; karma-activity; kartum-to do; śokāya-for bereavement; mohāya-for illusion; sadā-always; bhayāya-for fear; sukhāya-for happiness; duḥkhāya-for distress; ca-also; deha-yogam-connection with a material body; avyakta-by the Supreme Personality of Godhead; diṣṭam-directed; janatā-the living entities; aṅga-O Priyavrata; dhatte-accept.

My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress.

Every living entity who has come to this material world has come here for material enjoyment, but according to his own karma, activities, he must accept a certain type of body given to him by material nature under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ: everything is being done by prakṛti, material nature, under the direction of the Supreme Lord. Modern scientists do not know why there are varieties of bodies in 8,400,000 forms. The fact is that all these bodies are ordained for the living entities by the Supreme Personality of Godhead according to the living entities' desires. He gives the living entities freedom to act as they like, but on the other hand they must accept a body according to the reactions of their activities. Thus there are different types of bodies. Some living entities have short durations of life, whereas others live for fantastic durations. Every one of them, however, from Brahmā down to the ant, acts according to the direction of the Supreme Personality of Godhead, who is sitting in everyone's heart. As confirmed in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance. knowledge and forgetfulness." It is not a fact, however, that the Supreme Personality of Godhead gives direction to certain living entities in one way and other living entities in another way. The truth is that every living entity has a certain desire, and the Supreme Lord gives him a chance to fulfill it. The best course, therefore, is to surrender unto the Supreme Personality of Godhead and act according to His desire. One who does so is liberated.

TEXT 14

yad-vāci tantyāṁ guṇa-karma-dāmabhiḥ
sudustarair vatsa vayaṁ suyojitāḥ
sarve vahāmo balim īśvarāya
protā nasīva dvi-pade catuṣ-padaḥ

SYNONYMS

yat-of whom; vāci-in the form of Vedic instruction; tantyām-to a long rope; guṇa-of quality; karma-and work; dāmabhiḥ-by the ropes; su-dustaraiḥ-very difficult to avoid; vatsa-my dear boy; vayam-we; su-yojitāḥ-are engaged; sarve-all; vahāmaḥ-carry out; balim-orders to please Him; īśvarāya-unto the Supreme Personality of Godhead; protāḥ-being bound; nasi-in the nose; iva-like; dvi-pade-to the two-legged (driver); catuḥ-padaḥ-the four-legged (bulls).

My dear boy, all of us are bound by the Vedic injunctions to the divisions of varṇāśrama according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of varṇāśrama-dharma, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses.

In this verse, the words tantyāṁ guṇa-karma-dāmabhiḥ are very important. We each get a body according to our association with the guṇas, the qualities or modes of material nature, and we act accordingly. As stated in Bhagavad-gītā, the four orders of the social system-namely brāhmaṇa, kṣatriya, vaiśya and śūdra-are arranged according to guṇa and karma, their qualities and work. There is some controversy about this, however, because some say that since one receives a body according to the guṇa and karma of his past life, it is one's birth that determines his social status. Others say, however, that one's birth according to the guṇa and karma of his past life is not the essential consideration, since one can change his guṇa and karma even in this life. Thus they say that the four divisions of the social order-brāhmaṇa, kṣatriya, vaiśya and śūdra-should be arranged according to the guṇa and karma of this life. This version is confirmed in Śrīmad-Bhāgavatam by Nārada Muni. While instructing Mahārāja Yudhiṣṭhira about the symptoms of guṇa and karma, Nārada Muni said that these symptoms must govern the division of society. In other words, if a person born in the family of a brāhmaṇa has the symptoms of a śūdra, he should be designated as a śūdra. Similarly, if a śūdra has brahminical qualities, he should be designated a brāhmaṇa.

The varṇāśrama system is scientific. Therefore if we accept the divisions of varṇa and āśrama according to the Vedic instructions, our lives will be successful. Unless human society is thus divided and arranged, it cannot be perfect. As stated in the Viṣṇu Purāṇa

(3.8.9):

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

”The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas.” All of human society is meant to worship Lord Viṣṇu. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshiping Lord Viṣṇu. people have been educated to worship matter. According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life. The goal of life is to reach Viṣṇu. but instead of reaching Viṣṇu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.

It is best, therefore, to accept the injunctions of the Vedas, which are mentioned in this verse as yad-vāci. In accordance with those injunctions, everyone should find out whether he is a brāhmaṇa, kṣatriya, vaiśya or śūdra and should thus be educated accordingly. Then his life will be successful. Otherwise, all of human society will be confused. If human society is divided scientifically according to varṇa and āśrama, and if the Vedic directions are followed, one’s life, regardless of his position, will be successful. It is not that brāhmaṇas will be elevated to the transcendental platform but not the śūdras. If the Vedic injunctions are followed, all of them-brāhmaṇas, kṣatriyas, vaiśyas and śūdras-will be elevated to the transcendental platform, and their lives will be successful. The injunctions in the Vedas are explicit directions from the Supreme Personality of Godhead. The example cited in this verse is that bulls tied by ropes in their nostrils move according to the direction of the driver. Similarly, if we move according to the instructions of the Vedas, the perfect paths for our lives will be set. Otherwise, if we do not move in that way but act according to our whimsical ideas, our lives will be spoiled by confusion and will end in despair. Actually, because people at the present moment are not following the instructions of the Vedas, they are all confused. We must therefore accept this instruction by Lord Brahmā to Priyavrata as the factual scientific direction leading to the success of life. This is also confirmed in Bhagavad-gītā (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If we do not live according to the injunctions of the śāstras, the Vedas, we shall never achieve success in life, to say nothing of happiness or elevation to higher statuses of living.

TEXT 15

īśābhisṛṣṭaṁ hy avarundhmahe ’ṅga
duḥkhaṁ sukhaṁ vā guṇa-karma-saṅgāt
āsthāya tat tad yad ayuṅkta nāthaś
cakṣuṣmatāndhā iva nīyamānāḥ

SYNONYMS

īśa-abhisṛṣṭam-created or given by the Lord; hi-certainly; avarundhmahe-we have to accept; aṅga-my dear Priyavrata; duḥkham-distress; sukham-happiness; vā-or; guṇa-karma-with quality and work; saṅgāt-by association; āsthāya-being situated in; tat tat-that condition; yat-which body; ayuṅkta-He gave; nāthaḥ-the Supreme Lord; cakṣuṣmatā-by a person having eyes; andhāḥ-blind men; iva-like; nīyamānāḥ-being conducted.

My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see.

By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme Personality of Godhead, in accordance with whose decision we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme Personality of Godhead. It is such instructions that constitute one’s religion or occupational duty.

In Bhagavad-gītā, therefore, Lord Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”Give up all other engagements. Simply surrender unto Me and follow Me.” (Bg. 18.66) This process of surrendering by following the instructions of the Supreme Personality of Godhead is not meant for any particular caste or creed. A brāhmaṇa can surrender, and so can a kṣatriya, vaiśya or śūdra. Everyone can adopt this process. As stated in this verse, cakṣuṣmatāndhā iva nīyamānāḥ: one should follow the Lord the way a blind man follows a person who has eyes. If we follow the Supreme Personality of Godhead by following the directions He gives in the Vedas and Bhagavad-gītā, our lives will be successful. The Lord therefore says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo ’si me

”Always think of Me, become My devotee, and offer respect and obeisances unto Me. Then you will certainly come back home, back to Godhead. I promise you this because you are My very dear friend.” (Bg. 18.65) This instruction is meant for everyone-brāhmaṇa, kṣatriya, vaiśya or śūdra. If anyone, from any division of life, surrenders to the Supreme Personality of Godhead and follows His instructions, his life will be successful.

The previous verse has given the analogy of bulls moving under the direction of the driver of a bullock cart. The bulls, being completely surrendered to the driver, remain wherever he wants to place them and eat whatever he wants them to eat. Similarly, being completely surrendered to the Supreme Personality of Godhead, we should not aspire for happiness, or regret distress; we must be satisfied with the position allotted to us by the Lord. We should follow the path of devotional service and not be dissatisfied with the happiness and distress He has given. People in the material modes of passion and ignorance generally cannot understand the plan of the Supreme Personality of Godhead with its 8,400,000 forms of life, but the human form affords one the special privilege to understand this plan, engage in devotional service and elevate oneself to the highest position of perfection by following the Lord's instructions. The entire world is working under the influence of the modes of material nature, especially ignorance and passion, but if people engage in hearing and chanting about the glories of the Supreme Lord, their lives can be successful, and they can be elevated to the highest perfection. In the Bṛhan-nāradīya Purāṇa, therefore, it is said:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of Kali, there is no other way, no other way, no other way for spiritual perfection than the holy name, the holy name, the holy name of the Lord." Everyone should be given the chance to hear the holy names of the Supreme Personality of Godhead, for thus one will gradually come to understand his real position in life and be elevated to the transcendental position above the mode of goodness. Thus all impediments to his progress will be cut to pieces. In conclusion, therefore, we must be satisfied in whatever position we have been put into by the Supreme Personality of Godhead, and we should try to engage ourselves in His devotional service. Then our lives will be successful.

TEXT 16

mukto 'pi tāvad bibhṛyāt sva-deham
ārabdham aśnann abhimāna-śūnyaḥ
yathānubhūtaṁ pratiyāta-nidraḥ
kiṁ tv anya-dehāya guṇān na vṛṅkte

SYNONYMS

muktaḥ-a liberated person; api-even; tāvat-so long; bibhṛyāt-must maintain; sva-deham-his own body; ārabdham-obtained as a result of past activity; aśnan-accepting; abhimāna-śūnyaḥ-without erroneous conceptions; yathā-as; anubhūtam-what was perceived; pratiyāta-nidraḥ-one who has awakened from sleep; kim tu-but; anya-dehāya-for another material body; guṇān-the material qualities; na-never; vṛṅkte-enjoys.

Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.

The difference between a liberated and conditioned soul is that the conditioned soul is under the concept of bodily life, whereas a liberated person knows that he is not the body but a spirit, different from the body. Priyavrata might have thought that although a conditioned soul is forced to act according to the laws of nature, why should he, who was far advanced in spiritual understanding, accept the same kind of bondage and impediments to spiritual advancement? To answer this doubt, Lord Brahmā informed him that even those who are liberated do not resent accepting, in the present body, the results of their past activities. While sleeping, one dreams many unreal things, but when he awakens he disregards them and makes progress in factual life. Similarly, a liberated person-one who has completely understood that he is not the body but a spirit soul-disregards past activities performed in ignorance and performs his present activities in such a way that they produce no reactions. This is described in Bhagavad-gītā (3.9). Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: if one performs activities for the satisfaction of the Supreme Personality, the yajña-puruṣa, his work does not produce reactions, whereas karmīs, who act for themselves, are bound by the reactions of their work. A liberated person, therefore, does not think about whatever he has ignorantly done in the past; instead, he acts in such a way that he will not produce another body by fruitive activities. As clearly mentioned in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Regardless of what we have done in our past lives, if we engage ourselves in unalloyed devotional service to the Lord in this life, we will always be situated in the brahma-bhūta (liberated) state, free from reactions, and will not be obliged to accept another material body. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9). After giving up the body, one who has acted in that way does not accept another material body, but instead goes back home, back to Godhead.

TEXT 17

bhayaṁ pramattasya vaneṣv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jitendriyasyātma-rater budhasya
gṛhāśramaḥ kiṁ nu karoty avadyam

SYNONYMS

bhayam-fear; pramattasya-of one who is bewildered; vaneṣu-in forests; api-even; syāt-there must be; yataḥ-because; saḥ-he (one who is not self-controlled); āste-is existing; saha-with; ṣaṭ-sapatnaḥ-six co-wives; jita-indriyasya-for one who has already conquered the senses; ātma-rateḥ-self-satisfied; budhasya-for such a learned man; gṛha-āśramaḥ-household life; kim-what; nu-indeed; karoti-can do; avadyam-harm.

Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives-the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

Śrīla Narottama dāsa Ṭhākura has sung, gṛhe vā vanete thāke, 'hā gaurāṅga' bale ḍāke: whether one is situated in the forest or at home, if he is engaged in the devotional service of Lord Caitanya, he is a liberated person. Here this is also repeated. For one who has not controlled his senses, going to the forest to become a so-called yogī is meaningless. Because his uncontrolled mind and senses are going with him, he cannot achieve anything, even by giving up household life and staying in the forest. Formerly many mercantile men from the up-country of India used to go to Bengal, and thus there is a familiar saying, "If you go to Bengal, your fortune will go with you." Our first concern, therefore, should be to control the senses, and since the senses cannot be controlled unless engaged in the devotional service of the Lord, our most important duty is to engage the senses in devotional service. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] bhakti means engagement of the purified senses in the service of the Lord.

Herein Lord Brahmā indicates that instead of going to the forest with uncontrolled senses, it is better and more secure to engage the senses in the service of the Lord. Even household life can do no harm to a self-controlled person acting in this way; it cannot force him into material bondage. Śrīla Rūpa Gosvāmī has further enunciated this position:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"Regardless of one's circumstances, if one fully engages his activities, mind and words in the devotional service of the Lord, he should be understood to be a liberated person." Śrīla Bhaktivinoda Ṭhākura was a responsible officer and a householder, yet his service to the cause of expanding the mission of Lord Caitanya Mahāprabhu is unique. Śrīla Prabodhānanda Sarasvatī Ṭhākura says, durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. The sense organs are certainly our greatest enemies, and they are therefore compared to venomous serpents. However, if a venomous serpent is bereft of its poison fangs, it is no longer fearful. Similarly, if the senses are engaged in the service of the Lord, there is no need to fear their activities. The devotees in the Kṛṣṇa consciousness movement move within this material world, but because their senses are fully engaged in the service of the Lord, they are always aloof from the material world. They are always living in a transcendental position.

TEXT 18

yaḥ ṣaṭ sapatnān vijigīṣamāṇo
gṛheṣu nirviśya yateta pūrvam
atyeti durgāśrita ūrjitārīn
kṣīṇeṣu kāmaṁ vicared vipaścit

SYNONYMS

yaḥ-anyone who; ṣaṭ-six; sapatnān-adversaries; vijigīṣamāṇaḥ-desiring to conquer; gṛheṣu-in household life; nirviśya-having entered; yateta-must try; pūrvam-first; atyeti-conquers; durga-āśritaḥ-being in a fortified place; ūrjita-arīn-very strong enemies; kṣīṇeṣu-decreased; kāmam-lusty desires; vicaret-can go; vipaścit-the most experienced, learned.

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

The Vedic system of four varṇas and four āśramas is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life (gṛhastha-āśrama), a student is fully trained to become jitendriya, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering his senses, he retires from household life and becomes vānaprastha as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts sannyāsa. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies. As a king in a strong fortress can conquer powerful enemies, so a householder in gṛhastha-āśrama, household life, can conquer the lusty desires of youth and be very secure when he takes vānaprastha and sannyāsa.

TEXT 19

tvaṁ tv abja-nābhāṅghri-saroja-kośa-
durgāśrito nirjita-ṣaṭ-sapatnaḥ
bhuṅkṣveha bhogān puruṣātidiṣṭān
vimukta-saṅgaḥ prakṛtiṁ bhajasva

SYNONYMS

tvam-yourself; tu-then; abja-nābha-of the Supreme Personality of Godhead, whose navel is like a lotus flower; aṅghri-feet; saroja-lotus; kośa-hole; durga-the stronghold; āśritaḥ-taken shelter of; nirjita-conquered; ṣaṭ-sapatnaḥ-the six enemies (the mind and five senses); bhuṅkṣva-enjoy; iha-in this material world; bhogān-enjoyable things; puruṣa-by the Supreme person; atidiṣṭān-extraordinarily ordered; vimukta-liberated; saṅgaḥ-from material association; prakṛtim-constitutional position; bhajasva-enjoy.

Lord Brahmā continued: My dear Priyavrata, seek shelter inside the opening in the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because the Lord, extraordinarily, has ordered you to do this. You will thus always be liberated from material association and be able to carry out the Lord's orders in your constitutional position.

There are three kinds of men within this material world. Those who are trying to enjoy the senses to the utmost are called karmīs, above them are the jñānīs, who try to conquer the urges of the senses, and above them are the yogīs, who have already conquered the senses. None of them, however, are situated in a transcendental position. Only devotees. who belong to none of the above-mentioned groups, are transcendental. As explained in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Lord Brahmā herein advises Priyavrata to remain transcendental in the fortress not of family life but of the lotus feet of the Lord (abja-nābhāṅghri-saroja). When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the personality of Godhead is protected from all dangers. It is therefore said in Śrīmad-Bhāgavatam (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

For one who has taken shelter of the lotus feet of the Lord, everything becomes easier. Indeed, even crossing the great ocean of nescience (bhavāmbudhi) is exactly like crossing the hoofprint created by a calf (vatsa-padam). For such a devotee, there is no question of remaining in a place where every step is dangerous.

Our actual duty is to carry out the supreme order of the Personality of Godhead. If we are fixed in our determination to carry out the supreme order of the Lord, we are always secure, regardless of where we are situated, whether in hell or in heaven. Herein the words prakṛtiṁ bhajasva are very significant. Prakṛtim refers to one's constitutional position. Every living entity has the constitutional position of being an eternal servant of God. Therefore Lord Brahmā advised Priyavrata, "Be situated in your original position as an eternal servant of the Lord. If you carry out His orders, you will never fall, even in the midst of material enjoyment." Material enjoyment achieved by dint of one's fruitive activities differs from material enjoyment given by the Supreme Personality of Godhead. A devotee sometimes appears to be in a very opulent position, but he accepts that position to follow the orders of the Supreme Personality of Godhead. Therefore a devotee is never affected by material influences. The devotees in the Kṛṣṇa consciousness movement are preaching all over the world in accordance with the order of Śrī Caitanya Mahāprabhu. They have to meet many karmīs, but by the mercy of Śrī Caitanya Mahāprabhu, they are unaffected by material influences. He has blessed them, as described in the Caitanya-caritāmṛta (Madhya 7.129):

kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅge

A sincere devotee who engages in the service of Lord Śrī Caitanya Mahāprabhu by preaching His cult all over the world will never be affected by viṣaya-taraṅga, material influences. On the contrary, in due course of time he will return to the shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu and will thus have perpetual association with Him.

TEXT 20

śrī-śuka uvāca

iti samabhihito mahā-bhāgavato bhagavatas tri-bhuvana-guror anuśāsanam ātmano laghutayāvanata-śirodharo bāḍham iti sabahumānam uvāha.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; samabhihitaḥ-completely instructed; mahā-bhāgavataḥ-the great devotee; bhagavataḥ-of the most powerful Lord Brahmā; tri-bhuvana-of the three worlds; guroḥ-the spiritual master; anuśāsanam-the order; ātmanaḥ-of himself; laghutayā-because of inferiority; avanata-bowed down; śirodharaḥ-his head; bāḍham-yes, sir; iti-thus; sa-bahumānam-with great respect; uvāha-carried out.

Śrī Śukadeva Gosvāmī continued: After thus being fully instructed by Lord Brahmā, who is the spiritual master of the three worlds, Priyavrata, his own position being inferior, offered obeisances, accepted the order and carried it out with great respect.

Śrī Priyavrata was the grandson of Lord Brahmā. Therefore according to social etiquette, his position was inferior. It is the duty of the inferior to carry out the order of the superior with great respect. Priyavrata therefore immediately said, "Yes, sir. I shall carry out your order." Priyavrata is described as a mahā-bhāgavata, a great devotee. The duty of a great devotee is to carry out the order of the spiritual master, or the spiritual master of the spiritual master in the paramparā system. As described in Bhagavad-gītā (4.2), evaṁ paramparā prāptam: one has to receive the instructions of the Supreme Lord through the disciplic chain of spiritual masters. A devotee of the Lord always considers himself a servant of the servant of the servant of the Lord.

TEXT 21

bhagavān api manunā yathāvad upakalpitāpacitiḥ priyavrata-nāradayor aviṣamam abhisamīkṣamāṇayor ātmasam avasthānam avāṅ-manasaṁ kṣayam avyavahṛtaṁ pravartayann agamat.

SYNONYMS

bhagavān-the most powerful Lord Brahmā; api-also; manunā-by Manu; yathāvat-as deserved; upakalpita-apacitiḥ-being worshiped; priyavrata-nāradayoḥ-in the presence of Priyavrata and Nārada; aviṣamam-without aversion; abhisamīkṣamāṇayoḥ-looking on; ātmasam-just suitable for his position; avasthānam-to his abode; avāk-manasam-beyond the description of mind and words; kṣayam-the planet; avyavahṛtam-extraordinarily situated; pravartayan-departing; agamat-returned.

Lord Brahmā was then worshiped by Manu, who respectfully satisfied him as well as he could. Priyavrata and Nārada also looked upon Brahmā with no tinges of resentment. Having engaged Priyavrata in accepting his father's request, Lord Brahmā returned to his abode, Satyaloka, which is indescribable by the endeavor of mundane mind or words.

Manu was certainly very satisfied that Lord Brahmā had persuaded his son Priyavrata to take the responsibility for ruling the world. Priyavrata and Nārada were also very satisfied. Although Brahmā had forced Priyavrata to accept the management of worldly affairs, thus breaking his vow to remain brahmacārī and completely engage in devotional service, Nārada and Priyavrata did not look upon Brahmā with resentment. Nārada was not at all sorry that he had been frustrated in making Priyavrata a disciple. Both Priyavrata and Nārada were exalted personalities who knew how to respect Lord Brahmā. Therefore instead of looking upon Brahmā with resentment, they very feelingly offered him their respect. Lord Brahmā then returned to his celestial abode, known as Satyaloka, which is described here as being impeccable and being unapproachable by words.

It is stated in this verse that Lord Brahmā returned to his residence, which is as important as his own personality. Lord Brahmā is the creator of this universe and the most exalted personality within it. His lifetime is described in Bhagavad-gītā (8.17). Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. The total duration of the four yugas is 4,300,000 years, and when that is multiplied a thousand times, it equals twelve hours in the life of Brahmā. Therefore we cannot factually comprehend even twelve hours of Brahmā's life, to say nothing of the one hundred years that constitute his entire lifetime. How, then, can we understand his abode? The Vedic literatures describe that in Satyaloka there is no birth, death, old age or disease. In other words, since Satyaloka is situated next to Brahmaloka, or the Brahman effulgence, it is almost as good as Vaikuṇṭhaloka. Lord Brahmā's abode is practically indescribable from our present status. Therefore it has been described as avāṅ-manasa-gocara, or beyond the description of our words and the imagination of our minds. The Vedic literatures thus describe the abode of Lord Brahmā: yad vai parārdhyaṁ tad upārameṣṭhyaṁ na yatra śoko na jarā na mṛtyur nārtir na codvegaḥ. "In Satyaloka, which is situated many millions and billions of years away, there is no lamentation, nor is there old age, death, anxiety or the influence of enemies."

TEXT 22

manur api pareṇaivaṁ pratisandhita-manorathaḥ surarṣi-varānumatenātmajam akhila-dharā-maṇḍala-sthiti-guptaya āsthāpya svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā upararāma.

SYNONYMS

manuḥ-Svāyambhuva Manu; api-also; pareṇa-by Lord Brahmā; evam-thus; pratisandhita-executed; manaḥ-rathaḥ-his mental aspiration; sura-ṛṣi-vara-of the great sage Nārada; anumatena-by the permission; ātma-jam-his son; akhila-of the entire universe; dharā-maṇḍala-of planets; sthiti-maintenance; guptaye-for the protection; āsthāpya-establishing; svayam-personally; ati-viṣama-very dangerous; viṣaya-material affairs; viṣa-of poison; jala-āśaya-ocean; āśāyāḥ-from desires; upararāma-got relief.

Svāyambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.

Svāyambhuva Manu was practically hopeless because such a great personality as Nārada was instructing his son Priyavrata not to accept household life. Now he was very pleased that Lord Brahmā had interfered by inducing his son to accept the responsibility for ruling the government of the universe. From Bhagavad-gītā we get information that Vaivasvata Manu was the son of the sun-god and that his son, Mahārāja Ikṣvāku, ruled this planet earth. Svāyambhuva Manu, however, appears to have been in charge of the entire universe, and he entrusted to his son, Mahārāja Priyavrata, the responsibility for maintaining and protecting all the planetary systems. Dharā-maṇḍala means "planet." This earth, for instance, is called dharā-maṇḍala. Akhila, however, means "all" or "universal." It is therefore difficult to understand where Mahārāja Priyavrata was situated, but from this literature his position certainly appears greater than that of Vaivasvata Manu, for he was entrusted with all the planetary systems of the entire universe.

Another significant statement is that Svāyambhuva Manu took great satisfaction from abnegating the responsibility for ruling all the planetary systems of the universe. At present, politicians are very eager to take charge of the government, and they engage their men in canvassing from door to door to get votes to win the post of president or a similar exalted office. On the contrary, however, herein we find that King Priyavrata had to be persuaded by Lord Brahmā to accept the post of emperor of the entire universe. Similarly, his father, Svāyambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as rājarṣis, ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Svāyambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment.

Material affairs have herein been compared to an ocean of poison. They have been described in a similar way by Śrīla Narottama dāsa Ṭhākura in one of his songs:

saṁsāra-viṣānale, divā-niśi hiyā jvale,
juḍāite nā kainu upāya

"My heart is always burning in the fire of material existence. and I have made no provisions for getting out of it."

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmila kene tāya

"The only remedy is hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mahā-mantra, which is imported from the spiritual world, Goloka Vṛndāvana. How unfortunate I am that I have no attraction for this." Manu wanted to seek shelter at the lotus feet of the Lord, and therefore when his son Priyavrata took charge of his worldly affairs, Manu was very relieved. That is the system of Vedic civilization. At the end of life, one must free himself from worldly affairs and completely engage in the service of the Lord.

The word surarṣi-vara-anumatena is also significant. Manu entrusted the government to his son with the permission of the great saint Nārada. This is particularly mentioned because although Nārada wanted Priyavrata to become free from all material affairs, when Priyavrata took charge of the universe by the request of Lord Brahmā and Manu, Nārada was also very pleased.

TEXT 23

iti ha vāva sa jagatī-patir īśvarecchayādhiniveśita-karmādhikāro 'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-puruṣasyāṅghri-yugalānavarata-dhyānānubhāvena parirandhita-kaṣāyāśayo 'vadāto 'pi māna-vardhano mahatāṁ mahītalam anuśaśāsa.

SYNONYMS

iti-thus; ha vāva-indeed; saḥ-he; jagatī-patiḥ-the emperor of the whole universe; īśvara-icchayā-by the order of the Supreme Personality of Godhead; adhiniveśita-completely engaged; karma-adhikāraḥ-in material affairs; akhila-jagat-of the entire universe; bandha-bondage; dhvaṁsana-destroying; para-transcendental; anubhāvasya-whose influence; bhagavataḥ-of the Supreme Personality of Godhead; ādi-puruṣasya-the original person; aṅghri-on the lotus feet; yugala-two; anavarata-constant; dhyāna-anubhāvena-by meditation; parirandhita-destroyed; kaṣāya-all the dirty things; āśayaḥ-in his heart; avadātaḥ-completely pure; api-although; māna-vardhanaḥ-just to give honor; mahatām-to superiors; mahītalam-the material world; anuśaśāsa-ruled.

Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

The words māna-vardhano mahatām ("just to show honor to superiors") are very significant. Although Mahārāja Priyavrata was already a liberated person and had no attraction for material things, he engaged himself fully in governmental affairs just to show respect to Lord Brahmā. Arjuna had also acted in the same way. Arjuna had no desire to participate in political affairs or the fighting at Kurukṣetra, but when ordered to do so by the Supreme Lord, Kṛṣṇa, he executed those duties very nicely. One who always thinks of the lotus feet of the Lord is certainly above all the contamination of the material world. As stated in Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Mahārāja Priyavrata. therefore, was a liberated person and was among the highest of yogīs, yet superficially he became the emperor of the universe in accordance with the order of Lord Brahmā. Showing respect to his superior in this way was another of his extraordinary qualifications. As stated in Śrīmad-Bhāgavatam (6.17.28):

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narkeṣv
api tulyārtha-darśinaḥ

A devotee who is actually advanced is not afraid of anything, provided be has the opportunity to execute the order of the Supreme Personality of Godhead. This is the proper explanation of why Priyavrata engaged in worldly affairs although he was a liberated person. Also, only because of this principle does a mahā-bhāgavata, who has nothing to do with the material world, come down to the second platform of devotional service to preach the glories of the Lord all over the world.

TEXT 24

atha ca duhitaraṁ prajāpater viśvakarmaṇa upayeme barhiṣmatīṁ nāma tasyām u ha vāva ātmajān ātma-samāna-śīla-guṇa-karma-rūpa-vīryodārān daśa bhāvayām babhūva kanyāṁ ca yavīyasīm ūrjasvatīṁ nāma.

SYNONYMS

atha-thereafter; ca-also; duhitaram-the daughter; prajāpateḥ-of one of the prajāpatis entrusted with increasing population; viśvakarmaṇaḥ-named Viśvakarmā; upayeme-married; barhiṣmatīm-Barhiṣmatī; nāma-named; tasyām-in her; u ha-as it is celebrated; vāva-wonderful; ātma-jān-sons; ātma-samāna-exactly equal to him; śīla-character; guṇa-quality; karma-activities; rūpa-beauty; vīrya-prowess; udārān-whose magnanimity; daśa-ten; bhāvayām babhūva-he begot; kanyām-daughter; ca-also; yavīyasīm-the youngest of all; ūrjasvatīm-Ūrjasvatī; nāma-named.

Thereafter, Mahārāja Priyavrata married Barhiṣmatī, the daughter of the prajāpati named Viśvakarmā. In her he begot ten sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Ūrjasvatī.

Mahārāja Priyavrata not only carried out the order of Lord Brahmā by accepting the duties of government, but also married Barhiṣmatī, the daughter of Viśvakarmā, one of the prajāpatis. Since Mahārāja Priyavrata was fully trained in transcendental knowledge, he could have returned home and conducted the business of government as a brahmacārī. Instead, however, when he returned to household life, he accepted a wife also. The principle is that when one becomes a gṛhastha, he must live perfectly in that order, which means he must live peacefully with a wife and children. When Caitanya Mahāprabhu's first wife died, His mother requested Him to marry for a second time. He was twenty years old and was going to take sannyāsa at the age of twenty-four, yet by the request of His mother, He married. "As long as I am in household life," He told His mother, "I must have a wife, for household life does not mean staying in a house. Real household life means living in a house with a wife."

Three words in this verse are very significant-u ha vāva. These words are used to express wonder. Priyavrata Mahārāja had taken a vow of renunciation, but accepting a wife and begetting children have nothing to do with the path of renunciation; these are activities on the path of enjoyment. It was a source of great wonder, therefore, that Priyavrata Mahārāja, who had followed the path of renunciation, had now accepted the path of enjoyment.

Sometimes we are criticized because although I am a sannyāsī, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Kṛṣṇa conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing daiva-varṇāśrama, the transcendental system of four social orders and four spiritual orders. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, however, wanted to reestablish daiva-varṇāśrama. In daiva-varṇāśrama there cannot be acknowledgement of social status according to birthright because in Bhagavad-gītā it is said that the determining considerations are guṇa and karma, one's qualities and work. It is this daiva-varṇāśrama that should be established all over the world to continue a perfect society for Kṛṣṇa consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Kṛṣṇa conscious society.

TEXT 25

āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-ghṛtapṛṣṭha-savana-medhātithi-vītihotra-kavaya iti sarva evāgni-nāmānaḥ.

SYNONYMS

āgnīdhra-Āgnīdhra; idhma-jihva-Idhmajihva; yajña-bāhu-Yajñabāhu; mahā-vīra-Mahāvīra; hiraṇya-retaḥ-Hiraṇyaretā; ghṛtapṛṣṭha-Ghṛtapṛṣṭha; savana-Savana; medhā-tithi-Medhātithi; vītihotra-Vītihotra; kavayaḥ-and Kavi; iti-thus; sarve-all these; eva-certainly; agni-of the demigod controlling fire; nāmānaḥ-names.

The ten sons of Mahārāja Priyavrata were named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. These are also names of Agni, the fire-god.

TEXT 26

eteṣāṁ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātma-vidyāyām arbha-bhāvād ārabhya kṛta-paricayāḥ pārama-haṁsyam evāśramam abhajan.

SYNONYMS

eteṣām-of these; kaviḥ-Kavi; mahāvīraḥ-Mahāvīra; savanaḥ-Savana; iti-thus; trayaḥ-three; āsan-were; ūrdhva-retasaḥ-completely celibate; te-they; ātma-vidyāyām-in transcendental knowledge; arbha-bhāvāt-from childhood; ārabhya-beginning; kṛta-paricayāḥ-very well versed; pāramahaṁsyam-of the highest spiritual perfection of human life; eva-certainly; āśramam-the order; abhajan-executed.

Three among these ten-namely Kavi, Mahāvīra and Savana-lived in complete celibacy. Thus trained in brahmacārī life from the beginning of childhood, they were very conversant with the highest perfection, known as the paramahaṁsa-āśrama.

The word ūrdhva-retasaḥ in this verse is very significant. Ūrdhva-retaḥ refers to one who can control sex life and who instead of wasting semen by discharging it, can use this most important substance accumulated in the body to enrich the brain. One who can completely control sex life is able to work wonderfully with his brain, especially in remembering. Thus students who simply hear Vedic instructions once from their teacher could remember them verbatim without needing to read books, which therefore did not exist in former times.

Another significant word is arbha-bhāvāt, which means "from very childhood." Another meaning is "from being very affectionate to children." In other words, paramahaṁsa life is dedicated for the benefit of others. Just as a father sacrifices many things out of affection for his son, great saintly persons sacrifice all kinds of bodily comforts for the benefit of human society. In this connection there is a verse concerning the six Gosvāmīs:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

Because of their compassion for the poor fallen souls. the six Gosvāmīs gave up their exalted positions as ministers and took vows as mendicants. Thus minimizing their bodily wants as far as possible, they each accepted only a loincloth and a begging bowl. Thus they remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu by compiling and publishing various Vaiṣṇava literatures.

TEXT 27

tasminn u ha vā upaśama-śīlāḥ paramarṣayaḥ sakala-jīva-nikāyāvāsasya bhagavato vāsudevasya bhītānāṁ śaraṇa-bhūtasya śrīmac-caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena paribhāvitāntar-hṛdayādhigate bhagavati sarveṣāṁ bhūtānām ātma-bhūte pratyag-ātmany evātmanas tādātmyam aviśeṣeṇa samīyuḥ.

SYNONYMS

tasmin-in that paramahaṁsa-āśrama; u-certainly; ha-so celebrated; vā-indeed; upaśama-śīlāḥ-in the renounced order of life; parama-ṛṣayaḥ-the great sages; sakala-all; jīva-of living entities; nikāya-in total; āvāsasya-the residence; bhagavataḥ-of the Supreme Personality of Godhead; vāsudevasya-Lord Vāsudeva; bhītānām-of those afraid of material existence; śaraṇa-bhūtasya-the one who is the only shelter; śrīmat-of the Supreme Personality of Godhead; caraṇa-aravinda-the lotus feet; avirata-constantly; smaraṇa-remembering; avigalita-completely uncontaminated; parama-supreme; bhakti-yoga-of mystic devotional service; anubhāvena-by the prowess; paribhāvita-purified; antaḥ-within; hṛdaya-the heart; adhigate-perceived; bhagavati-the Supreme Personality of Godhead; sarveṣām-of all; bhūtānām-living entities; ātma-bhūte-situated within the body; pratyak-directly; ātmani-with the Supreme Supersoul; eva-certainly; ātmanaḥ-of the self; tādātmyam-qualitative equality; aviśeṣeṇa-without differences; samīyuḥ-realized.

Thus situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They concentrated their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and who is therefore celebrated as Vāsudeva. Lord Vāsudeva is the only shelter of those who are actually afraid of material existence. By constantly thinking of His lotus feet, these three sons of Mahārāja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, and realize that there was qualitatively no difference between themselves and Him.

The paramahaṁsa stage is the topmost position in renounced life. In sannyāsa, the renounced order, there are four stages-kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa. According to the Vedic system, when one accepts the renounced order, he stays outside his village in a cottage, and his necessities, especially his food, are supplied from home. This is called the kuṭīcaka stage. When a sannyāsī advances further, he no longer accepts anything from home: instead, he collects his necessities, especially his food, from many places. This system is called mādhukarī, which literally means "the profession of the bumblebees." As bumblebees collect honey from many flowers, a little from each, so a sannyāsī should beg from door to door but not accept very much food from any particular house; he should collect a little bit from every house. This is called the bahūdaka stage. When a sannyāsī is still more experienced, he travels all over the world to preach the glories of Lord Vāsudeva. He is then known as parivrājakācārya. The sannyāsī reaches the paramahaṁsa stage when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. An actual paramahaṁsa is one who completely controls his senses and engages in the unalloyed service of the Lord. Therefore all three of these sons of Priyavrata, namely Kavi, Mahāvīra and Savana, were situated in the paramahaṁsa stage from the very beginning. Their senses could not disturb them, for their senses were completely engaged in serving the Lord. Therefore the three brothers are described in this verse as upaśama-śīlāḥ. Upaśama means "completely subdued." Because they completely subdued their senses, they are understood to have been great sages and saints.

After subduing their senses, the three brothers concentrated their minds upon the lotus feet of Vāsudeva, Lord Kṛṣṇa. As stated in Bhagavad-gītā (7.19), vāsudevaḥ sarvam iti. The lotus feet of Vāsudeva are everything. Lord Vāsudeva is the reservoir of all living entities. When this cosmic manifestation is dissolved, all living entities enter the supreme body of the Lord, Garbhodakaśāyī Viṣṇu, who merges within the body of Mahā-Viṣṇu. Both of these viṣṇu-tattvas are vāsudeva-tattvas, and therefore the great sages Kavi, Mahāvīra and Savana concentrated always upon the lotus feet of Lord Vāsudeva, Kṛṣṇa. In this way they could understand that the Supersoul within the heart is the Supreme Personality of Godhead, and they could recognize their identity with Him. The complete description of this realization is that simply by discharging the unalloyed form of devotional service, one can realize his self completely. The parama-bhakti-yoga mentioned in this verse means that a living entity, by dint of unalloyed devotional service, has no other interest than the service of the Lord, as described in Bhagavad-gītā (vāsudevaḥ sarvam iti [Bg. 7.19]). By parama-bhakti-yoga, by elevating oneself to the highest platform of loving service, one can automatically be relieved from the bodily concept of life and see the Supreme Personality of Godhead face to face. As confirmed in Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.38]

An advanced devotee, who is known as a sat, or saint, can always see within his heart the Supreme Personality of Godhead, face to face. Kṛṣṇa, Śyāmasundara, expands Himself by His plenary portion, and thus a devotee can always see Him within his heart.

TEXT 28

anyasyām api jāyāyāṁ trayaḥ putrā āsann uttamas tāmaso raivata iti manvantarādhipatayaḥ.

SYNONYMS

anyasyām-other; api-also; jāyāyām-in the wife; trayaḥ-three; putrāḥ-sons; āsan-there were; uttamaḥ tāmasaḥ raivataḥ-Uttama, Tāmasa and Raivata; iti-thus; manu-antara-of the manvantara millennium; adhipatayaḥ-rulers.

In his other wife, Mahārāja Priyavrata begot three sons, named Uttama, Tāmasa and Raivata. All of them later took charge of manvantara millenniums.

In every day of Brahmā there are fourteen manvantaras. The duration of one manvantara, the lifespan of one Manu, is seventy-one yugas, and each yuga is 4,320,000 years. Almost all the Manus selected to rule the manvantaras came from the family of Mahārāja Priyavrata. Three of them are particularly mentioned herein, namely Uttama, Tāmasa and Raivata.

TEXT 29

evam upaśamāyaneṣu sva-tanayeṣv atha jagatī-patir jagatīm arbudāny ekādaśa parivatsarāṇām avyāhatākhila-puruṣa-kāra-sāra-sambhṛta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāna-pramoda-prasaraṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣvely-ādibhiḥ parābhūyamāna-viveka ivānavabudhyamāna iva mahāmanā bubhuje.

SYNONYMS

evam-thus; upaśama-ayaneṣu-all well qualified; sva-tanayeṣu-his own sons; atha-thereafter; jagatī-patiḥ-the master of the universe; jagatīm-the universe; arbudāni-arbudas (one arbuda equals 100,000,000); ekādaśa-eleven; parivatsarāṇām-of years; avyāhata-without being interrupted; akhila-universal; puruṣa-kāra-prowess; sāra-strength; sambhṛta-endowed with; doḥ-daṇḍaḥ-of powerful arms; yugala-by the pair; āpīḍita-being drawn; maurvī-guṇa-of the bowstring; stanita-by the loud sound; viramita-defeated; dharma-religious principles; pratipakṣaḥ-those who are against; barhiṣmatyāḥ-of his wife Barhiṣmatī; ca-and; anudinam-daily; edhamāna-increasing; pramoda-pleasing intercourse; prasaraṇa-amiability; yauṣiṇya-feminine behavior; vrīḍā-by shyness; pramuṣita-held back; hāsa-laughing; avaloka-glancing; rucira-pleasing; kṣveli-ādibhiḥ-by exchanges of loving propensities; parābhūyamāna-being defeated; vivekaḥ-his true knowledge; iva-like; anavabudhyamānaḥ-a less intelligent person; iva-like; mahā-manāḥ-the great soul; bubhuje-ruled.

After Kavi, Mahāvīra and Savana were completely trained in the paramahaṁsa stage of life, Mahārāja Priyavrata ruled the universe for eleven arbudas of years. Whenever he was determined to fix his arrow upon his bowstring with his two powerful arms, all opponents of the regulative principles of religious life would flee from his presence in fear of the unparalleled prowess he displayed in ruling the universe. He greatly loved his wife Barhiṣmatī, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhiṣmatī increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.

In this verse, the word dharma-pratipakṣaḥ ("opponents of religious principles") refers not to a particular faith, but to varṇāśrama-dharma, the division of society, socially and spiritually, into four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). To maintain proper social order and help the citizens gradually progress toward the goal of life-namely spiritual understanding-the principles of varṇāśrama-dharma must be accepted. From this verse, Mahārāja Priyavrata appears to have been so strict in maintaining this institution of varṇāśrama-dharma that anyone neglecting it would immediately flee from his presence as soon as the King warned him by fighting or administering light punishment. Indeed, Mahārāja Priyavrata would not have to fight, for simply because of his strong determination, they dared not disobey the rules and regulations of varṇāśrama-dharma. It is said that unless human society is regulated by varṇāśrama-dharma, it is no better than a bestial society of cats and dogs. Mahārāja Priyavrata, therefore, strictly maintained varṇāśrama-dharma by his extraordinary, unparalleled prowess.

To maintain such a life of strict vigilance, one needs encouragement from his wife. In the varṇāśrama-dharma system, certain classes, such as the brāhmaṇas and sannyāsīs, do not need encouragement from the opposite sex. Kṣatriyas and gṛhasthas, however, actually need the encouragement of their wives in order to execute their duties. Indeed, a gṛhastha or kṣatriya cannot properly execute his responsibilities without the association of his wife. Śrī Caitanya Mahāprabhu personally admitted that a gṛhastha must live with a wife. Kṣatriyas were even allowed to have many wives to encourage them in discharging the duties of government. The association of a good wife is necessary in a life of karma and political affairs. To execute his duties properly, therefore. Mahārāja Priyavrata took advantage of his good wife Barhiṣmatī, who was always very expert in pleasing her great husband by properly dressing herself, smiling, and exhibiting her feminine bodily features. Queen Barhiṣmatī always kept Mahārāja Priyavrata very encouraged, and thus he executed his governmental duty very properly. In this verse iva has twice been used to indicate that Mahārāja Priyavrata acted exactly like a henpecked husband and thereby seemed to have lost his sense of human responsibility. Actually, however, he was fully conscious of his position as a spirit soul, although he seemingly behaved like an acquiescent karmī husband. Mahārāja Priyavrata thus ruled the universe for eleven arbudas of years. One arbuda consists of 100,000,000 years, and Mahārāja Priyavrata ruled the universe for eleven such arbudas.

TEXT 30

yāvad avabhāsayati sura-girim anuparikrāman bhagavān ādityo vasudhā-talam ardhenaiva pratapaty ardhenāvacchādayati tadā hi bhagavad-upāsanopacitāti-puruṣa-prabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinaṁ kariṣyāmīti sapta-kṛt vastaraṇim anuparyakrāmad dvitīya iva pataṅgaḥ.

SYNONYMS

yāvat-so long; avabhāsayati-illuminates; sura-girim-the Sumeru Hill; anuparikrāman-by circumambulating; bhagavān-the most powerful; ādityaḥ-sun-god; vasudhā-talam-the lower planetary system; ardhena-by half; eva-certainly; pratapati-makes dazzling; ardhena-by half; avacchādayati-covers with darkness; tadā-at that time; hi-certainly; bhagavat-upāsanā-by worshiping the Supreme Personality of Godhead; upacita-by satisfying Him perfectly; ati-puruṣa-superhuman; prabhāvaḥ-influence; tat-that; anabhinandan-without appreciating; samajavena-by equally powerful; rathena-on a chariot; jyotiḥ-mayena-dazzling; rajanīm-night; api-also; dinam-day; kariṣyāmi-I shall make it; iti-thus; sapta-kṛt-seven times; vastaraṇim-exactly following the orbit of the sun; anuparyakrāmat-circumambulated; dvitīyaḥ-second; iva-like; pataṅgaḥ-sun.

While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead.

There is a Bengali saying which describes that someone is so powerful that he can make the night day and the day night. That saying is current because of the prowess of Priyavrata. His activities demonstrate how powerful he became by worshiping the Supreme Personality of Godhead. Lord Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. In Bhagavad-gītā (18.78) it is said wherever there is the master of all mystic powers (yatra yogeśvaraḥ kṛṣṇaḥ), victory, fortune and all other opulences are present. Devotional service is so powerful. When a devotee achieves what he wants to accomplish, it is not by his own mystic power but by the grace of the master of mystic power. Lord Kṛṣṇa: by His grace, a devotee can accomplish wonderful things unimaginable even to the most powerful scientist.

From the description in this verse, it appears that the sun moves. According to modern astronomers, the sun is fixed in one place, surrounded by the solar system, but here we find that the sun is not stationary: it is rotating in a prescribed orbit. This fact is corroborated by Brahma-saṁhitā (5.52). Yasyājñayā bhramati saṁbhṛta-kāla-cakraḥ: the sun is rotating in its fixed orbit in accordance with the order of the Supreme Personality of Godhead. According to Jyotir Veda, the science of astronomy in the Vedic literature, the sun moves for six months on the northern side of the Sumeru Hill and for six months on the southern side. We have practical experience on this planet that when there is summer in the north there is winter in the south and vice versa. Modern materialistic scientists sometimes present themselves as knowing all the ingredients of the sun, yet they are unable to offer a second sun like Mahārāja Priyavrata's.

Although Mahārāja Priyavrata devised a very powerful chariot as brilliant as the sun, he had no desire to compete with the sun-god, for a Vaiṣṇava never wants to supersede another Vaiṣṇava. His purpose was to give abundant benefits in material existence. Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in the months of April and May the rays of Mahārāja Priyavrata's brilliant sun were as pleasing as the rays of the moon, and in October and November, both morning and evening, that sun provided more warmth than the sunshine. In short, Mahārāja Priyavrata was extremely powerful, and his actions extended his power in all directions.

TEXT 31

ye vā u ha tad-ratha-caraṇa-nemi-kṛta-parikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ.

SYNONYMS

ye-that; vā u ha-certainly; tat-ratha-of his chariot; caraṇa-of the wheels; nemi-by the rims; kṛta-made; parikhātāḥ-trenches; te-those; sapta-seven; sindhavaḥ-oceans; āsan-became; yataḥ-because of which; eva-certainly; kṛtāḥ-were made; sapta-seven; bhuvaḥ-of the Bhū-maṇḍala; dvīpāḥ-islands.

When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhū-maṇḍala into seven islands.

Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, which altogether are known as Bhū-maṇḍala, or Bhūloka. In the Gāyatrī mantra, we chant, oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyam. Above the Bhūloka planetary system is Bhuvarloka, and above that is Svargaloka, the heavenly planetary system. All these planetary systems are controlled by Savitā, the sun-god. By chanting the Gāyatrī mantra just after rising early in the morning, one worships the sun-god.

TEXT 32

jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-saṁjñās teṣāṁ parimāṇaṁ pūrvasmāt pūrvasmād uttara uttaro yathā-saṅkhyaṁ dvi-guṇa-mānena bahiḥ samantata upakḷptāḥ.

SYNONYMS

jambū-Jambū; plakṣa-Plakṣa; śālmali-Śālmali; kuśa-Kuśa; krauñca-Krauñca; śāka-Śāka; puṣkara-Puṣkara; saṁjñāḥ-known as; teṣām-of them; parimāṇam-measurement; pūrvasmāt pūrvasmāt-from the former; uttaraḥ uttaraḥ-the following; yathā-according to; saṅkhyam-number; dvi-guṇa-twice as much; mānena-with a measure; bahiḥ-outside; samantataḥ-all around; upakḷptāḥ-produced.

The names of the islands are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. Each island is twice as large as the one preceding it, and each is surrounded by a liquid substance, beyond which is the next island.

The ocean in each planetary system has a different type of liquid. How they are situated is explained in the next verse.

TEXT 33

kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ sapta dvīpa-parikhā ivābhyantara-dvīpa-samānā ekaikaśyena yathānupūrvaṁ saptasv api bahir dvīpeṣu pṛthak parita upakalpitās teṣu jambv-ādiṣu barhiṣmatī-patir anuvratānātmajān āgnīdhredhmajihva-yajñabāhu-hiraṇyareto-ghṛtapṛṣṭha-medhātithi-vītihotra-saṁjñān yathā-saṅkhyenaikaikasminn ekam evādhi-patiṁ vidadhe.

SYNONYMS

kṣāra-salt; uda-water; ikṣu-rasa-the liquid extract from sugarcane; uda-water; surā-liquor; uda-water; ghṛta-clarified butter; uda-water; kṣīra-milk; uda-water; dadhi-maṇḍa-emulsified yogurt; uda-water; śuddha-udāḥ-and drinking water; sapta-seven; jaladhayaḥ-oceans; sapta-seven; dvīpa-islands; parikhāḥ-trenches; iva-like; abhyantara-internal; dvīpa-islands; samānāḥ-equal to; eka-ekaśyena-one after another; yathā-anupūrvam-in chronological order; saptasu-seven; api-although; bahiḥ-outside; dvīpeṣu-in islands; pṛthak-separate; paritaḥ-all around; upakalpitāḥ-situated; teṣu-within them; jambū-ādiṣu-beginning with Jambū; barhiṣmatī-of Barhiṣmatī; patiḥ-the husband; anuvratān-who were actually followers of the father's principles; ātma-jān-sons; āgnīdhra-idhmajihva-yajñabāhu-hiraṇyaretaḥ-ghṛtapṛṣṭha-medhātithi-vītihotra-saṁjñān-named Āgnīḍhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra; yathā-saṅkhyena-by the same number; eka-ekasmin-in each island; ekam-one; eva-certainly; adhi-patim-king; vidadhe-he made.

The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds. Mahārāja Priyavrata, the husband of Queen Barhiṣmatī, gave sovereignty over these islands to his respective sons, namely Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra. Thus they all became kings by the order of their father.

It is to be understood that all the dvīpas, or islands, are surrounded by different types of oceans, and it is said herein that the breadth of each ocean is the same as that of the island it surrounds. The length of the oceans, however, cannot equal the length of the islands. According to Vīrarāghava Ācārya, the breadth of the first island is 100,000 yojanas. One yojana equals eight miles, and therefore the breadth of the first island is calculated to be 800,000 miles. The water surrounding it must have the same breadth, but its length must be different.

TEXT 34

duhitaraṁ corjasvatīṁ nāmośanase prāyacchad yasyām āsīd devayānī nāma kāvya-sutā.

SYNONYMS

duhitaram-the daughter; ca-also; ūrjasvatīm-Ūrjasvatī; nāma-named; uśanase-unto the great sage Uśanā (Śukrācārya); prāyacchat-he gave; yasyām-unto whom; āsīt-there was; devayānī-Devayānī; nāma-named; kāvya-sutā-the daughter of Śukrācārya.

King Priyavrata then gave his daughter, Ūrjasvatī, in marriage to Śukrācārya, who begot in her a daughter named Devayānī.

TEXT 35

naivaṁ-vidhaḥ puruṣa-kāra urukramasya
puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām
citraṁ vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

SYNONYMS

na-not; evam-vidhaḥ-like that; puruṣa-kāraḥ-personal influence; uru-kramasya-of the Supreme Personality of Godhead; puṁsām-of the devotees; tat-aṅghri-of His lotus feet; rajasā-by the dust; jita-ṣaṭ-guṇānām-who have conquered the influence of the six kinds of material whips; citram-wonderful; vidūra-vigataḥ-the fifth-grade person, or the untouchable; sakṛt-only once; ādadīta-if he utters; yat-whose; nāmadheyam-holy name; adhunā-immediately; saḥ-he; jahāti-gives up; bandham-material bondage.

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips-namely hunger, thirst, lamentation, illusion, old age and death-and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes-in other words, an untouchable-is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit about the activities of King Priyavrata, and since the King might have had doubts about these wonderful, uncommon activities, Śukadeva Gosvāmī reassured him. "My dear King," he said, "don't be doubtful about the wonderful activities of Priyavrata. For a devotee of the Supreme Personality of Godhead, everything is possible because the Lord is also known as Urukrama." Urukrama is a name for Lord Vāmanadeva, who performed the wonderful act of occupying the three worlds with three footsteps. Lord Vāmanadeva requested three paces of land from Mahārāja Bali, and when Mahārāja Bali agreed to grant them, the Lord immediately covered the entire world with two footsteps, and for His third step He placed His foot upon Bali Mahārāja's head. Śrī Jayadeva Gosvāmī says:

chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana

keśava dhṛta-vamāna-rūpa jaya jagadīśa hare

"All glories to Lord Keśava, who assumed the form of a dwarf. O Lord of the universe, who takes away everything inauspicious for the devotees! O wonderful Vāmanadeva! You tricked the great demon Bali Mahārāja by Your steps. The water that touched the nails of Your lotus feet when You pierced through the covering of the universe purifies all living entities in the form of the River Ganges."

Since the Supreme Lord is all-powerful, He can do things that seem wonderful for a common man. Similarly, a devotee who has taken shelter at the lotus feet of the Lord can also do wonderful things unimaginable to a common man, by the grace of the dust of those lotus feet. Caitanya Mahāprabhu therefore teaches us to take shelter of the Lord's lotus feet:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāṁbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O son of Nanda Mahārāja, I am Your eternal servant, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet." Lord Caitanya teaches us to come in touch with the dust of the Lord's lotus feet, for then there will undoubtedly be all success.

Because of the material body, every living entity in material existence is always disturbed by sad-guṇa, six whips-hunger, thirst, lamentation, illusion, invalidity and death. Furthermore, another sad-guṇa are the mind and five sense organs. Not to speak of a sanctified devotee, even a caṇḍāla, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste brāhmaṇas argue that unless one changes his body he cannot be accepted as a brāhmaṇa, for since the present body is obtained as a result of past actions, one who has in the past acted as a brāhmaṇa takes birth in a brāhmaṇa family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a brāhmaṇa. Herein it is said, however, that even vidūra-vigata, a caṇḍāla-a fifth-class untouchable-is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanātana Gosvāmī confirms this:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

When a person, even though a caṇḍāla, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the śāstras, that he changes his body. This is to be understood without arguments. This verse clearly says, sa jahāti bandham: "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's karma. Although sometimes we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified. Therefore it is irrefutable that a caṇḍāla, or any fallen or lowborn person, can become a brāhmaṇa simply by the method of bona fide initiation.

TEXT 36

sa evam aparimita-bala-parākrama ekadā tu devarṣi-caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇānirvṛtam ivātmānaṁ manyamāna ātma-nirveda idam āha.

SYNONYMS

saḥ-he (Mahārāja Priyavrata); evam-thus; aparimita-unparalleled; bala-strength; parākramaḥ-whose influence; ekadā-once upon a time; tu-then; deva-ṛṣi-of the great saint Nārada; caraṇa-anuśayana-surrendering unto the lotus feet; anu-thereafter; patita-fallen down; guṇa-visarga-with material affairs (created by the three material modes of nature); saṁsargeṇa-by connection; anirvṛtam-not satisfied; iva-like; ātmānam-himself; manyamānaḥ-thinking like that; ātma-self; nirvedaḥ-possessing renunciation; idam-this; āha-said.

While enjoying his material opulences with full strength and influence, Mahārāja Priyavrata once began to consider that although he had fully surrendered to the great saint Nārada and was actually on the path of Kṛṣṇa consciousness, he had somehow become again entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation.

In Śrīmad-Bhāgavatam (1.5.17) it is said:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

"One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything." If one somehow or other comes to the shelter of a great Vaiṣṇava, takes to Kṛṣṇa consciousness because of sentiment or realization, but in course of time falls down because of immature understanding, he is not actually fallen, for his having engaged in Kṛṣṇa consciousness is a permanent asset. If one falls down, therefore, his progress might be checked for a certain time, but it will again become manifest at an opportune moment. Although Priyavrata Mahārāja was serving according to the instructions of Nārada Muni meant for going back home, back to Godhead, he returned to material affairs at the request of his father. In due course of time, however, his consciousness for serving Kṛṣṇa reawakened by the grace of his spiritual master, Nārada.

As stated in Bhagavad-gītā (6.41), śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate. One who falls down from the process of bhakti-yoga is again offered the opulence of the demigods, and after enjoying such material opulence, he is given a chance to take birth in a noble family of a pure brāhmaṇa, or in a rich family, to be given the chance to revive his Kṛṣṇa consciousness. This actually happened in the life of Priyavrata: he is a most glorious example of this truth. In due course of time, he no longer wanted to enjoy his material opulences and his wife, kingdom and sons; instead, he wanted to renounce them all. Therefore, after having described the material opulences of Mahārāja Priyavrata, Śukadeva Gosvāmī, in this verse, describes his tendency for renunciation.

The words devarṣi-caraṇānuśayana indicate that Mahārāja Priyavrata, having fully surrendered to the great sage Devarṣi Nārada, was strictly following all the devotional processes and regulative principles under his direction. In regard to strictly following the regulative principles, Śrīla Viśvanātha Cakravartī Ṭhākura says; daṇḍavat-praṇāmās tān anupatitaḥ. By immediately offering obeisances (daṇḍavat) unto the spiritual master and by strictly following his directions, the student becomes advanced. Mahārāja Priyavrata was doing all these things regularly.

As long as one is in the material world, he has to be under the influence of the modes of material nature (guṇa-visarga). It is not that Mahārāja Priyavrata was freed from material influence because he possessed all material opulences. In this material world, both the very poor man and the very rich man are under material influences, for both wealth and poverty are creations of the modes of material nature. As stated in Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ. According to the modes of material nature we acquire, the material nature gives us facility for material enjoyment.

TEXT 37

aho asādhv anuṣṭhitaṁ yad abhiniveśito 'ham indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tad alam alam amuṣyā vanitāyā vinoda-mṛgaṁ māṁ dhig dhig iti garhayāṁ cakāra.

SYNONYMS

aho-alas; asādhu-not good; anuṣṭhitam-executed; yat-because; abhiniveśitaḥ-being completely absorbed; aham-I; indriyaiḥ-for sense gratification; avidyā-by nescience; racita-made; viṣama-causing distress; viṣaya-sense gratification; andha-kūpe-in the dark well; tat-that; alam-insignificant; alam-of no importance; amuṣyāḥ-of that; vanitāyāḥ-wife; vinoda-mṛgam-just like a dancing monkey; mām-unto me; dhik-all condemnation; dhik-all condemnation; iti-thus; garhayām-criticism; cakāra-he did.

The King thus began criticizing himself: Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.

How condemned is the advancement of material knowledge can be understood from the behavior of Mahārāja Priyavrata. He performed such wonderful acts as creating another sun, which shined during the night, and creating a chariot so great that its wheels formed vast oceans. These activities are so great that modern scientists cannot even imagine how such things can be done. Mahārāja Priyavrata acted very wonderfully in the material field of activities, but because he was dealing in sense gratification-ruling his kingdom and dancing to the indications of his beautiful wife-he personally condemned himself. When we think about this example of Mahārāja Priyavrata, we can just consider how degraded is the modern civilization of materialistic advancement. Modern so-called scientists and other materialists are very satisfied because they can construct great bridges, roads and machines, but such activities are nothing comparable to those of Mahārāja Priyavrata. If Mahārāja Priyavrata could condemn himself in spite of his wonderful activities, how condemned we are in our so-called advancement of material civilization. We can conclude that such advancement has nothing to do with the problems of the living entity entangled within this material world. Unfortunately, modern man does not understand his entanglement and how condemned he is, nor does he know what kind of body he is going to have in the next life. From a spiritual point of view, a great kingdom, beautiful wife and wonderful material activities are all impediments to spiritual advancement. Mahārāja Priyavrata had served the great sage Nārada sincerely. Therefore even though he had accepted material opulences, he could not be deviated from his own task. He again became Kṛṣṇa conscious. As confirmed in Bhagavad-gītā:

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

"In devotional service there is no loss or diminution, and even a small service rendered in devotional life is sufficient to save one from the greatest danger." (Bg. 2.40) Such renunciation as Mahārāja Priyavrata's is possible only by the grace of the Supreme Personality of Godhead. Generally when people are powerful or when they have a beautiful wife, a beautiful home and material popularity, they become more and more entangled. Priyavrata Mahārāja, however, having been completely trained by the great sage Nārada, revived his Kṛṣṇa consciousness in spite of all impediments.

TEXT 38

para-devatā-prasādādhigatātma-pratyavamarśenānupravṛttebhyaḥ putrebhya imāṁ yathā-dāyaṁ vibhajya bhukta-bhogāṁ ca mahiṣīṁ mṛtakam iva saha mahā-vibhūtim apahāya svayaṁ nihita-nirvedo hṛdi gṛhīta-hari-vihārānubhāvo bhagavato nāradasya padavīṁ punar evānusasāra.

SYNONYMS

para-devatā-of the Supreme Personality of Godhead; prasāda-by the mercy; adhigata-obtained; ātma-pratyavamarśena-by self-realization; anupravṛttebhyaḥ-who exactly follow his path; putrebhyaḥ-unto his sons; imām-this earth; yathā-dāyam-exactly according to the inheritance; vibhajya-dividing; bhukta-bhogām-whom he enjoyed in so many ways; ca-also; mahiṣīm-the Queen; mṛtakam iva-exactly like a dead body; saha-with; mahā-vibhūtim-great opulence; apahāya-giving up; svayam-himself; nihita-perfectly taken to; nirvedaḥ-renunciation; hṛdi-in the heart; gṛhīta-accepted; hari-of the Supreme Personality of Godhead; vihāra-pastimes; anubhāvaḥ-in such an attitude; bhagavataḥ-of the great saintly person; nāradasya-of Saint Nārada; padavīm-position; punaḥ-again; eva-certainly; anusasāra-began to follow.

By the grace of the Supreme Personality of Godhead, Mahārāja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Nārada.

As enunciated by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka, ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam: [Cc. Antya 20.12] as soon as one's heart is cleansed, the blazing fire of material existence is immediately extinguished. Our hearts are meant for the pastimes of the Supreme Personality of Godhead. This means that one should be fully Kṛṣṇa conscious, thinking of Kṛṣṇa, as He Himself advises (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]). This should be our only business. One whose heart is not clean cannot think of the transcendental pastimes of the Supreme Lord, but if one can once again place the Supreme Personality of Godhead in his heart, he very easily becomes qualified to renounce material attachment. Māyāvādī philosophers, yogīs and jñānīs try to give up this material world simply by saying, brahma satyaṁ jagan mithyā: "This world is false. There is no use of it. Let us take to Brahman." Such theoretical knowledge will not help us. If we believe that Brahman is the real truth, we have to place within our hearts the lotus feet of Śrī Kṛṣṇa, as Mahārāja Ambarīṣa did (sa vai manaḥ kṛṣṇa-padāravindayoḥ). One has to fix the lotus feet of the Lord within his heart. Then he gets the strength to be freed from material entanglement.

Mahārāja Priyavrata was able to give up his opulent kingdom, and he also gave up the association of his beautiful wife as if she were a dead body. However beautiful one's wife and however attractive her bodily features, one is no longer interested in her when her body is dead. We praise a beautiful woman for her body, but that same body, when bereft of a spirit soul, is no longer interesting to any lusty man. Mahārāja Priyavrata was so strong, by the grace of the Lord, that even though his beautiful wife was alive, he could give up her association exactly like one who is forced to give up the association of a dead wife. Śrī Caitanya Mahāprabhu said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wile are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Kṛṣṇa, be freed from attachment to women and money. When Mahārāja Priyavrata became completely free from these attachments, he could again peacefully follow the principles instructed by the great sage Nārada.

TEXT 39

tasya ha vā ete ślokāḥ–
priyavrata-kṛtaṁ karma
ko nu kuryād vineśvaram
yo nemi-nimnair akaroc
chāyāṁ ghnan sapta vāridhīn

SYNONYMS

tasya-his; ha vā-certainly; ete-all these; ślokāḥ-verses; priyavrata-by King Priyavrata; kṛtam-done; karma-activities; kaḥ-who; nu-then; kuryāt-can execute; vinā-without; īśvaram-the Supreme Personality of Godhead; yaḥ-one who; nemi-of the rim of the wheels of his chariot; nimnaiḥ-by the depressions; akarot-made; chāyām-darkness; ghnan-dissipating; sapta-seven; vāridhīn-oceans.

There are many famous verses regarding Mahārāja Priyavrata's activities:

"No one but the Supreme Personality of Godhead could do what Mahārāja Priyavrata has done. Mahārāja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans."

There are many excellent verses, famous all over the world, concerning the activities of Mahārāja Priyavrata. He is so celebrated that his activities are compared to those of the Supreme Personality of Godhead. Sometimes a sincere servant and devotee of the Lord is also called bhagavān. Śrī Nārada is called bhagavān, and Lord Śiva and Vyāsadeva are also sometimes called bhagavān. This designation, bhagavān, is sometimes conferred upon a pure devotee by the grace of the Lord so that he will be very highly esteemed. Mahārāja Priyavrata was such a devotee.

TEXT 40

bhū-saṁsthānaṁ kṛtaṁ yena
sarid-giri-vanādibhiḥ
sīmā ca bhūta-nirvṛtyai
dvīpe dvīpe vibhāgaśaḥ

SYNONYMS

bhū-saṁsthānam-the situation of the earth; kṛtam-done; yena-by whom; sarit-by rivers; giri-by hills and mountains; vana-ādibhiḥ-by forests and so on; sīmā-boundaries; ca-also; bhūta-of different nations; nirvṛtyai-to stop fighting; dvīpe dvīpe-on the various islands; vibhāgaśaḥ-separately.

"To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property."

The example set by Mahārāja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills. This is also mentioned in relation to Mahārāja Pṛthu, who was born from the dead body of his father by the manipulation of great sages. Mahārāja Pṛthu's father was very sinful, and therefore a black man called Niṣāda was first born from his dead body. The Naiṣāda race was given a place in the forest because by nature they are thieves and rogues. As animals are given places in various forests and hills, men who are like animals are also destined to live there. One cannot be promoted to civilized life unless one comes to Kṛṣṇa consciousness, for by nature one is destined to live in a particular situation according to one's karma and association with the modes of nature. If men want to live in harmony and peace, they must take to Kṛṣṇa consciousness, for they cannot achieve the highest standard while absorbed in the bodily concept of life. Mahārāja Priyavrata divided the surface of the globe into different islands so that each class of men would live peacefully and not clash with the others. The modern idea of nationhood has gradually developed from the divisions made by Mahārāja Priyavrata.

TEXT 41

bhaumaṁ divyaṁ mānuṣaṁ ca
mahitvaṁ karma-yogajam
yaś cakre nirayaupamyaṁ
puruṣānujana-priyaḥ

SYNONYMS

bhaumam-of the lower planets; divyam-heavenly; mānuṣam-of human beings; ca-also; mahitvam-all opulences; karma-by fruitive activities; yoga-by mystic power; jam-born; yaḥ-one who; cakre-did; niraya-with hell; aupamyam-comparison or equality; puruṣa-of the Supreme Personality of Godhead; anujana-to the devotee; priyaḥ-most dear.

"As a great follower and devotee of the sage Nārada, Mahārāja Priyavrata considered hellish the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society."

Śrīla Rūpa Gosvāmī has said that the position of a devotee is so superexcellent that a devotee does not consider any material opulence worth having. There are different types of opulences on earth, in the heavenly planets and even in the lower planetary system, known as Pātāla. A devotee, however, knows that they are all material, and consequently he is not at all interested in them. As stated in Bhagavad-gītā, paraṁ dṛṣṭvā nivartate. Sometimes yogīs and jñānīs voluntarily give up all material opulences to practice their system of liberation and taste spiritual bliss. However, they frequently fall down because artificial renunciation of material opulences cannot endure. One must have a superior taste in spiritual life; then he can give up material opulence. Mahārāja Priyavrata had already tasted spiritual bliss, and therefore he had no interest in any of the material achievements available in the lower, higher or middle planetary systems.

Thus end the Bhaktivedanta purports to the Fifth Canto, First Chapter, of Śrīmad-Bhāgavatam, entitled "The Activities of Mahārāja Priyavrata."

20.6.2 Chapter Two

The Activities of Mahārāja Āgnīdhra

In this chapter, the character of Mahārāja Āgnīdhra is described. When Mahārāja Priyavrata went off for spiritual realization, his son Āgnīdhra became the ruler of Jambūdvīpa, in accordance with Mahārāja Priyavrata's instructions, and maintained its residents with the same affection a father feels for his sons. Once Mahārāja Āgnīdhra desired to have a son, and therefore he entered a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahmā sent a celestial girl named Pūrvacitti to Āgnīdhra's hermitage. After dressing herself very attractively, she presented herself before him with various feminine movements, and Āgnīdhra was naturally attracted to her. The girl's actions, expressions, smile, sweet words and moving eyes were fascinating to him. Āgnīdhra was expert in flattery. Thus he attracted the celestial girl, who was pleased to accept him as her husband because of his mellifluous words. She enjoyed royal happiness with Āgnīdhra for many years before returning to her abode in the heavenly planets. In her womb Āgnīdhra begot nine sons-Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. He gave them nine islands with names corresponding to theirs. Āgnīdhra, however, his senses unsatisfied, was always thinking of his celestial wife, and therefore in his next life he was born in her celestial planet. After the death of Āgnīdhra, his nine sons married nine daughters of Meru named Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.

TEXT 1

śrī-śuka uvāca

evaṁ pitari sampravṛtte tad-anuśāsane vartamāna āgnīdhro jambūdvīpaukasaḥ prajā aurasavad dharmāvekṣamāṇaḥ paryagopāyat.

SYNONYMS

śrī-śukaḥ-Śrī Śukadeva Gosvāmī; uvāca-said; evam-thus; pitari-when his father; sampravṛtte-took to the path of liberation; tat-anuśāsane-according to his order; vartamānaḥ-situated; āgnīdhraḥ-King Āgnīdhra; jambū-dvīpa-okasaḥ-the inhabitants of Jambūdvīpa; prajāḥ-citizens; aurasa-vat-as if they were his sons; dharma-religious principles; avekṣamāṇaḥ-strictly observing; paryagopāyat-completely protected.

Śrī Śukadeva Gosvāmī continued: After his father, Mahārāja Priyavrata, departed to follow the path of spiritual life by undergoing austerities, King Āgnīdhra completely obeyed his order. Strictly observing the principles of religion, he gave full protection to the inhabitants of Jambūdvīpa as if they were his own begotten sons.

Following the instruction of his father, Mahārāja Priyavrata, Mahārāja Āgnīdhra ruled the inhabitants of Jambūdvīpa according to religious principles. These principles are exactly contrary to the modern principles of faithlessness. As clearly stated here, the King protected the citizens the way a father protects his begotten children. How he ruled the citizens is also described here-dharmāvekṣamāṇaḥ, strictly according to religious principles. It is the duty of the executive head of a state to see that the citizens strictly follow religious principles. The Vedic religious principles begin with varṇāśrama-dharma, the duties of the four varṇas and four āśramas. Dharma refers to principles given by the Supreme Personality of Godhead. The first principle of dharma, or religion, is to observe the duties of the four orders as enjoined by the Supreme Personality of Godhead. According to people's qualities and activities, society should be divided into brāhmaṇas, kṣatriyas, vaiśyas and śūdras and then again into brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs. These are religious principles, and it is the duty of the head of state to see that his citizens strictly follow them. He should not merely act officially; he should be like a father who is always a well-wisher of his sons. Such a father strictly observes whether his sons are performing their duties, and sometimes he also punishes them.

Just contrary to the principles mentioned here, the presidents and chief executives in the age of Kali are simply tax collectors who do not care whether religious principles are observed. Indeed, the chief executives of the present day introduce all kinds of sinful activity, especially illicit sex, intoxication, animal killing and gambling. These sinful activities are now very prominently manifested in India. Although a hundred years ago these four principles of sinful life were strictly prohibited in the families of India, they have now been introduced into every Indian family; therefore they cannot follow religious principles. In contrast to the principles of the kings of old, the modern state is concerned only with propaganda for levying taxes and is no longer responsible for the spiritual welfare of the citizens. The state is now callous to religious principles. Śrīmad-Bhāgavatam predicts that in Kali-yuga the government will be entrusted with dasyu-dharma, which means the occupational duty of rogues and thieves. Modern heads of state are rogues and thieves who plunder the citizens instead of giving them protection. Rogues and thieves plunder without regard for law, but in this age of Kali, as stated in Śrīmad-Bhāgavatam, the lawmakers themselves plunder the citizens. The next prediction to be fulfilled, which is already coming to pass, is that because of the sinful activities of the citizens and the government, rain will become increasingly scarce. Gradually there will be complete drought and no production of food grains. People will be reduced to eating flesh and seeds, and many good, spiritually inclined people will have to forsake their homes because they will be too harassed by drought, taxation and famine. The Kṛṣṇa consciousness movement is the only hope to save the world from such devastation. It is the most scientific and authorized movement for the actual welfare of the whole human society.

TEXT 2

sa ca kadācit pitṛloka-kāmaḥ sura-vara-vanitākrīḍācala-droṇyāṁ bhagavantaṁ viśva-sṛjāṁ patim ābhṛta-paricaryopakaraṇa ātmaikāgryeṇa tapasvy ārādhayāṁ babhūva.

SYNONYMS

saḥ-he (King Āgnīdhra); ca-also; kadācit-once upon a time; pitṛloka-the Pitṛloka planet; kāmaḥ-desiring; sura-vara-of the great demigods; vanitā-the women; ākrīḍā-the place of pastimes; acala-droṇyām-in one valley of the Mandara Hill; bhagavantam-unto the most powerful (Lord Brahmā); viśva-sṛjām-of personalities who have created this universe; patim-the master; ābhṛta-having collected; paricaryā-upakaraṇaḥ-ingredients for worship; ātma-of the mind; eka-agryeṇa-with full attention; tapasvī-one who executes austerity; ārādhayām babhūva-became engaged in worshiping.

Desiring to get a perfect son and become an inhabitant of Pitṛloka, Mahārāja Āgnīdhra once worshiped Lord Brahmā, the master of those in charge of material creation. He went to a valley of Mandara Hill, where the damsels of the heavenly planets come down to stroll. There he collected garden flowers and other necessary paraphernalia and then engaged in severe austerities and worship.

The King became pitṛloka-kāma, or desirous of being transferred to the planet named Pitṛloka. Pitṛloka is mentioned in Bhagavad-gītā (yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ [Bg. 9.25]). To go to this planet, one needs very good sons who can make offerings to Lord Viṣṇu and then offer the remnants to their forefathers. The purpose of the śrāddha ceremony is to please the Supreme Personality of Godhead, Lord Viṣṇu, so that after pleasing Him one may offer prasāda to one's forefathers and in this way make them happy. The inhabitants of Pitṛloka are generally men of the karma-kāṇḍīya, or fruitive activities category, who have been transferred there because of their pious activities. They can stay there as long as their descendants offer them viṣṇu-prasāda. Everyone in heavenly planets such as Pitṛloka, however, must return to earth after exhausting the effects of his pious acts. As confirmed in Bhagavad-gītā (9.21), kṣīṇe puṇye martya-lokaṁ viśanti: persons who perform pious acts are transferred to higher planets, but when the effects of their pious acts are over, they are again transferred to earth.

Since Mahārāja Priyavrata was a great devotee, how could he have begotten a son who desired to be transferred to Pitṛloka? Lord Kṛṣṇa says, pitṝn yānti pitṛ-vratāḥ: persons who desire to go to Pitṛloka are transferred there. Similarly, yānti mad-yājino 'pi mām: persons who desire to be transferred to the spiritual planets, Vaikuṇṭhalokas, can also go there. Since Mahārāja Āgnīdhra was the son of a Vaiṣṇava, he should have desired to be transferred to the spiritual world, Vaikuṇṭhaloka. Why, then, did he desire to be transferred to Pitṛloka? In answer to this, Gosvāmī Giridhara, one of the Bhāgavatam commentators, remarks that Āgnīdhra was born when Mahārāja Priyavrata was infatuated by lusty desires. This may be accepted as a fact because sons are begotten with different mentalities according to the time of their conception. According to the Vedic system, therefore, before a child is conceived, the garbhādhāna-saṁskāra is performed. This ceremony molds the mentality of the father in such a way that when he plants his seed in the womb of his wife, he will beget a child whose mind will be completely saturated with a devotional attitude. At the present moment, however, there are no such garbhādhāna-saṁskāras, and therefore people generally have a lusty attitude when they beget children. Especially in this age of Kali, there are no garbhādhāna ceremonies; everyone enjoys sex with his wife like a cat or dog. Therefore according to śāstric injunctions, almost all the people of this age belong to the śūdra category. Of course, although Mahārāja Āgnīdhra had a desire to be transferred to Pitṛloka, this does not mean that his mentality was that of a śūdra; he was a kṣatriya.

Mahārāja Āgnīdhra desired to be transferred to Pitṛloka, and therefore he needed a wife because anyone desiring to be transferred to Pitṛloka must leave behind a good son to offer yearly piṇḍa, or prasāda from Lord Viṣṇu. To have a good son, Mahārāja Āgnīdhra wanted a wife from a family of demigods. Therefore he went to Mandara Hill. where the women of the demigods generally come, to worship Lord Brahmā. In Bhagavad-gītā (4.12) it is said, kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ: materialists who want quick results in the material world worship demigods. This is also confirmed in Śrīmad-Bhāgavatam. Śrī-aiśvarya-prajepsavaḥ: those who desire beautiful wives, substantial wealth and many sons worship the demigods, but an intelligent devotee, instead of being entangled by the happiness of this material world in the form of a beautiful wife, material opulence and children, desires to be immediately transferred back home, back to Godhead. Thus he worships the Supreme Personality of Godhead, Viṣṇu.

TEXT 3

tad upalabhya bhagavān ādi-puruṣaḥ sadasi gāyantīṁ pūrvacittiṁ nāmāpsarasam abhiyāpayām āsa.

SYNONYMS

tat-that; upalabhya-understanding; bhagavān-the most powerful; ādi-puruṣaḥ-the first created being within this universe; sadasi-in his assembly; gāyantīm-dancing girl; pūrvacittim-Pūrvacitti; nāma-named; apsarasam-the heavenly dancing girl; abhiyāpayām āsa-sent down.

Understanding King Āgnīdhra's desire, the first and most powerful created being of this universe, Lord Brahmā, selected the best of the dancing girls in his assembly, whose name was Pūrvacitti, and sent her to the King.

In this verse, the words bhagavān ādi-puruṣaḥ are significant. Bhagavān ādi-puruṣaḥ is Lord Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. Lord Kṛṣṇa is the original person. In Bhagavad-gītā, He is also addressed by Arjuna as puruṣam ādyam, the original person, and He is called Bhagavān. In this verse, however, we see that Lord Brahmā is described as bhagavān ādi-puruṣaḥ. The reason he is called bhagavān is that he fully represents the Supreme Personality of Godhead and is the first-born creature in this universe. Lord Brahmā could understand Mahārāja Āgnīdhra's desire because he is as powerful as Lord Viṣṇu. As Lord Viṣṇu, situated as Paramātmā, can understand the desire of the living entity, so Lord Brahmā can also understand the living entity's desire, for Viṣṇu, as a via medium, informs him. As stated in Śrīmad-Bhāgavatam (1.1.1), tene brahma hṛdā ya ādi-kavaye: Lord Viṣṇu informs Lord Brahmā of everything from within his heart. Because Mahārāja Āgnīdhra specifically worshiped Lord Brahmā, Lord Brahmā was pleased, and he sent Pūrvacitti, the Apsarā, to satisfy him.

TEXT 4

sā ca tad-āśramopavanam ati-ramaṇīyaṁ vividha-nibiḍa-viṭapi-viṭapa-nikara-saṁśliṣṭa-puraṭa-latārūḍha-sthala-vihaṅgama-mithunaiḥ procyamāna-śrutibhiḥ pratibodhyamāna-salila-kukkuṭa-kāraṇḍava-kalahaṁsādibhir vicitram upakūjitāmala-jalāśaya-kamalākaram upababhrāma.

SYNONYMS

sā-she (Pūrvacitti); ca-also; tat-of Mahārāja Āgnīdhra; āśrama-of the place of meditation; upavanam-the park; ati-very; ramaṇīyam-beautiful; vividha-varieties of; nibiḍa-dense; viṭapi-trees; viṭapa-of branches and twigs; nikara-masses; saṁśliṣṭa-attached; puraṭa-golden; latā-with creepers; ārūḍha-going high; sthala-vihaṅgama-of land birds; mithunaiḥ-with pairs; procyamāna-vibrating; śrutibhiḥ-pleasing sounds; pratibodhyamāna-responding; salila-kukkuṭa-water fowl; kāraṇḍava-ducks; kala-haṁsa-with various kinds of swans; ādibhiḥ-and so on; vicitram-variegated; upakūjita-resounding with the vibration; amala-clear; jala-āśaya-in the lake; kamala-ākaram-the source of lotus flowers; upababhrāma-began to walk in.

The Apsarā sent by Lord Brahmā began strolling in a beautiful park near the place where the King was meditating and worshiping. The park was beautiful because of its dense green foliage and golden creepers. There were pairs of varied birds such as peacocks, and in a lake there were ducks and swans, all vibrating very sweet sounds. Thus the park was magnificently beautiful because of the foliage, the clear water, the lotus flowers and the sweet singing of various kinds of birds.

TEXT 5

tasyāḥ sulalita-gamana-pada-vinyāsa-gati-vilāsāyāś cānupadaṁ khaṇa-khaṇāyamāna-rucira-caraṇābharaṇa-svanam upākarṇya naradeva-kumāraḥ samādhi-yogenāmīlita-nayana-nalina-mukula-yugalam īṣad vikacayya vyacaṣṭa.

SYNONYMS

tasyāḥ-of her (Pūrvacitti); sulalita-in a very beautiful; gamana-movements; pada-vinyāsa-with styles of walking; gati-in the progression; vilāsāyāḥ-whose pastime; ca-also; anupadam-with every step; khaṇa-khaṇāyamāna-making a tinkling sound; rucira-very pleasing; caraṇa-ābharaṇa-of the ornaments on the feet; svanam-the sound; upākarṇya-hearing; naradeva-kumāraḥ-the Prince; samādhi-in ecstasy; yogena-by controlling the senses; āmīlita-half-open; nayana-eyes; nalina-of lotus; mukula-buds; yugalam-like a pair; īṣat-slightly; vikacayya-opening; vyacaṣṭa-saw.

As Pūrvacitti passed by on the road in a very beautiful style and mood of her own, the pleasing ornaments on her ankles tinkled with her every step. Although Prince Āgnīdhra was controlling his senses, practicing yoga with half-open eyes, he could see her with his lotuslike eyes, and when he heard the sweet tinkling of her bangles, he opened his eyes slightly more and could see that she was just nearby.

It is said that yogīs always think of the Supreme Personality of Godhead within their hearts. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (Bhāg. 12.13.1). The Supreme Personality of Godhead is always observed by yogīs who practice controlling the venomous senses. As recommended in Bhagavad-gītā, yogīs should practice samprekṣya nāsikāgram, keeping their eyes half-open. If the eyes are closed completely, there will be a tendency to sleep. So-called yogīs sometimes practice a fashionable form of yoga by closing their eyes and meditating, but we have actually seen such so-called yogīs sleeping and snoring while meditating. This is not the practice of yoga. To actually practice yoga, one should keep his eyes half-open and gaze at the tip of his nose.

Although Āgnīdhra, the son of Priyavrata, was practicing mystic yoga and trying to control his senses, the tinkling sound of Pūrvacitti's ankle bells disturbed his practice. Yoga indriya-saṁyamaḥ: actual yoga practice means controlling the senses. One must practice mystic yoga, to control the senses, but the sense control of a devotee who fully engages in the service of the Lord with his purified senses (hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]) can never be disturbed. Śrīla Prabodhānanda Sarasvatī therefore stated, durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭra-yate (Caitanya-candrāmṛta 5). The practice of yoga is undoubtedly good because it controls the senses, which are like venomous serpents. When one engages in devotional service, however, completely employing all the activities of the senses in the service of the Lord, the venomous quality of the senses is completely nullified. It is explained that a serpent is to be feared because of its poison fangs, but if those fangs are broken. the serpent, although it seems fearsome, is not at all dangerous. Devotees, therefore, may see hundreds and thousands of beautiful women with fascinating bodily movements and gestures but not be allured, whereas such women would make ordinary yogīs fall. Even the advanced yogī Viśvāmitra broke his mystic practice to unite with Menakā and beget a child known as Śakuntalā. The practice of mystic yoga, therefore, is not sufficiently strong to control the senses. Another example is Prince Āgnīdhra, whose attention was drawn to the movements of Pūrvacitti, the Apsarā, simply because he heard the tinkling of her ankle bells. In the same way that Viśvāmitra Muni was attracted by the tinkling bangles of Menakā, Prince Āgnīdhra, upon hearing the tinkling bangles of Pūrvacitti, immediately opened his eyes to see her beautiful movements as she walked. The prince was also very handsome. As described herein, his eyes were just like the buds of lotus flowers. As he opened his lotuslike eyes, he could immediately see that the Apsarā was present by his side.

TEXT 6

tām evāvidūre madhukarīm iva sumanasa upajighrantīṁ divija-manuja-mano-nayanāhlāda-dughair gati-vihāra-vrīḍā-vinayāvaloka-susvarākṣarāvayavair manasi nṛṇāṁ kusumāyudhasya vidadhatīṁ vivaraṁ nija-mukha-vigalitāmṛtāsava-sahāsa-bhāṣaṇāmoda-madāndha-madhukara-nikaroparodhena druta-pada-vinyāsena valgu-spandana-stana-kalaśa-kabara-bhāra-raśanāṁ devīṁ tad-avalokanena vivṛtā-vasarasya bhagavato makara-dhvajasya vaśam upanīto jaḍavad iti hovāca.

SYNONYMS

tām-to her; eva-indeed; avidūre-nearby; madhukarīm iva-like a honeybee; sumanasaḥ-beautiful flowers; upajighrantīm-smelling; divi-ja-of those born in the heavenly planets; manu-ja-of those born in human society; manaḥ-mind; nayana-for the eyes; āhlāda-pleasure; dughaiḥ-producing; gati-by her movement; vihāra-by pastimes; vrīḍā-by shyness; vinaya-by humility; avaloka-by glancing; su-svara-akṣara-by her sweet voice; avayavaiḥ-and by the limbs of the body; manasi-in the mind; nṛṇām-of men; kusuma-āyudhasya-of Cupid, who has a flower arrow in his hand; vidadhatīm-making; vivaram-aural reception; nija-mukha-from her own mouth; vigalita-pouring out; amṛta-āsava-nectar like honey; sa-hāsa-in her smiling; bhāṣaṇa-and talking; āmoda-by the pleasure; mada-andha-blinded by intoxication; madhukara-of bees; nikara-by groups; uparodhena-because of being surrounded; druta-hasty; pada-of feet; vinyāsena-by stylish stepping; valgu-a little; spandana-moving; stana-breasts; kalaśa-like waterpots; kabara-of her braids of hair; bhāra-weight; raśanām-the belt upon the hips; devīm-the goddess; tat-avalokanena-simply by seeing her; vivṛta-avasarasya-taking the opportunity of; bhagavataḥ-of the greatly powerful; makara-dhvajasya-of Cupid; vaśam-under the control; upanītaḥ-being brought in; jaḍa-vat-as if stunned; iti-thus; ha-certainly; uvāca-he said.

Like a honeybee, the Apsarā smelled the beautiful and attractive flowers. She could attract the minds and vision of both humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who bears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.

How a beautiful woman's movements and gestures, her hair and the structure of her breasts, hips and other bodily features attract the minds not only of men but of demigods also is very finely described in this statement. The words divija and manuja specifically emphasize that the attraction of feminine gestures is powerful everywhere within this material world, both on this planet and in the higher planetary systems. It is said that the standard of living in the higher planetary systems is thousands and thousands of times higher than the standard of living on this planet. Therefore the beautiful bodily features of the women there are also thousands and thousands of times more attractive than the features of the women on earth. The creator has constructed women in such a way that their beautiful voices and movements and the beautiful features of their hips, their breasts, and the other parts of their bodies attract the members of the opposite sex, both on earth and on other planets, and awaken their lusty desires. When one is controlled by Cupid or the beauty of women, he becomes stunned like matter such as stone. Captivated by the material movements of women, he wants to remain in this material world. Thus one's promotion to the spiritual world is checked simply by seeing the beautiful bodily structure and movements of women. Śrī Caitanya Mahāprabhu has therefore warned all devotees to beware of the attraction of beautiful women and materialistic civilization. Śrī Caitanya Mahāprabhu even refused to see Pratāparudra Mahārāja because he was a very opulent person in the material world. Lord Caitanya said in this connection, niṣkiñcanasya bhagavad-bhajanonmukhasya: those who are engaged in the devotional service of the Lord because they are very serious about going back home, back to Godhead, should be very careful to avoid seeing the beautiful gestures of women and should also avoid seeing persons who are very rich.

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly." (Caitanya-caritāmṛta, Madhya 11.8) One who is serious about going back home, back to Godhead, should not contemplate the attractive features of women and the opulence of rich men. Such contemplation will check one's advancement in spiritual life. Once a devotee is fixed in Kṛṣṇa consciousness, however, these attractions will not agitate his mind.

TEXT 7

kā tvaṁ cikīrṣasi ca kiṁ muni-varya śaile
māyāsi kāpi bhagavat-para-devatāyāḥ
vijye bibharṣi dhanuṣī suhṛd-ātmano 'rthe
kiṁ vā mṛgān mṛgayase vipine pramattān

SYNONYMS

kā-who; tvam-are you; cikīrṣasi-are you trying to do; ca-also; kim-what; muni-varya-O best of munis; śaile-on this hill; māyā-illusory potency; asi-are you; kāpi-some; bhagavat-the Supreme Personality of Godhead; para-devatāyāḥ-of the transcendental Lord; vijye-without strings; bibharṣi-you are carrying; dhanuṣī-two bows; suhṛt-of a friend; ātmanaḥ-of yourself; arthe-for the sake; kim vā-or; mṛgān-forest animals; mṛgayase-are you trying to hunt; vipine-in this forest; pramattān-who are materially maddened.

The Prince mistakenly addressed the Apsarā: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings, What is the reason you carry these bows? Is it for some purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.

While undergoing severe penances in the forest, Āgnīdhra was captivated by the movements of Pūrvacitti, the girl sent by Lord Brahmā. As stated in Bhagavad-gītā, kāmais tais tair hṛta jñānāḥ: [Bg. 7.20] when one becomes lusty, he loses his intelligence. Therefore Āgnīdhra, having lost his intelligence, could not distinguish whether Pūrvacitti was male or female. He mistook her for a muni-putra, the son of a saintly person in the forest, and addressed her as muni-varya. Because of her personal beauty, however, he could not believe her to be a boy. He therefore began studying her features. First he saw her two eyebrows, which were so expressive that he wondered whether he or she might be the māyā of the Supreme Personality of Godhead. The words used in this connection are bhagavat-para-devatāyāḥ. Devatāḥ, the demigods, all belong to this material world, whereas Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, is always beyond this material world and is therefore known as para-devatā. The material world is certainly created by māyā, but it is created under the direction of para-devatā, the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]), māyā is not the ultimate authority for the creation of this material world. Māyā acts on behalf of Kṛṣṇa.

Pūrvacitti's eyebrows were so beautiful that Āgnīdhra compared them to bows without strings. He therefore asked her whether they were to be used for her own purposes or for the sake of someone else. Her eyebrows were like bows meant to kill animals in the forest. This material world is like a great forest, and its inhabitants are like forest animals such as deer and tigers meant to be killed. The killers are the eyebrows of beautiful women. Captivated by the beauty of the fair sex, all the men of the world are killed by bows without strings, but cannot see how they are killed by māyā. It is a fact, however, that they are being killed (bhūtvā bhūtvā pralīyate). By dint of his tapasya, Āgnīdhra could understand how māyā acts under the direction of the Supreme Personality of Godhead.

The word pramattān is also significant. pramatta refers to one who cannot control his senses. The entire material world is being exploited by people who are pramatta, or vimūḍha. Prahlāda Mahārāja therefore said:

śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

”They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā.” (Bhāg. 7.9.43) Karmīs who act very seriously for sense gratification are always referred to in the śāstras by such terms as pramatta, vimukha and vimūḍha. They are killed by māyā. However, one who is apramatta, a sane, sober person, a dhīra, knows very well that a human being's primary duty is to render service to the Supreme Person. Māyā is always ready to kill those who are pramatta with her invisible bows and arrows. Āgnīdhra questioned Pūrvacitti about this.

TEXT 8

bāṇāv imau bhagavataḥ śata-patra-patrau
śāntāv apuṅkha-rucirāv ati-tigma-dantau
kasmai yuyuṅkṣasi vane vicaran na vidmaḥ
kṣemāya no jaḍa-dhiyāṁ tava vikramo ’stu

SYNONYMS

bāṇau-two arrows; imau-these; bhagavataḥ-of you, the most powerful; śata-patra-patrau-having feathers like the petals of a lotus flower; śāntau-peaceful; apuṅkha-without a shaft; rucirau-very beautiful; ati-tigma-dantau-having a very sharp point; kasmai-whom; yuyuṅkṣasi-you want to pierce; vane-in the forest; vicaran-loitering; na vidmaḥ-we cannot understand; kṣemāya-for welfare; naḥ-of us; jaḍa-dhiyām-who are dull-headed; tava-your; vikramaḥ-prowess; astu-may be.

Then Āgnīdhra observed the glancing eyes of Pūrvacitti and said: My dear friend, you have two very powerful arrows, namely your glancing eyes. Those arrows have feathers like the petals of a lotus flower. Although they have no shafts, they are very beautiful, and they have very sharp, piercing points. They appear very peaceful, and thus it seems that they will not be shot at anyone. You must be loitering in this forest to shoot those arrows at someone, but I cannot understand whom. My intelligence is dull, and I cannot combat you. Indeed, no one can equal you in prowess, and therefore I pray that your prowess will be for my good fortune.

Āgnīdhra thus began appreciating Pūrvacitti's powerful glance upon him. He compared her glancing eyes to very sharp arrows. Although her eyes were as beautiful as lotuses, they were simultaneously like shaftless arrows, and Āgnīdhra was therefore afraid of them. He hoped that her glances upon him would be favorable because he was already captivated, and the more captivated he became, the more impossible it would be for him to remain without her. Āgnīdhra therefore prayed to Pūrvacitti that her glances at him would be auspicious, not futile. In other words, he prayed that she would become his wife.

TEXT 9

śiṣyā ime bhagavataḥ paritaḥ paṭhanti
gāyanti sāma sarahasyam ajasram īśam
yuṣmac-chikhā-vilulitāḥ sumano ’bhivṛṣṭīḥ
sarve bhajanty ṛṣi-gaṇā iva veda-śākhāḥ

SYNONYMS

śiṣyāḥ-disciples, followers; ime-these; bhagavataḥ-of your worshipable self; paritaḥ-surrounding; paṭhanti-are reciting; gāyanti-are singing; sāma-the Sāma Veda; sa-rahasyam-with the confidential portion; ajasram-incessantly; īśam-unto the Lord; yuṣmat-your; śikhā-from bunches of hair; vilulitāḥ-fallen; sumanaḥ-of flowers; abhivṛṣṭīḥ-showers; sarve-all; bhajanti-enjoy, resort to; ṛṣi-gaṇāḥ-sages; iva-like; veda-śākhāḥ-branches of Vedic literature.

Seeing the bumblebees following Pūrvacitti, Mahārāja Āgnīdhra said: My dear Lord, the bumblebees surrounding your body are like disciples surrounding your worshipable self. They are incessantly chanting the mantras of the Sāma Veda and the Upaniṣads, thus offering prayers to you. Just as great sages resort to the branches of Vedic literatures, the bumblebees are enjoying the showers of flowers falling from your hair.

TEXT 10

vācaṁ paraṁ caraṇa-pañjara-tittirīṇāṁ
brahmann arūpa-mukharāṁ śṛṇavāma tubhyam
labdhā kadamba-rucir aṅka-viṭaṅka-bimbe
yasyām alāta-paridhiḥ kva ca valkalaṁ te

SYNONYMS

vācam-the resounding vibration; param-only; caraṇa-pañjara-of the ankle bells; tittirīṇām-of the tittiri birds; brahman-O brāhmaṇa; arūpa-without form; mukharām-able to be very distinctly heard; śṛṇavāma-I hear; tubhyam-your; labdhā-gotten; kadamba-like the kadamba flower; ruciḥ-lovely color; aṅka-viṭaṅka-bimbe-on the beautiful circular hips; yasyām-on which; alāta-paridhiḥ-encirclement of burning cinders; kva-where; ca-also; valkalam-covering cloth; te-your.

O brāhmaṇa, I can simply hear the tinkling of your ankle bells. Within those bells, tittiri birds seem to be chirping among themselves. Although I do not see their forms, I can hear how they are chirping. When I look at your beautiful circular hips, I see they are the lovely color of kadamba flowers, and your waist is encircled by a belt of burning cinders. Indeed, you seem to have forgotten to dress yourself.

With lusty desires to see Pūrvacitti, Āgnīdhra especially gazed upon the girl's attractive hips and waist. When a man looks upon a woman with such lusty desires, he is captivated by her face, her breasts and her waist, for a woman first attracts a man to fulfill his sexual desires by the beautiful features of her face, by the beautiful slope of her breasts and also by her waist. Pūrvacitti was dressed in fine yellow silk, and therefore her hips looked like kadamba flowers. Because of her belt, her waist seemed to be encircled by burning cinders. She was fully dressed, but Āgnīdhra had become so lusty that he asked, "Why have you come naked?"

TEXT 11

kiṁ sambhṛtaṁ rucirayor dvija śṛṅgayos te
madhye kṛśo vahasi yatra dṛśiḥ śritā me
paṅko 'ruṇaḥ surabhir ātma-viṣāṇa īdṛg
yenāśramaṁ subhaga me surabhī-karoṣi

SYNONYMS

kim-what; sambhṛtam-filled; rucirayoḥ-very beautiful; dvija-O brāhmaṇa; śṛṅgayoḥ-within two horns; te-your; madhye-in the middle; kṛśaḥ-thin; vahasi-you are carrying; yatra-wherein; dṛśiḥ-eyes; śritā-attached; me-my; paṅkaḥ-powder; aruṇaḥ-red; surabhiḥ-fragrant; ātma-viṣāṇe-on the two horns; īdṛk-such; yena-by which; āśramam-place of residence; su-bhaga-O most fortunate one; me-my; surabhī-karoṣi-you are perfuming.

Āgnīdhra then praised Pūrvacitti's raised breasts. He said: My dear brāhmaṇa your waist is very thin, yet with great difficulty you are carefully carrying two horns, to which my eyes have become attracted. What is filling those two beautiful horns? You seem to have spread fragrant red powder upon them, powder that is like the rising morning sun. O most fortunate one, I beg to inquire where you have gotten this fragrant powder that is perfuming my āśrama, my place of residence.

Āgnīdhra appreciated Pūrvacitti's raised breasts. After seeing the girl's breasts, he became almost mad. Nevertheless, he could not recognize whether Pūrvacitti was a boy or a girl, for as a result of his austerity, he saw no distinction between the two. He therefore addressed her with the word dvija, "O brāhmaṇa." Yet why should a dvija, a brāhmaṇa boy, have horns on his chest? Because the boy's waist was thin, Āgnīdhra thought, he was carrying the horns with great difficulty. and therefore they must be filled with something very valuable. Otherwise why would he carry them? When a woman's waist is thin and her breasts are full, she looks very attractive. Āgnīdhra, his eyes attracted, contemplated the heavy breasts on the girl's thin body and imagined how her back must sustain them. Āgnīdhra imagined that her raised breasts were two horns she had covered with cloth so that others would not see the valuables within them. Āgnīdhra, however, was very anxious to see them. Therefore he requested, "Please uncover them so that I can see what you are carrying. Rest assured that I shall not take it away. If you feel an inconvenience in removing the covering, I can help you; I myself can uncover them to see what valuable things those raised horns contain." He was also surprised to see the red dust of perfumed kuṅkuma spread over her breasts. Nevertheless, still considering Pūrvacitti a boy, Āgnīdhra addressed her as subhaga, most fortunate muni. The boy must have been fortunate; otherwise how simply by standing there could he perfume Āgnīdhra's entire āśrama?

TEXT 12

lokaṁ pradarśaya suhṛttama tāvakaṁ me
yatratya ittham urasāvayavāv apūrvau
asmad-vidhasya mana-unnayanau bibharti
bahv adbhutaṁ sarasa-rāsa-sudhādi vaktre

SYNONYMS

lokam-residential place; pradarśaya-please show; suhṛt-tama-O best of friends; tāvakam-your; me-unto me; yatratyaḥ-a person born wherein; ittham-like this; urasā-by the chest; avayavau-two limbs (breasts); apūrvau-wonderful; asmat-vidhasya-of a person like me; manaḥ-unnayanau-very agitating to the mind; bibharti-sustains; bahu-many; adbhutam-wonderful; sarasa-sweet words; rāsa-amorous gestures like smiling; sudhā-ādi-such as nectar; vaktre-in the mouth.

O best friend, will you kindly show me the place where you reside? I cannot imagine how the residents of that place have gotten such wonderful bodily features as your raised breasts, which agitate the mind and eyes of a person like me who sees them. Judging by the sweet speech and kind smiles of those residents, I think that their mouths must contain nectar.

Still bewildered, Āgnīdhra wanted to see the place from which the brāhmaṇa boy had come, where the men had such raised breasts. Such attractive features, he thought, must be due to the severe austerities performed there. Āgnīdhra addressed the girl as suhṛttama, the best friend, so that she would not refuse to take him there. Not only was Āgnīdhra captivated by the girl's raised breasts; he was also attracted by her sweet speech. Nectar seemed to emanate from her mouth, and therefore he was increasingly surprised.

TEXT 13

kā vātma-vṛttir adanād dhavir aṅga vāti
viṣṇoḥ kalāsy animiṣonmakarau ca karṇau
udvigna-mīna-yugalaṁ dvija-paṅkti-śocir
āsanna-bhṛṅga-nikaraṁ sara in mukhaṁ te

SYNONYMS

kā-what; vā-and; ātma-vṛttiḥ-food for maintenance of the body; adanāt-by the chewing (of betel); haviḥ-pure sacrificial ingredients; aṅga-my dear friend; vāti-emanate; viṣṇoḥ-of Lord Viṣṇu; kalā-expansion of the body; asi-you are; animiṣa-without blinking; unmakarau-two brilliant sharks; ca-also; karṇau-two ears; udvigna-restless; mīna-yugalam-possessing two fish; dvija-paṅkti-of lines of teeth; śociḥ-beauty; āsanna-nearby; bhṛṅga-nikaram-possessing swarms of bumblebees; saraḥ it-like a lake; mukham-face; te-your.

My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Viṣṇu. Indeed, you must also be an expansion of Lord Viṣṇu's body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Viṣṇu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

The devotees of Lord Viṣṇu are also His expansions. They are called vibhinnāṁśa. Lord Viṣṇu is offered all kinds of sacrificial ingredients, and because devotees always eat prasāda, the remnants of His food, the scent of sacrificial ingredients emanates not only from Viṣṇu but also from the devotees who eat the remnants of His food or the food of His devotees. Āgnīdhra considered Pūrvacitti an expansion of Lord Viṣṇu because of the pleasing scent of her body. Aside from that, because of her jeweled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans, Āgnīdhra compared Pūrvacitti's face to a beautiful lake decorated with lotus flowers, fish, swans and bumblebees.

TEXT 14

yo 'sau tvayā kara-saroja-hataḥ pataṅgo
dikṣu bhraman bhramata ejayate 'kṣiṇī me
muktaṁ na te smarasi vakra-jaṭā-varūthaṁ
kaṣṭo 'nilo harati lampaṭa eṣa nīvīm

SYNONYMS

yaḥ-which; asau-that; tvayā-by you; kara-saroja-with the lotus palm; hataḥ-struck; pataṅgaḥ-the ball; dikṣu-in all directions; bhraman-moving; bhramataḥ-restless; ejayate-disturbs; akṣiṇī-eyes; me-of me; muktam-scattered; na-not; te-your; smarasi-are you mindful of; vakra-curling; jaṭā-of hair; varūtham-bunches; kaṣṭaḥ-giving trouble; anilaḥ-wind; harati-takes away; lampaṭaḥ-like a man attached to women; eṣaḥ-this; nīvīm-lower garment.

My mind is already restless, and by playing with a ball, moving it all about with your lotuslike palm, you are also agitating my eyes. Your curling black hair is now scattered, but you are not attentive to arranging it. Are you not going to arrange it? Like a man attached to women, the most cunning wind is trying to take off your lower garment. Are you not mindful of it?

The girl Pūrvacitti was playing with a ball in her hand, and the ball seemed like nothing but another lotus flower captured by her lotuslike palm. Because of her movements, her hair was loose, and the belt holding her cloth was giving way, as if the cunning wind were trying to make her naked. Yet she paid no attention to arranging her hair or fixing her dress. As Āgnīdhra tried to see the girl's naked beauty, his eyes were very agitated by her movements.

TEXT 15

rūpaṁ tapodhana tapaś caratāṁ tapoghnaṁ
hy etat tu kena tapasā bhavatopalabdham
cartuṁ tapo 'rhasi mayā saha mitra mahyaṁ
kiṁ vā prasīdati sa vai bhava-bhāvano me

SYNONYMS

rūpam-beauty; tapaḥ-dhana-O best of the sages performing austerity; tapaḥ caratām-of persons engaged in executing austerities and penances; tapaḥ-ghnam-which dismantles the austerities; hi-certainly; etat-this; tu-indeed; kena-by what; tapasā-austerity; bhavatā-by you; upalabdham-achieved; cartum-to execute; tapaḥ-austerity; arhasi-you ought; mayā saha-with me; mitra-my dear friend; mahyam-unto me; kim vā-or maybe; prasīdati-is pleased; saḥ-he; vai-certainly; bhava-bhāvanaḥ-the creator of this universe; me-with me.

O best among those performing austerities, where did you get this wonderful beauty that dismantles the austerities performed by others? Where have you learned this art? What austerity have you undergone to achieve this beauty, my dear friend? I desire that you join me to perform austerity and penance, for it may be that the creator of the universe, Lord Brahmā, being pleased with me, has sent you to become my wife.

Āgnīdhra appreciated the wonderful beauty of Pūrvacitti. Indeed, he was surprised to see such exceptional beauty, which must have been the result of past austerities and penances. He therefore asked the girl whether she had achieved such beauty just to break the penances and austerities of others. He thought that Lord Brahmā, the creator of the universe, might have been pleased with him and might therefore have sent her to become his wife. He requested Pūrvacitti to become his wife so that together they could perform austerities and penances in family life. In other words, a suitable wife helps her husband perform penances and austerities in household life if both of them are on the same elevated platform of spiritual understanding. Without spiritual understanding, husband and wife cannot be equally situated. Lord Brahmā, the creator of the universe, is interested in good progeny. Therefore unless he is pleased, one cannot get a suitable wife. In fact, Lord Brahmā is worshiped in marriage ceremonies. In India even today, wedding invitations are still issued with a picture of Lord Brahmā on the face of the card.

TEXT 16

na tvāṁ tyajāmi dayitaṁ dvija-deva-dattaṁ
yasmin mano dṛg api no na viyāti lagnam
māṁ cāru-śṛṅgy arhasi netum anuvrataṁ te
cittaṁ yataḥ pratisarantu śivāḥ sacivyaḥ

SYNONYMS

na-not; tvām-you; tyajāmi-I shall give up; dayitam-very dear; dvija-deva-by Lord Brahmā, the demigod worshiped by the brāhmaṇas; dattam-given; yasmin-unto whom; manaḥ-mind; dṛk-eyes; api-also; naḥ-my; na viyāti-do not go away; lagnam-tightly attached; mām-me; cāru-śṛṅgi-O woman with beautiful raised breasts; arhasi-you ought; netum-to lead; anuvratam-follower; te-your; cittam-desire; yataḥ-wherever; pratisarantu-may follow; śivāḥ-favorable; sacivyaḥ-friends.

Lord Brahmā, who is worshiped by the brāhmaṇas, has very mercifully given you to me, and that is why I have met you. I do not want to give up your company, for my mind and eyes are fixed upon you and cannot be drawn away. O woman with beautiful raised breasts, I am your follower. You may take me wherever you like, and your friends may also follow me.

Now Āgnīdhra frankly admits his weakness. He was attracted to Pūrvacitti, and therefore before she could say, "But I have no business with you," he expressed his desire to be united with her. He was so attracted that he was ready to go anywhere, hell or heaven, in her company. When one is absorbed in lust and the influence of sex, one surrenders to the feet of a woman without reservations. Śrīla Madhvācārya remarks in this connection that when one engages in joking and talking like a crazy person, one may say anything and everything, but his words will be meaningless.

TEXT 17

śrī-śuka uvāca

iti lalanānunayāti-viśārado grāmya-vaidagdhyayā paribhāṣayā tāṁ vibudha-vadhūṁ vibudha-matir adhisabhājayām āsa.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; iti-thus; lalanā-women; anunaya-in winning over; ati-viśāradaḥ-very expert; grāmya-vaidagdhyayā-expert in fulfilling one's material desires; paribhāṣayā-by selected words; tām-her; vibudha-vadhūm-the celestial girl; vibudha-matiḥ-Āgnīdhra, who possessed intelligence like that of the demigods; adhisabhājayām āsa-gained the favor of.

Śukadeva Gosvāmī continued: Mahārāja Āgnīdhra, whose intelligence was like that of a demigod, knew the art of flattering women to win them to his side. He therefore pleased that celestial girl with his lusty words and gained her favor.

Since King Āgnīdhra was a devotee, he actually had no attraction for material enjoyment, but because he wanted a wife for progeny and Lord Brahmā had sent Pūrvacitti for this purpose, he expertly pleased her with flattering words. Women are attracted by a man's flattering words. One who is expert in this art of flattery is called vidagdha.

TEXT 18

sā ca tatas tasya vīra-yūtha-pater buddhi-śīla-rūpa-vayaḥ-śriyaudāryeṇa parākṣipta-manās tena sahāyutāyuta-parivatsaropalakṣaṇaṁ kālaṁ jambūdvīpa-patinā bhauma-svarga-bhogān bubhuje.

SYNONYMS

sā-she; ca-also; tataḥ-thereafter; tasya-of him; vīra-yūtha-pateḥ-the master of heroes; buddhi-by the intelligence; śīla-behavior; rūpa-beauty; vayaḥ-youth; śriyā-opulence; audāryeṇa-and by the magnanimity; parākṣipta-attracted; manāḥ-her mind; tena saha-with him; ayuta-ten thousand; ayuta-ten thousand; parivatsara-years; upalakṣaṇam-extending; kālam-time; jambūdvīpa-patinā-with the King of Jambūdvīpa; bhauma-earthly; svarga-heavenly; bhogān-pleasures; bubhuje-enjoyed.

Attracted by the intelligence, learning, youth, beauty, behavior, opulence and magnanimity of Āgnīdhra, the King of Jambūdvīpa and master of all heroes, Pūrvacitti lived with him for many thousands of years and luxuriously enjoyed both worldly and heavenly happiness.

By the grace of Lord Brahmā, King Āgnīdhra and the heavenly girl. Pūrvacitti, found their union quite suitable. Thus they enjoyed worldly and heavenly happiness for many thousands of years.

TEXT 19

tasyām u ha vā ātmajān sa rāja-vara āgnīdhro nābhi-kimpuruṣa-harivarṣelāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-ketumāla-saṁjñān nava putrān ajanayat.

SYNONYMS

tasyām-in her; u ha vā-certainly; ātma-jān-sons; saḥ-he; rāja-varaḥ-the best of kings; āgnīdhraḥ-Āgnīdhra; nābhi-Nābhi; kimpuruṣa-Kiṁpuruṣa; hari-varṣa-Harivarṣa; ilāvṛta-Ilāvṛta; ramyaka-Ramyaka; hiraṇmaya-Hiraṇmaya; kuru-Kuru; bhadrāśva-Bhadrāśva; ketu-māla-Ketumāla; saṁjñān-named; nava-nine; putrān-sons; ajanayat-begot.

In the womb of Pūrvacitti, Mahārāja Āgnīdhra, the best of kings, begot nine sons, named Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla.

TEXT 20

sā sūtvātha sutān navānuvatsaraṁ gṛha evāpahāya pūrvacittir bhūya evājaṁ devam upatasthe.

SYNONYMS

sā-she; sūtvā-after giving birth to; atha-thereafter; sutān-sons; nava-nine; anuvatsaram-year after year; gṛhe-at home; eva-certainly; apahāya-leaving; pūrvacittiḥ-Pūrvacitti; bhūyaḥ-again; eva-certainly; ajam-Lord Brahmā; devam-the demigod; upatasthe-approached.

Pūrvacitti gave birth to these nine sons, one each year, but after they grew up, she left them at home and again approached Lord Brahmā to worship him.

There are many instances in which Apsarās, heavenly angels, have descended to this earth by the order of a superior demigod like Lord Brahmā or Lord Indra, have followed the demigod's order by marrying someone and giving birth to children, and have then returned to their celestial homes. For example, after Menakā, the celestial woman who had come to delude Viśvāmitra Muni, gave birth to the child Śakuntalā, she left both the child and her husband and returned to the heavenly planets. Pūrvacitti did not remain permanently with Mahārāja Āgnīdhra. After cooperating in his household affairs, she left Mahārāja Āgnīdhra and all nine sons and returned to Brahmā to worship him.

TEXT 21

āgnīdhra-sutās te mātur anugrahād autpattikenaiva saṁhanana-balopetāḥ pitrā vibhaktā ātma-tulya-nāmāni yathā-bhāgaṁ jambūdvīpa-varṣāṇi bubhujuḥ.

SYNONYMS

āgnīdhra-sutāḥ-the sons of Mahārāja Āgnīdhra; te-they; mātuḥ-of the mother; anugrahāt-by the mercy or by drinking the breast milk; autpattikena-naturally; eva-certainly; saṁhanana-well-built body; bala-strength; upetāḥ-obtained; pitrā-by the father; vibhaktāḥ-divided; ātma-tulya-following their own; nāmāni-possessing names; yathā-bhāgam-divided properly; jambūdvīpa-varṣāṇi-different parts of Jambūdvīpa (probably Asia and Europe combined together); bubhujuḥ-ruled.

Because of drinking the breast milk of their mother, the nine sons of Āgnīdhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambūdvīpa. The kingdoms were named according to the names of the sons. Thus the sons of Āgnīdhra ruled the kingdoms they received from their father.

The ācāryas specifically mention that in this verse the words mātuḥ anugrahāt (”by the mercy of their mother”) refer to the breast milk of their mother. In India it is a common belief that if a baby is fed his mother’s milk for at least six months, his body will be very strong. Besides that, it is mentioned herein that all the sons of Āgnīdhra were endowed with the nature of their mother. Bhagavad-gītā (1.40) also declares, strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ: when women are polluted, varṇa-saṅkara, unqualified children, are generated, and when the varṇa-saṅkara population increases, the entire world becomes hellish. Therefore, according to Manu-saṁhitā, a woman needs a great deal of protection in order to remain pure and chaste so that her children can be fully engaged for the benefit of human society.

TEXT 22

āgnīdhro rājātṛptaḥ kāmānām apsarasam evānudinam adhi-manyamānas tasyāḥ salokatāṁ śrutibhir avārundha yatra pitaro mādayante.

SYNONYMS

āgnīdhraḥ-Āgnīdhra; rājā-the King; atṛptaḥ-not satisfied; kāmānām-with sense gratification; apsarasam-the celestial woman (Pūrvacitti); eva-certainly; anudinam-day after day; adhi-exceedingly; manyamānaḥ-thinking of; tasyāḥ-of her; sa-lokatām-promotion to the same planet; śrutibhiḥ-by the Vedas; avārundha-got; yatra-where; pitaraḥ-the forefathers; mādayante-take pleasure.

After Pūrvacitti’s departure, King Āgnīdhra, his lusty desires not at all satisfied, always thought of her. Therefore, in accordance with the Vedic injunctions, the King, after his death, was promoted to the same planet as his celestial wife. That planet, which is called Pitṛloka, is where the pitās, the forefathers, live in great delight.

If one always thinks of something, he certainly gets a related body after death. Mahārāja Āgnīdhra was always thinking of Pitṛloka, the place where his wife had returned. Therefore after his death he achieved that same planet, probably to live with her again. Bhagavad-gītā also says:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6) We can naturally conclude that if we always think of Kṛṣṇa or become fully Kṛṣṇa conscious, we can be promoted to the planet of Goloka Vṛndāvana, where Kṛṣṇa eternally lives.

TEXT 23

samparete pitari nava bhrātaro meru-duhitṝr merudevīṁ pratirūpām ugradaṁṣṭrīṁ latāṁ ramyāṁ śyāmāṁ nārīṁ bhadrāṁ devavītim iti saṁjñā navodavahan.

SYNONYMS

samparete pitari-after the departure of their father; nava-nine; bhrātaraḥ-brothers; meru-duhitṝḥ-the daughters of Meru; merudevīm-Merudevī; prati-rūpām-Pratirūpā; ugra-daṁṣṭrīm-Ugradaṁṣṭrī; latām-Latā; ramyām-Ramyā; śyāmām-Śyāmā; nārīm-Nārī; bhadrām-Bhadrā; deva-vītim-Devavīti; iti-thus; saṁjñāḥ-the names; nava-nine; udavahan-married.

After the departure of their father, the nine brothers married the nine daughters of Meru named Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.

Thus end the Bhaktivedanta purports of the Fifth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Activities of Mahārāja Āgnīdhra.”

20.6.3 Chapter Three

Ṛṣabhadeva’s Appearance in the Womb of Merudevī, the Wife of King Nābhi

In this chapter the spotless character of King Nābhi, the oldest son of Āgnīdhra, is described. Wanting to have sons, Mahārāja Nābhi underwent severe austerities and penances. He performed many sacrifices along with his wife and worshiped Lord Viṣṇu, master of all sacrifices. Being very kind to His devotees, the Supreme Personality of Godhead was very pleased with the austerities of Mahārāja Nābhi. He personally appeared before the King in His four-handed feature, and the priests, who were performing the sacrifices, began to offer their prayers unto Him. They prayed for a son like the Lord, and Lord Viṣṇu agreed to take birth in the womb of Merudevī, the wife of King Nābhi, and incarnate as King Ṛṣabhadeva.

TEXT 1

śrī-śuka uvāca

nābhir apatya-kāmo ’prajayā merudevyā bhagavantaṁ yajña-puruṣam avahitātmāyajata.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; nābhiḥ-the son of Mahārāja Āgnīdhra; apatya-kāmaḥ-desiring to have sons; aprajayā-who had not given birth to any children; merudevyā-with Merudevī; bhagavantam-the Supreme Personality of Godhead; yajña-puruṣam-Lord Viṣṇu, the master and enjoyer of all performances of sacrifice; avahita-ātmā-with great attention; ayajata-offered prayers and worshiped.

Śukadeva Gosvāmī continued to speak: Mahārāja Nābhi, the son of Āgnīdhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi's wife, Merudevī, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband.

TEXT 2

tasya ha vāva śraddhayā viśuddha-bhāvena yajataḥ pravargyeṣu pracaratsu dravya-deśa-kāla-mantrartvig-dakṣiṇā-vidhāna-yogopapattyā duradhigamo 'pi bhagavān bhāgavata-vātsalyatayā supratīka ātmānam aparājitaṁ nija-janābhipretārtha-vidhitsayā gṛhīta-hṛdayo hṛdayaṅgamaṁ mano-nayanānandanāvayavābhirāmam āviścakāra.

SYNONYMS

tasya-when he (Nābhi); ha vāva-certainly; śraddhayā-with great faith and devotion; viśuddha-bhāvena-with a pure, uncontaminated mind; yajataḥ-was worshiping; pravargyeṣu-while the fruitive activities called pravargya; pracaratsu-were being performed; dravya-the ingredients; deśa-place; kāla-time; mantra-hymns; ṛtvik-priests conducting the ceremony; dakṣiṇā-gifts to the priests; vidhāna-regulative principles; yoga-and of the means; upapattyā-by the performance; duradhigamaḥ-not obtainable; api-although; bhagavān-the Supreme Personality of Godhead; bhāgavata-vātsalyatayā-because of His being very affectionate to His devotee; supratīkaḥ-possessing a very beautiful form; ātmānam-Himself; aparājitam-not to be conquered by anyone; nija-jana-of His devotee; abhipreta-artha-the desire; vidhitsayā-to fulfill; gṛhīta-hṛdayaḥ-His heart being attracted; hṛdayaṅgamam-captivating; manaḥ-nayana-ānandana-pleasing to the mind and eyes; avayava-by the limbs; abhirāmam-beautiful; āviścakāra-manifested.

In the performance of a sacrifice, there are seven transcendental means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by going through the priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through this paraphernalia. Nonetheless, the Lord is affectionate to His devotee; therefore when Mahārāja Nābhi, who was a devotee, worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajña in the line of pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. This body pleases the mind and eyes of the devotees.

In Bhagavad-gītā it is clearly said:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

One can understand and see the Supreme Personality of Godhead through the process of devotional service, and not in any other way. Although Mahārāja Nābhi performed prescribed duties and sacrifices, it should still be considered that the Lord appeared before him not due to his sacrifices but because of his devotional service. It was for this reason that the Lord agreed to appear before him in His beautiful bodily features. As stated in Brahma-saṁhitā (5.30), the Supreme Lord in His original nature is very beautiful. Veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ barhāvataṁsam asitāmbuda-sundarāṅgam: the Supreme Personality of Godhead, although blackish, is very, very beautiful.

TEXT 3

atha ha tam āviṣkṛta-bhuja-yugala-dvayaṁ hiraṇmayaṁ puruṣa-viśeṣaṁ kapiśa-kauśeyāmbara-dharam urasi vilasac-chrīvatsa-lalāmaṁ daravara-vanaruha-vana-mālācchūry-amṛta-maṇi-gadādibhir upalakṣitaṁ sphuṭa-kiraṇa-pravara-mukuṭa-kuṇḍala-kaṭaka-kaṭi-sūtra-hāra-keyūra-nūpurādy-aṅga-bhūṣaṇa-vibhūṣitam ṛtvik-sadasya-gṛha-patayo 'dhanā ivottama-dhanam upalabhya sabahu-mānam arhaṇenāvanata-śīrṣāṇa upatasthuḥ.

SYNONYMS

atha-thereafter; ha-certainly; tam-Him; āviṣkṛta-bhuja-yugala-dvayam-who manifested Himself with four arms; hiraṇmayam-very bright; puruṣa-viśeṣam-the topmost of all living beings, Puruṣottama; kapiśa-kauśeya-ambara-dharam-wearing a yellow silk garment; urasi-on the chest; vilasat-beautiful; śrīvatsa-called Śrīvatsa; lalāmam-possessing the mark; dara-vara-by a conchshell; vana-ruha-lotus flower; vana-mālā-garland of forest flowers; acchūri-disc; amṛta-maṇi-the Kaustubha gem; gadā-ādibhiḥ-and by a club and other symbols; upalakṣitam-symptomized; sphuṭa-kiraṇa-radiant; pravara-excellent; mukuṭa-helmet; kuṇḍala-earrings; kaṭaka-bracelets; kaṭi-sūtra-girdle; hāra-necklace; keyūra-armlets; nūpura-ankle bells; ādi-and so on; aṅga-of the body; bhūṣaṇa-with ornaments; vibhūṣitam-decorated; ṛtvik-the priests; sadasya-associates; gṛha-patayaḥ-and King Nābhi; adhanāḥ-poor persons; iva-like; uttama-dhanam-a great treasure; upalabhya-having achieved; sa-bahu-mānam-with great regard; arhaṇena-with ingredients for worship; avanata-bent; śīrṣāṇaḥ-their heads; upatasthuḥ-worshiped.

Lord Viṣṇu appeared before King Nābhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nābhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship.

It is distinctly mentioned here that the Supreme Personality of Godhead did not appear as an ordinary human being. He appeared before King Nābhi and his associates as the best of all personalities (Puruṣottama). As stated in the Vedas: Nityo nityānāṁ cetanaś cetanānām. The Supreme Personality of Godhead is also a living being, but He is the supreme living being. In Bhagavad-gītā

(7.7), Lord Kṛṣṇa Himself says. mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: ”O conqueror of wealth [Arjuna], there is no truth superior to Me.” No one is more attractive or more authoritative than Lord Kṛṣṇa. That is one of the differences between God and an ordinary living being. According to this description of the transcendental body of Lord Viṣṇu, the Lord can easily be distinguished from all other living beings. Consequently Mahārāja Nābhi and his priests and associates all offered the Lord obeisances and began to worship Him with various things. As stated in Bhagavad-gītā (6.22), yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. That is, ”Upon gaining this, one thinks that there is no greater gain.” When one realizes God and sees the Lord face to face, one certainly thinks that he has gained the best of all things. Raso ’py asya paraṁ dṛṣṭvā nivartate: when one experiences a higher taste, his consciousness is fixed. After seeing the Supreme Personality of Godhead, one ceases to be attracted by anything material. One then remains steady in his worship of the Supreme Personality of Godhead.

TEXTS

ṛtvija ūcuḥ

arhasi muhur arhattamārhaṇam asmākam anupathānāṁ namo nama ity etāvat sad-upaśikṣitaṁ ko ’rhati pumān prakṛti-guṇa-vyatikara-matir anīśa īśvarasya parasya prakṛti-puruṣayor arvāktanābhir nāma-rūpākṛtibhī rūpa-nirūpaṇam; sakala-jana-nikāya-vṛjina-nirasana-śivatama-pravara-guṇa-gaṇaika-deśa-kathanād ṛte.

SYNONYMS

ṛtvijaḥ ūcuḥ-the priests said; arhasi-please (accept); muhuḥ-again and again; arhat-tama-O most exalted, worshipable person; arhaṇam-offering of worship; asmākam-of us; anupathānām-who are Your servants; namaḥ-respectful obeisances; namaḥ-respectful obeisances; iti-thus; etāvat-so far; sat-by exalted personalities; upaśikṣitam-instructed; kaḥ-what; arhati-is able (to make); pumān-man; prakṛti-of material nature; guṇa-of the modes; vyatikara-in the transformations; matiḥ-whose mind (is absorbed); anīśaḥ-who is most incapable; īśvarasya-of the Supreme Personality of Godhead; parasya-beyond; prakṛti-puruṣayoḥ-the jurisdiction of the three modes of material nature; arvāktanābhiḥ-which do not reach up to, or which are of this material world; nāma-rūpa-ākṛtibhiḥ-by names, forms and qualities; rūpa-of Your nature or position; nirūpaṇam-ascertainment, perception; sakala-all; jana-nikāya-of mankind; vṛjina-sinful actions; nirasana-which wipe out; śivatama-most auspicious; pravara-excellent; guṇa-gaṇa-of the transcendental qualities; eka-deśa-one part; kathanāt-by speaking; ṛte-except.

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures and authorized ācāryas. Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

The Supreme Personality of Godhead has nothing to do with material perception. Even the impersonalist Śaṅkarācārya says. nārāyaṇaḥ paro ’vyaktāt: ”Nārāyaṇa. the Supreme Personality of Godhead, is beyond the material conception.” We cannot concoct the form and attributes of the Supreme Personality of Godhead. We must simply accept the description given in Vedic literatures about the Lord’s form and activities. As stated in Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.” We can have some conception of the Absolute Truth, His form and His attributes simply by reading the descriptions given in Vedic literatures and authoritative statements given by exalted personalities like Brahmā, Nārada, Śukadeva Gosvāmī and others. Śrīla Rūpa Gosvāmī says, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [BRS. 1.2.234] ”We cannot conceive the name, form and qualities of Śrī Kṛṣṇa through our material senses.” Because of this, other names for the Lord are adhokṣaja and aprākṛta, which indicate that He is beyond any material senses. Out of His causeless mercy upon His devotees, the Lord appeared before Mahārāja Nābhi. Similarly, when we are engaged in the Lord’s devotional service, the Lord reveals Himself to us. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. This is the only way to understand the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] one can understand the Supreme Personality of Godhead through devotional service. There is no other way. We have to hear from the authorities and from the śāstras and consider the Supreme Lord in terms of their statements. We cannot imagine or concoct forms and attributes of the Lord.

TEXT 6

parijanānurāga-viracita-śabala-saṁśabda-salila-sita-kisalaya-tulasikā-dūrvāṅkurair api sambhṛtayā saparyayā kila parama parituṣyasi.

SYNONYMS

parijana-by Your servants; anurāga-in great ecstasy; viracita-executed; śabala-with a faltering voice; saṁśabda-with prayers; salila-water; sita-kisalaya-twigs bearing new leaves; tulasikā-tulasī leaves; dūrvā-aṅkuraiḥ-and with newly grown grass; api-also; sambhṛtayā-performed; saparyayā-by worship; kila-indeed; parama-O Supreme Lord; parituṣyasi-You become satisfied.

O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulasī leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

One does not need great wealth, education or opulence to satisfy the Supreme Personality of Godhead. If one is fully absorbed in love and ecstasy, he need offer only a flower and a little water. As stated in Bhagavad-gītā, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: ”If one offers Me with love and devotion a leaf, a flower. fruit or water, I will accept it.” (Bg. 9.26)

The Supreme Lord can be pleased only by devotional service: therefore it is said here that the Lord is surely satisfied by devotion and nothing else. Quoting from the Gautamīya-tantra, the Hari-bhakti-vilāsa states:

tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ

”Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasī leaf and a palmful of water.” The Supreme Lord is causelessly merciful upon His devotee, so much so that even the poorest of men can offer Him a little water and a flower in devotion and thus please Him. This is due to His affectionate dealings with His devotees.

TEXT 7

athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe.

SYNONYMS

atha-otherwise; anayā-this; api-even; na-not; bhavataḥ-of Your exalted personality; ijyayā-by performance of sacrifice; urubhāra-bharayā-encumbered by much paraphernalia; samucitam-required; artham-use; iha-here; upalabhāmahe-we can see.

We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship.

Śrīla Rūpa Gosvāmī says that if one is offered varied foods but has no appetite, the offering has no value. In a big sacrificial ceremony there may be many things accumulated to satisfy the Supreme Personality of Godhead, but if there is no devotion, attachment or love for the Lord, the arrangement is useless. The Lord is complete in Himself, and He does not need anything from us. However, if we offer Him a little water, a flower and a tulasi leaf, He will accept them. Bhakti, devotional service, is the main way to satisfy the Supreme Personality of Godhead. It is not a question of arranging huge sacrifices. The priests were regretful, thinking that they were not on the path of devotional service and that their sacrifice was not pleasing to the Lord.

TEXT 8

ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya kintu nāthāśiṣa āśāsānānām etad abhisaṁrādhana-mātraṁ bhavitum arhati.

SYNONYMS

ātmanaḥ-self-sufficiently; eva-certainly; anusavanam-at every moment; añjasā-directly; avyatirekeṇa-without stopping; bobhūyamāna-increasing; aśeṣa-unlimitedly; puruṣa-artha-the goals of life; sva-rūpasya-Your actual identity; kintu-but; nātha-O Lord; āśiṣaḥ-benedictions for material enjoyment; āśāsānānām-of us, who are always desiring; etat-this; abhisaṁrādhana-for getting Your mercy; mātram-only; bhavitum arhati-can be.

All of life’s goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship. All these sacrifices are performed for our fruitive results, and they are not actually needed by You.

Being self-sufficient, the Supreme Lord does not need huge sacrifices. Fruitive activity for a more opulent life is for those who desire such material opulence for their interest. Yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ: [Bg. 3.9]) if we do not act to satisfy the Supreme Lord. we engage in māyā’s activities. We may construct a gorgeous temple and spend thousands of dollars, but such a temple is not required by the Lord. The Lord has many millions of temples for His residence. and He does not need our attempt. He does not require opulent activity at all. Such engagement is meant for our benefit. If we engage our money in constructing a gorgeous temple, we are freed from the reactions of our endeavors. This is for our benefit. In addition, if we attempt to do something nice for the Supreme Lord, He is pleased with us and gives us His benediction. In conclusion, the gorgeous arrangements are not for the Lord’s sake but for our own. If we somehow or other receive blessings and benedictions from the Lord, our consciousness can be purified and we can become eligible to return home, back to Godhead.

TEXT 9

tad yathā bāliśānāṁ svayam ātmanaḥ śreyaḥ param aviduṣāṁ parama-parama-puruṣa prakarṣa-karuṇayā sva-mahimānaṁ cāpavargākhyam upakalpayiṣyan svayaṁ nāpacita evetaravad ihopalakṣitaḥ.

SYNONYMS

tat-that; yathā-as; bāliśānām-of the fools; svayam-by Yourself; ātmanaḥ-own; śreyaḥ-welfare; param-ultimate; aviduṣām-of persons who do not know; parama-parama-puruṣa-O Lord of lords; prakarṣa-karuṇayā-by abundant causeless mercy; sva-mahimānam-Your personal glory; ca-and; apavarga-ākhyam-called apavarga (liberation); upakalpayiṣyan-desiring to give; svayam-personally; na apacitaḥ-not properly worshiped; eva-although; itara-vat-like an ordinary person; iha-here; upalakṣitaḥ-(You are) present and seen (by us).

O Lord of lords, we are completely ignorant of the execution of dharma, artha, kāma and mokṣa, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but actually You are present here just so we can see You. You have come out of Your abundant and causeless mercy in order to serve our purpose, our interest, and give us the benefit of Your personal glory called apavarga, liberation. You have come, although You are not properly worshiped by us due to our ignorance.

Lord Viṣṇu was personally present at the sacrificial arena, but this does not mean that He had any interest in His own personal benefit. Similarly, the arcā-vigraha, the Deity in the temple, is present for the same purpose. Out of His causeless mercy, the Supreme Personality of Godhead presents Himself before us so that we can see Him. Since we have no transcendental vision, we cannot see the spiritual sac-cid-ānanda-vigraha [Bs. 5.1] of the Lord; therefore, out of His causeless mercy He comes in a form we can see. We can only see material things like stone and wood, and therefore He accepts a form of stone and wood and thus accepts our service in the temple. This is an exhibition of the Lord's causeless mercy. Although He has no interest in such things, in order to receive our loving service, He agrees to act as He does. We cannot actually offer suitable paraphernalia for the Lord's worship because we are completely ignorant. It was out of His causeless mercy that the Lord appeared in the sacrificial arena of Mahārāja Nābhi.

TEXT 10

athāyam eva varo hy arhattama yarhi barhiṣi rājarṣer varadarṣabho bhavān nija-puruṣekṣaṇa-viṣaya āsīt.

SYNONYMS

atha-then; ayam-this; eva-certainly; varaḥ-benediction; hi-indeed; arhat-tama-O most worshipable of the worshipable; yarhi-because; barhiṣi-in the sacrifice; rāja-ṛṣeḥ-of King Nābhi; varada-ṛṣabhaḥ-the best of the benefactors; bhavān-Your Lordship; nija-puruṣa-of Your devotees; īkṣaṇa-viṣayaḥ-the object of the sight; āsīt-has become.

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nābhi's sacrificial arena is meant for our benediction. Because You have been seen by us, You have bestowed upon us the most valuable benediction.

Nija-puruṣa-īkṣaṇa-viṣaya. In Bhagavad-gītā (9.29) Kṛṣṇa says, samo 'haṁ sarva-bhūteṣu: "I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

The Supreme Personality of Godhead is equal to everyone. In that sense, He has no enemies and no friends. Everyone is enjoying the fruitive reactions of his own work, and the Lord, within everyone's heart, is observing and giving everyone the desired result. However, just as the devotees are always anxious to see the Supreme Lord satisfied in every way, similarly the Supreme Lord is very anxious to present Himself before His devotees. Śrī Kṛṣṇa says in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

Thus Kṛṣṇa's appearance is for the deliverance and satisfaction of His devotees. Actually He does not advent Himself simply to kill the demons, for that can be done by His agents. Lord Viṣṇu's appearance at the sacrificial arena of Mahārāja Nābhi was just to please the King and his assistants. Otherwise there was no reason for His being present there.

TEXT 11

asaṅga-niśita-jñānānala-vidhūtāśeṣa-malānāṁ bhavat-svabhāvānām ātmārāmāṇāṁ munīnām anavarata-pariguṇita-guṇa-gaṇa parama-maṅgalāyana-guṇa-gaṇa-kathano 'si.

SYNONYMS

asaṅga-by detachment; niśita-strengthened; jñāna-of knowledge; anala-by the fire; vidhūta-removed; aśeṣa-unlimited; malānām-whose dirty things; bhavat-svabhāvānām-who have attained Your qualities; ātma-ārāmāṇām-who are self-satisfied; munīnām-of great sages; anavarata-incessantly; pariguṇita-recounted; guṇa-gaṇa-O Lord, whose spiritual qualities; parama-maṅgala-supreme bliss; āyana-produces; guṇa-gaṇa-kathanaḥ-He, the chanting of whose attributes; asi-You are.

Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.

The priests in Mahārāja Nābhi's sacrificial arena appreciated the personal presence of the Supreme Lord Viṣṇu, and they considered themselves very much obliged. The Lord's appearance is rare even for great saintly persons who have become completely detached from this material world and whose hearts are clean due to constantly chanting the glories of the Lord. Such people are satisfied by chanting the transcendental qualities of the Lord. The Lord's personal presence is not actually required. The priests are pointing out that the Lord's personal presence is very rare even for such elevated sages but that He was so kind to them that now He was personally present. Therefore the priests were very much obliged.

TEXT 12

atha kathañcit skhalana-kṣut-patana-jṛmbhaṇa-duravasthānādiṣu vivaśānāṁ naḥ smaraṇāya jvara-maraṇa-daśāyām api sakala-kaśmala-nirasanāni tava guṇa-kṛta-nāmadheyāni vacana-gocarāṇi bhavantu.

SYNONYMS

atha-still; kathañcit-somehow or other; skhalana-stumbling; kṣut-hunger; patana-falling down; jṛmbhaṇa-yawning; duravasthāna-because of being placed in an undesirable position; ādiṣu-and so on; vivaśānām-unable; naḥ-of ourselves; smaraṇāya-to remember; jvara-maraṇa-daśāyām-in the case of having a high fever at the time of death; api-also; sakala-all; kaśmala-sins; nirasanāni-which can dispel; tava-Your; guṇa-attributes; kṛta-activities; nāmadheyāni-names; vacana-gocarāṇi-possible to be uttered; bhavantu-let them become.

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

The real success in life is ante nārāyaṇa-smṛti-remembering the holy name, attributes, activities and form of the Lord at the time of death. Although we may be engaged in the Lord's devotional service in the temple, material conditions are so tough and inevitable that we may forget the Lord at the time of death due to a diseased condition or mental derangement. Therefore we should pray to the Lord to be able to remember His lotus feet without fail at the time of death, when we are in such a precarious condition. In this regard, one may also see Śrīmad-Bhāgavatam (6.2.9–10 and 14–15).

TEXT 13

kiñcāyaṁ rājarṣir apatya-kāmaḥ prajāṁ bhavādṛśīm āśāsāna īśvaram āśiṣāṁ svargāpavargayor api bhavantam upadhāvati prajāyām artha-pratyayo dhanadam ivādhanaḥ phalīkaraṇam.

SYNONYMS

kiñca-moreover; ayam-this; rāja-ṛṣiḥ-pious King (Nābhi); apatya-kāmaḥ-desiring offspring; prajām-a son; bhavādṛśīm-exactly like You; āśāsānaḥ-hoping for; īśvaram-the supreme controller; āśiṣām-of benedictions; svarga-apavargayoḥ-of the heavenly planets and liberation; api-although; bhavantam-You; upadhāvati-worships; prajāyām-children; artha-pratyayaḥ-regarding as the ultimate goal of life; dhana-dam-unto a person who can give immense wealth as charity; iva-like; adhanaḥ-a poor man; phalīkaraṇam-a little husk.

Dear Lord, here is the great King Nābhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Mahārāja Nābhi is so desirous of having a son that he is worshiping You for a son, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

The priests were a little ashamed that King Nābhi was performing a great sacrifice just to ask the Lord's benediction for a son. The Lord could offer him promotion to the heavenly planets or the Vaikuṇṭha planets. Śrī Caitanya Mahāprabhu has taught us how to approach the Supreme Lord and ask Him for the ultimate benediction. He said: na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. He did not want to ask the Supreme Lord for anything material. Material opulence means riches, a nice family, a good wife and many followers, but an intelligent devotee doesn't ask the Supreme Lord for anything material. His only prayer is: mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. He wants to be engaged perpetually in the loving service of the Lord. He does not want promotion to the heavenly planets or mukti, liberation from material bondage. If this were the case, Śrī Caitanya Mahāprabhu would not have said, mama janmani janmani. It doesn't matter to a devotee whether or not he takes birth life after life, as long as he remains a devotee. Actually eternal liberty means returning home, back to Godhead. A devotee is never concerned about anything material. Although Nābhi Mahārāja wanted a son like Viṣṇu, wanting a son like God is also a form of sense gratification. A pure devotee wants only to engage in the Lord's loving service.

TEXT 14

ko vā iha te 'parājito 'parājitayā māyayānavasita-padavyānāvṛta-matir viṣaya-viṣa-rayānāvṛta-prakṛtir anupāsita-mahac-caraṇaḥ.

SYNONYMS

kaḥ vā-who is that person; iha-within this material world; te-of Your Lordship; aparājitaḥ-not conquered; aparājitayā-by the unconquerable; māyayā-illusory energy; anavasita-padavya-whose path cannot be ascertained; anāvṛta-matiḥ-whose intelligence is not bewildered; viṣaya-viṣa-of material enjoyment, which is like poison; raya-by the course; anāvṛta-not covered; prakṛtiḥ-whose nature; anupāsita-without worshiping; mahat-caraṇaḥ-the lotus feet of great devotees.

Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

Mahārāja Nābhi was inclined to performing great sacrifices for begetting a son. The son might be as good as the Supreme Personality of Godhead, but such a material desire-be it great or insignificant-is brought about by the influence of māyā. A devotee does not at all desire anything for sense gratification. Devotion is therefore explained as devoid of material desires (anyābhilāṣitā-śūnya). Everyone is subjected to the influence of māyā and entangled in all kinds of material desire, and Mahārāja Nābhi was no exception. Freedom from māyā's influence is possible when one engages in the service of the great devotees (mahac-caraṇa-sevā). Without worshiping the lotus feet of a great devotee, one cannot be freed from māyā's influence. Śrīla Narottama dāsa Ṭhākura therefore says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Who has been freed from māyā's clutches without serving the lotus feet of a Vaiṣṇava?" Māyā is aparājita, and her influence is also aparājita. As confirmed in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome."

Only a devotee can surpass māyā's great influence. It was no fault on Mahārāja Nābhi's part that he wanted a son. He wanted a son like the Supreme Personality of Godhead, who is the best of all sons. By the association of the Lord's devotee, one no longer desires material opulence. This is confirmed in Caitanya-caritāmṛta (Madhya 22.54):

"sādhu-saṅga", "sādhu-saṅga" sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

and [Cc. Madhya 22.51]:

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

If one is serious about escaping māyā's influence and returning home, back to Godhead, one must associate with a sādhu (devotee). That is the verdict of all scriptures. By the slight association of a devotee, one can be freed from the clutches of māyā. Without the mercy of the pure devotee, one cannot get freedom by any means. Certainly a pure devotee's association is necessary in order to obtain the loving service of the Lord. One cannot be freed from māyā's clutches without sādhu-saṅga, the benediction of a great devotee. In Śrīmad-Bhāgavatam (7.5.32) Prahlāda Mahārāja says:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

One cannot become the Lord's pure devotee without taking the dust of a great devotee on his head (pāda-rajo-'bhiṣekam). A pure devotee is niṣkiñcana; he has no material desire to enjoy the material world. One has to take shelter of such a pure devotee in order to attain his qualities. The pure devotee is always free from the clutches of māyā and her influence.

TEXT 15

yad u ha vāva tava punar adabhra-kartar iha samāhūtas tatrārtha-dhiyāṁ mandānāṁ nas tad yad deva-helanaṁ deva-devārhasi sāmyena sarvān prativoḍhum aviduṣām.

SYNONYMS

yat-because; u ha vāva-indeed; tava-Your; punaḥ-again; adabhra-kartaḥ-O Lord, who performs many activities; iha-here, in this arena of sacrifice; samāhūtaḥ-invited; tatra-therefore; artha-dhiyām-who aspire to fulfill material desires; mandānām-not very intelligent; naḥ-of us; tat-that; yat-which; deva-helanam-disrespect of the Supreme Personality of Godhead; deva-deva-Lord of lords; arhasi-please; sāmyena-because of Your equipoised position; sarvān-everything; prativoḍhum-tolerate; aviduṣām-of us, who are all ignorant.

O Lord, You perform many wonderful activities. Our only aim was to acquire a son by performing this great sacrifice; therefore our intelligence is not very sharp. We are not experienced in ascertaining life's goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense because of Your causeless mercy and equal mind.

The priests were certainly unhappy to have called the Supreme Lord from Vaikuṇṭha for such an insignificant reason. A pure devotee never wants to see the Lord unnecessarily. The Lord is engaged in various activities, and the pure devotee does not want to see Him whimsically, for his own sense gratification. The pure devotee simply depends on the Lord's mercy, and when the Lord is pleased, he can see Him face to face. The Lord is unseen even by demigods like Lord Brahmā and Lord Śiva. By calling on the Supreme Lord, the priests of Nābhi Mahārāja proved themselves unintelligent; nonetheless, the Lord came out of His causeless mercy. All of them therefore wanted to be excused by the Lord.

Worship of the Supreme Lord for material gain is not approved by authorities. As stated in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

Initiation into bhakti begins when one is in a distressed condition or in want of money, or when one is inquisitive to understand the Absolute Truth. Nonetheless, people who approach the Supreme Lord in this way are not actually devotees. They are accepted as pious (sukṛtinaḥ) due to their inquiring about the Absolute Truth, the Supreme Personality of Godhead. Not knowing the various activities and engagements of the Lord, such people unnecessarily disturb the Lord for material gain. However, the Lord is so kind that even though disturbed, He fulfills the desires of such beggars. The pure devotee is anyābhilāṣitā-śūnya; he has no motive behind his worship. He is not conducted by the influence of māyā in the form of karma or jñāna. The pure devotee is always prepared to execute the order of the Lord without personal consideration. The ṛtvijaḥ, the priests at the sacrifice, knew very well the distinction between karma and bhakti, and because they considered themselves under the influence of karma, fruitive activity, they begged the Lord's pardon. They knew that the Lord had been invited to come for some paltry reason.

TEXT 16

śrī-śuka uvāca

iti nigadenābhiṣṭūyamāno bhagavān animiṣarṣabho varṣa-dharābhivāditābhivandita-caraṇaḥ sadayam idam āha.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; nigadena-by prayers in prose; abhiṣṭūyamānaḥ-being worshiped; bhagavān-the Supreme Personality of Godhead; animiṣa-ṛṣabhaḥ-the chief of all the demigods; varṣa-dhara-by King Nābhi, the Emperor of Bhārata-varṣa; abhivādita-worshiped; abhivandita-were bowed down to; caraṇaḥ-whose feet; sadayam-kindly; idam-this; āha-said.

Śrī Śukadeva Gosvāmī said: The priests, who were even worshiped by King Nābhi, the Emperor of Bhārata-varṣa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

TEXT 17

śrī-bhagavān uvāca

aho batāham ṛṣayo bhavadbhir avitatha-gīrbhir varam asulabham abhiyācito yad amuṣyātmajo mayā sadṛśo bhūyād iti mamāham evābhirūpaḥ kaivalyād athāpi brahma-vādo na mṛṣā bhavitum arhati mamaiva hi mukhaṁ yad dvija-deva-kulam.

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; aho-alas; bata-certainly I am pleased; aham-I; ṛṣayaḥ-O great sages; bhavadbhiḥ-by you; avitatha-gīrbhiḥ-whose words are all true; varam-for a benediction; asulabham-very difficult to achieve; abhiyācitaḥ-have been requested; yat-that; amuṣya-of King Nābhi; ātma-jaḥ-a son; mayā sadṛśaḥ-like Me; bhūyāt-there may be; iti-thus; mama-My; aham-I; eva-only; abhirūpaḥ-equal; kaivalyāt-because of being without a second; athāpi-nevertheless; brahma-vādaḥ-the words spoken by exalted brāhmaṇas; na-not; mṛṣā-false; bhavitum-to become; arhati-ought; mama-My; eva-certainly; hi-because; mukham-mouth; yat-that; dvija-deva-kulam-the class of pure brāhmaṇas.

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful. You have prayed for the benediction of a son like Me for King Nābhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brāhmaṇas, your vibrations should not prove untrue. I consider the brāhmaṇas who are well qualified with brahminical qualities to be as good as My own mouth.

The word avitatha-gīrbhiḥ means "they whose spoken vibrations cannot be nullified." The brāhmaṇas (dvija, the twice-born), are given a chance by the śāstric regulations to become almost as powerful as the Supreme Lord. Whatever a brāhmaṇa speaks cannot be nullified or changed in any circumstance. According to the Vedic injunctions, a brāhmaṇa is the mouth of the Supreme Personality of Godhead; therefore in all rituals a brāhmaṇa is offered food (brāhmaṇa-bhojana) because when a brāhmaṇa eats, it is considered that the Supreme Lord Himself eats. Similarly, whatever a brāhmaṇa speaks cannot be changed. It must act. The learned sages who were priests at Mahārāja Nābhi's sacrifice were not only brāhmaṇas but were so qualified that they were like devas, demigods, or God Himself. If this were not the case, how could they invite Lord Viṣṇu to come to the sacrificial arena? God is one, and God does not belong to this or that religion. In Kali-yuga, different religious sects consider their God to be different from the God of others, but that is not possible. God is one, and He is appreciated according to different angles of vision. In this verse the word kaivalyāt means that God has no competitor. There is only one God. In the Śvetāśvatara Upaniṣad (6.8) it is said, na tat-samaś cābhyadhikaś ca dṛśyate: "No one is found to be equal to Him or greater than Him." That is the definition of God.

TEXT 18

tata āgnīdhrīye 'ṁśa-kalayāvatariṣyāmy ātma-tulyam anupalabhamānaḥ.

SYNONYMS

tataḥ-therefore; āgnīdhrīye-in the wife of Nābhi, the son of Āgnīdhra; aṁśa-kalayā-by an expansion of My personal form; avatariṣyāmi-I shall advent Myself; ātma-tulyam-My equal; anupalabhamānaḥ-not finding.

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevī, the wife of Mahārāja Nābhi, the son of Āgnīdhra.

This is an example of the omnipotence of the Supreme Personality of Godhead. Although He is one without a second, He expands Himself by svāṁśa, His personal expansion, and sometimes by vibhinnāṁśa, or His separated expansion. Lord Viṣṇu herein agrees to send His personal expansion as the son of Merudevī, the wife of Mahārāja Nābhi, who is the son of Āgnīdhra. The ṛtvijaḥ, the priests, knew that God is one, yet they prayed for the Supreme Lord to become the son of Mahārāja Nābhi to let the world know that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. When He incarnates, He expands Himself in different potencies.

TEXT 19

śrī-śuka uvāca

iti niśāmayantyā merudevyāḥ patim abhidhāyāntardadhe bhagavān.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; niśāmayantyāḥ-who was listening; merudevyāḥ-in the presence of Merudevī; patim-unto her husband; abhidhāya-having spoken; antardadhe-disappeared; bhagavān-the Supreme Personality of Godhead.

Śukadeva Gosvāmī continued: After saying this, the Lord disappeared. The wife of King Nābhi, Queen Merudevī, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken.

According to the Vedic injunctions, one should perform sacrifices in the company of one's own wife. Sapatnīko dharmam ācaret: religious rituals should be performed with one's wife; therefore Mahārāja Nābhi conducted his great sacrifice with his wife by his side.

TEXT 20

barhiṣi tasminn eva viṣṇudatta bhagavān paramarṣibhiḥ prasādito nābheḥ priya-cikīrṣayā tad-avarodhāyane merudevyāṁ dharmān darśayitu-kāmo vāta-raśanānāṁ śramaṇānām ṛṣīṇām ūrdhva-manthināṁ śuklayā tanuvāvatatāra.

SYNONYMS

barhiṣi-in the arena of sacrifice; tasmin-that; eva-in this way; viṣṇu-datta-O Mahārāja Parīkṣit; bhagavān-the Supreme Personality of Godhead; parama-ṛṣibhiḥ-by the great ṛṣis; prasāditaḥ-being pleased; nābheḥ priya-cikīrṣayā-to please King Nābhi; tat-avarodhāyane-in his wife; merudevyām-Merudevī; dharmān-the principles of religion; darśayitu-kāmaḥ-desiring to exhibit how to perform; vāta-raśanānām-of the sannyāsīs (who have almost no cloth); śramaṇānām-of the vānaprasthas; ṛṣīṇām-of the great sages; ūrdhva-manthinām-of the brahmacārīs; śuklayā tanuvā-in His original spiritual form, which is above the modes of material nature; avatatāra-appeared as an incarnation.

O Viṣṇudatta, Parīkṣit Mahārāja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Consequently the Lord decided to personally exhibit the method of executing religious principles [as observed by brahmacārīs, sannyāsīs, vānaprasthas and gṛhasthas engaged in rituals] and also satisfy Mahārāja Nābhi's desire. Consequently He appeared as the son of Merudevī in His original spiritual form, which is above the modes of material nature.

When the Supreme Lord appears or descends as an incarnation within this material world, He does not accept a body made of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa). Māyāvādī philosophers say that the impersonal God appears in this material world by accepting a body in the sattva-guṇa. Śrīla Viśvanātha Cakravartī states that the word śukla means "consisting of śuddha-sattva." Lord Viṣṇu descends in His śuddha-sattva form. Śuddha-sattva refers to the sattva-guṇa which is never contaminated. In this material world, even the mode of goodness (sattva-guṇa) is contaminated by tinges of rajo-guṇa and tamo-guṇa. When sattva-guṇa is never contaminated by rajo-guṇa and tamo-guṇa, it is called śuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam (Bhāg. 4.3.23). That is the platform of vasudeva, whereby the Supreme Personality of Godhead, Vāsudeva, can be experienced. In Bhagavad-gītā (4.7) Śrī Kṛṣṇa Himself says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself."

Unlike ordinary living entities, the Supreme Lord is not forced by the modes of material nature to appear. He appears dharmān darśayitu-kāma-to show how to execute the functions of a human being. The word dharma is meant for human beings and is never used in connection with beings inferior to human beings, such as animals. Unfortunately, without being guided by the Supreme Lord, human beings sometimes manufacture a process of dharma by concoction. Actually dharma cannot be made by man. Dharmaṁ tu sākṣād bhagavat-praṇītam. (Bhāg. 6.3.19) Dharma is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made dharma has no meaning. Śrīmad-Bhāgavatam refers to man-made dharma as kaitava-dharma, cheating religion. The Supreme Lord sends an avatāra (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are bhakti-mārga. As the Supreme Lord Himself says in Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The son of Mahārāja Nābhi, Ṛṣabhadeva, appeared on this earth to preach the principles of religion. That will be explained in the Fifth Chapter of this Fifth Canto.

Thus end the Bhaktivedanta purports of the Fifth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Ṛṣabhadeva's Appearance in the Womb of Merudevī, the wife of King Nābhi."

20.6.4 Chapter Four

The Characteristics of Ṛṣabhadeva, the Supreme Personality of Godhead

In this chapter, Ṛṣabhadeva, the son of Mahārāja Nābhi, begot a hundred sons, and during the reign of those sons the world was very happy in all respects. When Ṛṣabhadeva appeared as the son of Mahārāja Nābhi, He was appreciated by the people as the most exalted and beautiful personality of that age. His poise, influence, strength, enthusiasm, bodily luster and other transcendental qualities were beyond compare. The word ṛṣabha refers to the best, or the supreme. Due to the superexcellent attributes of the son of Mahārāja Nābhi, the King named his son Ṛṣabha, or "the best." His influence was incomparable. Although there was a scarcity of rain, Ṛṣabhadeva did not care for Indra, the King of heaven, who is in charge of supplying rain. Through His own potency, Ṛṣabhadeva sumptuously covered Ajanābha with ample rain. Upon receiving Ṛṣabhadeva, who is the Supreme Personality of Godhead, as his son, King Nābhi began to raise Him very carefully. After that, he entrusted the ruling power to Him and, retiring from family life, lived at Badarikāśrama completely engaged in the worship of Vāsudeva, the Supreme Lord. To follow social customs, Lord Ṛṣabhadeva for a while became a student in the gurukula, and after returning. He followed the orders of His guru and accepted a wife named Jayantī, who had been given to Him by the King of heaven, Indra. He begot a hundred sons in the womb of Jayantī. Of these hundred sons, the eldest was known as Bharata. Since the reign of Mahārāja Bharata, this planet has been called Bhārata-varṣa. Ṛṣabhadeva's other sons were headed by Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa. There were also other sons named Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Avirhotra, Drumila, Camasa and Karabhājana. Instead of ruling the kingdom, these nine became mendicant preachers of Kṛṣṇa consciousness, following the religious precepts of the Bhāgavatam. Their characteristics and activities are described in the Eleventh Canto of Śrīmad-Bhāgavatam during the talks between Vasudeva and Nārada at Kurukṣetra. To teach the general populace, King Ṛṣabhadeva performed many sacrifices and taught His sons how to rule the citizens.

TEXT 1

śrī-śuka uvāca

atha ha tam utpattyaivābhivyajyamāna-bhagaval-lakṣaṇaṁ sāmyopaśama-vairāgyaiśvarya-mahā-vibhūtibhir anudinam edhamānānubhāvaṁ prakṛtayaḥ prajā brāhmaṇā devatāś cāvani-tala-samavanāyātitarāṁ jagṛdhuḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha ha-thus (after the Supreme Personality of Godhead appeared); tam-Him; utpattyā-from the beginning of His appearance; eva-even; abhivyajyamāna-distinctly manifested; bhagavat-lakṣaṇam-possessing the symptoms of the Supreme Personality of Godhead; sāmya-equal to everyone; upaśama-completely peaceful, in control of the senses and mind; vairāgya-renunciation; aiśvarya-opulences; mahā-vibhūtibhiḥ-with great attributes; anudinam-day after day; edhamāna-increasing; anubhāvam-His power; prakṛtayaḥ-the ministers; prajāḥ-the citizens; brāhmaṇāḥ-the learned scholars in full knowledge of Brahman; devatāḥ-the demigods; ca-and; avani-tala-the surface of the globe; samavanāya-to rule; atitarām-greatly; jagṛdhuḥ-desired.

Śrī Śukadeva Gosvāmī said: As soon as the Lord was born as the son of Mahārāja Nābhi, He manifested symptoms of the Supreme Lord, such as marks on the bottoms of His feet [the flag, thunderbolt, etc.]. This son was equal to everyone and very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these attributes, the son of Mahārāja Nābhi became more powerful day after day. Due to this, the citizens, learned brāhmaṇas, demigods and ministers wanted Ṛṣabhadeva to be appointed ruler of the earth.

In these days of cheap incarnations, it is very interesting to note the bodily symptoms found in an incarnation. From the very beginning of His birth, it was observed that Ṛṣabhadeva's feet were marked with the transcendental signs (a flag, thunderbolt, lotus flower, etc.). In addition to this, as the Lord began to grow, He became very prominent. He was equal to everyone. He did not favor one person and neglect another. An incarnation of God must have the six opulences-wealth. strength, knowledge, beauty, fame and renunciation. It is said that although Ṛṣabhadeva was endowed with all opulences, He was not at all attached to material enjoyment. He was self-controlled and therefore liked by everyone. Due to His superexcellent qualities, everyone wanted Him to rule the earth. An incarnation of God has to be accepted by experienced people and by the symptoms described in the śāstras. An incarnation is not accepted simply by the adulation of foolish people.

TEXT 2

tasya ha vā itthaṁ varṣmaṇā varīyasā bṛhac-chlokena caujasā balena śriyā yaśasā vīrya-śauryābhyāṁ ca pitā ṛṣabha itīdaṁ nāma cakāra.

SYNONYMS

tasya-of Him; ha vā-certainly; ittham-thus; varṣmaṇā-by the bodily features; varīyasā-most exalted; bṛhat-ślokena-decorated with all the high qualities described by poets; ca-also; ojasā-by prowess; balena-by strength; śriyā-by beauty; yaśasā-by fame; vīrya-śauryābhyām-by influence and heroism; ca-and; pitā-the father (Mahārāja Nābhi); ṛṣabhaḥ-the best; iti-thus; idam-this; nāma-name; cakāra-gave.

When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets-namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Ṛṣabha.

To accept someone as God or an incarnation of God, one must observe the symptoms of God in his body. All the symptoms were found in the body of Mahārāja Nābhi's extraordinarily powerful son. His body was well structured, and He displayed all the transcendental qualities. He showed great influence, and He could control His mind and senses. Consequently He was named Ṛṣabha, which indicates that He was the supreme living being.

TEXT 3

yasya hīndraḥ spardhamāno bhagavān varṣe na vavarṣa tad avadhārya bhagavān ṛṣabhadevo yogeśvaraḥ prahasyātma-yogamāyayā sva-varṣam ajanābhaṁ nāmābhyavarṣat.

SYNONYMS

yasya-of whom; hi-indeed; indraḥ-King Indra of heaven; spardhamānaḥ-being envious; bhagavān-very opulent; varṣe-on Bhārata-varṣa; na vavarṣa-did not pour water; tat-that; avadhārya-knowing; bhagavān-the Supreme Personality of Godhead; ṛṣabhadevaḥ-Ṛṣabhadeva; yoga-īśvaraḥ-the master of all mystic power; prahasya-smiling; ātma-yoga-māyayā-by His own spiritual potency; sva-varṣam-on His place; ajanābham-Ajanābha; nāma-named; abhyavarṣat-He poured water.

Indra, the King of heaven, who is very materially opulent, became envious of King Ṛṣabhadeva. Consequently he stopped pouring water on the planet known as Bhārata-varṣa. At that time the Supreme Lord, Ṛṣabhadeva, the master of all mystic power, understood King Indra's purpose and smiled a little. Then, by His own prowess, through yogamāyā [His internal potency], He profusely poured water upon His own place, which was known as Ajanābha.

We find the word bhagavān used twice in this verse. Both King Indra and Ṛṣabhadeva, the incarnation of the Supreme Lord, are described as bhagavān. Sometimes Nārada and Lord Brahmā are also addressed as bhagavān. The word bhagavān means that one is a very opulent and powerful person like Lord Brahmā, Lord Śiva, Nārada or Indra. They are all addressed as bhagavān due to their extraordinary opulence. King Ṛṣabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavān. Consequently He is described herein as yogeśvara, which indicates that He has the most powerful spiritual potency. He is not dependent on King Indra for water. He can supply water Himself, and He did so in this case. In Bhagavad-gītā, it is stated: yajñād bhavati parjanyaḥ [Bg. 3.14]. Due to the performance of yajña, clouds of water are manifest in the sky. Clouds and rainfall are under the management of Indra, the heavenly King, but when Indra is neglectful, the Supreme Lord Himself, who is also known as yajña or yajña-pati, takes the task upon Himself. Consequently there was sufficient rainfall in the place named Ajanābha. When yajña-pati wants to, He can do anything without the help of any subordinate. Therefore the Supreme Lord is known as almighty. In the present age of Kali there will eventually be a great scarcity of water (anāvṛṣṭi), for the general populace, due to ignorance and the scarcity of yajñic ingredients, will neglect to perform yajñas. Śrīmad-Bhāgavatam therefore advises: yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi sumedhasaḥ. After all, yajña is meant to satisfy the Supreme Personality of Godhead. In this age of Kali. there is great scarcity and ignorance; nonetheless, everyone can perform saṅkīrtana-yajña. Every family in every society can conduct saṅkīrtana-yajña at least every evening. In this way there will be no disturbance or scarcity of rain. It is essential for the people in this age to perform the saṅkīrtana-yajña in order to be materially happy and to advance spiritually.

TEXT 4

nābhis tu yathābhilaṣitaṁ suprajastvam avarudhyāti-pramoda-bhara-vihvalo gadgadākṣarayā girā svairaṁ gṛhīta-naraloka-sadharmaṁ bhagavantaṁ purāṇa-puruṣaṁ māyā-vilasita-matir vatsa tāteti sānurāgam upalālayan parāṁ nirvṛtim upagataḥ.

SYNONYMS

nābhiḥ-King Nābhi; tu-certainly; yathā-abhilaṣitam-according to his desire; su-prajastvam-the most beautiful son; avarudhya-getting; ati-pramoda-of great jubilation; bhara-by an excess; vihvalaḥ-being overwhelmed; gadgada-akṣarayā-faltering in ecstasy; girā-with a voice; svairam-by His independent will; gṛhīta-accepted; nara-loka-sadharmam-acting as if a human being; bhagavantam-the Supreme Personality of Godhead; purāṇa-puruṣam-the oldest among living beings; māyā-by yogamāyā; vilasita-bewildered; matiḥ-his mentality; vatsa-my dear son; tāta-my darling; iti-thus; sa-anurāgam-with great affection; upalālayan-raising; parām-transcendental; nirvṛtim-bliss; upagataḥ-achieved.

Due to getting a perfect son according to his desire, King Nābhi was always overwhelmed with transcendental bliss and was very affectionate to his son. It was with ecstasy and a faltering voice that he addressed Him, "My dear son, my darling." This mentality was brought about by yogamāyā, whereby he accepted the Supreme Lord, the supreme father, as his own son. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nābhi began to raise his transcendental son with great affection, and he was overwhelmed with transcendental bliss, joy and devotion.

The word māyā is used in the sense of illusion. Considering the Supreme Personality of Godhead to be his own son, Mahārāja Nābhi was certainly in illusion, but this was transcendental illusion. This illusion is required; otherwise how can one accept the supreme father as his own son? The Supreme Lord appears as the son of one of His devotees, just as Lord Kṛṣṇa appeared as the son of Yaśodā and Nanda Mahārāja. These devotees could never think of their son as the Supreme Personality of Godhead, for such appreciation would hamper their relationship of paternal love.

TEXT 5

viditānurāgam āpaura-prakṛti jana-pado rājā nābhir ātmajaṁ samaya-setu-rakṣāyām abhiṣicya brāhmaṇeṣūpanidhāya saha merudevyā viśālāyāṁ prasanna-nipuṇena tapasā samādhi-yogena nara-nārāyaṇākhyaṁ bhagavantaṁ vāsudevam upāsīnaḥ kālena tan-mahimānam avāpa.

SYNONYMS

vidita-known very well; anurāgam-popularity; āpaura-prakṛti-among all the citizens and government officers; jana-padaḥ-desiring to serve the people in general; rājā-the King; nābhiḥ-Nābhi; ātmajam-his son; samaya-setu-rakṣāyām-to protect the people strictly according to the Vedic principles of religious life; abhiṣicya-enthroning; brāhmaṇeṣu-to the learned brāhmaṇas; upanidhāya-entrusting;

saha-with; merudevyā-his wife. Merudevī; viśālāyām-in Badarikāśrama; prasanna-nipuṇena-performed with great satisfaction and expertise; tapasā-by austerities and penances; samādhi-yogena-by full samādhi; nara-nārāyaṇa-ākhyam-named Nara-Nārāyaṇa; bhagavantam-the Supreme Personality of Godhead; vāsudevam-Kṛṣṇa; upāsīnaḥ-worshiping; kālena-in due course of time; tat-mahimānam-His glorious abode, the spiritual world, Vaikuṇṭha; avāpa-achieved.

King Nābhi understood that his son, Ṛṣabhadeva, was very popular among the citizens and among government officers and ministers. Understanding the popularity of his son, Mahārāja Nābhi enthroned Him as the emperor of the world to give protection to the general populace in terms of the Vedic religious system. To do this, he entrusted Him into the hands of learned brāhmaṇas, who would guide Him in administrating the government. Then Mahārāja Nābhi and his wife, Merudevī, went to Badarikāśrama in the Himalaya Mountains, where the King engaged Himself very expertly in austerities and penances with great jubilation. In full samādhi he worshiped the Supreme Personality of Godhead, Nara-Nārāyaṇa, who is Kṛṣṇa in His plenary expansion. By doing so, in course of time Mahārāja Nābhi was elevated to the spiritual world known as Vaikuṇṭha.

When Mahārāja Nābhi saw that his son Ṛṣabhadeva was popular with the general populace and the governmental servants, he chose to install Him on the imperial throne. In addition, he wanted to entrust his son into the hands of the learned brāhmaṇas. This means that a monarch was supposed to govern strictly according to Vedic principles under the guidance of learned brāhmaṇas, who could advise Him according to the standard Vedic scriptures like Manu-smṛti and similar śāstras. It is the duty of the king to rule the citizens according to Vedic principles. According to Vedic principles, society is divided into four categories-brāhmaṇa, kṣatriya, vaiśya and śūdra. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. After dividing society in this way, it is the king's duty to see that everyone executes Vedic principles according to his caste. A brāhmaṇa must perform the duty of a brāhmaṇa without cheating the public. It is not that one attains the name of a brāhmaṇa without the qualifications. It is the king's duty to see that everyone engages in his occupational duty according to Vedic principles. In addition, retirement at the end of life is compulsory. Mahārāja Nābhi, although still a king. retired from family life and went with his wife to a place called Badarikāśrama in the Himalayas, where the Deity Nara-Nārāyaṇa is worshiped. The words prasanna-nipuṇena tapasā indicate that the King accepted all kinds of austerity very expertly and jubilantly. He did not at all mind leaving his comfortable life at home, although he was the emperor. Despite undergoing severe austerities and penances, he felt very pleased at Badarikāśrama, and he did everything there expertly. In this way, being fully absorbed in Kṛṣṇa consciousness (samādhi-yoga). always thinking of Kṛṣṇa, Vāsudeva, Mahārāja Nābhi attained success at the end of his life and was promoted to the spiritual world, Vaikuṇṭhaloka.

This is the way of Vedic life. One must stop the process of repeated birth and death and return home, back to Godhead. The words tan-mahimānam avāpa are significant in this regard. Śrīla Śrīdhara Svāmī says that mahimā means liberation in this life. We should act in such a way in this life that after giving up this body, we will become liberated from the bondage of repeated birth and death. This is called jīvan-mukti. Śrīla Vīrarāghava Ācārya states that in the Chāndogya Upaniṣad there are eight symptoms of a jīvan-mukta, a person who is already liberated even when living in this body. The first symptom of one so liberated is that he is freed from all sinful activity (apahata-pāpa). As long as one is under the clutches of māyā in the material energy, one has to engage in sinful activity. Bhagavad-gītā describes such people as duṣkṛtinaḥ, which indicates that they are always engaged in sinful activity. One who is liberated in this life does not commit any sinful activities. Sinful activity involves illicit sex, meat-eating, intoxication and gambling. Another symptom of a liberated person is vijara, which indicates that he is not subjected to the miseries of old age. Another symptom is vimṛtyu. A liberated person prepares himself in such a way that he does not take on any more material bodies, which are destined to die. In other words. he does not fall down again to repeat birth and death. Another symptom is viśoka, which indicates that he is callous to material distress and happiness. Another is vijighatsa, which indicates that he no longer desires material enjoyment. Another symptom is apipātā, which means that he has no desire other than to engage in the devotional service of Kṛṣṇa, his dearmost pursuable Lord. A further symptom is satya-kāma, which indicates that all his desires are directed to the Supreme Truth, Kṛṣṇa. He does not want anything else. He is satya-saṅkalpa. Whatever he desires is fulfilled by the grace of Kṛṣṇa. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the Supreme Lord. That desire is fulfilled by the Lord's grace. That is called satya-saṅkalpa. Śrīla Viśvanātha Cakravartī points out that the word mahimā means returning to the spiritual world, back home, back to Vaikuṇṭha. Śrī Śukadeva says that the word mahimā means that the devotee attains the qualities of the Supreme Personality of Godhead. This is called sadharma, or "the same quality." Just as Kṛṣṇa is never born and never dies, His devotees who return to Godhead never die and never take birth within the material world.

TEXT 6

yasya ha pāṇḍaveya ślokāv udāharanti–
ko nu tat karma rājarṣer
nābher anv ācaret pumān
apatyatām agād yasya
hariḥ śuddhena karmaṇā

SYNONYMS

yasya-of whom; ha-indeed; pāṇḍaveya-O Mahārāja Parīkṣit; ślokau-two verses; udāharanti-recite; kaḥ-who; nu-then; tat-that; karma-work; rāja-ṛṣeḥ-of the pious King; nābheḥ-Nābhi; anu-following; ācaret-could execute; pumān-a man; apatyatām-sonhood; agāt-accepted; yasya-whose; hariḥ-the Supreme Personality of Godhead; śuddhena-pure, executed in devotional service; karmaṇā-by activities.

O Mahārāja Parīkṣit, to glorify Mahārāja Nābhi, the old sages composed two verses. One of them is this: "Who can attain the perfection of Mahārāja Nābhi? Who can attain his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son."

The words śuddhena karmaṇā are significant in this verse. If work is not carried out in devotional service, it is contaminated by the modes of material nature. That is explained in Bhagavad-gītā: yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). Activities performed only for the satisfaction of the Supreme Lord are pure and are not contaminated by the modes of material nature. All other activities are contaminated by the modes of ignorance and passion, as well as goodness. All material activities meant for satisfying the senses are contaminated, and Mahārāja Nābhi did not perform anything contaminated. He simply executed his transcendental activities even when performing yajña. Consequently he obtained the Supreme Lord as his son.

TEXT 7

brahmaṇyo 'nyaḥ kuto nābher
viprā maṅgala-pūjitāḥ
yasya barhiṣi yajñeśaṁ
darśayām āsur ojasā

SYNONYMS

brahmaṇyaḥ-a devotee of the brāhmaṇas; anyaḥ-any. other; kutaḥ-where is; nābheḥ-besides Mahārāja Nābhi; viprāḥ-the brāhmaṇas; maṅgala-pūjitāḥ-well worshiped and satisfied; yasya-of whom; barhiṣi-in the sacrificial arena; yajña-īśam-the Supreme Personality of Godhead, the enjoyer of all sacrificial ceremonies; darśayām āsuḥ-showed; ojasā-by their brahminical prowess.

[The second prayer is this.] "Who is a better worshiper of brāhmaṇas than Mahārāja Nābhi? Because he worshiped the qualified brāhmaṇas to their full satisfaction, the brāhmaṇas, by their brahminical prowess, showed Mahārāja Nābhi the Supreme Personality of Godhead, Nārāyaṇa, in person."

The brāhmaṇas engaged as priests in the sacrificial ceremony were not ordinary brāhmaṇas. They were so powerful that they could bring forth the Supreme Personality of Godhead by their prayers. Thus Mahārāja Nābhi was able to see the Lord face to face. Unless one is a Vaiṣṇava, he cannot call forth the Supreme Personality of Godhead. The Lord does not accept an invitation unless one is a Vaiṣṇava. Therefore it is said in Padma Purāṇa:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

"A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava." These brāhmaṇas were certainly very expert in chanting the Vedic mantras. They were competent in the performance of the Vedic rituals, and over and above this they were Vaiṣṇavas. Therefore by their spiritual powers they could call on the Supreme Personality of Godhead and enable their disciple, Mahārāja Nābhi, to see the Lord face to face. Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word ojasā means "by dint of devotional service."

TEXT 8

atha ha bhagavān ṛṣabhadevaḥ sva-varṣaṁ karma-kṣetram anumanyamānaḥ pradarśita-gurukula-vāso labdha-varair gurubhir anujñāto gṛhamedhināṁ dharmān anuśikṣamāṇo jayantyām indra-dattāyām ubhaya-lakṣaṇaṁ karma samāmnāyāmnātam abhiyuñjann ātmajānām ātma-samānānāṁ śataṁ janayām āsa.

SYNONYMS

atha-thereupon (after the departure of his father); ha-indeed; bhagavān-the Supreme Personality of Godhead; ṛṣabha-devaḥ-Ṛṣabhadeva; sva-His own; varṣam-kingdom; karma-kṣetram-the field of activities; anumanyamānaḥ-accepting as; pradarśita-shown as an example; guru-kula-vāsaḥ-lived at the gurukula; labdha-having achieved; varaiḥ-gifts; gurubhiḥ-by the spiritual masters; anujñātaḥ-being ordered; gṛha-medhinām-of the householders; dharmān-duties; anuśikṣamāṇaḥ-teaching by example; jayantyām-in His wife, Jayantī; indra-dattāyām-offered by Lord Indra; ubhaya-lakṣaṇam-of both types; karma-activities; samāmnāyāmnātam-mentioned in the scriptures; abhiyuñjan-performing; ātmajānām-sons; ātma-samānānām-exactly like Himself; śatam-one hundred; janayām āsa-begot.

After Nābhi Mahārāja departed for Badarikāśrama, the Supreme Lord, Ṛṣabhadeva, understood that His kingdom was His field of activities. He therefore showed Himself as an example and taught the duties of a householder by first accepting brahmacarya under the direction of spiritual masters. He also went to live at the spiritual masters' place, gurukula. After His education was finished, He gave gifts (guru-dakṣiṇā) to His spiritual masters and then accepted the life of a householder. He took a wife named Jayantī and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayantī had been offered to Him by Indra, the King of heaven. Ṛṣabhadeva and Jayantī performed householder life in an exemplary way, carrying out ritualistic activities ordained by the śruti and smṛti śāstra.

Being an incarnation of the Supreme Personality of Godhead, Ṛṣabhadeva had nothing to do with material affairs. As stated in Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] the purpose of an incarnation is to liberate His devotees and to stop the demoniac activities of nondevotees. These are the two functions of the Supreme Lord when He incarnates. Śrī Caitanya Mahāprabhu has said that in order to preach, one must live a practical life and show people how to do things. Āpani ācari' bhakti śikhāimu sabāre. One cannot teach others unless he behaves the same way himself. Ṛṣabhadeva was an ideal king, and He took His education in the gurukula, although He was already educated because the Supreme Lord is omniscient. Although Ṛṣabhadeva had nothing to learn from gurukula, He went there just to teach the people in general how to take an education from the right source, from Vedic teachers. He then entered householder life and lived according to the principles of Vedic knowledge-śruti and smṛti. In his Bhakti-rasāmṛta-sindhu (1.2.10) Śrīla Rūpa Gosvāmī, quoting the Skanda Purāṇa, states:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” Bhakti-rasāmṛta-sindhu 1.2.1011.2.101]

Human society must follow the instructions received from śruti and smṛti, Vedic literature. Practically applied in life this is worship of the Supreme Personality of Godhead according to the pāñcarātrika-vidhi. Every human being must advance his spiritual life and at the end return home, back to Godhead. Mahārāja Ṛṣabhadeva strictly followed all these principles. He remained an ideal gṛhastha and taught His sons how to become perfect in spiritual life. These are some examples of how He ruled the earth and completed His mission as an incarnation.

TEXT 9

yeṣāṁ khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd yenedaṁ varṣaṁ bhāratam iti vyapadiśanti.

SYNONYMS

yeṣām-of whom; khalu-indeed; mahā-yogī-a very highly exalted devotee of the Lord; bharataḥ-Bharata; jyeṣṭhaḥ-the eldest; śreṣṭha-guṇaḥ-qualified with the best attributes; āsīt-was; yena-by whom; idam-this; varṣam-planet; bhāratam-Bhārata; iti-thus; vyapadiśanti-people call.

Of Ṛṣabhadeva’s one hundred sons, the eldest, named Bharata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bhārata-varṣa.

This planet known as Bhārata-varṣa is also called puṇya-bhūmi, the pious land. At the present moment Bhārata-bhūmi, or Bhārata-varṣa, is a small piece of land extending from the Himalaya Mountains to Cape Comorin. Sometimes this peninsula is called puṇya-bhūmi. Śrī Caitanya Mahāprabhu has given special importance to the people of this land.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra

”One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.” (Cc. Ādi 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Kṛṣṇa consciousness movement and go outside Bhārata-bhūmi (India) and preach this cult to benefit the whole world.

TEXT 10

tam anu kuśāvarta ilāvarto brahmāvarto malayaḥ ketur bhadrasena indraspṛg vidarbhaḥ kīkaṭa iti nava navati pradhānāḥ.

SYNONYMS

tam-him; anu-following; kuśāvarta-Kuśāvarta; ilāvartaḥ-Ilāvarta; brahmāvartaḥ-Brahmāvarta; malayaḥ-Malaya; ketuḥ-Ketu; bhadra-senaḥ-Bhadrasena; indra-spṛk-Indraspṛk; vidarbhaḥ-Vidarbha; kīkaṭaḥ-Kīkaṭa; iti-thus; nava-nine; navati-ninety; pradhānāḥ-older than.

Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa.

TEXTS 11–12

kavir havir antarikṣaḥ
prabuddhaḥ pippalāyanaḥ
āvirhotro ’tha drumilaś
camasaḥ karabhājanaḥupaśamāyanam upariṣṭād varṇayiṣyāmaḥ.

SYNONYMS

kaviḥ-Kavi; haviḥ-Havi; antarikṣaḥ-Antarikṣa; prabuddhaḥ-Prabuddha; pippalāyanaḥ-Pippalāyana; āvirhotraḥ-Avirhotra; atha-also; drumilaḥ-Drumila; camasaḥ-Camasa; karabhājanaḥ-Karabhājana; iti-thus; bhāgavata-dharma-darśanāḥ-authorized preachers of Śrīmad-Bhāgavatam; nava-nine; mahā-bhāgavatāḥ-highly advanced devotees; teṣām-of them; sucaritam-good characteristics; bhagavat-mahimā-upabṛṁhitam-accompanied by the glories of the Supreme Lord; vasudeva-nārada-saṁvādam-within the conversation between Vasudeva and Nārada; upaśamāyanam-which gives full satisfaction to the mind; upariṣṭāt-hereafter (in the Eleventh Canto); varṇayiṣyāmaḥ-I shall vividly explain.

In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Avirhotra, Drumila, Camasa and Karabhājana. These were all very exalted, advanced devotees and authorized preachers of Śrīmad-Bhāgavatam. These devotees were glorified due to their strong devotion to Vāsudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy the mind perfectly, I [Śukadeva Gosvāmī] shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Nārada and Vasudeva.

TEXT 13

yavīyāṁsa ekāśītir jāyanteyāḥ pitur ādeśakarā mahā-śālīnā mahā-śrotriyā yajña-śīlāḥ karma-viśuddhā brāhmaṇā babhūvuḥ.

SYNONYMS

yavīyāṁsaḥ-younger; ekāśītiḥ-numbering eighty-one; jāyanteyāḥ-the sons of Jayantī, the wife of Ṛṣabhadeva; pituḥ-of their father; ādeśakarāḥ-following the order; mahā-śālīnāḥ-well behaved. well cultured; mahā-śrotriyāḥ-extremely learned in Vedic knowledge; yajña-śīlāḥ-expert in performing ritualistic ceremonies; karma-viśuddhāḥ-very pure in their activities; brāhmaṇāḥ-qualified brāhmaṇas; babhūvuḥ-became.

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Ṛṣabhadeva and Jayantī. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brāhmaṇas.

From this verse we have good information of how the castes are qualified according to quality and work. Ṛṣabhadeva, a king, was certainly a kṣatriya. He had a hundred sons, and out of these, ten were engaged as kṣatriyas and ruled the planet. Nine sons became good preachers of Śrīmad-Bhāgavatam (mahā-bhāgavatas), and this indicates that they were above the position of brāhmaṇas. The other eighty-one sons became highly qualified brāhmaṇas. These are some practical examples of how one can become fit for a certain type of activity by qualification, not by birth. All the sons of Mahārāja Ṛṣabhadeva were kṣatriyas by birth, but by quality some of them became kṣatriyas, and some became brāhmaṇas. Nine became preachers of Śrīmad-Bhāgavatam (bhāgavata-dharma-darśanāḥ), which means that they were above the categories of kṣatriya and brāhmaṇa.

TEXT 14

bhagavān ṛṣabha-saṁjña ātma-tantraḥ svayaṁ nitya-nivṛttānartha-paramparaḥ kevalānandānubhava īśvara eva viparītavat karmāṇy ārabhamāṇaḥ kālenānugataṁ dharmam ācaraṇenopaśikṣayann atad-vidāṁ sama upaśānto maitraḥ kāruṇiko dharmārtha-yaśaḥ-prajānandāmṛtāvarodhena gṛheṣu lokaṁ niyamayat.

SYNONYMS

bhagavān-the Supreme Personality of Godhead; ṛṣabha-Ṛṣabha; saṁjñaḥ-named; ātma-tantraḥ-fully independent; svayam-personally; nitya-eternally; nivṛtta-free from; anartha-of things not wanted (birth, old age, disease and death); paramparaḥ-the continual succession, one after another; kevala-only; ānanda-anubhavaḥ-full of transcendental bliss; īśvaraḥ-the Supreme Lord, the controller; eva-indeed; viparīta-vat-just like the opposite; karmāṇi-material activities; ārabhamāṇaḥ-performing; kālena-in course of time; anugatam-neglected; dharmam-the varṇāśrama-dharma; ācaraṇena-by executing; upaśikṣayan-teaching; a-tat-vidām-persons who are in ignorance; samaḥ-equipoised; upaśāntaḥ-undisturbed by the material senses; maitraḥ-very friendly to everyone; kāruṇikaḥ-very merciful to all; dharma-religious principles; artha-economic development; yaśaḥ-reputation; prajā-sons and daughters; ānanda-material pleasure; amṛta-eternal life; avarodhena-for achieving; gṛheṣu-in household life; lokam-the people in general; niyamayat-He regulated.

Being an incarnation of the Supreme Personality of Godhead, Lord Ṛṣabhadeva was fully independent because His form was spiritual, eternal and full of transcendental bliss. He eternally had nothing to do with the four principles of material misery [birth, death, old age and disease]. Nor was He materially attached. He was always equipoised, and He saw everyone on the same level. He was unhappy to see others unhappy, and He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varṇāśrama-dharma and acted accordingly. In due course of time, the principles of varṇāśrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties within the varṇāśrama-dharma. In this way He regulated the general populace in householder life, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. By His instructions, He showed how people could remain householders and at the same time become perfect by following the principles of varṇāśrama-dharma.

The varṇāśrama-dharma is meant for imperfect, conditioned souls. It trains them to become spiritually advanced in order to return home, back to Godhead. A civilization that does not know the highest aim of life is no better than an animal society. As stated in Śrīmad-Bhāgavatam: na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. A human society is meant for elevation to spiritual knowledge so that all of the people can be freed from the clutches of birth, death, old age and disease. The varṇāśrama-dharma enables human society to become perfectly fit for getting out of the clutches of māyā, and by following the regulative principles of varṇāśrama-dharma, one can become successful. In this regard, see Bhagavad-gītā (3.21–24).

TEXT 15

yad yac chīrṣaṇyācaritaṁ tat tad anuvartate lokaḥ.

SYNONYMS

yat yat-whatever; śīrṣaṇya-by the leading personalities; ācaritam-performed; tat tat-that; anuvartate-follow; lokaḥ-the people in general.

Whatever action is performed by a great man, common men follow.

A similar verse is also found in Bhagavad-gītā (3.21). It is essential for human society to have a section of men perfectly trained as qualified brāhmaṇas according to the instructions of Vedic knowledge. Those below the brahminical qualification-administrators, merchants and workers-should take instructions from those ideal people who are considered to be intellectuals. In this way, everyone can be elevated to the highest transcendental position and be freed from material attachment. The material world is described by Lord Kṛṣṇa Himself as duḥkhālayam aśāśvatam [Bg. 8.15], a temporary place of misery. No one can stay here, even if he makes a compromise with misery. One has to give up this body and accept another, which may not even be a human body. As soon as one gets a material body, he becomes deha-bhṛt, or dehī. In other words, he is subjected to all the material conditions. The leaders of society must be so ideal that by following them one can be relieved from the clutches of material existence.

TEXT 16

yadyapi sva-viditaṁ sakala-dharmaṁ brāhmaṁ guhyaṁ brāhmaṇair darśita-mārgeṇa sāmādibhir upāyair janatām anuśaśāsa.

SYNONYMS

yadyapi-although; sva-viditam-known by Him; sakala-dharmam-which includes all different types of occupational duties; brāhmam-Vedic instruction; guhyam-very confidential; brāhmaṇaiḥ-by the brāhmaṇas; darśita-mārgeṇa-by the path showed; sāma-ādibhiḥ-sāma, dama, titikṣā (controlling the mind. controlling the senses, practicing tolerance) and so on; upāyaiḥ-by the means; janatām-the people in general; anuśaśāsa-he ruled over.

Although Lord Ṛṣabhadeva knew everything about confidential Vedic knowledge, which includes information about all types of occupational duties, He still maintained Himself as a kṣatriya and followed the instructions of the brāhmaṇas as they related to mind control, sense control, tolerance and so forth. Thus He ruled the people according to the system of varṇāśrama-dharma, which enjoins that the brāhmaṇas instruct the kṣatriyas and the kṣatriyas administer to the state through the vaiśyas and śūdras.

Although Ṛṣabhadeva knew all the Vedic instructions perfectly well, He nonetheless followed the instructions of the brāhmaṇas in order to perfectly maintain the social order. The brāhmaṇas would give advice according to the śāstras, and all the other castes would follow. The word brahma means "perfect knowledge of all activities," and this knowledge is very confidentially described in the Vedic literatures. Men trained perfectly as brāhmaṇas should know all Vedic literature, and the benefit derived from this literature should be distributed to the general populace. The general populace should follow the perfect brāhmaṇa. In this way, one can learn how to control the mind and senses and thus gradually advance to spiritual perfection.

TEXT 17

dravya-deśa-kāla-vayaḥ-śraddhartvig-vividhoddeśopacitaiḥ sarvair api kratubhir yathopadeśaṁ śata-kṛtva iyāja.

SYNONYMS

dravya-the ingredients for performing yajña; deśa-the particular place, a holy place or a temple; kāla-the suitable time, such as springtime; vayaḥ-the age, especially youth; śraddhā-faith in goodness, not in passion and ignorance; ṛtvik-the priests; vividha-uddeśa-worshiping different demigods for different purposes; upacitaiḥ-enriched by; sarvaiḥ-all kinds of; api-certainly; kratubhiḥ-by sacrificial ceremonies; yathā-upadeśam-according to the instruction; śata-kṛtvaḥ-one hundred times; iyāja-He worshiped.

Lord Ṛṣabhadeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Viṣṇu in every respect. All the rituals were enriched by first-class ingredients. They were executed in holy places according to the proper time by priests who were all young and faithful. In this way Lord Viṣṇu was worshiped, and the prasāda was offered to all the demigods. Thus the functions and festivals were all successful.

It is said, kaumāra ācaret prājño dharmān bhāgavatān iha (Bhāg. 7.6.1). A ritual should be performed by young men, even boys, at a tender age in order for the ritual to be performed successfully. From childhood, people should be trained in Vedic culture, especially in devotional service. In this way, one can perfect one's life. A Vaiṣṇava does not disrespect the demigods, but on the other hand he is not so foolish that he accepts each and every demigod as the Supreme Lord. The Supreme Lord is master of all demigods; therefore the demigods are His servants. The Vaiṣṇava accepts them as servants of the Supreme Lord, and he worships them directly. In the Brahma-saṁhitā, the important demigods-Lord Śiva, Lord Brahmā and even the incarnations and expansions of Lord Kṛṣṇa like Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and all the other viṣṇu-tattvas, as well as the śakti-tattvas like Durgādevī-are all worshiped by the process of worshiping Govinda with the words govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. A Vaiṣṇava worships the demigods in relation to Govinda, not independently. Vaiṣṇavas are not so foolish that they consider the demigods independent of the Supreme Personality of Godhead. This is confirmed in Caitanya-caritāmṛta. Ekale īśvara kṛṣṇa, āra saba bhṛtya: the supreme master is Kṛṣṇa, and all others are His servants.

TEXT 18

bhagavatarṣabheṇa parirakṣyamāṇa etasmin varṣe na kaścana puruṣo vāñchaty avidyamānam ivātmano 'nyasmāt kathañcana kimapi karhicid avekṣate bhartary anusavanaṁ vijṛmbhita-snehātiśayam antareṇa.

SYNONYMS

bhagavatā-by the Supreme Personality of Godhead; ṛṣabheṇa-King Ṛṣabha; parirakṣyamāṇe-being protected; etasmin-on this; varṣe-planet; na-not; kaścana-anyone; puruṣaḥ-even a common man; vāñchati-desires; avidyamānam-not existing in reality; iva-as if; ātmanaḥ-for himself; anyasmāt-from anyone else; kathañcana-by any means; kimapi-anything; karhicit-at any time; avekṣate-does care to see; bhartari-toward the master; anusavanam-always; vijṛmbhita-expanding; sneha-atiśayam-very great affection; antareṇa-within one's self.

No one likes to possess anything that is like a will-o'-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Ṛṣabhadeva ruled this planet of Bhāratavarṣa, even common men did not want to ask for anything, at any time or by any means. No one ever asks for a will-o'-the-wisp. In other words, everyone was completely satisfied, and therefore there was no chance of anyone's asking for anything. The people were absorbed in great affection for the King. Since this affection was always expanding, they were not inclined to ask for anything.

In Bengal the word ghoḍā-ḍimba is used, which means "the egg of a horse." Since a horse never lays an egg, the word ghoḍā-ḍimba actually has no meaning. In Sanskrit there is a word kha-puṣpa, which means "the flower in the sky." No flower grows in the sky; therefore no one is interested in asking for kha-puṣpa or ghoḍā-ḍimba. During the reign of Mahārāja Ṛṣabhadeva, people were so well equipped that they did not want to ask for anything. They were immensely supplied with all necessities for life due to King Ṛṣabhadeva's good government. Consequently everyone felt full satisfaction and did not want anything. This is the perfection of government. If the citizens are unhappy due to bad government, the heads of government are condemned. During these democratic days, monarchy is disliked by the people, but here is an example of how an emperor of the whole world kept all the citizens fully satisfied by supplying the necessities of life and following the Vedic principles. Thus everyone was happy during the reign of Mahārāja Ṛṣabhadeva, the Supreme Personality of Godhead.

TEXT 19

sa kadācid aṭamāno bhagavān ṛṣabho brahmāvarta-gato brahmarṣi-pravara-sabhāyāṁ prajānāṁ niśāmayantīnām ātmajān avahitātmanaḥ praśraya-praṇaya-bhara-suyantritān apy upaśikṣayann iti hovāca.

SYNONYMS

saḥ-He; kadācit-once; aṭamānaḥ-while on tour; bhagavān-the Supreme Personality of Godhead; ṛṣabhaḥ-Lord Ṛṣabha; brahmāvarta-gataḥ-when He reached the place known as Brahmāvarta (identified by some as Burma and by others as a place near Kanpura, Uttar Pradesh); brahma-ṛṣi-pravara-sabhāyām-in a meeting of first-class brāhmaṇas; prajānām-while the citizens; niśāmayantīnām-were hearing; ātmajān-His sons; avahita-ātmanaḥ-attentive; praśraya-of good behavior; praṇaya-of devotion; bhara-by an abundance; su-yantritān-well controlled; api-although; upaśikṣayan-teaching; iti-thus; ha-certainly; uvāca-said.

Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King's sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already very well behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.

The instructions of Lord Ṛṣabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries. In the next chapter, Lord Ṛṣabhadeva gives His sons these valuable instructions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Characteristics of Ṛṣabhadeva, the Supreme Personality of Godhead."

20.6.5 Chapter Five

Lord Ṛṣabhadeva's Teachings to His Sons

In this chapter there is a description of bhāgavata-dharma, religious principles in devotional service that transcend religious principles for liberation and the mitigation of material misery. It is stated in this chapter that a human being should not work hard like dogs and hogs for sense gratification. The human life is especially meant for the revival of our relationship with the Supreme Lord, and to this end all kinds of austerities and penances should be accepted. By austere activities, one's heart can be cleansed of material contamination, and as a result one can be situated on the spiritual platform. To attain this perfection, one has to take shelter of a devotee and serve him. Then the door of liberation will be open. Those who are materially attached to women and sense gratification gradually become entangled in material consciousness and suffer the miseries of birth, old age, disease and death. Those who are engaged in the general welfare of all and who are not attached to children and family are called mahātmās. Those who are engaged in sense gratification. who act piously or impiously, cannot understand the purpose of the soul. Therefore they should approach a highly elevated devotee and accept him as a spiritual master. By his association, one will be able to understand the purpose of life. Under the instructions of such a spiritual master, one can attain devotional service to the Lord, detachment from material things, and tolerance of material misery and distress. One can then see all living entities equally, and one becomes very eager to know about transcendental subject matters. Endeavoring persistently for the satisfaction of Kṛṣṇa, one becomes detached from wife, children and home. He is not interested in wasting time. In this way one becomes self-realized. A person advanced in spiritual knowledge does not engage anyone in material activity. And one who cannot deliver another person by instructing him in devotional service should not become a spiritual master, father, mother, demigod or husband. Instructing His one hundred sons, Lord Ṛṣabhadeva advised them to accept their eldest brother, Bharata, as their guide and lord, and thereby serve him. Of all living entities, the brāhmaṇas are the best, and above the brāhmaṇas the Vaiṣṇavas are situated in an even better position. Serving a Vaiṣṇava means serving the Supreme Personality of Godhead. Thus Śukadeva Gosvāmī describes the characteristics of Bharata Mahārāja and the sacrificial performance executed by Lord Ṛṣabhadeva for the instruction of the general populace.

TEXT 1

ṛṣabha uvāca
nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

SYNONYMS

ṛṣabhaḥ uvāca-Lord Ṛṣabhadeva said; na-not; ayam-this; dehaḥ-body; deha-bhājām-of all living entities who have accepted material bodies; nṛ-loke-in this world; kaṣṭān-troublesome; kāmān-sense gratification; arhate-deserves; viṭ-bhujām-of stool-eaters; ye-which; tapaḥ-austerities and penances; divyam-divine; putrakāḥ-My dear sons; yena-by which; sattvam-the heart; śuddhyet-becomes purified; yasmāt-from which; brahma-saukhyam-spiritual happiness; tu-certainly; anantam-unending.

Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

In this verse Lord Ṛṣabhadeva tells His sons about the importance of human life. The word deha-bhāk refers to anyone who accepts a material body, but the living entity who is awarded the human form must act differently from animals. Animals like dogs and hogs enjoy sense gratification by eating stool. After undergoing severe hardships all day, human beings are trying to enjoy themselves at night by eating, drinking, having sex and sleeping. At the same time, they have to properly defend themselves. However, this is not human civilization. Human life means voluntarily practicing suffering for the advancement of spiritual life. There is, of course, suffering in the lives of animals and plants, which are suffering due to their past misdeeds. However, human beings should voluntarily accept suffering in the form of austerities and penances in order to attain the divine life. After attaining the divine life, one can enjoy happiness eternally. After all, every living entity is trying to enjoy happiness, but as long as one is encaged in the material body, he has to suffer different kinds of misery. A higher sense is present in the human form. We should act according to superior advice in order to attain eternal happiness and go back to Godhead.

It is significant in this verse that the government and the natural guardian, the father, should educate subordinates and raise them to Kṛṣṇa consciousness. Devoid of Kṛṣṇa consciousness, every living being suffers in this cycle of birth and death perpetually. To relieve them from this bondage and enable them to become blissful and happy, bhakti-yoga should be taught. A foolish civilization neglects to teach people how to rise to the platform of bhakti-yoga. Without Kṛṣṇa consciousness a person is no better than a hog or dog. The instructions of Ṛṣabhadeva are very essential at the present moment. People are being educated and trained to work very hard for sense gratification, and there is no sublime aim in life. A man travels to earn his livelihood, leaving home early in the morning, catching a local train and being packed in a compartment. He has to stand for an hour or two in order to reach his place of business. Then again he takes a bus to get to the office. At the office he works hard from nine to five; then he takes two or three hours to return home. After eating, he has sex and goes to sleep. For all this hardship, his only happiness is a little sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Ṛṣabhadeva clearly states that human life is not meant for this kind of existence, which is enjoyed even by dogs and hogs. Indeed, dogs and hogs do not have to work so hard for sex. A human being should try to live in a different way and should not try to imitate dogs and hogs. The alternative is mentioned. Human life is meant for tapasya, austerity and penance. By tapasya, one can get out of the material clutches. When one is situated in Kṛṣṇa consciousness, devotional service, his happiness is guaranteed eternally. By taking to bhakti-yoga, devotional service, one's existence is purified. The living entity is seeking happiness life after life, but he can make a solution to all his problems simply by practicing bhakti-yoga. Then he immediately becomes eligible to return home, back to Godhead. As confirmed in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 2

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

SYNONYMS

mahat-sevām-service to the spiritually advanced persons called mahātmās; dvāram-the way; āhuḥ-they say; vimukteḥ-of liberation; tamaḥ-dvāram-the way to the dungeon of a dark, hellish condition of life; yoṣitām-of women; saṅgi-of associates; saṅgam-association; mahāntaḥ-highly advanced in spiritual understanding; te-they; sama-cittāḥ-persons who see everyone in a spiritual identity; praśāntāḥ-very peaceful, situated in Brahman or Bhagavān; vimanyavaḥ-without anger (one must distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them); suhṛdaḥ-well-wishers of everyone; sādhavaḥ-qualified devotees, without abominable behavior; ye-they who.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās.

The human body is like a junction. One may either take the path of liberation or the path leading to a hellish condition. How one can take these paths is described herein. On the path of liberation, one associate; with mahātmās, and on the path of bondage one associates with those attached to sense gratification and women. There are two types of mahātmās-the impersonalist and the devotee. Although their ultimate goal is different, the process of emancipation is almost the same. Both want eternal happiness. One seeks happiness in impersonal Brahman, and the other seeks happiness in the association of the Supreme Personality of Godhead. As described in the first verse: brahma-saukhyam. Brahman means spiritual or eternal; both the impersonalist and the devotee seek eternal blissful life. In any case, it is advised that one become perfect. In the words of Caitanya-caritāmṛta (Madhya 22.87):

asat-saṅga-tyāga,–ei vaiṣṇava-ācāra
'strī-saṅgī'–eka asādhu, 'kṛṣṇābhakta' āra

To remain unattached to the modes of material nature, one should avoid associating with those who are asat, materialistic. There are two kinds of materialists. One is attached to women and sense gratification, and the other is simply a nondevotee. On the positive side is association with mahātmās, and on the negative side is the avoidance of nondevotees and women-hunters.

TEXT 3

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

SYNONYMS

ye-those who; vā-or; mayi-unto Me; īśe-the Supreme Personality of Godhead; kṛta-sauhṛda-arthāḥ-very eager to develop love (in a relationship of dāsya, sakhya, vātsalya or mādhurya); janeṣu-to people; dehambhara-vārtikeṣu-who are interested only in maintaining the body, not in spiritual salvation; gṛheṣu-to the home; jāyā-wife; ātma-ja-children; rāti-wealth or friends; matsu-consisting of; na-not; prīti-yuktāḥ-very attached; yāvat-arthāḥ-who live by collecting only as much as required; ca-and; loke-in the material world.

Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

Whether he is an impersonalist or a devotee, one who is actually interested in advancing spiritually should not mingle with those who are simply interested in maintaining the body by means of the so-called advancement of civilization. Those who are interested in spiritual life should not be attached to homely comforts in the company of wife. children, friends and so forth. Even if one is a gṛhastha and has to earn his livelihood, he should be satisfied by collecting only enough money to maintain body and soul together. One should not have more than that nor less than that. As indicated herein, a householder should endeavor to earn money for the execution of bhakti-yoga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]. A householder should lead such a life that he gets full opportunity to hear and chant. He should worship the Deity at home. observe festivals, invite friends in and give them prasāda. A householder should earn money for this purpose, not for sense gratification.

TEXT 4

nūnaṁ pramattaḥ kurute vikarma

yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
asann api kleśada āsa dehaḥ

SYNONYMS

nūnam-indeed; pramattaḥ-mad; kurute-performs; vikarma-sinful activities forbidden in the scriptures; yat-when; indriya-prītaye-for sense gratification; āpṛṇoti-engages; na-not; sādhu-befitting; manye-I think; yataḥ-by which; ātmanaḥ-of the soul; ayam-this; asan-being temporary; api-although; kleśa-daḥ-giving misery; āsa-became possible; dehaḥ-the body.

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

Begging, borrowing and stealing to live for sense gratification is condemned in this verse because such consciousness leads one to a dark, hellish condition. The four sinful activities are illicit sex, meat-eating, intoxication and gambling. These are the means by which one gets another material body that is full of miseries. In the Vedas it is said: asaṅgo hy ayaṁ puruṣaḥ. The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses. he is put into the material condition. One should perfect his life by associating with devotees. He should not become further implicated in the material body.

TEXT 5

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ

SYNONYMS

parābhavaḥ-defeat, misery; tāvat-so long; abodha-jātaḥ-produced from ignorance; yāvat-as long as; na-not; jijñāsate-inquires about; ātma-tattvam-the truth of the self; yāvat-as long as; kriyāḥ-fruitive activities; tāvat-so long; idam-this; manaḥ-mind; vai-indeed; karma-ātmakam-absorbed in material activities; yena-by which; śarīra-bandhaḥ-bondage in this material body.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

Generally people think that one should act very piously in order to be relieved from misery, but this is not a fact. Even though one engages in pious activity and speculation. he is nonetheless defeated. His only aim should be emancipation from the clutches of māyā and all material activities. Speculative knowledge and pious activity do not solve the problems of material life. One should be inquisitive to understand his spiritual position. As stated in Bhagavad-gītā (4.37):

yathaidhāṁsi samiddho ’gnir
bhasmasāt kurute ’rjuna
jñānāgniḥ sarva-karmāṇi
bhasmasāt kurute tathā

”As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.”

Unless one understands the self and its activities, one has to be considered in material bondage. In Śrīmad-Bhāgavatam (10.2.32) it is also said: ye ’nye ’ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ. A person who doesn’t have knowledge of devotional service may think himself liberated, but actually he is not. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] such people may approach the impersonal Brahman effulgence, but they fall down again into material enjoyment because they have no knowledge of devotional service. As long as one is interested in karma and jñāna, he continues enduring the miseries of material life-birth, old age, disease and death. Karmīs certainly take on one body after another. As far as jñānīs are concerned, unless they are promoted to the topmost understanding, they must return to the material world. As explained in Bhagavad-gītā (7.19): bahūnāṁ janmanām ante jñānavān māṁ prapadyate. The point is to know Kṛṣṇa, Vāsudeva, as everything and surrender unto Him. Karmīs do not know this, but a devotee who is one hundred percent engaged in the devotional service of the Lord knows fully what is karma and jñāna; therefore a pure devotee is no longer interested in karma or jñāna. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Madhya 19.167]. The real bhakta is untouched by any tinge of karma and jñāna. His only purpose in life is to serve the Lord.

TEXT 6

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

SYNONYMS

evam-thus; manaḥ-the mind; karma-vaśam-subjugated by fruitive activities; prayuṅkte-acts; avidyayā-by ignorance; ātmani-when the living entity; upadhīyamāne-is covered; prītiḥ-love; na-not; yāvat-as long as; mayi-unto Me; vāsudeve-Vāsudeva, Kṛṣṇa; na-not; mucyate-is delivered; deha-yogena-from contact with the material body; tāvat-so long.

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.

When the mind is polluted by fruitive activity, the living entity wants to be elevated from one material position to another. Generally everyone is involved in working hard day and night to improve his economic condition. Even when one understands the Vedic rituals, he becomes interested in promotion to heavenly planets, not knowing that one's real interest lies in returning home, back to Godhead. By acting on the platform of fruitive activity, one wanders throughout the universe in different species and forms. Unless he comes in contact with a devotee of the Lord, a guru, he does not become attached to the service of Lord Vāsudeva. Knowledge of Vāsudeva requires many births to understand. As confirmed in Bhagavad-gītā (7.19): vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. After struggling for existence for many births one may take shelter at the lotus feet of Vāsudeva, Kṛṣṇa. When this happens. one actually becomes wise and surrenders unto Him. That is the only way to stop the repetition of birth and death. This is confirmed in Caitanya-caritāmṛta (Madhya 19.151) in the instructions given by Śrī Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī at Daśāśvamedha-ghāṭa.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The living entity wanders throughout different planets in different forms and bodies, but if by chance he comes in contact with a bona fide spiritual master, by the grace of the spiritual master he receives Lord Kṛṣṇa's shelter, and his devotional life begins.

TEXT 7

yadā na paśyaty ayathā guṇehāṁ
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādya maithunyam agāram ajñaḥ

SYNONYMS

yadā-when; na-not; paśyati-sees; ayathā-unnecessary; guṇa-īhām-endeavor to satisfy the senses; sva-arthe-in self-interest; pramattaḥ-mad; sahasā-very soon; vipaścit-even one advanced in knowledge; gata-smṛtiḥ-being forgetful; vindati-gets; tatra-there; tāpān-material miseries; āsādya-getting; maithunyam-based on sexual intercourse; agāram-a home; ajñaḥ-being foolish.

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

In the lowest stage of devotional life, one is not an unalloyed devotee. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam: [Madhya 19.167] to be an unalloyed devotee, one must be freed from all material desires and untouched by fruitive activity and speculative knowledge. On the lower platform, one may sometimes be interested in philosophical speculation with a tinge of devotion. However, at that stage one is still interested in sense gratification and is contaminated by the modes of material nature. The influence of māyā is so strong that even a person advanced in knowledge actually forgets that he is Kṛṣṇa's eternal servant. Therefore he remains satisfied in his householder life, which is centered around sexual intercourse. Conceding to a life of sex, he agrees to suffer all kinds of material miseries. Due to ignorance, one is thus bound by the chain of material laws.

TEXT 8

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

SYNONYMS

puṁsaḥ-of a male; striyāḥ-of a female; mithunī-bhāvam-attraction for sexual life; etam-this; tayoḥ-of both of them; mithaḥ-between one another; hṛdaya-granthim-the knot of the hearts; āhuḥ-they call; ataḥ-thereafter; gṛha-by home; kṣetra-field; suta-children; āpta-relatives; vittaiḥ-and by wealth; janasya-of the living being; mohaḥ-illusion; ayam-this; aham-I; mama-mine; iti-thus.

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved. Due to the entangling relationship between man and woman, there is a sense of illusion whereby one thinks, "This man is my husband," or "This woman is my wife." This is called hṛdaya-granthi, "the hard knot in the heart." This knot is very difficult to undo, even though a man and woman separate either for the principles of varṇāśrama or simply to get a divorce. In any case, the man always thinks of the woman, and the woman always thinks of the man. Thus a person becomes materially attached to family, property and children, although all of these are temporary. The possessor unfortunately identifies with his property and wealth. Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a sannyāsī, but such attachment is not as strong as family attachment. The attachment to the family is the strongest illusion. In the Satya-saṁhitā, it is stated:

brahmādyā yājñavalkādyā
mucyante strī-sahāyinaḥ
bodhyante kecanaiteṣāṁ
viśeṣam ca vido viduḥ

Sometimes it is found among exalted personalities like Lord Brahmā that the wife and children are not a cause of bondage. On the contrary, the wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Kṛṣṇa.

TEXT 9

yadā mano-hṛdaya-granthir asya

karmānubaddho dṛḍha āślatheta
tadā janaḥ samparivartate ’smād
muktaḥ paraṁ yāty atihāya hetum

SYNONYMS

yadā-when; manaḥ-the mind; hṛdaya-granthiḥ-the knot in the heart; asya-of this person; karma-anubaddhaḥ-bound by the results of his past deeds; dṛḍhaḥ-very strong; āślatheta-becomes slackened; tadā-at that time; janaḥ-the conditioned soul; samparivartate-turns away; asmāt-from this attachment for sex life; muktaḥ-liberated; param-to the transcendental world; yāti-goes; atihāya-giving up; hetum-the original cause.

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

When, by associating with sādhus and engaging in devotional service. one is gradually freed from the material conception due to knowledge. practice and detachment, the knot of attachment in the heart is slackened. Thus one can get freed from conditional life and become eligible to return home, back to Godhead.

TEXTS 10–13

haṁse gurau mayi bhaktyānuvṛtyā
vitṛṣṇayā dvandva-titikṣayā ca
sarvatra jantor vyasanāvagatyā
jijñāsayā tapasehā-nivṛttyā
mat-karmabhir mat-kathayā ca nityaṁ
mad-deva-saṅgād guṇa-kīrtanān me
nirvaira-sāmyopaśamena putrā
jihāsayā deha-gehātma-buddheḥ
adhyātma-yogena vivikta-sevayā
prāṇendriyātmābhijayena sadhryak
sac-chraddhayā brahmacaryeṇa śaśvad
asampramādena yamena vācām
sarvatra mad-bhāva-vicakṣaṇena
jñānena vijñāna-virājitena
yogena dhṛty-udyama-sattva-yukto
liṅgaṁ vyapohet kuśalo ’ham-ākhyam

SYNONYMS

haṁse-who is a paramahaṁsa, or the most exalted. spiritually advanced person; gurau-to the spiritual master; mayi-unto Me, the Supreme Personality of Godhead; bhaktyā-by devotional service; anuvṛtyā-by following; vitṛṣṇayā-by detachment from sense gratification; dvandva-of the dualities of the material world; titikṣayā-by tolerance; ca-also; sarvatra-everywhere; jantoḥ-of the living entity; vyasana-the miserable condition of life; avagatyā-by realizing; jijñāsayā-by inquiring about the truth; tapasā-by practicing austerities and penances; īhā-nivṛttyā-by giving up the endeavor for sense enjoyment; mat-karmabhiḥ-by working for Me; mat-kathayā-by hearing topics about Me; ca-also; nityam-always; mat-deva-saṅgāt-by association with My devotees; guṇa-kīrtanāt me-by chanting and glorifying My transcendental qualities; nirvaira-being without enmity; sāmya-seeing everyone equally by spiritual understanding; upaśamena-by subduing anger, lamentation and so on; putrāḥ-O sons; jihāsayā-by desiring to give up; deha-with the body; geha-with the home; ātma-buddheḥ-identification of the self; adhyātma-yogena-by study of the revealed scriptures; vivikta-sevayā-by living in a solitary place; prāṇa-the life air; indriya-the senses; ātma-the mind; abhijayena-by controlling; sadhryak-completely; sat-śraddhayā-by developing faith in the scriptures; brahmacaryeṇa-by observing celibacy; śaśvat-always; asampramādena-by not being bewildered; yamena-by restraint; vācām-of words; sarvatra-everywhere; mat-bhāva-thinking of Me; vicakṣaṇena-by observing; jñānena-by development of knowledge; vijñāna-by practical application of knowledge; virājitena-illumined; yogena-by practice of bhakti-yoga; dhṛti-patience; udyama-enthusiasm; sattva-discretion; yuktaḥ-endowed with; liṅgam-the cause of material bondage; vyapohet-one can give up; kuśalaḥ-in full auspiciousness; aham-ākhyam-false ego, false identification with the material world.

O My sons, you should accept a highly elevated paramahaṁsa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

In these four verses, Ṛṣabhadeva tells His sons how they can be freed from the false identification arising from false ego and material conditional life. One gradually becomes liberated by practicing as mentioned above. All these prescribed methods enable one to give up the material body (liṅgaṁ vyapohet) and be situated in his original spiritual body. First of all one has to accept a bona fide spiritual master. This is advocated by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu: śrī-guru-pādāśrayaḥ. To be freed from the entanglement of the material world, one has to approach a spiritual master. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. By questioning the spiritual master and by serving him, one can advance in spiritual life. When one engages in devotional service, naturally the attraction for personal comfort-for eating, sleeping and dressing-is reduced. By associating with the devotee, a spiritual standard is maintained. The word mad-deva-saṅgāt is very important. There are many so-called religions devoted to the worship of various demigods, but here good association means association with one who simply accepts Kṛṣṇa as his worshipable Deity.

Another important item is dvandva-titikṣā. As long as one is situated in the material world, there must be pleasure and pain arising from the material body. As Kṛṣṇa advises in Bhagavad-gītā, tāṁs titikṣasva bhārata. One has to learn how to tolerate the temporary pains and pleasures of this material world. One must also be detached from his family and practice celibacy. Sex with one’s wife according to the scriptural injunctions is also accepted as brahmacarya (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness. Another important word is vijñāna-virājita. Everything should be done very scientifically and consciously. One should be a realized soul. In this way, one can give up the entanglement of material bondage.

As Śrī Madhvācārya points out, the sum and substance of these four ślokas is that one should refrain from acting out of a desire for sense gratification and should instead always engage in the Lord’s loving service. In other words, bhakti-yoga is the acknowledged path of liberation. Śrīla Madhvācārya quotes from the Adhyātma:

ātmano ’vihitaṁ karma
varjayitvānya-karmaṇaḥ
kāmasya ca parityāgo
nirīhety āhur uttamāḥ

One should perform activities only for the benefit of the soul; any other activity should be given up. When a person is situated in this way, he is said to be desireless. Actually a living entity cannot be totally desireless, but when he desires the benefit of the soul and nothing else, he is said to be desireless.

Spiritual knowledge is jñāna-vijñāna-samanvitam. When one is fully equipped with jñāna and vijñāna, he is perfect. Jñāna means that one understands the Supreme Personality of Godhead, Viṣṇu, to be the Supreme Being. Vijñāna refers to the activities that liberate one from the ignorance of material existence. As stated in Śrīmad-Bhāgavatam (2.9.31): jñānaṁ parama-guhyaṁ me yad vijñāna-samanvitam. Knowledge of the Supreme Lord is very confidential, and the supreme knowledge by which one understands Him furthers the liberation of all living entities. This knowledge is vijñāna. As confirmed in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

TEXT 14

karmāśayaṁ hṛdaya-granthi-bandham
avidyayāsāditam apramattaḥ
anena yogena yathopadeśaṁ
samyag vyapohyoparameta yogāt

SYNONYMS

karma-āśayam-the desire for fruitive activities; hṛdaya-granthi-the knot in the heart; bandham-bondage; avidyayā-because of ignorance; āsāditam-brought about; apramattaḥ-not being covered by ignorance or illusion, very careful; anena-by this; yogena-practice of yoga; yathā-upadeśam-as advised; samyak-completely; vyapohya-becoming free from; uparameta-one should desist; yogāt-from the practice of yoga, the means of liberation.

As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

The process of liberation is brahma jijñāsā, the search for the Absolute Truth. Generally brahma jijñāsā is called neti neti, the process by which one analyzes existence to search out the Absolute Truth. This method continues as long as one is not situated in his spiritual life. Spiritual life is brahma-bhūta, the self-realized state. In the words of Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state. he attains pure devotional service unto Me.”

The idea is to enter into the parā bhakti, the transcendental devotional service of the Supreme Lord. To attain this, one must analyze ones existence, but when one is actually engaged in devotional service, he should not bother seeking out knowledge. By simply engaging in devotional service undeviatingly, one will always remain in the liberated condition.

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
(Bg. 14.26)

The unflinching execution of devotional service is in itself brahma-bhūta. Another important feature in this connection is anena yogena yathopadeśam. The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master. One should not be simply intent on consulting books but should simultaneously execute the spiritual master's order (yathopadeśam). Mystic power should be achieved to enable one to give up the material conception, but when one actually engages in devotional service, one does not need to practice the mystic yoga system. The point is that one can give up the practice of yoga, but devotional service cannot be given up. As stated in Śrīmad-Bhāgavatam (1.7.10):

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

Even those who are liberated (ātmārāma) must always engage in devotional service. One may give up the practice of yoga when one is self-realized, but at no stage can one give up devotional service. All other activities for self-realization, including yoga and philosophical speculation, may be given up, but devotional service must be retained at all times.

TEXT 15

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā
mal-loka-kāmo mad-anugrahārthaḥ
itthaṁ vimanyur anuśiṣyād ataj-jñān
na yojayet karmasu karma-mūḍhān
kaṁ yojayan manujo 'rthaṁ labheta
nipātayan naṣṭa-dṛśaṁ hi garte

SYNONYMS

putrān-the sons; ca-and; śiṣyān-the disciples; ca-and; nṛpaḥ-the king; guruḥ-the spiritual master; vā-or; mat-loka-kāmaḥ-desiring to go to My abode; mat-anugraha-arthaḥ-thinking that to achieve My mercy is the aim of life; ittham-in this manner; vimanyuḥ-free from anger; anuśiṣyāt-should instruct; a-tat-jñān-bereft of spiritual knowledge; na-not; yojayet-should engage; karmasu-in fruitive activities; karma-mūḍhān-simply engaged in pious or impious activities; kam-what; yojayan-engaging; manu-jaḥ-a man; artham-benefit; labheta-can achieve; nipātayan-causing to fall; naṣṭa-dṛśam-one who is already bereft of his transcendental sight; hi-indeed; garte-in the hole.

If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

It is stated in Bhagavad-gītā (3.26):

na buddhi-bhedaṁ janayed
ajñānāṁ karma-saṅginām
joṣayet sarva-karmāṇi
vidvān yuktaḥ samācaran

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion."

TEXT 16

lokaḥ svayaṁ śreyasi naṣṭa-dṛṣṭir
yo 'rthān samīheta nikāma-kāmaḥ
anyonya-vairaḥ sukha-leśa-hetor
ananta-duḥkhaṁ ca na veda mūḍhaḥ

SYNONYMS

lokaḥ-people; svayam-personally; śreyasi-of the path of auspiciousness; naṣṭa-dṛṣṭiḥ-who have lost sight; yaḥ-who; arthān-things meant for sense gratification; samīheta-desire; nikāma-kāmaḥ-having too many lusty desires for sense enjoyment; anyonya-vairaḥ-being envious of one another; sukha-leśa-hetoḥ-simply for temporary material happiness; ananta-duḥkham-unlimited sufferings; ca-also; na-do not; veda-know; mūḍhaḥ-foolish.

Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this.

The word naṣṭa-dṛṣṭiḥ, meaning "one who has no eyes to see the future," is very significant in this verse. Life goes on from one body to another, and the activities performed in this life are enjoyed or suffered in the next life, if not later in this life. One who is unintelligent, who has no eyes to see the future, simply creates enmity and fights with others for sense gratification. As a result, one suffers in the next life, but due to being like a blind man, he continues to act in such a way that he suffers unlimitedly. Such a person is a mūḍha, one who simply wastes his time and does not understand the Lord's devotional service. As stated in Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya
yogamāyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāyā]; and so the deluded world knows Me not, who am unborn and infallible."

In the Kaṭha Upaniṣad it is also said: avidyāyām antare vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ. Although ignorant, people still go to other blind men for leadership. As a result. both are subjected to miserable conditions. The blind lead the blind into the ditch.

TEXT 17

kas taṁ svayaṁ tad-abhijño vipaścid
avidyāyām antare vartamānam
dṛṣṭvā punas taṁ saghṛṇaḥ kubuddhiṁ
prayojayed utpathagaṁ yathāndham

SYNONYMS

kaḥ-who is that person; tam-him; svayam-personally; tat-abhijñaḥ-knowing spiritual knowledge; vipaścit-a learned scholar; avidyāyām antare-in ignorance; vartamānam-existing; dṛṣṭvā-seeing; punaḥ-again; tam-him; sa-ghṛṇaḥ-very merciful; ku-buddhim-who is addicted to the path of saṁsāra; prayojayet-would engage; utpatha-gam-who is proceeding on the wrong path; yathā-like; andham-a blind man.

If someone is ignorant and addicted to the path of saṁsāra, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this.

TEXT 18

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum

SYNONYMS

guruḥ-a spiritual master; na-not; saḥ-he; syāt-should become; sva-janaḥ-a relative; na-not; saḥ-such a person; syāt-should become; pitā-a father; na-not; saḥ-he; syāt-should become; jananī-a mother; na-not; sā-she; syāt-should become; daivam-the worshipable deity; na-not; tat-that; syāt-should become; na-not; patiḥ-a husband; ca-also; saḥ-he; syāt-should become; na-not; mocayet-can deliver; yaḥ-who; samupeta-mṛtyum-one who is on the path of repeated birth and death.

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

There are many spiritual masters, but Ṛṣabhadeva advises that one should not become a spiritual master if he is unable to save his disciple from the path of birth and death. Unless one is a pure devotee of Kṛṣṇa, he cannot save himself from the path of repeated birth and death. Tyaktvā dehaṁ punar janma naiti mām eti so'rjuna [Bg. 4.9]. One can stop birth and death only by returning home, back to Godhead. However, who can go back to Godhead unless he understands the Supreme Lord in truth? Janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9].

We have many instances in history illustrating Ṛṣabhadeva's instructions. Śukrācārya was rejected by Bali Mahārāja due to his inability to save Bali Mahārāja from the path of repeated birth and death. Śukrācārya was not a pure devotee, he was more or less inclined to fruitive activity, and he objected when Bali Mahārāja promised to give everything to Lord Viṣṇu. Actually one is supposed to give everything to the Lord because everything belongs to the Lord. Consequently, the Supreme Lord advises in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." This is bhakti. Unless one is devoted, he cannot give everything to the Supreme Lord. Unless one can do so, he cannot become a spiritual master, husband, father or mother. Similarly, the wives of the brāhmaṇas who were performing sacrifices gave up their relatives just to satisfy Kṛṣṇa. This is an example of a wife rejecting a husband who cannot deliver her from the impending dangers of birth and death. Similarly, Prahlāda Mahārāja rejected his father, and Bharata Mahārāja rejected his mother (jananī na sā syāt). The word daivam indicates a demigod or one who accepts worship from a dependent. Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Ṛṣabhadeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death.

TEXT 19

idaṁ śarīraṁ mama durvibhāvyaṁ

sattvaṁ hi me hṛdayaṁ yatra dharmaḥ
pṛṣṭhe kṛto me yad adharma ārād
ato hi māṁ ṛṣabhaṁ prāhur āryāḥ

SYNONYMS

idam-this; śarīram-transcendental body, sac-cid-ānanda-vigraha; mama-My; durvibhāvyam-inconceivable; sattvam-with no tinge of the material modes of nature; hi-indeed; me-My; hṛdayam-heart; yatra-wherein; dharmaḥ-the real platform of religion, bhakti-yoga; pṛṣṭhe-on the back; kṛtaḥ-made; me-by Me; yat-because; adharmaḥ-irreligion; ārāt-far away; ataḥ-therefore; hi-indeed; mām-Me; ṛṣabham-the best of the living beings; prāhuḥ-call; āryāḥ-those who are advanced in spiritual life, or the respectable superiors.

My transcendental body [sac-cid-ānanda-vigraha [Bs. 5.1]] looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [adharma] and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Ṛṣabhadeva, the Supreme Personality of Godhead, the best of all living entities.

In this verse the words idaṁ śarīraṁ mama durvibhāvyam are very significant. Generally we experience two energies-material energy and spiritual energy. We have some experience of the material energy (earth. water, air, fire, ether, mind, intelligence and ego) because in the material world everyone's body is composed of these elements. Within the material body is the spirit soul, but we cannot see it with the material eyes. When we see a body full of spiritual energy, it is very difficult for us to understand how the spiritual energy can have a body. It is said that Lord Ṛṣabhadeva's body is completely spiritual; therefore for a materialistic person, it is very difficult to understand. For a materialistic person, the completely spiritual body is inconceivable. We have to accept the version of the Vedas when our experimental perception cannot understand a subject. As stated in Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Supreme Lord has a body with form, but that body is not composed of material elements. It is made of spiritual bliss, eternity and living force. By the inconceivable energy of the Supreme Personality of Godhead, the Lord can appear before us in His original spiritual body, but because we have no experience of the spiritual body, we are sometimes bewildered and see the form of the Lord as material. The Māyāvādī philosophers are completely unable to conceive of a spiritual body. They say that the spirit is always impersonal, and whenever they see something personal, they take it for granted that it is material. In Bhagavad-gītā (9.11) it is said:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Unintelligent people think that the Supreme Lord accepts a body composed of the material energy. We can easily understand the material body, but we cannot understand the spiritual body. Therefore Ṛṣabhadeva says: idaṁ śarīraṁ mama durvibhāvyam. In the spiritual world, everyone has a spiritual body. There is no conception of material existence there. In the spiritual world there is only service and the receiving of service. There is only sevya, sevā, and sevaka-the person served, the process of service and the servant. These three items are completely spiritual, and therefore the spiritual world is called absolute. There is no tinge of material contamination there. Being completely transcendental to the material conception, Lord Ṛṣabhadeva states that His heart is composed of dharma. Dharma is explained in Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. In the spiritual world, every living entity is surrendered to the Supreme Lord and is completely on the spiritual platform. Although there are servitors, the served and service, all are spiritual and variegated. At the present moment, due to our material conception. everything is durvibhāvya, inconceivable. Being the Supreme, the Lord is called Ṛṣabha, the best. In terms of the Vedic language, nityo nityānām. We are also spiritual. but we are subordinate. Kṛṣṇa, the Supreme Lord, is the foremost living entity. The word ṛṣabha means "the chief," or "the supreme," and indicates the Supreme Being, or God Himself.

TEXT 20

tasmād bhavanto hṛdayena jātāḥ
sarve mahīyāṁsam amuṁ sanābham
akliṣṭa-buddhyā bharataṁ bhajadhvaṁ
śuśrūṣaṇaṁ tad bharaṇaṁ prajānām

SYNONYMS

tasmāt-therefore (because I am the Supreme); bhavantaḥ-you; hṛdayena-from My heart; jātāḥ-born; sarve-all; mahīyāṁsam-the best; amum-that; sa-nābham-brother; akliṣṭa-buddhyā-with your intelligence, without material contamination; bharatam-Bharata; bhajadhvam-just try to serve; śuśrūṣaṇam-service; tat-that; bharaṇam prajānām-ruling over the citizens.

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will rule the citizens automatically.

In this verse the word hṛdaya indicates the heart, which is also called uraḥ, the chest. The heart is situated within the chest, and although instrumentally the son is born with the aid of the genitals, he is actually born from within the heart. According to the heart's situation. the semen takes the form of a body. Therefore according to the Vedic system, when one begets a child his heart should be purified through the ritualistic ceremony known as garbhādhāna. Ṛṣabhadeva's heart was always uncontaminated and spiritual. Consequently all the sons born from the heart of Ṛṣabhadeva were spiritually inclined. Nonetheless. Ṛṣabhadeva suggested that His eldest son was superior, and He advised the others to serve him. All the brothers of Bharata Mahārāja were advised by Ṛṣabhadeva to adhere to Bharata's service. The question may be asked why one should be attached to family members, for in the beginning it was advised that one should not be attached to home and family. However, it is also advised, mahīyasām pāda-rajo-'bhiṣeka-one has to serve the mahīyān, one who is very spiritually advanced. Mahat-sevāṁ dvāram āhur vimukteḥ: [SB 5.5.2] by serving the mahat, the exalted devotee, one's path for liberation is open. The family of Ṛṣabhadeva should not be compared to an ordinary materialistic family. Bharata Mahārāja, Ṛṣabhadeva's eldest son, was specifically very exalted. For this reason the other sons were advised to serve him for his pleasure. That was to be their duty.

The Supreme Lord was advising Bharata Mahārāja to be the chief ruler of the planet. This is the real plan of the Supreme Lord. In the Battle of Kurukṣetra, we find that Lord Kṛṣṇa wanted Mahārāja Yudhiṣṭhira to be the supreme emperor of this planet. He never wanted Duryodhana to take the post. As stated in the previous verse, Lord Ṛṣabhadeva's heart is hṛdayaṁ yatra dharmaḥ. The characteristic dharma is also explained in Bhagavad-gītā: surrender unto the Supreme Personality of Godhead. To protect dharma (paritrāṇāya sādhūnām), the Lord always wants the ruler of the earth to be a devotee. Then everything goes on nicely for the benefit of everyone. As soon as a demon rules the earth, everything becomes chaotic. At the present moment, the world is inclined toward the democratic process, but the people in general are all contaminated by the modes of passion and ignorance. Consequently they cannot select the right person to head the government. The president is selected by the votes of ignorant śūdras; therefore another śūdra is elected, and immediately the entire government becomes polluted. If people strictly followed the principles of Bhagavad-gītā, they would elect a person who is the Lord's devotee. Then automatically there would be good government. Ṛṣabhadeva therefore recommended Bharata Mahārāja as the emperor of this planet. Serving a devotee means serving the Supreme Lord, for a devotee always represents the Lord. When a devotee is in charge, the government is always congenial and beneficial for everyone.

TEXTS 21–22

bhūteṣu vīrudbhya uduttamā ye
sarīsṛpās teṣu sabodha-niṣṭhāḥ
tato manuṣyāḥ pramathās tato 'pi
gandharva-siddhā vibudhānugā ye
devāsurebhyo maghavat-pradhānā
dakṣādayo brahma-sutās tu teṣām
bhavaḥ paraḥ so 'tha viriñca-vīryaḥ
sa mat-paro 'haṁ dvija-deva-devaḥ

SYNONYMS

bhūteṣu-among things generated (with and without symptoms of life); vīrudbhyaḥ-than the plants; uduttamāḥ-far superior; ye-those who; sarīsṛpāḥ-moving entities like worms and snakes; teṣu-of them; sa-bodha-niṣṭhāḥ-those who have developed intelligence; tataḥ-than them; manuṣyāḥ-the human beings; pramathāḥ-the ghostly spirits; tataḥ api-better than them; gandharva-the inhabitants of Gandharvaloka (appointed singers in the planets of the demigods); siddhāḥ-the inhabitants of Siddhaloka, who have all mystic powers; vibudha-anugāḥ-the Kinnaras; ye-those who; deva-the demigods; asurebhyaḥ-than the asuras; maghavat-pradhānāḥ-headed by Indra; dakṣa-ādayaḥ-beginning with Dakṣa; brahma-sutāḥ-the direct sons of Brahmā; tu-then; teṣām-of them; bhavaḥ-Lord Śiva; paraḥ-the best; saḥ-he (Lord Śiva); atha-moreover; viriñca-vīryaḥ-producing from Lord Brahmā; saḥ-he (Brahmā); mat-paraḥ-My devotee; aham-I; dvija-deva-devaḥ-a worshiper of the brāhmaṇas, or the Lord of the brāhmaṇas.

Of the two energies manifest [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahmā, sons like King Dakṣa, and supreme among Brahmā's sons is Lord Śiva. Since Lord Śiva is the son of Lord Brahmā, Brahmā is considered superior, but Brahmā is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brāhmaṇas, the brāhmaṇas are best of all.

In this verse the brāhmaṇas are given a position superior to that of the Supreme Lord. The idea is that the government should be conducted under the guidance of the brāhmaṇas. Although Ṛṣabhadeva recommended His eldest son, Bharata, as emperor of the earth, he still had to follow the instructions of the brāhmaṇas in order to govern the world perfectly. The Lord is worshiped as brahmaṇya-deva. The Lord is very fond of devotees, or brāhmaṇas. This does not refer to so-called caste brāhmaṇas, but to qualified brāhmaṇas. A brāhmaṇa should be qualified with the eight qualities mentioned in text 24, such as śama, dama, satya and titikṣā. The brāhmaṇas should always be worshiped. and under their guidance the ruler should discharge his duty and rule the citizens. Unfortunately, in this age of Kali, the executive is not selected by very intelligent people, nor is he guided by qualified brāhmaṇas. Consequently, chaos results. The mass of people should be educated in Kṛṣṇa consciousness so that according to the democratic process they can select a first-class devotee like Bharata Mahārāja to head the government. If the head of the state is headed by qualified brāhmaṇas, everything is completely perfect.

In this verse, the evolutionary process is indirectly mentioned. The modern theory that life evolves from matter is to some extent supported in this verse because it is stated, bhūteṣu vīrudbhyaḥ. That is, the living entities evolve from vegetables, grass, plants and trees, which are superior to dull matter. In other words, matter also has the potency to manifest living entities in the form of vegetables. In this sense, life comes out of matter, but matter also comes out of life. As Kṛṣṇa says in Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me."

There are two energies-material and spiritual-and both originally come from Kṛṣṇa. Kṛṣṇa is the supreme living being. Although it may be said that in the material world a living force is generated from matter, it must be admitted that originally matter is generated from the supreme living being. Nityo nityānāṁ cetanaś cetanānām. The conclusion is that everything, both material and spiritual, is generated from the Supreme Being. From the evolutionary point of view, perfection is reached when the living entity attains the platform of a brāhmaṇa. A brāhmaṇa is a worshiper of the Supreme Brahman, and the Supreme Brahman worships the brāhmaṇa.

In other words, the devotee is subordinate to the Supreme Lord, and the Lord is inclined to see to the satisfaction of His devotee. A brāhmaṇa is called dvija-deva, and the Lord is called dvija-deva-deva. He is the Lord of brāhmaṇas.

The evolutionary process is also explained in Caitanya-caritāmṛta (Madhya, Chapter Nineteen), wherein it is said that there are two types of living entities-moving and nonmoving. Among moving entities. there are birds, beasts. aquatics, human beings and so on. Of these. the human beings are supposed to be the best, but they are few. Of these small numbers of human beings, there are many low-class human beings like mlecchas, Pulindas, bauddhas and śabaras. The human being elevated enough to accept the Vedic principles is superior. Among those who accept the Vedic principles generally known as varṇāśrama (presently known as the Hindu system), few actually follow these principles. Of those who actually follow the Vedic principles, most perform fruitive activity or pious activity for elevation to a high position. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: [Bg. 7.3] out of many attached to fruitive activity, one may be a jñānī-that is, one philosophically inclined and superior to the karmīs. Yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ: [Bg. 7.3] out of many jñānīs, one may be liberated from material bondage, and out of many millions of liberated jñānīs, one may become a devotee of Kṛṣṇa.

TEXT 23

na brāhmaṇais tulaye bhūtam anyat
paśyāmi viprāḥ kim ataḥ paraṁ tu
yasmin nṛbhiḥ prahutaṁ śraddhayāham
aśnāmi kāmaṁ na tathāgni-hotre

SYNONYMS

na-not; brāhmaṇaiḥ-with the brāhmaṇas; tulaye-I count as equal; bhūtam-entity; anyat-other; paśyāmi-I can see; viprāḥ-O assembled brāhmaṇas; kim-anything; ataḥ-to the brāhmaṇas; param-superior; tu-certainly; yasmin-through whom; nṛbhiḥ-by people; prahutam-food offered after ritualistic ceremonies are properly performed; śraddhayā-with faith and love; aham-I; aśnāmi-eat; kāmam-with full satisfaction; na-not; tathā-in that way; agni-hotre-in the fire sacrifice.

O respectful brāhmaṇas, as far as I am concerned, no one is equal or superior to the brāhmaṇas in this world. I do not find anyone comparable to them. When people know My motive after performing rituals according to the Vedic principles, they offer food to Me with faith and love through the mouth of a brāhmaṇa. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire.

According to the Vedic system, after the sacrificial ceremony the brāhmaṇas are invited to eat the remnants of the offered food. When the brāhmaṇas eat the food, it is to be considered directly eaten by the Supreme Lord. Thus no one can be compared to qualified brāhmaṇas. The perfection of evolution is to be situated on the brahminical platform. Any civilization not based on brahminical culture or guided by brāhmaṇas is certainly a condemned civilization. Presently human civilization is based on sense gratification, and consequently more and more people are becoming addicted to different types of things. No one respects brahminical culture. Demoniac civilization is attached to ugra-karma, horrible activities, and big industries are created to satisfy unfathomable lusty desires. Consequently the people are greatly harassed by governmental taxation. The people are irreligious and do not perform the sacrifices recommended in Bhagavad-gītā. Yajñād bhavati parjanyaḥ: [Bg. 3.14] by the performance of sacrifice, clouds form and rain falls. Due to sufficient rainfall, there is sufficient production of food. Guided by the brāhmaṇas, society should follow the principles of Bhagavad-gītā. Then people will become very happy. Annād bhavanti bhūtāni: when animals and man are sufficiently fed with grains, they become stronger, their hearts become tranquil and their brains peaceful. They can then advance in spiritual life, life's ultimate destination.

TEXT 24

dhṛtā tanūr uśatī me purāṇī
yeneha sattvaṁ paramaṁ pavitram
śamo damaḥ satyam anugrahaś ca
tapas titikṣānubhavaś ca yatra

SYNONYMS

dhṛtā-maintained by transcendental education; tanūḥ-body; uśatī-free from material contamination; me-My; purāṇī-eternal; yena-by whom; iha-in this material world; sattvam-the mode of goodness; paramam-supreme; pavitram-purified; śamaḥ-control of the mind; damaḥ-control of the senses; satyam-truthfulness; anugrahaḥ-mercy; ca-and; tapaḥ-austerity; titikṣā-tolerance; anubhavaḥ-realization of God and the living entity; ca-and; yatra-wherein.

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are śabda-brahma. In this world, the brāhmaṇas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brāhmaṇas are situated in the supreme transcendental mode of nature-sattva-guṇa. Because of this, they are fixed in mind control [śama], sense control [dama], and truthfulness [satya]. They describe the Vedas in their original sense, and out of mercy [anugraha] they preach the purpose of the Vedas to all conditioned souls. They practice penance [tapasya] and tolerance [titikṣā], and they realize the position of the living entity and the Supreme Lord [anubhava]. These are the eight qualifications of the brāhmaṇas. Therefore among all living entities, no one is superior to the brāhmaṇas.

This is a true description of a brāhmaṇa. A brāhmaṇa is one who has assimilated the Vedic conclusions by practicing mind and sense control. He speaks the true version of all the Vedas. As confirmed in the Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. By studying all the Vedas, one should come to understand the transcendental position of Lord Śrī Kṛṣṇa. One who actually assimilated the essence of the Vedas can preach the truth. He is compassionate to conditioned souls who are suffering the threefold miseries of this conditional world due to their not being Kṛṣṇa conscious. A brāhmaṇa should take pity on the people and preach Kṛṣṇa consciousness in order to elevate them. Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, personally descends into this universe from the spiritual kingdom to teach conditioned souls about the values of spiritual life. He tries to induce them to surrender unto Him. Similarly, the brāhmaṇas do the same thing. After assimilating the Vedic instructions, they assist the Supreme Lord in

His endeavor to deliver conditioned souls. The brāhmaṇas are very dear to the Supreme Lord due to their high sattva-guṇa qualities, and they also engage in welfare activities for all conditioned souls in the material world.

TEXT 25

matto 'py anantāt parataḥ parasmāt
svargāpavargādhipater na kiñcit
yeṣāṁ kim u syād itareṇa teṣām
akiñcanānāṁ mayi bhakti-bhājām

SYNONYMS

mattaḥ-from Me; api-even; anantāt-unlimited in strength and opulence; parataḥ parasmāt-higher than the highest; svarga-apavarga-adhipateḥ-able to bestow happiness obtainable by living in the heavenly kingdom. by liberation, or by enjoyment of material comfort and then liberation; na-not; kiñcit-anything; yeṣām-of whom; kim-what need; u-oh; syāt-can there be; itareṇa-with any other; teṣām-of them; akiñcanānām-without needs or without possessions; mayi-unto Me; bhakti-bhājām-executing devotional service.

I am fully opulent, almighty and superior to Lord Brahmā and Indra, the King of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brāhmaṇas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?

The perfect brahminical qualification is stated herein: akiñcanānāṁ mayi bhakti-bhājām. The brāhmaṇas are always engaged in the devotional service of the Lord: consequently they have no material wants, nor do they possess material things. In Caitanya-caritāmṛta (Madhya 11.8), Caitanya Mahāprabhu explains the position of pure Vaiṣṇavas who are anxious to return home, back to Godhead. Niṣkiñcanasya bhagavad-bhajanonmukhasya. Those who actually want to return back to Godhead are niṣkiñcana-that is, they have no desire for material comfort. Śrī Caitanya Mahāprabhu advises, sandarśanaṁ viṣayinām atha yoṣitāṁ ca hā hanta hanta visa-bhakṣaṇato 'py asādhu: material opulence and sense gratification through the association of women are more dangerous than poison. Brāhmaṇas who are pure Vaiṣṇavas always engage in the Lord's service and are devoid of any desire for material gain. The brāhmaṇas do not worship demigods like Lord Brahmā, Indra or Lord Śiva for any material comfort. They do not even ask the Supreme Lord for material profit; therefore it is concluded that the brāhmaṇas are the supreme living entities of this world. Śrī Kapiladeva also confirms this in Śrīmad-Bhāgavatam (3.29.33):

tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi paraṁ bhūtam
akartuḥ sama-darśanāt

The brāhmaṇas are always dedicated to the Lord's service with their bodies, words and mind. There is no better person than a brāhmaṇa who thus engages himself and dedicates himself to the Supreme Lord.

TEXT 26

sarvāṇi mad-dhiṣṇyatayā bhavadbhiś
carāṇi bhūtāni sutā dhruvāṇi
sambhāvitavyāni pade pade vo
vivikta-dṛgbhis tad u hārhaṇaṁ me

SYNONYMS

sarvāṇi-all; mat-dhiṣṇyatayā-because of being My sitting place; bhavadbhiḥ-by you; carāṇi-that move; bhūtāni-living entities; sutāḥ-My dear sons; dhruvāṇi-that do not move; sambhāvitavyāni-to be respected; pade pade-at every moment; vaḥ-by you; vivikta-dṛgbhiḥ-possessing clear vision and understanding (that the Supreme Personality of Godhead in His Paramātmā feature is situated everywhere); tat u-that indirectly; ha-certainly; arhaṇam-offering respect; me-unto Me.

My dear sons, you should not envy any living entity-be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.

In this verse the word vivikta-dṛgbhiḥ, meaning without envy, is used. All living entities are the abode of the Supreme Personality of Godhead in His Paramātmā feature. As confirmed in Brahma-saṁhitā: aṇḍāntara-sthaṁ paramāṇu-cayāntara-stham. The Lord is situated in this universe as Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is also situated within every atom. According to the Vedic statement: īśāvāsyam idaṁ sarvam. The Supreme Lord is situated everywhere, and wherever He is situated is His temple. We even offer respects to a temple from a distant place, and all living entities should similarly be offered respect. This is different from the theory of pantheism, which holds that everything is God. Everything has a relationship with God because God is situated everywhere. We should not make any particular distinction between the poor and the rich like the foolish worshipers of daridra-nārāyaṇa. Nārāyaṇa is present in the rich as well as the poor. One should not simply think Nārāyaṇa is situated among the poor. He is everywhere. An advanced devotee will offer respects to everyone-even to cats and dogs.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) This sama-darśinaḥ, equal vision, should not be mistaken to mean that the individual is the same as the Supreme Lord. They are always distinct. Every individual person is different from the Supreme Lord. It is a mistake to equate the individual living entity with the Supreme Lord on the plea of vivikta-dṛk, sama-dṛk. The Lord is always in an exalted position, even though He agrees to live everywhere. Śrīla Madhvācārya, quoting Padma Purāṇa, states: vivikta-dṛṣṭi jīvānāṁ dhiṣṇyatayā parameśvarasya bheda-dṛṣṭiḥ. "One who has clear vision and who is devoid of envy can see that the Supreme Lord is separate from all living entities, although He is situated in every living entity." Madhvācārya further quotes from Padma Purāṇa:

upapādayet parātmānaṁ
jīvebhyo yaḥ pade pade
bhedenaiva na caitasmāt
priyo viṣṇos tu kaścana

"One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord." Padma Purāṇa also states, yo hareś caiva jīvānāṁ bheda-vaktā hareḥ priyaḥ: "One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Viṣṇu."

TEXT 27

mano-vaco-dṛk-karaṇehitasya
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īśet

SYNONYMS

manaḥ-mind; vacaḥ-words; dṛk-sight; karaṇa-of the senses; īhitasya-of all activities (for maintenance of body, society, friendship and so on); sākṣāt-kṛtam-directly offered; me-of Me; paribarhaṇam-worship; hi-because; vinā-without; pumān-any person; yena-which; mahā-vimohāt-from the great illusion; kṛtānta-pāśāt-exactly like the stringent rope of Yamarāja; na-not; vimoktum-to become free; īśet-becomes able.

The true activity of the sense organs-mind, sight, words and all the knowledge-gathering and working senses-is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja's stringent rope.

As stated in the Nārada-pañcarātra:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

This is the conclusion of bhakti. All the time, Lord Ṛṣabhadeva has been stressing devotional service, and now He is concluding by saying that all the senses should be engaged in the Lord's service. There are five senses by which we gather knowledge and five senses with which we work. These ten senses and the mind should be fully engaged in the Lord's service. Without engaging them in this way, one cannot get out of the clutches of māyā.

TEXT 28

śrī-śuka uvāca

evam anuśāsyātmajān svayam anuśiṣṭān api lokānuśāsanārthaṁ mahānubhāvaḥ parama-suhṛd bhagavān ṛṣabhāpadeśa upaśama-śīlānām uparata-karmaṇāṁ mahā-munīnāṁ bhakti-jñāna-vairāgya-lakṣaṇaṁ pāramahaṁsya-dharmam upaśikṣamāṇaḥ sva-tanaya-śata-jyeṣṭhaṁ parama-bhāgavataṁ bhagavaj-jana-parāyaṇaṁ bharataṁ dharaṇi-pālanāyābhiṣicya svayaṁ bhavana evorvarita-śarīra-mātra-parigraha unmatta iva gagana-paridhānaḥ prakīrṇa-keśa ātmany āropitāhavanīyo brahmāvartāt pravavrāja.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; anuśāsya-after instructing; ātma-jān-His sons; svayam-personally; anuśiṣṭān-highly educated in culture; api-although; loka-anuśāsana-artham-just to instruct the people; mahā-anubhāvaḥ-the great personality; parama-suhṛt-everyone's sublime well-wisher; bhagavān-the Supreme Personality of Godhead; ṛṣabha-apadeśaḥ-who is celebrated and known as Ṛṣabhadeva; upaśama-śīlānām-of persons who have no desire for material enjoyment; uparata-karmaṇām-who are no longer interested in fruitive activities; mahā-munīnām-who are sannyāsīs; bhakti-devotional service; jñāna-perfect knowledge; vairāgya-detachment; lakṣaṇam-characterized by; pāramahaṁsya-of the best of human beings; dharmam-the duties; upaśikṣamāṇaḥ-instructing; sva-tanaya-of His sons; śata-hundred; jyeṣṭham-the eldest; parama-bhāgavatam-a topmost devotee of the Lord; bhagavat-jana-parāyaṇam-a follower of the devotees of the Lord, brāhmaṇas and Vaiṣṇavas; bharatam-Bharata Mahārāja; dharaṇi-pālanāya-with a view to ruling the world; abhiṣicya-placing on the throne; svayam-personally; bhavane-at home; eva-although; urvarita-remaining; śarīra-mātra-the body only; parigrahaḥ-accepting; unmattaḥ-a madman; iva-exactly like; gagana-paridhānaḥ-taking the sky as His dress; prakīrṇa-keśaḥ-having scattered hair; ātmani-in Himself; āropita-keeping; āhavanīyaḥ-the Vedic fire; brahmāvartāt-from the place known as Brahmāvarta; pravavrāja-began to travel all over the world.

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Ṛṣabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Ṛṣabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Ṛṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.

Actually the instructions given to Lord Ṛṣabhadeva's sons were not exactly meant for His sons because they were already educated and highly advanced in knowledge. Rather, these instructions were meant for sannyāsīs who intend to become advanced devotees. Sannyāsīs must abide by Lord Ṛṣabhadeva's instructions while on the path of devotional service. Lord Ṛṣabhadeva retired from family life and lived like a naked madman even while still with His family.

TEXT 29

jaḍāndha-mūka-badhira-piśāconmādakavad-avadhūta-veṣo ’bhibhāṣyamāṇo ’pi janānāṁ gṛhīta-mauna-vratas tūṣṇīṁ babhūva.

SYNONYMS

jaḍa-idle; andha-blind; mūka-dumb; badhira-deaf; piśāca-ghost; unmādaka-a madman; vat-like; avadhūta-veṣaḥ-appearing like an avadhūta (having no concern with the material world); abhibhāṣyamāṇaḥ-being thus addressed (as deaf, dumb and blind); api-although; janānām-by the people; gṛhīta-took; mauna-of silence; vrataḥ-the vow; tūṣṇīm babhūva-He remained silent.

After accepting the feature of avadhūta, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone.

The word avadhūta refers to one who does not care for social conventions, particularly the varṇāśrama-dharma. However, such a person may be situated fully within himself and be satisfied with the Supreme Personality of Godhead, on whom he meditates. In other words, one who has surpassed the rules and regulations of varṇāśrama-dharma is called avadhūta. Such a person has already surpassed the clutches of māyā, and he lives completely separate and independent.

TEXT 30

tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-vanāśramādiṣv anupatham avanicarāpasadaiḥ paribhūyamāno makṣikābhir iva vana-gajas tarjana-tāḍanāvamehana-ṣṭhīvana-grāva-śakṛd-rajaḥ-prakṣepa-pūti-vāta-duruktais tad avigaṇayann evāsat-saṁsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-svarūpeṇa sva-mahimāvasthānenāsamāropitāhaṁ-mamābhimānatvād avikhaṇḍita-manāḥ pṛthivīm eka-caraḥ paribabhrāma.

SYNONYMS

tatra tatra-here and there; pura-cities; grāma-villages; ākara-mines; kheṭa-agricultural places; vāṭa-gardens; kharvaṭa-villages in valleys; śibira-military encampments; vraja-cow pens; ghoṣa-residential places of cowherd men; sārtha-resting places for pilgrims; giri-hills; vana-forests; āśrama-in the residential places of hermits; ādiṣu-and so on; anupatham-as He passed through; avanicara-apasadaiḥ-by undesirable elements, wicked persons; paribhūyamānaḥ-being surrounded; makṣikābhiḥ-by flies; iva-like; vana-gajaḥ-an elephant coming from the forest; tarjana-by threats; tāḍana-beating; avamehana-passing urine on the body; ṣṭhīvana-spitting on the body; grāva-śakṛt-stones and stool; rajaḥ-dust; prakṣepa-throwing; pūti-vāta-passing air over the body; duruktaiḥ-and by bad words; tat-that; avigaṇayan-without caring about; eva-thus; asat-saṁsthāne-habitat not fit for a gentleman; etasmin-in this; deha-upalakṣaṇe-in the shape of the material body; sat-apadeśe-called real; ubhaya-anubhava-svarūpeṇa-by understanding the proper situation of the body and the soul; sva-mahima-in His personal glory; avasthānena-by being situated; asamāropita-aham-mama-abhimānatvāt-from not accepting the misconception of ”I and mine”; avikhaṇḍita-manāḥ-undisturbed in mind; pṛthivīm-all over the world; eka-caraḥ-alone; paribabhrāma-He wandered.

Ṛṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

Narottama dāsa Ṭhākura says: deha-smṛti nāhi yāra, saṁsāra bandhana kāhāṅ tāra. When a person fully realizes that the material body and world are temporary, he is not concerned with pain and pleasures of the body. As Śrī Kṛṣṇa advises in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino ’nityās
tāṁs titikṣasva bhārata

”O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”

As far as Ṛṣabhadeva is concerned, it has already been explained: idaṁ śarīraṁ mama durvibhāvyam. He did not at all possess a material body; and therefore He was tolerant of all the trouble offered to Him by the bad elements in society. Consequently He could tolerate people’s throwing stool and dust upon Him and beating Him. His body was transcendental and consequently did not at all suffer pain. He was always situated in His spiritual bliss. As stated in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna. and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.”

Since the Lord is situated in everyone’s heart, He is in the heart of hogs and dogs also. If hogs and dogs in their material bodies live in filthy places, one should not think that the Supreme Personality of Godhead in His Paramātmā feature also lives in a filthy place. Although Lord Ṛṣabhadeva was maltreated by the bad elements of the world. He was not at all affected. Therefore it is stated here. sva-mahima-avasthānena: ”He was situated in His own glory.” He was never saddened due to being insulted in the many ways described above.

TEXT 31

ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ prakṛti-sundara-svabhāva-hāsa-sumukho nava-nalina-dalāyamāna-śiśira-tārāruṇāyata-nayana-ruciraḥ sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāso vigūḍha-smita-vadana-mahotsavena pura-vanitānāṁ manasi kusuma-śarāsanam upadadhānaḥ parāg-avalambamāna-kuṭila-jaṭila-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-gṛhīta ivādṛśyata.

SYNONYMS

ati-su-kumāra-very delicate; kara-hands; caraṇa-feet; uraḥ-sthala-chest; vipula-long; bāhu-arms; aṁsa-shoulders; gala-neck; vadana-face; ādi-and so on; avayava-limbs; vinyāsaḥ-properly situated; prakṛti-by nature; sundara-lovely; sva-bhāva-natural; hāsa-with smiling; su-mukhaḥ-His beautiful mouth; nava-nalina-dalāyamāna-appearing like the petals of a new lotus flower; śiśira-taking away all miseries; tāra-the irises; aruṇa-reddish; āyata-spread wide; nayana-with eyes; ruciraḥ-lovely; sadṛśa-such; subhaga-beauty; kapola-forehead; karṇa-ears; kaṇṭha-neck; nāsaḥ-His nose; vigūḍha-smita-by deep smiling; vadana-by His face; mahā-utsavena-appearing like a festival; pura-vanitānām-of women within household life; manasi-in the heart; kusuma-śarāsanam-Cupid; upadadhānaḥ-awakening; parāk-all around; avalambamāna-spread; kuṭila-curly; jaṭila-matted; kapiśa-brown; keśa-of hair; bhūri-bhāraḥ-possessing a great abundance; avadhūta-neglected; malina-dirty; nija-śarīreṇa-by His body; graha-gṛhītaḥ-haunted by a ghost; iva-as if; adṛśyata-He appeared.

Lord Ṛṣabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

Although Lord Ṛṣabhadeva's body was very much neglected, His transcendental features were so attractive that even married women were attracted to Him. His beauty and dirtiness combined to make His beautiful body appear as though it were haunted by a ghost.

TEXT 32

yarhi vāva sa bhagavān lokam imaṁ yogasyāddhā pratīpam ivācakṣāṇas tat-pratikriyā-karma bībhatsitam iti vratam ājagaram-āsthitaḥ śayāna evāśnāti pibati khādaty avamehati hadati sma ceṣṭamāna uccarita ādigdhoddeśaḥ.

SYNONYMS

yarhi vāva-when; saḥ-He; bhagavān-the Personality of Godhead; lokam-the people in general; imam-this; yogasya-to the performance of yoga; addhā-directly; pratīpam-antagonistic; iva-like; ācakṣāṇaḥ-observed; tat-of that; pratikriyā-for counteraction; karma-activity; bībhatsitam-abominable; iti-thus; vratam-the behavior; ājagaram-of a python (to stay in one place); āsthitaḥ-accepting; śayānaḥ-lying down; eva-indeed; aśnāti-eats; pibati-drinks; khādati-chews; avamehati-passes urine; hadati-passes stool; sma-thus; ceṣṭamānaḥ-rolling; uccarite-i n the stool and urine; ādigdha-uddeśaḥ-His body thus smeared.

When Lord Ṛṣabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

According to one's destiny, one enjoys allotted happiness and distress, even though one keeps himself in one place. This is the injunction of the śāstras. When one is spiritually situated, he may stay in one place, and all his necessities will be supplied by the arrangement of the supreme controller. Unless one is a preacher, there is no need to travel all over the world. A person can stay in one place and execute devotional service suitably according to time and circumstance. When Ṛṣabhadeva saw that He was simply being disturbed by traveling throughout the world, He decided to lie down in one place like a python. Thus He ate, drank, and He passed stool and urine and smeared His body with them so that people would not disturb Him.

TEXT 33

tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśaṁ daśa-yojanaṁ samantāt surabhiṁ cakāra.

SYNONYMS

tasya-His; ha-indeed; yaḥ-which; purīṣa-of the stool; surabhi-by the aroma; saugandhya-possessing a good fragrance; vāyuḥ-the air; tam-that; deśam-country; daśa-up to ten; yojanam-yojanas (one yojana equals eight miles); samantāt-all around; surabhim-aromatic; cakāra-made.

Because Lord Ṛṣabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

From this we can certainly assume that Lord Ṛṣabhadeva was transcendentally blissful. His stool and urine were so completely different from material stool and urine that they were aromatic. Even in the material world, cow dung is accepted as purified and antiseptic. A person can keep stacks of cow dung in one place, and it will not create a bad odor to disturb anyone. We can take it for granted that in the spiritual world, stool and urine are also pleasantly scented. Indeed, the entire atmosphere became very pleasant due to Lord Ṛṣabhadeva's stool and urine.

TEXT 34

evaṁ go-mṛga-kāka-caryayā vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ kāka-mṛga-go-caritaḥ pibati khādaty avamehati sma.

SYNONYMS

evam-thus; go-of cows; mṛga-deer; kāka-crows; caryayā-by the activities; vrajan-moving; tiṣṭhan-standing; āsīnaḥ-sitting; śayānaḥ-lying down; kāka-mṛga-go-caritaḥ-behaving exactly like the crows, deer and cows; pibati-drinks; khādati-eats; avamehati-passes urine; sma-He did so.

In this way Lord Ṛṣabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

Being the Supreme Personality of Godhead, Lord Ṛṣabhadeva possessed a transcendental, spiritual body. Since the general public could not appreciate His behavior and mystic yoga practice, they began to disturb Him. To cheat them, He behaved like crows, cows and deer.

TEXT 35

iti nānā-yoga-caryācaraṇo bhagavān kaivalya-patir ṛṣabho 'virata-parama-mahānandānubhava ātmani sarveṣāṁ bhūtānām ātma-bhūte bhagavati vāsudeva ātmano 'vyavadhānānanta-rodara-bhāvena siddha-samastārtha-paripūrṇo yogaiśvaryāṇi vaihāyasa-mano-javāntardhāna-parakāya-praveśa-dūra-grahaṇādīni yadṛcchayopagatāni nāñjasā nṛpa hṛdayenābhyanandat.

SYNONYMS

iti-thus; nānā-various; yoga-of mystic yoga; caryā-performances; ācaraṇaḥ-practicing; bhagavān-the Supreme Personality of Godhead; kaivalya-patiḥ-the master of kaivalya, oneness, or the giver of sāyujya-mukti; ṛṣabhaḥ-Lord Ṛṣabha; avirata-incessantly; parama-supreme; mahā-great; ānanda-anubhavaḥ-feeling transcendental bliss; ātmani-in the Supreme Soul; sarveṣām-of all; bhūtānām-living entities; ātma-bhūte-situated in the heart; bhagavati-unto the Supreme Personality of Godhead; vāsudeve-Kṛṣṇa, the son of Vasudeva; ātmanaḥ-of Himself; avyavadhāna-by the nondifference of constitution; ananta-unlimited; rodara-like crying, laughing and shivering; bhāvena-by the symptoms of love; siddha-completely perfect; samasta-all; artha-with desirable opulences; paripūrṇaḥ-full; yoga-aiśvaryāṇi-the mystic powers; vaihāyasa-flying in the sky; manaḥ-java-traveling at the speed of mind; antardhāna-the ability to disappear; parakāya-praveśa-the ability to enter another's body; dūra-grahaṇa-the ability to perceive things far, far away; ādīni-and others; yadṛcchayā-without difficulty, automatically; upagatāni-achieved; na-not; añjasā-directly; nṛpa-O King Parīkṣit; hṛdayena-within the heart; abhyanandat-accepted.

O King Parīkṣit, just to show all the yogīs the mystic process, Lord Ṛṣabhadeva, the partial expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Ṛṣabhadeva. There is no difference in Their constitution, and consequently Lord Ṛṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

In the Caitanya-caritāmṛta (Madhya 19.149) it is said:

kṛṣṇa-bhakta–niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī–sakali 'aśānta'

The word śānta means completely peaceful. Unless all one's desires are fulfilled, one cannot be peaceful. Everyone is trying to fulfill his aspirations and desires, be they material or spiritual. Those in the material world are aśānta (without peace) because they have so many desires to fulfill. The pure devotee, however, is without desire. Anyābhilāṣitā-śūnya: a pure devotee is completely free from all kinds of material desire. Karmīs, on the other hand, are simply full of desires because they try to enjoy sense gratification. They are not peaceful in this life, nor the next, during the past, present or future. Similarly, jñānīs are always aspiring after liberation and trying to become one with the Supreme. Yogīs are aspiring after many siddhis (powers)-aṇimā, laghimā, prāpti, etc. However, a devotee is not at all interested in these things because he is fully dependent on the mercy of Kṛṣṇa. Kṛṣṇa is yogeśvara, the possessor of all mystic powers (siddhis), and He is ātmārāma, fully self-satisfied. The yoga-siddhis are described in this verse. One can fly in outer space without the aid of a machine, and he can travel at the speed of mind. This means that as soon as a yogī desires to go somewhere within this universe or even beyond this universe, he can do so immediately. One cannot estimate the speed of mind, for within a second the mind can go many millions of miles. Sometimes yogīs enter into the bodies of other people and act as they desire when their bodies are not working properly. When the body becomes old, a perfect yogī can find a young, able body. Giving up his old body, the yogī can enter into the young body and act as he pleases. Being a plenary expansion of Lord Vāsudeva, Lord Ṛṣabhadeva possessed all these mystic yoga powers, but He was satisfied with His devotional love of Kṛṣṇa, which was evinced by the ecstatic symptoms, such as crying, laughing and shivering.

20.6.6 Thus end the Bhaktivedanta purports of the Fifth Canto, Fifth Chapter of the Śrīmad-Bhāgavatam entitled "Lord Ṛṣabhadeva's Teachings to His Sons."

Chapter Six

The Activities of Lord Ṛṣabhadeva

This chapter tells how Lord Ṛṣabhadeva left His body. He was not attached to His body even when it was being burned up in a forest fire. When the seed of fruitive activity is burned by the fire of knowledge, the spiritual properties and mystic powers are automatically manifest, yet bhakti-yoga is not affected by these mystic powers. An ordinary yogī is captivated by mystic powers and his progress checked; therefore a perfect yogī does not welcome them. Because the mind is restless and undependable, it must remain always under control. Even the mind of the advanced yogī Saubhari created such a disturbance that he lost his yogic mystic powers. Due to a restless mind, even a very advanced yogī can fall down. The mind is so restless that it induces even a perfect yogī to be controlled by the senses. Therefore Lord Ṛṣabhadeva, for the instruction of all yogīs, showed the process of quitting the body. While traveling in South India, through the provinces of Karṇāṭa, Koṅka, Veṅka and Kuṭaka, Lord Ṛṣabhadeva arrived in the neighborhood of Kuṭakācala. Suddenly there was a forest fire that burned the forest and Lord Ṛṣabhadeva's body to ashes. The pastimes of Lord Ṛṣabhadeva as a liberated soul were known by the King of Koṅka, Veṅka and Kuṭaka. This King's name was Arhat. He later became captivated by the illusory energy, and in this condition he set forth the basic principles of Jainism. Lord Ṛṣabhadeva set forth the principles of religion that can free one from material bondage, and He put an end to all kinds of atheistic activities. On this earth, the place known as Bhārata-varṣa was a very pious land because the Supreme Lord appeared there when He wanted to incarnate.

Lord Ṛṣabhadeva neglected all the mystic powers for which the so-called yogīs hanker. Because of the beauty of devotional service, devotees are not at all interested in so-called mystic power. The master of all yogic power, Lord Kṛṣṇa, can exhibit all powers on behalf of His devotee. Devotional service is more valuable than yogic mystic powers. Devotees who are sometimes misled aspire for liberation and mystic powers. The Supreme Lord gives these devotees whatever they desire, but they cannot attain the most important function of devotional service. Devotional service to the Lord is guaranteed for those who do not desire liberation and mystic power.

TEXT 1

rājovāca

na nūnaṁ bhagava ātmārāmāṇāṁ yoga-samīrita-jñānāvabharjita-karma-bījānām aiśvaryāṇi punaḥ kleśadāni bhavitum arhanti yadṛc-chayopagatāni.

SYNONYMS

rājā uvāca-King Parīkṣit inquired; na-not; nūnam-indeed; bhagavaḥ-O most powerful Śukadeva Gosvāmī; ātmārāmāṇām-of pure devotees simply engaged in devotional service; yoga-samīrita-achieved by practice of yoga; jñāna-by knowledge; avabharjita-burned; karma-bījānām-of those whose seeds of fruitive activities; aiśvaryāṇi-the mystic powers; punaḥ-again; kleśadāni-sources of distress; bhavitum-to become; arhanti-are able; yadṛcchayā-automatically; upagatāni-achieved.

King Parīkṣit asked Śukadeva Gosvāmī: My dear Lord, for those who are completely pure in heart, knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause distress. Why, then, did Ṛṣabhadeva neglect them?

A pure devotee is constantly engaged in the service of the Supreme Personality of Godhead. Whatever is necessary for the discharge of devotional service is automatically attained, though it may appear to be the result of mystic yoga power. Sometimes a yogī displays a little yogic power by manufacturing gold. A little quantity of gold captivates foolish people, and thus the yogī gets many followers, who are willing to accept such a tiny person as the Supreme Personality of Godhead. Such a yogī may also advertise himself as Bhagavān. However, a devotee does not have to exhibit such magical wonders. Without practicing the mystic yogic process, he achieves even greater opulence all over the world. Under the circumstances, Lord Ṛṣabhadeva refused to manifest mystic yogic perfections, and Mahārāja Parīkṣit asked why He did not accept them, since, for a devotee, they are not at all disturbing. A devotee is never distressed or satisfied by material opulence. His concern is how to please the Supreme Personality of Godhead. If, by the grace of the Supreme Lord, a devotee achieves extraordinary opulence, he utilizes the opportunity for the Lord's service. He is not disturbed by the opulence.

TEXT 2

ṛṣir uvāca

satyam uktaṁ kintv iha vā eke na manaso 'ddhā viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante.

SYNONYMS

ṛṣiḥ uvāca-Śukadeva Gosvāmī said; satyam-the correct thing; uktam-have said; kintu-but; iha-in this material world; vā-either; eke-some; na-not; manasaḥ-of the mind; addhā-directly; viśrambham-faithful; anavasthānasya-being unsteady; śaṭha-very cunning; kirātaḥ-a hunter; iva-like; saṅgacchante-become.

Śrīla Śukadeva Gosvāmī replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them, for they might run away. Similarly, those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind's action.

In Bhagavad-gītā (18.5) Lord Kṛṣṇa says:

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls."

Even one who has renounced the world and has taken sannyāsa should not renounce chanting the Hare Kṛṣṇa mahā-mantra. Renunciation does not mean that one has to renounce saṅkīrtana-yajña. Similarly, one should not renounce charity or tapasya. The yoga system for control of the mind and senses must be strictly followed. Lord Ṛṣabhadeva showed how severe types of tapasya could be performed, and He set an example for all others.

TEXT 3

tathā coktam–
na kuryāt karhicit sakhyaṁ
manasi hy anavasthite
yad-viśrambhāc cirāc cīrṇaṁ
caskanda tapa aiśvaram

SYNONYMS

tathā-so; ca-and; uktam-it is said; na-never; kuryāt-should do; karhicit-at any time or with anyone; sakhyam-friendship; manasi-in the mind; hi-certainly; anavasthite-which is very restless; yat-in which; viśrambhāt-from placing too much faith; cirāt-for a long time; cīrṇam-practiced; caskanda-became disturbed; tapaḥ-the austerity; aiśvaram-of great personalities like Lord Śiva and the great sage Saubhari.

All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Śiva became agitated upon seeing the Mohinī form of Lord Kṛṣṇa, and Saubhari Muni also fell down from the mature stage of yogic perfection.

The first business of one trying to advance in spiritual life is to control the mind and senses. As Śrī Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

Although the living entities are part and parcel of the Supreme Lord and are therefore in a transcendental position, they are still suffering in this material world and struggling for existence due to the mind and the senses. To get out of this false struggle for existence and become happy in the material world, one has to control the mind and senses and be detached from material conditions. One should never neglect austerities and penances; one should always perform them. Lord Ṛṣabhadeva personally showed us how to do this. In the Śrīmad-Bhāgavatam (9.19.17) it is specifically stated:

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

A gṛhastha, vānaprastha, sannyāsī and brahmacārī should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Kṛṣṇa consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Kṛṣṇa mahā-mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Kṛṣṇa mahā-mantra offenselessly, then, by the grace of Śrīla Haridāsa Ṭhākura, we may be saved from the allurement of women. However, if we are not very strict in chanting the Hare Kṛṣṇa mahā-mantra, we may at any time fall victim to women.

TEXT 4

nityaṁ dadāti kāmasya
cchidraṁ tam anu ye 'rayaḥ
yoginaḥ kṛta-maitrasya
patyur jāyeva puṁścalī

SYNONYMS

nityam-always; dadāti-gives; kāmasya-of lust; chidram-facility; tam-that (lust); anu-following; ye-those; arayaḥ-enemies; yoginaḥ-of the yogīs or persons trying to advance in spiritual life; kṛta-maitrasya-having put faith in the mind; patyuḥ-of the husband; jāyā iva-like the wife; puṁścalī-who is unchaste or easily carried away by other men.

An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her paramours. If the yogī gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogī.

In this verse the word puṁścalī refers to a woman who is easily carried away by men. Such a woman is never to be trusted. Unfortunately, in the present age, women are never controlled. According to the directions of the śāstras, women are never to be given freedom. When a child, a woman must be strictly controlled by her father. When she is young, she must be strictly controlled by her husband, and when she is old, she must be controlled by her elderly sons. If she is given independence and allowed to mingle unrestrictedly with men, she will be spoiled. A spoiled woman, being manipulated by paramours, might even kill her husband. This example is given here because a yogī desiring to get free from material conditions must always keep his mind under control. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that in the morning our first business should be to beat the mind with shoes a hundred times. and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one's mind can be kept under control. An uncontrolled mind and an unchaste wife are the same. An unchaste wife can kill her husband at any time, and an uncontrolled mind, followed by lust, anger, greed, madness, envy and illusion, can certainly kill the yogī. When the yogī is controlled by the mind, he falls down into the material condition. One should be very careful of the mind, just as a husband should be careful of an unchaste wife.

TEXT 5

kāmo manyur mado lobhaḥ
śoka-moha-bhayādayaḥ
karma-bandhaś ca yan-mūlaḥ
svīkuryāt ko nu tad budhaḥ

SYNONYMS

kāmaḥ-lust; manyuḥ-anger; madaḥ-pride; lobhaḥ-greed; śoka-lamentation; moha-illusion; bhaya-fear; ādayaḥ-all these together; karma-bandhaḥ-bondage to fruitive activities; ca-and; yat-mūlaḥ-the origin of which; svīkuryāt-would accept; kaḥ-who; nu-indeed; tat-that mind; budhaḥ-if one is learned.

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind?

The mind is the original cause of material bondage. It is followed by many enemies, such as anger, pride, greed, lamentation, illusion and fear. The best way to control the mind is to engage it always in Kṛṣṇa consciousness (sa vai manaḥ kṛṣṇa-padāravindayoḥ). Since the followers of the mind bring about material bondage, we should be very careful not to trust the mind.

TEXT 6

athaivam akhila-loka-pāla-lalāmo ’pi vilakṣaṇair jaḍavad avadhūta-veṣa-bhāṣā-caritair avilakṣita-bhagavat-prabhāvo yogināṁ sāmparāya-vidhim anuśikṣayan sva-kalevaraṁ jihāsur ātmany ātmānam asaṁvyavahitam anarthāntara-bhāvenānvīkṣamāṇa uparatānuvṛttir upararāma.

SYNONYMS

atha-thereafter; evam-in this way; akhila-loka-pāla-lalāmaḥ-the head of all kings and monarchs of the universe; api-although; vilakṣaṇaiḥ-various; jaḍa-vat-as if stupid; avadhūta-veṣa-bhāṣā-caritaiḥ-by the dress, language and characteristics of an avadhūta; avilakṣita-bhagavat-prabhāvaḥ-hiding the opulence of the Supreme Personality of Godhead (keeping Himself like an ordinary human being); yoginām-of the yogīs; sāmparāya-vidhim-the method of giving up this material body; anuśikṣayan-teaching; sva-kalevaram-His own personal body, which is not at all material; jihāsuḥ-desiring to give up like an ordinary human being; ātmani-unto Vāsudeva, the original person; ātmānam-Himself, Lord Ṛṣabhadeva, being an āveśa-avatāra of Lord Viṣṇu; asaṁvyavahitam-without intervention by the illusory energy; anartha-antara-bhāvena-Himself in the status of Viṣṇu; anvīkṣamāṇaḥ-always seeing; uparata-anuvṛttiḥ-who was acting as if giving up His material body; upararāma-ceased His pastimes as the King of this planet.

Lord Ṛṣabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhūta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behavior just to teach yogīs how to give up the body. Nonetheless, He maintained His original position as a plenary expansion of Lord Vāsudeva, Kṛṣṇa. Remaining always in that state, He gave up His pastimes as Lord Ṛṣabhadeva within the material world. If, following in the footsteps of Lord Ṛṣabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.

As Lord Kṛṣṇa says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

This is possible simply by keeping oneself an eternal servant of the Supreme Lord. One must understand his constitutional position and the constitutional position of the Supreme Lord as well. Both have the same spiritual identity. Maintaining oneself as a servant of the Supreme Lord, one should avoid rebirth in this material world. If one keeps himself spiritually fit and thinks of himself as an eternal servant of the Supreme Lord, he will be successful at the time he has to give up the material body.

TEXT 7

tasya ha vā evaṁ mukta-liṅgasya bhagavata ṛṣabhasya yogamāyā-vāsanayā deha imāṁ jagatīm abhimānābhāsena saṅkramamāṇaḥ koṅka-veṅka-kuṭakān dakṣiṇa-karṇāṭakān deśān yadṛcchayopagataḥ kuṭakācalopavana āsya kṛtāśma-kavala unmāda iva mukta-mūrdhajo ’saṁvīta eva vicacāra.

tasya-of Him (Lord Ṛṣabhadeva); ha vā-as it were; evam-thus; mukta-liṅgasya-who had no identification with the gross and subtle body; bhagavataḥ-of the Supreme Personality of Godhead; ṛṣabhasya-of Lord Ṛṣabhadeva; yoga-māyā-vāsanayā-by the accomplishment of yogamāyā for the purpose of the Lord’s pastimes; dehaḥ-body; imām-this; jagatīm-earth; abhimāna-ābhāsena-with the apparent conception of having a body of material elements; saṅkramamāṇaḥ-traveling; koṅka-veṅka-kuṭakān-Koṅka, Veṅka and Kuṭaka; dakṣiṇa-in South India; karṇāṭakān-in the province of Karṇāṭa; deśān-all the countries; yadṛcchayā-of His own accord; upagataḥ-reached; kuṭakācala-upavane-a forest near Kuṭakācala; āsya-within the mouth; kṛta-aśma-kavalaḥ-having put a mouthful of stone; unmādaḥ iva-just like a madman; mukta-mūrdhajaḥ-having scattered hair; asaṁvītaḥ-naked; eva-just; vicacāra-traveled.

Actually Lord Ṛṣabhadeva had no material body, but due to yogamāyā, He considered His body material, and therefore, because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Karṇāṭa in South India and passed through Koṅka, Veṅka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.

TEXT 8

atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad vanam ālelihānaḥ saha tena dadāha.

SYNONYMS

atha-thereafter; samīra-vega-by the force of the wind; vidhūta-tossed about; veṇu-of bamboos; vikarṣaṇa-by the rubbing; jāta-produced; ugra-fierce; dāva-analaḥ-a forest fire; tat-that; vanam-forest near Kuṭakācala; ālelihānaḥ-devouring all around; saha-with; tena-that body; dadāha-burned to ashes.

While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord Ṛṣabhadeva were burnt to ashes.

Such a forest fire can burn the external bodies of animals, but Lord Ṛṣabhadeva was not burned, although He apparently seemed so. Lord Ṛṣabhadeva is the Supersoul of all living entities within the forest, and His soul is never burned by fire. As stated in Bhagavad-gītā, adāhyo ’yam-the soul is never burned by fire. Due to Lord Ṛṣabhadeva’s presence, all the animals in the forest were also liberated from material encagement.

TEXT 9

yasya kilānucaritam upākarṇya koṅka-veṅka-kuṭakānāṁ rājārhan-nāmopaśikṣya kalāv adharma utkṛṣyamāṇe bhavitavyena vimohitaḥ sva-dharma-patham akuto-bhayam apahāya kupatha-pākhaṇḍam asamañjasaṁ nija-manīṣayā mandaḥ sampravartayiṣyate.

SYNONYMS

yasya-of whom (Lord Ṛṣabhadeva); kila anucaritam-pastimes as a paramahaṁsa, above all regulative varṇāśrama principles; upākarṇya-hearing; koṅka-veṅka-kuṭakānām-of Koṅka, Veṅka and Kuṭaka; rājā-the King; arhat-nāma-whose name was Arhat (now known as the Jain); upaśikṣya-imitating the activities of Lord Ṛṣabhadeva in His paramahaṁsa feature; kalau-in this age of Kali; adharme utkṛṣyamāṇe-because of increasing irreligious life; bhavitavyena-by that which was about to happen; vimohitaḥ-bewildered;

sva-dharma-patham-the path of religion; akutaḥ-bhayam-which is free from all kinds of fearful danger; apahāya-giving up (such practices as cleanliness, truthfulness, control of the senses and mind, simplicity, the principles of religion, and practical application of knowledge); ku-patha-pākhaṇḍam-the wrong path of atheism; asamañjasam-improper or against the Vedic literature; nija-manīṣayā-by his own fertile brain; mandaḥ-most foolish; sampravartayiṣyate-will introduce.

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, the King of Koṅka, Veṅka and Kuṭaka whose name was Arhat, heard of the activities of Ṛṣabhadeva and, imitating Ṛṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

When Lord Śrī Kṛṣṇa was present on this planet, a person named Pauṇḍraka imitated the four-handed Nārāyaṇa and declared himself the Supreme Personality of Godhead. He desired to compete with Kṛṣṇa. Similarly, during the time of Lord Ṛṣabhadeva, the King of Koṅka and Veṅka acted like a paramahaṁsa and imitated Lord Ṛṣabhadeva. He introduced a system of religion and took advantage of the fallen condition of the people in this age of Kali. It is said in Vedic literatures that people in this age will be more inclined to accept anyone as the Supreme Lord and accept any religious system opposed to Vedic principles. The people in this age are described as mandāḥ sumanda-matayaḥ. Generally they have no spiritual culture, and therefore they are very fallen. Due to this, they will accept any religious system. Due to their misfortune. they forget the Vedic principles. Following non-Vedic principles in this age, they think themselves the Supreme Lord and thus spread the cult of atheism all over the world.

TEXT 10

yena ha vāva kalau manujāpasadā deva-māyā-mohitāḥ sva-vidhi-niyoga-śauca-cāritra-vihīnā deva-helanāny apavratāni nija-nijecchayā gṛhṇānā asnānānācamanāśauca-keśolluñcanādīni kalinādharma-bahulenopahata-dhiyo brahma-brāhmaṇa-yajña-puruṣa-loka-vidūṣakāḥ prāyeṇa bhaviṣyanti.

SYNONYMS

yena-by which pseudo religious system; ha vāva-certainly; kalau-in this age of Kali; manuja-apasadāḥ-the most condemned men; deva-māyā-mohitāḥ-bewildered by the external energy, or illusory energy, of the Supreme Personality of Godhead; sva-vidhi-niyoga-śauca-cāritra-vihīnāḥ-without character, cleanliness, and the rules and regulations given according to one's own duty in life; deva-helanāni-negligent of the Supreme Personality of Godhead; apavratāni-impious vows; nija-nija-icchayā-by their own desires; gṛhṇānāḥ-accepting; asnāna-anācamana-aśauca-keśa-ulluñcana-ādīni-concocted religious principles such as no bathing, no washing of the mouth, being unclean and plucking out the hair; kalinā-by the age of Kali; adharma-bahulena-with an abundance of irreligion; upahata-dhiyaḥ-whose pure consciousness is destroyed; brahma-brāhmaṇa-yajña-puruṣa-loka-vidūṣakāḥ-blasphemous toward the Vedas, the strict brāhmaṇas, ritualistic ceremonies such as sacrifice, and toward the Supreme Personality of Godhead and the devotees; prāyeṇa-almost entirely; bhaviṣyanti-will become.

People who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varṇāśrama-dharma and its rules and regulations. They will abandon bathing three times daily and worshiping the Lord. Abandoning cleanliness and neglecting the Supreme Lord, they will accept nonsensical principles. Not regularly bathing or washing their mouths regularly, they will always remain unclean, and they will pluck out their hair. Following a concocted religion, they will flourish. During this age of Kali, people are more inclined to irreligious systems. Consequently these people will naturally deride Vedic authority, the followers of Vedic authority, the brāhmaṇas, the Supreme Personality of Godhead and the devotees.

Presently the hippies in the Western countries fit this description. They are irresponsible and unregulated. They do not bathe, and they deride standard Vedic knowledge. They concoct new life-styles and religions. There are many hippie groups at the present moment, but they all originated from King Arhat, who imitated the activities of Lord Ṛṣabhadeva, who was situated on the paramahaṁsa stage. King Arhat did not care for the fact that although Lord Ṛṣabhadeva acted like a madman, His stool and urine were nonetheless aromatic, so much so that they nicely scented the countryside for miles around. The followers of King Arhat went under the name Jains, and they were later followed by many others, particularly by the hippies, who are more or less offshoots of Māyāvāda philosophy because they think themselves the Supreme Personality of Godhead. Such people do not respect the real followers of Vedic principles, the ideal brāhmaṇas. Nor do they have respect for the Supreme Personality of Godhead, the Supreme Brahman. Due to the influence of this age of Kali, they are apt to concoct false religious systems.

TEXT 11

te ca hy arvāktanayā nija-loka-yātrayāndha-paramparayāśvastās tamasy andhe svayam eva prapatiṣyanti.

SYNONYMS

te-those people not following the Vedic principles; ca-and; hi-certainly; arvāktanayā-deviating from the eternal principles of Vedic religion; nija-loka-yātrayā-by a practice arrived at by their own mental concoction; andha-paramparayā-by a disciplic succession of blind. ignorant people; āśvastāḥ-being encouraged; tamasi-into the darkness of ignorance; andhe-blindness; svayam eva-themselves; prapatiṣyanti-will fall down.

Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions, they automatically fall down into the darkest regions of existence.

In this connection, one may see Bhagavad-gītā, Chapter Sixteen. where there is a description of the downfall of the asuras (16.16 and 16.23).

TEXT 12

ayam avatāro rajasopapluta-kaivalyopaśikṣaṇārthaḥ.

SYNONYMS

ayam avatāraḥ-this incarnation (Lord Ṛṣabhadeva); rajasā-by the mode of passion; upapluta-overwhelmed; kaivalya-upaśikṣaṇa-arthaḥ-to teach people the path of liberation.

In this age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord Ṛṣabhadeva incarnated Himself to deliver them from the clutches of māyā.

The symptoms of Kali-yuga are predicted in the Twelfth Canto, Third Chapter, of Śrīmad-Bhāgavatam. Lāvaṇyaṁ keśa-dhāraṇam. It is predicted how fallen souls will behave. They will keep their hair long and consider themselves very beautiful, or they will pluck out their hair as the Jains do. They will keep themselves unclean and will not wash their mouths. Jains refer to Lord Ṛṣabhadeva as their original preceptor. If such people are serious followers of Ṛṣabhadeva, they must also take His instructions. In the Fifth Chapter of this canto, Ṛṣabhadeva gave His one hundred sons instructions whereby they could become free from the clutches of māyā. If one actually follows Ṛṣabhadeva, he will certainly be delivered from the clutches of māyā and return home, back to Godhead. If one strictly follows the instructions of Ṛṣabhadeva given in the Fifth Chapter, he will certainly be liberated. Lord Ṛṣabhadeva incarnated specifically to deliver these fallen souls.

TEXT 13

tasyānuguṇān ślokān gāyanti–
aho bhuvaḥ sapta-samudravatyā
dvīpeṣu varṣeṣv adhipuṇyam etat
gāyanti yatratya-janā murāreḥ
karmāṇi bhadrāṇy avatāravanti

SYNONYMS

tasya-of Him (Lord Ṛṣabhadeva); anuguṇān-conforming to the instructions for liberation; ślokān-verses; gāyanti-chant; aho-oh; bhuvaḥ-of this earthly planet; sapta-samudra-vatyāḥ-possessing seven seas; dvīpeṣu-among the islands; varṣeṣu-among the lands; adhipuṇyam-more pious than any other island; etat-this (Bhārata-varṣa); gāyanti-sing about; yatratya-janāḥ-the people of this tract of land; murāreḥ-of Murāri, the Supreme Personality of Godhead; karmāṇi-the activities; bhadrāṇi-all-auspicious; avatāravanti-in many incarnations such as Lord Ṛṣabhadeva.

Learned scholars chant about the transcendental qualities of Lord Ṛṣabhadeva in this way: ”Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Ṛṣabhadeva and others. All these activities are very auspicious for the welfare of humanity.

Śrī Caitanya Mahāprabhu said:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

As stated in this verse, Bhārata-varṣa is a most pious land. The followers of Vedic literature understand the Supreme Personality of Godhead in His different incarnations, and they are privileged to glorify the Lord by following the directions of Vedic literature. After realizing the glories of human life. such people should take up the mission to spread the importance of human life throughout the whole world. This is the mission of Śrī Caitanya Mahāprabhu. The word adhipuṇyam indicates that there are certainly many other pious men throughout the world, but the people of Bhārata-varṣa are even more pious. Therefore they are fit to spread Kṛṣṇa Consciousness throughout the world for the benefit of all human society. Śrīla Madhvācārya also recognizes the land of Bhārata-varṣa: viśeṣād bhārate puṇyam. Throughout the world, there is no question of bhagavad-bhakti or devotional service, but the people of Bhārata-varṣa can easily understand the devotional service of the Lord. Thus every inhabitant of Bhārata-varṣa can perfect his life by discharging bhagavad-bhakti and then preaching this cult throughout the world for the benefit of everyone.

TEXT 14

aho nu vaṁśo yaśasāvadātaḥ
praiyavrato yatra pumān purāṇaḥ
kṛtāvatāraḥ puruṣaḥ sa ādyaś
cacāra dharmaṁ yad akarma-hetum

SYNONYMS

aho-oh; nu-indeed; vaṁśaḥ-the dynasty; yaśasā-with widespread fame; avadātaḥ-fully pure; praiyavrataḥ-related to King Priyavrata; yatra-wherein; pumān-the Supreme Person; purāṇaḥ-the original; kṛta-avatāraḥ-descended as an incarnation; puruṣaḥ-the Supreme Personality of Godhead; saḥ-He; ādyaḥ-the original person; cacāra-executed; dharmam-religious principles; yat-from which; akarma-hetum-the cause of the end of fruitive activities.

”Oh, what shall I say of the dynasty of Priyavrata, which is pure and very much celebrated. In that dynasty, the Supreme Person, the original Personality of Godhead, descended as an incarnation and executed religious principles that could free one from the results of fruitive activity.

There are many dynasties in human society wherein the Supreme Lord descends as an incarnation. Lord Kṛṣṇa appeared in the Yadu dynasty, and Lord Rāmacandra appeared in the Ikṣvāku, or Raghu, dynasty. Similarly, Lord Ṛṣabhadeva appeared in the dynasty of King Priyavrata. All these dynasties are very famous, and of them the dynasty of Priyavrata is most famous.

TEXT 15

ko nv asya kāṣṭhām aparo ’nugacchen
mano-rathenāpy abhavasya yogī
yo yoga-māyāḥ spṛhayaty udastā
hy asattayā yena kṛta-prayatnāḥ

SYNONYMS

kaḥ-who; nu-indeed; asya-of Lord Ṛṣabhadeva; kāṣṭhām-the example; aparaḥ-else; anugacchet-can follow; manaḥ-rathena-by the mind; api-even; abhavasya-of the unborn; yogī-the mystic; yaḥ-who; yoga-māyāḥ-the mystic perfections of yoga; spṛhayati-desires; udastāḥ-rejected by Ṛṣabhadeva; hi-certainly; asattayā-by the quality of being insubstantial; yena-by whom, Ṛṣabhadeva; kṛta-prayatnāḥ-although eager to serve.

"Who is that mystic yogī who can follow the examples of Lord Ṛṣabhadeva even with his mind? Lord Ṛṣabhadeva rejected all kinds of yogic perfection, which other yogīs hanker to attain. Who is that yogī who can compare to Lord Ṛṣabhadeva?"

Generally yogīs desire the yogic perfections of aṇimā, laghimā, mahimā, prākāmya, prāpti, īśitva, vaśitva and kāmāvasāyitā. Lord Ṛṣabhadeva, however, never aspired for all these material things. Such siddhis (perfections) are presented by the illusory energy of the Lord. The real purpose of the yoga system is to achieve the favor and shelter of the lotus feet of the Supreme Personality of Godhead, but this purpose is covered by the illusory energy of yogamāyā. So-called yogīs are therefore allured by the superficial material perfections of aṇimā, laghimā, prāpti and so forth. Consequently ordinary yogīs cannot compare to Lord Ṛṣabhadeva, the Supreme Personality of Godhead.

TEXT 16

iti ha sma sakala-veda-loka-deva-brāhmaṇa-gavāṁ parama-guror bhagavata ṛṣabhākhyasya viśuddhācaritam īritaṁ puṁsāṁ samasta-duścaritābhiharaṇaṁ parama-mahā-maṅgalāyanam idam anuśraddhayopacitayānuśṛṇoty āśrāvayati vāvahito bhagavati tasmin vāsudeva ekāntato bhaktir anayor api samanuvartate.

SYNONYMS

iti-thus; ha sma-indeed; sakala-all; veda-of knowledge; loka-of people in general; deva-of the demigods; brāhmaṇa-of the brāhmaṇas; gavām-of the cows; parama-the supreme; guroḥ-master; bhagavataḥ-of the Supreme Personality of Godhead; ṛṣabha-ākhyasya-whose name was Lord Ṛṣabhadeva; viśuddha-pure; ācaritam-activities; īritam-now explained; puṁsām-of every living entity; samasta-all; duścarita-sinful activities; abhiharaṇam-destroying; parama-foremost; mahā-great; maṅgala-of auspiciousness; ayanam-the shelter; idam-this; anuśraddhayā-with faith; upacitayā-increasing; anuśṛṇoti-hears from the authority; āśrāvayati-speaks to others; vā-or; avahitaḥ-being attentive; bhagavati-the Supreme Personality of Godhead; tasmin-unto Him; vāsudeve-to Lord Vāsudeva, Lord Kṛṣṇa; eka-antataḥ-unflinching; bhaktiḥ-devotion; anayoḥ-of both groups, the listeners and the speakers; api-certainly; samanuvartate-factually begins.

Śukadeva Gosvāmī continued: Lord Ṛṣabhadeva is the master of all Vedic knowledge, human beings, demigods, cows and brāhmaṇas. I have already explained His pure, transcendental activities, which will vanquish the sinful activities of all living entities. This narration of Lord Ṛṣabhadeva's pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps of the ācāryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vāsudeva, the Supreme Personality of Godhead.

The teachings of Lord Ṛṣabhadeva are for the people of all yugas-Satya-yuga, Tretā-yuga, Dvāpara-yuga and especially Kali-yuga. These instructions are so powerful that even in this age of Kali, one can attain perfection simply by explaining the instructions, following in the footsteps of the ācāryas or listening to the instructions with great attention. If one does so, one can attain the platform of pure devotional service to Lord Vāsudeva. The pastimes of the Supreme Personality of Godhead and His devotees are recorded in Śrīmad-Bhāgavatam so that those who recite these pastimes and listen to them will become purified. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. As a matter of principle, devotees should read, speak and hear Śrīmad-Bhāgavatam persistently, twenty-four hours daily if possible. That is the recommendation of Śrī Caitanya Mahāprabhu. Kīrtanīyaḥ sadā hariḥ [Cc. adi 17.31]. One should either chant the Hare Kṛṣṇa mahā-mantra or read Śrīmad-Bhāgavatam and thereby try to understand the characteristics and instructions of the Supreme Lord, who appeared as Lord Ṛṣabhadeva, Lord Kapila and Lord Kṛṣṇa. In this way one can become fully aware of the transcendental nature of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, one who knows the transcendental nature of the Lord's birth and activities attains liberation from material bondage and returns to Godhead.

TEXT 17

yasyām eva kavaya ātmānam aviratаṁ vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ.

SYNONYMS

yasyām eva-in which (Kṛṣṇa consciousness or the nectar of devotional service); kavayaḥ-the advancement of learned scholars or philosophers in spiritual life; ātmānam-the self; aviratam-constantly; vividha-various; vṛjina-full of sins; saṁsāra-in material existence; paritāpa-from miserable conditions; upatapyamānam-suffering; anusavanam-without stopping; snāpayantaḥ-bathing; tayā-by that; eva-certainly; parayā-great; nirvṛtyā-with happiness; hi-certainly; apavargam-liberation; ātyantikam-uninterrupted; parama-puruṣa-artham-the best of all human achievements; api-although; svayam-itself; āsāditam-obtained; no-not; eva-certainly; ādriyante-endeavor to achieve; bhagavadīyatvena eva-because of a relationship with the Supreme Personality of Godhead; parisamāpta-sarva-arthāḥ-those who have ended all kinds of material desires.

Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation [mukti] is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires.

Devotional service unto the Lord is the highest attainment for anyone desiring liberation from the tribulations of material existence. As stated in Bhagavad-gītā (6.22), yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: "Gaining this, one thinks there is no greater gain." When one attains the service of the Lord, which is non-different from the Lord, one does not desire anything material. Mukti means relief from material existence. Bilvamaṅgala Ṭhākura says: muktiḥ mukulitāñjaliḥ sevate 'smān. For a devotee, mukti is not a very great achievement. Mukti means being situated in one's constitutional position. The constitutional position of every living being is that of the Lord's servant; therefore when a living entity is engaged in the Lord's loving service, he has already attained mukti. Consequently a devotee does not aspire for mukti, even if it is offered by the Supreme Lord Himself.

TEXT 18

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam

SYNONYMS

rājan-O my dear King; patiḥ-maintainer; guruḥ-spiritual master; alam-certainly; bhavatām-of you; yadūnām-the Yadu dynasty; daivam-the worshipable Deity; priyaḥ-very dear friend; kula-patiḥ-the master of the dynasty; kva ca-sometimes even; kiṅkaraḥ-servant; vaḥ-of you (the Pāṇḍavas); astu-to be sure; evam-thus; aṅga-O King; bhagavān-the Supreme Personality of Godhead; bhajatām-of those devotees engaged in service; mukundaḥ-the Lord, the Supreme Personality of Godhead; muktim-liberation; dadāti-delivers; karhicit-at any time; sma-indeed; na-not; bhakti-yogam-loving devotional service.

Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

While instructing Mahārāja Parīkṣit, Śukadeva Gosvāmī thought it wise to encourage the King because the King might be thinking of the glorious position of various royal dynasties. Especially glorious is the dynasty of Priyavrata, in which the Supreme Lord Ṛṣabhadeva incarnated. Similarly, the family of Uttānapāda Mahārāja, the father of Mahārāja Dhruva, is also glorious due to King Pṛthu's taking birth in it. The dynasty of Mahārāja Raghu is glorified because Lord Rāmacandra appeared in that family. As far as the Yadu and Kuru dynasties are concerned, they existed simultaneously, but of the two, the Yadu dynasty was more glorious due to the appearance of Lord Kṛṣṇa. Mahārāja Parīkṣit might have been thinking that the Kuru dynasty was not as fortunate as the others because the Supreme Lord did not appear in that family, neither as Kṛṣṇa, Lord Rāmacandra, Lord Ṛṣabhadeva or Mahārāja Pṛthu. Therefore Parīkṣit Mahārāja was encouraged by Śukadeva Gosvāmī in this particular verse.

The Kuru dynasty may be considered more glorious due to the presence of devotees like the five Pāṇḍavas, who rendered unalloyed devotional service. Although Lord Kṛṣṇa did not appear in the Kuru dynasty. He was so obligated to the Pāṇḍavas' devotional service that He acted as a maintainer of the family and spiritual master of the Pāṇḍavas. Although He took birth in the Yadu dynasty, Lord Kṛṣṇa was more affectionate to the Pāṇḍavas. By His actions, Lord Kṛṣṇa proved that He was more inclined to the Kuru dynasty than the Yadu dynasty. Indeed, Lord Kṛṣṇa, indebted to the Pāṇḍavas' devotional service, sometimes acted as their messenger, and He guided them through many dangerous situations. Therefore Mahārāja Parīkṣit should not have been saddened because Lord Kṛṣṇa did not appear in his family. The Supreme Personality of Godhead is always inclined toward His pure devotees, and by His action it is clear that liberation is not very important for the devotees. Lord Kṛṣṇa easily gives one liberation, but He does not so easily give one the facility to become a devotee. Muktiṁ dadāti karhicit sma na bhakti-yogam. Directly or indirectly, it is proved that bhakti-yoga is the basis for the supreme relationship with the Supreme Lord. It is far superior to liberation. For a pure devotee of the Lord, mukti is automatically attained.

TEXT 19

nityānubhūta-nija-lābha-nivṛtta-tṛṣṇaḥ
śreyasy atad-racanayā cira-supta-buddheḥ
lokasya yaḥ karuṇayābhayam ātma-lokam
ākhyān namo bhagavate ṛṣabhāya tasmai

SYNONYMS

nitya-anubhūta-due to being always conscious of His real identity; nija-lābha-nivṛtta-tṛṣṇaḥ-who was complete in Himself and had no other desire to fulfill; śreyasi-in life's genuine welfare; a-tat-racanayā-by expanding activities in the material field, mistaking the body for the self; cira-for a long time; supta-sleeping; buddheḥ-whose intelligence; lokasya-of men; yaḥ-who (Lord Ṛṣabhadeva); karuṇayā-by His causeless mercy; abhayam-fearlessness; ātma-lokam-the real identity of the self; ākhyāt-instructed; namaḥ-respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; ṛṣabhāya-unto Lord Ṛṣabhadeva; tasmai-unto Him.

The Supreme Personality of Godhead, Lord Ṛṣabhadeva, was fully aware of His true identity; therefore He was self-sufficient, and He did not desire external gratification. There was no need for Him to aspire for success, since He was complete in Himself. Those who unnecessarily engage in bodily conceptions and create an atmosphere of materialism are always ignorant of their real self-interest. Out of His causeless mercy, Lord Ṛṣabhadeva taught the self's real identity and the goal of life. We therefore offer our respectful obeisances unto the Lord, who appeared as Lord Ṛṣabhadeva.

This is the summary of this chapter, in which the activities of Lord Ṛṣabhadeva are described. Being the Supreme Personality of Godhead Himself, Lord Ṛṣabhadeva is complete in Himself. We living entities, as parts and parcels of the Supreme Lord, should follow the instructions of Lord Ṛṣabhadeva and become self-sufficient. We should not create unnecessary demands due to the bodily conception. When one is self-realized, he is sufficiently satisfied due to being situated in his original spiritual position. As confirmed in Bhagavad-gītā (18.54): Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. This is the goal of all living entities. Even though one may be situated within this material world, he can become fully satisfied and devoid of hankering and lamentation simply by following the instructions of the Lord as set forth in Bhagavad-gītā or Śrīmad-Bhāgavatam. Satisfaction through self-realization is called svarūpānanda. The conditioned soul, eternally sleeping in darkness, does not understand his self-interest. He simply tries to become happy by making material adjustments, but this is impossible. It is therefore said in Śrīmad-Bhāgavatam, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] due to gross ignorance, the conditioned soul does not know that his real self-interest is to take shelter at the lotus feet of Lord Viṣṇu. To try to become happy by adjusting the material atmosphere is a useless endeavor. Indeed, it is impossible. By His personal behavior and instructions, Lord Ṛṣabhadeva enlightened the conditioned soul and showed him how to become self-sufficient in his spiritual identity.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Activities of Lord Ṛṣabhadeva."

20.6.7 Chapter Seven

The Activities of King Bharata

In this chapter, the activities of King Bharata Mahārāja, the emperor of the whole world, are described. Bharata Mahārāja performed various ritualistic ceremonies (Vedic yajñas) and satisfied the Supreme Lord by his different modes of worship. In due course of time, he left home and resided in Hardwar and passed his days in devotional activities. Being ordered by his father, Lord Ṛṣabhadeva, Bharata Mahārāja married Pañcajanī, the daughter of Viśvarūpa. After this, he ruled the whole world peacefully. Formerly this planet was known as Ajanābha, and after the reign of Bharata Mahārāja it became known as Bhārata-varṣa. Bharata Mahārāja begot five sons in the womb of Pañcajanī, and he named the sons Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu. Bharata Mahārāja was very rigid in executing religious principles and following in the footsteps of his father. He therefore ruled the citizens very successfully. Because he performed various yajñas to satisfy the Supreme Lord, he was personally very satisfied. Being of undisturbed mind, he increased his devotional activities unto Lord Vāsudeva. Bharata Mahārāja was competent in understanding the principles of saintly persons like Nārada, and he followed in the footsteps of the sages. He also kept Lord Vāsudeva constantly within his heart. After finishing his kingly duties, he divided his kingdom among his five sons. He then left home and went to the place of Pulaha known as Pulahāśrama. There he ate forest vegetables and fruits, and worshiped Lord Vāsudeva with everything available. Thus he increased his devotion toward Vāsudeva, and he automatically began to realize further his transcendental, blissful life. Due to his highly advanced spiritual position, there were sometimes visible in his body the aṣṭa-sāttvika transformations, such as ecstatic crying and bodily trembling, which are symptoms of love of Godhead. It is understood that Mahārāja Bharata worshiped the Supreme Lord with the mantras mentioned in the Ṛg Veda, generally known as Gāyatrī mantra, which aim at the Supreme Nārāyaṇa situated within the sun.

TEXT 1

śrī-śuka uvāca

bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-paripālanāya sañcintitas tad-anuśāsana-paraḥ pañcajanīṁ viśvarūpa-duhitaram upayeme.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; bharataḥ-Mahārāja Bharata; tu-but; mahā-bhāgavataḥ-a mahā-bhāgavata, most exalted devotee of the Lord; yadā-when; bhagavatā-by the order of his father, Lord Ṛṣabhadeva; avani-tala-the surface of the globe; paripālanāya-for ruling over; sañcintitaḥ-made up his mind; tat-anuśāsana-paraḥ-engaged in governing the globe; pañcajanīm-Pañcajanī; viśvarūpa-duhitaram-the daughter of Viśvarūpa; upayeme-married.

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, Bharata Mahārāja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the earth accordingly. When Bharata Mahārāja ruled the entire globe, he followed the orders of his father and married Pañcajanī, the daughter of Viśvarūpa.

TEXT 2

tasyām u ha vā ātmajān kārtsnyenānurūpān ātmanaḥ pañca janayām āsa bhūtādir iva bhūta-sūkṣmāṇi sumatiṁ rāṣṭrabhṛtaṁ sudarśanam āvaraṇaṁ dhūmraketum iti.

SYNONYMS

tasyām-in her womb; u ha vā-indeed; ātma-jān-sons; kārtsnyena-entirely; anurūpān-exactly like; ātmanaḥ-himself; pañca-five; janayām āsa-begot; bhūta-ādiḥ iva-like the false ego; bhūta-sūkṣmāṇi-the five subtle objects of sense perception; su-matim-Sumatim; rāṣṭra-bhṛtam-Rāṣṭrabhṛta; su-darśanam-Sudarśana; āvaraṇam-Āvaraṇa; dhūmra-ketum-Dhūmraketu; iti-thus.

Just as the false ego creates the subtle sense objects, Mahārāja Bharata created five sons in the womb of Pañcajanī, his wife. These sons were named Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu.

TEXT 3

ajanābhaṁ nāmaitad varṣaṁ bhāratam iti yata ārabhya vyapadiśanti.

SYNONYMS

ajanābham-Ajanābha; nāma-by the name; etat-this; varṣam-island; bhāratam-Bhārata; iti-thus; yataḥ-from whom; ārabhya-beginning; vyapadiśanti-they celebrate.

Formerly this planet was known as Ajanābha-varṣa, but since Mahārāja Bharata's reign, it has become known as Bhārata-varṣa.

This planet was formerly known as Ajanābha because of the reign of King Nābhi. After Bharata Mahārāja ruled the planet, it became celebrated as Bhārata-varṣa.

TEXT 4

sa bahuvin mahī-patiḥ pitṛ-pitāmahavad uru-vatsalatayā sve sve karmaṇi vartamānāḥ prajāḥ sva-dharmam anuvartamānaḥ paryapālayat.

SYNONYMS

saḥ-that King (Mahārāja Bharata); bahu-vit-being very advanced in knowledge; mahī-patiḥ-the ruler of the earth; pitṛ-father; pitāmaha-grandfather; vat-exactly like; uru-vatsalatayā-with the quality of being very affectionate to the citizens; sve sve-in their own respective; karmaṇi-duties; vartamānāḥ-remaining; prajāḥ-the citizens; sva-dharmam anuvartamānaḥ-being perfectly situated in his own occupational duty; paryapālayat-ruled.

Mahārāja Bharata was a very learned and experienced king on this earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Mahārāja Bharata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he ruled the earth.

It is most important that the chief executive rule the citizens by keeping them fully engaged in their respective occupational duties. Some of the citizens were brāhmaṇas, some were kṣatriyas, and some were vaiśyas and śūdras. It is the duty of the government to see that the citizens act according to these material divisions for their spiritual advancement. No one should remain unemployed or unoccupied in any way. One must work as a brāhmaṇa, kṣatriya, vaiśya or śūdra on the material path. and on the spiritual path, everyone should act as a brahmacārī, gṛhastha, vānaprastha or sannyāsī. Although formerly the government was a monarchy, all the kings were very affectionate toward the citizens, and they strictly kept them engaged in their respective duties. Therefore society was very smoothly conducted.

TEXT 5

īje ca bhagavantaṁ yajña-kratu-rūpaṁ kratubhir uccāvacaiḥ śraddhayāhṛtāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānāṁ prakṛti-vikṛtibhir anusavanaṁ cāturhotra-vidhinā.

SYNONYMS

īje-worshiped; ca-also; bhagavantam-the Supreme Personality of Godhead; yajña-kratu-rūpam-having the form of sacrifices without animals and sacrifices with animals; kratubhiḥ-by such sacrifices; uccāvacaiḥ-very great and very small; śraddhayā-with faith; āhṛta-being performed; agni-hotra-of the agnihotra-yajña; darśa-of the darśa-yajña; pūrṇamāsa-of the pūrṇamāsa-yajña; cāturmāsya-of the cāturmāsya-yajña; paśu-somānām-of the yajña with animals and the yajña with soma-rasa; prakṛti-by full performances; vikṛtibhiḥ-and by partial performances; anusavanam-almost always; cātuḥ-hotra-vidhinā-by the regulative principles of sacrifice directed by four kinds of priests.

With great faith King Bharata performed various kinds of sacrifice. He performed the sacrifices known as agni-hotra, darśa, pūrṇamāsa, cāturmāsya, paśu-yajña [wherein a horse is sacrificed] and soma-yajña [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In any case, in all the sacrifices the regulations of cāturhotra were strictly followed. In this way Bharata Mahārāja worshiped the Supreme Personality of Godhead.

Animals like hogs and cows were offered in sacrifice to test the proper execution of the sacrifice. Otherwise, there was no purpose in killing the animal. Actually the animal was offered in the sacrificial fire to get a rejuvenated life. Generally an old animal was sacrificed in the fire. and it would come out again in a youthful body. Some of the rituals however, did not require animal sacrifice. In the present age, animal sacrifices are forbidden. As stated by Śrī Caitanya Mahāprabhu:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet

”In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.” (Cc. Ādi 17.164) Such sacrifices are impossible in this age due to the scarcity of expert brāhmaṇas or ṛtvijaḥ who are able to take the responsibility. In the absence of these, the saṅkīrtana-yajña is recommended. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). After all, sacrifices are executed to please the Supreme Personality of Godhead. Yajñārtha-karma: such activities should be carried out for the Supreme Lord's pleasure. In this age of Kali, the Supreme Lord in His incarnation of Śrī Caitanya Mahāprabhu should be worshiped with His associates by performance of saṅkīrtana-yajña, the congregational chanting of the Hare Kṛṣṇa mantra. This process is accepted by intelligent men. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. The word sumedhasaḥ refers to intelligent men who possess very good brain substance.

TEXT 6

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvaṁ yat tat kriyā-phalaṁ dharmākhyaṁ pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānāṁ mantrāṇām artha-niyāma-katayā sākṣāt-kartari para-devatāyāṁ bhagavati vāsudeva eva bhāvayamāna ātma-naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gṛhyamāṇeṣu sa yajamāno yajña-bhājo devāṁs tān puruṣāvayaveṣv abhyadhyāyat.

SYNONYMS

sampracaratsu-when beginning to perform; nānā-yāgeṣu-various kinds of sacrifice; viracita-aṅga-kriyeṣu-in which the supplementary rites were performed; apūrvam-remote; yat-whatever; tat-that; kriyā-phalam-the result of such sacrifice; dharma-ākhyam-by the name of religion; pare-unto the transcendence; brahmaṇi-the Supreme Lord; yajña-puruṣe-the enjoyer of all sacrifices; sarva-devatā-liṅgānām-which manifest all the demigods; mantrāṇām-of the Vedic hymns; artha-niyāma-katayā-due to being the controller of the objects; sākṣāt-kartari-directly the performer; para-devatāyām-the origin of all demigods; bhagavati-the Supreme Personality of Godhead; vāsudeve-unto Kṛṣṇa; eva-certainly; bhāvayamānaḥ-always thinking; ātma-naipuṇya-mṛdita-kaṣāyaḥ-freed from all lust and anger by his expertise in such thinking; haviḥṣu-the ingredients to be offered in the sacrifice; adhvaryubhiḥ-when the priests expert in the sacrifices mentioned in the Atharva Veda; gṛhyamāṇeṣu-taking; saḥ-Mahārāja Bharata; yajamānaḥ-the sacrificer; yajña-bhājaḥ-the recipients of the results of sacrifice; devān-all the demigods; tān-them; puruṣa-avayaveṣu-as different parts and limbs of the body of the Supreme Personality of Godhead, Govinda; abhyadhyāyat-he thought.

After performing the preliminaries of various sacrifices, Mahārāja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vāsudeva. In other words, he performed all the yajñas for the satisfaction of Lord Vāsudeva, Kṛṣṇa. Mahārāja Bharata thought that since the demigods were different parts of Vāsudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Mahārāja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva.

The Supreme Personality of Godhead says that as long as one does not develop the pure devotional service of śravaṇaṁ kīrtanam, hearing and chanting, one must carry out his prescribed duties. Since Bharata Mahārāja was a great devotee, one may ask why he performed so many sacrifices that are actually meant for karmīs. The fact is that he was simply following the orders of Vāsudeva. As Kṛṣṇa says in Bhagavad-gītā, sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66) Whatever we do, we should constantly remember Vāsudeva. People are generally addicted to offering obeisances to various demigods, but Bharata Mahārāja simply wanted to please Lord Vāsudeva. As stated in Bhagavad-gītā: bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram (Bg. 5.29). A yajña may be carried out to satisfy a particular demigod, but when the yajña is offered to the yajña-puruṣa, Nārāyaṇa, the demigods are satisfied. The purpose of performing different yajñas is to satisfy the Supreme Lord. One may perform them in the name of different demigods or directly. If we directly offer oblations to the Supreme Personality of Godhead, the demigods are automatically satisfied. If we water the root of a tree, the branches, twigs, fruits and flowers are automatically satisfied. When one offers sacrifices to different demigods, one should remember that the demigods are simply parts of the body of the Supreme. If we worship the hand of a person, we intend to satisfy the person himself. If we massage a person's legs, we do not really serve the legs but the person who possesses the legs. All the demigods are different parts of the Lord, and if we offer service to them, we actually serve the Lord Himself. Demigod worship is mentioned in Brahma-saṁhitā, but actually the ślokas advocate worship of the Supreme Personality of Godhead, Govinda. For instance, worship of the goddess Durgā is mentioned this way in Brahma-saṁhitā (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Following the orders of Śrī Kṛṣṇa, the goddess Durgā creates, maintains and annihilates. Śrī Kṛṣṇa also confirms this statement in Bhagavad-gītā. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

We should worship the demigods in that spirit. Because the goddess Durgā satisfies Kṛṣṇa, we should therefore offer respects to goddess Durgā. Because Lord Śiva is nothing but Kṛṣṇa's functional body, we should therefore offer respects to Lord Śiva. Similarly, we should offer respects to Brahmā, Agni and Sūrya. There are many offerings to different demigods, and one should always remember that these offerings are usually meant to satisfy the Supreme Personality of Godhead. Bharata Mahārāja did not aspire to receive some benediction from demigods. His aim was to please the Supreme Lord. In the Mahābhārata, among the thousand names of Viṣṇu, it is said yajña-bhug yajña-kṛd yajñaḥ. The enjoyer of yajña, the performer of yajña and yajña itself are the Supreme Lord. The Supreme Lord is the performer of everything, but out of ignorance the living entity thinks that he is the actor. As long as we think we are the actors, we bring about karma-bandha (bondage to activity). If we act for yajña, for Kṛṣṇa. there is no karma-bandha. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: [Bg. 3.9]) "Work done as a sacrifice for Viṣṇu has to be performed. otherwise work binds one to this material world." (Bg. 3.9)

Following the instructions of Bharata Mahārāja, we should act not for our personal satisfaction but for the satisfaction of the Supreme Personality of Godhead. In Bhagavad-gītā (17.28) it is also stated:

aśraddhayā hutaṁ dattaṁ
tapas taptaṁ kṛtaṁ ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

Sacrifices, austerities and charities performed without faith in the Supreme Personality of Godhead are nonpermanent. Regardless of whatever rituals are performed, they are called asat, nonpermanent. They are therefore useless both in this life and the next.

Kings like Mahārāja Ambarīṣa and many other rājarṣis who were pure devotees of the Lord simply passed their time in the service of the Supreme Lord. When a pure devotee executes some service through the agency of another person, he should not be criticized, for his activities are meant for the satisfaction of the Supreme Lord. A devotee may have a priest perform some karma-kāṇḍa, and the priest may not be a pure Vaiṣṇava, but because the devotee wants to please the Supreme Lord, he should not be criticized. The word apūrva is very significant. The resultant actions of karma are called apūrva. When we act piously or impiously, immediate results do not ensue. We therefore wait for the results, which are called apūrva. The results are manifest in the future. Even the smārtas accept this apūrva. Pure devotees simply act for the pleasure of the Supreme Personality of Godhead; therefore the results of their activities are spiritual, or permanent. They are not like those of the karmīs, which are nonpermanent. This is confirmed in Bhagavad-gītā (4.23):

gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagraṁ pravilīyate

"The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence."

A devotee is always free from material contamination. He is fully situated in knowledge, and therefore his sacrifices are intended for the satisfaction of the Supreme Personality of Godhead.

TEXT 7

evaṁ karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana-mālāri-dara-gadādibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa-rūpeṇa virocamāna uccaistarāṁ bhaktir anudinam edhamāna-rayājāyata.

SYNONYMS

evam-thus; karma-viśuddhyā-by offering everything for the service of the Supreme Personality of Godhead and not desiring any results of his pious activities; viśuddha-sattvasya-of Bharata Mahārāja, whose existence was completely purified; antaḥ-hṛdaya-ākāśa-śarīre-the Supersoul within the heart, as meditated on by yogīs; brahmaṇi-into impersonal Brahman, which is worshiped by impersonalist jñānīs; bhagavati-unto the Supreme Personality of Godhead; vāsudeve-the son of Vasudeva, Lord Kṛṣṇa; mahā-puruṣa-of the Supreme Person; rūpa-of the form; upalakṣaṇe-having the symptoms; śrīvatsa-the mark on the chest of the Lord; kaustubha-the Kaustubha gem used by the Lord; vana-mālā-flower garland; ari-dara-by the disc and conchshell; gadā-ādibhiḥ-by the club and other symbols; upalakṣite-being recognized; nija-puruṣa-hṛt-likhitena-which is situated in the heart of His own devotee like an engraved picture; ātmani-in his own mind; puruṣa-rūpeṇa-by His personal form; virocamāne-shining; uccaistarām-on a very high level; bhaktiḥ-devotional service; anudinam-day after day; edhamāna-increasing; rayā-possessing force; ajāyata-appeared.

In this way, being purified by ritualistic sacrifices, the heart of Mahārāja Bharata was completely uncontaminated. His devotional service unto Vāsudeva, Lord Kṛṣṇa, increased day after day. Lord Kṛṣṇa, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul [Paramātmā] as well as the impersonal Brahman. Yogīs meditate upon the localized Paramātmā situated in the heart, jñānīs worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vāsudeva, the Supreme Personality of Godhead, whose transcendental body is described in the śāstras. His body is decorated with the Śrīvatsa, the Kaustubha jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Nārada always think of Him within their hearts.

Lord Vāsudeva, or Śrī Kṛṣṇa, the son of Vasudeva, is the Supreme Personality of Godhead. He is manifest within the hearts of yogīs in His Paramātmā feature, and He is worshiped as impersonal Brahman by jñānīs. The Paramātmā feature is described in the śāstras as having four hands, holding disc, conchshell, lotus flower and club. As confirmed in the Śrīmad-Bhāgavatam (2.2.8):

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

Paramātmā is situated in the hearts of all living beings. He has four hands, which hold four symbolic weapons. All devotees who think of the Paramātmā within the heart worship the Supreme Personality of Godhead as the temple Deity. They also understand the impersonal features of the Lord and His bodily rays, the Brahman effulgence.

TEXT 8

evaṁ varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro 'dhibhujyamānaṁ sva-tanayebhyo rikthaṁ pitṛ-paitāmahaṁ yathā-dāyaṁ vibhajya svayaṁ sakala-sampan-niketāt sva-niketāt pulahāśramaṁ pravavrāja.

SYNONYMS

evam-thus being always engaged; varṣa-ayuta-sahasra-one thousand times ten thousand years; paryanta-until then; avasita-karma-nirvāṇa-avasaraḥ-Mahārāja Bharata who ascertained the moment of the end of his royal opulence; adhibhujyamānam-being enjoyed in this way for that duration; sva-tanayebhyaḥ-unto his own sons; riktham-the wealth; pitṛ-paitāmaham-which he received from his father and forefathers; yathā-dāyam-according to the dāya-bhāk laws of Manu; vibhajya-dividing; svayam-personally; sakala-sampat-of all kinds of opulence; niketāt-the abode; sva-niketāt-from his paternal home; pulaha-āśramam pravavrāja-he went to the āśrama of Pulaha in Hardwar (where the śālagrāma-śilās are obtainable).

Destiny fixed the time for Mahārāja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.

According to the law of dāya-bhāk, when one inherits an estate, he must hand it over to the next generation. Bharata Mahārāja did this properly. First he enjoyed his paternal property for one thousand times ten thousand years. At the time of his retirement, he divided this property among his sons and left for Pulaha-āśrama.

TEXT 9

yatra ha vāva bhagavān harir adyāpi tatratyānāṁ nija-janānāṁ vātsalyena sannidhāpyata icchā-rūpeṇa.

SYNONYMS

yatra-where; ha vāva-certainly; bhagavān-the Supreme Personality of Godhead; hariḥ-the Lord; adya-api-even today; tatratyānām-residing in that place; nija-janānām-for His own devotees; vātsalyena-by His transcendental affection; sannidhāpyate-becomes visible; icchā-rūpeṇa-according to the desire of the devotee.

At Pulaha-āśrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee's desires.

The Lord always exists in different transcendental forms. As stated in Brahma-saṁhitā (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The Lord is situated as Himself, Lord Kṛṣṇa, the Supreme Personality of Godhead, and He is accompanied by His expansions like Lord Rāma, Baladeva, Saṅkarṣaṇa, Nārāyaṇa, Mahā-Viṣṇu and so forth. The devotees worship all these forms according to their liking, and the Lord, out of His affection, presents Himself as arcā-vigraha. He sometimes presents Himself personally before the devotee out of reciprocation or affection. A devotee is always fully surrendered to the loving service of the Lord, and the Lord is visible to the devotee according to the devotee's desires. He may be present in the form of Lord Rāma, Lord Kṛṣṇa, Lord Nṛsiṁhadeva and so on. Such is the exchange of love between the Lord and His devotees.

TEXT 10

yatrāśrama-padāny ubhayato nābhibhir dṛṣac-cakraiś cakra-nadī nāma sarit-pravarā sarvataḥ pavitrī-karoti.

SYNONYMS

yatra-where; āśrama-padāni-all hermitages; ubhayataḥ-both on top and below; nābhibhiḥ-like the symbolic mark of a navel; dṛṣat-visible; cakraiḥ-with the circles; cakra-nadī-the Cakra-nadī River (generally known as the Gaṇḍakī); nāma-of the name; sarit-pravarā-the most important river of all; sarvataḥ-everywhere; pavitrī-karoti-sanctifies.

In Pulaha-āśrama is the Gaṇḍakī River, which is the best of all rivers. The śālagrāma-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.

Śālagrāma-śilā refers to pebbles that appear like stones with circle; marked up and down. These are available in the river known as Gaṇḍakī-nadī. Wherever the waters of this river flow, the place becomes immediately sanctified.

TEXT 11

tasmin vāva kila sa ekalaḥ pulahāśramopavane vividha-kusuma-kisalaya-tulasikāmbubhiḥ kanda-mūla-phalopahāraiś ca samīhamāno bhagavata ārādhanaṁ vivikta uparata-viṣayābhilāṣa upabhṛtopaśamaḥ parāṁ nirvṛtim avāpa.

SYNONYMS

tasmin-in that āśrama; vāva kila-indeed; saḥ-Bharata Mahārāja; ekalaḥ-alone, only; pulaha-āśrama-upavane-in the gardens situated i n Pulaha-āśrama; vividha-kusuma-kisalaya-tulasikā-ambubhiḥ-with varieties of flowers, twigs and tulasī leaves, as well as with water; kanda-mūla-phala-upahāraiḥ-by offerings of roots, bulbs and fruits; ca-and; samīhamānaḥ-performing; bhagavataḥ-of the Supreme Personality of Godhead; ārādhanam-worshiping; viviktaḥ-purified; uparata-being freed from; viṣaya-abhilāṣaḥ-desire for material sense enjoyment; upabhṛta-increased; upaśamaḥ-tranquillity; parām-transcendental; nirvṛtim-satisfaction; avāpa-he obtained.

In the gardens of Pulaha-āśrama, Mahārāja Bharata lived alone and collected a variety of flowers, twigs and tulasī leaves. He also collected the water of the Gaṇḍakī River, as well as various roots, fruits and bulbs. With these he offered food to the Supreme Personality of Godhead, Vāsudeva, and, worshiping Him, he remained satisfied. In this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires vanished. In this steady position, he felt full satisfaction and was situated in devotional service.

Everyone is searching after peace of mind. This is obtainable only when one is completely freed from the desire for material sense gratification and is engaged in the devotional service of the Lord. As stated in Bhagavad-gītā: patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati (9.26). Worship of the Lord is not at all expensive. One can offer the Lord a leaf, a flower, a little fruit and some water. The Supreme Lord accepts these offerings when they are offered with love and devotion. In this way, one can become freed from material desires. As long as one maintains material desires, he cannot be happy. As soon as one engages in the devotional service of the Lord, his mind is purified of all material desires. Then one becomes fully satisfied.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati
vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

”The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self. By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” (Bhāg. 1.2.6–7)

These are the instructions given in Śrīmad-Bhāgavatam, the supreme Vedic literature. One may not be able to go to Pulaha-āśrama, but wherever one is one can happily render devotional service to the Lord by adopting the processes mentioned above.

TEXT 12

tayettham avirata-puruṣa-paricaryayā bhagavati pravardhamānā-nurāga-bhara-druta-hṛdaya-śaithilyaḥ praharṣa-vegenātmany udbhidyamā roma-pulaka-kulaka autkaṇṭhya-pravṛtta-praṇaya-bāṣpa-niruddhāvaloka-nayana evaṁ nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagāḍha-dhiṣaṇas tām api kriyamāṇāṁ bhagavat-saparyāṁ na sasmāra.

SYNONYMS

tayā-by that; ittham-in this manner; avirata-constant; puruṣa-of the Supreme Lord; paricaryayā-by service; bhagavati-unto the Supreme Personality of Godhead; pravardhamāna-constantly increasing; anurāga-of attachment; bhara-by the load; druta-melted; hṛdaya-heart; śaithilyaḥ-laxity; praharṣa-vegena-by the force of transcendental ecstasy; ātmani-in his body; udbhidyamāna-roma-pulaka-kulakaḥ-standing of the hair on end; autkaṇṭhya-because of intense longing; pravṛtta-produced; praṇaya-bāṣpa-niruddha-avaloka-nayanaḥ-awakening of tears of love in the eyes, obstructing the vision; evam-thus; nija-ramaṇa-aruṇa-caraṇa-aravinda-on the Lord’s reddish lotus feet; anudhyāna-by meditating; paricita-i n creased; bhakti-yogena-by dint of devotional service; paripluta-spreading everywhere; parama-highest; āhlāda-of spiritual bliss; gambhīra-very deep; hṛdaya-hrada-in the heart, which is compared to a lake; avagāḍha-immersed; dhiṣaṇaḥ-whose intelligence; tām-that; api-although; kriyamāṇām-executing; bhagavat-of the Supreme Personality of Godhead; saparyām-the worship; na-not; sasmāra-remembered.

That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

When one is actually advanced in ecstatic love for Kṛṣṇa, eight transcendental, blissful symptoms are manifest in the body. Those are the symptoms of perfection arising from loving service to the Supreme Personality, of Godhead. Since Mahārāja Bharata was constantly, engaged in devotional service, all the symptoms of ecstatic love were manifest in his body.

TEXT 13

itthaṁ dhṛta-bhagavad-vrata aiṇeyājina-vāsasānusavanābhiṣekārdra-kapiśa-kuṭila-jaṭā-kalāpena ca virocamānaḥ sūryarcā bhagavantaṁ hiraṇmayaṁ puruṣam ujjihāne sūrya-maṇḍale ’bhyupatiṣṭhann etad u hovāca.

SYNONYMS

ittham-in this way; dhṛta-bhagavat-vrataḥ-having accepted the vow to serve the Supreme Personality of Godhead; aiṇeya-ajina-vāsasa-with a dress of a deerskin; anusavana-three times in a day; abhiṣeka-by a bath; ardra-wet; kapiśa-tawny; kuṭila-jaṭā-of curling and matted hair; kalāpena-by masses; ca-and; virocamānaḥ-being very beautifully decorated; sūryarcā-by the Vedic hymns worshiping the expansion of Nārāyaṇa within the sun; bhagavantam-unto the Supreme Personality of Godhead; hiraṇmayam-the Lord, whose bodily hue is just like gold; puruṣam-the Supreme Personality of Godhead; ujjihāne-when rising; sūrya-maṇḍale-the sun globe; abhyupatiṣṭhan-worshiping; etat-this; u ha-certainly; uvāca-he recited.

Mahārāja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Nārāyaṇa, whose body was composed of golden effulgence and who resided within the sun. Mahārāja Bharata worshiped Lord Nārāyaṇa by chanting the hymns given in the Ṛg Veda, and he recited the following verse as the sun rose.

The predominating Deity within the sun is Hiraṇmaya. Lord Nārāyaṇa. He is worshiped by the Gāyatrī mantra: oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi. He is also worshiped by other hymns mentioned in the Ṛg Veda, for instance: dhyeyaḥ sadā savitṛ-maṇḍala-madhya-vartī. Within the sun, Lord Nārāyaṇa is situated, and He has a golden hue.

TEXT 14

paro-rajaḥ savitur jāta-vedo
devasya bhargo manasedaṁ jajāna
suretasādaḥ punar āviśya caṣṭe
haṁsaṁ gṛdhrāṇaṁ nṛṣad-riṅgirām imaḥ

SYNONYMS

paraḥ-rajaḥ-beyond the mode of passion (situated in the pure mode of goodness); savituḥ-of the one who illuminates the whole universe; jāta-vedaḥ-from which all the devotee's desires are fulfilled; devasya-of the Lord; bhargaḥ-the self-effulgence; manasā-simply by contemplating; idam-this universe; jajāna-created; su-retasā-by spiritual potency; adaḥ-this created world; punaḥ-again; āviśya-entering; caṣṭe-sees or maintains; haṁsam-the living entity; gṛdhrāṇam-desiring for material enjoyment; nṛṣat-to the intelligence; riṅgirām-to one who gives motion; imaḥ-let me offer my obeisances.

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."

The predominating Deity of the sun is another expansion of Nārāyaṇa, who is illuminating the entire universe. The Lord enters the hearts of all living entities as the Supersoul, and He gives them intelligence and fulfills their material desires. This is also confirmed in Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ. "I am sitting in everyone's heart." (Bg. 15.15)

As the Supersoul, the Lord enters the hearts of all living entities. As stated in Brahma-saṁhitā (5.35), aṇḍāntara-stha-paramāṇu-cayāntara-stham: "He enters the universe and the atom as well." In the Ṛg Veda, the predominating Deity of the sun is worshiped by, this mantra: dhyeyaḥ sadā savitṛ-maṇḍala-madhya-varti nārāyaṇaḥ sarasijāsana-sanniviṣṭaḥ. Nārāyaṇa sits on His lotus flower within the sun. By reciting this mantra, every living entity should take shelter of Nārāyaṇa just as the sun rises. According to modern scientists, the material world rests on the sun's effulgence. Due to the sunshine, all planets are rotating and vegetables are growing. We also have information that the moonshine helps vegetables and herbs grow. Actually Nārāyaṇa within the sun is maintaining the entire universe; therefore Nārāyaṇa should be worshiped by the Gāyatrī mantra or the Ṛg mantra.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The activities of King Bharata."

20.6.8 Chapter Eight

A Description of the Character of Bharata Mahārāja

Although Bharata Mahārāja was very elevated, he fell down due to his attachment to a young deer. One day after Bharata Mahārāja had taken his bath as usual in the River Gaṇḍakī and was chanting his mantra, he saw a pregnant deer come to the river to drink water. Suddenly there could be heard the thundering roar of a lion, and the deer was so frightened that it immediately gave birth to its calf. It then crossed the river, but died immediately thereafter. Mahārāja Bharata took compassion upon the motherless calf, rescued it from the water, took it to his āśrama and cared for it affectionately. He gradually became attached to this young deer and always thought of it affectionately. As it grew up, it became Mahārāja Bharata's constant companion, and he always took care of it. Gradually he became so absorbed in thinking of this deer that his mind became agitated. As he became more attached to the deer, his devotional service slackened. Although he was able to give up his opulent kingdom, he became attached to the deer. Thus he fell down from his mystic yoga practice. Once when the deer was absent, Mahārāja Bharata was so disturbed that he began to search for it. While searching and lamenting the deer's absence, Mahārāja Bharata fell down and died. Because his mind was fully absorbed thinking of the deer, he naturally took his next birth from the womb of a deer. However, because he was considerably advanced spiritually, he did not forget his past activities, even though he was in the body of a deer. He could understand how he had fallen down from his exalted position, and remembering this, he left his mother deer and again went to Pulaha-āśrama. He finally ended his fruitive activities in the form of a deer, and when he died he was released from the deer's body.

TEXT 1

śrī-śuka uvāca

ekadā tu mahā-nadyāṁ kṛtābhiṣeka-naiyamikāvaśyako brahmākṣaram abhigṛṇāno muhūrta-trayam udakānta upaviveśa.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ekadā-once upon a time; tu-but; mahā-nadyām-in the great river known as Gaṇḍakī; kṛta-abhiṣeka-naiyamika-avaśyakaḥ-having taken a bath after finishing the daily external duties such as passing stool and urine and brushing the teeth; brahma-akṣaram-the praṇava-mantra (oṁ); abhigṛṇānaḥ-chanting; muhūrta-trayam-for three minutes; udaka-ante-on the bank of the river; upaviveśa-he sat down.

Śrī Śukadeva Gosvāmī continued: My dear King, one day, after finishing his morning duties-evacuating, urinating and bathing-Mahārāja Bharata sat down on the bank of the River Gaṇḍakī for a few minutes and began chanting his mantra, beginning with oṁkāra.

TEXT 2

tatra tadā rājan hariṇī pipāsayā jalāśayābhyāśam ekaivopajagāma.

SYNONYMS

tatra-on the bank of the river; tadā-at the time; rājan-O King; hariṇī-a doe; pipāsayā-because of thirst; jalāśaya-abhyāśam-near the river; eka-one; eva-certainly; upajagāma-arrived.

O King, while Bharata Mahārāja was sitting on the bank of that river, a doe, being very thirsty, came there to drink.

TEXT 3

tayā pepīyamāna udake tāvad evāvidūreṇa nadato mṛga-pater unnādo loka-bhayaṅkara udapatat.

SYNONYMS

tayā-by the doe; pepīyamāne-being drunk with great satisfaction; udake-the water; tāvat eva-exactly at that time; avidūreṇa-very near; nadataḥ-roaring; mṛga-pateḥ-of one lion; unnādaḥ-the tumultuous sound; loka-bhayam-kara-very fearful to all living entities; udapatat-arose.

While the doe was drinking with great satisfaction, a lion, which was very close, roared very loudly. This was frightful to every living entity, and it was heard by the doe.

TEXT 4

tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirīkṣaṇā sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā pāriplava-dṛṣṭir agata-tṛṣā bhayāt sahasaivoccakrāma.

SYNONYMS

tam upaśrutya-hearing that tumultuous sound; sā-that; mṛga-vadhūḥ-wife of a deer; prakṛti-viklavā-by nature always afraid of being killed by others; cakita-nirīkṣaṇā-having wandering eyes; sutarām api-almost immediately; hari-of the lion; bhaya-of fear; abhiniveśa-by the entrance; vyagra-hṛdayā-whose mind was agitated; pāriplava-dṛṣṭiḥ-whose eyes were moving to and fro; agata-tṛṣā-without fully satisfying the thirst; bhayāt-out of fear; sahasā-suddenly; eva-certainly; uccakrāma-crossed the river.

By nature the doe was always afraid of being killed by others, and it was always looking about suspiciously. When it heard the lion's tumultuous roar, it became very agitated. Looking here and there with disturbed eyes, the doe, although it had not fully satisfied itself by drinking water, suddenly leaped across the river.

TEXT 5

tasyā utpatantyā antarvatnyā uru-bhayāvagalito yoni-nirgato garbhaḥ srotasi nipapāta.

SYNONYMS

tasyāḥ-of it; utpatantyāḥ-forcefully jumping up; antarvatnyāḥ-having a full womb; uru-bhaya-due to great fear; avagalitaḥ-having slipped out; yoni-nirgataḥ-coming out of the womb; garbhaḥ-the offspring; srotasi-in the flowing water; nipapāta-fell down.

The doe was pregnant, and when it jumped out of fear, the baby deer fell from its womb into the flowing waters of the river.

There is every chance of a woman's having a miscarriage if she experiences some ecstatic emotion or is frightened. Pregnant women should therefore be spared all these external influences.

TEXT 6

tat-prasavotsarpaṇa-bhaya-khedāturā sva-gaṇena viyujyamānā kasyāñcid daryāṁ kṛṣṇa-sārasatī nipapātātha ca mamāra.

SYNONYMS

tat-prasava-from untimely discharge of that (baby deer); utsarpaṇa-from jumping across the river; bhaya-and from fear; kheda-by exhaustion; āturā-afflicted; sva-gaṇena-from the flock of deer; viyujyamānā-being separated; kasyāñcit-in some; daryām-cave of a mountain; kṛṣṇa-sārasatī-the black doe; nipapāta-fell down; atha-therefore; ca-and; mamāra-died.

Being separated from its flock and distressed by its miscarriage, the black doe, having crossed the river, was very much distressed. Indeed, it fell down in a cave and died immediately.

TEXT 7

taṁ tv eṇa-kuṇakaṁ kṛpaṇaṁ srotasānūhyamānam abhivīkṣyāpaviddhaṁ bandhur ivānukampayā rājarṣir bharata ādāya mṛta-mātaram ity āśrama-padam anayat.

SYNONYMS

tam-that; tu-but; eṇa-kuṇakam-the deer calf; kṛpaṇam-helpless; srotasā-by the waves; anūhyamānam-floating; abhivīkṣya-seeing; apaviddham-removed from its own kind; bandhuḥ iva-just like a friend; anukampayā-with compassion; rāja-ṛṣiḥ bharataḥ-the great, saintly King Bharata; ādāya-taking; mṛta-mātaram-who lost its mother; iti-thus thinking; āśrama-padam-to the āśrama; anayat-brought.

The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama.

The laws of nature work in subtle ways unknown to us. Mahārāja Bharata was a great king very advanced in devotional service. He had almost reached the point of loving service to the Supreme Lord, but even from that platform he could fall down onto the material platform. In Bhagavad-gītā we are therefore warned:

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

”O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.” (Bg. 2.15)

Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence. By studying the activities of Mahārāja Bharata, we can learn the art of becoming completely freed from all material attachment. As it will be revealed in later verses, Bharata Mahārāja had to accept the body of a deer due to being overly compassionate for this infant deer. We should be compassionate by raising one from the material platform to the spiritual platform; otherwise at any moment our spiritual advancement may be spoiled, and we may fall down onto the material platform. Mahārāja Bharata's compassion for the deer was the beginning of his falldown into the material world.

TEXT 8

tasya ha vā eṇa-kuṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-poṣaṇa-pālana-lālana-prīṇanānudhyānenātma-niyamāḥ saha-yamāḥ puruṣa-paricaryādaya ekaikaśaḥ katipayenāhar-gaṇena viyujyamānāḥ kila sarva evodavasan.

SYNONYMS

tasya-of that King; ha vā-indeed; eṇa-kuṇake-in the deer calf; uccaiḥ-greatly; etasmin-in this; kṛta-nija-abhimānasya-who accepted the calf as his own son; ahaḥ-ahaḥ-every day; tat-poṣaṇa-maintaining that calf; pālana-protecting from dangers; lālana-raising it or showing love to it by kissing and so on; prīṇana-petting it in love; anudhyānena-by such attachment; ātma-niyamāḥ-his personal activities for taking care of his body; saha-yamāḥ-with his spiritual duties, such as nonviolence, tolerance and simplicity; puruṣa-paricaryā-ādayaḥ-worshiping the Supreme Personality of Godhead and performing other duties; eka-ekaśaḥ-every day; katipayena-with only a few; ahaḥ-gaṇena-days of time; viyujyamānāḥ-being given up; kila-indeed; sarve-all; eva-certainly; udavasan-became destroyed.

Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa mahā-mantra. If we neglect doing this, we will eventually fall down. We must rise early in the morning. bathe, attend maṅgala-ārati, worship the Deities, chant the Hare Kṛṣṇa mantra, study the Vedic literatures and follow all the rules prescribed by the ācāryas and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in Bhagavad-gītā (18.5):

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

”Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul.” Even if one is in the renounced order, he should never give up the regulative principles. He should worship the Deity and give his time and life to the service of Kṛṣṇa. He should also continue following the rules and regulations of austerity and penance. These things cannot be given up. One should not think oneself very advanced simply because one has accepted the sannyāsa order. The activities of Bharata Mahārāja should be carefully studied for one's spiritual advancement.

TEXT 9

aho batāyaṁ hariṇa-kuṇakaḥ kṛpaṇa īśvara-ratha-caraṇa-paribhramaṇa-rayeṇa sva-gaṇa-suhṛd-bandhubhyaḥ parivarjitaḥ śaraṇaṁ ca mopasādito mām eva mātā-pitarau bhrātṛ-jñātīn yauthikāṁś caivopeyāya nānyaṁ kañcana veda mayy ati-visrabdhaś cāta eva mayā mat-parāyaṇasya poṣaṇa-pālana-prīṇana-lālanam anasūyunānuṣṭheyaṁ śaraṇyopekṣā-doṣa-viduṣā.

SYNONYMS

aho bata-alas; ayam-this; hariṇa-kuṇakaḥ-the deer calf; kṛpaṇaḥ-helpless; īśvara-ratha-caraṇa-paribhramaṇa-rayeṇa-by the force of the rotation of the time agent of the Supreme Personality of Godhead, which is compared to the wheel of His chariot; sva-gaṇa-own kinsmen; suhṛt-and friends; bandhubhyaḥ-relatives; parivarjitaḥ-deprived of; śaraṇam-as shelter; ca-and; mā-me; upasāditaḥ-having obtained; mām-me; eva-alone; mātā-pitarau-father and mother; bhrātṛ-jñātīn-brothers and kinsmen; yauthikān-belonging to the herd; ca-also; eva-certainly; upeyāya-having gotten; na-not; anyam-anyone else; kañcana-some person; veda-it knows; mayi-in me; ati-very great; visrabdhaḥ-having faith; ca-and; ataḥ eva-therefore; mayā-by me; mat-parāyaṇasya-of one who is so dependent upon me; poṣaṇa-pālana-prīṇana-lālanam-raising, maintaining, petting and protecting; anasūyunā-who am without any grudge; anuṣṭheyam-to be executed; śaraṇya-the one who has taken shelter; upekṣā-of neglecting; doṣa-viduṣā-who knows the fault.

The great King Mahārāja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.

When a person is advanced in spiritual consciousness or Kṛṣṇa consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, as in the case of Bharata Mahārāja, such sympathy or compassion is the cause of one's downfall. If one is actually sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. As far as the deer was concerned, Bharata Mahārāja became very sympathetic, but he forgot that it was impossible for him to elevate a deer to spiritual consciousness, because, after all, a deer is but an animal. It was very dangerous for Bharata Mahārāja to sacrifice all his regulative principles simply to take care of an animal. The principles enunciated in Bhagavad-gītā should be followed. Yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha. As far as the material body is concerned, we cannot do anything for anyone. However, by the grace of

Kṛṣṇa, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position.

TEXT 10

nūnaṁ hy āryāḥ sādhava upaśama-śīlāḥ kṛpaṇa-suhṛda evaṁ-vidhārthe svārthān api gurutarān upekṣante.

SYNONYMS

nūnam-indeed; hi-certainly; āryāḥ-those who are advanced in civilization; sādhavaḥ-saintly persons; upaśama-śīlāḥ-even though completely in the renounced order of life; kṛpaṇa-suhṛdaḥ-the friends of the helpless; evaṁ-vidha-arthe-to execute such principles; sva-arthān api-even their own personal interests; guru-tarān-very important; upekṣante-neglect.

Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. One should certainly neglect his own personal interests, although they may be very important, to protect one who has surrendered.

Māyā is very strong. In the name of philanthropy, altruism and communism, people are feeling compassion for suffering humanity throughout the world. Philanthropists and altruists do not realize that it is impossible to improve people's material conditions. Material conditions are already established by the superior administration according to one's karma. They cannot be changed. The only benefit we can render to suffering beings is to try to raise them to spiritual consciousness. Material comforts cannot be increased or decreased. It is therefore said in Śrīmad-Bhāgavatam (1.5.18), tal labhyate duḥkhavad anyataḥ sukham: "As far as material happiness is concerned, that comes without effort, just as tribulations come without effort." Material happiness and pain can be attained without endeavor. One should not bother for material activities. If one is at all sympathetic or able to do good to others, he should endeavor to raise people to Kṛṣṇa consciousness. In this way everyone advances spiritually by the grace of the Lord. For our instruction, Bharata Mahārāja acted in such a way. We should be very careful not to be misled by so-called welfare activities conducted in bodily, terms. One should not give up his interest in attaining the favor of Lord Viṣṇu at any cost. Generally people do not know this, or they forget it. Consequently they sacrifice their original interest, the attainment of Viṣṇu's favor, and engage in philanthropic activities for bodily comfort.

TEXT 11

iti kṛtānuṣaṅga āsana-śayanāṭana-snānāśanādiṣu saha mṛga-jahunā snehānubaddha-hṛdaya āsīt.

SYNONYMS

iti-thus; kṛta-anuṣaṅgaḥ-having developed attachment; āsana-sitting; śayana-lying down; aṭana-walking; snāna-bathing; āśana-ādiṣu-while eating and so on; saha mṛga-jahunā-with the deer calf; sneha-anubaddha-captivated by affection; hṛdayaḥ-his heart; āsīt-became.

Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.

TEXT 12

kuśa-kusuma-samit-palāśa-phala-mūlodakāny āhariṣyamāṇo vṛkasālā-vṛkādibhyo bhayam āśaṁsamāno yadā saha hariṇa-kuṇakena vanaṁ samāviśati.

SYNONYMS

kuśa-a kind of grass required for ritualistic ceremonies; kusuma-flowers; samit-firewood; palāśa-leaves; phala-mūla-fruits and roots; udakāni-and water; āhariṣyamāṇaḥ-desiring to collect; vṛkasālā-vṛka-from wolves and dogs; ādibhyaḥ-and other animals, such as tigers; bhayam-fear; āśaṁsamānaḥ-doubting; yadā-when; saha-with; hariṇa-kuṇakena-the deer calf; vanam-the forest; samāviśati-enters.

When Mahārāja Bharata wanted to enter the forest to collect kuśa grass, flowers, wood, leaves, fruits, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer with him when entering the forest.

How Mahārāja Bharata increased his affection for the deer is described herein. Even such an exalted personality as Bharata Mahārāja, who had attained loving affection for the Supreme Personality of Godhead, fell down from his position due to his affection for some animal. Consequently, as will be seen. he had to accept the body of a deer in his next life. Since this was the case with Bharata Mahārāja, what can we say of those who are not advanced in spiritual life but who become attached to cats and dogs? Due to their affection for their cats and dogs, they have to take the same bodily forms in the next life unless they clearly increase their affection and love for the Supreme Personality of Godhead. Unless we increase our faith in the Supreme Lord, we shall be attracted to many other things. That is the cause of our material bondage.

TEXT 13

pathiṣu ca mugdha-bhāvena tatra tatra viṣakta-mati-praṇaya-bhara-hṛdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi cādhāyopalālayan mudaṁ paramām avāpa.

SYNONYMS

pathiṣu-on the forest paths; ca-also; mugdha-bhāvena-by the childish behavior of the deer; tatra tatra-here and there; viṣakta-mati-whose mind was too much attracted; praṇaya-with love; bhara-loaded; hṛdayaḥ-whose heart; kārpaṇyāt-because of affection and love; skandhena-by the shoulder; udvahati-carries; evam-in this way; utsaṅge-sometimes on the lap; urasi-on the chest while sleeping; ca-also; ādhāya-keeping; upalālayan-fondling; mudam-pleasure; paramām-very great; avāpa-he felt.

When entering the forest, the animal would appear very attractive to Mahārāja Bharata due to its childish behavior. Mahārāja Bharata would even take the deer on his shoulders and carry it due to affection. His heart was so filled with great love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal.

Mahārāja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer. What, then. was the use of his renouncing his family? One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Kṛṣṇa. Sometimes, in order to preach. we have to accept many material activities, but we should remember that everything is for Kṛṣṇa. If we remember this, there is no chance of our being victimized by material activities.

TEXT 14

kriyāyāṁ nirvartyamānāyām antarāle 'py utthāyotthāya yadainam abhicakṣīta tarhi vāva sa varṣa-patiḥ prakṛti-sthena manasā tasmā āśiṣa āśāste svasti stād vatsa te sarvata iti.

SYNONYMS

kriyāyām-the activities of worshiping the Lord or performing ritualistic ceremonies; nirvartyamānāyām-even without finishing; antarāle-at intervals in the middle; api-although; utthāya utthāya-repeatedly getting up; yadā-when; enam-the deer calf; abhicakṣīta-would see; tarhi vāva-at that time; saḥ-he; varṣa-patiḥ-Mahārāja Bharata; prakṛti-sthena-happy; manasā-within his mind; tasmai-unto it; āśiṣaḥ āśāste-bestows benedictions; svasti-all auspiciousness; stāt-let there be; vatsa-O my dear calf; te-unto you; sarvataḥ-in all respects; iti-thus.

When Mahārāja Bharata was actually worshiping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, ”My dear calf, may you be happy in all respects.”

Because his attraction for the deer was so intense, Bharata Mahārāja could not concentrate upon worshiping the Lord or performing his ritualistic ceremonies. Even though he was engaged in worshiping the Deity, his mind was restless due to his inordinate affection. While trying to meditate, he would simply think of the deer, wondering where it had gone. In other words, if one's mind is distracted from worship, a mere show of worship will not be of any benefit. The fact that Bharata Mahārāja had to get up at intervals to look for the deer was simply a sign that he had fallen down from the spiritual platform.

TEXT 15

anyadā bhṛśam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ sakaruṇam ati-tarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpas tam evānuśocan kila kaśmalaṁ mahad abhirambhita iti hovāca.

SYNONYMS

anyadā-sometimes (not seeing the calf); bhṛśam-very much; udvigna-manāḥ-his mind full of anxiety; naṣṭa-draviṇaḥ-who has lost his riches; iva-like; kṛpaṇaḥ-a miserly man; sa-karuṇam-piteously; ati-tarṣeṇa-with great anxiety; hariṇa-kuṇaka-from the calf of the deer; viraha-by separation; vihvala-agitated; hṛdaya-in mind or heart; santāpaḥ-whose affliction; tam-that calf; eva-only; anuśocan-continuously thinking of; kila-certainly; kaśmalam-illusion; mahat-very great; abhirambhitaḥ-obtained; iti-thus; ha-certainly; uvāca-said.

If Bharata Mahārāja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become illusioned and speak as follows.

If a poor man loses some money or gold, he at once becomes very agitated. Similarly, the mind of Mahārāja Bharata would become agitated when he did not see the deer. This is an example of how our attachment can be transferred. If our attachment is transferred to the Lord's service, we progress. Śrīla Rūpa Gosvāmī prayed to the Lord that he would be as naturally attracted to the Lord's service as young men and young women are naturally attracted to each other. Śrī Caitanya Mahāprabhu exhibited such attachment to the Lord when He jumped into the ocean or cried at night in separation. However, if our attachment is diverted to material things instead of to the Lord, we will fall down from the spiritual platform.

TEXT 16

api bata sa vai kṛpaṇa eṇa-bālako mṛta-hariṇī-suto 'ho mamānāryasya śaṭha-kirāta-mater akṛta-sukṛtasya kṛta-visrambha ātma-pratyayena tad avigaṇayan sujana ivāgamiṣyati.

SYNONYMS

api-indeed; bata-alas; saḥ-that calf; vai-certainly; kṛpaṇaḥ-aggrieved; eṇa-bālakaḥ-the deer child; mṛta-hariṇī-sutaḥ-the calf of the dead doe; aho-oh; mama-of me; anāryasya-the most ill-behaved; śaṭha-of a cheater; kirāta-or of an uncivilized aborigine; mateḥ-whose mind is that; akṛta-sukṛtasya-who has no pious activities; kṛta-visrambhaḥ-putting all faith; ātma-pratyayena-by assuming me to be like himself; tat avigaṇayan-without thinking of all these things; su-janaḥ iva-like a perfect gentle person; agamiṣyati-will he again return.

Bharata Mahārāja would think: Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?

Bharata Mahārāja was very noble and exalted, and therefore when the deer was absent from him he thought himself unworthy to give it protection. Due to his attachment for the animal, he thought that the animal was as noble and exalted as he himself was. According to the logic of ātmavan manyate jagat, everyone thinks of others according to his own position. Therefore Mahārāja Bharata felt that the deer had left him due to his negligence and that due to the animal's noble heart, it would again return.

TEXT 17

api kṣemeṇāsminn āśramopavane śaṣpāṇi carantaṁ deva-guptaṁ drak-ṣyāmi.

SYNONYMS

api-it may be; kṣemeṇa-with fearlessness because of the absence of tigers and other animals; asmin-in this; āśrama-upavane-garden of the hermitage; śaṣpāṇi carantam-walking and eating the soft grasses; deva-guptam-being protected by the demigods; drakṣyāmi-shall I see.

Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?

Mahārāja Bharata thought that the animal was disappointed in his protection and had left him for the protection of a demigod. Regardless, he ardently desired to see the animal again within his āśrama eating the soft grass and not fearing tigers and other animals. Mahārāja Bharata could think only of the deer and how the animal could be protected from all kinds of inauspicious things. From the materialistic point of view such kind thoughts may be very laudable, but from the spiritual point of view the King was actually falling from his exalted spiritual position and unnecessarily becoming attached to an animal. Thus degrading himself, he would have to accept an animal body.

TEXT 18

api ca na vṛkaḥ sālā-vṛko ’nyatamo vā naika-cara eka-caro vā bhak-ṣayati.

SYNONYMS

api ca-or; na-not; vṛkaḥ-a wolf; sālā-vṛkaḥ-a dog; anyatamaḥ-any one of many; vā-or; na-eka-caraḥ-the hogs that flock together; eka-caraḥ-the tiger that wanders alone; vā-or; bhakṣayati-is eating (the poor creature).

I do not know, but the deer might have been eaten by a wolf or a dog or by the boars that flock together or the tiger who travels alone.

Tigers never wander in the forest in flocks. Each tiger wanders alone, but forest boars keep together. Similarly, hogs, wolves and dogs also do the same. Thus Mahārāja Bharata thought that the deer had been killed by some of the many ferocious animals within the forest.

TEXT 19

nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati.

SYNONYMS

nimlocati-sets; ha-alas; bhagavān-the Supreme Personality of Godhead, represented as the sun; sakala-jagat-of all the universe; kṣema-udayaḥ-who increases the auspiciousness; trayī-ātmā-who consists of the three Vedas; adya api-until now; mama-my; na-not; mṛga-vadhū-nyāsaḥ-this baby deer entrusted to me by its mother; āgacchati-has come back.

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

In the Brahma-saṁhitā (5.52), the sun is described as the eye of the Supreme Personality of Godhead.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

As the sun arises, one should chant the Vedic mantra beginning with the Gāyatrī. The sun is the symbolic representation of the eyes of the Supreme Lord. Mahārāja Bharata lamented that although the sun was going to set, due to the poor animal’s absence, he could not find anything auspicious. Bharata Mahārāja considered himself most unfortunate, for due to the animal’s absence, there was nothing auspicious for him in the presence of the sun.

TEXT 20

api svid akṛta-sukṛtam āgatya māṁ sukhayiṣyati hariṇa-rāja-kumāro vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodair asan-toṣaṁ svānām apanudan.

SYNONYMS

api svit-whether it will; akṛta-sukṛtam-who has never executed any pious activities; āgatya-coming back; mām-to me; sukhayiṣyati-give pleasure; hariṇa-rāja-kumāraḥ-the deer, who was just like a prince because of my taking care of it exactly like a son; vividha-various; rucira-very pleasing; darśanīya-to be seen; nija-own; mṛga-dāraka-befitting the calf of the deer; vinodaiḥ-by pleasing activities; asantoṣam-the unhappiness; svānām-of his own kind; apanudan-driving away.

That deer is exactly like a prince. When will it return? When will it again display its personal activities, which are so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now.

Out of strong affection, the King accepted the small deer as if it were a prince. This is called moha. Due to his anxiety over the deer’s absence, the King addressed the animal as though it were his son. Out of affection, anyone can be addressed as anything.

TEXT 21

kṣvelikāyāṁ māṁ mṛṣā-samādhināmīlita-dṛśaṁ prema-saṁrambheṇa cakita-cakita āgatya pṛṣad-aparuṣa-viṣāṇāgreṇa luṭhati.

SYNONYMS

kṣvelikāyām-while playing; mām-unto me; mṛṣā-feigning; samādhinā-by a meditational trance; āmīlita-dṛśam-with closed eyes; prema-saṁrambheṇa-because of anger due to love; cakita-cakitaḥ-with fear; āgatya-coming; pṛṣat-like drops of water; aparuṣa-very soft; viṣāṇa-of the horns; agreṇa-by the point; luṭhati-touches my body.

Alas, the small deer, while playing with me and seeing me feigning meditation with closed eyes, would circumambulate me due to anger arising from love, and it would fearfully touch me with the points of its soft horns, which felt like drops of water.

Now King Bharata considers his meditation false. While engaged in meditation, he was actually thinking of his deer, and he would feel great pleasure when the animal pricked him with the points of its horns. Feigning meditation, the King would actually think of the animal. and this was but a sign of his downfall.

TEXT 22

āsādita-haviṣi barhiṣi dūṣite mayopālabdho bhīta-bhītaḥ sapady uparata-rāsa ṛṣi-kumāravad avahita-karaṇa-kalāpa āste.

SYNONYMS

āsādita-placed; haviṣi-all the ingredients to be offered in the sacrifice; barhiṣi-on the kuśa grass; dūṣite-when polluted; mayā upālabdhaḥ-being scolded by me; bhīta-bhītaḥ-in great fear; sapadi-immediately; uparata-rāsaḥ-stopped its playing; ṛṣi-kumāravat-exactly like the son or disciple of a saintly person; avahita-completely restrained; karaṇa-kalāpaḥ-all the senses; āste-sits.

When I placed all the sacrificial ingredients on the kuśa grass, the deer, when playing, would touch the grass with its teeth and thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

Bharata Mahārāja was constantly thinking of the activities of the deer, forgetting that such meditation and diversion of attention was killing his progress in spiritual achievement.

TEXT 23

kiṁ vā are ācaritaṁ tapas tapasvinyānayā yad iyam avaniḥ savinaya-kṛṣṇa-sāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya kṛpaṇasya mama draviṇa-padavīṁ sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānāṁ svargāpavarga-kāmānāṁ deva-yajanaṁ karoti.

SYNONYMS

kim vā-what; are-oh; ācaritam-practiced; tapaḥ-penance; tapasvinyā-by the most fortunate; anayā-this planet earth; yat-since; iyam-this; avaniḥ-earth; sa-vinaya-very mild and well-behaved; kṛṣṇa-sāra-tanaya-of the calf of the black deer; tanutara-small; subhaga-beautiful; śiva-tama-most auspicious; akhara-soft; khura-of the hooves; pada-paṅktibhiḥ-by the series of the marks; draviṇa-vidhura-āturasya-who is very aggrieved because of loss of wealth; kṛpaṇasya-a most unhappy creature; mama-for me; draviṇa-padavīm-the way to achieve that wealth; sūcayanti-indicating; ātmānam-her own personal body; ca-and; sarvataḥ-on all sides; kṛta-kautukam-ornamented; dvijānām-of the brāhmaṇas; svarga-apavarga-kāmānām-who are desirous of achieving heavenly planets or liberation; deva-yajanam-a place of sacrifice to the demigods; karoti-it makes.

After speaking like a madman in this way, Mahārāja Bharata got up and went outside. Seeing the footprints of the deer on the ground, he praised the footprints out of love, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brāhmaṇas who desire heavenly planets or liberation to execute sacrifices to the demigods.

It is said that when a person becomes overly involved in loving affairs, he forgets himself as well as others, and he forgets how to act and how to speak. It is said that once when a man's son was blind since birth, the father, out of staunch affection for the child, named him Padmalocana, or "lotus-eyed." This is the situation arising from blind love. Bharata Mahārāja gradually fell into this condition due to his material love for the deer. It is said in the smṛti-śāstra:

yasmin deśe mṛgaḥ kṛṣṇas
tasmin dharmānn ivodhata

"That tract of land wherein the footprints of a black deer can be seen is to be understood as a suitable place to execute religious rituals."

TEXT 24

api svid asau bhagavān uḍu-patir enaṁ mṛga-pati-bhayān mṛta-mātaraṁ mṛga-bālakaṁ svāśrama-paribhraṣṭam anukampayā kṛpaṇa-jana-vatsalaḥ paripāti.

SYNONYMS

api svit-can it be; asau-that; bhagavān-most powerful; uḍu-patiḥ-the moon; enam-this; mṛga-pati-bhayāt-because of fear of the lion; mṛta-mātaram-who lost its mother; mṛga-bālakam-the son of a deer; sva-āśrama-paribhraṣṭam-who strayed from its āśrama; anukampayā-out of compassion; kṛpaṇa-jana-vatsalaḥ-(the moon) who is very kind to the unhappy men; paripāti-now is protecting it.

Mahārāja Bharata continued to speak like a madman. Seeing above his head the dark marks on the rising moon, which resembled a deer, he said: Can it be that the moon, who is so kind to an unhappy man, might also be kind upon my deer, knowing that it has strayed from home and has become motherless? This moon has given the deer shelter near itself just to protect it from the fearful attacks of a lion.

TEXT 25

kiṁ vātmaja-viśleṣa-jvara-dava-dahana-śikhābhir upatapyamāna-hṛdaya-sthala-nalinīkaṁ mām upasṛta-mṛgī-tanayaṁ śiśira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-gabhastibhiḥ svadhayatīti ca.

SYNONYMS

kim vā-or it may be; ātma-ja-from the son; viśleṣa-because of separation; jvara-the heat; dava-dahana-of the forest fire; śikhābhiḥ-by the flames; upatapyamāna-being burned; hṛdaya-the heart; sthala-nalinīkam-compared to a red lotus flower; mām-unto me; upasṛta-mṛgī-tanayam-to whom the son of the deer was so submissive; śiśira-śānta-which is so peaceful and cool; anurāga-out of love; guṇita-flowing; nija-vadana-salila-the water from its mouth; amṛta-maya-as good as nectar; gabhastibhiḥ-by the rays of the moon; svadhayati-is giving me pleasure; iti-thus; ca-and.

After perceiving the moonshine, Mahārāja Bharata continued speaking like a crazy person. He said: The deer's son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this separation, I am suffering as if inflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me-just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.

According to Āyur-vedic treatment, it is said that if one has a high fever, someone should splash him with water after gargling this water. In this way the fever subsides. Although Bharata Mahārāja was very aggrieved due to the separation of his so-called son, the deer, he thought that the moon was splashing gargled water on him from its mouth and that this water would subdue his high fever, which was raging due to separation from the deer.

TEXT 26

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dārakābhāsena svārabdha-karmaṇā yogārambhaṇato vibhraṁśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ sākṣān niḥśreyasa-pratipakṣatayā prāk-parityakta-dustyaja-hṛdayābhijātasya tasyaivam antarāya-vihata-yogārambhaṇasya rājarṣer bharatasya tāvan mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇāvigaṇayata ātmānam ahir ivākhu-bilaṁ duratikramaḥ kālaḥ karāla-rabhasa āpadyata.

SYNONYMS

evam-in that way; aghaṭamāna-impossible to be achieved; manaḥ-ratha-by desires, which are like mental chariots; ākula-aggrieved; hṛdayaḥ-whose heart; mṛga-dāraka-ābhāsena-resembling the son of a deer; sva-ārabdha-karmaṇā-by the bad results of his unseen fruitive actions; yoga-ārambhaṇataḥ-from the activities of yoga performances; vibhraṁśitaḥ-fallen down; saḥ-he (Mahārāja Bharata); yoga-tāpasaḥ-executing the activities of mystic yoga and austerities; bhagavat-ārādhana-lakṣaṇāt-from the activities of devotional service rendered to the Supreme Personality of Godhead; ca-and; katham-how; itarathā-else; jāti-antare-belonging to a different species of life; eṇa-kuṇake-to the body of a deer calf; āsaṅgaḥ-so much affectionate attachment; sākṣāt-directly; niḥśreyasa-to achieve the ultimate goal of life; pratipakṣatayā-with the quality of being an obstacle; prāk-who previously; parityakta-given up; dustyaja-although very difficult to give up; hṛdaya-abhijātasya-his sons, born of his own heart; tasya-of him; evam-thus; antarāya-by that obstacle; vihata-obstructed; yoga-ārambhaṇasya-whose path of executing the mystic yoga practices; rāja-ṛṣeḥ-of the great saintly King; bharatasya-of Mahārāja Bharata; tāvat-in that way; mṛga-arbhaka-the son of a deer; poṣaṇa-i n maintaining; pālana-in protecting; prīṇana-in making happy; lālana-in fondling; anuṣaṅgeṇa-by constant absorption; avigaṇayataḥ-neglecting; ātmānam-his own soul; ahiḥ iva-like a serpent; ākhu-bilam-the hole of a mouse; duratikramaḥ-unsurpassable; kālaḥ-ultimate death; karāla-terrible; rabhasaḥ-having speed; āpadyata-arrived.

Śukadeva Gosvāmī continued: My dear King, in this way Bharata Mahārāja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.

As will be seen in later verses, Bharata Mahārāja, at the time of death, would be forced to accept the body of a deer due to his attraction for the deer. In this regard, a question may be raised. How can a devotee be affected by his past misconduct and vicious activities? In Brahma-saṁhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bhājām: "For those engaged in devotional service, bhakti-bhajana, the results of past deeds are indemnified." According to this, Bharata Mahārāja could not be punished for his past misdeeds. The conclusion must be that Mahārāja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement. To immediately rectify his mistake, for a short time he was awarded the body of a deer. This was just to increase his desire for mature devotional service. Although Bharata Mahārāja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he was quickly to attain perfection in a brāhmaṇa body in the next life. It is with this conviction that we declare in our Back to Godhead magazine that devotees like the gosvāmīs living in Vṛndāvana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land. Thus they take on these lower life forms for a short while. and after they give up those animal bodies, they are again promoted to the spiritual world. Such punishment is only for a short period, and it is not due to past karma. It may appear to be due to past karma, but it is offered to rectify the devotee and bring him to pure devotional service.

TEXT 27

tadānīm api pārśva-vartinam ātmajam ivānuśocantam abhivīkṣamāṇo mṛga evābhiniveśita-manā visṛjya lokam imaṁ saha mṛgeṇa kalevaraṁ mṛtam anu na mṛta-janmānusmṛtir itaravan mṛga-śarīram avāpa.

SYNONYMS

tadānīm-at that time; api-indeed; pārśva-vartinam-by the side of his deathbed; ātma-jam-his own son; iva-like; anuśocantam-lamenting; abhivīkṣamāṇaḥ-seeing; mṛge-in the deer; eva-certainly; abhiniveśita-manāḥ-his mind was absorbed; visṛjya-giving up; lokam-world; imam-this; saha-with; mṛgeṇa-the deer; kalevaram-his body; mṛtam-died; anu-thereafter; na-not; mṛta-destroyed; janma-anusmṛtiḥ-remembrance of the incident before his death; itara-vat-like others; mṛga-śarīram-the body of a deer; avāpa-got.

At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently-like those bereft of Kṛṣṇa consciousness-he left the world, the deer, and his material body and acquired the body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life.

There was a difference between Bharata Mahārāja's acquiring a deer body and others' acquiring different bodies according to their mental condition at the time of death. After death, others forget everything that has happened in their past lives, but Bharata Mahārāja did not forget. According to Bhagavad-gītā:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6)

After quitting his body, a person gets another body according to his mental condition at the time of death. At death, a person always think; of that subject matter in which he has been engrossed during his life. According to this law, because Bharata Mahārāja was always thinking of the deer and forgetting his worship of the Supreme Lord, he acquired the body of a deer. However, due to his having been elevated to the topmost platform of devotional service, he did not forget the incidents of his past life. This special benediction saved him from further deterioration. Due to his past activities in devotional service, he became determined to finish his devotional service even in the body of a deer. It is therefore said in this verse, mṛtam, although he had died, anu, afterwards, na mṛta janmānusmṛtir itaravat, he did not forget the incidents of his past life as others forget them. As stated in Brahma-saṁhitā: karmāṇi nirdahati kintu ca bhakti-bhājām (Brahma-saṁhitā 5.54). It is proved herein that due to the grace of the Supreme Lord, a devotee is never vanquished. Due to his willful neglect of devotional service, a devotee may be punished for a short time, but he again revives his devotional service and returns home. back to Godhead.

TEXT 28

tatrāpi ha vā ātmano mṛgatva-kāraṇaṁ bhagavad-ārādhana-samīhānubhāvenānusmṛtya bhṛśam anutapyamāna āha.

SYNONYMS

tatra api-in that birth; ha vā-indeed; ātmanaḥ-of himself; mṛgatva-kāraṇam-the cause of accepting the body of a deer; bhagavat-ārādhana-samīhā-of past activities in devotional service; anubhāvena-by consequence; anusmṛtya-remembering; bhṛśam-always; anutapya-mānaḥ-repenting; āha-said.

Although in the body of a deer, Bharata Mahārāja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way.

This is a special concession for a devotee. Even if he attains a body that is nonhuman, by the grace of the Supreme Personality of Godhead he advances further in devotional service, whether by remembering his past life or by natural causes. It is not easy for a common man to remember the activities of his past life, but Bharata Mahārāja could remember his past activities due to his great sacrifices and engagement in devotional service.

TEXT 29

aho kaṣṭaṁ bhraṣṭo 'ham ātmavatām anupathād yad-vimukta-samasta-saṅgasya vivikta-puṇyāraṇya-śaraṇasyātmavata ātmani sarveṣām ātmanāṁ bhagavati vāsudeve tad-anuśravaṇa-manana-saṅkīrtanārādhanānusmaraṇābhiyogenāśūnya-sakala-yāmena kālena samāveśitaṁ samāhitaṁ kārtsnyena manas tat tu punar mamābudhasyārān mṛga-sutam anu parisusrāva.

SYNONYMS

aho kaṣṭam-alas, what a miserable condition of life; bhraṣṭaḥ-fallen; aham-I (am); ātma-vatām-of great devotees who have achieved perfection; anupathāt-from the way of life; yat-from which; vimukta-samasta-saṅgasya-although having given up the association of my real sons and home; vivikta-solitary; puṇya-araṇya-of a sacred forest; śaraṇasya-who had taken shelter; ātma-vataḥ-of one who had become perfectly situated on the transcendental platform; ātmani-in the Supersoul; sarveṣām-of all; ātmanām-living entities; bhagavati-unto the Supreme Personality of Godhead; vāsudeve-Lord Vāsudeva; tat-of Him; anuśravaṇa-constantly hearing; manana-thinking; saṅkīrtana-chanting; ārādhana-worshiping; anusmaraṇa-constantly remembering; abhiyogena-by absorption in; aśūnya-filled; sakala-yāmena-in which all the hours; kālena-by time; samāveśitam-fully established; samāhitam-fixed; kārtsnyena-totally; manaḥ-the mind in such a situation; tat-that mind; tu-but; punaḥ-again; mama-of me; abudhasya-a great fool; ārāt-from a great distance; mṛga-sutam-the son of a deer; anu-being affected by; parisusrāva-fell down.

In the body of a deer, Bharata Mahārāja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vāsudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached-this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

Due to his stringent execution of devotional service. Mahārāja Bharata could remember the activities of his past life and how he was raised to the spiritual platform. Due to his foolishness, he became attached to an insignificant deer and thus fell down and had to accept the body of a deer. This is significant for every devotee. If we misuse our position and think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Mahārāja and be condemned to accept the type of body that impairs our devotional service. Only the human form is able to execute devotional service, but if we voluntarily give this up for sense gratification, we certainly have to be punished. This punishment is not exactly like that endured by an ordinary materialistic person. By the grace of the Supreme Lord, a devotee is punished in such a way that his eagerness to attain the lotus feet of Lord Vāsudeva is increased. By his intense desire, he returns home in the next lifetime. Devotional service is very completely described here: tad-anuśravaṇa-manana-saṅkīrtanārādhanānusmaranābhiyogena. The constant hearing and chanting of the glories of the Lord is recommended in Bhagavad-gītā: satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. Those who have taken to Kṛṣṇa consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. By His own actions and by the actions of His devotees, Kṛṣṇa teaches us how to become cautious in devotional service. Through the medium of Bharata Mahārāja, Kṛṣṇa teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time. As far as the members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Kṛṣṇa consciousness movement. Yet they must take a lesson from the life of Bharata Mahārāja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being. The best course is to take the advice of Śrīla Rūpa Gosvāmī: avyartha-kālatvam [Cc.Madhya 23.18-19]. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.

TEXT 30

ity evaṁ nigūḍha-nirvedo visṛjya mṛgīṁ mātaraṁ punar bhagavat-kṣetram upaśama-śīla-muni-gaṇa-dayitaṁ śālagrāmaṁ pulastya-pulahāśramaṁ kālañjarāt pratyājagāma.

SYNONYMS

iti-thus; evam-in this way; nigūḍha-hidden; nirvedaḥ-completely unattached to material activities; visṛjya-giving up; mṛgīm-the deer; mātaram-its mother; punaḥ-again; bhagavat-kṣetram-the place where the Supreme Lord is worshiped; upaśama-śīla-completely detached from all material attachments; muni-gaṇa-dayitam-which is dear to the great saintly residents; śālagrāmam-the village known as Śālagrāma; pulastya-pulaha-āśramam-to the āśrama conducted by such great sages as Pulastya and Pulaha; kālañjarāt-from the Kālañjara Mountain, where he had taken his birth in the womb of a deer; pratyājagāma-he came back.

Although Bharata Mahārāja received the body of a deer, by constant repentance he became completely detached from all material things. He did not disclose these things to anyone, but he left his mother deer in a place known as Kālañjara Mountain, where he was born. He again went to the forest of Śālagrāma and to the āśrama of Pulastya and Pulaha.

It is significant that Mahārāja Bharata, by the grace of Vāsudeva, remembered his past life. He did not waste a moment; he returned to Pulaha-āśrama to the village known as Śālagrāma. Association is very meaningful; therefore ISKCON tries to perfect one who enters the society. The members of this society should always remember that the society is not like a free hotel. All the members should be very careful to execute their spiritual duties so that whoever comes will automatically become a devotee and will be able to return back to Godhead in this very life. Although Bharata Mahārāja acquired the body of a deer, he again left his hearth and home, in this case the Mountain Kālañjara. No one should be captivated by his birthplace and family; one should take shelter of the association of devotees and cultivate Kṛṣṇa consciousness.

TEXT 31

tasminn api kālaṁ pratīkṣamāṇaḥ saṅgāc ca bhṛśam udvigna ātma-sahacaraḥ śuṣka-parṇa-tṛṇa-vīrudhā vartamāno mṛgatva-nimittāvasānam eva gaṇayan mṛga-śarīraṁ tīrthodaka-klinnam ut-sasarja.

SYNONYMS

tasmin api-in that āśrama (Pulaha-āśrama); kālam-the end of the duration of life in the deer body; pratīkṣamāṇaḥ-always waiting for; saṅgāt-from association; ca-and; bhṛśam-constantly; udvignaḥ-full of anxiety; ātma-sahacaraḥ-having the Supersoul as the only constant companion (no one should think of being alone); śuṣka-parṇa-tṛṇa-vīrudhā-by eating only the dry leaves and herbs; vartamānaḥ-existing; mṛgatva-nimitta-of the cause of a deer's body; avasānam-the end; eva-only; gaṇayan-considering; mṛga-śarīram-the body of a deer; tīrtha-udaka-klinnam-bathing in the water of that holy place; utsasarja-gave up.

Remaining in that āśrama, the great King Bharata Mahārāja was now very careful not to fall victim to bad association. Without disclosing his past to anyone, he remained in that āśrama and ate dry leaves only. He was not exactly alone, for he had the association of the Supersoul. In this way he waited for death in the body of a deer. Bathing in that holy place, he finally gave up that body.

Holy places like Vṛndāvana, Hardwar, Prayāga and Jagannātha Purī are especially meant for the execution of devotional service. Vṛndāvana specifically is the most exalted and preferred holy place for Vaiṣṇava devotees of Lord Kṛṣṇa who are aspiring to return back to Godhead, the Vaikuṇṭha planets. There are many devotees in Vṛndāvana who regularly bathe in the Yamunā, and this cleanses all the contamination of the material world. By constantly chanting and hearing the holy names and pastimes of the Supreme Lord, one certainly becomes purified and becomes a fit candidate for liberation. However, if one purposefully falls victim to sense gratification, he has to be punished, at least for one lifetime, like Bharata Mahārāja.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "A Description of the Character of Bharata Mahārāja."

20.6.9 Chapter Nine

The Supreme Character of Jaḍa Bharata

In this chapter Bharata Mahārāja's attainment of the body of a brāhmaṇa is described. In this body he remained like one dull, deaf and dumb, so much so that when he was brought before the goddess Kālī to be killed as a sacrifice, he never protested but remained silent. After having given up the body of a deer, he took birth in the womb of the youngest wife of a brāhmaṇa. In this life he could also remember the activities of his past life, and in order to avoid the influence of society, he remained like a deaf and dumb person. He was very careful not to fall down again. He did not mix with anyone who was not a devotee. This process should be adopted by every devotee. As advised by Śrī Caitanya Mahāprabhu: asat-saṅga-tyāga-ei vaiṣṇava-ācāra. One should strictly avoid the company of nondevotees, even though they may be family members. When Bharata Mahārāja was in the body of a brāhmaṇa, the people in the neighborhood thought of him as a crazy, dull fellow, but within he was always chanting and remembering Vāsudeva, the Supreme Personality of Godhead. Although his father wanted to give him an education and purify him as a brāhmaṇa by offering him the sacred thread, he remained in such a way that his father and mother could understand that he was crazy and not interested in the reformatory method. Nonetheless, he remained fully Kṛṣṇa conscious, even without undergoing such official ceremonies. Due to his silence, some people who were no better than animals began to tease him in many ways, but he tolerated this. After the death of his father and mother, his stepmother and stepbrothers began to treat him very poorly. They would give him the most condemned food, but still he did not mind; he remained completely absorbed in Kṛṣṇa consciousness. He was ordered by his stepbrothers and mother to guard a paddy field one night, and at that time the leader of a dacoit party took him away and tried to kill him by offering him as a sacrifice before Bhadra Kālī. When the dacoits brought Bharata Mahārāja before the goddess Kālī and raised a chopper to kill him, the goddess Kālī became immediately alarmed due to the mistreatment of a devotee. She came out of the deity and, taking the chopper in her own hands, killed all the dacoits there. Thus a pure devotee of the Supreme Personality of Godhead can remain silent despite the mistreatment of nondevotees. Rogues and dacoits who misbehave toward a devotee are punished at last by the arrangement of the Supreme Personality of Godhead.

TEXTS 1–2

śrī-śuka uvāca

atha kasyacid dvija-varasyāṅgiraḥ-pravarasya śama-dama-tapaḥ-svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-jñānānanda-yuktasyātma-sadṛśa-śruta-śīlācāra-rūpaudārya-guṇā nava sodaryā aṅgajā babhūvur mithunaṁ ca yavīyasyāṁ bhāryāyām yas tu tatra pumāṁs taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam utsṛṣṭa-mṛga-śarīraṁ carama-śarīreṇa vipratvaṁ gatam āhuḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī continued to speak; atha-thereafter; kasyacit-of some; dvija-varasya-brāhmaṇa; aṅgiraḥ-pravarasya-who came in the dynasty of the great saint Aṅgirā; śama-control of the mind; dama-control of the senses; tapaḥ-practice of austerities and penances; svādhyāya-recitation of the Vedic literatures; adhyayana-studying; tyāga-renunciation; santoṣa-satisfaction;

titikṣā-tolerance; praśraya-very gentle; vidyā-knowledge; anasūya-without envy; ātma-jñāna-ānanda-satisfied in self-realization; yuktasya-who was qualified with; ātma-sadṛśa-and exactly like himself; śruta-in education; śīla-in character; ācāra-in behavior; rūpa-in beauty; audārya-in magnanimity; guṇāḥ-possessing all these qualities; nava sa-udaryāḥ-nine brothers born of the same womb; aṅga-jāḥ-sons; babhūvuḥ-were born; mithunam-a twin brother and sister; ca-and; yavīyasyām-in the youngest; bhāryāyām-wife; yaḥ-who; tu-but; tatra-there; pumān-the male child; tam-him; parama-bhāgavatam-the most exalted devotee; rāja-ṛṣi-of saintly kings; pravaram-most honored; bharatam-Bharata Mahārāja; utsṛṣṭa-having given up; mṛga-śarīram-the body of a deer; carama-śarīreṇa-with the last body; vipratvam-being a brāhmaṇa; gatam-obtained; āhuḥ-they said.

Śrīla Śukadeva Gosvāmī continued: My dear King, after giving up the body of a deer, Bharata Mahārāja took birth in a very pure brāhmaṇa family. There was a brāhmaṇa who belonged to the dynasty of Aṅgirā. He was fully qualified with brahminical qualifications. He could control his mind and senses, and he had studied the Vedic literatures and other subsidiary literatures. He was expert in giving charity, and he was always satisfied, tolerant, very gentle, learned and nonenvious. He was self-realized and engaged in the devotional service of the Lord. He remained always in a trance. He had nine equally qualified sons by his first wife, and by his second wife he begot twins-a brother and a sister, of which the male child was said to be the topmost devotee and foremost of saintly kings-Bharata Mahārāja. This, then, is the story of the birth he took after giving up the body of a deer.

Bharata Mahārāja was a great devotee, but he did not attain success in one life. In Bhagavad-gītā it is said that a devotee who does not fulfill his devotional duties in one life is given the chance to be born in a fully qualified brāhmaṇa family or a rich kṣatriya or vaiśya family. Śucīnāṁ śrīmatāṁ gehe (Bg. 6.41). Bharata Mahārāja was the firstborn son of Mahārāja Ṛṣabha in a rich kṣatriya family, but due to his willful negligence of his spiritual duties and his excessive attachment to an insignificant deer, he was obliged to take birth as the son of a deer. However, due to his strong position as a devotee, he was gifted with the remembrance of his past life. Being repentant, he remained in a solitary forest and always thought of Kṛṣṇa. Then he was given the chance to take birth in a very good brāhmaṇa family.

TEXT 3

tatrāpi svajana-saṅgāc ca bhṛśam udvijamāno bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad ātmanaḥ pratighātam āśaṅkamāno bhagavad-anugraheṇānusmṛta-sva-pūrva-janmāvalir ātmānam unmatta-jaḍāndha-badhira-svarūpeṇa darśayām āsa lokasya.

SYNONYMS

tatra api-in that brāhmaṇa birth also; sva-jana-saṅgāt-from association with relatives and friends; ca-and; bhṛśam-greatly; udvijamānaḥ-being always afraid that he would fall down again; bhagavataḥ-of the Supreme Personality of Godhead; karma-bandha-the bondage of the reactions of fruitive activities; vidhvaṁsana-which vanquishes; śravaṇa-hearing; smaraṇa-remembering; guṇa-vivaraṇa-hearing descriptions of the qualities of the Lord; caraṇa-aravinda-lotus feet; yugalam-the two; manasā-with the mind; vidadhat-always thinking of; ātmanaḥ-of his soul; pratighātam-obstruction on the path of devotional service; āśaṅkamānaḥ-always fearing; bhagavat-anugraheṇa-by the special mercy of the Supreme Personality of Godhead; anusmṛta-remembered; sva-pūrva-his own previous; janma-āvaliḥ-string of births; ātmānam-himself; unmatta-mad; jaḍa-dull; andha-blind; badhira-and deaf; svarūpeṇa-with these features; darśayām āsa-he exhibited; lokasya-to people in general.

Due to his being especially gifted with the Lord’s mercy, Bharata Mahārāja could remember the incidents of his past life. Although he received the body of a brāhmaṇa, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman-dull, blind and deaf-so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord’s glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of nondevotee associates.

Every living entity is bound by different activities due to association with the modes of nature. As stated in Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni-janmasu: ”This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bg. 13.22)

We get different types of bodies among 8,400,000 species according to our karma. Karmaṇā daiva-netreṇa: we work under the influence of material nature contaminated by the three modes, and thus we get a certain type of body according to superior order. This is called karma-bandha. To get out of this karma-bandha, one must engage himself in devotional service. Then one will not be affected by the modes of material nature.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26) To remain immune from the material qualities, one must engage himself in devotional service-śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. That is the perfection of life. When Mahārāja Bharata took birth as a brāhmaṇa, he was not very interested in the duties of a brāhmaṇa, but within he remained a pure Vaiṣṇava, always thinking of the lotus feet of the Lord. As advised in Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. This is the only process by which one can be saved from the danger of repeated birth and death.

TEXT 4

tasyāpi ha vā ātmajasya vipraḥ putra-snehānubaddha-manā āsamāvartanāt saṁskārān yathopadeśaṁ vidadhāna upanītasya ca punaḥ śaucācamanādīn karma-niyamān anabhipretān api samaśikṣayad anuśiṣṭena hi bhāvyaṁ pituḥ putreṇeti.

SYNONYMS

tasya-of him; api ha vā-certainly; ātma-jasya-of his son; vipraḥ-the brāhmaṇa father of Jaḍa Bharata (mad, crazy Bharata); putra-sneha-anubaddha-manāḥ-who was obliged by affection for his son; ā-sama-āvartanāt-until the end of the brahmacarya-āśrama; saṁskārān-the purificatory processes; yathā-upadeśam-as prescribed in the śāstras; vidadhānaḥ-performing; upanītasya-of one who has a sacred thread; ca-also; punaḥ-again; śauca-ācamana-ādīn-practice of cleanliness, washing of the mouth, legs and hands, etc.; karma-niyamān-the regulative principles of fruitive activities; anabhipretān api-although not wanted by Jaḍa Bharata; samaśikṣayat-taught; anuśiṣṭena-taught to follow the regulative principles; hi-indeed; bhāvyam-should be; pituḥ-from the father; putreṇa-the son; iti-thus.

The brāhmaṇa father's mind was always filled with affection for his son, Jaḍa Bharata [Bharata Mahārāja]. Therefore he was always attached to Jaḍa Bharata. Because Jaḍa Bharata was unfit to enter the gṛhastha-āśrama, he simply executed the purificatory process up to the end of the brahmacarya-āśrama. Although Jaḍa Bharata was unwilling to accept his father's instructions, the brāhmaṇa nonetheless instructed him in how to keep clean and how to wash, thinking that the son should be taught by the father.

Jaḍa Bharata was Bharata Mahārāja in the body of a brāhmaṇa, and he outwardly conducted himself as if he were dull, deaf, dumb and blind. Actually he was quite alert within. He knew perfectly well of the results of fruitive activity and the results of devotional service. In the body of a brāhmaṇa, Mahārāja Bharata was completely absorbed in devotional service within; therefore it was not at all necessary for him to execute the regulative principles of fruitive activity. As confirmed in Śrīmad-Bhāgavatam: svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). One has to satisfy Hari, the Supreme Personality of Godhead. That is the perfection of the regulative principles of fruitive activity. Besides that, it is stated in Śrīmad-Bhāgavatam:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

”Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord.” (Bhāg. 1.2.8) These karma-kāṇḍa activities are required as long as one has not developed Kṛṣṇa consciousness. If one is developed in Kṛṣṇa consciousness, there is no need to execute the prior regulative principles of karma-kāṇḍa. Śrīla Mādhavendra Purī said, ”O regulative principles of karma-kāṇḍa, please excuse me. I cannot follow all these regulative principles, for I am fully engaged in devotional service.” He expressed the desire to sit somewhere beneath a tree and continue chanting the Hare Kṛṣṇa mahā-mantra. Consequently he did not execute all the regulative principles. Similarly, Haridāsa Ṭhākura was born in a Mohammedan family. From the very beginning of his life he was never trained in the karma-kāṇḍa system, but because he was always chanting the holy name of the Lord, Śrī Caitanya Mahāprabhu accepted him as nāmācārya, the authority in chanting the holy name. As Jaḍa Bharata, Bharata Mahārāja was always engaged in devotional service within his mind. Since he had executed the regulative principles continuously for three lives, he was not interested in continuing to execute them, although his brāhmaṇa father wanted him to do so.

TEXT 5

sa cāpi tad u ha pitṛ-sannidhāv evāsadhrīcīnam iva sma karoti chandāṁsy adhyāpayiṣyan saha vyāhṛtibhiḥ sapraṇava-śiras tri-padīṁ sāvitrīṁ graiṣma-vāsantikān māsān adhīyānam apy asamaveta-rūpaṁ grāhayām āsa.

SYNONYMS

saḥ-he (Jaḍa Bharata); ca-also; api-indeed; tat u ha-that which was instructed by his father; pitṛ-sannidhau-in the presence of his father; eva-even; asadhrīcīnam iva-not correct, as if he could not understand anything; sma karoti-used to perform; chandāṁsi adhyāpayiṣyan-desiring to teach him Vedic mantras during the months beginning with Śrāvaṇa or during the period of Cāturmāsya; saha-along with; vyāhṛtibhiḥ-the utterance of the names of the heavenly planets (bhūḥ, bhuvaḥ, svaḥ); sa-praṇava-śiraḥ-headed by oṁkāra; tri-padīm-three-footed; sāvitrīm-the Gāyatrī mantra; graiṣma-vāsantikān-for four months, beginning with Caitra, on the fifteenth of May; māsān-the months; adhīyānam api-although fully studying; asamaveta-rūpam-in an incomplete form; grāhayām āsa-he made him learn.

Jaḍa Bharata behaved before his father like a fool, despite his father's adequately instructing him in Vedic knowledge. He behaved in that way so that his father would know that he was unfit for instruction and would abandon the attempt to instruct him further. He would behave in a completely opposite way. Although instructed to wash his hands after evacuating, he would wash them before. Nonetheless, his father wanted to give him Vedic instructions during the spring and summer. He tried to teach him the Gāyatrī mantra along with oṁkāra and vyāhṛti, but after four months, his father still was not successful in instructing him.

TEXT 6

evaṁ sva-tanuja ātmany anurāgāveśita-cittaḥ śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇy an-abhiyuktāny api samanuśiṣṭena bhāvyam ity asad-āgrahaḥ putram anuśāsya svayaṁ tāvad anadhigata-manorathaḥ kālenāpramattena svayaṁ gṛha eva pramatta upasaṁhṛtaḥ.

SYNONYMS

evam-thus; sva-own; tanu-je-in his son, Jaḍa Bharata; ātmani-whom he considered to be himself; anurāga-āveśita-cittaḥ-the brāhmaṇa who was absorbed in love for his son; śauca-cleanliness; adhyayana-study of Vedic literature; vrata-accepting all the vows; niyama-regulative principles; guru-of the spiritual master; anala-of the fire; śuśrūṣaṇa-ādi-the service, etc.; aupakurvāṇaka-of the brahmacarya-āśrama; karmāṇi-all the activities; anabhiyuktāni api-although not liked by his son; samanuśiṣṭena-fully instructed; bhāvyam-should be; iti-thus; asat-āgrahaḥ-having unsuitable obstinacy; putram-his son; anuśāsya-instructing; svayam-himself; tāvat-in that way; anadhigata-manorathaḥ-not having fulfilled his desires; kālena-by the influence of time; apramattena-which is not forgetful; svayam-he himself; gṛhe-to his home; eva-certainly; pramattaḥ-being madly attached; upasaṁhṛtaḥ-died.

The brāhmaṇa father of Jaḍa Bharata considered his son his heart and soul, and therefore he was very much attached to him. He thought it wise to educate his son properly, and being absorbed in this unsuccessful endeavor, he tried to teach his son the rules and regulations of brahmacarya-including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son in this way, but all his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful. Like everyone, this brāhmaṇa was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away.

Those too attached to family life, who forget that death comes in the future to take them away, become attached and unable to finish their duty as human beings. The duty of human life is to solve all the problems of life, but instead people remain attached to family affairs and duties. Although they forget death, death will not forget them. Suddenly they will be kicked off the platform of a peaceful family life. One may forget that he has to die, but death never forgets. Death comes always at the right time. The brāhmaṇa father of Jaḍa Bharata wanted to teach his son the process of brahmacarya, but he was unsuccessful due to his son's unwillingness to undergo the process of Vedic advancement. Jaḍa Bharata was simply concerned with returning home, back to Godhead, by executing devotional service through śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. He did not care for the Vedic instructions of his father. When one is fully interested in the service of the Lord, he does not need to follow all the regulative principles enunciated in the Vedas. Of course, for an ordinary man, the Vedic principles are imperative. No one can avoid them. But when one has attained the perfection of devotional service, it is not very important to follow the Vedic principles. Lord Kṛṣṇa advised Arjuna to ascend to the platform of nistraiguṇya, the transcendental position above the Vedic principles.

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

TEXT 7

atha yavīyasī dvija-satī sva-garbha-jātaṁ mithunaṁ sapatnyā upanyasya svayam anusaṁsthayā patilokam agāt.

SYNONYMS

atha-thereafter; yavīyasī-the youngest; dvija-satī-wife of the brāhmaṇa; sva-garbha-jātam-born of her womb; mithunam-the twins; sapatnyai-unto the co-wife; upanyasya-entrusting; svayam-personally; anusaṁsthayā-by following her husband; pati-lokam-the planet named Patiloka; agāt-went to.

Thereafter, the brāhmaṇa's younger wife, after entrusting her twin children-the boy and girl-to the elder wife, departed for Patiloka, voluntarily dying with her husband.

TEXT 8

pitary uparate bhrātara enam atat-prabhāva-vidas trayyāṁ vidyāyām eva paryavasita-matayo na para-vidyāyāṁ jaḍa-matir iti bhrātur anuśāsana-nirbandhān nyavṛtsanta.

SYNONYMS

pitari uparate-after the death of the father; bhrātaraḥ-the stepbrothers; enam-unto this Bharata (Jaḍa Bharata); a-tat-prabhāva-vidaḥ-without understanding his exalted position; trayyām-of the three Vedas; vidyāyām-in the matter of material ritualistic knowledge; eva-indeed; paryavasita-settled; matayaḥ-whose minds; na-not; para-vidyāyām-in the transcendental knowledge of spiritual life (devotional service); jaḍa-matiḥ-most dull intelligence; iti-thus; bhrātuḥ-their brother (Jaḍa Bharata); anuśāsana-nirbandhāt-from the endeavor to teach; nyavṛtsanta-stopped.

After the father died, the nine stepbrothers of Jaḍa Bharata, who considered Jaḍa Bharata dull and brainless, abandoned the father's attempt to give Jaḍa Bharata a complete education. The stepbrothers of Jaḍa Bharata were learned in the three Vedas-the Ṛg Veda, Sāma Veda and Yajur Veda-which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jaḍa Bharata.

TEXTS 9–10

sa ca prākṛtair dvipada-paśubhir unmatta-jaḍa-badhira-mūkety abhibhāṣyamāṇo yadā tad-anurūpāṇi prabhāṣate karmāṇi ca kāryamāṇaḥ parecchayā karoti viṣṭito vetanato vā yācñayā yadṛcchayā vopasāditam alpaṁ bahu mṛṣṭaṁ kadannaṁ vābhyavaharati paraṁ nendriya-prīti-nimittam. nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvandva-nimittayor asambhāvita-dehābhimānaḥ. śītoṣṇa-vāta-varṣeṣu vṛṣa ivānāvṛtāṅgaḥ pīnaḥ saṁhananāṅgaḥ sthaṇḍila-saṁveśanānunmardanāmajjana-rajasā mahāmaṇir ivānabhivyakta-brahma-varcasaḥ kupaṭāvṛta-kaṭir upavītenoru-maṣiṇā dvijātir iti brahma-bandhur iti saṁjñayātaj-jñajanāvamato vicacāra.

SYNONYMS

saḥ ca-he also; prākṛtaiḥ-by common persons who have no access to spiritual knowledge; dvi-pada-paśubhiḥ-who are nothing but animals with two legs; unmatta-mad; jaḍa-dull; badhira-deaf; mūka-dumb; iti-thus; abhibhāṣyamāṇaḥ-being addressed; yadā-when; tat-anurūpāṇi-words suitable to reply to theirs; prabhāṣate-he used to speak; karmāṇi-activities; ca-also; kāryamāṇaḥ-being caused to execute; para-icchayā-by the order of others; karoti-he used to act; viṣṭitaḥ-by force; vetanataḥ-or by some wages; vā-either; yācñayā-by begging; yadṛcchayā-by its own accord; vā-or; upasāditam-gotten; alpam-a very small quantity; bahu-a large quantity; mṛṣṭam-very palatable; kat-annam-stale, tasteless foods; vā-or; abhyavaharati-he used to eat; param-only; na-not; indriya-prīti-nimittam-for the satisfaction of the senses; nitya-eternally; nivṛtta-stopped; nimitta-fruitive activity; sva-siddha-by self-accomplished; viśuddha-transcendental; anubhava-ānanda-blissful perception; sva-ātma-lābha-adhigamaḥ-who has achieved knowledge of the self; sukha-duḥkhayoḥ-in happiness and distress; dvandva-nimittayoḥ-in the causes of duality; asambhāvita-deha-abhimānaḥ-not identified with the body; śīta-in the winter; uṣṇa-in the summer; vāta-in the wind; varṣeṣu-in the rainfall; vṛṣaḥ-a bull; iva-like; anāvṛta-aṅgaḥ-uncovered body; pīnaḥ-very strong; saṁhanana-aṅgaḥ-whose limbs were firm; sthaṇḍila-saṁveśana-from lying down on the ground; anunmardana-without any massage; amajjana-without bathing; rajasā-by dirt; mahā-maṇiḥ-highly valuable gem; iva-like; anabhivyakta-unmanifested; brahma-varcasaḥ-spiritual splendor; ku-paṭa-āvṛta-covered by a dirty cloth; kaṭiḥ-whose loins; upavītena-with a sacred thread; uru-maṣiṇā-which was highly blackish due to dirt; dvi-jātiḥ-born in a brāhmaṇa family; iti-thus (saying out of contempt); brahma-bandhuḥ-a friend of a brāhmaṇa; iti-thus; saṁjñayā-by such names; a-tat-jña-jana-by persons not knowing his real position; avamataḥ-being disrespected; vicacāra-he wandered.

Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men used to call Jaḍa Bharata mad, dull, deaf and dumb. They mistreated him, and Jaḍa Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord-be it a small quantity, palatable, stale or tasteless-he would accept and eat. He never ate anything for sense gratification because he was already liberated from the bodily conception, which induces one to accept palatable or unpalatable food. He was full in the transcendental consciousness of devotional service, and therefore he was unaffected by the dualities arising from the bodily conception. Actually his body was as strong as a bull's, and his limbs were very muscular. He didn't care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never smeared oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which was blackish. Understanding that he was born in a brāhmaṇa family, people would call him a brahma-bandhu and other names. Being thus insulted and neglected by materialistic people, he wandered here and there.

Śrīla Narottama dāsa Ṭhākura has sung: deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra. One who has no desire to maintain the body or who is not anxious to keep the body in order and who is satisfied in any condition must be either mad or liberated. Actually Bharata Mahārāja in his birth as Jaḍa Bharata was completely liberated from material dualities. He was a paramahaṁsa and therefore did not care for bodily comfort.

TEXT 11

yadā tu parata āhāraṁ karma-vetanata īhamānaḥ sva-bhrātṛbhir api kedāra-karmaṇi nirūpitas tad api karoti kintu na samaṁ viṣamaṁ nyūnam adhikam iti veda kaṇa-piṇyāka-phalī-karaṇa-kulmāṣa-sthālīpurīṣādīny apy amṛtavad abhyavaharati.

SYNONYMS

yadā-when; tu-but; parataḥ-from others; āhāram-food; karma-vetanataḥ-in exchange for wages from working; īhamānaḥ-looking for; sva-bhrātṛbhiḥ api-even by his own stepbrothers; kedāra-karmaṇi-in working in the field and adjusting the agricultural work; nirūpitaḥ-engaged; tat api-at that time also; karoti-he used to do; kintu-but; na-not; samam-level; viṣamam-uneven; nyūnam-deficient; adhikam-more raised; iti-thus; veda-he knew; kaṇa-broken rice; piṇyāka-oil cakes; phalī-karaṇa-the chaff of rice; kulmāṣa-worm-eaten grains; sthālī-purīṣa-ādīni-burned rice stuck to the pot and so on; api-even; amṛta-vat-like nectar; abhyavaharati-used to eat.

Jaḍa Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural field work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread dirt or where to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and ate all this very gladly.

The platform of paramahaṁsa is described in Bhagavad-gītā (2.15): sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate. When one is callous to all duality, the happiness and distress of this material world, one is fit for amṛtatva, eternal life. Bharata Mahārāja was determined to finish his business in this material world, and he did not at all care for the world of duality. He was complete in Kṛṣṇa consciousness and was oblivious to good and evil, happiness and distress. As stated in Caitanya-caritāmṛta (Antya 4.176):

'dvaite' bhadrābhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda',–saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good and this is bad,' is all a mistake." One has to understand that in the material world of duality, to think that this is good or that this is bad is simply a mental concoction. However, one should not imitate this consciousness; one should actually be situated on the spiritual platform of neutrality.

TEXT 12

atha kadācit kaścid vṛṣala-patir bhadra-kālyai puruṣa-paśum ālabhatāpatya-kāmaḥ.

SYNONYMS

atha-thereafter; kadācit-at some time; kaścit-some; vṛṣala-patiḥ-the leader of śūdras engaged in plundering the property of others; bhadra-kālyai-unto the goddess known as Bhadra Kālī; puruṣa-paśum-an animal in the shape of a man; ālabhata-started to sacrifice; apatya-kāmaḥ-desiring a son.

At this time, being desirous of obtaining a son, a leader of dacoits who came from a śūdra family wanted to worship the goddess Bhadra Kālī by offering her in sacrifice a dull man, who is considered no better than an animal.

Low-class men such as śūdras worship demigods like goddess Kālī, or Bhadra Kālī, for the fulfillment of material desires. To this end, they sometimes kill a human being before the deity. They generally choose a person who is not very intelligent-in other words, an animal in the shape of a man.

TEXT 13

tasya ha daiva-muktasya paśoḥ padavīṁ tad-anucarāḥ paridhāvanto niśi niśītha-samaye tamasāvṛtāyām anadhigata-paśava ākasmikena vidhinā kedārān vīrāsanena mṛga-varāhādibhyaḥ saṁrakṣamāṇam aṅgiraḥ-pravara-sutam apaśyan.

SYNONYMS

tasya-of the leader of the dacoits; ha-certainly; daiva-muktasya-by chance having escaped; paśoḥ-of the human animal; padavīm-the path; tat-anucarāḥ-his followers or assistants; paridhāvantaḥ-searching here and there to find; niśi-at night; niśītha-samaye-at midnight; tamasā āvṛtāyām-being covered by darkness; anadhigata-paśavaḥ-not catching the man-animal; ākasmikena vidhinā-by the unexpected law of providence; kedārān-the fields; vīra-āsanena-by a seat on a raised place; mṛga-varāha-ādibhyaḥ-from the deer, wild pigs and so on; saṁrakṣamāṇam-protecting; aṅgiraḥ-pravara-sutam-the son of the brāhmaṇa descending from the Āṅgirā family; apaśyan-they found.

The leader of the dacoits captured a man-animal for sacrifice, but he escaped, and the leader ordered his followers to find him. They ran in different directions but could not find him. Wandering here and there in the middle of the night, covered by dense darkness, they came to a paddy field where they saw the exalted son of the Āṅgirā family [Jaḍa Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs.

TEXT 14

atha ta enam anavadya-lakṣaṇam avamṛśya bhartṛ-karma-niṣpattiṁ manyamānā baddhvā raśanayā caṇḍikā-gṛham upaninyur mudā vikasita-vadanāḥ.

SYNONYMS

atha-thereafter; te-they (the servants of the leader of the dacoits); enam-this (Jaḍa Bharata); anavadya-lakṣaṇam-as bearing the characteristics of a dull animal because of a fat body like a bull's and because of being deaf and dumb; avamṛśya-recognizing; bhartṛ-karma-niṣpattim-the accomplishment of their master's work; manyamānāḥ-understanding; baddhvā-binding tightly; raśanayā-with ropes; caṇḍikā-gṛham-to the temple of goddess Kālī; upaninyuḥ-brought; mudā-with great happiness; vikasita-vadanāḥ-with bright faces.

The followers and servants of the dacoit chief considered Jaḍa Bharata to possess qualities quite suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kālī.

In some parts of India, animalistic men are still sacrificed before the goddess Kālī. However, such a sacrifice is only performed by śūdras and dacoits. Their business is to plunder the wealthy, and to become successful they offer an animalistic man before the goddess Kālī. It should be noted that they never sacrifice an intelligent man before the goddess. In the body of a brāhmaṇa, Bharata Mahārāja appeared deaf and dumb, yet he was the most intelligent man in the world. Nonetheless, being completely surrendered unto the Supreme Personality of Godhead, he remained in that condition and did not protest being brought before the deity for slaughter. As we have learned from the previous verses, he was very strong and could have very easily avoided being bound with ropes, but he did not do anything. He simply depended on the Supreme Personality of Godhead for his protection. Śrīla Bhaktivinoda Ṭhākura describes surrender unto the Supreme Lord in this way:

mārabi rākhabi–yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā

"My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You."

TEXT 15

atha paṇayas taṁ sva-vidhinābhiṣicyāhatena vāsasācchādya bhūṣaṇālepa-srak-tilakādibhir upaskṛtaṁ bhuktavantaṁ dhūpa-dīpa-mālya-lāja-kisalayāṅkura-phalopahāropetayā vaiśasa-saṁsthayā mahatā gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa ca puruṣa-paśuṁ bhadra-kālyāḥ purata upaveśayām āsuḥ.

SYNONYMS

atha-thereafter; paṇayaḥ-all the followers of the dacoit; tam-him (Jaḍa Bharata); sva-vidhinā-according to their own ritualistic principles; abhiṣicya-bathing; ahatena-with new; vāsasā-garments; ācchādya-covering; bhūṣaṇa-ornaments; ālepa-smearing the body with sandalwood pulp; srak-a flower garland; tilaka-ādibhiḥ-with markings on the body and so on; upaskṛtam-completely decorated; bhuktavantam-having eaten; dhūpa-with incense; dīpa-lamps; mālya-garlands; lāja-parched grain; kisalaya-aṅkura-twigs and sprouts; phala-fruits; upahāra-other paraphernalia; upetayā-fully equipped; vaiśasa-saṁsthayā-with complete arrangements for sacrifice; mahatā-great; gīta-stuti-of songs and prayers; mṛdaṅga-of the drums; paṇava-of the bugles; ghoṣeṇa-by vibration; ca-also; puruṣa-paśum-the man-animal; bhadra-kālyāḥ-of the goddess Kālī; purataḥ-just in front; upaveśayām āsuḥ-made him sit down.

After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jaḍa Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kālī, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jaḍa Bharata was then made to sit down before the deity.

In this verse the word sva-vidhinā (according to their own ritualistic principles) is very significant. According to the Vedic śāstras, everything must be done according to regulative principles, but here it is stated that the thieves and rogues devised their own process for killing an animalistic man. The tamasic śāstras give instructions for the sacrifice of an animal like a goat or buffalo before the goddess Kālī, but there is no mention of killing a man, however dull he may be. This process was manufactured by the dacoits themselves; therefore the word sva-vidhinā is used. Even at this time there are many sacrifices being conducted without reference to the Vedic scriptures. For instance, in Calcutta recently a slaughterhouse was being advertised as a temple of the goddess Kālī. Meat-eaters foolishly purchase meat from such shops, thinking it different from ordinary meat and taking it to be the prasāda of goddess Kālī. The sacrifice of a goat or a similar animal before the goddess Kālī is mentioned in śāstras just to keep people from eating slaughterhouse meat and becoming responsible for the killing of animals. The conditioned soul has a natural tendency toward sex and meat-eating; consequently the śāstras grant them some concessions. Actually the śāstras aim at putting an end to these abominable activities, but they impart some regulative principles so that gradually meat-eaters and sex hunters will be rectified.

TEXT 16

atha vṛṣala-rāja-paṇiḥ puruṣa-paśor asṛg-āsavena devīṁ bhadra-kālīṁ yakṣyamāṇas tad-abhimantritam asim ati-karāla-niśitam upādade.

SYNONYMS

atha-thereafter; vṛṣala-rāja-paṇiḥ-the so-called priest of the leader of the dacoits (one of the thieves); puruṣa-paśoḥ-of the animalistic man for being sacrificed (Bharata Mahārāja); asṛk-āsavena-with the liquor of blood; devīm-to the deity; bhadra-kālīm-the goddess Kālī; yakṣyamāṇaḥ-desiring to offer; tat-abhimantritam-consecrated by the mantra of Bhadra Kālī; asim-the sword; ati-karāla-very fearful; niśitam-finely sharpened; upādade-he took up.

At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaḍa Bharata, whom they imagined to be an animal-man, to the goddess Kālī to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadra Kālī, raised it to kill Jaḍa Bharata.

TEXT 17

iti teṣāṁ vṛṣalānāṁ rajas-tamaḥ-prakṛtīnāṁ dhana-mada-raja-utsikta-manasāṁ bhagavat-kalā-vīra-kulaṁ kadarthī-kṛtyotpathena svairaṁ viharatāṁ hiṁsā-vihārāṇāṁ karmāti-dāruṇaṁ yad brahma-bhūtasya sākṣād brahmarṣi-sutasya nirvairasya sarva-bhūta-suhṛdaḥ sūnāyām apy ananumatam ālambhanaṁ tad upalabhya brahma-tejasāti-durviṣaheṇa dandahyamānena vapuṣā sahasoccacāṭa saiva devī bhadra-kālī.

SYNONYMS

iti-thus; teṣām-of them; vṛṣalānām-the śūdras, by whom all religious principles are destroyed; rajaḥ-in passion; tamaḥ-in ignorance; prakṛtīnām-having natures; dhana-mada-in the form of infatuation by material wealth; rajaḥ-by passion; utsikta-puffed up; manasām-whose minds; bhagavat-kalā-an expansion of the plenary expansion of the Supreme Personality of Godhead; vīra-kulam-the group of elevated personalities (the brāhmaṇas); kat-arthī-kṛtya-disrespecting; utpathena-by a wrong path; svairam-independently; viharatām-who are proceeding; hiṁsā-vihārāṇām-whose business is to commit violence against others; karma-the activity; ati-dāruṇam-very fearful; yat-that which; brahma-bhūtasya-of a self-realized person born in a brāhmaṇa family; sākṣāt-directly; brahma-ṛṣi-sutasya-of the son born of a brāhmaṇa exalted in spiritual consciousness; nirvairasya-who had no enemies; sarva-bhūta-suhṛdaḥ-a well-wisher to all others; sūnāyām-at the last moment; api-even though; ananumatam-not being sanctioned by law; ālambhanam-against the desire of the Lord; tat-that; upalabhya-perceiving; brahma-tejasā-with the effulgence of spiritual bliss; ati-durviṣaheṇa-being too bright and unbearable; dandahyamānena-burning; vapuṣā-with a physical body; sahasā-suddenly; uccacāṭa-fractured (the deity); sā-she; eva-indeed; devī-the goddess; bhadra-kālī-Bhadra Kālī.

All the rogues and thieves who had made arrangements for the worship of goddess Kālī were low minded and bound to the modes of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jaḍa Bharata, a self-realized soul born in a brāhmaṇa family. Due to their envy, these dacoits brought him before the goddess Kālī for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jaḍa Bharata. Jaḍa Bharata was the best friend of all living entities. He was no one's enemy, and he was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good brāhmaṇa father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jaḍa Bharata, and the goddess Kālī could not bear this. She could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord. Suddenly the deity's body burst asunder, and the goddess Kālī personally emerged from it in a body burning with an intense and intolerable effulgence.

According to the Vedic injunctions, only an aggressor can be killed. If a person comes with an intent to kill, one can immediately take action and kill in self-defense. It is also stated that one can be killed if he comes to set fire to the home or to pollute or kidnap one's wife. Lord Rāmacandra killed the entire family of Rāvaṇa because Rāvaṇa kidnapped His wife, Sītādevī. However, killing is not sanctioned in the śāstras for other purposes. The killing of animals in sacrifice to the demigods, who are expansions of the Supreme Personality of Godhead, is sanctioned for those who eat meat. This is a kind of restriction for meat-eating. In other words, the slaughter of animals is also restricted by certain rules and regulations in the Vedas. Considering these points, there was no reason to kill Jaḍa Bharata, who was born in a respectable, highly exalted brāhmaṇa family. He was a God-realized soul and a well-wisher to all living entities. The Vedas did not at all sanction the killing of Jaḍa Bharata by rogues and thieves. Consequently the goddess Bhadra Kālī emerged from the deity to give protection to the Lord's devotee. Śrīla Viśvanātha Cakravartī Ṭhākura explains that due to the Brahman effulgence of such a devotee as Jaḍa Bharata, the deity was fractured. Only thieves and rogues in the modes of passion and ignorance and maddened by material opulence offer a man in sacrifice before the goddess Kālī. This is not sanctioned by the Vedic instructions. Presently there are many hundreds and thousands of slaughterhouses throughout the world that are maintained by a puffed-up population mad for material opulence. Such activities are never supported by the Bhāgavata school.

TEXT 18

bhṛśam amarṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-daṁṣṭrāruṇekṣaṇāṭopāti-bhayānaka-vadanā hantu-kāmevedaṁ mahāṭṭa-hāsam ati-saṁrambheṇa vimuñcantī tata utpatya pāpīyasāṁ duṣṭānāṁ tenaivāsinā vivṛkṇa-śīrṣṇāṁ galāt sravantam asṛg-āsavam atyuṣṇaṁ saha gaṇena nipīyāti-pāna-mada-vihvaloccaistarāṁ sva-pārṣadaiḥ saha jagau nanarta ca vijahāra ca śiraḥ-kanduka-līlayā.

SYNONYMS

bhṛśam-very highly; amarṣa-in intolerance of the offenses; roṣa-in anger; āveśa-of her absorption; rabhasa-vilasita-expanded by the force; bhru-kuṭi-of her eyebrows; viṭapa-the branches; kuṭila-curved; daṁṣṭra-teeth; aruṇa-īkṣaṇa-of reddish eyes; āṭopa-by the agitation; ati-very much; bhayānaka-fearful; vadanā-having a face; hantu-kāmā-desirous to destroy; iva-as if; idam-this universe; mahā-aṭṭa-hāsam-a greatly fearful laugh; ati-great; saṁrambheṇa-because of anger; vimuñcantī-releasing; tataḥ-from that altar; utpatya-coming forth; pāpīyasām-of all the sinful; duṣṭānām-great offenders; tena eva asinā-by that same chopper; vivṛkṇa-separated; śīrṣṇām-whose heads; galāt-from the neck; sravantam-oozing out; asṛk-āsavam-the blood, compared to an intoxicating beverage; ati-uṣṇam-very hot; saha-with; gaṇena-her associates; nipīya-drinking; ati-pāna-from drinking so much; mada-by intoxication; vihvalā-overwhelmed; uccaiḥ-tarām-very loudly; sva-pārṣadaiḥ-her own associates; saha-with; jagau-sang; nanarta-danced; ca-also; vijahāra-played; ca-also; śiraḥ-kanduka-using the heads as balls; līlayā-by sports.

Intolerant of the offenses committed, the infuriated goddess Kālī flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaḍa Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls.

It is evident from this verse that the devotees of goddess Kālī are not at all favored by her. It is goddess Kālī's work to kill and punish the demons. Goddess Kālī (Durgā) engages in decapitating many demons, dacoits and other unwanted elements in society. Neglecting Kṛṣṇa consciousness, foolish people try to satisfy the goddess by offering her many abominable things, but ultimately when there is a little discrepancy in this worship, the goddess punishes the worshiper by taking his life. Demoniac people worship goddess Kālī to obtain some material benefit, but they are not excused of the sins performed in the name of worship. To sacrifice a man or animal before the deity is specifically forbidden.

TEXT 19

evam eva khalu mahad-abhicārāti-kramaḥ kārtsnyenātmane phalati.

SYNONYMS

evam eva-in this way; khalu-indeed; mahat-to great personalities; abhicāra-in the form of envy; ati-kramaḥ-the limit of offense; kārtsnyena-always; ātmane-unto oneself; phalati-gives the result.

When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.

TEXT 20

na vā etad viṣṇudatta mahad-adbhutaṁ yad asambhramaḥ sva-śiraś-chedana āpatite 'pi vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnāṁ sarva-sattva-suhṛd-ātmanāṁ nirvairāṇāṁ sākṣād bhagavatānimiṣāri-varāyudhenāpramattena tais tair bhāvaiḥ pari-rakṣyamāṇānāṁ tat-pāda-mūlam akutaścid-bhayam upasṛtānāṁ bhāgavata-paramahaṁsānām.

SYNONYMS

na-not; vā-or; etat-this; viṣṇu-datta-O Mahārāja Parīkṣit, who was protected by Lord Viṣṇu; mahat-a great; adbhutam-wonder; yat-which; asambhramaḥ-lack of perplexity; sva-śiraḥ-chedane-when the chopping off of the head; āpatite-was about to happen; api-even though; vimukta-completely liberated from; deha-ādi-ātma-bhāva-the false bodily concept of life; su-dṛḍha-very strong and tight; hṛdaya-granthīnām-of those whose knots within the heart; sarva-sattva-suhṛt-ātmanām-of persons who in their hearts always wish well to all living entities; nirvairāṇām-who do not find anyone as their enemy; sākṣāt-directly; bhagavatā-by the Supreme Personality of Godhead; animiṣa-invincible time; ari-vara-and the best of weapons, the Sudarśana cakra; āyudhena-by Him who possesses the weapons; apramattena-not agitated at any time; taiḥ taiḥ-by those respective; bhāvaiḥ-moods of the Supreme Personality of Godhead; parirakṣyamāṇānām-of persons who are protected; tat-pāda-mūlam-at the lotus feet of the Supreme Personality of Godhead; akutaścit-from nowhere; bhayam-fear; upasṛtānām-of those who have taken complete shelter; bhāgavata-of devotees of the Lord; parama-haṁsānām-of the most liberated persons.

Śukadeva Gosvāmī then said to Mahārāja Parīkṣit: O Viṣṇudatta, those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarśana cakra] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

These are some of the great qualities of a pure devotee of the Supreme Personality of Godhead. First, a devotee is firmly convinced of his spiritual identity. He never identifies with the body; he is firmly convinced that the spirit soul is different from the body. Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid. He does not even treat an enemy like an enemy. Such are the qualifications of devotees. Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances.

Thus end the Bhaktivedanta purports of the Fifth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Supreme Character of Jaḍa Bharata."

20.6.10 Chapter Ten

The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa

In this chapter Bharata Mahārāja, now Jaḍa Bharata, was successfully accepted by King Rahūgaṇa, ruler of the states known as Sindhu and Sauvīra. The King forced Jaḍa Bharata to carry his palanquin and chastised him because he did not carry it properly. A carrier of King Rahūgaṇa's palanquin was needed, and to fulfill this need the chief carriers found Jaḍa Bharata as the most likely person to do the work. He was therefore forced to carry the palanquin. Jaḍa Bharata, however, did not protest this proud order, but humbly accepted the job and carried the palanquin. While carrying it, however, he was very careful to see that he did not step on an ant, and whenever he saw one, he would stop until the ant had passed. Because of this, he could not keep pace with the other carriers. The King within the palanquin became very disturbed and chastised Jaḍa Bharata with filthy language, but Jaḍa Bharata, being completely freed from the bodily conception, did not protest; he proceeded carrying the palanquin. When he continued as before, the King threatened him with punishment, and being threatened by the King, Jaḍa Bharata began to talk. He protested against the filthy language used by the King when the King chastised him, and the King, hearing the instructions of Jaḍa Bharata, was awakened to his real knowledge. When he came to his consciousness, he understood that he had offended a great, learned and saintly person. At that time he very humbly and respectfully prayed to Jaḍa Bharata. He now wanted to understand the deep meaning of the philosophical words used by Jaḍa Bharata, and with great sincerity, he begged his pardon. He admitted that if one offends the lotus feet of a pure devotee, he is certainly punished by the trident of Lord Śiva.

TEXT 1

śrī-śuka uvāca

atha sindhu-sauvīra-pate rahūgaṇasya vrajata ikṣumatyās taṭe tat-kula-patinā śibikā-vāha-puruṣānveṣaṇa-samaye daivenopasāditaḥ sa dvija-vara upalabdha eṣa pīvā yuvā saṁhananāṅgo go-kharavad dhuraṁ voḍhum alam iti pūrva-viṣṭi-gṛhītaiḥ saha gṛhītaḥ prasabham atad-arha uvāha śibikāṁ sa mahānubhāvaḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī continued to speak; atha-thus; sindhu-sauvīra-pateḥ-of the ruler of the states known as Sindhu and Sauvīra; rahū-gaṇasya-the King known as Rahūgaṇa; vrajataḥ-while going (to the āśrama of Kapila); ikṣu-matyāḥ taṭe-on the bank of the river known as Ikṣumatī; tat-kula-patinā-by the leader of the palanquin carriers; śibikā-vāha-to become a carrier of the palanquin; puruṣa-anveṣaṇa-samaye-at the time of searching for a man; daivena-by chance; upasāditaḥ-led near; saḥ-that; dvija-varaḥ-Jaḍa Bharata, the son of a brāhmaṇa; upalabdhaḥ-obtained; eṣaḥ-this man; pīvā-very strong and stout; yuvā-young; saṁhanana-aṅgaḥ-having very firm limbs; go-khara-vat-like a cow or an ass; dhuram-a load; voḍhum-to carry; alam-able; iti-thus thinking; pūrva-viṣṭi-gṛhītaiḥ-others who were formerly forced to do the task; saha-with; gṛhītaḥ-being taken; prasabham-by force; a-tat-arhaḥ-although not fit for carrying the palanquin; uvāha-carried; śibikām-the palanquin; saḥ-he; mahā-anubhāvaḥ-a great soul.

Śukadeva Gosvāmī continued: My dear King, after this, King Rahūgaṇa, ruler of the states known as Sindhu and Sauvīra, was going to Kapilāśrama. When the King's chief palanquin carriers reached the banks of the River Ikṣumatī, they needed another carrier. Therefore they began searching for someone, and by chance they came upon Jaḍa Bharata. They considered the fact that Jaḍa Bharata was very young and strong and had firm limbs. Like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jaḍa Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

TEXT 2

yadā hi dvija-varasyeṣu-mātrāvalokānugater na samāhitā puruṣa-gatis tadā viṣama-gatāṁ sva-śibikāṁ rahūgaṇa upadhārya puruṣān adhivahata āha he voḍhāraḥ sādhv atikramata kim iti viṣamam uhyate yānam iti.

SYNONYMS

yadā-when; hi-certainly; dvija-varasya-of Jaḍa Bharata; iṣu-mātra-the measurement of an arrow (three feet) ahead; avaloka-anugateḥ-from moving only after glancing; na samāhitā-not united; puruṣa-gatiḥ-the movement of the carriers; tadā-at that time; viṣama-gatām-becoming uneven; sva-śibikām-his own palanquin; rahūgaṇaḥ-King Rahūgaṇa; upadhārya-understanding; puruṣān-unto the men; adhivahataḥ-who were carrying the palanquin; āha-said; he-oh; voḍhāraḥ-carriers of the palanquin; sādhu atikramata-please walk evenly so that there will not be bouncing; kim iti-for what reason; viṣamam-uneven; uhyate-is being carried; yānam-the palanquin; iti-thus.

The palanquin, however, was very erratically carried by Jaḍa Bharata due to his sense of nonviolence. As he stepped forward, he checked before him every three feet to see whether he was about to step on ants. Consequently he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahūgaṇa immediately asked the carriers, "Why are you carrying this palanquin unevenly? Better carry it properly."

Although Jaḍa Bharata was forced to carry the palanquin, he did not give up his sympathetic feelings toward the poor ants passing on the road. A devotee of the Lord does not forget his devotional service and other favorable activities, even when he is in a most distressful condition. Jaḍa Bharata was a qualified brāhmaṇa, highly elevated in spiritual knowledge, yet he was forced to carry the palanquin. He did not mind this, but while walking on the road, he could not forget his duty to avoid killing even an ant. A Vaiṣṇava is never envious or unnecessarily violent. There were many ants on the path, but Jaḍa Bharata took care by looking ahead three feet. When the ants were no longer in his way, he would place his foot on the ground. A Vaiṣṇava is always very kind at heart to all living entities. In His sāṅkhya-yoga, Lord Kapiladeva explains: suhṛdaḥ sarva-dehinām. Living entities assume different bodily forms. Those who are not Vaiṣṇavas consider only human society worthy of their sympathy, but Kṛṣṇa claims to be the supreme father of all life forms. Consequently the Vaiṣṇava takes care not to annihilate untimely or unnecessarily any life form. All living entities have to fulfill a certain duration for being encaged in a particular type of material body. They have to finish the duration allotted a particular body before being promoted or evolved to another body. Killing an animal or any other living being simply places an impediment in the way of his completing his term of imprisonment in a certain body. One should therefore not kill bodies for one's sense gratification, for this will implicate one in sinful activity.

TEXT 3

atha ta īśvara-vacaḥ sopālambham upākarṇyopāya-turīyāc chaṅkita-manasas taṁ vijñāpayāṁ babhūvuḥ.

SYNONYMS

atha-thus; te-they (the carriers of the palanquin); īśvara-vacaḥ-the words of the master, King Rahūgaṇa; sa-upālambham-with reproach; upākarṇya-hearing; upāya-the means; turīyāt-from the fourth one; śaṅkita-manasaḥ-whose minds were afraid; tam-him (the King); vijñāpayām babhūvuḥ-informed.

When the palanquin carriers heard the threatening words of Mahārāja Rahūgaṇa, they became very afraid of his punishment and began to speak to him as follows.

According to political science, a king sometimes tries to pacify his subordinates, sometimes chastises them, sometimes derides them and sometimes rewards them. In this way the king rules his subordinates. The bearers of the palanquin could understand that the King was angry and that he would chastise them.

TEXT 4

na vayaṁ nara-deva pramattā bhavan-niyamānupathāḥ sādhv eva vahāmaḥ. ayam adhunaiva niyukto 'pi na drutaṁ vrajati nānena saha voḍhum u ha vayaṁ pārayāma iti.

SYNONYMS

na-not; vayam-we; nara-deva-O lord among human beings (the king is supposed to be the representative of deva, the Supreme Personality of Godhead); pramattāḥ-neglectful in our duties; bhavat-niyama-anupathāḥ-who are always obedient to your order; sādhu-properly; eva-certainly; vahāmaḥ-we are carrying; ayam-this man; adhunā-just recently; eva-indeed; niyuktaḥ-being engaged to work with us; api-although; na-not; drutam-very quickly; vrajati-works; na-not; anena-him; saha-with; voḍhum-to carry; u ha-oh; vayam-we; pārayāmaḥ-are able; iti-thus.

O lord, please note that we are not at all negligent in discharging our duties. We have been faithfully carrying this palanquin according to your desire, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin with him.

The other palanquin carriers were śūdras, whereas Jaḍa Bharata was not only a high-caste brāhmaṇa but also a great devotee. Śūdras do not sympathize with other living beings, but a Vaiṣṇava cannot act like a śūdra. Whenever a śūdra and a brāhmaṇa Vaiṣṇava are combined, there will certainly be imbalance in the execution of duties. The śūdras were walking with the palanquin without at all caring for the ants on the ground, but Jaḍa Bharata could not act like a śūdra, and therefore difficulty arose.

TEXT 5

sāṁsargiko doṣa eva nūnam ekasyāpi sarveṣāṁ sāṁsargikāṇāṁ bhavitum arhatīti niścitya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi nisargeṇa balāt kṛta īṣad-utthita-manyur avispaṣṭa-brahma-tejasaṁ jāta-vedasam iva rajasāvṛta-matir āha.

SYNONYMS

sāṁsargikaḥ-resulting from intimate association; doṣaḥ-a fault; eva-indeed; nūnam-certainly; ekasya-of one; api-although; sarveṣām-of all other; sāṁsargikāṇām-persons associated with him; bhavitum-to become; arhati-is able; iti-thus; niścitya-ascertaining; niśamya-by hearing; kṛpaṇa-vacaḥ-the words of the poor servants, who were very afraid of being punished; rājā-the King; rahūgaṇaḥ-Rahūgaṇa; upāsita-vṛddhaḥ-having served and heard from many elderly sages; api-in spite of; nisargeṇa-by his personal nature, which was that of a kṣatriya; balāt-by force; kṛtaḥ-done; īṣat-slightly; utthita-awakened; manyuḥ-whose anger; avispaṣṭa-not being distinctly visible; brahma-tejasam-his (Jaḍa Bharata's) spiritual effulgence; jāta-vedasam-a fire covered by ashes in Vedic ritualistic ceremonies; iva-like; rajasā āvṛta-covered by the mode of passion; matiḥ-whose mind; āha-said.

King Rahūgaṇa could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahūgaṇa's mind was covered by the mode of passion, and he therefore spoke as follows to Jaḍa Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

The distinction between rajo-guṇa and sattva-guṇa is explained in this verse. Although the King was very upright and advanced in political science and governmental management, he was nonetheless in the mode of passion, and therefore, due to a slight agitation, he became angry. Jaḍa Bharata, despite all kinds of injustice endured because of his deaf and dumb display, remained silent by the strength of his spiritual advancement. Nonetheless his brahma-tejaḥ, his Brahman effulgence, was indistinctly visible in his person.

TEXT 6

aho kaṣṭaṁ bhrātar vyaktam uru-pariśrānto dīrgham adhvānam eka eva ūhivān suciraṁ nāti-pīvā na saṁhananāṅgo jarasā copadruto bhavān sakhe no evāpara ete saṅghaṭṭina iti bahu-vipralabdho 'py avidyayā racita-dravya-guṇa-karmāśaya-sva-carama-kalevare 'vastuni saṁsthāna-viśeṣe 'haṁ mamety anadhyāropita-mithyā-pratyayo brahma-bhūtas tūṣṇīṁ śibikāṁ pūrvavad uvāha.

SYNONYMS

aho-alas; kaṣṭam-how troublesome it is; bhrātaḥ-my dear brother; vyaktam-clearly; uru-very much; pariśrāntaḥ-fatigued; dīrgham-a long; adhvānam-path; ekaḥ-alone; eva-certainly; ūhivān-you have carried; su-ciram-for a long time; na-not; ati-pīvā-very strong and stout; na-nor; saṁhanana-aṅgaḥ-having a firm, tolerant body; jarasā-by old age; ca-also; upadrutaḥ-disturbed; bhavān-yourself; sakhe-my friend; no eva-not certainly; apare-the other; ete-all these; saṅghaṭṭinaḥ-co-workers; iti-thus; bahu-very much; vipralabdhaḥ-sarcastically criticized; api-although; avidyayā-by nescience; racita-manufactured; dravya-guṇa-karma-āśaya-in a combination of material elements, material qualities, and the results of past activities and desires; sva-carama-kalevare-in the body, which is moved by the subtle elements (mind, intelligence and ego); avastuni-in such physical things; saṁsthāna-viśeṣe-having a particular disposition; aham mama-I and mine; iti-in this way; anadhyāropita-not interposed; mithyā-false; pratyayaḥ-belief; brahma-bhūtaḥ-who was self-realized, standing on the Brahman platform; tūṣṇīm-being silent; śibikām-the palanquin; pūrva-vat-as before; uvāha-carried.

King Rahūgaṇa told Jaḍa Bharata: How troublesome this is, my dear brother. You certainly appear very fatigued because you have carried this palanquin alone without assistance for a long time and for a long distance. Besides that, due to your old age you have become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren't your fellow carriers cooperating with you?

In this way the King criticized Jaḍa Bharata with sarcastic words, yet despite being criticized in this way, Jaḍa Bharata had no bodily conception of the situation. He knew that he was not the body, for he had attained his spiritual identity. He was neither fat, lean nor thin, nor had he anything to do with a lump of matter, a combination of the five gross and three subtle elements. He had nothing to do with the material body and its two hands and legs. In other words, he had completely realized his spiritual identity []. He was therefore unaffected by this sarcastic criticism from the King. Without saying anything, he continued carrying the palanquin as before.

Jaḍa Bharata was completely liberated. He did not even care when the dacoits attempted to kill his body; he knew that he certainly was not the body. Even if the body were killed, he would not have cared, for he was thoroughly convinced of the proposition found in Bhagavad-gītā (2.20): na hanyate hanyamāne śarīre. He knew that he could not be killed even if his body were killed. Although he did not protest, the Supreme Personality of Godhead in His agent could not tolerate the injustice of the dacoits; therefore he was saved by the mercy of Kṛṣṇa, and the dacoits were killed. In this case, while carrying the palanquin, he also knew that he was not the body. This body was very strong and stout, in sound condition and quite competent to carry the palanquin. Due to his being freed from the bodily conception, the sarcastic words of the King did not at all affect him. The body is created according to one's karma, and material nature supplies the ingredients for the development of a certain type of body. The soul the body covers is different from the bodily construction; therefore anything favorable or mischievous done to the body does not affect the spirit soul. The Vedic injunction is asaṅgo hy ayaṁ puruṣaḥ: the spirit soul is always unaffected by material arrangements.

TEXT 7

atha punaḥ sva-śibikāyāṁ viṣama-gatāyāṁ prakupita uvāca rahūgaṇaḥ kim idam are tvaṁ jīvan-mṛto māṁ kadarthī-kṛtya bhartṛ-śāsanam aticarasi pramattasya ca te karomi cikitsāṁ daṇḍa-pāṇir iva janatāyā yathā prakṛtiṁ svāṁ bhajiṣyasa iti.

SYNONYMS

atha-thereafter; punaḥ-again; sva-śibikāyām-in his own palanquin; viṣama-gatāyām-being unevenly carried because of Jaḍa Bharata's not walking properly; prakupitaḥ-becoming very angry; uvāca-said; rahūgaṇaḥ-King Rahūgaṇa; kim idam-what is this nonsense; are-O fool; tvam-you; jīvat-living; mṛtaḥ-dead; mām-me; kat-arthī-kṛtya-neglecting; bhartṛ-śāsanam-chastisement by the master; aticarasi-you are overstepping; pramattasya-who are almost crazy; ca-also; te-your; karomi-I shall do; cikitsām-proper treatment; daṇḍa-pāṇiḥ iva-like Yamarāja; janatāyāḥ-of the people in general; yathā-so that; prakṛtim-natural position; svām-your own; bhajiṣyase-you will take to; iti-thus.

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: You rascal, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience I shall now punish you just as Yamarāja, the superintendent of death, punishes sinful people. I shall give you proper treatment so that you will come to your senses and do the correct thing.

TEXT 8

evaṁ bahv abaddham api bhāṣamāṇaṁ nara-devābhimānaṁ rajasā tamasānuviddhena madena tiraskṛtāśeṣa-bhagavat-priya-niketaṁ paṇḍita-māninaṁ sa bhagavān brāhmaṇo brahma-bhūta-sarva-bhūta-suhṛd-ātmā yogeśvara-caryāyāṁ nāti-vyutpanna-matiṁ smayamāna iva vigata-smaya idam āha.

SYNONYMS

evam-in this way; bahu-much; abaddham-nonsensical; api-although; bhāṣamāṇam-talking; nara-deva-abhimānam-King Rahūgaṇa, who thought himself the ruler; rajasā-by the material mode of passion; tamasā-as well as by the mode of ignorance; anuviddhena-being increased; madena-by madness; tiraskṛta-who rebuked; aśeṣa-innumerable; bhagavat-priya-niketam-devotees of the Lord; paṇḍita-māninam-considering himself a very learned scholar; saḥ-that; bhagavān-spiritually most powerful (Jaḍa Bharata); brāhmaṇaḥ-a fully qualified brāhmaṇa; brahma-bhūta-fully self-realized; sarva-bhūta-suhṛt-ātmā-who was thus the friend of all living entities; yoga-īśvara-of the most advanced mystic yogīs; caryāyām-in the behavior; na ati-vyutpanna-matim-unto King Rahūgaṇa, who was not actually experienced; smayamānaḥ-slightly smiling; iva-like; vigata-smayaḥ-who was relieved from all material pride; idam-this; āha-spoke.

Thinking himself a king, King Rahūgaṇa was in the bodily conception and was influenced by material nature's modes of passion and ignorance. Due to madness, he chastised Jaḍa Bharata with uncalled-for and contradictory words. Jaḍa Bharata was a topmost devotee and the dear abode of the Supreme Personality of Godhead. Although considering himself very learned, the King did not know about the position of an advanced devotee situated in devotional service, nor did he know his characteristics. Jaḍa Bharata was the residence of the Supreme Personality of Godhead; he always carried the form of the Lord within his heart. He was the dear friend of all living beings, and he did not entertain any bodily conception. He therefore smiled and spoke the following words.

The distinction between a person in the bodily conception and a person beyond the bodily conception is presented in this verse. In the bodily conception, King Rahūgaṇa considered himself a king and chastised Jaḍa Bharata in so many unwanted ways. Being self-realized, Jaḍa Bharata, who was fully situated on the transcendental platform, did not at all become angry; instead, he smiled and began to deliver his teachings to King Rahūgaṇa. A highly advanced Vaiṣṇava devotee is a friend to all living entities, and consequently he is a friend to his enemies also. In fact, he does not consider anyone to be his enemy. Suhṛdaḥ sarva-dehinām. Sometimes a Vaiṣṇava becomes superficially angry at a nondevotee, but this is good for the nondevotee. We have several examples of this in Vedic literature. Once Nārada became angry with the two sons of Kuvera, Nalakūvara and Maṇigrīva, and he chastised them by turning them into trees. The result was that later they were liberated by Lord Śrī Kṛṣṇa. The devotee is situated on the absolute platform, and when he is angry or pleased, there is no difference, for in either case he bestows his benediction.

TEXT 9

brāhmaṇa uvāca
tvayoditaṁ vyaktam avipralabdhaṁ
bhartuḥ sa me syād yadi vīra bhāraḥ
gantur yadi syād adhigamyam adhvā
pīveti rāśau na vidāṁ pravādaḥ

SYNONYMS

brāhmaṇaḥ uvāca-the learned brāhmaṇa (Jaḍa Bharata) spoke; tvayā-by you; uditam-explained; vyaktam-very clearly; avipralabdham-without contradictions; bhartuḥ-of the bearer, the body; saḥ-that; me-mine; syāt-it would have been; yadi-if; vīra-O great hero (Mahārāja Rahūgaṇa); bhāraḥ-a load; gantuḥ-of the mover, also the body; yadi-if; syāt-it had been; adhigamyam-the object to be obtained; adhvā-the path; pīvā-very stout and strong; iti-thus; rāśau-in the body; na-not; vidām-of the self-realized persons; pravādaḥ-subject matter for discussion.

The great brāhmaṇa Jaḍa Bharata said: My dear King and hero, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, and these words are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.

In Bhagavad-gītā it is stated that one who is advanced in spiritual knowledge is not disturbed by the pains and pleasures of the material body. The material body is completely separate from the spirit soul, and the pains and pleasures of the body are superfluous. The practice of austerity and penance is meant for understanding the distinction between the body and the soul and how the soul can be unaffected by the pleasures and pains of the body. Jaḍa Bharata was actually situated on the platform of self-realization. He was completely aloof from the bodily conception; therefore he immediately took this position and convinced the King that whatever contradictory things the King had said about his body did not actually apply to him as a spirit soul.

TEXT 10

sthaulyaṁ kārśyaṁ vyādhaya ādhayaś ca
kṣut tṛḍ bhayaṁ kalir icchā jarā ca
nidrā ratir manyur ahaṁ madaḥ śuco
dehena jātasya hi me na santi

SYNONYMS

sthaulyam-being very stout and strong; kārśyam-being skinny and weak; vyādhayaḥ-the pains of the body, such as disease; ādhayaḥ-the pains of the mind; ca-and; kṣut tṛṭ bhayam-hunger, thirst and fear; kaliḥ-quarrels between two persons; icchā-desires; jarā-old age; ca-and; nidrā-sleep; ratiḥ-attachment for sense gratification; manyuḥ-anger; aham-false identification (in the bodily concept of life); madaḥ-illusion; śucaḥ-lamentation; dehena-with this body; jātasya-of one who has taken birth; hi-certainly; me-of me; na-not; santi-exist.

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

Śrīla Narottama dāsa Ṭhākura has sung: deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra. One who is spiritually advanced has no connection with the body or with the bodily actions and reactions. When one comes to understand that he is not the body and therefore is neither fat nor skinny, one attains the topmost form of spiritual realization. When one is not spiritually realized, the bodily conception entangles one in the material world. At the present moment all human society is laboring under the bodily conception; therefore in the śāstras people in this age are referred to as dvipada-paśu, two-legged animals. No one can be happy in a civilization conducted by such animals. Our Kṛṣṇa consciousness movement is trying to raise fallen human society to the status of spiritual understanding. It is not possible for everyone to become immediately self-realized like Jaḍa Bharata. However, as stated in Śrīmad-Bhāgavatam (1.2.18): naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā. By spreading the Bhāgavata principles, we can raise human society to the platform of perfection. When one is not affected by the bodily conceptions, one can advance to the Lord's devotional service.

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttamaśloke
bhaktir bhavati naiṣṭhikī
[SB 1.2.18]

The more we advance our freedom from the bodily conception, the more we are fixed in devotional service, and the more we are happy and peaceful. In this regard, Śrīla Madhvācārya says that those who are too materially affected continue the bodily conception. Such persons are concerned with different bodily symptoms, whereas one freed from bodily conceptions lives without the body even in the material condition.

TEXT 11

jīvan-mṛtatvaṁ niyamena rājan
ādyantavad yad vikṛtasya dṛṣṭam
sva-svāmya-bhāvo dhruva īḍya yatra
tarhy ucyate 'sau vidhikṛtya-yogaḥ

SYNONYMS

jīvat-mṛtatvam-the quality of being dead while living; niyamena-by the laws of nature; rājan-O King; ādi-anta-vat-everything material has a beginning and an end; yat-because; vikṛtasya-of things that are transformed, such as the body; dṛṣṭam-is seen; sva-svāmya-bhāvaḥ-the condition of servanthood and mastership; dhruvaḥ-unchangeable; īḍya-O you who are worshiped; yatra-wherein; tarhi-then; ucyate-it is said; asau-that; vidhi-kṛtya-yogaḥ-fitness of order and duty.

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances created by providence.

The bodily conception is the basic principle of suffering in material existence. In Kali-yuga especially, people are so uneducated that they cannot even understand that the body is changing at every moment and that the ultimate change is called death. In this life one may be a king, and in the next life one may be a dog, according to karma. The spirit soul is in a deep slumber caused by the force of material nature. He is put in one type of condition and again changed into another type. Without self-realization and knowledge, conditional life continues, and one falsely claims himself a king, a servant, a cat or a dog. These are simply different transformations brought about by the supreme arrangement. One should not be misled by such temporary bodily conceptions. Actually no one is master within the material world, for everyone is under the control of material nature, which is under the control of the Supreme Personality of Godhead. Therefore the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate master. As explained in Caitanya-caritāmṛta, ekale īśvara kṛṣṇa, āra saba bhṛtya: the only master is Kṛṣṇa, and everyone else is His servant. Forgetfulness of our relationship with the Supreme Lord brings about our suffering in the material world.

TEXT 12

viśeṣa-buddher vivaraṁ manāk ca
paśyāma yan na vyavahārato 'nyat

ka īśvaras tatra kim īśitavyaṁ
tathāpi rājan karavāma kiṁ te

SYNONYMS

viśeṣa-buddheḥ-of the conception of the distinction between master and servant; vivaram-the scope; manāk-a little; ca-also; paśyāmaḥ-I see; yat-which; na-not; vyavahārataḥ-than the temporary usage or convention; anyat-other; kaḥ-who; īśvaraḥ-the master; tatra-in this; kim-who; īśitavyam-is to be controlled; tathāpi-nevertheless; rājan-O King (if you still think that you are master and I am servant); karavāma-I may do; kim-what; te-for you.

My dear King, if you still think that you are the King and that I am your servant, you should order me, and I should follow your order. I can then say that this differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Everyone is being forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

It is said in Śrīmad-Bhāgavatam, ahaṁ mameti: [SB 5.5.8] One thinks, "I am this body, and in this bodily relationship he is my master, he is my servant, she is my wife, and he is my son." All these conceptions are temporary due to the inevitable change of body and the arrangement of material nature. We are gathered together like straws floating in the waves of an ocean, straws that are inevitably separated by the laws of the waves. In this material world, everyone is floating on the waves of the ocean of nescience. As described by Bhaktivinoda Ṭhākura:

(miche) māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
(jīva) kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi

Śrīla Bhaktivinoda Ṭhākura states that all men and women are floating like straws on the waves of material nature. If they come to the understanding that they are the eternal servants of Kṛṣṇa, they will put an end to this floating condition. As stated in Bhagavad-gītā (3.37): kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. Due to the mode of passion, we desire many things, and according to our desire or anxiety and according to the order of the Supreme Lord, material nature gives us a certain type of body. For some time we play as master or servant, as actors play on the stage under someone else's direction. While we are in the human form, we should put an end to this nonsensical stage performance. We should come to our original constitutional position, known as Kṛṣṇa consciousness. At the present moment, the real master is material nature. Daivī hy eṣā guṇa-mayī mama māyā duratyayā (Bg. 7.14). Under the spell of material nature, we are becoming servants and masters, but if we agree to be controlled by the Supreme Personality of Godhead and His eternal servants, this temporary condition ceases to exist.

TEXT 13

unmatta-matta-jaḍavat sva-saṁsthāṁ
gatasya me vīra cikitsitena
arthaḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapeṣaḥ

SYNONYMS

unmatta-madness; matta-a drunkard; jaḍa-vat-like a dunce; sva-saṁsthām-situation in my original constitutional position; gatasya-of one who has obtained; me-of me; vīra-O King; cikitsitena-by your chastisement; arthaḥ-the meaning or purpose; kiyān-what; bhavatā-by you; śikṣitena-by being instructed; stabdha-dull; pramattasya-of a crazy man; ca-also; piṣṭa-peṣaḥ-like grinding flour.

My dear King, you have said, "You rascal, you dull, crazy fellow! I am going to chastise you, and then you will come to your senses." In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? If your calculation is true and I am a madman, then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

Everyone in this material world is working like a madman under certain impressions falsely acquired in the material condition. For example, a thief who knows that stealing is not good and who knows that it is followed with punishment by a king or by God, who has seen that thieves are arrested and punished by the police, nonetheless steals again and again. He is obsessed with the idea that by stealing he will be happy. This is a sign of madness. Despite repeated punishment, the thief cannot give up his stealing habit; therefore the punishment is useless.

TEXT 14

śrī-śuka uvāca

etāvad anuvāda-paribhāṣayā pratyudīrya muni-vara upaśama-śīla uparatānātmya-nimitta upabhogena karmārabdhaṁ vyapanayan rāja-yānam api tathovāha.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī continued to speak; etāvat-so much; anuvāda-paribhāṣayā-by explanatory repetition of words spoken previously by the King; pratyudīrya-giving replies one after another; muni-varaḥ-great sage Jaḍa Bharata; upaśama-śīlaḥ-who was calm and peaceful in character; uparata-ceased; anātmya-things not related to the soul; nimittaḥ-whose cause (ignorance) for identification with things not related to the soul; upabhogena-by accepting the consequences of his karma; karma-ārabdham-the resultant action now attained; vyapanayan-finishing; rāja-yānam-the palanquin of the King; api-again; tathā-as before; uvāha-continued to carry.

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, when King Rahūgaṇa chastised the exalted devotee Jaḍa Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jaḍa Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before.

An exalted devotee of the Lord never thinks that he is a paramahaṁsa or a liberated person. He always remains a humble servant of the Lord. In all reverse conditions, he agrees to suffer the results of his past life. He never accuses the Lord of putting him into a distressed condition. These are the signs of an exalted devotee. Tat te 'nukampāṁ susamīkṣyamāṇaḥ. When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord's concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in Śrīmad-Bhāgavatam (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart. is surely eligible for liberation, for it has become his rightful claim."

TEXT 15

sa cāpi pāṇḍaveya sindhu-sauvīra-patis tattva-jijñāsāyāṁ samyak-śraddhayādhikṛtādhikāras tad dhṛdaya-granthi-mocanaṁ dvija-vaca āśrutya bahu-yoga-grantha-sammataṁ tvarayāvaruhya śirasā pāda-mūlam upasṛtaḥ kṣamāpayan vigata-nṛpa-deva-smaya uvāca.

SYNONYMS

saḥ-he (Mahārāja Rahūgaṇa); ca-also; api-indeed; pāṇḍaveya-O best of the Pāṇḍu dynasty (Mahārāja Parīkṣit); sindhu-sauvīra-patiḥ-the King of the states known as Sindhu and Sauvīra; tattva-jijñāsāyām-in the matter of inquiring about the Absolute Truth; samyak-śraddhayā-by faith consisting of complete control of the senses and the mind; adhikṛta-adhikāraḥ-who attained the proper qualification; tat-that; hṛdaya-granthi-the knot of false conceptions within the heart; mocanam-which eradicates; dvija-vacaḥ-the words of the brāhmaṇa (Jaḍa Bharata); āśrutya-hearing; bahu-yoga-grantha-sammatam-approved by all yogic processes and their scriptures; tvarayā-very hastily; avaruhya-getting down (from the palanquin); śirasā-by his head; pāda-mūlam-at the lotus feet; upasṛtaḥ-falling down flat to offer obeisances; kṣamāpayan-obtaining pardon for his offense; vigata-nṛpa-deva-smayaḥ-giving up the false pride of being the King and therefore being worshipable; uvāca-said.

Śukadeva Gosvāmī continued: O best of the Pāṇḍu dynasty [Mahārāja Parīkṣit], the King of the Sindhu and Sauvīra states [Mahārāja Rahūgaṇa] had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jaḍa Bharata that philosophical presentation which is approved by all scriptures on the mystic yoga process and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the ground with his head at the lotus feet of Jaḍa Bharata in such a way that he might be excused for his insulting words against the great brāhmaṇa. He then prayed as follows.

In Bhagavad-gītā (4.2) Lord Kṛṣṇa says:

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

Through the disciplic succession the royal order was on the same platform as great saintly persons (rāja-ṛṣis). Formerly they could understand the philosophy of life and knew how to train the citizens to come to the same standard. In other words, they knew how to deliver the citizens from the entanglement of birth and death. When Mahārāja Daśaratha ruled Ayodhyā, the great sage Viśvāmitra once came to him to take away Lord Rāmacandra and Lakṣmaṇa to the forest to kill a demon. When the saintly person Viśvāmitra came to the court of Mahārāja Daśaratha, the King, in order to receive the saintly person, asked him, aihiṣṭaṁ yat tat punar janma jayāya. He asked the sage whether everything was going on well in his endeavor to conquer the repetition of birth and death. The whole process of Vedic civilization is based on this point. We must know how to conquer the repetition of birth and death. Mahārāja Rahūgaṇa also knew the purpose of life; therefore when Jaḍa Bharata put the philosophy of life before him, he immediately appreciated it. This is the foundation of Vedic society. Learned scholars, brāhmaṇas, saintly persons and sages who were fully aware of the Vedic purpose advised the royal order how to benefit the general masses, and by their cooperation, the general masses were benefited. Therefore everything was successful. Mahārāja Rahūgaṇa attained this perfection of understanding the value of human life; therefore he regretted his insulting words to Jaḍa Bharata, and he immediately descended from his palanquin and fell down at the lotus feet of Jaḍa Bharata in order to be excused and to hear from him further about the values of life known as brahma jijñāsā (inquiry into the Absolute Truth). At the present moment, high government officials are ignorant of the values of life, and when saintly persons endeavor to broadcast the Vedic knowledge, the so-called executives do not offer their respectful obeisances but try to obstruct the spiritual propaganda. Thus one can say that the former kingly government was like heaven and that the present government is like hell.

TEXT 16

kas tvaṁ nigūḍhaś carasi dvijānāṁ
bibharṣi sūtraṁ katamo 'vadhūtaḥ
kasyāsi kutratya ihāpi kasmāt
kṣemāya naś ced asi nota śuklaḥ

SYNONYMS

kaḥ tvam-who are you; nigūḍhaḥ-very much covered; carasi-you move within this world; dvijānām-among the brāhmaṇas or saintly persons; bibharṣi-you also wear; sūtram-the sacred thread belonging to the first-class brāhmaṇas; katamaḥ-which; avadhūtaḥ-highly elevated person; kasya asi-whose are you (whose disciple or son are you); kutratyaḥ-from where; iha api-here in this place;

kasmāt-for what purpose; kṣemāya-for the benefit; naḥ-of us; cet-if; asi-you are; na uta-or not; śuklaḥ-the personality of the pure mode of goodness (Kapiladeva).

King Rahūgaṇa said: O brāhmaṇa, you appear to be moving in this world very much covered and unknown to others. Who are you? Are you a learned brāhmaṇa and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattātreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to this place? Is your mission in coming here to do good for us? Please let me know who you are.

Mahārāja Rahūgaṇa was very anxious to receive further enlightenment in Vedic knowledge because he could understand that Jaḍa Bharata belonged to a brāhmaṇa family either by disciplic succession or by birth in a brāhmaṇa dynasty. As stated in the Vedas: tad vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. Rahūgaṇa was accepting Jaḍa Bharata as a guru, but a guru must prove his position not only by wearing a sacred thread but by advancing knowledge in spiritual life. It is also significant that Rahūgaṇa asked Jaḍa Bharata which family he belonged to. There are two types of families-one according to dynasty and the other according to disciplic succession. In either way, one can be enlightened. The word śuklaḥ refers to a person in the mode of goodness. If one wants to receive spiritual knowledge, he must approach a bona fide brāhmaṇa-guru, either in the disciplic succession or in a family of learned brāhmaṇas.

TEXT 17

nāhaṁ viśaṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhṛśaṁ brahma-kulāvamānāt

SYNONYMS

na-not; aham-I; viśaṅke-am afraid; sura-rāja-vajrāt-from the thunderbolt of the King of heaven, Indra; na-nor; tryakṣa-śūlāt-from the piercing trident of Lord Śiva; na-nor; yamasya-of the superintendent of death, Yamarāja; daṇḍāt-from the punishment; na-nor; agni-of fire; arka-of the scorching heat of the sun; soma-of the moon; anila-of the wind; vitta-pa-of the owner of riches, Kuvera, the treasurer of the heavenly planets; astrāt-from the weapons; śaṅke-I am afraid; bhṛśam-very much; brahma-kula-the group of the brāhmaṇas; avamānāt-from offending.

My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a brāhmaṇa. I am very much afraid of this.

When Śrī Caitanya Mahāprabhu was instructing Rūpa Gosvāmī at the Daśāśvamedha-ghāṭa in Prayāga, He pointed out very clearly the seriousness of offending a Vaiṣṇava. He compared the vaiṣṇava-aparādha to hātī mātā, a mad elephant. When a mad elephant enters a garden, it spoils all the fruits and flowers. Similarly, if one offends a Vaiṣṇava, he spoils all his spiritual assets. Offending a brāhmaṇa is very dangerous, and this was known to Mahārāja Rahūgaṇa. He therefore frankly admitted his fault. There are many dangerous things-thunderbolts, fire, Yamarāja’s punishment, the punishment of Lord Śiva’s trident, and so forth-but none is considered as serious as offending a brāhmaṇa like Jaḍa Bharata. Therefore Mahārāja Rahūgaṇa immediately descended from his palanquin and fell flat before the lotus feet of the brāhmaṇa Jaḍa Bharata just to be excused.

TEXT 18

tad brūhy asaṅgo jaḍavan nigūḍha-
vijñāna-vīryo vicarasy apāraḥ
vacāṁsi yoga-grathitāni sādho
na naḥ kṣamante manasāpi bhettum

SYNONYMS

tat-therefore; brūhi-please speak; asaṅgaḥ-who have no association with the material world; jaḍa-vat-appearing like a deaf and dumb man; nigūḍha-completely hidden; vijñāna-vīryaḥ-who have full knowledge of the spiritual science and are thus very powerful; vicarasi-you are moving; apāraḥ-who possess unlimited spiritual glories; vacāṁsi-the words uttered by you; yoga-grathitāni-bearing the complete meaning of mystic yoga; sādho-O great, saintly person; na-not; naḥ-of us; kṣamante-are able; manasā api-even by the mind; bhettum-to understand by analytical study.

My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Supreme. Consequently you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great, saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it.

Saintly people like Jaḍa Bharata do not speak ordinary words. Whatever they say is approved by great yogīs and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jaḍa Bharata. Bhagavad-gītā was spoken to Arjuna, not to others. Lord Kṛṣṇa especially selected Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to śūdras, vaiśyas, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Śrī Caitanya Mahāprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Kṛṣṇa mantra. The general mass of people, although śūdras and less, can be purified by chanting this Hare Kṛṣṇa mantra. Then they can understand the exalted philosophical statements of Bhagavad-gītā and Śrīmad-Bhāgavatam. Our Kṛṣṇa consciousness movement has therefore adopted the chanting of the Hare Kṛṣṇa mahā-mantra for the general masses. When people gradually become purified, they are instructed in the lessons of Bhagavad-gītā and Śrīmad-Bhāgavatam. Materialistic people like strī, śūdra and dvija-bandhu cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaiṣṇava, for he knows the art of enlightening even śūdras in the highly elevated subject matter spoken in Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 19

ahaṁ ca yogeśvaram ātma-tattva-
vidāṁ munīnāṁ paramaṁ guruṁ vai
praṣṭuṁ pravṛttaḥ kim ihāraṇaṁ tat
sākṣād dhariṁ jñāna-kalāvatīrṇam

SYNONYMS

aham-I; ca-and; yoga-īśvaram-the master of all mystic power; ātma-tattva-vidām-of the learned scholars who are aware of the spiritual science; munīnām-of such saintly persons; paramam-the best; gurum-the preceptor; vai-indeed; praṣṭum-to inquire; pravṛttaḥ-engaged; kim-what; iha-in this world; araṇam-the most secure shelter; tat-that which; sākṣāt harim-directly the Supreme Personality of Godhead; jñāna-kalā-avatīrṇam-who has descended as the incarnation of complete knowledge in His plenary portion known as Kapiladeva.

I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world?

As Kṛṣṇa confirms in Bhagavad-gītā:

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

”Of all yogīs, he who abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” (Bg. 6.47)

Jaḍa Bharata was a perfect yogī. He was formerly the emperor Bharata Mahārāja, and he was now the most exalted personality among learned sages and the master of all mystic powers. Although Jaḍa Bharata was an ordinary living entity, he had inherited all the knowledge given by the Supreme Personality of Godhead, Kapiladeva. He could therefore be taken directly as the Supreme Personality of Godhead. As confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his stanzas to the spiritual master: sākṣād-dharitvena samasta-śāstraiḥ. An exalted personality like Jaḍa Bharata is as good as the Supreme Personality of Godhead because he fully represents the Lord by giving knowledge to others. Jaḍa Bharata is herein accepted as the direct representative of the Supreme Personality of Godhead because he was imparting knowledge on behalf of the Supreme Lord. Therefore Mahārāja Rahūgaṇa concluded that it was appropriate to ask him about ātma-tattva, the spiritual science. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. This Vedic injunction is also confirmed herein. If anyone is at all interested in knowing the spiritual science (brahma jijñāsā), he must approach a guru like Jaḍa Bharata.

TEXT 20

sa vai bhavāḷ loka-nirīkṣaṇārtham
avyakta-liṅgo vicaraty api svit
yogeśvarāṇāṁ gatim andha-buddhiḥ
kathaṁ vicakṣīta gṛhānubandhaḥ

SYNONYMS

saḥ-that Supreme Personality of Godhead or His incarnation Kapiladeva; vai-indeed; bhavān-your good self; loka-nirīkṣaṇa-artham-just to study the characteristics of the people of this world; avyakta-liṅgaḥ-without manifesting your real identity; vicarati-are traveling in this world; api svit-whether; yoga-īśvarāṇām-of all the advanced yogīs; gatim-the characteristics or actual behavior; andha-buddhiḥ-who are illusioned and have become blind to spiritual knowledge; katham-how; vicakṣīta-may know; gṛha-anubandhaḥ-I who am bound by attachment to family life, or worldly life.

Is it not a fact that your good self is the direct representative of Kapiladeva, the incarnation of the Supreme Personality of Godhead? To examine people and see who is actually a human being and who is not, you have presented yourself to be a deaf and dumb person. Are you not moving this way upon the surface of the world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?

Although Mahārāja Rahūgaṇa was playing the part of a king, he had been informed by Jaḍa Bharata that be was not a king nor was Jaḍa Bharata deaf and dumb. Such designations were simply coverings of the spirit soul. Everyone must come to this knowledge. As confirmed in Bhagavad-gītā (2.13): dehino ’smin yathā dehe. Everyone is encased within the body. Since the body is never identical with the soul, the bodily activities are simply illusory. In the association of such a sādhu as Jaḍa Bharata, Mahārāja Rahūgaṇa came to the awareness that his activities as a royal authority were simply illusory phenomena. He therefore agreed to receive knowledge from Jaḍa Bharata, and that was the beginning of his perfection. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. A person like Mahārāja Rahūgaṇa, who was very inquisitive to know the value of life and the spiritual science, must approach a personality like Jaḍa Bharata. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam (Bhāg. 11.3.21). One must approach a guru like Jaḍa Bharata, a representative of the Supreme Personality of Godhead, to inquire about the goal of human life.

TEXT 21

dṛṣṭaḥ śramaḥ karmata ātmano vai
bhartur gantur bhavataś cānumanye
yathāsatodānayanādy-abhāvāt
samūla iṣṭo vyavahāra-mārgaḥ

SYNONYMS

dṛṣṭaḥ-it is experienced by everyone; śramaḥ-fatigue; karmataḥ-from acting in some way; ātmanaḥ-of the soul; vai-indeed; bhartuḥ-of one who is carrying the palanquin; gantuḥ-of one who is moving; bhavataḥ-of yourself; ca-and; anumanye-I guess like that; yathā-as much as; asatā-with something that is not an actual fact; uda-of water; ānayana-ādi-of the bringing and other such tasks; abhāvāt-from the absence; sa-mūlaḥ-based on evidence; iṣṭaḥ-respected; vyavahāra-mārgaḥ-phenomenon.

You have said, ”I am not fatigued from labor.” Although the soul is different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced. As such, even though material activities are impermanent, they cannot be said to be untrue.

This is a discussion on impersonal Māyāvāda philosophy and the practical philosophy of Vaiṣṇavas. The Māyāvāda philosophy explains this phenomenal world to be false, but Vaiṣṇava philosophers do not agree. They know that the phenomenal world is a temporary manifestation, but it is not false. A dream that we see at night is certainly false, but a horrible dream certainly affects the person seeing it. The soul’s fatigue is not factual, but as long as one is immersed in the illusory bodily conception, one is affected by such false dreams. When dreaming, it is not possible to avoid the actual facts, and the conditioned soul is forced to suffer due to his dream. A waterpot is made of earth and is temporary. Actually there is no waterpot; there is simply earth. However, as long as the waterpot can contain water, we can use it in that way. It cannot be said to be absolutely false.

TEXT 22

sthāly-agni-tāpāt payaso ’bhitāpas
tat-tāpatas taṇḍula-garbha-randhiḥ
dehendriyāsvāśaya-sannikarṣāt
tat-saṁsṛtiḥ puruṣasyānurodhāt

SYNONYMS

sthāli-on the cooking pot; agni-tāpāt-because of the heat of fire; payasaḥ-the milk put into the pot; abhitāpaḥ-becomes hot; tat-tāpataḥ-because of the milk’s becoming hot; taṇḍula-garbha-randhiḥ-the center of the rice within the milk becomes cooked; deha-indriya-asvāśaya-the bodily senses; sannikarṣāt-from having connections with; tat-saṁsṛtiḥ-the experience of fatigue and other miseries; puruṣasya-of the soul; anurodhāt-from compliance due to being grossly attached to the body, senses and mind.

King Rahūgaṇa continued: My dear sir, you have said that designations like bodily fatness and thinness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice within fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning.

This argument put forward by Mahārāja Rahūgaṇa is correct from the practical point of view, but it arises from an attachment to the bodily conception. It can be said that a person sitting in his car is certainly different from his car, but if there is damage to the car, the owner of the car, being overly attached to the car, feels pain. Actually, the damage done to the car has nothing to do with the car’s proprietor, but because the proprietor has identified himself with the interest of the car, he feels pleasure and pain connected with it. This conditional state can be avoided if attachment is withdrawn from the car. Then the proprietor would not feel pleasure or pain if the car is damaged or whatever. Similarly, the soul has nothing to do with the body and the senses, but due to ignorance, he identifies himself with the body, and he feels pleasure and pain due to bodily pleasure and pain.

TEXT 23

śāstābhigoptā nṛpatiḥ prajānāṁ
yaḥ kiṅkaro vai na pinaṣṭi piṣṭam
sva-dharmam ārādhanam acyutasya
yad īhamāno vijahāty aghaugham

SYNONYMS

śāstā-the governor; abhigoptā-a well-wisher of the citizens as a father is the well-wisher of his children; nṛ-patiḥ-the king; prajānām-of the citizens; yaḥ-one who; kiṅkaraḥ-order carrier; vai-indeed; na-not; pinaṣṭi piṣṭam-grinds what is already ground; sva-dharmam-one’s own occupational duty; ārādhanam-worshiping; acyutasya-of the Supreme Personality of Godhead; yat-which; īhamānaḥ-performing; vijahāti-they are released from; agha-ogham-all kinds of sinful activity and faulty action.

My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eternal, but although such relationships are temporary, when a person takes the position of a king, his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished. Therefore if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way.

This argument offered by Mahārāja Rahūgaṇa is certainly very effective. In his Bhakti-rasāmṛta-sindhu (1.2.4), Śrīla Rūpa Gosvāmī says, tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet: somehow or other, one should engage in Kṛṣṇa consciousness. Actually every living being is an eternal servant of Kṛṣṇa, but due to forgetfulness, a living entity engages himself as an eternal servant of māyā. As long as one is engaged in māyā's service, he cannot be happy. Our Kṛṣṇa consciousness movement aims at engaging people in Lord Kṛṣṇa's service. That will help them become freed from all material contamination and sinful activity. This is confirmed in Bhagavad-gītā (4.10): vīta-rāga-bhaya-krodhāḥ. By becoming detached from material activities, we will be freed from fear and anger. By austerity, one becomes purified and eligible to return home, back to Godhead. The duty of the king is to rule his citizens in such a way that they can become Kṛṣṇa conscious. This would be very beneficial for everyone. Unfortunately the king or president engages people in sense gratification instead of the Lord's service, and such activities are certainly not beneficial for anyone. King Rahūgaṇa tried to engage Jaḍa Bharata in carrying the palanquin, which is a form of sense gratification for the King. However, if one is engaged as a palanquin carrier in the Lord's service, that is certainly beneficial. In this godless civilization, if a president engages people somehow or other in devotional service or the awakening of Kṛṣṇa consciousness, he renders the very best service to the citizens.

TEXT 24

tan me bhavān nara-devābhimāna-
madena tucchīkṛta-sattamasya
kṛṣīṣṭa maitrī-dṛśam ārta-bandho
yathā tare sad-avadhyānam aṁhaḥ

SYNONYMS

tat-therefore; me-unto me; bhavān-your good self; nara-deva-abhimāna-madena-by madness due to having the body of a king and thus being proud of it; tucchīkṛta-who has insulted; sat-tamasya-you who are the best among human beings; kṛṣīṣṭa-kindly show; maitrī-dṛśam-your causeless mercy upon me like a friend; ārta-bandho-O friend of all distressed persons; yathā-so; tare-I can get relief from; sat-avadhyānam-neglecting a great personality like you; aṁhaḥ-the sin.

Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. For this I have certainly become an offender. Therefore I pray that you kindly glance at me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.

Śrī Caitanya Mahāprabhu has said that by offending a Vaiṣṇava, one finishes all his spiritual activities. Offending a Vaiṣṇava is considered the mad elephant offense. A mad elephant can destroy an entire garden which has been developed with great labor. One may attain the topmost platform of devotional service, but somehow or other if he offends a Vaiṣṇava, the whole structure collapses. Unconsciously, King Rahūgaṇa offended Jaḍa Bharata, but due to his good sense, he asked to be excused. This is the process by which one can be relieved from a vaiṣṇava-aparādha. Kṛṣṇa is always very simple and by nature merciful. When one commits an offense at the feet of a Vaiṣṇava, one must immediately apologize to such a personality so that his spiritual advancement may not be hampered.

TEXT 25

na vikriyā viśva-suhṛt-sakhasya
sāmyena vītābhimates tavāpi
mahad-vimānāt sva-kṛtād dhi mādṛṅ
naṅkṣyaty adūrād api śūlapāṇiḥ

SYNONYMS

na-not; vikriyā-material transformation; viśva-suhṛt-of the Supreme Personality of Godhead, who is a friend to everyone; sakhasya-of you, the friend; sāmyena-because of your mental equilibrium; vīta-abhimateḥ-who has completely forsaken the bodily concept of life; tava-your; api-indeed; mahat-vimānāt-of insulting a great devotee; sva-kṛtāt-from my own activity; hi-certainly; mādṛk-a person like me; naṅkṣyati-will be destroyed; adūrāt-very soon; api-certainly; śūla-pāṇiḥ-even though as powerful as Lord Śiva (Śūlapāṇi).

O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Śiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava.

Mahārāja Rahūgaṇa was very intelligent and conscious of the inauspicious effects arising from insulting a Vaiṣṇava. He was therefore very anxious to be excused by Jaḍa Bharata. Following in the footsteps of Mahārāja Rahūgaṇa, everyone should be very cautious not to commit an offense at the lotus feet of a Vaiṣṇava. Śrīla Vṛndāvana dāsa Ṭhākura in the Caitanya-bhāgavata (Madhya 13) says:

śūlapāṇi-sama yadi bhakta-nindā kare
bhāgavata pramāṇa–tathāpi śīghra mare
hena vaiṣṇavere ninde sarvajña ha-i
se janera adhaḥ-pāta sarva-śāstre ka-i

"Even if one is as strong as Lord Śiva, who carries a trident in his hand, one will nonetheless fall down from his spiritual position if he tries to insult a Vaiṣṇava. That is the verdict of all Vedic scriptures." He also says this in Caitanya-bhāgavata (Madhya 22):

vaiṣṇavera nindā karibeka yāra gaṇa
tāra rakṣā sāmarthya nāhika kona jana
śūlapāṇi-sama yadi vaiṣṇavere ninde

tathāpiha nāśa yāya–kahe śāstra-vṛnde
ihā nā māniyā ye sujana nindā kare
janme janme se pāpiṣṭha daiva-doṣe mare

”One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all śāstras. If one does not care for the verdict of the śāstras and dares blaspheme a Vaiṣṇava, he suffers life after life because of this.”

Thus end the Bhaktivedanta purports of the Fifth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled, ”The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa.”

20.6.11 Chapter Eleven

Jaḍa Bharata Instructs King Rahūgaṇa

In this chapter the brāhmaṇa Jaḍa Bharata instructs Mahārāja Rahūgaṇa in detail. He tells the King: ”You are not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Actually a person who is on the transcendental platform does not care for social behavior that sacrifices spiritual advancement. Social behavior comes within the jurisdiction of karma-kāṇḍa, material benefit. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature. and consequently he is simply concerned with material benefits and auspicious and inauspicious material things. In other words, the mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers miserable material conditions. On the basis of mental concoction, social behavior has been formulated. If one’s mind is absorbed in these activities, he certainly remains conditioned within the material world. According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands. A person who is not Kṛṣṇa conscious is subjected to all these mental concoctions and is thus governed by the material energy. The living entity who is free from mental concoctions attains the platform of pure spirit soul, devoid of material contamination. There are two types of living entities-jīvātmā and Paramātmā, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate realization is Lord Vāsudeva, Kṛṣṇa. He enters into everyone’s heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one’s position in relationship with Him when one is completely freed from the unwanted association of ordinary men. In this way one can become fit to cross the ocean of nescience. The cause of conditional Life is attachment to the external energy. One has to conquer these mental concoctions: unless one does so, he will never be freed from material anxieties. Although mental concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Kṛṣṇa and that service to Kṛṣṇa is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His devotee [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]”

TEXT 1

brāhmaṇa uvāca
akovidaḥ kovida-vāda-vādān
vadasy atho nāti-vidāṁ variṣṭhaḥ
na sūrayo hi vyavahāram enaṁ
tattvāvamarśena sahāmananti

SYNONYMS

brāhmaṇaḥ uvāca-the brāhmaṇa said; akovidaḥ-without having experience; kovida-vāda-vādān-words used by experienced persons; vadasi-you are speaking; atho-therefore; na-not; ati-vidām-of those who are very experienced; variṣṭhaḥ-the most important; na-not; sūrayaḥ-such intelligent persons; hi-indeed; vyavahāram-mundane and social behavior; enam-this; tattva-of the truth; avamarśena-fine judgment by intelligence; saha-with; āmananti-discuss.

The brāhmaṇa Jaḍa Bharata said: My dear King, although you are not at all experienced, you are trying to speak like a very experienced man. Consequently you cannot be considered an experienced person. An experienced person does not speak the way you are speaking about the relationship between a master and a servant or about material pains and pleasures. These are simply external activities. Any advanced, experienced man, considering the Absolute Truth, does not talk in this way.

Kṛṣṇa similarly chastised Arjuna. Aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: ”While speaking learned words, you are lamenting for what is not worthy of grief.” (Bg. 2.11) Similarly, among people in general, 99.9 percent try to talk like experienced advisers, but they are actually devoid of spiritual knowledge and are therefore like inexperienced children speaking nonsensically. Consequently their words cannot be given any importance. One has to learn from Kṛṣṇa or His devotee. If one speaks on the basis of this experience-that is, on the basis of spiritual knowledge-one’s words are valuable. At the present moment, the entire world is full of foolish people. Bhagavad-gītā describes these people as mūḍhas. They are trying to rule human society, but because they are devoid of spiritual knowledge, the entire world is in a chaotic condition. To be released from these miserable conditions, one has to become Kṛṣṇa conscious and take lessons from an exalted personality like Jaḍa Bharata, Lord Kṛṣṇa and Kapiladeva. That is the only way to solve the problems of material life.

TEXT 2

tathaiva rājann uru-gārhamedha-
vitāna-vidyoru-vijṛmbhiteṣu
na veda-vādeṣu hi tattva-vādaḥ
prāyeṇa śuddho nu cakāsti sādhuḥ

SYNONYMS

tathā-therefore; eva-indeed; rājan-O King; uru-gārha-medha-rituals related to material household life; vitāna-vidyā-in knowledge that expands; uru-very greatly; vijṛmbhiteṣu-among those interested; na-not; veda-vādeṣu-who speak the version of the Vedas; hi-indeed; tattva-vādaḥ-the spiritual science; prāyeṇa-almost always; śuddhaḥ-free from all contaminated activities; nu-indeed; cakāsti-appear; sādhuḥ-a person who is advanced in devotional service.

My dear King, talks of the relationship between the master and the servant, the king and the subject and so forth are simply talks about material activities. People interested in material activities, which are expounded in the Vedas, are intent on performing material sacrifices and placing faith in their material activities. For such people, spiritual advancement is definitely not manifest.

In this verse, two words are significant-veda-vāda and tattva-vāda. According to Bhagavad-gītā, those who are simply attached to the Vedas and who do not understand the purpose of the Vedas or the Vedānta-sūtra are called veda-vāda-ratāḥ.

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ
kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ
bhogaiśvarya-gatiṁ prati

”Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say there is nothing more than this.” (Bg. 2.42–43)

The veda-vāda followers of the Vedas are generally inclined to karma-kāṇḍa, the performance of sacrifice according to the Vedic injunctions. They are thereby promoted to higher planetary systems. They generally practice the Cāturmāsya system. Akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati: one who performs the cāturmāsya-yajña becomes pious. By becoming pious, one may be promoted to the higher planetary systems (ūrdhvaṁ gacchanti sattva-sthāḥ). Some of the followers of the Vedas are attached to karma-kāṇḍa, the fruitive activities of the Vedas, in order to be promoted to a higher standard of life. Others argue that this is not the purpose of the Vedas. Tad yathaiveha karma jitaḥ lokaḥ kṣīyate evam evam utra puṇya jitaḥ lokaḥ kṣīyate. In this world someone may become very highly elevated by taking birth in an aristocratic family, by being well educated, beautiful or very rich. These are the gifts for pious activities enacted in the past life. However, these will be finished when the stock of pious activity is finished. If we become attached to pious activities, we may get these various worldly facilities in the next life and may take birth in the heavenly planets. But all this will eventually be finished. Kṣīṇe puṇye martya-lokaṁ viśanti (Bg. 9.21): when the stock of pious activity is finished, one again has to come to this martya-loka. According to the Vedic injunctions, the performance of pious activity is not really the objective of the Vedas. The objective of the Vedas is explained in Bhagavad-gītā. Vedaiś ca sarvair aham eva vedyaḥ: [Bg. 15.15] the objective of the Vedas is to understand Kṛṣṇa, the Supreme Personality of Godhead. Those who are veda-vādīs are not actually advanced in knowledge, and those who are followers of jñāna-kāṇḍa (Brahman understanding) are also not perfect. However, when one comes to the platform of upāsanā and accepts the worship of the Supreme Personality of Godhead, he becomes perfect (ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param). In the Vedas the worship of different demigods and the performance of sacrifice are certainly, mentioned, but such worship is inferior because the worshipers do not know that the ultimate goal is Viṣṇu (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]). When one comes to the platform of viṣṇor ārādhanam, or bhakti-yoga, one has attained the perfection of life. Otherwise, as indicated in Bhagavad-gītā, one is not a tattva-vādī but a veda-vādī, a blind follower of the Vedic injunctions. A veda-vādī cannot be purified from material contamination unless he becomes a tattva-vādī, that is, one who knows tattva, the Absolute Truth. Tattva is also experienced in three features-brahmeti paramātmeti bhagavān iti śabdyate. Even after coming to the platform of understanding tattva, one must worship Bhagavān, Viṣṇu and His expansions, or one is not yet perfect. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate: [Bg. 7.19] after many births, one who is actually in knowledge surrenders unto Kṛṣṇa. The conclusion is that unintelligent men with a poor fund of knowledge cannot understand Bhagavān, Brahman or Paramātmā, but after studying the Vedas and attaining the understanding of the Absolute Truth, the Supreme Personality of Godhead, one is supposed to be on the platform of perfect knowledge.

TEXT 3

na tasya tattva-grahaṇāya sākṣād
varīyasīr api vācaḥ samāsan
svapne niruktyā gṛhamedhi-saukhyaṁ
na yasya heyānumitaṁ svayaṁ syāt

SYNONYMS

na-not; tasya-of him (a student studying the Vedas); tattva-grahaṇāya-for accepting the real purpose of Vedic knowledge; sākṣāt-directly; varīyasīḥ-very exalted; api-although; vācaḥ-words of the Vedas; samāsan-sufficiently became; svapne-in a dream; niruktyā-by example; gṛha-medhi-saukhyam-happiness within this material world; na-not; yasya-of him who; heya-anumitam-concluded to be inferior; svayam-automatically; syāt-become.

A dream becomes automatically known to a person as false and immaterial, and similarly one eventually realizes that material happiness in this life or the next, on this planet or a higher planet, is insignificant. When one realizes this, the Vedas, although an excellent source, are insufficient to bring about direct knowledge of the truth.

In Bhagavad-gītā (2.45), Kṛṣṇa advised Arjuna to become transcendental to the material activities impelled by the three material modes of nature (traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna). The purpose of Vedic study is to transcend the activities of the three modes of material nature. Of course in the material world the mode of goodness is accepted as the best, and one can be promoted to the higher planetary systems by being on the sattva-guṇa platform. However, that is not perfection. One must come to the conclusion that even the sattva-guṇa platform is also not good. One may dream that he has become a king with a good family, wife and children, but immediately at the end of that dream he comes to the conclusion that it is false. Similarly, all kinds of material happiness are undesirable for a person who wants spiritual salvation. If a person does not come to the conclusion that he has nothing to do with any kind of material happiness, he cannot come to the platform of understanding the Absolute Truth, or tattva jñāna. Karmīs, jñānīs and yogīs are after some material elevation. The karmīs work hard day and night for some bodily comfort, and the jñānīs simply speculate about how to get out of the entanglement of karma and merge into the Brahman effulgence. The yogīs are very much addicted to the acquisition of material perfection and magical powers. All of them are trying to be materially perfect, but a devotee very easily comes to the platform of nirguṇa in devotional service, and consequently for the devotee the results of karma, jñāna and yoga become very insignificant. Therefore only the devotee is on the platform of tattva jñāna, not the others. Of course the jñānī's position is better than that of the karmī but that position is also insufficient. The jñānī must actually become liberated, and after liberation he may be situated in devotional service (mad-bhaktiṁ labhate parām [Bg. 18.54]).

TEXT 4

yāvan mano rajasā pūruṣasya
sattvena vā tamasā vānuruddham
cetobhir ākūtibhir ātanoti
niraṅkuśaṁ kuśalaṁ cetaraṁ vā

SYNONYMS

yāvat-as long as; manaḥ-the mind; rajasā-by the mode of passion; pūruṣasya-of the living entity; sattvena-by the mode of goodness; vā-or; tamasā-by the mode of darkness; vā-or; anuruddham-controlled; cetobhiḥ-by the knowledge-acquiring senses; ākūtibhiḥ-by the senses of action; ātanoti-expands; niraṅkuśam-independent like an elephant not controlled by a trident; kuśalam-auspiciousness; ca-also; itaram-other than auspiciousness, sinful activities; vā-or.

As long as the mind of the living entity is contaminated by the three modes of material nature (goodness, passion and ignorance), his mind is exactly like an independent, uncontrolled elephant. It simply expands its jurisdiction of pious and impious activities by using the senses. The result is that the living entity remains in the material world to enjoy and suffer pleasures and pains due to material activity.

In Caitanya-caritāmṛta it is said that material pious and impious activities are both opposed to the principle of devotional service. Devotional service means mukti, freedom from material entanglement, but pious and impious activities result in entanglement within this material world. If the mind is captivated by the pious and impious activities mentioned in the Vedas, one remains eternally in darkness; one cannot attain the absolute platform. To change the consciousness from ignorance to passion or from passion to goodness does not really solve the problem. As stated in Bhagavad-gītā (14.26), sa guṇān samatītyaitān brahma-bhūyāya kalpate. One must come to the transcendental platform; otherwise life's mission is never fulfilled.

TEXT 5

sa vāsanātmā viṣayoparakto
guṇa-pravāho vikṛtaḥ ṣoḍaśātmā
bibhrat pṛthaṅ-nāmabhi rūpa-bhedam
antar-bahiṣṭvaṁ ca purais tanoti

SYNONYMS

saḥ-that; vāsanā-endowed with many desires; ātmā-the mind; viṣaya-uparaktaḥ-attached to material happiness, sense gratification; guṇa-pravāhaḥ-driven by the force of either sattva-guṇa, rajo-guṇa or tamo-guṇa; vikṛtaḥ-transformed by lust and so on; ṣoḍaśa-ātmā-the chief of the sixteen material elements (the five gross elements, the ten senses and the mind); bibhrat-wandering; pṛthak-nāmabhiḥ-with separate names; rūpa-bhedam-assuming different forms; antaḥ-bahiṣṭvam-the quality of being first-class or last-class; ca-and; puraiḥ-with different bodily forms; tanoti-manifests.

Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position, it accepts a higher or lower material body.

Transmigration among the 8,400,000 species is due to the mind's being polluted by certain material qualities. Due to the mind, the soul is subjected to pious and impious activities. The continuation of material existence is like the waves of material nature. In this regard. Śrīla Bhaktivinoda Ṭhākura says, māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi: "My dear brother, the spirit soul is completely under the control of māyā, and you are being carried away by its waves." This is also confirmed in Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Material existence means being fully controlled by material nature. The mind is the center for accepting the dictations of material nature. In this way the living entity is carried away in different types of bodies continuously, millennium after millennium.

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
(Caitanya-caritāmṛta, Madhya 20.117)

Due to the living entity's forgetfulness of Kṛṣṇa, one is bound by the laws of material nature.

TEXT 6

duḥkhaṁ sukhaṁ vyatiriktaṁ ca tīvraṁ

kālopapannaṁ phalam āvyanakti
āliṅgya māyā-racitāntarātmā
sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ

SYNONYMS

duḥkham-unhappiness due to impious activities; sukham-happiness due to pious activities; vyatiriktam-illusion; ca-also; tīvram-very severe; kāla-upapannam-obtained in the course of time; phalam-the resultant action; āvyanakti-creates; āliṅgya-embracing; māyā-racita-created by material nature; antaḥ-ātmā-the mind; sva-dehinam-the living being himself; saṁsṛti-of the actions and reactions of material existence; cakra-kūṭaḥ-which deceives the living entity into the wheel.

The materialistic mind covering the living entity's soul carries it to different species of life. This is called continued material existence. Due to the mind, the living entity suffers or enjoys material distress and happiness. Being thus illusioned, the mind further creates pious and impious activities and their karma, and thus the soul becomes conditioned.

Mental activities under the influence of material nature cause happiness and distress within the material world. Being covered by illusion, the living entity eternally continues conditioned life under different designations. Such living entities are known as nitya-baddha, eternally' conditioned. On the whole, the mind is the cause of conditioned life; therefore the entire yogic process is meant to control the mind and the senses. If the mind is controlled, the senses are automatically controlled, and therefore the soul is saved from the reactions of pious and impious activity. If the mind is engaged at the lotus feet of Lord Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ), the senses are automatically engaged in the Lord's service. When the mind and senses are engaged in devotional service, the living entity naturally becomes Kṛṣṇa conscious. As soon as one always thinks of Kṛṣṇa, he becomes a perfect yogī, as confirmed in Bhagavad-gītā (yoginām api sarveṣāṁ mad-gatenāntarātmanā [Bg. 6.47]). This antarātmā, the mind, is conditioned by material nature. As stated here, māyā-racitāntarātmā sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ: the mind, being most powerful, covers the living entity and puts him in the waves of material existence.

TEXT 7

tāvān ayaṁ vyavahāraḥ sadāviḥ
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ
tasmān mano liṅgam ado vadanti
guṇāguṇatvasya parāvarasya

SYNONYMS

tāvān-until that time; ayam-this; vyavahāraḥ-the artificial designations (being fat or skinny, or belonging to the demigods or human beings); sadā-always; āviḥ-manifesting; kṣetra-jña-of the Living entity; sākṣyaḥ-testimony; bhavati-is; sthūla-sūkṣmaḥ-fat and skinny; tasmāt-therefore; manaḥ-the mind; liṅgam-the cause; adaḥ-this; vadanti-they say; guṇa-aguṇatvasya-of being absorbed in material qualities or devoid of material qualities; para-avarasya-and of lower and higher conditions of life.

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described here as para-avara, para means transcendental, and avara means material. When the mind is engaged in the Lord's service (sa vai manaḥ kṛṣṇa-padāravindayoḥ), it is called para, transcendental. When the mind is engaged in material sense gratification, it is called avara, or material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Kṛṣṇa consciousness by the process of devotional service. We have often given the example of Ambarīṣa Mahārāja. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane. The mind must be controlled in Kṛṣṇa consciousness. The tongue can be utilized to spread the message of Kṛṣṇa and glorify the Lord or take prasāda, the remnants of food offered to Kṛṣṇa. Sevonmukhe hi jihvādau: when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the Nārada-pañcarātra, sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Kṛṣṇa's service, one can be liberated and return home, back to Godhead.

TEXT 8

guṇānuraktaṁ vyasanāya jantoḥ
kṣemāya nairguṇyam atho manaḥ syāt
yathā pradīpo ghṛta-vartim aśnan
śikhāḥ sadhūmā bhajati hy anyadā svam
padaṁ tathā guṇa-karmānubaddhaṁ
vṛttīr manaḥ śrayate 'nyatra tattvam

SYNONYMS

guṇa-anuraktam-being attached to the material modes of nature; vyasanāya-for the conditioning in material existence; jantoḥ-of the living entity; kṣemāya-for the ultimate welfare; nairguṇyam-being unaffected by the material modes of nature; atho-thus; manaḥ-the mind; syāt-becomes; yathā-as much as; pradīpaḥ-a lamp; ghṛta-vartim-a wick within clarified butter; aśnan-burning; śikhāḥ-the flame; sadhūmāḥ-with smoke; bhajati-enjoys; hi-certainly; anyadā-otherwise; svam-its own original; padam-position; tathā-so; guṇa-karma-anubaddham-bound by the modes of nature and the reactions of material activities; vṛttīḥ-various engagements; manaḥ-the mind; śrayate-takes shelter of; anyatra-otherwise; tattvam-its original condition.

When the living entity's mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation. When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Kṛṣṇa consciousness.

It is therefore concluded that the mind is the cause of material existence and liberation also. Everyone is suffering in this material world because of the mind; it is therefore proper to train the mind or to cleanse the mind from material attachment and engage it fully in the Lord's service. This is called spiritual engagement. As confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

We should engage the mind fully in Kṛṣṇa conscious activities. Then it will be the cause of our liberation, for our returning home. back to Godhead. However, if we keep the mind engaged in material activities for sense gratification, it will cause continuous bondage and will make us remain in this material world in different bodies, suffering the consequences of our different actions.

TEXT 9

ekādaśāsan manaso hi vṛttaya
ākūtayaḥ pañca dhiyo 'bhimānaḥ
mātrāṇi karmāṇi puraṁ ca tāsāṁ
vadanti haikādaśa vīra bhūmīḥ

SYNONYMS

ekādaśa-eleven; āsan-there are; manasaḥ-of the mind; hi-certainly; vṛttayaḥ-activities; ākūtayaḥ-senses of action; pañca-five; dhiyaḥ-senses for gathering knowledge; abhimānaḥ-the false ego; mātrāṇi-different sense objects; karmāṇi-different material activities; puram ca-and the body, society, nation, family or place of nativity; tāsām-of those functions; vadanti-they say; ha-oh; ekādaśa-eleven; vīra-O hero; bhūmīḥ-fields of activity.

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

The mind is the controller of the five knowledge-acquiring senses and the five working senses. Each sense has its particular field of activity. In all cases, the mind is the controller or owner. By the false ego one thinks oneself the body and thinks in terms of "my body, my house, my family, my society, my nation" and so on. These false identifications are due to the expansions of the false ego. Thus one thinks that be is this or that. Thus the living entity becomes entangled in material existence.

TEXT 10

gandhākṛti-sparśa-rasa-śravāṁsi
visarga-raty-arty-abhijalpa-śilpāḥ
ekādaśaṁ svīkaraṇaṁ mameti
śayyām ahaṁ dvādaśam eka āhuḥ

SYNONYMS

gandha-smell; ākṛti-form; sparśa-touch; rasa-taste; śravāṁsi-and sound; visarga-evacuating; rati-sexual intercourse; arti-movement; abhijalpa-speaking; śilpāḥ-grasping or releasing; ekādaśam-eleventh; svīkaraṇam-accepting as; mama-mine; iti-thus; śayyām-this body; aham-I; dvādaśam-twelfth; eke-some; āhuḥ-have said.

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses. Besides this, there is another conception by which one thinks, "This is my body, this is my society, this is my family, this is my nation," and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

There are different objects for the eleven items. Through the nose we can smell, by the eyes we can see, by the ears we can hear, and in this way we gather knowledge. Similarly, there are the karmendriyas, the working senses-the hands, legs, genitals, rectum, mouth and so forth. When the false ego expands, it makes one think. "This is my body, family, society, country," etc.

TEXT 11

dravya-svabhāvāśaya-karma-kālair
ekādaśāmī manaso vikārāḥ
sahasraśaḥ śataśaḥ koṭiśaś ca
kṣetrajñato na mitho na svataḥ syuḥ

SYNONYMS

dravya-by physical objects; sva-bhāva-by nature as the cause of development; āśaya-by culture; karma-by predestined resultant actions; kālaiḥ-by time; ekādaśa-eleven; amī-all these; manasaḥ-of the mind; vikārāḥ-transformations; sahasraśaḥ-in thousands; śataśaḥ-in hundreds; koṭiśaḥ ca-and in millions; kṣetra-jñataḥ-from the original Supreme Personality of Godhead; na-not; mithaḥ-one another; na-nor; svataḥ-from themselves; syuḥ-are.

The physical elements, nature, the original cause, culture, destiny and the time element are all material causes. Agitated by these material causes, the eleven functions transform into hundreds of functions and then into thousands and then into millions. But all these transformations do not take place automatically by mutual combination. Rather, they are under the direction of the Supreme Personality of Godhead.

One should not think that all the interactions of the physical elements, gross and subtle, that cause the transformation of mind and consciousness are working independently. They are under the direction of the Supreme Personality of Godhead. In Bhagavad-gītā

(15.15), Kṛṣṇa says that the Lord is situated in everyone's heart (sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca). As mentioned herein, Supersoul (kṣetrajña) is directing everything. The living entity is also kṣetrajña, but the supreme kṣetrajña is the Supreme Personality of Godhead. He is the witness and order giver. Under His direction, everything takes place. The different inclinations of the living entity are created by his own nature or his expectations, and he is trained by the Supreme Personality of Godhead through the agency of material nature. The body, nature and the physical elements are under the direction of the Supreme Personality of Godhead. They do not function automatically. Nature is neither independent nor automatic. As confirmed in Bhagavad-gītā, the Supreme Personality of Godhead is behind nature.

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 12

kṣetrajña etā manaso vibhūtīr
jīvasya māyā-racitasya nityāḥ
āvirhitāḥ kvāpi tirohitāś ca
śuddho vicaṣṭe hy aviśuddha-kartuḥ

SYNONYMS

kṣetra-jñaḥ-the individual soul; etāḥ-all these; manasaḥ-of the mind; vibhūtīḥ-different activities; jīvasya-of the living entity; māyā-racitasya-created by the external, material energy; nityāḥ-from time immemorial; āvirhitāḥ-sometimes manifested; kvāpi-somewhere; tirohitāḥ ca-and not manifested; śuddhaḥ-purified; vicaṣṭe-sees this; hi-certainly; aviśuddha-unpurified; kartuḥ-of the doer.

The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jīvan-mukta] can see all these things vividly.

As stated in Bhagavad-gītā (13.3), kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. There are two kinds of kṣetrajña, or living beings. One is the individual living being, and the other is the supreme living being. The ordinary living being knows about his body to some extent, but the Supreme, Paramātmā, knows the condition of all bodies. The individual living being is localized, and the Supreme. Paramātmā. is all-pervading. In this śloka the word kṣetrajña refers to an ordinary living being, not the supreme living being. This ordinary living being is of two kinds-nitya-baddha or nitya-mukta. One is eternally conditioned and the other eternally liberated. The eternally liberated living being; are in the Vaikuṇṭha jagat, the spiritual world, and they never fall into the material world. Those in the material world are conditioned souls, nitya-baddha. The nitya-baddhas can become liberated by controlling the mind because the cause of conditioned life is the mind. When the mind is trained and the soul is not under the mind's control, the soul can be liberated even in this material world. When it is liberated, one is called jīvan-mukta. A jīvan-mukta knows how he has become conditioned; therefore he tries to purify himself and return home, back to Godhead. The eternally conditioned soul is eternally conditioned because he is controlled by the mind. The conditioned state and liberated state are compared to the sleeping, unconscious state and the awakened state. Those who are sleeping and unconscious are eternally conditioned, but those who are awake understand that they are eternally part and parcel of the Supreme Personality of Godhead, Kṛṣṇa. Therefore even in this material world, they engage in Kṛṣṇa's service. As confirmed by Śrīla Rūpa Gosvāmī: īhā yasya harer dāsye. If one takes to Kṛṣṇa's service, he is liberated, even though he appears to be a conditioned soul within the material world. Jīvan-muktaḥ sa ucyate. In any condition, one is to be considered liberated if his only business is to serve Kṛṣṇa.

TEXTS 13–14

kṣetrajña ātmā puruṣaḥ purāṇaḥ
sākṣāt svayaṁ jyotir ajaḥ pareśaḥ
nārāyaṇo bhagavān vāsudevaḥ
sva-māyayātmany avadhīyamānaḥ
yathānilaḥ sthāvara-jaṅgamānām
ātma-svarūpeṇa niviṣṭa īśet
evaṁ paro bhagavān vāsudevaḥ
kṣetrajña ātmedam anupraviṣṭaḥ

SYNONYMS

kṣetra-jñaḥ-the Supreme Personality of Godhead; ātmā-all-pervading, present everywhere; puruṣaḥ-the unrestricted controller, who has unlimited power; purāṇaḥ-the original; sākṣāt-perceivable by hearing from the authorities and by direct perception; svayam-personal; jyotiḥ-manifesting His bodily rays (the Brahman effulgence); ajaḥ-never born; pareśaḥ-the Supreme Personality of Godhead; nārāyaṇaḥ-the resting place of all living entities; bhagavān-the Personality of Godhead with six full opulences; vāsudevaḥ-the shelter of everything, manifested and nonmanifest; sva-māyayā-by His own potency; ātmani-in His own self, or in the ordinary living entities; avadhīyamānaḥ-existing as the controller; yathā-as much as; anilaḥ-the air; sthāvara-of nonmoving living entities; jaṅgamānām-and of the moving living entities; ātma-svarūpeṇa-by His expansion as the Supersoul; niviṣṭaḥ-entered; īśet-controls; evam-thus; paraḥ-transcendental; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-the shelter of everything; kṣetra-jñaḥ-known as kṣetrajña; ātmā-the vital force; idam-this material world; anupraviṣṭaḥ-entered within.

There are two kinds of kṣetrajña-the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

This is confirmed in Bhagavad-gītā (15.15). Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. Every living being is controlled by the supreme living being, Paramātmā, who resides within everyone's heart. He is the puruṣa, the puruṣa-avatāra, who creates this material world. The first puruṣa-avatāra is Mahā-Viṣṇu, and that Mahā-Viṣṇu is the plenary portion of the plenary portion of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa's first expansion is Baladeva, and His next expansions are Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Vāsudeva is the original cause of the brahmajyoti, and the brahmajyoti is the expansion of the rays of the body of Vāsudeva.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Brahma-saṁhitā 5.40) The Supreme Personality of Godhead is thus described in Bhagavad-gītā:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This is the position of the plenary expansions of Kṛṣṇa as the all-pervading Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXT 15

na yāvad etāṁ tanu-bhṛn narendra
vidhūya māyāṁ vayunodayena
vimukta-saṅgo jita-ṣaṭ-sapatno
vedātma-tattvaṁ bhramatīha tāvat

SYNONYMS

na-not; yāvat-as long as; etām-this; tanu-bhṛt-one who has accepted a material body; narendra-O King; vidhūya māyām-washing away the infection accumulated because of contamination by the material world; vayunā udayena-by awakening of transcendental knowledge due to good association and study of the Vedic literatures; vimukta-saṅgaḥ-free from all material association; jita-ṣaṭ-sapatnaḥ-conquering the six enemies (the five knowledge-acquiring senses and the mind); veda-knows; ātma-tattvam-spiritual truth; bhramati-he wanders; iha-in this material world; tāvat-until that time.

My dear King Rahūgaṇa, as long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment, and as long as he does not conquer his six enemies and come to the platform of self-realization by awakening his spiritual knowledge, he has to wander among different places and different species of life in this material world.

When one's mind is absorbed in the material conception, he thinks that he belongs to a particular nation, family, country or creed. These are all called upādhis, designations, and one has to become freed from them (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]). As long as one is not freed, he has to continue conditioned life in material existence. The human form of life is meant for cleansing away these misconceptions. If this is not done, one has to repeat the cycle of birth and death and thus suffer all material conditions.

TEXT 16

na yāvad etan mana ātma-liṅgaṁ
saṁsāra-tāpāvapanaṁ janasya
yac choka-mohāmaya-rāga-lobha-
vairānubandhaṁ mamatāṁ vidhatte

SYNONYMS

na-not; yāvat-as long as; etat-this; manaḥ-mind; ātma-liṅgam-existing as the false designation of the soul; saṁsāra-tāpa-of the miseries of this material world; āvapanam-the growing ground; janasya-of the living being; yat-which; śoka-of lamentation; moha-of illusion; āmaya-of disease; rāga-of attachment; lobha-of greed; vaira-of enmity; anubandham-the consequence; mamatām-the sense of ownership; vidhatte-gives.

The soul's designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illusion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

The mind is the cause of both material bondage and liberation. The impure mind thinks, "I am this body." The pure mind knows that he is not the material body; therefore the mind is considered to be the root of all material designations. Until the living entity is aloof from the association and contaminations of this material world, the mind will be absorbed in such material things as birth, death, disease, illusion, attachment, greed and enmity. In this way the living entity is conditioned, and he suffers material miseries.

TEXT 17

bhrātṛvyam enaṁ tad adabhra-vīryam

upekṣayādhyedhitam apramattaḥ
guror hareś caraṇopāsanāstro
jahi vyalīkaṁ svayam ātma-moṣam
SYNONYMS

bhrātṛvyam-the formidable enemy; enam-this mind; tat-that; adabhra-vīryam-very, very powerful; upekṣayā-by neglecting; adhyedhitam-unnecessarily increased in power; apramattaḥ-one who is without illusion; guroḥ-of the spiritual master; hareḥ-of the Supreme Personality of Godhead; caraṇa-of the lotus feet; upāsanā-astraḥ-applying the weapon of worshiping; jahi-conquer; vyalīkam-false; svayam-personally; ātma-moṣam-which covers the constitutional position of the living entity.

This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

There is one easy weapon with which the mind can be conquered-neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind's orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. This is the instruction of all the śāstras. If one does not do so, one is doomed to follow the dictations of the mind. Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord's service. Then the mind will be automatically controlled. Śrī Caitanya Mahāprabhu has instructed Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

When one receives the seed of devotional service by the mercy of the guru and Kṛṣṇa, the Supreme Personality of Godhead, one's real life begins. If one abides by the orders of the spiritual master, by the grace of Kṛṣṇa he is freed from service to the mind.

20.6.12 Thus end the Bhaktivedanta purports of the Fifth Canto, Eleventh Chapter of the Śrīmad-Bhāgavatam, entitled "Jaḍa Bharata Instructs King Rahūgaṇa."

Chapter Twelve

Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata

Because Mahārāja Rahūgaṇa was still doubtful about his enlightenment, he asked the brāhmaṇa Jaḍa Bharata to repeat his instructions and clarify ideas he could not understand. In this chapter, Mahārāja Rahūgaṇa offers his respectful obeisances to Jaḍa Bharata, who was concealing his real position. The King could understand by his speech how exalted and advanced he was in spiritual knowledge. He very much regretted his offense against him. Mahārāja Rahūgaṇa was bitten by the serpent of ignorance, but was cured by the nectarean words of Jaḍa Bharata. Later, because he was doubtful about the subjects discussed, he made further inquiries, one question after another. First he wanted to be released from the offense he had committed at the lotus feet of Jaḍa Bharata.

Mahārāja Rahūgaṇa was somewhat unhappy at not being able to grasp Jaḍa Bharata's instructions, which were full of meaning that could not be understood by a materialistic person. Therefore Jaḍa Bharata repeated his instructions more clearly. He said that on the surface of the globe all living entities, moving and unmoving, were but transformations of the earth in different ways. The King was very proud of his king's body, but that body was simply another transformation of the earth. Out of his false prestige, the King was misbehaving toward the palanquin carrier. as a master toward a servant, and he was actually very unkind to other living entities. Consequently King Rahūgaṇa was unfit to give protection to the citizens, and because he was ignorant, he was unfit to be counted among advanced philosophers. Everything in the material world is but a transformation of the earth, although things have different names according to their transformations. Actually the varieties are one and the same, and ultimately all these varieties are vanquished into atoms. Nothing is permanent in this material world. The variety of things and their distinctions are simply mental concoctions. The Absolute Truth is beyond illusion and is manifest in three features-impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. Ultimate realization of the Absolute Truth is the Supreme Personality of Godhead, called Vāsudeva by His devotees. Unless one is blessed with the dust from the feet of a pure devotee on his head, one cannot possibly become a devotee of the Supreme Personality of Godhead.

Jaḍa Bharata also told about his own previous birth and informed the King that by the grace of the Lord he still remembered all the incidents of his past life. Due to the activities of his past life, Jaḍa Bharata was being very cautious and was therefore assuming the characteristics of a deaf and dumb man to avoid mingling with the material world. Association with the material modes of nature is very powerful. The bad association of materialistic men can be avoided only in the association of devotees. In the association of devotees, one is given an opportunity to render devotional service in nine different ways-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]. In this way, in the association of devotees, one can pass over material association, cross over the ocean of nescience and return home, back to Godhead.

TEXT 1

rahūgaṇa uvāca
namo namaḥ kāraṇa-vigrahāya
svarūpa-tucchīkṛta-vigrahāya
namo 'vadhūta dvija-bandhu-liṅga-
nigūḍha-nityānubhavāya tubhyam
SYNONYMS

rahūgaṇaḥ uvāca-King Rahūgaṇa said; namaḥ-my respectful obeisances; namaḥ-obeisances; kāraṇa-vigrahāya-to one whose body emanates from the Supreme Person, the cause of all causes; svarūpa-tucchīkṛta-vigrahāya-who has completely removed all the contradictions of the scriptures by manifesting his true self; namaḥ-respectful obeisances; avadhūta-O master of all mystic power; dvija-bandhu-liṅga-by the characteristics of a person born in a brāhmaṇa family but not executing the duties of a brāhmaṇa; nigūḍha-covered; nitya-anubhavāya-to him whose eternal self-realization; tubhyam-to you.

King Rahūgaṇa said: O most exalted personality, you are not different from the Supreme Personality of Godhead. By the influence of your true self, all kinds of contradiction in the śāstras have been removed. In the dress of a friend of a brāhmaṇa, you are hiding your transcendental blissful position. I offer my respectful obeisances unto you.

From the Brahma-saṁhitā we understand the Supreme Personality of Godhead is the cause of all causes (sarva-kāraṇa-kāraṇam [Bs. 5.1]). Ṛṣabhadeva was the direct incarnation of the Supreme Personality of Godhead, the cause of all causes. His son, Bharata Mahārāja, who was now acting as the brāhmaṇa Jaḍa Bharata, had received his body from the cause of all causes. Therefore he is addressed as kāraṇa-vigrahāya.

TEXT 2

jvarāmayārtasya yathāgadaṁ sat
nidāgha-dagdhasya yathā himāmbhaḥ
kudeha-mānāhi-vidaṣṭa-dṛṣṭeḥ
brahman vacas te ’mṛtam auṣadhaṁ me

SYNONYMS

jvara-of a fever; āmaya-by the disease; ārtasya-of a distressed person; yathā-just as; agadam-the medicine; sat-right; nidāgha-dagdhasya-of one scorched by the heat of the sun; yathā-just as; hima-ambhaḥ-very cold water; ku-deha-in this body made of matter and full of dirty things such as stool and urine; māna-of pride; ahi-by the serpent; vidaṣṭa-bitten; dṛṣṭeḥ-of one whose vision; brahman-O best of the brāhmaṇas; vacaḥ-words; te-your; amṛtam-nectar; auṣadham-medicine; me-for me.

O best of the brāhmaṇas, my body is filled with dirty things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, and they are cooling waters for one scorched by the heat.

The conditioned soul has a body full of dirty things-bones, blood, urine, stool and so forth. Nonetheless, the most intelligent men in this material world think they are these combinations of blood, bone, urine and stool. If this is so, why can’t other intelligent men be made with these ingredients, which are so readily available? The entire world is going on under the bodily conception and creating a hellish condition unfit for any gentleman’s living. The instructions given to King Rahūgaṇa by Jaḍa Bharata are very valuable. They are like the medicine that can save one from a snakebite. The Vedic instructions are like nectar and cool water for one suffering from scorching heat.

TEXT 3

tasmād bhavantaṁ mama saṁśayārthaṁ
prakṣyāmi paścād adhunā subodham
adhyātma-yoga-grathitaṁ tavoktam
ākhyāhi kautūhala-cetaso me

SYNONYMS

tasmāt-therefore; bhavantam-to you; mama-of me; saṁśaya-artham-the subject matter that is not clear to me; prakṣyāmi-I shall submit; paścāt-afterwards; adhunā-now; su-bodham-so that it can be clearly understood; adhyātma-yoga-of mystic instruction for self-realization; grathitam-as composed; tava-your; uktam-speech; ākhyāhi-please explain again; kautūhala-cetasaḥ-whose mind is very inquisitive to understand the mystery of such statements; me-to me.

Whatever doubts I have about a particular subject matter I shall ask you about later. For the time being, these mysterious yoga instructions you have given me for self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. My mind is very inquisitive, and I want to understand this clearly.

The Vedic literature instructs: tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. An intelligent man must be very inquisitive to know the transcendental science deeply. Therefore one must approach a guru, a spiritual master. Although Jaḍa Bharata explained everything to Mahārāja Rahūgaṇa, it appears that his intelligence was not perfect enough to understand clearly. He therefore requested a further explanation. As stated in Bhagavad-gītā (4.34): tad viddhi praṇipātena paripraśnena sevayā. The student must approach a spiritual master and surrender unto him fully (praṇipātena). He must also question him in order to understand his instructions (paripraśnena). One should not only surrender to the spiritual master but also render loving service unto him (sevayā) so that the spiritual master will be pleased with the student and explain the transcendental subject matter more clearly. A challenging spirit before the spiritual master should be avoided if one is at all interested in learning the Vedic instructions in depth.

TEXT 4

yad āha yogeśvara dṛśyamānaṁ
kriyā-phalaṁ sad-vyavahāra-mūlam
na hy añjasā tattva-vimarśanāya
bhavān amuṣmin bhramate mano me

SYNONYMS

yat-that which; āha-have said; yoga-īśvara-O master of mystic power; dṛśyamānam-being clearly seen; kriyā-phalam-the results of moving the body here and there, such as feeling fatigue; sat-existing; vyavahāra-mūlam-whose basis is etiquette alone; na-not; hi-certainly; añjasā-on the whole, or in fact; tattva-vimarśanāya-for understanding the truth by consultation; bhavān-your good self; amuṣmin-in that explanation; bhramate-is bewildered; manaḥ-mind; me-my.

O master of yogic power, you said that fatigue resulting from moving the body here and there is appreciated by direct perception, but actually there is no fatigue. It simply exists as a matter of formality. By such inquiries and answers, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

Formal inquiries and answers about the bodily conception do not constitute knowledge of the Absolute Truth. Knowledge of the Absolute Truth is quite different from the formal understanding of bodily pains and pleasures. In Bhagavad-gītā Lord Kṛṣṇa informs Arjuna that the pains and pleasures experienced in relation to the body are temporary; they come and go. One should not be disturbed by them but should tolerate them and continue with spiritual realization.

TEXTS 5–6

brāhmaṇa uvāca
ayaṁ jano nāma calan pṛthivyāṁ
yaḥ pārthivaḥ pārthiva kasya hetoḥ
tasyāpi cāṅghryor adhi gulpha-jaṅghā-
jānūru-madhyora-śirodharāṁsāḥ
aṁse 'dhi dārvī śibikā ca yasyāṁ
sauvīra-rājety apadeśa āste
yasmin bhavān rūḍha-nijābhimāno
rājāsmi sindhuṣv iti durmadāndhaḥ

SYNONYMS

brāhmaṇaḥ uvāca-the brāhmaṇa said; ayam-this; janaḥ-person; nāma-celebrated as such; calan-moving; pṛthivyām-on the earth; yaḥ-who; pārthivaḥ-a transformation of the earth; pārthiva-O King, who possesses a similar earthly body; kasya-for what; hetoḥ-reason; tasya api-of him also; ca-and; aṅghryoḥ-feet; adhi-above; gulpha-ankles; jaṅghā-calves; jānu-knees; uru-thighs; madhyora-waist; śiraḥ-dhara-neck; aṁsāḥ-shoulders; aṁse-shoulder; adhi-upon; dārvī-made of wood; śibikā-palanquin; ca-and; yasyām-on which; sauvīra-rājā-the King of Sauvīra; iti-thus; apadeśaḥ-known as; āste-there is; yasmin-in which; bhavān-Your Lordship; rūḍha-imposed upon; nija-abhimānaḥ-having a conception of false prestige; rājā asmi-I am the King; sindhuṣu-in the state of Sindhu; iti-thus; durmada-andhaḥ-captivated by false prestige.

The self-realized brāhmaṇa Jaḍa Bharata said: Among the various material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvīra. The body of the King is simply another transformation of earth, but within that body Your Lordship is situated and falsely thinking that you are the King of the state of Sauvīra.

After analyzing the material bodies of the palanquin carrier and the palanquin passenger, Jaḍa Bharata concludes that the real living force is the living entity. The living entity is the offshoot or offspring of Lord Viṣṇu; therefore within this material world, among moving and nonmoving things, the real principle is Lord Viṣṇu. Due to His presence, everything is working, and there are actions and reactions. One who understands Lord Viṣṇu as the original cause of everything is to be understood to be perfectly situated in knowledge. Although he was falsely proud of being a king, King Rahūgaṇa was not really situated in knowledge. Therefore he was rebuking the palanquin carriers, including the self-realized brāhmaṇa, Jaḍa Bharata. This is the first accusation Jaḍa Bharata made against the King, who was daring to talk to a learned brāhmaṇa from the flimsy ground of ignorance, identifying everything with matter. King Rahūgaṇa argued that the living entity is within the body and that when the body is fatigued the living entity within must therefore be suffering. It is clearly explained in the following verses that the living entity does not suffer due to the body's fatigue. Śrīla Viśvanātha Cakravartī gives an example of a child heavily decorated with ornaments; although the child's body is very delicate, he does not feel fatigue, nor do the parents think that his ornaments should be taken away. The living entity has nothing to do with bodily pains and pleasures. These are simply mental concoctions. An intelligent man will find the original cause of everything. Material combinations and permutations may be a matter of fact in worldly dealings, but actually the living force, the soul, has nothing to do with them. Those who are materially upset take care of the body and manufacture daridra-nārāyaṇa (poor Nārāyaṇa). However, it is not a fact that the soul or Supersoul becomes poor simply because the body is poor. These are the statements of ignorant people. The soul and Supersoul are always apart from bodily pleasure and pain.

TEXT 7

śocyān imāṁs tvam adhikaṣṭa-dīnān
viṣṭyā nigṛhṇan niranugraho 'si
janasya goptāsmi vikatthamāno
na śobhase vṛddha-sabhāsu dhṛṣṭaḥ

SYNONYMS

śocyān-lamentable; imān-all these; tvam-you; adhi-kaṣṭa-dīnān-poor persons suffering more pains because of their poverty-stricken position; viṣṭyā-by force; nigṛhṇan-seizing; niranugrahaḥ asi-you have no mercy in your heart; janasya-of the people in general; goptā asmi-I am the protector (king); vikatthamānaḥ-bragging; na śobhase-you do not look very good; vṛddha-sabhāsu-in the society of learned persons; dhṛṣṭaḥ-simply impudent.

It is a fact, however, that these innocent people carrying your palanquin without payment are certainly suffering due to this injustice. Their condition is very lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind, yet due to false prestige you were thinking that you were protecting the citizens. This is ludicrous. You were such a fool that you could not have been adored as a great man in an assembly of persons advanced in knowledge.

King Rahūgaṇa was proud of being king, and he felt he had the right to control the citizens as he liked, but actually he was engaging men in carrying his palanquin without payment, and therefore he was causing them trouble without reason. Nonetheless, the King was thinking that he was the protector of the citizens. Actually the king should be the representative of the Supreme

Personality of Godhead. For this reason he is called nara-devatā, the Lord among human beings. However, when a king thinks that because he is the head of the state, he can utilize the citizens for his sense gratification, he is in error. Such an attitude is not appreciated by learned scholars. According to the Vedic principles, the king should be advised by learned sages, brāhmaṇas and scholars, who advise him according to the injunctions given in the dharma-śāstra. The duty of the king is to follow these instructions. Learned circles do not appreciate the king's utilizing public endeavor for his own benefit. His duty is to give protection to the citizens instead. The king should not become such a rogue that he exploits the citizens for his own benefit.

It is stated in Śrīmad-Bhāgavatam that in Kali-yuga the heads of government will be plunderers and thieves. These thieves and plunderers take the money and property of the public by force or connivance. Therefore it is said in Śrīmad-Bhāgavatam, rājanyair nirghṛṇair dasyu-dharmabhiḥ. As Kali-yuga advances, we can see that these characteristics are already visible. We can certainly imagine how deteriorated human civilization will be by the end of Kali-yuga. Indeed, there will no longer be a sane man capable of understanding God and our relationship with Him. In other words, human beings will be just like animals. At that time, in order to reform human society, Lord Kṛṣṇa will come in the form of the Kalki avatāra. His business will be to kill all the atheists because ultimately the real protector is Viṣṇu, or Kṛṣṇa.

The Lord incarnates and sets things in order when things are mismanaged by so-called kings and heads of government. As Kṛṣṇa says in Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. Of course this takes many years, but the principle is there. When the king or governmental head does not follow the proper principles, nature deals out the punishments in the forms of war, famine and so forth. Therefore if the governmental head is not aware of life's goal, he should not take charge of ruling the people. Actually the supreme proprietor of everything is Lord Viṣṇu. He is the maintainer of everyone. The king, the father, and the guardian are simply representatives of Lord Viṣṇu, empowered by Him to look after the management and maintain things. It is therefore the duty of the head of the state to maintain the general populace in such a way that people will ultimately know the goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. Unfortunately the foolish governmental head and the general populace do not know that the ultimate goal of life is to understand and approach Lord Viṣṇu. Without this knowledge, everyone is in ignorance, and all society is crowded with cheaters and cheated.

TEXT 8

yadā kṣitāv eva carācarasya
vidāma niṣṭhāṁ prabhavaṁ ca nityam
tan nāmato 'nyad vyavahāra-mūlaṁ
nirūpyatāṁ sat-kriyayānumeyam

SYNONYMS

yadā-therefore; kṣitau-in the earth; eva-certainly; cara-acarasya-of different bodies, some moving and some not moving; vidāma-we know; niṣṭhām-annihilation; prabhavam-appearance; ca-and; nityam-regularly by the principles of nature; tat-that; nāmataḥ-than simply by name; anyat-other; vyavahāra-mūlam-cause of material activities; nirūpyatām-let it be ascertained; sat-kriyayā-by actual employment; anumeyam-to be inferred.

All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall but be dust. Everyone can consider this point.

In the Brahma-sūtra it is said: tad-ananyatvam ārabhambhaṇa-śabdādibhyaḥ (2.1.14). This cosmic manifestation is a mixture of matter and spirit, but the cause is the Supreme Brahman, the Supreme Personality of Godhead. Therefore in Śrīmad-Bhāgavatam (1.5.20) it is said: idaṁ hi viśvaṁ bhagavān ivetaraḥ. The entire cosmic manifestation is but a transformation of the energy of the Supreme Personality of Godhead, but because of illusion, no one can appreciate that God is nondifferent from the material world. Actually He is not different, but this material world is simply a transformation of His different energies; parāsya śaktir vividhaiva śrūyate. There are also other versions of this in the Vedas: sarvaṁ khalv idaṁ brahma. Matter and spirit are all nondifferent from the Supreme Brahman, Bhagavān. Lord Śrī Kṛṣṇa confirms this statement in the Bhagavad-gītā (7.4): me bhinnā prakṛtir aṣṭadhā. The material energy is Kṛṣṇa's energy, but it is separated from Him. The spiritual energy is also His energy, but it is not separated from Him. When the material energy is engaged in the service of the Supreme Spirit, so-called material energy is also transformed into spiritual energy, just as an iron rod becomes fire when placed in contact with fire. When we can understand by an analytical study that the Supreme Personality of Godhead is the cause of all causes, our knowledge is perfect. Simply understanding the transformations of different energies is partial knowledge. We must come to the ultimate cause. Na te viduḥ svārtha gatiṁ hi viṣṇum [SB 7.5.31]. The knowledge of those who are not interested in knowing the original cause of all emanations is never perfect knowledge. There is nothing in the phenomenal world that is not produced by the supreme energy of the Supreme Personality of Godhead. Aromas from the earth are different scents manufactured and used for different purposes, but the original cause is the earth, nothing else. A waterpot made of earth can be used to carry water for some time, but ultimately the pot is nothing but earth. Therefore there is no difference between the pot and its original ingredient, earth. It is simply a different transformation of the energy. Originally the cause or primary ingredient is the Supreme Personality of Godhead, and the varieties are only by-products. In the Chāndogya Upaniṣad it is stated: yathā saumy ekena mṛt-piṇḍena sarvaṁ mṛnmayaṁ vijñātaṁ syād vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam. If one studies the earth, he naturally understands the by-products of the earth. The Vedas therefore enjoin, yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: if one simply understands the original cause, Kṛṣṇa, the cause of all causes, then naturally everything else is understood, although it may be presented in different varieties. By understanding the original cause of different varieties, one can understand everything. If we understand Kṛṣṇa, the original cause of everything, we do not need to separately study the subsidiary varieties. Therefore from the very beginning it is said: satyaṁ paraṁ dhīmahi. One has to concentrate one's understanding on the Supreme Truth, Kṛṣṇa or Vāsudeva. The word Vāsudeva indicates the Supreme Personality of Godhead, who is the cause of all causes. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. This is a summary of phenomenal and noumenal philosophy. The phenomenal world depends on the noumenal existence; similarly, everything exists by virtue of the potency of the Supreme Lord, although due to our ignorance the Supreme Lord is not perceived in everything.

TEXT 9

evaṁ niruktaṁ kṣiti-śabda-vṛttam
asan nidhānāt paramāṇavo ye
avidyayā manasā kalpitās te
yeṣāṁ samūhena kṛto viśeṣaḥ

SYNONYMS

evam-thus; niruktam-falsely described; kṣiti-śabda-of the word "earth"; vṛttam-the existence; asat-not real; nidhānāt-from the dissolution; parama-aṇavaḥ-atomic particles; ye-all of which; avidyayā-because of less intelligence; manasā-in the mind; kalpitāḥ-imagined; te-they; yeṣām-of which; samūhena-by the aggregate; kṛtaḥ-made; viśeṣaḥ-the particulars.

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

Those who follow the atomic theory think that the protons and electrons of atoms combine in such a way as to bring all material existence into being. However, the scientists fail to discover the cause of atomic existence itself. Under these circumstances, we cannot accept that the atom is the cause of the universe. Such theories are advanced by unintelligent people. According to real intelligence, the real cause of the cosmic manifestation is the Supreme Lord. Janmādy asya yataḥ: [SB 1.1.1] He is the original cause of all creation. As stated in Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. Kṛṣṇa is the original cause. Sarva-kāraṇa-kāraṇam: [Bs. 5.1] He is the cause of all causes. Kṛṣṇa is the cause of atoms, the material energy.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
(Bg. 7.4)

The ultimate cause is the Supreme Personality of Godhead, and only those in ignorance try to find out other causes by posing different theories.

TEXT 10

evaṁ kṛśaṁ sthūlam aṇur bṛhad yad
asac ca saj jīvam ajīvam anyat
dravya-svabhāvāśaya-kāla-karma-
nāmnājayāvehi kṛtaṁ dvitīyam

SYNONYMS

evam-thus; kṛśam-skinny or short; sthūlam-fat; aṇuḥ-tiny; bṛhat-big; yat-which; asat-impermanent; ca-and; sat-existing; jīvam-the living entities; ajīvam-inanimate, lifeless matter; anyat-other causes; dravya-phenomena; sva-bhāva-nature; āśaya-disposition; kāla-time; karma-activities; nāmnā-only by such names; ajayā-by material nature; avehi-you should understand; kṛtam-done; dvitīyam-duality.

Since this universe has no real ultimate existence, the things within it-shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials-are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

The temporary manifestations and varieties within this material world are simply creations of material nature under various circumstances: prakṛteḥ kriyamāṇa-ni guṇaiḥ karmāṇi sarvaśaḥ. The actions and reactions carried out by the material nature are sometimes accepted as our scientific inventions; therefore we want to take credit for them and defy the existence of God. This is described in Bhagavad-gītā (3.27), ahaṅkāra-vimūḍhātmā kartāham iti manyate: due to being covered by the illusory external energy, the living entity tries to take credit for the differentiated creations within the material world. Actually all these are being created automatically by the material force set in motion by the energy of the Supreme Personality of Godhead. Therefore the ultimate cause is the Supreme Person. As stated in Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

He is the cause of all causes, the ultimate cause. In this regard Śrīla Madhvācārya says: evaṁ sarvaṁ tathā prakṛtvayai kalpitaṁ viṣṇor anyat. evaṁ prakṛtyādhāraḥ svayam ananyādhāro viṣṇur eva ataḥ sarva-śabdāś ca tasminn eva. Actually the original cause is Lord Viṣṇu, but out of ignorance people think that matter is the cause of everything.

rājā goptāśrayo bhūmiḥ
śaraṇaṁ ceti laukikaḥ
vyavahāro na tat satyaṁ
tayor brahmāśrayo vibhuḥ

Things are contemplated on the ephemeral or external platform, but actually this is not the truth. The actual protector and shelter of everyone is Brahman, the Supreme, not the king.

goptrī ca tasya prakṛtis

tasyā viṣṇuḥ svayaṁ prabhuḥ
tava goptrī tu pṛthivī
na tvaṁ goptā kṣiteḥ smṛtaḥ
ataḥ sarvāśrayaiś caiva
goptā ca harir īśvaraḥ
sarva-śabdābhidheyaś ca
śabda-vṛtter hi kāraṇam
sarvāntaraḥ sarva-bahir
eka eva janārdanaḥ

The actual protectress is the material nature, but Viṣṇu is her Lord. He is the Lord of everything. Lord Janārdana is the director both externally and internally. He is the cause of the function of words and what is expressed in all sound.

śirasodhāratā yadvad
grīvāyās tadvad eva tu
āśrayatvaṁ ca goptṛtvam
anyeṣām upacārataḥ

Lord Viṣṇu is the resting place of the entire creation: brahmaṇo hi pratiṣṭhāham (Bg. 14.27). On Brahman, everything is resting. All the universes are resting on the brahmajyoti, and all the planets are resting on the universal atmosphere. In each and every planet there are oceans, hills, states and kingdoms, and each planet is giving shelter to so many living entities. They are all standing on the earth of feet and legs, torso and shoulders, but actually everything is resting ultimately on the potencies of the Supreme Personality of Godhead. Therefore He is known ultimately as sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes.

TEXT 11

jñānaṁ viśuddhaṁ paramārtham ekam
anantaraṁ tv abahir brahma satyam
pratyak praśāntaṁ bhagavac-chabda-saṁjñaṁ
yad vāsudevaṁ kavayo vadanti

SYNONYMS

jñānam-the supreme knowledge; viśuddham-without contamination; parama-artham-giving the ultimate goal of life; ekam-unified; anantaram-without interior, unbroken; tu-also; abahiḥ-without exterior; brahma-the Supreme; satyam-Absolute Truth; pratyak-inner; praśāntam-the calm and peaceful Supreme Lord, worshiped by the yogīs; bhagavat-śabda-saṁjñam-known in the higher sense as Bhagavān, or full of all opulences; yat-that; vāsudevam-Lord Kṛṣṇa, the son of Vasudeva; kavayaḥ-the learned scholars; vadanti-say.

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramātmā, the Supersoul, is realized by the yogīs who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vāsudeva, the cause of Brahman, Paramātmā and others.

In Caitanya-caritāmṛta it is said: yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā. The impersonal Brahman effulgence of the Absolute Truth consists of the bodily rays of the Supreme Personality of Godhead. Ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ. What is known as ātmā and antaryāmī, the Supersoul, is but an expansion of the Supreme Personality of Godhead. Sad-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam [Cc. Ādi 1.3]. What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vāsudeva, and Śrī Caitanya Mahāprabhu is nondifferent from Him. Great learned scholars and philosophers accept this after many, many births. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ (Bg. 7.19). The wise man can understand that ultimately Vāsudeva, Kṛṣṇa, is the cause of Brahman, and Paramātmā, the Supersoul. Thus Vāsudeva is sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. This is confirmed in Śrīmad-Bhāgavatam. The real tattva, Absolute Truth, is Bhagavān, but due to incomplete realization of the Absolute Truth, people sometimes describe the same Viṣṇu as impersonal Brahman or localized Paramātmā.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
(Bhāg. 1.2.11)

From the very beginning, Śrīmad-Bhāgavatam says, satyaṁ paraṁ dhīmahi: we meditate on the supreme truth. The supreme truth is explained here as jñānaṁ viśuddhaṁ satyam. The Absolute Truth is devoid of material contamination and is transcendental to the material qualities. It gives all spiritual success and liberation from this material world. That Supreme Absolute Truth is Kṛṣṇa, Vāsudeva. There is no difference between Kṛṣṇa's inner self and outward body. Kṛṣṇa is pūrṇa, the complete whole. There is no distinction between His body and soul as there is between ours. Sometimes so-called scholars, not knowing the constitutional position of Kṛṣṇa, mislead people by saying that the Kṛṣṇa within is different from the Kṛṣṇa without. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Māyāvādīs, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

(Bg. 4.34)

Without approaching an authorized person, one cannot understand Kṛṣṇa.

TEXT 12

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-’bhiṣekam

SYNONYMS

rahūgaṇa-O King Rahūgaṇa; etat-this knowledge; tapasā-by severe austerities and penances; na yāti-does not become revealed; na-not; ca-also; ijyayā-by a great arrangement for worshiping the Deity; nirvapaṇāt-or from finishing all material duties and accepting sannyāsa; gṛhāt-from ideal householder life; vā-or; na-nor; chandasā-by observing celibacy or studying Vedic literature; na eva-nor; jala-agni-sūryaiḥ-by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; vinā-without; mahat-of the great devotees; pāda-rajaḥ-the dust of the lotus feet; abhiṣekam-smearing all over the body.

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. Vedeṣu durlabham adurlabham ātma-bhaktau [Bs. 5.33]. One cannot attain the perfection of spiritual life simply by following the directions of the Vedas. One has to approach a pure devotee: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Madhya 19.167]. By the grace of such a devotee, one can understand the Absolute Truth, Kṛṣṇa, and one’s relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. That is denied in this verse. Nor can one understand the Absolute Truth simply by observing the rules and regulations of brahmacarya (celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

TEXT 13

yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ
niṣevyamāṇo ’nudinaṁ mumukṣor
matiṁ satīṁ yacchati vāsudeve

SYNONYMS

yatra-in which place (in the presence of exalted devotees); uttama-śloka-guṇa-anuvādaḥ-discussion of the pastimes and glories of the Supreme Personality of Godhead; prastūyate-is presented; grāmya-kathā-vighātaḥ-due to which there is no chance of talking of worldly matters; niṣevyamāṇaḥ-being heard very seriously; anudinam-day after day; mumukṣoḥ-of persons who are very serious about getting out of material entanglement; matim-meditation; satīm-pure and simple; yacchati-is turned; vāsudeve-unto the lotus feet of Lord Vāsudeva.

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.

The symptoms of pure devotees are described in this verse. The pure devotee is never interested in material topics. Śrī Caitanya Mahāprabhu has strictly prohibited His devotees to talk about worldly matters. Grāmya-vārtā nā kahibe: one should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Kṛṣṇa, the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Kṛṣṇa consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Kṛṣṇa positively and seriously.

TEXT 14

ahaṁ purā bharato nāma rājā
vimukta-dṛṣṭa-śruta-saṅga-bandhaḥ
ārādhanaṁ bhagavata īhamāno
mṛgo ’bhavaṁ mṛga-saṅgād dhatārthaḥ

SYNONYMS

aham-I; purā-formerly (in my previous birth); bharataḥ nāma rājā-a King named Mahārāja Bharata; vimukta-liberated from; dṛṣṭa-śruta-by experiencing personally through direct association, or by getting knowledge from the Vedas; saṅga-bandhaḥ-bondage by association; ārādhanam-the worship; bhagavataḥ-of the Supreme Personality of Godhead, Vāsudeva; īhamānaḥ-always performing; mṛgaḥ abhavam-I became a deer; mṛga-saṅgāt-because of my intimate association with a deer; hata-arthaḥ-having neglected the regulative principles in the discharge of devotional service.

In a previous birth I was known as Mahārāja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer.

The incident herein described is very significant. In a previous verse it is stated, vinā mahat-pāda-rajo-'bhiṣekam: one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi . If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Mahārāja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.

TEXT 15

sā māṁ smṛtir mṛga-dehe 'pi vīra
kṛṣṇārcana-prabhavā no jahāti
atho ahaṁ jana-saṅgād asaṅgo
viśaṅkamāno 'vivṛtaś carāmi

SYNONYMS

sā-that; mām-me; smṛtiḥ-remembrance of the activities of my previous life; mṛga-dehe-in the body of a deer; api-although; vīra-O great hero; kṛṣṇa-arcana-prabhavā-which appeared because of the influence of sincere service to Kṛṣṇa; no jahāti-did not leave; atho-therefore; aham-I; jana-saṅgāt-from the association of ordinary men; asaṅgaḥ-completely detached; viśaṅkamānaḥ-being afraid; avivṛtaḥ-unobserved by others; carāmi-I go here and there.

My dear heroic King, due to my past sincere service to the Lord, I could remember everything of my past life even while in the body of a deer. Because I am aware of the falldown in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their bad, materialistic association, I wander alone unnoticed by others.

In Bhagavad-gītā it is said: svalpam apy asya dharmasya (Bg. 2.40). It is certainly a great fall to go from human life to animal life, but in the case of Bharata Mahārāja or any devotee, devotional service to the Lord never goes in vain. As stated in Bhagavad-gītā (8.6): yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. At the time of death, by nature's law the mind is absorbed in a certain type of thinking. This may lead one to animal life, yet for a devotee there is no loss. Even though Bharata Mahārāja received the body of a deer, he didn't forget his position. Consequently, in the body of a deer he was very careful to remember the cause of his downfall. As a result, he was given a chance to be born in a family of very pure brāhmaṇas. Thus his service to the Lord never went in vain.

TEXT 16

tasmān naro 'saṅga-susaṅga-jāta-
jñānāsinehaiva vivṛkṇa-mohaḥ
hariṁ tad-īhā-kathana-śrutābhyāṁ
labdha-smṛtir yāty atipāram adhvanaḥ

SYNONYMS

tasmāt-for this reason; naraḥ-every person; asaṅga-by detachment from the association of worldly people; su-saṅga-by the association of devotees; jāta-produced; jñāna-asinā-by the sword of knowledge; iha-in this material world; eva-even; vivṛkṇa-mohaḥ-whose illusion is completely cut to pieces; harim-the Supreme Personality of Godhead; tad-īhā-of His activities; kathana-śrutābhyām-by the two processes of hearing and chanting; labdha-smṛtiḥ-the lost consciousness is regained; yāti-achieves; atipāram-the ultimate end; adhvanaḥ-of the path back home, back to Godhead.

Simply by associating with exalted devotees, anyone can attain perfection of knowledge and with the sword of knowledge can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting [śravaṇaṁ kīrtanam]. Thus one can revive his dormant Kṛṣṇa consciousness and, sticking to the cultivation of Kṛṣṇa consciousness, return home, back to Godhead, even in this life.

To become liberated from material bondage, one must give up the association of worldly people and accept the association of devotees, positive and negative processes are mentioned in this regard. Through the association of devotees, one develops Kṛṣṇa consciousness, which is dormant within. This Kṛṣṇa consciousness movement is giving this chance to everyone. We are giving shelter to everyone who is serious about progressing in Kṛṣṇa consciousness. We arrange for their lodging and board so that they can peacefully cultivate Kṛṣṇa consciousness and return home, back to Godhead, even in this life.

20.6.13 Thus end the Bhaktivedanta purports of the Fifth Canto, Twelfth Chapter of the Śrīmad-Bhāgavatam, entitled, "The Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata."

Chapter Thirteen

Further Talks Between King Rahūgaṇa and Jaḍa Bharata

The brāhmaṇa Jaḍa Bharata became very kind to King Rahūgaṇa, and to disassociate him from the material world, he spoke figuratively of the forest of the material world. He explained that this material world is like a great forest in which one becomes entangled due to association with material life. In this forest there are plunderers (the six senses) as well as carnivorous animals like jackals, wolves and lions (wife, children and other relatives) who are always anxious to suck the blood from the head of the family. The forest plunderers and the carnivorous blood-sucking animals combine to exploit the energy of a man within this material world. In this forest there is also a black hole, covered by grass, into which one may fall. Coming into the forest and being captivated by so many material attractions, one identifies himself with this material world, society, friendship, love and family. Having lost the path and not knowing where to go, being harassed by animals and birds, one is also victimized by many desires. Thus one works very hard within the forest and wanders here and there. He becomes captivated by temporary happiness and becomes aggrieved by so-called distress. Actually one simply suffers in the forest from so-called happiness and distress. Sometimes he is attacked by a snake (deep sleep), and due to the snakebite he loses consciousness and becomes puzzled and bewildered about discharging his duties. Sometimes he is attracted by women other than his wife, and thus be thinks he enjoys extramarital love with another woman. He is attacked by various diseases, by lamentation and by summer and winter. Thus one within the forest of the material world suffers the pains of material existence. Expecting to become happy, the living entity changes his position from one place to another, but actually a materialistic person within the material world is never happy. Being constantly engaged in materialistic activities, he is always disturbed. He forgets that one day he has to die. Although he suffers severely, being illusioned by the material energy, he still hankers after material happiness. In this way he completely forgets his relationship with the Supreme Personality of Godhead.

By hearing this from Jaḍa Bharata, Mahārāja Rahūgaṇa revived his Kṛṣṇa consciousness and thus benefited from Jaḍa Bharata's association. He could understand that his illusion was over, and he begged pardon from Jaḍa Bharata for his misbehavior. All this was told to Mahārāja Parīkṣit by Śukadeva Gosvāmī.

TEXT 1

brāhmaṇa uvāca
duratyaye 'dhvany ajayā niveśito
rajas-tamaḥ-sattva-vibhakta-karmadṛk
sa eṣa sārtho 'rtha-paraḥ paribhraman
bhavāṭavīṁ yāti na śarma vindati

SYNONYMS

brāhmaṇaḥ uvāca-the brāhmaṇa Jaḍa Bharata continued to speak; duratyaye-which is very difficult to traverse; adhvani-on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death); ajayā-by māyā, the external energy of the Supreme Personality of Godhead; niveśitaḥ-caused to enter; rajaḥ-tamaḥ-sattva-vibhakta-karma-dṛk-a conditioned soul who sees only immediately beneficial fruitive activities and their results, which are divided into three groups by the modes of goodness, passion and ignorance; saḥ-he; eṣaḥ-this; sa-arthaḥ-the living entity falsely seeking sense gratification; artha-paraḥ-intent upon gaining wealth; paribhraman-wandering all over; bhava-aṭavīm-the forest known as bhava, which means the repetition of birth and death; yāti-enters; na-not; śarma-happiness; vindati-obtains.

Jaḍa Bharata, who had fully realized Brahman, continued: My dear King Rahūgaṇa, the living entity wanders on the path of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Being captivated by the material world under the influence of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa), the living entity can see only the three fruits of activities under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night exactly like a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world.

One can very easily understand how difficult and insurmountable the path of sense gratification is. Not knowing what the path of sense gratification is, one becomes implicated in the repetition of birth and accepts different types of bodies again and again. Thus one suffers in material existence. In this life one may think that he is very happy being an American, Indian, Englishman or German, but in the next life one has to accept another body among 8,400,000 species. The next body has to be immediately accepted according to karma. One will be forced to accept a certain type of body, and protesting will not help. That is the stringent law of nature. Due to the living entity's ignorance of his eternal blissful life, he becomes attracted to material activities under the spell of māyā. In this world, he can never experience happiness, yet he works very hard to do so. This is called māyā.

TEXT 2

yasyām ime ṣaṇ nara-deva dasyavaḥ
sārthaṁ vilumpanti kunāyakaṁ balāt
gomāyavo yatra haranti sārthikaṁ
pramattam āviśya yathoraṇaṁ vṛkāḥ

SYNONYMS

yasyām-in which (in the forest of material existence); ime-these; ṣaṭ-six; nara-deva-O King; dasyavaḥ-the plunderers; sa-artham-the conditioned souls, who are interested in false ideas; vilumpanti-plunder, regularly taking away all the possessions; ku-nāyakam-who are always misguided by so-called gurus, or spiritual masters; balāt-by force; gomāyavaḥ-exactly like foxes; yatra-in which forest; haranti-they take away; sa-arthikam-the conditioned soul who is seeking material profits to maintain the body and soul; pramattam-who is a crazy man not knowing his self-interest; āviśya-entering the heart; yathā-just as; uraṇam-nicely protected lambs; vṛkāḥ-the tigers.

O King Rahūgaṇa, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

In the forest there are many plunderers, dacoits, jackals and tigers. The jackals are compared to one's wife and children. In the dead of night, jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals. The children say, "Father, this is wanted; give me this. I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed." In this way one is plundered by the thieves in the forest. Not knowing the aim of human life, one is constantly being misguided. The aim of life is Viṣṇu (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]). Everyone works very hard to earn money, but no one knows that his real self-interest is in serving the Supreme Personality of Godhead. Instead of spending money for advancing the Kṛṣṇa consciousness movement, one spends his hard-earned money on clubs, brothels, liquor, slaughterhouses and so forth. Due to sinful activities, one becomes implicated in the process of transmigration and thus has to accept one body after another. Being thus absorbed in a distressed condition, one never attains happiness.

TEXT 3

prabhūta-vīrut-tṛṇa-gulma-gahvare
kaṭhora-daṁśair maśakair upadrutaḥ
kvacit tu gandharva-puraṁ prapaśyati
kvacit kvacic cāśu-rayolmuka-graham

SYNONYMS

prabhūta-a very large number; vīrut-of creepers; tṛṇa-of varieties of grass; gulma-of thickets; gahvare-in bowers; kaṭhora-cruel; daṁśaiḥ-by bites; maśakaiḥ-by mosquitoes; upadrutaḥ-disturbed; kvacit-sometimes; tu-but; gandharva-puram-a false palace created by the Gandharvas; prapaśyati-be sees; kvacit-and sometimes; kvacit-sometimes; ca-and; āśu-raya-very quickly; ulmuka-like a meteor; graham-a fiend.

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes [envious people]. Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky.

The material household is actually a hole of fruitive activity. To earn a livelihood one engages in different industries and trades, and sometimes one performs great sacrifices to go to higher planetary systems. Apart from this, at least everyone is engaged in earning a livelihood in some profession or occupation. In these dealings, one has to meet many undesirable people, and their behavior is compared to the biting of mosquitoes. This creates very undesirable conditions. Even in the midst of these disturbances, one imagines that he is going to construct a grand house and live there permanently, although he knows that he cannot. Gold is compared to a quickly fleeting fiend, which appears like a meteor in the sky. It displays itself for a moment and is then gone. Generally karmīs are attracted to gold or money, but these are compared herein to ghosts and witches.

TEXT 4

nivāsa-toya-draviṇātma-buddhis
tatas tato dhāvati bho aṭavyām
kvacic ca vātyotthita-pāṁsu-dhūmrā
diśo na jānāti rajas-valākṣaḥ

SYNONYMS

nivāsa-residential place; toya-water; draviṇa-wealth; ātma-buddhiḥ-who considers these material things the ātma, or self; tataḥ tataḥ-here and there; dhāvati-he runs; bhoḥ-O King; aṭavyām-on that forest path of material existence; kvacit ca-and sometimes; vātyā-by the whirlwind; utthita-raised; pāṁsu-by dust; dhūmrāḥ-appear smoke-colored; diśaḥ-the directions; na-not; jānāti-knows; rajaḥ-vala-akṣaḥ-whose eyes are covered by the dust of the wind or who is captivated by his wife during her menstrual period.

My dear King, the merchant on the forest path of the material world, his intelligence victimized by home, wealth, relatives and so forth, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind-that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded, and he cannot see where to go or what he is doing.

It is said that household attraction resides in the wife because sex is the center of household life: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. A materialistic person, making his wife the center of attraction, works very hard day and night. His only enjoyment in material life is sexual intercourse. Therefore karmīs are attracted to women as friends or wives. Indeed, they cannot work without sex. Under the circumstances the wife is compared to a whirlwind, especially during her menstrual period. Those who strictly follow the rules and regulations of householder life engage in sex only once a month, at the end of the menstrual period. As one looks forward to this opportunity, his eyes are overwhelmed by the beauty of his wife. Thus it is said that the whirlwind covers the eyes with dust. Such a lusty person does not know that all his material activities are being observed by different demigods, especially the sun-god, and are being recorded for the karma of one's next body. Astrological calculations are called jyoti-śāstra. Because the jyoti, or effulgence, in the material world comes from the different stars and planets, the science is called jyoti-śāstra, the science of the luminaries. By the calculations of jyoti, our future is indicated. In other words, all the luminaries-the stars, sun and moon-witness the activities of the conditioned soul. Thus he is awarded a particular type of body. A lusty, person whose eyes are covered by the dust of the whirlwind or material existence does not at all consider that his activities are being observed by different stars and planets and are being recorded. Not knowing this, the conditioned soul commits all kinds of sinful activities for the satisfaction of his lusty desires.

TEXT 5

adṛśya-jhillī-svana-karṇa-śūla
ulūka-vāgbhir vyathitāntarātmā
apuṇya-vṛkṣān śrayate kṣudhārdito
marīci-toyāny abhidhāvati kvacit

SYNONYMS

adṛśya-invisible; jhillī-of crickets or a kind of bee; svana-by the sounds; karṇa-śūla-whose ears are disturbed; ulūka-of the owls; vāgbhiḥ-by sound vibrations; vyathita-very disturbed; antaḥ-ātmā-whose mind and heart; apuṇya-vṛkṣān-impious trees that have no fruits or flowers; śrayate-he takes shelter of; kṣudha-from hunger; arditaḥ-suffering; marīci-toyāni-the waters of a mirage in the desert; abhidhāvati-he runs after; kvacit-sometimes.

Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

In Śrīmad-Bhāgavatam it is said that the Bhāgavata philosophy is meant for people who are completely free from envy (paramo nirmatsarāṇām). The material world is full of envious people. Even within one's inner circle there is much backbiting, and this is compared to the sound vibration of a cricket in the forest. One cannot see the cricket, but one bears its sounds and thus becomes aggrieved. When one takes to Kṛṣṇa consciousness, one always hears unpalatable words from relatives. This is the nature of the world; one cannot avoid mental distress due to the backbiting of envious people. Being very much aggrieved, sometimes one goes to a sinful person for help, but he has no means to help because he has no intelligence. Thus the living entity is disappointed. This is like running after a mirage in the desert in an effort to find water. Such activities do not produce any tangible results. Due to being directed by the illusory energy, a conditioned soul suffers in so many ways.

TEXT 6

kvacid vitoyāḥ sarito 'bhiyāti
parasparaṁ cālaṣate nirandhaḥ
āsādya dāvaṁ kvacid agni-tapto
nirvidyate kva ca yakṣair hṛtāsuḥ

SYNONYMS

kvacit-sometimes; vitoyāḥ-without depth to the water; saritaḥ-rivers; abhiyāti-he goes to bathe or jumps into; parasparam-one another; ca-and; ālaṣate-desires; nirandhaḥ-being with no stock of food; āsādya-experiencing; dāvam-a forest fire in family life; kvacit-sometimes; agni-taptaḥ-burned by fire; nirvidyate-is despondent; kva-somewhere; ca-and; yakṣaiḥ-by kings resembling rogues and thieves; hṛta-taken away; asuḥ-wealth. which is as dear as one's life.

Sometimes the conditioned soul jumps into a shallow river, or being short of food grains, he goes to beg food from people who are not at all charitable. Sometimes he suffers from the burning heat of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, plundered by kings in the name of heavy income taxes.

When one is hot due to the scorching sun, one sometimes jumps into a river to gain relief. However, if the river is almost dried up and the water is too shallow, one may break his bones by jumping in. The conditioned soul is always experiencing miserable conditions. Sometimes his efforts to get help from friends are exactly like jumping into a dry river. By such actions, he does not derive any benefit. He only breaks his bones. Sometimes, suffering from a shortage of food, one may go to a person who is neither able to give charity nor willing to do so. Sometimes one is stationed in household life, which is compared to a forest fire (saṁsāra-dāvānala-līḍha-loka). When a man is heavily taxed by the government, he becomes very sad. Heavy taxation obliges one to hide his income, but despite this endeavor the government agents are often so vigilant and strong that they take all the money anyway, and the conditioned soul becomes very aggrieved.

Thus people are trying to become happy within the material world, but this is like trying to be happy in a forest fire. No one need go to a forest to set it ablaze: fire takes place automatically. Similarly, no one wants to be unhappy in family life or worldly life, but by the laws of nature unhappiness and distress are forced upon everyone. To become dependent on another's maintenance is very degrading; therefore, according to the Vedic system, everyone should live independently. Only the śūdras are unable to live independently. They are obliged to serve someone for maintenance. It is said in the śāstras: kalau śūdra-sambhavāḥ. In this age of Kali, everyone is dependent on another's mercy for the maintenance of the body; therefore everyone is classified as a śūdra. In the Twelfth Canto of Śrīmad-Bhāgavatam it is said that in Kali-yuga the government will levy taxes without reciprocally benefiting the citizens. Anāvṛṣṭyā vinaṅkṣyanti durbhikṣa-kara-pīḍitāḥ. In this age there will also be a shortage of rain; therefore a scarcity of food will arise, and the citizens will be very much harassed by government taxation. In this way the citizens will abandon their attempts to lead a peaceful life and will leave their homes and hearths and go to the forest in sheer disappointment.

TEXT 7

śūrair hṛta-svaḥ kva ca nirviṇṇa-cetāḥ
śocan vimuhyann upayāti kaśmalam
kvacic ca gandharva-puraṁ praviṣṭaḥ
pramodate nirvṛtavan muhūrtam

SYNONYMS

śūraiḥ-by very powerful enemies; hṛta-svaḥ-all of whose possessions have been stolen; kva ca-sometimes; nirviṇṇa-cetāḥ-very morose and aggrieved at heart; śocan-deeply lamenting; vimuhyan-becoming bewildered; upayāti-achieves; kaśmalam-unconsciousness; kvacit-sometimes; ca-also; gandharva-puram-an imaginary city in the forest; praviṣṭaḥ-having entered; pramodate-he enjoys; nirvṛta-vat-exactly like a person who has achieved success; muhūrtam-for a moment only.

Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious. Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness continues only for a moment.

The word gandharva-puram is very significant in this verse. Sometimes in the forest a very big castle appears, and this is called a castle in the air. Actually this castle does not exist anywhere but in one's imagination. This is called gandharva-pura. In the material forest, the conditioned soul sometimes contemplates great castles and skyscrapers, and he wastes his energy for such things, hoping to live in them very peacefully with his family forever. However, the laws of nature do not allow this. When he enters such castles, he temporarily thinks that he is very happy, even though his happiness is impermanent. His happiness may last for a few years, but because the owner of the castle has to leave the castle at the time of death, everything is eventually lost. This is the way of worldly transactions. Such happiness is described by Vidyāpati as the happiness one derives upon seeing a drop of water in the desert. The desert is heated by scorching sunshine, and if we want to reduce the desert temperature, we need huge amounts of water-millions and millions of gallons. What effect will one drop have? Water certainly has value, but one drop of water cannot reduce the heat of the desert. In this material world everyone is ambitious, but the heat is very scorching. What will an imaginary castle in the air do to help? Śrīla Vidyāpati has therefore sung: tāṭala saikate, vāri-bindu-sama, suta-mita-ramaṇi-samāje. The happiness of family life, friends and society is compared to a drop of water in the scorching desert. The entire material world is busy trying to attain happiness because happiness is the prerogative of the living being. Unfortunately, due to falling in contact with the material world, the living entity simply struggles for existence. Even if one becomes happy for a while, a very powerful enemy may plunder everything. There are many instances in which big businessmen suddenly become paupers in the street. Yet the nature of material existence is such that foolish people are attracted to these transactions and they forget the real business of self-realization.

TEXT 8

calan kvacit kaṇṭaka-śarkarāṅghrir
nagārurukṣur vimanā ivāste
pade pade 'bhyantara-vahninārditaḥ
kauṭumbikaḥ krudhyati vai janāya

SYNONYMS

calan-wandering; kvacit-sometimes; kaṇṭaka-śarkara-pierced by thorns and small stones; aṅghriḥ-whose feet; naga-the hills; āruruksuḥ-one desiring to climb; vimanāḥ-disappointed; iva-like; āste-becomes; pade pade-step by step; abhyantara-within the abdomen; vahninā-by the strong fire of appetite; arditaḥ-being fatigued and aggrieved; kauṭumbikaḥ-a person living with his family members; krudhyati-becomes angry; vai-certainly; janāya-at the family members.

Sometimes the merchant in the forest wants to climb the hills and mountains, but due to insufficient footwear, his feet are pricked by small stone fragments and by thorns on the mountain. Being pricked by them, he becomes very aggrieved. Sometimes a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members.

The ambitious conditioned soul wants to be very happy in this material world with his family, but he is compared to a traveler in the forest who desires to climb a hill full of thorns and small stones. As stated in the previous verse, the happiness derived from society, friendship and love is like a drop of water in the scorching heat of the desert. One may want to become very great and powerful in society, but this is like attempting to climb a hill full of thorns. Śrīla Viśvanātha Cakravartī Ṭhākura compares one's family to high mountains. Becoming happy in their association is like a hungry man's endeavoring to climb a mountain full of thorns. Almost 99.9 percent of the population is unhappy in family life, despite all the attempts being made to satisfy the family members. In the Western countries, due to the dissatisfaction of the family members. there is actually no family life. There are many cases of divorce, and out of dissatisfaction, the children leave the protection of their parents. Especially in this age of Kali, family life is being reduced. Everyone is becoming self-centered because that is the law of nature. Even if one has sufficient money to maintain a family, the situation is such that no one is happy in family life. Consequently according to the varṇāśrama institution, one has to retire from family life in middle age: pañcāśordhvaṁ vanaṁ vrajet. One should voluntarily retire from family life at the age of fifty and go to Vṛndāvana or a forest. This is recommended by Śrīla Prahlāda Mahārāja (Bhāg. 7.5.5):

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

There is no benefit in transferring from one forest to another. One must go to the Vṛndāvana forest and take shelter of Govinda. That will make one happy. The International Society for Krishna Consciousness is therefore constructing a Kṛṣṇa-Balarāma temple to invite its members as well as outsiders to come and live peacefully in a spiritual atmosphere. That will help one become elevated to the transcendental world and return home, back to Godhead. Another sentence in this verse is very significant: kauṭumbikaḥ krudhyati vai janāya. When one's mind is disturbed in so many ways, he satisfies himself by becoming angry with his poor wife and children. The wife and children are naturally dependent on the father, but the father, being unable to maintain the family properly, becomes mentally distressed and therefore chastises the family members unnecessarily. As stated in Śrīmad-Bhāgavatam (12.2.9): ācchinna-dāra-draviṇā yāsyanti giri-kānanam. Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic arrangement one must separate from his family affairs at a certain age and fully depend on Kṛṣṇa. This makes one's life successful.

TEXT 9

kvacin nigīrṇo 'jagarāhinā jano
nāvaiti kiñcid vipine 'paviddhaḥ
daṣṭaḥ sma śete kva ca danda-śūkair
andho 'ndha-kūpe patitas tamisre

SYNONYMS

kvacit-sometimes; nigīrṇaḥ-being swallowed; ajagara-ahinā-by the great snake known as the python; janaḥ-the conditioned soul; na-not; avaiti-understands; kiñcit-anything; vipine-in the forest; apaviddhaḥ-pierced by arrows of suffering; daṣṭaḥ-being bitten; sma-indeed; śete-lies down; kva ca-sometimes; danda-śūkaiḥ-by other kinds of snakes; andhaḥ-blind; andha-kūpe-in a blind well; patitaḥ-fallen; tamisre-in a hellish condition of life.

The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time he is left lying in the forest like a dead person, devoid of consciousness and knowledge. Sometimes other poisonous snakes bite him. Being blind to his consciousness, he falls down into a dark well of hellish life with no hope of being rescued.

When one becomes unconscious due to being bitten by a snake, one cannot understand what is taking place outside the body. This unconscious condition is the condition of deep sleep. Similarly, the conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda Ṭhākura has sung, kota nidrā yāo māyā-piśācīra kole: "O living entity, how long will you sleep in this condition on the lap of the illusory energy?" People do not understand that they are actually sleeping in this material world, being devoid of knowledge of spiritual life. Caitanya Mahāprabhu therefore says:

enechi auṣadhi māyā nāśibāra lāgi'
hari-nāma-mahā-mantra lao tumi māgi'

"I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and awaken." The Kaṭha Upaniṣad (1.3.14) also says, uttiṣṭha jāgrata prāpya varān nibodhata: "O living entity, you are sleeping in this material world. Please get up and take advantage of your human form of life." The sleeping condition means loss of all knowledge. In Bhagavad-gītā (2.69) it is also said, yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī: "What is night for all beings is the time of awakening for the self-controlled." Even in the higher planets, everyone is under the spell of the illusory energy. No one is really interested in the real values of life. The sleeping condition, called kāla-sarpa (the time factor), keeps the conditioned soul in a state of ignorance, and therefore pure consciousness is lost. In the forest there are many blind wells, and if one falls down in one there is no chance of being rescued. In a state of sleep, one remains perpetually bitten by some animals, especially snakes.

TEXT 10

karhi sma cit kṣudra-rasān vicinvaṁs
tan-makṣikābhir vyathito vimānaḥ
tatrāti-kṛcchrāt pratilabdhamāno
balād vilumpanty atha taṁ tato 'nye

SYNONYMS

karhi sma cit-sometimes; kṣudra-very insignificant; rasān-sexual enjoyment; vicinvan-searching for; tat-of those women; makṣikābhiḥ-by honeybees, or the husbands or family members; vyathitaḥ-very much aggrieved; vimānaḥ-insulted; tatra-in that; ati-very much; kṛcchrāt-with difficulty because of spending money; pratilabdhamānaḥ-obtaining sexual enjoyment; balāt-by force; vilumpanti-kidnapped; atha-thereafter; tam-the object of sense enjoyment (the woman); tataḥ-from him; anye-another debauchee.

Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

In a great forest, honeycombs are very important. People often go there to collect honey from the combs, and sometimes the bees attack and punish them. In human society, those who are not Kṛṣṇa conscious remain in the forest of material life simply for the honey of sex life. Such debauchees are not at all satisfied with one wife. They want many women. Day after day, with great difficulty, they try to secure such women, and sometimes, while trying to taste this kind of honey, one is attacked by a woman's kinsmen and chastised very heavily. By bribing others, one may secure another woman for enjoyment, yet another debauchee may kidnap her or offer her something better. This woman hunting is going on in the forest of the material world, sometimes legally, and sometimes illegally. Consequently in this Kṛṣṇa consciousness movement the devotees are forbidden to have illicit sex. Thus they avoid so many difficulties. One should remain satisfied with one woman, being duly married. One can satisfy one's lusty desires with his wife without creating disturbances in society and being punished for doing so.

TEXT 11

kvacic ca śītātapa-vāta-varṣa-
pratikriyāṁ kartum anīśa āste
kvacin mitho vipaṇan yac ca kiñcid
vidveṣam ṛcchaty uta vitta-śāṭhyāt

SYNONYMS

kvacit-sometimes; ca-also; śīta-ātapa-vāta-varṣa-of freezing cold, scorching heat, strong wind and excessive rainfall; pratikriyām-counteraction; kartum-to do; anīśaḥ-being unable; āste-remains in misery; kvacit-sometimes; mithaḥ-one another; vipaṇan-selling; yat ca-whatever; kiñcit-a little bit; vidveṣam-mutual enmity; ṛcchati-obtain; uta-it is so said; vitta-śāṭhyāt-because of cheating one another merely for money.

Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions one after another. In this way, by cheating, living entities create enmity among themselves.

This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world. The Kṛṣṇa consciousness movement aims at creating an atmosphere of non-envy. Of course it is not possible for everyone to become Kṛṣṇa conscious, but the Kṛṣṇa consciousness movement can create an exemplary society wherein there is no envy.

TEXT 12

kvacit kvacit kṣīṇa-dhanas tu tasmin
śayyāsana-sthāna-vihāra-hīnaḥ
yācan parād apratilabdha-kāmaḥ
pārakya-dṛṣṭir labhate 'vamānam

SYNONYMS

kvacit kvacit-sometimes; kṣīṇa-dhanaḥ-becoming bereft of all riches; tu-but; tasmin-in that forest; śayyā-of bedding for lying down; āsana-of a sitting place; sthāna-of a residential house; vihāra-of enjoyment with a family; hīnaḥ-being bereft; yācan-begging; parāt-from others (friends and relatives); apratilabdha-kāmaḥ-not getting his desires fulfilled; pārakya-dṛṣṭiḥ-becomes greedy for the wealth of others; labhate-he obtains; avamānam-dishonor.

On the forest path of material existence, sometimes a person is without wealth and due to this does not have a proper home, bed or sitting place, nor proper family enjoyment. He therefore goes to beg money from others, but when his desires are not fulfilled by begging, he wants to borrow or steal the property of others. Thus he is insulted in society.

The principles of beg, borrow or steal are very appropriate in this material world. When one is in want, he begs, borrows or steals. If begging is unsuccessful, he borrows. If he cannot pay, he steals, and when he is caught, he is insulted. This is the law of material existence. No one can live here very honestly; therefore by trickery, cheating, begging, borrowing or stealing, one tries to satisfy his senses. Thus no one in this material world is living peacefully.

TEXT 13

anyonya-vitta-vyatiṣaṅga-vṛddha-
vairānubandho vivahan mithaś ca
adhvany amuṣminn uru-kṛcchra-vitta-
bādhopasargair viharan vipannaḥ

SYNONYMS

anyonya-with one another; vitta-vyatiṣaṅga-by monetary transactions; vṛddha-increased; vaira-anubandhaḥ-one is encumbered by enmity; vivahan-sometimes marrying; mithaḥ-one another; ca-and; adhvani-on the path of material existence; amuṣmin-that; uru-kṛcchra-by great difficulties; vitta-bādha-by scarcity of money; upasargaiḥ-by diseases; viharan-wandering; vipannaḥ-one becomes fully embarrassed.

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are embarrassed and almost die.

In this material world, there are many transactions between peoples and societies as well as between nations, but gradually these end in enmity between the two parties. Similarly, in the marriage relationship, monetary transactions are sometimes overpowered by the dangerous conditions of material life. One then becomes diseased or monetarily embarrassed. In the modern age most countries have developed economically, but due to business exchanges, relationships seem to be strained. Finally wars are declared between nations, and as a result of these upheavals there is destruction all over the world, and people suffer heavily.

TEXT 14

tāṁs tān vipannān sa hi tatra tatra
vihāya jātaṁ parigṛhya sārthaḥ
āvartate 'dyāpi na kaścid atra
vīrādhvanaḥ pāram upaiti yogam

SYNONYMS

tān tān-all of them; vipannān-embarrassed in various ways; saḥ-the living being; hi-certainly; tatra tatra-here and there; vihāya-giving up; jātam-those who are newly born; parigṛhya-taking; sa-arthaḥ-the living being searching for his own interest; āvartate-wanders in this forest; adya api-even until now; na-not; kaścit-any of them; atra-here in this forest; vīra-O hero; adhvanaḥ-of the path of material life; pāram-the ultimate end; upaiti-gets; yogam-the process of devotional service to the Supreme Personality of Godhead.

My dear King, on the forest path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually embarrassed. Nonetheless, no one knows how to get out of this, even up to the moment of death.

In this material world, family life is an institution of sex. Yan maithunādi-gṛhamedhi-sukham (Bhāg. 7.9.45). Through sex, the father and mother beget children, and the children get married and go down the same path of sexual life. After the death of the father and mother, the children get married and beget their own children. Thus generation after generation these things go on in the same way without anyone's attaining liberation from the embarrassment of material life. No one accepts the spiritual processes of knowledge and renunciation, which end in bhakti-yoga. Actually human life is meant for jñāna and vairāgya, knowledge and renunciation. Through these one can attain the platform of devotional service. Unfortunately people in this age avoid the association of liberated people (sādhu-saṅga) and continue in their stereotyped way of family life. Thus they are embarrassed by the exchange of money and sex.

TEXT 15

manasvino nirjita-dig-gajendrā
mameti sarve bhuvi baddha-vairāḥ
mṛdhe śayīran na tu tad vrajanti
yan nyasta-daṇḍo gata-vairo 'bhiyāti

SYNONYMS

manasvinaḥ-very great heroes (mental speculators); nirjita-dik-gajendrāḥ-who have conquered many other heroes as powerful as elephants; mama-my (my land, my country, my family, my community, my religion); iti-thus; sarve-all (great political, social and religious leaders); bhuvi-in this world; baddha-vairāḥ-who have created enmity among themselves; mṛdhe-in battle; śayīran-fall dead on the ground; na-not; tu-but; tat-the abode of the Supreme Personality of Godhead; vrajanti-approach; yat-which; nyasta-daṇḍaḥ-a sannyāsī; gata-vairaḥ-who has no enmity throughout the whole world; abhiyāti-attains that perfection.

There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to the path of spiritual realization.

Big political leaders might be able to conquer equally powerful political enemies, but unfortunately they cannot subdue their strong senses, the enemies that always accompany them. Not being able to conquer these nearby enemies, they simply try to conquer other enemies. and ultimately they die in the struggle for existence. They do not take to the path of spiritual realization or become sannyāsīs. Sometimes these big leaders take up the guise of a sannyāsī and call themselves mahātmās, but their only business is conquering their political enemies. Because they spoil their lives with the illusion of "this is my land and my family," they cannot progress spiritually and attain liberation from the clutches of māyā.

TEXT 16

prasajjati kvāpi latā-bhujāśrayas
tad-āśrayāvyakta-pada-dvija-spṛhaḥ
kvacit kadācid dhari-cakratas trasan
sakhyaṁ vidhatte baka-kaṅka-gṛdhraiḥ

SYNONYMS

prasajjati-becomes more and more attached; kvāpi-sometimes; latā-bhuja-āśrayaḥ-who takes shelter of the soft arms of his beautiful wife which are like creepers; tat-āśraya-who are sheltered by such creepers; avyakta-pada-who sing unclear songs; dvija-spṛhaḥ-desiring to hear birds; kvacit-sometimes; kadācit-somewhere; hari-cakrataḥ trasan-being afraid of the roaring sound of a lion; sakhyam-friendship; vidhatte-makes; baka-kaṅka-gṛdhraiḥ-with cranes, herons and vultures.

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

In the forest of the material world there are many animals and birds, trees and creepers. Sometimes the living entity wants to take shelter of the creepers; in other words, he wants to be happy by being embraced by the creeperlike arms of his wife. Within the creepers there are many chirping birds; this indicates that he wants to satisfy himself by hearing the sweet voice of his wife. In old age, however, he sometimes becomes afraid of imminent death, which is compared to a roaring lion. To save himself from the lion's attack, he takes shelter of some bogus svāmīs, yogīs, incarnations, pretenders and cheaters. Being misled by the illusory energy in this way, he spoils his life. It is said, hariṁ vinā mṛtiṁ na taranti: no one can be saved from the imminent danger of death without taking shelter of the Supreme Personality of Godhead. The word hari indicates the lion as well as the Supreme Lord. To be saved from the hands of Hari, the lion of death, one must take shelter of the supreme Hari, the Supreme Personality of Godhead. People with a poor fund of knowledge take shelter of nondevotee cheaters and pretenders in order to be saved from the clutches of death. In the forest of the material world, the living entity first of all wants to be very happy by taking shelter of the creeperlike arms of his wife and hearing her sweet voice. Later, he sometimes takes shelter of so-called gurus and sādhus who are like crane, herons and vultures. Thus he is cheated both ways by not taking shelter of the Supreme Lord.

TEXT 17

tair vañcito haṁsa-kulaṁ samāviśann
arocayan śīlam upaiti vānarān
taj-jāti-rāsena sunirvṛtendriyaḥ
parasparodvīkṣaṇa-vismṛtāvadhiḥ

SYNONYMS

taiḥ-by them (the cheaters and pretenders, the so-called yogīs, svāmīs, incarnations and gurus); vañcitaḥ-being cheated; haṁsa-kulam-the association of great paramahaṁsas, or devotees; samāviśan-contacting; arocayan-not being satisfied with; śīlam-their behavior; upaiti-approaches; vānarān-the monkeys, which are all debauchees with no good character; tat-jāti-rāsena-by sense gratification in the association of such debauchees; sunirvṛta-indriyaḥ-being very satisfied with getting the opportunity of sense gratification; paraspara-of one another; udvīkṣaṇa-by seeing the faces; vismṛta-who has forgotten; avadhiḥ-the end of life.

Being cheated by them, the living entity in the forest of the material world tries to give up the association of these so-called yogīs, svāmīs and incarnations and come to the association of real devotees, but due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkeys who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and enjoying sex and intoxication. In this way he spoils his life simply by indulging in sex and intoxication. Looking into the faces of other sense gratifiers, he becomes forgetful and thus approaches death.

Sometimes a foolish person becomes disgusted with bad association and comes to the association of devotees and brāhmaṇas and takes initiation from a spiritual master. As advised by the spiritual master, he tries to follow the regulative principles, but due to misfortune he cannot follow the instructions of the spiritual master. He therefore gives up the company of devotees and goes to associate with simian people who are simply interested in sex and intoxication. Those who are so-called spiritualists are compared to monkeys. Outwardly, monkeys sometimes resemble sādhus because they live naked in the forest and pick fruits, but their only desire is to keep many female monkeys and enjoy sex life. Sometimes so-called spiritualists seeking a spiritual life come to associate with Kṛṣṇa conscious devotees, but they cannot execute the regulative principles or follow the path of spiritual life. Consequently they leave the association of devotees and go to associate with sense gratifiers, who are compared to monkeys. Again they revive their sex and intoxication, and looking at one another's faces, they are thus satisfied. In this way they pass their lives up to the point of death.

TEXT 18

drumeṣu raṁsyan suta-dāra-vatsalo
vyavāya-dīno vivaśaḥ sva-bandhane
kvacit pramādād giri-kandare patan
vallīṁ gṛhītvā gaja-bhīta āsthitaḥ

SYNONYMS

drumeṣu-in the trees (or in houses standing like trees in which monkeys jump from one branch to another); raṁsyan-enjoying; suta-dāra-vatsalaḥ-being attached to the children and wife; vyavāya-dīnaḥ-who is poor-hearted because of acting on the platform of sex desire; vivaśaḥ-unable to give up; sva-bandhane-in bondage to the reactions of one's own activities; kvacit-sometimes; pramādāt-from fear of imminent death; giri-kandare-in a cave in a mountain; patan-falling down; vallīm-the branches of a creeper; gṛhītvā-capturing; gaja-bhītaḥ-being afraid of the elephant of death; āsthitaḥ-remains in that position.

When the living entity becomes exactly like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like the he-ass. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to am incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper.

The precarious condition of a householder's life is described herein. A householder's life is full of misery, and the only attraction is sex with the wife who kicks him during sexual intercourse, just as the she-ass does her mate. Due to continuous sex life, he falls victim to many incurable diseases. At that time, being afraid of death, which is like an elephant. he remains hanging from the twigs and branches of the tree, just like a monkey.

TEXT 19

ataḥ kathañcit sa vimukta āpadaḥ
punaś ca sārthaṁ praviśaty arindama
adhvany amuṣminn ajayā niveśito
bhramañ jano 'dyāpi na veda kaścana

SYNONYMS

ataḥ-from this; kathañcit-somehow; saḥ-he; vimuktaḥ-liberated; āpadaḥ-from the danger; punaḥ ca-again; sa-artham-taking interest in that life; praviśati-begins; arim-dama-O King, killer of the enemies; adhvani-on the path of enjoyment; amuṣmin-that; ajayā-by the influence of the illusory energy; niveśitaḥ-being absorbed; bhraman-traveling; janaḥ-the conditioned soul; adya api-even up to death; na veda-does not understand; kaścana-anything.

O killer of enemies, Mahārāja Rahūgaṇa, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not discover his real interest even at the point of death.

This is the way of material life. When one is captured by sexual attraction, he becomes implicated in so many ways and cannot understand the real aim of life. Therefore Śrīmad-Bhāgavatam (7.5.31) says, na te viduḥ svārtha-gatiṁ hi viṣṇum: generally people do not understand the ultimate goal of life. As stated in the Vedas, oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: those who are spiritually advanced simply look to the lotus feet of Viṣṇu. The conditioned soul. however, not being interested in reviving his relationship with Viṣṇu, becomes captivated by material activities and remains in everlasting bondage, being misled by so-called leaders.

TEXT 20

rahūgaṇa tvam api hy adhvano 'sya
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ
asaj-jitātmā hari-sevayā śitaṁ
jñānāsim ādāya tarāti-pāram

SYNONYMS

rahūgaṇa-O King Rahūgaṇa; tvam-you; api-also; hi-certainly; adhvanaḥ-of the path of material existence; asya-this; sannyasta-daṇḍaḥ-having given up the king's rod for punishing criminals; kṛta-bhūta-maitraḥ-having become friendly to everyone; asat-jita-ātmā-whose mind is not attracted to the material pleasure of life; hari-sevayā-by the means of loving service to the Supreme Lord; śitam-sharpened; jñāna-asim-the sword of knowledge; ādāya-taking i n hand; tara-cross over; ati-pāram-to the ultimate end of spiritual existence.

My dear King Rahūgaṇa, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience.

In Bhagavad-gītā Lord Kṛṣṇa compares the material world to a tree of illusion from which one must cut oneself free:

na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ suvirūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī

"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination, one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial." (Bg. 15.3–4)

TEXT 21

rājovāca
aho nṛ-janmākhila-janma-śobhanaṁ
kiṁ janmabhis tv aparair apy amuṣmin
na yad dhṛṣīkeśa-yaśaḥ-kṛtātmanāṁ
mahātmanāṁ vaḥ pracuraḥ samāgamaḥ

SYNONYMS

rājā uvāca-King Rahūgaṇa said; aho-alas; nṛ-janma-you who have taken birth as a human being; akhila-janma-śobhanam-the best of all species of life; kim-what need; janmabhiḥ-with births in a higher species like the demigods in the heavenly planets; tu-but; aparaiḥ-not superior; api-indeed; amuṣmin-in the next birth; na-not; yat-which; hṛṣīkeśa-yaśaḥ-by the glories of the Supreme Personality of Godhead, Hṛṣīkeśa, the master of all senses; kṛta-ātmanām-of those whose hearts are purified; mahā-ātmanām-who are actually great souls; vaḥ-of us; pracuraḥ-abundant; samāgamaḥ-the association.

King Rahūgaṇa said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.

Human birth is a great opportunity for self-realization. One may take birth in a high planetary system among the demigods, but due to the profusion of material comforts, one cannot gain release from material bondage. Even on this earth those who are very opulent do not generally care to take to Kṛṣṇa consciousness. An intelligent person actually interested in getting freed from the material clutches must associate with pure devotees. By such association, one can gradually become detached from the material attraction of money and women. Money and women are the basic principles of material attachment. Śrī Caitanya Mahāprabhu therefore advised those who are actually serious about returning back to Godhead to give up money and women in order to be fit to enter the kingdom of God. Money and women can be fully utilized in the service of the Lord, and one who can utilize them in this way can become freed from material bondage. Satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ (Bhāg. 3.25.25). Only in the association of devotees can one relish the glorification of the Supreme Personality of Godhead. Just through a little association with a pure devotee. one can become successful in his journey back to Godhead.

TEXT 22

na hy adbhutaṁ tvac-caraṇābja-reṇubhir
hatāṁhaso bhaktir adhokṣaje 'malā
mauhūrtikād yasya samāgamāc ca me
dustarka-mūlo 'pahato 'vivekaḥ

SYNONYMS

na-not; hi-certainly; adbhutam-wonderful; tvat-caraṇa-abja-reṇubhiḥ-by the dust of your lotus feet; hata-aṁhasaḥ-who am completely freed from the reactions of sinful life; bhaktiḥ-love and devotion; adhokṣaje-unto the Supreme Personality of Godhead, who is beyond the capture of experimental knowledge; amalā-completely freed from all material contamination; mauhūrtikāt-momentary; yasya-of whom; samāgamāt-by the visit and association; ca-also; me-my; dustarka-of false arguments; mūlaḥ-the root; apahataḥ-completely vanquished; avivekaḥ-not discriminating.

It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhokṣaja, which is not available even to great demigods like Brahmā. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems.

Association with pure devotees certainly frees one from the material clutches. This is certainly true of King Rahūgaṇa's association with Jaḍa Bharata. King Rahūgaṇa was immediately freed from the misgivings of material association. The arguments offered by pure devotees to their disciples are so convincing that even a dull-headed disciple is immediately enlightened with spiritual knowledge.

TEXT 23

namo mahadbhyo 'stu namaḥ śiśubhyo
namo yuvabhyo nama āvaṭubhyaḥ
ye brāhmaṇā gām avadhūta-liṅgāś
caranti tebhyaḥ śivam astu rājñām

SYNONYMS

namaḥ-all obeisances; mahadbhyaḥ-unto the great personalities; astu-let there be; namaḥ-my obeisances; śiśubhyaḥ-unto those great personalities who appear as boys; namaḥ-respectful obeisances; yuvabhyaḥ-unto those who appear as young men; namaḥ-respectful obeisances; ā-vaṭubhyaḥ-unto those who appear as children; ye-all those who; brāhmaṇāḥ-self-realized in transcendental knowledge; gām-the earth; avadhūta-liṅgāḥ-who remain hidden under different bodily guises; caranti-they traverse; tebhyaḥ-from them; śivam astu-let there be all good fortune; rājñām-unto the royal dynasties or kings (who are always very puffed up).

I offer my respectful obeisances unto the great personalities, whether they walk on the earth's surface as children, young boys, avadhūtas or great brāhmaṇas. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

King Rahūgaṇa was very repentant because he had forced Jaḍa Bharata to carry his palanquin. He therefore began offering prayers to all kinds of brāhmaṇas and self-realized persons, even though they might be playing like children or hiding in some guises. The four Kumāras walked everywhere in the guise of five-year-old boys, and similarly there are many brāhmaṇas, knowers of Brahman, who traverse the globe either as young men, children or avadhūtas. Being puffed up due to their position, the royal dynasties generally offend these great personalities. Therefore King Rahūgaṇa began to offer his respectful obeisances unto them so that the offensive royal dynasties might not glide down into a hellish condition. If one offends a great personality. the Supreme Personality of Godhead does not excuse one, although the great personalities themselves might not take offense. Mahārāja Ambarīṣa was offended by Durvāsā, who even approached Lord Viṣṇu for pardon. Lord Viṣṇu would not grant him pardon; therefore he had to fall down at the lotus feet of Mahārāja Ambarīṣa, even though Mahārāja Ambarīṣa was a kṣatriya-gṛhastha. One should be very careful not to offend the lotus feet of Vaiṣṇavas and brāhmaṇas.

TEXT 24

śrī-śuka uvāca

ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṁ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena sakaruṇam abhivandita-caraṇa āpūrṇārṇava iva nibhṛta-karaṇormy-āśayo dharaṇim imāṁ vicacāra.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti evam-in this way; uttarā-mātaḥ-O Mahārāja Parīkṣit, son of mother Uttarā; saḥ-that brāhmaṇa; vai-indeed; brahma-ṛṣi-sutaḥ-Jaḍa Bharata, the son of a highly educated brāhmaṇa; sindhu-pataye-unto the king of the province of Sindhu; ātma-sa-tattvam-the actual constitutional position of the soul; vigaṇayataḥ-although insulting Jaḍa Bharata; para-anubhāvaḥ-who was very exalted in spiritual realization; parama-kāruṇikatayā-by his quality of being very kind to the fallen souls; upadiśya-instructing; rahūgaṇena-by King Rahūgaṇa; sa-karuṇam-piteously; abhivandita-caraṇaḥ-whose lotus feet were worshiped; āpūrṇa-arṇavaḥ iva-like the full ocean; nibhṛta-completely silenced; karaṇa-of the senses; ūrmi-the waves; āśayaḥ-possessing a heart in which; dharaṇim-the earth; imām-this; vicacāra-continued to roam.

Śrīla Śukadeva Gosvāmī continued: My dear King, O son of mother Uttarā, there were some waves of dissatisfaction in the mind of Jaḍa Bharata due to his being insulted by King Rahūgaṇa, who made him carry his palanquin, but Jaḍa Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King Rahūgaṇa had insulted him, he was a great paramahaṁsa. Being a Vaiṣṇava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahūgaṇa pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

In Śrīmad-Bhāgavatam (3.25.21), Kapiladeva describes the symptoms of great personalities: titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām. A saintly devotee is certainly very tolerant. He is the friend of all living entities, and he does not create enemies within the world. A pure devotee has all the qualities of a sādhu. Jaḍa Bharata is an example of this. Due to the material body, his senses were certainly agitated when he was insulted by King Rahūgaṇa, but later, due to the King's humble submission, Jaḍa Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahūgaṇa and beg pardon of Vaiṣṇavas one may have offended. Vaiṣṇavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaiṣṇava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very palatable.

TEXT 25

sauvīra-patir api sujana-samavagata-paramātma-satattva ātmany avidyādhyāropitāṁ ca dehātma-matiṁ visasarja; evaṁ hi nṛpa bhagavad-āśritāśritānubhāvaḥ.

SYNONYMS

sauvīra-patiḥ-the King of the state of Sauvīra; api-certainly; su-jana-from an elevated person; samavagata-having completely understood; paramātma-sa-tattvaḥ-the truth of the constitutional position of the spirit soul and the Supersoul; ātmani-in himself; avidyā-by nescience; adhyāropitām-erroneously attributed; ca-and; deha-in the body; ātma-matim-the concept of the self; visasarja-completely gave up; evam-thus; hi-certainly; nṛpa-O King; bhagavat-āśrita-āśrita-anubhāvaḥ-the consequence of taking shelter of a devotee who has similarly taken shelter of a spiritual master in the paramparā system (one is sure to get out of the great nescience of the bodily concept of life).

After receiving lessons from the great devotee Jaḍa Bharata, King Rahūgaṇa of the state of Sauvīra became completely aware of the constitutional position of the soul. He thus gave up the bodily conception completely. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception.

As stated in Caitanya-caritāmṛta (Madhya 22.54):

"sādhu-saṅga", "sādhu-saṅga"–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A sādhu is a pure devotee of the Lord. It has been our practical experience that the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path of Kṛṣṇa consciousness and can understand the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness.

TEXT 26

rājovāca

yo ha vā iha bahu-vidā mahā-bhāgavata tvayābhihitaḥ parokṣeṇa vacasā jīva-loka-bhavādhvā sa hy ārya-manīṣayā kalpita-viṣayo nāñjasāvyutpanna-loka-samadhigamaḥ; atha tad evaitad duravagamaṁ samavetānukalpena nirdiśyatām iti.

SYNONYMS

rājā uvāca-King Parīkṣit said; yaḥ-which; ha-certainly; vā-or; iha-in this narration; bahu-vidā-who are aware of many incidents of transcendental knowledge; mahā-bhāgavata-O great devotee sage; tvayā-by you; abhihitaḥ-described; parokṣeṇa-figuratively; vacasā-by words; jīva-loka-bhava-adhvā-the path of material existence of the conditioned soul; saḥ-that; hi-indeed; ārya-manīṣayā-by the intelligence of advanced devotees; kalpita-viṣayaḥ-the subject matter is imagined; na-not; añjasā-directly; avyutpanna-loka-of persons who are not very experienced or intelligent; samadhigamaḥ-the complete understanding; atha-therefore; tat eva-because of that; etat-this matter; duravagamam-which is difficult to understand; samaveta-anukalpena-by substituting the direct meaning of such incidents; nirdiśyatām-let it be described; iti-thus.

King Parīkṣit then told Śukadeva Gosvāmī: My dear lord, O great devotee sage, you are omniscient. You have very nicely described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

There are many stories and incidents in Śrīmad-Bhāgavatam that are described figuratively. Such allegorical descriptions may not be understood by unintelligent men; therefore it is the duty of the student to approach a bona fide spiritual master for the direct explanation.

Thus end the Bhaktivedanta purports of the Fifth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Further Talks Between King Rahūgaṇa and Jaḍa Bharata."

20.6.14 Chapter Fourteen

The Material World as the Great Forest of Enjoyment

The direct meaning of the forest of material existence is given in this chapter. Merchants sometimes enter the forest to collect many rare things and sell them at a good profit in the city, but the forest path is always bedecked with dangers. When the pure soul wants to give up the Lord's service to enjoy the material world, Kṛṣṇa certainly gives him a chance to enter the material world. As stated in the Prema-vivarta: kṛṣṇa-bahirmukha hañā bhoga vāñchā kare. This is the reason the pure spirit soul falls down to the material world. Due to his activities under the influence of the three modes of material nature, the living entity takes different positions in different species. Sometimes he is a demigod in the heavenly planets and sometimes a most insignificant creature in the lower planetary systems. In this regard, Śrīla Narottama dāsa Ṭhākura says, nānā yoni sadā phire: the living entity passes through various species. Kardarya bhakṣaṇa kare: he is obliged to eat and enjoy abominable things. Tāra janma adhaḥ-pāte yāya: in this way his whole life is spoiled. Without the protection of an all-merciful Vaiṣṇava. the conditioned soul cannot get out of the clutches of māyā. As stated in Bhagavad-gītā (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]), the living entity begins material life with his mind and the five knowledge-acquiring senses, and with these he struggles for existence within the material world. These senses are compared to rogues and thieves within the forest. They take away a man's knowledge and place him in a network of nescience. Thus the senses are like rogues and thieves that plunder his spiritual knowledge. Over and above this, there are family members, wife and children. who are exactly like ferocious animals in the forest. The business of such ferocious animals is to eat a man's flesh. The living entity allows himself to be attacked by jackals and foxes (wife and children), and thus his real spiritual life is finished. In the forest of material life, everyone is envious like mosquitoes, and rats and mice are always creating disturbances. Everyone in this material world is placed in many awkward positions and surrounded by envious people and disturbing animals. The result is that the living entity in the material world is always plundered and bitten by many living entities. Nonetheless, despite these disturbances, he does not want to give up his family life, and he continues his fruitive activities in an attempt to become happy in the future. He thus becomes more and more entangled in the results of karma, and thus he is forced to act impiously. His witnesses are the sun during the day and the moon during the night. The demigods also witness, but the conditioned soul thinks that his attempts at sense gratification are not being witnessed by anyone. Sometimes, when he is detected, he temporarily renounces everything, but due to his great attachment for the body, his renunciation is given up before he can attain perfection.

In this material world there are many envious people. There is the tax-exacting government, which is compared to an owl, and there are invisible crickets that create unbearable sounds. The conditioned soul is certainly greatly harassed by the agents of material nature, but his intelligence is lost due to undesirable association. In an attempt to gain relief from the disturbances of material existence, he falls victim to so-called yogīs, sādhus and incarnations who can display some magic but who do not understand devotional service. Sometimes the conditioned soul is bereft of all money, and consequently he becomes unkind to his family members. In this material world there is not a pinch of actual happiness, for which the conditioned soul is longing life after life. The government officials are like carnivorous Rākṣasas who exact heavy taxes for the maintenance of the government. The hard-working conditioned soul is very saddened due to these heavy taxes.

The path of fruitive activities leads to difficult mountains, and sometimes the conditioned soul wants to cross these mountains, but he is never successful, and consequently he becomes more and more aggrieved and disappointed. Becoming materially and financially embarrassed, the conditioned soul unnecessarily chastises his family. In the material condition there are four principal needs, out of which sleep is compared to a python. When asleep, the conditioned soul completely forgets his real existence, and in sleep he does not feel the tribulations of material life. Sometimes, being in need of money, the conditioned soul steals and cheats, although he may apparently be associated with devotees for spiritual advancement. His only business is getting out of the clutches of māyā, but due to improper guidance he becomes more and more entangled in material dealings. This material world is simply an embarrassment and is composed of tribulations presented as happiness. distress, attachment, enmity and envy. On the whole it is simply full of tribulation and misery. When a person loses his intelligence due to attachment to wife and sex, his entire consciousness becomes polluted. He thus only thinks of the association of women. The time factor, which is like a serpent, takes away everyone's life, including that of Lord Brahmā and the insignificant ant. Sometimes the conditioned soul tries to save himself from inexorable time and thus takes shelter of some bogus savior. Unfortunately. the bogus savior cannot even save himself. How, then. can he protect others? The bogus saviors do not care for bona fide knowledge received from qualified brāhmaṇas and Vedic sources. Their only business is indulging in sex and recommending sexual freedom even for widows. Thus they are like monkeys in the forest. Śrīla Śukadeva Gosvāmī thus explains the material forest and its difficult path to Mahārāja Parīkṣit.

TEXT 1

sa hovāca

sa eṣa dehātma-mānināṁ sattvādi-guṇa-viśeṣa-vikalpita-kuśalāku-śala-samavahāra-vinirmita-vividha-dehāvalibhir viyoga-saṁyogādy-anādi-saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame 'dhvany āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jīva-loko 'yaṁ yathā vaṇik-sārtho 'rtha-paraḥ sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad aśi-vatamāyāṁ saṁsārāṭavyāṁ gato nādyāpi viphala-bahu-pratiyogehas tat-tāpopaśamanīṁ hari-guru-caraṇāravinda-madhukarānupadavīṁ avarundhe.

SYNONYMS

saḥ-the self-realized devotee (Śrī Śukadeva Gosvāmī); ha-indeed; uvāca-spoke; saḥ-he (the conditioned soul); eṣaḥ-this one;

deha-ātma-māninām-of those who foolishly take the body to be the self; sattva-ādi-of sattva, rajaḥ and tamaḥ; guṇa-by the modes; viśeṣa-particular; vikalpita-falsely constituted; kuśala-sometimes by favorable actions; akuśala-sometimes by very unfavorable actions; samavahāra-by a mixture of both; vinirmita-obtained; vividha-various types; deha-āvalibhiḥ-by the series of bodies; viyoga-saṁyoga-ādi-symptomized by giving up one type of body (viyoga) and accepting another (saṁyoga); anādi-saṁsāra-anubhavasya-of the perception of the beginningless process of transmigration; dvāra-bhūtena-existing as the doorways; ṣaṭ-indriya-vargeṇa-by these six senses (the mind and five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin); tasmin-on that; durga-adhva-vat-like a path that is very difficult to traverse; asugame-being difficult to pass through; adhvani-on a path in the forest; āpatitaḥ-happened; īśvarasya-of the controller; bhagavataḥ-the Supreme Personality of Godhead; viṣṇoḥ-of Lord Viṣṇu; vaśa-vartinyā-acting under the control; māyayā-by the material energy; jīva-lokaḥ-the conditioned living entity; ayam-this; yathā-exactly like; vaṇik-a merchant; sa-arthaḥ-having an object; artha-paraḥ-who is very attached to money; sva-deha-niṣpādita-performed by his own body; karma-the fruits of activities; anubhavaḥ-who experiences; śmaśāna-vat aśivatamāyām-like an inauspicious cemetery or place of burial; saṁsāra-aṭavyām-in the forest of material life; gataḥ-having entered; na-not; adya api-until now; viphala-unsuccessful; bahu-pratiyoga-full of great difficulties and varieties of miserable conditions; īhaḥ-whose activities here in this material world; tat-tāpa-upaśa-manīm-which pacifies the miseries of the forest of material life; hari-guru-caraṇa-aravinda-to the lotus feet of the Lord and His devotee; madhukara-anupadavīm-the road followed in pursuance of devotees who are attached like bumblebees; avarundhe-gain.

When King Parīkṣit asked Śukadeva Gosvāmī about the direct meaning of the material forest, Śukadeva Gosvāmī replied as follows: My dear King, a man belonging to the mercantile community [vaṇik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Viṣṇu. Thus the living entity comes under the control of the external energy, daivī māyā. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, māyā, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Struggling for existence in this way, he cannot get the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Viṣṇu.

The most important information in this verse is hari-guru-caraṇa-aravinda-madhukara-anupadavīm. In this material world the conditioned souls are baffled by their activities, and sometimes they are relieved after great difficulty. On the whole the conditioned soul is never happy. He simply struggles for existence. Actually his only business is to accept the spiritual master, the guru, and through him he must accept the lotus feet or the Lord. This is explained by Śrī Caitanya Mahāprabhu: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. people struggling for existence in the forests or cities of the material world are not actually enjoying life. They are simply suffering different pains and pleasures, generally pains that are always inauspicious. They try to gain release from these pains, but they cannot due to ignorance. For them it is stated in the Vedas: tad-vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. When the living entity is lost in the forest of the material world, in the struggle for existence, his first business is to find a bona fide guru who is always engaged at the lotus feet of the Supreme Personality of Godhead, Viṣṇu. After all, if he is at all eager to be relieved of the struggle for existence, he must find a bona fide guru and take instructions at his lotus feet. In this way he can get out of the struggle.

Since the material world is compared herein to a forest, it may be argued that in Kali-yuga modern civilization is mainly situated in the cities. A great city, however, is like a great forest. Actually city life is more dangerous than life in the forest. If one enters an unknown city without friend or shelter, living in that city is more difficult than living in a forest. There are many big cities all over the surface of the globe, and wherever one looks he sees the struggle for existence going on twenty-four hours a day. people rush about in cars going seventy and eighty miles an hour, constantly coming and going, and this sets the scene of the great struggle for existence. One has to rise early in the morning and travel in that car at breakneck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all auspicious. Apart from human beings, other species like cats and dogs are also struggling very hard day and night for existence. Thus the struggle for existence continues, and the conditioned soul changes from one position to another. For a while, he is a child, but he has to become a boy. From a boy, he has to change into a youth, and from youth to manhood and old age. Finally, when the body is no longer workable, he has to accept a new body in a different species. Giving up the body is called death, and accepting another body is called birth. The human form is an opportunity to take shelter of the bona fide spiritual master and, through him, the Supreme Lord. This Kṛṣṇa consciousness movement has been started to give an opportunity to all the members of human society, who are misled by foolish leaders. No one can get out of this struggle for existence, which is full of miseries, without accepting a pure devotee of the Lord. The material attempt changes from one position to another, and no one actually gains relief from the struggle for existence. The only resort is the lotus feet of a bona fide spiritual master, and, through him, the lotus feet of the Lord.

TEXT 2

yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te; tad yathā puruṣasya dhanaṁ yat kiñcid dharmaupayikaṁ bahu-kṛcchrādhigataṁ sākṣāt parama-puruṣārādhana-lakṣaṇo yo 'sau dharmas taṁ tu sāmparāya udāharanti; tad-dharmyaṁ dhanaṁ darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-gṛha-grāmyopabhogena kunāthasyājitātmano yathā sārthasya vilumpanti.

SYNONYMS

yasyām-in which; u ha-certainly; vā-or; ete-all these; ṣaṭ-indriya-nāmānaḥ-who are named the six senses (the mind and the five knowledge-acquiring senses); karmaṇā-by their activity; dasyavaḥ-the plunderers; eva-certainly; te-they; tat-that; yathā-as; puruṣasya-of a person; dhanam-the wealth; yat-whatever; kiñcit-something; dharma-aupayikam-which is a means to religious principles; bahu-kṛcchra-adhigatam-earned after much hard labor; sākṣāt-directly; parama-puruṣa-ārādhana-lakṣaṇaḥ-whose symptoms are worship of the Supreme Lord by performance of sacrifices and so on; yaḥ-which; asau-that; dharmaḥ-religious principles; tam-that; tu-but; sāmparāye-for the benefit of the living entity after death; udāharanti-the wise declare; tat-dharmyam-religious (relating to the prosecution of the varṇāśrama-dharma); dhanam-wealth; darśana-by seeing; sparśana-by touching; śravaṇa-by hearing; āsvādana-by tasting; avaghrāṇa-by smelling; saṅkalpa-by determination; vyavasāya-by a conclusion; gṛha-in the material home; grāmya-upabhogena-by material sense gratification; kunāthasya-of the misguided conditioned soul; ajita-ātmanaḥ-who has not controlled himself; yathā-just as; sārthasya-of the living entity interested in sense gratification; vilumpanti-they plunder.

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money for the advancement of Kṛṣṇa consciousness, but unfortunately the uncontrolled senses plunder his money through sense gratification. The senses are plunderers because they make one spend his money unnecessarily for seeing, smelling, tasting, touching, hearing, desiring and willing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. This money is actually acquired for the execution of religious principles, but it is taken away by the plundering senses.

pūrva jamnārjitā vidyā pūrva janmārjitaṁ dhanaṁ agre dhāvati dhāvati. By following the principles of the varṇāśrama-dharma, one attains a better position in the material world. One may be rich, learned, beautiful or highborn. One who has all these assets should know that they are all meant for the advancement of Kṛṣṇa consciousness. Unfortunately, when a person is misguided he misuses his high position for sense gratification. Therefore the uncontrolled senses are considered plunderers. The good position one attains by executing religious principles is wasted as the plundering senses take it away. By executing religious principles under the laws of varṇa-śrama-dharma, one is placed in a comfortable position. One may very easily use his assets for the further advancement of Kṛṣṇa consciousness. One should understand that the wealth and opportunity one gets in the material world should not be squandered in sense gratification. They are meant for the advancement of Kṛṣṇa consciousness. This Kṛṣṇa consciousness movement is therefore teaching people to control the mind and five knowledge-acquiring senses by a definite process. One should practice a little austerity and not spend money on anything other than the regulative life of devotional service. The senses demand that one see beautiful things; therefore money should be spent for decorating the Deity in the temple. Similarly, the tongue has to taste good food, which should be bought and offered to the Deity. The nose can be utilized in smelling the flowers offered to the Deity, and the hearing can be utilized by listening to the vibration of the Hare Kṛṣṇa mantra. In this way the senses can be regulated and utilized to advance Kṛṣṇa consciousness. Thus a good position might not be spoiled by material sense gratification in the form of illicit sex, meat-eating, intoxication and gambling. One spoils an opulent position in the material world by driving cars, spending time in nightclubs or tasting abominable food in restaurants. In these ways. the plundering senses take away all the assets that the conditioned soul has acquired with great difficulty.

TEXT 3

atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmaṇā vṛka-sṛgālā evānicchato 'pi kadaryasya kuṭumbina uraṇakavat saṁrakṣyamāṇaṁ miṣato 'pi haranti.

SYNONYMS

atha-in this way; ca-also; yatra-in which; kauṭumbikāḥ-the family members; dāra-apatya-ādayaḥ-beginning with the wife and children; nāmnā-by name only; karmaṇā-by their behavior; vṛka-sṛgālāḥ-tigers and jackals; eva-certainly; anicchataḥ-of one who does not desire to spend his wealth; api-certainly; kadaryasya-being too miserly; kuṭumbinaḥ-who is surrounded by family members; uraṇaka-vat-like a lamb; saṁrakṣyamāṇam-although protected; miṣataḥ-of one who is observing; api-even; haranti-they forcibly take away.

My dear King, family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

One Hindi poet has sung: din kā dakinī rāt kā bāghinī pālak pālak rahu cuse. During the daytime, the wife is compared to a witch, and at night she is compared to a tigress. Her only business is sucking the blood of her husband both day and night. During the day there are household expenditures, and the money earned by the husband at the cost of his blood is taken away. At night, due to sex pleasure, the husband discharges blood in the form of semen. In this way he is bled by his wife both day and night, yet he is so crazy that he very carefully maintains her. Similarly, the children are also like tigers, jackals and foxes. As tigers, jackals and foxes take away lambs despite the herdsman's vigilant protection, children take away the father's money, although the father supervises the money himself. Thus family members may be called wives and children, but actually they are plunderers.

TEXT 4

yathā hy anuvatsaraṁ kṛṣyamāṇam apy adagdha-bījaṁ kṣetraṁ punar evāvapana-kāle gulma-tṛṇa-vīrudbhir gahvaram iva bhavaty evam eva gṛhāśramaḥ karma-kṣetraṁ yasmin na hi karmāṇy utsīdanti yad ayaṁ kāma-karaṇḍa eṣa āvasathaḥ.

SYNONYMS

yathā-just as; hi-certainly; anuvatsaram-every year; kṛṣyamāṇam-being plowed; api-although; adagdha-bījam-in which the seeds are not burned; kṣetram-the field; punaḥ-again; eva-certainly; āvapana-kāle-at the times for sowing the seeds; gulma-by bushes; tṛṇa-by grasses; vīrudbhiḥ-by the creepers; gahvaram iva-like a bower; bhavati-becomes; evam-thus; eva-certainly; gṛha-āśramaḥ-family life; karma-kṣetram-the field of activities; yasmin-in which; na-not; hi-certainly; karmāṇi utsīdanti-fruitive activities disappear; yat-therefore; ayam-this; kāma-karaṇḍaḥ-the storehouse of fruitive desire; eṣaḥ-this; āvasathaḥ-abode.

Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the gṛhastha-āśrama [family life] is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.

Unless one's desires are completely transferred to the service of the Supreme Personality of Godhead, the desire for family life continues. even after one has taken sannyāsa. Sometimes in our society, ISKCON. a person out of sentiment may take sannyāsa, but because his desires are not burned completely, he again takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong desires can be burned out completely when one fully engages in the service of the Lord in devotional service.

TEXT 5

tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-taskara-mūṣakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit parivartamāno 'sminn adhvany avidyā-kāma-karmabhir uparakta-manasānupapannārthaṁ nara-lokaṁ gandharva-nagaram upapannam iti mithyā-dṛṣṭir anupaśyati.

SYNONYMS

tatra-to that household life; gataḥ-gone; daṁśa-gadflies; maśaka-mosquitoes; sama-equal to; apasadaiḥ-who are low-class; manujaiḥ-by men; śalabha-locusts; śakunta-a large bird of prey; taskara-thieves; mūṣaka-ādibhiḥ-by rats and so on; uparudhyamāna-being disturbed; bahiḥ-prāṇaḥ-the external life air in the form of wealth and so on; kvacit-sometimes; parivartamānaḥ-wandering; asmin-in this; adhvani-path of material existence; avidyā-kāma-by ignorance and lust; karmabhiḥ-and by fruitive activities; uparakta-manasā-due to the mind's being influenced; anupapanna-artham-in which the desired results are never obtained; nara-lokam-this material world; gandharva-nagaram-a will-o'-the-wisp city; upapannam-existing; iti-taking it as; mithyā-dṛṣṭiḥ-he whose vision is mistaken; anupaśyati-observes.

Sometimes the conditioned soul in household life, being attached to material wealth and possessions, is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats give him trouble. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes lusty and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it is temporary like a phantasmagoria, a house in the sky.

The following song is sung by Narottama dāsa Ṭhākura:

ahaṅkāre matta hañā, nitāi-pada pāsariyā,
asatyere satya kari māni

Due to forgetting the lotus feet of Lord Nityānanda and being puffed up by material possessions, wealth and opulence, one thinks the false, temporary material world to be an actual fact. This is the material disease. The living entity is eternal and blissful, but despite miserable material conditions, he thinks the material world to be real and factual due to his ignorance.

TEXT 6

tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-bhojana-vyavāyādi-vyasana-lolupaḥ.

SYNONYMS

tatra-there (in this phantom place); ca-also; kvacit-sometimes; ātapa-udaka-nibhān-like the water in a mirage in the desert; viṣayān-the objects of sense enjoyment; upadhāvati-runs after; pāna-to drinking; bhojana-to eating; vyavāya-to sex life; ādi-and so on; vyasana-with addiction; lolupaḥ-a debauchee.

Sometimes in this house in the sky [gandharva-pura] the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert.

There are two worlds-the spiritual and the material. The material world is false like a mirage in the desert. In the desert, animals think they see water, but actually there is none. Similarly, those who are animalistic try to find peace within the desert of material life. It is repeatedly said in different śāstras that there is no pleasure in this material world. Furthermore, even if we agree to live without pleasure, we are not allowed to do so. In Bhagavad-gītā, Lord Kṛṣṇa says that the material world is not only full of miseries (duḥkhālayam) but also temporary (aśāśvatam). Even if we want to live here amid miseries, material nature will not allow us to do so. It will oblige us to change bodies and enter another atmosphere full of miserable conditions.

TEXT 7

kvacic cāśeṣa-doṣa-niṣadanaṁ purīṣa-viśeṣaṁ tad-varṇa-guṇa-nirmita-matiḥ suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.

SYNONYMS

kvacit-sometimes; ca-also; aśeṣa-unlimited; doṣa-of faults; niṣadanam-the source of; purīṣa-of stool; viśeṣam-a particular type; tat-varṇa-guṇa-whose color is the same as that of the mode of passion (reddish); nirmita-matiḥ-whose mind is absorbed in that; suvarṇam-gold; upāditsati-desiring to get; agni-kāma-by the desire for fire; kātaraḥ-who is troubled; iva-like; ulmuka-piśācam-a phosphorescent light known as a will-o'-the-wisp, which is sometimes mistaken for a ghost.

Sometimes the living entity is interested in the yellow stool known as gold and runs after it. That gold is the source of material opulence and envy, and it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man suffering from cold in the forest runs after a phosphorescent light in a marshy land, considering it to be fire.

Parīkṣit Mahārāja told Kali-yuga to leave his kingdom immediately and reside in four places: brothels, liquor shops, slaughter-houses and gambling casinos. However, Kali-yuga requested him to give him only one place where these four places are included, and Parīkṣit Mahārāja gave him the place where gold is stored. Gold encompasses the four principles of sin, and therefore, according to spiritual life, gold should be avoided as far as possible. If there is gold, there is certainly illicit sex, meat-eating, gambling and intoxication. Because people in the Western world have a great deal of gold, they are victims of these four sins. The color of gold is very glittering, and a materialistic person becomes very much attracted by its yellow color. However, this gold is actually a type of stool. A person with a bad liver generally passes yellow stool. The color of this stool attracts a materialistic person, just as the will-o'-the-wisp attracts one who needs heat.

TEXT 8

atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa etasyāṁ saṁsārāṭavyām itas tataḥ paridhāvati.

SYNONYMS

atha-in this way; kadācit-sometimes; nivāsa-residence; pānīya-water; draviṇa-wealth; ādi-and so on; aneka-in various items; ātma-upajīvana-which are considered necessary to maintain body and soul together; abhiniveśaḥ-a person fully absorbed; etasyām-in this; saṁsāra-aṭavyām-the material world, which is like a great forest; itaḥ tataḥ-here and there; paridhāvati-runs around.

Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of necessities, he forgets everything and perpetually runs around the forest of material existence.

As originally mentioned, a poor man belonging to the mercantile community goes to the forest to get some cheap goods to bring back to the city to sell at a profit. He is so absorbed in the thought of maintaining body and soul together that he forgets his original relationship with Kṛṣṇa and seeks only the bodily comforts. Thus material activities are the conditioned soul's only engagement. Not knowing the aim of life, the materialist perpetually wanders in material existence, struggling to get the necessities of life. Not understanding the aim of life, even though he acquires sufficient necessities, he manufactures artificial necessities and thus becomes more and more entangled. He creates a mental situation whereby he needs greater and greater comforts. The materialist does not know the secret of nature's ways. As confirmed in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." Due to lusty desire, the living entity creates a certain mental situation whereby he wants to enjoy this material world. He thus becomes entangled, enters different bodies and suffers in them.

TEXT 9

kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajasā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-vala-matir na vijānāti.

SYNONYMS

kvacit-sometimes; ca-also; vātyā aupamyayā-compared to a whirlwind; pramadayā-by a beautiful woman; āroham āropitaḥ-raised onto the lap for sex enjoyment; tat-kāla-rajasā-by the passion of lusty desires at that moment; rajanī-bhūtaḥ-the darkness of night; iva-like; asādhu-maryādaḥ-who is without proper respect for the higher witnesses; rajaḥ-vala-akṣaḥ-blinded by strong lusty desires; api-certainly; dik-devatāḥ-the demigods in charge of different directions, like the sun and the moon; atirajaḥ-vala-matiḥ-whose mind is overcome by lust; na vijānāti-he does not know (that witnesses all around take note of his impudent sexual act).

Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex, which is called pramadā. Being thus bewildered, he is raised upon the lap of a woman, and at that time his good senses are overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that his disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not seeing the future punishment awaiting him.

In Bhagavad-gītā (7.11) it is said: dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha. Sex is allowed only for the begetting of children, not for enjoyment. One can indulge in sex to beget a good child for the benefit of the family, society and world. Otherwise, sex is against the rules and regulations of religious life. A materialistic person does not believe that everything is managed in nature, and he does not know that if one does something wrong, he is witnessed by different demigods. A person enjoys illicit sex, and due to his blind, lusty desire. he thinks that no one can see him, but this illicit sex is thoroughly observed by the agents of the Supreme Personality of Godhead. Therefore the person is punished in so many ways. presently in Kali-yuga there are many pregnancies due to illicit sex, and sometimes abortions ensue. These sinful activities are witnessed by the agents of the Supreme Personality of Godhead, and a man and woman who create such a situation are punished in the future by the stringent laws of material nature (daivī hy eṣā guṇa-mayī mama māyā duratyayā). Illicit sex is never excused, and those who indulge in it are punished life after life. As confirmed in Bhagavad-gītā (16.20):

āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

The Supreme Personality of Godhead does not allow anyone to act against the stringent laws of material nature; therefore illicit sex is punished life after life. Illicit sex creates pregnancies, and these unwanted pregnancies lead to abortion. Those involved become implicated in these sins, so much so that they are punished in the same way the next life. Thus in the next life they also enter the womb of a mother and are killed in the same way. All these things can be avoided by remaining on the transcendental platform of Kṛṣṇa consciousness. In this way one does not commit sinful activity. Illicit sex is the most prominent sin due to lusty desire. When one associates with the mode of passion, he is implicated in suffering life after life.

TEXT 10

kvacit sakṛd avagata-viṣaya-vaitathyaḥ svayaṁ parābhidhyānena vibhraṁśita-smṛtis tayaiva marīci-toya-prāyāṁs tān evābhidhāvati.

SYNONYMS

kvacit-sometimes; sakṛt-once; avagata-viṣaya-vaitathyaḥ-becoming conscious of the uselessness of enjoying material sense gratification; svayam-himself; para-abhidhyānena-by the bodily concept of the self; vibhraṁśita-destroyed; smṛtiḥ-whose remembrance; tayā-by that; eva-certainly; marīci-toya-water in a mirage; prāyān-similar to; tān-those sense objects; eva-certainly; abhidhāvati-runs after.

The conditioned soul sometimes personally appreciates the futility of sense enjoyment in the material world, and he sometimes considers material enjoyment to be full of miseries. However, due to his strong bodily conception, his memory is destroyed, and again and again he runs after material enjoyment, just as an animal runs after a mirage in the desert.

The main disease in material life is the bodily conception. Being baffled again and again in material activity, the conditioned soul temporarily thinks of the futility of material enjoyment, but he again tries the same thing. By the association of devotees, a person may become convinced of the material futility, but he cannot give up his engagement, although he is very eager to return home, back to Godhead. Under these circumstances, the Supreme Personality of Godhead, who is situated in everyone's heart, compassionately takes away all the material possessions of such a devotee. As stated in Śrīmad-Bhāgavatam (10.88.8): yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. Lord Kṛṣṇa says that He takes everything away from the devotee whom He especially favors when that devotee is overly attached to material possessions. When everything is taken away, the devotee feels helpless and frustrated in society, friendship and love. He feels that his family does not care for him any longer, and he therefore completely surrenders unto the lotus feet of the Supreme Lord. This is a special favor granted by the Lord to a devotee who cannot fully surrender to the Lord due to a strong bodily conception. As explained in Caitanya-caritāmṛta (Madhya 22.39): āmi-vijña, ei mūrkhe 'viṣaya' kene diba. The Lord understands the devotee who hesitates to engage in the Lord's service, not knowing whether he should again try to revive his material life. After repeated attempts and failures, he fully surrenders to the lotus feet of the Lord. The Lord then gives him directions, and, attaining happiness, he forgets all material engagement.

TEXT 11

kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasāṭopaṁ pratyakṣaṁ parokṣaṁ vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-hṛdayaḥ.

SYNONYMS

kvacit-sometimes; ulūka-of the owl; jhillī-and the cricket; svana-vat-exactly like intolerable sounds; ati-paruṣa-extremely piercing; rabhasa-by perseverance; āṭopam-agitation; pratyakṣam-directly; parokṣam-indirectly; vā-or; ripu-of enemies; rāja-kula-and of government officers; nirbhartsitena-by chastisement; ati-vyathita-very aggrieved; karṇa-mūla-hṛdayaḥ-whose ear and heart.

Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who use harsh words against him directly or indirectly. At that time his heart and ears become very saddened. Such chastisement may be compared to the sounds of owls and crickets.

There are different types of enemies within this material world. The government chastises one due to not paying income taxes. Such criticism, direct or indirect, saddens one, and sometimes the conditioned soul tries to counteract that chastisement. Unfortunately, he cannot do anything.

TEXT 12

sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-druma-latā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān svayaṁ jīvan-mriyamāṇa upadhāvati.

SYNONYMS

saḥ-that conditioned soul; yadā-when; dugdha-exhausted; pūrva-previous; sukṛtaḥ-pious activities; tadā-at that time; kāraskara-kākatuṇḍa-ādi-named kāraskara, kākatuṇḍa, etc.; apuṇya-druma-latā-impious trees and creepers; viṣa-uda-pāna-vat-like wells with poisonous water; ubhaya-artha-śūnya-which cannot give happiness either in this life or in the next; draviṇān-those who possess wealth; jīvat-mṛtān-who are dead, although apparently alive; svayam-he himself; jīvat-living; mriyamāṇaḥ-being dead; upadhāvati-approaches for material acquisition.

Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, but when they are finished, he takes shelter of wealth and riches, which cannot help him in this life or the next. Because of this, he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells.

The wealth and riches acquired through previous pious activities should not be misused for sense gratification. Enjoying them for sense gratification is like enjoying the fruits of a poisonous tree. Such activities will not help the conditioned soul in any way, neither in this life nor the next. However, if one engages his possessions in the service of the Lord under the guidance of a proper spiritual master. he will attain happiness both in this life and the next. Unless he does so, he eats a forbidden apple and thereby loses his paradise. Lord Śrī Kṛṣṇa therefore advises that one's possessions should be given unto Him.

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (Bg. 9.27) Material wealth and opulence attained through previous pious activities can be fully utilized for one's benefit in this life and the next if one is Kṛṣṇa conscious. One should not try to possess more than he needs for the bare necessities. If one gets more than is needed, the surplus should be fully engaged in the Lord's service. That will make the conditioned soul, the world and Kṛṣṇa happy, and this is the aim of life.

TEXT 13

ekadāsat-prasaṅgān nikṛta-matir vyudaka-srotaḥ-skhalanavad ubhayato ’pi duḥkhadaṁ pākhaṇḍam abhiyāti.

SYNONYMS

ekadā-sometimes; asat-prasaṅgāt-by association of nondevotees who are against the Vedic principles and who manufacture different paths of religion; nikṛta-matiḥ-whose intelligence has been brought to the abominable status of defying the authority of the Supreme Personality of Godhead; vyudaka-srotaḥ-into rivers without sufficient water; skhalana-vat-like jumping; ubhayataḥ-from both sides; api-although; duḥkha-dam-giving distress; pākhaṇḍam-the atheistic path; abhiyāti-he approaches.

Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists. He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called sādhus and svāmīs who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future.

Cheaters are always there to manufacture their own way of spiritual realization. To get some material benefit, the conditioned soul approaches these pseudo sannyāsīs and yogīs for cheap blessings, but he does not receive any benefit from them, either spiritual or material. In this age there are many cheaters who show some jugglery and magic. They even create gold to amaze their followers, and their followers accept them as God. This type of cheating is very prominent in Kali-yuga. Viśvanātha Cakravartī Ṭhākura describes the real guru in this way.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

One should approach a guru who can extinguish the blazing fire of this material world, the struggle for existence. people want to be cheated. and therefore they go to yogīs and svāmīs who play tricks, but tricks do not mitigate the miseries of material life. If being able to manufacture gold is a criterion for becoming God, then why not accept Kṛṣṇa, the proprietor of the entire universe, wherein there are countless tons of gold? As mentioned before, the color of gold is compared to the will-O’-the-wisp or yellow stool; therefore one should not be allured by gold-manufacturing gurus but should sincerely approach a devotee like Jaḍa Bharata. Jaḍa Bharata instructed Rahūgaṇa Mahārāja so well that the King was relieved from the bodily conception. One cannot become happy by accepting a false guru. A guru should be accepted as advised in Śrīmad-Bhāgavatam (11.3.21). Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru is described as follows: śābde pare ca niṣṇātam. Such a guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). He is freed from all material contamination and is fully engaged in Kṛṣṇa’s service. If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next.

TEXT 14

yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.

SYNONYMS

yadā-when; tu-but (because of misfortune); para-bādhayā-in spite of exploiting all others; andhaḥ-blind; ātmane-for himself; na upanamati-does not fall into one’s share; tadā-at that time; hi-certainly; pitṛ-putra-of the father or sons; barhiṣmataḥ-as insignificant as a piece of grass; pitṛ-putrān-father or sons; vā-or; saḥ-he (the conditioned soul); khalu-indeed; bhakṣayati-gives trouble to.

In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit his own father or son, taking away that relative’s possessions, although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he is prepared to give them all kinds of trouble.

Once we actually saw a distressed man steal ornaments from his daughter just to maintain himself. As the English proverb goes, necessity knows no law. When a conditioned soul needs something, he forgets his relationship with his relatives and exploits his own father or son. We also receive information from Śrīmad-Bhāgavatam that in this age of Kali the time is quickly approaching when a relative will kill another relative for a small farthing. Without Kṛṣṇa consciousness, people will deteriorate further and further into a hellish condition wherein they will perform abominable acts.

TEXT 15

kvacid āsādya gṛhaṁ dāvavat priyārtha-vidhuram asukhodarkaṁ śokāgninā dahyamāno bhṛśaṁ nirvedam upagacchati.

SYNONYMS

kvacit-sometimes; āsādya-experiencing; gṛham-the home life; dāva-vat-exactly like a blazing fire in the forest; priya-artha-vidhuram-without any beneficial object; asukha-udarkam-resulting only in more and more unhappiness; śoka-agninā-by the fire of lamentation; dahyamānaḥ-being burned; bhṛśam-very great; nirvedam-disappointment; upagacchati-he obtains.

In this world, family life is exactly like a blazing fire in the forest. There is not the least happiness, and gradually one becomes more and more implicated in unhappiness. In household life, there is nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life.

In the Gurv-aṣṭaka, Śrīla Viśvanātha Cakravartī Ṭhākura has sung:

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam

A life in this material world is exactly like a blazing forest fire. No one goes to set fire to the forest, yet the fire takes place. Similarly. everyone wants to be happy in the material world, but the miserable conditions of material life simply increase. Sometimes a person caught in the blazing fire of material existence condemns himself, but due to his bodily conception he cannot get out of the entanglement, and thus he suffers more and more.

TEXT 16

kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuḥ pramṛtaka iva vigata-jīva-lakṣaṇa āste.

SYNONYMS

kvacit-sometimes; kāla-viṣa-mita-made crooked by time; rāja-kula-the government men; rakṣasā-by those who are like carnivorous human beings; apahṛta-being plundered; priya-tama-most dear; dhana-in the form of wealth; asuḥ-whose life air; pramṛtakaḥ-dead; iva-like; vigata-jīva-lakṣaṇaḥ-bereft of all signs of life; āste-he remains.

Government men are always like carnivorous demons called Rākṣasas [man-eaters]. Sometimes these government men turn against the conditioned soul and take away all his accumulated wealth. Being bereft of his life's reserved wealth, the conditioned soul loses all enthusiasm. Indeed, it is as though he loses his life.

The word rāja-kula-rakṣasā is very significant. Śrīmad-Bhāgavatam was compiled about five thousand years ago, yet government men are referred to as Rākṣasas, or carnivorous demons. If government men are opposed to a person, that person will be bereft of all his riches, which he has accumulated with great care over a long period of time. Actually no one wants to pay income taxes-even government men themselves try to avoid these taxes-but at unfavorable times income taxes are exacted forcibly, and the taxpayers become very morose.

TEXT 17

kadācin manorathopagata-pitṛ-pitāmahādy asat sad iti svapna-nirvṛti-lakṣaṇam anubhavati.

SYNONYMS

kadācit-sometimes; manoratha-upagata-obtained by mental concoction; pitṛ-the father; pitā-maha-ādi-or grandfather and others; asat-although long dead (and although no one knows that the soul has gone); sat-again the father or grandfather has come; iti-thus thinking; svapna-nirvṛti-lakṣaṇam-the kind of happiness found in dreams; anubhavati-the conditioned soul feels.

Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream, and the conditioned soul sometimes takes pleasure in such mental concoctions.

Due to ignorance of the real existence of the Lord, the conditioned soul imagines many things. Influenced by fruitive activity, he comes together with his relatives, fathers, sons and grandfathers, exactly as straws gather together in a moving stream. In a moment the straws are thrown everywhere, and they lose contact. In conditional life, the living entity is temporarily with many other conditioned souls. They gather together as family members, and the material affection is so strong that even after a father or grandfather passes away, one takes pleasure in thinking that they return to the family in different forms. Sometimes this may happen. but in any case the conditioned soul likes to take pleasure in such concocted thoughts.

TEXT 18

kvacid gṛhāśrama-karma-codanāti-bhara-girim āruruksamāṇo loka-vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetraṁ praviśann iva sīdati.

SYNONYMS

kvacit-sometimes; gṛha-āśrama-in householder life; karma-codana-of the rules of fruitive activity; ati-bhara-girim-the big hill; āruruksamāṇaḥ-desiring to ascend; loka-material; vyasana-to pursuits; karṣita-manāḥ-whose mind is attracted; kaṇṭaka-śarkarā-kṣetram-a field covered with thorns and sharp pebbles; praviśan-entering; iva-like; sīdati-he laments.

In household life one is ordered to execute many yajñas and fruitive activities, especially the vivāha-yajña [the marriage ceremony for sons and daughters] and the sacred thread ceremony. These are all the duties of a gṛhastha, and they are very extensive and troublesome to execute. They are compared to a big hill over which one must cross when one is attached to material activities. A person desiring to cross over these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers unlimitedly.

There are many social functions for keeping a prestigious position in society. In different countries and societies there are various festivals and rituals. In India, the father is supposed to get his children married. When he does so, his responsibility to the family is complete. Arranging marriages is very difficult, especially in these days. At the present moment no one can perform the proper ritual of sacrifice, nor can anyone afford to pay for the marriage ceremony of sons and daughters. Therefore householders are very much distressed when they are confronted by these social duties. It is as though they were pierced by thorns and hurt by pebbles. Material attachment is so strong that despite the suffering, one cannot give it up. Prahlāda Mahārāja therefore recommends (Bhāg. 7.5.5):

hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

The so-called comfortable family position is compared to a dark well in a field. If one falls in a dark well covered by grass, his life is lost, despite his cry for rescue. Highly advanced spiritualists therefore recommend that one should not enter the gṛhastha-āśrama. It is better to prepare oneself in the brahmacarya-āśrama for austerities and remain a pure brahmacārī throughout one's life so that one will not feel the piercing thorns of material life in the gṛhastha-āśrama. In the gṛhastha-āśrama one has to accept invitations from friends and relatives and perform ritualistic ceremonies. By so doing, one becomes captivated by such things, although he may not have sufficient resources to continue them. To maintain the gṛhastha life-style, one has to work very hard to acquire money. Thus one is implicated in material life, and he suffers the thorn pricks.

TEXT 19

kvacic ca duḥsahena kāyābhyantara-vahninā gṛhīta-sāraḥ sva-kuṭumbāya krudhyati.

SYNONYMS

kvacit ca-and sometimes; duḥsahena-unbearable; kāya-abhyantara-vahninā-because of the fire of hunger and thirst within the body; gṛhīta-sāraḥ-whose patience is exhausted; sva-kuṭumbāya-unto his own family members; krudhyati-he becomes angry.

Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.

Śrīla Vidyāpati Ṭhākura has sung:

tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje

The happiness of family life is compared to a drop of water in the desert. No one can be happy in family life. According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce. This is due to the miserable condition experienced in the family. Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife. This is but part of the blazing fire of the forest of material life.

TEXT 20

sa eva punar nidrājagara-gṛhīto 'ndhe tamasi magnaḥ śūnyāraṇya iva śete nānyat-kiñcana veda śava ivāpaviddhaḥ.

SYNONYMS

saḥ-that conditioned soul; eva-certainly; punaḥ-again; nidrā-ajagara-by the python of deep sleep; gṛhītaḥ-being devoured; andhe-in deep darkness; tamasi-in ignorance; magnaḥ-being absorbed; śūnya-araṇye-in the isolated forest; iva-like; śete-he lies down; na-not; anyat-else; kiñcana-anything; veda-knows; śavaḥ-a dead body; iva-like; apaviddhaḥ-thrown away.

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, sleep is exactly like a python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python, they always remain in the darkness of ignorance. They are like dead bodies thrown in a distant forest. Thus the conditioned souls cannot understand what is going on in life.

Material life means being fully absorbed in eating, sleeping. mating and defending. Out of these, sleep is taken very seriously. While asleep, one completely forgets the object of life and what to do. For spiritual realization, one should try to avoid sleep as much as possible. The Gosvāmīs of Vṛndāvana practically did not sleep at all. Of course, they slept some, for the body requires sleep, but they slept only about two hours, and sometimes not even that. They always engaged in spiritual cultivation. Nidrāhāra-vihārakādi-vijitau. Following in the footsteps of the Gosvāmīs, we should try to reduce sleeping, eating, mating and defending.

TEXT 21

kadācid bhagna-māna-daṁṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānukṣīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.

SYNONYMS

kadācit-sometimes; bhagna-māna-daṁṣṭraḥ-whose teeth of pride are broken; durjana-danda-śūkaiḥ-by the envious activities of evil men, who are compared to a kind of serpent; alabdha-nidrā-kṣaṇaḥ-who does not get an opportunity to sleep; vyathita-hṛdayena-by a disturbed mind; anukṣīyamāṇa-gradually being decreased; vijñānaḥ-whose real consciousness; andha-kūpe-in a blind well; andha-vat-like illusion; patati-he falls down.

In the forest of the material world, the conditioned soul is sometimes bitten by envious enemies, which are compared to serpents and other creatures. Through the tricks of the enemy, the conditioned soul falls from his prestigious position. Being anxious, he cannot even sleep properly. He thus becomes more and more unhappy, and he gradually loses his intelligence and consciousness. In that state he becomes almost perpetually like a blind man who has fallen into a dark well of ignorance.

TEXT 22

karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-drav-yāṇy avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.

SYNONYMS

karhi sma cit-sometimes; kāma-madhu-lavān-little drops of honeylike sense gratification; vicinvan-searching after; yadā-when; para-dāra-another's wife, or a woman other than his own wife; para-dravyāṇi-another's money and possessions; avarundhānaḥ-taking as his own property; rājñā-by the government; svāmibhiḥ vā -or by the husband or relatives of the woman; nihataḥ-severely beaten; patati-he falls down; apāre-into unlimitedly; niraye-hellish conditions of life (the government's prison for criminal activities like rape, kidnapping or theft of others' property).

The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another's property. At such a time he may be arrested by the government or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.

Material life is such that due to indulgence in illicit sex, gambling, intoxication and meat-eating, the conditioned soul is always in a dangerous condition. Meat-eating and intoxication excite the senses more and more, and the conditioned soul falls victim to women. In order to keep women, money is required, and to acquire money, one begs, borrows or steals. Indeed, he commits abominable acts that cause him to suffer both in this life and in the next. Consequently illicit sex must be stopped by those who are spiritually inclined or who are on the path of spiritual realization. Many devotees fall down due to illicit sex. They may steal money and even fall down from the highly honored renounced order. Then for a livelihood they accept menial services and become beggars. It is therefore said in the śāstras, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: [SB 7.9.45] materialism is based on sex, whether licit or illicit. Sex is full of dangers even for those who are addicted to household life. Whether one has a license for sex or not, there is great trouble. Bahu-duḥkha-bhāk: after one indulges in sex, many volumes of miseries ensue. One suffers more and more in material life. A miserly person cannot properly utilize the wealth he has, and similarly a materialistic person misuses the human form. Instead of using it for spiritual emancipation, he uses the body for sense gratification. Therefore he is called a miser.

TEXT 23

atha ca tasmād ubhayathāpi hi karmāsminn ātmanaḥ saṁsārāvapanam udāharanti.

SYNONYMS

atha-now; ca-and; tasmāt-because of this; ubhayathā api-both in this life and in the next; hi-undoubtedly; karma-fruitive activities; asmin-on this path of sense enjoyment; ātmanaḥ-of the living entity; saṁsāra-of material life; āvapanam-the cultivation ground or source; udāharanti-the authorities of the Vedas say.

Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the original source and breeding ground of material miseries, both in this life and in the next.

Not knowing the value of life, karmīs create situations whereby they suffer in this life and the next. Unfortunately, karmīs are very attached to material sense gratification, and they cannot appreciate the miserable condition of material life, neither in this life nor in the next. Therefore the Vedas enjoin that one should awaken to spiritual consciousness and utilize all his activities to attain the favor of the Supreme Personality of Godhead. The Lord Himself says in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."

The results of all one's activities should be utilized not for sense gratification but for the mission of the Supreme Personality of Godhead. The Supreme Lord gives all information in Bhagavad-gītā about the aim of life, and at the end of Bhagavad-gītā He demands surrender unto Him. people do not generally like this demand, but one who cultivates spiritual knowledge for many births eventually surrenders unto the lotus feet of the Lord (bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]).

TEXT 24

muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitiḥ.

SYNONYMS

muktaḥ-liberated; tataḥ-from that; yadi-if; bandhāt-from the government imprisonment or being beaten by the protector of the woman; deva-dattaḥ-person named Devadatta; upācchinatti-takes the money from him; tasmāt-from the person named Devadatta; api-again; viṣṇu-mitraḥ-a person named Viṣṇumitra; iti-thus; anavasthitiḥ-the riches do not stay in one place but pass from one hand to another.

Stealing or cheating another person out of his money, the conditioned soul somehow or other keeps it in his possession and escapes punishment. Then another man, named Devadatta, cheats him and takes the money away. Similarly, another man, named Viṣṇumitra, steals the money from Devadatta and takes it away. In any case, the money does not stay in one place. It passes from one hand to another. Ultimately no one can enjoy the money, and it remains the property of the Supreme Personality of Godhead.

Riches come from Lakṣmī, the goddess of fortune, and the goddess of fortune is the property of Nārāyaṇa, the Supreme Personality of Godhead. The goddess of fortune cannot stay anywhere but by the side of Nārāyaṇa; therefore another of her names is Cañcalā, restless. She cannot be peaceful unless she is in the company of her husband, Nārāyaṇa. For example, Lakṣmī was carried away by the materialistic Rāvaṇa. Rāvaṇa kidnapped Sītā, the goddess of fortune belonging to Lord Rāma. As a result, Rāvaṇa's entire family, opulence and kingdom were smashed, and Sītā, the goddess of fortune, was recovered from his clutches and reunited with Lord Rāma. Thus all property, riches and wealth belong to Kṛṣṇa. As stated in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram

"The Supreme Personality of Godhead is the true beneficiary of all sacrifices and austerities, and He is the supreme proprietor of all the planetary systems."

Foolish materialistic people collect money and steal from other thieves. but they cannot keep it. In any case, it must be spent. One person cheats another, and another person cheats someone else; therefore the best way to possess Lakṣmī is to keep her by the side of Nārāyaṇa. This is the point of the Kṛṣṇa consciousness movement. We worship Lakṣmī (Rādhārāṇī) along with Nārāyaṇa (Kṛṣṇa). We collect money from various sources, but that money does not belong to anyone but Rādhā and Kṛṣṇa (Lakṣmī-Nārāyaṇa). If money is utilized in the service of Lakṣmī-Nārāyaṇa, the devotee automatically lives in an opulent way. However, if one wants to enjoy Lakṣmī the way Rāvaṇa did, he will be vanquished by the laws of nature, and whatever few possessions he has will be taken away. Finally death will take everything away, and death is the representative of Kṛṣṇa.

TEXT 25

kvacic ca śīta-vātādy-anekādhidaivika-bhautikātmīyānāṁ daśānāṁ pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.

SYNONYMS

kvacit-sometimes; ca-also; śīta-vāta-ādi-such as cold and strong wind; aneka-various; adhidaivika-created by the demigods; bhautika-adhibhautika, created by other living beings; ātmīyānām-adhyātmika, created by the body and mind; daśānām-of conditions of misery; pratinivāraṇe-in the counteracting; akalpaḥ-unable; duranta-very severe; cintayā-by anxieties; viṣaṇṇaḥ-morose; āste-he remains.

Being unable to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are miseries suffered by mental calamity at the hands of the demigods [such as freezing wind and scorching heat], miseries offered by other living entities, and miseries arising from the mind and body themselves.

The so-called happy materialistic person is constantly having to endure the threefold miseries of life, called adhidaivika, adhyātmika and adhibhautika. Actually no one can counteract these threefold miseries. All three may assail one at one time, or one misery may be absent and the other present. Thus the living entity is full of anxiety, fearing misery from one side or the other. The conditioned soul must be disturbed by at least one of these three miseries. There is no escape.

TEXT 26

kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.

SYNONYMS

kvacit-sometimes; mithaḥ-with one another; vyavaharan-trading; yat kiñcit-whatever little bit; dhanam-money; anyebhyaḥ-from others; vā-or; kākiṇikā-mātram-a very small amount (twenty cowries); api-certainly; apaharan-taking away by cheating; yat kiñcit-whatever small amount; vā-or; vidveṣam eti-creates enmity; vitta-śāṭhyāt-because of cheating.

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

This is called saṁsāra-dāvānala. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways-he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater. In this material world, so-called scientists, philosophers and economists are nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects, one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Śrī Kṛṣṇa or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27

adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryerṣyāva-māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.

SYNONYMS

adhvani-on the path of material life; amuṣmin-on that; ime-all these; upasargāḥ-eternal difficulties; tathā-so much also; sukha-so-called happiness; duḥkha-unhappiness; rāga-attachment; dveṣa-hate; bhaya-fear; abhimāna-false prestige; pramāda-illusion; unmāda-madness; śoka-lamentation; moha-bewilderment; lobha-greed; mātsarya-envy; īrṣya-enmity; avamāna-insult; kṣut-hunger; pipāsā-thirst; ādhi-tribulations; vyādhi-disease; janma-birth; jarā-old age; maraṇa-death; ādayaḥ-and so on.

In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together to give the materialistic conditioned soul nothing but misery.

The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people declare themselves great scientists, economists, philosophers, politicians and sociologists. they are actually nothing but rascals. Therefore they have been described as mūḍhas and narādhamas in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind. whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.”

Due to their foolishness, all these materialists are described in Bhagavad-gītā as narādhamas. They have attained the human form in order to get released from material bondage, but instead of doing so. they become further embarrassed amid the miserable material conditions. Therefore they are narādhamas, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also narādhamas, the lowest of men, and the Supreme Personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In Bhagavad-gītā it says that when one has all these demonic qualities, he becomes a mūḍha. Due to this. he envies the Supreme Personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Kṛṣṇa and remains a narādhama in an abominable condition life after life.

TEXT 28

kvāpi deva-māyayā striyā bhuja-latopagūḍhaḥ praskanna-viveka-vijñāno yad-vihāra-gṛhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-kalatra-bhāṣitāvaloka-viceṣṭitāpahṛta-hṛdaya ātmānam ajitātmāpāre ’ndhe tamasi prahiṇoti.

SYNONYMS

kvāpi-somewhere; deva-māyayā-by the influence of the illusory energy; striyā-in the form of one’s girl friend or wife; bhuja-latā-by beautiful arms, which are compared to tender creepers in the forest; upagūḍhaḥ-being deeply embarrassed; praskanna-lost; viveka-all intelligence; vijñānaḥ-scientific knowledge; yat-vihāra-for the enjoyment of the wife; gṛha-ārambha-to find a house or apartment; ākula-hṛdayaḥ-whose heart becomes engrossed; tat-of that house; āśraya-avasakta-who are under the shelter; suta-of sons; duhitṛ-of daughters; kalatra-of the wife; bhāṣita-avaloka-by the conversations and by their beautiful glances; viceṣṭita-by activities; apahṛta-hṛdayaḥ-whose consciousness is taken away; ātmānam-himself; ajita-uncontrolled; ātmā-whose self; apāre-in unlimited; andhe-blind darkness; tamasi-in hellish life; prahiṇoti-he hurls.

Sometimes the conditioned soul is attracted by illusion personified (his wife or girl friend) and becomes eager to be embraced by a woman. Thus he loses his intelligence as well as knowledge of life’s goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girl friend and tries to provide her with a suitable apartment. Again, he becomes very busy under the shelter of that home and is captivated by the talks, glances and activities of his wife and children. In this way he loses his Kṛṣṇa consciousness and throws himself in the dense darkness of material existence.

When the conditioned soul is embraced by his beloved wife, he forgets everything about Kṛṣṇa consciousness. The more he becomes attached to his wife, the more he becomes implicated in family life. One Bengali poet, Bankim Chandra, says that to the eyes of the lover the beloved is always very beautiful, even though ugly. This attraction is called deva-māyā. The attraction between man and woman is the cause of bondage for both. Actually both belong to the parā prakṛti, the superior energy of the Lord, but both are actually prakṛti (female). However, because both want to enjoy one another, they are sometimes described as puruṣa (male). Actually neither is puruṣa, but both can be superficially described as puruṣa. As soon as man and woman are united, they become attached to home, hearth, land, friendship and money. In this way they are both entrapped in material existence. The word bhuja-latā-upagūḍha, meaning "being embraced by beautiful arms which are compared to creepers," describes the way the conditioned soul is bound within this material world. The products of sex life-sons and daughters-certainly follow. This is the way of material existence.

TEXT 29

kadācid īśvarasya bhagavato viṣṇoś cakrāt paramāṇv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata ābrahma-tṛṇa-stambādīnāṁ bhūtānām animiṣato miṣatāṁ vitrasta-hṛdayas tam eveśvaraṁ kāla-cakra-nijāyudhaṁ sākṣād bhagavantaṁ yajña-puruṣam anādṛtya pākhaṇḍa-devatāḥ kaṅka-gṛdhra-baka-vaṭa-prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.

SYNONYMS

kadācit-sometimes; īśvarasya-of the Supreme Lord; bhagavataḥ-of the Supreme Personality of Godhead; viṣṇoḥ-of Lord Viṣṇu; cakrāt-from the disc; paramāṇu-ādi-beginning from the time of minute atoms; dvi-parārdha-the duration of the life of Brahmā; apavarga-ending; kāla-of time; upalakṣaṇāt-having the symptoms; parivartitena-revolving; vayasā-by the chronological order of ages; raṁhasā-swiftly; harataḥ-taking away; ā-brahma-beginning from Lord Brahmā; tṛṇa-stamba-ādīnām-down to the small clumps of grass; bhūtānām-of all living entities; animiṣataḥ-without blinking the eyes (without fail); miṣatām-before the eyes of the living entities (without their being able to stop it); vitrasta-hṛdayaḥ-being afraid in the heart; tam-Him; eva-certainly; īśvaram-the Supreme Lord; kāla-cakra-nija-āyudham-whose personal weapon is the disc of time; sākṣāt-directly; bhagavantam-the Supreme Personality of Godhead; yajña-puruṣam-who accepts all kinds of sacrificial ceremonies; anādṛtya-without caring for; pākhaṇḍa-devatāḥ-concocted incarnations of God (man-made gods or demigods); kaṅka-buzzards; gṛdhra-vultures; baka-herons; vaṭa-prāyāḥ-like crows; ārya-samaya-parihṛtāḥ-who are rejected by authorized Vedic scriptures accepted by the Āryans; sāṅketyena-by concoction or with no basis of authority indicated by scripture; abhidhatte-he accepts as worshipable.

The personal weapon used by Lord Kṛṣṇa, the disc, is called hari-cakra, the disc of Hari. This cakra is the wheel of time. It expands from the beginning of the atoms up to the time of Brahmā's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahmā down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods cannot be saved from the clutches of death.

It is stated: hariṁ vinā mṛtiṁ na taranti. No one can save himself from the cruel hands of death without being favored by Hari, the Supreme Personality of Godhead. In Bhagavad-gītā it is stated, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] whoever fully surrenders unto Kṛṣṇa can be saved from the cruel hands of material nature. The conditioned soul, however, sometimes wants to take shelter of a demigod, man-made god, pseudo incarnation or bogus svāmī or yogī. All these cheaters claim to follow religious principles, and all this has become very popular in this age of Kali. There are many pāṣaṇḍīs who, without referring to the śāstras, pose themselves as incarnations, and foolish people follow them. Kṛṣṇa, the Supreme Personality of Godhead, has left behind Him Śrīmad-Bhāgavatam and Bhagavad-gītā. Not referring to these authorized scriptures, rascals take shelter of man-made scriptures and try to compete with Lord Kṛṣṇa. That is the greatest difficulty one encounters when trying to promote spiritual consciousness in human society. The Kṛṣṇa consciousness movement is trying its best to bring people back to Kṛṣṇa consciousness in its pure form, but the pāṣaṇḍīs and atheists, who are cheaters, are so numerous that sometimes we become perplexed and wonder how to push this movement forward. In any case, we cannot accept the unauthorized ways of so-called incarnations, gods, cheaters and bluffers, who are described here as crows, vultures, buzzards and herons.

TEXT 30

yadā pākhaṇḍibhir ātma-vañcitais tair uru vañcito brahma-kulaṁ samāvasaṁs teṣāṁ śīlam upanayanādi-śrauta-smārta-karmānuṣṭhānena bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulaṁ bhajate nigamācāre 'śuddhito yasya mithunī-bhāvaḥ kuṭumba-bharaṇaṁ yathā vānara-jāteḥ.

SYNONYMS

yadā-when; pākhaṇḍibhiḥ-by pāṣaṇḍīs (godless atheists); ātma-vañcitaiḥ-who themselves are cheated; taiḥ-by them; uru-more and more; vañcitaḥ-being cheated; brahma-kulam-the bona fide brāhmaṇas strictly following the Vedic culture; samāvasan-settling among them to advance spiritually; teṣām-of them (the brāhmaṇas who strictly follow Vedic principles); śīlam-the good character; upanayana-ādi-beginning with offering the sacred thread or training the conditioned soul to qualify as a bona fide brāhmaṇa; śrauta-according to the Vedic principles; smārta-according to the authorized scriptures derived from the Vedas; karma-anuṣṭhānena-the performance of activities; bhagavataḥ-of the Supreme Personality of Godhead; yajña-puruṣasya-who is worshiped by Vedic ritualistic ceremonies; ārādhanam-the process of worshiping Him; eva-certainly; tat arocayan-not finding pleasure in it due to its being difficult for unscrupulous persons to perform; śūdra-kulam-the society of śūdras; bhajate-he turns to; nigama-ācāre-in behaving according to Vedic principles; aśuddhitaḥ-not purified; yasya-of whom; mithunī-bhāvaḥ-sex enjoyment or the materialistic way of life; kuṭumba-bharaṇam-the maintenance of the family; yathā-as it is; vānara-jāteḥ-of the society of monkeys, or the descendants of the monkey.

The pseudo svāmīs, yogīs and incarnations who do not believe in the Supreme Personality of Godhead are known as pāṣaṇḍīs. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly cheated in his turn. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles [brāhmaṇas or those in Kṛṣṇa consciousness], who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these principles, these rascals again fall down and take shelter among śūdras who are very expert in making arrangements for sex indulgence. Sex is very prominent among animals like monkeys, and such people who are enlivened by sex may be called descendants of monkeys.

By fulfilling the process of evolution from the aquatics to the animal platform, a living entity eventually reaches the human form. The three modes of material nature are always working in the evolutionary process. Those who come to the human form through the quality of sattva-guṇa were cows in their last animal incarnation. Those who come to the human form through the quality of rajo-guṇa were lions in their last animal incarnation. And those who come to the human form through the quality of tamo-guṇa were monkeys in their last animal incarnation. In this age, those who come through the monkey species are considered by modern anthropologists like Darwin to be descendants of monkeys. We receive information herein that those who are simply interested in sex are actually no better than monkeys. Monkeys are very expert in sexual enjoyment, and sometimes sex glands are taken from monkeys and placed in the human body so that a human being can enjoy sex in old age. In this way modern civilization has advanced. Many monkeys in India were caught and sent to Europe so that their sex glands could serve as replacements for those of old people. Those who actually descend from the monkeys are interested in expanding their aristocratic families through sex. In the Vedas there are also certain ceremonies especially meant for sexual improvement and promotion to higher planetary systems, where the demigods are enjoying sex. The demigods are also very much inclined toward sex because that is the basic principle of material enjoyment.

First of all, the conditioned soul is cheated by so-called svāmīs, yogīs and incarnations when he approaches them to be relieved of material miseries. When the conditioned soul is not satisfied with them. he comes to devotees and pure brāhmaṇas who try to elevate him for final liberation from material bondage. However, the unscrupulous conditioned soul cannot rigidly follow the principles prohibiting illicit sex. intoxication, gambling and meat-eating. Thus he falls down and takes shelter of people who are like monkeys. In the Kṛṣṇa consciousness movement these monkey disciples, being unable to follow the strict regulative principles, sometimes fall down and try to form societies based on sex. This is proof that such people are descendants of monkeys, as confirmed by Darwin. In this verse it is therefore clearly stated: yathā vānara jāteḥ.

TEXT 31

tatrāpi niravarodhaḥ svaireṇa viharann ati-kṛpaṇa-buddhir anyonya-mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismṛta-kālāvadhiḥ.

SYNONYMS

tatra api-in that condition (in the society of human beings descended from monkeys); niravarodhaḥ-without hesitation; svaireṇa-independently, without reference to the goal of life; viharan-enjoying like monkeys; ati-kṛpaṇa-buddhiḥ-whose intelligence is dull because he does not properly utilize his assets; anyonya-of one another; mukha-nirīkṣaṇa-ādinā-by seeing the faces (when a man sees the beautiful face of a woman and the woman sees the strong build of the man's body, they always desire one another); grāmya-karmaṇā-by material activities for sense gratification; eva-only; vismṛta-forgotten; kāla-avadhiḥ-the limited span of life (after which one's evolution may be degrading or elevating).

In this way the descendants of the monkeys intermingle with each other, and they are generally known as śūdras. Without hesitating, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always engaged in material activities, known as grāmya-karma, and they work hard for material benefit. Thus they forget completely that one day their small life spans will be finished and they will be degraded in the evolutionary cycle.

Materialistic people are sometimes called śūdras, or descendants of monkeys, due to their monkeylike intelligence. They do not care to know how the evolutionary process is taking place, nor are they eager to know what will happen after they finish their small human life span. This is the attitude of śūdras. Śrī Caitanya Mahāprabhu's mission, this Kṛṣṇa consciousness movement, is trying to elevate śūdras to the brāhmaṇa platform so that they will know the real goal of life. Unfortunately, being overly attached to sense gratification, materialists are not serious in helping this movement. Instead, some of them try to suppress it. Thus it is the business of monkeys to disturb the activities of the brāhmaṇas. The descendants of monkeys completely forget that they have to die, and they are very proud of scientific knowledge and the progress of material civilization. The word grāmya-karmaṇā indicates activities meant only for the improvement of bodily comforts. presently all human society is engaged in improving economic conditions and bodily comforts. people are not interested in knowing what is going to happen after death, nor do they believe in the transmigration of the soul. When one scientifically studies the evolutionary theory, one can understand that human life is a junction where one may take the path of promotion or degradation. As stated in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

In this life we have to prepare ourselves for promotion to the next life. Those who are in the mode of rajo-guṇa are generally interested in being promoted to the heavenly planets. Some, unknowingly, are degraded to lower animal forms. Those in the mode of goodness can engage in devotional service, and after that they can return home, back to Godhead (yānti mad-yājino 'pi mām). That is the real purpose of human life. This Kṛṣṇa consciousness movement is trying to bring intelligent human beings to the platform of devotional service. Instead of wasting time trying to attain a better position in material life, one should simply endeavor to return home, back to Godhead. Then all problems will be solved. As stated in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti su-hṛt-satām

”Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses the desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

One simply has to follow the regulative principles, act like a brāhmaṇa, chant the Hare Kṛṣṇa mantra and read Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way one purifies himself of the baser material modes (tamo-guṇa and rajo-guṇa) and, becoming freed from the greed of these modes, can attain complete peace of mind. In this way one can understand the Supreme Personality of Godhead and one’s relationship with Him and thus be promoted to the highest perfection (siddhiṁ paramāṁ gatāḥ).

TEXT 32

kvacid drumavad aihikārtheṣu gṛheṣu raṁsyan yathā vānaraḥ suta-dāra-vatsalo vyavāya-kṣaṇaḥ.

SYNONYMS

kvacit-sometimes; druma-vat-like trees (as monkeys jump from one tree to another, the conditioned soul transmigrates from one body to another); aihika-artheṣu-simply to bring about better worldly comforts; gṛheṣu-in houses (or bodies); raṁsyan-delighting (in one body after another, either in animal life, human life or demigod life); yathā-exactly as; vānaraḥ-the monkey; suta-dāra-vatsalaḥ-very affectionate to the children and wife; vyavāya-kṣaṇaḥ-whose leisure time is spent in sex pleasure.

Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is encaged in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the material clutches.

As stated in Śrīmad-Bhāgavatam (11.9.29): viṣayaḥ khalu sarvataḥ syāt. Bodily necessities-eating, sleeping, mating and defending-are all very easily available in any form of life. It is stated here that the vānara (monkey) is very much attracted to sex. Each monkey keeps at least two dozen wives, and he jumps from one tree to another to capture the female monkeys. Thus he immediately engages in sexual intercourse. In this way the monkey’s business is to jump from one tree to another and enjoy sex with his wives. The conditioned soul is doing the same thing, transmigrating from one body to another and engaging in sex. He thus completely forgets how to become free from the clutches of material encagement. Sometimes the monkey is captured by a hunter. who sells its body to doctors so that its glands can be removed for the benefit of another monkey. All this is going on in the name of economic development and improved sex life.

TEXT 33

evam adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-prāye.

SYNONYMS

evam-in this way; adhvani-on the path of sense gratification; avarundhānaḥ-being confined, he forgets the real purpose of life; mṛtyu-gaja-bhayāt-out of fear of the elephant of death; tamasi-in the darkness; giri-kandara-prāye-similar to the dark caves in the mountains.

In this material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not care for Kṛṣṇa consciousness, he simply engages in different types of mischievous and sinful activities. He is then subjected to the threefold miseries, and, out of fear of the elephant of death, he falls into the darkness found in a mountain cave.

Everyone is afraid of death, and however strong a materialistic person may be, when there is disease and old age one must certainly accept death’s notice. The conditioned soul becomes very morose to receive notice of death. His fear is compared to the fear experienced upon entering a dark mountain cave, and death is compared to a great elephant.

TEXT 34

kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānāṁ duḥkhānāṁ pratinivāraṇe ’kalpo duranta-viṣaya-viṣaṇṇa āste.

SYNONYMS

kvacit-sometimes; śīta-vāta-ādi-such as extreme cold or wind; aneka-many; daivika-offered by the demigods or powers beyond our control; bhautika-offered by other living entities; ātmīyānām-offered by the conditioned material body and mind; duḥkhānām-the many miseries; pratinivāraṇe-in counteracting; akalpaḥ-being unable; duranta-insurmountable; viṣaya-from connection with sense gratification; viṣaṇṇaḥ-morose; āste-he remains.

The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract them and has to remain in a miserable condition, he naturally becomes very morose because he wants to enjoy material facilities.

TEXT 35

kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-śāṭhyena.

SYNONYMS

kvacit-sometimes or somewhere; mithaḥ vyavaharan-transacting with each other; yat-whatever; kiñcit-little bit; dhanam-material benefit or wealth; upayāti-he obtains; vitta-śāṭhyena-by means of cheating someone of his wealth.

Sometimes conditioned souls exchange money, but in due course of time, enmity arises because of cheating. Although there may be a tiny profit, the conditioned souls cease to be friends and become enemies.

As stated in Śrīmad-Bhāgavatam (5.5.8):

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho ’yam ahaṁ mameti

The monkeylike conditioned soul first becomes attached to sex. and when intercourse actually takes place he becomes more attached. He then requires some material comforts-apartment, house, food, friends. wealth and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or spiritual master. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Kṛṣṇa consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Kṛṣṇa consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.

TEXT 36

kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad apratilabdha-manorathopagatādāne 'vasita-matis tatas tato 'vamānādīni janād abhilabhate.

SYNONYMS

kvacit-sometimes; kṣīṇa-dhanaḥ-not having sufficient money; śayyā-āsana-aśana-ādi-accommodations for sleeping, sitting or eating; upabhoga-of material enjoyment; vihīnaḥ-being bereft; yāvat-as long as; apratilabdha-not achieved; manoratha-by his desire; upagata-obtained; ādāne-in seizing by unfair means; avasita-matiḥ-whose mind is determined; tataḥ-because of that; tataḥ-from that; avamāna-ādīni-insults and punishment; janāt-from the people in general; abhilabhate-he gets.

Sometimes, having no money, the conditioned soul does not get sufficient accommodations. Sometimes he doesn't even have a place to sit, nor does he have the other necessities. In other words, he falls into scarcity, and at that time, when he is unable to secure the necessities by fair means, he decides to seize the property of others unfairly. When he cannot get the things he wants, he simply receives insults from others and thus becomes very morose.

It is said that necessity knows no law. When the conditioned soul needs money to acquire life's bare necessities, he adopts any means. He begs, borrows or steals. Instead of receiving these things. he is insulted and chastised. Unless one is very well organized, one cannot accumulate riches by unfair means. Even if one acquires riches by unfair means, he cannot avoid punishment and insult from the government or the general populace. There are many instances of important people's embezzling money, getting caught and being put in prison. One may be able to avoid the punishment of prison, but one cannot avoid the punishment of the Supreme Personality of Godhead, who works through the agency of material nature. This is described in Bhagavad-gītā (7.14): daivī hy eṣā guṇa-mayī mama māyā duratyayā. Nature is very cruel. She does not excuse anyone. When people do not care for nature, they commit all kinds of sinful activities, and consequently they have to suffer.

TEXT 37

evaṁ vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā mitha udvahaty athāpavahati.

SYNONYMS

evam-in this way; vitta-vyatiṣaṅga-because of monetary transactions; vivṛddha-increased; vaira-anubandhaḥ-having relationships of enmity; api-although; pūrva-vāsanayā-by the fructifying results of previous impious activities; mithaḥ-with each other; udvahati-become united by means of the marriage of sons and daughters; atha-thereafter; apavahati-they give up the marriage or get a divorce.

Although people may be enemies, in order to fulfill their desires again and again, they sometimes get married. Unfortunately, these marriages do not last very long, and the people involved are separated again by divorce or other means.

As stated previously, every conditioned soul has the propensity to cheat, even in marriage. Everywhere in this material world, one conditioned soul is envious of another. For the time being, people may remain friends, but eventually they become enemies again and fight over money. Sometimes they marry and then separate by divorce or other means. On the whole, unity is never permanent. Due to the cheating propensity, both parties always remain envious. Even in Kṛṣṇa. consciousness, separation and enmity take place due to the prominence of material propensities.

TEXT 38

etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas tam u ha vāvetaras tatra visṛjya jātaṁ jātam upādāya śocan muhyan bibhyad-vivadan krandan saṁhṛṣyan gāyan nahyamānaḥ sādhu-varjito naivāvartate 'dyāpi yata ārabdha eṣa nara-loka-sārtho yam adhvanaḥ pāram upadiśanti.

SYNONYMS

etasmin-on this; saṁsāra-of miserable conditions; adhvani-path; nānā-various; kleśa-by miseries; upasarga-by the troubles of material existence; bādhitaḥ-disturbed; āpanna-sometimes having gained; vipannaḥ-sometimes having lost; yatra-in which; yaḥ-who; tam-him; u ha vāva-or; itaraḥ-someone else; tatra-thereupon; visṛjya-giving up; jātam jātam-newly born; upādāya-accepting; śocan-lamenting; muhyan-being illusioned; bibhyat-fearing; vivadan-sometimes exclaiming loudly; krandan-sometimes crying; saṁhṛṣyan-sometimes being pleased; gāyan-singing; nahyamānaḥ-being bound; sādhu-varjitaḥ-being away from saintly persons; na-not; eva-certainly; āvartate-achieves; adya api-even until now; yataḥ-from whom; ārabdhaḥ-commenced; eṣaḥ-this; nara-loka-of the material world; sa-arthaḥ-the self-interested living entities; yam-whom (the Supreme Personality of Godhead); adhvanaḥ-of the path of material existence; pāram-the other end; upadiśanti-saintly persons indicate.

The path of this material world is full of material miseries, and various troubles disturb the conditioned souls. Sometimes he loses, and sometimes he gains. In either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Leaving him aside he gradually becomes attached to others, such as his children. In this way, the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes he is overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, and on this path he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the devotional path, one cannot get out of the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Kṛṣṇa consciousness.

By thoroughly analyzing the materialistic way of life, any sane man can understand that there is not the least happiness in this world. However, due to continuing on the path of danger from time immemorial and not associating with saintly persons, the conditioned soul, under illusion, wants to enjoy this material world. Material energy sometimes gives him a chance at so-called happiness, but the conditioned soul is perpetually being punished by material nature. It is therefore said: daṇḍya-jane rājā yena nadīte cubāya (Cc. Madhya 20.118). Materialistic life means continuous unhappiness, but sometimes we accept happiness as it appears between the gaps. Sometimes a condemned person is submerged in water and hauled out. Actually all of this is meant for punishment, but he feels a little comfort when he is taken out of the water. This is the situation with the conditioned soul. All the śāstras therefore advise that one associate with devotees and saintly people.

'sādhu-saṅga', 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. Madhya 22.54)

Even by a little association with devotees, the conditioned soul can get out of this miserable material condition. This Kṛṣṇa consciousness movement is therefore trying to give everyone a chance to associate with saintly people. Therefore all the members of this Kṛṣṇa consciousness society must themselves be perfect sādhus in order to give a chance to fallen conditioned souls. This is the best humanitarian work.

TEXT 39

yad idaṁ yogānuśāsanaṁ na vā etad avarundhate yan nyasta-daṇḍā munaya upaśama-śīlā uparatātmānaḥ samavagacchanti.

SYNONYMS

yat-which; idam-this ultimate abode of the Supreme Personality of Godhead; yoga-anuśāsanam-only to be achieved by practicing devotional service; na-not; vā-either; etat-this path of liberation; avarundhate-obtain; yat-therefore; nyasta-daṇḍāḥ-persons who have given up envying others; munayaḥ-saintly persons; upaśama-śīlāḥ-who are now situated in a most peaceful existence; uparata-ātmānaḥ-who have control over the mind and senses; samavagacchanti-very easily obtain.

Saintly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material conditions, a materialistic person cannot associate with them.

The great saint Jaḍa Bharata described both the miserable condition and the means to get out. The only way out of it is association with devotees, and this association is very easy. Although unfortunate people also get this opportunity, due to their great misfortune they cannot take shelter of pure devotees, and consequently they continuously suffer. Nonetheless, this Kṛṣṇa consciousness movement insists that everyone take to this path by adopting the chanting of the Hare Kṛṣṇa mahā-mantra. The preachers of Kṛṣṇa consciousness go from door to door to inform people how they can be relieved from the miserable conditions of material life. As stated by Śrī Caitanya Mahāprabhu, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: by the mercy of Kṛṣṇa and guru, one can get the seed of devotional service. If one is a little intelligent he can cultivate Kṛṣṇa consciousness and be freed from the miserable conditions of material life.

TEXT 40

yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ kiṁ tu paraṁ mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyāṁ visṛjya svayam upasaṁhṛtāḥ.

SYNONYMS

yat api-although; dik-ibha-jayinaḥ-who are victorious in all directions; yajvinaḥ-expert in performing great sacrifices; ye-all of whom; vai-indeed; rāja-ṛṣayaḥ-very great saintly kings; kim tu-but; param-only this earth; mṛdhe-in battle; śayīran-lying down; asyām-on this (earth); eva-indeed; mama-mine; iyam-this; iti-considering in that way; kṛta-on which is created; vaira-anu-bandhāyām-a relationship of enmity with others; visṛjya-giving up; svayam-his own life; upasaṁhṛtāḥ-being killed.

There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not even conquer the false consciousness of "I am this body, and this is my property." Thus they simply created enmity with rival kings, fought with them and died without having discharged life's real mission.

The real mission of life for the conditioned soul is to reestablish the forgotten relationship with the Supreme Personality of Godhead and engage in devotional service so that he may revive Kṛṣṇa consciousness after giving up the body. One doesn't have to give up his occupation as a brāhmaṇa, kṣatriya, vaiśya, śūdra or whatever. In any position, while discharging his prescribed duty, one can develop Kṛṣṇa consciousness simply by associating with devotees who are representatives of Kṛṣṇa and who can teach this science. Regretfully, the big politicians and leaders in the material world simply create enmity and are not interested in spiritual advancement. Material advancement may be very pleasing to an ordinary man, but ultimately he is defeated because he identifies himself with the material body and considers everything related to it to be his property. This is ignorance. Actually nothing belongs to him, not even the body. By one's karma, one gets a particular body, and if he does not utilize his body to please the Supreme Personality of Godhead, all his activities are frustrated. The real purpose of life is stated in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

It really doesn't matter what activity a man engages in. If he can simply satisfy the Supreme Lord, his life is successful.

TEXT 41

karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham upayāti evam upari gato 'pi.

SYNONYMS

karma-vallīm-the creeper of fruitive activities; avalambya-taking shelter of; tataḥ-from that; āpadaḥ-dangerous or miserable condition; kathañcit-somehow or other; narakāt-from the hellish condition of life; vimuktaḥ-being freed; punaḥ api-again; evam-in this way; saṁsāra-adhvani-on the path of material existence; vartamānaḥ-existing; nara-loka-sa-artham-the field of self-interested material activities; upayāti-he enters; evam-thus; upari-above (in the higher planetary systems); gataḥ api-although promoted.

When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

In this regard Śrī Caitanya Mahāprabhu says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

Even if one wanders for many millions of years, from the time of creation until the time of annihilation, one cannot get free from the path of material existence unless one receives shelter at the lotus feet of a pure devotee. As a monkey takes shelter of the branch of a banyan tree and thinks he is enjoying, the conditioned soul, not knowing the real interest of his life, takes shelter of the path of karma-kāṇḍa, fruitive activities. Sometimes he is elevated to the heavenly planets by such activities, and sometimes he again descends to earth. This is described by Śrī Caitanya Mahāprabhu as brahmāṇḍa bhramite. However, if by Kṛṣṇa's grace one is fortunate enough to come under the shelter of the guru, by the mercy of Kṛṣṇa he receives lessons on how to execute devotional service to the Supreme Lord. In this way he receives a clue of how to get out of his continuous struggle up and down within the material world. Therefore the Vedic injunction is that one should approach a spiritual master. The Vedas declare: tad-vijñānārthaṁ sa gurum evābhigacchet [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12]. Similarly in Bhagavad-gītā (4.34) the Supreme Personality of Godhead advises:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Śrīmad-Bhāgavatam (11.3.21) gives similar advice:

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters." Similarly, Viśvanātha Cakravartī, a great Vaiṣṇava, also advises, yasya prasādād bhagavat-prasādaḥ: "By the mercy of the spiritual master one receives the mercy of Kṛṣṇa." This is the same advice given by Śrī Caitanya Mahāprabhu (guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja). This is essential. One must come to Kṛṣṇa consciousness, and therefore one must take shelter of a pure devotee. Thus one can become free from the clutches of matter.

TEXT 42

tasyedam upagāyanti–
ārṣabhasyeha rājarṣer
manasāpi mahātmanaḥ
nānuvartmārhati nṛpo
makṣikeva garutmataḥ

SYNONYMS

tasya-of Jaḍa Bharata; idam-this glorification; upagāyanti-they sing; ārṣabhasya-of the son of Ṛṣabhadeva; iha-here; rāja-ṛṣeḥ-of the great saintly King; manasā api-even by the mind; mahā-ātmanaḥ-of the great personality Jaḍa Bharata; na-not; anuvartma arhati-able to follow the path; nṛpaḥ-any king; makṣikā-a fly; iva-like; garutmataḥ-of Garuḍa, the carrier of the Supreme Personality of Godhead.

Having summarized the teachings of Jaḍa Bharata, Śukadeva Gosvāmī said: My dear King Parīkṣit, the path indicated by Jaḍa Bharata is like the path followed by Garuḍa, the carrier of the Lord, and ordinary kings are just like flies. Flies cannot follow the path of Garuḍa, and to date none of the great kings and victorious leaders could follow this path of devotional service, not even mentally.

As Kṛṣṇa says in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." The path of devotional service is very difficult, even for great kings who have conquered many enemies. Although these kings were victorious on the battlefield, they could not conquer the bodily conception. There are many big leaders, yogīs, svāmīs and so-called incarnations who are very much addicted to mental speculation and who advertise themselves as perfect personalities, but they are not ultimately successful. The path of devotional service is undoubtedly very difficult to follow, but it becomes very easy if the candidate actually wants to follow the path of the mahājana. In this age there is the path of Śrī Caitanya

Mahāprabhu, who appeared to deliver all fallen souls. This path is so simple and easy that everyone can take to it by chanting the holy name of the Lord.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

We are very satisfied that this path is being opened by this Kṛṣṇa consciousness movement because so many European and American boys and girls are taking this philosophy seriously and gradually attaining perfection.

TEXT 43

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

SYNONYMS

yaḥ-the same Jaḍa Bharata who was formerly Mahārāja Bharata, the son of Mahārāja Ṛṣabhadeva; dustyajān-very difficult to give up; dāra-sutān-the wife and children or the most opulent family life; suhṛt-friends and well-wishers; rājyam-a kingdom that extended all over the world; hṛdi-spṛśaḥ-that which is situated within the core of one’s heart; jahau-he gave up; yuvā eva-even as a young man; mala-vat-like stool; uttama-śloka-lālasaḥ-who was so fond of serving the Supreme Personality of Godhead, known as Uttamaśloka.

While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.

The name of God is Kṛṣṇa, because He is so attractive that the pure devotee can give up everything within this material world on His behalf. Mahārāja Bharata was an ideal king, instructor and emperor of the world. He possessed all the opulences of the material world, but Kṛṣṇa is so attractive that He attracted Mahārāja Bharata from all his material possessions. Yet somehow or other, the King became affectionate to a little deer and, falling from his position, had to accept the body of a deer in his next life. Due to Kṛṣṇa’s great mercy upon him, he could not forget his position, and he could understand how he had fallen. Therefore in the next life, as Jaḍa Bharata, Mahārāja Bharata was careful not to spoil his energy, and therefore he presented himself as a deaf and dumb person. In this way he could concentrate on his devotional service. We have to learn from the great King Bharata how to become cautious in cultivating Kṛṣṇa consciousness. A little inattention will retard our devotional service for the time being. Yet any service rendered to the Supreme Personality of Godhead is never lost: svalpam apy asya dharmasya trāyate mahato bhayāt (Bg. 2.40). A little devotional service rendered sincerely is a permanent asset. As stated in Śrīmad-Bhāgavatam (1.5.17):

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo ’tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto ’bhajatāṁ sva-dharmataḥ

Somehow or other, if one is attracted to Kṛṣṇa, whatever he does in devotional service is a permanent asset. Even if one falls down due to immaturity or bad association, his devotional assets are never lost. There are many examples of this-Ajāmila, Mahārāja Bharata, and many others. This Kṛṣṇa consciousness movement is giving everyone a chance to engage in devotional service for at least some time. A little service will give one an impetus to advance and thus make one’s life successful.

In this verse the Lord is described as Uttamaśloka. Uttama means ”the best,” and śloka means ”reputation.” Lord Kṛṣṇa is full in six opulences, one of which is reputation. Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ. Kṛṣṇa’s reputation is still expanding. We are spreading the glories of Kṛṣṇa by pushing forward this Kṛṣṇa consciousness movement. Kṛṣṇa’s reputation, five thousand years after the Battle of Kurukṣetra, is still expanding throughout the world. Every important individual within this world must have heard of Kṛṣṇa, especially at the present moment, due to the Kṛṣṇa consciousness movement. Even people who do not like us and want to suppress the movement are also somehow or other chanting Hare Kṛṣṇa. They say, ”The Hare Kṛṣṇa people should be chastised.” Such foolish people do not realize the true value of this movement, but the mere fact that they want to criticize it gives them a chance to chant Hare Kṛṣṇa, and this is its success.

TEXT 44

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-
sevānurakta-manasām abhavo ’pi phalguḥ

SYNONYMS

yaḥ-who; dustyajān-very difficult to give up; kṣiti-the earth; suta-children; sva-jana-artha-dārān-relatives, riches and a beautiful wife; prārthyām-desirable; śriyam-the goddess of fortune; sura-varaiḥ-by the best of the demigods; sa-daya-avalokām-whose merciful glance; na-not; aicchat-desired; nṛpaḥ-the King; tat-ucitam-this is quite befitting him; mahatām-of great personalities (mahātmās); madhu-dviṭ-of Lord Kṛṣṇa, who killed the demon Madhu; sevā-anurakta-attracted by the loving service; manasām-of those whose minds; abhavaḥ api-even the position of liberation; phalguḥ-insignificant.

Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

This verse confirms Kṛṣṇa's all-attractiveness. Mahārāja Bharata was so attracted to Kṛṣṇa that he gave up all his material possessions. Generally materialistic people are attracted by such possessions.

ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(Bhāg. 5.5.8)

"One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " The attraction for material things is certainly due to illusion. There is no value in attraction to material things, for the conditioned soul is diverted by them. One's life is successful if he is absorbed in the attraction of Kṛṣṇa's strength, beauty and pastimes as described in the Tenth Canto of Śrīmad-Bhāgavatam. The Māyāvādīs are attracted to merging into the existence of the Lord, but Kṛṣṇa is more attractive than the desire to merge. The word abhavaḥ means "not to take birth again in this material world." A devotee doesn't care whether he is going to be reborn or not. He is simply satisfied with the Lord's service in any condition. That is real mukti.

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"One who acts to serve Kṛṣṇa with his body, mind, intelligence and words is a liberated person, even within this material world." (Bhakti-rasāmṛta-sindhu 1.2.187) A person who always desires to serve Kṛṣṇa is interested in ways to convince people that there is a Supreme Personality of Godhead and that the Supreme Personality of Godhead is Kṛṣṇa. That is his ambition. It doesn't matter whether he is in heaven or in hell. This is called uttamaśloka-lālasa.

TEXT 45

yajñāya dharma-pataye vidhi-naipuṇāya
yogāya sāṅkhya-śirase prakṛtīśvarāya
nārāyaṇāya haraye nama ity udāraṁ
hāsyan mṛgatvam api yaḥ samudājahāra

SYNONYMS

yajñāya-unto the Supreme Personality of Godhead, who enjoys the results of all great sacrifices; dharma-pataye-unto the master or propounder of religious principles; vidhi-naipuṇāya-who gives the devotee the intelligence to follow the regulative principles expertly; yogāya-the personification of mystic yoga; sāṅkhya-śirase-who taught the Sāṅkhya philosophy or who actually gives knowledge of Sāṅkhya to the people of the world; prakṛti-īśvarāya-the supreme controller of this cosmic manifestation; nārāyaṇāya-the resting place of the innumerable living entities (nara means the living entities, and ayana means the shelter); haraye-unto the Supreme Personality of Godhead, known as Hari; namaḥ-respectful obeisances; iti-thus; udāram-very loudly; hāsyan-smiling; mṛgatvam api-although in the body of a deer; yaḥ-who; samudājahāra-chanted.

Even though in the body of a deer, Mahārāja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: "The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping that I may perpetually engage in His transcendental loving service." Uttering this, Mahārāja Bharata left his body.

The entire Vedas are meant for the understanding of karma, jñāna and yoga-fruitive activity, speculative knowledge and mystic yoga. Whatever way of spiritual realization we accept, the ultimate goal is Nārāyaṇa, the Supreme Personality of Godhead. The living entities are eternally connected with Him via devotional service. As stated in Śrīmad-Bhāgavatam, ante nārāyaṇa-smṛtiḥ: the perfection of life is to remember Nārāyaṇa at the time of death. Although Bharata Mahārāja had to accept the body of a deer, he could remember Nārāyaṇa at the time of death. Consequently he took birth as a perfect devotee in a brāhmaṇa family. This confirms the statement of Bhagavad-gītā (6.41), śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate: "One who falls from the path of self-realization takes birth in a family of brāhmaṇas or wealthy aristocrats." Although Mahārāja Bharata appeared in the royal family, he became neglectful and took birth as a deer. Because he was very cautious within his deer body, he took birth in a brāhmaṇa family as Jaḍa Bharata. During this lifetime, he remained perfectly Kṛṣṇa conscious and preached the gospel of Kṛṣṇa consciousness directly, beginning with his instructions to Mahārāja Rahūgaṇa. In this regard, the word yogāya is very significant. The purpose of aṣṭāṅga-yoga, as stated by Madhvācārya, is to link or connect with the Supreme Personality of Godhead. The goal is not to display some material perfections.

TEXT 46

ya idaṁ bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣer bharatasyānucaritaṁ svasty-ayanam āyuṣyaṁ dhanyaṁ yaśasyaṁ svargyāpavargyaṁ vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā evāśiṣa ātmana āśāste na kāñcana parata iti.

SYNONYMS

yaḥ-anyone who; idam-this; bhāgavata-by exalted devotees; sabhājita-greatly worshiped; avadāta-pure; guṇa-whose qualities; karmaṇaḥ-and activities; rāja-ṛṣeḥ-of the great saintly King; bharatasya-of Bharata Mahārāja; anucaritam-the narration; svasti-ayanam-the abode of auspiciousness; āyuṣyam-which increases one's duration of life; dhanyam-increases one's fortune; yaśasyam-bestows reputation; svargya-gives promotion to the higher planetary systems (the goal of the karmīs); apavargyam-gives liberation from this material world and enables one to merge into the Supreme (the goal of the jñānīs); vā-or; anuśṛṇoti-always hears, following the path of devotional service; ākhyāsyati-describes for the benefit of others; abhinandati-glorifies the characteristics of devotees and the Supreme Lord; ca-and; sarvāḥ-all; eva-certainly; āśiṣaḥ-blessings; ātmanaḥ-for himself; āśāste-he achieves; na-not; kāñcana-anything; parataḥ-from anyone else; iti-thus.

Devotees interested in hearing and chanting [śravaṇaṁ kīrtanam] regularly discuss the pure characteristics of Bharata Mahārāja and praise his activities. If one submissively hears and chants about the all-auspicious Mahārāja Bharata, one's life span and material opulences certainly increase. One can become very famous and easily attain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Mahārāja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Mahārāja Bharata, one can attain all desirable things.

The forest of material existence is summarized in this Fourteenth Chapter. The word bhavāṭavī refers to the path of material existence. The merchant is the living entity who comes to the forest of material existence to try to make money for sense gratification. The six plunderers are the senses-eyes, ears, nose, tongue, touch and mind. The bad leader is diverted intelligence. Intelligence is meant for Kṛṣṇa consciousness. but due to material existence we divert all our intelligence to achieve material facilities. Everything belongs to Kṛṣṇa, the Supreme Personality of Godhead, but due to our perverted mind and senses. we plunder the property of the Lord and engage in satisfying our senses. The jackals and tigers in the forest are our family members, and the herbs and creepers are our material desires. The mountain cave is our happy home, and the mosquitoes and serpents are our enemies. The rats, beasts and vultures are different types of thieves who take away our possessions, and the gandharva-pura is the phantasmagoria of the body and home. The will-o'-the-wisp is our attraction for gold and its color, and material residence and wealth are the ingredients for our material enjoyment. The whirlwind is our attraction for our wife, and the dust storm is our blinding passion experienced during sex. The demigods control the different directions, and the cricket is the harsh words spoken by our enemy during our absence. The owl is the person who directly insults us, and the impious trees are impious men. The waterless river represents atheists who give us trouble in this world and the next. The meat-eating demons are the government officials, and the pricking thorns are the impediments of material life. The little taste experienced in sex is our desire to enjoy another's wife, and the flies are the guardians of women, like the husband, father-in-law, mother-in-law and so forth. The creeper itself is women in general. The lion is the wheel of time, and the herons, crows and vultures are so-called demigods, pseudo svāmīs, yogīs and incarnations. All of these are too insignificant to give one relief. The swans are the perfect brāhmaṇas, and the monkeys are the extravagant śūdras engaged in eating, sleeping, mating and defending. The trees of the monkeys are our households, and the elephant is ultimate death. Thus all the constituents of material existence are described in this chapter.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Material World as the Great Forest of Enjoyment."

20.6.15 Chapter Fifteen

The Glories of the Descendants of King Priyavrata

In this chapter the descendants of Bharata Mahārāja and many other kings are described. The son of Mahārāja Bharata was named Sumati. He followed the path of liberation given by Ṛṣabhadeva. Some people mistakenly thought Sumati to be the direct incarnation of Lord Buddha. The son of Sumati was Devatājit, and his son was Devadyumna. Devadyumna's son was Parameṣṭhī, and his son was Pratīha. Pratīha was a very great devotee of Lord Viṣṇu, and he had three sons, named Pratihartā, Prastotā and Udgātā. Pratihartā had two sons, Aja and Bhūmā. The son of Bhūmā was Udgītha, and the son of Udgītha was Prastāva. The son of Prastāva was Vibhu, and the son of Vibhu was Pṛthuṣeṇa, whose son was Nakta. The wife of Nakta, Druti, gave birth to Gaya, who was a very famous and saintly king. Actually King Gaya was a partial incarnation of Lord Viṣṇu, and because of his great devotion to Lord Viṣṇu he received the title Mahāpuruṣa. King Gaya had sons named Citraratha, Sumati and Avarodhana. The son of Citraratha was the emperor Samrāṭ, and his son was Marīci, whose son was Bindu. Bindu's son was Madhu, and Madhu's son was Vīravrata. Vīravrata's two sons were Manthu and Pramanthu, and the son of Manthu was Bhauvana. The son of Bhauvana was Tvaṣṭā, and the son of Tvaṣṭā was Viraja, who glorified the whole dynasty. Viraja had one hundred sons and one daughter. Of these, the son named Śatajit became very famous.

TEXT 1

śrī-śuka uvāca

bharatasyātmajaḥ sumatir nāmābhihito yam u ha vāva kecit pākhaṇḍina ṛṣabha-padavīm anuvartamānaṁ cānāryā aveda-samāmnātāṁ devatāṁ sva-manīṣayā pāpīyasyā kalau kalpayiṣyanti.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; bharatasya-of Bharata Mahārāja; ātma-jaḥ-the son; sumatiḥ nāma-abhihitaḥ-named Sumati; yam-unto whom; u ha vāva-indeed; kecit-some; pākhaṇḍinaḥ-atheists, men without Vedic knowledge; ṛṣabha-padavīm-the path of King Ṛṣabhadeva; anuvartamānam-following; ca-and; anāryāḥ-not belonging to the Āryans who strictly follow the Vedic principles; aveda-samāmnātām-not enumerated in the Vedas; devatām-to be Lord Buddha or a similar Buddhist deity; sva-manīṣayā-by their own mental speculation; pāpīyasyā-most sinful; kalau-in this age of Kali; kalpayiṣyanti-will imagine.

Śrīla Śukadeva Gosvāmī continued: The son of Mahārāja Bharata known as Sumati followed the path of Ṛṣabhadeva, but some unscrupulous people imagined him to be Lord Buddha himself. These people, who were actually atheistic and of bad character, took up the Vedic principles in an imaginary, infamous way to support their activities. Thus these sinful people accepted Sumati as Lord Buddhadeva and propagated the theory that everyone should follow the principles of Sumati. In this way they were carried away by mental concoction.

Those who are Āryans strictly follow the Vedic principles, but in this age of Kali a community has sprung up known as the ārya-samāja, which is ignorant of the import of the Vedas in the paramparā system. Their leaders decry all bona fide ācāryas, and they pose themselves as the real followers of the Vedic principles. These ācāryas who do not follow the Vedic principles are presently known as the ārya-samājas, or the Jains. Not only do they not follow the Vedic principles, but they have no relationship with Lord

Buddha. Imitating the behavior of Sumati, they claim to be the descendants of Ṛṣabhadeva. Those who are Vaiṣṇavas carefully avoid their company because they are ignorant of the path of the Vedas. In Bhagavad-gītā (15.15) Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ: "The real purpose of the Vedas is to understand Me." This is the injunction of all Vedic literatures. One who does not know the greatness of Lord Kṛṣṇa cannot be accepted as an Āryan. Lord Buddha, an incarnation of Lord Kṛṣṇa, adopted a particular means to propagate the philosophy of bhāgavata-dharma. He preached almost exclusively among atheists. Atheists do not want any God, and Lord Buddha therefore said that there is no God, but he adopted the means to instruct his followers for their benefit. Therefore he preached in a duplicitous way, saying that there is no God. Nonetheless, he himself was an incarnation of God.

TEXT 2

tasmād vṛddhasenāyāṁ devatājin-nāma putro 'bhavat.

SYNONYMS

tasmāt-from Sumati; vṛddha-senāyām-in the womb of his wife, named Vṛddhasenā; devatājit-nāma-named Devatājit; putraḥ-a son; abhavat-was born.

From Sumati, a son named Devatājit was born by the womb of his wife named Vṛddhasenā.

TEXT 3

athāsuryāṁ tat-tanayo devadyumnas tato dhenumatyāṁ sutaḥ parameṣṭhī tasya suvarcalāyāṁ pratīha upajātaḥ.

SYNONYMS

atha-thereafter; āsuryām-in the womb of his wife, named Āsurī; tat-tanayaḥ-one son of Devatājit; deva-dyumnaḥ-named Devadyumna; tataḥ-from Devadyumna; dhenu-matyām-in the womb of Dhenumatī, the wife of Devadyumna; sutaḥ-one son; parameṣṭhī-named Parameṣṭhī; tasya-of Parameṣṭhī; suvarcalāyām-in the womb of his wife, named Suvarcalā; pratīhaḥ-the son named Pratīha; upajātaḥ-appeared.

Thereafter, in the womb of Āsurī, the wife of Devatājit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratīha in the womb of his wife, Suvarcalā.

TEXT 4

ya ātma-vidyām ākhyāya svayaṁ saṁśuddho mahā-puruṣam anusasmāra.

SYNONYMS

yaḥ-who (King Pratīha); ātma-vidyām ākhyāya-after instructing many people about self-realization; svayam-personally; saṁśuddhaḥ-being very advanced and purified in self-realization; mahā-puruṣam-the Supreme Personality of Godhead, Viṣṇu; anusasmāra-perfectly understood and always remembered.

King Pratīha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Viṣṇu, and directly realized Him.

The word anusasmāra is very significant. God consciousness is not imaginary or concocted. The devotee who is pure and advanced realizes God as He is. Mahārāja Pratīha did so, and due to his direct realization of Lord Viṣṇu, he propagated self-realization and became a preacher. A real preacher cannot be bogus; he must first of all realize Lord Viṣṇu as He is. As confirmed in Bhagavad-gītā (4.34), upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ: "one who has seen the truth can impart knowledge." The word tattva-darśī refers to one who has perfectly realized the Supreme Personality of Godhead. Such a person can become a guru and propound Vaiṣṇava philosophy all over the world. The paragon of bona fide preachers and guru is King Pratīha.

TEXT 5

pratīhāt suvarcalāyāṁ pratihartrādayas traya āsann ijyā-kovidāḥ sūnavaḥ pratihartuḥ stutyām aja-bhūmānāv ajaniṣātām.

SYNONYMS

pratīhāt-from King Pratīha; suvarcalāyām-in the womb of his wife, named Suvarcalā; pratihartṛ-ādayaḥ trayaḥ-the three sons Pratihartā, Prastotā and Udgātā; āsan-came into being; ijyā-kovidāḥ-who were all very expert in the ritualistic ceremonies of the Vedas; sūnavaḥ-sons; pratihartuḥ-from Pratihartā; stutyām-in the womb of Stutī, his wife; aja-bhūmānau-the two sons Aja and Bhūmā; ajaniṣātām-were brought into existence.

In the womb of his wife Suvarcalā, Pratīha begot three sons, named Pratihartā, Prastotā and Udgātā. These three sons were very expert in performing Vedic rituals. Pratihartā begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stutī.

TEXT 6

bhūmna ṛṣikulyāyām udgīthas tataḥ prastāvo devakulyāyāṁ prastāvān niyutsāyāṁ hṛdayaja āsīd vibhur vibho ratyāṁ ca pṛthuṣeṇas tasmān nakta ākūtyāṁ jajñe naktād druti-putro gayo rājarṣi-pravara udāra-śravā ajāyata sākṣād bhagavato viṣṇor jagad-rirakṣiṣayā gṛhīta-sattvasya kalātmavattvādi-lakṣaṇena mahā-puruṣatāṁ prāptaḥ.

SYNONYMS

bhūmnaḥ-from King Bhūmā; ṛṣi-kulyāyām-in the womb of his wife, named Ṛṣikulyā; udgīthaḥ-the son named Udgītha; tataḥ-again from King Udgītha; prastāvaḥ-the son named Prastāva; deva-kulyāyām-his wife, named Devakulyā; prastāvāt-from King Prastāva; niyutsāyām-in his wife, named Niyutsā; hṛdaya-jaḥ-the son; āsīt-was begotten; vibhuḥ-named Vibhu; vibhoḥ-from King Vibhu; ratyām-in his wife, named Ratī; ca-also; pṛthu-ṣeṇaḥ-named Pṛthuṣeṇa; tasmāt-from him (King Pṛthuṣeṇa); naktaḥ-a son named Nakta; ākūtyām-in his wife, named Ākūti; jajñe-was begotten; naktāt-from King Nakta; druti-putraḥ-a son in the womb of Druti; gayaḥ-named King Gaya; rāja-ṛṣi-pravaraḥ-most exalted among the saintly royal order; udāra-śravāḥ-famous as a very pious king; ajāyata-was born; sākṣāt bhagavataḥ-of the Supreme Personality of Godhead directly; viṣṇoḥ-of Lord Viṣṇu; jagat-rirakṣiṣayā-for the purpose of giving protection to the whole world; gṛhīta-who is conceived; sattvasya-in the śuddha-sattva qualities; kalā-ātma-vattva-ādi-of being a direct incarnation of the Lord; lakṣaṇena-by symptoms; mahā-puruṣatām-the chief quality of being the leader of the human society (exactly like the chief leader of all living beings, Lord Viṣṇu); prāptaḥ-achieved.

In the womb of his wife, Ṛṣikulyā, King Bhūmā begot a son named Udgītha. From Udgītha's wife, Devakulyā, a son named Prastāva was born, and Prastāva begot a son named Vibhu through his wife, Niyutsā. In the womb of his wife, Ratī, Vibhu begot a son named Pṛthuṣeṇa. Pṛthuṣeṇa begot a son named Nakta in the womb of his wife, named Ākūti. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya was very famous and pious; he was the best of saintly kings. Lord Viṣṇu and His expansions, who are meant to protect the universe, are always situated in the transcendental mode of goodness, known as viśuddha-sattva. Being the direct expansion of Lord Viṣṇu, King Gaya was also situated in the viśuddha-sattva. Because of this, Mahārāja Gaya was fully equipped with transcendental knowledge. Therefore he was called Mahāpuruṣa.

From this verse it appears that the incarnations of God are various. Some are part and parcel of the direct expansions, and some are direct expansions of Lord Viṣṇu. A direct incarnation of the Supreme Personality of Godhead is called aṁśa or svāṁśa, whereas an incarnation from aṁśa is called kalā. Among the kalās there are the vibhinnāṁśa-jīvas, or living entities. These are counted among the jīva-tattvas. Those who come directly from Lord Viṣṇu are called viṣṇu-tattva and are sometimes designated as Mahāpuruṣa. Another name for Kṛṣṇa is Mahāpuruṣa, and a devotee is sometimes called mahā-pauruṣika.

TEXT 7

sa vai sva-dharmeṇa prajā-pālana-poṣaṇa-prīṇanopalālanānuśāsana-lakṣaṇenejyādinā ca bhagavati mahā-puruṣe parāvare brahmaṇi sarvātmanārpita-paramārtha-lakṣaṇena brahmavic-caraṇānusevayāpādita-bhagavad-bhakti-yogena cābhīkṣṇaśaḥ paribhāvitātiśuddha-matir uparatānātmya ātmani svayam upalabhyamāna-brahmātmānubhavo ’pi nirabhimāna evāvanim ajūgupat.

SYNONYMS

saḥ-that King Gaya; vai-indeed; sva-dharmeṇa-by his own duty; prajā-pālana-of protecting the subjects; poṣaṇa-of maintaining them; prīṇana-of making them happy in all respects; upalālana-of treating them as sons; anuśāsana-of sometimes chastising them for their mistakes; lakṣaṇena-by the symptoms of a king; ijyā-ādinā-by performing the ritualistic ceremonies as recommended in the Vedas; ca-also; bhagavati-unto the Supreme Personality of Godhead, Viṣṇu; mahā-puruṣe-the chief of all living entities; para-avare-the source of all living entities, from the highest, Lord Brahmā, to the lowest, like the insignificant ants; brahmaṇi-unto Parabrahman, the Supreme Personality of Godhead, Vāsudeva; sarva-ātmanā-in all respects; arpita-of being surrendered; parama-artha-lakṣaṇena-with spiritual symptoms; brahma-vit-of self-realized, saintly devotees; caraṇa-anusevayā-by the service of the lotus feet; āpādita-achieved; bhagavat-bhakti-yogena-by the practice of devotional service to the Lord; ca-also; abhīkṣṇaśaḥ-continuously; paribhāvita-saturated; ati-śuddha-matiḥ-whose completely pure consciousness (full realization that the body and mind are separate from the soul); uparata-anātmye-wherein identification with material things was stopped; ātmani-in his own self; svayam-personally; upalabhyamāna-being realized; brahma-ātma-anubhavaḥ-perception of his own position as the Supreme Spirit; api-although; nirabhimānaḥ-without false prestige; eva-in this way; avanim-the whole world; ajūgupat-ruled strictly according to the Vedic principles.

King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. [This is called poṣaṇa.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called prīṇana.] He would sometimes call meetings and satisfy the citizens with sweet words. [This is called upalālana.] He would also give them good instructions on how to become first-class citizens. [This is called anuśāsana.] Such were the characteristics of King Gaya’s royal order. Besides all this, King Gaya was a householder who strictly observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. He was called Mahāpuruṣa because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental activities, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.

As Lord Kṛṣṇa states in Bhagavad-gītā, when He descends on earth, He has two types of business-to give protection to the faithful and annihilate the demons (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). Since the king is the representative of the Supreme Personality of Godhead, he is sometimes called nara-deva, that is, the Lord as a human being. According to the Vedic injunctions, he is worshiped as God on the material platform. As a representative of the Supreme Lord, the king had the duty to protect the citizens in a perfect way so that they would not be anxious for food and protection and so that they would be jubilant. The king would supply everything for their benefit, and because of this he would levy taxes. If the king or government otherwise levies taxes on the citizens, he becomes responsible for the sinful activities of the citizens. In Kali-yuga, monarchy is abolished because the kings themselves are subjected to the influence of Kali-yuga. It is understood from the Rāmāyaṇa that when Bibhīṣaṇa became friends with Lord Rāmacandra, he promised that if by chance or will he broke the laws of friendship with Lord Rāmacandra, he would become a brāhmaṇa or a king in Kali-yuga. In this age, as Bibhīṣaṇa indicated, both brāhmaṇas and kings are in a wretched condition. Actually there are no kings or brāhmaṇas in this age, and due to their absence the whole world is in a chaotic condition and is always in distress. Compared to present standards, Mahārāja Gaya was a true representative of Lord Viṣṇu; therefore he was known as Mahāpuruṣa.

TEXT 8

tasyemāṁ gāthāṁ pāṇḍaveya purāvida upagāyanti.

SYNONYMS

tasya-of King Gaya; imām-these; gāthām-poetic verses of glorification; pāṇḍaveya-O Mahārāja Parīkṣit; purā-vidaḥ-those learned in the historical events of the purāṇas; upagāyanti-sing.

My dear King Parīkṣit, those who are learned scholars in the histories of the Purāṇas eulogize and glorify King Gaya with the following verses.

The historical references to exalted kings serve as a good example for present rulers. Those who are ruling the world at the present moment should take lessons from King Gaya, King Yudhiṣṭhira and King Pṛthu and rule the citizens so that they will be happy. presently the governments are levying taxes without improving the citizens in any cultural, religious, social or political way. According to the Vedas, this is not recommended.

TEXT 9

gayaṁ nṛpaḥ kaḥ pratiyāti karmabhir

yajvābhimānī bahuvid dharma-goptā
samāgata-śrīḥ sadasas-patiḥ satāṁ
sat-sevako 'nyo bhagavat-kalām ṛte

SYNONYMS

gayam-King Gaya; nṛpaḥ-king; kaḥ-who; pratiyāti-is a match for; karmabhiḥ-by his execution of ritualistic ceremonies; yajvā-who performed all sacrifices; abhimānī-so widely respected all over the world; bahu-vit-fully aware of the conclusion of Vedic literature; dharma-goptā-protector of the occupational duties of everyone; samāgata-śrīḥ-possessing all kinds of opulence; sadasaḥ-patiḥ satām-the dean of the assembly of great persons; sat-sevakaḥ-servant of the devotees; anyaḥ-anyone else; bhagavat-kalām-the plenary incarnation of the Supreme Personality of Godhead; ṛte-besides.

The great King Gaya used to perform all kinds of Vedic rituals. He was highly intelligent and expert in studying all the Vedic literatures. He maintained the religious principles and possessed all kinds of opulence. He was a leader among gentlemen and a servant of the devotees. He was a totally qualified plenary expansion of the Supreme Personality of Godhead. Therefore who could equal him in the performance of gigantic ritualistic ceremonies?

TEXT 10

yam abhyaṣiñcan parayā mudā satīḥ
satyāśiṣo dakṣa-kanyāḥ saridbhiḥ
yasya prajānāṁ duduhe dharāśiṣo
nirāśiṣo guṇa-vatsa-snutodhāḥ

SYNONYMS

yam-whom; abhyaṣiñcan-bathed; parayā-with great; mudā-satisfaction; satīḥ-all chaste and devoted to their husbands; satya-true; āśiṣaḥ-whose blessings; dakṣa-kanyāḥ-the daughters of King Dakṣa; saridbhiḥ-with sanctified water; yasya-whose; prajānām-of the citizens; duduhe-fulfilled; dharā-the planet earth; āśiṣaḥ-of all desires; nirāśiṣaḥ-although personally having no desire; guṇa-vatsa-snuta-udhāḥ-earth becoming like a cow whose udders flowed upon seeing Gaya's qualities in ruling over the citizens.

All the chaste and honest daughters of Mahārāja Dakṣa, such as Śraddhā, Maitrī and Dayā, whose blessings were always effective, bathed Mahārāja Gaya with sanctified water. Indeed, they were very satisfied with Mahārāja Gaya. The planet earth personified came as a cow, and, as though she saw her calf, she delivered milk profusely when she saw all the good qualities of Mahārāja Gaya. In other words, Mahārāja Gaya was able to derive all benefits from the earth and thus satisfy the desires of his citizens. However, he personally had no desire.

The earth over which Mahārāja Gaya ruled is compared to a cow. The good qualities whereby he maintained and ruled the citizens are compared to the calf. A cow delivers milk in the presence of her calf; similarly the cow, or earth, fulfilled the desires of Mahārāja Gaya, who was able to utilize all the resources of the earth to benefit his citizens. This was possible because he was bathed in sanctified water by the honest daughters of Dakṣa. Unless a king or ruler is blessed by authorities, he cannot rule the citizens very satisfactorily. Through the good qualities of the ruler, the citizens become very happy and well qualified.

TEXT 11

chandāṁsy akāmasya ca yasya kāmān
dudūhur ājahrur atho baliṁ nṛpāḥ
pratyañcitā yudhi dharmeṇa viprā
yadāśiṣāṁ ṣaṣṭham aṁśaṁ paretya

SYNONYMS

chandāṁsi-all the different parts of the Vedas; akāmasya-of one who has no desire for personal sense gratification; ca-also; yasya-whose; kāmān-all desirables; dudūhuḥ-yielded; ājahruḥ-offered; atho-thus; balim-presentation; nṛpāḥ-all the kings; pratyañcitāḥ-being satisfied by his fighting in opposition; yudhi-in the war; dharmeṇa-by religious principles; viprāḥ-all the brāhmaṇas; yadā-when; āśiṣām-of blessings; ṣaṣṭham aṁśam-one sixth; paretya-in the next life.

Although King Gaya had no personal desire for sense gratification, all his desires were fulfilled by virtue of his performance of Vedic rituals. All the kings with whom Mahārāja Gaya had to fight were forced to fight on religious principles. They were very satisfied with his fighting, and they would present all kinds of gifts to him. Similarly, all the brāhmaṇas in his kingdom were very satisfied with King Gaya's munificent charities. Consequently the brāhmaṇas contributed a sixth of their pious activities for King Gaya's benefit in the next life.

As a kṣatriya or emperor, Mahārāja Gaya sometimes had to fight with subordinate kings to maintain his government, but the subordinate kings were not dissatisfied with him because they knew that he fought for religious principles. Consequently they accepted their subordination and offered all kinds of gifts to him. Similarly, the brāhmaṇas who performed Vedic rituals were so satisfied with the King that they very readily agreed to part with a sixth of their pious activities for his benefit in the next life. Thus the brāhmaṇas and kṣatriyas were all satisfied with Mahārāja Gaya because of his proper administration. In other words. Mahārāja Gaya satisfied the kṣatriya kings by his fighting and satisfied the brāhmaṇas by his charities. The vaiśyas were also encouraged by kind words and affectionate dealings, and due to Mahārāja Gaya's constant sacrifices, the śūdras were satisfied by sumptuous food and charity. In this way Mahārāja Gaya kept all the citizens very satisfied. When brāhmaṇas and saintly persons are honored, they part with their pious activities, giving them to those who honor them and render them service. Therefore, as stated in Bhagavad-gītā (4.34), tad viddhi praṇipātena paripraśnena sevayā: one should try to approach a spiritual master submissively and render service unto him.

TEXT 12

yasyādhvare bhagavān adhvarātmā
maghoni mādyaty uru-soma-pīthe
śraddhā-viśuddhācala-bhakti-yoga-
samarpitejyā-phalam ājahāra

SYNONYMS

yasya-of whom (King Gaya); adhvare-in his different sacrifices; bhagavān-the Supreme Personality of Godhead; adhvara-ātmā-the supreme enjoyer of all sacrifices, the yajña-puruṣa; maghoni-when King Indra; mādyati-intoxicated; uru-greatly; soma-pīthe-drinking the intoxicant called soma; śraddhā-by devotion; viśuddha-purified; acala-and steady; bhakti-yoga-by devotional service; samarpita-offered; ijyā-of worshiping; phalam-the result; ājahāra-accepted personally.

In Mahārāja Gaya's sacrifices, there was a great supply of the intoxicant known as soma. King Indra used to come and become intoxicated by drinking large quantities of soma-rasa. Also, the Supreme Personality of Godhead, Lord Viṣṇu [the yajña-puruṣa] also came and personally accepted all the sacrifices offered unto Him with pure and firm devotion in the sacrificial arena.

Mahārāja Gaya was so perfect that he satisfied all the demigods, who were headed by the heavenly King Indra. Lord Viṣṇu Himself also personally came to the sacrificial arena to accept the offerings. Although Mahārāja Gaya did not want them, he received all the blessings of the demigods and the Supreme Lord Himself.

TEXT 13

yat-prīṇanād barhiṣi deva-tiryaṅ-
manuṣya-vīrut-tṛṇam āviriñcāt
prīyeta sadyaḥ sa ha viśva-jīvaḥ
prītaḥ svayaṁ prītim agād gayasya

SYNONYMS

yat-prīṇanāt-because of pleasing the Supreme Personality of Godhead; barhiṣi-in the sacrificial arena; deva-tiryak-the demigods and lower animals; manuṣya-human society; vīrut-the plants and trees; tṛṇam-the grass; ā-viriñcāt-beginning from Lord Brahmā; prīyeta-becomes satisfied; sadyaḥ-immediately; saḥ-that Supreme Personality of Godhead; ha-indeed; viśva-jīvaḥ-maintains the living entities all over the universe; prītaḥ-although naturally satisfied; svayam-personally; prītim-satisfaction; agāt-he obtained; gayasya-of Mahārāja Gaya.

When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with Lord Brahmā, are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Mahārāja Gaya and said, "I am fully pleased."

It is explicitly stated herein that simply by satisfying the Supreme Personality of Godhead, one satisfies the demigods and all other living entities without differentiation. If one pours water on the root of a tree, all the branches, twigs, flowers and leaves are nourished. Although the Supreme Lord is self-satisfied, He was so pleased with the behavior of Mahārāja Gaya that He personally came to the sacrificial arena and said, "I am fully satisfied." Who can compare to Mahārāja Gaya?

TEXTS 14–15

gayād gayantyāṁ citrarathaḥ sugatir avarodhana iti trayaḥ putrā babhūvuś citrarathād ūrṇāyāṁ samrāḍ ajaniṣṭa; tata utkalāyāṁ marīcir marīcer bindumatyāṁ bindum ānudapadyata tasmāt saraghāyāṁ madhur nāmābhavan madhoḥ sumanasi vīravratas tato bhojāyāṁ manthu-pramanthū jajñāte manthoḥ satyāyāṁ bhauvanas tato dūṣaṇāyāṁ tvaṣṭājaniṣṭa tvaṣṭur virocanāyāṁ virajo virajasya śatajit-pravaraṁ putra-śataṁ kanyā ca viṣūcyāṁ kila jātam.

SYNONYMS

gayāt-from Mahārāja Gaya; gayantyām-in his wife, named Gayantī; citra-rathaḥ-named Citraratha; sugatiḥ-named Sugati; avarodhanaḥ-named Avarodhana; iti-thus; trayaḥ-three; putrāḥ-sons; babhūvuḥ-were born; citrarathāt-from Citraratha; ūrṇāyām-in the womb of Ūrṇā; samrāṭ-named Samrāṭ; ajaniṣṭa-was born; tataḥ-from him; utkalāyām-in his wife named Utkalā; marīciḥ-named Marīci; marīceḥ-from Marīci; bindu-matyām-in the womb of his wife Bindumatī; bindum-a son named Bindu; ānudapadyata-was born; tasmāt-from him; saraghāyām-in the womb of his wife Saraghā; madhuḥ-Madhu; nāma-named; abhavat-was born; madhoḥ-from Madhu; sumanasi-in the womb of his wife, Sumanā; vīra-vrataḥ-a son named Vīravrata; tataḥ-from Vīravrata; bhojāyām-in the womb of his wife Bhojā; manthu-pramanthū-two sons named Manthu and Pramanthu; jajñāte-were born; manthoḥ-from Manthu; satyāyām-in his wife, Satyā; bhauvanaḥ-a son named Bhauvana; tataḥ-from him; dūṣaṇāyām-in the womb of his wife Dūṣaṇā; tvaṣṭā-one son named Tvaṣṭā; ajaniṣṭa-was born; tvaṣṭuḥ-from Tvaṣṭā; virocanāyām-in his wife named Virocanā; virajaḥ-a son named Viraja; virajasya-of King Viraja; śatajit-pravaram-headed by Śatajit; putra-śatam-one hundred sons; kanyā-a daughter; ca-also; viṣūcyām-in his wife Viṣūcī; kila-indeed; jātam-took birth.

In the womb of Gayantī, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Ūrṇā, Citraratha begot a son named Samrāṭ. The wife of Samrāṭ was Utkalā, and in her womb Samrāṭ begot a son named Marīci. In the womb of his wife Bindumatī, Marīci begot a son named Bindu. In the womb of his wife Saraghā, Bindu begot a son named Madhu. In the womb of his wife named Sumanā, Madhu begot a son named Vīravrata. In the womb of his wife Bhojā, Vīravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satyā, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viṣūcī, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.

TEXT 16

tatrāyaṁ ślokaḥ–
praiyavrataṁ vaṁśam imaṁ
virajaś caramodbhavaḥ
akarod aty-alaṁ kīrtyā
viṣṇuḥ sura-gaṇaṁ yathā

SYNONYMS

tatra-in that connection; ayam ślokaḥ-there is this famous verse; praiyavratam-coming from King Priyavrata; vaṁśam-the dynasty; imam-this; virajaḥ-King Viraja; carama-udbhavaḥ-the source of one hundred sons (headed by Śatajit); akarot-decorated;

ati-alam-very greatly; kīrtyā-by his reputation; viṣṇuḥ-Lord Viṣṇu, the Supreme Personality of Godhead; sura-gaṇam-the demigods; yathā-just as.

There is a famous verse about King Viraja. "Because of his high qualities and wide fame, King Viraja became the jewel of the dynasty of King Priyavrata, just as Lord Viṣṇu, by His transcendental potency, decorates and blesses the demigods."

Within a garden, a flowering tree attains a good reputation because of its fragrant flowers. Similarly, if there is a famous man in a family, he is compared to a fragrant flower in a forest. Because of him, an entire family can become famous in history. Because Lord Kṛṣṇa took birth in the Yadu dynasty, the Yadu dynasty and the Yādavas have remained famous for all time. Because of King Viraja's appearance, the family of Mahārāja Priyavrata has remained famous for all time.

20.6.16 Thus end the Bhaktivedanta purports of the Fifth Canto, Fifteenth Chapter of the Śrīmad-Bhāgavatam, "The Glories of the Descendants of King Priyavrata."

Chapter Sixteen

A Description of Jambūdvīpa

While describing the character of Mahārāja Priyavrata and his descendants, Śukadeva Gosvāmī also described Meru Mountain and the planetary system known as Bhū-maṇḍala. Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is in the middle of that whorl. In Jambūdvīpa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 yojanas, of which 16,000 yojanas are below the earth. Its width is estimated to be 32,000 yojanas at its summit and 16,000 yojanas at its foot. (One yojana equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet earth.

On the southern side of the land known as Ilāvṛta-varṣa are the mountains known as Himavān, Hemakūṭa and Niṣadha, and on the northern side are the mountains Nīla, Śveta and Śṛṅga. Similarly, on the eastern and western side there are Mālyavān and Gandhamādana, two large mountains. Surrounding Sumeru Mountain are four mountains known as Mandara, Merumandara, Supārśva and Kumuda, each 10,000 yojanas long and 10,000 yojanas high. On these four mountains there are trees a banyan tree. There are also lakes full of milk, honey, sugarcane juice and pure water. These lakes can fulfill all desires. There are also gardens named Nandana, Citraratha, Vaibhrājaka and Sarvatobhadra. On the side of Supārśva Mountain is a kadamba tree with streams of honey flowing from its hollows, and on Kumuda Mountain there is a banyan tree named Śatavalśa, from whose roots flow rivers containing milk, yogurt and many other desirable things. Surrounding Sumeru Mountain like filaments of the whorl of a lotus are twenty mountain ranges such as Kuraṅga, Kurara, Kusumbha, Vaikaṅka and Trikūṭa. To the east of Sumeru are the mountains Jaṭhara and Devakūṭa, to the west are Pavana and Pāriyātra, to the south are Kailāsa and Karavīra, and to the north are Triśṛṅga and Makara. These eight mountains are about 18,000 yojanas long, 2,000 yojanas wide and 2,000 yojanas high. On the summit of Mount Sumeru is Brahmapurī, the residence of Lord Brahmā. Each of its four sides is 10,000 yojanas long. Surrounding Brahmapurī are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmapurī.

TEXT 1

rājovāca

uktas tvayā bhū-maṇḍalāyāma-viśeṣo yāvad ādityas tapati yatra cāsau jyotiṣāṁ gaṇaiś candramā vā saha dṛśyate.

SYNONYMS

rājā uvāca-Mahārāja Parīkṣit said; uktaḥ-already been said; tvayā-by you; bhū-maṇḍala-of the planetary system known as Bhū-maṇḍala; āyāma-viśeṣaḥ-the specific length of the radius; yāvat-as far as; ādityaḥ-the sun; tapati-heats; yatra-wherever; ca-also; asau-that; jyotiṣām-of the luminaries; gaṇaiḥ-with hordes; candramā-the moon; vā-either; saha-with; dṛśyate-is seen.

King Parīkṣit said to Śukadeva Gosvāmī: O brāhmaṇa, you have already informed me that the radius of Bhū-maṇḍala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

In this verse it is stated that the planetary system known as Bhū-maṇḍala extends to the limits of the sunshine. According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhū-maṇḍala. In the Gāyatrī mantra, we chant oṁ bhūr bhuvaḥ svaḥ. The word bhūr refers to Bhū-maṇḍala. Tat savitur vareṇyam: the sunshine spreads throughout Bhū-maṇḍala. Therefore the sun is worshipable. The stars, which are known as nakṣatra, are not different suns, as modern astronomers suppose. From Bhagavad-gītā (10.21) we understand that the stars are similar to the moon (nakṣatrāṇām ahaṁ śaśī). Like the moon, the stars reflect the sunshine. Apart from our modern distinguished estimations of where the planetary systems are located, we can understand that the sky and its various planets were studied long, long before Śrīmad-Bhāgavatam was compiled. Śukadeva Gosvāmī explained the location of the planets, and this indicates that the information was known long, long before Śukadeva Gosvāmī related it to Mahārāja Parīkṣit. The location of the various planetary systems was not unknown to the sages who flourished in the Vedic age.

TEXT 2

tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta sindhava upakḷptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan khalu sūcita etad evākhilam ahaṁ mānato lakṣaṇataś ca sarvaṁ vi-jijñāsāmi.

SYNONYMS

tatra api-in that Bhū-maṇḍala; priyavrata-ratha-caraṇa-parikhātaiḥ-by the ditches made by the wheels of the chariot used by Priyavrata Mahārāja while circumambulating Sumeru behind the sun; saptabhiḥ-by the seven; sapta-seven; sindhavaḥ-oceans; upakḷptāḥ-created; yataḥ-because of which; etasyāḥ-of this Bhū-maṇḍala; sapta-dvīpa-of the seven islands; viśeṣa-vikalpaḥ-the mode of the construction; tvayā-by you; bhagavan-O great saint; khalu-indeed; sūcitaḥ-described; etat-this; eva-certainly; akhilam-whole subject; aham-I; mānataḥ-from the point of view of measurement; lakṣaṇataḥ-and from symptoms; ca-also; sarvam-everything; vijijñāsāmi-wish to know.

My dear Lord, the rolling wheels of Mahārāja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of these seven oceans, Bhū-maṇḍala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

TEXT 3

bhagavato guṇamaye sthūla-rūpa āveśitaṁ mano hy aguṇe 'pi sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye kṣamam āveśituṁ tad u haitad guro 'rhasy anuvarṇayitum iti.

SYNONYMS

bhagavataḥ-of the Supreme Personality of Godhead; guṇa-maye-into the external features, consisting of the three modes of material nature; sthūla-rūpe-the gross form; āveśitam-entered; manaḥ-the mind; hi-indeed; aguṇe-transcendental; api-although; sūkṣmatame-in His smaller form as Paramātmā within the heart; ātma-jyotiṣi-who is full of Brahman effulgence; pare-the supreme; brahmaṇi-spiritual entity; bhagavati-the Supreme Personality of Godhead; vāsudeva-ākhye-known as Bhagavān Vāsudeva; kṣamam-suitable; āveśitum-to absorb; tat-that; u ha-indeed; etat-this; guro-O my dear spiritual master; arhasi anuvarṇayitum-please describe factually; iti-thus.

When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature-the gross universal form-it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vāsudeva, who in His subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.

Mahārāja Parīkṣit had already been advised by his spiritual master, Śukadeva Gosvāmī, to think of the universal form of the Lord, and therefore, following the advice of his spiritual master, he continuously thought of that form. The universal form is certainly material, but because everything is an expansion of the energy of the Supreme Personality of Godhead, ultimately nothing is material. Therefore Parīkṣit Mahārāja's mind was saturated with spiritual consciousness. Śrīla Rūpa Gosvāmī has stated:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

Everything, even that which is material, is connected with the Supreme Personality of Godhead. Therefore everything should be engaged in the service of the Lord. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura translates this verse as follows:

hari-sevāya yāhā haya anukūla
viṣaya baliyā tāhāra tyāge haya bhula

"One should not give up anything connected with the Supreme Personality of Godhead, thinking it material or enjoyable for the material senses." Even the senses, when purified, are spiritual. When Mahārāja Parīkṣit was thinking of the universal form of the Lord, his mind was certainly situated on the transcendental platform. Therefore although he might not have had any reason to be concerned with detailed information of the universe, he was thinking of it in relationship with the Supreme Lord, and therefore such geographical knowledge was not material but transcendental. Elsewhere in Śrīmad-Bhāgavatam (1.5.20) Nārada Muni has said, idaṁ hi viśvaṁ bhagavān ivetaraḥ: the entire universe is also the Supreme Personality of Godhead, although it appears different from Him. Therefore although Parīkṣit Mahārāja had no need for geographical knowledge of this universe, that knowledge was also spiritual and transcendental because he was thinking of the entire universe as an expansion of the energy of the Lord.

In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the mahā-mantra every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

TEXT 4

ṛṣir uvāca

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhāṁ manasā vacasā vādhigantum alaṁ vibudhāyuṣāpi puruṣas tasmāt prādhānyenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmaḥ.

SYNONYMS

ṛṣiḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; na-not; vai-indeed; mahā-rāja-O great King; bhagavataḥ-of the Supreme Personality of Godhead; māyā-guṇa-vibhūteḥ-of the transformation of the qualities of the material energy; kāṣṭhām-the end; manasā-by the mind; vacasā-by words; vā-either; adhigantum-to understand fully; alam-capable; vibudha-āyuṣā-with a duration of life like that of Brahmā; api-even; puruṣaḥ-a person; tasmāt-therefore; prādhānyena-by a general description of the chief places; eva-certainly; bhū-golaka-viśeṣam-the particular description of Bhūloka; nāma-rūpa-names and forms; māna-measurements; lakṣaṇataḥ-according to symptoms; vyākhyāsyāmaḥ-I shall try to explain.

The great ṛṣi Śukadeva Gosvāmī said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guṇa, rajo-guṇa and tamo-guṇa], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahmā No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhū-goloka [Bhūloka], with their names, forms, measurements and various symptoms.

The material world is only one fourth of the Supreme Personality of Godhead's creation, but it is unlimited and impossible for anyone to know or describe, even with the qualification of a life as long as that of Brahmā, who lives for millions and millions of years. Modern scientists and astronomers try to explain the cosmic situation and the vastness of space, and some of them believe that all the glittering stars are different suns. From Bhagavad-gītā, however, we understand that all these stars (nakṣatras) are like the moon, in that they reflect the sunshine. They are not independent luminaries. Bhūloka is explained to be that portion of outer space through which the heat and light of the sun extend. Therefore it is natural to conclude that this universe extends in space as far as we can see and encompasses the glittering stars. Śrīla Śukadeva Gosvāmī admitted that to give full details of this expansive material universe would be impossible, but nevertheless he wanted to give the King as much knowledge as he had received through the paramparā system. We should conclude that if one cannot comprehend the material expansions of the Supreme Personality of Godhead, one certainly cannot estimate the expansiveness of the spiritual world. The Brahma-saṁhitā (5.33) confirms this:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

The limits of the expansions of Govinda, the Supreme Personality of Godhead, cannot be estimated by anyone, even a person as perfect as Brahmā, not to speak of tiny scientists whose senses and instruments are all imperfect and who cannot give us information of even this one universe. We should therefore be satisfied with the information obtainable from Vedic sources as spoken by authorities like Śukadeva Gosvāmī.

TEXT 5

yo vāyaṁ dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-viśālaḥ samavartulo yathā puṣkara-patram.

SYNONYMS

yaḥ-which; vā-either; ayam-this; dvīpaḥ-island; kuvalaya-the Bhūloka; kamala-kośa-of the whorl of a lotus flower; abhyantara-inner; kośaḥ-whorl; niyuta-yojana-viśālaḥ-one million yojanas (eight million miles) wide; samavartulaḥ-equally round, or having a length and breadth of the same measurement; yathā-like; puṣkara-patram-a lotus leaf.

The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvīpa is round like the leaf of a lotus flower.

TEXT 6

yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

SYNONYMS

yasmin-in that Jambūdvīpa; nava-nine; varṣāṇi-divisions of land; nava-yojana-sahasra-72,000 miles in length; āyāmāni-measuring; aṣṭabhiḥ-by eight; maryādā-indicating the boundaries; giribhiḥ-by mountains; suvibhaktāni-nicely divided from one another; bhavanti-are.

In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following quotation from the Vāyu Purāṇa, wherein the locations of the various mountains, beginning with the Himalayas, are described.

dhanurvat saṁsthite jñeye dve varṣe dakṣiṇottare; dīrghāṇi tatra catvāri caturasram ilāvṛtam iti dakṣiṇottare bhāratottara-kuru-varṣe catvāri kiṁpuruṣa-harivarṣa-ramyaka-hiraṇmayāni varṣāṇi nīla-niṣadhayos tiraścinībhūya samudra-praviṣṭayoḥ saṁlagnatvam aṅgīkṛtya bhadrāśva-ketumālayor api dhanur-ākṛtitvam; atas tayor dairghyata eva madhye saṅkucitatvena nava-sahasrāyāmatvam; ilāvṛtasya tu meroḥ sakāśāt catur-dikṣu nava-sahasrāyama-tvaṁ saṁbhavet vastutas tv ilāvṛta-bhadrāśva-ketumālānāṁ catus-triṁśat-sahasrāyāmatvaṁ jñeyam.

TEXT 7

eṣāṁ madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitato mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyāṁ praviṣṭaḥ.

SYNONYMS

eṣām-all these divisions of Jambūdvīpa; madhye-among; ilāvṛtam nāma-named Ilāvṛta-varṣa; abhyantara-varṣam-the inner division; yasya-of which; nābhyām-in the navel; avasthitaḥ-situated; sarvataḥ-entirely; sauvarṇaḥ-made of gold; kula-giri-rājaḥ-the most famous among famous mountains; meruḥ-Mount Meru; dvīpa-āyāma-samunnāhaḥ-whose height is the same measurement as the width of Jambūdvīpa; karṇikā-bhūtaḥ-existing as the pericarp; kuvalaya-of this planetary system; kamalasya-like a lotus flower; mūrdhani-on the top; dvā-triṁśat-thirty-two; sahasra-thousand; yojana-yojanas (eight miles each; vitataḥ-expanded; mūle-at the base; ṣoḍaśa-sahasram-sixteen thousand yojanas; tāvat-so much; āntaḥ-bhūmyām-within the earth; praviṣṭaḥ-entered.

Amidst these divisions, or varṣas, is the varṣa named Ilāvṛta, which is situated in the middle of the whorl of the lotus. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa-or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

TEXT 8

uttarottareṇelāvṛtaṁ nīlaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-kurūṇāṁ varṣāṇāṁ maryādā-girayaḥ prāg-āyatā ubhayataḥ kṣārodāvadhayo dvi-sahasra-pṛthava ekaikaśaḥ pūrvasmāt pūrvasmād uttara uttaro daśāṁśādhikāṁśena dairghya eva hrasanti.

SYNONYMS

uttara-uttareṇa ilāvṛtam-further and further north of Ilāvṛta-varṣa; nīlaḥ-Nīla; śvetaḥ-Śveta; śṛṅgavān-Śṛṅgavān; iti-thus; trayaḥ-three mountains; ramyaka-Ramyaka; hiraṇmaya-Hiraṇmaya; kurūṇām-of the Kuru division; varṣāṇām-of the varṣas; maryādā-girayaḥ-the mountains marking the borders; prāk-āyatāḥ-extended on the eastern side; ubhayataḥ-to the east and the west; kṣāroda-the ocean of salt water; avadhayaḥ-extending to; dvi-sahasra-pṛthavaḥ-which are two thousand yojanas wide; eka-ekaśaḥ-one after another; pūrvasmāt-than the former; pūrvasmāt-than the former; uttaraḥ-further north; uttaraḥ-further north; daśa-aṁśa-adhika-aṁśena-by one tenth of the former; dairghyaḥ-in length; eva-indeed; hrasanti-become shorter.

Just north of Ilāvṛta-varṣa-and going further northward, one after another-are three mountains named Nīla, Śveta and Śṛṅgavān. These mark the borders of the three varṣas named Ramyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 yojanas [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

In this regard, Madhvācārya quotes the following verses from the Brahmāṇḍa Purāṇa:

yathā bhāgavate tūktaṁ
bhauvanaṁ kośa-lakṣaṇam
tasyāvirodhato yojyam
anya-granthāntare sthitam
maṇḍode puraṇaṁ caiva
vyatyāsaṁ kṣīra-sāgare
rāhu-soma-ravīṇāṁ ca
maṇḍalād dvi-guṇoktitām
vinaiva sarvam unneyaṁ
yojanābhedato 'tra tu

It appears from these verses that aside from the sun and moon, there is an invisible planet called Rāhu. The movements of Rāhu cause both solar and lunar eclipses. We suggest that the modern expeditions attempting to reach the moon are mistakenly going to Rāhu.

TEXT 9

evaṁ dakṣiṇenelāvṛtaṁ niṣadho hemakūṭo himālaya iti prāg-āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-bhāratānāṁ yathā-saṅkhyam.

SYNONYMS

evam-thus; dakṣiṇena-by degrees to the southern side; ilāvṛtam-of Ilāvṛta-varṣa; niṣadhaḥ hema-kūṭaḥ himālayaḥ-three mountains named Niṣadha, Hemakūṭa and Himālaya; iti-thus; prāk-āyatāḥ-extended to the east; yathā-just as; nīla-ādayaḥ-the mountains headed by Nīla; ayuta-yojana-utsedhāḥ-ten thousand yojanas high; hari-varṣa-the division named Hari-varṣa; kimpuruṣa-the division named Kimpuruṣa; bhāratānām-the division named Bhārata-varṣa; yathā-saṅkhyam-according to number.

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].

TEXT 10

tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānīla-niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-bhadrāśvayoḥ sīmānaṁ vidadhāte.

SYNONYMS

tathā eva-exactly like that; ilāvṛtam apareṇa-on the western side of Ilāvṛta-varṣa; pūrveṇa ca-and on the eastern side; mālyavad-gandha-mādanau-the demarcation mountains of Mālyavān on the west and Gandhamādana on the east; ā-nīla-niṣadha-āyatau-on the northern side up to the mountain known as Nīla and on the southern side up to the mountain known as Niṣadha; dvi-sahasram-two thousand yojanas; paprathatuḥ-they extend; ketumāla-bhadrāśvayoḥ-of the two varṣas named Ketumāla and Bhadrāśva; sīmānam-the border; vidadhāte-establish.

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas known as Ketumāla and Bhadrāśva.

There are so many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured. Therefore, as indicated in Śrīmad-Bhāgavatam by Śukadeva Gosvāmī, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Śukadeva Gosvāmī has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahmā. We should simply be satisfied with the statements of authorities like Śukadeva Gosvāmī and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead. The measurements given herein, such as 10,000 yojanas or 100,000 yojanas, should be considered correct because they have been given by Śukadeva Gosvāmī. Our experimental knowledge can neither verify nor disprove the statements of Śrīmad-Bhāgavatam. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

TEXT 11

mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-vistāronnāhā meroś catur-diśam avaṣṭambha-giraya upakḷptāḥ.

mandaraḥ-the mountain named Mandara; meru-mandaraḥ-the mountain named Merumandara; supārśvaḥ-the mountain named Supārśva; kumudaḥ-the mountain named Kumuda; iti-thus; ayuta-yojana-vistāra-unnāhāḥ-which measure ten thousand yojanas high and wide; meroḥ-of Sumeru; catuḥ-diśam-the four sides; avaṣṭambha-girayaḥ-mountains that are like the belts of Sumeru; upakḷptāḥ-situated.

On the four sides of the great mountain known as Sumeru are four mountains-Mandara, Merumandara, Supārśva and Kumuda-which are like its belts. The length and height of these mountains are calculated to be 10,000 yojanas [80,000 miles].

TEXT 12

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhāś catvāraḥ pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ.

SYNONYMS

caturṣu-on the four; eteṣu-on these mountains, beginning with Mandara; cūta-jambū-kadamba-of trees such as the mango, rose apple and kadamba; nyagrodhāḥ-and the banyan tree; catvāraḥ-four kinds; pādapa-pravarāḥ-the best of trees; parvata-ketavaḥ-the flagstaffs on the mountains; iva-like; adhi-over; sahasra-yojana-unnāhāḥ-one thousand yojanas high; tāvat-so much also; viṭapa-vitatayaḥ-the length of the branches; śata-yojana-one hundred yojanas; pariṇāhāḥ-wide.

Standing like flagstaffs on the summits of these four mountains are a mango tree, a rose apple tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 yojanas [800 miles] and a height of 1,100 yojanas [8,800 miles]. Their branches also spread to a radius of 1,100 yojanas.

TEXTS 13–14

hradāś catvāraḥ payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvikāni bharatarṣabha dhārayanti; devodyānāni ca bhavanti catvāri nandanaṁ caitrarathaṁ vaibhrājakaṁ sarvatobhadram iti.

SYNONYMS

hradāḥ-lakes; catvāraḥ-four; payaḥ-milk; madhu-honey; ikṣu-rasa-sugarcane juice; mṛṣṭa-jalāḥ-filled with pure water; yat-of which; upasparśinaḥ-those who use the liquids; upadeva-gaṇāḥ-the demigods; yoga-aiśvaryāṇi-all the perfections of mystic yoga; svābhāvikāni-without being tried for; bharata-ṛṣabha-O best of the Bharata dynasty; dhārayanti-possess; deva-udyānāni-celestial gardens; ca-also; bhavanti-there are; catvāri-four; nandanam-of the Nandana garden; caitra-ratham-Caitraratha garden; vaibhrājakam-Vaibhrājaka garden; sarvataḥ-bhadram-Sarvatobhadra garden; iti-thus.

O Mahārāja Parīkṣit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes just like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is filled with pure water. The celestial beings such as the Siddhas, Cāraṇas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic yoga, such as the power to become smaller than the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra.

TEXT 15

yeṣv amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti.

SYNONYMS

yeṣu-in which; amara-parivṛḍhāḥ-the best of the demigods; saha-with; sura-lalanā-of the wives of all the demigods and semidemigods; lalāma-of those women who are like ornaments; yūtha-patayaḥ-the husbands; upadeva-gaṇaiḥ-by the semi-demigods (the Gandharvas); upagīyamāna-being chanted; mahimānaḥ-whose glories; kila-indeed; viharanti-they enjoy sports.

The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and enjoy within those gardens, while their glories are sung by lesser demigods known as Gandharvas.

TEXT 16

mandarotsaṅga ekādaśa-śata-yojanottuṅga-devacūta-śiraso giri-śikhara-sthūlāni phalāny amṛta-kalpāni patanti.

SYNONYMS

mandara-utsaṅge-on the lower slopes of Mandara Mountain; ekādaśa-śata-yojana-uttuṅga-1,100 yojanas high; devacūta-śirasaḥ-from the top of a mango tree named Devacūta; giri-śikhara-sthūlāni-which are as fat as mountain peaks; phalāni-fruit; amṛta-kalpāni-as sweet as nectar; patanti-fall down.

On the lower slopes of Mandara Mountain is a mango tree named Devacūta. It is 1,100 yojanas high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven.

In the Vāyu Purāṇa there is also a reference to this tree by great learned sages:

aratnīnāṁ śatāny aṣṭāv
eka-ṣaṣṭy-adhikāni ca
phala-pramāṇam ākhyātam
ṛṣibhis tattva-darśibhiḥ

TEXT 17

teṣāṁ viśīryamāṇānām ati-madhura-surabhi-sugandhi-bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān nipatantī pūr-veṇelāvṛtam upaplāvayati.

SYNONYMS

teṣām-of all the mangoes; viśīryamāṇānām-being broken because of falling from the top; ati-madhura-very sweet; surabhi-fragrant; sugandhi-scented with other aromas; bahula-large quantities; aruṇa-rasa-udena-by reddish juice; aruṇodā-Aruṇodā; nāma-named; nadī-the river; mandara-giri-śikharāt-from the top of Mandara Mountain; nipatantī-falling down; pūrveṇa-on the eastern side; ilāvṛtam-through Ilāvṛta-varṣa; upaplāvayati-flows.

When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Aruṇodā, which flows pleasantly through the eastern side of Ilāvṛta.

TEXT 18

yad-upajoṣaṇād bhavānyā anucarīṇāṁ puṇya-jana-vadhūnām avayava-sparśa-sugandha-vāto daśa-yojanaṁ samantād anuvāsayati.

SYNONYMS

yat-of which; upajoṣaṇāt-because of using the fragrant water; bhavānyāḥ-of Bhavānī, the wife of Lord Śiva; anucarīṇām-of attendant maidservants; puṇya-jana-vadhūnām-who are wives of the most pious Yakṣas; avayava-of the bodily limbs; sparśa-from contact; sugandha-vātaḥ-the wind, which becomes fragrant; daśa-yojanam-up to ten yojanas (about eighty miles); samantāt-all around; anuvāsayati-makes fragrant.

The pious wives of the Yakṣas act as personal maidservants to assist Bhavānī, the wife of Lord Śiva. Because they drink the water of the River Aruṇodā, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

TEXT 19

evaṁ jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-prāyāṇām ibha-kāya-nibhānāṁ rasena jambū nāma nadī meru-mandara-śikharād ayuta-yojanād avani-tale nipatantī dakṣiṇenātmānaṁ yāvad ilāvṛtam upasyandayati.

SYNONYMS

evam-similarly; jambū-phalānām-of the fruits called jambū (the rose apple); ati-ucca-nipāta-because of falling from a great height; viśīrṇānām-which are broken to pieces; anasthi-prāyāṇām-having very small seeds; ibha-kāya-nibhānām-and which are as large as the bodies of elephants; rasena-by the juice; jambū nāma nadī-a river named Jambū-nadī; meru-mandara-śikharāt-from the top of Merumandara Mountain; ayuta-yojanāt-ten thousand yojanas high; avani-tale-on the ground; nipatantī-falling; dakṣiṇena-on the southern side; ātmānam-itself; yāvat-the whole; ilāvṛtam-Ilāvṛta-varṣa; upasyandayati-flows through.

Similarly, the fruits of the jambū tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruits are the size of elephants, and the juice gliding from them becomes a river named Jambū-nadī. This river falls a distance of 10,000 yojanas, from the summit of Merumandara to the southern side of Ilāvṛta, and floods the entire land of Ilāvṛta with juice.

We can only imagine how much juice there might be in a fruit that is the size of an elephant but has a very tiny seed. Naturally the juice from the broken jambū fruits forms waterfalls and floods the entire land of Ilāvṛta. That juice produces an immense quantity of gold, as will be explained in the next verses.

TEXTS 20–21

tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā vāyv-arka-saṁyoga-vipākena sadāmara-lokābharaṇaṁ jāmbū-nadaṁ nāma suvarṇaṁ bhavati; yad u ha vāva vibudhādayaḥ saha yuvatibhir mukuṭa-kaṭaka-kaṭi-sūtrādy-ābharaṇa-rūpeṇa khalu dhārayanti.

SYNONYMS

tāvat-entirely; ubhayoḥ api-of both; rodhasoḥ-of the banks; yā-which; mṛttikā-the mud; tat-rasena-with the juice of the jambū fruits that flows in the river; anuvidhyamānā-being saturated; vāyu-arka-saṁyoga-vipākena-because of a chemical reaction with the air and sunshine; sadā-always; amara-loka-ābharaṇam-which is used for the ornaments of the demigods, the denizens of the heavenly planets; jāmbū-nadam nāma-named Jāmbū-nada; suvarṇam-gold; bhavati-becomes; yat-which; u ha vāva-indeed; vibudha-ādayaḥ-the great demigods; saha-with; yuvatibhiḥ-their everlastingly youthful wives; mukuṭa-crowns; kaṭaka-bangles; kaṭi-sūtra-belts; ādi-and so on; ābharaṇa-of all kinds of ornaments; rūpeṇa-in the form; khalu-indeed; dhārayanti-they possess.

The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice and then dried by the air and the sunshine, produces huge quantities of gold called Jāmbū-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

By the arrangement of the Supreme Personality of Godhead, the rivers on some planets produce gold on their banks. The poor inhabitants of this earth, because of their incomplete knowledge, are captivated by a so-called bhagavān who can produce a small quantity of gold. However, it is understood that in a higher planetary system in this material world, the mud on the banks of the Jambū-nadī mixes with jambū juice, reacts with the sunshine in the air, and automatically produces huge quantities of gold. Thus the men and women are decorated there by various golden ornaments, and they look very nice. Unfortunately, on earth there is such a scarcity of gold that the governments of the world try to keep it in reserve and issue paper currency. Because that currency is not backed up by gold, the paper they distribute as money is worthless, but nevertheless the people on earth are very proud of material advancement. In modern times, girls and ladies have ornaments made of plastic instead of gold, and plastic utensils are used instead of golden ones, yet people are very proud of their material wealth. Therefore the people of this age are described as mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ (Bhāg. 1.1.10). In other words, they are extremely bad and slow to understand the opulence of the Supreme Personality of Godhead. They have been described as sumanda-matayaḥ because their conceptions are so crippled that they accept a bluffer who produces a little gold to be God. Because they have no gold in their possession, they are actually poverty-stricken, and therefore they are considered unfortunate.

Sometimes these unfortunate people want to be promoted to the heavenly planets to achieve fortunate positions, as described in this verse, but pure devotees of the Lord are not at all interested in such opulence. Indeed, devotees sometimes compare the color of gold to that of bright golden stool. Śrī Caitanya Mahāprabhu has instructed devotees not to be allured by golden ornaments and beautifully decorated women. Na dhanaṁ na janaṁ na sundarīm: a devotee should not be allured by gold. beautiful women or the prestige of having many followers. Śrī Caitanya Mahāprabhu, therefore, confidentially prayed, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "My Lord, please bless Me with Your devotional service. I do not want anything else." A devotee may pray to be delivered from this material world. That is his only aspiration.

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

The humble devotee simply prays to the Lord, "Kindly pick me up from the material world, which is full of varieties of material opulence, and keep me under the shelter of Your lotus feet."

Śrīla Narottama dāsa Ṭhākura prays:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra

"O my Lord, O son of Nanda Mahārāja, now You are standing before me with Your consort, the daughter of Vṛṣabhānu, Śrīmatī Rādhārāṇī. Kindly accept me as the dust of Your lotus feet. please do not kick me away, for I have no other shelter."

Similarly, Prabodhānanda Sarasvatī indicates that the position of the demigods, who are decorated with golden helmets and other ornaments, is no better than a phantasmagoria (tri-daśa-pūr ākāśa-puṣpāyate). A devotee is never allured by such opulences. He simply aspires to become the dust of the lotus feet of the Lord.

TEXT 22

yas tu mahā-kadambaḥ supārśva-nirūḍho yās tasya koṭarebhyo viniḥsṛtāḥ pañcāyāma-pariṇāhāḥ pañca madhu-dhārāḥ supārśva-śikharāt patantyo ’pareṇātmānam ilāvṛtam anumodayanti.

SYNONYMS

yaḥ-which; tu-but; mahā-kadambaḥ-the tree named Mahākadamba; supārśva-nirūḍhaḥ-which stands on the side of the mountain known as Supārśva; yāḥ-which; tasya-of that; koṭarebhyaḥ-from the hollows; viniḥsṛtāḥ-flowing; pañca-five; āyāma-vyāma, a unit of measurement of about eight feet; pariṇāhāḥ-whose measurement; pañca-five; madhu-dhārāḥ-flows of honey; supārśva-śikharāt-from the top of Supārśva Mountain; patantyaḥ-flowing down; apareṇa-on the western side of Sumeru Mountain; ātmānam-the whole of; ilāvṛtam-Ilāvṛta-varṣa; anumodayanti-make fragrant.

On the side of Supārśva Mountain stands a big tree called Mahākadamba, which is very celebrated. From the hollows of this tree flow five rivers of honey, each about five vyāmas wide. This flowing honey falls incessantly from the top of Supārśva Mountain and flows all around Ilāvṛta-varṣa, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance.

The distance between one hand and another when one spreads both his arms is called a vyāma. This comes to about eight feet. Thus each of the rivers was about forty feet wide, making a total of about two hundred feet.

TEXT 23

yā hy upayuñjānānāṁ mukha-nirvāsito vāyuḥ samantāc chata-yojanam anuvāsayati.

SYNONYMS

yāḥ-which (those flows of honey); hi-indeed; upayuñjānānām-of those who drink; mukha-nirvāsitaḥ vāyuḥ-the air emanating from the mouths; samantāt-all around; śata-yojanam-up to one hundred yojanas (eight hundred miles); anuvāsayati-makes sweetly flavored.

The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred yojanas around.

TEXT 24

evaṁ kumuda-nirūḍho yaḥ śatavalśo nāma vaṭas tasya skandhebhyo nīcīnāḥ payo-dadhi-madhu-ghṛta-guḍānnādy-ambara-śayyāsanābhara
sarva eva kāma-dughā nadāḥ kumudāgrāt patantas tam uttareṇelāvṛtam upayojayanti.

SYNONYMS

evam-thus; kumuda-nirūḍhaḥ-having grown on Kumuda Mountain; yaḥ-that; śata-valśaḥ nāma-the tree named Śatavalśa (because of having hundreds of trunks); vaṭaḥ-a banyan tree; tasya-of it; skandhebhyaḥ-from the thick branches; nīcīnāḥ-flowing down; payaḥ-milk; dadhi-yogurt; madhu-honey; ghṛta-clarified butter; guḍa-molasses; anna-food grains; ādi-and so on; ambara-clothing; śayyā-bedding; āsana-sitting places; ābharaṇa-ādayaḥ-carrying ornaments and so on; sarve-everything; eva-certainly; kāma-dughāḥ-fulfilling all desires; nadāḥ-big rivers; kumuda-agrāt-from the top of Kumuda Mountain; patantaḥ-flowing; tam-to that; uttareṇa-on the northern side; ilāvṛtam-the land known as Ilāvṛta-varṣa; upayojayanti-give happiness.

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain to the northern side of Ilāvṛta-varṣa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but has only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient. When there is a profuse supply of milk, yogurt, honey, food grains, ghee, molasses, dhotis, saris, bedding, sitting places and ornaments, the residents are actually opulent. When a profuse supply of water from the river inundates the land, all these things can be produced, and there will not be scarcity. This all depends, however, on the performance of sacrifice as described in the Vedic literature.

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

”All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.” These are the prescriptions given in Bhagavad-gītā (3.14). If people follow these principles in full Kṛṣṇa consciousness, human society will be prosperous, and they will be happy both in this life and in the next.

TEXT 25

yān upajuṣāṇānāṁ na kadācid api prajānāṁ valī-palita-klama-sveda-daurgandhya-jarāmaya-mṛtyu-śītoṣṇa-vaivarṇyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ sukhaṁ niratiśayam eva.

SYNONYMS

yān-which (all the products produced because of the flowing rivers mentioned above); upajuṣāṇānām-of persons who are fully utilizing; na-not; kadācit-at any time; api-certainly; prajānām-of the citizens; valī-wrinkles; palita-grey hair; klama-fatigue; sveda-perspiration; daurgandhya-bad odors because of unclean perspiration; jarā-old age; āmaya-disease; mṛtyu-untimely death; śīta-severe cold; uṣṇa-scorching heat; vaivarṇya-fading of the luster of the body; upasarga-troubles; ādayaḥ-and so on; tāpa-of sufferings; viśeṣāḥ-varieties; bhavanti-are; yāvat-as long as; jīvam-life; sukham-happiness; niratiśayam-unlimited; eva-only.

The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

This verse hints at the perfection of human society even within this material world. The miserable conditions of this material world can be corrected by a sufficient supply of milk, yogurt, honey, ghee, molasses, food grains, ornaments, bedding, sitting places and so on. This is human civilization. Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected.

Unfortunately, in modern civilization, men are busy killing the cows that are the source of yogurt, milk and ghee, they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles and wine instead of engaging in agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odor emanates from their bodies because of unclean perspiration resulting from eating all kinds of nasty things. This is not human civilization. If people actually want happiness in this life and want to prepare for the best in the next life, they must adopt a Vedic civilization. In a Vedic civilization, there is a full supply of all the necessities mentioned above.

TEXT 26

kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nāradādayo viṁśati-girayo meroḥ karṇikāyā iva kesara-bhūtā mūla-deśe parita upakḷptāḥ.

SYNONYMS

kuraṅga-Kuraṅga; kurara-Kurara; kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nārada-the names of mountains; ādayaḥ-and so on; viṁśati-girayaḥ-twenty mountains; meroḥ-of Sumeru Mountain; karṇikāyāḥ-of the whorl of the lotus; iva-like; kesara-bhūtāḥ-as filaments; mūla-deśe-at the base; paritaḥ-all around; upakḷptāḥ-arranged by the Supreme Personality of Godhead.

There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.

TEXT 27

jaṭhara-devakūṭau meruṁ pūrveṇāṣṭādaśa-yojana-sahasram udagāyatau dvi-sahasraṁ pṛthu-tuṅgau bhavataḥ; evam apareṇa pavana-pāriyātrau dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam uttaratas triśṛṅga-makarāv aṣṭabhir etaiḥ parisṛto 'gnir iva paritaś cakāsti kāñcana-giriḥ.

SYNONYMS

jaṭhara-devakūṭau-two mountains named Jaṭhara and Devakūṭa; merum-Sumeru Mountain; pūrveṇa-on the eastern side; aṣṭādaśa-yojana-sahasram-eighteen thousand yojanas; udagāyatau-stretching from north to south; dvi-sahasram-two thousand yojanas; pṛthu-tuṅgau-in width and height; bhavataḥ-there are; evam-similarly; apareṇa-on the western side; pavana-pāriyātrau-two mountains named Pavana and Pāriyātra; dakṣiṇena-on the southern side; kailāsa-karavīrau-two mountains named Kailāsa and Karavīra; prāk-āyatau-expanding east and west; evam-similarly; uttarataḥ-on the northern side; triśṛṅga-makarau-two mountains named Triśṛṅga and Makara; aṣṭabhiḥ etaiḥ-by these eight mountains; parisṛtaḥ-surrounded; agniḥ iva-like fire; paritaḥ-all over; cakāsti-brilliantly shines; kāñcana-giriḥ-the golden mountain named Sumeru, or Meru.

On the eastern side of Sumeru Mountain are two mountains named Jaṭhara and Devakūṭa, which extend to the north and south for 18,000 yojanas [144,000 miles]. Similarly, on the western side of Sumeru are two mountains named Pavana and Pāriyātra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailāsa and Karavīra, which extend east and west for 18,000 yojanas, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Triśṛṅga and Makara. The width and height of all these mountains is 2,000 yojanas [16,000 miles]. Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains.

TEXT 28

meror mūrdhani bhagavata ātma-yoner madhyata upakḷptāṁ purīm ayuta-yojana-sāhasrīṁ sama-caturasrāṁ śātakaumbhīṁ vadanti.

SYNONYMS

meroḥ-of Sumeru Mountain; mūrdhani-on the head; bhagavataḥ-of the most powerful being; ātma-yoneḥ-of Lord Brahmā; madhyataḥ-in the middle; upakḷptām-situated; purīm-the great township; ayuta-yojana-ten thousand yojanas; sāhasrīm-one thousand; sama-caturasrām-of the same length on all sides; śāta-kaumbhīm-made entirely of gold; vadanti-the great learned sages say.

In the middle of the summit of Meru is the township of Lord Brahmā. Each of its four sides is calculated to extend for ten million yojanas [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

TEXT 29

tām anuparito loka-pālānām aṣṭānāṁ yathā-diśaṁ yathā-rūpaṁ turīya-mānena puro 'ṣṭāv upakḷptāḥ.

SYNONYMS

tām-that great township named Brahmapurī; anuparitaḥ-surrounding; loka-pālānām-of the governors of the planets; aṣṭānām-eight; yathā-diśam-according to the directions; yathā-rūpam-in exact conformity with the township of Brahmapurī; turīya-mānena-by measurement only one fourth; puraḥ-townships; aṣṭau-eight; upakḷptāḥ-situated.

Surrounding Brahmapurī in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapurī but are one fourth the size.

Śrīla Viśvanātha Cakravartī Ṭhākura confirms that the townships of Lord Brahmā and the eight subordinate governors of the planetary systems, beginning with Indra, are mentioned in other Purāṇas.

merau nava-pūrāṇi syur
manovaty amarāvatī
tejovatī saṁyamanī
tathā kṛṣṇāṅganā parā
śraddhāvatī gandhavatī
tathā cānyā mahodayā
yaśovatī ca brahmendra
bahyādīnāṁ yathā-kramam

Brahmā's township is known as Manovatī, and those of his assistants such as Indra and Agni are known as Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī. Brahmapurī is situated in the middle, and the other eight purīs surround it in all directions.

20.6.17 Thus end the Bhaktivedanta purports of the Fifth Canto, Sixteenth Chapter of the Śrīmad-Bhāgavatam, entitled, "A Description of Jambūdvīpa."

Chapter Seventeen

The Descent of the River Ganges

The Seventeenth Chapter describes the origin of the Ganges River and how it flows in and around Ilāvṛta-varṣa. There is also a description of the prayers Lord Śiva offers to Lord Saṅkarṣaṇa, part of the quadruple expansions of the Supreme Personality of Godhead. Lord Viṣṇu once approached Bali Mahārāja while the King was performing a sacrifice. The Lord appeared before him as Trivikrama, or Vāmana, and begged alms from the King in the form of three steps of land. With two steps, Lord Vāmana covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. A few drops of water from the Causal Ocean leaked through this hole and fell on the head of Lord Śiva, where they remained for one thousand millenniums. These drops of water are the sacred Ganges River. It first flows onto the heavenly planets, which are located on the soles of Lord Viṣṇu's feet. The Ganges River is known by many names, such as the Bhāgīrathī and the Jāhnavī. It purifies Dhruvaloka and the planets of the seven sages because both Dhruva and the sages have no other desire than to serve the Lord's lotus feet.

The Ganges River, emanating from the lotus feet of the Lord, inundates the heavenly planets, especially the moon, and then flows through Brahmapurī atop Mount Meru. Here the river divides into four branches (known as Sītā, Alakanandā, Cakṣu and Bhadrā), which then flow down to the ocean of salt water. The branch known as Sītā flows through Śekhara-parvata and Gandhamādana-parvata and then flows down to Bhadrāśva-varṣa, where it mixes with the ocean of salt water in the West. The Cakṣu branch flows through Mālyavān-giri and, after reaching Ketumāla-varṣa, mixes with the ocean of salt water in the West. The branch known as Bhadrā flows onto Mount Meru, Mount Kumuda, and the Nīla, Śveta and Śṛṅgavān mountains before it reaches Kuru-deśa, where it flows into the ocean of salt water in the north. The Alakanandā branch flows through Brahmālaya, crosses over many mountains, including Hemakūṭa and Himakūṭa, and then reaches Bhārata-varṣa, where it flows into the southern side of the ocean of salt water. Many other rivers and their branches flow through the nine varṣas.

The tract of land known as Bhārata-varṣa is the field of activities, and the other eight varṣas are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine varṣas of Jambūdvīpa.

In the Ilāvṛta-varṣa, Lord Śiva is the only male. There he lives with his wife, Bhavānī, who is attended by many maidservants. If any other male enters that province, Bhavānī curses him to become a woman. Lord Śiva worships Lord Saṅkarṣaṇa by offering various prayers, one of which is as follows: "My dear Lord, please liberate all Your devotees from material life and bind all the nondevotees to the material world. Without Your mercy, no one can be released from the bondage of material existence."

TEXT 1

śrī-śuka uvāca

tatra bhagavataḥ sākṣād yajña-liṅgasya viṣṇor vikramato vāma-pādāṅguṣṭha-nakha-nirbhinnordhvāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-kiñjalkoparañjitākhila-jagad-agha-malāpahopasparśanāmalā sākṣād bhagavat-padīty anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-sahasropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam āhuḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tatra-at that time; bhagavataḥ-of the incarnation of the Supreme Personality of Godhead; sākṣāt-directly; yajña-liṅgasya-the enjoyer of the results of all sacrifices; viṣṇoḥ-of Lord Viṣṇu; vikramataḥ-while taking His second step; vāma-pāda-of His left leg; aṅguṣṭha-of the big toe; nakha-by the nail; nirbhinna-pierced; ūrdhva-upper; aṇḍa-kaṭāha-the covering of the universe (consisting of seven layers-earth, water, fire, etc.); vivareṇa-through the bole; antaḥ-praviṣṭā-having entered the universe; yā-which; bāhya-jala-dhārā-the flow of water from the Causal Ocean outside the universe; tat-of Him; caraṇa-paṅkaja-of the lotus feet; avanejana-by the washing; aruṇa-kiñjalka-by reddish powder; uparañjitā-being colored; akhila-jagat-of the whole world; agha-mala-the sinful activities; apahā-destroys; upasparśana-the touching of which; amalā-completely pure; sākṣāt-directly; bhagavat-padī-emanating from the lotus feet of the Supreme Personality of Godhead; iti-thus; anupalakṣita-described; vacaḥ-by the name; abhidhīyamānā-being called; ati-mahatā kālena-after a long time; yuga-sahasra-upalakṣaṇena-consisting of one thousand millenniums; divaḥ-of the sky; mūrdhani-on the head (Dhruvaloka); avatatāra-descended; yat-which; tat-that; viṣṇu-padam-the lotus feet of Lord Viṣṇu; āhuḥ-they call.

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada ["situated on Lord Viṣṇu's lotus feet"].

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River. The water of the Ganges is called patita-pāvanī, the deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

vārāhe vāma-pādaṁ tu
tad-anyeṣu tu dakṣiṇam
pādaṁ kalpeṣu bhagavān
ujjahāra trivikramaḥ

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.

TEXT 2

yatra ha vāva vīra-vrata auttānapādiḥ parama-bhāgavato ’smat-kula-devatā-caraṇāravindodakam iti yām anusavanam utkṛṣyamāṇa-bhagavad-bhakti-yogena dṛḍhaṁ klidyamānāntar-hṛdaya autkaṇṭhya-vivaśāmīlita-locana-yugala-kuḍmala-vigalitāmala-bāṣpa-kalayābhivyajy
roma-pulaka-kulako ’dhunāpi paramādareṇa śirasā bibharti.

SYNONYMS

yatra ha vāva-in Dhruvaloka; vīra-vrataḥ-firmly determined; auttānapādiḥ-the famous son of Mahārāja Uttānapāda; parama-bhāgavataḥ-the most exalted devotee; asmat-our; kula-devatā-of the family Deity; caraṇa-aravinda-of the lotus feet; udakam-in the water; iti-thus; yām-which; anusavanam-constantly; utkṛṣyamāṇa-being increased; bhagavat-bhakti-yogena-by devotional service unto the Lord; dṛḍham-greatly; klidyamāna-antaḥ-hṛdayaḥ-being softened within the core of his heart; autkaṇṭhya-by great anxiety; vivaśa-spontaneously; amīlita-slightly open; locana-of eyes; yugala-pair; kuḍmala-from the flowerlike; vigalita-emanating; amala-uncontaminated; bāṣpa-kalayā-with tears; abhivyajyamāna-being manifested; roma-pulaka-kulakaḥ-whose symptoms of ecstasy on the body; adhunā api-even now; parama-ādareṇa-with great reverence; śirasā-by the head; bibharti-he bears.

Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Viṣṇu, Dhruva Mahārāja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Kṛṣṇa very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body.

When a person is firmly fixed in devotional service to the Supreme Personality of Godhead, he is described as vīra-vrata, fully determined. Such a devotee increases his ecstasy in devotional service more and more. Thus as soon as he remembers Lord Viṣṇu, his eyes fill with tears. This is a symptom of a mahā-bhāgavata. Dhruva Mahārāja maintained himself in that devotional ecstasy, and Śrī Caitanya Mahāprabhu also gave us a practical example of transcendental ecstasy when He lived at Jagannātha Purī. His pastimes there are fully narrated in Caitanya-caritāmṛta.

TEXT 3

tataḥ sapta ṛṣayas tat prabhāvābhijñā yāṁ nanu tapasa ātyantikī siddhir etāvatī bhagavati sarvātmani vāsudeve ’nuparata-bhakti-yoga-lābhenaivopekṣitānyārthātma-gatayo muktim ivāgatāṁ mumukṣava iva sabahu-mānam adyāpi jaṭā-jūṭair udvahanti.

SYNONYMS

tataḥ-thereafter; sapta ṛṣayaḥ-the seven great sages (beginning with Marīci); tat prabhāva-abhijñāḥ-who knew very well the influence of the Ganges River; yām-this Ganges water; nanu-indeed; tapasaḥ-of our austerities; ātyantikī-the ultimate; siddhiḥ-perfection; etāvatī-this much; bhagavati-the Supreme Personality of Godhead; sarva-ātmani-in the all-pervading; vāsudeve-Kṛṣṇa; anuparata-continuous; bhakti-yoga-of the mystic process of devotional service; lābhena-simply by achieving this platform; eva-certainly; upekṣita-neglected; anya-other; artha-ātma-gatayaḥ-all other means of perfection (namely religion, economic development, sense gratification and liberation); muktim-liberation from material bondage; iva-like; āgatām-obtained; mumukṣavaḥ-persons desiring liberation; iva-like; sa-bahu-mānam-with great honor; adya api-even now; jaṭā-jūṭaiḥ-with matted locks of hair; udvahanti-they carry.

The seven great sages [Marīci, Vasiṣṭha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification and even merging into the Supreme. Just as jñānīs think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

Transcendentalists are divided into two primary groups: the nirviśeṣa-vādīs, or impersonalists, and the bhaktas, or devotees. The impersonalists do not accept spiritual varieties of life. They want to merge into the existence of the Supreme Lord in His Brahman feature (the brahmajyoti). The devotees, however, desire to take part in the transcendental activities of the Supreme Lord. In the upper planetary system, the topmost planet is Dhruvaloka, and beneath Dhruvaloka are the seven planets occupied by the great sages, beginning with Marīci, Vasiṣṭha and Atri. All these sages regard devotional service as the highest perfection of life. Therefore they all carry the holy water of the Ganges on their heads. This verse proves that for one who has achieved the platform of pure devotional service, nothing else is important, even so-called liberation (kaivalya). Śrīla Śrīdhara Svāmī states that only by achieving pure devotional service of the Lord can one give up all other engagements as insignificant. Prabodhānanda Sarasvatī confirms his statement as follows:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate

yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

Śrī Caitanya Mahāprabhu has perfectly enunciated and broadcast the process of bhakti-yoga. Consequently, for one who has taken shelter at the lotus feet of Śrī Caitanya Mahāprabhu, the highest perfection of the Māyāvādīs, kaivalya, or becoming one with the Supreme, is considered hellish, to say nothing of the karmīs' aspiration to be promoted to the heavenly planets. Devotees consider such goals to be worthless phantasmagoria. There are also yogīs, who try to control their senses, but they can never succeed without coming to the stage of devotional service. The senses are compared to poisonous snakes, but the senses of a bhakta engaged in the service of the Lord are like snakes with their poisonous fangs removed. The yogī tries to suppress his senses, but even great mystics like Viśvāmitra fail in the attempt. Viśvāmitra was conquered by his senses when he was captivated by Menakā during his meditation. She later gave birth to Śakuntalā. The wisest persons in the world, therefore, are the bhakti-yogīs, as Lord Kṛṣṇa confirms in Bhagavad-gītā (6.47):

yogināṁ api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

TEXT 4

tato 'neka-sahasra-koṭi-vimānānīka-saṅkula-deva-yānenāvatar-antīndu maṇḍalam āvārya brahma-sadane nipatati.

SYNONYMS

tataḥ-after purifying the seven planets of the seven great sages; aneka-many; sahasra-thousands; koṭi-of millions; vimāna-anīka-with contingents of airplanes; saṅkula-congested; deva-yānena-by the spaceways of the demigods; avatarantī-descending; indu-maṇḍalam-the moon planet; āvārya-inundated; brahma-sadane-to the abode of Lord Brahmā atop Sumeru-parvata; nipatati-falls down.

After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the spaceways of the demigods in billions of celestial airplanes. Then it inundates the moon [Candraloka] and finally reaches Lord Brahmā's abode atop Mount Meru.

We should always remember that the Ganges River comes from the Causal Ocean, beyond the covering of the universe. After the water of the Causal Ocean leaks through the hole created by Lord Vāmanadeva, it flows down to Dhruvaloka (the polestar) and then to the seven planets beneath Dhruvaloka. Then it is carried to the moon by innumerable celestial airplanes, and then it falls to the top of Mount Meru, which is known as Sumeru-parvata. In this way, the water of the Ganges finally reaches the lower planets and the peaks of the Himalayas, and from there it flows through Hardwar and throughout the plains of India, purifying the entire land. How the Ganges water reaches the various planets from the top of the universe is explained herein. Celestial airplanes carry the water from the planets of the sages to other planets. So-called advanced scientists of the modern age are trying to go to the higher planets, but at the same time they are experiencing a power shortage on earth. If they were actually capable scientists, they could personally go by airplane to other planets, but this they are unable to do. Having now given up their moon excursions, they are attempting to go to other planets, but without success.

TEXT 5

tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam abhispandantī nada-nadī-patim evābhiniviśati sītālakanandā cakṣur bhadreti.

SYNONYMS

tatra-there (on top of Mount Meru); caturdhā-into four branches; bhidyamānā-being divided; caturbhiḥ-with four; nāmabhiḥ-names; catuḥ-diśam-the four directions (east, west, north and south); abhispandantī-profusely flowing; nada-nadī-patim-the reservoir of all great rivers (the ocean); eva-certainly; abhiniviśati-enters; sītā-alakanandā-Sītā and Alakanandā; cakṣuḥ-Cakṣu; bhadrā-Bhadrā; iti-known by these names.

On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sītā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

TEXT 6

sītā tu brahma-sadanāt kesarācalādi-giri-śikharebhyo 'dho 'dhaḥ prasravantī gandhamādana-mūrdhasu patitvāntareṇa bhadrāśva-varṣaṁ prācyāṁ diśi kṣāra-samudram abhipraviśati.

SYNONYMS

sītā-the branch known as Sītā; tu-certainly; brahma-sadanāt-from Brahmapurī; kesarācala-ādi-of Kesarācala and of other great mountains; giri-hills; śikharebhyaḥ-from the tops; adhaḥ adhaḥ-downward; prasravantī-flowing; gandhamādana-of Gandhamādana Mountain; mūrdhasu-on the top; patitvā-falling down; antareṇa-within; bhadrāśva-varṣam-the province known as Bhadrāśva; prācyām-in the western; diśi-direction; kṣāra-samudram-the ocean of salt water; abhipraviśati-enters.

The branch of the Ganges known as the Sītā flows through Brahmapurī atop Mount Meru, and from there it runs down to the nearby peaks of the Kesarācala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesarācala Mountains, the Ganges falls to the peak of Gandhamādana Mountain and then flows into the land of Bhadrāśva-varṣa. Finally it reaches the ocean of salt water in the west.

TEXT 7

evaṁ mālyavac-chikharān niṣpatantī tato 'nuparata-vegā ketumālam abhi cakṣuḥ pratīcyāṁ diśi sarit-patiṁ praviśati.

SYNONYMS

evam-in this way; mālyavat-śikharāt-from the top of Mālyavān Mountain; niṣpatantī-falling down; tataḥ-thereafter; anuparata-vegā-whose force is uninterrupted; ketumālam abhi-into the land known as Ketumāla-varṣa; cakṣuḥ-the branch known as Cakṣu; pratīcyām-in the West; diśi-direction; sarit-patim-the ocean; praviśati-enters into.

The branch of the Ganges known as Cakṣu falls onto the summit of Mālyavān Mountain and from there cascades onto the land of Ketumāla-varṣa. The Ganges flows incessantly through Ketumāla-varṣa and in this way also reaches the ocean of salt water in the West.

TEXT 8

bhadrā cottarato meru-śiraso nipatitā giri-śikharād giri-śikharam atihāya śṛṅgavataḥ śṛṅgād avasyandamānā uttarāṁs tu kurūn abhita udīcyāṁ diśi jaladhim abhipraviśati.

SYNONYMS

bhadrā-the branch known as Bhadrā; ca-also; uttarataḥ-to the northern side; meru-śirasaḥ-from the top of Mount Meru; nipatitā-having fallen; giri-śikharāt-from the peak of Kumuda Mountain; giri-śikharam-to the peak of Nīla Mountain; atihāya-passing over as if not touching; śṛṅgavataḥ-of the mountain known as Śṛṅgavān; śṛṅgāt-from the peak; avasyandamānā-flowing; uttarān-the northern; tu-but; kurūn-the land known as Kuru; abhitaḥ-on all sides; udīcyām-in the northern; diśi-direction; jaladhim-the ocean of salt water; abhipraviśati-enters into.

The branch of the Ganges known as Bhadrā flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nīla, Śveta Mountain and Śṛṅgavān Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the saltwater ocean in the north.

TEXT 9

tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-raṁhasā luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyāṁ diśi jaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ puṁsaḥ pade pade 'śvamedha-rājasūyādīnāṁ phalaṁ na durlabham iti.

SYNONYMS

tathā eva-similarly; alakanandā-the branch known as Alakanandā; dakṣiṇena-by the southern side; brahma-sadanāt-from the city known as Brahmapurī; bahūni-many; giri-kūṭāni-the tops of mountains; atikramya-crossing over; hemakūṭāt-from Hemakūṭa Mountain; haimakūṭāni-and Himakūṭa; ati-rabhasatara-more fiercely; raṁhasā-with great force; luṭhayantī-plundering; bhāratam abhivarṣam-on all sides of Bhārata-varṣa; dakṣiṇasyām-in the southern; diśi-direction; jaladhim-the ocean of salt water; abhipraviśati-enters into; yasyām-in which; snāna-artham-for bathing; ca-and; āgacchataḥ-of one who is coming; puṁsaḥ-a person; pade pade-at every step; aśvamedha-rājasūya-ādīnām-of great sacrifices like the Aśvamedha yajña and Rājasūya yajña; phalam-the result; na-not; durlabham-very difficult to obtain; iti-thus.

Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakūṭa and Himakūṭa. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajñas.

The place where the Ganges flows into the salt water of the Bay of Bengal is still known as Gaṅgā-sāgara, or the meeting place of the Ganges and the Bay of Bengal. On Makara-saṅkrānti, in the month of January–February, thousands of people still go there to bathe, hoping to be liberated. That they can actually be liberated in this way is confirmed herein. For those who bathe in the Ganges at any time, the results of great sacrifices like the Aśvamedha and Rājasūya yajñas are not at all difficult to achieve. Most people in India are still inclined to bathe in the Ganges, and there are many places where they can do so. At Prayāga (Allahabad), many thousands of people gather during the month of January to bathe in the confluence of the Ganges and Yamunā. Afterward, many of them go to the confluence of the Bay of Bengal and the Ganges to take bath there. Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.

TEXT 10

anye ca nadā nadyaś ca varṣe varṣe santi bahuśo merv-ādi-giri-duhitaraḥ śataśaḥ.

SYNONYMS

anye-many others; ca-also; nadāḥ-rivers; nadyaḥ-small rivers; ca-and; varṣe varṣe-in each tract of land; santi-are; bahuśaḥ-of many varieties; meru-ādi-giri-duhitaraḥ-daughters of the mountains beginning with Meru; śataśaḥ-in the hundreds.

Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

TEXT 11

tatrāpi bhāratam eva varṣaṁ karma-kṣetram anyāny aṣṭa varṣāṇi svargiṇāṁ puṇya-śeṣopabhoga-sthānāni bhaumāni svarga-padāni vyapadiśanti.

SYNONYMS

tatra api-out of all of them; bhāratam-known as Bhārata-varṣa; eva-certainly; varṣam-the tract of land; karma-kṣetram-the field of activities; anyāni-the others; aṣṭa varṣāṇi-eight tracts of land; svargiṇām-of the living entities elevated to the heavenly planets by extraordinary pious activities; puṇya-of the results of pious activities; śeṣa-of the remainder; upabhoga-sthānāni-the places for material enjoyment; bhaumāni svarga-padāni-as the heavenly places on earth; vyapadiśanti-they designate.

Among the nine varṣas, the tract of land known as Bhārata-varṣa is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight varṣas to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varṣas.

The heavenly places of enjoyment are divided into three groups: the celestial heavenly planets, the heavenly places on earth, and the bila heavenly places, which are found in the lower regions. Among these three classes of heavenly places (bhauma-svarga-padani), the heavenly places on earth are the eight varṣas other than Bhārata-varṣa. In Bhagavad-gītā (9.21) Kṛṣṇa says, kṣīṇe puṇye martya-lokaṁ viśanti: when the persons living in the heavenly planets exhaust the results of their pious activities, they return to this earth. In this way, they are elevated to the heavenly planets, and then they again fall to the earthly planets. This process is known as brahmāṇḍa bhramaṇa, wandering up and down throughout the universes. Those who are intelligent-in other words, those who have not lost their intelligence-do not involve themselves in this process of wandering up and down. They take to the devotional service of the Lord so that they can ultimately penetrate the covering of this universe and enter the spiritual kingdom. Then they are situated on one of the planets known as Vaikuṇṭhaloka or, still higher. Kṛṣṇaloka (Goloka Vṛndāvana). A devotee is never caught in the process of being promoted to the heavenly planets and again coming down. Therefore Śrī Caitanya Mahāprabhu says:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

Among all the living entities wandering throughout the universe, one who is most fortunate comes in contact with a representative of the Supreme Personality of Godhead and thus gets the opportunity to execute devotional service. Those who are sincerely seeking the favor of Kṛṣṇa come in contact with a guru, a bona fide representative of Kṛṣṇa. The Māyāvādīs indulging in mental speculation and the karmīs desiring the results of their actions cannot become gurus. A guru must be a direct representative of Kṛṣṇa who distributes the instructions of Kṛṣṇa without any change. Thus only the most fortunate persons come in contact with the guru. As confirmed in the Vedic literatures, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] one has to search out a guru to understand the affairs of the spiritual world. Śrīmad-Bhāgavatam also confirms this point. Tasmād gurum̐ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] one who is very interested in understanding the activities in the spiritual world must search out a guru-a bona fide representative of Kṛṣṇa. From all angles of vision, therefore, the word guru is especially meant for the bona fide representative of Kṛṣṇa and no one else. Padma Purāṇa states, avaiṣṇavo gurur na syāt: one who is not a Vaiṣṇava, or who is not a representative of Kṛṣṇa, cannot be a guru. Even the most qualified brāhmaṇa cannot become a guru if he is not a representative of Kṛṣṇa. Brāhmaṇas are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (paṭhana) and very qualified teachers (pāṭhana); they become expert in worshiping the Lord or the demigods (yajana), and they teach others how to execute this worship (yājana); they qualify themselves as bona fide persons to receive alms from others (pratigraha), and they distribute the wealth in charity (dāna). Yet even a brāhmaṇa possessing these qualifications cannot become a guru unless he is the representative of Kṛṣṇa (gurur na syāt). Vaiṣṇavaḥ śva-paco guruḥ: but a Vaiṣṇava, a bona fide representative of the Supreme Personality of Godhead, Viṣṇu, can become a guru, even if he is śva-paca, a member of a family of dog-eaters. Of the three divisions of heavenly planets (svarga-loka), bhauma-svarga is sometimes accepted as the tract of land in Bhārata-varṣa known as Kashmir. In this region there are certainly good facilities for material sense enjoyment, but this is not the business of a pure transcendentalist. Rūpa Gosvāmī describes the engagement of a pure transcendentalist as follows:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Those who fully engage in devotional service to Kṛṣṇa just to please Him are not interested in the three divisions of heavenly places, namely, divya-svarga, bhauma-svarga and bila-svarga.

TEXT 12

eṣu puruṣāṇām ayuta-puruṣāyur-varṣāṇāṁ deva-kalpānāṁ nāgāyuta-prāṇānāṁ vajra-saṁhanana-bala-vayo-moda-pramudita-mahā-saurata-mithuna-vyavāyāpavarga-varṣa-dhṛtaika-garbha-kalatrāṇāṁ tatra tu tretā-yuga-samaḥ kālo vartate.

SYNONYMS

eṣu-in these (eight) varṣas, or tracts of land; puruṣāṇām-of all the men; ayuta-ten thousand; puruṣa-by the measure of men; āyuḥ-varṣāṇām-of those whose years of life; deva-kalpānām-who are like the demigods; nāga-ayuta-prāṇānām-having the strength of ten thousand elephants; vajra-saṁhanana-by bodies as solid as thunderbolts; bala-by bodily strength; vayaḥ-by youth; moda-by abundant sense enjoyment; pramudita-being excited; mahā-saurata-a great deal of sexual; mithuna-combinations of man and woman; vyavāya-apavarga-at the end of their period of sexual enjoyment; varṣa-in the last year; dhṛta-eka-garbha-who conceive one child; kalatrāṇām-of those who have wives; tatra-there; tu-but; tretā-yuga-samaḥ-exactly like the Tretā-yuga (when there is no tribulation); kālaḥ-time; vartate-exists.

In these eight varṣas, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure-when a balance of one year of life remains-the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Tretā-yuga.

There are four yugas: Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. During the first yuga, Satya-yuga, people were very pious. Everyone practiced the mystic yoga system for spiritual understanding and realization of God. Because everyone was always absorbed in samādhi, no one was interested in material sense enjoyment. During Tretā-yuga, people enjoyed sense pleasure without tribulations. Material miseries began in Dvāpara-yuga, but they were not very stringent. Stringent material miseries really began from the advent of Kali-yuga.

Another point in this verse is that in all eight of these heavenly varṣas, although men and women enjoy sex pleasure, there is no pregnancy. Pregnancy takes place only in lower-grade life. For example, animals like dogs and hogs become pregnant twice a year, and each time they beget at least half a dozen offspring. Even lower species of life such as snakes give birth to hundreds of young at one time. This verse informs us that in grades of life higher than ours, pregnancy occurs once in a lifetime. People still have sex life, but there is no pregnancy. In the spiritual world, people are not very attracted to sex life, due to their exalted devotional attitude. Practically speaking, there is no sex life in the spiritual world, but even if sometimes it does occur, there is no pregnancy at all. On the planet earth, however, human beings do become pregnant, although the tendency is to avoid having children. In this sinful age of Kali, people have even taken to the process of killing the child in the womb. This is the most degraded practice; it can only perpetuate the miserable material conditions of those who perform it.

TEXT 13

yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihita-mahārhaṇāḥ sarvartu-kusuma-stabaka-phala-kisalaya-śriyānamyamāna-viṭapa-latā-viṭapibhir upaśumbhamāna-rucira-kānanāśramāyatana-varṣa-giri-droṇīṣu tathā cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudita-rāja-haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir madhukara-nikarākṛtibhir upakūjiteṣu jala-krīḍādibhir vicitra-vinodaiḥ sulalita-sura-sundarīṇāṁ kāma-kalila-vilāsa-hāsa-līlāvalokākṛṣṭa-mano-dṛṣṭayaḥ svairaṁ viharanti.

SYNONYMS

yatra ha-in those eight tracts of land; deva-patayaḥ-the lords of the demigods, such as Lord Indra; svaiḥ svaiḥ-by their own respective; gaṇa-nāyakaiḥ-leaders of the servants; vihita-furnished with; mahā-arhaṇāḥ-valuable gifts, such as sandalwood pulp and garlands; sarva-ṛtu-in all seasons; kusuma-stabaka-of bunches of flowers; phala-of fruits; kisalaya-śriyā-by the opulences of shoots; ānamyamāna-being bent down; viṭapa-whose branches; latā-and creepers; viṭapibhiḥ-by many trees; upaśumbhamāna-being fully decorated; rucira-beautiful; kānana-gardens; āśrama-āyatana-and many hermitages; varṣa-giri-droṇīṣu-the valleys between the mountains designating the borders of the tracts of land; tathā-as well as; ca-also; amala-jala-āśayeṣu-in lakes with clear water; vikaca-just fructified; vividha-varieties; nava-vanaruha-āmoda-by the fragrance of lotus flowers; mudita-enthused; rāja-haṁsa-great swans; jala-kukkuṭa-water fowl; kāraṇḍava-aquatic birds called kāraṇḍavas; sārasa-cranes; cakravāka-ādibhiḥ-by birds known as cakravākas and so on; madhukara-nikara-ākṛtibhiḥ-by the bumblebees; upakūjiteṣu-which were made to resound; jala-krīḍā-ādibhiḥ-such as water sports; vicitra-various; vinodaiḥ-by pastimes; su-lalita-attractive; sura-sundarīṇām-of the women of the demigods; kāma-from lust; kalila-born; vilāsa-pastimes; hāsa-smiling; līlā-avaloka-by playful glances; ākṛṣṭa-manaḥ-whose minds are attracted; dṛṣṭayaḥ-and whose vision is attracted; svairam-very freely; viharanti-engage in sportive enjoyment.

In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varṣas enjoy, attracted by the activities of the opposite sex.

Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. In the heavenly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.

TEXT 14

navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṁ tad-anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.

SYNONYMS

navasu-in the nine; api-certainly; varṣeṣu-tracts of land known as varṣas; bhagavān-the Supreme Personality of Godhead; nārāyaṇaḥ-Lord Viṣṇu; mahā-puruṣaḥ-the Supreme Person; puruṣāṇām-unto His various devotees; tat-anugrahāya-to show His mercy; ātma-tattva-vyūhena-by expansions of Himself in the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; ātmanā-personally; adya api-until now; sannidhīyate-is near the devotees for accepting their services.

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Nārāyaṇa expands Himself in His quadruple principles of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

In this connection, Viśvanātha Cakravartī Ṭhākura informs us that the demigods worship the Supreme Lord in His various Deity forms (arcā-vigraha) because except in the spiritual world, the Supreme Personality of Godhead cannot be directly worshiped in person. In the material world, the Lord is always worshiped as the arcā-vigraha, or Deity in the temple. There is no difference between the arcā-vigraha and the original person, and therefore those who are engaged in worshiping the Deity in the temple in full opulence, even on this planet, should be understood to be directly in touch with the Supreme Personality of Godhead without a doubt. As enjoined in the śāstras, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ: "No one should treat the Deity in the temple as stone or metal. nor should one think that the spiritual master is an ordinary human being." One should strictly follow this śāstric injunction and worship the Deity, the Supreme Personality of Godhead, without offenses. The spiritual master is the direct representative of the Lord, and no one should consider him an ordinary human being. By avoiding offenses against the Deity and the spiritual master, one can advance in spiritual life, or Kṛṣṇa consciousness.

In this regard, the following quotation appears in the Laghu-bhāgavatāmṛta:

pādme tu parama-vyomnaḥ
pūrvādye dik-catuṣṭaye
vāsudevādayo vyūhaś

catvāraḥ kathitāḥ kramāt
tathā pāda-vibhūtau ca
nivasanti kramādi me
jalāvṛti-stha-vaikuṇṭha-
sthita vedavatī-pure
satyordhve vaiṣṇave loke
nityākhye dvārakā-pure
śuddhodād uttare śveta-
dvīpe cairāvatī-pure
kṣīrāmbudhi-sthitānte
kroḍa-paryaṅka-dhāmani
sātvatīye kvacit tantre
nava vyūhāḥ prakīrtitāḥ
catvāro vāsudevādyā
nārāyaṇa-nṛsiṁhakau
hayagrīvo mahā-kroḍo
brahmā ceti navoditāḥ
tatra brahmā tu vijñeyaḥ
pūrvokta-vidhayā hariḥ

”In the Padma Purāṇa it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are also present in the four directions of this material world. There is a Vaikuṇṭhaloka covered with water in this material world, and on that planet is a place called Vedavatī, where Vāsudeva is located. Another planet known as Viṣṇuloka is situated above Satyaloka, and there Saṅkarṣaṇa is present. Similarly, in Dvārakā-purī, Pradyumna is the predominator. On the island known as Śvetadvīpa, there is an ocean of milk, and in the midst of that ocean is a place called Airāvatī-pura, where Aniruddha lies on Ananta. In some of the sātvata-tantras, there is a description of the nine varṣas and the predominating Deity worshiped in each: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Nārāyaṇa, (6) Nṛsiṁha, (7) Hayagrīva, (8) Mahāvarāha, and (9) Brahmā. ”The Lord Brahmā mentioned in this connection is the Supreme Personality of Godhead. When there is no fit human being to empower as Lord Brahmā, the Lord Himself takes the position of Lord Brahmā. Tatra brahmā tu vijñeyaḥ pūrvokta-vidhayā hariḥ. That Brahmā mentioned here is Hari Himself.

TEXT 15

ilāvṛte tu bhagavān bhava eka eva pumān na hy anyas tatrāparo nirviśati bhavānyāḥ śāpa-nimitta-jño yat-pravekṣyataḥ strī-bhāvas tat paścād vakṣyāmi.

SYNONYMS

ilāvṛte-in the tract of land known as Ilāvṛta-varṣa; tu-but; bhagavān-the most powerful; bhavaḥ-Lord Śiva; eka-only; eva-certainly; pumān-male person; na-not; hi-certainly; anyaḥ-any other; tatra-there; aparaḥ-besides; nirviśati-enters; bhavānyāḥ śāpa-nimitta-jñaḥ-who knows the cause of the curse by Bhavānī, the wife of Lord Śiva; yat-pravekṣyataḥ-of one who forcibly enters that tract of land; strī-bhāvaḥ-transformation into a female; tat-that; paścāt-later; vakṣyāmi-I shall explain.

Śukadeva Gosvāmī said: In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. I shall explain this later [in the Ninth Canto of Śrīmad-Bhāgavatam].

TEXT 16

bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyāṁ tāmasīṁ mūrtiṁ prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati.

SYNONYMS

bhavānī-nāthaiḥ-by the company of Bhavānī; strī-gaṇa-of females; arbuda-sahasraiḥ-by ten billion; avarudhyamānaḥ-always being served; bhagavataḥ catuḥ-mūrteḥ-the Supreme Personality of Godhead, who is expanded in four; mahā-puruṣasya-of the Supreme Person; turīyām-the fourth expansion; tāmasīm-related to the mode of ignorance; mūrtim-the form; prakṛtim-as the source; ātmanaḥ-of himself (Lord Śiva); saṅkarṣaṇa-saṁjñām-known as Saṅkarṣaṇa; ātma-samādhi-rūpeṇa-by meditating upon Him in trance; sannidhāpya-bringing Him near; etat-this; abhigṛṇan-clearly chanting; bhavaḥ-Lord Śiva; upadhāvati-worships.

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord’s form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

Sometimes we see a picture of Lord Śiva engaged in meditation. This verse explains that Lord Śiva is always meditating upon Lord Saṅkarṣaṇa in trance. Lord Śiva is in charge of the destruction of the material world. Lord Brahmā creates the material world, Lord Viṣṇu maintains it, and Lord Śiva destroys it. Because destruction is in the mode of ignorance, Lord Śiva and his worshipable Deity, Saṅkarṣaṇa, are technically called tāmasī. Lord Śiva is the incarnation of tamo-guṇa. Since both Lord Śiva and Saṅkarṣaṇa are always enlightened and situated in the transcendental position, they have nothing to do with the modes of material nature-goodness, passion and ignorance-but because their activities involve them with the mode of ignorance, they are sometimes called tāmasī.

TEXT 17

śrī-bhagavān uvāca

oṁ namo bhagavate mahā-puruṣāya sarva-guṇa-saṅkhyānāyānantāyāvyaktāya nama iti.

SYNONYMS

śrī-bhagavān uvāca-the most powerful Lord Śiva says; om namo bhagavate-O Supreme Personality of Godhead, I offer my respectful obeisances unto You; mahā-puruṣāya-who are the Supreme person; sarva-guṇa-saṅkhyānāya-the reservoir of all transcendental qualities; anantāya-the unlimited; avyaktāya-not manifested within the material world; namaḥ-my respectful obeisances; iti-thus.

The most powerful Lord Śiva says: O Supreme Personality of Godhead, I offer my respectful obeisances unto You in Your expansion as Lord Saṅkarṣaṇa. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the nondevotees.

TEXT 18

bhaje bhajanyāraṇa-pāda-paṅkajaṁ
bhagasya kṛtsnasya paraṁ parāyaṇam
bhakteṣv alaṁ bhāvita-bhūta-bhāvanaṁ
bhavāpahaṁ tvā bhava-bhāvam īśvaram

SYNONYMS

bhaje-I worship; bhajanya-O worshipable Lord; araṇa-pāda-paṅkajam-whose lotus feet protect His devotees from all fearful situations; bhagasya-of opulences; kṛtsnasya-of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); param-the best; parāyaṇam-the ultimate shelter; bhakteṣu-to the devotees; alam-beyond value; bhāvita-bhūta-bhāvanam-who manifests His different forms for the satisfaction of His devotees; bhava-apaham-who stops the devotees' repetition of birth and death; tvā-unto You; bhava-bhāvam-who is the origin of the material creation; īśvaram-the Supreme Personality of Godhead.

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

TEXT 19

na yasya māyā-guṇa-citta-vṛttibhir
nirīkṣato hy aṇv api dṛṣṭir ajyate
īśe yathā no 'jita-manyu-raṁhasāṁ
kas taṁ na manyeta jigīṣur ātmanaḥ

SYNONYMS

na-never; yasya-whose; māyā-of the illusory energy; guṇa-in the qualities; citta-of the heart; vṛttibhiḥ-by the activities (thinking. feeling and willing); nirīkṣataḥ-of Him who is glancing; hi-certainly; aṇu-slightly; api-even; dṛṣṭiḥ-vision; ajyate-is affected; īśe-for the purpose of regulating; yathā-as; naḥ-of us; ajita-who have not conquered; manyu-of anger; raṁhasām-the force; kaḥ-who; tam-unto Him (the Supreme Lord); na-not; manyeta-would worship; jigīṣuḥ-aspiring to conquer; ātmanaḥ-the senses.

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.

The Supreme Personality of Godhead is always equipped with inconceivable potencies. Although creation takes place by His glancing over the material energy, He is not affected by the modes of material nature. Because of His eternally transcendental position, when the Supreme Personality of Godhead appears in this material world, the modes of material nature cannot affect Him. Therefore the Supreme Lord is called Transcendence, and anyone who wants to be secure from the influence of the modes of material nature must take shelter of Him.

TEXT 20

asad-dṛśo yaḥ pratibhāti māyayā
kṣībeva madhv-āsava-tāmra-locanaḥ
na nāga-vadhvo 'rhaṇa īśire hriyā
yat-pādayoḥ sparśana-dharṣitendriyāḥ

SYNONYMS

asat-dṛśaḥ-for a person with polluted vision; yaḥ-who; pratibhāti-appears; māyayā-the influence of māyā; kṣībaḥ-one who is inebriated or angry; iva-like; madhu-by honey; āsava-and liquor; tāmra-locanaḥ-having eyes reddish like copper; na-not; nāga-vadhvaḥ-the wives of the serpent demon; arhaṇe-in worshiping; īśire-were unable to proceed; hriyā-because of bashfulness; yat-pādayoḥ-of whose lotus feet; sparśana-by the touching; dharṣita-agitated; indriyāḥ-whose senses.

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead ?

Anyone who remains unagitated, even in the presence of cause for agitation, is called dhīra, or equipoised. The Supreme Personality of Godhead, being always in a transcendental position, is never agitated by anything. Therefore someone who wants to become dhīra must take shelter of the lotus feet of the Lord. In Bhagavad-gītā (2.13) Kṛṣṇa says, dhīras tatra na muhyati: a person who is equipoised in all circumstances is never bewildered. Prahlāda Mahārāja is a perfect example of a dhīra. When the fierce form of Nṛsiṁhadeva appeared in order to kill Hiraṇyakaśipu, Prahlāda was unagitated. He remained calm and quiet, whereas others, including even Lord Brahmā, were frightened by the features of the Lord.

TEXT 21

yam āhur asya sthiti-janma-saṁyamaṁ
tribhir vihīnaṁ yam anantam ṛṣayaḥ
na veda siddhārtham iva kvacit sthitaṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

SYNONYMS

yam-whom; āhuḥ-they said; asya-of the material world; sthiti-the maintenance; janma-creation; saṁyamam-annihilation; tribhiḥ-these three; vihīnam-without; yam-which; anantam-unlimited; ṛṣayaḥ-all the great sages; na-not; veda-feels; siddha-artham-a mustard seed; iva-like; kvacit-where; sthitam-situated; bhū-maṇḍalam-the universe; mūrdha-sahasra-dhāmasu-on the hundreds and thousands of hoods of the Lord.

Lord Śiva continued: All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?

The incarnation of the Supreme Personality of Godhead known as Śeṣa or Ananta has unlimited strength, fame, wealth, knowledge, beauty and renunciation. As described in this verse, Ananta's strength is so great that the innumerable universes rest on His hoods. He has the bodily features of a snake with thousands of hoods, and since His strength is unlimited, all the universes resting on His hoods feel no heavier than mustard seeds. We can just imagine how insignificant a mustard seed is on the hood of a serpent. In this connection, the reader is referred to Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Five, verses 117–125. There it is stated that Lord Viṣṇu's incarnation as the serpentine Ananta Śeṣa Nāga supports all the universes on His hoods. By our calculation, a universe may be very, very heavy, but because the Lord is ananta (unlimited), He feels the weight to be no heavier than a mustard seed.

TEXTS 22–23

yasyādya āsīd guṇa-vigraho mahān
vijñāna-dhiṣṇyo bhagavān ajaḥ kila
yat-sambhavo 'haṁ tri-vṛtā sva-tejasā
vaikārikaṁ tāmasam aindriyaṁ sṛje
ete vayaṁ yasya vaśe mahātmanaḥ
sthitāḥ śakuntā iva sūtra-yantritāḥ
mahān ahaṁ vaikṛta-tāmasendriyāḥ
sṛjāma sarve yad-anugrahād idam

SYNONYMS

yasya-from whom; ādyaḥ-the beginning; āsīt-there was; guṇa-vigrahaḥ-the incarnation of the material qualities; mahān-the total material energy; vijñāna-of full knowledge; dhiṣṇyaḥ-the reservoir; bhagavān-the most powerful; ajaḥ-Lord Brahmā; kila-certainly; yat-from whom; sambhavaḥ-born; aham-I; tri-vṛtā-having three varieties according to the three modes of nature; sva-tejasā-by my material strength; vaikārikam-all the demigods; tāmasam-material elements; aindriyam-the senses; sṛje-I create; ete-all of these; vayam-we; yasya-of whom; vaśe-under the control; mahā-ātmanaḥ-great personalities; sthitāḥ-situated; śakuntāḥ-vultures; iva-like; sūtra-yantritāḥ-bound by rope; mahān-the mahat-tattva; aham-I; vaikṛta-the demigods; tāmasa-the five material elements; indriyāḥ-senses; sṛjāmaḥ-we create; sarve-all of us; yat-of whom; anugrahāt-by the mercy; idam-this material world.

From that Supreme Personality of Godhead appears Lord Brahmā, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahmā, I myself am born as a representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahmā and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

A summary of creation is given in this verse. From Saṅkarṣaṇa, Mahā-Viṣṇu expands, and from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu expands. Lord Brahmā, who was born of Garbhodakaśāyī Viṣṇu, fathers Lord Śiva, from whom all the other demigods gradually evolve. Lord Brahmā, Lord Śiva and Lord Viṣṇu are incarnations of the different material qualities. Lord Viṣṇu is actually above all material qualities, but He accepts control of sattva-guṇa (the mode of goodness) to maintain the universe. Lord Brahmā is born from the mahat-tattva. Brahmā creates the entire universe, Lord Viṣṇu maintains it, and Lord Śiva annihilates it. The Supreme Personality of Godhead controls all the most important demigods-especially Lord Brahmā and Lord Śiva-exactly as the owner of a bird controls it by binding it with a rope. Sometimes vultures are controlled in this way.

TEXT 24

yan-nirmitāṁ karhy api karma-parvaṇīṁ
māyāṁ jano 'yaṁ guṇa-sarga-mohitaḥ
na veda nistāraṇa-yogam añjasā
tasmai namas te vilayodayātmane

SYNONYMS

yat-by whom; nirmitām-created; karhi api-at any time; karma-parvaṇīm-which ties the knots of fruitive activity; māyām-the illusory energy; janaḥ-a person; ayam-this; guṇa-sarga-mohitaḥ-bewildered by the three modes of material nature; na-not; veda-knows; nistāraṇa-yogam-the process of getting out of material entanglement; añjasā-soon; tasmai-unto Him (the Supreme); namaḥ-respectful obeisances; te-unto You; vilaya-udaya-ātmane-in whom everything is annihilated and from whom everything is again manifested.

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisances unto the Lord, who is the cause of creation and annihilation.

Kṛṣṇa clearly states in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” All conditioned souls working within the illusory energy of the Lord consider the body to be the self, and thus they continuously wander throughout the universe, taking birth in different species of life and creating more and more problems. Sometimes they become disgusted with the problems and seek out a process by which they can get out of this entanglement. Unfortunately, such so-called research workers are unaware of the Supreme Personality of Godhead and His illusory energy, and thus all of them work only in darkness. never finding a way out. So-called scientists and advanced research scholars are ludicrously trying to find the cause of life. They take no notice of the fact that life is already being produced. What will be their credit if they find out the chemical composition of life? All their chemicals are nothing but different transformations of the five elements-earth, water, fire, air and ether. As stated in Bhagavad-gītā (2.20), the living entity is never created (na jāyate mriyate vā kadācin). There are five gross material elements and three minor material elements (mind, intelligence and ego), and there are eternal living entities. The living entity desires a certain type of body, and by the order of the Supreme Personality of Godhead, that body is created from material nature, which is nothing but a kind of machine handled by the Supreme Lord. The Lord gives the living entity a particular type of mechanical body, and the living entity must work with it according to the law of fruitive activities. Fruitive activities are described in this verse: karma-pamanīṁ māyām. The living entity is seated on a machine (the body), and according to the order of the Supreme Lord, he operates the machine. This is the secret of transmigration of the soul from one body to another. The living entity thus becomes entangled in fruitive activities in this material world. As confirmed in Bhagavad-gītā (15.7), manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati: the living entity is struggling very hard against the six senses, which include the mind.

In all the activities of creation and annihilation, the living entity is entangled in fruitive activities, which are executed by the illusory energy, māyā. He is exactly like a computer handled by the Supreme Personality of Godhead. The so-called scientists say that nature acts independently, but they cannot explain what nature is. Nature is nothing but a machine operated by the Supreme Personality of Godhead. When one understands the operator, his problems of life are solved. As Kṛṣṇa says in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

”After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” A sane man, therefore, surrenders to the Supreme Personality of Godhead and thus gets out of the clutches of the illusory energy, māyā.

20.6.18 Thus end the Bhaktivedanta purports of the Fifth Canto, Seventeenth Chapter of the Śrīmad-Bhāgavatam, entitled ”The Descent of the River Ganges.”

Chapter Eighteen

The Prayers Offered to the Lord by the Residents of Jambūdvīpa

In this chapter Śukadeva Gosvāmī describes the different varṣas of Jambūdvīpa and the incarnation of the Supreme Lord worshiped in each. The predominating ruler of Bhadrāśva-varṣa is Bhadraśravā. He and his many servants always worship the incarnation known as Lord Hayagrīva. At the end of each kalpa, when the demon Ajñāna steals the Vedic knowledge, Lord Hayagrīva appears and preserves it. Then He delivers it to Lord Brahmā. In the land known as Hari-varṣa, the exalted devotee Prahlāda Mahārāja worships Lord Nṛsiṁhadeva. (The appearance of Lord Nṛsiṁhadeva is described in the Seventh Canto of Śrīmad-Bhāgavatam.) Following in the footsteps of Prahlāda Mahārāja, the inhabitants of Hari-varṣa always worship Lord Nṛsiṁhadeva to receive from Him the benediction of being engaged in His loving service. In the tract of land known as Ketumāla-varṣa, the Supreme Personality of Godhead (Lord Hṛṣīkeśa) appears in the form of Cupid. The goddess of fortune and the demigods living there engage in His service day and night. Manifesting Himself in sixteen parts, Lord Hṛṣīkeśa is the source of all encouragement, strength and influence. The conditioned living entity has the defect of being always fearful, but simply by the mercy of the Supreme Personality of Godhead, he can rid himself of this defect of material life. Therefore the Lord alone can be addressed as master. In the tract of land known as Ramyaka-varṣa, Manu and all the inhabitants worship Matsyadeva to this very day. Matsyadeva, whose form is pure goodness, is the ruler and maintainer of the whole universe, and as such He is the director of all the demigods, headed by King Indra. In Hiraṇmaya-varṣa Lord Viṣṇu has assumed the form of a tortoise (Kūrma mūrti) and is worshiped there by Aryamā, along with all the other residents. Similarly, in the tract of land known as Uttarakuru-varṣa, Lord Śrī Hari has assumed the form of a boar, and in that form He accepts service from all the inhabitants living there.

All the information in this chapter can be fully realized by one who associates with devotees of the Lord. Therefore in the śāstras it is recommended that one associate with devotees. This is better than residing on the banks of the Ganges. In the hearts of pure devotees reside all good sentiments as well as all the superior qualities of the demigods. In the hearts of nondevotees, however, there cannot be any good qualities, for such people are simply enchanted by the external, illusory energy of the Lord. Following in the footsteps of devotees, one should know that the Supreme Personality of Godhead is the only worshipable Deity. Everyone should accept this proposal and worship the Lord. As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: the purpose of studying all Vedic literature is to worship the Supreme Personality of Godhead, Kṛṣṇa. If after studying all the Vedic literature, one does not awaken his dormant love for the Supreme Lord, it is to be understood that he has labored for nothing. He has simply wasted his time. Lacking attachment for the Supreme Personality of Godhead, he remains attached to family life in this material world. Thus the lesson of this chapter is that one should get out of family life and completely take shelter of the lotus feet of the Lord.

TEXT 1

śrī-śuka uvāca

tathā ca bhadraśravā nāma dharma-sutas tat-kula-patayaḥ puruṣā bhadrāśva-varṣe sākṣād bhagavato vāsudevasya priyāṁ tanuṁ dharmamayīṁ hayaśīrṣābhidhānāṁ parameṇa samādhinā sannidhāpyedam abhigṛṇanta upadhāvanti.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; tathā ca-similarly (just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa); bhadra-śravā-Bhadraśravā; nāma-known as; dharma-sutaḥ-the son of Dharmarāja; tat-of him; kula-patayaḥ-the chiefs of the dynasty; puruṣāḥ-all the residents; bhadrāśva-varṣe-in the land known as Bhadrāśva-varṣa; sākṣāt-directly; bhagavataḥ-of the Supreme Personality of Godhead; vāsudevasya-of Lord Vāsudeva; priyām tanum-very dear form; dharma-mayīm-the director of all religious principles; hayaśīrṣa-abhidhānām-the Lord's incarnation named Hayaśīrṣa (also called Hayagrīva); parameṇa samādhinā-with the highest form of trance; sannidhāpya-coming near; idam-this; abhigṛṇantaḥ-chanting; upadhāvanti-they worship.

Śrī Śukadeva Gosvāmī said: Bhadraśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadraśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśīrṣa. Lord Hayaśīrṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadraśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation.

TEXT 2

bhadraśravasa ūcuḥ

oṁ namo bhagavate dharmāyātma-viśodhanāya nama iti.

SYNONYMS

bhadraśravasaḥ ūcuḥ-the ruler Bhadraśravā and his intimate associates said; om-O Lord; namaḥ-respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; dharmāya-the source of all religious principles; ātma-viśodhanāya-who purifies us of material contamination; namaḥ-our obeisances; iti-thus.

The ruler Bhadraśravā and his intimate associates utter the following prayer: We offer our respectful obeisances unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world. Again and again we offer our respectful obeisances unto Him.

Foolish materialistic persons do not know how they are being controlled and punished at every step by the laws of nature. They think they are very happy in the conditioned state of material life, not knowing the purpose of repeated birth, death, old age and disease. Therefore in Bhagavad-gītā (7.15) Lord Kṛṣṇa describes such materialistic persons as mūḍhas (rascals): na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ. These mūḍhas do not know that if they want to purify themselves, they must worship Lord Vāsudeva (Kṛṣṇa) by performing penances and austerities. This purification is the aim of human life. This life is not meant for blind indulgence in sense gratification. In the human form, the living being must engage himself in Kṛṣṇa consciousness to purify his existence: tapo divyaṁ putrakā yena sattvaṁ śuddhyet. This is the instruction of King Ṛṣabhadeva to His sons. In the human form of life, one must undergo all kinds of austerities to purify his existence. Yasmād brahma-saukhyaṁ tv anantam. We are all seeking happiness, but because of our ignorance and foolishness, we cannot know what unobstructed happiness really is. Unobstructed happiness is called brahma-saukhya, spiritual happiness. Although we may get some so-called happiness in this material world, that happiness is temporary. The foolish materialists cannot understand this. Therefore Prahlāda Mahārāja points out, māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] merely for temporary materialistic happiness, these rascals are making huge arrangements, and thus they are baffled life after life.

TEXT 3

aho vicitraṁ bhagavad-viceṣṭitaṁ
ghnantaṁ jano 'yaṁ hi miṣan na paśyati
dhyāyann asad yarhi vikarma sevituṁ
nirhṛtya putraṁ pitaraṁ jijīviṣati

SYNONYMS

aho-alas; vicitram-wonderful; bhagavat-viceṣṭitam-the pastimes of the Lord; ghnantam-death; janaḥ-a person; ayam-this; hi-certainly; miṣan-although seeing; na paśyati-does not see; dhyāyan-thinking about; asat-material happiness; yarhi-because; vikarma-forbidden activities; sevitum-to enjoy; nirhṛtya-burning; putram-sons; pitaram-the father; jijīviṣati-desires a long life.

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet he is nevertheless callous and neglectful. If his father dies, he wants to enjoy his father's property, and if his son dies, he wants to enjoy his son's possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money.

Material happiness means to have good facilities for eating, sleeping, sexual intercourse and defense. Within this world, the materialistic person lives only for these four principles of sense gratification, not caring for the impending danger of death. After his father's death, a son tries to inherit his money and use it for sense gratification. Similarly, one whose son dies tries to enjoy the possessions of his son. Sometimes the father of a dead son even enjoys his son's widow. Materialistic persons behave in this way. Thus Śukadeva Gosvāmī says, "How wonderful are these pastimes of material happiness transacted by the will of the Supreme Personality of Godhead!" In other words, materialistic persons want to commit all kinds of sinful activities, but without the sanction of the Supreme Personality of Godhead, no one can do anything. Why does the Supreme Personality of Godhead permit sinful activities? The Supreme Lord does not want any living being to act sinfully, and He begs him through his good conscience to refrain from sin. But when someone insists upon acting sinfully, the Supreme Lord gives him the sanction to act at his own risk (mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]). No one can do anything without the sanction of the Lord, but He is so kind that when the conditioned soul persists in doing something, the Lord permits the individual soul to act at his own risk.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, sons always outlive their fathers in other planetary systems and other lands in this universe, especially on Svargaloka. However, on this planet earth a son often dies before his father, and the materialistic father is pleased to enjoy the possessions of his son. Neither the father nor the son can see the reality-that both of them are awaiting death. When death comes, however, all their plans for material enjoyment are finished.

TEXT 4

vadanti viśvaṁ kavayaḥ sma naśvaraṁ
paśyanti cādhyātmavido vipaścitaḥ
tathāpi muhyanti tavāja māyayā
suvismitaṁ kṛtyam ajaṁ nato 'smi tam

SYNONYMS

vadanti-they say authoritatively; viśvam-the entire material creation; kavayaḥ-great learned sages; sma-certainly; naśvaram-perishable; paśyanti-they see in trance; ca-also; adhyātma-vidaḥ-who have realized spiritual knowledge; vipaścitaḥ-very learned scholars; tathā api-still; muhyanti-become illusioned; tava-your; aja-O unborn one; māyayā-by the illusory energy; su-vismitam-most wonderful; kṛtyam-activity; ajam-unto the supreme unborn one; nataḥ asmi-I offer my obeisances; tam-unto Him.

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

Not only does the illusory energy of the Supreme Personality of Godhead act on the conditioned soul within this material world, but sometimes it also acts on the most advanced learned scholars, who factually know the constitutional position of this material world through realization. As soon as someone thinks, "I am this material body (ahaṁ mameti [SB 5.5.8]) and everything in relationship with this material body is mine," he is in illusion (moha). This illusion caused by the material energy acts especially on the conditioned souls, but it sometimes also acts on liberated souls as well. A liberated soul is a person who has sufficient knowledge of this material world and is therefore unattached to the bodily conception of life. But because of association with the modes of material nature for a very long time, even liberated souls sometimes become captivated by the illusory energy due to inattentiveness in the transcendental position. Therefore Lord Kṛṣṇa says in Bhagavad-gītā (7.14), mām eva ye prapadyante māyām etāṁ taranti te: "Only those who surrender unto Me can overcome the influence of the material energy." Therefore no one should think of himself as a liberated person immune to the influence of māyā. Everyone should very cautiously execute devotional service by rigidly following regulative principles. Thus he will remain fixed at the lotus feet of the Lord. Otherwise, a little inattention will create havoc. We have already seen an example of this in the case of Mahārāja Bharata. Mahārāja Bharata was undoubtedly a great devotee, but because he turned his attention slightly toward a small deer, he had to suffer two more births, one as a deer and another as the brāhmaṇa Jaḍa Bharata. Afterward he was liberated and went back home, back to Godhead.

The Lord is always prepared to excuse His devotee, but if a devotee takes advantage of the Lord's leniency and purposefully commits mistakes again and again, the Lord will certainly punish him by letting him fall down into the clutches of the illusory energy. In other words, theoretical knowledge acquired by studying the Vedas is insufficient to protect one from the clutches of māyā. One must strongly adhere to the lotus feet of the Lord in devotional service. Then one's position is secure.

TEXT 5

viśvodbhava-sthāna-nirodha-karma te
hy akartur aṅgīkṛtam apy apāvṛtaḥ
yuktaṁ na citraṁ tvayi kārya-kāraṇe
sarvātmani vyatirikte ca vastutaḥ

SYNONYMS

viśva-of the whole universe; udbhava-of the creation; sthāna-of the maintenance; nirodha-of the annihilation; karma-these activities; te-of You (O dear Lord); hi-indeed; akartuḥ-aloof; aṅgīkṛtam-still accepted by the Vedic literature; api-although; apāvṛtaḥ-untouched by all these activities; yuktam-befitting; na-not; citram-wonderful; tvayi-in You; kārya-kāraṇe-the original cause of all effects; sarva-ātmani-in all respects; vyatirikte-set apart; ca-also; vastutaḥ-the original substance.

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

TEXT 6

vedān yugānte tamasā tiraskṛtān
rasātalād yo nṛ-turaṅga-vigrahaḥ
pratyādade vai kavaye 'bhiyācate
tasmai namas te 'vitathehitāya iti

SYNONYMS

vedān-the four Vedas; yuga-ante-at the end of the millennium; tamasā-by the demon of ignorance personified; tiraskṛtān-stolen away; rasātalāt-from the lowest planetary system (Rasātala); yaḥ-who (the Supreme Personality of Godhead); nṛ-turaṅga-vigrahaḥ-assuming the form of half-horse, half-man; pratyādade-returned; vai-indeed; kavaye-to the supreme poet (Lord Brahmā); abhiyācate-when he asked for them; tasmai-unto Him (the form of Hayagrīva); namaḥ-my respectful obeisances; te-to You; avitatha-īhitāya-whose resolution never fails; iti-thus.

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva retrieved the Vedas and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

Although Vedic knowledge is imperishable, within this material world it is sometimes manifest and sometimes not. When the people of this material world become too absorbed in ignorance, the Vedic knowledge disappears. Lord Hayagrīva or Lord Matsya, however, always protects the Vedic knowledge, and in due course of time it is again distributed through the medium of Lord Brahmā. Brahmā is the trustworthy representative of the Supreme Lord. Therefore when he again asked for the treasure of Vedic knowledge, the Lord fulfilled his desire.

TEXT 7

hari-varṣe cāpi bhagavān nara-hari-rūpeṇāste; tad-rūpa-grahaṇa-nimittam uttaratrābhidhāsye; tad dayitaṁ rūpaṁ mahā-puruṣa-guṇa-bhājano mahā-bhāgavato daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ prahlādo 'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idaṁ codāharati.

SYNONYMS

hari-varṣe-in the tract of land known as Harivarṣa; ca-also; api-indeed; bhagavān-the Supreme Personality of Godhead; nara-hari-rūpeṇa-His form of Nṛsiṁhadeva; āste-is situated; tat-rūpa-grahaṇa-nimittam-the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛsiṁha; uttaratra-in later chapters; abhidhāsye-I shall describe; tat-that; dayitam-most pleasing; rūpam-form of the Lord; mahā-puruṣa-guṇa-bhājanaḥ-Prahlāda Mahārāja, who is the abode of all the good qualities of great personalities; mahā-bhāgavataḥ-the topmost devotee; daitya-dānava-kula-tīrthī-karaṇa-śīlā-caritaḥ-whose activities and character were so exalted that he delivered all the daityas (demons) born in his family; prahlādaḥ-Mahārāja Prahlāda; avyavadhāna-ananya-bhakti-yogena-by uninterrupted and unflinching devotional service; saha-with; tat-varṣa-puruṣaiḥ-the inhabitants of Hari-varṣa; upāste-offers obeisances to and worships; idam-this; ca-and; udāharati-chants.

Śukadeva Gosvāmī continued: My dear King, Lord Nṛsiṁhadeva resides in the tract of land known as Hari-varṣa. In the Seventh Canto of Śrīmad-Bhāgavatam, I shall describe to you how Prahlāda Mahārāja caused the Lord to assume the form of Nṛsiṁhadeva. Prahlāda Mahārāja, the topmost devotee of the Lord, is a reservoir of all the good qualities of great personalities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nṛsiṁhadeva is very dear to this exalted personality. Thus Prahlāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsiṁhadeva by chanting the following mantra.

Jayadeva Gosvāmī's ten prayers worshiping the incarnations of Lord Kṛṣṇa (Keśava) contain His name in every stanza. For example, keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare, keśava dhṛta-mīna-śarīra jaya jagad-īśa hare, and keśava dhṛta-vāmana-rūpa jaya jagad-īśa hare. The word jagad-īśa refers to the proprietor of all the universes. His original form is the two-handed form of Lord Kṛṣṇa, standing with a flute in His hands and engaged in tending the cows. As stated in Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
[Bs. 5.29]

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." From this verse we learn that Govinda, or Kṛṣṇa, is the ādi-puruṣa (the original person). The Lord has innumerable incarnations, exactly like the innumerable waves of a flowing river, but the original form is Kṛṣṇa, or Keśava.

Śukadeva Gosvāmī refers to Nṛsiṁhadeva because of Prahlāda Mahārāja. Prahlāda Mahārāja was put into great distress by his powerful father, the demon Hiraṇyakaśipu. Apparently helpless before him, Prahlāda Mahārāja called on the Lord, who immediately assumed the gigantic form of Nṛsiṁhadeva, half-lion and half-man, to kill the gigantic demon. Although Kṛṣṇa is the original person, one without a second, He assumes different forms just to satisfy His devotees or to execute a specific purpose. Therefore Jayadeva Gosvāmī always repeats the name of Keśava, the original Personality of Godhead, in his prayers describing the Lord's different incarnations for different purposes.

TEXT 8

oṁ namo bhagavate narasiṁhāya namas tejas-tejase āvir-āvirbhava vajra-nakha vajra-daṁṣṭra karmāśayān randhaya randhaya tamo grasa grasa oṁ svāhā; abhayam abhayam ātmani bhūyiṣṭhā oṁ kṣraum.

SYNONYMS

om-O Lord; namaḥ-my respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; nara-siṁhāya-known as Lord Nṛsiṁha; namaḥ-obeisances; tejaḥ-tejase-the power of all power; āviḥ-āvirbhava-please be fully manifest; vajra-nakha-O You who possess nails like thunderbolts; vajra-daṁṣṭra-O You who possess teeth like thunderbolts; karma-āśayān-demoniac desires to be happy by material activities; randhaya randhaya-kindly vanquish; tamaḥ-ignorance in the material world; grasa-kindly drive away; grasa-kindly drive away; om-O my Lord; svāhā-respectful oblations; abhayam-fearlessness; abhayam-fearlessness; ātmani-in my mind; bhūyiṣṭhāḥ-may You appear; om-O Lord; kṣraum-the bīja, or seed, of mantras offering prayers to Lord Nṛsiṁha.

I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

In Śrīmad-Bhāgavatam (4.22.39) Sanat-kumāra speaks the following words to Mahārāja Pṛthu:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogaṇās tam araṇaṁ bhaja vāsudevam

”Devotees always engaged in the service of the toes of the Lord’s lotus feet can very easily become free from hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees-the jñānīs and yogīs-cannot stop the waves of sense gratification, although they try to do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.”

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Śrīla Rūpa Gosvāmī describes pure bhakti (devotional service) as follows:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsiṁhadeva, who killed Hiraṇyakaśipu, the personification of material desire. Hiraṇya means ”gold,” and kaśipu means ”a soft cushion or bed.” Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiraṇyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsiṁhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsiṁhadeva as Prahlāda Mahārāja did in this verse.

TEXT 9

svasty astu viśvasya khalaḥ prasīdatāṁ
dhyāyantu bhūtāni śivaṁ mitho dhiyā
manaś ca bhadraṁ bhajatād adhokṣaje
āveśyatāṁ no matir apy ahaitukī

SYNONYMS

svasti-auspiciousness; astu-let there be; viśvasya-of the entire universe; khalaḥ-the envious (almost everyone); prasīdatām-let them be pacified; dhyāyantu-let them consider; bhūtāni-all the living entities; śivam-auspiciousness; mithaḥ-mutual; dhiyā-by their intelligence; manaḥ-the mind; ca-and; bhadram-calmness; bhajatāt-let it experience; adhokṣaje-in the Supreme Personality of Godhead, who is beyond the perception of mind. intelligence and senses; āveśyatām-let it be absorbed; naḥ-our; matiḥ-intelligence; api-indeed; ahaitukī-without any motive.

May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other’s welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.

The following verse describes a Vaiṣṇava:

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Just like a desire tree, a Vaiṣṇava can fulfill all the desires of anyone who takes shelter of his lotus feet. Prahlāda Mahārāja is a typical Vaiṣṇava. He prays not for himself, but for all living entities-the gentle, the envious and the mischievous. He always thought of the welfare of mischievous persons like his father, Hiraṇyakaśipu. Prahlāda Mahārāja did not ask for anything for himself; rather, he prayed for the Lord to excuse his demoniac father. This is the attitude of a Vaiṣṇava, who always thinks of the welfare of the entire universe.

Śrīmad-Bhāgavatam and bhāgavata-dharma are meant for persons who are completely free of envy (parama-nirmatsarāṇām). Therefore Prahlāda Mahārāja prays in this verse, khalaḥ prasīdatām: ”May all the envious persons be pacified.” The material world is full of envious persons, but if one frees himself of envy, he becomes liberal in his social dealings and can think of others’ welfare. Anyone who takes up Kṛṣṇa consciousness and engages himself completely in the service of the Lord cleanses his mind of all envy (manaś ca bhadraṁ bhajatād adhokṣaje). Therefore we should pray to Lord Nṛsiṁhadeva to sit in our hearts. We should pray, bahir nṛsiṁho hṛdaye nṛsiṁhaḥ: ”Let Lord Nṛsiṁhadeva sit in the core of my heart, killing all my bad propensities. Let my mind become clean so that I may peacefully worship the Lord and bring peace to the entire world.”

Śrīla Viśvanātha Cakravartī Ṭhākura has given us a very fine purport in this regard. Whenever one offers a prayer to the Supreme Personality of Godhead, one always requests some benediction from Him. Even pure (niṣkāma) devotees pray for some benediction, as instructed by Lord Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick Me up from the ocean of death and place Me as one of the atoms at Your lotus feet.” In another prayer Lord Caitanya says, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: ”Life after life, kindly let Me have unalloyed love and devotion at Your Lordship’s lotus feet.” When Prahlāda Mahārāja chants oṁ namo bhagavate narasiṁhāya, he prays for a benediction from the Lord, but because he is also an exalted Vaiṣṇava, he wants nothing for his personal sense gratification. The first desire expressed in his prayer is svasty astu viśvasya: ”Let there be good fortune throughout the entire universe.” Prahlāda Mahārāja thus requested the Lord to be merciful to everyone, including his father, a most envious person. According to Cāṇakya Paṇḍita, there are two kinds of envious living entities: one is a snake, and the other is the man like Hiraṇyakaśipu, who is by nature envious of everyone, even of his father or son. Hiraṇyakaśipu was envious of his little son Prahlāda, but Prahlāda Mahārāja asked a benediction for the benefit of his father. Hiraṇyakaśipu was very envious of devotees, but Prahlāda wished that his father and other demons like him would give up their envious nature by the grace of the Lord and stop harassing the devotees (khalaḥ prasīdatām). The difficulty is that the khala (envious living entity) is rarely pacified. One kind of khala, the snake, can be pacified simply by mantras or by the action of a particular herb (mantrauṣadhi-vaśaḥ sarpaḥ khalakena nivāryate). An envious person, however, cannot be pacified by any means. Therefore Prahlāda Mahārāja prays that all envious persons may undergo a change of heart and think of the welfare of others.

If the Kṛṣṇa consciousness movement spreads all over the world, and if by the grace of Kṛṣṇa everyone accepts it, the thinking of envious people will change. Everyone will think of the welfare of others. Therefore Prahlāda Mahārāja prays, śivaṁ mitho dhiyā. In material activities, everyone is envious of others, but in Kṛṣṇa consciousness, no one is envious of anyone else; everyone thinks of the welfare of others. Therefore Prahlāda Mahārāja prays that everyone’s mind may become gentle by being fixed at the lotus feet of Kṛṣṇa (bhajatād adhokṣaje). As indicated elsewhere in Śrīmad-Bhāgavatam (sa vai manaḥ kṛṣṇa-padāravindayoḥ) and as advised by Lord Kṛṣṇa in Bhagavad-gītā (18.65), man-manā bhava mad-bhaktaḥ, one should constantly think of the lotus feet of Lord Kṛṣṇa. Then one’s mind will certainly be cleansed (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]). Materialists always think of sense gratification, but Prahlāda Mahārāja prays that the Lord’s mercy will change their minds and they will stop thinking of sense gratification. If they think of Kṛṣṇa always, everything will be all right. Some people argue that if everyone thought of Kṛṣṇa in that way, the whole universe would be vacated because everyone would go back home, back to Godhead. However, Śrīla Viśvanātha Cakravartī Ṭhākura says that this is impossible because the living entities are innumerable. If one set of living entities is actually delivered by the Kṛṣṇa consciousness movement, another set will fill the entire universe.

TEXT 10

māgāra-dārātmaja-vitta-bandhuṣu
saṅgo yadi syād bhagavat-priyeṣu naḥ
yaḥ prāṇa-vṛttyā parituṣṭa ātmavān
siddhyaty adūrān na tathendriya-priyaḥ

SYNONYMS

mā-not; agāra-house; dāra-wife; ātma-ja-children; vitta-bank balance; bandhuṣu-among friends and relatives; saṅgaḥ-association or attachment; yadi-if; syāt-there must be; bhagavat-priyeṣu-among persons to whom the Supreme Personality of Godhead is very dear; naḥ-of us; yaḥ-anyone who; prāṇa-vṛttyā-by the bare necessities of life; parituṣṭaḥ-satisfied; ātma-vān-who has controlled his mind and realized his self; siddhyati-becomes successful; adūrāt-very soon; na-not; tathā-so much; indriya-priyaḥ-a person attached to sense gratification.

My dear Lord, we pray that we may never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Kṛṣṇa. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Kṛṣṇa consciousness, whereas others, who are too attached to material things, find advancement very difficult.

When Śrī Kṛṣṇa Caitanya Mahāprabhu was requested to explain the duty of a Vaiṣṇava, a Kṛṣṇa conscious person, He immediately said, asat-saṅga-tyāga-ei vaiṣṇava-ācāra. The first business of a Vaiṣṇava is to give up the association of persons who are not devotees of Kṛṣṇa and who are too attached to material things-wife, children, bank balance and so on. Prahlāda Mahārāja also prays to the Personality of Godhead that he may avoid the association of nondevotees attached to the materialistic way of life. If he must be attached to someone, he prays to be attached only to a devotee.

A devotee is not interested in unnecessarily increasing the demands of the senses for gratification. Of course, as long as one is in this material world, one must have a material body, and it must be maintained for executing devotional service. The body can be maintained very easily by eating kṛṣṇa-prasāda. As Kṛṣṇa says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

”If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Why should the menu be unnecessarily increased for the satisfaction of the tongue? Devotees should eat as simply as possible. Otherwise, attachment for material things will gradually increase, and the senses, being very strong, will soon require more and more material enjoyment. Then the real business of life-to advance in Kṛṣṇa consciousness-will stop.

TEXT 11

yat-saṅga-labdhaṁ nija-vīrya-vaibhavaṁ
tīrthaṁ muhuḥ saṁspṛśatāṁ hi mānasam
haraty ajo ’ntaḥ śrutibhir gato ’ṅgajaṁ
ko vai na seveta mukunda-vikramam

SYNONYMS

yat-of whom (the devotees); saṅga-labdham-achieved by the association; nija-vīrya-vaibhavam-whose influence is uncommon; tīrtham-holy places like the Ganges; muhuḥ-repeatedly; saṁspṛśatām-of those touching; hi-certainly; mānasam-the dirty things in the mind; harati-vanquishes; ajaḥ-the supreme unborn one; antaḥ-in the core of the heart; śrutibhiḥ-by the ears; gataḥ-entered; aṅga-jam-dirty things or infections of the body; kaḥ-who; vai-indeed; na-not; seveta-would serve; mukunda-vikramam-the glorious activities of Mukunda, the Supreme Personality of Godhead.

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

Bathing in the Ganges can certainly cure one of many infectious diseases, but it cannot cleanse one's materially attached mind, which creates all kinds of contaminations in material existence. However, one who directly associates with the Supreme Lord by hearing of His activities cleanses the dirt from his mind and very soon comes to Kṛṣṇa consciousness. Sūta Gosvāmī confirms this in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām

The Supreme Lord within everyone's heart becomes very pleased when a person hears narrations of His activities, and He personally cleanses the dirt from the mind of the listener. Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti: He washes off all dirt from the mind. Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Kṛṣṇa consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa mantra to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa mantra all over the world.

After one's mind becomes cleansed by chanting Hare Kṛṣṇa, one gradually comes to the platform of Kṛṣṇa consciousness and then reads books like Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and The Nectar of Devotion. In this way, one becomes more and more purified of material contamination. As stated in Śrīmad-Bhāgavatam (1.2.18):

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

"By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." In this way, simply by hearing of the powerful activities of the Lord, the devotee's heart becomes almost completely cleansed of material contamination, and thus his original position as an eternal servant who is part and parcel of the Lord becomes manifest. While the devotee engages in devotional service, the passionate and ignorant modes of material nature are gradually vanquished, and then he acts only in the mode of goodness. At that time he becomes happy and gradually advances in Kṛṣṇa consciousness.

All the great ācāryas strongly recommend that people be given a chance to hear about the Supreme Lord. Then success is assured. The more we cleanse the dirt of material attachment from our hearts, the more we will be attracted by Kṛṣṇa's name, form, qualities, paraphernalia and activities. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 12

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

SYNONYMS

yasya-of whom; asti-there is; bhaktiḥ-devotional service; bhagavati-to the Supreme Personality of Godhead; akiñcanā-without any motive; sarvaiḥ-with all; guṇaiḥ-good qualities; tatra-there (in that person); samāsate-reside; surāḥ-all the demigods; harau-unto the Supreme Personality of Godhead; abhaktasya-of a person who is not devoted; kutaḥ-where; mahat-guṇāḥ-good qualities; manorathena-by mental speculation; asati-in the temporary material world; dhāvataḥ-who is running; bahiḥ-outside.

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

As explained in the next verse, Kṛṣṇa is the original source of all living entities. This is confirmed in Bhagavad-gītā (15.7), wherein Kṛṣṇa says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All living entities are part and parcel of Kṛṣṇa, and therefore when they revive their original Kṛṣṇa consciousness, they possess all the good qualities of Kṛṣṇa in a small quantity. When one engages himself in the nine processes of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]), one's heart becomes purified, and he immediately understands his relationship with Kṛṣṇa. He then revives his original quality of Kṛṣṇa consciousness.

In the Ādi-līlā of Caitanya-caritāmṛta, Chapter Eight, there is a description of some of the qualities of devotees. For example, Śrī Paṇḍita Haridāsa is described as being very well-behaved, tolerant, peaceful, magnanimous and grave. In addition, he spoke very sweetly, his endeavors were very pleasing, he was always patient, he respected everyone, he always worked for everyone's benefit, his mind was free of duplicity, and he was completely devoid of all malicious activities. These are all originally qualities of Kṛṣṇa, and when one becomes a devotee they automatically become manifest. Śrī Kṛṣṇadāsa Kavirāja, the author of Caitanya-caritāmṛta, says that all good qualities become manifest in the body of a Vaiṣṇava and that only by the presence of these good qualities can one distinguish a Vaiṣṇava from a non-Vaiṣṇava. Kṛṣṇadāsa Kavirāja lists the following twenty-six good qualities of a Vaiṣṇava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. (12) He is always surrendered to Kṛṣṇa. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent.

TEXT 13

harir hi sākṣād bhagavān śarīriṇām
ātmā jhaṣāṇām iva toyam īpsitam
hitvā mahāṁs taṁ yadi sajjate gṛhe
tadā mahattvaṁ vayasā dampatīnām

SYNONYMS

hariḥ-the Lord; hi-certainly; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; śarīriṇām-of all living entities who have accepted material bodies; ātmā-the life and soul; jhaṣāṇām-of the aquatics; iva-like; toyam-the vast water; īpsitam-is desired; hitvā-giving up; mahān-a great personality; tam-Him; yadi-if; sajjate-becomes attached; gṛhe-to household life; tadā-at that time; mahattvam-greatness; vayasā-by age; dam-patīnām-of the husband and wife.

Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.

Although crocodiles are very fierce animals, they are powerless when they venture out of the water onto land. When they are out of the water, they cannot exhibit their original power. Similarly, the all-pervading Supersoul, Paramātmā, is the source of all living entities, and all living entities are part and parcel of Him. When the living entity remains in contact with the all-pervading Vāsudeva, the Personality of Godhead, he manifests his spiritual power, exactly as the crocodile exhibits its strength in the water. In other words, the greatness of the living entity can be perceived when he is in the spiritual world, engaged in spiritual activities. Many householders, although well-educated in the knowledge of the Vedas, become attached to family life. They are compared herein to crocodiles out of water, for they are devoid of all spiritual strength. Their greatness is like that of a young husband and wife who, though uneducated, praise one another and become attracted to their own temporary beauty. This kind of greatness is appreciated only by low-class men with no qualifications.

Everyone should therefore seek the shelter of the Supreme Soul, the source of all living entities. No one should waste his time in the so-called happiness of materialistic household life. In the Vedic civilization, this type of crippled life is allowed only until one's fiftieth year, when one must give up family life and enter either the order of vānaprastha (independent retired life for cultivation of spiritual knowledge) or sannyāsa (the renounced order, in which one completely takes shelter of the Supreme Personality of Godhead).

TEXT 14

tasmād rajo-rāga-viṣāda-manyu-
māna-spṛhā-bhayadainyādhimūlam
hitvā gṛhaṁ saṁsṛti-cakravālaṁ
nṛsiṁha-pādaṁ bhajatākutobhayam iti

SYNONYMS

tasmāt-therefore; rajaḥ-of passion or material desires; rāga-attachment for material things; viṣāda-then disappointment; manyu-anger; māna-spṛhā-the desire to be respectable in society; bhaya-fear; dainya-of poverty; adhimūlam-the root cause; hitvā-giving up; gṛham-household life; saṁsṛti-cakravālam-the cycle of repeated birth and death; nṛsiṁha-pādam-the lotus feet of Lord Nṛsiṁhadeva; bhajata-worship; akutaḥ-bhayam-the shelter of fearlessness; iti-thus.

Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nṛsiṁhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.

TEXT 15

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-cikīrṣayā prajāpater duhitṝṇāṁ putrāṇāṁ tad-varṣa-patīnāṁ puruṣāyuṣāho-rātra-parisaṅkhyānānāṁ yāsāṁ garbhā mahā-puruṣa-mahāstra-tejasodvejita-manasāṁ vidhvastā vyasavaḥ saṁvatsarānte vinipatanti.

SYNONYMS

ketumāle-in the tract of land known as Ketumāla-varṣa; api-also; bhagavān-the Supreme Personality of Godhead, Lord Viṣṇu; kāmadeva-svarūpeṇa-in the form of Kāmadeva (Cupid or Pradyumna); lakṣmyāḥ-of the goddess of fortune; priya-cikīrṣayā-with a desire to bring about the satisfaction; prajāpateḥ-of Prajāpati; duhitṝṇām-of the daughters; putrāṇām-of the sons; tat-varṣa-patīnām-the ruler of that land; puruṣa-āyuṣā-in a human lifetime (about one hundred years); ahaḥ-rātra-the days and nights; parisaṅkhyānānāmwhich equal in number; yāsām-of whom (the daughters); garbhāḥ-fetuses; mahā-puruṣa-of the Supreme Personality of Godhead; mahā-astra-of the great weapon (the disc); tejasā-by the effulgence; udvejita-manasām-whose minds are agitated; vidhvastāḥ-ruined; vyasavaḥ-dead; saṁvatsara-ante-at the end of the year; vinipatanti-fall down.

Śukadeva Gosvāmī continued: In the tract of land called Ketumāla-varṣa, Lord Viṣṇu lives in the form of Kāmadeva, only for the satisfaction of His devotees. These include Lakṣmījī [the goddess of fortune], the Prajāpati Saṁvatsara and all of Saṁvatsara's sons and daughters. The daughters of Prajāpati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajāpati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajāpati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

This Kāmadeva, who appears as Kṛṣṇa's son named Pradyumna, is viṣṇu-tattva. How this is so is explained by Madhvācārya, who quotes from the Brahmāṇḍa Purāṇa: kāmadeva-sthitaṁ viṣṇum upāste. Although this Kāmadeva is viṣṇu-tattva, His body is not spiritual but material. Lord Viṣṇu as Pradyumna or Kāmadeva accepts a material body, but He still acts spiritually. It does not make any difference whether He accepts a spiritual or a material body; He can act spiritually in any condition of existence. Māyāvādī philosophers regard even Lord Kṛṣṇa's body as material, but their opinions cannot impede the spiritual activity of the Lord.

TEXT 16

atīva sulalita-gati-vilāsa-vilasita-rucira-hāsa-leśāvaloka-līlayā kiñcid-uttambhita-sundara-bhrū-maṇḍala-subhaga-vadanāravinda-śriyā ramāṁ ramayann indriyāṇi ramayate.

SYNONYMS

atīva-very much; su-lalita-beautiful; gati-with movements; vilāsa-by pastimes; vilasita-manifested; rucira-pleasing; hāsa-leśa-mild smiling; avaloka-līlayā-by playful glancing; kiñcit-uttambhita-slightly raised; sundara-beautiful; bhrū-maṇḍala-by the eyebrows; subhaga-auspicious; vadana-aravinda-śriyā-with His beautiful lotuslike face; ramām-the goddess of fortune; ramayan-pleasing; indriyāṇi-all the senses; ramayate-He pleases.

In Ketumāla-varṣa, Lord Kāmadeva [Pradyumna] moves very graciously. His mild smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and glancing playfully, He pleases the goddess of fortune. Thus He enjoys His transcendental senses.

TEXT 17

tad bhagavato māyāmayaṁ rūpaṁ parama-samādhi-yogena ramā devī saṁvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaḥsu ca tad-bhartṛbhir upāste idaṁ codāharati.

SYNONYMS

tat-that; bhagavataḥ-of the Supreme Personality of Godhead; māyā-mayam-full of affection for the devotees; rūpam-form; parama-highest; samādhi-yogena-by absorption of the mind in the service of the Lord; ramā-the goddess of fortune; devī-divine woman; saṁvatsarasya-known as Saṁvatsara; rātriṣu-during the nights; prajāpateḥ-of Prajāpati; duhitṛbhiḥ-with the daughters; upeta-combined; ahaḥsu-during the days; ca-also; tat-bhartṛbhiḥ-with the husbands; upāste-worships; idam-this; ca-also; udāharati-chants.

Accompanied during the daytime by the sons of the Prajāpati [the predominating deities of the days] and accompanied at night by his daughters [the deities of the nights], Lakṣmīdevī worships the Lord during the period known as the Saṁvatsara in His most merciful form as Kāmadeva. Fully absorbed in devotional service, she chants the following mantras.

The word māyāmayam used in this verse should not be understood according to the interpretations of the Māyāvādīs. Māyā means affection as well as illusion. When a mother deals with her child affectionately, she is called māyāmaya. In whatever form the Supreme Lord Viṣṇu appears, He is always affectionate toward His devotees. Thus the word māyāmayam is used here to mean "very affectionate toward the devotees." Śrīla Jīva Gosvāmī writes in this regard that māyāmayam can also mean kṛpā-pracuram, deeply merciful. Similarly, Śrīla Vīrarāghava says, māyā-pracuranātmīya-saṅkalpena parigṛhītam ity arthaḥ jñāna-paryāyo'tra māyā-śabdaḥ: when one is very affectionate due to an intimate relationship, one is described as māyāmaya. Śrīla Viśvanātha Cakravartī Ṭhākura explains māyāmayam by dividing it into the words māyā and āmayam. He explains these words to indicate that because the living entity is covered by the disease of illusion, the Lord is always eager to deliver His devotee from the clutches of māyā and cure him of the disease caused by the illusory energy.

TEXT 18

oṁ hrāṁ hrīṁ hrūṁ oṁ namo bhagavate hṛṣīkeśāya sarva-guṇa-viśeṣair vilakṣitātmane ākūtīnāṁ cittīnāṁ cetasāṁ viśeṣāṇāṁ cādhipataye ṣoḍaśa-kalāya cchando-mayāyānna-mayāyāmṛta-mayāya sarva-mayāya sahase ojase balāya kāntāya kāmāya namas te ubhayatra bhūyāt.

SYNONYMS

om-O Lord; hrām hrīm hrūm-the seeds of the mantra, chanted for a successful result; om-O Lord; namaḥ-respectful obeisances; bhagavate-unto the lotus feet of the Supreme Personality of Godhead; hṛṣīkeśāya-unto Hṛṣīkeśa, the Lord of the senses; sarva-guṇa-with all transcendental qualities; viśeṣaiḥ-with all varieties; vilakṣita-particularly observed; ātmane-unto the soul of all living entities; ākūtīnām-of all kinds of activity; cittīnām-of all kinds of knowledge; cetasām-of the functions of the mind, such as determination and mental effort; viśeṣāṇām-of their respective objects; ca-and; adhipataye-unto the master; ṣoḍaśa-kalāya-whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind); chandaḥ-mayāya-unto the enjoyer of all ritualistic ceremonies; anna-mayāya-who maintains all living entities by supplying the necessities of life; amṛta-mayāya-who awards eternal life; sarva-mayāya-who is all-pervading; sahase-the powerful; ojase-who supplies strength to the senses; balāya-who supplies strength to the body; kāntāya-the supreme husband or master of all living entities; kāmāya-who supplies all necessities for the devotees; namaḥ-respectful obeisances; te-unto You; ubhayatra-always (during both day and night, or both in this life and the next); bhūyāt-may there be all good fortune.

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Lord Hṛṣīkeśa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.

In this verse the word māyāmaya is further explained in regard to how the Lord expands His mercy in different ways. parāsya śaktir vividhaiva śrūyate: the energies of the Supreme Lord are understood in different ways. In this verse He is described as the original source of everything, even our body, senses, mind, activities, prowess, bodily strength, mental strength and determination for securing the necessities of life. Indeed, the Lord's energies can be perceived in everything. As stated in Bhagavad-gītā (7.8), raso 'ham apsu kaunteya: the taste of water is also Kṛṣṇa. Kṛṣṇa is the active principle of everything we need for our maintenance.

This verse offering respectful obeisances unto the Lord was composed by Ramā, the goddess of fortune, and is full of spiritual power. Under the guidance of a spiritual master, everyone should chant this mantra and thus become a complete and perfect devotee of the Lord. One may chant this mantra for complete liberation from material bondage, and after liberation one may continue to chant it while worshiping the Supreme Lord in Vaikuṇṭhaloka. All mantras, of course, are meant for this life and the next life, as Kṛṣṇa Himself confirms in Bhagavad-gītā (9.14):

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion." A devotee who both in this life and the next chants the mahā-mantra, or any mantra, is called nitya-yuktopāsaka.

TEXT 19

striyo vratais tvā hṛṣīkeśvaraṁ svato
hy ārādhya loke patim āśāsate 'nyam
tāsāṁ na te vai paripānty apatyaṁ
priyaṁ dhanāyūṁṣi yato 'sva-tantrāḥ

SYNONYMS

striyaḥ-all women; vrataiḥ-by observing fasting and other vows; tvā-you; hṛṣīkeśvaram-the Supreme Personality of Godhead, master of the senses; svataḥ-of your own accord; hi-certainly; ārādhya-worshiping; loke-in the world; patim-a husband; āśāsate-ask for; anyam-another; tāsām-of all those women; na-not; te-the husbands; vai-indeed; paripānti-able to protect; apatyam-the children; priyam-very dear; dhana-the wealth; āyūṁṣi-or the duration of life; yataḥ-because; asva-tantrāḥ-dependent.

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.

In this verse, Lakṣmīdevī (Ramā) shows compassion toward women who worship the Lord for the benediction of possessing a good husband. Although such women desire to be happy with children, wealth, a long duration of life and everything dear to them, they cannot possibly do so. In the material world, a so-called husband is dependent on the control of the Supreme Personality of Godhead. There are many examples of a woman whose husband, being dependent on the result of his own fruitive actions, cannot maintain his wife, her children, her wealth or her duration of life. Therefore, factually the only real husband of all women is Kṛṣṇa, the supreme husband. Because the gopīs were liberated souls, they understood this fact. Therefore they rejected their material husbands and accepted Kṛṣṇa as their real husband. Kṛṣṇa is the real husband not only of the gopīs, but of every living entity. Everyone should perfectly understand that Kṛṣṇa is the real husband of all living entities, who are described in the Bhagavad-gītā as prakṛti (female), not puruṣa (male). In Bhagavad-gītā (10.12), only Kṛṣṇa is addressed as puruṣa:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty."

Kṛṣṇa is the original puruṣa, and the living entities are prakṛti. Thus Kṛṣṇa is the enjoyer, and all living entities are meant to be enjoyed by Him. Therefore any woman who seeks a material husband for her protection, or any man who desires to become the husband of a woman, is under illusion. To become a husband means to maintain a wife and children nicely by supplying wealth and security. However, a material husband cannot possibly do this, for he is dependent on his karma. Karmaṇā-daiva-netreṇa: his circumstances are determined by his past fruitive activities. Therefore if one proudly thinks he can protect his wife, he is under illusion. Kṛṣṇa is the only husband, and therefore the relationship between a husband and wife in this material world cannot be absolute. Because we have the desire to marry, Kṛṣṇa mercifully allows the so-called husband to possess a wife, and the wife to possess a so-called husband, for mutual satisfaction. In the Īśopaniṣad it is said, tena tyaktena bhuñjīthā: the Lord provides everyone with his quota. Actually, however, every living entity is prakṛti, or female, and Kṛṣṇa is the only husband.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. Ādi 5.142)

Kṛṣṇa is the original master or husband of everyone, and all other living entities, having taken the form of so-called husbands, or wives, are dancing according to His desire. A so-called husband may unite with his wife for sense gratification, but his senses are conducted by Hṛṣīkeśa, the master of the senses, who is therefore the actual husband.

TEXT 20

sa vai patiḥ syād akutobhayaḥ svayaṁ
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param

SYNONYMS

saḥ-he; vai-indeed; patiḥ-a husband; syāt-would be; akutaḥ-bhayaḥ-who is not fearful of anyone; svayam-self-sufficient; samantataḥ-entirely; pāti-maintains; bhaya-āturam-who is very afraid; janam-a person; saḥ-therefore he; ekaḥ-one; eva-only; itarathā-otherwise; mithaḥ-from one another; bhayam-fear; na-not; eva-indeed; ātma-lābhāt-than the attainment of You; adhi-greater; manyate-is accepted; param-other thing.

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

Here the meaning of husband or guardian is clearly explained. people want to become a husband, a guardian, a governor or a political leader without knowing the actual meaning of such a superior position. There are many people all over the world-indeed, throughout the universe-who claim for some time that they are husbands, political leaders or guardians, but in due course of time the Supreme Lord desires their removal from their posts, and their careers are immediately finished. Therefore those who are actually learned and advanced in spiritual life do not accept any leader, husband or maintainer other than the Supreme Personality of Godhead.

Lord Kṛṣṇa personally states in Bhagavad-gītā (18.66), ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall deliver you from all sinful reactions." Kṛṣṇa is not afraid of anyone. On the contrary, everyone is afraid of Kṛṣṇa. Therefore He can actually give protection to a subordinate living entity. Since so-called leaders or dictators are completely under the control of material nature, they can never give complete protection to others, although they claim this ability due to false prestige. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] people do not know that real advancement in life consists of accepting the Supreme Personality of Godhead as one's master. Instead of deceiving themselves and others by pretending to be all-powerful, all political leaders, husbands and guardians should spread the Kṛṣṇa consciousness movement so that everyone can learn how to surrender to Kṛṣṇa, the supreme husband.

TEXT 21

yā tasya te pāda-saroruhārhaṇaṁ
nikāmayet sākhila-kāma-lampaṭā
tad eva rāsīpsitam īpsito 'rcito
yad-bhagna-yācñā bhagavan pratapyate

SYNONYMS

yā-a woman who; tasya-of Him; te-of You; pāda-saroruha-of the lotus feet; arhaṇam-the worship; nikāmayet-fully desires; sā-such a woman; akhila-kāma-lampaṭā-although maintaining all kinds of material desire; tat-that; eva-only; rāsi-You award; īpsitam-some other desired benediction; īpsitaḥ-being looked to for; arcitaḥ-worshiped; yat-from which; bhagna-yācñā-one who desires objects other than Your lotus feet and who thus becomes broken; bhagavan-O my Lord; pratapyate-is pained.

My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one need not worship Your lotus feet for some material benefit.

Śrīla Rūpa Gosvāmī describes pure devotional service as anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Madhya 19.167]. One should not worship the Supreme Personality of Godhead to fulfill some material desire for success in fruitive activities or mental speculation. To serve the lotus feet of the Lord means to serve Him exactly as He desires. The neophyte devotee is therefore ordered to worship the Lord strictly according to the regulative principles given by the spiritual master and the śāstras. By executing devotional service in that way, he gradually becomes attached to Kṛṣṇa, and when his original dormant love for the Lord becomes manifest, he spontaneously serves the Lord without any motive. This condition is the perfect stage of one's relationship with the Lord. The Lord then looks after the comfort and security of His devotee without being asked. Kṛṣṇa promises in Bhagavad-gītā (9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

The Supreme Lord personally takes care of anyone who is completely engaged in His devotional service. Whatever he has, the Lord protects, and whatever he needs, the Lord supplies. Therefore why should one bother the Lord for something material? Such prayers are unnecessary.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that even if a devotee wishes the Lord to fulfill a particular desire, the devotee should not be considered a sakāma-bhakta (a devotee with some motive). In the Bhagavad-gītā (7.16) Kṛṣṇa says:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute." The ārta and the arthārthī, who approach the Supreme Personality of Godhead for relief from misery or for some money, are not sakāma-bhaktas, although they appear to be. Being neophyte devotees, they are simply ignorant. Later in Bhagavad-gītā the Lord says, udārāḥ sarva evaite: they are all magnanimous (udārāḥ). Although in the beginning a devotee may harbor some desire, in due course of time it will vanish. Therefore the Śrīmad-Bhāgavatam enjoins:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he is full of all material desire, is free from material desire, or has a desire for liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhāg. 2.3.10)

Even if one wants something material, he should pray to no one but the Lord to fulfill his desire. If one approaches a demigod for the fulfillment of his desires, he is to be considered naṣṭa-buddhi, bereft of all good sense. Kṛṣṇa says in Bhagavad-gītā (7.20):

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Lakṣmīdevī advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kāmadeva, and thus there is no need to ask Him for anything material. She says that everyone should simply serve the Lord without any motive. Since the Supreme Personality of Godhead is sitting in everyone's heart, He knows everyone's thoughts, and in due course of time He will fulfill all desires. Therefore let us completely depend on the service of the Lord without bothering Him with our material requests.

TEXT 22

mat-prāptaye 'jeśa-surāsurādayas
tapyanta ugraṁ tapa aindriye dhiyaḥ
ṛte bhavat-pāda-parāyaṇān na māṁ
vindanty ahaṁ tvad-dhṛdayā yato 'jita

SYNONYMS

mat-prāptaye-to obtain my mercy; aja-Lord Brahmā; īśa-Lord Śiva; sura-the other demigods, headed by King Indra, Candra and Varuṇa; asura-ādayaḥ-as well as the demons; tapyante-undergo; ugram-severe; tapaḥ-austerity; aindriye dhiyaḥ-whose minds are absorbed in thoughts of superior sense gratification; ṛte-unless; bhavat-pāda-parāyaṇāt-one who is wholly and solely engaged in the service of the Supreme Lord's lotus feet; na-not; mām-me; vindanti-obtain; aham-I; tvat-in You; hṛdayāḥ-whose hearts; yataḥ-therefore; ajita-O unconquerable one.

O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahmā and Lord Śiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone, however great he may be; unless he is always engaged in the service of Your lotus feet. Because I always keep You within my heart, I cannot favor anyone but a devotee.

In this verse the goddess of fortune, Lakṣmīdevī, clearly states that she does not bestow her favor on any materialistic person. Although sometimes a materialist becomes very opulent in the eyes of another materialist, such opulence is bestowed upon him by the goddess Durgādevī, a material expansion of the goddess of fortune, not by Lakṣmīdevī herself. Those who desire material wealth worship Durgādevī with the following mantra: dhanaṁ dehi rūpaṁ dehi rūpa-pati-bhājaṁ dehi. "O worshipable mother Durgādevī, please give me wealth, strength, fame, a good wife and so on." By pleasing goddess Durgā one can obtain such benefits, but since they are temporary, they result only in māyā-sukha (illusory happiness). As stated by Prahlāda Mahārāja, māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] those who work very hard for material benefits are vimūḍhas, foolish rascals, because such happiness will not endure. On the other hand, devotees like Prahlāda and Dhruva Mahārāja achieved extraordinary material opulences, but such opulences were not māyā-sukha. When a devotee acquires unparalleled opulences, they are the direct gifts of the goddess of fortune, who resides in the heart of Nārāyaṇa.

The material opulences a person obtains by offering prayers to the goddess Durgā are temporary. As described in Bhagavad-gītā (7.23), antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhānta Sarasvatī Ṭhākura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahāprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Rāvaṇa illustrates this point. Although Rāvaṇa tried to abduct the goddess of fortune Sītādevī from the custody of Lord Rāmacandra, he could not possibly do so. The Sītādevī he forcibly took with him was not the original Sītādevī, but an expansion of māyā, or Durgādevī. As a result, instead of winning the favor of the real goddess of fortune, Rāvaṇa and his whole family were vanquished by the power of Durgādevī (sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]).

TEXT 23

sa tvaṁ mamāpy acyuta śīrṣṇi vanditaṁ
karāmbujaṁ yat tvad-adhāyi sātvatām
bibharṣi māṁ lakṣma vareṇya māyayā
ka īśvarasyehitam ūhituṁ vibhur iti

SYNONYMS

saḥ-that; tvam-You; mama-of me; api-also; acyuta-O infallible one; śīrṣṇi-on the head; vanditam-worshiped; kara-ambujam-Your lotus hand; yat-which; tvat-by You; adhāyi-placed; sātvatām-on the head of the devotees; bibharṣi-You maintain; mām-me; lakṣma-as an insignia on Your chest; vareṇya-O worshipable one; māyayā-with deceit; kaḥ-who; īśvarasya-of the supremely powerful controller; īhitam-the desires; ūhitum-to understand by reason and argument; vibhuḥ-is able; iti-thus.

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.

In many places, the śāstras describe the Supreme Personality of Godhead as being more inclined toward His devotees than toward His wife, who always remains on His chest. In Śrīmad-Bhāgavatam (11.14.15) it is stated:

na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

Here Kṛṣṇa plainly says that His devotees are more dear to Him than Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa (the original cause of creation), the goddess of fortune or even His own Self. Elsewhere in Śrīmad-Bhāgavatam (10.9.20) Śukadeva Gosvāmī says,

nemam viriñco na bhavo
na śrīr apy aṅga saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the gopīs than to Lord Brahmā, Lord Śiva or even the goddess of fortune, who is His own wife and is associated with His body. Similarly, Śrīmad-Bhāgavatam (10.47.60) also states:

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

"The gopīs received benedictions from the Lord that neither Lakṣmīdevī nor the most beautiful dancers in the heavenly planets could attain. In the rāsa dance, the Lord showed His favor to the most fortunate gopīs by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the gopīs, who received the causeless mercy of the Lord."

In the Caitanya-caritāmṛta it is said that no one can receive the real favor of the Supreme Personality of Godhead without following in the footsteps of the gopīs. Even the goddess of fortune could not receive the same favor as the gopīs, although she underwent severe austerities and penances for many years. Lord Śrī Caitanya Mahāprabhu discusses this point with Vyeṅkaṭa Bhaṭṭa in Caitanya-caritāmṛta (Madhya 9.111–131): "The Lord inquired from Vyeṅkaṭa Bhaṭṭa, 'Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation. However, My Lord is Lord Śrī Kṛṣṇa, a cowherd boy engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord? Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.'

"Vyeṅkaṭa Bhaṭṭa replied, 'Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature. They are very pleasing for Kṛṣṇa's śaktis. Since Kṛṣṇa and Nārāyaṇa are both the same personality, Lakṣmī's association with Kṛṣṇa did not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa. The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance. If she wanted to enjoy herself with Kṛṣṇa what fault is there? Why are you joking so about this?'

"Lord Caitanya Mahāprabhu replied, 'I know that there is no fault in the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures. The authorities of Vedic knowledge met Lord Rāmacandra in Daṇḍakāraṇya, and by their penances and austerities, they were allowed to enter into the rāsa dance. But can you tell me why the goddess of fortune, Lakṣmī, could not get that opportunity? '

"To this Vyeṅkaṭa Bhaṭṭa replied, 'I cannot enter into the mystery of this incident. I am an ordinary living being. My intelligence is limited, and I am always disturbed. How can I understand the pastimes of the Supreme Lord? They are deeper than millions of oceans.'

"Lord Caitanya replied, 'Lord Kṛṣṇa has a specific characteristic. He attracts everyone's heart by the mellow of His personal conjugal love. By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, the inhabitants of that planet do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead. Unaware that Kṛṣṇa is the Supreme Lord, the residents of Vṛndāvana like Nanda Mahārāja, Yaśodādevī and the gopīs treat Kṛṣṇa as their beloved son or lover. Mother Yaśodā accepts Him as her son and sometimes binds Him to a grinding mortar. Kṛṣṇa's cowherd boy friends think He is an ordinary boy and get up on His shoulders. In Goloka Vṛndāvana no one has any desire other than to love Kṛṣṇa.' "

The conclusion is that one cannot associate with Kṛṣṇa unless he has fully received the favor of the inhabitants of Vrajabhūmi. Therefore if one wants to be delivered by Kṛṣṇa directly, he must take to the service of the residents of Vṛndāvana, who are unalloyed devotees of the Lord.

TEXT 24

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tad-varṣa-puruṣasya manoḥ prāk-pradarśitaṁ sa idānīm api mahatā bhakti-yogenārādhayatīdaṁ codāharati.

SYNONYMS

ramyake ca-also in Ramyaka-varṣa; bhagavataḥ-of the Supreme Personality of Godhead; priya-tamam-the foremost; mātsyam-fish; avatāra-rūpam-the form of the incarnation; tat-varṣa-puruṣasya-of the ruler of that land; manoḥ-Manu; prāk-previously (at the end of the Cākṣuṣa-manvantara); pradarśitam-exhibited; saḥ-that Manu; idānīm api-even until now; mahatā bhakti-yogena-by dint of advanced devotional service; ārādhayati-worships the Supreme Personality of Godhead; idam-this; ca-and; udāharati-chants.

Śukadeva Gosvāmī continued: In Ramyaka-varṣa, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era [the Cākṣuṣa-manvantara]. Vaivasvata Manu now worships Lord Matsya in pure devotional service and chants the following mantra.

TEXT 25

oṁ namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase sahase balāya mahā-matsyāya nama iti.

SYNONYMS

om-O my Lord; namaḥ-respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; mukhya-tamāya-the first incarnation to appear; namaḥ-my respectful obeisances; sattvāya-unto the pure transcendence; prāṇāya-the origin of life; ojase-the source of the potency of the senses; sahase-the origin of all mental power; balāya-the origin of bodily strength; mahā-matsyāya-unto the gigantic fish incarnation; namaḥ-respectful obeisances; iti-thus.

I offer my respectful obeisances unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyāvatāra, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.

Śrīla Jayadeva Gosvāmī sings:

pralayo payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagad-īśa hare

Soon after the cosmic creation, the entire universe was inundated with water. At that time Lord Kṛṣṇa (Keśava) incarnated as a gigantic fish to protect the Vedas. Therefore Manu addresses Lord Matsya as mukhyatama, the first incarnation to appear. Fish are generally considered a mixture of the modes of ignorance and passion, but we must understand that every incarnation of the Supreme Personality of Godhead is completely transcendental. There is never any deterioration of the Supreme Lord's original transcendental quality. Therefore the word sattvāya is used here, meaning pure goodness on the transcendental platform. There are many incarnations of the Supreme Lord: Varāha mūrti (the boar form), Kūrma mūrti (the tortoise form), Hayagrīva mūrti (the form of a horse) and so on. Yet we should never think any of Them material. They are always situated on the platform of śuddha-sattva, pure transcendence.

TEXT 26

antar bahiś cākhila-loka-pālakair
adṛṣṭa-rūpo vicarasy uru-svanaḥ
sa īśvaras tvaṁ ya idaṁ vaśe 'nayan
nāmnā yathā dārumayīṁ naraḥ striyam

SYNONYMS

antaḥ-within; bahiḥ-without; ca-also; akhila-loka-pālakaiḥ-by the leaders of the different planets, societies, kingdoms and so on; adṛṣṭa-rūpaḥ-not seen; vicarasi-You wander; uru-very great; svanaḥ-whose sounds (Vedic mantras); saḥ-He; īśvaraḥ-the supreme controller; tvam-You; yaḥ-who; idam-this; vaśe-under control; anayat-has brought; nāmnā-by different names like brāhmaṇa, kṣatriya, vaiśya and śūdra; yathā-exactly like; dārumayīm-made of wood; naraḥ-a man; striyam-a doll.

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Although You are in everyone's heart as the supreme witness and commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the vibration of the Vedic mantras can appreciate You.

The Supreme Personality of Godhead is antarbahiḥ, present within and without everything. One must overcome the delusion caused by the Lord's external energy and realize His presence both externally and internally. In Śrīmad-Bhāgavatam (1.8.19) Śrīmatī Kuntīdevī has explained that Kṛṣṇa appears in this world naṭo nāṭyadharo yathā, "exactly like an actor dressed as a player." In Bhagavad-gītā (18.61) Kṛṣṇa says, īśvaraḥ sama-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: "The Supreme Lord is situated in everyone's heart, O Arjuna." The Lord is situated within everyone's heart, and outside as well. Within the heart He is the Supersoul, the incarnation who acts as the adviser and witness. Yet although God is residing within their hearts, foolish people say, "I cannot see God. Please show Him to me."

Everyone is under the control of the Supreme Personality of Godhead, exactly like dancing dolls controlled by a puppeteer or a woman controlled by her husband. A woman is compared to a doll (dārumayī) because she has no independence. She should always be controlled by a man. Still, due to false prestige, a class of women wants to remain independent. What to speak of women, all living entities are prakṛti (female) and therefore dependent on the Supreme Lord, as Kṛṣṇa Himself explains in Bhagavad-gītā (apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām). The living entity is never independent. Under all circumstances, he is dependent on the mercy of the Lord. The Lord creates the social divisions of human society-brāhmaṇas, kṣatriyas, vaiśyas and śūdras-and ordains that they follow rules and regulations suited to their particular position. In this way, all members of society remain always under the Supreme Lord's control. Still, some people foolishly deny the existence of God.

Self-realization means to understand one's subordinate position in relation to the Lord. When one is thus enlightened, he surrenders to the Supreme Personality of Godhead and is liberated from the clutches of the material energy. In other words, unless one surrenders to the lotus feet of the Lord, the material energy in its many varieties will continue to control him. No one in the material world can deny that he is under control. The Supreme Lord, Nārāyaṇa, who is beyond this material existence, controls everyone. The following Vedic mantra confirms this point: eko ha vai nārāyaṇa āsīt. Foolish persons think Nārāyaṇa to be on the platform of ordinary material existence. Because they do not realize the natural constitutional position of the living entity, they concoct names like daridra-nārāyaṇa, svāmi-nārāyaṇa or mithyā-nārāyaṇa. However, Nārāyaṇa is actually the supreme controller of everyone. This understanding is self-realization.

TEXT 27

yaṁ loka-pālāḥ kila matsara-jvarā
hitvā yatanto 'pi pṛthak sametya ca
pātuṁ na śekur dvi-padaś catuṣ-padaḥ
sarīsṛpaṁ sthāṇu yad atra dṛśyate

SYNONYMS

yam-whom (You); loka-pālāḥ-the great leaders of the universe, beginning with Lord Brahmā; kila-what to speak of others; matsara-jvarāḥ-who are suffering from the fever of envy; hitvā-leaving aside; yatantaḥ-endeavoring; api-although; pṛthak-separately; sametya-combined; ca-also; pātum-to protect; na-not; śekuḥ-able; dvi-padaḥ-two-legged; catuḥ-padaḥ-four-legged; sarīsṛpam-reptiles; sthāṇu-not moving; yat-whatever; atra-within this material world; dṛśyate-is visible.

My Lord, from the great leaders of the universe, such as Lord Brahmā and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world.

It is fashionable for materialistic persons to compete with the power of God. When so-called scientists try to manufacture living entities in their laboratories, their only purpose is to defy the talent and ability of the Supreme Personality of Godhead. This is called illusion. It exists even in the higher planetary systems, where great demigods like Lord Brahmā, Lord Śiva and others reside. In this world everyone is puffed up with false prestige despite the failure of all his endeavors. When so-called philanthropists, who supposedly want to help the poor, are approached by members of the Kṛṣṇa consciousness movement, they say, "You are simply wasting your time, while I am feeding vast masses of starving people." Unfortunately, their meager efforts, either singly or together, do not solve anyone's problems.

Sometimes so-called svāmīs are very eager to feed poor people, thinking them to be daridra-nārāyaṇa, the Lord's incarnations as beggars. They prefer to serve the manufactured daridra-nārāyaṇa than the original, supreme Nārāyaṇa. They say, "Don't encourage service to Lord Nārāyaṇa. It is better to serve the starving people of the world." Unfortunately such materialists, either singly or combined in the form of the United Nations, cannot fulfill their plans. The truth is that the many millions of human beings, animals, birds and trees-indeed, all living entities-are maintained solely by the Supreme Personality of Godhead. Eko bahūnāṁ yo vidadhāti kāmān: one person, the Supreme Lord, is supplying the necessities of life for all other living entities. To challenge the authority of Nārāyaṇa, the Supreme Personality of Godhead, is the business of asuras (demons). Yet sometimes suras, or devotees, are also bewildered by the illusory energy and falsely claim to be the maintainer of the entire universe. Such incidents are described in the Tenth Canto of Śrīmad-Bhāgavatam, where Śukadeva Gosvāmī tells how Lord Brahmā and King Indra became puffed up and were eventually chastised by Kṛṣṇa.

TEXT 28

bhavān yugāntārṇava ūrmi-mālini
kṣoṇīm imām oṣadhi-vīrudhāṁ nidhim
mayā sahoru kramate 'ja ojasā
tasmai jagat-prāṇa-gaṇātmane nama iti

SYNONYMS

bhavān-Your Lordship; yuga-anta-arṇave-in the water of devastation at the end of the millennium; ūrmi-mālini-possessing rows of big waves; kṣoṇīm-the planet earth; imām-this; oṣadhi-vīrudhām-of all kinds of herbs and drugs; nidhim-the storehouse; mayā-me; saha-with; uru-great; kramate-You roamed; aja-O unborn one; ojasā-with speed; tasmai-unto Him; jagat-of the entire universe; prāṇa-gaṇa-ātmane-the ultimate source of life; namaḥ-my respectful obeisances; iti-thus.

O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

Envious persons cannot appreciate how wonderfully the Lord creates, maintains and annihilates the universe, but devotees of the Lord can understand this perfectly well. Devotees can see how the Lord is acting behind the wonderful workings of the material nature. In Bhagavad-gītā (9.10) the Lord says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." All the wonderful transformations of nature are happening under the superintendence of the Supreme Personality of Godhead. Envious persons cannot see this, but a devotee, even though very humble and even if uneducated, knows that behind all the activities of nature is the supreme hand of the Supreme Being.

TEXT 29

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṁ bibhrāṇas tasya tat priyatamāṁ tanum aryamā saha varṣa-puruṣaiḥ pitṛ-gaṇādhipatir upadhāvati mantram imaṁ cānujapati.

SYNONYMS

hiraṇmaye-in Hiraṇmaya-varṣa; api-indeed; bhagavān-the Supreme Personality of Godhead; nivasati-resides; kūrma-tanum-the body of a tortoise; bibhrāṇaḥ-manifesting; tasya-of the Supreme Personality of Godhead; tat-that; priya-tamām-dearmost; tanum-body; aryamā-Aryamā, the chief resident of Hiraṇmaya-varṣa; saha-with; varṣa-puruṣaiḥ-the people of that tract of land; pitṛ-gaṇa-adhipatiḥ-who is the chief of the pitās; upadhāvati-worships in devotional service; mantram-hymn; imam-this; ca-also; anujapati-chants.

Śukadeva Gosvāmī continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kūrma-śarīra]. This most dear and beautiful form is always worshiped there in devotional service by Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land. They chant the following hymns.

The word priyatama (dearmost) is very significant in this verse. Each devotee regards a particular form of the Lord as most dear. Because of an atheistic mentality, some people think that the tortoise, boar and fish incarnations of the Lord are not very beautiful. They do not know that any form of the Lord is always the fully opulent Personality of Godhead. Since one of His opulences is infinite beauty, all the Lord's incarnations are very beautiful and are appreciated as such by devotees. Nondevotees, however, think that Lord Kṛṣṇa's incarnations are ordinary material creatures, and therefore they distinguish between the beautiful and the not beautiful. A certain form of the Lord is worshiped by a particular devotee because he loves to see that form of the Lord. As stated in Brahma-saṁhitā (5.33): advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. The very beautiful form of the Lord is always youthful. Sincere servants of a particular form of the Lord always see that form as very beautiful, and thus they engage in constant devotional service to Him.

TEXT 30

oṁ namo bhagavate akūpārāya sarva-sattva-guṇa-viśeṣaṇāyānu-palakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo 'vasthānāya namas te.

SYNONYMS

om-O my Lord; namaḥ-respectful obeisances; bhagavate-unto You, the Supreme Personality of Godhead; akūpārāya-in the form of a tortoise; sarva-sattva-guṇa-viśeṣaṇāya-whose form consists of śuddha-sattva, transcendental goodness; anupalakṣita-sthānāya-unto You, whose position is not discernible; namaḥ-my respectful obeisances; varṣmaṇe-unto You who, although the oldest, are unaffected by time; namaḥ-my respectful obeisances; bhūmne-to the great one who can go everywhere; namaḥ namaḥ-repeated obeisances; avasthānāya-the shelter of everything; namaḥ-respectful obeisances; te-unto You.

O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

In the Brahma-saṁhitā it is said, goloka eva nivasaty akhilātma-bhūtaḥ: [Bs. 5.37] the Lord always remains in Goloka, the topmost planet in the spiritual world. At the same time, He is all-pervading. This paradox is only possible for the Supreme Personality of Godhead, who is full of all opulences. The Lord's all-pervasiveness is confirmed in Bhagavad-gītā (18.61) where Kṛṣṇa states, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: "The Supreme Lord is seated in everyone's heart, O Arjuna." Elsewhere in Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Therefore, although the Lord is present everywhere, He cannot be seen with ordinary eyes. As Aryamā says, the Lord is anupalakṣita-sthāna: no one can locate Him. This is the greatness of the Supreme Personality of Godhead.

TEXT 31

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitam
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

SYNONYMS

yat-of whom; rūpam-the form; etat-this; nija-māyayā arpitam-manifested by Your personal potency; artha-svarūpam-this entire visible cosmic manifestation; bahu-rūpa-rūpitam-manifested in various forms; saṅkhyā-the measurement; na-not; yasya-of which; asti-there is; ayathā-falsely; upalambhanāt-from perceiving; tasmai-unto Him (the Supreme Lord); namaḥ-my respectful obeisances; te-unto You; avyapadeśa-cannot be ascertained by mental speculation; rūpiṇe-whose real form.

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this virāṭ-rūpa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

Māyāvādī philosophers think the universal form of the Lord to be real and His personal form illusory. We can understand their mistake by a simple example. A fire consists of three elements: heat and light, which are the energy of the fire, and the fire itself. Anyone can understand that the original fire is the reality and that the heat and light are simply the fire's energy. Heat and light are the formless energies of fire, and in that sense they are unreal. Only the fire has form, and therefore it is the real form of the heat and light. As Kṛṣṇa states in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "By Me, in My unmanifested form. this entire universe is pervaded." Thus the impersonal conception of the Lord is like the expansion of heat and light from a fire. In Bhagavad-gītā the Lord also says, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: the entire material creation is resting on Kṛṣṇa's energy, either material, spiritual or marginal, but because His form is absent from the expansion of His energy, He is not personally present. This inconceivable expansion of the Supreme Lord's energy is called acintya-śakti. Therefore no one can understand the real form of the Lord without becoming His devotee.

TEXT 32

jarāyujaṁ svedajam aṇḍajodbhidaṁ
carācaraṁ devarṣi-pitṛ-bhūtam aindriyam
dyauḥ khaṁ kṣitiḥ śaila-sarit-samudra-
dvīpa-graharkṣety abhidheya ekaḥ

SYNONYMS

jarāyu-jam-one born from a womb; sveda-jam-one born from perspiration; aṇḍa-ja-one born from an egg; udbhidam-one born of the earth; cara-acaram-the moving and the stationary; deva-the demigods; ṛṣi-the great sages; pitṛ-the inhabitants of Pitṛloka; bhūtam-the material elements air, fire, water and earth; aindriyam-all the senses; dyauḥ-the higher planetary systems; kham-the sky; kṣitiḥ-the earthly planets; śaila-the hills and mountains; sarit-the rivers; samudra-the oceans; dvīpa-the islands; graha-ṛkṣa-the stars and planets; iti-thus; abhidheyaḥ-to be variously named; ekaḥ-one.

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitās; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy.

This verse completely rejects the theory of brahma satyaṁ jagan mithyā, which states that spirit, or Brahman, is real, whereas the manifested material world, with its great variety of things, is false. Nothing is false. One thing may be permanent and another temporary, but both the permanent and the temporary are facts. For example, if someone becomes angry for a certain period, no one can say that his anger is false. It is simply temporary. Everything we experience in our daily lives is of this same character; it is temporary but real.

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth under different circumstances according to his past activities (karma). Although the body of the living entity is material, it is never false. No one will accept the argument that since a person's material body is false, murder has no repercussions. Our temporary bodies are given to us according to our karma, and we must remain in our given bodies to enjoy the pains and pleasures of life. Our bodies cannot be called false; they are only temporary. In other words, the energy of the Supreme Lord is as permanent as the Lord Himself, although His energy is sometimes manifest and sometimes not. As summarized in the Vedas, sarvaṁ khalv idaṁ brahma: "Everything is Brahman."

TEXT 33

yasminn asaṅkhyeya-viśeṣa-nāma-
rūpākṛtau kavibhiḥ kalpiteyam
saṅkhyā yayā tattva-dṛśāpanīyate
tasmai namaḥ sāṅkhya-nidarśanāya te iti

SYNONYMS

yasmin-in You (the Supreme Personality of Godhead); asaṅkhyeya-innumerable; viśeṣa-particular; nāma-names; rūpa-forms; ākṛtau-possessing bodily features; kavibhiḥ-by great learned persons; kalpitā-imagined; iyam-this; saṅkhyā-number; yayā-by whom; tattva-of the truth; dṛśā-by knowledge; apanīyate-is extracted; tasmai-unto Him; namaḥ-respectful obeisances; sāṅkhya-nidarśanāya-who is the revealer of this numerical knowledge; te-unto You; iti-thus.

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in Sāṅkhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

Philosophers and scientists have been trying to study the entire cosmic situation and have been theorizing and calculating in different ways for millions and millions of years. However, the speculative research work of a so-called scientist or philosopher is always interrupted when he dies, and the laws of nature go on without regard for his work.

For billions of years changes take place in the material creation, until at last the whole universe is dissolved and remains in an unmanifested state. Constant change and destruction (bhūtvā bhūtvā pralīyate) is perpetually going on in nature, yet the material scientists want to study natural laws without knowing the Supreme Personality of Godhead, who is the background of nature. As Kṛṣṇa states in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

Now the material creation is manifest, eventually it will be annihilated and remain for many millions of years in a dormant state, and finally it will again be created. This is the law of nature.

TEXT 34

uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa āste taṁ tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogenopadhāvati imāṁ ca paramām upaniṣadam āvartayati.

SYNONYMS

uttareṣu-on the northern side; ca-also; kuruṣu-in the tract of land known as Kuru; bhagavān-the Supreme Personality of Godhead; yajña-puruṣaḥ-who accepts all results of sacrifices; kṛta-varāha-rūpaḥ-having accepted the form of a boar; āste-exists eternally; tam-Him; tu-certainly; devī-the goddess; ha-certainly; eṣā-this; bhūḥ-planet earth; saha-along with; kurubhiḥ-the inhabitants of the land known as Kuru; askhalita-unfailing; bhakti-yogena-by devotional service; upadhāvati-worship; imām-this; ca-also; paramām upaniṣadam-the supreme Upaniṣad (the process by which one can approach the Lord); āvartayati-chants again and again for the purpose of practice.

Śukadeva Gosvāmī said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upaniṣad mantra.

TEXT 35

oṁ namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā-dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-yugāya namas te.

SYNONYMS

om-O Lord; namaḥ-respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; mantra-tattva-liṅgāya-who is understood in truth by different mantras; yajña-in the form of animal sacrifices; kratave-and animal sacrifice; mahā-dhvara-great sacrifices; avayavāya-whose limbs and bodily parts; mahā-puruṣāya-unto the Supreme Person; namaḥ-respectful obeisances; karma-śuklāya-who purifies the fruitive activities of the living entities; tri-yugāya-unto the Supreme Personality of Godhead, who is full with six opulences and who appears in three yugas (remaining concealed in the fourth yuga); namaḥ-my respectful obeisances; te-unto You.

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are yajña [sacrifice], and You are the kratu [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

Śrī Caitanya Mahāprabhu is the incarnation for this age of Kali, as confirmed in many places throughout the purāṇas, the Mahābhārata, Śrīmad-Bhāgavatam and the Upaniṣads. The summary of His appearance is given in Caitanya-caritāmṛta (Madhya 6.99) as follows:

kali-yuge līlāvatāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma

In this age of Kali, the Supreme Personality of Godhead (Bhagavān) does not appear as a līlāvatāra, an incarnation to display pastimes. Therefore He is known as tri-yuga. Unlike other incarnations, Lord Śrī Caitanya Mahāprabhu appears in this age of Kali as a devotee of the Lord. Therefore He is called a concealed incarnation (channāvatāra).

TEXT 36

yasya svarūpaṁ kavayo vipaścito
guṇeṣu dāruṣv iva jāta-vedasam
mathnanti mathnā manasā didṛkṣavo
gūḍhaṁ kriyārthair nama īritātmane

SYNONYMS

yasya-whose; sva-rūpam-form; kavayaḥ-the greatly learned sages; vipaścitaḥ-expert in ascertaining the Absolute Truth; guṇeṣu-in the material manifestation, consisting of the three modes of nature; dāruṣu-in wood; iva-like; jāta-manifested; vedasam-fire; mathnanti-stir; mathnā-with a piece of wood used for producing fire; manasā-by the mind; didṛkṣavaḥ-who are inquisitive; gūḍham-hidden; kriyā-arthaiḥ-by fruitive activities and their results; namaḥ-respectful obeisances; īrita-ātmane-unto the Lord, who is manifested.

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything-even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

The word kriyārthaiḥ means "by performing ritualistic ceremonies to satisfy the demigods." The word vipaścitaḥ is explained in the Taittirīya Upaniṣad as follows: satyaṁ jñānam anantaṁ brahma. yo veda nihitaṁ guhāyāṁ parame vyoman. so 'śnute sarvān kāmān saha brahmaṇā vipaściteti. As Kṛṣṇa states in Bhagavad-gītā (7.19), bahūnāṁ janmanām ante jñānavān māṁ prapadyate: "After many births and deaths, he who is actually in knowledge surrenders unto Me." When one understands that the Lord is situated in everyone's heart and actually sees the Lord present everywhere, he has perfect knowledge. The word jāta-vedaḥ means "fire which is produced by rubbing wood." In Vedic times, learned sages could bring forth fire from wood. Jāta-vedaḥ also indicates the fire in the stomach, which digests everything we eat and which produces an appetite. The word gūḍha is explained in the Śvetāśvatara Upaniṣad. Eko devaḥ sarva-bhūteṣu gūḍhaḥ: The Supreme Personality of Godhead is understood by chanting the Vedic mantras. Sarva-vyāpī sarva-bhūtāntar-ātmā: He is all-pervading, and He is within the heart of living entities. Karmādhyakṣaḥ sarva-bhūtādhivāsaḥ: He witnesses all activities of the living entity. Sākṣī cetā kevalo nirguṇaś ca: The Supreme Lord is the witness as well as the living force, yet He is transcendental to all material qualities.

TEXT 37

dravya-kriyā-hetv-ayaneśa-kartṛbhir
māyā-guṇair vastu-nirīkṣitātmane
anvīkṣayāṅgātiśayātma-buddhibhir
nirasta-māyākṛtaye namo namaḥ

SYNONYMS

dravya-by the objects of sense enjoyment; kriyā-the activities of the senses; hetu-the predominating deities of sensory activities; ayana-the body; īśa-the predominating time; kartṛbhiḥ-by false egotism; māyā-guṇaiḥ-by the modes of material nature; vastu-as a fact; nirīkṣita-being observed; ātmane-unto the Supreme Soul; anvīkṣayā-by careful consideration; aṅga-by the limbs of yogic practice; atiśaya-ātma-buddhibhiḥ-by those whose intelligence has become fixed; nirasta-completely freed from; māyā-the illusory energy; ākṛtaye-whose form; namaḥ-all respectful obeisances; namaḥ-respectful obeisances.

The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

The objects of material enjoyment, the sensory activities, attachment to sensual pleasure, the body, false egotism and so on are produced by the Lord's external energy, māyā. The background of all these activities is the living being, and the director of the living beings is the Supersoul. The living being is not the all in all. He is directed by the Supersoul. In Bhagavad-gītā (15.15) Kṛṣṇa confirms this:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The living entity depends on the Supersoul for directions. A person advanced in spiritual knowledge, or a person expert in the practice of mystic yoga (yama, niyama, āsana and so on) can understand transcendence either as Paramātmā or as the Supreme Personality of Godhead. The Supreme Lord is the original cause of all natural events. Therefore He is described as sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. Behind everything visible to our material eyes is some cause, and one who can see the original cause of all causes, Lord Kṛṣṇa, can actually see. Kṛṣṇa, the sac-cid-ānanda-vigraha [Bs. 5.1], is the background of everything, as He Himself confirms in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

TEXT 38

karoti viśva-sthiti-saṁyamodayaṁ
yasyepsitaṁ nepsitam īkṣitur guṇaiḥ
māyā yathāyo bhramate tad-āśrayaṁ
grāvṇo namas te guṇa-karma-sākṣiṇe

SYNONYMS

karoti-performing; viśva-of the universe; sthiti-the maintenance; saṁyama-winding up; udayam-creation; yasya-of whom; īpsitam-desired; na-not; īpsitam-desired; īkṣituḥ-of the one glancing over; guṇaiḥ-with the modes of material nature; māyā-the material energy; yathā-as much as; ayaḥ-iron; bhramate-moves; tat-āśrayam-placed near that; grāvṇaḥ-a magnetic stone; namaḥ-my respectful obeisances; te-unto You; guṇa-karma-sākṣiṇe-the witness of the actions and reactions of material nature.

O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

Sometimes the question arises why the Supreme Lord has created this material world, which is so full of suffering for the living entities entrapped in it. The answer given herein is that the Supreme Personality of Godhead does not wish to create this material world just to inflict suffering on the living entities. The Supreme Lord creates this world only because the conditioned souls want to enjoy it.

The workings of nature are not going on automatically. It is only because the Lord glances over the material energy that it acts in wonderful ways, just as a lodestone causes a piece of iron to move here and there. Because materialistic scientists and so-called Sāṅkhya philosophers do not believe in God, they think that material nature is working without supervision. But that is not the fact. In Caitanya-caritāmṛta (Ādi 6.18–19) the creation of the material world is explained as follows:

yadyapi sāṅkhya māne 'pradhāna'–kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana
nija-sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe

"Atheistic Sāṅkhya philosophers think that the total material energy causes the cosmic manifestation, but they are wrong. Dead matter has no moving power, and therefore it cannot act independently. The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, matter moves and interacts." Sea waves are moved by the air, the air is created from ether, the-ether is produced by the agitation of the three modes of material nature, and the three modes of material nature interact due to the Supreme Lord's glance over the total material energy. Therefore the background of all natural occurrences is the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). This is also further explained in Caitanya-caritāmṛta (Ādi 5.59–61):

jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa
ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti–kāraṇa yaiche ajā-gala-stana

”Because prakṛti [material nature] is dull and inert, it cannot actually be the cause of the material world. Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature. Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire. Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.” Thus it is a great mistake on the part of the material scientists and philosophers to think that matter moves independently.

TEXT 39

pramathya daityaṁ prativāraṇaṁ mṛdhe
yo māṁ rasāyā jagad-ādi-sūkaraḥ
kṛtvāgra-daṁṣṭre niragād udanvataḥ
krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti

SYNONYMS

pramathya-after killing; daityam-the demon; prativāraṇam-most formidable opponent; mṛdhe-in the fight; yaḥ-He who; mām-me (the earth); rasāyāḥ-fallen to the bottom of the universe; jagat-in this material world; ādi-sūkaraḥ-the original form of a boar; kṛtvā-keeping it; agra-daṁṣṭre-on the end of the tusk; niragāt-came out of the water; udanvataḥ-from the Garbhodaka Ocean; krīḍan-playing; iva-like; ibhaḥ-elephant; praṇatā asmi-I bow down; tam-to Him; vibhum-the Supreme Lord; iti-thus.

My Lord, as the original boar within this universe, You fought and killed the great demon Hiraṇyakṣa. Then You lifted me [the earth] from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.

20.6.19 Thus end the Bhaktivedanta purports of the Fifth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, entitled, ”The prayers Offered to the Lord by the Residents of Jambūdvīpa.”

Chapter Nineteen

A Description of the Island of Jambūdvīpa

This chapter describes the glories of Bhārata-varṣa, and it also describes how Lord Rāmacandra is being worshiped in the tract of land known as Kimpuruṣa-varṣa. The inhabitants of Kimpuruṣa-varṣa are fortunate because they worship Lord Rāmacandra with His faithful servant Hanumān. Lord Rāmacandra exemplifies an incarnation of Godhead who descends for the mission of paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-protecting the devotees and destroying the miscreants. Lord Rāmacandra exhibits the actual purpose of an incarnation of the Supreme Personality of Godhead, and the devotees take the opportunity to offer loving transcendental service to Him. One should surrender fully to the Lord, forgetting one’s so-called material happiness, opulence and education, which are not at all useful for pleasing the Lord. The Lord is pleased only by the process of surrender unto Him.

When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India. Sārvaṇi Manu and the inhabitants of Bhārata-varṣa engage in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshiped by self-realized souls. In the planet known as Bhārata-varṣa there are many rivers and mountains, as there are in other tracts of land, yet Bhārata-varṣa has special significance because in this tract of land there exists the Vedic principle of varṇāśrama-dharma, which divides society into four varṇas and four āśramas. Furthermore, Nārada Muni’s opinion is that even if there is some temporary disturbance in the execution of the varṇāśrama-dharma principles, they can be revived at any moment. The effect of adhering to the institution of varṇāśrama is gradual elevation to the spiritual platform and liberation from material bondage. By following the principles of varṇāśrama-dharma, one gets the opportunity to associate with devotees. Such association gradually awakens one’s dormant propensity to serve the Supreme Personality of Godhead and frees one from all the basic principles of sinful life. One then gets the opportunity to offer unalloyed devotional service to the Supreme Lord, Vāsudeva. Because of this opportunity, the inhabitants of Bhārata-varṣa are praised even in the heavenly planets. Even in the topmost planet of this universe, Brahmaloka, the position of Bhārata-varṣa is discussed with great relish.

All the conditioned living entities are evolving within the universe in different planets and different species of life. Thus one may be elevated to Brahmaloka, but then one must again descend to earth, as confirmed in Śrīmad Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16]). If those who live in Bhārata-varṣa rigidly follow the principles of varṇāśrama-dharma and develop their dormant Kṛṣṇa consciousness, they need not return to this material world after death. Any place where one cannot hear about the Supreme Personality of Godhead from realized souls, even if it be Brahmaloka, is not very congenial to the living entity. If one who has taken birth in the land of Bhārata-varṣa as a human being does not take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as Bhāratavarṣa, even if one is a sarva-kāma-bhakta, a devotee seeking the fulfillment of some material desire, he is freed from all material desires by his association with devotees, and ultimately he becomes a pure devotee and returns home, back to Godhead, without difficulty.

At the end of this chapter, Śrī Śukadeva Gosvāmī describes to Mahārāja Parīkṣit the eight sub-islands within the island of Jambūdvīpa.

TEXT 1

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ lakṣmaṇāgrajaṁ sītābhirāmaṁ rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-bhāgavato hanumān saha kimpuruṣair avirata-bhaktir upāste.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; kimpuruṣe varṣe-the tract of land known as Kimpuruṣa; bhagavantam-the Supreme Personality of Godhead; ādi-puruṣam-the original cause of all causes; lakṣmaṇa-agra-jam-the elder brother of Lakṣmaṇa; sītā-abhirāmam-who is very pleasing to mother Sītā, or who is the husband of Sītādevī; rāmam-Lord Rāmacandra; tat-caraṇa-sannikarṣa-abhirataḥ-one always engaged in service at the lotus feet of Lord Rāmacandra; parama-bhāgavataḥ-the great devotee celebrated throughout the universe; hanumān-His Grace Hanumānjī; saha-with; kimpuruṣaiḥ-the inhabitants of the tract of land known as Kimpuruṣa; avirata-continuous; bhaktiḥ-who possesses devotional service; upāste-worships.

Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

TEXT 2

ārṣṭiṣeṇena saha gandharvair anugīyamānāṁ parama-kalyāṇīṁ bhartṛ-bhagavat-kathāṁ samupaśṛṇoti svayaṁ cedaṁ gāyati.

SYNONYMS

ārṣṭi-ṣeṇena-Ārṣṭiṣeṇa, the chief personality of Kimpuruṣa-varṣa; saha-with; gandharvaiḥ-by a company of Gandharvas; anugīyamānām-being chanted; parama-kalyāṇīm-most auspicious; bhartṛ-bhagavat-kathām-the glories of his master, who is also the Supreme Personality of Godhead; samupaśṛṇoti-he hears with great attention; svayam ca-and personally; idam-this; gāyati-chants.

A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and Arṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following mantras.

In the Purāṇas there are two different opinions concerning Lord Rāmacandra. In the Laghu-bhāgavatāmṛta (5.34–36) this is confirmed in the description of the incarnation of Manu.

vāsudevādi-rūpāṇām
avatārāḥ prakīrtitāḥ
viṣṇu-dharmottare rāma-
lakṣmaṇādyāḥ kramādamī
pādme tu rāmo bhagavān
nārāyaṇa itīritaḥ
śeṣaś cakraṁ ca śaṅkhaś ca
kramāt syur lakṣmaṇādayaḥ
madhya-deśa-sthitāyodhyā-
pure ’sya vasatiḥ smṛtā
mahā-vaikuṇṭhaloke ca
rāghavedrasya kīrtitā

The Viṣṇu-dharmottara describes that Lord Rāmacandra and His brothers-Lakṣmaṇa, Bharata and Śatrughna-are incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively. The Padma Purāṇa, however, says that Lord Rāmacandra is an incarnation of Nārāyaṇa and that the other three brothers are incarnations of Śeṣa, Cakra and Śaṅkha. Therefore Śrīla Baladeva Vidyābhūṣaṇa has concluded, tad idaṁ kalpa-bhedenaiva sambhāvyam. In other words, these opinions are not contradictory. In some millenniums Lord Rāmacandra and His brothers appear as incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and in other millenniums They appear as incarnations of Nārāyaṇa, Śeṣa, Cakra and Śaṅkha. The residence of Lord Rāmacandra on this planet is Ayodhyā. Ayodhyā City is still existing in the district of Hyderabad, which is situated on the northern side of Uttar Pradesh.

TEXT 3

oṁ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti.

SYNONYMS

om-O my Lord; namaḥ-my respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; uttama-ślokāya-who is always worshiped with selected verses; namaḥ-my respectful obeisances; ārya-lakṣaṇa-śīla-vratāya-who possesses all the good qualities of advanced personalities; namaḥ-my respectful obeisances; upaśikṣita-ātmane-unto You whose senses are under control; upāsita-lokāya-who is always remembered and worshiped by all the different classes of living entities; namaḥ-my respectful obeisances; sādhu-vāda-nikaṣaṇāya-to the Lord, who is like a stone for examining all the good qualities of a sādhu; namaḥ-my respectful obeisances; brahmaṇya-devāya-who is worshiped by the most qualified brāhmaṇas; mahā-puruṣāya-unto the Supreme Lord, who is worshiped by the puruṣa-sūkta because of being the cause of this material creation; mahā-rājāya-unto the supreme king, or the king of all kings; namaḥ-my respectful obeisances; iti-thus.

Let me please Your Lordship by chanting the bīja-mantra oṁkāra. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Āryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

TEXT 4

yat tad viśuddhānubhava-mātram ekaṁ
sva-tejasā dhvasta-guṇa-vyavastham
pratyak praśāntaṁ sudhiyopalambhanaṁ
hy anāma-rūpaṁ nirahaṁ prapadye

SYNONYMS

yat-which; tat-to that supreme truth; viśuddha-transcendentally pure, without contamination by material nature; anubhava-experience; mātram-that sac-cid-ānanda transcendental body; ekam-the one; sva-tejasā-by His own spiritual potency; dhvasta-vanquished; guṇa-vyavastham-the influence of the modes of material nature; pratyak-transcendental, not to be seen with material eyes; praśāntam-undisturbed by material agitation; sudhiyā-by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy; upalambhanam-who can be achieved; hi-indeed; anāma-rūpam-without a material name and form; niraham-without a material ego; prapadye-let me offer my respectful obeisances.

The Lord, whose pure form [sac-cid-ānanda-vigraha [Bs. 5.1]] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

The Supreme Personality of Godhead, Kṛṣṇa, appears in various expansions, as stated in the Brahma-saṁhitā (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many subincarnations as well, but who is the original personality of Godhead known as Kṛṣṇa and who incarnates personally also.” Kṛṣṇa, who is viṣṇu-tattva, has expanded Himself in many Viṣṇu forms, of which Lord Rāmacandra is one. We know that the viṣṇu-tattva is carried by the transcendental bird Garuḍa and is equipped with different types of weapons in four hands. Therefore we may doubt whether Lord Rāmacandra could be in the same category, since He was carried by Hanumān, not by Garuḍa, and had neither four hands nor the śaṅkha, cakra, gadā and padma. Consequently this verse clarifies that Rāmacandra is as good as Kṛṣṇa (rāmādi-mūrtiṣu kalā). Although Kṛṣṇa is the original Supreme Personality of Godhead, Rāmacandra is not different from Him. Rāmacandra is unaffected by the modes of material nature, and therefore He is praśānta, never disturbed by those modes.

Unless one is saturated with love for the Supreme Personality of Godhead, one cannot appreciate the transcendental value of Lord Rāmacandra; one cannot see Him with material eyes. Because demons like Rāvaṇa have no spiritual vision, they consider Lord Rāmacandra an ordinary kṣatriya king. Rāvaṇa therefore attempted to kidnap Lord Rāmacandra’s eternal consort, Sītādevī. Actually, however, Rāvaṇa could not carry off Sītādevī in her original form. As soon as she was touched by Rāvaṇa’s hands, she gave him a material form, but she maintained her original form beyond his vision. Therefore in this verse the words pratyak praśāntam indicate that Lord Rāmacandra and His potency, the goddess Sītā, keep themselves aloof from the influence of the material energy.

In the Upaniṣads it is said: yam evaiṣa vṛṇute tena labhyaḥ. The Supreme Lord, Paramātmā, the Personality of Godhead, can be seen or perceived only by persons who are saturated with devotional service. As stated in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.” Similarly, in the Chāndogya Upaniṣad it is stated, etās tisro devatā anena jīvena. In this verse of the Chāndogya Upaniṣad the word anena is used to distinguish the ātmā and Paramātmā as two separate identities. The words tisro devatā indicate that the body of the living entity is made of three material elements-fire, earth and water. Although the Paramātmā enters the heart of the jīvātmā, who is influenced and designated by a material body, the Paramātmā has nothing to do with the jīvātmā’s body. Because the Paramātmā has no material connections, He is described here as anāma-rūpaṁ niraham. The Paramātmā has no material identity, whereas the jīvātmā does. The jīvātmā may introduce himself as an Indian, American, German and so on, but the Paramātmā has no such material designations, and therefore He has no material name. The jīvātmā is different from his name, but the Paramātmā is not; His name and He Himself are one and the same. This is the meaning of niraham, which means ”without material designations.” This word cannot possibly be twisted to mean that the Paramātmā has no ahaṅkāra, no ”I-ness” or identity. He has His transcendental identity as the Supreme. This is the explanation given by Śrīla Jīva Gosvāmī. According to another interpretation, given by Viśvanātha Cakravartī Ṭhākura, niraham means nirniścayena aham. Niraham does not mean that the Supreme Lord has no identity. Rather, the stress given by the word aham proves strongly that He does have His personal identity because nir not only means ”negative” but also means ”strong ascertainment.”

TEXT 5

martyāvatāras tv iha martya-śikṣaṇaṁ
rakṣo-vadhāyaiva na kevalaṁ vibhoḥ
kuto ’nyathā syād ramataḥ sva ātmanaḥ
sītā-kṛtāni vyasanānīśvarasya

SYNONYMS

martya-as a human being; avatāraḥ-whose incarnation; tu-however; iha-in the material world; martya-śikṣaṇam-for teaching all the living entities, especially human beings; rakṣaḥ-vadhāya-to kill the demon Rāvaṇa; eva-certainly; na-not; kevalam-only; vibhoḥ-of the Supreme Personality of Godhead; kutaḥ-from where; anyathā-otherwise; syāt-there would be; ramataḥ-of one enjoying; sve-in Himself; ātmanaḥ-the spiritual identity of the universe; sītā-of the wife of Lord Rāmacandra; kṛtāni-appearing due to the separation; vyasanāni-all the miseries; īśvarasya-of the Supreme Personality of Godhead.

It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra’s mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?

When the Lord appears in this universe in the form of a human being, He has two purposes, as stated in Bhagavad-gītā [Bg. 4.8]-paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: to destroy the demons and protect the devotees. To protect the devotees, the Lord not only satisfies them by His personal presence but also teaches them so that they will not fall down from devotional service. By His personal example, Lord Rāmacandra taught the devotees that it is better not to enter married life, which is certainly followed by many tribulations. As confirmed in Śrīmad-Bhāgavatam (7.9.45):

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta-dhīraḥ

Kṛpaṇas, those who are not advanced in spiritual knowledge and who are therefore just the opposite of brāhmaṇas, generally take to family life, which is a concession for sex. Thus they enjoy sex again and again, although that sex is followed by many tribulations. This is a warning to devotees. To teach this lesson to devotees and to human society in general, Lord Śrī Rāmacandra, although the Supreme Personality of Godhead Himself, underwent a series of tribulations because He accepted a wife, mother Sītā. Lord Rāmacandra underwent these austerities, of course, only to instruct us; actually He never has any reason to lament for anything.

Another aspect of the Lord's instructions is that one who accepts a wife must be a faithful husband and give her full protection. Human society is divided into two classes of men-those who strictly follow the religious principles and those who are devotees. By His personal example, Lord Rāmacandra wanted to instruct both of them how to fully adopt the discipline of the religious system and how to be a beloved and dutiful husband. Otherwise He had no reason to undergo apparent tribulations. One who strictly follows religious principles must not neglect to provide all facilities for the complete protection of his wife. There may be some suffering because of this, but one must nevertheless endure it. That is the duty of a faithful husband. By His personal example, Lord Rāmacandra demonstrated this duty. Lord Rāmacandra could have produced hundreds and thousands of Sītās from His pleasure energy, but just to show the duty of a faithful husband, He not only rescued Sītā from the hands of Rāvaṇa but also killed Rāvaṇa and all the members of his family.

Another aspect of the teachings of Lord Rāmacandra is that although Lord Viṣṇu, the Supreme Personality of Godhead, and His devotees may apparently suffer from material tribulations, they have nothing to do with such tribulations. They are mukta-puruṣas, liberated persons, under all circumstances. It is therefore said in the Caitanya-bhāgavata:

yata dekha vaiṣṇavera vyavahāra duḥkha
niścaya jāniha tāhā paramānanda-sukha

A Vaiṣṇava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pains, his position is called transcendental bliss in separation (viraha). The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful. Therefore the separation of Lord Rāmacandra from Sītādevī, as well as the consequent tribulation they suffered, is but another display of transcendental bliss. That is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 6

na vai sa ātmātmavatāṁ suhṛttamaḥ
saktas tri-lokyāṁ bhagavān vāsudevaḥ
na strī-kṛtaṁ kaśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati

SYNONYMS

na-not; vai-indeed; saḥ-He; ātmā-the Supreme Soul; ātmavatām-of the self-realized souls; suhṛt-tamaḥ-the best friend; saktaḥ-attached; tri-lokyām-to anything within the three worlds; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-the all-pervading Lord; na-not; strī-kṛtam-obtained because of His wife; kaśmalam-sufferings of separation; aśnuvīta-would obtain; na-not; lakṣmaṇam-His younger brother Lakṣmaṇa; ca-also; api-certainly; vihātum-to give up; arhati-be able.

Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely impossible.

In defining the Supreme Personality of Godhead, we say that He is full in all six opulences-wealth, fame, strength, influence, beauty and renunciation. He is called renounced because He is not attached to anything in this material world; He is specifically attached to the spiritual world and the living entities there. The affairs of the material world take place under the superintendence of Durgādevī (sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā/ chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]). Everything is going on under the strict rules and regulations of the material energy, represented by Durgā. Therefore the Lord is completely detached and need not give attention to the material world. Sītādevī belongs to the spiritual world. Similarly, Lord Lakṣmaṇa, Rāmacandra's younger brother, is a manifestation of Saṅkarṣaṇa, and Lord Rāmacandra Himself is Vāsudeva, the Supreme Personality of Godhead.

Since the Lord is always spiritually qualified, He is attached to servants who always render transcendental loving service unto Him. He is attached to the truth in life, not to brahminical qualities. Indeed, He is never attached to any material qualities. Although He is the Supersoul of all living entities, He is specifically manifest to those who are self-realized, and He is especially dear to the hearts of His transcendental devotees. Because Lord Rāmacandra descended to teach human society how dutiful a king should be, He apparently gave up the company of mother Sītā and Lakṣmaṇa. Factually, however, He could not have given them up. One should therefore learn about the activities of Lord Rāmacandra from a self-realized soul. Then one can understand the transcendental activities of the Lord.

TEXT 7

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad visṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ

SYNONYMS

na-not; janma-birth in a very polished, aristocratic family; nūnam-indeed; mahataḥ-of the Supreme Personality of Godhead; na-nor; saubhagam-great fortune; na-nor; vāk-an elegant manner of speaking; na-nor; buddhiḥ-sharpness of intelligence; na-not; ākṛtiḥ-features of the body; toṣa-hetuḥ-the cause of pleasure to the Lord; taiḥ-by all those above-mentioned qualities; yat-because; visṛṣṭān-rejected; api-although; naḥ-us; vana-okasaḥ-the inhabitants of the forest; cakāra-accepted; sakhye-in friendship; bata-alas; lakṣmaṇa-agra-jaḥ-Lord Śrī Rāmacandra, the elder brother of Lakṣmaṇa.

One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?

In a prayer to Kṛṣṇa expressing her feelings, Śrīmatī Kuntīdevī called Him akiñcana-gocara. The prefix a means "not," and kiñcana "something of this material world." One may be very proud of his prestigious position, material wealth, beauty, education and so on, but although these are certainly good qualifications in material dealings, they are not necessary for achieving friendship with the Supreme Personality of Godhead. One who possesses all these material qualities is expected to become a devotee, and when he actually does, the qualities are properly utilized. Those who are puffed up by a high birth, wealth, education and personal beauty (janmaiśvarya-śruta-śrī) unfortunately do not care for developing Kṛṣṇa consciousness, nor does the Supreme Personality of Godhead care about all these material qualifications. The Supreme Lord is achieved by devotion (bhaktyā mām abhijānāti [Bg. 18.55]). One's devotion and sincere desire to serve the Supreme Personality of Godhead are the only qualifications. Rūpa Gosvāmī has also said that the price for achieving God's favor is simply one's sincere eagerness to have it (laulyam ekaṁ mūlyam). In the Caitanya-bhāgavata it is said:

kholāvecā sevakera dekha bhāgya-sīmā
brahmā śiva kāṅde yāra dekhiyā mahimā
dhane jane pāṇḍitye kṛṣṇa nāhi pāi
kevala bhaktira vaśa caitanya-gosāñi

"Behold the great fortune of the devotee Kholāvecā. Lord Brahmā and Śiva shed tears upon seeing his greatness. One cannot attain Lord Kṛṣṇa by any amount of wealth, followers, or learning. Śrī Caitanya Mahāprabhu is controlled only by pure devotion.

"Lord Śrī Caitanya Mahāprabhu had a very sincere devotee whose name was Kholāvecā Śrīdhara and whose only business was to sell pots made of the skin of banana trees. Whatever income he had, he used fifty percent for the worship of mother Ganges, and with the other fifty percent he provided for his necessities. On the whole, he was so very poor that he lived in a cottage that had a broken roof with many holes in it. He could not afford brass utensils, and therefore he drank water from an iron pot. Nevertheless, he was a great devotee of Lord Śrī Caitanya Mahāprabhu. He is a typical example of how a poor man with no material possessions can become a most exalted devotee of the Lord. The conclusion is that one cannot attain shelter at the lotus feet of Lord Kṛṣṇa or Śrī Caitanya Gosāñi through material opulence; that shelter is attainable only by pure devotional service.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 8

suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti

SYNONYMS

suraḥ-demigod; asuraḥ-demon; vā api-or; atha-therefore; vā-or; anaraḥ-other than a human being (bird, beast, animal and so on); naraḥ-a human being; sarva-ātmanā-wholeheartedly; yaḥ-who; su-kṛtajñam-easily made grateful; uttamam-most highly elevated; bhajeta-should worship; rāmam-Lord Rāmacandra; manuja-ākṛtim-appearing as a human being; harim-the Supreme Personality of Godhead; yaḥ-who; uttarān-of northern India; anayat-brought back; kosalān-the inhabitants of Kosala-deśa, Ayodhyā; divam-to the spiritual world, Vaikuṇṭha; iti-thus.

Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for Me accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṇṭha].

Lord Śrī Rāmacandra is so kind and merciful to His devotees that He is very easily satisfied by a little service rendered by anyone, human or not. This is the special advantage of worshiping Lord Rāmacandra, and there is the same advantage in worshiping Lord

Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa and Lord Rāmacandra, in the manner of kṣatriyas, sometimes showed Their mercy by killing asuras, but Lord Śrī Caitanya Mahāprabhu awarded love of God without difficulty even to the asuras. All the incarnations of the Supreme Personality of Godhead-but especially Lord Rāmacandra, Lord Kṛṣṇa and, later, Lord Śrī Caitanya Mahāprabhu-delivered many of the living entities present before Them, indeed almost all of them. Śrī Caitanya Mahāprabhu is therefore represented in the six-armed form of ṣaḍ-bhūja-mūrti, which is a combination of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu. The best purpose of human life can be fulfilled by worshiping the ṣaḍ-bhūja-mūrti, the form of the Lord with six arms-two arms of Rāmacandra, two arms of Kṛṣṇa and two arms of Śrī Caitanya Mahāprabhu.

TEXT 9

bhārate 'pi varṣe bhagavān nara-nārāyaṇākhya ākalpāntam upacita-dharma-jñāna-vairāgyaiśvaryopaśamoparamātmopalambhanam anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.

SYNONYMS

bhārate-in Bhārata; api-also; varṣe-the tract of land; bhagavān-the Supreme Personality of Godhead; nara-nārāyaṇa-ākhyaḥ-known as Nara-Nārāyaṇa; ā-kalpa-antam-up to the end of the millennium; upacita-increasing; dharma-religion; jñāna-knowledge; vairāgya-renunciation or nonattachment; aiśvarya-mystic opulences; upaśama-control of the senses; uparama-freedom from false ego; ātma-upalambhanam-self-realization; anugrahāya-to show favor; ātma-vatām-unto persons interested in self-realization; anukampayā-by causeless mercy; tapaḥ-austerities; avyakta-gatiḥ-whose glories are inconceivable; carati-executes.

[Śukadeva Gosvāmī continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Nārāyaṇa in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

People in India may visit the temple of Nara-Nārāyaṇa at Badarikāśrama just to learn how the Supreme Personality of Godhead in His incarnation as Nara-Nārāyaṇa engages in austerities to teach the people of the world how to achieve self-realization. It is impossible to realize oneself simply by absorbing oneself in speculation and material activities. One must be very serious about self-realization and the practice of austerity. Unfortunately, the people of this age of Kali do not even know the meaning of austerity. Under these circumstances, the Lord has appeared as Śrī Caitanya Mahāprabhu to bestow upon the fallen souls the easiest method of self-realization, technically called ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing of the dirt from the core of one's heart. This method is extremely simple. Anyone can chant the glorious kṛṣṇa-saṅkīrtana-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age there are different forms of so-called advanced scientific knowledge, such as anthropology, Marxism, Freudianism, nationalism and industrialism, but if we work very hard under their guidance instead of adopting the process practiced by Nara-Nārāyaṇa, we shall waste our valuable human form of life. Thus we shall certainly be cheated and misled.

TEXT 10

taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad-anubhāvopavarṇana
sāvarṇer upadekṣyamāṇaḥ parama-bhakti-bhāvenopasarati idaṁ cābhigṛṇāti.

SYNONYMS

tam-Him (Nara-Nārāyaṇa); bhagavān-the most powerful saintly person; nāradaḥ-the great sage Nārada; varṇa-āśrama-vatībhiḥ-by followers of the institution of the four varṇas and four āśramas; bhāratībhiḥ-of the land known as Bhārata-varṣa (India); prajābhiḥ-who are the inhabitants; bhagavat-proktābhyām-which was stated by the Supreme Personality of Godhead; sāṅkhya-by the sāṅkhya-yoga system (the analytical study of material conditions); yogābhyām-by practice of the yoga system; bhagavat-anubhāva-upavarṇanam-which describes the process of God realization; sāvarṇeḥ-unto Sāvarṇi Manu; upadekṣyamāṇaḥ-instructing; parama-bhakti-bhāvena-in greatly ecstatic loving service to the Lord; upasarati-serves the Lord; idam-this; ca-and; abhigṛṇāti-chants.

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life-devotion-through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

Śrī Caitanya Mahāprabhu has clearly declared:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa, because in Bhārata-varṣa the purpose of life and the method for achieving success are evident. People should take advantage of the opportunity afforded by Bhārata-varṣa, and this is especially so for those who are following the principles of varṇāśrama-dharma. If we do not take to the principles of varṇāśrama-dharma by accepting the four social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra) and the four orders of spiritual life (brahmacārī, gṛhastha, vānaprastha and sannyāsa), there can be no question of success in life. Unfortunately, because of the influence of Kali-yuga, everything is now being lost. The inhabitants of Bhārata-varṣa are gradually becoming degraded mlecchas and yavanas. How then will they teach others? Therefore, this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world, as announced by Śrī Caitanya Mahāprabhu. There is still time, and if the inhabitants of Bhārata-varṣa take this movement of Kṛṣṇa consciousness seriously, the entire world will be saved from gliding down to a hellish condition. The Kṛṣṇa consciousness movement follows the process of pañcarātrika-vidhi and that of bhāgavata-vidhi simultaneously, so that people can take advantage of the movement and make their lives successful.

TEXT 11

oṁ namo bhagavate upaśama-śīlāyoparatānātmyāya namo ’kiñcana-vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-parama-gurave ātmārāmādhipataye namo nama iti.

SYNONYMS

om-O Supreme Lord; namaḥ-my respectful obeisances; bhagavate-unto the Supreme Personality of Godhead; upaśama-śīlāya-who has mastered the senses; uparata-anātmyāya-having no attachment for this material world; namaḥ-my respectful obeisances; akiñcana-vittāya-unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; ṛṣi-ṛṣabhāya-the most exalted of saintly persons; nara-nārāyaṇāya-Nara-Nārāyaṇa; paramahaṁsa-parama-gurave-the most exalted spiritual master of all paramahaṁsas, liberated persons; ātmārāma-adhipataye-the best of self-realized persons; namaḥ namaḥ-my respectful obeisances again and again; iti-thus.

Let me offer my respectful obeisances unto Nara-Nārāyaṇa, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all paramahaṁsas, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.

TEXT 12

gāyati cedam–
kartāsya sargādiṣu yo na badhyate
na hanyate deha-gato ’pi daihikaiḥ
draṣṭur na dṛg yasya guṇair vidūṣyate
tasmai namo ’sakta-vivikta-sākṣiṇe

SYNONYMS

gāyati-he sings; ca-and; idam-this; kartā-the executor; asya-of this cosmic manifestation; sarga-ādiṣu-of the creation, maintenance and destruction; yaḥ-one who; na badhyate-is not attached as the creator, master or proprietor; na-not; hanyate-is victimized; deha-gataḥ api-although appearing as a human being; daihikaiḥ-by bodily tribulations such as hunger, thirst and fatigue; draṣṭuḥ-of Him who is the seer of everything; na-not; dṛk-the power of vision; yasya-of whom; guṇaiḥ-by the material qualities; vidūṣyate-is polluted; tasmai-unto Him; namaḥ-my respectful obeisances; asakta-unto the Supreme person, who is unattached; vivikta-without affection; sākṣiṇe-the witness of everything.

Nārada, the most powerful saintly sage, also worships Nara-Nārāyaṇa by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.

The Supreme Personality of Godhead, Kṛṣṇa, is described as sac-cid-ānanda-vigraha [Bs. 5.1], the body of eternity, transcendental bliss and full knowledge. Now in this verse He is more fully described. Kṛṣṇa is the creator of the entire cosmic manifestation, yet He is unattached to it. If we were to construct a very tall skyscraper, we would be very attached to it, but Kṛṣṇa is so renounced that although He has created everything, He is not attached to anything (na badhyate). Furthermore, although Kṛṣṇa has His transcendental form, sac-cid-ānanda-vigraha [Bs. 5.1], He is not disturbed by the bodily necessities of life, which are called daihika; for example, He is never hungry, thirsty or fatigued (na hanyate deha-gato ’pi daihikaiḥ). Then again, since everything is Kṛṣṇa’s property, He sees everything and is present everywhere, but because His body is transcendental, He is above vision, the objects of vision and the process of vision. When we see someone beautiful, we are attracted. The sight of a beautiful woman immediately attracts a man, and the sight of a man naturally attracts a woman. Kṛṣṇa, however, is transcendental to all these faults. Although He is the seer of everything, He is not afflicted with faulty vision (na dṛg yasya guṇair vidūṣyate). Therefore, although He is the witness and seer, He is aloof from all affection for the activities He sees. He is always unattached and separate; He is only a witness.

TEXT 13

idaṁ hi yogeśvara yoga-naipuṇaṁ
hiraṇyagarbho bhagavāñ jagāda yat
yad anta-kāle tvayi nirguṇe mano
bhaktyā dadhītojjhita-duṣkalevaraḥ

SYNONYMS

idam-this; hi-certainly; yoga-īśvara-O my Lord, master of all mystic power; yoga-naipuṇam-the expert process of executing yogic principles; hiraṇya-garbhaḥ-Lord Brahmā; bhagavān-the most powerful; jagāda-spoke; yat-which; yat-which; anta-kāle-at the time of death; tvayi-in You; nirguṇe-the transcendence; manaḥ-the mind; bhaktyā-with a devotional attitude; dadhīta-one should place; ujjhita-duṣkalevaraḥ-having given up his identification with the material body.

O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahmā [Hiraṇyagarbha], who is self-realized. At the time of death, all yogīs give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.

Śrīla Madhvācārya says:

yasya samyag bhagavati
jñānaṁ bhaktis tathaiva ca
niścintas tasya mokṣaḥ syāt
sarva-pāpa-kṛto ’pi tu

”For one who very seriously practices devotional service during his lifetime in order to understand the constitutional position of the Supreme Personality of Godhead, liberation from this material world is guaranteed, even if he has previously been addicted to sinful habits.” This is also confirmed in Bhagavad-gītā:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." (Bg. 9.30) The only purpose of life is to be fully absorbed in thoughts of Kṛṣṇa and His form, pastimes, activities and qualities. If one is able to think of Kṛṣṇa in this way, twenty-four hours a day, he is already liberated (svarūpeṇa vyavasthitiḥ). Whereas materialists are absorbed in material thoughts and activities, devotees, on the contrary, are always absorbed in thoughts of Kṛṣṇa and Kṛṣṇa's activities. Therefore they are already on the platform of liberation. One has to think of Kṛṣṇa with full absorption at the time of death. Then he will certainly return home, back to Godhead, without a doubt.

TEXT 14

yathaihikāmuṣmika-kāma-lampaṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥ śrama eva kevalam

SYNONYMS

yathā-as; aihika-in the present life; amuṣmika-in the expected future life; kāma-lampaṭaḥ-a person who is very attached to lusty desires for bodily enjoyment; suteṣu-children; dāreṣu-wife; dhaneṣu-wealth; cintayan-thinking about; śaṅketa-is afraid; vidvān-a person advanced in spiritual knowledge; ku-kalevara-of this body, which is full of stool and urine; atyayāt-because of loss; yaḥ-anyone; tasya-his; yatnaḥ-endeavors; śramaḥ-a waste of time and energy; eva-certainly; kevalam-only.

Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.

At the time of death a materialist thinks of his wife and children. He is absorbed in thinking of how they will live and who will take care of them after he leaves. Consequently he is never prepared to give up his body; rather, he wants to continue to live in his body to serve his society, family, friends and so on. Therefore by practicing the mystic yoga system one must become detached from bodily relationships. If despite practicing bhakti-yoga and studying all the Vedic literature, one is afraid of giving up his bad body, which is the cause of all his suffering, what is the use of his attempts to advance in spiritual life? The secret of success in practicing yoga is to become free from bodily attachments. Śrīla Narottama dāsa Ṭhākura says, deha-smṛti nāhi yāra, saṁsāra-bandhana kāhāṅ tāra: one whose practice has freed him from the anxieties of bodily needs is no longer in conditional life. Such a person is freed from conditional bondage. A person in Kṛṣṇa consciousness must fully discharge his devotional duties without material attachment. Then his liberation is guaranteed.

TEXT 15

tan naḥ prabho tvaṁ kukalevarārpitāṁ
tvan-māyayāhaṁ-mamatām adhokṣaja
bhindyāma yenāśu vayaṁ sudurbhidāṁ
vidhehi yogaṁ tvayi naḥ svabhāvam iti

SYNONYMS

tat-therefore; naḥ-our; prabho-O my Lord; tvam-You; ku-kalevara-arpitām-invested in this bad body full of stool and urine; tvat-māyayā-by Your illusory energy; aham-mamatām-the conception of "I and my"; adhokṣaja-O Transcendence; bhindyāma-may give up; yena-by which; āśu-very soon; vayam-we; sudurbhidām-which is very difficult to give up; vidhehi-please give; yogam-the mystic process; tvayi-unto You; naḥ-our; svabhāvam-which is symptomized by a steady mind; iti-thus.

Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.

The Lord advises in Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. The perfect yoga system consists of always thinking of Kṛṣṇa, always engaging in devotional service, always worshiping Kṛṣṇa and always offering obeisances unto Him. Unless we practice this yoga system, our illusory attachment for this bad body, which is full of stool and urine, is impossible to give up. The perfection of yoga consists of giving up attachment for this body and bodily relationships and transferring that attachment to Kṛṣṇa. We are very attached to material enjoyment, but when we transfer that same attachment to Kṛṣṇa, we traverse the path of liberation. One has to practice this yoga system and none other.

TEXT 16

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha indrakīlaḥ kāmagirir iti cānye ca śata-sahasraśaḥ śailās teṣāṁ nitamba-prabhavā nadā nadyaś ca santy asaṅkhyātāḥ.

SYNONYMS

bhārate-in the land of Bhārata-varṣa; api-also; asmin-in this; varṣe-tract of land; sarit-rivers; śailāḥ-mountains; santi-there are; bahavaḥ-many; malayaḥ-Malaya; maṅgala-prasthaḥ-Maṅgala-prastha; mainākaḥ-Maināka; tri-kūṭaḥ-Trikūṭa; ṛṣabhaḥ-Ṛṣabha; kūṭakaḥ-Kūṭaka; kollakaḥ-Kollaka; sahyaḥ-Sahya; devagiriḥ-Devagiri; ṛṣya-mūkaḥ-Ṛṣyamūka; śrī-śailaḥ-Śrī-śaila; veṅkaṭaḥ-Veṅkaṭa; mahendraḥ-Mahendra; vāri-dhāraḥ-Vāridhāra; vindhyaḥ-Vindhya; śuktimān-Śuktimān; ṛkṣa-giriḥ-Ṛkṣagiri; pāriyātraḥ-Pāriyātra;

droṇaḥ-Droṇa; citra-kūṭaḥ-Citrakūṭa; govardhanaḥ-Govardhana; raivatakaḥ-Raivataka; kakubhaḥ-Kakubha; nīlaḥ-Nīla; gokāmukhaḥ-Gokāmukha; indrakīlaḥ-Indrakīla; kāma-giriḥ-Kāmagiri; iti-thus; ca-and; anye-others; ca-also; śata-sahasraśaḥ-many hundreds and thousands; śailāḥ-mountains; teṣām-of them; nitamba-prabhavāḥ-born of the slopes; nadāḥ-big rivers; nadyaḥ-small rivers; ca-and; santi-there are; asaṅkhyātāḥ-innumerable.

In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are known as Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

TEXTS 17–18

etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā copaspṛśanti; candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyaḥ.

SYNONYMS

etāsām-of all these; apaḥ-water; bhāratyaḥ-of Bhārata-varṣa (India); prajāḥ-the residents; nāmabhiḥ-by the names; eva-only; punantīnām-are purifying; ātmanā-by the mind; ca-also; upaspṛśanti-touch; candra-vasā-Candravasā; tāmra-parṇī-Tāmraparṇī; avaṭodā-Avaṭodā; kṛta-mālā-Kṛtamālā; vaihāyasī-Vaihāyasī; kāverī-Kāverī; veṇī-Veṇī; payasvinī-Payasvinī; śarkarāvartā-Śarkarāvartā; tuṅga-bhadrā-Tuṅgabhadrā; kṛṣṇā-veṇyā-Kṛṣṇāveṇyā; bhīma-rathī-Bhīmarathī; godāvarī-Godāvarī; nirvindhyā-Nirvindhyā; payoṣṇī-Payoṣṇī; tāpī-Tāpī; revā-Revā; surasā-Surasā; narmadā-Narmadā; carmaṇvatī-Carmaṇvatī; sindhuḥ-Sindhu; andhaḥ-Andha; śoṇaḥ-Śoṇa; ca-and; nadau-two rivers; mahā-nadī-Mahānadī; veda-smṛtiḥ-Vedasmṛti; ṛṣi-kulyā-Ṛṣikulyā; tri-sāmā-Trisāmā; kauśikī-Kauśikī; mandākinī-Mandākinī; yamunā-Yamunā; sarasvatī-Sarasvatī; dṛṣadvatī-Dṛṣadvatī; gomatī-Gomatī; sarayū-Sarayū; rodhasvatī-Rodhasvatī; saptavatī-Saptavatī; suṣomā-Suṣomā; śata-drūḥ-Śatadrū; candrabhāgā-Candrabhāgā; marudvṛdhā-Marudvṛdhā; vitastā-Vitastā; asiknī-Asiknī; viśvā-Viśvā; iti-thus; mahā-nadyaḥ-big rivers.

Two of the rivers-the Brahmaputra and the Śoṇa-are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bhārata-varṣa become purified.

All these rivers are transcendental. Therefore one can be purified by remembering them, touching them or bathing in them. This practice is still going on.

TEXT 19

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṁ vidhīyante yathā-varṇa-vidhānam apavargaś cāpi bhavati.

SYNONYMS

asmin eva varṣe-in this tract of land (Bhārata-varṣa); puruṣaiḥ-by the people; labdha-janmabhiḥ-who have taken birth; śukla-of the mode of goodness; lohita-of the mode of passion; kṛṣṇa-of the mode of ignorance; varṇena-according to the division; sva-by himself; ārabdhena-begun; karmaṇā-by activities; divya-divine; mānuṣa-human; nāraka-hellish; gatayaḥ-goals; bahvyaḥ-many; ātmanaḥ-of his own; ānupūrvyeṇa-according to acts performed previously; sarvāḥ-all; hi-certainly; eva-indeed; sarveṣām-of all of them; vidhīyante-are allotted; yathā-varṇa-vidhānam-in terms of different castes; apavargaḥ-the path of liberation; ca-and; api-also; bhavati-is possible.

The people who take birth in this tract of land are divided according to the qualities of material nature-the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata-varṣa one takes birth exactly according to one’s past karma. If one’s position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, gṛhastha, vānaprastha and sannyāsa], one’s life becomes perfect.

For further information, one should refer to Bhagavad-gītā (14.18 and 18.42–45). Śrīla Rāmānujācārya writes in his book Vedānta-saṅgraha:

evaṁ-vidha-parābhakti-svarūpa-jñāna-viśeṣasyotpādakaḥ pūrvoktāharahar upacīyamāna-jñāna-pūrvaka-karmānugṛhīta-bhakti-yoga eva; yathoktaṁ bhagavatā parāśareṇa–varṇāśrameti. nikhila-jagad-uddhāraṇāyāvanitale ’vatīrṇaṁ para-brahma-bhūtaḥ puruṣottamaḥ svayam etad uktavān–”svakarma-nirataḥ siddhiṁ yathā vindati tac chṛṇu” ”yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam / svakarmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ”

Quoting from the Viṣṇu Purāṇa (389), the great sage Parāśara Muni has recommended:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

”The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Lord.” In the land of Bhārata-varṣa, the institution of varṇāśrama-dharma may be easily adopted. At the present moment, certain demoniac sections of the population of Bhāratavarṣa are disregarding the system of varṇāśrama-dharma. Because there is no institution to teach people how to become brāhmaṇas, kṣatriyas, vaiśyas and śūdras or brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of varṇāśrama-dharma, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the varṇāśrama-dharma system and thus save human society from gliding down to hellish life.

TEXT 20

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

SYNONYMS

yaḥ-anyone who; asau-that; bhagavati-unto the Supreme Personality of Godhead; sarva-bhūta-ātmani-the Supersoul of all living entities; anātmye-having no attachment; anirukte-who is beyond the mind and speech; anilayane-not dependent on anything else; parama-ātmani-unto the Supreme Soul; vāsudeve-Lord Vāsudeva, the son of Vasudeva; ananya-without any other; nimitta-cause; bhakti-yoga-lakṣaṇaḥ-having symptoms of pure devotional service; nānā-gati-of varied destinations; nimitta-the cause; avidyā-granthi-the bondage of ignorance; randhana-of cutting; dvāreṇa-by means; yadā-when; hi-indeed; mahā-puruṣa-of the Supreme Personality of Godhead; puruṣa-with the devotee; prasaṅgaḥ-an intimate relationship.

After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation.

Brahman realization is the beginning of liberation, and Paramātmā realization is still further advancement toward the realm of liberation, but one achieves real liberation when he understands his position as an eternal servant of the Supreme Personality of Godhead (muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ). In the material world, in the bodily concept of life, everyone is working in the wrong direction. When one becomes brahma-bhūta, spiritually realized, one understands that he is not the body and that working in the bodily concept of life is useless and misdirected. Then his devotional service begins. As Kṛṣṇa says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Devotional service is actual liberation. When one is attracted by the beauty of the Supreme Personality of Godhead and his mind is always engaged at the Lord's lotus feet, he is no longer interested in subjects that do not help him in self-realization. In other words, he loses all attraction for material activities. In the Taittirīya Upaniṣad (2.7) it is said: eṣa hy evānandayati. yadā hy evaiṣa etasmin na dṛśye 'nātmye anirukte 'nilayane 'bhayaṁ pratiṣṭhāṁ vindate 'tha so 'bhayaṁ gato bhavati. A living entity becomes established in spiritual, blissful life when he fully understands that his happiness depends on spiritual self-realization, which is the basic principle of ānanda (bliss), and when he is eternally situated in the service of the Lord, who has no other lord above Him.

TEXT 21

etad eva hi devā gāyanti–
aho amīṣāṁ kim akāri śobhanaṁ
prasanna eṣāṁ svid uta svayaṁ hariḥ
yair janma labdhaṁ nṛṣu bhāratājire
mukunda-sevaupayikaṁ spṛhā hi naḥ

SYNONYMS

etat-this; eva-indeed; hi-certainly; devāḥ-all the demigods; gāyanti-chant; aho-oh; amīṣām-of these inhabitants of Bhāratavarṣa; kim-what; akāri-was done; śobhanam-pious, beautiful activities; prasannaḥ-pleased; eṣām-upon them; svit-or; uta-it is said; svayam-personally; hariḥ-the Supreme Personality of Godhead; yaiḥ-by whom; janma-birth; labdham-obtained; nṛṣu-in human society; bhārata-ajire-in the courtyard of Bhārata-varṣa; mukunda-the Supreme Personality of Godhead, who can offer liberation; sevā-aupayikam-which is the means of serving; spṛhā-desire; hi-indeed; naḥ-our.

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

These facts are further explained in Caitanya-caritāmṛta (Ādi 9.41):

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."

There are many facilities in India, Bhārata-varṣa, for executing devotional service. In Bhārata-varṣa, all the ācāryas contributed their experience, and Śrī Caitanya Mahāprabhu personally appeared to teach the people of Bhārata-varṣa how to progress in spiritual life and be fixed in devotional service to the Lord. From all points of view, Bhārata-varṣa is the special land where one can very easily understand the process of devotional service and adopt it to make his life successful. If one makes his life successful in devotional service and then preaches devotional service in other parts of the world, people throughout the world will actually benefit.

TEXT 22

kiṁ duṣkarair naḥ kratubhis tapo-vratair
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt

SYNONYMS

kim-what is the value; duṣkaraiḥ-very difficult to perform; naḥ-our; kratubhiḥ-with performances of sacrifice; tapaḥ-with austerities; vrataiḥ-vows; dāna-ādibhiḥ-with executing charitable activities and so on; vā-or; dyujayena-with achieving the heavenly kingdom; phalgunā-which is insignificant; na-no; yatra-where; nārāyaṇa-pāda-paṅkaja-of the lotus feet of Lord Nārāyaṇa; smṛtiḥ-the remembrance; pramuṣṭa-lost; atiśaya-excessive; indriya-utsavāt-due to material sense gratification.

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

The land of Bhārata-varṣa is so exalted that by taking birth there one can not only attain the heavenly planets but also go directly back home, back to Godhead. As Kṛṣṇa says in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." people in the land of Bhārata-varṣa generally follow the Vedic principles and consequently perform great sacrifices by which they can be elevated to the heavenly planets. However, what is the use of such great attainments? As stated in Bhagavad-gītā (9.21), kṣīṇe puṇye martya-lokaṁ viśanti: after the results of one's sacrifices, charity and other pious activities expire, one must return to the lower planetary systems and again feel the pangs of birth and death. However, one who becomes Kṛṣṇa conscious can go back to Kṛṣṇa (yānti-mad-yājino 'pi mām). Therefore the demigods even regret having been elevated to the higher planetary systems. The denizens of the heavenly planets regret that they could not take full advantage of being born in the land of Bhārata-varṣa. Instead, they became captivated by a higher standard of sense gratification, and therefore they forgot the lotus feet of Lord Nārāyaṇa at the time of death. The conclusion is that one who has taken birth in the land of Bhārata-varṣa must follow the instructions given personally by the Supreme Personality of Godhead. Yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]. One should try to return home, back to Godhead, to the Vaikuṇṭha planets-or to the topmost Vaikuṇṭha planet, Goloka Vṛndāvana-to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

TEXT 23

kalpāyuṣāṁ sthānajayāt punar-bhavāt
kṣaṇāyuṣāṁ bhārata-bhūjayo varam
kṣaṇena martyena kṛtaṁ manasvinaḥ
sannyasya saṁyānty abhayaṁ padaṁ hareḥ

SYNONYMS

kalpa-āyuṣām-of those who have a life duration of many millions of years, like Lord Brahmā; sthāna-jayāt-than achievement of the place or planetary systems; punaḥ-bhavāt-which is liable to birth, death and old age; kṣaṇa-āyuṣām-of persons who have only one hundred years of life; bhārata-bhū-jayaḥ-a birth in the land of Bhārata-varṣa; varam-more valuable; kṣaṇena-for such a short life; martyena-by the body; kṛtam-the work executed; manasvinaḥ-those actually understanding the value of life; sannyasya-surrendering unto the lotus feet of Kṛṣṇa; saṁyānti-they achieve; abhayam-where there is no anxiety; padam-the abode; hareḥ-of the Supreme Personality of Godhead.

A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭhaloka, where there is neither anxiety nor repeated birth in a material body.

This is further confirmation of the statement given by Lord Caitanya Mahāprabhu:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]

One who has taken birth in the land of Bhārata-varṣa has a full opportunity to study the direct instructions given by Kṛṣṇa in Bhagavad-gītā and thus finally decide what to do in his human form of life. One should certainly give up all other propositions and surrender to Kṛṣṇa. Kṛṣṇa will then immediately take charge and relieve one of the results of past sinful life (ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ). Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Always think of Me, become My devotee, worship Me and offer Me obeisances." This is very easy, even for a child. Why not take this path? One should try to follow the instructions of Kṛṣṇa exactly and thus become fully eligible to be promoted to the kingdom of God (tyaktvā dehaṁ punar janma naiti mām eti so'rjuna [Bg. 4.9]).

One should go directly to Kṛṣṇa and engage in His service. This is the best opportunity offered to the inhabitants of Bhārata-varṣa. One who is fit to return home, back to Godhead, is no longer liable to the results of karma, good or bad.

TEXT 24

na yatra vaikuṇṭha-kathā-sudhāpagā
na sādhavo bhāgavatās tadāśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

SYNONYMS

na-not; yatra-where; vaikuṇṭha-kathā-sudhā-āpagāḥ-the nectarean rivers of discussions about the Supreme Personality of Godhead, who is called Vaikuṇṭha, or one who drives away all anxiety; na-nor; sādhavaḥ-devotees; bhāgavatāḥ-always engaged in the service of the Lord; tat-āśrayāḥ-who are sheltered by the Supreme Personality of Godhead; na-nor; yatra-where; yajña-īśa-makhāḥ-the performance of devotional service to the Lord of sacrifices; mahā-utsavāḥ-which are actual festivals; sureśa-lokaḥ-a place inhabited by the denizens of heaven; api-although; na-not; vai-certainly; saḥ-that; sevyatām-be frequented.

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

Śrī Caitanya Mahāprabhu appeared in the land of Bhārata-varṣa, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinoda Ṭhākura, that within this universe, this earth is the best planet, and on this planet the land of Bhārata-varṣa is the best; in the land of Bhāratavarṣa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa mahā-mantra. The śāstras recommend:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
[SB 11.5.32]

Lord Śrī Caitanya Mahāprabhu is always accompanied by His very confidential associates such as Śrī Nityānanda, Śrī Gadādhara and Śrī Advaita and by many devotees like Śrīvāsa. They are always engaged in chanting the name of the Lord and are always describing Lord Kṛṣṇa. Therefore this is the best among all the places in the universe. The Kṛṣṇa consciousness movement has established its center in Māyāpur, the birthsite of Lord Śrī Caitanya Mahāprabhu, to give men the great opportunity to go there and perform a constant festival of saṅkīrtana-yajña, as recommended herein (yajñeśa-makhā mahotsavāḥ) and to distribute prasāda to millions of hungry people hankering for spiritual emancipation. This is the mission of the Kṛṣṇa consciousness movement. Caitanya-bhāgavata confirms this as follows: "One should not desire to be elevated even to a place in the heavenly planetary systems if it has no propaganda to expand the glories of the Supreme Personality of Godhead, no trace of Vaiṣṇavas, pure devotees of the Lord, and no festivals for spreading Kṛṣṇa consciousness. It would be better to live perpetually cramped within the airtight bag of a mother's womb, where one can at least remember the lotus feet of the Lord, than to live in a place where there is no opportunity to remember His lotus feet. I pray not to be allowed to take birth in such a condemned place." Similarly, in Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī says that since Śrī Caitanya Mahāprabhu is the inaugurator of the saṅkīrtana movement, anyone who performs saṅkīrtana to please the Lord is very, very glorious. Such a person has perfect intelligence, whereas others are in the ignorance of material existence. Of all the sacrifices mentioned in the Vedic literatures, the performance of saṅkīrtana-yajña is the best. Even the performance of one hundred aśvamedha sacrifices cannot compare to the sacrifice of saṅkīrtana. According to the author of Śrī Caitanya-caritāmṛta, if one compares saṅkīrtana-yajña to other yajñas, he is a pāṣaṇḍī, an infidel, and is liable to be punished by Yamarāja. There are many Māyāvādīs who think that the performance of saṅkīrtana-yajña is a pious activity similar to the performance of the aśvamedha-yajña and other such pious functions, but this is a nāma-aparādha. Chanting of the holy name of Nārāyaṇa and chanting of other names are never equal, despite what Māyāvādīs think.

TEXT 25

prāptā nṛ-jātiṁ tv iha ye ca jantavo
jñāna-kriyā-dravya-kalāpa-sambhṛtām
na vai yaterann apunar-bhavāya te
bhūyo vanaukā iva yānti bandhanam

SYNONYMS

prāptāḥ-who have obtained; nṛ-jātim-a birth in human society; tu-certainly; iha-in this land of Bhārata-varṣa; ye-those who; ca-also; jantavaḥ-the living beings; jñāna-with knowledge; kriyā-with activities; dravya-of ingredients; kalāpa-with a collection; sambhṛtām-full; na-not; vai-certainly; yateran-endeavor; apunaḥ-bhavāya-for the position of immortality; te-such persons; bhūyaḥ-again; vanaukāḥ-birds; iva-like; yānti-go; bandhanam-to bondage.

Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

In the land of Bhārata-varṣa one can very easily perform the saṅkīrtana-yajña, which consists of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], or one can perform other methods of devotional service, such as smaraṇaṁ vandanam arcanaṁ dāsyaṁ sakhyam and ātma-nivedanam. In Bhārata-varṣa one has the opportunity to visit many holy places, especially Lord Caitanya's birthsite and Lord Kṛṣṇa's birthsite-Navadvīpa and Vṛndāvana-where there are many pure devotees who have no desire other than to execute devotional service (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Madhya 19.167]), and one may thus become free from the bondage of material conditions. Other paths, such as the path of jñāna and the path of karma, are not very profitable. Pious activities can elevate one to the higher planetary systems, and by speculative knowledge one can merge into the Brahman existence, but that is not real profit, for one has to come down again even from the liberated condition of being merged in Brahman, and certainly one must come down from the heavenly kingdom. One should endeavor to go back home, back to Godhead (yānti mad-yājino 'pi mām). Otherwise there is no difference between human life and the lives of jungle animals and birds. Animals and birds also have freedom, but because of their lower birth, they cannot use it. Taking advantage of all the facilities offered him, a human being who has taken birth in the land of Bhārata-varṣa should become a fully enlightened devotee and go back home, back to Godhead. This is the subject matter of the Kṛṣṇa consciousness movement. The inhabitants of places other than Bhārata-varṣa have facilities for material enjoyment, but they do not have the same facility to take to Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu has advised that one who has taken birth as a human being in Bhārata-varṣa must first realize himself as a part and parcel of Kṛṣṇa, and after taking to Kṛṣṇa consciousness, he must distribute this knowledge all over the world.

TEXT 26

yaiḥ śraddhayā barhiṣi bhāgaśo havir
niruptam iṣṭaṁ vidhi-mantra-vastutaḥ
ekaḥ pṛthaṅ-nāmabhir āhuto mudā
gṛhṇāti pūrṇaḥ svayam āśiṣāṁ prabhuḥ

SYNONYMS

yaiḥ-by whom (the inhabitants of Bhārata-varṣa); śraddhayā-faith and confidence; barhiṣi-in the performance of Vedic ritualistic sacrifices; bhāgaśaḥ-by division; haviḥ-oblations; niruptam-offered; iṣṭam-to the desired deity; vidhi-by the proper method; mantra-by reciting mantras; vastutaḥ-with the proper ingredients; ekaḥ-that one Supreme Personality of Godhead; pṛthak-separate; nāmabhiḥ-by names; āhutaḥ-called; mudā-with great happiness; gṛhṇāti-He accepts; pūrṇaḥ-the Supreme Lord. who is full in Himself; svayam-personally; āśiṣām-of all benedictions; prabhuḥ-the bestower.

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

In Bhagavad-gītā (9.13) Lord Kṛṣṇa says:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” Mahātmā, advanced devotees, worship only the Supreme Personality of Godhead. Others, however, who are also sometimes called mahātmās, worship the Lord as ekatvena pṛthaktvena. In other words, they accept the demigods as different parts of Kṛṣṇa and worship them for various benedictions. Although the devotees of the demigods thus achieve the desired results offered by Kṛṣṇa, they have been described in Bhagavad-gītā as hṛta jñāna, not very intelligent. Kṛṣṇa does not desire to be worshiped indirectly through the different parts of His body; Kṛṣṇa wants direct devotional worship. Therefore a devotee who directly worships Lord Kṛṣṇa through staunch devotional service, as recommended in Śrīmad-Bhāgavatam, (tīvreṇa bhakti-yogena yajeta puruṣaṁ param [SB 2.3.10]), is very quickly elevated to the transcendental position. Nevertheless, devotees who worship the demigods, the different parts of the Lord, receive the benedictions they desire because the Lord is the original master of all benedictions. If anyone wants a particular benediction, for the Lord to award it is not at all difficult.

TEXT 27

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam-certainly; diśati-He offers; arthitam-the object prayed for; arthitaḥ-being prayed to; nṛṇām-by the human beings; na-not; eva-indeed; artha-daḥ-the bestower of benedictions; yat-which; punaḥ-again; arthitā-a demand for a benediction; yataḥ-from which; svayam-personally; vidhatte-He gives; bhajatām-unto those engaged in His service; anicchatām-although not desiring it; icchā-pidhānam-which covers all desirable things; nija-pāda-pallavam-His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

The devotees mentioned in the previous verse approach the Supreme Personality of Godhead with material motives, but this verse explains how such devotees are saved from those desires. Śrīmad-Bhāgavatam (2.3.10) advises:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”Whether one is freed from all material desires, is full of material desires, or desires to become one with the Supreme, he should engage in devotional service.” In this way, not only will the devotee’s desires be fulfilled, but the day will come when he will have no other desire than to serve the lotus feet of the Lord. One who engages in the service of the Lord with some motive is called a sakāma-bhakta, and one who serves the Lord without any motives is called an akāma-bhakta. Kṛṣṇa is so merciful that He turns a sakāma-bhakta into an akāma-bhakta. A pure devotee, an akāma-bhakta, who has no material motives, is satisfied simply to serve the lotus feet of the Lord. This is confirmed in Bhagavad-gītā (6.22). Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: if one engages in the service of the lotus feet of the Lord, he does not want anything more. This is the highest stage of devotional service. The Lord is so kind even to a sakāma-bhakta, a motivated devotee, that He satisfies his desires in such a way that one day he becomes an akāma-bhakta. Dhruva Mahārāja, for example, became a bhakta with the motive of getting a better kingdom than that of his father, but finally he became an akāma-bhakta and said to the Lord, svāmin kṛtārtho’smi varaṁ na yāce: ”My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits.” Sometimes it is found that a small child eats dirty things, but his parents take away the dirty things and offer him a sandeśa or some other sweetmeat. Devotees who aspire for material benedictions are compared to such children. The Lord is so kind that He takes away their material desires and gives them the highest benediction. Therefore, even for material motives, one should not worship anyone other than the Supreme Personality of Godhead; one must fully engage himself in the devotional service of the Lord so that all his desires will be fulfilled and at the end he can go back home, back to Godhead. This is explained in Caitanya-caritāmṛta (Madhya 22.37–39, 41) as follows.

Anyakāmī-a devotee may desire something other than service to the lotus feet of the Lord; yadi kare kṛṣṇera bhajana-but if he engages in Lord Kṛṣṇa’s service; nā māgiteha kṛṣṇa tāre dena sva-caraṇa-Kṛṣṇa gives him shelter at His lotus feet, even though he does not aspire for it. Kṛṣṇa kahe-the Lord says; āmā bhaje-”He is engaged in My service”; māge viṣaya-sukha-”but he wants the benefits of material sense gratification.” Amṛta chāḍi’ viṣa māge:-”such a devotee is like a person who asks for poison instead of nectar.” Ei baḍa mūrkha: ”That is his foolishness.” Ami-vijña: ”But I am experienced.” Ei mūrkhe ’viṣaya’ kene diba: ”Why should I give such a foolish person the dirty things of material enjoyment?” Sva-caraṇa-mṛta: ”It would be better for Me to give him shelter at My lotus feet.” ’Viṣaya’ bhulāiba: ”I shall cause him to forget all material desires.” Kāma lāgi’ kṛṣṇa bhaje-if one engages in the service of the Lord for sense gratification; paya kṛṣṇa-rase-the result is that he ultimately gets a taste for serving the lotus feet of the Lord. Kāma chāḍi’ ’da’ haite haya abhilāṣe: He then gives up all material desires and wants to become an eternal servant of the Lord.

TEXT 28

yady atra naḥ svarga-sukhāvaśeṣitaṁ
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatāṁ śaṁ tanoti

SYNONYMS

yadi-if; atra-in this heavenly planet; naḥ-of us; svarga-sukha-avaśeṣitam-whatever remains after the enjoyment of heavenly happiness; su-iṣṭasya-of a perfect sacrifice; su-uktasya-of diligently studying the Vedic literature; kṛtasya-of having performed a kind act; śobhanam-the resultant actions; tena-by such a resultant action; ajanābhe-in the land of Bhārata-varṣa; smṛti-mat janma-a birth enabling one to remember the lotus feet of the Lord; naḥ-of us; syāt-let there be; varṣe-in the land; hariḥ-the Supreme Personality of Godhead; yat-wherein; bhajatām-of the devotees; śam tanoti-expands the auspiciousness.

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajñas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bhārata-varṣa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bhārata-varṣa and expands the good fortune of its people.

It is certainly as a result of pious activities that one takes birth in the heavenly planets, but from those planets one must nevertheless come down again to earth, as stated in Bhagavad-gītā (kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]). Even the demigods must return to earth to work like ordinary men when the results of their pious activities expire. Nevertheless, the demigods desire to come to the land of Bhārata-varṣa if even a small portion of the merits of their pious activities remains. In other words, to take birth in Bhārata-varṣa, one must perform more pious activities than the demigods. In Bhārata-varṣa one is naturally Kṛṣṇa conscious, and if one further cultivates his Kṛṣṇa consciousness, by the grace of Kṛṣṇa he certainly expands his good fortune by becoming perfect in Kṛṣṇa consciousness and very easily going back home, back to Godhead. In many other places in the Vedic literature it is found that even the demigods want to come to this land of Bhārata-varṣa. A foolish person may desire to be promoted to the heavenly planets as a result of his pious activities, but even the demigods from the heavenly planets want to come to Bhārata-varṣa and achieve bodies that may be very easily used to cultivate Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu repeatedly says:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
[Cc. Ādi 9.41]

A human being born in the land of Bhārata-varṣa has the special prerogative to develop Kṛṣṇa consciousness. Therefore those already born in Bhārata-varṣa should take lessons from the śāstras and guru and should fully take advantage of the mercy of Śrī Caitanya Mahāprabhu in order to be fully equipped with Kṛṣṇa consciousness. By taking full advantage of Kṛṣṇa consciousness, one goes back home, back to Godhead (yānti mad-yājino ’pi mām). The Kṛṣṇa consciousness movement is therefore spreading this facility to human society by opening many, many centers all over the world so that people may associate with the pure devotees of the Kṛṣṇa consciousness movement, understand the science of Kṛṣṇa consciousness and ultimately go back home, back to Godhead.

TEXTS 29–30

śrī-śuka uvāca

jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti sagarātmajair aśvānveṣaṇa imāṁ mahīṁ parito nikhanadbhir upakalpitān; tad yathā svarṇaprasthaś candraśukla āvartano ramaṇako mandarahariṇaḥ pāñcajanyaḥ siṁhalo laṅketi.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; jambūdvīpasya-of the island known as Jambūdvīpa; ca-also; rājan-O King; upadvīpān aṣṭau-eight subordinate islands; ha-certainly; eke-some; upadiśanti-learned scholars describe; sagara-ātma-jaiḥ-by the sons of Mahārāja Sagara; aśva-anveṣaṇe-while trying to find their lost horse; imām-this; mahīm-tract of land; paritaḥ-all around; nikhanadbhiḥ-digging; upakalpitān-created; tat-that; yathā-as follows; svarṇa-prasthaḥ-Svarṇaprastha; candra-śuklaḥ-Candraśukla; āvartanaḥ-Āvartana; ramaṇakaḥ-Ramaṇaka; mandara-hariṇaḥ-Mandara-hariṇa; pāñcajanyaḥ-Pāñcajanya; siṁhalaḥ-Siṁhala; laṅkā-Laṅkā; iti-thus.

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sagara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcajanya, Siṁhala and Laṅkā.

In the Kūrma Purāṇa there is this statement about the desires of the demigods:

anadhikāriṇo devāḥ
svarga-sthā bhāratodbhavam
vāñchanty ātma-vimokṣārtha-
mudrekārthe 'dhikāriṇaḥ

Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa. Therefore if persons already born in Bhāratavarṣa live like cats and dogs, not taking full advantage of their birth in this land, they are certainly unfortunate.

TEXT 31

evaṁ tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam upavarṇita iti.

SYNONYMS

evam-thus; tava-unto you; bhārata-uttama-O best of the descendents of Bharata; jambūdvīpa-varṣa-vibhāgaḥ-the divisions of the island of Jambūdvīpa; yathā-upadeśam-as much as I am instructed by the authorities; upavarṇitaḥ-explained; iti-thus.

My dear King Parīkṣit, O best of the descendants of Bharata Mahārāja, I have thus described to you, as I myself have been instructed, the island of Bhārata-varṣa and its adjoining islands. These are the islands that constitute Jambūdvīpa.

20.6.20 Thus end the Bhaktivedanta purports of the Fifth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, entitled "A Description of the Island of Jambūdvīpa."

Chapter Twenty

Studying the Structure of the Universe

In this chapter there is a description of various islands, beginning with Plakṣadvīpa, and the oceans that surround them. There is also a description of the location and dimensions of the mountain known as Lokāloka. The island of Plakṣadvīpa, which is twice as broad as Jambūdvīpa, is surrounded by an ocean of salt water. The master of this island is Idhmajihva, one of the sons of Mahārāja Priyavrata. The island is divided into seven regions, each with a mountain and a large river.

The second island is called Sālmalīdvīpa. It is surrounded by an ocean of liquor and is 3,200,000 miles wide, twice as wide as Plakṣadvīpa. The master of this island is Yajñabāhu, one of the sons of Mahārāja Priyavrata. Like Plakṣadvīpa, this island is also divided into seven regions, each with a mountain and a very large river. The inhabitants of this island worship the Supreme Personality of Godhead in the form of Candrātmā.

The third island, which is surrounded by an ocean of clarified butter and is also divided into seven regions, is called Kuśadvīpa. Its master is Hiraṇyaretā, another son of Mahārāja Priyavrata, and its inhabitants worship the Supreme Personality of Godhead in the form of Agni, the fire-god. The width of this island is 6,400,000 miles, or, in other words, twice the width of Sālmalīdvīpa.

The fourth island, Krauñcadvīpa, which is surrounded by an ocean of milk, is 12,800,000 miles wide and is also divided, like the others, into seven regions, each with a large mountain and a large river. The master of this island is Ghṛtapṛṣṭha, another son of Mahārāja Priyavrata. The inhabitants of this island worship the Supreme Personality of Godhead in the form of water.

The fifth island, Śākadvīpa, which is 25,600,000 miles wide, is surrounded by an ocean of yogurt. Its master is Medhātithi, another son of Mahārāja Priyavrata. It is also divided into seven regions, each with a large mountain and a large river. Its inhabitants worship the Supreme Personality of Godhead in the form of Vāyu, air.

The sixth island, Puṣkaradvīpa, which is twice as wide as the previous island, is surrounded by an ocean of clear water. Its master is Vītihotra, another son of Mahārāja Priyavrata. The island is divided in two by a large mountain named Mānasottara. The inhabitants of this island worship Svayambhū, another feature of the Supreme Personality of Godhead. Beyond Puṣkaradvīpa there are two islands, one always lit by the sunshine and the other always dark. Between them is a mountain called Lokāloka, which is situated one billion miles from the edge of the universe. Lord Nārāyaṇa, expanding His opulence, resides upon this mountain. The area beyond Lokāloka Mountain is called Aloka-varṣa, and beyond Aloka-varṣa is the pure destination of persons who desire liberation.

Vertically, the sun-globe is situated just in the middle of the universe, in Antarikṣa, the space between Bhūrloka and Bhuvarloka. The distance between the sun and the circumference of Aṇḍa-golaka, the globe of the universe, is estimated to be twenty-five koṭi yojanas (two billion miles). Because the sun enters the universe and divides the sky, it is known as Mārtaṇḍa, and because it is produced from Hiraṇyagarbha, the body of the mahat-tattva, it is also called Hiraṇyagarbha.

TEXT 1

śrī-śuka uvāca

ataḥ paraṁ plakṣādīnāṁ pramāṇa-lakṣaṇa-saṁsthānato varṣa-vibhāga upavarṇyate.

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; ataḥ param-after this; plakṣa-ādīnām-of the island named Plakṣa and others; pramāṇa-lakṣaṇa-saṁsthānataḥ-from the angle of dimensions, particular characteristics and form; varṣa-vibhāgaḥ-the division of the island; upavarṇyate-is described.

The great sage Śukadeva Gosvāmī said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plakṣa.

TEXT 2

jambūdvīpo 'yaṁ yāvat-pramāṇa-vistāras tāvatā kṣārodadhinā pariveṣṭito yathā merur jambv-ākhyena lavaṇodadhir api tato dvi-guṇa-viśālena plakṣākhyena parikṣipto yathā parikhā bāhyopavanena; plakṣo jambū-pramāṇo dvīpākhyākaro hiraṇmaya utthito yatrāgnir upāste sapta-jihvas tasyādhipatiḥ priyavratātmaja idhmajihvaḥ svaṁ dvīpaṁ sapta-varṣāṇi vibhajya sapta-varṣa-nāmabhya ātmajebhya ākalayya svayam ātma-yogenopararāma.

SYNONYMS

jambū-dvīpaḥ-Jambūdvīpa, the island named Jambū; ayam-this; yāvat-pramāṇa-vistāraḥ-as much as the measure of its width, namely 100,000 yojanas (one yojana equals eight miles); tāvatā-so much; kṣāra-udadhinā-by the ocean of salt water; pariveṣṭitaḥ-surrounded; yathā-just as; meruḥ-Sumeru Mountain; jambū-ākhyena-by the island named Jambū; lavaṇa-udadhiḥ-the ocean of salt water; api-certainly; tataḥ-thereafter; dvi-guṇa-viśālena-which is twice as wide; plakṣa-ākhyena-by the island named Plakṣa; parikṣiptaḥ-surrounded; yathā-like; parikhā-a moat; bāhya-external; upavanena-by a gardenlike forest; plakṣaḥ-a plakṣa tree; jambū-pramāṇaḥ-having the height of the jambū tree; dvīpa-ākhyā-karaḥ-causing the name of the island; hiraṇmayaḥ-magnificently splendorous; utthitaḥ-rising; yatra-where; agniḥ-a fire; upāste-is situated; sapta-jihvaḥ-having seven flames; tasya-of that island; adhipatiḥ-the king or master; priyavrata-ātmajaḥ-the son of King Priyavrata; idhma-jihvaḥ-named Idhmajihva; svam-own; dvīpam-island; sapta-seven; varṣāṇi-tracts of land; vibhajya-dividing into; sapta-varṣa-nāmabhyaḥ-for whom the seven tracts of land were named; ātmajebhyaḥ-to his own sons; ākalayya-offering; svayam-personally; ātma-yogena-by the devotional service of the Lord; upararāma-he retired from all material activities.

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water. The breadth of Jambūdvīpa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa. The breadth of Plakṣadvīpa is twice that of the saltwater ocean-in other words 260,000 yojanas [1,600,000 miles]. On Plakṣadvīpa there is a tree shining like gold and as tall as the jambū tree on Jambūdvīpa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plakṣadvīpa. Plakṣadvīpa was governed by Idhmajihva, one of the sons of Mahārāja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

TEXTS 3–4

śivaṁ yavasaṁ subhadraṁ śāntaṁ kṣemam amṛtam abhayam iti varṣāṇi teṣu girayo nadyaś ca saptaivābhijñātāḥ; maṇikūṭo vajrakūṭa indraseno jyotiṣmān suparṇo hiraṇyaṣṭhīvo meghamāla iti setu-śailāḥ aruṇā nṛmṇāṅgirasī sāvitrī suptabhātā ṛtambharā satyambharā iti mahā-nadyaḥ; yāsāṁ jalopasparśana-vidhūta-rajas-tamaso haṁsa-pataṅgordhvāyana-satyāṅga-saṁjñāś catvāro varṇāḥ sahasrāyuṣo vibudhopama-sandarśana-prajananāḥ svarga-dvāraṁ trayyā vidyayā bhagavantaṁ trayīmayaṁ sūryam ātmānaṁ yajante.

SYNONYMS

śivam-Śiva; yavasam-Yavasa; subhadram-Subhadra; śāntam-Śānta; kṣemam-Kṣema; amṛtam-Amṛta; abhayam-Abhaya; iti-thus; varṣāṇi-the tracts of land according to the names of the seven sons; teṣu-in them; girayaḥ-mountains; nadyaḥ ca-and rivers; sapta-seven; eva-indeed; abhijñātāḥ-are known; maṇi-kūṭaḥ-Maṇikūṭa; vajra-kūṭaḥ-Vajrakūṭa; indra-senaḥ-Indrasena; jyotiṣmān-Jyotiṣmān; suparṇaḥ-Suparṇa; hiraṇya-ṣṭhīvaḥ-Hiraṇyaṣṭhīva; megha-mālaḥ-Meghamāla; iti-thus; setu-śailāḥ-the ranges of mountains marking the borders of the varṣas; aruṇā-Aruṇā; nṛmṇā-Nṛmṇā; āṅgirasī-Āṅgirasī; sāvitrī-Sāvitrī; supta-bhātā-Suptabhātā; ṛtambharā-Ṛtambharā; satyambharā-Satyambharā; iti-thus; mahā-nadyaḥ-very large rivers; yāsām-of which; jala-upasparśana-simply by touching the water; vidhūta-washed off; rajaḥ-tamasaḥ-whose modes of passion and ignorance; haṁsa-Haṁsa; pataṅga-Pataṅga; ūrdhvāyana-Ūrdhvāyana; satyāṅga-Satyāṅga; saṁjñāḥ-named; catvāraḥ-four; varṇāḥ-castes or divisions of men; sahasra-āyuṣaḥ-living for one thousand years; vibudha-upama-similar to the demigods; sandarśana-in having very beautiful forms; prajananāḥ-and in producing children; svarga-dvāram-the gateway to the heavenly planets; trayyā vidyayā-by performing ritualistic ceremonies according to Vedic principles; bhagavantam-the Supreme Personality of Godhead; trayī-mayam-established in the Vedas; sūryam ātmānam-the Supersoul, represented by the sun-god; yajante-they worship.

The seven islands [varṣas] are named according to the names of those seven sons-Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suptabhātā, Ṛtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvīpa-the Haṁsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas-purify themselves in that way. The inhabitants of Plakṣadvīpa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshiping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

According to general understanding, there are originally three deities-Lord Brahmā, Lord Viṣṇu and Lord Śiva-and people with a poor fund of knowledge consider Lord Viṣṇu no better than Lord Brahmā or Lord Śiva. This conclusion, however, is invalid. As stated in the Vedas, iṣṭāpūrtaṁ bahudhā jāyamānaṁ viśvaṁ bibharti bhuvanasya nābhiḥ tad evāgnis tad vāyus tat sūryas tad u candramāḥ agniḥ sarvadaivataḥ. This means that the Supreme Lord, who accepts and enjoys the results of Vedic ritualistic ceremonies (technically called iṣṭāpūrta), who maintains the entire creation, who supplies the necessities of all living entities (eko bahūnāṁ yo vidadhāti kāmān) and who is the central point of all creation, is Lord Viṣṇu. Lord Viṣṇu expands as the demigods known as Agni, Vāyu, Sūrya and Candra, who are simply parts and parcels of His body. Lord Kṛṣṇa says in Śrīmad Bhagavad-gītā (9.23):

ye ’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te ’pi mām eva kaunteya
yajanty avidhi-pūrvakam

”Devotees who worship the demigods with firm faith worship Me also, but not according to regulative principles.” In other words, if one worships the demigods but does not understand the relationship between the demigods and the Supreme Personality of Godhead, his worship is irregular. Kṛṣṇa also says in Bhagavad-gītā (9.24), ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca: ”I am the only enjoyer of ritualistic ceremonies.”

It may be argued that the demigods are as important as Lord Viṣṇu because the names of the demigods are different names of Viṣṇu. This, however, is not a sound conclusion, for it is contradicted in the Vedic literatures. The Vedas declare:

candramā manaso jātaś cakṣoḥ sūryo ajāyata; śrotrādayaś ca prāṇaś ca mukhād agnir ajāyata; nārāyaṇād brahmā, nārāyaṇād rudro jāyate, nārāyaṇāt prajāpatiḥ jāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante.

”The demigod of the moon, Candra, came from the mind of Nārāyaṇa, and the sun-god came from His eyes. The controlling deities of hearing and the life air came from Nārāyaṇa, and the controlling deity of fire was generated from His mouth. Prajāpati, Lord Brahmā, came from Nārāyaṇa, Indra came from Nārāyaṇa, and the eight Vasus, the eleven expansions of Lord Śiva and the twelve Ādityas also came from Nārāyaṇa.” In the smṛti Vedic literature it is also said:

brahmā śambhus tathaivārkaś
candramāś ca śatakratuḥ
evam ādyās tathaivānye
yuktā vaiṣṇava-tejasā
jagat-kāryāvasāne tu
viyujyante ca tejasā
vitejaś ca te sarve
pañcatvam upayānti te

”Brahmā, Śambhu, Sūrya and Indra are all merely products of the power of the Supreme Personality of Godhead. This is also true of the many other demigods whose names are not mentioned here. When the cosmic manifestation is annihilated, these different expansions of Nārāyaṇa’s potencies will merge into Nārāyaṇa. In other words, all these demigods will die. Their living force will be withdrawn, and they will merge into Nārāyaṇa.”

Therefore it should be concluded that Lord Viṣṇu, not Lord Brahmā or Lord Śiva, is the Supreme Personality of Godhead. As a government officer is sometimes accepted as the entire government although he is actually but a departmental manager, so the demigods, having achieved power of attorney from Viṣṇu, act on His behalf, although they are not as powerful as He. All the demigods must work under the orders of Viṣṇu. Therefore it is said, ekale īśvara kṛṣṇa, āra saba bhṛtya. The only master is Lord Kṛṣṇa, or Lord Viṣṇu, and all others are His obedient servants, who act exactly according to His orders. The distinction between Lord Viṣṇu and the demigods is also expressed in Bhagavad-gītā (9.25). Yānti deva-vratā devān. .. yānti mad-yājino ’pi mām: those who worship the demigods go to the planets of the demigods, whereas the worshipers of Lord Kṛṣṇa and Lord Viṣṇu go to the planets in Vaikuṇṭha. These are the statements of the smṛti. Therefore the idea that Lord Viṣṇu is on the same level as the demigods is in contradiction to the śāstras. The demigods are not supreme. The supremacy of the demigods is dependent on the mercy of Lord Nārāyaṇa (Viṣṇu, or Kṛṣṇa).

TEXT 5

pratnasya viṣṇo rūpaṁ yat
satyasyartasya brahmaṇaḥ
amṛtasya ca mṛtyoś ca
sūryam ātmānam īmahīti

SYNONYMS

pratnasya-of the oldest person; viṣṇoḥ-Lord Viṣṇu; rūpam-the form; yat-which; satyasya-of the Absolute Truth; ṛtasya-of dharma; brahmaṇaḥ-of the Supreme Brahman; amṛtasya-of the auspicious result; ca-and; mṛtyoḥ-of death (the inauspicious result); ca-and; sūryam-the demigod Sūrya; ātmānam-the Supersoul or origin of all souls; īmahi-we approach for shelter; iti-thus.

[This is the mantra by which the inhabitants of Plakṣadvīpa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Viṣṇu, the all-expanding Supreme Personality of Godhead, the oldest of all persons. Viṣṇu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

Lord Viṣṇu is even the Supreme Lord of death, as confirmed in Bhagavad-gītā (mṛtyuḥ sarva-haraś cāham). There are two kinds of activity-auspicious and inauspicious-and both are controlled by Lord Viṣṇu. Inauspicious activities are said to be behind Lord Viṣṇu, whereas auspicious activities stand before Him. The auspicious and the inauspicious exist throughout the entire world, and Lord Viṣṇu is the controller of them both.

In regard to this verse, Śrīla Madhvācārya says:

sūrya-somāgni-vārīśa-
vidhātṛṣu yathā-kramam
plakṣādi-dvīpa-saṁsthāsu
sthitaṁ harim upāsate

There are many lands, fields, mountains and oceans throughout the creation, and everywhere the Supreme Personality of Godhead is worshiped by His different names.

Śrīla Vīrarāghava Ācārya explains this verse of Śrīmad-Bhāgavatam as follows. The original cause of the cosmic manifestation must be the oldest person and must therefore be beyond material transformations. He is the enjoyer of all auspicious activities and is the cause of conditional life and also liberation. The demigod Sūrya, who is categorized as a very powerful jīva, or living entity, is a representation of one of the parts of His body. We are naturally subordinate to powerful living entities, and therefore we can worship the various demigods as living beings who are powerful representatives of the Supreme Personality of Godhead. Although the worship of the sun-god is recommended in this mantra, He is worshiped not as the Supreme Personality of Godhead but as His powerful representative.

In the Kaṭha Upaniṣad (1.3.1) it is said:

ṛtaṁ pibantau sukṛtasya loke
guhāṁ praviṣṭau parame parārdhe
chāyātapau brahmavido vadanti
pañcāgnayo ye ca tri-ṇāciketāḥ

"O Nāciketā, the expansions of Lord Viṣṇu as the tiny living entity and the Supersoul are both situated within the cave of the heart of this body. Having entered that cavity, the living entity, resting on the chief of the life airs, enjoys the results of activities, and the Supersoul, acting as witness enables him to enjoy them. Those who are well-versed in knowledge of Brahman and those householders who carefully follow the Vedic regulations say that the difference between the two is like the difference between a shadow and the sun."

In the Śvetāśvatara Upaniṣad (6.16) it is said:

sa viśvakṛd viśvavidātmayoniḥ
jñaḥ kālākāro guṇī sarvavid yaḥ
pradhāna-kṣetrajña-patir guṇeśaḥ
saṁsāra-mokṣa-sthiti-bandha-hetuḥ

"The Supreme Lord, the creator of this cosmic manifestation, knows every nook and corner of His creation. Although He is the cause of creation, there is no cause for His appearance. He is fully aware of everything. He is the Supersoul, the master of all transcendental qualities, and He is the master of this cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage."

Similarly, in the Taittirīya Upaniṣad (2.8) it is said:

bhīṣāsmād vātaḥ pavate
bhīṣodeti sūryaḥ
bhīṣāsmād agniś candraś ca
mṛtyur dhāvati pañcamaḥ

"It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties."

As described in this chapter, the inhabitants of the five islands beginning with Plakṣadvīpa worship the sun-god, the moon-god, the fire-god, the air-god and Lord Brahmā respectively. Although they engage in the worship of these five demigods, however, they actually worship Lord Viṣṇu, the Supersoul of all living entities, as indicated in this verse by the words pratnasya viṣṇo rūpam. Viṣṇu is brahma, amṛta, mṛtyu-the Supreme Brahman and the origin of everything, auspicious and inauspicious. He is situated in the heart of everyone, including all the demigods. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta-jñānāḥ prapadyante 'nya devatāḥ: those whose minds are distorted by material desires surrender unto the demigods. People who are almost blind because of lusty desires are recommended to worship the demigods to have their material desires fulfilled, but actually those desires are not fulfilled by the material demigods. Whatever the demigods do is done with the sanction of Lord Viṣṇu. People who are too lusty worship various demigods instead of worshiping Lord Viṣṇu, the Supersoul of all living entities, but ultimately it is Lord Viṣṇu they worship because He is the Supersoul of all demigods.

TEXT 6

plakṣādiṣu pañcasu puruṣāṇām āyur indriyam ojaḥ saho balaṁ buddhir vikrama iti ca sarveṣām autpattikī siddhir aviśeṣeṇa vartate.

SYNONYMS

plakṣa-ādiṣu-in the islands headed by Plakṣa; pañcasu-five; puruṣāṇām-of the inhabitants; āyuḥ-long duration of life; indriyam-soundness of the senses; ojaḥ-bodily strength; sahaḥ-mental strength; balam-physical strength; buddhiḥ-intelligence; vikramaḥ-bravery; iti-thus; ca-also; sarveṣām-of all of them; autpattikī-inborn; siddhiḥ-perfection; aviśeṣeṇa-without distinction; vartate-exists.

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

TEXT 7

plakṣaḥ sva-samānenekṣu-rasodenāvṛto yathā tathā dvīpo 'pi śālmalo dvi-guṇa-viśālaḥ samānena surodenāvṛtaḥ parivṛṅkte.

SYNONYMS

plakṣaḥ-the land known as Plakṣadvīpa; sva-samānena-equal in width; ikṣu-rasa-of sugarcane juice; udena-by an ocean; āvṛtaḥ-surrounded; yathā-just as; tathā-similarly; dvīpaḥ-another island; api-also; śālmalaḥ-known as Śālmala; dvi-guṇa-viśālaḥ-twice as big; samānena-equal in width; surā-udena-by an ocean of liquor; āvṛtaḥ-surrounded; parivṛṅkte-exists.

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island-Sālmalīdvīpa-twice as broad as Plakṣadvīpa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surāsāgara, the ocean that tastes like liquor.

TEXT 8

yatra ha vai śālmalī plakṣāyāmā yasyāṁ vāva kila nilayam āhur bhagavataś chandaḥ-stutaḥ patattri-rājasya sā dvīpa-hūtaye upalakṣyate.

SYNONYMS

yatra-where; ha vai-certainly; śālmalī-a śālmalī tree; plakṣa-āyāmā-as big as the plakṣa tree (one hundred yojanas broad and eleven hundred yojanas high); yasyām-in which; vāva kila-indeed; nilayam-rest or living place; āhuḥ-they say; bhagavataḥ-of the most powerful; chandaḥ-stutaḥ-who worships the Lord by Vedic prayers; patattri-rājasya-of Garuḍa, the carrier of Lord Viṣṇu; sā-that tree; dvīpa-hūtaye-for the name of the island; upalakṣyate-is distinguished.

On Sālmalīdvīpa there is a śālmalī tree, from which the island takes its name. That tree is as broad and tall as the plakṣa tree-in other words 100 yojanas [800 miles] broad and 1,100 yojanas [8,800 miles] tall. Learned scholars say that this gigantic tree is the residence of Garuḍa, the king of all birds and carrier of Lord Viṣṇu. In that tree, Garuḍa offers Lord Viṣṇu his Vedic prayers.

TEXT 9

tad-dvīpādhipatiḥ priyavratātmajo yajñabāhuḥ sva-sutebhyaḥ saptabhyas tan-nāmāni sapta-varṣāṇi vyabhajat surocanaṁ saumanasyaṁ ramaṇakaṁ deva-varṣaṁ pāribhadram āpyāyanam avijñātam iti.

SYNONYMS

tat-dvīpa-adhipatiḥ-the master of that island; priyavrata-ātmajaḥ-the son of Mahārāja Priyavrata; yajña-bāhuḥ-named Yajñabāhu; sva-sutebhyaḥ-unto his sons; saptabhyaḥ-seven in number; tat-nāmāni-having names according to their names; sapta-varṣāṇi-seven tracts of land; vyabhajat-divided; surocanam-Surocana; saumanasyam-Saumanasya; ramaṇakam-Ramaṇaka; deva-varṣam-Deva-varṣa; pāribhadram-Pāribhadra; āpyāyanam-Āpyāyana; avijñātam-Avijñāta; iti-thus.

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Sālmalīdvīpa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñāta.

TEXT 10

teṣu varṣādrayo nadyaś ca saptaivābhijñātāḥ svarasaḥ śataśṛṅgo vāmadevaḥ kundo mukundaḥ puṣpa-varṣaḥ sahasra-śrutir iti; anumatiḥ sinīvālī sarasvatī kuhū rajanī nandā rāketi.

SYNONYMS

teṣu-in those tracts of land; varṣa-adrayaḥ-mountains; nadyaḥ ca-as well as rivers; sapta eva-seven in number; abhijñātāḥ-understood; svarasaḥ-Svarasa; śata-śṛṅgaḥ-Śataśṛṅga; vāma-devaḥ-Vāmadeva; kundaḥ-Kunda; mukundaḥ-Mukunda; puṣpa-varṣaḥ-Puṣpa-varṣa; sahasra-śrutiḥ-Sahasra-śruti; iti-thus; anumatiḥ-Anumati; sinīvālī-Sinīvālī; sarasvatī-Sarasvatī; kuhū-Kuhū; rajanī-Rajanī; nandā-Nandā; rākā-Rākā; iti-thus.

In those tracts of land there are seven mountains-Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and Sahasra-śruti. There are also seven rivers-Anumati, Sinīvālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. They are still existing.

TEXT 11

tad-varṣa-puruṣāḥ śrutadhara-vīryadhara-vasundhareṣandhara-saṁjñā bhagavantaṁ vedamayaṁ somam ātmānaṁ vedena yajante.

SYNONYMS

tat-varṣa-puruṣāḥ-the residents of those tracts of land; śrutadhara-Śrutadhara; vīryadhara-Vīryadhara; vasundhara-Vasundhara; iṣandhara-Iṣandhara; saṁjñāḥ-known as; bhagavantam-the Supreme Personality of Godhead; veda-mayam-fully conversant with the Vedic knowledge; somam ātmānam-represented by the living entity known as Soma; vedena-by following the Vedic rules and regulations; yajante-they worship.

Strictly following the cult of varṇāśrama-dharma, the inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

TEXT 12

sva-gobhiḥ pitṛ-devebhyo
vibhajan kṛṣṇa-śuklayoḥ
prajānāṁ sarvāsāṁ rājā-
ndhaḥ somo na āstv iti

SYNONYMS

sva-gobhiḥ-by expansion of his own illuminating rays; pitṛ-devebhyaḥ-unto the pitās and the demigods; vibhajan-dividing; kṛṣṇa-śuklayoḥ-into the two fortnights, dark and light; prajānām-of the citizens; sarvāsām-of all; rājā-the king; andhaḥ-food grains; somaḥ-the moon-god; naḥ-toward us; āstu-let him remain favorable; iti-thus.

[The inhabitants of Śālmalīdvīpa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as śukla and kṛṣṇa, for the distribution of food grains to the pitās and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

TEXT 13

evaṁ surodād bahis tad-dvi-guṇaḥ samānenāvṛto ghṛtodena yathā-pūrvaḥ kuśa-dvīpo yasmin kuśa-stambo deva-kṛtas tad-dvīpākhyākaro jvalana ivāparaḥ sva-śaṣpa-rociṣā diśo virājayati.

SYNONYMS

evam-thus; surodāt-from the ocean of liquor; bahiḥ-outside; tat-dvi-guṇaḥ-twice that; samānena-equal in width; āvṛtaḥ-surrounded; ghṛta-udena-an ocean of clarified butter; yathā-pūrvaḥ-as previously with Sālmalīdvīpa; kuśa-dvīpa-the island called Kuśadvīpa; yasmin-in which; kuśa-stambaḥ-kuśa grass; deva-kṛtaḥ-created by the supreme will of the Supreme Personality of Godhead; tat-dvīpa-ākhyā-karaḥ-giving the island its name; jvalanaḥ-fire; iva-like; aparaḥ-another; sva-śaṣpa-rociṣā-by the effulgence of the young sprouting grass; diśaḥ-all directions; virājayati-illuminates.

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 yojanas [6,400,000 miles] wide, twice as wide as the ocean of liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśadvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvīpa there are clumps of kuśa grass, from which the island takes its name. This kuśa grass, which was created by the demigods by the will of the Supreme Lord, appears like a second form of fire, but with very mild and pleasing flames. Its young shoots illuminate all directions.

From the descriptions in this verse, we can make an educated guess about the nature of the flames on the moon. Like the sun, the moon must also be full of flames because without flames there cannot be illumination. The flames on the moon, however, unlike those on the sun, must be mild and pleasing. This is our conviction. The modern theory that the moon is full of dust is not accepted in the verses of Śrīmad-Bhāgavatam. In regard to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura says, suśaṣpāṇi sukomala-śikhās teṣāṁ rociṣā: the kuśa grass illuminates all directions, but its flames are very mild and pleasing. This gives some idea of the flames existing on the moon.

TEXT 14

tad-dvīpa-patiḥ praiyavrato rājan hiraṇyaretā nāma svaṁ dvīpaṁ saptabhyaḥ sva-putrebhyo yathā-bhāgaṁ vibhajya svayaṁ tapa ātiṣṭhata vasu-vasudāna-dṛḍharuci-nābhigupta-stutyavrata-vivikta-vāmadeva-nāmabhyaḥ.

SYNONYMS

tat-dvīpa-patiḥ-the master of that island; praiyavrataḥ-the son of Mahārāja Priyavrata; rājan-O King; hiraṇyaretā-Hiraṇyaretā; nāma-named; svam-his own; dvīpam-island; saptabhyaḥ-unto seven; sva-putrebhyaḥ-his own sons; yathā-bhāgam-according to division; vibhajya-dividing; svayam-himself; tapaḥ ātiṣṭhata-engaged in austerities; vasu-unto Vasu; vasudāna-Vasudāna; dṛḍharuci-Dṛḍharuci; nābhi-gupta-Nābhigupta; stutya-vrata-Stutyavrata; vivikta-Vivikta; vāma-deva-Vāmadeva; nāmabhyaḥ-named.

O King, another son of Mahārāja Priyavrata, Hiraṇyaretā, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudāna, Dṛḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

TEXT 15

teṣāṁ varṣeṣu sīmā-girayo nadyaś cābhijñātāḥ sapta saptaiva cakraś catuḥśṛṅgaḥ kapilaś citrakūṭo devānīka ūrdhvaromā draviṇa iti rasakulyā madhukulyā mitravindā śrutavindā devagarbhā ghṛtacyutā mantramāleti.

SYNONYMS

teṣām-all those sons; varṣeṣu-in the tracts of land; sīmā-girayaḥ-border mountains; nadyaḥ ca-as well as rivers; abhijñātāḥ-known; sapta-seven; sapta-seven; eva-certainly; cakraḥ-Cakra; catuḥ-śṛṅgaḥ-Catuḥ-śṛṅga; kapilaḥ-Kapila; citra-kūṭaḥ-Citrakūṭa; devānīkaḥ-Devānīka; ūrdhva-romā-Ūrdhvaromā; draviṇaḥ-Draviṇa; iti-thus; rasa-kulyā-Ramakulyā; madhu-kulyā-Madhukulyā; mitra-vindā-Mitravindā; śruta-vindā-Śrutavindā; deva-garbhā-Devagarbhā; ghṛta-cyutā-Ghṛtacyutā; mantra-mālā-Mantramālā; iti-thus.

In those seven islands there are seven boundary mountains, known as Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

TEXT 16

yāsāṁ payobhiḥ kuśadvīpaukasaḥ kuśala-kovidābhiyukta-kulaka-saṁjñā bhagavantaṁ jātaveda-sarūpiṇaṁ karma-kauśalena yajante.

SYNONYMS

yāsām-of which; payobhiḥ-by the water; kuśa-dvīpa-okasaḥ-the inhabitants of the island known as Kuśadvīpa; kuśala-Kuśala; kovida-Kovida; abhiyukta-Abhiyukta; kulaka-Kulaka; saṁjñāḥ-named; bhagavantam-unto the Supreme Personality of Godhead; jātaveda-the demigod of fire; sa-rūpiṇam-manifesting the form; karma-kauśalena-by expertise in ritualistic ceremonies; yajante-they worship.

The inhabitants of the island of Kuśadvīpa are celebrated as the Kuśalas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śūdras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.

TEXT 17

parasya brahmaṇaḥ sākṣāj
jāta-vedo ’si havyavāṭ
devānāṁ puruṣāṅgānāṁ
yajñena puruṣaṁ yajeti

SYNONYMS

parasya-of the Supreme; brahmaṇaḥ-Brahman; sākṣāt-directly; jāta-vedaḥ-O fire-god; asi-you are; havyavāṭ-the carrier of Vedic offerings of grains and ghee; devānām-of all the demigods; puruṣa-aṅgānām-who are limbs of the Supreme Person; yajñena-by performing the ritualistic sacrifices; puruṣam-to the Supreme person; yaja-please carry oblations; iti-thus.

[This is the mantra by which the inhabitants of Kuśadvīpa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajñic ingredients we are offering the demigods, for the Lord is the real enjoyer.

The demigods are servants who assist the Supreme Personality of Godhead. If one worships the demigods, the demigods, as servants of the Supreme, carry the sacrificial offerings to the Lord, like tax collectors collecting revenue from the citizens and bringing it to the government’s treasury. The demigods cannot accept the sacrificial offerings; they simply carry the offerings to the Supreme Personality of Godhead. As stated by Śrīla Viśvanātha Cakravartī Ṭhākura, yasya prasādād bhagavat-prasādaḥ: ** since the guru is a representative of the Supreme Personality of Godhead, he carries to the Lord whatever is offered to him. Similarly, all the demigods, as faithful servants of the Supreme Lord, hand over to the Supreme Lord whatever is offered to them in sacrificial performances. There is no fault in worshiping the demigods with this understanding, but to think that the demigods are independent of the Supreme Personality of Godhead and equal to Him is called hṛta-jñāna, a loss of intelligence (kāmais tais tair hṛta jñānāḥ [Bg. 7.20]). One who thinks that the demigods themselves are the actual benefactors is mistaken.

TEXT 18

tathā ghṛtodād bahiḥ krauñcadvīpo dvi-guṇaḥ sva-mānena kṣīrodena parita upakḷpto vṛto yathā kuśadvīpo ghṛtodena yasmin krauñco nāma parvata-rājo dvīpa-nāma-nirvartaka āste.

SYNONYMS

tathā-so also; ghṛta-udāt-from the ocean of clarified butter; bahiḥ-outside; krauñca-dvīpaḥ-another island, known as Krauñcadvīpa; dvi-guṇaḥ-twice as big; sva-mānena-as the same measurement; kṣīra-udena-by an ocean of milk; paritaḥ-all around; upakḷptaḥ-surrounded; vṛtaḥ-surrounded; yathā-like; kuśa-dvīpaḥ-the island known as Kuśadvīpa; ghṛta-udena-by an ocean of clarified butter; yasmin-in which; krauñcaḥ nāma-named Krauñca; parvata-rājaḥ-a king of mountains; dvīpa-nāma-the name of the island; nirvartakaḥ-bringing about; āste-exists.

Outside the ocean of clarified butter is another island, known as Krauñcadvīpa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kuśadvīpa is surrounded by an ocean of clarified butter, Krauñcadvīpa is surrounded by an ocean of milk as broad as the island itself. On Krauñcadvīpa there is a great mountain known as Krauñca, from which the island takes its name.

TEXT 19

yo ’sau guha-praharaṇonmathita-nitamba-kuñjo ’pi kṣīrodenā-sicyamāno bhagavatā varuṇenābhigupto vibhayo babhūva.

SYNONYMS

yaḥ-which; asau-that (mountain); guha-praharaṇa-by the weapons of Kārttikeya, the son of Lord Śiva; unmathita-shaken; nitamba-kuñjaḥ-whose trees and vegetables along the slopes; api-although; kṣīra-udena-by the ocean of milk; āsicyamānaḥ-being always bathed; bhagavatā-by the greatly powerful; varuṇena-the demigod known as Varuṇa; abhiguptaḥ-protected; vibhayaḥ babhūva-has become fearless.

Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varuṇadeva.

TEXT 20

tasminn api praiyavrato ghṛtapṛṣṭho nāmādhipatiḥ sve dvīpe varṣāṇi sapta vibhajya teṣu putra-nāmasu sapta rikthādān varṣapān niveśya svayaṁ bhagavān bhagavataḥ parama-kalyāṇa-yaśasa ātma-bhūtasya hareś caraṇāravindam upajagāma.

SYNONYMS

tasmin-in that island; api-also; praiyavrataḥ-the son of Mahārāja Priyavrata; ghṛta-pṛṣṭhaḥ-Ghṛtapṛṣṭha; nāma-named; adhipatiḥ-the king of that island; sve-his own; dvīpe-in the island; varṣāṇi-tracts of land; sapta-seven; vibhajya-dividing; teṣu-in each of them; putra-nāmasu-possessing the names of his sons; sapta-seven; rikthā-dān-sons; varṣa-pān-the masters of the varṣas; niveśya-appointing; svayam-himself; bhagavān-very powerful; bhagavataḥ-of the Supreme Personality of Godhead; parama-kalyāṇa-yaśasaḥ-whose glories are so auspicious; ātma-bhūtasya-the soul of all souls; hareḥ caraṇa-aravindam-the lotus feet of the Lord; upajagāma-took shelter at.

The ruler of this island was another son of Mahārāja Priyavrata. His name was Ghṛtapṛṣṭha, and he was a very learned scholar. He also divided his own island among his seven sons. After dividing the island into seven parts, named according to the names of his sons, Ghṛtapṛṣṭha Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.

TEXT 21

āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājiṣṭho lohitārṇo vanaspatir iti ghṛtapṛṣṭha-sutās teṣāṁ varṣa-girayaḥ sapta saptaiva nadyaś cābhikhyātāḥ śuklo vardhamāno bhojana upabarhiṇo nando nandanaḥ sarvatobhadra iti abhayā amṛtaughā āryakā tīrthavatī rūpavatī pavitravatī śukleti.

SYNONYMS

āmaḥ-Āma; madhu-ruhaḥ-Madhuruha; megha-pṛṣṭhaḥ-Meghapṛṣṭha; sudhāmā-Sudhāmā; bhrājiṣṭhaḥ-Bhrājiṣṭha; lohitārṇaḥ-Lohitārṇa; vanaspatiḥ-Vanaspati; iti-thus; ghṛtapṛṣṭha-sutāḥ-the sons of Ghṛtapṛṣṭha; teṣām-of those sons; varṣa-girayaḥ-boundary hills of the tracts of land; sapta-seven; sapta-seven; eva-also; nadyaḥ-rivers; ca-and; abhikhyātāḥ-celebrated; śuklaḥ vardhamānaḥ-Śukla and Vardhamāna; bhojanaḥ-Bhojana; upabarhiṇaḥ-Upabarhiṇa; nandaḥ-Nanda; nandanaḥ-Nandana; sarvataḥ-bhadraḥ-Sarvatobhadra; iti-thus; abhayā-Abhayā; amṛtaughā-Amṛtaughā; āryakā-Āryakā; tīrthavatī-Tīrthavatī; rūpavatī-Rūpavatī; pavitravatī-Pavitravatī; śuklā-Śuklā; iti-thus.

The sons of Mahārāja Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati. In their island there are seven mountains, which indicate the boundaries of the seven tracts of land, and there are also seven rivers. The mountains are named Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and Śuklā.

TEXT 22

yāsām ambhaḥ pavitram amalam upayuñjānāḥ puruṣa-ṛṣabha-draviṇa-devaka-saṁjñā varṣa-puruṣā āpomayaṁ devam apāṁ pūrṇenāñjalinā yajante.

SYNONYMS

yāsām-of all the rivers; ambhaḥ-the water; pavitram-very sanctified; amalam-very clean; upayuñjānāḥ-using; puruṣa-Puruṣa; ṛṣabha-Ṛṣabha; draviṇa-Draviṇa; devaka-Devaka; saṁjñāḥ-endowed with the names; varṣa-puruṣāḥ-the inhabitants of those varṣas; āpaḥ-mayam-Varuṇa, the lord of water; devam-as the worshipable deity; apām-of water; pūrṇena-with full; añjalinā-folded palms; yajante-do worship.

The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Ṛṣabhas, Draviṇas and Devakas. Using the waters of those sanctified rivers, they worship the Supreme Personality of Godhead by offering a palmful of water at the lotus feet of Varuṇa, the demigod who has a form of water.

Viśvanātha Cakravartī Ṭhākura says, āpomayaḥ asmayam: with joined palms the inhabitants of the various sections of Krauñcadvīpa offer the sanctified waters of the rivers to a deity made of stone or iron.

TEXT 23

āpaḥ puruṣa-vīryāḥ stha
punantīr bhūr-bhuvaḥ-suvaḥ

tā naḥ punītāmīva-ghnīḥ
spṛśatām ātmanā bhuva iti

SYNONYMS

āpaḥ-O water; puruṣa-vīryāḥ-endowed with the energy of the Supreme Personality of Godhead; stha-you are; punantīḥ-sanctifying; bhūḥ-of the planetary system known as Bhūḥ; bhuvaḥ-of the Bhuvaḥ planetary system; suvaḥ-of the Svaḥ planetary system; tāḥ-that water; naḥ-of us; punīta-purify; amīva-ghnīḥ-who destroys sin; spṛśatām-of those touching; ātmanā-by your constitutional position; bhuvaḥ-the bodies; iti-thus.

[The inhabitants of Krauñcadvīpa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhūloka, Bhuvarloka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.

Kṛṣṇa says in Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.”

The energy of the Lord acts throughout the creation, just as heat and light, the energies of the sun, act within the universe and make everything work. The specific rivers mentioned in the śāstras are also energies of the Supreme Personality of Godhead, and people who regularly bathe in them are purified. It can actually be seen that many people are cured of diseases simply by bathing in the Ganges. Similarly, the inhabitants of Krauñcadvīpa purify themselves by bathing in the rivers there.

TEXT 24

evaṁ purastāt kṣīrodāt parita upaveśitaḥ śākadvīpo dvātriṁśal-lakṣa-yojanāyāmaḥ samānena ca dadhi-maṇḍodena parīto yasmin śāko nāma mahīruhaḥ sva-kṣetra-vyapadeśako yasya ha mahā-surabhi-gandhas taṁ dvīpam anuvāsayati.

SYNONYMS

evam-thus; purastāt-beyond; kṣīra-udāt-from the ocean of milk; paritaḥ-all around; upaveśitaḥ-situated; śāka-dvīpaḥ-another island, known as Śākadvīpa; dvā-triṁśat-thirty-two; lakṣa-100,000; yojana-yojanas; āyāmaḥ-whose measure; samānena-of equal length; ca-and; dadhi-maṇḍa-udena-by an ocean containing water resembling churned yogurt; parītaḥ-surrounded; yasmin-in which land; śākaḥ-śāka; nāma-named; mahīruhaḥ-a fig tree; sva-kṣetra-vyapadeśakaḥ-giving the island its name; yasya-of which; ha-indeed; mahā-surabhi-a greatly fragrant; gandhaḥ-aroma; tam dvīpam-that island; anuvāsayati-makes fragrant.

Outside the ocean of milk is another island, Śākadvīpa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauñcadvīpa is surrounded by its own ocean of milk, Śākadvīpa is surrounded by an ocean of churned yogurt as broad as the island itself. In Śākadvīpa there is a big śāka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.

TEXT 25

tasyāpi praiyavrata evādhipatir nāmnā medhātithiḥ so ’pi vibhajya sapta varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-pavamāna-dhūmrānīka-citrarepha-bahurūpa-viśvadhāra-saṁjñān nidhāpyādhipatīn svayaṁ bhagavaty ananta ā-veśita-matis tapo-vanaṁ praviveśa.

SYNONYMS

tasya api-of that island also; praiyavrataḥ-a son of Mahārāja Priyavrata; eva-certainly; adhipatiḥ-the ruler; nāmnā-by the name; medhā-tithiḥ-Medhātithi; saḥ api-he also; vibhajya-dividing; sapta varṣāṇi-seven divisions of the island; putra-nāmāni-possessing the names of his sons; teṣu-in them; sva-ātmajān-his own sons; purojava-Purojava; manojava-Manojava; pavamāna-Pavamāna; dhūmrānīka-Dhūmrānīka; citra-repha-Citrarepha; bahu-rūpa-Bahurūpa; viśvadhāra-Viśvadhāra; saṁjñān-having as names; nidhāpya-establishing as; adhipatīn-the rulers; svayam-himself; bhagavati-in the Supreme Personality of Godhead; anante-in the unlimited; āveśita-matiḥ-whose mind was fully absorbed; tapaḥ-vanam-in the forest where meditation is performed; praviveśa-he entered.

The master of this island, also one of the sons of Priyavrata, was known as Medhātithi. He also divided his island into seven sections, named according to the names of his own sons, whom he made the kings of that island. The names of those sons are Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātithi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.

TEXT 26

eteṣāṁ varṣa-maryādā-girayo nadyaś ca sapta saptaiva īśāna uruśṛṅgo balabhadraḥ śatakesaraḥ sahasrasroto devapālo mahānasa iti anaghāyurdā ubhayaspṛṣṭir aparājitā pañcapadī sahasrasrutir nijadhṛtir iti.

SYNONYMS

eteṣām-of all these divisions; varṣa-maryādā-acting as the boundary limits; girayaḥ-the big hills; nadyaḥ ca-and the rivers also; sapta-seven; sapta-seven; eva-indeed; īśānaḥ-Īśāna; uruśṛṅgaḥ-Uruśṛṅga; bala-bhadraḥ-Balabhadra; śata-kesaraḥ-Śatakesara; sahasra-srotaḥ-Sahasrasrota; deva-pālaḥ-Devapāla; mahānasaḥ-Mahānasa; iti-thus; anaghā-Anaghā; āyurdā-Āyurdā; ubhayaspṛṣṭiḥ-Ubhayaspṛṣṭi; aparājitā-Aparājitā; pañcapadī-Pañcapadī; sahasra-srutiḥ-Sahasra-śruti; nija-dhṛtiḥ-Nijadhṛti; iti-thus.

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṛṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, Sahasraśruti and Nijadhṛti.

TEXT 27

tad-varṣa-puruṣā ṛtavrata-satyavrata-dānavratānuvrata-nāmāno bhagavantaṁ vāyv-ātmakaṁ prāṇāyāma-vidhūta-rajas-tamasaḥ parama-samādhinā yajante.

SYNONYMS

tat-varṣa-puruṣāḥ-the inhabitants of those tracts of land; ṛta-vrata-Ṛtavrata; satya-vrata-Satyavrata; dāna-vrata-Dānavrata; anuvrata-Anuvrata; nāmānaḥ-having the four names; bhagavantam-the Supreme Personality of Godhead; vāyu-ātmakam-represented by the demigod Vāyu; prāṇāyāma-by the practice of regulating the airs within the body; vidhūta-cleansed away; rajaḥ-tamasaḥ-whose passion and ignorance; parama-sublime; samādhinā-by trance; yajante-they worship.

The inhabitants of those islands are also divided into four castes-Ṛtavrata, Satyavrata, Dānavrata and Anuvrata-which exactly resemble brāhmaṇa, kṣatriya, vaiśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.

TEXT 28

antaḥ-praviśya bhūtāni
yo bibharty ātma-ketubhiḥ
antaryāmīśvaraḥ sākṣāt
pātu no yad-vaśe sphuṭam

SYNONYMS

antaḥ-praviśya-entering within; bhūtāni-all living entities; yaḥ-who; bibharti-maintains; ātma-ketubhiḥ-by the functions of the inner airs (prāṇa, apāna, etc.); antaryāmī-the Supersoul within; īśvaraḥ-the Supreme person; sākṣāt-directly; pātu-please maintain; naḥ-us; yat-vaśe-under whose control; sphuṭam-the cosmic manifestation.

[The inhabitants of Śākadvīpa worship the Supreme Personality of Godhead in the form of Vāyu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prāṇa, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

Through the mystic yoga practice called prāṇāyāma, the yogī controls the airs within the body to maintain the body in a healthy condition. In this way, the yogī comes to the point of trance and tries to see the Supersoul within the core of his heart. Prāṇāyāma is the means to attain samādhi, trance, in order to fully absorb oneself in seeing the Supreme Lord as antaryāmī, the Supersoul within the core of the heart.

TEXT 29

evam eva dadhi-maṇḍodāt parataḥ puṣkaradvīpas tato dvi-guṇāyāmaḥ samantata upakalpitaḥ samānena svādūdakena samudreṇa bahir āvṛto yasmin bṛhat-puṣkaraṁ jvalana-śikhāmala-kanaka-patrāyutāyutaṁ bhagavataḥ kamalāsanasyādhyāsanaṁ parikalpitam.

SYNONYMS

evam eva-thus; dadhi-maṇḍa-udāt-the ocean of yogurt; parataḥ-beyond; puṣkara-dvīpaḥ-another island, named Puṣkaradvīpa; tataḥ-than that (Śākadvīpa); dvi-guṇa-āyāmaḥ-whose measurement is twice as great; samantataḥ-on all sides; upakalpitaḥ-surrounded; samānena-equal in width; svādu-udakena-possessing sweet water; samudreṇa-by an ocean; bahiḥ-outside; āvṛtaḥ-surrounded; yasmin-in which; bṛhat-very big; puṣkaram-lotus flower; jvalana-śikhā-like the flames of a blazing fire; amala-pure; kanaka-gold; patra-leaves; ayuta-ayutam-possessing 100,000,000; bhagavataḥ-greatly powerful; kamala āsanasya-of Lord Brahmā, whose sitting place is on the lotus flower; adhyāsanam-sitting place; parikalpitam-considered.

Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahmā, who is the most powerful living being and who is therefore sometimes called bhagavān.

TEXT 30

tad-dvīpa-madhye mānasottara-nāmaika evārvācīna-parācīna-varṣayor maryādācalo ’yuta-yojanocchrāyāyāmo yatra tu catasṛṣu dikṣu catvāri purāṇi loka-pālānām indrādīnāṁ yad-upariṣṭāt sūrya-rathasya meruṁ paribhramataḥ saṁvatsarātmakaṁ cakraṁ devānām aho-rātrābhyāṁ paribhramati.

SYNONYMS

tat-dvīpa-madhye-within that island; mānasottara-Mānasottara; nāma-named; ekaḥ-one; eva-indeed; arvācīna-on this side; parācīna-and beyond, or outside; varṣayoḥ-of tracts of land; maryādā-indicating the boundary; acalaḥ-a great mountain; ayuta-ten thousand; yojana-eight miles; ucchrāya-āyāmaḥ-whose height and width; yatra-where; tu-but; catasṛṣu-in the four; dikṣu-directions; catvāri-four; purāṇi-cities; loka-pālānām-of the directors of planetary systems; indra-ādīnām-headed by Indra; yat-of which; upariṣṭāt-on the top; sūrya-rathasya-of the chariot of the sun-god; merum-Meru Mountain; paribhramataḥ-while circumambulating; saṁvatsara-ātmakam-consisting of one saṁvatsara; cakram-wheel or orbit; devānām-of the demigods; ahaḥ-rātrābhyām-by the day and night; paribhramati-moves around.

In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Saṁvatsara, encircling Mount Meru. The sun’s path on the northern side is called Uttarāyaṇa, and its path on the southern side is called Dakṣiṇāyana. One side represents a day for the demigods, and the other represents their night.

The movement of the sun is confirmed in the Brahma-saṁhitā (5.52): yasyājñāya bhramati saṁbhṛta-kāla-cakraḥ. The sun orbits around Mount Sumeru, for six months on the northern side and for six months on the southern. This adds up to the duration of a day and night of the demigods in the upper planetary systems.

TEXT 31

tad-dvīpasyāpy adhipatiḥ praiyavrato vītihotro nāmaitasyātmajau ramaṇaka-dhātaki-nāmānau varṣa-patī niyujya sa svayaṁ pūrvajavad-bhagavat-karma-śīla evāste.

SYNONYMS

tat-dvīpasya-of that island; api-also; adhipatiḥ-the ruler; praiyavrataḥ-a son of Mahārāja Priyavrata; vītihotraḥ nāma-named Vītihotra; etasya-of him; ātma-jau-unto the two sons; ramaṇaka-Ramaṇaka; dhātaki-and Dhātaki; nāmānau-having the names; varṣa-patī-the rulers of the two tracts of land; niyujya-appointing; saḥ svayam-himself; pūrvaja-vat-like his other brothers; bhagavat-karma-śīlaḥ-being absorbed in activities to satisfy the Supreme Personality of Godhead; eva-indeed; āste-remains.

The ruler of this island, the son of Mahārāja Priyavrata named Vītihotra, had two sons named Ramaṇaka and Dhātaki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhātithi.

TEXT 32

tad-varṣa-puruṣā bhagavantaṁ brahma-rūpiṇaṁ sakarmakeṇa karmaṇārādhayantīdaṁ codāharanti.

SYNONYMS

tat-varṣa-puruṣāḥ-the inhabitants of that island; bhagavantam-the Supreme Personality of Godhead; brahma-rūpiṇam-exhibited as Lord Brahmā being seated on the lotus; sa-karmakeṇa-for fulfillment of material desires; karmaṇā-by performing ritualistic activities according to the Vedas; ārādhayanti-worship; idam-this; ca-and; udāharanti-they chant.

For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as represented by Lord Brahmā. They offer prayers to the Lord as follows.

TEXT 33

yat tat karmamayaṁ liṅgaṁ
brahma-liṅgaṁ jano 'rcayet
ekāntam advayaṁ śāntaṁ
tasmai bhagavate nama iti

SYNONYMS

yat-which; tat-that; karma-mayam-obtainable by the Vedic ritualistic system; liṅgam-the form; brahma-liṅgam-which makes known the Supreme Brahman; janaḥ-a person; arcayet-must worship; ekāntam-who has full faith in the one Supreme; advayam-nondifferent; śāntam-peaceful; tasmai-unto him; bhagavate-the most powerful; namaḥ-our respects; iti-thus.

Lord Brahmā is known as karma-maya, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahmā, the form of manifest Vedic knowledge.

In this verse, the word karma-mayam ("obtainable by the Vedic ritualistic system") is significant. The Vedas say, svadharma-niṣṭhaḥ śata janmabhiḥ pumān viriñcatām eti: "One who strictly follows the principles of varṇāśrama-dharma for at least one hundred births will be rewarded with the post of Lord Brahmā." It is also significant that although Lord Brahmā is extremely powerful, he never thinks himself one with the Supreme Personality of Godhead; he always knows that he is an eternal servitor of the Lord. Because the Lord and the servant are identical on the spiritual platform, Brahmā is herein addressed as bhagavān. Bhagavān is the Supreme Personality of Godhead, Kṛṣṇa, but if a devotee serves Him with full faith, the meaning of the Vedic literature is revealed to him. Therefore Brahmā is called brahma-liṅga, which indicates that his entire form consists of Vedic knowledge.

TEXT 34

tataḥ parastāl lokāloka-nāmācalo lokālokayor antarāle parita upakṣiptaḥ.

SYNONYMS

tataḥ-from that ocean of sweet drinking water; parastāt-beyond; lokāloka-nāma-named Lokāloka; acalaḥ-a mountain; loka-alokayoḥ antarāle-between the countries full of sunlight and those without sunlight; paritaḥ-all around; upakṣiptaḥ-exists.

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

TEXT 35

yāvan mānasottara-mervor antaraṁ tāvatī bhūmiḥ kāñcany anyādarśa-talopamā yasyāṁ prahitaḥ padārtho na kathañcit punaḥ pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

SYNONYMS

yāvat-as much as; mānasottara-mervoḥ antaram-the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru); tāvatī-that much; bhūmiḥ-land; kāñcanī-made of gold; anyā-another; ādarśa-tala-upamā-whose surface is just like the surface of a mirror; yasyām-on which; prahitaḥ-dropped; padārthaḥ-a thing; na-not; kathañcit-in any way; punaḥ-again; pratyupalabhyate-is found; tasmāt-therefore; sarva-sattva-by all living entities; parihṛtā-abandoned; āsīt-was.

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

TEXT 36

lokāloka iti samākhyā yad anenācalena lokālokasyāntarvar-tināvasthāpyate.

SYNONYMS

loka-with light (or with inhabitants); alokaḥ-without light (or without inhabitants); iti-in this way; samākhyā-designation; yat-which; anena-by this; acalena-mountain; loka-of the land inhabited by living entities; alokasya-and of the land not inhabited by living entities; antarvartinā-which is in the middle; avasthāpyate-is established.

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.

TEXT 37

sa loka-trayānte parita īśvareṇa vihito yasmāt sūryādīnāṁ dhruvāpavargāṇāṁ jyotir-gaṇānāṁ gabhastayo 'rvācīnāṁs trīḷ lokān āvitanvānā na kadācit parācīnā bhavitum utsahante tāvad un-nahanāyāmaḥ.

SYNONYMS

saḥ-that mountain; loka-traya-ante-at the end of the three lokas (Bhūrloka, Bhuvarloka and Svarloka); paritaḥ-all around; īśvareṇa-by the Supreme Personality of Godhead, Kṛṣṇa; vihitaḥ-created; yasmāt-from which; sūrya-ādīnām-of the sun planet; dhruva-apavargāṇām-up to Dhruvaloka and other, inferior luminaries; jyotiḥ-gaṇānām-of all the luminaries; gabhastayaḥ-the rays; arvācīnān-on this side; trīn-the three; lokān-planetary systems; āvitanvānāḥ-spreading throughout; na-not; kadācit-at any time; parācīnāḥ-beyond the jurisdiction of that mountain; bhavitum-to be; utsahante-are able; tāvat-that much; unnahana-āyāmaḥ-the measure of the height of the mountain.

By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds-Bhūrloka, Bhuvarloka and Svarloka-to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

When we speak of loka-traya, we refer to the three primary planetary systems-Bhūḥ, Bhuvaḥ and Svaḥ-into which the universe is divided. Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest. Lokāloka Mountain has been established as the outer boundary of all the lokas to distribute the rays of the sun and other luminaries equally throughout the universe.

This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific. Śukadeva Gosvāmī described these universal affairs to Mahārāja Parīkṣit as he had heard about them from his predecessor. He explained these facts five thousand years ago, but the knowledge existed long, long before because Śukadeva Gosvāmī received it through disciplic succession. Because this knowledge is accepted through the disciplic succession, it is perfect. The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years. Therefore, even if modern scientists do not accept the other factual presentations of Śrīmad-Bhāgavatam, how can they deny the perfect astronomical calculations that existed long before they could imagine such things? There is so much information to gather from Śrīmad-Bhāgavatam. Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.

TEXT 38

etāvāḻ loka-vinyāso māna-lakṣaṇa-saṁsthābhir vicintitaḥ kavibhiḥ sa tu pañcāśat-koṭi-gaṇitasya bhū-golasya turīya-bhāgo ’yaṁ lokālokācalaḥ.

SYNONYMS

etāvān-this much; loka-vinyāsaḥ-the placing of the different planets; māna-with measurements; lakṣaṇa-symptoms; saṁsthābhiḥ-as well as with their different situations; vicintitaḥ-established by scientific calculations; kavibhiḥ-by learned scholars; saḥ-that; tu-but; pañcāśat-koṭi-500,000,000 yojanas; gaṇitasya-which is measured at; bhū-golasya-of the planetary system known as Bhūgolaka; turīya-bhāgaḥ-one fourth; ayam-this; lokāloka-acalaḥ-the mountain known as Lokāloka.

Learned scholars who are free from mistakes, illusions and propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokāloka is one fourth of the diameter of the universe-or, in other words, 125,000,000 yojanas [1 billion miles].

Śrīla Viśvanātha Cakravartī Ṭhākura has given accurate astronomical information about the location of Lokāloka Mountain, the movements of the sun globe and the distance between the sun and the circumference of the universe. However, the technical terms used in the astronomical calculations given by the Jyotir Veda are difficult to translate into English. Therefore to satisfy the reader, we may include the exact Sanskrit statement given by Śrīla Viśvanātha Cakravartī Ṭhākura, which records exact calculations regarding universal affairs.

sa tu lokālokas tu bhū-golakasya bhū-sambandhāṇḍa-golakasyety arthaḥ; sūryasy eva bhuvo ’py aṇḍa-golakayor madhya-vartitvāt kha-golam iva bhū-golam api pañcāśat-koṭi-yojana-pramāṇaṁ tasya turīya-bhāgaḥ sārdha-dvādaśa-koṭi-yojana-vistārocchrāya ity arthaḥ bhūs tu catus-triṁśal-lakṣonapañcāśat-koṭi-pramāṇā jñeyā; yathā meru-madhyān mānasottara-madhya-paryantaṁ sārdha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇam; mānasottara-madhyāt svādūdaka-samudra-paryantaṁ ṣaṇ-ṇavati-lakṣa-yojana-pramāṇaṁ tataḥ kāñcanī-bhūmiḥ sārdha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇā evam ekato meru-lokālokayor antarālam ekādaśa-śal-lakṣādhika-catuṣ-koṭi-parimitam anyato ’pi tathatyeto lokālokāl loka-paryantaṁ sthānaṁ dvāviṁśati-lakṣottarāṣṭa-koṭi-parimitaṁ lokālokād bahir apy ekataḥ etāvad eva anyato ’py etāvad eva yad vakṣyate, yo ’ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad-bahir lokālokācalād ity ekato lokālokaḥ sārdha-dvādaśa-koṭi-yojana-parimāṇaḥ anyato ’pi sa tathety evaṁ catus-triṁśal-lakṣonapañcāśat-koṭi-pramāṇā bhūḥ sābdhi-dvīpa-parvatā jñeyā; ata evāṇḍa-golakāt sarvato dikṣu sapta-daśa-lakṣa-yojanāvakāśe vartamāne sati pṛthivyāḥ śeṣa-nāgena dhāraṇaṁ dig-gajaiś ca niścalī-karaṇaṁ sārthakaṁ bhaved anyathā tu vyākhyāntare pañcāśat-koṭi-pramāṇatvād aṇḍa-golaka-lagnatve tat tat sarvam akiñcit-karaṁ syāt cākṣuṣe manvantare cākasmāt majjanaṁ śrī-varāha-devenotthāpanaṁ ca durghaṭaṁ syād ity adikaṁ vivecanīyam.

TEXT 39

tad-upariṣṭāc catasṛṣv āśāsvātma-yoninākhila-jagad-guruṇādhiniveśitā ye dvirada-pataya ṛṣabhaḥ puṣkaracūḍo vāmano ’parājita iti sakala-loka-sthiti-hetavaḥ.

SYNONYMS

tat-upariṣṭāt-on the top of Lokāloka Mountain; catasṛṣu āśāsu-in the four directions; ātma-yoninā-by Lord Brahmā; akhila-jagat-guruṇā-the spiritual master of the whole universe; adhiniveśitāḥ-established; ye-all those; dvirada-patayaḥ-the best of elephants; ṛṣabhaḥ-Ṛṣabha; puṣkara-cūḍaḥ-Puṣkaracūḍa; vāmanaḥ-Vāmana; aparājitaḥ-Aparājita; iti-thus; sakala-loka-sthiti-hetavaḥ-the causes of the maintenance of the different planets within the universe.

On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.

TEXT 40

teṣāṁ sva-vibhūtīnāṁ loka-pālānāṁ ca vividha-vīryopabṛṁhaṇāya bhagavān parama-mahā-puruṣo mahā-vibhūti-patir antaryāmy ātmano viśuddha-sattvaṁ dharma-jñāna-vairāgyaiśvaryādy-aṣṭa-mahā-siddhy-upalakṣaṇaṁ viṣvaksenādibhiḥ sva-pārṣada-pravaraiḥ parivārito nija-varāyudhopaśobhitair nija-bhuja-daṇḍaiḥ sandhārayamāṇas tasmin giri-vare samantāt sakala-loka-svastaya āste.

SYNONYMS

teṣām-of all of them; sva-vibhūtīnām-who are his personal expansions and assistants; loka-pālānām-who are entrusted with looking after the universal affairs; ca-and; vividha-varieties; vīrya-upabṛṁhaṇāya-for expanding the powers; bhagavān-the Supreme Personality of Godhead; parama-mahā-puruṣaḥ-the foremost master of all kinds of opulence, the Supreme Personality of Godhead; mahā-vibhūti-patiḥ-the master of all inconceivable potencies; antaryāmī-the Supersoul; ātmanaḥ-of Himself; viśuddha-sattvam-having an existence without contamination by the material modes of nature; dharma-jñāna-vairāgya-of religion, pure knowledge and renunciation; aiśvarya-ādi-of all kinds of opulence; aṣṭa-eight; mahā-siddhi-and of great mystic perfections; upalakṣaṇam-having the characteristics; viṣvaksena-ādibhiḥ-by His expansion known as Viṣvaksena and others; sva-pārṣada-pravaraiḥ-the best of personal assistants; parivāritaḥ-surrounded; nija-His own; vara-āyudha-by different types of weapons; upaśobhitaiḥ-being decorated; nija-own; bhuja-daṇḍaiḥ-with stout arms; sandhārayamāṇaḥ-manifesting this form; tasmin-on that; giri-vare-great mountain; samantāt-all around; sakala-loka-svastaye-for the benefit of all the planetary systems; āste-exists.

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavān, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and assistants like Viṣvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as aṇimā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

TEXT 41

ākalpam evaṁ veṣaṁ gata eṣa bhagavān ātma-yogamāyayā viracita-vividha-loka-yātrā-gopīyāyety arthaḥ.

SYNONYMS

ā-kalpam-for the duration of the time of creation; evam-thus; veṣam-appearance; gataḥ-has accepted; eṣaḥ-this; bhagavān-the Supreme Personality of Godhead; ātma-yoga-māyayā-by His own spiritual potency; viracita-perfected; vividha-loka-yātrā-the livelihood of the various planetary systems; gopīyāya-just to maintain; iti-thus; arthaḥ-the purpose.

The various forms of the Supreme Personality of Godhead, such as Nārāyaṇa and Viṣṇu, are beautifully decorated with different weapons. The Lord exhibits those forms to maintain all the varied planets created by His personal potency, yogamāyā.

In Bhagavad-gītā (4.6) Lord Kṛṣṇa says, sambhavāmy ātma-māyayā: ”I appear by My internal potency. ”The word ātma-māyā refers to the Lord’s personal potency, yogamāyā. After creating both the material world and spiritual world through yogamāyā, the Supreme Personality of Godhead personally maintains them by expanding Himself in different categories as the Viṣṇu mūrtis and the demigods. He maintains the material creation from beginning to end, and He personally maintains the spiritual world.

TEXT 42

yo ’ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad bahir lokālokācalāt; tataḥ parastād yogeśvara-gatiṁ viśuddhām udāharanti.

SYNONYMS

yaḥ-that which; antaḥ-vistāraḥ-the distance inside Lokāloka Mountain; etena-by this; hi-indeed; aloka-parimāṇam-the width of the tract of land known as Aloka-varṣa; ca-and; vyākhyātam-described; yat-which; bahiḥ-outside; lokāloka-acalāt-beyond Lokāloka Mountain; tataḥ-that; parastāt-beyond; yogeśvara-gatim-the path of Yogeśvara (Kṛṣṇa) in penetrating the coverings of the universe; viśuddhām-without material contamination; udāharanti-they say.

My dear King, outside Lokāloka Mountain is the tract of land known as Aloka-varṣa, which extends for the same breadth as the area within the mountain-in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varṣa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Kṛṣṇa took Arjuna through this place to bring back the sons of the brāhmaṇa.

TEXT 43

aṇḍa-madhya-gataḥ sūryo
dyāv-ābhūmyor yad antaram
sūryāṇḍa-golayor madhye
koṭyaḥ syuḥ pañca-viṁśatiḥ

SYNONYMS

aṇḍa-madhya-gataḥ-situated in the center of the universe; sūryaḥ-the sun globe; dyāv-ābhūmyoḥ-the two planetary systems Bhūrloka and Bhuvarloka; yat-which; antaram-in between; sūrya-of the sun; aṇḍa-golayoḥ-and the globe of the universe; madhye-in the middle; koṭyaḥ-groups of ten million; syuḥ-are; pañca-viṁśatiḥ-twenty-five.

The sun is situated [vertically] in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called antarikṣa, outer space. The distance between the sun and the circumference of the universe is twenty-five koṭi yojanas [two billion miles].

The word koṭi means ten million, and a yojana is eight miles. The diameter of the universe is fifty koṭi yojanas (four billion miles). Therefore, since the sun is in the middle of the universe, the distance between the sun and the edge of the universe is calculated to be twenty-five koṭi yojanas (two billion miles).

TEXT 44

mṛte ’ṇḍa eṣa etasmin yad abhūt tato mārtaṇḍa iti vyapadeśaḥ; hiraṇyagarbha iti yad dhiraṇyāṇḍa-samudbhavaḥ.

SYNONYMS

mṛte-dead; aṇḍe-in the globe; eṣaḥ-this; etasmin-in this; yat-which; abhūt-entered personally at the time of creation; tataḥ-from that; mārtaṇḍa-Mārtaṇḍa; iti-thus; vyapadeśaḥ-the designation; hiraṇya-garbhaḥ-known as Hiraṇyagarbha; iti-thus; yat-because; hiraṇya-aṇḍa-samudbhavaḥ-his material body was created from Hiraṇyagarbha.

The sun-god is also known as Vairāja, the total material body for all living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Mārtaṇḍa. He is also known as Hiraṇyagarbha because he received his material body from Hiraṇyagarbha [Lord Brahmā].

The post of Lord Brahmā is meant for very highly elevated, spiritually advanced living beings. When such living beings are unavailable, Lord Viṣṇu, the Supreme Personality of Godhead, expands Himself as Lord Brahmā. This takes place very rarely. Consequently there are two kinds of Brahmās. Sometimes Brahmā is an ordinary living entity, and at other times Brahmā is the Supreme Personality of Godhead. The Brahmā spoken of here is an ordinary living being. Whether Brahmā is the Supreme Personality of Godhead or an ordinary living being, he is known as Vairāja Brahmā and Hiraṇyagarbha Brahmā. Therefore the sun-god is also accepted as Vairāja Brahmā.

TEXT 45

sūryeṇa hi vibhajyante
diśaḥ khaṁ dyaur mahī bhidā
svargāpavargau narakā
rasaukāṁsi ca sarvaśaḥ

SYNONYMS

sūryeṇa-by the sun-god within the sun planet; hi-indeed; vibhajyante-are divided; diśaḥ-the directions; kham-the sky; dyauḥ-the heavenly planets; mahī-the earthly planets; bhidā-other divisions; svarga-the heavenly planets; apavargau-and the places for liberation; narakāḥ-the hellish planets; rasaukāṁsi-such as Atala; ca-also; sarvaśaḥ-all.

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

TEXT 46

deva-tiryaṅ-manuṣyāṇāṁ
sarīsṛpa-savīrudhām
sarva-jīva-nikāyānāṁ
sūrya ātmā dṛg-īśvaraḥ

SYNONYMS

deva-of the demigods; tiryak-the lower animals; manuṣyāṇām-and the human beings; sarīsṛpa-the insects and the serpents; savīrudhām-and the plants and trees; sarva-jīva-nikāyānām-of all groups of living entities; sūryaḥ-the sun-god; ātmā-the life and soul; dṛk-of the eyes; īśvaraḥ-the personality of Godhead.

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called dṛg-īśvara, the Personality of Godhead presiding over sight.

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura says, sūrya ātmā ātmatvenopāsyaḥ. The actual life and soul of all living entities within this universe is the sun. He is therefore upāsya, worshipable. We worship the sun-god by chanting the Gāyatrī mantra (oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi). Sūrya is the life and soul of this universe, and there are innumerable universes for which a sun-god is the life and soul, just as the Supreme Personality of Godhead is the life and soul of the entire creation. We have information that Vairāja, Hiraṇyagarbha, entered the great, dull, material globe called the sun. This indicates that the theory held by so-called scientists that no one lives there is wrong. Bhagavad-gītā also says that Kṛṣṇa first instructed Bhagavad-gītā to the sun-god (imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]). Therefore the sun is not vacant. It is inhabited by living entities, and the predominating deity is Vairāja, or Vivasvān. The difference between the sun and earth is that the sun is a fiery planet, but everyone there has a suitable body and can live there without difficulty.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Studying the Structure of the Universe."

20.6.21 Chapter Twenty-one

The Movements of the Sun

This chapter informs us of the movements of the sun. The sun is not stationary; it is also moving like the other planets. The sun's movements determine the duration of night and day. When the sun travels north of the equator, it moves slowly during the day and very quickly at night, thus increasing the duration of the daytime and decreasing the duration of night. Similarly, when the sun travels south of the equator, the exact opposite is true-the duration of the day decreases, and the duration of night increases. When the sun enters Karkaṭa-rāśi (Cancer) and then travels to Siṁha-rāśi (Leo) and so on through Dhanuḥ-rāśi (Sagittarius), its course is called Dakṣiṇāyana, the southern way, and when the sun enters Makara-rāśi (Capricorn) and thereafter travels through Kumbharāśi (Aquarius) and so on through Mithuna-rāśi (Gemini), its course is called Uttarāyaṇa, the northern way. When the sun is in Meṣa-rāśi (Aries) and Tulā-rāśi (Libra), the duration of day and night are equal.

On Mānasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhānī, where King Indra lives, and south of Sumeru is Saṁyamanī, the abode of Yamarāja, the superintendent of death. Similarly, west of Sumeru is Nimlocanī, the abode of Varuṇa, the demigod who controls the water, and north of Sumeru is Vibhāvarī, where the demigod of the moon lives. Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes places and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries.

The entire kāla-cakra, or wheel of time, is established on the wheel of the sun-god's chariot. This wheel is known as Saṁvatsara. The seven horses pulling the chariot of the sun are known as Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. They are harnessed by a demigod known as Aruṇadeva to a yoke 900,000 yojanas wide. Thus the chariot carries Ādityadeva, the sun-god. Always staying in front of the sun-god and offering their prayers are sixty thousand sages known as Vālikhilyas. There are fourteen Gandharvas, Apsarās and other demigods, who are divided into seven parties and who perform ritualistic activities every month to worship the Supersoul through the sun-god according to different names. Thus the sun-god travels through the universe for a distance of 95,100,000 yojanas (760,800,000 miles) at a speed of 16,004 miles at every moment.

TEXT 1

śrī-śuka uvāca

etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇato vyākhyātaḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; etāvān-so much; eva-certainly; bhū-valayasya sanniveśaḥ-the arrangement of the whole universe; pramāṇa-lakṣaṇataḥ-according to measurement (fifty crores of yojanas, or four billion miles in width and length) and characteristics; vyākhyātaḥ-estimated.

Śukadeva Gosvāmī said: My dear King, I have thus far described the diameter of the universe [fifty crores of yojanas, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

TEXT 2

etena hi divo maṇḍala-mānaṁ tad-vida upadiśanti yathā dvi-dalayor niṣpāvādīnāṁ te antareṇāntarikṣaṁ tad-ubhaya-sandhitam.

SYNONYMS

etena-by this estimation; hi-indeed; divaḥ-of the upper planetary system; maṇḍala-mānam-the measurement of the globe; tat-vidaḥ-the experts who know about it; upadiśanti-instruct; yathā-just as; dvi-dalayoḥ-in the two halves; niṣpāva-ādīnām-of grain such as wheat; te-of the two divisions; antareṇa-in the intervening space; antarikṣam-the sky or outer space; tat-by the two; ubhaya-on both sides; sandhitam-where the two parts join.

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antarikṣa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

TEXT 3

yan-madhya-gato bhagavāṁs tapatāṁ patis tapana ātapena tri-lokīṁ pratapaty avabhāsayaty ātma-bhāsā sa eṣa udagayana-dakṣiṇāyana-vaiṣuvata-saṁjñābhir māndya-śaighrya-samānābhir gatibhir ārohaṇāvarohaṇa-samāna-sthāneṣu yathā-savanam abhipadyamāno makarādiṣu rāśiṣv aho-rātrāṇi dīrgha-hrasva-samānāni vidhatte.

SYNONYMS

yat-of which (the intermediate space); madhya-gataḥ-being situated in the middle; bhagavān-the most powerful; tapatām patiḥ-the master of those that heat the whole universe; tapanaḥ-the sun; ātapena-by heat; tri-lokīm-the three worlds; pratapati-heats; avabhāsayati-lights; ātma-bhāsā-by its own illuminating rays; saḥ-that; eṣaḥ-the sun globe; udagayana-of passing to the northern side of the equator; dakṣiṇa-ayana-of passing to the southern side of the equator; vaiṣuvata-or of passing through the equator; saṁjñābhiḥ-by different names; māndya-characterized by slowness; śaighrya-swiftness; samānābhiḥ-and by equality; gatibhiḥ-by movement; ārohaṇa-of rising; avarohaṇa-of going down; samāna-or of staying in the middle; sthāneṣu-in positions; yathā-savanam-according to the order of the Supreme Personality of Godhead; abhipadyamānaḥ-moving; makara-ādiṣu-headed by the sign Makara (Capricorn); rāśiṣu-in different signs; ahaḥ-rātrāṇi-the days and nights; dīrgha-long; hrasva-short; samānāni-equal; vidhatte-makes.

In the midst of that region of outer space [antarikṣa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator-and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]-days and nights are short, long or equal to one another.

Lord Brahmā prays in his Brahma-saṁhitā (5.52):

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." Although the sun is described as bhagavān, the most powerful, and although it is actually the most powerful planet within the universe, it nevertheless has to carry out the order of Govinda, Kṛṣṇa. The sun-god cannot deviate even an inch from the orbit designated to him. Therefore in every sphere of life, the supreme order of the Supreme Personality of Godhead is carried out. The entire material nature carries out His orders. However, we foolishly see the activities of material nature without understanding the supreme order and Supreme Person behind them. As confirmed in Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ: [Bg. 9.10] material nature carries out the orders of the Lord, and thus everything is maintained in an orderly way.

TEXT 4

yadā meṣa-tulayor vartate tadāho-rātrāṇi samānāni bhavanti yadā vṛṣabhādiṣu pañcasu ca rāśiṣu carati tadāhāny eva vardhante hrasati ca māsi māsy ekaikā ghaṭikā rātriṣu.

SYNONYMS

yadā-when; meṣa-tulayoḥ-in Meṣa (Aries) and Tulā (Libra); vartate-the sun exists; tadā-at that time; ahaḥ-rātrāṇi-the days and nights; samānāni-equal in duration; bhavanti-are; yadā-when; vṛṣabha-ādiṣu-headed by Vṛṣabha (Taurus) and Mithuna (Gemini); pañcasu-in the five; ca-also; rāśiṣu-signs; carati-moves; tadā-at that time; ahāni-the days; eva-certainly; vardhante-increase; hrasati-is diminished; ca-and; māsi māsi-in every month; eka-ekā-one; ghaṭikā-half hour; rātriṣu-in the nights.

When the sun passes through Meṣa [Aries] and Tulā [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

TEXT 5

yadā vṛścikādiṣu pañcasu vartate tadāho-rātrāṇi viparyayāṇi bhavanti.

SYNONYMS

yadā-when; vṛścika-ādiṣu-headed by Vṛścika (Scorpio); pañcasu-five; vartate-remains; tadā-at that time; ahaḥ-rātrāṇi-the days and nights; viparyayāṇi-the opposite (the duration of the day decreases, and that of night increases); bhavanti-are.

When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

TEXT 6

yāvad dakṣiṇāyanam ahāni vardhante yāvad udagayanaṁ rātrayaḥ.

SYNONYMS

yāvat-until; dakṣiṇa-ayanam-the sun passes to the southern side; ahāni-the days; vardhante-increase; yāvat-until; udagayanam-the sun passes to the northern side; rātrayaḥ-the nights.

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

TEXT 7

evaṁ nava koṭaya eka-pañcāśal-lakṣāṇi yojanānāṁ mānasottara-giri-parivartanasyopadiśanti tasminn aindrīṁ purīṁ pūrvasmān meror devadhānīṁ nāma dakṣiṇato yāmyāṁ saṁyamanīṁ nāma paścād vāruṇīṁ nimlocanīṁ nāma uttarataḥ saumyāṁ vibhāvarīṁ nāma tāsūdaya-madhyāhnāstamaya-niśīthānīti bhūtānāṁ pravṛtti-nivṛtti-nimittāni samaya-viśeṣeṇa meroś catur-diśam.

SYNONYMS

evam-thus; nava-nine; koṭayaḥ-ten millions; eka-pañcāśat-fifty-one; lakṣāṇi-hundred thousands; yojanānām-of the yojanas; mānasottara-giri-of the mountain known as Mānasottara; parivartanasya-of the circumambulation; upadiśanti-they (learned scholars) teach; tasmin-on that (Mānasottara Mountain); aindrīm-of King Indra; purīm-the city; pūrvasmāt-on the eastern side; meroḥ-of Sumeru Mountain; devadhānīm-Devadhānī; nāma-of the name; dakṣiṇataḥ-on the southern side; yāmyām-of Yamarāja; saṁyamanīm-Saṁyamanī; nāma-named; paścāt-on the western side; vāruṇīm-of Varuṇa; nimlocanīm-Nimlocanī; nāma-named; uttarataḥ-on the northern side; saumyām-of the moon; vibhāvarīm-Vibhāvarī; nāma-named; tāsu-in all of them; udaya-rising; madhyāhna-midday; astamaya-sunset; niśīthāni-midnight; iti-thus; bhūtānām-of the living entities; pravṛtti-of activity; nivṛtti-and cessation of activity; nimittāni-the causes; samaya-viśeṣeṇa-by the particular times; meroḥ-of Sumeru Mountain; catuḥ-diśam-the four sides.

Śukadeva Gosvāmī continued; My dear King, as stated before, the learned say that the sun travels over all sides of Mānasottara Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as Saṁyamanī, possessed by Yamarāja, in the west is a place known as Nimlocanī, possessed by Varuṇa, and in the north is a place named Vibhāvarī, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

TEXTS 8–9

tatratyānāṁ divasa-madhyaṅgata eva sadādityas tapati savyenācalaṁ dakṣiṇena karoti; yatrodeti tasya ha samāna-sūtra-nipāte nimlocati yatra kvacana syandenābhitapati tasya haiṣa samāna-sūtra-nipāte prasvāpayati tatra gataṁ na paśyanti ye taṁ samanupaśyeran.

SYNONYMS

tatratyānām-for the living entities residing on Mount Meru; divasa-madhyaṅgataḥ-being positioned as at midday; eva-indeed; sadā-always; ādityaḥ-the sun; tapati-heats; savyena-to the left side; acalam-Sumeru Mountain; dakṣiṇena-to the right (being forced by wind blowing to the right, the sun moves to the right); karoti-moves; yatra-the point where; udeti-it rises; tasya-of that position; ha-certainly; samāna-sūtra-nipāte-at the diametrically opposite point; nimlocati-the sun sets; yatra-where; kvacana-somewhere; syandena-with perspiration; abhitapati-heats (at midday); tasya-of that; ha-certainly; eṣaḥ-this (the sun); samāna-sūtra-nipāte-at the diametrically opposite point; prasvāpayati-the sun causes to sleep (as at midnight); tatra-there; gatam-gone; na paśyanti-do not see; ye-who; tam-the sunset; samanupaśyeran-seeing.

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the dakṣiṇāvarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

TEXT 10

yadā caindryāḥ puryāḥ pracalate pañcadaśa-ghaṭikābhir yāmyāṁ sapāda-koṭi-dvayaṁ yojanānāṁ sārdha-dvādaśa-lakṣāṇi sādhikāni copayāti.

SYNONYMS

yadā-when; ca-and; aindryāḥ-of Indra; puryāḥ-from the residence; pracalate-it moves; pañcadaśa-by fifteen; ghaṭikābhiḥ-half hours (actually twenty-four minutes); yāmyām-to the residence of Yamarāja; sapāda-koṭi-dvayam-two and a quarter crores (22,500,000); yojanānām-of yojanas; sārdha-and one half; dvādaśa-lakṣāṇi-twelve hundred thousand; sādhikāni-twenty-five thousand more; ca-and; upayāti-he passes over.

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamanī, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghaṭikās [six hours].

The distance indicated by the word sādhikāni is pañca-viṁśati-sahasrādhikāni, or 25,000 yojanas. That plus two and a half crores and twelve and a half lakṣa of yojanas is the distance the sun travels between each two cities. This comes to 23,775,000 yojanas, or 190,200,000 miles. The total orbit of the sun is four times that distance, or 95,100,000 yojanas (760,800,000 miles).

TEXT 11

evaṁ tato vāruṇīṁ saumyām aindrīṁ ca punas tathānye ca grahāḥ somādayo nakṣatraiḥ saha jyotiś-cakre samabhyudyanti saha vā nimlo-canti.

SYNONYMS

evam-in this way; tataḥ-from there; vāruṇīm-to the quarters where Varuṇa lives; saumyām-to the quarters where the moon lives; aindrīṁ ca-and to the quarters where Indra lives; punaḥ-again; tathā-so also; anye-the others; ca-also; grahāḥ-planets; soma-ādayaḥ-headed by the moon; nakṣatraiḥ-all the stars; saha-with; jyotiḥ-cakre-in the celestial sphere; samabhyudyanti-rise; saha-along with; vā-or; nimlocanti-set.

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvarī, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

In Bhagavad-gītā (10.21) Kṛṣṇa says, nakṣatrāṇām ahaṁ śaśī: "Of stars I am the moon." This indicates that the moon is similar to the other stars. The Vedic literature informs us that within this universe there is one sun, which is moving. The Western theory that all the luminaries in the sky are different suns is not confirmed in the Vedic literature. Nor can we assume that these luminaries are the suns of other universes, for each universe is covered by various layers of material elements, and therefore although the universes are clustered together, we cannot see from one universe to another. In other words, whatever we see is within this one universe. In each universe there is one Lord Brahmā, and there are other demigods on other planets, but there is only one sun.

TEXT 12

evaṁ muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-śatādhikāni sauro rathas trayīmayo 'sau catasṛṣu parivartate purīṣu.

SYNONYMS

evam-thus; muhūrtena-in a muhūrta (forty-eight minutes); catuḥ-triṁśat-thirty-four; lakṣa-hundred thousands; yojanāni-yojanas; aṣṭa-śatādhikāni-increased by eight hundred; sauraḥ rathaḥ-the chariot of the sun-god; trayī-mayaḥ-which is worshiped by the Gāyatrī mantra (oṁ bhūr bhuvaḥ svaḥ tat savitur, etc.); asau-that; catasṛṣu-to the four; parivartate-he moves; purīṣu-through different residential quarters.

Thus the chariot of the sun-god, which is trayīmaya, or worshiped by the words oṁ bhūr bhuvaḥ svaḥ, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.

TEXT 13

yasyaikaṁ cakraṁ dvādaśāraṁ ṣaṇ-nemi tri-ṇābhi saṁvatsarātmakaṁ samāmananti tasyākṣo meror mūrdhani kṛto mānasottare kṛtetara-bhāgo yatra protaṁ ravi-ratha-cakraṁ taila-yantra-cakravad bhraman mānasottara-girau paribhramati.

SYNONYMS

yasya-of which; ekam-one; cakram-wheel; dvādaśa-twelve; aram-spokes; ṣaṭ-six; nemi-the segments of the rim; tri-ṇābhi-the three pieces of the hub; saṁvatsara-ātmakam-whose nature is a saṁvatsara; samāmananti-they fully describe; tasya-the chariot of the sun-god; akṣaḥ-the axle; meroḥ-of Sumeru Mountain; mūrdhani-on the top; kṛtaḥ-fixed; mānasottare-on the mountain known as Mānasottara; kṛta-fixed; itara-bhāgaḥ-the other end; yatra-where; protam-fixed on; ravi-ratha-cakram-the wheel of the chariot of the sun-god; taila-yantra-cakra-vat-like the wheel of an oil-pressing machine; bhramat-moving; mānasottara-girau-on Mānasottara Mountain; paribhramati-turns.

The chariot of the sun-god has only one wheel, which is known as Saṁvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three cātur-māsya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine.

TEXT 14

tasminn akṣe kṛtamūlo dvitīyo 'kṣas turyamānena sammitas taila-yantrākṣavad dhruve kṛtopari-bhāgaḥ.

SYNONYMS

tasmin akṣe-in that axle; kṛta-mūlaḥ-whose base is fixed; dvitīyaḥ-a second; akṣaḥ-axle; turyamānena-by one fourth; sammitaḥ-measured; taila-yantra-akṣa-vat-like the axle of an oil-pressing machine; dhruve-to Dhruvaloka; kṛta-fixed; upari-bhāgaḥ-upper portion.

As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka by a rope of wind.

TEXT 15

ratha-nīḍas tu ṣaṭ-triṁśal-lakṣa-yojanāyatas tat-turīya-bhāga-viśālas tāvān ravi-ratha-yugo yatra hayāś chando-nāmānaḥ saptāruṇa-yojitā vahanti devam ādityam.

SYNONYMS

ratha-nīḍaḥ-the interior of the chariot; tu-but; ṣaṭ-triṁśat-lakṣa-yojana-āyataḥ-3,600,000 yojanas long; tat-turīya-bhāga-one quarter of that measure (900,000 yojanas); viśālaḥ-having a width; tāvān-so much also; ravi-ratha-yugaḥ-the yoke for the horses; yatra-where; hayāḥ-horses; chandaḥ-nāmānaḥ-having the different names of Vedic meters; sapta-seven; aruṇa-yojitāḥ-hooked up by Aruṇadeva; vahanti-carry; devam-the demigod; ādityam-the sun-god.

My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gāyatrī and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.

In the Viṣṇu Purāṇa it is stated:

gāyatrī ca bṛhaty uṣṇig
jagatī triṣṭup eva ca
anuṣṭup paṅktir ity uktāś
chandāṁsi harayo raveḥ

The seven horses yoked to the sun-god's chariot are named Gāyatrī, Bṛhati, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. These names of various Vedic meters designate the seven horses that carry the sun-god's chariot.

TEXT 16

purastāt savitur aruṇaḥ paścāc ca niyuktaḥ sautye karmaṇi kilāste.

SYNONYMS

purastāt-in front; savituḥ-of the sun-god; aruṇaḥ-the demigod named Aruṇa; paścāt-looking backward; ca-and; niyuktaḥ-engaged; sautye-of a charioteer; karmaṇi-in the work; kila-certainly; āste-remains.

Although Aruṇadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.

In the Vāyu Purāṇa the position of the horses is described:

saptāśva-rūpa-cchandāṁsī
vahante vāmato ravim
cakra-pakṣa-nibaddhāni
cakre vākṣaḥ samāhitaḥ

Although Aruṇadeva is in the front seat, controlling the horses, he looks back toward the sun-god from his left side.

TEXT 17

tathā vālikhilyā ṛṣayo 'ṅguṣṭha-parva-mātrāḥ ṣaṣṭi-sahasrāṇi purataḥ sūryaṁ sūkta-vākāya niyuktāḥ saṁstuvanti.

SYNONYMS

tathā-there; vālikhilyāḥ-Vālikhilyas; ṛṣayaḥ-great sages; aṅguṣṭha-parva-mātrāḥ-whose size is that of a thumb; ṣaṣṭi-sahasrāṇi-sixty thousand; purataḥ-in front; sūryam-the sun-god; su-ukta-vākāya-for speaking eloquently; niyuktāḥ-engaged; saṁstuvanti-offer prayers.

There are sixty thousand saintly persons named Vālikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.

TEXT 18

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantaṁ sūryam ātmānaṁ nānā-nāmānaṁ pṛthaṅ-nānā-nāmānaḥ pṛthak-karmabhir dvandvaśa upāsate.

SYNONYMS

tathā-similarly; anye-others; ca-also; ṛṣayaḥ-saintly persons; gandharva-apsarasaḥ-Gandharvas and Apsarās; nāgāḥ-Nāga snakes; grāmaṇyaḥ-Yakṣas; yātudhānāḥ-Rākṣasas; devāḥ-demigods; iti-thus; eka-ekaśaḥ-one by one; gaṇāḥ-groups; sapta-seven; caturdaśa-fourteen in number; māsi māsi-in every month; bhagavantam-unto the most powerful demigod; sūryam-the sun-god; ātmānam-the life of the universe; nānā-various; nāmānam-who possesses names; pṛthak-separate; nānā-nāmānaḥ-having various names; pṛthak-separate; karmabhiḥ-by ritualistic ceremonies; dvandvaśaḥ-in groups of two; upāsate-worship.

Similarly, fourteen other saints, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Sūryadeva, who holds many names.

In the Viṣṇu Purāṇa it is said:

stuvanti munayaḥ sūryaṁ
gandharvair gīyate puraḥ
nṛtyanto 'psaraso yānti
sūryasyānu niśācarāḥ
vahanti pannagā yakṣaiḥ
kriyate 'bhiṣusaṅgrahaḥ
vālikhilyās tathaivainaṁ
parivārya samāsate
so 'yaṁ sapta-gaṇaḥ sūrya-
maṇḍale muni-sattama
himoṣṇa vāri-vṛṣṭīṇāṁ
hetutve samayaṁ gataḥ

Worshiping the most powerful demigod Sūrya, the Gandharvas sing in front of him, the Apsarās dance before the chariot, the Niśācaras follow the chariot, the Pannagas decorate the chariot, the Yakṣas guard the chariot, and the saints called the Vālikhilyas surround the sun-god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe.

TEXT 19

lakṣottaraṁ sārdha-nava-koṭi-yojana-parimaṇḍalaṁ bhū-valayasya kṣaṇena sagavyūty-uttaraṁ dvi-sahasra-yojanāni sa bhuṅkte.

SYNONYMS

lakṣa-uttaram-increased by 100,000; sārdha-with 5,000,000; nava-koṭi-yojana-of 90,000,000 yojanas; parimaṇḍalam-circumference; bhū-valayasya-of the earthly sphere; kṣaṇena-in one moment; sagavyūti-uttaram-augmented by two krośas (four miles); dvi-sahasra-yojanāni-2,000 yojanas; saḥ-the sun-god; bhuṅkte-traverses.

My dear King, in his orbit through Bhū-maṇḍala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krośas [16,004 miles] in a moment.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-first Chapter * of the Śrīmad-Bhāgavatam, entitled, "The Movements of the Sun."

Chapter Twenty-two

The Orbits of the Planets

In this chapter the orbits of the planets are described. According to the movements of the moon and other planets, all the inhabitants of the universe are prone to auspicious and inauspicious situations. This is referred to as the influence of the stars.

The sun-god, who controls the affairs of the entire universe, especially in regard to heat, light, seasonal changes and so on, is considered an expansion of Nārāyaṇa. He represents the three Vedas-Ṛg, Yajur and Sāma-and therefore he is known as Trayīmaya, the form of Lord Nārāyaṇa. Sometimes the sun-god is also called Sūrya Nārāyaṇa. The sun-god has expanded himself in twelve divisions, and thus he controls the six seasonal changes and causes winter, summer, rain and so on. Yogīs and karmīs following the varṇāśrama institution, who practice haṭha or aṣṭāṅga-yoga or who perform agnihotra sacrifices, worship Sūrya Nārāyaṇa for their own benefit. The demigod Sūrya is always in touch with the Supreme Personality of Godhead, Nārāyaṇa. Residing in outer space, which is in the middle of the universe, between Bhūloka and Bhuvarloka, the sun rotates through the time circle of the zodiac, represented by twelve rāśis, or signs, and assumes different names according to the sign he is in. For the moon, every month is divided into two fortnights. Similarly, according to solar calculations, a month is equal to the time the sun spends in one constellation; two months constitute one season, and there are twelve months in a year. The entire area of the sky is divided into two halves, each representing an ayana, the course traversed by the sun within a period of six months. The sun travels sometimes slowly, sometimes swiftly and sometimes at a moderate speed. In this way it travels within the three worlds, consisting of the heavenly planets, the earthly planets and outer space. These orbits are referred to by great learned scholars by the names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

The moon is situated 100,000 yojanas above the rays of the sunshine. Day and night on the heavenly planets and Pitṛloka are calculated according to its waning and waxing. Above the moon by a distance of 200,000 yojanas are some stars, and above these stars is Śukra-graha (Venus), whose influence is always auspicious for the inhabitants of the entire universe. Above Śukra-graha by 200,000 yojanas is Budha-graha (Mercury), whose influence is sometimes auspicious and sometimes inauspicious. Next, above Budha-graha by 200,000 yojanas, is Aṅgāraka (Mars), which almost always has an unfavorable influence. Above Aṅgāraka by another 200,000 yojanas is the planet called Bṛhaspati-graha (Jupiter), which is always very favorable for qualified brāhmaṇas. Above Bṛhaspati-graha is the planet Śanaiścara (Saturn), which is very inauspicious, and above Saturn is a group of seven stars occupied by great saintly persons who are always thinking of the welfare of the entire universe. These seven stars circumambulate Dhruvaloka, which is the residence of Lord Viṣṇu within this universe.

TEXT 1

rājovāca

yad etad bhagavata ādityasya meruṁ dhruvaṁ ca pradakṣiṇena parikrāmato rāśīnām abhimukhaṁ pracalitaṁ cāpradakṣiṇaṁ bhagavatopavarṇitam amuṣya vayaṁ katham anumimīmahīti.

SYNONYMS

rājā uvāca-the King (Mahārāja Parīkṣit) inquired; yat-which; etat-this; bhagavataḥ-of the most powerful; ādityasya-of the sun (Sūrya Nārāyaṇa); merum-the mountain known as Sumeru; dhruvam ca-as well as the planet known as Dhruvaloka; pradakṣiṇena-by placing on the right; parikrāmataḥ-which is going around; rāśīnām-the different signs of the zodiac; abhimukham-facing toward; pracalitam-moving; ca-and; apradakṣiṇam-placing on the left; bhagavatā-by Your Lordship; upavarṇitam-described; amuṣya-of that; vayam-we (the hearer); katham-how; anumimīmahi-can accept it by argument and inference; iti-thus.

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

TEXT 2

sa hovāca

yathā kulāla-cakreṇa bhramatā saha bhramatāṁ tad-āśrayāṇāṁ pipīlikādīnāṁ gatir anyaiva pradeśāntareṣv apy upalabhyamānatvād evaṁ nakṣatra-rāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca pradakṣiṇena paridhāvatā saha paridhāvamānānāṁ tad-āśrayāṇāṁ sūryādīnāṁ grahāṇāṁ gatir anyaiva nakṣatrāntare rāśy-antare copalabhyamānatvāt.

SYNONYMS

saḥ-Śukadeva Gosvāmī; ha-very clearly; uvāca-answered; yathā-just as; kulāla-cakreṇa-a potter's wheel; bhramatā-turning around; saha-with; bhramatām-of those turning around; tat-āśrayāṇām-being located on that (wheel); pipīlika-ādīnām-of small ants; gatiḥ-the motion; anyā-other; eva-certainly; pradeśa-antareṣu-in different locations; api-also; upalabhyamānatvāt-due to being experienced; evam-similarly; nakṣatra-rāśibhiḥ-by the stars and signs; upalakṣitena-being seen; kāla-cakreṇa-with the great wheel of time; dhruvam-the star known as Dhruvaloka; merum-the mountain known as Sumeru; ca-and; pradakṣiṇena-on the right; paridhāvatā-going around; saha-with; paridhāvamānānām-of those going around; tat-āśrayāṇām-whose shelter is that wheel of time; sūrya-ādīnām-headed by the sun; grahāṇām-of the planets; gatiḥ-the motion; anyā-other; eva-certainly; nakṣatra-antare-in different stars; rāśi-antare-in different signs; ca-and; upalabhyamānatvāt-due to being observed.

Śrī Śukadeva Gosvāmī clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

TEXT 3

sa eṣa bhagavān ādi-puruṣa eva sākṣān nārāyaṇo lokānāṁ svastaya ātmānaṁ trayīmayaṁ karma-viśuddhi-nimittaṁ kavibhir api ca vedena vijijñāsyamāno dvādaśadhā vibhajya ṣaṭsu vasantādiṣv ṛtuṣu yathopa-joṣam ṛtu-guṇān vidadhāti.

SYNONYMS

saḥ-that; eṣaḥ-this; bhagavān-the supremely powerful; ādi-puruṣaḥ-the original person; eva-certainly; sākṣāt-directly; nārāyaṇaḥ-the Supreme Personality of Godhead, Nārāyaṇa; lokānām-of all the planets; svastaye-for the benefit; ātmānam-Himself; trayī-mayam-consisting of the three Vedas (Sāma, Yajur and Ṛg); karma-viśuddhi-of purification of fruitive activities; nimittam-the cause; kavibhiḥ-by great saintly persons; api-also; ca-and; vedena-by Vedic knowledge; vijijñāsyamānaḥ-being inquired about; dvādaśa-dhā-in twelve divisions; vibhajya-dividing; ṣaṭsu-in six; vasanta-ādiṣu-headed by spring; ṛtuṣu-seasons; yathā-upajoṣam-according to the enjoyment of their past activities; ṛtu-guṇān-the qualities of the different seasons; vidadhāti-he arranges.

The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.

TEXT 4

tam etam iha puruṣās trayyā vidyayā varṇāśramācārānupathā uccāvacaiḥ karmabhir āmnātair yoga-vitānaiś ca śraddhayā yajanto 'ñjasā śreyaḥ samadhigacchanti.

SYNONYMS

tam-Him (the Supreme Personality of Godhead); etam-this; iha-in this world of mortality; puruṣāḥ-all people; trayyā-having three divisions; vidyayā-by the Vedic knowledge; varṇa-āśrama-ācāra-the practices of the varṇāśrama system; anupathāḥ-following; ucca-avacaiḥ-higher or lower according to the different positions in the varṇāśrama-dharma (brāhmaṇa, kṣatriya, vaiśya and śūdra); karmabhiḥ-by their respective activities; āmnātaiḥ-handed down; yoga-vitānaiḥ-by meditation and other yogic processes; ca-and; śraddhayā-with great faith; yajantaḥ-worshiping; añjasā-without difficulty; śreyaḥ-the ultimate benefit of life; samadhigacchanti-they attain.

According to the system of four varṇas and four āśramas, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

TEXT 5

atha sa eṣa ātmā lokānāṁ dyāv-āpṛthivyor antareṇa nabho-valayasya kālacakra-gato dvādaśa māsān bhuṅkte rāśi-saṁjñān saṁvatsarāvayavān māsaḥ pakṣa-dvayaṁ divā naktaṁ ceti sapādarkṣa-dvayam upadiśanti yāvatā ṣaṣṭham aṁśaṁ bhuñjīta sa vai ṛtur ity upadiśyate saṁvatsarāvayavaḥ.

SYNONYMS

atha-therefore; saḥ-He; eṣaḥ-this; ātmā-the living force; lokānām-of all the three worlds; dyāv-ā-pṛthivyoḥ antareṇa-between the upper and lower portions of the universe; nabhaḥ-valayasya-of outer space; kāla-cakra-gataḥ-positioned in the wheel of time; dvādaśa māsān-twelve months; bhuṅkte-passes; rāśi-saṁjñān-named after the zodiac signs; saṁvatsara-avayavān-the parts of the whole year; māsaḥ-one month; pakṣa-dvayam-two fortnights; divā-a day; naktam ca-and a night; iti-thus; sapāda-ṛkṣa-dvayam-by stellar calculations, two and a quarter constellations; upadiśanti-they instruct; yāvatā-by as much time; ṣaṣṭham aṁśam-one sixth of his orbit; bhuñjīta-pass; saḥ-that portion; vai-indeed; ṛtuḥ-a season; iti-thus; upadiśyate-is instructed; saṁvatsara-avayavaḥ-a part of a year.

The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a saṁvatsara, or an entire year. According to lunar calculations, two fortnights-one of the waxing moon and the other of the waning-form one month. That same period is one day and night for the planet Pitṛloka. According to stellar calculations, a month equals two and one quarter constellations. When the sun travels for two months, a season passes, and therefore the seasonal changes are considered parts of the body of the year.

TEXT 6

atha ca yāvatārdhena nabho-vīthyāṁ pracarati taṁ kālam ayanam ācakṣate.

SYNONYMS

atha-now; ca-also; yāvatā-by as long as; ardhena-half; nabhaḥ-vīthyām-in outer space; pracarati-the sun moves; tam-that; kālam-time; ayanam-ayana; ācakṣate-is said.

Thus the time the sun takes to rotate through half of outer space is called an ayana, or its period of movement [in the north or in the south].

TEXT 7

atha ca yāvan nabho-maṇḍalaṁ saha dyāv-āpṛthivyor maṇḍalābhyāṁ kārtsnyena sa ha bhuñjīta taṁ kālaṁ saṁvatsaraṁ parivatsaram iḍāvatsaram anuvatsaraṁ vatsaram iti bhānor māndya-śaighrya-sama-gatibhiḥ samāmananti.

SYNONYMS

atha-now; ca-also; yāvat-as long as; nabhaḥ-maṇḍalam-outer space, between the upper and lower world; saha-along with; dyau-of the upper world; āpṛthivyoḥ-of the lower world; maṇḍalābhyām-the spheres; kārtsnyena-entirely; saḥ-he; ha-indeed; bhuñjīta-may pass through; tam-that; kālam-time; saṁvatsaram-Saṁvatsara; parivatsaram-Parivatsara; iḍāvatsaram-Iḍāvatsara; anuvatsaram-Anuvatsara; vatsaram-Vatsara; iti-thus; bhānoḥ-of the sun; māndya-slow; śaighrya-speedy; sama-and equal; gatibhiḥ-by the speeds; samāmananti-the experienced scholars describe.

The sun-god has three speeds-slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

According to solar astronomical calculations, each year extends six days beyond the calendar year, and according to lunar calculations, each year is six days shorter. Therefore, because of the movements of the sun and moon, there is a difference of twelve days between the solar and lunar years. As the Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara pass by, two extra months are added within each five years. This makes a sixth saṁvatsara, but because that saṁvatsara is extra, the solar system is calculated according to the above five names.

TEXT 8

evaṁ candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata upalabhyamāno 'rkasya saṁvatsara-bhuktiṁ pakṣābhyāṁ māsa-bhuktiṁ sapādarkṣābhyāṁ dinenaiva pakṣa-bhuktim agracārī drutatara-gamano bhuṅkte.

SYNONYMS

evam-thus; candramā-the moon; arka-gabhastibhyaḥ-from the rays of the sunshine; upariṣṭāt-above; lakṣa-yojanataḥ-by a measurement of 100,000 yojanas; upalabhyamānaḥ-being situated; arkasya-of the sun globe; saṁvatsara-bhuktim-the passage of one year of enjoyment; pakṣābhyām-by two fortnights; māsa-bhuktim-the passage of one month; sapāda-ṛkṣābhyām-by two and a quarter days; dinena-by a day; eva-only; pakṣa-bhuktim-the passage of a fortnight; agracārī-moving impetuously; druta-tara-gamanaḥ-passing more speedily; bhuṅkte-passes through.

Above the rays of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a saṁvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.

When we take into account that the moon is 100,000 yojanas, or 800,000 miles, above the rays of the sunshine, it is very surprising that the modern excursions to the moon could be possible. Since the moon is so distant, how space vehicles could go there is a doubtful mystery. Modern scientific calculations are subject to one change after another, and therefore they are uncertain. We have to accept the calculations of the Vedic literature. These Vedic calculations are steady; the astronomical calculations made long ago and recorded in the Vedic literature are correct even now. Whether the Vedic calculations or modern ones are better may remain a mystery for others, but as far as we are concerned, we accept the Vedic calculations to be correct.

TEXT 9

atha cāpūryamāṇābhiś ca kalābhir amarāṇāṁ kṣīyamāṇābhiś ca kalābhiḥ pitṝṇām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhyāṁ vitanvānaḥ sarva-jīva-nivaha-prāṇo jīvaś caikam ekaṁ nakṣatraṁ triṁśatā muhūrtair bhuṅkte.

SYNONYMS

atha-thus; ca-also; āpūryamāṇābhiḥ-gradually increasing; ca-and; kalābhiḥ-by the parts of the moon; amarāṇām-of the demigods; kṣīyamāṇābhiḥ-by gradually decreasing; ca-and; kalābhiḥ-by parts of the moon; pitṝṇām-of those on the planet known as Pitṛloka; ahaḥ-rātrāṇi-the days and nights; pūrva-pakṣa-apara-pakṣābhyām-by the period of waxing and waning; vitanvānaḥ-distributing; sarva-jīva-nivaha-of the total living entities; prāṇaḥ-the life; jīvaḥ-the chief living being; ca-also; ekam ekam-one after another; nakṣatram-a constellation of stars; triṁśatā-by thirty; muhūrtaiḥ-muhūrtas; bhuṅkte-passes through.

When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is considered the life of all living entities. He is consequently called Jīva, the chief living being within the universe.

TEXT 10

ya eṣa ṣoḍaśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo deva-pitṛ-manuṣya-bhūta-paśu-pakṣi-sarīsṛpa-vīrudhāṁ prāṇāpy āyana-śīlatvāt sarvamaya iti varṇayanti.

SYNONYMS

yaḥ-that; eṣaḥ-this; ṣoḍaśa-kalaḥ-having all sixteen parts (the full moon); puruṣaḥ-the person; bhagavān-having great power received from the Supreme Personality of Godhead; manaḥ-mayaḥ-the predominating deity of the mind; anna-mayaḥ-the source of potency for food grains; amṛta-mayaḥ-the source of the substance of life; deva-of all the demigods; pitṛ-of all the inhabitants of Pitṛloka; manuṣya-all human beings; bhūta-all living entities; paśu-of the animals; pakṣi-of the birds; sarīsṛpa-of the reptiles; vīrudhām-of all kinds of herbs and plants; prāṇa-life air; api-certainly; āyana-śīlatvāt-due to refreshing; sarva-mayaḥ-all-pervading; iti-thus; varṇayanti-the learned scholars describe.

Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amṛtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitās, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].

TEXT 11

tata upariṣṭād dvi-lakṣa-yojanato nakṣatrāṇi meruṁ dakṣiṇenaiva kālāyana īśvara-yojitāni sahābhijitāṣṭā-viṁśatiḥ.

SYNONYMS

tataḥ-from that region of the moon; upariṣṭāt-above; dvi-lakṣa-yojanataḥ-200,000 yojanas; nakṣatrāṇi-many stars; merum-Sumeru Mountain; dakṣiṇena eva-to the right side; kāla-ayane-in the wheel of time; īśvara-yojitāni-attached by the Supreme Personality of Godhead; saha-with; abhijitā-the star known as Abhijit; aṣṭā-viṁśatiḥ-twenty-eight.

There are many stars located 200,000 yojanas [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.

The stars referred to herein are 1,600,000 miles above the sun, and thus they are 4,000,000 miles above the earth.

TEXT 12

tata upariṣṭād uśanā dvi-lakṣa-yojanata upalabhyate purataḥ paścāt sahaiva vārkasya śaighrya-māndya-sāmyābhir gatibhir arkavac carati lokānāṁ nityadānukūla eva prāyeṇa varṣayaṁś cāreṇānumīyate sa vṛṣṭi-viṣṭambha-grahopaśamanaḥ.

SYNONYMS

tataḥ-from that bunch of stars; upariṣṭāt-above; uśanā-Venus; dvi-lakṣa-yojanataḥ-200,000 yojanas (1,600,000 miles); upalabhyate-is experienced; purataḥ-in front; paścāt-behind; saha-along with; eva-indeed; vā-and; arkasya-of the sun; śaighrya-speedy; māndya-slow; sāmyābhiḥ-equal; gatibhiḥ-the movements; arkavat-exactly like the sun; carati-rotates; lokānām-of all the planets within the universe; nityadā-constantly; anukūlaḥ-offering favorable conditions; eva-indeed; prāyeṇa-almost always; varṣayan-causing rainfall; cāreṇa-by infusing the clouds; anumīyate-is perceived; saḥ-he (Venus); vṛṣṭi-viṣṭambha-obstacles to rainfall; graha-upaśamanaḥ-nullifying planets.

Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

TEXT 13

uśanasā budho vyākhyātas tata upariṣṭād dvi-lakṣa-yojanato budhaḥ soma-suta upalabhyamānaḥ prāyeṇa śubha-kṛd yadārkād vyatiricyeta tadātivātābhra-prāyānāvṛṣṭy-ādi-bhayam āśaṁsate.

SYNONYMS

uśanasā-with Venus; budhaḥ-Mercury; vyākhyātaḥ-explained; tataḥ-from that (Venus); upariṣṭāt-above; dvi-lakṣa-yojanataḥ-1,600,000 miles; budhaḥ-Mercury; soma-sutaḥ-the son of the moon; upalabhyamānaḥ-is situated; prāyeṇa-almost always; śubha-kṛt-very auspicious to the inhabitants of the universe; yadā-when; arkāt-from the sun; vyatiricyeta-is separated; tadā-at that time; ativāta-of cyclones and other bad effects; abhra-clouds; prāya-almost always; anāvṛṣṭi-ādi-such as scarcity of rain; bhayam-fearful conditions; āśaṁsate-expands.

Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

TEXT 14

ata ūrdhvam aṅgārako 'pi yojana-lakṣa-dvitaya upalabhyamānas tribhis tribhiḥ pakṣair ekaikaśo rāśīn dvādaśānubhuṅkte yadi na vakreṇābhivartate prāyeṇāśubha-graho 'gha-śaṁsaḥ.

SYNONYMS

ataḥ-from this; ūrdhvam-above; aṅgārakaḥ-Mars; api-also; yojana-lakṣa-dvitaye-at a distance of 1,600,000 miles; upalabhyamānaḥ-is situated; tribhiḥ tribhiḥ-with each three and three; pakṣaiḥ-fortnights; eka-ekaśaḥ-one after another; rāśīn-the signs; dvādaśa-twelve; anubhuṅkte-passes through; yadi-if; na-not; vakreṇa-with a curve; abhivartate-approaches; prāyeṇa-almost always; aśubha-grahaḥ-an unfavorable, inauspicious planet; agha-śaṁsaḥ-creating trouble.

Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.

TEXT 15

tata upariṣṭād dvi-lakṣa-yojanāntara-gatā bhagavān bṛhaspatir ekaikasmin rāśau parivatsaraṁ parivatsaraṁ carati yadi na vakraḥ syāt prāyeṇānukūlo brāhmaṇa-kulasya.

SYNONYMS

tataḥ-that (Mars); upariṣṭāt-above; dvi-lakṣa-yojana-antara-gatāḥ-situated at a distance of 1,600,000 miles; bhagavān-the most powerful planet; bṛhaspatiḥ-Jupiter; eka-ekasmin-in one after another; rāśau-sign; parivatsaram parivatsaram-for the period of Parivatsara; carati-moves; yadi-if; na-not; vakraḥ-curved; syāt-becomes; prāyeṇa-almost always; anukūlaḥ-very favorable; brāhmaṇa-kulasya-to the brāhmaṇas of the universe.

Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brāhmaṇas of the universe.

TEXT 16

tata upariṣṭād yojana-lakṣa-dvayāt pratīyamānaḥ śanaiścara ekaikasmin rāśau triṁśan māsān vilambamānaḥ sarvān evānuparyeti tāvadbhir anuvatsaraiḥ prāyeṇa hi sarveṣām aśāntikaraḥ.

SYNONYMS

tataḥ-that (Jupiter); upariṣṭāt-above; yojana-lakṣa-dvayāt-by a distance of 1,600,000 miles; pratīyamānaḥ-is situated; śanaiścaraḥ-the planet Saturn; eka-ekasmin-in one after another; rāśau-zodiac signs; triṁśat māsān-for a period of thirty months in each; vilambamānaḥ-lingering; sarvān-all twelve signs of the zodiac; eva-certainly; anuparyeti-passes through; tāvadbhiḥ-by so many; anuvatsaraiḥ-Anuvatsaras; prāyeṇa-almost always; hi-indeed; sarveṣām-to all the inhabitants; aśāntikaraḥ-very troublesome.

Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

TEXT 17

tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara upalabhyante ya eva lokānāṁ śam anubhāvayanto bhagavato viṣṇor yat paramaṁ padaṁ pradakṣiṇaṁ prakramanti.

SYNONYMS

tataḥ-the planet Saturn; uttarasmāt-above; ṛṣayaḥ-great saintly sages; ekādaśa-lakṣa-yojana-antare-at a distance of 1,100,000 yojanas; upalabhyante-are situated; ye-all of them; eva-indeed; lokānām-for all the inhabitants of the universe; śam-the good fortune; anubhāvayantaḥ-always thinking of; bhagavataḥ-of the Supreme Personality of Godhead; viṣṇoḥ-Lord Viṣṇu; yat-which; paramam padam-the supreme abode; pradakṣiṇam-placing on the right; prakramanti-circumambulate.

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

Śrīla Madhvācārya quotes the following verse from the Brahmāṇḍa Purāṇa:

jñānānandātmano viṣṇuḥ
śiśumāra-vapuṣy atha
ūrdhva-lokeṣu sa vyāpta
ādityādyās tad-āśritā

Lord Viṣṇu, who is the source of knowledge and transcendental bliss, has assumed the form of Śiśumāra in the seventh heaven, which is situated in the topmost level of the universe. All the other planets, beginning with the sun, exist under the shelter of this Śiśumāra planetary system.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-second Chapter * of Śrīmad-Bhāgavatam, entitled "The Orbits of the Planets."

Chapter Twenty-three

The Śiśumāra Planetary Systems

This chapter describes how all the planetary systems take shelter of the polestar, Dhruvaloka. It also describes the totality of these planetary systems to be Śiśumāra, another expansion of the external body of the Supreme Personality of Godhead. Dhruvaloka, the abode of Lord Viṣṇu within this universe, is situated 1,300,000 yojanas from the seven stars. In the planetary system of Dhruvaloka are the planets of the fire-god, Indra, Prajāpati, Kaśyapa and Dharma, all of whom are very respectful to the great devotee Dhruva, who lives on the polestar. Like bulls yoked to a central pivot, all the planetary systems revolve around Dhruvaloka, impelled by eternal time. Those who worship the virāṭ-puruṣa, the universal form of the Lord, conceive of this entire rotating system of planets as an animal known as śiśumāra. This imaginary śiśumāra is another form of the Lord. The head of the śiśumāra form is downward, and its body appears like that of a coiled snake. On the end of its tail is Dhruvaloka, on the body of the tail are Prajāpati, Agni, Indra and Dharma, and on the root of the tail are Dhātā and Vidhātā. On its waist are the seven great sages. The entire body of the śiśumāra faces toward its right and appears like a coil of stars. On the right side of this coil are the fourteen prominent stars from Abhijit to Punarvasu, and on the left side are the fourteen prominent stars from Puṣyā to Uttarāṣāḍhā. The stars known as Punarvasu and Puṣyā are on the right and left hips of the śiśumāra, and the stars known as Ārdrā and Aśleṣā are on the right and left feet of the śiśumāra. Other stars are also fixed on different sides of the Śiśumāra planetary system according to the calculations of Vedic astronomers. To concentrate their minds, yogīs worship the Śiśumāra planetary system, which is technically known as the kuṇḍalini-cakra.

TEXT 1

śrī-śuka uvāca

atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ paramaṁ padam abhivadanti yatra ha mahā-bhāgavato dhruva auttānapādir agninendreṇa prajāpatinā kaśyapena dharmeṇa ca samakāla-yugbhiḥ sabahu-mānaṁ dakṣiṇataḥ kriyamāṇa idānīm api kalpa-jīvinām ājīvya upāste tasyehānubhāva upavarṇitaḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-thereupon; tasmāt-the sphere of the seven stars; parataḥ-beyond that; trayodaśa-lakṣa-yojana-antarataḥ-another 1,300,000 yojanas; yat-which; tat-that; viṣṇoḥ paramam padam-the supreme abode of Lord Viṣṇu, or the lotus feet of Lord Viṣṇu; abhivadanti-the Ṛg Veda mantras praise; yatra-on which; ha-indeed; mahā-bhāgavataḥ-the great devotee; dhruvaḥ-Mahārāja Dhruva; auttānapādiḥ-the son of Mahārāja Uttānapāda; agninā-by the fire-god; indreṇa-by the heavenly King, Indra; prajāpatinā-by the Prajāpati; kaśyapena-by Kaśyapa; dharmeṇa-by Dharmarāja; ca-also; samakāla-yugbhiḥ-who are engaged at the time; sa-bahu-mānam-always respectfully; dakṣiṇataḥ-on the right side; kriyamāṇaḥ-being circumambulated; idānīm-now; api-even; kalpa-jīvinām-of the living entities who exist at the end of the creation; ājīvyaḥ-the source of life; upāste-remains; tasya-his; iha-here; anubhāvaḥ-greatness in discharging devotional service; upavarṇitaḥ-already described (in the Fourth Canto of Śrīmad-Bhāgavatam).

Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

TEXT 2

sa hi sarveṣāṁ jyotir-gaṇānāṁ graha-nakṣatrādīnām animiṣeṇāvyakta-raṁhasā bhagavatā kālena bhrāmyamāṇānāṁ sthāṇur ivāvaṣṭambha īśvareṇa vihitaḥ śaśvad avabhāsate.

SYNONYMS

saḥ-that planet of Dhruva Mahārāja; hi-indeed; sarveṣām-of all; jyotiḥ-gaṇānām-the luminaries; graha-nakṣatra-ādīnām-such as the planets and stars; animiṣeṇa-who does not rest; avyakta-inconceivable; raṁhasā-whose force; bhagavatā-the most powerful; kālena-by the time factor; bhrāmyamāṇānām-being caused to revolve; sthāṇuḥ iva-like a post; avaṣṭambhaḥ-the pivot; īśvareṇa-by the will of the Supreme Personality of Godhead; vihitaḥ-established; śaśvat-constantly; avabhāsate-shines.

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

It is distinctly stated herein that all the luminaries, the planets and stars, revolve by the influence of the supreme time factor. The time factor is another feature of the Supreme Personality of Godhead. Everyone is under the influence of the time factor, but the Supreme Personality of Godhead is so kind and loves His devotee Mahārāja Dhruva so much that He has placed all the luminaries under the control of Dhruva's planet and has arranged for the time factor to work under him or with his cooperation. Everything is actually done according to the will and direction of the Supreme Personality of Godhead, but to make His devotee Dhruva the most important individual within the universe, the Lord has placed the activities of the time factor under his control.

TEXT 3

yathā meḍhīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ savanair yathā-sthānaṁ maṇḍalāni caranty evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya vāyunodīryamāṇā ākalpāntaṁ paricaṅ kramanti nabhasi yathā meghāḥ śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotirgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo bhuvi na patanti.

SYNONYMS

yathā-exactly like; meḍhīstambhe-to the pivot post; ākramaṇa-paśavaḥ-bulls for threshing rice; saṁyojitāḥ-being yoked; tribhiḥ tribhiḥ-by three; savanaiḥ-movements; yathā-sthānam-in their proper places; maṇḍalāni-orbits; caranti-traverse; evam-in the same way; bha-gaṇāḥ-the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; graha-ādayaḥ-the different planets; etasmin-in this; antaḥ-bahiḥ-yogena-by connection with the inner or outer circles; kāla-cakre-in the wheel of eternal time; āyojitāḥ-fixed; dhruvam-Dhruvaloka; eva-certainly; avalambya-taking support of; vāyunā-by the wind; udīryamāṇāḥ-being propelled; ā-kalpa-antam-until the end of the creation; paricaṅ kramanti-revolve all around; nabhasi-in the sky; yathā-exactly like; meghāḥ-heavy clouds; śyena-ādayaḥ-birds such as the big eagle; vāyu-vaśāḥ-controlled by the air; karma-sārathayaḥ-whose chariot drivers are the results of their own past activities; parivartante-move around; evam-in this way; jyotiḥ-gaṇāḥ-the luminaries, the planets and stars in the sky; prakṛti-of material nature; puruṣa-and of the Supreme Personality, Kṛṣṇa; saṁyoga-anugṛhītāḥ-supported by the combined efforts; karma-nirmita-caused by their own past fruitive activities; gatayaḥ-whose movements; bhuvi-on the ground; na-not; patanti-fall down.

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions-one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

According to the description of this verse, the hundreds and thousands of stars and the great planets such as the sun, the moon, Venus, Mercury, Mars and Jupiter are not clustered together because of the law of gravity or any similar idea of the modern scientists. These planets and stars are all servants of the Supreme Personality of Godhead, Govinda or Kṛṣṇa, and according to His order they sit in their chariots and travel in their respective orbits. The orbits in which they move are compared to machines given by material nature to the operating deities of the stars and planets, who carry out the orders of the Supreme Personality of Godhead by revolving around Dhruvaloka, which is occupied by the great devotee Mahārāja Dhruva. This is confirmed in the Brahma-saṁhitā (5.52) as follows:

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." This verse from Brahma-saṁhitā confirms that even the largest and most powerful planet, the sun, rotates within a fixed orbit, or kāla-cakra, in obedience to the order of the Supreme Personality of Godhead. This has nothing to do with gravity or any other imaginary laws created by the material scientists.

Material scientists want to avoid the ruling government of the Supreme Personality of Godhead, and therefore they imagine different conditions under which they suppose the planets move. The only condition, however, is the order of the Supreme Personality of Godhead. All the various predominating deities of the planets are persons, and the Supreme Personality of Godhead is also a person. The Supreme Personality orders the subordinate persons, the demigods of various names, to carry out His supreme will. This fact is also confirmed in Bhagavad-gītā (9.10), wherein Kṛṣṇa says:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya

jagad viparivartate

”This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

The orbits of the planets resemble the bodies in which all living entities are seated because they are both machines controlled by the Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The machine given by material nature-whether the machine of the body or the machine of the orbit, or kāla-cakra-works according to the orders given by the Supreme Personality of Godhead. The Supreme Personality of Godhead and material nature work together to maintain this great universe, and not only this universe but also the millions of other universes beyond this one.

The question of how the planets and stars are floating is also answered in this verse. It is not because of the laws of gravity. Rather, the planets and stars are enabled to float by manipulations of the air. It is due to such manipulations that big, heavy clouds float and big eagles fly in the sky. Modern airplanes like the 747 jet aircraft work in a similar way: by controlling the air, they float high in the sky, resisting the tendency to fall to earth. Such adjustments of the air are all made possible by the cooperation of the principles of puruṣa (male) and prakṛti (female). By the cooperation of material nature, which is considered to be prakṛti, and the Supreme Personality of Godhead, who is considered the puruṣa, all the affairs of the universe are going on nicely in their proper order. prakṛti, material nature, is also described in the Brahma-saṁhitā (5.44) as follows:

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The external potency, māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.” Material nature, the external energy of the Supreme Lord, is also known as Durgā, or the female energy that protects the great fort of this universe. The word Durgā also means fort. This universe is just like a great fort in which all the conditioned souls are kept, and they cannot leave it unless they are liberated by the mercy of the Supreme Personality of Godhead. The Lord Himself declares in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Thus simply by Kṛṣṇa consciousness, by the mercy of the Supreme Personality of Godhead, one can be liberated, or, in other words, one can be released from the great fort of this universe and go outside it to the spiritual world.

It is also significant that the predominating deities of even the greatest planets have been offered their exalted posts because of the very valuable pious activities they performed in previous births. This is indicated herein by the words karma-nirmita-gatayaḥ. For example, as we have previously discussed, the moon is called jīva, which means that he is a living entity like us, but because of his pious activities he has been appointed to his post as the moon-god. Similarly, all the demigods are living entities who have been appointed to their various posts as the masters of the moon, the earth, Venus and so on because of their great service and pious acts. Only the predominating deity of the sun, Sūrya Nārāyaṇa, is an incarnation of the Supreme Personality of Godhead. Mahārāja Dhruva, the predominating deity of Dhruvaloka, is also a living entity. Thus there are two kinds of entities-the supreme entity, the Supreme Personality of Godhead, and the ordinary living entity, the jīva (nityo nityānāṁ cetanaś cetanānām). All the demigods are engaged in the service of the Lord, and only by such an arrangement are the affairs of the universe going on.

Regarding the great eagles mentioned in this verse, it is understood that there are eagles so big that they can prey on big elephants. They fly so high that they can travel from one planet to another. They start flying in one planet and land in another, and while in flight they lay eggs that hatch into other birds while falling through the air. In Sanskrit such eagles are called śyena. Under the present circumstances, of course, we cannot see such huge birds, but at least we know of eagles that can capture monkeys and then throw them down to kill and eat them. Similarly, it is understood that there are gigantic birds that can carry off elephants, kill them and eat them.

The two examples of the eagle and the cloud are sufficient to prove that flying and floating can be made possible through adjustments of the air. The planets, in a similar way, are floating because material nature adjusts the air according to the orders of the Supreme Lord. It could be said that these adjustments constitute the law of gravity, but in any case, one must accept that these laws are made by the Supreme Personality of Godhead. The so-called scientists have no control over them. The scientists can falsely, improperly declare that there is no God, but this is not a fact.

TEXT 4

kecanaitaj jyotir-anīkaṁ śiśumāra-saṁsthānena bhagavato vāsudevasya yoga-dhāraṇāyām anuvarṇayanti.

SYNONYMS

kecana-some yogīs or learned scholars of astronomy; etat-this; jyotiḥ-anīkam-great wheel of planets and stars; śiśumāra-saṁsthānena-imagine this wheel to be a śiśumāra (dolphin); bhagavataḥ-of the Supreme Personality of Godhead; vāsudevasya-Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa; yoga-dhāraṇāyām-in absorption in worship; anuvarṇayanti-describe.

This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

Transcendentalists such as yogīs whose minds cannot accommodate the form of the Lord prefer to visualize something very great, such as the virāṭ-puruṣa. Therefore some yogīs contemplate this imaginary śiśumāra to be swimming in the sky the way a dolphin swims in water. They meditate upon it as the virāṭ-rūpa, the gigantic form of the Supreme Personality of Godhead.

TEXT 5

yasya pucchāgre 'vākśirasaḥ kuṇḍalī-bhūta-dehasya dhruva upakalpitas tasya lāṅgūle prajāpatir agnir indro dharma iti puccha-mūle dhātā vidhātā ca kaṭyāṁ saptarṣayaḥ; tasya dakṣiṇāvarta-kuṇḍalī-bhūta-śarīrasya yāny udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye; yathā śiśumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavāḥ samasaṅkhyā bhavanti; pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ.

SYNONYMS

yasya-of which; puccha-agre-at the end of the tail; avākśirasaḥ-whose head is downward; kuṇḍalī-bhūta-dehasya-whose body, which is coiled; dhruvaḥ-Mahārāja Dhruva on his planet, the polestar; upakalpitaḥ-is situated; tasya-of that; lāṅgūle-on the tail; prajāpatiḥ-of the name Prajāpati; agniḥ-Agni; indraḥ-Indra; dharmaḥ-Dharma; iti-thus; puccha-mūle-at the base of the tail; dhātā vidhātā-the demigods known as Dhātā and Vidhātā; ca-also; kaṭyām-on the hip; sapta-ṛṣayaḥ-the seven saintly sages; tasya-of that; dakṣiṇa-āvarta-kuṇḍalī-bhūta-śarīrasya-whose body is like a coil turning toward the right side; yāni-which; udagayanāni-marking the northern courses; dakṣiṇa-pārśve-on the right side; tu-but; nakṣatrāṇi-constellations; upakalpayanti-are situated; dakṣiṇa-āyanāni-the fourteen stars, from Puṣyā to Uttarāṣāḍhā, marking the northern course; tu-but; savye-on the left side; yathā-just like; śiśumārasya-of the dolphin; kuṇḍalā-bhoga-sanniveśasya-whose body appears like a coil; pārśvayoḥ-on the sides; ubhayoḥ-both; api-certainly; avayavāḥ-the limbs; samasaṅkhyāḥ-of equal number (fourteen); bhavanti-are; pṛṣṭhe-on the back; tu-of course; ajavīthī-the first three stars marking the southern route (Mūlā, Pūrvaṣāḍhā and Uttarāṣāḍhā); ākāśa-gaṅgā-the Ganges in the sky (the Milky Way); ca-also; udarataḥ-on the abdomen.

This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāṣāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

TEXT 6

punarvasu-puṣyau dakṣiṇa-vāmayoḥ śroṇyor ārdrāśleṣe ca dakṣiṇa-vāmayoḥ paścimayoḥ pādayor abhijid-uttarāṣāḍhe dakṣiṇa-vāmayor nāsikayor yathā-saṅkhyaṁ śravaṇa-pūrvāṣāḍhe dakṣiṇa-vāmayor locanayor dhaniṣṭhā mūlaṁ ca dakṣiṇa-vāmayoḥ karṇayor maghādīny aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta tathaiva mṛga-śīrṣādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena prayuñjīta śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset.

SYNONYMS

punarvasu-the star named Punarvasu; puṣyau-and the star named Puṣyā; dakṣiṇa-vāmayoḥ-on the right and left; śroṇyoḥ-loins; ārdrā-the star named Ārdrā; aśleṣe-the star named Aśleṣā; ca-also; dakṣiṇa-vāmayoḥ-at the right and left; paścimayoḥ-behind; pādayoḥ-feet; abhijit-uttarāṣāḍhe-the stars named Abhijit and Uttarāṣāḍhā; dakṣiṇa-vāmayoḥ-on the right and left; nāsikayoḥ-nostrils; yathā-saṅkhyam-according to numerical order; śravaṇa-pūrvāṣāḍhe-the stars named Śravaṇā and Pūrvāṣāḍhā; dakṣiṇa-vāmayoḥ-at the right and left; locanayoḥ-eyes; dhaniṣṭhā mūlam ca-and the stars named Dhaniṣṭhā and Mūlā; dakṣiṇa-vāmayoḥ-at the right and left; karṇayoḥ-ears; maghā-ādīni-the stars such as Maghā; aṣṭa nakṣatrāṇi-eight stars; dakṣiṇa-āyanāni-which mark the southern course; vāma-pārśva-of the left side; vaṅkriṣu-at the ribs; yuñjīta-may place; tathā eva-similarly; mṛga-śīrṣā-ādīni-such as Mṛgaśīrṣā; udagayanāni-marking the northern course; dakṣiṇa-pārśva-vaṅkriṣu-on the right side; prātilomyena-in the reverse order; prayuñjīta-may place; śatabhiṣā-Śatabhiṣā; jyeṣṭhe-Jyeṣṭhā; skandhayoḥ-on the two shoulders; dakṣiṇa-vāmayoḥ-right and left; nyaset-should place.

On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdrā and Aśleṣā are on its right and left feet, Abhijit and Uttarāṣāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāṣāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

TEXT 7

uttarā-hanāv agastir adharā-hanau yamo mukheṣu cāṅgārakaḥ śanaiścara upasthe bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo manasi candro nābhyām uśanā stanayor aśvinau budhaḥ prāṇāpānayo rāhur gale ketavaḥ sarvāṅgeṣu romasu sarve tārā-gaṇāḥ.

SYNONYMS

uttarā-hanau-on the upper jaw; agastiḥ-the star named Agasti; adharā-hanau-on the lower jaw; yamaḥ-Yamarāja; mukheṣu-on the mouth; ca-also; aṅgārakaḥ-Mars; śanaiścaraḥ-Saturn; upasthe-on the genitals; bṛhaspatiḥ-Jupiter; kakudi-on the back of the neck; vakṣasi-on the chest; ādityaḥ-the sun; hṛdaye-within the heart; nārāyaṇaḥ-Lord Nārāyaṇa; manasi-in the mind; candraḥ-the moon; nābhyām-on the navel; uśanā-Venus; stanayoḥ-on the two breasts; aśvinau-the two stars named Aśvin; budhaḥ-Mercury; prāṇāpānayoḥ-in the inner airs known as prāṇa and apāna; rāhuḥ-the planet Rāhu; gale-on the neck; ketavaḥ-comets; sarva-aṅgeṣu-all over the body; romasu-in the pores of the body; sarve-all; tārā-gaṇāḥ-the numerous stars.

On the upper chin of the śiśumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus;

and on its breasts, the Aśvinī-kumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rāhu, all over its body are comets, and in its pores are the numerous stars.

TEXT 8

etad u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharahaḥ sandhyāyāṁ prayato vāgyato nirīkṣamāṇa upatiṣṭheta namo jyotir-lokāya kālāyanāyānimiṣāṁ pataye mahā-puruṣāyābhidhīmahīti.

SYNONYMS

etat-this; u ha-indeed; eva-certainly; bhagavataḥ-of the Supreme Personality of Godhead; viṣṇoḥ-of Lord Viṣṇu; sarva-devatā-mayam-consisting of all the demigods; rūpam-form; ahaḥ-ahaḥ-always; sandhyāyām-in the morning, noon and evening; prayataḥ-meditating upon; vāgyataḥ-controlling the words; nirīkṣamāṇaḥ-observing; upatiṣṭheta-one should worship; namaḥ-respectful obeisances; jyotiḥ-lokāya-unto the resting place of all the planetary systems; kālāyanāya-in the form of supreme time; animiṣām-of the demigods; pataye-unto the master; mahā-puruṣāya-unto the Supreme person; abhidhīmahi-let us meditate; iti-thus.

My dear King, the body of the śiśumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śiśumāra-cakra and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

TEXT 9

graharkṣatārāmayam ādhidaivikaṁ
pāpāpahaṁ mantra-kṛtāṁ tri-kālam
namasyataḥ smarato vā tri-kālaṁ
naśyeta tat-kālajam āśu pāpam

SYNONYMS

graha-ṛkṣa-tārā-mayam-consisting of all the planets and stars; ādhidaivikam-the leader of all the demigods; pāpa-apaham-the killer of sinful reactions; mantra-kṛtām-of those who chant the mantra mentioned above; tri-kālam-three times; namasyataḥ-offering obeisances; smarataḥ-meditating; vā-or; tri-kālam-three times; naśyeta-destroys; tat-kāla-jam-born at that time; āśu-very quickly; pāpam-all sinful reactions.

The body of the Supreme Lord, Viṣṇu, which forms the Śiśumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day-morning, noon and evening-will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

Summarizing the entire description of the planetary systems of the universe, Śrīla Viśvanātha Cakravartī Ṭhākura says that one who is able to meditate upon this arrangement as the virāṭ-rūpa, or viśva-rūpa, the external body of the Supreme Personality of Godhead, and worship Him three times a day by meditation will always be free from all sinful reactions. Viśvanātha Cakravartī Ṭhākura estimates that Dhruvaloka, the polestar, is 3,800,000 yojanas above the sun. Above Dhruvaloka by 10,000,000 yojanas is Maharloka, above Maharloka by 20,000,000 yojanas is Janaloka, above Janaloka by 80,000,000 yojanas is Tapoloka, and above Tapoloka by 120,000,000 yojanas is Satyaloka. Thus the distance from the sun to Satyaloka is 233,800,000 yojanas, or 1,870,400,000 miles. The Vaikuṇṭha planets begin 26,200,000 yojanas (209,600,000 miles) above Satyaloka. Thus the Viṣṇu Purāṇa describes that the covering of the universe is 260,000,000 yojanas (2,080,000,000 miles) away from the sun. The distance from the sun to the earth is lower planetary systems called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Below these lower planets by 30,000 yojanas, Śeṣa Nāga is lying on the Garbhodaka Ocean. That ocean is 249,800,000 yojanas deep. Thus the total diameter of the universe is approximately 500,000,000 yojanas, or 4,000,000,000 miles.

Thus end the Bhaktivedanta purports to the Fifth Canto, Twenty-third Chapter * of the Śrīmad-Bhāgavatam, entitled "The Śiśumāra planetary System."

Chapter Twenty-four

The Subterranean Heavenly Planets

This chapter describes the planet Rāhu, which is 10,000 yojanas (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rāhu is situated below the sun and moon. It is between these two planets and the earth. When Rāhu conceals the sun and moon, eclipses occur, either total or partial, depending on whether Rāhu moves in a straight or curving way.

Below Rāhu by another 1,000,000 yojanas are the planets of the Siddhas, Cāraṇas and Vidyādharas, and below these are planets such as Yakṣaloka and Rakṣaloka. Below these planets is the earth, and 70,000 yojanas below the earth are the lower planetary systems-Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Demons and Rakṣasas live in these lower planetary systems with their wives and children, always engaged in sense gratification and not fearing their next births. The sunshine does not reach these planets, but they are illuminated by jewels fixed upon the hoods of snakes. Because of these shining gems there is practically no darkness. Those living in these planets do not become old or diseased, and they are not afraid of death from any cause but the time factor, the Supreme Personality of Godhead.

In the planet Atala, the yawning of a demon has produced three kinds of women, called svairiṇī (independent), kāmiṇī (lusty) and puṁścalī (very easily subdued by men). Below Atala is the planet Vitala, wherein Lord Śiva and his wife Gaurī reside. Because of their presence, a kind of gold is produced called hāṭaka. Below Vitala is the planet Sutala, the abode of Bali Mahārāja, the most fortunate king. Bali Mahārāja was favored by the Supreme Personality of Godhead, Vāmanadeva, because of his intense devotional service. The Lord went to the sacrificial arena of Bali Mahārāja and begged him for three paces of land, and on this plea the Lord took from him all his possessions. When Bali Mahārāja agreed to all this, the Lord was very pleased, and therefore the Lord serves as his doorkeeper. The description of Bali Mahārāja appears in the Eighth Canto of Śrīmad-Bhāgavatam.

When the Supreme Personality of Godhead offers a devotee material happiness, this is not His real favor. The demigods, who are very puffed up by their material opulence, pray to the Lord only for material happiness, not knowing anything better. Devotees like Prahlāda Mahārāja, however, do not want material happiness. Not to speak of material happiness, they do not want even liberation from material bondage, although one can achieve this liberation simply by chanting the holy name of the Lord, even with improper pronunciation.

Below Sutala is the planet Talātala, the abode of the demon Maya. This demon is always materially happy because he is favored by Lord Śiva, but he cannot achieve spiritual happiness at any time. Below Talātala is the planet Mahātala, where there are many snakes with hundreds and thousands of hoods. Below Mahātala is Rasātala, and below that is Pātāla, where the serpent Vasukī lives with his associates.

TEXT 1

śrī-śuka uvāca

adhastāt savitur yojanāyute svarbhānur nakṣatravac caratīty eke yo 'sāv amaratvaṁ grahatvaṁ cālabhata bhagavad-anukampayā svayam asurāpasadaḥ saiṁhikeyo hy atad-arhas tasya tāta janma karmāṇi copariṣṭād vakṣyāmaḥ.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; adhastāt-below; savituḥ-the sun globe; yojana-a measurement equal to eight miles; ayute-ten thousand; svarbhānuḥ-the planet known as Rāhu; nakṣatra-vat-like one of the stars; carati-is rotating; iti-thus; eke-some who are learned in the Purāṇas; yaḥ-which; asau-that; amaratvam-a lifetime like those of the demigods; grahatvam-a position as one of the chief planets; ca-and; alabhata-obtained; bhagavat-anukampayā-by the compassion of the Supreme Personality of Godhead; svayam-personally; asura-apasadaḥ-the lowest of the asuras; saiṁhikeyaḥ-being the son of Siṁhikā; hi-indeed; a-tat-arhaḥ-not qualified for that position; tasya-his; tāta-O my dear King; janma-birth; karmāṇi-activities; ca-also; upariṣṭāt-later; vakṣyāmaḥ-I shall explain.

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Siṁhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

TEXT 2

yad adas taraṇer maṇḍalaṁ pratapatas tad vistarato yojanāyutam ācakṣate dvādaśa-sahasraṁ somasya trayodaśa-sahasraṁ rāhor yaḥ parvaṇi tad-vyavadhāna-kṛd vairānubandhaḥ sūryā-candramasāv abhidhāvati.

SYNONYMS

yat-which; adaḥ-that; taraṇeḥ-of the sun; maṇḍalam-globe; pratapataḥ-which is always distributing heat; tat-that; vistarataḥ-in terms of width; yojana-a distance of eight miles; ayutam-ten thousand; ācakṣate-they estimate; dvādaśa-sahasram-20,000 yojanas (160,000 miles); somasya-of the moon; trayodaśa-thirty; sahasram-one thousand; rāhoḥ-of the planet Rāhu; yaḥ-which; parvaṇi-on occasion; tat-vyavadhāna-kṛt-who created an obstruction to the sun and moon at the time of the distribution of nectar; vaira-anubandhaḥ-whose intentions are inimical; sūryā-the sun; candramasau-and the moon; abhidhāvati-runs after them on the full-moon night and the dark-moon day.

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

As stated herein, the sun extends for 10,000 yojanas, and the moon extends for twice that, or 20,000 yojanas. The word dvādaśa should be understood to mean twice as much as ten, or twenty. In the opinion of Vijayadhvaja, the extent of Rāhu should be twice that of the moon, or text of the Bhāgavatam, Vijayadhvaja cites the following quotation concerning Rāhu; rāhu-soma-ravīṇāṁ tu maṇḍalā dvi-guṇoktitām. This means that Rāhu is twice as large as the moon, which is twice as large as the sun. This is the conclusion of the commentator Vijayadhvaja.

TEXT 3

tan niśamyobhayatrāpi bhagavatā rakṣaṇāya prayuktaṁ sudarśanaṁ nāma bhāgavataṁ dayitam astraṁ tat tejasā durviṣahaṁ muhuḥ parivartamānam abhyavasthito muhūrtam udvijamānaś cakita-hṛdaya ārād eva nivartate tad uparāgam iti vadanti lokāḥ.

SYNONYMS

tat-that situation; niśamya-hearing; ubhayatra-around both the sun and moon; api-indeed; bhagavatā-by the Supreme Personality of Godhead; rakṣaṇāya-for their protection; prayuktam-engaged; sudarśanam-the wheel of Kṛṣṇa; nāma-named; bhāgavatam-the most confidential devotee; dayitam-the most favorite; astram-weapon; tat-that; tejasā-by its effulgence; durviṣaham-unbearable heat; muhuḥ-repeatedly; parivartamānam-moving around the sun and moon; abhyavasthitaḥ-situated; muhūrtam-for a muhūrta (forty-eight minutes); udvijamānaḥ-whose mind was full of anxieties; cakita-frightened; hṛdayaḥ-the core of whose heart; ārāt-to a distant place; eva-certainly; nivartate-flees; tat-that situation; uparāgam-an eclipse; iti-thus; vadanti-they say; lokāḥ-the people.

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaiṣṇavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly know as an eclipse.

The Supreme Personality of Godhead, Viṣṇu, is always the protector of His devotees, who are also known as demigods. The controlling demigods are most obedient to Lord Viṣṇu, although they also want material sense enjoyment, and that is why they are called demigods, or almost godly. Although Rāhu attempts to attack both the sun and the moon, they are protected by Lord Viṣṇu. Being very afraid of Lord Viṣṇu's cakra, Rāhu cannot stay in front of the sun or moon for more than a muhūrta (forty-eight minutes). The phenomenon that occurs when Rāhu blocks the light of the sun or moon is called an eclipse. The attempt of the scientists of this earth to go to the moon is as demoniac as Rāhu's attack. Of course. their attempts will be failures because no one can enter the moon or sun so easily. Like the attack of Rāhu, such attempts will certainly be failures.

TEXT 4

tato 'dhastāt siddha-cāraṇa-vidyādharāṇāṁ sadanāni tāvan mātra eva.

SYNONYMS

tataḥ-the planet Rāhu; adhastāt-below; siddha-cāraṇa-of the planets known as Siddhaloka and Cāraṇaloka; vidyādharāṇām-and the planets of the Vidyādharas; sadanāni-the residential places; tāvat mātra-only that much distance (eighty thousand miles); eva-indeed.

Below Rāhu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Cāraṇaloka and Vidyādhara-loka.

It is said that the residents of Siddhaloka, being naturally endowed with the powers of yogīs, can go from one planet to another by their natural mystic powers without using airplanes or similar machines.

TEXT 5

tato 'dhastād yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānāṁ vihārājiram antarikṣaṁ yāvad vāyuḥ pravāti yāvan meghā upalabhyante.

SYNONYMS

tataḥ adhastāt-beneath the planets occupied by the Siddhas, Cāraṇas and Vidyādharas; yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānām-of Yakṣas, Rākṣasas, Piśācas, ghosts and so on; vihāra-ajiram-the place of sense gratification; antarikṣam-in the sky or outer space; yāvat-as far as; vāyuḥ-the wind; pravāti-blows; yāvat-as far as; meghāḥ-the clouds; upalabhyante-are seen.

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called antarikṣa, are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. Antarikṣa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

TEXT 6

tato 'dhastāc chata-yojanāntara iyaṁ pṛthivī yāvad dhaṁsa-bhāsa-śyena-suparṇādayaḥ patattri-pravarā utpatantīti.

SYNONYMS

tataḥ adhastāt-beneath that; śata-yojana-of one hundred yojanas; antare-by an interval; iyam-this; pṛthivī-planet earth; yāvat-as high as; haṁsa-swans; bhāsa-vultures; śyena-eagles; suparṇa-ādayaḥ-and other birds; patattri-pravarāḥ-the chief among birds; utpatanti-can fly; iti-thus.

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 yojanas [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

TEXT 7

upavarṇitaṁ bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt sapta bhū-vivarā ekaikaśo yojanāyutāntareṇāyāma-vistāreṇopakḷptā atalaṁ vitalaṁ sutalaṁ talātalaṁ mahātalaṁ rasātalaṁ pātālam iti.

SYNONYMS

upavarṇitam-stated previously; bhūmeḥ-of the planet earth; yathā-sanniveśa-avasthānam-according to the arrangement of the different places; avaneḥ-the earth; api-certainly; adhastāt-beneath; sapta-seven; bhū-vivarāḥ-other planets; eka-ekaśaḥ-in succession, up to the outer limit of the universe; yojana-ayuta-antareṇa-with an interval of ten thousand yojanas (eighty thousand miles); āyāma-vistāreṇa-by width and length; upakḷptāḥ-situated; atalam-named Atala; vitalam-Vitala; sutalam-Sutala; talātalam-Talātala; mahātalam-Mahātala; rasātalam-Rasātala; pātālam-Pātāla; iti-thus.

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

TEXT 8

eteṣu hi bila-svargeṣu svargād apy adhika-kāma-bhogaiśvaryānanda-bhūti-vibhūtibhiḥ susamṛddha-bhavanodyānākrīḍa-vihāreṣu daitya-dānava-kādraveyā nitya-pramuditānurakta-kalatrāpatya-bandhu-suhṛd-anucarā gṛha-pataya īśvarād apy apratihata-kāmā māyā-vinodā nivasanti.

SYNONYMS

eteṣu-in these; hi-certainly; bila-svargeṣu-known as the heavenly subterranean worlds; svargāt-than the heavenly planets; api-even; adhika-a greater quantity; kāma-bhoga-enjoyment of sense gratification; aiśvarya-ānanda-bliss due to opulence; bhūti-influence; vibhūtibhiḥ-by those things and wealth; su-samṛddha-improved; bhavana-houses; udyāna-gardens; ākrīḍa-vihāreṣu-in places for different types of sense gratification; daitya-the demons; dānava-ghosts; kādraveyāḥ-snakes; nitya-who are always; pramudita-overjoyed; anurakta-because of attachment; kalatra-to wife; apatya-children; bandhu-family relations; suhṛt-friends; anucarāḥ-followers; gṛha-patayaḥ-the heads of the households; īśvarāt-than those more capable, like the demigods; api-even; apratihata-kāmāḥ-whose fulfillment of lusty desires is unimpeded; māyā-illusory; vinodāḥ-who feel happiness; nivasanti-live.

In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Dānavas and Nāgas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

According to the statements of Prahlāda Mahārāja, material enjoyment is māyā-sukha, illusory enjoyment. A Vaiṣṇava is full of anxieties for the deliverance of all living entities from such false enjoyment. Prahlāda Mahārāja says, māyā-sukhāya bharam udvahato vimūḍhān: [SB 7.9.43] these fools (vimūḍhas) are engaged in material happiness, which is surely temporary. Whether in the heavenly planets, the lower planets or the earthly planets, people are engrossed in temporary, material happiness, forgetting that in due course of time they have to change their bodies according to the material laws and suffer the repetition of birth, death, old age and disease. Not caring what will happen in the next birth, gross materialists are simply busy enjoying during the present short span of life. A Vaiṣṇava is always anxious to give all such bewildered materialists the real happiness of spiritual bliss.

TEXT 9

yeṣu mahārāja mayena māyāvinā vinirmitāḥ puro nānā-maṇi-pravara-praveka-viracita-vicitra-bhavana-prākāra-gopura-sabhā-caitya-catvarāyatanādibhir nāgāsura-mithuna-pārāvata-śuka-sārikākīrṇa-kṛtrima-bhūmibhir vivareśvara-gṛhottamaiḥ samalaṅkṛtāś cakāsati.

SYNONYMS

yeṣu-in those lower planetary systems; mahā-rāja-O my dear King; mayena-by the demon named Maya; māyā-vinā-possessing advanced knowledge in the construction of material comforts; vinirmitāḥ-constructed; puraḥ-cities; nānā-maṇi-pravara-of valuable gems; praveka-with excellent; viracita-constructed; vicitra-wonderful; bhavana-houses; prākāra-walls; gopura-gates; sabhā-legislative meeting rooms; caitya-temples; catvara-schools; āyatana-ādibhiḥ-with hotels or recreation halls and so on; nāga-of living entities with snakelike bodies; asura-of demons, or godless persons; mithuna-by couples; pārāvata-pigeons; śuka-parrots; sārikā-mynas; ākīrṇa-crowded; kṛtrima-artificial; bhūmibhiḥ-possessing areas; vivara-īśvara-of the leaders of the planets; gṛha-uttamaiḥ-with first-class houses; samalaṅkṛtāḥ-decorated; cakāsati-shine magnificently.

My dear King, in the imitation heavens known as bila-svarga there is a great demon named Maya Dānava, who is an expert artist and architect. He has constructed many brilliantly decorated cities. There are many wonderful houses, walls, gates, assembly houses, temples, yards and temple compounds, as well as many hotels serving as residential quarters for foreigners. The houses for the leaders of these planets are constructed with the most valuable jewels, and they are always crowded with living entities known as Nāgas and Asuras, as well as many pigeons, parrots and similar birds. All in all, these imitation heavenly cities are most beautifully situated and attractively decorated.

TEXT 10

udyānāni cātitarāṁ mana-indriyānandibhiḥ kusuma-phala-stabaka-subhaga-kisalayāvanata-rucira-viṭapa-viṭapināṁ latāṅgāliṅgitānāṁ śrībhiḥ samithuna-vividha-vihaṅgama-jalāśayānām amala-jala-pūrṇānāṁ jhaṣakulollaṅghana-kṣubhita-nīra-nīraja-kumuda-kuva-laya-kahlāra-nīlotpala-lohita-śatapatrādi-vaneṣu kṛta-niketanānām eka-vihārākula-madhura-vividha-svanādibhir indriyotsavair amara-loka-śriyam atiśayitāni.

SYNONYMS

udyānāni-the gardens and parks; ca-also; atitarām-greatly; manaḥ-to the mind; indriya-and to the senses; ānandibhiḥ-which cause pleasure; kusuma-by flowers; phala-of fruits; stabaka-bunches; subhaga-very beautiful; kisalaya-new twigs; avanata-bent low; rucira-attractive; viṭapa-possessing branches; viṭapinām-of trees; latā-aṅga-āliṅgitānām-which are embraced by the limbs of creepers; śrībhiḥ-by the beauty; sa-mithuna-in pairs; vividha-varieties; vihaṅgama-frequented by birds; jala-āśayānām-of reservoirs of water; amala-jala-pūrṇānām-full of clear and transparent water; jhaṣa-kula-ullaṅghana-by the jumping of different fish; kṣubhita-agitated; nīra-in the water; nīraja-of lotus flowers; kumuda-lilies; kuvalaya-flowers named kuvalaya; kahlāra-kahlāra flowers; nīla-utpala-blue lotus flowers; lohita-red; śata-patra-ādi-lotus flowers with a hundred petals and so on; vaneṣu-in forests; kṛta-niketanānām-of birds that have made their nests; eka-vihāra-ākula-full of uninterrupted enjoyment; madhura-very sweet; vividha-varieties; svana-ādibhiḥ-by vibrations; indriya-utsavaiḥ-invoking sense enjoyment; amara-loka-śriyam-the beauty of the residential places of the demigods; atiśayitāni-surpassing.

The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish and decorated with many flowers such as lilies, kuvalayas, kahlāras and blue and red lotuses. Pairs of cakravākas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.

TEXT 11

yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate.

SYNONYMS

yatra-where; ha vāva-certainly; na-not; bhayam-fearfulness; ahaḥ-rātra-ādibhiḥ-because of days and nights; kāla-vibhāgaiḥ-the divisions of time; upalakṣyate-is experienced.

Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.

TEXT 12

yatra hi mahāhi-pravara-śiro-maṇayaḥ sarvaṁ tamaḥ prabādhante.

SYNONYMS

yatra-where; hi-indeed; mahā-ahi-of great serpents; pravara-of the best; śiraḥ-maṇayaḥ-the gems on the hoods; sarvam-all; tamaḥ-darkness; prabādhante-drive away.

Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.

TEXT 13

na vā eteṣu vasatāṁ divyauṣadhi-rasa-rasāyanānna-pāna-snānādibhir ādhayo vyādhayo valī-palita-jarādayaś ca deha-vaivarṇya-daurgandhya-sveda-klama-glānir iti vayo ’vasthāś ca bhavanti.

SYNONYMS

na-not; vā-either; eteṣu-in these planets; vasatām-of those residing; divya-wonderful; auṣadhi-of herbs; rasa-the juices; rasāyana-and elixirs; anna-by eating; pāna-drinking; snāna-ādibhiḥ-by bathing in and so on; ādhayaḥ-mental troubles; vyādhayaḥ-diseases; valī-wrinkles; palita-grey hair; jarā-old age; ādayaḥ-and so on; ca-and; deha-vaivarṇya-the fading of bodily luster; daurgandhya-bad odor; sveda-perspiration; klama-fatigue; glāniḥ-lack of energy; iti-thus; vayaḥ avasthāḥ-miserable conditions due to increasing age; ca-and; bhavanti-are.

Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.

TEXT 14

na hi teṣāṁ kalyāṇānāṁ prabhavati kutaścana mṛtyur vinā bhagavat-tejasaś cakrāpadeśāt.

SYNONYMS

na hi-not; teṣām-of them; kalyāṇānām-who are by nature auspicious; prabhavati-able to influence; kutaścana-from anywhere; mṛtyuḥ-death; vinā-except; bhagavat-tejasaḥ-of the energy of the Supreme Personality of Godhead; cakra-apadeśāt-from that weapon named the Sudarśana cakra.

They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana cakra of the Supreme Personality of Godhead.

This is the defect of material existence. Everything in the subterranean heavens is very nicely arranged. There are well situated residential quarters, there is a pleasing atmosphere, and there are no bodily inconveniences or mental anxieties, but nevertheless those who live there have to take another birth according to karma. Persons whose minds are dull cannot understand this defect of a materialistic civilization aiming at material comforts. One may make his living conditions very pleasing for the senses, but despite all favorable conditions, one must in due course of time meet death. The members of a demoniac civilization endeavor to make their living conditions very comfortable, but they cannot check death. The influence of the Sudarśana cakra will not allow their so-called material happiness to endure.

TEXT 15

yasmin praviṣṭe 'sura-vadhūnāṁ prāyaḥ puṁsavanāni bhayād eva sravanti patanti ca.

SYNONYMS

yasmin-where; praviṣṭe-when entered; asura-vadhūnām-of the wives of those demons; prāyaḥ-almost always; puṁsavanāni-fetuses; bhayāt-because of fear; eva-certainly; sravanti-slip out; patanti-fall down; ca-and.

When the Sudarśana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.

TEXT 16

athātale maya-putro 'suro balo nivasati yena ha vā iha sṛṣṭāḥ ṣaṇ-ṇavatir māyāḥ kāścanādyāpi māyāvino dhārayanti yasya ca jṛmbhamāṇasya mukhatas trayaḥ strī-gaṇā udapadyanta svairiṇyaḥ kāminyaḥ puṁścalya iti yā vai bilāyanaṁ praviṣṭaṁ puruṣaṁ rasena hāṭakākhyena sādhayitvā sva-vilāsāvalokanānurāga-smita-saṁlāpopagūhanādibhiḥ svairaṁ kila ramayanti yasminn upayukte puruṣa īśvaro 'haṁ siddho 'ham ity ayuta-mahā-gaja-balam ātmānam abhimanyamānaḥ katthate madāndha iva.

SYNONYMS

atha-now; atale-on the planet named Atala; maya-putraḥ asuraḥ-the demon son of Maya; balaḥ-Bala; nivasati-resides; yena-by whom; ha vā-indeed; iha-in this; sṛṣṭāḥ-propagated; ṣaṭ-ṇavatiḥ-ninety-six; māyāḥ-varieties of illusion; kāścana-some; adya api-even today; māyā-vinaḥ-those who know the art of magical feats (like manufacturing gold); dhārayanti-utilize; yasya-of whom; ca-also; jṛmbhamāṇasya-while yawning; mukhataḥ-from the mouth; trayaḥ-three; strī-gaṇāḥ-varieties of women; udapadyanta-were generated; svairiṇyaḥ-svairiṇī (one who only marries in her same class); kāminyaḥ-kāmiṇī (one who, being lusty, marries men from any group); puṁścalyaḥ-puṁścalī (one who wants to go from one husband to another); iti-thus; yāḥ-who; vai-certainly; bila-ayanam-the subterranean planets; praviṣṭam-entering; puruṣam-a male; rasena-by a juice; hāṭaka-ākhyena-made from an intoxicating herb known as hāṭaka; sādhayitvā-making sexually fit; sva-vilāsa-for their personal sense gratification; avalokana-by glances; anurāga-lustful; smita-by smiling; saṁlāpa-by talking; upagūhana-ādibhiḥ-and by embracing; svairam-according to their own desire; kila-indeed; ramayanti-enjoy sex pleasure; yasmin-which; upayukte-when used; puruṣaḥ-a man; īśvaraḥ aham-I am the most powerful person; siddhaḥ aham-I am the greatest and most elevated person; iti-thus; ayuta-ten thousand; mahā-gaja-of big elephants; balam-the strength; ātmānam-himself; abhimanyamānaḥ-being full of pride; katthate-they say; mada-andhaḥ-blinded by false prestige; iva-like.

My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some so-called yogīs and svāmīs take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairiṇī, kāmiṇī and puṁścalī. The svairiṇīs like to marry men from their own group, the kāmiṇīs marry men from any group, and the puṁścalīs change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hāṭaka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.

TEXT 17

tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārṣada-bhūta-gaṇāvṛtaḥ prajāpati-sargopabṛṁhaṇāya bhavo bhavānyā saha mithunī-bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyaṁ suvarṇaṁ bhūṣaṇenāsurendrāvarodheṣu puruṣāḥ saha puruṣībhir dhārayanti.

SYNONYMS

tataḥ-the planet Atala; adhastāt-beneath; vitale-on the planet; haraḥ-Lord Śiva; bhagavān-the most powerful personality; hāṭakeśvaraḥ-the master of gold; sva-pārṣada-by his own associates; bhūta-gaṇa-who are ghostly living beings; āvṛtaḥ-surrounded; prajāpati-sarga-of the creation of Lord Brahmā; upabṛṁhaṇāya-to increase the population; bhavaḥ-Lord Śiva; bhavānyā saha-with his wife, Bhavānī; mithunī-bhūtaḥ-being united in sex; āste-remains; yataḥ-from that planet (Vitala); pravṛttā-being emanated; sarit-pravarā-the great river; hāṭakī-Hāṭakī; nāma-named; bhavayoḥ vīryeṇa-due to the semina and ovum of Lord Śiva and Bhavānī; yatra-where; citra-bhānuḥ-the fire-god; mātariśvanā-by the wind; samidhyamānaḥ-being brightly inflamed; ojasā-with great strength; pibati-drinks; tat-that; niṣṭhyūtam-spit out with a hissing sound; hāṭaka-ākhyam-named Hāṭaka; suvarṇam-gold; bhūṣaṇena-by different types of ornaments; asura-indra-of the great asuras; avarodheṣu-in the homes; puruṣāḥ-the males; saha-with; puruṣībhiḥ-their wives and women; dhārayanti-wear.

The next planet below Atala is Vitala, wherein Lord Śiva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Śiva, as the progenitor, engages in sex with Bhavānī, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭakī is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hāṭaka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.

It appears that when Bhava and Bhavānī, Lord Śiva and his wife, unite sexually, the emulsification of their secretions creates a chemical which when heated by fire can produce gold. It is said that the alchemists of the medieval age tried to prepare gold from base metal, and Śrīla Sanātana Gosvāmī also states that when bell metal is treated with mercury, it can produce gold. Śrīla Sanātana Gosvāmī mentions this in regard to the initiation of low-class men to turn them into brāhmaṇas. Sanātana Gosvāmī said:

yathā kāñcanatāṁ yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām

”As one can transform kaṁsa, or bell metal, into gold by treating it with mercury, one can also turn a lowborn man into a brāhmaṇa by initiating him properly into Vaiṣṇava activities.” The International Society for Krishna Consciousness is trying to turn mlecchas and yavanas into real brāhmaṇas by properly initiating them and stopping them from engaging in meat-eating, intoxication, illicit sex and gambling. One who stops these four principles of sinful activity and chants the Hare Kṛṣṇa mahā-mantra can certainly become a pure brāhmaṇa through the process of bona fide initiation, as suggested by Śrīla Sanātana Gosvāmī.

Apart from this, if one takes a hint from this verse and learns how to mix mercury with bell metal by properly heating and melting them, one can get gold very cheaply. The alchemists of the medieval age tried to manufacture gold, but they were unsuccessful, perhaps because they did not follow the right instructions.

TEXT 18

tato ’dhastāt sutale udāra-śravāḥ puṇya-śloko virocanātmajo balir bhagavatā mahendrasya priyaṁ cikīrṣamāṇenāditer labdha-kāyo bhūtvā vaṭu-vāmana-rūpeṇa parākṣipta-loka-trayo bhagavad-anukampayaiva punaḥ praveśita indrādiṣv avidyamānayā susamṛd-dhayā śriyābhijuṣṭaḥ sva-dharmeṇārādhayaṁs tam eva bhagavantam ārādhanīyam apagata-sādhvasa āste ’dhunāpi.

SYNONYMS

tataḥ adhastāt-beneath the planet known as Vitala; sutale-on the planet known as Sutala; udāra-śravāḥ-very greatly celebrated; puṇya-ślokaḥ-very pious and advanced in spiritual consciousness; virocana-ātmajaḥ-the son of Virocana; baliḥ-Bali Mahārāja; bhagavatā-by the Supreme Personality of Godhead; mahā-indrasya-of the King of heaven, Indra; priyam-the welfare; cikīrṣamāṇena-desiring to perform; āditeḥ-from Aditi; labdha-kāyaḥ-having obtained His body; bhūtvā-appearing; vaṭu-brahmacāri; vāmana-rūpeṇa-in the form of a dwarf; parākṣipta-wrested away; loka-trayaḥ-the three worlds; bhagavat-anukampayā-by the causeless mercy of the Supreme Personality of Godhead; eva-certainly; punaḥ-again; praveśitaḥ-caused to enter; indra-ādiṣu-even among the demigods like the King of heaven; avidyamānayā-not existing; susamṛddhayā-much enriched by such exalted opulence; śriyā-by good fortune; abhijuṣṭaḥ-being blessed; sva-dharmeṇa-by discharging devotional service; ārādhayan-worshiping; tam-Him; eva-certainly; bhagavantam-the Supreme Personality of Godhead; ārādhanīyam-who is most worshipable; apagata-sādhvasaḥ-without fear; āste-remains; adhunā api-even today.

Below the planet Vitala is another planet, known as Sutala, where the great son of Mahārāja Virocana, Bali Mahārāja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Viṣṇu appeared in the form of a dwarf brahmacārī as the son of Aditi and tricked Bali Mahārāja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Mahārāja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Mahārāja engages in devotional service by worshiping the Supreme Personality of Godhead in the planet of Sutala.

The Supreme Personality of Godhead is described as Uttamaśloka, ”He who is worshiped by the best of selected Sanskrit verses,” and His devotees such as Bali Mahārāja are also worshiped by puṇya-śloka, verses that increase one’s piety. Bali Mahārāja offered everything to the Lord-his wealth, his kingdom and even his own body (sarvātma-nivedane baliḥ). The Lord appeared before Bali Mahārāja as a brāhmaṇa beggar, and Bali Mahārāja gave Him everything he had. However, Bali Mahārāja did not become poor; by donating all his possessions to the Supreme Personality of Godhead, he became a successful devotee and got everything back again with the blessings of the Lord. Similarly, those who give contributions to expand the activities of the Kṛṣṇa consciousness movement and to accomplish its objectives will never be losers; they will get their wealth back with the blessings of Lord Kṛṣṇa. On the other side, those who collect contributions on behalf of the International Society for Krishna Consciousness should be very careful not to use even a farthing of the collection for any purpose other than the transcendental loving service of the Lord.

TEXT 19

no evaitat sākṣātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jīva-nikāyānāṁ jīva-bhūtātma-bhūte paramātmani vāsudeve tīrthatame pātra upapanne parayā śraddhayā paramādara-samāhita-manasā sampratipāditasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.

SYNONYMS

no-not; eva-indeed; etat-this; sākṣātkāraḥ-the direct result; bhūmi-dānasya-of contribution of land; yat-which; tat-that; bhagavati-unto the Supreme Personality of Godhead; aśeṣa-jīva-nikāyānām-of unlimited numbers of living entities; jīva-bhūta-ātma-bhūte-who is the life and the Supersoul; parama-ātmani-the supreme regulator; vāsudeve-Lord Vāsudeva (Kṛṣṇa); tīrtha-tame-who is the best of all places of pilgrimage; pātre-the most worthy recipient; upapanne-having approached; parayā-by the topmost; śraddhayā-faith; parama-ādara-with great respect; samāhita-manasā-with an attentive mind; sampratipāditasya-which was given; sākṣāt-directly; apavarga-dvārasya-the gate of liberation; yat-which; bila-nilaya-of bila-svarga, the imitation heavenly planets; aiśvaryam-the opulence.

My dear King, Bali Mahārāja donated all his possessions to the Supreme Personality of Godhead, Vāmanadeva, but one should certainly not conclude that he achieved his great worldly opulence in bila-svarga as a result of his charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Mahārāja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Mahārāja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.

TEXT 20

yasya ha vāva kṣuta-patana-praskhalanādiṣu vivaśaḥ sakṛn nāmābhigṛṇan puruṣaḥ karma-bandhanam añjasā vidhunoti yasya haiva pratibādhanaṁ mumukṣavo 'nyathaivopalabhante.

SYNONYMS

yasya-of whom; ha vāva-indeed; kṣuta-when in hunger; patana-falling down; praskhalana-ādiṣu-stumbling and so on; vivaśaḥ-being helpless; sakṛt-once; nāma abhigṛṇan-chanting the holy name of the Lord; puruṣaḥ-a person; karma-bandhanam-the bondage of fruitive activity; añjasā-completely; vidhunoti-washes away; yasya-of which; ha-certainly; eva-in this way; pratibādhanam-the repulsion; mumukṣavaḥ-persons desiring liberation; anyathā-otherwise; eva-certainly; upalabhante-are trying to realize.

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

It is not a fact that one has to offer his material possessions to the Supreme Personality of Godhead and be liberated before he can engage in devotional service. A devotee automatically attains liberation without separate endeavors. Bali Mahārāja did not get back all his material possessions merely because of his charity to the Lord. One who becomes a devotee, free from material desires and motives, regards all opportunities, both material and spiritual, as benedictions from the Lord, and in this way his service to the Lord is never hampered. Bhukti, material enjoyment, and mukti, liberation, are only by-products of devotional service. A devotee need not work separately to attain mukti. Śrīla Bilvamaṅgala Ṭhākura said, muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān: a pure devotee of the Lord does not have to endeavor separately for mukti, because mukti is always ready to serve him.

In this regard, Caitanya-caritāmṛta (Antya 3.177–188) describes Haridāsa Ṭhākura's confirmation of the effect of chanting the holy name of the Lord.

keha bale–'nāma haite haya pāpa-kṣaya'
keha bale–'nāma haite jīvera mokṣa haya'

Some say that by chanting the holy name of the Lord one is freed from all the reactions of sinful life, and others say that by chanting the holy name of the Lord one attains liberation from material bondage.

haridāsa kahena,–"nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya

Haridāsa Ṭhākura, however, said that the desired result of chanting the holy name of the Lord is not that one is liberated from material bondage or freed from the reactions of sinful life. The actual result of chanting the holy name of the Lord is that one awakens his dormant Kṛṣṇa consciousness, his loving service to the Lord.

ānuṣaṅgika phala nāmera–'mukti', 'pāpa-nāśa'
tāhāra dṛṣṭānta yaiche sūryera prakāśa

Haridāsa Ṭhākura said that liberation and freedom from the reactions of sinful activities are only by-products of chanting the holy name of the Lord. If one chants the holy name of the Lord purely, he attains the platform of loving service to the Supreme Personality of Godhead. In this regard Haridāsa Ṭhākura gave an example comparing the power of the holy name to sunshine.

ei ślokera artha kara paṇḍitera gaṇa"
sabe kahe,–'tumi kaha artha-vivaraṇa'

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

haridāsa kahena,–"yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

Haridāsa Ṭhākura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

Before the sunrise even takes place, the light of dawn destroys the fear of the dangers of the night, such as disturbances by thieves, ghosts and Rākṣasas, and when the sunshine actually appears, one engages in his duties.

aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

Similarly, even before one's chanting of the holy name is pure, one is freed from all sinful reactions, and when he chants purely he becomes a lover of Kṛṣṇa.

'mukti' tuccha-phala haya nāmābhāsa haite
ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"

A devotee never accepts mukti, even if Kṛṣṇa offers it. Mukti, freedom from all sinful reactions, is obtained even by nāmābhāsa, or a glimpse of the light of the holy name before its full light is perfectly visible.

The nāmābhāsa stage is between that of nāma-aparādha, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, nāmābhāsa, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kṛṣṇa mantra without offenses, his dormant love for Kṛṣṇa immediately awakens. This is the perfection.

TEXT 21

tad bhaktānām ātmavatāṁ sarveṣām ātmany ātmada ātmatayaiva.

SYNONYMS

tat-that; bhaktānām-of great devotees; ātma-vatām-of self-realized persons like Sanaka and Sanātana; sarveṣām-of all; ātmani-to the Supreme Personality of Godhead, who is the soul; ātma-de-who gives Himself without hesitation; ātmatayā-who is the Supreme Soul, Paramātmā; eva-indeed.

The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Nārada Muni. In other words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogīs such as the four Kumāras also derive great transcendental bliss from realizing the Supersoul within themselves.

The Lord became Bali Mahārāja's doorkeeper not because of his giving everything to the Lord, but because of his exalted position as a lover of the Lord.

TEXT 22

na vai bhagavān nūnam amuṣyānujagrāha yad uta punar ātmānusmṛti-moṣaṇaṁ māyāmaya-bhogaiśvaryam evātanuteti.

SYNONYMS

na-not; vai-indeed; bhagavān-the Supreme Personality of Godhead; nūnam-certainly; amuṣya-unto Bali Mahārāja; anujagrāha-showed His favor; yat-because; uta-certainly; punaḥ-again; ātma-anusmṛti-of remembrance of the Supreme Personality of Godhead; moṣaṇam-which robs one; māyā-maya-an attribute of Māyā; bhoga-aiśvaryam-the material opulence; eva-certainly; ātanuta-extended; iti-thus.

The Supreme Personality of Godhead did not award His mercy to Bali Mahārāja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.

There are two kinds of opulence. One, which results from one's karma, is material, whereas the other is spiritual. A surrendered soul who fully depends upon the Supreme Personality of Godhead does not want material opulence for sense gratification. Therefore when a pure devotee is seen to possess exalted material opulence, it is not due to his karma. Rather, it is due to his bhakti. In other words, he is in that position because the Supreme Lord wants him to execute service to Him very easily and opulently. The special mercy of the Lord for the neophyte devotee is that he becomes materially poor. This is the Lord's mercy because if a neophyte devotee becomes materially opulent, he forgets the service of the Lord. However, if an advanced devotee is favored by the Lord with opulence, it is not material opulence but a spiritual opportunity. Material opulence offered to the demigods causes forgetfulness of the Lord, but opulence was given to Bali Mahārāja for continuing service to the Lord, which was free from any touch of māyā.

TEXT 23

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ cāpaviddha iti hovāca.

SYNONYMS

yat-which; tat-that; bhagavatā-by the Supreme Personality of Godhead; anadhigata-anya-upāyena-who is not perceived by other means; yācñā-chalena-by a trick of begging; apahṛta-taken away; sva-śarīra-avaśeṣita-with only his own body remaining; loka-trayaḥ-the three worlds; varuṇa-pāśaiḥ-by the ropes of Varuṇa; ca-and; sampratimuktaḥ-completely bound; giri-daryām-in a cave in a mountain; ca-and; apaviddhaḥ-being detained; iti-thus; ha-indeed; uvāca-said.

When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.

TEXT 24

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati-gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam idam.

SYNONYMS

nūnam-certainly; bata-alas; ayam-this; bhagavān-very learned; artheṣu-in self-interest; na-not; niṣṇātaḥ-very experienced; yaḥ-who; asau-the King of heaven; indraḥ-Indra; yasya-of whom; sacivaḥ-the prime minister; mantrāya-for giving instructions; vṛtaḥ-chosen; ekāntataḥ-alone; bṛhaspatiḥ-named Bṛhaspati; tam-him; atihāya-ignoring; svayam-personally; upendreṇa-by means of Upendra (Lord Vāmanadeva); ātmānam-myself; ayācata-requested; ātmanaḥ-for himself; ca-and; āśiṣaḥ-blessings (the three worlds); no-not; eva-certainly; tat-dāsyam-the loving service of the Lord; ati-very; gambhīra-vayasaḥ-having an insurmountable duration; kālasya-of time; manvantara-parivṛttam-changed by the end of a life of a Manu; kiyat-what is the value of; loka-trayam-three worlds; idam-these.

Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Bṛhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Bṛhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

Bali Mahārāja was so powerful that he fought with Indra and took possession of the three worlds. Indra was certainly very advanced in knowledge, but instead of asking Vāmanadeva for engagement in His service, he used the Lord to beg for material possessions that would lie finished at the end of one age of Manu. An age of Manu, which is the duration of Manu's life, is calculated to last seventy-two yugas. One yuga consists of 4,300,000 years, and therefore the duration of Manu's life is 309,600,000 years. The demigods possess their material opulence only until the end of the life of Manu. Time is insurmountable. The time one is allotted, even if it be millions of years, is quickly gone. The demigods own their material possessions only within the limits of time. Therefore

Bali Mahārāja lamented that although Indra was very learned, he did not know how to use his intelligence properly, for instead of asking Vāmanadeva to allow him to engage in His service, Indra used Him to beg Bali Mahārāja for material wealth. Although Indra was learned and his prime minister, Bṛhaspati, was also learned, neither of them begged to be able to render loving service to Lord Vāmanadeva. Therefore Bali Mahārāja lamented for Indra.

TEXT 25

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti bhagavatoparate khalu sva-pitari.

SYNONYMS

yasya-of whom (the Supreme Personality of Godhead); anudāsyam-the service; eva-certainly; asmat-our; pitā-mahaḥ-grandfather; kila-indeed; vavre-accepted; na-not; tu-but; sva-own; pitryam-paternal property; yat-which; uta-certainly; akutaḥ-bhayam-fearlessness; padam-position; dīyamānam-being offered; bhagavataḥ-than the Supreme Personality of Godhead; param-other; iti-thus; bhagavatā-by the Supreme Personality of Godhead; uparate-when killed; khalu-indeed; sva-pitari-his own father.

Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understood his own self-interest. Upon the death of Prahlāda's father, Hiraṇyakaśipu, Lord Nṛsiṁhadeva wanted to offer Prahlāda his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlāda accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts from the Supreme Personality of Godhead are not His actual mercy. Consequently, instead of accepting the results of karma and jñāna, Prahlāda Mahārāja simply begged the Lord for engagement in the service of His servant.

Śrī Caitanya Mahāprabhu has instructed that an unalloyed devotee should consider himself a servant of the servant of the servant of the Supreme Lord (gopī-bhartuḥ pāda-kamalayor dāsa-dāsānudāsaḥ). In Vaiṣṇava philosophy, one should not even become a direct servant. Prahlāda Mahārāja was offered all the blessings of an opulent position in the material world and even the liberation of merging into Brahman, but he refused all this. He simply wanted to engage in the service of the servant of the servant of the Lord. Therefore Bali Mahārāja said that because his grandfather Prahlāda Mahārāja had rejected the blessings of the Supreme Personality of Godhead in terms of material opulence and liberation from material bondage, he truly understood his self-interest.

TEXT 26

tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti.

SYNONYMS

tasya-of Prahlāda Mahārāja; mahā-anubhāvasya-who was an exalted devotee; anupatham-the path; amṛjita-kaṣāyaḥ-a person who is materially contaminated; kaḥ-what; vā-or; asmat-vidhaḥ-like us; parihīṇa-bhagavat-anugrahaḥ-being without the favor of the Supreme Personality of Godhead; upajigamiṣati-desires to follow; iti-thus.

Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord.

It is said that for spiritual realization one must follow great personalities like Lord Brahmā, Devarṣi Nārada, Lord Śiva and Prahlāda Mahārāja. The path of bhakti is not at all difficult if we follow in the footsteps of previous ācāryas and authorities, but those who are too materially contaminated by the modes of material nature cannot follow them. Although Bali Mahārāja was actually following the path of his grandfather, because of his great humility he thought that he was not. It is characteristic of advanced Vaiṣṇavas following the principles of bhakti that they think themselves ordinary human beings. This is not an artificial exhibition of humility; a Vaiṣṇava sincerely thinks this way and therefore never admits his exalted position.

TEXT 27

tasyānucaritam upariṣṭād vistariṣyate yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ.

SYNONYMS

tasya-of Bali Mahārāja; anucaritam-the narration; upariṣṭāt-later (in the Eighth Canto); vistariṣyate-will be explained; yasya-of whom; bhagavān-the Supreme Personality of Godhead; svayam-personally; akhila-jagat-guruḥ-the master of all the three worlds; nārāyaṇaḥ-the Supreme Lord, Nārāyaṇa Himself; dvāri-at the gate; gadā-pāṇiḥ-bearing the club in His hand; avatiṣṭhate-stands; nija-jana-anukampita-hṛdayaḥ-whose heart is always filled with mercy for His devotees; yena-by whom; aṅguṣṭhena-by the big toe; padā-of His foot; daśa-kandharaḥ-Rāvaṇa, who had ten heads; yojana-ayuta-ayutam-a distance of eighty thousand miles; dik-vijaye-for the purpose of gaining victory over Bali Mahārāja; uccāṭitaḥ-driven away.

Śukadeva Gosvāmī continued: My dear King, how shall I glorify the character of Bali Mahārāja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Mahārāja's door. When Rāvaṇa, the powerful demon, came to gain victory over Bali Mahārāja, Vāmanadeva kicked him a distance of eighty thousand miles with His big toe. I shall explain the character and activities of Bali Mahārāja later [in the Eighth Canto of Śrīmad-Bhāgavatam].

TEXT 28

tato 'dhastāt talātale mayo nāma dānavendras tri-purādhipatir bhagavatā purāriṇā tri-lokī-śaṁ cikīrṣuṇā nirdagdha-sva-pura-trayas tat-prasādāl labdha-pado māyāvinām ācāryo mahādevena parirakṣito vigata-sudarśana-bhayo mahīyate.

SYNONYMS

tataḥ-the planet known as Sutala; adhastāt-below; talātale-in the planet known as Talātala; mayaḥ-Maya; nāma-named; dānava-indraḥ-the king of the Dānava demons; tri-pura-adhipatiḥ-the Lord of the three cities; bhagavatā-by the most powerful; purāriṇā-Lord Śiva, who is known as Tripurāri; tri-lokī-of the three worlds; śam-the good fortune; cikīrṣuṇā-who was desiring; nirdagdha-burned; sva-pura-trayaḥ-whose three cities; tat-prasādāt-by Lord Śiva's mercy; labdha-obtained; padaḥ-a kingdom; māyā-vinām ācāryaḥ-who is the ācārya, or master, of all the conjurers; mahā-devena-by Lord Śiva; parirakṣitaḥ-protected; vigata-sudarśana-bhayaḥ-who is not afraid of the Supreme Personality of Godhead and His Sudarśana cakra; mahīyate-is worshiped.

Beneath the planet known as Sutala is another planet, called Talātala, which is ruled by the Dānava demon named Maya. Maya is known as the ācārya [master] of all the māyāvīs, who can invoke the powers of sorcery. For the benefit of the three worlds, Lord Śiva, who is known as Tripurāri, once set fire to the three kingdoms of Maya, but later, being pleased with him, he returned his kingdom. Since that time, Maya Dānava has been protected by Lord Śiva, and therefore he falsely thinks that he need not fear the Sudarśana cakra of the Supreme Personality of Godhead.

TEXT 29

tato 'dhastān mahātale kādraveyāṇāṁ sarpāṇāṁ naika-śirasāṁ krodhavaśo nāma gaṇaḥ kuhaka-takṣaka-kāliya-suṣeṇādi-pradhānā mahā-bhogavantaḥ patattri-rājādhipateḥ puruṣa-vāhād anavaratam udvijamānāḥ sva-kalatrāpatya-suhṛt-kuṭumba-saṅgena kvacit pramattā viharanti.

SYNONYMS

tataḥ-the planet Talātala; adhastāt-beneath; mahātale-in the planet known as Mahātala; kādraveyāṇām-of the descendants of Kadrū; sarpāṇām-who are big snakes; na eka-śirasām-who have many hoods; krodha-vaśaḥ-always subject to anger; nāma-named; gaṇaḥ-the group; kuhaka-Kuhaka; takṣaka-Takṣaka; kāliya-Kāliya; suṣeṇa-Suṣeṇa; ādi-and so on; pradhānāḥ-who are the prominent ones; mahā-bhogavantaḥ-addicted to all kinds of material enjoyment; patattri-rāja-adhipateḥ-from the king of all birds, Garuḍa; puruṣa-vāhāt-who carries the Supreme Personality of Godhead; anavaratam-constantly; udvijamānāḥ-afraid; sva-of their own; kalatra-apatya-wives and children; suhṛt-friends; kuṭumba-relatives; saṅgena-in the association; kvacit-sometimes; pramattāḥ-infuriated; viharanti-they sport.

The planetary system below Talātala is known as Mahātala. It is the abode of many-hooded snakes, descendants of Kadrū, who are always very angry. The great snakes who are prominent are Kuhaka, Takṣaka, Kāliya and Suṣeṇa. The snakes in Mahātala are always disturbed by fear of Garuḍa, the carrier of Lord Viṣṇu, but although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

It is stated here that the snakes who live in the planetary system known as Mahātala are very powerful and have many hoods. They live with their wives and children and consider themselves very happy, although they are always full of anxiety because of Garuḍa, who comes there to destroy them. This is the way of material life. Even if one lives in the most abominable condition, he still thinks himself happy with his wife, children, friends and relatives.

TEXT 30

tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ kāleyā hiraṇya-puravāsina iti vibudha-pratyanīkā utpattyā mahaujaso mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā pratihata-balāvalepā bileśayā iva vasanti ye vai saramayendra-dūtyā vāgbhir mantra-varṇābhir indrād bibhyati.

SYNONYMS

tataḥ adhastāt-below the planetary system Mahātala; rasātale-on the planet called Rasātala; daiteyāḥ-the sons of Diti; dānavāḥ-the sons of Danu; paṇayaḥ nāma-named Paṇis; nivāta-kavacāḥ-Nivāta-kavacas; kāleyāḥ-Kāleyas; hiraṇya-puravāsinaḥ-Hiraṇya-puravāsīs; iti-thus; vibudha-pratyanīkāḥ-enemies of the demigods; utpattyāḥ-from birth; mahā-ojasaḥ-very powerful; mahā-sāhasinaḥ-very cruel; bhagavataḥ-of the Personality of Godhead; sakala-loka-anubhāvasya-who is auspicious for all planetary systems; hareḥ-of the Supreme Personality of Godhead; eva-certainly; tejasā-by the Sudarśana cakra; pratihata-defeated; bala-strength; avalepāḥ-and pride (because of bodily strength); bila-īśayāḥ-the snakes; iva-like; vasanti-they live; ye-who; vai-indeed; saramayā-by Saramā; indra-dūtyā-the messenger of Indra; vāgbhiḥ-by the words; mantra-varṇābhiḥ-in the form of a mantra; indrāt-from King Indra; bibhyati-are afraid.

Beneath Mahātala is the planetary system known as Rasātala, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hiraṇya-puravāsīs [those living in Hiraṇya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarśana cakra of the Supreme Personality of Godhead, who rules all the planetary systems. When a female messenger from Indra named Saramā chants a particular curse, the serpentine demons of Mahātala become very afraid of Indra.

It is said that there was a great fight between these serpentine demons and Indra, the King of heaven. When the defeated demons met the female messenger Saramā, who was chanting a mantra, they became afraid, and therefore they are living in the planet called Rasātala.

TEXT 31

tato 'dhastāt pātāle nāga-loka-patayo vāsuki-pramukhāḥ śaṅkha-kulika-mahāśaṅkha-śveta-dhanañjaya-dhṛtarāṣṭra-śaṅkhacūḍa-kambalāśvatara-devadattādayo mahā-bhogino mahāmarṣā nivasanti yeṣām u ha vai pañca-sapta-daśa-śata-sahasra-śīrṣāṇāṁ phaṇāsu viracitā mahā-maṇayo rociṣṇavaḥ pātāla-vivara-timira-nikaraṁ sva-rociṣā vidhamanti.

SYNONYMS

tataḥ adhastāt-beneath that planet Rasātala; pātāle-on the planet known as Pātāla; nāga-loka-patayaḥ-the masters of the Nāga-lokas; vāsuki-by Vāsuki; pramukhāḥ-headed; śaṅkha-Śaṅkha; kulika-Kulika; mahā-śaṅkha-Mahāśaṅkha; śveta-Śveta; dhanañjaya-Dhanañjaya; dhṛtarāṣṭra-Dhṛtarāṣṭra; śaṅkha-cūḍa-Śaṅkhacūḍa; kambala-Kambala; aśvatara-Aśvatara; deva-datta-Devadatta; ādayaḥ-and so on; mahā-bhoginaḥ-very addicted to material happiness; mahā-amarṣāḥ-greatly envious by nature; nivasanti-live; yeṣām-of all of them; u ha-certainly; vai-indeed; pañca-five; sapta-seven; daśa-ten; śata-one hundred; sahasra-one thousand; śīrṣāṇām-of those possessing hoods; phaṇāsu-on those hoods; viracitāḥ-fixed; mahā-maṇayaḥ-very valuable gems; rociṣṇavaḥ-full of effulgence; pātāla-vivara-the caves of the Pātāla planetary system; timira-nikaram-the mass of darkness; sva-rociṣā-by the effulgence of their hoods; vidhamanti-disperse.

Beneath Rasātala is another planetary system, known as Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods-some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fourth Chapter * of Śrīmad-Bhāgavatam, entitled "The Subterranean Heavenly Planets."

Chapter Twenty-five

The Glories of Lord Ananta

In this chapter, Śukadeva Gosvāmī describes Ananta, the source of Lord Śiva. Lord Ananta, whose body is completely spiritual, resides at the root of the planet Pātāla. He always lives in the core of Lord Śiva's heart, and He helps him destroy the universe. Ananta instructs Lord Śiva how to destroy the cosmos, and thus He is sometimes called tāmasī, or "one who is in the mode of darkness." He is the original Deity of material consciousness, and because He attracts all living entities, He is sometimes known as Saṅkarṣaṇa. The entire material world is situated on the hoods of Lord Saṅkarṣaṇa. From His forehead He transmits to Lord Śiva the power to destroy this material world. Because Lord Saṅkarṣaṇa is an expansion of the Supreme Personality of Godhead, many devotees offer Him prayers, and in the planetary system of Pātāla, all the suras, asuras, Gandharvas, Vidyādharas and learned sages offer Him their respectful obeisances. The Lord talks with them in a sweet voice. His bodily construction is completely spiritual and very, very beautiful. Anyone who hears about Him from a proper spiritual master becomes free from all material conceptions of life. The entire material energy is working according to the plans of Anantadeva. Therefore we should regard Him as the root cause of the material creation. There is no end to His strength, and no one can fully describe Him, even with countless mouths. Therefore He is called Ananta (unlimited). Being very merciful toward all living entities, He has exhibited His spiritual body. Śukadeva Gosvāmī describes the glories of Anantadeva to Mahārāja Parīkṣit in this way.

TEXT 1

śrī-śuka uvāca

tasya mūla-deśe triṁśad-yojana-sahasrāntara āste yā vai kalā bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇaṁ yaṁ saṅkarṣaṇam ity ācakṣate.

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasya-of the planet Pātāla; mūla-deśe-in the region beneath the base; triṁśat-thirty; yojana-eight-mile units of measurement; sahasra-antare-at an interval of one thousand; āste-remains; yā-which; vai-indeed; kalā-an expansion of an expansion; bhagavataḥ-of the Supreme Personality of Godhead; tāmasī-related to darkness; samākhyātā-called; anantaḥ-Ananta; iti-thus; sātvatīyāḥ-the devotees; draṣṭṛ-dṛśyayoḥ-of matter and spirit; saṅkarṣaṇam-the drawing together; aham-I; iti-thus; abhimāna-by self-conception; lakṣaṇam-symptomized; yam-whom; saṅkarṣaṇam-Saṅkarṣaṇa; iti-thus; ācakṣate-learned scholars describe.

Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.

There is a class of men akin to Māyāvādī philosophers who misinterpret the and so'ham Vedic mantras to mean, "I am the Supreme Brahman" and "I am identical with the Lord." This kind of false conception, in which one thinks himself the supreme enjoyer, is a kind of illusion. It is described elsewhere in Śrīmad-Bhāgavatam (5.5.8): janasya moho 'yam ahaṁ mameti. As explained in the above verse, Lord Saṅkarṣaṇa is the predominating Deity of this false conception. Kṛṣṇa confirms this in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord is situated in everyone's heart as Saṅkarṣaṇa, and when a demon thinks himself one with the Supreme Lord, the Lord keeps him in that darkness. Although such a demoniac living entity is only an insignificant part of the Supreme Lord, he forgets his true position and thinks he is the Supreme Lord. Because this forgetfulness is created by Saṅkarṣaṇa, He is sometimes called tāmasī. The name tāmasī does not indicate that He has a material body. He is always transcendental, but because He is the Supersoul of Lord Śiva, who must perform tamasic activities, Saṅkarṣaṇa is sometimes called tāmasī.

TEXT 2

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

SYNONYMS

yasya-of whom; idam-this; kṣiti-maṇḍalam-universe; bhagavataḥ-of the Supreme Personality of Godhead; ananta-mūrteḥ-in the form of Anantadeva; sahasra-śirasaḥ-who has thousands of hoods; ekasmin-on one; eva-only; śīrṣaṇi-hood; dhriyamāṇam-is being sustained; siddhārthaḥ iva-and like a white mustard seed; lakṣyate-is seen.

Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

TEXT 3

yasya ha vā idaṁ kālenopasañjihīrṣato 'marṣa-viracita-rucira-bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas try-akṣas tri-śikhaṁ śūlam uttambhayann udatiṣṭhat.

SYNONYMS

yasya-of whom; ha vā-indeed; idam-this (material world); kālena-in due course of time; upasañjihīrṣataḥ-desiring to destroy; amarṣa-by anger; viracita-formed; rucira-very beautiful; bhramat-moving; bhruvoḥ-the two eyebrows; antareṇa-from between;

sāṅkarṣaṇaḥ nāma-named Sāṅkarṣaṇa; rudraḥ-an incarnation of Lord Śiva; ekādaśa-vyūhaḥ-who has eleven expansions; tri-akṣaḥ-three eyes; tri-śikham-having three points; śūlam-a trident; uttambhayan-raising; udatiṣṭhat-arose.

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Sāṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.

In each creation, the living entities are given a chance to close their business as conditioned souls. When they misuse this opportunity and do not go back home, back to Godhead, Lord Saṅkarṣaṇa becomes angry. The eleven Rudras, expansions of Lord Śiva, come out of Lord Saṅkarṣaṇa's eyebrows due to His angry mood, and all of them together devastate the entire creation.

TEXT 4

yasyāṅghri-kamala-yugalāruṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣv ahi-patayaḥ saha sātvatarṣabhair ekānta-bhakti-yogenāvanamantaḥ sva-vadanāni parisphurat-kuṇḍala-prabhā-maṇḍita-gaṇḍa-sthalāny ati-manoharāṇi pramudita-manasaḥ khalu vilokayanti.

SYNONYMS

yasya-of whom; aṅghri-kamala-of lotus feet; yugala-of the pair; aruṇa-viśada-brilliant pink; nakha-of the nails; maṇi-ṣaṇḍa-like gems; maṇḍaleṣu-on the round surfaces; ahi-patayaḥ-the leaders of the snakes; saha-with; sātvata-ṛṣabhaiḥ-the best devotees; ekānta-bhakti-yogena-with unalloyed devotional service; avanamantaḥ-offering obeisances; sva-vadanāni-their own faces; parisphurat-glittering; kuṇḍala-of the earrings; prabhā-by the effulgence; maṇḍita-decorated; gaṇḍa-sthalāni-whose cheeks; ati-manoharāṇi-very beautiful; pramudita-manasaḥ-their minds refreshed; khalu-indeed; vilokayanti-they see.

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa with great devotion, they become very joyful upon seeing their own beautiful faces reflected in His toenails. Their cheeks are decorated with glittering earrings, and the beauty of their faces is extremely pleasing to see.

TEXT 5

yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānāś cārv-aṅga-valaya-vilasita-viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣv aguru-candana-kuṅkuma-paṅkānulepenāvalimpamānās tad-abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās tad-anurāgamada-mudita-mada-vighūrṇitāruṇa-karuṇāvaloka-nayana-vadanāravindaṁ savrīḍaṁ kila vilokayanti.

SYNONYMS

yasya-of whom; eva-certainly; hi-indeed; nāga-rāja-kumāryaḥ-the unmarried princesses of the serpent kings; āśiṣaḥ-blessings; āśāsānāḥ-hoping for; cāru-beautiful; aṅga-valaya-on the sphere of His body; vilasita-gleaming; viśada-spotless; vipula-long; dhavala-white; subhaga-indicating good fortune; rucira-beautiful; bhuja-on His arms; rajata-stambheṣu-like columns of silver; aguru-of aloe; candana-of sandalwood; kuṅkuma-of saffron; paṅka-from the pulp; anulepena-with an ointment; avalimpamānāḥ-smearing; tat-abhimarśana-by contact with His limbs; unmathita-agitated; hṛdaya-in their hearts; makara-dhvaja-of Cupid; āveśa-due to the entrance; rucira-very beautiful; lalita-delicate; smitāḥ-whose smiling; tat-of Him; anurāga-of attachment; mada-by the intoxication; mudita-delighted; mada-due to intoxication with kindness; vighūrṇita-rolling; aruṇa-pink; karuṇa-avaloka-glancing with kindness; nayana-eyes; vadana-and face; aravindam-like lotus flowers; sa-vrīḍam-with bashfulness; kila-indeed; vilokayanti-they see.

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kuṅkuma, the touch of His limbs awakens lusty desires within them. Understanding their minds, the Lord looks at the princesses with a merciful smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

When males and females touch each other's bodies, their lusty desires naturally awaken. It appears from this verse that there are similar sensations in spiritual bodies. Both Lord Ananta and the women giving Him pleasure had spiritual bodies. Thus all sensations originally exist in the spiritual body. This is confirmed in the Vedānta-sūtra: janmādy asya yataḥ [SB 1.1.1]. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the word ādi means ādi-rasa, the original lusty feeling, which is born from the Supreme. However, spiritual lust and material lust are as completely different as gold and iron. Only one who is very highly elevated in spiritual realization can understand the lusty feelings exchanged between Rādhā and Kṛṣṇa, or between Kṛṣṇa and the damsels of Vraja. Therefore, unless one is very experienced and advanced in spiritual realization, he is forbidden to discuss the lusty feelings of Kṛṣṇa and the gopīs. However, if one is a sincere and pure devotee, the material lust in his heart is completely vanquished as he discusses the lusty feelings between the gopīs and Kṛṣṇa, and he makes quick progress in spiritual life.

TEXT 6

sa eva bhagavān ananto 'nanta-guṇārṇava ādi-deva upasaṁhṛtāmarṣa-roṣa-vego lokānāṁ svastaya āste.

SYNONYMS

saḥ-that; eva-certainly; bhagavān-the Supreme Personality of Godhead; anantaḥ-Anantadeva; ananta-guṇa-arṇavaḥ-the reservoir of unlimited transcendental qualities; ādi-devaḥ-the original Lord, or nondifferent from the original Supreme Personality of Godhead; upasaṁhṛta-who has restrained; amarṣa-of His intolerance; roṣa-and wrath; vegaḥ-the force; lokānām-of all people on all planets; svastaye-for the welfare; āste-remains.

Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

Anantadeva's main mission is to dissolve this material creation, but He checks His anger and intolerance. This material world is created to give the conditioned souls another chance to go back home, back to Godhead, but most of them do not take advantage of this facility. After the creation, they again exercise their old propensity for lording it over the material world. These activities of the conditioned souls anger Anantadeva, and He desires to destroy the entire material world. Yet, because He is the Supreme Personality of Godhead, He is kind toward us and checks His anger and intolerance. Only at certain times does He express His anger and destroy the material world.

TEXT 7

dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-vrāta-madhura-gīta-śriyaṁ vaijayantīṁ svāṁ vanamālāṁ nīla-vāsā eka-kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro vāraṇendra iva kāñcanīṁ kakṣām udāra-līlo bibharti.

SYNONYMS

dhyāyamānaḥ-being meditated upon; sura-of demigods; asura-demons; uraga-snakes; siddha-inhabitants of Siddhaloka; gandharva-inhabitants of Gandharvaloka; vidyādhara-Vidyādharas; muni-and of great sages; gaṇaiḥ-by groups; anavarata-constantly; mada-mudita-delighted by intoxication; vikṛta-moving to and fro; vihvala-rolling; locanaḥ-whose eyes; su-lalita-excellently composed; mukharika-of speech; amṛtena-by the nectar; āpyāyamānaḥ-pleasing; sva-pārṣada-His own associates; vibudha-yūtha-patīn-the heads of the different groups of demigods; aparimlāna-never faded; rāga-whose luster; nava-ever fresh; tulasikā-of the tulasī blossoms; āmoda-by the fragrance; madhu-āsavena-and the honey; mādyan-being intoxicated; madhukara-vrāta-of the bees; madhura-gīta-by the sweet singing; śrīyam-which is made more beautiful; vaijayantīm-the garland named vaijayantī; svām-His own; vanamālām-garland; nīla-vāsāḥ-covered with blue garments; eka-kuṇḍalaḥ-wearing only one earring; hala-kakudi-on the handle of a plow; kṛta-placed; subhaga-auspicious; sundara-beautiful; bhujaḥ-hands; bhagavān-the Supreme Personality of Godhead; mahā-indraḥ-the King of heaven; vāraṇa-indraḥ-the elephant; iva-like; kāñcanīm-golden; kakṣām-belt; udāra-līlaḥ-engaged in transcendental pastimes; bibharti-wears.

Śukadeva Gosvāmī continued: The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vaijayantī garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

TEXT 8

ya eṣa evam anuśruto dhyāyamāno mumukṣūṇām anādi-kāla-karma-vāsanā-grathitam avidyāmayaṁ hṛdaya-granthiṁ sattva-rajas-tamomayam antar-hṛdayaṁ gata āśu nirbhinatti tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha tumburuṇā sabhāyāṁ brahmaṇaḥ saṁślokayām āsa.

SYNONYMS

yaḥ-who; eṣaḥ-this one; evam-thus; anuśrutaḥ-being heard from a bona fide spiritual master; dhyāyamānaḥ-being meditated upon; mumukṣūṇām-of persons desiring liberation from conditioned life; anādi-from immemorial; kāla-time; karma-vāsanā-by the desire for fruitive activities; grathitam-tied tightly; avidyā-mayam-consisting of the illusory energy; hṛdaya-granthim-the knot within the heart; sattva-rajaḥ-tamaḥ-mayam-made of the three modes of material nature; antaḥ-hṛdayam-in the core of the heart; gataḥ-situated; āśu-very soon; nirbhinatti-cuts; tasya-of Saṅkarṣaṇa; anubhāvān-the glories; bhagavān-the greatly powerful; svāyambhuvaḥ-the son of Lord Brahmā; nāradaḥ-the sage Nārada; saha-along with; tumburuṇā-the stringed instrument called a Tumburu; sabhāyām-in the assembly; brahmaṇaḥ-of Lord Brahmā; saṁślokayām āsa-described in verses.

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

None of these descriptions of Lord Anantadeva are imaginary. They are all transcendentally blissful and full of actual knowledge. However, unless one hears them directly from a bona fide spiritual master in the line of disciplic succession, one cannot understand them. This knowledge is delivered to Nārada by Lord Brahmā, and the great saint Nārada, along with his companion, Tumburu, distributes it all over the universe. Sometimes the Supreme Personality of Godhead is described as Uttamaśloka, one who is praised by beautiful poetry. Nārada composes various poems to glorify Lord Ananta, and therefore the word saṁślokayām āsa (praised by selected poetry) is used in this verse.

The Vaiṣṇavas in the Gauḍīya-sampradāya belong to the disciplic succession stemming from Lord Brahmā. Lord Brahmā is the spiritual master of Nārada, Nārada is the spiritual master of Vyāsadeva, and Vyāsadeva wrote the Śrīmad-Bhāgavatam as a commentary on the Vedānta-sūtra. Therefore all devotees in the Gauḍīya-sampradāya accept the activities of Lord Ananta related in the Śrīmad-Bhāgavatam as authentic, and they are thus benefited by going back home, back to Godhead. The contamination in the heart of a conditioned soul is like a huge accumulation of garbage created by the three modes of material nature, especially the modes of rajas (passion) and tamas (ignorance). This contamination becomes manifest in the form of lusty desires and greed for material possessions. As confirmed herein, unless one receives transcendental knowledge in disciplic succession, there is no question of his becoming purified of this contamination.

TEXT 9

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

SYNONYMS

utpatti-of creation; sthiti-maintenance; laya-and dissolution; hetavaḥ-the original causes; asya-of this material world; kalpāḥ-capable of acting; sattva-ādyāḥ-headed by the sattva-guṇa; prakṛti-guṇāḥ-the modes of material nature; yat-of whom; īkṣayā-by the glance; āsan-became; yat-rūpam-the form of whom; dhruvam-unlimited; akṛtam-uncreated; yat-who; ekam-one; ātman-in Himself; nānā-variously; adhāt-has manifested; katham-how; u ha-certainly; veda-can understand; tasya-His; vartma-path.

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

From Vedic literature we learn that when the Supreme Lord glances (sa aikṣata) over the material energy, the three modes of material nature become manifest and create material variety. Before He glances over the material energy, there is no possibility of the creation, maintenance and annihilation of the material world. The Lord existed before the creation, and consequently He is eternal and unchanging. Therefore how can any human being, however great a scientist or philosopher he may be, understand the ways of the Supreme Personality of Godhead?

The following quotations from Caitanya-bhāgavata (Ādi-khaṇḍa, 1.48–52 and 1.58–69) tell of the glories of Lord Ananta:

ki brahmā, ki śiva, ki sanakādi ’kumāra’
vyāsa, śuka, nāradādi, ’bhakta’ nāma yāṅra

”Lord Brahmā, Lord Śiva, the four Kumāras [Sanaka, Sanātana, Sanandana and Sanāt-kumāra], Vyāsadeva, Śukadeva Gosvāmī and Nārada are all pure devotees, eternal servants of the Lord.

sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu–bhakti-rasamaya

”Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

ādideva, mahā-yogī, ’īśvara’, ’vaiṣṇava’
mahimāra anta iṅhā nā jānaye saba

”Lord Ananta is the original person and the great mystic controller. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.

sevana śunilā, ebe śuna ṭhākurāla
ātma-tantre yena-mate vaisena pātāla

”I have already spoken to you of His service to the Lord. Now hear how the self-sufficient Anantadeva exists in the lower planetary system of Pātāla.

śrī-nārada-gosāñi ’tumburu’ kari’ saṅge
se yaśa gāyena brahmā-sthāne śloka-vandhe

”Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta. Nārada Muni has composed many transcendental verses in praise of the Lord.”

sṛṣṭi, sthiti, pralaya, sattvādi yata guṇa
yāṅra dṛṣṭi-pāte haya, yāya punaḥ punaḥ

”Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again.

advitīya-rūpa, satya anādi mahattva
tathāpi ’ananta’ haya, ke bujhe se tattva?

”The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand Him?

śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa sulīlāya

”His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted only in His form.

yāṅhāra taraṅga śikhi’ siṁha mahāvalī
nija-jana-mano rañje hañā kutūhalī

”He is very powerful and always prepared to please His personal associates and devotees.

ye ananta-nāmera śravaṇa-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane
aśeṣa-janmera bandha chiṇḍe sei-kṣaṇe
ataeva vaiṣṇava nā chāḍe kabhu tāne

”If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never loses an opportunity to glorify Anantadeva.

’śeṣa’ ba-i saṁsārera gati nāhi āra
anantera nāme sarva-jīvera uddhāra

”Lord Anantadeva is known as Śeṣa [the unlimited end] because He ends our passage through this material world. Simply by chanting His glories, everyone can be liberated.

ananta pṛthivī-giri samudra-sahite
ye-prabhu dharena gire pālana karite

”On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

sahasra phaṇāra eka-phaṇe ’bindu’ yena

ananta vikrama, nā jānena, 'āche' hena

"He is so large and powerful that this universe rests on one of His hoods just like a drop of water. He does not know where it is.

sahasra-vadane kṛṣṇa-yaśa nirantara
gāite āchena ādi-deva mahī-dhara

"While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

gāyena ananta, śrī-yaśera nāhi anta
jaya-bhaṅga nāhi kāru, doṅhe–balavanta

"Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has still not come to their end.

adyāpiha 'śeṣa'-deva sahasra-śrī-mukhe
gāyena caitanya-yaśa anta nāhi dekhe

"To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them."

TEXT 10

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādade 'navadyām
ādātuṁ svajana-manāṁsy udāra-vīryaḥ

SYNONYMS

mūrtim-different forms of the Supreme Personality of Godhead; naḥ-unto us; puru-kṛpayā-because of great mercy; babhāra-exhibited; sattvam-existence; saṁśuddham-completely transcendental; sat-asat idam-this material manifestation of cause and effect; vibhāti-shines; tatra-in whom; yat-līlām-the pastimes of whom; mṛga-patiḥ-the master of all living beings, who is exactly like a lion (the master of all other animals); ādade-taught; anavadyām-without material contamination; ādātum-to conquer; sva-jana-manāṁsi-the minds of His devotees; udāra-vīryaḥ-who is most liberal and powerful.

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

Śrīla Jīva Gosvāmī has translated this verse as follows. "The Supreme Personality of Godhead is the cause of all causes. It is by His will that gross and subtle ingredients interact. He appears in various incarnations just to please the hearts of His pure devotees." For example, the Supreme Lord appeared in the transcendental incarnation of Lord Varāha (the boar) just to please His devotees by lifting the planet earth from the Garbhodaka Ocean.

TEXT 11

yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

SYNONYMS

yat-of whom; nāma-the holy name; śrutam-heard; anukīrtayet-may chant or repeat; akasmāt-by accident; ārtaḥ-a distressed person; vā-or; yadi-if; patitaḥ-a fallen person; pralambhanāt-out of joking; vā-or; hanti-destroys; aṁhaḥ-sinful; sapadi-that instant; nṛṇām-of human society; aśeṣam-unlimited; anyam-of other; kam-what; śeṣāt-than Lord Śeṣa; bhagavataḥ-the Supreme Personality of Godhead; āśrayet-should take shelter of; mumukṣuḥ-anyone desiring liberation.

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

TEXT 12

mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ

SYNONYMS

mūrdhani-on a hood or head; arpitam-fixed; aṇu-vat-just like an atom; sahasra-mūrdhnaḥ-of Ananta, who has thousands of hoods; bhū-golam-this universe; sa-giri-sarit-samudra-sattvam-with many mountains, trees, oceans and living entities; ānantyāt-due to being unlimited; animita-vikramasya-whose power is immeasurable; bhūmnaḥ-the Supreme Lord; kaḥ-who; vīryāṇi-potencies; adhi-indeed; gaṇayet-can count; sahasra-jihvaḥ-although having thousands of tongues.

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

TEXT 13

evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ
mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṁ sthitaye bibharti

SYNONYMS

evam-prabhāvaḥ-who is so powerful; bhagavān-the Supreme Personality of Godhead; anantaḥ-Ananta; duranta-vīrya-insurmountable prowess; uru-great; guṇa-anubhāvaḥ-possessing transcendental qualities and glories; mūle-at the base; rasāyāḥ-of the lower planetary systems; sthitaḥ-existing; ātma-tantraḥ-completely self-sufficient; yaḥ-who; līlayā-easily; kṣmām-the universe; sthitaye-for its maintenance; bibharti-sustains.

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

TEXT 14

etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā yathopadeśam anuvarṇitāḥ kāmān kāmayamānaiḥ.

SYNONYMS

etāḥ-all these; hi-indeed; eva-certainly; iha-in this universe; nṛbhiḥ-by all living entities; upagantavyāḥ-achievable; gatayaḥ-destinations; yathā-karma-according to one's past activities; vinirmitāḥ-created; yathā-upadeśam-as instructed; anuvarṇitāḥ-described accordingly; kāmān-material enjoyment; kāmayamānaiḥ-by those who are desiring.

My dear King, as I heard of it from my spiritual master, I have fully described to you the creation of this material world according to the fruitive activities and desires of the conditioned souls. Those conditioned souls, who are full of material desires, achieve various situations in different planetary systems, and in this way they live within this material creation.

In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya

"My Lord, I do not know when I commenced my material life, but I can certainly experience that I have fallen in the deep ocean of nescience. Now I can also see that there is no other way to get out of it than to take shelter of Your lotus feet." Similarly, Śrī Caitanya Mahāprabhu offers the following prayer:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"My dear Lord, son of Nanda Mahārāja, I am Your eternal servant. Somehow or other, I have fallen into this ocean of nescience. Kindly, therefore, save me from this horrible condition of materialistic life."

TEXT 15

etāvatīr hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-gataya uccāvacā visadṛśā yathā-praśnaṁ vyācakhye kim anyat kathayāma iti.

SYNONYMS

etāvatīḥ-of such a kind; hi-certainly; rājan-O King; puṁsaḥ-of the human being; pravṛtti-lakṣaṇasya-symptomized by inclinations; dharmasya-of the execution of duties; vipāka-gatayaḥ-the resultant destinations; ucca-avacāḥ-high and low; visadṛśāḥ-different; yathā-praśnam-as you inquired; vyācakhye-I have described; kim anyat-what else; kathayāma-shall I speak; iti-thus.

My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now?

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fifth Chapter * of the Śrīmad-Bhāgavatam, entitled "The Glories of Lord Ananta."

Chapter Twenty-six

A Description of the Hellish Planets

The Twenty-sixth Chapter describes how a sinful man goes to different hells, where he is punished in various ways by the assistants of Yamarāja. As stated in the Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." The foolish person thinks he is independent of any law. He thinks there is no God or regulative principle and that he can do whatever he likes. Thus he engages in different sinful activities, and as a result, he is put into different hellish conditions life after life, to be punished by the laws of nature. The basic principle of his suffering is that he foolishly thinks himself independent, although he is strictly under the control of the laws of material nature. These laws act due to the influence of the three modes of nature, and therefore each human being also works under three different types of influence. According to how he acts, he suffers different reactions in his next life or in this life. Religious persons act differently from atheists, and therefore they suffer different reactions.

Śukadeva Gosvāmī describes the following twenty-eight hells: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka. Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana. Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna. Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka. Avaṭa-nirodhana, Paryāvartana and Sūcīmukha.

A person who steals another's money, wife or possessions is put into the hell known as Tāmisra. A man who tricks someone and enjoys his wife is put into the extremely hellish condition known as Andhatāmisra. A foolish person absorbed in the bodily concept of life, who on the basis of this principle maintains himself or his wife and children by committing violence against other living entities, is put into the hell known as Raurava. There the animals he killed take birth as creatures called rurus and cause great suffering for him. Those who kill different animals and birds and then cook them are put by the agents of Yamarāja into the hell known as Kumbhīpāka, where they are boiled in oil. A person who kills a brāhmaṇa is put into the hell known as Kālasūtra, where the land, perfectly level and made of copper, is as hot as an oven. The killer of a brāhmaṇa burns in that land for many years. One who does not follow scriptural injunctions but who does everything whimsically or follows some rascal is put into the hell known as Asi-patravana. A government official who poorly administers justice, or who punishes an innocent man, is taken by the assistants of Yamarāja to the hell known as Sūkaramukha, where he is mercilessly beaten.

God has given advanced consciousness to the human being. Therefore he can feel the suffering and happiness of other living beings. The human being bereft of his conscience, however, is prone to cause suffering for other living beings. The assistants of Yamarāja put such a person into the hell known as Andhakūpa, where he receives proper punishment from his victims. Any person who does not receive or feed a guest properly but who personally enjoys eating is put into the hell known as Kṛmibhojana. There an unlimited number of worms and insects continuously bite him.

A thief is put into the hell known as Sandaṁśa. A person who has sexual relations with a woman who is not to be enjoyed is put into the hell known as Taptasūrmi. A person who enjoys sexual relations with animals is put into the hell known as Vajrakaṇṭaka-śālmalī. A person born into an aristocratic or highly placed family but who does not act accordingly is put into the hellish trench of blood, pus and urine called the Vaitaraṇī River. One who lives like an animal is put into the hell called Pūyoda. A person who mercilessly kills animals in the forest without sanction is put into the hell called Prāṇarodha. A person who kills animals in the name of religious sacrifice is put into the hell named Viśasana. A man who forces his wife to drink his semen is put into the hell called Lālābhakṣa. One who sets a fire or administers poison to kill someone is put into the hell known as Sārameyādana. A man who earns his livelihood by bearing false witness is put into the hell known as Avīci.

A person addicted to drinking wine is put into the hell named Ayaḥpāna. One who violates etiquette by not showing proper respect to superiors is put into the hell known as Kṣārakardama. A person who sacrifices human beings to Bhairava is put into the hell called Rakṣogaṇa-bhojana. A person who kills pet animals is put into the hell called Śūlaprota. A person who gives trouble to others is put into the hell known as Dandaśūka. One who imprisons a living entity within a cave is put into the hell known as Avaṭa-nirodhana. A person who shows unwarranted wrath toward a guest in his house is put into the hell called Paryāvartana. A person maddened by possessing riches and thus deeply absorbed in thinking of how to collect money is put into the hell known as Sūcīmukha.

After describing the hellish planets, Śukadeva Gosvāmī describes how pious persons are elevated to the highest planetary system, where the demigods live, and how they then come back again to this earth when the results of their pious activities are finished. Finally he describes the universal form of the Lord and glorifies the Lord's activities.

TEXT 1

rājovāca

maharṣa etad vaicitryaṁ lokasya katham iti.

SYNONYMS

rājā uvāca-the King said; maharṣe-O great saint (Śukadeva Gosvāmī); etat-this; vaicitryam-variegatedness; lokasya-of the living entities; katham-how; iti-thus.

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the different hellish planets within this universe are held slightly above the Garbhodaka Ocean and remain situated there. This chapter describes how all sinful persons go to these hellish planets and how they are punished there by the assistants of Yamarāja. Different individuals with different bodily features enjoy or suffer various reactions according to their past deeds.

TEXT 2

ṛṣir uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayaḥ pṛthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

SYNONYMS

ṛṣiḥ uvāca-the great saint (Śukadeva Gosvāmī) said; tri-guṇatvāt-because of the three modes of material nature; kartuḥ-of the worker; śraddhayā-because of the attitudes; karma-gatayaḥ-destinations resulting from activity; pṛthak-different; vidhāḥ-varieties; sarvāḥ-all; eva-thus; sarvasya-of all of them; tāratamyena-in different degrees; bhavanti-become possible.

The great sage Śukadeva Gosvāmī said: My dear King, in this material world there are three kinds of activities-those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.

TEXT 3

athedānīṁ pratiṣiddha-lakṣaṇasyādharmasya tathaiva kartuḥ śraddhāyā vaisādṛśyāt karma-phalaṁ visadṛśaṁ bhavati yā hy anādy-avidyayā kṛta-kāmānāṁ tat-pariṇāma-lakṣaṇāḥ sṛtayaḥ sahasraśaḥ pravṛttās tāsāṁ prācuryeṇānuvarṇayiṣyāmaḥ.

SYNONYMS

atha-thus; idānīm-now; pratiṣiddha-by what is forbidden; lakṣaṇasya-symptomized; adharmasya-of impious activities; tathā-so also; eva-certainly; kartuḥ-of the performer; śraddhāyāḥ-of faith; vaisādṛśyāt-by the difference; karma-phalam-the reaction of fruitive activities; visadṛśam-different; bhavati-is; yā-which; hi-indeed; anādi-from time immemorial; avidyayā-by ignorance; kṛta-performed; kāmānām-of persons possessing many lusty desires; tat-pariṇāma-lakṣaṇāḥ-the symptoms of the results of such impious desires; sṛtayaḥ-hellish conditions of life; sahasraśaḥ-by thousands upon thousands; pravṛttāḥ-resulted; tāsām-them; prācuryeṇa-very widely; anuvarṇayiṣyāmaḥ-I shall explain.

Just as by executing various pious activities one achieves different positions in heavenly life, by acting impiously one achieves different positions in hellish life. Those who are activated by the material mode of ignorance engage in impious activities, and according to the extent of their ignorance, they are placed in different grades of hellish life. If one acts in the mode of ignorance because of madness, his resulting misery is the least severe. One who acts impiously but knows the distinction between pious and impious activities is placed in a hell of intermediate severity. And for one who acts impiously and ignorantly because of atheism, the resultant hellish life is the worst. Because of ignorance, every living entity has been carried by various desires into thousands of different hellish planets since time immemorial. I shall try to describe them as far as possible.

TEXT 4

rājovāca

narakā nāma bhagavan kiṁ deśa-viśeṣā athavā bahis tri-lokyā āhosvid antarāla iti.

SYNONYMS

rājā uvāca-the King said; narakāḥ-the hellish regions; nāma-named; bhagavan-O my Lord; kim-whether; deśa-viśeṣāḥ-a particular country; athavā-or; bahiḥ-outside; tri-lokyāḥ-the three worlds (the universe); āhosvit-or; antarāle-in the intermediate spaces within the universe; iti-thus.

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?

TEXT 5

ṛṣir uvāca

antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer upariṣṭāc ca jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānāṁ gotrāṇāṁ parameṇa samādhinā satyā evāśiṣa āśāsānā nivasanti.

SYNONYMS

ṛṣiḥ uvāca-the great sage replied; antarāle-in the intermediate space; eva-certainly; tri-jagatyāḥ-of the three worlds; tu-but; diśi-in the direction; dakṣiṇasyām-southern; adhastāt-beneath; bhūmeḥ-on the earth; upariṣṭāt-a little above; ca-and; jalāt-the Garbhodaka Ocean; yasyām-in which; agniṣvāttā-ādayaḥ-headed by Agniṣvāttā; pitṛ-gaṇāḥ-the persons known as pitās; diśi-direction; svānām-their own; gotrāṇām-of the families; parameṇa-with great; samādhinā-absorption in thoughts of the Lord; satyāḥ-in truth; eva-certainly; āśiṣaḥ-blessings; āśāsānāḥ-desiring; nivasanti-they live.

The great sage Śukadeva Gosvāmī answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhū-maṇḍala, and slightly above the water of the Garbhodaka Ocean. Pitṛloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitṛloka, headed by Agniṣvāttā, meditate in great samādhi on the Supreme Personality of Godhead and always wish their families well.

As previously explained, below our planetary system are seven lower planetary systems, the lowest of which is called Pātālaloka. Beneath Pātālaloka are other planets, known as Narakaloka, or the hellish planets. At the bottom of the universe lies the Garbhodaka Ocean. Therefore the hellish planets lie between Pātālaloka and the Garbhodaka Ocean.

TEXT 6

yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ prāpiteṣu sva-puruṣair jantuṣu sampareteṣu yathā-karmāvadyaṁ doṣam evānullaṅghita-bhagavac-chāsanaḥ sagaṇo damaṁ dhārayati.

SYNONYMS

yatra-where; ha vāva-indeed; bhagavān-the most powerful; pitṛ-rājaḥ-Yamarāja, the king of the pitās; vaivasvataḥ-the son of the sun-god; sva-viṣayam-his own kingdom; prāpiteṣu-when caused to reach; sva-puruṣaiḥ-by his own messengers; jantuṣu-the human beings; sampareteṣu-dead; yathā-karma-avadyam-according to how much they have violated the rules and regulations of conditional life; doṣam-the fault; eva-certainly; anullaṅghita-bhagavat-śāsanaḥ-who never oversteps the Supreme Personality of Godhead's order; sagaṇaḥ-along with his followers; damam-punishment; dhārayati-executes.

The King of the pitās is Yamarāja, the very powerful son of the sun-god. He resides in Pitṛloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadūtas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.

Yamarāja is not a fictitious or mythological character; he has his own abode, Pitṛloka, of which he is king. Agnostics may not believe in hell, but Śukadeva Gosvāmī affirms the existence of the Naraka planets, which lie between the Garbhodaka Ocean and Pātālaloka. Yamarāja is appointed by the Supreme Personality of Godhead to see that the human beings do not violate His rules and regulations. As confirmed in Bhagavad-gītā (4.17):

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is. "One should understand the nature of karma, vikarma and akarma, and one must act accordingly. This is the law of the Supreme Personality of Godhead. The conditioned souls, who have come to this material world for sense gratification, are allowed to enjoy their senses under certain regulative principles. If they violate these regulations, they are judged and punished by Yamarāja. He brings them to the hellish planets and properly chastises them to bring them back to Kṛṣṇa consciousness. By the influence of māyā, however, the conditioned souls remain infatuated with the mode of ignorance. Thus in spite of repeated punishment by Yamarāja, they do not come to their senses, but continue to live within the material condition, committing sinful activities again and again.

TEXT 7

tatra haike narakān eka-viṁśatiṁ gaṇayanti atha tāṁs te rājan nāma-rūpa-lakṣaṇato 'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram asipatravanaṁ sūkaramukham andhakūpaḥ kṛmibhojanaḥ sandaṁśas taptasūrmir vajrakaṇṭaka-śālmalī vaitaraṇī pūyodaḥ prāṇarodho viśasanaṁ lālābhakṣaḥ sārameyādanam avīcir ayaḥpānam iti; kiñca kṣārakardamo rakṣogaṇa-bhojanaḥ śūlaproto dandaśūko 'vaṭa-nirodhanaḥ paryāvartanaḥ sūcīmukham ity aṣṭā-viṁśatir narakā vividha-yātanā-bhūmayaḥ.

SYNONYMS

tatra-there; ha-certainly; eke-some; narakān-the hellish planets; eka-viṁśatim-twenty-one; gaṇayanti-count; atha-therefore; tān-them; te-unto you; rājan-O King; nāma-rūpa-lakṣaṇataḥ-according to their names, forms and symptoms; anukramiṣyāmaḥ-we shall outline one after another; tāmisraḥ-Tāmisra; andha-tāmisraḥ-Andhatāmisra; rauravaḥ-Raurava; mahā-rauravaḥ-Mahāraurava; kumbhī-pākaḥ-Kumbhīpāka; kāla-sūtram-Kālasūtra; asi-patravanam-Asi-patravana; sūkara-mukham-Sūkaramukha; andha-kūpaḥ-Andhakūpa; kṛmi-bhojanaḥ-Kṛmibhojana; sandaṁśaḥ-Sandaṁśa; tapta-sūrmiḥ-Taptasūrmi; vajra-kaṇṭaka-śālmalī-Vajrakaṇṭaka-śālmalī; vaitaraṇī-Vaitaraṇī; pūyodaḥ-Pūyoda; prāṇa-rodhaḥ-Prāṇarodha; viśasanam-Viśasana; lālā-bhakṣaḥ-Lālābhakṣa; sārameyādanam-Sārameyādana; avīciḥ-Avīci; ayaḥ-pānam-Ayaḥpāna; iti-thus; kiñca-some more; kṣāra-kardamaḥ-Kṣārakardama; rakṣaḥ-gaṇa-bhojanaḥ-Rakṣogaṇa-bhojana; śūla-protaḥ-Śūlaprota; danda-śūkaḥ-Dandaśūka; avaṭa-nirodhanaḥ-Avaṭa-nirodhana; paryāvartanaḥ-Paryāvartana; sūcī-mukham-Sūcīmukha; iti-in this way; aṣṭā-viṁśatiḥ-twenty-eight; narakāḥ-hellish planets; vividha-various; yātanā-bhūmayaḥ-lands of suffering in hellish conditions.

Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭa-nirodhana, Paryāvartana and Sūcīmukha. All these planets are meant for punishing the living entities.

TEXT 8

tatra yas tu para-vittāpatya-kalatrāṇy apaharati sa hi kāla-pāśa-baddho yama-puruṣair ati-bhayānakais tāmisre narake balān nipātyate anaśanānudapāna-daṇḍa-tāḍana-santarjanādibhir yātanābhir yātyamāno jantur yatra kaśmalam āsādita ekadaiva mūrcchām upayāti tāmisra-prāye.

SYNONYMS

tatra-in those hellish planets; yaḥ-a person who; tu-but; para-vitta-apatya-kalatrāṇi-the money, wife and children of another; apaharati-takes away; saḥ-that person; hi-certainly; kāla-pāśa-baddhaḥ-being bound by the ropes of time or Yamarāja; yama-puruṣaiḥ-by the assistants of Yamarāja; ati-bhayānakaiḥ-who are very fearful; tāmisre narake-into the hell known as Tāmisra; balāt-by force; nipātyate-is thrown; anaśana-starvation; anudapāna-without water; daṇḍa-tāḍana-beaten with rods; santarjana-ādibhiḥ-by scolding and so on; yātanābhiḥ-by severe punishments; yātyamānaḥ-being punished; jantuḥ-the living entity; yatra-where; kaśmalam-misery; āsāditaḥ-obtained; ekadā-sometimes; eva-certainly; mūrcchām-fainting; upayāti-obtains; tāmisra-prāye-in that condition, which is almost entirely dark.

My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadūtas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tāmisra. On this very dark planet, the sinful man is chastised by the Yamadūtas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamarāja cause him severe suffering, and sometimes he faints from their chastisement.

TEXT 9

evam evāndhatāmisre yas tu vañcayitvā puruṣaṁ dārādīn upayuṅkte yatra śarīrī nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-dṛṣṭiś ca bhavati yathā vanaspatir vṛścyamāna-mūlas tasmād andhatāmisraṁ tam upadiśanti.

SYNONYMS

evam-in this way; eva-certainly; andhatāmisre-in the hellish planet known as Andhatāmisra; yaḥ-the person who; tu-but; vañcayitvā-cheating; puruṣam-another person; dāra-ādīn-the wife and children; upayuṅkte-enjoys; yatra-where; śarīrī-the embodied person; nipātyamānaḥ-being forcibly thrown; yātanā-sthaḥ-always situated in extremely miserable conditions; vedanayā-by such suffering; naṣṭa-lost; matiḥ-whose consciousness; naṣṭa-lost; dṛṣṭiḥ-whose sight; ca-also; bhavati-becomes; yathā-as much as; vanaspatiḥ-the trees; vṛścyamāna-being cut; mūlaḥ-whose root; tasmāt-because of this; andhatāmisram-Andhatāmisra; tam-that; upadiśanti-they call.

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatāmisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatāmisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatāmisra.

TEXT 10

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalaṁ sva-kuṭumbam evānudinaṁ prapuṣṇāti sa tad iha vihāya svayam eva tad-aśubhena raurave nipatati.

SYNONYMS

yaḥ-one who; tu-but; iha-in this life; vā-or; etat-this body; aham-I; iti-thus; mama-mine; idam-this; iti-thus; bhūta-droheṇa-by envy of other living entities; kevalam-alone; sva-kuṭumbam-his family members; eva-only; anudinam-day to day; prapuṣṇāti-supports; saḥ-such a person; tat-that; iha-here; vihāya-giving up; svayam-personally; eva-certainly; tat-of that; aśubhena-by the sin; raurave-in Raurava; nipatati-he falls down.

A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.

In Śrīmad-Bhāgavatam it is said:

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”One who accepts this bodily bag of three elements [bile, mucus and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge-he is no better than an ass or a cow.” (Bhāg. 10.84.13) There are two classes of men absorbed in the material concept of life. Out of ignorance, a man in the first class thinks his body to be his self, and therefore he is certainly like an animal (sa eva go-kharaḥ). The person in the second class, however, not only thinks his material body to be his self, but also commits all kinds of sinful activities to maintain his body. He cheats everyone to acquire money for his family and his self, and he becomes envious of others without reason. Such a person is thrown into the hell known as Raurava. If one simply considers his body to be his self, as do the animals, he is not very sinful. However, if one needlessly commits sins to maintain his body, he is put into the hell known as Raurava. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura. Although animals are certainly in the bodily concept of life, they do not commit any sins to maintain their bodies, mates or offspring. Therefore animals do not go to hell. However, when a human being acts enviously and cheats others to maintain his body, he is put into a hellish condition.

TEXT 11

ye tv iha yathaivāmunā vihiṁsitā jantavaḥ paratra yama-yātanām upagataṁ ta eva ruravo bhūtvā tathā tam eva vihiṁsanti tasmād rauravam ity āhū rurur iti sarpād ati-krūra-sattvasyāpadeśaḥ.

SYNONYMS

ye-those who; tu-but; iha-in this life; yathā-as much as; eva-certainly; amunā-by him; vihiṁsitāḥ-who were hurt; jantavaḥ-the living entities; paratra-in the next life; yama-yātanām upagatam-being subjected to miserable conditions by Yamarāja; te-those living entities; eva-indeed; ruravaḥ-rurus (a kind of envious animal); bhūtvā-becoming; tathā-that much; tam-him; eva-certainly; vihiṁsanti-they hurt; tasmāt-because of this; rauravam-Raurava; iti-thus; āhuḥ-learned scholars say; ruruḥ-the animal known as ruru; iti-thus; sarpāt-than the snake; ati-krūra-much more cruel and envious; sattvasya-of the entity; apadeśaḥ-the name.

In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamarāja, those living entities who were hurt by him appear as animals called rurus to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the ruru is more envious than a snake.

According to Śrīdhara Svāmī, the ruru is also known as the bhāra-śṛṅga (ati-krūrasya bhāra-śṛṅgākhya-sattvasya apadeśaḥ saṁjñā). Śrīla Jīva Gosvāmī confirms this in his Sandarbha: ruru-śabdasya svayaṁ muninaiva ṭīkā-vidhānāl lokeṣv aprasiddha evāyaṁ jantu-viśeṣaḥ. Thus although rurus are not seen in this world, their existence is confirmed in the śāstras.

TEXT 12

evam eva mahārauravo yatra nipatitaṁ puruṣaṁ kravyādā nāma ruravas taṁ kravyeṇa ghātayanti yaḥ kevalaṁ dehambharaḥ.

SYNONYMS

evam-thus; eva-certainly; mahā-rauravaḥ-the hell known as Mahāraurava; yatra-where; nipatitam-being thrown; puruṣam-a person; kravyādāḥ nāma-named kravyāda; ruravaḥ-the ruru animals; tam-him (the condemned person); kravyeṇa-for eating his flesh; ghātayanti-kill; yaḥ-who; kevalam-only; dehambharaḥ-intent upon maintaining his own body.

Punishment in the hell called Mahāraurava is compulsory for a person who maintains his own body by hurting others. In this hell, ruru animals known as kravyāda torment him and eat his flesh.

The animalistic person who lives simply in the bodily concept of life is not excused. He is put into the hell known as Mahāraurava and attacked by ruru animals known as kravyādas.

TEXT 13

yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati tam apakaruṇaṁ puruṣādair api vigarhitam amutra yamānucarāḥ kumbhīpāke tapta-taile uparandhayanti.

SYNONYMS

yaḥ-a person who; tu-but; iha-in this life; vā-or; ugraḥ-very cruel; paśūn-animals; pakṣiṇaḥ-birds; vā-or; prāṇataḥ-in a live condition; uparandhayati-cooks; tam-him; apakaruṇam-very cruel-hearted; puruṣa-ādaiḥ-by those who eat human flesh; api-even; vigarhitam-condemned; amutra-in the next life; yama-anucarāḥ-the servants of Yamarāja; kumbhīpāke-in the hell known as Kumbhīpāka; tapta-taile-in boiling oil; uparandhayanti-cook.

For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.

TEXT 14

yas tv iha brahma-dhruk sa kālasūtra-saṁjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām ati-tapyamāne ’bhiniveśitaḥ kṣut-pipāsābhyāṁ ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate ’vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; brahma-dhruk-the killer of a brāhmaṇa; saḥ-such a person; kālasūtra-saṁjñake-named Kālasūtra; narake-in the hell; ayuta-yojana-parimaṇḍale-having a circumference of eighty thousand miles; tāmra-maye-made of copper; tapta-heated; khale-in a level place; upari-adhastāt-above and beneath; agni-by fire; arkābhyām-and by the sun; ati-tapyamāne-which is being heated; abhiniveśitaḥ-being made to enter; kṣut-pipāsābhyām-by hunger and thirst; ca-and; dahyamāna-being burned; antaḥ-internally; bahiḥ-externally; śarīraḥ-whose body; āste-remains; śete-sometimes lies; ceṣṭate-sometimes moves his limbs; avatiṣṭhati-sometimes stands; paridhāvati-sometimes runs here and there; ca-also; yāvanti-as many; paśu-romāṇi-hairs on the body of an animal; tāvat-that long; varṣa-sahasrāṇi-thousands of years.

The killer of a brāhmaṇa is put into the hell known as Kālasūtra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brāhmaṇa suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

TEXT 15

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍaṁ copagatas tam asi-patravanaṁ praveśya kaśayā praharanti tatra hāsāv itas tato dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-sarvāṅgo hā hato 'smīti paramayā vedanayā mūrcchitaḥ pade pade nipatati sva-dharmahā pākhaṇḍānugataṁ phalaṁ bhuṅkte.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; vai-indeed; nija-veda-pathāt-from his own path, recommended by the Vedas; anāpadi-even without an emergency; apagataḥ-deviated; pākhaṇḍam-a concocted, atheistic system; ca-and; upagataḥ-gone to; tam-him; asi-patravanam-the hell known as Asi-patravana; praveśya-making enter; kaśayā-with a whip; praharanti-they beat; tatra-there; ha-certainly; asau-that; itaḥ tataḥ-here and there; dhāvamānaḥ-running; ubhayataḥ-on both sides; dhāraiḥ-by the edges; tāla-vana-asi-patraiḥ-by the swordlike leaves of palm trees; chidyamāna-being cut; sarva-aṅgaḥ-whose entire body; hā-alas; hataḥ-killed; asmi-I am; iti-thus; paramayā-with severe; vedanayā-pain; mūrcchitaḥ-fainted; pade pade-at every step; nipatati-falls down; sva-dharma-hā-the killer of his own principles of religion; pākhaṇḍa-anugatam phalam-the result of accepting an atheistic path; bhuṅkte-he suffers.

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.

There is actually only one religious principle: dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The only religious principle is to follow the orders of the Supreme Personality of Godhead. Unfortunately, especially in this age of Kali, everyone is an atheist, people do not even believe in God, what to speak of following His words. The words nija-veda-patha can also mean "one's own set of religious principles." Formerly there was only one veda-patha, or set of religious principles. Now there are many. It doesn't matter which set of religious principles one follows: the only injunction is that he must follow them strictly. An atheist, or nāstika, is one who does not believe in the Vedas. However, even if one takes up a different system of religion, according to this verse he must follow the religious principles he has accepted. Whether one is a Hindu, or a Mohammedan or a Christian, he should follow his own religious principles. However, if one concocts his own religious path within his mind, or if one follows no religious principles at all, he is punished in the hell known as Asi-patravana. In other words, a human being must follow some religious principles. If he does not follow any religious principles, he is no better than an animal. As Kali-yuga advances, people are becoming godless and taking up so-called secularism. They do not know the punishment awaiting them in Asi-patravana, as described in this verse.

TEXT 16

yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍaṁ praṇayati brāhmaṇe vā śarīra-daṇḍaṁ sa pāpīyān narake 'mutra sūkara-mukhe nipatati tatrātibalair viniṣpiṣyamāṇāvayavo yathaivehekṣukhaṇḍa ārta-svareṇa svanayan kvacin mūrcchitaḥ kaśmalam upagato yathaivehā-dṛṣṭa-doṣā uparuddhāḥ.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; vai-indeed; rājā-a king; rāja-puruṣaḥ-a king's man; vā-or; adaṇḍye-unto one not punishable; daṇḍam-punishment; praṇayati-inflicts; brāhmaṇe-unto a brāhmaṇa; vā-or; śarīra-daṇḍam-corporal punishment; saḥ-that person, king or government officer; pāpīyān-the most sinful; narake-in the hell; amutra-in the next life; sūkaramukhe-named Sūkaramukha; nipatati-falls down; tatra-there; ati-balaiḥ-by very strong assistants of Yamarāja; viniṣpiṣyamāṇa-being crushed; avayavaḥ-the different parts of whose body; yathā-like; eva-certainly; iha-here; ikṣu-khaṇḍaḥ-sugarcane; ārta-svareṇa-with a pitiable sound; svanayan-crying; kvacit-sometimes; mūrcchitaḥ-fainted; kaśmalam upagataḥ-becoming illusioned; yathā-just like; eva-indeed; iha-here; adṛṣṭa-doṣāḥ-who is not at fault; uparuddhāḥ-arrested for punishment.

In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a brāhmaṇa, is taken by the Yamadūtas to the hell named Sūkaramukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out the juice. The sinful living entity cries very pitiably and faints, just like an innocent man undergoing punishments. This is the result of punishing a faultless person.

TEXT 17

yas tv iha vai bhūtānām īśvaropakalpita-vṛttīnām avivikta-para-vyathānāṁ svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām ācarati sa paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair jantubhiḥ paśu-mṛga-pakṣi-sarīsṛpair maśaka-yūkā-matkuṇa-makṣikādibhir ye ke cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas tamasi vihata-nidrā-nirvṛtir alabdhāvasthānaḥ parikrāmati yathā kuśarīre jīvaḥ.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this life; vai-indeed; bhūtānām-to some living entities; īśvara-by the supreme controller; upakalpita-designed; vṛttīnām-whose means of livelihood; avivikta-not understanding; para-vyathānām-the pain of others; svayam-himself; puruṣa-upakalpita-designed by the Supreme Personality of Godhead; vṛttiḥ-whose livelihood; vivikta-understanding; para-vyathaḥ-the painful conditions of others; vyathām ācarati-but still causes pain; saḥ-such a person; paratra-in his next life; andhakūpe-to the hell named Andhakūpa; tat-to them; abhidroheṇa-by the sin of malice; nipatati-falls down; tatra-there; ha-indeed; asau-that person; taiḥ jantubhiḥ-by those respective living entities; paśu-animals; mṛga-wild beasts; pakṣi-birds; sarīsṛpaiḥ-snakes; maśaka-mosquitoes; yūkā-lice; matkuṇa-worms; makṣika-ādibhiḥ-flies and so on; ye ke-whoever else; ca-and; abhidrugdhāḥ-persecuted; taiḥ-by them; sarvataḥ-everywhere; abhidruhyamāṇaḥ-being injured; tamasi-in the darkness; vihata-disturbed; nidrā-nirvṛtiḥ-whose resting place; alabdha-not being able to obtain; avasthānaḥ-a resting place; parikrāmati-wanders; yathā-just as; ku-śarīre-in a low-grade body; jīvaḥ-a living entity.

By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings-brāhmaṇas, kṣatriyas and vaiśyas-are developed in consciousness, and therefore they know how painful it is to be killed. A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitoes, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his suffering is just like that of a creature in the lower species.

From this very instructive verse we learn that lower animals, created by the laws of nature to disturb the human being, are not subjected to punishment. Because the human being has developed consciousness, however, he cannot do anything against the principles of varṇāśrama-dharma without being condemned. Kṛṣṇa states in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: ”According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” Thus all men should be divided into four classes-brāhmaṇas, kṣatriyas, vaiśyas and śūdras-and they should act according to their ordained regulations. They cannot deviate from their prescribed rules and regulations. One of these states that they should never trouble any animal, even those that disturb human beings. Although a tiger is not sinful if he attacks another animal and eats its flesh, if a man with developed consciousness does so, he must be punished. In other words, a human being who does not use his developed consciousness but instead acts like an animal surely undergoes punishment in many different hells.

TEXT 18

yas tv iha vā asaṁvibhajyāśnāti yat kiñcanopanatam anirmita-pañca-yajño vāyasa-saṁstutaḥ sa paratra kṛmibhojane narakādhame nipatati tatra śata-sahasra-yojane kṛmi-kuṇḍe kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣyamāṇaḥ kṛmi-bhojano yāvat tad aprattāprahūtādo ’nirveśam ātmānaṁ yātayate.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this life; vā-or; asaṁ-vibhajya-without dividing; aśnāti-eats; yat kiñcana-whatever; upanatam-obtained by Kṛṣṇa’s grace; anirmita-not performing; pañca-yajñaḥ-the five kinds of sacrifice; vāyasa-with the crows; saṁstutaḥ-who is described as equal; saḥ-such a person; paratra-in the next life; kṛmibhojane-named Kṛmibhojana; naraka-adhame-into the most abominable of all hells; nipatati-falls down; tatra-there; śata-sahasra-yojane-measuring 100,000 yojanas (800,000 miles); kṛmi-kuṇḍe-in a lake of worms; kṛmi-bhūtaḥ-becoming one of the worms; svayam-he himself; kṛmibhiḥ-by the other worms; eva-certainly; bhakṣyamāṇaḥ-being eaten; kṛmi-bhojanaḥ-eating worms; yāvat-as long as; tat-that lake is wide; apratta-aprahūta-unshared and unoffered food; adaḥ-one who eats; anirveśam-who has not performed atonement; ātmānam-to himself; yātayate-gives pain.

A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Kṛmibhojana. In that hell is a lake 100,000 yojanas [800,000 miles] wide and filled with worms. He becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful man remains in the hellish lake of Kṛmibhojana for as many years as there are yojanas in the width of the lake.

As stated in Bhagavad-gītā (3.13):

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ya pacanty ātma-kāraṇāt

”The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.” All food is given to us by the Supreme Personality of Godhead. Eko bahūnāṁ yo vidadhāti kāmān: the Lord supplies everyone with the necessities of life. Therefore we should acknowledge His mercy by performing yajña (sacrifice). This is the duty of everyone. Indeed, the sole purpose of life is to perform yajña. According to Kṛṣṇa (Bg. 3.9):

yajñārthāt karmaṇo ’nyatra
loko ’yam karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

”Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.” If we do not perform yajña and distribute prasāda to others, our lives are condemned. Only after performing yajña and distributing the prasāda to all dependents-children, brāhmaṇas and old men-should one eat. However, one who cooks only for himself or his family is condemned, along with everyone he feeds. After death he is put into the hell known as Kṛmibhojana.

TEXT 19

yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-puruṣā ayasmayair agni-piṇḍaiḥ sandaṁśais tvaci niṣkuṣanti.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this life; vai-indeed; steyena-by thievery; balāt-by force; vā-or; hiraṇya-gold; ratna-gems; ādīni-and so on; brāhmaṇasya-of a brāhmaṇa; vā-or; apaharati-steals; anyasya-of others; vā-or; anāpadi-not in a calamity; puruṣaḥ-a person; tam-him; amutra-in the next life; rājan-O King; yama-puruṣāḥ-the agents of Yamarāja; ayaḥ-mayaiḥ-made of iron; agni-piṇḍaiḥ-balls heated in fire; sandaṁśaiḥ-with tongs; tvaci-on the skin; niṣkuṣanti-tear to pieces.

My dear King, a person who in the absence of an emergency robs a brāhmaṇa-or, indeed, anyone else-of his gems and gold is put into a hell known as Sandaṁśa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

TEXT 20

yas tv iha vā agamyāṁ striyam agamyaṁ vā puruṣaṁ yoṣid abhigacchati tāv amutra kaśayā tāḍayantas tigmayā sūrmyā lohamayyā puruṣam āliṅgayanti striyaṁ ca puruṣa-rūpayā sūrmyā.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this life; vā-or; agamyām-unsuitable; striyam-a woman; agamyam-unsuitable; vā-or; puruṣam-a man; yoṣit-a woman; abhigacchati-approaches for sexual intercourse; tau-both of them; amutra-in the next life; kaśayā-by whips; tāḍayantaḥ-beating; tigmayā-very hot; sūrmyā-by an image; loha-mayyā-made of iron; puruṣam-the man; āliṅgayanti-they embrace; striyam-the woman; ca-also; puruṣa-rūpayā-in the form of a man; sūrmyā-by an image.

A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

Generally a man should not have sexual relations with any woman other than his wife. According to Vedic principles, the wife of another man is considered one's mother, and sexual relations are strictly forbidden with one's mother, sister and daughter. If one indulges in illicit sexual relations with another man's wife, that activity is considered identical with having sex with one's mother. This act is most sinful. The same principle holds for a woman also; if she enjoys sex with a man other than her husband, the act is tantamount to having sexual relations with her father or son. Illicit sex life is always forbidden, and any man or woman who indulges in it is punished in the manner described in this verse.

TEXT 21

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; vai-indeed; sarva-abhigamaḥ-indulges in sex life indiscriminately, with both men and animals; tam-him; amutra-in the next life; niraye-in the hell; vartamānam-existing; vajrakaṇṭaka-śālmalīm-a silk-cotton tree with thorns like thunderbolts; āropya-mounting him on; niṣkarṣanti-they pull him out.

A person who indulges in sex indiscriminately-even with animals-is taken after death to the hell known as Vajrakaṇṭaka-śālmalī. In this hell there is a silk-cotton tree full of thorns as strong as thunderbolts. The agents of Yamarāja hang the sinful man on that tree and pull him down forcibly so that the thorns very severely tear his body.

The sexual urge is so strong that sometimes a man indulges in sexual relations with a cow, or a woman indulges in sexual relations with a dog. Such men and women are put into the hell known as Vajrakaṇṭaka-śālmalī. The Kṛṣṇa consciousness movement forbids illicit sex. From the description of these verses, we can understand what an extremely sinful act illicit sex is. Sometimes people disbelieve these descriptions of hell, but whether one believes or not, everything must be carried out by the laws of nature, which no one can avoid.

TEXT 22

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te samparetya vaitaraṇyāṁ nipatanti bhinna-maryādās tasyāṁ niraya-parikhā-bhūtāyāṁ nadyāṁ yādo-gaṇair itas tato bhakṣyamāṇā ātmanā na viyujyamānāś cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto viṇ-mūtra-pūya-śoṇita-keśa-nakhāsthi-medo-māṁsa-vasā-vāhinyām upatapyante.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; rājanyāḥ-members of the royal family, or kṣatriyas; rāja-puruṣāḥ-government servants; vā-or; apākhaṇḍāḥ-although born in responsible families; dharma-setūn-the bounds of prescribed religious principles; bhindanti-transgress; te-they; samparetya-after dying; vaitaraṇyām-named Vaitaraṇī; nipatanti-fall down; bhinna-maryādāḥ-who have broken the regulative principles; tasyām-in that; niraya-parikhā-bhūtāyām-the moat surrounding hell; nadyām-in the river; yādaḥ-gaṇaiḥ-by ferocious aquatic animals; itaḥ tataḥ-here and there; bhakṣyamāṇāḥ-being eaten; ātmanā-with the body; na-not; viyujyamānāḥ-being separated; ca-and; asubhiḥ-the life airs; uhyamānāḥ-being carried; sva-aghena-by his own sinful activities; karma-pākam-the result of his impious activities; anusmarantaḥ-remembering; viṭ-of stool; mūtra-urine; pūya-pus; śoṇita-blood; keśa-hair; nakha-nails; asthi-bones; medaḥ-marrow; māṁsa-flesh; vasā-fat; vāhinyām-in the river; upatapyante-are afflicted with pain.

A person who is born into a responsible family-such as a kṣatriya, a member of royalty or a government servant-but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitaraṇī, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

TEXT 23

ye tv iha vai vṛṣalī-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ paśu-caryāṁ caranti te cāpi pretya pūya-viṇ-mūtra-śleṣma-malā-pūrṇārṇave nipatanti tad evātibībhatsitam aśnanti.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; vṛṣalī-patayaḥ-the husbands of the śūdras; naṣṭa-lost; śauca-ācāra-niyamāḥ-whose cleanliness, good behavior and regulated life; tyakta-lajjāḥ-without shame; paśu-caryām-the behavior of animals; caranti-they execute; te-they; ca-also; api-indeed; pretya-dying; pūya-of pus; viṭ-stool; mūtra-urine; śleṣma-mucus; malā-saliva; pūrṇa-full; arṇave-in an ocean; nipatanti-fall; tat-that; eva-only; atibībhatsitam-extremely disgusting; aśnanti-they eat.

The shameless husbands of lowborn śūdra women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Pūyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. Śūdras who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

Śrīla Narottama dāsa Ṭhākura has sung,

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adaḥ-pate yāya

He says that persons following the paths of karma-kāṇḍa and jñāna-kāṇḍa (fruitive activities and speculative thinking) are missing the opportunities for human birth and gliding down into the cycle of birth and death. Thus there is always the chance that he may be put into the Pūyoda Naraka, the hell named Pūyoda, where one is forced to eat stool, urine, pus, mucus, saliva and other abominable things. It is significant that this verse is spoken especially about śūdras. If one is born a śūdra, he must continually return to the ocean of Pūyoda to eat horrible things. Thus even a born śūdra is expected to become a brāhmaṇa; that is the meaning of human life. Everyone should improve himself. Kṛṣṇa says in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "According to the three modes of material nature and the work ascribed to them, four divisions of human society were created by Me." Even if one is by qualification a śūdra, he must try to improve his position and become a brāhmaṇa. No one should try to check a person, no matter what his present position is, from coming to the platform of a brāhmaṇa or a Vaiṣṇava. Actually, one must come to the platform of a Vaiṣṇava. Then he automatically becomes a brāhmaṇa. This can be done only if the Kṛṣṇa consciousness movement is spread, for we are trying to elevate everyone to the platform of Vaiṣṇava. As Kṛṣṇa says in Bhagavad-gītā (18.66), sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Abandon all other duties and simply surrender unto Me." One must give up the occupational duties of a śūdra, kṣatriya or vaiśya and adopt the occupational duties of a Vaiṣṇava, which include the activities of a brāhmaṇa. Kṛṣṇa explains this in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination." Human life is specifically meant for going back home, back to Godhead. That facility should be given to everyone, whether one be a śūdra, a vaiśya, a woman or a kṣatriya. This is the purpose of the Kṛṣṇa consciousness movement. However, if one is satisfied to remain a śūdra, he must suffer as described in this verse: tad evātibībhatsitam aśnanti.

TEXT 24

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā atīrthe ca mṛgān nighnanti tān api samparetāḹ lakṣya-bhūtān yama-puruṣā iṣubhir vidhyanti.

SYNONYMS

ye-those who; tu-but; iha-in this life; vai-or; śva-of dogs; gardabha-and asses; patayaḥ-maintainers; brāhmaṇa-ādayaḥ-brāhmaṇas, kṣatriyas and vaiśyas; mṛgayā vihārāḥ-taking pleasure in hunting animals in the forest; atīrthe-other than prescribed; ca-also; mṛgān-animals; nighnanti-kill; tān-them; api-indeed; samparetān-having died; lakṣya-bhūtān-becoming the targets; yama-puruṣāḥ-the assistants of Yamarāja; iṣubhiḥ-by arrows; vidhyanti-pierce.

If in this life a man of the higher classes [brāhmaṇa, kṣatriya and vaiśya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

In the Western countries especially, aristocrats keep dogs and horses to hunt animals in the forest. Whether in the West or the East, aristocratic men in the Kali-yuga adopt the fashion of going to the forest and unnecessarily killing animals. Men of the higher classes (the brāhmaṇas, kṣatriyas and vaiśyas) should cultivate knowledge of Brahman, and they should also give the śūdras a chance to come to that platform. If instead they indulge in hunting, they are punished as described in this verse. Not only are they pierced with arrows by the agents of Yamarāja, but they are also put into the ocean of pus, urine and stool described in the previous verse.

TEXT 25

ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān amuṣmiḹ loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; dāmbhikāḥ-very proud of wealth and a prestigious position; dambha-yajñeṣu-in a sacrifice performed to increase prestige; paśūn-animals; viśasanti-kill; tān-them; amuṣmin loke-in the next world; vaiśase-Vaiśasa or Viśasana; narake-into the hell; patitān-fallen; niraya-patayaḥ-assistants of Yamarāja; yātayitvā-causing sufficient pain; viśasanti-kill.

A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him unlimited pain.

In Bhagavad-gītā (6.41) Kṛṣṇa says, śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate: "Because of his previous connection with bhakti-yoga, a man is born into a prestigious family of brāhmaṇas or aristocrats." Having taken such a birth, one should utilize it to perfect bhakti-yoga. However, due to bad association one often forgets that his prestigious position has been given to him by the Supreme Personality of Godhead, and he misuses it by performing various kinds of so-called yajñas like kālī-pūjā or durgā-pūjā, in which poor animals are sacrificed. How such a person is punished is described herein. The word dambha-yajñeṣu in this verse is significant. If one violates the Vedic instructions while performing yajña and simply makes a show of sacrifice for the purpose of killing animals, he is punishable after death. In Calcutta there are many slaughterhouses where animal flesh is sold that has supposedly been offered in sacrifice before the goddess Kālī. The śāstras enjoin that one can sacrifice a small goat before the goddess Kālī once a month. Nowhere is it said that one can maintain a slaughterhouse in the name of temple worship and daily kill animals unnecessarily. Those who do so receive the punishments described herein.

TEXT 26

yas tv iha vai savarṇāṁ bhāryāṁ dvijo retaḥ pāyayati kāma-mohitas taṁ pāpa-kṛtam amutra retaḥ-kulyāyāṁ pātayitvā retaḥ sampāyayanti.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this life; vai-indeed; savarṇām-of the same caste; bhāryām-his wife; dvijaḥ-a person of a higher caste (such as a brāhmaṇa, kṣatriya or vaiśya); retaḥ-the semen; pāyayati-causes to drink; kāma-mohitaḥ-being deluded by lusty desires; tam-him; pāpa-kṛtam-performing sin; amutra-in the next life; retaḥ-kulyāyām-in a river of semen; pātayitvā-throwing; retaḥ-semen; sampāyayanti-force to drink.

If a foolish member of the twice-born classes [brāhmaṇa, kṣatriya and vaiśya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lālābhakṣa. There he is thrown into a flowing river of semen, which he is forced to drink.

The practice of forcing one’s wife to drink one’s own semen is a black art practiced by extremely lusty persons. Those who practice this very abominable activity say that if a wife is forced to drink her husband’s semen, she remains very faithful to him. Generally only low-class men engage in this black art, but if a man born in a higher class does so, after death he is put into the hell known as Lālābhakṣa. There he is immersed in the river known as Śukra-nadī and forced to drink semen.

TEXT 27

ye tv iha vai dasyavo ’gnidā garadā grāmān sārthān vā vilumpanti rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā vajra-daṁṣṭrāḥ śvānaḥ sapta-śatāni viṁśatiś ca sarabhasaṁ khādanti.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; dasyavaḥ-thieves and plunderers; agni-dāḥ-who set fire; garadāḥ-who administer poison; grāmān-villages; sārthān-the mercantile class of men; vā-or; vilumpanti-plunder; rājānaḥ-kings; rāja-bhaṭāḥ-government officials; vā-or; tān-them; ca-also; api-indeed; hi-certainly; paretya-having died; yamadūtāḥ-the assistants of Yamarāja; vajra-daṁṣṭrāḥ-having mighty teeth; śvānaḥ-dogs; sapta-śatāni-seven hundred; viṁśatiḥ-twenty; ca-and; sarabhasam-voraciously; khādanti-devour.

In this world, some persons are professional plunderers who set fire to others’ houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sārameyādana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamarāja, these dogs voraciously devour such sinful people.

In the Twelfth Canto of Śrīmad-Bhāgavatam, it is said that in this age of Kali everyone will be extremely disturbed by three kinds of tribulations: scarcity of rain, famine, and heavy taxation by the government. Because human beings are becoming more and more sinful. there will be a scarcity of rain, and naturally no food grains will be produced. On the plea of relieving the suffering caused by the ensuing famine, the government will impose heavy taxes, especially on the wealthy mercantile community. In this verse, the members of such a government are described as dasyu, thieves. Their main activity will be to plunder the wealth of the people. Whether a highway robber or a government thief, such a man will be punished in his next life by being thrown into the hell known as Sārameyādana, where he will suffer greatly from the bites of ferocious dogs.

TEXT 28

yas tv iha vā anṛtaṁ vadati sākṣye dravya-vinimaye dāne vā kathañcit sa vai pretya narake ’vīcimaty adhaḥ-śirā niravakāśe yojana-śatocchrāyād giri-mūrdhnaḥ sampātyate yatra jalam iva sthalam aśma-pṛṣṭham avabhāsate tad avīcimat tilaśo viśīryamāṇa-śarīro na mriyamāṇaḥ punar āropito nipatati.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; vā-or; anṛtam-a lie; vadati-speaks; sākṣye-giving witness; dravya-vinimaye-in exchange for goods; dāne-in giving charity; vā-or; kathañcit-somehow; saḥ-that person; vai-indeed; pretya-after dying; narake-in the hell; avīcimati-named Avīcimat (having no water); adhaḥ-śirāḥ-with his head downward; niravakāśe-without support; yojana-śata-of eight hundred miles; ucchrāyāt-having a height; giri-of a mountain; mūrdhnaḥ-from the top; sampātyate-is thrown; yatra-where; jalam iva-like water; sthalam-land; aśma-pṛṣṭham-having a surface of stone; avabhāsate-appears; tat-that; avīcimat-having no water or waves; tilaśaḥ-in pieces as small as seeds; viśīryamāṇa-being broken; śarīraḥ-the body; na mriyamāṇaḥ-not dying; punaḥ-again; āropitaḥ-raised to the top; nipatati-falls down.

A person who in this life bears false witness or lies while transacting business or giving charity is severely punished after death by the agents of Yamarāja. Such a sinful man is taken to the top of a mountain eight hundred miles high and thrown headfirst into the hell known as Avīcimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīcimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

TEXT 29

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatraṁ vā surāṁ vrata-stho ’pi vā pibati pramādatas teṣāṁ nirayaṁ nītānām urasi padākramyāsye vahninā dravamāṇaṁ kārṣṇāyasaṁ niṣiñcanti.

SYNONYMS

yaḥ-anyone who; tu-but; iha-in this life; vai-indeed; vipraḥ-a learned brāhmaṇa; rājanyaḥ-a kṣatriya; vaiśyaḥ-a vaiśya; vā-or; soma-pīthaḥ-drink soma-rasa; tat-his; kalatram-wife; vā-or; surām-liquor; vrata-sthaḥ-being situated in a vow; api-certainly; vā-or; pibati-drinks; pramādataḥ-out of illusion; teṣām-of all of them; nirayam-to hell; nītānām-being brought; urasi-on the chest; padā-with the foot; ākramya-stepping; asye-in the mouth; vahninā-by fire; dravamāṇam-melted; kārṣṇāyasam-iron; niṣiñcanti-they pour into.

Any brāhmaṇa or brāhmaṇa's wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. This hell also awaits any kṣatriya, vaiśya, or person under a vow who in illusion drinks soma-rasa. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

One should not be a brāhmaṇa in name only and engage in all kinds of sinful activities, especially drinking liquor. Brāhmaṇas, kṣatriyas and vaiśyas must behave according to the principles of their order. If they fall down to the level of śūdras, who are accustomed to drink liquor. they will be punished as described herein.

TEXT 30

atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo janma-tapo-vidyācāra-varṇāśramavato varīyaso na bahu manyeta sa mṛtaka eva mṛtvā kṣārakardame niraye 'vāk-śirā nipātito durantā yātanā hy aśnute.

SYNONYMS

atha-furthermore; ca-also; yaḥ-anyone who; tu-but; iha-in this life; vā-or; ātma-sambhāvanena-by false prestige; svayam-himself; adhamaḥ-very degraded; janma-good birth; tapaḥ-austerities; vidyā-knowledge; ācāra-good behavior; varṇa-āśrama-vataḥ-in terms of strictly following the principles of varṇāśrama; varīyasaḥ-of one who is more honorable; na-not; bahu-much; manyeta-respects; saḥ-he; mṛtakaḥ-a dead body; eva-only; mṛtvā-after dying; kṣārakardame-named Kṣārakardama; niraye-in the hell; avāk-śirā-with his head downward; nipātitaḥ-thrown; durantāḥ yātanāḥ-severe painful conditions; hi-indeed; aśnute-suffers.

A lowborn and abominable person who in this life becomes falsely proud, thinking "I am great," and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣārakardama. There he must great suffer great tribulation at the hands of the agents of Yamarāja.

One should not become falsely proud. One must be respectful toward a person more elevated than he by birth, education, behavior, caste or spiritual order. If one does not show respect to such highly elevated persons but indulges in false pride, he receives punishment in Kṣārakardama.

TEXT 31

ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-paśūn khādanti tāṁś ca te paśava iva nihatā yama-sadane yātayanto rakṣo-gaṇāḥ saunikā iva svadhitināvadāyāsṛk pibanti nṛtyanti ca gāyanti ca hṛṣyamāṇā yatheha puruṣādāḥ.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; puruṣāḥ-men; puruṣa-medhena-by sacrifice of a man; yajante-worship (the goddess Kālī or Bhadra Kālī); yāḥ-those who; ca-and; striyaḥ-women; nṛ-paśūn-the men used as sacrifice; khādanti-eat; tān-them; ca-and; te-they; paśavaḥ iva-like the animals; nihatāḥ-being slain; yama-sadane-in the abode of Yamarāja; yātayantaḥ-punishing; rakṣaḥ-gaṇāḥ-being Rākṣasas; saunikāḥ-the killers; iva-like; svadhitinā-by a sword; avadāya-cutting to pieces; asṛk-the blood; pibanti-drink; nṛtyanti-dance; ca-and; gāyanti-sing; ca-also; hṛṣyamāṇāḥ-being delighted; yathā-just like; iha-in this world; puruṣa-adāḥ-the man-eaters.

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kālī and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamarāja, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

TEXT 32

ye tv iha vā anāgaso 'raṇye grāme vā vaiśrambhakair upasṛtān upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotān krīḍanakatayā yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu protātmānaḥ kṣut-tṛḍbhyāṁ cābhihatāḥ kaṅka-vaṭādibhiś cetas tatas tigma-tuṇḍair āhanyamānā ātma-śamalaṁ smaranti.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vā-or; anāgasaḥ-who are faultless; araṇye-in the forest; grāme-in the village; vā-or; vaiśrambhakaiḥ-by means of good faith; upasṛtān-brought near; upaviśrambhayya-inspiring with confidence; jijīviṣūn-who want to be protected; śūla-sūtra-ādiṣu-on a lance, thread, and so on; upaprotān-fixed; krīḍanakatayā-like a plaything; yātayanti-cause pain; te-those persons; api-certainly; ca-and; pretya-after dying; yama-yātanāsu-the persecutions of Yamarāja; śūla-ādiṣu-on lances and so on; prota-ātmānaḥ-whose bodies are fixed; kṣut-tṛḍbhyām-by hunger and thirst; ca-also; abhihatāḥ-overwhelmed; kaṅka-vaṭa-ādibhiḥ-by birds such as herons and vultures; ca-and; itaḥ tataḥ-here and there; tigma-tuṇḍaiḥ-having pointed beaks; āhanyamānāḥ-being tortured; ātma-śamalam-own sinful activities; smaranti-they remember.

In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving them great pain. After death such people are brought by the assistants of Yamarāja to the hell known as Śūlaprota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

TEXT 33

ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nṛpa dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya grasanti yathā bileśayān.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vai-indeed; bhūtāni-to living entities; udvejayanti-cause unnecessary pain; narāḥ-men; ulbaṇa-svabhāvāḥ-angry by nature; yathā-just like; dandaśūkāḥ-snakes; te-they; api-also; pretya-after dying; narake-in the hell; dandaśūka-ākhye-named Dandaśūka; nipatanti-fall down; yatra-where; nṛpa-O King; dandaśūkāḥ-serpents; pañca-mukhāḥ-having five hoods; sapta-mukhāḥ-having seven hoods; upasṛtya-reaching up; grasanti-eat; yathā-just like; bileśayān-mice.

Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandaśūka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

TEXT 34

ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti tathāmutra teṣv evopaveśya sagareṇa vahninā dhūmena nirundhanti.

SYNONYMS

ye-persons who; tu-but; iha-in this life; vā-or; andha-avaṭa-a blind well; kusūla-granaries; guha-ādiṣu-and in caves; bhūtāni-the living entities; nirundhanti-confine; tathā-similarly; amutra-in the next life; teṣu-in those same places; eva-certainly; upaveśya-causing to enter; sagareṇa-with poisonous fumes; vahninā-with fire; dhūmena-with smoke; nirundhanti-confine.

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

TEXT 35

yas tv iha vā atithīn abhyāgatān vā gṛha-patir asakṛd upagata-manyur didhakṣur iva pāpena cakṣuṣā nirīkṣate tasya cāpi niraye pāpa-dṛṣṭer akṣiṇī vajra-tuṇḍā gṛdhrāḥ kaṅka-kāka-vaṭādayaḥ prasahyoru-balād utpāṭayanti.

SYNONYMS

yaḥ-a person who; tu-but; iha-in this life; vā-or; atithīn-guests; abhyāgatān-visitors; vā-or; gṛha-patiḥ-a householder; asakṛt-many times; upagata-obtaining; manyuḥ-anger; didhakṣuḥ-one desiring to burn; iva-like; pāpena-sinful; cakṣuṣā-with eyes; nirīkṣate-looks at; tasya-of him; ca-and; api-certainly; niraye-in hell; pāpa-dṛṣṭeḥ-of he whose vision has become sinful; akṣiṇī-the eyes; vajra-tuṇḍāḥ-those who have powerful beaks; gṛdhrāḥ-vultures; kaṅka-herons; kāka-crows; vaṭa-ādayaḥ-and other birds; prasahya-violently; uru-balāt-with great force; utpāṭayanti-pluck out.

A householder who receives guests or visitors with cruel glances, as if to burn them to ashes, is put into the hell called Paryāvartana, where he is gazed at by hard-eyed vultures, herons, crows and similar birds, which suddenly swoop down and pluck out his eyes with great force.

According to the Vedic etiquette, even an enemy who comes to a householder's home should be received in such a gentle way that he forgets that he has come to the home of an enemy. A guest who comes to one's home should be received very politely. If he is unwanted, the householder should not stare at him with blinking eyes, for one who does so will be put into the hell known as Paryāvartana after death, and there many ferocious birds like vultures, crows, and coknis will suddenly come upon him and pluck out his eyes.

TEXT 36

yas tv iha vā āḍhyābhimatir ahaṅkṛtis tiryak-prekṣaṇaḥ sarvato 'bhiviśaṅkī artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano nirvṛtim anavagato graha ivārtham abhirakṣati sa cāpi pretya tad-utpādanotkarṣaṇa-saṁrakṣaṇa-śamala-grahaḥ sūcīmukhe narake nipatati yatra ha vitta-grahaṁ pāpa-puruṣaṁ dharmarāja-puruṣā vāyakā iva sarvato 'ṅgeṣu sūtraiḥ parivayanti.

SYNONYMS

yaḥ-any person who; tu-but; iha-in this world; vā-or; āḍhya-abhimatiḥ-proud because of wealth; ahaṅkṛtiḥ-egotistic; tiryak-prekṣaṇaḥ-whose vision is crooked; sarvataḥ abhiviśaṅkī-always fearful of being cheated by others, even by superiors; artha-vyaya-nāśa-cintayā-by the thought of expenditure and loss; pariśuṣyamāṇa-dried up; hṛdaya-vadanaḥ-his heart and face; nirvṛtim-happiness; anavagataḥ-not obtaining; grahaḥ-a ghost; iva-like; artham-wealth; abhirakṣati-protects; saḥ-he; ca-also; api-indeed; pretya-after dying; tat-of those riches; utpādana-of the earning; utkarṣaṇa-increasing; saṁrakṣaṇa-protecting; śamala-grahaḥ-accepting the sinful activities; sūcīmukhe-named Sūcīmukha; narake-in the hell; nipatati-falls down; yatra-where; ha-indeed; vitta-graham-as a money-grabbing ghost; pāpa-puruṣam-very sinful man; dharmarāja-puruṣāḥ-the commanding men of Yamarāja; vāyakāḥ iva-like expert weavers; sarvataḥ-all over; aṅgeṣu-on the limbs of the body; sūtraiḥ-by threads; parivayanti-stitch.

One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sūcīmukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

When one possesses more wealth than necessary, he certainly becomes very proud. This is the situation of men in modern civilization. According to the Vedic culture, brāhmaṇas do not possess anything, whereas kṣatriyas possess riches, but only for performing sacrifices and other noble activities as prescribed in the Vedic injunctions. A vaiśya also earns money honestly through agriculture, cow protection and some trade. If a śūdra gets money, however, he will spend it lavishly, without discrimination, or simply accumulate it for no purpose. Because in this age there are no qualified brāhmaṇas, kṣatriyas or vaiśyas, almost everyone is a śūdra (kalau śūdra-sambhavaḥ). Therefore the śūdra mentality is causing great harm to modern civilization. A śūdra does not know how to use money to render transcendental loving service to the Lord. Money is also called lakṣmī, and Lakṣmī is always engaged in the service of Nārāyaṇa. Wherever there is money, it must be engaged in the service of Lord Nārāyaṇa. Everyone should use his money to spread the great transcendental movement of Kṛṣṇa consciousness. If one does not spend money for this purpose but accumulates more than necessary, he will certainly become proud of the money he illegally possesses. The money actually belongs to Kṛṣṇa, who says in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: "I am the true enjoyer of sacrifices and penances, and I am the owner of all the planets." Therefore nothing belongs to anyone but Kṛṣṇa. One who possesses more money than he needs should spend it for Kṛṣṇa. Unless one does so, he will become puffed up because of his false possessions, and therefore he will be punished in the next life, as described herein.

TEXT 37

evaṁ-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu sarveṣu ca sarva evādharma-vartino ye kecid ihoditā anuditāś cāvani-pate paryāyeṇa viśanti tathaiva dharmānuvartina itaratra iha tu punar-bhave ta ubhaya-śeṣābhyāṁ niviśanti.

SYNONYMS

evam-vidhāḥ-of this sort; narakāḥ-the many hells; yama-ālaye-in the province of Yamarāja; santi-are; śataśaḥ-hundreds; sahasraśaḥ-thousands; teṣu-in those hellish planets; sarveṣu-all; ca-also; sarve-all; eva-indeed; adharma-vartinaḥ-persons not following the Vedic principles or regulative principles; ye kecit-whosoever; iha-here; uditāḥ-mentioned; anuditāḥ-not mentioned; ca-and; avani-pate-O King; paryāyeṇa-according to the degree of different kinds of sinful activity; viśanti-they enter; tathā eva-similarly; dharma-anuvartinaḥ-those who are pious and act according to the regulative principles or Vedic injunctions; itaratra-elsewhere; iha-on this planet; tu-but; punaḥ-bhave-into another birth; te-all of them; ubhaya-śeṣābhyām-by the remainder of the results of piety or vice; niviśanti-they enter.

My dear King Parīkṣit, in the province of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned-and also those I have not mentioned-must all enter these various planets according to the degree of their impiety. Those who are pious, however, enter other planetary systems, namely the planets of the demigods. Nevertheless, both the pious and impious are again brought to earth after the results of their pious or impious acts are exhausted.

This corresponds to the beginning of Lord Kṛṣṇa's instructions in Bhagavad-gītā. Tathā dehāntara-prāptiḥ: within this material world, one is simply meant to change from one body to another in different planetary systems. Ūrdhvaṁ gacchanti sattva-sthā: [Bg. 14.18] those in the mode of goodness are elevated to the heavenly planets. Adho gacchanti tāmasāḥ: similarly, those too engrossed in ignorance enter the hellish planetary systems. Both of them, however, are subjected to the repetition of birth and death. In Bhagavad-gītā it is stated that even one who is very pious returns to earth after his enjoyment in the higher planetary systems is over (kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]). Therefore, going from one planet to another does not solve the problems of life. The problems of life will only be solved when we no longer have to accept a material body. This can be possible if one simply becomes Kṛṣṇa conscious. As Kṛṣṇa says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the perfection of life and the real solution to life's problems. We should not be eager to go to the higher, heavenly planetary systems, nor should we act in such a way that we have to go to the hellish planets. The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme Personality of Godhead. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma. Hare Rāma, Rāma Rāma, Hare Hare. One should become Kṛṣṇa's devotee. worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

TEXT 38

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyaṁ bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

SYNONYMS

nivṛtti-lakṣaṇa-mārgaḥ-the path symptomized by renunciation, or the path of liberation; ādau-in the beginning (the Second and Third Cantos); eva-indeed; vyākhyātaḥ-described; etāvān-this much; eva-certainly; aṇḍa-kośaḥ-the universe, which resembles a big egg; yaḥ-which; caturdaśa-dhā-in fourteen parts; purāṇeṣu-in the purāṇas; vikalpitaḥ-divided; upagīyate-is described; yat-which; tat-that; bhagavataḥ-of the Supreme Personality of Godhead; nārāyaṇasya-of Lord Nārāyaṇa; sākṣāt-directly; mahā-puruṣasya-of the Supreme Person; sthaviṣṭham-the gross; rūpam-form; ātma-māyā-of His own energy; guṇa-of the qualities; mayam-consisting; anuvarṇitam-described; ādṛtaḥ-venerating; paṭhati-one reads; śṛṇoti-or hears; śrāvayati-or explains; saḥ-that person; upageyam-song; bhagavataḥ-of the Supreme Personality of Godhead; paramātmanaḥ-of the Supersoul; agrāhyam-difficult to understand; api-although; śraddhā-by faith; bhakti-and devotion; viśuddha-purified; buddhiḥ-whose intelligence; veda-understands.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described how one can progress on the path of liberation. In the Purāṇas the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the virāṭ-rūpa. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others to propagate bhāgavata-dharma, or Kṛṣṇa consciousness, his faith and devotion in spiritual consciousness, Kṛṣṇa consciousness, will gradually increase. Although developing this consciousness is very difficult, by this process one can purify himself and gradually come to an awareness of the Supreme Absolute Truth.

The Kṛṣṇa consciousness movement is pushing forward the publication of Śrīmad-Bhāgavatam, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness. Without this consciousness, one melts into complete darkness. Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time. Therefore one should hear of the universal position of the virāṭ form of the Lord as described in Śrīmad-Bhāgavatam. That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

TEXT 39

śrutvā sthūlaṁ tathā sūkṣmaṁ
rūpaṁ bhagavato yatiḥ
sthūle nirjitam ātmānaṁ
śanaiḥ sūkṣmaṁ dhiyā nayed iti

SYNONYMS

śrutvā-after hearing of (from the disciplic succession); sthūlam-gross; tathā-as well as; sūkṣmam-subtle; rūpam-form; bhagavataḥ-of the Supreme Personality of Godhead; yatiḥ-a sannyāsī or devotee; sthūle-the gross form; nirjitam-conquered; ātmānam-the mind; śanaiḥ-gradually; sūkṣmam-the subtle. spiritual form of the Lord; dhiyā-by intelligence; nayet-one should lead it to; iti-thus.

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is called yati, or a devotee. Such a person should first control his mind by thinking of the virāṭ-rūpa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Kṛṣṇa [sac-cid-ānanda-vigraha [Bs. 5.1]] after hearing of both forms. Thus one's mind is fixed in samādhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

It is said, mahat-sevāṁ dvāram āhur vimukteḥ: [SB 5.5.2] if one wants to progress on the path of liberation, he should associate with mahātmās, or liberated devotees, because in such association there is a full chance for hearing, describing and chanting about the name, form, qualities and paraphernalia of the Supreme Personality of Godhead, all of which are described in Śrīmad-Bhāgavatam. On the path of bondage, one eternally undergoes the repetition of birth and death. One who desires liberation from such bondage should join the International Society for Krishna Consciousness and thus take advantage of the opportunity to hear Śrīmad-Bhāgavatam from devotees and also explain it to propagate Kṛṣṇa consciousness.

TEXT 40

bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-
pātāla-diṅ-naraka-bhāgaṇa-loka-saṁsthā
gītā mayā tava nṛpādbhutam īśvarasya
sthūlaṁ vapuḥ sakala-jīva-nikāya-dhāma

SYNONYMS

bhū-of this planet earth; dvīpa-and other different planetary systems; varṣa-of tracts of land; sarit-rivers; adri-mountains; nabhaḥ-the sky; samudra-oceans; pātāla-lower planets; dik-directions; naraka-the hellish planets; bhāgaṇa-loka-the luminaries and higher planets; saṁsthā-the situation; gītā-described; mayā-by me; tava-for you; nṛpa-O King; adbhutam-wonderful; īśvarasya-of the Supreme Personality of Godhead; sthūlam-gross; vapuḥ-body; sakala-jīva-nikāya-of all the masses of living entities; dhāma-which is the place of repose.

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varṣas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virāṭ-rūpa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-sixth Chapter, of Śrīmad-Bhāgavatam, entitled "A Description of the Hellish Planets."

There is a supplementary note written by His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda in his Gauḍīya-bhāṣya. Its translation is as follows. Learned scholars who have full knowledge of all the Vedic scriptures agree that the incarnations of the Supreme Personality of Godhead are innumerable. These incarnations are classified into two divisions, called prābhava and vaibhava. According to the scriptures, prābhava incarnations are also classified in two divisions-those which are called eternal and those which are not vividly described. In this Fifth Canto of Śrīmad-Bhāgavatam, in Chapters Three through Six, there is a description of Ṛṣabhadeva, but there is not an expanded description of His spiritual activities. Therefore He is considered to belong to the second group of prābhava incarnations. In * Śrīmad-Bhāgavatam, First Canto, Chapter Three, verse 13. it is said:

aṣṭame merudevyāṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam

"Lord Viṣṇu appeared in the eighth incarnation as the son of Mahārāja Nābhi [the son of Āgnīdhra] and his wife Merudevī. He showed the path of perfection, the paramahaṁsa stage of life, which is worshiped by all the followers of varṇāśrama-dharma.

"Ṛṣabhadeva is the Supreme Personality of Godhead, and His body is spiritual (sac-cid-ānanda-vigraha [Bs. 5.1]). Therefore one might ask how it might be possible that he passed stool and urine. The Gauḍīya vedānta ācārya Baladeva Vidyābhūṣaṇa has replied to this question in his book known as Siddhānta-ratna (First Portion, texts 65–68). Imperfect men call attention to Ṛṣabhadeva's passing stool and urine as a subject matter for the study of nondevotees, who do not understand the spiritual position of a transcendental body. In this Fifth Canto of Śrīmad-Bhāgavatam (5.6.11) the illusioned and bewildered state of the materialists of this age is fully described. Elsewhere in Fifth Canto (5.5.19) Ṛṣabhadeva stated, idaṁ śarīram mama durvibhāvyam: "This body of Mine is inconceivable for materialists." This is also confirmed by Lord Kṛṣṇa in Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." The human form of the Supreme Personality of Godhead is extremely difficult to understand, and, in fact, for a common man it is inconceivable. Therefore Ṛṣabhadeva has directly explained that His own body belongs to the spiritual platform. This being so. Ṛṣabhadeva did not actually pass stool and urine. Even though He superficially seemed to pass stool and urine, that was also transcendental and cannot be imitated by any common man. It is also stated in Śrīmad-Bhāgavatam that the stool and urine of Ṛṣabhadeva were full of transcendental fragrance. One may imitate Ṛṣabhadeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Ṛṣabhadeva, therefore, do not support the claims of a certain class of men known as arhat, who sometimes advertise that they are followers of Ṛṣabhadeva. How can they be followers of Ṛṣabhadeva while they act against the Vedic principles? Śukadeva Gosvāmī has related that after hearing about the characteristics of Lord Ṛṣabhadeva, the King of Koṅka, Veṅka and Kuṭaka initiated a system of religious principles known as arhat. These principles were not in accord with Vedic principles, and therefore they are called pāṣaṇḍa-dharma. The members of the arhat community considered Ṛṣabhadeva's activities material. However, Ṛṣabhadeva is an incarnation of the Supreme Personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Ṛṣabhadeva personally exhibited the activities of the Supreme Personality of Godhead. As stated in Śrīmad-Bhāgavatam (5.6.8), dāvānalas tad vanam ālelihānaḥ saha tena dadāha: at the conclusion of Ṛṣabhadeva's pastimes, an entire forest and the Lord's body were burned to ashes in a great forest fire. In the same way, Ṛṣabhadeva burned people's ignorance to ashes. He exhibited the characteristics of a paramahaṁsa in His instructions to His sons. The principles of the arhat community, however, do not correspond to the teachings of Ṛṣabhadeva.

Śrīla Baladeva Vidyābhūṣaṇa remarks that in the Eighth Canto of Śrīmad-Bhāgavatam there is another description of Ṛṣabhadeva, but that Ṛṣabhadeva is different from the one described in this canto.

END OF THE FIFTH CANTO

20.7 Sixth Canto

Chapter One

The History of the Life of Ajāmila

Throughout Śrīmad-Bhāgavatam there are descriptions of ten subject matters, including creation, subsequent creation and the planetary systems. Śukadeva Gosvāmī, the speaker of Śrīmad-Bhāgavatam, has already described creation, subsequent creation and the planetary systems in the Third, Fourth and Fifth Cantos. Now, in this Sixth Canto, which consists of nineteen chapters, he will describe poṣaṇa, or protection by the Lord.

The first chapter relates the history of Ajāmila, who was considered a greatly sinful man, but was liberated when four order carriers of Viṣṇu came to rescue him from the hands of the order carriers of Yamarāja. A full description of how he was liberated, having been relieved of the reactions of his sinful life, is given in this chapter. Sinful activities are painful both in this life and in the next. We should know for certain that the cause of all painful life is sinful action. On the path of fruitive work one certainly commits sinful activities, and therefore according to the considerations of karma-kāṇḍa, different types of atonement are recommended. Such methods of atonement, however, do not free one from ignorance, which is the root of sinful life. Consequently one is prone to commit sinful activities even after atonement, which is therefore very inadequate for purification. On the path of speculative knowledge one becomes free from sinful life by understanding things as they are. Therefore the acquirement of speculative knowledge is also considered a method of atonement. While performing fruitive activities one can become free from the actions of sinful life through austerity, penance, celibacy, control of the mind and senses, truthfulness and the practice of mystic yoga. By awakening knowledge one may also neutralize sinful reactions. Neither of these methods, however, can free one from the tendency to commit sinful activities.

By bhakti-yoga one can completely avoid the tendency for sinful life; other methods are not very feasible. Therefore the Vedic literature concludes that devotional service is more important than the methods of karma-kāṇḍa and jñāna-kāṇḍa. Only the path of devotional service is auspicious for everyone. Fruitive activities and speculative knowledge cannot independently liberate anyone, but devotional service, independent of karma and jñāna, is so potent that one who has fixed his mind at the lotus feet of Kṛṣṇa is guaranteed not to meet the Yamadūtas, the order carriers of Yamarāja, even in dreams.

To prove the strength of devotional service, Śukadeva Gosvāmī described the history of Ajāmila. Ajāmila was a resident of Kānyakubja (the modern Kanauj). He was trained by his parents to become a perfect brāhmaṇa by studying the Vedas and following the regulative principles, but because of his past, this youthful brāhmaṇa was somehow attracted by a prostitute, and because of her association he became most fallen and abandoned all regulative principles. Ajāmila begot in the womb of the prostitute ten sons, the last of whom was called Nārāyaṇa. At the time of Ajāmila's death, when the order carriers of Yamarāja came to take him, he loudly called the name Nārāyaṇa in fear because he was attached to his youngest son. Thus he remembered the original Nārāyaṇa, Lord Viṣṇu. Although he did not chant the holy name of Nārāyaṇa completely offenselessly, it acted nevertheless. As soon as he chanted the holy name of Nārāyaṇa, the order carriers of Lord Viṣṇu immediately appeared on the scene. A discussion ensued between the order carriers of Lord Viṣṇu and those of Yamarāja, and by hearing that discussion Ajāmila was liberated. He could then understand the bad effect of fruitive activities and could also understand how exalted is the process of devotional service.

TEXT 1

śrī-parīkṣid uvāca
nivṛtti-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopalabdhena
brahmaṇā yad asaṁsṛtiḥ

SYNONYMS

śrī-parīkṣit uvāca-Mahārāja Parīkṣit said; nivṛtti-mārgaḥ-the path of liberation; kathitaḥ-described; ādau-in the beginning; bhagavatā-by Your Holiness; yathā-duly; krama-gradually; yoga-upalabdhena-obtained by the yoga process; brahmaṇā-along with Lord Brahmā (after reaching Brahmaloka); yat-by which way; asaṁsṛtiḥ-cessation of the repetition of birth and death.

Mahārāja Parīkṣit said: O my lord, O Śukadeva Gosvāmī, you have already described [in the Second Canto] the path of liberation [nivṛtti-mārga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmaloka, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one's repetition of birth and death in the material world ceases.

Since Mahārāja Parīkṣit was a Vaiṣṇava, when he heard the description, at the end of the Fifth Canto, of the different hellish conditions of life, he was very much concerned with how to liberate the conditioned souls from the clutches of māyā and take them back home, back to Godhead. Therefore he reminded his spiritual master, Śukadeva Gosvāmī, about the nivṛtti-mārga, or path of liberation, which he had described in the Second Canto. Mahārāja Parīkṣit, who at the time of death was fortunate to have met Śukadeva Gosvāmī, inquired from Śukadeva Gosvāmī about the path of liberation at that crucial time. Śukadeva Gosvāmī very much appreciated his question and congratulated him by saying:

varīyān eṣa te praśnaḥ
kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ
śrotavyādiṣu yaḥ paraḥ

”My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.” (Bhāg. 2.1.1)

Parīkṣit Mahārāja was astonished that the living entities in the conditional stage do not accept the path of liberation, devotional service, instead of suffering in so many hellish conditions. This is the symptom of a Vaiṣṇava. Vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca: a Vaiṣṇava is an ocean of mercy. Para-duḥkha-duḥkhī: he is unhappy because of the unhappiness of others. Therefore Parīkṣit Mahārāja, being compassionate toward the conditioned souls suffering in hellish life, suggested that Śukadeva Gosvāmī continue describing the path of liberation, which he had explained in the beginning of Śrīmad-Bhāgavatam. The word asaṁsṛti is very important in this connection. Saṁsṛti refers to continuing on the path of birth and death. Asaṁsṛti, on the contrary, refers to nivṛtti-mārga, or the path of liberation, by which one’s birth and death cease and one gradually progresses to Brahmaloka, unless one is a pure devotee who does not care about going to the higher planetary systems, in which case one immediately returns home, back to Godhead, by executing devotional service (tyaktvā dehaṁ punar janma naiti [Bg. 4.9]). Parīkṣit Mahārāja, therefore, was very eager to hear from Śukadeva Gosvāmī about the path of liberation for the conditioned soul.

According to the opinion of the ācāryas, the word krama-yogopalabdhena indicates that by first performing karma-yoga and then jñāna-yoga and finally coming to the platform of bhakti-yoga, one can be liberated. Bhakti-yoga, however, is so powerful that it does not depend on karma-yoga or jñāna-yoga. Bhakti-yoga itself is so powerful that even an impious man with no assets in karma-yoga or an illiterate with no assets in jñāna-yoga can undoubtedly be elevated to the spiritual world if he simply adheres to bhakti-yoga. Mām evaiṣyasy asaṁśayaḥ. Kṛṣṇa says in Bhagavad-gītā (8.7) that by the process of bhakti-yoga one undoubtedly goes back to Godhead, back home to the spiritual world. Yogīs, however, instead of going directly to the spiritual world, sometimes want to see other planetary systems, and therefore they ascend to the planetary system where Lord Brahmā lives, as indicated here by the word brahmaṇā. At the time of dissolution, Lord Brahmā, along with all the inhabitants of Brahmaloka, goes directly to the spiritual world. This is confirmed in the Vedas as follows:

brahmaṇā saha te sarve
samprāpte pratisañcare
parasyānte kṛtātmānaḥ
praviśanti paraṁ padam

”Because of their exalted position, those who are on Brahmaloka at the time of dissolution go directly back home, back to Godhead, along with Lord Brahmā.”

TEXT 2

pravṛtti-lakṣaṇaś caiva
traiguṇya-viṣayo mune
yo ’sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ

SYNONYMS

pravṛtti-by inclination; lakṣaṇaḥ-symptomized; ca-also; eva-indeed; trai-guṇya-the three modes of nature; viṣayaḥ-possessing as objectives; mune-O great sage; yaḥ-which; asau-that; alīna-prakṛteḥ-of one who is not freed from the clutches of māyā; guṇa-sargaḥ-in which there is a creation of material bodies; punaḥ punaḥ-again and again.

O great sage Śukadeva Gosvāmī, unless the living entity is freed from the infection of the material modes of nature, he receives different types of bodies in which to enjoy or suffer, and according to the body, he is understood to have various inclinations. By following these inclinations he traverses the path called pravṛtti-mārga, by which one may be elevated to the heavenly planets, as you have already described [in the Third Canto].

As Lord Kṛṣṇa explains in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām

”Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” Because of the influence of the various modes of nature, the living entities have various tendencies or propensities, and therefore they are qualified to achieve various destinations. As long as one is materially attached, he wants to be elevated to the heavenly planets because of his attraction to the material world. The Supreme Personality of Godhead declares, however, ”Those who worship Me come to Me.” If one has no information about the Supreme Lord and His abode, one tries to be elevated only to a higher material position, but when one concludes that in this material world there is nothing but repeated birth and death, he tries to return home, back to Godhead. If one attains that destination, he need never return to this material world (yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]). As Śrī Caitanya Mahāprabhu says in Caitanya-caritāmṛta (Madhya 19.151):

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

”According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.” All living entities are rotating throughout the universe, going sometimes up to the higher planetary systems and sometimes down to the lower planets. This is the material disease, which is known as pravṛtti-mārga. When one becomes intelligent he takes to nivṛtti-mārga, the path of liberation, and thus instead of rotating within this material world, he returns home, back to Godhead. This is necessary.

TEXT 3

adharma-lakṣaṇā nānā
narakāś cānuvarṇitāḥ
manvantaraś ca vyākhyāta
ādyaḥ svāyambhuvo yataḥ

SYNONYMS

adharma-lakṣaṇāḥ-symptomized by impious activities; nānā-various; narakāḥ-hells; ca-also; anuvarṇitāḥ-have been described; manu-antaraḥ-the change of Manus [in one day of Brahmā there are fourteen Manus]; ca-also; vyākhyātaḥ-has been described; ādyaḥ-the original; svāyambhuvaḥ-directly the son of Lord Brahmā; yataḥ-wherein.

You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svāyambhuva Manu, the son of Lord Brahmā.

TEXTS 4–5

priyavratottānapador
vaṁśas tac-caritāni ca
dvīpa-varṣa-samudrādri-
nady-udyāna-vanaspatīn
dharā-maṇḍala-saṁsthānaṁ
bhāga-lakṣaṇa-mānataḥ
jyotiṣāṁ vivarāṇāṁ ca
yathedam asṛjad vibhuḥ

SYNONYMS

priyavrata-of Priyavrata; uttānapadoḥ-and of Uttānapāda; vaṁśaḥ-the dynasty; tat-caritāni-their characteristics; ca-also; dvīpa-different planets; varṣa-lands; samudra-oceans and seas; adri-mountains; nadī-rivers; udyāna-gardens; vanaspatīn-and trees; dharā-maṇḍala-of the planet earth; saṁsthānam-situation; bhāga-according to divisions; lakṣaṇa-different symptoms; mānataḥ-and measurements; jyotiṣām-of the sun and other luminaries; vivarāṇām-of the lower planetary systems; ca-and; yathā-as; idam-this; asṛjat-created; vibhuḥ-the Supreme Personality of Godhead.

My dear lord, you have described the dynasties and characteristics of King Priyavrata and King Uttānapāda. The Supreme Personality of Godhead created this material world with various universes, planetary systems, planets and stars, with varied lands, seas, oceans, mountains, rivers, gardens and trees, all with different characteristics. These are divided among this planet earth, the luminaries in the sky and the lower planetary systems. You have very clearly described these planets and the living entities who live on them.

Here the words yathedam asṛjad vibhuḥ clearly indicate that the Supreme, the great, almighty Personality of Godhead, created this entire material world with its different varieties of planets, stars and so forth. Atheists try to conceal the hand of God, which is present in every creation, but they cannot explain how all these creations could come into existence without a competent intelligence and almighty power behind them. Simply to imagine or speculate is a waste of time. In Bhagavad-gītā (10.8), the Lord says, ahaṁ sarvasya prabhavo: ”I am the origin of everything.” Mattaḥ sarvaṁ pravartate: ”whatever exists in the creation emanates from Me.” Iti matvā bhajante māṁ budhā bhāva-samanvitāḥ: ”When one fully understands that I create everything by My omnipotence, one becomes firmly situated in devotional service and fully surrenders at My lotus feet.” Unfortunately, the unintelligent cannot immediately understand Kṛṣṇa’s supremacy. Nonetheless, if they associate with devotees and read authorized books, they may gradually come to the proper understanding, although this may take many, many births. As Kṛṣṇa says in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

”After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” Vāsudeva, Kṛṣṇa, is the creator of everything, and His energy is displayed in various ways. As explained in Bhagavad-gītā (7.4–5), a combination of the material energy (bhūmir āpo ’nalo vāyuḥ) and the spiritual energy, the living entity, exists in every creation. Therefore the same principle, the combination of the supreme spirit and the material elements, is the cause of the cosmic manifestation.

TEXT 6

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

SYNONYMS

adhunā-right now; iha-in this material world; mahā-bhāga-O greatly opulent and fortunate Śukadeva Gosvāmī; yathā-so that; eva-indeed; narakān-all the hellish conditions into which the impious are put; naraḥ-human beings; nānā-varieties of; ugra-terrible; yātanān-conditions of suffering; na īyāt-may not undergo; tat-that; me-to me; vyākhyātum arhasi-please describe.

O greatly fortunate and opulent Śukadeva Gosvāmī, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.

In the Twenty-sixth Chapter of the Fifth Canto, Śukadeva Gosvāmī has explained that people who commit sinful acts are forced to enter hellish planets and suffer. Now Mahārāja Parīkṣit, being a devotee, is concerned with how this can be stopped. A Vaiṣṇava is para-duḥkha-duḥkhī; in other words, he has no personal troubles, but he is very unhappy to see others in trouble. Prahlāda Mahārāja said, "My Lord, I have no personal problems, for I have learned how to glorify Your transcendental qualities and thus enter a trance of ecstasy. I do have a problem, however, for I am simply thinking of these rascals and fools who are busy with māyā-sukha, temporary happiness, without knowledge of devotional service unto You." This is the problem faced by a Vaiṣṇava. Because a Vaiṣṇava fully takes shelter of the Supreme Personality of Godhead, he personally has no problems, but because he is compassionate toward the fallen, conditioned souls, he is always thinking of plans to save them from their hellish life in this body and the next. Parīkṣit Mahārāja, therefore, anxiously wanted to know from Śukadeva Gosvāmī how humanity can be saved from gliding down to hell. Śukadeva Gosvāmī had already explained how people enter hellish life, and he could also explain how they could be saved from it. Intelligent men must take advantage of these instructions. Unfortunately, however, the entire world is lacking Kṛṣṇa consciousness, and therefore people are suffering from the grossest ignorance and do not even believe in a life after this one. To convince them of their next life is very difficult because they have become almost mad in their pursuit of material enjoyment. Nevertheless, our duty, the duty of all sane men, is to save them. Mahārāja Parīkṣit is the representative of one who can save them.

TEXT 7

śrī-śuka uvāca
na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrīla Śukadeva Gosvāmī said; na-not; cet-if; iha-within this life; eva-certainly; apacitim-counteraction, atonement; yathā-duly; aṁhasaḥ kṛtasya-when one has performed sinful activities; kuryāt-performs; manaḥ-with the mind; ukta-words; pāṇibhiḥ-and with the senses; dhruvam-undoubtedly; saḥ-that person; vai-indeed; pretya-after death; narakān-different varieties of hellish conditions; upaiti-attains; ye-which; kīrtitāḥ-were already described; me-by me; bhavataḥ-unto you; tigma-yātanāḥ-in which there is very terrible suffering.

Śukadeva Gosvāmī replied: My dear King, if before one's next death whatever impious acts one has performed in this life with his mind, words and body are not counteracted through proper atonement according to the description of the Manu-saṁhitā and other dharma-śāstras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.

Śrīla Viśvanātha Cakravartī Ṭhākura mentions that although Mahārāja Parīkṣit was a pure devotee, Śukadeva Gosvāmī did not immediately speak to him about the strength of devotional service. As stated in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

Devotional service is so strong that if one fully surrenders to Kṛṣṇa and takes fully to His devotional service, the reactions of his sinful life immediately stop.

Elsewhere in the Gītā (18.66), Lord Kṛṣṇa urges that one give up all other duties and surrender to Him, and He promises, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall free you from all sinful reactions and give you liberation." Therefore in response to the inquiries of Parīkṣit Mahārāja, Śukadeva Gosvāmī, his guru, could have immediately explained the principle of bhakti, but to test Parīkṣit Mahārāja's intelligence, he first prescribed atonement according to karma-kāṇḍa, the path of fruitive activities. For karma-kāṇḍa there are eighty authorized scriptures, such as Manu-saṁhitā, which are known as dharma-śāstras. In these scriptures one is advised to counteract his sinful acts by performing other types of fruitive action. This was the path first recommended by Śukadeva Gosvāmī to Mahārāja Parīkṣit, and actually it is a fact that one who does not take to devotional service must follow the decision of these scriptures by performing pious acts to counteract his impious acts. This is known as atonement.

TEXT 8

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit

SYNONYMS

tasmāt-therefore; purā-before; eva-indeed; āśu-very quickly; iha-in this life; pāpa-niṣkṛtau-to become free from the reaction of sinful activities; yateta-one should endeavor; mṛtyoḥ-death; avipadyata-not troubled by disease and old age; ātmanā-with a body; doṣasya-of the sinful activities; dṛṣṭvā-estimating; guru-lāghavam-the heaviness or lightness; yathā-just like; bhiṣak-a physician; cikitseta-would treat; rujām-of disease; nidāna-vit-one who is expert in diagnosis.

Therefore, before one's next death comes, as long as one's body is strong enough, one should quickly adopt the process of atonement according to śāstra; otherwise one's time will be lost, and the reactions of his sins will increase. As an expert physician diagnoses and treats a disease according to its gravity, one should undergo atonement according to the severity of one's sins.

The dharma-śāstras like the Manu-saṁhitā prescribe that a man who has committed murder should be hanged and his own life sacrificed in atonement. Previously this system was followed all over the world, but since people are becoming atheists, they are stopping capital punishment. This is not wise. Herein it is said that a physician who knows how to diagnose a disease prescribes medicine accordingly. If the disease is very serious, the medicine must be strong. The weight of a murderer's sin is very great, and therefore according to Manu-saṁhitā a murderer must be killed. By killing a murderer the government shows mercy to him because if a murderer is not killed in this life, he will be killed and forced to suffer many times in future lives. Since people do not know about the next life and the intricate workings of nature, they manufacture their own laws, but they should properly consult the established injunctions of the śāstras and act accordingly. In India even today the Hindu community often takes advice from expert scholars regarding how to counteract sinful activities. In Christianity also there is a process of confession and atonement. Therefore atonement is required, and atonement must be undergone according to the gravity of one's sinful acts.

TEXT 9

śrī-rājovāca
dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

SYNONYMS

śrī-rājā uvāca-Parīkṣit Mahārāja replied; dṛṣṭa-by seeing; śrutābhyām-also by hearing (from the scriptures or lawbooks); yat-since; pāpam-sinful, criminal action; jānan-knowing; api-although; ātmanaḥ-of his self; ahitam-injurious; karoti-he acts; bhūyaḥ-again and again; vivaśaḥ-unable to control himself; prāyaścittam-atonement; atho-therefore; katham-what is the value of.

Mahārāja Parīkṣit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?

In some religious sects a sinful man goes to a priest to confess his sinful acts and pay a fine, but then he again commits the same sins and returns to confess them again. This is the practice of a professional sinner. Parīkṣit Mahārāja's observations indicate that even five thousand years ago it was the practice of criminals to atone for their crimes but then commit the same crimes again, as if forced to do so. Therefore, owing to his practical experience, Parīkṣit Mahārāja saw that the process of repeatedly sinning and atoning is pointless. Regardless of how many times he is punished, one who is attached to sense enjoyment will commit sinful acts again and again until he is trained to refrain from enjoying his senses. The word vivaśa is used herein, indicating that even one who does not want to commit sinful acts will be forced to do so by habit. Parīkṣit Mahārāja therefore considered the process of atonement to have little value for saving one from sinful acts. In the following verse he further explains his rejection of this process.

TEXT 10

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ
manye kuñjara-śaucavat

SYNONYMS

kvacit-sometimes; nivartate-ceases; abhadrāt-from sinful activity; kvacit-sometimes; carati-commits; tat-that (sinful activity); punaḥ-again; prāyaścittam-the process of atonement; atho-therefore; apārtham-useless; manye-I consider; kuñjara-śaucavat-exactly like the bathing of an elephant.

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.

When Parīkṣit Mahārāja inquired how a human being could free himself from sinful activities so as not to be forced to go to hellish planetary systems after death, Śukadeva Gosvāmī answered that the process of counteracting sinful life is atonement. In this way Śukadeva Gosvāmī tested the intelligence of Mahārāja Parīkṣit, who passed the examination by refusing to accept this process as genuine. Now Parīkṣit Mahārāja is expecting another answer from his spiritual master, Śukadeva Gosvāmī.

TEXT 11

śrī-bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śukadeva Gosvāmī, the son of Vyāsadeva, replied; karmaṇā-by fruitive activities; karma-nirhāraḥ-counteraction of fruitive activities; na-not; hi-indeed; ātyantikaḥ-final; iṣyate-becomes possible; avidvat-adhikāritvāt-from being without knowledge; prāyaścittam-real atonement; vimarśanam-full knowledge of Vedānta.

Śukadeva Gosvāmī, the son of Vedavyāsa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedānta, by which one understands the Supreme Absolute Truth.

The guru, Śukadeva Gosvāmī, has examined Parīkṣit Mahārāja, and it appears that the King has passed one phase of the examination by rejecting the process of atonement because it involves fruitive activities. Now Śukadeva Gosvāmī is suggesting the platform of speculative knowledge. Progressing from karma-kāṇḍa to jñāna-kāṇḍa, he is proposing, prāyaścittaṁ vimarśanam: ”Real atonement is full knowledge.” Vimarśana refers to the cultivation of speculative knowledge. In Bhagavad-gītā, karmīs, who are lacking in knowledge, are compared to asses. Kṛṣṇa says in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.” Thus karmīs who engage in sinful acts and who do not know the true objective of life are called mūḍhas, asses. Vimarśana, however, is also explained in Bhagavad-gītā (15.15), where Kṛṣṇa says, vedaiś ca sarvair aham eva vedyaḥ: the purpose of Vedic study is to understand the Supreme Personality of Godhead. If one studies Vedānta but merely advances somewhat in speculative knowledge and does not understand the Supreme Lord, one remains the same mūḍha. As stated in Bhagavad-gītā (7.19), one attains real knowledge when he understands Kṛṣṇa and surrenders unto Him (bahūnāṁ janmanām ante jñānavān māṁ prapadyate). To become learned and free from material contamination, therefore, one should try to understand Kṛṣṇa, for thus one is immediately liberated from all pious and impious activities and their reactions.

TEXT 12

nāśnataḥ pathyam evānnaṁ
vyādhayo ’bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate

SYNONYMS

na-not; aśnataḥ-those who eat; pathyam-suitable; eva-indeed; annam-food; vyādhayaḥ-different types of disease; abhibhavanti-overcome; hi-indeed; evam-similarly; niyama-kṛt-one following regulative principles; rājan-O King; śanaiḥ-gradually; kṣemāya-for well-being; kalpate-becomes fit.

My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination.

One is gradually purified if one cultivates knowledge, even through mental speculation, and strictly follows the regulative principles enjoined in the śāstras and explained in the next verse. Therefore the platform of jñāna, speculative knowledge, is better than the platform of karma, fruitive action. There is every chance of falling from the platform of karma to hellish conditions, but on the platform of jñāna one is saved from hellish life, although one is still not completely free from infection. The difficulty is that on the platform of jñāna one thinks that he has been liberated and has become Nārāyaṇa, or Bhagavān. This is another phase of ignorance.

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

Because of ignorance, one speculatively thinks himself liberated from material contamination although actually he is not. Therefore even if one rises to brahma jñāna, understanding of Brahman, one nevertheless falls down because of not taking shelter of the lotus feet of Kṛṣṇa. Nonetheless, jñānīs at least know what is sinful and what is pious, and they very cautiously act according to the injunctions of the śāstras.

TEXTS 13–14

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyāṁ
yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api
veṇu-gulmam ivānalaḥ

SYNONYMS

tapasā-by austerity or voluntary rejection of material enjoyment; brahmacaryeṇa-by celibacy (the first austerity); śamena-by controlling the mind; ca-and; damena-by fully controlling the senses; ca-also; tyāgena-by voluntarily giving charity to good causes; satya-by truthfulness; śaucābhyām-and by following regulative principles to keep oneself internally and externally clean; yamena-by avoiding cursing and violence; niyamena-by regularly chanting the holy name of the Lord; vā-and; deha-vāk-buddhi-jam-performed by the body, words and intelligence; dhīrāḥ-those who are sober; dharma-jñāḥ-fully imbued with knowledge of religious principles; śraddhayā anvitāḥ-endowed with faith; kṣipanti-destroy; agham-all kinds of sinful activities; mahat api-although very great and abominable; veṇu-gulmam-the dried creepers beneath a bamboo tree; iva-like; analaḥ-fire.

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principles is temporarily purified of all sins performed with his body, words and mind. These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity.

Tapaḥ is explained in the smṛti-śāstra as follows: manasaś cendriyāṇāṁ ca aikāgryaṁ paramaṁ tapaḥ. "Complete control of the mind and senses and their complete concentration on one kind of activity is called tapaḥ." Our Kṛṣṇa consciousness movement is teaching people how to concentrate the mind on devotional service. This is first-class tapaḥ. Brahmacarya, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them, to say nothing of talking with them. This is called first-class brahmacarya. If a brahmacārī or sannyāsī talks with a woman in a secluded place, naturally there will be a possibility of sex life without anyone's knowledge. Therefore a complete brahmacārī practices just the opposite. If one is a perfect brahmacārī, he can very easily control the mind and senses, give charity, speak truthfully and so forth. To begin, however, one must control the tongue and the process of eating.

In the bhakti-mārga, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue (sevonmukhe hi jihvādau svayam eva sphuraty adaḥ). The tongue (jihvā) can be controlled if one chants the Hare Kṛṣṇa mahā-mantra, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, brahmacarya and other purifying processes will automatically follow. It will be explained in the next verse that the path of devotional service is completely perfect and is therefore superior to the path of fruitive activities and the path of knowledge. Quoting from the Vedas, Śrīla Vīrarāghava Ācārya explains that austerity involves observing fasts as fully as possible (tapasānāśakena). Śrīla Rūpa Gosvāmī has also advised that atyāhāra, too much eating, is an impediment to advancement in spiritual life. Also, in Bhagavad-gītā (6.17) Kṛṣṇa says:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system."

In text 14 the word dhīrāḥ, meaning "those who are undisturbed under all circumstances," is very significant. Kṛṣṇa tells Arjuna in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In material life there are many disturbances (adhyātmika, adhidaivika and adhibhautika). One who has learned to tolerate these disturbances under all circumstances is called dhīra.

TEXT 15

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

SYNONYMS

kecit-some people; kevalayā bhaktyā-by executing unalloyed devotional service; vāsudeva-to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead; parāyaṇāḥ-completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); agham-all kinds of sinful reactions; dhunvanti-destroy; kārtsnyena-completely (with no possibility that sinful desires will revive); nīhāram-fog; iva-like; bhāskaraḥ-the sun.

Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

In the previous verse Śukadeva Gosvāmī gave the example that the dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground. Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear. As stated in Śrīmad-Bhāgavatam (10.14.4):

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye

Speculators who undergo great labor to gain a meticulous understanding of the material world by distinguishing between sinful and pious activities, but who are not situated in devotional service, are prone to material activities. They may fall down and become implicated in fruitive activities. If one becomes attached to devotional service, however, his desires for material enjoyment are automatically vanquished without separate endeavor. Bhaktiḥ pareśānubhavo viraktir anyatra ca: [SB 11.2.42] if one is advanced in Kṛṣṇa consciousness, material activities, both sinful and pious, automatically become distasteful to him. That is the test of Kṛṣṇa consciousness. Both pious and impious activities are actually due to ignorance because a living entity, as an eternal servant of Kṛṣṇa, has no need to act for his personal sense gratification. Therefore as soon as one is reclaimed to the platform of devotional service, he relinquishes his attachment for pious and impious activities and is interested only in what will satisfy Kṛṣṇa. This process of bhakti, devotional service to Kṛṣṇa (vāsudeva-parāyaṇa), relieves one from the reactions of all activities.

Since Mahārāja Parīkṣit was a great devotee. the answers of his guru, Śukadeva Gosvāmī, concerning karma-kāṇḍa and jñāna-kāṇḍa could not satisfy him. Therefore Śukadeva Gosvāmī, knowing very well the heart of his disciple, explained the transcendental bliss of devotional service. The word kecit, which is used in this verse, means. ”a few people but not all.” Not everyone can become Kṛṣṇa conscious. As Kṛṣṇa explains in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

”Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” Practically no one understands Kṛṣṇa as He is, for Kṛṣṇa cannot be understood through pious activities or attainment of the most elevated speculative knowledge. Actually the highest knowledge consists of understanding Kṛṣṇa. Unintelligent men who do not understand Kṛṣṇa are grossly puffed up, thinking that they are liberated or have themselves become Kṛṣṇa or Nārāyaṇa. This is ignorance.

To indicate the purity of bhakti, devotional service, Śrīla Rūpa Gosvāmī says in Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Śrīla Rūpa Gosvāmī further explains that bhakti is kleśaghnī śubhadā, which means if one takes to devotional service, all kinds of unnecessary labor and material distress cease entirely and one achieves all good fortune. Bhakti is so powerful that it is also said to be mokṣa-laghutākṛt; in other words, it minimizes the importance of liberation.

Nondevotees must undergo material hardships because they are prone to commit sinful fruitive activities. The desire to commit sinful actions continues in their hearts due to ignorance. These sinful actions are divided into three categories-pātaka, mahā-pātaka and atipātaka-and also into two divisions; prārabdha and aprārabdha. Prārabdha refers to sinful reactions from which one is suffering at the present, and aprārabdha refers to sources of potential suffering. When the seeds (bīja) of sinful reactions have not yet fructified, the reactions are called aprārabdha. These seeds of sinful action are unseen, but they are unlimited, and no one can trace when they were first planted. Because of prārabdha, sinful reactions that have already fructified, one is seen to have taken birth in a low family or to be suffering from other miseries.

When one takes to devotional service, however, all phases of sinful life, including prārabdha, aprārabdha and bīja, are vanquished. In Śrīmad-Bhāgavatam (11.14.19) Lord Kṛṣṇa tells Uddhava:

yathāgniḥ susamṛddhārciḥ
karoty edhāṁsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināṁsi kṛtsnaśaḥ

”My dear Uddhava, devotional service in relationship with Me is like a blazing fire that can burn to ashes all the fuel of sinful activities supplied to it.” How devotional service vanquishes the reactions of sinful life is explained in Śrīmad-Bhāgavatam (3.33.6) in a verse spoken during Lord Kapiladeva's instructions to His mother, Devahūti. Devahūti said:

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

”My dear Lord, if even a person born in a family of dog-eaters hears and repeats the chanting of Your glories, offers respects to You and remembers You, he is immediately greater than a brāhmaṇa and is therefore eligible to perform sacrifices. Therefore, what is to be said of one who has seen You directly?”

In the Padma Purāṇa there is a statement that persons whose hearts are always attached to the devotional service of Lord Viṣṇu are immediately released from all the reactions of sinful life. These reactions generally exist in four phases. Some of them are ready to produce results immediately, some are in the form of seeds, some are unmanifested, and some are current. All such reactions are immediately nullified by devotional service. When devotional service is present in one's heart, desires to perform sinful activities have no place there. Sinful life is due to ignorance, which means forgetfulness of one's constitutional position as an eternal servant of God, but when one is fully Kṛṣṇa conscious he realizes that he is God's eternal servant.

In this regard, Śrīla Jīva Gosvāmī comments that bhakti may be divided into two divisions: (1) santatā, devotional service that continues incessantly with faith and love, and (2) kādācitkī, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (santatā) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (kādācitkī) may be divided into three categories: (1) rāgābhāsamayī, devotional service in which one is almost attached, (2) rāgābhāsa-śūnya-svarūpa-bhūtā, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and (3) ābhāsa-rūpā, a slight glimpse of devotional service. As for atonement, if one has caught even a slight glimpse of devotional service, all needs to undergo prāyaścitta, atonement, are superseded. Therefore atonement is certainly unnecessary when one has achieved spontaneous love and, above that, attachment with love, which are signs of increasing advancement in kādācitkī. Even in the stage of ābhāsa-rūpā bhakti, all the reactions of sinful life are uprooted and vanquished. Śrīla Jīva Gosvāmī expresses the opinion that the word kārtsnyena means that even if one has a desire to commit sinful actions, the roots of that desire are vanquished merely by ābhāsa-rūpā bhakti. The example of bhāskara, the sun, is most appropriate. The ābhāsa feature of bhakti is compared to twilight, and the accumulation of one's sinful activities is compared to fog. Since fog does not spread throughout the sky, the sun need do no more than merely manifest its first rays, and the fog immediately disappears. Similarly, if one has even a slight relationship with devotional service, all the fog of his sinful life is immediately vanquished.

TEXT 16

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā

SYNONYMS

na-not; tathā-so much; hi-certainly; agha-vān-a man full of sinful activities; rājan-O King; pūyeta-can become purified; tapaḥ-ādibhiḥ-by executing the principles of austerity, penance, brahmacarya and other purifying processes; yathā-as much as; kṛṣṇa-arpita-prāṇaḥ-the devotee whose life is fully Kṛṣṇa conscious; tat-puruṣa-niṣevayā-by engaging his life in the service of Kṛṣṇa's representative.

My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Kṛṣṇa, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and the other methods of atonement I have previously described.

Tat-puruṣa refers to a preacher of Kṛṣṇa consciousness, such as the spiritual master. Śrīla Narottama dāsa Ṭhākura has said, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Without serving a bona fide spiritual master, an ideal Vaiṣṇava, who can be delivered from the clutches of māyā?" This idea is also expressed in many other places. Śrīmad-Bhāgavatam (5.5.2) says, mahat-sevāṁ dvāram āhur vimukteḥ: if one desires liberation from the clutches of māyā, one must associate with a pure devotee mahātmā. A mahātmā is one who engages twenty-four hours daily in the loving service of the Lord. As Kṛṣṇa says in Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Thus the symptom of a mahātmā is that he has no engagement other than service to Kṛṣṇa. One must render service to a Vaiṣṇava in order to get freed from sinful reactions, revive one's original Kṛṣṇa consciousness and be trained in how to love Kṛṣṇa. This is the result of mahātma-sevā. Of course, if one engages in the service of a pure devotee, the reactions of one's sinful life are vanquished automatically. Devotional service is necessary not to drive away an insignificant stock of sins, but to awaken our dormant love for Kṛṣṇa. As fog is vanquished at the first glimpse of sunlight, one's sinful reactions are automatically vanquished as soon as one begins serving a pure devotee; no separate endeavor is required.

The word kṛṣṇa-rpita-prāṇaḥ refers to a devotee who dedicates his life to serving Kṛṣṇa, not to being saved from the path to hellish life. A devotee is nārāyaṇa-parāyaṇa, or vāsudeva-parāyaṇa, which means that the path of Vāsudeva, or the devotional path, is his life and soul. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28): such a devotee is not afraid of going anywhere. There is a path toward liberation in the higher planetary systems and a path toward the hellish planets, but a nārāyaṇa-para devotee is unafraid wherever he is sent; he simply wants to remember Kṛṣṇa, wherever he may be. Such a devotee is unconcerned with hell and heaven; he is simply attached to rendering service to Kṛṣṇa. When a devotee is put into hellish conditions, he accepts them as Kṛṣṇa's mercy: tat te 'nukampāṁ susamīkṣamāṇaḥ (Bhāg. 10.14.8). He does not protest, "Oh, I am such a great devotee of Kṛṣṇa. Why have I been put into this misery?" Instead he thinks, "This is Kṛṣṇa's mercy." Such an attitude is possible for a devotee who engages in the service of Kṛṣṇa's representative. This is the secret of success.

TEXT 17

sadhrīcīno hy ayaṁ loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhavo yatra
nārāyaṇa-parāyaṇāḥ

SYNONYMS

sadhrīcīnaḥ-just appropriate; hi-certainly; ayam-this; loke-in the world; panthāḥ-path; kṣemaḥ-auspicious; akutaḥ-bhayaḥ-without fear; su-śīlāḥ-well-behaved; sādhavaḥ-saintly persons; yatra-wherein; nārāyaṇa-parāyaṇāḥ-those who have taken the path of Nārāyaṇa, devotional service, as their life and soul.

The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the śāstras.

One should not think that the person who takes to bhakti is one who cannot perform the ritualistic ceremonies recommended in the karma-kāṇḍa section of the Vedas or is not sufficiently educated to speculate on spiritual subjects. Māyāvādīs generally allege that the bhakti path is for women and illiterates. This is a groundless accusation. The bhakti path is followed by the most learned scholars, such as the Gosvāmīs, Lord Caitanya Mahāprabhu and Rāmānujācārya. These are the actual followers of the bhakti path. Regardless of whether or not one is educated or aristocratic, one must follow in their footsteps. Mahājano yena gataḥ sa panthāḥ: one must follow the path of the mahājanas. The mahājanas are those who have taken to the path of devotional service (suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ), for these great personalities are the perfect persons. As stated in Śrīmad-Bhāgavatam (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

”One who has unflinching devotion to the Personality of Godhead has all the good qualities of the demigods.” The less intelligent, however, misunderstand the bhakti path and therefore allege that it is for one who cannot execute ritualistic ceremonies or speculate. As confirmed here by the word sadhrīcīnaḥ, bhakti is the path that is appropriate, not the paths of karma-kāṇḍa and jñāna-kāṇḍa. Māyāvādīs may be suśīlāḥ sādhavaḥ (well-behaved saintly persons), but there is nevertheless some doubt about whether they are actually making progress, for they have not accepted the path of bhakti. On the other hand, those who follow the path of the ācāryas are suśīlāḥ and sādhavaḥ, but furthermore their path is akuto-bhaya, which means free from fear. One should fearlessly follow the twelve mahājanas and their line of disciplic succession and thus be liberated from the clutches of māyā.

TEXT 18

prāyaścittāni cīrṇāni
nārāyaṇa-parāṅmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ

SYNONYMS

prāyaścittāni-processes of atonement; cīrṇāni-very nicely performed; nārāyaṇa-parāṅmukham-a nondevotee; na niṣpunanti-cannot purify; rājendra-O King; surā-kumbham-a pot containing liquor; iva-like; āpa-gāḥ-the waters of the rivers.

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

To take advantage of the methods of atonement, one must be at least somewhat devoted; otherwise there is no chance of one’s being purified. It is clear from this verse that even those who take advantage of karma-kāṇḍa and jñāna-kāṇḍa, but are not at least slightly devoted cannot be purified simply by following these other paths. The word prāyaścittāni is plural in number to indicate both karma-kāṇḍa and jñāna-kāṇḍa. Narottama dāsa Ṭhākura therefore says, karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa. Thus Narottama dāsa Ṭhākura compares the paths of karma-kāṇḍa and jñāna-kāṇḍa to pots of poison. Liquor and poison are in the same category. According to this verse from Śrīmad-Bhāgavatam, a person who has heard a good deal about the path of devotional service, but who is not attached to it, who is not Kṛṣṇa conscious, is like a pot of liquor. Such a person cannot be purified without at least a slight touch of devotional service.

TEXT 19

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne ’pi paśyanti hi cīrṇa-niṣkṛtāḥ

SYNONYMS

sakṛt-once only; manaḥ-the mind; kṛṣṇa-pada-aravindayoḥ-unto the two lotus feet of Lord Kṛṣṇa; niveśitam-completely surrendered; tat-of Kṛṣṇa; guṇa-rāgi-which is somewhat attached to the qualities, name, fame and paraphernalia; yaiḥ-by whom; iha-in this world; na-not; te-such persons; yamam-Yamarāja, the superintendent of death; pāśa-bhṛtaḥ-those who carry ropes (to catch sinful persons); ca-and; tat-his; bhaṭān-order carriers; svapne api-even in dreams; paśyanti-see; hi-indeed; cīrṇa-niṣkṛtāḥ-who have performed the right type of atonement.

Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.

Kṛṣṇa says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” This same principle is described here (sakṛn manaḥ kṛṣṇa-padāravindayoḥ). If by studying Bhagavad-gītā one decides to surrender to Kṛṣṇa, he is immediately freed from all sinful reactions. It is also significant that Śukadeva Gosvāmī, having several times repeated the words vāsudeva-parāyaṇa and nārāyaṇa-parāyaṇa, finally says kṛṣṇa-padāravindayoḥ. Thus he indicates that Kṛṣṇa is the origin of both Nārāyaṇa and Vāsudeva. Even though Nārāyaṇa and Vāsudeva are not different from Kṛṣṇa, simply by surrendering to Kṛṣṇa one fully surrenders to all His expansions, such as Nārāyaṇa, Vāsudeva and Govinda. As Kṛṣṇa says in Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat: ”There is no truth superior to Me.” There are many names and forms of the Supreme Personality of Godhead, but Kṛṣṇa is the supreme form (kṛṣṇas tu bhagavān svayam). Therefore Kṛṣṇa recommends to neophyte devotees that one should surrender unto Him only (mām ekam). Because neophyte devotees cannot understand what the forms of Nārāyaṇa, Vāsudeva and Govinda are, Kṛṣṇa directly says, mām ekam. Herein, this is also supported by the word kṛṣṇa-padāravindayoḥ. Nārāyaṇa does not speak personally, but Kṛṣṇa, or Vāsudeva, does, as in Bhagavad-gītā for example. Therefore, to follow the direction of Bhagavad-gītā means to surrender unto Kṛṣṇa, and to surrender in this way is the highest perfection of bhakti-yoga.

Parīkṣit Mahārāja had inquired from Śukadeva Gosvāmī how one can be saved from falling into the various conditions of hellish life. In this verse Śukadeva Gosvāmī answers that a soul who has surrendered to Kṛṣṇa certainly cannot go to naraka, hellish existence. To say nothing of going there, even in his dreams he does not see Yamarāja or his order carriers, who are able to take one there. In other words, if one wants to save himself from falling into naraka, hellish life, he should fully surrender to Kṛṣṇa. The word sakṛt is significant because it indicates that if one sincerely surrenders to Kṛṣṇa once, he is saved even if by chance he falls down by committing sinful activities. Therefore Kṛṣṇa says in Bhagavad-gītā (9.30):

api cet su-durācāro

bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

”Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated.” If one never for a moment forgets Kṛṣṇa, he is safe even if by chance he falls down by committing sinful acts.

In the Second Chapter of Bhagavad-gītā (2.40) the Lord also says:

nehābhikrama-nāśo ’sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

”In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.”

Elsewhere in the Gītā (6.40) the Lord says, na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati: ”one who performs auspicious activity is never overcome by evil.” The highest kalyāṇa (auspicious) activity is to surrender to Kṛṣṇa. That is the only path by which to save oneself from falling down into hellish life. Śrīla Prabodhānanda Sarasvatī has confirmed this as follows:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

The sinful actions of one who has surrendered unto Kṛṣṇa are compared to a snake with its poison fangs removed (protkhāta-daṁṣṭrāyate). Such a snake is no longer to be feared. Of course, one should not commit sinful activities on the strength of having surrendered to Kṛṣṇa. However, even if one who has surrendered to Kṛṣṇa happens to do something sinful because of his former habits, such sinful actions no longer have a destructive effect. Therefore one should adhere to the lotus feet of Kṛṣṇa very tightly and serve Him under the direction of the spiritual master. Thus in all conditions one will be akuto-bhaya, free from fear.

TEXT 20

atra codāharantīmam
itihāsaṁ purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas taṁ nibodha me

SYNONYMS

atra-in this connection; ca-also; udāharanti-they give as an example; imam-this; itihāsam-the history (of Ajāmila); purātanam-which is very old; dūtānām-of the order carriers; viṣṇu-of Lord Viṣṇu; yamayoḥ-and of Yamarāja; saṁvādaḥ-the discussion; tam-that; nibodha-try to understand; me-from me.

In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Viṣṇu and those of Yamarāja. Please hear of this from me.

The Purāṇas, or old histories, are sometimes neglected by unintelligent men who consider their descriptions mythological. Actually, the descriptions of the Purāṇas, or the old histories of the universe, are factual, although not chronological. The purāṇas record the chief incidents that have occurred over many millions of years, not only on this planet but also on other planets within the universe. Therefore all learned and realized Vedic scholars speak with references to the incidents in the Purāṇas. Śrīla Rūpa Gosvāmī accepts the Purāṇas to be as important as the Vedas themselves. Therefore in Bhakti-rasāmṛta-sindhu he quotes the following verse from the Brahma-yāmala:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” Bhakti-rasāmṛta-sindhu 1.2.1011.2.101]

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” A devotee of Kṛṣṇa must refer not only to the Vedas, but also to the purāṇas. One should not foolishly consider the Purāṇas mythological. If they were mythological, Śukadeva Gosvāmī would not have taken the trouble to recite the old historical incidents concerning the life of Ajāmila. Now the history begins as follows.

TEXT 21

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ

SYNONYMS

kānya-kubje-in the city of Kānyakubja (Kanauj, a town near Kanpur); dvijaḥ-brāhmaṇa; kaścit-some; dāsī-patiḥ-the husband of a low-class woman or prostitute; ajāmilaḥ-Ajāmila; nāmnā-by name; naṣṭa-sat-ācāraḥ-who lost all brahminical qualities; dāsyāḥ-of the prostitute or maidservant; saṁsarga-dūṣitaḥ-contaminated by the association.

In the city known as Kānyakubja there was a brāhmaṇa named Ajāmila who married a prostitute maidservant and lost all his brahminical qualities because of the association of that low-class woman.

The fault of illicit connection with women is that it makes one lose all brahminical qualities. In India there is still a class of servants, called śūdras, whose maidservant wives are called śūdrāṇīs. Sometimes people who are very lusty establish relationships with such maidservants and sweeping women, since in the higher statuses of society they cannot indulge in the habit of woman hunting, which is strictly prohibited by social convention. Ajāmila, a qualified brāhmaṇa youth, lost all his brahminical qualities because of his association with a prostitute, but he was ultimately saved because he had begun the process of bhakti-yoga. Therefore in the previous verse, Śukadeva Gosvāmī spoke of the person who has only once surrendered himself at the lotus feet of the Lord (manaḥ kṛṣṇa-padāravindayoḥ) or has just begun the bhakti-yoga process. Bhakti-yoga begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], hearing and chanting of Lord Viṣṇu's names, as in the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chanting is the beginning of bhakti-yoga. Therefore Śrī Caitanya Mahāprabhu declares:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The process of chanting the holy name of the Lord is always superbly effective, but it is especially effective in this age of Kali. Its practical effectiveness will now be explained by Śukadeva Gosvāmī through the history of Ajāmila, who was freed from the hands of the Yamadūtas simply because of chanting the holy name of Nārāyaṇa. Parīkṣit Mahārāja's original question was how to be freed from falling down into hell or into the hands of the Yamadūtas. In reply, Śukadeva Gosvāmī is citing this old historical example to convince Parīkṣit Mahārāja of the potency of bhakti-yoga, which begins simply with the chanting of the Lord's name. All the great authorities of bhakti-yoga recommend the devotional process beginning with the chanting of the holy name of Kṛṣṇa (tan-nāma-grahaṇādibhiḥ).

TEXT 22

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ

SYNONYMS

bandī-akṣaiḥ-by unnecessarily arresting someone; kaitavaiḥ-by cheating in gambling or throwing dice; cauryaiḥ-by committing theft; garhitām-condemned; vṛttim-professions; āsthitaḥ-who has undertaken (because of association with a prostitute); bibhrat-maintaining; kuṭumbam-his dependent wife and children; aśuciḥ-being most sinful; yātayām āsa-he gave trouble; dehinaḥ-to other living entities.

This fallen brāhmaṇa, Ajāmila, gave trouble to others by arresting them, by cheating them in gambling or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children.

This verse indicates how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with a chaste or aristocratic woman, but only with unchaste śūdras. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards and gamblers. Therefore we first advise all the disciples in our Kṛṣṇa consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling and intoxication, one after another. Of course, restraint is very difficult, but it is quite possible if one fully surrenders to Kṛṣṇa, since all these abominable habits gradually become distasteful for a Kṛṣṇa conscious person. If illicit sex is allowed to increase in a society, however, the entire society will be condemned, for it will be full of rogues, thieves, cheaters and so forth.

TEXT 23

evaṁ nivasatas tasya
lālayānasya tat-sutān
kālo 'tyagān mahān rājann
aṣṭāśītyāyuṣaḥ samāḥ

SYNONYMS

evam-in this way; nivasataḥ-living; tasya-of him (Ajāmila); lālayānasya-maintaining; tat-of her (the śūdrāṇī); sutān-sons; kālaḥ-time; atyagāt-passed away; mahān-a great amount; rājan-O King; aṣṭāśītyā-eighty-eight; āyuṣaḥ-of the duration of life; samāḥ-years.

My dear King, while he thus spent his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed by.

TEXT 24

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo 'vamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam

SYNONYMS

tasya-of him (Ajāmila); pravayasaḥ-who was very old; putrāḥ-sons; daśa-ten; teṣām-of all of them; tu-but; yaḥ-the one who; avamaḥ-the youngest; bālaḥ-child; nārāyaṇaḥ-Nārāyaṇa; nāmnā-by name; pitroḥ-of the father and mother; ca-and; dayitaḥ-dear; bhṛśam-very.

That old man Ajāmila had ten sons, of whom the youngest was a baby named Nārāyaṇa. Since Nārāyaṇa was the youngest of all the sons, he was naturally very dear to both his father and his mother.

The word pravayasaḥ indicates Ajāmila's sinfulness because although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex life is allowed for twenty-five years, between the ages of twenty-five and forty-five or, at the most, fifty. After that one should give up the habit of sex life and leave home as a vānaprastha and then properly take sannyāsa. Ajāmila, however, because of his association with a prostitute, lost all brahminical culture and became most sinful, even in his so-called household life.

TEXT 25

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlāṁ
mumude jaraṭho bhṛśam

SYNONYMS

saḥ-he; baddha-hṛdayaḥ-being very attached; tasmin-to that; arbhake-small child; kala-bhāṣiṇi-who could not talk clearly but talked in broken language; nirīkṣamāṇaḥ-seeing; tat-his; līlām-pastimes (such as walking and talking to his father); mumude-enjoyed; jaraṭhaḥ-the old man; bhṛśam-very much.

Because of the child's broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed the child's activities.

Here it is clearly mentioned that the child Nārāyaṇa was so young that he could not even speak or walk properly. Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Nārāyaṇa, the old man always chanted the holy name of Nārāyaṇa. Although he was referring to the small child and not to the original Nārāyaṇa, the name of Nārāyaṇa is so powerful that even by chanting his son's name he was becoming purified (harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]). Śrīla Rūpa Gosvāmī has therefore declared that if one's mind is somehow or other attracted by the holy name of Kṛṣṇa (tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Kṛṣṇadāsa, Govinda dāsa, Nārāyaṇa dāsa and Vṛndāvana dāsa. Thus they chant the names Kṛṣṇa, Govinda, Nārāyaṇa and Vṛndāvana and get the chance to be purified.

TEXT 26

bhuñjānaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam

SYNONYMS

bhuñjānaḥ-while eating; prapiban-while drinking; khādan-while chewing; bālakam-unto the child; sneha-yantritaḥ-being attached by affection; bhojayan-feeding; pāyayan-giving something to drink; mūḍhaḥ-the foolish man; na-not; veda-understood; āgatam-had arrived; antakam-death.

When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him.

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Nārāyaṇa, he was calling his child, saying, "Nārāyaṇa, please come eat this food. Nārāyaṇa, please come drink this milk." Somehow or other, therefore, he was attached to the name Nārāyaṇa. This is called ajñāta-sukṛti. Although calling for his son, he was unknowingly chanting the name of Nārāyaṇa, and the holy name of the Supreme Personality of Godhead is so transcendentally powerful that his chanting was being counted and recorded.

TEXT 27

sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matiṁ cakāra tanaye
bāle nārāyaṇāhvaye

SYNONYMS

saḥ-that Ajāmila; evam-thus; vartamānaḥ-living; ajñaḥ-foolish; mṛtyu-kāle-when the time of death; upasthite-arrived; matim cakāra-concentrated his mind; tanaye-on his son; bāle-the child; nārāyaṇa-āhvaye-whose name was Nārāyaṇa.

When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa.

In the Second Canto of the Śrīmad-Bhāgavatam (2.1.6) Śukadeva Gosvāmī says:

etāvān sāṅkhya-yogābhyāṁ
svadharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by acquirement of mystic powers, or by perfect discharge of one's occupational duty, is to remember the Personality of Godhead at the end of life." Somehow or other, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death (ante nārāyaṇa-smṛtiḥ), and therefore he became all-perfect simply by concentrating his mind on the name of Nārāyaṇa.

It may also be concluded that Ajāmila, who was the son of a brāhmaṇa, was accustomed to worshiping Nārāyaṇa in his youth because in every brāhmaṇa's house there is worship of the nārāyaṇa-śilā. This system is still present in India; in a rigid brāhmaṇa's house, there is nārāyaṇa-sevā, worship of Nārāyaṇa. Therefore, although the contaminated Ajāmila was calling for his son, by concentrating his mind on the holy name of Nārāyaṇa he remembered the Nārāyaṇa he had very faithfully worshiped in his youth.

In this regard Śrīla Śrīdhara Svāmī expressed his verdict as follows: etac ca tad-upalālanādi-śrī-nārāyaṇa-namoccāraṇa-māhātmyena tad-bhaktir evābhūd iti siddhāntopayogitvenāpi draṣṭavyam. "According to the bhakti-siddhānta, it is to be analyzed that because Ajāmila constantly chanted his son's name, Nārāyaṇa, he was elevated to the platform of bhakti, although he did not know it." Similarly, Śrīla Vīrarāghava Ācārya gives this opinion: evaṁ vartamānaḥ sa dvijaḥ mṛtyu-kāle upasthite satyajño nārāyaṇākhye putra eva matiṁ cakāra matim āsaktām akarod ity arthaḥ. "Although at the time of death he was chanting the name of his son, he nevertheless concentrated his mind upon the holy name of Nārāyaṇa." Śrīla Vijayadhvaja Tīrtha gives a similar opinion:

mṛtyu-kāle deha-viyoga-lakṣaṇa-kāle mṛtyoḥ sarva-doṣa-pāpa-harasya harer anugrahāt kāle datta-jñāna-lakṣaṇe upasthite hṛdi prakāśite tanaye pūrṇa-jñāne bāle pañca-varṣa-kalpe prādeśa-mātre nārāyaṇāhvaye mūrti-viśeṣe matiṁ smaraṇa-samarthaṁ cittaṁ cakāra bhaktyāsmarad ity arthaḥ.

Directly or indirectly, Ajāmila factually remembered Nārāyaṇa at the time of death (ante nārāyaṇa-smṛtiḥ).

TEXTS 28–29

sa pāśa-hastāṁs trīn dṛṣṭvā
puruṣān ati-dāruṇān
vakra-tuṇḍān ūrdhva-romṇa
ātmānaṁ netum āgatān
dūre krīḍanakāsaktaṁ
putraṁ nārāyaṇāhvayam
plāvitena svareṇoccair
ājuhāvākulendriyaḥ

SYNONYMS

saḥ-that person (Ajāmila); pāśa-hastān-having ropes in their hands; trīn-three; dṛṣṭvā-seeing; puruṣān-persons; ati-dāruṇān-very fearful in their features; vakra-tuṇḍān-with twisted faces; ūrdhva-romṇaḥ-with hair standing on the body; ātmānam-the self; netum-to take away; āgatān-arrived; dūre-a short distance away; krīḍanaka-āsaktam-engaged in his play; putram-his child; nārāyaṇa-āhvayam-named Nārāyaṇa; plāvitena-with tearful eyes; svareṇa-with his voice; uccaiḥ-very loudly; ājuhāva-called; ākula-indriyaḥ-being full of anxiety.

Ajāmila then saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa.

A person who performs sinful activities performs them with his body, mind and words. Therefore three order carriers from Yamarāja came to take Ajāmila to Yamarāja's abode. Fortunately, even though he was referring to his son, Ajāmila chanted the four syllables of the hari-nāma Nārāyaṇa, and therefore the order carriers of Nārāyaṇa, the Viṣṇudūtas, also immediately arrived there. Because Ajāmila was extremely afraid of the ropes of Yamarāja, he chanted the Lord's name with tearful eyes. Actually, however, he never meant to chant the holy name of Nārāyaṇa; he meant to call his son.

TEXT 30

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārṣadāḥ sahasāpatan

SYNONYMS

niśamya-hearing; mriyamāṇasya-of the dying man; mukhataḥ-from the mouth; hari-kīrtanam-chanting of the holy name of the Supreme Personality of Godhead; bhartuḥ nāma-the holy name of their master; mahā-rāja-O King; pārṣadāḥ-the order carriers of Viṣṇu; sahasā-immediately; āpatan-arrived.

My dear King, the order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks, hari-kīrtanaṁ niśamyāpatan, katham-bhūtasya bhartur nāma bruvataḥ: the order carriers of Lord Viṣṇu came because Ajāmila had chanted the holy name of Nārāyaṇa. They did not consider why he was chanting. While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chanting the Lord's name, the order carriers of Lord Viṣṇu, the Viṣṇudūtas, immediately came for Ajāmila's protection. Hari-kīrtana is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajāmila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Viṣṇudūtas heard their master's name being chanted, they immediately came. In this regard Śrīla Vijayadhvaja Tīrtha remarks: anena putra-sneham antareṇa prācīnādṛṣṭa-balād udbhūtayā bhaktyā bhagavan-nāma-saṅkīrtanaṁ kṛtam iti jñāyate. "Ajāmila chanted the name of Nārāyaṇa because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Nārāyaṇa, he apparently chanted the holy name in full devotional service and without offenses."

TEXT 31

vikarṣato 'ntar hṛdayād

dāsī-patim ajāmilam
yama-preṣyān viṣṇudūtā
vārayām āsur ojasā

SYNONYMS

vikarṣataḥ-snatching; antaḥ hṛdayāt-from within the heart; dāsī-patim-the husband of the prostitute; ajāmilam-Ajāmila; yama-preṣyān-the messengers of Yamarāja; viṣṇu-dūtāḥ-the order carriers of Lord Viṣṇu; vārayām āsuḥ-forbade; ojasā-with resounding voices.

The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so.

A Vaiṣṇava, one who has surrendered to the lotus feet of Lord Viṣṇu, is always protected by Lord Viṣṇu's order carriers. Because Ajāmila had chanted the holy name of Nārāyaṇa, the Viṣṇudūtas not only immediately arrived on the spot but also at once ordered the Yamadūtas not to touch him. By speaking with resounding voices, the Viṣṇudūtas threatened to punish the Yamadūtas if they continued trying to snatch Ajāmila's soul from his heart. The order carriers of Yamarāja have jurisdiction over all sinful living entities, but the messengers of Lord Viṣṇu, the Viṣṇudūtas, are capable of punishing anyone, including Yamarāja, if he wrongs a Vaiṣṇava.

Materialistic scientists do not know where to find the soul within the body with their material instruments, but this verse clearly explains that the soul is within the core of the heart (hṛdaya); it is from the heart that the Yamadūtas were extracting the soul of Ajāmila. Similarly, we learn that the Supersoul, Lord Viṣṇu, is also situated within the heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). In the Upaniṣads it is said that the Supersoul and the individual soul are living in the same tree of the body as two friendly birds. The Supersoul is said to be friendly because the Supreme Personality of Godhead is so kind to the original soul that when the original soul transmigrates from one body to another, the Lord goes with him. Furthermore, according to the desire and karma of the individual soul, the Lord, through the agency of māyā, creates another body for him.

The heart of the body is a mechanical arrangement. As the Lord says in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Yantra means a machine, such as an automobile. The driver of the machine of the body is the individual soul, who is also its director or proprietor, but the supreme proprietor is the Supreme Personality of Godhead. One's body is created through the agency of māyā (karmaṇā daiva-netreṇa), and according to one's activities in this life, another vehicle is created, again under the supervision of daivī māyā (daivī hy eṣā guṇa-mayī mama māyā duratyayā). At the appropriate time, one's next body is immediately chosen, and both the individual soul and the Supersoul transfer to that particular bodily machine. This is the process of transmigration. During transmigration from one body to the next, the soul is taken away by the order carriers of Yamarāja and put into a particular type of hellish life (naraka) in order to become accustomed to the condition in which he will live in his next body.

TEXT 32

ūcur niṣedhitās tāṁs te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam

SYNONYMS

ūcuḥ-replied; niṣedhitāḥ-being forbidden; tān-to the order carriers of Lord Viṣṇu; te-they; vaivasvata-of Yamarāja; puraḥ-sarāḥ-the assistants or messengers; ke-who; yūyam-all of you; pratiṣed-dhāraḥ-who are opposing; dharma-rājasya-of the king of religious principles, Yamarāja; śāsanam-the ruling jurisdiction.

When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja?

According to the sinful activities of Ajāmila, he was within the jurisdiction of Yamarāja, the supreme judge appointed to consider the sins of the living entities. When forbidden to touch Ajāmila, the order carriers of Yamarāja were surprised because they had never been hindered in the execution of their duty by anyone within the three worlds.

TEXT 33

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ

SYNONYMS

kasya-whose servants; vā-or; kutaḥ-from where; āyātāḥ-have you come; kasmāt-what is the reason; asya-(the taking away) of this Ajāmila; niṣedhatha-are you forbidding; kim-whether; devāḥ-demigods; upadevāḥ-sub-demigods; yāḥ-who; yūyam-all of you; kim-whether; siddha-sat-tamāḥ-the best of the perfect beings, the pure devotees.

Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees?

The most significant word used in this verse is siddha-sattamāḥ, which means "the best of the perfect." In Bhagavad-gītā (7.3) it is said, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: out of millions of persons, one may try to become siddha, perfect-or, in other words, self-realized. A self-realized person knows that he is not the body but a spiritual soul (). At the present moment practically everyone is unaware of this fact, but one who understands this has attained perfection and is therefore called siddha. When one understands that the soul is part and parcel of the supreme soul and one thus engages in the devotional service of the supreme soul, one becomes siddha-sat-tama. One is then eligible to live in the Vaikuṇṭha planets or Kṛṣṇaloka. The word siddha-sattama, therefore, refers to a liberated, pure devotee.

Since the Yamadūtas are servants of Yamarāja, who is also one of the siddha-sattamas, they knew that a siddha-sattama is above the demigods and sub-demigods and, indeed, above all the living entities within this material world. The Yamadūtas therefore inquired why the Viṣṇudūtas were present where a sinful man was going to die.

It should also be noted that Ajāmila was not yet dead, for the Yamadūtas were trying to snatch the soul from his heart. They could not take the soul, however, and therefore Ajāmila was not yet dead. This will be revealed in later verses. Ajāmila was simply in an unconscious state when the argument was in progress between the Yamadūtas and the Viṣṇudūtas. The conclusion of the argument was to be a decision regarding who would claim the soul of Ajāmila.

TEXTS 34–36

sarve padma-palāśākṣāḥ
pīta-kauśeya-vāsasaḥ
kirīṭinaḥ kuṇḍalino
lasat-puṣkara-mālinaḥ
sarve ca nūtna-vayasaḥ
sarve cāru-caturbhujāḥ
dhanur-niṣaṅgāsi-gadā-
śaṅkha-cakrāmbuja-śriyaḥ
diśo vitimirālokāḥ
kurvantaḥ svena tejasā
kim arthaṁ dharma-pālasya
kiṅkarān no niṣedhatha

SYNONYMS

sarve-all of you; padma-palāśa-akṣāḥ-with eyes like the petals of a lotus flower; pīta-yellow; kauśeya-silk; vāsasaḥ-wearing garments; kirīṭinaḥ-with helmets; kuṇḍalinaḥ-with earrings; lasat-glittering; puṣkara-mālinaḥ-with a garland of lotus flowers; sarve-all of you; ca-also; nūtna-vayasaḥ-very youthful; sarve-all of you; cāru-very beautiful; catuḥ-bhujāḥ-with four arms; dhanuḥ-bow; niṣaṅga-quiver of arrows; asi-sword; gadā-club; śaṅkha-conchshell; cakra-disc; ambuja-lotus flower; śriyaḥ-decorated with; diśaḥ-all directions; vitimira-without darkness; ālokāḥ-extraordinary illumination; kurvantaḥ-exhibiting; svena-by your own; tejasā-effulgence; kim artham-what is the purpose; dharma-pālasya-of Yamarāja, the maintainer of religious principles; kiṅkarān-servants; naḥ-us; niṣedhatha-you are forbidding.

The order carriers of Yamarāja said: Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, decorated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness of this place with extraordinary illumination. Now, sirs, why are you obstructing us?

Before even being introduced to a foreigner, one becomes acquainted with him through his dress, bodily features and behavior and can thus understand his position. Therefore when the Yamadūtas saw the Viṣṇudūtas for the first time, they were surprised. They said, "By your bodily features you appear to be very exalted gentlemen, and you have such celestial power that you have dissipated the darkness of this material world with your own effulgences. Why then should you endeavor to stop us from executing our duty?" It will be explained that the Yamadūtas, the order carriers of Yamarāja, mistakenly considered Ajāmila sinful. They did not know that although he was sinful throughout his entire life, he was purified by constantly chanting the holy name of Nārāyaṇa. In other words, unless one is a Vaiṣṇava, one cannot understand the activities of a Vaiṣṇava.

The dress and bodily features of the residents of Vaikuṇṭhaloka are properly described in these verses. The residents of Vaikuṇṭha, who are decorated with garlands and yellow silken garments, have four arms holding various weapons. Thus they conspicuously resemble Lord Viṣṇu. They have the same bodily features as Nārāyaṇa because they have attained the liberation of sārūpya, but they nevertheless act as servants. All the residents of Vaikuṇṭhaloka know perfectly well that their master is Nārāyaṇa, or Kṛṣṇa, and that they are all His servants. They are all self-realized souls who are nitya-mukta, everlastingly liberated. Although they could conceivably declare themselves Nārāyaṇa or Viṣṇu, they never do so; they always remain Kṛṣṇa conscious and serve the Lord faithfully. Such is the atmosphere of Vaikuṇṭhaloka. Similarly, one who learns the faithful service of Lord Kṛṣṇa through the Kṛṣṇa consciousness movement will always remain in Vaikuṇṭhaloka and have nothing to do with the material world.

TEXT 37

śrī-śuka uvāca
ity ukte yamadūtais te
vāsudevokta-kāriṇaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhrādayā girā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ukte-being addressed; yamadūtaiḥ-by the messengers of Yamarāja; te-they; vāsudeva-ukta-kāriṇaḥ-who are always ready to execute the orders of Lord Vāsudeva (being personal associates of Lord Viṣṇu who have obtained the liberation of sālokya); tān-unto them; pratyūcuḥ-replied; prahasya-smiling; idam-this; megha-nirhrādayā-resounding like a rumbling cloud; girā-with voices.

Śukadeva Gosvāmī continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds.

The Yamadūtas were surprised to see that the Viṣṇudūtas, although polite, were hindering the rule of Yamarāja. Similarly, the Viṣṇudūtas were also surprised that the Yamadūtas, although claiming to be servants of Yamarāja, the supreme judge of religious principles, were unaware of the principles of religious action. Thus the Viṣṇudūtas smiled, thinking, "What is this nonsense they are speaking? If they are actually servants of Yamarāja they should know that Ajāmila is not a suitable candidate for them to carry off."

TEXT 38

śrī-viṣṇudūtā ūcuḥ
yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac cādharmasya lakṣaṇam

SYNONYMS

śrī-viṣṇudūtāḥ ūcuḥ-the blessed messengers of Lord Viṣṇu spoke; yūyam-all of you; vai-indeed; dharma-rājasya-of King Yamarāja, who knows the religious principles; yadi-if; nirdeśa-kāriṇaḥ-order carriers; brūta-just speak; dharmasya-of religious principles; naḥ-unto us; tattvam-the truth; yat-that which; ca-also; adharmasya-of impious activities; lakṣaṇam-symptoms.

The blessed messengers of Lord Viṣṇu, the Viṣṇudūtas, said: If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion.

This inquiry by the Viṣṇudūtas to the Yamadūtas is most important. A servant must know the instructions of his master. The servants of Yamarāja claimed to be carrying out his orders, and therefore the Viṣṇudūtas very intelligently asked them to explain the symptoms of religious and irreligious principles. A Vaiṣṇava knows these principles perfectly well because he is well acquainted with the instructions of the Supreme Personality of Godhead. The Supreme Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all other varieties of religion and just surrender unto Me." Therefore surrender unto the Supreme Personality of Godhead is the actual principle of religion. Those who have surrendered to the principles of material nature instead of to Kṛṣṇa are all impious, regardless of their material position. Unaware of the principles of religion, they do not surrender to Kṛṣṇa, and therefore they are considered sinful rascals, the lowest of men, and fools bereft of all knowledge. As Kṛṣṇa says in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." One who has not surrendered to Kṛṣṇa does not know the true principle of religion; otherwise he would have surrendered.

The question posed by the Viṣṇudūtas was very suitable. One who represents someone else must fully know that person's mission. The devotees in the Kṛṣṇa consciousness movement must therefore be fully aware of the mission of Kṛṣṇa and Lord Caitanya; otherwise they will be considered foolish. All devotees, especially preachers, must know the philosophy of Kṛṣṇa consciousness so as not to be embarrassed and insulted when they preach.

TEXT 39

kathaṁ svid dhriyate daṇḍaḥ
kiṁ vāsya sthānam īpsitam
daṇḍyāḥ kiṁ kāriṇaḥ sarve
āho svit katicin nṛṇām

SYNONYMS

katham svit-by which means; dhriyate-is imposed; daṇḍaḥ-punishment; kim-what; vā-or; asya-of this; sthānam-the place; īpsitam-desirable; daṇḍyāḥ-punishable; kim-whether; kāriṇaḥ-fruitive actors; sarve-all; āho svit-or whether; katicit-some; nṛṇām-of the human beings.

What is the process of punishing others? Who are the actual candidates for punishment? Are all karmīs engaged in fruitive activities punishable, or only some of them?

One who has the power to punish others should not punish everyone. There are innumerable living entities, the majority of whom are in the spiritual world and are nitya-mukta, everlastingly liberated. There is no question of judging these liberated living beings. Only a small fraction of the living entities, perhaps one fourth, are in the material world. And the major portion of the living entities in the material world-8,000,000 of the 8,400,000 forms of life-are lower than human beings. They are not punishable, for under the laws of material nature they are automatically evolving. Human beings, who are advanced in consciousness, are responsible, but not all of them are punishable. Those engaged in advanced pious activities are beyond punishment. Only those who engage in sinful activities are punishable. Therefore the Viṣṇudūtas particularly inquired about who is punishable and why Yamarāja has been designated to discriminate between who is punishable and who is not. How is one to be judged? What is the basic principle of authority? These are the questions raised by the Viṣṇudūtas.

TEXT 40

yamadūtā ūcuḥ
veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma

SYNONYMS

yamadūtāḥ ūcuḥ-the order carriers of Yamarāja said; veda-by the four Vedas (Sāma, Yajur, Ṛg and Atharva); praṇihitaḥ-prescribed; dharmaḥ-religious principles; hi-indeed; adharmaḥ-irreligious principles; tat-viparyayaḥ-the opposite of that (that which is not supported by Vedic injunctions); vedaḥ-the Vedas, books of knowledge; nārāyaṇaḥ sākṣāt-directly the Supreme Personality of Godhead (being the words of Nārāyaṇa); svayam-bhūḥ-self-born, self-sufficient (appearing only from the breath of Nārāyaṇa and not being learned from anyone else); iti-thus; śuśruma-we have heard.

The Yamadūtas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.

The servants of Yamarāja replied quite properly. They did not manufacture principles of religion or irreligion. Instead, they explained what they had heard from the authority Yamarāja. Mahājano yena gataḥ sa panthāḥ: one should follow the mahājana, the authorized person. Yamarāja is one of twelve authorities. Therefore the servants of Yamarāja, the Yamadūtas, replied with perfect clarity when they said śuśruma (”we have heard”). The members of modern civilization manufacture defective religious principles through speculative concoction. This is not dharma. They do not know what is dharma and what is adharma. Therefore, as stated in the beginning of Śrīmad-Bhāgavatam, dharmaḥ projjhita-kaitavo ’tra: [SB 1.1.2] dharma not supported by the Vedas is rejected from śrīmad-bhāgavata-dharma. Bhāgavata-dharma comprises only that which is given by the Supreme Personality of Godhead. Bhāgavata-dharma is sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] one must accept the authority of the Supreme Personality of Godhead and surrender to Him and whatever He says. That is dharma. Arjuna, for example, thinking that violence was adharma, was declining to fight, but Kṛṣṇa urged him to fight. Arjuna abided by the orders of Kṛṣṇa, and therefore he is actually a dharmī because the order of Kṛṣṇa is dharma. Kṛṣṇa says in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: ”The real purpose of veda, knowledge, is to know Me.” One who knows Kṛṣṇa perfectly is liberated. As Kṛṣṇa says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” One who understands Kṛṣṇa and abides by His order is a candidate for returning home, back to Godhead. It may be concluded that dharma, religion, refers to that which is ordered in the Vedas, and adharma, irreligion, refers to that which is not supported in the Vedas.

Dharma is not actually manufactured by Nārāyaṇa. As stated in the Vedas, asya mahato bhūtasya niśvasitam etad yad ṛg-vedaḥ iti: the injunctions of dharma emanate from the breathing of Nārāyaṇa, the supreme living entity. Nārāyaṇa exists eternally and breathes eternally, and therefore dharma, the injunctions of Nārāyaṇa, also exist eternally. Śrīla Madhvācārya, the original ācārya for those who belong to the Mādhva-Gauḍīya-sampradāya, says:

vedānāṁ prathamo vaktā
harir eva yato vibhuḥ
ato viṣṇv-ātmakā vedā
ity āhur veda-vādinaḥ

The transcendental words of the Vedas emanated from the mouth of the Supreme Personality of Godhead. Therefore the Vedic principles should be understood to be Vaiṣṇava principles because Viṣṇu is the origin of the Vedas. The Vedas contain nothing besides the instructions of Viṣṇu, and one who follows the Vedic principles is a Vaiṣṇava. The Vaiṣṇava is not a member of a manufactured community of this material world. A Vaiṣṇava is a real knower of the Vedas, as confirmed in Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]).

TEXT 41

yena sva-dhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham

SYNONYMS

yena-by whom (Nārāyaṇa); sva-dhāmni-although in His own place, the spiritual world; amī-all these; bhāvāḥ-manifestations; rajaḥ-sattva-tamaḥ-mayāḥ-created by the three modes of material nature (passion, goodness and ignorance); guṇa-qualities; nāma-names; kriyā-activities; rūpaiḥ-and with forms; vibhāvyante-are variously manifested; yathā-tatham-exactly to the right point.

The supreme cause of all causes, Nārāyaṇa, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. In this way all living entities are awarded different qualities, different names [such as brāhmaṇa, kṣatriya and vaiśya], different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation.

The Vedas inform us:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(Śvetāśvatara Upaniṣad 6.8)

Nārāyaṇa, the Supreme Personality of Godhead, is almighty, omnipotent. He has multifarious energies, and therefore He is able to remain in His own abode and without endeavor supervise and manipulate the entire cosmic manifestation through the interaction of the three modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. These interactions create different forms, bodies, activities and changes, which all occur perfectly. Because the Lord is perfect, everything works as if He were directly supervising and taking part in it. Atheistic men, however, being covered by the three modes of material nature, cannot see Nārāyaṇa to be the supreme cause behind all activities. As Kṛṣṇa says in Bhagavad-gītā (7.13):

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayam

”Deluded by the three modes, the whole world does not know Me, who am above the modes and inexhaustible.” Because unintelligent agnostics are mohita, illusioned by the three modes of material nature, they cannot understand that Nārāyaṇa, Kṛṣṇa, is the supreme cause of all activities. As stated in Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.”

TEXT 42

sūryo ’gniḥ khaṁ marud devaḥ
somaḥ sandhyāhanī diśaḥ
kaṁ kuḥ svayaṁ dharma iti
hy ete daihyasya sākṣiṇaḥ

SYNONYMS

sūryaḥ-the sun-god; agniḥ-the fire; kham-the sky; marut-the air; devaḥ-the demigods; somaḥ-the moon; sandhyā-evening; ahanī-the day and night; diśaḥ-the directions; kam-the water; kuḥ-the land; svayam-personally; dharmaḥ-Yamarāja or the Supersoul; iti-thus; hi-indeed; ete-all of these; daihyasya-of a living entity embodied in the material elements; sākṣiṇaḥ-witnesses.

The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land and Supersoul Himself all witness the activities of the living entity.

The members of some religious sects, especially Christians, do not believe in the reactions of karma. We once had a discussion with a learned Christian professor who argued that although people are generally punished after the witnesses of their misdeeds are examined, where are the witnesses responsible for one’s suffering the reactions of past karma? To such a person the answer by the Yamadūtas is given here. A conditioned soul thinks that he is working stealthily and that no one can see his sinful activities, but we can understand from the śāstras that there are many witnesses, including the sun, fire, sky, air, moon, demigods, evening, day, night, directions, water, land and the Supersoul Himself, who sits with the individual soul within his heart. Where is the dearth of witnesses? The witnesses and the Supreme Lord both exist, and therefore so many living entities are elevated to higher planetary systems or degraded to lower planetary systems, including the hellish planets. There are no discrepancies, for everything is arranged perfectly by the management of the Supreme God (svābhāvikī jñāna-bala-kriyā ca). The witnesses mentioned in this verse are also mentioned in other Vedic literatures:

āditya-candrāv anilo ’nalaś ca
dyaur bhūmir āpo hṛdayaṁ yamaś ca
ahaś ca rātriś ca ubhe ca sandhye
dharmo ’pi jānāti narasya vṛttam

TEXT 43

etair adharmo vijñātaḥ
sthānaṁ daṇḍasya yujyate
sarve karmānurodhena
daṇḍam arhanti kāriṇaḥ

SYNONYMS

etaiḥ-by all these (witnesses, beginning from the sun-god); adharmaḥ-deviation from the regulative principles; vijñātaḥ-is known; sthānam-the proper place; daṇḍasya-of punishment; yujyate-is accepted as; sarve-all; karma-anurodhena-with consideration of the activities performed; daṇḍam-punishment; arhanti-deserve; kāriṇaḥ-the performers of sinful activities.

The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.

TEXT 44

sambhavanti hi bhadrāṇi
viparītāni cānaghāḥ
kāriṇāṁ guṇa-saṅgo ’sti
dehavān na hy akarma-kṛt

SYNONYMS

sambhavanti-there are; hi-indeed; bhadrāṇi-auspicious, pious activities; viparītāni-just the opposite (inauspicious, sinful activities); ca-also; anaghāḥ-O sinless inhabitants of Vaikuṇṭha; kāriṇām-of the fruitive workers; guṇa-saṅgaḥ-contamination of the three modes of nature; asti-there is; deha-vān-anyone who has accepted this material body; na-not; hi-indeed; akarma-kṛt-without performing action.

O inhabitants of Vaikuṇṭha, you are sinless, but those within this material world are all karmīs, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly.

One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

The difference between human beings and nonhuman beings is that a human is supposed to act according to the direction of the Vedas. Unfortunately, men manufacture their own ways of acting, without reference to the Vedas. Therefore all of them commit sinful actions and are punishable.

TEXT 45

yena yāvān yathādharmo
dharmo veha samīhitaḥ
sa eva tat-phalaṁ bhuṅkte
tathā tāvad amutra vai

SYNONYMS

yena-by which person; yāvān-to which extent; yathā-in which manner; adharmaḥ-irreligious activities; dharmaḥ-religious activities; vā-or; iha-in this life; samīhitaḥ-performed; saḥ-that person; eva-indeed; tat-phalam-the particular result of that; bhuṅkte-enjoys or suffers; tathā-in that way; tāvat-to that extent; amutra-in the next life; vai-indeed.

In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.

As stated in Bhagavad-gītā (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

Those who act in the mode of goodness are promoted to higher planetary systems to become demigods, those who act in an ordinary way and do not commit excessively sinful acts remain within this middle planetary system, and those who perform abominable sinful actions must go down to hellish life.

TEXT 46

yatheha deva-pravarās
trai-vidhyam upalabhyate
bhūteṣu guṇa-vaicitryāt
tathānyatrānumīyate

SYNONYMS

yathā-just as; iha-in this life; deva-pravarāḥ-O best of the demigods; trai-vidhyam-three kinds of attributes; upalabhyate-are achieved; bhūteṣu-among all living entities; guṇa-vaicitryāt-because of the diversity of the contamination by the three modes of nature; tathā-similarly; anyatra-in other places; anumīyate-it is inferred.

O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act.

The actions and reactions of the three modes of material nature are visible in this life. For example, some people are very happy, some are very distressed, and some are in mixed happiness and distress. This is the result of past association with the modes of material nature-goodness, passion and ignorance. Since these varieties are visible in this life, we may assume that the living entities, according to their association with the different modes of material nature, will be happy, distressed or between the two in their next lives also. Therefore the best policy is to disassociate oneself from the three modes of material nature and be always transcendental to their contamination. This is possible only when one fully engages in the devotional service of the Lord. As Kṛṣṇa confirms in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." Unless one is fully absorbed in the service of the Lord, one is subject to the contamination of the three modes of material nature and must therefore suffer from distress or mixed happiness and distress.

TEXT 47

vartamāno 'nyayoḥ kālo
guṇābhijñāpako yathā
evaṁ janmānyayor etad
dharmādharma-nidarśanam

SYNONYMS

vartamānaḥ-the present; anyayoḥ-of the past and future; kālaḥ-time; guṇa-abhijñāpakaḥ-making known the qualities; yathā-just as; evam-thus; janma-birth; anyayoḥ-of the past and future births; etat-this; dharma-religious principles; adharma-irreligious principles; nidarśanam-indicating.

Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives.

Our past and future are not very difficult to understand, for time is under the contamination of the three modes of material nature. As soon as spring arrives, the usual exhibition of various types of fruits and flowers automatically becomes manifest, and therefore we may conclude that spring in the past was adorned with similar fruits and flowers and will be so adorned in the future also. Our repetition of birth and death is taking place within time, and according to the influence of the modes of nature, we are receiving various types of bodies and being subjected to various conditions.

TEXT 48

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate ’pūrvaṁ
manasā bhagavān ajaḥ

SYNONYMS

manasā-by the mind; eva-indeed; pure-in his abode, or within everyone’s heart like the Supersoul; devaḥ-the demigod Yamarāja (dīvyatīti devaḥ, one who is always brilliant and illuminated is called deva); pūrva-rūpam-the past religious or irreligious condition; vipaśyati-completely observes; anumīmāṁsate-he considers; apūrvam-the future condition; manasā-with his mind; bhagavān-who is omnipotent; ajaḥ-as good as Lord Brahmā.

The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode or in everyone’s heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

One should not consider Yamarāja an ordinary living being. He is as good as Lord Brahmā. He has the complete cooperation of the Supreme Lord, who is situated in everyone’s heart, and therefore, by the grace of the Supersoul, he can see the past, present and future of a living being from within. The word anumīmāṁsate means that he can decide in consultation with the Supersoul. Anu means ”following.” The actual decisions concerning the next lives of the living entities are made by the Supersoul, and they are carried out by Yamarāja.

TEXT 49

yathājñas tamasā yukta
upāste vyaktam eva hi
na veda pūrvam aparaṁ
naṣṭa-janma-smṛtis tathā

SYNONYMS

yathā-just as; ajñaḥ-an ignorant living being; tamasā-in sleep; yuktaḥ-engaged; upāste-acts according to; vyaktam-a body manifested in a dream; eva-certainly; hi-indeed; na veda-does not know; pūrvam-the past body; aparam-the next body; naṣṭa-lost; janma-smṛtiḥ-the remembrance of birth; tathā-similarly.

As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

A man engages in sinful activities because he does not know what he did in his past life to get his present materially conditioned body, which is subjected to the threefold miseries. As stated by Ṛṣabhadeva in Śrīmad-Bhāgavatam (5.5.4), nūnaṁ pramattaḥ kurute vikarma: a human being who is mad after sense gratification does not hesitate to act sinfully. Yad indriya-prītaya āpṛṇoti: he performs sinful actions simply for sense gratification. Na sādhu manye: this is not good. Yata ātmano ’yam asann api kleśada āsa dehaḥ: because of such sinful actions, one receives another body in which to suffer as he is suffering in his present body because of his past sinful activities.

It should be understood that a person who does not have Vedic knowledge always acts in ignorance of what he has done in the past, what he is doing at the present and how he will suffer in the future. He is completely in darkness. Therefore the Vedic injunction is, tamasi mā: ”Don’t remain in darkness.” Jyotir gama: ”Try to go to the light.” The light or illumination is Vedic knowledge, which one can understand when he is elevated to the mode of goodness or when he transcends the mode of goodness by engaging in devotional service to the spiritual master and the Supreme Lord. This is described in the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." The Vedas enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] one must approach a spiritual master who has full knowledge of the Vedas and be faithfully directed by him in order to become a devotee of the Lord. Then the knowledge of the Vedas will be revealed. When the Vedic knowledge is revealed, one need no longer remain in the darkness of material nature.

According to his association with the material modes of nature-goodness, passion and ignorance-a living entity gets a particular type of body. The example of one who associates with the mode of goodness is a qualified brāhmaṇa. Such a brāhmaṇa knows past, present and future because he consults the Vedic literature and sees through the eyes of śāstra (śāstra-cakṣuḥ). He can understand what his past life was, why be is in the present body, and how he can obtain liberation from the clutches of māyā and not accept another material body. This is all possible when one is situated in the mode of goodness. Generally, however, the living entities are engrossed in the modes of passion and ignorance.

In any case, one receives an inferior or superior body at the discretion of the Supreme Personality of Godhead, Paramātmā. As stated in the previous verse:

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate 'pūrvaṁ
manasā bhagavān ajaḥ

Everything depends on bhagavān, or ajaḥ, the unborn. Why doesn't one please Bhagavān to receive a better body? The answer is ajñas tamasā: because of gross ignorance. One who is in complete darkness cannot know what his past life was or what his next life will be; he is simply interested in his present body. Even though he has a human body, a person in the mode of ignorance and interested only in his present body is like an animal, for an animal, being covered by ignorance, thinks that the ultimate goal of life and happiness is to eat as much as possible. A human being must be educated to understand his past life and how he can endeavor for a better life in the future. There is even a book, called Bhṛgu-saṁhitā, which reveals information about one's past, present and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark. Indeed, the future is always dark for one who is grossly covered by ignorance. Especially in this age, human society is covered by the mode of ignorance, and therefore everyone thinks his present body to be everything, without consideration of the past or future.

TEXT 50

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo 'śnute

SYNONYMS

pañcabhiḥ-with the five working senses (voice, arms, legs, anus and genitals); kurute-performs; sva-arthān-his desired interests; pañca-the five objects of the senses (sound, form, touch, aroma and taste); veda-knows; atha-thus; pañcabhiḥ-by the five senses of perception (hearing, seeing, smelling, tasting and feeling); ekaḥ-the one; tu-but; ṣoḍaśena-by these fifteen items and the mind; trīn-the three categories of experience (happiness, distress and a mixture of both); svayam-he, the living entity himself; saptadaśaḥ-the seventeenth item; aśnute-enjoys.

Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situations, namely happy, distressful and mixed.

Everyone engages in work with his hands, legs and other senses just to achieve a certain goal according to his concocted ideas. One tries to enjoy the five sense objects, namely form, sound, taste, aroma and touch, not knowing the actual goal of life, which is to satisfy the Supreme Lord. Because of disobeying the Supreme Lord, one is put into material conditions, and he then tries to improve his situation in a concocted way, not desiring to follow the instructions of the Supreme Personality of Godhead. Nevertheless, the Supreme Lord is so kind that He comes Himself to instruct the bewildered living entity how to act obediently and then gradually return home, back to Godhead, where he can attain an eternal, peaceful life of bliss and knowledge. The living entity has a body, which is a very complicated combination of the material elements, and with this body he struggles alone, as indicated in this verse by the words ekas tu. For example, if one is struggling in the ocean, he must swim through it alone. Although many other men and aquatics are swimming in the ocean, he must take care of himself because no one else will help him. Therefore this verse indicates that the seventeenth item, the soul, must work alone. Although he tries to create society, friendship and love, no one will be able to help him but Kṛṣṇa, the Supreme Lord. Therefore his only concern should be how to satisfy Kṛṣṇa. That is also what Kṛṣṇa wants (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). People bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one's only hope, as Kṛṣṇa advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Śrī Caitanya Mahāprabhu therefore prayed:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O Kṛṣṇa, beloved son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me."

In a similar way, Bhaktivinoda Ṭhākura sang:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya

"My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself." We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Kṛṣṇa, he is then delivered from the ocean of nescience.

TEXT 51

tad etat ṣoḍaśa-kalaṁ
liṅgaṁ śakti-trayaṁ mahat
dhatte 'nusaṁsṛtiṁ puṁsi
harṣa-śoka-bhayārtidām

SYNONYMS

tat-therefore; etat-this; ṣoḍaśa-kalam-made of sixteen parts (namely the ten senses, the mind and the five sense objects); liṅgam-the subtle body; śakti-trayam-the effect of the three modes of material nature; mahat-insurmountable; dhatte-gives; anusaṁsṛtim-almost perpetual rotation and transmigration in different types of bodies; puṁsi-unto the living entity; harṣa-jubilation; śoka-lamentation; bhaya-fear; ārti-misery; dām-which gives.

The subtle body is endowed with sixteen parts-the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called saṁsṛti, or transmigration in material life.

The sum and substance of material conditional life is explained in this verse. The living entity, the seventeenth element, is struggling alone, life after life. This struggle is called saṁsṛti, or material conditional life. In Bhagavad-gītā it is said that the force of material nature is insurmountably strong (daivī hy eṣā guṇa-mayī mama māyā duratyayā). Material nature harasses the living entity in different bodies, but if the living entity surrenders to the Supreme Personality of Godhead, he becomes free from this entanglement, as confirmed in Bhagavad-gītā (māṁ eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]). Thus his life becomes successful.

TEXT 52

dehy ajño 'jita-ṣaḍ-vargo
necchan karmāṇi kāryate
kośakāra ivātmānaṁ
karmaṇācchādya muhyati

SYNONYMS

dehī-the embodied soul; ajñaḥ-without perfect knowledge; ajita-ṣaṭ-vargaḥ-who has not controlled the senses of perception and the mind; na icchan-without desiring; karmāṇi-activities for material benefit; kāryate-is caused to perform; kośakāraḥ-the silkworm; iva-like; ātmānam-himself; karmaṇā-by fruitive activities; ācchādya-covering; muhyati-becomes bewildered.

The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

As already explained, the influence of the modes of nature is very strong. The living entity entangled in different types of fruitive activity is like a silkworm trapped in a cocoon. Getting free is very difficult unless he is helped by the Supreme Personality of Godhead.

TEXT 53

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśaḥ karma
guṇaiḥ svābhāvikair balāt

SYNONYMS

na-not; hi-indeed; kaścit-anyone; kṣaṇam api-even for a moment; jātu-at any time; tiṣṭhati-remains; akarma-kṛt-without doing anything; kāryate-he is caused to perform; hi-indeed; avaśaḥ-automatically; karma-fruitive activities; guṇaiḥ-by the three modes of nature; svābhāvikaiḥ-which are produced by his own tendencies in previous lives; balāt-by force.

Not a single living entity can remain unengaged even for a moment. One must act by his natural tendency according to the three modes of material nature because this natural tendency forcibly makes him work in a particular way.

The svābhāvika, or one's natural tendency, is the most important factor in action. One's natural tendency is to serve because a living entity is an eternal servant of God. The living entity wants to serve, but because of his forgetfulness of his relationship with the Supreme Lord, he serves under the modes of material nature and manufactures various modes of service, such as socialism, humanitarianism and altruism. However, one should be enlightened in the tenets of Bhagavad-gītā and accept the instruction of the Supreme Personality of Godhead that one give up all natural tendencies for material service under different names and take to the service of the Lord. One's original natural tendency is to act in Kṛṣṇa consciousness because one's real nature is spiritual. The duty of a human being is to understand that since he is essentially spirit, he must abide by the spiritual tendency and not be carried away by material tendencies. Śrīla Bhaktivinoda Ṭhākura has therefore sung:

(miche) māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi

"My dear brothers, you are being carried away by the waves of material energy and are suffering in many miserable conditions. Sometimes you are drowning in the waves of material nature, and sometimes you are tossed like a swimmer struggling in the ocean." As confirmed by Bhaktivinoda Ṭhākura, this tendency to be battered by the waves of māyā can be changed to one's original, natural tendency, which is spiritual, when the living entity comes to understand that he is eternally kṛṣṇa-dāsa, a servant of God, Kṛṣṇa.

(jīva) kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi

If instead of serving māyā under different names, one turns his service attitude toward the Supreme Lord, he is then safe, and there is no more difficulty. If one returns to his original, natural tendency in the human form of life by understanding the perfect knowledge given by Kṛṣṇa Himself in the Vedic literature, one's life is successful.

TEXT 54

labdhvā nimittam avyaktaṁ
vyaktāvyaktaṁ bhavaty uta
yathā-yoni yathā-bījaṁ
svabhāvena balīyasā

SYNONYMS

labdhvā-having gotten; nimittam-the cause; avyaktam-unseen or unknown to the person; vyakta-avyaktam-manifested and unmanifested, or the gross body and the subtle body; bhavati-come into being; uta-certainly; yathā-yoni-exactly like the mother; yathā-bījam-exactly like the father; sva-bhāvena-by the natural tendency; balīyasā-which is very powerful.

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

The gross body is a product of the subtle body. As stated in Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." The atmosphere of the subtle body at the time of death is created by the activities of the gross body. Thus the gross body acts during one's lifetime, and the subtle body acts at the time of death. The subtle body, which is called liṅga, the body of desire, is the background for the development of a particular type of gross body, which is either like that of one's mother or like that of one's father. According to the Ṛg Veda, if at the time of sex the secretions of the mother are more profuse than those of the father, the child will receive a female body, and if the secretions of the father are more profuse than those of the mother, the child will receive a male body. These are the subtle laws of nature, which act according to the desire of the living entity. If a human being is taught to change his subtle body by developing a consciousness of Kṛṣṇa, at the time of death the subtle body will create a gross body in which he will be a devotee of Kṛṣṇa, or if he is still more perfect, he will not take another material body but will immediately get a spiritual body and thus return home, back to Godhead. This is the process of the transmigration of the soul. Therefore instead of trying to unite human society through pacts for sense gratification that can never be achieved, it is clearly desirable to teach people how to become Kṛṣṇa conscious and return home, back to Godhead. This is true now and, indeed, at any time.

TEXT 55

eṣa prakṛti-saṅgena
puruṣasya viparyayaḥ
āsīt sa eva na cirād
īśa-saṅgād vilīyate

SYNONYMS

eṣaḥ-this; prakṛti-saṅgena-because of association with the material nature; puruṣasya-of the living entity; viparyayaḥ-a situation of forgetfulness or an awkward position; āsīt-came to be; saḥ-that position; eva-indeed; na-not; cirāt-taking a long time; īśa-saṅgāt-from the association of the Supreme Lord; vilīyate-is vanquished.

Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.

The word prakṛti means material nature, and puruṣa may also refer to the Supreme Personality of Godhead. If one wants to continue his association with prakṛti, the female energy of Kṛṣṇa, and be separated from Kṛṣṇa by the illusion that he is able to enjoy prakṛti, he must continue in his conditional life. If he changes his consciousness, however, and associates with the supreme, original person (puruṣaṁ śāśvatam), or with His associates, he can get out of the entanglement of material nature. As confirmed in

Bhagavad-gītā (4.9), janma karma ca me divyam evaṁ yo vetti tattvataḥ: one must simply understand the Supreme Person, Kṛṣṇa, in terms of His form, name, activities and pastimes. This will keep one always in the association of Kṛṣṇa. Tyaktvā dehaṁ punar janma naiti mām eti so'rjuna: [Bg. 4.9] thus after giving up his gross material body, one accepts not another gross body but a spiritual body in which to return home, back to Godhead. Thus one ends the tribulation caused by his association with the material energy. In summary, the living entity is an eternal servant of God, but he comes to the material world and is bound by material conditions because of his desire to lord it over matter. Liberation means giving up this false consciousness and reviving one's original service to the Lord. This return to one's original life is called mukti, as confirmed in Śrīmad-Bhāgavatam (muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ).

TEXTS 56–57

ayaṁ hi śruta-sampannaḥ
śīla-vṛtta-guṇālayaḥ
dhṛta-vrato mṛdur dāntaḥ
satya-vāṅ mantra-vic chuciḥ
gurv-agny-atithi-vṛddhānāṁ
śuśrūṣur anahaṅkṛtaḥ
sarva-bhūta-suhṛt sādhur
mita-vāg anasūyakaḥ

SYNONYMS

ayam-this person (known as Ajāmila); hi-indeed; śruta-sampannaḥ-well educated in Vedic knowledge; śīla-of good character; vṛtta-good conduct; guṇa-and good qualities; ālayaḥ-the reservoir; dhṛta-vrataḥ-fixed in the execution of the Vedic injunctions; mṛduḥ-very mild; dāntaḥ-completely controlling the mind and senses; satya-vāk-always truthful; mantra-vit-knowing how to chant the Vedic hymns; śuciḥ-always very neat and clean; guru-the spiritual master; agni-the fire-god; atithi-guests; vṛddhānām-and of the old household members; śuśrūṣuḥ-very respectfully engaged in the service; anahaṅkṛtaḥ-without pride or false prestige; sarva-bhūta-suhṛt-friendly to all living entities; sādhuḥ-well behaved (no one could find any fault in his character); mita-vāk-talking with great care not to speak nonsense; anasūyakaḥ-not envious.

In the beginning this brāhmaṇa named Ajāmila studied all the Vedic literatures. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajāmila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.

The order carriers of Yamarāja, the Yamadūtas, are explaining the factual position of piety and impiety and how a living entity is entangled in this material world. Describing the history of Ajāmila's life, the Yamadūtas relate that in the beginning he was a learned scholar of the Vedic literature. He was well behaved, neat and clean, and very kind to everyone. In fact, he had all good qualities. In other words, he was like a perfect brāhmaṇa. A brāhmaṇa is expected to be perfectly pious, to follow all the regulative principles and to have all good qualities. The symptoms of piety are explained in these verses. Śrīla Vīrarāghava Ācārya comments that dhṛta-vrata means dhṛtaṁ vrataṁ strī-saṅga-rāhityātmaka-brahmacarya-rūpam. In other words, Ajāmila followed the rules and regulations of celibacy as a perfect brahmacārī and was very softhearted, truthful, clean and pure. How he fell down in spite of all these qualities and thus came to be threatened with punishment by Yamarāja will be described in the following verses.

TEXTS 58–60

ekadāsau vanaṁ yātaḥ
pitṛ-sandeśa-kṛd dvijaḥ
ādāya tata āvṛttaḥ
phala-puṣpa-samit-kuśān
dadarśa kāminaṁ kañcic
chūdraṁ saha bhujiṣyayā
pītvā ca madhu maireyaṁ
madāghūrṇita-netrayā
mattayā viślathan-nīvyā
vyapetaṁ nirapatrapam
krīḍantam anugāyantaṁ
hasantam anayāntike

SYNONYMS

ekadā-once upon a time; asau-this Ajāmila; vanam yātaḥ-went to the forest; pitṛ-of his father; sandeśa-the order; kṛt-carrying out; dvijaḥ-the brāhmaṇa; ādāya-collecting; tataḥ-from the forest; āvṛttaḥ-returning; phala-puṣpa-fruits and flowers; samit-kuśān-two kinds of grass, known as samit and kuśa; dadarśa-saw; kāminam-very lusty; kañcit-someone; śūdram-a fourth-class man, a śūdra; saha-along with; bhujiṣyayā-an ordinary maidservant or prostitute; pītvā-after drinking; ca-also; madhu-nectar; maireyam-made of the soma flower; mada-by intoxication; āghūrṇita-moving; netrayā-her eyes; mattayā-intoxicated; viślathat-nīvyā-whose dress was slackened; vyapetam-fallen from proper behavior; nirapatrapam-without fear of public opinion; krīḍantam-engaged in enjoyment; anugāyantam-singing; hasantam-smiling; anayā-with her; antike-close by.

Once this brāhmaṇa Ajāmila, following the order of his father, went to the forest to collect fruit, flowers and two kinds of grass, called samit and kuśa. On the way home, he came upon a śūdra, a very lusty, fourth-class man, who was shamelessly embracing and kissing a prostitute. The śūdra was smiling, singing and enjoying as if this were proper behavior. Both the śūdra and the prostitute were drunk. The prostitute's eyes were rolling in intoxication, and her dress had become loose. Such was the condition in which Ajāmila saw them.

While traveling along the public way, Ajāmila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken śūdra and the prostitute, Ajāmila, who was a perfect brahmacārī, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a brahmacārī student who sees such behavior. For such a brahmacārī to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Kṛṣṇa consciousness very seriously, he can withstand the provocation created by sin. In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa mantra, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this Kali-yuga.

TEXT 61

dṛṣṭvā tāṁ kāma-liptena
bāhunā parirambhitām
jagāma hṛc-chaya-vaśaṁ
sahasaiva vimohitaḥ

SYNONYMS

dṛṣṭvā-by seeing; tām-her (the prostitute); kāma-liptena-decorated with turmeric to incite lusty desires; bāhunā-with the arm; parirambhitām-embraced; jagāma-went; hṛt-śaya-of lusty desires within the heart; vaśam-under the control; sahasā-suddenly; eva-indeed; vimohitaḥ-being illusioned.

The śūdra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajāmila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control.

It is said that if one's body is smeared with turmeric, it attracts the lusty desires of the opposite sex. The word kāma-liptena indicates that the śūdra was decorated with turmeric smeared on his body.

TEXT 62

stambhayann ātmanātmānaṁ
yāvat sattvaṁ yathā-śrutam
na śaśāka samādhātuṁ
mano madana-vepitam

SYNONYMS

stambhayan-trying to control; ātmanā-by the intelligence; ātmānam-the mind; yāvat sattvam-as far as possible for him; yathā-śrutam-by remembering the instruction (of celibacy, brahmacarya, not even to see a woman); na-not; śaśāka-was able; samādhātum-to restrain; manaḥ-the mind; madana-vepitam-agitated by Cupid or lusty desire.

As far as possible he patiently tried to remember the instructions of the śāstras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

Unless one is very strong in knowledge, patience and proper bodily, mental and intellectual behavior, controlling one's lusty desires is extremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex life, even a fully qualified brāhmaṇa, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.

TEXT 63

tan-nimitta-smara-vyāja-
graha-grasto vicetanaḥ
tām eva manasā dhyāyan
sva-dharmād virarāma ha

SYNONYMS

tat-nimitta-caused by the sight of her; smara-vyāja-taking advantage of his thinking of her always; graha-grastaḥ-being caught by an eclipse; vicetanaḥ-having completely forgotten his real position; tām-her; eva-certainly; manasā-by the mind; dhyāyan-meditating upon; sva-dharmāt-from the regulative principles executed by a brāhmaṇa; virarāma ha-he completely ceased.

In the same way that the sun and moon are eclipsed by a low planet, the brāhmaṇa lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brāhmaṇa.

By speaking this verse, Śukadeva Gosvāmī wants to impress upon the mind of the reader that Ajāmila's exalted position as a brāhmaṇa was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life, by chanting the four syllables of the name Nārāyaṇa, he was saved from the gravest danger of falling down. Svalpam apy asya dharmasya trāyate mahato bhayāt: even a little devotional service can save one from the greatest danger. Devotional service, which begins with chanting of the holy name of the Lord, is so powerful that even if one falls down from the exalted position of a brāhmaṇa through sexual indulgence, he can be saved from all calamities if he somehow or other chants the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in Bhagavad-gītā it is advised that one not forget the chanting of the holy name even for a moment (satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]). There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Kṛṣṇa mahā-mantra, he will be safe without a doubt.

TEXT 64

tām eva toṣayām āsa
pitryeṇārthena yāvatā
grāmyair manoramaiḥ kāmaiḥ
prasīdeta yathā tathā

SYNONYMS

tām-her (the prostitute); eva-indeed; toṣayām āsa-he tried to please; pitryeṇa-he got from his father's hard labor; arthena-by the money; yāvatā-as long as possible; grāmyaiḥ-material; manaḥ-ramaiḥ-pleasing to her mind; kāmaiḥ-by presentations for sense enjoyment; prasīdeta-she would be satisfied; yathā-so that; tathā-in that way.

Thus Ajāmila began spending whatever money he had inherited from his father to satisfy the prostitute with various material presentations so that she would remain pleased with him. He gave up all his brahminical activities to satisfy the prostitute.

There are many instances throughout the world in which even a purified person, being attracted by a prostitute, spends all the money he has inherited. Prostitute hunting is so abominable that the desire for sex with a prostitute can ruin one's character, destroy one's exalted position and plunder all one's money. Therefore illicit sex is strictly prohibited. One should be satisfied with his married wife, for even a slight deviation will create havoc. A Kṛṣṇa conscious gṛhastha should always remember this. He should always be satisfied with one wife and be peaceful simply by chanting the Hare Kṛṣṇa mantra. Otherwise at any moment he may fall down from his good position, as exemplified in the case of Ajāmila.

TEXT 65

viprāṁ sva-bhāryām aprauḍhāṁ
kule mahati lambhitām
visasarjācirāt pāpaḥ
svairiṇyāpāṅga-viddha-dhīḥ

SYNONYMS

viprām-the daughter of a brāhmaṇa; sva-bhāryām-his wife; aprauḍhām-not very old (youthful); kule-from a family; mahati-very respectable; lambhitām-married; visasarja-he gave up; acirāt-very soon; pāpaḥ-being sinful; svairiṇyā-of the prostitute; apāṅga-viddha-dhīḥ-his intelligence pierced by the lustful glance.

Because his intelligence was pierced by the lustful glance of the prostitute, the victimized brāhmaṇa Ajāmila engaged in sinful acts in her association. He even gave up the company of his very beautiful young wife, who came from a very respectable brāhmaṇa family.

Customarily everyone is eligible to inherit his father's property, and Ajāmila also inherited the money of his father. But what did he do with the money? Instead of engaging the money in the service of Kṛṣṇa, he engaged it in the service of a prostitute. Therefore he was condemned and was punishable by Yamarāja. How did this happen? He was victimized by the dangerous lustful glance of a prostitute.

TEXT 66

yatas tataś copaninye
nyāyato 'nyāyato dhanam
babhārāsyāḥ kuṭumbinyāḥ
kuṭumbaṁ manda-dhīr ayam

SYNONYMS

yataḥ tataḥ-wherever possible, however possible; ca-and; upaninye-he got; nyāyataḥ-properly; anyāyataḥ-improperly; dhanam-money; babhāra-he maintained; asyāḥ-of her; kuṭum-binyāḥ-possessing many sons and daughters; kuṭumbam-the family; manda-dhīḥ-bereft of all intelligence; ayam-this person (Ajāmila).

Although born of a brāhmaṇa family, this rascal, bereft of intelligence because of the prostitute's association, earned money somehow or other, regardless of whether properly or improperly, and used it to maintain the prostitute's sons and daughters.

TEXT 67

yad asau śāstram ullaṅghya
svaira-cāry ati-garhitaḥ
avartata ciraṁ kālam
aghāyur aśucir malāt

SYNONYMS

yat-because; asau-this brāhmaṇa; śāstram ullaṅghya-transgressing the laws of śāstra; svaira-cārī-acting irresponsibly; ati-garhitaḥ-very much condemned; avartata-passed; ciram kālam-a long time; agha-āyuḥ-whose life was full of sinful activities; aśuciḥ-unclean; malāt-because of impurity.

This brāhmaṇa irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.

Food prepared by an unclean, sinful man or woman, especially a prostitute, is extremely infectious. Ajāmila ate such food, and therefore he was subject to be punished by Yamarāja.

TEXT 68

tata enaṁ daṇḍa-pāṇeḥ
sakāśaṁ kṛta-kilbiṣam
neṣyāmo 'kṛta-nirveśaṁ

yatra daṇḍena śuddhyati
SYNONYMS

tataḥ-therefore; enam-him; daṇḍa-pāṇeḥ-of Yamarāja, who is authorized to punish; sakāśam-in the presence; kṛta-kilbiṣam-who has regularly committed all sinful activities; neṣyāmaḥ-we shall take; akṛta-nirveśam-who has not undergone atonement; yatra-where; daṇḍena-by punishment; śuddhyati-he will be purified.

This man Ajāmila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of Yamarāja for punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.

The Viṣṇudūtas had forbidden the Yamadūtas to take Ajāmila to Yamarāja, and therefore the Yamadūtas explained that taking such a man to Yamarāja was appropriate. Since Ajāmila had not undergone atonement for his sinful acts, he was to be taken to Yamarāja to be purified. When a man commits murder he becomes sinful, and therefore he also must be killed; otherwise after death he must suffer many sinful reactions. Similarly, punishment by Yamarāja is a process of purification for the most abominable sinful persons. Therefore the Yamadūtas requested the Viṣṇudūtas not to obstruct their taking Ajāmila to Yamarāja.

Thus end the Bhaktivedanta purports of the Sixth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled ”The History of the Life of Ajāmila.”

20.7.1 Chapter Two

Ajāmila Delivered by the Viṣṇudūtas

In this chapter the messengers from Vaikuṇṭha explain to the Yamadūtas the glories of chanting the holy name of the Lord. The Viṣṇudūtas said, ”Now impious acts are being performed even in an assembly of devotees, for a person who is not punishable is going to be punished in the assembly of Yamarāja. The mass of people are helpless and must depend upon the government for their safety and security, but if the government takes advantage of this to harm the citizens, where will they go? We see perfectly that Ajāmila should not be punished, although you are attempting to take him to Yamarāja for punishment.”

It was due to Ajāmila’s glorifying the holy name of the Supreme Lord that he was not punishable. The Viṣṇudūtas explained this as follows: ”Simply by once chanting the holy name of Nārāyaṇa, this brāhmaṇa has become free from the reactions of sinful life. Indeed, he has been freed not only from the sins of this life, but from the sins of many, many thousands of other lives. He has already undergone true atonement for all his sinful actions. If one atones according to the directions of the śāstras, one does not actually become free from sinful reactions, but if one chants the holy name of the Lord, even a glimpse of such chanting can immediately free one from all sins. Chanting the glories of the Lord’s holy name awakens all good fortune. Therefore there is no doubt that Ajāmila, being completely free from all sinful reactions, should not be punished by Yamarāja.”

As they were saying this, the Viṣṇudūtas released Ajāmila from the ropes of the Yamadūtas and left for their own abode. The brāhmaṇa Ajāmila, however, offered his respectful obeisances to the Viṣṇudūtas. He could understand how fortunate he was to have chanted the holy name of Nārāyaṇa at the end of his life. Indeed, he could realize the full significance of this good fortune. Having thoroughly understood the discussion between the Yamadūtas and the Viṣṇudūtas, he became a pure devotee of the Supreme Personality of Godhead. He lamented very much for how very sinful he had been, and he condemned himself again and again.

Finally, because of his association with the Viṣṇudūtas, Ajāmila, his original consciousness aroused, gave up everything and went to Hardwar, where he engaged in devotional service without deviation, always thinking of the Supreme Personality of Godhead. Thus the Viṣṇudūtas went there, seated him on a golden throne and took him away to Vaikuṇṭhaloka.

In summary, although the sinful Ajāmila meant to call his son, the holy name of Lord Nārāyaṇa, even though chanted in the preliminary stage, nāmābhāsa, was able to give him liberation. Therefore one who chants the holy name of the Lord with faith and devotion is certainly exalted. He is protected even in his material, conditional life.

TEXT 1

śrī-bādarāyaṇir uvāca
evaṁ te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ
SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śukadeva Gosvāmī, the son of Vyāsadeva, said; evam-thus; te-they; bhagavat-dūtāḥ-the servants of Lord Viṣṇu; yamadūta-by the servants of Yamarāja; abhibhāṣitam-what was spoken; upadhārya-hearing; atha-then; tān-unto them; rājan-O King; pratyāhuḥ-replied properly; naya-kovidāḥ-being conversant in good arguments or good logic.

Śukadeva Gosvāmī said: My dear King, the servants of Lord Viṣṇu are always very expert in logic and arguments. After hearing the statements of the Yamadūtas, they replied as follows.

TEXT 2

śrī-viṣṇudūtā ūcuḥ
aho kaṣṭaṁ dharma-dṛśām
adharmaḥ spṛśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā
SYNONYMS

śrī-viṣṇudūtāḥ ūcuḥ-the Viṣṇudūtas said; aho-alas; kaṣṭam-how painful it is; dharma-dṛśām-of persons interested in maintaining religion; adharmaḥ-irreligion; spṛśate-is affecting; sabhām-the assembly; yatra-wherein; adaṇḍyeṣu-upon persons not to be punished; apāpeṣu-who are sinless; daṇḍaḥ-punishment; yaiḥ-by whom; dhriyate-is being allotted; vṛthā-unnecessarily.

The Viṣṇudūtas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.

The Viṣṇudūtas accused the Yamadūtas of violating the religious principles by attempting to drag Ajāmila to Yamarāja for punishment. Yamarāja is the officer appointed by the Supreme Personality of Godhead to judge religious and irreligious principles and to punish people who are irreligious. However, if completely sinless people are punished, the entire assembly of Yamarāja is contaminated. This principle applies not only in the assembly of Yamarāja, but throughout human society also.

In human society, properly maintaining religious principles is the duty of the king's court or the government. Unfortunately, in this yuga, Kali-yuga, the religious principles are tampered with, and the government cannot properly judge who is to be punished and who is not. It is said that in the Kali-yuga if one cannot spend money in court, one cannot get justice. Indeed, in courts of justice it is often found that magistrates are bribed for favorable judgments. Sometimes religious men who preach the Kṛṣṇa consciousness movement for the benefit of the entire populace are arrested and harassed by the police and courts. The Viṣṇudūtas, who are Vaiṣṇavas, lamented for these very regrettable facts. Because of their spiritual compassion for all the fallen souls, Vaiṣṇavas go out to preach according to the standard method of all religious principles, but unfortunately, because of the influence of Kali-yuga, Vaiṣṇavas who have dedicated their lives to preaching the glories of the Lord are sometimes harassed and punished by courts on false charges of disturbing the peace.

TEXT 3

prajānāṁ pitaro ye ca
śāstāraḥ sādhavaḥ samāḥ
yadi syāt teṣu vaiṣamyaṁ
kaṁ yānti śaraṇaṁ prajāḥ

SYNONYMS

prajānām-of the citizens; pitaraḥ-protectors, guardians (kings or government servants); ye-they who; ca-and; śāstāraḥ-give instructions concerning law and order; sādhavaḥ-endowed with all good qualities; samāḥ-equal to everyone; yadi-if; syāt-there is; teṣu-among them; vaiṣamyam-partiality; kam-what; yānti-will go to; śaraṇam-shelter; prajāḥ-the citizens.

A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamarāja does this, for he is the supreme master of justice, and so do those who follow in his footsteps. However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security?

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for realization of one's self and one's relationship with the Supreme Personality of Godhead because this cannot be realized in animal life. The duty of the government, therefore, is to take charge of training all the citizens in such a way that by a gradual process they will be elevated to the spiritual platform and will realize the self and his relationship with God. This principle was followed by kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit, Lord Rāmacandra, Mahārāja Ambarīṣa and Prahlāda Mahārāja. The leaders of the government must be very honest and religious because otherwise all the affairs of the state will suffer. Unfortunately, in the name of democracy, rogues and thieves are electing other rogues and thieves to the most important posts in the government. Recently this has been proven in America, where the president had to be condemned and dragged down from his post by the citizens. This is only one case, but there are many others. Because of the importance of the Kṛṣṇa consciousness movement, people should be Kṛṣṇa conscious and should not vote for anyone who is not Kṛṣṇa conscious. Then there will be actual peace and prosperity in the state. When a Vaiṣṇava sees mismanagement in the government, he feels great compassion in his heart and tries his best to purify the situation by spreading the Hare Kṛṣṇa movement.

TEXT 4

yad yad ācarati śreyān
itaras tat tad īhate
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat-whatever; ācarati-executes; śreyān-a first-class man with full knowledge of religious principles; itaraḥ-the subordinate man; tat tat-that; īhate-performs; saḥ-he (the great man); yat-whatever; pramāṇam-as evidence or as the right thing; kurute-accepts; lokaḥ-the general public; tat-that; anuvartate-follows.

The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts.

Although Ajāmila was not punishable, the Yamadūtas were insisting on taking him away to Yamarāja for punishment. This was adharma, contrary to religious principles. The Viṣṇudūtas feared that if such irreligious acts were allowed, the management of human society would be spoiled. In modern times, the Kṛṣṇa consciousness movement is trying to introduce the right principles of management for human society, but unfortunately the governments of Kali-yuga do not properly support the Hare Kṛṣṇa movement because they do not appreciate its valuable service. The Hare Kṛṣṇa movement is the right movement for ameliorating the fallen condition of human society, and therefore governments and public leaders in every part of the world should support this movement to completely rectify humanity's sinful condition.

TEXTS 5–6

yasyāṅke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ

sa kathaṁ nyarpitātmānaṁ
kṛta-maitram acetanam
visrambhaṇīyo bhūtānāṁ
saghṛṇo dogdhum arhati

SYNONYMS

yasya-of whom; aṅke-on the lap; śiraḥ-the head; ādhāya-placing; lokaḥ-the general mass of people; svapiti-sleep; nirvṛtaḥ-in peace; svayam-personally; dharmam-religious principles or the goal of life; adharmam-irreligious principles; vā-or; na-not; hi-indeed; veda-know; yathā-exactly like; paśuḥ-an animal; saḥ-such a person; katham-how; nyarpita-ātmānam-unto the living entity who has fully surrendered; kṛta-maitram-endowed with good faith and friendship; acetanam-with undeveloped consciousness, foolish; visrambhaṇīyaḥ-deserving to be the object of faith; bhūtānām-of the living entities; sa-ghṛṇaḥ-who has a soft heart for the good of all people; dogdhum-to give pain; arhati-is able.

People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the master's protection. If a leader is actually kindhearted and deserves to be the object of a living entity's faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?

The Sanskrit word viśvasta-ghāta refers to one who breaks faith or causes a breach of trust. The mass of people should always feel security because of the government's protection. Therefore, how regrettable it is for the government itself to cause a breach of trust and put the citizens in difficulty for political reasons. We actually saw during the partition days in India that although Hindus and Muslims were living together peacefully, manipulation by politicians suddenly aroused feelings of hatred between them, and thus the Hindus and Muslims killed one another over politics. This is a sign of Kali-yuga. In this age, animals are kept nicely sheltered, completely confident that their masters will protect them, but unfortunately as soon as the animals are fat, they are immediately sent for slaughter. Such cruelty is condemned by Vaiṣṇavas like the Viṣṇudūtas. Indeed, the hellish conditions already described await the sinful men responsible for such suffering. One who betrays the confidence of a living entity who takes shelter of him in good faith, whether that living entity be a human being or an animal, is extremely sinful. Because such betrayals now go unpunished by the government, all of human society is terribly contaminated. The people of this age are therefore described as mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]. As a consequence of such sinfulness, men are condemned (mandāḥ), their intelligence is unclear (sumanda-matayaḥ), they are unfortunate (manda-bhāgyāḥ), and therefore they are always disturbed by many problems (upadrutāḥ). This is their situation in this life, and after death they are punished in hellish conditions.

TEXT 7

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhasām api
yad vyājahāra vivaśo
nāma svasty-ayanaṁ hareḥ

SYNONYMS

ayam-this person (Ajāmila); hi-indeed; kṛta-nirveśaḥ-has undergone all kinds of atonement; janma-of births; koṭi-of millions; aṁhasām-for the sinful activities; api-even; yat-because; vyājahāra-he has chanted; vivaśaḥ-in a helpless condition; nāma-the holy name; svasti-ayanam-the means of liberation; hareḥ-of the Supreme Personality of Godhead.

Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

The Yamadūtas had considered only the external situation of Ajāmila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamarāja and did not know that he had become free from the reactions of all his sins. The Viṣṇudūtas therefore instructed that because he had chanted the four syllables of the name Nārāyaṇa at the time of his death, he was freed from all sinful reactions. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the smṛti-śāstra:

nāmno hi yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." (Bṛhad-viṣṇu Purāṇa)

avaśenāpi yan-nāmni
kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear." (Garuḍa Purāṇa)

sakṛd uccāritaṁ yena
harir ity akṣara-dvayam
baddha-parikaras tena
mokṣāya gamanaṁ prati

"By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation." (Skanda Purāṇa)

These are some of the reasons why the Viṣṇudūtas objected to the Yamadūtas' taking Ajāmila to the court of Yamarāja.

TEXT 8

etenaiva hy aghono ’sya
kṛtaṁ syād agha-niṣkṛtam
yadā nārāyaṇāyeti
jagāda catur-akṣaram

SYNONYMS

etena-by this (chanting); eva-indeed; hi-certainly; aghonaḥ-who possesses sinful reactions; asya-of this (Ajāmila); kṛtam-performed; syāt-is; agha-of sins; niṣkṛtam-complete atonement; yadā-when; nārāyaṇa-O Nārāyaṇa (the name of his son); āya-please come; iti-thus; jagāda-he chanted; catuḥ-akṣaram-the four syllables (nā-rā-ya-ṇa).

The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, ”My dear Nārāyaṇa, please come here.” Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

Previously, when engaged in sinful activities to maintain his family, Ajāmila chanted the name of Nārāyaṇa without offenses. To chant the holy name of the Lord just to counteract one’s sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (nāmno balād yasya hi pāpa-buddhiḥ). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because of chanting the holy name of Nārāyaṇa in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Nārāyaṇa to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

TEXTS 9–10

stenaḥ surā-po mitra-dhrug
brahma-hā guru-talpa-gaḥ
strī-rāja-pitṛ-go-hantā
ye ca pātakino ’pare
sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇaṁ viṣṇor
yatas tad-viṣayā matiḥ

SYNONYMS

stenaḥ-one who steals; surā-paḥ-a drunkard; mitra-dhruk-one who turns against a friend or relative; brahma-hā-one who kills a brāhmaṇa; guru-talpa-gaḥ-one who indulges in sex with the wife of his teacher or guru; strī-women; rāja-king; pitṛ-father; go-of cows; hantā-the killer; ye-those who; ca-also; pātakinaḥ-committed sinful activities; apare-many others; sarveṣām-of all of them; api-although; agha-vatām-persons who have committed many sins; idam-this; eva-certainly; su-niṣkṛtam-perfect atonement; nāma-vyāharaṇam-chanting of the holy name; viṣṇoḥ-of Lord Viṣṇu; yataḥ-because of which; tat-viṣayā-on the person who chants the holy name; matiḥ-His attention.

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, ”Because this man has chanted My holy name, My duty is to give him protection.”

TEXT 11

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

SYNONYMS

na-not; niṣkṛtaiḥ-by the processes of atonement; uditaiḥ-prescribed; brahma-vādibhiḥ-by learned scholars such as Manu; tathā-to that extent; viśuddhyati-becomes purified; agha-vān-a sinful man; vrata-ādibhiḥ-by observing the vows and regulative principles; yathā-as; hareḥ-of Lord Hari; nāma-padaiḥ-by the syllables of the holy name; udāhṛtaiḥ-chanted; tat-that; uttamaśloka-of the Supreme Personality of Godhead; guṇa-of the transcendental qualities; upalambhakam-reminding one.

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord’s names, which reminds one of the Lord’s fame, qualities, attributes, pastimes and paraphernalia.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called dharma-śāstras, beginning with the Manu-saṁhitā and parāśara-saṁhitā, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as uttamaśloka because He is famous for His glorious activities. Thus one serves the Lord by remembering His form, His attributes and pastimes. Śrīla Viśvanātha Cakravartī Ṭhākura explains that this is all possible simply by chanting the Lord’s holy name because of the Lord’s omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord’s holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Śrī Caitanya Mahāprabhu declares, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to Śrī Kṛṣṇa saṅkīrtana!" The saṅkīrtana movement we have started offers the best process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life.

TEXT 12

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte
manaḥ punar dhāvati ced asat-pathe
tat karma-nirhāram abhīpsatāṁ harer
guṇānuvādaḥ khalu sattva-bhāvanaḥ

SYNONYMS

na-not; aikāntikam-absolutely cleansed; tat-the heart; hi-because; kṛte-very nicely performed; api-although; niṣkṛte-atonement; manaḥ-the mind; punaḥ-again; dhāvati-runs; cet-if; asat-pathe-on the path of material activities; tat-therefore; karma-nirhāram-cessation of the fruitive reactions of material activities; abhīpsatām-for those who seriously want; hareḥ-of the Supreme Personality of Godhead; guṇa-anuvādaḥ-constant chanting of the glories; khalu-indeed; sattva-bhāvanaḥ-actually purifying one's existence.

The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

The statements in this verse have been confirmed previously in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted." It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (puṇya-śravaṇa-kīrtana). Puṇya-śravaṇa-kīrtana refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called sattva-bhāvana.

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore Śrīmad-Bhāgavatam (5.5.1) says, tapo divyaṁ putrakā yena sattvaṁ śuddhyet: one must perform tapasya, austerity, to purify his existence in order to come to the spiritual platform. The tapasya of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as karma, jñāna and yoga, cannot cleanse the heart absolutely.

TEXT 13

athainaṁ māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt

SYNONYMS

atha-therefore; enam-him (Ajāmila); mā-do not; apanayata-try to take; kṛta-already done; aśeṣa-unlimited; agha-niṣkṛtam-atonement for his sinful actions; yat-because; asau-he; bhagavat-nāma-the holy name of the Supreme Personality of Godhead; mriyamāṇaḥ-while dying; samagrahīt-perfectly chanted.

At the time of death, this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.

The Viṣṇudūtas, who are superior authorities, gave orders to the Yamadūtas, who did not know that Ajāmila was no longer subject to tribulation in hellish life for his past sins. Although he had chanted the holy name Nārāyaṇa to indicate his son, the holy name is so transcendentally powerful that he was automatically freed because he had chanted the holy name while dying (ante nārāyaṇa-smṛtiḥ). As Kṛṣṇa confirms in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." Unless one is freed from all sinful reactions, one cannot be promoted to the platform of devotional service. Elsewhere in Bhagavad-gītā (8.5) it is stated:

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.

TEXT 14

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

SYNONYMS

sāṅketyam-as an assignation; pārihāsyam-jokingly; vā-or; stobham-as musical entertainment; helanam-neglectfully; eva-certainly; vā-or; vaikuṇṭha-of the Lord; nāma-grahaṇam-chanting the holy name; aśeṣa-unlimited; agha-haram-neutralizing the effect of sinful life; viduḥ-advanced transcendentalists know.

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

TEXT 15

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ

SYNONYMS

patitaḥ-fallen down; skhalitaḥ-slipped; bhagnaḥ-having broken his bones; sandaṣṭaḥ-bitten; taptaḥ-severely attacked by fever or similar painful conditions; āhataḥ-injured; hariḥ-Lord Kṛṣṇa; iti-thus; avaśena-accidentally; āha-chants; pumān-a person; na-not; arhati-deserves; yātanāḥ-hellish conditions.

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

As stated in Bhagavad-gītā (8.6):

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.” If one practices chanting the Hare Kṛṣṇa mantra, he is naturally expected to chant Hare Kṛṣṇa when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Kṛṣṇa) when he meets with an accident and dies, he will be saved from hellish life after death.

TEXT 16

gurūṇāṁ ca laghūnāṁ ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānāṁ
jñātvoktāni maharṣibhiḥ

SYNONYMS

gurūṇām-heavy; ca-and; laghūnām-light; ca-also; gurūṇi-heavy; ca-and; laghūni-light; ca-also; prāyaścittāni-the processes of atonement; pāpānām-of sinful activities; jñātvā-knowing perfectly well; uktāni-have been prescribed; mahā-ṛṣibhiḥ-by great sages.

Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Kṛṣṇa mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes an incident that took place when Sāmba was rescued from the punishment of the Kauravas. Sāmba fell in love with the daughter of Duryodhana, and since according to kṣatriya custom one is not offered a kṣatriya's daughter unless he displays his chivalrous valor, Sāmba abducted her. Consequently Sāmba was arrested by the Kauravas. Later, when Lord Balarāma came to rescue him, there was an argument about Sāmba's release. Since the argument was not settled, Balarāma showed His power in such a way that all of Hastināpura trembled and would have been vanquished as if by a great earthquake. Then the matter was settled, and Sāmba married Duryodhana's daughter. The purport is that one should take shelter of Kṛṣṇa-Balarāma, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Kṛṣṇa, Balarāma or Nārāyaṇa.

TEXT 17

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajaṁ tad-dhṛdayaṁ
tad apīśāṅghri-sevayā

SYNONYMS

taiḥ-by those; tāni-all those; aghāni-sinful activities and their results; pūyante-become vanquished; tapaḥ-austerity; dāna-charity; vrata-ādibhiḥ-by vows and other such activities; na-not; adharma-jam-produced from irreligious actions; tat-of that; hṛdayam-the heart; tat-that; api-also; īśa-aṅghri-of the lotus feet of the Lord; sevayā-by service.

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

As stated in Śrīmad-Bhāgavatam (11.2.42), bhaktiḥ pareśānubhavo viraktir anyatra ca: devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires. All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. Pure bhakti, however, is anyābhilāṣitā-śūnya; in other words, it is free from material desires, which result from karma and jñāna. One who is situated in devotional service no longer has material desires, and therefore he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one's austerities, penances and charity may free one from sin for the time being, one's desires will reappear because his heart is impure. Thus he will act sinfully and suffer.

TEXT 18

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam aghaṁ puṁso
dahed edho yathānalaḥ

SYNONYMS

ajñānāt-out of ignorance; athavā-or; jñānāt-with knowledge; uttamaśloka-of the Supreme Personality of Godhead; nāma-the holy name; yat-that which; saṅkīrtitam-chanted; agham-sin; puṁsaḥ-of a person; dahet-burns to ashes; edhaḥ-dry grass; yathā-just as; analaḥ-fire.

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if one chants the holy name he will become free from all sinful reactions.

TEXT 19

yathāgadaṁ vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma-guṇaṁ
kuryān mantro 'py udāhṛtaḥ

SYNONYMS

yathā-just like; agadam-medicine; vīrya-tamam-very powerful; upayuktam-properly taken; yadṛcchayā-somehow or other; ajānataḥ-by a person without knowledge; api-even; ātma-guṇam-its own potency; kuryāt-manifests; mantraḥ-the Hare Kṛṣṇa mantra; api-also; udāhṛtaḥ-chanted.

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

In the Western countries, where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years ago, such hippies did not know the Hare Kṛṣṇa mantra, but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa movement, which is supported in this verse. One may or may not know the value of chanting the Hare Kṛṣṇa mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

TEXT 20

śrī-śuka uvāca
ta evaṁ suvinirṇīya
dharmaṁ bhāgavataṁ nṛpa
taṁ yāmya-pāśān nirmucya
vipraṁ mṛtyor amūmucan

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; te-they (the order carriers of Lord Viṣṇu); evam-thus; su-vinirṇīya-perfectly ascertaining; dharmam-real religion; bhāgavatam-in terms of devotional service; nṛpa-O King; tam-him (Ajāmila); yāmya-pāśāt-from the bondage of the order carriers of Yamarāja; nirmucya-releasing; vipram-the brāhmaṇa; mṛtyoḥ-from death; amūmucan-rescued.

Śrī Śukadeva Gosvāmī continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Viṣṇu released the brāhmaṇa Ajāmila from the bondage of the Yamadūtas and saved him from imminent death.

TEXT 21

iti pratyuditā yāmyā
dūtā yātvā yamāntikam
yama-rājñe yathā sarvam
ācacakṣur arindama

SYNONYMS

iti-thus; pratyuditāḥ-having been replied to (by the order carriers of Viṣṇu); yāmyāḥ-the servants of Yamarāja; dūtāḥ-the messengers; yātvā-going; yama-antikam-to the abode of Lord Yamarāja; yama-rājñe-unto King Yamarāja; yathā-duly; sarvam-everything; ācacakṣuḥ-informed in full detail; arindama-O subduer of the enemies.

My dear Mahārāja Parīkṣit, O subduer of all enemies, after the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu, they went to Yamarāja and explained to him everything that had happened.

In this verse the word pratyuditāḥ is very significant. The servants of Yamarāja are so powerful that they can never be hindered anywhere, but this time they were baffled and disappointed in their attempt to take away a man they considered sinful. Therefore they immediately returned to Yamarāja and described to him everything that had happened.

TEXT 22

dvijaḥ pāśād vinirmukto
gata-bhīḥ prakṛtiṁ gataḥ
vavande śirasā viṣṇoḥ
kiṅkarān darśanotsavaḥ

SYNONYMS

dvijaḥ-the brāhmaṇa (Ajāmila); pāśāt-from the noose; vinirmuktaḥ-being released; gata-bhīḥ-freed from fear; prakṛtim gataḥ-came to his senses; vavande-offered his respectful obeisances; śirasā-by bowing his head; viṣṇoḥ-of Lord Viṣṇu; kiṅkarān-unto the servants; darśana-utsavaḥ-very pleased by seeing them.

Having been released from the nooses of Yamarāja's servants, the brāhmaṇa Ajāmila, now free from fear, came to his senses and immediately offered obeisances to the Viṣṇudūtas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamarāja.

Vaiṣṇavas are also Viṣṇudūtas because they carry out the orders of Kṛṣṇa. Lord Kṛṣṇa is very eager for all the conditioned souls rotting in this material world to surrender to Him and be saved from material pangs in this life and punishment in hellish conditions after death. A Vaiṣṇava therefore tries to bring conditioned souls to their senses. Those who are fortunate like Ajāmila are saved by the Viṣṇudūtas, or Vaiṣṇavas, and thus they return back home, back to Godhead.

TEXT 23

taṁ vivakṣum abhipretya
mahāpuruṣa-kiṅkarāḥ
sahasā paśyatas tasya
tatrāntardadhire 'nagha

SYNONYMS

tam-him (Ajāmila); vivakṣum-desiring to speak; abhipretya-understanding; mahāpuruṣa-kiṅkarāḥ-the order carriers of Lord Viṣṇu; sahasā-suddenly; paśyataḥ tasya-while he looked on; tatra-there; antardadhire-disappeared; anagha-O sinless Mahārāja Parīkṣit.

O sinless Mahārāja Parīkṣit, the order carriers of the Supreme Personality of Godhead, the Viṣṇudūtas, saw that Ajāmila was attempting to say something, and thus they suddenly disappeared from his presence.

The śāstras say:

pāpiṣṭhā ye durācārā
deva-brāhmaṇa-nindakāḥ
apathya-bhojanās teṣām
akāle maraṇaṁ dhruvam

"For persons who are pāpiṣṭha, very sinful, and durācāra, misbehaved or very unclean in their habits, who are against the existence of God, who disrespect Vaiṣṇavas and brāhmaṇas, and who eat anything and everything, untimely death is sure." It is said that in Kali-yuga one has a maximum lifetime of one hundred years, but as people become degraded, the duration of their lives decreases (prāyeṇālpāyuṣaḥ). Because Ajāmila was now free from all sinful reactions, his lifetime was extended, even though he was to have died immediately. When the Viṣṇudūtas saw Ajāmila trying to say something to them, they disappeared to give him a chance to glorify the Supreme Lord. Since all his sinful reactions had been vanquished, he was now prepared to glorify the Lord. Indeed, one cannot glorify the Lord unless one is completely free from all sinful activities. This is confirmed by Kṛṣṇa Himself in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The Viṣṇudūtas made Ajāmila aware of devotional service so that He might immediately become fit to return home, back to Godhead. To increase his eagerness to glorify the Lord, they disappeared so that he would feel separation in their absence. In the mode of separation, glorification of the Lord is very intense.

TEXTS 24–25

ajāmilo 'py athākarṇya
dūtānāṁ yama-kṛṣṇayoḥ
dharmaṁ bhāgavataṁ śuddhaṁ
trai-vedyaṁ ca guṇāśrayam
bhaktimān bhagavaty āśu
māhātmya-śravaṇād dhareḥ
anutāpo mahān āsīt

smarato 'śubham ātmanaḥ

SYNONYMS

ajāmilaḥ-Ajāmila; api-also; atha-thereafter; ākarṇya-hearing; dūtānām-of the order carriers; yama-kṛṣṇayoḥ-of Yamarāja and Lord Kṛṣṇa; dharmam-actual religious principles; bhāgavatam-as described in Śrīmad-Bhāgavatam, or concerning the relationship between the living being and the Supreme Personality of Godhead; śuddham-pure; trai-vedyam-mentioned in three Vedas; ca-also; guṇa-aśrayam-material religion, under the modes of material nature; bhakti-mān-a pure devotee (cleansed of the modes of material nature); bhagavati-unto the Supreme Personality of Godhead; āśu-immediately; māhātmya-glorification of the name, fame, etc.; śravaṇāt-because of hearing; hareḥ-of Lord Hari; anutāpaḥ-regret; mahān-very great; āsīt-there was; smarataḥ-remembering; aśubham-all the inglorious activities; ātmanaḥ-done by himself.

After hearing the discourses between the Yamadūtas and the Viṣṇudūtas, Ajāmila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmila heard glorification of the name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.

In Bhagavad-gītā (2.45) Lord Kṛṣṇa told Arjuna:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." The Vedic principles certainly prescribe a gradual process for rising to the spiritual platform, but if one remains attached to the Vedic principles, there is no chance of his being elevated to spiritual life. Kṛṣṇa therefore advised Arjuna to perform devotional service, which is the process of transcendental religion. The transcendental position of devotional service is also confirmed in Śrīmad-Bhāgavatam (1.2.6). Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Bhakti, devotional service, is paro dharmaḥ, transcendental dharma; it is not material dharma. People generally think that religion should be pursued for material profit. This may be suitable for persons interested in material life, but one who is interested in spiritual life should be attached to paro dharmaḥ, the religious principles by which one becomes a devotee of the Supreme Lord (yato bhaktir adhokṣaje). The bhāgavata religion teaches that the Lord and the living entity are eternally related and that the duty of the living entity is to surrender to the Lord. When one is situated on the platform of devotional service, one is freed from impediments and completely satisfied (ahaituky apratihatā yayātmā suprasīdati). Having been elevated to that platform, Ajāmila began to lament for his past materialistic activities and glorify the name, fame, form and pastimes of the Supreme Personality of Godhead.

TEXT 26

aho me paramaṁ kaṣṭam
abhūd avijitātmanaḥ
yena viplāvitaṁ brahma
vṛṣalyāṁ jāyatātmanā

SYNONYMS

aho-alas; me-my; paramam-extreme; kaṣṭam-miserable condition; abhūt-became; avijita-ātmanaḥ-because my senses were uncontrolled; yena-by which; viplāvitam-destroyed; brahma-all my brahminical qualifications; vṛṣalyām-through a śūdrāṇī, a maidservant; jāyatā-being born; ātmanā-by me.

Ajāmila said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brāhmaṇa and begot children in the womb of a prostitute.

The men of the higher classes-the brāhmaṇas, kṣatriyas and vaiśyas-do not beget children in the wombs of lower-class women. Therefore the custom in Vedic society is to examine the horoscopes of a girl and boy being considered for marriage to see whether their combination is suitable. Vedic astrology reveals whether one has been born in the vipra-varṇa, kṣatriya-varṇa, vaiśya-varṇa or śūdra-varṇa, according to the three qualities of material nature. This must be examined because a marriage between a boy of the vipra-varṇa and a girl of the śūdra-varṇa is incompatible; married life would be miserable for both husband and wife. Consequently a boy should marry a girl of the same category. Of course, this is trai-guṇya, a material calculation according to the Vedas, but if the boy and girl are devotees there need be no such considerations. A devotee is transcendental, and therefore in a marriage between devotees, the boy and girl form a very happy combination.

TEXT 27

dhiṅ māṁ vigarhitaṁ sadbhir
duṣkṛtaṁ kula-kajjalam
hitvā bālāṁ satīṁ yo 'haṁ
surā-pīm asatīm agām

SYNONYMS

dhik mām-all condemnation upon me; vigarhitam-condemned; sadbhiḥ-by honest men; duṣkṛtam-who has committed sinful acts; kula-kajjalam-who has defamed the family tradition; hitvā-giving up; bālām-a young wife; satīm-chaste; yaḥ-who; aham-I; surāpīm-with a woman accustomed to drinking wine; asatīm-unchaste; agām-I had sexual intercourse.

Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me!

This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. This helps one advance in spiritual life. The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating and gambling. Not only should one give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.

TEXT 28

vṛddhāv anāthau pitarau
nānya-bandhū tapasvinau
aho mayādhunā tyaktāv
akṛtajñena nīcavat

SYNONYMS

vṛddhau-old; anāthau-who had no other person to look after their comforts; pitarau-my father and mother; na anya-bandhū-who had no other friend; tapasvinau-who underwent great difficulties; aho-alas; mayā-by me; adhunā-at that moment; tyaktau-were given up; akṛta-jñena-ungrateful; nīca-vat-like the most abominable low-class person.

My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.

According to Vedic civilization, everyone has the responsibility for taking care of brāhmaṇas, old men, women, children and cows. This is the duty of everyone, especially an upper-class person. Because of his association with a prostitute, Ajāmila abandoned all his duties. Regretting this, Ajāmila now considered himself quite fallen.

TEXT 29

so 'haṁ vyaktaṁ patiṣyāmi
narake bhṛśa-dāruṇe
dharma-ghnāḥ kāmino yatra
vindanti yama-yātanāḥ

SYNONYMS

saḥ-such a person; aham-I; vyaktam-it is now clear; patiṣyāmi-will fall down; narake-in hell; bhṛśa-dāruṇe-most miserable; dharma-ghnāḥ-they who break the principles of religion; kāminaḥ-who are too lusty; yatra-where; vindanti-undergo; yama-yātanāḥ-the miserable conditions imposed by Yamarāja.

It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.

TEXT 30

kim idaṁ svapna āho svit
sākṣād dṛṣṭam ihādbhutam
kva yātā adya te ye māṁ
vyakarṣan pāśa-pāṇayaḥ

SYNONYMS

kim-whether; idam-this; svapne-in a dream; āho svit-or; sākṣāt-directly; dṛṣṭam-seen; iha-here; adbhutam-wonderful; kva-where; yātāḥ-have gone; adya-now; te-all of them; ye-who; mām-me; vyakarṣan-were dragging; pāśa-pāṇayaḥ-with ropes in their hands.

Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone?

TEXT 31

atha te kva gatāḥ siddhāś
catvāraś cāru-darśanāḥ
vyāmocayan nīyamānaṁ
baddhvā pāśair adho bhuvaḥ

SYNONYMS

atha-thereafter; te-those persons; kva-where; gatāḥ-went; siddhāḥ-liberated; catvāraḥ-four personalities; cāru-darśanāḥ-extremely beautiful to see; vyāmocayan-they released; nīyamānam-me, who was being carried away; baddhvā-being arrested; pāśaiḥ-by ropes; adhaḥ bhuvaḥ-downward to the hellish region.

And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?

As we have learned from the descriptions in the Fifth Canto, the hellish planets are situated in the lower portions of this universe. Therefore they are called adho bhuvaḥ. Ajāmila could understand that the Yamadūtas had come from that region.

TEXT 32

athāpi me durbhagasya
vibudhottama-darśane
bhavitavyaṁ maṅgalena
yenātmā me prasīdati

SYNONYMS

atha-therefore; api-although; me-of me; durbhagasya-so unfortunate; vibudha-uttama-exalted devotees; darśane-because of seeing; bhavitavyam-there must be; maṅgalena-auspicious activities; yena-by which; ātmā-self; me-my; prasīdati-actually becomes happy.

I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

As stated in Caitanya-caritāmṛta (Madhya 22.54):

'sādhu-saṅga', 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

"Association with devotees is recommended by all the śāstras because by even a moment of such association one can receive the seed for all perfection." In the beginning of his life Ajāmila was certainly very pure, and he associated with devotees and brāhmaṇas; because of that pious activity, even though he was fallen, he was inspired to name his son Nārāyaṇa. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord, who is situated in everyone's heart, is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajāmila the opportunity to name his youngest son Nārāyaṇa so that in affection he would constantly call "Nārāyaṇa! Nārāyaṇa!" and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Kṛṣṇa. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: by the mercy of the guru and Kṛṣṇa, one receives the seed of bhakti. This association saves a devotee from the greatest fear. In our Kṛṣṇa consciousness movement we therefore change a devotee's name to a form that reminds him of Viṣṇu. If at the time of death the devotee can remember his own name, such as Kṛṣṇadāsa or Govinda dāsa, he can be saved from the greatest danger. Therefore the change of names at the time of initiation is essential. The Kṛṣṇa consciousness movement is so meticulous that it gives one a good opportunity to remember Kṛṣṇa somehow or other.

TEXT 33

anyathā mriyamāṇasya
nāśucer vṛṣalī-pateḥ
vaikuṇṭha-nāma-grahaṇaṁ
jihvā vaktum ihārhati

SYNONYMS

anyathā-otherwise; mriyamāṇasya-of a person who is just ready for death; na-not; aśuceḥ-most unclean; vṛṣalī-pateḥ-the keeper of a prostitute; vaikuṇṭha-of the Lord of Vaikuṇṭha; nāma-grahaṇam-the chanting of the holy name; jihvā-the tongue; vaktum-to speak; iha-in this situation; arhati-is able.

Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikuṇṭhapati when I was just ready to die? Certainly it could not have been possible.

The name Vaikuṇṭhapati, which means "the master of the spiritual world," is not different from the name Vaikuṇṭha. Ajāmila, who was now a realized soul, could understand that because of his past spiritual activities in devotional service, he had gotten this opportunity to chant the holy name of Vaikuṇṭhapati in his horrible condition at the time of death.

TEXT 34

kva cāhaṁ kitavaḥ pāpo
brahma-ghno nirapatrapaḥ
kva ca nārāyaṇety etad
bhagavan-nāma maṅgalam

SYNONYMS

kva-where; ca-also; aham-I; kitavaḥ-a cheater; pāpaḥ-all sins personified; brahma-ghnaḥ-the killer of my brahminical culture; nirapatrapaḥ-shameless; kva-where; ca-also; nārāyaṇa-Nārāyaṇa; iti-thus; etat-this; bhagavat-nāma-the holy name of the Supreme Personality of Godhead; maṅgalam-all-auspicious.

Ajāmila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa?

Those engaged in broadcasting the holy name of Nārāyaṇa, Kṛṣṇa, through the Kṛṣṇa consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Kṛṣṇa mantra. Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life.

TEXT 35

so 'haṁ tathā yatiṣyāmi
yata-cittendriyānilaḥ
yathā na bhūya ātmānam
andhe tamasi majjaye

SYNONYMS

saḥ-such a person; aham-I; tathā-in that way; yatiṣyāmi-I shall endeavor; yata-citta-indriya-controlling the mind and senses; anilaḥ-and the internal airs; yathā-so that; na-not; bhūyaḥ-again; ātmānam-my soul; andhe-in darkness; tamasi-in ignorance; majjaye-I drown.

I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

Every one of us should have this determination. We have been elevated to an exalted position by the mercy of Kṛṣṇa and the spiritual master, and if we remember that this is a great opportunity and pray to Kṛṣṇa that we will not fall again, our lives will be successful.

TEXTS 36–37

vimucya tam imaṁ bandham
avidyā-kāma-karmajam
sarva-bhūta-suhṛc chānto
maitraḥ karuṇa ātmavān
mocaye grastam ātmānaṁ
yoṣin-mayyātma-māyayā
vikrīḍito yayaivāhaṁ
krīḍā-mṛga ivādhamaḥ

SYNONYMS

vimucya-having become free from; tam-that; imam-this; bandham-bondage; avidyā-due to ignorance; kāma-due to lusty desire; karma-jam-caused by activities; sarva-bhūta-of all living entities; suhṛt-friend; śāntaḥ-very peaceful; maitraḥ-friendly; karuṇaḥ-merciful; ātma-vān-self-realized; mocaye-I shall disentangle; grastam-encaged; ātmānam-my soul; yoṣit-mayyā-in the form of woman; ātma-māyayā-by the illusory energy of the Lord; vikrīḍitaḥ-played with; yayā-by which; eva-certainly; aham-I; krīḍā-mṛgaḥ-a controlled animal; iva-like; adhamaḥ-so fallen.

Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness.

This should be the standard of determination for all Kṛṣṇa conscious persons. A Kṛṣṇa conscious person should free himself from the clutches of māyā, and he should also be compassionate to all others suffering in those clutches. The activities of the Kṛṣṇa consciousness movement are meant not only for oneself but for others also. This is the perfection of Kṛṣṇa consciousness. One who is interested in his own salvation is not as advanced in Kṛṣṇa consciousness as one who feels compassion for others and who therefore propagates the Kṛṣṇa consciousness movement. Such an advanced devotee will never fall down, for Kṛṣṇa will give him special protection. That is the sum and substance of the Kṛṣṇa consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Kṛṣṇa consciousness to release oneself and also to release others.

TEXT 38

mamāham iti dehādau
hitvāmithyārtha-dhīr matim
dhāsye mano bhagavati
śuddhaṁ tat-kīrtanādibhiḥ

SYNONYMS

mama-my; aham-I; iti-thus; deha-ādau-in the body and things related to the body; hitvā-giving up; amithyā-not false; artha-on values; dhīḥ-with my consciousness; matim-the attitude; dhāsye-I shall engage; manaḥ-my mind; bhagavati-on the Supreme Personality of Godhead; śuddham-pure; tat-His name; kīrtana-ādibhiḥ-by chanting, hearing and so on.

Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa.

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body as one's self. Therefore Bhagavad-gītā begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling. With determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The first necessity is to become freed from the bodily concept of life.

TEXT 39

iti jāta-sunirvedaḥ
kṣaṇa-saṅgena sādhuṣu
gaṅgā-dvāram upeyāya
mukta-sarvānubandhanaḥ

SYNONYMS

iti-thus; jāta-sunirvedaḥ-(Ajāmila) who had become detached from the material conception of life; kṣaṇa-saṅgena-by a moment's association; sādhuṣu-with devotees; gaṅgā-dvāram-to Hardwar (hari-dvāra), the doorway to Hari (because the Ganges begins there, Hardwar is also called gaṅgā-dvāra); upeyāya-went; mukta-being freed from; sarva-anubandhanaḥ-all kinds of material bondage.

Because of a moment's association with devotees [the Viṣṇudūtas], Ajāmila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.

The word mukta-sarvānubandhanaḥ indicates that after this incident, Ajāmila, not caring for his wife and children, went straight to Hardwar for further advancement in his spiritual life. Our Kṛṣṇa consciousness movement now has centers in Vṛndāvana and Navadvīpa so that those who want to live a retired life, whether they be devotees or not, can go there and with determination give up the bodily concept of life. One is welcome to live in those holy places for the rest of his life in order to achieve the highest success by the very simple method of chanting the holy name of the Lord and taking prasāda. Thus one may return home, back to Godhead. We do not have a center in Hardwar, but Vṛndāvana and Śrīdhāma Māyāpur are better for devotees than any other places. The Caitanya Candrodaya temple offers one a good opportunity to associate with devotees. Let us all take advantage of this opportunity.

TEXT 40

sa tasmin deva-sadana
āsīno yogam āsthitaḥ
pratyāhṛtendriya-grāmo
yuyoja mana ātmani

SYNONYMS

saḥ-he (Ajāmila); tasmin-at that place (Hardwar); deva-sadane-in one Viṣṇu temple; āsīnaḥ-being situated; yogam āsthitaḥ-performed bhakti-yoga; pratyāhṛta-withdrawn from all activities of sense gratification; indriya-grāmaḥ-his senses; yuyoja-he fixed; manaḥ-the mind; ātmani-on the self or the Supersoul, the Supreme Personality of Godhead.

In Hardwar, Ajāmila took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.

The devotees who have joined the Kṛṣṇa consciousness movement may live comfortably in our many temples and engage in the devotional service of the Lord. Thus they can control the mind and senses and achieve the highest success in life. This is the process descending from time immemorial. Learning from the life of Ajāmila, we should vow with determination to do what is necessary to follow this path.

TEXT 41

tato guṇebhya ātmānaṁ
viyujyātma-samādhinā
yuyuje bhagavad-dhāmni
brahmaṇy anubhavātmani

SYNONYMS

tataḥ-thereafter; guṇebhyaḥ-from the modes of material nature; ātmānam-the mind; viyujya-detaching; ātma-samādhinā-by being fully engaged in devotional service; yuyuje-engaged; bhagavat-dhāmni-in the form of the Lord; brahmaṇi-which is Parabrahman (not idol worship); anubhava-ātmani-which is always thought of (beginning from the lotus feet and gradually progressing upward).

Ajāmila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

If one worships the Deity in the temple, one's mind will naturally be absorbed in thought of the Lord and His form. There is no distinction between the form of the Lord and the Lord Himself. Therefore bhakti-yoga is the most easy system of yoga. Yogīs try to concentrate their minds upon the form of the Supersoul, Viṣṇu, within the heart, but this same objective is easily achieved when one's mind is absorbed in the Deity worshiped in the temple. In every temple there is a transcendental form of the Lord, and one may easily think of this form. By seeing the Lord during ārati, by offering bhoga and by constantly thinking of the form of the Deity, one becomes a first-class yogī. This is the best process of yoga, as confirmed by the Supreme Personality of Godhead in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The first-class yogī is he who controls his senses and detaches himself from material activities by always thinking of the form of the Lord.

TEXT 42

yarhy upārata-dhīs tasminn
adrākṣīt puruṣān puraḥ
upalabhyopalabdhān prāg
vavande śirasā dvijaḥ

SYNONYMS

yarhi-when; upārata-dhīḥ-his mind and intelligence were fixed; tasmin-at that time; adrākṣīt-had seen; puruṣān-the persons (the order carriers of Lord Viṣṇu); puraḥ-before him; upalabhya-getting; upalabdhān-who were gotten; prāk-previously; vavande-offered obeisances; śirasā-by the head; dvijaḥ-the brāhmaṇa.

When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

The Viṣṇudūtas who had rescued Ajāmila came before him again when his mind was firmly fixed upon the form of the Lord. The Viṣṇudūtas had gone away for some time to give Ajāmila a chance to become firmly fixed in meditation upon the Lord. Now that his devotion had matured, they returned to take him. Understanding that the same Viṣṇudūtas had returned, Ajāmila offered them his obeisances by bowing down before them.

TEXT 43

hitvā kalevaraṁ tīrthe
gaṅgāyāṁ darśanād anu
sadyaḥ svarūpaṁ jagṛhe
bhagavat-pārśva-vartinām

SYNONYMS

hitvā-giving up; kalevaram-the material body; tīrthe-in the holy place; gaṅgāyām-on the bank of the Ganges; darśanāt anu-after seeing; sadyaḥ-immediately; sva-rūpam-his original spiritual form; jagṛhe-he assumed; bhagavat-pārśva-vartinām-which is fit for an associate of the Lord.

Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.

The Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The result of perfection in Kṛṣṇa consciousness is that after giving up one's material body, one is immediately transferred to the spiritual world in one's original spiritual body to become an associate of the Supreme Personality of Godhead. Some devotees go to Vaikuṇṭhaloka, and others go to Goloka Vṛndāvana to become associates of Kṛṣṇa.

TEXT 44

sākaṁ vihāyasā vipro
mahāpuruṣa-kiṅkaraiḥ
haimaṁ vimānam āruhya
yayau yatra śriyaḥ patiḥ

SYNONYMS

sākam-along; vihāyasā-by the path in the sky, or the airways; vipraḥ-the brāhmaṇa (Ajāmila); mahāpuruṣa-kiṅkaraiḥ-with the order carriers of Lord Viṣṇu; haimam-made of gold; vimānam-an airplane; āruhya-boarding; yayau-went; yatra-where; śriyaḥ patiḥ-Lord Viṣṇu, the husband of the goddess of fortune.

Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.

For many years, material scientists have tried to go to the moon, but they are still unable to go there. However, the spiritual airplanes from the spiritual planets can take one back home, back to Godhead, in a second. The speed of such a spiritual plane can only be imagined. Spirit is finer than the mind, and everyone has experience of how swiftly the mind travels from one place to another. Therefore one can imagine the swiftness of the spiritual form by comparing it to the speed of the mind. In less than even a moment, a perfect devotee can return home, back to Godhead, immediately after giving up his material body.

TEXT 45

evaṁ sa viplāvita-sarva-dharmā
dāsyāḥ patiḥ patito garhya-karmaṇā
nipātyamāno niraye hata-vrataḥ
sadyo vimukto bhagavan-nāma gṛhṇan

SYNONYMS

evam-in this way; saḥ-he (Ajāmila); viplāvita-sarva-dharmāḥ-who gave up all religious principles; dāsyāḥ patiḥ-the husband of a prostitute; patitaḥ-fallen; garhya-karmaṇā-by being engaged in abominable activities; nipātyamānaḥ-falling; niraye-in hellish life; hata-vrataḥ-who broke all his vows; sadyaḥ-immediately; vimuktaḥ-liberated; bhagavat-nāma-the holy name of the Lord; gṛhṇan-chanting.

Ajāmila was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.

TEXT 46

nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumukṣatāṁ tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyāṁ kalilaṁ tato 'nyathā

SYNONYMS

na-not; ataḥ-therefore; param-better means; karma-nibandha-the obligation to suffer or undergo tribulations as a result of fruitive activities; kṛntanam-that which can completely cut off; mumukṣatām-of persons desiring to get out of the clutches of material bondage; tīrtha-pada-about the Supreme Personality of Godhead, at whose feet all the holy places stand; anukīrtanāt-than constantly chanting under the direction of the bona fide spiritual master; na-not; yat-because; punaḥ-again; karmasu-in fruitive activities; sajjate-becomes attached; manaḥ-the mind; rajaḥ-tamobhyām-by the modes of passion and ignorance; kalilam-contaminated; tataḥ-thereafter; anyathā-by any other means.

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

It has actually been seen that even after achieving so-called perfection, many karmīs, jñānīs and yogīs become attached to material activities again. Many so-called svāmīs and yogīs give up material activities as false (jagan mithyā), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves sannyāsīs, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] chanting and hearing the glories of the Lord. The Kṛṣṇa consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement. In other words, this process is the perfect method of atonement for actions performed in rajaḥ and tamaḥ (passion and ignorance). As stated in Śrīmad-Bhāgavatam (1.2.19):

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati

As a result of rajaḥ and tamaḥ, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ). Thus the knot of his desire for fruitive activities is cut to pieces.

TEXTS 47–48

ya etaṁ paramaṁ guhyam
itihāsam aghāpaham
śṛṇuyāc chraddhayā yukto
yaś ca bhaktyānukīrtayet
na vai sa narakaṁ yāti
nekṣito yama-kiṅkaraiḥ
yady apy amaṅgalo martyo
viṣṇu-loke mahīyate

SYNONYMS

yaḥ-anyone who; etam-this; paramam-very; guhyam-confidential; itihāsam-historical narration; agha-apaham-which frees one from all reactions to sins; śṛṇuyāt-hears; śraddhayā-with faith; yuktaḥ-endowed; yaḥ-one who; ca-also; bhaktyā-with great devotion; anukīrtayet-repeats; na-not; vai-indeed; saḥ-such a person; narakam-to hell; yāti-goes; na-not; īkṣitaḥ-is observed; yama-kiṅkaraiḥ-by the order carriers of Yamarāja; yadi api-although; amaṅgalaḥ-inauspicious; martyaḥ-a living entity with a material body; viṣṇu-loke-in the spiritual world; mahīyate-is welcomed and respectfully received.

Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadūtas, who carry out the orders of Yamarāja, do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.

TEXT 49

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo ’py agād dhāma
kim uta śraddhayā gṛṇan

SYNONYMS

mriyamāṇaḥ-at the time of death; hareḥ nāma-the holy name of Hari; gṛṇan-chanting; putra-upacāritam-indicating his son; ajāmilaḥ-Ajāmila; api-even; agāt-went; dhāma-to the spiritual world; kim uta-what to speak of; śraddhayā-with faith and love; gṛṇan-chanting.

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Supplementary note to this chapter.

Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord.

Someone may say, ”It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if one commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?"

Śrīla Viśvanātha Cakravartī Ṭhākura replies by quoting verses nine and ten of this chapter: "The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers "Because this man has chanted My holy name, My duty is to give him protection.' "

One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, although this is not called atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the chanting of the holy name of the Lord. In the śāstras it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Śrīdhara Svāmī. Thus when Ajāmila was in great danger of being carried off by the order carriers of Yamarāja, the Lord immediately sent His personal order carriers to protect him, and because Ajāmila was freed from all sinful reactions, the Viṣṇudūtas spoke on his behalf.

Ajāmila had named his son Nārāyaṇa, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Nārāyaṇa is not different from the Supreme Lord Nārāyaṇa. When Ajāmila named his son Nārāyaṇa, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Nārāyaṇa thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

One may argue, "Since he was constantly chanting the name of Nārāyaṇa, how was it possible for him to be associating with a prostitute and thinking of wine?" By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that his ultimate chanting of Nārāyaṇa was the cause of his being freed. However, his chanting would then have been a nāma-aparādha. Nāmno balād yasya hi pāpa-buddhiḥ: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a nāma-aparādhī, an offender to the holy name. In response it may be said that Ajāmila's chanting was inoffensive because he did not chant the name of Nārāyaṇa with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Nārāyaṇa was neutralizing them. Thus he did not commit a nāma-aparādha, and his repeated chanting of the holy name of Nārāyaṇa while calling his son may be called pure chanting. Because of this pure chanting, Ajāmila unconsciously accumulated the results of bhakti. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajāmila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the śāstras it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

Thus end the Bhaktivedanta purports of the Sixth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Ajāmila Delivered by the Viṣṇudūtas."

20.7.2 Chapter Three

Yamarāja Instructs His Messengers

As related in this chapter, the Yamadūtas approached Yamarāja, who very exhaustively explained bhāgavata-dharma, the religious principle of devotional service. Yamarāja thus satisfied the Yamadūtas, who had been very disappointed. Yamarāja said, "Although Ajāmila was calling for his son, he chanted the holy name of the Lord, Nārāyaṇa, and simply by a glimpse of the chanting of the holy name, he immediately achieved the association of Lord Viṣṇu's order carriers, who saved him from your attempt to arrest him. This is quite all right. It is a fact that even a chronically sinful person who chants the holy name of the Lord, although not completely without offenses, does not take another material birth."

By chanting the holy name of the Lord, Ajāmila had met four order carriers of Lord Viṣṇu. They were very beautiful and had quickly come to rescue him. Yamarāja now described them. "The Viṣṇudūtas are all pure devotees of the Lord, the Supreme Person in regard to the creation, maintenance and annihilation of this cosmic manifestation. Neither King Indra, Varuṇa, Śiva, Brahmā, the seven ṛṣis nor I myself can understand the transcendental activities of the Supreme Lord, who is self-sufficient and beyond the reach of the material senses. With material senses, no one can attain enlightenment about Him. The Lord, the master of the illusory energy, possesses transcendental qualities for the good fortune of everyone, and His devotees are also qualified in that way. The devotees, concerned only with rescuing the fallen souls from this material world, apparently take birth in different places in the material world just to save the conditioned souls. If one is somewhat interested in spiritual life, the devotees of the Lord protect him in many ways."

Yamarāja continued, "The essence of sanātana-dharma, or eternal religion, is extremely confidential. No one but the Lord Himself can deliver that confidential religious system to human society. It is by the mercy of the Lord that the transcendental system of religion can be understood by His pure devotees, and specifically by the twelve mahājanas-Lord Brahmā, Nārada Muni, Lord Śiva, the Kumāras, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva Gosvāmī and me. Other learned scholars, headed by Jaimini, are almost always covered by the illusory energy, and therefore they are more or less attracted by the flowery language of the three Vedas, namely Ṛg, Yajur and Sāma, which are called trayī. Instead of becoming pure devotees, people captivated by the flowery words of these three Vedas are interested in the Vedic ritualistic ceremonies. They cannot understand the glories of chanting the holy name of the Lord. Intelligent persons, however, take to the devotional service of the Lord. When they chant the holy name of the Lord without offenses, they are no longer subject to my rulings. If by chance they commit some sinful act, they are protected by the holy name of the Lord because that is where their interest lies. The four weapons of the Lord, especially the club and the Sudarśana cakra, always protect the devotees. One who chants, hears or remembers the holy name of the Lord without duplicity, or who prays or offers obeisances to the Lord, becomes perfect, whereas even a learned person may be called to hell if he is bereft of devotional service."

After Yamarāja thus described the glories of the Lord and His devotees, Śukadeva Gosvāmī further explained the potency of chanting the holy name and the futility of performing Vedic ritualistic ceremonies and pious activities for atonement.

TEXT 1

śrī-rājovāca
niśamya devaḥ sva-bhaṭopavarṇitaṁ
pratyāha kiṁ tān api dharmarājaḥ
evaṁ hatājño vihatān murārer
naideśikair yasya vaśe jano 'yam

SYNONYMS

śrī-rājā uvāca-the King said; niśamya-after hearing; devaḥ-Lord Yamarāja; sva-bhaṭa-of his own servants; upavarṇitam-the statements; pratyāha-replied; kim-what; tān-unto them; api-also; dharma-rājaḥ-Yamarāja, the superintendent of death and the judge of religious and irreligious activities; evam-thus; hata-ājñaḥ-whose order was foiled; vihatān-who were defeated; murāreḥ naideśikaiḥ-by the order carriers of Murāri, Kṛṣṇa; yasya-of whom; vaśe-under the subjugation; janaḥ ayam-all the people of the world.

King Parīkṣit said: O my lord, O Śukadeva Gosvāmī, Yamarāja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadūtas, informed him of their defeat by the Viṣṇudūtas, who had stopped them from arresting Ajāmila, what did he reply?

Śrīla Viśvanātha Cakravartī Ṭhākura says that although the statements of the Yamadūtas were fully upheld by Vedic principles, the statements of the Viṣṇudūtas were triumphant. This was confirmed by Yamarāja himself.

TEXT 2

yamasya devasya na daṇḍa-bhaṅgaḥ
kutaścanarṣe śruta-pūrva āsīt
etan mune vṛścati loka-saṁśayaṁ
na hi tvad-anya iti me viniścitam

SYNONYMS

yamasya-of Yamarāja; devasya-the demigod in charge of judgment; na-not; daṇḍa-bhaṅgaḥ-the breaking of the order; kutaścana-from anywhere; ṛṣe-O great sage; śruta-pūrvaḥ-heard before; āsīt-was; etat-this; mune-O great sage; vṛścati-can eradicate; loka-saṁśayam-the doubt of people; na-not; hi-indeed; tvat-anyaḥ-anyone other than you; iti-thus; me-by me; viniścitam-concluded.

O great sage, never before has it been heard anywhere that an order from Yamarāja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.

TEXT 3

śrī-śuka uvāca
bhagavat-puruṣai rājan
yāmyāḥ pratihatodyamāḥ
patiṁ vijñāpayām āsur
yamaṁ saṁyamanī-patim

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; bhagavat-puruṣaiḥ-by the order carriers of the Lord, the Viṣṇudūtas; rājan-O King; yāmyāḥ-the order carriers of Yamarāja; pratihata-udyamāḥ-whose efforts were defeated; patim-their master; vijñāpayām āsuḥ-informed; yamam-Yamarāja; saṁyamanī-patim-the master of the city Saṁyamanī.

Śrī Śukadeva Gosvāmī replied: My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of Saṁyamanī-purī and master of sinful persons, to tell him of this incident.

TEXT 4

yamadūtā ūcuḥ
kati santīha śāstāro
jīva-lokasya vai prabho
trai-vidhyaṁ kurvataḥ karma
phalābhivyakti-hetavaḥ

SYNONYMS

yamadūtāḥ ūcuḥ-the order carriers of Yamarāja said; kati-how many; santi-are there; iha-in this world; śāstāraḥ-controllers or rulers; jīva-lokasya-of this material world; vai-indeed; prabho-O master; trai-vidhyam-under the three modes of material nature; kurvataḥ-performing; karma-activity; phala-of the results; abhivyakti-of the manifestation; hetavaḥ-causes.

The Yamadūtas said: Our dear lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]?

Śrīla Viśvanātha Cakravartī Ṭhākura says that the Yamadūtas, the order carriers of Yamarāja, were so disappointed that they asked their master, almost in great anger, whether there were many masters other than him. Furthermore, because the Yamadūtas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If a servant cannot carry out the orders of his master without being defeated, what is the use of serving such a powerless master?

TEXT 5

yadi syur bahavo loke
śāstāro daṇḍa-dhāriṇaḥ
kasya syātāṁ na vā kasya
mṛtyuś cāmṛtam eva vā

SYNONYMS

yadi-if; syuḥ-there are; bahavaḥ-many; loke-in this world; śāstāraḥ-rulers or controllers; daṇḍa-dhāriṇaḥ-who punish the sinful men; kasya-of whom; syātām-there may be; na-not; vā-or; kasya-of whom; mṛtyuḥ-distress or unhappiness; ca-and; amṛtam-happiness; eva-certainly; vā-or.

If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.

Because the Yamadūtas had been unsuccessful in carrying out the order of Yamarāja, they doubted whether Yamarāja actually had the power to punish the sinful. Although they had gone to arrest Ajāmila, following Yamarāja's order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly punished or wrongly rewarded, or he might be neither punished nor rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme Personality of Godhead there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions. Actually the position of Yamarāja was very awkward in the case of Ajāmila because the Yamadūtas were right in attempting to arrest Ajāmila, but the Viṣṇudūtas had baffled them. Although Yamarāja, under these circumstances, was accused by both the Viṣṇudūtas and the Yamadūtas, he is perfect in administering justice because he is empowered by the Supreme Personality of Godhead. Therefore he will explain what his real position is and how everyone is controlled by the supreme controller, the Personality of Godhead.

TEXT 6

kintu śāstṛ-bahutve syād
bahūnām iha karmiṇām
śāstṛtvam upacāro hi
yathā maṇḍala-vartinām

SYNONYMS

kintu-but; śāstṛ-of governors or judges; bahutve-in the plurality; syāt-there may be; bahūnām-of many; iha-in this world; karmiṇām-persons performing actions; śāstṛtvam-departmental management; upacāraḥ-administration; hi-indeed; yathā-just like; maṇḍala-vartinām-of the departmental heads.

The Yamadūtas continued: Since there are many different karmīs, or workers, there may be different judges or rulers to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.

In governmental management there may be departmental officials to give justice to different persons, but the law must be one, and that central law must control everyone. The Yamadūtas could not imagine that two judges would give two different verdicts in the same case, and therefore they wanted to know who the central judge is. The Yamadūtas were certain that Ajāmila was a most sinful man, but although Yamarāja wanted to punish him, the Viṣṇudūtas excused him. This was a puzzling situation that the Yamadūtas wanted Yamarāja to clarify.

TEXT 7

atas tvam eko bhūtānāṁ
seśvarāṇām adhīśvaraḥ
śāstā daṇḍa-dharo nṛṇāṁ
śubhāśubha-vivecanaḥ

SYNONYMS

ataḥ-as such; tvam-you; ekaḥ-one; bhūtānām-of all living beings; sa-īśvarāṇām-including all the demigods; adhīśvaraḥ-the supreme master; śāstā-the supreme ruler; daṇḍa-dharaḥ-the supreme administrator of punishment; nṛṇām-of human society; śubha-aśubha-vivecanaḥ-who discriminates between what is auspicious and inauspicious.

The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.

TEXT 8

tasya te vihito daṇḍo
na loke vartate 'dhunā
caturbhir adbhutaiḥ siddhair
ājñā te vipralambhitā

SYNONYMS

tasya-of the influence; te-of you; vihitaḥ-ordained; daṇḍaḥ-punishment; na-not; loke-within this world; vartate-exists; adhunā-now; caturbhiḥ-by four; adbhutaiḥ-very wonderful; siddhaiḥ-perfected persons; ājñā-the order; te-your; vipralambhitā-surpassed.

But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons.

The Yamadūtas had been under the impression that Yamarāja was the only person in charge of administering justice. They were fully confident that no one could counteract his judgments, but now, to their surprise, his order had been violated by the four wonderful persons from Siddhaloka.

TEXT 9

nīyamānaṁ tavādeśād
asmābhir yātanā-gṛhān
vyāmocayan pātakinaṁ
chittvā pāśān prasahya te

SYNONYMS

nīyamānam-being brought; tava ādeśāt-by your order; asmābhiḥ-by us; yātanā-gṛhān-to the torture chambers, the hellish planets; vyāmocayan-released; pātakinam-the sinful Ajāmila; chittvā-cutting; pāśān-the ropes; prasahya-by force; te-they.

We were bringing the most sinful Ajāmila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the Yamadūtas wanted to bring the Viṣṇudūtas before Yamarāja. If Yamarāja could then have punished the Viṣṇudūtas, the Yamadūtas would have been satisfied.

TEXT 10

tāṁs te veditum icchāmo
yadi no manyase kṣamam
nārāyaṇety abhihite
mā bhair ity āyayur drutam

SYNONYMS

tān-about them; te-from you; veditum-to know; icchāmaḥ-we wish; yadi-if; naḥ-for us; manyase-you think; kṣamam-suitable; nārāyaṇa-Nārāyaṇa; iti-thus; abhihite-being uttered; mā-do not; bhaiḥ-fear; iti-thus; āyayuḥ-they arrived; drutam-very soon.

As soon as the sinful Ajāmila uttered the name Nārāyaṇa, these four beautiful men immediately arrived and reassured him, saying, ”Do not fear. Do not fear.” We wish to know about them from Your Lordship. If you think we are able to understand them, kindly describe who they are.

The order carriers of Yamarāja, being very much aggrieved because of their defeat by the four Viṣṇudūtas, wanted to bring them before Yamarāja and, if possible, punish them. Otherwise they desired to commit suicide. Before pursuing either course, however, they wanted to know about the Viṣṇudūtas from Yamarāja, who is also omniscient.

TEXT 11

śrī-bādarāyaṇir uvāca
iti devaḥ sa āpṛṣṭaḥ
prajā-saṁyamano yamaḥ
prītaḥ sva-dūtān pratyāha
smaran pādāmbujaṁ hareḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śukadeva Gosvāmī said; iti-thus; devaḥ-the demigod; saḥ-he; āpṛṣṭaḥ-being questioned; prajā-saṁyamanaḥ yamaḥ-Lord Yamarāja, who controls the living entities; prītaḥ-being pleased; sva-dūtān-to his own servants; pratyāha-replied; smaran-remembering; pāda-ambujam-the lotus feet; hareḥ-of Hari, the Personality of Godhead.

Śrī Śukadeva Gosvāmī said: Thus having been questioned, Lord Yamarāja, the supreme controller of the living entities, was very pleased with his order carriers because of hearing from them the holy name of Nārāyaṇa. He remembered the lotus feet of the Lord and began to reply.

Śrīla Yamarāja, the supreme controller of the living entities in terms of their pious and impious activities, was very pleased with his servants because they had chanted the holy name of Nārāyaṇa in his dominion. Yamarāja has to deal with men who are all sinful and who can hardly understand Nārāyaṇa. Consequently when his order carriers uttered the name of Nārāyaṇa, he was extremely pleased, for he also is a Vaiṣṇava.

TEXT 12

yama uvāca
paro mad-anyo jagatas tasthuṣaś ca
otaṁ protaṁ paṭavad yatra viśvam
yad-aṁśato ’sya sthiti-janma-nāśā
nasy otavad yasya vaśe ca lokaḥ

SYNONYMS

yamaḥ uvāca-Yamarāja replied; paraḥ-superior; mat-than me; anyaḥ-another; jagataḥ-of all moving things; tasthuṣaḥ-of nonmoving things; ca-and; otam-crosswise; protam-lengthwise; paṭavat-like a woven cloth; yatra-in whom; viśvam-the cosmic manifestation; yat-of whom; aṁśataḥ-from the partial expansions; asya-of this universe; sthiti-the maintenance; janma-the creation; nāśāḥ-the annihilation; nasi-in the nose; ota-vat-like the rope; yasya-of whom; vaśe-under the control; ca-and; lokaḥ-the whole creation.

Yamarāja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu and Śiva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

The order carriers of Yamarāja suspected that there was a ruler even above Yamarāja. To eradicate their doubts, Yamarāja immediately replied, ”Yes, there is one supreme controller above everything.” Yamarāja is in charge of some of the moving living entities, namely the human beings, but the animals, who also move, are not under his control. Only human beings have consciousness of right and wrong, and among them only those who perform sinful activities come under the control of Yamarāja. Therefore although Yamarāja is a controller, he is only a departmental controller of a few living entities. There are other demigods who control many other departments, but above them all is one supreme controller, Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: the supreme controller is Kṛṣṇa. Others, who control their own departments in the affairs of the universe, are insignificant in comparison to Kṛṣṇa, the supreme controller. Kṛṣṇa says in Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: ”My dear Dhanañjaya [Arjuna], no one is superior to Me.” Therefore Yamarāja immediately cleared away the doubts of his assistants, the Yamadūtas, by confirming that there is a supreme controller above all others.

Śrīla Madhvācārya explains that the words otaṁ protam refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the Skanda Purāṇa:

yathā kanthā-paṭāḥ sūtra
otāḥ protāś ca sa sthitāḥ
evaṁ viṣṇāv idaṁ viśvam
otaṁ protaṁ ca saṁsthitam

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Viṣṇu is situated as the vertical and horizontal cause of the cosmic manifestation.

TEXT 13

yo nāmabhir vāci janaṁ nijāyāṁ
badhnāti tantryām iva dāmabhir gāḥ
yasmai baliṁ ta ime nāma-karma-
nibandha-baddhāś cakitā vahanti

SYNONYMS

yaḥ-He who; nāmabhiḥ-by different names; vāci-to the Vedic language; janam-all people; nijāyām-which has emanated from Himself; badhnāti-binds; tantryām-to a rope; iva-like; dāmabhiḥ-by cords; gāḥ-bulls; yasmai-unto whom; balim-a small presentation of taxes; te-all of them; ime-these; nāma-karma-of names and different activities; nibandha-by the obligations; baddhāḥ-bound; cakitāḥ-being fearful; vahanti-carry.

Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brāhmaṇa, kṣatriya, vaiśya and śūdra]. In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.

In this material world, everyone is conditioned, regardless of who he is. One may be a human being, a demigod or an animal, tree or plant, but everything is controlled by the laws of nature, and behind this natural control is the Supreme Personality of Godhead. This is confirmed by Bhagavad-gītā (9.10), wherein Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: ”The material nature is working under My direction and producing all moving and nonmoving beings.” Thus Kṛṣṇa is behind the natural machine, which works under His control.

Apart from other living entities, the living being in the human form of body is systematically controlled by the Vedic injunctions in terms of the divisions of varṇa and āśrama. A human being is expected to follow the rules and regulations of varṇa and āśrama; otherwise he cannot escape punishment by Yamarāja. The point is that every human being is expected to elevate himself to the position of a brāhmaṇa, the most intelligent man, and then one must transcend that position to become a Vaiṣṇava. This is the perfection of life. The brāhmaṇa, kṣatriya, vaiśya and śūdra can elevate themselves by worshiping the Lord according to their activities (sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ). The divisions of varṇa and āśrama are necessary to insure the proper execution of duties and peaceful existence for everyone, but everyone is directed to worship the Supreme Lord, who is all-pervading (yena sarvam idaṁ tatam). The Supreme Lord exists vertically and horizontally (otaṁ protam), and therefore if one follows the Vedic injunctions by worshiping the Supreme Lord according to one’s ability, his life will be perfect. As stated in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

”O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and orders of life, is to please the Lord Hari.” The varṇāśrama institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every varṇa and āśrama is to please the Supreme Lord. One can please the Lord under the direction of a bona fide spiritual master. and if one does so his life is perfect. The Supreme Lord is worshipable. and everyone worships Him directly or indirectly. Those who worship Him directly get the results of liberation quickly, whereas the liberation of those who serve Him indirectly is delayed.

The words nāmabhir vāci are very important. In the varṇāśrama institution, there are different names-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha and sannyāsī. The vāk, or Vedic injunctions, give directions for all these divisions. Everyone is expected to offer obeisances to the Supreme Lord and perform duties as indicated in the Vedas.

TEXTS 14–15

ahaṁ mahendro nirṛtiḥ pracetāḥ
somo ’gnir īśaḥ pavano viriñciḥ
āditya-viśve vasavo ’tha sādhyā
marud-gaṇā rudra-gaṇāḥ sasiddhāḥ
anye ca ye viśva-sṛjo ’mareśā
bhṛgv-ādayo ’spṛṣṭa-rajas-tamaskāḥ

yasyehitaṁ na viduḥ spṛṣṭa-māyāḥ
sattva-pradhānā api kiṁ tato ’nye

SYNONYMS

aham-I, Yamarāja; mahendraḥ-Indra, the King of heaven; nirṛtiḥ-Nirṛti; pracetāḥ-Varuṇa, the controller of water; somaḥ-the moon; agniḥ-fire; īśaḥ-Lord Śiva; pavanaḥ-the demigod of the air; viriñciḥ-Lord Brahmā; āditya-the sun; viśve-Viśvāsu; vasavaḥ-the eight Vasus; atha-also; sādhyāḥ-the demigods; marut-gaṇāḥ-masters of the wind; rudra-gaṇāḥ-the expansions of Lord Śiva; sa-siddhāḥ-with the inhabitants of Siddhaloka; anye-others; ca-and; ye-who; viśva-sṛjaḥ-Marīci and the other creators of the universal affairs; amara-īśāḥ-the demigods like Bṛhaspati; bhṛgu-ādayaḥ-the great sages headed by Bhṛgu; aspṛṣṭa-who have not been contaminated; rajaḥ-tamaskāḥ-by the lower modes of material nature (rajo-guṇa and tamo-guṇa); yasya-of whom; īhitam-the activity; na viduḥ-do not know; spṛṣṭa-māyāḥ-who are illusioned by the illusory energy; sattva-pradhānāḥ-chiefly in the mode of goodness; api-although; kim-what to speak of; tataḥ-than them; anye-others.

I, Yamarāja; Indra, the King of heaven; Nirṛti; Varuṇa; Candra, the moon-god; Agni; Lord Śiva; Pavana; Lord Brahmā; Sūrya, the sun-god; Viśvāsu; the eight Vasus; the Sādhyas; the Maruts; the Rudras; the Siddhas; and Marīci and the other great ṛṣis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Bṛhaspati, and the great sages headed by Bhṛgu are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who, under illusion, merely speculate to know God?

The men and other living entities within this cosmic manifestation are controlled by the three modes of nature. For the living entities controlled by the base qualities of nature, passion and ignorance, there is no possibility of understanding God. Even those in the mode of goodness, like the many demigods and great ṛṣis described in these verses, cannot understand the activities of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, one who is situated in the devotional service of the Lord is transcendental to all the material qualities. Therefore the Lord personally says that no one can understand Him but the bhaktas, who are transcendental to all material qualities (bhaktyā mām abhijānāti [Bg. 18.55]). As stated by Bhīṣmadeva to Mahārāja Yudhiṣṭhira in Śrīmad-Bhāgavatam (1.9.16):

na hy asya karhicid rājan
pumān veda vidhitsitam
yad-vijijñāsayā yuktā
muhyanti kavayo ’pi hi

”O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.” No one, therefore, can understand God by speculative knowledge. Indeed, by speculation one will be bewildered (muhyanti). This is also confirmed by the Lord Himself in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

Among many thousands of men, one may endeavor for perfection, and even among the siddhas, those who have already become perfect, only one who adopts the process of bhakti, devotional service, can understand Kṛṣṇa.

TEXT 16

yaṁ vai na gobhir manasāsubhir vā
hṛdā girā vāsu-bhṛto vicakṣate
ātmānam antar-hṛdi santam ātmanāṁ
cakṣur yathaivākṛtayas tataḥ param

SYNONYMS

yam-whom; vai-indeed; na-not; gobhiḥ-by the senses; manasā-by the mind; asubhiḥ-by the life breath; vā-or; hṛdā-by thoughts; girā-by words; vā-or; asu-bhṛtaḥ-the living entities; vicakṣate-see or know; ātmānam-the Supersoul; antaḥ-hṛdi-within the core of the heart; santam-existing; ātmanām-of the living entities; cakṣuḥ-the eyes; yathā-just like; eva-indeed; ākṛtayaḥ-the different parts or limbs of the body; tataḥ-than them; param-higher.

As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone’s heart. Not by the senses, by the mind, by the life air, by thoughts within the heart, or by the vibration of words can the living entities ascertain the real situation of the Supreme Lord.

Although the different parts of the body do not have the power to see the eyes, the eyes direct the movements of the body’s different parts. The legs move forward because the eyes see what is in front of them, and the hand touches because the eyes see touchable entities. Similarly, every living being acts according to the direction of the Supersoul, who is situated within the heart. As the Lord Himself confirms in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: ”I am sitting in everyone’s heart and giving directions for remembrance, knowledge and forgetfulness.” Elsewhere in Bhagavad-gītā it is stated, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati: [Bg. 18.61] ”The Supreme Lord, as the Supersoul, is situated within the heart.” The living entity cannot do anything without the sanction of the Supersoul. The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. The example of the eyes and the bodily limbs is very appropriate. If the limbs could see, they could walk forward without the help of the eyes, but that is impossible. Although one cannot see the Supersoul in one’s heart through sensual activities, His direction is necessary.

TEXT 17

tasyātma-tantrasya harer adhīśituḥ
parasya māyādhipater mahātmanaḥ
prāyeṇa dūtā iha vai manoharāś

caranti tad-rūpa-guṇa-svabhāvāḥ

SYNONYMS

tasya-of Him; ātma-tantrasya-being self-sufficient, not dependent on any other person; hareḥ-the Supreme Personality of Godhead; adhīśituḥ-who is the master of everything; parasya-the Transcendence; māyā-adhipateḥ-the master of the illusory energy; mahā-ātmanaḥ-of the Supreme Soul; prāyeṇa-almost; dūtāḥ-the order carriers; iha-in this world; vai-indeed; manoharāḥ-pleasing in their dealings and bodily features; caranti-they move; tat-of Him; rūpa-possessing the bodily features; guṇa-the transcendental qualities; svabhāvāḥ-and nature.

The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.

Yamarāja was describing the Supreme Personality of Godhead, the supreme controller, but the order carriers of Yamarāja were very eager to know about the Viṣṇudūtas, who had defeated them in their encounter with Ajāmila. Yamarāja therefore stated that the Viṣṇudūtas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities and nature. In other words, the Viṣṇudūtas, or Vaiṣṇavas, are almost as qualified as the Supreme Lord. Yamarāja informed the Yamadūtas that the Viṣṇudūtas are no less powerful than Lord Viṣṇu. Since Viṣṇu is above Yamarāja, the Viṣṇudūtas are above the Yamadūtas. Persons protected by the Viṣṇudūtas, therefore, cannot be touched by the Yamadūtas.

TEXT 18

bhūtāni viṣṇoḥ sura-pūjitāni
durdarśa-liṅgāni mahādbhutāni
rakṣanti tad-bhaktimataḥ parebhyo
mattaś ca martyān atha sarvataś ca

SYNONYMS

bhūtāni-living entities or servants; viṣṇoḥ-of Lord Viṣṇu; sura-pūjitāni-who are worshiped by the demigods; durdarśa-liṅgāni-possessing forms not easily seen; mahā-adbhutāni-greatly wonderful; rakṣanti-they protect; tat-bhakti-mataḥ-the devotees of the Lord; parebhyaḥ-from others who are inimical; mattaḥ-from me (Yamarāja) and my order carriers; ca-and; martyān-the human beings; atha-thus; sarvataḥ-from everything; ca-and.

The order carriers of Lord Viṣṇu, who are worshiped even by the demigods, possess wonderful bodily features exactly like those of Viṣṇu and are very rarely seen. The Viṣṇudūtas protect the devotees of the Lord from the hands of enemies, from envious persons and even from my jurisdiction, as well as from natural disturbances.

Yamarāja has specifically described the qualities of the Viṣṇudūtas to convince his own servants not to be envious of them. Yamarāja warned the Yamadūtas that the Viṣṇudūtas are worshiped with respectful obeisances by the demigods and are always very alert to protect the devotees of the Lord from the hands of enemies, from natural disturbances and from all dangerous conditions in this material world. Sometimes the members of the Kṛṣṇa Consciousness Society are afraid of the impending danger of world war and ask what would happen to them if a war should occur. In all kinds of danger, they should be confident of their protection by the Viṣṇudūtas or the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). Material danger is not meant for devotees. This is also confirmed in Śrīmad-Bhāgavatam. Padaṁ padaṁ yad vipadāṁ na teṣām: in this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord. The pure devotees of Lord Viṣṇu may rest assured of the Lord's protection, and as long as they are in this material world they should fully engage in devotional service by preaching the cult of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa, namely the Hare Kṛṣṇa movement of Kṛṣṇa consciousness.

TEXT 19

dharmaṁ tu sākṣād bhagavat-praṇītaṁ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ

SYNONYMS

dharmam-real religious principles, or bona fide laws of religion; tu-but; sākṣāt-directly; bhagavat-by the Supreme Personality of Godhead; praṇītam-enacted; na-not; vai-indeed; viduḥ-they know; ṛṣayaḥ-the great ṛṣis such as Bhṛgu; na-not; api-also; devāḥ-the demigods; na-nor; siddha-mukhyāḥ-the chief leaders of Siddhaloka; asurāḥ-the demons; manuṣyāḥ-the inhabitants of Bhūrloka, the human beings; kutaḥ-where; nu-indeed; vidyādhara-the lesser demigods known as Vidyādharas; cāraṇa-the residents of the planets where people are by nature great musicians and singers; ādayaḥ-and so on.

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas.

When challenged by the Viṣṇudūtas to describe the principles of religion, the Yamadūtas said, veda-praṇihito dharmaḥ: the religious principles are the principles enacted in the Vedic literature. They did not know, however, that the Vedic literature contains ritualistic ceremonies that are not transcendental, but are meant to keep peace and order among materialistic persons in the material world. Real religious principles are nistraiguṇya, above the three modes of material nature, or transcendental. The Yamadūtas did not know these transcendental religious principles, and therefore when prevented from arresting Ajāmila they were surprised. Materialistic persons who attach all their faith to the Vedic rituals are described in Bhagavad-gītā (2.42), wherein Kṛṣṇa says, veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ: the supposed followers of the Vedas say that there is nothing beyond the Vedic ceremonies. Indeed, there is a group of men in India who are very fond of the Vedic rituals, not understanding the meaning of these rituals, which are intended to elevate one gradually to the transcendental platform of knowing Kṛṣṇa (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). Those who do not know this principle but who simply attach their faith to the Vedic rituals are called veda-vāda-ratāḥ.

Herein it is stated that the real religious principle is that which is given by the Supreme Personality of Godhead. That principle is stated in Bhagavad-gītā. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] one should give up all other duties and surrender unto the lotus feet of Kṛṣṇa. That is the real religious principle everyone should follow. Even though one follows Vedic scriptures, one may not know this transcendental principle, for it is not known to everyone. To say nothing of human beings, even the demigods in the upper planetary systems are unaware of it. This transcendental religious principle must be understood from the Supreme Personality of Godhead directly or from His special representative, as stated in the next verses.

TEXTS 20–21

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

SYNONYMS

svayambhūḥ-Lord Brahmā; nāradaḥ-the great saint Nārada; śambhuḥ-Lord Śiva; kumāraḥ-the four Kumāras; kapilaḥ-Lord Kapila; manuḥ-Svāyambhuva Manu; prahlādaḥ-Prahlāda Mahārāja; janakaḥ-Janaka Mahārāja; bhīṣmaḥ-Grandfather Bhīṣma; baliḥ-Bali Mahārāja; vaiyāsakiḥ-Śukadeva, the son of Vyāsadeva; vayam-we; dvādaśa-twelve; ete-these; vijānīmaḥ-know; dharmam-real religious principles; bhāgavatam-which teach a person how to love the Supreme Personality of Godhead; bhaṭāḥ-O my dear servants; guhyam-very confidential; viśuddham-transcendental, not contaminated by the material modes of nature; durbodham-not easily understood; yam-which; jñātvā-understanding; amṛtam-eternal life; aśnute-he enjoys.

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.

In Bhagavad-gītā Lord Kṛṣṇa refers to bhāgavata-dharma as the most confidential religious principle (sarva-guhyatamam, guhyād guhyataram). Kṛṣṇa says to Arjuna, ”Because you are My very dear friend, I am explaining to you the most confidential religion.” Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up all other duties and surrender unto Me.” One may ask, ”If this principle is very rarely understood, what is the use of it?” In answer, Yamarāja states herein that this religious principle is understandable if one follows the paramparā system of Lord Brahmā, Lord Śiva, the four Kumāras and the other standard authorities. There are four lines of disciplic succession: one from Lord Brahmā, one from Lord Śiva, one from Lakṣmī, the goddess of fortune, and one from the Kumāras. The disciplic succession from Lord Brahmā is called the Brahma-sampradāya, the succession from Lord Śiva (Śambhu) is called the Rudra-sampradāya, the one from the goddess of fortune, Lakṣmījī, is called the Śrī-sampradāya, and the one from the Kumāras is called the Kumāra-sampradāya. One must take shelter of one of these four sampradāyas in order to understand the most confidential religious system. In the Padma Purāṇa it is said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ: if one does not follow the four recognized disciplic successions, his mantra or initiation is useless. In the present day there are many apasampradāyas, or sampradāyas which are not bona fide, which have no link to authorities like Lord Brahmā, Lord Śiva, the Kumāras or Lakṣmī. People are misguided by such sampradāyas. The śāstras say that being initiated in such a sampradāya is a useless waste of time, for it will never enable one to understand the real religious principles.

TEXT 22

etāvān eva loke ’smin
puṁsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

SYNONYMS

etāvān-this much; eva-indeed; loke asmin-in this material world; puṁsām-of the living entities; dharmaḥ-the religious principles; paraḥ-transcendental; smṛtaḥ-recognized; bhakti-yogaḥ-bhakti-yoga, or devotional service; bhagavati-to the Supreme Personality of Godhead (not to the demigods); tat-His; nāma-of the holy name; grahaṇa-ādibhiḥ-beginning with chanting.

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

As stated in the previous verse, dharmaṁ bhāgavatam, real religious principles, are bhāgavata-dharma, the principles described in Śrīmad-Bhāgavatam itself or in Bhagavad-gītā, the preliminary study of the Bhāgavatam. What are these principles? The Bhāgavatam says, dharmaḥ projjhita-kaitavo ’tra: [SB 1.1.2] in Śrīmad-Bhāgavatam there are no cheating religious systems. Everything in the Bhāgavatam is directly connected with the Supreme Personality of Godhead. The Bhāgavatam further says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nāma-grahaṇa, chanting of the holy name of the Lord (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead. One can come to this understanding of the Lord, how He descends into the material world, how He takes His births and what activities He performs, but one can know this only by executing devotional service. As stated in Bhagavad-gītā, bhaktyā mām abhijānāti: [Bg. 18.55] simply by devotional service one can understand everything about the Supreme Lord. If one fortunately understands the Supreme Lord in this way, the result is tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] after giving up his material body, he no longer has to take birth in this material world. Instead, he returns home, back to Godhead. That is the ultimate perfection. Therefore Kṛṣṇa says in Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

”After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.”

TEXT 23

nāmoccāraṇa-māhātmyaṁ
hareḥ paśyata putrakāḥ
ajāmilo ’pi yenaiva
mṛtyu-pāśād amucyata

SYNONYMS

nāma-of the holy name; uccāraṇa-of the pronouncing; māhātmyam-the exalted position; hareḥ-of the Supreme Lord; paśyata-just see; putrakāḥ-O my dear servants, who are like my sons; ajāmilaḥ api-even Ajāmila (who was considered greatly sinful); yena-by the chanting of which; eva-certainly; mṛtyu-pāśāt-from the ropes of death; amucyata-was delivered.

My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord’s holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death.

There is no need to conduct research into the significance of the chanting of the Hare Kṛṣṇa mantra. The history of Ajāmila is sufficient proof of the power of the Lord’s holy name and the exalted position of a person who chants the holy name incessantly. Therefore Śrī Caitanya Mahāprabhu advised:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

In this age of Kali, no one can perform all the ritualistic ceremonies for becoming liberated; that is extremely difficult. Therefore all the śāstras and all the ācāryas have recommended that in this age one chant the holy name.

TEXT 24

etāvatālam agha-nirharaṇāya puṁsāṁ
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo ’pi
nārāyaṇeti mriyamāṇa iyāya muktim

SYNONYMS

etāvatā-with this much; alam-sufficient; agha-nirharaṇāya-for taking away the reactions of sinful activities; puṁsām-of human beings; saṅkīrtanam-the congregational chanting; bhagavataḥ-of the Supreme Personality of Godhead; guṇa-of the transcendental qualities; karma-nāmnām-and of His names according to His activities and pastimes; vikruśya-crying to without offense; putram-his son; aghavān-the sinful; yat-since; ajāmilaḥ api-even Ajāmila; nārāyaṇa-the Lord’s name, Nārāyaṇa; iti-thus; mriyamāṇaḥ-dying; iyāya-achieved; muktim-liberation.

Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

In the assembly of Raghunātha dāsa Gosvāmī’s father, Haridāsa Ṭhākura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. Smārta-brāhmaṇas and Māyāvādīs do not believe that one can achieve liberation in this way, but the truth of Haridāsa Ṭhākura’s statement is supported by many quotations from Śrīmad-Bhāgavatam.

In his commentary on this verse, for example, Śrīdhara Svāmī gives the following quotation:

sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

”If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries.” Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (anudinam idam ādareṇa śṛṇvan). Another quotation says:

śravaṇaṁ kīrtanaṁ dhyānaṁ
harer adbhuta-karmaṇaḥ
janma-karma-guṇānāṁ ca
tad-arthe ’khila-ceṣṭitam

”One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord.” (Bhāg. 11.3.27)

Śrīdhara Svāmī also quotes from the Purāṇas, pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam: ”One can become free from all sinful reactions simply by remembering the lotus feet of the Lord day and night [ahar-niśam].” Furthermore, he quotes from Bhāgavatam (6.3.31):

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, etāvatālam agha-nirharaṇāya puṁsām: simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word alam, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the Amara-kośa, the most authorized dictionary in the Sanskrit language, alaṁ bhūṣaṇa-paryāpti-śakti-vāraṇa-vācakam: the word alam is used to mean ”ornament,” ”sufficiency,” ”power” and ”restraint.” Here the word alam is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajāmila. When Ajāmila chanted the holy name of Nārāyaṇa, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajāmila certainly was not very clean; indeed, he was famous as a great sinner. Furthermore, one’s physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajāmila to have chanted clearly. Nevertheless, Ajāmila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful like Ajāmila? It is to be concluded that with a strong vow one should chant the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-for thus one will certainly be delivered from the clutches of māyā by the grace of Kṛṣṇa.

The chanting of the Hare Kṛṣṇa mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Kṛṣṇa mantra without offenses, one increases his love for Kṛṣṇa. As stated by Śrī Caitanya Mahāprabhu, premā pum-artho mahān: one’s main concern should be to increase one’s attachment to the Supreme Personality of Godhead and to increase one’s love for Him.

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from Śrīmad-Bhāgavatam (11.19.24):

evaṁ dharmair manuṣyāṇām
uddhavātmani vedinām
mayi sañjāyate bhaktiḥ
ko ’nyo ’rtho ’syāvaśiṣyate

”My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me.” Commenting on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura describes the word bhakti by saying premaivoktaḥ. Kaḥ anyaḥ arthaḥ asya: in the presence of bhakti, what is the necessity of liberation?

Śrīla Viśvanātha Cakravartī Ṭhākura also quotes this verse from the Padma Purāṇa:

nāmāparādha-yuktānāṁ
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again. Pāpa-kṣayaś ca bhavati smaratāṁ tam ahar-niśam: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Śrī Caitanya Mahāprabhu. It was Śrī Caitanya Mahāprabhu who quoted the following verse:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” If the members of the Kṛṣṇa consciousness movement strictly follow this recommendation of Śrī Caitanya Mahāprabhu, their position will always be secure.

TEXT 25

prāyeṇa veda tad idaṁ na mahājano ’yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ

SYNONYMS

prāyeṇa-almost always; veda-know; tat-that; idam-this; na-not; mahājanaḥ-great personalities besides Svayambhū, Śambhu and the other ten; ayam-this; devyā-by the energy of the Supreme Personality of Godhead; vimohita-matiḥ-whose intelligence is bewildered; bata-indeed; māyayā-by the illusory energy; alam-greatly; trayyām-in the three Vedas; jaḍī-kṛta-matiḥ-whose intelligence has been dulled; madhu-puṣpitāyām-in the flowery Vedic language describing the results of ritualistic performances; vaitānike-in the performances mentioned in the Vedas; mahati-very great; karmaṇi-fruitive activities; yujyamānaḥ-being engaged.

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas-especially the Yajur Veda, Sāma Veda and Ṛg Veda-their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: the real purpose of studying the Vedas is to approach the lotus feet of Lord Kṛṣṇa. Unfortunately, unintelligent people bewildered by the grandeur of Vedic yajñas want to see gorgeous sacrifices performed. They want Vedic mantras chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Kṛṣṇa-Balarāma temple in Vṛndāvana, we were obliged to have Vedic ceremonies enacted by brāhmaṇas because the inhabitants of Vṛndāvana, especially the smārta-brāhmaṇas, would not accept Europeans and Americans as bona fide brāhmaṇas. Thus we had to engage brāhmaṇas to perform costly yajñas. In spite of these yajñas, the members of our Society performed saṅkīrtana loudly with mṛdaṅgas, and I considered the saṅkīrtana more important than the Vedic ritualistic ceremonies. Both the ceremonies and the saṅkīrtana were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (jaḍī-kṛta-matir madhu-puṣpitāyām), whereas the saṅkīrtana was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed saṅkīrtana, but then the inhabitants of Vṛndāvana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the Vedas, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, saṅkīrtana alone is sufficient. If the members of our temples in the different parts of the world simply continue saṅkīrtana before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although saṅkīrtana is sufficient for the perfection of life, the arcanā, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and saṅkīrtana along parallel lines. This we should continue.

TEXT 26

evaṁ vimṛśya sudhiyo bhagavaty anante
sarvātmanā vidadhate khalu bhāva-yogam
te me na daṇḍam arhanty atha yady amīṣāṁ
syāt pātakaṁ tad api hanty urugāya-vādaḥ

SYNONYMS

evam-thus; vimṛśya-considering; su-dhiyaḥ-those whose intelligence is sharp; bhagavati-unto the Supreme Personality of Godhead; anante-the unlimited; sarva-ātmanā-with all their heart and soul; vidadhate-take to; khalu-indeed; bhāva-yogam-the process of devotional service; te-such persons; me-my; na-not; daṇḍam-punishment; arhanti-deserve; atha-therefore; yadi-if; amīṣām-of them; syāt-there is; pātakam-some sinful activity; tat-that; api-also; hanti-destroys; urugāya-vādaḥ-the chanting of the holy name of the Supreme Lord.

Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from the prayers of Lord Brahmā (Bhāg. 10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

The purport is that even though one is a very learned scholar of the Vedic śāstras, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities and so forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service. Therefore this verse spoken by Yamarāja says, evaṁ vimṛśya sudhiyo bhagavati: those who engage in the loving service of the Lord become sudhiyaḥ, intelligent, but this is not so of a Vedic scholar who does not understand Kṛṣṇa's name, fame and qualities. A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord-not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the saṅkīrtana movement.

TEXT 27

te deva-siddha-parigīta-pavitra-gāthā
ye sādhavaḥ samadṛśo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān

naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe

SYNONYMS

te-they; deva-by the demigods; siddha-and the inhabitants of Siddhaloka; parigīta-sung; pavitra-gāthāḥ-whose pure narrations; ye-who; sādhavaḥ-devotees; samadṛśaḥ-who see everyone equally; bhagavat-prapannāḥ-being surrendered to the Supreme Personality of Godhead; tān-them; na-not; upasīdata-should go near; hareḥ-of the Supreme Personality of Godhead; gadayā-by the club; abhiguptān-being fully protected; na-not; eṣām-of these; vayam-we; na ca-and also not; vayaḥ-unlimited time; prabhavāma-are competent; daṇḍe-in punishing.

My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahmā and I and even the time factor are not competent to chastise them.

In effect, Yamarāja warned his servants, "My dear servants, despite what you may have done previously to disturb the devotees, henceforward you should stop. The actions of devotees who have surrendered unto the lotus feet of the Lord and who constantly chant the holy name of the Lord are praised by the demigods and the residents of Siddhaloka. Those devotees are so respectable and exalted that Lord Viṣṇu personally protects them with the club in His hand. Therefore, regardless of what you have done this time, henceforward you should not approach such devotees; otherwise you will be killed by the club of Lord Viṣṇu. This is my warning. Lord Viṣṇu has a club and cakra to punish nondevotees. Do not risk punishment by attempting to disturb the devotees. Not to speak of you, if even Lord Brahmā or I were to punish them, Lord Viṣṇu would punish us. Therefore do not disturb the devotees any further."

TEXT 28

tān ānayadhvam asato vimukhān mukunda-
pādāravinda-makaranda-rasād ajasram
niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair
juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān

SYNONYMS

tān-them; ānayadhvam-bring before me; asataḥ-nondevotees (those who have not taken to Kṛṣṇa consciousness); vimukhān-who have turned against; mukunda-of Mukunda, the Supreme Personality of Godhead; pāda-aravinda-of the lotus feet; makaranda-of the honey; rasāt-the taste; ajasram-continuously; niṣkiñcanaiḥ-by persons completely free from material attachment; paramahaṁsa-kulaiḥ-by the paramahaṁsas, the most exalted personalities; asaṅgaiḥ-who have no material attachment; juṣṭāt-which is enjoyed; gṛhe-to household life; niraya-vartmani-the path leading to hell; baddha-tṛṣṇān-whose desires are bound.

Paramahaṁsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahaṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.

After warning the Yamadūtas not to approach the devotees, Yamarāja now indicates who is to be brought before him. He specifically advises the Yamadūtas to bring him the materialistic persons who are attached to household life merely for sex. As stated in Śrīmad-Bhāgavatam, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: [SB 7.9.45] people are attached to household life for sex only. They are always harassed in many ways by their material engagements, and their only happiness is that after working very hard all day, at night they sleep and indulge in sex. Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ: [SB 2.1.3] at night, materialistic householders sleep or indulge in sex life. Divā cārthehayā rajan kuṭumba-bharaṇena vā: during the day they are busy trying to find out where money is, and if they get money they spend it to maintain their families. Yamarāja specifically advises his servants to bring these persons to him for punishment and not to bring the devotees, who always lick the honey at the lotus feet of the Lord, who are equal to everyone, and who try to preach Kṛṣṇa consciousness because of sympathy for all living entities. Devotees are not liable to punishment by Yamarāja, but persons who have no information of Kṛṣṇa consciousness cannot be protected by their material life of so-called family enjoyment. Śrīmad-Bhāgavatam says (2.1.4):

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ
paśyann api na paśyati

Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day.

TEXT 29

jihvā na vakti bhagavad-guṇa-nāmadheyaṁ
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

SYNONYMS

jihvā-the tongue; na-not; vakti-chants; bhagavat-of the Supreme Personality of Godhead; guṇa-transcendental qualities; nāma-and the holy name; dheyam-imparting; cetaḥ-the heart; ca-also; na-not; smarati-remembers; tat-His; caraṇa-aravindam-lotus feet; kṛṣṇāya-unto Lord Kṛṣṇa through His Deity in the temple; no-not; namati-bows; yat-whose; śiraḥ-head; ekadā api-even once; tān-them; ānayadhvam-bring before me; asataḥ-the nondevotees; akṛta-not performing; viṣṇu-kṛtyān-duties toward Lord Viṣṇu.

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before

Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.

The word viṣṇu-kṛtyān is very important in this verse because the purpose of human life is to please Lord Viṣṇu. Varṇāśrama-dharma is also meant for that purpose. As stated in the Viṣṇu Purāṇa (3.8.9):

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

Human society is meant to follow strictly the varṇāśrama-dharma, which divides society into four social divisions (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four spiritual divisions (brahmacarya, gṛhastha, vānaprastha and sannyāsa). Varṇāśrama-dharma easily brings one nearer to Lord Viṣṇu, who is the only true objective in human society. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] unfortunately, however, people do not know that their self-interest is to return home, back to Godhead, or to approach Lord Viṣṇu. Durāśayā ye bahir-artha-māninaḥ: instead, they are simply bewildered. Every human being is expected to perform duties meant for approaching Lord Viṣṇu. Therefore Yamarāja advises the Yamadūtas to bring him those persons who have forgotten their duties toward Viṣṇu (akṛta-viṣṇu-kṛtyān). One who does not chant the holy name of Viṣṇu (Kṛṣṇa), who does not bow down to the Deity of Viṣṇu, and who does not remember the lotus feet of Viṣṇu is punishable by Yamarāja. In summary, all avaiṣṇavas, persons unconcerned with Lord Viṣṇu, are punishable by Yamarāja.

TEXT 30

tat kṣamyatāṁ sa bhagavān puruṣaḥ purāṇo
nārāyaṇaḥ sva-puruṣair yad asat kṛtaṁ naḥ
svānām aho na viduṣāṁ racitāñjalīnāṁ
kṣāntir garīyasi namaḥ puruṣāya bhūmne

SYNONYMS

tat-that; kṣamyatām-let it be excused; saḥ-He; bhagavān-the Supreme Personality of Godhead; puruṣaḥ-the Supreme Person; purāṇaḥ-the oldest; nārāyaṇaḥ-Lord Nārāyaṇa; sva-puruṣaiḥ-by my own servants; yat-which; asat-impudence; kṛtam-performed; naḥ-of us; svānām-of my own men; aho-alas; na viduṣām-not knowing; racita-añjalīnām-folding our hands together to beg Your pardon; kṣāntiḥ-forgiveness; garīyasi-in the glorious; namaḥ-respectful obeisances; puruṣāya-unto the person; bhūmne-supreme and all-pervading.

[Then Yamarāja, considering himself and his servants to be offenders, spoke as follows, begging pardon from the Lord.] O my Lord, my servants have surely committed a great offense by arresting a Vaiṣṇava such as Ajāmila. O Nārāyaṇa, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajāmila as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You.

Lord Yamarāja took upon himself the responsibility for the offense committed by his servants. If the servant of an establishment makes a mistake, the establishment takes responsibility for it. Although Yamarāja is above offenses, his servants, practically with his permission, went to arrest Ajāmila, which was a great offense. The nyāya-śāstra confirms, bhṛtyāparādhe svāmino daṇḍaḥ: if a servant makes a mistake, the master is punishable because he is responsible for the offense. Taking this seriously, Yamarāja, along with his servants, prayed with folded hands to be excused by the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 31

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

SYNONYMS

tasmāt-therefore; saṅkīrtanam-the congregational chanting of the holy name; viṣṇoḥ-of Lord Viṣṇu; jagat-maṅgalam-the most auspicious performance within this material world; aṁhasām-for sinful activities; mahatām api-even though very great; kauravya-O descendant of the Kuru family; viddhi-understand; aikāntika-the ultimate; niṣkṛtam-atonement.

Śukadeva Gosvāmī continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

We should note that although Ajāmila chanted the name of Nārāyaṇa imperfectly, he was delivered from all sinful reactions. The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa mantra, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

TEXT 32

śṛṇvatāṁ gṛṇatāṁ vīryāṇy
uddāmāni harer muhuḥ
yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ

SYNONYMS

śṛṇvatām-of those hearing; gṛṇatām-and chanting; vīryāṇi-the wonderful activities; uddāmāni-able to counteract sin; hareḥ-of the Supreme Personality of Godhead; muhuḥ-always; yathā-as; su-jātayā-easily brought forth; bhaktyā-by devotional service; śuddhyet-may be purified; na-not; ātmā-the heart and soul; vrata-ādibhiḥ-by performing ritualistic ceremonies.

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life. Padma Purāṇa states:

nāmāparādha-yuktānāṁ
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

Even if one chants the Hare Kṛṣṇa mahā-mantra offensively, one can avoid offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouchable by sinful reactions. Śukadeva Gosvāmī especially requested King Parīkṣit to note this fact very carefully. There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in Bhagavad-gītā (9.21), kṣīṇe puṇye martya-lokaṁ viśanti: when the period of one's enjoyment in the heavenly planets is terminated because of the limited extent of the results of one's pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life.

TEXT 33

kṛṣṇāṅghri-padma-madhu-liṇ na punar visṛṣṭa-
māyā-guṇeṣu ramate vṛjināvaheṣu
anyas tu kāma-hata ātma-rajaḥ pramārṣṭum
īheta karma yata eva rajaḥ punaḥ syāt

SYNONYMS

kṛṣṇa-aṅghri-padma-of the lotus feet of Lord Kṛṣṇa; madhu-the honey; liṭ-one who licks; na-not; punaḥ-again; visṛṣṭa-already renounced; māyā-guṇeṣu-in the material modes of nature; ramate-desires to enjoy; vṛjina-avaheṣu-which brings distress; anyaḥ-another; tu-however; kāma-hataḥ-being enchanted by lust; ātma-rajaḥ-the sinful infection of the heart; pramārṣṭum-to cleanse; īheta-may perform; karma-activities; yataḥ-after which; eva-indeed; rajaḥ-the sinful activity; punaḥ-again; syāt-appears.

Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

A devotee's duty is to chant the Hare Kṛṣṇa mantra. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Mahārāja Parīkṣit has compared their activities to kuñjara-śauca, the bathing of an elephant.

TEXT 34

itthaṁ svabhartṛ-gaditaṁ bhagavan-mahitvaṁ
saṁsmṛtya vismita-dhiyo yama-kiṅkarās te
naivācyutāśraya-janaṁ pratiśaṅkamānā
draṣṭuṁ ca bibhyati tataḥ prabhṛti sma rājan

SYNONYMS

ittham-of such power; sva-bhartṛ-gaditam-explained by their master (Yamarāja); bhagavat-mahitvam-the extraordinary glory of the Supreme Personality of Godhead and His name, fame, form and attributes; saṁsmṛtya-remembering; vismita-dhiyaḥ-whose minds were struck with wonder; yama-kiṅkarāḥ-all the servants of Yamarāja; te-they; na-not; eva-indeed; acyuta-āśraya-janam-a person sheltered by the lotus feet of Acyuta, Lord Kṛṣṇa; pratiśaṅkamānāḥ-always fearing; draṣṭum-to see; ca-and; bibhyati-they are afraid; tataḥ prabhṛti-beginning from then; sma-indeed; rājan-O King.

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame and attributes, the Yamadūtas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

Since this incident, the Yamadūtas have given up the dangerous behavior of approaching devotees. For the Yamadūtas, a devotee is dangerous.

TEXT 35

itihāsam imaṁ guhyaṁ
bhagavān kumbha-sambhavaḥ
kathayām āsa malaya
āsīno harim arcayan

SYNONYMS

itihāsam-history; imam-this; guhyam-very confidential; bhagavān-the most powerful; kumbha-sambhavaḥ-Agastya Muni, the son of Kumbha; kathayām āsa-explained; malaye-in the Malaya Hills; āsīnaḥ-residing; harim arcayan-worshiping the Supreme Personality of Godhead.

When the great sage Agastya, the son of Kumbha, was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history.

Thus end the Bhaktivedanta purports of the Sixth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Yamarāja Instructs His Messengers."

20.7.3 Chapter Four

The Haṁsa-guhya Prayers

After Mahārāja Parīkṣit appealed to Śukadeva Gosvāmī to describe in further detail the creation of the living entities within this universe, Śukadeva Gosvāmī informed him that when the Pracetās, the ten sons of Prācīnabarhi, entered the sea to execute austerities, the planet earth was neglected because of the absence of a king. Naturally many weeds and unnecessary trees grew, and no food grains were produced. Indeed, all the land became like a forest. When the ten Pracetās came out of the sea and saw the entire world full of trees, they were very angry with the trees and decided to destroy them all to rectify the situation. Thus the Pracetās created wind and fire to burn the trees to ashes. Soma, however, the king of the moon and the king of all vegetation, forbade the Pracetās to destroy the trees, since the trees are the source of fruit and flowers for all living beings. Just to satisfy the Pracetās, Soma gave them a beautiful girl born of Pramlocā Apsarā. By the semen of all the Pracetās, Dakṣa was born of that girl.

In the beginning, Dakṣa created all the demigods, demons and human beings, but when he found the population not increasing properly, he took sannyāsa and went to Vindhya Mountain, where be underwent severe austerities and offered Lord Viṣṇu a particular prayer known as Haṁsa-guhya, by which Lord Viṣṇu became very pleased with him. The contents of the prayer were as follows.

"The Supreme Personality of Godhead, the Supersoul, Lord Hari, is the controller of both the living entities and the material nature. He is self-sufficient and self-effulgent. As the subject matter of perception is not the cause of our perceiving senses, so the living entity, although within his body, does not cause his eternal friend the Supersoul, who is the cause of creation of all the senses. Because of the living entity's ignorance, his senses are engaged with material objects. Since the living entity is alive, he can understand the creation of this material world to some extent, but he cannot understand the Supreme Personality of Godhead, who is beyond the conception of the body, mind and intelligence. Nevertheless, great sages who are always in meditation can see the personal form of the Lord within their hearts.

"Since an ordinary living being is materially contaminated, his words and intelligence are also material. Therefore he cannot ascertain the Supreme Personality of Godhead by manipulating his material senses. The conception of God derived through the material senses is inaccurate because the Supreme Lord is beyond the material senses, but when one engages his senses in devotional service, the eternal Supreme Personality of Godhead is revealed on the platform of the soul. When that Supreme Godhead becomes the aim of one's life, one is said to have attained spiritual knowledge.

"The Supreme Brahman is the cause of all causes because He originally existed before the creation. He is the original cause of everything, both material and spiritual, and His existence is independent. However, the Lord has a potency called avidyā, the illusory energy, which induces the false arguer to think himself perfect and which induces the illusory energy to bewilder the conditioned soul. That Supreme Brahman, the Supersoul, is very affectionate to His devotees. To bestow mercy upon them, He discloses His form, name, attributes and qualities to be worshiped within this material world.

"Unfortunately, however, those who are materially absorbed worship various demigods. As the air passes over a lotus flower and carries the scent of the flower with it, or as the air sometimes carries dust and therefore assumes colors, the Supreme Personality of Godhead appears as the various demigods according to the desires of His various foolish worshipers, but actually He is the supreme truth, Lord Viṣṇu. To fulfill the desires of His devotees, He appears in various incarnations, and therefore there is no need to worship the demigods."

Being very satisfied by the prayers of Dakṣa, Lord Viṣṇu appeared before Dakṣa with eight arms. The Lord was dressed in yellow garments and had a blackish complexion. Understanding that Dakṣa was very eager to follow the path of enjoyment, the Lord awarded him the potency to enjoy the illusory energy. The Lord offered him the daughter of Pañcajana named Asiknī, who was suitable for Mahārāja Dakṣa to enjoy in sex. Indeed, Dakṣa received his name because he was very expert in sex life. After awarding this benediction, Lord Viṣṇu disappeared.

TEXTS 1–2

śrī-rājovāca
devāsura-nṛṇāṁ sargo
nāgānāṁ mṛga-pakṣiṇām
sāmāsikas tvayā prokto
yas tu svāyambhuve 'ntare
tasyaiva vyāsam icchāmi
jñātuṁ te bhagavan yathā
anusargaṁ yayā śaktyā
sasarja bhagavān paraḥ

SYNONYMS

śrī-rājā uvāca-the King said; deva-asura-nṛṇām-of the demigods, the demons and the human beings; sargaḥ-the creation; nāgānām-of the Nāgas (serpentine living entities); mṛga-pakṣiṇām-of the beasts and birds; sāmāsikaḥ-briefly; tvayā-by you; proktaḥ-described; yaḥ-which; tu-however; svāyambhuve-of Svāyambhuva Manu; antare-within the period; tasya-of this; eva-indeed; vyāsam-the detailed account; icchāmi-I wish; jñātum-to know; te-from you; bhagavan-O my lord; yathā-as well as; anusargam-the subsequent creation; yayā-by which; śaktyā-potency; sasarja-created; bhagavān-the Supreme Personality of Godhead; paraḥ-transcendental.

The blessed King said to Śukadeva Gosvāmī: My dear lord, the demigods, demons, human beings, Nāgas, beasts and birds were created during the reign of Svāyambhuva Manu. You have spoken about this creation briefly [in the Third Canto]. Now I wish to know about it elaborately. I also wish to know about the potency of the Supreme Personality of Godhead by which He brought about the secondary creation.

TEXT 3

śrī-sūta uvāca
iti sampraśnam ākarṇya
rājarṣer bādarāyaṇiḥ
pratinandya mahā-yogī
jagāda muni-sattamāḥ

SYNONYMS

śrī-sūtaḥ uvāca-Sūta Gosvāmī said; iti-thus; sampraśnam-the inquiry; ākarṇya-hearing; rājarṣeḥ-of King Parīkṣit; bādarāyaṇiḥ-Śukadeva Gosvāmī; pratinandya-praising; mahā-yogī-the great yogī; jagāda-replied; muni-sattamāḥ-O best of the sages.

Sūta Gosvāmī said: O great sages [assembled at Naimiṣāraṇya], after the great yogi Śukadeva Gosvāmī heard King Parīkṣit's inquiry, he praised it and thus replied.

TEXT 4

śrī-śuka uvāca
yadā pracetasaḥ putrā
daśa prācīnabarhiṣaḥ
antaḥ-samudrād unmagnā
dadṛśur gāṁ drumair vṛtām

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; yadā-when; pracetasaḥ-the Pracetās; putrāḥ-the sons; daśa-ten; prācīnabarhiṣaḥ-of King Prācīnabarhi; antaḥ-samudrāt-from within the ocean; unmagnāḥ-emerged; dadṛśuḥ-they saw; gām-the entire planet; drumaiḥ vṛtām-covered with trees.

Śukadeva Gosvāmī said: When the ten sons of Prācīnabarhi emerged from the waters, in which they were performing austerities, they saw that the entire surface of the world was covered by trees.

When King Prācīnabarhi was performing Vedic rituals in which the killing of animals was recommended, Nārada Muni, out of compassion, advised him to stop. Prācīnabarhi understood Nārada properly and then left the kingdom to perform austerities in the forest. His ten sons, however, were performing austerities within the water, and therefore there was no king to see to the management of the world. When the ten sons, the Pracetās, came out of the water, they saw that the earth was overrun with trees.

When the government neglects agriculture, which is necessary for the production of food, the land becomes covered with unnecessary trees. Of course, many trees are useful because they produce fruits and flowers, but many other trees are unnecessary. They could be used as fuel and the land cleared and used for agriculture. When the government is negligent, less grain is produced. As stated in Bhagavad-gītā (18.44), kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva jam: the proper engagements for vaiśyas, according to their nature, are to farm and to protect cows. The duty of the government and the kṣatriyas is to see that the members of the third class, the vaiśyas, who are neither brāhmaṇas nor kṣatriyas, are thus properly engaged. Kṣatriyas are meant to protect human beings, whereas vaiśyas are meant to protect useful animals, especially cows.

TEXT 5

drumebhyaḥ krudhyamānās te
tapo-dīpita-manyavaḥ
mukhato vāyum agniṁ ca
sasṛjus tad-didhakṣayā

SYNONYMS

drumebhyaḥ-unto the trees; krudhyamānāḥ-being very angry; te-they (the ten sons of Prācīnabarhi); tapaḥ-dīpita-manyavaḥ-whose anger was inflamed because of long austerities; mukhataḥ-from the mouth; vāyum-wind; agnim-fire; ca-and; sasṛjuḥ-they created; tat-those forests; didhakṣayā-with the desire to burn.

Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

Here the word tapo-dīpita-manyavaḥ indicates that persons who have undergone severe austerity (tapasya) are endowed with great mystic power, as evinced by the Pracetās, who created fire and wind from their mouths. Although devotees undergo severe tapasya, however, they are vimanyavaḥ, sādhavaḥ, which means that they are never angry. They are always decorated with good qualities. Bhāgavatam (3.25.21) states:

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

A sādhu, a devotee, is never angry. Actually the real feature of devotees who undergo tapasya, austerity, is forgiveness. Although a Vaiṣṇava has sufficient power in tapasya, he does not become angry when put into difficulty. If one undergoes tapasya but does not become a Vaiṣṇava, however, one does not develop good qualities. For example, Hiraṇyakaśipu and Rāvaṇa also performed great austerities, but they did so to demonstrate their demoniac tendencies. Vaiṣṇavas must meet many opponents while preaching the glories of the Lord, but Śrī Caitanya Mahāprabhu recommends that they not become angry while preaching. Lord Caitanya

Mahāprabhu has given this formula: tṛṇād api sunīcena taror api sahiṣṇunā/ amāninā mānadena kīrtanīyaḥ sadā hariḥ [Cc. adi 17.31]. "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Those engaged in preaching the glories of the Lord should be humbler than grass and more tolerant than a tree; then they can preach the glories of the Lord without difficulty.

TEXT 6

tābhyāṁ nirdahyamānāṁs tān
upalabhya kurūdvaha
rājovāca mahān somo
manyuṁ praśamayann iva

SYNONYMS

tābhyām-by the wind and fire; nirdahyamānān-being burned; tān-them (the trees); upalabhya-seeing; kurūdvaha-O Mahārāja Parīkṣit; rājā-the king of the forest; uvāca-said; mahān-the great; somaḥ-predominating deity of the moon, Somadeva; manyum-the anger; praśamayan-pacifying; iva-like.

My dear King Parīkṣit, when Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the maintainer of all herbs and trees. To appease the anger of the Pracetās, Soma spoke as follows.

It is understood from this verse that the predominating deity of the moon is the maintainer of all the trees and plants throughout the universe. It is due to the moonshine that trees and plants grow very luxuriantly. Therefore how can we accept the so-called scientists whose moon expeditions have informed us that there are no trees or vegetation on the moon? Śrīla Viśvanātha Cakravartī Ṭhākura says, somo vṛkṣādhiṣṭhātā sa eva vṛkṣāṇāṁ rājā: Soma, the predominating deity of the moon, is the king of all vegetation. How can we believe that the maintainer of vegetation has no vegetation on his own planet?

TEXT 7

na drumebhyo mahā-bhāgā
dīnebhyo drogdhum arhatha
vivardhayiṣavo yūyaṁ
prajānāṁ patayaḥ smṛtāḥ

SYNONYMS

na-not; drumebhyaḥ-the trees; mahā-bhāgāḥ-O greatly fortunate ones; dīnebhyaḥ-who are very poor; drogdhum-to burn to ashes; arhatha-you deserve; vivardhayiṣavaḥ-desiring to bring about an increase; yūyam-you; prajānām-of all living entities who have taken shelter of you; patayaḥ-the masters or protectors; smṛtāḥ-known as.

O greatly fortunate ones, you should not kill these poor trees by burning them to ashes. Your duty is to wish the citizens [prajās] all prosperity and to act as their protectors.

It is indicated herein that the government or king has the duty of protecting not only the human beings, but all other living entities, including animals, trees and plants. No living entity should be killed unnecessarily.

TEXT 8

aho prajāpati-patir
bhagavān harir avyayaḥ
vanaspatīn oṣadhīś ca
sasarjorjam iṣaṁ vibhuḥ

SYNONYMS

aho-alas; prajāpati-patiḥ-the Lord of all the lords of created beings; bhagavān hariḥ-the Supreme Personality of Godhead, Hari; avyayaḥ-indestructible; vanaspatīn-the trees and plants; oṣadhīḥ-the herbs; ca-and; sasarja-created; ūrjam-invigorating; iṣam-food; vibhuḥ-the Supreme Being.

The Supreme Personality of Godhead, Śrī Hari, is the master of all living entities, including all the prajāpatis, such as Lord Brahmā. Because He is the all-pervading and indestructible master, He has created all these trees and vegetables as eatables for other living entities.

Soma, the predominating deity of the moon, reminded the Pracetās that this vegetation had been created by the Lord of lords to provide food for everyone. If the Pracetās tried to kill them off, their own subjects would also suffer, for trees are also required for food.

TEXT 9

annaṁ carāṇām acarā
hy apadaḥ pāda-cāriṇām
ahastā hasta-yuktānāṁ
dvi-padāṁ ca catuṣ-padaḥ

SYNONYMS

annam-food; carāṇām-of those that move on wings; acarāḥ-the nonmoving (fruits and flowers); hi-indeed; apadaḥ-the living entities without legs, like the grass; pāda-cāriṇām-of the animals who move on legs, like the cows and buffalo; ahastāḥ-animals without hands; hasta-yuktānām-of the animals with hands, like the tigers; dvi-padām-of human beings, who have two legs; ca-and; catuḥ-padaḥ-the four-legged animals like the deer.

By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.

By nature's law, or the arrangement of the Supreme Personality of Godhead, one kind of living entity is eatable by other living entities. As mentioned herein, dvi-padāṁ ca catuṣ-padaḥ: the four-legged animals (catuṣ-padaḥ), as well as food grains, are eatables for human beings (dvi-padām). These four-legged animals are those such as deer and goats, not cows, which are meant to be protected. Generally the men of the higher classes of society-the brāhmaṇas, kṣatriyas and vaiśyas-do not eat meat. Sometimes kṣatriyas go to the forest to kill animals like deer because they have to learn the art of killing, and sometimes they eat the animals also. Śūdras, too, eat animals such as goats. Cows, however, are never meant to be killed or eaten by human beings. In every śāstra, cow killing is vehemently condemned. Indeed, one who kills a cow must suffer for as many years as there are hairs on the body of a cow. Manu-saṁhitā says, pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā: we have many tendencies in this material world, but in human life one is meant to learn how to curb those tendencies. Those who desire to eat meat may satisfy the demands of their tongues by eating lower animals, but they should never kill cows, who are actually accepted as the mothers of human society because they supply milk. The śāstra especially recommends, kṛṣi-go-rakṣya: the vaiśya section of humanity should arrange for the food of the entire society through agricultural activities and should give full protection to the cows, which are the most useful animals because they supply milk to human society.

TEXT 10

yūyaṁ ca pitrānvādiṣṭā
deva-devena cānaghāḥ
prajā-sargāya hi kathaṁ
vṛkṣān nirdagdhum arhatha

SYNONYMS

yūyam-you; ca-also; pitrā-by your father; anvādiṣṭāḥ-ordered; deva-devena-by the Personality of Godhead, the master of the masters; ca-also; anaghāḥ-O sinless ones; prajā-sargāya-for generating the population; hi-indeed; katham-how; vṛkṣān-the trees; nirdagdhum-to burn to ashes; arhatha-are able.

O pure-hearted ones, your father, Prācīnabarhi, and the Supreme Personality of Godhead have ordered you to generate population. Therefore how can you burn to ashes these trees and herbs, which are needed for the maintenance of your subjects and descendants?

TEXT 11

ātiṣṭhata satāṁ mārgaṁ
kopaṁ yacchata dīpitam
pitrā pitāmahenāpi
juṣṭaṁ vaḥ prapitāmahaiḥ

SYNONYMS

ātiṣṭhata-just follow; satām mārgam-the path of the great saintly personalities; kopam-the anger; yacchata-subdue; dīpitam-which is now awakened; pitrā-by the father; pitāmahena api-and by the grandfather; juṣṭam-executed; vaḥ-your; prapitāmahaiḥ-by the great-grandfathers.

The path of goodness traversed by your father, grandfather and great-grandfathers is that of maintaining the subjects [prajās], including the men, animals and trees. That is the path you should follow. Unnecessary anger is contrary to your duty. Therefore I request you to control your anger.

Here the words pitrā pitāmahenāpi juṣṭaṁ vaḥ prapitāmahaiḥ depict an honest royal family, consisting of the kings, their father, their grandfather and their great-grandfathers. Such a royal family has a prestigious position because it maintains the citizens, or prajās. The word prajā refers to one who has taken birth within the jurisdiction of the government. The exalted royal families were conscious that all living beings, whether human, animal or lower than animal, should be given protection. The modern democratic system cannot be exalted in this way because the leaders elected strive only for power and have no sense of responsibility. In a monarchy, a king with a prestigious position follows the great deeds of his forefathers. Thus Soma, the king of the moon, here reminds the Pracetās about the glories of their father, grandfather and great-grandfathers.

TEXT 12

tokānāṁ pitarau bandhū
dṛśaḥ pakṣma striyāḥ patiḥ
patiḥ prajānāṁ bhikṣūṇāṁ
gṛhy ajñānāṁ budhaḥ suhṛt

SYNONYMS

tokānām-of children; pitarau-the two parents; bandhū-the friends; dṛśaḥ-of the eye; pakṣma-the eyelid; striyāḥ-of the woman; patiḥ-the husband; patiḥ-the protector; prajānām-of the subjects; bhikṣūṇām-of the beggars; gṛhī-the householder; ajñānām-of the ignorant; budhaḥ-the learned; su-hṛt-the friend.

As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of the ignorant, so the king is the protector and giver of life to all his subjects. The trees are also subjects of the king. Therefore they should be given protection.

By the supreme will of the Personality of Godhead, there are various protectors and maintainers for helpless living entities. The trees are also considered prajās, subjects of the king, and therefore the duty of the monarch is to protect even the trees, not to speak of others. The king is duty-bound to protect the living entities in his kingdom. Thus although the parents are directly responsible for the protection and maintenance of their children, the duty of the king is to see that all parents do their duty properly. Similarly, the king is also responsible for overseeing the other protectors mentioned in this verse. It may also be noted that the beggars who should be maintained by the householders are not professional beggars, but sannyāsīs and brāhmaṇas, to whom the householders should supply food and clothing.

TEXT 13

antar deheṣu bhūtānām
ātmāste harir īśvaraḥ
sarvaṁ tad-dhiṣṇyam īkṣadhvam
evaṁ vas toṣito hy asau

SYNONYMS

antaḥ deheṣu-within the bodies (in the cores of the hearts); bhūtānām-of all living entities; ātmā-the Supersoul; āste-resides; hariḥ-the Supreme Personality of Godhead; īśvaraḥ-the Lord or director; sarvam-all; tat-dhiṣṇyam-His place of residence; īkṣadhvam-try to see; evam-in this way; vaḥ-with you; toṣitaḥ-satisfied; hi-indeed; asau-that Supreme Personality of Godhead.

The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities, whether moving or nonmoving, including men, birds, animals, trees and, indeed, all living entities. Therefore you should consider every body a residence or temple of the Lord. By such vision you will satisfy the Lord. You should not angrily kill these living entities in the forms of trees.

As stated in Bhagavad-gītā and confirmed by all the Vedic scriptures, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] the Supersoul is situated within everyone's heart. Therefore, since everyone's body is the residence of the Supreme Lord, one should not destroy the body because of unnecessary envy. That will dissatisfy the Supersoul. Soma told the Pracetās that because they had tried to satisfy the Supersoul, now they should not displease Him.

TEXT 14

yaḥ samutpatitaṁ deha
ākāśān manyum ulbaṇam
ātma-jijñāsayā yacchet
sa guṇān ativartate

SYNONYMS

yaḥ-anyone who; samutpatitam-suddenly awakened; dehe-in the body; ākāśāt-from the sky; manyum-anger; ulbaṇam-powerful; ātma-jijñāsayā-by inquiry into spiritual realization or self-realization; yacchet-subdues; saḥ-that person; guṇān-the modes of material nature; ativartate-transcends.

One who inquires into self-realization and thus subdues his powerful anger-which awakens suddenly in the body as if falling from the sky-transcends the influence of the modes of material nature.

When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendentally situated, untouched by the modes of material nature. This is only possible when one fully engages in the service of the Lord. As the Lord says in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāḥ

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." By engaging one in devotional service, the Kṛṣṇa consciousness movement keeps one always transcendental to anger, greed, lust, envy and so forth. One must perform devotional service because otherwise one will become victimized by the modes of material nature.

TEXT 15

alaṁ dagdhair drumair dīnaiḥ
khilānāṁ śivam astu vaḥ
vārkṣī hy eṣā varā kanyā
patnītve pratigṛhyatām

SYNONYMS

alam-enough; dagdhaiḥ-with burning; drumaiḥ-the trees; dīnaiḥ-poor; khilānām-of the remainder of the trees; śivam-all good fortune; astu-let there be; vaḥ-of you; vārkṣī-raised by the trees; hi-indeed; eṣā-this; varā-choice; kanyā-daughter; patnītve-into wifehood; pratigṛhyatām-let her be accepted.

There is no need to burn these poor trees any longer. Let whatever trees still remain be happy. Indeed, you should also be happy. Now, here is a beautiful, well-qualified girl named Māriṣā, who was raised by the trees as their daughter. You may accept this beautiful girl as your wife.

TEXT 16

ity āmantrya varārohāṁ
kanyām āpsarasīṁ nṛpa
somo rājā yayau dattvā
te dharmeṇopayemire

SYNONYMS

iti-thus; āmantrya-addressing; vara-ārohām-possessing high, beautiful hips; kanyām-the girl; āpsarasīm-born of an Apsarā; nṛpa-O King; somaḥ-Soma, the predominating deity of the moon; rājā-the king; yayau-returned; dattvā-delivering; te-they; dharmeṇa-according to religious principles; upayemire-married.

Śukadeva Gosvāmī continued: My dear King, after thus pacifying the Pracetās, Soma, the king of the moon, gave them the beautiful girl born of Pramlocā Apsarā. The Pracetās all received Pramlocā's daughter, who had high, very beautiful hips, and married her according to the religious system.

TEXT 17

tebhyas tasyāṁ samabhavad
dakṣaḥ prācetasaḥ kila
yasya prajā-visargeṇa
lokā āpūritās trayaḥ

SYNONYMS

tebhyaḥ-from all the Pracetās; tasyām-in her; samabhavat-was generated; dakṣaḥ-Dakṣa, the expert in begetting children; prācetasaḥ-the son of the Pracetās; kila-indeed; yasya-of whom; prajā-visargeṇa-by the generation of living entities; lokāḥ-the worlds; āpūritāḥ-filled; trayaḥ-three.

In the womb of that girl the Pracetās all begot a son named Dakṣa, who filled the three worlds with living entities.

Dakṣa was first born during the reign of Svāyambhuva Manu, but because of offending Lord Śiva he was punished by having the head of a goat substituted for his own head. Thus insulted, he had to give up that body, and in the sixth manvantara, called the Cākṣuṣa manvantara, he was born of the womb of Māriṣā as Dakṣa. In this connection Śrīla Viśvanātha Cakravartī Ṭhākura quotes this verse:

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

”His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.” (Bhāg. 4.30.49) Thus Dakṣa regained his previous opulence and again begot thousands and millions of children to fill the three worlds.

TEXT 18

yathā sasarja bhūtāni
dakṣo duhitṛ-vatsalaḥ
retasā manasā caiva
tan mamāvahitaḥ śṛṇu

SYNONYMS

yathā-as; sasarja-created; bhūtāni-the living entities; dakṣaḥ-Dakṣa; duhitṛ-vatsalaḥ-who is very affectionate to his daughters; retasā-by semen; manasā-by the mind; ca-also; eva-indeed; tat-that; mama-from me; avahitaḥ-being attentive; śṛṇu-please hear.

Śukadeva Gosvāmī continued: Please hear from me with great attention how Prajāpati Dakṣa, who was very affectionate to his daughters, created different types of living entities through his semen and through his mind.

The word duhitṛ-vatsalaḥ indicates that all the prajās were born from Dakṣa’s daughters. Śrīla Viśvanātha Cakravartī Ṭhākura says that apparently Dakṣa had no son.

TEXT 19

manasaivāsṛjat pūrvaṁ
prajāpatir imāḥ prajāḥ
devāsura-manuṣyādīn
nabhaḥ-sthala-jalaukasaḥ

SYNONYMS

manasā-by the mind; eva-indeed; asṛjat-created; pūrvam-in the beginning; prajāpatiḥ-the prajāpati (Dakṣa); imāḥ-these; prajāḥ-living entities; deva-the demigods; asura-the demons; manuṣya-ādīn-and other living entities, headed by the human beings; nabhaḥ-in the skies; sthala-on the land; jala-or within the water; okasaḥ-who have their abodes.

With his mind, Prajāpati Dakṣa first created all kinds of demigods, demons, human beings, birds, beasts, aquatics and so on.

TEXT 20

tam abṛṁhitam ālokya
prajā-sargaṁ prajāpatiḥ
vindhya-pādān upavrajya
so ’carad duṣkaraṁ tapaḥ

SYNONYMS

tam-that; abṛṁhitam-not increasing; ālokya-seeing; prajā-sargam-the creation of the living entities; prajāpatiḥ-Dakṣa, the generator of living entities; vindhya-pādān-the mountains near the Vindhya mountain range; upavrajya-going to; saḥ-he; acarat-executed; duṣkaram-very difficult; tapaḥ-austerities.

But when Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities.

TEXT 21

tatrāghamarṣaṇaṁ nāma
tīrthaṁ pāpa-haraṁ param
upaspṛśyānusavanaṁ
tapasātoṣayad dharim

SYNONYMS

tatra-there; aghamarṣaṇam-Aghamarṣaṇa; nāma-named; tīrtham-the holy place; pāpa-haram-suitable for destroying all sinful reactions; param-best; upaspṛśya-performing ācamana and bathing; anusavanam-regularly; tapasā-by austerity; atoṣayat-caused pleasure; harim-to the Supreme Personality of Godhead.

Near that mountain was a very holy place named Aghamarṣaṇa. There Prajāpati Dakṣa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him.

TEXT 22

astauṣīd dhaṁsa-guhyena
bhagavantam adhokṣajam
tubhyaṁ tad abhidhāsyāmi
kasyātuṣyad yathā hariḥ

SYNONYMS

astauṣīt-satisfied; haṁsa-guhyena-by the celebrated prayers known as Haṁsa-guhya; bhagavantam-the Supreme Personality of Godhead; adhokṣajam-who is beyond the reach of the senses; tubhyam-unto you; tat-that; abhidhāsyāmi-I shall explain; kasya-with Dakṣa, the prajāpati; atuṣyat-was satisfied; yathā-how; hariḥ-the Supreme Personality of Godhead.

My dear King, I shall fully explain to you the Haṁsa-guhya prayers, which were offered to the Supreme Personality of Godhead by Dakṣa, and I shall explain how the Lord was pleased with him for those prayers.

It is to be understood that the Haṁsa-guhya prayers were not composed by Dakṣa, but were existing in the Vedic literature.

TEXT 23

śrī-prajāpatir uvāca
namaḥ parāyāvitathānubhūtaye
guṇa-trayābhāsa-nimitta-bandhave
adṛṣṭa-dhāmne guṇa-tattva-buddhibhir
nivṛtta-mānāya dadhe svayambhuve

SYNONYMS

śrī-prajāpatiḥ uvāca-the prajāpati Dakṣa said; namaḥ-all respectful obeisances; parāya-unto the Transcendence; avitatha-correct; anubhūtaye-unto Him whose spiritual potency brings about realization of Him; guṇa-traya-of the three material modes of nature; ābhāsa-of the living entities who have the appearance; nimitta-and of the material energy; bandhave-unto the controller; adṛṣṭa-dhāmne-who is not perceived in His abode; guṇa-tattva-buddhibhiḥ-by the conditioned souls whose poor intelligence dictates that real truth is found in the manifestations of the three modes of material nature; nivṛtta-mānāya-who has surpassed all material measurements and calculations; dadhe-I offer; svayambhuve-unto the Supreme Lord, who is manifest with no cause.

Prajāpati Dakṣa said: The Supreme Personality of Godhead is transcendental to the illusory energy and the physical categories it produces. He possesses the potency for unfailing knowledge and supreme willpower, and He is the controller of the living entities and the illusory energy. The conditioned souls who have accepted this material manifestation as everything cannot see Him, for He is above the evidence of experimental knowledge. Self-evident and self-sufficient, He is not caused by any superior cause. Let me offer my respectful obeisances unto Him.

The transcendental position of the Supreme Personality of Godhead is explained herewith. He is not perceivable by the conditioned souls, who are accustomed to material vision and cannot understand that the Supreme Personality of Godhead exists in His abode, which is beyond that vision. Even if a materialistic person could count all the atoms in the universe, he would still be unable to understand the Supreme Personality of Godhead. As confirmed in Brahma-saṁhitā (5.34):

panthās tu koṭi-śata-vatsara-saṁpragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The conditioned souls may try to understand the Supreme Personality of Godhead for many billions of years through their mental speculative processes, traveling at the speed of the mind or the wind, but still the Absolute Truth will remain inconceivable to them because a materialistic person cannot measure the length and breadth of the Supreme Personality of Godhead's unlimited existence. If the Absolute Truth is beyond measurement, one may ask, how can one realize Him? The answer is given here by the word svayambhuve: one may understand Him or not, but nevertheless He is existing in His own spiritual potency.

TEXT 24

na yasya sakhyaṁ puruṣo 'vaiti sakhyuḥ
sakhā vasan saṁvasataḥ pure 'smin
guṇo yathā guṇino vyakta-dṛṣṭes
tasmai maheśāya namaskaromi

SYNONYMS

na-not; yasya-whose; sakhyam-fraternity; puruṣaḥ-the living entity; avaiti-knows; sakhyuḥ-of the supreme friend; sakhā-the friend; vasan-living; saṁvasataḥ-of the one living with; pure-in the body; asmin-this; guṇaḥ-the object of sense perception; yathā-just like; guṇinaḥ-of its respective sense organ; vyakta-dṛṣṭeḥ-who oversees the material manifestation; tasmai-unto Him; mahā-īśāya-unto the supreme controller; namaskaromi-I offer my obeisances.

As the sense objects [form, taste, touch, smell and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.

The individual soul and the Supreme Soul live together within the body. This is confirmed in the Upaniṣads by the analogy that two friendly birds live in one tree-one bird eating the fruit of the tree and the other simply witnessing and directing. Although the individual living being, who is compared to the bird that is eating, is sitting with his friend the Supreme Soul, the individual living being cannot see Him. Actually the Supersoul is directing the workings of his senses in the enjoyment of sense objects, but as these sense objects cannot see the senses, the conditioned soul cannot see the directing soul. The conditioned soul has desires, and the Supreme Soul fulfills them, but the conditioned soul is unable to see the Supreme Soul. Thus Prajāpati Dakṣa offers his obeisances to the Supreme Soul, the Supersoul, even though unable to see Him. Another example given is that although ordinary citizens work under the direction of the government, they cannot understand how they are being governed or what the government is. In this regard, Madhvācārya quotes the following verse from the Skanda Purāṇa:

yathā rājñaḥ priyatvaṁ tu
bhṛtyā vedena cātmanaḥ
tathā jīvo na yat-sakhyaṁ
vetti tasmai namo 'stu te

"As the various servants in the different departments of big establishments cannot see the supreme managing director under whom they are working, the conditioned souls cannot see the supreme friend sitting within their bodies. Let us therefore offer our respectful obeisances unto the Supreme, who is invisible to our material eyes."

TEXT 25

deho 'savo 'kṣā manavo bhūta-mātrām
ātmānam anyaṁ ca viduḥ paraṁ yat
sarvaṁ pumān veda guṇāṁś ca taj-jño
na veda sarva-jñam anantam īḍe

SYNONYMS

dehaḥ-this body; asavaḥ-the life airs; akṣāḥ-the different senses; manavaḥ-the mind, understanding, intellect and ego; bhūta-mātrām-the five gross material elements and the sense objects (form, taste, sound and so on); ātmānam-themselves; anyam-any other; ca-and; viduḥ-know; param-beyond; yat-that which; sarvam-everything; pumān-the living being; veda-knows; guṇān-the qualities of the material nature; ca-and; tat-jñaḥ-knowing those things; na-not; veda-knows; sarva-jñam-unto the omniscient; anantam-the unlimited; īḍe-I offer my respectful obeisances.

Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.

Material scientists can make an analytical study of the physical elements, the body, the senses, the sense objects and even the air that controls the vital force, but still they cannot understand that above all these is the real spirit soul. In other words, the living entity, because of his being a spirit soul, can understand all the material objects, or, when self-realized, he can understand the Paramātmā, upon whom yogīs meditate. Nevertheless, the living being, even if advanced, cannot understand the Supreme Being, the Personality of Godhead, for He is ananta, unlimited, in all six opulences.

TEXT 26

yadoparāmo manaso nāma-rūpa-
rūpasya dṛṣṭa-smṛti-sampramoṣāt
ya īyate kevalayā sva-saṁsthayā
haṁsāya tasmai śuci-sadmane namaḥ

SYNONYMS

yadā-when in trance; uparāmaḥ-complete cessation; manasaḥ-of the mind; nāma-rūpa-material names and forms; rūpasya-of that by which they appear; dṛṣṭa-of material vision; smṛti-and of remembrance; sampramoṣāt-due to the destruction; yaḥ-who (the Supreme Personality of Godhead); īyate-is perceived; kevalayā-with spiritual; sva-saṁsthayā-His own original form; haṁsāya-unto the supreme pure; tasmai-unto Him; śuci-sadmane-who is realized only in the pure state of spiritual existence; namaḥ-I offer my respectful obeisances.

When one's consciousness is completely purified of the contamination of material existence, gross and subtle, without being agitated as in the working and dreaming states, and when the mind is not dissolved as in suṣupti, deep sleep, one comes to the platform of trance. Then one's material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.

There are two stages of God realization. One is called sujñeyam, or very easily understood (generally by mental speculation), and the other is called durjñeyam, understood only with difficulty. Paramātmā realization and Brahman realization are considered sujñeyam, but realization of the Supreme Personality of Godhead is durjñeyam. As described here, one attains the ultimate realization of the Personality of Godhead when one gives up the activities of the mind-thinking, feeling and willing-or, in other words, when mental speculation stops. This transcendental realization is above susupti, deep sleep. In our gross conditional stage we perceive things through material experience and remembrance, and in the subtle stage we perceive the world in dreams. The process of vision also involves remembrance and also exists in a subtle form. Above gross experience and dreams is susupti, deep sleep, and when one comes to the completely spiritual platform, transcending deep sleep, he attains trance, viśuddha-sattva, or vasudeva-sattva, in which the Personality of Godhead is revealed.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234] as long as one is situated in duality, on the sensual platform, gross or subtle, realization of the original Personality of Godhead is impossible. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: but when one engages his senses in the service of the Lord-specifically, when one engages the tongue in chanting the Hare Kṛṣṇa mantra and tasting only Kṛṣṇa prasāda with a spirit of service-the Supreme Personality of Godhead is revealed. This is indicated in this verse by the word śuci-sadmane. Śuci means purified. By the spirit of rendering service with one's senses, one's entire existence becomes śuci-sadma, the platform of uncontaminated purity. Dakṣa therefore offers his respectful obeisances unto the Supreme Personality of Godhead, who is revealed on the platform of śuci-sadma. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following prayer by Lord Brahmā from the Śrīmad-Bhāgavatam (10.14.6): tathāpi bhūman mahimāguṇasya te viboddhum arhaty amalāntar-ātmabhiḥ. "One whose heart has become completely purified, my Lord, can understand the transcendental qualities of Your Lordship and can understand the greatness of Your activities."

TEXTS 27–28

manīṣiṇo 'ntar-hṛdi sanniveśitaṁ
sva-śaktibhir navabhiś ca trivṛdbhiḥ
vahniṁ yathā dāruṇi pāñcadaśyaṁ
manīṣayā niṣkarṣanti gūḍham
sa vai mamāśeṣa-viśeṣa-māyā-
niṣedha-nirvāṇa-sukhānubhūtiḥ
sa sarva-nāmā sa ca viśva-rūpaḥ
prasīdatām aniruktātma-śaktiḥ

SYNONYMS

manīṣiṇaḥ-great learned brāhmaṇas performing ritualistic ceremonies and sacrifices; antaḥ-hṛdi-within the core of the heart; sanniveśitam-being situated; sva-śaktibhiḥ-with His own spiritual potencies; navabhiḥ-also with the nine different material potencies (the material nature, the total material energy, the ego, the mind and the five objects of the senses); ca-and (the five gross material elements and the ten acting and knowledge-gathering senses); trivṛdbhiḥ-by the three material modes of nature; vahnim-fire; yathā-just like; dāruṇi-within wood; pāñcadaśyam-produced by chanting the fifteen hymns known as Sāmidhenī mantras; manīṣayā-by purified intelligence; niṣkarṣanti-extract; gūḍham-although not manifesting; saḥ-that Supreme Personality of Godhead; vai-indeed; mama-toward me; aśeṣa-all; viśeṣa-varieties; māyā-of the illusory energy; niṣedha-by the process of negation; nirvāṇa-of liberation; sukha-anubhūtiḥ-who is realized by transcendental bliss; saḥ-that Supreme Personality of Godhead; sarva-nāmā-who is the source of all names; saḥ-that Supreme Personality of Godhead; ca-also; viśva-rūpaḥ-the gigantic form of the universe; prasīdatām-may He be merciful; anirukta-inconceivable; ātma-śaktiḥ-the reservoir of all spiritual potencies.

Just as great learned brāhmaṇas who are expert in performing ritualistic ceremonies and sacrifices can extract the fire dormant within wooden fuel by chanting the fifteen Sāmidhenī mantras, thus proving the efficacy of the Vedic mantras, so those who are actually advanced in consciousness-in other words, those who are Kṛṣṇa conscious-can find the Supersoul, who by His own spiritual potency is situated within the heart. The heart is covered by the three modes of material nature and the nine material elements [material nature, the total material energy, the ego, the mind and the five objects of sense gratification], and also by the five material elements and the ten senses. These twenty-seven elements constitute the external energy of the Lord. Great yogīs meditate upon the Lord, who is situated as the Supersoul, Paramātmā, within the core of the heart. May that Supersoul be pleased with me. The Supersoul is realized when one is eager for liberation from the unlimited varieties of material life. One actually attains such liberation when he engages in the transcendental loving service of the Lord and realizes the Lord because of his attitude of service. The Lord may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?

In his commentary to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura uses the word durvijñeyam, which means "very difficult to realize." The pure stage of existence is described in Bhagavad-gītā (7.28), wherein Kṛṣṇa says:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Elsewhere in Bhagavad-gītā (9.14) the Lord says:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

One can understand the Supreme Personality of Godhead after transcending all material impediments. Therefore Lord Kṛṣṇa also says in the Gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

To understand Kṛṣṇa, the Supreme Personality of Godhead, one must undergo severe penances and austerities, but since the path of devotional service is perfect, by following this process one can very easily come to the spiritual platform and understand the Lord. This, too, is confirmed in Bhagavad-gītā (18.55), wherein Kṛṣṇa says:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Thus although the subject matter is durvijñeyam, extremely difficult to understand, it becomes easy if one follows the prescribed method. Coming in touch with the Supreme Personality of Godhead is possible through pure devotional service, which begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura quotes a verse from Śrīmad-Bhāgavatam (2.8.5): praviṣṭaḥ karṇa-randhreṇa svānāṁ bhāva-saroruham. The process of hearing and chanting enters the core of the heart, and in this way one becomes a pure devotee. By continuing this process, one comes to the stage of transcendental love, and then he appreciates the transcendental name, form, qualities and pastimes of the Supreme Personality of Godhead. In other words, a pure devotee, by devotional service, is able to see the Supreme Personality of Godhead despite many material impediments, which are all various energies of the Supreme Personality of Godhead. Easily making his way through these impediments, a devotee comes directly in contact with the Supreme Personality of Godhead. After all, the material impediments described in these verses are but various energies of the Lord. When a devotee is eager to see the Supreme Personality of Godhead, he prays to the Lord:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet." Being pleased with the devotee, the Lord turns all his material impediments into spiritual service. In this connection Śrīla Viśvanātha Cakravartī Ṭhākura quotes a verse from the Viṣṇu Purāṇa:

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

In the material world, the spiritual energy of the Supreme Personality of Godhead is manifested as tāpa-karī, which means "causing miseries." Everyone hankers for happiness, but although happiness originally comes from the pleasure potency of the Supreme Personality of Godhead, in the material world, because of material activities, the pleasure potency of the Lord becomes a source of miseries (hlāda-tāpa-karī). False happiness in the material world is the source of distress, but when one's endeavors for happiness are redirected toward the satisfaction of the Supreme Personality of Godhead, this tāpa-karī element of misery is vanquished. An example given in this connection is that extracting fire from wood is certainly difficult, but when the fire comes out it burns the wood to ashes. In other words, experiencing the Supreme Personality of Godhead is extremely difficult for those devoid of devotional service, but everything becomes easier for a devotee, and thus he can very easily meet the Supreme Lord.

Here the prayers say that the form of the Lord is beyond the jurisdiction of material form and is therefore inconceivable. A devotee prays, however, "My dear Lord, be pleased with me so that I may very easily see Your transcendental form and potency." Nondevotees try to understand the Supreme Brahman by discussions of neti neti. Niṣedha-nirvāṇa-sukhānubhūtiḥ: a devotee, however, simply by chanting the holy name of the Lord, avoids such laborious speculations and realizes the existence of the Lord very easily.

TEXT 29

yad yan niruktaṁ vacasā nirūpitaṁ
dhiyākṣabhir vā manasota yasya
mā bhūt svarūpaṁ guṇa-rūpaṁ hi tat tat
sa vai guṇāpāya-visarga-lakṣaṇaḥ

SYNONYMS

yat yat-whatever; niruktam-expressed; vacasā-by words; nirūpitam-ascertained; dhiyā-by so-called meditation or intelligence; akṣabhiḥ-by the senses; vā-or; manasā-by the mind; uta-certainly; yasya-of whom; mā bhūt-may not be; sva-rūpam-the actual form of the Lord; guṇa-rūpam-consisting of the three qualities; hi-indeed; tat tat-that; saḥ-that Supreme Personality of Godhead; vai-indeed; guṇa-apāya-the cause of the annihilation of everything made of the material modes of nature; visarga-and the creation; lakṣaṇaḥ-appearing as.

Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of material nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation and after the creation. I wish to offer my respectful obeisances unto Him.

One who manufactures names, forms, qualities or paraphernalia pertaining to the Supreme Personality of Godhead cannot understand Him, since He is beyond creation. The Supreme Lord is the creator of everything, and this means that He existed when there was no creation. In other words, His name, form and qualities are not materially created entities; they are transcendental always. Therefore by our material concoctions, vibrations and thoughts we cannot ascertain the Supreme Lord. This is explained in the verse ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [BRS. ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234].

Prācetasa, Dakṣa, herein offers prayers unto the Transcendence, not to anyone within the material creation. Only fools and rascals think God a material creation. This is confirmed by the Lord Himself in Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

”Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” Therefore, one must receive knowledge from a person to whom the Lord has revealed Himself; there is no value in creating an imaginary name or form for the Lord. Śrīpāda Śaṅkarācārya was an impersonalist, but nevertheless he said, nārāyaṇaḥ paro ’vyaktāt: Nārāyaṇa, the Supreme Personality of Godhead, is not a person of the material world. We cannot assign Nārāyaṇa a material designation, as the foolish attempt to do when they speak of daridra-nārāyaṇa (poor Nārāyaṇa). Nārāyaṇa is always transcendental, beyond this material creation. How can He become daridra-nārāyaṇa? Poverty is found within this material world, but in the spiritual world, there is no such thing as poverty. Therefore the idea of daridra-nārāyaṇa is merely a concoction.

Dakṣa very carefully points out that material designations cannot be names of the worshipable Lord: yad yan niruktaṁ vacasā nirūpitam. Nirukta refers to the Vedic dictionary. One cannot properly understand the Supreme Personality of Godhead merely by picking up expressions from a dictionary. In praying to the Lord, Dakṣa does not wish material names and forms to be the objects of his worship; rather, he wants to worship the Lord, who existed before the creation of material dictionaries and names. As confirmed in the Vedas, yato vāco nivartante/ aprāpya manasā saha: the name, form, attributes and paraphernalia of the Lord cannot be ascertained through a material dictionary. However, if one reaches the transcendental platform of understanding the Supreme Personality of Godhead, he becomes well acquainted with everything, material and spiritual. This is confirmed in another Vedic mantra: tam eva viditvāti mṛtyum eti. If one can somehow or other, by the grace of the Lord, understand the transcendental position of the Lord, one becomes eternal. This is further confirmed by the Lord Himself in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Simply by understanding the Supreme Lord, one goes beyond birth, death, old age and disease. Śrīla Śukadeva Gosvāmī therefore advised Mahārāja Parīkṣit in Śrīmad-Bhāgavatam (2.1.5):

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

”O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Personality of Godhead. who is the Supersoul, the controller and the savior from all miseries.”

TEXT 30

yasmin yato yena ca yasya yasmai
yad yo yathā kurute kāryate ca
parāvareṣāṁ paramaṁ prāk prasiddhaṁ
tad brahma tad dhetur ananyad ekam

SYNONYMS

yasmin-in whom (the Supreme Personality of Godhead or the supreme place of repose); yataḥ-from whom (everything emanates); yena-by whom (everything is enacted); ca-also; yasya-to whom everything belongs; yasmai-to whom (everything is offered); yat-which; yaḥ-who; yathā-as; kurute-executes; kāryate-is performed; ca-also; para-avareṣām-of both, in the material and spiritual existence; paramam-the supreme; prāk-the origin; prasiddham-well known to everyone; tat-that; brahma-the Supreme Brahman; tat hetuḥ-the cause of all causes; ananyat-having no other cause; ekam-one without a second.

The Supreme Brahman, Kṛṣṇa, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

The Supreme Personality of Godhead, Kṛṣṇa, is the original cause, as confirmed in Bhagavad-gītā (ahaṁ sarvasya prabhavaḥ). Even this material world, which is conducted under the modes of material nature, is caused by the Supreme Personality of Godhead, who therefore also has an intimate relationship with the material world. If the material world were not a part of His body, the Supreme Lord, the supreme cause, would be incomplete. Therefore we hear, vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: [Bg. 7.19] if one knows that Vāsudeva is the original cause of all causes, he becomes a perfect mahātmā.

The Brahma-saṁhitā (5.1) declares:

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” The Supreme Brahman (tad brahma) is the cause of all causes, but He has no cause. Anādir ādir govindaḥ sarva-kāraṇa-kāraṇam: [Bs. 5.1] Govinda, Kṛṣṇa, is the original cause of all causes, but He has no cause for His appearance as Govinda. Govinda expands in multifarious forms, but nevertheless they are one. As confirmed by Madhvācārya, ananyaḥ sadṛśābhāvād eko rūpādy-abhedataḥ: Kṛṣṇa has no cause nor any equal, and He is one because His various forms, as svāṁśa and vibhinnāṁśa, are nondifferent from Himself.

TEXT 31

yac-chaktayo vadatāṁ vādināṁ vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣāṁ muhur ātma-mohaṁ
tasmai namo ’nanta-guṇāya bhūmne

SYNONYMS

yat-śaktayaḥ-whose multifarious potencies; vadatām-speaking different philosophies; vādinām-of the speakers; vai-indeed; vivāda-of argument; saṁvāda-and agreement; bhuvaḥ-the causes; bhavanti-are; kurvanti-create; ca-and; eṣām-of them (the theorists); muhuḥ-continuously; ātma-moham-bewilderment regarding the existence of the soul; tasmai-unto Him; namaḥ-my respectful obeisances; ananta-unlimited; guṇāya-possessing transcendental attributes; bhūmne-the all-pervading Godhead.

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

Since time immemorial or since the creation of the cosmic manifestation, the conditioned souls have formed various parties of philosophical speculation, but this is not true of the devotees. Nondevotees have different ideas of creation, maintenance and annihilation, and therefore they are called vādīs and prativādīs-proponents and counterproponents. It is understood from the statement of Mahābhārata that there are many munis, or speculators:

tarko ’pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam

All speculators must disagree with other speculators; otherwise, why should there be so many opposing parties concerned with ascertaining the supreme cause?

Philosophy means finding the ultimate cause. As Vedānta-sūtra very reasonably says, athāto brahma jijñāsā: human life is meant for understanding the ultimate cause. Devotees accept that the ultimate cause is Kṛṣṇa because this conclusion is supported by all Vedic literature and also by Kṛṣṇa Himself, who says, ahaṁ sarvasya prabhavaḥ: ”I am the source of everything.” Devotees have no problem understanding the ultimate cause of everything, but nondevotees must face many opposing elements because everyone who wants to be a prominent philosopher invents his own way. In India there are many parties of philosophers, such as the dvaita-vādīs, advaita-vādīs, vaiśeṣikas, mīmāṁsakas, Māyāvādīs and svabhāva-vādīs, and each of them opposes the others. Similarly, in the Western countries there are also many philosophers with different views of creation, life, maintenance and annihilation. Thus it is undoubtedly a fact that there are countless philosophers throughout the world, each of them contradicting the others.

Now, one might ask why there are so many philosophers if the ultimate goal of philosophy is one. Undoubtedly the ultimate cause is one-the Supreme Brahman. As Arjuna told Kṛṣṇa in Bhagavad-gītā (10.12):

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

”You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.” Nondevotee speculators, however, do not accept an ultimate cause (sarva-kāraṇa-kāraṇam [Bs. 5.1]). Because they are ignorant and bewildered concerning the soul and its activities, even though some of them have a vague idea of the soul, many controversies arise, and the philosophical speculators can never reach a conclusion. All of these speculators are envious of the Supreme Personality of Godhead, and as Kṛṣṇa says in Bhagavad-gītā (16.19–20):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.” Because of their envy of the Supreme Personality of Godhead, nondevotees are born in demoniac families life after life. They are great offenders, and because of their offenses the Supreme Lord keeps them always bewildered. Kurvanti caiṣāṁ muhur ātma-moham: the Lord, the Supreme Personality of Godhead, purposely keeps them in darkness (ātma-moham).

The great authority Parāśara, the father of Vyāsadeva, explains the Supreme Personality of Godhead thus:

jñāna-śakti-balaiśvarya-
vīrya-tejāṁsy aśeṣataḥ
bhagavac-chabda-vācyāni
vinā heyair guṇādibhiḥ

The demoniac speculators cannot understand the transcendental qualities, form, pastimes, strength, knowledge and opulence of the Supreme Personality of Godhead, which are all free from material contamination (vinā heyair guṇādibhiḥ). These speculators are envious of the existence of the Lord. Jagad āhur anīśvaram: their conclusion is that the entire cosmic manifestation has no controller, but is just working naturally. Thus they are kept in constant darkness, birth after birth, and cannot understand the real cause of all causes. This is the reason why there are so many schools of philosophical speculation.

TEXT 32

astīti nāstīti ca vastu-niṣṭhayor
eka-sthayor bhinna-viruddha-dharmaṇoḥ
avekṣitaṁ kiñcana yoga-sāṅkhyayoḥ
samaṁ paraṁ hy anukūlaṁ bṛhat tat

SYNONYMS

asti-there is; iti-thus; na-not; asti-there is; iti-thus; ca-and; vastu-niṣṭhayoḥ-professing knowledge of the ultimate cause; eka-sthayoḥ-with one and the same subject matter, establishing Brahman; bhinna-demonstrating different; viruddha-dharmaṇoḥ-and opposing characteristics; avekṣitam-perceived; kiñcana-that something which; yoga-sāṅkhyayoḥ-of mystic yoga and the Sāṅkhya philosophy (analysis of the ways of nature); samam-the same; param-transcendental; hi-indeed; anukūlam-dwelling place; bṛhat tat-that ultimate cause.

There are two parties-namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sāṅkhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause-whether Bhagavān, Paramātmā or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

Actually there are two sides to this argument. Some say that the Absolute has no form (nirākāra), and others say that the Absolute has a form (sākāra). Therefore the word form is the common factor, although some accept it (asti or astika) whereas others try to negate it (nāsti or nāstika). Since the devotee considers the word "form" (ākāra) the common factor for both, he offers his respectful obeisances to the form, although others may go on arguing about whether the Absolute has a form or not.

In this verse the word yoga-sāṅkhyayoḥ is very important. Yoga means bhakti-yoga because yogīs also accept the existence of the all-pervading Supreme Soul and try to see that Supreme Soul within their hearts. As stated in Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ. The devotee tries to come directly in touch with the Supreme Personality of Godhead, whereas the yogī tries to find the Supersoul within the heart by meditation. Thus, both directly and indirectly, yoga means bhakti-yoga. Sāṅkhya, however, means physical study of the cosmic situation through speculative knowledge. This is generally known as jñāna-śāstra. The Sāṅkhyites are attached to the impersonal Brahman, but the Absolute Truth is known in three ways. Brahmeti paramātmeti bhagavān iti śabdyate: the Absolute Truth is one, but some accept Him as impersonal Brahman, some as the Supersoul existing everywhere, and some as Bhagavān, the Supreme Personality of Godhead. The central point is the Absolute Truth.

Although the impersonalists and personalists fight with one another, they focus upon the same Parabrahman, the same Absolute Truth. In the yoga-śāstras, Kṛṣṇa is described as follows: kṛṣṇaṁ piśaṅgāmbaram ambujekṣaṇaṁ catur-bhujaṁ śaṅkha-gadādy-udāyudham. Thus the pleasing appearance of the Supreme Personality of Godhead's bodily features, His limbs and His dress are described. The sāṅkhya-śāstra, however, denies the existence of the Lord's transcendental form. The sāṅkhya-śāstra says that the Supreme Absolute Truth has no hands, no legs and no name: hy anāma-rūpa-guṇa-pāṇi-pādam acakṣur aśrotram ekam advitīyam api nāma-rūpādikaṁ nāsti. The Vedic mantras say, apāṇi-pādo javano grahītā: the Supreme Lord has no legs and hands, but He can accept whatever is offered to Him. Actually such statements accept that the Supreme has hands and legs, but deny that He has material hands and legs. This is why the Absolute is called aprākṛta. Kṛṣṇa, the Supreme Personality of Godhead, has a sac-cid-ānanda-vigraha [Bs. 5.1], a form of eternity, knowledge and bliss, not a material form. The Sāṅkhyites, or jñānīs, deny the material form, and the devotees also know very well that the Absolute Truth, Bhagavān, has no material form.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." The conception of the Absolute without hands and legs and the conception of the Absolute with hands and legs are apparently contradictory, but they both coincide with the same truth about the Supreme Absolute Person. Therefore the word vastu-niṣṭhayoḥ, which is used herein, indicates that both the yogīs and Sāṅkhyites have faith in the reality, but are arguing about it from the different viewpoints of material and spiritual identities. Parabrahman, or bṛhat, is the common point. The Sāṅkhyites and yogīs are both situated in that same Brahman, but they differ because of different angles of vision.

The directions given by the bhakti-śāstra point one in the perfect direction because the Supreme Personality of Godhead says in Bhagavad-gītā, bhaktyā mām abhijānāti: [Bg. 18.55] "Only by devotional service am I to be known." The bhaktas know that the Supreme Person has no material form, whereas the jñānīs simply deny the material form. One should therefore take shelter of the bhakti-mārga, the path of devotion; then everything will be clear. Jñānīs concentrate on the virāṭ-rūpa, the gigantic universal form of the Lord. This is a good system in the beginning for those who are extremely materialistic, but there is no need to think continuously of the virāṭ-rūpa. When Arjuna was shown the virāṭ-rūpa of Kṛṣṇa, he saw it, but he did not want to see it perpetually. He therefore requested the Lord to return to His original form as two-armed Kṛṣṇa. In conclusion, learned scholars find no contradictions in the devotees' concentration upon the spiritual form of the Lord (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]). In this regard, Śrīla Madhvācārya says that less intelligent nondevotees think that their conclusion is the ultimate, but because devotees are completely learned, they can understand that the Supreme Personality of Godhead is the ultimate goal.

TEXT 33

yo 'nugrahārthaṁ bhajatāṁ pāda-mūlam
anāma-rūpo bhagavān anantaḥ
nāmāni rūpāṇi ca janma-karmabhir
bheje sa mahyaṁ paramaḥ prasīdatu

SYNONYMS

yaḥ-who (the Supreme Personality of Godhead); anugraha-artham-to show His causeless mercy; bhajatām-to the devotees who always render devotional service; pāda-mūlam-to His transcendental lotus feet; anāma-with no material name; rūpaḥ-or material form; bhagavān-the Supreme Personality of Godhead; anantaḥ-unlimited, all-pervading and eternally existing; nāmāni-transcendental holy names; rūpāṇi-His transcendental forms; ca-also; janma-karmabhiḥ-with His transcendental birth and activities; bheje-manifests; saḥ-He; mahyam-unto me; paramaḥ-the Supreme; prasīdatu-may He be merciful.

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

In regard to the significant word anāma-rūpaḥ, Śrī Śrīdhara Svāmī says, prākṛta-nāma-rūpa-rahito 'pi. The word anāma, which means "having no name," indicates that the Supreme Personality of Godhead has no material name. Simply by chanting the name of Nārāyaṇa to call his son, Ajāmila attained salvation. This means that Nārāyaṇa is not an ordinary mundane name; it is nonmaterial. The word anāma, therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa mahā-mantra is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental. Unintelligent men who cannot understand this think that these names, forms and pastimes are material, and therefore they deny that He has a name or a form.

Considered with scrutiny, the conclusion of nondevotees, who say that God has no name, and that of devotees, who know that His name is not material, are practically the same. The Supreme Personality of Godhead has no material name, form, birth, appearance or disappearance, but nevertheless, He takes His birth (janma). As stated in Bhagavad-gītā (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

Although the Lord is unborn (aja) and His body never undergoes material changes, He nevertheless appears as an incarnation, maintaining Himself always in the transcendental stage (śuddha-sattva). Thus He exhibits His transcendental forms, names and activities. That is His special mercy toward His devotees. Others may continue merely arguing about whether the Absolute Truth has form or not, but when a devotee, by the grace of the Lord, sees the Lord personally, he becomes spiritually ecstatic.

Unintelligent persons say that the Lord does nothing. Actually He has nothing to do, but nevertheless He has to do everything, because without His sanction no one can do anything. The unintelligent, however, cannot see how He is working and how the entire material nature is working under His direction. His different potencies work perfectly.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(Śvetāśvatara Upaniṣad 6.8)

He has nothing to do personally, for since His potencies are perfect, everything is immediately done by His will. Persons to whom the Supreme Personality of Godhead is not revealed cannot see how He is working, and therefore they think that even if there is God, He has nothing to do or has no particular name.

Actually the Lord's name already exists because of His transcendental activities. The Lord is sometimes called guṇa-karma-nāma because He is named according to His transcendental activities. For example, Kṛṣṇa means "all-attractive." This is the Lord's name because His transcendental qualities make Him very attractive. As a small boy He lifted Govardhana Hill, and in His childhood He killed many demons. Such activities are very attractive, and therefore He is sometimes called Giridhārī, Madhusūdana, Agha-niṣūdana and so on. Because He acted as the son of Nanda Mahārāja, He is called Nanda-tanuja. These names already exist, but since nondevotees cannot understand the names of the Lord, He is sometimes called anāma, or nameless. This means that He has no material names. All His activities are spiritual, and therefore He has spiritual names.

Generally, less intelligent men are under the impression that the Lord has no form. Therefore He appears in His original form as Kṛṣṇa, sac-cid-ānanda-vigraha [Bs. 5.1], to carry out His mission of participating in the Battle of Kurukṣetra and pastimes to protect the devotees and vanquish the demons (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). This is His mercy. For those who think that He has no form and no work to do, Kṛṣṇa comes to show that indeed He works. He works so gloriously that no one else can perform such uncommon acts. Although He appeared as a human being, He married 16,108 wives, which is impossible for a human being to do. The Lord performs such activities to show people how great He is, how affectionate He is and how merciful He is. Although His original name is Kṛṣṇa (kṛṣṇas tu bhagavān svayam), He acts in unlimited ways, and therefore according to His work He has many, many thousands of names.

TEXT 34

yaḥ prākṛtair jñāna-pathair janānāṁ
yathāśayaṁ deha-gato vibhāti
yathānilaḥ pārthivam āśrito guṇaṁ
sa īśvaro me kurutāṁ manoratham

SYNONYMS

yaḥ-who; prākṛtaiḥ-lower grade; jñāna-pathaiḥ-by the paths of worship; janānām-of all living entities; yathā-āśayam-according to the desire; deha-gataḥ-situated within the core of the heart; vibhāti-manifests; yathā-just as; anilaḥ-the air; pārthivam-earthly; āśritaḥ-receiving; guṇam-the quality (like flavor and color); saḥ-He; īśvaraḥ-the Supreme Personality of Godhead; me-my; kurutām-may He fulfill; manoratham-desire (for devotional service).

As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one's desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.

The impersonalists imagine the various demigods to be forms of the Lord. For example, the Māyāvādīs worship five demigods (pañcopāsanā). They do not actually believe in the form of the Lord, but for the sake of worship they imagine some form to be God. Generally they imagine a form of Viṣṇu, a form of Śiva, and forms of Gaṇeśa, the sun-god and Durgā. This is called pañcopāsanā. Dakṣa, however, wanted to worship not an imaginary form, but the supreme form of Lord Kṛṣṇa.

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes the difference between the Supreme Personality of Godhead and an ordinary living being. As pointed out in a previous verse, sarvaṁ pumān veda guṇāṁś ca taj-jño na veda sarva jñam anantam īḍe: the omnipotent Supreme Lord knows everything, but the living being does not actually know the Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā, "I know everything, but no one knows Me." This is the difference between the Supreme Lord and an ordinary living being. In a prayer in Śrīmad-Bhāgavatam, Queen Kuntī says, "My dear Lord, You exist inside and outside, yet no one can see You."

The conditioned soul cannot understand the Supreme Personality of Godhead by speculative knowledge or by imagination. One must therefore know the Supreme Personality of Godhead by the grace of the Supreme Personality of Godhead. He reveals Himself, but He cannot be understood by speculation. As stated in Śrīmad-Bhāgavatam (10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

This is the verdict of the śāstra. An ordinary man may be a great philosopher and may speculate upon what the Absolute Truth is, what His form is and where He is existing, but be cannot understand these truths. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: one can understand the Supreme Personality of Godhead only through devotional service. This is also explained by the Supreme Personality of Godhead Himself in Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality of Godhead as He is only by devotional service." Unintelligent persons want to imagine or concoct a form of the Supreme Personality of Godhead, but devotees want to worship the actual Personality of Godhead. Therefore Dakṣa prays, "One may think of You as personal, impersonal or imaginary, but I wish to pray to Your Lordship that You fulfill my desires to see You as You actually are."

Śrīla Viśvanātha Cakravartī Ṭhākura comments that this verse is especially meant for the impersonalist, who thinks that he himself is the Supreme because there is no difference between the living being and God. The Māyāvādī philosopher thinks that there is only one Supreme Truth and that he is also that Supreme Truth. Actually this is not knowledge but foolishness, and this verse is especially meant for such fools, whose knowledge has been stolen by illusion (māyayāpahṛta jñānāḥ). Viśvanātha Cakravartī Ṭhākura says that such persons, jñāni-māninaḥ, think themselves very advanced, but actually they are unintelligent.

In regard to this verse, Śrīla Madhvācārya says:

svadeha-sthaṁ hariṁ prāhur
adhamā jīvam eva tu
madhyamāś cāpy anirṇītaṁ
jīvād bhinnaṁ janārdanam

There are three classes of men-the lowest (adhama), those in the middle (madhyama), and the best (uttama). The lowest (adhama) think that there is no difference between God and the living entity except that the living entity is under designations whereas the Absolute Truth has no designations. In their opinion, as soon as the designations of the material body are dissolved, the jīva, the living entity, will mix with the Supreme. They give the argument of ghaṭākāśa-paṭākāśa, in which the body is compared to a pot with the sky within and the sky without. When the pot breaks, the sky inside becomes one with the sky outside, and so the impersonalists say that the living being becomes one with the Supreme. This is their argument, but Śrīla Madhvācārya says that such an argument is put forward by the lowest class of men. Another class of men cannot ascertain what the actual form of the Supreme is, but they agree that there is a Supreme who controls the activities of the ordinary living being. Such philosophers are accepted as mediocre. The best, however. are those who understand the Supreme Lord (sac-cid-ānanda-vigraha [Bs. 5.1]). Pūrṇānandādi-guṇakaṁ sarva jīva-vilakṣaṇam: His form is completely spiritual, full of bliss, and completely distinct from that of the conditioned soul or any other living entity. Uttamās tu hariṁ prāhus tāratamyena teṣu ca: such philosophers are the best because they know that the Supreme Personality of Godhead reveals Himself differently to worshipers in various modes of material nature. They know that there are thirty-three million demigods just to convince the conditioned soul that there is a supreme power and to induce him to agree to worship one of these demigods so that by the association of devotees he may be able to understand that Kṛṣṇa is the Supreme Personality of Godhead. As Lord Kṛṣṇa says in Bhagavad-gītā, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] "There is no truth superior to Me." Aham ādir hi devānām: "I am the origin of all the demigods." Ahaṁ sarvasya prabhavaḥ: "I am superior to everyone, even Lord Brahmā, Lord Śiva and the other demigods." These are the conclusions of the śāstra, and one who accepts these conclusions should be considered a first-class philosopher. Such a philosopher knows that the Supreme Personality of Godhead is the Lord of the demigods (deva-deveśvaraṁ sūtram ānandaṁ prāṇa-vedinaḥ).

TEXTS 35–39

śrī-śuka uvāca
iti stutaḥ saṁstuvataḥ
sa tasminn aghamarṣaṇe
prādurāsīt kuru-śreṣṭha
bhagavān bhakta-vatsalaḥ
kṛta-pādaḥ suparṇāṁse
pralambāṣṭa-mahā-bhujaḥ
cakra-śaṅkhāsi-carmeṣu-
dhanuḥ-pāśa-gadā-dharaḥ
pīta-vāsā ghana-śyāmaḥ
prasanna-vadanekṣaṇaḥ
vana-mālā-nivītāṅgo
lasac-chrīvatsa-kaustubhaḥ
mahā-kirīṭa-kaṭakaḥ
sphuran-makara-kuṇḍalaḥ
kāñcy-aṅgulīya-valaya-
nūpurāṅgada-bhūṣitaḥ
trailokya-mohanaṁ rūpaṁ
bibhrat tribhuvaneśvaraḥ
vṛto nārada-nandādyaiḥ
pārṣadaiḥ sura-yūthapaiḥ
stūyamāno 'nugāyadbhiḥ
siddha-gandharva-cāraṇaiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; stutaḥ-being praised; saṁstuvataḥ-of Dakṣa, who was offering prayers; saḥ-that Supreme Personality of Godhead; tasmin-in that; aghamarṣaṇe-holy place celebrated as Aghamarṣaṇa; prādurāsīt-appeared; kuru-śreṣṭha-O best of the Kuru dynasty; bhagavān-the Supreme Personality of Godhead; bhakta-vatsalaḥ-who is very kind to His devotees; kṛta-pādaḥ-whose lotus feet were placed; suparṇa-aṁse-on the shoulders of His carrier, Garuḍa; pralamba-very long; aṣṭa-mahā-bhujaḥ-possessing eight mighty arms; cakra-disc; śaṅkha-conchshell; asi-sword; carma-shield; iṣu-arrow; dhanuḥ-bow; pāśa-rope; gadā-club; dharaḥ-holding; pīta-vāsāḥ-with yellow garments; ghana-śyāmaḥ-whose bodily hue was intense blue-black; prasanna-very cheerful; vadana-whose face; īkṣaṇaḥ-and glance; vana-mālā-by a garland of forest flowers; nivīta-aṅgaḥ-whose body was adorned from the neck down to the feet; lasat-shining; śrīvatsa-kaustubhaḥ-the jewel known as Kaustubha and the mark of Śrīvatsa; mahā-kirīṭa-of a very large and gorgeous helmet; kaṭakaḥ-a circle; sphurat-glittering; makara-kuṇḍalaḥ-earrings resembling sharks; kāñcī-with a belt; aṅgulīya-finger rings; valaya-bracelets; nūpura-ankle bells; aṅgada-upper-arm bracelets; bhūṣitaḥ-decorated; trai-lokya-mohanam-captivating the three worlds; rūpam-His bodily features; bibhrat-shining; tri-bhuvana-of the three worlds; īśvaraḥ-the Supreme Lord; vṛtaḥ-surrounded; nārada-by exalted devotees, headed by Nārada; nanda-ādyaiḥ-and others, like Nanda; pārṣadaiḥ-who are all eternal associates; sura-yūthapaiḥ-as well as by the heads of the demigods; stūyamānaḥ-being glorified; anugāyadbhiḥ-singing after Him; siddha-gandharva-cāraṇaiḥ-by the Siddhas, Gandharvas and Cāraṇas.

Śrī Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy place known as Aghamarṣaṇa. O Mahārāja Parīkṣit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club-in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His feet. Thus decorated by various ornaments, Lord Hari, who is attractive to all the living entities of the three worlds, is known as Puruṣottama, the best personality. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems such as Siddhaloka, Gandharvaloka and Cāraṇaloka. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.

TEXT 40

rūpaṁ tan mahad-āścaryaṁ
vicakṣyāgata-sādhvasaḥ
nanāma daṇḍavad bhūmau
prahṛṣṭātmā prajāpatiḥ

SYNONYMS

rūpam-transcendental form; tat-that; mahat-āścaryam-greatly wonderful; vicakṣya-seeing; āgata-sādhvasaḥ-in the beginning becoming afraid; nanāma-offered obeisances; daṇḍa-vat-like a stick; bhūmau-on the ground; prahṛṣṭa-ātmā-being pleased in his body, mind and soul; prajāpatiḥ-the prajāpati known as Dakṣa.

Seeing that wonderful and effulgent form of the Supreme Personality of Godhead, Prajāpati Dakṣa was first somewhat afraid, but then he was very pleased to see the Lord, and he fell to the ground like a stick [daṇḍavat] to offer his respects to the Lord.

TEXT 41

na kiñcanodīrayitum
aśakat tīvrayā mudā
āpūrita-manodvārair
hradinya iva nirjharaiḥ

SYNONYMS

na-not; kiñcana-anything; udīrayitum-to speak; aśakat-he was able; tīvrayā-by very great; mudā-happiness; āpūrita-filled; manaḥ-dvāraiḥ-by the senses; hradinyaḥ-the rivers; iva-like; nirjharaiḥ-by torrents from the mountain.

As rivers are filled by water flowing from a mountain, all of Dakṣa's senses were filled with pleasure. Because of his highly elevated happiness, Dakṣa could not say anything, but simply remained flat on the ground.

When one actually realizes or sees the Supreme Personality of Godhead, he is filled with complete happiness. For example, when Dhruva Mahārāja saw the Lord in his presence, he said, svāmin kṛtārtho'smi varaṁ na yāce: "My dear Lord, I have nothing to ask from You. Now I am completely satisfied." Similarly, when Prajāpati Dakṣa saw the Supreme Lord in his presence, he simply fell flat, unable to speak or ask Him for anything.

TEXT 42

taṁ tathāvanataṁ bhaktaṁ
prajā-kāmaṁ prajāpatim
citta-jñaḥ sarva-bhūtānām
idam āha janārdanaḥ

SYNONYMS

tam-him (Prajāpati Dakṣa); tathā-in that way; avanatam-prostrated before Him; bhaktam-a great devotee; prajā-kāmam-desiring to increase the population; prajāpatim-unto the prajāpati (Dakṣa); citta-jñaḥ-who can understand the hearts; sarva-bhūtānām-of all living entities; idam-this; āha-said; janārdanaḥ-the Supreme Personality of Godhead, who can appease everyone's desires.

Although Prajāpati Dakṣa could not say anything, when the Lord, who knows everyone's heart, saw His devotee prostrate in that manner and desiring to increase the population, He addressed him as follows.

TEXT 43

śrī-bhagavān uvāca
prācetasa mahā-bhāga
saṁsiddhas tapasā bhavān
yac chraddhayā mat-parayā
mayi bhāvaṁ paraṁ gataḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; prācetasa-O My dear Prācetasa; mahā-bhāga-O you who are so fortunate; saṁsiddhaḥ-perfected; tapasā-by your austerities; bhavān-your good self; yat-because; śraddhayā-by great faith; mat-parayā-whose object is Me; mayi-in Me; bhāvam-ecstasy; param-supreme; gataḥ-attained.

The Supreme Personality of Godhead said: O most fortunate Prācetasa, because of your great faith in Me, you have attained the supreme devotional ecstasy. Indeed, because of your austerities, combined with exalted devotion, your life is now successful. You have achieved complete perfection.

As the Lord Himself confirms in Bhagavad-gītā (8.15), one reaches the highest perfection when he attains the fortune of realizing the Supreme Personality of Godhead:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." Therefore the Kṛṣṇa consciousness movement teaches one to follow the path toward the topmost perfection simply by performing devotional service.

TEXT 44

prīto 'haṁ te prajā-nātha
yat te 'syodbṛṁhaṇaṁ tapaḥ
mamaiṣa kāmo bhūtānāṁ
yad bhūyāsur vibhūtayaḥ

SYNONYMS

prītaḥ-very much pleased; aham-I; te-with you; prajā-nātha-O king of population; yat-because; te-your; asya-of this material world; udbṛṁhaṇam-causing increase; tapaḥ-austerity; mama-My; eṣaḥ-this; kāmaḥ-desire; bhūtānām-of the living entities; yat-which; bhūyāsuḥ-may there be; vibhūtayaḥ-advancement in all respects.

My dear Prajāpati Dakṣa, you have performed extreme austerities for the welfare and growth of the world. My desire also is that everyone within this world be happy. I am therefore very pleased with you because you are endeavoring to fulfill My desire for the welfare of the entire world.

After every dissolution of the material cosmos, all the living entities take shelter in the body of Kāraṇodakaśāyī Viṣṇu, and when creation takes place again, they come forth from His body in their various species to resume their activities. Why does the creation take place in such a way that the living entities are put into conditioned life to suffer the threefold miseries imposed upon them by the material nature? Here the Lord says to Dakṣa, "You desire to benefit all living entities, and that is also My desire." The living entities who come in contact with the material world are meant to be corrected. All the living entities within this material world have revolted against the service of the Lord, and therefore they remain within this material world as ever conditioned, nitya-baddha, taking birth again and again. There is a chance, of course, of their being liberated, but nevertheless the conditioned souls, not taking advantage of this opportunity, continue in a life of sense enjoyment, and thus they are punished by birth and death again and again. This is the law of nature. As the Lord says in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." Elsewhere in Bhagavad-gītā (15.7) the Lord says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entity's struggle for existence within the material world is due to his rebellious nature. Unless a living entity surrenders to Kṛṣṇa, he must continue this life of struggle.

The Kṛṣṇa consciousness movement is not a fad. It is a bona fide movement intended to promote the welfare of all conditioned souls by trying to elevate everyone to the platform of Kṛṣṇa consciousness. If one does not come to this platform, he must continue in material existence perpetually, sometimes in the upper planets and sometimes in the lower planets. As confirmed in Caitanya-caritāmṛta (Madhya 20.118), kabhu svarge uṭhāya, kabhu narake ḍubāya: the conditioned soul sometimes descends into nescience and sometimes gets some relief by being relatively freed from it. This is the life of the conditioned soul.

Prajāpati Dakṣa is trying to benefit the conditioned souls by begetting them to give them a life with a chance for liberation. Liberation means surrender to Kṛṣṇa. If one begets children with the purpose of training them to surrender to Kṛṣṇa, fatherhood is very good. Similarly, when the spiritual master trains the conditioned souls to become Kṛṣṇa conscious, his position is successful. If one gives the conditioned souls a chance to become Kṛṣṇa conscious, all his activities are approved by the Supreme Personality of Godhead, who is extremely pleased, as stated here (prīto 'ham). Following the examples of the previous ācāryas, all the members of the Kṛṣṇa consciousness movement should try to benefit the conditioned souls by inducing them to become Kṛṣṇa conscious and giving them all facilities to do so. Such activities constitute real welfare work. By such activities, a preacher or anyone who endeavors to spread Kṛṣṇa consciousness is recognized by the Supreme Personality of Godhead. As the Lord Himself confirms in Bhagavad-gītā (18.68–69):

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

TEXT 45

brahmā bhavo bhavantaś ca
manavo vibudheśvarāḥ
vibhūtayo mama hy etā
bhūtānāṁ bhūti-hetavaḥ

SYNONYMS

brahmā-Lord Brahmā; bhavaḥ-Lord Śiva; bhavantaḥ-all of you prajāpatis; ca-and; manavaḥ-the Manus; vibudha-īśvarāḥ-all the different demigods (such as the sun, the moon, Venus, Mars and Jupiter, who are all in charge of various activities for the welfare of the world); vibhūtayaḥ-expansions of energy; mama-My; hi-indeed; etāḥ-all these; bhūtānām-of all the living entities; bhūti-of welfare; hetavaḥ-causes.

Lord Brahmā, Lord Śiva, the Manus, all the other demigods in the higher planetary systems, and you prajāpatis, who are increasing the population, are working for the benefit of all living entities. Thus you expansions of My marginal energy are incarnations of My various qualities.

There are various types of incarnations or expansions of the Supreme Personality of Godhead. The expansions of His personal self, or viṣṇu-tattva, are called svāṁśa expansions, whereas the living entities, who are not viṣṇu-tattva but jīva-tattva, are called vibhinnāṁśa, separated expansions. Although Prajāpati Dakṣa is not on the same level as Lord Brahmā and Lord Śiva, he is compared to them because he engages in the service of the Lord. In the service of the Personality of Godhead, it is not that Lord Brahmā is considered very great while an ordinary human being trying to preach the glories of the Lord is considered very low. There are no such distinctions. Regardless of whether materially high or materially low, anyone engaged in the service of the Lord is spiritually very dear to Him. In this regard, Śrīla Madhvācārya gives this quotation from the Tantra-nirṇaya:

viśeṣa-vyakti-pātratvād
brahmādyās tu vibhūtayaḥ
tad-antaryāmiṇaś caiva
matsyādyā vibhavāḥ smṛtāḥ

From Lord Brahmā down, all the living entities engaged in the service of the Lord are extraordinary and are called vibhūti. As the Lord says in Bhagavad-gītā (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." A living entity especially empowered to act on behalf of the Lord is called vibhūti, whereas the viṣṇu-tattva incarnations of the Lord, such as the Matsya avatāra (keśava dhṛta-mīna-śarīra jaya jagad-īśa hare), are called vibhava.

TEXT 46

tapo me hṛdayaṁ brahmaṁs
tanur vidyā kriyākṛtiḥ
aṅgāni kratavo jātā
dharma ātmāsavaḥ surāḥ

SYNONYMS

tapaḥ-austerities like mental control, mystic yoga and meditation; me-My; hṛdayam-heart; brahman-O brāhmaṇa; tanuḥ-the body; vidyā-the knowledge derived from Vedic scripture; kriyā-spiritual activities; ākṛtiḥ-form; aṅgāni-the limbs of the body; kratavaḥ-the ritualistic ceremonies and sacrifices mentioned in the Vedic literature; jātāḥ-completed; dharmaḥ-the religious principles for executing the ritualistic ceremonies; ātmā-My soul; asavaḥ-life airs; surāḥ-the demigods who execute My orders in different departments of the material world.

My dear brāhmaṇa, austerity in the form of meditation is My heart, Vedic knowledge in the form of hymns and mantras constitutes My body, and spiritual activities and ecstatic emotions are My actual form. The ritualistic ceremonies and sacrifices, when properly conducted, are the various limbs of My body, the unseen good fortune proceeding from pious or spiritual activities constitutes My mind, and the demigods who execute My orders in various departments are My life and soul.

Sometimes atheists argue that since God is invisible to their eyes, they do not believe in God. For them the Supreme Lord is describing a method by which one can see God in His impersonal form. Intelligent persons can see God in His personal form, as stated in the śāstras, but if one is very eager to see the Supreme Personality of Godhead immediately, face to face, he can see the Supreme Lord through this description, which portrays the various internal and external parts of His body.

To engage in tapasya, or denial of material activities, is the first principle of spiritual life. Then there are spiritual activities, such as the performance of Vedic ritualistic sacrifices, study of the Vedic knowledge, meditation upon the Supreme Personality of Godhead, and chanting of the Hare Kṛṣṇa mahā-mantra. One should also respect the demigods and understand how they are situated, how they act and how they manage the activities of the various departments of this material world. In this way one can see how God is existing and how everything is managed perfectly because of the presence of the Supreme Lord. As the Lord says in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and nonmoving beings. By its rule this manifestation is created and annihilated again and again." If one is unable to see the Supreme Lord although He is present as Kṛṣṇa in His various incarnations, one may see the Supreme Lord's impersonal feature, according to the direction of the Vedas, by seeing the activities of material nature.

Anything done under the direction of the Vedic injunctions is called dharma, as described by the order carriers of Yamarāja (Bhāg. 6.1.40):

veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sākṣāt
svayambhūr iti śuśruma

"That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja."

In this connection, Śrīla Madhvācārya comments:

tapo 'bhimānī rudras tu
viṣṇor hṛdayam āśritaḥ
vidyā rūpā tathaivomā
viṣṇos tanum upāśritā
śṛṅgārādy-ākṛti-gataḥ
kriyātmā pāka-śāsanaḥ
aṅgeṣu kratavaḥ sarve
madhya-dehe ca dharma-rāṭ
prāṇo vāyuś citta-gato
brahmādyāḥ sveṣu devatāḥ

The various demigods are all acting under the protection of the Supreme Personality of Godhead, and according to their various actions the demigods are differently named.

TEXT 47

aham evāsam evāgre
nānyat kiñcāntaraṁ bahiḥ
saṁjñāna-mātram avyaktaṁ
prasuptam iva viśvataḥ

SYNONYMS

aham-I, the Supreme Personality of Godhead; eva-only; āsam-was; eva-certainly; agre-in the beginning, before the creation; na-not; anyat-other; kiñca-anything; antaram-besides Me; bahiḥ-external (since the cosmic manifestation is external to the spiritual world, the spiritual world existed when there was no material world); saṁjñāna-mātram-only the consciousness of the living entities; avyaktam-unmanifested; prasuptam-sleeping; iva-like; viśvataḥ-all over.

Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies. Consciousness was then unmanifested, just as one's consciousness is unmanifested during the time of sleep.

The word aham indicates a person. As explained in the Vedas, nityo nityānāṁ cetanaś cetanānām: the Lord is the supreme eternal among innumerable eternals and the supreme living being among the innumerable living beings. The Lord is a person who also has impersonal features. As stated in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." Consideration of the Paramātmā and impersonal Brahman arose after the creation; before the creation, only the Supreme Personality of Godhead existed. As firmly declared in Bhagavad-gītā (18.55), the Lord can be understood only by bhakti-yoga. The ultimate cause, the supreme cause of creation, is the Supreme Personality of Godhead, who can be understood only by bhakti-yoga. He cannot be understood by speculative philosophical research or by meditation, since all such processes came into existence after the material creation. The impersonal and localized conceptions of the Supreme Lord are more or less materially contaminated. The real spiritual process, therefore, is bhakti-yoga. As the Lord says, bhaktyā mām abhijānāti: [Bg. 18.55] "Only by devotional service can I be understood." Before the creation, the Lord existed as a person, as indicated here by the word aham. When Prajāpati Dakṣa saw Him as a person, who was beautifully dressed and ornamented, he actually experienced the meaning of this word aham through devotional service.

Each person is eternal. Because the Lord says that He existed as a person before the creation (agre) and will also exist after the annihilation, the Lord is a person eternally. Śrīla Viśvanātha Cakravartī Ṭhākura therefore quotes these verses from Śrīmad-Bhāgavatam (10.9.13–14):

na cāntar na bahir yasya
na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar
jagato yo jagac ca yaḥ
taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

The Personality of Godhead appeared in Vṛndāvana as the son of mother Yaśodā, who bound the Lord with rope just as an ordinary mother binds a material child. There are actually no divisions of external and internal for the form of the Supreme Personality of Godhead (sac-cid-ānanda-vigraha [Bs. 5.1]), but when He appears in His own form the unintelligent think Him an ordinary person. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] although He comes in His own body, which never changes. mūḍhas, the unintelligent, think that the impersonal Brahman has assumed a material body to come in the form of a person. Ordinary living beings assume material bodies, but the Supreme Personality of Godhead does not. Since the Supreme Personality of Godhead is the supreme consciousness, it is stated herein that saṁjñāna-mātram, the original consciousness, Kṛṣṇa consciousness, was unmanifested before the creation, although the consciousness of the Supreme Personality of Godhead is the origin of everything. The Lord says in Bhagavad-gītā (2.12), "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Thus the Lord's person is the Absolute Truth in the past, present and future.

In this regard, Madhvācārya quotes two verses from the Matsya Purāṇa:

nānā-varṇo haris tv eko
bahu-śīrṣa-bhujo rūpāt
āsīl laye tad-anyat tu
sūkṣma-rūpaṁ śriyaṁ vinā
asuptaḥ supta iva ca
mīlitākṣo 'bhavad dhariḥ
anyatrānādarād viṣṇau
śrīś ca līneva kathyate
sūkṣmatvena harau sthānāl
līnam anyad apīṣyate

After the annihilation of everything, the Supreme Lord, because of His sac-cid-ānanda-vigraha [Bs. 5.1], remains in His original form, but since the other living entities have material bodies, the matter merges into matter, and the subtle form of the spirit soul remains within the body of the Lord. The Lord does not sleep, but the ordinary living entities remain asleep until the next creation. An unintelligent person thinks that the opulence of the Supreme Lord is nonexistent after the annihilation, but that is not a fact. The opulence of the Supreme Personality of Godhead remains as it is in the spiritual world; only in the material world is everything dissolved. Brahma-līna, merging into the Supreme Brahman, is not actual līna, or annihilation, for the subtle form remaining in the Brahman effulgence will return to the material world after the material creation and again assume a material form. This is described as bhūtvā bhūtvā pralīyate. When the material body is annihilated, the spirit soul remains in a subtle form, which later assumes another material body. This is true for the conditioned souls, but the Supreme Personality of Godhead remains eternally in His original consciousness and spiritual body.

TEXT 48

mayy ananta-guṇe 'nante
guṇato guṇa-vigrahaḥ
yadāsīt tata evādyaḥ
svayambhūḥ samabhūd ajaḥ

SYNONYMS

mayi-in Me; ananta-guṇe-possessing unlimited potency; anante-unlimited; guṇataḥ-from My potency known as māyā; guṇa-vigrahaḥ-the universe, which is a result of the modes of nature; yadā-when; āsīt-it came into existence; tataḥ-therein; eva-indeed; ādyaḥ-the first living being; svayambhūḥ-Lord Brahmā; samabhūt-was born; ajaḥ-although not from a material mother.

I am the reservoir of unlimited potency, and therefore I am known as unlimited or all-pervading. From My material energy the cosmic manifestation appeared within Me, and in this universal manifestation appeared the chief being, Lord Brahmā, who is your source and is not born of a material mother.

This is a description of the history of the universal creation. The first cause is the Lord Himself, the Supreme Person. From Him, Brahmā is created, and Brahmā takes charge of the affairs of the universe. The universal affairs of the material creation depend upon the material energy of the Supreme Personality of Godhead, who is therefore the cause of the material creation. The entire cosmic manifestation is described herein as guṇa-vigrahaḥ, the form of the Lord's qualities. From the cosmic universal form, the first creation is Lord Brahmā, who is the cause of all living entities. In this regard, Śrīla Madhvācārya describes the unlimited attributes of the Lord:

praty-ekaśo guṇānāṁ tu
niḥsīmatvam udīryate
tadānantyaṁ tu guṇatas
te cānantā hi saṅkhyayā
ato 'nanta-guṇo viṣṇur
guṇato 'nanta eva ca

Parāsya śaktir vividhaiva śrūyate: the Lord has innumerable potencies, all of which are unlimited. Therefore the Lord Himself and all His qualities, forms, pastimes and paraphernalia are also unlimited. Because Lord Viṣṇu has unlimited attributes, He is known as Ananta.

TEXTS 49–50

sa vai yadā mahādevo
mama vīryopabṛṁhitaḥ
mene khilam ivātmānam
udyataḥ svarga-karmaṇi
atha me 'bhihito devas
tapo 'tapyata dāruṇam
nava viśva-sṛjo yuṣmān
yenādāv asṛjad vibhuḥ

SYNONYMS

saḥ-that Lord Brahmā; vai-indeed; yadā-when; mahā-devaḥ-the chief of all the demigods; mama-My; vīrya-upabṛṁhitaḥ-being increased by the potency; mene-thought; khilam-incapable; iva-as if; ātmānam-himself; udyataḥ-attempting; svarga-karmaṇi-in the creation of the universal affairs; atha-at that time; me-by Me; abhihitaḥ-advised; devaḥ-that Lord Brahmā; tapaḥ-austerity; atapyata-performed; dāruṇam-extremely difficult; nava-nine; viśva-sṛjaḥ-important personalities to create the universe; yuṣmān-all of you; yena-by whom; ādau-in the beginning; asṛjat-created; vibhuḥ-the great.

When the chief lord of the universe, Lord Brahmā [Svayambhū], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with My instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahmā was able to create nine personalities, including you, to help him in the functions of creation.

Nothing is possible without tapasya. Lord Brahmā, however, was empowered to create this entire universe because of his austerities. The more we engage in austerities, the more we become powerful by the grace of the Lord. Therefore Ṛṣabhadeva advised His sons, tapo divyaṁ putrakā yena sattvaṁ śuddhyed: "One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified." (Bhāg. 5.5.1) In our material existence we are impure, and therefore we cannot do anything wonderful, but if we purify our existence by tapasya, we can do wonderful things by the grace of the Lord. Therefore tapasya is very important, as stressed in this verse.

TEXT 51

eṣā pañcajanasyāṅga
duhitā vai prajāpateḥ
asiknī nāma patnītve
prajeśa pratigṛhyatām

SYNONYMS

eṣā-this; pañcajanasya-of Pañcajana; aṅga-O My dear son; duhitā-the daughter; vai-indeed; prajāpateḥ-another prajāpati; asiknī nāma-of the name Asiknī; patnītve-as your wife; prajeśa-O prajāpati; pratigṛhyatām-let her be accepted.

O My dear son Dakṣa, Prajāpati Pañcajana has a daughter named Asiknī, whom I offer to you so that you may accept her as your wife.

TEXT 52

mithuna-vyavāya-dharmas tvaṁ
prajā-sargam imaṁ punaḥ
mithuna-vyavāya-dharmiṇyāṁ
bhūriśo bhāvayiṣyasi

SYNONYMS

mithuna-of man and woman; vyavāya-sexual activities; dharmaḥ-who accepts by religious performance; tvam-you; prajā-sargam-creation of living entities; imam-this; punaḥ-again; mithuna-of man and woman united; vyavāya-dharmiṇyām-in her according to the religious performance of sexual intercourse; bhūriśaḥ-manifold; bhāvayiṣyasi-you will cause to be.

Now unite in sexual life as man and woman, and in this way, by sexual intercourse, you will be able to beget hundreds of children in the womb of this girl to increase the population.

The Lord says in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo 'smi: "I am sex that is not contrary to religious principles." Sexual intercourse ordained by the Supreme Personality of Godhead is dharma, a religious principle, but it is not intended for sense enjoyment. Indulgence in sense enjoyment through sexual intercourse is not allowed by the Vedic principles. One may follow the natural tendency for sex life only to beget children. Therefore the Lord told Dakṣa in this verse, "This girl is offered to you only for sex life to beget children, not for any other purpose. She is very fertile, and therefore you will be able to have as many children as you can beget."

Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that Dakṣa was given the facility for unlimited sexual intercourse. In Dakṣa's previous life he was also known as Dakṣa, but in the course of performing sacrifices he offended Lord Śiva, and thus his head was replaced with that of a goat. Then Dakṣa gave up his life because of his degraded condition, but because he maintained the same unlimited sexual desires, he underwent austerities by which he satisfied the Supreme Lord, who then gave him unlimited potency for sexual intercourse.

It should be noted that although such a facility for sexual intercourse is achieved by the grace of the Supreme Personality of Godhead, this facility is not offered to advanced devotees, who are free from material desires (anyābhilāṣitā-śūnyam [Madhya 19.167]). In this connection it may be noted that if the American boys and girls engaged in the Kṛṣṇa consciousness movement want to advance in Kṛṣṇa consciousness to achieve the supreme benefit of loving service to the Lord, they should refrain from indulging in this facility for sex life. Therefore we advise that one should at least refrain from illicit sex. Even if there are opportunities for sex life, one should voluntarily accept the limitation of having sex only for progeny, not for any other purpose. Kardama Muni was also given the facility for sex life, but he had only a slight desire for it. Therefore after begetting children in the womb of Devahūti, Kardama Muni became completely renounced. The purport is that if one wants to return home, back to Godhead, one should voluntarily refrain from sex life. Sex should be accepted only as much as needed, not unlimitedly.

One should not think that Dakṣa received the favor of the Lord by receiving the facilities for unlimited sex. Later verses will reveal that Dakṣa again committed an offense, this time at the lotus feet of Nārada. Therefore although sex life is the topmost enjoyment in the material world and although one may have an opportunity for sexual enjoyment by the grace of God, this entails a risk of committing offenses. Dakṣa was open to such offenses, and therefore, strictly speaking, he was not actually favored by the Supreme Lord. One should not seek the favor of the Lord for unlimited potency in sex life.

TEXT 53

tvatto 'dhastāt prajāḥ sarvā
mithunī-bhūya māyayā
madīyayā bhaviṣyanti
hariṣyanti ca me balim

SYNONYMS

tvattaḥ-you; adhastāt-after; prajāḥ-the living entities; sarvāḥ-all; mithunī-bhūya-having sex life; māyayā-because of the influence or facilities given by the illusory energy; madīyayā-My; bhaviṣyanti-they will become; hariṣyanti-they will offer; ca-also; me-unto Me; balim-presentations.

After you give birth to many hundreds and thousands of children, they will also be captivated by My illusory energy and will engage, like You, in sexual intercourse. But because of My mercy to you and them, they will also be able to give Me presentations in devotion.

TEXT 54

śrī-śuka uvāca
ity uktvā miṣatas tasya
bhagavān viśva-bhāvanaḥ
svapnopalabdhārtha iva
tatraivāntardadhe hariḥ

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī continued to speak; iti-thus; uktvā-saying; miṣataḥ tasya-while he (Dakṣa) was personally looking on; bhagavān-the Supreme Personality of Godhead; viśva-bhāvanaḥ-who creates the universal affairs; svapna-upalabdha-arthaḥ-an object obtained in dreaming; iva-like; tatra-there; eva-certainly; antardadhe-disappeared; hariḥ-the Lord, the Supreme Personality of Godhead.

Śukadeva Gosvāmī continued: After the creator of the entire universe, the Supreme Personality of Godhead, Hari, had spoken in this way in the presence of Prajāpati Dakṣa, He immediately disappeared as if He were an object experienced in a dream.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Haṁsa-guhya Prayers Offered to the Lord by Prajāpati Dakṣa.”

20.7.4 Chapter Five

Nārada Muni Cursed by Prajāpati Dakṣa

This chapter relates how all the sons of Dakṣa were delivered from the clutches of the material energy by following the advice of Nārada, who was therefore cursed by Dakṣa.

Influenced by the external energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of his wife, Pāñcajanī. These sons, who were all of the same character and mentality, were known as the Haryaśvas. Ordered by their father to create more and more population, the Haryaśvas went west to the place where the River Sindhu (now the Indus) meets the Arabian Sea. In those days this was the site of a holy lake named Nārāyaṇa-saras, where there were many saintly persons. The Haryaśvas began practicing austerities, penances and meditation, which are the engagements of the highly exalted renounced order of life. However, when Śrīla Nārada Muni saw these boys engaged in such commendable austerities simply for material creation, he thought it better to release them from this tendency. Nārada Muni described to the boys their ultimate goal of life and advised them not to become ordinary karmīs to beget children. Thus all the sons of Dakṣa became enlightened and left, never to return.

Prajāpati Dakṣa, who was very sad at the loss of his sons, begot one thousand more sons in the womb of his wife, Pāñcajanī, and ordered them to increase progeny. These sons, who were named the Savalāśvas, also engaged in worshiping Lord Viṣṇu to beget children, but Nārada Muni convinced them to become mendicants and not beget children. Foiled twice in his attempts to increase population, Prajāpati Dakṣa became most angry at Nārada Muni and cursed him, saying that in the future he would not be able to stay anywhere. Since Nārada Muni, being fully qualified, was fixed in tolerance, he accepted Dakṣa’s curse.

TEXT 1

śrī-śuka uvāca
tasyāṁ sa pāñcajanyāṁ vai
viṣṇu-māyopabṛṁhitaḥ
haryaśva-saṁjñān ayutaṁ
putrān ajanayad vibhuḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasyām-in her; saḥ-Prajāpati Dakṣa; pāñcajanyām-his wife named Pāñcajanī; vai-indeed; viṣṇu-māyā-upabṛṁhitaḥ-being made capable by the illusory energy of Lord Viṣṇu; haryaśva-saṁjñān-named the Haryaśvas; ayutam-ten thousand; putrān-sons; ajanayat-begot; vibhuḥ-being powerful.

Śrīla Śukadeva Gosvāmī continued: Impelled by the illusory energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of Pāñcajanī [Asiknī]. My dear King, these sons were called the Haryaśvas.

TEXT 2

apṛthag-dharma-śīlās te
sarve dākṣāyaṇā nṛpa
pitrā proktāḥ prajā-sarge
pratīcīṁ prayayur diśam

SYNONYMS

apṛthak-alike in; dharma-śīlāḥ-good character and behavior; te-they; sarve-all; dākṣāyaṇāḥ-the sons of Dakṣa; nṛpa-O King; pitrā-by their father; proktāḥ-ordered; prajā-sarge-to increase the population; pratīcīm-we stern; prayayuḥ-they went to; diśam-the direction.

My dear King, all the sons of Prajāpati Dakṣa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction.

TEXT 3

tatra nārāyaṇa-saras
tīrthaṁ sindhu-samudrayoḥ
saṅgamo yatra sumahan

muni-siddha-niṣevitam

SYNONYMS

tatra-in that direction; nārāyaṇa-saraḥ-the lake named Nārāyaṇa-saras; tīrtham-very holy place; sindhu-samudrayoḥ-of the River Sindhu and the sea; saṅgamaḥ-confluence; yatra-where; su-mahat-very great; muni-by sages; siddha-and perfected human beings; niṣevitam-frequented.

In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Nārāyaṇa-saras. Many sages and others advanced in spiritual consciousness live there.

TEXTS 4–5

tad-upasparśanād eva
vinirdhūta-malāśayāḥ
dharme pāramahaṁsye ca
protpanna-matayo 'py uta
tepire tapa evograṁ
pitrādeśena yantritāḥ
prajā-vivṛddhaye yattān
devarṣis tān dadarśa ha

SYNONYMS

tat-of that holy place; upasparśanāt-from bathing in that water or touching it; eva-only; vinirdhūta-completely washed away; mala-āśayāḥ-whose impure desires; dharme-to the practices; pāramahaṁsye-executed by the topmost class of sannyāsīs; ca-also; protpanna-highly inclined; matayaḥ-whose minds; api uta-although; tepire-they executed; tapaḥ-penances; eva-certainly; ugram-severe; pitṛ-ādeśena-by the order of their father; yantritāḥ-engaged; prajā-vivṛddhaye-for the purpose of increasing the population; yattān-ready; devarṣiḥ-the great sage Nārada; tān-them; dadarśa-visited; ha-indeed.

In that holy place, the Haryaśvas began regularly touching the lake's waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahaṁsas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Nārada saw those boys performing such fine austerities to increase the population, Nārada approached them.

TEXTS 6–8

uvāca cātha haryaśvāḥ
kathaṁ srakṣyatha vai prajāḥ
adṛṣṭvāntaṁ bhuvo yūyaṁ
bāliśā bata pālakāḥ
tathaika-puruṣaṁ rāṣṭraṁ
bilaṁ cādṛṣṭa-nirgamam
bahu-rūpāṁ striyaṁ cāpi
pumāṁsaṁ puṁścalī-patim
nadīm ubhayato vāhāṁ
pañca-pañcādbhutaṁ gṛham
kvacid dhaṁsaṁ citra-kathaṁ
kṣaura-pavyaṁ svayaṁ bhrami

SYNONYMS

uvāca-he said; ca-also; atha-thus; haryaśvāḥ-O Haryaśvas, sons of Prajāpati Dakṣa; katham-why; srakṣyatha-you will beget; vai-indeed; prajāḥ-progeny; adṛṣṭvā-having not seen; antam-the end; bhuvaḥ-of this earth; yūyam-all of you; bāliśāḥ-inexperienced; bata-alas; pālakāḥ-although ruling princes; tathā-so also; eka-one; puruṣam-man; rāṣṭram-kingdom; bilam-the hole; ca-also; adṛṣṭa-nirgamam-from which there is no coming out; bahu-rūpām-taking many forms; striyam-the woman; ca-and; api-even; pumāṁsam-the man; puṁścalī-patim-the husband of a prostitute; nadīm-a river; ubhayataḥ-in both ways; vāhām-which flows; pañca-pañca-of five multiplied by five (twenty-five); adbhutam-a wonder; gṛham-the house; kvacit-somewhere; haṁsam-a swan; citra-katham-whose story is wonderful; kṣaura-pavyam-made of sharp razors and thunderbolts; svayam-itself; bhrami-revolving.

The great sage Nārada said: My dear Haryaśvas, you have not seen the extremities of the earth. There is a kingdom where only one man lives and where there is a hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive dresses, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts. You have not seen all this, and therefore you are inexperienced boys without advanced knowledge. How, then, will you create progeny?

Nārada Muni saw that the boys known as the Haryaśvas were already purified because of living in that holy place and were practically ready for liberation. Why then should they be encouraged to become entangled in family life, which is so dark that once having entered it one cannot leave it? Through this analogy, Nārada Muni asked them to consider why they should follow their father's order to be entangled in family life. Indirectly, he asked them to find within the cores of their hearts the situation of the Supersoul, Lord Viṣṇu, for then they would truly be experienced. In other words, one who is too involved in his material environment and does not look within the core of his heart is increasingly entangled in the illusory energy. Nārada Muni's purpose was to get the sons of Prajāpati Dakṣa to divert their attention toward spiritual realization instead of involving themselves in the ordinary but complicated affairs of propagation. The same advice was given by Prahlāda Mahārāja to his father (Bhāg. 7.5.5):

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ

vanaṁ gato yad dharim āśrayeta

In the dark well of family life, one is always full of anxiety because of having accepted a temporary body. If one wants to free himself from this anxiety, one should immediately leave family life and take shelter of the Supreme Personality of Godhead in Vṛndāvana. Nārada Muni advised the Haryaśvas not to enter household life. Since they were already advanced in spiritual knowledge, why should they be entangled in that way?

TEXT 9

kathaṁ sva-pitur ādeśam
avidvāṁso vipaścitaḥ
anurūpam avijñāya
aho sargaṁ kariṣyatha

SYNONYMS

katham-how; sva-pituḥ-of your own father; ādeśam-the order; avidvāṁsaḥ-ignorant; vipaścitaḥ-who knows everything; anurūpam-suitable for you; avijñāya-without knowing; aho-alas; sargam-the creation; kariṣyatha-you will perform.

Alas, your father is omniscient, but you do not know his actual order. Without knowing the actual purpose of your father, how will you create progeny?

TEXT 10

śrī-śuka uvāca
tan niśamyātha haryaśvā
autpattika-manīṣayā
vācaḥ kūṭaṁ tu devarṣeḥ
svayaṁ vimamṛśur dhiyā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tat-that; niśamya-hearing; atha-thereafter; haryaśvāḥ-all the sons of Prajāpati Dakṣa; autpattika-naturally awakened; manīṣayā-by possessing the power to consider; vācaḥ-of the speech; kūṭam-the enigma; tu-but; devarṣeḥ-of Nārada Muni; svayam-themselves; vimamṛśuḥ-reflected upon; dhiyā-with full intelligence.

Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni, the Haryaśvas considered them with their natural intelligence, without help from others.

TEXT 11

bhūḥ kṣetraṁ jīva-saṁjñaṁ yad
anādi nija-bandhanam
adṛṣṭvā tasya nirvāṇaṁ
kim asat-karmabhir bhavet

SYNONYMS

bhūḥ-the earth; kṣetram-the field of activities; jīva-saṁjñam-the designation of the spiritual living being who is bound by different results of activity; yat-which; anādi-existing since time immemorial; nija-bandhanam-causing his own bondage; adṛṣṭvā-without seeing; tasya-of this; nirvāṇam-the cessation; kim-what benefit; asat-karmabhiḥ-with temporary fruitive activities; bhavet-there can be.

[The Haryaśvas understood the meaning of Nārada's words as follows.] The word "bhūḥ" ["the earth"] refers to the field of activities. The material body, which is a result of the living being's actions, is his field of activities, and it gives him false designations. Since time immemorial, he has received various types of material bodies, which are the roots of bondage to the material world. If one foolishly engages in temporary fruitive activities and does not look toward the cessation of this bondage, what will be the benefit of his actions?

Nārada Muni spoke to the Haryaśvas, the sons of Prajāpati Dakṣa, about ten allegorical subjects-the king, the kingdom, the river, the house, the physical elements and so forth. After considering these by themselves, the Haryaśvas could understand that the living entity encaged in his body seeks happiness, but takes no interest in how to become free from his encagement. This is a very important verse, since all the living entities in the material world are very active, having obtained their particular types of bodies. A man works all day and night for sense gratification, and animals like hogs and dogs also work for sense gratification all day and night. Birds, beasts and all other conditioned living entities engage in various activities without knowledge of the soul encaged within the body. Especially in the human form of body, one's duty is to act in such a way that he can release himself from his encagement, but without the instructions of Nārada or his representative in the disciplic succession, people blindly engage in bodily activities to enjoy māyā-sukha-flickering, temporary happiness. They do not know how to become free from their material encagement. Ṛṣabhadeva therefore said that such activity is not at all good, since it encages the soul again and again in a body subjected to the threefold miseries of the material condition.

The Haryaśvas, the sons of Prajāpati Dakṣa, could immediately understand the purport of Nārada's instructions. Our Kṛṣṇa consciousness movement is especially meant for such enlightenment. We are trying to enlighten humanity so that people may come to the understanding that they should work hard in tapasya for self-realization and freedom from the continuous bondage of birth, death, old age and disease in one body after another. Māyā, however, is very strong; she is expert in putting impediments in the way of this understanding. Therefore sometimes one comes to the Kṛṣṇa consciousness movement but again falls into the clutches of māyā, not understanding the importance of this movement.

TEXT 12

eka eveśvaras turyo
bhagavān svāśrayaḥ paraḥ
tam adṛṣṭvābhavaṁ puṁsaḥ
kim asat-karmabhir bhavet

SYNONYMS

ekaḥ-one; eva-indeed; īśvaraḥ-supreme controller; turyaḥ-the fourth transcendental category; bhagavān-the Supreme Personality of Godhead; sva-āśrayaḥ-independent, being His own shelter; paraḥ-beyond this material creation; tam-Him; adṛṣṭvā-not seeing; abhavam-who is not born or created; puṁsaḥ-of a man; kim-what benefit; asat-karmabhiḥ-with temporary fruitive activities; bhavet-there can be.

[Nārada Muni had said that there is a kingdom where there is only one male. The Haryaśvas realized the purport of this statement.] The only enjoyer is the Supreme Personality of Godhead, who observes everything, everywhere. He is full of six opulences and fully independent of everyone else. He is never subject to the three modes of material nature, for He is always transcendental to this material creation. If the members of human society do not understand Him, the Supreme, through their advancement in knowledge and activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be the benefit of their activities?

Nārada Muni had mentioned a kingdom where there is only one king with no competitor. The complete spiritual world, and specifically the cosmic manifestation, has only one proprietor or enjoyer-the Supreme Personality of Godhead, who is beyond this material manifestation. The Lord has therefore been described as turya, existing on the fourth platform. He has also been described as abhava. The word bhava, which means "takes birth," comes from the word bhū, "to be." As stated in Bhagavad-gītā (8.19), bhūtvā bhūtvā pralīyate: the living entities in the material world must be repeatedly born and destroyed. The Supreme Personality of Godhead, however, is neither bhūtvā nor pralīyate; He is eternal. In other words, He is not obliged to take birth like human beings or animals, which repeatedly take birth and die because of ignorance of the soul. The Supreme Personality of Godhead, Kṛṣṇa, is not subjected to such changes of body, and one who thinks otherwise is considered a fool (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]). Nārada Muni advises that human beings not waste their time simply jumping like cats and monkeys, without real benefit. The duty of the human being is to understand the Supreme Personality of Godhead.

TEXT 13

pumān naivaiti yad gatvā
bila-svargaṁ gato yathā
pratyag-dhāmāvida iha
kim asat-karmabhir bhavet

SYNONYMS

pumān-a human being; na-not; eva-indeed; eti-comes back; yat-to which; gatvā-having gone; bila-svargam-to the region of the lower planetary system known as Pātāla; gataḥ-gone; yathā-like; pratyak-dhāma-the effulgent spiritual world; avidaḥ-of the unintelligent man; iha-in this material world; kim-what benefit; asat-karmabhiḥ-with temporary fruitive activities; bhavet-there can be.

[Nārada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryaśvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Pātāla been seen to return. Similarly, if one enters the Vaikuṇṭha-dhāma [pratyag-dhāma], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?

As stated in Bhagavad-gītā (15.6), yad gatvā na nivartante tad dhāma paramaṁ mama: there is a region from which, having gone, one does not return to the material world. This region has been repeatedly described. Elsewhere in Bhagavad-gītā (4.9), Kṛṣṇa says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

If one can properly understand Kṛṣṇa, who has already been described as the Supreme King, he does not return here after giving up his material body. This fact has been described in this verse of Śrīmad-Bhāgavatam. Pumān naivaiti yad gatvā: he does not return to this material world, but returns home, back to Godhead, to live an eternally blissful life of knowledge. Why do people not care about this? What will be the benefit of taking birth again in this material world, sometimes as a human being, sometimes a demigod and sometimes a cat or dog? What is the benefit of wasting time in this way? Kṛṣṇa has very definitely asserted in Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." One's real concern should be to free himself from the repetition of birth and death and attain the topmost perfection of life by living with the Supreme King in the spiritual world. In these verses the sons of Dakṣa repeatedly say, kim asat-karmabhir bhavet: "What is the use of impermanent fruitive activities?"

TEXT 14

nānā-rūpātmano buddhiḥ
svairiṇīva guṇānvitā
tan-niṣṭhām agatasyeha
kim asat-karmabhir bhavet

SYNONYMS

nānā-various; rūpā-who has forms or dresses; ātmanaḥ-of the living entity; buddhiḥ-the intelligence; svairiṇī-a prostitute who freely decorates herself with different types of cloths and ornaments; iva-like; guṇa-anvitā-endowed with the mode of passion, and so on; tat-niṣṭhām-the cessation of that; agatasya-of one who has not obtained; iha-in this material world; kim asat-karmabhiḥ bhavet-what is the use of performing temporary fruitive activities.

[Nārada Muni had described a woman who is a professional prostitute. The Haryaśvas understood the identity of this woman.] Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who changes dresses just to attract one's attention. If one fully engages in temporary fruitive activities, not understanding how this is taking place, what does he actually gain?

A woman who has no husband declares herself independent, which means that she becomes a prostitute. A prostitute generally dresses herself in various fashions intended to attract a man's attention to the lower part of her body. Today it has become a much advertised fashion for a woman to go almost naked, covering the lower part of her body only slightly, in order to draw the attention of a man to her private parts for sexual enjoyment. The intelligence engaged to attract a man to the lower part of the body is the intelligence of a professional prostitute. Similarly, the intelligence of a living entity who does not turn his attention toward Kṛṣṇa or the Kṛṣṇa consciousness movement simply changes dresses like a prostitute. What is the benefit of such foolish intelligence? One should be intelligently conscious in such a way that he need no longer change from one body to another.

Karmīs change their professions at any moment, but a Kṛṣṇa conscious person does not change his profession, for his only profession is to attract the attention of Kṛṣṇa by chanting the Hare Kṛṣṇa mantra and living a very simple life, without following daily changes of fashion. In our Kṛṣṇa consciousness movement, fashionable persons are taught to adopt one fashion-the dress of a Vaiṣṇava with a shaved head and tilaka. They are taught to be always clean in mind, dress and eating in order to be fixed in Kṛṣṇa consciousness. What is the use of changing one's dress, sometimes wearing long hair and a long beard and sometimes dressing otherwise? This is not good. One should not waste his time in such frivolous activities. One should always be fixed in Kṛṣṇa consciousness and take the cure of devotional service with firm determination.

TEXT 15

tat-saṅga-bhraṁśitaiśvaryaṁ
saṁsarantaṁ kubhāryavat
tad-gatīr abudhasyeha
kim asat-karmabhir bhavet

SYNONYMS

tat-saṅga-by association with the prostitute of intelligence; bhraṁśita-taken away; aiśvaryam-the opulence of independence; saṁsarantam-undergoing the material way of life; ku-bhārya-vat-exactly like a person who has a polluted wife; tat-gatīḥ-the movements of the polluted intelligence; abudhasya-of one who does not know; iha-in this world; kim asat-karmabhiḥ bhavet-what can be the benefit of performing temporary fruitive activities.

[Nārada Muni had also spoken of a man who is the husband of the prostitute. The Haryaśvas understood this as follows.] If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?

Polluted intelligence has been compared to a prostitute. One who has not purified his intelligence is said to be controlled by that prostitute. As stated in Bhagavad-gītā (2.41), vyavasāyātmikā buddhir ekeha kuru-nandana: those who are actually serious are conducted by one kind of intelligence, namely, intelligence in Kṛṣṇa consciousness. Bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām: one who is not fixed in proper intelligence discovers many modes of life. Thus involved in material activities, he is exposed to the different modes of material nature and subjected to varieties of so-called happiness and distress. If a man becomes the husband of a prostitute, he cannot be happy, and similarly one who follows the dictations of material intelligence and material consciousness will never be happy.

One must judiciously understand the activities of material nature. As stated in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." Although one follows the dictations of material nature, he happily thinks himself the master or husband of material nature. Scientists, for example, try to be the masters of material nature, life after life, not caring to understand the Supreme Person, under whose direction everything within this material world is moving. Trying to be the masters of material nature, they are imitation gods who declare to the public that scientific advancement will one day be able to avoid the so-called control of God. In fact, however, the living being, unable to control the rulings of God, is forced to associate with the prostitute of polluted intelligence and accept various material bodies. As stated in Bhagavad-gītā (13.22):

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." If one fully engages in temporary fruitive activities and does not solve this real problem, what profit will he gain?

TEXT 16

sṛṣṭy-apyaya-karīṁ māyāṁ

velā-kūlānta-vegitām
mattasya tām avijñasya
kim asat-karmabhir bhavet

SYNONYMS

sṛṣṭi-creation; apyaya-dissolution; karīm-one who causes; māyām-the illusory energy; velā-kūla-anta-near the banks; vegitām-being very rapid; mattasya-of one who is mad; tām-that material nature; avijñasya-who does not know; kim asat-karmabhiḥ bhavet-what benefit can there be by performing temporary fruitive activities.

[Nārada Muni had said that there is a river flowing in both directions. The Haryaśvas understood the purport of this statement.] Material nature functions in two ways-by creation and dissolution. Thus the river of material nature flows both ways. A living entity who unknowingly falls in this river is submerged in its waves, and since the current is swifter near the banks of the river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of māyā?

One may be submerged in the waves of the river of māyā, but one may also get free from the waves by coming to the banks of knowledge and austerity. Near these banks, however, the waves are very strong. If one does not understand how he is being tossed by the waves, but simply engages in temporary fruitive activities, what benefit will he derive?

In the Brahma-saṁhitā (5.44) there is this statement:

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā

The māyā-śakti, Durgā, is in charge of sṛṣṭi-sthiti-pralaya, creation and dissolution, and she acts under the direction of the Supreme Lord (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). When one falls in the river of nescience, he is always tossed here and there by the waves, but the same māyā can also save him when be surrenders to Kṛṣṇa, or becomes Kṛṣṇa conscious. Kṛṣṇa consciousness is knowledge and austerity. A Kṛṣṇa conscious person takes knowledge from the Vedic literature, and at the same time he must practice austerities.

To attain freedom from material life, one must take to Kṛṣṇa consciousness. Otherwise, if one very busily engages in the so-called advancement of science, what benefit will he derive? If one is carried away by the waves of nature, what is the meaning of being a great scientist or philosopher? Mundane science and philosophy are also material creations. One must understand how māyā works and how one can be released from the tossing waves of the river of nescience. That is one's first duty.

TEXT 17

pañca-viṁśati-tattvānāṁ
puruṣo 'dbhuta-darpaṇaḥ
adhyātmam abudhasyeha
kim asat-karmabhir bhavet

SYNONYMS

pañca-viṁśati-twenty-five; tattvānām-of the elements; puruṣaḥ-the Supreme Personality of Godhead; adbhuta-darpaṇaḥ-the wonderful manifester; adhyātmam-the overseer of all causes and effects; abudhasya-of one who does not know; iha-in this world; kim asat-karmabhiḥ bhavet-what can be the benefit of engaging in temporary fruitive activities.

[Nārada Muni had said that there is a house made of twenty-five elements. The Haryaśvas understood this analogy.] The Supreme Lord is the reservoir of the twenty-five elements, and as the Supreme Being, the conductor of cause and effect, He causes their manifestation. If one engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?

Philosophers and scientists conduct scholarly research to find the original cause, but they should do so scientifically, not whimsically or through fantastic theories. The science of the original cause is explained in various Vedic literatures. Athāto brahma jijñāsā/janmādy asya yataḥ [SB 1.1.1]. The Vedānta-sūtra explains that one should inquire about the Supreme Soul. Such inquiry about the Supreme is called brahma jijñāsā. The Absolute Truth, tattva, is explained in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth appears to neophytes as impersonal Brahman and to advanced mystic yogīs as Paramātmā, the Supersoul, but devotees, who are further advanced, understand the Absolute Truth as the Supreme Lord, Viṣṇu.

This material cosmic manifestation is an expansion of the energy of Lord Kṛṣṇa, or Lord Viṣṇu.

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Whatever we see in this world is but an expansion of various energies of the Supreme Personality of Godhead, who is like a fire that spreads illumination for a long distance although it is situated in one place." (Viṣṇu Purāṇa) The entire cosmic manifestation is an expansion of the Supreme Lord. Therefore if one does not conduct research to find the supreme cause, but instead falsely engages in frivolous, temporary activities, what is the use of demanding recognition as an important scientist or philosopher? If one does not know the ultimate cause, what is the use of his scientific and philosophical research?

The puruṣa, the original person-Bhagavān, Viṣṇu-can be understood only by devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: [Bg. 18.55] only by devotional service can one understand the Supreme Person, who is behind everything. One must try to understand that the material elements are the separated, inferior energy of the Lord and that the living entity is the Lord's spiritual energy. Whatever we experience, including matter and the spirit soul, the living force, is but a combination of two energies of Lord Viṣṇu-the inferior energy and the superior energy. One should seriously study the facts concerning creation, maintenance and devastation, as well as the permanent place from which one never need return (yad gatvā na nivartante [Bg. 15.6]). Human society should study this, but instead of culturing such knowledge, people are attracted to temporary happiness and sense gratification, culminating in bottomless, topless passion. There is no profit in such activities; one must engage himself in the Kṛṣṇa consciousness movement.

TEXT 18

aiśvaraṁ śāstram utsṛjya
bandha-mokṣānudarśanam
vivikta-padam ajñāya
kim asat-karmabhir bhavet

SYNONYMS

aiśvaram-bringing understanding of God, or Kṛṣṇa consciousness; śāstram-the Vedic literature; utsṛjya-giving up; bandha-of bondage; mokṣa-and of liberation; anudarśanam-informing about the ways; vivikta-padam-distinguishing spirit from matter; ajñāya-not knowing; kim asat-karmabhiḥ bhavet-what can be the use of temporary fruitive activities.

[Nārada Muni had spoken of a swan. That swan is explained in this verse.] The Vedic literatures [śāstras] vividly describe how to understand the Supreme Lord, the source of all material and spiritual energy. Indeed, they elaborately explain these two energies. The swan [haṁsa] is one who discriminates between matter and spirit, who accepts the essence of everything, and who explains the means of bondage and the means of liberation. The words of scriptures consist of variegated vibrations. If a foolish rascal leaves aside the study of these śāstras to engage in temporary activities, what will be the result?

The Kṛṣṇa consciousness movement is very eager to present Vedic literature in modern languages, especially Western languages such as English, French and German. The leaders of the Western world, the Americans and Europeans, have become the idols of modern civilization because the Western people are very sophisticated in temporary activities for the advancement of material civilization. A sane man, however, can see that all such grand activities, although perhaps very important for temporary life, have nothing to do with eternal life. The entire world is imitating the materialistic civilization of the West, and therefore the Kṛṣṇa consciousness movement is very much interested in giving the Western people knowledge by translating the original Sanskrit Vedic literatures into Western languages.

The word vivikta-padam refers to the path of logical discourses concerning the aim of life. If one does not discuss that which is important in life, one is put into darkness and must struggle for existence. What, then, is the benefit of his advancement in knowledge? The people of the West are seeing their students becoming hippies, despite gorgeous arrangements for university education. The Kṛṣṇa consciousness movement, however, is trying to convert misguided, drug-addicted students to the service of Kṛṣṇa and engage them in the best welfare activities for human society.

TEXT 19

kāla-cakraṁ bhrami tīkṣṇaṁ
sarvaṁ niṣkarṣayaj jagat
svatantram abudhasyeha
kim asat-karmabhir bhavet

SYNONYMS

kāla-cakram-the wheel of eternal time; bhrami-revolving automatically; tīkṣṇam-very sharp; sarvam-all; niṣkarṣayat-driving; jagat-the world; sva-tantram-independent, not caring for the so-called scientists and philosophers; abudhasya-of one who does not know (this principle of time); iha-in this material world; kim asat-karmabhiḥ bhavet-what is the use of engaging in temporary fruitive activities.

[Nārada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryaśvas understood this allegory as follows.] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?

This verse explains the words kṣaura-pavyaṁ svayaṁ bhrami, which especially refer to the orbit of eternal time. It is said that time and tide wait for no man. According to the moral instructions of the great politician Cāṇakya Paṇḍita:

āyuṣaḥ kṣaṇa eko 'pi
na labhyaḥ svarṇa-koṭibhiḥ
na cen nirarthakaṁ nītiḥ
kā ca hānis tato 'dhikā

Even a moment of one's lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing. Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness.

TEXT 20

śāstrasya pitur ādeśaṁ
yo na veda nivartakam
kathaṁ tad-anurūpāya
guṇa-visrambhy upakramet

SYNONYMS

śāstrasya-of the scriptures; pituḥ-of the father; ādeśam-the instruction; yaḥ-one who; na-not; veda-understands; nivartakam-which brings about the cessation of the material way of life; katham-how; tat-anurūpāya-to follow the instruction of the śāstras; guṇa-visrambhī-a person entangled in the three modes of material nature; upakramet-can engage in the creation of progeny.

[Nārada Muni had asked how one could ignorantly defy one's own father. The Haryaśvas understood the meaning of this question.] One must accept the original instructions of the śāstra. According to Vedic civilization, one is offered a sacred thread as a sign of second birth. One takes his second birth by dint of having received instructions in the śāstra from a bona fide spiritual master. Therefore, śāstra, scripture, is the real father. All the śāstras instruct that one should end his material way of life. If one does not know the purpose of the father's orders, the śāstras, he is ignorant. The words of a material father who endeavors to engage his son in material activities are not the real instructions of the father.

Bhagavad-gītā (16.7) says, pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ: demons, who are less than human beings but are not called animals, do not know the meaning of pravṛtti and nivṛtti, work to be done and work not to be done. In the material world, every living entity has a desire to lord it over the material world as much as possible. This is called pravṛtti-mārga. All the śāstras, however, advise nivṛtti-mārga, or release from the materialistic way of life. Apart from the śāstras of the Vedic civilization, which is the oldest of the world, other śāstras agree on this point. For example, in the Buddhist śāstras Lord Buddha advises that one achieve nirvāṇa by giving up the materialistic way of life. In the Bible, which is also śāstra, one will find the same advice: one should cease materialistic life and return to the kingdom of God. In any śāstra one may examine, especially the Vedic śāstra, the same advice is given: one should give up his materialistic life and return to his original, spiritual life. Śaṅkarācārya also propounds the same conclusion. Brahma satyaṁ jagan mithyā: this material world or materialistic life is simply illusion, and therefore one should stop his illusory activities and come to the platform of Brahman.

The word śāstra refers to the scriptures, particularly the Vedic books of knowledge. The Vedas-Sāma, Yajur, Ṛg and Atharva-and any other books deriving knowledge from these Vedas are considered Vedic literatures. Bhagavad-gītā is the essence of all Vedic knowledge, and therefore it is the scripture whose instructions should be especially accepted. In this essence of all śāstras, Kṛṣṇa personally advises that one give up all other duties and surrender unto Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]).

One should be initiated into following the principles of śāstra. In offering initiation, our Kṛṣṇa consciousness movement asks one to come to the conclusion of śāstra by taking the advice of the supreme speaker of the śāstra, Kṛṣṇa, forgetting the principles of the materialistic way of life. Therefore the principles we advise are no illicit sex, no intoxication, no gambling and no meat-eating. These four types of engagement will enable an intelligent person to get free from the materialistic life and return home, back to Godhead.

In regard to the instructions of the father and mother, it may be said that every living entity, including even the insignificant cats, dogs and serpents, takes birth of a father and mother. Therefore, getting a material father and mother is not a problem. In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions and does not make further progress by accepting a spiritual master and being educated in the śāstras, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Ṛṣabhadeva (Bhāg. 5.5.18): pitā na sa syāj jananī na sā syāt/ na mocayed yaḥ samupeta-mṛtyum. One should not strive to become a mother or father if one cannot save one's dependent son from the impending danger of death. A parent who does not know how to save his son has no value because such fathers and mothers may be had in any form of life, even among the cats, dogs and so on. Only a father and mother who can elevate their son to the spiritual platform are bona fide parents. Therefore according to the Vedic system it is said, janmanā jāyate śūdraḥ: one is born of a material father and mother as a śūdra. The purpose of life, however, is to become a brāhmaṇa, a first-class man.

A first-class intelligent man is called a brāhmaṇa because he knows the Supreme Brahman, the Absolute Truth. According to the Vedic instructions, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] to know this science, one must approach a bona fide guru, a spiritual master who will initiate the disciple with the sacred thread so that he may understand the Vedic knowledge. Janmanā jāyate śūdraḥ saṁskārād dhi bhaved dvijaḥ. Becoming a brāhmaṇa through the endeavor of a bona fide spiritual master is called saṁskāra. After initiation, one is engaged in study of the śāstra, which teaches the student how to gain release from materialistic life and return home, back to Godhead.

The Kṛṣṇa consciousness movement is teaching this higher knowledge of retiring from materialistic life to return to Godhead, but unfortunately many parents are not very satisfied with this movement. Aside from the parents of our students, many businessmen are also dissatisfied because we teach our students to abandon intoxication, meat-eating, illicit sex and gambling. If the Kṛṣṇa consciousness movement spreads, the so-called businessmen will have to close their slaughterhouses, breweries and cigarette factories. Therefore they are also very much afraid. However, we have no alternative than to teach our disciples to free themselves from materialistic life. We must instruct them in the opposite of material life to save them from the repetition of birth and death.

Nārada Muni, therefore, advised the Haryaśvas, the sons of Prajāpati Dakṣa, that instead of begetting progeny, it would be better to leave and achieve the perfection of spiritual understanding according to the instructions of the śāstras. The importance of the śāstras is mentioned in Bhagavad-gītā (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

”One who disregards the injunctions of the śāstras and acts whimsically, as he likes, never achieves the perfection of life, not to speak of happiness. Nor does he return home to the spiritual world.”

TEXT 21

iti vyavasitā rājan
haryaśvā eka-cetasaḥ
prayayus taṁ parikramya
panthānam anivartanam

SYNONYMS

iti-thus; vyavasitāḥ-being fully convinced by the instructions of Nārada Muni; rājan-O King; haryaśvāḥ-the sons of Prajāpati Dakṣa; eka-cetasaḥ-all being of the same opinion; prayayuḥ-left; tam-Nārada Muni; parikramya-circumambulating; panthānam-on the path; anivartanam-which does not bring one back again to this material world.

Śukadeva Gosvāmī continued: My dear King, after hearing the instructions of Nārada, the Haryaśvas, the sons of Prajāpati Dakṣa, were firmly convinced. They all believed in his instructions and reached the same conclusion. Having accepted him as their spiritual master, they circumambulated that great sage and followed the path by which one never returns to this world.

From this verse we can understand the meaning of initiation and the duties of a disciple and spiritual master. The spiritual master never instructs his disciple, ”Take a mantra from me, pay me some money, and by practicing this yoga system you will become very expert in materialistic life.” This is not the duty of a spiritual master. Rather, the spiritual master teaches the disciple how to give up materialistic life, and the disciple’s duty is to assimilate his instructions and ultimately follow the path back home, back to Godhead, from whence no one returns to this material world.

After hearing the instructions of Nārada Muni, the Haryaśvas, the sons of Prajāpati Dakṣa, decided not to be entangled in materialistic life by begetting hundreds of children and having to take care of them. This would have been unnecessarily entangling. The Haryaśvas did not consider pious and impious activities. Their materialistic father had instructed them to increase the population, but because of the words of Nārada Muni, they could not heed that instruction. Nārada Muni, as their spiritual master, gave them the śāstric instructions that they should give up this material world, and as bona fide disciples they followed his instructions. One should not endeavor to wander to different planetary systems within this universe, for even if one goes to the topmost planetary system, Brahmaloka, one must return again (kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]). The endeavors of karmīs are a useless waste of time. One should endeavor to return home, back to Godhead. This is the perfection of life. As the Lord says in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino ’rjuna
mām upetya tu kaunteya
punar janma na vidyate

”From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.”

TEXT 22

svara-brahmaṇi nirbhāta-
hṛṣīkeśa-padāmbuje
akhaṇḍaṁ cittam āveśya
lokān anucaran muniḥ

SYNONYMS

svara-brahmaṇi-in spiritual sound; nirbhāta-placing clearly before the mind; hṛṣīkeśa-of the Supreme Personality of Godhead, Kṛṣṇa, the master of the senses; padāmbuje-the lotus feet; akhaṇḍam-unbroken; cittam-consciousness; āveśya-engaging; lokān-all the planetary systems; anucarat-traveled around; muniḥ-the great sage Nārada Muni.

The seven musical notes-ṣa, ṛ, gā, ma, pa, dha and ni-are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣīkeśa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

The goodness of the great sage Nārada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung:

nārada-muni, bājāya vīṇā,
’rādhikā-ramaṇa’-nāme
nāma amani, udita haya,
bhakata-gīta-sāme
amiya-dhārā, variṣe ghana,
śravaṇa-yugale giyā
bhakata-jana, saghane nāce,
bhariyā āpana hiyā
mādhurī-pūra, āsaba paśi’,
mātāya jagata-jane
keha vā kāṅde, keha vā nāce,
keha māte mane mane
pañca-vadana, nārade dhari’,
premera saghana rola

kamalāsana, nāciyā bale,
'bola bola hari bola'
sahasrānana, parama-sukhe,
'hari hari' bali' gāya
nāma-prabhāve, mātila viśva,
nāma-rasa sabe pāya
śrī-kṛṣṇa-nāma, rasane sphuri',
purā'la āmāra āśa
śrī-rūpa-pade, yācaye ihā,
bhakativinoda dāsa

The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a vīṇā, vibrating the sound rādhikā-ramaṇa, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called mādhurī-pūra. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!' " The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Ṭhākura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of harer nāma [Adi 17.21] may go on nicely like this."

Lord Brahmā is the guru of Nārada Muni, who is the guru of Vyāsadeva, and Vyāsadeva is the guru of Madhvācārya. Thus the Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada Muni. The members of this disciplic succession-in other words, the members of the Kṛṣṇa consciousness movement-should follow in the footsteps of Nārada Muni by chanting the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Kṛṣṇa mantra and the instructions of Bhagavad-gītā, Śrīmad-Bhāgavatam and Caitanya-caritāmṛta. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Nārada Muni. If one pleases Nārada Muni, then the Supreme Personality of Godhead, Hṛṣīkeśa, is also pleased (yasya prasādād bhagavat-prasādaḥ). The immediate spiritual master is the representative of Nārada Muni; there is no difference between the instructions of Nārada Muni and those of the present spiritual master. Both Nārada Muni and the present spiritual master speak the same teachings of Kṛṣṇa, who says in Bhagavad-gītā (18.65–66):

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

TEXT 23

nāśaṁ niśamya putrāṇāṁ
nāradāc chīla-śālinām
anvatapyata kaḥ śocan
suprajastvaṁ śucāṁ padam

SYNONYMS

nāśam-the loss; niśamya-hearing of; putrāṇām-of his sons; nāradāt-from Nārada; śīla-śālinām-who were the best of well-behaved persons; anvatapyata-suffered; kaḥ-Prajāpati Dakṣa; śocan-lamenting; su-prajastvam-having ten thousand well-behaved sons; śucām-of lamentation; padam-position.

The Haryaśvas, the sons of Prajāpati Dakṣa, were very well behaved, cultured sons, but unfortunately, because of the instructions of Nārada Muni, they deviated from the order of their father. When Dakṣa heard this news, which was brought to him by Nārada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.

The Haryaśvas, the sons of Prajāpati Dakṣa, were certainly well behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. But Nārada Muni took advantage of their good behavior and culture to properly direct them not to be involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryaśvas abided by the order of Nārada Muni, but when news of this was brought to Prajāpati Dakṣa, the prajāpati, instead of being happy with the actions of Nārada Muni, was extremely sorrowful. Similarly, we are trying to bring as many young men as possible to the Kṛṣṇa consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, being very sorry, are lamenting and making counterpropaganda. Of course, Prajāpati Dakṣa did not make propaganda against Nārada Muni, but later, as we shall see, Dakṣa cursed Nārada Muni for his benevolent activities. This is the way of materialistic life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Kṛṣṇa consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Kṛṣṇa consciousness movement has existed since time immemorial. Even Nārada Muni was condemned, not to speak of others. Nevertheless, Nārada Muni never gives up his mission. To deliver as many fallen souls as possible, he continues playing his musical instrument and vibrating the transcendental sound Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 24

sa bhūyaḥ pāñcajanyāyām
ajena parisāntvitaḥ
putrān ajanayad dakṣaḥ
savalāśvān sahasriṇaḥ

SYNONYMS

saḥ-Prajāpati Dakṣa; bhūyaḥ-again; pāñcajanyāyām-in the womb of his wife Asiknī, or Pāñcajanī; ajena-by Lord Brahmā; parisāntvitaḥ-being pacified; putrān-sons; ajanayat-begot; dakṣaḥ-Prajāpati Dakṣa; savalāśvān-named the Savalāśvas; sahasriṇaḥ-numbering one thousand.

When Prajāpati Dakṣa was lamenting for his lost children, Lord Brahmā pacified him with instructions, and thereafter Dakṣa begot one thousand more children in the womb of his wife, Pāñcajanī. This time his sons were known as the Savalāśvas.

Prajāpati Dakṣa was so named because he was very expert in begetting children. (The word dakṣa means "expert.") First he begot ten thousand children in the womb of his wife, and when the children were lost-when they returned home, back to Godhead-he begot another set of children, known as the Savalāśvas. Prajāpati Dakṣa is very expert in begetting children, and Nārada Muni is very expert in delivering all the conditioned souls back home, back to Godhead. Therefore the materialistic experts do not agree with the spiritual expert Nārada Muni. but this does not mean that Nārada Muni will give up his engagement of chanting the Hare Kṛṣṇa mantra.

TEXT 25

te ca pitrā samādiṣṭāḥ
prajā-sarge dhṛta-vratāḥ
nārāyaṇa-saro jagmur
yatra siddhāḥ sva-pūrvajāḥ

SYNONYMS

te-these sons (the Savalāśvas); ca-and; pitrā-by their father; samādiṣṭāḥ-being ordered; prajā-sarge-in increasing progeny or population; dhṛta-vratāḥ-accepted vows; nārāyaṇa-saraḥ-the holy lake named Nārāyaṇa-saras; jagmuḥ-went to; yatra-where; siddhāḥ-perfected; sva-pūrva-jāḥ-their older brothers, who had previously gone there.

In accordance with their father's order to beget children, the second group of sons also went to Nārāyaṇa-saras, the same place where their brothers had previously attained perfection by following the instructions of Nārada. Undertaking great vows of austerity, the Savalāśvas remained at that holy place.

Prajāpati Dakṣa sent his second group of sons to the same place where his previous sons had attained perfection. He did not hesitate to send his second group of sons to the same place, although they too might become victims of Nārada's instructions. According to the Vedic culture, one should be trained in spiritual understanding as a brahmacārī before entering household life to beget children. This is the Vedic system. Thus Prajāpati Dakṣa sent his second group of sons for cultural improvement, despite the risk that because of the instructions of Nārada they might become as intelligent as their older brothers. As a dutiful father, he did not hesitate to allow his sons to receive cultural instructions concerning the perfection of life; he depended upon them to choose whether to return home, back to Godhead, or to rot in this material world in various species of life. In all circumstances, the duty of the father is to give cultural education to his sons, who must later decide which way to go. Responsible fathers should not hinder their sons who are making cultural advancement in association with the Kṛṣṇa consciousness movement. This is not a father's duty. The duty of a father is to give his son complete freedom to make his choice after becoming spiritually advanced by following the instructions of the spiritual master.

TEXT 26

tad-upasparśanād eva
vinirdhūta-malāśayāḥ
japanto brahma paramaṁ
tepus tatra mahat tapaḥ

SYNONYMS

tat-of that holy place; upasparśanāt-by bathing regularly in the water; eva-indeed; vinirdhūta-completely purified; mala-āśayāḥ-of all the dirt within the heart; japantaḥ-chanting or murmuring; brahma-mantras beginning with oṁ (such as oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ); paramam-the ultimate goal; tepuḥ-performed; tatra-there; mahat-great; tapaḥ-penances.

At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with oṁkāra and underwent a severe course of austerities.

Every Vedic mantra is called brahma because each mantra is preceded by the brahmākṣara (aum or oṁkāra). For example, oṁ namo bhagavate vāsudevāya. Lord Kṛṣṇa says in Bhagavad-gītā (7.8), praṇavaḥ sarva-vedeṣu: "In all the Vedic mantras, I am represented by praṇava, or oṁkāra." Thus chanting of the Vedic mantras beginning with oṁkāra is directly chanting of Kṛṣṇa's name. There is no difference. Whether one chants oṁkāra or addresses the Lord as "Kṛṣṇa," the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa mantra (harer nāma eva kevalam [Adi 17.21]). Although there is no difference between Hare Kṛṣṇa and the Vedic mantras beginning with oṁkāra, Śrī Caitanya Mahāprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXTS 27–28

ab-bhakṣāḥ katicin māsān
katicid vāyu-bhojanāḥ
ārādhayan mantram imam
abhyasyanta iḍaspatim
oṁ namo nārāyaṇāya
puruṣāya mahātmane
viśuddha-sattva-dhiṣṇyāya
mahā-haṁsāya dhīmahi

SYNONYMS

ap-bhakṣāḥ-drinking only water; katicit māsān-for some months; katicit-for some; vāyu-bhojanāḥ-merely breathing, or eating air; ārādhayan-worshiped; mantram imam-this mantra, which is nondifferent from Nārāyaṇa; abhyasyantaḥ-practicing; iḍaḥ-patim-the master of all mantras, Lord Viṣṇu; oṁ-O Lord; namaḥ-respectful obeisances; nārāyaṇāya-unto Lord Nārāyaṇa; puruṣāya-the Supreme Person; mahā-ātmane-the exalted Supersoul; viśuddha-sattva-dhiṣṇyāya-who is always situated in the transcendental abode; mahā-haṁsāya-the great swanlike Personality of Godhead; dhīmahi-we always offer.

For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto Nārāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahaṁsa], let us offer our respectful obeisances unto Him."

From these verses it is apparent that the chanting of the mahā-mantra or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein-drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this tapasya, and then the chanting of the Hare Kṛṣṇa mantra will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamunā, or in the absence of the Ganges and Yamunā one may bathe in the water of the sea. This is an item of austerity. Our Kṛṣṇa consciousness movement has therefore established two very large centers, one in Vṛndāvana and another in Māyāpur, Navadvīpa. There one may bathe in the Ganges or Yamunā, chant the Hare Kṛṣṇa mantra and thus become perfect and return home, back to Godhead.

TEXT 29

iti tān api rājendra
prajā-sarga-dhiyo muniḥ
upetya nāradaḥ prāha
vācaḥ kūṭāni pūrvavat

SYNONYMS

iti-thus; tān-them (the sons of Prajāpati Dakṣa known as the Savalāśvas); api-also; rājendra-O King Parīkṣit; prajā-sarga-dhiyaḥ-who were under the impression that begetting children was the most important duty; muniḥ-the great sage; upetya-approaching; nāradaḥ-Nārada; prāha-said; vācaḥ-words; kūṭāni-enigmatic; pūrva-vat-as he had done previously.

O King Parīkṣit, Nārada Muni approached these sons of Prajāpati Dakṣa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

TEXT 30

dākṣāyaṇāḥ saṁśṛṇuta
gadato nigamaṁ mama
anvicchatānupadavīṁ
bhrātṝṇāṁ bhrātṛ-vatsalāḥ

SYNONYMS

dākṣāyaṇāḥ-O sons of Prajāpati Dakṣa; saṁśṛṇuta-please hear with attention; gadataḥ-who am speaking; nigamam-instruction; mama-my; anvicchata-follow; anupadavīm-the path; bhrātṝṇām-of your brothers; bhrātṛ-vatsalāḥ-O you who are very much affectionate to your brothers.

O sons of Dakṣa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryaśvas. Therefore you should follow their path.

Nārada Muni encouraged Prajāpati Dakṣa's second group of sons by awakening their natural affinity for their brothers. He urged them to follow their older brothers if they were at all affectionate toward them. Family affection is very strong, and therefore Nārada Muni followed this tactic of reminding them of their family relationship with the Haryaśvas. Generally the word nigama refers to the Vedas, but here nigama refers to the instructions contained in the Vedas. Śrīmad-Bhāgavatam says, nigama-kalpa-taror galitaṁ phalam: [SB 1.1.3] the Vedic instructions are like a tree, of which Śrīmad-Bhāgavatam is the ripened fruit. Nārada Muni is engaged in distributing this fruit, and therefore he instructed Vyāsadeva to write this Mahā-Purāṇa, Śrīmad-Bhāgavatam, for the benefit of ignorant human society.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” (Bhāg. 1.7.6) People are suffering because of ignorance and are following a wrong path for happiness. This is called anartha. These material activities will never make them happy, and therefore Nārada instructed Vyāsadeva to record the instructions of Śrīmad-Bhāgavatam. Vyāsadeva actually followed Nārada and did this. Śrīmad-Bhāgavatam is the supreme instruction of the Vedas. Galitaṁ phalam: the ripened fruit of the Vedas is Śrīmad-Bhāgavatam.

TEXT 31

bhrātṝṇāṁ prāyaṇaṁ bhrātā
yo ’nutiṣṭhati dharmavit
sa puṇya-bandhuḥ puruṣo
marudbhiḥ saha modate

SYNONYMS

bhrātṝṇām-of elder brothers; prāyaṇam-the path; bhrātā-a faithful brother; yaḥ-one who; anutiṣṭhati-follows; dharma-vit-knowing the religious principles; saḥ-that; puṇya-bandhuḥ-highly pious; puruṣaḥ-person; marudbhiḥ-the demigods of the winds; saha-with; modate-enjoys life.

A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.

According to their belief in various material relationships, people are promoted to various planets. Here it is said that one who is very faithful to his brothers should follow a path similar to theirs and get the opportunity for promotion to Marudloka. Nārada Muni advised Prajāpati Dakṣa’s second group of sons to follow their elder brothers and be promoted to the spiritual world.

TEXT 32

etāvad uktvā prayayau
nārado ’mogha-darśanaḥ
te ’pi cānvagaman mārgaṁ
bhrātṝṇām eva māriṣa

SYNONYMS

etāvat-this much; uktvā-speaking; prayayau-departed from that place; nāradaḥ-the great sage Nārada; amogha-darśanaḥ-whose glance is all-auspicious; te-they; api-also; ca-and; anvagaman-followed; mārgam-the path; bhrātṝṇām-of their previous brothers; eva-indeed; māriṣa-O great Āryan king.

Śukadeva Gosvāmī continued: O best of the advanced Āryans, after saying this much to the sons of Prajāpati Dakṣa, Nārada Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Dakṣa followed their elder brothers. Not attempting to produce children, they engaged themselves in Kṛṣṇa consciousness.

TEXT 33

sadhrīcīnaṁ pratīcīnaṁ
parasyānupathaṁ gatāḥ
nādyāpi te nivartante
paścimā yāminīr iva

SYNONYMS

sadhrīcīnam-completely correct; pratīcīnam-obtainable by adopting a mode of life aimed at the highest goal, devotional service; parasya-of the Supreme Lord; anupatham-the pathway; gatāḥ-taking to; na-not; adya api-even until today; te-they (the sons of Prajāpati Dakṣa); nivartante-have come back; paścimāḥ-western (those that have past); yāminīḥ-nights; iva-like.

The Savalāśvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.

TEXT 34

etasmin kāla utpātān
bahūn paśyan prajāpatiḥ
pūrvavan nārada-kṛtaṁ
putra-nāśam upāśṛṇot

SYNONYMS

etasmin-at this; kāle-time; utpātān-disturbances; bahūn-many; paśyan-seeing; prajāpatiḥ-Prajāpati Dakṣa; pūrva-vat-like before; nārada-by the great sage Nārada Muni; kṛtam-done; putra-nāśam-the loss of his children; upāśṛṇot-he heard of.

At this time, Prajāpati Dakṣa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalāśvas, had followed the path of their elder brothers in accordance with the instructions of Nārada.

TEXT 35

cukrodha nāradāyāsau
putra-śoka-vimūrcchitaḥ
devarṣim upalabhyāha
roṣād visphuritādharaḥ

SYNONYMS

cukrodha-became very angry; nāradāya-at the great sage Nārada Muni; asau-that one (Dakṣa); putra-śoka-due to lamentation for the loss of his children; vimūrcchitaḥ-almost fainting; devarṣim-the great sage Devarṣi Nārada; upalabhya-seeing; āha-he said; roṣāt-out of great anger; visphurita-trembling; adharaḥ-whose lips.

When he heard that the Savalāśvas had also left this world to engage in devotional service, Dakṣa was angry at Nārada, and he almost fainted due to lamentation. When Dakṣa met Nārada, Dakṣa’s lips began trembling in anger, and he spoke as follows.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that Nārada Muni had delivered the entire family of Svāyambhuva Manu, beginning with Priyavrata and Uttānapāda. He had delivered Uttānapāda’s son Dhruva and had even delivered Prācīnabarhi, who was engaged in fruitive activities. Nevertheless, he could not deliver Prajāpati Dakṣa. Prajāpati Dakṣa saw Nārada before him because Nārada had personally come to deliver him. Nārada Muni took the opportunity to approach Prajāpati Dakṣa in his bereavement because the time of bereavement is a suitable time for appreciating bhakti-yoga. As stated in Bhagavad-gītā (7.16), four kinds of men-ārta (one who is distressed), arthārthī (one in need of money), jijñāsu (one who is inquisitive) and jñānī (a person in knowledge)-try to understand devotional service. Prajāpati Dakṣa was in great distress because of the loss of his sons, and therefore Nārada took the opportunity to instruct him regarding liberation from material bondage.

TEXT 36

śrī-dakṣa uvāca
aho asādho sādhūnāṁ
sādhu-liṅgena nas tvayā
asādhv akāry arbhakāṇāṁ
bhikṣor mārgaḥ pradarśitaḥ

SYNONYMS

śrī-dakṣaḥ uvāca-Prajāpati Dakṣa said; aho asādho-O greatly dishonest nondevotee; sādhūnām-of the society of devotees and great sages; sādhu-liṅgena-wearing the dress of a saintly person; naḥ-unto us; tvayā-by you; asādhu-a dishonesty; akāri-has been done; arbhakāṇām-of poor boys who were very inexperienced; bhikṣoḥ mārgaḥ-the path of a beggar or mendicant sannyāsī; pradarśitaḥ-shown.

Prajāpati Dakṣa said: Alas, Nārada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I am now in gṛhastha life, I am a saintly person. By showing my sons the path of renunciation, you have done me an abominable injustice.

Śrī Caitanya Mahāprabhu said, sannyāsīra alpa chidra sarva-loke gāya (Cc. Madhya 12.51). In society one will find many sannyāsīs, vānaprasthas, gṛhasthas and brahmacārīs, but if all of them properly live in accordance with their duties, they are understood to be sādhus. Prajāpati Dakṣa was certainly a sādhu because he had executed such great austerities that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared before him. Nevertheless, he had a fault-finding mentality. He improperly thought Nārada Muni to be asādhu, or nonsaintly, because Nārada had foiled his intentions. Desiring to train his sons to become gṛhasthas fully equipped with knowledge, Dakṣa had sent them to execute austerities by Nārāyaṇa-saras. Nārada Muni, however, taking advantage of their highly elevated position in austerity, instructed them to become Vaiṣṇavas in the renounced order. This is the duty of Nārada Muni and his followers. They must show everyone the path of renouncing this material world and returning home, back to Godhead. Prajāpati Dakṣa, however, could not see the exaltedness of the duties Nārada Muni performed in relation to his sons. Unable to appreciate Nārada Muni's behavior, Dakṣa accused Nārada of being asādhu.

The words bhikṣor mārga, "the path of the renounced order," are very significant in this regard. A sannyāsī is called tridaṇḍi-bhikṣu because his duty is to beg alms from the homes of gṛhasthas and to give the gṛhasthas spiritual instructions. A sannyāsī is allowed to beg from door to door, but a gṛhastha cannot do so. Gṛhasthas may earn their living according to the four divisions of spiritual life. A brāhmaṇa gṛhastha may earn his livelihood by becoming a learned scholar and teaching people in general how to worship the Supreme Personality of Godhead. He may also assume the duty of worship himself. Therefore it is said that only brāhmaṇas may engage in Deity worship, and they may accept as prasāda whatever people offer the Deity. Although a brāhmaṇa may sometimes accept charity, it is not for his personal maintenance but for the worship of the Deity. Thus a brāhmaṇa does not stock anything for his future use. Similarly, kṣatriyas may collect taxes from the citizens, and they must also protect the citizens, enforce rules and regulations, and maintain law and order. Vaiśyas should earn their livelihood through agriculture and cow protection, and śūdras should maintain their livelihood by serving the three higher classes. Unless one becomes a brāhmaṇa, one cannot take sannyāsa. Sannyāsīs and brahmacārīs may beg alms door to door, but a gṛhastha cannot.

Prajāpati Dakṣa condemned Nārada Muni because Nārada, a brahmacārī who could beg from door to door, had made sannyāsīs of Dakṣa's sons, who were being trained to be gṛhasthas. Dakṣa was extremely angry at Nārada because he thought that Nārada had done him a great injustice. According to Dakṣa's opinion, Nārada Muni had misled Dakṣa's inexperienced sons (asādhv akāry arbhakāṇām). Dakṣa regarded his sons as innocent boys who had been misled when Nārada showed them the renounced order of life. Because of all these considerations, Prajāpati Dakṣa charged that Nārada Muni was asādhu and should not have adopted the dress of a sādhu.

Sometimes a saintly person is misunderstood by gṛhasthas, especially when he instructs their young sons to accept Kṛṣṇa consciousness. Generally a gṛhastha thinks that unless one enters gṛhastha life he cannot properly enter the renounced order. If a young man immediately adopts the path of the renounced order in accordance with the instructions of Nārada or a member of his disciplic succession, his parents become very angry. This same phenomenon is occurring in our Kṛṣṇa consciousness movement because we are instructing all the young boys in the Western countries to follow the path of renunciation. We allow gṛhastha life, but a gṛhastha also follows the path of renunciation. Even a gṛhastha has to give up so many bad habits that his parents think his life has been practically destroyed. We allow no meat-eating, no illicit sex, no gambling and no intoxication, and consequently the parents wonder how, if there are so many no's, one's life can be positive. In the Western countries especially, these four prohibited activities practically constitute the life and soul of the modern population. Therefore parents sometimes dislike our movement, just as Prajāpati Dakṣa disliked the activities of Nārada and accused Nārada of dishonesty. Nevertheless, although parents may be angry at us, we must perform our duty without hesitation because we are in the disciplic succession from Nārada Muni.

People addicted to householder life wonder how one can give up the enjoyment of gṛhastha life, which is a concession for sex enjoyment, simply to become a mendicant in Kṛṣṇa consciousness. They do not know that the householder's concession for sex life cannot be regulated unless one accepts the life of a mendicant. The Vedic civilization therefore enjoins that at the end of one's fiftieth year one must give up household life. This is compulsory. However, because modern civilization is misled, householders want to remain in family life until death, and therefore they are suffering. In such cases, the disciples of Nārada Muni advise all the members of the younger generation to join the Kṛṣṇa consciousness movement immediately. There is nothing wrong in this.

TEXT 37

ṛṇais tribhir amuktānām
amīmāṁsita-karmaṇām
vighātaḥ śreyasaḥ pāpa
lokayor ubhayoḥ kṛtaḥ

SYNONYMS

ṛṇaiḥ-from the debts; tribhiḥ-three; amuktānām-of persons not freed; amīmāṁsita-not considering; karmaṇām-the path of duty; vighātaḥ-ruin; śreyasaḥ-of the path of good fortune; pāpa-O most sinful (Nārada Muni); lokayoḥ-of the worlds; ubhayoḥ-both; kṛtaḥ-done.

Prajāpati Dakṣa said: My sons were not at all freed from their three debts. Indeed, they did not properly consider their obligations. O Nārada Muni, O personality of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still indebted to the saintly persons, the demigods and their father.

As soon as a brāhmaṇa takes birth, he assumes three kinds of debts-debts to great saints, debts to the demigods and debts to his father. The son of a brāhmaṇa must undergo celibacy (brahmacarya) to clear his debts to the saintly persons, he must perform ritualistic ceremonies to clear his debts to the demigods, and he must beget children to become free from his debts to his father. Prajāpati Dakṣa argued that although the renounced order is recommended for liberation, one cannot attain liberation unless one fulfills his obligations to the demigods, the saints and his father. Since Dakṣa's sons had not liberated themselves from these three debts, how could Nārada Muni have led them to the renounced order of life? Apparently, Prajāpati Dakṣa did not know the final decision of the śāstras. As stated in Śrīmad-Bhāgavatam (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

Everyone is indebted to the demigods, to living entities in general, to his family, to the pitās and so on, but if one fully surrenders to Kṛṣṇa, Mukunda, who can give one liberation, even if one performs no yajñas, one is freed from all debts. Even if one does not repay his debts, he is freed from all debts if he renounces the material world for the sake of the Supreme Personality of Godhead, whose lotus feet are the shelter of everyone. This is the verdict of the śāstra. Therefore Nārada Muni was completely right in instructing the sons of Prajāpati Dakṣa to renounce this material world immediately and take shelter of the Supreme Personality of Godhead. Unfortunately, Prajāpati Dakṣa, the father of the Haryaśvas and Savalāśvas, did not understand the great service rendered by Nārada Muni. Dakṣa therefore addressed him as pāpa (the personality of sinful activities) and asādhu (a nonsaintly person). Since Nārada Muni was a great saint and Vaiṣṇava, he tolerated all such accusations from Prajāpati Dakṣa. He merely performed his duty as a Vaiṣṇava by delivering all the sons of Prajāpati Dakṣa, enabling them to return home, back to Godhead.

TEXT 38

evaṁ tvaṁ niranukrośo
bālānāṁ mati-bhid dhareḥ
pārṣada-madhye carasi
yaśo-hā nirapatrapaḥ

SYNONYMS

evam-thus; tvam-you (Nārada); niranukrośaḥ-without compassion; bālānām-of innocent, inexperienced boys; mati-bhit-contaminating the consciousness; hareḥ-of the Supreme Personality of Godhead; pārṣada-madhye-among the personal associates; carasi-travel; yaśaḥ-hā-defaming the Supreme Personality of Godhead; nirapatrapaḥ-(although you do not know what you are doing, you are executing sinful activities) without shame.

Prajāpati Dakṣa continued: Thus committing violence against other living entities and yet claiming to be an associate of Lord Viṣṇu, you are defaming the Supreme Personality of Godhead. You needlessly created a mentality of renunciation in innocent boys, and therefore you are shameless and devoid of compassion. How could you travel with the personal associates of the Supreme Lord ?

This mentality of Prajāpati Dakṣa still continues even today. When young boys join the Kṛṣṇa consciousness movement, their fathers and so-called guardians are very angry at the propounder of the Kṛṣṇa consciousness movement because they think that their sons have been unnecessarily induced to deprive themselves of the material enjoyments of eating, drinking and merrymaking. Karmīs, fruitive workers, think that one should fully enjoy his present life in this material world and also perform some pious activities to be promoted to higher planetary systems for further enjoyment in the next life. A yogī, however, especially a bhakti-yogī, is callous to the opinions of this material world. He is not interested in traveling to the higher planetary systems of the demigods to enjoy a long life in an advanced materialistic civilization. As stated by Prabodhānanda Sarasvatī, kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate: for a devotee, merging into the Brahman existence is hellish, and life in the higher planetary systems of the demigods is a will-o'-the-wisp, a phantasmagoria with no real existence at all. A pure devotee is not interested in yogic perfection, travel to higher planetary systems, or oneness with Brahman. He is interested only in rendering service to the Personality of Godhead. Since Prajāpati Dakṣa was a karmī, he could not appreciate the great service Nārada Muni had rendered his eleven thousand sons. Instead, he accused Nārada Muni of being sinful and charged that because Nārada Muni was associated with the Supreme Personality of Godhead, the Lord would also be defamed. Thus Dakṣa criticized that Nārada Muni was an offender to the Lord although he was known as an associate of the Lord.

TEXT 39

nanu bhāgavatā nityaṁ
bhūtānugraha-kātarāḥ
ṛte tvāṁ sauhṛda-ghnaṁ vai

vairaṅ-karam avairiṇām

SYNONYMS

nanu-now; bhāgavatāḥ-devotees of the Supreme Personality of Godhead; nityam-eternally; bhūta-anugraha-kātarāḥ-very much anxious to bestow benedictions upon the fallen conditioned souls; ṛte-except; tvām-yourself; sauhṛda-ghnam-a breaker of friendship (therefore not countable among the bhāgavatas, or devotees of the Lord); vai-indeed; vairam-karam-you create enmity; avairiṇām-toward persons who are not enemies.

All the devotees of the Lord but you are very kind to the conditioned souls and are eager to benefit others. Although you wear the dress of a devotee, you create enmity with people who are not your enemies, or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

Such are the criticisms that must be borne by the servants of Nārada Muni in the disciplic succession. Through the Kṛṣṇa consciousness movement, we are trying to train young people to become devotees and return home, back to Godhead, by following rigid regulative principles, but our service is appreciated neither in India nor abroad in the Western countries where we are endeavoring to spread this Kṛṣṇa consciousness movement. In India the caste brāhmaṇas have become enemies of the Kṛṣṇa consciousness movement because we elevate foreigners, who are supposed to be mlecchas and yavanas, to the position of brāhmaṇas. We train them in austerities and penances and recognize them as brāhmaṇas by awarding them sacred threads. Thus the caste brāhmaṇas of India are very displeased by our activities in the Western world. In the West also, the parents of the young people who join this movement have also become enemies. We have no business creating enemies, but the process is such that nondevotees will always be inimical toward us. Nevertheless, as stated in the śāstras, a devotee should be both tolerant and merciful. Devotees engaged in preaching should be prepared to be accused by ignorant persons, and yet they must be very merciful to the fallen conditioned souls. If one can execute his duty in the disciplic succession of Nārada Muni, his service will surely be recognized. As the Lord says in Bhagavad-gītā (18.68–69):

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

”For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” Let us continue preaching the message of Lord Kṛṣṇa and not be afraid of enemies. Our only duty is to satisfy the Lord by this preaching, which will be accepted as service by Lord Caitanya and Lord Kṛṣṇa. We must sincerely serve the Lord and not be deterred by so-called enemies.

In this verse the word sauhṛda-ghnam (”a breaker of friendship”) is used. Because Nārada Muni and the members of his disciplic succession disrupt friendships and family life, they are sometimes accused of being sauhṛda-ghnam, creators of enmity between relatives. Actually such devotees are friends of every living entity (suhṛdaṁ sarva-bhūtānām), but they are misunderstood to be enemies. Preaching can be a difficult, thankless task, but a preacher must follow the orders of the Supreme Lord and be unafraid of materialistic persons.

TEXT 40

netthaṁ puṁsāṁ virāgaḥ syāt
tvayā kevalinā mṛṣā
manyase yady upaśamaṁ
sneha-pāśa-nikṛntanam

SYNONYMS

na-not; ittham-in this way; puṁsām-of persons; virāgaḥ-renunciation; syāt-is possible; tvayā-by you; kevalinā mṛṣā-possessing knowledge falsely; manyase-you think; yadi-if; upaśamam-renunciation of material enjoyment; sneha-pāśa-the bonds of affection; nikṛntanam-cutting.

Prajāpati Dakṣa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply changing dresses as you have done cannot possibly bring detachment.

Prajāpati Dakṣa was correct in stating that changing one’s dress cannot detach one from this material world. The sannyāsīs of Kali-yuga who change their robes from white to saffron and then think they can do whatever they like are more abominable than materialistic gṛhasthas. This is not recommended anywhere. Prajāpati Dakṣa was right in pointing out this defect, but he did not know that Nārada Muni had aroused the spirit of renunciation in the Haryaśvas and Savalāśvas through full knowledge. Such enlightened renunciation is desirable. One should enter the renounced order with full knowledge (jñāna-vairāgya), for the perfection of life is possible for one who renounces this material world in that way. This elevated stage can be reached very easily, as supported by the statements of Śrīmad-Bhāgavatam (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

”By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” If one seriously engages in devotional service to Lord Vāsudeva, jñāna and vairāgya are automatically manifest in one’s person. There is no doubt of this. Prajāpati Dakṣa’s accusation that Nārada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajāpati Dakṣa had first been raised to the platform of jñāna and had then automatically renounced this world. In summary, unless one's knowledge is awakened, renunciation cannot take place, for without elevated knowledge one cannot give up attachment for material enjoyment.

TEXT 41

nānubhūya na jānāti
pumān viṣaya-tīkṣṇatām
nirvidyate svayaṁ tasmān
na tathā bhinna-dhīḥ paraiḥ

SYNONYMS

na-not; anubhūya-experiencing; na-not; jānāti-knows; pumān-a person; viṣaya-tīkṣṇatām-the sharpness of material enjoyment; nirvidyate-becomes aloof; svayam-himself; tasmāt-from that; na tathā-not like that; bhinna-dhīḥ-whose intelligence is changed; paraiḥ-by others.

Material enjoyment is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while simultaneously advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestful. Those whose minds are changed by others do not become as renounced as those who have personal experience.

It is said that unless a woman becomes pregnant, she cannot understand the trouble of giving birth to a child. Bandhyā ki bujhibe prasava-vedanā. The word bandhyā means a sterile woman. Such a woman cannot give birth to a child. How, then, can she perceive the pain of delivery? According to the philosophy of Prajāpati Dakṣa, a woman should first become pregnant and then experience the pain of childbirth. Then, if she is intelligent, she will not want to be pregnant again. Actually. however. this is not a fact. Sex enjoyment is so strong that a woman becomes pregnant and suffers at the time of childbirth. but she becomes pregnant again, despite her experience. According to Dakṣa's philosophy. one should become implicated in material enjoyment so that after experiencing the distress of such enjoyment. one will automatically renounce. Material nature, however. is so strong that although a man suffers at every step, he will not cease his attempts to enjoy (tṛpyanti neha kṛpaṇa-bahu-duḥkha-bhājaḥ). Under the circumstances, unless one gets the association of a devotee like Nārada Muni or his servant in the disciplic succession, one's dormant spirit of renunciation cannot be awakened. It is not a fact that because material enjoyment involves so many painful conditions one will automatically become detached. One needs the blessings of a devotee like Nārada Muni. Then one can renounce his attachment for the material world. The young boys and girls of the Kṛṣṇa consciousness movement have given up the spirit of material enjoyment not because of practice but by the mercy of Lord Śrī Caitanya Mahāprabhu and His servants.

TEXT 42

yan nas tvaṁ karma-sandhānāṁ
sādhūnāṁ gṛhamedhinām
kṛtavān asi durmarṣaṁ
vipriyaṁ tava marṣitam

SYNONYMS

yat-which; naḥ-unto us; tvam-you; karma-sandhānām-who strictly follow the fruitive ritualistic ceremonies according to Vedic injunctions; sādhūnām-who are honest (because we honestly seek elevated social standards and bodily comfort); gṛha-medhinām-although situated with a wife and children; kṛtavān asi-have created; durmarṣam-unbearable; vipriyam-wrong; tava-your; marṣitam-forgiven.

Although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities to enjoy life without sinful reactions. I have performed all kinds of yajñas, including the deva-yajña, ṛṣi-yajña, pitṛ-yajña and nṛ-yajña. Because these yajñas are called vratas [vows], I am known as a gṛhavrata. Unfortunately, you have given me great displeasure by misguiding my sons, for no reason, to the path of renunciation. This can be tolerated once.

Prajāpati Dakṣa wanted to prove that he had been most tolerant in not having said anything when Nārada Muni, for no reason, induced his ten thousand innocent sons to adopt the path of renunciation. Sometimes householders are accused of being gṛhamedhīs, for gṛhamedhīs are satisfied with family life without spiritual advancement. Gṛhasthas, however, are different because although gṛhasthas live in householder life with their wives and children, they are eager for spiritual advancement. Wanting to prove that he had been magnanimous to Nārada Muni, Prajāpati Dakṣa stressed that when Nārada had misled his first sons, Dakṣa had taken no action; he had been kind and tolerant. He was aggrieved, however, because Nārada Muni had misled his sons for a second time. Therefore he wanted to prove that Nārada Muni, although dressed like a sādhu, was not actually a sādhu; he himself, although a householder, was a greater sādhu than Nārada Muni.

TEXT 43

tantu-kṛntana yan nas tvam
abhadram acaraḥ punaḥ
tasmāl lokeṣu te mūḍha
na bhaved bhramataḥ padam

SYNONYMS

tantu-kṛntana-O mischief-monger who have mercilessly separated my sons from me; yat-which; naḥ-unto us; tvam-you; abhadram-an inauspicious thing; acaraḥ-have done; punaḥ-again; tasmāt-therefore; lokeṣu-in all the planetary systems within the universe; te-of you; mūḍha-O rascal not knowing how to act; na-not; bhavet-there may be; bhramataḥ-who are wandering; padam-an abode.

You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

Because Prajāpati Dakṣa was a gṛhamedhī who wanted to remain in household life, he thought that if Nārada Muni could not remain in one place, but had to travel all over the world, that would be a great punishment for him. Actually, however, such a punishment is a boon for a preacher. A preacher is known as parivrājakācārya-an ācārya, or teacher, who always travels for the benefit of human society. Prajāpati Dakṣa cursed Nārada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the paramparā system from Nārada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Kṛṣṇa consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task-this translation of Śrīmad-Bhāgavatam. If my young disciples, especially those who have taken sannyāsa, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

TEXT 44

śrī-śuka uvāca
pratijagrāha tad bāḍhaṁ
nāradaḥ sādhu-sammataḥ
etāvān sādhu-vādo hi
titikṣeteśvaraḥ svayam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pratijagrāha-accepted; tat-that; bāḍham-so be it; nāradaḥ-Nārada Muni; sādhu-sammataḥ-who is an approved sādhu; etāvān-this much; sādhu-vādaḥ-appropriate for a saintly person; hi-indeed; titikṣeta-he may tolerate; īśvaraḥ-although able to curse Prajāpati Dakṣa; svayam-himself.

Śrī Śukadeva Gosvāmī continued: My dear King, since Nārada Muni is an approved saintly person, when cursed by Prajāpati Dakṣa he replied, "tad bāḍham: Yes, what you have said is good. I accept this curse." He could have cursed Prajāpati Dakṣa in return, but because he is a tolerant and merciful sādhu, he took no action.

As stated in Śrīmad-Bhāgavatam (3.25.21):

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

"The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." Because Nārada Muni is the most elevated of sādhus, devotees, to deliver Prajāpati Dakṣa he silently tolerated the curse. Śrī Caitanya Mahāprabhu has taught this principle to all His devotees:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." Following the orders of Śrī Caitanya Mahāprabhu, one who preaches the glories of the Lord all over the world or all over the universe should be humbler than grass and more tolerant than a tree because a preacher cannot live an easygoing life. Indeed, a preacher must face many impediments. Not only is he sometimes cursed, but sometimes he must also suffer personal injury. For example, when Nityānanda Prabhu went to preach Kṛṣṇa consciousness to the two roguish brothers Jagāi and Mādhāi, they injured Him and made His head bleed, but nevertheless, He tolerantly delivered the two rogues, who became perfect Vaiṣṇavas. This is the duty of a preacher. Lord Jesus Christ even tolerated crucifixion. Therefore the curse against Nārada was not very astonishing, and he tolerated it.

Now, it may be asked why Nārada Muni stayed in the presence of Prajāpati Dakṣa and tolerated all his accusations and curses. Was that for Dakṣa's deliverance? The answer is yes. Śrīla Viśvanātha Cakravartī Ṭhākura says that after being insulted by Prajāpati Dakṣa, Nārada Muni should have left immediately, but he purposely stayed to hear all Dakṣa's strong words so that Dakṣa might be relieved of his anger. Prajāpati Dakṣa was not an ordinary man; he had accumulated the results of many pious activities. Therefore Nārada Muni expected that after delivering his curse, Dakṣa, satisfied and freed from anger, would repent his misbehavior and thus get a chance to become a Vaiṣṇava and be delivered. When Jagāi and Mādhāi offended Lord Nityānanda, Lord Nityānanda stood tolerantly, and therefore both brothers fell at His lotus feet and repented. Consequently they later became perfect Vaiṣṇavas.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam. entitled "Nārada Muni Cursed by Prajāpati Dakṣa."

20.7.5 Chapter Six

The Progeny of the Daughters of Dakṣa

As described in this chapter, Prajāpati Dakṣa begot sixty daughters in the womb of his wife Asiknī. These daughters were given in charity to various persons to increase the population. Since these offspring of Dakṣa were women, Nārada Muni did not try to lead them toward the renounced order of life. Thus the daughters were saved from Nārada Muni. Ten of the daughters were given in marriage to Dharmarāja, thirteen to Kaśyapa Muni, and twenty-seven to the moon-god, Candra. In this way fifty daughters were distributed, and of the other ten daughters, four were given to Kaśyapa and two each to Bhūta, Aṅgirā and Kṛśāśva. One should know that it is because of the union of these sixty daughters with various exalted personalities that the entire universe was filled with various kinds of living entities, such as human beings, demigods, demons, beasts, birds and serpents.

TEXT 1

śrī-śuka uvāca
tataḥ prācetaso ’siknyām
anunītaḥ svayambhuvā
ṣaṣṭiṁ sañjanayām āsa
duhitṝḥ pitṛ-vatsalāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tataḥ-after that incident; prācetasaḥ-Dakṣa; asiknyām-in his wife named Asiknī; anunītaḥ-pacified; svayambhuvā-by Lord Brahmā; ṣaṣṭim-sixty; sañjanayām āsa-begot; duhitṝḥ-daughters; pitṛ-vatsalāḥ-all very affectionate to their father.

Śrī Śukadeva Gosvāmī said: My dear King, thereafter, at the request of Lord Brahmā, Prajāpati Dakṣa, who is known as Prācetasa, begot sixty daughters in the womb of his wife Asiknī. All the daughters were very affectionate toward their father.

After the incidents concerning the loss of his many sons, Dakṣa repented his misunderstanding with Nārada Muni. Lord Brahmā then saw Dakṣa and instructed him to beget children again. This time Dakṣa was very cautious to beget female children instead of male children so that Nārada Muni would not disturb them by urging them to accept the renounced order. Females are not meant for the renounced order of life; they should be faithful to their good husbands, for if a husband is competent for liberation, his wife will also achieve liberation with him. As stated in the śāstra, the results of a husband’s pious activities are shared by his wife. Therefore a woman’s duty is to be very chaste and faithful to her husband. Then without separate endeavor she will share in all the profit the husband earns.

TEXT 2

daśa dharmāya kāyādād
dvi-ṣaṭ tri-ṇava cendave
bhūtāṅgiraḥ-kṛśāśvebhyo
dve dve tārkṣyāya cāparāḥ

SYNONYMS

daśa-ten; dharmāya-unto King Dharma, Yamarāja; kāya-unto Kaśyapa; adāt-gave; dvi-ṣaṭ-twice six and one (thirteen); tri-nava-thrice nine (twenty-seven); ca-also; indave-unto the moon-god; bhūta-aṅgiraḥ-kṛśāśvebhyaḥ-unto Bhūta, Aṅgirā and Kṛśāśva; dve dve-two each; tārkṣyāya-again unto Kaśyapa; ca-and; aparāḥ-the balance.

He gave ten daughters in charity to Dharmarāja [Yamarāja], thirteen to Kaśyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Aṅgirā, Kṛśāśva and Bhūta. The other four daughters were given to Kaśyapa. [Thus Kaśyapa received seventeen daughters in all.]

TEXT 3

nāmadheyāny amūṣāṁ tvaṁ
sāpatyānāṁ ca me śṛṇu
yāsāṁ prasūti-prasavair
lokā āpūritās trayaḥ

SYNONYMS

nāmadheyāni-the different names; amūṣām-of them; tvam-you; sa-apatyānām-with their offspring; ca-and; me-from me; śṛṇu-please hear; yāsām-of all of whom; prasūti-prasavaiḥ-by so many children and descendants; lokāḥ-the worlds; āpūritāḥ-populated; trayaḥ-three (the upper, middle and lower worlds).

Now please hear from me the names of all these daughters and their descendants, who filled all the three worlds.

TEXT 4

bhānur lambā kakud yāmir
viśvā sādhyā marutvatī
vasur muhūrtā saṅkalpā
dharma-patnyaḥ sutāñ śṛṇu

SYNONYMS

bhānuḥ-Bhānu; lambā-Lambā; kakut-Kakud; yāmiḥ-Yāmi; viśvā-Viśvā; sādhyā-Sādhyā; marutvatī-Marutvatī; vasuḥ-Vasu; muhūrtā-Muhūrtā; saṅkalpā-Saṅkalpā; dharma-patnyaḥ-the wives of Yamarāja; sutān-their sons; śṛṇu-now hear of.

The ten daughters given to Yamarāja were named Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā. Now hear the names of their sons.

TEXT 5

bhānos tu deva-ṛṣabha
indrasenas tato nṛpa
vidyota āsīl lambāyās
tataś ca stanayitnavaḥ

SYNONYMS

bhānoḥ-from the womb of Bhānu; tu-of course; deva-ṛṣabhaḥ-Deva-ṛṣabha; indrasenaḥ-Indrasena; tataḥ-from him (Deva-ṛṣabha); nṛpa-O King; vidyotaḥ-Vidyota; āsīt-appeared; lambāyāḥ-from the womb of Lambā; tataḥ-from him; ca-and; stanayitnavaḥ-all the clouds.

O King, a son named Deva-ṛṣabha was born from the womb of Bhānu, and from him came a son named Indrasena. From the womb of Lambā came a son named Vidyota, who generated all the clouds.

TEXT 6

kakudaḥ saṅkaṭas tasya

kīkaṭas tanayo yataḥ
bhuvo durgāṇi yāmeyaḥ
svargo nandis tato ’bhavat

SYNONYMS

kakudaḥ-from the womb of Kakud; saṅkaṭaḥ-Saṅkaṭa; tasya-from him; kīkaṭaḥ-Kīkaṭa; tanayaḥ-son; yataḥ-from whom; bhuvaḥ-of the earth; durgāṇi-many demigods, protectors of this universe (which is called Durgā); yāmeyaḥ-of Yāmi; svargaḥ-Svarga; nandiḥ-Nandi; tataḥ-from him (Svarga); abhavat-was born.

From the womb of Kakud came the son named Saṅkaṭa, whose son was named Kīkaṭa. From Kīkaṭa came the demigods named Durgā. From Yāmi came the son named Svarga, whose son was named Nandi.

TEXT 7

viśve-devās tu viśvāyā
aprajāṁs tān pracakṣate
sādhyo-gaṇaś ca sādhyāyā
arthasiddhis tu tat-sutaḥ

SYNONYMS

viśve-devāḥ-the demigods named the Viśvadevas; tu-but; viśvāyāḥ-from Viśvā; aprajān-without sons; tān-them; pracakṣate-it is said; sādhyaḥ-gaṇaḥ-the demigods named the Sādhyas; ca-and; sādhyāyāḥ-from the womb of Sādhya-; arthasiddhiḥ-Arthasiddhi; tu-but; tat-sutaḥ-the son of the Sādhyas.

The sons of Viśvā were the Viśvadevas, who had no progeny. From the womb of Sādhyā came the Sādhyas, who had a son named Arthasiddhi.

TEXT 8

marutvāṁś ca jayantaś ca
marutvatyā babhūvatuḥ
jayanto vāsudevāṁśa
upendra iti yaṁ viduḥ

SYNONYMS

marutvān-Marutvān; ca-also; jayantaḥ-Jayanta; ca-and; marutvatyāḥ-from Marutvatī; babhūvatuḥ-took birth; jayantaḥ-Jayanta; vāsudeva-aṁśaḥ-an expansion of Vāsudeva; upendraḥ-Upendra; iti-thus; yam-whom; viduḥ-they know.

The two sons who took birth from the womb of Marutvatī were Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra.

TEXT 9

mauhūrtikā deva-gaṇā
muhūrtāyāś ca jajñire
ye vai phalaṁ prayacchanti
bhūtānāṁ sva-sva-kālajam

SYNONYMS

mauhūrtikāḥ-Mauhūrtikas; deva-gaṇāḥ-the demigods; muhūrtāyāḥ-from the womb of Muhūrtā; ca-and; jajñire-took birth; ye-all of whom; vai-indeed; phalam-result; prayacchanti-deliver; bhūtānām-of the living entities; sva-sva-their own; kāla-jam-born of time.

The demigods named the Mauhūrtikas took birth from the womb of Muhūrtā. These demigods deliver the results of actions to the living entities of their respective times.

TEXTS 10–11

saṅkalpāyās tu saṅkalpaḥ
kāmaḥ saṅkalpajaḥ smṛtaḥ
vasavo ’ṣṭau vasoḥ putrās
teṣāṁ nāmāni me śṛṇu
droṇaḥ prāṇo dhruvo ’rko ’gnir
doṣo vāstur vibhāvasuḥ
droṇasyābhimateḥ patnyā
harṣa-śoka-bhayādayaḥ

SYNONYMS

saṅkalpāyāḥ-from the womb of Saṅkalpā; tu-but; saṅkalpaḥ-Saṅkalpa; kāmaḥ-Kāma; saṅkalpa-jaḥ-the son of Saṅkalpā; smṛtaḥ-known; vasavaḥ aṣṭau-the eight Vasus; vasoḥ-of Vasu; putrāḥ-the sons; teṣām-of them; nāmāni-the names; me-from me; śṛṇu-just hear; droṇaḥ-Droṇa; prāṇaḥ-Prāṇa; dhruvaḥ-Dhruva; arkaḥ-Arka; agniḥ-Agni; doṣaḥ-Doṣa; vāstuḥ-Vāstu; vibhāvasuḥ-Vibhāvasu; droṇasya-of Droṇa; abhimateḥ-from Abhimati; patnyāḥ-the wife; harṣa-śoka-bhaya-ādayaḥ-the sons named Harṣa, Śoka, Bhaya and so on.

The son of Saṅkalpā was known as Saṅkalpa, and from him lust was born. The sons of Vasu were known as the eight Vasus. Just hear their names from me: Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu. From Abhimati, the wife of the Vasu named Droṇa, were generated the sons named Harṣa, Śoka, Bhaya and so on.

TEXT 12

prāṇasyorjasvatī bhāryā
saha āyuḥ purojavaḥ
dhruvasya bhāryā dharaṇir
asūta vividhāḥ puraḥ

SYNONYMS

prāṇasya-of Prāna; ūrjasvatī-Ūrjasvatī; bhāryā-the wife; sahaḥ-Saha; āyuḥ-Āyus; purojavaḥ-Purojava; dhruvasya-of Dhruva; bhāryā-the wife; dharaṇiḥ-Dharaṇi; asūta-gave birth to; vividhāḥ-the various; puraḥ-cities and towns.

Ūrjasvatī, the wife of Prāṇa, gave birth to three sons, named Saha, Āyus and Purojava. The wife of Dhruva was known as Dharaṇi, and from her womb various cities took birth.

TEXT 13

arkasya vāsanā bhāryā
putrās tarṣādayaḥ smṛtāḥ
agner bhāryā vasor dhārā
putrā draviṇakādayaḥ

SYNONYMS

arkasya-of Arka; vāsanā-Vāsanā; bhāryā-the wife; putrāḥ-the sons; tarṣa-ādayaḥ-named Tarṣa and so on; smṛtāḥ-celebrated; agneḥ-of Agni; bhāryā-wife; vasoḥ-the Vasu; dhārā-Dhārā; putrāḥ-the sons; draviṇaka-ādayaḥ-known as Draviṇaka and so on.

From the womb of Vāsanā, the wife of Arka, came many sons, headed by Tarṣa. Dhārā, the wife of the Vasu named Agni, gave birth to many sons, headed by Draviṇaka.

TEXT 14

skandaś ca kṛttikā-putro
ye viśākhādayas tataḥ
doṣasya śarvarī-putraḥ
śiśumāro hareḥ kalā

SYNONYMS

skandaḥ-Skanda; ca-also; kṛttikā-putraḥ-the son of Kṛttikā; ye-all of whom; viśākha-ādayaḥ-headed by Viśākha; tataḥ-from him (Skanda); doṣasya-of Doṣa; śarvarī-putraḥ-the son of his wife Śarvarī; śiśumāraḥ-Śiśumāra; hareḥ kalā-an expansion of the Supreme Personality of Godhead.

From Kṛttikā, another wife of Agni, came the son named Skanda, Kārttikeya, whose sons were headed by Viśākha. From the womb of Śarvarī, the wife of the Vasu named Doṣa, came the son named Śiśumāra, who was an expansion of the Supreme Personality of Godhead.

TEXT 15

vāstor āṅgirasī-putro
viśvakarmākṛtī-patiḥ
tato manuś cākṣuṣo 'bhūd
viśve sādhyā manoḥ sutāḥ

SYNONYMS

vāstoḥ-of Vāstu; āṅgirasī-of his wife named Āṅgirasī; putraḥ-the son; viśvakarmā-Viśvakarmā; ākṛtī-patiḥ-the husband of Ākṛtī; tataḥ-from them; manuḥ cākṣuṣaḥ-the Manu named Cākṣuṣa; abhūt-was born; viśve-the Viśvadevas; sādhyāḥ-the Sādhyas; manoḥ-of Manu; sutāḥ-the sons.

From Āṅgirasī, the wife of the Vasu named Vāstu, was born the great architect Viśvakarmā. Viśvakarmā became the husband of Ākṛtī, from whom the Manu named Cākṣuṣa was born. The sons of Manu were known as the Viśvadevas and Sādhyas.

TEXT 16

vibhāvasor asūtoṣā
vyuṣṭaṁ rociṣam ātapam
pañcayāmo 'tha bhūtāni
yena jāgrati karmasu

SYNONYMS

vibhāvasoḥ-of Vibhāvasu; asūta-gave birth to; ūṣā-named Ūṣā; vyuṣṭam-Vyuṣṭa; rociṣam-Rociṣa; ātapam-Ātapa; pañcayāmaḥ-Pañcayāma; atha-thereafter; bhūtāni-the living entities; yena-by whom; jāgrati-are awakened; karmasu-in material activities.

Ūṣā, the wife of Vibhāvasu, gave birth to three sons-Vyuṣṭa, Rociṣa and Ātapa. From Ātapa came Pañcayāma, the span of day, who awakens all living entities to material activities.

TEXTS 17–18

sarūpāsūta bhūtasya
bhāryā rudrāṁś ca koṭiśaḥ
raivato 'jo bhavo bhīmo
vāma ugro vṛṣākapiḥ
ajaikapād ahirbradhno
bahurūpo mahān iti
rudrasya pārṣadāś cānye
ghorāḥ preta-vināyakāḥ

SYNONYMS

sarūpā-Sarūpā; asūta-gave birth; bhūtasya-of Bhūta; bhāryā-the wife; rudrān-Rudras; ca-and; koṭiśaḥ-ten million; raivataḥ-Raivata; ajaḥ-Aja; bhavaḥ-Bhava; bhīmaḥ-Bhīma; vāmaḥ-Vāma; ugraḥ-Ugra; vṛṣākapiḥ-Vṛṣākapi; ajaikapāt-Ajaikapāt; ahirbradhnaḥ-Ahirbradhna; bahurūpaḥ-Bahurūpa; mahān-Mahān; iti-thus; rudrasya-of these Rudras; pārṣadāḥ-their associates; ca-and; anye-other; ghorāḥ-very fearful; preta-ghosts; vināyakāḥ-and hobgoblins.

Sarūpā, the wife of Bhūta, gave birth to the ten million Rudras, of whom the eleven principle Rudras were Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān. Their associates, the ghosts and goblins, who are very fearful, were born of the other wife of Bhūta.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that Bhūta had two wives. One of them, Sarūpā, gave birth to the eleven Rudras, and the other wife gave birth to the associates of the Rudras known as the ghosts and hobgoblins.

TEXT 19

prajāpater aṅgirasaḥ
svadhā patnī pitṝn atha
atharvāṅgirasaṁ vedaṁ
putratve cākarot satī

SYNONYMS

prajāpateḥ aṅgirasaḥ-of another prajāpati, known as Aṅgirā; svadhā-Svadhā; patnī-his wife; pitṝn-the Pitās; atha-thereafter; atharva-āṅgirasam-Atharvāṅgirasa; vedam-the personified Veda; putratve-as the son; ca-and; akarot-accepted; satī-Satī.

The prajāpati Aṅgirā had two wives, named Svadhā and Satī. The wife named Svadhā accepted all the Pitās as her sons, and Satī accepted the Atharvāṅgirasa Veda as her son.

TEXT 20

kṛśāśvo ’rciṣi bhāryāyāṁ
dhūmaketum ajījanat
dhiṣaṇāyāṁ vedaśiro
devalaṁ vayunaṁ manum

SYNONYMS

kṛśāśvaḥ-Kṛśāśva; arciṣi-Arcis; bhāryāyām-in his wife; dhūmaketum-to Dhūmaketu; ajījanat-gave birth; dhiṣaṇāyām-in the wife known as Dhiṣaṇā; vedaśiraḥ-Vedaśirā; devalam-Devala; vayunam-Vayuna; manum-Manu.

Kṛśāśva had two wives, named Arcis and Dhiṣaṇā. In the wife named Arcis he begot Dhūmaketu and in Dhiṣaṇā he begot four sons, named Vedaśirā, Devala, Vayuna and Manu.

TEXTS 21–22

tārkṣyasya vinatā kadrūḥ
pataṅgī yāminīti ca
pataṅgy asūta patagān
yāminī śalabhān atha
suparṇāsūta garuḍaṁ
sākṣād yajñeśa-vāhanam
sūrya-sūtam anūruṁ ca
kadrūr nāgān anekaśaḥ

SYNONYMS

tārkṣyasya-of Kaśyapa, whose other name is Tārkṣya; vinatā-Vinatā; kadrūḥ-Kadrū; pataṅgī-Pataṅgī; yāminī-Yāminī; iti-thus; ca-and; pataṅgī-Pataṅgī; asūta-gave birth; patagān-to birds of different varieties; yāminī-Yāminī; śalabhān-(gave birth to) locusts; atha-thereafter; suparṇā-the wife named Vinatā; asūta-gave birth; garuḍam-to the celebrated bird known as Garuḍa; sākṣāt-directly; yajñeśa-vāhanam-the carrier of the Supreme Personality of Godhead, Viṣṇu; sūrya-sūtam-the chariot driver of the sun-god; anūrum-Anūru; ca-and; kadrūḥ-Kadrū; nāgān-serpents; anekaśaḥ-in varieties.

Kaśyapa, who is also named Tārkṣya, had four wives-Vinatā [Suparṇā], Kadrū, Pataṅgī and Yāminī. Pataṅgī gave birth to many kinds of birds, and Yāminī gave birth to locusts. Vinatā [Suparṇā] gave birth to Garuḍa, the carrier of Lord Viṣṇu, and to Anūru, or Aruṇa, the chariot driver of the sun-god. Kadrū gave birth to different varieties of serpents.

TEXT 23

kṛttikādīni nakṣatrāṇ-
īndoḥ patnyas tu bhārata
dakṣa-śāpāt so ’napatyas
tāsu yakṣma-grahārditaḥ

SYNONYMS

kṛttikā-ādīni-headed by Kṛttikā; nakṣatrāṇi-the constellations; indoḥ-of the moon-god; patnyaḥ-the wives; tu-but; bhārata-O Mahārāja Parīkṣit, descendant of the dynasty of Bharata; dakṣa-śāpāt-because of being cursed by Dakṣa; saḥ-the moon-god; anapatyaḥ-without children; tāsu-in so many wives; yakṣma-graha-arditaḥ-being oppressed by a disease that brings about gradual destruction.

O Mahārāja Parīkṣit, best of the Bhāratas, the constellations named Kṛttikā were all wives of the moon-god. However, because Prajāpati Dakṣa had cursed him to suffer from a disease causing gradual destruction, the moon-god could not beget children in any of his wives.

TEXTS 24–26

punaḥ prasādya taṁ somaḥ
kalā lebhe kṣaye ditāḥ
śṛṇu nāmāni lokānāṁ
mātṝṇāṁ śaṅkarāṇi ca
atha kaśyapa-patnīnāṁ
yat-prasūtam idaṁ jagat
aditir ditir danuḥ kāṣṭhā
ariṣṭā surasā ilā
muniḥ krodhavaśā tāmrā
surabhiḥ saramā timiḥ
timer yādo-gaṇā āsan

śvāpadāḥ saramā-sutāḥ

SYNONYMS

punaḥ-again; prasādya-pacifying; tam-him (Prajāpati Dakṣa); somaḥ-the moon-god; kalāḥ-portions of light; lebhe-achieved; kṣaye-in gradual destruction (the dark fortnight); ditāḥ-removed; śṛṇu-please hear; nāmāni-all the names; lokānām-of the planets; mātṝṇām-of the mothers; śaṅkarāṇi-pleasing; ca-also; atha-now; kaśyapa-patnīnām-of the wives of Kaśyapa; yat-prasūtam-from whom was born; idam-this; jagat-whole universe; aditiḥ-Aditi; ditiḥ-Diti; danuḥ-Danu; kāṣṭhā-Kāṣṭhā; ariṣṭā-Ariṣṭā; surasā-Surasā; ilā-Ilā; muniḥ-Muni; krodhavaśā-Krodhavaśā; tāmrā-Tāmrā; surabhiḥ-Surabhi; saramā-Saramā; timiḥ-Timi; timeḥ-from Timi; yādaḥ-gaṇāḥ-the aquatics; āsan-appeared; śvāpadāḥ-the ferocious animals like the lions and tigers; saramā-sutāḥ-the children of Saramā.

Thereafter the King of the moon pacified Prajāpati Dakṣa with courteous words and thus regained the portions of light he had lost during his disease. Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again. O King Parīkṣit, now please hear from me the names of Kaśyapa's wives, from whose wombs the population of the entire universe has come. They are the mothers of almost all the population of the entire universe, and their names are very auspicious to hear. They are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. From the womb of Timi all the aquatics took birth, and from the womb of Saramā the ferocious animals like the tigers and lions took birth.

TEXT 27

surabher mahiṣā gāvo
ye cānye dviśaphā nṛpa
tāmrāyāḥ śyena-gṛdhrādyā
muner apsarasāṁ gaṇāḥ

SYNONYMS

surabheḥ-from the womb of Surabhi; mahiṣāḥ-buffalo; gāvaḥ-cows; ye-who; ca-also; anye-others; dvi-śaphāḥ-having cloven hooves; nṛpa-O King; tāmrāyāḥ-from Tāmrā; śyena-eagles; gṛdhra-ādyāḥ-vultures and so on; muneḥ-from Muni; apsarasām-of angels; gaṇāḥ-the groups.

My dear King Parīkṣit, from the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth, from the womb of Tāmrā the eagles, vultures and other large birds of prey took birth, and from the womb of Muni the angels took birth.

TEXT 28

dandaśūkādayaḥ sarpā
rājan krodhavaśātmajāḥ
ilāyā bhūruhāḥ sarve
yātudhānāś ca saurasāḥ

SYNONYMS

dandaśūka-ādayaḥ-headed by the dandaśūka snakes; sarpāḥ-reptiles; rājan-O King; krodhavaśā-ātma-jāḥ-born from Krodhavaśā; ilāyāḥ-from the womb of Ilā; bhūruhāḥ-the creepers and trees; sarve-all; yātudhānāḥ-the cannibals (Rākṣasas); ca-also; saurasāḥ-from the womb of Surasā.

The sons born of Krodhavaśā were the serpents known as dandaśūka, as well as other serpents and the mosquitoes. All the various creepers and trees were born from the womb of Ilā. The Rākṣasas, bad spirits, were born from the womb of Surasā.

TEXTS 29–31

ariṣṭāyās tu gandharvāḥ
kāṣṭhāyā dviśaphetarāḥ
sutā danor eka-ṣaṣṭis
teṣāṁ prādhānikāñ śṛṇu
dvimūrdhā śambaro 'riṣṭo
hayagrīvo vibhāvasuḥ
ayomukhaḥ śaṅkuśirāḥ
svarbhānuḥ kapilo 'ruṇaḥ
pulomā vṛṣaparvā ca
ekacakro 'nutāpanaḥ
dhūmrakeśo virūpākṣo
vipracittiś ca durjayaḥ

SYNONYMS

ariṣṭāyāḥ-from the womb of Ariṣṭā; tu-but; gandharvāḥ-the Gandharvas; kāṣṭhāyāḥ-from the womb of Kāṣṭhā; dvi-śapha-itarāḥ-animals such as horses, which do not have cloven hooves; sutāḥ-sons; danoḥ-from the womb of Danu; eka-ṣaṣṭiḥ-sixty-one; teṣām-of them; prādhānikān-the important ones; śṛṇu-hear; dvimūrdhā-Dvimūrdhā; śambaraḥ-Śambara; ariṣṭaḥ-Ariṣṭa; hayagrīvaḥ-Hayagrīva; vibhāvasuḥ-Vibhāvasu; ayomukhaḥ-Ayomukha; śaṅkuśirāḥ-Śaṅkuśirā; svarbhānuḥ-Svarbhānu; kapilaḥ-Kapila; aruṇaḥ-Aruṇa; pulomā-Pulomā; vṛṣaparvā-Vṛṣaparvā; ca-also; ekacakraḥ-Ekacakra; anutāpanaḥ-Anutāpana; dhūmrakeśaḥ-Dhūmrakeśa; virūpākṣaḥ-Virūpākṣa; vipracittiḥ-Vipracitti; ca-and; durjayaḥ-Durjaya.

The Gandharvas were born from the womb of Ariṣṭā, and animals whose hooves are not split, such as the horse, were born from the womb of Kāṣṭhā. O King, from the womb of Danu came sixty-one sons, of whom these eighteen were very important: Dvimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kapila, Aruṇa, Pulomā, Vṛṣaparvā, Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya.

TEXT 32

svarbhānoḥ suprabhāṁ kanyām

uvāha namuciḥ kila
vṛṣaparvaṇas tu śarmiṣṭhāṁ
yayātir nāhuṣo balī
SYNONYMS

svarbhānoḥ-of Svarbhānu; suprabhām-Suprabhā; kanyām-the daughter; uvāha-married; namuciḥ-Namuci; kila-indeed; vṛṣaparvaṇaḥ-of Vṛṣaparvā; tu-but; śarmiṣṭhām-Śarmiṣṭhā; yayātiḥ-King Yayāti; nāhuṣaḥ-the son of Nahuṣa; balī-very powerful.

The daughter of Svarbhānu named Suprabhā was married by Namuci. The daughter of Vṛṣaparvā named Śarmiṣṭhā was given to the powerful King Yayāti, the son of Nahuṣa.

TEXTS 33–36

vaiśvānara-sutā yāś ca
catasraś cāru-darśanāḥ
upadānavī hayaśirā
pulomā kālakā tathā
upadānavīṁ hiraṇyākṣaḥ
kratur hayaśirāṁ nṛpa
pulomāṁ kālakāṁ ca dve
vaiśvānara-sute tu kaḥ
upayeme ’tha bhagavān
kaśyapo brahma-coditaḥ
paulomāḥ kālakeyāś ca
dānavā yuddha-śālinaḥ
tayoḥ ṣaṣṭi-sahasrāṇi
yajña-ghnāṁs te pituḥ pitā
jaghāna svar-gato rājann
eka indra-priyaṅkaraḥ
SYNONYMS

vaiśvānara-sutāḥ-the daughters of Vaiśvānara; yāḥ-who; ca-and; catasraḥ-four; cāru-darśanāḥ-very, very beautiful; upadānavī-Upadānavī; hayaśirā-Hayaśirā; pulomā-Pulomā; kālakā-Kālakā; tathā-as well; upadānavīm-Upadānavī; hiraṇyākṣaḥ-the demon Hiraṇyākṣa; kratuḥ-Kratu; hayaśirām-Hayaśirā; nṛpa-O King; pulomām kālakām ca-Pulomā and Kālakā; dve-the two; vaiśvānara-sute-daughters of Vaiśvānara; tu-but; kaḥ-the prajāpati; upayeme-married; atha-then; bhagavān-the most powerful; kaśyapaḥ-Kaśyapa Muni; brahma-coditaḥ-requested by Lord Brahmā; paulomāḥ kālakeyāḥ ca-the Paulomas and Kālakeyas; dānavāḥ-demons; yuddha-śālinaḥ-very fond of fighting; tayoḥ-of them; ṣaṣṭi-sahasrāṇi-sixty thousand; yajña-ghnān-who were disturbing sacrifices; te-your; pituḥ-of the father; pitā-the father; jaghāna-killed; svaḥ-gataḥ-in the heavenly planets; rājan-O King; ekaḥ-alone; indra-priyam-karaḥ-to please King Indra.

Vaiśvānara, the son of Danu, had four beautiful daughters, named Upadānavī, Hayaśirā, Pulomā and Kālakā. Hiraṇyākṣa married Upadānavī, and Kratu married Hayaśirā. Thereafter, at the request of Lord Brahmā, Prajāpati Kaśyapa married Pulomā and Kālakā, the other two daughters of Vaiśvānara. From the wombs of these two wives of Kaśyapa came sixty thousand sons, headed by Nivātakavaca, who are known as the Paulomas and the Kālakeyas. They were physically very strong and expert in fighting, and their aim was to disturb the sacrifices performed by the great sages. My dear King, when your grandfather Arjuna went to the heavenly planets, he alone killed all these demons, and thus King Indra became extremely affectionate toward him.

TEXT 37

vipracittiḥ siṁhikāyāṁ
śataṁ caikam ajījanat
rāhu-jyeṣṭhaṁ ketu-śataṁ
grahatvaṁ ya upāgatāḥ
SYNONYMS

vipracittiḥ-Vipracitti; siṁhikāyām-in the womb of his wife Siṁhikā; śatam-to one hundred; ca-and; ekam-one; ajījanat-gave birth; rāhu-jyeṣṭham-among whom Rāhu is the oldest; ketu-śatam-one hundred Ketus; grahatvam-planethood; ye-all of whom; upāgatāḥ-obtained.

In his wife Siṁhikā, Vipracitti begot one hundred and one sons, of whom the eldest is Rāhu and the others are the one hundred Ketus. All of them attained positions in the influential planets.

TEXTS 38–39

athātaḥ śrūyatāṁ vaṁśo
yo ’diter anupūrvaśaḥ
yatra nārāyaṇo devaḥ
svāṁśenāvātarad vibhuḥ
vivasvān aryamā pūṣā
tvaṣṭātha savitā bhagaḥ
dhātā vidhātā varuṇo
mitraḥ śatru urukramaḥ
SYNONYMS

atha-thereafter; ataḥ-now; śrūyatām-let it be heard; vaṁśaḥ-the dynasty; yaḥ-which; aditeḥ-from Aditi; anupūrvaśaḥ-in chronological order; yatra-wherein; nārāyaṇaḥ-the Supreme Personality of Godhead; devaḥ-the Lord; sva-aṁśena-by His own plenary expansion; avātarat-descended; vibhuḥ-the Supreme; vivasvān-Vivasvān; aryamā-Aryamā; pūṣā-Pūṣā; tvaṣṭā-Tvaṣṭā; atha-thereafter; savitā-Savitā; bhagaḥ-Bhaga; dhātā-Dhātā; vidhātā-Vidhātā; varuṇaḥ-Varuṇa; mitraḥ-Mitra; śatruḥ-Śatru; urukramaḥ-Urukrama.

Now please hear me as I describe the descendants of Aditi in chronological order. In this dynasty the Supreme Personality of Godhead Nārāyaṇa descended by His plenary expansion. The names of the sons of Aditi are as follows: Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama.

TEXT 40

vivasvataḥ śrāddhadevaṁ
saṁjñāsūyata vai manum
mithunaṁ ca mahā-bhāgā
yamaṁ devaṁ yamīṁ tathā
saiva bhūtvātha vaḍavā
nāsatyau suṣuve bhuvi

SYNONYMS

vivasvataḥ-of the sun-god; śrāddhadevam-named Śrāddhadeva; saṁjñā-Saṁjñā; asūyata-gave birth; vai-indeed; manum-to Manu; mithunam-twins; ca-and; mahā-bhāgā-the fortunate Saṁjñā; yamam-to Yamarāja; devam-the demigod; yamīm-to his sister named Yamī; tathā-as well as; sā-she; eva-also; bhūtvā-becoming; atha-then; vaḍavā-a mare; nāsatyau-to the Aśvinī-kumāras; suṣuve-gave birth; bhuvi-on this earth.

Saṁjñā, the wife of Vivasvān, the sun-god, gave birth to the Manu named Śrāddhadeva, and the same fortunate wife also gave birth to the twins Yamarāja and the River Yamunā. Then Yamī, while wandering on the earth in the form of a mare, gave birth to the Aśvinī-kumāras.

TEXT 41

chāyā śanaiścaraṁ lebhe
sāvarṇiṁ ca manuṁ tataḥ
kanyāṁ ca tapatīṁ yā vai
vavre saṁvaraṇaṁ patim

SYNONYMS

chāyā-Chāyā, another wife of the sun-god; śanaiścaram-Saturn; lebhe-begot; sāvarṇim-Sāvarṇi; ca-and; manum-the Manu; tataḥ-from him (Vivasvān); kanyām-one daughter; ca-as well as; tapatīm-named Tapatī; yā-who; vai-indeed; vavre-married; saṁvaraṇam-Saṁvaraṇa; patim-husband.

Chāyā, another wife of the sun-god, begot two sons named Śanaiścara and Sāvarṇi Manu, and one daughter, Tapatī, who married Saṁvaraṇa.

TEXT 42

aryamṇo mātṛkā patnī
tayoś carṣaṇayaḥ sutāḥ
yatra vai mānuṣī jātir
brahmaṇā copakalpitā

SYNONYMS

aryamṇaḥ-of Aryamā; mātṛkā-Mātṛkā; patnī-the wife; tayoḥ-by their union; carṣaṇayaḥ sutāḥ-many sons who were learned scholars; yatra-wherein; vai-indeed; mānuṣī-human; jātiḥ-species; brahmaṇā-by Lord Brahmā; ca-and; upakalpitā-was created.

From the womb of Mātṛkā, the wife of Aryamā, were born many learned scholars. Among them Lord Brahmā created the human species, which are endowed with an aptitude for self-examination.

TEXT 43

pūṣānapatyaḥ piṣṭādo
bhagna-danto 'bhavat purā
yo 'sau dakṣāya kupitaṁ
jahāsa vivṛta-dvijaḥ

SYNONYMS

pūṣā-Pūṣā; anapatyaḥ-without children; piṣṭa-adaḥ-who lives by eating flour; bhagna-dantaḥ-with broken teeth; abhavat-became; purā-formerly; yaḥ-who; asau-that; dakṣāya-at Dakṣa; kupitam-very angry; jahāsa-laughed; vivṛta-dvijaḥ-uncovering his teeth.

Pūṣā had no sons. When Lord Śiva was angry at Dakṣa, Pūṣā had laughed at Lord Śiva and shown his teeth. Therefore he lost his teeth and had to live by eating only ground flour.

TEXT 44

tvaṣṭur daityātmajā bhāryā
racanā nāma kanyakā
sanniveśas tayor jajñe
viśvarūpaś ca vīryavān

SYNONYMS

tvaṣṭuḥ-of Tvaṣṭā; daitya-ātma-jā-the daughter of a demon; bhāryā-wife; racanā-Racanā; nāma-named; kanyakā-a maiden; sanniveśaḥ-Sanniveśa; tayoḥ-of those two; jajñe-was born; viśvarūpaḥ-Viśvarūpa; ca-and; vīryavān-very powerful in bodily strength.

Racanā, the daughter of the Daityas, became the wife of Prajāpati Tvaṣṭā. By his semina he begot in her womb two very powerful sons named Sanniveśa and Viśvarūpa.

TEXT 45

taṁ vavrire sura-gaṇā
svasrīyaṁ dviṣatām api
vimatena parityaktā
guruṇāṅgirasena yat
SYNONYMS

tam-him (Viśvarūpa); vavrire-accepted as a priest; sura-gaṇāḥ-the demigods; svasrīyam-the son of a daughter; dviṣatām-of the inimical demons; api-although; vimatena-being disrespected; parityaktāḥ-who were given up; guruṇā-by their spiritual master; āṅgirasena-Bṛhaspati; yat-since.

Although Viśvarūpa was the son of the daughter of their eternal enemies the demons, the demigods accepted him as their priest in accordance with the order of Brahmā when they were abandoned by their spiritual master, Bṛhaspati, whom they had disrespected.

Thus end the Bhaktivedanta purports to the Sixth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Progeny of the Daughters of Dakṣa.”

20.7.6 Chapter Seven

Indra Offends His Spiritual Master, Bṛhaspati.

As related in this chapter, Indra, the King of heaven, committed an offense at the feet of his spiritual master, Bṛhaspati. Bṛhaspati therefore left the demigods, who then had no priest. However, at the request of the demigods, Viśvarūpa, the son of the brāhmaṇa Tvaṣṭā, became their priest.

Once upon a time, Indra, the King of the demigods, was sitting with his wife Śacīdevī and being praised by various demigods like the Siddhas, Cāraṇas and Gandharvas when Bṛhaspati, the spiritual master of the demigods, entered the assembly. Indra, being too absorbed in material opulence, forgot himself and did not respect Bṛhaspati, who thus became aware of Indra’s pride in his material opulence and immediately disappeared from the assembly to teach him a lesson. Indra became most repentant, understanding that because of his opulence he had forgotten to respect his spiritual master. He left the palace to beg pardon from his spiritual master, but could not find Bṛhaspati anywhere.

Because of his disrespectful behavior toward his spiritual master. Indra lost all his opulence and was conquered by the demons, who defeated the demigods in a great fight and occupied Indra’s throne. King Indra, along with the other demigods, later took shelter of Lord Brahmā. Understanding the situation, Lord Brahmā chastised the demigods for their offense to their spiritual master. Following Lord Brahmā’s orders, the demigods accepted Viśvarūpa, who was a brāhmaṇa and the son of Tvaṣṭā, as their priest. Then they performed yajñas under the priesthood of Viśvarūpa and were able to conquer the demons.

TEXT 1

śrī-rājovāca
kasya hetoḥ parityaktā
ācāryeṇātmanaḥ surāḥ
etad ācakṣva bhagavañ
chiṣyāṇām akramaṁ gurau
SYNONYMS

śrī-rājā uvāca-the King inquired; kasya hetoḥ-for what reason; parityaktāḥ-rejected; ācāryeṇa-by the spiritual master, Bṛhaspati; ātmanaḥ-of himself; surāḥ-all the demigods; etat-this; ācakṣva-kindly describe; bhagavan-O great sage (Śukadeva Gosvāmī); śiṣyāṇām-of the disciples; akramam-the offense; gurau-unto the spiritual master.

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did the spiritual master of the demigods, Bṛhaspati, reject the demigods, who were his own disciples? What offense did the demigods commit against their spiritual master? Please describe to me this incident.

Śrīla Viśvanātha Cakravartī Ṭhākura comments:

saptame guruṇā tyaktair
devair daitya-parājitaiḥ
viśvarūpo gurutvena
vṛto brahmopadeśataḥ

”This Seventh Chapter describes how Bṛhaspati was offended by the demigods, how he left them and the demigods were defeated, and how the demigods, following the instructions of Lord Brahmā, accepted Viśvarūpa as the priest to perform their sacrifice.”

TEXTS 2–8

śrī-bādarāyaṇir uvāca
indras tribhuvanaiśvarya-
madollaṅghita-satpathaḥ
marudbhir vasubhī rudrair
ādityair ṛbhubhir nṛpa
viśvedevaiś ca sādhyaiś ca
nāsatyābhyāṁ pariśritaḥ
siddha-cāraṇa-gandharvair
munibhir brahmavādibhiḥ
vidyādharāpsarobhiś ca
kinnaraiḥ patagoragaiḥ
niṣevyamāṇo maghavān
stūyamānaś ca bhārata

upagīyamāno lalitam
āsthānādhyāsanāśritaḥ
pāṇḍureṇātapatreṇa
candra-maṇḍala-cāruṇā
yuktaś cānyaiḥ pārameṣṭhyaiś
cāmara-vyajanādibhiḥ
virājamānaḥ paulamyā
sahārdhāsanayā bhṛśam
sa yadā paramācāryaṁ
devānām ātmanaś ca ha
nābhyanandata samprāptaṁ
pratyutthānāsanādibhiḥ
vācaspatiṁ muni-varaṁ
surāsura-namaskṛtam
noccacālāsanād indraḥ
paśyann api sabhāgatam

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī replied; indraḥ-King Indra; tri-bhuvana-aiśvarya-because of possessing all the material opulences of the three worlds; mada-due to pride; ullaṅghita-who has transgressed; sat-pathaḥ-the path of Vedic civilization; marudbhiḥ-by the wind demigods, known as the Maruts; vasubhiḥ-by the eight Vasus; rudraiḥ-by the eleven Rudras; ādityaiḥ-by the Ādityas; ṛbhubhiḥ-by the Ṛbhus; nṛpa-O King; viśvedevaiḥ ca-and by the Viśvadevas; sādhyaiḥ-by the Sādhyas; ca-also; nāsatyābhyām-by the two Aśvinī-kumāras; pariśritaḥ-surrounded; siddha-by the inhabitants of Siddhaloka; cāraṇa-the Cāraṇas; gandharvaiḥ-and the Gandharvas; munibhiḥ-by the great sages; brahmavādibhiḥ-by greatly learned impersonalist scholars; vidyādhara-apsarobhiḥ ca-and by the Vidyādharas and Apsarās; kinnaraiḥ-by the Kinnaras; pataga-uragaiḥ-by the Patagas (birds) and Uragas (snakes); niṣevyamāṇaḥ-being served; maghavān-King Indra; stūyamānaḥ ca-and being offered prayers; bhārata-O Mahārāja Parīkṣit; upagīyamānaḥ-being sung before; lalitam-very sweetly; āsthāna-in his assembly; adhyāsana-āśritaḥ-situated on the throne; pāṇḍureṇa-white; ātapatreṇa-with an umbrella over the head; candra-maṇḍala-cāruṇā-as beautiful as the circle of the moon; yuktaḥ-endowed; ca anyaiḥ-and by other; pārameṣṭhyaiḥ-symptoms of an exalted king; cāmara-by yak-tail; vyajana-ādibhiḥ-fans and other paraphernalia; virājamānaḥ-shining; paulamyā-his wife, Śacī; saha-with; ardha-āsanayā-who occupied half the throne; bhṛśam-greatly; saḥ-he (Indra); yadā-when; parama-ācāryam-the most exalted ācārya, spiritual master; devānām-of all the demigods; ātmanaḥ-of himself; ca-and; ha-indeed; na-not; abhyanandata-welcomed; samprāptam-having appeared in the assembly; pratyutthāna-by getting up from the throne; āsana-ādibhiḥ-and by a seat and other greetings; vācaspatim-the priest of the demigods, Bṛhaspati; muni-varam-the best of all the sages; sura-asura-namaskṛtam-who is respected by both the demigods and the asuras; na-not; uccacāla-did get up; āsanāt-from the throne; indraḥ-Indra; paśyan api-although seeing; sabhā-āgatam-entering the assembly.

Śukadeva Gosvāmī said: O King, once upon a time, the King of heaven, Indra, being extremely proud because of his great opulence of the three worlds, transgressed the law of Vedic etiquette. Seated on his throne, he was surrounded by the Maruts, Vasus, Rudras, Ādityas, Ṛbhus, Viśvadevas, Sādhyas, Aśvinī-kumāras, Siddhas, Cāraṇas and Gandharvas and by great saintly persons. Also surrounding him were the Vidyādharas, Apsarās, Kinnaras, Patagas [birds] and Uragas [snakes]. All of them were offering Indra their respects and services, and the Apsarās and Gandharvas were dancing and singing with very sweet musical instruments. Over Indra's head was a white umbrella as effulgent as the full moon. Fanned by yak-tail whisks and served with all the paraphernalia of a great king, Indra was sitting with his wife, Śacīdevī, who occupied half the throne, when the great sage Bṛhaspati appeared in that assembly. Bṛhaspati, the best of the sages, was the spiritual master of Indra and the demigods and was respected by the demigods and demons alike. Nevertheless, although Indra saw his spiritual master before him, he did not rise from his own seat or offer a seat to his spiritual master, nor did Indra offer him a respectful welcome. Indra did nothing to show him respect.

TEXT 9

tato nirgatya sahasā
kavir āṅgirasaḥ prabhuḥ
āyayau sva-gṛhaṁ tūṣṇīṁ
vidvān śrī-mada-vikriyām

SYNONYMS

tataḥ-thereafter; nirgatya-going out; sahasā-suddenly; kaviḥ-the great learned sage; āṅgirasaḥ-Bṛhaspati; prabhuḥ-the master of the demigods; āyayau-returned; sva-gṛham-to his home; tūṣṇīm-being silent; vidvān-having known; śrī-mada-vikriyām-deterioration because of madness due to opulence.

Bṛhaspati knew everything that would happen in the future. Seeing Indra's transgression of etiquette, he completely understood that Indra was puffed up by his material opulence. Although able to curse Indra, he did not do so. Instead, he left the assembly and in silence returned to his home.

TEXT 10

tarhy eva pratibudhyendro
guru-helanam ātmanaḥ
garhayām āsa sadasi
svayam ātmānam ātmanā

SYNONYMS

tarhi-then, immediately; eva-indeed; pratibudhya-realizing; indraḥ-King Indra; guru-helanam-disrespect to the spiritual master; ātmanaḥ-his own; garhayām āsa-reproached; sadasi-in that assembly; svayam-personally; ātmānam-himself; ātmanā-by himself.

Indra, the King of heaven, could immediately understand his mistake. Realizing he had disrespected his spiritual master, he condemned himself in the presence of all the members of the assembly.

TEXT 11

aho bata mayāsādhu
kṛtaṁ vai dabhra-buddhinā
yan mayaiśvarya-mattena
guruḥ sadasi kātkṛtaḥ

SYNONYMS

aho-alas; bata-indeed; mayā-by me; asādhu-disrespectful; kṛtam-the action done; vai-certainly; dabhra-buddhinā-being of less intelligence; yat-because; mayā-by me; aiśvarya-mattena-being very proud of material opulence; guruḥ-the spiritual master; sadasi-in this assembly; kāt-kṛtaḥ-mistreated.

Alas, what a regrettable deed I have committed because of my lack of intelligence and my pride in my material opulences. I failed to show respect to my spiritual master when he entered this assembly, and thus I have insulted him.

TEXT 12

ko gṛdhyet paṇḍito lakṣmīṁ
tripiṣṭapa-pater api
yayāham āsuraṁ bhāvaṁ
nīto 'dya vibudheśvaraḥ

SYNONYMS

kaḥ-who; gṛdhyet-would accept; paṇḍitaḥ-a learned man; lakṣmīm-opulences; tri-piṣṭa-pa-pateḥ api-although I am the King of the demigods; yayā-by which; aham-I; āsuram-demoniac; bhāvam-mentality; nītaḥ-carried to; adya-now; vibudha-of the demigods, who are in the mode of goodness; īśvaraḥ-the King.

Although I am King of the demigods, who are situated in the mode of goodness, I was proud of a little opulence and polluted by false ego. Under the circumstances, who in this world would accept such riches at the risk of falling down ? Alas! I condemn my wealth and opulence.

Śrī Caitanya Mahāprabhu prayed to the Supreme Personality of Godhead, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye: "O my Lord, I do not aspire for material opulence or wealth, nor do I want a great number of followers to accept me as their leader, nor do I want a very beautiful wife to please me." Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "I do not even want liberation. All I want, life after life, is to be a faithful servant of Your Lordship." According to the laws of nature, when one is extremely opulent one becomes degraded, and this is true both individually and collectively. The demigods are situated in the mode of goodness, but sometimes even one who is situated in such an exalted position as King Indra, the king of all the demigods, falls down because of material opulence. We are now actually seeing this in America. The entire American nation has tried to advance in material opulence without striving to produce ideal human beings. The result is that Americans are now regretting the wholesale criminality of American society and are wondering how America has become so lawless and unmanageable. As stated in Śrīmad-Bhāgavatam (7.5.31), na te viduḥ svārtha-gatiṁ hi viṣṇum: persons who are unenlightened do not know the aim of life, which is to return home, back to Godhead. Therefore, both individually and collectively, they try to enjoy so-called material comforts, and they become addicted to wine and women. The men produced in such a society are less than fourth class. They are the unwanted population known as varṇa-saṅkara, and as stated in Bhagavad-gītā, an increase of varṇa-saṅkara population creates a hellish society. This is the society in which Americans now find themselves.

Fortunately, however, the Hare Kṛṣṇa movement has come to America, and many fortunate young men are giving serious attention to this movement, which is creating ideal men of first-class character, men who completely refrain from meat-eating, illicit sex, intoxication and gambling. If the American people are serious about curbing the degraded criminal life of their nation, they must take to the Kṛṣṇa consciousness movement and try to create the kind of human society advised in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]). They must divide their society into first-class men, second-class men, third-class men and fourth-class men. Since they are now creating only men who are less than fourth class, how can they avoid the dangers of a criminal society? Long, long ago, Lord Indra regretted his disrespect to his spiritual master, Bṛhaspati. Similarly, it is advised that the American people regret their mistaken advancement in civilization. They should take advice from the spiritual master, the representative of Kṛṣṇa. If they do so, they will be happy, and theirs will be an ideal nation to lead the entire world.

TEXT 13

yaḥ pārameṣṭhyaṁ dhiṣaṇam
adhitiṣṭhan na kañcana
pratyuttiṣṭhed iti brūyur
dharmaṁ te na paraṁ viduḥ

SYNONYMS

yaḥ-anyone who; pārameṣṭhyam-royal; dhiṣaṇam-throne; adhitiṣṭhan-sitting on; na-not; kañcana-anyone; pratyuttiṣṭhet-should rise before; iti-thus; brūyuḥ-those who say; dharmam-the codes of religion; te-they; na-not; param-higher; viduḥ-know.

If a person says, "One who is situated on the exalted throne of a king should not stand up to show respect to another king or a brāhmaṇa," it is to be understood that he does not know the superior religious principles.

Śrīla Viśvanātha Cakravartī Ṭhākura says in this regard that when a president or king is sitting on his throne, he does not need to show respect to everyone who comes within his assembly, but he must show respect to superiors like his spiritual master, brāhmaṇas and Vaiṣṇavas. There are many examples of how he should act. When Lord Kṛṣṇa was sitting on His throne and Nārada fortunately entered His assembly, even Lord Kṛṣṇa immediately stood up with His officers and ministers to offer respectful obeisances to Nārada.

Nārada knew that Kṛṣṇa is the Supreme Personality of Godhead, and Kṛṣṇa knew that Nārada was His devotee, but although Kṛṣṇa is the Supreme Lord and Nārada is the Lord's devotee, the Lord observed the religious etiquette. Since Nārada was a brahmacārī, a brāhmaṇa and an exalted devotee, even Kṛṣṇa, while acting as a king, offered His respectful obeisances unto Nārada. Such is the conduct visible in the Vedic civilization. A civilization in which the people do not know how the representative of Nārada and Kṛṣṇa should be respected, how society should be formed and how one should advance in Kṛṣṇa consciousness-a society concerned only with manufacturing new cars and new skyscrapers every year and then breaking them to pieces and making new ones-may be technologically advanced, but it is not a human civilization. A human civilization is advanced when its people follow the cātur-varṇya system, the system of four orders of life. There must be ideal, first-class men to act as advisors, second-class men to act as administrators, third-class men to produce food and protect cows, and fourth-class men who obey the three higher classes of society. One who does not follow the standard system of society should be considered a fifth-class man. A society without Vedic laws and regulations will not be very helpful to humanity. As stated in this verse, dharmaṁ te na paraṁ viduḥ: such a society does not know the aim of life and the highest principle of religion.

TEXT 14

teṣāṁ kupatha-deṣṭṝṇāṁ
patatāṁ tamasi hy adhaḥ
ye śraddadhyur vacas te vai
majjanty aśma-plavā iva

SYNONYMS

teṣām-of them (the misleaders); ku-patha-deṣṭṝṇām-who show the path of danger; patatām-themselves falling; tamasi-in darkness; hi-indeed; adhaḥ-down; ye-anyone who; śraddadhyuḥ-place faith in; vacaḥ-the words; te-they; vai-indeed; majjanti-sink; aśma-plavāḥ-boats made of stone; iva-like.

Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as described in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.

As stated in the Vedic literature (Bhāg. 11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇa-dhāram

We, the conditioned souls, have fallen in the ocean of nescience, but the human body fortunately provides us a good opportunity to cross the ocean because the human body is like a very good boat. When directed by a spiritual master acting as the captain, the boat can very easily cross the ocean. Furthermore, the boat is helped across by favorable winds, which are the instructions of Vedic knowledge. If one does not take advantage of all these facilities to cross the ocean of nescience, he is certainly committing suicide.

One who boards a boat made of stone is doomed. To be elevated to the stage of perfection, humanity must first give up false leaders who present boats of stone. All of human society is in such a dangerous position that to be rescued it must abide by the standard instructions of the Vedas. The cream of these instructions appears in the form of Bhagavad-gītā. One should not take shelter of any other instructions, for Bhagavad-gītā gives direct instructions on how to fulfill the aim of human life. Lord Śrī Kṛṣṇa therefore says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all other processes of religion and simply surrender to Me." Even if one does not accept Lord Kṛṣṇa as the Supreme Personality of Godhead, His instructions are so exalted and beneficial for humanity that if one follows His instructions one will be saved. Otherwise one will be cheated by unauthorized meditation and gymnastic methods of yoga. Thus one will board a boat of stone. which will sink and drown all its passengers. Unfortunately. although the American people are extremely eager to get out of materialistic chaos, they are sometimes found to patronize the makers of stone boats. That will not help them. They must take the proper boat offered by Kṛṣṇa in the form of the Kṛṣṇa consciousness movement. Then they will be easily saved. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura comments: aśmamayaḥ plavo yeṣāṁ te yathā majjantaṁ plavam anumajjanti tatheti rāja-nīty-upadeṣṭṛṣu sva-sabhyeṣu kopo vyañjitaḥ. If society is guided by political diplomacy, with one nation maneuvering against another, it will certainly sink like a stone boat. political maneuvering and diplomacy will not save human society. People must take to Kṛṣṇa consciousness to understand the aim of life, to understand God. and to fulfill the human mission.

TEXT 15

athāham amarācāryam
agādha-dhiṣaṇaṁ dvijam
prasādayiṣye niśaṭhaḥ
śīrṣṇā tac-caraṇaṁ spṛśan

SYNONYMS

atha-therefore; aham-I; amara-ācāryam-the spiritual master of the demigods; agādha-dhiṣaṇam-whose spiritual knowledge is deep; dvijam-the perfect brāhmaṇa; prasādayiṣye-I shall please; niśaṭhaḥ-without duplicity; śīrṣṇā-with my head; tat-caraṇam-his lotus feet; spṛśan-touching.

King Indra said: Therefore with great frankness and without duplicity I shall now bow my head at the lotus feet of Bṛhaspati, the spiritual master of the demigods. Because he is in the mode of goodness, he is fully aware of all knowledge and is the best of the brāhmaṇas. Now I shall touch his lotus feet and offer my obeisances unto him to try to satisfy him.

Coming to his senses, King Indra realized that he was not a very sincere disciple of his spiritual master, Bṛhaspati. Therefore he decided that henceforward he would be niśaṭha, nonduplicitous. Niśaṭhaḥ śīrṣṇa-tac-caraṇaṁ spṛśan: he decided to touch his head to the feet of his spiritual master. From this example, we should learn this principle enunciated by Viśvanātha Cakravartī Ṭhākura:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

”By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement.” A disciple should never be a hypocrite or be unfaithful to his spiritual master. In Śrīmad-Bhāgavatam (11.17.27), the spiritual master is also called ācārya. Ācāryaṁ māṁ vijānīyān: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. Nāvamanyeta karhicit: one should not disrespect the ācārya at any time. Na martya-buddhyāsūyeta: one should never think the ācārya an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the ācārya. Agādha-dhiṣaṇaṁ dvijam: the ācārya is a perfect brāhmaṇa and has unlimited intelligence in guiding the activities of his disciple. Therefore Kṛṣṇa advises in Bhagavad-gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

”Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” One should fully surrender unto the spiritual master. and with service (sevayā) one should approach him for further spiritual enlightenment.

TEXT 16

evaṁ cintayatas tasya
maghono bhagavān gṛhāt
bṛhaspatir gato 'dṛṣṭāṁ
gatim adhyātma-māyayā

SYNONYMS

evam-thus; cintayataḥ-while thinking very seriously; tasya-he; maghonaḥ-Indra; bhagavān-the most powerful; gṛhāt-from his home; bṛhaspatiḥ-Bṛhaspati; gataḥ-went; adṛṣṭām-invisible; gatim-to a state; adhyātma-due to being highly elevated in spiritual consciousness; māyayā-by his potency.

While Indra, the King of the demigods, thought in this way and repented in his own assembly, Bṛhaspati, the most powerful spiritual master, understood his mind. Thus he became invisible to Indra and left home, for Bṛhaspati was spiritually more powerful than King Indra.

TEXT 17

guror nādhigataḥ saṁjñāṁ
parīkṣan bhagavān svarāṭ
dhyāyan dhiyā surair yuktaḥ
śarma nālabhatātmanaḥ

SYNONYMS

guroḥ-of his spiritual master; na-not; adhigataḥ-finding; saṁjñām-trace; parīkṣan-searching vigorously all around; bhagavān-the most powerful Indra; svarāṭ-independent; dhyāyan-meditating; dhiyā-by wisdom; suraiḥ-by the demigods; yuktaḥ-surrounded; śarma-peace; na-not; alabhata-obtained; ātmanaḥ-of the mind.

Although Indra searched vigorously with the assistance of the other demigods, he could not find Bṛhaspati. Then Indra thought, ”Alas, my spiritual master has become dissatisfied with me, and now I have no means of achieving good fortune.” Although Indra was surrounded by demigods, he could not find peace of mind.

TEXT 18

tac chrutvaivāsurāḥ sarva
āśrityauśanasaṁ matam
devān pratyudyamaṁ cakrur
durmadā ātatāyinaḥ

SYNONYMS

tat śrutvā-hearing that news; eva-indeed; asurāḥ-the demons; sarve-all; āśritya-taking shelter of; auśanasam-of Śukrācārya; matam-the instruction; devān-the demigods; pratyudyamam-action against; cakruḥ-performed; durmadāḥ-not very intelligent; ātatāyinaḥ-equipped with arms for fighting.

Hearing of the pitiable condition of King Indra, the demons, following the instructions of their guru, Śukrācārya, equipped themselves with weapons and declared war against the demigods.

TEXT 19

tair visṛṣṭeṣubhis tīkṣṇair
nirbhinnāṅgoru-bāhavaḥ
brahmāṇaṁ śaraṇaṁ jagmuḥ
sahendrā nata-kandharāḥ

SYNONYMS

taiḥ-by them (the demons); visṛṣṭa-thrown; iṣubhiḥ-by the arrows; tīkṣṇaiḥ-very sharp; nirbhinna-pierced all over; aṅga-bodies; uru-thighs; bāhavaḥ-and arms; brahmāṇam-of Lord Brahmā; śaraṇam-the shelter; jagmuḥ-approached; saha-indrāḥ-with King Indra; nata-kandharāḥ-their heads bent downward.

The demigods' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The demigods, headed by Indra, saw no other course than to immediately approach Lord Brahmā with bowed heads for shelter and proper instruction.

TEXT 20

tāṁs tathābhyarditān vīkṣya
bhagavān ātmabhūr ajaḥ

kṛpayā parayā deva
uvāca parisāntvayan

SYNONYMS

tān-them (the demigods); tathā-in that way; abhyarditān-afflicted by the weapons of the demons; vīkṣya-seeing; bhagavān-the most powerful; ātma-bhūḥ-Lord Brahmā; ajaḥ-who was not born like an ordinary human being; kṛpayā-out of causeless mercy; parayā-great; devaḥ-Lord Brahmā; uvāca-said; parisāntvayan-pacifying them.

When the most powerful Lord Brahmā saw the demigods coming toward him, their bodies gravely injured by the arrows of the demons, he pacified them by his great causeless mercy and spoke as follows.

TEXT 21

śrī-brahmovāca
aho bata sura-śreṣṭhā
hy abhadraṁ vaḥ kṛtaṁ mahat
brahmiṣṭhaṁ brāhmaṇaṁ dāntam
aiśvaryān nābhyanandata

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; aho-alas; bata-it is very astonishing; sura-śreṣṭhāḥ-O best of the demigods; hi-indeed; abhadram-injustice; vaḥ-by you; kṛtam-done; mahat-great; brahmiṣṭham-a person fully obedient to the Supreme Brahman; brāhmaṇam-a brāhmaṇa; dāntam-who has fully controlled the mind and senses; aiśvaryāt-because of your material opulence; na-not; abhyanandata-welcomed properly.

Lord Brahmā said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Bṛhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brāhmaṇas. Therefore it is very astonishing that you have acted impudently toward him.

Lord Brahmā recognized the brahminical qualifications of Bṛhaspati, who was the spiritual master of the demigods because of his awareness of the Supreme Brahman. Bṛhaspati was very much in control of his senses and mind, and therefore he was a most qualified brāhmaṇa. Lord Brahmā chastised the demigods for not properly respecting this brāhmaṇa, who was their guru. Lord Brahmā wanted to impress upon the demigods that one's guru should not be disrespected under any circumstances. When Bṛhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought, they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased, Bṛhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Bṛhaspati, and Lord Brahmā, being aware of this, condemned their neglect. In a song we sing every day, Narottama dāsa Ṭhākura says, cakṣu-dāna dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life. Under no circumstances should the guru be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their guru. Therefore Śrīmad-Bhāgavatam (11.17.27) advises, ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit/ na martya-buddhyāsūyeta: the ācārya should always be offered respectful obeisances; one should never envy the ācārya, considering him an ordinary human being.

TEXT 22

tasyāyam anayasyāsīt
parebhyo vaḥ parābhavaḥ
prakṣīṇebhyaḥ sva-vairibhyaḥ
samṛddhānāṁ ca yat surāḥ

SYNONYMS

tasya-that; ayam-this; anayasya-of your ungrateful activity; āsīt-was; parebhyaḥ-by others; vaḥ-of all of you; parābhavaḥ-the defeat; prakṣīṇebhyaḥ-although they were weak; sva-vairibhyaḥ-by your own enemies, who were previously defeated by you; samṛddhānām-being yourselves very opulent; ca-and; yat-which; surāḥ-O demigods.

Because of your misbehavior toward Bṛhaspati, you have been defeated by the demons. My dear demigods, since the demons were weak, having been defeated by you several times, how else could you, who were so advanced in opulence, be defeated by them?

The devas are celebrated for fighting with the asuras perpetually. In such fights the asuras were always defeated, but this time the demigods were defeated. Why? The reason, as stated here, was that they had offended their spiritual master. Their impudent disrespect of their spiritual master was the cause of their defeat by the demons. As stated in the śāstras, when one disrespects a respectable superior, one loses his longevity and the results of his pious activities, and in this way one is degraded.

TEXT 23

maghavan dviṣataḥ paśya
prakṣīṇān gurv-atikramāt
sampraty upacitān bhūyaḥ
kāvyam ārādhya bhaktitaḥ
ādadīran nilayanaṁ
mamāpi bhṛgu-devatāḥ

SYNONYMS

maghavan-O Indra; dviṣataḥ-your enemies; paśya-just see; prakṣīṇān-being very weak (formerly); guru-atikramāt-because of disrespecting their guru, Śukrācārya; samprati-at the present moment; upacitān-powerful; bhūyaḥ-again; kāvyam-their spiritual master, Śukrācārya; ārādhya-worshiping; bhaktitaḥ-with great devotion; ādadīran-may take away; nilayanam-the abode, Satyaloka; mama-my; api-even; bhṛgu-devatāḥ-who are now strong devotees of Śukrācārya, the disciple of Bhṛgu.

O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Śukrācārya, but since they have now worshiped Śukrācārya with great devotion, they have again become powerful. By their devotion to Śukrācārya, they have increased their strength so much that now they are even able to easily seize my abode from me.

Lord Brahmā wanted to point out to the demigods that by the strength of the guru one can become most powerful within this world, and by the displeasure of the guru one can lose everything. This is confirmed by the song of Viśvanātha Cakravartī Ṭhākura:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

"By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement." Although the demons are insignificant in comparison to Lord Brahmā, because of the strength of their guru they were so powerful that they could even seize Brahmaloka from Lord Brahmā. We therefore pray to the spiritual master:

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam

By the mercy of the guru, even a dumb man can become the greatest orator, and even a lame man can cross mountains. As advised by Lord Brahmā, one should remember this śāstric injunction if one desires success in his life.

TEXT 24

tripiṣṭapaṁ kiṁ gaṇayanty abhedya-
mantrā bhṛgūṇām anuśikṣitārthāḥ
na vipra-govinda-gav-īśvarāṇāṁ
bhavanty abhadrāṇi nareśvarāṇām

SYNONYMS

tri-piṣṭa-pam-all the demigods, including Lord Brahmā; kim-what; gaṇayanti-they care for; abhedya-mantrāḥ-whose determination to carry out the orders of the spiritual master is unbreakable; bhṛgūṇām-of the disciples of Bhṛgu Muni like Śukrācārya; anuśikṣita-arthāḥ-deciding to follow the instructions; na-not; vipra-the brāhmaṇas; govinda-the Supreme Personality of Godhead, Kṛṣṇa; go-the cows; īśvarāṇām-of persons favoring or considering worshipable; bhavanti-are; abhadrāṇi-any misfortunes; nara-īśvarāṇām-or of kings who follow this principle.

Because of their firm determination to follow the instructions of Śukrācārya, his disciples, the demons, are now unconcerned about the demigods. In fact, kings or others who have determined faith in the mercy of brāhmaṇas, cows and the Supreme Personality of Godhead, Kṛṣṇa, and who always worship these three are always strong in their position.

From the instructions of Lord Brahmā it is understood that everyone should very faithfully worship the brāhmaṇas, the Supreme Personality of Godhead and the cows. The Supreme Personality of Godhead is go-brāhmaṇa-hitāya ca: He is always very kind to cows and brāhmaṇas. Therefore one who worships Govinda must satisfy Him by worshiping the brāhmaṇas and cows. If a government worships the brāhmaṇas, the cows and Kṛṣṇa, Govinda, it is never defeated anywhere; otherwise it must always be defeated and condemned everywhere. At the present moment, all over the world, governments have no respect for brāhmaṇas, cows and Govinda, and consequently there are chaotic conditions all over the world. In summary, although the demigods were very powerful in material opulence, the demons defeated them in battle because the demigods had behaved disrespectfully toward a brāhmaṇa, Bṛhaspati, who was their spiritual master.

TEXT 25

tad viśvarūpaṁ bhajatāśu vipraṁ
tapasvinaṁ tvāṣṭram athātmavantam
sabhājito 'rthān sa vidhāsyate vo
yadi kṣamiṣyadhvam utāsya karma

SYNONYMS

tat-therefore; viśvarūpam-Viśvarūpa; bhajata-just worship as guru; āśu-immediately; vipram-who is a perfect brāhmaṇa; tapasvinam-undergoing great austerities and penances; tvāṣṭram-the son of Tvaṣṭā; atha-as well as; ātma-vantam-very independent; sabhājitaḥ-being worshiped; arthān-the interests; saḥ-he; vidhāsyate-will execute; vaḥ-of all of you; yadi-if; kṣamiṣyadhvam-you tolerate; uta-indeed; asya-his; karma-activities (to support the Daityas).

O demigods, I instruct you to approach Viśvarūpa, the son of Tvaṣṭā, and accept him as your guru. He is a pure and very powerful brāhmaṇa undergoing austerity and penances. Pleased by your worship, he will fulfill your desires, provided that you tolerate his being inclined to side with the demons.

Lord Brahmā advised the demigods to accept the son of Tvaṣṭā as their spiritual master although he was always inclined toward the benefit of the asuras.

TEXT 26

śrī-śuka uvāca
ta evam uditā rājan
brahmaṇā vigata-jvarāḥ
ṛṣiṁ tvāṣṭram upavrajya
pariṣvajyedam abruvan

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; te-all the demigods; evam-thus; uditāḥ-being advised; rājan-O King Parīkṣit; brahmaṇā-by Lord Brahmā; vigata-jvarāḥ-being relieved from the aggrievement caused by the demons; ṛṣim-the great sage; tvāṣṭram-to the son of Tvaṣṭā; upavrajya-going; pariṣvajya-embracing; idam-this; abruvan-spoke.

Śrīla Śukadeva Gosvāmī continued: Thus advised by Lord Brahmā and relieved of their anxiety, all the demigods went to the sage Viśvarūpa, the son of Tvaṣṭā. My dear King, they embraced him and spoke as follows.

TEXT 27

śrī-devā ūcuḥ
vayaṁ te ’tithayaḥ prāptā
āśramaṁ bhadram astu te
kāmaḥ sampādyatāṁ tāta
pitṝṇāṁ samayocitaḥ

SYNONYMS

śrī-devāḥ ūcuḥ-the demigods said; vayam-we; te-your; atithayaḥ-guests; prāptāḥ-arrived at; āśramam-your abode; bhadram-good fortune; astu-let there be; te-unto you; kāmaḥ-the desire; sampādyatām-let it be executed; tāta-O darling; pitṝṇām-of us, who are just like your fathers; samayocitaḥ-suitable to the present time.

The demigods said: Beloved Viśvarūpa, may there be all good fortune for you. We, the demigods, have come to your āśrama as your guests. Please try to fulfill our desires according to the time, since we are on the level of your parents.

TEXT 28

putrāṇāṁ hi paro dharmaḥ
pitṛ-śuśrūṣaṇaṁ satām
api putravatāṁ brahman
kim uta brahmacāriṇām

SYNONYMS

putrāṇām-of sons; hi-indeed; paraḥ-superior; dharmaḥ-religious principle; pitṛ-śuśrūṣaṇam-the service of the parents; satām-good; api-even; putra-vatām-of those who have sons; brahman-O dear brāhmaṇa; kim uta-what to speak; brahmacāriṇām-of brahmacārīs.

O brāhmaṇa, the highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a brahmacārī?

TEXTS 29–30

ācāryo brahmaṇo mūrtiḥ
pitā mūrtiḥ prajāpateḥ
bhrātā marutpater mūrtir
mātā sākṣāt kṣites tanuḥ
dayāyā bhaginī mūrtir
dharmasyātmātithiḥ svayam
agner abhyāgato mūrtiḥ
sarva-bhūtāni cātmanaḥ

SYNONYMS

ācāryaḥ-the teacher or spiritual master who instructs Vedic knowledge by his personal behavior; brahmaṇaḥ-of all the Vedas; mūrtiḥ-the personification; pitā-the father; mūrtiḥ-the personification; prajāpateḥ-of Lord Brahmā; bhrātā-the brother; marut-pateḥ mūrtiḥ-the personification of Indra; mātā-the mother; sākṣāt-directly; kṣiteḥ-of the earth; tanuḥ-the body; dayāyāḥ-of mercy; bhaginī-the sister; mūrtiḥ-the personification; dharmasya-of religious principles; ātma-the self; atithiḥ-the guest; svayam-personally; agneḥ-of the fire-god; abhyāgataḥ-the invited guest; mūrtiḥ-the personification; sarva-bhūtāni-all living entities; ca-and; ātmanaḥ-of the Supreme Lord Viṣṇu.

The ācārya, the spiritual master who teaches all the Vedic knowledge and gives initiation by offering the sacred thread, is the personification of all the Vedas. Similarly, a father personifies Lord Brahmā; a brother, King Indra; a mother, the planet earth; and a sister, mercy. A guest personifies religious principles, an invited guest personifies the demigod Agni, and all living entities personify Lord Viṣṇu, the Supreme Personality of Godhead.

According to the moral instructions of Cāṇakya Paṇḍita, ātmavat sarva-bhūteṣu: one should observe all living entities to be on the same level as oneself. This means that no one should be neglected as inferior; because Paramātmā is seated in everyone’s body, everyone should be respected as a temple of the Supreme Personality of Godhead. This verse describes the different ways in which one should respect a guru, a father, a brother, a sister, a guest and so on.

TEXT 31

tasmāt pitṝṇām ārtānām
ārtiṁ para-parābhavam
tapasāpanayaṁs tāta
sandeśaṁ kartum arhasi

SYNONYMS

tasmāt-therefore; pitṝṇām-of the parents; ārtānām-who are in distress; ārtim-the grief; para-parābhavam-being defeated by the enemies; tapasā-by the strength of your austerities; apanayan-taking away; tāta-O dear son; sandeśam-our desire; kartum arhasi-you deserve to execute.

Dear son, we have been defeated by our enemies, and therefore we are very much aggrieved. Please mercifully fulfill our desires by relieving our distress through the strength of your austerities. Please fulfill our prayers.

TEXT 32

vṛṇīmahe tvopādhyāyaṁ
brahmiṣṭhaṁ brāhmaṇaṁ gurum
yathāñjasā vijeṣyāmaḥ

sapatnāṁs tava tejasā
SYNONYMS

vṛṇīmahe-we choose; tvā-you; upādhyāyam-as teacher and spiritual master; brahmiṣṭham-being perfectly aware of the Supreme Brahman; brāhmaṇam-a qualified brāhmaṇa; gurum-the perfect spiritual master; yathā-so that; añjasā-very easily; vijeṣyāmaḥ-we shall defeat; sapatnān-our rivals; tava-your; tejasā-by the power of austerity.

Since you are completely aware of the Supreme Brahman, you are a perfect brāhmaṇa, and therefore you are the spiritual master of all orders of life. We accept you as our spiritual master and director so that by the power of your austerity we may easily defeat the enemies who have conquered us.

One must approach a particular type of guru to execute a particular type of duty. Therefore although Viśvarūpa was inferior to the demigods, the demigods accepted him as their guru to conquer the demons.

TEXT 33

na garhayanti hy artheṣu
yaviṣṭhāṅghry-abhivādanam
chandobhyo 'nyatra na brahman
vayo jyaiṣṭhyasya kāraṇam
SYNONYMS

na-not; garhayanti-forbid; hi-indeed; artheṣu-in acquiring interests; yaviṣṭha-aṅghri-at the lotus feet of a junior; abhivādanam-offering obeisances; chandobhyaḥ-the Vedic mantras; anyatra-apart from; na-not; brahman-O brāhmaṇa; vayaḥ-age; jyaiṣṭhyasya-of seniority; kāraṇam-the cause.

The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. Except in relationship to Vedic mantras, seniority is determined by age, but one may offer respectful obeisances even to a younger person who is advanced in chanting Vedic mantras. Therefore although you are junior in relationship to us, you may become our priest without hesitation.

It is said, vṛddhatvaṁ vayasā vinā: one may be senior without being advanced in age. Even if one is not old, one gains seniority if he is senior in knowledge. Viśvarūpa was junior in relationship to the demigods because he was their nephew, but the demigods wanted to accept him as their priest, and therefore he would have to accept obeisances from them. The demigods explained that this should not be a cause for hesitation; he could become their priest because he was advanced in Vedic knowledge. Similarly. Cāṇakya Paṇḍita advises, nīcād apy uttamaṁ jñānam: one may accept education from a member of a lower social order. The brāhmaṇas, the members of the most elevated varṇa, are teachers, but a person in a lower family, such as a family of kṣatriyas, vaiśyas or even śūdras, may be accepted as a teacher if he has knowledge. Śrī Caitanya Mahāprabhu approved of this when He expressed this opinion before Rāmānanda Rāya (Cc. Madhya 8.128):

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

It does not matter whether one is a brāhmaṇa, śūdra, gṛhastha or sannyāsī. These are all material designations. A spiritually advanced person has nothing to do with such designations. Therefore, if one is advanced in the science of Kṛṣṇa consciousness, regardless of his position in human society, he may become a spiritual master.

TEXT 34

śrī-ṛṣir uvāca
abhyarthitaḥ sura-gaṇaiḥ
paurahitye mahā-tapāḥ
sa viśvarūpas tān āha
prasannaḥ ślakṣṇayā girā
SYNONYMS

śrī-ṛṣiḥ uvāca-Śukadeva Gosvāmī continued to speak; abhyarthitaḥ-being requested; sura-gaṇaiḥ-by the demigods; paurahitye-in accepting the priesthood; mahā-tapāḥ-highly advanced in austerity and penances; saḥ-he; viśvarūpaḥ-Viśvarūpa; tān-to the demigods; āha-spoke; prasannaḥ-being satisfied; ślakṣṇayā-sweet; girā-with words.

Śukadeva Gosvāmī continued: When all the demigods requested the great Viśvarūpa to be their priest, Viśvarūpa, who was advanced in austerities, was very pleased. He replied to them as follows.

TEXT 35

śrī-viśvarūpa uvāca
vigarhitaṁ dharma-śīlair
brahmavarca-upavyayam
kathaṁ nu mad-vidho nāthā
lokeśair abhiyācitam
pratyākhyāsyati tac-chiṣyaḥ
sa eva svārtha ucyate
SYNONYMS

śrī-viśvarūpaḥ uvāca-Śrī Viśvarūpa said; vigarhitam-condemned; dharma-śīlaiḥ-by persons respectful to the religious principles; brahma-varcaḥ-of brahminical strength or power; upavyayam-causes loss; katham-how; nu-indeed; mat-vidhaḥ-a person like me; nāthāḥ-O lords; loka-īśaiḥ-by the ruling powers of different planets; abhiyācitam-request; pratyākhyāsyati-will refuse; tat-śiṣyaḥ-who is on the level of their disciple; saḥ-that; eva-indeed; sva-arthaḥ-real interest; ucyate-is described as.

Śrī Viśvarūpa said: O demigods, although the acceptance of priesthood is decried as causing the loss of previously acquired brahminical power, how can someone like me refuse to accept your personal request? You are all exalted commanders of the entire universe. I am your disciple and must take many lessons from you. Therefore I cannot refuse you. I must agree for my own benefit.

The professions of a qualified brāhmaṇa are paṭhana, pāṭhana, yajana, yājana, dāna and pratigraha. The words yajana and yājana mean that a brāhmaṇa becomes the priest of the populace for the sake of their elevation. One who accepts the post of spiritual master neutralizes the sinful reactions of the yajamāna, the one on whose behalf he performs yajña. Thus the results of the pious acts previously performed by the priest or spiritual master are diminished. Therefore priesthood is not accepted by learned brāhmaṇas. Nevertheless, the greatly learned brāhmaṇa Viśvarūpa became the priest of the demigods because of his profound respect for them.

TEXT 36

akiñcanānāṁ hi dhanaṁ śiloñchanaṁ
teneha nirvartita-sādhu-satkriyaḥ
kathaṁ vigarhyaṁ nu karomy adhīśvarāḥ
paurodhasaṁ hṛṣyati yena durmatiḥ

SYNONYMS

akiñcanānām-of persons who have taken to austerities and penances to become detached from worldly possessions; hi-certainly; dhanam-the wealth; śila-the collecting of grains left in the field; uñchanam-and the collecting of grains left in the wholesale marketplace; tena-by that means; iha-here; nirvartita-accomplishing; sādhu-of the exalted devotees; sat-kriyaḥ-all the pious activities; katham-how; vigarhyam-reproachable; nu-indeed; karomi-I shall execute; adhīśvarāḥ-O great governors of the planetary systems; paurodhasam-the duty of priesthood; hṛṣyati-is pleased; yena-by which; durmatiḥ-one who is less intelligent.

O exalted governors of various planets, the true brāhmaṇa, who has no material possessions, maintains himself by the profession of accepting śiloñchana. In other words, he picks up grains left in the field and on the ground in the wholesale marketplace. By this means, householder brāhmaṇas who actually abide by the principles of austerity and penance maintain themselves and their families and perform all necessary pious activities. A brāhmaṇa who desires to achieve happiness by gaining wealth through professional priesthood must certainly have a very low mind. How shall I accept such priesthood?

A first-class brāhmaṇa does not accept any rewards from his disciples or yajamānas. Practicing austerities and penances, he instead goes to the agricultural field and collects food grains left by the agriculturalists to be collected by brāhmaṇas. Similarly, such brāhmaṇas go to marketplaces where grains are purchased and sold wholesale, and there they collect grains left by the merchants. In this way, such exalted brāhmaṇas maintain their bodies and families. Such priests never demand anything from their disciples to live in opulence, imitating kṣatriyas or vaiśyas. In other words, a pure brāhmaṇa voluntarily accepts a life of poverty and lives in complete dependence on the mercy of the Lord. Not very many years ago, a brāhmaṇa in Kṛṣṇanagara, near Navadvīpa, was offered some help from the local Zamindar, Vraja Kṛṣṇacandra. The brāhmaṇa refused to accept the help. He said that since he was very happy in his householder life, taking rice given by his disciples and cooking vegetables of tamarind leaves, there was no question of taking help from the Zamindar. The conclusion is that although a brāhmaṇa may receive much opulence from his disciples, he should not utilize the rewards of his priesthood for his personal benefit; he must use them for the service of the Supreme Personality of Godhead.

TEXT 37

tathāpi na pratibrūyāṁ
gurubhiḥ prārthitaṁ kiyat
bhavatāṁ prārthitaṁ sarvaṁ
prāṇair arthaiś ca sādhaye

SYNONYMS

tathā api-still; na-not; pratibrūyām-I may refuse; gurubhiḥ-by persons on the level of my spiritual master; prārthitam-request; kiyat-of small value; bhavatām-of all of you; prārthitam-the desire; sarvam-whole; prāṇaiḥ-by my life; arthaiḥ-by my possessions; ca-also; sādhaye-I shall execute.

All of you are my superiors. Therefore although accepting priesthood is sometimes reproachable, I cannot refuse even a small request from you. I agree to be your priest. I shall fulfill your request by dedicating my life and possessions.

TEXT 38

śrī-bādarāyaṇir uvāca
tebhya evaṁ pratiśrutya
viśvarūpo mahā-tapāḥ
paurahityaṁ vṛtaś cakre
parameṇa samādhinā

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; tebhyaḥ-unto them (the demigods); evam-thus; pratiśrutya-promising; viśvarūpaḥ-Viśvarūpa; mahā-tapāḥ-the most exalted personality; paurahityam-the priesthood; vṛtaḥ-surrounded by them; cakre-executed; parameṇa-supreme; samādhinā-with attention.

Śrī Śukadeva Gosvāmī continued: O King, after making this promise to the demigods, the exalted Viśvarūpa, surrounded by the demigods, performed the necessary priestly activities with great enthusiasm and attention.

The word samādhinā is very important. Samādhi means complete absorption with an undiverted mind. Viśvarūpa, who was a most learned brāhmaṇa, not only accepted the request of the demigods, but took their request seriously and performed the activities of priesthood with an undiverted mind. In other words, he accepted the priesthood not for material gain, but to profit the demigods. Such is the duty of a priest. The word puraḥ means "family," and hita means "benefit." Thus the word purohita indicates that the priest is the well-wisher of the family. Another meaning of the word puraḥ is "first." A priest's first duty is to see that his disciples benefit spiritually and materially by all means. Then he is satisfied. A priest should never be interested in performing Vedic rituals for his personal benefit.

TEXT 39

sura-dviṣāṁ śriyaṁ guptām

auśanasyāpi vidyayā
ācchidyādān mahendrāya
vaiṣṇavyā vidyayā vibhuḥ
SYNONYMS

sura-dviṣām-of the enemies of the demigods; śriyam-the opulence; guptām-protected; auśanasya-of Śukrācārya; api-although; vidyayā-by the talents; ācchidya-collecting; adāt-delivered; mahā-indrāya-unto King Indra; vaiṣṇavyā-of Lord Viṣṇu; vidyayā-by a prayer; vibhuḥ-the most powerful Viśvarūpa.

The opulence of the demons, who are generally known as the enemies of the demigods, was protected by the talents and tactics of Śukrācārya, but Viśvarūpa, who was most powerful, composed a protective prayer known as the Nārāyaṇa-kavaca. By this intelligent mantra, he took away the opulence of the demons and gave it to Mahendra, the King of heaven.

The distinction between the demigods (devas) and demons (asuras) is that the demigods are all devotees of Lord Viṣṇu whereas the demons are devotees of demigods like Lord Śiva, Goddess Kālī and Goddess Durgā. Sometimes the demons are also devotees of Lord Brahmā. For example, Hiraṇyakaśipu was a devotee of Lord Brahmā, Rāvaṇa was a devotee of Lord Śiva, and Mahiṣāsura was a devotee of Goddess Durgā. The demigods are devotees of Lord Viṣṇu (viṣṇu-bhaktaḥ smṛto daiva), whereas the demons (āsuras tad-viparyayaḥ) are always against the viṣṇu-bhaktas, or Vaiṣṇavas. To oppose the Vaiṣṇavas, the demons become devotees of Lord Śiva, Lord Brahmā, Kālī, Durgā, and so on. In the days of yore, many long years ago, there was animosity between the devas and the asuras, and the same spirit still continues, for the devotees of Lord Śiva and Goddess Durgā are always envious of Vaiṣṇavas, who are devotees of Lord Viṣṇu. This strain between the devotees of Lord Śiva and Lord Viṣṇu has always existed. In the higher planetary systems, fights between the demons and the demigods continue for a long, long time.

Herein we see that Viśvarūpa made for the demigods a protective covering, saturated with a Viṣṇu mantra. Sometimes the Viṣṇu mantra is called Viṣṇu-jvara, and the Śiva mantra is called Śiva-jvara. We find in the śāstras that sometimes the Śiva-jvara and Viṣṇu-jvara are employed in the fights between the demons and the demigods.

The word sura-dviṣām, which in this verse means "of the enemies of the demigods," also refers to the atheists. Śrīmad-Bhāgavatam elsewhere says that Lord Buddha appeared for the purpose of bewildering the demons or atheists. The Supreme Personality of Godhead always awards His benediction to devotees. The Lord Himself confirms this in Bhagavad-gītā (9.31):

kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"O son of Kuntī, declare it boldly that My devotee never perishes."

TEXT 40

yayā guptaḥ sahasrākṣo
jigye 'sura-camūr vibhuḥ
tāṁ prāha sa mahendrāya
viśvarūpa udāra-dhīḥ
SYNONYMS

yayā-by which; guptaḥ-protected; sahasra-akṣaḥ-the thousand-eyed demigod, Indra; jigye-conquered; asura-of the demons; camūḥ-military power; vibhuḥ-becoming very powerful; tām-that; prāha-spoke; saḥ-he; mahendrāya-unto the King of heaven, Mahendra; viśvarūpaḥ-Viśvarūpa; udāra-dhīḥ-very broad-minded.

Viśvarūpa, who was most liberal, spoke to King Indra [Sahasrākṣa] the secret hymn that protected Indra and conquered the military power of the demons.

Thus end the Bhaktivedanta purports to the Sixth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Indra Offends His Spiritual Master, Bṛhaspati."

20.7.7 Chapter Eight

The Nārāyaṇa-kavaca Shield

This chapter describes how Indra, the King of heaven, was victorious over the soldiers of the demons, and it also describes the shield of the Viṣṇu mantra.

To take protection from this shield, one must first touch kuśa grass and wash one's mouth with ācamana-mantras. One should observe silence and then place the eight-syllable Viṣṇu mantra on the parts of his body and place the twelve-syllable mantra on his hands. The eight-syllable mantra is oṁ namo nārāyaṇāya. This mantra should be distributed all over the front and back of the body. The twelve-syllable mantra, which begins with the praṇava, oṁkāra, is oṁ namo bhagavate vāsudevāya. One syllable should be placed on each of the fingers and should be preceded by the praṇava, oṁkāra. Thereafter, one must chant oṁ viṣṇave namaḥ, which is a six-syllable mantra. One must progressively place the syllables of the mantra on the heart, the head, between the two eyebrows, on the śikhā and between the eyes, and then one should chant maḥ astrāya phaṭ and with this mantra protect himself from all directions. Nādevo devam arcayet: one who has not risen to the level of a deva cannot chant this mantra. According to this direction of the śāstra, one must think himself qualitatively nondifferent from the Supreme.

After finishing this dedication, one must offer a prayer to the eight-armed Lord Viṣṇu, who sits on the shoulders of Garuḍadeva. One also has to think of the fish incarnation, Vāmana, Kūrma, Nṛsiṁha, Varāha. Paraśurāma, Rāmacandra (the elder brother of Lakṣmaṇa). Nara-Nārāyaṇa, Dattātreya (an empowered incarnation), Kapila, Sanat-kumāra, Hayagrīva, Nāradadeva (the incarnation of a devotee). Dhanvantari, Ṛṣabhadeva, Yajña, Balarāma, Vyāsadeva, Buddhadeva and Keśava. One should also think of Govinda, the master of Vṛndāvana. and one should think of Nārāyaṇa, the master of the spiritual sky. One should think of Madhusūdana, Tridhāmā, Mādhava, Hṛṣīkeśa, Padmanābha, Janārdana, Dāmodara and Viśveśvara, as well as the Supreme Personality of Godhead Kṛṣṇa Himself. After offering prayers to the Lord's personal expansions known as the svāṁśa and śaktyāveśa-avatāras, one should pray to the weapons of Lord Nārāyaṇa, such as the Sudarśana, gadā, śaṅkha, khaḍga and bow.

After explaining this process, Śukadeva Gosvāmī told Mahārāja Parīkṣit how Viśvarūpa, the brother of Vṛtrāsura, described the glories of the Nārāyaṇa-kavaca to Indra.

TEXTS 1–2

śrī-rājovāca
yayā guptaḥ sahasrākṣaḥ
savāhān ripu-sainikān
krīḍann iva vinirjitya
tri-lokyā bubhuje śriyam
bhagavaṁs tan mamākhyāhi
varma nārāyaṇātmakam
yathātatāyinaḥ śatrūn
yena gupto 'jayan mṛdhe

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; yayā-by which (the spiritual armor); guptaḥ-protected; sahasra-akṣaḥ-the thousand-eyed King Indra; sa-vāhān-with their carriers; ripu-sainikān-the soldiers and commanders of the enemies; krīḍan iva-just like playing; vinirjitya-conquering; tri-lokyāḥ-of the three worlds (the higher, middle and lower planetary systems); bubhuje-enjoyed; śriyam-the opulence; bhagavan-O great sage; tat-that; mama-unto me; ākhyāhi-please explain; varma-defensive armor made of a mantra; nārāyaṇa-ātmakam-consisting of the mercy of Nārāyaṇa; yathā-in which way; ātatāyinaḥ-who were endeavoring to kill him; śatrūn-enemies; yena-by which; guptaḥ-being protected; ajayat-conquered; mṛdhe-in the fight.

King Parīkṣit inquired from Śukadeva Gosvāmī: My lord, kindly explain the Viṣṇu mantra armor that protected King Indra and enabled him to conquer his enemies, along with their carriers, and enjoy the opulence of the three worlds. Please explain to me that Nārāyaṇa armor, by which King Indra achieved success in battle, conquering the enemies who were endeavoring to kill him.

TEXT 3

śrī-bādarāyaṇir uvāca
vṛtaḥ purohitas tvāṣṭro
mahendrāyānupṛcchate
nārāyaṇākhyaṁ varmāha
tad ihaika-manāḥ śṛṇu

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; vṛtaḥ-the chosen; purohitaḥ-priest; tvāṣṭraḥ-the son of Tvaṣṭā; mahendrāya-unto King Indra; anupṛcchate-after he (Indra) inquired; nārāyaṇa-ākhyam-named Nārāyaṇa-kavaca; varma-defensive armor made of a mantra; āha-he said; tat-that; iha-this; eka-manāḥ-with great attention; śṛṇu-hear from me.

Śrī Śukadeva Gosvāmī said: King Indra, the leader of the demigods, inquired about the armor known as Nārāyaṇa-kavaca from Viśvarūpa, who was engaged by the demigods as their priest. Please hear Viśvarūpa's reply with great attention.

TEXTS 4–6

śrī-viśvarūpa uvāca
dhautāṅghri-pāṇir ācamya
sapavitra udaṅ-mukhaḥ
kṛta-svāṅga-kara-nyāso
mantrābhyāṁ vāg-yataḥ śuciḥ
nārāyaṇa-paraṁ varma
sannahyed bhaya āgate
pādayor jānunor ūrvor
udare hṛdy athorasi
mukhe śirasy ānupūrvyād
oṁkārādīni vinyaset
oṁ namo nārāyaṇāyeti
viparyayam athāpi vā

SYNONYMS

śrī-viśvarūpaḥ uvāca-Śrī Viśvarūpa said; dhauta-having completely washed; aṅghri-feet; pāṇiḥ-hands; ācamya-performing ācamana (sipping a little water three times after chanting the prescribed mantra); sa-pavitraḥ-wearing rings made of kuśa grass (on the ring finger of each hand); udak-mukhaḥ-sitting facing the north; kṛta-making; sva-aṅga-kara-nyāsaḥ-mental assignment of the eight parts of the body and twelve parts of the hands; mantrābhyām-with the two mantras (oṁ namo bhagavate vāsudevāya and oṁ namo nārāyaṇāya); vāk-yataḥ-keeping oneself silent; śuciḥ-being purified; nārāyaṇa-param-fully intent on Lord Nārāyaṇa; varma-armor; sannahyet- put on oneself; bhaye-when fear; āgate-has come; pādayoḥ-on the two legs; jānunoḥ-on the two knees; ūrvoḥ-on the two thighs; udare-on the abdomen; hṛdi-on the heart; atha-thus; urasi-on the chest; mukhe-on the mouth; śirasi-on the head; ānupūrvyāt-one after another; oṁkāra-ādīni-beginning with oṁkāra; vinyaset-one should place; oṁ-the praṇava; namaḥ-obeisances; nārāyaṇāya-unto Nārāyaṇa, the Supreme Personality of Godhead; iti-thus; viparyayam-the reverse; atha api-moreover; vā-or.

Viśvarūpa said: If some form of fear arrives, one should first wash his hands and legs clean and then perform ācamana by chanting this mantra: oṁ apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā/ yaḥ smaret puṇḍarīkākṣaṁ sa bahyābhyantaraḥ śuciḥ/ śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu. Then one should touch kuśa grass and sit gravely and silently, facing north. When completely purified, one should touch the mantra composed of eight syllables to the eight parts of his body and touch the mantra composed of twelve syllables to his hands. Thus, in the following manner, he should bind himself with the Nārāyaṇa coat of armor. First, while chanting the mantra composed of eight syllables [oṁ namo nārāyaṇāya], beginning with the praṇava, the syllable oṁ, one should touch his hands to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one should chant the mantra in reverse, beginning from the last syllable [ya], while touching the parts of his body in the reverse order. These two processes are known as utpatti-nyāsa and saṁhāra-nyāsa respectively.

TEXT 7

kara-nyāsaṁ tataḥ kuryād
dvādaśākṣara-vidyayā
praṇavādi-ya-kārāntam
aṅguly-aṅguṣṭha-parvasu

SYNONYMS

kara-nyāsam-the ritual known as kara-nyāsa, which assigns the syllables of the mantra to the fingers; tataḥ-thereafter; kuryāt-should execute; dvādaśa-akṣara-composed of twelve syllables; vidyayā-with the mantra; praṇava-ādi-beginning with the oṁkāra; ya-kāra-antam-ending with the syllable ya; aṅguli-on the fingers, beginning with the index finger; aṅguṣṭha-parvasu-to the joints of the thumbs.

Then one should chant the mantra composed of twelve syllables [oṁ namo bhagavate vāsudevāya]. Preceding each syllable by the oṁkāra, one should place the syllables of the mantra on the tips of his fingers, beginning with the index finger of the right hand and concluding with the index finger of the left. The four remaining syllables should be placed on the joints of the thumbs.

TEXTS 8–10

nyased dhṛdaya oṁkāraṁ
vi-kāram anu mūrdhani
ṣa-kāraṁ tu bhruvor madhye
ṇa-kāraṁ śikhayā nyaset
ve-kāraṁ netrayor yuñjyān
na-kāraṁ sarva-sandhiṣu
ma-kāram astram uddiśya
mantra-mūrtir bhaved budhaḥ
savisargaṁ phaḍ-antaṁ tat
sarva-dikṣu vinirdiśet
oṁ viṣṇave nama iti

SYNONYMS

nyaset-should place; hṛdaye-on the heart; oṁkāram-the praṇava, oṁkāra; vi-kāram-the syllable vi of viṣṇave; anu-thereafter; mūrdhani-on the top of the head; ṣa-kāram-the syllable sa; tu-and; bhruvoḥ madhye-between the two eyebrows; ṇa-kāram-the syllable ṇa; śikhayā-on the śikhā on the head; nyaset-should place; vekāram-the syllable ve; netrayoḥ-between the two eyes; yuñjyāt-should be placed; na-kāram-the syllable na of the word namaḥ; sarva-sandhiṣu-on all the joints; ma-kāram-the syllable ma of the word namaḥ; astram-a weapon; uddiśya-thinking; mantra-mūrtiḥ-the form of the mantra; bhavet-should become; budhaḥ-an intelligent person; sa-visargam-with the visarga (ḥ); phaṭ-antam-ending with the sound phaṭ; tat-that; sarva-dikṣu-in all directions; vinirdiśet-should fix; oṁ-praṇava; viṣṇave-unto Lord Viṣṇu; namaḥ-obeisances; iti-thus.

One must then chant the mantra of six syllables [oṁ viṣṇave namaḥ]. One should place the syllable "oṁ" on his heart, the syllable "vi" on the top of his head, the syllable "ṣa" between his eyebrows, the syllable "ṇa" on his tuft of hair [śikhā], and the syllable "ve" between his eyes. The chanter of the mantra should then place the syllable "na" on all the joints of his body and meditate on the syllable "ma" as being a weapon. He should thus become the perfect personification of the mantra. Thereafter, adding visarga to the final syllable "ma," he should chant the mantra "maḥ astrāya phaṭ" in all directions, beginning from the east. In this way, all directions will be bound by the protective armor of the mantra.

TEXT 11

ātmānaṁ paramaṁ dhyāyed
dhyeyaṁ ṣaṭ-śaktibhir yutam
vidyā-tejas-tapo-mūrtim
imaṁ mantram udāharet

SYNONYMS

ātmānam-the self; paramam-the supreme; dhyāyet-one should meditate on; dhyeyam-worthy to be meditated on; ṣaṭ-śaktibhiḥ-the six opulences; yutam-possessed of; vidyā-learning; tejaḥ-influence; tapaḥ-austerity; mūrtim-personified; imam-this; mantram-mantra; udāharet-should chant.

After finishing this chanting, one should think himself qualitatively one with the Supreme Personality of Godhead, who is full in six opulences and is worthy to be meditated upon. Then one should chant the following protective prayer to Lord Nārāyaṇa, the Nārāyaṇa-kavaca.

TEXT 12

oṁ harir vidadhyān mama sarva-rakṣāṁ
nyastāṅghri-padmaḥ patagendra-pṛṣṭhe
darāri-carmāsi-gadeṣu-cāpa-
pāśān dadhāno 'ṣṭa-guṇo 'ṣṭa-bāhuḥ

SYNONYMS

oṁ-O Lord; hariḥ-the Supreme Personality of Godhead; vidadhyāt-may He bestow; mama-my; sarva-rakṣām-protection from all sides; nyasta-placed; aṅghri-padmaḥ-whose lotus feet; patagendra-pṛṣṭhe-on the back of Garuḍa, the king of all birds; dara-conchshell; ari-disc; carma-shield; asi-sword; gadā-club; iṣu-arrows; cāpa-bow; pāśān-ropes; dadhānaḥ-holding; aṣṭa-possessing eight; guṇaḥ-perfections; aṣṭa-eight; bāhuḥ-arms.

The Supreme Lord, who sits on the back of the bird Garuḍa, touching him with His lotus feet, holds eight weapons-the conchshell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because He fully possesses the eight mystic powers [aṇimā, laghimā, etc.].

Thinking oneself one with the Supreme is called ahaṅgrahopāsanā. Through ahaṅgrahopāsanā one does not become God, but he thinks of himself as qualitatively one with the Supreme. Understanding that as a spirit soul he is equal in quality to the supreme soul the way the water of a river is of the same nature as the water of the sea, one should meditate upon the Supreme Lord, as described in this verse, and seek His protection. The living entities are always subordinate to the Supreme. Consequently their duty is to always seek the mercy of the Lord in order to be protected by Him in all circumstances.

TEXT 13

jaleṣu māṁ rakṣatu matsya-mūrtir
yādo-gaṇebhyo varuṇasya pāśāt
sthaleṣu māyāvaṭu-vāmano ’vyāt
trivikramaḥ khe ’vatu viśvarūpaḥ

SYNONYMS

jaleṣu-in the water; mām-me; rakṣatu-protect; matsya-mūrtiḥ-the Supreme Lord in the form of a great fish; yādaḥ-gaṇebhyaḥ-from fierce aquatic animals; varuṇasya-of the demigod known as Varuṇa; pāśāt-from the arresting rope; sthaleṣu-on the land; māyā-vaṭu-the merciful form of the Lord as a dwarf; vāmanaḥ-named Vāmanadeva; avyāt-may He protect; trivikramaḥ-Trivikrama, whose three gigantic steps took the three worlds from Bali; khe-in the sky; avatu-may the Lord protect; viśvarūpaḥ-the gigantic universal form.

May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod Varuṇa. By expanding His illusory energy, the Lord assumed the form of the dwarf Vāmana. May Vāmana protect me on the land. Since the gigantic form of the Lord, Viśvarūpa, conquers the three worlds, may He protect me in the sky.

This mantra seeks the protection of the Supreme Personality of Godhead in the water, land and sky in His incarnations as the fish, Vāmanadeva and the Viśvarūpa.

TEXT 14

durgeṣv aṭavy-āji-mukhādiṣu prabhuḥ
pāyān nṛsiṁho ’sura-yūthapāriḥ
vimuñcato yasya mahāṭṭa-hāsaṁ
diśo vinedur nyapataṁś ca garbhāḥ

SYNONYMS

durgeṣu-in places where travel is very difficult; aṭavi-in the dense forest; āji-mukha-ādiṣu-on the war front and so on; prabhuḥ-the Supreme Lord; pāyāt-may He protect; nṛsiṁhaḥ-Lord Nṛsiṁhadeva; asura-yūthapa-of Hiraṇyakaśipu, the leader of the demons; ariḥ-the enemy; vimuñcataḥ-releasing; yasya-of whom; mahā-aṭṭa-hāsam-great and fearful laughing; diśaḥ-all the directions; vineduḥ-resounded through; nyapatan-fell down; ca-and; garbhāḥ-the embryos of the wives of the demons.

May Lord Nṛsiṁhadeva, who appeared as the enemy of Hiraṇyakaśipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefront.

TEXT 15

rakṣatv asau mādhvani yajña-kalpaḥ
sva-daṁṣṭrayonnīta-dharo varāhaḥ
rāmo ’dri-kūṭeṣv atha vipravāse
salakṣmaṇo ’vyād bharatāgrajo ’smān

SYNONYMS

rakṣatu-may the Lord protect; asau-that; mā-me; adhvani-on the street; yajña-kalpaḥ-who is ascertained by performance of ritualistic ceremonies; sva-daṁṣṭrayā-by His own tusk; unnīta-raising; dharaḥ-the planet earth; varāhaḥ-Lord Boar; rāmaḥ-Lord Rāma; adri-kūṭeṣu-on the summits of the mountains; atha-then; vipravāse-in foreign countries; sa-lakṣmaṇaḥ-with His brother Lakṣmaṇa; avyāt-may He protect; bharata-agrajaḥ-the elder brother of Mahārāja Bharata; asmān-us.

The Supreme indestructible Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yajñeśvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May Paraśurāma protect me on the tops of mountains, and may the elder brother of Bharata, Lord Rāmacandra, along with His brother Lakṣmaṇa, protect me in foreign countries.

There are three Rāmas. One Rāma is Paraśurāma (Jāmadāgnya). another Rāma is Lord Rāmacandra, and a third Rāma is Lord Balarāma. In this verse the words rāmo’dri-kūṭeṣv atha indicate Lord Paraśurāma. The brother of Bharata Mahārāja and Lakṣmaṇa is Lord Rāmacandra.

TEXT 16

mām ugra-dharmād akhilāt pramādān
nārāyaṇaḥ pātu naraś ca hāsāt
dattas tv ayogād atha yoga-nāthaḥ
pāyād guṇeśaḥ kapilaḥ karma-bandhāt

SYNONYMS

mām-me; ugra-dharmāt-from unnecessary religious principles; akhilāt-from all kinds of activities; pramādāt-which are enacted in madness; nārāyaṇaḥ-Lord Nārāyaṇa; pātu-may He protect; naraḥ ca-and Nara; hāsāt-from unnecessary pride; dattaḥ-Dattātreya; tu-of course; ayogāt-from the path of false yoga; atha-indeed; yoga-nāthaḥ-the master of all mystic powers; pāyāt-may He protect; guṇa-īśaḥ-the master of all spiritual qualities; kapilaḥ-Lord Kapila; karma-bandhāt-from the bondage of fruitive activities.

May Lord Nārāyaṇa protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord Dattātreya, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.

TEXT 17

sanat-kumāro 'vatu kāmadevād
dhayaśīrṣā māṁ pathi deva-helanāt
devarṣi-varyaḥ puruṣārcanāntarāt
kūrmo harir māṁ nirayād aśeṣāt

SYNONYMS

sanat-kumāraḥ-the great brahmacārī named Sanat-kumāra; avatu-may he protect; kāma-devāt-from the hands of Cupid or lusty desire; haya-śīrṣā-Lord Hayagrīva, the incarnation of the Lord whose head is like that of a horse; mām-me; pathi-on the path; deva-helanāt-from neglecting to offer respectful obeisances to brāhmaṇas, Vaiṣṇavas and the Supreme Lord; devarṣi-varyaḥ-the best of the saintly sages, Nārada; puruṣa-arcana-antarāt-from the offenses in worshiping the Deity; kūrmaḥ-Lord Kūrma, the tortoise; hariḥ-the Supreme Personality of Godhead; mām-me; nirayāt-from hell; aśeṣāt-unlimited.

May Sanat-kumāra protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagrīva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarṣi Nārada protect me from committing offenses in worshiping the Deity, and may Lord Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumāra, the great brahmacārī devotee. Nārada Muni, who is the guide for arcana, is the author of the Nārada-pañcarātra, which prescribes the regulative principles for worshiping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarṣi Nārada in order to avoid the thirty-two offenses while worshiping the Deity. These offenses in Deity worship are mentioned in The Nectar of Devotion.

TEXT 18

dhanvantarir bhagavān pātv apathyād
dvandvād bhayād ṛṣabho nirjitātmā
yajñaś ca lokād avatāj janāntād
balo gaṇāt krodha-vaśād ahīndraḥ

SYNONYMS

dhanvantariḥ-the incarnation Dhanvantari, the physician; bhagavān-the Supreme Personality of Godhead; pātu-may He protect me; apathyāt-from things injurious to the health, such as meat and intoxicants; dvandvāt-from duality; bhayāt-from fear; ṛṣabhaḥ-Lord Ṛṣabhadeva; nirjita-ātmā-who fully controlled his mind and self; yajñaḥ-Yajña; ca-and; lokāt-from the defamation of the populace; avatāt-may He protect; jana-antāt-from dangerous positions created by other people; balaḥ-Lord Balarāma; gaṇāt-from the hordes of; krodha-vaśāt-the angry serpents; ahīndraḥ-Lord Balarāma in the form of the serpent Śeṣa Nāga.

May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Ṛṣabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yajña protect me from defamation and harm from the populace, and may Lord Balarāma as Śeṣa protect me from envious serpents.

To live within this material world, one must face many dangers, as described herein. For example, undesirable food poses a danger to health, and therefore one must give up such food. The Dhanvantari incarnation can protect us in this regard. Since Lord Viṣṇu is the Supersoul of all living entities, if He likes He can save us from adhibhautika disturbances, disturbances from other living entities. Lord Balarāma is the Śeṣa incarnation, and therefore He can save us from angry serpents or envious persons, who are always ready to attack.

TEXT 19

dvaipāyano bhagavān aprabodhād
buddhas tu pāṣaṇḍa-gaṇa-pramādāt
kalkiḥ kaleḥ kāla-malāt prapātu
dharmāvanāyoru-kṛtāvatāraḥ

SYNONYMS

dvaipāyanaḥ-Śrīla Vyāsadeva, the giver of all Vedic knowledge; bhagavān-the most powerful incarnation of the Supreme Personality of Godhead; aprabodhāt-from ignorance of the śāstra; buddhaḥ tu-also Lord Buddha; pāṣaṇḍa-gaṇa-of atheists creating disillusionment for innocent persons; pramādāt-from the madness; kalkiḥ-Lord Kalki, the incarnation of Keśava; kaleḥ-of this Kali-yuga; kāla-malāt-from the darkness of the age; prapātu-may He protect; dharma-avanāya-for the protection of religious principles; uru-very great; kṛta-avatāraḥ-who took an incarnation.

May the Personality of Godhead in His incarnation as Vyāsadeva protect me from all kinds of ignorance resulting from the absence of Vedic knowledge. May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action. May Kalkideva, the Supreme Personality of Godhead, who appeared as an incarnation to protect religious principles, protect me from the dirt of the age of Kali.

This verse mentions various incarnations of the Supreme Personality of Godhead who appear for various purposes. Śrīla Vyāsadeva, Mahāmuni, compiled the Vedic literature for the benefit of all human society. If one wants to be protected from the reactions of ignorance even in this age of Kali, one may consult the books left by Śrīla Vyāsadeva, Upaniṣads, Vedānta-sūtra (Brahma-sūtra), Mahābhārata, Śrīmad-Bhāgavatam Mahā-Purāṇa (Vyāsadeva's commentary on the Brahma-sūtra) and the other seventeen

Purāṇas. Only by the mercy of Śrīla Vyāsadeva do we have so many volumes of transcendental knowledge to save us from the clutches of ignorance.

As described by Śrīla Jayadeva Gosvāmī in his Daśāvatāra-stotra, Lord Buddha apparently decried the Vedic knowledge:

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya-darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagad-īśa hare

The mission of Lord Buddha was to save people from the abominable activity of animal killing and to save the poor animals from being unnecessarily killed. When pāṣaṇḍīs were cheating by killing animals on the plea of sacrificing them in Vedic yajñas, the Lord said, "If the Vedic injunctions allow animal killing, I do not accept the Vedic principles." Thus he actually saved people who acted according to Vedic principles. One should therefore surrender to Lord Buddha so that he can help one avoid misusing the injunctions of the Vedas.

The Kalki avatāra is the fierce incarnation who vanquishes the class of the atheists born in this age of Kali. Now, in the beginning of Kali-yuga, many irreligious principles are in effect, and as Kali-yuga advances, many pseudo religious principles will certainly be introduced, and people will forget the real religious principles enunciated by Lord Kṛṣṇa before the beginning of Kali-yuga, namely principles of surrender unto the lotus feet of the Lord. Unfortunately, because of Kali-yuga, foolish people do not surrender to the lotus feet of Kṛṣṇa. Even most people who claim to belong to the Vedic system of religion are actually opposed to the Vedic principles. Every day they manufacture a new type of dharma on the plea that whatever one manufactures is also a path of liberation. Atheistic men generally say, yata mata tata patha. According to this view, there are hundreds and thousands of different opinions in human society, and each opinion is a valid religious principle. This philosophy of rascals has killed the religious principles mentioned in the Vedas, and such philosophies will become increasingly influential as Kali-yuga progresses. In the last stage of Kali-yuga, Kalkideva, the fierce incarnation of Keśava, will descend to kill all the atheists and will save only the devotees of the Lord.

TEXT 20

māṁ keśavo gadayā prātar avyād
govinda āsaṅgavam ātta-veṇuḥ
nārāyaṇaḥ prāhṇa udātta-śaktir
madhyan-dine viṣṇur arīndra-pāṇiḥ

SYNONYMS

mām-me; keśavaḥ-Lord Keśava; gadayā-by His club; prātaḥ-in the morning hours; avyāt-may He protect; govindaḥ-Lord Govinda; āsaṅgavam-during the second part of the day; ātta-veṇuḥ-holding His flute; nārāyaṇaḥ-Lord Nārāyaṇa with four hands; prāhṇaḥ-during the third part of the day; udātta-śaktiḥ-controlling different types of potencies; madhyam-dine-during the fourth part of the day; viṣṇuḥ-Lord Viṣṇu; arīndra-pāṇiḥ-bearing the disc in His hand to kill the enemies.

May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day. May Lord Nārāyaṇa, who is equipped with all potencies, protect me in the third part of the day, and may Lord Viṣṇu, who carries a disc to kill His enemies, protect me in the fourth part of the day.

According to Vedic astronomical calculations, day and night are each divided into thirty ghaṭikās (twenty-four minutes), instead of twelve hours. Generally, each day and each night is divided into six parts consisting of five ghaṭikās. In each of these six portions of the day and night, the Lord may be addressed for protection according to different names. Lord Keśava, the proprietor of the holy place of Mathurā, is the Lord of the first portion of the day, and Govinda, the Lord of Vṛndāvana. is the master of the second portion.

TEXT 21

devo 'parāhṇe madhu-hogradhanvā
sāyaṁ tri-dhāmāvatu mādhavo mām
doṣe hṛṣīkeśa utārdha-rātre
niśītha eko 'vatu padmanābhaḥ

SYNONYMS

devaḥ-the Lord; aparāhṇe-in the fifth part of the day; madhu-hā-named Madhusūdana; ugra-dhanvā-bearing the very fearful bow known as Śārṅga; sāyam-the sixth part of the day; tri-dhāmā-manifesting as the three deities Brahmā, Viṣṇu and Maheśvara; avatu-may He protect; mādhavaḥ-named Mādhava; mām-me; doṣe-during the first portion of the night; hṛṣīkeśaḥ-Lord Hṛṣīkeśa; uta-also; ardha-rātre-during the second part of the night; niśīthe-during the third part of the night; ekaḥ-alone; avatu-may He protect; padmanābhaḥ-Lord Padmanābha.

May Lord Madhusūdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, may Lord Mādhava, appearing as Brahmā, Viṣṇu and Maheśvara, protect me, and in the beginning of night may Lord Hṛṣīkeśa protect me. At the dead of night [in the second and third parts of night] may Lord Padmanābha alone protect me.

TEXT 22

śrīvatsa-dhāmāpara-rātra īśaḥ
pratyūṣa īśo 'si-dharo janārdanaḥ
dāmodaro 'vyād anusandhyaṁ prabhāte
viśveśvaro bhagavān kāla-mūrtiḥ

SYNONYMS

śrīvatsa-dhāmā-the Lord, on whose chest the mark of Śrīvatsa is resting; apara-rātre-in the fourth part of the night; īśaḥ-the Supreme Lord; pratyūṣe-in the end of the night; īśaḥ-the Supreme Lord; asi-dharaḥ-carrying a sword in the hand; janārdanaḥ-Lord Janārdana; dāmodaraḥ-Lord Dāmodara; avyāt-may He protect; anusandhyam-during each junction or twilight; prabhāte-in the early morning (the sixth part of the night); viśva-īśvaraḥ-the Lord of the whole universe; bhagavān-the Supreme Personality of Godhead; kāla-mūrtiḥ-the personification of time.

May the Supreme Personality of Godhead, who bears the Śrīvatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord Janārdana, who carries a sword in His hand, protect me at the end of night [during the last four ghaṭikās of night]. May Lord Dāmodara protect me in the early morning, and may Lord Viśveśvara protect me during the junctions of day and night.

TEXT 23

cakraṁ yugāntānala-tigma-nemi
bhramat samantād bhagavat-prayuktam
dandagdhi dandagdhy ari-sainyam āśu
kakṣaṁ yathā vāta-sakho hutāśaḥ

SYNONYMS

cakram-the disc of the Lord; yuga-anta-at the end of the millennium; anala-like the fire of devastation; tigma-nemi-with a sharp rim; bhramat-wandering; samantāt-on all sides; bhagavat-prayuktam-being engaged by the Lord; dandagdhi dandagdhi-please burn completely, please burn completely; ari-sainyam-the army of our enemies; āśu-immediately; kakṣam-dry grass; yathā-like; vāta-sakhaḥ-the friend of the wind; hutāśaḥ-blazing fire.

Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarśana cakra burn our enemies to ashes.

TEXT 24

gade 'śani-sparśana-visphuliṅge
niṣpiṇḍhi niṣpiṇḍhy ajita-priyāsi
kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo-
bhūta-grahāṁś cūrṇaya cūrṇayārīn

SYNONYMS

gade-O club in the hands of the Supreme Personality of Godhead; aśani-like thunderbolts; sparśana-whose touch; visphuliṅge-giving off sparks of fire; niṣpiṇḍhi niṣpiṇḍhi-pound to pieces, pound to pieces; ajita-priyā-very dear to the Supreme Personality of Godhead; asi-you are; kuṣmāṇḍa-imps named Kuṣmāṇḍas; vaināyaka-ghosts named Vaināyakas; yakṣa-ghosts named Yakṣas; rakṣaḥ-ghosts named Rākṣasas; bhūta-ghosts named Bhūtas; grahān-and evil demons named Grahas; cūrṇaya-pulverize; cūrṇaya-pulverize; arīn-my enemies.

O club in the hand of the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, Bhūtas and Grahas. Please pulverize them.

TEXT 25

tvaṁ yātudhāna-pramatha-preta-mātṛ-
piśāca-vipragraha-ghora-dṛṣṭīn
darendra vidrāvaya kṛṣṇa-pūrito
bhīma-svano 'rer hṛdayāni kampayan

SYNONYMS

tvam-you; yātudhāna-Rākṣasas; pramatha-Pramathas; preta-Pretas; mātṛ-Mātās; piśāca-Piśācas; vipra-graha-brāhmaṇa ghosts; ghora-dṛṣṭīn-who have very fearful eyes; darendra-O Pāñcajanya, the conchshell in the hands of the Lord; vidrāvaya-drive away; kṛṣṇa-pūritaḥ-being filled with air from the mouth of Kṛṣṇa; bhīma-svanaḥ-sounding extremely fearful; areḥ-of the enemy; hṛdayāni-the cores of the hearts; kampayan-causing to tremble.

O best of conchshells, O Pāñcajanya in the hands of the Lord, you are always filled with the breath of Lord Kṛṣṇa. Therefore you create a fearful sound vibration that causes trembling in the hearts of enemies like the Rākṣasas, pramatha ghosts, Pretas, Mātās, Piśācas and brāhmaṇa ghosts with fearful eyes.

TEXT 26

tvaṁ tigma-dhārāsi-varāri-sainyam
īśa-prayukto mama chindhi chindhi
cakṣūṁṣi carmañ chata-candra chādaya
dviṣām aghonāṁ hara pāpa-cakṣuṣām

SYNONYMS

tvam-you; tigma-dhāra-asi-vara-O best of swords possessing very sharp blades; ari-sainyam-the soldiers of the enemy; īśa-prayuktaḥ-being engaged by the Supreme Personality of Godhead; mama-my; chindhi chindhi-chop to pieces, chop to pieces; cakṣūṁṣi-the eyes; carman-O shield; śata-candra-possessing brilliant circles like a hundred moons; chādaya-please cover; dviṣām-of those who are envious of me; aghonām-who are completely sinful; hara-please take away; pāpa-cakṣuṣām-of those whose eyes are very sinful.

O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to pieces. Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes.

TEXTS 27–28

yan no bhayaṁ grahebhyo 'bhūt
ketubhyo nṛbhya eva ca
sarīsṛpebhyo daṁṣṭribhyo
bhūtebhyo 'ṁhobhya eva ca
sarvāṇy etāni bhagavan-
nāma-rūpānukīrtanāt

prayāntu saṅkṣayaṁ sadyo
ye naḥ śreyaḥ-pratīpakāḥ

SYNONYMS

yat-which; naḥ-our; bhayam-fear; grahebhyaḥ-from the Graha demons; abhūt-was; ketubhyaḥ-from meteors, or falling stars; nṛbhyaḥ-from envious human beings; eva ca-also; sarīsṛpebhyaḥ-from snakes or scorpions; daṁṣṭribhyaḥ-from animals with fierce teeth like tigers, wolves and boars; bhūtebhyaḥ-from ghosts or the material elements (earth, water, fire, etc.); aṁhobhyaḥ-from sinful activities; eva ca-as well as; sarvāṇi etāni-all these; bhagavat-nāma-rūpa-anukīrtanāt-by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; prayāntu-let them go; saṅkṣayam-to complete destruction; sadyaḥ-immediately; ye-which; naḥ-our; śreyaḥ-pratīpakāḥ-hindrances to well-being.

May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 29

garuḍo bhagavān stotra-
stobhaś chandomayaḥ prabhuḥ
rakṣatv aśeṣa-kṛcchrebhyo
viṣvaksenaḥ sva-nāmabhiḥ

SYNONYMS

garuḍaḥ-His Holiness Garuḍa, the carrier of Lord Viṣṇu; bhagavān-as powerful as the Supreme Personality of Godhead; stotra-stobhaḥ-who is glorified by selected verses and songs; chandaḥ-mayaḥ-the personified Vedas; prabhuḥ-the lord; rakṣatu-may He protect; aśeṣa-kṛcchrebhyaḥ-from unlimited miseries; viṣvaksenaḥ-Lord Viṣvaksena; sva-nāmabhiḥ-by His holy names.

Lord Garuḍa, the carrier of Lord Viṣṇu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord Viṣvaksena, the Personality of Godhead, also protect us from all dangers by His holy names.

TEXT 30

sarvāpadbhyo harer nāma-
rūpa-yānāyudhāni naḥ
buddhīndriya-manaḥ-prāṇān
pāntu pārṣada-bhūṣaṇāḥ

SYNONYMS

sarva-āpadbhyaḥ-from all kinds of danger; hareḥ-of the Supreme Personality of Godhead; nāma-the holy name; rūpa-the transcendental form; yāna-the carriers; āyudhāni-and all the weapons; naḥ-our; buddhi-intelligence; indriya-senses; manaḥ-mind; prāṇān-life air; pāntu-may they protect and maintain; pārṣada-bhūṣaṇāḥ-the decorations who are personal associates.

May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.

There are various associates of the transcendental Personality of Godhead, and His weapons and carrier are among them. In the spiritual world, nothing is material. The sword, bow, club, disc and everything decorating the personal body of the Lord are spiritual living force. Therefore the Lord is called advaya jñāna, indicating that there is no difference between Him and His names, forms, qualities, weapons and so on. Anything pertaining to Him is in the same category of spiritual existence. They are all engaged in the service of the Lord in varieties of spiritual forms.

TEXT 31

yathā hi bhagavān eva
vastutaḥ sad asac ca yat
satyenānena naḥ sarve
yāntu nāśam upadravāḥ

SYNONYMS

yathā-just as; hi-indeed; bhagavān-the Supreme Personality of Godhead; eva-undoubtedly; vastutaḥ-at the ultimate issue; sat-manifested; asat-unmanifested; ca-and; yat-whatever; satyena-by the truth; anena-this; naḥ-our; sarve-all; yāntu-let them go; nāśam-to annihilation; upadravāḥ-disturbances.

The subtle and gross cosmic manifestation is material, but nevertheless it is nondifferent from the Supreme Personality of Godhead because He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect. Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.

TEXTS 32–33

yathaikātmyānubhāvānāṁ
vikalpa-rahitaḥ svayam
bhūṣaṇāyudha-liṅgākhyā
dhatte śaktīḥ sva-māyayā
tenaiva satya-mānena
sarva-jño bhagavān hariḥ
pātu sarvaiḥ svarūpair naḥ
sadā sarvatra sarva-gaḥ

SYNONYMS

yathā-just as; aikātmya-in terms of oneness manifested in varieties; anubhāvānām-of those thinking; vikalpa-rahitaḥ-the absence of difference; svayam-Himself; bhūṣaṇa-decorations; āyudha-weapons; liṅga-ākhyāḥ-characteristics and different names; dhatte-possesses; śaktīḥ-potencies like wealth, influence, power, knowledge, beauty and renunciation; sva-māyayā-by expanding His spiritual energy; tena eva-by that; satya-mānena-true understanding; sarva-jñaḥ-omniscient; bhagavān-the Supreme Personality of Godhead; hariḥ-who can take away all the illusion of the living entities; pātu-may He protect; sarvaiḥ-with all; sva-rūpaiḥ-His forms; naḥ-us; sadā-always; sarvatra-everywhere; sarva-gaḥ-who is all-pervasive.

The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

A person highly elevated in spiritual knowledge knows that nothing exists but the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (9.4) where Lord Kṛṣṇa says, mayā tatam idaṁ sarvam, indicating that everything we see is an expansion of His energy. This is confirmed in the Viṣṇu Purāṇa (1.22.52):

ekadeśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

As a fire, although existing in one place, can expand its light and heat everywhere, so the omnipotent Lord, the Supreme Personality of Godhead, although situated in His spiritual abode, expands Himself everywhere, in both the material and spiritual worlds, by His various energies. Since both cause and effect are the Supreme Lord, there is no difference between cause and effect. Consequently the ornaments and weapons of the Lord, being expansions of His spiritual energy, are not different from Him. There is no difference between the Lord and His variously presented energies. This is also confirmed in the Padma Purāṇa:

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

The holy name of the Lord is fully identical with the Lord, not partially. The word pūrṇa means ”complete.” The Lord is omnipotent and omniscient, and similarly, His name, form, qualities, paraphernalia and everything pertaining to Him are complete, pure, eternal and free from material contamination. The prayer to the ornaments and carriers of the Lord is not false, for they are as good as the Lord. Since the Lord is all-pervasive, He exists in everything, and everything exists in Him. Therefore even worship of the Lord's weapons or ornaments has the same potency as worship of the Lord. Māyāvādīs refuse to accept the form of the Lord, or they say that the form of the Lord is māyā, or false, but one should note very carefully that this is not acceptable. Although the Lord's original form and His impersonal expansion are one, the Lord maintains His form, qualities and abode eternally. Therefore this prayer says, pātu sarvaiḥ svarūpair naḥ sadā sarvatra sama-gaḥ: ”May the Lord, who is all-pervasive in His various forms, protect us everywhere.” The Lord is always present everywhere by His name, form, qualities, attributes and paraphernalia, and they all have equal power to protect the devotees. Śrīla Madhvācārya explains this as follows:

eka eva paro viṣṇur
bhūṣāheti dhvajeṣv ajaḥ
tat-tac-chakti-pradatvena
svayam eva vyavasthitaḥ
satyenānena māṁ devaḥ
pātu sarveśvaro hariḥ

TEXT 34

vidikṣu dikṣūrdhvam adhaḥ samantād
antar bahir bhagavān nārasiṁhaḥ
prahāpayaḹ loka-bhayaṁ svanena
sva-tejasā grasta-samasta-tejāḥ

SYNONYMS

vidikṣu-in all corners; dikṣu-in all directions (east, west, north and south); ūrdhvam-above; adhaḥ-below; samantāt-on all sides; antaḥ-internally; bahiḥ-externally; bhagavān-the Supreme Personality of Godhead; nārasiṁhaḥ-in the form of Nṛsiṁhadeva (half-lion and half-man); prahāpayan-completely destroying; loka-bhayam-fear created by animals, poison, weapons, water, air, fire and so on; svanena-by His roar or the vibration of His name by His devotee Prahlāda Mahārāja; sva-tejasā-by His personal effulgence; grasta-covered; samasta-all other; tejāḥ-influences.

Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsiṁhadeva. May Lord Nṛsiṁhadeva, roaring for His devotee Prahlāda Mahārāja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May Nṛsiṁhadeva protect us in all directions and in all corners, above, below, within and without.

TEXT 35

maghavann idam ākhyātaṁ
varma nārāyaṇātmakam
vijeṣyase 'ñjasā yena
daṁśito 'sura-yūthapān

SYNONYMS

maghavan-O King Indra; idam-this; ākhyātam-described; varma-mystic armor; nārāyaṇa-ātmakam-related to Nārāyaṇa; vijeṣyase-you will conquer; añjasā-very easily; yena-by which; daṁśitaḥ-being protected; asura-yūthapān-the chief leaders of the demons.

Viśvarūpa continued: O Indra, this mystic armor related to Lord Nārāyaṇa has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

TEXT 36

etad dhārayamāṇas tu
yaṁ yaṁ paśyati cakṣuṣā
padā vā saṁspṛśet sadyaḥ
sādhvasāt sa vimucyate

SYNONYMS

etat-this; dhārayamāṇaḥ-a person employing; tu-but; yam yam-whomever; paśyati-he sees; cakṣuṣā-by his eyes; padā-by his feet; vā-or; saṁspṛśet-may touch; sadyaḥ-immediately; sādhvasāt-from all fear; saḥ-he; vimucyate-is freed.

If one employs this armor, whomever he sees with his eyes or touches with his feet is immediately freed from all the above-mentioned dangers.

TEXT 37

na kutaścid bhayaṁ tasya
vidyāṁ dhārayato bhavet
rāja-dasyu-grahādibhyo
vyādhy-ādibhyaś ca karhicit

SYNONYMS

na-not; kutaścit-from anywhere; bhayam-fear; tasya-of him; vidyām-this mystical prayer; dhārayataḥ-employing; bhavet-may appear; rāja-from the government; dasyu-from rogues and thieves; graha-ādibhyaḥ-from demons and so on; vyādhi-ādibhyaḥ-from diseases and so on; ca-also; karhicit-at any time.

This prayer, Nārāyaṇa-kavaca, constitutes subtle knowledge transcendentally connected with Nārāyaṇa. One who employs this prayer is never disturbed or put in danger by the government, by plunderers, by evil demons or by any type of disease.

TEXT 38

imāṁ vidyāṁ purā kaścit
kauśiko dhārayan dvijaḥ
yoga-dhāraṇayā svāṅgaṁ
jahau sa maru-dhanvani

SYNONYMS

imām-this; vidyām-prayer; purā-formerly; kaścit-someone; kauśikaḥ-Kauśika; dhārayan-using; dvijaḥ-a brāhmaṇa; yoga-dhāraṇayā-by mystic power; sva-aṅgam-his own body; jahau-gave up; saḥ-he; maru-dhanvani-in the desert.

O King of heaven, a brāhmaṇa named Kauśika formerly used this armor when he purposely gave up his body in the desert by mystic power.

TEXT 39

tasyopari vimānena
gandharva-patir ekadā
yayau citrarathaḥ strībhir
vṛto yatra dvija-kṣayaḥ

SYNONYMS

tasya-his dead body; upari-above; vimānena-by airplane; gandharva-patiḥ-the King of Gandharvaloka, Citraratha; ekadā-once upon a time; yayau-went; citrarathaḥ-Citraratha; strībhiḥ-by many beautiful women; vṛtaḥ-surrounded; yatra-where; dvija-kṣayaḥ-the brāhmaṇa Kauśika had died.

Surrounded by many beautiful women, Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brāhmaṇa's body at the spot where the brāhmaṇa had died.

TEXT 40

gaganān nyapatat sadyaḥ
savimāno hy avāk-śirāḥ
sa vālikhilya-vacanād
asthīny ādāya vismitaḥ
prāsya prācī-sarasvatyāṁ
snātvā dhāma svam anvagāt

SYNONYMS

gaganāt-from the sky; nyapatat-fell; sadyaḥ-suddenly; sa-vimānaḥ-with his airplane; hi-certainly; avāk-śirāḥ-with his head downward; saḥ-he; vālikhilya-of the great sages named the Vālikhilyas; vacanāt-by the instructions; asthīni-all the bones; ādāya-taking; vismitaḥ-struck with wonder; prāsya-throwing; prācī-sarasvatyām-in the River Sarasvatī, which flows to the east; snātvā-bathing in that river; dhāma-to the abode; svam-his own; anvagāt-returned.

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named the Vālikhilyas to throw the brāhmaṇa's bones in the nearby River Sarasvatī. He had to do this and bathe in the river before returning to his own abode.

TEXT 41

śrī-śuka uvāca

ya idaṁ śṛṇuyāt kāle
yo dhārayati cādṛtaḥ
taṁ namasyanti bhūtāni
mucyate sarvato bhayāt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yaḥ-anyone who; idam-this; śṛṇuyāt-may hear; kāle-at a time of fear; yaḥ-anyone who; dhārayati-employs this prayer; ca-also; ādṛtaḥ-with faith and adoration; tam-unto him; namasyanti-offer respectful obeisances; bhūtāni-all living beings; mucyate-is released; sarvataḥ-from all; bhayāt-fearful conditions.

Śrī Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, one who employs this armor or hears about it with faith and veneration when afraid because of any conditions in the material world is immediately freed from all dangers and is worshiped by all living entities.

TEXT 42

etāṁ vidyām adhigato
viśvarūpāc chatakratuḥ
trailokya-lakṣmīṁ bubhuje
vinirjitya mṛdhe 'surān

SYNONYMS

etām-this; vidyām-prayer; adhigataḥ-received; viśvarūpāt-from the brāhmaṇa Viśvarūpa; śata-kratuḥ-Indra, the King of heaven; trailokya-lakṣmīm-all the opulence of the three worlds; bubhuje-enjoyed; vinirjitya-conquering; mṛdhe-in battle; asurān-all the demons.

King Indra, who performed one hundred sacrifices, received this prayer of protection from Viśvarūpa. After conquering the demons, he enjoyed all the opulences of the three worlds.

This mystical mantric armor given by Viśvarūpa to Indra, the King of heaven, acted powerfully, with the effect that Indra was able to conquer the asuras and enjoy the opulence of the three worlds without impediments. In this regard, Madhvācārya points out:

vidyāḥ karmāṇi ca sadā
guroḥ prāptāḥ phala-pradāḥ
anyathā naiva phaladāḥ
prasannoktāḥ phala-pradāḥ

One must receive all kinds of mantras from a bona fide spiritual master; otherwise the mantras will not be fruitful. This is also indicated in Bhagavad-gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." All mantras should be received through the authorized guru, and the disciple must satisfy the guru in all respects, after surrendering at his lotus feet. In the Padma Purāṇa it is also said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. There are four sampradāyas, or disciplic successions, namely the Brahma-sampradāya, the Rudra-sampradāya, the Śrī sampradāya and the Kumāra-sampradāya. If one wants to advance in spiritual power, one must receive his mantras from one of these bona fide sampradāyas; otherwise he will never successfully advance in spiritual life.

Thus end the Bhaktivedanta purports of the Sixth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Nārāyaṇa-kavaca Shield."

20.7.8 Chapter Nine

Appearance of the Demon Vṛtrāsura

As described in this chapter, Indra, the King of heaven, killed Viśvarūpa, and therefore Viśvarūpa's father performed a yajña to kill Indra. When Vṛtrāsura appeared from that yajña, the demigods, in fear, sought shelter of the Supreme Personality of Godhead and glorified Him.

Because of affection for the demons, Viśvarūpa secretly supplied them the remnants of yajña. When Indra learned about this, he beheaded Viśvarūpa, but he later regretted killing Viśvarūpa because Viśvarūpa was a brāhmaṇa. Although competent to neutralize the sinful reactions for killing a brāhmaṇa, Indra did not do so. Instead he accepted the reactions. Later, he distributed these reactions among the land, water, trees and women in general. Since the land accepted one fourth of the sinful reactions, a portion of the land turned into desert. The trees were also given one fourth of the sinful reactions, and therefore they drip sap, which is prohibited for drinking. Because women accepted one fourth of the sinful reactions, they are untouchable during their menstrual period. Since water was also infested with sinful reactions, when bubbles appear in water it cannot be used for any purpose.

After Viśvarūpa was killed, his father, Tvaṣṭā, performed a sacrifice to kill King Indra. Unfortunately, if mantras are chanted irregularly, they yield an opposite result. This happened when Tvaṣṭā performed this yajña. While performing the sacrifice to kill Indra. Tvaṣṭā chanted a mantra to increase Indra's enemies, but because he chanted the mantra wrong, the sacrifice produced an asura named Vṛtrāsura, of whom Indra was the enemy. When Vṛtrāsura was generated from the sacrifice, his fierce features made the whole world afraid, and his personal effulgence diminished even the power of the demigods. Finding no other means of protection, the demigods began to worship the Supreme Personality of Godhead, the enjoyer of all the results of sacrifice, who is supreme throughout the entire universe. The demigods all worshiped Him because ultimately no one but Him can protect a living entity from fear and danger. Seeking shelter of a demigod instead of worshiping the Supreme Personality of Godhead is compared to trying to cross the ocean by grasping the tail of a dog. A dog can swim, but that does not mean that one can cross the ocean by grasping a dog's tail.

Being pleased with the demigods, the Supreme Personality of Godhead advised them to approach Dadhīci to beg him for the bones of his own body. Dadhīci would comply with the request of the demigods, and with the help of his bones Vṛtrāsura could be killed.

TEXT 1

śrī-śuka uvāca
tasyāsan viśvarūpasya
śirāṁsi trīṇi bhārata
soma-pīthaṁ surā-pītham
annādam iti śuśruma

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasya-of him; āsan-there were; viśvarūpasya-of Viśvarūpa, the priest of the demigods; śirāṁsi-heads; trīṇi-three; bhārata-O Mahārāja Parīkṣit; soma-pītham-used for drinking the beverage soma; surā-pītham-used for drinking wine; anna-adam-used for eating; iti-thus; śuśruma-I have heard by the paramparā system.

Śrī Śukadeva Gosvāmī continued: Viśvarūpa, who was engaged as the priest of the demigods, had three heads. He used one to drink the beverage soma-rasa, another to drink wine and the third to eat food. O King Parīkṣit, thus I have heard from authorities.

One cannot directly perceive the kingdom of heaven, its king and other inhabitants, or how they perform their various engagements, for no one can go to the heavenly planets. Although modern scientists have invented many powerful space vehicles, they cannot even go to the moon, not to speak of other planets. By direct experience one cannot learn anything beyond the range of human perception. One must hear from authorities. Therefore Śukadeva Gosvāmī, a great personality, says, "What I am describing to you, O King, is what I have heard from authoritative sources." This is the Vedic system. The Vedic knowledge is called śruti because it must be received by being heard from authorities. It is beyond the realm of our false experimental knowledge.

TEXT 2

sa vai barhiṣi devebhyo
bhāgaṁ pratyakṣam uccakaiḥ
adadad yasya pitaro
devāḥ sapraśrayaṁ nṛpa

SYNONYMS

saḥ-he (Viśvarūpa); vai-indeed; barhiṣi-in the sacrificial fire; devebhyaḥ-unto the particular demigods; bhāgam-the proper share; pratyakṣam-visibly; uccakaiḥ-by loud chanting of the mantras; adadat-offered; yasya-of whom; pitaraḥ-the fathers; devāḥ-demigods; sa-praśrayam-very humbly in a gentle voice; nṛpa-O King Parīkṣit.

O Mahārāja Parīkṣit, the demigods were related to Viśvarūpa from his father's side, and therefore he visibly offered clarified butter in the fire while chanting mantras such as indrāya idaṁ svāhā ["this is meant for King Indra"] and idam agnaye ["this is for the demigod of fire"]. He loudly chanted these mantras and offered each of the demigods his proper share.

TEXT 3

sa eva hi dadau bhāgaṁ
parokṣam asurān prati
yajamāno 'vahad bhāgaṁ
mātṛ-sneha-vaśānugaḥ

SYNONYMS

saḥ-he (Viśvarūpa); eva-indeed; hi-certainly; dadau-offered; bhāgam-share; parokṣam-without the knowledge of the demigods; asurān-the demons; prati-unto; yajamānaḥ-performing sacrifice; avahat-offered; bhāgam-share; mātṛ-sneha-by affection for his mother; vaśa-anugaḥ-being compelled.

Although offering clarified butter in the sacrificial fire in the name of the demigods, without the knowledge of the demigods he also offered oblations to the demons because they were his relatives through his mother.

Because of Viśvarūpa's affection for the families of both the demigods and the demons, he appeased the Supreme Lord on behalf of both dynasties. When he offered oblations in the fire on behalf of the asuras, he did so secretly. without the knowledge of the demigods.

TEXT 4

tad deva-helanaṁ tasya
dharmālīkaṁ sureśvaraḥ
ālakṣya tarasā bhītas
tac-chīrṣāṇy acchinad ruṣā

SYNONYMS

tat-that; deva-helanam-offense to the demigods; tasya-of him (Viśvarūpa); dharma-alīkam-cheating in religious principles (pretending to be the priest of the demigods, but secretly acting as the priest of the demons also); sura-īśvaraḥ-the king of the demigods; ālakṣya-observing; tarasā-quickly; bhītaḥ-being afraid (that the demons would gain strength by being blessed by Viśvarūpa); tat-his (Viśvarūpa's); śīrṣāṇi-heads; acchinat-cut off; ruṣā-with great anger.

Once upon a time, however, the King of heaven, Indra, understood that Viśvarūpa was secretly cheating the demigods by offering oblations on behalf of the demons. He became extremely afraid of being defeated by the demons, and in great anger at Viśvarūpa he cut Viśvarūpa's three heads from his shoulders.

TEXT 5

soma-pīthaṁ tu yat tasya

śira āsīt kapiñjalaḥ
kalaviṅkaḥ surā-pītham
annādaṁ yat sa tittiriḥ

SYNONYMS

soma-pītham-used for drinking soma-rasa; tu-however; yat-which; tasya-of him (Viśvarūpa); śiraḥ-the head; āsīt-became; kapiñjalaḥ-a francolin partridge; kalaviṅkaḥ-a sparrow; surā-pītham-meant for drinking wine; anna-adam-used for eating food; yat-which; saḥ-that; tittiriḥ-a common partridge.

Thereafter, the head meant for drinking soma-rasa was transformed into a kapiñjala [francolin partridge]. Similarly, the head meant for drinking wine was transformed into a kalaviṅka [sparrow], and the head meant for eating food became a tittiri [common partridge].

TEXT 6

brahma-hatyām añjalinā
jagrāha yad apīśvaraḥ
saṁvatsarānte tad aghaṁ
bhūtānāṁ sa viśuddhaye
bhūmy-ambu-druma-yoṣidbhyaś
caturdhā vyabhajad dhariḥ

SYNONYMS

brahma-hatyām-the sinful reaction for killing a brāhmaṇa; añjalinā-with folded hands; jagrāha-assumed the responsibility for; yat api-although; īśvaraḥ-very powerful; saṁvatsara-ante-after one year; tat agham-that sinful reaction; bhūtānām-of the material elements; saḥ-he; viśuddhaye-for purification; bhūmi-unto the earth; ambu-water; druma-trees; yoṣidbhyaḥ-and unto women; caturdhā-in four divisions; vyabhajat-divided; hariḥ-King Indra.

Although Indra was so powerful that he could neutralize the sinful reactions for killing a brāhmaṇa, he repentantly accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify himself he distributed the reactions for this sinful killing among the earth, water, trees and women.

TEXT 7

bhūmis turīyaṁ jagrāha
khāta-pūra-vareṇa vai
īriṇaṁ brahma-hatyāyā
rūpaṁ bhūmau pradṛśyate

SYNONYMS

bhūmiḥ-the earth; turīyam-one fourth; jagrāha-accepted; khāta-pūra-of the filling of holes; vareṇa-because of the benediction; vai-indeed; īriṇam-the deserts; brahma-hatyāyāḥ-of the reaction for killing a brāhmaṇa; rūpam-form; bhūmau-on the earth; pradṛśyate-is visible.

In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one fourth of the sinful reactions for killing a brāhmaṇa. Because of those sinful reactions, we find many deserts on the surface of the earth.

Because deserts are manifestations of the earth's diseased condition, no auspicious ritualistic ceremony can be performed in a desert. Persons destined to live in deserts are understood to be sharing the reactions for the sin of brahma-hatyā, the killing of a brāhmaṇa.

TEXT 8

turyaṁ cheda-viroheṇa
vareṇa jagṛhur drumāḥ
teṣāṁ niryāsa-rūpeṇa
brahma-hatyā pradṛśyate

SYNONYMS

turyam-one fourth; cheda-although being cut; viroheṇa-of growing again; vareṇa-because of the benediction; jagṛhuḥ-accepted; drumāḥ-the trees; teṣām-of them; niryāsa-rūpeṇa-by the liquid oozing from the trees; brahma-hatyā-the reaction for killing a brāhmaṇa; pradṛśyate-is visible.

In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted one fourth of the reactions for killing a brāhmaṇa. These reactions are visible in the flowing of sap from trees. [Therefore one is forbidden to drink this sap.]

TEXT 9

śaśvat-kāma-vareṇāṁhas
turīyaṁ jagṛhuḥ striyaḥ
rajo-rūpeṇa tāsv aṁho
māsi māsi pradṛśyate

SYNONYMS

śaśvat-perpetual; kāma-of sexual desire; vareṇa-because of the benediction; aṁhaḥ-the sinful reaction for killing a brāhmaṇa; turīyam-one fourth; jagṛhuḥ-accepted; striyaḥ-women; rajaḥ-rūpeṇa-in the form of the menstrual period; tāsu-in them; aṁhaḥ-the sinful reaction; māsi māsi-every month; pradṛśyate-is visible.

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously, even during pregnancy for as long as sex is not injurious to the embryo, women accepted one fourth of the sinful reactions. As a result of those reactions, women manifest the signs of menstruation every month.

Women as a class are very lusty, and apparently their continuous lusty desires are never satisfied. In return for Lord Indra's benediction that there would be no cessation to their lusty desires, women accepted one fourth of the sinful reactions for killing a brāhmaṇa.

TEXT 10

dravya-bhūyo-vareṇāpas
turīyaṁ jagṛhur malam
tāsu budbuda-phenābhyāṁ
dṛṣṭaṁ tad dharati kṣipan

SYNONYMS

dravya-other things; bhūyaḥ-of increasing; vareṇa-by the benediction; āpaḥ-water; turīyam-one fourth; jagṛhuḥ-accepted; malam-the sinful reaction; tāsu-in the water; budbuda-phenābhyām-by bubbles and foam; dṛṣṭam-visible; tat-that; harati-one collects; kṣipan-throwing away.

And in return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted one fourth of the sinful reactions. Therefore there are bubbles and foam in water. When one collects water, these should be avoided.

If water is mixed with milk, fruit juice or other similar substances, it increases their volume, and no one can understand which has increased. In return for this benediction, water accepted one fourth of Indra's sinful reactions. These sinful reactions are visible in foam and bubbles. Therefore one should avoid foam and bubbles while collecting drinking water.

TEXT 11

hata-putras tatas tvaṣṭā
juhāvendrāya śatrave
indra-śatro vivardhasva
mā ciraṁ jahi vidviṣam

SYNONYMS

hata-putraḥ-who lost his son; tataḥ-thereafter; tvaṣṭā-Tvaṣṭā; juhāva-performed a sacrifice; indrāya-of Indra; śatrave-for creating an enemy; indra-śatro-O enemy of Indra; vivardhasva-increase; mā-not; ciram-after a long time; jahi-kill; vidviṣam-your enemy.

After Viśvarūpa was killed, his father, Tvaṣṭā, performed ritualistic ceremonies to kill Indra. He offered oblations in the sacrificial fire, saying, "O enemy of Indra, flourish to kill your enemy without delay."

There was some defect in Tvaṣṭā's chanting of the mantra because he chanted it long instead of short, and therefore the meaning changed. Tvaṣṭā intended to chant the word indra-śatro, meaning, "O enemy of Indra." In this mantra, the word indra is in the possessive case (ṣaṣṭhī), and the word indra-śatro is called a tat-puruṣa compound (tatpuruṣa-samāsa). Unfortunately, instead of chanting the mantra short, Tvaṣṭā chanted it long, and its meaning changed from "the enemy of Indra" to "Indra, who is an enemy." Consequently instead of an enemy of Indra's, there emerged the body of Vṛtrāsura, of whom Indra was the enemy.

TEXT 12

athānvāhārya-pacanād
utthito ghora-darśanaḥ
kṛtānta iva lokānāṁ
yugānta-samaye yathā

SYNONYMS

atha-thereafter; anvāhārya-pacanāt-from the fire known as Anvāhārya; utthitaḥ-arisen; ghora-darśanaḥ-appearing very fearful; kṛtāntaḥ-personified annihilation; iva-like; lokānām-of all the planets; yuga-anta-of the end of the millennium; samaye-at the time; yathā-just as.

Thereafter, from the southern side of the sacrificial fire known as Anvāhārya came a fearful personality who looked like the destroyer of the entire creation at the end of the millennium.

TEXTS 13–17

viṣvag vivardhamānaṁ tam
iṣu-mātraṁ dine dine
dagdha-śaila-pratīkāśaṁ
sandhyābhrānīka-varcasam
tapta-tāmra-śikhā-śmaśruṁ
madhyāhnārkogra-locanam
dedīpyamāne tri-śikhe
śūla āropya rodasī
nṛtyantam unnadantaṁ ca
cālayantaṁ padā mahīm
darī-gambhīra-vaktreṇa
pibatā ca nabhastalam
lihatā jihvayarkṣāṇi
grasatā bhuvana-trayam
mahatā raudra-daṁṣṭreṇa
jṛmbhamāṇaṁ muhur muhuḥ
vitrastā dudruvur lokā
vīkṣya sarve diśo daśa

SYNONYMS

viṣvak-all around; vivardhamānam-increasing; tam-him; iṣu-mātram-an arrow's flight; dine dine-day after day; dagdha-burnt; śaila-mountain; pratīkāśam-resembling; sandhyā-in the evening; abhra-anīka-like an array of clouds; varcasam-having an effulgence; tapta-melted; tāmra-like copper; śikhā-hair; śmaśrum-moustache and beard; madhyāhna-at midday; arka-like the sun; ugra-locanam-having powerful eyes; dedīpyamāne-blazing; tri-śikhe-three-pointed; śūle-on his spear; āropya-keeping; rodasī-heaven and earth; nṛtyantam-dancing; unnadantam-shouting loudly; ca-and; cālayantam-moving; padā-by his foot; mahīm-the earth; darī-gambhīra-as deep as a cave; vaktreṇa-by the mouth; pibatā-drinking; ca-also; nabhastalam-the sky; lihatā-licking up; jihvayā-by the tongue; ṛkṣāṇi-the stars; grasatā-swallowing; bhuvana-trayam-the three worlds; mahatā-very great; raudra-daṁṣṭreṇa-with fearful teeth; jṛmbhamāṇam-yawning; muhuḥ muhuḥ-again and again; vitrastāḥ-fearful; dudruvuḥ-ran; lokāḥ-people; vīkṣya-seeing; sarve-all; diśaḥ daśa-ten directions.

Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions.

TEXT 18

yenāvṛtā ime lokās
tapasā tvāṣṭra-mūrtinā
sa vai vṛtra iti proktaḥ
pāpaḥ parama-dāruṇaḥ

SYNONYMS

yena-by whom; āvṛtāḥ-covered; ime-all these; lokāḥ-planets; tapasā-by the austerity; tvāṣṭra-mūrtinā-in the form of the son of Tvaṣṭā; saḥ-he; vai-indeed; vṛtraḥ-Vṛtra; iti-thus; proktaḥ-called; pāpaḥ-personified sin; parama-dāruṇaḥ-very fearful.

That very fearful demon, who was actually the son of Tvaṣṭā, covered all the planetary systems by dint of austerity. Therefore he was named Vṛtra, or one who covers everything.

In the Vedas it is said, sa imāḻ lokān āvṛṇot tad vṛtrasya vṛtratvam: because the demon covered all the planetary systems, his name was Vṛtrāsura.

TEXT 19

taṁ nijaghnur abhidrutya
sagaṇā vibudharṣabhāḥ
svaiḥ svair divyāstra-śastraughaiḥ
so 'grasat tāni kṛtsnaśaḥ

SYNONYMS

tam-him; nijaghnuḥ-struck; abhidrutya-running to; sa-gaṇāḥ-with soldiers; vibudha-ṛṣabhāḥ-all the great demigods; svaiḥ svaiḥ-with their own respective; divya-transcendental; astra-bows and arrows; śastra-oghaiḥ-different weapons; saḥ-he (Vṛtra); agrasat-swallowed; tāni-them (the weapons); kṛtsnaśaḥ-all together.

The demigods, headed by Indra, charged the demon with their soldiers, striking him with their own transcendental bows and arrows and other weapons but Vṛtrāsura swallowed all their weapons.

TEXT 20

tatas te vismitāḥ sarve
viṣaṇṇā grasta-tejasaḥ
pratyañcam ādi-puruṣam
upatasthuḥ samāhitāḥ

SYNONYMS

tataḥ-thereafter; te-they (the demigods); vismitāḥ-being struck with wonder; sarve-all; viṣaṇṇāḥ-being very morose; grasta-tejasaḥ-having lost all their personal strength; pratyañcam-to the Supersoul; ādi-puruṣam-the original person; upatasthuḥ-prayed; samāhitāḥ-all gathered together.

Struck with wonder and disappointment upon seeing the strength of the demon, the demigods lost their own strength. Therefore they all met together to try to please the Supersoul, the Supreme Personality of Godhead, Nārāyaṇa, by worshiping Him.

TEXT 21

śrī-devā ūcuḥ
vāyv-ambarāgny-ap-kṣitayas tri-lokā
brahmādayo ye vayam udvijantaḥ
harāma yasmai balim antako 'sau
bibheti yasmād araṇaṁ tato naḥ

SYNONYMS

śrī-devāḥ ūcuḥ-the demigods said; vāyu-composed of air; ambara-sky; agni-fire; ap-water; kṣitayaḥ-and land; tri-lokāḥ-the three worlds; brahma-ādayaḥ-beginning from Lord Brahmā; ye-who; vayam-we; udvijantaḥ-being very much afraid; harāma-offer; yasmai-unto whom; balim-presentation; antakaḥ-the destroyer, death; asau-that; bibheti-fears; yasmāt-from whom; araṇam-shelter; tataḥ-therefore; naḥ-our.

The demigods said: The three worlds are created by the five elements-namely ether, air, fire, water and earth-which are controlled by various demigods, beginning from Lord Brahmā. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

When one is afraid of being killed, one must take shelter of the Supreme Personality of Godhead. He is worshiped by all the demigods. beginning from Brahmā, although they are in charge of the various elements of this material world. The words bibheti yasmāt indicate that all the demons, regardless of how great and powerful, fear the Supreme Personality of Godhead. The demigods, being afraid of death, took shelter of the Lord and offered Him these prayers. Although the time factor is fearful to everyone, fear personified is afraid of the Supreme Lord, who is therefore known as abhaya, fearless. Taking shelter of the Supreme Lord brings actual fearlessness, and therefore the demigods decided to take shelter of the Lord.

TEXT 22

avismitaṁ taṁ paripūrṇa-kāmaṁ
svenaiva lābhena samaṁ praśāntam
vinopasarpaty aparaṁ hi bāliśaḥ
śva-lāṅgulenātititarti sindhum

SYNONYMS

avismitam-who is never struck with wonder; tam-Him; paripūrṇa-kāmam-who is fully satisfied; svena-by His own; eva-indeed; lābhena-achievements; samam-equipoised; praśāntam-very steady; vinā-without; upasarpati-approaches; aparam-another; hi-indeed; bāliśaḥ-a fool; śva-of a dog; lāṅgulena-by the tail; atititarti-wants to cross; sindhum-the sea.

Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

A dog can swim in the water, but if a dog dives in the ocean and someone wants to cross the ocean by holding the dog's tail, he is certainly fool number one. A dog cannot cross the ocean, nor can a person cross the ocean by catching a dog's tail. Similarly, one who desires to cross the ocean of nescience should not seek the shelter of any demigod or anyone else but the fearless shelter of the Supreme Personality of Godhead. Śrīmad-Bhāgavatam (10.14.58) therefore says:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo-murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

The Lord's lotus feet are an indestructible boat, and if one takes shelter of that boat he can easily cross the ocean of nescience. Consequently there are no dangers for a devotee although he lives within this material world, which is full of dangers at every step. One should seek the shelter of the all-powerful instead of trying to be protected by one's own concocted ideas.

TEXT 23

yasyoru-śṛṅge jagatīṁ sva-nāvaṁ
manur yathābadhya tatāra durgam
sa eva nas tvāṣṭra-bhayād durantāt
trātāśritān vāricaro 'pi nūnam

SYNONYMS

yasya-of whom; uru-very strong and high; śṛṅge-on the born; jagatīm-in the form of the world; sva-nāvam-his own boat; manuḥ-Manu, King Satyavrata; yathā-just as; ābadhya-binding; tatāra-crossed; durgam-the very difficult to cross (inundation); saḥ-He (the Supreme Personality of Godhead); eva-certainly; naḥ-us; tvāṣṭra-bhayāt-from fear of the son of Tvaṣṭā; durantāt-endless; trātā-deliverer; āśritān-dependents (like us); vāri-caraḥ api-although taking the form of a fish; nūnam-indeed.

The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya avatāra, the fish incarnation. By the grace of the Matsya avatāra, Manu saved himself from the great danger of the flood. May that same fish incarnation save us from the great and fearful danger caused by the son of Tvaṣṭā.

TEXT 24

purā svayambhūr api saṁyamāmbhasy
udīrṇa-vātormi-ravaiḥ karāle
eko 'ravindāt patitas tatāra
tasmād bhayād yena sa no 'stu pāraḥ

SYNONYMS

purā-formerly (during the time of creation); svayambhūḥ-Lord Brahmā; api-also; saṁyama-ambhasi-in the water of inundation; udīrṇa-very high; vāta-of wind; ūrmi-and of waves; ravaiḥ-by the sounds; karāle-very fearful; ekaḥ-alone; aravindāt-from the lotus seat; patitaḥ-almost fallen; tatāra-escaped; tasmāt-from that; bhayāt-fearful situation; yena-by whom (the Lord); saḥ-He; naḥ-of us; astu-let there be; pāraḥ-deliverance.

In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahmā almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also expect the Lord to protect us from this dangerous condition.

TEXT 25

ya eka īśo nija-māyayā naḥ
sasarja yenānusṛjāma viśvam
vayaṁ na yasyāpi puraḥ samīhataḥ
paśyāma liṅgaṁ pṛthag īśa-māninaḥ

SYNONYMS

yaḥ-He who; ekaḥ-one; īśaḥ-controller; nija-māyayā-by His transcendental potency; naḥ-us; sasarja-created; yena-by whom (through whose mercy); anusṛjāma-we also create; viśvam-the universe; vayam-we; na-not; yasya-of whom; api-although; puraḥ-in front of us; samīhataḥ-of Him who is acting; paśyāma-see; liṅgam-the form; pṛthak-separate; īśa-as controllers; māninaḥ-thinking of ourselves.

The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.

Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face. Even though the Lord appears before us as Lord Kṛṣṇa or Lord Rāmacandra and lives in human society as a leader or king, the conditioned soul cannot understand Him. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] rascals (mūḍhas) deride the Supreme Personality of Godhead, thinking Him an ordinary human being. However insignificant we are, we think that we are also God, that we can create a universe or that we can create another God. This is why we cannot see or understand the Supreme Personality of Godhead. In this regard, Śrīla Madhvācārya says:

liṅgam eva paśyāmaḥ
kadācid abhimānas tu
devānām api sann iva
prāyaḥ kāleṣu nāsty eva
tāratamyena so 'pi tu

We are all conditioned to various degrees, but we think that we are God. This is why we cannot understand who God is or see Him face to face.

TEXTS 26–27

yo naḥ sapatnair bhṛśam ardyamānān
devarṣi-tiryaṅ-nṛṣu nitya eva
kṛtāvatāras tanubhiḥ sva-māyayā
kṛtvātmasāt pāti yuge yuge ca
tam eva devaṁ vayam ātma-daivataṁ
paraṁ pradhānaṁ puruṣaṁ viśvam anyam
vrajāma sarve śaraṇaṁ śaraṇyaṁ
svānāṁ sa no dhāsyati śaṁ mahātmā

SYNONYMS

yaḥ-He who; naḥ-us; sapatnaiḥ-by our enemies, the demons; bhṛśam-almost always; ardyamānān-being persecuted; deva-among the demigods; ṛṣi-the saintly persons; tiryak-the animals; nṛṣu-and men; nityaḥ-always; eva-certainly; kṛta-avatāraḥ-appearing as an incarnation; tanubhiḥ-with different forms; sva-māyayā-by His internal potency; kṛtvā ātmasāt-considering very near and dear to Him; pāti-protects; yuge yuge-in every millennium; ca-and; tam-Him; eva-indeed; devam-the Supreme Lord; vayam-all of us; ātma-daivatam-the Lord of all living entities; param-transcendental; pradhānam-the original cause of the total material energy; puruṣam-the supreme enjoyer; viśvam-whose energy constitutes this universe; anyam-separately situated; vrajāma-we approach; sarve-all; śaraṇam-shelter; śaraṇyam-suitable as shelter; svānām-unto His own devotees; saḥ-He; naḥ-unto us; dhāsyati-shall give; śam-good fortune; mahātmā-the Supersoul.

By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vāmanadeva, the incarnation of strength among the demigods; Paraśurāma, the incarnation among saints; Nṛsiṁhadeva and Varāha, incarnations among animals; and Matsya and Kūrma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Kṛṣṇa and Lord Rāma. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāṭ-rūpa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

In this verse, the Supreme Personality of Godhead, Viṣṇu, is ascertained to be the original cause of creation. Śrīdhara Svāmī, in his commentary Bhāvārtha-dīpikā, replies to the idea that prakṛti and puruṣa are the causes of the cosmic manifestation. As stated herein, paraṁ pradhānaṁ puruṣaṁ viśvam anyam: "He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāṭ 'rūpa]." The word prakṛti, which is used to indicate the source of generation, refers to the material energy of the Supreme Lord, and the word puruṣa refers to the living entities, who are the superior energy of the Lord. Both the prakṛti and puruṣa ultimately enter the Supreme Lord, as stated in Bhagavad-gītā (prakṛtiṁ yānti māmikām).

Although prakṛti and puruṣa superficially appear to be the causes of the material manifestation, both are emanations of different energies of the Supreme Lord. Therefore the Supreme Lord is the cause of prakṛti and puruṣa. He is the original cause (sarva-kāraṇa-kāraṇam [Bs. 5.1]). The Nāradīya Purāṇa says:

avikāro 'pi paramaḥ
prakṛtis tu vikāriṇī
anupraviśya govindaḥ
prakṛtiś cābhidhīyate

Both the prakṛti and puruṣa, which are inferior and superior energies, are emanations from the Supreme Personality of Godhead. As explained in Bhagavad-gītā (gām āviśya), the Lord enters the prakṛti, and then the prakṛti creates different manifestations. The prakṛti is not independent or beyond His energies. Vāsudeva, Lord Śrī Kṛṣṇa, is the original cause of everything. Therefore the Lord says in Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

”I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.” In Śrīmad-Bhāgavatam (2.9.33) the Lord also says, aham evāsam evāgre: ”Only I existed before the creation.” This is confirmed in the Brahmāṇḍa Purāṇa as follows:

smṛtir avyavadhānena
prakṛtitvam iti sthitiḥ
ubhayātmaka-sūtitvād
vāsudevaḥ paraḥ pumān
prakṛtiḥ puruṣaś ceti
śabdair eko ’bhidhīyate

To generate the universe, the Lord acts indirectly as the puruṣa and directly as the prakṛti. Because both energies emanate from Lord Vāsudeva, the all-pervasive Supreme Personality of Godhead, He is known as both prakṛti and puruṣa. Therefore Vāsudeva is the cause of everything (sarva-kāraṇa-kāraṇam [Bs. 5.1]).

TEXT 28

śrī-śuka uvāca
iti teṣāṁ mahārāja
surāṇām upatiṣṭhatām
pratīcyāṁ diśy abhūd āviḥ
śaṅkha-cakra-gadā-dharaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; teṣām-of them; mahārāja-O King; surāṇām-of the demigods; upatiṣṭhatām-praying; pratīcyām-inside; diśi-in the direction; abhūt-became; āviḥ-visible; śaṅkha-cakra-gadā-dharaḥ-bearing the transcendental weapons: the conchshell, disc and club.

Śrī Śukadeva Gosvāmī said: My dear King, when all the demigods offered Him their prayers, the Supreme Personality of Godhead, Lord Hari, carrying His weapons, the conchshell, disc and club, appeared first within their hearts and then before them.

TEXTS 29–30

ātma-tulyaiḥ ṣoḍaśabhir
vinā śrīvatsa-kaustubhau
paryupāsitam unnidra-
śarad-amburuhekṣaṇam
dṛṣṭvā tam avanau sarva
īkṣaṇāhlāda-viklavāḥ
daṇḍavat patitā rājañ
chanair utthāya tuṣṭuvuḥ

SYNONYMS

ātma-tulyaiḥ-almost equal to Himself; ṣoḍaśabhiḥ-by sixteen (servants); vinā-without; śrīvatsa-kaustubhau-the Śrīvatsa mark and Kaustubha jewel; paryupāsitam-being attended on all sides; unnidra-blooming; śarat-of the autumn; amburuha-like lotus flowers; īkṣaṇam-having eyes; dṛṣṭvā-seeing; tam-Him (the Supreme Personality of Godhead, Nārāyaṇa); avanau-on the ground; sarve-all of them; īkṣaṇa-from directly seeing; āhlāda-with happiness; viklavāḥ-being overwhelmed; daṇḍa-vat-like a stick; patitāḥ-fell; rājan-O King; śanaiḥ-slowly; utthāya-standing up; tuṣṭuvuḥ-offered prayers.

Surrounding and serving the Supreme Personality of Godhead, Nārāyaṇa, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Śrīvatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering daṇḍavats. Then they slowly rose and pleased the Lord by offering Him prayers.

In Vaikuṇṭhaloka the Supreme Personality of Godhead has four hands and decorations like the Śrīvatsa mark on His chest and the gem known as Kaustubha. These are special indications of the Supreme Personality of Godhead. The Lord’s personal attendants and other devotees in Vaikuṇṭha have the same features, except for the Śrīvatsa mark and the Kaustubha gem.

TEXT 31

śrī-devā ūcuḥ
namas te yajña-vīryāya
vayase uta te namaḥ
namas te hy asta-cakrāya
namaḥ supuru-hūtaye

SYNONYMS

śrī-devāḥ ūcuḥ-the demigods said; namaḥ-obeisances; te-unto You; yajña-vīryāya-unto the Supreme Personality of Godhead, who is able to give the results of sacrifice; vayase-who is the time factor, which ends the results of yajña; uta-although; te-unto You; namaḥ-obeisances; namaḥ-obeisances; te-unto You; hi-indeed; asta-cakrāya-who throws the disc; namaḥ-respectful obeisances; supuru-hūtaye-having varieties of transcendental names.

The demigods said: O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the cakra to kill the demons. O Lord, who possesses many varieties of names, we offer our respectful obeisances unto You.

TEXT 32

yat te gatīnāṁ tisṛṇām
īśituḥ paramaṁ padam
nārvācīno visargasya
dhātar veditum arhati

SYNONYMS

yat-which; te-of You; gatīnām tisṛṇām-of the three destinations (the heavenly planets, the earthly planets and hell); īśituḥ-who are the controller; paramam padam-the supreme abode, Vaikuṇṭhaloka; na-not; arvācīnaḥ-a person appearing after; visargasya-the creation; dhātaḥ-O supreme controller; veditum-to understand; arhati-is able.

O supreme controller, You control the three destinations [promotion to the heavenly planets, birth as a human being, and condemnation in hell], yet Your supreme abode is Vaikuṇṭha-dhāma. Since we appeared after You created this cosmic manifestation, Your activities are impossible for us to understand. We therefore have nothing to offer You but our humble obeisances.

An inexperienced man generally does not know what to beg from the Supreme Personality of Godhead. Everyone is under the jurisdiction of the created material world, and no one knows what benediction to ask when praying to the Supreme Lord. People generally pray to be promoted to the heavenly planets because they have no information of Vaikuṇṭhaloka. Śrīla Madhvācārya quotes the following verse:

deva-lokāt pitṛ-lokāt
nirayāc cāpi yat param
tisṛbhyaḥ paramaṁ sthānaṁ
vaiṣṇavaṁ viduṣāṁ gatiḥ

There are different planetary systems, known as Devaloka (the planets of the demigods), Pitṛloka (the planet of the Pitās) and Niraya (the hellish planets). When one transcends these various planetary systems and enters Vaikuṇṭhaloka, he achieves the ultimate resort of the Vaiṣṇavas. Vaiṣṇavas have nothing to do with the other planetary systems.

TEXT 33

oṁ namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa mahā-puruṣa mahānubhāva parama-maṅgala parama-kalyāṇa parama-kāruṇika kevala jagad-ādhāra lokaika-nātha sarveśvara lakṣmī-nātha paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṁsya-dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte 'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān.

SYNONYMS

oṁ-O Lord; namaḥ-respectful obeisances; te-unto You; astu-let there be; bhagavan-O Supreme Personality of Godhead; nārāyaṇa-the resort of all living entities, Nārāyaṇa; vāsudeva-Lord Vāsudeva, Śrī Kṛṣṇa; ādi-puruṣa-the original person; mahā-puruṣa-the most exalted personality; mahā-anubhāva-the supremely opulent; parama-maṅgala-the most auspicious; parama-kalyāṇa-the supreme benediction; parama-kāruṇika-the supremely merciful; kevala-changeless; jagat-ādhāra-the support of the cosmic manifestation; loka-eka-nātha-the only proprietor of all the planetary systems; sarva-īśvara-the supreme controller; lakṣmī-nātha-the husband of the goddess of fortune; paramahaṁsa-parivrājakaiḥ-by the topmost sannyāsīs wandering all over the world; parameṇa-by supreme; ātma-yoga-samādhinā-absorption in bhakti-yoga; paribhāvita-fully purified; parisphuṭa-and fully manifested; pāramahaṁsya-dharmeṇa-by executing the transcendental process of devotional service; udghāṭita-pushed open; tamaḥ-of illusory existence; kapāṭa-in which the door; dvāre-existing as the entrance; citte-in the mind; apāvṛte-without contamination; ātma-loke-in the spiritual world; svayam-personally; upalabdha-experiencing; nija-personal; sukha-anubhavaḥ-perception of happiness; bhavān-Your Lordship.

O Supreme Personality of Godhead, O Nārāyaṇa, O Vāsudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost sannyāsīs, who wander about the world to preach Kṛṣṇa consciousness, fully absorbed in samādhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.

The Supreme Personality of Godhead has numerous transcendental names pertaining to different grades of revelation to various grades of devotees and transcendentalists. When He is realized in His impersonal form He is called the Supreme Brahman, when realized as the Paramātmā He is called antaryāmī, and when He expands Himself in different forms for material creation He is called Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu. When He is realized as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha-the Caturvyūha, who are beyond the three forms of Viṣṇu-He is the Vaikuṇṭha Nārāyaṇa. Above realization of Nārāyaṇa is realization of Baladeva, and above that is realization of Kṛṣṇa. All these realizations are possible when one engages fully in devotional service. The covered core of one's heart is then completely open to receiving an understanding of the Supreme Personality of Godhead in His various forms.

TEXT 34

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

SYNONYMS

duravabodhaḥ-difficult to understand; iva-quite; tava-Your; ayam-this; vihāra-yogaḥ-engagement in the pastimes of material creation, maintenance and annihilation; yat-which; aśaraṇaḥ-not dependent on any other support; aśarīraḥ-without having a material body; idam-this; anavekṣita-without waiting for; asmat-of us; samavāyaḥ-the cooperation; ātmanā-by Your own self; eva-indeed;

avikriyamāṇena-without being transformed; sa-guṇam-the material modes of nature; aguṇaḥ-although transcendental to such material qualities; sṛjasi-You create; pāsi-maintain; harasi-annihilate.

O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.

The Brahma-saṁhitā (5.37) says, goloka eva nivasaty akhilātma-bhūtaḥ: the Supreme Personality of Godhead, Kṛṣṇa, is always situated in Goloka Vṛndāvana. It is also said, vṛndāvanaṁ parityajya padam ekaṁ na gacchati: Kṛṣṇa never goes even a step from Vṛndāvana. Nevertheless, although Kṛṣṇa is situated in His own abode, Goloka Vṛndāvana, He is simultaneously all-pervading and is therefore present everywhere. This is very difficult for a conditioned soul to understand. but devotees can understand how Kṛṣṇa, without undergoing any changes, can simultaneously be in His abode and be all-pervasive. The demigods are understood to be various limbs of the Supreme Lord's body, although the Supreme Lord has no material body and does not need anyone's help. He is spread everywhere (mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā). Nevertheless, He is not present everywhere in His spiritual form. According to the Māyāvāda philosophy, the Supreme Truth, being all-pervasive, does not need a transcendental form. The Māyāvādīs suppose that since His form is distributed everywhere, He has no form. This is untrue. The Lord keeps His transcendental form, and at the same time He extends everywhere, in every nook and corner of the material creation.

TEXT 35

atha tatra bhavān kiṁ devadattavad iha guṇa-visarga-patitaḥ pāratantryeṇa sva-kṛta-kuśalākuśalaṁ phalam upādadāty āhosvid ātmārāma upaśama-śīlaḥ samañjasa-darśana udāsta iti ha vāva na vidāmaḥ.

SYNONYMS

atha-therefore; tatra-in that; bhavān-Your Lordship; kim-whether; deva-datta-vat-like an ordinary human being, forced by the fruits of his activities; iha-in this material world; guṇa-visarga-patitaḥ-fallen in a material body impelled by the modes of material nature; pāratantryeṇa-by dependence on the conditions of time, space, activity and nature; sva-kṛta-executed by oneself; kuśala-auspicious; akuśalam-inauspicious; phalam-results of action; upādadāti-accepts; āhosvit-or; ātmārāmaḥ-completely self-satisfied; upaśama-śīlaḥ-self-controlled in nature; samañjasa-darśanaḥ-not deprived of full spiritual potencies; udāste-remains neutral as the witness; iti-thus; ha vāva-certainly; na vidāmaḥ-we do not understand.

These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.

In Bhagavad-gītā Kṛṣṇa says that He descends to this material world for two purposes, namely paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-to relieve the devotees and kill demons or nondevotees. These two kinds of action are the same for the Absolute Truth. When the Lord comes to punish the demons, He bestows His favor upon them, and similarly when He delivers His devotees and gives them relief, He also bestows His favor. Thus the Lord bestows His favor equally upon the conditioned souls. When a conditioned soul gives relief to others he acts piously, and when he gives trouble to others he acts impiously, but the Lord is neither pious nor impious; He is always full in His spiritual potency, by which He shows equal mercy to the punishable and the protectable. The Lord is apāpa-viddham; He is never contaminated by the reactions of so-called sinful activities. When Kṛṣṇa was present on this earth, He killed many inimical nondevotees, but they all received sārūpya; in other words, they returned to their original spiritual bodies. One who does not know the Lord's position says that God is unkind to him but merciful to others. Actually the Lord says in Bhagavad-gītā (9.29), samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "I am equal to everyone. No one is My enemy, and no one is My friend." But He also says, ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham: "If one becomes My devotee and fully surrenders unto Me, I give him special attention."

TEXT 36

na hi virodha ubhayaṁ bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-kalilāntaḥkaraṇāśraya-duravagraha-vādināṁ vivādānavasara uparata-samasta-māyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

SYNONYMS

na-not; hi-certainly; virodhaḥ-contradiction; ubhayam-both; bhagavati-in the Supreme Personality of Godhead; aparimita-unlimited; guṇa-gaṇe-whose transcendental attributes; īśvare-in the supreme controller; anavagāhya-possessing; māhātmye-unfathomable ability and glories; arvācīna-recent; vikalpa-full of equivocal calculations; vitarka-opposing arguments; vicāra-judgments; pramāṇa-ābhāsa-imperfect evidence; kutarka-useless arguments; śāstra-by unauthorized scriptures; kalila-agitated; antaḥkaraṇa-minds; āśraya-whose shelter; duravagraha-with wicked obstinacies; vādinām-of theorists; vivāda-of the controversies; anavasare-not within the range; uparata-withdrawn; samasta-from whom all; māyā-maye-illusory energy; kevale-without a second; eva-indeed; ātma-māyām-the illusory energy, which can do and undo the inconceivable; antardhāya-placing between; kaḥ-what; nu-indeed; arthaḥ-meaning; durghaṭaḥ-impossible; iva-as it were; bhavati-is; sva-rūpa-natures; dvaya-of two; abhāvāt-due to the absence.

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

The Supreme Personality of Godhead, being self-sufficient, is full of transcendental bliss (ātmārāma). He enjoys bliss in two ways-when He appears happy and when He appears distressed. Distinctions and contradictions are impossible in Him because only from Him have they emanated. The Supreme Personality of Godhead is the reservoir of all knowledge, all potency, all strength, opulence and influence. There is no limit to His powers. Since He is full in all transcendental attributes, nothing abominable from the material world can exist in Him. He is transcendental and spiritual, and therefore conceptions of material happiness and distress do not apply to Him.

We should not be astonished to find contradictions in the Supreme Personality of Godhead. Actually there are no contradictions. That is the meaning of His being supreme. Because He is all-powerful, He is not subject to the conditioned soul's arguments regarding His existence or nonexistence. He is pleased to protect His devotees by killing their enemies. He enjoys both the killing and the protecting.

Such freedom from duality applies not only to the Lord but also to His devotees. In Vṛndāvana, the damsels of Vrajabhūmi enjoy transcendental bliss in the company of the Supreme Personality of Godhead, Kṛṣṇa, and they feel the same transcendental bliss in separation when Kṛṣṇa and Balarāma leave Vṛndāvana for Mathurā. There is no question of material pains or pleasures for either the Supreme Personality of Godhead or His pure devotees, although they are sometimes superficially said to be distressed or happy. One who is ātmārāma is blissful in both ways.

Nondevotees cannot understand the contradictions present in the Supreme Lord or His devotees. Therefore in Bhagavad-gītā the Lord says, bhaktyā mām abhijānāti: [Bg. 18.55] the transcendental pastimes can be understood through devotional service; to nondevotees they are inconceivable. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet: the Supreme Lord and His form, name, pastimes and paraphernalia are inconceivable to nondevotees, and one should not try to understand such realities simply by logical arguments. They will not bring one to the right conclusion about the Absolute Truth.

TEXT 37

sama-viṣama-matīnāṁ matam anusarasi yathā rajju-khaṇḍaḥ sarpādi-dhiyām.

SYNONYMS

sama-equal or proper; viṣama-and unequal or mistaken; matīnām-of those having intelligence; matam-conclusion; anusarasi-You follow; yathā-just as; rajju-khaṇḍaḥ-a piece of rope; sarpa-ādi-a snake, etc.; dhiyām-of those who perceive.

A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality.

In Bhagavad-gītā (4.11) the Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: "As one surrenders unto Me, I reward him accordingly." The Supreme Personality of Godhead is the reservoir of everything, including all knowledge, all truth and all contradictions. The example cited herein is very appropriate. A rope is one truth, but some mistake it for a snake, whereas others know it to be a rope. Similarly, devotees who know the Supreme Personality of Godhead do not see contradictions in Him, but nondevotees regard Him as the snakelike source of all fear. For example, when Nṛsiṁhadeva appeared, Prahlāda Mahārāja saw the Lord as the supreme solace, whereas his father, a demon, saw Him as the ultimate death. As stated in Śrīmad-Bhāgavatam (11.2.37), bhayaṁ dvitīyābhiniveśataḥ syāt: fear results from being absorbed in duality. When one is in knowledge of duality, one knows both fear and bliss. The same Supreme Lord is a source of bliss to devotees and fear to nondevotees who have a poor fund of knowledge. God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions in Him, but sober devotees find no contradictions.

TEXT 38

sa eva hi punaḥ sarva-vastuni vastu-svarūpaḥ sarveśvaraḥ sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ sarva-pratyag-ātmatvāt sarva-guṇābhāsopalal
eka eva paryavaśeṣitaḥ.

SYNONYMS

saḥ-He (the Supreme Personality of Godhead); eva-indeed; hi-certainly; punaḥ-again; sarva-vastuni-in everything, material and spiritual; vastu-svarūpaḥ-the substance; sarva-īśvaraḥ-the controller of everything; sakala-jagat-of the whole universe; kāraṇa-of the causes; kāraṇa-bhūtaḥ-existing as the cause; sarva-pratyak-ātmatvāt-because of being the Supersoul of every living being, or being present in everything, even the atom; sarva-guṇa-of all the effects of the material modes of nature (such as intelligence and the senses); ābhāsa-by the manifestations; upalakṣitaḥ-perceived; ekaḥ-alone; eva-indeed; paryavaśeṣitaḥ-left remaining.

With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the manifester of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.

The words sarva-vastuni vastu-svarūpaḥ indicate that the Supreme Lord is the active principle of everything. As described in the Brahma-saṁhitā (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." By His one plenary portion as Paramātmā, antaryāmī, the Lord is all-pervading throughout the unlimited universes. He is the pratyak, or antaryāmī, of all living entities. The Lord says in Bhagavad-gītā (13.3), kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies." Because the Lord is the Supersoul, He is the active principle of every living entity and even the atom (aṇḍa-ntara-stha-paramāṇu-cayāntara-stham). He is the actual reality. According to various stages of intelligence, one realizes the presence of the Supreme in everything through the manifestations of His energy. The entire world is permeated by the three guṇas, and one can understand His presence according to one's modes of material nature.

TEXT 39

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā sva-manasi niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac-caraṇāmbujānusevāṁ visṛjanti na yatra punar ayaṁ saṁsāra-paryāvartaḥ.

SYNONYMS

atha ha-therefore; vāva-indeed; tava-Your; mahima-of glories; amṛta-of the nectar; rasa-of the mellow; samudra-of the ocean; vipruṣā-by a drop; sakṛt-only once; avalīḍhayā-tasted; sva-manasi-in his mind; niṣyandamāna-flowing; anavarata-continuously; sukhena-by the transcendental bliss; vismārita-forgotten; dṛṣṭa-from material sight; śruta-and sound; viṣaya-sukha-of the material happiness; leśa-ābhāsāḥ-the dim reflection of a tiny portion; parama-bhāgavatāḥ-great, exalted devotees; ekāntinaḥ-who have faith only in the Supreme Lord and nothing else; bhagavati-in the Supreme Personality of Godhead; sarva-bhūta-to all living entities; priya-who is dearmost; suhṛdi-the friend; sarva-ātmani-the Supersoul of all; nitarām-completely; nirantaram-continuously; nirvṛta-with happiness; manasaḥ-those whose minds; katham-how; u ha-then; vā-or; ete-these; madhu-mathana-O killer of the Madhu demon; punaḥ-again; sva-artha-kuśalāḥ-who are expert in the interest of life; hi-indeed; ātma-priya-suhṛdaḥ-who have accepted You as the Supersoul, dearmost lover and friend; sādhavaḥ-the devotees; tvat-caraṇa-ambuja-anusevām-service to the lotus feet of Your Lordship; visṛjanti-can give up; na-not; yatra-wherein; punaḥ-again; ayam-this; saṁsāra-paryāvartaḥ-repetition of birth and death within the material world.

Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?

Although nondevotees, because of their meager knowledge and speculative habits, cannot understand the real nature of the Lord, a devotee who has once tasted the nectar from the Lord's lotus feet can realize what transcendental pleasure there is in the Lord's devotional service. A devotee knows that simply by rendering service to the Lord, he serves everyone. Therefore devotees are real friends to all living entities. Only a pure devotee can preach the glories of the Lord for the benefit of all conditioned souls.

TEXT 40

tri-bhuvanātma-bhavana trivikrama tri-nayana tri-loka-manoharānubhāva tavaiva vibhūtayo ditija-danujādayaś cāpi teṣām upakrama-samayo 'yam iti svātma-māyayā sura-nara-mṛga-miśrita-jalacarākṛtibhir yathāparādhaṁ daṇḍaṁ daṇḍa-dhara dadhartha evam enam api bhagavañ jahi tvāṣṭram uta yadi manyase.

SYNONYMS

tri-bhuvana-ātma-bhavana-O Lord, You are the shelter of the three worlds because You are the Supersoul of the three worlds; tri-vikrama-O Lord, who assumes the form of Vāmana, Your power and opulence are distributed throughout the three worlds; tri-nayana-O maintainer and seer of the three worlds; tri-loka-manohara-anubhāva-O You who are perceived as the most beautiful within the three worlds; tava-of You; eva-certainly; vibhūtayaḥ-the expansions of energy; diti-ja-danu-ja-ādayaḥ-the demoniac sons of Diti, and the Dānavas, another type of demon; ca-and; api-also (the human beings); teṣām-of all of them; upakrama-samayaḥ-the time of enterprise; ayam-this; iti-thus; sva-ātma-māyayā-by Your own energy; sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ-with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord Rāmacandra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsiṁha, Matsya and Kūrma); yathā-aparādham-according to their offenses; daṇḍam-punishment; daṇḍa-dhara-O supreme chastiser; dadhartha-You awarded; evam-thus; enam-this one (Vṛtrāsura); api-also; bhagavan-O Supreme Personality of Godhead; jahi-kill; tvāṣṭram-the son of Tvaṣṭā; uta-indeed; yadi manyase-if You think it proper.

O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Vāmana incarnation! O three-eyed form of Nṛsiṁhadeva! O most beautiful person within the three worlds! Everything and everyone, including human beings and even the Daitya demons and the Dānavas, is but an expansion of Your energy. O supremely powerful one, You have always appeared in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vāmanadeva, Lord Rāma and Lord Kṛṣṇa. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Nṛsiṁhadeva and Lord Hayagrīva, and sometimes an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and Dānavas. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vṛtrāsura.

There are two kinds of devotees, known as sakāma and akāma. Pure devotees are akāma, whereas devotees in the upper planetary systems, such as the demigods, are called sakāma because they still want to enjoy material opulence. Because of their pious activities, the sakāma devotees are promoted to the higher planetary systems, but at heart they still desire to lord it over the material resources. The sakāma devotees are sometimes disturbed by the demons and Rākṣasas, but the Lord is so kind that He always saves them by appearing as an incarnation. The Lord's incarnations are so powerful that Lord Vāmanadeva covered the entire universe with two steps and therefore had no place for His third step. The Lord is called Trivikrama because He showed His strength by delivering the entire universe with merely three steps.

The difference between sakāma and akāma devotees is that when sakāma devotees, like the demigods, fall into difficulty, they approach the Supreme Personality of Godhead for relief, whereas akāma devotees, even in the greatest danger, never disturb the Lord for material benefits. Even if an akāma devotee is suffering, he thinks this is due to his past impious activities and agrees to suffer the consequences. He never disturbs the Lord. Sakāma devotees immediately pray to the Lord as soon as they are in difficulty, but they are regarded as pious because they consider themselves fully dependent on the mercy of the Lord. As stated in Śrīmad-Bhāgavatam (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

Even while suffering in the midst of difficulties, devotees simply offer their prayers and service more enthusiastically. In this way they become firmly fixed in devotional service and eligible to return home, back to Godhead, without a doubt. Sakāma devotees, of course, achieve from the Lord the results they desire from their prayers, but they do not immediately become fit to return to Godhead. It is to be noted herein that Lord Viṣṇu, in His various incarnations, is always the protector of His devotees. Śrīla Madhvācārya says: vividhaṁ bhāva-pātratvāt sarve viṣṇor vibhūtayaḥ. Kṛṣṇa is the original Personality of Godhead (kṛṣṇas tu bhagavān svayam). All the other incarnations proceed from Lord Viṣṇu.

TEXT 41

asmākaṁ tāvakānāṁ tatatata natānāṁ hare tava caraṇa-nalina-yugala-dhyānānubaddha-hṛdaya-nigaḍānāṁ sva-liṅga-vivaraṇenātmasāt-kṛtānām anukampānurañjita-viśada-rucira-śiśira-smitāvalokena vigalita-madhura-mukha-rasāmṛta-kalayā cāntas tāpam anaghārhasi śamayitum.

SYNONYMS

asmākam-of us; tāvakānām-who are wholly and solely dependent upon You; tata-tata-O grandfather, father of the father; natānām-who are fully surrendered unto You; hare-O Lord Hari; tava-Your; caraṇa-on the feet; nalina-yugala-like two blue lotus flowers; dhyāna-by meditation; anubaddha-bound; hṛdaya-in the heart; nigaḍānām-whose chains; sva-liṅga-vivaraṇena-by manifesting Your own form; ātmasāt-kṛtānām-of those You have accepted as Your own; anukampā-by compassion; anurañjita-being colored; viśada-bright; rucira-very pleasing; śiśira-cool; smita-with a smile; avalokena-by Your glance; vigalita-melted with compassion; madhura-mukha-rasa-of the very sweet words from Your mouth; amṛta-kalayā-by the drops of nectar; ca-and; antaḥ-within the cores of our hearts; tāpam-the great pain; anagha-O supreme pure; arhasi-You deserve; śamayitum-to curb.

O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Now please manifest Your incarnation. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vṛtrāsura, who always pains the cores of our hearts.

Lord Brahmā is considered the father of the demigods, but Kṛṣṇa, or Lord Viṣṇu, is the father of Brahmā because Brahmā took birth from the lotus flower growing from the Lord's abdomen.

TEXT 42

atha bhagavaṁs tavāsmābhir akhila-jagad-utpatti-sthiti-laya-nimittāyamāna-divya-māyā-vinodasya sakala-jīva-nikāyānām antar-hṛdayeṣu bahir api ca brahma-pratyag-ātma-svarūpeṇa pradhāna-rūpeṇa ca yathā-deśa-kāla-dehāvasthāna-viśeṣaṁ tad-upādānopalambhakatay
sarva-pratyaya-sākṣiṇa ākāśa-śarīrasya sākṣāt para-brahmaṇaḥ paramātmanaḥ kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād visphuliṅgādibhir iva hiraṇya-retasaḥ.

SYNONYMS

atha-therefore; bhagavan-O Lord; tava-of You; asmābhiḥ-by us; akhila-all; jagat-of the material world; utpatti-of the creation; sthiti-maintenance; laya-and annihilation; nimittāyamāna-being the cause; divya-māyā-with the spiritual energy; vinodasya-of You, who amuse Yourself; sakala-all; jīva-nikāyānām-of the hordes of living entities; antaḥ-hṛdayeṣu-in the cores of the hearts; bahiḥ api-externally also; ca-and; brahma-of impersonal Brahman, or the Absolute Truth; pratyak-ātma-of the Supersoul; sva-rūpeṇa-by Your forms; pradhāna-rūpeṇa-by Your form as the external ingredients; ca-also; yathā-according to; deśa-kāla-deha-avasthāna-of country, time, body and position; viśeṣam-the particulars; tat-of them; upādāna-of the material causes; upalambhakatayā-by being the exhibitor; anubhavataḥ-witnessing; sarva-pratyaya-sākṣiṇaḥ-the witness of all different activities; ākāśa-śarīrasya-the Supersoul of the whole universe; sākṣāt-directly; para-brahmaṇaḥ-the Supreme Absolute Truth; paramātmanaḥ-the Supersoul; kiyān-of what extent; iha-herein; vā-or; artha-viśeṣaḥ-special necessity; vijñāpanīyaḥ-to be informed; syāt-may be; visphuliṅga-ādibhiḥ-by the sparks of the fire; iva-like; hiranya-retasaḥ-to the original fire.

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramātmā. O Supreme Personality of Godhead, nothing is unknown to You.

The Absolute Truth exists in three phases of spiritual understanding-Brahman, Paramātmā and Bhagavān (brahmeti paramātmeti bhagavān iti śabdyate). Bhagavān, the Supreme Personality of Godhead, is the cause of Brahman and Paramātmā. Brahman, the impersonal Absolute Truth, is all-pervading, and Paramātmā is locally situated in everyone's heart, but Bhagavān, who is worshipable by the devotees. is the original cause of all causes. A pure devotee is aware that since nothing is unknown to the Supreme Personality of Godhead, He need not be informed of a devotee's conveniences and inconveniences. A pure devotee knows that there is no need to ask the Absolute Truth for any material necessities. Therefore, while informing the Supreme Lord about their distress in being attacked by Vṛtrāsura, the demigods apologized for offering prayers for their safety. A neophyte devotee, of course, approaches the Supreme Lord for relief from distress or poverty, or for speculative knowledge of the Lord. Bhagavad-gītā (7.16) mentions four kinds of pious men who begin devotional service to the Lord-one who is distressed (ārta), one in need of money (arthārthī), one who is inquisitive (jijñāsu) and one who is searching for the Absolute Truth (jñānī). A pure devotee, however, knows that since the Lord is omnipresent and omniscient, there is no need to offer prayers or worship Him for one's personal benefit. A pure devotee always engages in the service of the Lord without demanding anything. The Lord is present everywhere and knows the necessities of His devotees; consequently there is no need to disturb Him by asking Him for material benefits.

TEXT 43

ata eva svayaṁ tad upakalpayāsmākaṁ bhagavataḥ parama-guros tava caraṇa-śata-palāśac-chāyāṁ vividha-vṛjina-saṁsāra-pariśramopaśa
upasṛtānāṁ vayaṁ yat-kāmenopasāditāḥ.

SYNONYMS

ata eva-therefore; svayam-Yourself; tat-that; upakalpaya-please arrange; asmākam-of us; bhagavataḥ-of the Supreme Personality of Godhead; parama-guroḥ-the supreme spiritual master; tava-of You; caraṇa-of the feet; śata-palāśat-like lotus flowers with hundreds of petals; chāyām-the shade; vividha-various; vṛjina-with dangerous positions; saṁsāra-of this conditioned life; pariśrama-the pain; upaśamanīm-relieving; upasṛtānām-the devotees who have taken shelter at Your lotus feet; vayam-we; yat-for which; kāmena-by the desires; upasāditāḥ-caused to come near (the shelter of Your lotus feet).

Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world.

One need only seek shelter of the shade of the Lord's lotus feet. Then all the material tribulations that disturb him will be subdued, just as when one comes under the shadow of a big tree, the disturbances caused by the heat of the scorching sun are immediately mitigated, without one's asking for relief. Therefore the whole concern of the conditioned soul should be the lotus feet of the Lord. The conditioned soul suffering from various tribulations because of existing in this material world can be relieved only when he seeks shelter at the Lord's lotus feet.

TEXT 44

atho īśa jahi tvāṣṭraṁ
grasantaṁ bhuvana-trayam
grastāni yena naḥ kṛṣṇa
tejāṁsy astrāyudhāni ca

SYNONYMS

atho-therefore; īśa-O supreme controller; jahi-kill; tvāṣṭram-the demon Vṛtrāsura, son of Tvaṣṭā; grasantam-who is devouring; bhuvana-trayam-the three worlds; grastāni-devoured; yena-by whom; naḥ-our; kṛṣṇa-O Lord Kṛṣṇa; tejāṁsi-all strength and prowess; astra-arrows; āyudhāni-and other weapons; ca-also.

Therefore, O Lord, O supreme controller, O Lord Kṛṣṇa, please annihilate this dangerous demon Vṛtrāsura, Tvaṣṭā's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence.

The Lord says in Bhagavad-gītā (7.15–16):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ
catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me. O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

The four classes of neophyte devotees who approach the Supreme Personality of Godhead to offer devotional service because of material motives are not pure devotees, but the advantage for such materialistic devotees is that they sometimes give up their material desires and become pure. When the demigods are utterly helpless, they approach the Supreme Personality of Godhead in grief and with tears in their eyes, praying to the Lord, and thus they become almost pure devotees, free from material desires. Admitting that they have forgotten pure devotional service because of extensive material opportunities, they fully surrender to the Lord, leaving to His consideration whether to maintain them or annihilate them. Such surrender is necessary. Bhaktivinoda Ṭhākura sings, mārabi rākhabi-yo icchā tohārā: "O Lord, I fully surrender unto Your lotus feet. Now, as You desire, You may protect me or annihilate me. You have the full right to do either."

TEXT 45

haṁsāya dahra-nilayāya nirīkṣakāya
kṛṣṇāya mṛṣṭa-yaśase nirupakramāya
sat-saṅgrahāya bhava-pāntha-nijāśramāptāv
ante parīṣṭa-gataye haraye namas te

SYNONYMS

haṁsāya-unto the most exalted and pure (pavitraṁ paramam, the supreme pure); dahra-in the core of the heart; nilayāya-whose abode; nirīkṣakāya-supervising the activities of the individual soul; kṛṣṇāya-unto the Supersoul, who is a partial manifestation of Kṛṣṇa; mṛṣṭa-yaśase-whose reputation is very bright; nirupakramāya-who has no beginning; sat-saṅgrahāya-understood only by pure devotees; bhava-pāntha-nija-āśrama-āptau-being obtainment of the shelter of Kṛṣṇa for persons within this material world; ante-at the ultimate end; parīṣṭa-gataye-unto Him who is the ultimate goal, the highest success of life; haraye-unto the Supreme Personality of Godhead; namaḥ-respectful obeisances; te-unto You.

O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Kṛṣṇa, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and truthful. When the conditioned souls are liberated and sheltered at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisances at Your lotus feet.

The demigods certainly wanted Lord Viṣṇu to relieve their anxiety, but now they directly approach Lord Kṛṣṇa, for although there is no difference between Lord Kṛṣṇa and Lord Viṣṇu, Kṛṣṇa descends to this planet in His Vāsudeva feature for the purpose of paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-protecting His devotees and annihilating the miscreants. Demons, or atheists, always disturb the demigods, or devotees, and therefore Kṛṣṇa descends to punish the atheists and demons and fulfill the desire of His devotees. Kṛṣṇa, being the original cause of everything, is the Supreme Person, above even Viṣṇu and Nārāyaṇa, although there is no difference between these different forms of the Lord. As explained in Brahma-saṁhitā (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Kṛṣṇa expands Himself as Viṣṇu the way a bright candle kindles another. Although there is no difference between the power of one candle and another, Kṛṣṇa is compared to the original candle.

The word mṛṣṭa-yaśase is significant herein because Kṛṣṇa is always famous for relieving His devotee from danger. A devotee who has sacrificed everything for the service of Kṛṣṇa and whose only source of relief is the Lord is known as akiñcana.

As expressed in the prayers offered by Queen Kuntī, the Lord is akiñcana-vitta, the property of such a devotee. Those who are liberated from the bondage of conditioned life are elevated to the spiritual world, where they achieve five kinds of liberation-sāyujya, sālokya, sārūpya, sārṣṭi and sāmīpya. They personally associate with the Lord in five mellows-śānta, dāsya, sakhya, vātsalya and mādhurya. These rasas are all emanations from Kṛṣṇa. As described by Viśvanātha Cakravartī Ṭhākura, the original mellow, ādi-rasa, is conjugal love. Kṛṣṇa is the origin of pure and spiritual conjugal love.

TEXT 46

śrī-śuka uvāca
athaivam īḍito rājan
sādaraṁ tri-daśair hariḥ
svam upasthānam ākarṇya
prāha tān abhinanditaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-thereafter; evam-in this way; īḍitaḥ-being worshiped and offered obeisances; rājan-O King; sa-ādaram-with proper respect; tri-daśaiḥ-by all the demigods from the higher planetary systems; hariḥ-the Supreme Personality of Godhead; svam upasthānam-their prayer glorifying Him; ākarṇya-hearing; prāha-replied; tān-unto them (the demigods); abhinanditaḥ-being pleased.

Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, when the demigods offered the Lord their sincere prayers in this way, the Lord listened by His causeless mercy. Being pleased, He then replied to the demigods.

TEXT 47

śrī-bhagavān uvāca
prīto 'haṁ vaḥ sura-śreṣṭhā
mad-upasthāna-vidyayā
ātmaiśvarya-smṛtiḥ puṁsāṁ
bhaktiś caiva yayā mayi

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; prītaḥ-pleased; aham-I; vaḥ-of you; sura-śreṣṭhāḥ-O best of the demigods; mat-upasthāna-vidyayā-by the highly advanced knowledge and prayers offered unto Me; ātma-aiśvarya-smṛtiḥ-remembrance of the exalted transcendental position of Me, the Supreme Personality of Godhead; puṁsām-of men; bhaktiḥ-devotional service; ca-and; eva-certainly; yayā-by which; mayi-unto Me.

The Supreme Personality of Godhead said: O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you. A person is liberated by such knowledge, and thus he remembers My exalted position, which is above the conditions of material life. Such a devotee is fully purified by offering prayers in full knowledge. This is the source of devotional service to Me.

Another name of the Supreme Personality of Godhead is Uttamaśloka, which means that He is offered prayers with selected verses. Bhakti means śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], chanting and hearing about Lord Viṣṇu. Impersonalists cannot be purified, for they do not offer personal prayers to the Supreme Personality of Godhead. Even though they sometimes offer prayers, the prayers are not directed toward the Supreme Person. Impersonalists sometimes show their incomplete knowledge by addressing the Lord as being nameless. They always offer prayers indirectly, saying, "You are this, You are that," but they do not know to whom they are praying. A devotee, however, always offers personal prayers. A devotee says, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **: "I offer my respectful obeisances unto Govinda, unto Kṛṣṇa." That is the way to offer prayers. If one continues to offer such personal prayers to the Supreme Personality of Godhead, he is eligible to become a pure devotee and return home, back to Godhead.

TEXT 48

kiṁ durāpaṁ mayi prīte
tathāpi vibudharṣabhāḥ
mayy ekānta-matir nānyan
matto vāñchati tattva-vit

SYNONYMS

kim-what; durāpam-difficult to obtain; mayi-when 1; prīte-satisfied; tathāpi-still; vibudha-ṛṣabhāḥ-O best of the intelligent demigods; mayi-in Me; ekānta-exclusively fixed; matiḥ-whose attention; na anyat-not anything other; mattaḥ-than Me; vāñchati-desires; tattva-vit-one who knows the truth.

O best of the intelligent demigods, although it is true that nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon Me, does not ask Me for anything but the opportunity to engage in devotional service.

When the demigods finished offering their prayers, they anxiously waited for their enemy Vṛtrāsura to be killed. This means that the demigods are not pure devotees. Although without difficulty one can get anything he desires if the Lord is pleased, the demigods aspire for material profit by pleasing the Lord. The Lord wanted the demigods to pray for unalloyed devotional service, but instead they prayed for an opportunity to kill their enemy. This is the difference between a pure devotee and a devotee on the material platform. Indirectly, the Lord regretted that the demigods did not ask for pure devotional service.

TEXT 49

na veda kṛpaṇaḥ śreya
ātmano guṇa-vastu-dṛk
tasya tān icchato yacched
yadi so 'pi tathā-vidhaḥ

SYNONYMS

na-not; veda-knows; kṛpaṇaḥ-a miserly living entity; śreyaḥ-the ultimate necessity; ātmanaḥ-of the soul; guṇa-vastu-dṛk-who is attracted by the creation of the modes of material nature; tasya-of him; tān-things created by the material energy; icchataḥ-desiring; yacchet-one bestows; yadi-if; saḥ api-he also; tathā-vidhaḥ-of the kind (a foolish kṛpaṇa who does not know his real self-interest).

Those who think material assets to be everything or to be the ultimate goal of life are called misers [kṛpaṇas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

There are two classes of men-namely the kṛpaṇa and the brāhmaṇa. A brāhmaṇa is one who knows Brahman, the Absolute Truth, and who thus knows his real interest. A kṛpaṇa, however, is one who has a material, bodily concept of life. Not knowing how to utilize his human or demigod life, a kṛpaṇa is attracted by things created by the material modes of nature. The kṛpaṇas, who always desire material benefits, are foolish, whereas brāhmaṇas, who always desire spiritual benefits, are intelligent. If a kṛpaṇa, not knowing his self-interest, foolishly asks for something material, one who awards it to him is also foolish. Kṛṣṇa, however, is not a foolish person; He is supremely intelligent. If someone comes to Kṛṣṇa asking for material benefits, Kṛṣṇa does not award him the material things he desires. Instead, the Lord gives him intelligence so that he will forget his material desires and become attached to the Lord's lotus feet. In such cases, although the kṛpaṇa offers prayers to Lord Kṛṣṇa for material things, the Lord takes away whatever material possessions the kṛpaṇa has and gives him the sense to become a devotee. As stated by the Lord in the Caitanya-caritāmṛta (Madhya 22.39):

āmi-vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

"Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment." If one sincerely prays to God for material possessions in exchange for devotional service, the Lord, who is not foolish like such an unintelligent devotee, shows him special favor by taking away whatever material possessions he has and gradually giving him the intelligence to be satisfied only by rendering service to His lotus feet. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this regard that if a foolish child requests his mother to give him poison, the mother, being intelligent, will certainly not give him poison, even though he requests it. A materialist does not know that to accept material possessions means to accept poison, or the repetition of birth and death. An intelligent person, a brāhmaṇa, aspires for liberation from material bondage. That is the real self-interest of a human being.

TEXT 50

svayaṁ niḥśreyasaṁ vidvān
na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ
vāñchato 'pi bhiṣaktamaḥ

SYNONYMS

svayam-personally; niḥśreyasam-the supreme goal of life, namely the means of obtaining ecstatic love for the Supreme Personality of Godhead; vit-vān-one who is accomplished in devotional service; na-not; vakti-teaches; ajñāya-unto a foolish person not conversant with the ultimate goal of life; karma-fruitive activities; hi-indeed; na-not; rāti-administers; rogiṇaḥ-unto the patient; apathyam-something unconsumable; vāñchataḥ-desiring; api-although; bhiṣak-tamaḥ-an experienced physician.

A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it.

Here is the difference between the benedictions awarded by the demigods and those awarded by the Supreme Personality of Godhead, Viṣṇu. Devotees of the demigods ask for benedictions simply for sense gratification, and therefore they have been described in Bhagavad-gītā (7.20) as bereft of intelligence.

kāmais tais tair hṛta-jñānāḥ

prapadyante ’nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

”Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.”

Conditioned souls are generally bereft of intelligence because of profound desires for sense gratification. They do not know what benedictions to ask. Therefore nondevotees are advised in the śāstras to worship various demigods to achieve material benefits. For example, if one wants a beautiful wife, he is advised to worship Umā, or goddess Durgā. If one wants to be cured of a disease, he is advised to worship the sun-god. All requests for benedictions from the demigods, however, are due to material lust. The benedictions will be finished at the end of the cosmic manifestation, along with those who bestow them. If one approaches Lord Viṣṇu for benedictions, the Lord will give him a benediction that will help him return home, back to Godhead. This is also confirmed by the Lord Himself in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

Lord Viṣṇu, or Lord Kṛṣṇa, instructs a devotee who constantly engages in His service how to approach Him at the end of his material body. The Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” This is the benediction of Lord Viṣṇu, Kṛṣṇa. After giving up his body, a devotee returns home, back to Godhead.

A devotee may foolishly ask for material benedictions, but Lord Kṛṣṇa does not give him such benedictions, despite the devotee’s prayers. Therefore people who are very attached to material life do not generally become devotees of Kṛṣṇa or Viṣṇu. Instead they become devotees of the demigods (kāmais tais tair hṛta jñānāḥ prapadyante ’nya-devatāḥ [Bg. 7.20]). The benedictions of the demigods, however, are condemned in Bhagavad-gītā. Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: ”Men of small intelligence worship the demigods, and their fruits are limited and temporary.” A non-Vaiṣṇava, one who is not engaged in the service of the Supreme Personality of Godhead, is considered a fool with a small quantity of brain substance.

TEXT 51

maghavan yāta bhadraṁ vo
dadhyañcam ṛṣi-sattamam
vidyā-vrata-tapaḥ-sāraṁ
gātraṁ yācata mā ciram

SYNONYMS

maghavan-O Indra; yāta-go; bhadram-good fortune; vaḥ-to all of you; dadhyañcam-to Dadhyañca; ṛṣi-sat-tamam-the most exalted saintly person; vidyā-of education; vrata-vow; tapaḥ-and austerities; sāram-the essence; gātram-his body; yācata-ask for; mā ciram-without delay.

O Maghavan [Indra], all good fortune unto you. I advise you to approach the exalted saint Dadhyañca [Dadhīci]. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go ask him for his body without delay.

Everyone in this material world, from Lord Brahmā down to the ant, is eager to keep his body comfortable. A pure devotee may also be comfortable, but he is not eager for such a benediction. Since Maghavan, the King of heaven, still aspired for a comfortable bodily situation, Lord Viṣṇu advised him to ask Dadhyañca for his body, which was very strong due to his knowledge, vows and austerity.

TEXT 52

sa vā adhigato dadhyaṅṅ
aśvibhyāṁ brahma niṣkalam
yad vā aśvaśiro nāma
tayor amaratāṁ vyadhāt

SYNONYMS

saḥ-he; vā-certainly; adhigataḥ-having obtained; dadhyaṅ-Dadhyañca; aśvibhyām-to the two Aśvinī-kumāras; brahma-spiritual knowledge; niṣkalam-pure; yat vā-by which; aśvaśiraḥ-Aśvaśira; nāma-named; tayoḥ-of the two; amaratām-liberation in one’s life; vyadhāt-awarded.

That saintly Dadhyañca, who is also known as Dadhīci, personally assimilated the spiritual science and then delivered it to the Aśvinī-kumāras. It is said that Dadhyañca gave them mantras through the head of a horse. Therefore the mantras are called Aśvaśira. After obtaining the mantras of spiritual science from Dadhīci, the Aśvinī-kumāras became jīvan-mukta, liberated even in this life.

The following story is narrated by many ācāryas in their commentaries:

niśamyātharvaṇaṁ dakṣaṁ pravargya-brahmavidyayoḥ; dadhyañcaṁ samupāgamya tam ūcatur athāśvinau; bhagavan dehi nau vidyām iti śrutvā sa cābravīt; karmaṇy avasthito ’dyāhaṁ paścād vakṣyāmi gacchatam; tayor nirgatayor eva śakra āgatya taṁ munim; uvāca bhiṣajor vidyāṁ mā vādīr aśvinor mune; yadi mad-vākyam ullaṅghya bravīṣi sahasaiva te; śiraś-chindyāṁ na sandeha ity uktvā sa yayau hariḥ; indre gate tathābhyetya nāsatyāv ūcatur dvijam; tan-mukhād indra-gaditaṁ śrutvā tāv ūcatuḥ punaḥ; āvāṁ tava śiraś chittvā pūrvam aśvasya mastakam; sandhāsyāvas tato brūhi tena vidyāṁ ca nau dvija; tasminn indreṇa sañchinne punaḥ sandhāya mastakam; nijaṁ te dakṣiṇāṁ dattvā gamiṣyāvo yathāgatam; etac chrutvā tadovāca dadhyaṅṅ ātharvaṇas tayoḥ pravargyaṁ brahma-vidyāṁ ca sat-kṛto 'satya-śaṅkitaḥ.

The great saint Dadhīci had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the Aśvinī-kumāras once approached him and begged him to instruct them in spiritual science (brahma-vidyā). Dadhīci Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the Aśvinī-kumāras left, Indra, the King of heaven, approached Dadhīci and said, "My dear Muni, the Aśvinī-kumāras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head." After warning Dadhīci in this way, Indra returned to heaven. The Aśvinī-kumāras, who understood Indra's desires, returned and begged Dadhīci for brahma-vidyā. When the great saint Dadhīci informed them of Indra's threat, the Aśvinī-kumāras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct brahma-vidyā through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head." Since Dadhīci had promised to impart brahma-vidyā to the Aśvinī-kumāras, he agreed to their proposal. Therefore, because Dadhīci imparted brahma-vidyā through the mouth of a horse, this brahma-vidyā is also known as Aśvaśira.

TEXT 53

dadhyaṅṅ ātharvaṇas tvaṣṭre
varmābhedyaṁ mad-ātmakam
viśvarūpāya yat prādāt
tvaṣṭā yat tvam adhās tataḥ

SYNONYMS

dadhyaṅ-Dadhyañca; ātharvaṇaḥ-the son of Atharvā; tvaṣṭre-unto Tvaṣṭā; varma-the protective covering known as Nārāyaṇa-kavaca; abhedyam-invincible; mat-ātmakam-consisting of Myself; viśvarūpāya-unto Viśvarūpa; yat-which; prādāt-delivered; tvaṣṭā-Tvaṣṭā; yat-which; tvam-you; adhāḥ-received; tataḥ-from him.

Dadhyañca's invincible protective covering known as the Nārāyaṇa-kavaca was given to Tvaṣṭā, who delivered it to his son Viśvarūpa, from whom you have received it. Because of this Nārāyaṇa-kavaca, Dadhīci's body is now very strong. You should therefore beg him for his body.

TEXT 54

yuṣmabhyaṁ yācito 'śvibhyāṁ
dharma-jño 'ṅgāni dāsyati
tatas tair āyudha-śreṣṭho
viśvakarma-vinirmitaḥ
yena vṛtra-śiro hartā
mat-teja-upabṛṁhitaḥ

SYNONYMS

yuṣmabhyam-for all of you; yācitaḥ-being asked; aśvibhyām-by the Aśvinī-kumāras; dharma-jñaḥ-Dadhīci, who knows the principles of religion; aṅgāni-his limbs; dāsyati-will give; tataḥ-after that; taiḥ-by those bones; āyudha-of weapons; śreṣṭhaḥ-the most powerful (the thunderbolt); viśvakarma-vinirmitaḥ-manufactured by Viśvakarmā; yena-by which; vṛtra-śiraḥ-the head of Vṛtrāsura; hartā-will be taken away; mat-tejaḥ-by My strength; upabṛṁhitaḥ-increased.

When the Aśvinī-kumāras beg for Dadhyañca's body on your behalf, he will surely give it because of affection. Do not doubt this, for Dadhyañca is very experienced in religious understanding. When Dadhyañca awards you his body, Viśvakarmā will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vṛtrāsura because it will be invested with My power.

TEXT 55

tasmin vinihate yūyaṁ
tejo-'strāyudha-sampadaḥ
bhūyaḥ prāpsyatha bhadraṁ vo
na hiṁsanti ca mat-parān

SYNONYMS

tasmin-when he (Vṛtrāsura); vinihate-is killed; yūyam-all of you; tejaḥ-power; astra-arrows; āyudha-other weapons; sampadaḥ-and opulence; bhūyaḥ-again; prāpsyatha-will obtain; bhadram-all good fortune; vaḥ-unto you; na-not; hiṁsanti-hurt; ca-also; mat-parān-My devotees.

When Vṛtrāsura is killed because of My spiritual strength, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. Although Vṛtrāsura can destroy all the three worlds, do not fear that he will harm you. He is also a devotee and will never be envious of you.

A devotee of the Lord is never envious of anyone, what to speak of other devotees. As revealed later, Vṛtrāsura was also a devotee. Therefore be was not expected to be envious of the demigods. Indeed, of his own accord, he would try to benefit the demigods. A devotee does not hesitate to give up his own body for a better cause. Cāṇakya Paṇḍita said, san-nimitte varaṁ tyāgo vināśe niyate sati. After all, all one's material possessions, including his body, will be destroyed in due course of time. Therefore if the body and other possessions can be utilized for a better cause, a devotee never hesitates to give up even his own body. Because Lord Viṣṇu wanted to save the demigods, Vṛtrāsura, even though able to swallow the three worlds, would agree to be killed by the demigods. For a devotee there is no difference between living and dying because in this life a devotee engages in devotional service, and after giving up his body, he engages in the same service in the spiritual world. His devotional service is never hindered.

Thus end the Bhaktivedanta purports to the Ninth Chapter, Sixth Canto, of the Śrīmad-Bhāgavatam, entitled "Appearance of the Demon Vṛtrāsura."

20.7.9 Chapter Ten

The Battle Between the Demigods and Vṛtrāsura

As described in this chapter, after Indra obtained the body of Dadhīci, a thunderbolt was prepared from Dadhīci's bones, and a fight took place between Vṛtrāsura and the demigods.

Following the order of the Supreme Personality of Godhead, the demigods approached Dadhīci Muni and begged for his body. Dadhīci Muni, just to hear from the demigods about the principles of religion, jokingly refused to relinquish his body, but for higher purposes he thereafter agreed to give it up, for after death the body is usually eaten by low animals like dogs and jackals. Dadhīci Muni first merged his gross body made of five elements into the original stock of five elements and then engaged his soul at the lotus feet of the Supreme Personality of Godhead. Thus he gave up his gross body. With the help of Viśvakarmā, the demigods then prepared a thunderbolt from Dadhīci's bones. Armed with the thunderbolt weapon, they prepared themselves to fight and got up on the backs of elephants.

At the end of Satya-yuga and the beginning of Tretā-yuga. a great fight took place between the demigods and the asuras. Unable to tolerate the effulgence of the demigods, the asuras fled the battle. leaving Vṛtrāsura, their commander in chief, to fight for himself. Vṛtrāsura, however, seeing the demons fleeing, instructed them in the importance of fighting and dying in the battlefield. One who is victorious in battle gains material possessions, and one who dies in the battlefield attains a residence at once in the celestial heavens. In either way, the fighter benefits.

TEXT 1

śrī-bādarāyaṇir uvāca
indram evaṁ samādiśya
bhagavān viśva-bhāvanaḥ
paśyatām animeṣāṇāṁ
tatraivāntardadhe hariḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; indram-Indra, the heavenly King; evam-thus; samādiśya-after instructing; bhagavān-the Supreme Personality of Godhead; viśva-bhāvanaḥ-the original cause of all cosmic manifestations; paśyatām animeṣāṇām-while the demigods were looking on; tatra-then and there; eva-indeed; antardadhe-disappeared; hariḥ-the Lord.

Śrī Śukadeva Gosvāmī said: After instructing Indra in this way, the Supreme Personality of Godhead, Hari, the cause of the cosmic manifestation, then and there disappeared from the presence of the onlooking demigods.

TEXT 2

tathābhiyācito devair
ṛṣir ātharvaṇo mahān
modamāna uvācedaṁ
prahasann iva bhārata

SYNONYMS

tathā-in that manner; abhiyācitaḥ-being begged; devaiḥ-by the demigods; ṛṣiḥ-the great saintly person; ātharvaṇaḥ-Dadhīci, the son of Atharvā; mahān-the great personality; modamānaḥ-being merry; uvāca-said; idam-this; prahasan-smiling; iva-somewhat; bhārata-O Mahārāja Parīkṣit.

O King Parīkṣit, following the Lord's instructions, the demigods approached Dadhīci, the son of Atharvā. He was very liberal, and when they begged him to give them his body, he at once partially agreed. However, just to hear religious instructions from them, he smiled and jokingly spoke as follows.

TEXT 3

api vṛndārakā yūyaṁ
na jānītha śarīriṇām
saṁsthāyāṁ yas tv abhidroho
duḥsahaś cetanāpahaḥ

SYNONYMS

api-although; vṛndārakāḥ-O demigods; yūyam-all of you; na jānītha-do not know; śarīriṇām-of those who have material bodies; saṁsthāyām-at the time of death, or while quitting this body; yaḥ-which; tu-then; abhidrohaḥ-severe pain; duḥsahaḥ-unbearable; cetana-the consciousness; apahaḥ-which takes away.

O elevated demigods, at the time of death, severe, unbearable pain takes away the consciousness of all living entities who have accepted material bodies. Don't you know about this pain?

TEXT 4

jijīviṣūṇāṁ jīvānām
ātmā preṣṭha ihepsitaḥ
ka utsaheta taṁ dātuṁ
bhikṣamāṇāya viṣṇave

SYNONYMS

jijīviṣūṇām-aspiring to remain alive; jīvānām-of all living entities; ātmā-the body; preṣṭhaḥ-very dear; iha-here; īpsitaḥ-desired; kaḥ-who; utsaheta-can bear; tam-that body; dātum-to deliver; bhikṣamāṇāya-begging; viṣṇave-even to Lord Viṣṇu.

In this material world, every living entity is very much addicted to his material body. Struggling to keep his body forever, everyone tries to protect it by all means, even at the sacrifice of all his possessions. Therefore, who would be prepared to deliver his body to anyone, even if it were demanded by Lord Viṣṇu?

It is said, ātmānaṁ sarvato rakṣet tato dharmaṁ tato dhanam: one must protect his body by all means; then he may protect his religious principles and thereafter his possessions. This is the natural desire of all living entities. No one wants to give up his body unless it is forcibly given away. Even though the demigods said that they were demanding Dadhīci's body for their benefit in accordance with the order of Lord Viṣṇu, Dadhīci superficially refused to give them his body.

TEXT 5

śrī-devā ūcuḥ
kiṁ nu tad dustyajaṁ brahman
puṁsāṁ bhūtānukampinām
bhavad-vidhānāṁ mahatāṁ
puṇya-ślokeḍya-karmaṇām

SYNONYMS

śrī-devāḥ ūcuḥ-the demigods said; kim-what; nu-indeed; tat-that; dustyajam-difficult to give up; brahman-O exalted brāhmaṇa; puṁsām-of persons; bhūta-anukampinām-who are very sympathetic toward the suffering living entities; bhavat-vidhānām-like Your Lordship; mahatām-who are very great; puṇya-śloka-īḍya-karmaṇām-whose pious activities are praised by all great souls.

The demigods replied: O exalted brāhmaṇa, pious persons like you, whose activities are praiseworthy, are very kind and affectionate to people in general. What can't such pious souls give for the benefit of others? They can give everything, including their bodies.

TEXT 6

nūnaṁ svārtha-paro loko
na veda para-saṅkaṭam
yadi veda na yāceta
neti nāha yad īśvaraḥ

SYNONYMS

nūnam-certainly; sva-artha-paraḥ-interested only in sense gratification in this life or the next; lokaḥ-materialistic people in general; na-not; veda-know; para-saṅkaṭam-the pain of others; yadi-if; veda-know; na-not; yāceta-would ask; na-no; iti-thus; na āha-does not say; yat-since; īśvaraḥ-able to give charity.

Those who are too self-interested beg something from others, not knowing of others' pain. But if the beggar knew the difficulty of the giver, he would not ask for anything. Similarly, he who is able to give charity does not know the beggar's difficulty, for otherwise he would not refuse to give the beggar anything he might want as charity.

This verse describes two people-one who gives charity and one who begs for it. A beggar should not ask charity from a person who is in difficulty. Similarly, one who is able to give charity should not deny a beggar. These are the moral instructions of the śāstra. Cāṇakya Paṇḍita says, san-nimitte varaṁ tyāgo vināśe niyate sati: everything within this material world will be destroyed, and therefore one should use everything for good purposes. If one is advanced in knowledge, he must always be prepared to sacrifice anything for a better cause. At the present moment the entire world is in a dangerous position under the spell of a godless civilization. The Kṛṣṇa consciousness movement needs many exalted, learned persons who will sacrifice their lives to revive God consciousness throughout the world. We therefore invite all men and women advanced in knowledge to join the Kṛṣṇa consciousness movement and sacrifice their lives for the great cause of reviving the God consciousness of human society.

TEXT 7

śrī-ṛṣir uvāca
dharmaṁ vaḥ śrotu-kāmena
yūyaṁ me pratyudāhṛtāḥ
eṣa vaḥ priyam ātmānaṁ
tyajantaṁ santyajāmy aham

SYNONYMS

śrī-ṛṣiḥ uvāca-the great saint Dadhīci said; dharmam-the principles of religion; vaḥ-from you; śrotu-kāmena-by the desire to hear; yūyam-you; me-by me; pratyudāhṛtāḥ-replied to the contrary; eṣaḥ-this; vaḥ-for you; priyam-dear; ātmānam-body; tyajantam-leaving me anyway, today or tomorrow; santyajāmi-give up; aham-I.

The great sage Dadhīci said: Just to hear from you about religious principles, I refused to offer my body at your request. Now, although my body is extremely dear to me, I must give it up for your better purposes since I know that it will leave me today or tomorrow.

TEXT 8

yo 'dhruveṇātmanā nāthā
na dharmaṁ na yaśaḥ pumān
īheta bhūta-dayayā
sa śocyaḥ sthāvarair api

SYNONYMS

yaḥ-anyone who; adhruveṇa-impermanent; ātmanā-by the body; nāthāḥ-O lords; na-not; dharmam-religious principles; na-not; yaśaḥ-fame; pumān-a person; īheta-endeavors for; bhūta-dayayā-by mercy for the living beings; saḥ-that person; śocyaḥ-pitiable; sthāvaraiḥ-by the immobile creatures; api-even.

O demigods, one who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.

In this regard, a very exalted example was set by Lord Śrī Caitanya Mahāprabhu and the six Gosvāmīs of Vṛndāvana. Concerning Śrī Caitanya Mahāprabhu it is said in Śrīmad-Bhāgavatam (11.5.34):

tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad

vande mahā-puruṣa te caraṇāravindam

”We offer our respectful obeisances unto the lotus feet of the Lord. upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy.” To accept sannyāsa means to commit civil suicide. but sannyāsa is compulsory, at least for every brāhmaṇa, every first-class human being. Śrī Caitanya Mahāprabhu had a very young and beautiful wife and a very affectionate mother. Indeed, the affectionate dealings of His family members were so pleasing that even the demigods could not expect such happiness at home. Nevertheless, for the deliverance of all the fallen souls of the world, Śrī Caitanya Mahāprabhu took sannyāsa and left home when He was only twenty-four years old. He lived a very strict life as a sannyāsī, refusing all bodily comforts. Similarly, His disciples the six Gosvāmīs were ministers who held exalted positions in society, but they also left everything to join the movement of Śrī Caitanya Mahāprabhu. Śrīnivāsa Ācārya says:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

These Gosvāmīs left their very comfortable lives as ministers. Zamindars and learned scholars and joined Śrī Caitanya Mahāprabhu’s movement, just to show mercy to the fallen souls of the world (dīna-gaṇeśakau karuṇayā). Accepting very humble lives as mendicants, wearing no more than loincloths and torn quilts (kaupīna-kantha). they lived in Vṛndāvana and followed Śrī Caitanya Mahāprabhu’s order to excavate Vṛndāvana’s lost glories.

Similarly. everyone else with a materially comfortable condition in this world should join the Kṛṣṇa consciousness movement to elevate the fallen souls. The words bhūta-dayayā, māyā-mṛgaṁ dayitayepsitam and dīna-gaṇeśakau karuṇayā all convey the same sense. These are very significant words for those interested in elevating human society to a proper understanding of life. One should join the Kṛṣṇa consciousness movement, following the examples of such great personalities as Śrī Caitanya Mahāprabhu, the six Gosvāmīs and, before them, the great sage Dadhīci. Instead of wasting one’s life for temporary bodily comforts. one should always be prepared to give up one’s life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the glory of distributing religious principles throughout the world.

TEXT 9

etāvān avyayo dharmaḥ
puṇya-ślokair upāsitaḥ
yo bhūta-śoka-harṣābhyām
ātmā śocati hṛṣyati

SYNONYMS

etāvān-this much; avyayaḥ-imperishable; dharmaḥ-religious principle; puṇya-ślokaiḥ-by famous persons who are celebrated as pious; upāsitaḥ-recognized; yaḥ-which; bhūta-of the living beings; śoka-by the distress; harṣābhyām-and by the happiness; ātmā-the mind; śocati-laments; hṛṣyati-feels happiness.

If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.

One generally follows different types of religious principles or performs various occupational duties according to the body given to him by the modes of material nature. In this verse, however, real religious principles are explained. Everyone should be unhappy to see others in distress and happy to see others happy. Ātmavat sarva-bhūteṣu: one should feel the happiness and distress of others as his own. It is on this basis that the Buddhist religious principle of nonviolence-ahiṁsaḥ parama-dharmaḥ-is established. We feel pain when someone disturbs us, and therefore we should not inflict pain upon other living beings. Lord Buddha’s mission was to stop unnecessary animal killing, and therefore he preached that the greatest religious principle is nonviolence.

One cannot continue killing animals and at the same time be a religious man. That is the greatest hypocrisy. Jesus Christ said, ”Do not kill,” but hypocrites nevertheless maintain thousands of slaughterhouses while posing as Christians. Such hypocrisy is condemned in this verse. One should be happy to see others happy, and one should be unhappy to see others unhappy. This is the principle to be followed. Unfortunately, at the present moment so-called philanthropists and humanitarians advocate the happiness of humanity at the cost of the lives of poor animals. That is not recommended herein. This verse clearly says that one should be compassionate to all living entities. Regardless of whether human. animal, tree or plant, all living entities are sons of the Supreme Personality of Godhead. Lord Kṛṣṇa says in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” The different forms of these living entities are only their external dresses. Every living being is actually a spirit soul, a part and parcel of God. Therefore one should not favor only one kind of living being. A Vaiṣṇava sees all living entities as part and parcel of God. As the Lord says in Bhagavad-gītā (5.18 and 18.54):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].”

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām
[Bg. 18.54]

”One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” A Vaiṣṇava, therefore, is truly a perfect person because he laments to see others unhappy and feels joy at seeing others happy. A Vaiṣṇava is para-duḥkha-duḥkhī; he is always unhappy to see the conditioned souls in an unhappy state of materialism. Therefore a Vaiṣṇava is always busy preaching Kṛṣṇa consciousness throughout the world.

TEXT 10

aho dainyam aho kaṣṭaṁ
pārakyaiḥ kṣaṇa-bhaṅguraiḥ
yan nopakuryād asvārthair
martyaḥ sva-jñāti-vigrahaiḥ

SYNONYMS

aho-alas; dainyam-a miserable condition; aho-alas; kaṣṭam-simply tribulation; pārakyaiḥ-which after death are eatable by dogs and jackals; kṣaṇa-bhaṅguraiḥ-perishable at any moment; yat-because; na-not; upakuryāt-would help; a-sva-arthaiḥ-not meant for self-interest; martyaḥ-a living entity destined to die; sva-with his wealth; jñāti-relatives and friends; vigrahaiḥ-and his body.

This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.

Similar advice is also given in Śrīmad-Bhāgavatam (10.22.35):

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

”It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.” This is the mission of life. One’s own body and the bodies of his friends and relatives, as well as one’s own riches and everything else one has, should be engaged for the benefit of others. This is the mission of Śrī Caitanya Mahāprabhu. As stated in Caitanya-caritāmṛta (Ādi 9.41):

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra

”One who has taken birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

The word upakuryāt means para-upakāra, helping others. Of course, in human society there are many institutions to help others, but because philanthropists do not know how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (śreya ācaraṇam), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life-to please the Supreme Personality of Godhead-they would all be perfect. Humanitarian work without Kṛṣṇa is nothing. Kṛṣṇa must be brought to the center of all our activities; otherwise no activity will have value.

TEXT 11

śrī-bādarāyaṇir uvāca
evaṁ kṛta-vyavasito
dadhyaṅṅ ātharvaṇas tanum
pare bhagavati brahmaṇy
ātmānaṁ sannayañ jahau

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; kṛta-vyavasitaḥ-making certain of what to do (in giving his body to the demigods); dadhyaṅ-Dadhīci Muni; ātharvaṇaḥ-the son of Atharvā; tanum-his body; pare-to the Supreme; bhagavati-Personality of Godhead; brahmaṇi-the Supreme Brahman; ātmānam-himself. the spirit soul; sannayan-offering; jahau-gave up.

Śrī Śukadeva Gosvāmī said: Dadhīci Muni, the son of Atharvā, thus resolved to give his body to the service of the demigods. He placed himself, the spirit soul, at the lotus feet of the Supreme Personality of Godhead and in this way gave up his gross material body made of five elements.

As indicated by the words pare bhagavati brahmaṇy ātmānaṁ sannayan, Dadhīci placed himself, as spirit soul, at the lotus feet of the Supreme Personality of Godhead. In this regard, one may refer to the incident of Dhṛtarāṣṭra’s leaving his body, as described in the First Canto of Śrīmad-Bhāgavatam (1.13.55). Dhṛtarāṣṭra analytically divided his gross material body into the five different elements of which it was made-earth, water, fire, air and ether-and distributed them to the different reservoirs of these elements; in other words, he merged these five elements into the original mahat-tattva. By identifying his material conception of life, he gradually separated his spirit soul from material connections and placed himself at the lotus feet of the Supreme Personality of Godhead. The example given in this connection is that when an earthen pot is broken, the small portion of the sky within the pot is united with the large sky outside the pot. Māyāvādī philosophers misunderstand this description of Śrīmad-Bhāgavatam. Therefore Śrī Rāmānuja Svāmī, in his book Vedānta-tattva-sāra, has described that this merging of the soul means that after separating himself from the material body made of eight elements-earth, water, fire, air, ether, false ego, mind and intelligence-the individual soul engages himself in devotional service to the Supreme Personality of Godhead in His eternal form (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam [Bs. 5.1]). The material cause of the material elements absorbs the material body, and the spiritual soul assumes its original position. As described by Śrī Caitanya Mahāprabhu, jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’:

[Cc. Madhya 20.108] the constitutional position of the living entity is that he is the eternal servant of Kṛṣṇa. When one overcomes the material body through cultivation of spiritual knowledge and devotional service, one can revive his own position and thus engage in the service of the Lord.

TEXT 12

yatākṣāsu-mano-buddhis
tattva-dṛg dhvasta-bandhanaḥ
āsthitaḥ paramaṁ yogaṁ
na dehaṁ bubudhe gatam

SYNONYMS

yata-controlled; akṣa-senses; asu-the life air; manaḥ-the mind; buddhiḥ-intelligence; tattva-dṛk-one who knows the tattvas, the material and spiritual energies; dhvasta-bandhanaḥ-liberated from bondage; āsthitaḥ-being situated in; paramam-the supreme; yogam-absorption, trance; na-not; deham-the material body; bubudhe-perceived; gatam-left.

Dadhīci Muni controlled his senses, life force, mind and intelligence and became absorbed in trance. Thus he cut all his material bonds. He could not perceive how his material body became separated from his self.

The Lord says in Bhagavad-gītā (8.5):

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

”Whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.” Of course, one must practice before one is overcome by death, but the perfect yogī, namely the devotee, dies in trance, thinking of Kṛṣṇa. He does not feel his material body being separated from his soul; the soul is immediately transferred to the spiritual world. Tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] the soul does not enter the womb of a material mother again. but is transferred back home, back to Godhead. This yoga, bhakti-yoga, is the highest yoga system, as explained by the Lord Himself in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

”Of all yogīs, he who always abides in Me with great faith. worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” The bhakti-yogī always thinks of Kṛṣṇa, and therefore at the time of death he can very easily transfer himself to Kṛṣṇaloka, without even perceiving the pains of death.

TEXTS 13–14

athendro vajram udyamya
nirmitaṁ viśvakarmaṇā
muneḥ śaktibhir utsikto
bhagavat-tejasānvitaḥ
vṛto deva-gaṇaiḥ sarvair
gajendropary aśobhata
stūyamāno muni-gaṇais
trailokyaṁ harṣayann iva

SYNONYMS

atha-thereafter; indraḥ-the King of heaven; vajram-the thunderbolt; udyamya-firmly taking up; nirmitam-manufactured; viśvakarmaṇā-by Viśvakarmā; muneḥ-of the great sage, Dadhīci; śaktibhiḥ-by the power; utsiktaḥ-saturated; bhagavat-of the Supreme Personality of Godhead; tejasā-with spiritual power; anvitaḥ-endowed; vṛtaḥ-encircled; deva-gaṇaiḥ-by the other demigods; sarvaiḥ-all; gajendra-of his elephant carrier; upari-upon the back; aśobhata-shone; stūyamānaḥ-being offered prayers; muni-gaṇaiḥ-by the saintly persons; trai-lokyam-to the three worlds; harṣayan-causing pleasure; iva-as it were.

Thereafter, King Indra very firmly took up the thunderbolt manufactured by Viśvakarmā from the bones of Dadhīci. Charged with the exalted power of Dadhīci Muni and enlightened by the power of the Supreme Personality of Godhead, Indra rode on the back of his carrier, Airāvata, surrounded by all the demigods, while all the great sages offered him praise. Thus he shone very beautifully, pleasing the three worlds as he rode off to kill Vṛtrāsura.

TEXT 15

vṛtram abhyadravac chatrum
asurānīka-yūthapaiḥ
paryastam ojasā rājan
kruddho rudra ivāntakam

SYNONYMS

vṛtram-Vṛtrāsura; abhyadravat-attacked; śatrum-the enemy; asura-anīka-yūthapaiḥ-by the commanders or captains of the soldiers of the asuras; paryastam-surrounded; ojasā-with great force; rājan-O King; kruddhaḥ-being angry; rudraḥ-an incarnation of Lord Śiva; iva-like; antakam-Antaka, or Yamarāja.

My dear King Parīkṣit, as Rudra, being very angry at Antaka [Yamarāja] had formerly run toward Antaka to kill him, Indra angrily and with great force attacked Vṛtrāsura, who was surrounded by the leaders of the demoniac armies.

TEXT 16

tataḥ surāṇām asurai

raṇaḥ parama-dāruṇaḥ
tretā-mukhe narmadāyām
abhavat prathame yuge

SYNONYMS

tataḥ-thereafter; surāṇām-of the demigods; asuraiḥ-with the demons; raṇaḥ-a great battle; parama-dāruṇaḥ-very fearful; tretā-mukhe-in the beginning of Tretā-yuga; narmadāyām-on the bank of the River Narmadā; abhavat-took place; prathame-in the first; yuge-millennium.

Thereafter, at the end of Satya-yuga and the beginning of Tretā-yuga, a fierce battle took place between the demigods and the demons on the bank of the Narmadā.

Herein the Narmadā does not mean the Narmadā River in India. The five sacred rivers in India-Gaṅgā, Yamunā, Narmadā, Kāverī and Kṛṣṇā-are all celestial. Like the Ganges River, the Narmadā River also flows in the higher planetary systems. The battle between the demigods and the demons took place in the higher planets.

The words prathame yuge mean "in the beginning of the first millennium," that is to say, in the beginning of the Vaivasvata manvantara. In one day of Brahmā there are fourteen Manus, who each live for seventy-one millenniums. The four yugas-Satya, Tretā, Dvāpara and Kali-constitute one millennium. We are presently in the manvantara of Vaivasvata Manu, who is mentioned in Bhagavad-gītā (imaṁ vivasvate yogaṁ proktavān aham avyayam/ vivasvān manave prāha [Bg. 4.1]). We are now in the twenty-eighth millennium of Vaivasvata Manu, but this fight took place in the beginning of Vaivasvata Manu's first millennium. One can historically calculate how long ago the battle took place. Since each millennium consists of 4,300,000 years and we are now in the twenty-eighth millennium, some 120,400,000 years have passed since the battle took place on the bank of the River Narmadā.

TEXTS 17–18

rudrair vasubhir ādityair
aśvibhyāṁ pitṛ-vahnibhiḥ
marudbhir ṛbhubhiḥ sādhyair
viśvedevair marut-patim
dṛṣṭvā vajra-dharaṁ śakraṁ
rocamānaṁ svayā śriyā
nāmṛṣyann asurā rājan
mṛdhe vṛtra-puraḥsarāḥ

SYNONYMS

rudraiḥ-by the Rudras; vasubhiḥ-by the Vasus; ādityaiḥ-by the Ādityas; aśvibhyām-by the Aśvinī-kumāras; pitṛ-by the Pitās; vahnibhiḥ-and the Vahnis; marudbhiḥ-by the Maruts; ṛbhubhiḥ-by the Ṛbhus; sādhyaiḥ-by the Sādhyas; viśve-devaiḥ-by the Viś-vadevas; marut-patim-Indra, the heavenly King; dṛṣṭvā-seeing; vajra-dharam-bearing the thunderbolt; śakram-another name of Indra; rocamānam-shining; svayā-by his own; śriyā-opulence; na-not; amṛṣyan-tolerated; asurāḥ-all the demons; rājan-O King; mṛdhe-in the fight; vṛtra-puraḥsarāḥ-headed by Vṛtrāsura.

O King, when all the asuras came onto the battlefield, headed by Vṛtrāsura, they saw King Indra carrying the thunderbolt and surrounded by the Rudras, Vasus, Ādityas, Aśvinī-kumāras, Pitās, Vahnis, Maruts, Ṛbhus, Sādhyas and Viśvadevas. Surrounded by his company, Indra shone so brightly that his effulgence was intolerable to the demons.

TEXTS 19–22

namuciḥ śambaro 'narvā
dvimūrdhā ṛṣabho 'suraḥ
hayagrīvaḥ śaṅkuśirā
vipracittir ayomukhaḥ
pulomā vṛṣaparvā ca
prahetir hetir utkalaḥ
daiteyā dānavā yakṣā
rakṣāṁsi ca sahasraśaḥ
sumāli-māli-pramukhāḥ
kārtasvara-paricchadāḥ
pratiṣidhyendra-senāgraṁ
mṛtyor api durāsadam
abhyardayann asambhrāntāḥ
siṁha-nādena durmadāḥ
gadābhiḥ parighair bāṇaiḥ
prāsa-mudgara-tomaraiḥ

SYNONYMS

namuciḥ-Namuci; śambaraḥ-Śambara; anarvā-Anarvā; dvimūrdhā-Dvimūrdhā; ṛṣabhaḥ-Ṛṣabha; asuraḥ-Asura; hayagrīvaḥ-Hayagrīva; śaṅkuśirāḥ-Śaṅkuśirā; vipracittiḥ-Vipracitti; ayomukhaḥ-Ayomukha; pulomā-Pulomā; vṛṣaparvā-Vṛṣaparvā; ca-also; prahetiḥ-Praheti; hetiḥ-Heti; utkalaḥ-Utkala; daiteyāḥ-the Daityas; dānavāḥ-the Dānavas; yakṣāḥ-the Yakṣas; rakṣāṁsi-the Rākṣasas; ca-and; sahasraśaḥ-by the thousands; sumāli-māli-pramukhāḥ-others, headed by Sumāli and Māli; kārtasvara-of gold; paricchadāḥ-dressed in ornaments; pratiṣidhya-keeping back; indra-senā-agram-the front of Indra's army; mṛtyoḥ-for death; api-even; durāsadam-difficult to approach; abhyardayan-harassed; asambhrāntāḥ-without fear; siṁha-nādena-with a sound like a lion; durmadāḥ-furious; gadābhiḥ-with clubs; parighaiḥ-with iron-studded bludgeons; bāṇaiḥ-with arrows; prāsa-mudgara-tomaraiḥ-with barbed missiles, mallets and lances.

Many hundreds and thousands of demons, demi-demons, Yakṣas, Rākṣasas [man-eaters] and others, headed by Sumāli and Māli, resisted the armies of King Indra, which even death personified cannot easily overcome. Among the demons were Namuci, Śambara, Anarvā, Dvimūrdhā, Ṛṣabha, Asura, Hayagrīva, Śaṅkuśirā, Vipracitti, Ayomukha, Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala. Roaring tumultuously and fearlessly like lions, these invincible demons, all dressed in golden ornaments, gave pain to the demigods with weapons like clubs, bludgeons, arrows, barbed darts, mallets and lances.

TEXT 23

śūlaiḥ paraśvadhaiḥ khaḍgaiḥ
śataghnībhir bhuśuṇḍibhiḥ
sarvato 'vākiran śastrair
astraiś ca vibudharṣabhān

SYNONYMS

śūlaiḥ-by spears; paraśvadhaiḥ-by axes; khaḍgaiḥ-by swords; śataghnībhiḥ-by śataghnīs; bhuśuṇḍibhiḥ-by bhuśuṇḍis; sarvataḥ-all around; avākiran-scattered; śastraiḥ-with weapons; astraiḥ-with arrows; ca-and; vibudha-ṛṣabhān-the chiefs of the demigods.

Armed with lances, tridents, axes, swords and other weapons like śataghnīs and bhuśuṇḍis, the demons attacked from different directions and scattered all the chiefs of the demigod armies.

TEXT 24

na te 'dṛśyanta sañchannāḥ
śara-jālaiḥ samantataḥ
puṅkhānupuṅkha-patitair
jyotīṁṣīva nabho-ghanaiḥ

SYNONYMS

na-not; te-they (the demigods); adṛśyanta-were seen; sañchannāḥ-being completely covered; śara-jālaiḥ-by networks of arrows; samantataḥ-all around; puṅkha-anupuṅkha-one arrow after another; patitaiḥ-falling; jyotīṁṣi iva-like the stars in the sky; nabhaḥ-ghanaiḥ-by the dense clouds.

As the stars in the sky cannot be seen when covered by dense clouds, the demigods, being completely covered by networks of arrows falling upon them one after another, could not be seen.

TEXT 25

na te śastrāstra-varṣaughā
hy āseduḥ sura-sainikān
chinnāḥ siddha-pathe devair
laghu-hastaiḥ sahasradhā

SYNONYMS

na-not; te-those; śastra-astra-varṣa-oghāḥ-showers of arrows and other weapons; hi-indeed; āseduḥ-reached; sura-sainikān-the armies of the demigods; chinnāḥ-cut; siddha-pathe-in the sky; devaiḥ-by the demigods; laghu-hastaiḥ-quick-handed; sahasradhā-into thousands of pieces.

The showers of various weapons and arrows released to kill the soldiers of the demigods did not reach them because the demigods, acting quickly, cut the weapons into thousands of pieces in the sky.

TEXT 26

atha kṣīṇāstra-śastraughā
giri-śṛṅga-drumopalaiḥ
abhyavarṣan sura-balaṁ
cicchidus tāṁś ca pūrvavat

SYNONYMS

atha-thereupon; kṣīṇa-being reduced; astra-of the arrows released by mantras; śastra-and weapons; oghāḥ-the multitudes; giri-of mountains; śṛṅga-with the peaks; druma-with trees; upalaiḥ-and with stones; abhyavarṣan-showered; sura-balam-the soldiers of the demigods; cicchiduḥ-broke to pieces; tān-them; ca-and; pūrva-vat-as before.

As their weapons and mantras decreased, the demons began showering mountain peaks, trees and stones upon the demigod soldiers, but the demigods were so powerful and expert that they nullified all these weapons by breaking them to pieces in the sky as before.

TEXT 27

tān akṣatān svastimato niśāmya
śastrāstra-pūgair atha vṛtra-nāthāḥ
drumair dṛṣadbhir vividhādri-śṛṅgair
avikṣatāṁs tatrasur indra-sainikān

SYNONYMS

tān-them (the soldiers of the demigods); akṣatān-not injured; svasti-mataḥ-being very healthy; niśāmya-seeing; śastra-astra-pūgaiḥ-by the bunches of weapons and mantras; atha-thereupon; vṛtra-nāthāḥ-the soldiers led by Vṛtrāsura; drumaiḥ-by the trees; dṛṣadbhiḥ-by the stones; vividha-various; adri-of mountain s; śṛṅgaiḥ-by the peaks; avikṣatān-not injured; tatrasuḥ-became afraid; indra-sainikān-the soldiers of King Indra.

When the soldiers of the demons, commanded by Vṛtrāsura, saw that the soldiers of King Indra were quite well, having not been injured at all by their volleys of weapons, not even by the trees, stones and mountain peaks, the demons were very much afraid.

TEXT 28

sarve prayāsā abhavan vimoghāḥ
kṛtāḥ kṛtā deva-gaṇeṣu daityaiḥ
kṛṣṇānukūleṣu yathā mahatsu
kṣudraiḥ prayuktā ūṣatī rūkṣa-vācaḥ

SYNONYMS

sarve-all; prayāsāḥ-endeavors; abhavan-were; vimoghāḥ-futile; kṛtāḥ-performed; kṛtāḥ-again performed; deva-gaṇeṣu-unto the demigods; daityaiḥ-by the demons; kṛṣṇa-anukūleṣu-who were always protected by Kṛṣṇa; yathā-just as; mahatsu-unto the Vaiṣṇavas; kṣudraiḥ-by insignificant persons; prayuktāḥ-used; ūṣatīḥ-unfavorable; rūkṣa-rough; vācaḥ-words.

When insignificant persons use rough words to cast false, angry accusations against saintly persons, their fruitless words do not disturb the great personalities. Similarly, all the efforts of the demons against the demigods, who were favorably situated under the protection of Kṛṣṇa, were futile.

There is a Bengali saying that if a vulture curses a cow to die, the curse will not be effective. Similarly, accusations made by demoniac persons against devotees of Kṛṣṇa cannot have any effect. The demigods are devotees of Lord Kṛṣṇa, and therefore the curses of the demons were futile.

TEXT 29

te sva-prayāsaṁ vitathaṁ nirīkṣya
harāv abhaktā hata-yuddha-darpāḥ
palāyanāyāji-mukhe visṛjya
patiṁ manas te dadhur ātta-sārāḥ

SYNONYMS

te-they (the demons); sva-prayāsam-their own endeavors; vitatham-fruitless; nirīkṣya-seeing; harau abhaktāḥ-the asuras, those who are not devotees of the Supreme Personality of Godhead; hata-defeated; yuddha-darpāḥ-their pride in fighting; palāyanāya-for leaving the battlefield; āji-mukhe-in the very beginning of the battle; visṛjya-leaving aside; patim-their commander, Vṛtrāsura; manaḥ-their minds; te-all of them; dadhuḥ-gave; ātta-sārāḥ-whose prowess was taken away.

The asuras, who are never devotees of Lord Kṛṣṇa, the Supreme Personality of Godhead, lost their pride in fighting when they found all their endeavors futile. Leaving aside their leader even in the very beginning of the fight, they decided to flee because all their prowess had been taken away by the enemy.

TEXT 30

vṛtro 'surāṁs tān anugān manasvī
pradhāvataḥ prekṣya babhāṣa etat
palāyitaṁ prekṣya balaṁ ca bhagnaṁ
bhayena tīvreṇa vihasya vīraḥ

SYNONYMS

vṛtraḥ-Vṛtrāsura, the commander of the demons; asurān-all the demons; tān-them; anugān-his followers; manasvī-the great-minded; pradhāvataḥ-fleeing; prekṣya-observing; babhāṣa-spoke; etat-this; palāyitam-fleeing; prekṣya-seeing; balam-army; ca-and; bhagnam-broken; bhayena-out of fear; tīvreṇa-intense; vihasya-smiling; vīraḥ-the great hero.

Seeing his army broken and all the asuras, even those known as great heroes, fleeing the battlefield out of intense fear, Vṛtrāsura, who was truly a great-minded hero, smiled and spoke the following words.

TEXT 31

kālopapannāṁ rucirāṁ manasvināṁ
jagāda vācaṁ puruṣa-pravīraḥ
he vipracitte namuce puloman
mayānarvañ chambara me śṛṇudhvam

SYNONYMS

kāla-upapannām-suitable to the time and circumstances; rucirām-very beautiful; manasvinām-to the great, deep-minded personalities; jagāda-spoke; vācam-words; puruṣa-pravīraḥ-the hero among heroes, Vṛtrāsura; he-O; vipracitte-Vipracitti; namuce-O Namuci; puloman-O Pulomā; maya-O Maya; anarvan-O Anarvā; śambara-O Śambara; me-from me; śṛṇudhvam-please hear.

According to his position and the time and circumstances, Vṛtrāsura, the hero among heroes, spoke words that were much to be appreciated by thoughtful men. He called to the heroes of the demons, "O Vipracitti! O Namuci! O Pulomā! O Maya, Anarvā and Śambara! Please hear me and do not flee."

TEXT 32

jātasya mṛtyur dhruva eva sarvataḥ
pratikriyā yasya na ceha kḷptā
loko yaśaś cātha tato yadi hy amuṁ
ko nāma mṛtyuṁ na vṛṇīta yuktam

SYNONYMS

jātasya-of one who has taken birth (all living beings); mṛtyuḥ-death; dhruvaḥ-inevitable; eva-indeed; sarvataḥ-everywhere in the universe; pratikriyā-counteraction; yasya-of which; na-not; ca-also; iha-in this material world; kḷptā-devised; lokaḥ-promotion to higher planets; yaśaḥ-reputation and glory; ca-and; atha-then; tataḥ-from that; yadi-if; hi-indeed; amum-that; kaḥ-who; nāma-indeed; mṛtyum-death; na-not; vṛṇīta-would accept; yuktam-suitable.

Vṛtrāsura said: All living entities who have taken birth in this material world must die. Surely, no one in this world has found any means to be saved from death. Even providence has not provided a means to escape it. Under the circumstances, death being inevitable, if one can gain promotion to the higher planetary systems and be always celebrated here by dying a suitable death, what man will not accept such a glorious death?

If by dying one can be elevated to the higher planetary systems and be ever-famous after his death, who is so foolish that he will refuse such a glorious death? Similar advice was also given by Kṛṣṇa to Arjuna. "My dear Arjuna," the Lord said, "do not desist from fighting. If you gain victory in the fight, you will enjoy a kingdom, and even if you die you will be elevated to the heavenly planets.” Everyone should be ready to die while performing glorious deeds. A glorious person is not meant to meet death like cats and dogs.

TEXT 33

dvau sammatāv iha mṛtyū durāpau
yad brahma-sandhāraṇayā jitāsuḥ
kalevaraṁ yoga-rato vijahyād
yad agraṇīr vīra-śaye ’nivṛttaḥ

SYNONYMS

dvau-two; sammatau-approved (by śāstra and great personalities); iha-in this world; mṛtyū-deaths; durāpau-extremely rare; yat-which; brahma-sandhāraṇayā-with concentration on Brahman, Paramātmā or Parabrahma, Kṛṣṇa; jita-asuḥ-controlling the mind and senses; kalevaram-the body; yoga-rataḥ-being engaged in the performance of yoga; vijahyāt-one may leave; yat-which; agraṇīḥ-taking the lead; vīra-śaye-on the battlefield; anivṛttaḥ-not turning back.

There are two ways to meet a glorious death, and both are very rare. One is to die after performing mystic yoga, especially bhakti-yoga, by which one can control the mind and living force and die absorbed in thought of the Supreme Personality of Godhead. The second is to die on the battlefield, leading the army and never showing one’s back. These two kinds of death are recommended in the śāstra as glorious.

Thus end the Bhaktivedanta purports of the Sixth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Battle Between the Demigods and Vṛtrāsura.”

20.7.10 Chapter Eleven

The Transcendental Qualities of Vṛtrāsura

This chapter describes Vṛtrāsura’s great qualities. When the prominent commanders of the demons fled, not hearing Vṛtrāsura’s advice. Vṛtrāsura condemned them all as cowards. Speaking very bravely, he stood alone to face the demigods. When the demigods saw Vṛtrāsura’s attitude, they were so afraid that they practically fainted, and Vṛtrāsura began trampling them down. Unable to tolerate this, Indra, the King of the demigods, threw his club at Vṛtrāsura, but Vṛtrāsura was such a great hero that he easily caught the club with his left hand and used it to beat Indra’s elephant. Struck by the blow of Vṛtrāsura, the elephant was pushed back fourteen yards and fell, with Indra on its back.

King Indra had first accepted Viśvarūpa as his priest and thereafter killed him. Reminding Indra of his heinous activities, Vṛtrāsura said, ”If one is a devotee of the Supreme Personality of Godhead, Lord Viṣṇu, and depends on Lord Viṣṇu in every respect, then victory, opulence and peace of mind are all inevitably available. Such a person has nothing for which to aspire in the three worlds. The Supreme Lord is so kind that He especially favors such a devotee by not giving him opulence that will hamper his devotional service. Therefore I wish to give up everything for the service of the Lord. I wish always to chant the glories of the Lord and engage in His service. Let me become unattached to my worldly family and make friendships with the devotees of the Lord. I do not desire to be promoted to the higher planetary systems, even to Dhruvaloka or Brahmaloka, nor do I desire an unconquerable position within this material world. I have no need for such things.”

TEXT 1

śrī-śuka uvāca
ta evaṁ śaṁsato dharmaṁ
vacaḥ patyur acetasaḥ
naivāgṛhṇanta sambhrāntāḥ
palāyana-parā nṛpa

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; te-they; evam-thus; śaṁsataḥ-praising; dharmam-the principles of religion; vacaḥ-the words; patyuḥ-of their master; acetasaḥ-their minds being very disturbed; na-not; eva-indeed; agṛhṇanta-accepted; sambhrāntāḥ-fearful; palāyana-parāḥ-intent upon fleeing; nṛpa-O King.

Śrī Śukadeva Gosvāmī said: O King, Vṛtrāsura, the commander in chief of the demons, advised his lieutenants in the principles of religion, but the cowardly demoniac commanders, intent upon fleeing the battlefield, were so disturbed by fear that they could not accept his words.

TEXTS 2–3

viśīryamāṇāṁ pṛtanām
āsurīm asurarṣabhaḥ
kālānukūlais tridaśaiḥ
kālyamānām anāthavat
dṛṣṭvātapyata saṅkruddha
indra-śatrur amarṣitaḥ
tān nivāryaujasā rājan
nirbhartsyedam uvāca ha

SYNONYMS

viśīryamāṇām-being shattered; pṛtanām-the army; āsurīm-of the demons; asura-ṛṣabhaḥ-the best of the asuras, Vṛtrāsura; kāla-anukūlaiḥ-following the circumstances presented by time; tridaśaiḥ-by the demigods; kālyamānām-being chased; anātha-vat-as if no one were there to protect them; dṛṣṭvā-seeing; atapyata-felt pain; saṅkruddhaḥ-being very angry; indra-śatruḥ-Vṛtrāsura, the enemy of Indra; amarṣitaḥ-unable to tolerate; tān-them (the demigods); nivārya-blocking; ojasā-with great force; rājan-O King Parīkṣit; nirbhartsya-rebuking; idam-this; uvāca-said; ha-indeed.

O King Parīkṣit, the demigods, taking advantage of a favorable opportunity presented by time, attacked the army of the demons from the rear and began driving away the demoniac soldiers, scattering them here and there as if their army had no leader. Seeing the pitiable condition of his soldiers, Vṛtrāsura, the best of the asuras, who was called Indraśatru, the enemy of Indra, was very much aggrieved. Unable to tolerate such reverses, he stopped and forcefully rebuked the demigods, speaking the following words in an angry mood.

TEXT 4

kiṁ va uccaritair mātur
dhāvadbhiḥ pṛṣṭhato hataiḥ
na hi bhīta-vadhaḥ ślāghyo
na svargyaḥ śūra-māninām

SYNONYMS

kim-what is the benefit; vaḥ-for you; uccaritaiḥ-with those like the stool; mātuḥ-of the mother; dhāvadbhiḥ-running away; pṛṣṭhataḥ-from the back; hataiḥ-killed; na-not; hi-certainly; bhīta-vadhaḥ-the killing of a person who is afraid; ślāghyaḥ-glorious; na-nor; svargyaḥ-leading to the heavenly planets; śūra-māninām-of persons who consider themselves heroes.

O demigods, these demoniac soldiers have taken birth uselessly. Indeed, they have come from the bodies of their mothers exactly like stool. What is the benefit of killing such enemies from behind while they are running in fear? One who considers himself a hero should not kill an enemy who is afraid of losing his life. Such killing is never glorious, nor can it promote one to the heavenly planets.

Vṛtrāsura rebuked both the demigods and the demoniac soldiers because the demons were running in fear of their lives and the demigods were killing them from behind. The actions of both were abominable. When a fight takes place, the opposing parties must be prepared to fight like heroes. A hero never runs from the field of battle. He always fights face to face, determined to gain victory or lay down his life in the fight. That is heroic. Killing an enemy from behind is also inglorious. When an enemy turns his back and runs in fear of his life, he should not be killed. This is the etiquette of military science.

Vṛtrāsura insulted the demoniac soldiers by comparing them to the stool of their mothers. Both stool and a cowardly son come from the abdomen of the mother, and Vṛtrāsura said that there is no difference between them. A similar comparison was given by Tulasī dāsa, who commented that a son and urine both come from the same channel. In other words, semen and urine both come from the genitals, but semen produces a child whereas urine produces nothing. Therefore if a child is neither a hero nor a devotee, he is not a son but urine. Similarly, Cāṇakya Paṇḍita also says:

ko 'rthaḥ putreṇa jātena
yo na vidvān na dhārmikaḥ
kāṇena cakṣuṣā kiṁ vā
cakṣuḥ pīḍaiva kevalam

"What is the use of a son who is neither glorious nor devoted to the Lord? Such a son is like a blind eye, which simply gives pain but cannot help one see."

TEXT 5

yadi vaḥ pradhane śraddhā
sāraṁ vā kṣullakā hṛdi
agre tiṣṭhata mātraṁ me
na ced grāmya-sukhe spṛhā

SYNONYMS

yadi-if; vaḥ-of you; pradhane-in battle; śraddhā-faith; sāram-patience; vā-or; kṣullakāḥ-O insignificant ones; hṛdi-in the core of the heart; agre-in front; tiṣṭhata-just stand; mātram-for a moment; me-of me; na-not; cet-if; grāmya-sukhe-in sense gratification; spṛhā-desire.

O insignificant demigods, if you truly have faith in your heroism, if you have patience in the cores of your hearts and if you are not ambitious for sense gratification, please stand before me for a moment.

Rebuking the demigods, Vṛtrāsura challenged, "O demigods, if you are actually heroes, stand before me now and try to show your prowess. If you do not wish to fight, if you are afraid of losing your lives, I shall not kill you, for unlike you, I am not so evil minded as to kill persons who are neither heroic nor willing to fight. If you have faith in your heroism, please stand before me."

TEXT 6

evaṁ sura-gaṇān kruddho
bhīṣayan vapuṣā ripūn
vyanadat sumahā-prāṇo
yena lokā vicetasaḥ

SYNONYMS

evam-thus; sura-gaṇān-the demigods; kruddhaḥ-being very angry; bhīṣayan-terrifying; vapuṣā-by his body; ripūn-his enemies; vyanadat-roared; su-mahā-prāṇaḥ-the most powerful Vṛtrāsura; yena-by which; lokāḥ-all people; vicetasaḥ-unconscious.

Śukadeva Gosvāmī said: Vṛtrāsura, the angry and most powerful hero, terrified the demigods with his stout and strongly built body. When he roared with a resounding voice, nearly all living entities fainted.

TEXT 7

tena deva-gaṇāḥ sarve
vṛtra-visphoṭanena vai
nipetur mūrcchitā bhūmau
yathaivāśaninā hatāḥ

SYNONYMS

tena-by that; deva-gaṇāḥ-the demigods; sarve-all; vṛtra-visphoṭanena-the tumultuous sound of Vṛtrāsura; vai-indeed; nipetuḥ-fell; mūrcchitāḥ-fainted; bhūmau-on the ground; yathā-just as if; eva-indeed; aśaninā-by a thunderbolt; hatāḥ-struck.

When all the demigods heard Vṛtrāsura's tumultuous roar, which resembled that of a lion, they fainted and fell to the ground as if struck by thunderbolts.

TEXT 8

mamarda padbhyāṁ sura-sainyam āturaṁ
nimīlitākṣaṁ raṇa-raṅga-durmadaḥ
gāṁ kampayann udyata-śūla ojasā
nālaṁ vanaṁ yūtha-patir yathonmadaḥ

SYNONYMS

mamarda-trampled; padbhyām-by his feet; sura-sainyam-the army of the demigods; āturam-who were very afraid; nimīlita-akṣam-closing their eyes; raṇa-raṅga-durmadaḥ-arrogant on the battlefield; gām-the surface of the globe; kampayan-causing to tremble; udyata-śūlaḥ-taking up his trident; ojasā-with his strength; nālam-of hollow bamboo sticks; vanam-a forest; yūtha-patiḥ-an elephant; yathā-just as; unmadaḥ-maddened.

As the demigods closed their eyes in fear, Vṛtrāsura, taking up his trident and making the earth tremble with his great strength, trampled the demigods beneath his feet on the battlefield the way a mad elephant tramples hollow bamboos in the forest.

TEXT 9

vilokya taṁ vajra-dharo 'tyamarṣitaḥ
sva-śatrave 'bhidravate mahā-gadām
cikṣepa tām āpatatīṁ suduḥsahāṁ
jagrāha vāmena kareṇa līlayā

SYNONYMS

vilokya-seeing; tam-him (Vṛtrāsura); vajra-dharaḥ-the carrier of the thunderbolt (King Indra); ati-very much; amarṣitaḥ-intolerant; sva-his own; śatrave-toward the enemy; abhidravate-running; mahā-gadām-a very powerful club; cikṣepa-threw; tām-that (club); āpatatīm-flying toward him; su-duḥsahām-very difficult to counteract; jagrāha-caught; vāmena-with his left; kareṇa-hand; līlayā-very easily.

Seeing Vṛtrāsura's disposition, Indra, the King of heaven, became intolerant and threw at him one of his great clubs, which are extremely difficult to counteract. However, as the club flew toward him, Vṛtrāsura easily caught it with his left hand.

TEXT 10

sa indra-śatruḥ kupito bhṛśaṁ tayā
mahendra-vāhaṁ gadayoru-vikramaḥ
jaghāna kumbha-sthala unnadan mṛdhe
tat karma sarve samapūjayan nṛpa

SYNONYMS

saḥ-that; indra-śatruḥ-Vṛtrāsura; kupitaḥ-being angry; bhṛśam-very much; tayā-with that; mahendra-vāham-the elephant who is the carrier of Indra; gadayā-by the club; uru-vikramaḥ-who is famous for his great strength; jaghāna-struck; kumbha-sthale-on the head; unnadan-roaring loudly; mṛdhe-in that fight; tat karma-that action (striking the head of Indra's elephant with the club in his left hand); sarve-all the soldiers (on both sides); samapūjayan-glorified; nṛpa-O King Parīkṣit.

O King Parīkṣit, the powerful Vṛtrāsura, the enemy of King Indra, angrily struck the head of Indra's elephant with that club, making a tumultuous sound on the battlefield. For this heroic deed, the soldiers on both sides glorified him.

TEXT 11

airāvato vṛtra-gadābhimṛṣṭo
vighūrṇito 'driḥ kuliśāhato yathā
apāsarad bhinna-mukhaḥ sahendro
muñcann asṛk sapta-dhanur bhṛśārtaḥ

SYNONYMS

airāvataḥ-Airāvata, the elephant of King Indra; vṛtra-gadā-abhimṛṣṭaḥ-struck by the club in Vṛtrāsura's hand; vighūrṇitaḥ-shaken; adriḥ-a mountain; kuliśa-by a thunderbolt; āhataḥ-struck; yathā-just like; apāsarat-was pushed back; bhinna-mukhaḥ-having a broken mouth; saha-indraḥ-with King Indra; muñcan-spitting; asṛk-blood; sapta-dhanuḥ-a distance measured by seven bows (approximately fourteen yards); bhṛśa-very severely; ārtaḥ-aggrieved.

Struck with the club by Vṛtrāsura like a mountain struck by a thunderbolt, the elephant Airāvata, feeling great pain and spitting blood from its broken mouth, was pushed back fourteen yards. In great distress, the elephant fell, with Indra on its back.

TEXT 12

na sanna-vāhāya viṣaṇṇa-cetase
prāyuṅkta bhūyaḥ sa gadāṁ mahātmā
indro 'mṛta-syandi-karābhimarśa-
vīta-vyatha-kṣata-vāho 'vatasthe

SYNONYMS

na-not; sanna-fatigued; vāhāya-upon him whose carrier; viṣaṇṇa-cetase-morose in the core of his heart; prāyuṅkta-used; bhūyaḥ-again; saḥ-he (Vṛtrāsura); gadām-the club; mahā-ātmā-the great soul (who refrained from striking Indra with the club when he saw Indra morose and aggrieved); indraḥ-Indra; amṛta-syandi-kara-of his hand, which produces nectar; abhimarśa-by the touch; vīta-was relieved; vyatha-from pains; kṣata-and cuts; vāhaḥ-whose carrier elephant; avatasthe-stood there.

When he saw Indra's carrier elephant thus fatigued and injured and when he saw Indra morose because his carrier had been harmed in that way, the great soul Vṛtrāsura, following religious principles, refrained from again striking Indra with the club. Taking this opportunity, Indra touched the elephant with his nectar-producing hand, thus relieving the animal's pain and curing its injuries. Then the elephant and Indra both stood silently.

TEXT 13

sa taṁ nṛpendrāhava-kāmyayā ripuṁ
vajrāyudhaṁ bhrātṛ-haṇaṁ vilokya
smaraṁś ca tat-karma nṛ-śaṁsam aṁhaḥ
śokena mohena hasañ jagāda

SYNONYMS

saḥ-he (Vṛtrāsura); tam-him (the King of heaven, Indra); nṛpa-indra-O King Parīkṣit; āhava-kāmyayā-with a desire to fight; ripum-his enemy; vajra-āyudham-whose weapon was the thunderbolt (made from the bones of Dadhīci); bhrātṛ-haṇam-who was the killer of his brother; vilokya-seeing; smaran-remembering; ca-and; tat-karma-his activities; nṛ-śaṁsam-cruel; aṁhaḥ-a great sin; śokena-with lamentation; mohena-by bewilderment; hasan-laughing; jagāda-said.

O King, when the great hero Vṛtrāsura saw Indra, his enemy, the killer of his brother, standing before him with a thunderbolt in his hand, desiring to fight, Vṛtrāsura remembered how Indra had cruelly killed his brother. Thinking of Indra's sinful activities, he became mad with lamentation and forgetfulness. Laughing sarcastically, he spoke as follows.

TEXT 14

śrī-vṛtra uvāca
diṣṭyā bhavān me samavasthito ripur
yo brahma-hā guru-hā bhrātṛ-hā ca
diṣṭyānṛṇo 'dyāham asattama tvayā
mac-chūla-nirbhinna-dṛṣad-dhṛdācirāt

SYNONYMS

śrī-vṛtraḥ uvāca-the great hero Vṛtrāsura said; diṣṭyā-by good fortune; bhavān-Your Lordship; me-of me; samavasthitaḥ-situated (in front); ripuḥ-my enemy; yaḥ-who; brahma-hā-the killer of a brāhmaṇa; guru-hā-the killer of your guru; bhrātṛ-hā-the killer of my brother; ca-also; diṣṭyā-by good fortune; anṛṇaḥ-free from debt (to my brother); adya-today; aham-I; asat-tama-O most abominable one; tvayā-through you; mat-śūla-by my trident; nirbhinna-being pierced; dṛṣat-like stone; hṛdā-whose heart; acirāt-very soon.

Śrī Vṛtrāsura said: He who has killed a brāhmaṇa, he who has killed his spiritual master-indeed, he who has killed my brother-is now, by good fortune, standing before me face to face as my enemy. O most abominable one, when I pierce your stonelike heart with my trident, I shall be freed from my debt to my brother.

TEXT 15

yo no 'grajasyātma-vido dvijāter
guror apāpasya ca dīkṣitasya
viśrabhya khaḍgena śirāṁsy avṛścat
paśor ivākaruṇaḥ svarga-kāmaḥ

SYNONYMS

yaḥ-he who; naḥ-our; agra-jasya-of the elder brother; ātma-vidaḥ-who was fully self-realized; dvi-jāteḥ-a qualified brāhmaṇa; guroḥ-your spiritual master; apāpasya-free from all sinful activities; ca-also; dīkṣitasya-appointed as the initiator of your yajña; viśrabhya-trustfully; khaḍgena-by your sword; śirāṁsi-the heads; avṛścat-cut off; paśoḥ-of an animal; iva-like; akaruṇaḥ-merciless; svarga-kāmaḥ-desiring the heavenly planets.

Only for the sake of living in the heavenly planets, you killed my elder brother-a self-realized, sinless, qualified brāhmaṇa who had been appointed your chief priest. He was your spiritual master, but although you entrusted him with the performance of your sacrifice, you later mercilessly severed his heads from his body the way one butchers an animal.

TEXT 16

śrī-hrī-dayā-kīrtibhir ujjhitaṁ tvāṁ
sva-karmaṇā puruṣādaiś ca garhyam
kṛcchreṇa mac-chūla-vibhinna-deham
aspṛṣṭa-vahniṁ samadanti gṛdhrāḥ

SYNONYMS

śrī-opulence or beauty; hrī-shame; dayā-mercy; kīrtibhiḥ-and glory; ujjhitam-bereft of; tvām-you; sva-karmaṇā-by your own activities; puruṣa-adaiḥ-by the Rākṣasas (man-eaters); ca-and; garhyam-condemnable; kṛcchreṇa-with great difficulty; mat-śūla-by my trident; vibhinna-pierced; deham-your body; aspṛṣṭa-vahnim-not even touched by fire; samadanti-will eat; gṛdhrāḥ-the vultures.

Indra, you are bereft of all shame, mercy, glory and good fortune. Deprived of these good qualities by the reactions of your fruitive activities, you are to be condemned even by the man-eaters [Rākṣasas]. Now I shall pierce your body with my trident, and after you die with great pain, even fire will not touch you; only the vultures will eat your body.

TEXT 17

anye 'nu ye tveha nṛ-śaṁsam ajñā
yad udyatāstrāḥ praharanti mahyam
tair bhūta-nāthān sagaṇān niśāta-
triśūla-nirbhinna-galair yajāmi

SYNONYMS

anye-others; anu-follow; ye-who; tvā-you; iha-in this connection; nṛ-śaṁsam-very cruel; ajñāḥ-persons unaware of my prowess; yat-if; udyata-astrāḥ-with their swords raised; praharanti-attack; mahyam-me; taiḥ-with those; bhūta-nāthān-to such leaders of the ghosts as Bhairava; sa-gaṇān-with their hordes; niśāta-sharpened; tri-śūla-by the trident; nirbhinna-separated or pierced; galaiḥ-having their necks; yajāmi-I shall offer sacrifices.

You are naturally cruel. If the other demigods, unaware of my prowess, follow you by attacking me with raised weapons, I shall sever their heads with this sharp trident. With those heads I shall perform a sacrifice to Bhairava and the other leaders of the ghosts, along with their hordes.

TEXT 18

atho hare me kuliśena vīra
hartā pramathyaiva śiro yadīha
tatrānṛṇo bhūta-baliṁ vidhāya
manasvināṁ pāda-rajaḥ prapatsye

SYNONYMS

atho-otherwise; hare-O King Indra; me-of me; kuliśena-by your thunderbolt; vīra-O great hero; hartā-you cut off; pramathya-destroying my army; eva-certainly; śiraḥ-head; yadi-if; iha-in this battle; tatra-in that case; anṛṇaḥ-relieved of all debts in this material world; bhūta-balim-a presentation for all living entities; vidhāya-arranging; manasvinām-of great sages like Nārada Muni; pāda-rajaḥ-the dust of the lotus feet; prapatsye-I shall achieve.

But if in this battle you cut off my head with your thunderbolt and kill my soldiers, O Indra, O great hero, I shall take great pleasure in offering my body to other living entities [such as jackals and vultures]. I shall thus be relieved of my obligations to the reactions of my karma, and my fortune will be to receive the dust from the lotus feet of great devotees like Nārada Muni.

Śrī Narottama dāsa Ṭhākura sings:

ei chaya gosāñi yāra, mui tāra dāsa
tāṅ' sabāra pada-reṇu mora pañca-grāsa

"I am the servant of the six Gosvāmīs, and the dust of their lotus feet provides my five kinds of food." A Vaiṣṇava always desires the dust of the lotus feet of previous ācāryas and Vaiṣṇavas. Vṛtrāsura was certain that he would be killed in the battle with Indra, because this was the desire of Lord Viṣṇu. He was prepared for death because he knew that after his death he was destined to return home, back to Godhead. This is a great destination, and it is achieved by the grace of a Vaiṣṇava. Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: no one has ever gone back to Godhead without being favored by a Vaiṣṇava. In this verse, therefore, we find the words manasvināṁ pāda-rajaḥ prapatsye: "I shall receive the dust of the lotus feet of great devotees." The word manasvinām refers to great devotees who always think of Kṛṣṇa. They are always peaceful, thinking of Kṛṣṇa, and therefore they are called dhīra. The best example of such a devotee is Nārada Muni. If one receives the dust of the lotus feet of a manasvī, a great devotee, he certainly returns home, back to Godhead.

TEXT 19

sureśa kasmān na hinoṣi vajraṁ
puraḥ sthite vairiṇi mayy amogham
mā saṁśayiṣṭhā na gadeva vajraḥ
syān niṣphalaḥ kṛpaṇārtheva yācñā

SYNONYMS

sura-īśa-O King of the demigods; kasmāt-why; na-not; hinoṣi-you hurl; vajram-the thunderbolt; puraḥ sthite-standing in front; vairiṇi-your enemy; mayi-at me; amogham-which is infallible (your thunderbolt); mā-do not; saṁśayiṣṭhāḥ-doubt; na-not; gadā iva-like the club; vajraḥ-the thunderbolt; syāt-may be; niṣphalaḥ-with no result; kṛpaṇa-from a miserly person; arthā-for money; iva-like; yācñā-a request.

O King of the demigods, since I, your enemy, am standing before you, why don't you hurl your thunderbolt at me? Although your attack upon me with your club was certainly useless, like a request of money from a miser, the thunderbolt you carry will not be useless. You need have no doubts about this.

When King Indra threw his club at Vṛtrāsura, Vṛtrāsura caught it in his left hand and retaliated by using it to strike the head of Indra's elephant. Thus Indra's attack was a disastrous failure. Indeed, Indra's elephant was injured and thrown back fourteen yards. Therefore even though Indra stood with the thunderbolt to hurl against Vṛtrāsura, he was doubtful, thinking that the thunderbolt might also fail. Vṛtrāsura, however, being a Vaiṣṇava, assured Indra that the thunderbolt would not fail, for Vṛtrāsura knew that it had been prepared in accordance with the instructions of Lord Viṣṇu. Although Indra had doubts because he could not understand that Lord Viṣṇu's order never fails, Vṛtrāsura understood Lord Viṣṇu's purpose. Vṛtrāsura was eager to be killed by the thunderbolt manufactured according to Lord Viṣṇu's instructions because he was sure that he would thus return home, back to Godhead. He was simply waiting for the opportunity of the thunderbolt's being released. In effect, therefore, Vṛtrāsura told Indra, "If you want to kill me, since I am your enemy, take this opportunity. Kill me. You will gain victory, and I shall go back to Godhead. Your deed will be equally beneficial for both of us. Do it immediately."

TEXT 20

nanv eṣa vajras tava śakra tejasā
harer dadhīces tapasā ca tejitaḥ
tenaiva śatruṁ jahi viṣṇu-yantrito
yato harir vijayaḥ śrīr guṇās tataḥ

SYNONYMS

nanu-certainly; eṣaḥ-this; vajraḥ-thunderbolt; tava-of yours; śakra-O Indra; tejasā-by the prowess; hareḥ-of Lord Viṣṇu, the Supreme Personality of Godhead; dadhīceḥ-of Dadhīci; tapasā-by the austerities; ca-as well as; tejitaḥ-empowered; tena-with that; eva-certainly; śatrum-your enemy; jahi-kill; viṣṇu-yantritaḥ-ordered by Lord Viṣṇu; yataḥ-wherever; hariḥ-Lord Viṣṇu; vijayaḥ-victory; śrīḥ-opulences; guṇāḥ-and other good qualities; tataḥ-there.

O Indra, King of heaven, the thunderbolt you carry to kill me has been empowered by the prowess of Lord Viṣṇu and the strength of Dadhīci's austerities. Since you have come here to kill me in accordance with Lord Viṣṇu's order, there is no doubt that I shall be killed by the release of your thunderbolt. Lord Viṣṇu has sided with you. Therefore your victory, opulence and all good qualities are assured.

Vṛtrāsura not only assured King Indra that the thunderbolt was invincible, but also encouraged Indra to use it against him as soon as possible. Vṛtrāsura was eager to die with the stroke of the thunderbolt sent by Lord Viṣṇu so that he could immediately return home, back to Godhead. By hurling the thunderbolt, Indra would gain victory and enjoy the heavenly planets, remaining in the material world for repeated birth and death. Indra wanted to gain victory over Vṛtrāsura and thereby become happy, but that would not at all be happiness. The heavenly planets are just below Brahmaloka, but as stated by the Supreme Lord, Kṛṣṇa, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: [Bg. 8.16] even if one achieves Brahmaloka, he must still fall to the lower planetary systems again and again. However, if one goes back to Godhead, he never returns to this material world. By killing Vṛtrāsura, Indra would not actually gain; he would remain in the material world. Vṛtrāsura, however, would go to the spiritual world. Therefore victory was destined for Vṛtrāsura, not for Indra.

TEXT 21

ahaṁ samādhāya mano yathāha naḥ
saṅkarṣaṇas tac-caraṇāravinde
tvad-vajra-raṁho-lulita-grāmya-pāśo
gatiṁ muner yāmy apaviddha-lokaḥ

SYNONYMS

aham-I; samādhāya-fixing firmly; manaḥ-the mind; yathā-just as; āha-said; naḥ-our; saṅkarṣaṇaḥ-Lord Saṅkarṣaṇa; tat-caraṇa-aravinde-at His lotus feet; tvat-vajra-of your thunderbolt; raṁhaḥ-by the force; lulita-torn; grāmya-of material attachment; pāśaḥ-the rope; gatim-the destination; muneḥ-of Nārada Muni and other devotees; yāmi-I shall achieve; apaviddha-giving up; lokaḥ-this material world (where one desires all kinds of impermanent things).

By the force of your thunderbolt, I shall be freed of material bondage and shall give up this body and this world of material desires. Fixing my mind upon the lotus feet of Lord Saṅkarṣaṇa, I shall attain the destination of such great sages as Nārada Muni, just as Lord Saṅkarṣaṇa has said.

The words ahaṁ samādhāya manaḥ indicate that the most important duty at the time of death is to concentrate one's mind. If one can fix his mind on the lotus feet of Kṛṣṇa, Viṣṇu, Saṅkarṣaṇa or any Viṣṇu mūrti, his life will be successful. To be killed while fixing his mind at the lotus feet of Saṅkarṣaṇa, Vṛtrāsura asked Indra to release his vajra, or thunderbolt. He was destined to be killed by the thunderbolt given by Lord Viṣṇu; there was no question of its being baffled. Therefore Vṛtrāsura requested Indra to release the thunderbolt immediately, and he prepared himself by fixing his mind at the lotus feet of Kṛṣṇa. A devotee is always ready to give up his material body, which is described herein as grāmya-pāśa, the rope of material attachment. The body is not at all good; it is simply a cause of bondage to the material world. Unfortunately, even though the body is destined for destruction, fools and rascals invest all their faith in the body and are never eager to return home, back to Godhead.

TEXT 22

puṁsāṁ kilaikānta-dhiyāṁ svakānāṁ
yāḥ sampado divi bhūmau rasāyām
na rāti yad dveṣa udvega ādhir
madaḥ kalir vyasanaṁ samprayāsaḥ

SYNONYMS

puṁsām-unto persons; kila-certainly; ekānta-dhiyām-who are advanced in spiritual consciousness; svakānām-who are recognized by the Supreme Personality of Godhead as His own; yāḥ-which; sampadaḥ-opulences; divi-in the upper planetary systems; bhūmau-in the middle planetary systems; rasāyām-and in the lower planetary systems; na-not; rāti-bestows; yat-from which; dveṣaḥ-envy; udvegaḥ-anxiety; ādhiḥ-mental agitation; madaḥ-pride; kaliḥ-quarrel; vyasanam-distress due to loss; samprayāsaḥ-great endeavor.

Persons who fully surrender at the lotus feet of the Supreme Personality of Godhead and always think of His lotus feet are accepted and recognized by the Lord as His own personal assistants or servants. The Lord never bestows upon such servants the brilliant opulences of the upper, lower and middle planetary systems of this material world. When one possesses material opulence in any of these three divisions of the universe, his possessions naturally increase his enmity, anxiety, mental agitation, pride and belligerence. Thus one goes through much endeavor to increase and maintain his possessions, and he suffers great unhappiness when he loses them.

In Bhagavad-gītā (4.11) the Lord says:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." Both Indra and Vṛtrāsura were certainly devotees of the Lord, although Indra took instructions from Viṣṇu to kill Vṛtrāsura. The Lord was actually more favorable to Vṛtrāsura because after being killed by Indra's thunderbolt, Vṛtrāsura would go back to Godhead, whereas the victorious Indra would rot in this material world. Because both of them were devotees, the Lord awarded them the respective benedictions they wanted. Vṛtrāsura never wanted material possessions, for he knew very well the nature of such possessions. To accumulate material possessions, one must labor very hard, and when he gets them he creates many enemies because this material world is always full of rivalry. If one becomes rich, his friends or relatives are envious. For ekānta-bhaktas, unalloyed devotees, Kṛṣṇa therefore never provides material possessions. A devotee sometimes needs some material possessions for preaching, but the possessions of a preacher are not like those of a karmī. A karmī's possessions are achieved as a result of karma, but those of a devotee are arranged by the Supreme Personality of Godhead just to facilitate his devotional activities. Because a devotee never uses material possessions for any purpose other than the service of the Lord, the possessions of a devotee are not to be compared to those of a karmī.

TEXT 23

trai-vargikāyāsa-vighātam asmat-
patir vidhatte puruṣasya śakra
tato ’numeyo bhagavat-prasādo
yo durlabho ’kiñcana-gocaro ’nyaiḥ

SYNONYMS

trai-vargika-for the three objectives, namely religiosity, economic development, and satisfaction of the senses; āyāsa-of endeavor; vighātam-the ruin; asmat-our; patiḥ-Lord; vidhatte-performs; puruṣasya-of a devotee; śakra-O Indra; tataḥ-whereby; anumeyaḥ-to be inferred; bhagavat-prasādaḥ-the special mercy of the Supreme Personality of Godhead; yaḥ-which; durlabhaḥ-very difficult to obtain; akiñcana-gocaraḥ-within the reach of the unalloyed devotees; anyaiḥ-by others, who aspire for material happiness.

Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gains.

There are four objectives in human life-namely, religiosity (dharma), economic development (artha), sense gratification (kāma), and liberation (mokṣa) from the bondage of material existence. People generally aspire for religiosity, economic development and sense gratification, but a devotee has no other desire than to serve the Supreme Personality of Godhead both in this life and in the next. The special mercy for the unalloyed devotee is that the Lord saves him from hard labor to achieve the results of religion, economic development and sense gratification. Of course, if one wants such benefits, the Lord certainly awards them. Indra, for example, although a devotee, was not much interested in release from material bondage; instead, he desired sense gratification and a high standard of material happiness in the heavenly planets. Vṛtrāsura, however, being an unalloyed devotee, aspired only to serve the Supreme Personality of Godhead. Therefore the Lord arranged for him to go back to Godhead after his bodily bondage was destroyed by Indra. Vṛtrāsura requested Indra to release his thunderbolt against him as soon as possible so that both he and Indra would benefit according to their proportionate advancement in devotional service.

TEXT 24

ahaṁ hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāṁs te
gṛṇīta vāk karma karotu kāyaḥ

SYNONYMS

aham-I; hare-O my Lord; tava-of Your Lordship; pāda-eka-mūla-whose only shelter is the lotus feet; dāsa-anudāsaḥ-the servant of Your servant; bhavitāsmi-shall I become; bhūyaḥ-again; manaḥ-my mind; smareta-may remember; asu-pateḥ-of the Lord of my life; guṇān-the attributes; te-of Your Lordship; gṛṇīta-may chant; vāk-my words; karma-activities of service to You; karotu-may perform; kāyaḥ-my body.

O my Lord, O Supreme Personality of Godhead, will I again be; able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

This verse gives the sum and substance of devotional life. One must first become a servant of the servant of the servant of the Lord (dāsānudāsa). Śrī Caitanya Mahāprabhu advised, and He also showed by His own example, that a living entity should always desire to be a servant of the servant of the servant of Kṛṣṇa, the maintainer of the gopīs (gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ). This means that one must accept a spiritual master who comes in the disciplic succession and is a servant of the servant of the Lord. Under his direction, one must then engage one’s three properties, namely his body, mind and words. The body should be engaged in physical activity under the order of the master, the mind should think of Kṛṣṇa incessantly, and one’s words should be engaged in preaching the glories of the Lord. If one is thus engaged in the loving service of the Lord, one’s life is successful.

TEXT 25

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe

SYNONYMS

na-not; nāka-pṛṣṭham-the heavenly planets or Dhruvaloka; na-nor; ca-also; pārameṣṭhyam-the planet on which Lord Brahmā resides; na-nor; sārva-bhaumam-sovereignty of the whole earthly planetary system; na-nor; rasā-ādhipatyam-sovereignty of the lower planetary systems; na-nor; yoga-siddhīḥ-eight kinds of mystic yogic power (aṇimā, laghimā, mahimā, etc.); apunaḥ-bhavam-liberation from rebirth in a material body; vā-or; samañjasa-O source of all opportunities; tvā-You; virahayya-being separated from; kāṅkṣe-I desire.

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

A pure devotee never desires to gain material opportunities by rendering transcendental loving service to the Lord. A pure devotee desires only to engage in loving service to the Lord in the constant association of the Lord and His eternal associates, as stated in the previous verse (dāsānudāso bhavitāsmi). As confirmed by Narottama dāsa Ṭhākura:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

To serve the Lord and the servants of His servants, in the association of devotees, is the only objective of a pure, unalloyed devotee.

TEXT 26

ajāta-pakṣā iva mātaraṁ khagāḥ
stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām

SYNONYMS

ajāta-pakṣāḥ-who have not yet grown wings; iva-like; mātaram-the mother; khagāḥ-small birds; stanyam-the milk from the udder; yathā-just as; vatsatarāḥ-the young calves; kṣudh-ārtāḥ-distressed by hunger; priyam-the beloved or husband; priyā-the wife or lover; iva-like; vyuṣitam-who is away from home; viṣaṇṇā-morose; manaḥ-my mind; aravinda-akṣa-O lotus-eyed one; didṛkṣate-wants to see; tvām-You.

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

A pure devotee always yearns to associate personally with the Lord and render service unto Him. The examples given in this regard are most appropriate. A small baby bird is practically never satisfied except when the mother bird comes to feed it, a small calf is not satisfied unless allowed to suck the milk from the mother's udder, and a chaste, devoted wife whose husband is away from home is never satisfied until she has the association of her beloved husband.

TEXT 27

mamottamaśloka-janeṣu sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

SYNONYMS

mama-my; uttama-śloka-janeṣu-among devotees who are simply attached to the Supreme Personality of Godhead; sakhyam-friendship; saṁsāra-cakre-in the cycle of birth and death; bhramataḥ-who am wandering; sva-karmabhiḥ-by the results of my own fruitive activities; tvat-māyayā-by Your external energy; ātma-to the body; ātma-ja-children; dāra-wife; geheṣu-and home; āsakta-attached; cittasya-whose mind; na-not; nātha-O my Lord; bhūyāt-may there be.

O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Transcendental Qualities of Vṛtrāsura."

20.7.11 Chapter Twelve

Vṛtrāsura's Glorious Death

This chapter describes how Indra, the King of heaven, killed Vṛtrāsura despite great reluctance.

After Vṛtrāsura finished speaking, he released his trident against King Indra with great anger, but Indra, using his thunderbolt, which was many times more powerful than the trident, broke the trident to pieces and cut off one of Vṛtrāsura's arms. Nevertheless, Vṛtrāsura used his remaining arm to strike Indra with an iron mace, making the thunderbolt fall from Indra's hand. Indra, being very ashamed of this, did not pick up the thunderbolt from the ground, but Vṛtrāsura encouraged King Indra to pick it up and fight. Vṛtrāsura then spoke to King Indra as follows, instructing him very well.

"The Supreme Personality of Godhead," he said, "is the cause of victory and defeat. Not knowing that the Supreme Lord is the cause of all causes, fools and rascals try to take credit for victory or defeat themselves, but everything is actually under the control of the Lord. No one but Him has any independence. The puruṣa (the enjoyer) and prakṛti (the enjoyed) are under the control of the Lord, for it is by His supervision that everything works systematically. Not seeing the hand of the Supreme in every action, a fool considers himself the ruler and controller of everything. When one understands, however, that the real controller is the Supreme Personality of Godhead, he is freed from the relativities of the world, such as distress, happiness, fear and impurity." Thus Indra and Vṛtrāsura not only fought, but also engaged in philosophical discourses. Then they began to fight again.

This time Indra was more powerful, and he severed Vṛtrāsura's remaining arm. Vṛtrāsura then assumed a gigantic form and swallowed King Indra, but Indra, being protected by the talisman known as Nārāyaṇa-kavaca, was able to protect himself even within Vṛtrāsura's body. Thus he emerged from Vṛtrāsura's abdomen and severed the demon's head from his body with his powerful thunderbolt. Severing the demon's head took one complete year to accomplish.

TEXT 1

śrī-ṛṣir uvāca
evaṁ jihāsur nṛpa deham ājau
mṛtyuṁ varaṁ vijayān manyamānaḥ
śūlaṁ pragṛhyābhyapatat surendraṁ
yathā mahā-puruṣaṁ kaiṭabho 'psu

SYNONYMS

śrī-ṛṣiḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; jihāsuḥ-very eager to give up; nṛpa-O King Parīkṣit; deham-the body; ājau-in battle; mṛtyum-death; varam-better; vijayāt-than victory; manyamānaḥ-thinking; śūlam-trident; pragṛhya-taking up; abhyapatat-attacked; sura-indram-the King of heaven, Indra; yathā-just as; mahā-puruṣam-the Supreme Personality of Godhead; kaiṭabhaḥ-the demon Kaiṭabha; apsu-when the whole universe was inundated.

Śukadeva Gosvāmī said: Desiring to give up his body, Vṛtrāsura considered death in the battle preferable to victory. O King Parīkṣit, he vigorously took up his trident and with great force attacked Lord Indra, the King of heaven, just as Kaiṭabha had forcefully attacked the Supreme Personality of Godhead when the universe was inundated.

Although Vṛtrāsura repeatedly encouraged Indra to kill him with the thunderbolt, King Indra was morose at having to kill such a great devotee and was hesitant to throw it. Vṛtrāsura, disappointed that King Indra was reluctant despite his encouragement, took the initiative very forcefully by throwing his trident at Indra. Vṛtrāsura was not at all interested in victory; he was interested in being killed so that he could immediately return home, back to Godhead. As confirmed in Bhagavad-gītā (4.9), tyaktvā dehaṁ punar janma naiti: after giving up his body, a devotee immediately returns to Lord Kṛṣṇa and never returns to accept another body. This was Vṛtrāsura's interest.

TEXT 2

tato yugāntāgni-kaṭhora-jihvam
āvidhya śūlaṁ tarasāsurendraḥ
kṣiptvā mahendrāya vinadya vīro
hato 'si pāpeti ruṣā jagāda

SYNONYMS

tataḥ-thereafter; yuga-anta-agni-like the fire at the end of every millennium; kaṭhora-sharp; jihvam-possessing points; āvidhya-twirling; śūlam-the trident; tarasā-with great force; asura-indraḥ-the great hero of the demons, Vṛtrāsura; kṣiptvā-throwing; mahā-indrāya-unto King Indra; vinadya-roaring; vīraḥ-the great hero (Vṛtrāsura); hataḥ-killed; asi-you are; pāpa-O sinful one; iti-thus; ruṣā-with great anger; jagāda-be cried out.

Then Vṛtrāsura, the great hero of the demons, whirled his trident, which had points like the flames of the blazing fire at the end of the millennium. With great force and anger he threw it at Indra, roaring and exclaiming loudly, "O sinful one, thus shall I kill you!"

TEXT 3

kha āpatat tad vicalad graholkavan
nirīkṣya duṣprekṣyam ajāta-viklavaḥ
vajreṇa vajrī śata-parvaṇācchinad
bhujaṁ ca tasyoraga-rāja-bhogam

SYNONYMS

khe-in the sky; āpatat-flying toward him; tat-that trident; vicalat-rotating; graha-ulka-vat-like a falling star; nirīkṣya-observing; duṣprekṣyam-unbearable to see; ajāta-viklavaḥ-not afraid; vajreṇa-with the thunderbolt; vajrī-Indra, the holder of the thunderbolt; śata-parvaṇā-possessing one hundred joints; ācchinat-cut; bhujam-the arm; ca-and; tasya-of him (Vṛtrāsura); uraga-rāja-of the great serpent Vāsuki; bhogam-like the body.

Flying in the sky, Vṛtrāsura's trident resembled a brilliant meteor. Although the blazing weapon was difficult to look upon, King Indra, unafraid, cut it to pieces with his thunderbolt. Simultaneously, he cut off one of Vṛtrāsura's arms, which was as thick as the body of Vāsuki, the King of the serpents.

TEXT 4

chinnaika-bāhuḥ parigheṇa vṛtraḥ
saṁrabdha āsādya gṛhīta-vajram
hanau tatāḍendram athāmarebhaṁ
vajraṁ ca hastān nyapatan maghonaḥ

SYNONYMS

chinna-cut off; eka-one; bāhuḥ-whose arm; parigheṇa-with a mace of iron; vṛtraḥ-Vṛtrāsura; saṁrabdhaḥ-being very angry; āsādya-reaching; gṛhīta-taking up; vajram-the thunderbolt; hanau-on the jaw; tatāḍa-struck; indram-Lord Indra; atha-also; amara-ibham-his elephant; vajram-the thunderbolt; ca-and; hastāt-from the hand; nyapatat-fell; maghonaḥ-of King Indra.

Although one of his arms was severed from his body, Vṛtrāsura angrily approached King Indra and struck him on the jaw with an iron mace. He also struck the elephant that carried Indra. Thus Indra dropped the thunderbolt from his hand.

TEXT 5

vṛtrasya karmāti-mahādbhutaṁ tat
surāsurāś cāraṇa-siddha-saṅghāḥ
apūjayaṁs tat puruhūta-saṅkaṭaṁ
nirīkṣya hā heti vicukruśur bhṛśam

SYNONYMS

vṛtrasya-of Vṛtrāsura; karma-the accomplishment; ati-very; mahā-greatly; adbhutam-wonderful; tat-that; sura-the demigods; asurāḥ-and the demons; cāraṇa-the Cāraṇas; siddha-saṅghāḥ-and the society of Siddhas; apūjayan-glorified; tat-that; puruhūta-saṅkaṭam-the dangerous position of Indra; nirīkṣya-seeing; hā hā-alas, alas; iti-thus; vicukruśuḥ-lamented; bhṛśam-very much.

The denizens of various planets, like the demigods, demons, Cāraṇas and Siddhas, praised Vṛtrāsura's deed, but when they observed that Indra was in great danger, they lamented, "Alas! Alas!"

TEXT 6

indro na vajraṁ jagṛhe vilajjitaś
cyutaṁ sva-hastād ari-sannidhau punaḥ
tam āha vṛtro hara ātta-vajro

jahi sva-śatruṁ na viṣāda-kālaḥ

SYNONYMS

indraḥ-King Indra; na-not; vajram-the thunderbolt; jagṛhe-took up; vilajjitaḥ-being ashamed; cyutam-fallen; sva-hastāt-from his own hand; ari-sannidhau-in front of his enemy; punaḥ-again; tam-unto him; āha-said; vṛtraḥ-Vṛtrāsura; hare-O Indra; ātta-vajraḥ-taking up your thunderbolt; jahi-kill; sva-śatrum-your enemy; na-not; viṣāda-kālaḥ-the time for lamentation.

Having dropped the thunderbolt from his hand in the presence of his enemy, Indra was practically defeated and was very much ashamed. He dared not pick up his weapon again. Vṛtrāsura, however, encouraged him, saying, ”Take up your thunderbolt and kill your enemy. This is not the time to lament your fate.”

TEXT 7

yuyutsatāṁ kutracid ātatāyināṁ
jayaḥ sadaikatra na vai parātmanām
vinaikam utpatti-laya-sthitīśvaraṁ
sarvajñam ādyaṁ puruṣaṁ sanātanam

SYNONYMS

yuyutsatām-of those who are belligerent; kutracit-sometimes; ātatāyinām-armed with weapons; jayaḥ-victory; sadā-always; ekatra-in one place; na-not; vai-indeed; para-ātmanām-of the subordinate living entities, who work only under the direction of the Supersoul; vinā-except; ekam-one; utpatti-of the creation; laya-annihilation; sthiti-and maintenance; īśvaram-the controller; sarva-jñam-who knows everything (past, present and future); ādyam-the original; puruṣam-enjoyer; sanātanam-eternal.

Vṛtrāsura continued: O Indra, no one is guaranteed of being always victorious but the original enjoyer, the Supreme Personality of Godhead, Bhagavān. He is the cause of creation, maintenance and annihilation, and He knows everything. Being dependent and being obliged to accept material bodies, belligerent subordinates are sometimes victorious and sometimes defeated.

The Lord says in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” When two parties fight, the fighting actually goes on under the direction of the Supreme Personality of Godhead, who is Paramātmā, the Supersoul. Elsewhere in the Gītā (3.27) the Lord says:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

”The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.” The living entities work only under the direction of the Supreme Lord. The Lord gives orders to material nature, and she arranges facilities for the living entities. The living entities are not independent, although they foolishly think themselves the doers (kartā).

Victory is always with the Supreme Personality of Godhead. As for the subordinate living entities, they fight under the arrangement of the Supreme Personality of Godhead. Victory or defeat is not actually theirs; it is an arrangement by the Lord through the agency of material nature. Pride in victory, or moroseness in defeat, is useless. One should fully depend on the Supreme Personality of Godhead, who is responsible for the victory and defeat of all living entities. The Lord advises, niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ: ”Perform your prescribed duty, for action is better than inaction.” The living entity is ordered to act according to his position. Victory or defeat depends on the Supreme Lord. Karmaṇy evādhikāras te mā phaleṣu kadācana: ”You have a right to perform your prescribed duty, but you are not entitled to the fruits of actions.” One must act sincerely, according to his position. Victory or defeat depends on the Lord.

Vṛtrāsura encouraged Indra, saying, ”Don’t be morose because of my victory. There is no need to stop fighting. Instead, you should go on with your duty. When Kṛṣṇa desires, you will certainly be victorious.” This verse is very instructive for sincere workers in the Kṛṣṇa consciousness movement. We should not be jubilant in victory or morose in defeat. We should make a sincere effort to implement the will of Kṛṣṇa, or Śrī Caitanya Mahāprabhu, and we should not be concerned with victory and defeat. Our only duty is to work sincerely, so that our activities may be recognized by Kṛṣṇa.

TEXT 8

lokāḥ sapālā yasyeme
śvasanti vivaśā vaśe
dvijā iva śicā baddhāḥ
sa kāla iha kāraṇam

SYNONYMS

lokāḥ-the worlds; sa-pālāḥ-with their chief deities or controllers; yasya-of whom; ime-all these; śvasanti-live; vivaśāḥ-fully dependent; vaśe-under the control; dvijāḥ-birds; iva-like; śicā-by a net; baddhāḥ-bound; saḥ-that; kālaḥ-time factor; iha-in this; kāraṇam-the cause.

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently.

The difference between the suras and the asuras is that the suras know that nothing can happen without the desire of the Supreme Personality of Godhead, whereas the asuras cannot understand the supreme will of the Lord. In this fight, Vṛtrāsura is actually the sura, whereas Indra is the asura. No one can act independently; rather, everyone acts under the direction of the Supreme Personality of Godhead. Therefore victory and defeat come according to the results of one’s karma, and the judgment is given by the Supreme Lord (karmaṇā-daiva-netreṇa). Since we act under the control of the Supreme according to our karma, no one is independent, from Brahmā down to the insignificant ant. Whether we are defeated or victorious, the Supreme Lord is always victorious because everyone acts under His directions.

TEXT 9

ojaḥ saho balaṁ prāṇam
amṛtaṁ mṛtyum eva ca
tam ajñāya jano hetum
ātmānaṁ manyate jaḍam

SYNONYMS

ojaḥ-the strength of the senses; sahaḥ-the strength of the mind; balam-the strength of the body; prāṇam-the living condition; amṛtam-immortality; mṛtyum-death; eva-indeed; ca-also; tam-Him (the Supreme Lord); ajñāya-without knowing; janaḥ-a foolish person; hetum-the cause; ātmānam-the body; manyate-considers; jaḍam-although as good as stone.

Our sensory prowess, mental power, bodily strength, living force, immortality and mortality are all subject to the superintendence of the Supreme Personality of Godhead. Not knowing this, foolish people think the dull material body to be the cause of their activities.

TEXT 10

yathā dārumayī nārī
yathā patramayo mṛgaḥ
evaṁ bhūtāni maghavann
īśa-tantrāṇi viddhi bhoḥ

SYNONYMS

yathā-just as; dāru-mayī-made of wood; nārī-a woman; yathā-just as; patra-mayaḥ-made of leaves; mṛgaḥ-an animal; evam-thus; bhūtāni-all things; maghavan-O King Indra; īśa-the Supreme Personality of Godhead; tantrāṇi-depending upon; viddhi-please know; bhoḥ-O sir.

O King Indra, as a wooden doll that looks like a woman or as an animal made of grass and leaves cannot move or dance independently, but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent.

This is confirmed in Caitanya-caritāmṛta (Ādi 5.142):

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

"Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so." We are all servants of Kṛṣṇa; we have no independence. We are dancing according to the desire of the Supreme Personality of Godhead, but out of ignorance and illusion we think we are independent of the supreme will. Therefore it is said:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 5.1)

TEXT 11

puruṣaḥ prakṛtir vyaktam
ātmā bhūtendriyāśayāḥ
śaknuvanty asya sargādau
na vinā yad-anugrahāt

SYNONYMS

puruṣaḥ-the generator of the total material energy; prakṛtiḥ-the material energy or material nature; vyaktam-the principles of manifestation (mahat-tattva); ātmā-the false ego; bhūta-the five material elements; indriya-the ten senses; āśayāḥ-the mind, intelligence and consciousness; śaknuvanti-are able; asya-of this universe; sarga-ādau-in the creation, etc.; na-not; vinā-without; yat-of whom; anugrahāt-the mercy.

The three puruṣas-Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī-Viṣṇu-the material nature, the total material energy, the false ego, the five material elements, the material senses, the mind, the intelligence and consciousness cannot create the material manifestation without the direction of the Supreme Personality of Godhead.

As confirmed in the Viṣṇu Purāṇa, parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat: whatever manifestations we experience are nothing but various energies of the Supreme Personality of Godhead. These energies cannot create anything independently. This is also confirmed by the Lord Himself in Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving living beings." Only under the direction of the Lord, the Supreme Person, can prakṛti, which is manifested in twenty-four elements, create different situations for the living entity. In the Vedas the Lord says:

madīyaṁ mahimānaṁ ca
parabrahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

"Since everything is a manifestation of My energy, I am known as Parabrahman. Therefore everyone should hear from Me about My glorious activities." The Lord also says in Bhagavad-gītā (10.2), aham ādir hi devānām: "I am the origin of all the demigods." Therefore the Supreme Personality of Godhead is the origin of everything, and no one is independent of Him. Śrīla Madhvācārya also says, anīśa jīva-rūpeṇa: the living entity is anīśa, never the controller, but is always controlled. Therefore when a living entity becomes proud of being an independent īśvara, or god, that is his foolishness. Such foolishness is described in the following verse.

TEXT 12

avidvān evam ātmānaṁ
manyate 'nīśam īśvaram
bhūtaiḥ sṛjati bhūtāni
grasate tāni taiḥ svayam

SYNONYMS

avidvān-one who is foolish, without knowledge; evam-thus; ātmānam-himself; manyate-considers; anīśam-although totally dependent on others; īśvaram-as the supreme controller, independent; bhūtaiḥ-by the living entities; sṛjati-He (the Lord) creates; bhūtāni-other living entities; grasate-He devours; tāni-them; taiḥ-by other living beings; svayam-Himself.

A foolish, senseless person cannot understand the Supreme Personality of Godhead. Although always dependent, he falsely thinks himself the Supreme. If one thinks, "According to one's previous fruitive actions, one's material body is created by the father and mother, and the same body is annihilated by another agent, as another animal is devoured by a tiger," this is not proper understanding. The Supreme Personality of Godhead Himself creates and devours the living beings through other living beings.

According to the conclusion of the philosophy known as karma-mīmāṁsā, one's karma, or previous fruitive activity, is the cause of everything, and therefore there is no need to work. Those who arrive at this conclusion are foolish. When a father creates a child, he does not do so independently; he is induced to do so by the Supreme Lord. As the Lord Himself says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Unless one receives dictation from the Supreme Personality of Godhead, who sits within everyone's heart, one cannot be induced to create anything. Therefore the father and mother are not the creators of the living entity. According to the living entity's karma, fruitive activities, he is put into the semen of the father, who injects the living entity into the womb of the mother. Then according to the body of the mother and father (yathā-yoni yathā-bījam), the living entity accepts a body and takes birth to suffer or enjoy. Therefore the Supreme Lord is the original cause of one's birth. Similarly, the Supreme Lord is the cause of one's being killed. No one is independent; everyone is dependent. The true conclusion is that the only independent person is the Supreme Personality of Godhead.

TEXT 13

āyuḥ śrīḥ kīrtir aiśvaryam
āśiṣaḥ puruṣasya yāḥ
bhavanty eva hi tat-kāle
yathānicchor viparyayāḥ

SYNONYMS

āyuḥ-longevity; śrīḥ-opulence; kīrtiḥ-fame; aiśvaryam-power; āśiṣaḥ-benedictions; puruṣasya-of the living entity; yāḥ-which; bhavanti-arise; eva-indeed; hi-certainly; tat-kāle-at that proper time; yathā-just as; anicchoḥ-of one not desiring; viparyayāḥ-reverse conditions.

Just as a person not inclined to die must nonetheless give up his longevity, opulence, fame and everything else at the time of death, so, at the appointed time of victory, one can gain all these when the Supreme Lord awards them by His mercy.

It is not good to be falsely puffed up, saying that by one's own effort one has become opulent, learned, beautiful and so on. All such good fortune is achieved through the mercy of the Lord. From another point of view, no one wants to die, and no one wants to be poor or ugly. Therefore, why does the living entity, against his will, receive such unwanted troubles? It is due to the mercy or chastisement of the Supreme Personality of Godhead that one gains or loses everything material. No one is independent; everyone is dependent on the mercy or chastisement of the Supreme Lord. There is a common saying in Bengal that the Lord has ten hands. This means that He has control everywhere-in the eight directions and up and down. If He wants to take everything away from us with His ten hands, we cannot protect anything with our two hands. Similarly, if He wants to bestow benedictions upon us with His ten hands, we cannot factually receive them all with our two hands; in other words, the benedictions exceed our ambitions. The conclusion is that even though we do not wish to be separated from our possessions, sometimes the Lord forcibly takes them from us; and sometimes He showers such benedictions upon us that we are unable to receive them all. Therefore either in opulence or in distress we are not independent; everything is dependent on the sweet will of the Supreme Personality of Godhead.

TEXT 14

tasmād akīrti-yaśasor
jayāpajayayor api
samaḥ syāt sukha-duḥkhābhyāṁ
mṛtyu-jīvitayos tathā

SYNONYMS

tasmāt-therefore (because of being fully dependent on the pleasure of the Supreme Personality of Godhead); akīrti-of defamation; yaśasoḥ-and fame; jaya-of victory; apajayayoḥ-and defeat; api-even; samaḥ-equal; syāt-one should be; sukha-duḥkhābhyām-with the distress and happiness; mṛtyu-of death; jīvitayoḥ-or of living; tathā-as well as.

Since everything is dependent on the supreme will of the Personality of Godhead, one should be equipoised in fame and defamation, victory and defeat, life and death. In their effects, represented as happiness and distress, one should maintain oneself in equilibrium, without anxiety.

TEXT 15

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
tatra sākṣiṇam ātmānaṁ

yo veda sa na badhyate

SYNONYMS

sattvam-the mode of goodness; rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; iti-thus; prakṛteḥ-of the material nature; na-not; ātmanaḥ-of the spirit soul; guṇāḥ-the qualities; tatra-in such a position; sākṣiṇam-an observer; ātmānam-the self; yaḥ-anyone who; veda-knows; saḥ-he; na-not; badhyate-is bound.

One who knows that the three qualities-goodness, passion and ignorance-are not qualities of the soul but qualities of material nature, and who knows that the pure soul is simply an observer of the actions and reactions of these qualities, should be understood to be a liberated person. He is not bound by these qualities.

As the Lord explains in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” When one attains self-realization, the brahma-bhūta stage, one knows that whatever happens during his life is due to the contamination of the modes of material nature. The living being, the pure soul, has nothing to do with these modes. In the midst of the hurricane of the material world, everything changes very quickly, but if one remains silent and simply observes the actions and reactions of the hurricane, he is understood to be liberated. The real qualification of the liberated soul is that he remains Kṛṣṇa conscious, undisturbed by the actions and reactions of the material energy. Such a liberated person is always jubilant. He never laments or aspires for anything. Since everything is supplied by the Supreme Lord, the living entity, being fully dependent on Him, should not protest or accept anything in terms of his personal sense gratification; rather, he should receive everything as the mercy of the Lord and remain steady in all circumstances.

TEXT 16

paśya māṁ nirjitaṁ śatru
vṛkṇāyudha-bhujaṁ mṛdhe
ghaṭamānaṁ yathā-śakti
tava prāṇa-jihīrṣayā

SYNONYMS

paśya-look; mām-at me; nirjitam-already defeated; śatru-O enemy; vṛkṇa-cut off; āyudha-my weapon; bhujam-and my arm; mṛdhe-in this fight; ghaṭamānam-still trying; yathā-śakti-according to my ability; tava-of you; prāṇa-the life; jihīrṣayā-with the desire to take away.

O my enemy, just look at me. I have already been defeated, for my weapon and arm have been cut to pieces. You have already overwhelmed me, but nonetheless, with a desire to kill you, I am trying my best to fight. I am not at all morose, even under such adverse conditions. Therefore you should give up your moroseness and continue fighting.

Vṛtrāsura was so great and powerful that in effect he was acting as the spiritual master of Indra. Although Vṛtrāsura was on the verge of defeat, he was not at all affected. He knew that he was going to be defeated by Indra, and he voluntarily accepted that, but since he was supposed to be Indra’s enemy, he tried his best to kill Indra. Thus he performed his duty. One should perform his duty under all circumstances, even though one may know what the result will be.

TEXT 17

prāṇa-glaho ’yaṁ samara
iṣv-akṣo vāhanāsanaḥ
atra na jñāyate ’muṣya
jayo ’muṣya parājayaḥ

SYNONYMS

prāṇa-glahaḥ-life is the stake; ayam-this; samaraḥ-battle; iṣu-akṣaḥ-the arrows are the dice; vāhana-āsanaḥ-the carriers such as the horses and elephants are the game board; atra-here (in this gambling match); na-not; jñāyate-is known; amuṣya-of that one; jayaḥ-victory; amuṣya-of that one; parājayaḥ-defeat.

O my enemy, consider this battle a gambling match in which our lives are the stakes, the arrows are the dice, and the animals acting as carriers are the game board. No one can understand who will be defeated and who will be victorious. It all depends on providence.

TEXT 18

śrī-śuka uvāca
indro vṛtra-vacaḥ śrutvā
gatālīkam apūjayat
gṛhīta-vajraḥ prahasaṁs
tam āha gata-vismayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; indraḥ-King Indra; vṛtra-vacaḥ-the words of Vṛtrāsura; śrutvā-hearing; gata-alīkam-without duplicity; apūjayat-worshiped; gṛhīta-vajraḥ-taking up the thunderbolt; prahasan-smiling; tam-unto Vṛtrāsura; āha-said; gata-vismayaḥ-giving up his wonder.

Śukadeva Gosvāmī said: Hearing the straightforward, instructive words of Vṛtrāsura, King Indra praised him and again took the thunderbolt in his hand. Without bewilderment or duplicity, he then smiled and spoke to Vṛtrāsura as follows.

King Indra, the greatest of the demigods, was astonished to hear the instructions of Vṛtrāsura, who was supposed to be a demon. He was struck with wonder that a demon could speak so intelligently. Then he remembered great devotees like Prahlāda Mahārāja and Bali Mahārāja, who had been born in the families of demons, and thus he came to his senses. Even so-called demons sometimes have exalted devotion for the Supreme Personality of Godhead. Therefore Indra smiled reassuringly at Vṛtrāsura.

TEXT 19

indra uvāca
aho dānava siddho ’si
yasya te matir īdṛśī
bhaktaḥ sarvātmanātmānaṁ
suhṛdaṁ jagad-īśvaram

SYNONYMS

indraḥ uvāca-Indra said; aho-hello; dānava-O demon; siddhaḥ asi-you are now perfect; yasya-whose; te-your; matiḥ-consciousness; īdṛśī-such as this; bhaktaḥ-a great devotee; sarva-ātmanā-without diversion; ātmānam-to the Supersoul; suhṛdam-the greatest friend; jagat-īśvaram-to the Supreme Personality of Godhead.

Indra said: O great demon, I see by your discrimination and endurance in devotional service, despite your dangerous position, that you are a perfect devotee of the Supreme Personality of Godhead, the Supersoul and friend of everyone.

As stated in Bhagavad-gītā (6.22):

yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate

”Established in Kṛṣṇa consciousness, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty.” An unalloyed devotee is never disturbed by any kind of trying circumstance. Indra was surprised to see that Vṛtrāsura, undisturbed, was fixed in devotional service to the Lord, for such a mentality is impossible for a demon. However, by the grace of the Supreme Personality of Godhead, anyone can become an exalted devotee (striyo vaiśyās tathā śūdrās te ’pi yānti parāṁ gatim). An unalloyed devotee is sure to return home, back to Godhead.

TEXT 20

bhavān atārṣīn māyāṁ vai
vaiṣṇavīṁ jana-mohinīm
yad vihāyāsuraṁ bhāvaṁ
mahā-puruṣatāṁ gataḥ

SYNONYMS

bhavān-your good self; atārṣīt-has surmounted; māyām-the illusory energy; vai-indeed; vaiṣṇavīm-of Lord Viṣṇu; jana-mohinīm-which deludes the mass of people; yat-since; vihāya-giving up; āsuram-of the demons; bhāvam-the mentality; mahā-puruṣatām-the position of an exalted devotee; gataḥ-obtained.

You have surmounted the illusory energy of Lord Viṣṇu, and because of this liberation, you have given up the demoniac mentality and have attained the position of an exalted devotee.

Lord Viṣṇu is the mahā-puruṣa. Therefore one who becomes a Vaiṣṇava attains the position of a mahā-pauruṣya. This position was attained by Mahārāja Parīkṣit. It is said in the Padma Purāṇa that the distinction between a demigod and a demon is that a demigod is a devotee of Lord Viṣṇu whereas a demon is just the opposite: viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ. Vṛtrāsura was considered a demon, but actually he was more than qualified as a devotee, or mahā-pauruṣya. If one somehow becomes a devotee of the Supreme Lord, whatever his position, he can be brought to the position of a perfect person. This is possible if an unalloyed devotee tries to serve the Lord by delivering him in this way. Therefore Śukadeva Gosvāmī says in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye ’nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

”Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him.” Anyone can be purified if he takes shelter of a pure devotee and molds his character according to the pure devotee’s direction. Then, even if one is a Kirāta, Āndhra, Pulinda or whatever, he can be purified and elevated to the position of a mahā-pauruṣya.

TEXT 21

khalv idaṁ mahad āścaryaṁ
yad rajaḥ-prakṛtes tava
vāsudeve bhagavati
sattvātmani dṛḍhā matiḥ

SYNONYMS

khalu-indeed; idam-this; mahat āścaryam-great wonder; yat-which; rajaḥ-influenced by the mode of passion; prakṛteḥ-whose nature; tava-of you; vāsudeve-in Lord Kṛṣṇa; bhagavati-the Supreme Personality of Godhead; sattva-ātmani-who is situated in pure goodness; dṛḍhā-firm; matiḥ-consciousness.

O Vṛtrāsura, demons are generally conducted by the mode of passion. Therefore, what a great wonder it is that although you are a demon, you have adopted the mentality of a devotee and have fixed your mind on the Supreme Personality of Godhead, Vāsudeva, who is always situated in pure goodness.

King Indra wondered how Vṛtrāsura could have been elevated to the position of an exalted devotee. As for Prahlāda Mahārāja, he was initiated by Nārada Muni, and therefore it was possible for him to become a great devotee, although he was born in a family of demons. For Vṛtrāsura, however, Indra could not detect such causes. Therefore he was struck with wonder that Vṛtrāsura was such an exalted devotee that he could fix his mind without deviation upon the lotus feet of Lord Kṛṣṇa, Vāsudeva.

TEXT 22

yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīḍato 'mṛtāmbhodhau
kiṁ kṣudraiḥ khātakodakaiḥ

SYNONYMS

yasya-of whom; bhaktiḥ-devotional service; bhagavati-to the Supreme Personality of Godhead; harau-Lord Hari; niḥśreyasa-īśvare-the controller of the supreme perfection of life, or supreme liberation; vikrīḍataḥ-swimming or playing; amṛta-ambhodhau-in the ocean of nectar; kim-what is the use; kṣudraiḥ-with small; khātaka-udakaiḥ-ditches of water.

A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what is the use of the water in small ditches?

Vṛtrāsura has formerly prayed (Bhāg. 6.11.25), na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ na sāma-bhaumaṁ na rasādhipatyam. "I do not want the facilities for happiness on Brahmaloka, Svargaloka or even Dhruvaloka, not to speak of this earth or the lower planets. I simply want to return home, back to Godhead." This is the determination of a pure devotee. A pure devotee is never attracted to any exalted position within this material world. He simply wants to associate with the Supreme Personality of Godhead like the inhabitants of Vṛndāvana-Śrīmatī Rādhārāṇī, the gopīs, Kṛṣṇa's father and mother (Nanda Mahārāja and Yaśodā), Kṛṣṇa's friends and Kṛṣṇa's servants. He wants to associate with Kṛṣṇa's atmosphere of Vṛndāvana's beauty. These are the highest ambitions of a devotee of Kṛṣṇa. Devotees of Lord Viṣṇu may aspire for a position in Vaikuṇṭhaloka, but a devotee of Kṛṣṇa never aspires even for the facilities of Vaikuṇṭha; he wants to return to Goloka Vṛndāvana and associate with Lord Kṛṣṇa in His eternal pastimes. Any material happiness is like water in a ditch, whereas the spiritual happiness eternally enjoyed in the spiritual world is like an ocean of nectar in which a devotee wants to swim.

TEXT 23

śrī-śuka uvāca
iti bruvāṇāv anyonyaṁ
dharma-jijñāsayā nṛpa
yuyudhāte mahā-vīryāv
indra-vṛtrau yudhām patī

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; bruvāṇau-speaking; anyonyam-to one another; dharma-jijñāsayā-with a desire to know the supreme, ultimate religious principle (devotional service); nṛpa-O King; yuyudhāte-fought; mahā-vīryau-both very powerful; indra-King Indra; vṛtrau-and Vṛtrāsura; yudhām patī-both great military commanders.

Śrī Śukadeva Gosvāmī said: Vṛtrāsura and King Indra spoke about devotional service even on the battlefield, and then as a matter of duty they again began fighting. My dear King, both of them were great fighters and were equally powerful.

TEXT 24

āvidhya parighaṁ vṛtraḥ
kārṣṇāyasam arindamaḥ
indrāya prāhiṇod ghoraṁ
vāma-hastena māriṣa

SYNONYMS

āvidhya-whirling; parigham-the club; vṛtraḥ-Vṛtrāsura; kārṣṇa-ayasam-made of iron; arim-damaḥ-who was competent to subdue his enemy; indrāya-at Indra; prāhiṇot-threw; ghoram-very fearful; vāma-hastena-with his left hand; māriṣa-O best of kings, Mahārāja Parīkṣit.

O Mahārāja Parīkṣit, Vṛtrāsura, who was completely able to subdue his enemy, took his iron club, whirled it around, aimed it at Indra and then threw it at him with his left hand.

TEXT 25

sa tu vṛtrasya parighaṁ
karaṁ ca karabhopamam
ciccheda yugapad devo
vajreṇa śata-parvaṇā

SYNONYMS

saḥ-he (King Indra); tu-however; vṛtrasya-of Vṛtrāsura; parigham-the iron club; karam-his hand; ca-and; karabha-upamam-as strong as the trunk of an elephant; ciccheda-cut to pieces; yugapat-simultaneously; devaḥ-Lord Indra; vajreṇa-with the thunderbolt; śata-parvaṇā-having one hundred joints.

With his thunderbolt named Śataparvan, Indra simultaneously cut to pieces Vṛtrāsura's club and his remaining hand.

TEXT 26

dorbhyām utkṛtta-mūlābhyāṁ
babhau rakta-sravo 'suraḥ

chinna-pakṣo yathā gotraḥ
khād bhraṣṭo vajriṇā hataḥ

SYNONYMS

dorbhyām-from the two arms; utkṛtta-mūlābhyām-cut from the very root; babhau-was; rakta-sravaḥ-profusely discharging blood; asuraḥ-Vṛtrāsura; chinna-pakṣaḥ-whose wings are cut; yathā-just as; gotraḥ-a mountain; khāt-from the sky; bhraṣṭaḥ-falling; vajriṇā-by Indra, the carrier of the thunderbolt; hataḥ-struck.

Vṛtrāsura, bleeding profusely, his two arms cut off at their roots, looked very beautiful, like a flying mountain whose wings have been cut to pieces by Indra.

It appears from the statement of this verse that sometimes there are flying mountains and that their wings are cut by the thunderbolt of Indra. Vṛtrāsura's huge body resembled such a mountain.

TEXTS 27–29

mahā-prāṇo mahā-vīryo
mahā-sarpa iva dvipam
kṛtvādharāṁ hanuṁ bhūmau
daityo divy uttarāṁ hanum
nabho-gambhīra-vaktreṇa
leliholbaṇa-jihvayā
daṁṣṭrābhiḥ kāla-kalpābhir
grasann iva jagat-trayam
atimātra-mahā-kāya
ākṣipaṁs tarasā girīn
giri-rāṭ pāda-cārīva
padbhyāṁ nirjarayan mahīm
jagrāsa sa samāsādya
vajriṇaṁ saha-vāhanam

SYNONYMS

mahā-prāṇaḥ-very great in bodily strength; mahā-vīryaḥ-showing uncommon prowess; mahā-sarpaḥ-the biggest snake; iva-like; dvipam-an elephant; kṛtvā-placing; adharām-the lower; hanum-jaw; bhūmau-on the ground; daityaḥ-the demon; divi-in the sky; uttarām hanum-the upper jaw; nabhaḥ-like the sky; gambhīra-deep; vaktreṇa-with his mouth; leliha-like a snake; ulbaṇa-fearful; jihvayā-with a tongue; daṁṣṭrābhiḥ-with teeth; kāla-kalpābhiḥ-exactly like the time factor, or death; grasan-devouring; iva-as if; jagat-trayam-the three worlds; ati-mātra-very high; mahā-kāyaḥ-whose great body; ākṣipan-shaking; tarasā-with great force; girīn-the mountains; giri-rāṭ-the Himalaya Mountains; pāda-cārī-moving on foot; iva-as if; padbhyām-by his feet; nirjarayan-crushing; mahīm-the surface of the world; jagrāsa-swallowed; saḥ-he; samāsādya-reaching; vajriṇam-Indra, who carries the thunderbolt; saha-vāhanam-with his carrier, the elephant.

Vṛtrāsura was very powerful in physical strength and influence. He placed his lower jaw on the ground and his upper jaw in the sky. His mouth became very deep, like the sky itself, and his tongue resembled a large serpent. With his fearful, deathlike teeth, he seemed to be trying to devour the entire universe. Thus assuming a gigantic body, the great demon Vṛtrāsura shook even the mountains and began crushing the surface of the earth with his legs, as if he were the Himalayas walking about. He came before Indra and swallowed him and Airāvata, his carrier, just as a big python might swallow an elephant.

TEXT 30

vṛtra-grastaṁ tam ālokya
saprajāpatayaḥ surāḥ
hā kaṣṭam iti nirviṇṇāś
cukruśuḥ samaharṣayaḥ

SYNONYMS

vṛtra-grastam-swallowed by Vṛtrāsura; tam-him (Indra); ālokya-seeing; sa-prajāpatayaḥ-with Lord Brahmā and other prajāpatis; surāḥ-all the demigods; hā-alas; kaṣṭam-what a tribulation; iti-thus; nirviṇṇāḥ-being very morose; cukruśuḥ-lamented; sa-mahā-ṛṣayaḥ-with the great sages.

When the demigods, along with Brahmā, other prajāpatis and other great saintly persons, saw that Indra had been swallowed by the demon, they became very morose. "Alas," they lamented. "What a calamity ! What a calamity !"

TEXT 31

nigīrṇo 'py asurendreṇa
na mamārodaraṁ gataḥ
mahāpuruṣa-sannaddho
yogamāyā-balena ca

SYNONYMS

nigīrṇaḥ-swallowed; api-although; asura-indreṇa-by the best of the demons, Vṛtrāsura; na-not; mamāra-died; udaram-the abdomen; gataḥ-reaching; mahā-puruṣa-by the armor of the Supreme Lord, Nārāyaṇa; sannaddhaḥ-being protected; yoga-māyā-balena-by the mystic power that Indra himself possessed; ca-also.

The protective armor of Nārāyaṇa, which Indra possessed, was identical with Nārāyaṇa Himself, the Supreme Personality of Godhead. Protected by that armor and by his own mystic power, King Indra, although swallowed by Vṛtrāsura, did not die within the demon's belly.

TEXT 32

bhittvā vajreṇa tat-kukṣiṁ

niṣkramya bala-bhid vibhuḥ
uccakarta śiraḥ śatror
giri-śṛṅgam ivaujasā
SYNONYMS

bhittvā-piercing; vajreṇa-by the thunderbolt; tat-kukṣim-the abdomen of Vṛtrāsura; niṣkramya-getting out; bala-bhit-the slayer of the demon Bala; vibhuḥ-the powerful Lord Indra; uccakarta-cut off; śiraḥ-the head; śatroḥ-of the enemy; giri-śṛṅgam-the peak of a mountain; iva-like; ojasā-with great force.

With his thunderbolt, King Indra, who was also extremely powerful, pierced through Vṛtrāsura's abdomen and came out. Indra, the killer of the demon Bala, then immediately cut off Vṛtrāsura's head, which was as high as the peak of a mountain.

TEXT 33

vajras tu tat-kandharam āśu-vegaḥ
kṛntan samantāt parivartamānaḥ
nyapātayat tāvad ahar-gaṇena
yo jyotiṣām ayane vārtra-hatye
SYNONYMS

vajraḥ-the thunderbolt; tu-but; tat-kandharam-his neck; āśu-vegaḥ-although very fast; kṛntan-cutting; samantāt-all around; parivartamānaḥ-revolving; nyapātayat-caused to fall; tāvat-so many; ahaḥ-gaṇena-by days; yaḥ-which; jyotiṣām-of the luminaries like the sun and moon; ayane-in moving to both sides of the equator; vārtra-hatye-at the time suitable for killing Vṛtrāsura.

Although the thunderbolt revolved around Vṛtrāsura's neck with great speed, separating his head from his body took one complete year-360 days, the time in which the sun, moon and other luminaries complete a northern and southern journey. Then, at the suitable time for Vṛtrāsura to be killed, his head fell to the ground.

TEXT 34

tadā ca khe dundubhayo vinedur
gandharva-siddhāḥ samaharṣi-saṅghāḥ
vārtra-ghna-liṅgais tam abhiṣṭuvānā
mantrair mudā kusumair abhyavarṣan
SYNONYMS

tadā-at that time; ca-also; khe-in the higher planetary systems in the sky; dundubhayaḥ-the kettledrums; vineduḥ-sounded; gandharva-the Gandharvas; siddhāḥ-and the Siddhas; sa-maharṣi-saṅghāḥ-with the assembly of saintly persons; vārtra-ghna-liṅgaiḥ-celebrating the prowess of the killer of Vṛtrāsura; tam-him (Indra); abhiṣṭuvānāḥ-praising; mantraiḥ-by various mantras; mudā-with great pleasure; kusumaiḥ-with flowers; abhyavarṣan-showered.

When Vṛtrāsura was killed, the Gandharvas and Siddhas in the heavenly planets beat kettledrums in jubilation. With Vedic hymns they celebrated the prowess of Indra, the killer of Vṛtrāsura, praising Indra and showering flowers upon him with great pleasure.

TEXT 35

vṛtrasya dehān niṣkrāntam
ātma-jyotir arindama
paśyatāṁ sarva-devānām
alokaṁ samapadyata
SYNONYMS

vṛtrasya-of Vṛtrāsura; dehāt-from the body; niṣkrāntam-coming out; ātma-jyotiḥ-the spirit soul, which was as brilliant as the effulgence of Brahman; arim-dama-O King Parīkṣit, subduer of enemies; paśyatām-were watching; sarva-devānām-while all the demigods; alokam-the supreme abode, filled with the Brahman effulgence; samapadyata-achieved.

O King Parīkṣit, subduer of enemies, the living spark then came forth from Vṛtrāsura's body and returned home, back to Godhead. While all the demigods looked on, he entered the transcendental world to become an associate of Lord Saṅkarṣaṇa.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that Indra, not Vṛtrāsura, was actually killed. He says that when Vṛtrāsura swallowed King Indra and his carrier, the elephant, he thought, "Now I have killed Indra, and therefore there is no more need of fighting. Now let me return home, back to Godhead." Thus he stopped all his bodily activities and became situated in trance. Taking advantage of the silence of Vṛtrāsura's body, Indra pierced the demon's abdomen, and because of Vṛtrāsura's trance, Indra was able to come out. Now, Vṛtrāsura was in yoga-samadhi, and therefore although King Indra wanted to cut his throat, the demon's neck was so stiff that Indra's thunderbolt took 360 days to cut it to pieces. Actually it was the body left by Vṛtrāsura that was cut to pieces by Indra; Vṛtrāsura himself was not killed. In his original consciousness, Vṛtrāsura returned home, back to Godhead, to become an associate of Lord Saṅkarṣaṇa. Here the word alokam means the transcendental world, Vaikuṇṭhaloka, where Saṅkarṣaṇa eternally resides.

Thus end the Bhaktivedanta purports of the Sixth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Vṛtrāsura's Glorious Death."

20.7.12 Chapter Thirteen

King Indra Afflicted by Sinful Reaction

This chapter describes Indra's fear at having killed a brāhmaṇa (Vṛtrāsura), and it also describes how he fled and was saved by the grace of Lord Viṣṇu.

When all the demigods requested Indra to kill Vṛtrāsura, he refused because Vṛtrāsura was a brāhmaṇa. The demigods, however, encouraged Indra not to fear killing him because Indra was protected by the Nārāyaṇa-kavaca, or the Supreme Personality of Godhead Himself, Lord Nārāyaṇa. Even by a glimpse of the chanting of Nārāyaṇa's name, one becomes free from all the sinful reactions of killing a woman, a cow or a brāhmaṇa. The demigods advised Indra to perform an aśvamedha sacrifice, by which Nārāyaṇa would be pleased, for the performer of such a sacrifice is not implicated in sinful reactions even if he kills the entire universe.

Following this instruction from the demigods, King Indra fought Vṛtrāsura, but when Vṛtrāsura was killed, everyone was satisfied but King Indra, who knew Vṛtrāsura's position. This is the nature of a great personality. Even if a great personality acquires some opulence, he is always ashamed and regretful if he acquires it illegally. Indra could understand that he was certainly entangled by sinful reactions for killing a brāhmaṇa. Indeed, he could see sinful reaction personified following him, and thus he fled here and there in fear, thinking of how to rid himself of his sins. He went to Mānasa-sarovara, and there, under the protection of the goddess of fortune, he meditated for one thousand years. During this time, Nahuṣa reigned over the heavenly planets as the representative of Indra. Unfortunately, however, he was attracted by the beauty of Indra's wife, Śacīdevī, and because of his sinful desire he had to accept the body of a serpent in his next life. Indra later performed a great sacrifice with the help of exalted brāhmaṇas and saints. In this way he was released from the reactions of his sinful killing of a brāhmaṇa.

TEXT 1

śrī-śuka uvāca
vṛtre hate trayo lokā
vinā śakreṇa bhūrida
sapālā hy abhavan sadyo
vijvarā nirvṛtendriyāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; vṛtre hate-when Vṛtrāsura was killed; trayaḥ lokāḥ-the three planetary systems (upper, middle and lower); vinā-except; śakreṇa-Indra, who is also called Śakra; bhūri-da-O Mahārāja Parīkṣit, giver of great charity; sa-pālāḥ-with the rulers of the various planets; hi-indeed; abhavan-became; sadyaḥ-immediately; vijvarāḥ-without fear of death; nirvṛta-very much pleased; indriyāḥ-whose senses.

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, who are so charitably disposed, when Vṛtrāsura was killed, all the presiding deities and everyone else in the three planetary systems was immediately pleased and free from trouble-everyone, that is, except Indra.

TEXT 2

devarṣi-pitṛ-bhūtāni
daityā devānugāḥ svayam
pratijagmuḥ sva-dhiṣṇyāni
brahmeśendrādayas tataḥ

SYNONYMS

deva-demigods; ṛṣi-great saintly persons; pitṛ-the inhabitants of Pitṛloka; bhūtāni-and the other living entities; daityāḥ-demons; deva-anugāḥ-the inhabitants of other planets following the principles of the demigods; svayam-independently (without asking permission from Indra); pratijagmuḥ-returned; sva-dhiṣṇyāni-to their respective planets and homes; brahma-Lord Brahmā; īśa-Lord Śiva; indra-ādayaḥ-and the demigods headed by Indra; tataḥ-thereafter.

Thereafter, the demigods, the great saintly persons, the inhabitants of Pitṛloka and Bhūtaloka, the demons, the followers of the demigods, and also Lord Brahmā, Lord Śiva and the demigods subordinate to Indra all returned to their respective homes. While departing, however, no one spoke to Indra.

In this connection Śrīla Viśvanātha Cakravartī Ṭhākura comments:

brahmeśendrādaya iti; indrasya sva-dhiṣṇya-gamanaṁ nopapadyate vṛtra-vadha-kṣaṇa eva brahma-hatyopadrava-prāpteḥ; tasmāt tata ity anena mānasa-sarovarād āgatya pravartitād aśvamedhāt parata iti vyākhyeyam.

Lord Brahmā, Lord Śiva and the other demigods returned to their respective abodes, but Indra did not, for he was disturbed at having killed Vṛtrāsura, who was actually a brāhmaṇa. After killing Vṛtrāsura, Indra went to the Mānasa-sarovara Lake to become free from sinful reactions. When he left the lake, he performed an aśvamedha-yajña and then returned to his own abode.

TEXT 3

śrī-rājovāca
indrasyānirvṛter hetuṁ
śrotum icchāmi bho mune
yenāsan sukhino devā
harer duḥkhaṁ kuto 'bhavat

SYNONYMS

śrī-rājā uvāca-King Parīkṣit inquired; indrasya-of King Indra; anirvṛteḥ-of the moroseness; hetum-the reason; śrotum-to hear; icchāmi-I wish; bhoḥ-O my lord; mune-O great sage, Śukadeva Gosvāmī; yena-by which; āsan-were; sukhinaḥ-very happy; devāḥ-all the demigods; hareḥ-of Indra; duḥkham-moroseness; kutaḥ-from where; abhavat-was.

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, what was the reason for Indra's unhappiness? I wish to hear about this. When he killed Vṛtrāsura, all the demigods were extremely happy. Why, then, was Indra himself unhappy?

This, of course, is a very intelligent question. When a demon is killed, certainly all the demigods are happy. In this case, however, when all the demigods were happy because of Vṛtrāsura's having been killed, Indra was unhappy. Why? It may be suggested that Indra was unhappy because he knew that he had killed a great devotee and brāhmaṇa. Vṛtrāsura outwardly appeared to be a demon, but inwardly he was a great devotee and therefore a great brāhmaṇa.

Herein it is clearly indicated that a person who is not at all demoniac, such as Prahlāda Mahārāja and Bali Mahārāja, may outwardly be a demon or be born in a family of demons. Therefore in terms of real culture one should not be considered a demigod or demon simply according to birth. In his dealings while fighting with Indra, Vṛtrāsura proved himself a great devotee of the Supreme Personality of Godhead. Furthermore, as soon as he finished fighting with Indra and was apparently killed, Vṛtrāsura was transferred to Vaikuṇṭhaloka to become an associate of Saṅkarṣaṇa. Indra knew this, and therefore he was morose at having killed such a demon, who was actually a Vaiṣṇava or brāhmaṇa.

A Vaiṣṇava is already a brāhmaṇa, although a brāhmaṇa may not be a Vaiṣṇava. The Padma Purāṇa says:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

One may be a brāhmaṇa in terms of his culture and family and may be expert in Vedic knowledge (mantra-tantra-viśāradaḥ), but if he is not a Vaiṣṇava, he cannot be a guru. This means that an expert brāhmaṇa may not be a Vaiṣṇava, but a Vaiṣṇava is already a brāhmaṇa. A millionaire may very easily possess hundreds and thousands of dollars, but a person with hundreds and thousands of dollars is not necessarily a millionaire. Vṛtrāsura was a perfect Vaiṣṇava, and therefore he was also a brāhmaṇa.

TEXT 4

śrī-śuka uvāca
vṛtra-vikrama-saṁvignāḥ
sarve devāḥ saharṣibhiḥ
tad-vadhāyārthayann indraṁ
naicchad bhīto bṛhad-vadhāt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; vṛtra-of Vṛtrāsura; vikrama-by the powerful activities; saṁvignāḥ-being full of anxieties; sarve-all; devāḥ-the demigods; saha ṛṣibhiḥ-with the great sages; tat-vadhāya-for the killing of him; ārthayan-requested; indram-Indra; na aicchat-declined; bhītaḥ-being afraid; bṛhat-vadhāt-due to killing a brāhmaṇa.

Śrī Śukadeva Gosvāmī answered: When all the great sages and demigods were disturbed by the extraordinary power of Vṛtrāsura, they had assembled to ask Indra to kill him. Indra, however, being afraid of killing a brāhmaṇa, declined their request.

TEXT 5

indra uvāca
strī-bhū-druma-jalair eno
viśvarūpa-vadhodbhavam
vibhaktam anugṛhṇadbhir
vṛtra-hatyāṁ kva mārjmy aham

SYNONYMS

indraḥ uvāca-King Indra replied; strī-by women; bhū-the earth; druma-the trees; jalaiḥ-and water; enaḥ-this (sin); viśvarūpa-of Viśvarūpa; vadha-from the killing; udbhavam-produced; vibhaktam-divided; anugṛhṇadbhiḥ-showing their favor (to me); vṛtra-hatyām-the killing of Vṛtra; kva-how; mārjmi-shall become free from; aham-I.

King Indra replied: When I killed Viśvarūpa, I received extensive sinful reactions, but I was favored by the women, land, trees and water, and therefore I was able to divide the sin among them. But now if I kill Vṛtrāsura, another brāhmaṇa, how shall I free myself from the sinful reactions?

TEXT 6

śrī-śuka uvāca
ṛṣayas tad upākarṇya
mahendram idam abruvan
yājayiṣyāma bhadraṁ te
hayamedhena mā sma bhaiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ṛṣayaḥ-the great sages; tat-that; upākarṇya-hearing; mahā-indram-unto King Indra; idam-this; abruvan-spoke; yājayiṣyāmaḥ-we shall perform a great sacrifice; bhadram-good fortune; te-unto you; hayamedhena-by the horse sacrifice; mā sma bhaiḥ-do not be afraid.

Śrī Śukadeva Gosvāmī said: Hearing this, the great sages replied to King Indra, "O King of heaven, all good fortune unto you. Do not fear. We shall perform an aśvamedha sacrifice to release you from any sin you may accrue by killing the brāhmaṇa."

TEXT 7

hayamedhena puruṣaṁ
paramātmānam īśvaram
iṣṭvā nārāyaṇaṁ devaṁ
mokṣyase 'pi jagad-vadhāt

SYNONYMS

hayamedhena-by the sacrifice known as aśvamedha; puruṣam-the Supreme Person; paramātmānam-the Supersoul; īśvaram-the supreme controller; iṣṭvā-worshiping; nārāyaṇam-Lord Nārāyaṇa; devam-the Supreme Lord; mokṣyase-you will be liberated; api-even; jagat-vadhāt-from the sin for killing the whole world.

The ṛṣis continued: O King Indra, by performing an aśvamedha sacrifice and thereby pleasing the Supreme Personality of Godhead, who is the Supersoul, Lord Nārāyaṇa, the supreme controller, one can be relieved even of the sinful reactions for killing the entire world, not to speak of killing a demon like Vṛtrāsura.

TEXTS 8–9

brahma-hā pitṛ-hā go-ghno
mātṛ-hācārya-hāghavān
śvādaḥ pulkasako vāpi

śuddhyeran yasya kīrtanāt
tam aśvamedhena mahā-makhena
śraddhānvito 'smābhir anuṣṭhitena
hatvāpi sabrahma-carācaraṁ tvaṁ
na lipyase kiṁ khala-nigraheṇa

SYNONYMS

brahma-hā-a person who has killed a brāhmaṇa; pitṛ-hā-a person who has killed his father; go-ghnaḥ-a person who has killed a cow; mātṛ-hā-a person who has killed his mother; ācārya-hā-a person who has killed his spiritual master; agha-vān-such a sinful person; śva-adaḥ-a dog-eater; pulkasakaḥ-a caṇḍāla, one who is less than a śūdra; vā-or; api-even; śuddhyeran-may be purified; yasya-of whom (Lord Nārāyaṇa); kīrtanāt-from chanting the holy name; tam-Him; aśvamedhena-by the aśvamedha sacrifice; mahā-makhena-the topmost of all sacrifices; śraddhā-anvitaḥ-endowed with faith; asmābhiḥ-by us; anuṣṭhitena-conducted or managed; hatvā-killing; api-even; sa-brahma-cara-acaram-all the living entities, including the brāhmaṇas; tvam-you; na-not; lipyase-are contaminated; kim-what then; khala-nigraheṇa-by killing one disturbing demon.

One who has killed a brāhmaṇa, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. Other sinful persons, such as dog-eaters and caṇḍālas, who are less than śūdras, can also be freed in this way. But you are a devotee, and we shall help you by performing the great horse sacrifice. If you please Lord Nārāyaṇa in that way, why should you be afraid? You will be freed even if you kill the entire universe, including the brāhmaṇas, not to speak of killing a disturbing demon like Vṛtrāsura.

It is said in the Bṛhad-viṣṇu Purāṇa:

nāmno hi yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī naraḥ

Also, in the Prema-vivarta by Jagadānanda Paṇḍita it is said:

eka kṛṣṇa-nāme pāpīra yata pāpa-kṣaya
bahu janme sei pāpī karite nāraya

This means that by once chanting the holy name of the Lord, one can be freed from the reactions of more sins that he can even imagine performing. The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured. This does not mean, however, that one should intentionally commit sinful acts and think himself free from the reactions because he is chanting the holy name. Such a mentality is a most abominable offense at the lotus feet of the holy name. Nāmno balād yasya hi pāpa-buddhiḥ: the Lord's holy name certainly has the potency to neutralize all sinful activities, but if one repeatedly and intentionally commits sins while chanting the holy name, he is most condemned.

These verses name the performers of various sinful deeds. In the Manu-saṁhitā the following names are given. A son begotten by a brāhmaṇa and born from the womb of a śūdra mother is called a pāraśava or niṣāda, a hunter accustomed to stealing. A son begotten by a niṣāda in the womb of a śūdra woman is called a pukkasa. A child begotten by a kṣatriya in the womb of the daughter of a śūdra is called an ugra. A child begotten by a śūdra in the womb of the daughter of a kṣatriya is called a kṣattā. A child begotten by a kṣatriya in the womb of a lower-class woman is called a śvāda, or dog-eater. All such offspring are considered extremely sinful, but the holy name of the Supreme Personality of Godhead is so strong that all of them can be purified simply by chanting the Hare Kṛṣṇa mantra.

The Hare Kṛṣṇa movement offers everyone a chance to be purified, regardless of birth or family. As confirmed in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Even such sinful persons can certainly all be purified if they chant the holy name of the Lord under the direction of a pure devotee.

Herein the sages encourage King Indra to kill Vṛtrāsura even at the risk of brahma-hatyā, the killing of a brāhmaṇa, and they guarantee to release him from sinful reactions by performing an aśvamedha-yajña. Such purposefully devised atonement, however, cannot relieve the performer of sinful acts. This will be seen from the following verse.

TEXT 10

śrī-śuka uvāca
evaṁ sañcodito viprair
marutvān ahanad ripum
brahma-hatyā hate tasminn
āsasāda vṛṣākapim

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; sañcoditaḥ-being encouraged; vipraiḥ-by the brāhmaṇas; marutvān-Indra; ahanat-killed; ripum-his enemy, Vṛtrāsura; brahma-hatyā-the sinful reaction for killing a brāhmaṇa; hate-was killed; tasmin-when he (Vṛtrāsura); āsasāda-approached; vṛṣākapim-Indra, who is also named Vṛṣākapi.

Śrī Śukadeva Gosvāmī said: Encouraged by the words of the sages, Indra killed Vṛtrāsura, and when he was killed the sinful reaction for killing a brāhmaṇa [brahma-hatyā] certainly took shelter of Indra.

After killing Vṛtrāsura, Indra could not surpass the brahma-hatyā, the sinful reactions for killing a brāhmaṇa. Formerly he had killed one brāhmaṇa, Viśvarūpa, out of circumstantial anger, but this time, following the advice of the sages, he killed another brāhmaṇa purposely. Therefore the sinful reaction was greater than before. Indra could not be relieved from the reaction simply by performing sacrifices for atonement. He had to undergo a severe series of sinful reactions, and when he was freed by such suffering, the brāhmaṇas allowed him to perform the horse sacrifice. The planned execution of sinful deeds on the strength of chanting the holy name of the Lord or undergoing prāyaścitta, atonement, cannot give relief to anyone, even to Indra or Nahuṣa. Nahuṣa was officiating for Indra while Indra, absent from heaven, was going here and there to gain release from his sinful reactions.

TEXT 11

tayendraḥ smāsahat tāpaṁ
nirvṛtir nāmum āviśat
hrīmantaṁ vācyatāṁ prāptaṁ
sukhayanty api no guṇāḥ

SYNONYMS

tayā-by that action; indraḥ-King Indra; sma-indeed; asahat-suffered; tāpam-misery; nirvṛtiḥ-happiness; na-not; amum-him; āviśat-entered; hrīmantam-one who is shameful; vācyatām-ill fame; prāptam-obtaining; sukhayanti-give pleasure; api-although; no-not; guṇāḥ-good qualifications like possessing opulence.

Following the advice of the demigods, Indra killed Vṛtrāsura, and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vṛtrāsura. Indra's other good qualities, such as tolerance and opulence, could not help him in his grief.

One cannot be happy by committing sinful acts, even if one is endowed with material opulence. Indra found this to be true. People began to blaspheme him, saying, "This person has killed a brāhmaṇa for the sake of enjoying heavenly material happiness." Therefore in spite of being King of heaven and enjoying material opulence, Indra was always unhappy because of the accusations of the populace.

TEXTS 12–13

tāṁ dadarśānudhāvantīṁ
cāṇḍālīm iva rūpiṇīm
jarayā vepamānāṅgīṁ
yakṣma-grastām asṛk-paṭām
vikīrya palitān keśāṁs
tiṣṭha tiṣṭheti bhāṣiṇīm
mīna-gandhy-asu-gandhena
kurvatīṁ mārga-dūṣaṇam

SYNONYMS

tām-the sinful reaction; dadarśa-he saw; anudhāvantīm-chasing; cāṇḍālīm-a woman of the lowest class; iva-like; rūpiṇīm-taking a form; jarayā-because of old age; vepamāna-aṅgīm-whose bodily limbs were trembling; yakṣma-grastām-infected with tuberculosis; asṛk-paṭām-whose clothes were covered with blood; vikīrya-scattering; palitān-grayed; keśān-hair; tiṣṭha tiṣṭha-wait, wait; iti-thus; bhāṣiṇīm-calling; mīna-gandhi-the smell of fish; asu-whose breath; gandhena-by the odor; kurvatīm-bringing about; mārga-dūṣaṇam-the pollution of the whole street.

Indra saw personified sinful reaction chasing him, appearing like a caṇḍāla woman, a woman of the lowest class. She seemed very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the entire street, she called to Indra, "Wait! Wait!"

When a person is afflicted with tuberculosis, he often vomits blood, which makes his garments bloody.

TEXT 14

nabho gato diśaḥ sarvāḥ
sahasrākṣo viśāmpate
prāg-udīcīṁ diśaṁ tūrṇaṁ
praviṣṭo nṛpa mānasam

SYNONYMS

nabhaḥ-to the sky; gataḥ-going; diśaḥ-to the directions; sarvāḥ-all; sahasra-akṣaḥ-Indra, who is endowed with one thousand eyes; viśāmpate-O King; prāk-udīcīm-to the northeast; diśam-direction; tūrṇam-very speedily; praviṣṭaḥ-entered; nṛpa-O King; mānasam-the lake known as Mānasa-sarovara.

O King, Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Mānasa-sarovara Lake.

TEXT 15

sa āvasat puṣkara-nāla-tantūn
alabdha-bhogo yad ihāgni-dūtaḥ
varṣāṇi sāhasram alakṣito 'ntaḥ
sañcintayan brahma-vadhād vimokṣam

SYNONYMS

saḥ-he (Indra); āvasat-lived; puṣkara-nāla-tantūn-in the network of the fibers of a lotus stem; alabdha-bhogaḥ-not getting any material comfort (practically starving for all material needs); yat-which; iha-here; agni-dūtaḥ-the fire-god messenger; varṣāṇi-celestial years; sāhasram-one thousand; alakṣitaḥ-invisible; antaḥ-within his heart; sañcintayan-always thinking of; brahma-vadhāt-from the killing of a brāhmaṇa; vimokṣam-liberation.

Always thinking of how he could be relieved from the sinful reaction for killing a brāhmaṇa, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all yajñas, but because the fire-god was afraid to enter the water, Indra was practically starving.

TEXT 16

tāvat triṇākaṁ nahuṣaḥ śaśāsa
vidyā-tapo-yoga-balānubhāvaḥ
sa sampad-aiśvarya-madāndha-buddhir
nītas tiraścāṁ gatim indra-patnyā

SYNONYMS

tāvat-for so long; triṇākam-the heavenly planet; nahuṣaḥ-Nahuṣa; śaśāsa-ruled; vidyā-by education; tapaḥ-austerities; yoga-mystic power; bala-and strength; anubhāvaḥ-being equipped; saḥ-he (Nahuṣa); sampat-of so much wealth; aiśvarya-and opulence; mada-by the madness; andha-blinded; buddhiḥ-his intelligence; nītaḥ-was brought; tiraścām-of a snake; gatim-to the destination; indra-patnyā-by Indra's wife Śacīdevī.

As long as King Indra lived in the water, wrapped in the stem of the lotus, Nahuṣa was equipped with the ability to rule the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahuṣa, however, blinded and maddened by power and opulence, made undesirable proposals to Indra's wife with a desire to enjoy her. Thus Nahuṣa was cursed by a brāhmaṇa and later became a snake.

TEXT 17

tato gato brahma-giropahūta
ṛtambhara-dhyāna-nivāritāghaḥ
pāpas tu digdevatayā hataujās
taṁ nābhyabhūd avitaṁ viṣṇu-patnyā

SYNONYMS

tataḥ-thereafter; gataḥ-gone; brahma-of the brāhmaṇas; girā-by the words; upahūtaḥ-being invited; ṛtambhara-on the Supreme Lord, who maintains truth; dhyāna-by meditation; nivārita-impeded; aghaḥ-whose sin; pāpaḥ-the sinful activity; tu-then; dik-devatayā-by the demigod Rudra; hata-ojāḥ-with all prowess diminished; tam-him (Indra); na abhyabhūt-could not overcome; avitam-being protected; viṣṇu-patnyā-by Lord Viṣṇu's wife, the goddess of fortune.

Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Viṣṇu's wife, who resides in the lotus clusters of Mānasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshiping Lord Viṣṇu. Then he was called back to the heavenly planets by the brāhmaṇas and reinstated in his position.

TEXT 18

taṁ ca brahmarṣayo 'bhyetya
hayamedhena bhārata
yathāvad dīkṣayāṁ cakruḥ
puruṣārādhanena ha

SYNONYMS

tam-him (Lord Indra); ca-and; brahma-ṛṣayaḥ-the great saints and brāhmaṇas; abhyetya-approaching; hayamedhena-with an aśvamedha sacrifice; bhārata-O King Parīkṣit; yathāvat-according to the rules and regulations; dīkṣayām cakruḥ-initiated; puruṣa-ārādhanena-which consists of worship of the Supreme Person, Hari; ha-indeed.

O King, when Lord Indra reached the heavenly planets, the saintly brāhmaṇas approached him and properly initiated him into a horse sacrifice [aśvamedha-yajña] meant to please the Supreme Lord.

TEXTS 19–20

athejyamāne puruṣe
sarva-devamayātmani
aśvamedhe mahendreṇa
vitate brahma-vādibhiḥ
sa vai tvāṣṭra-vadho bhūyān
api pāpa-cayo nṛpa
nītas tenaiva śūnyāya
nīhāra iva bhānunā

SYNONYMS

atha-therefore; ijyamāne-when worshiped; puruṣe-the Supreme Personality of Godhead; sarva-all; deva-maya-ātmani-the Supersoul and maintainer of the demigods; aśvamedhe-through the aśvamedha-yajña; mahā-indreṇa-by King Indra; vitate-being administered; brahma-vādibhiḥ-by the saints and brāhmaṇas expert in Vedic knowledge; saḥ-that; vai-indeed; tvāṣṭra-vadhaḥ-the killing of Vṛtrāsura, the son of Tvaṣṭā; bhūyāt-may be; api-although; pāpacayaḥ-mass of sin; nṛpa-O King; nītaḥ-was brought; tena-by that (the horse sacrifice); eva-certainly; śūnyāya-to nothing; nīhāraḥ-fog; iva-like; bhānunā-by the brilliant sun.

The horse sacrifice performed by the saintly brāhmaṇas relieved Indra of the reactions to all his sins because he worshiped the Supreme Personality of Godhead in that sacrifice. O King, although he had committed a gravely sinful act, it was nullified at once by that sacrifice, just as fog is vanquished by the brilliant sunrise.

TEXT 21

sa vājimedhena yathoditena

vitāyamānena marīci-miśraiḥ
iṣṭvādhiyajñaṁ puruṣaṁ purāṇam
indro mahān āsa vidhūta-pāpaḥ
SYNONYMS

saḥ-he (Indra); vājimedhena-by the aśvamedha sacrifice; yathā-just as; uditena-described; vitāyamānena-being performed; marīci-miśraiḥ-by the priests, headed by Marīci; iṣṭvā-worshiping; adhiyajñam-the Supreme Supersoul; puruṣam purāṇam-the original Personality of Godhead; indraḥ-King Indra; mahān-worshipable; āsa-became; vidhūta-pāpaḥ-being cleansed of all sinful reactions.

King Indra was favored by Marīci and the other great sages. They performed the sacrifice just according to the rules and regulations, worshiping the Supreme Personality of Godhead, the Supersoul, the original person. Thus Indra regained his exalted position and was again honored by everyone.

TEXTS 22–23
idaṁ mahākhyānam aśeṣa-pāpmanāṁ
prakṣālanaṁ tīrthapadānukīrtanam
bhakty-ucchrayaṁ bhakta-janānuvarṇanaṁ
mahendra-mokṣaṁ vijayaṁ marutvataḥ
paṭheyur ākhyānam idaṁ sadā budhāḥ
śṛṇvanty atho parvaṇi parvaṇīndriyam
dhanyaṁ yaśasyaṁ nikhilāgha-mocanaṁ
ripuñjayaṁ svasty-ayanaṁ tathāyuṣam
SYNONYMS

idam-this; mahā-ākhyānam-great historical incident; aśeṣa-pāpmanām-of unlimited numbers of sinful acts; prakṣālanam-cleansing; tīrthapada-anukīrtanam-glorifying the Supreme Personality of Godhead, who is known as Tīrthapada; bhakti-of devotional service; ucchrayam-in which there is an increase; bhakta-jana-the devotees; anuvarṇanam-describing; mahā-indra-mokṣam-the liberation of the King of heaven; vijayam-the victory; marutvataḥ-of King Indra; paṭheyuḥ-should read; ākhyānam-narration; idam-this; sadā-always; budhāḥ-learned scholars; śṛṇvanti-continue to hear; atho-as well; parvaṇi parvaṇi-on the occasion of great festivals; indriyam-which makes the senses sharp; dhanyam-brings wealth; yaśasyam-brings fame; nikhila-all; agha-mocanam-releasing from sins; ripum-jayam-makes one victorious over his enemies; svasti-ayanam-brings good fortune for all; tathā-so also; āyuṣam-longevity.

In this very great narrative there is glorification of the Supreme Personality of Godhead, Nārāyaṇa, there are statements about the exaltedness of devotional service, there are descriptions of devotees like Indra and Vṛtrāsura, and there are statements about King Indra's release from sinful life and about his victory in fighting the demons. By understanding this incident, one is relieved of all sinful reactions. Therefore the learned are always advised to read this narration. If one does so, one will become expert in the activities of the senses, his opulence will increase, and his reputation will become widespread. One will also be relieved of all sinful reactions, he will conquer all his enemies, and the duration of his life will increase. Because this narration is auspicious in all respects, learned scholars regularly hear and repeat it on every festival day.

Thus ends the Bhaktivedanta purports of the Sixth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Indra Afflicted by Sinful Reaction."

20.7.13 Chapter Fourteen

King Citraketu's Lamentation

In this Fourteenth Chapter, Parīkṣit Mahārāja asks his spiritual master, Śukadeva Gosvāmī, how such a demon as Vṛtrāsura could become an exalted devotee. In this connection the previous life of Vṛtrāsura is discussed. This involves the story of Citraketu and how he was victimized by lamentation because of the death of his son.

Among many millions of living entities, the number of human beings is extremely small, and among human beings who are actually religious, only some are eager to be liberated from material existence. Among many thousands of people who desire relief from material existence, one is freed from the association of unwanted persons or is relieved of material contamination. And among many millions of such liberated persons, one may become a devotee of Lord Nārāyaṇa. Therefore such devotees are extremely rare. Since bhakti, devotional service, is not ordinary, Parīkṣit Mahārāja was astonished that an asura could rise to the exalted position of a devotee. Being doubtful, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, who then described Vṛtrāsura with reference to his previous birth as Citraketu, the King of Śūrasena.

Citraketu, who had no sons, got an opportunity to meet the great sage Aṅgirā. When Aṅgirā inquired from the King about his welfare, the King expressed his moroseness, and therefore by the grace of the great sage, the King's first wife, Kṛtadyuti, gave birth to a son, who was the cause of both happiness and lamentation. Upon the birth of this son, the King and all the residents of the palace were very happy. The co-wives of Kṛtadyuti, however, were envious, and later they administered poison to the child. Citraketu was overwhelmed by shock at his son's death. Then Nārada Muni and Aṅgirā went to see him.

TEXT 1
śrī-parīkṣid uvāca
rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanaḥ
nārāyaṇe bhagavati
katham āsīd dṛḍhā matiḥ
SYNONYMS

śrī-parīkṣit uvāca-King Parīkṣit inquired; rajaḥ-of the mode of passion; tamaḥ-and of the mode of ignorance; sva-bhāvasya-having a nature; brahman-O learned brāhmaṇa; vṛtrasya-of Vṛtrāsura; pāpmanaḥ-who was supposedly sinful; nārāyaṇe-in Lord Nārāyaṇa; bhagavati-the Supreme Personality of Godhead; katham-how; āsīt-was there; dṛḍhā-very strong; matiḥ-consciousness.

King Parīkṣit inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vṛtrāsura have attained such exalted love for the Supreme Personality of Godhead, Nārāyaṇa?

In this material world, everyone is obsessed with the modes of passion and ignorance. However, unless one conquers these modes and comes to the platform of goodness, there is no chance of one's becoming a pure devotee. This is confirmed by Lord Kṛṣṇa Himself in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." Since Vṛtrāsura was among the demons, Mahārāja Parīkṣit wondered how it was possible for him to have become such an exalted devotee.

TEXT 2

devānāṁ śuddha-sattvānām
ṛṣīṇāṁ cāmalātmanām
bhaktir mukunda-caraṇe
na prāyeṇopajāyate

SYNONYMS

devānām-of the demigods; śuddha-sattvānām-whose minds are purified; ṛṣīṇām-of great saintly persons; ca-and; amala-ātmanām-who have purified their existence; bhaktiḥ-devotional service; mukunda-caraṇe-to the lotus feet of Mukunda, the Lord, who can give liberation; na-not; prāyeṇa-almost always; upajāyate-develops.

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vṛtrāsura have become such a great devotee?]

TEXT 3

rajobhiḥ sama-saṅkhyātāḥ
pārthivair iha jantavaḥ
teṣāṁ ye kecanehante
śreyo vai manujādayaḥ

SYNONYMS

rajobhiḥ-with the atoms; sama-saṅkhyātāḥ-having the same numerical strength; pārthivaiḥ-of the earth; iha-in this world; jantavaḥ-the living entities; teṣām-of them; ye-those who; kecana-some; īhante-act; śreyaḥ-for religious principles; vai-indeed; manuja-ādayaḥ-the human beings and so on.

In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them, few are interested in following religious principles.

TEXT 4

prāyo mumukṣavas teṣāṁ
kecanaiva dvijottama
mumukṣūṇāṁ sahasreṣu
kaścin mucyeta sidhyati

SYNONYMS

prāyaḥ-almost always; mumukṣavaḥ-persons interested in liberation; teṣām-of them; kecana-some; eva-indeed; dvija-uttama-O best of the brāhmaṇas; mumukṣūṇām-of those who desire to be liberated; sahasreṣu-in many thousands; kaścit-someone; mucyeta-may be actually liberated; sidhyati-someone is perfect.

O best of the brāhmaṇas, Śukadeva Gosvāmī, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

There are four classes of men, namely karmīs, jñānīs, yogīs and bhaktas. This statement pertains especially to karmīs and jñānīs. A karmī tries to he happy within this material world by changing from one body to another. His objective is bodily comfort, either in this planet or in another. When such a person becomes a jñānī, however, be aspires for liberation from material bondage. Among many such persons who aspire for liberation, one may actually be liberated during his life. Such a person gives up his attachment for society, friendship, love, country, family, wife and children. Among many such persons, who are in the vānaprastha stage, one may understand the value of becoming a sannyāsī, completely accepting the renounced order of life.

TEXT 5

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

SYNONYMS

muktānām-of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api-even; siddhānām-who are perfect (because they understand the insignificance of bodily comforts); nārāyaṇa-parāyaṇaḥ-a person who has concluded that Nārāyaṇa is the Supreme; su-durlabhaḥ-very rarely found; praśānta-fully pacified; ātmā-whose mind; koṭiṣu-out of millions and trillions; api-even; mahā-mune-O great sage.

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following purport to this verse. Simply desiring mukti, or liberation, is insufficient; one must become factually liberated. When one understands the futility of the materialistic way of life, one becomes advanced in knowledge, and therefore he situates himself in the vānaprastha order, unattached to family, wife and children. One should then further progress to the platform of sannyāsa, the actual renounced order, never to fall again and be afflicted by materialistic life. Even though one desires to be liberated, this does not mean he is liberated. Only rarely is someone liberated. Indeed, although many men take sannyāsa to become liberated, because of their imperfections they again become attached to women, material activities, social welfare work and so on.

Jñānīs, yogīs and karmīs devoid of devotional service are called offenders. Śrī Caitanya Mahāprabhu says, māyāvādī kṛṣṇe aparādhī: one who thinks that everything is māyā instead of thinking that everything is Kṛṣṇa is called an aparādhī, or offender. Although the Māyāvādīs, impersonalists, are offenders at the lotus feet of Kṛṣṇa, they may nonetheless be counted among the siddhas, those who have realized the self. They may be considered nearer to spiritual perfection because at least they have realized what spiritual life is. If such a person becomes nārāyaṇa-parāyaṇa, a devotee of Lord Nārāyaṇa, he is better than a jīvan-mukta, one who is liberated or perfect. This requires higher intelligence.

There are two kinds of jñānīs. One is inclined to devotional service and the other to impersonal realization. Impersonalists generally undergo great endeavor for no tangible benefit, and therefore it is said that they are husking paddy that has no grain (sthūla-tuṣāvaghātinaḥ). The other class of jñānīs, whose jñāna is mixed with bhakti, are also of two kinds-those who are devoted to the so-called false form of the Supreme Personality of Godhead and those who understand the Supreme Personality of Godhead as sac-cid-ānanda-vigraha [Bs. 5.1], the actual spiritual form. The Māyāvādī devotees worship Nārāyaṇa or Viṣṇu with the idea that Viṣṇu has accepted a form of māyā and that the ultimate truth is actually impersonal. The pure devotee, however, never thinks that Viṣṇu has accepted a body of māyā; instead, he knows perfectly well that the original Absolute Truth is the Supreme Person. Such a devotee is actually situated in knowledge. He never merges in the Brahman effulgence. As stated in Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." Evidence of this same point is also given in Bhagavad-gītā (9.11), wherein the Lord says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram
[Bg. 9.11]

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." When rascals (mūḍhas) see that Kṛṣṇa acts exactly like a human being, they deride the transcendental form of the Lord because they do not know the paraṁ bhāvam, His transcendental form and activities. Such persons are further described in Bhagavad-gītā (9.12) as follows:

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

"Those who are thus bewildered are attracted by demoniac and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities and their culture of knowledge are all defeated." Such persons do not know that Kṛṣṇa's body is not material. There is no distinction between Kṛṣṇa's body and His soul, but because less intelligent men see Kṛṣṇa as a human being, they deride Him. They cannot imagine how a person like Kṛṣṇa could be the origin of everything (govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **). Such persons are described as moghāśāḥ, baffled in their hopes. Whatever they desire for the future will be baffled. Even if they apparently engage in devotional service, they are described as moghāśāḥ because they ultimately desire to merge into the Brahman effulgence.

Those who aspire to be elevated to the heavenly planets by devotional service will also be frustrated, because this is not the result of devotional service. However, they are also given a chance to engage in devotional service and be purified. As stated in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

Unless the dirt within the core of one's heart is cleansed away, one cannot become a pure devotee. Therefore the word sudurlabhaḥ ("very rarely found") is used in this verse. Not only among hundreds and thousands, but among millions of perfectly liberated souls, a pure devotee is hardly ever found. Therefore the words koṭiṣv api are used herein. Śrīla Madhvācārya gives the following quotations from the Tantra Bhāgavata:

nava-koṭyas tu devānām
ṛṣayaḥ sapta-koṭayaḥ
nārāyaṇāyanāḥ sarve
ye kecit tat-parāyaṇāḥ

"There are ninety million demigods and seventy million sages, who are all called nārāyaṇāyana, devotees of Lord Nārāyaṇa. Among them, only a few are called nārāyaṇa-parāyaṇa."

nārāyaṇāyanā devā
ṛṣy-ādyās tat-parāyaṇāḥ
brahmādyāḥ kecanaiva syuḥ
siddho yogya-sukhaṁ labhan

The difference between the siddhas and nārāyaṇa-parāyaṇas is that direct devotees are called nārāyaṇa-parāyaṇas whereas those who perform various types of mystic yoga are called siddhas.

TEXT 6

vṛtras tu sa kathaṁ pāpaḥ
sarva-lokopatāpanaḥ
itthaṁ dṛḍha-matiḥ kṛṣṇa
āsīt saṅgrāma ulbaṇe

SYNONYMS

vṛtraḥ-Vṛtrāsura; tu-but; saḥ-he; katham-how; pāpaḥ-although sinful (getting the body of a demon); sarva-loka-of all the three worlds; upatāpanaḥ-the cause of suffering; ittham-such; dṛḍha-matiḥ-firmly fixed intelligence; kṛṣṇe-in Kṛṣṇa; āsīt-there was; saṅgrāme ulbaṇe-in the great blazing fire of battle.

Vṛtrāsura was situated in the blazing fire of battle and was an infamous, sinful demon, always engaged in giving troubles and anxieties to others. How could such a demon become so greatly Kṛṣṇa conscious?

It has been described that a nārāyaṇa-parāyaṇa, a pure devotee, is rarely found even among millions and millions of persons. Therefore Parīkṣit Mahārāja was surprised that Vṛtrāsura, whose purpose was to give trouble and anxiety to others, was one of these devotees, even on a battlefield. What was the reason for Vṛtrāsura's advancement?

TEXT 7

atra naḥ saṁśayo bhūyāñ
chrotuṁ kautūhalaṁ prabho
yaḥ pauruṣeṇa samare
sahasrākṣam atoṣayat

SYNONYMS

atra-in this connection; naḥ-our; saṁśayaḥ-doubt; bhūyān-great; śrotum-to hear; kautūhalam-eagerness; prabho-O my lord; yaḥ-he who; pauruṣeṇa-by bravery and strength; samare-in battle; sahasra-akṣam-Lord Indra, who has one thousand eyes; atoṣayat-pleased.

My dear lord, Śukadeva Gosvāmī, although Vṛtrāsura was a sinful demon, he showed the prowess of a most exalted kṣatriya and satisfied Lord Indra in battle. How could such a demon be a great devotee of Lord Kṛṣṇa? These contradictions have caused me great doubt, and they have made me eager to hear of this from you.

TEXT 8

śrī-sūta uvāca
parīkṣito 'tha sampraśnaṁ
bhagavān bādarāyaṇiḥ
niśamya śraddadhānasya
pratinandya vaco 'bravīt

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; parīkṣitaḥ-of Mahārāja Parīkṣit; atha-thus; sampraśnam-the perfect question; bhagavān-the most powerful; bādarāyaṇiḥ-Śukadeva Gosvāmī, the son of Vyāsadeva; niśamya-hearing; śraddadhānasya-of his disciple, who was so faithful in understanding the truth; pratinandya-congratulating; vacaḥ-words; abravīt-spoke.

Śrī Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question, Śukadeva Gosvāmī, the most powerful sage, began answering his disciple with great affection.

TEXT 9

śrī-śuka uvāca
śṛṇuṣvāvahito rājann
itihāsam imaṁ yathā
śrutaṁ dvaipāyana-mukhān
nāradād devalād api

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; śṛṇuṣva-please hear; avahitaḥ-with great attention; rājan-O King; itihāsam-history; imam-this; yathā-just as; śrutam-heard; dvaipāyana-of Vyāsadeva; mukhāt-from the mouth; nāradāt-from Nārada; devalāt-from Devala Ṛṣi; api-also.

Śrī Śukadeva Gosvāmī said: O King, I shall speak to you the same history I have heard from the mouths of Vyāsadeva, Nārada and Devala. Please listen with attention.

TEXT 10

āsīd rājā sārvabhaumaḥ
śūraseneṣu vai nṛpa
citraketur iti khyāto
yasyāsīt kāmadhuṅ mahī

SYNONYMS

āsīt-there was; rājā-one king; sārva-bhaumaḥ-an emperor of the entire surface of the globe; śūraseneṣu-in the country known as Śūrasena; vai-indeed; nṛpa-O King; citraketuḥ-Citraketu; iti-thus; khyātaḥ-celebrated; yasya-of whom; āsīt-was; kāma-dhuk-supplying all the necessities; mahī-the earth.

O King Parīkṣit, in the province of Śūrasena there was a king named Citraketu, who ruled the entire earth. During his reign, the earth produced all the necessities for life.

Here the most significant statement is that the earth completely produced all the necessities of life during the time of King Citraketu. As stated in the Īśopaniṣad (Mantra 1):

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

”Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.” Kṛṣṇa, the supreme controller, has created the material world, which is completely perfect and free from scarcity. The Lord supplies the necessities of all living entities. These necessities come from the earth, and thus the earth is the source of supply. When there is a good ruler, that source produces the necessities of life abundantly. However, when there is not such a good ruler, there will be scarcity. This is the significance of the word kāmadhuk. Elsewhere in Śrīmad-Bhāgavatam (1.10.4) it is said, kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dughā mahī: ”During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of men in profusion.” We have experience that in some seasons the rains produce abundance and in other seasons there is scarcity. We have no control over the earth’s productiveness, for it is naturally under the full control of the Supreme Personality of Godhead. By His order, the Lord can make the earth produce sufficiently or insufficiently. If a pious king rules the earth according to the śāstric injunctions, there will naturally be regular rainfall and sufficient produce to provide for all men. There will be no question of exploitation, for everyone will have enough. Black-marketeering and other corrupt dealings will then automatically stop. Simply ruling the land cannot solve man’s problems unless the leader has spiritual capabilities. He must be like Mahārāja Yudhiṣṭhira, Parīkṣit Mahārāja or Rāmacandra. Then all the inhabitants of the land will be extremely happy.

TEXT 11

tasya bhāryā-sahasrāṇāṁ
sahasrāṇi daśābhavan
sāntānikaś cāpi nṛpo
na lebhe tāsu santatim

SYNONYMS

tasya-of him (King Citraketu); bhāryā-of wives; sahasrāṇām-of thousands; sahasrāṇi-thousands; daśa-ten; abhavan-there were; sāntānikaḥ-quite capable of begetting sons; ca-and; api-although; nṛpaḥ-the King; na-not; lebhe-obtained; tāsu-in them; santatim-a son.

This Citraketu had ten million wives, but although he was capable of producing children, he did not receive a child from any of them. By chance, all the wives were barren.

TEXT 12

rūpaudārya-vayo-janma-
vidyaiśvarya-śriyādibhiḥ
sampannasya guṇaiḥ sarvaiś
cintā bandhyā-pater abhūt

SYNONYMS

rūpa-with beauty; audārya-magnanimity; vayaḥ-youth; janma-aristocratic birth; vidyā-education; aiśvarya-opulence; śriya-ādibhiḥ-wealth and so on; sampannasya-endowed; guṇaiḥ-with good qualities; sarvaiḥ-all; cintā-anxiety; bandhyā-pateḥ-of Citraketu, the husband of so many sterile wives; abhūt-there was.

Citraketu, the husband of these millions of wives, was endowed with a beautiful form, magnanimity and youth. He was born in a high family, he had a complete education, and he was wealthy and opulent. Nevertheless, in spite of being endowed with all these assets, he was full of anxiety because he did not have a son.

It appears that the King first married one wife, but she could not bear a child. Then he married a second, a third, a fourth and so on, but none of the wives could bear children. In spite of the material assets of janmaiśvarya-śruta-śrī-birth in an aristocratic family with full opulence, wealth, education and beauty-he was very much aggrieved because in spite of having so many wives, he had no son. Certainly his grief was natural. Gṛhastha life does not mean having a wife and no children. Cāṇakya Paṇḍita says, putra-hīnaṁ gṛhaṁ śūnyam: if a family man has no son, his home is no better than a desert. The King was certainly most unhappy that he could not get a son, and this is why he had married so many times. Kṣatriyas especially are allowed to marry more than one wife, and this King did so. Nonetheless, he had no issue.

TEXT 13

na tasya sampadaḥ sarvā
mahiṣyo vāma-locanāḥ
sārvabhaumasya bhūś ceyam
abhavan prīti-hetavaḥ

SYNONYMS

na-not; tasya-of him (Citraketu); sampadaḥ-the great opulences; sarvāḥ-all; mahiṣyaḥ-the queens; vāma-locanāḥ-having very attractive eyes; sārva-bhaumasya-of the emperor; bhūḥ-land; ca-also; iyam-this; abhavan-were; prīti-hetavaḥ-sources of pleasure.

His queens all had beautiful faces and attractive eyes, yet neither his opulences, his hundreds and thousands of queens, nor the lands of which he was the supreme proprietor were sources of happiness for him.

TEXT 14

tasyaikadā tu bhavanam
aṅgirā bhagavān ṛṣiḥ
lokān anucarann etān
upāgacchad yadṛcchayā

SYNONYMS

tasya-of him; ekadā-once upon a time; tu-but; bhavanam-to the palace; aṅgirāḥ-Aṅgirā; bhagavān-very powerful; ṛṣiḥ-sage; lokān-planets; anucaran-traveling around; etān-these; upāgacchat-came; yadṛcchayā-suddenly.

Once upon a time, when the powerful sage named Aṅgirā was traveling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu.

TEXT 15

taṁ pūjayitvā vidhivat
pratyutthānārhaṇādibhiḥ
kṛtātithyam upāsīdat
sukhāsīnaṁ samāhitaḥ

SYNONYMS

tam-him; pūjayitvā-after worshiping; vidhi-vat-according to the rules and regulations for receiving exalted guests; pratyutthāna-by standing from the throne; arhaṇa-ādibhiḥ-offering worship and so on; kṛta-atithyam-who was given hospitality; upāsīdat-sat down near; sukha-āsīnam-who was seated very comfortably; samāhitaḥ-controlling his mind and senses.

Citraketu immediately stood up from his throne and offered him worship. He offered drinking water and eatables and in this way performed his duty as a host to a great guest. When the ṛṣi was seated very comfortably, the King, restraining his mind and senses, sat on the ground at the side of the ṛṣi's feet.

TEXT 16

maharṣis tam upāsīnaṁ
praśrayāvanataṁ kṣitau
pratipūjya mahārāja
samābhāṣyedam abravīt

SYNONYMS

mahā-ṛṣiḥ-the great sage; tam-unto him (the King); upāsīnam-sitting near; praśraya-avanatam-bowing in humility; kṣitau-on the ground; pratipūjya-congratulating; mahārāja-O King Parīkṣit; samābhāṣya-addressing; idam-this; abravīt-said.

O King Parīkṣit, when Citraketu, bent low in humility, was seated at the lotus feet of the great sage, the sage congratulated him for his humility and hospitality. The sage addressed him in the following words.

TEXT 17

aṅgirā uvāca
api te 'nāmayaṁ svasti
prakṛtīnāṁ tathātmanaḥ
yathā prakṛtibhir guptaḥ
pumān rājā ca saptabhiḥ

SYNONYMS

aṅgirāḥ uvāca-the great sage Aṅgirā said; api-whether; te-of you; anāmayam-health; svasti-auspiciousness; prakṛtīnām-of your royal elements (associates and paraphernalia); tathā-as well as; ātmanaḥ-of your own body, mind and soul; yathā-like; prakṛtibhiḥ-by the elements of material nature; guptaḥ-protected; pumān-the living being; rājā-the king; ca-also; saptabhiḥ-by seven.

The great sage Aṅgirā said: My dear King, I hope that your body and mind and your royal associates and paraphernalia are well. When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, a king is always protected by seven elements-his instructor (svāmī or guru), his ministers, his kingdom, his fort, his treasury, his royal order and his friends.

As it is quoted by Śrīdhara Svāmī in his Bhāgavatam commentary:

svāmy-amātyau janapadā
durga-draviṇa-sañcayāḥ
daṇḍo mitraṁ ca tasyaitāḥ
sapta-prakṛtayo matāḥ

A king is not alone. He first has his spiritual master, the supreme guide. Then come his ministers, his kingdom, his fortifications, his treasury, his system of law and order, and his friends or allies. If these seven are properly maintained, the king is happy. Similarly, as explained in Bhagavad-gītā (dehino 'smin yathā dehe [Bg. 2.13]), the living entity, the soul, is within the material covering of the mahat-tattva, ego and pañca-tanmātrā, the five objects of sense gratification. When these seven are in proper order, the living entity is in a mood of pleasure. Generally when the associates of the king are quiet and obedient, the king can be happy. Therefore the great sage Aṅgirā Ṛṣi inquired about the King's personal health and the good fortune of his seven associates. When we inquire from a friend whether everything is well, we are concerned not only with his personal self but also with his family, his source of income, and his assistants or servants. All of them must be well, and then a person can be happy.

TEXT 18

ātmānaṁ prakṛtiṣv addhā
nidhāya śreya āpnuyāt
rājñā tathā prakṛtayo
naradevāhitādhayaḥ

SYNONYMS

ātmānam-himself; prakṛtiṣu-under these seven royal elements; addhā-directly; nidhāya-placing; śreyaḥ-ultimate happiness; āpnuyāt-may obtain; rājñā-by the king; tathā-so also; prakṛtayaḥ-the dependent royal elements; nara-deva-O King; āhita-adhayaḥ-offering wealth and other items.

O King, O lord of humanity, when a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

The actual happiness of a king and his dependents is described in this verse. A king should not simply give orders to his dependents because he is supreme; sometimes he must follow their instructions. Similarly, the dependents should depend on the king. This mutual dependence will make everyone happy.

TEXT 19

api dārāḥ prajāmātyā
bhṛtyāḥ śreṇyo 'tha mantriṇaḥ
paurā jānapadā bhūpā
ātmajā vaśa-vartinaḥ

SYNONYMS

api-whether; dārāḥ-wives; prajā-citizens; amātyāḥ-and secretaries; bhṛtyāḥ-servants; śreṇyaḥ-merchants; atha-as well as; mantriṇaḥ-ministers; paurāḥ-inmates of the palace; jānapadāḥ-the provincial governors; bhūpāḥ-landholders; ātma-jāḥ-sons; vaśa-vartinaḥ-under your full control.

O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?

The master or king and his subordinates should be interdependent. Through cooperation, both of them can be happy.

TEXT 20

yasyātmānuvaśaś cet syāt
sarve tad-vaśagā ime
lokāḥ sapālā yacchanti
sarve balim atandritāḥ

SYNONYMS

yasya-of whom; ātmā-mind; anuvaśaḥ-under control; cet-if; syāt-may be; sarve-all; tat-vaśa-gāḥ-under the control of him; ime-these; lokāḥ-the worlds; sa-pālāḥ-with their governors; yacchanti-offer; sarve-all; balim-contribution; atandritāḥ-becoming free from laziness.

If the king's mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?

Aṅgirā Ṛṣi asked the King whether his mind was also under control. This is most essential for happiness.

TEXT 21

ātmanaḥ prīyate nātmā
parataḥ svata eva vā
lakṣaye 'labdha-kāmaṁ tvāṁ
cintayā śabalaṁ mukham

SYNONYMS

ātmanaḥ-of you; prīyate-is pleased; na-not; ātmā-the mind; parataḥ-due to other causes; svataḥ-due to yourself; eva-indeed; vā-or; lakṣaye-I can see; alabdha-kāmam-not achieving your desired goals; tvām-you; cintayā-by anxiety; śabalam-pale; mukham-face.

O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.

TEXT 22

evaṁ vikalpito rājan
viduṣā munināpi saḥ
praśrayāvanato 'bhyāha
prajā-kāmas tato munim

SYNONYMS

evam-thus; vikalpitaḥ-questioned; rājan-O King Parīkṣit; viduṣā-greatly learned; muninā-by the philosopher; api-although; saḥ-he (King Citraketu); praśraya-avanataḥ-being bent low due to humility; abhyāha-replied; prajā-kāmaḥ-desiring offspring; tataḥ-thereafter; munim-to the great sage.

Śukadeva Gosvāmī said: O King Parīkṣit, although the great sage Aṅgirā knew everything, he inquired from the King in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

Since the face is the index to the mind, a saintly person can study the condition of one's mind by seeing his face. When Aṅgirā Ṛṣi remarked about the King's discolored face, King Citraketu explained the cause of his anxiety as follows.

TEXT 23

citraketur uvāca
bhagavan kiṁ na viditaṁ
tapo-jñāna-samādhibhiḥ
yogināṁ dhvasta-pāpānāṁ
bahir antaḥ śarīriṣu

SYNONYMS

citraketuḥ uvāca-King Citraketu replied; bhagavan-O most powerful sage; kim-what; na-not; viditam-is understood; tapaḥ-by austerity; jñāna-knowledge; samādhibhiḥ-and by samādhi (trance, transcendental meditation); yoginām-by the great yogīs or devotees; dhvasta-pāpānām-who are fully freed from all sinful reactions; bahiḥ-externally; antaḥ-internally; śarīriṣu-in conditioned souls, who have material bodies.

King Citraketu said: O great lord Aṅgirā, because of austerity, knowledge and transcendental samādhi, you are freed from all the reactions of sinful life. Therefore, as a perfect yogī, you can understand everything external and internal regarding embodied, conditioned souls like us.

TEXT 24

tathāpi pṛcchato brūyāṁ
brahmann ātmani cintitam
bhavato viduṣaś cāpi
coditas tvad-anujñayā

SYNONYMS

tathāpi-still; pṛcchataḥ-asking; brūyām-let me speak; brahman-O great brāhmaṇa; ātmani-in the mind; cintitam-anxiety; bhavataḥ-to you; viduṣaḥ-who know everything; ca-and; api-although; coditaḥ-being inspired; tvat-your; anujñayā-by the order.

O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause.

TEXT 25

loka-pālair api prārthyāḥ
sāmrājyaiśvarya-sampadaḥ
na nandayanty aprajaṁ māṁ
kṣut-tṛṭ-kāmam ivāpare

SYNONYMS

loka-pālaiḥ-by great demigods; api-even; prārthyāḥ-desirable; sāmrājya-a great empire; aiśvarya-material opulence; sampadaḥ-possessions; na nandayanti-do not give pleasure; aprajam-because of having no son; mām-unto me; kṣut-hunger; tṛṭ-thirst; kāmam-desiring to satisfy; iva-like; apare-other enjoyable sense objects.

As a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.

TEXT 26

tataḥ pāhi mahā-bhāga
pūrvaiḥ saha gataṁ tamaḥ
yathā tarema duṣpāraṁ
prajayā tad vidhehi naḥ

SYNONYMS

tataḥ-therefore, because of this; pāhi-kindly save; mahā-bhāga-O great sage; pūrvaiḥ saha-along with my forefathers; gatam-gone; tamaḥ-to darkness; yathā-so that; tarema-we can cross; duṣpāram-very difficult to cross; prajayā-by getting a son; tat-that; vidhehi-kindly do; naḥ-for us.

Therefore, O great sage, please save me and my forefathers, who are descending to the darkness of hell because I have no progeny. Kindly do something so that I may have a son to deliver us from hellish conditions.

According to Vedic civilization, one gets married simply to have a son, who is needed to offer oblations to his forefathers. King Citraketu responsibly desired to beget a child so that he and his forefathers might be delivered from the darkest regions. He was concerned with how to get piṇḍa, oblations, in the next life, not only for himself but also for his forefathers. Therefore he requested Aṅgirā Ṛṣi to favor him by doing something that could help him get a son.

TEXT 27

śrī-śuka uvāca
ity arthitaḥ sa bhagavān
kṛpālur brahmaṇaḥ sutaḥ
śrapayitvā caruṁ tvāṣṭraṁ
tvaṣṭāram ayajad vibhuḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; arthitaḥ-being requested; saḥ-he (Aṅgirā Ṛṣi); bhagavān-the most powerful; kṛpāluḥ-being very merciful; brahmaṇaḥ-of Lord Brahmā; sutaḥ-a son (born of Lord Brahmā's mind); śrapayitvā-after causing to cook; carum-a specific oblation of sweetrice; tvāṣṭram-meant for the demigod known as Tvaṣṭā; tvaṣṭāram-Tvaṣṭā; ayajat-he worshiped; vibhuḥ-the great sage.

In response to the request of Mahārāja Citraketu, Aṅgirā Ṛṣi, who was born of Lord Brahmā's mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvaṣṭā.

TEXT 28

jyeṣṭhā śreṣṭhā ca yā rājño
mahiṣīṇāṁ ca bhārata
nāmnā kṛtadyutis tasyai
yajñocchiṣṭam adād dvijaḥ

SYNONYMS

jyeṣṭhā-the senior; śreṣthā-the most perfect; ca-and; yā-she who; rājñaḥ-of the King; mahiṣīṇām-among all the queens; ca-also; bhārata-O Mahārāja Parīkṣit, the best of the Bhāratas; nāmnā-by name; kṛtadyutiḥ-Kṛtadyuti; tasyai-unto her; yajña-of the sacrifice; ucchiṣṭam-the remnants of food; adāt-delivered; dvijaḥ-the great sage (Aṅgirā).

O Parīkṣit Mahārāja, best of the Bhāratas, the remnants of the food offered in the yajña were given by the great sage Aṅgirā to the first and most perfect among Citraketu's millions of queens, whose name was Kṛtadyuti.

TEXT 29

athāha nṛpatiṁ rājan
bhavitaikas tavātmajaḥ
harṣa-śoka-pradas tubhyam
iti brahma-suto yayau

SYNONYMS

atha-thereafter; āha-said; nṛpatim-unto the King; rājan-O King Citraketu; bhavitā-there will be; ekaḥ-one; tava-your; ātmajaḥ-son; harṣa-śoka-jubilation and lamentation; pradaḥ-who will give; tubhyam-unto you; iti-thus; brahma-sutaḥ-Aṅgirā Ṛṣi, the son of Lord Brahmā; yayau-left.

Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and lamentation." The sage then left, without waiting for Citraketu's response.

The word harṣa means "jubilation," and śoka means "lamentation." The King was overwhelmed with joy when he understood that he would have a son. Because of his great jubilation, he could not actually understand the statement of the sage Aṅgirā. He accepted it to mean that there would certainly be jubilation because of the birth of his future son, but that he would be the King's only son and, being very proud of his great wealth and empire, would not be very obedient to his father. Thus the King was satisfied, thinking, "Let there be a son. It does not matter if he is not very obedient." In Bengal there is a proverb that instead of having no maternal uncle, it is better to have a maternal uncle who is blind. The King accepted this philosophy, thinking that a disobedient son would be better than no son at all. The great sage Cāṇakya Paṇḍita says:

ko 'rthaḥ putreṇa jātena
yo na vidvān na dhārmikaḥ
kāṇena cakṣuṣā kiṁ vā
cakṣuḥ pīḍaiva kevalam

"What is the use of a son who is neither a learned scholar nor a devotee? Such a son is like a blind, diseased eye, which always causes suffering." Nevertheless, the material world is so polluted that one wants to have a son even though he is useless. This attitude was represented in the history of King Citraketu.

TEXT 30

sāpi tat-prāśanād eva
citraketor adhārayat
garbhaṁ kṛtadyutir devī
kṛttikāgner ivātmajam

SYNONYMS

sā-she; api-even; tat-prāśanāt-by eating the remnants of food from the great sacrifice; eva-indeed; citraketoḥ-from King Citraketu; adhārayat-bore; garbham-pregnancy; kṛtadyutiḥ-Queen Kṛtadyuti; devī-the goddess; kṛttikā-Kṛttikā; agneḥ-from Agni; iva-as; ātmajam-a son.

As Kṛttikādevī, after receiving the semen of Lord Śiva from Agni, conceived a child named Skanda [Kārttikeya], Kṛtadyuti, having received semen from Citraketu, became pregnant after eating remnants of food from the yajña performed by Aṅgirā.

TEXT 31

tasyā anudinaṁ garbhaḥ
śukla-pakṣa ivoḍupaḥ
vavṛdhe śūraseneśa-
tejasā śanakair nṛpa

SYNONYMS

tasyāḥ-her; anudinam-day after day; garbhaḥ-embryo; śukla-pakṣe-during the fortnight of the waxing moon; iva-like; uḍupaḥ-the moon; vavṛdhe-gradually developed; śūrasena-īśa-of the King of Śūrasena; tejasā-by the semen; śanakaiḥ-little by little; nṛpa-O King Parīkṣit.

After receiving semen from Mahārāja Citraketu, the King of Śūrasena, Queen Kṛtadyuti gradually developed in her pregnancy, O King Parīkṣit, just as the moon develops during the bright fortnight.

TEXT 32

atha kāla upāvṛtte

kumāraḥ samajāyata
janayan śūrasenānāṁ
śṛṇvatāṁ paramāṁ mudam

SYNONYMS

atha-thereafter; kāle upāvṛtte-in due course of time; kumāraḥ-the son; samajāyata-took birth; janayan-creating; śūrasenānām-of the inhabitants of Śūrasena; śṛṇvatām-hearing; paramām-the highest; mudam-delight.

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.

TEXT 33

hṛṣṭo rājā kumārasya
snātaḥ śucir alaṅkṛtaḥ
vācayitvāśiṣo vipraiḥ
kārayām āsa jātakam

SYNONYMS

hṛṣṭaḥ-very happy; rājā-the King; kumārasya-of his newly born son; snātaḥ-having bathed; śuciḥ-being purified; alaṅkṛtaḥ-being decorated with ornaments; vācayitvā-having caused to be spoken; āśiṣaḥ-words of benediction; vipraiḥ-by learned brāhmaṇas; kārayām āsa-caused to be performed; jātakam-the birth ceremony.

King Citraketu was especially pleased. After purifying himself by bathing and by decorating himself with ornaments, he engaged learned brāhmaṇas in offering benedictions to the child and performing the birth ceremony.

TEXT 34

tebhyo hiraṇyaṁ rajataṁ
vāsāṁsy ābharaṇāni ca
grāmān hayān gajān prādād
dhenūnām arbudāni ṣaṭ

SYNONYMS

tebhyaḥ-unto them (the learned brāhmaṇas); hiraṇyam-gold; rajatam-silver; vāsāṁsi-garments; ābharaṇāni-ornaments; ca-also; grāmān-villages; hayān-horses; gajān-elephants; prādāt-gave in charity; dhenūnām-of cows; arbudāni-groups of one hundred million; ṣaṭ-six.

Unto the brāhmaṇas who took part in the ritualistic ceremony the King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as sixty crores of cows [six hundred million cows].

TEXT 35

vavarṣa kāmān anyeṣāṁ
parjanya iva dehinām
dhanyaṁ yaśasyam āyuṣyaṁ
kumārasya mahā-manāḥ

SYNONYMS

vavarṣa-showered, gave in charity; kāmān-all desirable things; anyeṣām-of others; parjanyaḥ-a cloud; iva-like; dehinām-of all living entities; dhanyam-with the desire for an increase of opulence; yaśasyam-an increase of reputation; āyuṣyam-and an increase of the duration of life; kumārasya-of the newly born child; mahā-manāḥ-the beneficent King Citraketu.

As a cloud indiscriminately pours water on the earth, the beneficent King Citraketu, to increase the reputation, opulence and longevity of his son, distributed like rainfall all desirable things to everyone.

TEXT 36

kṛcchra-labdhe 'tha rājarṣes
tanaye 'nudinaṁ pituḥ
yathā niḥsvasya kṛcchrāpte
dhane sneho 'nvavardhata

SYNONYMS

kṛcchra-with great difficulty; labdhe-gained; atha-thereafter; rāja-ṛṣeḥ-of the pious King Citraketu; tanaye-for the son; anudinam-day after day; pituḥ-of the father; yathā-exactly as; niḥsvasya-of a poor man; kṛcchra-āpte-gained after great difficulty; dhane-for riches; snehaḥ-affection; anvavardhata-increased.

When a poor man gets some money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.

TEXT 37

mātus tv atitarāṁ putre
sneho moha-samudbhavaḥ
kṛtadyuteḥ sapatnīnāṁ
prajā-kāma-jvaro 'bhavat

SYNONYMS

mātuḥ-of the mother; tu-also; atitarām-excessively; putre-for the son; snehaḥ-affection; moha-out of ignorance; samudbhavaḥ-produced; kṛtadyuteḥ-of Kṛtadyuti; sapatnīnām-of the co-wives; prajā-kāma-of a desire to have sons; jvaraḥ-a fever; abhavat-there was.

The mother's attraction and attention to the son, like that of the child's father, excessively increased. The other wives, seeing Kṛtadyuti's son, were very much agitated, as if by high fevers, with a desire to have sons.

TEXT 38

citraketor atiprītir
yathā dāre prajāvati
na tathānyeṣu sañjajñe
bālaṁ lālayato 'nvaham

SYNONYMS

citraketoḥ-of King Citraketu; atiprītiḥ-excessive attraction; yathā-just as; dāre-unto the wife; prajā-vati-who begot a son; na-not; tathā-like that; anyeṣu-unto the others; sañjajñe-arose; bālam-the son; lālayataḥ-taking care of; anvaham-constantly.

As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti increased, but gradually he lost affection for the other wives, who had no sons.

TEXT 39

tāḥ paryatapyann ātmānaṁ
garhayantyo 'bhyasūyayā
ānapatyena duḥkhena
rājñaś cānādareṇa ca

SYNONYMS

tāḥ-they (the queens who did not have sons); paryatapyan-lamented; ātmānam-themselves; garhayantyaḥ-condemning; abhyasūyayā-out of envy; ānapatyena-due to being without sons; duḥkhena-by unhappiness; rājñaḥ-of the King; ca-also; anādareṇa-due to negligence; ca-also.

The other queens were extremely unhappy due to their being sonless. Because of the King's negligence toward them, they condemned themselves in envy and lamented.

TEXT 40

dhig aprajāṁ striyaṁ pāpāṁ
patyuś cāgṛha-sammatām
suprajābhiḥ sapatnībhir
dāsīm iva tiraskṛtām

SYNONYMS

dhik-all condemnation; aprajām-without a son; striyam-upon a woman; pāpām-full of sinful activities; patyuḥ-by the husband; ca-also; a-gṛha-sammatām-who is not honored at home; su-prajābhiḥ-who have sons; sapatnībhiḥ-by co-wives; dāsīm-a maidservant; iva-exactly like; tiraskṛtām-dishonored.

A wife who has no sons is neglected at home by her husband and dishonored by her co-wives exactly like a maidservant. Certainly such a woman is condemned in every respect because of her sinful life.

As stated by Cāṇakya Paṇḍita:

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

"A person who has no mother at home and whose wife does not speak sweetly should go to the forest. For such a person, living at home and living in the forest are equal." Similarly, for a woman who has no son, who is not cared for by her husband and whose co-wives neglect her, treating her like a maidservant, to go to the forest is better than to remain at home.

TEXT 41

dāsīnāṁ ko nu santāpaḥ
svāminaḥ paricaryayā
abhīkṣṇaṁ labdha-mānānāṁ
dāsyā dāsīva durbhagāḥ

SYNONYMS

dāsīnām-of the maidservants; kaḥ-what; nu-indeed; santāpaḥ-lamentation; svāminaḥ-unto the husband; paricaryayā-by rendering service; abhīkṣṇam-constantly; labdha-mānānām-honored; dāsyāḥ-of the maidservant; dāsī iva-like a maidservant; durbhagāḥ-most unfortunate.

Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband, and thus they have nothing for which to lament. Our position, however, is that we are maidservants of the maidservant. Therefore we are most unfortunate.

TEXT 42

evaṁ sandahyamānānāṁ
sapatnyāḥ putra-sampadā
rājño 'sammata-vṛttīnāṁ
vidveṣo balavān abhūt

SYNONYMS

evam-thus; sandahyamānānām-of the queens, who were constantly burning in lamentation; sapatnyāḥ-of the co-wife Kṛtadyuti; putra-sampadā-due to the opulence of a son; rājñaḥ-by the King; asammata-vṛttīnām-not being very much favored; vidveṣaḥ-envy; balavān-very strong; abhūt-became.

Śrī Śukadeva Gosvāmī continued: Being neglected by their husband and seeing Kṛtadyuti's opulence in possessing a son, Kṛtadyuti's co-wives always burned in envy, which became extremely strong.

TEXT 43

vidveṣa-naṣṭa-matayaḥ

striyo dāruṇa-cetasaḥ
garaṁ daduḥ kumārāya
durmarṣā nṛpatiṁ prati

SYNONYMS

vidveṣa-naṣṭa-matayaḥ-whose intelligence was lost in envy; striyaḥ-the women; dāruṇa-cetasaḥ-being very hardhearted; garam-poison; daduḥ-administered; kumārāya-unto the boy; durmarṣāḥ-being intolerant; nṛpatim-the King; prati-upon.

As their envy increased, they lost their intelligence. Being extremely hardhearted and unable to tolerate the King's neglect, they finally administered poison to the son.

TEXT 44

kṛtadyutir ajānantī
sapatnīnām aghaṁ mahat
supta eveti sañcintya
nirīkṣya vyacarad gṛhe

SYNONYMS

kṛtadyutiḥ-Queen Kṛtadyuti; ajānantī-being unaware of; sapatnīnām-of her co-wives; agham-sinful act; mahat-very great; suptaḥ-sleeping; eva-indeed; iti-thus; sañcintya-thinking; nirīkṣya-looking at; vyacarat-was walking; gṛhe-at home.

Unaware of the poison administered by her co-wives, Queen Kṛtadyuti walked within the house, thinking that her son was sleeping deeply. She did not understand that he was dead.

TEXT 45

śayānaṁ suciraṁ bālam
upadhārya manīṣiṇī
putram ānaya me bhadre
iti dhātrīm acodayat

SYNONYMS

śayānam-lying down; su-ciram-for a long time; bālam-the son; upadhārya-thinking; manīṣiṇī-very intelligent; putram-the son; ānaya-bring; me-unto me; bhadre-O gentle friend; iti-thus; dhātrīm-unto the nurse; acodayat-gave the order.

Thinking that her child had been sleeping for a long time, Queen Kṛtadyuti, who was certainly very intelligent, ordered the nurse, "My dear friend, please bring my son here."

TEXT 46

sā śayānam upavrajya
dṛṣṭvā cottāra-locanam
prāṇendriyātmabhis tyaktaṁ
hatāsmīty apatad bhuvi

SYNONYMS

sā-she (the maidservant); śayānam-lying down; upavrajya-going to; dṛṣṭvā-seeing; ca-also; uttāra-locanam-his eyes turned upward (as are those of a dead body); prāṇa-indriya-ātmabhiḥ-by the life force, senses and mind; tyaktam-abandoned; hatā asmi-now I am doomed; iti-thus; apatat-fell down; bhuvi-on the ground.

When the maidservant approached the child, who was lying down, she saw that his eyes were turned upward. There were no signs of life, all his senses having stopped, and she could understand that the child was dead. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

TEXT 47

tasyās tadākarṇya bhṛśāturaṁ svaraṁ
ghnantyāḥ karābhyām ura uccakair api
praviśya rājñī tvarayātmajāntikaṁ
dadarśa bālaṁ sahasā mṛtaṁ sutam

SYNONYMS

tasyāḥ-of her (the maidservant); tadā-at that time; ākarṇya-hearing; bhṛśa-āturam-highly regretful and agitated; svaram-voice; ghnantyāḥ-striking; karābhyām-with the hands; uraḥ-the chest; uccakaiḥ-loudly; api-also; praviśya-entering; rājñī-the Queen; tvarayā-hastily; ātmaja-antikam-near her son; dadarśa-she saw; bālam-the child; sahasā-suddenly; mṛtam-dead; sutam-son.

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

TEXT 48

papāta bhūmau parivṛddhayā śucā
mumoha vibhraṣṭa-śiroruhāmbarā

SYNONYMS

papāta-fell down; bhūmau-on the ground; parivṛddhayā-highly increased; śucā-out of lamentation; mumoha-she became unconscious; vibhraṣṭa-scattered; śiroruha-hair; ambarā-and dress.

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

TEXT 49

tato nṛpāntaḥpura-vartino janā
narāś ca nāryaś ca niśamya rodanam
āgatya tulya-vyasanāḥ suduḥkhitās
tāś ca vyalīkaṁ ruruduḥ kṛtāgasaḥ

SYNONYMS

tataḥ-thereafter; nṛpa-O King; antaḥpura-vartinaḥ-the inhabitants of the palace; janāḥ-all the people; narāḥ-the men; ca-and; nāryaḥ-the women; ca-also; niśamya-hearing; rodanam-loud crying; āgatya-coming; tulya-vyasanāḥ-being equally aggrieved; su-duḥkhitāḥ-very greatly lamenting; tāḥ-they; ca-and; vyalīkam-pretentiously; ruruduḥ-cried; kṛta-āgasaḥ-who had committed the offense (by giving the poison).

O King Parīkṣit, hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, knowing full well their offense.

TEXTS 50–51

śrutvā mṛtaṁ putram alakṣitāntakaṁ
vinaṣṭa-dṛṣṭiḥ prapatan skhalan pathi
snehānubandhaidhitayā śucā bhṛśaṁ
vimūrcchito 'nuprakṛtir dvijair vṛtaḥ
papāta bālasya sa pāda-mūle
mṛtasya visrasta-śiroruhāmbaraḥ
dīrghaṁ śvasan bāṣpa-kaloparodhato
niruddha-kaṇṭho na śaśāka bhāṣitum

SYNONYMS

śrutvā-hearing; mṛtam-dead; putram-the son; alakṣita-antakam-the cause of death being unknown; vinaṣṭa-dṛṣṭiḥ-unable to see properly; prapatan-constantly falling down; skhalan-slipping; pathi-on the road; sneha-anubandha-because of affection; edhitayā-increasing; śucā-by lamentation; bhṛśam-greatly; vimūrcchitaḥ-becoming unconscious; anuprakṛtiḥ-followed by ministers and other officers; dvijaiḥ-by learned brāhmaṇas; vṛtaḥ-surrounded; papāta-fell down; bālasya-of the boy; saḥ-he (the King); pāda-mūle-at the feet; mṛtasya-of the dead body; visrasta-scattered; śiroruha-hair; ambaraḥ-and dress; dīrgham-long; śvasan-breathing; bāṣpa-kalā-uparodhataḥ-due to crying with tearful eyes; niruddha-kaṇṭhaḥ-having a choked voice; na-not; śaśāka-was able; bhāṣitum-to speak.

When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers and the learned brāhmaṇas present, the King approached and fell unconscious at the child's feet, his hair and dress scattered. When the King, breathing heavily, regained consciousness, his eyes were tearful, and he could not speak.

TEXT 52

patiṁ nirīkṣyoru-śucārpitaṁ tadā
mṛtaṁ ca bālaṁ sutam eka-santatim
janasya rājñī prakṛteś ca hṛd-rujaṁ
satī dadhānā vilalāpa citradhā

SYNONYMS

patim-the husband; nirīkṣya-by seeing; uru-greatly; śuca-with lamentation; arpitam-pained; tadā-at that time; mṛtam-dead; ca-and; bālam-the child; sutam-the son; eka-santatim-the only son in the family; janasya-of all the other people gathered there; rājñī-the Queen; prakṛteḥ ca-as well as of the officers and ministers; hṛt-rujam-the pains within the core of the heart; satī dadhānā-increasing; vilalāpa-lamented; citradhā-in varieties of ways.

When the Queen saw her husband, King Citraketu, merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brāhmaṇas.

TEXT 53

stana-dvayaṁ kuṅkuma-paṅka-maṇḍitaṁ
niṣiñcatī sāñjana-bāṣpa-bindubhiḥ
vikīrya keśān vigalat-srajaḥ sutaṁ
śuśoca citraṁ kurarīva susvaram

SYNONYMS

stana-dvayam-her two breasts; kuṅkuma-with kuṅkuma powder (which is generally sprayed on the breasts of women); paṅka-ointment; maṇḍitam-decorated; niṣiñcatī-moistening; sa-añjana-mixed with the eye ointment; bāṣpa-of tears; bindubhiḥ-by drops; vikīrya-scattering; keśān-hair; vigalat-was falling down; srajaḥ-on which the flower garland; sutam-for her son; śuśoca-lamented; citram-variegated; kurarī iva-like a kurarī bird; su-svaram-in a very sweet voice.

The garland of flowers decorating the Queen's head fell, and her hair scattered. Falling tears melted the collyrium on her eyes and moistened her breasts, which were covered with kuṅkuma powder. As she lamented the loss of her son, her loud crying resembled the sweet sound of a kurarī bird.

TEXT 54

aho vidhātas tvam atīva bāliśo
yas tv ātma-sṛṣṭy-apratirūpam īhase
pare nu jīvaty aparasya yā mṛtir
viparyayaś cet tvam asi dhruvaḥ paraḥ

SYNONYMS

aho-alas (in great lamentation); vidhātaḥ-O Providence; tvam-You; atīva-very much; bāliśaḥ-inexperienced; yaḥ-who; tu-indeed; ātma-sṛṣṭi-of Your own creation; apratirūpam-just the opposite; īhase-You are performing and desiring; pare-while the father or the elder; nu-indeed; jīvati-is living; aparasya-of one who was born later; yā-which; mṛtiḥ-death; viparyayaḥ-contradictory; cet-if; tvam-You; asi-are; dhruvaḥ-indeed; paraḥ-an enemy.

Alas, O Providence, O Creator, You are certainly inexperienced in creation, for during the lifetime of a father You have caused the death of his son, thus acting in opposition to Your creative laws. If You are determined to contradict these laws, You are certainly the enemy of living entities and are never merciful.

This is the way a conditioned soul condemns the supreme creator when he meets reverses. Sometimes he accuses the Supreme Personality of Godhead of being crooked because some people are happy and some are not. Here the Queen blames supreme providence for her son's death. Following the creative laws, a father should die first and then his son. If the creative laws are changed according to the whims of providence, then providence certainly should not be considered merciful, but must be considered inimical to the created being. Actually it is not the creator, but the conditioned soul who is inexperienced. He does not know how the subtle laws of fruitive activity work, and without knowledge of these laws of nature, he ignorantly criticizes the Supreme Personality of Godhead.

TEXT 55

na hi kramaś ced iha mṛtyu-janmanoḥ
śarīriṇām astu tad ātma-karmabhiḥ
yaḥ sneha-pāśo nija-sarga-vṛddhaye
svayaṁ kṛtas te tam imaṁ vivṛścasi

SYNONYMS

na-not; hi-indeed; kramaḥ-chronological order; cet-if; iha-in this material world; mṛtyu-of death; janmanoḥ-and of birth; śarīriṇām-of the conditioned souls, who have accepted material bodies; astu-let it be; tat-that; ātma-karmabhiḥ-by the results of one's karma (fruitive activities); yaḥ-that which; sneha-pāśaḥ-bondage of affection; nija-sarga-Your own creation; vṛddhaye-to increase; svayam-personally; kṛtaḥ-made; te-by You; tam-that; imam-this; vivṛścasi-you are cutting.

My Lord, You may say that there is no law that a father must die in the lifetime of his son and that a son must be born in the lifetime of his father, since everyone lives and dies according to his own fruitive activity. However, if fruitive activity is so strong that birth and death depend upon it, there is no need of a controller, or God. Again, if You say that a controller is needed because the material energy does not have the power to act, one may answer that if the bonds of affection You have created are disturbed by fruitive action, no one will raise children with affection; instead, everyone will cruelly neglect his children. Since You have cut the bonds of affection that compel a parent to raise his child, You appear inexperienced and unintelligent.

As stated in the Brahma-saṁhitā, karmāṇi nirdahati kintu ca bhakti-bhājām: [Bs. 5.54] one who has taken to Kṛṣṇa consciousness, devotional service, is not affected by the results of karma. In this verse, karma has been stressed on the basis of karma-mīmāṁsā philosophy, which says that one must act according to his karma and that a supreme controller must give the results of karma. The subtle laws of karma, which are controlled by the Supreme, cannot be understood by ordinary conditioned souls. Therefore Kṛṣṇa says that one who can understand Him and how He is acting, controlling everything by subtle laws, immediately becomes freed by His grace. That is the statement of Brahma-saṁhitā (karmāṇi nirdahati kintu ca bhakti-bhājām [Bs. 5.54]). One should take to devotional service without reservations and surrender everything to the supreme will of the Lord. That will make one happy in this life and the next.

TEXT 56

tvaṁ tāta nārhasi ca māṁ kṛpaṇām anāthāṁ
tyaktuṁ vicakṣva pitaraṁ tava śoka-taptam
añjas tarema bhavatāpraja-dustaraṁ yad
dhvāntaṁ na yāhy akaruṇena yamena dūram

SYNONYMS

tvam-you; tāta-my dear son; na-not; arhasi-ought; ca-and; mām-me; kṛpaṇām-very poor; anāthām-without a protector; tyaktum-to give up; vicakṣva-look; pitaram-at the father; tava-your; śoka-taptam-affected by so much lamentation; añjaḥ-easily; tarema-we can cross; bhavatā-by you; apraja-dustaram-very difficult to cross for one without a son; yat-which; dhvāntam-the kingdom of darkness; na yāhi-do not go away; akaruṇena-merciless; yamena-with Yamarāja; dūram-any further.

My dear son, I am helpless and very much aggrieved. You should not give up my company. Just look at your lamenting father. We are helpless because without a son we shall have to suffer the distress of going to the darkest hellish regions. You are the only hope by which we can get out of these dark regions. Therefore I request you not to go any further with the merciless Yama.

According to the Vedic injunctions, one must accept a wife just to beget a son who can deliver one from the clutches of Yamarāja. Unless one has a son to offer oblations to the pitās, or forefathers, one must suffer in Yamarāja's kingdom. King Citraketu was very much aggrieved. thinking that because his son was going away with Yamarāja he himself would again suffer. The subtle laws exist for the karmīs; if one becomes a devotee, he has no more obligations to the laws of karma.

TEXT 57

uttiṣṭha tāta ta ime śiśavo vayasyās
tvām āhvayanti nṛpa-nandana saṁvihartum
suptaś ciraṁ hy aśanayā ca bhavān parīto
bhuṅkṣva stanaṁ piba śuco hara naḥ svakānām

SYNONYMS

uttiṣṭha-kindly get up; tāta-my dear son; te-they; ime-all these; śiśavaḥ-children; vayasyāḥ-playmates; tvām-you; āhvayanti-are calling; nṛpa-nandana-O son of the King; saṁvihartum-to play with; suptaḥ-you have slept; ciram-for a long time; hi-indeed; aśanayā-by hunger; ca-also; bhavān-you; parītaḥ-overcome; bhuṅkṣva-please eat; stanam-at the breast (of your mother); piba-drink; śucaḥ-lamentation; hara-just dissipate; naḥ-of us; svakānām-your relatives.

My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

TEXT 58

nāhaṁ tanūja dadṛśe hata-maṅgalā te
mugdha-smitaṁ mudita-vīkṣaṇam ānanābjam
kiṁ vā gato 'sy apunar-anvayam anya-lokaṁ
nīto 'ghṛṇena na śṛṇomi kalā giras te
SYNONYMS

na-not; aham-I; tanū-ja-my dear son (born of my body); dadṛśe-saw; hata-maṅgalā-because of my being the most unfortunate; te-your; mugdha-smitam-with charming smiling; mudita-vīkṣaṇam-with closed eyes; ānana-abjam-lotus face; kiṁ vā-whether; gataḥ-gone away; asi-you are; a-punaḥ-anvayam-from which one does not return; anya-lokam-to another planet, or the planet of Yamarāja; nītaḥ-having been taken away; aghṛṇena-by the cruel Yamarāja; na-not; śṛṇomi-I can hear; kalāḥ-very pleasing; giraḥ-utterances; te-your.

My dear son, I am certainly most unfortunate, for I can no longer see your mild smiling. You have closed your eyes forever. I therefore conclude that you have been taken from this planet to another, from which you will not return. My dear son, I can no longer hear your pleasing voice.

TEXT 59

śrī-śuka uvāca
vilapantyā mṛtaṁ putram
iti citra-vilāpanaiḥ
citraketur bhṛśaṁ tapto
mukta-kaṇṭho ruroda ha
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; vilapantyā-with the woman who was lamenting; mṛtam-dead; putram-for the son; iti-thus; citra-vilāpanaiḥ-with various lamentations; citraketuḥ-King Citraketu; bhṛśam-very much; taptaḥ-aggrieved; mukta-kaṇṭhaḥ-loudly; ruroda-cried; ha-indeed.

Śrī Śukadeva Gosvāmī continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

TEXT 60

tayor vilapatoḥ sarve
dampatyos tad-anuvratāḥ
ruruduḥ sma narā nāryaḥ
sarvam āsīd acetanam
SYNONYMS

tayoḥ-while the two of them; vilapatoḥ-were lamenting; sarve-all; dam-patyoḥ-the King, along with his wife; tat-anuvratāḥ-their followers; ruruduḥ-cried loudly; sma-indeed; narāḥ-the male members; nāryaḥ-the female members; sarvam-the whole kingdom; āsīt-became; acetanam-almost unconscious.

As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

TEXT 61

evaṁ kaśmalam āpannaṁ
naṣṭa-saṁjñam anāyakam
jñātvāṅgirā nāma ṛṣir
ājagāma sanāradaḥ
SYNONYMS

evam-thus; kaśmalam-misery; āpannam-having gotten; naṣṭa-lost; saṁjñam-consciousness; anāyakam-without help; jñātvā-knowing; aṅgirāḥ-Aṅgirā; nāma-named; ṛṣiḥ-the saintly person; ājagāma-came; sa-nāradaḥ-with Nārada Muni.

When the great sage Aṅgirā understood that the King was almost dead in an ocean of lamentation, he went there with Nārada Ṛṣi.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Citraketu's Lamentation."

20.7.14 Chapter Fifteen

The Saints Nārada and Aṅgirā Instruct King Citraketu

In this chapter, Aṅgirā Ṛṣi, along with Nārada, consoles Citraketu as far as possible. Aṅgirā and Nārada Ṛṣi came to relieve the King from excessive lamentation by instructing him about the spiritual significance of life.

The great saints Aṅgirā and Nārada explained that the relationship between father and son is not factual; it is simply a representation of the illusory energy. The relationship did not exist before, nor will it stay in the future. By the arrangement of time, the relationship exists only in the present. One should not lament for temporary relationships. The entire cosmic manifestation is temporary; although not unreal, it is not factual. By the direction of the Supreme Personality of Godhead, everything created in the material world is transient. By a temporary arrangement, a father begets a child, or a living entity becomes the child of a so-called father. This temporary arrangement is made by the Supreme Lord. Neither the father nor the son exists independently.

As the King listened to the great sages, he was relieved from his false lamentation, and then he inquired about their identity. The great sages presented who they were and instructed that all sufferings are due to the bodily conception of life. When one understands his spiritual identity and surrenders to the Supreme Personality of Godhead, the supreme spiritual person, one becomes actually happy. When one searches for happiness in matter, one must certainly lament for bodily relationships. Self-realization means spiritual realization of one’s relationship with Kṛṣṇa. Such realization ends one’s miserable material life.

TEXT 1

śrī-śuka uvāca
ūcatur mṛtakopānte
patitaṁ mṛtakopamam
śokābhibhūtaṁ rājānaṁ
bodhayantau sad-uktibhiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ūcatuḥ-they spoke; mṛtaka-the dead body; upānte-near; patitam-fallen; mṛtaka-upamam-exactly like another dead body; śoka-abhibhūtam-very much aggrieved by lamentation; rājānam-to the King; bodhayantau-giving instruction; sat-uktibhiḥ-by instructions that are factual, not temporary.

Śrī Śukadeva Gosvāmī said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Nārada and Aṅgirā instructed him about spiritual consciousness as follows.

TEXT 2

ko ’yaṁ syāt tava rājendra
bhavān yam anuśocati
tvaṁ cāsya katamaḥ sṛṣṭau
puredānīm ataḥ param

SYNONYMS

kaḥ-who; ayam-this; syāt-is; tava-to you; rāja-indra-O best of kings; bhavān-Your Lordship; yam-whom; anuśocati-laments over; tvam-you; ca-and; asya-to him (the dead boy); katamaḥ-who; sṛṣṭau-in the birth; purā-previously; idānīm-at this time, at the present; ataḥ param-and hereafter, in the future.

O King, what relationship does the dead body for which you lament have with you, and what relationship do you have with him? You may say that you are now related as father and son, but do you think this relationship existed before? Does it truly exist now? Will it continue in the future?

The instructions given by Nārada and Aṅgirā Muni are the true spiritual instructions for the illusioned conditioned soul. This world is temporary, but because of our previous karma we come here and accept bodies, creating temporary relationships in terms of society, friendship, love, nationality and community, which are all finished at death. These temporary relationships did not exist in the past, nor will they exist in the future. Therefore at the present moment the so-called relationships are illusions.

TEXT 3

yathā prayānti saṁyānti
sroto-vegena bālukāḥ
saṁyujyante viyujyante
tathā kālena dehinaḥ

SYNONYMS

yathā-just as; prayānti-move apart; saṁyānti-come together; srotaḥ-vegena-by the force of waves; bālukāḥ-the small particles of sand; saṁyujyante-they are united; viyujyante-they are separated; tathā-similarly; kālena-by time; dehinaḥ-the living entities who have accepted material bodies.

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

The misunderstanding of the conditioned soul is the bodily conception of life. The body is material, but within the body is the soul. This is spiritual understanding. Unfortunately, one who is in ignorance, under the spell of material illusion, accepts the body to be the self. He cannot understand that the body is matter. Like small particles of sand, bodies come together and are separated by the force of time, and people falsely lament for unification and separation. Unless one knows this, there is no question of happiness. Therefore in Bhagavad-gītā (2.13) this is the first instruction given by the Lord:

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” We are not the body; we are spiritual beings trapped in the body. Our real interest lies in understanding this simple fact. Then we can make further spiritual progress. Otherwise, if we remain in the bodily conception of life, our miserable material existence will continue forever. Political adjustments, social welfare work, medical assistance and the other programs we have manufactured for peace and happiness will never endure. We shall have to undergo the sufferings of material life one after another. Therefore material life is said to be duḥkhālayam aśāśvatam [Bg. 8.15]; it is a reservoir of miserable conditions.

TEXT 4

yathā dhānāsu vai dhānā
bhavanti na bhavanti ca
evaṁ bhūtāni bhūteṣu
coditānīśa-māyayā

SYNONYMS

yathā-just as; dhānāsu-through seeds of paddy; vai-indeed; dhānāḥ-grains; bhavanti-are generated; na-not; bhavanti-are generated; ca-also; evam-in this way; bhūtāni-the living entities; bhūteṣu-in other living entities; coditāni-impelled; īśa-māyayā-by the potency or power of the Supreme Personality of Godhead.

When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.

Mahārāja Citraketu was actually not destined to get a son. Therefore although he married hundreds and thousands of wives, all of them proved barren, and he could not beget even one child. When Aṅgirā Ṛṣi came to see the King, the King requested the great sage to enable him to have at least one son. Because of the blessing of Aṅgirā Ṛṣi, a child was sent by the grace of māyā, but the child was not to live for long. Therefore in the beginning Aṅgirā Ṛṣi told the King that he would beget a child who would cause jubilation and lamentation.

King Citraketu was not destined to get a child by providence, or the will of the Supreme. Just as sterile grain cannot produce more grain, a sterile person, by the will of the Supreme Lord, cannot beget a child. Sometimes a child is born even to an impotent father and sterile mother, and sometimes a potent father and fertile mother are childless. Indeed, sometimes a child is born despite contraceptive methods, and therefore the parents kill the child in the womb. In the present age, killing children in the womb has become a common practice. Why? When contraceptive methods are taken, why don't they act? Why is a child sometimes produced so that the father and mother have to kill it in the womb? We must conclude that our arrangement of so-called scientific knowledge cannot determine what will take place; what is enacted actually depends on the supreme will. It is by the supreme will that we are situated in certain conditions in terms of family, community and personality. These are all arrangements of the Supreme Lord according to our desires under the spell of māyā, illusion. In devotional life, therefore, one should not desire anything, since everything depends on the Supreme Personality of Godhead. As stated in Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should act only to develop Kṛṣṇa consciousness. For everything else, one should fully depend upon the Supreme Person. We should not create plans that will ultimately make us frustrated.

TEXT 5

vayaṁ ca tvaṁ ca ye ceme
tulya-kālāś carācarāḥ
janma-mṛtyor yathā paścāt
prāṅ naivam adhunāpi bhoḥ

SYNONYMS

vayam-we (the great sages and the ministers and adherents of the King); ca-and; tvam-you; ca-also; ye-who; ca-also; ime-these; tulya-kālāḥ-assembled at the same time; cara-acarāḥ-moving and not moving; janma-birth; mṛtyoḥ-and death; yathā-just as; paścāt-after; prāk-before; na-not; evam-thus; adhunā-at present; api-although; bhoḥ-O King.

O King, both you and us-your advisers, wives and ministers-as well as everything moving and not moving throughout the entire cosmos at this time, are in a temporary situation. Before our birth this situation did not exist, and after our death it will exist no longer. Therefore our situation now is temporary, although it is not false.

The Māyāvādī philosophers say, brahma satyaṁ jagan mithyā: Brahman, the living being, is factual, but his present bodily situation is false. According to the Vaiṣṇava philosophy, however, the present situation is not false but temporary. It is like a dream. A dream does not exist before one falls asleep, nor does it continue after one awakens. The period for dreaming exists only between these two, and therefore it is false in the sense that it is impermanent. Similarly, the entire material creation, including our own creation and those of others, is impermanent. We do not lament for the situation in a dream before the dream takes place or after it is over, and so during the dream, or during a dreamlike situation, one should not accept it as factual and lament about it. This is real knowledge.

TEXT 6

bhūtair bhūtāni bhūteśaḥ
sṛjaty avati hanti ca
ātma-sṛṣṭair asvatantrair
anapekṣo 'pi bālavat

SYNONYMS

bhūtaiḥ-by some living beings; bhūtāni-other living entities; bhūta-īśaḥ-the Supreme Personality of Godhead, the master of everything; sṛjati-creates; avati-maintains; hanti-kills; ca-also; ātma-sṛṣṭaiḥ-who are created by Him; asvatantraiḥ-not independent; anapekṣaḥ-not interested (in creation); api-although; bāla-vat-like a boy.

The Supreme Personality of Godhead, the master and proprietor of everything, is certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something in which he is not interested, the Lord, keeping everything under His control, causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public's welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer and annihilator.

No one can independently create, maintain or annihilate. Bhagavad-gītā (3.27) therefore says:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Prakṛti, material nature, as directed by the Supreme Personality of Godhead, induces all living entities to create, maintain or annihilate according to the modes of nature. But the living entity, without knowledge of the Supreme Person and His agent the material energy, thinks that he is the doer. In fact, he is not at all the doer. As an agent of the supreme doer, the Supreme Lord, one should abide by the Lord's orders. The present chaotic conditions of the world are due to the ignorance of leaders who forget that they have been appointed to act by the Supreme Personality of Godhead. Because they have been appointed by the Lord, their duty is to consult the Lord and act accordingly. The book for consultation is Bhagavad-gītā, in which the Supreme Lord gives directions. Therefore those who are engaged in creation, maintenance and annihilation should consult the Supreme Person, who has appointed them, and should act accordingly. Then everyone will be satisfied, and there will be no disturbances.

TEXT 7

dehena dehino rājan
dehād deho 'bhijāyate
bījād eva yathā bījaṁ
dehy artha iva śāśvataḥ

SYNONYMS

dehena-by the body; dehinaḥ-of the father possessing a material body; rājan-O King; dehāt-from the body (of the mother); dehaḥ-another body; abhijāyate-takes birth; bījāt-from one seed; eva-indeed; yathā-just as; bījam-another seed; dehī-a person who has accepted a material body; arthaḥ-the material elements; iva-like; śāśvataḥ-eternal.

As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal.

From Bhagavad-gītā we understand that there are two energies, namely the superior energy and inferior energy. Inferior energy consists of the five gross and three subtle material elements. The living entity. who represents the superior energy, appears in different types of bodies through these elements by the manipulation or supervision of the material energy. Actually both the material and spiritual energies-matter and spirit-exist eternally as potencies of the Supreme Personality of Godhead. The potent entity is the Supreme Person. Since the spiritual energy, the living being, who is part and parcel of the Supreme Lord, desires to enjoy this material world, the Lord gives him a chance to accept different types of material bodies and enjoy or suffer in different material conditions. Factually, the spiritual energy, the living entity who desires to enjoy material things, is manipulated by the Supreme Lord. The so-called father and mother have nothing to do with the living entity. As a result of his own choice and karma, the living being takes different bodies through the agency of so-called fathers and mothers.

TEXT 8

deha-dehi-vibhāgo 'yam
aviveka-kṛtaḥ purā
jāti-vyakti-vibhāgo 'yaṁ
yathā vastuni kalpitaḥ

SYNONYMS

deha-of this body; dehi-and the proprietor of the body; vibhāgaḥ-the division; ayam-this; aviveka-from ignorance; kṛtaḥ-made; purā-from time immemorial; jāti-of the class or caste; vyakti-and the individual; vibhāgaḥ-division; ayam-this; yathā-just as; vastuni-in the original object; kalpitaḥ-imagined.

Divisions of generalization and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.

Actually there are two energies-material and spiritual. Both of them are ever-existing because they are emanations from the eternal truth, the Supreme Lord. Because the individual soul, the individual living entity, has desired to act in forgetfulness of his original identity since time immemorial, he is accepting different positions in material bodies and being designated according to many divisions of nationality, community, society, species and so on.

TEXT 9

śrī-śuka uvāca
evam āśvāsito rājā
citraketur dvijoktibhiḥ
vimṛjya pāṇinā vaktram
ādhi-mlānam abhāṣata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; āśvāsitaḥ-being enlightened or given hope; rājā-the King; citraketuḥ-Citraketu; dvija-uktibhiḥ-by the instructions of the great brāhmaṇas (Nārada and Aṅgirā Ṛṣi); vimṛjya-wiping off; pāṇinā-by the hand; vaktram-his face; ādhi-mlānam-shriveled due to lamentation; abhāṣata-spoke intelligently.

Śrī Śukadeva Gosvāmī continued: Thus enlightened by the instructions of Nārada and Aṅgirā, King Citraketu became hopeful with knowledge. Wiping his shriveled face with his hand, the King began to speak.

TEXT 10

śrī-rājovāca
kau yuvāṁ jñāna-sampannau
mahiṣṭhau ca mahīyasām
avadhūtena veṣeṇa
gūḍhāv iha samāgatau

SYNONYMS

śrī-rājā uvāca-King Citraketu said; kau-who; yuvām-you two; jñāna-sampannau-fully developed in knowledge; mahiṣṭhau-the greatest; ca-also; mahīyasām-among other great personalities; avadhūtena-of the liberated wandering mendicants; veṣeṇa-by the dress; gūḍhau-disguised; iha-in this place; samāgatau-arrived.

King Citraketu said: You have both come here dressed like avadhūtas, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.

TEXT 11

caranti hy avanau kāmaṁ
brāhmaṇā bhagavat-priyāḥ
mādṛśāṁ grāmya-buddhīnāṁ
bodhāyonmatta-liṅginaḥ

SYNONYMS

caranti-wander; hi-indeed; avanau-on the surface of the world; kāmam-according to desire; brāhmaṇāḥ-the brāhmaṇas; bhagavat-priyāḥ-who are also Vaiṣṇavas, very dear to the Personality of Godhead; mā-dṛśām-of those like me; grāmya-buddhīnām-who are obsessed with temporary material consciousness; bodhāya-for the awakening; unmatta-liṅginaḥ-who dress as if madmen.

Brāhmaṇas who are exalted to the position of Vaiṣṇavas, the most dear servants of Kṛṣṇa, sometimes dress like madmen. Just to benefit materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaiṣṇavas wander on the surface of the globe according to their desire.

TEXTS 12–15

kumāro nārada ṛbhur
aṅgirā devalo ’sitaḥ
apāntaratamā vyāso
mārkaṇḍeyo ’tha gautamaḥ
vasiṣṭho bhagavān rāmaḥ
kapilo bādarāyaṇiḥ
durvāsā yājñavalkyaś ca
jātukarṇas tathāruṇiḥ
romaśaś cyavano datta
āsuriḥ sapatañjaliḥ
ṛṣir veda-śirā dhaumyo
muniḥ pañcaśikhas tathā
hiraṇyanābhaḥ kauśalyaḥ
śrutadeva ṛtadhvajaḥ
ete pare ca siddheśāś
caranti jñāna-hetavaḥ

SYNONYMS

kumāraḥ-Sanat-kumāra; nāradaḥ-Nārada Muni; ṛbhuḥ-Ṛbhu; aṅgirāḥ-Aṅgirā; devalaḥ-Devala; asitaḥ-Asita; apāntaratamāḥ-Vyāsa’s previous name, Apāntaratamā; vyāsaḥ-Vyāsa; mārkaṇḍeyaḥ-Mārkaṇḍeya; atha-and; gautamaḥ-Gautama; vasiṣṭhaḥ-Vasiṣṭha; bhagavān rāmaḥ-Lord Paraśurāma; kapilaḥ-Kapila; bādarāyaṇiḥ-Śukadeva Gosvāmī; durvāsāḥ-Durvāsā; yājñavalkyaḥ-Yājñavalkya; ca-also; jātukarṇaḥ-Jātukarṇa; tathā-as well as; aruṇiḥ-Aruṇi; romaśaḥ-Romaśa; cyavanaḥ-Cyavana; dattaḥ-Dattātreya; āsuriḥ-Āsuri; sa-patañjaliḥ-with Patañjali Ṛṣi; ṛṣiḥ-the sage; veda-śirāḥ-the head of the Vedas; dhaumyaḥ-Dhaumya; muniḥ-the sage; pañcaśikhaḥ-Pañcaśikha; tathā-so also; hiraṇyanābhaḥ-Hiraṇyanābha; kauśalyaḥ-Kauśalya; śrutadevaḥ-Śrutadeva; ṛtadhvajaḥ-Ṛtadhvaja; ete-all of these; pare-others; ca-and; siddha-īśāḥ-the masters of mystic power; caranti-wander; jñāna-hetavaḥ-very learned persons who preach all over the world.

O great souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumāra, Nārada, Ṛbhu, Aṅgirā, Devala, Asita, Apāntaratamā [Vyāsadeva], Mārkaṇḍeya, Gautama, Vasiṣṭha, Bhagavān Paraśurāma, Kapila, Śukadeva, Durvāsā, Yājñavalkya, Jātukarṇa and Aruṇi. Others are Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pañcaśikha, Hiraṇyanābha, Kauśalya, Śrutadeva and Ṛtadhvaja. You must certainly be among them.

The word jñāna-hetavaḥ is very significant because great personalities like those listed in these verses wander on the surface of the globe not to mislead the populace, but to distribute real knowledge. Without this knowledge, human life is wasted. The human form of life is meant for realization of one’s relationship with Kṛṣṇa, or God. One who lacks this knowledge is categorized among the animals. The Lord Himself says in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.”

Ignorance is the bodily conception of life (yasyātma-buddhiḥ kuṇape tri-dhātuke. …sa eva go-kharaḥ [SB 10.84.13]). Practically everyone throughout the universe, especially on this planet, Bhūrloka, thinks that there is no separate existence of the body and soul and therefore no need of self-realization. But that is not a fact. Therefore all the brāhmaṇas listed here, being devotees, travel all over the world to awaken Kṛṣṇa consciousness in the hearts of such foolish materialists.

The ācāryas mentioned in these verses are described in the Mahābhārata. The word pañcaśikha is also important. One who is liberated from the conceptions of annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya and who is perfectly aware of the subtle coverings of the soul is called pañcaśikha. According to the statements of the Mahābhārata (Sānti-parva, Chapters 218–219), an ācārya named Pañcaśikha took birth in the family of Mahārāja Janaka, the ruler of Mithila. The Sāṅkhya philosophers accept Pañcaśikhācārya as one of them. Real knowledge pertains to the living entity dwelling within the body. Unfortunately, because of ignorance, the living entity identifies himself with the body and therefore feels pleasure and pain.

TEXT 16

tasmād yuvāṁ grāmya-paśor
mama mūḍha-dhiyaḥ prabhū
andhe tamasi magnasya
jñāna-dīpa udīryatām

SYNONYMS

tasmāt-therefore; yuvām-both of you; grāmya-paśoḥ-of an animal like a hog, pig or dog; mama-me; mūḍha-dhiyaḥ-who am very foolish (due to having no spiritual knowledge); prabhū-O my two lords; andhe-in blind; tamasi-darkness; magnasya-of one who is absorbed; jñāna-dīpaḥ-the torchlight of knowledge; udīryatām-let it be ignited.

Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.

This is the way to receive knowledge. One must submit oneself at the lotus feet of great personalities who can actually deliver transcendental knowledge. It is therefore said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] ”One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” Only one who is actually eager to receive knowledge to eradicate the darkness of ignorance is eligible to approach a guru, or spiritual master. The guru should not be approached for material benefits. One should not approach a guru just to cure some disease or receive some miraculous benefit. This is not the way to approach the guru. Tad-vijñānārtham: one should approach the guru to understand the transcendental science of spiritual life. Unfortunately, in this age of Kali there are many bogus gurus who display magic to their disciples, and many foolish disciples want to see such magic for material benefits. These disciples are not interested in pursuing spiritual life to save themselves from the darkness of ignorance. It is said:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

”I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.” This gives the definition of the guru. Everyone is in the darkness of ignorance. Therefore everyone needs to be enlightened with transcendental knowledge. One who enlightens his disciple and saves him from rotting in the darkness of ignorance in this material world is a true guru.

TEXT 17

śrī-aṅgirā uvāca
ahaṁ te putra-kāmasya
putrado ’smy aṅgirā nṛpa
eṣa brahma-sutaḥ sākṣān
nārado bhagavān ṛṣiḥ

SYNONYMS

śrī-aṅgirāḥ uvāca-the great sage Aṅgirā said; aham-I; te-of you; putra-kāmasya-desiring to have a son; putra-daḥ-the giver of the son; asmi-am; aṅgirāḥ-Aṅgirā Ṛṣi; nṛpa-O King; eṣaḥ-this; brahma-sutaḥ-the son of Lord Brahmā; sākṣāt-directly; nāradaḥ-Nārada Muni; bhagavān-the most powerful; ṛṣiḥ-sage.

Aṅgirā said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Aṅgirā Ṛṣi who gave you this son. As for this ṛṣi, he is the great sage Nārada, the direct son of Lord Brahmā

TEXTS 18–19

itthaṁ tvāṁ putra-śokena
magnaṁ tamasi dustare
atad-arham anusmṛtya
mahāpuruṣa-gocaram
anugrahāya bhavataḥ
prāptāv āvām iha prabho
brahmaṇyo bhagavad-bhakto
nāvāsāditum arhasi

SYNONYMS

ittham-in this way; tvām-you; putra-śokena-because of grief at the death of your son; magnam-merged; tamasi-in darkness; dustare-insurmountable; a-tat-arham-unsuitable for a person like you; anusmṛtya-remembering; mahā-puruṣa-the Supreme Personality of Godhead; gocaram-who are advanced in understanding; anugrahāya-just to show favor; bhavataḥ-toward you; prāptau-arrived; āvām-we two; iha-in this place; prabho-O King; brahmaṇyaḥ-one who is situated in the Supreme Absolute Truth; bhagavat-bhaktaḥ-an advanced devotee of the Supreme Personality of Godhead; na-not; avāsāditum-to lament; arhasi-you deserve.

My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.

Several words in this verse are very important. The word mahā-puruṣa refers to advanced devotees and also to the Supreme Personality of Godhead. Mahā means "the supreme," and puruṣa means "person." One who always engages in the service of the Supreme Lord is called mahā-pauruṣika. Śukadeva Gosvāmī and Mahārāja Parīkṣit are sometimes addressed as mahā-pauruṣika. A devotee should always aspire to engage in the service of advanced devotees. As Śrīla Narottama dāsa Ṭhākura has sung:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

A devotee should always aspire to live in the association of advanced devotees and engage in the service of the Lord through the paramparā system. One should serve the mission of Śrī Caitanya Mahāprabhu through the instructions of the great Gosvāmīs of Vṛndāvana. This is called tāṅdera caraṇa sevi. While serving the lotus feet of the Gosvāmīs, one should live in the association of devotees (bhakta-sane vāsa). This is the business of a devotee. A devotee should not aspire for material profit or lament for material loss. When Aṅgirā Ṛṣi and Nārada saw that Mahārāja Citraketu, an advanced devotee, had fallen in the darkness of ignorance and was lamenting for the material body of his son, by their causeless mercy they came to advise him so that he could be saved from this ignorance.

Another significant word is brahmaṇya. The Supreme Personality of Godhead is sometimes addressed by the prayer namo brahmaṇya-devāya, which offers obeisances unto the Lord because He is served by the devotees. Therefore this verse states, brahmaṇyo bhagavad-bhakto nāvāsāditum arhasi. This is the symptom of an advanced devotee. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. For a devotee-an advanced, self-realized soul-there is no cause for material jubilation or lamentation. He is always transcendental to conditional life.

TEXT 20

tadaiva te paraṁ jñānaṁ
dadāmi gṛham āgataḥ
jñātvānyābhiniveśaṁ te
putram eva dadāmy aham

SYNONYMS

tadā-then; eva-indeed; te-unto you; param-transcendental; jñānam-knowledge; dadāmi-I would have delivered; gṛham-to your home; āgataḥ-came; jñātvā-knowing; anya-abhiniveśam-absorption in something else (in material things); te-your; putram-a son; eva-only; dadāmi-gave; aham-I.

When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation.

TEXTS 21–23

adhunā putriṇāṁ tāpo
bhavataivānubhūyate
evaṁ dārā gṛhā rāyo
vividhaiśvarya-sampadaḥ
śabdādayaś ca viṣayāś
calā rājya-vibhūtayaḥ
mahī rājyaṁ balaṁ koṣo
bhṛtyāmātya-suhṛj-janāḥ
sarve 'pi śūraseneme
śoka-moha-bhayārtidāḥ
gandharva-nagara-prakhyāḥ
svapna-māyā-manorathāḥ

SYNONYMS

adhunā-at the present moment; putriṇām-of persons who have children; tāpaḥ-the tribulation; bhavatā-by you; eva-indeed; anubhūyate-is experienced; evam-in this way; dārāḥ-good wife; gṛhāḥ-residence; rāyaḥ-riches; vividha-various; aiśvarya-opulences; sampadaḥ-prosperities; śabda-ādayaḥ-sound and so on; ca-and; viṣayāḥ-the objects of sense gratification; calāḥ-temporary; rājya-of the kingdom; vibhūtayaḥ-opulences; mahī-land; rājyam-kingdom; balam-strength; koṣaḥ-treasury; bhṛtya-servants; amātya-ministers; suhṛt-janāḥ-allies; sarve-all; api-indeed; śūrasena-O King of Śūrasena; ime-these; śoka-of lamentation; moha-of illusion; bhaya-of fear; arti-and distress; dāḥ-givers; gandharva-nagara-prakhyāḥ-headed by the illusory sight of a gandharva-nagara, a big palace within the forest; svapna-dreams; māyā-illusions; manorathāḥ-and concoctions of the mind.

My dear King, now you are actually experiencing the misery of a person who has sons and daughters. O King, owner of the state of Śūrasena, one's wife, his house, the opulence of his kingdom, and his various other opulences and objects of sense perception are all the same in that they are temporary. One's kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a gandharva-nagara, a nonexistent palace that one imagines to exist in the forest. Because they are impermanent, they are no better than illusions, dreams and mental concoctions.

This verse describes the entanglement of material existence. In material existence, the living entity possesses many things-the material body, children, wife and so on (dehāpatya-kalatrādiṣu). One may think that these will give him protection, but that is impossible. In spite of all these possessions, the spirit soul has to give up his present situation and accept another. The next situation may be unfavorable, but even if it is favorable, one must give it up and again accept another body. In this way, one's tribulation in material existence continues. A sane man should he perfectly aware that these things will never be able to give him happiness. One must be situated in his spiritual identity and eternally serve the Supreme Personality of Godhead as a devotee. Aṅgirā Ṛṣi and Nārada Muni gave this instruction to Mahārāja Citraketu.

TEXT 24

dṛśyamānā vinārthena
na dṛśyante manobhavāḥ
karmabhir dhyāyato nānā-
karmāṇi manaso 'bhavan

SYNONYMS

dṛśyamānāḥ-being perceived; vinā-without; arthena-substance or reality; na-not; dṛśyante-are seen; manobhavāḥ-creations of mental concoction; karmabhiḥ-by fruitive activities; dhyāyataḥ-meditating upon; nānā-various; karmāṇi-fruitive activities; manasaḥ-from the mind; abhavan-appear.

These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities.

Everything material is a mental concoction because it is sometimes visible and sometimes not. At night when we dream of tigers and snakes, they are not actually present, but we are afraid because we are affected by what we envision in our dreams. Everything material is like a dream because it actually has no permanent existence.

Śrīla Viśvanātha Cakravartī Ṭhākura writes as follows in his commentary: arthena vyāghra-sarpādinā vinaiva dṛśyamānāḥ svapnādi-bhaṅge sati na dṛśyante tad evaṁ dārādayo 'vāstava-vastu-bhūtāḥ svapnādayo 'vastu-bhūtāś ca sarve manobhavāḥ mano-vāsanā janyatvān manobhavāḥ. At night one dreams of tigers and snakes, and while dreaming he actually sees them, but as soon as the dream is broken they no longer exist. Similarly, the material world is a creation of our mental concoctions. We have come to this material world to enjoy material resources, and by mental concoction we discover many, many objects of enjoyment because our minds are absorbed in material things. This is why we receive various bodies. According to our mental concoctions we work in various ways, desiring various achievements, and by nature and the order of the Supreme Personality of Godhead (karmaṇā-daiva-netreṇa) we get the advantages we desire. Thus we become more and more involved with material concoctions. This is the reason for our suffering in the material world. By one kind of activity we create another, and they are all products of our mental concoctions.

TEXT 25

ayaṁ hi dehino deho
dravya-jñāna-kriyātmakaḥ
dehino vividha-kleśa-
santāpa-kṛd udāhṛtaḥ

SYNONYMS

ayam-this; hi-certainly; dehinaḥ-of the living entity; dehaḥ-body; dravya-jñāna-kriyā-ātmakaḥ-consisting of the material elements, the senses for acquiring knowledge, and the acting senses; dehinaḥ-of the living entity; vividha-various; kleśa-sufferings; santāpa-and of pains; kṛt-the cause; udāhṛtaḥ-is declared.

The living entity in the bodily conception of life is absorbed in the body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, along with the mind. Through the mind the living entity suffers three kinds of tribulations-adhibhautika, adhidaivika and adhyātmika. Therefore this body is a source of all miseries.

In the Fifth Canto (5.5.4), while instructing his sons, Ṛṣabhadeva said, asann api kleśada āsa dehaḥ: the body, although temporary, is the cause of all the miseries of material existence. As already discussed in the previous verse, the entire material creation is based on mental concoction. The mind sometimes induces us to think that if we purchase an automobile we can enjoy the physical elements, such as earth, water, air and fire, combined in forms of iron, plastic, petrol and so on. Working with the five material elements (pañca-bhūtas), as well as with our five knowledge-gathering senses like the eyes, ears and tongue and our five active senses like the hands and legs, we become involved in the material condition. Thus we are subjected to the tribulations known as adhyātmika, adhidaivika and adhibhautika. The mind is the center because the mind creates all these things. As soon as the material object is struck, however, the mind is affected, and we suffer. For example, with the material elements, the working senses and the knowledge-gathering senses we create a very nice car, and when the car is accidentally smashed in a collision, the mind suffers, and through the mind the living entity suffers.

The fact is that the living entity, while concocting with the mind, creates the material condition. Because matter is destructible, through the material condition the living entity suffers. Otherwise, the living entity is detached from all material conditions. When one comes to the Brahman platform, the platform of spiritual life, fully understanding that he is a spiritual soul (), he is no longer affected by lamentation or hankering. As the Lord says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything." Elsewhere in Bhagavad-gītā (15.7) the Lord says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entity is actually part and parcel of the Supreme Personality of Godhead and is unaffected by material conditions, but because the mind (manaḥ) is affected, the senses are affected, and the living entity struggles for existence within this material world.

TEXT 26

tasmāt svasthena manasā
vimṛśya gatim ātmanaḥ
dvaite dhruvārtha-viśrambhaṁ
tyajopaśamam āviśa

SYNONYMS

tasmāt-therefore; svasthena-with a careful; manasā-mind; vimṛśya-considering; gatim-real position; ātmanaḥ-of yourself; dvaite-in the duality; dhruva-as permanent; artha-object; viśrambham-belief; tyaja-give up; upaśamam-a peaceful condition; āviśa-take to.

Therefore, O King Citraketu, carefully consider the position of the ātmā. In other words, try to understand who you are-whether body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief that this material world, or anything not directly in touch with service to Kṛṣṇa, is eternal. Thus you will obtain peace.

The Kṛṣṇa consciousness movement is factually endeavoring to bring human society to a sober condition. Because of a misdirected civilization, people are jumping in materialistic life like cats and dogs, performing all sorts of abominable, sinful actions and becoming increasingly entangled. The Kṛṣṇa consciousness movement includes self-realization because one is first directed by Lord Kṛṣṇa to understand that one is not the body but the owner of the body. When one understands this simple fact, he can direct himself toward the goal of life. Because people are not educated in terms of the goal of life, they are working like madmen and becoming more and more attached to the material atmosphere. The misguided man accepts the material condition as everlasting. One must give up his faith in material things and give up attachment for them. Then one will be sober and peaceful.

TEXT 27

śrī-nārada uvāca
etāṁ mantropaniṣadaṁ
pratīccha prayato mama
yāṁ dhārayan sapta-rātrād
draṣṭā saṅkarṣaṇaṁ vibhum

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; etām-this; mantra-upaniṣadam-Upaniṣad in the form of a mantra by which one can achieve the highest goal of life; pratīccha-accept; prayataḥ-with great attention (after finishing the funeral ceremony of your dead son); mama-from me; yām-which; dhārayan-accepting; sapta-rātrāt-after seven nights; draṣṭā-you will see; saṅkarṣaṇam-the Supreme Personality of Godhead, Saṅkarṣaṇa; vibhum-the Lord.

The great sage Nārada continued: My dear King, attentively receive from me a mantra, which is most auspicious. After accepting it from me, in seven nights you will be able to see the Lord face to face.

TEXT 28

yat-pāda-mūlam upasṛtya narendra pūrve
śarvādayo bhramam imaṁ dvitayaṁ visṛjya
sadyas tadīyam atulānadhikaṁ mahitvaṁ
prāpur bhavān api paraṁ na cirād upaiti

SYNONYMS

yat-pāda-mūlam-the lotus feet of whom (Lord Saṅkarṣaṇa); upasṛtya-obtaining shelter at; nara-indra-O King; pūrve-formerly; śarva-ādayaḥ-great demigods like Lord Mahādeva; bhramam-illusion; imam-this; dvitayam-consisting of duality; visṛjya-giving up; sadyaḥ-immediately; tadīyam-His; atula-unequaled; anadhikam-unsurpassed; mahitvam-glories; prāpuḥ-achieved; bhavān-yourself; api-also; param-the supreme abode; na-not; cirāt-after a long time; upaiti-will obtain.

My dear King, in former days Lord Śiva and other demigods took shelter of the lotus feet of Saṅkarṣaṇa. Thus they immediately got free from the illusion of duality and achieved unequaled and unsurpassed glories in spiritual life. You will very soon attain that very same position.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Saints Nārada and Aṅgirā Instruct King Citraketu."

20.7.15 Chapter Sixteen

King Citraketu Meets the Supreme Lord

As related in this chapter, Citraketu was able to talk with his dead son and hear from him the truth of life. When Citraketu was appeased, the great sage Nārada gave him a mantra, and by chanting this mantra Citraketu found shelter at the lotus feet of Saṅkarṣaṇa.

The living entity is eternal. Thus he has neither birth nor death (na hanyate hanyamāne śarīre [Bg. 2.20]). According to the reactions of one's fruitive activities, one takes birth in various species of life among the birds, beasts, trees, human beings, demigods and so on, thus rotating through various bodies. For a certain period of time, one receives a particular type of body as a son or father in a false relationship. All our relationships in this material world with friends, relatives or enemies consist of duality, in which one feels happy and distressed on the basis of illusion. The living entity is actually a spiritual soul who is part and parcel of God and has nothing to do with relationships in the world of duality. Therefore Nārada Muni advised Citraketu not to lament for his so-called dead son.

After hearing instructions from their dead child, Citraketu and his wife could understand that all relationships in this material world are causes of misery. The queens who had administered poison to the son of Kṛtadyuti were very much ashamed. They atoned for the sinful act of killing a child and gave up their aspiration to have sons. Thereafter. Nārada Muni chanted prayers to Nārāyaṇa, who exists as catur-vyūha, and instructed Citraketu about the Supreme Lord, who creates, maintains and annihilates everything and who is the master of the material nature. After instructing King Citraketu in this way, he returned to Brahmaloka. These instructions about the Absolute Truth are called the mahā-vidyā. After being initiated by Nārada Muni, King Citraketu chanted the mahā-vidyā, and after one week he attained the presence of Lord Saṅkarṣaṇa, who was surrounded by the four Kumāras. The Lord was nicely dressed in bluish garments, with a helmet and ornaments of gold. His face appeared very happy. In the presence of Lord Saṅkarṣaṇa, Citraketu offered his obeisances and began to offer prayers.

In his prayers, Citraketu said that millions of universes rest in the pores of Saṅkarṣaṇa, who is limitless, having no beginning and end. The Lord is well known to the devotees for His eternity. The difference between worshiping the Lord and worshiping the demigods is that the worshiper of the Lord also becomes eternal, whereas whatever benedictions one can get from the demigods are impermanent. Unless one becomes a devotee, one cannot understand the Supreme Personality of Godhead.

After Citraketu finished his prayers, the unlimited Supreme Lord explained knowledge of Himself to Citraketu.

TEXT 1

śrī-bādarāyaṇir uvāca
atha deva-ṛṣī rājan
samparetaṁ nṛpātmajam
darśayitveti hovāca
jñātīnām anuśocatām

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-thus; deva-ṛṣiḥ-the great sage Nārada; rājan-O King; samparetam-dead; nṛpa-ātmajam-the son of the King; darśayitvā-making visible; iti-thus; ha-indeed; uvāca-explained; jñātīnām-to all the relatives; anuśocatām-who were lamenting.

Śrī Śukadeva Gosvāmī said: My dear King Parīkṣit, by his mystic power the great sage Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.

TEXT 2

śrī-nārada uvāca
jīvātman paśya bhadraṁ te
mātaraṁ pitaraṁ ca te
suhṛdo bāndhavās taptāḥ
śucā tvat-kṛtayā bhṛśam

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; jīva-ātman-O living entity; paśya-just see; bhadram-good fortune; te-unto you; mātaram-the mother; pitaram-the father; ca-and; te-of you; suhṛdaḥ-friends; bāndhavāḥ-relatives; taptāḥ-aggrieved; śucā-by lamentation; tvat-kṛtayā-because of you; bhṛśam-very greatly.

Śrī Nārada Muni said: O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.

TEXT 3

kalevaraṁ svam āviśya
śeṣam āyuḥ suhṛd-vṛtaḥ
bhuṅkṣva bhogān pitṛ-prattān
adhitiṣṭha nṛpāsanam

SYNONYMS

kalevaram-body; svam-your own; āviśya-entering; śeṣam-the balance; āyuḥ-duration of life; suhṛt-vṛtaḥ-surrounded by your friends and relatives; bhuṅkṣva-just enjoy; bhogān-all enjoyable opulences; pitṛ-by your father; prattān-awarded; adhitiṣṭha-accept; nṛpa-āsanam-the throne of the king.

Because you died untimely, the balance of your lifetime still remains. Therefore you may reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father.

TEXT 4

jīva uvāca
kasmiñ janmany amī mahyaṁ
pitaro mātaro 'bhavan
karmabhir bhrāmyamāṇasya
deva-tiryaṅ-nṛ-yoniṣu

SYNONYMS

jīvaḥ uvāca-the living entity said; kasmin-in which; janmani-birth; amī-all those; mahyam-to me; pitaraḥ-fathers; mātaraḥ-mothers; abhavan-were; karmabhiḥ-by the results of fruitive action; bhrāmyamāṇasya-who am wandering; deva-tiryak-of the demigods and the lower animals; nṛ-and of the human species; yoniṣu-in the wombs.

By the mystic power of Nārada Muni, the living entity reentered his dead body for a short time and spoke in reply to Nārada Muni's request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?

Here it is made clear that the living being enters a material body that is like a machine created by the five gross elements of material nature (earth, water, fire, air and sky) and the three subtle elements (mind, intelligence and ego). As confirmed in Bhagavad-gītā, there are two separate identities, called the inferior and superior natures, which both belong to the Supreme Personality of Godhead. According to the results of a living entity's fruitive actions, he is forced to enter the material elements in different types of bodies.

This time the living entity was supposed to have been the son of Mahārāja Citraketu and Queen Kṛtadyuti because according to the laws of nature he had entered a body made by the King and Queen. Actually, however, he was not their son. The living entity is the son of the Supreme Personality of Godhead, and because he wants to enjoy this material world, the Supreme Lord gives him a chance to enter various bodies. The living entity has no true relationship with the material body he gets from his material father and mother. He is part and parcel of the Supreme Lord, but he is allowed to go through different bodies. The body created by the so-called father and mother actually has nothing to do with its so-called creators. Therefore the living entity flatly denied that Mahārāja Citraketu and his wife were his father and mother.

TEXT 5

bandhu-jñāty-ari-madhyastha-
mitrodāsīna-vidviṣaḥ
sarva eva hi sarveṣāṁ
bhavanti kramaśo mithaḥ

SYNONYMS

bandhu-friends; jñāti-family members; ari-enemies; madhyastha-neutrals; mitra-well-wishers; udāsīna-indifferent; vidviṣaḥ-or envious persons; sarve-all; eva-indeed; hi-certainly; sarveṣām-of all; bhavanti-become; kramaśaḥ-gradually; mithaḥ-of one another.

In this material world, which advances like a river that carries away the living entity, all people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is permanently related.

It is our practical experience in this material world that the same person who is one's friend today becomes one's enemy tomorrow. Our relationships as friends or enemies, family men or outsiders, are actually the results of our different dealings. Citraketu Mahārāja was lamenting for his son, who was now dead, but he could have considered the situation otherwise. "This living entity," he could have thought, "was my enemy in my last life, and now, having appeared as my son, he is prematurely leaving just to give me pain and agony." Why should he not consider his dead son his former enemy and instead of lamenting be jubilant because of an enemy's death? As stated in Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ: factually everything is happening because of our association with the modes of material nature. Therefore one who is my friend today in association with the mode of goodness may be my enemy tomorrow in association with the modes of passion and ignorance. As the modes of material nature work, in illusion we accept others as friends, enemies, sons or fathers in terms of the reactions of different dealings under different conditions.

TEXT 6

yathā vastūni paṇyāni
hemādīni tatas tataḥ
paryaṭanti nareṣv evaṁ
jīvo yoniṣu kartṛṣu

SYNONYMS

yathā-just as; vastūni-commodities; paṇyāni-meant for trading; hema-ādīni-such as gold; tataḥ tataḥ-from here to there; paryaṭanti-move about; nareṣu-among men; evam-in this way; jīvaḥ-the living entity; yoniṣu-in different species of life; kartṛṣu-in different material fathers.

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

It has already been explained that Citraketu's son was his enemy in a past life and had now appeared as his son just to give him more severe pain. Indeed, the untimely death of the son caused severe lamentation for the father. One may put forward the argument, "If the King's son was his enemy, how could the King have so much affection for him?" In answer, the example is given that when someone's wealth falls into the bands of his enemy, the money becomes the enemy's friend. Then the enemy can use it for his own purposes. Indeed, he can even use it to harm its previous owner. Therefore the money belongs neither to the one party nor to the other. The money is always money, but in different situations it can be used as an enemy or a friend.

As explained in Bhagavad-gītā, it is not by any father or mother that the living entity is given his birth. The living entity is a completely separate identity from the so-called father and mother. By the laws of nature, the living entity is forced to enter the semen of a father and be injected into the womb of the mother. He is not in control of selecting what kind of father he will accept. prakṛteḥ kriyamāṇāni: the laws of nature force him to go to different fathers and mothers, just like a consumer commodity that is purchased and sold. Therefore the so-called relationship of father and son is an arrangement of prakṛti, or nature. It has no meaning, and therefore it is called illusion.

The same living entity sometimes takes shelter of an animal father and mother and sometimes a human father and mother. Sometimes he accepts a father and mother among the birds, and sometimes he accepts a demigod father and mother. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Harassed life after life by the laws of nature, the living entity wanders throughout the entire universe in different planets and different species of life. Somehow or other, if he is fortunate enough, he comes in touch with a devotee who reforms his entire life. Then the living entity goes back home, back to Godhead. Therefore it is said:

janame janame sabe pitā mātā pāya
kṛṣṇa guru nahi mile baja hari ei

In the transmigration of the soul through different bodies, everyone, in every form of life-be it human, animal, tree or demigod-gets a father and mother. This is not very difficult. The difficulty is to obtain a bona fide spiritual master and Kṛṣṇa. Therefore the duty of a human being is to capture the opportunity to come in touch with Kṛṣṇa's representative, the bona fide spiritual master. Under the guidance of the spiritual master, the spiritual father, one can return home, back to Godhead.

TEXT 7

nityasyārthasya sambandho
hy anityo dṛśyate nṛṣu
yāvad yasya hi sambandho
mamatvaṁ tāvad eva hi

SYNONYMS

nityasya-of the eternal; arthasya-thing; sambandhaḥ-relationship; hi-indeed; anityaḥ-temporary; dṛśyate-is seen; nṛṣu-in human society; yāvat-as long as; yasya-of whom; hi-indeed; sambandhaḥ-relationship; mamatvam-ownership; tāvat-that long; eva-indeed; hi-certainly.

A few living entities are born in the human species, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.

Aside from the fact that the soul transmigrates from one body to another, even in this life the relationships between living entities are impermanent, as exemplified in this verse. The son of Citraketu was named Harṣaśoka, or "jubilation and lamentation." The living entity is certainly eternal, but because he is covered by a temporary dress, the body, his eternity is not observed. Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā: [Bg. 2.13] "The embodied soul continually passes, in this body, from boyhood to youth to old age." Thus the bodily dress is impermanent. The living entity, however, is permanent. As an animal is transferred from one owner to another, the living entity who was the son of Citraketu lived as his son for some time, but as soon as he was transferred to another body, the affectionate relationship was broken. As stated in the example given in the previous verse, when one has a commodity in his hands he considers it his, but as soon as it is transferred it becomes someone else's commodity. Then one no longer has a relationship with it; he has no affection for it, nor does he lament for it.

TEXT 8

evaṁ yoni-gato jīvaḥ
sa nityo nirahaṅkṛtaḥ
yāvad yatropalabhyeta
tāvat svatvaṁ hi tasya tat

SYNONYMS

evam-thus; yoni-gataḥ-being within a specific species of life; jīvaḥ-the living entity; saḥ-he; nityaḥ-eternal; nirahaṅkṛtaḥ-without identification with the body; yāvat-as long as; yatra-where; upalabhyeta-he may be found; tāvat-that long; svatvam-the concept of self; hi-indeed; tasya-of him; tat-that.

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

When the living entity lives within the material body, he falsely thinks that he is the body, although actually he is not. His relationship with his body and his so-called father and mother are false, illusory conceptions. These illusions continue as long as one is not enlightened about the situation of the living entity.

TEXT 9

eṣa nityo 'vyayaḥ sūkṣma
eṣa sarvāśrayaḥ svadṛk
ātmamāyā-guṇair viśvam
ātmānaṁ sṛjate prabhuḥ

SYNONYMS

eṣaḥ-this living entity; nityaḥ-eternal; avyayaḥ-imperishable; sūkṣmaḥ-very, very fine (not seen by the material eyes); eṣaḥ-this living entity; sarva-āśrayaḥ-the cause of different types of bodies; sva-dṛk-self-effulgent; ātma-māyā-guṇaiḥ-by the Supreme Personality of Godhead's modes of material nature; viśvam-this material world; ātmānam-himself; sṛjate-appears; prabhuḥ-the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

In this verse the philosophy of acintya-bhedābheda-simultaneous oneness and difference-is described. The living entity is eternal (nitya) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is sūkṣma, or extremely small. The śāstra describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Relatively, if the living entity is accepted as the smallest, there should naturally be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity.

Another peculiar characteristic of the jīva is that he becomes covered by māyā. Ātmamāyā-guṇaiḥ: he is prone to being covered by the Supreme Lord's illusory energy. The living entity is responsible for his conditional life in the material world, and therefore he is described as prabhu (”the master”). If he likes he can come to this material world, and if he likes he can return home, back to Godhead. Because he wanted to enjoy this material world, the Supreme Personality of Godhead gave him a material body through the agency of the material energy. As the Lord Himself says in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The Supreme Lord gives the living entity a chance to enjoy in this material world as he desires, but He openly expresses His own desire that the living entity give up all material aspirations, fully surrender unto Him and return home, back to Godhead.

The living entity is the smallest (sūkṣma). Jīva Gosvāmī says in this connection that the living entity within the body is extremely difficult for materialistic scientists to find, although we understand from authorities that the living entity is within the body. The body is different from the living entity.

TEXT 10

na hy asyāsti priyaḥ kaścin
nāpriyaḥ svaḥ paro 'pi vā
ekaḥ sarva-dhiyāṁ draṣṭā
kartṝṇāṁ guṇa-doṣayoḥ

SYNONYMS

na-not; hi-indeed; asya-to the living entity; asti-there is; priyaḥ-dear; kaścit-someone; na-not; apriyaḥ-not dear; svaḥ-own; paraḥ-other; api-also; vā-or; ekaḥ-the one; sarva-dhiyām-of the varieties of intelligence; draṣṭā-the seer; kartṝṇām-of the performers; guṇa-doṣayoḥ-of right and wrong activities.

For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

As explained in the previous verse, the living entity has the same qualities as the Supreme Personality of Godhead, but he has them in minute quantities because he is a small particle (sūkṣma) whereas the Supreme Lord is all-pervading and great. For the Supreme Lord there are no friends, enemies or relatives, for He is completely free from all the disqualifications of ignorance that characterize the conditioned souls. On the other hand, He is extremely kind and favorable to His devotees, and He is not at all satisfied with persons who are envious of His devotees. As the Lord Himself confirms in Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

”I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.” The Supreme Lord has no enemy or friend, but He is inclined toward a devotee who always engages in His devotional service. Similarly, elsewhere in the Gītā (16.19) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” The Lord is extremely antagonistic toward those who are envious of His devotees. To protect His devotees, the Lord sometimes has to kill their enemies. For example, to protect Prahlāda Mahārāja, the Lord had to kill his enemy Hiraṇyakaśipu, although Hiraṇyakaśipu attained salvation because of being killed by the Lord. Since the Lord is the witness of everyone's activities, He witnesses the actions of the enemies of His devotees, and He is inclined to punish them. In other cases, however, He simply witnesses what the living entities do and gives the results of one's sinful or pious actions.

TEXT 11

nādatta ātmā hi guṇaṁ
na doṣaṁ na kriyā-phalam
udāsīnavad āsīnaḥ
parāvara-dṛg īśvaraḥ

SYNONYMS

na-not; ādatte-accepts; ātmā-the Supreme Lord; hi-indeed; guṇam-happiness; na-not; doṣam-unhappiness; na-nor; kriyā-phalam-the result of any fruitive activity; udāsīna-vat-exactly like a neutral man; āsīnaḥ-sitting (in the core of the heart); para-avara-dṛk-seeing the cause and effect; īśvaraḥ-the Supreme Lord.

The Supreme Lord [ātmā], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.

The conditioned soul has friends and enemies. He is affected by the good qualities and the faults of his position. The Supreme Lord, however, is always transcendental. Because He is the īśvara, the supreme controller, He is not affected by duality. It may therefore be said that He sits in the core of everyone's heart as the neutral witness of the causes and effects of one's activities, good and bad. We should also understand that udāsīna, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two opposing parties appear before him, but he still takes action as the case warrants. To become completely neutral, indifferent, to material activities, we should simply seek shelter at the lotus feet of the supreme neutral person.

Mahārāja Citraketu was advised that remaining neutral in such trying circumstances as the death of one's son is impossible. Nevertheless, since the Lord knows how to adjust everything, the best course is to depend upon Him and do one's duty in devotional service to the Lord. In all circumstances, one should be undisturbed by duality. As stated in Bhagavad-gītā (2.47):

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty." One should execute one's devotional duty, and for the results of one's actions one should depend upon the Supreme Personality of Godhead.

TEXT 12

śrī-bādarāyaṇir uvāca
ity udīrya gato jīvo
jñātayas tasya te tadā
vismitā mumucuḥ śokaṁ
chittvātma-sneha-śṛṅkhalām

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-in this way; udīrya-speaking; gataḥ-went; jīvaḥ-the living entity (who had appeared as the son of Mahārāja Citraketu); jñātayaḥ-the relatives and family members; tasya-of him; te-they; tadā-at that time; vismitāḥ-being astonished; mumucuḥ-gave up; śokam-lamentation; chittvā-cutting off; ātma-sneha-of affection due to a relationship; śṛṅkhalām-the iron shackles.

Śrī Śukadeva Gosvāmī continued: When the conditioned soul [jīva] in the form of Mahārāja Citraketu's son had spoken in this way and then left, Citraketu and the other relatives of the dead son were all astonished. Thus they cut off the shackles of their affection, which was due to their relationship with him, and gave up their lamentation.

TEXT 13

nirhṛtya jñātayo jñāter
dehaṁ kṛtvocitāḥ kriyāḥ
tatyajur dustyajaṁ snehaṁ
śoka-moha-bhayārtidam

SYNONYMS

nirhṛtya-removing; jñātayaḥ-King Citraketu and all the other relatives; jñāteḥ-of the son; deham-the body; kṛtvā-performing; ucitāḥ-suitable; kriyāḥ-activities; tatyajuḥ-gave up; dustyajam-very difficult to give up; sneham-affection; śoka-lamentation; moha-illusion; bhaya-fear; arti-and distress; dam-giving.

After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child's body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.

TEXT 14

bāla-ghnyo vrīḍitās tatra
bāla-hatyā-hata-prabhāḥ
bāla-hatyā-vrataṁ cerur
brāhmaṇair yan nirūpitam
yamunāyāṁ mahārāja
smarantyo dvija-bhāṣitam

SYNONYMS

bāla-ghnyaḥ-the killers of the child; vrīḍitāḥ-being very much ashamed; tatra-there; bāla-hatyā-because of killing the child; hata-having lost; prabhāḥ-all bodily luster; bāla-hatyā-vratam-the atonement fur killing the child; ceruḥ-executed; brāhmaṇaiḥ-by the priests; yat-which; nirūpitam-described; yamunāyām-at the River Yamunā; mahā-rāja-O King Parīkṣit; smarantyaḥ-remembering; dvija-bhāṣitam-the statement given by the brāhmaṇa.

Queen Kṛtyadyuti's co-wives, who had poisoned the child, were very much ashamed, and they lost all their bodily luster. While lamenting, O King, they remembered the instructions of Aṅgirā and gave up their ambition to bear children. Following the directions of the brāhmaṇas, they went to the bank of the Yamunā, where they bathed and atoned for their sinful activities.

In this verse the word bāla-hatyā-hata-prabhāḥ is to be particularly noted. The practice of killing children has existed in human society for a long time-since time immemorial-but in the days of yore it was very rarely performed. At the present moment, however, in this age of Kali, abortion-killing of the child within the womb-has become very common, and sometimes a child is even killed after birth. If a woman performs such an abominable act, she gradually loses all her bodily luster (bāla-hatyā-hata-prabhāḥ). It is also to be noted that the ladies who had committed the sinful act of administering poison to the child were very much ashamed, and according to the directions of the brāhmaṇas, they had to undergo atonement for killing the child. Any woman who has ever performed such an infamously sinful act must atone for it, but no one now is doing that. Under the circumstances, the women responsible must suffer in this life and the next. Those who are sincere souls, after hearing this incident, should refrain from such child-killing and should atone for their sinful activities by taking to Kṛṣṇa consciousness very seriously. If one chants the Hare Kṛṣṇa mahā-mantra without offenses, all of one's sinful actions are surely atoned for immediately, but one should not commit such deeds again, for that is an offense.

TEXT 15

sa itthaṁ pratibuddhātmā
citraketur dvijoktibhiḥ
gṛhāndha-kūpān niṣkrāntaḥ
saraḥ-paṅkād iva dvipaḥ

SYNONYMS

saḥ-he; ittham-in this way; pratibuddha-ātmā-being fully aware of spiritual knowledge; citraketuḥ-King Citraketu; dvija-uktibhiḥ-by the instructions of the perfect brāhmaṇas (Aṅgirā and Nārada Muni); gṛha-andha-kūpāt-from the dark well of family life; niṣkrāntaḥ-came out; saraḥ-of a lake or reservoir of water; paṅkāt-from the mud; iva-like; dvipaḥ-an elephant.

Thus enlightened by the instructions of the brāhmaṇas Aṅgirā and Nārada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of family life.

TEXT 16

kālindyāṁ vidhivat snātvā
kṛta-puṇya-jala-kriyaḥ
maunena saṁyata-prāṇo
brahma-putrāv avandata

SYNONYMS

kālindyām-in the River Yamunā; vidhi-vat-according to prescribed regulations; snātvā-bathing; kṛta-performing; puṇya-pious; jala-kriyaḥ-oblations by offering water; maunena-with gravity; saṁyata-prāṇaḥ-controlling the mind and senses; brahma-putrau-unto the two sons of Lord Brahmā (Aṅgirā and Nārada); avandata-offered his prayers and obeisances.

The King bathed in the water of the Yamunā, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisances to the sons of Lord Brahmā [Aṅgirā and Nārada].

TEXT 17

atha tasmai prapannāya
bhaktāya prayatātmane
bhagavān nāradaḥ prīto
vidyām etām uvāca ha

SYNONYMS

atha-thereafter; tasmai-unto him; prapannāya-who was surrendered; bhaktāya-being a devotee; prayata-ātmane-who was self-controlled; bhagavān-the most powerful; nāradaḥ-Nārada; prītaḥ-being very pleased; vidyām-transcendental knowledge; etām-this; uvāca-spoke; ha-indeed.

Thereafter, being very much pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Nārada, the most powerful sage, spoke to him the following transcendental instructions.

TEXTS 18–19

oṁ namas tubhyaṁ bhagavate
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca
namo vijñāna-mātrāya
paramānanda-mūrtaye
ātmārāmāya śāntāya
nivṛtta-dvaita-dṛṣṭaye

SYNONYMS

oṁ-O my Lord; namaḥ-obeisances; tubhyam-unto You; bhagavate-the Supreme Personality of Godhead; vāsudevāya-Kṛṣṇa, the son of Vasudeva; dhīmahi-let me meditate upon; pradyumnāya-unto Pradyumna; aniruddhāya-unto Aniruddha; namaḥ-respectful obeisances; saṅkarṣaṇāya-unto Lord Saṅkarṣaṇa; ca-also; namaḥ-all obeisances; vijñāna-mātrāya-unto the form full of knowledge; parama-ānanda-mūrtaye-full of transcendental bliss; ātma-ārāmāya-unto the Lord, who is self-sufficient; śāntāya-and free from disturbances; nivṛtta-dvaita-dṛṣṭaye-whose vision turns away from duality, or who is one without a second.

[Nārada gave Citraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the oṁkāra [praṇava], I offer my respectful obeisances unto You. O Lord Vāsudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Saṅkarṣaṇa, I offer You my respectful obeisances. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahman, Paramātmā and Bhagavān and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.

In Bhagavad-gītā Kṛṣṇa says that He is praṇavaḥ sama-vedeṣu, the syllable oṁ in the Vedic mantras. In transcendental knowledge, the Lord is addressed as praṇava, oṁkāra, which is a symbolic representation of the Lord in sound. Oṁ namo bhagavate vāsudevāya. Vāsudeva, who is an expansion of Nārāyaṇa, expands Himself as Pradyumna, Aniruddha and Saṅkarṣaṇa. From Saṅkarṣaṇa comes a second Nārāyaṇa expansion, and from this Nārāyaṇa come further expansions of Vāsudeva, Pradyumna, Saṅkarṣaṇa and Aniruddha. The Saṅkarṣaṇa in this group is the original cause of the three puruṣas, namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Kṣīrodakaśāyī Viṣṇu is situated in every universe in a special planet called Śvetadvīpa. This is confirmed in the Brahma-saṁhitā: aṇḍāntara-stha. The word aṇḍa means this universe. Within this universe is a planet called Śvetadvīpa, where Kṣīrodakaśāyī Viṣṇu is situated. From Him come all the incarnations within this universe.

As confirmed in the Brahma-saṁhitā, all these forms of the Supreme Personality of Godhead are advaita, nondifferent, and they are also acyuta, infallible; they do not fall down like the conditioned souls. The ordinary living entity is prone to falling into the clutches of māyā, but the Supreme Lord in His different incarnations and forms is acyuta, infallible. Therefore His body is different from the material body possessed by the conditioned soul.

The word mātrā is explained in the Medinī dictionary as follows: mātrā karṇa-vibhūṣāyāṁ vitte māne paricchade. The word mātrā, in its different imports, is used to indicate the decoration of the ear, possession, respect, and the possession of a covering. As stated in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In the conditioned state of life, the body is used as our dress, and as one needs different dresses during the summer and winter, we conditioned souls are changing bodies according to our desires. However, because the body of the Supreme Lord is full of knowledge, it needs no covering. The idea that Kṛṣṇa's body is like ours-in other words, that His body and soul are different-is a misunderstanding. There are no such differences for Kṛṣṇa, because His body is full of knowledge. Here we receive material bodies because of a lack of knowledge, but because Kṛṣṇa, Vāsudeva, is full of knowledge, there is no difference between His body and His soul. Kṛṣṇa remembers what He said forty million years ago to the sun-god, but an ordinary being cannot remember what he said the day before yesterday. This is the difference between Kṛṣṇa's body and our body. Therefore the Lord is addressed as vijñāna-mātrāya paramānanda-mūrtaye.

Because the Lord's body is full of knowledge, He always enjoys transcendental bliss. Indeed, His very form is paramānanda. This is confirmed in the Vedānta-sūtra: ānandamayo'bhyāsāt. By nature the Lord is ānandamaya. Whenever we see Kṛṣṇa, He is always full of ānanda in all circumstances. No one can make Him morose. Ātmārāmāya: He does not need to search for external enjoyment, because He is self-sufficient. Śāntāya: He has no anxiety. One who has to seek pleasure from other sources is always full of anxiety. Karmīs, jñānīs and yogīs are full of anxiety because they want something, but a devotee does not want anything; he is simply satisfied in the service of the Lord, who is fully blissful.

Nivṛtta-dvaita-dṛṣṭaye: in our conditioned life our bodies have different parts, but although Kṛṣṇa apparently has different bodily parts, no part of His body is different from any other part. Kṛṣṇa can see with His eyes, and Kṛṣṇa can see without His eyes. Therefore in the Śvetāśvatara Upaniṣad it is said, paśyaty acakṣuḥ. He can see with His hands and legs. He does not need a particular bodily part to perform a particular action. Aṅgāni yasya sakalendriya-vṛttimanti: He can do anything He desires with any part of His body, and therefore He is called almighty.

TEXT 20

ātmānandānubhūtyaiva
nyasta-śakty-ūrmaye namaḥ
hṛṣīkeśāya mahate
namas te 'nanta-mūrtaye

SYNONYMS

ātma-ānanda-of Your personal bliss; anubhūtyā-by perception; eva-certainly; nyasta-given up; śakti-ūrmaye-the waves of material nature; namaḥ-respectful obeisances; hṛṣīkeśāya-unto the supreme controller of the senses; mahate-unto the Supreme; namaḥ-respectful obeisances; te-unto You; ananta-unlimited; mūrtaye-whose expansions.

Perceiving Your personal bliss, You are always transcendental to the waves of material nature. Therefore, my Lord, I offer my respectful obeisances unto You. You are the supreme controller of the senses, and Your expansions of form are unlimited. You are the greatest, and therefore I offer my respectful obeisances unto You.

This verse analytically differentiates the living entity from the Supreme Lord. The form of the Lord and the form of the conditioned soul are different because the Lord is always blissful whereas the conditioned soul is always under the threefold miseries of the material world. The Supreme Lord is sac-cid-ānanda-vigraha [Bs. 5.1]. He derives ānanda, bliss, from His own self. The Lord's body is transcendental, spiritual, but because the conditioned soul has a material body, he has many bodily and mental troubles. The conditioned soul is always perturbed by attachment and detachment, whereas the Supreme Lord is always free from such dualities. The Lord is the supreme master of all the senses, whereas the conditioned soul is controlled by the senses. The Lord is the greatest, whereas the living entity is the smallest. The living entity is conditioned by the waves of material nature, but the Supreme Lord is transcendental to all actions and reactions. The expansions of the Supreme Lord's body are innumerable (advaitam acyutam anādim ananta-rūpam [Bs 5.33]), but the conditioned soul is limited to only one form. From history we learn that a conditioned soul, by mystic power, can sometimes expand into eight forms, but the Lord's bodily expansions are unlimited. This means that the bodies of the Supreme Personality of Godhead have no beginning and no end, unlike the bodies of the living entities.

TEXT 21

vacasy uparate 'prāpya
ya eko manasā saha
anāma-rūpaś cin-mātraḥ
so 'vyān naḥ sad-asat-paraḥ

SYNONYMS

vacasi-when the words; uparate-cease; aprāpya-not achieving the goal; yaḥ-He who; ekaḥ-one without a second; manasā-the mind; saha-with; anāma-with no material name; rūpaḥ-or material form; cit-mātraḥ-totally spiritual; saḥ-He; avyāt-may kindly protect; naḥ-us; sat-asat-paraḥ-who is the cause of all causes (the supreme cause).

The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect us.

The impersonal Brahman, which is the effulgence of the Lord, is described in this verse.

TEXT 22

yasminn idaṁ yataś cedaṁ
tiṣṭhaty apyeti jāyate
mṛṇmayeṣv iva mṛj-jātis
tasmai te brahmaṇe namaḥ

SYNONYMS

yasmin-in whom; idam-this (cosmic manifestation); yataḥ-from whom; ca-also; idam-this (cosmic manifestation); tiṣṭhati-stands; apyeti-dissolves; jāyate-is born; mṛt-mayeṣu-in things made of earth; iva-like; mṛt-jātiḥ-birth from earth; tasmai-unto Him; te-You; brahmaṇe-the supreme cause; namaḥ-respectful obeisances.

As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and annihilated in the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisances.

The Supreme Lord is the cause of the cosmic manifestation, He maintains it after creation, and after annihilation the Lord is the reservoir of everything.

TEXT 23

yan na spṛśanti na vidur
mano-buddhīndriyāsavaḥ
antar bahiś ca vitataṁ
vyomavat tan nato 'smy aham

SYNONYMS

yat-whom; na-not; spṛśanti-can touch; na-nor; viduḥ-can know; manaḥ-the mind; buddhi-the intelligence; indriya-the senses; asavaḥ-the life airs; antaḥ-within; bahiḥ-outside; ca-also; vitatam-expanded; vyoma-vat-like the sky; tat-unto Him; nataḥ-bowed; asmi-am; aham-I.

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.

TEXT 24

dehendriya-prāṇa-mano-dhiyo 'mī
yad-aṁśa-viddhāḥ pracaranti karmasu
naivānyadā lauham ivāprataptaṁ
sthāneṣu tad draṣṭrapadeśam eti

SYNONYMS

deha-the body; indriya-senses; prāṇa-life airs; manaḥ-mind; dhiyaḥ-and intelligence; amī-all those; yat-aṁśa-viddhāḥ-being influenced by rays of Brahman, or the Supreme Lord; pracaranti-they move; karmasu-in various activities; na-not; eva-indeed; anyadā-at other times; lauham-iron; iva-like; aprataptam-not heated (by fire); sthāneṣu-in those circumstances; tat-that; draṣṭṛ-apadeśam-the name of a subject matter; eti-achieves.

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

Red-hot iron can burn, but it cannot burn the original fire. Therefore the consciousness of the small particle of Brahman is fully dependent on the power of the Supreme Brahman. In Bhagavad-gītā the Lord says, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me the conditioned soul receives memory, knowledge and forgetfulness." The power for activities comes from the Supreme Lord, and when the Lord withdraws this power, the conditioned soul no longer has energy with which to act through his various senses. The body includes five knowledge-acquiring senses, five active senses and the mind, but actually these are merely lumps of matter. For example, the brain is nothing but matter, but when electrified by the energy of the Supreme Personality of Godhead, the brain can act, just as iron can burn when made red-hot by the influence of fire. The brain can act while we are awake or even while we are dreaming, but when we are fast asleep or unconscious the brain is inactive. Since the brain is a lump of matter, it does not have independent power with which to act. It can act only when favored by the influence of the Supreme Personality of Godhead, who is Brahman or Parabrahman. This is the way to understand how the Supreme Brahman, Kṛṣṇa, is present everywhere, just as the sunshine is present because of the sun-god in the sun globe. The Supreme Lord is called Hṛṣīkeśa; He is the only conductor of the senses. Unless empowered by His energy, our senses cannot act. In other words, He is the only seer, the only worker, the only listener, and the only active principle or supreme controller.

TEXT 25

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahā-vibhūti-pataye sakala-sātvata-parivṛḍha-nikara-kara-kamala-kuḍmalopalālita-caraṇāravinda-yugala parama-parameṣṭhin namas te.

SYNONYMS

oṁ-O Supreme Personality of Godhead; namaḥ-respectful obeisances; bhagavate-unto You, the Lord, who are full in six opulences; mahā-puruṣāya-the supreme enjoyer; mahā-anubhāvāya-the most perfect realized soul, or the Supersoul; mahā-vibhūti-pataye-the master of all mystic power; sakala-sātvata-parivṛḍha-of all the best devotees; nikara-of the multitude; kara-kamala-of the lotus hands; kuḍmala-by the buds; upalālita-served; caraṇa-aravinda-yugala-whose two lotus feet; parama-topmost; parame-ṣṭhin-who are situated in the spiritual planet; namaḥ te-respectful obeisances unto You.

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Puruṣa-sūkta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramātmā and Bhagavān. The previous verses described the Brahman and Paramātmā features of the Absolute Truth. Now this prayer is offered in bhakti-yoga to the Absolute Supreme Person. The words used in this regard are sakala-sātvata-parivṛḍha. The word sātvata means ”devotees,” and sakala means ”all together.” The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands. The devotees may sometimes not be competent to serve the lotus feet of the Lord, and therefore the Lord is addressed as parama-parameṣṭhin. He is the Supreme Person, yet He is very kind to the devotees. No one is competent to serve the Lord, but even if a devotee is not competent, the merciful Lord accepts the humble attempt of the devotee.

TEXT 26

śrī-śuka uvāca
bhaktāyaitāṁ prapannāya
vidyām ādiśya nāradaḥ
yayāv aṅgirasā sākaṁ
dhāma svāyambhuvaṁ prabho

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; bhaktāya-unto the devotee; etām-this; prapannāya-unto one who fully surrendered; vidyām-transcendental knowledge; ādiśya-instructing; nāradaḥ-the great sage Nārada; yayau-left; aṅgirasā-the great saint Aṅgirā; sākam-with; dhāma-for the topmost planet; svāyambhuvam-belonging to Lord Brahmā; prabho-O King.

Śrī Śukadeva Gosvāmī continued: Nārada, having become the spiritual master of Citraketu, instructed him fully in this prayer because Citraketu was fully surrendered. O King Parīkṣit, Nārada then left with the great sage Aṅgirā for the topmost planet, known as Brahmaloka.

When Aṅgirā had first come to visit King Citraketu, he did not bring Nārada with him. However, after the death of Citraketu’s son, Aṅgirā brought Nārada to instruct King Citraketu about bhakti-yoga. The difference was that in the beginning Citraketu was not in a temperament of renunciation, but after the death of his son, when he was overwhelmed by his great plight, he was awakened to the platform of renunciation by instructions regarding the falsity of this material world and material possessions. It is only at this stage that bhakti-yoga can be instructed. As long as one is attached to material enjoyment, bhakti-yoga cannot be understood. This is confirmed in Bhagavad-gītā (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

”In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.” As long as one is very much attached to material enjoyment, one cannot concentrate his mind on the subject matter of devotional service.

The Kṛṣṇa consciousness movement is progressing successfully in the Western countries at the present moment because the youth in the West have reached the stage of vairāgya, or renunciation. They are practically disgusted with material pleasure from material sources, and this has resulted in a population of hippies throughout the Western countries. Now if these young people are instructed about bhakti-yoga, Kṛṣṇa consciousness, the instructions will certainly be effective.

As soon as Citraketu understood the philosophy of vairāgya-vidyā, the knowledge of renunciation, he could understand the process of bhakti-yoga. In this regard Śrīla Sārvabhauma Bhaṭṭācārya has said, vairāgya-vidyā-nija-bhakti-yoga [Cc. Madya 6.254]. Vairāgya-vidyā and bhakti-yoga are parallel lines. One is essential for understanding the other. It is also said, bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). Advancement in devotional service, or Kṛṣṇa consciousness, is characterized by increasing renunciation of material enjoyment. Nārada Muni is the father of devotional service, and therefore, just to bestow causeless mercy upon King Citraketu, Aṅgirā brought Nārada Muni to instruct the King. These instructions were extremely effective. Anyone who follows in the footsteps of Nārada Muni is certainly a pure devotee.

TEXT 27

citraketus tu tāṁ vidyāṁ
yathā nārada-bhāṣitām
dhārayām āsa saptāham
ab-bhakṣaḥ susamāhitaḥ
SYNONYMS

citraketuḥ-King Citraketu; tu-indeed; tām-that; vidyām-transcendental knowledge; yathā-just as; nārada-bhāṣitām-instructed by the great sage Nārada; dhārayām āsa-chanted; sapta-aham-continuously for one week; ap-bhakṣaḥ-only drinking water; su-samāhitaḥ-with great attention and care.

Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the mantra given by Nārada Muni.

TEXT 28

tataḥ sa sapta-rātrānte
vidyayā dhāryamāṇayā
vidyādharādhipatyaṁ ca
lebhe 'pratihataṁ nṛpa
SYNONYMS

tataḥ-from this; saḥ-he; sapta-rātra-ante-at the end of seven nights; vidyayā-by the prayers; dhāryamāṇayā-being carefully practiced; vidyādhara-adhipatyam-mastership of the Vidyādharas (as an intermediate result); ca-also; lebhe-achieved; apratihatam-undeviated from the instructions of the spiritual master; nṛpa-O King Parīkṣit.

O King Parīkṣit, after only one week of repeatedly practicing the mantra received from the spiritual master, Citraketu achieved the rule of the planet of the Vidyādharas as an intermediate product of his spiritual advancement in knowledge.

If a devotee, after being initiated, adheres rigidly to the instructions of the spiritual master, he is naturally endowed with the material opulences of vidyādhara-adhipatyam and similar posts as by-products. A devotee need not practice yoga, karma or jñāna to achieve a successful result. Devotional service alone is competent to award a devotee all material power. A pure devotee, however, is never attached to material power, although he gets it very easily without personal endeavor. Citraketu received this side benefit of his devotional service, which he rigidly performed in accordance with the instructions of Nārada.

TEXT 29

tataḥ katipayāhobhir
vidyayeddha-mano-gatiḥ
jagāma deva-devasya
śeṣasya caraṇāntikam
SYNONYMS

tataḥ-thereafter; katipaya-ahobhiḥ-within a few days; vidyayā-by the spiritual mantra; iddha-manaḥ-gatiḥ-the course of his mind being enlightened; jagāma-went; deva-devasya-of the master of all other lords or demigods; śeṣasya-Lord Śeṣa; caraṇa-antikam-to the shelter of the lotus feet.

Thereafter, within a very few days, by the influence of the mantra that Citraketu had practiced, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva.

A devotee's ultimate achievement is to take shelter of the lotus feet of the Lord in any one of the planets in the spiritual sky. As a result of rigid execution of devotional service, a devotee receives all material opulences if these are required; otherwise, the devotee is not interested in material opulences, nor does the Supreme Lord award them. When a devotee is actually engaged in the devotional service of the Lord, his apparently material opulences are not material; they are all spiritual. For example, if a devotee spends money to construct a beautiful and costly temple, the construction is not material but spiritual (nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate). A devotee's mind is never diverted to the material side of the temple. The bricks, stone and wood used in the construction of the temple are spiritual, just as the Deity, although made of stone, is not stone but the Supreme Personality of Godhead Himself. The more one advances in spiritual consciousness, the more he can understand the elements of devotional service. Nothing in devotional service is material; everything is spiritual. Consequently a devotee is awarded so-called material opulence for spiritual advancement. This opulence is an aid to help the devotee advance toward the spiritual kingdom. Thus Mahārāja Citraketu remained in material opulence as a vidyādhara-pati, master of the Vidyādharas, and by executing devotional service he became perfect within a very few days and returned home, back to Godhead, taking shelter of the lotus feet of Lord Śeṣa, Ananta.

A karmī's material opulence and a devotee's material opulence are not on the same level. Śrīla Madhvācārya comments in this way:

anyāntaryāmiṇaṁ viṣṇum
upāsyānya-samīpagaḥ
bhaved yogyatayā tasya
padaṁ vā prāpnuyān naraḥ

By worshiping Lord Viṣṇu one can get whatever he desires, but a pure devotee never asks Lord Viṣṇu for any material profit. Instead he serves Lord Viṣṇu without material desires and is therefore ultimately transferred to the spiritual kingdom. In this regard, Śrīla Vīrarāghava Ācārya comments, yatheṣṭa-gatir ity arthaḥ: by worshiping Viṣṇu, a devotee can get whatever he likes. Mahārāja Citraketu wanted only to return home, back to Godhead, and therefore he achieved success in that way.

TEXT 30

mṛṇāla-gauraṁ śiti-vāsasaṁ sphurat-
kirīṭa-keyūra-kaṭitra-kaṅkaṇam
prasanna-vaktrāruṇa-locanaṁ vṛtaṁ
dadarśa siddheśvara-maṇḍalaiḥ prabhum

SYNONYMS

mṛṇāla-gauram-white like the fibers of a lotus; śiti-vāsasam-wearing garments of blue silk; sphurat-glittering; kirīṭa-helmet; keyūra-armlets; kaṭitra-belt; kaṅkaṇam-whose bangles; prasanna-vaktra-smiling face; aruṇa-locanam-having reddish eyes; vṛtam-surrounded; dadarśa-he saw; siddha-īśvara-maṇḍalaiḥ-by the most perfect devotees; prabhum-the Supreme Personality of Godhead.

Upon reaching the shelter of Lord Śeṣa, the Supreme Personality of Godhead, Citraketu saw that He was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumāra.

TEXT 31

tad-darśana-dhvasta-samasta-kilbiṣaḥ
svasthāmalāntaḥkaraṇo ’bhyayān muniḥ
pravṛddha-bhaktyā praṇayāśru-locanaḥ
prahṛṣṭa-romānamad ādi-puruṣam

SYNONYMS

tat-darśana-by the sight of the Supreme Personality of Godhead; dhvasta-destroyed; samasta-kilbiṣaḥ-having all sins; svastha-healthy; amala-and pure; antaḥkaraṇaḥ-the core of whose heart; abhyayāt-approached face to face; muniḥ-the King, who was silent due to full mental satisfaction; pravṛddha-bhaktyā-with an attitude of increased devotional service; praṇaya-aśru-locanaḥ-with tears in his eyes because of love; prahṛṣṭa-roma-his hairs standing on end due to jubilation; anamat-offered respectful obeisances; ādi-puruṣam-unto the expansion of the original personality.

As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead.

The word tad-darśana-dhvasta-samasta-kilbiṣaḥ is very important in this verse. If one regularly sees the Supreme Personality of Godhead in the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Kṛṣṇa consciousness.

TEXT 32

sa uttamaśloka-padābja-viṣṭaraṁ
premāśru-leśair upamehayan muhuḥ
premoparuddhākhila-varṇa-nirgamo
naivāśakat taṁ prasamīḍituṁ ciram

SYNONYMS

saḥ-he; uttamaśloka-of the Supreme Personality of Godhead; pada-abja-of the lotus feet; viṣṭaram-the resting place; prema-aśru-of tears of pure love; leśaiḥ-by drops; upamehayan-moistening; muhuḥ-again and again; prema-uparuddha-choked with love; akhila-all; varṇa-of the letters; nirgamaḥ-the coming out; na-not; eva-indeed; aśakat-was able; tam-unto Him; prasamīḍitum-to offer prayers; ciram-for a long time.

With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord’s lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

All the letters of the alphabet and the words constructed by those letters are meant for offering prayers to the Supreme Personality of Godhead. Mahārāja Citraketu had the opportunity to offer prayers to the Lord by composing nice verses from the letters of the alphabet, but because of his ecstasy, for a considerable time he could not join those letters to offer prayers to the Lord. As stated in Śrīmad-Bhāgavatam (1.5.22):

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto ’rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

If one has scientific, philosophical, political, economic or any other abilities and wants perfection in his knowledge, he should offer prayers to the Supreme Personality of Godhead by composing first-class poetry or engaging his talents in the service of the Lord. Citraketu wanted to do this, but he was unable because of loving ecstasy. Therefore he had to wait for a considerable time before be could offer prayers.

TEXT 33

tataḥ samādhāya mano manīṣayā
babhāṣa etat pratilabdha-vāg asau
niyamya sarvendriya-bāhya-vartanaṁ
jagad-guruṁ sātvata-śāstra-vigraham

SYNONYMS

tataḥ-thereafter; samādhāya-controlling; manaḥ-the mind; manīṣayā-by his intelligence; babhāṣa-spoke; etat-this; pratilabdha-recovering; vāk-speech; asau-that one (King Citraketu); niyamya-controlling; sarva-indriya-of all the senses; bāhya-external; vartanam-the wandering; jagat-gurum-who is the spiritual master of everyone; sātvata-of devotional service; śāstra-of the holy scriptures; vigraham-the personified form.

Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered suitable words with which to express his feelings. Thus he began offering prayers to the Lord, who is the personification of the holy scriptures [the sātvata-saṁhitās like the Brahma-saṁhitā and the Nārada-pañcarātra] and who is the spiritual master of all. He offered his prayers as follows.

One cannot offer prayers to the Lord with mundane words. One must become spiritually advanced by controlling the mind and senses. Then he can find suitable words to offer in prayers to the Lord. Quoting the following verse from the Padma Purāṇa, Śrīla Sanātana Gosvāmī forbids us to sing any song not sung by authorized devotees.

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

The words or songs of a person not fixed in Vaiṣṇava behavior, not strictly following the rules and regulations and chanting the Hare Kṛṣṇa mantra should not be accepted by pure devotees. The words sātvata-śāstra-vigraham indicate that the sac-cid-ānanda body of the Lord can never be accepted to be made of māyā. Devotees do not offer prayers to the Lord in an imaginary form. The existence of the Lord's form is supported by all Vedic literature.

TEXT 34

citraketur uvāca
ajita jitaḥ sama-matibhiḥ
sādhubhir bhavān jitātmabhir bhavatā
vijitās te 'pi ca bhajatām
akāmātmanāṁ ya ātmado 'ti-karuṇaḥ

SYNONYMS

citraketuḥ uvāca-King Citraketu said; ajita-O my unconquerable Lord; jitaḥ-conquered; sama-matibhiḥ-by persons who have conquered the mind; sādhubhiḥ-the devotees; bhavān-Your Lordship; jita-ātmabhiḥ-who have completely controlled the senses; bhavatā-by You; vijitāḥ-conquered; te-they; api-also; ca-and; bhajatām-to those who always engage in Your service; akāma-ātmanām-with no motives for material profit; yaḥ-who; ātma-daḥ-giving Yourself; ati-karuṇaḥ-extremely merciful.

Citraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Kṛṣṇa and the gopīs. The gopīs conquered Kṛṣṇa, and Kṛṣṇa conquered the gopīs. Thus whenever Kṛṣṇa played His flute, He conquered the minds of the gopīs, and without seeing the gopīs Kṛṣṇa could not be happy. Other transcendentalists, such as jñānīs and yogīs, cannot conquer the Supreme Personality of Godhead; only pure devotees can conquer Him.

Pure devotees are described as sama-mati, which means that they never deviate from devotional service under any circumstances. It is not that devotees worship the Supreme Lord only when happy; they worship Him even when in distress. Happiness and distress do not hamper the process of devotional service. Therefore Śrīmad-Bhāgavatam says that devotional service is ahaituky apratihatā, unmotivated and uninterrupted. When a devotee offers devotional service to the Lord without any motive (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11], his service cannot be hampered by any material condition (apratihatā). Thus a devotee who offers service in all conditions of life can conquer the Supreme Personality of Godhead.

A special distinction between devotees and the other transcendentalists, namely the jñānīs and yogīs, is that jñānīs and yogīs artificially try to become one with the Supreme, whereas devotees never aspire for such an impossible accomplishment. Devotees know that their position is to be eternally servants of the Supreme Lord and never to be one with Him. Therefore they are called sama-mati or jitātmā. They detest oneness with the Supreme. They have no lusty desires for oneness; instead, their desire is to be freed from all material hankering. Therefore they are called niṣkāma, desireless. A living entity cannot exist without desires, but desires that can never be fulfilled are called kāma, lusty desires. Kāmais tais tair hṛta jñānāḥ: [Bg. 7.20] because of lusty desires, nondevotees are deprived of their intelligence. Thus they are unable to conquer the Supreme Lord, whereas devotees, being freed from such unreasonable desires, can conquer the Lord. Such devotees are also conquered by the Supreme Personality of Godhead. Because they are pure, being free from all material desires, they fully surrender to the Supreme Lord, and therefore the Lord conquers them. Such devotees never aspire for liberation. They simply desire to serve the lotus feet of the Lord. Because they serve the Lord without desires for remuneration, they can conquer the mercy of the Lord. The Lord is by nature very merciful, and when He sees that His servant is working without desires for material profit, naturally He is conquered.

Devotees are always engaged in service.

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane

All the activities of their senses are engaged in the service of the Lord. Because of such devotion, the Lord gives Himself to His devotees as if they could use Him for any purpose they might desire. Of course, devotees have no purpose other than to serve. When a devotee fully surrenders and has no aspiration for material profit, the Lord certainly gives him all opportunities for service. This is the position of the Lord when conquered by His devotees.

TEXT 35

tava vibhavaḥ khalu bhagavan
jagad-udaya-sthiti-layādīni
viśva-sṛjas te 'ṁśāṁśās
tatra mṛṣā spardhanti pṛthag abhimatyā

SYNONYMS

tava-Your; vibhavaḥ-opulences; khalu-indeed; bhagavan-O Supreme Personality of Godhead; jagat-of the cosmic manifestation; udaya-the creation; sthiti-maintenance; laya-ādīni-dissolution and so on; viśva-sṛjaḥ-the creators of the manifested world; te-they; aṁśa-aṁśāḥ-parts of Your plenary portion; tatra-in that; mṛṣā-in vain; spardhanti-rival one another; pṛthak-of separateness; abhimatyā-by a false conception.

My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but Your opulences. Since Lord Brahmā and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God [īśvara]. Their consciousness of themselves as separate Lords is therefore merely false prestige. It is not valid.

A devotee who has fully surrendered to the lotus feet of the Lord knows very well that the creative energy of the living entities, from Lord Brahmā down to the small ant, exists because the living entities are part and parcel of the Lord. In Bhagavad-gītā (15.7) the Lord says, mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: "The living entities in this conditioned world are My eternal, fragmental parts." The living entities are nothing but very small portions of the supreme spirit, like sparks of a fire. Because they are part of the Supreme, they have a creative quality in a very minute quantity.

The so-called scientists of the modern materialistic world are proud because they have created modern facilities like great airplanes, but the credit for creating the airplanes should go to the Supreme Personality of Godhead, not to the scientists who have invented or created the so-called wonderful products. The first consideration is the intelligence of the scientist; one must be elevated by the dictation of the Supreme Lord, who says in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanaṁ ca: "From Me comes remembrance, knowledge and forgetfulness." Because the Supreme Lord, as Supersoul, sits within the core of every living entity's heart, the dictation by which one advances in scientific knowledge or creative faculties comes from Him. Furthermore, the ingredients to manufacture wonderful machines like airplanes are also supplied by the Lord, not by the scientists. Before the airplane was created, its ingredients already existed, having been caused by the Supreme Personality of Godhead, but when the manifested creation of the airplane is ruined, the remaining debris is a problem for the so-called creators. Another example is that the West is creating many automobiles. The ingredients for these cars are supplied, of course, by the Supreme Lord, and the intelligence for the so-called creation is also supplied by the Lord. Ultimately, when the cars are demolished, the so-called creators are faced with the problem of what to do with their ingredients. The actual creator, the original creator, is the Personality of Godhead. Only in the interim does someone create something with intelligence supplied by the Lord, and later the creation again becomes a problem. Therefore the so-called creator is not to be credited with the act of creation; the only credit goes to the Supreme Personality of Godhead. It is rightly stated herein that the credit for all the opulences of creation, maintenance and annihilation belongs to the Supreme Lord, not to the living entities.

TEXT 36

paramāṇu-parama-mahatos
tvam ādy-antāntara-vartī traya-vidhuraḥ
ādāv ante 'pi ca sattvānāṁ
yad dhruvaṁ tad evāntarāle 'pi

SYNONYMS

parama-aṇu-of the atomic particle; parama-mahatoḥ-and of the biggest (the result of the combination of atoms); tvam-You; ādi-anta-in both the beginning and the end; antara-and in the middle; vartī-existing; traya-vidhuraḥ-although without beginning, end or middle; ādau-in the beginning; ante-at the end; api-also; ca-and; sattvānām-of all existences; yat-which; dhruvam-permanent; tat-that; eva-certainly; antarāle-in the middle; api-also.

You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation-the atom-to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.

The Brahma-saṁhitā (5.33) says:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person-absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." The Supreme Personality of Godhead has no cause, for He is the cause of everything. The Lord is beyond the workings of cause and effect. He is eternally existing. In another verse the Brahma-saṁhitā says, aṇḍāntara-stha-paramāṇu-cayāntara-stham: the Lord exists within the gigantic universe and within the atom. The descent of the Lord into the atom and the universe indicates that without His presence, nothing could factually exist. Scientists say that water is a combination of hydrogen and oxygen, but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemicals, but where did the chemicals come from? That they do not know. Since the Supreme Personality of Godhead is the cause of all causes, He can produce immense quantities of chemicals to create a situation for chemical evolution. We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid (bījaṁ māṁ sarva-bhūtānām). Devotees can see that the original potencies causing the cosmic manifestation are not in chemicals but in the Supreme Personality of Godhead, for He is the cause of the chemicals.

Everything is caused or manifested by the energy of the Supreme Lord, and when everything is annihilated or dissolved, the original potency enters the body of the Supreme Lord. Therefore this verse says, ādāv ante 'pi ca sattvānāṁ yad dhruvaṁ tad evāntarāle 'pi. The word dhruvam means "permanent." The permanent reality is Kṛṣṇa, not this cosmic manifestation. As stated in Bhagavad-gītā, aham ādir hi devānām and mattaḥ sarvaṁ pravartate: Kṛṣṇa is the original cause of everything. Arjuna recognized Lord Śrī Kṛṣṇa as the original person (puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum), and the Brahma-saṁhitā describes Him as the original person (govindam ādi-puruṣam). He is the cause of all causes, whether at the beginning, at the end or in the middle.

TEXT 37

kṣity-ādibhir eṣa kilāvṛtaḥ
saptabhir daśa-guṇottarair aṇḍa-kośaḥ
yatra pataty aṇu-kalpaḥ
sahāṇḍa-koṭi-koṭibhis tad anantaḥ

SYNONYMS

kṣiti-ādibhiḥ-by the ingredients of the material world, headed by earth; eṣaḥ-this; kila-indeed; āvṛtaḥ-covered; saptabhiḥ-seven; daśa-guṇa-uttaraiḥ-each ten times more than the previous one; aṇḍa-kośaḥ-egg-shaped universe; yatra-in whom; patati-falls; aṇu-kalpaḥ-like a minute atom; saha-with; aṇḍa-koṭi-koṭibhiḥ-millions of such universes; tat-therefore; anantaḥ-(You are called) unlimited.

Every universe is covered by seven layers-earth, water, fire, air, sky, the total energy and false ego-each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].

The Brahma-saṁhitā (5.48) says:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The origin of the material creation is Mahā-Viṣṇu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales, and they are all annihilated when He inhales. This Mahā-Viṣṇu is a plenary portion of a portion of Viṣṇu, Govinda (yasya kalā-viśeṣaḥ). The word kalā refers to a plenary portion of a plenary portion. From Kṛṣṇa, or Govinda, comes Balarāma; from Balarāma comes Saṅkarṣaṇa; from Saṅkarṣaṇa, Nārāyaṇa; from Nārāyaṇa, the second Saṅkarṣaṇa; from the second Saṅkarṣaṇa, Mahā-Viṣṇu; from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu; and from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu. Kṣīrodakaśāyī Viṣṇu controls every universe. This gives an idea of the meaning of ananta, unlimited. What is to be said of the unlimited potency and existence of the Lord? This verse describes the coverings of the universe (saptabhir daśa-guṇottarair aṇḍa-kośaḥ). The first covering is earth, the second is water, the third is fire, the fourth is air, the fifth is sky, the sixth is the total material energy, and the seventh is the false ego. Beginning with the covering of earth, each covering is ten times greater than the previous one. Thus we can only imagine how great each universe is, and there are many millions of universes. As confirmed by the Lord Himself in Bhagavad-gītā (10.42):

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." The entire material world manifests only one fourth of the Supreme Lord's energy. Therefore He is called ananta.

TEXT 38

viṣaya-tṛṣo nara-paśavo
ya upāsate vibhūtīr na paraṁ tvām
teṣām āśiṣa īśa
tad anu vinaśyanti yathā rāja-kulam

SYNONYMS

viṣaya-tṛṣaḥ-eager to enjoy sense gratification; nara-paśavaḥ-manlike animals; ye-who; upāsate-worship very gorgeously; vibhūtīḥ-small particles of the Supreme Lord (the demigods); na-not; param-the Supreme; tvām-You; teṣām-of them; āśiṣaḥ-the benedictions; īśa-O supreme controller; tat-them (the demigods); anu-after; vinaśyanti-will be vanquished; yathā-just as; rāja-kulam-those who are supported by the government (when the government is finished).

O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.

Bhagavad-gītā (7.20) says, kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: "Those whose minds are distorted by material desires surrender unto the demigods." Similarly, this verse condemns worship of the demigods. We may show our respect to the demigods, but the demigods are not worshipable. The intelligence of those who worship the demigods is lost (hṛta jñānāḥ) because these worshipers do not know that when the entire material cosmic manifestation is annihilated, the demigods, who are the departmental heads of that manifestation, will be vanquished. When the demigods are vanquished, the benedictions given by the demigods to unintelligent men will also be vanquished. Therefore a devotee should not hanker to obtain material opulence by worshiping the demigods, but should engage in the service of the Lord, who will satisfy all his desires.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”Whether full of all material desires, free from material desires or desiring liberation, a person who has broader intelligence must by all means worship the supreme whole, the Personality of Godhead.” (Bhāg. 2.3.10) This is the duty of a perfect human being. One who has the shape of a human being but whose actions are nothing but those of an animal is called nara-paśu or dvipada-paśu, a two-legged animal. A human being who is not interested in Kṛṣṇa consciousness is condemned herewith as a nara-paśu.

TEXT 39

kāma-dhiyas tvayi racitā
na parama rohanti yathā karambha-bījāni
jñānātmany aguṇamaye
guṇa-gaṇato ’sya dvandva-jālāni

SYNONYMS

kāma-dhiyaḥ-desires for sense gratification; tvayi-in You; racitāḥ-performed; na-not; parama-O Supreme Personality of Godhead; rohanti-do grow (produce other bodies); yathā-just as; karambha-bījāni-sterilized or fried seeds; jñāna-ātmani-in You, whose existence is in full knowledge; aguṇa-maye-who is not affected by the material qualities; guṇa-gaṇataḥ-from the material qualities; asya-of a person; dvandva-jālāni-the networks of duality.

O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

This is confirmed in Bhagavad-gītā (4.9), wherein the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” If one simply engages in Kṛṣṇa consciousness to understand Kṛṣṇa, he surely becomes immune to the process of repeated birth and death. As clearly stated in Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] such a person, simply by engaging in Kṛṣṇa consciousness or understanding the Supreme Personality of Godhead, Kṛṣṇa, becomes quite fit to return home, back to Godhead. Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Kṛṣṇa consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Kṛṣṇa through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment. The perfection of life is to be uninterested in material enjoyment and interested in Kṛṣṇa. If one comes to Kṛṣṇa consciousness somehow or other, even for material gain, the result is that he will be liberated. Kāmād dveṣād bhayāt snehāt. Whether for the satisfaction of material desires, because of the influence of envy, because of fear, because of affection or because of any other reason, if one comes to Kṛṣṇa, his life is successful.

TEXT 40

jitam ajita tadā bhavatā
yadāha bhāgavataṁ dharmam anavadyam
niṣkiñcanā ye munaya
ātmārāmā yam upāsate ’pavargāya

SYNONYMS

jitam-conquered; ajita-O unconquerable one; tadā-then; bhavatā-by Your Lordship; yadā-when; āha-spoke; bhāgavatam-which helps the devotee approach the Supreme Personality of Godhead; dharmam-the religious process; anavadyam-faultless (free from contamination); niṣkiñcanāḥ-who have no desire to be happy with material opulences; ye-those who; munayaḥ-great philosophers and exalted sages; ātma-ārāmāḥ-who are self-satisfied (being completely aware of their constitutional position as eternal servants of the Lord); yam-whom; upāsate-worship; apavargāya-for achieving liberation from material bondage.

O unconquerable one, when You spoke about bhāgavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhāgavata-dharma to achieve shelter at Your lotus feet.

As stated by Śrīla Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desires for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

The Nārada-pañcarātra also says:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

[Cc. Madhya 19.170]

"One should be free from all material designations and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service." This is also called bhāgavata-dharma. Without material aspirations, one should simply serve Kṛṣṇa, as advised in Bhagavad-gītā, Nārada-pañcarātra and Śrīmad-Bhāgavatam. Bhāgavata-dharma is the process of religion enunciated by pure devotees, direct representatives of the Supreme Personality of Godhead like Nārada, Śukadeva Gosvāmī and their humble servants in the disciplic succession. By understanding bhāgavata-dharma, one immediately becomes free from material contamination. Living entities, who are part and parcel of the Supreme Personality of Godhead, are loitering in this material world suffering. When they are instructed by the Lord Himself about bhāgavata-dharma and they adopt it, that is victory for the Lord, for He then reclaims these fallen souls. A devotee following the principles of bhāgavata-dharma feels very much obligated to the Supreme Personality of Godhead. He can understand the difference between life without bhāgavata-dharma and life with bhāgavata-dharma and thus he ever remains obliged to the Lord. Taking to Kṛṣṇa consciousness and bringing fallen souls to Kṛṣṇa consciousness is victory for Lord Kṛṣṇa.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." (Bhāg. 1.2.6) Therefore Śrīmad-Bhāgavatam is the pure transcendental process of religion.

TEXT 41

viṣama-matir na yatra nṛṇāṁ
tvam aham iti mama taveti ca yad anyatra
viṣama-dhiyā racito yaḥ
sa hy aviśuddhaḥ kṣayiṣṇur adharma-bahulaḥ

SYNONYMS

viṣama-unequal (your religion, my religion; your belief, my belief); matiḥ-consciousness; na-not; yatra-in which; nṛṇām-of human society; tvam-you; aham-I; iti-thus; mama-my; tava-your; iti-thus; ca-also; yat-which; anyatra-elsewhere (in religious systems other than bhāgavata-dharma); viṣama-dhiyā-by this unequal intelligence; racitaḥ-made; yaḥ-that which; saḥ-that system of religion; hi-indeed; aviśuddhaḥ-not pure; kṣayiṣṇuḥ-temporary; adharma-bahulaḥ-full of irreligion.

Being full of contradictions, all forms of religion but bhāgavata-dharma work under conceptions of fruitive results and distinctions of "you and I" and "yours and mine." The followers of Śrīmad-Bhāgavatam have no such consciousness. They are all Kṛṣṇa conscious, thinking that they are Kṛṣṇa's and Kṛṣṇa is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.

Bhāgavata-dharma has no contradictions. Conceptions of "your religion" and "my religion" are completely absent from bhāgavata-dharma. Bhāgavata-dharma means following the orders given by the Supreme Lord, Bhagavān, as stated in Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. God is one, and God is for everyone. Therefore everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]). In bhāgavata-dharma there is no question of "what you believe" and "what I believe." Everyone must believe in the Supreme Lord and carry out His orders. Ānukūlyena kṛṣṇānuśīlanam: whatever Kṛṣṇa says-whatever God says-should be directly carried out. That is dharma, religion.

If one is actually Kṛṣṇa conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Kṛṣṇa, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion, this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the Supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "my belief" and "your belief." Everyone should believe in God and surrender unto Him. That is bhāgavata-dharma.

Bhāgavata-dharma is not a concocted sectarian belief, for it entails research to find how everything is connected with Kṛṣṇa (īśāvāsyam idaṁ sarvam). According to the Vedic injunctions, sarvaṁ khalv idaṁ brahma: Brahman, the Supreme, is present in everything. Bhāgavata-dharma captures this presence of the Supreme. Bhāgavata-dharma does not consider everything in the world to be false. Because everything emanates from the Supreme, nothing can be false; everything has some use in the service of the Supreme. For example, we are now dictating into a microphone and recording on a dictating machine, and thus we are finding how the machine can be connected to the Supreme Brahman. Since we are using this machine in the service of the Lord, it is Brahman. This is the meaning of sarvaṁ khalv idaṁ brahma. Everything is Brahman because everything can be used for the service of the Supreme Lord. Nothing is mithyā, false; everything is factual.

Bhāgavata-dharma is called sarvotkṛṣṭa, the best of all religious systems, because those who follow bhāgavata-dharma are not envious of anyone. Pure bhāgavatas, pure devotees, invite everyone, without envy, to join the Kṛṣṇa consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. Suhṛdaṁ sarva-bhūtānām: he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Kṛṣṇa consciousness, or bhāgavata-dharma. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure.

TEXT 42

kaḥ kṣemo nija-parayoḥ
kiyān vārthaḥ sva-para-druhā dharmeṇa
sva-drohāt tava kopaḥ
para-sampīḍayā ca tathādharmaḥ

SYNONYMS

kaḥ-what; kṣemaḥ-benefit; nija-to oneself; parayoḥ-and to others; kiyān-how much; vā-or; arthaḥ-purpose; sva-para-druhā-which is envious of the performer and of others; dharmeṇa-with the religious system; sva-drohāt-from being envious of one's own self; tava-of You; kopaḥ-anger; para-sampīḍayā-by giving pain to others; ca-also; tathā-as well as; adharmaḥ-irreligion.

How can a religious system that produces envy of one's self and of others be beneficial for oneself and for them? What is auspicious about following such a system? What is actually to be gained? By causing pain to one's own self due to self-envy and by causing pain to others, one arouses Your anger and practices irreligion.

Any religious system but the process of bhāgavata-dharma-service as an eternal servant of the Supreme Personality of Godhead-is a system of envy of one's own self and of others. For example, there are many systems of religion in which animal sacrifices are recommended. Such animal sacrifices are inauspicious both for the performer and for the animal. Although one is sometimes permitted to sacrifice an animal before the goddess Kālī and eat it instead of purchasing meat from a slaughterhouse, permission to eat meat after a sacrifice in the presence of the goddess Kālī is not the order of the Supreme Personality of Godhead. It is simply a concession for the miserable person who will not give up eating meat. It is meant to restrict his desire for unrestricted meat-eating. Such a religious system is condemned. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Give up all other duties and surrender unto Me.” That is the last word in religion.

One may argue that the sacrifice of animals is recommended in the Vedas. This recommendation, however, is a restriction. Without Vedic restrictions on the purchase of meat, people will purchase meat from the market, which will be overflooded with meat shops, and slaughterhouses will increase. To restrict this, sometimes the Vedas say that one may eat meat after sacrificing an insignificant animal like a goat before the goddess Kālī. In any case, a system of religion in which animal sacrifices are recommended is inauspicious for those who perform the sacrifices and for the animals. Envious persons who perform ostentatious animal sacrifices are condemned in Bhagavad-gītā (16.17) as follows:

ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam

”Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.” Sometimes animal sacrifices are performed very gorgeously with grand arrangements for worshiping the goddess Kālī, but such festivals, although performed in the name of yajña, are not actually yajña, for yajña means to satisfy the Supreme Personality of Godhead. Therefore it is recommended that in this age specifically, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: [SB 11.5.32] those who have good intelligence satisfy the yajña-puruṣa, Viṣṇu, by chanting the Hare Kṛṣṇa mantra. Envious persons, however, are condemned by the Supreme Personality of Godhead as follows:

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ
tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion. Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” (Bg. 16.18–19) These persons are condemned by the Supreme Personality of Godhead, as indicated by the words tava kopaḥ. A person who commits murder is envious of himself and also the person he has killed, for the result of committing murder is that he will be arrested and hanged. If one transgresses the laws of a man-made government, he may escape being killed by the state, but one cannot escape the laws of God. A killer of any animal must be killed in his next life by the same animal. This is the law of nature. One must follow the instructions of the Supreme Lord: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. If one follows any other system of religion, he is subject to punishment by the Supreme Personality of Godhead in many different ways. Therefore if one follows a concocted system of religion, he is envious not only of others but also of himself. Consequently his system of religion is useless.

Śrīmad-Bhāgavatam (1.2.8) says:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ

viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties (dharma) executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." Following a system of religion that does not awaken one's Kṛṣṇa consciousness, or God consciousness, is merely a waste of time and labor.

TEXT 43

na vyabhicarati tavekṣā
yayā hy abhihito bhāgavato dharmaḥ
sthira-cara-sattva-kadambeṣv
apṛthag-dhiyo yam upāsate tv āryāḥ

SYNONYMS

na-not; vyabhicarati-fails; tava-Your; īkṣā-outlook; yayā-by which; hi-indeed; abhihitaḥ-declared; bhāgavataḥ-in relationship with Your instructions and activities; dharmaḥ-religious principle; sthira-nonmoving; cara-moving; sattva-kadambeṣu-among the living entities; apṛthak-dhiyaḥ-who do not consider distinctions; yam-which; upāsate-follow; tu-certainly; āryāḥ-those who are advanced in civilization.

My dear Lord, one's occupational duty is instructed in Śrīmad-Bhāgavatam and Bhagavad-gītā according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.

Bhāgavata-dharma and kṛṣṇa-kathā are identical. Śrī Caitanya Mahāprabhu wanted everyone to become a guru and preach the instructions of Kṛṣṇa everywhere from Bhagavad-gītā, Śrīmad-Bhāgavatam, the Purāṇas, Vedānta-sūtra and similar Vedic literatures. Āryans, who are advanced in civilization, follow bhāgavata-dharma. Prahlāda Mahārāja, although merely a child of five years, recommended:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
(Bhāg. 7.6.1)

Prahlāda Mahārāja preached bhāgavata-dharma among his classmates as soon as an opportunity was afforded by the absence of his teachers from the classroom. He said that from the very beginning of life, from the age of five, children should be instructed about bhāgavata-dharma because the human form of life, which is very rarely obtained, is meant for understanding this subject.

Bhāgavata-dharma means living according to the instructions of the Supreme Personality of Godhead. In Bhagavad-gītā we find that the Supreme Lord has arranged human society in four social divisions, namely brāhmaṇa, kṣatriya, vaiśya and śūdra. Again, the Purāṇas and other Vedic literatures set forth four āśramas, which are the divisions of spiritual life. Therefore bhāgavata-dharma means the varṇāśrama-dharma of the four social and four spiritual divisions.

The members of human society who strictly follow the principles of bhāgavata-dharma and live according to the instructions of the Supreme Personality of Godhead are called Āryans or ārya. A civilization of Āryans who strictly follow the instructions of the Lord and never deviate from those instructions is perfect. Such civilized men do not discriminate between trees, animals, human beings and other living entities. paṇḍitāḥ sama-darśinaḥ: [Bg. 5.18] because they are completely educated in Kṛṣṇa consciousness, they see all living beings equally. Āryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Āryan civilization. As stated here, sthira-cara-sattva-kadambeṣv apṛthag-dhiyaḥ. The word apṛthag-dhiyaḥ indicates that Āryans do not distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Āryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of brāhmaṇas, kṣatriyas, vaiśyas and śūdras. The brāhmaṇas should follow the instructions of the Supreme Personality of Godhead as stated in Bhagavad-gītā and other Vedic literatures. The criterion must be guṇa and karma. In other words, one should acquire the qualities of a brāhmaṇa, kṣatriya, vaiśya or śūdra and act accordingly. This is the civilization accepted by the Āryans. Why do they accept it? They accept it because they are very much eager to satisfy Kṛṣṇa. This is perfect civilization.

Āryans do not deviate from the instructions of Kṛṣṇa, nor do they have doubts about Kṛṣṇa, but non-Āryans and other demoniac people fail to follow the instructions of Bhagavad-gītā and Śrīmad-Bhāgavatam. This is because they have been trained in sense gratification at the cost of all other living entities. Nūnaṁ pramattaḥ kurute vikarma: [SB 5.5.4] their only business is to indulge in all kinds of forbidden activities for sense gratification. Yad indriya-prītaya āpṛnoti: they deviate in this way because they want to gratify their senses. They have no other occupation or ambition. Their method of civilization is condemned in the previous verse. Kaḥ kṣemo nija-parayoḥ kiyān vārthaḥ sva-para-druhā dharmeṇa: "What is the meaning of a civilization that kills oneself and others?"

This verse, therefore, advises that everyone become a member of the Āryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Kṛṣṇa consciousness movement to try to establish a society the way that Kṛṣṇa wants it. This is the meaning of Kṛṣṇa consciousness. We are therefore presenting Bhagavad-gītā as it is and kicking out all kinds of mental concoction. Fools and rascals interpret Bhagavad-gītā in their own way. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]-"Always think of Me, become My devotee, worship Me and offer your homage unto Me"-they comment that it is not Kṛṣṇa to whom we must surrender. Thus they derive imaginary meanings from Bhagavad-gītā. The Kṛṣṇa consciousness movement, however, strictly follows bhāgavata-dharma, the instructions of Bhagavad-gītā and Śrīmad-Bhāgavatam for the complete welfare of human society. One who misinterprets Bhagavad-gītā, twisting out some meaning for his sense gratification, is a non-Āryan. Therefore commentaries on Bhagavad-gītā by such persons should be immediately rejected. One should try to follow Bhagavad-gītā as it is. In Bhagavad-gītā (12.6–7) Lord Śrī Kṛṣṇa says:

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
māṁ dhyāyanta upāsate
teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām

”For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.”

TEXT 44

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo ’pi vimucyate saṁsārāt

SYNONYMS

na-not; hi-indeed; bhagavan-O my Lord; aghaṭitam-not occurred; idam-this; tvat-of You; darśanāt-by seeing; nṛṇām-of all human beings; akhila-all; pāpa-of sins; kṣayaḥ-annihilation; yat-nāma-whose name; sakṛt-only once; śravaṇāt-by hearing; pukkaśaḥ-the lowest class, the caṇḍāla; api-also; vimucyate-is delivered; saṁsārāt-from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

As stated in the Śrīmad-Bhāgavatam (9.5.16), yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ: simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way.” (Bṛhan-nāradīya Purāṇa) Śrī Caitanya Mahāprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. Saṁsāra, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of saṅkīrtana or Kṛṣṇa conscious life.

Herein it is said, yan-nāma sakṛc chravaṇāt: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (kirāta-hūṇāndhra-pulinda-pulkaśāḥ). Such men, who are called caṇḍālas, are less than śūdras, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord. From our present position, the Supreme Personality of Godhead can be personally seen as the Deity in the temple. The Deity of the Lord is not different from the Supreme Lord. Because we cannot see the Supreme Lord with our present blunt eyes, the Lord has kindly consented to come before us in a form we can see. Therefore the Deity in the temple should not be considered material. By offering food to the Deity and by decorating and serving the Deity, one gets the same result that one derives from serving the Lord personally in Vaikuṇṭha.

TEXT 45

atha bhagavan vayam adhunā
tvad-avaloka-parimṛṣṭāśaya-malāḥ
sura-ṛṣiṇā yat kathitaṁ
tāvakena katham anyathā bhavati

SYNONYMS

atha-therefore; bhagavan-O Supreme Personality of Godhead; vayam-we; adhunā-at the present moment; tvat-avaloka-by seeing You; parimṛṣṭa-wiped away; āśaya-malāḥ-contaminated desires in the heart; sura-ṛṣiṇā-by the great sage of the demigods (Nārada); yat-which; kathitam-spoken; tāvakena-who is Your devotee; katham-how; anyathā-otherwise; bhavati-can it be.

Therefore, my dear Lord, simply seeing You has now wiped away all the contamination of sinful activities and their results of material attachment and lusty desires, which always filled my mind and the core of my heart. Whatever is predicted by the great sage Nārada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained by Nārada Muni.

This is the process of the perfect way. One must take lessons from authorities like Nārada, Vyāsa and Asita, and follow their principles. Then one will be able to see the Supreme Personality of Godhead even with one's own eyes. One only needs training. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [BRS. ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]. With our blunt eyes and other senses we cannot perceive the Supreme Personality of Godhead, but if we engage our senses in the service of the Lord according to the instructions of the authorities, it will be possible to see Him. As soon as one sees the Supreme Personality of Godhead, all the sinful reactions in the core of one's heart are certainly vanquished.

TEXT 46

viditam ananta samastaṁ
tava jagad-ātmano janair ihācaritam
vijñāpyaṁ parama-guroḥ
kiyad iva savitur iva khadyotaiḥ

SYNONYMS

viditam-well known; ananta-O unlimited; samastam-everything; tava-to You; jagat-ātmanaḥ-who are the Supersoul of all living entities; janaiḥ-by the mass of people, or all living entities; iha-within this material world; ācaritam-performed; vijñāpyam-to be informed; parama-guroḥ-to the Supreme Personality of Godhead, the supreme master; kiyat-how much; iva-certainly; savituḥ-to the sun; iva-like; khadyotaiḥ-by the fireflies.

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

TEXT 47

namas tubhyaṁ bhagavate
sakala-jagat-sthiti-layodayeśāya
duravasitātma-gataye
kuyogināṁ bhidā paramahaṁsāya

SYNONYMS

namaḥ-all obeisances; tubhyam-unto You; bhagavate-Your Lordship; sakala-all; jagat-of the cosmic manifestation; sthiti-of the maintenance; laya-dissolution; udaya-and creation; īśāya-unto the Supreme Lord; duravasita-impossible to understand; ātma-gataye-whose own position; ku-yoginām-of those who are attached to the objects of the senses; bhidā-by the false understanding of separateness; parama-haṁsāya-unto the supreme pure.

My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.

Atheistic men think that the cosmic manifestation has come about by chance, by a combination of matter, without reference to God. Materialistic so-called chemists and atheistic philosophers always try to avoid even the name of God in relation to the cosmic manifestation. For them God's creation is impossible to understand because they are too materialistic. The Supreme Personality of Godhead is paramahaṁsa, or the supreme pure, whereas those who are sinful, being very much attached to material sense enjoyment and therefore engaging in material activities like asses, are the lowest of men. All their so-called scientific knowledge is null and void because of their atheistic temperament. Thus they cannot understand the Supreme Personality of Godhead.

TEXT 48

yaṁ vai śvasantam anu viśva-sṛjaḥ śvasanti
yaṁ cekitānam anu cittaya uccakanti
bhū-maṇḍalaṁ sarṣapāyati yasya mūrdhni
tasmai namo bhagavate 'stu sahasra-mūrdhne

SYNONYMS

yam-whom; vai-indeed; śvasantam-endeavoring; anu-after; viśva-sṛjaḥ-the directors of the cosmic creation; śvasanti-also endeavor; yam-whom; cekitānam-perceiving; anu-after; cittayaḥ-all the knowledge-gathering senses; uccakanti-perceive; bhū-maṇḍalam-the huge universe; sarṣapāyati-become like seeds of mustard; yasya-of whom; mūrdhni-on the head; tasmai-unto Him; namaḥ-obeisances; bhagavate-the Supreme Personality of Godhead, full with six opulences; astu-may there be; sahasra-mūrdhne-who has thousands of hoods.

My dear Lord, it is after You endeavor that Lord Brahmā, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.

TEXT 49

śrī-śuka uvāca
saṁstuto bhagavān evam
anantas tam abhāṣata
vidyādhara-patiṁ prītaś
citraketuṁ kurūdvaha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saṁstutaḥ-being worshiped; bhagavān-the Supreme Personality of Godhead; evam-in this way; anantaḥ-Lord Ananta; tam-unto him; abhāṣata-replied; vidyādhara-patim-the King of the Vidyādharas; prītaḥ-being very pleased; citraketum-King Citraketu; kuru-udvaha-O best of the Kuru dynasty, Mahārāja Parīkṣit.

Śukadeva Gosvāmī continued: The Lord, the Supreme Personality of Godhead, Anantadeva, being very much pleased with the prayers offered by Citraketu, the King of the Vidyādharas, replied to him as follows, O best of the Kuru dynasty, Mahārāja Parīkṣit.

TEXT 50

śrī-bhagavān uvāca
yan nāradāṅgirobhyāṁ te
vyāhṛtaṁ me 'nuśāsanam
saṁsiddho 'si tayā rājan
vidyayā darśanāc ca me

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead, Saṅkarṣaṇa, replied; yat-which; nārada-aṅgirobhyām-by the great sages Nārada and Aṅgirā; te-unto you; vyāhṛtam-spoken; me-of Me; anuśāsanam-the worship; saṁsiddhaḥ-completely perfected; asi-you are; tayā-by that; rājan-O King; vidyayā-mantra; darśanāt-from the direct sight; ca-as well as; me-of Me.

The Supreme Personality of Godhead, Anantadeva, replied as follows: O King, as a result of your having accepted the instructions spoken about Me by the great sages Nārada and Aṅgirā, you have become completely aware of transcendental knowledge. Because you are now educated in the spiritual science, you have seen Me face to face. Therefore you are now completely perfect.

The perfection of life is to be spiritually educated and to understand the existence of the Lord and how He creates, maintains and annihilates the cosmic manifestation. When one is perfect in knowledge, he can develop his love of Godhead through the association of such perfect persons as Nārada and Aṅgirā and the members of their disciplic succession. Then one is able to see the unlimited Supreme Personality of Godhead face to face. Although the Lord is unlimited, by His causeless mercy He becomes visible to the devotee, who is then able to see Him. In our present position of conditioned life we cannot see or understand the Supreme Personality of Godhead.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234) If one takes to spiritual life under the direction of Nārada Muni or his representative and thus engages himself in the service of the Lord, he qualifies himself to see the Lord face to face. The Brahma-saṁhitā (5.38) states:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee." One must follow the instructions of the spiritual master. Thus one becomes qualified and later sees the Supreme Personality of Godhead, as evinced by Mahārāja Citraketu.

TEXT 51

ahaṁ vai sarva-bhūtāni
bhūtātmā bhūta-bhāvanaḥ
śabda-brahma paraṁ brahma
mamobhe śāśvatī tanū

SYNONYMS

aham-I; vai-indeed; sarva-bhūtāni-expanded in different forms of living entities; bhūta-ātmā-the Supersoul of all living entities (the supreme director and enjoyer of them); bhūta-bhāvanaḥ-the cause for the manifestation of all living entities; śabda-brahma-the transcendental sound vibration (the Hare Kṛṣṇa mantra); param brahma-the Supreme Absolute Truth; mama-My; ubhe-both (namely, the form of sound and the form of spiritual identity); śāśvatī-eternal; tanū-two bodies.

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like oṁkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth. These two forms of Mine-namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

The science of devotional service has been instructed by Nārada and Aṅgirā to Citraketu. Now, because of Citraketu's devotional service, he has seen the Supreme Personality of Godhead. By performing devotional service, one advances step by step, and when one is on the platform of love of Godhead (premā pumartho mahān) he sees the Supreme Lord at every moment. As stated in Bhagavad-gītā, when one engages in devotional service twenty-four hours a day (teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam [Bg. 10.10]) in accordance with the instructions of the spiritual master, his devotional service becomes more and more pleasing. Then the Supreme Personality of Godhead, who is within the core of everyone's heart, speaks to the devotee (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). Citraketu Mahārāja was first instructed by his gurus, Aṅgirā and Nārada, and now, having followed their instructions, he has come to the stage of seeing the Supreme Lord face to face. Therefore the Lord is now instructing him in the essence of knowledge.

The essence of knowledge is that there are two kinds of vastu, or substances, One is real, and the other, being illusory or temporary, is sometimes called nonfactual. One must consider these two kinds of existence. The real tattva, or truth, consists of Brahman, Paramātmā, and Bhagavān. As stated in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth exists eternally in three features. Therefore, Brahman, Paramātmā and Bhagavān combined are the substance.

The categories of emanations from the nonsubstance are two-activities and forbidden activities (karma and vikarma). Karma refers to the pious life or material activities performed during the day and the mental activities of dreams at night. These are more or less desired activities. Vikarma, however, refers to illusory activities, which are something like the will-o'-the-wisp. These are activities that have no meaning. For example, modern scientists imagine that life can be produced from chemical combinations, and they are very busy trying to prove this in laboratories throughout the world, although no one in history has been able to produce the substance of life from material combinations. Such activities are called vikarma.

All material activities are actually illusory, and progress in illusion is simply a waste of time. These illusory activities are called akārya, and one must learn of them from the instructions of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (4.17):

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." One must learn of these directly from the Supreme Personality of Godhead, who, as Anantadeva, is instructing King Citraketu because of the advanced stage of devotional service he achieved by following the instructions of Nārada and Aṅgirā.

Herein it is said, ahaṁ vai sarva-bhūtāni: the Lord is everything (sarva-bhūtāni), including the living entities and the material or physical elements. As the Lord says in Bhagavad-gītā (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities, who are struggling with material nature and are sustaining the universe." The living entity tries to lord it over the material or physical elements, but both the physical elements and the spiritual spark are energies emanating from the Supreme Personality of Godhead. Therefore the Lord says, ahaṁ vai sarva-bhūtāni: "I am everything." Just as heat and light emanate from fire, these two energies-the physical elements and the living entities-emanate from the Supreme Lord. Therefore the Lord says, ahaṁ vai sarva-bhūtāni: "I expand the physical and spiritual categories."

Again, the Lord, as the Supersoul, guides the living entities who are conditioned by the physical atmosphere. Therefore he is called bhūtātmā bhūta-bhāvanaḥ. He gives the living entity the intelligence with which to improve his position so that he may return home, back to Godhead, or if he does not want to go back to Godhead, the Lord gives him the intelligence with which to improve his material position. This is confirmed by the Lord Himself in Bhagavad-gītā (15.15). Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." From within, the Lord gives the living being the intelligence with which to work. Therefore the previous verse said that after the Supreme Personality of Godhead endeavors, our endeavors begin. We cannot independently endeavor or act upon anything. Therefore the Lord is bhūta-bhāvanaḥ.

Another specific feature of the knowledge given in this verse is that śabda-brahma is also a form of the Supreme Lord. In His eternal, blissful form, Lord Kṛṣṇa is accepted by Arjuna as paraṁ brahma. A living entity in the conditioned stage accepts something illusory as substantial. This is called māyā or avidyā-ignorance. Therefore according to the Vedic knowledge, one must become a devotee, and one must then distinguish between avidyā and vidyā, which are elaborately explained in the Īśopaniṣad. When one is actually on the platform of vidyā, he can personally understand the Personality of Godhead in His forms like those of Lord Rāma, Lord Kṛṣṇa and Saṅkarṣaṇa. The Vedic knowledge is described as the breathing of the Supreme Lord, and activities begin on the basis of Vedic knowledge. Therefore the Lord says that when He endeavors or breathes, the material universes come into existence, and various activities gradually develop. The Lord says in Bhagavad-gītā, praṇavaḥ sarva-vedeṣu: "I am the syllable oṁ in all the Vedic mantras." Vedic knowledge begins with the vibration of the transcendental sound praṇava, oṁkāra. The same transcendental sound is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Abhinnatvān nāma-nāminoḥ: there is no difference between the holy name of the Lord and the Lord Himself.

TEXT 52

loke vitatam ātmānaṁ
lokaṁ cātmani santatam
ubhayaṁ ca mayā vyāptaṁ
mayi caivobhayaṁ kṛtam

SYNONYMS

loke-in this material world; vitatam-expanded (in the spirit of material enjoyment); ātmānam-the living entity; lokam-the material world; ca-also; ātmani-in the living entity; santatam-spread; ubhayam-both (the material world of material elements and the living entity); ca-and; mayā-by Me; vyāptam-pervaded; mayi-in Me; ca-also; eva-indeed; ubhayam-both of them; kṛtam-created.

In this world of matter, which the conditioned soul accepts as consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

The Māyāvāda philosophy sees everything as being equal in quality with the Supreme Personality of Godhead, or the Supreme Brahman, and therefore sees everything as worshipable. This dangerous theory of the Māyāvāda school has turned people in general toward atheism. On the strength of this theory, one thinks that he is God, but this is not a fact. As stated in Bhagavad-gītā (mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā), the fact is that the entire cosmic manifestation is an expansion of the Supreme Lord's energies, which are manifested in the physical elements and the living entities. The living entities wrongly consider the physical elements to be resources meant for their enjoyment, and they think themselves to be the enjoyers. However, neither of them is independent; they are both energies of the Lord. The original cause for the material energy and spiritual energy is the Supreme Personality of Godhead. However, although the expansion of the Lord's energies is the original cause, one should not think that the Lord Himself has expanded in different ways. To condemn the theories of the Māyāvādīs, the Lord clearly says in Bhagavad-gītā, mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: "All beings are in Me, but I am not in them." Everything rests upon Him, and everything is but an expansion of His energies, but this does not mean that everything is as worshipable as the Lord Himself. The material expansion is temporary, but the Lord is not temporary. The living entities are parts of the Lord, but they are not the Lord Himself. The living entities in this material world are not inconceivable, but the Lord is. The theory that the Lord's energies, being expansions of the Lord, are as good as the Lord is mistaken.

TEXTS 53–54

yathā suṣuptaḥ puruṣo
viśvaṁ paśyati cātmani
ātmānam eka-deśa-sthaṁ
manyate svapna utthitaḥ
evaṁ jāgaraṇādīni
jīva-sthānāni cātmanaḥ
māyā-mātrāṇi vijñāya
tad-draṣṭāraṁ paraṁ smaret

SYNONYMS

yathā-just as; suṣuptaḥ-sleeping; puruṣaḥ-a person; viśvam-the whole universe; paśyati-perceives; ca-also; ātmani-in himself; ātmānam-himself; eka-deśa-stham-lying down in one place; manyate-he considers; svapne-in the dreaming condition; utthitaḥ-waking up; evam-in this way; jāgaraṇa-ādīni-the states of wakefulness and so on; jīva-sthānāni-the living entity's different conditions of existence; ca-also; ātmanaḥ-of the Supreme Personality of Godhead; māyā-mātrāṇi-the exhibitions of the illusory potency; vijñāya-knowing; tat-of them; draṣṭāram-the creator or seer of all such conditions; param-the Supreme; smaret-one should always remember.

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

None of these conditions of the living entities-namely, deep sleep, dreaming and wakefulness-is substantial. They are simply displays of various phases of conditional life. There may be many mountains, rivers, trees, bees, tigers and snakes that are situated far away, but in a dream one may imagine them to be nearby. Similarly, as one has subtle dreams at night, when the living entity is awake he lives in gross dreams of nation, community, society, possessions, skyscrapers, bank balance, position and honor. Under the circumstances, one should know that his position is due to his contact with the material world. One is situated in different positions in various forms of life that are all but creations of the illusory energy, which works under the direction of the Supreme Personality of Godhead. Therefore the Supreme Lord is the ultimate actor, and the conditioned living entity should simply remember this original actor, Śrī Kṛṣṇa. As living entities, we are being carried away by the waves of prakṛti, or nature, which works under the Lord's direction (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Bhaktivinoda Ṭhākura sings, (miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi: "Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of māyā." Our only duty is to remember the supreme director of this illusory energy-Kṛṣṇa. For us to do this, the śāstra advises us, harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]: one should constantly chant the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Supreme Lord is realized in three different phases, as Brahman, Paramātmā and Bhagavān, but Bhagavān is the ultimate realization. One who realizes Bhagavān-the Supreme Personality of Godhead, Kṛṣṇa-is the most perfect mahātmā (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). In the human form of life, one should understand the Supreme Personality of Godhead, for then one will understand everything else. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. According to this Vedic injunction, simply by understanding Kṛṣṇa one understands Brahman, Paramātmā, prakṛti, the illusory energy, the spiritual energy and everything else. Everything will be revealed. prakṛti, the material nature, is. working under the direction of the Supreme Lord, and we living entities are being carried away by various phases of prakṛti. For self-realization, one should always remember Kṛṣṇa. As stated in Padma Purāṇa, smartavyaḥ satataṁ viṣṇuḥ: we should always remember Lord Viṣṇu. Vismartavyo na jātucit: we should never forget the Lord. This is the perfection of life.

TEXT 55

yena prasuptaḥ puruṣaḥ
svāpaṁ vedātmanas tadā
sukhaṁ ca nirguṇaṁ brahma
tam ātmānam avehi mām

SYNONYMS

yena-by whom (the Supreme Brahman); prasuptaḥ-sleeping; puruṣaḥ-a man; svāpam-the subject of a dream; veda-knows; ātmanaḥ-of himself; tadā-at that time; sukham-happiness; ca-also; nirguṇam-without contact with the material environment; brahma-the supreme spirit; tam-Him; ātmānam-the pervader; avehi-just know; mām-Me.

Know Me to be the Supreme Brahman, the all-pervading Supersoul through whom the sleeping living entity can understand his dreaming condition and his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being.

When the living entity becomes free from false ego, he understands his superior position as a spirit soul, part and parcel of the pleasure potency of the Lord. Thus, due to Brahman, even while sleeping the living entity can enjoy. The Lord says, "That Brahman, that Paramātmā and that Bhagavān are I Myself." This is noted by Śrīla Jīva Gosvāmī in his Krama-sandarbha.

TEXT 56

ubhayaṁ smarataḥ puṁsaḥ
prasvāpa-pratibodhayoḥ
anveti vyatiricyeta
taj jñānaṁ brahma tat param

SYNONYMS

ubhayam-both types of consciousness (sleep and wakefulness); smarataḥ-remembering; puṁsaḥ-of the person; prasvāpa-of consciousness during sleep; pratibodhayoḥ-and of consciousness while awake; anveti-extends through; vyatiricyeta-may reach beyond; tat-that; jñānam-knowledge; brahma-the Supreme Brahman; tat-that; param-transcendental.

If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

In knowledge the living entity is qualitatively one with the Supreme Brahman, but the quantity of the Supreme Brahman is not the same as that of the living entity, who is part of Brahman. Because the living entity is Brahman in quality, he can remember the past activities of dreams and also know the present activities of wakefulness.

TEXT 57

yad etad vismṛtaṁ puṁso
mad-bhāvaṁ bhinnam ātmanaḥ
tataḥ saṁsāra etasya
dehād deho mṛter mṛtiḥ

SYNONYMS

yat-which; etat-this; vismṛtam-forgotten; puṁsaḥ-of the living entity; mat-bhāvam-My spiritual position; bhinnam-separation; ātmanaḥ-from the Supreme Soul; tataḥ-from that; saṁsāraḥ-material, conditional life; etasya-of the living entity; dehāt-from one body; dehaḥ-another body; mṛteḥ-from one death; mṛtiḥ-another death.

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

Generally the Māyāvādī philosophers or persons influenced by Māyāvādī philosophers think themselves as good as the Supreme Personality of Godhead. This is the cause of their conditional life. As stated by the Vaiṣṇava poet Jagadānanda Paṇḍita in his Prema-vivarta:

kṛṣṇa-bahirmukha hañā bhoga vāñchā kare

nikaṭa-stha māyā tāre jāpaṭiyā dhare

As soon as a living entity forgets his constitutional position and endeavors to become one with the Supreme, his conditional life begins. The conception that the Supreme Brahman and the living entity are equal not only in quality but also in quantity is the cause of conditional life. If one forgets the difference between the Supreme Lord and the living entity, his conditional life begins. Conditional life means giving up one body to accept another and undergoing death to accept death again. The Māyāvādī philosopher teaches the philosophy of tat tvam asi, saying, "You are the same as God." He forgets that tat tvam asi applies in terms of the marginal position of the living entity, who is like sunshine. There is heat and light in the sun, and there is heat and light in the sunshine, and thus they are qualitatively one. But one should not forget that the sunshine rests on the sun. As the Lord says in Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham [Bg. 14.27]: "I am the original source of Brahman." The sunshine is important because of the presence of the sun globe. It is not that the sun globe is important because of the all-pervasiveness of the sunshine. Forgetfulness and misunderstanding of this fact is called māyā. Because of forgetfulness of one's constitutional position and that of the Supreme Lord, one comes into māyā, or saṁsāra-conditional life. In this regard, Madhvācārya says:

sarva-bhinnaṁ parātmānaṁ
vismaran saṁsared iha
abhinnaṁ saṁsmaran yāti
tamo nāsty atra saṁśayaḥ

When one thinks that the living entity is nondifferent in all respects from the Supreme Lord, there is no doubt that he is in ignorance (tamaḥ).

TEXT 58

labdhveha mānuṣīṁ yoniṁ
jñāna-vijñāna-sambhavām
ātmānaṁ yo na buddhyeta
na kvacit kṣemam āpnuyāt

SYNONYMS

labdhvā-achieving; iha-in this material world (especially in this pious land of Bhārata-varṣa, India); mānuṣīm-the human; yonim-species; jñāna-of knowledge through Vedic scriptures; vijñāna-and practical application of that knowledge in life; sambhavām-wherein there is a possibility; ātmānam-one's real identity; yaḥ-anyone who; na-not; buddhyeta-understands; na-never; kvacit-at any time; kṣemam-success in life; āpnuyāt-can obtain.

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

This statement is confirmed in Caitanya-caritāmṛta (Ādi 9.41). Lord Caitanya said:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

Everyone born in India, especially as a human being, can achieve the supreme success through the Vedic literature and its practical application in life. When one is perfect, he can render a service for the self-realization of the entire human society. This is the best way to perform humanitarian work.

TEXT 59

smṛtvehāyāṁ parikleśaṁ
tataḥ phala-viparyayam
abhayaṁ cāpy anīhāyāṁ
saṅkalpād viramet kaviḥ

SYNONYMS

smṛtvā-remembering; īhāyām-in the field of activities with fruitive results; parikleśam-the waste of energy and the miserable conditions; tataḥ-from that; phala-viparyayam-the opposite of the desired result; abhayam-fearlessness; ca-also; api-indeed; anīhāyām-when there is no desire for fruitive results; saṅkalpāt-from material desire; viramet-should cease; kaviḥ-one who is advanced in knowledge.

Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires-whether from material actions or from the fruitive activities recommended in the Vedic literatures-an intelligent man should cease from the desire for fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results-in other words, if one engages in devotional activities-he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from material desires.

TEXT 60

sukhāya duḥkha-mokṣāya
kurvāte dampatī kriyāḥ
tato 'nivṛttir aprāptir
duḥkhasya ca sukhasya ca

SYNONYMS

sukhāya-for happiness; duḥkha-mokṣāya-for release from the unhappy state; kurvāte-perform; dam-patī-the wife and husband; kriyāḥ-activities; tataḥ-from that; anivṛttiḥ-no cessation; aprāptiḥ-no achievement; duḥkhasya-of distress; ca-also; sukhasya-of happiness; ca-also.

As husband and wife, a man and woman plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, these activities are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

TEXTS 61–62

evaṁ viparyayaṁ buddhvā
nṛṇāṁ vijñābhimāninām
ātmanaś ca gatiṁ sūkṣmāṁ
sthāna-traya-vilakṣaṇām
dṛṣṭa-śrutābhir mātrābhir
nirmuktaḥ svena tejasā
jñāna-vijñāna-santṛpto
mad-bhaktaḥ puruṣo bhavet

SYNONYMS

evam-in this way; viparyayam-reversal; buddhvā-realizing; nṛṇām-of men; vijña-abhimāninām-who think of themselves as full of scientific knowledge; ātmanaḥ-of the self; ca-also; gatim-the progress; sūkṣmām-extremely difficult to understand; sthāna-traya-the three conditions of life (deep sleep, dreaming and wakefulness); vilakṣaṇām-apart from; dṛṣṭa-directly perceived; śrutābhiḥ-or understood by information from authorities; mātrābhiḥ-from objects; nirmuktaḥ-being freed; svena-by one's own; tejasā-strength of consideration; jñāna-vijñāna-with knowledge and practical application of the knowledge; santṛptaḥ-being fully satisfied; mat-bhaktaḥ-My devotee; puruṣaḥ-a person; bhavet-should become.

One should understand that the activities of persons who are proud of their material experience bring only results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.

TEXT 63

etāvān eva manujair
yoga-naipuṇya-buddhibhiḥ
svārthaḥ sarvātmanā jñeyo
yat parātmaika-darśanam

SYNONYMS

etāvān-this much; eva-indeed; manujaiḥ-by human beings; yoga-by the process of linking with the Supreme by bhakti-yoga; naipuṇya-endowed with expertise; buddhibhiḥ-who have intelligence; sva-arthaḥ-the ultimate goal of life; sarva-ātmanā-by all means; jñeyaḥ-to be known; yat-which; para-of the transcendental Lord; ātma-and of the soul; eka-of the oneness; darśanam-understanding.

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

TEXT 64

tvam etac chraddhayā rājann
apramatto vaco mama
jñāna-vijñāna-sampanno
dhārayann āśu sidhyasi

SYNONYMS

tvam-you; etat-this; śraddhayā-with great faith and allegiance; rājan-O King; apramattaḥ-without being mad or deviated to any other conclusion; vacaḥ-instruction; mama-of Me; jñāna-vijñāna-sampannaḥ-being fully aware of knowledge and its practical application in life; dhārayan-accepting; āśu-very soon; sidhyasi-you will become the most perfect.

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith and thus becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

TEXT 65

śrī-śuka uvāca
āśvāsya bhagavān itthaṁ
citraketuṁ jagad-guruḥ
paśyatas tasya viśvātmā
tataś cāntardadhe hariḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; āśvāsya-assuring; bhagavān-the Supreme Personality of Godhead; ittham-thus; citraketum-King Citraketu; jagat-guruḥ-the supreme spiritual master; paśyataḥ-while looking on; tasya-he; viśva-ātmā-the Supersoul of the whole universe; tataḥ-from there; ca-also; antardadhe-disappeared; hariḥ-Lord Hari.

Śrī Śukadeva Gosvāmī continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Saṅkarṣaṇa, disappeared from that place as Citraketu looked on.

Thus end the Bhaktivedanta purports of the Sixth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”King Citraketu Meets the Supreme Lord.”

20.7.16 Chapter Seventeen

Mother Pārvatī Curses Citraketu

The Seventeenth Chapter is summarized as follows. This chapter describes Citraketu's receiving the body of an asura, or demon, because of joking with Lord Śiva.

After personally talking with the Supreme Personality of Godhead, King Citraketu enjoyed life in his airplane with the women of the Vidyādhara planet. Engaging in the congregational chanting of the glories of the Lord, he began flying his plane and traveling in outer space. One day while traveling like this, he wandered into the bowers of Sumeru Mountain, where he came upon Lord Śiva embracing Pārvatī, surrounded by an assembly of Siddhas, Cāraṇas and great sages. Seeing Lord Śiva in that situation, Citraketu laughed very loudly, but Pārvatī became very angry at him and cursed him. Because of this curse, Citraketu later appeared as the demon Vṛtrāsura.

Citraketu, however, was not at all afraid of Pārvatī's curse, and thus he spoke as follows: "Everyone in human society enjoys happiness and distress according to his past deeds and in this way travels in the material world. Therefore no one is responsible for his happiness and distress. One is controlled by the influence of material nature in the material world, yet one thinks himself the doer of everything. In this material world, which is made of the external energy of the Supreme Lord, one is sometimes cursed and sometimes favored, and thus he sometimes enjoys in the upper planetary systems and sometimes suffers in the lower planets, but all these situations are the same because they are within this material world. None of these positions has any factual existence, for all of them are temporary. The Supreme Personality of Godhead is the ultimate controller because the material world is created, maintained and annihilated under His control while He nonetheless remains neutral to these different transformations of the material world in time and space. The material, external energy of the Supreme Personality of Godhead is in charge of this material world. The Lord helps the world by creating situations for the living entities within it."

When Citraketu spoke in this way, all the members in the great assembly in which Lord Śiva and Pārvatī were present were astonished. Then Lord Śiva began speaking about the devotees of the Lord. A devotee is neutral in all conditions of life, whether in the heavenly planets or hellish planets, whether liberated from the material world or conditioned by it, and whether blessed with happiness or subjected to distress. These are all merely dualities created by the external energy. Being influenced by the external energy, the living entity accepts a gross and subtle material body, and in this illusory position he apparently suffers miseries, although everyone is part and parcel of the Supreme Lord. The so-called demigods consider themselves independent lords, and in this way they are misled from understanding that all living entities are part of the Supreme. This chapter concludes by glorifying the devotee and the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
yataś cāntarhito 'nantas
tasyai kṛtvā diśe namaḥ
vidyādharaś citraketuś
cacāra gagane caraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yataḥ-in which (direction); ca-and; antarhitaḥ-disappeared; anantaḥ-the unlimited Supreme Personality of Godhead; tasyai-unto that; kṛtvā-after offering; diśe-direction; namaḥ-obeisances; vidyādharaḥ-the King of the Vidyādhara planet; citraketuḥ-Citraketu; cacāra-traveled; gagane-in outer space; caraḥ-moving.

Śrīla Śukadeva Gosvāmī said: After offering obeisances to the direction from which Ananta, the Supreme Personality of Godhead, had disappeared, Citraketu began traveling in outer space as the head of the Vidyādharas.

TEXTS 2–3

sa lakṣaṁ varṣa-lakṣāṇām
avyāhata-balendriyaḥ
stūyamāno mahā-yogī
munibhiḥ siddha-cāraṇaiḥ
kulācalendra-droṇīṣu
nānā-saṅkalpa-siddhiṣu
reme vidyādhara-strībhir
gāpayan harim īśvaram

SYNONYMS

saḥ-he (Citraketu); lakṣam-one hundred thousand; varṣa-of years; lakṣāṇām-one hundred thousand; avyāhata-without hindrance; bala-indriyaḥ-whose strength and power of the senses; stūyamānaḥ-being praised; mahā-yogī-the great mystic yogī; munibhiḥ-by saintly persons; siddha-cāraṇaiḥ-by the Siddhas and Cāraṇas; kulācalendra-droṇīṣu-within the valleys of the great mountain known as Kulācalendra, or Sumeru; nānā-saṅkalpa-siddhiṣu-where one becomes perfect in all kinds of mystic power; reme-enjoyed; vidyādhara-strībhiḥ-with the women of the Vidyādhara planet; gāpayan-causing to praise; harim-the Supreme Personality of Godhead, Hari; īśvaram-the controller.

Being praised by great sages and saints and by the inhabitants of Siddhaloka and Cāraṇaloka, Citraketu, the most powerful mystic yogī, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he traveled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari.

It is to be understood that Mahārāja Citraketu, although surrounded by beautiful women from Vidyādhara-loka, did not forget to glorify the Lord by chanting the holy name of the Lord. It has been proved in many places that one who is not contaminated by any material condition, who is a pure devotee engaged in chanting the glories of the Lord, should be understood to be perfect.

TEXTS 4–5

ekadā sa vimānena
viṣṇu-dattena bhāsvatā
giriśaṁ dadṛśe gacchan
parītaṁ siddha-cāraṇaiḥ
āliṅgyāṅkīkṛtāṁ devīṁ
bāhunā muni-saṁsadi
uvāca devyāḥ śṛṇvantyā
jahāsoccais tad-antike

SYNONYMS

ekadā-one time; saḥ-he (King Citraketu); vimānena-with his airplane; viṣṇu-dattena-given to him by Lord Viṣṇu; bhāsvatā-shining brilliantly; giriśam-Lord Śiva; dadṛśe-he saw; gacchan-going; parītam-surrounded; siddha-by the inhabitants of Siddhaloka; cāraṇaiḥ-and the inhabitants of Cāraṇaloka; āliṅgya-embracing; aṅkīkṛtām-sitting on his lap; devīm-his wife, Pārvatī; bāhunā-with his arm; muni-saṁsadi-in the presence of great saintly persons; uvāca-he said; devyāḥ-while the goddess Pārvatī; śṛṇvantyāḥ-was hearing; jahāsa-he laughed; uccaiḥ-very loudly; tad-antike-in the vicinity.

One time while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva, surrounded by Siddhas and Cāraṇas. Lord Śiva was sitting in an assembly of great saintly persons and embracing Pārvatī on his lap with his arm. Citraketu laughed loudly and spoke, within the hearing of Pārvatī.

Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection,

bhaktiṁ bhūtiṁ harir dattvā
sva-vicchedānubhūtaye
devyāḥ śāpena vṛtratvaṁ
nītvā taṁ svāntike 'nayat

The purport is that the Supreme Personality of Godhead wanted to bring Citraketu to Vaikuṇṭhaloka as soon as possible. The Lord's plan was that Citraketu be cursed by Pārvatī to become Vṛtrāsura so that in his next life he could quickly return home, back to Godhead. There have been many instances in which a devotee acting as a demon has been brought to the kingdom of God by the mercy of the Lord. For Pārvatī to be embraced by Lord Śiva was natural in a relationship between husband and wife; this was nothing extraordinary for Citraketu to see. Nonetheless, Citraketu laughed loudly to see Lord Śiva in that situation, even though he should not have done so. Thus he was eventually cursed, and this curse was the cause of his returning home, back to Godhead.

TEXT 6

citraketur uvāca
eṣa loka-guruḥ sākṣād
dharmaṁ vaktā śarīriṇām
āste mukhyaḥ sabhāyāṁ vai
mithunī-bhūya bhāryayā

SYNONYMS

citraketuḥ uvāca-King Citraketu said; eṣaḥ-this; loka-guruḥ-the spiritual master of the people who follow Vedic instructions; sākṣāt-directly; dharmam-of religion; vaktā-the speaker; śarīriṇām-for all living entities who have accepted material bodies; āste-sits; mukhyaḥ-the chief; sabhāyām-in an assembly; vai-indeed; mithunī-bhūya-embracing; bhāryayā-with his wife.

Citraketu said: Lord Śiva, the spiritual master of the general populace, is the best of all living entities who have accepted material bodies. He enunciates the system of religion. Yet how wonderful it is that he is embracing his wife, Pārvatī, in the midst of an assembly of great saintly persons.

TEXT 7

jaṭā-dharas tīvra-tapā
brahmavādi-sabhā-patiḥ
aṅkīkṛtya striyaṁ cāste
gata-hrīḥ prākṛto yathā

SYNONYMS

jaṭā-dharaḥ-keeping matted locks of hair; tīvra-tapāḥ-highly elevated due to undergoing fierce austerities and penances; brahma-vādi-of strict followers of the Vedic principles; sabhā-patiḥ-the president of an assembly; aṅkīkṛtya-embracing; striyam-a woman; ca-and; āste-sits; gata-hrīḥ-without shame; prākṛtaḥ-a person conditioned by material nature; yathā-just as.

Lord Śiva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being.

Citraketu appreciated the exalted position of Lord Śiva, and therefore he remarked at how wonderful it was that Lord Śiva was acting like an ordinary human being. He appreciated Lord Śiva's position, but when he saw Lord Śiva sitting in the midst of saintly persons and acting like a shameless, ordinary man, he was astonished. Śrīla Viśvanātha Cakravartī Ṭhākura remarks that although Citraketu criticized Lord Śiva, he did not offend Lord Śiva like Dakṣa. Dakṣa considered Lord Śiva insignificant, but Citraketu expressed his wonder at Lord Śiva's being situated in that way.

TEXT 8

prāyaśaḥ prākṛtāś cāpi
striyaṁ rahasi bibhrati
ayaṁ mahā-vrata-dharo
bibharti sadasi striyam

SYNONYMS

prāyaśaḥ-generally; prākṛtāḥ-conditioned souls; ca-also; api-although; striyam-a woman; rahasi-in a solitary place; bibhrati-embrace; ayam-this (Lord Śiva); mahā-vrata-dharaḥ-the master of great vows and austerities; bibharti-enjoys; sadasi-in an assembly of great saintly persons; striyam-his wife.

Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places. How wonderful it is that Lord Mahādeva, although a great master of austerity, is embracing his wife openly in the midst of an assembly of great saints.

The word mahā-vrata-dharaḥ indicates a brahmacārī who has never fallen down. Lord Śiva is counted among the best of yogīs, yet he embraced his wife in the midst of great saintly persons. Citraketu appreciated how great Lord Śiva was to be unaffected even in that situation. Therefore Citraketu was not an offender; he merely expressed his wonder.

TEXT 9

śrī-śuka uvāca
bhagavān api tac chrutvā
prahasyāgādha-dhīr nṛpa
tūṣṇīṁ babhūva sadasi
sabhyāś ca tad-anuvratāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; bhagavān-Lord Śiva; api-also; tat-that; śrutvā-hearing; prahasya-smiling; agādhadhīḥ-whose intelligence is unfathomed; nṛpa-O King; tūṣṇīm-silent; babhūva-remained; sadasi-in the assembly; sabhyāḥ-everyone assembled there; ca-and; tat-anuvratāḥ-followed Lord Śiva (remained silent).

Śrīla Śukadeva Gosvāmī continued: My dear King, after hearing Citraketu's statement, Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything.

Citraketu's purpose in criticizing Lord Śiva is somewhat mysterious and cannot be understood by a common man. Śrīla Viśvanātha Cakravartī Ṭhākura, however, has made the following observations. Lord Śiva, being the most exalted Vaiṣṇava and one of the most powerful demigods, is able to do anything he desires. Although he was externally exhibiting the behavior of a common man and not following etiquette, such actions cannot diminish his exalted position. The difficulty is that a common man, seeing Lord Śiva's behavior, might follow his example. As stated in Bhagavad-gītā (3.21):

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." A common man might also criticize Lord Śiva, like Dakṣa, who suffered the consequences for his criticism. King Citraketu desired that Lord Śiva cease this external behavior so that others might be saved from criticizing him and thus becoming offenders. If one thinks that Viṣṇu, the Supreme Personality of Godhead, is the only perfect personality whereas the demigods, even such demigods as Lord Śiva, are inclined to improper social affairs, he is an offender. Considering all this, King Citraketu was somewhat harsh in his behavior with Lord Śiva.

Lord Śiva, who is always deep in knowledge, could understand Citraketu's purpose, and therefore he was not at all angry; rather, he simply smiled and remained silent. The members of the assembly surrounding Lord Śiva could also understand Citraketu's purpose. Consequently, following the behavior of Lord Śiva, they did not protest; instead, following their master, they remained silent. If the members of the assembly thought that Citraketu had blasphemed Lord Śiva, they would certainly have left at once, blocking their ears with their hands.

TEXT 10

ity atad-vīrya-viduṣi
bruvāṇe bahv-aśobhanam
ruṣāha devī dhṛṣṭāya
nirjitātmābhimānine

SYNONYMS

iti-thus; a-tat-vīrya-viduṣi-when Citraketu, who did not know the prowess of Lord Śiva; bruvāṇe-spoke; bahu-aśobhanam-that which is not up to the standard of etiquette (the criticism of the exalted Lord Śiva); ruṣā-with anger; āha-said; devī-the goddess Pārvatī; dhṛṣṭāya-unto Citraketu, who was quite shameless; nirjita-ātma-as one who has controlled his senses; abhimānine-thinking of himself.

Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. His statements were not at all pleasing, and therefore the goddess Pārvatī, being very angry, spoke as follows to Citraketu, who thought himself better than Lord Śiva in controlling the senses.

Although Citraketu never meant to insult Lord Śiva, he should not have criticized the lord, even though the lord was transgressing social customs. It is said, tejīyasāṁ na doṣāya: one who is very powerful should be understood to be faultless. For example, one should not find faults with the sun, although it evaporates urine from the street. The most powerful cannot be criticized by an ordinary man, or even by a great personality. Citraketu should have known that Lord Śiva, although sitting in that way, was not to be criticized. The difficulty was that Citraketu, having become a great devotee of Lord Viṣṇu, Saṅkarṣaṇa, was somewhat proud at having achieved Lord Saṅkarṣaṇa's favor and therefore thought that he could now criticize anyone, even Lord Śiva. This kind of pride in a devotee is never tolerated. A Vaiṣṇava should always remain very humble and meek and offer respect to others.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena

kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava should not try to minimize anyone else's position. It is better to remain humble and meek and chant the Hare Kṛṣṇa mantra. The word nirjitātmābhimānine indicates that Citraketu thought himself a better controller of the senses than Lord Śiva, although actually he was not. Because of all these considerations, mother Pārvatī was somewhat angry at Citraketu.

TEXT 11

śrī-pārvaty uvāca
ayaṁ kim adhunā loke
śāstā daṇḍa-dharaḥ prabhuḥ
asmad-vidhānāṁ duṣṭānāṁ
nirlajjānāṁ ca viprakṛt

SYNONYMS

śrī-pārvatī uvāca-the goddess Pārvatī said; ayam-this; kim-whether; adhunā-now; loke-in the world; śāstā-the supreme controller; daṇḍa-dharaḥ-the carrier of the rod of punishment; prabhuḥ-the master; asmat-vidhānām-of persons like us; duṣṭānām-criminals; nirlajjānām-who have no shame; ca-and; viprakṛt-the restrainer.

The goddess Pārvatī said: Alas, has this upstart now received a post from which to punish shameless persons like us? Has he been appointed ruler, carrier of the rod of punishment? Is he now the only master of everything?

TEXT 12

na veda dharmaṁ kila padmayonir
na brahma-putrā bhṛgu-nāradādyāḥ
na vai kumāraḥ kapilo manuś ca
ye no niṣedhanty ati-vartinaṁ haram

SYNONYMS

na-not; veda-knows; dharmam-the religious principles; kila-indeed; padma-yoniḥ-Lord Brahmā; na-nor; brahma-putrāḥ-the sons of Lord Brahmā; bhṛgu-Bhṛgu; nārada-Nārada; ādyāḥ-and so on; na-nor; vai-indeed; kumāraḥ-the four Kumāras (Sanaka, Sanat-kumāra, Sananda and Sanātana); kapilaḥ-Lord Kapila; manuḥ-Manu himself; ca-and; ye-who; no-not; niṣedhanti-order to stop; ati-vartinam-who is beyond laws and orders; haram-Lord Śiva.

Alas, Lord Brahmā, who has taken his birth from the lotus flower, does not know the principles of religion, nor do the great saints like Bhṛgu and Nārada, nor the four Kumāras, headed by Sanat-kumāra. Manu and Kapila have also forgotten the religious principles. I suppose it to be because of this that they have not tried to stop Lord Śiva from behaving improperly.

TEXT 13

eṣām anudhyeya-padābja-yugmaṁ
jagad-guruṁ maṅgala-maṅgalaṁ svayam
yaḥ kṣatra-bandhuḥ paribhūya sūrīn
praśāsti dhṛṣṭas tad ayaṁ hi daṇḍyaḥ

SYNONYMS

eṣām-of all these (exalted personalities); anudhyeya-to be constantly meditated upon; pada-abja-yugmam-whose two lotus feet; jagat-gurum-the spiritual master of the whole world; maṅgala-maṅgalam-personification of the topmost religious principle; svayam-himself; yaḥ-he who; kṣatra-bandhuḥ-the lowest of the kṣatriyas; paribhūya-overriding; sūrīn-the demigods (like Brahmā and the others); praśāsti-chastises; dhṛṣṭaḥ-impudent; tat-therefore; ayam-this person; hi-indeed; daṇḍyaḥ-to be punished.

This Citraketu is the lowest of kṣatriyas, for he has impudently overridden Brahmā and the other demigods by insulting Lord Śiva, upon whose lotus feet they always meditate. Lord Śiva is personified religion and the spiritual master of the entire world, and therefore Citraketu must be punished.

All the members of the assembly were exalted brāhmaṇas and self-realized souls, but they did not say anything about the conduct of Lord Śiva, who was embracing the goddess Pārvatī on his lap. Citraketu nonetheless criticized Lord Śiva, and therefore the opinion of Pārvatī was that he should be punished.

TEXT 14

nāyam arhati vaikuṇṭha-
pāda-mūlopasarpaṇam
sambhāvita-matiḥ stabdhaḥ
sādhubhiḥ paryupāsitam

SYNONYMS

na-not; ayam-this person; arhati-deserves; vaikuṇṭha-pāda-mūla-upasarpaṇam-the approaching of the shelter of Lord Viṣṇu's lotus feet; sambhāvita-matiḥ-considering himself highly esteemed; stabdhaḥ-impudent; sādhubhiḥ-by great saintly persons; paryupāsitam-worshiped.

This person is puffed up because of his achievements, thinking, "I am the best." He does not deserve to approach the shelter of Lord Viṣṇu's lotus feet, which are worshiped by all saintly persons, for he is impudent, thinking himself greatly important.

If a devotee thinks that he is very much advanced in devotional service, he is considered puffed up and unfit to sit beneath the shelter of the Lord's lotus feet. Again, this instruction by Lord Caitanya is applicable:

tṛṇād api sunīcena
taror api sahiṣṇunā

amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

”One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Unless one is humble and meek, one cannot qualify to sit at the lotus feet of the Lord.

TEXT 15

ataḥ pāpīyasīṁ yonim
āsurīṁ yāhi durmate
yatheha bhūyo mahatāṁ
na kartā putra kilbiṣam

SYNONYMS

ataḥ-therefore; pāpīyasīm-most sinful; yonim-to the species of life; āsurīm-demoniac; yāhi-go; durmate-O impudent one; yathā-so that; iha-in this world; bhūyaḥ-again; mahatām-to great personalities; na-not; kartā-will commit; putra-my dear son; kilbiṣam-any offense.

O impudent one, my dear son, now take birth in a low, sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

One should be very careful not to commit offenses at the lotus feet of Vaiṣṇavas, of whom Lord Śiva is the best. While instructing Śrīla Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described an offense at the lotus feet of a Vaiṣṇava as hātī mātā, a mad elephant. When a mad elephant enters a nice garden, it spoils the entire garden. Similarly, if one becomes like a mad elephant and commits offenses at the lotus feet of a Vaiṣṇava, his entire spiritual career is halted. One should therefore be very careful not to commit offenses at the lotus feet of a Vaiṣṇava.

Mother Pārvatī was justified in punishing Citraketu, for Citraketu impudently criticized the supreme father, Mahādeva, who is the father of the living entities conditioned within this material world. The goddess Durgā is called mother, and Lord Śiva is called father. A pure Vaiṣṇava should be very careful to engage in his specific duty without criticizing others. This is the safest position. Otherwise, if one tends to criticize others, he may commit the great offense of criticizing a Vaiṣṇava.

Because Citraketu was undoubtedly a Vaiṣṇava, he might have been surprised that Pārvatī had cursed him. Therefore the goddess Pārvatī addressed him as putra, or son. Everyone is the son of mother Durgā, but she is not an ordinary mother. As soon as there is a small discrepancy in a demon’s behavior, mother Durgā immediately punishes the demon so that he may come to his senses. This is explained by Lord Kṛṣṇa in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” To surrender to Kṛṣṇa means to surrender to His devotees also, for no one can be a proper servant of Kṛṣṇa unless he is a proper servant of a devotee. Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: without serving a servant of Kṛṣṇa, one cannot be elevated to being a servant of Kṛṣṇa Himself. Therefore mother Pārvatī spoke to Citraketu exactly like a mother who says to her naughty child, ”My dear child, I am punishing you so that you won’t do anything like this again.” This tendency of a mother to punish her child is found even in mother Yaśodā, who became the mother of the Supreme Personality of Godhead. Mother Yaśodā punished Kṛṣṇa by binding Him and showing Him a stick. Thus it is the duty of a mother to chastise her beloved son, even in the case of the Supreme Lord. It is to be understood that mother Durgā was justified in punishing Citraketu. This punishment was a boon to Citraketu because after taking birth as the demon Vṛtrāsura, he was promoted directly to Vaikuṇṭha.

TEXT 16

śrī-śuka uvāca
evaṁ śaptaś citraketur
vimānād avaruhya saḥ
prasādayām āsa satīṁ
mūrdhnā namreṇa bhārata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; śaptaḥ-cursed; citraketuḥ-King Citraketu; vimānāt-from his airplane; avaruhya-coming down; saḥ-he; prasādayām āsa-completely pleased; satīm-Pārvatī; mūrdhnā-by his head; namreṇa-bent low; bhārata-O King Parīkṣit.

Śrī Śukadeva Gosvāmī continued: My dear King Parīkṣit, when Citraketu was cursed by Pārvatī, he descended from his airplane, bowed before her with great humility and pleased her completely.

TEXT 17

citraketur uvāca
pratigṛhṇāmi te śāpam
ātmano ’ñjalināmbike
devair martyāya yat proktaṁ
pūrva-diṣṭaṁ hi tasya tat

SYNONYMS

citraketuḥ uvāca-King Citraketu said; pratigṛhṇāmi-I accept; te-your; śāpam-curse; ātmanaḥ-my own; añjalinā-with folded bands; ambike-O mother; devaiḥ-by the demigods; martyāya-unto a mortal; yat-which; proktam-prescribed; pūrva-diṣṭam-fixed previously according to one's past deeds; hi-indeed; tasya-of him; tat-that.

Citraketu said: My dear mother, with my own hands folded together I accept the curse upon me. I do not mind the curse, for happiness and distress are given by the demigods as a result of one's past deeds.

Since Citraketu was a devotee of the Lord, he was not at all disturbed by the curse of mother Pārvatī. He knew very well that one suffers or enjoys the results of one's past deeds as ordained by daiva-netra-superior authority, or the agents of the Supreme Personality of Godhead. He knew that he had not committed any offense at the lotus feet of Lord Śiva or the goddess Pārvatī, yet he had been punished, and this means that the punishment had been ordained. Thus the King did not mind it. A devotee is naturally so humble and meek that he accepts any condition of life as a blessing from the Lord. Tat te 'nukampāṁ susamīkṣamāṇaḥ (Bhāg. 10.14.8). A devotee always accepts punishment from anyone as the mercy of the Lord. If one lives in this conception of life, he sees whatever reverses occur to be due to his past misdeeds, and therefore he never accuses anyone. On the contrary, he becomes increasingly attached to the Supreme Personality of Godhead because of his being purified by his suffering. Suffering, therefore, is also a process of purification.

Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection that one who has developed Kṛṣṇa consciousness and who exists in love with Kṛṣṇa is no longer subject to suffering and happiness under the laws of karma. Indeed, he is beyond karma. The Brahma-saṁhitā says, karmāṇi nirdahati kintu ca bhakti-bhājām: [Bs. 5.54] a devotee is free from the reactions of his karma because he has taken to devotional service. This same principle is confirmed in Bhagavad-gītā (14.26). Sa guṇān samatītyaitān brahma-bhūyāya kalpate: one who is engaged in devotional service has already been freed from the reactions of his material karma, and thus he immediately becomes brahma-bhūta, or transcendental. This is also expressed in Śrīmad-Bhāgavatam (1.2.21). Kṣīyante cāsya karmāṇi: before attaining the stage of love, one becomes free from all the results of karma.

The Lord is very kind and affectionate toward His devotees, and therefore a devotee, in any condition, is not subjected to the results of karma. A devotee never aspires for the heavenly planets. The heavenly planets, liberation and hell are nondifferent for a devotee, for he does not discriminate between different positions in the material world. A devotee is always eager to return home, back to Godhead, and remain there as the Lord's associate. This ambition becomes increasingly fervent in his heart, and therefore he does not care about material changes in his life. Śrīla Viśvanātha Cakravartī Ṭhākura comments that Mahārāja Citraketu's being cursed by Pārvatī should be considered the mercy of the Lord. The Lord wanted Citraketu to return to Godhead as soon as possible, and therefore he terminated all the reactions of his past deeds. Acting through the heart of Pārvatī, the Lord, who is situated in everyone's heart, cursed Citraketu in order to end all his material reactions. Thus Citraketu became Vṛtrāsura in his next life and returned home, back to Godhead.

TEXT 18

saṁsāra-cakra etasmiñ
jantur ajñāna-mohitaḥ
bhrāmyan sukhaṁ ca duḥkhaṁ ca
bhuṅkte sarvatra sarvadā

SYNONYMS

saṁsāra-cakre-in the wheel of material existence; etasmin-this; jantuḥ-the living entity; ajñāna-mohitaḥ-being bewildered by ignorance; bhrāmyan-wandering; sukham-happiness; ca-and; duḥkham-distress; ca-also; bhuṅkte-he undergoes; sarvatra-everywhere; sarvadā-always.

Deluded by ignorance, the living entity wanders in the forest of this material world, enjoying the happiness and distress resulting from his past deeds, everywhere and at all times. [Therefore, my dear mother, neither you nor I am to be blamed for this incident.]

As confirmed in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Actually a conditioned soul is completely under the control of material nature. Wandering here and there-always and everywhere-he is subjected to the results of his past deeds. This is carried out by the laws of nature, but one foolishly thinks himself the doer, which in fact he is not. To get free from the karma-cakra, the wheel of the results of one's karma, one should take to bhakti-mārga-devotional service, or Kṛṣṇa consciousness. That is the only remedy. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

TEXT 19

naivātmā na paraś cāpi
kartā syāt sukha-duḥkhayoḥ
kartāraṁ manyate 'trājña
ātmānaṁ param eva ca

SYNONYMS

na-not; eva-indeed; ātmā-the spirit soul; na-nor; paraḥ-another (friend or enemy); ca-also; api-indeed; kartā-the doer; syāt-can be; sukha-duḥkhayoḥ-of happiness and distress; kartāram-the doer; manyate-considers; atra-in this connection; ajñaḥ-a person not aware of the real fact; ātmānam-himself; param-another; eva-indeed; ca-also.

In this material world, neither the living entity himself nor others [friends and enemies] are the cause of material happiness and distress. But because of gross ignorance, the living entity thinks that he and others are the cause.

In this verse the word ajña is very significant. In the material world, all living entities are ajña, ignorant, in different degrees. This ignorance continues very strongly in the mode of ignorance presented by material nature. One must therefore promote himself to the stage of goodness through his character and behavior and then gradually come to the transcendental platform, or adhokṣaja platform, in which he realizes both his position and the position of others. Everything is done under the superintendence of the Supreme Personality of Godhead. The process by which the results of action are ordained is called niyatam, always working.

TEXT 20

guṇa-pravāha etasmin
kaḥ śāpaḥ ko nv anugrahaḥ
kaḥ svargo narakaḥ ko vā
kiṁ sukhaṁ duḥkham eva vā

SYNONYMS

guṇa-pravāhe-in the current of the modes of material nature; etasmin-this; kaḥ-what; śāpaḥ-a curse; kaḥ-what; nu-indeed; anugrahaḥ-a favor; kaḥ-what; svargaḥ-elevation to heavenly planets; narakaḥ-hell; kaḥ-what; vā-or; kim-what; sukham-happiness; duḥkham-distress; eva-indeed; vā-or.

This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.

Śrīla Bhaktivinoda Ṭhākura sings, (miche) māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi: "My dear living entities within this material world, why are you being carried away by the waves of the modes of material nature?" (Jīva) kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi: "If the living entity tries to understand that he is an eternal servant of Kṛṣṇa, there will no longer be misery for him." Kṛṣṇa wants us to give up all other engagements and surrender unto Him. If we do so, where will the cause and effect of this material world be? There is nothing like cause and effect for the surrendered soul. Śrīla Viśvanātha Cakravartī Ṭhākura says in this regard that being put into this material world is like being thrown into a mine of salt. If one falls into a mine of salt, he tastes only salt wherever he goes. Similarly, this material world is full of miseries. The so-called temporary happiness of the world is also misery, but in ignorance we cannot understand this. That is the actual position. When one comes to his senses-when he becomes Kṛṣṇa conscious-he is no longer concerned with the various conditions of this material world. He is not concerned with happiness or distress, curses or favors, or heavenly or hellish planets. He sees no distinction between them.

TEXT 21

ekaḥ sṛjati bhūtāni
bhagavān ātma-māyayā
eṣāṁ bandhaṁ ca mokṣaṁ ca
sukhaṁ duḥkhaṁ ca niṣkalaḥ

SYNONYMS

ekaḥ-one; sṛjati-creates; bhūtāni-different varieties of living entities; bhagavān-the Supreme Personality of Godhead; ātma-māyayā-by His personal potencies; eṣām-of all the conditioned souls; bandham-the conditional life; ca-and; mokṣam-the liberated life; ca-also; sukham-happiness; duḥkham-distresses; ca-and; niṣkalaḥ-not affected by the material qualities.

The Supreme Personality of Godhead is one. Unaffected by the conditions of the material world, He creates all the conditioned souls by His own personal potency. Because of being contaminated by the material energy, the living entity is put into ignorance and thus into different conditions of bondage. Sometimes, by knowledge, the living entity is given liberation. In sattva-guṇa and rajo-guṇa, he is subjected to happiness and distress.

The question may be raised why the living entities are situated in different conditions and who has arranged this. The answer is that it has been done by the Supreme Personality of Godhead, without anyone's help. The Lord has His own energies (parāsya śaktir vividhaiva śrūyate), and one of them, namely the external energy, creates the material world and the varieties of happiness and distress for the conditioned souls under the supervision of the Lord. The material world consists of three modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. By sattva-guṇa the Lord maintains the material world, by rajo-guṇa He creates it, and by tamo-guṇa He annihilates it. After the varieties of living entities are created, they are subject to happiness and distress according to their association. When they are in sattva-guṇa, the mode of goodness, they feel happiness, when in rajo-guṇa they are distressed, and when in tamo-guṇa they have no sense of what to do or what is right and wrong.

TEXT 22

na tasya kaścid dayitaḥ pratīpo
na jñāti-bandhur na paro na ca svaḥ
samasya sarvatra nirañjanasya
sukhe na rāgaḥ kuta eva roṣaḥ

SYNONYMS

na-not; tasya-of Him (the Supreme Lord); kaścit-anyone; dayitaḥ-dear; pratīpaḥ-not dear; na-nor; jñāti-kinsman; bandhuḥ-friend; na-nor; paraḥ-other; na-nor; ca-also; svaḥ-own; samasya-who is equal; sarvatra-everywhere; nirañjanasya-without being affected by material nature; sukhe-in happiness; na-not; rāgaḥ-attachment; kutaḥ-from where; eva-indeed; roṣaḥ-anger.

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.

TEXT 23

tathāpi tac-chakti-visarga eṣāṁ
sukhāya duḥkhāya hitāhitāya

bandhāya mokṣāya ca mṛtyu-janmanoḥ
śarīriṇāṁ saṁsṛtaye 'vakalpate

SYNONYMS

tathāpi-still; tat-śakti-of the Lord's energy; visargaḥ-the creation; eṣām-of these (conditioned souls); sukhāya-for the happiness; duḥkhāya-for the distress; hita-ahitāya-for the profit and loss; bandhāya-for the bondage; mokṣāya-for the liberation; ca-also; mṛtyu-of death; janmanoḥ-and birth; śarīriṇām-of all those who accept material bodies; saṁsṛtaye-for the repetition; avakalpate-acts.

Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the agency of His material potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.

Although the Supreme Personality of Godhead is the ultimate doer of everything, in His original transcendental existence He is not responsible for the happiness and distress, or bondage and liberation, of the conditioned souls. These are due to the results of the fruitive activities of the living entities within this material world. By the order of a judge, one person is released from jail, and another is imprisoned, but the judge is not responsible, for the distress and happiness of these different people is due to their own activities. Although the government is ultimately the supreme authority, the justice is administered by the departments of the government, and the government is not responsible for the individual judgments. Therefore the government is equal to all the citizens. Similarly, the Supreme Lord is neutral to everyone, but for the maintenance of law and order His supreme government has various departments, which control the activities of the living entities. Another example given in this regard is that lilies open or close because of the sunshine, and thus the bumblebees enjoy or suffer, but the sunshine and the sun globe are not responsible for the happiness and distress of the bumblebees.

TEXT 24

atha prasādaye na tvāṁ
śāpa-mokṣāya bhāmini
yan manyase hy asādhūktaṁ
mama tat kṣamyatāṁ sati

SYNONYMS

atha-therefore; prasādaye-I am trying to please; na-not; tvām-you; śāpa-mokṣāya-for being released from your curse; bhāmini-O most angry one; yat-which; manyase-you consider; hi-indeed; asādhu-uktam-improper speech; mama-my; tat-that; kṣamyatām-let it be excused; sati-O most chaste one.

O mother, you are now unnecessarily angry, but since all my happiness and distress are destined by my past activities, I do not plead to be excused or relieved from your curse. Although what I have said is not wrong, please let whatever you think is wrong be pardoned.

Being fully aware of how the results of one's karma accrue by the laws of nature, Citraketu did not want to be released from Pārvatī's curse. Nonetheless, he wanted to satisfy her because although his verdict was natural, she was displeased with him. As a matter of course, Mahārāja Citraketu begged pardon from Pārvatī.

TEXT 25

śrī-śuka uvāca
iti prasādya giriśau
citraketur arindama
jagāma sva-vimānena
paśyatoḥ smayatos tayoḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; prasādya-after satisfying; giriśau-Lord Śiva and his wife, Pārvatī; citraketuḥ-King Citraketu; arim-dama-O King Parīkṣit, who are always able to subdue the enemy; jagāma-went away; sva-vimānena-by his own airplane; paśyatoḥ-were watching; smayatoḥ-were smiling; tayoḥ-while Lord Śiva and Pārvatī.

Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, subduer of the enemy, after Citraketu satisfied Lord Śiva and his wife, Pārvatī, he boarded his airplane and left as they looked on. When Lord Śiva and Pārvatī saw that Citraketu, although informed of the curse, was unafraid, they smiled, being fully astonished by his behavior.

TEXT 26

tatas tu bhagavān rudro
rudrāṇīm idam abravīt
devarṣi-daitya-siddhānāṁ
pārṣadānāṁ ca śṛṇvatām

SYNONYMS

tataḥ-thereafter; tu-then; bhagavān-the most powerful; rudraḥ-Lord Śiva; rudrāṇīm-unto his wife, Pārvatī; idam-this; abravīt-said; devarṣi-while the great sage Nārada; daitya-the demons; siddhānām-and the inhabitants of Siddhaloka, who are expert in yogic power; pārṣadānām-his personal associates; ca-also; śṛṇvatām-were listening.

Thereafter, in the presence of the great sage Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Śiva, who is most powerful, spoke to his wife, Pārvatī, while they all listened.

TEXT 27

śrī-rudra uvāca
dṛṣṭavaty asi suśroṇi
harer adbhuta-karmaṇaḥ
māhātmyaṁ bhṛtya-bhṛtyānāṁ
niḥspṛhāṇāṁ mahātmanām

SYNONYMS

śrī-rudraḥ uvāca-Lord Śiva said; dṛṣṭavatī asi-have you seen; su-śroṇi-O beautiful Pārvatī; hareḥ-of the Supreme Personality of Godhead; adbhuta-karmaṇaḥ-whose acts are wonderful; māhātmyam-the greatness; bhṛtya-bhṛtyānām-of the servants of the servants; niḥspṛhāṇām-who are without ambitions for sense gratification; mahātmanām-great souls.

Lord Śiva said: My dear beautiful Pārvatī, have you seen the greatness of the Vaiṣṇavas? Being servants of the servants of the Supreme Personality of Godhead, Hari, they are great souls and are not interested in any kind of material happiness.

Lord Śiva, the husband of Pārvatī, told his wife, "My dear Pārvatī, you are very beautiful in your bodily features. Certainly you are glorious. But I do not think that you can compete with the beauty and glory of devotees who have become servants of the servants of the Supreme Personality of Godhead." Of course, Lord Śiva smiled when he joked with his wife in that way, for others cannot speak like that. "The Supreme Lord," Śiva continued, "is always exalted in His activities, and here is another example of His wonderful influence upon King Citraketu, His devotee. Just see, although you cursed the King, he was not at all afraid or sorry. Rather, he offered respect to you, called you mother and accepted your curse, thinking himself faulty. He did not say anything in retaliation. This is the excellence of a devotee. By mildly tolerating your curse, he has certainly excelled the glory of your beauty and your power to curse him. I can impartially judge that this devotee, Citraketu, has defeated you and your excellence simply by becoming a pure devotee of the Lord." As stated by Śrī Caitanya Mahāprabhu, taror api sahiṣṇunā. Just like a tree, a devotee can tolerate all kinds of curses and reversals in life. This is the excellence of a devotee. Indirectly, Lord Śiva forbade Pārvatī to commit the mistake of cursing a devotee like Citraketu. He indicated that although she was powerful, the King, without showing any power, had excelled her power by his tolerance.

TEXT 28

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ-pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; sarve-all; na-not; kutaścana-anywhere; bibhyati-are afraid; svarga-in the higher planetary systems; apavarga-in liberation; narakeṣu-and in hell; api-even; tulya-equal; artha-value; darśinaḥ-who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

Pārvatī might naturally have inquired how devotees become so exalted. Therefore this verse explains that they are nārāyaṇa-para, simply dependent on Nārāyaṇa. They do not mind reverses in life because in the service of Nārāyaṇa they have learned to tolerate whatever hardships there may be. They do not care whether they are in heaven or in hell: they simply engage in the service of the Lord. This is their excellence. Ānukūlyena kṛṣṇānuśīlanam: they are liberally engaged in the service of the Lord, and therefore they are excellent. By using the word bhṛtya-bhṛtyānām, Lord Śiva pointed out that although Citraketu provided one example of tolerance and excellence, all the devotees who have taken shelter of the Lord as eternal servants are glorious. They have no eagerness to be happy by being placed in the heavenly planets, becoming liberated or becoming one with Brahman, the supreme effulgence. These benefits do not appeal to their minds. They are simply interested in giving direct service to the Lord.

TEXT 29

dehināṁ deha-saṁyogād
dvandvānīśvara-līlayā
sukhaṁ duḥkhaṁ mṛtir janma
śāpo 'nugraha eva ca

SYNONYMS

dehinām-of all those who have accepted material bodies; deha-saṁyogāt-because of contact with the material body; dvandvāni-dualities; īśvara-līlayā-by the supreme will of the Lord; sukham-happiness; duḥkham-distress; mṛtiḥ-death; janma-birth; śāpaḥ-curse; anugrahaḥ-favor; eva-certainly; ca-and.

Because of the actions of the Supreme Lord's external energy, the living entities are conditioned in contact with material bodies. The dualities of happiness and distress, birth and death, curses and favors, are natural by-products of this contact in the material world.

In Bhagavad-gītā we find, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] the material world works under the direction of the goddess Durgā, the material energy of the Lord, but she acts under the direction of the Supreme Personality of Godhead. This is also confirmed in the Brahma-saṁhitā (5.44):

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā

Durgā-the goddess Pārvatī, the wife of Lord Śiva-is extremely powerful. She can create, maintain and annihilate any number of universes by her sweet will, but she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, not independently. Kṛṣṇa is impartial, but because this is the material world of duality, such relative terms as happiness and distress, curses and favors, are created by the will of the Supreme. Those who are not nārāyaṇa-para, pure devotees, must be disturbed by this duality of the material world, whereas devotees who are simply attached to the service of the Lord are not at all disturbed by it. For example, Haridāsa Ṭhākura was beaten with cane in twenty-two bazaars, but he was never disturbed; instead, he smilingly tolerated the beating. Despite the disturbing dualities of the material world, devotees are not disturbed at all. Because they fix their minds on the lotus feet of the Lord and concentrate on the holy name of the Lord, they do not feel the so-called pains and pleasures caused by the dualities of this material world.

TEXT 30

aviveka-kṛtaḥ puṁso
hy artha-bheda ivātmani
guṇa-doṣa-vikalpaś ca
bhid eva srajivat kṛtaḥ

SYNONYMS

aviveka-kṛtaḥ-done in ignorance, without mature consideration; puṁsaḥ-of the living entity; hi-indeed; artha-bhedaḥ-differentiation of value; iva-like; ātmani-in himself; guṇa-doṣa-of quality and fault; vikalpaḥ-imagination; ca-and; bhit-difference; eva-certainly; sraji-in a garland; vat-like; kṛtaḥ-male.

As one mistakenly considers a flower garland to be a snake or experiences happiness and distress in a dream, so, in the material world, by a lack of careful consideration, we differentiate between happiness and distress, considering one good and the other bad.

The happiness and distress of the material world of duality are both mistaken ideas. In the Caitanya-caritāmṛta (Antya 4.176) it is said:

”dvaite” bhadrābhadra-jñāna, saba–”manodharma”
”ei bhāla, ei manda”,–ei saba ”bhrama”

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence.

The other example given in this verse is that a flower garland is originally very nice, but by mistake, for want of mature knowledge, one may consider it a snake. In this connection there is a statement by Prabodhānanda Sarasvatī: viśvaṁ pūrṇa-sukhāyate. Everyone in this material world is distressed by miserable conditions, but Śrīla Prabodhānanda Sarasvatī says that this world is full of happiness. How is this possible? He answers, yat-kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ. A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Śrī Caitanya Mahāprabhu. By His personal behavior, Śrī Caitanya Mahāprabhu showed that He was never distressed but always happy in chanting the Hare Kṛṣṇa mahā-mantra. One should follow in the footsteps of Śrī Caitanya Mahāprabhu and engage constantly in chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

In dreams we sometimes enjoy eating sweet rice and sometimes suffer as if one of our beloved family members had died. Because the same mind and body exist in the same material world of duality when we are awake, the so-called happiness and distress of this world are no better than the false, superficial happiness of dreams. The mind is the via medium in both dreams and wakefulness, and everything created by the mind in terms of saṅkalpa and vikalpa, acceptance and rejection, is called manodharma, or mental concoction.

TEXT 31

vāsudeve bhagavati
bhaktim udvahatāṁ nṛṇām
jñāna-vairāgya-vīryāṇāṁ
na hi kaścid vyapāśrayaḥ

SYNONYMS

vāsudeve-to Lord Vāsudeva, Kṛṣṇa; bhagavati-the Supreme Personality of Godhead; bhaktim-love and faith in devotional service; udvahatām-for those who are carrying; nṛṇām-men; jñāna-vairāgya-of real knowledge and detachment; vīryāṇām-possessing the powerful strength; na-not; hi-indeed; kaścit-anything; vyapāśrayaḥ-as interest or shelter.

Persons engaged in devotional service to Lord Vāsudeva, Kṛṣṇa, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.

Here is the distinction between a devotee and a philosopher who speculates on the subject matter of transcendence. A devotee does not need to cultivate knowledge to understand the falsity or temporary existence of this material world. Because of his unalloyed devotion to Vāsudeva, this knowledge and detachment are automatically manifested in his person. As confirmed elsewhere in Śrīmad-Bhāgavatam (1.2.7):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

One who engages in unalloyed devotional service to Vāsudeva, Kṛṣṇa, automatically becomes aware of this material world, and therefore he is naturally detached. This detachment is possible because of his high standard of knowledge. The speculative philosopher tries to understand that this material world is false by cultivating knowledge, but this understanding is automatically manifested in the person of a devotee, without separate endeavor. The Māyāvādī philosophers may be very proud of their so-called knowledge, but because they do not understand Vāsudeva (vāsudevaḥ sarvam iti [Bg. 7.19]), they do not understand the world of duality, which is a manifestation of Vāsudeva's external energy. Therefore, unless the so-called jñānīs take shelter of Vāsudeva, their speculative knowledge is imperfect. Ye 'nye 'ravindākṣa vimukta-māninaḥ. They simply think of becoming free from the contamination of the material world, but because they do not take shelter at the lotus feet of Vāsudeva, their knowledge is impure. When they actually become pure, they surrender to the lotus feet of Vāsudeva. Therefore, the Absolute Truth is easier to understand for a devotee than for jñānīs who simply speculate to understand Vāsudeva. Lord Śiva confirms this statement in the following verse.

TEXT 32

nāhaṁ viriñco na kumāra-nāradau
na brahma-putrā munayaḥ sureśāḥ

vidāma yasyehitam aṁśakāṁśakā
na tat-svarūpaṁ pṛthag-īśa-māninaḥ

SYNONYMS

na-not; aham-I (Lord Śiva); viriñcaḥ-Lord Brahmā; na-nor; kumāra-the Aśvinī-kumāras; nāradau-the great saint Nārada; na-nor; brahma-putrāḥ-the sons of Lord Brahmā; munayaḥ-great saintly persons; sura-īśāḥ-all the great demigods; vidāma-know; yasya-of whom; īhitam-activity; aṁśaka-aṁśakāḥ-those who are parts of the parts; na-not; tat-His; sva-rūpam-real personality; pṛthak-separate; īśa-rulers; māninaḥ-who consider ourselves to be.

Neither I [Lord Śiva], nor Brahmā, nor the Aśvinī-kumāras, nor Nārada or the other great sages who are Brahmā's sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.

Brahma-saṁhitā (5.33) states:

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person. He is absolute, infallible and beginningless, and although expanded into unlimited forms, He is still the same original person, the oldest person, who always appears as a fresh youth. The eternal, blissful, all-knowing forms of the Lord can not be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." Lord Śiva places himself as one of the nondevotees, who cannot understand the identity of the Supreme Lord. The Lord, being ananta, has an unlimited number of forms. Therefore, how is it possible for an ordinary, common man to understand Him? Lord Śiva, of course, is above the ordinary human beings, yet be is unable to understand the Supreme Personality of Godhead. Lord Śiva is not among the ordinary living entities, nor is he in the category of Lord Viṣṇu. He is between Lord Viṣṇu and the common living entity.

TEXT 33

na hy asyāsti priyaḥ kaścin
nāpriyaḥ svaḥ paro 'pi vā
ātmatvāt sarva-bhūtānāṁ
sarva-bhūta-priyo hariḥ

SYNONYMS

na-not; hi-indeed; asya-of the Lord; asti-there is; priyaḥ-very dear; kaścit-anyone; na-nor; apriyaḥ-not dear; svaḥ-own; paraḥ-other; api-even; vā-or; ātmatvāt-due to being the soul of the soul; sarva-bhūtānām-of all living entities; sarva-bhūta-to all living entities; priyaḥ-very, very dear; hariḥ-Lord Hari.

He holds no one as very dear and no one as inimical. He has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.

The Supreme Personality of Godhead, in His second feature, is the Supersoul of all living entities. As one's self is extremely dear, the Superself of the self is still more dear. No one can be the enemy of the friendly Superself, who is equal to everyone. Relationships of dearness or enmity between the Supreme Lord and the living beings are due to the intervention of the illusory energy. Because the three modes of material nature intervene between the Lord and the living beings, these different relationships appear. Actually, the living entity in his pure condition is always very near and dear to the Lord, and the Lord is dear to him. There is no question of partiality or enmity.

TEXTS 34–35

tasya cāyaṁ mahā-bhāgaś
citraketuḥ priyo 'nugaḥ
sarvatra sama-dṛk śānto
hy ahaṁ caivācyuta-priyaḥ
tasmān na vismayaḥ kāryaḥ
puruṣeṣu mahātmasu
mahāpuruṣa-bhakteṣu
śānteṣu sama-darśiṣu

SYNONYMS

tasya-of Him (the Lord); ca-and; ayam-this; mahā-bhāgaḥ-the most fortunate; citraketuḥ-King Citraketu; priyaḥ-beloved; anugaḥ-most obedient servant; sarvatra-everywhere; sama-dṛk-sees equally; śāntaḥ-very peaceful; hi-indeed; aham-I; ca-also; eva-certainly; acyuta-priyaḥ-very dear to Lord Kṛṣṇa, who never fails; tasmāt-therefore; na-no; vismayaḥ-wonder; kāryaḥ-to be done; puruṣeṣu-among persons; mahā-ātmasu-who are exalted souls; mahā-puruṣa-bhakteṣu-devotees of Lord Viṣṇu; śānteṣu-peaceful; sama-darśiṣu-equal to everyone.

This magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Nārāyaṇa. Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.

It is said, vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya: one should not be astonished to see the activities of exalted, liberated Vaiṣṇavas. As one should not be misled by the activities of the Supreme Personality of Godhead, one should also not be misled by the activities of His devotees. Both the Lord and His devotees are liberated. They are on the same platform, the only difference being that the Lord is the master and the devotees are servants. Qualitatively, they are one and the same. In Bhagavad-gītā (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." From this statement by the Supreme Personality of Godhead, it is clear that the devotees of the Lord are always extremely dear to Him. In effect, Lord Śiva told Pārvatī, "Both Citraketu and I are always very dear to the Supreme Lord. In other words, both he and I are on the same level as servants of the Lord. We are always friends, and sometimes we enjoy joking words between us. When Citraketu loudly laughed at my behavior, he did so on friendly terms, and therefore there was no reason to curse him." Thus Lord Śiva tried to convince his wife, Pārvatī, that her cursing of Citraketu was not very sensible.

Here is a difference between male and female that exists even in the higher statuses of life-in fact, even between Lord Śiva and his wife. Lord Śiva could understand Citraketu very nicely, but Pārvatī could not. Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this verse it appears that woman is always less intelligent than man.

It is clear that Citraketu wanted to criticize the behavior of his friend Lord Śiva because Lord Śiva was sitting with his wife on his lap. Then, too, Lord Śiva wanted to criticize Citraketu for externally posing as a great devotee but being interested in enjoying with the Vidyādharī women. These were all friendly jokes; there was nothing serious for which Citraketu should have been cursed by Pārvatī. Upon hearing the instructions of Lord Śiva, Pārvatī must have been very much ashamed for cursing Citraketu to become a demon. Mother Pārvatī could not appreciate Citraketu's position, and therefore she cursed him, but when she understood the instructions of Lord Śiva she was ashamed.

TEXT 36

śrī-śuka uvāca
iti śrutvā bhagavataḥ
śivasyomābhibhāṣitam
babhūva śānta-dhī rājan
devī vigata-vismayā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; śrutvā-hearing; bhagavataḥ-of the most powerful demigod; śivasya-of Lord Śiva; umā-Pārvatī; abhibhāṣitam-instruction; babhūva-became; śānta-dhīḥ-very peaceful; rājan-O King Parīkṣit; devī-the goddess; vigata-vismayā-released from astonishment.

Śrī Śukadeva Gosvāmī said: O King, after hearing this speech by her husband, the demigoddess [Umā, the wife of Lord Śiva] gave up her astonishment at the behavior of King Citraketu and became steady in intelligence.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the word śānta-dhīḥ means svīya-pūrva-svabhāva-smṛtyā. When Pārvatī remembered her former behavior in cursing Citraketu, she became very much ashamed and covered her face with the skirt of her sari, admitting that she was wrong in cursing Citraketu.

TEXT 37

iti bhāgavato devyāḥ
pratiśaptum alantamaḥ
mūrdhnā sa jagṛhe śāpam
etāvat sādhu-lakṣaṇam

SYNONYMS

iti-thus; bhāgavataḥ-the most exalted devotee; devyāḥ-of Pārvatī; pratiśaptum-to make a counter-curse; alantamaḥ-able in all respects; mūrdhnā-with his head; saḥ-he (Citraketu); jagṛhe-accepted; śāpam-the curse; etāvat-this much; sādhu-lakṣaṇam-the symptom of a devotee.

The great devotee Citraketu was so powerful that he was quite competent to curse mother Pārvatī in retaliation, but instead of doing so he very humbly accepted the curse and bowed his head before Lord Śiva and his wife. This is very much to be appreciated as the standard behavior of a Vaiṣṇava.

Upon being informed by Lord Śiva, mother Pārvatī could understand that she was wrong in cursing Citraketu. King Citraketu was so exalted in his character that in spite of being wrongly cursed by Pārvatī, he immediately descended from his airplane and bowed his head before the mother, accepting her curse. This has already been explained: nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Citraketu very sportingly felt that since the mother wanted to curse him, he could accept this curse just to please her. This is called sādhu-lakṣaṇam, the characteristic of a sādhu, or a devotee. As explained by Śrī Caitanya Mahāprabhu, tṛṇād api sunīcena taror api sahiṣṇunā. A devotee should always be very humble and meek and should offer all respect to others, especially to superiors. Being protected by the Supreme Personality of Godhead, a devotee is always powerful, but a devotee does not wish to show his power unnecessarily. However, when a less intelligent person has some power, he wants to use it for sense gratification. This is not the behavior of a devotee.

TEXT 38

jajñe tvaṣṭur dakṣiṇāgnau
dānavīṁ yonim āśritaḥ
vṛtra ity abhivikhyāto
jñāna-vijñāna-saṁyutaḥ

SYNONYMS

jajñe-was born; tvaṣṭuḥ-of the brāhmaṇa known as Tvaṣṭā; dakṣiṇa-agnau-in the fire sacrifice known as dakṣiṇāgni; dānavīm-demoniac; yonim-species of life; āśritaḥ-taking shelter of; vṛtraḥ-Vṛtra; iti-thus; abhivikhyātaḥ-celebrated; jñāna-vijñāna-saṁyutaḥ-fully equipped with transcendental knowledge and practical application of that knowledge in life.

Being cursed by mother Durgā [Bhavānī, the wife of Lord Śiva], that same Citraketu accepted birth in a demoniac species of life. Although still fully equipped with transcendental knowledge and practical application of that knowledge in life, he appeared as a demon at the fire sacrifice performed by Tvaṣṭā, and thus he became famous as Vṛtrāsura.

The word yoni is generally understood to mean jāti-family, group or species. Although Vṛtrāsura appeared in a family of demons, it is clearly said that his knowledge of spiritual life still existed. Jñāna-vijñāna-saṁyutaḥ: his spiritual knowledge and the practical application of that knowledge in life were not lost. Therefore it is said that even if a devotee falls down for some reason, he is still not lost.

yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ
(Bhāg. 1.5.17)

Once one is advanced in devotional service, his spiritual assets are never lost under any circumstances. Whatever spiritual advancement he has achieved continues. This is confirmed in Bhagavad-gītā. Even if a bhakti-yogī falls, he takes birth in a rich family or family of brāhmaṇas, in which he again starts devotional activities from the point where he left off. Although Vṛtrāsura was known as an asura, or demon, he did not lose his consciousness of Kṛṣṇa or devotional service.

TEXT 39

etat te sarvam ākhyātaṁ
yan māṁ tvaṁ paripṛcchasi
vṛtrasyāsura-jāteś ca
kāraṇaṁ bhagavan-mateḥ

SYNONYMS

etat-this; te-unto you; sarvam-all; ākhyātam-explained; yat-which; mām-me; tvam-you; paripṛcchasi-asked; vṛtrasya-of Vṛtrāsura; asura-jāteḥ-whose birth was in a species of asuras; ca-and; kāraṇam-the cause; bhagavat-mateḥ-of exalted intelligence in Kṛṣṇa consciousness.

My dear King Parīkṣit, you inquired from me how Vṛtrāsura, a great devotee, took birth in a demoniac family. Thus I have tried to explain to you everything about this.

TEXT 40

itihāsam imaṁ puṇyaṁ
citraketor mahātmanaḥ
māhātmyaṁ viṣṇu-bhaktānāṁ
śrutvā bandhād vimucyate

SYNONYMS

itihāsam-history; imam-this; puṇyam-very pious; citraketoḥ-of Citraketu; mahā-ātmanaḥ-the exalted devotee; māhātmyam-containing glory; viṣṇu-bhaktānām-from the devotees of Viṣṇu; śrutvā-hearing; bandhāt-from bondage or conditional, material life; vimucyate-is freed.

Citraketu was a great devotee [mahātmā]. If one hears this history of Citraketu from a pure devotee, the listener also is freed from the conditional life of material existence.

The historical incidents in the purāṇas, such as the history of Citraketu explained in the Bhāgavata Purāṇa, are sometimes misunderstood by outsiders, or nondevotees. Therefore Śukadeva Gosvāmī advised that the history of Citraketu be heard from a devotee. Anything about devotional service or the characteristics of the Lord and His devotees must be heard from a devotee, not from a professional reciter. This is advised herein. Śrī Caitanya Mahāprabhu's secretary also advised that one learn the history of Śrīmad-Bhāgavatam from a devotee: yāha, bhāgavata pada vaiṣṇavera sthāne. One should not hear the statements of Śrīmad-Bhāgavatam from professional reciters, or else they will not be effective. Quoting from Padma Purāṇa, Śrī Sanātana Gosvāmī has strictly forbidden us to hear about the activities of the Lord and His devotees from the mouths of nondevotees:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

"One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous." One must be a bona fide devotee, and then he can preach and impress devotional service upon his listeners.

TEXT 41

ya etat prātar utthāya
śraddhayā vāg-yataḥ paṭhet
itihāsaṁ hariṁ smṛtvā
sa yāti paramāṁ gatim

SYNONYMS

yaḥ-any person who; etat-this; prātaḥ-early in the morning; utthāya-rising; śraddhayā-with faith; vāk-yataḥ-controlling the mind and words; paṭhet-may read; itihāsam-history; harim-the Supreme Lord; smṛtvā-remembering; saḥ-that person; yāti-goes; paramām gatim-back home, back to Godhead.

One who rises from bed early in the morning and recites this history of Citraketu, controlling his words and mind and remembering the Supreme Personality of Godhead, will return home, back to Godhead, without difficulty.

Thus end the Bhaktivedanta purports of the Sixth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam entitled, ”Mother Pārvatī Curses Citraketu.”

20.7.17 Chapter Eighteen

Diti Vows to Kill King Indra

This chapter gives the history of Diti, the wife of Kaśyapa, and how she followed a vow to have a son who would kill Indra. It also describes how Indra attempted to foil her plan by cutting to pieces the son within her womb.

In relation to Tvaṣṭā and his descendants, there is a description of the dynasty of the Ādityas (sons of Aditi) and other demigods. Pṛśni, the wife of Aditi's fifth son named Savitā, had three daughters-Sāvitrī, Vyāhṛti and Trayī-and very exalted sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas. Siddhi, the wife of Bhaga, had three sons, named Mahimā, Vibhu and Prabhu, and she also had one daughter, whose name was Āśī. Dhātā had four wives-Kuhū, Sinīvālī, Rākā and Anumati-who had four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. Kriyā, the wife of Vidhātā, gave birth to the five Purīṣyas, who are representatives of five kinds of fire-gods. Bhṛgu, the mind-born son of Brahmā, took his birth again from Carṣaṇī, the wife of Varuṇa, and the great sage Vālmīki appeared from Varuṇa's semen. Agastya and Vasiṣṭha were two sons of Varuṇa and Mitra. Upon seeing the beauty of Urvaśī, Mitra and Varuṇa discharged semen, which they kept in an earthen pot. From that pot, Agastya and Vasiṣṭha appeared. Mitra had a wife named Revatī, who gave birth to three sons-Utsarga, Ariṣṭa and Pippala. Aditi had twelve sons, of whom Indra was the eleventh. Indra's wife was named Paulomī (Śacīdevī). She gave birth to three sons-Jayanta, Ṛṣabha and Mīḍhuṣa. By His own powers, the Supreme Personality of Godhead appeared as Vāmanadeva. From His wife, whose name was Kīrti, appeared a son named Bṛhatśloka. Bṛhatśloka's first son was known as Saubhaga. This is a description of the sons of Aditi. A description of Āditya Urukrama, who is an incarnation of the Supreme Personality of Godhead, will be offered in the Eighth Canto.

The demons born of Diti are also described in this chapter. In the dynasty of Diti appeared the great saintly devotee Prahlāda and also Bali, Prahlāda's grandson. Hiraṇyakaśipu and Hiraṇyākṣa were the first sons of Diti. Hiraṇyakaśipu and his wife, whose name was Kayādhu, had four sons-Saṁhlāda, Anuhlāda, Hlāda and Prahlāda. They also had one daughter, whose name was Siṁhikā. In association with the demon Vipracit, Siṁhikā bore a son named Rāhu, whose head was severed by the Supreme Personality of Godhead. Kṛti, the wife of Saṁhlāda, bore a son named Pañcajana. Hlāda's wife, whose name was Dhamani, gave birth to two sons-Vātāpi and Ilvala. Ilvala put Vātāpi into the form of a ram and gave him to Agastya to eat. Anuhlāda, in the womb of his wife, Sūryā, begot two sons, named Bāṣkala and Mahiṣa. Prahlāda's son was known as Virocana, and his grandson was known as Bali Mahārāja. Bali Mahārāja had one hundred sons, of whom Bāṇa was the eldest.

After describing the dynasty of the Ādityas and the other demigods, Śukadeva Gosvāmī describes Diti's sons known as the Maruts and how they were elevated to the position of demigods. Just to help Indra, Lord Viṣṇu had killed Hiraṇyākṣa and Hiraṇyakaśipu. Because of this, Diti was very envious, and she was eager to have a son who could kill Indra. By her service, she enchanted Kaśyapa Muni in order to beg from him a greater son to do this. In corroboration of the Vedic injunction vidvāṁsam api karṣati, Kaśyapa Muni was attracted to his beautiful wife and promised to grant her any request. When, however, she requested a son who would kill Indra, he condemned himself, and he advised his wife Diti to follow the Vaiṣṇava ritualistic ceremonies to purify herself. When Diti, following the instructions of Kaśyapa, engaged in devotional service, Indra could understand her purpose, and he began observing all her activities. One day, Indra had the opportunity to see her deviating from devotional service. Thus he entered her womb and cut her son into forty-nine parts. In this way the forty-nine kinds of air known as the Maruts appeared, but because Diti had performed the Vaiṣṇava ritualistic ceremonies, all the sons became Vaiṣṇavas.

TEXT 1

śrī-śuka uvāca
pṛśnis tu patnī savituḥ
sāvitrīṁ vyāhṛtiṁ trayīm
agnihotraṁ paśuṁ somaṁ
cāturmāsyaṁ mahā-makhān

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pṛśniḥ-Pṛśni; tu-then; patnī-wife; savituḥ-of Savitā; sāvitrīm-Sāvitrī; vyāhṛtim-Vyāhṛti; trayīm-Trayī; agnihotram-Agnihotra; paśum-Paśu; somam-Soma; cāturmāsyam-Cāturmāsya; mahā-makhān-the five Mahāyajñas.

Śrī Śukadeva Gosvāmī said: Pṛśni, who was the wife of Savitā, the fifth of the twelve sons of Aditi, gave birth to three daughters-Sāvitrī, Vyāhṛti and Trayī-and the sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas.

TEXT 2

siddhir bhagasya bhāryāṅga
mahimānaṁ vibhuṁ prabhum
āśiṣaṁ ca varārohāṁ
kanyāṁ prāsūta suvratām

SYNONYMS

siddhiḥ-Siddhi; bhagasya-of Bhaga; bhāryā-the wife; aṅga-my dear King; mahimānam-Mahimā; vibhum-Vibhu; prabhum-Prabhu; āśiṣam-Āśī; ca-and; varārohām-very beautiful; kanyām-daughter; prāsūta-bore; su-vratām-virtuous.

O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahimā, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Āśī.

TEXTS 3–4

dhātuḥ kuhūḥ sinīvālī
rākā cānumatis tathā

sāyaṁ darśam atha prātaḥ
pūrṇamāsam anukramāt
agnīn purīṣyān ādhatta
kriyāyāṁ samanantaraḥ
carṣaṇī varuṇasyāsīd
yasyāṁ jāto bhṛguḥ punaḥ

SYNONYMS

dhātuḥ-of Dhātā; kuhūḥ-Kuhū; sinīvālī-Sinīvālī; rākā-Rākā; ca-and; anumatiḥ-Anumati; tathā-also; sāyam-Sāyam; darśam-Darśa; atha-also; prātaḥ-Prātaḥ; pūrṇamāsam-Pūrṇamāsa; anukramāt-respectively; agnīn-fire-gods; purīṣyān-called the Purīṣyas; ādhatta-begot; kriyāyām-in Kriyā; samanantaraḥ-the next son, Vidhātā; carṣaṇī-Carṣaṇī; varuṇasya-of Varuṇa; āsīt-was; yasyām-in whom; jātaḥ-took birth; bhṛguḥ-Bhṛgu; punaḥ-again.

Dhātā, the seventh son of Aditi, had four wives, named Kuhū, Sinīvālī, Rākā and Anumati. These wives begot four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. The wife of Vidhātā, the eighth son of Aditi, was named Kriyā. In her Vidhātā begot the five fire-gods named the Purīṣyas. The wife of Varuṇa, the ninth son of Aditi, was named Carṣaṇī. Bhṛgu, the son of Brahmā, took birth again in her womb.

TEXT 5

vālmīkiś ca mahā-yogī
valmīkād abhavat kila
agastyaś ca vasiṣṭhaś ca
mitrā-varuṇayor ṛṣī

SYNONYMS

vālmīkiḥ-Vālmīki; ca-and; mahā-yogī-the great mystic; valmīkāt-from an anthill; abhavat-took birth; kila-indeed; agastyaḥ-Agastya; ca-and; vasiṣṭhaḥ-Vasiṣṭha; ca-also; mitrā-varuṇayoḥ-of Mitra and Varuṇa; ṛṣī-the two sages.

By the semen of Varuṇa, the great mystic Vālmīki took birth from an anthill. Bhṛgu and Vālmīki were specific sons of Varuṇa, whereas Agastya and Vasiṣṭha Ṛṣis were the common sons of Varuṇa and Mitra, the tenth son of Aditi.

TEXT 6

retaḥ siṣicatuḥ kumbhe
urvaśyāḥ sannidhau drutam
revatyāṁ mitra utsargam
ariṣṭaṁ pippalaṁ vyadhāt

SYNONYMS

retaḥ-semen; siṣicatuḥ-discharged; kumbhe-in an earthen pot; urvaśyāḥ-of Urvaśī; sannidhau-in the presence; drutam-flown; revatyām-in Revatī; mitraḥ-Mitra; utsargam-Utsarga; ariṣṭam-Ariṣṭa; pippalam-Pippala; vyadhāt-begot.

Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.

Modern science is trying to generate living entities in test tubes by processing semen, but even long, long ago it was possible for semen kept in a pot to develop into a child.

TEXT 7

paulomyām indra ādhatta
trīn putrān iti naḥ śrutam
jayantam ṛṣabhaṁ tāta
tṛtīyaṁ mīḍhuṣaṁ prabhuḥ

SYNONYMS

paulomyām-in Paulomī (Śacīdevī); indraḥ-Indra; ādhatta-begot; trīn-three; putrān-sons; iti-thus; naḥ-by us; śrutam-heard; jayantam-Jayanta; ṛṣabham-Ṛṣabha; tāta-my dear King; tṛtīyam-third; mīḍhuṣam-Mīḍhuṣa; prabhuḥ-the lord.

O King Parīkṣit, Indra, the King of the heavenly planets and eleventh son of Aditi, begot three sons, named Jayanta, Ṛṣabha and Mīḍhuṣa, in the womb of his wife, Paulomī. Thus we have heard.

TEXT 8

urukramasya devasya
māyā-vāmana-rūpiṇaḥ
kīrtau patnyāṁ bṛhacchlokas
tasyāsan saubhagādayaḥ

SYNONYMS

urukramasya-of Urukrama; devasya-the Lord; māyā-by His internal potency; vāmana-rūpiṇaḥ-having the form of a dwarf; kīrtau-in Kīrti; patnyām-His wife; bṛhacchlokaḥ-Bṛhatśloka; tasya-of him; āsan-were; saubhaga-ādayaḥ-sons beginning with Saubhaga.

By His own potency, the Supreme Personality of Godhead, who has multifarious potencies, appeared in the form of a dwarf as Urukrama, the twelfth son of Aditi. In the womb of His wife, whose name was Kīrti, He begot one son, named Bṛhatśloka, who had many sons, headed by Saubhaga.

As the Lord says in Bhagavad-gītā (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

”Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.” When the Supreme Personality of Godhead incarnates, He does not need any help from the external energy, for He appears as He is by His own potency. The spiritual potency is also called māyā. It is said, ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ: the body accepted by the Supreme Personality of Godhead is called māyāmaya. This does not mean that He is formed of the external energy; this māyā refers to His internal potency.

TEXT 9

tat-karma-guṇa-vīryāṇi
kāśyapasya mahātmanaḥ
paścād vakṣyāmahe ’dityāṁ
yathaivāvatatāra ha

SYNONYMS

tat-His; karma-activities; guṇa-qualities; vīryāṇi-and power; kāśyapasya-of the son of Kaśyapa; mahā-ātmanaḥ-the great soul; paścāt-later; vakṣyāmahe-I shall describe; adityām-in Aditi; yathā-how; eva-certainly; avatatāra-descended; ha-indeed.

Later [in the Eighth Canto of Śrīmad-Bhāgavatam] I shall describe how Urukrama, Lord Vāmanadeva, appeared as the son of the great sage Kaśyapa and how He covered the three worlds with three steps. I shall describe the uncommon activities He performed, His qualities, His power and how He took birth from the womb of Aditi.

TEXT 10

atha kaśyapa-dāyādān
daiteyān kīrtayāmi te
yatra bhāgavataḥ śrīmān
prahrādo balir eva ca

SYNONYMS

atha-now; kaśyapa-dāyādān-the sons of Kaśyapa; daiteyān-born of Diti; kīrtayāmi-I shall describe; te-to you; yatra-where; bhāgavataḥ-the great devotee; śrī-mān-glorious; prahrādaḥ-Prahlāda; baliḥ-Bali; eva-certainly; ca-also.

Now let me describe the sons of Diti, who were begotten by Kaśyapa but who became demons. In this demoniac family the great devotee Prahlāda Mahārāja appeared, and Bali Mahārāja also appeared in that family. The demons are technically known as Daityas because they proceeded from the womb of Diti.

TEXT 11

diter dvāv eva dāyādau
daitya-dānava-vanditau
hiraṇyakaśipur nāma
hiraṇyākṣaś ca kīrtitau

SYNONYMS

diteḥ-of Diti; dvau-two; eva-certainly; dāyādau-sons; daitya-dānava-by the Daityas and Dānavas; vanditau-worshiped; hiraṇyakaśipuḥ-Hiraṇyakaśipu; nāma-named; hiraṇyākṣaḥ-Hiraṇyākṣa; ca-also; kīrtitau-known.

First the two sons named Hiraṇyakaśipu and Hiraṇyākṣa took birth from Diti’s womb. Both of them were very powerful and were worshiped by the Daityas and Dānavas.

TEXTS 12–13

hiraṇyakaśipor bhāryā
kayādhur nāma dānavī
jambhasya tanayā sā tu
suṣuve caturaḥ sutān
saṁhrādaṁ prāg anuhrādaṁ
hrādaṁ prahrādam eva ca
tat-svasā siṁhikā nāma
rāhuṁ vipracito ’grahīt

SYNONYMS

hiraṇyakaśipoḥ-of Hiraṇyakaśipu; bhāryā-the wife; kayādhuḥ-Kayādhu; nāma-named; dānavī-descendant of Danu; jambhasya-of Jambha; tanayā-daughter; sā-she; tu-indeed; suṣuve-gave birth to; caturaḥ-four; sutān-sons; saṁhrādam-Saṁhlāda; prāk-first; anuhrādam-Anuhlāda; hrādam-Hlāda; prahrādam-Prahlāda; eva-also; ca-and; tat-svasā-his sister; siṁhikā-Siṁhikā; nāma-named; rāhum-Rāhu; vipracitaḥ-from Vipracit; agrahīt-received.

The wife of Hiraṇyakaśipu was known as Kayādhu. She was the daughter of Jambha and a descendant of Danu. She gave birth to four consecutive sons, known as Saṁhlāda, Anuhlāda, Hlāda and Prahlāda. The sister of these four sons was known as Siṁhikā. She married the demon named Vipracit and gave birth to another demon, named Rāhu.

TEXT 14

śiro ’harad yasya hariś
cakreṇa pibato ’mṛtam
saṁhrādasya kṛtir bhāryā-
sūta pañcajanaṁ tataḥ

SYNONYMS

śiraḥ-the head; aharat-cut off; yasya-of whom; hariḥ-Hari; cakreṇa-with the disc; pibataḥ-drinking; amṛtam-nectar; saṁhrādasya-of Saṁhlāda; kṛtiḥ-Kṛti; bhāryā-the wife; asūta-gave birth to; pañcajanam-Pañcajana; tataḥ-from him.

While Rāhu, in disguise, was drinking nectar among the demigods, the Supreme Personality of Godhead severed his head. The wife of Saṁhlāda was named Kṛti. By union with Saṁhlāda, Kṛti gave birth to a son named Pañcajana.

TEXT 15

hrādasya dhamanir bhāryā-
sūta vātāpim ilvalam
yo ’gastyāya tv atithaye
pece vātāpim ilvalaḥ

SYNONYMS

hrādasya-of Hlāda; dhamaniḥ-Dhamani; bhāryā-the wife; asūta-gave birth to; vātāpim-Vātāpi; ilvalam-Ilvala; yaḥ-he who; agastyāya-to Agastya; tu-but; atithaye-his guest; pece-cooked; vātāpim-Vātāpi; ilvalaḥ-Ilvala.

The wife of Hlāda was named Dhamani. She gave birth to two sons, named Vātāpi and Ilvala. When Agastya Muni became Ilvala’s guest, Ilvala served him a feast by cooking Vātāpi, who was in the shape of a ram.

TEXT 16

anuhrādasya sūryāyāṁ
bāṣkalo mahiṣas tathā
virocanas tu prāhrādir
devyāṁ tasyābhavad baliḥ

SYNONYMS

anuhrādasya-of Anuhlāda; sūryāyām-through Sūryā; bāṣkalaḥ-Bāṣkala; mahiṣaḥ-Mahiṣa; tathā-also; virocanaḥ-Virocana; tu-indeed; prāhrādiḥ-the son of Prahlāda; devyām-through his wife; tasya-of him; abhavat-was; baliḥ-Bali.

The wife of Anuhlāda was named Sūryā. She gave birth to two sons, named Bāṣkala and Mahiṣa. Prahlāda had one son, Virocana, whose wife gave birth to Bali Mahārāja.

TEXT 17

bāṇa-jyeṣṭhaṁ putra-śatam
aśanāyāṁ tato ’bhavat
tasyānubhāvaṁ suślokyaṁ
paścād evābhidhāsyate

SYNONYMS

bāṇa-jyeṣṭham-having Bāṇa as the eldest; putra-śatam-one hundred sons; aśanāyām-through Aśanā; tataḥ-from him; abhavat-there were; tasya-his; anubhāvam-character; su-ślokyam-laudable; paścāt-later; eva-certainly; abhidhāsyate-will be described.

Thereafter, Bali Mahārāja begot one hundred sons in the womb of Aśanā. Of these one hundred sons, King Bāṇa was the eldest. The activities of Bali Mahārāja, which are very laudable, will be described later [in the Eighth Canto].

TEXT 18

bāṇa ārādhya giriśaṁ
lebhe tad-gaṇa-mukhyatām
yat-pārśve bhagavān āste
hy adyāpi pura-pālakaḥ

SYNONYMS

bāṇaḥ-Bāṇa; ārādhya-having worshiped; giriśam-Lord Śiva; lebhe-obtained; tat-of him (Lord Śiva); gaṇa-mukhyatām-the platform of being one of the chief associates; yat-pārśve-beside whom; bhagavān-Lord Śiva; āste-remains; hi-because of which; adya-now; api-even; pura-pālakaḥ-the protector of the capital.

Since King Bāṇa was a great worshiper of Lord Śiva, he became one of Lord Śiva’s most celebrated associates. Even now, Lord Śiva protects King Bāṇa’s capital and always stands beside him.

TEXT 19

marutaś ca diteḥ putrāś
catvāriṁśan navādhikāḥ
ta āsann aprajāḥ sarve
nītā indreṇa sātmatām

SYNONYMS

marutaḥ-the Maruts; ca-and; diteḥ-of Diti; putrāḥ-sons; catvāriṁśat-forty; nava-adhikāḥ-plus nine; te-they; āsan-were; aprajāḥ-without sons; sarve-all; nītāḥ-were brought; indreṇa-by Indra; sa-ātmatām-to the position of demigods.

The forty-nine Marut demigods were also born from the womb of Diti. None of them had sons. Although they were born of Diti, King Indra gave them a position as demigods.

Apparently even demons can be elevated to positions as demigods when their atheistic character is reformed. There are two kinds of men throughout the universe. Those who are devotees of Lord Viṣṇu are called demigods, and those who are just the opposite are called demons. Even the demons can be transformed into demigods, as the statement of this verse proves.

TEXT 20

śrī-rājovāca
kathaṁ ta āsuraṁ bhāvam
apohyautpattikaṁ guro
indreṇa prāpitāḥ sātmyaṁ
kiṁ tat sādhu kṛtaṁ hi taiḥ

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; katham-why; te-they; āsuram-demoniac; bhāvam-mentality; apohya-giving up; autpattikam-due to birth; guro-my dear lord; indreṇa-by Indra; prāpitāḥ-were converted; sa-ātmyam-to demigods; kim-whether; tat-therefore; sādhu-pious activities; kṛtam-performed; hi-indeed; taiḥ-by them.

King Parīkṣit inquired: My dear lord, due to their birth, the forty-nine Maruts must have been obsessed with a demoniac mentality. Why did Indra, the King of heaven, convert them into demigods? Did they perform any rituals or pious activities?

TEXT 21

ime śraddadhate brahmann
ṛṣayo hi mayā saha
parijñānāya bhagavaṁs
tan no vyākhyātum arhasi

SYNONYMS

ime-these; śraddadhate-are eager; brahman-O brāhmaṇa; ṛṣayaḥ-sages; hi-indeed; mayā saha-with me; parijñānāya-to know; bhagavan-O great soul; tat-therefore; naḥ-to us; vyākhyātum arhasi-please explain.

My dear brāhmaṇa, I and all the sages present with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.

TEXT 22

śrī-sūta uvāca
tad viṣṇurātasya sa bādarāyaṇir
vaco niśamyādṛtam alpam arthavat
sabhājayan san nibhṛtena cetasā
jagāda satrāyaṇa sarva-darśanaḥ

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; tat-those; viṣṇurātasya-of Mahārāja Parīkṣit; saḥ-he; bādarāyaṇiḥ-Śukadeva Gosvāmī; vacaḥ-words; niśamya-hearing; ādṛtam-respectful; alpam-brief; artha-vat-meaningful; sabhājayan san-praising; nibhṛtena cetasā-with great pleasure; jagāda-replied; satrāyaṇa-O Śaunaka; sarva-darśanaḥ-who is aware of everything.

Śrī Sūta Gosvāmī said: O great sage Śaunaka, after hearing Mahārāja Parīkṣit speak respectfully and briefly on topics essential to hear, Śukadeva Gosvāmī, who was well aware of everything, praised his endeavor with great pleasure and replied.

Mahārāja Parīkṣit's question was very much appreciated by Śukadeva Gosvāmī because although it was composed of a small number of words, it contained meaningful inquiries about how the sons of Diti, although born as demons, became demigods. Śrīla Viśvanātha Cakravartī Ṭhākura stresses that even though Diti was very envious, her heart was purified because of a devotional attitude. Another significant topic is that although Kaśyapa Muni was a learned scholar and was advanced in spiritual consciousness, he nonetheless fell a victim to the inducement of his beautiful wife. All these questions were posed in a small number of words, and therefore Śukadeva Gosvāmī very much appreciated Mahārāja Parīkṣit's inquiry.

TEXT 23

śrī-śuka uvāca
hata-putrā ditiḥ śakra-
pārṣṇi-grāheṇa viṣṇunā
manyunā śoka-dīptena
jvalantī paryacintayat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; hata-putrā-whose sons were killed; ditiḥ-Diti; śakra-pārṣṇi-grāheṇa-who was helping Lord Indra; viṣṇunā-by Lord Viṣṇu; manyunā-with anger; śoka-dīptena-kindled by lamentation; jvalantī-burning; paryacintayat-thought.

Śrī Śukadeva Gosvāmī said: Just to help Indra, Lord Viṣṇu killed the two brothers Hiraṇyākṣa and Hiraṇyakaśipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.

TEXT 24

kadā nu bhrātṛ-hantāram
indriyārāmam ulbaṇam
aklinna-hṛdayaṁ pāpaṁ
ghātayitvā śaye sukham

SYNONYMS

kadā-when; nu-indeed; bhrātṛ-hantāram-the killer of the brothers; indriya-ārāmam-very fond of sense gratification; ulbaṇam-cruel; aklinna-hṛdayam-hard hearted; pāpam-sinful; ghātayitvā-having caused to be killed; śaye-shall I rest; sukham-happily.

Lord Indra, who is very much fond of sense gratification, has killed the two brothers Hiraṇyākṣa and Hiraṇyakaśipu by means of Lord Viṣṇu. Therefore Indra is cruel, hardhearted and sinful. When will I, having killed him, rest with a pacified mind?

TEXT 25

kṛmi-viḍ-bhasma-saṁjñāsīd
yasyeśābhihitasya ca
bhūta-dhruk tat-kṛte svārthaṁ
kiṁ veda nirayo yataḥ

SYNONYMS

kṛmi-worms; viṭ-stool; bhasma-ashes; saṁjñā-name; āsīt-becomes; yasya-of which (body); īśa-abhihitasya-although designated as king; ca-also; bhūta-dhruk-he who harms others; tat-kṛte-for the sake of that; sva-artham-his self-interest; kim veda-does he know; nirayaḥ-punishment in hell; yataḥ-from which.

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

The material body, even if possessed by a great king, is ultimately transformed into stool, worms or ashes. When one is too attached to the bodily conception of life, he is certainly not very intelligent.

TEXT 26

āśāsānasya tasyedaṁ
dhruvam unnaddha-cetasaḥ
mada-śoṣaka indrasya
bhūyād yena suto hi me

SYNONYMS

āśāsānasya-thinking; tasya-of him; idam-this (body); dhruvam-eternal; unnaddha-cetasaḥ-whose mind is unrestrained; mada-śoṣakaḥ-who can remove the madness; indrasya-of Indra; bhūyāt-may there be; yena-by which; sutaḥ-a son; hi-certainly; me-of me.

Diti thought: Indra considers his body eternal, and thus he has become unrestrained. I therefore wish to have a son who can remove Indra's madness. Let me adopt some means to help me in this.

One who is in the bodily conception of life is compared in the śāstras to animals like cows and asses. Diti wanted to punish Indra, who had become like a lower animal.

TEXTS 27–28

iti bhāvena sā bhartur
ācacārāsakṛt priyam
śuśrūṣayānurāgeṇa
praśrayeṇa damena ca
bhaktyā paramayā rājan
manojñair valgu-bhāṣitaiḥ
mano jagrāha bhāva-jñā
sasmitāpāṅga-vīkṣaṇaiḥ

SYNONYMS

iti-thus; bhāvena-with the intention; sā-she; bhartuḥ-of the husband; ācacāra-performed; asakṛt-constantly; priyam-pleasing activities; śuśrūṣayā-with service; anurāgeṇa-with love; praśrayeṇa-with humility; damena-with self-control; ca-also; bhaktyā-with devotion; paramayā-great; rājan-O King; manojñaiḥ-charming; valgu-bhāṣitaiḥ-with sweet words; manaḥ-his mind; jagrāha-brought under her control; bhāva-jñā-knowing his nature; sa-smita-with smiling; apāṅga-vīkṣaṇaiḥ-by glancing.

Thinking in this way [with a desire for a son to kill Indra], Diti began constantly acting to satisfy Kaśyapa by her pleasing behavior. O King, Diti always carried out Kaśyapa's orders very faithfully, as he desired. With service, love, humility and control, with words spoken very sweetly to satisfy her husband, and with smiles and glances at him, Diti attracted his mind and brought it under her control.

When a woman wants to endear herself to her husband and make him very faithful, she must try to please him in all respects. When the husband is pleased with his wife, the wife can receive all necessities, ornaments and full satisfaction for her senses. Herein this is indicated by the behavior of Diti.

TEXT 29

evaṁ striyā jaḍībhūto
vidvān api manojñayā
bāḍham ity āha vivaśo
na tac citraṁ hi yoṣiti

SYNONYMS

evam-thus; striyā-by the woman; jaḍībhūtaḥ-enchanted; vidvān-very learned; api-although; manojñayā-very expert; bāḍham-yes; iti-thus; āha-said; vivaśaḥ-under her control; na-not; tat-that; citram-astonishing; hi-indeed; yoṣiti-in the matter of women.

Although Kaśyapa Muni was a learned scholar, he was captivated by Diti's artificial behavior, which brought him under her control. Therefore he assured his wife that he would fulfill her desires. Such a promise by a husband is not at all astonishing.

TEXT 30

vilokyaikānta-bhūtāni
bhūtāny ādau prajāpatiḥ
striyaṁ cakre sva-dehārdhaṁ
yayā puṁsāṁ matir hṛtā

SYNONYMS

vilokya-seeing; ekānta-bhūtāni-detached; bhūtāni-the living entities; ādau-in the beginning; prajāpatiḥ-Lord Brahmā; striyam-the woman; cakre-created; sva-deha-of his body; ardham-half; yayā-by whom; puṁsām-of men; matiḥ-the mind; hṛtā-carried away.

In the beginning of creation, Lord Brahmā, the father of the living entities of the universe, saw that all the living entities were unattached. To increase population, he then created woman from the better half of man's body, for woman's behavior carries away a man's mind.

This entire universe is going on under the spell of sexual attachment, which was created by Lord Brahmā to increase the population of the entire universe, not only in human society but also in other species. As stated by Ṛṣabhadeva in the Fifth Canto, puṁsaḥ striyā mithunī-bhāvam etam: the entire world is going on under the spell of sexual attraction and desire between man and woman. When man and woman unite, the hard knot of this attraction becomes increasingly tight, and thus a man is implicated in the materialistic way of life. This is the illusion of the material world. This illusion acted upon Kaśyapa Muni, although he was very learned and advanced in spiritual knowledge. As stated in the Manu-saṁhitā (2.215) and Śrīmad-Bhāgavatam (9.19.17) :

mātrā svasrā duhitrā vā

nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

”A man should not associate with a woman in a solitary place, not even with his mother, sister or daughter, for the senses are so strong that they lead astray even a person advanced in knowledge.” When a man remains in a solitary place with a woman, his sexual desires undoubtedly increase. Therefore the words ekānta-bhūtāni, which are used here, indicate that to avoid sexual desires one should avoid the company of women as far as possible. Sexual desire is so powerful that one is saturated with it if he stays in a solitary place with any woman, even his mother, sister or daughter.

TEXT 31

evaṁ śuśrūṣitas tāta
bhagavān kaśyapaḥ striyā
prahasya parama-prīto
ditim āhābhinandya ca

SYNONYMS

evam-thus; śuśrūṣitaḥ-being served; tāta-O dear one; bhagavān-the powerful; kaśyapaḥ-Kaśyapa; striyā-by the woman; prahasya-smiling; parama-prītaḥ-being very pleased; ditim-to Diti; āha-said; abhinandya-approving; ca-also.

O my dear one, the most powerful sage Kaśyapa, being extremely pleased by the mild behavior of his wife Diti, smiled and spoke to her as follows.

TEXT 32

śrī-kaśyapa uvāca
varaṁ varaya vāmoru
prītas te ’ham anindite
striyā bhartari suprīte
kaḥ kāma iha cāgamaḥ

SYNONYMS

śrī-kaśyapaḥ uvāca-Kaśyapa Muni said; varam-benediction; varaya-ask; vāmoru-O beautiful woman; prītaḥ-pleased; te-with you; aham-I; anindite-O irreproachable lady; striyāḥ-for the woman; bhartari-when the husband; su-prīte-pleased; kaḥ-what; kāmaḥ-desire; iha-here; ca-and; agamaḥ-difficult to obtain.

Kaśyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?

TEXTS 33–34

patir eva hi nārīṇāṁ
daivataṁ paramaṁ smṛtam
mānasaḥ sarva-bhūtānāṁ
vāsudevaḥ śriyaḥ patiḥ
sa eva devatā-liṅgair
nāma-rūpa-vikalpitaiḥ
ijyate bhagavān pumbhiḥ
strībhiś ca pati-rūpa-dhṛk

SYNONYMS

patiḥ-the husband; eva-indeed; hi-certainly; nārīṇām-of women; daivatam-demigod; paramam-supreme; smṛtam-is considered; mānasaḥ-situated in the heart; sarva-bhūtānām-of all living entities; vāsudevaḥ-Vāsudeva; śriyaḥ-of the goddess of fortune; patiḥ-the husband; saḥ-He; eva-certainly; devatā-liṅgaiḥ-by the forms of the demigods; nāma-names; rūpa-forms; vikalpitaiḥ-conceived; ijyate-is worshiped; bhagavān-the Supreme Personality of Godhead; pumbhiḥ-by men; strībhiḥ-by women; ca-also; pati-rūpa-dhṛk-in the form of the husband.

A husband is the supreme demigod for a woman. The Supreme Personality of Godhead, Lord Vāsudeva, the husband of the goddess of fortune, is situated in everyone’s heart and is worshiped through the various names and forms of the demigods by fruitive workers. Similarly, a husband represents the Lord as the object of worship for a woman.

The Lord says in Bhagavad-gītā (9.23):

ye ’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te ’pi mām eva kaunteya
yajanty avidhi-pūrvakam

”Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding.” The demigods are various assistants who act like the hands and legs of the Supreme Personality of Godhead. One who is not in direct touch with the Supreme Lord and cannot conceive of the exalted position of the Lord is sometimes advised to worship the demigods as various parts of the Lord. If women, who are usually very much attached to their husbands, worship their husbands as representatives of Vāsudeva, the women benefit, just as Ajāmila benefited by calling for Nārāyaṇa, his son. Ajāmila was concerned with his son, but because of his attachment to the name of Nārāyaṇa, he attained salvation simply by chanting that name. In India a husband is still called pati-guru, the husband spiritual master. If husband and wife are attached to one another for advancement in Kṛṣṇa consciousness, their relationship of cooperation is very effective for such advancement. Although the names of Indra and Agni are sometimes uttered in the Vedic mantras (indrāya svāhā, agnaye svāhā), the Vedic sacrifices are actually performed for the satisfaction of Lord Viṣṇu. As long as one is very much attached to material sense gratification, the worship of the demigods or the worship of one's husband is recommended.

TEXT 35

tasmāt pati-vratā nāryaḥ
śreyas-kāmāḥ sumadhyame
yajante 'nanya-bhāvena
patim ātmānam īśvaram

SYNONYMS

tasmāt-therefore; pati-vratāḥ-devoted to the husband; nāryaḥ-women; śreyaḥ-kāmāḥ-conscientious; su-madhyame-O thin-waisted woman; yajante-worship; ananya-bhāvena-with devotion; patim-the husband; ātmānam-the Supersoul; īśvaram-representative of the Supreme Personality of Godhead.

My dear wife, whose body is so beautiful, your waist being thin, a conscientious wife should be chaste and should abide by the orders of her husband. She should very devoutly worship her husband as a representative of Vāsudeva.

TEXT 36

so 'haṁ tvayārcito bhadre
īdṛg-bhāvena bhaktitaḥ
taṁ te sampādaye kāmam
asatīnāṁ sudurlabham

SYNONYMS

saḥ-such a person; aham-I; tvayā-by you; arcitaḥ-worshiped; bhadre-O gentle woman; īdṛk-bhāvena-in such a way; bhaktitaḥ-with devotion; tam-that; te-your; sampādaye-shall fulfill; kāmam-desire; asatīnām-for unchaste women; su-durlabham-not obtainable.

My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

TEXT 37

ditir uvāca
varado yadi me brahman
putram indra-haṇaṁ vṛṇe
amṛtyuṁ mṛta-putrāhaṁ
yena me ghātitau sutau

SYNONYMS

ditiḥ uvāca-Diti said; vara-daḥ-the giver of benedictions; yadi-if; me-to me; brahman-O great soul; putram-a son; indra-haṇam-who can kill Indra; vṛṇe-I am asking for; amṛtyum-immortal; mṛta-putrā-whose sons are dead; aham-I; yena-by whom; me-my; ghātitau-were caused to be killed; sutau-two sons.

Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immortal son who can kill Indra. I pray for this because Indra, with the help of Viṣṇu, has killed my two sons Hiraṇyākṣa and Hiraṇyakaśipu.

The word indra-haṇam means "one who can kill Indra," but it also means "one who follows Indra." The word amṛtyum refers to the demigods, who do not die like ordinary human beings because they have extremely long durations of life. For example, the duration of Lord Brahmā's life is stated in Bhagavad-gītā: sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. Even the duration of one day, or twelve hours, of Brahmā is 4,300,000 years multiplied by one thousand. Thus the duration of his life is inconceivable for an ordinary human being. The demigods are therefore sometimes called amara, which means "one who has no death." In this material world, however, everyone has to die. Therefore the word amṛtyum indicates that Diti wanted a son who would be equal in status to the demigods.

TEXT 38

niśamya tad-vaco vipro
vimanāḥ paryatapyata
aho adharmaḥ sumahān
adya me samupasthitaḥ

SYNONYMS

niśamya-hearing; tat-vacaḥ-her words; vipraḥ-the brāhmaṇa; vimanāḥ-aggrieved; paryatapyata-lamented; aho-alas; adharmaḥ-impiety; su-mahān-very great; adya-today; me-upon me; samupasthitaḥ-has come.

Upon hearing Diti's request, Kaśyapa Muni was very much aggrieved. "Alas," he lamented, "now I face the danger of the impious act of killing Indra."

Although Kaśyapa Muni was eager to fulfill the desire of his wife Diti, when he heard that she wanted a son to kill Indra his jubilation was immediately reduced to nothing because he was averse to the idea.

TEXT 39

aho arthendriyārāmo
yoṣin-mayyeha māyayā
gṛhīta-cetāḥ kṛpaṇaḥ
patiṣye narake dhruvam

SYNONYMS

aho-alas; artha-indriya-ārāmaḥ-too attached to material enjoyment; yoṣit-mayyā-in the form of a woman; iha-here; māyayā-by the illusory energy; gṛhīta-cetāḥ-my mind being captivated; kṛpaṇaḥ-wretched; patiṣye-I shall fall; narake-to hell; dhruvam-surely.

Kaśyapa Muni thought: Alas, I have now become too attached to material enjoyment. Taking advantage of this, my mind has been attracted by the illusory energy of the Supreme Personality of Godhead in the form of a woman [my wife]. Therefore I am surely a wretched person who will glide down toward hell.

TEXT 40

ko 'tikramo 'nuvartantyāḥ
svabhāvam iha yoṣitaḥ
dhiṅ māṁ batābudhaṁ svārthe
yad ahaṁ tv ajitendriyaḥ

SYNONYMS

kaḥ-what; atikramaḥ-offense; anuvartantyāḥ-following; sva-bhāvam-her nature; iha-here; yoṣitaḥ-of the woman; dhik-condemnation; mām-unto me; bata-alas; abudham-not conversant; sva-arthe-in what is good for me; yat-because; aham-I; tu-indeed; ajita-indriyaḥ-unable to control my senses.

This woman, my wife, has adopted a means that follows her nature, and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.

The natural instinct of a woman is to enjoy the material world. She induces her husband to enjoy this world by satisfying his tongue, belly and genitals, which are called jihvā, udara and upastha. A woman is expert in cooking palatable dishes so that she can easily satisfy her husband in eating. When one eats nicely, his belly is satisfied, and as soon as the belly is satisfied the genitals become strong. Especially when a man is accustomed to eating meat and drinking wine and similar passionate things, he certainly becomes sexually inclined. It should be understood that sexual inclinations are meant not for spiritual progress but for gliding down to hell. Thus Kaśyapa Muni considered his situation and lamented. In other words, to be a householder is very risky unless one is trained and the wife is a follower of her husband. A husband should be trained at the very beginning of his life. Kaumāra ācaret prājño dharmān bhāgavatān iha (Bhāg. 7.6.1). During the time of brahmacarya, or student life, a brahmacārī should be taught to be expert in bhāgavata-dharma, devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in Śrīmad-Bhāgavatam (12.2.3) that especially in this age, Kali-yuga, dām-patye 'bhirucir hetuḥ: the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

TEXT 41

śarat-padmotsavaṁ vaktraṁ
vacaś ca śravaṇāmṛtam
hṛdayaṁ kṣura-dhārābhaṁ
strīṇāṁ ko veda ceṣṭitam

SYNONYMS

śarat-in the autumn; padma-a lotus flower; utsavam-blossoming; vaktram-face; vacaḥ-words; ca-and; śravaṇa-to the ear; amṛtam-giving pleasure; hṛdayam-heart; kṣura-dhārā-the blade of a razor; ābham-like; strīṇām-of women; kaḥ-who; veda-knows; ceṣṭitam-the dealings.

A woman's face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

Woman is now depicted very well from the materialistic point of view by Kaśyapa Muni. Women are generally known as the fair sex, and especially in youth, at the age of sixteen or seventeen, women are very attractive to men. Therefore a woman's face is compared to a blooming lotus flower in autumn. Just as a lotus is extremely beautiful in autumn, a woman at the threshold of youthful beauty is extremely attractive. In Sanskrit a woman's voice is called nārī-svara because women generally sing and their singing is very attractive. At the present moment, cinema artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by Śrī Caitanya Mahāprabhu, a woman's singing is dangerous because it can make a sannyāsī fall a victim to the woman. Sannyāsa means giving up the company of women, but if a sannyāsī hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Viśvāmitra fell a victim to Menakā. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman's face or hear a woman's voice. To see a woman's face and appreciate its beauty or to hear a woman's voice and appreciate her singing as very nice is a subtle falldown for a brahmacārī or sannyāsī. Thus the description of a woman's features by Kaśyapa Muni is very instructive.

When a woman's bodily features are attractive, when her face is beautiful and when her voice is sweet, she is naturally a trap for a man. The śāstras advise that when such a woman comes to serve a man, she should be considered to be like a dark well covered by grass. In the fields there are many such wells, and a man who does not know about them drops through the grass and falls down. Thus there are many such instructions. Since the attraction of the material world is based on attraction for women, Kaśyapa Muni thought, "Under the circumstances, who can understand the heart of a woman?" Cāṇakya Paṇḍita has also advised, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca: "There are two persons one should not trust-a politician and a woman." These, of course, are authoritative śāstric injunctions, and we should therefore be very careful in our dealings with women.

Sometimes our Kṛṣṇa consciousness movement is criticized for mingling men and women, but Kṛṣṇa consciousness is meant for anyone. Whether one is a man or woman does not matter. Lord Kṛṣṇa personally says, striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim: whether one is a woman, śūdra or vaiśya, not to speak of being a brāhmaṇa or kṣatriya, everyone is fit to return home, back to Godhead, if he strictly follows the instructions of the spiritual master and śāstra. We therefore request all the members of the Kṛṣṇa consciousness movement-both men and women-not to be attracted by bodily features but only to be attracted by Kṛṣṇa. Then everything will be all right. Otherwise there will be danger.

TEXT 42

na hi kaścit priyaḥ strīṇām
añjasā svāśiṣātmanām
patiṁ putraṁ bhrātaraṁ vā
ghnanty arthe ghātayanti ca

SYNONYMS

na-not; hi-certainly; kaścit-anyone; priyaḥ-dear; strīṇām-to women; añjasā-actually; sva-āśiṣā-for their own interests; ātmanām-most dear; patim-husband; putram-son; bhrātaram-brother; vā-or; ghnanti-they kill; arthe-for their own interests; ghātayanti-cause to be killed; ca-also.

To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill even their husbands, sons or brothers, or cause them to be killed by others.

A woman's nature has been particularly well studied by Kaśyapa Muni. Women are self-interested by nature, and therefore they should be protected by all means so that their natural inclination to be too self-interested will not be manifested. Women need to be protected by men. A woman should be cared for by her father in her childhood, by her husband in her youth and by her grown sons in her old age. This is the injunction of Manu, who says that a woman should not be given independence at any stage. Women must be cared for so that they will not be free to manifest their natural tendency for gross selfishness. There have been many cases, even in the present day, in which women have killed their husbands to take advantage of their insurance policies. This is not a criticism of women but a practical study of their nature. Such natural instincts of a woman or a man are manifested only in the bodily conception of life. When either a man or a woman is advanced in spiritual consciousness, the bodily conception of life practically vanishes. We should see all women as spiritual units (), whose only duty is to satisfy Kṛṣṇa. Then the influences of the different modes of material nature, which result from one's possessing a material body, will not act.

The Kṛṣṇa consciousness movement is so beneficial that it can very easily counteract the contamination of material nature, which results from one's possessing a material body. Bhagavad-gītā therefore teaches, in the very beginning, that whether one is a man or a woman, one must know that he or she is not the body but a spiritual soul. Everyone should be interested in the activities of the spirit soul, not the body. As long as one is activated by the bodily conception of life, there is always the danger of being misled, whether one is a man or a woman. The soul is sometimes described as puruṣa because whether one is dressed as a man or a woman, one is inclined to enjoy this material world. One who has this spirit of enjoyment is described as puruṣa. Whether one is a man or a woman, he is not interested in serving others; everyone is interested in satisfying his or her own senses. Kṛṣṇa consciousness, however, provides first-class training for a man or a woman. A man should be trained to be a first-class devotee of Lord Kṛṣṇa, and a woman should be trained to be a very chaste follower of her husband. That will make the lives of both of them happy.

TEXT 43

pratiśrutaṁ dadāmīti
vacas tan na mṛṣā bhavet
vadhaṁ nārhati cendro 'pi
tatredam upakalpate

SYNONYMS

pratiśrutam-promised; dadāmi-I shall give; iti-thus; vacaḥ-statement; tat-that; na-not; mṛṣā-false; bhavet-can be; vadham-killing; na-not; arhati-is suitable; ca-and; indraḥ-Indra; api-also; tatra-in that connection; idam-this; upakalpate-is suitable.

I promised to give her a benediction, and this promise cannot be violated, but Indra does not deserve to be killed. In these circumstances, the solution I have is quite suitable.

Kaśyapa Muni concluded, "Diti is eager to have a son who can kill Indra, since she is a woman, after all, and is not very intelligent. I shall train her in such a way that instead of always thinking of how to kill Indra, she will become a Vaiṣṇava, a devotee of Kṛṣṇa. If she agrees to follow the rules and regulations of the Vaiṣṇava principles, the unclean core of her heart will certainly be cleansed." Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Kṛṣṇa consciousness, for Kṛṣṇa consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaiṣṇavas. Śrī Caitanya Mahāprabhu's movement aims at this purpose. Narottama dāsa Ṭhākura says:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi
dīna-hīna yata chila, hari-nāme uddhārila,
ta'ra sākṣī jagāi-mādhāi

The appearance of Śrī Caitanya Mahāprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Kṛṣṇa mantra and thus become fully pure, free from all material contamination. Once one becomes a pure Vaiṣṇava, he transcends all material conceptions of life. Thus Kaśyapa Muni tried to transform his wife into a Vaiṣṇavī so that she might give up the idea of killing Indra. He wanted both her and her sons to be purified so that they would be fit to become pure Vaiṣṇavas. Of course, sometimes a practitioner deviates from the Vaiṣṇava principles, and there is a chance that he may fall down, but Kaśyapa Muni thought that even if one falls while practicing the Vaiṣṇava principles, he is still not a loser. Even a fallen Vaiṣṇava is eligible for better results, as confirmed in Bhagavad-gītā. Svalpam apy asya dharmasya trāyate mahato bhayāt: even practicing the Vaiṣṇava principles to a small extent can save one from the greatest danger of material existence. Thus Kaśyapa Muni planned to instruct his wife Diti to become a Vaiṣṇava because he wanted to save the life of Indra.

TEXT 44

iti sañcintya bhagavān

mārīcaḥ kurunandana
uvāca kiñcit kupita
ātmānaṁ ca vigarhayan

SYNONYMS

iti-thus; sañcintya-thinking; bhagavān-the powerful; mārīcaḥ-Kaśyapa Muni; kuru-nandana-O descendant of Kuru; uvāca-spoke; kiñcit-somewhat; kupitaḥ-angry; ātmānam-himself; ca-and; vigarhayan-condemning.

Śrī Śukadeva Gosvāmī said: Kaśyapa Muni, thinking in this way, became somewhat angry. Condemning himself, O Mahārāja Parīkṣit, descendant of Kuru, he spoke to Diti as follows.

TEXT 45

śrī-kaśyapa uvāca
putras te bhavitā bhadre
indra-hādeva-bāndhavaḥ
saṁvatsaraṁ vratam idaṁ
yady añjo dhārayiṣyasi

SYNONYMS

śrī-kaśyapaḥ uvāca-Kaśyapa Muni said; putraḥ-son; te-your; bhavitā-will be; bhadre-O gentle woman; indra-hā-killer of Indra, or follower of Indra; adeva-bāndhavaḥ-friend of the demons (or deva-bāndhavaḥ-friend of the demigods); saṁvatsaram-for a year; vratam-vow; idam-this; yadi-if; añjaḥ-properly; dhārayiṣyasi-you will execute.

Kaśyapa Muni said: My dear gentle wife, if you follow my instructions regarding this vow for at least one year, you will surely get a son who will be able to kill Indra. However, if you deviate from this vow of following the Vaiṣṇava principles, you will get a son who will be favorable to Indra.

The word indra-hā refers to an asura who is always eager to kill Indra. An enemy of Indra is naturally a friend to the asuras, but the word indra-hā also refers to one who follows Indra or who is obedient to him. When one becomes a devotee of Indra, he is certainly a friend to the demigods. Thus the words indra-hādeva-bāndhavaḥ are equivocal, for they say, "Your son will kill Indra, but he will be very friendly to the demigods." If a person actually became a friend of the demigods, he certainly would not be able to kill Indra.

TEXT 46

ditir uvāca
dhārayiṣye vrataṁ brahman
brūhi kāryāṇi yāni me
yāni ceha niṣiddhāni
na vrataṁ ghnanti yāny uta

SYNONYMS

ditiḥ uvāca-Diti said; dhārayiṣye-I shall accept; vratam-vow; brahman-my dear brāhmaṇa; brūhi-please state; kāryāṇi-must be done; yāni-what; me-to me; yāni-what; ca-and; iha-here; niṣiddhāni-is forbidden; na-not; vratam-the vow; ghnanti-break; yāni-what; uta-also.

Diti replied: My dear brāhmaṇa, I must accept your advice and follow the vow. Now let me understand what I have to do, what is forbidden and what will not break the vow. Please clearly state all this to me.

As stated above, a woman is generally inclined to serve her own purposes. Kaśyapa Muni proposed to train Diti to fulfill her desires within one year, and since she was eager to kill Indra, she immediately agreed, saying, "Please let me know what the vow is and how I have to follow it. I promise that I shall do the needful and not break the vow." This is another side of a woman's psychology. Even though a woman is very fond of fulfilling her own plans, when someone instructs her, especially her husband, she innocently follows, and thus she can be trained for better purposes. By nature a woman wants to be a follower of a man; therefore if the man is good the woman can be trained for a good purpose.

TEXT 47

śrī-kaśyapa uvāca
na hiṁsyād bhūta-jātāni
na śapen nānṛtaṁ vadet
na chindyān nakha-romāṇi
na spṛśed yad amaṅgalam

SYNONYMS

śrī-kaśyapaḥ uvāca-Kaśyapa Muni said; na hiṁsyāt-must not harm; bhūta-jātāni-the living entities; na śapet-must not curse; na-not; anṛtam-a lie; vadet-must speak; na chindyāt-must not cut; nakha-romāṇi-the nails and hair; na spṛśet-must not touch; yat-that which; amaṅgalam-impure.

Kaśyapa Muni said: My dear wife, to follow this vow, do not be violent or cause harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things like skulls and bones.

Kaśyapa Muni's first instruction to his wife was not to be envious. The general tendency of anyone within this material world is to be envious, and therefore, to become a Kṛṣṇa conscious person, one must curb this tendency, as stated in Śrīmad-Bhāgavatam (paramo nirmatsarāṇām). A Kṛṣṇa conscious person is always nonenvious, whereas others are always envious. Thus Kaśyapa Muni's instruction that his wife not be envious indicates that this is the first stage of advancement in Kṛṣṇa consciousness. Kaśyapa Muni desired to train his wife to be a Kṛṣṇa conscious person, for this would suffice to protect both her and Indra.

TEXT 48

nāpsu snāyān na kupyeta
na sambhāṣeta durjanaiḥ

na vasītādhauta-vāsaḥ
srajaṁ ca vidhṛtāṁ kvacit
SYNONYMS

na-not; apsu-in water; snāyāt-must bathe; na kupyeta-must not become angry; na sambhāṣeta-must not speak; durjanaiḥ-with wicked persons; na vasīta-must not wear; adhauta-vāsaḥ-unwashed clothes; srajam-flower garland; ca-and; vidhṛtām-which was already worn; kvacit-ever.

Kaśyapa Muni continued: My dear gentle wife, never enter the water while bathing, never be angry, and do not even speak or associate with wicked people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.

TEXT 49

nocchiṣṭaṁ caṇḍikānnaṁ ca
sāmiṣaṁ vṛṣalāhṛtam
bhuñjītodakyayā dṛṣṭaṁ
piben nāñjalinā tv apaḥ
SYNONYMS

na-not; ucchiṣṭam-leftover food; caṇḍikā-annam-food offered to the goddess Kālī; ca-and; sa-āmiṣam-mixed with flesh; vṛṣala-āhṛtam-brought by a śūdra; bhuñjīta-must eat; udakyayā-by a woman in her menstrual period; dṛṣṭam-seen; pibet na-must not drink; añjalinā-by joining and cupping the two palms; tu-also; apaḥ-water.

Never eat leftover food, never eat prasāda offered to the goddess Kālī [Durgā], and do not eat anything contaminated by flesh or fish. Do not eat anything brought or touched by a śūdra nor anything seen by a woman in her menstrual period. Do not drink water by joining your palms.

Generally the goddess Kālī is offered food containing meat and fish, and therefore Kaśyapa Muni strictly forbade his wife to take the remnants of such food. Actually a Vaiṣṇava is not allowed to take any food offered to the demigods. A Vaiṣṇava is always fixed in accepting prasāda offered to Lord Viṣṇu. Through all these instructions, Kaśyapa Muni, in a negative way, instructed his wife Diti how to become a Vaiṣṇavī.

TEXT 50

nocchiṣṭāspṛṣṭa-salilā
sandhyāyāṁ mukta-mūrdhajā
anarcitāsaṁyata-vāk
nāsaṁvītā bahiś caret
SYNONYMS

na-not; ucchiṣṭā-after eating; aspṛṣta-salilā-without washing; sandhyāyām-in the evening; mukta-mūrdhajā-with the hair loose; anarcitā-without ornaments; asaṁyata-vāk-without being grave; na-not; asaṁvītā-without being covered; bahiḥ-outside; caret-should go.

After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.

Kaśyapa Muni advised his wife not to go out onto the street unless she was well decorated and well dressed. He did not encourage the miniskirts that have now become fashionable. In Oriental civilization, when a woman goes out onto the street, she must be fully covered so that no man will recognize who she is. All these methods are to be accepted for purification. If one takes to Kṛṣṇa consciousness, one is fully purified, and thus one remains always transcendental to the contamination of the material world.

TEXT 51

nādhauta-pādāprayatā
nārdra-pādā udak-śirāḥ
śayīta nāparāṅ nānyair
na nagnā na ca sandhyayoḥ
SYNONYMS

na-not; adhauta-pādā-without washing the feet; aprayatā-without being purified; na-not; ardra-pādā-with wet feet; udak-śirāḥ-with the head toward the north; śayīta-should lie down; na-not; aparāk-with the head pointed west; na-not; anyaiḥ-with other women; na-not; nagnā-naked; na-not; ca-an d; sandhyayoḥ-at sunrise and sunset.

You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.

TEXT 52

dhauta-vāsā śucir nityaṁ
sarva-maṅgala-saṁyutā
pūjayet prātarāśāt prāg
go-viprāñ śriyam acyutam
SYNONYMS

dhauta-vāsā-wearing washed cloth; śuciḥ-being purified; nityam-always; sarva-maṅgala-with all auspicious items; saṁyutā-adorned; pūjayet-one should worship; prātaḥ-āśāt prāk-before breakfast; go-viprān-the cows and brāhmaṇas; śriyam-the goddess of fortune; acyutam-the Supreme Personality of Godhead.

Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious items, before breakfast one should worship the cows, the brāhmaṇas, the goddess of fortune and the Supreme Personality of Godhead.

If one is trained to honor and worship the cows and brāhmaṇas, he is actually civilized. The worship of the Supreme Lord is recommended, and the Lord is very fond of the cows and brāhmaṇas (namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca). In other words, a civilization in which there is no respect for the cows and brāhmaṇas is condemned. One cannot become spiritually advanced without acquiring the brahminical qualifications and giving protection to cows. Cow protection insures sufficient food prepared with milk, which is needed for an advanced civilization. One should not pollute civilization by eating the flesh of cows. A civilization must do something progressive, and then it is an Āryan civilization. Instead of killing the cow to eat flesh, civilized men must prepare various milk products that will enhance the condition of society. If one follows the brahminical culture, he will become competent in Kṛṣṇa consciousness.

TEXT 53

striyo vīravatīś cārcet
srag-gandha-bali-maṇḍanaiḥ
patiṁ cārcyopatiṣṭheta
dhyāyet koṣṭha-gataṁ ca tam

SYNONYMS

striyaḥ-women; vīra-vatīḥ-possessing husbands and sons; ca-and; arcet-she should worship; srak-with garlands; gandha-sandalwood; bali-presentations; maṇḍanaiḥ-and with ornaments; patim-the husband; ca-and; ārcya-worshiping; upatiṣṭheta-should offer prayers; dhyāyet-should meditate; koṣṭha-gatam-situated in the womb; ca-also; tam-upon him.

With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women who have sons and whose husbands are living. The pregnant wife should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.

The child in the womb is a part of the husband's body. Therefore the husband, through his representative, indirectly remains within the womb of his pregnant wife.

TEXT 54

sāṁvatsaraṁ puṁsavanaṁ
vratam etad aviplutam
dhārayiṣyasi cet tubhyaṁ
śakra-hā bhavitā sutaḥ

SYNONYMS

sāṁvatsaram-for one year; puṁsavanam-called puṁsavana; vratam-vow; etat-this; aviplutam-without violation; dhārayiṣyasi-you will perform; cet-if; tubhyam-for you; śakra-hā-the killer of Indra; bhavitā-will be; sutaḥ-a son.

Kaśyapa Muni continued: If you perform this ceremony called puṁsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.

TEXT 55

bāḍham ity abhyupetyātha
ditī rājan mahā-manāḥ
kaśyapād garbham ādhatta
vrataṁ cāñjo dadhāra sā

SYNONYMS

bāḍham-yes; iti-thus; abhyupetya-accepting; atha-then; ditiḥ-Diti; rājan-O King; mahā-manāḥ-jubilant; kaśyapāt-from Kaśyapa; garbham-semen; ādhatta-obtained; vratam-the vow; ca-and; añjaḥ-properly; dadhāra-discharged; sā-she.

O King Parīkṣit, Diti, the wife of Kaśyapa, agreed to undergo the purificatory process known as puṁsavana. "Yes," she said, "I shall do everything according to your instructions." With great jubilation she became pregnant, having taken semen from Kaśyapa, and faithfully began discharging the vow.

TEXT 56

mātṛ-ṣvasur abhiprāyam
indra ājñāya mānada
śuśrūṣaṇenāśrama-sthāṁ
ditiṁ paryacarat kaviḥ

SYNONYMS

mātṛ-svasuḥ-of his mother's sister; abhiprāyam-the intention; indraḥ-Indra; ājñāya-understanding; māna-da-O King Parīkṣit, who give respect to everyone; śuśrūṣaṇena-with service; āśrama-sthām-residing in an āśrama; ditim-Diti; paryacarat-attended upon; kaviḥ-seeing his own interest.

O King, who are respectful to everyone, Indra understood Diti's purpose, and thus he contrived to fulfill his own interests. Following the logic that self-preservation is the first law of nature, he wanted to break Diti's promise. Thus he engaged himself in the service of Diti, his aunt, who was residing in an āśrama.

TEXT 57

nityaṁ vanāt sumanasaḥ
phala-mūla-samit-kuśān
patrāṅkura-mṛdo 'paś ca
kāle kāla upāharat

SYNONYMS

nityam-daily; vanāt-from the forest; sumanasaḥ-flowers; phala-fruits; mūla-roots; samit-wood for the sacrificial fire; kuśān-and kuśa grass; patra-leaves; aṅkura-sprouts; mṛdaḥ-and earth; apaḥ-water; ca-also; kāle kāle-at the proper time; upāharat-brought.

Indra served his aunt daily by bringing flowers, fruits, roots and wood for yajñas from the forest. He also brought kuśa grass, leaves, sprouts, earth and water exactly at the proper time.

TEXT 58

evaṁ tasyā vrata-sthāyā
vrata-cchidraṁ harir nṛpa
prepsuḥ paryacaraj jihmo
mṛga-heva mṛgākṛtiḥ

SYNONYMS

evam-thus; tasyāḥ-of her; vrata-sthāyāḥ-who was faithfully discharging her vow; vrata-chidram-a fault in the execution of the vow; hariḥ-Indra; nṛpa-O King; prepsuḥ-desiring to find; paryacarat-served; jihmaḥ-deceitful; mṛga-hā-a hunter; iva-like; mṛga-ākṛtiḥ-in the form of a deer.

O King Parīkṣit, as the hunter of a deer becomes like a deer by covering his body with deerskin and serving the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly friendly and served Diti in a faithful way. Indra's purpose was to cheat Diti as soon as he could find some fault in the way she discharged the vows of the ritualistic ceremony. However, he wanted to be undetected, and therefore he served her very carefully.

TEXT 59

nādhyagacchad vrata-cchidraṁ
tat-paro 'tha mahī-pate
cintāṁ tīvrāṁ gataḥ śakraḥ
kena me syāc chivaṁ tv iha

SYNONYMS

na-not; adhyagacchat-could find; vrata-chidram-a fault in the execution of the vow; tat-paraḥ-intent upon that; atha-thereupon; mahī-pate-O master of the world; cintām-anxiety; tīvrām-intense; gataḥ-obtained; śakraḥ-Indra; kena-how; me-my; syāt-can there be; śivam-well-being; tu-then; iha-here.

O master of the entire world, when Indra could find no faults, he thought, "How will there be good fortune for me?" Thus he was full of deep anxiety.

TEXT 60

ekadā sā tu sandhyāyām
ucchiṣṭā vrata-karśitā
aspṛṣṭa-vāry-adhautāṅghriḥ
suṣvāpa vidhi-mohitā

SYNONYMS

ekadā-once; sā-she; tu-but; sandhyāyām-during the evening twilight; ucchiṣṭā-just after eating; vrata-from the vow; karśitā-weak and thin; aspṛṣṭa-not touched; vāri-water; adhauta-not washed; aṅghriḥ-her feet; suṣvāpa-went to sleep; vidhi-by fate; mohitā-bewildered.

Having grown weak and thin because of strictly following the principles of the vow, Diti once unfortunately neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight.

TEXT 61

labdhvā tad-antaraṁ śakro
nidrāpahṛta-cetasaḥ
diteḥ praviṣṭa udaraṁ
yogeśo yoga-māyayā

SYNONYMS

labdhvā-finding; tat-antaram-after that; śakraḥ-Indra; nidrā-by sleep; apahṛta-cetasaḥ-unconscious; diteḥ-of Diti; praviṣṭaḥ-entered; udaram-the womb; yoga-īśaḥ-the master of yoga; yoga-of yogic perfections; māyayā-by the power.

Finding this fault, Indra, who has all the mystic powers [the yoga-siddhis such as aṇimā and laghimā], entered Diti's womb while she was unconscious, being fast asleep.

A perfectly successful yogī is expert in eight kinds of perfection. By one of them, called aṇimā-siddhi, he can become smaller than an atom, and in that state he can enter anywhere. With this yogic power, Indra entered the womb of Diti while she was pregnant.

TEXT 62

cakarta saptadhā garbhaṁ
vajreṇa kanaka-prabham
rudantaṁ saptadhaikaikaṁ
mā rodīr iti tān punaḥ

SYNONYMS

cakarta-he cut; sapta-dhā-into seven pieces; garbham-the embryo; vajreṇa-by his thunderbolt; kanaka-of gold; prabham-which had the appearance; rudantam-crying; sapta-dhā-into seven pieces; eka-ekam-each one; mā rodīḥ-do not cry; iti-thus; tān-them; punaḥ-again.

After entering Diti's womb, Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which appeared like glowing gold. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Indra, by his yogic power, first expanded the body of the one Marut into seven, and then when he cut each of the seven parts of the original body into pieces, there were forty-nine. When each body was cut into seven, other living entities entered the new bodies, and thus they were like plants, which become separate entities when cut into various parts and planted on a hill. The first body was one, and when it was cut into many pieces, many other living entities entered the new bodies.

TEXT 63

tam ūcuḥ pāṭyamānās te
sarve prāñjalayo nṛpa
kiṁ na indra jighāṁsasi
bhrātaro marutas tava

SYNONYMS

tam-to him; ūcuḥ-said; pāṭyamānāḥ-being aggrieved; te-they; sarve-all; prāñjalayaḥ-with folded hands; nṛpa-O King; kim-why; naḥ-us; indra-O Indra; jighāṁsasi-do you want to kill; bhrātaraḥ-brothers; marutaḥ-Maruts; tava-your.

O King, being very much aggrieved, they pleaded to Indra with folded hands, saying, ”Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?”

TEXT 64

mā bhaiṣṭa bhrātaro mahyaṁ
yūyam ity āha kauśikaḥ
ananya-bhāvān pārṣadān
ātmano marutāṁ gaṇān

SYNONYMS

mā bhaiṣṭa-do not fear; bhrātaraḥ-brothers; mahyam-my; yūyam-you; iti-thus; āha-said; kauśikaḥ-Indra; ananya-bhāvān-devoted; pārṣadān-followers; ātmanaḥ-his; marutām gaṇān-the Maruts.

When Indra saw that actually they were his devoted followers, he said to them: If you are all my brothers, you have nothing more to fear from me.

TEXT 65

na mamāra diter garbhaḥ
śrīnivāsānukampayā
bahudhā kuliśa-kṣuṇṇo
drauṇy-astreṇa yathā bhavān

SYNONYMS

na-not; mamāra-died; diteḥ-of Diti; garbhaḥ-the embryo; śrīnivāsa-of Lord Viṣṇu, the resting place of the goddess of fortune; anukampayā-by the mercy; bahu-dhā-into many pieces; kuliśa-by the thunderbolt; kṣuṇṇaḥ-cut; drauṇi-of Aśvatthāmā; astreṇa-by the weapon; yathā-just as; bhavān-you.

Śukadeva Gosvāmī said: My dear King Parīkṣit, you were burned by the brahmāstra of Aśvatthāmā, but when Lord Kṛṣṇa entered the womb of your mother, you were saved. Similarly, although the one embryo was cut into forty-nine pieces by the thunderbolt of Indra, they were all saved by the mercy of the Supreme Personality of Godhead.

TEXTS 66–67

sakṛd iṣṭvādi-puruṣaṁ
puruṣo yāti sāmyatām
saṁvatsaraṁ kiñcid ūnaṁ
dityā yad dharir arcitaḥ
sajūr indreṇa pañcāśad
devās te maruto ’bhavan
vyapohya mātṛ-doṣaṁ te
hariṇā soma-pāḥ kṛtāḥ

SYNONYMS

sakṛt-once; iṣṭvā-worshiping; ādi-puruṣam-the original person; puruṣaḥ-a person; yāti-goes to; sāmyatām-possessing the same bodily feature as the Lord; saṁvatsaram-a year; kiñcit ūnam-a little less than; dityā-by Diti; yat-because; hariḥ-Lord Hari; arcitaḥ-was worshiped; sajūḥ-with; indreṇa-Indra; pañcāśat-fifty; devāḥ-demigods; te-they; marutaḥ-the Maruts; abhavan-became; vyapohya-removing; mātṛ-doṣam-the fault of their mother; te-they; hariṇā-by Lord Hari; soma-pāḥ-drinkers of soma-rasa; kṛtāḥ-were made.

If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Viṣṇu. Diti worshiped Lord Viṣṇu for almost one year, adhering to a great vow. Because of such strength in spiritual life, the forty-nine Maruts were born. How, then, is it wonderful that the Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord ?

TEXT 68

ditir utthāya dadṛśe
kumārān anala-prabhān
indreṇa sahitān devī
paryatuṣyad aninditā

SYNONYMS

ditiḥ-Diti; utthāya-getting up; dadṛśe-saw; kumārān-children; anala-prabhān-as brilliant as fire; indreṇa sahitān-with Indra; devī-the goddess; paryatuṣyat-was pleased; aninditā-being purified.

Because of worshiping the Supreme Personality of Godhead, Diti was completely purified. When she got up from bed, she saw her forty-nine sons along with Indra. These forty-nine sons were all as brilliant as fire and were in friendship with Indra, and therefore she was very pleased.

TEXT 69

athendram āha tātāham
ādityānāṁ bhayāvaham
apatyam icchanty acaraṁ
vratam etat suduṣkaram

SYNONYMS

atha-thereafter; indram-to Indra; āha-spoke; tāta-dear one; aham-I; ādityānām-to the Ādityas; bhaya-āvaham-fearful; apatyam-a son; icchantī-desiring; acaram-executed; vratam-vow; etat-this; su-duṣkaram-very difficult to perform.

Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Ādityas.

TEXT 70

ekaḥ saṅkalpitaḥ putraḥ
sapta saptābhavan katham
yadi te viditaṁ putra
satyaṁ kathaya mā mṛṣā

SYNONYMS

ekaḥ-one; saṅkalpitaḥ-was prayed for; putraḥ-son; sapta sapta-forty-nine; abhavan-came to be; katham-how; yadi-if; te-by you; viditam-known; putra-my dear son; satyam-the truth; kathaya-speak; mā-do not (speak); mṛṣā-lies.

I prayed for only one son, but now I see that there are forty-nine. How has this happened? My dear son Indra, if you know, please tell me the truth. Do not try to speak lies.

TEXT 71

indra uvāca
amba te 'haṁ vyavasitam
upadhāryāgato 'ntikam
labdhāntaro 'cchidaṁ garbham
artha-buddhir na dharma-dṛk

SYNONYMS

indraḥ uvāca-Indra said; amba-O mother; te-your; aham-I; vyavasitam-vow; upadhārya-understanding; āgataḥ-came; antikam-nearby; labdha-having found; antaraḥ-a fault; acchidam-I cut; garbham-the embryo; artha-buddhiḥ-being self-interested; na-not; dharma-dṛk-possessing vision of religion.

Indra replied: My dear mother, because I was grossly blinded by selfish interests, I lost sight of religion. When I understood that you were observing a great vow in spiritual life, I wanted to find some fault in you. When I found such a fault, I entered your womb and cut the embryo to pieces.

When Diti, Indra's aunt, explained to Indra without reservations what she had wanted to do, Indra explained his intentions to her. Thus both of them, instead of being enemies, freely spoke the truth. This is the qualification that results from contact with Viṣṇu. As stated in Śrīmad-Bhāgavatam (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

If one develops a devotional attitude and becomes purified by worshiping the Supreme Lord, all the good qualities are certainly manifested in his body. Because of being touched by worship of Viṣṇu, both Diti and Indra were purified.

TEXT 72

kṛtto me saptadhā garbha
āsan sapta kumārakāḥ
te 'pi caikaikaśo vṛkṇāḥ
saptadhā nāpi mamrire

SYNONYMS

kṛttaḥ-cut; me-by me; sapta-dhā-into seven; garbhaḥ-the embryo; āsan-there came to be; sapta-seven; kumārakāḥ-babies; te-they; api-although; ca-also; eka-ekaśaḥ-each one; vṛkṇāḥ-cut; sapta-dhā-into seven; na-not; api-still; mamrire-died.

First I cut the child in the womb into seven pieces, which became seven children. Then I cut each of the children into seven pieces again. By the grace of the Supreme Lord, however, none of them died.

TEXT 73

tatas tat paramāścaryaṁ
vīkṣya vyavasitaṁ mayā
mahāpuruṣa-pūjāyāḥ
siddhiḥ kāpy ānuṣaṅgiṇī

SYNONYMS

tataḥ-then; tat-that; parama-āścaryam-great wonder; vīkṣya-seeing; vyavasitam-it was decided; mayā-by me; mahā-puruṣa-of Lord Viṣṇu; pūjāyāḥ-of worship; siddhiḥ-result; kāpi-some; ānuṣaṅgiṇī-secondary.

My dear mother, when I saw that all forty-nine sons were alive, I was certainly struck with wonder. I decided that this was a secondary result of your having regularly executed devotional service in worship of Lord Viṣṇu.

For one who engages in worshiping Lord Viṣṇu, nothing is very wonderful. This is a fact. In Bhagavad-gītā (18.78) it is said:

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

”Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.” Yogeśvara is the Supreme Personality of Godhead, the master of all mystic yoga, who can do anything and everything He likes. This is the omnipotence of the Supreme Lord. For one who pleases the Supreme Lord, no achievement is wonderful. Everything is possible for him.

TEXT 74

ārādhanaṁ bhagavata
īhamānā nirāśiṣaḥ
ye tu necchanty api paraṁ
te svārtha-kuśalāḥ smṛtāḥ

SYNONYMS

ārādhanam-the worship; bhagavataḥ-of the Supreme Personality of Godhead; īhamānāḥ-being interested in; nirāśiṣaḥ-without material desires; ye-those who; tu-indeed; na icchanti-do not desire; api-even; param-liberation; te-they; sva-artha-in their own interest; kuśalāḥ-expert; smṛtāḥ-are considered.

Although those who are interested only in worshiping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.

When Dhruva Mahārāja saw Lord Viṣṇu, he declined to take any benedictions from Him, for he was fully satisfied by seeing the Lord. Nonetheless, the Lord is so kind that because Dhruva Mahārāja, in the beginning, had desired a kingdom greater than his father’s, he was promoted to Dhruvaloka, the best planet in the universe. Therefore in the śāstra it is said:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”A person who has broader intelligence, whether he is full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” (Bhāg. 2.3.10) One should engage in full devotional service. Then, even though he has no desires, whatever desires he previously had can all be fulfilled simply by his worship of the Lord. The actual devotee does not desire even liberation (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Bhakti-rasāmṛta-sindhu 1.1.111.1.11]). The Lord, however, fulfills the desire of the devotee by awarding him opulence that will never be destroyed. A karmī’s opulence is destroyed, but the opulence of a devotee is never destroyed. A devotee becomes more and more opulent as he increases his devotional service to the Lord.

TEXT 75

ārādhyātma-pradaṁ devaṁ
svātmānaṁ jagad-īśvaram
ko vṛṇīta guṇa-sparśaṁ
budhaḥ syān narake ’pi yat

SYNONYMS

ārādhya-after worshiping; ātma-pradam-who gives Himself; devam-the Lord; sva-ātmānam-the most dear; jagat-īśvaram-the Lord of the universe; kaḥ-what; vṛṇīta-would choose; guṇa-sparśam-material happiness; budhaḥ-intelligent person; syāt-is; narake-in hell; api-even; yat-which.

The ultimate goal of all ambitions is to become a servant of the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell?

An intelligent man will never aspire to become a devotee to achieve material happiness. That is the test of a devotee. As Śrī Caitanya Mahāprabhu teaches:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.” A pure devotee never begs the Lord for material happiness in the shape of riches, followers, a good wife or even mukti. The Lord promises, however, yoga-kṣemaṁ vahāmy aham: [Bg. 9.22] ”I voluntarily bring everything necessary for My service.”

TEXT 76

tad idaṁ mama daurjanyaṁ
bāliśasya mahīyasi
kṣantum arhasi mātas tvaṁ
diṣṭyā garbho mṛtotthitaḥ

SYNONYMS

tat-that; idam-this; mama-of me; daurjanyam-evil deed; bāliśasya-a fool; mahīyasi-O best of women; kṣantum arhasi-please excuse; mātaḥ-O mother; tvam-you; diṣṭyā-by fortune; garbhaḥ-the child within the womb; mṛta-killed; utthitaḥ-became alive.

O my mother, O best of all women, I am a fool. Kindly excuse me for whatever offenses I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an enemy, I cut them to pieces, but because of your great devotional service they did not die.

TEXT 77

śrī-śuka uvāca
indras tayābhyanujñātaḥ
śuddha-bhāvena tuṣṭayā
marudbhiḥ saha tāṁ natvā
jagāma tri-divaṁ prabhuḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; indraḥ-Indra; tayā-by her; abhyanujñātaḥ-being permitted; śuddha-bhāvena-by the good behavior; tuṣṭayā-satisfied; marudbhiḥ saha-with the Maruts; tām-to her; natvā-having offered obeisances; jagāma-he went; tri-divam-to the heavenly planets; prabhuḥ-the Lord.

Śrī Śukadeva Gosvāmī continued: Diti was extremely satisfied by Indra's good behavior. Then Indra offered his respects to his aunt with profuse obeisances, and with her permission he went away to the heavenly planets with his brothers the Maruts.

TEXT 78

evaṁ te sarvam ākhyātaṁ
yan māṁ tvaṁ paripṛcchasi
maṅgalaṁ marutāṁ janma
kiṁ bhūyaḥ kathayāmi te

SYNONYMS

evam-thus; te-to you; sarvam-all; ākhyātam-narrated; yat-which; mām-me; tvam-you; paripṛcchasi-asked; maṅgalam-auspicious; marutām-of the Maruts; janma-the birth; kim-what; bhūyaḥ-further; kathayāmi-shall I speak; te-to you.

My dear King Parīkṣit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Diti Vows to Kill King Indra."

20.7.18 Chapter Nineteen

Performing the Puṁsavana Ritualistic Ceremony

This chapter explains how Diti, Kaśyapa Muni's wife, executed Kaśyapa Muni's instructions on devotional service. During the first day of the bright fortnight of the moon in the month of Agrahāyaṇa (November–December), every woman, following in the footsteps of Diti and following the instructions of her own husband, should begin this puṁsavana-vrata. In the morning, after washing her teeth, bathing and thus becoming purified, she should hear about the birth mystery of the Maruts. Then, covering her body with a white dress and being properly ornamented, before breakfast she should worship Lord Viṣṇu and mother Lakṣmī, the goddess of fortune, Lord Viṣṇu's wife, by glorifying Lord Viṣṇu for His mercy, patience, prowess, ability, greatness and other glories and for how He can bestow all mystic benedictions. While offering the Lord all paraphernalia for worship, such as ornaments, a sacred thread, scents, nice flowers, incense and water for bathing and washing His feet, hands and mouth, one should invite the Lord with this mantra: oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūtipataye saha mahā-vibhūtibhir balim upaharāmi. Then one should offer twelve oblations in the fire while chanting this mantra: oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā. One should offer obeisances while chanting this mantra ten times. Then one should chant the Lakṣmī-Nārāyaṇa mantra.

If either a pregnant woman or her husband regularly discharges this devotional service, both of them will receive the result. After continuing this process for one full year, the chaste wife should fast on the pūrṇimā, the full-moon day, of Kārttika. On the following day, the husband should worship the Lord as before and then observe a festival by cooking nice food and distributing prasāda to the brāhmaṇas. Then, with the permission of the brāhmaṇas, the husband and wife should take prasāda. This chapter ends by glorifying the results of the puṁsavana function.

TEXT 1

śrī-rājovāca
vrataṁ puṁsavanaṁ brahman
bhavatā yad udīritam
tasya veditum icchāmi
yena viṣṇuḥ prasīdati

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit said; vratam-the vow; puṁsavanam-called puṁsavana; brahman-O brāhmaṇa; bhavatā-by you; yat-which; udīritam-was spoken of; tasya-of that; veditum-to know; icchāmi-I want; yena-by which; viṣṇuḥ-Lord Viṣṇu; prasīdati-is pleased.

Mahārāja Parīkṣit said: My dear lord, you have already spoken about the puṁsavana vow. Now I want to hear about it in detail, for I understand that by observing this vow one can please the Supreme Lord, Viṣṇu.

TEXTS 2–3

śrī-śuka uvāca
śukle mārgaśire pakṣe
yoṣid bhartur anujñayā
ārabheta vratam idaṁ

sārva-kāmikam āditaḥ
niśamya marutāṁ janma
brāhmaṇān anumantrya ca
snātvā śukla-datī śukle
vasītālaṅkṛtāmbare
pūjayet prātarāśāt prāg
bhagavantaṁ śriyā saha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; śukle-bright; mārgaśire-during the month of November-December; pakṣe-during the fortnight; yoṣit-a woman; bhartuḥ-of the husband; anujñayā-with the permission; ārabheta-should begin; vratam-vow; idam-this; sārva-kāmikam-which fulfills all desires; āditaḥ-from the first day; niśamya-hearing; marutām-of the Maruts; janma-the birth; brāhmaṇān-the brāhmaṇas; anumantrya-taking instruction from; ca-and; snātvā-bathing; śukla-datī-having cleaned the teeth; śukle-white; vasīta-should put on; alaṅkṛtā-wearing ornaments; ambare-garments; pūjayet-should worship; prātaḥ-āśāt prāk-before breakfast; bhagavantam-the Supreme Personality of Godhead; śriyā saha-with the goddess of fortune.

Śukadeva Gosvāmī said: On the first day of the bright fortnight of the month of Agrahāyaṇa [November–December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one's desires. Before beginning the worship of Lord Viṣṇu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brāhmaṇas, in the morning she should wash her teeth, bathe, and dress herself with white cloth and ornaments, and before taking breakfast she should worship Lord Viṣṇu and Lakṣmī.

TEXT 4

alaṁ te nirapekṣāya
pūrṇa-kāma namo 'stu te
mahāvibhūti-pataye
namaḥ sakala-siddhaye

SYNONYMS

alam-enough; te-to You; nirapekṣāya-indifferent; pūrṇa-kāma-O Lord, whose desire is always fulfilled; namaḥ-obeisances; astu-may there be; te-unto You; mahā-vibhūti-of Lakṣmī; pataye-unto the husband; namaḥ-obeisances; sakala-siddhaye-unto the master of all mystic perfections.

[She should then pray to the Lord as follows.] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Lakṣmīdevī, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

A devotee knows how to appreciate the Supreme Personality of Godhead.

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
[Īśopaniṣad, Invocation]

"The personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Therefore, to take shelter of the Supreme Lord is required. Whatever a devotee needs will be supplied by the complete Supreme Personality of Godhead (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]). Therefore a pure devotee will not ask anything from the Lord. He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even patraṁ puṣpaṁ phalaṁ toyam-a leaf, flower, fruit or water. There is no need to artificially exert oneself. It is better to be plain and simple and with respectful obeisances offer to the Lord whatever one can secure. The Lord is completely able to bless the devotee with all opulences.

TEXT 5

yathā tvaṁ kṛpayā bhūtyā
tejasā mahimaujasā
juṣṭa īśa guṇaiḥ sarvais
tato 'si bhagavān prabhuḥ

SYNONYMS

yathā-as; tvam-You; kṛpayā-with mercy; bhūtyā-with opulences; tejasā-with prowess; mahima-ojasā-with glory and strength; juṣṭaḥ-endowed; īśa-O my Lord; guṇaiḥ-with transcendental qualities; sarvaiḥ-all; tataḥ-therefore; asi-You are; bhagavān-the Supreme Personality of Godhead; prabhuḥ-the master.

O my Lord, because You are endowed with causeless mercy, all opulences, all prowess and all glories, strength and transcendental qualities, You are the Supreme Personality of Godhead, the master of everyone.

In this verse the words tato 'si bhagavān prabhuḥ mean "Therefore You are the Supreme Personality of Godhead, the master of everyone." The Supreme Personality of Godhead is endowed with all six opulences in full, and moreover He is extremely kind to His devotee. Although He is full in Himself, He nonetheless wants all the living entities to surrender unto Him so that they may engage in His service. Thus He becomes satisfied. Although He is full in Himself, He nonetheless becomes pleased when His devotee offers Him patraṁ puṣpaṁ phalaṁ toyam-a leaf, flower, fruit or water-in devotion. Sometimes the Lord, as the child of mother Yaśodā, requests His devotee for some food, as if He were very hungry. Sometimes He tells His devotee in a dream that His temple and His garden are now very old and that He cannot enjoy them very nicely. Thus He requests the devotee to repair them. Sometimes

He is buried in the earth, and as if unable to come out Himself, He requests His devotee to rescue Him. Sometimes He requests His devotee to preach His glories all over the world, although He alone is quite competent to perform this task. Even though the Supreme Personality of Godhead is endowed with all possessions and is self-sufficient, He depends on His devotees. Therefore the relationship of the Lord with His devotees is extremely confidential. Only the devotee can perceive how the Lord, although full in Himself, depends on His devotee for some particular work. This is explained in Bhagavad-gītā (11.33), where the Lord tells Arjuna, nimitta-mātraṁ bhava savyasācin: "O Arjuna, merely be an instrument in the fight." Lord Kṛṣṇa had the competence to win the Battle of Kurukṣetra, but nonetheless He induced His devotee Arjuna to fight and become the cause of victory. Śrī Caitanya Mahāprabhu was quite competent enough to spread His name and mission all over the world, but still He depended upon His devotee to do this work. Considering all these points, the most important aspect of the Supreme Lord's self-sufficiency is that He depends on His devotees. This is called His causeless mercy. The devotee who has perceived this causeless mercy of the Supreme Personality of Godhead by realization can understand the master and the servant.

TEXT 6

viṣṇu-patni mahā-māye
mahāpuruṣa-lakṣaṇe
prīyethā me mahā-bhāge
loka-mātar namo 'stu te

SYNONYMS

viṣṇu-patni-O wife of Lord Viṣṇu; mahā-māye-O energy of Lord Viṣṇu; mahā-puruṣa-lakṣaṇe-possessing the qualities and opulences of Lord Viṣṇu; prīyethāḥ-kindly be pleased; me-upon me; mahā-bhāge-O goddess of fortune; loka-mātaḥ-O mother of the world; namaḥ-obeisances; astu-may there be; te-unto you.

[After profusely offering obeisances unto Lord Viṣṇu, the devotee should offer respectful obeisances unto mother Lakṣmī, the goddess of fortune, and pray as follows.] O wife of Lord Viṣṇu, O internal energy of Lord Viṣṇu, you are as good as Lord Viṣṇu Himself, for you have all of His qualities and opulences. O goddess of fortune, please be kind to me. O mother of the entire world, I offer my respectful obeisances unto you.

The Lord has multifarious potencies (parāsya śaktir vividhaiva śrūyate). Since mother Lakṣmī, the goddess of fortune, is the Lord's very precious potency, she is addressed here as mahā-māye. The word māyā means śakti. Lord Viṣṇu, the Supreme, cannot exhibit His power everywhere without His principal energy. It is said, śakti śaktimān abheda: the power and the powerful are identical. Therefore mother Lakṣmī, the goddess of fortune, is the constant companion of Lord Viṣṇu; they remain together constantly. One cannot keep Lakṣmī in one's home without Lord Viṣṇu. To think that one can do so is very dangerous. To keep Lakṣmī, or the riches of the Lord, without the service of the Lord is always dangerous, for then Lakṣmī becomes the illusory energy. With Lord Viṣṇu, however, Lakṣmī is the spiritual energy.

TEXT 7

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye saha mahā-vibhūtibhir balim upaharāmīti; anenāhar-ahar mantreṇa viṣnor āvāhanārghya-pādyopasparśana-snāna-vāsa-upavīta-vibhūṣaṇa-gandha-puṣpa-dhūpa-dīpopahārādy-upacārān susamā-hitopāharet.

SYNONYMS

oṁ-O my Lord; namaḥ-obeisances; bhagavate-unto the Supreme Personality of Godhead, full with six opulences; mahā-puruṣāya-the best of enjoyers; mahā-anubhāvāya-the most powerful; mahā-vibhūti-of the goddess of fortune; pataye-the husband; saha-with; mahā-vibhūtibhiḥ-associates; balim-presentation s; upaharāmi-I am offering; iti-thus; anena-by this; ahaḥ-ahaḥ-every day; mantreṇa-mantra; viṣṇoḥ-of Lord Viṣṇu; āvāhana-invocations; arghya-pādya-upasparśana-water for washing the hands, feet and mouth; snāna-water for bathing; vāsa-garments; upavīta-a sacred thread; vibhūṣaṇa-ornaments; gandha-scents; puṣpa-flowers; dhūpa-incense; dīpa-lamps; upahāra-gifts; ādi-and so on; upacārān-presentations; su-samāhitā-with great attention; upāharet-she must offer.

"My Lord Viṣṇu, full in six opulences, You are the best of all enjoyers and the most powerful. O husband of mother Lakṣmī, I offer my respectful obeisances unto You, who are accompanied by many associates, such as Viśvaksena. I offer all the paraphernalia for worshiping You." One should chant this mantra every day with great attention while worshiping Lord Viṣṇu with all paraphernalia, such as water for washing His feet, hands and mouth and water for His bath. One must offer Him various presentations for His worship, such as garments, a sacred thread, ornaments, scents, flowers, incense and lamps.

This mantra is very important. Anyone engaged in Deity worship should chant this mantra, as quoted above, beginning with oṁ namo bhagavate mahā-puruṣāya.

TEXT 8

haviḥ-śeṣaṁ ca juhuyād xxx
anale dvādaśāhutīḥ xxx
oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāheti

SYNONYMS

haviḥ-śeṣam-remnants of the offering; ca-and; juhuyāt-one should offer; anale-in the fire; dvādaśa-twelve; āhutīḥ-oblations; oṁ-O my Lord; namaḥ-obeisances; bhagavate-unto the Supreme Personality of Godhead; mahā-puruṣāya-the supreme enjoyer; mahā-vibhūti-of the goddess of fortune; pataye-the husband; svāhā-hail; iti-thus.

Śukadeva Gosvāmī continued: After worshiping the Lord with all the paraphernalia mentioned above, one should chant the following mantra while offering twelve oblations of ghee on the sacred fire: oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.

TEXT 9

śriyaṁ viṣṇuṁ ca varadāv
āśiṣāṁ prabhavāv ubhau
bhaktyā sampūjayen nityaṁ

yadīcchet sarva-sampadaḥ

SYNONYMS

śriyam-the goddess of fortune; viṣṇum-Lord Viṣṇu; ca-and; vara-dau-the bestowers of benedictions; āśiṣām-of blessings; prabhavau-the sources; ubhau-both; bhaktyā-with devotion; sampūjayet-should worship; nityam-daily; yadi-if; icchet-desires; sarva-all; sampadaḥ-opulences.

If one desires all opulences, his duty is to daily worship Lord Viṣṇu with His wife, Lakṣmī. With great devotion one should worship Him according to the above-mentioned process. Lord Viṣṇu and the goddess of fortune are an immensely powerful combination. They are the bestowers of all benedictions and the sources of all good fortune. Therefore the duty of everyone is to worship Lakṣmī-Nārāyaṇa.

Lakṣmī-Nārāyaṇa-Lord Viṣṇu and mother Lakṣmī-are always situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). However, because nondevotees do not realize that Lord Viṣṇu stays with His eternal consort, Lakṣmī, within the hearts of all living entities, they are not endowed with the opulence of Lord Viṣṇu. Unscrupulous men sometimes address a poor man as daridra-nārāyaṇa, or "poor Nārāyaṇa." This is most unscientific. Lord Viṣṇu and Lakṣmī are always situated in everyone's heart, but this does not mean that everyone is Nārāyaṇa, especially not those in poverty. This is a most abominable term to use in connection with Nārāyaṇa. Nārāyaṇa never becomes poor, and therefore He can never be called daridra-nārāyaṇa. Nārāyaṇa is certainly situated in everyone's heart, but He is neither poor nor rich. Only unscrupulous persons who do not know the opulence of Nārāyaṇa try to afflict Him with poverty.

TEXT 10

praṇamed daṇḍavad bhūmau
bhakti-prahveṇa cetasā
daśa-vāraṁ japen mantraṁ
tataḥ stotram udīrayet

SYNONYMS

praṇamet-should offer obeisances; daṇḍa-vat-like a stick; bhūmau-on the ground; bhakti-through devotion; prahveṇa-humble; cetasā-with a mind; daśa-vāram-ten times; japet-should utter; mantram-the mantra; tataḥ-then; stotram-prayer; udīrayet-should chant.

One should offer obeisances unto the Lord with a mind humbled through devotion. While offering daṇḍavats by falling on the ground like a rod, one should chant the above mantra ten times. Then one should chant the following prayer.

TEXT 11

yuvāṁ tu viśvasya vibhū
jagataḥ kāraṇaṁ param
iyaṁ hi prakṛtiḥ sūkṣmā
māyā-śaktir duratyayā

SYNONYMS

yuvām-both of you; tu-indeed; viśvasya-of the universe; vibhū-the proprietors; jagataḥ-of the universe; kāraṇam-the cause; param-supreme; iyam-this; hi-certainly; prakṛtiḥ-energy; sūkṣmā-difficult to understand; māyā-śaktiḥ-the internal energy; duratyayā-difficult to overcome.

My Lord Viṣṇu and mother Lakṣmī, goddess of fortune, you are the proprietors of the entire creation. Indeed, you are the cause of the creation. Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Lakṣmī is represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

TEXT 12

tasyā adhīśvaraḥ sākṣāt
tvam eva puruṣaḥ paraḥ
tvaṁ sarva-yajña ijyeyaṁ
kriyeyaṁ phala-bhug bhavān

SYNONYMS

tasyāḥ-of her; adhīśvaraḥ-the master; sākṣāt-directly; tvam-You; eva-certainly; puruṣaḥ-the person; paraḥ-supreme; tvam-You; sarva-yajñaḥ-personified sacrifice; ijyā-worship; iyam-this (Lakṣmī); kriyā-activities; iyam-this; phala-bhuk-the enjoyer of the fruits; bhavān-You.

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

TEXT 13

guṇa-vyaktir iyaṁ devī
vyañjako guṇa-bhug bhavān
tvaṁ hi sarva-śarīry ātmā
śrīḥ śarīrendriyāśayāḥ
nāma-rūpe bhagavatī
pratyayas tvam apāśrayaḥ

SYNONYMS

guṇa-vyaktiḥ-the reservoir of qualities; iyam-this; devī-goddess; vyañjakaḥ-manifester; guṇa-bhuk-the enjoyer of the qualities; bhavān-You; tvam-You; hi-indeed; sarva-śarīrī ātmā-the Supersoul of all living entities; śrīḥ-the goddess of fortune; śarīra-the body; indriya-senses; āśayāḥ-and the mind; nāma-name; rūpe-and form; bhagavatī-Lakṣmī; pratyayaḥ-the cause of manifestation; tvam-You; apāśrayaḥ-the support.

Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, aid the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

Madhvācārya, the ācārya of the Tattvavādīs, has described this verse in the following way: "Viṣṇu is described as yajña personified, and mother Lakṣmī is described as spiritual activities and the original form of worship. In fact, they represent spiritual activities and the Supersoul of all yajña. Lord Viṣṇu is the Supersoul even of Lakṣmīdevī, but no one can be the Supersoul of Lord Viṣṇu, for Lord Viṣṇu Himself is the spiritual Supersoul of everyone."

According to Madhvācārya, there are two tattvas, or factors. One is independent, and the other is dependent. The first tattva is the Supreme Lord, Viṣṇu, and the second is the jīva-tattva. Lakṣmīdevī, being dependent on Lord Viṣṇu, is sometimes counted among the jīvas. The Gauḍīya Vaiṣṇavas, however, describe Lakṣmīdevī in accordance with the following two verses from the Prameya-ratnāvalī of Baladeva Vidyābhūṣaṇa. The first verse is a quotation from the Viṣṇu Purāṇa.

nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaiveyaṁ dvijottama
viṣṇoḥ syuḥ śaktayas tisras
tāsu yā kīrtitā parā
saiva śrīs tad-abhinneti
prāha śiṣyān prabhur mahān

"O best of the brāhmaṇas, Lakṣmījī is the constant companion of the Supreme Personality of Godhead, Viṣṇu, and therefore she is called anapāyinī. She is the mother of all creation. As Lord Viṣṇu is all-pervading, His spiritual potency, mother Lakṣmī, is also all-pervading." Lord Viṣṇu has three principal potencies-internal, external and marginal. Śrī Caitanya Mahāprabhu has accepted parā-śakti, the spiritual energy of the Lord, as being identical with the Lord. Thus she is also included in the independent viṣṇu-tattva."

In the Kānti-mālā commentary on the Prameya-ratnāvalī there is this statement: nanu kvacit nitya-mukta jīvatvaṁ lakṣmyāḥ svīkṛtaṁ, tatrāha-prāheti. nityaiveti padye sarva-vyāpti-kathanena kalākāṣṭhety ādi-padya-dvaye, śuddho 'pīty uktā ca mahāprabhunā svaśiṣyān prati lakṣmyā bhagavad-advaitam upadiṣṭam. kvacid yat tasyās tu dvaitam uktaṁ, tat tu tad-āviṣṭa-nitya-mukta jīvam ādāya saṅgatamas tu. "Although some authoritative Vaiṣṇava disciplic successions count the goddess of fortune among the ever-liberated living entities (jīvas) in Vaikuṇṭha, Śrī Caitanya Mahāprabhu, in accordance with the statement in the Viṣṇu Purāṇa, has described Lakṣmī as being identical with the viṣṇu-tattva. The correct conclusion is that the descriptions of Lakṣmī as being different from Viṣṇu are stated when an eternally liberated living entity is imbued with the quality of Lakṣmī; they do not pertain to mother Lakṣmī, the eternal consort of Lord Viṣṇu."

TEXT 14

yathā yuvāṁ tri-lokasya
varadau parameṣṭhinau
tathā ma uttamaśloka
santu satyā mahāśiṣaḥ

SYNONYMS

yathā-since; yuvām-both of you; tri-lokasya-of the three worlds; vara-dau-givers of benedictions; parame-ṣṭhinau-the supreme rulers; tathā-therefore; me-my; uttama-śloka-O Lord, who are praised with excellent verses; santu-may become; satyāḥ-fulfilled; mahā-āśiṣaḥ-great ambitions.

You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, Uttamaśloka, may my ambitions be fulfilled by Your grace.

TEXT 15

ity abhiṣṭūya varadaṁ
śrīnivāsaṁ śriyā saha
tan niḥsāryopaharaṇaṁ
dattvācamanam arcayet

SYNONYMS

iti-thus; abhiṣṭūya-offering prayers; vara-dam-who bestows benedictions; śrī-nivāsam-unto Lord Viṣṇu, the abode of the goddess of fortune; śriyā saha-with Lakṣmī; tat-then; niḥsārya-removing; upaharaṇam-the paraphernalia for worship; dattvā-after offering; ācamanam-water for washing the hands and mouth; arcayet-one should worship.

Śrī Śukadeva Gosvāmī continued: Thus one should worship Lord Viṣṇu, who is known as Śrīnivāsa, along with mother Lakṣmī, the goddess of fortune, by offering prayers according to the process mentioned above. After removing all the paraphernalia of worship, one should offer them water to wash their hands and mouths, and then one should worship them again.

TEXT 16

tataḥ stuvīta stotreṇa
bhakti-prahveṇa cetasā
yajñocchiṣṭam avaghrāya
punar abhyarcayed dharim

SYNONYMS

tataḥ-then; stuvīta-one should praise; stotreṇa-with prayers; bhakti-with devotion; prahveṇa-humble; cetasā-with a mind; yajña-ucchiṣṭam-the remnants of sacrifice; avaghrāya-smelling; punaḥ-again; abhyarcayet-one should worship; harim-Lord Viṣṇu.

Thereafter, with devotion and humility, one should offer prayers to the Lord and mother Lakṣmī. Then one should smell the remnants of the food offered and then again worship the Lord and Lakṣmījī.

TEXT 17

patiṁ ca parayā bhaktyā
mahāpuruṣa-cetasā
priyais tais tair upanamet
prema-śīlaḥ svayaṁ patiḥ
bibhṛyāt sarva-karmāṇi
patnyā uccāvacāni ca

SYNONYMS

patim-the husband; ca-and; parayā-supreme; bhaktyā-with devotion; mahā-puruṣa-cetasā-accepting as the Supreme Person; priyaiḥ-dear; taiḥ taiḥ-by those (offerings); upanamet-should worship; prema-śīlaḥ-being affectionate; svayam-himself; patiḥ-the husband; bibhṛyāt-should execute; sarva-karmāṇi-all activities; patnyāḥ-of the wife; ucca-avacāni-high and low; ca-also.

Accepting her husband as the representative of the Supreme Person, a wife should worship him with unalloyed devotion by offering him prasāda. The husband, being very pleased with his wife, should engage himself in the affairs of his family.

The family relationship of husband and wife should be established spiritually according to the process mentioned above.

TEXT 18

kṛtam ekatareṇāpi
dam-patyor ubhayor api
patnyāṁ kuryād anarhāyāṁ
patir etat samāhitaḥ

SYNONYMS

kṛtam-executed; ekatareṇa-by one; api-even; dam-patyoḥ-of the wife and husband; ubhayoḥ-of both; api-still; patnyām-when the wife; kuryāt-he should execute; anarhāyām-is unable; patiḥ-the husband; etat-this; samāhitaḥ-with attention.

Between the husband and wife, one person is sufficient to execute this devotional service. Because of their good relationship, both of them will enjoy the result. Therefore if the wife is unable to execute this process, the husband should carefully do so, and the faithful wife will share the result.

The relationship between husband and wife is firmly established when the wife is faithful and the husband sincere. Then even if the wife, being weaker, is unable to execute devotional service with her husband, if she is chaste and sincere she shares half of her husband's activities.

TEXTS 19–20

viṣṇor vratam idaṁ bibhran
na vihanyāt kathañcana
viprān striyo vīravatīḥ
srag-gandha-bali-maṇḍanaiḥ
arced ahar-ahar bhaktyā
devaṁ niyamam āsthitā
udvāsya devaṁ sve dhāmni
tan-niveditam agrataḥ
adyād ātma-viśuddhy-arthaṁ
sarva-kāma-samṛddhaye

SYNONYMS

viṣṇoḥ-of Lord Viṣṇu; vratam-vow; idam-this; bibhrat-executing; na-not; vihanyāt-should break; kathañcana-for any reason; viprān-the brāhmaṇas; striyaḥ-women; vīra-vatīḥ-who have their husband and sons; srak-with garlands; gandha-sandalwood; bali-offerings of food; maṇḍanaiḥ-and with ornaments; arcet-one should worship; ahaḥ-ahaḥ-daily; bhaktyā-with devotion; devam-Lord Viṣṇu; niyamam-the regulative principles; āsthitā-following; udvāsya-placing; devam-the Lord; sve-in His own; dhāmni-resting place; tat-to Him; niveditam-what was offered; agrataḥ-after dividing first among the others; adyāt-one should eat; ātma-viśuddhi-artham-for self-purification; sarva-kāma-all desires; samṛddhaye-for fulfilling.

One should accept this viṣṇu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of prasāda, flower garlands, sandalwood pulp and ornaments, one should daily worship the brāhmaṇas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Viṣṇu with great devotion. Thereafter, Lord Viṣṇu should be laid in His bed, and then one should take prasāda. In this way, husband and wife will be purified and will have all their desires fulfilled.

TEXT 21

etena pūjā-vidhinā
māsān dvādaśa hāyanam
nītvāthoparamet sādhvī
kārtike carame 'hani

SYNONYMS

etena-with this; pūjā-vidhinā-regulated worship; māsān dvādaśa-twelve months; hāyanam-a year; nītvā-after passing; atha-then; uparamet-should fast; sādhvī-the chaste wife; kārtike-in Kārttika; carame ahani-on the final day.

The chaste wife must perform such devotional service continuously for one year. After one year passes, she should fast on the full-moon day in the month of Kārttika [October–November].

TEXT 22

śvo-bhūte 'pa upaspṛśya
kṛṣṇam abhyarcya pūrvavat
payaḥ-śṛtena juhuyāc
caruṇā saha sarpiṣā
pāka-yajña-vidhānena
dvādaśaivāhutīḥ patiḥ

SYNONYMS

śvaḥ-bhūte-on the following morning; apaḥ-water; upaspṛśya-contacting; kṛṣṇam-Lord Kṛṣṇa; abhyarcya-worshiping; pūrva-vat-as previously; payaḥ-śṛtena-with boiled milk; juhuyāt-one should offer; caruṇā-with an offering of sweet rice; saha-with; sarpiṣā-ghee; pāka-yajña-vidhānena-according to the injunctions of the Gṛhya-sūtras; dvādaśa-twelve; eva-indeed; āhutīḥ-oblations; patiḥ-the husband.

On the morning of the next day, one should wash oneself, and after worshiping Lord Kṛṣṇa as before, one should cook as one cooks for festivals as stated in the Gṛhya-sūtras. Sweet rice should be cooked with ghee, and with this preparation the husband should offer oblations to the fire twelve times.

TEXT 23

āśiṣaḥ śirasādāya
dvijaiḥ prītaiḥ samīritāḥ
praṇamya śirasā bhaktyā
bhuñjīta tad-anujñayā

SYNONYMS

āśiṣaḥ-blessings; śirasā-with the head; ādāya-accepting; dvijaiḥ-by the brāhmaṇas; prītaiḥ-who are pleased; samīritāḥ-spoken; praṇamya-after offering obeisances; śirasā-with the head; bhaktyā-with devotion; bhuñjīta-he should eat; tat-anujñayā-with their permission.

Thereafter, he should satisfy the brāhmaṇas. When the satisfied brāhmaṇas bestow their blessings, he should devotedly offer them respectful obeisances with his head, and with their permission he should take prasāda.

TEXT 24

ācāryam agrataḥ kṛtvā
vāg-yataḥ saha bandhubhiḥ
dadyāt patnyai caroḥ śeṣaṁ
suprajāstvaṁ susaubhagam

SYNONYMS

ācāryam-the ācārya; agrataḥ-first of all; kṛtvā-receiving properly; vāk-yataḥ-controlling speech; saha-with; bandhubhiḥ-friends and relatives; dadyāt-he should give; patnyai-to the wife; caroḥ-of the oblation of sweet rice; śeṣam-the remnant; su-prajāstvam-which insures good progeny; su-saubhagam-which insures good fortune.

Before taking his meal, the husband must first seat the ācārya comfortably, and, along with his relatives and friends, should control his speech and offer prasāda to the guru. Then the wife should eat the remnants of the oblation of sweet rice cooked with ghee. Eating the remnants insures a learned, devoted son and all good fortune.

TEXT 25

etac caritvā vidhivad vrataṁ vibhor
abhīpsitārthaṁ labhate pumān iha
strī caitad āsthāya labheta saubhagaṁ
śriyaṁ prajāṁ jīva-patiṁ yaśo gṛham

SYNONYMS

etat-this; caritvā-performing; vidhi-vat-according to the injunctions of śāstra; vratam-vow; vibhoḥ-from the Lord; abhīpsita-desired; artham-object; labhate-gets; pumān-a man; iha-in this life; strī-a woman; ca-and; etat-this; āsthāya-performing; labheta-can get; saubhagam-good fortune; śriyam-opulence; prajām-progeny; jīva-patim-a husband with a long duration of life; yaśaḥ-good reputation; gṛham-home.

If this vow or ritualistic ceremony is observed according to the description of śāstra, even in this life a man will be able to achieve all the benedictions he desires from the Lord. A wife who performs this ritualistic ceremony will surely receive good fortune, opulence, sons, a long-living husband, a good reputation and a good home.

In Bengal even today if a woman lives for a long time with her husband, she is considered very fortunate. A woman generally desires a good husband, good children, a good home, prosperity, opulence and so on. As recommended in this verse, a woman will receive all these desirable benedictions, and a man will also be able to receive all benedictions, from the Supreme Personality of Godhead. Thus by performing this particular type of vrata, a man and a woman in Kṛṣṇa consciousness will be happy in this material world, and because of being Kṛṣṇa conscious they will be promoted to the spiritual world.

TEXTS 26–28

kanyā ca vindeta samagra-lakṣaṇaṁ
patiṁ tv avīrā hata-kilbiṣāṁ gatim
mṛta-prajā jīva-sutā dhaneśvarī
sudurbhagā subhagā rūpam agryam
vinded virūpā virujā vimucyate
ya āmayāvīndriya-kalya-deham
etat paṭhann abhyudaye ca karmaṇy
ananta-tṛptiḥ pitṛ-devatānām

tuṣṭāḥ prayacchanti samasta-kāmān
homāvasāne huta-bhuk śrī-hariś ca
rājan mahan marutāṁ janma puṇyaṁ
diter vrataṁ cābhihitaṁ mahat te
SYNONYMS

kanyā-an unmarried girl; ca-and; vindeta-can get; samagralakṣaṇam-possessing all good qualities; patim-a husband; tu-and; avīrā-a woman without a husband or son; hata-kilbiṣām-free from fault; gatim-the destination; mṛta-prajā-a woman whose children are dead; jīva-sutā-a woman whose child has a long duration of life; dhana-īśvarī-possessing wealth; su-durbhagā-unfortunate; su-bhagā-fortunate; rūpam-beauty; agryam-excellent; vindet-can get; virūpā-an ugly woman; virujā-from the disease; vimucyate-is freed; yaḥ-he who; āmayā-vī-a diseased man; indriya-kalya-deham-an able body; etat-this; paṭhan-reciting; abhyudaye ca karmaṇi-and in a sacrificial ceremony in which oblations are offered to the forefathers and demigods; ananta-unlimited; tṛptiḥ-satisfaction; pitṛ-devatānām-of the forefathers and demigods; tuṣṭāḥ-being pleased; prayacchanti-they bestow; samasta-all; kāmān-desires; homa-avasāne-on the completion of the ceremony; huta-bhuk-the enjoyer of the sacrifice; śrī-hariḥ-Lord Viṣṇu; ca-also; rājan-O King; mahat-great; marutām-of the Maruts; janma-birth; puṇyam-pious; diteḥ-of Diti; vratam-the vow; ca-also; abhihitam-explained; mahat-great; te-to you.

If an unmarried girl observes this vrata, she will be able to get a very good husband. If a woman who is avīrā-who has no husband or son-executes this ritualistic ceremony, she can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long duration of life and also become very fortunate in possessing wealth. If a woman is unfortunate she will become fortunate, and if ugly she will become beautiful. By observing this vrata, a diseased man can gain relief from his disease and have an able body with which to work. If one recites this narration while offering oblations to the pitās and demigods, especially during the śrāddha ceremony, the demigods and inhabitants of Pitṛloka will be extremely pleased with him and bestow upon him the fulfillment of all desires. After one performs this ritualistic ceremony, Lord Viṣṇu and His wife, mother Lakṣmī, the goddess of fortune, are very pleased with him. O King Parīkṣit, now I have completely described how Diti performed this ceremony and had good children-the Maruts-and a happy life. I have tried to explain this to you as elaborately as possible.

Thus end the Bhaktivedanta purports of the Sixth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "performing the Puṁsavana Ritualistic Ceremony."

END OF THE SIXTH CANTO

20.8 Seventh Canto

20.8.1 Chapter One

The Supreme Lord Is Equal to Everyone

In this chapter, in response to a question by Mahārāja Parīkṣit, Śukadeva Gosvāmī gives his conclusions concerning how the Supreme Personality of Godhead, although the Supersoul, friend and protector of everyone, killed the Daityas, the demons, for the sake of Indra, the King of heaven. In his statements, he totally refutes the arguments of people in general who accuse the Supreme Lord of partiality. Śukadeva Gosvāmī proves that because the body of the conditioned soul is infected by the three qualities of nature, dualities arise such as enmity and friendship, attachment and detachment. For the Supreme Personality of Godhead, however, there are no such dualities. Even eternal time cannot control the activities of the Lord. Eternal time is created by the Lord, and it acts under His control. The Supreme Personality of Godhead, therefore, is always transcendental to the influence of the modes of nature, māyā, the Lord's external energy, which acts in creation and annihilation. Thus all the demons killed by the Supreme Lord attain salvation immediately.

The second question raised by Parīkṣit Mahārāja concerns how Śiśupāla, although inimical toward Kṛṣṇa from his very childhood and always blaspheming Kṛṣṇa, attained salvation in oneness when Kṛṣṇa killed him. Śukadeva Gosvāmī explains that because of their offenses at the feet of devotees, two attendants of the Lord in Vaikuṇṭha named Jaya and Vijaya became Hiraṇyakaśipu and Hiraṇyākṣa in Satya-yuga, Rāvaṇa and Kumbhakarṇa in the next yuga, Tretā-yuga, and Śiśupāla and Dantavakra at the end of Dvāpara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become the Lord's enemies, and when killed in that mentality, they attained salvation in oneness. Thus even if one thinks of the Supreme Personality of Godhead in envy, he attains salvation. What then is to be said of devotees who always engage in the Lord's service with love and faith?

TEXT 1

śrī-rājovāca
samaḥ priyaḥ suhṛd brahman
bhūtānāṁ bhagavān svayam
indrasyārthe kathaṁ daityān
avadhīd viṣamo yathā
SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit said; samaḥ-equal; priyaḥ-beloved; suhṛt-friend; brahman-O brāhmaṇa (Śukadeva); bhūtānām-toward all living entities; bhagavān-the Supreme Lord, Viṣṇu; svayam-Himself; indrasya-of Indra; arthe-for the benefit; katham-how; daityān-the demons; avadhīt-killed; viṣamaḥ-partial; yathā-as if.

King Parīkṣit inquired: My dear brāhmaṇa, the Supreme Personality of Godhead, Viṣṇu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?

In Bhagavad-gītā (9.29) the Lord says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "I am equal to everyone. No one is dear to Me, nor is anyone My enemy." In the previous canto, however, it has been observed that the Lord sided with Indra by killing the demons on his account (hata-putrā ditiḥ śakra-pārṣṇi-grāheṇa viṣṇunā). Therefore, the Lord was clearly partial to Indra, although

He is the Supersoul in everyone's heart. The soul is extremely dear to everyone, and similarly the Supersoul is also dear to everyone. Thus there cannot be any faulty action on the part of the Supersoul. The Lord is always kind to all living entities, irrespective of form and situation, yet He took the side of Indra just like an ordinary friend. This was the subject of Parīkṣit Mahārāja's inquiry. As a devotee of Lord Kṛṣṇa, he knew very well that Kṛṣṇa cannot be partial to anyone, but when he saw that Kṛṣṇa acted as the enemy of the demons, he was somewhat doubtful. Therefore he posed this question to Śukadeva Gosvāmī for a clear answer.

A devotee cannot accept that Lord Viṣṇu has material qualifications. Mahārāja Parīkṣit knew perfectly well that Lord Viṣṇu, being transcendental, has nothing to do with material qualities, but to confirm his conviction he wanted to hear from the authority Śukadeva Gosvāmī. Śrīla Viśvanātha Cakravartī Ṭhākura says, samasya kathaṁ vaiṣamyam: since the Lord is equally disposed toward everyone, how can He be partial? Priyasya katham asureṣu prīty-abhāvaḥ. The Lord, being the Supersoul, is extremely dear to everyone. Why, then, should the Lord display unsympathetic behavior toward the asuras? How is this impartial? Suhṛdaś ca kathaṁ teṣv asauhārdam. Since the Lord says that He is suhṛdaṁ sarva-bhūtānām, the well-wisher of all living entities, how could He act with partiality by killing demons? These questions arose in the heart of Parīkṣit Mahārāja, and therefore he inquired from Śukadeva Gosvāmī.

TEXT 2

na hy asyārthaḥ sura-gaṇaiḥ
sākṣān niḥśreyasātmanaḥ
naivāsurebhyo vidveṣo
nodvegaś cāguṇasya hi

SYNONYMS

na-not; hi-certainly; asya-His; arthaḥ-benefit, interest; sura-gaṇaiḥ-with the demigods; sākṣāt-personally; niḥśreyasa-of the highest bliss; ātmanaḥ-whose nature; na-not; eva-certainly; asurebhyaḥ-for the demons; vidveṣaḥ-envy; na-not; udvegaḥ-fear; ca-and; aguṇasya-who possesses no material qualities; hi-certainly.

Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?

We should always remember the distinction between spiritual and material. That which is material is infected by material qualities, but these qualities cannot touch that which is spiritual, or transcendental. Kṛṣṇa is absolute, whether He is in the material world or spiritual world. When we see partiality in Kṛṣṇa, this vision is due to His external energy. Otherwise how could His enemies attain salvation after being killed by Him? Everyone who deals with the Supreme Personality of Godhead gradually acquires the qualities of the Lord. The more one advances in spiritual consciousness, the less he is affected by the duality of material qualities. The Supreme Lord, therefore, must certainly be freed from these qualities. His enmity and friendship are external features presented by the material energy. He is always transcendental. He is absolute, whether He kills or bestows His favor.

Envy and friendship arise in one who is imperfect. We fear our enemies because in the material world we are always in need of help. The Lord, however, does not need anyone's help, for He is ātmārāma. The Lord says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If a devotee offers Me with devotion a little leaf, a flower, fruit or water, I shall accept it." Why does the Lord say this? Is He dependent on the offering of the devotee? He is not actually dependent, but He likes to be dependent upon His devotee. This is His mercy. Similarly, He does not fear the asuras. Thus there is no question of partiality in the Supreme Personality of Godhead.

TEXT 3

iti naḥ sumahā-bhāga
nārāyaṇa-guṇān prati
saṁśayaḥ sumahāñ jātas
tad bhavāṁś chettum arhati

SYNONYMS

iti-thus; naḥ-our; su-mahā-bhāga-O glorious one; nārāyaṇa-guṇān-the qualities of Nārāyaṇa; prati-toward; saṁśayaḥ-doubt; sumahān-very great; jātaḥ-born; tat-that; bhavān-Your Lordship; chettum arhati-please dispel.

O greatly fortunate and learned brāhmaṇa, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone.

Since Lord Nārāyaṇa is absolute, His transcendental qualities are described as one. Thus His punishments and His offerings of favor are both of the same value. Essentially, His inimical actions are not displays of enmity toward His so-called enemies, but in the material field one thinks that Kṛṣṇa is favorable to devotees and unfavorable to nondevotees. When Kṛṣṇa finally instructs in Bhagavad-gītā, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], this is meant not only for Arjuna but for every living entity within this universe.

TEXTS 4–5

śrī-ṛṣir uvāca
sādhu pṛṣṭaṁ mahārāja
hareś caritam adbhutam
yad bhāgavata-māhātmyaṁ
bhagavad-bhakti-vardhanam
gīyate paramaṁ puṇyam
ṛṣibhir nāradādibhiḥ

natvā kṛṣṇāya munaye
kathayiṣye hareḥ kathām

SYNONYMS

śrī-ṛṣiḥ uvāca-the sage Śrī Śukadeva Gosvāmī said; sādhu-excellent; pṛṣṭam-inquiry; mahā-rāja-O great King; hareḥ-of the Supreme Lord, Hari; caritam-activities; adbhutam-wonderful; yat-from which; bhāgavata-of the Lord's devotee (Prahlāda); māhātmyam-the glories; bhagavat-bhakti-devotion to the Lord; vardhanam-increasing; gīyate-is sung; paramam-foremost; puṇyam-pious; ṛṣibhiḥ-by the sages; nārada-ādibhiḥ-headed by Śrī Nārada Muni; natvā-after offering obeisances; kṛṣṇāya-to Kṛṣṇa Dvaipāyana Vyāsa; munaye-the great sage; kathayiṣye-I shall narrate; hareḥ-of Hari; kathām-the topics.

The great sage Śukadeva Gosvāmī said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life. Therefore great sages like Nārada always speak upon Śrīmad-Bhāgavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Śrīla Vyāsadeva and then begin describing topics concerning the activities of Lord Hari.

In this verse Śukadeva Gosvāmī offers his respectful obeisances kṛṣṇāya munaye, which means to Kṛṣṇa Dvaipāyana Vyāsa. One must first offer one's respectful obeisances to one's spiritual master. Śukadeva Gosvāmī's spiritual master is his father, Vyāsadeva, and therefore he first offers his respectful obeisances to Kṛṣṇa Dvaipāyana Vyāsa and then begins describing topics of Lord Hari.

Whenever there is an opportunity to hear about the transcendental activities of the Lord, we must take it. Śrī Caitanya Mahāprabhu recommends, kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] one should always engage in kṛṣṇa-kathā by chanting and talking about Kṛṣṇa and hearing about Him. That is the only occupation of a Kṛṣṇa conscious person.

TEXT 6

nirguṇo 'pi hy ajo 'vyakto
bhagavān prakṛteḥ paraḥ
sva-māyā-guṇam āviśya
bādhya-bādhakatāṁ gataḥ

SYNONYMS

nirguṇaḥ-without material qualities; api-although; hi-certainly; ajaḥ-unborn; avyaktaḥ-unmanifest; bhagavān-the Supreme Lord; prakṛteḥ-to material nature; paraḥ-transcendental; sva-māyā-of His own energy; guṇam-material qualities; āviśya-entering; bādhya-obligation; bādhakatām-the condition of being obliged; gataḥ-accepts.

The Supreme Personality of Godhead, Viṣṇu, is always transcendental to material qualities, and therefore He is called nirguṇa, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

So-called attachment, detachment and obligations pertain to the material nature, which is an emanation from the Supreme Personality of Godhead, but whenever the Lord descends and acts in this material world, He does so in His spiritual position. Although His activities materially appear different, spiritually they are absolute and nondifferent. Thus it is an imposition upon the Supreme Lord to say that He is envious of anyone or friendly to anyone.

In Bhagavad-gītā (9.11) the Lord clearly says, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: "Fools deride Me when I descend in a human form." Kṛṣṇa appears on this earth or within this universe without any change in His spiritual body or spiritual qualities. Indeed, He is never influenced by the material qualities. He is always free from such qualities, but He appears to act under material influence. This understanding is āropita, or an imposition. Therefore Kṛṣṇa says, janma karma ca me divyam: [Bg. 4.9] whatever He does, being always transcendental, has nothing to do with material qualities. Evaṁ yo vetti tattvataḥ: only devotees can understand the truth of how He acts. The fact is that Kṛṣṇa is never partial to anyone. He is always equal to everyone, but because of imperfect vision, influenced by material qualities, one imposes material qualities upon Kṛṣṇa, and when one does so he becomes a mu-dha, a fool. When one can properly understand the truth, one becomes devoted and nirguṇa, free from material qualities. Simply by understanding the activities of Kṛṣṇa one can become transcendental, and as soon as one is transcendental he is fit to be transferred to the transcendental world. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna: [Bg. 4.9] one who understands the activities of the Lord in truth is transferred to the spiritual world after he gives up his material body.

TEXT 7

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
na teṣāṁ yugapad rājan
hrāsa ullāsa eva vā

SYNONYMS

sattvam-the mode of goodness; rajaḥ-the mode of passion; tamaḥ-the mode of ignorance; iti-thus; prakṛteḥ-of material nature; na-not; ātmanaḥ-of the spirit soul; guṇāḥ-qualities; na-not; teṣām-of them; yugapat-simultaneously; rājan-O King; hrāsaḥ-diminution; ullāsaḥ-prominence; eva-certainly; vā-or.

My dear King Parīkṣit, the material qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa-all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously.

The original position of the Supreme Personality of Godhead is one of equality. There is no question of His being influenced by sattva-guṇa, rujo-guṇa or tamo-guṇa, for these material qualities cannot touch the Supreme Lord. The Lord is therefore called the supreme īśvara. Īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] He is the supreme controller. He controls the material qualities (daivī hy eṣā guṇa-mayī mama māyā). Mayādhyakṣena prakṛtiḥ sūyate: [Bg. 9.10] material nature (prakṛti) works under His order. How, then, can He be under the qualities of prakṛti? Kṛṣṇa is never influenced by the material qualities. Therefore there is no question of partiality in the Supreme Personality of Godhead.

TEXT 8

jaya-kāle tu sattvasya
devarṣīn rajaso ’surān
tamaso yakṣa-rakṣāṁsi
tat-kālānuguṇo ’bhajat

SYNONYMS

jaya-kāle-in the time of prominence; tu-indeed; sattvasya-of goodness; deva-the demigods; ṛṣīn-and the sages; rajasaḥ-of passion; asurān-the demons; tamasaḥ-of ignorance; yakṣa-rakṣāṁsi-the Yakṣas and Rākṣasas; tat-kāla-anuguṇaḥ-according to the particular time; abhajat-fostered.

When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakṣas and Rākṣasas flourish. The Supreme Personality of Godhead is present in everyone’s heart, fostering the reactions of sattva-guṇa, rajo-guṇa and tamo-guṇa.

The Supreme Personality of Godhead is not partial to anyone. The conditioned soul is under the influence of the various modes of material nature, and behind material nature is the Supreme Personality of Godhead; but one’s victory and loss under the influence of sattva-guṇa, rajo-guṇa and tamo-guṇa are reactions of these modes, not of the Supreme Lord’s partiality. Śrīla Jīva Gosvāmī, in the Bhāgavata-sandarbha, has clearly said:

sattvādayo na santīśe
yatra ca prākṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādhyaḥ prasīdatu
hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

According to this statement of the Bhāgavata-sandarbha, the Supreme Lord, being always transcendental to the material qualities, is never affected by the influence of these qualities. This same characteristic is also present in the living being, but because he is conditioned by material nature, even the pleasure potency of the Lord is manifested in the conditioned soul as troublesome. In the material world the pleasure enjoyed by the conditioned soul is followed by many painful conditions. For instance, we have seen that in the two great wars, which were conducted by the rajo-guṇa and tamo-guṇa, both parties were actually ruined. The German people declared war against the English to ruin them, but the result was that both parties were ruined. Although the Allies were apparently victorious, at least on paper, actually neither of them were victorious. Therefore it should be concluded that the Supreme Personality of Godhead is not partial to anyone. Everyone works under the influence of various modes of material nature, and when the various modes are prominent, the demigods or demons appear victorious under the influence of these modes.

Everyone enjoys the fruits of his qualitative activities. This is also confirmed in Bhagavad-gītā (14.11–13):

sarva-dvāreṣu dehe ’smin
prakāśa upajāyate
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ity uta
lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ spṛhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha
aprakāśo ’pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kuru-nandana

”The manifestations of the modes of goodness can be experienced when all the gates of the body are illumined by knowledge.

”O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

”O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.”

The Supreme Personality of Godhead, who is present in everyone’s heart, simply gives the results of the increase in the various qualities, but He is impartial. He supervises victory and loss, but He does not take part in them.

The various modes of material nature do not work all at once. The interactions of these modes are exactly like seasonal changes. Sometimes there is an increment of rajo-guṇa, sometimes of tamo-guṇa and sometimes sattva-guṇa. Generally the demigods are surcharged with sattva-guṇa, and therefore when the demons and the demigods fight, the demigods are victorious because of the prominence of their sattva-guṇa qualities. However, this is not the partiality of the Supreme Lord.

TEXT 9

jyotir-ādir ivābhāti
saṅghātān na vivicyate
vidanty ātmānam ātma-sthaṁ
mathitvā kavayo ’ntataḥ

SYNONYMS

jyotiḥ-fire; ādiḥ-and other elements; iva-just as; ābhāti-appear; saṅghātāt-from the bodies of demigods and others; na-not; vivicyate-are distinguished; vidanti-perceive; ātmānam-the Supersoul; ātma-stham-situated in the heart; mathitvā-by discerning; kavayaḥ-expert thinkers; antataḥ-within.

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.

In Bhagavad-gītā (10.41) the Lord says:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." We have the practical experience of seeing that one person is able to do very wonderful things whereas another cannot do those same things and cannot even do things that require only a little common sense. Therefore, how much a devotee has been favored by the Supreme Personality of Godhead can be tested by the activities the devotee has performed. In Bhagavad-gītā (10.10) the Lord also says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." This is very practical. A teacher instructs the student if the student is capable of taking more and more instructions. Otherwise, in spite of being instructed by the teacher, the student cannot make strides in his understanding. This has nothing to do with partiality. When Kṛṣṇa says teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam/ dadāmi buddhi-yogaṁ tam [Bg. 10.10], this indicates that Kṛṣṇa is prepared to give bhakti-yoga to everyone, but one must be capable of receiving it. That is the secret. Thus when a person exhibits wonderful devotional activities, a thoughtful man understands that Kṛṣṇa has been more favorable to this devotee.

This is not difficult to understand, but envious persons do not accept that Kṛṣṇa has bestowed His favor upon a particular devotee in accordance with his advanced position. Such foolish persons become envious and try to minimize an advanced devotee's activities. That is not Vaiṣṇavism. A Vaiṣṇava should appreciate the service rendered to the Lord by other Vaiṣṇavas. Therefore a Vaiṣṇava is described in Śrīmad-Bhāgavatam as nirmatsara. Vaiṣṇavas are never envious of other Vaiṣṇavas or of anyone else, and therefore they are called nirmatsarāṇāṁ satām.

As Bhagavad-gītā informs us, one can understand how one is saturated with sattva-guṇa, rajo-guṇa or tamo-guṇa. In the examples given herewith, fire represents the mode of goodness. One can understand the constitution of a container for wood, petrol or other inflammable substances by the quantity of the fire. Similarly, water represents rajo-guṇa, the mode of passion. A small skin and the vast Atlantic Ocean both contain water, and by seeing the quantity of water in a container one can understand the size of the container. The sky represents the mode of ignorance. The sky is present in a small earthen pot and also in outer space. Thus by proper judgment one can see who is a devatā, or demigod, and who is an asura, Yakṣa or Rākṣasa according to the quantities of sattva-guṇa, rajo-guṇa and tamo-guṇa. One cannot judge whether a person is a devatā, an asura or a Rākṣasa by seeing him, but a sane man can understand this by the activities such a person performs. A general description is given in the Padma Purāṇa: viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ. A devotee of Lord Viṣṇu is a demigod, whereas an asura or Yakṣa is just the opposite. An asura is not a devotee of Lord Viṣṇu; instead, for his sense gratification he is a devotee of the demigods, bhūtas, pretas and so on. Thus one can judge who is a devatā, who is a Rākṣasa and who is an asura by how they conduct their activities.

The word ātmānam in this verse means paramātmānam. The Paramātmā, or Supersoul, is situated in the core of everyone's heart (antataḥ). This is confirmed in Bhagavad-gītā (18.61). Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati. The īśvara, the Supreme Personality of Godhead, being situated in everyone's heart, gives directions to everyone in terms of one's capabilities in taking the instructions. The instructions of Bhagavad-gītā are open to everyone, but some people understand them properly, whereas others understand them so improperly that they cannot even believe in the existence of Kṛṣṇa, although reading Kṛṣṇa's book. Although the Gītā says śrī-bhagavān uvāca, indicating that Kṛṣṇa spoke, they cannot understand Kṛṣṇa. This is due to their misfortune or incapability, which is caused by rajo-guṇa and tamo-guṇa, the modes of passion and ignorance. It is because of these modes that they cannot even understand Kṛṣṇa, whereas an advanced devotee like Arjuna understands Him and glorifies Him, saying, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "You are the Supreme Brahman, the supreme abode and purifier." Kṛṣṇa is open to everyone, but one needs the capability to understand Him.

By external features one cannot understand who is favored by Kṛṣṇa and who is not. According to one's attitude, Kṛṣṇa becomes one's direct adviser, or Kṛṣṇa becomes unknown. This is not Kṛṣṇa's partiality; it is His response to one's ability to understand Him. According to one's receptiveness-whether one be a devatā, asura, Yakṣa or Rākṣasa-Kṛṣṇa's quality is proportionately exhibited. This proportionate exhibition of Kṛṣṇa's power is misunderstood by less intelligent men to be Kṛṣṇa's partiality, but actually it is no such thing. Kṛṣṇa is equal to everyone, and according to one's ability to receive the favor of Kṛṣṇa, one advances in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura gives a practical example in this connection. In the sky there are many luminaries. At night, even in darkness, the moon is extremely brilliant and can be directly perceived. The sun is also extremely brilliant. When covered by clouds, however, these luminaries are not distinctly visible. Similarly, the more one advances in sattva-guṇa, the more his brilliance is exhibited by devotional service, but the more one is covered by rajo-guṇa and tamo-guṇa, the less visible his brilliance, for he is covered by these qualities. The visibility of one's qualities does not depend on the partiality of the Supreme Personality of Godhead;

it is due to various coverings in different proportions. Thus one can understand how far he has advanced in terms of sattva-guṇa and how much he is covered by rajo-guṇa and tamo-guṇa.

TEXT 10

yadā sisṛkṣuḥ pura ātmanaḥ paro
rajaḥ sṛjaty eṣa pṛthak sva-māyayā
sattvaṁ vicitrāsu riraṁsur īśvaraḥ
śayiṣyamāṇas tama īrayaty asau

SYNONYMS

yadā-when; sisṛkṣuḥ-desiring to create; puraḥ-material bodies; ātmanaḥ-for the living entities; paraḥ-the Supreme Personality of Godhead; rajaḥ-the mode of passion; sṛjati-manifests; eṣaḥ-He; pṛthak-separately, predominantly; sva-māyayā-by His own creative energy; sattvam-the mode of goodness; vicitrāsu-in various types of bodies; riraṁsuḥ-desiring to act; īśvaraḥ-the Personality of Godhead; śayiṣyamāṇaḥ-being about to conclude; tamaḥ-the mode of ignorance; īrayati-causes to rise; asau-that Supreme.

When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sattva-guṇa for maintenance, rajo-guṇa for creation and tamo-guṇa for annihilation.

Although material nature is conducted by the three qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa-nature is not independent. As the Lord says in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The different changes in the material world take place as actions and reactions of the three guṇas, but above the three guṇas is their director, the Supreme Personality of Godhead. In the various types of bodies given to the living entities by material nature (yantrārūḍhāni māyayā), either sattva-guṇa, rajo-guṇa or tamo-guṇa is prominent. The body is produced by material nature according to the direction of the Supreme Personality of Godhead. Therefore it is said here, yadā sisṛkṣuḥ pura ātmanaḥ paraḥ, indicating that the body is certainly created by the Lord. Karmaṇā daiva-netreṇa: according to the karma of the living entity, a body is prepared under the Supreme Lord's supervision. Whether the body is of sattva-guṇa, rajo-guṇa or tamo-guṇa, everything is done by the direction of the Supreme Lord through the agency of the external energy (pṛthak sva-māyayā). In this way, in different types of bodies, the Lord (īśvara) gives directions as Paramātmā, and again, to destroy the body, He employs the tamo-guṇa. This is the way the living entities receive different types of bodies.

TEXT 11

kālaṁ carantaṁ sṛjatīśa āśrayaṁ
pradhāna-pumbhyāṁ nara-deva satya-kṛt

SYNONYMS

kālam-time; carantam-moving; sṛjati-creates; īśaḥ-the Supreme Personality of Godhead; āśrayam-shelter; pradhāna-for the material energy; pumbhyām-and the living entity; nara-deva-O ruler of men; satya-true; kṛt-creator.

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

One should not think that the Lord is dependent on the time factor. He actually creates the situation by which material nature acts and by which the conditioned soul is placed under material nature. Both the conditioned soul and the material nature act within the time factor, but the Lord is not subject to the actions and reactions of time, for time has been created by Him. To be more clear, Śrīla Viśvanātha Cakravartī Ṭhākura says that creation, maintenance and annihilation are all under the supreme will of the Lord.

In Bhagavad-gītā (4.7) the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion-at that time I descend Myself." Since Kṛṣṇa, the Supreme Personality of Godhead, is the controller of everything, when He appears He is not within the limitations of material time (janma karma ca me divyam [Bg. 4.9]). In this verse the words kālaṁ carantaṁ sṛjatīśa āśrayam indicate that although the Lord acts within time, whether sattva-guṇa, rajo-guṇa or tamo-guṇa is prominent, one should not think that the Lord is under time's control. Time is within His control, for He creates time to act in a certain way; He is not working under the control of time. The creation of the material world is one of the Lord's pastimes. Everything is fully under His control. Since creation takes place when rajo-guṇa is prominent, the Lord creates the necessary time to give facilities for rajo-guṇa. Similarly, He also creates the necessary times for maintenance and annihilation. Thus this verse establishes that the Lord is not under the limitations of time.

As stated in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ: Kṛṣṇa is the supreme controller. Sac-cid-ānanda-vigrahaḥ: [Bs. 5.1] He possesses a blissful, spiritual body. Anādiḥ: He is not subordinate to anything. As the Lord confirms in Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Nothing can be above Kṛṣṇa, for He is the controller and creator of everything.

The Māyāvādī philosophers say that this material world is mithyā, false, and that one should therefore not bother about this mithyā creation (brahma satyaṁ jagan mithyā). But this is not correct. Here it is said, satya-kṛt: whatever is created by the Supreme Personality of Godhead, satyaṁ param, cannot be called mithyā. The cause of the creation is satya, true, so how can the effect of the cause be mithyā? The very word satya-kṛt is used to establish that everything created by the Lord is factual, never false. The creation may be temporary, but it is not false.

TEXT 12

ya eṣa rājann api kāla īśitā
sattvaṁ surānīkam ivaidhayaty ataḥ
tat-pratyanīkān asurān sura-priyo
rajas-tamaskān pramiṇoty uruśravāḥ

SYNONYMS

yaḥ-which; eṣaḥ-this; rājan-O King; api-even; kālaḥ-time; īśitā-the Supreme Lord; sattvam-the mode of goodness; sura-anīkam-numbers of demigods; iva-certainly; edhayati-causes to increase; ataḥ-hence; tat-pratyanīkān-inimical to them; asurān-the demons; sura-priyaḥ-being the friend of the demigods; rajaḥ-tamaskān-covered by passion and ignorance; pramiṇoti-destroys; uru-śravāḥ-whose glories are widespread.

O King, this time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, He favors the demigods, who are mostly situated in sattva-guṇa. Then the demons, who are influenced by tamo-guṇa, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious, therefore He is called Uruśravā.

The Lord says in Bhagavad-gītā (9.29), samo'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "I envy no one, nor am I partial to anyone. I am equal to all." The Supreme Personality of Godhead cannot be partial; He is always equal to everyone. Therefore when the demigods are favored and the demons killed, this is not His partiality but the influence of the time factor. A good example in this regard is that an electrician connects both a heater and a cooler to the same electrical energy. The cause of the heating and cooling is the electrician's manipulation of the electrical energy according to his desire, but factually the electrician has nothing to do with causing heat or cold, nor with the enjoyment or suffering that results.

There have been many historical incidents in which the Lord killed a demon, but the demon attained a higher position by the mercy of the Lord. Pūtanā is an example. Pūtanā's purpose was to kill Kṛṣṇa. Aho bakī yaṁ stana-kāla-kūṭam. She approached the house of Nanda Mahārāja with the purpose of killing Kṛṣṇa by smearing poison on her breast, yet when she was killed she attained the highest position, achieving the status of Kṛṣṇa's mother. Kṛṣṇa is so kind and impartial that because he sucked Pūtanā's breast, He immediately accepted her as His mother. This superfluous activity of killing Pūtanā did not diminish the Lord's impartiality. He is suhṛdaṁ sama-bhūtānām, the friend of everyone. Therefore partiality cannot apply to the character of the Supreme Personality of Godhead, who always maintains His position as the supreme controller. The Lord killed Pūtanā as an enemy, but because of His being the supreme controller, she attained an exalted position as His mother. Śrīla Madhva Muni therefore remarks, kāle kāla-viṣaye 'pīśitā. dehādi-kāraṇatvāt surānīkam iva sthitaṁ sattvam. Ordinarily a murderer is hanged, and in the Manu-saṁhitā it is said that a king bestows mercy upon a murderer by killing him, thus saving him from various kinds of suffering. Because of his sinful activities, such a murderer is killed by the mercy of the king. Kṛṣṇa, the supreme judge, deals with matters in a similar way because He is the supreme controller. The conclusion, therefore, is that the Lord is always impartial and always very kind to all living entities.

TEXT 13

atraivodāhṛtaḥ pūrvam
itihāsaḥ surarṣiṇā
prītyā mahā-kratau rājan
pṛcchate 'jāta-śatrave

SYNONYMS

atra-in this connection; eva-certainly; udāhṛtaḥ-was recited; pūrvam-previously; itihāsaḥ-an old story; sura-ṛṣiṇā-by the great sage Nārada; prītyā-with joy; mahā-kratau-at the great Rājasūya sacrifice; rājan-O King; pṛcchate-to the inquiring; ajāta-śatrave-Mahārāja Yudhiṣṭhira, who had no enemy.

Formerly, O King, when Mahārāja Yudhiṣṭhira was performing the Rājasūya sacrifice, the great sage Nārada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.

This relates to how the Lord exhibited His impartiality even when killing Śiśupāla in the arena of the Rājasūya yajña performed by Mahārāja Yudhiṣṭhira.

TEXTS 14–15

dṛṣṭvā mahādbhutaṁ rājā
rājasūye mahā-kratau
vāsudeve bhagavati
sāyujyaṁ cedibhū-bhujaḥ
tatrāsīnaṁ sura-ṛṣiṁ
rājā pāṇḍu-sutaḥ kratau
papraccha vismita-manā
munīnāṁ śṛṇvatām idam

SYNONYMS

dṛṣṭvā-after seeing; mahā-adbhutam-greatly wonderful; rājā-the King; rājasūye-called Rājasūya; mahā-kratau-at the great sacrifice; vāsudeve-into Vāsudeva; bhagavati-the Personality of Godhead; sāyujyam-merging; cedibhū-bhujaḥ-of Śiśupāla, the King of Cedi; tatra-there; āsīnam-seated; sura-ṛṣim-Nārada Muni; rājā-the King; pāṇḍu-sutaḥ-Yudhiṣṭhira, the son of Pāṇḍu; kratau-at the sacrifice; papraccha-asked; vismita-manāḥ-being struck with wonder; munīnām-in the presence of the sages; śṛṇvatām-listening; idam-this.

O King, at the Rājasūya sacrifice, Mahārāja Yudhiṣṭhira, the son of Mahārāja Pāṇḍu, personally saw Śiśupāla merge into the body of the Supreme Lord, Kṛṣṇa. Therefore, struck with wonder, he inquired about the reason for this from the great sage Nārada, who was seated there. While he inquired, all the sages present also heard him ask his question.

TEXT 16

śrī-yudhiṣṭhira uvāca
aho aty-adbhutaṁ hy etad
durlabhaikāntinām api
vāsudeve pare tattve
prāptiś caidyasya vidviṣaḥ

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; aho-oh; ati-adbhutam-very wonderful; hi-certainly; etat-this; durlabha-difficult to attain; ekāntinām-for the transcendentalists; api-even; vāsudeve-in Vāsudeva; pare-the supreme; tattve-Absolute Truth; prāptiḥ-the attainment; caidyasya-of Śiśupāla; vidviṣaḥ-envious.

Mahārāja Yudhiṣṭhira inquired: It is very wonderful that the demon Śiśupāla merged into the body of the Supreme Personality of Godhead even though extremely envious. This sāyujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?

There are two classes of transcendentalists-the jñānīs and the bhaktas. The bhaktas do not aspire to merge into the existence of the Lord, but the jñānīs do. Śiśupāla, however, was neither a jñānī nor a bhakta, yet simply by envy of the Lord he attained an exalted position by merging into the Lord's body. Certainly this was astonishing, and therefore Mahārāja Yudhiṣṭhira inquired about the cause for the Lord's mysterious mercy to Śiśupāla.

TEXT 17

etad veditum icchāmaḥ
sarva eva vayaṁ mune
bhagavan-nindayā veno
dvijais tamasi pātitaḥ

SYNONYMS

etat-this; veditum-to know; icchāmaḥ-desire; sarve-all; eva-certainly; vayam-we; mune-O great sage; bhagavat-nindayā-because of blaspheming the Lord; venaḥ-Vena, the father of Pṛthu Mahārāja; dvijaiḥ-by the brāhmaṇas; tamasi-into hell; pātitaḥ-was thrown.

O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brāhmaṇas consequently obliged him to go to hell. Śiśupāla should also have been sent to hell. How then did he merge into the Lord's existence?

TEXT 18

damaghoṣa-sutaḥ pāpa
ārabhya kala-bhāṣaṇāt
sampraty amarṣī govinde
dantavakraś ca durmatiḥ

SYNONYMS

damaghoṣa-sutaḥ-Śiśupāla, the son of Damaghoṣa; pāpaḥ-sinful; ārabhya-beginning; kala-bhāṣaṇāt-from the unclear speech of a child; samprati-even until now; amarṣī-envious; govinde-toward Śrī Kṛṣṇa; dantavakraḥ-Dantavakra; ca-also; durmatiḥ-evil-minded.

From the very beginning of his childhood, when he could not even speak properly, Śiśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord, and he continued to be envious of Śrī Kṛṣṇa until death. Similarly, his brother Dantavakra continued the same habits.

TEXT 19

śapator asakṛd viṣṇuṁ
yad brahma param avyayam
śvitro na jāto jihvāyāṁ
nāndhaṁ viviśatus tamaḥ

SYNONYMS

śapatoḥ-of both Śiśupāla and Dantavakra, who were blaspheming; asakṛt-repeatedly; viṣṇum-Lord Kṛṣṇa; yat-which; brahma param-the Supreme Brahman; avyayam-without diminution; śvitraḥ-white leprosy; na-not; jātaḥ-appeared; jihvāyām-on the tongue; na-not; andham-dark; viviśatuḥ-they did enter; tamaḥ-hell.

Although these two men-Śiśupāla and Dantavakra-repeatedly blasphemed the Supreme Personality of Godhead, Lord Viṣṇu [Kṛṣṇa], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.

Kṛṣṇa is described by Arjuna in Bhagavad-gītā (10.12) as follows: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān. "You are the Supreme Brahman, the supreme abode and purifier." Herein this is confirmed. Viṣṇuṁ yad brahma param avyayam. The Supreme Viṣṇu is Kṛṣṇa. Kṛṣṇa is the cause of Viṣṇu, not vice versa. Similarly, Brahman is not the cause of Kṛṣṇa; Kṛṣṇa is the cause of Brahman. Therefore Kṛṣṇa is the Parabrahman (yad brahma param avyayam).

TEXT 20

kathaṁ tasmin bhagavati
duravagrāhya-dhāmani
paśyatāṁ sarva-lokānāṁ

layam īyatur añjasā

SYNONYMS

katham-how; tasmin-that; bhagavati-in the Supreme Personality of Godhead; duravagrāhya-difficult to attain; dhāmani-whose nature; paśyatām-looked on; sarva-lokānām-while all the people; layam īyatuḥ-became absorbed; añjasā-easily.

How was it possible for Śiśupāla and Dantavakra in the presence of many exalted persons, to enter very easily into the body of Kṛṣṇa, whose nature is difficult to attain?.

Śiśupāla and Dantavakra were formerly Jaya and Vijaya, the doorkeepers of Vaikuṇṭha. Merging into the body of Kṛṣṇa was not their final destination. For some time they remained merged, and later they received the liberations of sārūpya and sālokya, living on the same planet as the Lord in the same bodily form. The śāstras give evidence that if one blasphemes the Supreme Lord, his punishment is to remain in hellish life for many millions of years more than one suffers by killing many brāhmaṇas. Śiśupāla, however, instead of entering hellish life, immediately and very easily received sāyujya-mukti. That such a privilege had been offered to Śiśupāla was not merely a story. Everyone saw it happen; there was no scarcity of evidence. How did it happen? Mahārāja Yudhiṣṭhira was very much surprised.

TEXT 21

etad bhrāmyati me buddhir
dīpārcir iva vāyunā
brūhy etad adbhutatamaṁ
bhagavān hy atra kāraṇam

SYNONYMS

etat-concerning this; bhrāmyati-is flickering; me-my; buddhiḥ-intelligence; dīpa-arciḥ-the flame of a candle; iva-like; vāyunā-by the wind; brūhi-please tell; etat-this; adbhutatamam-most wonderful; bhagavān-possessing all knowledge; hi-indeed; atra-here; kāraṇam-the cause.

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.

The śāstras enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] when one is perplexed by the difficult problems of life, to solve them one must approach a guru like Nārada or his representative in the disciplic succession. Mahārāja Yudhiṣṭhira therefore requested Nārada to explain the cause for such a wonderful event.

TEXT 22

śrī-bādarāyaṇir uvāca
rājñas tad vaca ākarṇya
nārado bhagavān ṛṣiḥ
tuṣṭaḥ prāha tam ābhāṣya
śṛṇvatyās tat-sadaḥ kathāḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; rājñaḥ-of the King (Yudhiṣṭhira); tat-those; vacaḥ-words; ākarṇya-after hearing; nāradaḥ-Nārada Muni; bhagavān-powerful; ṛṣiḥ-sage; tuṣṭaḥ-being satisfied; prāha-spoke; tam-him; ābhāṣya-after addressing; śṛṇvatyāḥ tat-sadaḥ-in the presence of the assembly members; kathāḥ-the topics.

Śrī Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira, Nārada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña.

TEXT 23

śrī-nārada uvāca
nindana-stava-satkāra-
nyakkārārthaṁ kalevaram
pradhāna-parayo rājann
avivekena kalpitam

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; nindana-blasphemy; stava-praise; satkāra-honor; nyakkāra-dishonor; artham-for the purpose of; kalevaram-body; pradhāna-parayoḥ-of nature and the Supreme Personality of Godhead; rājan-O King; avivekena-without discrimination; kalpitam-created.

The great sage Śrī Nāradajī said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

In Bhagavad-gītā (18.61) it is said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.” A material body is manufactured by the external energy according to the direction of the Supreme Personality of Godhead. The conditioned soul, being seated on this machine, wanders throughout the universe, and because of his bodily conception of life he only suffers. Actually the suffering of being blasphemed and the enjoyment of being praised, the acceptance of a good welcome or of chastisement by harsh words, are felt in the material conception of life; but since the body of the Supreme Personality of Godhead is not material but sac-cid-ānanda-vigraha [Bs. 5.1], He is unaffected by insults or greetings, blasphemy or prayers. Being always unaffected and complete, He does not feel extra pleasure when offered nice prayers by the devotee, although the devotee benefits by offering prayers to the Lord. Indeed, the Lord is very kind to His so-called enemy because one who always thinks of the Personality of Godhead as an enemy also benefits, although he thinks of the Lord adversely. If a conditioned soul, thinking of the Lord as an enemy or a friend, somehow or other becomes attached to the Lord, he receives great benefit.

TEXT 24

hiṁsā tad-abhimānena
daṇḍa-pāruṣyayor yathā
vaiṣamyam iha bhūtānāṁ
mamāham iti pārthiva

SYNONYMS

hiṁsā-suffering; tat-of this; abhimānena-by the false conception; daṇḍa-pāruṣyayoḥ-when there is punishment and chastisement; yathā-just as; vaiṣamyam-misconception; iha-here (in this body); bhūtānām-of the living entities; mama-aham-mine and I; iti-thus; pārthiva-O lord of the earth.

My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.

Only when a conditioned soul accepts the body as himself does he feel the effects of chastisement or praise. Then he determines one person to be his enemy and another his friend and wants to chastise the enemy and welcome the friend. This creation of friends and enemies is a result of one's bodily conception of life.

TEXT 25

yan-nibaddho 'bhimāno 'yaṁ
tad-vadhāt prāṇināṁ vadhaḥ
tathā na yasya kaivalyād
abhimāno 'khilātmanaḥ
parasya dama-kartur hi
hiṁsā kenāsya kalpyate

SYNONYMS

yat-in which; nibaddhaḥ-bound; abhimānaḥ-false conception; ayam-this; tat-of that (body); vadhāt-from the annihilation; prāṇinām-of the living beings; vadhaḥ-annihilation; tathā-similarly; na-not; yasya-of whom; kaivalyāt-because of being absolute, one without a second; abhimānaḥ-false conception; akhila-ātmanaḥ-of the Supersoul of all living entities; parasya-the Supreme Personality of Godhead; dama-kartuḥ-the supreme controller; hi-certainly; hiṁsā-harm; kena-how; asya-His; kalpyate-is performed.

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Viṣṇu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.

Because of being covered by material bodies, the conditioned souls, including even greatly learned scholars and falsely educated professors, all think that as soon as the body is finished, everything is finished. This is due to their bodily conception of life. Kṛṣṇa has no such bodily conception, nor is His body different from His self. Therefore, since Kṛṣṇa has no material conception of life, how can He be affected by material prayers and accusations? Kṛṣṇa's body is described herewith as kaivalya, nondifferent from Himself. Since everyone has a material bodily conception of life, if Kṛṣṇa had such a conception what would be the difference between Kṛṣṇa and the conditioned soul? Kṛṣṇa's instructions in Bhagavad-gītā are accepted as final because He does not possess a material body. As soon as one has a material body he has four deficiencies, but since Kṛṣṇa does not possess a material body, He has no deficiencies. He is always spiritually conscious and blissful. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: His form is eternal, blissful knowledge. Sac-cid-ānanda-vigrahaḥ, ānanda-cinmaya-rasa and kaivalya are the same.

Kṛṣṇa can expand Himself as Paramātmā in the core of everyone's heart. In Bhagavad-gītā (13.3) this is confirmed. Kṣetrajñaṁ cāpi māṁ viddhi sama-kṣetreṣu bhārata: the Lord is the Paramātmā-the ātmā or Superself of all individual souls. Therefore it must naturally be concluded that He has no defective bodily conceptions. Although situated in everyone's body, He has no bodily conception of life. He is always free from such conceptions, and thus He cannot be affected by anything in relation to the material body of the jīva.

Kṛṣṇa says in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Whenever the Lord punishes persons like demons, however, such punishment is meant for the good of the conditioned soul. The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, "Kṛṣṇa is bad, Kṛṣṇa is a thief" and so on, but Kṛṣṇa, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul's chanting of "Kṛṣṇa, Kṛṣṇa" so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Kṛṣṇa's name constantly. Blaspheming the Supreme Lord or His devotee is not at all good for the conditioned soul, but Kṛṣṇa, being very kind, punishes the conditioned soul in one life for such sinful activities and then takes him back home, back to Godhead. The vivid example for this is Vṛtrāsura, who was formerly Citraketu Mahārāja, a great devotee. Because he derided Lord Śiva, the foremost of all devotees, he had to accept the body of a demon called Vṛtra, but then he was taken back to Godhead. Thus when Kṛṣṇa punishes a demon or conditioned soul, He stops that soul's habit of blaspheming Him, and when the soul becomes completely pure, the Lord takes him back to Godhead.

TEXT 26

tasmād vairānubandhena
nirvaireṇa bhayena vā
snehāt kāmena vā yuñjyāt
kathañcin nekṣate pṛthak

SYNONYMS

tasmāt-therefore; vaira-anubandhena-by constant enmity; nirvaireṇa-by devotion; bhayena-by fear; vā-or; snehāt-from affection; kāmena-by lusty desires; vā-or; yuñjyāt-one should concentrate; kathañcit-somehow or other; na-not; īkṣate-sees; pṛthak-something else.

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire-by all of these or any one of them-if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

From this verse one should not conclude that because Kṛṣṇa is unaffected by favorable prayers or unfavorable blasphemy one should therefore blaspheme the Supreme Lord. This is not the regulative principle. Bhakti-yoga means ānukūlyena kṛṣṇānuśīlanam: one should serve Kṛṣṇa very favorably. This is the real injunction. Here it is said that although an enemy thinks of Kṛṣṇa unfavorably, the Lord is unaffected by such antidevotional service. Thus He offers His benedictions even to Śiśupāla and similarly inimical conditioned souls. This does not mean, however, that one should be inimical toward the Lord. The stress is given to the favorable execution of devotional service, not purposeful blasphemy of the Lord. It is said:

nindāṁ bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ

One who hears blasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him.

Śiśupāla's achievement of oneness with the Supreme Lord was different because Jaya and Vijaya, from the very beginning of their material existence, were ordained to treat the Supreme Lord as an enemy for three lives and then return home, back to Godhead. Jaya and Vijaya inwardly knew that Kṛṣṇa is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Kṛṣṇa as an enemy, and even though blaspheming Lord Kṛṣṇa, they chanted the holy name of Kṛṣṇa constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Kṛṣṇa. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord. Certainly, therefore, freedom is assured for a devotee who is always favorable to the service of the Lord. This will be clear from the following verse. By rapt attention fixed upon Kṛṣṇa, one is purified, and thus one is delivered from material life.

Śrīla Viśvanātha Cakravartī Ṭhākura has very nicely explained the word bhayena, which means "by fear." When the gopīs went to Kṛṣṇa in the dead of night, they certainly feared chastisement by their relatives-their husbands, brothers and fathers-but nonetheless, not caring for their relatives, they went to Kṛṣṇa. There was certainly fear, but this fear could not check their devotional service to Kṛṣṇa.

One should not mistakenly think that Lord Kṛṣṇa must be worshiped by an inimical attitude like that of Śiśupāla. The injunction is ānukūlyasya grahaṇaṁ prātikūlyasya varjanam: one should give up unfavorable activities and accept only favorable conditions in devotional service. Generally, if one blasphemes the Supreme Personality of Godhead he is punished. As the Lord says in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

There are many such injunctions. One should not try to worship Kṛṣṇa unfavorably; otherwise he must be punished, at least for one life, to be purified. As one should not try to be killed by embracing an enemy, a tiger or a snake, one should not blaspheme the Supreme Personality of Godhead and become His enemy in order to be put into hellish life.

The purpose of this verse is to emphasize that even the enemy of the Lord can be delivered, not to speak of His friend. Śrīla Madhvācārya also says in many ways that one should not blaspheme Lord Viṣṇu through one's mind, words or actions, for a blasphemer will go to hellish life along with his forefathers.

karmaṇā manasā vācā
yo dviṣyād viṣṇum avyayam
majjanti pitaras tasya
narake śāśvatīḥ samāḥ

In Bhagavad-gītā (16.19–20) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamāṁ gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." One who blasphemes the Lord is put into a family of asuras, in which there is every chance of forgetting the service of the Lord. Lord Kṛṣṇa further states in Bhagavad-gītā (9.11–12):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

Mūḍhas, rascals, blaspheme the Supreme Lord because He appears exactly like a human being. They do not know the unlimited opulence of the Supreme Personality of Godhead.

moghāśā mogha-karmāṇo
mogha-jñānā vicetasaḥ
rākṣasīm āsurīṁ caiva
prakṛtiṁ mohinīṁ śritāḥ

Anything done by those who have taken the attitude of enemies will be baffled (moghāśāḥ). If these enemies try to be liberated or to merge into the existence of Brahman, if they desire to be elevated to the higher planetary systems as karmīs, or even if they desire to return home, back to Godhead, they will certainly be baffled.

As for Hiraṇyakaśipu, although he was extremely inimical toward the Supreme Personality of Godhead, he always thought of his son, who was a great devotee. Therefore by the grace of his son, Prahlāda Mahārāja, Hiraṇyakaśipu was also delivered by the Supreme Personality of Godhead.

hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivakṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ

The conclusion is that one should not give up pure devotional service. For one's own benefit, one should not imitate Hiraṇyakaśipu or Śiśupāla. This is not the way to achieve success.

TEXT 27

yathā vairānubandhena
martyas tan-mayatām iyāt
na tathā bhakti-yogena
iti me niścitā matiḥ

SYNONYMS

yathā-as; vaira-anubandhena-by constant enmity; martyaḥ-a person; tat-mayatām-absorption in Him; iyāt-may attain; na-not; tathā-in a like manner; bhakti-yogena-by devotional service; iti-thus; me-my; niścitā-definite; matiḥ-opinion.

Nārada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion.

Śrīmān Nārada Muni, the topmost pure devotee, praises Kṛṣṇa's enemies like Śiśupāla because their minds are always completely absorbed in Kṛṣṇa. Indeed, he thinks himself deficient in the inspiration of being feelingly absorbed in Kṛṣṇa consciousness. This does not mean, however, that the enemies of Kṛṣṇa are more elevated than Kṛṣṇa's pure devotees. In the Caitanya-caritāmṛta (Ādi 5.205) Kṛṣṇadāsa Kavirāja Gosvāmī also thinks of himself in such a humble way:

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha

"I am a worse sinner than Jagāi and Mādhāi and am even lower than the worms in the stool." A pure devotee always thinks himself more deficient than everyone else. If a devotee approaches Śrīmatī Rādhārāṇī to offer some service to Kṛṣṇa, even Śrīmatī Rādhārāṇī thinks that the devotee is greater than She. Thus Nārada Muni says that according to his opinion the enemies of Kṛṣṇa are better situated because they are fully absorbed in thoughts of Kṛṣṇa in terms of killing Him, just as a very lusty man always thinks of women and their association.

The essential point in this connection is that one should be fully absorbed in thoughts of Kṛṣṇa, twenty-four hours a day. There are many devotees in rāga-mārga, which is exhibited in Vṛndāvana. Whether in dāsya-rasa, sakhya-rasa, vātsalya-rasa or mādhurya-rasa, all the devotees of Kṛṣṇa are always overwhelmed by thoughts of Kṛṣṇa. When Kṛṣṇa is away from Vṛndāvana tending the cows in the forest, the gopīs, in the mādhurya-rasa, are always absorbed in thoughts of how Kṛṣṇa walks in the forest. The soles of His feet are so soft that the gopīs would not dare keep His lotus feet on their soft breasts. Indeed, they consider their breasts a very hard place for the lotus feet of Kṛṣṇa, yet those lotus feet wander in the forest, which is full of thorny plants. The gopīs are absorbed in such thoughts at home, although Kṛṣṇa is away from them. Similarly, when Kṛṣṇa plays with His young friends, mother Yaśodā is very much disturbed by thoughts that Kṛṣṇa, because of always playing and not taking His food properly, must be getting weak.

These are examples of the exalted ecstasy felt in Kṛṣṇa's service as manifested in Vṛndāvana. This service is indirectly praised by Nārada Muni in this verse. Especially for the conditioned soul, Nārada Muni recommends that one somehow or other be absorbed in thoughts of Kṛṣṇa, for that will save one from all the dangers of material existence. Full absorption in thought of Kṛṣṇa is the highest platform of bhakti-yoga.

TEXTS 28–29

kīṭaḥ peśaskṛtā ruddhaḥ
kuḍyāyāṁ tam anusmaran
saṁrambha-bhaya-yogena
vindate tat-svarūpatām
evaṁ kṛṣṇe bhagavati
māyā-manuja īśvare
vaireṇa pūta-pāpmānas
tam āpur anucintayā

SYNONYMS

kīṭaḥ-the grassworm; peśaskṛtā-by a bee; ruddhaḥ-confined; kuḍyāyām-in a hole in a wall; tam-that (bee); anusmaran-thinking of; saṁrambha-bhaya-yogena-through intense fear and enmity; vindate-attains; tat-of that bee; sva-rūpatām-the same form; evam-thus; kṛṣṇe-in Kṛṣṇa; bhagavati-the Personality of Godhead; māyā-manuje-who appeared by His own energy in His eternal humanlike form; īśvare-the Supreme; vaireṇa-by enmity; pūta-pāpmānaḥ-those purified of sins; tam-Him; āpuḥ-attained; anucintayā-by thinking of.

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha [Bs. 5.1], they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

In Bhagavad-gītā (4.10) the Lord says:

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they all attained transcendental love for Me." There are two ways of constantly thinking of Kṛṣṇa-as a devotee and as an enemy. A devotee, of course, by his knowledge and tapasya, becomes free from fear and anger and becomes a pure devotee. Similarly, an enemy, although thinking of Kṛṣṇa inimically, thinks of Him constantly and also becomes purified. This is confirmed elsewhere in Bhagavad-gītā (9.30), where the Lord says:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated." A devotee undoubtedly worships the Lord with rapt attention. Similarly, if an enemy (sudurācāraḥ) always thinks of Kṛṣṇa, he also becomes a purified devotee. The example given here concerns the grassworm that becomes beelike because of constantly thinking of the bee that forces it to enter a hole. By always thinking of the bee in fear, the grassworm starts to become a bee. This is a practical example. Lord Kṛṣṇa appears within this material world for two purposes-paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] to protect the devotees and annihilate the demons. The sādhus and devotees certainly think of the Lord always, but duṣkṛtīs, the demons like Kaṁsa and Śiśupāla, also think of Kṛṣṇa in terms of killing Him. By thinking of Kṛṣṇa, both the demons and devotees attain liberation from the clutches of material māyā.

This verse uses the word māyā-manuje. When Kṛṣṇa, the Supreme Personality of Godhead, appears in His original spiritual potency (sambhavāmy ātma-māyayā [Bg. 4.6]), He is not forced to accept a form made by material nature. Therefore the Lord is addressed as īśvara, the controller of māyā. He is not controlled by māyā. When a demon continuously thinks of Kṛṣṇa because of enmity toward Him, he is certainly freed from the sinful reactions of his life. To think of Kṛṣṇa in any way, in terms of His name, form, qualities, paraphernalia or anything pertaining to Him, is beneficial for everyone. Sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. Thinking of Kṛṣṇa, hearing the holy name of Kṛṣṇa or hearing the pastimes of Kṛṣṇa will make one pure, and then he will become a devotee. Our Kṛṣṇa consciousness movement is therefore trying to introduce the system of somehow or other letting everyone hear the holy name of Kṛṣṇa and take Kṛṣṇa's prasāda. Thus one will gradually become a devotee, and his life will be successful.

TEXT 30

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā
bahavas tad-gatiṁ gatāḥ

SYNONYMS

kāmāt-from lust; dveṣāt-from hatred; bhayāt-from fear; snehāt-from affection; yathā-as well as; bhaktyā-by devotion; īśvare-in the Supreme; manaḥ-the mind; āveśya-absorbing; tat-of that; agham-sin; hitvā-giving up; bahavaḥ-many; tat-of that; gatim-path of liberation; gatāḥ-attained.

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him.

As stated in Śrīmad-Bhāgavatam (10.33.39):

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

If a bona fide listener hears of Kṛṣṇa's pastimes with the gopīs, which seem to be lusty affairs, the lusty desires in his heart, which constitute the heart disease of the conditioned soul, will be vanquished, and he will become a most exalted devotee of the Lord. If one who hears of the gopīs' lusty behavior with Kṛṣṇa becomes free from lusty desires, certainly the gopīs who approached Kṛṣṇa became free from all such desires. Similarly, Śiśupāla and others who were very much envious of Kṛṣṇa and who constantly thought of Kṛṣṇa became free from envy. Nanda Mahārāja and mother Yaśodā were fully absorbed in Kṛṣṇa consciousness because of affection. When the mind is somehow or other fully absorbed in Kṛṣṇa, the material part is very soon vanquished, and the spiritual part-attraction to Kṛṣṇa-becomes manifest. This indirectly confirms that if one thinks of Kṛṣṇa enviously, simply because of thinking of Kṛṣṇa he becomes free from all sinful reactions and thus becomes a pure devotee. Examples of this are given in the following verse.

TEXT 31

gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho

SYNONYMS

gopyaḥ-the gopīs; kāmāt-out of lusty desires; bhayāt-out of fear; kaṁsaḥ-King Kaṁsa; dveṣāt-out of envy; caidya-ādayaḥ-Śiśupāla and others; nṛpāḥ-kings; sambandhāt-out of kinship; vṛṣṇayaḥ-the Vṛṣṇis or the Yādavas; snehāt-out of affection; yūyam-you (the Pāṇḍavas); bhaktyā-by devotional service; vayam-we; vibho-O great King.

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kaṁsa by his fear, Śiśupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

Different persons achieve different types of mukti-sāyujya, sālokya, sārūpya, sāmīpya and sārṣṭi-according to their own intense desire, which is called bhāva. Thus it is described here that the gopīs, by their lusty desires, which were based upon their intense love for Kṛṣṇa, became the most beloved devotees of the Lord. Although the gopīs at Vṛndāvana expressed their lusty desires in relationship with a paramour (parakīya-rasa), they actually had no lusty desires. This is significant of spiritual advancement. Their desires appeared lusty, but actually they were not the lusty desires of the material world. Caitanya-caritāmṛta compares the desires of the spiritual and material world to gold and iron. Both gold and iron are metal, but there is a vast difference in their value. The lusty desires of the gopīs for Kṛṣṇa are compared to gold, and material lusty desires are compared to iron.

Kaṁsa and other enemies of Kṛṣṇa merged into the existence of Brahman, but why should Kṛṣṇa's friends and devotees have the same position? Kṛṣṇa's devotees attain the association of the Lord as His constant companions, either in Vṛndāvana or in the Vaikuṇṭha planets. Similarly, although Nārada Muni wanders in the three worlds, he has exalted devotion for Nārāyaṇa (aiśvaryamān). The Vṛṣṇis and Yadus and the father and mother of Kṛṣṇa in Vṛndāvana all have familial relationships with Kṛṣṇa; Kṛṣṇa's foster father and mother in Vṛndāvana, however, are more exalted than Vasudeva and Devakī.

TEXT 32

katamo 'pi na venaḥ syāt
pañcānāṁ puruṣaṁ prati
tasmāt kenāpy upāyena
manaḥ kṛṣṇe niveśayet

SYNONYMS

katamaḥ api-anyone; na-not; venaḥ-the atheistic King Vena; syāt-would adopt; pañcānām-of the five (previously mentioned); puruṣam-the Supreme Personality of Godhead; prati-in regard to; tasmāt-therefore; kenāpi-by any; upāyena-means; manaḥ-the mind; kṛṣṇe-in Kṛṣṇa; niveśayet-one should fix.

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

Impersonalists and atheists always try to circumvent the form of Kṛṣṇa. Great politicians and philosophers of the modern age even try to banish Kṛṣṇa from Bhagavad-gītā. Consequently, for them there is no salvation. But Kṛṣṇa's enemies think, "Here is Kṛṣṇa, my enemy. I have to kill Him." They think of Kṛṣṇa in His actual form, and thus they attain salvation. Devotees, therefore, who constantly think of Kṛṣṇa's form, are certainly liberated. The only business of the Māyāvādī atheists is to make Kṛṣṇa formless, and consequently, because of this severe offense at the lotus feet of Kṛṣṇa, they cannot expect salvation. Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection: tena śiśupālādi-bhinnaḥ pratikūla-bhāvaṁ didhīṣur yena iva narakaṁ yātīti bhāvaḥ. Except for Śiśupāla, those who go against the regulative principles cannot attain salvation and are surely destined for hellish life. The regulative principle is that one must always think of Kṛṣṇa, whether as a friend or enemy.

TEXT 33

mātṛ-ṣvasreyo vaś caidyo
dantavakraś ca pāṇḍava

pārṣada-pravarau viṣṇor
vipra-śāpāt pada-cyutau

SYNONYMS

mātṛ-svasreyaḥ-the son of the mother's sister (Śiśupāla); vaḥ-your; caidyaḥ-King Śiśupāla; dantavakraḥ-Dantavakra; ca-and; pāṇḍava-O Pāṇḍava; pārṣada-pravarau-two exalted attendants; viṣṇoḥ-of Viṣṇu; vipra-by brāhmaṇas; śāpāt-because of a curse; pada-from their position in Vaikuṇṭha; cyutau-fallen.

Nārada Muni continued: O best of the Pāṇḍavas, your two cousins Śiśupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by brāhmaṇas, they fell from Vaikuṇṭha to this material world.

Śiśupāla and Dantavakra were not ordinary demons, but were formerly personal associates of Lord Viṣṇu. They apparently fell to this material world, but actually they came to assist the Supreme Personality of Godhead by nourishing His pastimes within this world.

TEXT 34

śrī-yudhiṣṭhira uvāca
kīdṛśaḥ kasya vā śāpo
hari-dāsābhimarśanaḥ
aśraddheya ivābhāti
harer ekāntināṁ bhavaḥ

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; kīdṛśaḥ-what kind of; kasya-whose; vā-or; śāpaḥ-curse; hari-dāsa-the servant of Hari; abhimarśanaḥ-overcoming; aśraddheyaḥ-incredible; iva-as if; ābhāti-appears; hareḥ-of Hari; ekāntinām-of those exclusively devoted as exalted attendants; bhavaḥ-birth.

Mahārāja Yudhiṣṭhira inquired: What kind of great curse could affect even liberated viṣṇu-bhaktas, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

In Bhagavad-gītā (8.16) the Lord clearly states, mām upetya tu kaunteya punar janma na vidyate: one who is purified of material contamination and returns home, back to Godhead, does not return to this material world. Elsewhere in Bhagavad-gītā (4.9) Kṛṣṇa says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Mahārāja Yudhiṣṭhira, therefore, was surprised that a pure devotee could return to this material world. This is certainly a very important question.

TEXT 35

dehendriyāsu-hīnānāṁ
vaikuṇṭha-pura-vāsinām
deha-sambandha-sambaddham
etad ākhyātum arhasi

SYNONYMS

deha-of a material body; indriya-material senses; asu-life breath; hīnānām-of those devoid; vaikuṇṭha-pura-of Vaikuṇṭha; vāsinām-of the residents; deha-sambandha-in a material body; sambaddham-bondage; etat-this; ākhyātum arhasi-please describe.

The bodies of the inhabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

This very significant question would be difficult for an ordinary person to answer, but Nārada Muni, being an authority, could answer it. Therefore Mahārāja Yudhiṣṭhira inquired from him, saying, etad ākhyātum arhasi: "only you can explain the reason." From authoritative sources it can be discerned that associates of Lord Viṣṇu who descend from Vaikuṇṭha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by yogamāyā, not mahāmāyā. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that no one falls from Vaikuṇṭha.

Of course, a living entity who desires sāyujya-mukti remains in Kṛṣṇa's Brahman effulgence, which is dependent on Kṛṣṇa's body (brahmaṇo hi pratiṣṭhāham [Bg. 14.27]). Such an impersonalist who takes shelter of the Brahman effulgence must surely fall down. This is stated in the śāstra (Bhāg. 10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." The impersonalists cannot reach the Vaikuṇṭha planets to become associates of the Lord, and therefore, according to their desires, Kṛṣṇa gives them sāyujya-mukti. However, since sāyujya-mukti is partial mukti, they must fall again to this material world. When it is said that the individual soul falls from Brahmaloka, this applies to the impersonalist.

From authoritative sources it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord's desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord's desire. Therefore in each of their three births-first as Hiraṇyākṣa and Hiraṇyakaśipu, second as Rāvaṇa and Kumbhakarṇa, and third as Śiśupāla and Dantavakra-the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight. Otherwise, as Mahārāja Yudhiṣṭhira says, aśraddheya ivābhāti: the statement that a servant of the Lord could fall from Vaikuṇṭha seems unbelievable. How Jaya and Vijaya came to this material world is explained by Nārada Muni as follows.

TEXT 36

śrī-nārada uvāca
ekadā brahmaṇaḥ putrā
viṣṇu-lokaṁ yadṛcchayā
sanandanādayo jagmuś
caranto bhuvana-trayam

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; ekadā-once upon a time; brahmaṇaḥ-of Lord Brahmā; putrāḥ-the sons; viṣṇu-of Lord Viṣṇu; lokam-the planet; yadṛcchayā-by chance; sanandana-ādayaḥ-Sanandana and the others; jagmuḥ-went; carantaḥ-traveling about; bhuvana-trayam-the three worlds.

The great saint Nārada said: Once upon a time when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka.

TEXT 37

pañca-ṣaḍḍhāyanārbhābhāḥ
pūrveṣām api pūrvajāḥ
dig-vāsasaḥ śiśūn matvā
dvāḥ-sthau tān pratyaṣedhatām

SYNONYMS

pañca-ṣaṭ-dhā-five or six years; āyana-approaching; arbha-ābhāḥ-like boys; pūrveṣām-the ancients of the universe (Marīci and the rest); api-even though; pūrva-jāḥ-born before; dik-vāsasaḥ-being naked; śiśūn-children; matvā-thinking; dvāḥ-sthau-the two gate guards, Jaya and Vijaya; tān-them; pratyaṣedhatām-forbade.

Although these four great sages were older than Brahmā's other sons like Marīci, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikuṇṭhaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

In this regard, Śrīla Madhvācārya says in his Tantra-sāra:

dvāḥ-sthāv ity anenādhikāra-sthatvam uktam
adhikāra-sthitāś caiva
vimuktāś ca dvidhā janāḥ
viṣṇu-loka-sthitās teṣāṁ
vara-śāpādi-yoginaḥ
adhikāra-sthitāṁ muktiṁ
niyataṁ prāpnuvanti ca
vimukty-anantaraṁ teṣāṁ
vara-śāpādayo nanu
dehendriyāsu-yuktaś ca
pūrvaṁ paścān na tair yutāḥ
apy abhimānibhis teṣāṁ
devaiḥ svātmottamair yutāḥ

The purport is that the personal associates of Lord Viṣṇu in Vaikuṇṭhaloka are always liberated souls. Even if sometimes cursed or blessed, they are always liberated and never contaminated by the material modes of nature. Before their liberation to Vaikuṇṭhaloka they possessed material bodies, but once they come to Vaikuṇṭha they no longer have them. Therefore even if the associates of Lord Viṣṇu sometimes descend as if cursed, they are always liberated.

TEXT 38

aśapan kupitā evaṁ
yuvāṁ vāsaṁ na cārhathaḥ
rajas-tamobhyāṁ rahite
pāda-mūle madhudviṣaḥ
pāpiṣṭhām āsurīṁ yoniṁ
bāliśau yātam āśv ataḥ

SYNONYMS

aśapan-cursed; kupitāḥ-being full of anger; evam-thus; yuvām-you two; vāsam-residence; na-not; ca-and; arhathaḥ-deserve; rajaḥ-tamobhyām-from passion and ignorance; rahite-free; pāda-mūle-at the lotus feet; madhu-dviṣaḥ-of Viṣṇu, the slayer of the Madhu demon; pāpiṣṭhām-most sinful; āsurīm-demoniac; yonim-to a womb; bāliśau-O you two fools; yātam-go; āśu-quickly hereafter; ataḥ-therefore.

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudviṣa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras."

TEXT 39

evaṁ śaptau sva-bhavanāt
patantau tau kṛpālubhiḥ
proktau punar janmabhir vāṁ
tribhir lokāya kalpatām

SYNONYMS

evam-thus; śaptau-being cursed; sva-bhavanāt-from their abode, Vaikuṇṭha; patantau-falling down; tau-those two (Jaya and Vijaya); kṛpālubhiḥ-by the merciful sages (Sanandana, etc.); proktau-addressed; punaḥ-again; janmabhiḥ-with births; vām-your; tribhiḥ-three; lokāya-for the position; kalpatām-let it be possible.

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikuṇṭha, for then the duration of the curse will have ended."

TEXT 40

jajñāte tau diteḥ putrau
daitya-dānava-vanditau
hiraṇyakaśipur jyeṣṭho
hiraṇyākṣo 'nujas tataḥ

SYNONYMS

jajñāte-were born; tau-the two; diteḥ-of Diti; putrau-the sons; daitya-dānava-by all the demons; vanditau-being worshiped; hiraṇyakaśipuḥ-Hiraṇyakaśipu; jyeṣṭhaḥ-the elder; hiraṇyākṣaḥ-Hiraṇyākṣa; anujaḥ-the younger; tataḥ-thereafter.

These two associates of the Lord-Jaya and Vijaya-later descended to the material world, taking birth as the two sons of Diti, Hiraṇyakaśipu being the elder and Hiraṇyākṣa the younger. They were very much respected by the Daityas and Dānavas [demoniac species].

TEXT 41

hato hiraṇyakaśipur
hariṇā siṁha-rūpiṇā
hiraṇyākṣo dharoddhāre
bibhratā śaukaraṁ vapuḥ

SYNONYMS

hataḥ-killed; hiraṇyakaśipuḥ-Hiraṇyakaśipu; hariṇā-by Hari, Viṣṇu; siṁha-rūpiṇā-in the form of a lion (Lord Narasiṁha); hiraṇyākṣaḥ-Hiraṇyākṣa; dharā-uddhāre-to lift the earth; bibhratā-assuming; śaukaram-the boarlike; vapuḥ-form.

Appearing as Nṛsiṁhadeva, the Supreme Personality of Godhead, Śrī Hari, killed Hiraṇyakaśipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiraṇyākṣa tried to hinder Him, and then the Lord, as Varāha, killed Hiraṇyākṣa.

TEXT 42

hiraṇyakaśipuḥ putraṁ
prahlādaṁ keśava-priyam
jighāṁsur akaron nānā
yātanā mṛtyu-hetave

SYNONYMS

hiraṇyakaśipuḥ-Hiraṇyakaśipu; putram-son; prahlādam-Prahlāda Mahārāja; keśava-priyam-the beloved devotee of Keśava; jighāṁsuḥ-desirous of killing; akarot-enacted; nānā-various; yātanāḥ-tortures; mṛtyu-death; hetave-to cause.

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiraṇyakaśipu tortured him in many ways.

TEXT 43

taṁ sarva-bhūtātma-bhūtaṁ
praśāntaṁ sama-darśanam
bhagavat-tejasā spṛṣṭaṁ
nāśaknod dhantum udyamaiḥ

SYNONYMS

tam-Him; sarva-bhūta-ātma-bhūtam-the soul in all entities; praśāntam-peaceful and without hatred, etc.; sama-darśanam-equal to everyone; bhagavat-tejasā-with the power of the Supreme Personality of Godhead; spṛṣṭam-protected; na-not; aśaknot-was able; hantum-to kill; udyamaiḥ-by great attempts and various weapons.

The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiraṇyakaśipu was unable to kill him, in spite of endeavoring to do so in various ways.

In this verse the word sarva-bhūtātma-bhūtam is very significant. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] the Lord is equally situated in the core of everyone's heart. Thus He cannot be envious of anyone or friendly to anyone; for Him everyone is the same. Although He is sometimes seen to punish someone, this is exactly like a father's punishing his child for the child's welfare. The Supreme Lord's punishment is also a manifestation of the Lord's equality. Therefore the Lord is described as praśāntaṁ sama-darśanam. Although the Lord has to execute His will properly, He is equipoised in all circumstances. He is equally disposed toward everyone.

TEXT 44

tatas tau rākṣasau jātau
keśinyāṁ viśravaḥ-sutau
rāvaṇaḥ kumbhakarṇaś ca
sarva-lokopatāpanau

SYNONYMS

tataḥ-thereafter; tau-the two doorkeepers (Jaya and Vijaya); rākṣasau-demons; jātau-born; keśinyām-in the womb of Keśinī; viśravaḥ-sutau-the sons of Viśravā; rāvaṇaḥ-Rāvaṇa; kumbhakarṇaḥ-Kumbhakarṇa; ca-and; sarva-loka-to all people; upatāpanau-giving misery.

Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord Viṣṇu, took birth as Rāvaṇa and Kumbhakarṇa, begotten by Viśravā in the womb of Keśinī. They were extremely troublesome to all the people of the universe.

TEXT 45

tatrāpi rāghavo bhūtvā
nyahanac chāpa-muktaye
rāma-vīryaṁ śroṣyasi tvaṁ
mārkaṇḍeya-mukhāt prabho

SYNONYMS

tatra api-thereupon; rāghavaḥ-as Lord Rāmacandra; bhūtvā-manifesting; nyahanat-killed; śāpa-muktaye-for freedom from the curse; rāma-vīryam-the prowess of Lord Rāma; śroṣyasi-will hear; tvam-you; mārkaṇḍeya-mukhāt-from the lips of the sage Mārkaṇḍeya; prabho-O lord.

Nārada Muni continued: My dear King, just to relieve Jaya and Vijaya of the brāhmaṇas' curse, Lord Rāmacandra appeared in order to kill Rāvaṇa and Kumbhakarṇa. It will be better for you to hear narrations about Lord Rāmacandra's activities from Mārkaṇḍeya.

TEXT 46

tāv atra kṣatriyau jātau
mātṛ-ṣvasrātmajau tava
adhunā śāpa-nirmuktau
kṛṣṇa-cakra-hatāṁhasau

SYNONYMS

tau-the two; atra-here, in the third birth; kṣatriyau-kṣatriyas or kings; jātau-born; mātṛ-svasṛ-ātma-jau-the sons of the mother's sister; tava-your; adhunā-now; śāpa-nirmuktau-freed from the curse; kṛṣṇa-cakra-by the disc weapon of Kṛṣṇa; hata-destroyed; aṁhasau-whose sins.

In their third birth, the same Jaya and Vijaya appeared in a family of kṣatriyas as your cousins, the sons of your aunt. Because Lord Kṛṣṇa has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

In their last birth, Jaya and Vijaya did not become demons or Rākṣasas. Instead they took birth in a very exalted kṣatriya family related to Kṛṣṇa's family. They became first cousins of Lord Kṛṣṇa and were practically on an equal footing with Him. By personally killing them with His own disc, Lord Kṛṣṇa destroyed whatever sinful reactions were left in them because of the curse of the brāhmaṇas. Nārada Muni explained to Mahārāja Yudhiṣṭhira that by entering Kṛṣṇa's body, Śiśupāla reentered Vaikuṇṭhaloka as the Lord's associate. Everyone had seen this incident.

TEXT 47

vairānubandha-tīvreṇa
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ
jagmatur viṣṇu-pārṣadau

SYNONYMS

vaira-anubandha-bond of hatred; tīvreṇa-consisting of acute; dhyānena-by meditation; acyuta-sātmatām-to the effulgence of the infallible Lord; nītau-attained; punaḥ-again; hareḥ-of Hari; pārśvam-the proximity; jagmatuḥ-they reached; viṣṇu-pārṣadau-the gatekeeper associates of Viṣṇu.

These two associates of Lord Viṣṇu-Jaya and Vijaya-maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

Whatever their position, certainly Jaya and Vijaya always thought of Kṛṣṇa. Therefore at the end of the mausala-līlā, these two associates of the Lord returned to Kṛṣṇa. There is no difference between Kṛṣṇa's body and Nārāyaṇa's body. Therefore although they visibly entered the body of Kṛṣṇa, they actually reentered Vaikuṇṭhaloka as the doorkeepers of Lord Viṣṇu. Through Lord Kṛṣṇa's body, they returned to Vaikuṇṭha, although they seemed to have attained sāyujya-mukti in Kṛṣṇa's body.

TEXT 48

śrī-yudhiṣṭhira uvāca
vidveṣo dayite putre
katham āsīn mahātmani
brūhi me bhagavan yena
prahlādasyācyutātmatā

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira said; vidveṣaḥ-hatred; dayite-for his own beloved; putre-son; katham-how; āsīt-there was; mahā-ātmani-the great soul, Prahlāda; brūhi-please tell; me-unto me; bhagavan-O exalted sage; yena-by which; prahlādasya-of Prahlāda Mahārāja; acyuta-to Acyuta; ātmatā-great attachment.

Mahārāja Yudhiṣṭhira inquired: O my lord, Nārada Muni, why was there such enmity between Hiraṇyakaśipu and his beloved son Prahlāda Mahārāja? How did Prahlāda Mahārāja become such a great devotee of Lord Kṛṣṇa? Kindly explain this to me.

All the devotees of Lord Kṛṣṇa are called acyutātmā because they follow in the footsteps of Prahlāda Mahārāja. Acyuta refers to the infallible Lord Viṣṇu, whose heart is always infallible. Because the devotees are attached to the infallible, they are called acyutātmā.

Thus end the Bhaktivedanta purports of the Seventh Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Supreme Lord Is Equal to Everyone."

20.8.2 Chapter Two

Hiraṇyakaśipu, King of the Demons

As described in this chapter, after the annihilation of Hiraṇyākṣa, Hiraṇyākṣa's sons and his brother Hiraṇyakaśipu were very much aggrieved. Hiraṇyakaśipu reacted very sinfully by trying to diminish the religious activities of people in general. However, he instructed his nephews about a history just to diminish their aggrievement.

When the Supreme Personality of Godhead appeared as the boar and killed Hiraṇyakaśipu's brother Hiraṇyākṣa, Hiraṇyakaśipu was very much aggrieved. In anger, he accused the Supreme Personality of Godhead of being partial to His devotees and derided the Lord's appearance as Varāha to kill his brother. He began to agitate all the demons and Rākṣasas and disturb the ritualistic ceremonies of the peaceful sages and other inhabitants of earth. For want of the performance of yajña, sacrifice, the demigods began wandering unseen on earth.

After finishing the ritualistic funeral ceremonies of his brother, Hiraṇyakaśipu began speaking to his nephews, quoting from the śāstras about the truth of life. To pacify them, he spoke as follows: "My dear nephews, for heroes to die before the enemy is glorious. According to their different fruitive activities, living entities come together within this material world and are again separated by the laws of nature. We should always know, however, that the spirit soul, which is different from the body, is eternal, unadjustable, pure, all-pervading and aware of everything. When bound by the material energy, the soul takes birth in higher or lower species of life according to varying association and in this way receives various types of bodies in which to suffer or enjoy. One's affliction by the conditions of material existence is the cause of happiness and distress; there are no other causes, and one should not be aggrieved upon seeing the superficial actions of karma."

Hiraṇyakaśipu then related a historical incident concerning a King Suyajña who resided in the country named Uśīnara. When the King was killed, his queens, overwhelmed with grief, received instructions, which Hiraṇyakaśipu quoted to his nephews. Hiraṇyakaśipu related an account of a kuliṅga bird pierced by the arrow of a hunter while lamenting for his wife, who had also been shot by the same hunter. By narrating these stories, Hiraṇyakaśipu pacified his nephews and other relatives and relieved them of lamentation. Thus having been pacified, Diti and Ruṣābhānu, Hiraṇyakaśipu's mother and sister-in-law, engaged their minds in spiritual understanding.

TEXT 1

śrī-nārada uvāca
bhrātary evaṁ vinihate
hariṇā kroḍa-mūrtinā
hiraṇyakaśipū rājan
paryatapyad ruṣā śucā

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; bhrātari-when the brother (Hiraṇyākṣa); evam-thus; vinihate-was killed; hariṇā-by Hari; kroḍa-mūrtinā-in the form of the boar, Varāha; hiraṇyakaśipuḥ-Hiraṇyakaśipu; rājan-O King; paryatapyat-was afflicted; ruṣā-by anger; śucā-by grief.

Śrī Nārada Muni said: My dear King Yudhiṣṭhira, when Lord Viṣṇu, in the form of Varāha, the boar, killed Hiraṇyākṣa, Hiraṇyākṣa's brother Hiraṇyakaśipu was extremely angry and began to lament.

Yudhiṣṭhira had inquired from Nārada Muni why Hiraṇyakaśipu was so envious of his own son Prahlāda. Nārada Muni began narrating the story by explaining how Hiraṇyakaśipu had become a staunch enemy of Lord Viṣṇu.

TEXT 2

āha cedaṁ ruṣā pūrṇaḥ
sandaṣṭa-daśana-cchadaḥ
kopojjvaladbhyāṁ cakṣurbhyāṁ
nirīkṣan dhūmram ambaram

SYNONYMS

āha-said; ca-and; idam-this; ruṣā-with anger; pūrṇaḥ-full; sandaṣṭa-bitten; daśana-chadaḥ-whose lips; kopa-ujjvaladbhyām-blazing with anger; cakṣurbhyām-with eyes; nirīkṣan-looking over; dhūmram-smoky; ambaram-the sky.

Filled with rage and biting his lips, Hiraṇyakaśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

As usual, the demon is envious of the Supreme Personality of Godhead and inimical toward Him. These were Hiraṇyakaśipu's external bodily features as he considered how to kill Lord Viṣṇu and devastate His kingdom, Vaikuṇṭhaloka.

TEXT 3

karāla-daṁṣṭrogra-dṛṣṭyā
duṣprekṣya-bhrukuṭī-mukhaḥ
śūlam udyamya sadasi
dānavān idam abravīt

SYNONYMS

karāla-daṁṣṭra-with terrible teeth; ugra-dṛṣṭyā-and fierce glance; duṣprekṣya-horrible to see; bhru-kuṭī-with frowning eyebrows; mukhaḥ-whose face; śūlam-trident; udyamya-raising; sadasi-in the assembly; dānavān-to the demons; idam-this; abravīt-spoke.

Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

TEXTS 4–5

bho bho dānava-daiteyā
dvimūrdhaṁs tryakṣa śambara
śatabāho hayagrīva
namuce pāka ilvala
vipracitte mama vacaḥ
puloman śakunādayaḥ
śṛṇutānantaraṁ sarve
kriyatām āśu mā ciram

SYNONYMS

bhoḥ-O; bhoḥ-O; dānava-daiteyāḥ-Dānavas and Daityas; dvi-mūrdhan-Dvimūrdha (two-headed); tri-akṣa-Tryakṣa (three-eyed); śambara-Śambara; śata-bāho-Śatabāhu (hundred-armed); hayagrīva-Hayagrīva (horse-headed); namuce-Namuci; pāka-Pāka; ilvala-Ilvala; vipracitte-Vipracitti; mama-my; vacaḥ-words; puloman-Puloma; śakuna-Śakuna; ādayaḥ-and others; śṛṇuta-just hear; anantaram-after that; sarve-all; kriyatām-let it be done; āśu-quickly; mā-do not; ciram-delay.

O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu ! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

TEXT 6

sapatnair ghātitaḥ kṣudrair
bhrātā me dayitaḥ suhṛt
pārṣṇi-grāheṇa hariṇā
samenāpy upadhāvanaiḥ

SYNONYMS

sapatnaiḥ-by the enemies; ghātitaḥ-killed; kṣudraiḥ-insignificant in power; bhrātā-brother; me-my; dayitaḥ-very dear; suhṛt-well-wisher; pārṣṇi-grāheṇa-attacking from the rear; hariṇā-by the Supreme Personality of Godhead; samena-equal to everyone (both the demigods and demons); api-although; upadhāvanaiḥ-by the worshipers, the demigods.

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiraṇyākṣa. Although the Supreme Lord, Viṣṇu, is always equal to both of us-namely, the demigods and the demons-this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiraṇyākṣa.

As stated in Bhagavad-gītā (9.29), samo 'haṁ sarva-bhūteṣu: the Lord is equal to all living entities. Since the demigods and demons are both living entities, how is it possible that the Lord was partial to one class of living beings and opposed to another? Actually it is not possible for the Lord to be partial. Nonetheless, since the demigods, the devotees, always strictly follow the Supreme Lord's orders, because of sincerity they are victorious over the demons, who know that the Supreme Lord is Viṣṇu but do not follow His instructions. Because of constantly remembering the Supreme Personality of Godhead, Viṣṇu, the demons generally attain sāyujya-mukti after death. The demon Hiraṇyakaśipu accused the Lord of being partial because the demigods worshiped Him, but in fact the Lord, like the government, is not partial at all. The government is not partial to any citizen, but if a citizen is law-abiding he receives abundant opportunities from the state laws to live peacefully and fulfill his real interests.

TEXTS 7–8

tasya tyakta-svabhāvasya
ghṛṇer māyā-vanaukasaḥ
bhajantaṁ bhajamānasya
bālasyevāsthirātmanaḥ
mac-chūla-bhinna-grīvasya
bhūriṇā rudhireṇa vai
asṛk-priyaṁ tarpayiṣye
bhrātaraṁ me gata-vyathaḥ

SYNONYMS

tasya-of Him (the Supreme Personality of Godhead); tyakta-svabhāvasya-who has given up His natural position (of being equal to everyone); ghṛṇeḥ-most abominable; māyā-under the influence of the illusory energy; vana-okasaḥ-behaving exactly like an animal in the jungle; bhajantam-unto the devotee engaged in devotional service; bhajamānasya-being worshiped; bālasya-a child; iva-like; asthira-ātmanaḥ-who is always restless and changing; mat-my; śūla-by the trident; bhinna-separated; grīvasya-whose neck; bhūriṇā-profuse; rudhireṇa-by blood; vai-indeed; asṛk-priyam-who was fond of blood; tarpayiṣye-I shall please; bhrātaram-brother; me-my; gata-vyathaḥ-becoming peaceful myself.

The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by māyā, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiraṇyākṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

The defect of the demoniac mentality is expressed in this verse very clearly. Hiraṇyakaśipu thought that Viṣṇu also becomes partial, like a child whose mind is not steady or resolute. The Lord can change His mind at any time, Hiraṇyakaśipu thought, and therefore His words and activities are like those of children. Actually, because the demons are ordinary human beings, their minds change, and being materially conditioned, they think that the Supreme Personality of Godhead is conditioned also. As the Lord says in Bhagavad-gītā (9.11), avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: ”Fools deride Me when I descend in a human form.”

Demons always think that Viṣṇu can be killed. Therefore, being absorbed in thoughts of Viṣṇu's form to kill Him, at least they have the opportunity to think of Viṣṇu unfavorably. Although they are not devotees, their thinking of Viṣṇu is effective, and thus they generally attain sāyujya-mukti. Because the demons consider the Supreme Lord an ordinary living being, they think that they can kill Lord Viṣṇu as one might kill an ordinary person. Another fact disclosed herein is that demons are very much fond of sucking blood. Indeed, all of them are meat-eaters and bloodsuckers.

Hiraṇyakaśipu accused the Supreme Lord of having a restless mind like that of a small child who can be induced to do anything if simply offered some cakes and lāḍḍus. Indirectly, this indicates the true position of the Supreme Personality of Godhead, who says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

”If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” The Lord accepts the offerings of devotees because of their transcendental love. Because they are in love with the Supreme Lord, they do not eat anything without offering it first to the Lord. The Lord does not hanker for a small leaf or flower; He has enough to eat. Indeed, He is feeding all living entities. Nonetheless, because He is very merciful and is bhakta-vatsala, very favorable to the devotees, He certainly eats whatever they offer Him with love and devotion. This quality should not be misjudged to be childish. The highest quality of the Supreme Lord is that He is bhakta-vatsala; in other words, He is always extremely pleased with His devotees. As for the word māyā, when used in reference to the dealings of the Supreme Personality of Godhead and His devotees, this word means ”affection.” The actions of the Lord to favor His devotees are not disqualifications but signs of His natural affection.

As for rudhira, or the blood of Lord Viṣṇu, since there is no possibility of severing Lord Viṣṇu's head from His body, there is no question of blood. But the garland that decorates Viṣṇu's body is as red as blood. When the demons achieve sāyujya-mukti and leave behind their sinful activities, they are blessed by Viṣṇu's garland, which is red like blood. After attaining sāyujya-mukti, the demons are sometimes promoted to the Vaikuṇṭha world, where they receive the reward of the Lord's garland prasāda.

TEXT 9

tasmin kūṭe 'hite naṣṭe
kṛtta-mūle vanas-patau
viṭapā iva śuṣyanti
viṣṇu-prāṇā divaukasaḥ

SYNONYMS

tasmin-when He; kūṭe-the most deceitful; ahite-enemy; naṣṭe-is finished; kṛtta-mūle-having its roots cut off; vanas-patau-a tree; viṭapāḥ-the branches and leaves; iva-like; śuṣyanti-dry up; viṣṇu-prāṇāḥ-whose life is Lord Viṣṇu; diva-okasaḥ-the demigods.

When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Viṣṇu, the demigods, for whom Lord Viṣṇu is the life and soul, will lose the source of their life and wither away.

The difference between the demigods and the demons is here explained. The demigods always follow the instructions of the Supreme Personality of Godhead, whereas the demons simply plan to disturb or kill Him. Nevertheless, sometimes the demons very much appreciate the full dependence of the demigods upon the mercy of the Lord. This is indirect glorification of the demigods by the demons.

TEXT 10

tāvad yāta bhuvaṁ yūyaṁ
brahma-kṣatra-samedhitām
sūdayadhvaṁ tapo-yajña-
svādhyāya-vrata-dāninaḥ

SYNONYMS

tāvat-as long as (I am engaged in the matter of killing Viṣṇu); yāta-go; bhuvam-to the planet earth; yūyam-all of you; brahma-kṣatra-of the brāhmaṇas and kṣatriyas; samedhitām-made prosperous by the activities (brahminical culture and Vedic government); sūdayadhvam-just destroy; tapaḥ-the performers of austerities; yajña-sacrifices; svādhyāya-study of Vedic knowledge; vrata-the regulative vows; dāninaḥ-and those giving charity.

While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

Hiraṇyakaśipu's main purpose was to disturb the demigods. He planned first to kill Lord Viṣṇu so that with Lord Viṣṇu's death the demigods would automatically weaken and die. Another of his plans was to disturb the residents of the planet earth. The peace and prosperity of the residents of earth, and all the other planets, were maintained by the brāhmaṇas and kṣatriyas. The Lord says in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: ”According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” On all the planets there are different types of residents, but the Lord recommends, referring especially to the planet earth, which is inhabited by human beings, that society be divided into four varṇas-brāhmaṇa, kṣatriya, vaiśya and śūdra. Before the advent of Lord Kṛṣṇa on this earth, it is understood that the earth was managed by the brāhmaṇas and kṣatriyas. The duty of the brāhmaṇas is to cultivate śamaḥ (peacefulness), damaḥ (self-control), titikṣā (tolerance), satyam (truthfulness), śaucam (cleanliness) and ārjavam (simplicity), and then to advise the kṣatriya kings how to rule the country or planet. Following the instructions of the brāhmaṇas, the kṣatriyas should engage the populace in austerity, sacrifices, Vedic study and adherence to the rules and regulations established by Vedic principles. They should also arrange for charity to be given to the brāhmaṇas, sannyāsīs and temples. This is the godly arrangement of brahminical culture.

People are inclined to offer yajña because unless sacrifices are offered there will be insufficient rain (yajñād bhavati parjanyaḥ [Bg. 3.14]), which will hamper agricultural activities (parjanyād anna-sambhavaḥ). By introducing brahminical culture, therefore, a kṣatriya government should engage people in performing yajña, studying the Vedas and giving charity. Thus the people will receive their necessities for life very easily, and there will be no disturbances in society. In this regard, Lord Kṛṣṇa says in Bhagavad-gītā (3.12):

iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ

"In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief."

The demigods are authorized supplying agents who act on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed yajñas. In the Vedas, there are different kinds of yajñas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajñas are recommended in the Vedas. Worship of different demigods is also on the same basis-namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kālī, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those in the mode of goodness, the transcendental worship of Viṣṇu is recommended. Ultimately, all yajñas are meant for gradual promotion to the transcendental position. For ordinary men, at least five yajñas, known as pañca-mahāyajña, are necessary.

One should know, however, that all the necessities of life that human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Consider, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk and sugar for persons in the mode of goodness, and also eatables for the nonvegetarians, such as meats, none of which can be manufactured by men. Then again, take for example, heat, light, water and air, which are also necessities of life-none of them can be manufactured by human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall or breeze, without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essentials-all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajñas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy, for they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform yajñas. Lord Caitanya, however, inaugurated the easiest performance of yajña, namely the saṅkīrtana-yajña, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

Hiraṇyakaśipu planned to kill the inhabitants of earth so that yajña would stop and the demigods, being disturbed, would die automatically when Lord Viṣṇu, the yajñeśvara, was killed. These were the demoniac plans of Hiraṇyakaśipu, who was expert in such activities.

TEXT 11

viṣṇur dvija-kriyā-mūlo
yajño dharmamayaḥ pumān
devarṣi-pitṛ-bhūtānāṁ
dharmasya ca parāyaṇam

SYNONYMS

viṣṇuḥ-Lord Viṣṇu, the Supreme Personality of Godhead; dvija-of the brāhmaṇas and kṣatriyas; kriyā-mūlaḥ-whose root is the performance of yajña and the ritualistic ceremonies mentioned in the Vedas; yajñaḥ-personified yajña (Lord Viṣṇu, who is known as the yajña-puruṣa); dharma-mayaḥ-full of religious principles; pumān-the Supreme Person; deva-ṛṣi-of the demigods and great ṛṣis like Vyāsadeva and Nārada; pitṛ-of the forefathers; bhūtānām-and of all other living entities; dharmasya-of the religious principles; ca-also; parāyaṇam-the shelter.

The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general. When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die.

Since Viṣṇu is the central point of brahminical culture, Hiraṇyakaśipu's plan was to kill Viṣṇu, for if Viṣṇu were killed, naturally the brahminical culture would also be lost. With brahminical culture lost, yajña would no longer be performed, and for want of yajña the regular distribution of rainfall would cease (yajñād bhavati parjanyaḥ [Bg. 3.14]). Thus there would be disturbances all over the world, and naturally the demigods would be defeated. From this verse we get a clear indication of how human society is disturbed when the Vedic Āryan civilization is killed and the Vedic ritualistic ceremonies performed by the brāhmaṇas are stopped. Kalau śūdra-sambhavaḥ: because the population of the modern world consists mostly of śūdras, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily.

harer nāma harer nāma

harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a kṣatriya government. Instead, the government is a democracy in which any śūdra can be voted into taking up the governmental reigns and capture the power to rule. Because of the poisonous effects of Kali-yuga, the śāstra (Bhāg. 12.2.13) says, dasyu-prāyeṣu rājasu: the government will adopt the policies of dasyus, or plunderers. Thus there will be no instructions from the brāhmaṇas, and even if there are brahminical instructions, there will be no kṣatriya rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiraṇyakaśipu planned to destroy the brahminical culture and the kṣatriya government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of śūdras and demons, the brahminical culture is lost and can be revived only by the chanting of the mahā-mantra. Therefore the Kṛṣṇa consciousness movement, or the Hare Kṛṣṇa movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next. In this regard, Śrīla Madhvācārya quotes this verse from the Brahmāṇḍa Purāṇa:

vipra-yajñādi-mūlaṁ tu
harir ity āsuraṁ matam
harir eva hi sarvasya
mūlaṁ samyaṅ mato nṛpa

"O King, the demons think that Hari, Lord Viṣṇu, exists because of the brāhmaṇas and yajña, but factually Hari is the cause of everything including the brāhmaṇas and yajña." Therefore, through the popularizing of hari-kīrtana, or the saṅkīrtana movement, the brahminical culture and kṣatriya government will automatically come back, and people will be extremely happy.

TEXT 12

yatra yatra dvijā gāvo
vedā varṇāśrama-kriyāḥ
taṁ taṁ janapadaṁ yāta
sandīpayata vṛścata

SYNONYMS

yatra yatra-wherever; dvijāḥ-the brāhmaṇas; gāvaḥ-the protected cows; vedāḥ-the Vedic culture; varṇa-āśrama-of the Āryan civilization of four varṇas and four āśramas; kriyāḥ-the activities; tam tam-that; jana-padam-to the city or town; yāta-go; sandīpayata-set fire; vṛścata-cut down (all the trees).

Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

The picture of a proper human civilization is indirectly described here. In a perfect human civilization there must be a class of men fully trained as perfect brāhmaṇas. Similarly, there must be kṣatriyas to rule the country very nicely according to the injunctions of the śāstras, and there must be vaiśyas who can protect the cows. The word gāvaḥ indicates that cows should be given protection. Because the Vedic civilization is lost, cows are not protected, but instead indiscriminately killed in slaughterhouses. Such are the acts of demons. Therefore this is a demoniac civilization. The varṇāśrama-dharma mentioned here is essential for human civilization. Unless there is a brāhmaṇa to guide, a kṣatriya to rule perfectly, and a perfect vaiśya to produce food and protect the cows, how will people live peacefully? It is impossible.

Another point is that trees also should be given protection. During its lifetime, a tree should not be cut for industrial enterprises. In Kali-yuga, trees are indiscriminately and unnecessarily cut for industry, in particular for paper mills that manufacture a profuse quantity of paper for the publication of demoniac propaganda, nonsensical literature, huge quantities of newspapers and many other paper products. This is a sign of a demoniac civilization. The cutting of trees is prohibited unless necessary for the service of Lord Viṣṇu. Yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ: [Bg. 3.9]) "work done as a sacrifice for Lord Viṣṇu must be performed, otherwise work binds one to this material world." But if the paper mills stop producing paper, one may argue, how can our ISKCON literature be published? The answer is that the paper mills should manufacture paper only for the publication of ISKCON literature because ISKCON literature is published for the service of Lord Viṣṇu. This literature clarifies our relationship with Lord Viṣṇu, and therefore the publication of ISKCON literature is the performance of yajña. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). Yajña must be performed, as indicated by the superior authorities. The cutting of trees simply to manufacture paper for the publication of unwanted literature is the greatest sinful act.

TEXT 13

iti te bhartṛ-nirdeśam
ādāya śirasādṛtāḥ
tathā prajānāṁ kadanaṁ
vidadhuḥ kadana-priyāḥ

SYNONYMS

iti-thus; te-they; bhartṛ-of the master; nirdeśam-the direction; ādāya-receiving; śirasā-with their heads; ādṛtāḥ-respecting; tathā-so also; prajānām-of all the citizens; kadanam-persecution; vidadhuḥ-executed; kadana-priyāḥ-who are expert in persecuting others.

Thus the demons, being fond of disastrous activities, took Hiraṇyakaśipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

The followers of demoniac principles, as described here, are thoroughly envious of the general populace. In the present day, scientific advancement exemplifies such envy. The discovery of nuclear energy has been disastrous to people in general because demons all over the world are manufacturing nuclear weapons. The word kadana-priyāḥ is very significant in this regard. The demoniac persons who want to kill the Vedic culture are extremely envious of the feeble citizens, and they act in such a way that ultimately their discoveries will be inauspicious for everyone (jagato ’hitāḥ). The Sixteenth Chapter of Bhagavad-gītā fully explains how the demons engage in sinful activities for the destruction of the populace.

TEXT 14

pura-grāma-vrajodyāna-
kṣetrārāmāśramākarān
kheṭa-kharvaṭa-ghoṣāṁś ca
dadahuḥ pattanāni ca

SYNONYMS

pura-cities and towns; grāma-villages; vraja-pasturing grounds; udyāna-gardens; kṣetra-agricultural fields; ārāma-natural forests; āśrama-hermitages of saintly persons; ākarān-and mines (that produce valuable metals to maintain brahminical culture); kheṭa-farm villages; kharvaṭa-mountain villages; ghoṣān-the little villages of cowherds; ca-and; dadahuḥ-they burned; pattanāni-the capitals; ca-also.

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

The word udyāna refers to places where trees are especially grown to produce fruits and flowers, which are most important for human civilization. Kṛṣṇa says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

”If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Fruits and flowers are very much pleasing to the Lord. If one wants to please the Supreme Personality of Godhead, he can simply offer fruits and flowers, and the Lord will be pleased to accept them. Our only duty is to please the Supreme Godhead (saṁsiddhir hari-toṣaṇam [SB 1.2.13]). Whatever we do and whatever our occupation, our main purpose should be to please the Supreme Lord. All the paraphernalia mentioned in this verse is especially meant for the satisfaction of the Lord, not the satisfaction of one’s senses. The government-indeed, the entire society-should be structured in such a way that everyone can be trained to satisfy the Supreme Personality of Godhead. But unfortunately, especially in this age, na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] people do not know that the highest goal of human life is to please Lord Viṣṇu. On the contrary, like demons, they simply plan to kill Viṣṇu and be happy by sense gratification.

TEXT 15

kecit khanitrair bibhiduḥ
setu-prākāra-gopurān
ājīvyāṁś cicchidur vṛkṣān
kecit paraśu-pāṇayaḥ
prādahañ śaraṇāny eke
prajānāṁ jvalitolmukaiḥ

SYNONYMS

kecit-some of the demons; khanitraiḥ-with digging instruments; bibhiduḥ-broke to pieces; setu-bridges; prākāra-protective walls; gopurān-city gates; ājīvyān-the source of livelihood; cicchiduḥ-cut down; vṛkṣān-trees; kecit-some; paraśu-pāṇayaḥ-taking axes in hand; prādahan-burned down; śaraṇāni-the dwellings; eke-other demons; prajānām-of the citizens; jvalita-blazing; ulmukaiḥ-with firebrands.

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

The cutting of trees is generally prohibited. In particular, trees that produce nice fruit for the maintenance of human society should not be cut. In different countries there are different types of fruit trees. In India the mango and jackfruit trees are prominent, and in other places there are mango trees, jackfruit trees, coconut trees and berry trees. Any tree that produces nice fruit for the maintenance of the people should not be cut at all. This is a śāstric injunction.

TEXT 16

evaṁ viprakṛte loke
daityendrānucarair muhuḥ
divaṁ devāḥ parityajya
bhuvi cerur alakṣitāḥ

SYNONYMS

evam-thus; viprakṛte-being disturbed; loke-when all the people; daitya-indra-anucaraiḥ-by the followers of Hiraṇyakaśipu, the King of the Daityas; muhuḥ-again and again; divam-the heavenly planets; devāḥ-the demigods; parityajya-giving up; bhuvi-on the planet earth; ceruḥ-wandered (to see the extent of the disturbances); alakṣitāḥ-unseen by the demons.

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiraṇyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

As stated in Bhagavad-gītā, the performance of yajña brings reciprocal good fortune for both the human beings and the demigods. When the performances of yajña were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of yajña and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.

TEXT 17

hiraṇyakaśipur bhrātuḥ
samparetasya duḥkhitaḥ
kṛtvā kaṭodakādīni
bhrātṛ-putrān asāntvayat

SYNONYMS

hiraṇyakaśipuḥ-Hiraṇyakaśipu; bhrātuḥ-of the brother; samparetasya-deceased; duḥkhitaḥ-being very much distressed; kṛtvā-performing; kaṭodaka-ādīni-ceremonies observed after a death; bhrātṛ-putrān-the sons of his brother; asāntvayat-pacified.

After performing the ritualistic observances for the death of his brother, Hiraṇyakaśipu, being extremely unhappy, tried to pacify his nephews.

TEXTS 18–19

śakuniṁ śambaraṁ dhṛṣṭiṁ
bhūtasantāpanaṁ vṛkam
kālanābhaṁ mahānābhaṁ
hariśmaśrum athotkacam
tan-mātaraṁ ruṣābhānuṁ
ditiṁ ca jananīṁ girā
ślakṣṇayā deśa-kāla-jña
idam āha janeśvara

SYNONYMS

śakunim-Śakuni; śambaram-Śambara; dhṛṣṭim-Dhṛṣṭi; bhūtasantāpanam-Bhūtasantāpana; vṛkam-Vṛka; kālanābham-Kālanābha; mahānābham-Mahānābha; hariśmaśrum-Hariśmaśru; atha-as well as; utkacam-Utkaca; tat-mātaram-their mother; ruṣābhānum-Ruṣābhānu; ditim-Diti; ca-and; jananīm-his own mother; girā-by words; ślakṣṇayā-very sweet; deśa-kāla-jñaḥ-who was expert in understanding the time and situation; idam-this; āha-said; jana-īśvara-O King.

O King, Hiraṇyakaśipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca. He also consoled their mother, his sister-in-law, Ruṣābhānu, as well as his own mother, Diti. He spoke to them all as follows.

TEXT 20

śrī-hiraṇyakaśipur uvāca
ambāmba he vadhūḥ putrā
vīraṁ mārhatha śocitum
ripor abhimukhe ślāghyaḥ
śūrāṇāṁ vadha īpsitaḥ

SYNONYMS

śrī-hiraṇyakaśipuḥ uvāca-Hiraṇyakaśipu said; amba amba-my mother, my mother; he-O; vadhūḥ-my sister-in-law; putrāḥ-O sons of my brother; vīram-the hero; mā-not; arhatha-you deserve; śocitum-to lament about; ripoḥ-of the enemy; abhimukhe-in front; ślāghyaḥ-glorious; śūrāṇām-of those who are actually great; vadhaḥ-killing; īpsitaḥ-desired.

Hiraṇyakaśipu said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

TEXT 21

bhūtānām iha saṁvāsaḥ
prapāyām iva suvrate
daivenaikatra nītānām
unnītānāṁ sva-karmabhiḥ

SYNONYMS

bhūtānām-of all living entities; iha-in this material world; saṁvāsaḥ-the living together; prapāyām-in a place for drinking cold water; iva-like; su-vrate-O my gentle mother; daivena-by the superior arrangement; ekatra-in one place; nītānām-of those brought; unnītānām-of those led apart; sva-karmabhiḥ-by their own reactions.

My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) All living entities act exactly according to the directions of prakṛti, material nature, because in the material world we are fully under a higher control. All the living entities in this material world have come here only because they wanted to be equal to Kṛṣṇa in enjoyment and have thus been sent here to be conditioned by material nature in different degrees. In the material world a so-called family is a combination of several persons in one home to fulfill the terms of their imprisonment. As criminal prisoners scatter as soon as their terms are over and they are released, all of us who have temporarily assembled as family members will continue to our respective destinations. Another example given is that family members are like straws carried together by the waves of a river. Sometimes such straws mix together in whirlpools, and later, dispersed again by the same waves, they float alone in the water.

Although Hiraṇyakaśipu was a demon, he had Vedic knowledge and understanding. Thus the advice given to his family members-his sister-in-law, mother and nephews-was quite sound. The demons are considered highly elevated in knowledge, but because they do not use their good intelligence for the service of the Lord, they are called demons. The demigods, however, act very intelligently to satisfy the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.2.13) as follows:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

”O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and orders of life, is to please the Lord Hari.” To become a demigod or to become godly, whatever one’s occupation, one must satisfy the Supreme Personality of Godhead.

TEXT 22

nitya ātmāvyayaḥ śuddhaḥ
sarvagaḥ sarva-vit paraḥ
dhatte ’sāv ātmano liṅgaṁ
māyayā visṛjan guṇān

SYNONYMS

nityaḥ-eternal; ātmā-spirit soul; avyayaḥ-inexhaustible; śuddhaḥ-with no material tinge; sarva-gaḥ-qualified to go anywhere in the material or spiritual worlds; sarva-vit-full of knowledge; paraḥ-transcendental to material conditions; dhatte-accepts; asau-that ātmā, or living being; ātmanaḥ-of the self; liṅgam-a body; māyayā-by the material energy; visṛjan-creating; guṇān-various material qualities.

The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

Hiraṇyakaśipu very intelligently described the position of the soul. The soul is never the body, but is always completely different from the body. Being eternal and inexhaustible, the soul has no death, but when the same pure soul desires to enjoy the material world independently, he is placed under the conditions of material nature and must therefore accept a certain type of body and suffer the pains and pleasures thereof. This is also described by Kṛṣṇa in Bhagavad-gītā (13.22). Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni janmasu: the living entity is born in different families or species of life because of being infected by the modes of material nature. When conditioned by material nature, the living entity must accept a certain type of body, which is offered by nature under the direction of the Supreme Lord.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61) The body is just like a machine, and according to the living entity’s karma, he is offered a particular type of machine to move here and there under the control of material nature. This continues until he surrenders to the Supreme Personality of Godhead (mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]). Until he surrenders, the conditioned soul is carried from life to life by the arrangement of material nature.

TEXT 23

yathāmbhasā pracalatā
taravo ’pi calā iva
cakṣuṣā bhrāmyamāṇena
dṛśyate calatīva bhūḥ

SYNONYMS

yathā-just as; ambhasā-by water; pracalatā-moving; taravaḥ-the trees (on the bank of the river); api-also; calāḥ-moving; iva-as if; cakṣuṣā-by the eye; bhrāmyamāṇena-moving; dṛśyate-is seen; calatī-moving; iva-as if; bhūḥ-the ground.

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

Sometimes, because of mental derangement, the land appears to be moving. A drunkard, for example, or a person with heart disease, sometimes feels that the land is moving. Similarly, the reflections of trees in a flowing river also appear to move. These are the actions of māyā. Actually the living entity does not move (sthāṇur acalo ’yam). The living entity does not take birth or accept death, but because of the transient subtle and gross bodies, the living entity appears to move from one place to another or be dead and gone forever. As the great Bengali Vaiṣṇava poet, Jagadānanda Paṇḍita, has said:

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva udaya

According to this statement from the Prema-vivarta, when a living entity is conditioned by material nature, he is exactly like a person haunted by a ghost. One should therefore understand the fixed position of the spirit soul and how he is carried away by the waves of material nature to different bodies and different situations under lamentation and hankering. One achieves the success of life when he understands the constitutional position of his self and is undisturbed by the conditions created by material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]).

TEXT 24

evaṁ guṇair bhrāmyamāṇe
manasy avikalaḥ pumān
yāti tat-sāmyatāṁ bhadre
hy aliṅgo liṅgavān iva

SYNONYMS

evam-in this way; guṇaiḥ-by the modes of material nature; bhrāmyamāṇe-when shaken; manasi-the mind; avikalaḥ-changeless; pumān-the living entity; yāti-approaches; tat-sāmyatām-the same condition of agitation as the mind; bhadre-O my gentle mother; hi-indeed; aliṅgaḥ-without a subtle or gross body; liṅga-vān-possessing a material body; iva-as if.

In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

As stated in Śrīmad-Bhāgavatam (10.84.13):

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass.” Although Hiraṇyakaśipu was a great demon, he was not as foolish as the population of the modern world. Hiraṇyakaśipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the śāstras. Sa eva go-kharaḥ: [SB 10.84.13] such persons are nothing but cows and asses.

Hiraṇyakaśipu advised his family members that although the gross body of his brother Hiraṇyākṣa was dead and they were aggrieved because of this, they should not lament for the great soul of Hiraṇyākṣa, who had already attained his next destination. Ātmā, the spirit soul, is always unchanged (avikalaḥ pumān). We are spirit souls, but when carried away by mental activities (manodharma), we suffer from so-called material conditions of life. This generally happens to nondevotees. Harāv abhaktasya kuto mahad-guṇāḥ: nondevotees may possess exalted material qualities, but because they are foolish they have no good qualifications. The designations of the conditioned soul in the material world are decorations of the dead body. The conditioned soul has no information of the spirit and its exalted existence beyond the effects of the material condition.

TEXTS 25–26

eṣa ātma-viparyāso
hy aliṅge liṅga-bhāvanā
eṣa priyāpriyair yogo
viyogaḥ karma-saṁsṛtiḥ
sambhavaś ca vināśaś ca
śokaś ca vividhaḥ smṛtaḥ
avivekaś ca cintā ca
vivekāsmṛtir eva ca

SYNONYMS

eṣaḥ-this; ātma-viparyāsaḥ-bewilderment of the living being; hi-indeed; aliṅge-in that which does not possess a material body; liṅga-bhāvanā-accepting the material body to be the self; eṣaḥ-this; priya-with those who are very dear; apriyaiḥ-and with those who are not dear (enemies, those not in the family, etc.); yogaḥ-connection; viyogaḥ-separation; karma-the fruits of action; saṁsṛtiḥ-the material condition of life; sambhavaḥ-accepting birth; ca-and; vināśaḥ-accepting death; ca-and; śokaḥ-lamentation; ca-and; vividhaḥ-varieties; smṛtaḥ-mentioned in scripture; avivekaḥ-lack of discrimination; ca-and; cintā-anxiety; ca-also; viveka-of proper discrimination; asmṛtiḥ-forgetfulness; eva-indeed; ca-also.

In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called saṁsāra. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

TEXT 27

atrāpy udāharantīmam
itihāsaṁ purātanam
yamasya preta-bandhūnāṁ
saṁvādaṁ taṁ nibodhata

SYNONYMS

atra-in this connection; api-indeed; udāharanti-they cite; imam-this; itihāsam-history; purātanam-very old; yamasya-of Yamarāja, the superintendent of death, who gives judgment after death; preta-bandhūnām-of the friends of a dead man; saṁvādam-discussion; tam-that; nibodhata-try to understand.

In this regard, an example is given from an old history. This involves a discourse between Yamarāja and the friends of a dead person. Please hear it attentively.

The words itihāsaṁ purātanam mean "an old history." The Purāṇas are not chronologically recorded, but the incidents mentioned in the Purāṇas are actual histories of bygone ages. Śrīmad-Bhāgavatam is the Mahā-Purāṇa, the essence of all the Purāṇas. The Māyāvādī scholars do not accept the Purāṇas, but Śrīla Madhvācārya and all other authorities accept them as the authoritative histories of the world.

TEXT 28

uśīnareṣv abhūd rājā
suyajña iti viśrutaḥ
sapatnair nihato yuddhe
jñātayas tam upāsata

SYNONYMS

uśīnareṣu-in the state known as Uśīnara; abhūt-there was; rājā-a king; suyajñaḥ-Suyajña; iti-thus; viśrutaḥ-celebrated; sapatnaiḥ-by enemies; nihataḥ-killed; yuddhe-in war; jñātayaḥ-the kinsmen; tam-him; upāsata-sat around.

In the state known as Uśīnara there was a celebrated King named Suyajña. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.

TEXTS 29–31

viśīrṇa-ratna-kavacaṁ
vibhraṣṭābharaṇa-srajam
śara-nirbhinna-hṛdayaṁ
śayānam asṛg-āvilam
prakīrṇa-keśaṁ dhvastākṣaṁ
rabhasā daṣṭa-dacchadam
rajaḥ-kuṇṭha-mukhāmbhojaṁ
chinnāyudha-bhujaṁ mṛdhe
uśīnarendraṁ vidhinā tathā kṛtaṁ
patiṁ mahiṣyaḥ prasamīkṣya duḥkhitāḥ
hatāḥ sma nātheti karair uro bhṛśaṁ
ghnantyo muhus tat-padayor upāpatan

SYNONYMS

viśīrṇa-scattered here and there; ratna-made of jewels; kavacam-protective armor; vibhraṣṭa-fallen off; ābharaṇa-ornaments; srajam-garlands; śara-nirbhinna-pierced by arrows; hṛdayam-the heart; śayānam-lying down; asṛk-āvilam-smeared with blood; prakīrṇa-keśam-his hair loosened and scattered; dhvasta-akṣam-his eyes obscured; rabhasā-with anger; daṣṭa-bitten; dacchadam-his lips; rajaḥ-kuṇṭha-covered with dust; mukha-ambhojam-his face, which had formerly resembled a lotus flower; chinna-cut off; āyudha-bhujam-his arms and weapons; mṛdhe-on the battlefield; uśīnara-indram-the master of the state of Uśīnara; vidhinā-by providence; tathā-thus; kṛtam-forced into this position; patim-the husband; mahiṣyaḥ-the queens; prasamīkṣya-seeing; duḥkhitāḥ-very much aggrieved; hatāḥ-killed; sma-certainly; nātha-O husband; iti-thus; karaiḥ-with the hands; uraḥ-the breast; bhṛśam-constantly; ghnantyaḥ-pounding; muhuḥ-again and again; tat-padayoḥ-at the feet of the King; upāpatan-fell down.

His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Uśīnara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

As stated here, rabhasā daṣṭa-dacchadam: the dead King, while fighting in anger, bit his lips to show his prowess, but nonetheless he was killed by providence (vidhinā). This proves that we are controlled by higher authorities; our personal power or endeavor is not always supreme. We must therefore accept the position offered to us by the order of the Supreme.

TEXT 32

rudatya uccair dayitāṅghri-paṅkajaṁ
siñcantya asraiḥ kuca-kuṅkumāruṇaiḥ
visrasta-keśābharaṇāḥ śucaṁ nṛṇāṁ
sṛjantya ākrandanayā vilepire

SYNONYMS

rudatyaḥ-crying; uccaiḥ-very loudly; dayita-of their beloved husband; aṅghri-paṅkajam-the lotus feet; siñcantyaḥ-moistening; asraiḥ-with tears; kuca-kuṅkuma-aruṇaiḥ-which were red from the kuṅkuma covering their breasts; visrasta-scattered; keśa-hair; ābharaṇāḥ-and ornaments; śucam-grief; nṛṇām-of the people in general; sṛjantyaḥ-creating; ākrandanayā-by crying very pitiably; vilepire-began to lament.

As the queens loudly cried, their tears glided down their breasts, becoming reddened by kuṅkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.

TEXT 33

aho vidhātrākaruṇena naḥ prabho
bhavān praṇīto dṛg-agocarāṁ daśām
uśīnarāṇām asi vṛttidaḥ purā
kṛto ’dhunā yena śucāṁ vivardhanaḥ

SYNONYMS

aho-alas; vidhātrā-by providence; akaruṇena-who is merciless; naḥ-our; prabho-O lord; bhavān-Your Lordship; praṇītaḥ-taken away; dṛk-of sight; agocarām-beyond the range; daśām-to a state; uśīnarāṇām-to the inhabitants of the state of Uśīnara; asi-you were; vṛtti-daḥ-giving livelihood; purā-formerly; kṛtaḥ-finished; adhunā-now; yena-by whom; śucām-of lamentation; vivardhanaḥ-increasing.

O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Uśīnara, and thus they were happy, but your condition now is the cause of their unhappiness.

TEXT 34

tvayā kṛtajñena vayaṁ mahī-pate
kathaṁ vinā syāma suhṛttamena te
tatrānuyānaṁ tava vīra pādayoḥ
śuśrūṣatīnāṁ diśa yatra yāsyasi

SYNONYMS

tvayā-you; kṛtajñena-a most grateful personality; vayam-we; mahī-pate-O King; katham-how; vinā-without; syāma-shall exist; suhṛt-tamena-the best of our friends; te-of you; tatra-there; anuyānam-the following; tava-of you; vīra-O hero; pādayoḥ-of the lotus feet; śuśrūṣatīnām-of those engaging in the service; diśa-please order; yatra-where; yāsyasi-you will go.

O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

Formerly, a kṣatriya king was generally the husband of many wives, and after the death of the king, especially in the battlefield, all the queens would agree to accept saha-māraṇa, dying with the husband who was their life. When Pāṇḍu Mahārāja, the father of the Pāṇḍavas, died, his two wives-namely, the mother of Yudhiṣṭhira, Bhīma and Arjuna and the mother of Nakula and Sahadeva-were both ready to die in the fire with their husband. Later, after a compromise was arranged, Kuntī stayed alive to care for the little children, and the other wife, Mādrī, was allowed to die with her husband. This system of saha-māraṇa continued in India even until the time of British rule, but later it was discouraged, since the attitude of wives gradually changed with the advancement of Kali-yuga. Thus the system of saha-māraṇa has practically been abolished. Nevertheless, within the past fifty years I have seen the wife of a medical practitioner voluntarily accept death immediately when her husband died. Both the husband and wife were taken in procession in the mourning cart. Such intense love of a chaste wife for her husband is a special case.

TEXT 35

evaṁ vilapatīnāṁ vai
parigṛhya mṛtaṁ patim
anicchatīnāṁ nirhāram
arko ’staṁ sannyavartata

SYNONYMS

evam-thus; vilapatīnām-of the lamenting queens; vai-indeed; parigṛhya-taking on their laps; mṛtam-the dead; patim-husband; anicchatīnām-not desiring; nirhāram-the carrying out of the body for the funeral ceremony; arkaḥ-the sun; astam-the setting position; sannyavartata-passed away.

The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.

According to the Vedic system, if a person dies during the daytime it is customary for his funeral ceremony to be performed before the sun sets, regardless of whether he is burned or buried, and if he dies at night the funeral must be completed before the next sunrise. Apparently the queens continued lamenting for the dead body, the lump of matter, and would not allow it to be taken away for burning. This illustrates the strong grip of illusion among foolish persons who consider the body the self. Women are generally considered less intelligent. Because of ignorance only, the queens thought of the dead body as their husband and somehow or other thought that if the body were kept their husband would remain with them. Such a conception of the self is certainly for go-khara-cows and asses. We have actually seen that sometimes when a cow’s calf has died the milkman cheats the cow by presenting before her the dead body of her calf. Thus the cow, who would not otherwise allow milking, licks the dead body of the calf and allows herself to be milked. This substantiates the description of the śāstra that a foolish man in the bodily concept of life is like a cow. Not only do foolish men and women consider the body the self, but we have even seen that the dead body of a so-called yogī was kept for days by his disciples, who thought that their guru was in samādhi. When decomposition began and a bad smell unfortunately began to overwhelm the yogic power, the disciples allowed the dead body of the so-called yogī to be burned. Thus the bodily concept of life is extremely strong among foolish persons, who are compared to cows and asses. Nowadays, great scientists are trying to freeze dead bodies so that in the future these frozen bodies may again be brought to life. The incident narrated by Hiraṇyakaśipu from history must have taken place millions of years ago because Hiraṇyakaśipu lived millions of years ago and was even then quoting from history. Thus the incident occurred before Hiraṇyakaśipu’s lifetime, but the same ignorance in the bodily concept of life is still prevalent, not only among laymen but even among scientists who think they will be able to revive frozen corpses.

Apparently the queens did not want to deliver the dead body for burning because they were afraid of dying with the dead body of their husband.

TEXT 36

tatra ha preta-bandhūnām
āśrutya paridevitam
āha tān bālako bhūtvā
yamaḥ svayam upāgataḥ

SYNONYMS

tatra-there; ha-certainly; preta-bandhūnām-of the friends and relatives of the dead King; āśrutya-hearing; paridevitam-the loud lamentation (so loud that it could be heard from the planet of Yamarāja); āha-said; tān-unto them (the lamenting queens); bālakaḥ-a boy; bhūtvā-becoming; yamaḥ-Yamarāja, the superintendent of death; svayam-personally; upāgataḥ-after coming.

While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamarāja. Assuming the body of a boy, Yamarāja personally approached the relatives of the dead body and advised them as follows.

Sometimes the living entity is forced to give up his body and enter another one according to the judgment of Yamarāja. It is difficult, however, for the conditioned soul to enter another body unless the present dead body is annihilated through cremation or some other means. The living being has attachment for the present body and does not want to enter another, and thus in the interim he remains a ghost. If a living being who has already left his body has been pious, Yamarāja, just to give him relief, will give him another body. Since the living being in the body of the King had some attachment to his body, he was hovering as a ghost, and therefore Yamarāja, as a special consideration, approached the lamenting relatives to instruct them personally. Yamarāja approached them as a child because a child is not restricted but is granted admittance anywhere, even to the palace of a king. Besides this, the child was speaking philosophy. People are very much interested in hearing philosophy when it is spoken by a child.

TEXT 37

śrī-yama uvāca
aho amīṣāṁ vayasādhikānāṁ
vipaśyatāṁ loka-vidhiṁ vimohaḥ
yatrāgatas tatra gataṁ manuṣyaṁ
svayaṁ sadharmā api śocanty apārtham

SYNONYMS

śrī-yamaḥ uvāca-Śrī Yamarāja said; aho-alas; amīṣām-of these; vayasā-by age; adhikānām-of those advanced; vipaśyatām-seeing every day; loka-vidhim-the law of nature (that everyone dies); vimohaḥ-the bewilderment; yatra-from where; āgataḥ-came; tatra-there; gatam-returned; manuṣyam-the man; svayam-themselves; sa-dharmāḥ-similar in nature (prone to die); api-although; śocanti-they lament; apārtham-uselessly.

Śrī Yamarāja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

The Lord says in Bhagavad-gītā (2.28):

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

"All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?"

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in its existence, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if for argument's sake we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. For example, a big skyscraper is manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in the course of time things are manifested and unmanifested-that is the difference. Then what cause is there for lamentation, in either manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and this does not make any real material difference.

If we accept the Vedic conclusion as stated in the Bhagavad-gītā (antavanta ime dehāḥ) that these material bodies are perishable in due course of time (nityasyoktāḥ śarīriṇaḥ) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

In the Mahābhārata it is said, adarśanād ihāyātaḥ punaś cādarśanaṁ gataḥ. This statement could support the theory of the atheistic scientist that the child in the womb of the mother has no life but is simply a lump of matter. To follow this theory, if the lump of matter is aborted by a surgical operation, no life is killed; the body of a child is like a tumor, and if a tumor is operated upon and thrown away, no sin is involved. The same argument could be put forward in regard to the King and his queens. The body of the King was manifested from an unmanifested source, and again it became unmanifested from manifestation. Since the manifestation exists only in the middle-between the two points of unmanifestation-why should one cry for the body manifested in the interim?

TEXT 38

aho vayaṁ dhanyatamā yad atra
tyaktāḥ pitṛbhyāṁ na vicintayāmaḥ
abhakṣyamāṇā abalā vṛkādibhiḥ
sa rakṣitā rakṣati yo hi garbhe

SYNONYMS

aho-alas; vayam-we; dhanya-tamāḥ-most fortunate; yat-because; atra-at the present moment; tyaktāḥ-left alone, without protection; pitṛbhyām-by both father and mother; na-not; vicintayāmaḥ-worry; abhakṣyamāṇāḥ-not being eaten; abalāḥ-very weak; vṛka-ādibhiḥ-by tigers and other ferocious animals; saḥ-He (the Supreme Personality of Godhead); rakṣitā-will protect; rakṣati-has protected; yaḥ-who; hi-indeed; garbhe-within the womb.

It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

As stated in Bhagavad-gītā (18.61), īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: the Lord is present in the core of everyone's heart. Thus the Lord gives protection to everyone and gives the different types of bodies the living entity wants to enjoy. Everything is done by the order of the Supreme Personality of Godhead. Therefore one should not lament the birth and death of a living being, which have been arranged by the Supreme Lord. Lord Kṛṣṇa says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." One must act according to the direction of the Lord within the heart, but because the conditioned soul wants to act independently, the Lord gives him the facility to act and experience the reactions. The Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all other duties and simply surrender unto Me." One who does not abide by the orders of the Supreme Personality of Godhead is given the facility to enjoy this material world. Instead of restricting him, the Lord gives the conditioned soul the opportunity to enjoy so that by mature experience, after many, many births (bahūnāṁ janmanām ante [Bg. 7.19]), he will understand that surrender to the lotus feet of Vāsudeva is the only duty of all living beings.

TEXT 39

ya icchayeśaḥ sṛjatīdam avyayo
ya eva rakṣaty avalumpate ca yaḥ
tasyābalāḥ krīḍanam āhur īśituś
carācaraṁ nigraha-saṅgrahe prabhuḥ

SYNONYMS

yaḥ-who; icchayā-by His will (without being forced by anyone); īśaḥ-the supreme controller; sṛjati-creates; idam-this (material world); avyayaḥ-remaining as He is (not having lost His own existence because of having created so many material manifestations); yaḥ-who; eva-indeed; rakṣati-maintains; avalumpate-annihilates; ca-also; yaḥ-who; tasya-of Him; abalāḥ-O poor women; krīḍanam-the playing; āhuḥ-they say; īśituḥ-of the Supreme Personality of Godhead; cara-acaram-moving and not moving; nigraha-in destruction; saṅgrahe-or in protection; prabhuḥ-fully able.

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

In this regard the queens might argue, "If our husband was protected by the Supreme Personality of Godhead when in the womb, why has he not been given protection now?" To this question the answer is, ya icchayeśaḥ sṛjatīdam avyayo ya eva rakṣaty avalumpate ca yaḥ. One cannot argue with the activities of the Supreme Personality of Godhead. The Lord is always free, and therefore He can protect and can also annihilate. He is not our order carrier; whatever He likes He will do. Therefore He is the Supreme Lord. The Lord does not create this material world at anyone's request, and therefore He can annihilate everything merely by His will. That is His supremacy. If one argues, "Why does He act in this way?" the answer is that He can do so because He is supreme. No one can question His activities. If one argues, "What is the purpose of this sinful creation and annihilation?" the answer is that to prove His omnipotence He can do anything, and no one can question Him. If He were answerable to us concerning why He does something and why He does not, His supremacy would be curtailed.

TEXT 40

pathi cyutaṁ tiṣṭhati diṣṭa-rakṣitaṁ
gṛhe sthitaṁ tad-vihataṁ vinaśyati
jīvaty anātho 'pi tad-īkṣito vane
gṛhe 'bhigupto 'sya hato na jīvati

SYNONYMS

pathi-on the public road; cyutam-some possession dropped; tiṣṭhati-it remains; diṣṭa-rakṣitam-protected by destiny; gṛhe-at home; sthitam-although situated; tat-vihatam-struck by the will of the Supreme; vinaśyati-it is lost; jīvati-remains alive; anāthaḥ api-although without a protector; tat-īkṣitaḥ-being protected by the Lord; vane-in the forest; gṛhe-at home; abhiguptaḥ-well hidden and protected; asya-of this one; hataḥ-struck; na-not; jīvati-lives.

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

These are examples of the supremacy of the Lord. Our plans to protect or annihilate do not act, but whatever He thinks of doing actually happens. The examples given in this regard are practical. Everyone has had such practical experiences, and there are also many other clear examples. For instance, Prahlāda Mahārāja said that a child is certainly dependent on his father and mother, but in spite of their presence, the child is harassed in many ways. Sometimes, in spite of a supply of good medicine and an experienced physician, a patient does not survive. Therefore, since everything is dependent on the free will of the Supreme Personality of Godhead, our only duty is to surrender unto Him and seek His protection.

TEXT 41

bhūtāni tais tair nija-yoni-karmabhir
bhavanti kāle na bhavanti sarvaśaḥ
na tatra hātmā prakṛtāv api sthitas
tasyā guṇair anyatamo hi badhyate

SYNONYMS

bhūtāni-all the bodies of the living entities; taiḥ taiḥ-their own respective; nija-yoni-causing their own bodies; karmabhiḥ-by past activities; bhavanti-appear; kāle-in due course of time; na bhavanti-disappear; sarvaśaḥ-in all respects; na-not; tatra-there; ha-indeed; ātmā-the soul; prakṛtau-within this material world; api-although; sthitaḥ-situated; tasyāḥ-of her (the material energy); guṇaiḥ-by different modes; anya-tamaḥ-most different; hi-indeed; badhyate-is bound.

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely different from the manifested body.

Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own karma. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ). The Lord is always ready to give directions. Indeed, His directions are elaborately given in Bhagavad-gītā. If we take advantage of these directions, then in spite of our being conditioned by the laws of material nature, we shall become free to attain our original constitution (mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his karma, sometimes as an animal, sometimes a demigod and so on. Although the body is obtained and lost in due course of time, the spirit soul does not actually mix with the body, but is subjugated by the particular modes of nature with which he is sinfully associated. Spiritual education changes one's consciousness so that one simply carries out the orders of the Supreme Lord and becomes free from the influence of the modes of material nature.

TEXT 42

idaṁ śarīraṁ puruṣasya mohajaṁ
yathā pṛthag bhautikam īyate gṛham
yathaudakaiḥ pārthiva-taijasair janaḥ
kālena jāto vikṛto vinaśyati

SYNONYMS

idam-this; śarīram-body; puruṣasya-of the conditioned soul; moha-jam-born of ignorance; yathā-just as; pṛthak-separate; bhautikam-material; īyate-is seen; gṛham-a house; yathā-just as; udakaiḥ-with water; pārthiva-with earth; taijasaiḥ-and with fire; janaḥ-the conditioned soul; kālena-in due course of time; jātaḥ-born; vikṛtaḥ-transformed; vinaśyati-is vanquished.

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

We transmigrate from one body to another in bodies that are products of our illusion, but as spirit souls we always exist separately from material, conditional life. The example given here is that a house or car is always different from its owner, but because of attachment the conditioned soul thinks it to be identical with him. A car or house is actually made of material elements; as long as the material elements combine together properly, the car or house exists, and when they are disassembled the house or the car is disassembled. The spirit soul, however, always remains as he is.

TEXT 43

yathānalo dāruṣu bhinna īyate
yathānilo deha-gataḥ pṛthak sthitaḥ
yathā nabhaḥ sarva-gataṁ na sajjate
tathā pumān sarva-guṇāśrayaḥ paraḥ

SYNONYMS

yathā-just as; analaḥ-the fire; dāruṣu-in wood; bhinnaḥ-separate; īyate-is perceived; yathā-just as; anilaḥ-the air; deha-gataḥ-within the body; pṛthak-separate; sthitaḥ-situated; yathā-just as; nabhaḥ-the sky; sarva-gatam-all-pervading; na-not; sajjate-mix; tathā-similarly; pumān-the living entity; sarva-guṇa-āśrayaḥ-although now the shelter of the modes of material nature; paraḥ-transcendental to material contamination.

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

In Bhagavad-gītā the Supreme Personality of Godhead has explained that the material energy and spiritual energy both emanate from Him. The material energy is described as me bhinnā prakṛtir aṣṭadhā, the eight separated energies of the Lord. But although the eight gross and subtle material energies-namely, earth, water, fire, air, ether, mind, intelligence and false ego-are stated to be bhinnā, separate from the Lord, actually they are not. As fire appears separate from wood and as the air flowing through the nostrils and mouth of the body appear separate from the body, so the Paramātmā, the Supreme Personality of Godhead, appears separate from the living being but is actually separate and not separate simultaneously. This is the philosophy of propounded by Śrī Caitanya Mahāprabhu. According to the reactions of karma, the living being appears separate from the Supreme Personality of Godhead, but actually he is very intimately related with the Lord. Consequently, even though we now seem neglected by the Lord, He is actually always alert to our activities. Under all circumstances, therefore, we should simply depend on the supremacy of the Supreme Personality of Godhead and thus revive our intimate relationship with Him. We must depend upon the authority and control of the Supreme Personality of Godhead.

TEXT 44

suyajño nanv ayaṁ śete
mūḍhā yam anuśocatha
yaḥ śrotā yo 'nuvakteha
sa na dṛśyeta karhicit

SYNONYMS

suyajñaḥ-the king named Suyajña; nanu-indeed; ayam-this; śete-lies; mūḍhāḥ-O foolish people; yam-whom; anuśocatha-you cry for; yaḥ-he who; śrotā-the hearer; yaḥ-he who; anuvaktā-the speaker; iha-in this world; saḥ-he; na-not; dṛśyeta-is visible; karhicit-at any time.

Yamarāja continued: O lamenters, you are all fools! The person named Suyajña, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

This instruction by Yamarāja in the form of a boy is understandable even for a common man. A common man who considers the body the self is certainly comparable to an animal (yasyātma-buddhiḥ kuṇape tri-dhātuke. .. sa eva go-kharaḥ [SB 10.84.13]). But even a common man can understand that after death a person is gone. Although the body is still there, a dead man's relatives lament that the person has gone away, for a common man sees the body but cannot see the soul. As described in Bhagavad-gītā, dehino 'smin yathā dehe: [Bg. 2.13] the soul, the proprietor of the body, is within. After death, when the breath within the nostrils has stopped, one can understand that the person within the body, who was hearing and replying, has now gone. Therefore, in effect, the common man concludes that actually the spirit soul was different from the body and has now gone away. Thus even a common man, coming to his senses, can know that the real person who was within the body and was hearing and replying was never seen. For that which was never seen, what is the need of lamentation?

TEXT 45

na śrotā nānuvaktāyaṁ
mukhyo 'py atra mahān asuḥ
yas tv ihendriyavān ātmā
sa cānyaḥ prāṇa-dehayoḥ

SYNONYMS

na-not; śrotā-the listener; na-not; anuvaktā-the speaker; ayam-this; mukhyaḥ-chief; api-although; atra-in this body; mahān-the great; asuḥ-life air; yaḥ-he who; tu-but; iha-in this body; indriya-vān-possessing all the sense organs; ātmā-the soul; saḥ-he; ca-and; anyaḥ-different; prāṇa-dehayoḥ-from the life air and the material body.

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

The Supreme Personality of Godhead distinctly says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Although the ātmā, or soul, is present in every material body (dehino 'smin yathā dehe [Bg. 2.13]), he is not actually the chief person acting through the senses, mind and so on. The soul can merely act in cooperation with the Supersoul because it is the Supersoul who gives him directions to act or not to act (mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]). One cannot act without His sanction, for the Supersoul is upadraṣṭā and anumantā, the witness and sanctioner. One who studies carefully, under the direction of a bona fide spiritual master, can understand the real knowledge that the Supreme Personality of Godhead is actually the conductor of all the activities of the individual soul, and the controller of their results as well. Although the individual soul possesses the indriyas, or senses, he is not actually the proprietor, for the proprietor is the Supersoul. Consequently the Supersoul is called Hṛṣīkeśa, and the individual soul is advised by the direction of the Supersoul to surrender to Him and thus be happy (sama-dharmān parityajya mām ekaṁ śaraṇaṁ vraja). Thus he can become immortal and be transferred to the spiritual kingdom, where he will achieve the highest success of an eternal, blissful life of knowledge. In conclusion, the individual soul is different from the body, senses, living force and the airs within the body, and above him is the Supersoul, who gives the individual soul all facilities. The individual soul who renders everything to the Supersoul lives very happily within the body.

TEXT 46

bhūtendriya-mano-liṅgān
dehān uccāvacān vibhuḥ
bhajaty utsṛjati hy anyas
tac cāpi svena tejasā

SYNONYMS

bhūta-by the five material elements; indriya-the ten senses; manaḥ-and the mind; liṅgān-characterized; dehān-gross material bodies; ucca-avacān-high class and low class; vibhuḥ-the individual soul, which is the lord of the body and senses; bhajati-achieves; utsṛjati-gives up; hi-indeed; anyaḥ-being different; tat-that; ca-also; api-indeed; svena-by his own; tejasā-power of advanced knowledge.

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

The conditioned soul has knowledge, and if he wants to fully utilize the gross and subtle bodies for his real advancement in life, he can do so. It is therefore said here that by his high intelligence (svena tejasā), by the superior power of superior knowledge achieved from the right source-the spiritual master, or ācārya-he can give up his conditional life in a material body and return home, back to Godhead. However, if he wants to keep himself in the darkness of this material world, he can do so. The Lord confirms this as follows in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The human form of body is valuable. One can use this body to go to the higher planetary systems, to Pitṛloka, or he can remain in this lower planetary system, but if one tries he can also return home, back to Godhead. This prowess is given by the Supreme Personality of Godhead as the Supersoul. Therefore the Lord says, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me come remembrance, knowledge and forgetfulness." If one wants to receive real knowledge from the Supreme Personality of Godhead, one can become free from bondage to repeated acceptance of material bodies. If one takes to the devotional service of the Lord and surrenders unto Him, the Lord is prepared to give one directions by which to return home, back to Godhead, but if one foolishly wants to keep himself in darkness, he can continue in a life of material existence.

TEXT 47

yāval liṅgānvito hy ātmā
tāvat karma-nibandhanam
tato viparyayaḥ kleśo
māyā-yogo 'nuvartate

SYNONYMS

yāvat-as long as; liṅga-anvitaḥ-covered by the subtle body; hi-indeed; ātmā-the soul; tāvat-that long; karma-of fruitive activities; nibandhanam-bondage; tataḥ-from that; viparyayaḥ-reversal (wrongly thinking the body to be the self); kleśaḥ-misery; māyā-yogaḥ-a strong relationship with the external, illusory energy; anuvartate-follows.

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

The living entity is bound by the subtle body, consisting of the mind, intelligence and false ego. At the time of death, therefore, the position of the mind becomes the cause for the next body. As confirmed in Bhagavad-gītā (8.6), yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram: at the time of death the mind sets the criteria for the spirit soul's being carried to another type of body. If a living being resists the dictation of the mind and engages the mind in the loving service of the Lord, the mind cannot degrade him. The duty of all human beings, therefore, is to keep the mind always engaged at the lotus feet of the Lord (sa vai manaḥ kṛṣṇa-padāravindayoḥ). When the mind is engaged at the lotus feet of Kṛṣṇa, the intelligence is purified, and then the intelligence gets inspiration from the Supersoul (dadāmi buddhi-yogaṁ tam). Thus the living entity makes progress toward liberation from material bondage. The individual living soul is subject to the laws of fruitive activity, but the Supersoul, Paramātmā, is not affected by the fruitive activities of the individual soul. As confirmed in the Vedic Upaniṣad, the Paramātmā and the jīvātmā, who are likened to two birds, are sitting in the body. The jīvātmā is enjoying or suffering by eating the fruits of the bodily activities, but the Paramātmā, who is free from such bondage, witnesses and sanctions the activities of the individual soul as the individual soul desires.

TEXT 48

vitathābhiniveśo 'yaṁ
yad guṇeṣv artha-dṛg-vacaḥ
yathā manorathaḥ svapnaḥ
sarvam aindriyakaṁ mṛṣā

SYNONYMS

vitatha-fruitless; abhiniveśaḥ-the conception; ayam-this; yat-which; guṇeṣu-in the modes of material nature; artha-as a fact; dṛk-vacaḥ-the seeing and talking of; yathā-just as; manorathaḥ-a mental concoction (daydream); svapnaḥ-a dream; sarvam-everything; aindriyakam-produced by the senses; mṛṣā-false.

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

The happiness and distress derived from the activities of the material senses are not actual happiness and distress. Therefore Bhagavad-gītā speaks of happiness that is transcendental to the material conception of life (sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam). When our senses are purified of material contamination, they become atīndriya, transcendental senses, and when the transcendental senses are engaged in the service of the master of the senses, Hṛṣīkeśa, one can derive real transcendental pleasure. Whatever distress or happiness we manufacture by mental concoction through the subtle mind has no reality, but is simply a mental concoction. One should therefore not imagine so-called happiness through mental concoction. Rather, the best course is to engage the mind in the service of the Lord, Hṛṣīkeśa, and thus feel real blissful life.

There is a Vedic statement apāma-somam amṛtā abhūma apsarobhir viharāma. With reference to such a conception, one wants to go to the heavenly planets to enjoy with the young girls there and drink soma-rasa. Such imaginary pleasure, however, has no value. As confirmed in Bhagavad-gītā (7.23), antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Even if by fruitive activity or worship of the demigods one is elevated to the higher planetary systems for sense enjoyment, his situation is condemned in Bhagavad-gītā as antavat, perishable. The happiness one enjoys in this way is like the pleasure of embracing a young woman in a dream; for some time it may be pleasing, but actually the basic principle is false. The mental concoctions of happiness and distress in this material world are compared to dreams because of their falseness. All thoughts of obtaining happiness by using the material senses have a false background and therefore have no meaning.

TEXT 49

atha nityam anityaṁ vā
neha śocanti tad-vidaḥ
nānyathā śakyate kartuṁ
sva-bhāvaḥ śocatām iti

SYNONYMS

atha-therefore; nityam-the eternal spirit soul; anityam-the temporary material body; vā-or; na-not; iha-in this world; śocanti-they lament for; tat-vidaḥ-those who are advanced in knowledge of the body and soul; na-not; anyathā-otherwise; śakyate-is able; kartum-to do; sva-bhāvaḥ-the nature; śocatām-of those prone to lamentation; iti-thus.

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

According to the mīmāṁsā philosophers, everything is eternal, nitya, and according to the Sāṅkhya philosophers everything is mithyā, or anitya-impermanent. Nonetheless, without real knowledge of ātma-, the soul, such philosophers must be bewildered and must continue to lament as śūdras. Śrīla Śukadeva Gosvāmī therefore said to Parīkṣit Mahārāja:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām

"Those who are materially engrossed, being blind to knowledge of the ultimate truth, have many subjects for hearing in human society, O Emperor." (Bhāg. 2.1.2) For ordinary persons engaged in material activities there are many, many subject matters to understand because such persons do not understand self-realization. One must therefore be educated in self-realization so that under any circumstances in life he will remain steady in his vows.

TEXT 50

lubdhako vipine kaścit
pakṣiṇāṁ nirmito 'ntakaḥ
vitatya jālaṁ vidadhe
tatra tatra pralobhayan

SYNONYMS

lubdhakaḥ-hunter; vipine-in the forest; kaścit-some; pakṣiṇām-of birds; nirmitaḥ-appointed; antakaḥ-killer; vitatya-spreading; jālam-a net; vidadhe-captured; tatra tatra-here and there; pralobhayan-luring with food.

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

This is another incident from the histories.

TEXT 51

kuliṅga-mithunaṁ tatra
vicarat samadṛśyata
tayoḥ kuliṅgī sahasā
lubdhakena pralobhitā

SYNONYMS

kuliṅga-mithunam-a pair of (male and female) birds known as kuliṅga; tatra-there (where the hunter was hunting); vicarat-wandering; samadṛśyata-he saw; tayoḥ-of the pair; kuliṅgī-the female bird; sahasā-suddenly; lubdhakena-by the hunter; pralobhitā-allured.

While wandering in the forest, the hunter saw a pair of kuliṅga birds. Of the two, the female was captivated by the hunter's lure.

TEXT 52

sāsajjata sicas tantryāṁ
mahiṣyaḥ kāla-yantritā
kuliṅgas tāṁ tathāpannāṁ
nirīkṣya bhṛśa-duḥkhitaḥ
snehād akalpaḥ kṛpaṇaḥ
kṛpaṇāṁ paryadevayat

SYNONYMS

sā-the female bird; asajjata-trapped; sicaḥ-of the net; tantryām-in the rope; mahiṣyaḥ-O queens; kāla-yantritā-being forced by time; kuliṅgaḥ-the male kuliṅga bird; tām-her; tathā-in that condition; āpannām-captured; nirīkṣya-seeing; bhṛśa-duḥkhitaḥ-very unhappy; snehāt-out of affection; akalpaḥ-unable to do anything; kṛpaṇaḥ-the poor bird; kṛpaṇām-the poor wife; paryadevayat-began to lament for.

O queens of Suyajña, the male kuliṅga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

TEXT 53

aho akaruṇo devaḥ
striyākaruṇayā vibhuḥ
kṛpaṇaṁ mām anuśocantyā
dīnayā kiṁ kariṣyati

SYNONYMS

aho-alas; akaruṇaḥ-most unkind; devaḥ-providence; striyā-with my wife; ākaruṇayā-who is fully compassionate; vibhuḥ-the Supreme Lord; kṛpaṇam-poor; mām-me; anuśocantyā-lamenting for; dīnayā-poor; kim-what; kariṣyati-shall do.

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

TEXT 54

kāmaṁ nayatu māṁ devaḥ
kim ardhenātmano hi me
dīnena jīvatā duḥkham
anena vidhurāyuṣā

SYNONYMS

kāmam-as He likes; nayatu-let Him take away; mām-me; devaḥ-the Supreme Lord; kim-what use; ardhena-with half; ātmanaḥ-of the body; hi-indeed; me-my; dīnena-poor; jīvatā-living; duḥkham-in suffering; anena-this; vidhura-āyuṣā-having a lifetime full of affliction.

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

TEXT 55

kathaṁ tv ajāta-pakṣāṁs tān
mātṛ-hīnān bibharmy aham
manda-bhāgyāḥ pratīkṣante
nīḍe me mātaraṁ prajāḥ

SYNONYMS

katham-how; tu-but; ajāta-pakṣān-who have not grown wings to fly; tān-them; mātṛ-hīnān-bereft of their mother; bibharmi-shall maintain; aham-I; manda-bhāgyāḥ-very unfortunate; pratīkṣante-they await; nīḍe-in the nest; me-my; mātaram-their mother; prajāḥ-baby birds.

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

The bird is lamenting for the mother of his children because the mother naturally maintains and cares for the children. Yamarāja, however, in the guise of a small boy, has already explained that although his mother left him uncared for and wandering in the forest, the tigers and other ferocious animals had not eaten him. The real fact is that if the Supreme Personality of Godhead protects one, even though one be motherless and fatherless, one can be maintained by the good will of the Lord. Otherwise, if the Supreme Lord does not give one protection, one must suffer in spite of the presence of his father and mother. Another example is that sometimes a patient dies in spite of a good physician and good medicine. Thus without the protection of the Lord one cannot live, with or without parents.

Another point in this verse is that fathers and mothers have protective feelings for their children even in bird and beast society, not to speak of human society. Kali-yuga, however, is so degraded that a father and mother even kill their children in the womb on the plea of their scientific knowledge that within the womb the child has no life. Prestigious medical practitioners give this opinion, and therefore the father and mother of this day kill their children within the womb. How degraded human society has become! Their scientific knowledge is so advanced that they think that within the egg and the embryo there is no life. Now these so-called scientists are receiving Nobel Prizes for advancing the theory of chemical evolution. But if chemical combinations are the source of life, why don't the scientists manufacture something like an egg through chemistry and put it in an incubator so that a chicken will come out? What is their answer? With their scientific knowledge they are unable to create even an egg. Such scientists are described in Bhagavad-gītā as māyayāpahṛta jñānāḥ, fools whose real knowledge has been taken away. They are not men of knowledge, but they pose as scientists and philosophers, although their so-called theoretical knowledge cannot produce practical results.

TEXT 56

evaṁ kuliṅgaṁ vilapantam ārāt
priyā-viyogāturam aśru-kaṇṭham
sa eva taṁ śākunikaḥ śareṇa
vivyādha kāla-prahito vilīnaḥ

SYNONYMS

evam-thus; kuliṅgam-the bird; vilapantam-while lamenting; ārāt-from a distance; priyā-viyoga-because of the loss of his wife; āturam-very aggrieved; aśru-kaṇṭham-with tears in the eyes; saḥ-he (that hunter); eva-indeed; tam-him (the male bird); śākunikaḥ-who could kill even a vulture; śareṇa-by an arrow; vivyādha-pierced; kāla-prahitaḥ-being moved by time; vilīnaḥ-hidden.

Because of the loss of his wife, the kuliṅga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kuliṅga bird and killed him.

TEXT 57

evaṁ yūyam apaśyantya
ātmāpāyam abuddhayaḥ
nainaṁ prāpsyatha śocantyaḥ
patiṁ varṣa-śatair api

SYNONYMS

evam-thus; yūyam-you; apaśyantyaḥ-not seeing; ātma-apāyam-own death; abuddhayaḥ-O ignorant ones; na-not; enam-him; prāpsyatha-you will obtain; śocantyaḥ-lamenting for; patim-your husband; varṣa-śataiḥ-for a hundred years; api-even.

Thus Yamarāja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.

Yamarāja once asked Mahārāja Yudhiṣṭhira, "What is the most wonderful thing within this world?" Mahārāja Yudhiṣṭhira replied (Mahābhārata, Vana-parva 313.116):

ahany ahani bhūtāni
gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti
kim āścaryam ataḥ param

Hundreds and thousands of living entities meet death at every moment, but a foolish living being nonetheless thinks himself deathless and does not prepare for death. This is the most wonderful thing in this world. Everyone has to die because everyone is fully under the control of material nature, yet everyone thinks that he is independent, that whatever he likes he can do, that he will never meet death but live forever, and so on. So-called scientists are making various plans by which living entities in the future can live forever, but while they are thus pursuing such scientific knowledge, Yamarāja, in due course of time, will take them away from their business of so-called research.

TEXT 58

śrī-hiraṇyakaśipur uvāca
bāla evaṁ pravadati
sarve vismita-cetasaḥ
jñātayo menire sarvam
anityam ayathotthitam

SYNONYMS

śrī-hiraṇyakaśipuḥ uvāca-Śrī Hiraṇyakaśipu said; bāle-while Yamarāja in the form of a boy; evam-thus; pravadati-was speaking very philosophically; sarve-all; vismita-struck with wonder; cetasaḥ-their hearts; jñātayaḥ-the relatives; menire-they thought; sarvam-everything material; anityam-temporary; ayathā-utthitam-arisen from temporary phenomena.

Hiraṇyakaśipu said: While Yamarāja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajña, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

This is confirmed in Bhagavad-gītā (2.18). Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: the body is perishable, but the soul within the body is imperishable. Therefore the duty of those advanced in knowledge in human society is to study the constitutional position of the imperishable soul and not waste the valuable time of human life in merely maintaining the body and not considering life's real responsibility. Every human being should try to understand how the spirit soul can be happy and where he can attain an eternal, blissful life of knowledge. Human beings are meant to study these subject matters, not to be absorbed in caring for the temporary body, which is sure to change. No one knows whether he will receive a human body again; there is no guarantee, for according to one's work one may get any body, from that of a demigod to that of a dog. In this regard, Śrīla Madhvācārya comments:

ahaṁ mamābhimānādi-
tva-yathottham anityakam
mahadādi yathotthaṁ ca
nityā cāpi yathotthitā
asvatantraiva prakṛtiḥ
sva-tantro nitya eva ca
yathārtha-bhūtaś ca para
eka eva janārdanaḥ

Only Janārdana, the Supreme Personality of Godhead is ever existing, but His creation, the material world, is temporary. Therefore everyone who is captivated by the material energy and absorbed in thinking "I am this body, and everything belonging to this body is mine" is in illusion. One should think only of being eternally a part of Janārdana, and one's endeavor in this material world, especially in this human form of life, should be to attain the association of Janārdana by going back home, back to Godhead.

TEXT 59

yama etad upākhyāya
tatraivāntaradhīyata

jñātayo hi suyajñasya
cakrur yat sāmparāyikam

SYNONYMS

yamaḥ-Yamarāja in the form of a boy; etat-this; upākhyāya-instructing; tatra-there; eva-indeed; antaradhīyata-disappeared; jñātayaḥ-the relatives; hi-indeed; suyajñasya-of King Suyajña; cakruḥ-performed; yat-which is; sāmparāyikam-the funeral ceremony.

After instructing all the foolish relatives of Suyajña, Yamarāja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajña performed the ritualistic funeral ceremonies.

TEXT 60

ataḥ śocata mā yūyaṁ
paraṁ cātmānam eva vā
ka ātmā kaḥ paro vātra
svīyaḥ pārakya eva vā
sva-parābhiniveśena
vinājñānena dehinām

SYNONYMS

ataḥ-therefore; śocata-lament for; mā-do not; yūyam-all of you; param-another; ca-and; ātmānam-yourself; eva-certainly; vā-or; kaḥ-who; ātmā-self; kaḥ-who; paraḥ-other; vā-or; atra-in this material world; svīyaḥ-one's own; pārakyaḥ-for others; eva-indeed; vā-or; sva-para-abhiniveśena-consisting of absorption in the bodily concept of oneself and others; vinā-besides; ajñānena-the lack of knowledge; dehinām-of all the embodied living entities.

Therefore none of you should be aggrieved for the loss of the body-whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking ”Who am I? Who are the others? What is mine? What is for others?”

In this material world, the conception of self-preservation is the first law of nature. According to this conception, one should be interested in his personal safety and should then consider society, friendship, love, nationality, community and so on, which have all developed because of the bodily conception of life and a lack of knowledge of the spirit soul. This is called ajñāna. As long as human society is in darkness and ignorance, men will continue to make huge arrangements in the bodily conception of life. This is described by Prahlāda Mahārāja as bharam. In the materialistic conception, modern civilization makes enormous arrangements for huge roads, houses, mills and factories, and this is man's conception of the advancement of civilization. People do not know, however, that at any time they themselves may be kicked out of the scene and forced to accept bodies that have nothing to do with these enormous houses, palaces, roads and automobiles. Therefore when Arjuna was thinking in terms of his bodily relationships with his kinsmen, Kṛṣṇa immediately chastised him, saying, kutas tvā kaśmalam idaṁ viṣame samupasthitam anārya juṣṭam: ”This bodily conception of life is befitting the anāryas, the non-Āryans, who are not advanced in knowledge.” An Āryan civilization is a civilization advanced in spiritual knowledge. Not merely by stamping oneself an Āryan does one become an Āryan. To keep oneself in the deepest darkness concerning spiritual knowledge and at the same time claim to be an Āryan is a non-Āryan position. In this connection, Śrīla Madhvācārya quotes as follows from the Brahma-vaivarta Purāṇa:

ka ātmā kaḥ para iti dehādy-apekṣayā
na hi dehādir ātmā syān
na ca śatrur udīritaḥ
ato daihika-vṛddhau vā
kṣaye vā kiṁ prayojanam
yas tu deha-gato jīvaḥ
sa hi nāśaṁ na gacchati
tataḥ śatru-vivṛddhau ca
sva-nāśe śocanaṁ kutaḥ
dehādi-vyatiriktau tu
jīveśau pratijānatā
ata ātma-vivṛddhis tu
vāsudeve ratiḥ sthirā
śatru-nāśas tathājñāna-
nāśo nānyaḥ kathañcana

The purport is that as long as we are in this human form of body, our duty is to understand the soul within the body. The body is not the self; we are different from the body, and therefore there is no question of friends, enemies or responsibilities in terms of the bodily conception of life. One should not be very anxious about the body's changing from childhood to boyhood, from boyhood to old age and then to apparent annihilation. Rather, one should be very seriously concerned about the soul within the body and how to release the soul from the material clutches. The living entity within the body is never annihilated; therefore one should surely know that whether one has many friends or many enemies, his friends cannot help him, and his enemies cannot do him any harm. One should know that he is a spirit soul () and that the constitutional position of the soul is unaffected by the changes of the body. In all circumstances, everyone, as a spirit soul, must be a devotee of Lord Viṣṇu and should not be concerned with bodily relationships, whether with friends or with enemies. One should know that neither we ourselves nor our enemies in the bodily conception of life are ever killed.

TEXT 61

śrī-nārada uvāca
iti daitya-pater vākyaṁ
ditir ākarṇya sasnuṣā

putra-śokaṁ kṣaṇāt tyaktvā
tattve cittam adhārayat
SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; iti-thus; daitya-pateḥ-of the King of the demons; vākyam-the speech; ditiḥ-Diti, the mother of Hiraṇyakaśipu and Hiraṇyākṣa; ākarṇya-hearing; sa-snuṣā-with the wife of Hiraṇyākṣa; putra-śokam-the great bereavement for her son, Hiraṇyākṣa; kṣaṇāt-immediately; tyaktvā-giving up; tattve-in the real philosophy of life; cittam-heart; adhārayat-engaged.

Śrī Nārada Muni continued: Diti, the mother of Hiraṇyakaśipu and Hiraṇyākṣa, heard the instructions of Hiraṇyakaśipu along with her daughter-in-law, Ruṣābhānu, Hiraṇyākṣa's wife. She then forgot her grief over her son's death and thus engaged her mind and attention in understanding the real philosophy of life.

When a relative dies one certainly becomes very much interested in philosophy, but when the funeral ceremony is over one again becomes attentive to materialism. Even Daityas, who are materialistic persons, sometimes think of philosophy when some relative meets death. The technical term for this attitude of the materialistic person is śmaśāna-vairāgya, or detachment in a cemetery or place of cremation. As confirmed in Bhagavad-gītā, four classes of men receive an understanding of spiritual life and God-ārta (the distressed), jijñāsu (the inquisitive), arthārthī (one who desires material gains) and jñānī (one who is searching for knowledge). Especially when one is very much distressed by material conditions, one becomes interested in God. Therefore Kuntīdevī said in her prayers to Kṛṣṇa that she preferred distress to a happy mood of life. In the material world, one who is happy forgets Kṛṣṇa, or God, but sometimes, if one is actually pious but in distress, he remembers Kṛṣṇa. Queen Kuntīdevī therefore preferred distress because it is an opportunity for remembering Kṛṣṇa. When Kṛṣṇa was leaving Kuntīdevī for His own country, Kuntīdevī regretfully said that she was better off in distress because Kṛṣṇa was always present, whereas now that the Pāṇḍavas were situated in their kingdom, Kṛṣṇa was going away. For a devotee, distress is an opportunity to remember the Supreme Personality of Godhead constantly.

Thus end the Bhaktivedanta purports of the Seventh Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Hiraṇyakaśipu, King of the Demons."

20.8.3 Chapter Three

Hiraṇyakaśipu's Plan to Become Immortal

This chapter describes how Hiraṇyakaśipu performed a severe type of austerity for material benefit, thus causing great distress throughout the universe. Even Lord Brahmā, the chief personality within this universe, became somewhat disturbed and personally went to see why Hiraṇyakaśipu was engaged in such a severe austerity.

Hiraṇyakaśipu wanted to become immortal. He wanted not to be conquered by anyone, not to be attacked by old age and disease, and not to be harassed by any opponent. Thus he wanted to become the absolute ruler of the entire universe. With this desire, he entered the valley of Mandara Mountain and began practicing a severe type of austerity and meditation. Seeing Hiraṇyakaśipu engaged in this austerity, the demigods returned to their respective homes, but while Hiraṇyakaśipu was thus engaged, a kind of fire began blazing from his head, disturbing the entire universe and its inhabitants, including the birds, beasts and demigods. When all the higher and lower planets became too hot to live on, the demigods, being disturbed, left their abodes in the higher planets and went to see Lord Brahmā, praying to him that he curtail this unnecessary heat. The demigods disclosed to Lord Brahmā Hiraṇyakaśipu's ambition to become immortal, overcoming his short duration of life, and to be the master of all the planetary systems, even Dhruvaloka.

Upon hearing about the purpose of Hiraṇyakaśipu's austere meditation, Lord Brahmā, accompanied by the great sage Bhṛgu and great personalities like Dakṣa, went to see Hiraṇyakaśipu. He then sprinkled water from his kamaṇḍalu, a type of waterpot, upon Hiraṇyakaśipu's head.

Hiraṇyakaśipu, the King of the Daityas, bowed down before Lord Brahmā, the creator of this universe, offering respectful obeisances again and again and offering prayers. When Lord Brahmā agreed to give him benedictions, he prayed not be killed by any living entity, not to be killed in any place, covered or uncovered, not to die in the daytime or at night, not to be killed by any weapon, on land or in the air, and not to be killed by any human being, animal, demigod or any other entity, living or nonliving. He further prayed for supremacy over the entire universe and requested the eight yogic perfections, such as aṇimā and laghimā.

TEXT 1
śrī-nārada uvāca
hiraṇyakaśipū rājann
ajeyam ajarāmaram
ātmānam apratidvandvam
eka-rājaṁ vyadhitsata
SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; hiraṇyakaśipuḥ-the demoniac king Hiraṇyakaśipu; rājan-O King Yudhiṣṭhira; ajeyam-unconquerable by any enemy; ajara-without old age or disease; amaram-immortal; ātmānam-himself; apratidvandvam-without any rival or opponent; eka-rājam-the one king of the universe; vyadhitsata-desired to become.

Nārada Muni said to Mahārāja Yudhiṣṭhira: The demoniac king Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like aṇimā and laghimā, to be deathless, and to be the only king of the entire universe, including Brahmaloka.

Such are the goals of the austerities performed by demons. Hiraṇyakaśipu wanted to receive a benediction from Lord Brahmā so that in the future he would be able to conquer Lord Brahmā's abode. Similarly, another demon received a benediction from Lord Śiva but later wanted to kill Lord Śiva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors, whereas the Vaiṣṇava wants to remain an ever-existing servant of the Lord and never to occupy the post of the Lord. Through sāyujya-mukti, which is generally demanded by asuras, one merges into the existence of the Lord, but although one sometimes thus achieves the goal of the theory of monism, one falls down again to struggle in material existence.

TEXT 2

sa tepe mandara-droṇyāṁ
tapaḥ parama-dāruṇam
ūrdhva-bāhur nabho-dṛṣṭiḥ
pādāṅguṣṭhāśritāvaniḥ

SYNONYMS

saḥ-he (Hiraṇyakaśipu); tepe-performed; mandara-droṇyām-in a valley of Mandara Hill; tapaḥ-austerity; parama-most; dāruṇam-difficult; ūrdhva-raising; bāhuḥ-arms; nabhaḥ-toward the sky; dṛṣṭiḥ-his vision; pāda-aṅguṣṭha-with the big toes of his feet; āśrita-resting on; avaniḥ-the ground.

In the valley of Mandara Hill, Hiraṇyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.

TEXT 3

jaṭā-dīdhitibhī reje
saṁvartārka ivāṁśubhiḥ
tasmiṁs tapas tapyamāne
devāḥ sthānāni bhejire

SYNONYMS

jaṭā-dīdhitibhiḥ-by the effulgence of the hair on his head; reje-was shining; saṁvarta-arkaḥ-the sun at the time of destruction; iva-like; aṁśubhiḥ-by the beams; tasmin-when he (Hiraṇyakaśipu); tapaḥ-austerities; tapyamāne-was engaged in; devāḥ-all the demigods who were wandering throughout the universe to see Hiraṇyakaśipu's demoniac activities; sthānāni-to their own places; bhejire-returned.

From the hair on Hiraṇyakaśipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

TEXT 4

tasya mūrdhnaḥ samudbhūtaḥ
sadhūmo 'gnis tapomayaḥ
tīryag ūrdhvam adho lokān
prātapad viṣvag īritaḥ

SYNONYMS

tasya-his; mūrdhnaḥ-from the head; samudbhūtaḥ-generated; sa-dhūmaḥ-with smoke; agniḥ-fire; tapaḥ-mayaḥ-because of severe austerities; tīryak-sideways; ūrdhvam-upward; adhaḥ-downward; lokān-all the planets; prātapat-heated; viṣvak-all around; īritaḥ-spreading.

Because of Hiraṇyakaśipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot.

TEXT 5

cukṣubhur nady-udanvantaḥ
sadvīpādriś cacāla bhūḥ
nipetuḥ sagrahās tārā
jajvaluś ca diśo daśa

SYNONYMS

cukṣubhuḥ-became agitated; nadī-udanvantaḥ-the rivers and oceans; sa-dvīpa-with the islands; adriḥ-and mountains; cacāla-trembled; bhūḥ-the surface of the globe; nipetuḥ-fell; sa-grahāḥ-with the planets; tārāḥ-the stars; jajvaluḥ-blazed; ca-also; diśaḥ daśa-the ten directions.

Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

TEXT 6

tena taptā divaṁ tyaktvā
brahmalokaṁ yayuḥ surāḥ
dhātre vijñāpayām āsur
deva-deva jagat-pate
daityendra-tapasā taptā
divi sthātuṁ na śaknumaḥ

SYNONYMS

tena-by that (fire of austerity); taptāḥ-burned; divam-their residential quarters in the upper planets; tyaktvā-giving up; brahma-lokam-to the planet where Lord Brahmā lives; yayuḥ-went; surāḥ-the demigods; dhātre-unto the chief of this universe, Lord Brahmā; vijñāpayām āsuḥ-submitted; deva-deva-O chief of the demigods; jagat-pate-O master of the universe; daitya-indra-tapasā-by the severe austerity performed by the King of the Daityas, Hiraṇyakaśipu; taptāḥ-roasted; divi-on the heavenly planets; sthātum-to stay; na-not; śaknumaḥ-we are able.

Scorched and extremely disturbed because of Hiraṇyakaśipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahmā, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiraṇyakaśipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.

TEXT 7

tasya copaśamaṁ bhūman
vidhehi yadi manyase
lokā na yāvan naṅkṣyanti
bali-hārās tavābhibhūḥ

SYNONYMS

tasya-of this; ca-indeed; upaśamam-the cessation; bhūman-O great personality; vidhehi-please execute; yadi-if; manyase-you think it right; lokāḥ-all the inhabitants of the various planets; na-not; yāvat-as long as; naṅkṣyanti-will be lost; bali-hārāḥ-who are obedient to the worship; tava-of you; abhibhūḥ-O chief of all the universe.

O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.

TEXT 8

tasyāyaṁ kila saṅkalpaś
carato duścaraṁ tapaḥ
śrūyatāṁ kiṁ na viditas
tavāthāpi niveditam

SYNONYMS

tasya-his; ayam-this; kila-indeed; saṅkalpaḥ-determination; carataḥ-who is executing; duścaram-very difficult; tapaḥ-austerity; śrūyatām-let it be heard; kim-what; na-not; viditaḥ-known; tava-of you; athāpi-still; niveditam-submitted.

Hiraṇyakaśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

TEXTS 9–10

sṛṣṭvā carācaram idaṁ
tapo-yoga-samādhinā
adhyāste sarva-dhiṣṇyebhyaḥ
parameṣṭhī nijāsanam
tad ahaṁ vardhamānena
tapo-yoga-samādhinā
kālātmanoś ca nityatvāt
sādhayiṣye tathātmanaḥ

SYNONYMS

sṛṣṭvā-creating; cara-moving; acaram-and not moving; idam-this; tapaḥ-of austerity; yoga-and mystic power; samādhinā-by practicing the trance; adhyāste-is situated in; sarva-dhiṣṇyebhyaḥ-than all the planets, including the heavenly planets; parameṣṭhī-Lord Brahmā; nija-āsanam-his own throne; tat-therefore; aham-I; vardhamānena-by dint of increasing; tapaḥ-austerity; yoga-mystic powers; samādhinā-and trance; kāla-of time; ātmanoḥ-and of the soul; ca-and; nityatvāt-from the eternality; sādhayiṣye-shall achieve; tathā-so much; ātmanaḥ-for my personal self.

”The supreme person within this universe, Lord Brahmā, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahmā.

Hiraṇyakaśipu's determination was to occupy the post of Lord Brahmā, but this was impossible because Brahmā has a long duration of life. As confirmed in Bhagavad-gītā (8.17), sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ: one thousand yugas equals one day of Brahmā. The duration of Brahmā's life is extremely great, and consequently it was impossible for Hiraṇyakaśipu to occupy that post. Nonetheless, his decision was that since the self (ātmā) and time are both eternal, if he could not occupy that post in one lifetime he would continue to execute austerities life after life so that sometime he would be able to do so.

TEXT 11

anyathedaṁ vidhāsye 'ham
ayathā pūrvam ojasā
kim anyaiḥ kāla-nirdhūtaiḥ
kalpānte vaiṣṇavādibhiḥ

SYNONYMS

anyathā-just the opposite; idam-this universe; vidhāsye-shall make; aham-I; ayathā-inappropriate; pūrvam-as it was before; ojasā-by dint of the power of my austerity; kim-what use; anyaiḥ-with other; kāla-nirdhūtaiḥ-vanquished in due course of time; kalpa-ante-at the end of the millennium; vaiṣṇava-ādibhiḥ-with planets like Dhruvaloka or Vaikuṇṭhaloka.

”By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahmā.”

Hiraṇyakaśipu's demoniac determination was explained to Lord Brahmā by the demigods, who informed him that Hiraṇyakaśipu wanted to overturn all the established principles. After executing severe austerities, people within this material world are promoted to the heavenly planets, but Hiraṇyakaśipu wanted them to be unhappy, suffering because of the diplomatic feelings of the demigods, even in the heavenly planets. He wanted those who were harassed in this world by material transactions to be unhappy for the same reason, even in the heavenly planets. Indeed, be wanted to introduce such harassment everywhere. One might ask how this would be possible, since the universal order has been established since time immemorial, but Hiraṇyakaśipu was proud to declare that he would be able to do everything by the power of his tapasya. He even wanted to make the Vaiṣṇavas' position insecure. These are some of the symptoms of asuric determination.

TEXT 12

iti śuśruma nirbandhaṁ
tapaḥ paramam āsthitaḥ
vidhatsvānantaraṁ yuktaṁ
svayaṁ tri-bhuvaneśvara

SYNONYMS

iti-in this way; śuśruma-we have heard; nirbandham-strong determination; tapaḥ-austerity; paramam-very severe; āsthitaḥ-is situated in; vidhatsva-please take steps; anantaram-as soon as possible; yuktam-befitting; svayam-yourself; tri-bhuvana-īśvara-O master of the three worlds.

O lord, we have heard from reliable sources that in order to obtain your post, Hiraṇyakaśipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.

In the material world, a servant is provided for by the master but is always planning how to capture the master's post. There have been many instances of this in history. Especially in India during the Mohammedan rule, many servants, by plans and devices, took over the posts of their masters. It is learned from Caitanya literature that one big Zamindar, Subuddhi Rāya, kept a Mohammedan boy as a servant. Of course, he treated the boy as his own child, and sometimes, when the boy would steal something, the master would chastise him by striking him with a cane. There was a mark on the boy's back from this chastisement. Later, after that boy had by crooked means become Hussain Shah, Nawab of Bengal, one day his wife saw the mark on his back and inquired about it. The Nawab replied that in his childhood he had been a servant of Subuddhi Rāya, who had punished him because of some mischievous activities. Upon hearing this, the Nawab's wife immediately became agitated and requested her husband to kill Subuddhi Rāya. Nawab Hussain Shah, of course, was very grateful to Subuddhi Rāya and therefore refused to kill him, but when his wife requested him to turn Subuddhi Rāya into a Mohammedan, the Nawab agreed. Taking some water from his waterpot, he sprinkled it upon Subuddhi Rāya and declared that Subuddhi Rāya had now become a Mohammedan. The point is that this Nawab had been an ordinary menial servant of Subuddhi Rāya but was somehow or other able to occupy the supreme post of Nawab of Bengal. This is the material world. Everyone is trying to become master through various devices, although everyone is servant of his senses. Following this system, a living entity, although servant of his senses, tries to become master of the whole universe. Hiraṇyakaśipu was a typical example of this, and Brahmā was informed by the demigods of his intentions.

TEXT 13

tavāsanaṁ dvija-gavāṁ
pārameṣṭhyaṁ jagat-pate
bhavāya śreyase bhūtyai
kṣemāya vijayāya ca

SYNONYMS

tava-your; āsanam-position on the throne; dvija-of the brahminical culture or the brāhmaṇas; gavām-of the cows; pārameṣṭhyam-supreme; jagat-pate-O master of the whole universe; bhavāya-for improvement; śreyase-for the ultimate happiness; bhūtyai-for increasing the opulence; kṣemāya-for the maintenance and good fortune; vijayāya-for the victory and increasing prestige; ca-and.

O Lord Brahmā, your position within this universe is certainly most auspicious for everyone, especially the cows and brāhmaṇas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiraṇyakaśipu occupies your seat, everything will be lost.

In this verse the words dvija-gavāṁ pārameṣṭhyam indicate the most exalted position of the brāhmaṇas, brahminical culture and the cows. In Vedic culture, the welfare of the cows and the welfare of the brāhmaṇas are essential. Without a proper arrangement for developing brahminical culture and protecting cows, all the affairs of administration will go to hell. Being afraid that Hiraṇyakaśipu would occupy the post of Brahmā, all the demigods were extremely disturbed. Hiraṇyakaśipu was a well-known demon, and the demigods knew that if demons and Rākṣasas were to occupy the supreme post, brahminical culture and protection of cows would come to an end. As stated in Bhagavad-gītā (5.29), the original proprietor of everything is Lord Kṛṣṇa (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram). The Lord, therefore, knows particularly well how to develop the material condition of the living entities within this material world. In every universe there is one Brahmā engaged on behalf of Lord Kṛṣṇa, as confirmed in Śrīmad-Bhāgavatam (tene brahma hṛdaya ādi-kavaye). The principal creator in each brahmāṇḍa is Lord Brahmā, who imparts Vedic knowledge to his disciples and sons. On every planet, the king or supreme controller must be a representative of Brahmā. Therefore, if a Rākṣasa, or demon, were situated in Brahmā's post, then the entire arrangement of the universe, especially the protection of the brahminical culture and cows, would be ruined. All the demigods anticipated this danger, and therefore they went to request Lord Brahmā to take immediate steps to thwart Hiraṇyakaśipu's plan.

In the beginning of creation, Lord Brahmā was attacked by two demons-Madhu and Kaiṭabha-but Kṛṣṇa saved him. Therefore Kṛṣṇa is addressed as madhu-kaiṭabha-hantṛ. Now again, Hiraṇyakaśipu was trying to replace Brahmā. The material world is so situated that even the position of Lord Brahmā, not to speak of ordinary living entities, is sometimes in danger. Nonetheless, until the time of Hiraṇyakaśipu, no one had tried to replace Lord Brahmā. Hiraṇyakaśipu, however, was such a great demon that he maintained this ambition.

The word bhūtyai means "for increasing opulence," and the word śreyase refers to ultimately returning home, back to Godhead. In spiritual advancement, one's material position improves at the same time that the path of liberation becomes clear and one is freed from material bondage. If one is situated in an opulent position in spiritual advancement, his opulence never decreases. Therefore such a spiritual benediction is called bhūti or vibhūti. Kṛṣṇa confirms this in Bhagavad-gītā (10.41). Yad yad vibhūtimat sattvaṁ. .. mama tejo-'ṁśa-sambhavam: if a devotee advances in spiritual consciousness and thus becomes materially opulent also, his position is a special gift from the Lord. Such opulence is never to be considered material. At the present, especially on this planet earth, the influence of Lord Brahmā has decreased considerably, and the representatives of Hiraṇyakaśipu-the Rākṣasas and demons-have taken charge. Therefore there is no protection of brahminical culture and cows, which are the basic prerequisites for all kinds of good fortune. This age is very dangerous because society is being managed by demons and Rākṣasas.

TEXT 14

iti vijñāpito devair
bhagavān ātmabhūr nṛpa
parito bhṛgu-dakṣādyair
yayau daityeśvarāśramam

SYNONYMS

iti-thus; vijñāpitaḥ-informed; devaiḥ-by all the demigods; bhagavān-the most powerful; ātma-bhūḥ-Lord Brahmā, who was born from the lotus flower; nṛpa-O King; paritaḥ-being surrounded; bhṛgu-by Bhṛgu; dakṣa-Dakṣa; ādyaiḥ-and others; yayau-went; daitya-īśvara-of Hiraṇyakaśipu, the King of the Daityas; āśramam-to the place of austerity.

O King, being thus informed by the demigods, the most powerful Lord Brahmā, accompanied by Bhṛgu, Dakṣa and other great sages, immediately started for the place where Hiraṇyakaśipu was performing his penances and austerities.

Lord Brahmā was waiting for the austerities performed by Hiraṇyakaśipu to mature so that he could go there and offer benedictions according to Hiraṇyakaśipu's desire. Now, taking the opportunity of being accompanied by all the demigods and great saintly persons, Brahmā went there to award him the benediction he desired.

TEXTS 15–16

na dadarśa praticchannaṁ
valmīka-tṛṇa-kīcakaiḥ
pipīlikābhir ācīrṇaṁ
medas-tvaṅ-māṁsa-śoṇitam
tapantaṁ tapasā lokān
yathābhrāpihitaṁ ravim
vilakṣya vismitaḥ prāha
hasaṁs taṁ haṁsa-vāhanaḥ

SYNONYMS

na-not; dadarśa-saw; praticchannam-covered; valmīka-by an anthill; tṛṇa-grass; kīcakaiḥ-and bamboo sticks; pipīlikābhiḥ-by the ants; ācīrṇam-eaten all around; medaḥ-whose fat; tvak-skin; māṁsa-the flesh; śoṇitam-and blood; tapantam-heating; tapasā-by a severe type of penance; lokān-all the three worlds; yathā-just as; abhra-by clouds; apihitam-covered; ravim-the sun; vilakṣya-seeing; vismitaḥ-struck with wonder; prāha-said; hasan-smiling; tam-to him; haṁsa-vāhanaḥ-Lord Brahmā, who rides a swan airplane.

Lord Brahmā, who is carried by a swan airplane, at first could not see where Hiraṇyakaśipu was, for Hiraṇyakaśipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiraṇyakaśipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahmā and the demigods spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahmā began to smile and then addressed him as follows.

The living entity can live merely by his own power, without the help of skin, marrow, bone, blood and so on, because it is said, asaṅgo'yaṁ puruṣaḥ-the living entity has nothing to do with the material covering. Hiraṇyakaśipu performed a severe type of tapasya, austerity, for many long years. Indeed, it is said that he performed the tapasya for one hundred heavenly years. Since one day of the demigods equals six of our months, certainly this was a very long time. By nature's own way, his body had been almost consumed by earthworms, ants and other parasites, and therefore even Brahmā was at first unable to see him. Later, however, Brahmā could ascertain where Hiraṇyakaśipu was, and Brahmā was struck with wonder to see Hiraṇyakaśipu's extraordinary power to execute tapasya. Anyone would conclude that Hiraṇyakaśipu was dead because his body was covered in so many ways, but Lord Brahmā, the supreme living being in this universe, could understand that Hiraṇyakaśipu was alive but covered by material elements.

It is also to be noted that although Hiraṇyakaśipu performed this austerity for a long, long time, he was nonetheless known as a Daitya and Rākṣasa. It will be seen from verses to follow that even great saintly persons could not perform such a severe type of austerity. Why then was he called a Rākṣasa and Daitya? It is because whatever he did was for his own sense gratification. His son Prahlāda Mahārāja was only five years old, and so what could Prahlāda do? Yet simply by performing a little devotional service according to the instructions of Nārada Muni, Prahlāda became so dear to the Lord that the Lord came to save him, whereas Hiraṇyakaśipu, in spite of all his austerities, was killed. This is the difference between devotional service and all other methods of perfection. One who performs severe austerities for sense gratification is fearful to the entire world. whereas a devotee who performs even a slight amount of devotional service is a friend to everyone (suhṛdaṁ sarva-bhūtānām). Since the Lord is the well-wisher of every living entity and since a devotee assumes the qualities of the Lord, a devotee also acts for everyone's good fortune by performing devotional service. Thus although Hiraṇyakaśipu performed such a severe austerity, he remained a Daitya and a Rākṣasa, whereas Prahlāda Mahārāja, although born of the same Daitya father, became the most exalted devotee and was personally protected by the Supreme Lord. Bhakti is therefore called sarvopādhi-vinirmuktam [Cc. Madhya 19.170], indicating that a devotee is freed from all material designations, and anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11], situated in a transcendental position, free from all material desires.

TEXT 17

śrī-brahmovāca
uttiṣṭhottiṣṭha bhadraṁ te
tapaḥ-siddho 'si kāśyapa
varado 'ham anuprāpto
vriyatām īpsito varaḥ

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; uttiṣṭha-please get up; uttiṣṭha-get up; bhadram-good fortune; te-unto you; tapaḥ-siddhaḥ-perfect in executing austerities; asi-you are; kāśyapa-O son of Kaśyapa; vara-daḥ-the giver of benediction; aham-I; anuprāptaḥ-arrived; vriyatām-let it be submitted; īpsitaḥ-desired; varaḥ-benediction.

Lord Brahmā said: O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

Śrīla Madhvācārya quotes from the Skanda Purāṇa, which says that Hiraṇyakaśipu, having become a devotee of Lord Brahmā, who is known as Hiraṇyagarbha, and having undergone a severe austerity to please him, is also known as Hiraṇyaka. Rākṣasas and demons worship various demigods, such as Lord Brahmā and Lord Śiva, just to take the post of these demigods. This we have already explained in previous verses.

TEXT 18

adrākṣam aham etaṁ te
hṛt-sāraṁ mahad-adbhutam
daṁśa-bhakṣita-dehasya
prāṇā hy asthiṣu śerate

SYNONYMS

adrākṣam-have personally seen; aham-I; etam-this; te-your; hṛt-sāram-power of endurance; mahat-very great; adbhutam-wonderful; daṁśa-bhakṣita-eaten by worms and ants; dehasya-whose body; prāṇāḥ-the life air; hi-indeed; asthiṣu-in the bones; śerate-is taking shelter.

I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful.

It appears that the soul can exist even through the bones, as shown by the personal example of Hiraṇyakaśipu. When great yogīs are in samadhi, even when their bodies are buried and their skin, marrow, blood and so on have all been eaten, if only their bones remain they can exist in a transcendental position. Very recently an archaeologist published findings indicating that Lord Christ, after being buried, was exhumed and that he then went to Kashmir. There have been many actual examples of yogīs' being buried in trance and exhumed alive and in good condition several hours later. A yogī can keep himself alive in a transcendental state even if buried not only for many days but for many years.

TEXT 19

naitat pūrvarṣayaś cakrur
na kariṣyanti cāpare
nirambur dhārayet prāṇān
ko vai divya-samāḥ śatam

SYNONYMS

na-not; etat-this; pūrva-ṛṣayaḥ-the sages before you, such as Bhṛgu; cakruḥ-executed; na-nor; kariṣyanti-will execute; ca-also; apare-others; nirambuḥ-without drinking water; dhārayet-can sustain; prāṇān-the life air; kaḥ-who; vai-indeed; divya-samāḥ-celestial years; śatam-one hundred.

Even saintly persons like Bhṛgu, born previously, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?

It appears that even if a yogī does not drink a drop of water, he can live for many, many years by the yogic process, though his outer body be eaten by ants and moths.

TEXT 20

vyavasāyena te 'nena
duṣkareṇa manasvinām
tapo-niṣṭhena bhavatā
jito 'haṁ diti-nandana

SYNONYMS

vyavasāyena-by determination; te-your; anena-this; duṣkareṇa-difficult to perform; manasvinām-even for great sages and saintly persons; tapaḥ-niṣṭhena-aimed at executing austerity; bhavatā-by you; jitaḥ-conquered; aham-I; diti-nandana-O son of Diti.

My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I have certainly been conquered by you.

In regard to the word jitaḥ, Śrīla Madhva Muni gives the following quotation from the Śabda-nirṇaya: parābhūtaṁ vaśa-sthaṁ ca jitabhid ucyate budhaiḥ. "If one comes under someone else's control or is defeated by another, he is called jitaḥ." Hiraṇyakaśipu's austerity was so great and wonderful that even Lord Brahmā agreed to be conquered by him.

TEXT 21

tatas ta āśiṣaḥ sarvā
dadāmy asura-puṅgava
martasya te hy amartasya
darśanaṁ nāphalaṁ mama

SYNONYMS

tataḥ-because of this; te-unto you; āśiṣaḥ-benedictions; sarvāḥ-all; dadāmi-I shall give; asura-puṅgava-O best of the asuras; martasya-of one who is destined to die; te-such as you; hi-indeed; amartasya-of one who does not die; darśanam-the audience; na-not; aphalam-without results; mama-my.

O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

It appears that human beings and asuras are subject to death, whereas demigods are not. The demigods who reside with Lord Brahmā in Satyaloka go to Vaikuṇṭhaloka in their present bodily constructions at the time of the dissolution. Therefore although Hiraṇyakaśipu had undergone severe austerities, Lord Brahmā predicted that he had to die; he could not become immortal or even gain equal status with the demigods. The great austerities and penances he had performed for so many years could not give him protection from death. This was foretold by Lord Brahmā.

TEXT 22

śrī-nārada uvāca
ity uktvādi-bhavo devo
bhakṣitāṅgaṁ pipīlikaiḥ
kamaṇḍalu-jalenaukṣad
divyenāmogha-rādhasā

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; iti-thus; uktvā-saying; ādi-bhavaḥ-Lord Brahmā, the original living creature within this universe; devaḥ-the principal demigod; bhakṣita-aṅgam-Hiraṇyakaśipu's body, which had been almost completely eaten; pipīlikaiḥ-by the ants; kamaṇḍalu-from the special waterpot in the hands of Lord Brahmā; jalena-by water; aukṣat-sprinkled; divyena-which was spiritual, not ordinary; amogha-without fail; rādhasā-whose power.

Śrī Nārada Muni continued: After speaking these words to Hiraṇyakaśipu, Lord Brahmā, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamaṇḍalu upon Hiraṇyakaśipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiraṇyakaśipu.

Lord Brahmā is the first created being within this universe and is empowered by the Supreme Lord top create. Tene brahma hṛdā ya ādi-kavaye: the ādi deva, or ādi-kavi-the first living creature-was personally taught by the Supreme Personality of Godhead through the heart. There was no one to teach him, but since the Lord is situated within Brahmā's heart, Brahmā was educated by the Lord Himself. Lord Brahmā, being especially empowered, is infallible in doing whatever he wants. This is the meaning of the word amogha rādhasā. He desired to restore Hiraṇyakaśipu's original body, and therefore, by sprinkling transcendental water from his waterpot, he immediately did so.

TEXT 23

sa tat kīcaka-valmīkāt
saha-ojo-balānvitaḥ
sarvāvayava-sampanno
vajra-saṁhanano yuvā
utthitas tapta-hemābho
vibhāvasur ivaidhasaḥ

SYNONYMS

saḥ-Hiraṇyakaśipu; tat-that; kīcaka-valmīkāt-from the anthill and bamboo grove; sahaḥ-mental strength; ojaḥ-strength of the senses; bala-and sufficient bodily strength; anvitaḥ-endowed with; sarva-all; avayava-the limbs of the body; sampannaḥ-fully restored; vajra-saṁhananaḥ-having a body as strong as a thunderbolt; yuvā-young; utthitaḥ-arisen; tapta-hema-ābhaḥ-whose bodily luster became like molten gold; vibhāvasuḥ-fire; iva-like; edhasaḥ-from fuel wood.

As soon as he was sprinkled with the water from Lord Brahmā's waterpot, Hiraṇyakaśipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

Hiraṇyakaśipu was revitalized, so much so that his body was quite competent to tolerate the striking of thunderbolts. He was now a young man with a strong body and a very beautiful bodily luster resembling molten gold. This is the rejuvenation that took place because of his severe austerity and penance.

TEXT 24

sa nirīkṣyāmbare devaṁ
haṁsa-vāham upasthitam
nanāma śirasā bhūmau
tad-darśana-mahotsavaḥ

SYNONYMS

saḥ-he (Hiraṇyakaśipu); nirīkṣya-seeing; ambare-in the sky; devam-the supreme demigod; haṁsa-vāham-who rides a swan airplane; upasthitam-situated before him; nanāma-offered obeisances; śirasā-with his head; bhūmau-on the ground; tat-darśana-by seeing Lord Brahmā; mahā-utsavaḥ-very much pleased.

Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiraṇyakaśipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord.

Lord Kṛṣṇa says in Bhagavad-gītā (9.23–24):

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ

te ’pi mām eva kaunteya
yajanty avidhi-pūrvakam
ahaṁ hi sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te

”Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding. I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.”

In effect, Kṛṣṇa says, ”Persons engaged in the worship of demigods are not very intelligent, although such worship is indirectly offered to Me.” For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. The process of watering a tree is to pour water on the root. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated in Bhagavad-gītā as avidhi-pūrvakam. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

In Bhagavad-gītā it is clearly stated that there are many types of yajña performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajña means Viṣṇu. In the Third Chapter of Bhagavad-gītā it is clearly stated that one should work only for satisfying Yajña, or Viṣṇu. The perfectional form of human civilization, known as varṇāśrama-dharma, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says, ”I am the enjoyer of all sacrifices because I am the supreme master.” However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Although Hiraṇyakaśipu offered his obeisances unto Lord Brahmā, he was strongly inimical toward Lord Viṣṇu. This is the symptom of an asura. Asuras worship the demigods as being separate from the Lord, not knowing that all the demigods are powerful because of being servants of the Lord. If the Supreme Lord were to withdraw the powers of the demigods, the demigods would no longer be able to offer benedictions to their worshipers. The difference between a devotee and a nondevotee, or asura, is that a devotee knows that Lord Viṣṇu is the Supreme Personality of Godhead and that everyone derives power from Him. Without worshiping the demigods for particular powers, a devotee worships Lord Viṣṇu, knowing that if he desires a particular power he can get that power while acting as Lord Viṣṇu’s devotee. Therefore in the śāstra (Bhāg. 2.3.10) it is recommended:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”A person who has broader intelligence, whether he be full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” Even if a person has material desires, instead of worshiping the demigods he should pray to the Supreme Lord so that his connection with the Supreme Lord will be established and he will be saved from becoming a demon or a nondevotee. In this regard, Śrīla Madhvācārya gives the following quotation from the Brahma-tarka:

eka-sthānaika-kāryatvād
viṣṇoḥ prādhānyatas tathā
jīvasya tad-adhīnatvān
na bhinnādhikṛtaṁ vacaḥ

Since Viṣṇu is the Supreme, by worshiping Viṣṇu one can fulfill all one’s desires. There is no need to divert one’s attention to any demigod.

TEXT 25

utthāya prāñjaliḥ prahva
īkṣamāṇo dṛśā vibhum
harṣāśru-pulakodbhedo
girā gadgadayāgṛṇāt

SYNONYMS

utthāya-getting up; prāñjaliḥ-with folded hands; prahvaḥ-in a humble manner; īkṣamāṇaḥ-seeing; dṛśā-with his eyes; vibhum-the supreme person within this universe; harṣa-of jubilation; aśru-with tears; pulaka-with hairs standing on the body; udbhedaḥ-enlivened; girā-by words; gadgadayā-faltering; agṛṇāt-prayed.

Then, getting up from the ground and seeing Lord Brahmā before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahmā.

TEXTS 26–27

śrī-hiraṇyakaśipur uvāca
kalpānte kāla-sṛṣṭena
yo ’ndhena tamasāvṛtam

abhivyanag jagad idaṁ
svayañjyotiḥ sva-rociṣā
ātmanā tri-vṛtā cedaṁ
sṛjaty avati lumpati
rajaḥ-sattva-tamo-dhāmne
parāya mahate namaḥ
SYNONYMS

śrī-hiraṇyakaśipuḥ uvāca-Hiraṇyakaśipu said; kalpa-ante-at the end of every day of Lord Brahmā; kāla-sṛṣṭena-created by the time factor; yaḥ-he who; andhena-by dense darkness; tamasā-by ignorance; āvṛtam-covered; abhivyanak-manifested; jagat-cosmic manifestation; idam-this; svayam-jyotiḥ-self-effulgent; sva-rociṣā-by his bodily rays; ātmanā-by himself; tri-vṛtā-conducted by the three modes of material nature; ca-also; idam-this material world; sṛjati-creates; avati-maintain s; lumpati-annihilates; rajaḥ-of the mode of passion; sattva-the mode of goodness; tamaḥ-and the mode of ignorance; dhāmne-unto the supreme lord; parāya-unto the supreme; mahate-unto the great; namaḥ-my respectful obeisances.

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahmā, is the shelter of those modes of nature-sattva-guṇa, rajo-guṇa and tamo-guṇa.

The words abhivyanag jagad idam refer to he who creates this cosmic manifestation. The original creator is the Supreme Personality of Godhead, Kṛṣṇa (janmādy asya yataḥ [SB 1.1.1]); Lord Brahmā is the secondary creator. When Lord Brahmā is empowered by Lord Kṛṣṇa as the engineer to create the phenomenal world, he becomes the supremely powerful feature within this universe. The total material energy is created by Kṛṣṇa, and later, taking advantage of all that has necessarily been created, Lord Brahmā engineers the entire phenomenal universe. At the end of Lord Brahmā's day, everything up to Svargaloka is inundated with water, and the next morning, when there is darkness in the universe, Brahmā again brings the phenomenal manifestation into existence. Therefore he is described here as he who manifests this universe.

Trīn guṇān vṛṇoti: Lord Brahmā takes advantage of the three modes of material nature. prakṛti, material nature, is described here as tri-vṛtā, the source of the three material modes. Śrīla Madhvācārya comments in this connection that tri-vṛtā means prakṛtyā. Thus Lord Kṛṣṇa is the original creator, and Lord Brahmā is the original engineer.

TEXT 28

nama ādyāya bījāya
jñāna-vijñāna-mūrtaye
prāṇendriya-mano-buddhi-
vikārair vyaktim īyuṣe
SYNONYMS

namaḥ-I offer my respectful obeisances; ādyāya-unto the original living creature; bījāya-the seed of the cosmic manifestation; jñāna-of knowledge; vijñāna-and of practical application; mūrtaye-unto the deity or form; prāṇa-of the life air; indriya-of the senses; manaḥ-of the mind; buddhi-of the intelligence; vikāraiḥ-by transformations; vyaktim-manifestation; īyuṣe-who has obtained.

I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

The Vedānta-sūtra begins by declaring that the Absolute Person is the original source of all creation (janmādy asya yataḥ [SB 1.1.1]). One may ask whether Lord Brahmā is the Supreme Absolute Person. No, the Supreme Absolute Person is Kṛṣṇa. Brahmā receives his mind, intelligence, materials and everything else from Kṛṣṇa, and then he becomes the secondary creator, the engineer of this universe. In this regard we may note that the creation does not take place accidentally, because of the explosion of a chunk. Such nonsensical theories are not accepted by Vedic students. The first created living being is Brahmā, who is endowed with perfect knowledge and intelligence by the Lord. As stated in Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye: although Brahmā is the first created being, he is not independent, for he receives help from the Supreme Personality of Godhead through his heart. There is no one but Brahmā at the time of creation, and therefore he receives his intelligence directly from the Lord through the heart. This has been discussed in the beginning of Śrīmad-Bhāgavatam.

Lord Brahmā is described in this verse as the original cause of the cosmic manifestation, and this applies to his position in the material world. There are many, many such controllers, all of whom are created by the Supreme Lord, Viṣṇu. This is illustrated by an incident described in Caitanya-caritāmṛta. When the Brahmā of this particular universe was invited by Kṛṣṇa to Dvārakā, he thought that he was the only Brahmā. Therefore when Kṛṣṇa inquired from His servant which Brahmā was at the door to visit, Lord Brahmā was surprised. He replied that of course Lord Brahmā, the father of the four Kumāras, was waiting at the door. Later, Lord Brahmā asked Kṛṣṇa why He had inquired which Brahmā had come. He was then informed that there are millions of other Brahmās because there are millions of universes. Kṛṣṇa then called all the Brahmās, who immediately came to visit Him. The catur-mukha Brahmā, the four-headed Brahmā of this universe, thought himself a very insignificant creature in the presence of so many Brahmās with so many heads. Thus although there is a Brahmā who is the engineer of each universe, Kṛṣṇa is the original source of all of them.

TEXT 29

tvam īśiṣe jagatas tasthuṣaś ca
prāṇena mukhyena patiḥ prajānām
cittasya cittair mana-indriyāṇāṁ
patir mahān bhūta-guṇāśayeśaḥ
SYNONYMS

tvam-you; īśiṣe-actually control; jagataḥ-of the moving being; tasthuṣaḥ-of the being that is dull or stationed in one place; ca-and; prāṇena-by the living force; mukhyena-the origin of all activities; patiḥ-master; prajānām-of all living entities; cittasya-of the mind; cittaiḥ-by the consciousness; manaḥ-of the mind; indriyāṇām-and of the two kinds of senses (acting and knowledge-gathering); patiḥ-the master; mahān-great; bhūta-of the material elements; guṇa-and the qualities of the material elements; āśaya-of desires; īśaḥ-the supreme master.

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

In this verse it is clearly indicated that the original source of everything is life. Brahmā was instructed by the supreme life, Kṛṣṇa. Kṛṣṇa is the supreme living entity (nityo nityānāṁ cetanaś cetanānām), and Brahmā is also a living entity, but the original source of Brahmā is Kṛṣṇa. Therefore Kṛṣṇa says in Bhagavad-gītā (7.7), mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O Arjuna, there is no truth superior to Me." Kṛṣṇa is the original source of Brahmā, who is the original source of this universe. Brahmā is a representative of Kṛṣṇa, and therefore all the qualities and activities of Kṛṣṇa are also present in Lord Brahmā.

TEXT 30

tvaṁ sapta-tantūn vitanoṣi tanvā
trayyā catur-hotraka-vidyayā ca
tvam eka ātmātmavatām anādir
ananta-pāraḥ kavir antarātmā

SYNONYMS

tvam-you; sapta-tantūn-the seven kinds of Vedic ritualistic ceremonies, beginning from the agniṣṭoma-yajña; vitanoṣi-spread; tanvā-by your body; trayyā-the three Vedas; catuḥ-hotraka-of the four kinds of Vedic priests, known as hotā, adhvaryu, brahma and udgātā; vidyayā-by the necessary knowledge; ca-also; tvam-you; ekaḥ-one; ātmā-the Supersoul; ātma-vatām-of all living entities; anādiḥ-without beginning; ananta-pāraḥ-without end; kaviḥ-the supreme inspirer; antaḥ-ātmā-the Supersoul within the core of the heart.

My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajñic brāhmaṇas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agniṣṭoma. Indeed, you inspire the yajñic brāhmaṇas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

The Vedic ritualistic ceremonies, the knowledge thereof, and the person who agrees to perform them are inspired by the Supreme Soul. As confirmed in Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] from the Lord come remembrance, knowledge and forgetfulness. The Supersoul is situated in everyone's heart (sarvasya cāhaṁ hṛdi sanniviṣṭaḥ, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), and when one is advanced in Vedic knowledge, the Supersoul gives him directions. Acting as Supersoul, the Lord gives inspiration to a suitable person to perform the Vedic ritualistic ceremonies. In this connection, four classes of priests, known as ṛtvik, are required. They are mentioned as hotā, adhvaryu, brahma and udgātā.

TEXT 31

tvam eva kālo 'nimiṣo janānām
āyur lavādy-avayavaiḥ kṣiṇoṣi
kūṭa-stha ātmā parameṣṭhy ajo mahāṁs
tvaṁ jīva-lokasya ca jīva ātmā

SYNONYMS

tvam-you; eva-indeed; kālaḥ-unlimited time; animiṣaḥ-unblinking; janānām-of all living entities; āyuḥ-the duration of life; lava-ādi-consisting of seconds, moments, minutes and hours; avayavaiḥ-by different parts; kṣiṇoṣi-reduce; kūṭa-sthaḥ-without being affected by anything; ātmā-the Supersoul; parameṣṭhī-the Supreme Lord; ajaḥ-the unborn; mahān-the great; tvam-you; jīva-lokasya-of this material world; ca-also; jīvaḥ-the cause of life; ātmā-the Supersoul.

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

In this verse the word kūṭa-stha is very important. Although the Supreme Personality of Godhead is situated everywhere, He is the central unchanging point. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] the Lord is situated in full in the core of everyone's heart. As indicated in the Upaniṣads by the word ekatvam, although there are millions and millions of living entities, the Lord is situated as the Supersoul in every one of them. Nonetheless, He is one in many. As stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam: [Bs 5.33] He has many forms, yet they are advaita-one and unchanging. Since the Lord is all-pervading, He is also situated in eternal time. The living entities are described as parts and parcels of the Lord because He is the life and soul of all living entities, being situated within their hearts as the antaryāmī, as enunciated by the philosophy of inconceivable oneness and difference (acintya-bhedābheda). Since the living entities are part of God, they are one in quality with the Lord, yet they are different from Him. The Supersoul, who inspires all living entities to act, is one and changeless. There are varieties of subjects, objects and activities, yet the Lord is one.

TEXT 32

tvattaḥ paraṁ nāparam apy anejad
ejac ca kiñcid vyatiriktam asti
vidyāḥ kalās te tanavaś ca sarvā
hiraṇyagarbho 'si bṛhat tri-pṛṣṭhaḥ

SYNONYMS

tvattaḥ-from you; param-higher; na-not; aparam-lower; api-even; anejat-not moving; ejat-moving; ca-and; kiñcit-anything; vyatiriktam-separate; asti-there is; vidyāḥ-knowledge; kalāḥ-its parts; te-of you; tanavaḥ-features of the body; ca-and; sarvāḥ-all; hiraṇya-garbhaḥ-the one who keeps the universe within his abdomen; asi-you are; bṛhat-greater than the greatest; tri-pṛṣṭhaḥ-transcendental to the three modes of material nature.

There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the Vedic literatures like the Upaniṣads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiraṇyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

The word param means "the supreme cause," and aparam means "the effect." The supreme cause is the Supreme Personality of Godhead, and the effect is material nature. The living entities, both moving and nonmoving, are controlled by the Vedic instructions in art and science, and therefore they are all expansions of the external energy of the Supreme Personality of Godhead, who is the center as the Supersoul. The brahmāṇḍas, the universes, exist during the duration of a breath of the Supreme Lord (yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]). Thus they are also within the womb of the Supreme Personality of Godhead, Mahā-Viṣṇu. Nothing, therefore, is separate from the Supreme Lord. This is the philosophy of .

TEXT 33

vyaktaṁ vibho sthūlam idaṁ śarīraṁ
yenendriya-prāṇa-mano-guṇāṁs tvam
bhuṅkṣe sthito dhāmani pārameṣṭhye
avyakta ātmā puruṣaḥ purāṇaḥ

SYNONYMS

vyaktam-manifested; vibho-O my lord; sthūlam-cosmic manifestation; idam-this; śarīram-external body; yena-by which; indriya-the senses; prāṇa-the life air; manaḥ-the mind; guṇān-transcendental qualities; tvam-you; bhuṅkṣe-enjoy; sthitaḥ-situated; dhāmani-in your own abode; pārameṣṭhye-the supreme; avyaktaḥ-not manifested through ordinary knowledge; ātmā-the soul; puruṣaḥ-the supreme person; purāṇaḥ-the oldest.

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

It is said that the Absolute Truth appears in three features-namely, impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead, Kṛṣṇa. The cosmic manifestation is the gross material body of the Supreme Personality of Godhead, who enjoys the taste of the material mellows by expanding His parts and parcels, the living entities, who are qualitatively one with Him. The Supreme Personality of Godhead, however, is situated in the Vaikuṇṭha planets, where He enjoys the spiritual mellows. Therefore the one Absolute Truth, Bhagavān, pervades all by His material cosmic manifestation, the spiritual Brahman effulgence, and His personal existence as the Supreme Lord.

TEXT 34

anantāvyakta-rūpeṇa
yenedam akhilaṁ tatam
cid-acic-chakti-yuktāya
tasmai bhagavate namaḥ

SYNONYMS

ananta-avyakta-rūpeṇa-by the unlimited, unmanifested form; yena-by which; idam-this; akhilam-total aggregate; tatam-expanded; cit-with spiritual; acit-and material; śakti-potency; yuktāya-unto he who is endowed; tasmai-unto him; bhagavate-unto the Supreme Personality of Godhead; namaḥ-I offer my respectful obeisances.

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

The Lord is endowed with unlimited potencies (parāsya śaktir vividhaiva śrūyate), which are summarized as three, namely external, internal and marginal. The external potency manifests this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

TEXT 35

yadi dāsyasy abhimatān
varān me varadottama
bhūtebhyas tvad-visṛṣṭebhyo
mṛtyur mā bhūn mama prabho

SYNONYMS

yadi-if; dāsyasi-you will give; abhimatān-the desired; varān-benedictions; me-unto me; varada-uttama-O best of all benedictors; bhūtebhyaḥ-from living entities; tvat-by you; visṛṣṭebhyaḥ-who are created; mṛtyuḥ-death; mā-not; bhūt-let there be; mama-my; prabho-O my lord.

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

After being created from the navel of Garbhodakaśāyī Viṣṇu, Lord Brahmā, the original created living being within the universe, created many other different types of living entities to reside in this universe. Therefore, from the beginning of creation, the living entities were born of a superior living entity. Ultimately, Kṛṣṇa is the supreme living being, the father of all others. Ahaṁ bīja-pradaḥ pitā: He is the seed-giving father of all living entities.

Thus far, Hiraṇyakaśipu has adored Lord Brahmā as the Supreme Personality of Godhead and has expected to become immortal by the benediction of Lord Brahmā. Now, however, having come to understand that even Lord Brahmā is not immortal because at the end of the millennium Lord Brahmā will also die, Hiraṇyakaśipu is very carefully asking him for benedictions that will be almost as good as immortality. His first proposal is that he not be killed by any of the different forms of living entities created by Lord Brahmā within this material world.

TEXT 36

nāntar bahir divā naktam
anyasmād api cāyudhaiḥ
na bhūmau nāmbare mṛtyur
na narair na mṛgair api

SYNONYMS

na-not; antaḥ-inside (the palace or home); bahiḥ-outside the home; divā-during the daytime; naktam-during the night; anyasmāt-from any others beyond Lord Brahmā; api-even; ca-also; ayudhaiḥ-by any weapons used within this material world; na-nor; bhūmau-on the ground; na-not; ambare-in the sky; mṛtyuḥ-death; na-not; naraiḥ-by any men; na-nor; mṛgaiḥ-by any animal; api-also.

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

Hiraṇyakaśipu was very much afraid of Viṣṇu's becoming an animal to kill him because his brother had been killed by Viṣṇu when the Lord took the shape of a boar. He was therefore very careful to guard against all kinds of animals. But even without taking the shape of an animal, Viṣṇu could kill him by hurling His Sudarśana cakra, which can go anywhere without the Lord's physical presence. Therefore Hiraṇyakaśipu was careful to guard against all kinds of weapons. He guarded against all kinds of time, space and countries because he was afraid of being killed by someone else in another land. There are many other planets, higher and lower, and therefore he prayed for the benediction of not being killed by any resident of any of these planets. There are three original deities-Brahmā, Viṣṇu and Maheśvara. Hiraṇyakaśipu knew that Brahmā would not kill him, but he also wanted not to be killed by Lord Viṣṇu or Lord Śiva. Consequently, he prayed for such a benediction. Thus Hiraṇyakaśipu thought himself securely protected from any kind of death caused by any living entity within this universe. He also carefully guarded against natural death, which might take place within his house or outside of the house.

TEXTS 37–38

vyasubhir vāsumadbhir vā
surāsura-mahoragaiḥ
apratidvandvatāṁ yuddhe
aika-patyaṁ ca dehinām
sarveṣāṁ loka-pālānāṁ
mahimānaṁ yathātmanaḥ
tapo-yoga-prabhāvāṇāṁ
yan na riṣyati karhicit

SYNONYMS

vyasubhiḥ-by things that have no life; vā-or; asumadbhiḥ-by entities that have life; vā-or; sura-by the demigods; asura-the demons; mahā-uragaiḥ-by the great serpents who live on the lower planets; apratidvandvatām-without a rival; yuddhe-in battle; aika-patyam-supremacy; ca-and; dehinām-over those who have material bodies; sarveṣām-of all; loka-pālānām-the predominating deities of all planets; mahimānam-the glory; yathā-just as; ātmanaḥ-of yourself; tapaḥ-yoga-prabhāvāṇām-of those whose power is obtained by austerities and the practice of mystic yoga; yat-which; na-never; riṣyati-is destroyed; karhicit-at any time.

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

Lord Brahmā obtained his supreme position due to long austerities and penances, mystic yoga, meditation and so on. Hiraṇyakaśipu wanted a similar position. The ordinary powers achieved by mystic yoga, austerities and other processes are sometimes vanquished, but the powers obtained by the mercy of the Lord are never vanquished. Hiraṇyakaśipu, therefore, wanted a benediction that would never be vanquished.

Thus end the Bhaktivedanta purports of the Seventh Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Hiraṇyakaśipu's Plan to Become Immortal."

20.8.4 Chapter Four

Hiraṇyakaśipu Terrorizes the Universe

This chapter fully describes how Hiraṇyakaśipu obtained power from Lord Brahmā and misused it by harassing all the living entities within this universe.

By severe austerities, Hiraṇyakaśipu satisfied Lord Brahmā and obtained the benedictions he desired. After he received these benedictions, his body, which had been almost entirely consumed, was revived with full beauty and a luster like gold. Nonetheless, he continued to be envious of Lord Viṣṇu, unable to forget Lord Viṣṇu's having killed his brother. Hiraṇyakaśipu conquered everyone in the ten directions and the three worlds and brought all living entities, both demigods and asuras, under his control. Becoming the master of all places, including the residence of Indra, whom he had driven out, he began enjoying life in great luxury and thus became mad. All the demigods but Lord Viṣṇu, Lord Brahmā and Lord Śiva came under his control and began serving him, but despite all his material power he was dissatisfied because he was always puffed up, proud of transgressing the Vedic regulations. All the brāhmaṇas were dissatisfied with him, and they cursed him with determination. Eventually, all the living entities within the universe, represented by the demigods and sages, prayed to the Supreme Lord for relief from Hiraṇyakaśipu's rule.

Lord Viṣṇu informed the demigods that they and the other living entities would be saved from the fearful conditions created by Hiraṇyakaśipu. Since Hiraṇyakaśipu was the oppressor of all the demigods, the followers of the Vedas, the cows, the brāhmaṇas and the religious, saintly persons, and since he was envious of the Supreme Lord, he would naturally be killed very soon. Hiraṇyakaśipu's last exploit would be to torment his own son Prahlāda, who was a mahā-bhāgavata, an exalted Vaiṣṇava. Then his life would end. When the demigods were thus reassured by the Supreme Personality of Godhead, everyone was satisfied, knowing that the miseries inflicted upon them by Hiraṇyakaśipu would come to an end.

Finally, Nārada Muni describes the characteristics of Prahlāda Mahārāja, the son of Hiraṇyakaśipu, and describes how his father envied his own qualified son. In this way the chapter ends.

TEXT 1

śrī-nārada uvāca
evaṁ vṛtaḥ śata-dhṛtir
hiraṇyakaśipor atha
prādāt tat-tapasā prīto
varāṁs tasya sudurlabhān

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; evam-thus; vṛtaḥ-solicited; śata-dhṛtiḥ-Lord Brahmā; hiraṇyakaśipoḥ-of Hiraṇyakaśipu; atha-then; prādāt-delivered; tat-his; tapasā-by the difficult austerities; prītaḥ-being pleased; varān-benedictions; tasya-unto Hiraṇyakaśipu; su-durlabhān-very rarely obtained.

Nārada Muni continued: Lord Brahmā was very much satisfied by Hiraṇyakaśipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

TEXT 2

śrī-brahmovāca
tāteme durlabhāḥ puṁsāṁ
yān vṛṇīṣe varān mama
tathāpi vitarāmy aṅga
varān yadyapi durlabhān

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; tāta-O dear son; ime-all these; durlabhāḥ-very rarely obtained; puṁsām-by men; yān-those which; vṛṇīṣe-you ask; varān-benedictions; mama-from me; tathāpi-still; vitarāmi-I shall deliver; aṅga-O Hiraṇyakaśipu; varān-the benedictions; yadyapi-although; durlabhān-not generally available.

Lord Brahmā said: O Hiraṇyakaśipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.

Material benedictions are not always exactly worthy of being called benedictions. If one possesses more and more, a benediction itself may become a curse, for just as achieving material opulence in this material world requires great strength and endeavor, maintaining it also requires great endeavor. Lord Brahmā informed Hiraṇyakaśipu that although he was ready to offer him whatever he had asked, the result of the benedictions would be very difficult for Hiraṇyakaśipu to maintain. Nonetheless, since Brahmā had promised, he wanted to grant all the benedictions asked. The word durlabhān indicates that one should not take benedictions one cannot enjoy peacefully.

TEXT 3

tato jagāma bhagavān
amoghānugraho vibhuḥ
pūjito 'sura-varyeṇa
stūyamānaḥ prajeśvaraiḥ

SYNONYMS

tataḥ-thereafter; jagāma-departed; bhagavān-the most powerful, Lord Brahmā; amogha-without failure; anugrahaḥ-whose benediction; vibhuḥ-the Supreme within this universe; pūjitaḥ-being worshiped; asura-varyeṇa-by the most exalted demon (Hiraṇyakaśipu); stūyamānaḥ-being praised; prajā-īśvaraiḥ-by many demigods, the masters of different regions.

Then Lord Brahmā, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hiraṇyakaśipu, and being praised by great sages and saintly persons.

TEXT 4

evaṁ labdha-varo daityo
bibhrad dhemamayaṁ vapuḥ
bhagavaty akarod dveṣaṁ
bhrātur vadham anusmaran

SYNONYMS

evam-thus; labdha-varaḥ-having obtained his desired boon; daityaḥ-Hiraṇyakaśipu; bibhrat-acquiring; hema-mayam-possessing the luster of gold; vapuḥ-a body; bhagavati-unto Lord Viṣṇu, the Supreme Personality of Godhead; akarot-maintained; dveṣam-envy; bhrātuḥ vadham-the killing of his brother; anusmaran-always thinking of.

The demon Hiraṇyakaśipu, having thus been blessed by Lord Brahmā and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Viṣṇu.

A demoniac person, in spite of acquiring all the opulences possible to obtain in this universe, continues to be envious of the Supreme Personality of Godhead.

TEXTS 5–7

sa vijitya diśaḥ sarvā
lokāṁś ca trīn mahāsuraḥ
devāsura-manuṣyendra-
gandharva-garuḍoragān
siddha-cāraṇa-vidyādhrān
ṛṣīn pitṛ-patīn manūn
yakṣa-rakṣaḥ-piśāceśān
preta-bhūta-patīn api
sarva-sattva-patīñ jitvā
vaśam ānīya viśva-jit
jahāra loka-pālānāṁ
sthānāni saha tejasā

SYNONYMS

saḥ-he (Hiraṇyakaśipu); vijitya-conquering; diśaḥ-the directions; sarvāḥ-all; lokān-planetary systems; ca-and; trīn-three (upper, lower and middle); mahā-asuraḥ-the great demon; deva-the demigods; asura-the demons; manuṣya-of the human beings; indra-the kings; gandharva-the Gandharvas; garuḍa-the Garuḍas; uragān-the great serpents; siddha-the Siddhas; cāraṇa-the Cāraṇas; vidyādhrān-the Vidyādharas; ṛṣīn-the great sages and saintly persons; pitṛ-patīn-Yamarāja and the other leaders of the Pitās; manūn-all the different Manus; yakṣa-the Yakṣas; rakṣaḥ-the Rākṣasas; piśāca-īśān-the leaders of Piśācaloka; preta-of the Pretas; bhūta-and of the Bhūtas; patīn-the masters; api-also; sarva-sattva-patīn-the masters of all the different planets; jitvā-conquering; vaśam ānīya-bringing under control; viśva-jit-the conqueror of the whole universe; jahāra-usurped; loka-pālānām-of the demigods who manage the universal affairs; sthānāni-the places; saha-with; tejasā-all their power.

Hiraṇyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds-upper, middle and lower-including the planets of the human beings, the Gandharvas, the Garuḍas, the great serpents, the Siddhas, Cāraṇas and Vidyādharas, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

The word garuḍa in this verse indicates that there are planets of great birds like Garuḍa. Similarly, the word uraga indicates that there are planets of enormous serpents. Such a description of the various planets of the universe may challenge modern scientists who think that all planets but this earth are vacant. These scientists claim to have launched excursions to the moon, where they have found no living entities but only big craters full of dust and stone, although in fact the moon is so brilliant that it acts like the sun in illuminating the entire universe. Of course, it is not possible to convince modern scientists of the Vedic information about the universe. Nonetheless, we are not very much impressed by the words of scientists who say that all other planets are vacant and that only the earth is full of living entities.

TEXT 8

devodyāna-śriyā juṣṭam
adhyāste sma tri-piṣṭapam
mahendra-bhavanaṁ sākṣān
nirmitaṁ viśvakarmaṇā
trailokya-lakṣmy-āyatanam
adhyuvāsākhilarddhimat

SYNONYMS

deva-udyāna-of the famous garden of the demigods; śriyā-by the opulences; juṣṭam-enriched; adhyāste sma-remained in; tri-piṣṭapam-the higher planetary system, where various demigods live; mahendra-bhavanam-the palace of Indra, the King of heaven; sākṣāt-directly; nirmitam-constructed; viśvakarmaṇā-by the famous architect of the demigods, Viśvakarmā; trailokya-of all the three worlds; lakṣmī-āyatanam-the residence of the goddess of fortune; adhyuvāsa-lived in; akhila-ṛddhi-mat-possessing the opulence of the entire universe.

Hiraṇyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Viśvakarmā and was as beautifully made as if the goddess of fortune of the entire universe resided there.

From this description it appears that all the heavenly planets of the upper planetary system are thousands upon thousands of times more opulent than the lower planetary system in which we live. Viśvakarmā, the famous heavenly architect, is known as the constructor of many wonderful buildings in the upper planets, where there are not only beautiful buildings, but also many opulent gardens and parks, which are described as nandana-devodyāna, gardens quite fit to be enjoyed by the demigods. This description of the upper planetary system and its opulences is to be understood from authoritative scriptures like the Vedic literatures. Telescopes and the other imperfect instruments of scientists are inadequate for evaluating the upper planetary system. Although such instruments are needed because the vision of the so-called scientists is imperfect, the instruments themselves are also imperfect. Therefore the upper planets cannot be appraised by imperfect men using imperfect man-made instruments. Direct information received from the Vedic literature, however, is perfect, We therefore cannot accept the statement that there are no opulent residences on planets other than this earth.

TEXTS 9–12

yatra vidruma-sopānā
mahā-mārakatā bhuvaḥ
yatra sphāṭika-kuḍyāni
vaidūrya-stambha-paṅktayaḥ
yatra citra-vitānāni
padmarāgāsanāni ca
payaḥ-phena-nibhāḥ śayyā
muktādāma-paricchadāḥ
kūjadbhir nūpurair devyaḥ
śabda-yantya itas tataḥ
ratna-sthalīṣu paśyanti
sudatīḥ sundaraṁ mukham
tasmin mahendra-bhavane mahā-balo
mahā-manā nirjita-loka eka-rāṭ
reme 'bhivandyāṅghri-yugaḥ surādibhiḥ
pratāpitair ūrjita-caṇḍa-śāsanaḥ

SYNONYMS

yatra-where (the residential quarters of King Indra); vidruma-sopānāḥ-steps made of coral; mahā-mārakatāḥ-emerald; bhuvaḥ-floors; yatra-where; sphāṭika-crystal; kuḍyāni-walls; vaidūrya-of vaidūrya stone; stambha-of pillars; paṅktayaḥ-lines; yatra-where; citra-wonderful; vitānāni-canopies; padmarāga-bedecked with rubies; āsanāni-seats; ca-also; payaḥ-of milk; phena-the foam; nibhāḥ-just like; śayyāḥ-beds; muktādāma-of pearls; paricchadāḥ-having borders; kūjadbhiḥ-jingling; nūpuraiḥ-with ankle bells; devyaḥ-celestial ladies; śabda-yantyaḥ-making sweet vibrations; itaḥ tataḥ-here and there; ratna-sthalīṣu-in places bedecked with jewels and gems; paśyanti-see; su-datīḥ-having nice teeth; sundaram-very beautiful; mukham-faces; tasmin-in that; mahendra-bhavane-the residential quarters of the heavenly King; mahā-balaḥ-the most powerful; mahā-manāḥ-highly thoughtful; nirjita-lokaḥ-having everyone under his control; eka-rāṭ-the powerful dictator; reme-enjoyed; abhivandya-worshiped; aṅghri-yugaḥ-whose two feet; sura-ādibhiḥ-by the demigods; pratāpitaiḥ-being disturbed; ūrjita-more than expected; caṇḍa-severe; śāsanaḥ-whose ruling.

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of crystal, and the columns of vaidūrya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiraṇyakaśipu, who chastised the demigods very severely and for no reason. Thus Hiraṇyakaśipu lived in the palace and severely ruled everyone.

Hiraṇyakaśipu was so powerful in the heavenly planets that all the demigods except Lord Brahmā, Lord Śiva and Lord Viṣṇu were forced to engage in his service. Indeed, they were afraid of being severely punished if they disobeyed him. Śrīla Viśvanātha Cakravartī has compared Hiraṇyakaśipu to Mahārāja Vena, who was also atheistic and scornful of the ritualistic ceremonies mentioned in the Vedas. Yet Mahārāja Vena was afraid of some of the great sages such as Bhṛgu, whereas Hiraṇyakaśipu ruled in such a way that everyone feared him but Lord Viṣṇu, Lord Brahmā and Lord Śiva. Hiraṇyakaśipu was so alert against being burnt to ashes by the anger of great sages like Bhṛgu that by dint of austerity he surpassed their power and placed even them under his subordination. It appears that even in the higher planetary systems, to which people are promoted by pious activities, disturbances are created by asuras like Hiraṇyakaśipu. No one in the three worlds can live in peace and prosperity without disturbance.

TEXT 13

tam aṅga mattaṁ madhunoru-gandhinā
vivṛtta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ
upāsatopāyana-pāṇibhir vinā
tribhis tapo-yoga-balaujasāṁ padam

SYNONYMS

tam-him (Hiraṇyakaśipu); aṅga-O dear King; mattam-intoxicated; madhunā-by wine; uru-gandhinā-strong-smelling; vivṛtta-rolling; tāmra-akṣam-having eyes like copper; aśeṣa-dhiṣṇya-pāḥ-the principal men of all the planets; upāsata-worshiped; upāyana-full with paraphernalia; pāṇibhiḥ-by their own hands; vinā-without; tribhiḥ-the three principal deities (Lord Viṣṇu, Lord Brahmā and Lord Śiva); tapaḥ-of austerity; yoga-mystic power; bala-bodily strength; ojasām-and power of the senses; padam-the abode.

O my dear King, Hiraṇyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods-Lord Brahmā, Lord Śiva and Lord Viṣṇu-personally worshiped him to please him by bringing him various presentations with their own hands.

In the Skanda Purāṇa there is this description: upāyanaṁ daduḥ sarve vinā devān hiraṇyakaḥ. Hiraṇyakaśipu was so powerful that everyone but the three principal demigods-namely Lord Brahmā, Lord Śiva and Lord Viṣṇu-engaged in his service. Madhvācārya says, ādityā vasavo rudrās tri-vidhā hi surā yataḥ. There are three kinds of demigods-the Ādityas, the Vasus and the Rudras-beneath whom are the other demigods, like the Maruts and Sādhyas (marutaś caiva viśve ca sādhyāś caiva ca tad-gatāḥ). Therefore all the demigods are called tri-piṣṭapa, and the same word tri applies to Lord Brahmā, Lord Śiva and Lord Viṣṇu.

TEXT 14

jagur mahendrāsanam ojasā sthitaṁ
viśvāvasus tumburur asmad-ādayaḥ

gandharva-siddhā ṛṣayo ’stuvan muhur
vidyādharāś cāpsarasaś ca pāṇḍava

SYNONYMS

jaguḥ-sung of the glories; mahendra-āsanam-the throne of King Indra; ojasā-by personal power; sthitam-situated on; viśvāvasuḥ-the chief singer of the Gandharvas; tumburuḥ-another Gandharva singer; asmat-ādayaḥ-including ourselves (Nārada and others also glorified Hiraṇyakaśipu); gandharva-the inhabitants of Gandharva-loka; siddhāḥ-the inhabitants of Siddhaloka; ṛṣayaḥ-the great sages and saintly persons; astuvan-offered prayers; muhuḥ-again and again; vidyādharāḥ-the inhabitants of Vidyādhara-loka; ca-and; apsarasaḥ-the inhabitants of Apsaroloka; ca-and; pāṇḍava-O descendant of Pāṇḍu.

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hiraṇyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself and the Vidyādharas, Apsarās and sages all offered prayers to him again and again just to glorify him.

The asuras sometimes become so powerful that they can engage even Nārada Muni and similar devotees in their service. This does not mean that Nārada was subordinate to Hiraṇyakaśipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.

TEXT 15

sa eva varṇāśramibhiḥ
kratubhir bhūri-dakṣiṇaiḥ
ijyamāno havir-bhāgān
agrahīt svena tejasā

SYNONYMS

saḥ-he (Hiraṇyakaśipu); eva-indeed; varṇa-āśramibhiḥ-by persons who strictly followed the regulative principles of the four varṇas and four āśramas; kratubhiḥ-by ritualistic ceremonies; bhūri-abundant; dakṣiṇaiḥ-offered with gifts; ijyamānaḥ-being worshiped; haviḥ-bhāgān-the portions of the oblations; agrahīt-usurped; svena-by his own; tejasā-prowess.

Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varṇa and āśrama, Hiraṇyakaśipu, instead of offering shares of the oblations to the demigods, accepted them himself.

TEXT 16

akṛṣṭa-pacyā tasyāsīt
sapta-dvīpavatī mahī
tathā kāma-dughā gāvo
nānāścarya-padaṁ nabhaḥ

SYNONYMS

akṛṣṭa-pacyā-bearing grains without being cultivated or plowed; tasya-of Hiraṇyakaśipu; āsīt-was; sapta-dvīpa-vatī-consisting of seven islands; mahī-the earth; tathā-so much so; kāma-dughāḥ-which can deliver as much milk as one desires; gāvaḥ-cows; nānā-various; āścarya-padam-wonderful things; nabhaḥ-the sky.

As if in fear of Hiraṇyakaśipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāma-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

TEXT 17

ratnākarāś ca ratnaughāṁs
tat-patnyaś cohur ūrmibhiḥ
kṣāra-sīdhu-ghṛta-kṣaudra-
dadhi-kṣīrāmṛtodakāḥ

SYNONYMS

ratnākarāḥ-the seas and oceans; ca-and; ratna-oghān-various kinds of gems and valuable stones; tat-patnyaḥ-the wives of the oceans and seas, namely the rivers; ca-also; ūhuḥ-carried; ūrmibhiḥ-by their waves; kṣāra-the salt ocean; sīdhu-the ocean of wine; ghṛta-the ocean of clarified butter; kṣaudra-the ocean of sugarcane juice; dadhi-the ocean of yogurt; kṣīra-the ocean of milk; amṛta-and the very sweet ocean; udakāḥ-water.

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiraṇyakaśipu’s use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

The water of the seas and oceans of this planet, of which we have experience, are salty, but other planets within the universe contain oceans of sugarcane juice, liquor, ghee, milk and sweet water. The rivers are figuratively described as wives of the oceans and seas because they glide down to the oceans and seas as tributaries, like the wives attached to their husbands. Modern scientists attempt excursions to other planets, but they have no information of how many different types of oceans and seas there are within the universe. According to their experience, the moon is full of dust, but this does not explain how it gives us soothing rays from a distance of millions of miles. As far as we are concerned, we follow the authority of Vyāsadeva and Śukadeva Gosvāmī, who have described the universal situation according to the Vedic literature. These authorities differ from modern scientists who conclude from their imperfect sensual experience that only this planet is inhabited by living beings whereas the other planets are all vacant or full of dust.

TEXT 18

śailā droṇībhir ākrīḍaṁ
sarvartuṣu guṇān drumāḥ
dadhāra loka-pālānām
eka eva pṛthag guṇān

SYNONYMS

śailāḥ-the hills and mountains; droṇībhiḥ-with the valleys between them; ākrīḍam-pleasure grounds for Hiraṇyakaśipu; sarva-all; ṛtuṣu-in the seasons of the year; guṇān-different qualities (fruits and flowers); drumāḥ-the plants and trees; dadhāra-executed; loka-pālānām-of the other demigods in charge of different departments of natural activity; ekaḥ-alone; eva-indeed; pṛthak-different; guṇān-qualities.

The valleys between the mountains became fields of pleasure for Hiraṇyakaśipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe-namely Indra, Vāyu and Agni-were all directed by Hiraṇyakaśipu alone, without assistance from the demigods.

It is said in the beginning of Śrīmad-Bhāgavatam, tejo-vāri-mṛdāṁ yathā vinimayaḥ: this material world is conducted by fire, water and earth, which combine and take shape. Here it is mentioned that the three modes of nature (pṛthag guṇān) act under the direction of different demigods. For example, King Indra is in charge of pouring water, the demigod Vāyu controls the air and dries up the water, whereas the demigod controlling fire burns everything. Hiraṇyakaśipu, however, by dint of his austere performance of mystic yoga, became so powerful that he alone took charge of everything, without assistance from the demigods.

TEXT 19

sa itthaṁ nirjita-kakub
eka-rāḍ viṣayān priyān
yathopajoṣaṁ bhuñjāno
nātṛpyad ajitendriyaḥ

SYNONYMS

saḥ-he (Hiraṇyakaśipu); ittham-thus; nirjita-conquered; kakup-all directions within the universe; eka-rāṭ-the one emperor of the whole universe; viṣayān-material sense objects; priyān-very pleasing; yathā-upajoṣam-as much as possible; bhuñjānaḥ-enjoying; na-did not; atṛpyat-was satisfied; ajita-indriyaḥ-being unable to control the senses.

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

This is an example of asuric life. Atheists can advance materially and create an extremely comfortable situation for the senses, but because they are controlled by the senses, they cannot be satisfied. This is the effect of modern civilization. Materialists are very much advanced in enjoying money and women, yet dissatisfaction prevails within human society because human society cannot be happy and peaceful without Kṛṣṇa consciousness. As far as material sense gratification is concerned, materialists may go on increasing their enjoyment as far as they can imagine, but because people in such a material condition are servants of their senses, they cannot be satisfied. Hiraṇyakaśipu was a vivid example of this dissatisfied state of humanity.

TEXT 20

evam aiśvarya-mattasya
dṛptasyocchāstra-vartinaḥ
kālo mahān vyatīyāya
brahma-śāpam upeyuṣaḥ

SYNONYMS

evam-thus; aiśvarya-mattasya-of one who was intoxicated by opulences; dṛptasya-greatly proud; ut-śāstra-vartinaḥ-transgressing the regulative principles mentioned in the śāstras; kālaḥ-duration of time; mahān-a great; vyatīyāya-passed; brahma-śāpam-a curse by exalted brāhmaṇas; upeyuṣaḥ-having obtained.

Hiraṇyakaśipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative śāstras. He was therefore subjected to a curse by the four Kumāras, who were great brāhmaṇas.

There have been many instances in which demons, after achieving material opulences, have become extremely proud, so much so that they have transgressed the laws and regulations given in the authoritative śāstras. Hiraṇyakaśipu acted in this way. As stated in Bhagavad-gītā (16.23):

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." The word śāstra refers to that which controls our activities. We cannot violate or transgress the laws and regulative principles mentioned in the śāstras. Bhagavad-gītā repeatedly confirms this.

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated." (Bg. 16.24) One should act according to the direction of the śāstra, but the material energy is so powerful that as soon as one becomes materially opulent, he begins to transgress the śāstric laws. As soon as one transgresses the laws of śāstra, he immediately enters upon the path of destruction.

TEXT 21

tasyogra-daṇḍa-saṁvignāḥ
sarve lokāḥ sapālakāḥ
anyatrālabdha-śaraṇāḥ

śaraṇaṁ yayur acyutam

SYNONYMS

tasya-of him (Hiraṇyakaśipu); ugra-daṇḍa-by the very fearful chastisement; saṁvignāḥ-disturbed; sarve-all; lokāḥ-the planets; sa-pālakāḥ-with their principal rulers; anyatra-anywhere else; alabdha-not obtaining; śaraṇāḥ-shelter; śaraṇam-for shelter; yayuḥ-approached; acyutam-the Supreme Personality of Godhead.

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiraṇyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

Lord Kṛṣṇa says in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." The Supreme Personality of Godhead, Kṛṣṇa, is actually the best friend of everyone. In a condition of distress or misery, one wants to seek shelter of a well-wishing friend. The well-wishing friend of the perfect order is Lord Śrī Kṛṣṇa. Therefore all the inhabitants of the various planets, being unable to find any other shelter, were obliged to seek shelter at the lotus feet of the supreme friend. If from the very beginning we seek shelter of the supreme friend, there will be no cause of danger. It is said that if a dog is swimming in the water and one wants to cross the ocean by catching hold of the dog's tail, certainly he is foolish. Similarly, if in distress one seeks shelter of a demigod, he is foolish, for his efforts will be fruitless. In all circumstances, one should seek shelter of the Supreme Personality of Godhead. Then there will be no danger under any circumstances.

TEXTS 22–23

tasyai namo 'stu kāṣṭhāyai
yatrātmā harir īśvaraḥ
yad gatvā na nivartante
śāntāḥ sannyāsino 'malāḥ
iti te saṁyatātmānaḥ
samāhita-dhiyo 'malāḥ
upatasthur hṛṣīkeśaṁ
vinidrā vāyu-bhojanāḥ

SYNONYMS

tasyai-unto that; namaḥ-our respectful obeisances; astu-let there be; kāṣṭhāyai-direction; yatra-wherein; ātmā-the Supersoul; hariḥ-the Supreme Personality of Godhead; īśvaraḥ-the supreme controller; yat-which; gatvā-approaching; na-never; nivartante-return; śāntāḥ-peaceful; sannyāsinaḥ-saintly persons in the renounced order of life; amalāḥ-pure; iti-thus; te-they; saṁyata-ātmānaḥ-having controlled minds; samāhita-steadied; dhiyaḥ-intelligences; amalāḥ-purified; upatasthuḥ-worshiped; hṛṣīkeśam-the master of the senses; vinidrāḥ-without sleeping; vāyu-bhojanāḥ-eating only air.

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣīkeśa with this meditation.

The two words tasyai kāṣṭhāyai are very significant. Everywhere, in every direction, in every heart and in every atom, the Supreme Personality of Godhead is situated in His features as Brahman and Paramātmā. Then what is the purpose of saying tasyai kāṣṭhāyai-"in that direction where Hari is situated?" During Hiraṇyakaśipu's time, his influence was everywhere, but he could not force his influence into the places where the Supreme Personality of Godhead had His pastimes. For example, on this earth there are such places as Vṛndāvana and Ayodhyā, which are called dhāmas. In the dhāma, there is no influence from Kali-yuga or any demon. If one takes shelter of such a dhāma, worship of the Lord becomes very easy, and resultant spiritual advancement quickly takes place. In fact, in India one may still go to Vṛndāvana and similar places to achieve the results of spiritual activities quickly.

TEXT 24

teṣām āvirabhūd vāṇī
arūpā megha-niḥsvanā
sannādayantī kakubhaḥ
sādhūnām abhayaṅkarī

SYNONYMS

teṣām-in front of all of them; āvirabhūt-appeared; vāṇī-a voice; arūpā-without a form; megha-niḥsvanā-resounding like the sound of a cloud; sannādayantī-causing to vibrate; kakubhaḥ-all directions; sādhūnām-of the saintly persons; abhayaṅkarī-driving away the fearful situation.

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

TEXTS 25–26

mā bhaiṣṭa vibudha-śreṣṭhāḥ
sarveṣāṁ bhadram astu vaḥ
mad-darśanaṁ hi bhūtānāṁ
sarva-śreyopapattaye

jñātam etasya daurātmyaṁ
daiteyāpasadasya yat
tasya śāntiṁ kariṣyāmi
kālaṁ tāvat pratīkṣata

SYNONYMS

mā-do not; bhaiṣṭa-fear; vibudha-śreṣṭhāḥ-O best of learned persons; sarveṣām-of all; bhadram-the good fortune; astu-let there be; vaḥ-unto you; mat-darśanam-the seeing of Me (or offering of prayers to Me or hearing about Me, all of which are absolute); hi-indeed; bhūtānām-of all living entities; sarva-śreya-of all good fortune; upapattaye-for the attainment; jñātam-known; etasya-of this; daurātmyam-the nefarious activities; daiteya-apasadasya-of the great demon, Hiraṇyakaśipu; yat-which; tasya-of this; śāntim-cessation; kariṣyāmi-I shall make; kālam-time; tāvat-until that; pratīkṣata-just wait.

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiraṇyakaśipu and shall surely stop them very soon. Please wait patiently until that time.

Sometimes people are very much eager to see God. In considering the word mad-darśanam, "seeing Me," which is mentioned in this verse, one should note that in Bhagavad-gītā the Lord says, bhaktyā mām abhijānāti [Bg. 18.55]. In other words, the ability to understand the Supreme Personality of Godhead or to see Him or talk with Him depends on one's advancement in devotional service, which is called bhakti. In bhakti there are nine different activities: śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]. Because all these devotional activities are absolute, there is no fundamental difference between worshiping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord. The vibration of the Lord's voice appeared in the presence of all the devotees, and although the person vibrating the sound was unseen to them, they were meeting or seeing the Lord because they were offering prayers and because the vibration of the Lord was present. Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called kīrtana. Performing kīrtana and hearing the vibration of the sound Hare Kṛṣṇa is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord's activities.

TEXT 27

yadā deveṣu vedeṣu
goṣu vipreṣu sādhuṣu
dharme mayi ca vidveṣaḥ
sa vā āśu vinaśyati

SYNONYMS

yadā-when; deveṣu-unto the demigods; vedeṣu-unto the Vedic scriptures; goṣu-unto the cows; vipreṣu-unto the brāhmaṇas; sādhuṣu-unto the saintly persons; dharme-unto religious principles; mayi-unto Me, the Supreme Personality of Godhead; ca-and; vidveṣaḥ-envious; saḥ-such a person; vai-indeed; āśu-very soon; vinaśyati-is vanquished.

When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

TEXT 28

nirvairāya praśāntāya
sva-sutāya mahātmane
prahrādāya yadā druhyed
dhaniṣye 'pi varorjitam

SYNONYMS

nirvairāya-who is without enemies; praśāntāya-very sober and peaceful; sva-sutāya-unto his own son; mahā-ātmane-who is a great devotee; prahrādāya-Prahlāda Mahārāja; yadā-when; druhyet-will commit violence; haniṣye-I shall kill; api-although; vara-ūrjitam-blessed by the boons of Lord Brahmā.

When Hiraṇyakaśipu teases the great devotee Prahlāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiraṇyakaśipu immediately, despite the benedictions of Brahmā.

Of all sinful activities, an offense to a pure devotee, or Vaiṣṇava, is the most severe. An offense at the lotus feet of a Vaiṣṇava is so disastrous that Śrī Caitanya Mahāprabhu has compared it to a mad elephant that enters a garden and causes great havoc by uprooting many plants and trees. If one is an offender at the lotus feet of a brāhmaṇa or Vaiṣṇava, his offenses uproot all his auspicious activities. One should therefore very carefully guard against committing vaiṣṇava-aparādha, or offenses at the lotus feet of a Vaiṣṇava. Here the Lord clearly says that although Hiraṇyakaśipu had received benedictions from Lord Brahmā, these benedictions would be null and void as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja, his own son. A Vaiṣṇava like Prahlāda Mahārāja is described herein as nirvaira, having no enemies. Elsewhere in Śrīmad-Bhāgavatam (3.25.21) it is said, ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ: a devotee has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. A devotee does not create enmity with anyone, but if someone becomes his enemy, that person will be vanquished by the Supreme Personality of Godhead, despite whatever benedictions he may have received from other sources. Hiraṇyakaśipu was certainly enjoying the fruitful results of his austerities, but here the Lord says that as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja he would be ruined. One's longevity, opulence, beauty, education and whatever else one may possess as a result of pious activities cannot protect one if one commits an offense at the lotus feet of a Vaiṣṇava. Despite whatever one possesses, if one offends the lotus feet of a Vaiṣṇava he will be vanquished.

TEXT 29

śrī-nārada uvāca
ity uktā loka-guruṇā
taṁ praṇamya divaukasaḥ
nyavartanta gatodvegā
menire cāsuraṁ hatam

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada Muni said; iti-thus; uktāḥ-addressed; loka-guruṇā-by the supreme spiritual master of everyone; tam-unto Him; praṇamya-offering obeisances; divaukasaḥ-all the demigods; nyavartanta-returned; gata-udvegāḥ-relieved of all anxieties; menire-they considered; ca-also; asuram-the demon (Hiraṇyakaśipu); hatam-killed.

The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiraṇyakaśipu was now practically dead.

The less intelligent men who are always busy worshiping the demigods should note that when the demigods are harassed by the demons, they approach the Supreme Personality of Godhead for relief. Since the demigods resort to the Supreme Personality of Godhead, why should the worshipers of the demigods not approach the Supreme Lord for whatever benefits they desire? Śrīmad-Bhāgavatam (2.3.10) says:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.” Whether one is a karmī, jñānī or yogī, if one wants a particular benediction fulfilled, even if it be material, one should approach the Supreme Lord and pray to Him, for then it will be fulfilled. There is no need to approach any demigod separately for the fulfillment of any desire.

TEXT 30

tasya daitya-pateḥ putrāś
catvāraḥ paramādbhutāḥ
prahrādo ’bhūn mahāṁs teṣāṁ
guṇair mahad-upāsakaḥ

SYNONYMS

tasya-of him (Hiraṇyakaśipu); daitya-pateḥ-the King of the Daityas; putrāḥ-sons; catvāraḥ-four; parama-adbhutāḥ-very qualified and wonderful; prahrādaḥ-the one named Prahlāda; abhūt-was; mahān-the greatest; teṣām-of all of them; guṇaiḥ-with transcendental qualities; mahat-upāsakaḥ-being an unalloyed devotee of the Supreme Personality of Godhead.

Hiraṇyakaśipu had four wonderful, well-qualified sons, of whom the one named Prahlāda was the best. Indeed, Prahlāda was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

”In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest.” (Bhāg. 5.18.12) Prahlāda Mahārāja is praised herein for having all good qualities because of worshiping the Supreme Personality of Godhead. Therefore, a pure devotee, who has no motives, has all good qualities, material and spiritual. If one is spiritually advanced, being a staunch, liberal devotee of the Lord, all good qualities are manifest in his body. On the other hand, harāv abhaktasya kuto mahad-guṇāḥ: if one is not a devotee, even if he has some materially good qualities, they have no value. That is the verdict of the Vedas.

TEXTS 31–32

brahmaṇyaḥ śīla-sampannaḥ
satya-sandho jitendriyaḥ
ātmavat sarva-bhūtānām
eka-priya-suhṛttamaḥ
dāsavat sannatāryāṅghriḥ
pitṛvad dīna-vatsalaḥ
bhrātṛvat sadṛśe snigdho
guruṣv īśvara-bhāvanaḥ
vidyārtha-rūpa-janmāḍhyo
māna-stambha-vivarjitaḥ

SYNONYMS

brahmaṇyaḥ-cultured as a good brāhmaṇa; śīla-sampannaḥ-possessing all good qualities; satya-sandhaḥ-determined to understand the Absolute Truth; jita-indriyaḥ-fully controlling the senses and mind; ātma-vat-like the Supersoul; sarva-bhūtānām-of all living entities; eka-priya-the one beloved; suhṛt-tamaḥ-the best friend; dāsa-vat-like a menial servant; sannata-always obedient; ārya-aṅghriḥ-at the lotus feet of great persons; pitṛ-vat-exactly like a father; dīna-vatsalaḥ-kind to the poor; bhrātṛ-vat-exactly like a brother; sadṛśe-to his equals; snigdhaḥ-very affectionate; guruṣu-unto the spiritual masters; īśvara-bhāvanaḥ-who considered exactly like the Supreme Personality of Godhead; vidyā-education; artha-riches; rūpa-beauty; janma-aristocracy or nobility; āḍhyaḥ-endowed with; māna-pride; stambha-impudence; vivarjitaḥ-completely free from.

[The qualities of Mahārāja Prahlāda, the son of Hiraṇyakaśipu, are described herewith.] He was completely cultured as a qualified brāhmaṇa, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

These are some of the qualifications of a Vaiṣṇava. A Vaiṣṇava is automatically a brāhmaṇa because a Vaiṣṇava has all the good qualities of a brāhmaṇa.

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

”Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work.” (Bg. 18.42) These qualities are manifest in the body of a Vaiṣṇava. Therefore a perfect Vaiṣṇava is also a perfect brāhmaṇa, as indicated here by the words brahmaṇyaḥ śīla-sampannaḥ. A Vaiṣṇava is always determined to understand the Absolute Truth, and to understand the Absolute Truth one needs to have full control over his senses and mind. Prahlāda Mahārāja possessed all these qualities. A Vaiṣṇava is always a well-wisher to everyone. The six Gosvāmīs, for example, are described in this way: dhīrādhīra jana-priyau. They were popular with both the gentle and the ruffians. A Vaiṣṇava must be equal to everyone, regardless of one’s position. Ātmavat: a Vaiṣṇava should be like Paramātmā. Īśvaraḥ sama-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati. Paramātmā does not hate anyone; indeed, He is in the heart of a brāhmaṇa, but he is also even in the heart of a pig. As the moon never refuses to distribute its pleasing rays even to the home of a caṇḍāla, a Vaiṣṇava never refuses to act for everyone’s welfare. Therefore a Vaiṣṇava is always obedient to the spiritual master (ārya). The word ārya refers to one who is advanced in knowledge. One who is deficient in knowledge cannot be called ārya. At the present, however, the word ārya is used to refer to those who are godless. This is the unfortunate situation of Kali-yuga.

The word guru refers to the spiritual master who initiates his disciple into advancement in the science of Kṛṣṇa, or Kṛṣṇa consciousness, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura (śrī-bhagavan-mantropadeśake gurāv ity arthaḥ).

TEXT 33

nodvigna-citto vyasaneṣu niḥspṛhaḥ
śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk
dāntendriya-prāṇa-śarīra-dhīḥ sadā
praśānta-kāmo rahitāsuro ’suraḥ

SYNONYMS

na-not; udvigna-agitated; cittaḥ-whose consciousness; vyasaneṣu-in dangerous conditions; niḥspṛhaḥ-without desire; śruteṣu-in things heard of (especially elevation to heavenly planets because of pious activities); dṛṣṭeṣu-as well as in temporal things seen; guṇeṣu-the objects of sense gratification under the modes of material nature; avastu-dṛk-seeing as if insubstantial; dānta-controlling; indriya-the senses; prāṇa-the living force; śarīra-the body; dhīḥ-and intelligence; sadā-always; praśānta-quieted; kāmaḥ-whose material desires; rahita-completely devoid of; asuraḥ-demoniac nature; asuraḥ-although born in a demoniac family.

Although Prahlāda Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

From this verse we discover that a man is not qualified or disqualified simply by birth. Prahlāda Mahārāja was an asura by birth, yet he possessed all the qualities of a perfect brāhmaṇa (brahmaṇyaḥ śīla-sampannaḥ). Anyone can become a fully qualified brāhmaṇa under the direction of a spiritual master. Prahlāda Mahārāja provided a vivid example of how to think of the spiritual master and accept his directions calmly.

TEXT 34

yasmin mahad-guṇā rājan
gṛhyante kavibhir muhuḥ
na te ’dhunā pidhīyante
yathā bhagavatīśvare

SYNONYMS

yasmin-in whom; mahat-guṇāḥ-exalted transcendental qualities; rājan-O King; gṛhyante-are glorified; kavibhiḥ-by persons who are thoughtful and advanced in knowledge; muhuḥ-always; na-not; te-these; adhunā-today; pidhīyante-are obscured; yathā-just as; bhagavati-in the Supreme Personality of Godhead; īśvare-the supreme controller.

O King, Prahlāda Mahārāja’s good qualities are still glorified by learned saints and Vaiṣṇavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlāda Mahārāja.

From authoritative scripture it is learned that Prahlāda Mahārāja still lives in Vaikuṇṭhaloka as well as within this material world on the planet Sutala. This transcendental quality of existing simultaneously in different places is another qualification of the Supreme Personality of Godhead. Goloka eva nivasaty akhilātma-bhūtaḥ: [Bs. 5.37] the Lord appears in the core of everyone’s heart, yet He exists on His own planet, Goloka Vṛndāvana. A devotee acquires qualities almost the same as those of the Lord because of unalloyed devotional service. Ordinary living beings cannot be so qualified, but a devotee can be qualified like the Supreme Personality of Godhead, not in full but partially.

TEXT 35

yaṁ sādhu-gāthā-sadasi
ripavo ’pi surā nṛpa

pratimānaṁ prakurvanti
kim utānye bhavādṛśāḥ

SYNONYMS

yam-whom; sādhu-gāthā-sadasi-in an assembly where saintly persons gather or exalted characteristics are discussed; ripavaḥ-persons who were supposed to have been Prahlāda Mahārāja's enemies (even such a devotee as Prahlāda Mahārāja had enemies, including even his own father); api-even; surāḥ-the demigods (the demigods are enemies of the demons, and since Prahlāda Mahārāja was born in a family of demons, the demigods should have been his enemies); nṛpa-O King Yudhiṣṭhira; pratimānam-a substantial example of the best among the devotees; prakurvanti-they make; kim uta-what to speak of; anye-others; bhavādṛśāḥ-exalted personalities such as yourself.

In any assembly where there are discourses about saints and devotees, O King Yudhiṣṭhira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahlāda Mahārāja as an example of a great devotee.

TEXT 36

guṇair alam asaṅkhyeyair
māhātmyaṁ tasya sūcyate
vāsudeve bhagavati
yasya naisargikī ratiḥ

SYNONYMS

guṇaiḥ-with spiritual qualities; alam-what need; asaṅkhyeyaiḥ-which are innumerable; māhātmyam-the greatness; tasya-of him (Prahlāda Mahārāja); sūcyate-is indicated; vāsudeve-to Lord Kṛṣṇa, the son of Vasudeva; bhagavati-the Supreme Personality of Godhead; yasya-of whom; naisargikī-natural; ratiḥ-attachment.

Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātmā].

In his prayers to the ten incarnations, Jayadeva Gosvāmī says, keśava dhṛta-narahari-rūpa jaya jagad-īśa hare. Prahlāda Mahārāja was a devotee of Lord Nṛsiṁha, who is Keśava, Kṛṣṇa Himself. Therefore when this verse says vāsudeve bhagavati, one should understand that Prahlāda Mahārāja's attachment for Nṛsiṁhadeva was attachment for Kṛṣṇa, Vāsudeva, the son of Vasudeva. Prahlāda Mahārāja, therefore, is described as a great mahātmā. As the Lord Himself confirms in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." A great devotee of Kṛṣṇa, the son of Vasudeva, is a great soul very rarely to be found. Prahlāda Mahārāja's attachment for Kṛṣṇa will be explained in the next verse. Kṛṣṇa-graha-gṛhītātmā. Prahlāda Mahārāja's heart was always filled with thoughts of Kṛṣṇa. Therefore Prahlāda Mahārāja is the ideal devotee in Kṛṣṇa consciousness.

TEXT 37

nyasta-krīḍanako bālo
jaḍavat tan-manastayā
kṛṣṇa-graha-gṛhītātmā
na veda jagad īdṛśam

SYNONYMS

nyasta-having given up; krīḍanakaḥ-all sportive activities or tendencies for childhood play; bālaḥ-a boy; jaḍa-vat-as if dull, without activities; tat-manastayā-by being fully absorbed in Kṛṣṇa; kṛṣṇa-graha-by Kṛṣṇa, who is like a strong influence (like a graha, or planetary influence); gṛhīta-ātmā-whose mind was fully attracted; na-not; veda-understood; jagat-the entire material world; īdṛśam-like this.

From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

Prahlāda Mahārāja is the vivid example of a great person fully absorbed in Kṛṣṇa consciousness. In Caitanya-caritāmṛta (Madhya 8.274) it is said:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

A fully Kṛṣṇa conscious person, although situated in this material world, does not see anything but Kṛṣṇa, anywhere and everywhere. This is the sign of a mahā-bhāgavata. The mahā-bhāgavata sees Kṛṣṇa everywhere because of his attitude of pure love for Kṛṣṇa. As confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." An exalted devotee, or mahātmā, who is rarely to be seen, remains fully conscious of Kṛṣṇa and constantly sees the Lord within the core of his heart. It is sometimes said that when one is influenced by evil stars like Saturn, Rāhu or Ketu, he cannot make advancement in any prospective activity. In just the opposite way, Prahlāda Mahārāja was influenced by Kṛṣṇa, the supreme planet, and thus he could not think of the material world and live without Kṛṣṇa consciousness. That is the sign of a mahā-bhāgavata. Even if one is an enemy of Kṛṣṇa, a mahā-bhāgavata sees him to be also engaged in Kṛṣṇa's service. Another crude example is that everything appears yellow to the jaundiced eye. Similarly, to a mahā-bhāgavata, everyone but himself appears to be engaged in Kṛṣṇa's service.

Prahlāda Mahārāja is the approved mahā-bhāgavata, the supreme devotee. In the previous verse it was stated that he had natural attachment (naisargikī ratiḥ). The symptoms of such natural attachment for Kṛṣṇa are described in this verse. Although Prahlāda Mahārāja was only a boy, he had no interest in playing. As stated in Śrīmad-Bhāgavatam (11.2.42), viraktir anyatra ca: the symptom of perfect Kṛṣṇa consciousness is that one loses interest in all material activities. For a small boy to give up playing is impossible, but Prahlāda Mahārāja, being situated in first-class devotional service, was always absorbed in a trance of Kṛṣṇa consciousness. Just as a materialistic person is always absorbed in thoughts of material gain, a mahā-bhāgavata like Prahlāda Mahārāja is always absorbed in thoughts of Kṛṣṇa.

TEXT 38

āsīnaḥ paryaṭann aśnan
śayānaḥ prapiban bruvan
nānusandhatta etāni
govinda-parirambhitaḥ

SYNONYMS

āsīnaḥ-while sitting; paryaṭan-while walking; aśnan-while eating; śayānaḥ-while lying down; prapiban-while drinking; bruvan-while talking; na-not; anusandhatte-knew; etāni-all these activities; govinda-by the Supreme Personality of Godhead, who enlivens the senses; parirambhitaḥ-being embraced.

Prahlāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

A small child, while being cared for by his mother, does not know how the needs of the body for eating, sleeping, lying down, passing water and evacuating are being fulfilled. He is simply satisfied to be on the lap of his mother. Similarly, Prahlāda Mahārāja was exactly like a small child, being cared for by Govinda. The necessary activities of his body were performed without his knowledge. As a father and mother care for their child, Govinda cared for Prahlāda Mahārāja, who remained always absorbed in thoughts of Govinda. This is Kṛṣṇa consciousness. Prahlāda Mahārāja is the vivid example of perfection in Kṛṣṇa consciousness.

TEXT 39

kvacid rudati vaikuṇṭha-
cintā-śabala-cetanaḥ
kvacid dhasati tac-cintā-
hlāda udgāyati kvacit

SYNONYMS

kvacit-sometimes; rudati-cries; vaikuṇṭha-cintā-by thoughts of Kṛṣṇa; śabala-cetanaḥ-whose mind was bewildered; kvacit-sometimes; hasati-laughs; tat-cintā-by thoughts of Him; āhlādaḥ-being jubilant; udgāyati-chants very loudly; kvacit-sometimes.

Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly.

This verse further clarifies the comparison of a devotee to a child. If a mother leaves her small child in his bed or cradle and goes away to attend to some family duties, the child immediately understands that his mother has gone away, and therefore he cries. But as soon as the mother returns and cares for the child, the child laughs and becomes jubilant. Similarly, Prahlāda Mahārāja, being always absorbed in thoughts of Kṛṣṇa, sometimes felt separation, thinking, "Where is Kṛṣṇa?" This is explained by Śrī Caitanya Mahāprabhu. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. When an exalted devotee feels that Kṛṣṇa is invisible, having gone away, he cries in separation, and sometimes, when he sees that Kṛṣṇa has returned to care for him, he laughs, just as a child sometimes laughs upon understanding that his mother is taking care of him. These symptoms are called bhāva. In The Nectar of Devotion, various bhāvas, ecstatic conditions of a devotee, are fully described. These bhāvas are visible in the activities of a perfect devotee.

TEXT 40

nadati kvacid utkaṇṭho
vilajjo nṛtyati kvacit
kvacit tad-bhāvanā-yuktas
tanmayo 'nucakāra ha

SYNONYMS

nadati-exclaims loudly (addressing the Lord, "O Kṛṣṇa"); kvacit-sometimes; utkaṇṭhaḥ-being anxious; vilajjaḥ-without shame; nṛtyati-he dances; kvacit-sometimes; kvacit-sometimes; tat-bhāvanā-with thoughts of Kṛṣṇa; yuktaḥ-being absorbed; tat-mayaḥ-thinking as if he had become Kṛṣṇa; anucakāra-imitated; ha-indeed.

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.

Prahlāda Mahārāja sometimes felt that the Lord was far away from him and therefore called Him loudly. When he saw that the Lord was before him, he was fully jubilant. Sometimes, thinking himself one with the Supreme, he imitated the Lord's pastimes, and in separation from the Lord he would sometimes show symptoms of madness. These feelings of a devotee would not be appreciated by impersonalists. One must go further and further into spiritual understanding. The first realization is impersonal Brahman, but one must go still further to realize Paramātmā and eventually the Supreme Personality of Godhead, who is worshiped by the transcendental feelings of a devotee in a relationship of śānta, dāsya, sakhya, vātsalya or mādhurya. Here the feelings of Prahlāda Mahārāja were in the mellow of vātsalya, filial love and affection. As a child cries when left by his mother, when Prahlāda Mahārāja felt that the Lord was away from him he began to cry (nadati). Again, a devotee like Prahlāda sometimes sees that the Lord is coming from a long distance to pacify him, like a mother responding to a child, saying, ”My dear child, do not cry. I am coming.” Then the devotee, without being ashamed due to his surroundings and circumstances, begins to dance, thinking, ”Here is my Lord! My Lord is coming!” Thus the devotee, in full ecstasy, sometimes imitates the pastimes of the Lord, just as the cowherd boys used to imitate the behavior of the jungle animals. However, he does not actually become the Lord. Prahlāda Mahārāja achieved the spiritual ecstasies described herein by his advancement in spiritual understanding.

TEXT 41

kvacid utpulakas tūṣṇīm
āste saṁsparśa-nirvṛtaḥ
aspanda-praṇayānanda-
salilāmīlitekṣaṇaḥ

SYNONYMS

kvacit-sometimes; utpulakaḥ-with the hairs of his body standing on end; tūṣṇīm-completely silent; āste-remains; saṁsparśa-nirvṛtaḥ-feeling great joy by contact with the Lord; aspanda-steady; praṇaya-ānanda-due to transcendental bliss from a relationship of love; salila-filled with tears; āmīlita-half-closed; īkṣaṇaḥ-whose eyes.

Sometimes, feeling the touch of the Lord’s lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.

When a devotee feels separation from the Lord, he becomes eager to see where the Lord is, and sometimes when he feels pangs of separation, tears flow incessantly from his half-closed eyes. As stated by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka, yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam. The words cakṣuṣā prāvṛṣāyitam refer to tears falling incessantly from the devotee’s eyes. These symptoms, which appear in pure devotional ecstasy, were visible in the body of Prahlāda Mahārāja.

TEXT 42

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā
tanvan parāṁ nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt

SYNONYMS

saḥ-he (Prahlāda Mahārāja); uttama-śloka-pada-aravindayoḥ-to the lotus feet of the Supreme Personality of Godhead, who is worshiped by transcendental prayers; niṣevayā-by constant service; akiñcana-of devotees who have nothing to do with the material world; saṅga-in the association; labdhayā-obtained; tanvan-expanding; parām-highest; nirvṛtim-bliss; ātmanaḥ-of the spirit soul; muhuḥ-constantly; duḥsaṅga-dīnasya-of a person poor in spiritual understanding due to bad association; manaḥ-the mind; śamam-peaceful; vyadhāt-made.

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlāda Mahārāja constantly engaged in the service of the Lord’s lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlāda Mahārāja bestowed upon them transcendental bliss.

Apparently Prahlāda Mahārāja was placed in circumstances in which he was always tortured by his father. In such material conditions, one cannot have an undisturbed mind, but since bhakti is unconditional (ahaituky apratihatā), Prahlāda Mahārāja was never disturbed by the chastisements of Hiraṇyakaśipu. On the contrary, the bodily symptoms of his ecstatic love for the Supreme Personality of Godhead turned the minds of his friends, who had also been born in atheistic families. Instead of being disturbed by the torments of his father, Prahlāda influenced these friends and cleansed their minds. A devotee is never contaminated by material conditions, but persons subjected to material conditions can become spiritually advanced and blissful upon seeing the behavior of a pure devotee.

TEXT 43

tasmin mahā-bhāgavate
mahā-bhāge mahātmani
hiraṇyakaśipū rājann
akarod agham ātmaje

SYNONYMS

tasmin-unto him; mahā-bhāgavate-an exalted devotee of the Lord; mahā-bhāge-most fortunate; mahā-ātmani-whose mind was very broad; hiraṇyakaśipuḥ-the demon Hiraṇyakaśipu; rājan-O King; akarot-performed; agham-very great sin; ātma-je-to his own son.

My dear King Yudhiṣṭhira, the demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

When a demon like Hiraṇyakaśipu, despite his elevated position due to severe austerities, begins to tease a devotee, he begins falling down, and the results of his austerities dwindle. One who oppresses a pure devotee loses all the results of his austerities, penances and pious activities. Since Hiraṇyakaśipu was now inclined to chastise his most exalted devotee son, Prahlāda Mahārāja, his opulences began dwindling.

TEXT 44

śrī-yudhiṣṭhira uvāca
devarṣa etad icchāmo
védituṁ tava suvrata
yad ātmajāya śuddhāya
pitādāt sādhave hy agham

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira inquired; deva-ṛṣe-O best saintly person among the demigods; etat-this; icchāmaḥ-we wish; veditum-to know; tava-from you; su-vrata-having the determination for spiritual advancement; yat-because; ātma-jāya-unto his own son; śuddhāya-who was pure and exalted; pitā-the father, Hiraṇyakaśipu; adāt-gave; sādhave-a great saint; hi-indeed; agham-trouble.

Mahārāja Yudhiṣṭhira said: O best of the saints among the demigods, O best of spiritual leaders, how did Hiraṇyakaśipu give so much trouble to Prahlāda Mahārāja, the pure and exalted saint, although Prahlāda was his own son? I wish to know about this subject from you.

To know about the Supreme Personality of Godhead and the characteristics of His pure devotee, one must inquire from authorities like Devarṣi Nārada. One cannot inquire about transcendental subject matters from a layman. As stated in Śrīmad-Bhāgavatam (3.25.25), satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ: only by association with devotees can one authoritatively understand the position of the Lord and His devotees. A devotee like Nārada Muni is addressed as suvrata. Su means "good," and vrata means "vow." Thus the word suvrata refers to a person who has nothing to do with the material world, which is always bad. One cannot understand anything spiritual from a materialistic scholar puffed up with academic knowledge. As stated in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: one must try to understand Kṛṣṇa by devotional service and from a devotee. Therefore Yudhiṣṭhira Mahārāja was quite right in wanting to learn further about Prahlāda Mahārāja from Śrī Nārada Muni.

TEXT 45

putrān vipratikūlān svān
pitaraḥ putra-vatsalāḥ
upālabhante śikṣārthaṁ
naivāgham aparo yathā

SYNONYMS

putrān-sons; vipratikūlān-who act against the will of the father; svān-their own; pitaraḥ-fathers; putra-vatsalāḥ-being very affectionate to the children; upālabhante-chastise; śikṣa-artham-to teach them lessons; na-not; eva-indeed; agham-punishment; aparaḥ-an enemy; yathā-like.

A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiraṇyakaśipu, the father of Prahlāda Mahārāja, chastise such a noble son? This is what I am eager to know.

TEXT 46

kim utānuvaśān sādhūṁs
tādṛśān guru-devatān
etat kautūhalaṁ brahmann
asmākaṁ vidhama prabho
pituḥ putrāya yad dveṣo
maraṇāya prayojitaḥ

SYNONYMS

kim uta-much less; anuvaśān-to obedient and perfect sons; sādhūn-great devotees; tādṛśān-of that sort; guru-devatān-honoring the father as the Supreme Personality of Godhead; etat-this; kautūhalam-doubt; brahman-O brāhmaṇa; asmākam-of us; vidhama-dissipate; prabho-O my lord; pituḥ-of the father; putrāya-unto the son; yat-which; dveṣaḥ-envy; maraṇāya-for killing; prayojitaḥ-applied.

Mahārāja Yudhiṣṭhira further inquired: How was it possible for a father to be so violent toward an exalted son who was obedient, well-behaved and respectful to his father? O brāhmaṇa, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.

In the history of human society, an affectionate father is rarely found to chastise a noble and devoted son. Therefore Mahārāja Yudhiṣṭhira wanted Nārada Muni to dissipate his doubt.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Hiraṇyakaśipu Terrorizes the Universe."

20.8.5 Chapter Five

Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu

Prahlāda Mahārāja did not carry out the orders of his teachers, for he was always engaged in worshiping Lord Viṣṇu. As described in this chapter, Hiraṇyakaśipu tried to kill Prahlāda Mahārāja, even by having a snake bite him and by putting him under the feet of elephants, yet he was unsuccessful.

Hiraṇyakaśipu's spiritual master, Śukrācārya, had two sons named Ṣaṇḍa and Amarka, to whom Prahlāda Mahārāja was entrusted for education. Although the teachers tried to educate the boy Prahlāda in politics, economics and other material activities, he did not care for their instructions. Instead, he continued to be a pure devotee. Prahlāda Mahārāja never liked the idea of discriminating between one's friends and enemies. Because he was spiritually inclined, he was equal toward everyone.

Once upon a time, Hiraṇyakaśipu inquired from his son what the best thing was that he had learned from his teachers. Prahlāda Mahārāja replied that a man engrossed in the material consciousness of duality, thinking, "This is mine, and that belongs to my enemy," should give up his householder life and go to the forest to worship the Supreme Lord.

When Hiraṇyakaśipu heard from his son about devotional service, he decided that this small boy had been polluted by some friend in school. Thus he advised the teachers to take care of the boy so that he would not become a Kṛṣṇa conscious devotee. However, when the teachers inquired from Prahlāda Mahārāja why he was going against their teachings, Prahlāda Mahārāja taught the teachers that the mentality of ownership is false and that he was therefore trying to become an unalloyed devotee of Lord Viṣṇu.

The teachers, being very angry at this answer, chastised and threatened the boy with many fearful conditions. They taught him to the best of their ability and then brought him before his father.

Hiraṇyakaśipu affectionately took his son Prahlāda on his lap and then inquired from him what the best thing was that he had learned from his teachers. As usual, Prahlāda Mahārāja began praising the nine processes of devotional service, such as śravaṇam and kīrtanam. Thus the King of the demons, Hiraṇyakaśipu, being extremely angry, chastised the teachers, Ṣaṇḍa and Amarka, for having wrongly trained Prahlāda Mahārāja. The so-called teachers informed the King that Prahlāda Mahārāja was automatically a devotee and did not listen to their instructions. When they proved themselves innocent, Hiraṇyakaśipu inquired from Prahlāda where he had learned viṣṇu-bhakti. Prahlāda Mahārāja replied that those who are attached to family life do not develop Kṛṣṇa consciousness, either personally or collectively. Instead, they suffer repeated birth and death in this material world and continue simply chewing the chewed. Prahlāda explained that the duty of every man is to take shelter of a pure devotee and thus become eligible to understand Kṛṣṇa consciousness.

Enraged at this answer, Hiraṇyakaśipu threw Prahlāda Mahārāja from his lap. Since Prahlāda was so treacherous that he had become a devotee of Viṣṇu, who had killed his uncle Hiraṇyākṣa, Hiraṇyakaśipu asked his assistants to kill him. The assistants of Hiraṇyakaśipu struck Prahlāda with sharp weapons, threw him under the feet of elephants, subjected him to hellish conditions, threw him from the peak of a mountain and tried to kill him in thousands of other ways, but they were unsuccessful. Hiraṇyakaśipu therefore became increasingly afraid of his son Prahlāda Mahārāja and arrested him. The sons of Hiraṇyakaśipu's spiritual master, Śukrācārya, began teaching Prahlāda in their own way, but Prahlāda Mahārāja did not accept their instructions. While the teachers were absent from the classroom, Prahlāda Mahārāja began to preach Kṛṣṇa consciousness in the school, and by his instructions all his class friends, the sons of the demons, became devotees like him.

TEXT 1

śrī-nārada uvāca
paurohityāya bhagavān
vṛtaḥ kāvyaḥ kilāsuraiḥ
ṣaṇḍāmarkau sutau tasya
daitya-rāja-gṛhāntike

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada said; paurohityāya-to work as priest; bhagavān-the most powerful; vṛtaḥ-chosen; kāvyaḥ-Śukrācārya; kila-indeed; asuraiḥ-by the demons; ṣaṇḍa-amarkau-Ṣaṇḍa and Amarka; sutau-sons; tasya-of him; daitya-rāja-of the King of the demons, Hiraṇyakaśipu; gṛha-antike-near the residence.

The great saint Nārada Muni said: The demons, headed by Hiraṇyakaśipu, accepted Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived near Hiraṇyakaśipu's palace.

The beginning of the life story of Prahlāda is recounted as follows. Śukrācārya became the priest of the atheists, especially Hiraṇyakaśipu, and thus his two sons, Ṣaṇḍa and Amarka, resided near Hiraṇyakaśipu's residence. Śukrācārya should not have become the priest of Hiraṇyakaśipu because Hiraṇyakaśipu and his followers were all atheists. A brāhmaṇa should become the priest of a person interested in the advancement of spiritual culture. The very name Śukrācārya, however, indicates a person interested in obtaining benefits for his sons and descendants, regardless of how the money comes. A real brāhmaṇa would not become a priest for atheistic men.

TEXT 2

tau rājñā prāpitaṁ bālaṁ
prahlādaṁ naya-kovidam
pāṭhayām āsatuḥ pāṭhyān
anyāṁś cāsura-bālakān

SYNONYMS

tau-those two (Ṣaṇḍa and Amarka); rājñā-by the King; prāpitam-sent; bālam-the boy; prahlādam-named Prahlāda; naya-kovidam-who was aware of moral principles; pāṭhayām āsatuḥ-instructed; pāṭhyān-books of material knowledge; anyān-other; ca-also; asura-bālakān-sons of the asuras.

Prahlāda Mahārāja was already educated in devotional life, but when his father sent him to those two sons of Śukrācārya to be educated, they accepted him at their school along with the other sons of the asuras.

TEXT 3

yat tatra guruṇā proktaṁ
śuśruve 'nupapāṭha ca
na sādhu manasā mene
sva-parāsad-grahāśrayam

SYNONYMS

yat-which; tatra-there (in the school); guruṇā-by the teachers; proktam-instructed; śuśruve-heard; anupapāṭha-recited; ca-and; na-not; sādhu-good; manasā-by the mind; mene-considered; sva-of one's own; para-and of others; asat-graha-by the bad philosophy; āśrayam-which was supported.

Prahlāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

Politics involves accepting one group of men as enemies and another group as friends. Everything in politics is based on this philosophy, and the entire world, especially at the present, is engrossed in it. The public is concerned with friendly countries and friendly groups or enemy countries and enemy groups, but as stated in Bhagavad-gītā, a learned person does not make distinctions between enemies and friends. Devotees, especially, do not create friends and enemies. A devotee sees that every living being is part and parcel of Kṛṣṇa (mamaivāṁśo jīva-bhūtaḥ [15.7]). Therefore a devotee treats friends and enemies equally by trying to educate them both in Kṛṣṇa consciousness. Of course, atheistic men do not follow the instructions of pure devotees, but instead consider a devotee their enemy. A devotee, however, never creates a situation of friendship and enmity. Although Prahlāda Mahārāja was obliged to hear the instructions of Ṣaṇḍa and Amarka, he did not like the philosophy of friends and enemies, which forms the basis of politics. He was not interested in this philosophy.

TEXT 4

ekadāsura-rāṭ putram
aṅkam āropya pāṇḍava
papraccha kathyatāṁ vatsa
manyate sādhu yad bhavān

SYNONYMS

ekadā-once upon a time; asura-rāṭ-the Emperor of the asuras; putram-his son; aṅkam-on the lap; āropya-placing; pāṇḍava-O Mahārāja Yudhiṣṭhira; papraccha-inquired; kathyatām-let it be told; vatsa-my dear son; manyate-considers; sādhu-the best; yat-that which; bhavān-your good self.

My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiraṇyakaśipu, took his son Prahlāda on his lap and very affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

Hiraṇyakaśipu did not ask his young son anything that would be very difficult for him to answer; instead, he gave the boy a chance to speak plainly about whatever he thought might be best. Prahlāda Mahārāja, of course, being a perfect devotee, knew everything and could say what the best part of life is. In the Vedas it is said, yasmin vijñāte samam evaṁ vijñātaṁ bhavati: if one properly understands God, he can understand any subject matter very nicely. Sometimes we have to challenge big scientists and philosophers, but by the grace of Kṛṣṇa we emerge successful. It is impossible, practically speaking, for ordinary men to challenge scientists or philosophers concerning genuine knowledge, but a devotee can challenge them because the best of everything is known to a devotee by the grace of Kṛṣṇa. As confirmed in Bhagavad-gītā (10.11):

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

Kṛṣṇa, who is situated in the core of everyone’s heart as the Supersoul, dissipates all the ignorance from the heart of a devotee. As a special favor, He enlightens the devotee with all knowledge by putting before him the torch of light. Prahlāda Mahārāja, therefore, knew the best of knowledge, and when his father inquired from him, Prahlāda gave him that knowledge. Prahlāda Mahārāja was able to solve the most difficult parts of problems because of his advanced Kṛṣṇa consciousness. Therefore he replied as follows.

TEXT 5

śrī-prahlāda uvāca
tat sādhu manye ’sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

SYNONYMS

śrī-prahlādaḥ uvāca-Prahlāda Mahārāja replied; tat-that; sādhu-very good, or the best part of life; manye-I think; asura-varya-O King of the asuras; dehinām-of persons who have accepted the material body; sadā-always; samudvigna-full of anxieties; dhiyām-whose intelligence; asat-grahāt-because of accepting the temporary body or bodily relations as real (thinking ”I am this body, and everything belonging to this body is mine”); hitvā-giving up; ātma-pātam-the place where spiritual culture or self-realization is stopped; gṛham-the bodily concept of life, or household life; andha-kūpam-which is nothing but a blind well (where there is no water but one nonetheless searches for water); vanam-to the forest; gataḥ-going; yat-which; harim-the Supreme Personality of Godhead; āśrayeta-may take shelter of.

Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

Hiraṇyakaśipu thought that Prahlāda, being nothing but a small boy with no actual experience, might reply with something pleasing but nothing practical. Prahlāda Mahārāja, however, being an exalted devotee, had acquired all the qualities of education.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

”One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.” (Bhāg. 5.18.12) So-called educated philosophers and scientists who are simply on the mental platform cannot distinguish between what is actually sat, eternal, and what is asat, temporary. The Vedic injunction is asato mā jyotir gama: everyone should give up the platform of temporary existence and approach the eternal platform. The soul is eternal, and topics concerning the eternal soul are actually knowledge. Elsewhere it is said, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām: [SB 2.1.2] those who are attached to the bodily conception of life and who thus stick to life as a gṛhastha, or householder, on the platform of material sense enjoyment, cannot see the welfare of the eternal soul. Prahlāda

Mahārāja confirmed this by saying that if one wants success in life, he should immediately understand from the right sources what his self-interest is and how he should mold his life in spiritual consciousness. One should understand himself to be part and parcel of Kṛṣṇa and thus completely take shelter of His lotus feet for guaranteed spiritual success. Everyone in the material world is in the bodily conception, struggling hard for existence, life after life. Prahlāda Mahārāja therefore recommended that to stop this material condition of repeated birth and death, one should go to the forest (vana).

In the varṇāśrama system, one first becomes a brahmacārī, then a gṛhastha, a vānaprastha and finally a sannyāsī. Going to the forest means accepting vānaprastha life, which is between gṛhastha life and sannyāsa. As confirmed in the Viṣṇu Purāṇa (3.8.9), varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate: by accepting the institution of varṇa and āśrama, one can very easily elevate himself to the platform of worshiping Viṣṇu, the Supreme Personality of Godhead. Otherwise, if one remains in the bodily conception, one must rot within this material world, and his life will be a failure. Society must have divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra, and for spiritual advancement one must gradually develop as a brahmacārī, gṛhastha, vānaprastha and sannyāsī. Prahlāda Mahārāja recommended that his father accept vānaprastha life because as a gṛhastha he was becoming increasingly demoniac due to bodily attachment. Prahlāda recommended to his father that accepting vānaprastha life would be better than going deeper and deeper into gṛham andha-kūpam, the blind well of life as a gṛhastha. In our Kṛṣṇa consciousness movement we therefore invite all the elderly persons of the world to come to Vṛndāvana and stay there in retired life, making advancement in spiritual consciousness, Kṛṣṇa consciousness.

TEXT 6

śrī-nārada uvāca
śrutvā putra-giro daityaḥ
para-pakṣa-samāhitāḥ
jahāsa buddhir bālānāṁ
bhidyate para-buddhibhiḥ

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; śrutvā-hearing; putra-giraḥ-the instructive words of his son; daityaḥ-Hiraṇyakaśipu; para-pakṣa-on the side of the enemy; samāhitāḥ-full of faith; jahāsa-laughed; buddhiḥ-the intelligence; bālānām-of small boys; bhidyate-is polluted; para-buddhibhiḥ-by instructions from the enemy's camp.

Nārada Muni continued: When Prahlāda Mahārāja spoke about the path of self-realization in devotional service, thus being faithful to the camp of his father's enemies, Hiraṇyakaśipu, the King of the demons, heard Prahlāda's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."

Hiraṇyakaśipu, being a demon, would always consider Lord Viṣṇu and His devotees to be his enemies. Therefore the word para-pakṣa ("on the side of the enemy") is used here. Hiraṇyakaśipu never agreed with the words of Viṣṇu, or Kṛṣṇa. Rather, he was angered by the intelligence of a Vaiṣṇava. Lord Viṣṇu, Lord Kṛṣṇa, says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]-"Give up all other duties and surrender unto Me"-but demons like Hiraṇyakaśipu never agree to do this. Therefore Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāparhṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The asura-bhāva, the atheistic nature, is directly represented by Hiraṇyakaśipu. Such persons, being mūḍha and narādhama-fools and rascals, the lowest of men-would never accept Viṣṇu as the Supreme and surrender to Him. Hiraṇyakaśipu naturally became increasingly angry that his son Prahlāda was being influenced by the camp of the enemies. He therefore asked that saintly persons like Nārada not be allowed within the residential quarters of his son, for otherwise Prahlāda would be further spoiled by Vaiṣṇava instructions.

TEXT 7

samyag vidhāryatāṁ bālo
guru-gehe dvi-jātibhiḥ
viṣṇu-pakṣaiḥ praticchannair
na bhidyetāsya dhīr yathā

SYNONYMS

samyak-completely; vidhāryatām-let him be protected; bālaḥ-this boy of tender age; guru-gehe-in the guru-kula, the place where children are sent to be instructed by the guru; dvi-jātibhiḥ-by brāhmaṇas; viṣṇu-pakṣaiḥ-who are on the side of Viṣṇu; praticchannaiḥ-disguised in different dresses; na bhidyeta-may not be influenced; asya-of him; dhīḥ-the intelligence; yathā-so that.

Hiraṇyakaśipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise.

In our Kṛṣṇa consciousness movement, the tactic of dressing oneself like an ordinary karmī is necessary because everyone in the demoniac kingdom is against the Vaiṣṇava teachings. Kṛṣṇa consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaiṣṇava dressed in saffron garments with beads on his neck and tilaka on his forehead, they are immediately irritated. They criticize the Vaiṣṇavas by sarcastically saying Hare Kṛṣṇa, and some people also chant Hare Kṛṣṇa sincerely. In either case, since Hare Kṛṣṇa is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaiṣṇavas are pleased when the demons chant Hare Kṛṣṇa because this shows that the Hare Kṛṣṇa movement is taking ground. The greater demons, like Hiraṇyakaśipu, are always prepared to chastise the Vaiṣṇavas, and they try to make arrangements so that Vaiṣṇavas will not come to sell their books and preach Kṛṣṇa consciousness. Thus what was done by Hiraṇyakaśipu long, long ago is still being done. That is the way of materialistic life. Demons or materialists do not at all like the advancement of Kṛṣṇa consciousness, and they try to hinder it in many ways. Yet the preachers of Kṛṣṇa consciousness must go forward-in their Vaiṣṇava dress or any other dress-for the purpose of preaching. Cāṇakya Paṇḍita says that if an honest person deals with a great cheater, it is necessary for him to become a cheater also, not for the purpose of cheating but to make his preaching successful.

TEXT 8

gṛham ānītam āhūya
prahrādaṁ daitya-yājakāḥ
praśasya ślakṣṇayā vācā
samapṛcchanta sāmabhiḥ

SYNONYMS

gṛham-to the place of the teachers (Ṣaṇḍa and Amarka); ānītam-brought; āhūya-calling; prahrādam-Prahlāda; daitya-yājakāḥ-the priests of the demon Hiraṇyakaśipu; praśasya-by pacifying; ślakṣṇayā-with a very mild; vācā-voice; samapṛcchanta-they questioned; sāmabhiḥ-by very agreeable words.

When Hiraṇyakaśipu's servants brought the boy Prahlāda back to the guru-kula [the place where the brāhmaṇas taught the boys], the priests of the demons, Ṣaṇḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

Ṣaṇḍa and Amarka, the priests of the demons, were eager to know from Prahlāda Mahārāja who the Vaiṣṇavas were that came to instruct him in Kṛṣṇa consciousness. Their purpose was to discover the names of these Vaiṣṇavas. In the beginning they did not threaten the boy because when threatened he might not identify the real culprits. Therefore they very mildly and peacefully inquired as follows.

TEXT 9

vatsa prahrāda bhadraṁ te
satyaṁ kathaya mā mṛṣā
bālān ati kutas tubhyam
eṣa buddhi-viparyayaḥ

SYNONYMS

vatsa-O dear son; prahrāda-Prahlāda; bhadram te-all blessings and good fortune unto you; satyam-the truth; kathaya-speak; mā-do not; mṛṣā-a lie; bālān ati-passing over the other demon boys; kutaḥ-from where; tubhyam-unto you; eṣaḥ-this; buddhi-of the intelligence; viparyayaḥ-pollution.

Dear son Prahlāda, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way?

Prahlāda Mahārāja was still a boy, and therefore his teachers thought that if they pacified the little boy he would immediately speak the truth, revealing the secret of how the Vaiṣṇavas came there to teach him lessons in devotional service. It was surprising, of course, that in the same school the other boys of the Daityas were not polluted; only Prahlāda Mahārāja was supposedly polluted by the instructions of the Vaiṣṇavas. The main duty of the teachers was to inquire who those Vaiṣṇavas were that came to teach Prahlāda and spoil his intelligence.

TEXT 10

buddhi-bhedaḥ para-kṛta
utāho te svato 'bhavat
bhaṇyatāṁ śrotu-kāmānāṁ
gurūṇāṁ kula-nandana

SYNONYMS

buddhi-bhedaḥ-pollution of the intelligence; para-kṛtaḥ-done by the enemies; utāho-or; te-of you; svataḥ-by yourself; abhavat-was; bhaṇyatām-let it be told; śrotu-kāmānām-to us, who are very eager to hear about it; gurūṇām-all your teachers; kula-nandana-O best of your family.

O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

Prahlāda Mahārāja's teachers were astonished that a small boy could speak such exalted Vaiṣṇava philosophy. Therefore they inquired about the Vaiṣṇavas who stealthily taught it to him, in order that these Vaiṣṇavas might be arrested and killed in the presence of Prahlāda's father, Hiraṇyakaśipu.

TEXT 11

śrī-prahrāda uvāca
paraḥ svaś cety asad-grāhaḥ
puṁsāṁ yan-māyayā kṛtaḥ
vimohita-dhiyāṁ dṛṣṭas
tasmai bhagavate namaḥ

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja replied; paraḥ-an enemy; svaḥ-a kinsman or friend; ca-also; iti-thus; asat-grāhaḥ-material conception of life; puṁsām-of persons; yat-of whom; māyayā-by the external energy; kṛtaḥ-created; vimohita-bewildered; dhiyām-of those whose intelligence; dṛṣṭaḥ-practically experienced; tasmai-unto Him; bhagavate-the Supreme Personality of Godhead; namaḥ-my respectful obeisances.

Prahlāda Mahārāja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

As stated in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].” paṇḍitāḥ, those who are actually learned-the equipoised, advanced devotees who have full knowledge of everything-do not see any living entity as an enemy or friend. Instead, with broader vision, they see that everyone is part of Kṛṣṇa, as confirmed by Śrī Caitanya Mahāprabhu (jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’ [Cc. Madhya 20.108]). Every living entity, being part of the Supreme Lord, is meant to serve the Lord, just as every part of the body is meant to serve the whole body.

As servants of the Supreme Lord, all living entities are one, but a Vaiṣṇava, because of his natural humility, addresses every other living entity as prabhu. A Vaiṣṇava sees other servants to be so advanced that he has much to learn from them. Thus he accepts all other devotees of the Lord as prabhus, masters. Although everyone is a servant of the Lord, one Vaiṣṇava servant, because of humility, sees another servant as his master. Understanding of the master begins from understanding of the spiritual master.

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto ’pi

”By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement.”

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

”The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].” The spiritual master, the servant of God, is engaged in the most confidential service of the Lord, namely delivering all the conditioned souls from the clutches of māyā, in which one thinks, ”This person is my enemy, and that one is my friend.” Actually the Supreme Personality of Godhead is the friend of all living entities, and all living entities are eternal servants of the Supreme Lord. Oneness is possible through this understanding, not through artificially thinking that every one of us is God or equal to God. The true understanding is that God is the supreme master and that all of us are servants of the Supreme Lord and are therefore on the same platform. This had already been taught to Prahlāda Mahārāja by his spiritual master, Nārada, but Prahlāda was nonetheless surprised by how a bewildered soul thinks one person his enemy and another his friend.

As long as one adheres to the philosophy of duality, thinking one person a friend and another an enemy, he should be understood to be in the clutches of māyā. The Māyāvādī philosopher who thinks that all living entities are God and are therefore one is also mistaken. No one is equal to God. The servant cannot be equal to the master. According to the Vaiṣṇava philosophy, the master is one, and the servants are also one, but the distinction between the master and servant must continue even in the liberated stage. In the conditioned stage we think that some living beings are our friends whereas others are enemies, and thus we are in duality. In the liberated stage, however, the conception is that God is the master and that all living entities, being servants of God, are one.

TEXT 12

sa yadānuvrataḥ puṁsāṁ
paśu-buddhir vibhidyate
anya eṣa tathānyo ’ham
iti bheda-gatāsatī

SYNONYMS

saḥ-that Supreme Personality of Godhead; yadā-when; anuvrataḥ-favorable or pleased; puṁsām-of the conditioned souls; paśu-buddhiḥ-the animalistic conception of life (”I am the Supreme, and everyone is God”); vibhidyate-is destroyed; anyaḥ-another; eṣaḥ-this; tathā-as well as; anyaḥ-another; aham-I; iti-thus; bheda-distinction; gata-having; asatī-which is disastrous.

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a paṇḍita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, ”Every one of us is an eternal servant of God, and therefore we are not different from one another.”

When Prahlāda Mahārāja’s teachers and demoniac father asked him how his intelligence had been polluted, Prahlāda Mahārāja said, ”As far as I am concerned, my intelligence has not been polluted. Rather, by the grace of my spiritual master and by the grace of my Lord, Kṛṣṇa, I have now learned that no one is my enemy and no one is my friend. We are all actually eternal servants of Kṛṣṇa, but under the influence of the external energy we think that we are separately situated from the Supreme Personality of Godhead as friends and enemies of one another. This mistaken idea has now been corrected, and therefore, unlike ordinary human beings, I no longer think that I am God and that others are my friends and enemies. Now I am rightly thinking that everyone is an eternal servant of God and that our duty is to serve the supreme master, for then we shall stand on the platform of oneness as servants.”

Demons think of everyone as a friend or enemy, but Vaiṣṇavas say that since everyone is a servant of the Lord, everyone is on the same platform. Therefore a Vaiṣṇava treats other living entities neither as friends nor as enemies, but instead tries to spread Kṛṣṇa consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. Everyone should come to the platform of Kṛṣṇa consciousness and thus feel oneness as a servant of the Lord. Although there are 8,400,000 species of life, a Vaiṣṇava feels this oneness. The Īśopaniṣad advises, ekatvam anupaśyataḥ. A devotee should see the Supreme Personality of Godhead to be situated in everyone’s heart and should also see every living entity as an eternal servant of the Lord. This vision is called ekatvam, oneness.

Although there is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also ekatvam. Thus the conception of ekatvam for the Vaiṣṇava is different from that of the Māyāvādī.

Hiraṇyakaśipu asked Prahlāda Mahārāja how he had become antagonistic to his family. When a family member is killed by an enemy, all the members of the family would naturally be inimical to the murderer, but Hiraṇyakaśipu saw that Prahlāda had become friendly with the murderer. Therefore he asked, ”Who has created this kind of intelligence in you? Have you developed this consciousness by yourself? Since you are a small boy, someone must have induced you to think this way.” Prahlāda Mahārāja wanted to reply that an attitude favorable toward Viṣṇu can develop only when the Lord is favorable (sa yadānuvrataḥ). As stated in Bhagavad-gītā, Kṛṣṇa is the friend of everyone (suhṛdaṁ sama-bhūtānāṁ jñātvā māṁ śāntim ṛcchati). The Lord is never an enemy to any of the millions of living entities, but is always a friend to everyone. This is true understanding. If one thinks that the Lord is an enemy, his intelligence is paśu-buddhi, the intelligence of an animal. He falsely thinks, ”I am different from my enemy, and my enemy is different from me. The enemy has done this, and therefore my duty is to kill him.” This misconception is described in this verse as bheda-gatāsatī. The actual fact is that everyone is a servant of the Lord, as confirmed in Caitanya-caritāmṛta by Śrī Caitanya Mahāprabhu (jīvera ’svarūpa’ haya-kṛṣṇera ’nitya-dāsa’ [Cc. Madhya 20.108]). As servants of the Lord, we are one, and there can be no questions of enmity or friendship. If one actually understands that every one of us is a servant of the Lord, where is the question of enemy or friend?

Everyone should be friendly for the service of the Lord. Everyone should praise another’s service to the Lord and not be proud of his own service. This is the way of Vaiṣṇava thinking, Vaikuṇṭha thinking. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuṇṭha planets the service of another servant is appreciated, not condemned. This is Vaikuṇṭha competition. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others. Such are the activities of Vaikuṇṭha. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability. As confirmed in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: the Lord is situated in everyone’s heart, giving dictation according to the attitude of the servant. However, the Lord gives different dictation to the nondevotees and devotees. The nondevotees challenge the authority of the Supreme Lord, and therefore the Lord dictates in such a way that the nondevotees forget the Lord’s service, life after life, and are punished by the laws of nature. But when a devotee very sincerely wants to render service to the Lord, the Lord dictates in a different way. As the Lord says in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

TEXT 13

sa eṣa ātmā sva-parety abuddhibhir
duratyayānukramaṇo nirūpyate
muhyanti yad-vartmani veda-vādino
brahmādayo hy eṣa bhinatti me matim

SYNONYMS

saḥ-He; eṣaḥ-this; ātmā-Supersoul situated in everyone’s heart; sva-para-this is my own business, and that is someone else’s; iti-thus; abuddhibhiḥ-by those who have such bad intelligence; duratyaya-very difficult to follow; anukramaṇaḥ-whose devotional service; nirūpyate-is ascertained (by scriptures or the instructions of the spiritual master); muhyanti-are bewildered; yat-of whom; vartmani-on the path; veda-vādinaḥ-the followers of Vedic instructions; brahma-ādayaḥ-the demigods, beginning from Lord Brahmā; hi-indeed; eṣaḥ-this one; bhinatti-changes; me-my; matim-intelligence.

Persons who always think in terms of ”enemy” and ”friend” are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

Prahlāda Mahārāja admitted frankly, ”My dear teachers, you wrongly think that Lord Viṣṇu is your enemy, but because He is favorable toward me, I understand that He is the friend of everyone. You may think that I have taken the side of your enemy, but factually He has bestowed a great favor upon me.”

TEXT 14

yathā bhrāmyaty ayo brahman
svayam ākarṣa-sannidhau
tathā me bhidyate cetaś
cakra-pāṇer yadṛcchayā

SYNONYMS

yathā-just as; bhrāmyati-moves; ayaḥ-iron; brahman-O brāhmaṇas; svayam-itself; ākarṣa-of a magnet; sannidhau-in the proximity; tathā-similarly; me-my; bhidyate-is changed; cetaḥ-consciousness; cakra-pāṇeḥ-of Lord Viṣṇu, who has a disc in His hand; yadṛcchayā-simply by the will.

O brāhmaṇas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.

For iron to be attracted by a magnet is natural. Similarly, for all living entities to be attracted toward Kṛṣṇa is natural, and therefore the Lord’s real name is Kṛṣṇa, meaning He who attracts everyone and everything. The typical examples of such attraction are found in Vṛndāvana, where everything and everyone is attracted by Kṛṣṇa. The elderly persons like Nanda Mahārāja and Yaśodādevī, the friends like Śrīdāmā, Sudāmā and the other cowherd boys, the gopīs like Śrīmatī Rādhārāṇī and Her associates, and even the birds, beasts, cows and calves are attracted. The flowers and fruits in the gardens are attracted, the waves of the Yamunā are attracted, and the land, sky, trees, plants, animals and all other living beings are attracted by Kṛṣṇa. This is the natural situation of everything in Vṛndāvana.

Just contrary to the affairs of Vṛndāvana is the material world, where no one is attracted by Kṛṣṇa and everyone is attracted by māyā. This is the difference between the spiritual and material worlds. Hiraṇyakaśipu, who was in the material world, was attracted by women and money, whereas Prahlāda Mahārāja, being in his natural position, was attracted by Kṛṣṇa. In replying to Hiraṇyakaśipu's question about why Prahlāda Mahārāja had a deviant view, Prahlāda said that his view was not deviant, for the natural position of everyone is to be attracted by Kṛṣṇa. Hiraṇyakaśipu found this view deviant, Prahlāda said, because of being unnaturally unattracted by Kṛṣṇa. Hiraṇyakaśipu therefore needed purification.

As soon as one is purified of material contamination, he is again attracted by Kṛṣṇa (sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]). In the material world, everyone is contaminated by the dirt of sense gratification and is acting according to different designations, sometimes as a human being, sometimes a beast, sometimes a demigod or tree, and so on. One must be cleansed of all these designations. Then one will be naturally attracted to Kṛṣṇa. The bhakti process purifies the living entity of all unnatural attractions. When one is purified he is attracted by Kṛṣṇa and begins to serve Kṛṣṇa instead of serving māyā. This is his natural position. A devotee is attracted by Kṛṣṇa, whereas a nondevotee, being contaminated by the dirt of material enjoyment, is not. This is confirmed by the Lord in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." One must be freed from all the sinful dirt of material existence. Everyone in this material world is contaminated by material desire. Unless one is free from all material desire (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]), one cannot be attracted by Kṛṣṇa.

TEXT 15

śrī-nārada uvāca
etāvad brāhmaṇāyoktvā
virarāma mahā-matiḥ
taṁ sannibhartsya kupitaḥ
sudīno rāja-sevakaḥ

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; etāvat-this much; brāhmaṇāya-unto the brāhmaṇas, the sons of Śukrācārya; uktvā-speaking; virarāma-became silent; mahā-matiḥ-Prahlāda Mahārāja, who possessed great intelligence; tam-him (Prahlāda Mahārāja); sannibhartsya-chastising very harshly; kupitaḥ-being angry; su-dīnaḥ-poor in thought, or very much aggrieved; rāja-sevakaḥ-the servants of King Hiraṇyakaśipu.

The great saint Nārada Muni continued: The great soul Prahlāda Mahārāja became silent after saying this to his teachers, Ṣaṇḍa and Amarka, the seminal sons of Śukrācārya. These so-called brāhmaṇas then became angry at him. Because they were servants of Hiraṇyakaśipu, they were very sorry, and to chastise Prahlāda Mahārāja they spoke as follows.

The word śukra means "semen." The sons of Śukrācārya were brāhmaṇas by birthright, but an actual brāhmaṇa is one who possesses the brahminical qualities. The brāhmaṇas Ṣaṇḍa and Amarka, being seminal sons of Śukrācārya, did not actually possess real brahminical qualifications, for they engaged as servants of Hiraṇyakaśipu. An actual brāhmaṇa is very much satisfied to see anyone, not to speak of his disciple, become a devotee of Lord Kṛṣṇa. Such brāhmaṇas are meant to satisfy the supreme master. A brāhmaṇa is strictly prohibited from becoming a servant of anyone else, for that is the business of dogs and śūdras. A dog must satisfy his master, but a brāhmaṇa does not have to satisfy anyone; he is simply meant to satisfy Kṛṣṇa (ānukūlyena kṛṣṇānuśīlanam). That is the real qualification of a brāhmaṇa. Because Ṣaṇḍa and Amarka were seminal brāhmaṇas and had become servants of such a master as Hiraṇyakaśipu, they unnecessarily wanted to chastise Prahlāda Mahārāja.

TEXT 16

ānīyatām are vetram
asmākam ayaśaskaraḥ
kulāṅgārasya durbuddheś
caturtho 'syodito damaḥ

SYNONYMS

ānīyatām-let it be brought; are-oh; vetram-the stick; asmākam-of us; ayaśaskaraḥ-who is bringing defamation; kula-aṅgārasya-of he who is like a cinder in the dynasty; durbuddheḥ-having bad intelligence; caturthaḥ-the fourth; asya-for him; uditaḥ-declared; damaḥ-punishment (the stick, argumentum ad baculum).

Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

In political affairs, when a person disobediently agitates against the government, four principles are used to suppress him-legal orders, pacification, the offer of a post, or, finally, weapons. When there are no other arguments, he is punished. In logic, this is called argumentum ad baculum. When the two seminal brāhmaṇas Ṣaṇḍa and Amarka failed to extract from Prahlāda Mahārāja the cause for his having opinions different from those of his father, they called for a stick with which to chastise him to satisfy their master, Hiraṇyakaśipu. Because Prahlāda had become a devotee, they considered him to be contaminated by bad intelligence and to be the worst descendant in the family of demons. As it is said, where ignorance is bliss, it is folly to be wise. In a society or family in which everyone is a demon, for someone to become a Vaiṣṇava is certainly folly. Thus Prahlāda Mahārāja was charged with bad intelligence because he was among demons, including his teachers, who were supposedly brāhmaṇas.

The members of our Kṛṣṇa consciousness movement are in a position similar to that of Prahlāda Mahārāja. All over the world, ninety-nine percent of the people are godless demons, and therefore our preaching of Kṛṣṇa consciousness, following in the footsteps of Prahlāda Mahārāja, is always hampered by many impediments. Because of their fault of being devotees, the American boys who have sacrificed everything for preaching Kṛṣṇa consciousness are charged with being members of the CIA. Moreover, the seminal brāhmaṇas in India, who say that one can become a brāhmaṇa only if born in a brāhmaṇa family, charge us with ruining the Hindu system of religion. Of course, the fact is that one becomes a brāhmaṇa by qualification. Because we are training Europeans and Americans to become qualified and are awarding them brahminical status, we are being charged with destroying the Hindu religion. Nonetheless, confronting all kinds of difficulties, we must spread the Kṛṣṇa consciousness movement with great determination, like that of Prahlāda Mahārāja. In spite of being the son of the demon Hiraṇyakaśipu, Prahlāda never feared the chastisements of the seminal brāhmaṇa sons of a demoniac father.

TEXT 17

daiteya-candana-vane
jāto ’yaṁ kaṇṭaka-drumaḥ
yan-mūlonmūla-paraśor
viṣṇor nālāyito ’rbhakaḥ

SYNONYMS

daiteya-of the demoniac family; candana-vane-in the sandalwood forest; jātaḥ-born; ayam-this; kaṇṭaka-drumaḥ-thorn tree; yat-of which; mūla-of the roots; unmūla-in the cutting; paraśoḥ-who is like an axe; viṣṇoḥ-of Lord Viṣṇu; nālāyitaḥ-the handle; arbhakaḥ-boy.

This rascal Prahlāda has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Viṣṇu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlāda is the handle for that axe.

Thorn trees generally grow in deserted places, not in sandalwood forests, but the seminal brāhmaṇas Ṣaṇḍa and Amarka compared the dynasty of the Daitya Hiraṇyakaśipu to a sandalwood forest and compared Prahlāda Mahārāja to a hard, strong thorn tree that could provide the handle of an axe. They compared Lord Viṣṇu to the axe itself. An axe alone cannot cut a thorn tree; it needs a handle, which may be made of the wood of a thorn tree. Thus the thorn tree of demoniac civilization can be cut to pieces by the axe of viṣṇu-bhakti, devotional service to Lord Kṛṣṇa. Some of the members of the demoniac civilization, like Prahlāda Mahārāja, may become the handle for the axe, to assist Lord Viṣṇu, and thus the entire forest of demoniac civilization can be cut to pieces.

TEXT 18

iti taṁ vividhopāyair
bhīṣayaṁs tarjanādibhiḥ
prahrādaṁ grāhayām āsa
tri-vargasyopapādanam

SYNONYMS

iti-in this way; tam-him (Prahlāda Mahārāja); vividha-upāyaiḥ-by various means; bhīṣayan-threatening; tarjana-ādibhiḥ-by chastisement, threats, etc.; prahrādam-unto Prahlāda Mahārāja; grāhayām āsa-taught; tri-vargasya-the three goals of life (the paths of religion, economic development and sense gratification); upapādanam-scripture that presents.

Ṣaṇḍa and Amarka, the teachers of Prahlāda Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

In this verse the words prahrādaṁ grāhayām āsa are important. The words grāhayām āsa literally mean that they tried to induce Prahlāda Mahārāja to accept the paths of dharma, artha and kāma (religion, economic development and sense gratification). People are generally preoccupied with these three concerns, without interest in the path of liberation. Hiraṇyakaśipu, the father of Prahlāda Mahārāja, was simply interested in gold and sense enjoyment. The word hiraṇya means ”gold,” and kaśipu refers to soft cushions and bedding on which people enjoy sense gratification. The word prahlāda, however, refers to one who is always joyful in understanding Brahman (brahma-bhūtaḥ prasannātmā [Bg. 18.54]). Prahlāda means prasannātmā, always joyful. Prahlāda was always joyful in worshiping the Lord, but in accordance with the instructions of Hiraṇyakaśipu, the teachers were interested in teaching him about material things. Materialistic persons think that the path of religion is meant for improving their material conditions. The materialist goes to a temple to worship many varieties of demigods just to receive some benediction to improve his material life. He goes to a sādhu or so-called svāmī to take advantage of an easy method for achieving material opulence. In the name of religion, the so-called sādhus try to satisfy the senses of the materialists by showing them shortcuts to material opulence. Sometimes they give some talisman or blessing. Sometimes they attract materialistic persons by producing gold. Then they declare themselves God, and foolish materialists are attracted to them for economic development. As a result of this process of cheating, others are reluctant to accept a religious process, and instead they advise people in general to work for material advancement. This is going on all over the world. Not only now but since time immemorial, no one is interested in mokṣa, liberation. There are four principles-dharma (religion), artha (economic development), kāma (sense gratification) and mokṣa (liberation). People accept religion to become materially opulent. And why should one be materially opulent? For sense gratification. Thus people prefer these three mārgas, the three paths of materialistic life. No one is interested in liberation, and bhagavad-bhakti, devotional service to the Lord, is above even liberation. Therefore the process of devotional service, Kṛṣṇa consciousness, is extremely difficult to understand. This will be explained later by Prahlāda Mahārāja. The teachers Ṣaṇḍa and Amarka tried to induce Prahlāda Mahārāja to accept the materialistic way of life, but actually their attempt was a failure.

TEXT 19

tata enaṁ gurur jñātvā
jñāta-jñeya-catuṣṭayam
daityendraṁ darśayām āsa
mātṛ-mṛṣṭam alaṅkṛtam

SYNONYMS

tataḥ-thereafter; enam-him (Prahlāda Mahārāja); guruḥ-his teachers; jñātvā-knowing; jñāta-known; jñeya-which are to be known; catuṣṭayam-the four diplomatic principles (sāma, the process of pacifying; dāna, the process of giving money in charity; bheda, the principle of dividing; and daṇḍa, the principle of punishment); daitya-indram-unto Hiraṇyakaśipu, the King of the Daityas; darśayām āsa-presented; mātṛ-mṛṣṭam-being bathed by his mother; alaṅkṛtam-decorated with ornaments.

After some time, the teachers Ṣaṇḍa and Amarka thought that Prahlāda Mahārāja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahlāda's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

It is essential for a student who is going to be a ruler or king to learn the four diplomatic principles. There is always rivalry between a king and his citizens. Therefore, when a citizen agitates the public against the king, the duty of the king is to call him and try to pacify him with sweet words, saying, "You are very important in the state. Why should you disturb the public with some new cause for agitation?" If the citizen is not pacified, the king should then offer him some lucrative post as a governor or minister-any post that draws a high salary-so that he may be agreeable. If the enemy still goes on agitating the public, the king should try to create dissension in the enemy's camp, but if he still continues, the king should employ argumentum ad baculum-severe punishment-by putting him in jail or placing him before a firing squad. The teachers appointed by Hiraṇyakaśipu taught Prahlāda Mahārāja how to be a diplomat so that he could rule over the citizens very nicely.

TEXT 20

pādayoḥ patitaṁ bālaṁ
pratinandyāśiṣāsuraḥ
pariṣvajya ciraṁ dorbhyāṁ
paramām āpa nirvṛtim

SYNONYMS

pādayoḥ-at the feet; patitam-fallen; bālam-the boy (Prahlāda Mahārāja); pratinandya-encouraging; āśiṣā-with blessings ("My dear child, may you live long and be happy" and so on); asuraḥ-the demon Hiraṇyakaśipu; pariṣvajya-embracing; ciram-for a long time due to affection; dorbhyām-with his two arms; paramām-great; āpa-obtained; nirvṛtim-jubilation.

When Hiraṇyakaśipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiraṇyakaśipu became very happy in this way.

TEXT 21

āropyāṅkam avaghrāya
mūrdhany aśru-kalāmbubhiḥ
āsiñcan vikasad-vaktram
idam āha yudhiṣṭhira

SYNONYMS

āropya-placing; aṅkam-on the lap; avaghrāya mūrdhani-smelling his head; aśru-of tears; kalā-ambubhiḥ-with water from drops; āsiñcan-moistening; vikasat-vaktram-his smiling face; idam-this; āha-said; yudhiṣṭhira-O Mahārāja Yudhiṣṭhira.

Nārada Muni continued: My dear King Yudhiṣṭhira, Hiraṇyakaśipu seated Prahlāda Mahārāja on his lap and began smelling his head. With affectionate tears gliding down from his eyes and moistening the child's smiling face, he spoke to his son as follows.

If a child or disciple falls at the feet of the father or spiritual master, the superior responds by smelling the head of the subordinate.

TEXT 22

hiraṇyakaśipur uvāca
prahrādānūcyatāṁ tāta
svadhītaṁ kiñcid uttamam
kālenaitāvatāyuṣman
yad aśikṣad guror bhavān

SYNONYMS

hiraṇyakaśipuḥ uvāca-King Hiraṇyakaśipu said; prahrāda-my dear Prahlāda; anūcyatām-let it be told; tāta-my dear son; svadhītam-well learned; kiñcit-something; uttamam-very nice; kālena etāvatā-for so much time; āyuṣman-O long-lived one; yat-which; aśikṣat-has learned; guroḥ-from your teachers; bhavān-yourself.

Hiraṇyakaśipu said: My dear Prahlāda, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

In this verse, Hiraṇyakaśipu inquires from his son what he has learned from his guru. Prahlāda Mahārāja's gurus were of two kinds-Ṣaṇḍa and Amarka, the sons of Śukrācārya in the seminal disciplic succession, were the gurus appointed by his father, but his other guru was the exalted Nārada Muni, who had instructed Prahlāda when Prahlāda was within the womb of his mother. Prahlāda Mahārāja responded to the inquiry of his father with the instructions he had received from his spiritual master, Nārada. Thus there was again a difference of opinion because Prahlāda Mahārāja wanted to relate the best thing he had learned from his spiritual master, whereas Hiraṇyakaśipu expected to hear about the politics and diplomacy Prahlāda had learned from Ṣaṇḍa and Amarka. Now the dissension between the father and son became increasingly intense as Prahlāda Mahārāja began to say what he had learned from his guru Nārada Muni.

TEXTS 23–24

śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; śravaṇam-hearing; kīrtanam-chanting; viṣṇoḥ-of Lord Viṣṇu (not anyone else); smaraṇam-remembering; pāda-sevanam-serving the feet; arcanam-offering worship (with ṣoḍaśopacāra, the sixteen kinds of paraphernalia); vandanam-offering prayers; dāsyam-becoming the servant; sakhyam-becoming the best friend; ātma-nivedanam-surrendering everything, whatever one has; iti-thus; puṁsā arpitā-offered by the devotee; viṣṇau-unto Lord Viṣṇu (not to anyone else); bhaktiḥ-devotional service; cet-if; nava-lakṣaṇā-possessing nine different processes; kriyeta-one should perform; bhagavati-unto the Supreme Personality of Godhead; addhā-directly or completely; tat-that; manye-I consider; adhītam-learning; uttamam-topmost.

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)-these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

When Prahlāda Mahārāja was asked by his father to say something from whatever he had learned, he considered that what he had learned from his spiritual master was the best of all teachings whereas what he had learned about diplomacy from his material teachers, Ṣaṇḍa and Amarka, was useless. Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). This is the symptom of pure devotional service. A pure devotee is interested only in devotional service, not in material affairs. To execute devotional service, one should always engage in hearing and chanting about Kṛṣṇa, or Lord Viṣṇu. The process of temple worship is called arcana. How to perform arcana will be explained herein. One should have complete faith in the words of Kṛṣṇa, who says that He is the great well-wishing friend of everyone (suhṛdaṁ sarva-bhūtānām). A devotee considers Kṛṣṇa the only friend. This is called sakhyam. Puṁsārpitā viṣṇau. The word puṁsā means "by all living entities." There are no distinctions permitting only a man or only a brāhmaṇa to offer devotional service to the Lord. Everyone can do so. As confirmed in Bhagavad-gītā (9.32), striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim: although women, vaiśyas and śūdras are considered less intelligent, they also can become devotees and return home, back to Godhead.

After performing sacrifices, sometimes a person engaged in fruitive activity customarily offers the results to Viṣṇu. But here it is said, bhagavaty addhā: one must directly offer everything to Viṣṇu. This is called sannyāsa (not merely nyāsa). A tridaṇḍi-sannyāsī carries three daṇḍas, signifying kaya-mano-vākya-body, mind and words. All of these should be offered to Viṣṇu, and then one can begin devotional service. Fruitive workers first perform some pious activities and then formally or officially offer the results to Viṣṇu. The real devotee, however, first offers his surrender to Kṛṣṇa with his body, mind and words and then uses his body, mind and words for the service of Kṛṣṇa as Kṛṣṇa desires.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following explanation in his Tathya. The word śravaṇa refers to giving aural reception to the holy name and descriptions of the Lord's form, qualities, entourage and pastimes as explained in Śrīmad-Bhāgavatam, Bhagavad-gītā and similar authorized scriptures. After aurally receiving such messages, one should memorize these vibrations and repeat them (kīrtanam). Smaraṇam means trying to understand more and more about the Supreme Lord, and pāda-sevanam means engaging oneself in serving the lotus feet of the Lord according to the time and circumstances. Arcanam means worshiping Lord Viṣṇu as one does in the temple, and vandanam means offering respectful obeisances. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]. Vandanam means namaskuru-offering obeisances or offering prayers. Thinking oneself to be nitya-kṛṣṇa-dāsa, everlastingly a servant of Kṛṣṇa, is called dāsyam, and sakhyam means being a well-wisher of Kṛṣṇa. Kṛṣṇa wants everyone to surrender unto Him because everyone is constitutionally His servant. Therefore, as a sincere friend of Kṛṣṇa, one should preach this philosophy, requesting everyone to surrender unto Kṛṣṇa. Ātma-nivedanam means offering Kṛṣṇa everything, including one's body, mind, intelligence and whatever one may possess.

One's sincere endeavor to perform these nine processes of devotional service is technically called bhakti. The word addhā means "directly" One should not be like the karmīs, who perform pious activities and then formally offer the results to Kṛṣṇa. That is karma-kāṇḍa. One should not aspire for the results of his pious activities, but should dedicate oneself fully and then act piously. In other words, one should act for the satisfaction of Lord Viṣṇu, not for the satisfaction of his own senses. That is the meaning of the word addhā, "directly."

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should simply satisfy Kṛṣṇa, without being influenced by fruitive knowledge or fruitive activity.

The Gopāla-tāpanī Upaniṣad says that the word bhakti means engagement in the devotional service of the Supreme Personality of Godhead, not of anyone else. This Upaniṣad describes that bhakti is the offering of devotional service unto the Supreme Personality of Godhead. To perform devotional service, one should be relieved of the bodily conception of life and aspirations to be happy through elevation to the higher planetary systems. In other words, work performed simply for the satisfaction of the Supreme Lord, without any desire for material benefits, is called bhakti. Bhakti is also called niṣkarma, or freedom from the results of fruitive activity. Bhakti and niṣkarma are on the same platform, although devotional service and fruitive activity appear almost the same.

The nine different processes enunciated by Prahlāda Mahārāja, who learned them from Nārada Muni, may not all be required for the execution of devotional service; if a devotee performs only one of these nine without deviation, he can attain the mercy of the Supreme Personality of Godhead. Sometimes it is found that when one performs one of the processes, other processes are mixed with it. That is not improper for a devotee. When a devotee executes any one of the nine processes (nava-lakṣaṇā), this is sufficient; the other eight processes are included. Now let us discuss these nine different processes.

(1) Śravaṇam. Hearing of the holy name of the Lord (śravaṇam) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential. As enunciated by Lord Śrī Caitanya Mahāprabhu, ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead-īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him. Therefore the chronological process is śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. This same process of chronological understanding holds true in chanting and remembering. When the chanting of the holy name, form, qualities and paraphernalia is heard from the mouth of a pure devotee, his hearing and chanting are very pleasing. Śrīla Sanātana Gosvāmī has forbidden us to hear the chanting of an artificial devotee or nondevotee.

Hearing from the text of Śrīmad-Bhāgavatam is considered the most important process of hearing. Śrīmad-Bhāgavatam is full of transcendental chanting of the holy name, and therefore the chanting and hearing of Śrīmad-Bhāgavatam are transcendentally full of mellows. The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Kṛṣṇa, or one may chant the holy name of Lord Rāma or Nṛsiṁhadeva (rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Kṛṣṇa should chant and hear from other pure devotees who are also attached to Lord Kṛṣṇa. The same principle applies for devotees attracted by Lord Rāma, Lord Nṛsiṁha and other forms of the Lord. Because Kṛṣṇa is the ultimate form of the Lord (kṛṣṇas tu bhagavān svayam), it is best to hear about Lord Kṛṣṇa's name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Kṛṣṇa. In Śrīmad-Bhāgavatam, great devotees like Śukadeva Gosvāmī have specifically described Lord Kṛṣṇa's holy name, form and qualities. Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Śrī Caitanya Mahāprabhu recommends that one chant the holy name of Kṛṣṇa. paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

In Śrīmad-Bhāgavatam (1.5.11) there is this verse:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo-'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"Verses describing the name, form and qualities of Anantadeva, the unlimited Supreme Lord, are able to vanquish all the sinful reactions of the entire world. Therefore even if such verses are improperly composed, devotees hear them, describe them and accept them as bona fide and authorized." In this connection, Śrīdhara Svāmī has remarked that a pure devotee takes advantage of another pure devotee by trying to hear from him about the holy name, form and qualities of the Lord. If there is no such opportunity, he alone chants and hears the Lord's holy name.

(2) Kīrtanam. The hearing of the holy name has been described above. Now let us try to understand the chanting of the holy name, which is the second item in the consecutive order. It is recommended that such chanting be performed very loudly. In Śrīmad-Bhāgavatam, Nārada Muni says that without shame he began traveling all over the world, chanting the holy name of the Lord. Similarly, Śrī Caitanya Mahāprabhu has advised:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena

kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

A devotee can very peacefully chant the holy name of the Lord by behaving more humbly than the grass, being tolerant like a tree and offering respects to everyone, without expecting honor from anyone else. Such qualifications make it easier to chant the holy name of the Lord. The process of transcendental chanting can be easily performed by anyone. Even if one is physically unfit, classified lower than others, devoid of material qualifications or not at all elevated in terms of pious activities, the chanting of the holy name is beneficial. An aristocratic birth, an advanced education, beautiful bodily features, wealth and similar results of pious activities are all unnecessary for advancement in spiritual life, for one can very easily advance simply by chanting the holy name. It is understood from the authoritative source of Vedic literature that especially in this age, Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as yajña, dāna, tapaḥ and kriyā-sacrifices, charity and so on-are not at all possible. Therefore it is recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: simply by chanting the holy name of Kṛṣṇa, one is liberated and returns home, back to Godhead. Therefore, even if one is able to perform other processes of devotional service, one must adopt the chanting of the holy name as the principal method of advancing in spiritual life. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: [SB 11.5.32] those who are very sharp in their intelligence should adopt this process of chanting the holy names of the Lord. One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

While chanting the holy name of the Lord, one should be careful to avoid ten offenses. From Sanat-kumāra it is understood that even if a person is a severe offender in many ways, he is freed from offensive life if he takes shelter of the Lord's holy name. Indeed, even if a human being is no better than a two-legged animal, he will be liberated if he takes shelter of the holy name of the Lord. One should therefore be very careful not to commit offenses at the lotus feet of the Lord's holy name. The offenses are described as follows: (a) to blaspheme a devotee, especially a devotee engaged in broadcasting the glories of the holy name, (b) to consider the name of Lord Śiva or any other demigod to be equally as powerful as the holy name of the Supreme Personality of Godhead (no one is equal to the Supreme Personality of Godhead, nor is anyone superior to Him), (c) to disobey the instructions of the spiritual master, (d) to blaspheme the Vedic literatures and literatures compiled in pursuance of the Vedic literatures, (e) to comment that the glories of the holy name of the Lord are exaggerated, (f) to interpret the holy name in a deviant way, (g) to commit sinful activities on the strength of chanting the holy name, (h) to compare the chanting of the holy name to pious activities, (i) to instruct the glories of the holy name to a person who has no understanding of the chanting of the holy name, (j) not to awaken in transcendental attachment for the chanting of the holy name, even after hearing all these scriptural injunctions.

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nāma-kaumudī it is recommended that if one is an offender at the lotus feet of a Vaiṣṇava, he should submit to that Vaiṣṇava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses. In this connection there is the following statement, spoken by Dakṣa to Lord Śiva: "I did not know the glories of your personality, and therefore I committed an offense at your lotus feet in the open assembly. You are so kind, however, that you did not accept my offense. Instead, when I was falling down because of accusing you, you saved me by your merciful glance. You are most great. Kindly excuse me and be satisfied with your own exalted qualities."

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as ayi mukta-kulair upāsya mānam and nivṛtta-tarṣair upagīyamānād [SB 10.1.4]. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

(3) Smaraṇam. After one regularly performs the processes of hearing and chanting and after the core of one's heart is cleansed, smaraṇam, remembering, is recommended. In Śrīmad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī tells King Parīkṣit:

etan nirvidyamānānām
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam

"O King, for great yogīs who have completely renounced all material connections, for those who desire all material enjoyment and for those who are self-satisfied by dint of transcendental knowledge, constant chanting of the holy name of the Lord is recommended." According to different relationships with the Supreme Personality of Godhead, there are varieties of nāmānukīrtanam, chanting of the holy name, and thus according to different relationships and mellows there are five kinds of remembering. These are as follows: (a) conducting research into the worship of a particular form of the Lord, (b) concentrating the mind on one subject and withdrawing the mind's activities of thinking, feeling and willing from all other subjects, (c) concentrating upon a particular form of the Lord (this is called meditation), (d) concentrating one's mind continuously on the form of the Lord (this is called dhruvānusmṛti, or perfect meditation), and (e) awakening a likening for concentration upon a particular form (this is called samādhi, or trance). Mental concentration upon particular pastimes of the Lord in particular circumstances is also called remembrance. Therefore samādhi, trance, can be possible in five different ways in terms of one's relationship. Specifically, the trance of devotees on the stage of neutrality is called mental concentration.

(4) pāda-sevanam. According to one's taste and strength, hearing, chanting and remembrance may be followed by pāda-sevanam. One obtains the perfection of remembering when one constantly thinks of the lotus feet of the Lord. Being intensely attached to thinking of the Lord's lotus feet is called pāda-sevanam. When one is particularly adherent to the process of pāda-sevanam, this process gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the form or temple of the Lord, visiting such places as Jagannātha Purī, Dvārakā and Mathurā to see the Lord's form, and bathing in the Ganges or Yamunā. Bathing in the Ganges and serving a pure Vaiṣṇava are also known as tadīya-upāsanam. This is also pāda-sevanam. The word tadīya means "in relationship with the Lord." Service to the Vaiṣṇava, Tulasī, Ganges and Yamunā are included in pāda-sevanam. All these processes of pāda-sevanam help one advance in spiritual life very quickly.

(5) Arcanam. After pāda-sevanam comes the process of arcanam, worship of the Deity. If one is interested in the process of arcanam, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for arcana, especially Nārada-pañcarātra. In this age, the pañcarātra system is particularly recommended for arcana, Deity worship. There are two systems of arcana-the bhāgavata system and pāñcarātrikī system. In the Śrīmad-Bhāgavatam there is no recommendation of pāñcarātrikī worship because in this Kali-yuga, even without Deity worship, everything can be perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord. Rūpa Gosvāmī states:

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ param

"Parīkṣit Mahārāja attained salvation simply by hearing, and Śukadeva Gosvāmī attained salvation simply by chanting. Prahlāda Mahārāja attained salvation by remembering the Lord. The goddess of fortune, Lakṣmīdevī, attained perfection by worshiping the Lord's lotus feet. Pṛthu Mahārāja attained salvation by worshiping the Deity of the Lord. Akrūra attained salvation by offering prayers, Hanumān by rendering service, Arjuna by establishing friendship with the Lord, and Bali Mahārāja by offering everything to the service of the Lord." All these great devotees served the Lord according to a particular process, but every one of them attained salvation and became eligible to return home, back to Godhead. This is explained in Śrīmad-Bhāgavatam.

It is therefore recommended that initiated devotees follow the principles of Nārada-pañcarātra by worshiping the Deity in the temple. Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brāhmaṇas to worship the Deity. If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. In our Kṛṣṇa consciousness movement there are brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs, but the Deity worship in the temple should be performed especially by the householders. The brahmacārīs can go with the sannyāsīs to preach, and the vānaprasthas should prepare themselves for the next status of renounced life, sannyāsa. Gṛhastha devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. Generally householders have children, and then the wives of the householders should be engaged in caring for the children, just as women acting as teachers care for the children in a nursery school.

Gṛhastha devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purāṇa. Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. Gṛhastha devotees should be actual examples of cleanliness.

Deity worship should be continued along with hearing and chanting. Therefore every mantra is preceded by the word namaḥ. In all the mantras there are specific potencies, of which the gṛhastha devotees must take advantage. There are many mantras preceded by the word namaḥ, but if one chants the holy name of the Lord, he receives the result of chanting namaḥ many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcana-vidhi. One should therefore regularly take advantage of both the bhāgavata process and pāñcarātrikī process.

Deity worship has two divisions, namely pure and mixed with fruitive activities. For one who is steady, Deity worship is compulsory. Observing the various types of festivals, such as Śrī Janmāṣṭamī, Rāma-navamī and Nṛsiṁha-caturdaśī, is also included in the process of Deity worship. In other words, it is compulsory for householder devotees to observe these festivals.

Now let us discuss the offenses in Deity worship. The following are offenses: (a) to enter the temple with shoes or being carried on a palanquin, (b) not to observe the prescribed festivals, (c) to avoid offering obeisances in front of the Deity, (d) to offer prayers in an unclean state, not having washed one's hands after eating, (e) to offer obeisances with one hand, (f) to circumambulate directly in front of the Deity, (g) to spread one's legs before the Deity, (h) to sit before the Deity while holding one's ankles with one's hands, (i) to lie down before the Deity, (j) to eat before the Deity, (k) to speak lies before the Deity, (l) to address someone loudly before the

Deity, (m) to talk nonsense before the Deity, (n) to cry before the Deity, (o) to argue before the Deity, (p) to chastise someone before the Deity, (q) to show someone favor before the Deity, (r) to use harsh words before the Deity, (s) to wear a woolen blanket before the Deity, (t) to blaspheme someone before the Deity, (u) to worship someone else before the Deity, (v) to use vulgar language before the Deity, (w) to pass air before the Deity, (x) to avoid very opulent worship of the Deity, even though one is able to perform it, (y) to eat something not offered to the Deity, (z) to avoid offering fresh fruits to the Deity according to the season, (aa) to offer food to the Deity which has already been used or from which has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity), (bb) to sit with one's back toward the Deity, (cc) to offer obeisances to someone else in front of the Deity, (dd) not to chant proper prayers when offering obeisances to the spiritual master, (ee) to praise oneself before the Deity, and (ff) to blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the Varāha Purāṇa the following offenses are mentioned: (a) to eat in the house of a rich man, (b) to enter the Deity's room in the dark, (c) to worship the Deity without following the regulative principles, (d) to enter the temple without vibrating any sound, (e) to collect food that has been seen by a dog, (f) to break silence while offering worship to the Deity, (g) to go to the toilet during the time of worshiping the Deity, (h) to offer incense without offering flowers, (i) to worship the Deity with forbidden flowers, (j) to begin worship without having washed one's teeth, (k) to begin worship after sex, (l) to touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: (a) to be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the Śrīmad-Bhāgavatam while externally falsely accepting its principles, (b) to introduce differing śāstras, (c) to chew pan and betel before the Deity, (d) to keep flowers for worship on the leaf of a castor oil plant, (e) to worship the Deity in the afternoon, (f) to sit on the altar or to sit on the floor to worship the Deity (without a seat), (g) to touch the Deity with the left hand while bathing the Deity, (h) to worship the Deity with a stale or used flower, (i) to spit while worshiping the Deity, (j) to advertise one's glory while worshiping the Deity, (k) to apply tilaka to one's forehead in a curved way, (l) to enter the temple without having washed one's feet, (m) to offer the Deity food cooked by an uninitiated person, (n) to worship the Deity and offer bhoga to the Deity within the vision of an uninitiated person or non-Vaiṣṇava, (o) to offer worship to the Deity without worshiping Vaikuṇṭha deities like Gaṇeśa, (p) to worship the Deity while perspiring, (q) to refuse flowers offered to the Deity, (r) to take a vow or oath in the holy name of the Lord.

If one commits any of the above offenses, one must read at least one chapter of Bhagavad-gītā. This is confirmed in the Skanda-Purāṇa, Avantī-khaṇḍa. Similarly, there is another injunction, stating that one who reads the thousand names of Viṣṇu can be released from all offenses. In the same Skanda-Purāṇa, Revā-khaṇḍa, it is said that one who recites prayers to tulasī or sows a tulasī seed is also freed from all offenses. Similarly, one who worships the śālagrāma-śilā can also be relieved of offenses. In the Brahma-ṇḍa Purāṇa it is said that one who worships Lord Viṣṇu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the Ādi-varāha Purāṇa it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Śaukarava and then bathe in the Ganges.

In the process of worshiping the Deity it is sometimes enjoined that one worship the Deity within the mind. In the Padma Purāṇa, Uttara-khaṇḍa, it is said, "All persons can generally worship within the mind." The Gautamīya Tantra states, "For a sannyāsī who has no home, worship of the Deity within the mind is recommended." In the Nārada-pañcarātra it is stated by Lord Nārāyaṇa that worship of the Deity within the mind is called mānasa-pūjā, One can become free from the four miseries by this method. Sometimes worship from the mind can be independently executed. According to the instruction of Avirhotra Muni, one of the nava-yogendras, as mentioned in Śrīmad-Bhāgavatam, one may worship the Deity by chanting all the mantras. Eight kinds of Deities are mentioned in the śāstra, and the mental Deity is one of them. In this regard, the following description is given in the Brahma-vaivarta Purāṇa.

In the city of Pratiṣṭhāna-pura, long ago, there resided a brāhmaṇa who was poverty-stricken but innocent and not dissatisfied. One day he heard a discourse in an assembly of brāhmaṇas concerning how to worship the Deity in the temple. In that meeting, he also heard that the Deity may be worshiped within the mind. After this incident, the brāhmaṇa, having bathed in the Godāvarī River, began mentally worshiping the Deity. He would wash the temple within his mind, and then in his imagination he would bring water from all the sacred rivers in golden and silver waterpots. He collected all kinds of valuable paraphernalia for worship, and he worshiped the Deity very gorgeously, beginning from bathing the Deity and ending with offering ārati. Thus he felt great happiness. After many years had passed in this way, one day within his mind he cooked nice sweet rice with ghee to worship the Deity. He placed the sweet rice on a golden dish and offered it to Lord Kṛṣṇa, but he felt that the sweet rice was very hot, and therefore he touched it with his finger. He immediately felt that his finger had been burned by the hot sweet rice, and thus he began to lament. While the brāhmaṇa was in pain, Lord Viṣṇu in Vaikuṇṭha began smiling, and the goddess of fortune inquired from the Lord why He was smiling. Lord Viṣṇu then ordered His associates to bring the brāhmaṇa to Vaikuṇṭha. Thus the brāhmaṇa attained the liberation of sāmīpya, the facility of living near the Supreme Personality of Godhead.

(6) Vandanam. Although prayers are a part of Deity worship, they may be considered separately like the other items, such as hearing and chanting, and therefore separate statements are given herewith. The Lord has unlimited transcendental qualities and opulences, and one who feels influenced by the Lord's qualities in various activities offers prayers to the Lord. In this way he becomes successful. In this connection, the following are some of the offenses to be avoided: (a) to offer obeisances on one hand, (b) to offer obeisances with one's body covered, (c) to show one's back to the Deity, (d) to offer obeisances on the left side of the Deity, (e) to offer obeisances very near the Deity.

(7) Dāsyam. There is the following statement in regard to assisting the Lord as a servant. After many, many thousands of births, when one comes to understand that he is an eternal servant of Kṛṣṇa, one can deliver others from this universe. If one simply continues to think that he is an eternal servant of Kṛṣṇa, even without performing any other process of devotional service, he can attain full success, for simply by this feeling one can perform all nine processes of devotional service.

(8) Sakhyam. In regard to worshiping the Lord as a friend, the Agastya-saṁhitā states that a devotee engaged in performing devotional service by śravaṇam and kīrtanam sometimes wants to see the Lord personally, and for this purpose he resides in the temple. Elsewhere there is this statement: ”O my Lord, Supreme Personality and eternal friend, although You are full of bliss and knowledge, You have become the friend of the residents of Vṛndāvana. How fortunate are these devotees!” In this statement the word ”friend” is specifically used to indicate intense love. Friendship, therefore, is better than servitude. In the stage above dāsya-rasa, the devotee accepts the Supreme Personality of Godhead as a friend. This is not at all astonishing, for when a devotee is pure in heart the opulence of his worship of the Deity diminishes as spontaneous love for the Personality of Godhead is manifested. In this regard, Śrīdhara Svāmī mentions Śrīdāma Vipra, who expressed to himself his feelings of obligation, thinking, ”Life after life, may I be connected with Kṛṣṇa in this friendly attitude.”

(9) Ātma-nivedanam. The word Ātma-nivedanam refers to the stage at which one who has no motive other than to serve the Lord surrenders everything to the Lord and performs his activities only to please the Supreme Personality of Godhead. Such a devotee is like a cow that is cared for by its master. When cared for by its master, a cow is not in anxiety over its maintenance. Such a cow is always devoted to its master, and it never acts independently, but only for the master’s benefit. Some devotees, therefore, consider dedication of the body to the Lord to be ātma-nivedanam, and as stated in the book known as Bhakti-viveka, sometimes dedication of the soul to the Lord is called ātma-nivedanam. The best examples of ātma-nivedanam are found in Bali Mahārāja and Ambarīṣa Mahārāja. Ātma-nivedanam is also sometimes found in the behavior of Rukmiṇīdevī at Dvārakā.

TEXT 25

niśamyaitat suta-vaco
hiraṇyakaśipus tadā
guru-putram uvācedaṁ
ruṣā prasphuritādharaḥ

SYNONYMS

niśamya-hearing; etat-this; suta-vacaḥ-speech from his son; hiraṇyakaśipuḥ-Hiraṇyakaśipu; tadā-at that time; guru-putram-unto the son of Śukrācārya, his spiritual master; uvāca-spoke; idam-this; ruṣā-with anger; prasphurita-trembling; adharaḥ-whose lips.

After hearing these words of devotional service from the mouth of his son Prahlāda, Hiraṇyakaśipu was extremely angry. His lips trembling, he spoke as follows to Ṣaṇḍa the son of his guru, Śukrācārya.

TEXT 26

brahma-bandho kim etat te
vipakṣaṁ śrayatāsatā
asāraṁ grāhito bālo
mām anādṛtya durmate

SYNONYMS

brahma-bandho-O unqualified son of a brāhmaṇa; kim etat-what is this; te-by you; vipakṣam-the party of my enemies; śrayatā-taking shelter of; asatā-most mischievous; asāram-nonsense; grāhitaḥ-taught; bālaḥ-the boy; mām-me; anādṛtya-not caring for; durmate-O foolish teacher.

O unqualified, most heinous son of a brāhmaṇa, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense?

In this verse the word asāram, meaning, ”having no substance,” is significant. For a demon there is no substance in the process of devotional service, but to a devotee devotional service is the only essential factor in life. Since Hiraṇyakaśipu did not like devotional service, the essence of life, he chastised Prahlāda Mahārāja’s teachers with harsh words.

TEXT 27

santi hy asādhavo loke
durmaitrāś chadma-veṣiṇaḥ
teṣām udety aghaṁ kāle
rogaḥ pātakinām iva

SYNONYMS

santi-are; hi-indeed; asādhavaḥ-dishonest persons; loke-within this world; durmaitrāḥ-cheating friends; chadma-veṣiṇaḥ-wearing false garbs; teṣām-of all of them; udeti-arises; agham-the reaction of sinful life; kāle-in due course of time; rogaḥ-disease; pātakinām-of sinful men; iva-like.

In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

Being anxious about the education of his boy Prahlāda, Hiraṇyakaśipu was very much dissatisfied. When Prahlāda began teaching about devotional service, Hiraṇyakaśipu immediately regarded the teachers as his enemies in the garb of friends. In this verse the words rogaḥ pātakinām iva refer to disease, which is the most sinful and miserable of the conditions of material life (janma-mṛtyu jarā-vyādhi). Disease is the symptom of the body of a sinful person. The smṛti-śāstras say,

brahma-hā kṣaya-rogī syāt
surāpaḥ śyāvadantakaḥ
svarṇa-hārī tu kunakhī
duścarmā guru-talpagaḥ

Murderers of brāhmaṇas are later afflicted by tuberculosis, drunkards become toothless, those who have stolen gold are afflicted by diseased nails, and sinful men who have sexual connections with the wife of a superior are afflicted by leprosy and similar skin diseases.

TEXT 28

śrī-guru-putra uvāca

na mat-praṇītaṁ na para-praṇītaṁ
suto vadaty eṣa tavendra-śatro
naisargikīyaṁ matir asya rājan
niyaccha manyuṁ kad adāḥ sma mā naḥ

SYNONYMS

śrī-guru-putraḥ uvāca-the son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said; na-not; mat-praṇītam-educated by me; na-nor; para-praṇītam-educated by anyone else; sutaḥ-the son (Prahlāda); vadati-says; eṣaḥ-this; tava-your; indra-śatro-O enemy of King Indra; naisargikī-natural; iyam-this; matiḥ-inclination; asya-of him; rājan-O King; niyaccha-give up; manyum-your anger; kat-fault; adāḥ-attribute; sma-indeed; mā-do not; naḥ-unto us.

The son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlāda has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brāhmaṇa in this way.

TEXT 29

śrī-nārada uvāca
guruṇaivaṁ pratiprokto
bhūya āhāsuraḥ sutam
na ced guru-mukhīyaṁ te
kuto 'bhadrāsatī matiḥ

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; guruṇā-by the teacher; evam-thus; pratiproktaḥ-being answered; bhūyaḥ-again; āha-said; asuraḥ-the great demon, Hiraṇyakaśipu; sutam-unto his son; na-not; cet-if; guru-mukhī-issued from the mouth of your teacher; iyam-this; te-your; kutaḥ-from where; abhadra-O inauspicious one; asatī-very bad; matiḥ-inclination.

Śrī Nārada Muni continued: When Hiraṇyakaśipu received this reply from the teacher, he again addressed his son Prahlāda. Hiraṇyakaśipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

Śrīla Viśvanātha Cakravartī Ṭhākura explains that devotional service is actually bhadrā satī, not abhadra asatī. In other words, knowledge of devotional service can be neither inauspicious nor contrary to etiquette. To learn devotional service is the duty of everyone. Therefore the spontaneous education of Prahlāda Mahārāja is supported as auspicious and perfect.

TEXT 30

śrī-prahrāda uvāca
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; matiḥ-inclination; na-never; kṛṣṇe-unto Lord Kṛṣṇa; parataḥ-from the instructions of others; svataḥ-from their own understanding; vā-either; mithaḥ-from combined effort; abhipadyeta-is developed; gṛha-vratānām-of persons too addicted to the materialistic, bodily conception of life; adānta-uncontrolled; gobhiḥ-by the senses; viśatām-entering; tamisram-hellish life; punaḥ-again; punaḥ-again; carvita-things already chewed; carvaṇānām-who are chewing.

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

In this verse the words matir na kṛṣṇe refer to devotional service rendered to Kṛṣṇa. So-called politicians, erudite scholars and philosophers who read Bhagavad-gītā try to twist some meaning from it to suit their material purposes, but their misunderstandings of Kṛṣṇa will not yield them any profit. Because such politicians, philosophers and scholars are interested in using Bhagavad-gītā as a vehicle for adjusting things materially, for them constant thought of Kṛṣṇa, or Kṛṣṇa consciousness, is impossible (matir na kṛṣṇe). As stated in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: only through devotional service can one understand Kṛṣṇa as He is. The so-called politicians and scholars think of Kṛṣṇa as fictitious. The politician says that his Kṛṣṇa is different from the Kṛṣṇa depicted in Bhagavad-gītā. Even though he accepts Kṛṣṇa and Rāma as the Supreme he thinks of Rāma and Kṛṣṇa as impersonal because he has no idea of service to Kṛṣṇa. Thus his only business is punaḥ punaś carvita-carvaṇānām [SB 7.5.30]-chewing the chewed again and again. The aim of such politicians and academic scholars is to enjoy this material world with their bodily senses. Therefore it is clearly stated here that those who are gṛha-vrata, whose only aim is to live comfortably with the body in the material world, cannot understand Kṛṣṇa. The two expressions gṛha-vrata and carvita-carvaṇānām indicate that a materialistic person tries to enjoy sense gratification in different bodily forms, life after life, but is still unsatisfied. In the name of personalism, this ism or that ism, such persons always remain attached to the materialistic way of life. As stated in Bhagavad-gītā (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place." Those who are attached to material enjoyment cannot be fixed in devotional service to the Lord. They cannot understand Bhagavān, Kṛṣṇa, or His instruction, Bhagavad-gītā. Adānta-gobhir viśatāṁ tamisram: their path actually leads toward hellish life.

As confirmed by Ṛṣabhadeva, mahat-sevāṁ dvāram āhur vimukteḥ: [SB 5.5.2] one must try to understand Kṛṣṇa by serving a devotee. The word mahat refers to a devotee.

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13) A mahātmā is one who is constantly engaged in devotional service, twenty-four hours a day. As explained in the following verses, unless one adheres to such a great personality, one cannot understand Kṛṣṇa. Hiraṇyakaśipu wanted to know where Prahlāda had gotten this Kṛṣṇa consciousness. Who had taught him? Prahlāda sarcastically replied, "My dear father, persons like you never understand Kṛṣṇa. One can understand Kṛṣṇa only by serving a mahat, a great soul. Those who try to adjust material conditions are said to be chewing the chewed. No one has been able to adjust material conditions, but life after life, generation after generation, people try and repeatedly fail. Unless one is properly trained by a mahat-a mahātmā, or unalloyed devotee of the Lord-there is no possibility of one's understanding Kṛṣṇa and His devotional service."

TEXT 31

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ

SYNONYMS

na-not; te-they; viduḥ-know; sva-artha-gatim-the ultimate goal of life, or their own real interest; hi-indeed; viṣṇum-Lord Viṣṇu and His abode; durāśayāḥ-being ambitious to enjoy this material world; ye-who; bahiḥ-external sense objects; artha-māninaḥ-considering as valuable; andhāḥ-persons who are blind; yathā-just as; andhaiḥ-by other blind men; upanīyamānāḥ-being led; te-they; api-although; īśa-tantryām-to the ropes (laws) of material nature; uru-having very strong; dāmni-cords; baddhāḥ-bound.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

Since there must always be a difference of opinion between demons and devotees, Hiraṇyakaśipu, when criticized by his son Prahlāda Mahārāja, should not have been surprised that Prahlāda Mahārāja differed from his way of life. Nonetheless, Hiraṇyakaśipu was extremely angry and wanted to rebuke his son for deriding his teacher or spiritual master, who had been born in the brāhmaṇa family of the great ācārya Śukrācārya. The word śukra means "semen," and ācārya refers to a teacher or guru. Hereditary gurus, or spiritual masters, have been accepted everywhere since time immemorial, but Prahlāda Mahārāja declined to accept such a seminal guru or take instruction from him. An actual guru is śrotriya, one who has heard or received perfect knowledge through paramparā, the disciplic succession. Therefore Prahlāda Mahārāja did not recognize a seminal spiritual master. Such spiritual masters are not at all interested in Viṣṇu. Indeed, they are hopeful of material success (bahir-artha-māninaḥ). The word bahiḥ means "external," artha means "interest," and mānina means "taking very seriously." Generally speaking, practically everyone is unaware of the spiritual world. The knowledge of the materialists is restricted within the four-billion-mile limit of this material world, which is in the dark portion of the creation; they do not know that beyond the material world is the spiritual world. Unless one is a devotee of the Lord, one cannot understand the existence of the spiritual world. Gurus, teachers, who are simply interested in this material world are described in this verse as andha, blind. Such blind men may lead many other blind followers without true knowledge of material conditions, but they are not accepted by devotees like Prahlāda Mahārāja. Such blind teachers, being interested in the external, material world, are always bound by the strong ropes of material nature.

TEXT 32

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na-not; eṣām-of these; matiḥ-the consciousness; tāvat-that long; urukrama-aṅghrim-the lotus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; spṛśati-does touch; anartha-of unwanted things; apagamaḥ-the disappearance; yat-of which; arthaḥ-the purpose; mahīyasām-of the great souls (the mahātmās, or devotees); pāda-rajaḥ-by the dust of the lotus feet; abhiṣekam-consecration; niṣkiñcanānām-of devotees who have nothing to do with this material world; na-not; vṛṇīta-may accept; yāvat-as long as.

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

Becoming Kṛṣṇa conscious brings about anartha-apagamaḥ, the disappearance of all anarthas, the miserable conditions we have unnecessarily accepted. The material body is the basic principle of these unwanted miserable conditions. The entire Vedic civilization is meant to relieve one from these unwanted miseries, but persons bound by the laws of nature do not know the destination of life. As described in the previous verse, īśa-tantryām uru-dāmni baddhāḥ: they are conditioned by the three strong modes of material nature.

The education that keeps the conditioned soul bound life after life is called materialistic education. Śrīla Bhaktivinoda Ṭhākura has explained that materialistic education expands the influence of māyā. Such an education induces the conditioned soul to be increasingly attracted to materialistic life and to stray further and further away from liberation from unwanted miseries.

One may ask why highly educated persons do not take to Kṛṣṇa consciousness. The reason is explained in this verse. Unless one takes shelter of a bona fide, fully Kṛṣṇa conscious spiritual master, there is no chance of understanding Kṛṣṇa. The educators, scholars and big political leaders worshiped by millions of people cannot understand the goal of life and take to Kṛṣṇa consciousness, for they have not accepted a bona fide spiritual master and the Vedas. Therefore in the Muṇḍaka Upaniṣad (3.2.3) it is said, nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena: one cannot become self-realized simply by having an academic education, by presenting lectures in an erudite way (pravacanena labhyaḥ), or by being an intelligent scientist who discovers many wonderful things. One cannot understand Kṛṣṇa unless one is graced by the Supreme Personality of Godhead. Only one who has surrendered to a pure devotee of Kṛṣṇa and taken the dust of his lotus feet can understand Kṛṣṇa. First one must understand how to get out of the clutches of māyā. The only means is to become Kṛṣṇa conscious. And to become Kṛṣṇa conscious very easily, one must take shelter of a realized soul-a mahat, or mahātmā-whose only interest is to engage in the service of the Supreme Lord. As the Lord says in Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtiṁ āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” Therefore, to end the unwanted miseries of life, one must become a devotee.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

”One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods.” (Bhāg. 5.18.12)

yasya deva parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

”Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

”The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” (Muṇḍaka Upaniṣad 3.2.3)

These are Vedic injunctions. One must take shelter of a self-realized spiritual master, not a materially educated scholar or politician. One must take shelter of a niṣkiñcana, a person engaged in devotional service and free from material contamination. That is the way to return home, back to Godhead.

TEXT 33

ity uktvoparataṁ putraṁ
hiraṇyakaśipū ruṣā
andhīkṛtātmā svotsaṅgān
nirasyata mahī-tale

SYNONYMS

iti-thus; uktvā-speaking; uparatam-stopped; putram-the son; hiraṇyakaśipuḥ-Hiraṇyakaśipu; ruṣā-with great anger; andhīkṛta-ātmā-made blind to self-realization; sva-utsaṅgāt-from his lap; nirasyata-threw; mahī-tale-upon the ground.

After Prahlāda Mahārāja had spoken in this way and become silent, Hiraṇyakaśipu, blinded by anger, threw him off his lap and onto the ground.

TEXT 34

āhāmarṣa-ruṣāviṣṭaḥ
kaṣāyī-bhūta-locanaḥ
vadhyatām āśv ayaṁ vadhyo
niḥsārayata nairṛtāḥ

SYNONYMS

āha-he said; amarṣa-indignation; ruṣā-and by severe anger; āviṣṭaḥ-overpowered; kaṣāyī-bhūta-becoming exactly like red-hot copper; locanaḥ-whose eyes; vadhyatām-let him be killed; āśu-immediately; ayam-this; vadhyaḥ-who is to be killed; niḥsārayata-take away; nairṛtāḥ-O demons.

Indignant and angry, his reddish eyes like molten copper, Hiraṇyakaśipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!

TEXT 35

ayaṁ me bhrātṛ-hā so ’yaṁ
hitvā svān suhṛdo ’dhamaḥ
pitṛvya-hantuḥ pādau yo
viṣṇor dāsavad arcati

SYNONYMS

ayam-this; me-my; bhrātṛ-hā-killer of the brother; saḥ-he; ayam-this; hitvā-giving up; svān-own; suhṛdaḥ-well-wishers; adhamaḥ-very low; pitṛvya-hantuḥ-of He who killed his uncle Hiraṇyākṣa; pādau-at the two feet; yaḥ-he who; viṣṇoḥ-of Lord Viṣṇu; dāsa-vat-like a servant; arcati-serves.

This boy Prahlāda is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Viṣṇu, like a menial servant.

Hiraṇyakaśipu considered his son Prahlāda Mahārāja to be the killer of his brother because Prahlāda Mahārāja was engaged in the devotional service of Lord Viṣṇu. In other words, Prahlāda Mahārāja would be elevated to sārūpya liberation, and in that sense he resembled Lord Viṣṇu. Therefore Prahlāda was to be killed by Hiraṇyakaśipu. Devotees, Vaiṣṇavas, attain the liberations of sārūpya, sālokya, sārṣṭi and sāmīpya, whereas the Māyāvādīs are supposed to attain the liberation known as sāyujya. Sāyujya-mukti, however, is not very secure, whereas sārūpya-mukti, sālokya-mukti, sārṣṭi-mukti and sāmīpya-mukti are most certain. Although the servants of Lord Viṣṇu, Nārāyaṇa, in the Vaikuṇṭha planets are equally situated with the Lord, the devotees there know very well that the Lord is the master whereas they are servants.

TEXT 36

viṣṇor vā sādhv asau kiṁ nu
kariṣyaty asamañjasaḥ
sauhṛdaṁ dustyajaṁ pitror
ahād yaḥ pañca-hāyanaḥ

SYNONYMS

viṣṇoḥ-unto Viṣṇu; vā-either; sādhu-good; asau-this; kim-whether; nu-indeed; kariṣyati-will do; asamañjasaḥ-not trustworthy; sauhṛdam-affectionate relationship; dustyajam-difficult to relinquish; pitroḥ-of his father and mother; ahāt-gave up; yaḥ-he who; pañca-hāyanaḥ-only five years old.

Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Viṣṇu.

TEXT 37

paro ’py apatyaṁ hita-kṛd yathauṣadhaṁ
sva-dehajo ’py āmayavat suto ’hitaḥ
chindyāt tad aṅgaṁ yad utātmano ’hitaṁ
śeṣaṁ sukhaṁ jīvati yad-vivarjanāt

SYNONYMS

paraḥ-not belonging to the same group or family; api-although; apatyam-a child; hita-kṛt-who is beneficial; yathā-just as; auṣadham-remedial herb; sva-deha-jaḥ-born of one’s own body; api-although; āmaya-vat-like a disease; sutaḥ-a son; ahitaḥ-who is not a well-wisher; chindyāt-one should cut off; tat-that; aṅgam-part of the body; yat-which; uta-indeed; ātmanaḥ-for the body; ahitam-not beneficial; śeṣam-the balance; sukham-happily; jīvati-lives; yat-of which; vivarjanāt-by cutting off.

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one’s family is favorable, he should be given protection like a son. On the other hand, if a limb of one’s body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one’s own son, if unfavorable, must be rejected, although born of one’s own body.

Śrī Caitanya Mahāprabhu has instructed all devotees of the Lord to be humbler than the grass and more tolerant than trees; otherwise there will always be disturbances to their execution of devotional service. Here is a vivid example of how a devotee is disturbed by a nondevotee, even though the nondevotee is an affectionate father. The material world is such that a nondevotee father becomes an enemy of a devotee son. Having determined to kill even his son, Hiraṇyakaśipu gave the example of amputating a part of one’s body that has become septic and therefore injurious to the rest of the body. The same example, of course, may also be applied to nondevotees. Cāṇakya Paṇḍita advises, tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. Devotees actually serious about advancing in spiritual life should give up the company of nondevotees and always keep company with devotees. To be too attached to material existence is ignorance because material existence is temporary and miserable. Therefore devotees who are determined to perform tapasya (penances and austerities) to realize the self, and who are determined to become advanced in spiritual consciousness, must give up the company of atheistic nondevotees. Prahlāda Mahārāja maintained an attitude of noncooperation with the philosophy of his father, Hiraṇyakaśipu, yet he was tolerant and humble. Hiraṇyakaśipu, however, being a nondevotee, was so polluted that he was even prepared to kill his own son. He justified this by putting forward the logic of amputation.

TEXT 38

sarvair upāyair hantavyaḥ
sambhoja-śayanāsanaiḥ
suhṛl-liṅga-dharaḥ śatrur
muner duṣṭam ivendriyam

SYNONYMS

sarvaiḥ-by all; upāyaiḥ-means; hantavyaḥ-must be killed; sambhoja-by eating; śayana-lying down; āsanaiḥ-by sitting; suhṛt-liṅga-dharaḥ-who has assumed the role of a friend; śatruḥ-an enemy; muneḥ-of a great sage; duṣṭam-uncontrollable; iva-like; indriyam-the senses.

Just as uncontrolled senses are the enemies of all yogīs engaged in advancing in spiritual life, this Prahlāda, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.

Hiraṇyakaśipu planned a campaign to kill Prahlāda Mahārāja. He would kill his son by administering poison to him while he was eating, by making him sit in boiling oil, or by throwing him under the feet of an elephant while he was lying down. Thus

Hiraṇyakaśipu decided to kill his innocent child, who was only five years old, simply because the boy had become a devotee of the Lord. This is the attitude of nondevotees toward devotees.

TEXTS 39–40

nairṛtās te samādiṣṭā
bhartrā vai śūla-pāṇayaḥ
tigma-daṁṣṭra-karālāsyās
tāmra-śmaśru-śiroruhāḥ
nadanto bhairavaṁ nādaṁ
chindhi bhindhīti vādinaḥ
āsīnaṁ cāhanañ śūlaiḥ
prahrādaṁ sarva-marmasu

SYNONYMS

nairṛtāḥ-the demons; te-they; samādiṣṭāḥ-being fully advised; bhartrā-by their master; vai-indeed; śūla-pāṇayaḥ-having tridents in their hands; tigma-very sharp; daṁṣṭra-teeth; karāla-and fearful; āsyāḥ-faces; tāmra-śmaśru-coppery mustaches; śiroruhāḥ-and hair on the head; nadantaḥ-vibrating; bhairavam-fearful; nādam-sound; chindhi-chop; bhindhi-divide into small parts; iti-thus; vādinaḥ-speaking; āsīnam-who was sitting silently; ca-and; ahanan-attacked; śūlaiḥ-with their tridents; prahrādam-Prahlāda Mahārāja; sarva-marmasu-on the tender parts of the body.

The demons [Rākṣasas], the servants of Hiraṇyakaśipu, thus began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.

TEXT 41

pare brahmaṇy anirdeśye
bhagavaty akhilātmani
yuktātmany aphalā āsann
apuṇyasyeva sat-kriyāḥ

SYNONYMS

pare-in the supreme; brahmaṇi-absolute; anirdeśye-who is not perceivable by the senses; bhagavati-the Supreme Personality of Godhead; akhila-ātmani-the Supersoul of everyone; yukta-ātmani-on he whose mind was engaged (Prahlāda); aphalāḥ-without effect; āsan-were; apuṇyasya-of a person who has no assets in pious activities; iva-like; sat-kriyāḥ-good activities (like the performance of sacrifices or austerities).

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlāda Mahārāja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

Prahlāda Mahārāja was constantly and fully engaged in thought of the Supreme Personality of Godhead. As it is said, govinda-parirambhitaḥ. Prahlāda Mahārāja engaged himself always in meditation, and thus he was protected by Govinda. Just as a small child on the lap of his father or mother is fully protected, a devotee, in all conditions, is protected by the Supreme Lord. Does this mean that when Prahlāda Mahārāja was attacked by the demons, the Rākṣasas, Govinda was also attacked by the demons? This is not possible. There have been many attempts by the demons to hurt or kill the Supreme Personality of Godhead, but He cannot be injured by any material means because He is always in transcendence. Therefore the words pare brahmaṇi are used here. The demons, the Rākṣasas, can neither see nor touch the Supreme Lord, although they may superficially think that they are striking the Lord's transcendental body with their material weapons. The Supreme Personality of Godhead is described in this verse as anirdeśye. We cannot understand Him to be in a particular place, for He is all-pervasive. Moreover, He is akhilātmā, the active principle of everything, even material weapons. Those who cannot understand the position of the Lord are unfortunate. They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them.

TEXT 42

prayāse 'pahate tasmin
daityendraḥ pariśaṅkitaḥ
cakāra tad-vadhopāyān
nirbandhena yudhiṣṭhira

SYNONYMS

prayāse-when the endeavor; apahate-futile; tasmin-that; daitya-indraḥ-the King of the demons, Hiraṇyakaśipu; pariśaṅkitaḥ-very much afraid (considering how the boy was protected); cakāra-executed; tat-vadha-upāyān-various means for killing him; nirbandhena-with determination; yudhiṣṭhira-O King Yudhiṣṭhira.

My dear King Yudhiṣṭhira, when all the attempts of the demons to kill Prahlāda Mahārāja were futile, the King of the demons, Hiraṇyakaśipu, being most fearful, began contriving other means to kill him.

TEXTS 43–44

dig-gajair dandaśūkendrair
abhicārāvapātanaiḥ
māyābhiḥ sannirodhaiś ca
gara-dānair abhojanaiḥ
hima-vāyv-agni-salilaiḥ

parvatākramaṇair api
na śaśāka yadā hantum
apāpam asuraḥ sutam
cintāṁ dīrghatamāṁ prāptas
tat-kartuṁ nābhyapadyata

SYNONYMS

dik-gajaiḥ-by big elephants trained to smash anything under their feet; danda-śūka-indraiḥ-by the biting of the King's poisonous snakes; abhicāra-by destructive spells; avapātanaiḥ-by causing to fall from the top of a mountain; māyābhiḥ-by conjuring tricks; sannirodhaiḥ-by imprisonment; ca-as well as; gara-dānaiḥ-by administering poison; abhojanaiḥ-by starving; hima-by cold; vāyu-wind; agni-fire; salilaiḥ-and water; parvata-ākramaṇaiḥ-by crushing with big stones and hills; api-and also; na śaśāka-was not able; yadā-when; hantum-to kill; apāpam-who was not at all sinful; asuraḥ-the demon (Hiraṇyakaśipu); sutam-his son; cintām-anxiety; dīrgha-tamām-long-standing; prāptaḥ-obtained; tat-kartum-to do that; na-not; abhyapadyata-achieved.

Hiraṇyakaśipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiraṇyakaśipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.

TEXT 45

eṣa me bahv-asādhūkto
vadhopāyāś ca nirmitāḥ
tais tair drohair asad-dharmair
muktaḥ svenaiva tejasā

SYNONYMS

eṣaḥ-this; me-of me; bahu-many; asādhu-uktaḥ-ill names; vadha-upāyāḥ-many varieties of means to kill him; ca-and; nirmitāḥ-devised; taiḥ-by those; taiḥ-by those; drohaiḥ-treacherous; asat-dharmaiḥ-abominable actions; muktaḥ-released; svena-his own; eva-indeed; tejasā-by prowess.

Hiraṇyakaśipu thought: I have used many ill names in chastising this boy Prahlāda and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacherous and abominable actions.

TEXT 46

vartamāno 'vidūre vai
bālo 'py ajaḍa-dhīr ayam
na vismarati me 'nāryaṁ
śunaḥ śepa iva prabhuḥ

SYNONYMS

vartamānaḥ-being situated; avidūre-not very far away; vai-indeed; bālaḥ-a mere child; api-although; ajaḍa-dhīḥ-complete fearlessness; ayam-this; na-not; vismarati-forgets; me-my; anāryam-misbehavior; śunaḥ śepaḥ-the curved tail of a dog; iva-exactly like; prabhuḥ-being able or potent.

Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Viṣṇu.

The word śunaḥ means "of a dog," and śepa means "tail." The example is ordinary. However one may try to straighten a dog's tail, it is never straight but always curved. Śunaḥ śepa is also the name of the second son of Ajīgarta. He was sold to Hariścandra, but he later took shelter of Viśvāmitra, Hariścandra's enemy, and never left his side.

TEXT 47

aprameyānubhāvo 'yam
akutaścid-bhayo 'maraḥ
nūnam etad-virodhena
mṛtyur me bhavitā na vā

SYNONYMS

aprameya-unlimited; anubhāvaḥ-glory; ayam-this; akutaścit-bhayaḥ-having no fear from any quarter; amaraḥ-immortal; nūnam-definitely; etat-virodhena-because of going against him; mṛtyuḥ-death; me-my; bhavitā-may be; na-not; vā-or.

I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.

TEXT 48

iti tac-cintayā kiñcin
mlāna-śriyam adho-mukham
śaṇḍāmarkāv auśanasau
vivikta iti hocatuḥ

SYNONYMS

iti-thus; tat-cintayā-with full anxiety because of Prahlāda Mahārāja's position; kiñcit-somewhat; mlāna-lost; śriyam-bodily luster; adhaḥ-mukham-his face downward; śaṇḍa-amarkau-Ṣaṇḍa and Amarka; auśanasau-sons of Śukrācārya; vivikte-in a secret place; iti-thus; ha-indeed; ūcatuḥ-spoke.

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Ṣaṇḍa and Amarka, the two sons of Śukrācārya, spoke to him in secret.

TEXT 49

jitaṁ tvayaikena jagat-trayaṁ bhruvor
vijṛmbhaṇa-trasta-samasta-dhiṣṇyapam
na tasya cintyaṁ tava nātha cakṣvahe
na vai śiśūnāṁ guṇa-doṣayoḥ padam

SYNONYMS

jitam-conquered; tvayā-by you; ekena-alone; jagat-trayam-the three worlds; bhruvoḥ-of the eyebrows; vijṛmbhaṇa-by the expanding; trasta-become afraid; samasta-all; dhiṣṇyapam-the chief persons in every planet; na-not; tasya-from him; cintyam-to be anxious; tava-of you; nātha-O master; cakṣvahe-we find; na-nor; vai-indeed; śiśūnām-of children; guṇa-doṣayoḥ-of a good quality or fault; padam-the subject matter.

O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlāda, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.

TEXT 50

imaṁ tu pāśair varuṇasya baddhvā
nidhehi bhīto na palāyate yathā
buddhiś ca puṁso vayasārya-sevayā
yāvad gurur bhārgava āgamiṣyati

SYNONYMS

imam-this; tu-but; pāśaiḥ-by the ropes; varuṇasya-of the demigod known as Varuṇa; baddhvā-binding; nidhehi-keep (him); bhītaḥ-being afraid; na-not; palāyate-runs away; yathā-so that; buddhiḥ-the intelligence; ca-also; puṁsaḥ-of a man; vayasā-by increase of age; ārya-of experienced, advanced persons; sevayā-by the service; yāvat-until; guruḥ-our spiritual master; bhārgavaḥ-Śukrācārya; āgamiṣyati-will come.

Until the return of our spiritual master, Śukrācārya, arrest this child with the ropes of Varuṇa so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.

TEXT 51

tatheti guru-putroktam
anujñāyedam abravīt
dharmo hy asyopadeṣṭavyo
rājñāṁ yo gṛha-medhinām

SYNONYMS

tathā-in this way; iti-thus; guru-putra-uktam-advised by Ṣaṇḍa and Amarka, the sons of Śukrācārya; anujñāya-accepting; idam-this; abravīt-said; dharmaḥ-the duty; hi-indeed; asya-unto Prahlāda; upadeṣṭavyaḥ-to be instructed; rājñām-of the kings; yaḥ-which; gṛha-medhinām-who are interested in householder life.

After hearing these instructions of Ṣaṇḍa and Amarka, the sons of his spiritual master, Hiraṇyakaśipu agreed and requested them to instruct Prahlāda in that system of occupational duty which is followed by royal householder families.

Hiraṇyakaśipu wanted Prahlāda Mahārāja to be trained as a diplomatic king in ruling the kingdom, the country or the world, but not to be advised about renunciation or the renounced order of life. The word dharma here does not refer to some religious faith. As clearly stated, dharmo hy asyopadeṣṭavyo rājñāṁ yo gṛha-medhinām. There are two kinds of royal families-one whose members are simply attached to household life and the other consisting of rājarṣis, kings who govern with ruling power but are as good as great saints. Prahlāda Mahārāja wanted to become a rājarṣi, whereas Hiraṇyakaśipu wanted him to become a king attached to sense enjoyment (gṛha-medhinām). Therefore in the Āryan system there is varṇāśrama-dharma, by which everyone should be educated according to his position in society's division of varṇa (brāhmaṇa, kṣatriya, vaiśya and śūdra) and āśrama (brahmacarya, gṛhastha, vānaprastha and sannyāsa).

A devotee purified by devotional service is always in the transcendental position above the mundane qualities. Thus the difference between Prahlāda Mahārāja and Hiraṇyakaśipu was that Hiraṇyakaśipu wanted to keep Prahlāda in mundane attachment whereas Prahlāda was above the modes of material nature. As long as one is under the control of material nature, his occupational duty is different from that of a person not under such control. One's real dharma, or occupational duty, is described in Śrīmad-Bhāgavatam (dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]). As described to his order carriers by Dharmarāja, or Yamarāja, a living being is a spiritual identity, and therefore his occupational duty is also spiritual. The real dharma is that which is advised in Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. One must give up one's material occupational duties, just as one must give up his material body. Whatever one's occupational duty, even according to the varṇāśrama system, one must give it up and engage in one's spiritual function. One's real dharma, or occupational duty, is explained by Śrī Caitanya Mahāprabhu. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] every living being is an eternal servant of Kṛṣṇa. That is one's real occupational duty.

TEXT 52

dharmam arthaṁ ca kāmaṁ ca
nitarāṁ cānupūrvaśaḥ
prahrādāyocatū rājan
praśritāvanatāya ca

SYNONYMS

dharmam-mundane occupational duty; artham-economic development; ca-and; kāmam-sense gratification; ca-and; nitarām-always; ca-and; anupūrvaśaḥ-according to order, or from the beginning to the end; prahrādāya-unto Prahlāda Mahārāja; ūcatuḥ-they spoke; rājan-O King; praśrita-who was humble; avanatāya-and submissive; ca-also.

Thereafter, Ṣaṇḍa and Amarka systematically and unceasingly taught Prahlāda Mahārāja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

There are four processes for human society-dharma, artha, kāma and mokṣa-and they culminate in liberation. Human society must follow a process of religion to advance, and on the basis of religion one should try to develop his economic condition so that he can fulfill his needs for sense gratification according to the religious rules and regulations. Then liberation from material bondage will be easier to attain. That is the Vedic process. When one is above the stages of dharma, artha, kāma and mokṣa, one becomes a devotee. He is then on the platform from which he is guaranteed not to fall again to material existence (yad gatvā na nivartante [Bg. 15.6]). As advised in Bhagavad-gītā if one transcends these four processes and is actually liberated, one engages in devotional service. Then he is guaranteed not to fall to material existence again.

TEXT 53

yathā tri-vargaṁ gurubhir
ātmane upaśikṣitam
na sādhu mene tac-chikṣāṁ
dvandvārāmopavarṇitām

SYNONYMS

yathā-as; tri-vargam-the three processes (religion, economic development and sense gratification); gurubhiḥ-by the teachers; ātmane-unto himself (Prahlāda Mahārāja); upaśikṣitam-instructed; na-not; sādhu-really good; mene-he considered; tat-śikṣām-the education in that; dvandva-ārāma-by persons taking pleasure in duality (in material enmity and friendship); upavarṇitām-which is prescribed.

The teachers Ṣaṇḍa and Amarka instructed Prahlāda Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlāda, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.

The entire world is interested in the materialistic way of life. Indeed, practically 99.9 percent of the people in the three worlds are uninterested in liberation or spiritual education. Only the devotees of the Lord, headed by such great personalities as Prahlāda Mahārāja and Nārada Muni, are interested in the real education of spiritual life. One cannot understand the principles of religion while staying on the material platform. Therefore one must follow these great personalities. As stated in Śrīmad-Bhāgavatam (6.3.20):

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

One must follow in the footsteps of such great personalities as Lord Brahmā, Nārada, Lord Śiva, Kapila, Manu, the Kumāras, Prahlāda Mahārāja, Bhīṣma, Janaka, Bali Mahārāja, Śukadeva Gosvāmī and Yamarāja. Those interested in spiritual life should follow Prahlāda Mahārāja in rejecting the education of religion, economic development and sense gratification. One should be interested in spiritual education. Therefore the Kṛṣṇa consciousness movement is spreading all over the world, following in the footsteps of Prahlāda Mahārāja, who did not like any of the materialistic education he received from his teachers.

TEXT 54

yadācāryaḥ parāvṛtto
gṛhamedhīya-karmasu
vayasyair bālakais tatra
sopahūtaḥ kṛta-kṣaṇaiḥ

SYNONYMS

yadā-when; ācāryaḥ-the teachers; parāvṛttaḥ-became engaged; gṛha-medhīya-of household life; karmasu-in duties; vayasyaiḥ-by his friends of the same age; bālakaiḥ-boys; tatra-there; saḥ-he (Prahlāda Mahārāja); apahūtaḥ-called; kṛta-kṣaṇaiḥ-obtaining an opportune moment.

When the teachers went home to attend to their household affairs, the students of the same age as Prahlāda Mahārāja would call him to take the opportunity of leisure hours for play.

In tiffin hours, the hours when the teachers were absent from the classroom, the students called Prahlāda Mahārāja, wanting to play with him. As will be seen from the following verses, however, Prahlāda Mahārāja was not very much interested in playing. Instead, he wanted to utilize every moment for advancing in Kṛṣṇa consciousness. Therefore, as indicated in this verse by the word kṛta-kṣaṇaiḥ, at the opportune moment when it was possible to preach about Kṛṣṇa consciousness, Prahlāda Mahārāja used the time as follows.

TEXT 55

atha tāñ ślakṣṇayā vācā
pratyāhūya mahā-budhaḥ
uvāca vidvāṁs tan-niṣṭhāṁ
kṛpayā prahasann iva

SYNONYMS

atha-then; tān-the class friends; ślakṣṇayā-with very pleasing; vācā-speech; pratyāhūya-addressing; mahā-budhaḥ-Prahlāda Mahārāja, who was highly learned and advanced in spiritual consciousness (mahā means "great," and budha means "learned"); uvāca-said; vidvān-very learned; tat-niṣṭhām-the path of God realization; kṛpayā-being merciful; prahasan-smiling; iva-like.

Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling, he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.

Prahlāda Mahārāja's smiling is very significant. The other students were very much advanced in enjoying materialistic life through religion, economic development and sense gratification, but Prahlāda Mahārāja laughed at them, knowing that this was not actual happiness, for real happiness is advancement in Kṛṣṇa consciousness. The duty of those who follow in the footsteps of Prahlāda Mahārāja is to teach the entire world how to be Kṛṣṇa conscious and thus be really happy. Materialistic persons take to so-called religion to get some blessings so that they can improve their economic position and enjoy the material world through sense gratification. But devotees like Prahlāda Mahārāja laugh at how foolish they are to be busy in a temporary life without knowledge of the soul's transmigration from one body to another. Materialistic persons are engaged in striving for temporary benefits, whereas persons advanced in spiritual knowledge, such as Prahlāda Mahārāja, are not interested in the materialistic way of life. Instead, they want to be elevated to an eternal life of knowledge and bliss. Therefore, as Kṛṣṇa is always compassionate to the fallen souls, His servants, the devotees of Lord Kṛṣṇa, are also interested in educating the entire populace in Kṛṣṇa consciousness. The mistake of materialistic life is understood by devotees, and therefore they smile upon it, considering it insignificant. Out of compassion, however, such devotees preach the gospel of Bhagavad-gītā all over the world.

TEXTS 56–57

te tu tad-gauravāt sarve
tyakta-krīḍā-paricchadāḥ
bālā adūṣita-dhiyo
dvandvārāmeritehitaiḥ
paryupāsata rājendra
tan-nyasta-hṛdayekṣaṇāḥ
tān āha karuṇo maitro
mahā-bhāgavato 'suraḥ

SYNONYMS

te-they; tu-indeed; tat-gauravāt-from great respect for the words of Prahlāda Mahārāja (due to his being a devotee); sarve-all of them; tyakta-having given up; krīḍā-paricchadāḥ-toys for playing; bālāḥ-the boys; adūṣita-dhiyaḥ-whose intelligence was not as polluted (as that of their fathers); dvandva-in duality; ārāma-of those taking pleasure (the instructors, namely Ṣaṇḍa and Amarka); īrita-by the instructions; īhitaiḥ-and actions; paryupāsata-sat down around; rāja-indra-O King Yudhiṣṭhira; tat-unto him; nyasta-having given up; hṛdaya-īkṣaṇāḥ-their hearts and eyes; tān-unto them; āha-spoke; karuṇaḥ-very merciful; maitraḥ-a real friend; mahā-bhāgavataḥ-a most exalted devotee; asuraḥ-Prahlāda Mahārāja, although born of an asura father.

My dear King Yudhiṣṭhira, all the children were very much affectionate and respectful to Prahlāda Mahārāja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlāda Mahārāja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlāda Mahārāja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

The words bālā adūṣita-dhiyaḥ indicate that the children, being of a tender age, were not as polluted by materialistic life as their fathers. Prahlāda Mahārāja, therefore, taking advantage of the innocence of his class friends, began teaching them about the importance of spiritual life and the insignificance of materialistic life. Although the teachers Ṣaṇḍa and Amarka were instructing all the boys in the materialistic life of religion, economic development and sense gratification, the boys were not much polluted. Therefore, with great attention they wanted to hear from Prahlāda Mahārāja about Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, the guru-kula plays an extremely important part in our activities because right from childhood the boys at the guru-kula are instructed about Kṛṣṇa consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will be conquered by the modes of material nature when they are older.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu."

20.8.6 Chapter Six

Prahlāda Instructs His Demoniac Schoolmates

This chapter describes Prahlāda Mahārāja's instructions to his class friends. In speaking to his friends, who were all sons of demons, Prahlāda Mahārāja stressed that every living entity, especially in human society, must be interested in spiritual realization from the very beginning of life. When human beings are children, they should be taught that the Supreme Personality of Godhead is the worshipable Deity for everyone. One should not be very much interested in material enjoyment; instead, one should be satisfied with whatever material profits are easily obtainable, and because the duration of one's life is very short, one should utilize every moment for spiritual advancement. One may wrongly think, "In the beginning of our lives let us enjoy material facilities, and in old age we may become Kṛṣṇa conscious." Such materialistic thoughts are always useless because in old age one cannot be trained in the spiritual way of life. Therefore, from the very beginning of life, one should engage in devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). This is the duty of all living entities. Material education is infected by the three modes of nature, but spiritual education, for which there is a great need in human society, is transcendental. Prahlāda Mahārāja disclosed the secret of how he had received instructions from Nārada Muni. By accepting the lotus feet of Prahlāda Mahārāja, who is in the paramparā succession, one will be able to understand the mode of spiritual life. In accepting this mode of activity, there is no need for material qualifications.

After Prahlāda Mahārāja's class friends had listened to Prahlāda Mahārāja, they inquired how he had become so learned and advanced. In this way the chapter ends.

TEXT 1

śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; kaumāraḥ-in the tender age of childhood; ācaret-should practice; prājñaḥ-one who is intelligent; dharmān-occupational duties; bhāgavatān-which are devotional service to the Supreme Personality of Godhead; iha-in this life; durlabham-very rarely obtained; mānuṣam-human; janma-birth; tat-that; api-even; adhruvam-impermanent, temporary; artha-dam-full of meaning.

Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life-in other words, from the tender age of childhood-to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

The whole purpose of Vedic civilization and of reading the Vedas is to attain the perfect stage of devotional service in the human form of life. According to the Vedic system, therefore, from the very beginning of life the brahmacarya system is introduced so that from one's very childhood-from the age of five years-one can practice modifying one's human activities so as to engage perfectly in devotional service. As confirmed in Bhagavad-gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt: "Even a little advancement on this path can protect one from the most dangerous type of fear." Modern civilization, not referring to the verdicts of Vedic literature, is so cruel to the members of human society that instead of teaching children to become brahmacārīs, it teaches mothers to kill their children even in the womb, on the plea of curbing the increase of population. And if by chance a child is saved, he is educated only for sense gratification. Gradually, throughout the entire world, human society is losing interest in the perfection of life. Indeed, men are living like cats and dogs, spoiling the duration of their human lives by actually preparing to transmigrate again to the degraded species among the 8,400,000 forms of life. The Kṛṣṇa consciousness movement is anxious to serve human society by teaching people to perform devotional service, which can save a human being from being degraded again to animal life. As already stated by Prahlāda Mahārāja, bhāgavata-dharma consists of śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]. In all the schools, colleges and universities, and at home, all children and youths should be taught to hear about the Supreme Personality of Godhead. In other words, they should be taught to hear the instructions of Bhagavad-gītā, to put them into practice in their lives, and thus to become strong in devotional service, free from fear of being degraded to animal life. Following bhāgavata-dharma has been made extremely easy in this age of Kali. The śāstra says:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

One need only chant the Hare Kṛṣṇa mahā-mantra. Everyone engaged in the practice of chanting the Hare Kṛṣṇa mahā-mantra will be completely cleansed, from the core of his heart, and be saved from the cycle of birth and death.

TEXT 2

yathā hi puruṣasyeha
viṣṇoḥ pādopasarpaṇam
yad eṣa sarva-bhūtānāṁ
priya ātmeśvaraḥ suhṛt

SYNONYMS

yathā-in order that; hi-indeed; puruṣasya-of a living entity; iha-here; viṣṇoḥ-of Lord Viṣṇu, the Supreme Personality of Godhead; pāda-upasarpaṇam-approaching the lotus feet; yat-because; eṣaḥ-this; sarva-bhūtānām-of all living entities; priyaḥ-the dear one; ātma-īśvaraḥ-the master of the soul, the Supersoul; suhṛt-the best well-wisher and friend.

The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.

The Lord says in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." Simply by understanding these three facts-that the Supreme Lord, Viṣṇu, is the proprietor of the entire creation, that He is the best well-wishing friend of all living entities, and that He is the supreme enjoyer of everything-one becomes peaceful and happy. For this transcendental happiness, the living entity has wandered throughout the universe in different forms of life and different planetary systems, but because he has forgotten his intimate relationship with Viṣṇu, he has merely suffered, life after life. Therefore, the educational system in the human form of life should be so perfect that one will understand his intimate relationship with God, or Viṣṇu. Every living entity has an intimate relationship with God. One should therefore glorify the Lord in the adoration of śānta-rasa or revive his eternal relationship with Viṣṇu as a servant in dāsya-rasa, a friend in sakhya-rasa, a parent in vātsalya-rasa or a conjugal lover in mādhurya-rasa. All these relationships are on the platform of love. Viṣṇu is the center of love for everyone, and therefore the duty of everyone is to engage in the loving service of the Lord. As stated by the Supreme Personality of Godhead (Bhāg. 3.25.38), yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam. In any form of life, we are related with Viṣṇu, who is the most beloved, the Supersoul, son, friend and guru. Our eternal relationship with God can be revived in the human form of life, and that should be the goal of education. Indeed, that is the perfection of life and the perfection of education.

TEXT 3

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

SYNONYMS

sukham-happiness; aindriyakam-with reference to the material senses; daityāḥ-O my dear friends born in demoniac families; deha-yogena-because of possessing a particular type of material body; dehinām-of all embodied living entities; sarvatra-everywhere (in any form of life); labhyate-is obtainable; daivāt-by a superior arrangement; yathā-just as; duḥkham-unhappiness; ayatnataḥ-without endeavor.

Prahlāda Mahārāja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

In the material world, in any form of life, there is some so-called happiness and so-called distress. No one invites distress in order to suffer, but still it comes. Similarly, even if we do not endeavor to obtain the advantages of material happiness, we shall obtain them automatically. This happiness and distress are obtainable in any form of life, without endeavor. Thus there is no need to waste time and energy fighting against distress or working very hard for happiness. Our only business in the human form of life should be to revive our relationship with the Supreme Personality of Godhead and thus become qualified to return home, back to Godhead. Material happiness and distress come as soon as we accept a material body, regardless of what form. We cannot avoid such happiness and distress under any circumstances. The best use of human life, therefore, lies in reviving our relationship with the Supreme Lord, Viṣṇu.

TEXT 4

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

SYNONYMS

tat-for that (sense gratification and economic development); prayāsaḥ-endeavor; na-not; kartavyaḥ-to be done; yataḥ-from which; āyuḥ-vyayaḥ-waste of the duration of life; param-only or ultimately; na-nor; tathā-in that way; vindate-enjoys; kṣemam-the ultimate goal of life; mukunda-of the Supreme Personality of Godhead, who can deliver one from the material clutches; caraṇa-ambujam-the lotus feet.

Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

We see materialistic persons busily engaged in economic development all day and all night, trying to increase their material opulence, but even if we suppose that they get some benefit from such endeavors, that does not solve the real problem of their lives. Nor do they know what the real problem of life is. This is due to a lack of spiritual education. Especially in the present age, every man is in darkness, in the bodily conception of life, not knowing anything of the spirit soul and its needs. Misguided by the blind leaders of society, people consider the body to be everything, and they are engaged in trying to keep the body materially comfortable. Such a civilization is condemned because it does not lead humanity toward knowing the real goal of life. People are simply wasting time and the valuable gift of the human form because a human being who does not cultivate spiritual life but dies like the cats and dogs is degraded in his next life. From human life, such a person is put into the cycle of continuous birth and death. Thus one loses the true benefit of human life, which is to become Kṛṣṇa conscious and solve life's problems.

TEXT 5

tato yateta kuśalaḥ
kṣemāya bhavam āśritaḥ
śarīraṁ pauruṣaṁ yāvan
na vipadyeta puṣkalam

SYNONYMS

tataḥ-therefore; yateta-should endeavor; kuśalaḥ-an intelligent man interested in the ultimate goal of life; kṣemāya-for the real benefit of life, or for liberation from material bondage; bhavam āśritaḥ-who is in material existence; śarīram-the body; pauruṣam-human; yāvat-as long as; na-not; vipadyeta-fails; puṣkalam-stout and strong.

Therefore, while in material existence [bhavam āśritaḥ], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.

As stated by Prahlāda Mahārāja at the beginning of this chapter, kaumāra ācaret prājñaḥ. The word prājña refers to one who is experienced and who can distinguish right from wrong. Such a person should not waste his energy and valuable human lifetime simply working like a cat or dog to develop his economic condition.

For one word in this verse there are two readings-bhavam āśritaḥ and bhayam āśritaḥ-but accepting the meaning of either of them will bring one to the same conclusion. Bhayam āśritaḥ indicates that the materialistic way of life is always fearful because at every step there is danger. Materialistic life is full of anxieties and fear (bhayam). Similarly, accepting the reading bhavam āśritaḥ, the word bhavam refers to unnecessary trouble and problems. For want of Kṛṣṇa consciousness, one is put into bhavam, being perpetually embarrassed by birth, death, old age and disease. Thus one is surely full of anxieties.

Human society should be divided into a social system of brāhmaṇas, kṣatriyas, vaiśyas and śūdras, but everyone can engage in devotional service. If one wants to live without devotional service, his status as a brāhmaṇa, kṣatriya, vaiśya or śūdra certainly has no meaning. It is said, sthānād bhraṣṭāḥ patanty adhaḥ: whether one is in a higher or lower division, one certainly falls down for want of Kṛṣṇa consciousness. A sane man, therefore, is always fearful of falling from his position. This is a regulative principle. One should not fall from his exalted position. The highest goal of life can be achieved as long as one's body is stout and strong. We should therefore live in such a way that we keep ourselves always healthy and strong in mind and intelligence so that we can distinguish the goal of life from a life full of problems. A thoughtful man must act in this way, learning to distinguish right from wrong, and thus attain the goal of life.

TEXT 6

puṁso varṣa-śataṁ hy āyus
tad-ardhaṁ cājitātmanaḥ
niṣphalaṁ yad asau rātryāṁ
śete 'ndhaṁ prāpitas tamaḥ

SYNONYMS

puṁsaḥ-of every human being; varṣa-śatam-one hundred years; hi-indeed; āyuḥ-duration of life; tat-of that; ardham-half; ca-and; ajita-ātmanaḥ-of a person who is a servant of his senses; niṣphalam-without profit, without meaning; yat-because; asau-that person; rātryām-at night; śete-sleeps; andham-ignorance (forgetting his body and soul); prāpitaḥ-being completely possessed of; tamaḥ-darkness.

Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

Lord Brahmā, a human being and an ant all live for one hundred years, but their lifetimes of one hundred years are different from one another. This world is a relative world, and its relative moments of time are different. Thus the one hundred years of Brahmā are not the same as the one hundred years of a human being. From Bhagavad-gītā we times 1,000 years (sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]). Thus the varṣa-śatam, or one hundred years, are relatively different according to time, person and circumstances. As far as human beings are concerned, the calculation given here is right for the general public. Although one has a maximum of one hundred years of life, by sleeping one loses fifty years. Eating, sleeping, sex life and fear are the four bodily necessities, but to utilize the full duration of life a person desiring to advance in spiritual consciousness must reduce these activities. That will give him an opportunity to fully use his lifetime.

TEXT 7

mugdhasya bālye kaiśore
krīḍato yāti viṁśatiḥ
jarayā grasta-dehasya
yāty akalpasya viṁśatiḥ

SYNONYMS

mugdhasya-of a person bewildered or not in perfect knowledge; bālye-in childhood; kaiśore-in boyhood; krīḍataḥ-playing; yāti-passes; viṁśatiḥ-twenty years; jarayā-by invalidity; grasta-dehasya-of a person overcome; yāti-passes; akalpasya-without determination, being unable to execute even material activities; viṁśatiḥ-another twenty years.

In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.

Without Kṛṣṇa consciousness, one wastes twenty years in childhood and boyhood and another twenty years in old age, when one cannot perform any material activities and is full of anxiety about what is to be done by his sons and grandsons and how one's estate should be protected. Half of these years are spent in sleep. Furthermore, one wastes another thirty years sleeping at night during the rest of his life. Thus seventy out of one hundred years are wasted by a person who does not know the aim of life and how to utilize this human form.

TEXT 8

durāpūreṇa kāmena
mohena ca balīyasā
śeṣaṁ gṛheṣu saktasya
pramattasyāpayāti hi

SYNONYMS

durāpūreṇa-which is never fulfilled; kāmena-by a strong aspiration to enjoy the material world; mohena-by bewilderment; ca-also; balīyasā-which is strong and formidable; śeṣam-the remaining years of life; gṛheṣu-to family life; saktasya-of one who is too attached; pramattasya-mad; apayāti-wastefully pass; hi-indeed.

One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

This is the account of one hundred years of life. Although in this age a lifetime of one hundred years is generally not possible, even if one has one hundred years, the calculation is that fifty years are wasted in sleeping, twenty years in childhood and boyhood, and twenty years in invalidity (jarā-vyādhi). This leaves only a few more years, but because of too much attachment to household life, those years are also spent with no purpose, without God consciousness. Therefore, one should be trained to be a perfect brahmacārī in the beginning of life and then to be perfect in sense control, following the regulative principles, if one becomes a householder. From household life one is ordered to accept vānaprastha life and go to the forest and then accept sannyāsa. That is the perfection of life. From the very beginning of life, those who are ajitendriya, who cannot control their senses, are educated only for sense gratification, as we have seen in the Western countries. Thus the entire duration of a life of even one hundred years is wasted and misused, and at the time of death one transmigrates to another body, which may not be human. At the end of one hundred years, one who has not acted as a human being in a life of tapasya (austerity and penance) must certainly be embodied again in a body like those of cats, dogs and hogs. Therefore this life of lusty desires and sense gratification is extremely risky.

TEXT 9

ko gṛheṣu pumān saktam
ātmānam ajitendriyaḥ
sneha-pāśair dṛḍhair baddham
utsaheta vimocitum

SYNONYMS

kaḥ-what; gṛheṣu-to household life; pumān-man; saktam-very much attached; ātmānam-his own self, the soul; ajita-indriyaḥ-who has not conquered the senses; sneha-pāśaiḥ-by the ropes of affection; dṛḍhaiḥ-very strong; baddham-bound hand and foot; utsaheta-is able; vimocitum-to liberate from material bondage.

What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives].

Prahlāda Mahārāja's first proposal was kaumāra ācaret prājño dharmān bhāgavatān iha: [SB 7.6.1] "One who is sufficiently intelligent should use the human form of body from the very beginning of life-in other words, from the tender age of childhood-to practice the activities of devotional service, giving up all other engagements." Dharmān bhāgavatān means the religious principle of reviving our relationship with the Supreme Personality of Godhead. For this purpose Kṛṣṇa personally advises, sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all other duties and surrender unto Me." While in the material world we manufacture so many duties in the name of so many isms, but our actual duty is to free ourselves from the cycle of birth, death, old age and disease. For this purpose, one must first be liberated from material bondage, and especially from household life. Household life is actually a kind of license for a materially attached person by which to enjoy sense gratification under regulative principles. Otherwise there is no need of entering household life.

Before entering household life, one should be trained as a brahmacārī, living under the care of the guru, whose place is known as the guru-kula. Brahmacārī guru-kule vasan dānto guror hitam (Bhāg. 7.12.1). From the very beginning, a brahmacārī is trained to sacrifice everything for the benefit of the guru. A brahmacārī is advised to go begging alms door to door, addressing all women as mother, and whatever he collects goes to the benefit of the guru. In this way he learns how to control his senses and sacrifice everything for the guru. When he is fully trained, if he likes he is allowed to marry. Thus he is not an ordinary gṛhastha who has learned only how to satisfy his senses. A trained gṛhastha can gradually give up household life and go to the forest to become increasingly enlightened in spiritual life and at last take sannyāsa. Prahlāda Mahārāja explained to his father that to be freed from all material anxieties one should go to the forest. Hitvātma-pātaṁ gṛham andha-kūpam. One should give up his household, which is a place for going further and further down into the darkest regions of material existence. The first advice, therefore, is that one must give up household life (gṛham andha-kūpam). However, if one prefers to remain in the dark well of household life because of uncontrolled senses, he becomes increasingly entangled by ropes of affection for his wife, children, servants, house, money and so on. Such a person cannot attain liberation from material bondage. Therefore children should be taught from the very beginning of life to be first-class brahmacārīs. Then it will be possible for them to give up household life in the future.

To return home, back to Godhead, one must be completely free from material attachment. Therefore, bhakti-yoga means vairāgya-vidyā, the art that can help one develop a distaste for material enjoyment.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhāg. 1.2.7) If one engages in devotional service from the beginning of life, he easily attains vairāgya-vidyā, or asakti, detachment, and becomes jitendriya, the controller of his senses. One who perfectly engages in devotional service is therefore called gosvāmī or svāmī, master of the senses. Unless one is master of the senses, he should not accept the renounced order of life, sannyāsa. A strong inclination for sense enjoyment is the cause of the material body. Without full knowledge one cannot be unattached to material enjoyment, but as long as one is not in that position one is not fit to return home, back to Godhead.

TEXT 10

ko nv artha-tṛṣṇāṁ visṛjet
prāṇebhyo 'pi ya īpsitaḥ
yaṁ krīṇāty asubhiḥ preṣṭhais
taskaraḥ sevako vaṇik

SYNONYMS

kaḥ-who; nu-indeed; artha-tṛṣṇām-a strong desire to acquire money; visṛjet-can give up; prāṇebhyaḥ-than life; api-indeed; yaḥ-which; īpsitaḥ-more desired; yam-which; krīṇāti-tries to acquire; asubhiḥ-with his own life; preṣṭhaiḥ-very dear; taskaraḥ-a thief; sevakaḥ-a professional servant; vaṇik-a merchant.

Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to acquire money even by risking their very dear lives.

How money can be dearer than life is indicated in this verse. Thieves may enter the house of a rich man to steal money at the risk of their lives. Because of trespassing, they may be killed by guns or attacked by watchdogs, but still they try to commit burglary. Why do they risk their lives? Only to get some money. Similarly, a professional soldier is recruited into the army, and he accepts such service, with the risk of dying on the battlefield, only for the sake of money. In the same way, merchants go from one country to another on boats at the risk of their lives, or they dive into the water of the sea to collect pearls and valuable gems. Thus it is practically proved-and everyone will admit-that money is sweeter than honey. One may risk everything to acquire money, and this is especially true of rich men who are too attached to household life. Formerly, of course, the members of the higher castes-the brāhmaṇas, kṣatriyas and vaiśyas (everyone but the śūdras)-were trained in the guru-kula to adhere to a life of renunciation and sense control by practicing brahmacarya and mystic yoga. Then they were allowed to enter household life. There have consequently been many instances in which great kings and emperors have given up household life. Although they were extremely opulent and were the masters of kingdoms, they could give up all their possessions because they were trained early as brahmacārīs. Prahlāda Mahārāja's advice is therefore very appropriate:

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam
[SB 7.6.1]

"One who is sufficiently intelligent should use the human form of body from the very beginning of life-in other words, from the tender age of childhood-to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection." Human society should take advantage of this instruction.

TEXTS 11–13

kathaṁ priyāyā anukampitāyāḥ
saṅgaṁ rahasyaṁ rucirāṁś ca mantrān
suhṛtsu tat-sneha-sitaḥ śiśūnāṁ
kalākṣarāṇām anurakta-cittaḥ
putrān smaraṁs tā duhitṝr hṛdayyā
bhrātṝn svasṝr vā pitarau ca dīnau
gṛhān manojñoru-paricchadāṁś ca
vṛttīś ca kulyāḥ paśu-bhṛtya-vargān
tyajeta kośas-kṛd ivehamānaḥ
karmāṇi lobhād avitṛpta-kāmaḥ
aupasthya-jaihvaṁ bahu-manyamānaḥ
kathaṁ virajyeta duranta-mohaḥ

SYNONYMS

katham-how; priyāyāḥ-of the dearmost wife; anukampitāyāḥ-always affectionate and compassionate; saṅgam-the association; rahasyam-solitary; rucirān-very pleasing and acceptable; ca-and; mantrān-instructions; suhṛtsu-to the wife and children; tat-sneha-sitaḥ-being bound by their affection; śiśūnām-to the small children; kala-akṣarāṇām-speaking in broken language; anurakta-cittaḥ-a person whose mind is attracted; putrān-the sons; smaran-thinking of; tāḥ-them; duhitṝḥ-the daughters (married and staying at the homes of their husbands); hṛdayyāḥ-always situated in the core of the heart; bhrātṝn-the brothers; svasṝḥ vā-or the sisters; pitarau-father and mother; ca-and; dīnau-who in old age are mostly invalids; gṛhān-household affairs; manojña-very attractive; uru-much; paricchadān-furniture; ca-and; vṛttīḥ-big sources of income (industry, business); ca-and; kulyāḥ-connected with the family; paśu-of animals (cows, elephants and other household animals); bhṛtya-servants and maidservants; vargān-groups; tyajeta-can give up; kośaḥ-kṛt-the silkworm; iva-like; īhamānaḥ-performing; karmāṇi-different activities; lobhāt-because of insatiable desires; avitṛpta-kāmaḥ-whose increasing desires are not satisfied; aupasthya-pleasure from the genitals; jaihvam-and the tongue; bahu-manyamānaḥ-considering as very important; katham-how; virajyeta-is able to give up; duranta-mohaḥ-being in great illusion.

How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses-the genitals and the tongue-one is bound by material conditions. How can one escape?

In household affairs the first attraction is the beautiful and pleasing wife, who increases household attraction more and more. One enjoys his wife with two prominent sense organs, namely the tongue and the genitals. The wife speaks very sweetly. This is certainly an attraction. Then she prepares very palatable foods to satisfy the tongue, and when the tongue is satisfied one gains strength in the other sense organs, especially the genitals. Thus the wife gives pleasure in sexual intercourse. Household life means sex life (yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]). This is encouraged by the tongue. Then there are children. A baby gives pleasure by speaking sweet words in broken language, and when the sons and daughters are grown up one becomes involved in their education and marriage. Then there are one's own father and mother to be taken care of, and one also becomes concerned with the social atmosphere and with pleasing his brothers and sisters. A man becomes increasingly entangled in household affairs, so much so that leaving them becomes almost impossible. Thus the household becomes gṛham andha-kūpam, a dark well into which the man has fallen. For such a man to get out is extremely difficult unless he is helped by a strong person, the spiritual master, who helps the fallen person with the strong rope of spiritual instructions. A fallen person should take advantage of this rope, and then the spiritual master, or the Supreme Personality of Godhead, Kṛṣṇa, will take him out of the dark well.

TEXT 14

kuṭumba-poṣāya viyan nijāyur
na budhyate ’rthaṁ vihataṁ pramattaḥ
sarvatra tāpa-traya-duḥkhitātmā
nirvidyate na sva-kuṭumba-rāmaḥ

SYNONYMS

kuṭumba-of family members; poṣāya-for the maintenance; viyat-declining; nija-āyuḥ-his lifetime; na-not; budhyate-understands; artham-the interest or purpose of life; vihatam-spoiled; pramattaḥ-being mad in material conditions; sarvatra-everywhere; tāpa-traya-by the threefold miserable conditions (adhyātmika, adhidaivika and adhibautika); duḥkhita-being distressed; ātmā-himself; nirvidyate-becomes remorseful; na-not; sva-kuṭumba-rāmaḥ-enjoying simply by maintaining the members of the family.

One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

A foolish man does not understand the values of human life, nor does he understand how he is wasting his valuable life simply for the maintenance of his family members. He is expert in calculating the loss of pounds, shillings and pence, but he is so foolish that he does not know how much money he is losing, even according to material considerations. Cāṇakya Paṇḍita gives the example that a moment of life cannot be purchased in exchange for millions of dollars. A foolish person, however, wastes such a valuable life without knowing how much he is losing, even according to monetary calculations. Although a materialistic person is expert in calculating costs and doing business, he does not realize that he is misusing his costly life for want of knowledge. Even though such a materialistic person is always suffering threefold miseries, he is not intelligent enough to cease his materialistic way of life.

TEXT 15

vitteṣu nityābhiniviṣṭa-cetā
vidvāṁś ca doṣaṁ para-vitta-hartuḥ
pretyeha vāthāpy ajitendriyas tad
aśānta-kāmo harate kuṭumbī

SYNONYMS

vitteṣu-in material wealth; nitya-abhiniviṣṭa-cetāḥ-whose mind is always absorbed; vidvān-having learned; ca-also; doṣam-the fault; para-vitta-hartuḥ-of one who steals the money of others by cheating or by transactions on the black market; pretya-after dying; iha-in this material world; vā-or; athāpi-still; ajita-indriyaḥ-because of being unable to control the senses; tat-that; aśānta-kāmaḥ-whose desires are unsatiated; harate-steals; kuṭumbī-too fond of his family.

If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money.

Especially in these days, people do not believe in a next life or in the court of Yamarāja and the various punishments of the sinful. But at least one should know that one who cheats others to acquire money will be punished by the laws of the government. Nonetheless, people do not care about the laws of this life or those governing the next. Despite whatever knowledge one has, one cannot stop his sinful activities if he is unable to control his senses.

TEXT 16

vidvān apītthaṁ danujāḥ kuṭumbaṁ
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-pārakya-vibhinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ

SYNONYMS

vidvān-knowing (the inconvenience of material existence, especially in household life); api-although; ittham-thus; danu-jāḥ-O sons of demons; kuṭumbam-the family members or extended family members (like one’s community, society, nation or union of nations); puṣṇan-providing with all the necessities of life; sva-lokāya-in understanding himself; na-not; kalpate-capable; vai-indeed; yaḥ-he who; svīya-my own; pārakya-belonging to others; vibhinna-separate; bhāvaḥ-having a conception of life; tamaḥ-nothing but darkness; prapadyeta-enters; yathā-just as; vimūḍhaḥ-a person without education, or one who is like an animal.

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, ”This is mine, and that is for others.” Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

In human society there are attempts to educate the human being, but for animal society there is no such system, nor are animals able to be educated. Therefore animals and unintelligent men are called vimūḍha, or ignorant, bewildered, whereas an educated person is called vidvān. The real vidvān is one who tries to understand his own position within this material world. For example, when Sanātana Gosvāmī submitted to the lotus feet of Śrī Caitanya Mahāprabhu, his first question was ’ke āmi’, ’kene āmāya jāre tāpa-traya’. In other words, he wanted to know his constitutional position and why he was suffering from the threefold miseries of material existence. This is the process of education. If one does not ask, ”Who am I? What is the goal of my life?” but instead follows the same animal propensities as cats and dogs, what is the use of his education? As discussed in the previous verse, a living being is entrapped by his fruitive activities, exactly like a silkworm trapped in its own cocoon. Foolish persons are generally encaged by their fruitive actions (karma) because of a strong desire to enjoy this material world. Such attracted persons become involved in society, community and nation and waste their time, not having profited from having obtained human forms. Especially in this age, Kali-yuga, great leaders, politicians, philosophers and scientists are all engaged in foolish activities, thinking, "This is mine, and this is yours." The scientists invent nuclear weapons and collaborate with the big leaders to protect the interests of their own nation or society. In this verse, however, it is clearly stated that despite their so-called advanced knowledge, they actually have the same mentality as cats and dogs. As cats, dogs and other animals, not knowing their true interest in life, become increasingly involved in ignorance, the so-called educated person who does not know his own self-interest or the true goal of life becomes increasingly involved in materialism. Therefore Prahlāda Mahārāja advises everyone to follow the principles of varṇāśrama-dharma. Specifically, at a certain point one must give up family life and take to the renounced order of life to cultivate spiritual knowledge and thus become liberated. This is further discussed in the following verses.

TEXTS 17–18

yato na kaścit kva ca kutracid vā
dīnaḥ svam ātmānam alaṁ samarthaḥ
vimocituṁ kāma-dṛśāṁ vihāra-
krīḍā-mṛgo yan-nigaḍo visargaḥ
tato vidūrāt parihṛtya daityā
daityeṣu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito 'pavargaḥ

SYNONYMS

yataḥ-because; na-never; kaścit-anyone; kva-in any place; ca-also; kutracit-at any time; vā-or; dīnaḥ-having a poor fund of knowledge; svam-own; ātmānam-self; alam-exceedingly; samarthaḥ-able; vimocitum-to liberate; kāma-dṛśām-of lusty women; vihāra-in the sexual enjoyment; krīḍā-mṛgaḥ-a playboy; yat-in whom; nigaḍaḥ-which is the shackle of material bondage; visargaḥ-the expansions of family relationships; tataḥ-in such circumstances; vidūrāt-from far away; parihṛtya-giving up; daityāḥ-O my friends, sons of the demons; daityeṣu-among the demons; saṅgam-association; viṣaya-ātma-keṣu-who are too addicted to sense enjoyment; upeta-one should approach; nārāyaṇam-Lord Nārāyaṇa, the Supreme Personality of Godhead; ādi-devam-the origin of all the demigods; saḥ-He; mukta-saṅgaiḥ-by the association of liberated persons; iṣitaḥ-desired; apavargaḥ-the path of liberation.

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all the demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence.

Prahlāda Mahārāja has maintained the philosophical point of view that one should give up the dark well of family life and go to the forest to take shelter of the lotus feet of the Supreme Personality of Godhead (hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta [SB 7.5.5]). In this verse also, he stresses the same point. In the history of human society, no one, at any time or any place, has been liberated because of too much affection and attachment for his family. Even in those who are apparently very educated, the same family attachment is there. They cannot give up the association of their families, even in old age or invalidity, for they are attached to sense enjoyment. As we have several times discussed, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: [SB 7.9.45] so-called householders are simply attracted by sexual enjoyment. Thus they keep themselves shackled in family life, and furthermore they want their children to be shackled in the same way. Playing the parts of playboys in the hands of women, they glide down to the darkest regions of material existence. Adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Because they are unable to control their senses, they continue a life of chewing the chewed and therefore descend to the darkest material regions. One should give up the association of such demons and adhere to the association of devotees. Thus one will be able to be liberated from material bondage.

TEXT 19

na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmatvāt sarva-bhūtānāṁ
siddhatvād iha sarvataḥ

SYNONYMS

na-not; hi-indeed; acyutam-the infallible Supreme Personality of Godhead; prīṇayataḥ-satisfying; bahu-much; āyāsaḥ-endeavor; asura-ātma-jāḥ-O sons of demons; ātmatvāt-because of being intimately related as the Supersoul; sarva-bhūtānām-of all living entities; siddhatvāt-because of being established; iha-in this world; sarvataḥ-in all directions, in all times and from all angles of vision.

My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

One may ask, "One is certainly very attached to family life, but if one gives up family life to be attached to the service of the Lord, one must undergo the same endeavor and trouble. Therefore, what is the benefit of taking the trouble to engage in the service of the Lord?" This is not a valid objection. The Lord asserts in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Nārāyaṇa, is the seed-giving father of all living entities because the living entities are parts and parcels of the Supreme Lord (mamaivāṁśo. .. jīva-bhūtaḥ [15.7]). As there is no difficulty in establishing the intimate relationship between a father and son, there is no difficulty in reestablishing the natural, intimate relationship between Nārāyaṇa and the living entities. Svalpam apy asya dharmasya trāyate mahato bhayāt: if one performs even very slight devotional service, Nārāyaṇa is always ready to save one from the greatest danger. The definite example is Ajāmila. Ajāmila separated himself from the Supreme Personality of Godhead by performing many sinful activities and was condemned by Yamarāja to be very severely punished, but because at the time of death he chanted the name of Nārāyaṇa, although he was calling not for the Supreme Lord Nārāyaṇa but for his son named Nārāyaṇa, he was saved from the hands of Yamarāja. Therefore, pleasing Nārāyaṇa does not require as much endeavor as pleasing one's family, community and nation. We have seen important political leaders killed for a slight discrepancy in their behavior. Therefore pleasing one's society, family, community and nation is extremely difficult. Pleasing Nārāyaṇa, however, is not at all difficult; it is very easy.

One's duty is to revive one's relationship with Nārāyaṇa. A slight endeavor in this direction will make the attempt successful, whereas one will never be successful in pleasing his so-called family, society and nation, even if one endeavors to sacrifice his life. The simple endeavor involved in the devotional service of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], hearing and chanting the holy name of the Lord, can make one successful in pleasing the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has therefore bestowed His blessings by saying, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to Śrī Kṛṣṇa saṅkīrtana!" If one wants to derive the actual benefit from this human form, he must take to the chanting of the holy name of the Lord.

TEXTS 20–23

parāvareṣu bhūteṣu
brahmānta-sthāvarādiṣu
bhautikeṣu vikāreṣu
bhūteṣv atha mahatsu ca
guṇeṣu guṇa-sāmye ca
guṇa-vyatikare tathā
eka eva paro hy ātmā
bhagavān īśvaro 'vyayaḥ
pratyag-ātma-svarūpeṇa
dṛśya-rūpeṇa ca svayam
vyāpya-vyāpaka-nirdeśyo
hy anirdeśyo 'vikalpitaḥ
kevalānubhavānanda-
svarūpaḥ parameśvaraḥ
māyayāntarhitaiśvarya
īyate guṇa-sargayā

SYNONYMS

para-avareṣu-in exalted or hellish conditions of life; bhūteṣu-in the living beings; brahma-anta-ending with Lord Brahmā; sthāvara-ādiṣu-beginning with the nonmoving forms of life, the trees and plants; bhautikeṣu-of the material elements; vikāreṣu-in the transformations; bhūteṣu-in the five gross elements of material nature; atha-moreover; mahatsu-in the mahat-tattva, the total material energy; ca-also; guṇeṣu-in the modes of material nature; guṇa-sāmye-in an equilibrium of material qualities; ca-and; guṇa-vyatikare-in the uneven manifestation of the modes of material nature; tathā-as well; ekaḥ-one; eva-only; paraḥ-transcendental; hi-indeed; ātmā-the original source; bhagavān-the Supreme Personality of Godhead; īśvaraḥ-the controller; avyayaḥ-without deteriorating; pratyak-inner; ātma-svarūpeṇa-by His original constitutional position as the Supersoul; dṛśya-rūpeṇa-by His visible forms; ca-also; svayam-personally; vyāpya-pervaded; vyāpaka-all-pervading; nirdeśyaḥ-to be described; hi-certainly; anirdeśyaḥ-not to be described (because of fine, subtle existence); avikalpitaḥ-without differentiation; kevala-only; anubhava-ānanda-svarūpaḥ-whose form is blissful and full of knowledge; parama-īśvaraḥ-the Supreme Personality of Godhead, the supreme ruler; māyayā-by māyā, the illusory energy; antarhita-covered; aiśvaryaḥ-whose unlimited opulence; īyate-is mistaken as; guṇa-sargayā-the interaction of the material modes of nature.

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

Not only is the Supreme Personality of Godhead present as the Supersoul of all living entities; at the same time, He pervades everything in the entire creation. He exists in all circumstances and at all times. He exists in the heart of Lord Brahmā and also in the cores of the hearts of the hogs, dogs, trees, plants and so on. He is present everywhere. He is present not only in the heart of the living entity, but also in material things, even in the atoms, protons and electrons being explored by material scientists.

The Lord is present in three features-as Brahman, Paramātmā and Bhagavān. Because He is present everywhere, He is described as sarvaṁ khalv idaṁ brahma. Viṣṇu exists beyond Brahman. Bhagavad-gītā confirms that Kṛṣṇa, by His Brahman feature, is all-pervading (mayā tatam idaṁ sarvam), but Brahman depends upon Kṛṣṇa (brahmaṇo hi pratiṣṭhāham[Bg. 14.27]). Without Kṛṣṇa, there could be no existence of Brahman or Paramātmā. Therefore, Bhagavān, the Supreme Personality of Godhead, is the ultimate realization of the Absolute Truth. Although He is present as the Paramātmā in the core of everyone's heart, He is nonetheless one, either as an individual or as the all-pervading Brahman.

The supreme cause is Kṛṣṇa, and devotees who have surrendered to the Supreme Personality of Godhead can realize Him and His presence within the universe and within the atom (aṇḍāntara-stha-paramāṇu-cayāntara-stham). This realization is possible only for devotees who have fully surrendered unto the lotus feet of the Lord; for others it is not possible. This is confirmed by the Lord Himself in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

The process of surrender in a devotional attitude is accepted by a fortunate living being. After wandering through many varieties of life on many planetary systems, when one comes to the real understanding of the Absolute Truth by the grace of a devotee, one surrenders to the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]).

Prahlāda Mahārāja's class friends, who were born of Daitya families, thought that realizing the Absolute was extremely difficult. Indeed, we have experience that many, many people say this very thing. Actually, however, this is not so. The Absolute, the Supreme Personality of Godhead, is most intimately related to all living entities. Therefore if one understands the Vaiṣṇava philosophy, which explains how He is present everywhere and how He acts everywhere, to worship the Supreme Lord or to realize Him is not at all difficult. Realization of the Lord, however, is possible only in the association of devotees. Therefore Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī said (Cc. Madhya 19.151):

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The living entity in the material condition wanders through many varieties of life and many varieties of circumstances, but if he comes in contact with a pure devotee and is intelligent enough to take instructions from the pure devotee regarding the process of devotional service, he can understand the Supreme Personality of Godhead, the origin of Brahman and Paramātmā, without difficulty. In this regard, Śrīla Madhvācārya says:

antaryāmī pratyag-ātmā
vyāptaḥ kālo hariḥ smṛtaḥ
prakṛtyā tamasāvṛtatvāt
harer aiśvaryaṁ na jñāyate

The Lord is present as antaryāmī in everyone's heart and is visible in the individual soul covered by a body. Indeed, He is everywhere at every time and every condition, but because He is covered by the curtain of material energy, to an ordinary person there appears to be no God.

TEXT 24

tasmāt sarveṣu bhūteṣu
dayāṁ kuruta sauhṛdam
bhāvam āsuram unmucya
yayā tuṣyaty adhokṣajaḥ

SYNONYMS

tasmāt-therefore; sarveṣu-to all; bhūteṣu-living entities; dayām-mercy; kuruta-show; sauhṛdam-friendliness; bhāvam-the attitude; āsuram-of the demons (who separate friends and enemies); unmucya-giving up; yayā-by which; tuṣyati-is satisfied; adhokṣajaḥ-the Supreme Lord, who is beyond the perception of the senses.

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

The Lord says in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." Prahlāda Mahārāja ultimately instructed his class friends, the sons of the demons, to accept the process of devotional service by preaching the science of Kṛṣṇa consciousness to everyone. Preaching is the best service to the Lord. The Lord will immediately be extremely satisfied with one who engages in this service of preaching Kṛṣṇa consciousness. This is confirmed by the Lord Himself in Bhagavad-gītā (18.69). Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: "There is no servant in this world more dear to Me than he, nor will there ever be one more dear." If one sincerely tries his best to spread Kṛṣṇa consciousness by preaching the glories of the Lord and His supremacy, even if he is imperfectly educated, he becomes the dearmost servant of the Supreme Personality of Godhead. This is bhakti. As one performs this service for humanity, without discrimination between friends and enemies, the Lord becomes satisfied, and the mission of one's life is fulfilled. Śrī Caitanya Mahāprabhu therefore advised everyone to become a guru-devotee and preach Kṛṣṇa consciousness (yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]). That is the easiest way to realize the Supreme Personality of Godhead. By such preaching, the preacher becomes satisfied, and those to whom he preaches are also satisfied. This is the process of bringing peace and tranquillity to the entire world.

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati
[Bg. 5.29]

One is expected to understand these three formulas of knowledge concerning the Supreme Lord-that He is the supreme enjoyer, that He is the proprietor of everything, and that He is the best well-wisher and friend of everyone. A preacher should personally understand these truths and preach them to everyone. Then there will be peace and tranquillity all over the world.

The word sauhṛdam ("friendliness") is very significant in this verse. People are generally ignorant of Kṛṣṇa consciousness, and therefore to become their best well-wisher one should teach them about Kṛṣṇa consciousness without discrimination. Since the Supreme Lord, Viṣṇu, is situated in the core of everyone's heart, every body is a temple of Viṣṇu. One should not misuse this understanding as an excuse for such words as daridra-nārāyaṇa. If Nārāyaṇa lives in the house of a daridra, a poor man, this does not mean that Nārāyaṇa becomes poor. He lives everywhere-in the houses of the poor and those of the rich-but in all circumstances He remains Nārāyaṇa; to think that He becomes either poor or rich is a material calculation. He is always ṣaḍ-aiśvarya-pūrṇa, full in six opulences, in all circumstances.

TEXT 25

tuṣṭe ca tatra kim alabhyam ananta ādye
kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ

SYNONYMS

tuṣṭe-when satisfied; ca-also; tatra-that; kim-what; alabhyam-unobtainable; anante-the Supreme Personality of Godhead; ādye-the original source of everything, the cause of all causes; kim-what need; taiḥ-with them; guṇa-vyatikarāt-due to the actions of the modes of material nature; iha-in this world; ye-which; sva-siddhāḥ-automatically achieved; dharma-ādayaḥ-the three principles of material advancement, namely religion, economic development and sense gratification; kim-what need; aguṇena-with liberation into the Supreme; ca-and; kāṅkṣitena-desired; sāram-essence; juṣām-relishing; caraṇayoḥ-of the two lotus feet of the Lord; upagāyatām-who glorify the qualities of the Lord; naḥ-of us.

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

In an advanced civilization, people are eager to be religious, to be economically well situated, to satisfy their senses to the fullest extent, and at last to attain liberation. However, these are not to be magnified as desirable. Indeed, for a devotee these are all very easily available. Bilvamaṅgala Ṭhākura said, muktiḥ svayaṁ mukulitāñjali sevate 'smān dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ. Liberation always stands at the door of a devotee, ready to carry out his orders. Material advancement in religion, economic development, sense gratification and liberation simply wait to serve a devotee at the first opportunity. A devotee is already in a transcendental position; he does not need further qualifications to be liberated. As confirmed in Bhagavad-gītā (14.26), sa guṇān samatītyaitān brahma-bhūyāya kalpate: a devotee is transcendental to the actions and reactions of the three modes of material nature because he is situated on the Brahman platform.

Prahlāda Mahārāja said, aguṇena ca kāṅkṣitena: if one is engaged in the transcendental loving service of the lotus feet of the Lord, he does not need anything in terms of dharma, artha, kāma or mokṣa. In Śrīmad-Bhāgavatam, therefore, in the beginning of the transcendental literature, it is said, dharmaḥ projjhita-kaitavo 'tra [SB 1.1.2]. Dharma, artha, kāma and mokṣa are kaitava-false and unnecessary. Nirmatsarāṇām, persons who are completely transcendental to the material activities of separateness, who make no distinction between "mine" and "yours," but who simply engage in the devotional service of the Lord, are actually fit to accept bhāgavata-dharma (dharmān bhagavatān iha). Because they are nirmatsara, not jealous of anyone, they want to make others devotees, even their enemies. In this regard, Śrīla Madhvācārya remarks, kāṅkṣate mokṣa-gam api sukhaṁ nākāṅkṣato yathā. Devotees are not desirous of any material happiness, including the happiness derived from liberation. This is called anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. Karmīs desire material happiness, and jñānīs desire liberation, but a devotee does not desire anything; he is simply satisfied by rendering transcendental loving service at the lotus feet of the Lord and glorifying Him everywhere by preaching, which is his life and soul.

TEXT 26

dharmārtha-kāma iti yo 'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

SYNONYMS

dharma-religion; artha-economic development; kāmaḥ-regulated sense gratification; iti-thus; yaḥ-which; abhihitaḥ-prescribed; tri-vargaḥ-the group of three; īkṣā-self-realization; trayī-the Vedic ritualistic ceremonies; naya-logic; damau-and the science of law and order; vividhā-varieties of; ca-also; vārtā-occupational duties, or one's livelihood; manye-I consider; tat-them; etat-these; akhilam-all; nigamasya-of the Vedas; satyam-truth; sva-ātma-arpaṇam-the full surrendering of one's self; sva-suhṛdaḥ-unto the supreme friend; paramasya-the ultimate; puṁsaḥ-personality.

Religion, economic development and sense gratification-these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

These instructions of Prahlāda Mahārāja stress the transcendental position of devotional service. As confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One who fully engages in the devotional service of the Lord is immediately raised to the transcendental position, which is the brahma-bhūta stage. Any education or activity not on the brahma-bhūta platform, the platform of self-realization, is considered to be material, and Prahlāda Mahārāja says that anything material cannot be the Absolute Truth, for the Absolute Truth is on the spiritual platform. This is also confirmed by Lord Kṛṣṇa in Bhagavad-gītā (2.45), where He says, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: "The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them." To act on the material platform, even if one's activities are sanctioned by the Vedas, is not the ultimate goal of life. The ultimate goal of life is to stay on the spiritual platform, fully surrendered to the parama-puruṣa, the supreme person. This is the object of the human mission. In summary, the Vedic ritualistic ceremonies and injunctions are not to be discounted; they are means of being promoted to the spiritual platform. But if one does not come to the spiritual platform, the Vedic ceremonies are simply a waste of time. This is confirmed in Śrīmad-Bhāgavatam (1.2.8):

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." If one very strictly performs the various duties of religion but does not ultimately come to the platform of surrendering to the Supreme Lord, his methods of attaining salvation or elevation are simply a waste of time and energy.

TEXT 27

jñānaṁ tad etad amalaṁ duravāpam āha
nārāyaṇo nara-sakhaḥ kila nāradāya
ekāntināṁ bhagavatas tad akiñcanānāṁ
pādāravinda-rajasāpluta-dehināṁ syāt

SYNONYMS

jñānam-knowledge; tat-that; etat-this; amalam-without material contamination; duravāpam-very difficult to understand (without the mercy of a devotee); āha-explained; nārāyaṇaḥ-Lord Nārāyaṇa, the Supreme Personality of Godhead; nara-sakhaḥ-the friend of all living entities (especially human beings); kila-certainly; nāradāya-unto the great sage Nārada; ekāntinām-of those who have surrendered exclusively to the Supreme Personality of Godhead; bhagavataḥ-of the Supreme Personality of Godhead; tat-that (knowledge); akiñcanānām-who do not claim any material possessions; pāda-aravinda-of the lotus feet of the Lord; rajasā-by the dust; āpluta-bathed; dehinām-whose bodies; syāt-is possible.

Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's disciplic succession can understand this confidential knowledge.

It is stated here that this confidential knowledge is extremely difficult to understand, yet it is very easy to understand if one takes shelter of a pure devotee. This confidential knowledge is also mentioned at the end of Bhagavad-gītā, where the Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Abandon all varieties of religion and just surrender unto Me." This knowledge is an extremely confidential secret, but it can be understood if one approaches the Supreme Personality of Godhead through the bona fide agent, the spiritual master in the disciplic succession from Nārada. Prahlāda Mahārāja wanted to impress upon the sons of the demons that although such knowledge can be understood only by a saintly person like Nārada, they should not be disappointed, for if one takes shelter of Nārada instead of material teachers, this knowledge is possible to understand. Understanding does not depend upon high parentage. The living entity is certainly pure on the spiritual platform, and therefore anyone who attains the spiritual platform by the grace of the spiritual master can also understand this confidential knowledge.

TEXT 28

śrutam etan mayā pūrvaṁ
jñānaṁ vijñāna-saṁyutam
dharmaṁ bhāgavataṁ śuddhaṁ
nāradād deva-darśanāt

SYNONYMS

śrutam-heard; etat-this; mayā-by me; pūrvam-formerly; jñānam-confidential knowledge; vijñāna-saṁyutam-combined with its practical application; dharmam-transcendental religion; bhāgavatam-in relationship with the Supreme Personality of Godhead;

śuddham-having nothing to do with material activities; nāradāt-from the great saint Nārada; deva-the Supreme Lord; darśanāt-who always sees.

Prahlāda Mahārāja continued: I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called bhāgavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination.

TEXTS 29–30

śrī-daitya-putrā ūcuḥ
prahrāda tvaṁ vayaṁ cāpi
narte 'nyaṁ vidmahe gurum
etābhyāṁ guru-putrābhyāṁ
bālānām api hīśvarau
bālasyāntaḥpura-sthasya
mahat-saṅgo duranvayaḥ
chindhi naḥ saṁśayaṁ saumya
syāc ced visrambha-kāraṇam

SYNONYMS

śrī-daitya-putrāḥ ūcuḥ-the sons of the demons said; prahrāda-O dear friend Prahlāda; tvam-you; vayam-we; ca-and; api-also; na-not; ṛte-except; anyam-any other; vidmahe-know; gurum-Spiritual master; etābhyām-these two; guru-putrābhyām-the sons of Śukrācārya; bālānām-of little children; api-although; hi-indeed; īśvarau-the two controllers; bālasya-of a child; antaḥpura-sthasya-remaining inside the house or palace; mahat-saṅgaḥ-the association of a great person like Nārada; duranvayaḥ-very difficult; chindhi-please dispel; naḥ-our; saṁśayam-doubt; saumya-O gentle one; syāt-there may be; cet-if; visrambha-kāraṇam-cause of faith (in your words).

The sons of the demons replied: Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Ṣaṇḍa and Amarka, the sons of Śukrācārya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Nārada? Kindly dispel our doubts in this regard.

Thus end the Bhaktivedanta purports of the Seventh Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Prahlāda Instructs His Demoniac Schoolmates."

20.8.7 Chapter Seven

What Prahlāda Learned in the Womb

In this chapter, to dissipate the doubts of his class friends, the sons of the demons, Prahlāda Mahārāja states how, within the womb of his mother, he had heard from the mouth of Nārada Muni, who had instructed him in bhāgavata-dharma.

When Hiraṇyakaśipu left his kingdom and went to the mountain known as Mandarācala to execute severe austerities, all the demons scattered. Hiraṇyakaśipu's wife, Kayādhu, was pregnant at that time, and the demigods, mistakenly thinking that she carried another demon in her womb, arrested her. Their plan was that as soon as the child took birth they would kill him. While they were taking Kayādhu to the heavenly planets, they met Nārada Muni, who stopped them from taking her away and took her to his āśrama until Hiraṇyakaśipu's return. In Nārada Muni's āśrama, Kayādhu prayed for the protection of the baby in her womb, and Nārada Muni reassured her and gave her instructions on spiritual knowledge. Taking advantage of those instructions, Prahlāda Mahārāja, although a small baby within the womb, listened very carefully. The spirit soul is always apart from the material body. There is no change in the spiritual form of the living entity. Any person above the bodily conception of life is pure and can receive transcendental knowledge. This transcendental knowledge is devotional service, and Prahlāda Mahārāja, while living in the womb of his mother, received instructions in devotional service from Nārada Muni. Any person engaged in the service of the Lord through the instructions of a bona fide spiritual master is immediately liberated, and being free from the clutches of māyā, he is relieved of all ignorance and material desires. The duty of everyone is to take shelter of the Supreme Lord and thus become free from all material desires. Regardless of the material condition in which one is situated, one can achieve this perfection. Devotional service is not dependent on the material activities of austerity, penance, mystic yoga or piety. Even without such assets, one can achieve devotional service through the mercy of a pure devotee.

TEXT 1

śrī-nārada uvāca
evaṁ daitya-sutaiḥ pṛṣṭo
mahā-bhāgavato 'suraḥ
uvāca tān smayamānaḥ
smaran mad-anubhāṣitam

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada Muni said; evam-thus; daitya-sutaiḥ-by the sons of the demons; pṛṣṭaḥ-being questioned; mahā-bhāgavataḥ-the exalted devotee of the Lord; asuraḥ-born in a family of demons; uvāca-spoke; tān-unto them (the sons of the demons); smayamānaḥ-smiling; smaran-remembering; mat-anubhāṣitam-what was spoken by me.

Nārada Muni said: Although Prahlāda Mahārāja was born in a family of asuras, he was the greatest of all devotees. Having thus been questioned by his class friends, the sons of the asuras, he remembered the words spoken to him by me and replied to his friends as follows.

When he was in the womb of his mother, Prahlāda Mahārāja listened to the words of Nārada Muni. One cannot imagine how the baby in embryo could hear Nārada, but this is spiritual life; progress in spiritual life cannot be obstructed by any material condition.

This is called ahaituky apratihatā. Reception of spiritual knowledge is never checked by any material condition. Thus Prahlāda Mahārāja, from his very childhood, spoke spiritual knowledge to his class friends, and certainly it was effective, although all of them were children.

TEXT 2

śrī-prahrāda uvāca
pitari prasthite 'smākaṁ
tapase mandarācalam
yuddhodyamaṁ paraṁ cakrur
vibudhā dānavān prati

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; pitari-when the demon father, Hiraṇyakaśipu; prasthite-left for; asmākam-our; tapase-to execute austerities; mandara-acalam-the hill known as Mandarācala; yuddha-udyamam-exertion of warfare; param-very great; cakruḥ-executed; vibudhāḥ-the demigods, headed by King Indra; dānavān-the demons; prati-toward.

Prahlāda Mahārāja said: When our father, Hiraṇyakaśipu, went to Mandarācala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.

TEXT 3

pipīlikair ahir iva
diṣṭyā lokopatāpanaḥ
pāpena pāpo 'bhakṣīti
vadanto vāsavādayaḥ

SYNONYMS

pipīlikaiḥ-by small ants; ahiḥ-a serpent; iva-like; diṣṭyā-thank heaven; loka-upatāpanaḥ-always oppressing everyone; pāpena-by his own sinful activities; pāpaḥ-the sinful Hiraṇyakaśipu; abhakṣi-has now been eaten; iti-thus; vadantaḥ-saying; vāsava-ādayaḥ-the demigods, headed by King Indra.

"Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities." Saying this, the demigods, headed by King Indra, arranged to fight the demons.

TEXTS 4–5

teṣām atibalodyogaṁ
niśamyāsura-yūthapāḥ
vadhyamānāḥ surair bhītā
dudruvuḥ sarvato diśam
kalatra-putra-vittāptān
gṛhān paśu-paricchadān
nāvekṣyamāṇās tvaritāḥ
sarve prāṇa-parīpsavaḥ

SYNONYMS

teṣām-of the demigods, headed by King Indra; atibala-udyogam-the great exertion and strength; niśamya-hearing of; asura-yūthapāḥ-the great leaders of the demons; vadhyamānāḥ-being killed one after another; suraiḥ-by the demigods; bhītāḥ-afraid; dudruvuḥ-ran away; sarvataḥ-in all; diśam-directions; kalatra-wives; putra-vitta-children and wealth; āptān-relatives; gṛhān-homes; paśu-paricchadān-animals and paraphernalia of household life; na-not; avekṣyamāṇāḥ-seeing to; tvaritāḥ-very hasty; sarve-all of them; prāṇa-parīpsavaḥ-very much desiring to live.

When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled.

TEXT 6

vyalumpan rāja-śibiram
amarā jaya-kāṅkṣiṇaḥ
indras tu rāja-mahiṣīṁ
mātaraṁ mama cāgrahīt

SYNONYMS

vyalumpan-plundered; rāja-śibiram-the palace of my father. Hiraṇyakaśipu; amarāḥ-the demigods; jaya-kāṅkṣiṇaḥ-eager to be victorious; indraḥ-the head of the demigods, King Indra; tu-but; rāja-mahiṣīm-the Queen; mātaram-mother; mama-my; ca-also; agrahīt-captured.

The victorious demigods plundered the palace of Hiraṇyakaśipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.

TEXT 7

nīyamānāṁ bhayodvignāṁ
rudatīṁ kurarīm iva
yadṛcchayāgatas tatra
devarṣir dadṛśe pathi

SYNONYMS

nīyamānām-being taken away; bhaya-udvignām-disturbed and full of fear; rudatīm-crying; kurarīm iva-like a kurarī (osprey); yadṛcchayā-by chance; āgataḥ-arrived; tatra-on the spot; deva-ṛṣiḥ-the great saint Nārada; dadṛśe-he saw; pathi-on the road.

As she was being led away, crying in fear like a kurarī captured by a vulture, the great sage Nārada, who at that time had no engagement, appeared on the scene and saw her in that condition.

TEXT 8

prāha naināṁ sura-pate
netum arhasy anāgasam
muñca muñca mahā-bhāga
satīṁ para-parigraham

SYNONYMS

prāha-he said; na-not; enām-this; sura-pate-O King of the demigods; netum-to drag away; arhasi-you deserve; anāgasam-not at all sinful; muñca muñca-release, release; mahā-bhāga-O greatly fortunate one; satīm-chaste; para-parigraham-the wife of another person.

Nārada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her.

TEXT 9

śrī-indra uvāca
āste 'syā jaṭhare vīryam
aviṣahyaṁ sura-dviṣaḥ
āsyatāṁ yāvat prasavaṁ
mokṣye 'rtha-padavīṁ gataḥ

SYNONYMS

śrī-indraḥ uvāca-King Indra said; āste-there is; asyāḥ-of her; jaṭhare-within the abdomen; vīryam-the seed; aviṣahyam-intolerable; sura-dviṣaḥ-of the enemy of the demigods; āsyatām-let her remain (in our prison); yāvat-until; prasavam-the delivery of the child; mokṣye-I shall release; artha-padavīm-the path of my object; gataḥ-obtained.

King Indra said: In the womb of this woman, the wife of the demon Hiraṇyakaśipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her.

Indra, the King of heaven, decided to arrest Prahlāda Mahārāja's mother because he thought that another demon, another Hiraṇyakaśipu, was within her womb. The best course, he thought, was to kill the child when the child was born, and then the woman could be released.

TEXT 10

śrī-nārada uvāca
ayaṁ niṣkilbiṣaḥ sākṣān
mahā-bhāgavato mahān
tvayā na prāpsyate saṁsthām
anantānucaro balī

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada Muni said; ayam-this (child within the womb); niṣkilbiṣaḥ-completely sinless; sākṣāt-directly; mahā-bhāgavataḥ-a saintly devotee; mahān-very great; tvayā-by you; na-not; prāpsyate-will obtain; saṁsthām-his death; ananta-of the Supreme Personality of Godhead; anucaraḥ-a servant; balī-extremely powerful.

Nārada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him.

There have been many instances in which demons or nondevotees have attempted to kill a devotee, but they have never been able to destroy a great devotee of the Supreme Personality of Godhead. The Lord promises in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati. This is a declaration by the Supreme Personality of Godhead that His devotee cannot be killed by demons. Prahlāda Mahārāja is the vivid example of the truth of this promise. Nārada Muni told the King of heaven, "it would be impossible for you to kill the child, even though you are demigods, and certainly it would be impossible for others."

TEXT 11

ity uktas tāṁ vihāyendro
devarṣer mānayan vacaḥ
ananta-priya-bhaktyaināṁ
parikramya divaṁ yayau

SYNONYMS

iti-thus; uktaḥ-addressed; tām-her; vihāya-releasing; indraḥ-the King of heaven; deva-ṛṣeḥ-of the saint Nārada Muni; mānayan-honoring; vacaḥ-the words; ananta-priya-for one who is very dear to the Supreme Personality of Godhead; bhaktyā-by devotion; enām-this (woman); parikramya-circumambulating; divam-to the heavenly planets; yayau-returned.

When the great saint Nārada Muni had thus spoken, King Indra, being respectful to Nārada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.

Although King Indra and the other demigods are exalted personalities, they were so obedient to Nārada Muni that King Indra immediately accepted Nārada Muni's words concerning Prahlāda Mahārāja. This is called understanding by the paramparā system. Indra and the demigods did not know that a great devotee was in the womb of Kayādhu, the wife of Hiraṇyakaśipu, but they accepted the authoritative statements of Nārada Muni and immediately offered their respects to the devotee by circumambulating the woman in whose womb he was living. To understand God and the devotee by the paramparā system is the process of knowledge. There is no need to speculate about God and His devotee. One should accept the statements of a bona fide devotee and thus try to understand.

TEXT 12

tato me mātaram ṛṣiḥ
samānīya nijāśrame
āśvāsyehoṣyatāṁ vatse
yāvat te bhartur āgamaḥ

SYNONYMS

tataḥ-thereafter; me-my; mātaram-mother; ṛṣiḥ-the great saint Nārada Ṛṣi; samānīya-bringing; nija-āśrame-to his own āśrama; āśvāsya-giving her assurance; iha-here; uṣyatām-stay; vatse-my dear child; yāvat-until; te-your; bhartuḥ-of the husband; āgamaḥ-the coming.

Prahlāda Mahārāja continued: The great saint Nārada Muni brought my mother to his āśrama and assured her of all protection, saying, "My dear child, please remain at my āśrama until the arrival of your husband."

TEXT 13

tathety avātsīd devarṣer
antike sākuto-bhayā
yāvad daitya-patir ghorāt
tapaso na nyavartata

SYNONYMS

tathā-so be it; iti-thus; avātsīt-lived; deva-ṛṣeḥ-Devarṣi Nārada; antike-near; sā-she (my mother); akuto-bhayā-without fear from any direction; yāvat-as long as; daitya-patiḥ-my father, Hiraṇyakaśipu, the lord of the demons; ghorāt-from very severe; tapasaḥ-austerities; na-not; nyavartata-ceased.

After accepting the instructions of Devarṣi Nārada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities.

TEXT 14

ṛṣiṁ paryacarat tatra
bhaktyā paramayā satī
antarvatnī sva-garbhasya
kṣemāyecchā-prasūtaye

SYNONYMS

ṛṣim-unto Nārada Muni; paryacarat-rendered service; tatra-there (in the āśrama of Nārada Muni); bhaktyā-with devotion and faith; paramayā-great; satī-the faithful woman; antarvatnī-pregnant; sva-garbhasya-of her embryo; kṣemāya-for the welfare; icchā-according to desire; prasūtaye-for deliverance of the child.

My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.

It is stated in Śrīmad-Bhāgavatam (9.19.17)

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

One should not remain in a secluded place with a woman, even one's mother, sister, or daughter. Nonetheless, although one is strictly prohibited from staying with a woman in a secluded place, Nārada Muni gave shelter to Prahlāda Mahārāja's young mother, who rendered service to him with great devotion and faith. Does this mean that Nārada Muni transgressed the Vedic injunctions? Certainly he did not. Such injunctions are intended for mundane creatures, but Nārada Muni is transcendental to mundane categories. Nārada Muni is a great saint and is transcendentally situated. Therefore, although he was a young man, he could give shelter to a young woman and accept her service. Haridāsa Ṭhākura also spoke with a young woman, a prostitute, in the dead of night, but the woman could not deviate his mind. Instead, she became a Vaiṣṇavī, a pure devotee, by the benediction of Haridāsa Ṭhākura. Ordinary persons, however, should not imitate such highly elevated devotees. Ordinary persons must strictly observe the rules and regulations by staying aloof from the association of women. No one should imitate Nārada Muni or Haridāsa Ṭhākura. It is said, vaiṣṇavera kriyā-mudrā vijñe nā bujhaya. Even if a man is very advanced in learning, he cannot understand the behavior of a Vaiṣṇava. Anyone can take shelter of a pure Vaiṣṇava, without fear. Therefore in the previous verse it has been distinctly said, devarṣer antike sākuto-bhayā: Kayādhu, the mother of Prahlāda Mahārāja, stayed under the protection of Nārada Muni without fear from any direction. Similarly, Nārada Muni, in his transcendental position, stayed with the young woman without fear of deviation. Nārada Muni, Haridāsa Ṭhākura and similar ācāryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the ācārya is an ordinary human being (guruṣu nara-matiḥ).

TEXT 15

ṛṣiḥ kāruṇikas tasyāḥ
prādād ubhayam īśvaraḥ
dharmasya tattvaṁ jñānaṁ ca
mām apy uddiśya nirmalam

SYNONYMS

ṛṣiḥ-the great sage Nārada Muni; kāruṇikaḥ-naturally very affectionate or merciful to the fallen souls; tasyāḥ-to her; prādāt-gave instructions; ubhayam-both; īśvaraḥ-a powerful controller who can do whatever he likes (Nārada Muni); dharmasya-of religion; tattvam-the truth; jñānam-knowledge; ca-and; mām-me; api-especially; uddiśya-indicating; nirmalam-without material contamination.

Nārada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.

Here it is said, dharmasya tattvaṁ jñānaṁ ca. .. nirmalam. The word nirmalam refers to spotless dharma, spotless religion-or, in other words, bhāgavata-dharma. Ordinary ritualistic activities constitute contaminated religion, by which one benefits by developing material wealth and prosperity, but uncontaminated, pure religion consists of understanding one's relationship with God and acting accordingly, thus fulfilling the highest mission of life and returning home, back to Godhead. Prahlāda Mahārāja advised that one elevate oneself to the standard of bhāgavata-dharma from the very beginning of life (kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]). The Lord Himself also speaks of pure, uncontaminated religion when He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) One must understand one's relationship with God and then act accordingly. This is bhāgavata-dharma. Bhāgavata-dharma means bhakti-yoga.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhāg. 1.2.7) To be situated on the platform of pure religion, one should perform bhakti-yoga in relationship with Kṛṣṇa, Vāsudeva.

TEXT 16

tat tu kālasya dīrghatvāt
strītvān mātus tirodadhe
ṛṣiṇānugṛhītaṁ māṁ
nādhunāpy ajahāt smṛtiḥ

SYNONYMS

tat-that (instruction on religion and knowledge); tu-indeed; kālasya-of time; dīrghatvāt-because of the longness; strītvāt-because of being a woman; mātuḥ-of my mother; tirodadhe-disappeared; ṛṣiṇā-by the sage; anugṛhītam-being blessed; mām-me; na-not; adhunā-today; api-even; ajahāt-left; smṛtiḥ-the memory (of Nārada Muni's instructions).

Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.

In Bhagavad-gītā (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me-though they be lowborn, women, vaiśyas [merchants] or śūdras [workers]-can approach the supreme destination." The word pāpa-yoni refers to those who are less than śūdras, but even though a woman may not be pāpa-yoni, because of being less intelligent she sometimes forgets devotional instructions. For those who are strong enough, however, there is no question of forgetting. Women are generally attached to material enjoyment, and because of this tendency they sometimes forget devotional instructions. But if even a woman practices devotional service strictly, according to the rules and regulations, the statement by the Lord Himself that she can return to Godhead (te 'pi yānti parāṁ gatim) is not at all astonishing. One must take shelter of the Lord and rigidly follow the rules and regulations. Then, regardless of what one is, one will return home, back to Godhead. Prahlāda Mahārāja's mother was more concerned with protecting the child in the womb and was very anxious to see her husband return. Therefore she could not consider very seriously the sublime instructions of Nārada Muni.

TEXT 17

bhavatām api bhūyān me
yadi śraddadhate vacaḥ
vaiśāradī dhīḥ śraddhātaḥ
strī-bālānāṁ ca me yathā

SYNONYMS

bhavatām-of yourselves; api-also; bhūyāt-it may be; me-of me; yadi-if; śraddadhate-you believe in; vacaḥ-the words; vaiśāradī-of the most expert, or in relation with the Supreme Lord; dhīḥ-intelligence; śraddhātaḥ-because of firm faith; strī-of women; bālānām-of small boys; ca-also; me-of me; yathā-just as.

Prahlāda Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.

These words of Prahlāda Mahārāja are very important in regard to knowledge descending by the disciplic succession. Even when Prahlāda Mahārāja was a baby within the womb of his mother, he became fully convinced of the existence of the supreme power because of hearing the powerful instructions of Nārada and understood how to attain perfection in life by bhakti-yoga. These are the most important understandings in spiritual knowledge.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

[ŚU yasya deve parā bhaktir

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prakāśante mahātmanaḥ

”Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

”No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee’s heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

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In this verse the word bhūyāt may be understood to mean ”let there be.” Prahlāda Mahārāja offers his blessings to his class friends, saying, ”Also become faithful like me. Become bona fide Vaiṣṇavas.” A devotee of the Lord desires for everyone to take to Kṛṣṇa consciousness. Unfortunately, however, people sometimes do not have staunch faith in the words of the spiritual master who comes by the disciplic succession, and therefore they are unable to understand transcendental knowledge. The spiritual master must be in the line of authorized disciplic succession, like Prahlāda Mahārāja, who received the knowledge from Nārada. If the class friends of Prahlāda Mahārāja, the sons of demons, were to accept the truth through Prahlāda, they would certainly also become fully aware of transcendental knowledge.

The words vaiśāradī dhīḥ refer to intelligence concerning the Supreme Personality of Godhead, who is extremely expert. The Lord has created wonderful universes by His expert knowledge. Unless one is extremely expert, he cannot understand the expert management of the supreme expert. One can understand, however, if one is fortunate enough to meet a bona fide spiritual master coming in the disciplic succession from Lord Brahmā, Lord Śiva, Mother Lakṣmī or the Kumāras. These four sampradāyas, or disciplic successions of knowledge and transcendence, are called the Brahma-sampradāya, Rudra-sampradāya, Śrī-sampradāya, and Kumāra-sampradāya. Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. The knowledge of the Supreme received from such a sampradāya, or disciplic succession, can give one enlightenment. If one does not take to the path of disciplic succession, it is not possible for one to understand the Supreme Personality of Godhead. If one understands the Supreme Lord through devotional service with faith in the disciplic succession and then advances further, he awakens his natural love for God, and then his success in life is assured.

TEXT 18

janmādyāḥ ṣaḍ ime bhāvā
dṛṣṭā dehasya nātmanaḥ
phalānām iva vṛkṣasya
kāleneśvara-mūrtinā

SYNONYMS

janma-ādyāḥ-beginning with birth; ṣaṭ-the six (birth, existence, growth, transformation, dwindling and at last death); ime-all these; bhāvāḥ-different conditions of the body; dṛṣṭāḥ-seen; dehasya-of the body; na-not; ātmanaḥ-of the soul; phalānām-of the fruits; iva-like; vṛkṣasya-of a tree; kālena-in due course of time; īśvara-mūrtinā-whose form is the ability to transform or control the bodily activities.

Just as the fruits and flowers of a tree in due course of time undergo six changes-birth, existence, growth, transformation, dwindling and then death-the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.

This is a very important verse in understanding the difference between the spiritual soul and the material body. The soul is eternal, as stated in Bhagavad-gītā (2.20):

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." The spirit soul is eternal, being freed from waste and change, which take place because of the material body. The example of a tree and its fruits and flowers is very simple and clear. A tree stands for many, many years, but with the seasonal changes its fruits and flowers undergo six transformations. The foolish theory of modern chemists that life can be produced by chemical interactions cannot be accepted as truth. The birth of a human being's material body takes place due to a mixture of the ovum and semen, but the history of birth is that although the ovum and semen mix together after sex, there is not always pregnancy. Unless the soul enters the mixture, there is no possibility of pregnancy, but when the soul takes shelter of the mixture the body takes birth, exists, grows, transforms and dwindles, and ultimately it is vanquished. The fruits and flowers of a tree seasonally come and go, but the tree continues to stand. Similarly, the transmigrating soul accepts various bodies, which undergo six transformations, but the soul remains permanently the same (ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre [Bg. 2.20]). The soul is eternal and ever existing, but the bodies accepted by the soul are changing.

There are two kinds of soul-the Supreme Soul (the Personality of Godhead) and the individual soul (the living entity). As various bodily changes take place in the individual soul, different millenniums of creation take place in the Supreme Soul. In this regard, Madhvācārya says:

ṣaḍ vikārāḥ śarīrasya
na viṣṇos tad-gatasya
ca tad-adhīnaṁ śarīraṁ ca
jñātvā tan mamatāṁ tyajet

Since the body is the external feature of the soul, the soul is not dependent on the body; rather, the body is dependent on the soul. One who understands this truth should not be very much anxious about the maintenance of his body. There is no possibility of maintaining the body permanently or eternally. Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ. This is the statement of Bhagavad-gītā (2.18). The material body is antavat (perishable), but the soul within the body is eternal (nityasyoktāḥ śarīriṇaḥ). Lord Viṣṇu and the individual souls, who are part and parcel of Him, are both eternal. Nityo nityānāṁ cetanaś cetanānām. Lord Viṣṇu is the chief living being, whereas the individual living entities are parts of Lord Viṣṇu. All the various grades of bodies-from the gigantic universal body to the small body of an ant-are perishable, but the Supersoul and the soul, being equal in quality, both exist eternally. This is further explained in the next verses.

TEXTS 19–20

ātmā nityo 'vyayaḥ śuddha
ekaḥ kṣetra-jña āśrayaḥ
avikriyaḥ sva-dṛg hetur
vyāpako 'saṅgy anāvṛtaḥ
etair dvādaśabhir vidvān
ātmano lakṣaṇaiḥ paraiḥ
ahaṁ mamety asad-bhāvaṁ
dehādau mohajaṁ tyajet

SYNONYMS

ātmā-the spirit soul, the part of the Supreme Personality of Godhead; nityaḥ-without birth or death; avyayaḥ-with no possibility of dwindling; śuddhaḥ-without the material contamination of attachment and detachment; ekaḥ-individual; kṣetra-jñaḥ-who knows and is therefore different from the material body; āśrayaḥ-the original foundation; avikriyaḥ-not undergoing changes like the body; sva-dṛk-self-illuminated; hetuḥ-the cause of all causes; vyāpakaḥ-spreading throughout the body in the form of consciousness; asaṅgī-not depending on the body (free to transmigrate from one body to another); anāvṛtaḥ-not covered by material contamination; etaiḥ-by all these; dvādaśabhiḥ-twelve; vidvān-a person who is not foolish but fully aware of things as they are; ātmanaḥ-of the spirit soul; lakṣaṇaiḥ-symptoms; paraiḥ-transcendental; aham-I ("I am this body"); mama-mine ("everything in relationship with this body is mine"); iti-thus; asat-bhāvam-a false conception of life; deha-ādau-identifying oneself with the material body and then with one's wife, children, family, community, nation and so on; moha-jam-produced from illusory knowledge; tyajet-must give up.

"Ātmā" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."

In Bhagavad-gītā (15.7) Lord Kṛṣṇa clearly says, mamaivāṁśo jīva-loke jīva-bhūtaḥ: "All the living entities are part of Me." Therefore the living entities are qualitatively the same as the Supreme Personality of Godhead, who is the leader, the Supreme among all the living entities. In the Vedas it is said, nityo nityānāṁ cetanaś cetanānām: the Lord is the chief individual living entity, the leader of the subordinate living entities. Because the living entities are parts or samples of God, their qualities are not different from those of the Supreme Lord. The living entities have the same qualities as the Lord, just as a drop of sea water is composed of the same chemicals as the great sea itself. Thus there is oneness in quality but a difference in quantity. One can understand the Supreme Personality of Godhead by understanding the sample, the living entity, because all the qualities of God exist in a minute quantity in the living entities. There is oneness, but God is great whereas the living entities are extremely small. Aṇor aṇīyān mahato mahīyān (Kaṭha Upaniṣad 1.2.20). The living entities are smaller than the atom, but God is greater than the greatest. Our conception of greatness may be represented by the sky because we think of the sky as being unlimitedly big, but God is bigger than the sky. Similarly, we have knowledge that the living entities are smaller than atoms, being one ten-thousandth the size of the tip of a hair, yet the quality of being the supreme cause of all causes exists in the living entity as well as in the Supreme Personality of Godhead. Indeed, it is due to the presence of the living entity that the body exists and bodily changes take place. Similarly, it is because the Supreme Lord is within this universe that the changes dictated by the material laws occur.

The word ekaḥ, meaning ”individual,” is significant. As explained in Bhagavad-gītā (9.4), mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. Everything, material and spiritual, including earth, water, air, fire, sky and the living entities, exists on the platform of spirit soul. Although everything is an emanation from the Supreme Personality of Godhead, one should not think that the Supreme Lord is dependent upon anything else.

Both God and the living entity are fully conscious. As living entities, we are conscious of our bodily existence. Similarly, the Lord is conscious of the gigantic cosmic manifestation. This is confirmed in the Vedas. Yasmin dyauḥ pṛthivī cāntarīkṣam. Vijñātāram adhikena vijānīyāt. Ekam evādvitīyam. Ātma-jyotiḥ samrāḍ ihovāca. Sa imān lokān asṛjata. Satyaṁ jñānam anantam. Asaṅgo hy ayaṁ puruṣaḥ. pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. All these Vedic injunctions prove that both the Supreme Personality of Godhead and the minute soul are individual. One is great, and the other is small, but both of them are the cause of all causes-the corporally limited and the universally unlimited.

We should always remember that although we are equal to the Supreme Personality of Godhead in quality, we are never equal to Him in quantity. Persons with a small fund of intelligence, finding themselves equal in quality with God, foolishly think that they are equal in quantity also. Their intelligence is called aviśuddha-buddhayaḥ-unpolished or contaminated intelligence. When such persons, after endeavoring hard for many, many lives to understand the supreme cause, are finally in actual knowledge of Kṛṣṇa, Vāsudeva, they surrender unto Him (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). Thus they become great mahātmās, perfect souls. If one is fortunate enough to understand his relationship with God, knowing that God is great (vibhu) whereas the living entity is small (aṇu), he is perfect in knowledge. The individual exists in darkness when he thinks that he is the material body and that everything in relationship with the material body belongs to him. This is called ahaṁ mama (janasya moho ’yam ahaṁ mameti [SB 5.5.8]). This is illusion. One must give up his illusory conception and thus become fully aware of everything.

TEXT 21

svarṇaṁ yathā grāvasu hema-kāraḥ
kṣetreṣu yogais tad-abhijña āpnuyāt
kṣetreṣu deheṣu tathātma-yogair
adhyātma-vid brahma-gatiṁ labheta

SYNONYMS

svarṇam-gold; yathā-just as; grāvasu-in the stones of gold ore; hema-kāraḥ-the expert who knows about gold; kṣetreṣu-in the gold mines; yogaiḥ-by various processes; tat-abhijñaḥ-an expert who can understand where gold is; āpnuyāt-very easily obtains; kṣetreṣu-within the material fields; deheṣu-the human bodies and all the rest of the 8,400,000 different bodily forms; tathā-similarly; ātma-yogaiḥ-by spiritual processes; adhyātma-vit-one who is expert in understanding the distinction between spirit and matter; brahma-gatim-perfection in spiritual life; labheta-may obtain.

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

Here is a very good example concerning spiritual understanding. Foolish rascals, including so-called jñānīs, philosophers and scientists, cannot understand the existence of the soul within the body because they are lacking in spiritual knowledge. The Vedas enjoin, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] to understand spiritual knowledge, one must approach a bona fide spiritual master. Unless one has been trained in geology, one cannot detect gold in stone. Similarly, unless one has been trained by a spiritual master, he cannot understand what is spirit and what is matter. Here it is said, yogais tad-abhijñaḥ. This indicates that one who has connected himself with spiritual knowledge can understand that there is a spiritual soul within the body. However, one who is in an animalistic conception of life and has no spiritual culture cannot understand. As an expert mineralogist or geologist can understand where there is gold and can then invest his money to dig there and chemically separate the gold from the ore, an expert spiritualist can understand where the soul is within matter. One who has not been trained cannot distinguish between gold and stone. Similarly, fools and rascals who have not learned from an expert spiritual master what is soul and what is matter cannot understand the existence of the soul within the body. To understand such knowledge, one must be trained in the mystic yoga system, or, finally, in the bhakti-yoga system. As stated in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti. Unless one takes shelter of the bhakti-yoga process, one cannot understand the existence of the soul within the body. Therefore Bhagavad-gītā begins by teaching:

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Thus the first instruction is that one should understand that the soul is within the body and is transmigrating from one body to another. This is the beginning of spiritual knowledge. Any person who is not expert in understanding this science or is unwilling to understand it remains in the bodily conception of life, or the animalistic conception of life, as confirmed in Śrīmad-Bhāgavatam (yasyātma-buddhiḥ kuṇape tri-dhātuke. .. sa eva go-kharaḥ [SB 10.84.13]). Every member of human society should clearly understand the instructions of Bhagavad-gītā, for only in this way can one be spiritually elevated and automatically give up the false, illusory knowledge by which one thinks, ”I am this body, and everything belonging to this body is mine [ahaṁ mameti SB 5.5.8].” This doggish conception should be rejected immediately. One should be prepared to understand the spirit soul and the supreme spirit, God, who are eternally related. Thus one may return home, back to Godhead, having solved all the problems of life.

TEXT 22

aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt

SYNONYMS

aṣṭau-eight; prakṛtayaḥ-material energies; proktāḥ-it is said; trayaḥ-three; eva-certainly; hi-indeed; tat-guṇāḥ-the modes of material energy; vikārāḥ-transformations; ṣoḍaśa-sixteen; ācāryaiḥ-by the authorities; pumān-the living entity; ekaḥ-one; samanvayāt-from conjunction.

The Lord’s eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]-within all these, the one spiritual soul exists as the observer. Therefore all the great ācāryas have concluded that the individual soul is conditioned by these material elements.

As explained in the previous verse, kṣetreṣu deheṣu tathātma-yogair adhyātma-vid brahma-gatiṁ labheta: ”A spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life.” The intelligent person who is expert in finding the self within the body must understand the eight external energies, which are listed in Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.” Bhūmi, earth, includes all the objects of sense perception-rūpa (form), rasa (taste), gandha (smell), śabda (sound) and sparśa (touch). Within the earth are the fragrance of roses, the taste of sweet fruit, and whatever else we want. As stated in Śrīmad-Bhāgavatam (1.10.4), sarva-kāma-dughā mahī: the earth (mahī) contains all our requirements. Thus the objects of sense perception are all present in bhūmi, or the earth. The gross material elements and subtle material elements (mind, intelligence and ahaṅkāra, false ego) constitute the total material energy.

Within the total material energy are the three material modes or qualities. These qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa-belong not to the soul but to the material energy. It is because of the interaction of these three material modes of nature that the five knowledge-gathering senses, the five working senses and their controller, the mind, are manifested. Then, according to these modes, the living entity gets the opportunity to perform different types of karma with different types of knowledge, thinking, feeling and willing. Thus the bodily machine begins to work.

This has all been properly analyzed in sāṅkhya-yoga by the great ācāryas, especially by the Supreme Personality of Godhead, Kṛṣṇa, in His incarnation as Devahūti-putra Kapila. This is indicated here by the word ācāryaiḥ. We need not follow anyone who is not an authorized ācārya. Ācāryavān puruṣo veda: one can understand the truth fully when he has taken shelter of an expert ācārya.

The living entity is individual, but the body is a composition of many material elements. This is proved by the fact that as soon as the living entity quits this combination of material elements, it becomes a mere conglomeration of matter. The matter is qualitatively one, and the spiritual soul is qualitatively one with the Supreme. The Supreme is one, and the individual soul is one, but the individual soul is understood to be the master of the individual combination of material energy, whereas the Supreme Lord is the controller of the total material energy. The living entity is the master of his particular body, and according to his activities he is subjected to different types of pains and pleasures. However, although the Supreme Person, the Paramātmā, is also one, He is present as an individual in all the different bodies.

The material energy is in fact divided into twenty-four elements. The individual soul, the owner of the individual body, is a twenty-fifth subject, and above everything is Lord Viṣṇu as Paramātmā, the supreme controller, who is the twenty-sixth subject. When one understands all of these twenty-six subjects, he becomes adhyātma-vit, an expert in understanding the distinction between matter and spirit. As stated in Bhagavad-gītā (13.3), kṣetra-kṣetrajñayor jñānam: understanding of the kṣetra (the constitution of the body) and of the individual soul and the Supersoul constitutes real jñāna, or knowledge. Unless one ultimately understands that the Supreme Lord is eternally related with the individual soul, one’s knowledge is imperfect. This is confirmed in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti

sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Everything, material and spiritual, consists of various energies of Vāsudeva, to whom the individual soul, the spiritual part of the Supreme Lord, is subordinate. Upon understanding this perfect knowledge, one surrenders to the Supreme Personality of Godhead (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]).

TEXT 23

dehas tu sarva-saṅghāto
jagat tasthur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan

SYNONYMS

dehaḥ-the body; tu-but; sarva-saṅghātaḥ-the combination of all the twenty-four elements; jagat-seen to be moving; tasthuḥ-and standing in one place; iti-thus; dvidhā-two kinds; atra eva-in this matter; mṛgyaḥ-to be searched for; puruṣaḥ-the living entity, the soul; na-not; iti-thus; na-not; iti-thus; iti-in this way; atat-what is not spirit; tyajan-giving up.

There are two kinds of bodies for every individual soul-a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.

As previously stated, svarṇaṁ yathā grāvasu hema-kāraḥ kṣetreṣu yogais tad-abhijña āpnuyāt. An expert in the study of soil can find out where gold is and then dig there. He can then analyze the stone and test the gold with nitric acid. Similarly, one must analyze the whole body to find within the body the spirit soul. In studying one's own body, one must ask himself whether his head is his soul, his fingers are his soul, his hand is his soul, and so on. In this way, one must gradually reject all the material elements and the combinations of material elements in the body. Then, if one is expert and follows the ācārya, he can understand that he is the spiritual soul living within the body. The greatest ācārya, Kṛṣṇa, begins His teachings in Bhagavad-gītā by saying:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The spirit soul possesses the body and is within the body. This is the real analysis. The soul never mixes with the bodily elements. Although the soul is within the body, it is separate and always pure. One must analyze and understand his self. This is self-realization. Neti neti is the analytical process of rejecting matter. By expertly conducting such an analysis, one can understand where the soul is. One who is not expert, however, cannot distinguish gold from earth, nor the soul from the body.

TEXT 24

anvaya-vyatirekeṇa
vivekenośatātmanā
svarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ

SYNONYMS

anvaya-directly; vyatirekeṇa-and indirectly; vivekena-by mature discrimination; uśatā-purified; ātmanā-with the mind; svarga-creation; sthāna-maintenance; samāmnāyaiḥ-and with destruction; vimṛśadbhiḥ-by those making a serious analysis; asat-varaiḥ-very sober.

Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.

A sober person can study himself and distinguish the soul from the body by analytical study. For example, when one considers his body-his head, his hands and so on-one can certainly understand the difference between the spirit soul and the body. No one says, "I head." Everyone says, "My head." Thus there are two entities-the head and "I." They are not identical, although they appear to be one conglomeration.

One may argue, "When we analyze the body we find a head, hands, legs, a belly, blood, bones, urine, stool and so on, but after everything is considered, where is the existence of the soul?" A sober man, however, avails himself of this Vedic instruction:

yato vā imāni bhūtāni jāyante; yena jātāni jīvanti; yat prayanty abhisaṁviśanti; tad vijijñāsasva; tad brahmeti.

(Taittirīya Upaniṣad 3.1.1)

Thus he can understand that the head, hands, legs and indeed the entire body have grown on the basis of the soul. If the soul is within, the body, head, hands and legs grow, but otherwise they do not. A dead child does not grow up, for the soul is not present. If by a careful analysis of the body one still cannot find the existence of the soul, this is due to his ignorance. How can a gross man fully engaged in materialistic activities understand the soul, which is a small particle of spirit one ten-thousandth the size of the tip of a hair? Such a person foolishly thinks that the material body has grown from a combination of chemicals, although he cannot find them. The Vedas inform us, however, that chemical combinations do not constitute the living force; the living force is the ātmā and Paramātmā, and the body grows on the basis of that living force. The fruit of a tree grows and undergoes six kinds of change because of the presence of the tree. If there were no tree, there could be no question of the growth and maturity of fruit. Therefore, beyond the existence of the body are the Paramātmā and ātmā within the body. This is the first understanding of spiritual knowledge explained in Bhagavad-gītā. Dehino 'smin yathā dehe [Bg. 2.13]. The body exists because of the presence of the Supreme Lord and the jīva, which is part of the Lord. This is further explained by the Lord Himself in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ

jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” The Supreme Soul exists everywhere. The Vedas enjoin, samaṁ khalv idaṁ brahma: everything is Brahman or an expansion of Brahman's energies. Sūtre maṇi-gaṇā iva: everything rests on the Lord, just like pearls strung together on a thread. The thread is the principal Brahman. He is the supreme cause, the Supreme Lord upon whom everything rests (mattaḥ parataraṁ nānyat [Bg. 7.7]). Thus we must study the ātmā and Paramātmā-the individual soul and the Supersoul-upon whom the entire material cosmic manifestation rests. This is explained by the Vedic statement yato vā imāni bhūtāni jāya nte. yena jātāni jīvanti.

TEXT 25

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ

SYNONYMS

buddheḥ-of the intelligence; jāgaraṇam-the waking or active state of the gross senses; svapnaḥ-dreaming (the activity of the senses without the gross body); suṣuptiḥ-deep sleep or cessation of all activities (although the living entity is the seer); iti-thus; vṛttayaḥ-the various transactions; tāḥ-they; yena-by whom; eva-indeed; anubhūyante-are perceived; saḥ-that; adhyakṣaḥ-overseer (who is different from the activities); puruṣaḥ-the enjoyer; paraḥ-transcendental.

Intelligence can be perceived in three states of activity-wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

Without intelligence one cannot understand the direct activities of the senses, nor can he understand dreaming or the cessation of all gross and subtle activities. The seer and controller is the Supreme Personality of Godhead, the Supreme Soul, by whose direction the individual soul can understand when he is awake, when he is sleeping, and when he is completely in trance. In Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: ”I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness.” The living entities are completely absorbed in the three states of wakefulness, dreaming and deep sleep through their intelligence. This intelligence is supplied by the Supreme Personality of Godhead, who accompanies the individual soul as a friend. Śrīla Madhvācārya says that the living entity is sometimes described as sattva-buddhi when his intelligence acts directly to perceive pains and pleasures above activities. There is a dreaming state in which understanding comes from the Supreme Personality of Godhead (mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]). The Supreme Personality of Godhead, the Supersoul, is the supreme controller, and under His direction the living entities are subcontrollers. One must understand the Supreme Personality of Godhead with one's intelligence.

TEXT 26

ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt

SYNONYMS

ebhiḥ-by these; tri-varṇaiḥ-composed of the three modes of nature; paryastaiḥ-completely rejected (due to not touching the living force); buddhi-of intelligence; bhedaiḥ-the differentiations; kriyā-udbhavaiḥ-produced from different activities; svarūpam-the constitutional position; ātmanaḥ-of the self; budhyet-one should understand; gandhaiḥ-by the aromas; vāyum-the air; iva-exactly like; anvayāt-from close connection.

As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.

As already explained, there are three states to our existence, namely wakefulness, dreaming and deep sleep. In all three states, we have different experiences. Thus the soul is the observer of these three states. Actually, the activities of the body are not the activities of the soul. The soul is different from the body. Just as aromas are distinct from the material vehicle in which they are carried, the soul is unattached to material activities. This analysis can be considered by a person who is fully under the shelter of the lotus feet of the Supreme Lord. This is confirmed by the Vedic injunction yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. If one can understand the Supreme Personality of Godhead, one can automatically understand everything else. Because of not taking shelter of the Lord's lotus feet, even great scholars, scientists, philosophers and religionists are always bewildered. This is confirmed in Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ

Even though one may artificially think himself liberated from material contamination, if he has not taken shelter of the Lord's lotus feet his intelligence is polluted. As stated in Bhagavad-gītā (3.42):

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

Above the senses is the mind, above the mind is the intelligence, and above the intelligence is the soul. Ultimately, when one's intelligence becomes clear through devotional service, one is situated in buddhi-yoga. This also is explained in Bhagavad-gītā (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). When devotional service develops and one's intelligence becomes clear, one can use his intelligence to return home, back to Godhead.

TEXT 27

etad dvāro hi saṁsāro
guṇa-karma-nibandhanaḥ
ajñāna-mūlo 'pārtho 'pi
puṁsaḥ svapna ivārpyate

SYNONYMS

etat-this; dvāraḥ-whose door; hi-indeed; saṁsāraḥ-material existence, in which one suffers threefold miseries; guṇa-karma-nibandhanaḥ-captivation by the three modes of material nature; ajñāna-mūlaḥ-whose root is ignorance; apārthaḥ-without factual meaning; api-even; puṁsaḥ-of the living entity; svapnaḥ-a dream; iva-like; arpyate-is placed.

Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.

The unwanted condition of temporary life is called ignorance. One can very easily understand that the material body is temporary, for it is generated at a certain date and ends at a certain date, after undergoing the six kinds of change, namely birth, death, growth, maintenance, transformation and dwindling. This condition of the eternal soul is due to his ignorance, and although it is temporary, it is unwanted. Because of ignorance one is put into temporary bodies one after another. The spirit soul, however, does not need to enter such temporary bodies. He does so only due to his ignorance or his forgetfulness of Kṛṣṇa. Therefore in the human form of life, when one's intelligence is developed, one should change his consciousness by trying to understand Kṛṣṇa. Then one can be liberated. This is confirmed in Bhagavad-gītā (4.9), where the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Unless one understands Kṛṣṇa and comes to Kṛṣṇa consciousness, one must continue in material bondage. To end this conditional life, one must surrender to the Supreme Personality of Godhead. Indeed, that is demanded by the Supreme Lord. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66].

As advised by Mahārāja Ṛṣabhadeva, na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ [SB 5.5.4]. One must be intelligent enough to understand that although one's body is temporary and will not endure for long, as long as one has a body he must undergo the pangs of material existence. Therefore, if by good association, by the instructions of a bona fide spiritual master, one takes to Kṛṣṇa consciousness, his conditional life of material existence is vanquished, and his original consciousness, known as Kṛṣṇa consciousness, is revived. When one is Kṛṣṇa conscious, he can realize that material existence, whether one is awake or dreaming, is nothing but a dream and has no factual value. This realization is possible by the grace of the Supreme Lord. This grace is also present in the form of the instructions of Bhagavad-gītā. Therefore Śrī Caitanya Mahāprabhu's mission is for everyone to engage in welfare activities to awaken the foolish living entity, especially in human society, so that he may come to the platform of Kṛṣṇa consciousness and benefit by liberation from conditional life.

In this connection, Śrīla Madhvācārya cites the following verses:

duḥkha-rūpo 'pi saṁsāro
buddhi-pūrvam avāpyate
yathā svapne śiraś chedaṁ
svayaṁ kṛtvātmano vaśaḥ
tato duḥkham avāpyeta
tathā jāgarito 'pi tu
jānann apy ātmano duḥkham
avaśas tu pravartate

One must realize that the material condition of life is full of distresses. One can realize this with purified intelligence. When one's intelligence is purified, he can understand that unwanted, temporary, material life is just like a dream. Just as one suffers pain when his head is cut off in a dream, in ignorance one suffers not only while dreaming but also while awake. Without the mercy of the Supreme Personality of Godhead, one continues in ignorance and is thus subjected to material distresses in various ways.

TEXT 28

tasmād bhavadbhiḥ kartavyaṁ
karmaṇāṁ tri-guṇātmanām
bīja-nirharaṇaṁ yogaḥ
pravāhoparamo dhiyaḥ

SYNONYMS

tasmāt-therefore; bhavadbhiḥ-by your good selves; kartavyam-to be done; karmaṇām-of all material activities; tri-guṇa-ātmanām-conditioned by the three modes of material nature; bīja-nirharaṇam-burning of the seed; yogaḥ-the process by which one can be linked with the Supreme; pravāha-of the continuous current in the form of wakefulness, dreaming and deep sleep; uparamaḥ-the cessation; dhiyaḥ-of the intelligence.

Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.

This is confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." By the practice of bhakti-yoga, one immediately comes to the spiritual platform, transcendental to the actions and reactions of the three modes of material nature. The root of ignorance is material consciousness, which must be killed by spiritual consciousness, or Kṛṣṇa consciousness. The word bīja-nirharaṇam refers to burning the root cause of material life to ashes. In the Medinī dictionary, yoga is explained by its result: yoge 'pūrvārtha-samprāptau saṅgati-dhyāna-yuktiṣu. When one is put into an awkward position because of ignorance, the process by which one can be freed from this entanglement is called yoga. This is also called liberation. Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ. Mukti means giving up one's position in ignorance or illusion, by which one thinks in a way contrary to his constitutional position. Returning to one's constitutional position is called mukti, and the process by which one does this is called yoga. Thus yoga is above karma, jñāna and sāṅkhya. Indeed, yoga is the ultimate goal of life. Kṛṣṇa therefore advised Arjuna to become a yogī (tasmād yogī bhavārjuna). Lord Kṛṣṇa further advised in Bhagavad-gītā that the first-class yogī is he who has come to the platform of devotional service.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Thus one who always thinks of Kṛṣṇa within the core of his heart is the best yogī. By practicing this best of all yoga systems, one is liberated from the material condition.

TEXT 29

tatropāya-sahasrāṇām
ayaṁ bhagavatoditaḥ
yad īśvare bhagavati
yathā yair añjasā ratiḥ

SYNONYMS

tatra-in that connection (getting out of the entanglement of material conditioning); upāya-of processes; sahasrāṇām-of many thousands; ayam-this; bhagavatā uditaḥ-given by the Supreme Personality of Godhead; yat-which; īśvare-to the Lord; bhagavati-the Supreme Personality of Godhead; yathā-as much as; yaiḥ-by which; añjasā-quickly; ratiḥ-attachment with love and affection.

Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.

Among the linking processes that elevate one from bondage to material contamination, the one recommended by the Supreme Personality of Godhead should be accepted as the best. That process is clearly explained in Bhagavad-gītā, where the Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Abandon all varieties of religion and just surrender unto Me." This process is the best because the Lord assures, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I shall deliver you from all sinful reaction. Do not fear." There is no need to be worried, for the Lord Himself assures that He will care for His devotee and save him from the reactions of sinful activities. Material bondage is a result of sinful activity. Therefore, since the Lord assures that He will dissipate the results of fruitive material activities, there is no need to be worried. This process of understanding one's position as a spirit soul and then engaging oneself in devotional service is therefore the best. The entire Vedic program is based on this principle, and one can understand it as recommended in the Vedas:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23) One must accept the pure devotee, the representative of God, as one's guru and then offer him all the respects one would offer the Supreme Personality of Godhead. This is the secret of success. For one who adopts this method, the perfect process is revealed. In this verse, the words yair añjasā ratiḥ indicate that by offering service and surrendering to the spiritual master, one is elevated to devotional service, and by performing devotional service one gradually becomes attached to the Supreme Personality of Godhead. Because of this attachment to the Lord, one can understand the Lord. In other words, one can understand what the Lord's position is, what our position is and what our relationship is. All this can be understood very easily by the simple method of bhakti-yoga. As soon as one is situated on the platform of bhakti-yoga, the root cause of one's suffering and material bondage is destroyed. This is clearly explained in the next verse, which gives the secret of success.

TEXTS 30–31

guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām
īśvarārādhanena ca
śraddhayā tat-kathāyāṁ ca
kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt
tal-liṅgekṣārhaṇādibhiḥ

SYNONYMS

guru-śuśrūṣayā-by rendering service to the bona fide spiritual master; bhaktyā-with faith and devotion; sarva-all; labdha-of material gains; arpaṇena-by offering (to the guru, or to Kṛṣṇa through the spiritual master); ca-and; saṅgena-by the association; sādhu-bhaktānām-of devotees and saintly persons; īśvara-of the Supreme Personality of Godhead; ārādhanena-by the worship; ca-and; śraddhayā-with great faith; tat-kathāyām-in discourses about the Lord; ca-and; kīrtanaiḥ-by glorifications; guṇa-karmaṇām-of the transcendental qualities and activities of the Lord; tat-His; pāda-amburuha-on the lotus feet; dhyānāt-by meditation; tat-His; liṅga-forms (Deities); īkṣa-observing; arhaṇa-ādibhiḥ-and by worshiping.

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.

In the previous verse it has been said that the process which immediately increases one's love and affection for the Supreme Personality of Godhead is the best of the many thousands of ways to become free from the entanglement of material existence. It is also said, dharmasya tattvaṁ nihitaṁ guhāyām: actually the truth of religious principles is extremely confidential. Nonetheless, it can be understood very easily if one actually adopts the principles of religion. As it is said, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] the process of religion is enunciated by the Supreme Lord because He is the supreme authority. This is also indicated in the previous verse by the word bhagavatoditaḥ. The injunctions or directions of the Lord are infallible, and their benefits are fully assured. According to His directions, which are explained in this verse, the perfect form of religion is bhakti-yoga.

To practice bhakti-yoga, one must first accept a bona fide spiritual master. Śrīla Rūpa Gosvāmī, in his Bhakti-rasāmṛta-sindhu (1.2.74–75), advises:

guru-pādāśrayas tasmāt
kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambheṇa guroḥ sevā
sādhu-vartmānuvartanam
sad-dharma-pṛcchā bhogādi-
tyāgaḥ kṛṣṇasya hetave

One's first duty is to accept a bona fide spiritual master. The student or disciple should be very inquisitive; he should be eager to know the complete truth about eternal religion (sanātana-dharma). The words guru-śuśrūṣayā mean that one should personally serve the spiritual master by giving him bodily comforts, helping him in bathing, dressing, sleeping, eating and so on. This is called guru-śuśrūṣaṇam. A disciple should serve the spiritual master as a menial servant, and whatever he has in his possession should be dedicated to the spiritual master. prāṇair arthair dhiyā vācā. Everyone has his life, his wealth, his intelligence and his words, and all of them should be offered to the Supreme Personality of Godhead through the via medium of the spiritual master. Everything should be offered to the spiritual master as a matter of duty, but the offering should be made to the spiritual master with heart and soul, not artificially to gain material prestige. This offering is called arpaṇa. Moreover, one should live among devotees, saintly persons, to learn the etiquette and proper behavior of devotional service. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that whatever is offered to the spiritual master should be offered with love and affection, not for material adoration. Similarly, it is recommended that one associate with devotees, but there must be some discrimination. Actually, a sādhu, a saintly person, must be saintly in his behavior (sādhavaḥ sad-ācārāḥ). Unless one adheres to the standard behavior, one's position as a sādhu, a saintly person, is not complete. Therefore a Vaiṣṇava, a sādhu, must completely adhere to the standard of behavior. Śrīla Viśvanātha Cakravartī Ṭhākura says that a Vaiṣṇava, a person initiated into the Vaiṣṇava cult, should be offered the respect befitting a Vaiṣṇava, which means that he should be offered service and prayers. However, one should not associate with him if he is not a fit person with whom to associate.

TEXT 32

harīḥ sarveṣu bhūteṣu
bhagavān āsta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet

SYNONYMS

hariḥ-the Supreme Personality of Godhead; sarveṣu-in all; bhūteṣu-living entities; bhagavān-the supreme personality; āste-is situated; īśvaraḥ-the supreme controller; iti-thus; bhūtāni-all living entities; manasā-by such understanding; kāmaiḥ-by desires; taiḥ-those; sādhu mānayet-one should highly esteem.

One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

Hariḥ sarveṣu bhūteṣu. This statement is sometimes misunderstood by unscrupulous persons who wrongly conclude that because Hari, the Supreme Personality of Godhead, is situated in every living entity, every living entity is therefore Hari. Such foolish persons do not distinguish between the ātmā and the Paramātmā, who are situated in every body. The ātma is the living entity, and the Paramātmā is the Supreme Personality of Godhead. The individual living entity, however, is different from the Paramātmā, the Supreme Lord. Therefore hariḥ sarveṣu bhūteṣu means that Hari is situated as Paramātmā, not as ātmā, although ātmā is a part of Paramātmā. Offering respect to every living entity means offering respect to the Paramātmā situated in every living entity. One should not misunderstand every living entity to be the Paramātmā. Sometimes unscrupulous persons designate a living entity as daridra-nārāyaṇa, svāmī-nārāyaṇa, this Nārāyaṇa or that Nārāyaṇa. One should clearly understand that although Nārāyaṇa is situated in the core of the heart of every living entity, the living entity never becomes Nārāyaṇa.

TEXT 33

evaṁ nirjita-ṣaḍ-vargaiḥ
kriyate bhaktir īśvare
vāsudeve bhagavati
yayā saṁlabhyate ratiḥ

SYNONYMS

evam-thus; nirjita-subdued; ṣaṭ-vargaiḥ-by the six symptoms of the senses (lusty desires, anger, greed, illusion, madness and jealousy); kriyate-is rendered; bhaktiḥ-devotional service; īśvare-unto the supreme controller; vāsudeve-to Lord Vāsudeva; bhagavati-the Supreme Personality of Godhead; yayā-by which; saṁlabhyate-is obtained; ratiḥ-attachment.

By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

As mentioned in verses thirty and thirty-one, one's first duty is to approach the spiritual master, the representative of the Supreme Personality of Godhead, to begin rendering service to him. Prahlāda Mahārāja proposed that from the very beginning of life (kaumāra ācaret prājñaḥ) a small child should be trained to serve the spiritual master while living at the guru-kula. Brahmacārī guru-kule vasan dānto guror hitam (Bhāg. 7.12.1). This is the beginning of spiritual life. Guru-pādāśrayaḥ, sādhu-vartmānuvartanam, sad-dharma-pṛcchā. By following the instructions of the guru and the śāstras, the disciple attains the stage of devotional service and becomes unattached to possessions. Whatever he possesses he offers to the spiritual master, the guru, who engages him in śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. The disciple follows strictly and in this way learns how to control his senses. Then, by using his pure intelligence, he gradually becomes a lover of the Supreme Personality of Godhead, as confirmed by Śrīla Rūpa Gosvāmī (ādau śraddhā tataḥ sādhu-saṅgaḥ). In this way one's life becomes perfect, and his attachment for Kṛṣṇa becomes positively manifested. In that stage, he is situated in ecstasy, experiencing bhāva and anubhāva, as explained in the following verse.

TEXT 34

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati

SYNONYMS

niśamya-hearing; karmāṇi-transcendental activities; guṇān-spiritual qualities; atulyān-uncommon (not generally visible in an ordinary person); vīryāṇi-very powerful; līlā-tanubhiḥ-by different pastime forms; kṛtāni-performed; yadā-when; atiharṣa-because of great jubilation; utpulaka-horripilation; aśru-tears in the eyes; gadgadam-faltering voice; protkaṇṭhaḥ-with an open voice; udgāyati-chants very loudly; rauti-cries; nṛtyati-dances.

One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

The Lord's activities are uncommon. For example, when He appeared as Lord Rāmacandra, He performed uncommon activities like bridging the ocean. Similarly, when Lord Kṛṣṇa appeared He raised the Govardhana Hill when He was only seven years of age. These are uncommon activities. Fools and rascals, who are not in the transcendental position, consider these uncommon activities of the Lord to be mythological, but when the pure devotee, the liberated person, hears about these uncommon activities of the Lord, he immediately becomes ecstatic and exhibits the symptoms of chanting, dancing, and crying very loudly and jubilantly. This is the difference between a devotee and a nondevotee.

TEXT 35

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ

SYNONYMS

yadā-when; graha-grastaḥ-haunted by a ghost; iva-like; kvacit-sometimes; hasati-laughs; ākrandate-cries loudly (remembering the transcendental qualities of the Lord); dhyāyati-meditates; vandate-offers respects; janam-to all living entities (thinking all of them to be engaged in the service of the Lord); muhuḥ-constantly; śvasan-breathing heavily; vakti-he speaks; hare-O my Lord; jagat-pate-O master of the whole world; nārāyaṇa-O Lord Nārāyaṇa; iti-thus; ātma-matiḥ-fully absorbed in thoughts of the Supreme Lord; gata-trapaḥ-without shame.

When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, ”Hare Kṛṣṇa, Hare Kṛṣṇa! O my Lord, O master of the universe!”

When one chants the holy name of the Lord in ecstasy, not caring for outward social conventions, it is to be understood that he is ātma-mati. In other words, his consciousness is turned toward the Supreme Personality of Godhead.

TEXT 36

tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam

SYNONYMS

tadā-at that time; pumān-the living entity; mukta-liberated; samasta-bandhanaḥ-from all material obstacles on the path of devotional service; tat-bhāva-of the situation of the Supreme Lord's activities; bhāva-by thinking; anukṛta-made similar; āśaya-ākṛtiḥ-whose mind and body; nirdagdha-completely burned up; bīja-the seed or original cause of material existence; anuśayaḥ-desire; mahīyasā-very powerful; bhakti-of devotional service; prayogeṇa-by the application; sameti-achieves; adhokṣajam-the Supreme Personality of Godhead, who is beyond the reach of the material mind and knowledge.

The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

When a devotee is completely purified, he becomes anyābhilāṣitā-śūnya. In other words, all of his material desires become zero, being burnt to ashes, and he exists either as the Lord's servant, friend, father, mother or conjugal lover. Because one thinks constantly in this way, one's present material body and mind are fully spiritualized, and the needs of one's material body completely vanish from one's existence. An iron rod put into a fire becomes warmer and warmer, and when it is red hot it is no longer an iron rod but fire. Similarly, when a devotee constantly engages in devotional service and thinks of the Lord in his original Kṛṣṇa consciousness, he no longer has any material activities, for his body is spiritualized. Advancement in Kṛṣṇa consciousness is very powerful, and therefore even during this life such a devotee has achieved the shelter of the lotus feet of the Lord. This transcendental ecstatic existence of a devotee was completely exhibited by Śrī Caitanya Mahāprabhu. In this regard, Śrīla Madhvācārya writes as follows:

tad-bhāva-bhāvaḥ tad yathā svarūpaṁ bhaktiḥ
kecid bhaktā vinṛtyanti gāyanti ca yathepsitam
kecit tuṣṇīṁ japanty eva kecit śobhaya-kāriṇaḥ

The ecstatic condition of devotional service was completely exhibited by Śrī Caitanya Mahāprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.

TEXT 37

adhokṣajālambham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram

SYNONYMS

adhokṣaja-with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge; ālambham-being constantly in contact; iha-in this material world; aśubha-ātmanaḥ-whose mind is materially contaminated; śarīriṇaḥ-of a living entity who has accepted a material body; saṁsṛti-of material existence; cakra-the cycle; śātanam-completely stopping; tat-that; brahma-nirvāṇa-connected with the Supreme Brahman, the Absolute Truth; sukham-transcendental happiness; viduḥ-understand; budhāḥ-those who are spiritually advanced; tataḥ-therefore; bhajadhvam-engage in devotional service; hṛdaye-within the core of the heart; hṛt-īśvaram-to the Supreme Personality of Godhead, the Supersoul within the heart.

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

Generally it is understood that by merging into the existence of Brahman, the impersonal feature of the Absolute Truth, one becomes completely happy. The words brahma-nirvāṇa refer to connecting with the Absolute Truth, who is realized in three features: brahmeti paramātmeti bhagavān iti śabdyate. One feels brahma-sukha, spiritual happiness, by merging into the impersonal Brahman because the brahmajyoti is the effulgence of the Supreme Personality of Godhead. Yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]. Yasya prabhā, the impersonal Brahman, consists of the rays of Kṛṣṇa's transcendental body. Therefore whatever transcendental bliss one feels from merging in Brahman is due to contact with Kṛṣṇa. Contact with Kṛṣṇa is perfect brahma-sukha. When the mind is in touch with the impersonal Brahman one becomes satisfied, but one must advance further to render service to the Supreme Personality of Godhead, for one's remaining merged in the Brahman effulgence is not always assured. As it is said, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] one may merge in the Brahman feature of the Absolute Truth, but there is a chance that one may fall because of not being acquainted with Adhokṣaja, or Vāsudeva. Of course, such brahma-sukha undoubtedly eliminates material happiness, but when one advances through impersonal Brahman and localized Paramātmā to approach the Supreme Personality of Godhead in relationship with Him as a servant, friend, parent or conjugal lover, one's happiness becomes all-pervading. Then one automatically feels transcendental bliss, just as one becomes happy seeing the shining of the moon. One acquires natural happiness upon seeing the moon, but when one can see the Supreme Personality of Godhead, one's transcendental happiness increases hundreds and thousands of times. As soon as one is very intimately connected with the Supreme Personality of Godhead, one surely becomes free from all material contamination. Yā nirvṛtis tanu-bhṛtām. This cessation of all material happiness is called nirvṛti or nirvāṇa. Śrīla Rūpa Gosvāmī says in Bhakti-rasāmṛta-sindhu (1.1.38):

brahmānando bhaved eṣa
cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

"If brahmānanda, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service."

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto the Lord." (Bg. 18.54) If one advances further from the brahma-nirvāṇa platform, one enters the stage of devotional service (mad-bhaktiṁ labhate parām [Bg. 18.54]). The word adhokṣajālambham refers to keeping the mind always engaged in the Absolute Truth, who is beyond the mind and material speculation. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. This is the result of Deity worship. By constantly engaging in the service of the Lord and thinking of His lotus feet, one is automatically freed from all material contamination. Thus the word brahma-nirvāṇa-sukham indicates that when one is in touch with the Absolute Truth, material sense gratification is completely nullified.

TEXT 38

ko 'ti-prayāso 'sura-bālakā harer
upāsane sve hṛdi chidravat sataḥ
svasyātmanaḥ sakhyur aśeṣa-dehināṁ
sāmānyataḥ kiṁ viṣayopapādanaiḥ

SYNONYMS

kaḥ-what; ati-prayāsaḥ-difficult endeavor; asura-bālakāḥ-O sons of demons; hareḥ-of the Supreme Personality of Godhead; upāsane-in discharging the devotional service; sve-in one's own; hṛdi-core of the heart; chidra-vat-just like the space; sataḥ-who always exists; svasya-of one's self or of the living entity; ātmanaḥ-of the Supersoul; sakhyuḥ-of the well-wishing friend; aśeṣa-unlimited; dehinām-of the embodied souls; sāmānyataḥ-generally; kim-what is the need; viṣaya-upapādanaiḥ-with activities delivering the objects of the senses for sense enjoyment.

O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of the hearts of all living entities. Indeed, He is the well-wisher and friend of all living entities, and there is no difficulty in worshiping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

Because the Personality of Godhead is supreme, no one is equal to Him, and no one is greater than Him. Nonetheless, if one is a devotee of the Supreme Personality of Godhead, the Lord is easily obtainable. The Lord is compared to the sky because the sky is vast yet within the reach of all, not only of human beings but even of the animals. The Supreme Lord, in His Paramātmā feature, exists as the best well-wisher and friend. As confirmed in the Vedas, sayujau sakhāyau. The Lord, in His Supersoul feature, always stays in the heart along with the living entity. The Lord is so friendly to the living entity that He remains within the heart so that one can always contact Him without difficulty. One can do this simply by devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ. pāda-sevanam [SB 7.5.23]). As soon as one hears of the Supreme Personality of Godhead (kṛṣṇa-kīrtana), one immediately comes in touch with the Lord. A devotee immediately comes in touch with the Lord by any or all of the items of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

[SB 7.5.23]

Therefore there is no difficulty in coming in contact with the Supreme Lord (ko 'ti-prayāsaḥ). On the other hand, going to hell requires great endeavor. If one wants to go to hell by illicit sex, meat-eating, gambling and intoxication, he must acquire so many things. For illicit sex he must arrange for money for brothels, for meat-eating he must arrange for many slaughterhouses, for gambling he must arrange for casinos and hotels, and for intoxication he must open many breweries. Clearly, therefore, if one wants to go to hell he must endeavor very much, but if he wants to return home, back to Godhead, there is no difficult endeavor. To go back to Godhead, one may live alone anywhere, in any condition, and simply sit down, meditate upon the Supersoul and chant and hear about the Lord. Thus there is no difficulty in approaching the Lord. Adānta-gobhir viśatāṁ tamisram. Because of inability to control the senses, one must go through great endeavor to go to hell, but if one is sensible he can very easily obtain the favor of the Supreme Personality of Godhead because the Lord is always with him. By the simple method of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], the Lord is satisfied. Indeed, the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) One can meditate upon the Lord anywhere and everywhere. Thus Prahlāda Mahārāja advised his friends, the sons of the demons, to take this path back home, back to Godhead, without difficulty.

TEXT 39

rāyaḥ kalatraṁ paśavaḥ sutādayo
gṛhā mahī kuñjara-kośa-bhūtayaḥ
sarve 'rtha-kāmāḥ kṣaṇa-bhaṅgurāyuṣaḥ
kurvanti martyasya kiyat priyaṁ calāḥ

SYNONYMS

rāyaḥ-wealth; kalatram-one's wife and feminine friends; paśavaḥ-domestic animals like cows, horses, asses, cats and dogs; suta-ādayaḥ-children and so on; gṛhāḥ-big buildings and residences; mahī-land; kuñjara-elephants; kośa-treasury house; bhūtayaḥ-and other luxuries for sense gratification and material enjoyment; sarve-all; artha-economic development; kāmāḥ-and sense gratification; kṣaṇa-bhaṅgura-perishable in a moment; āyuṣaḥ-of one whose duration of life; kurvanti-effect or bring; martyasya-of one who is destined to die; kiyat-how much; priyam-pleasure; calāḥ-flickering and temporary.

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification-indeed, even the lifetime in which one can enjoy all these material opulences-are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

This verse describes how the advocates of economic development are frustrated by the laws of nature. As the previous verse asks, kiṁ viṣayopapādanaiḥ: what is the actual benefit of so-called economic development? The history of the world has factually proved that attempts to increase economic development for bodily comfort through the advancement of material civilization have done nothing to remedy the inevitability of birth, death, old age and disease. Everyone has knowledge of huge empires throughout the history of the world-the Roman Empire, the Moghul Empire, the British Empire and so on-but all the societies engaged in such economic development (sarve 'rtha-kāmāḥ) have been frustrated by the laws of nature through periodic wars, pestilence, famine and so on. Thus all their attempts have been flickering and temporary. In this verse, therefore, it is said, kurvanti martyasya kiyat priyaṁ calāḥ: one may be very proud of possessing a vast empire, but such empires are impermanent; after one hundred or two hundred years, everything is finished. All such positions of economic development, although created with great endeavor and hardship, are vanquished very soon. Therefore they have been described as calāḥ. An intelligent man should conclude that material economic development is not at all pleasing. The entire world is described in Bhagavad-gītā as duḥkhālayam aśāśvatam [Bg. 8.15]-miserable and temporary. Economic development may be pleasing for some time, but it cannot endure. Thus many big businessmen are now very morose because they are being harassed by various plundering governments. In conclusion, why should one waste his time for so-called economic development, which is neither permanent nor pleasing to the soul?

On the other hand, our relationship with Kṛṣṇa, the Supreme Personality of Godhead, is eternal. Nitya-siddha kṛṣṇa-prema. The pure souls are eternally in love with Kṛṣṇa, and this permanent love, either as a servant, a friend, a parent or a conjugal lover, is not at all difficult to revive. Especially in this age, the concession is that simply by chanting the Hare Kṛṣṇa mantra (harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]) one revives his original relationship with God and thus becomes so happy that he does not want anything material. As enunciated by Śrī Caitanya Mahāprabhu, na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. A very advanced devotee in Kṛṣṇa consciousness does not want riches, followers or possessions. Rāyaḥ kalatraṁ paśavaḥ sutādayo gṛhā mahī kuñjara-kośa-bhūtayaḥ. The satisfaction of possessing material opulences, although perhaps of a different standard, is available even in the lives of dogs and hogs, who cannot revive their eternal relationship with Kṛṣṇa. In human life, however, our eternal, dormant relationship with Kṛṣṇa is possible to revive. Therefore Prahlāda Mahārāja has described this life as arthadam. Consequently, instead of wasting our time for economic development, which cannot give us any happiness, if we simply try to revive our eternal relationship with Kṛṣṇa, we will properly utilize our lives.

TEXT 40

evaṁ hi lokāḥ kratubhiḥ kṛtā amī
kṣayiṣṇavaḥ sātiśayā na nirmalāḥ
tasmād adṛṣṭa-śruta-dūṣaṇaṁ paraṁ
bhaktyoktayeśaṁ bhajatātma-labdhaye

SYNONYMS

evam-similarly (as earthly wealth and possessions are impermanent); hi-indeed; lokāḥ-higher planetary systems like heaven, the moon, the sun and Brahmaloka; kratubhiḥ-by performing great sacrifices; kṛtāḥ-achieved; amī-all those; kṣayiṣṇavaḥ-perishable, impermanent; sātiśayāḥ-although more comfortable and pleasing; na-not; nirmalāḥ-pure (free from disturbances); tasmāt-therefore; adṛṣṭa-śruta-never seen or heard; dūṣaṇam-whose fault; param-the Supreme; bhaktyā-with great devotional love; uktayā-as described in the Vedic literature (not mixed with jñāna or karma); īśam-the Supreme Lord; bhajata-worship; ātma-labdhaye-for self-realization.

It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never been seen or heard to possess inebriety. Consequently, for your own benefit and self-realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

As stated in Bhagavad-gītā, kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]. Even if one is promoted to the higher planetary systems by performing great sacrifices, which are accompanied by the sinful act of sacrificing animals, the standard of happiness in Svargaloka is also not free of disturbances. There is a similar struggle for existence even for the King of heaven, Indra. Thus there is no practical benefit in promoting oneself to the heavenly planets. Indeed, from the heavenly planets one must return to this earth after one has exhausted the results of his pious activities. In the Vedas it is said, tad yatheha karma jito lokaḥ kṣīyate evam evāmutra puṇya jito lokaḥ kṣīyata. As the material positions we acquire here by hard work are vanquished in due course of time, one's residence in the heavenly planets is also eventually vanquished. According to one's activities of piety in different degrees, one obtains different standards of life, but none of them are permanent, and therefore they are all impure. Consequently, one should not endeavor to be promoted to the higher planetary systems, only to return to this earth or descend still lower to the hellish planets. To stop this cycle of going up and coming down, one must take to Kṛṣṇa consciousness. Śrī Caitanya Mahāprabhu therefore said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

The living entity is rotating in the cycle of birth and death, going sometimes to the higher planets and sometimes to the lower planets, but that is not the solution to the problems of life. But if by the grace of Kṛṣṇa one is fortunate enough to meet a guru, a representative of Kṛṣṇa, one gets the clue to returning home, back to Godhead, having achieved self-realization. This is what is actually desirable. Bhajatātma-labdhaye: one must take to Kṛṣṇa consciousness for self-realization.

TEXT 41

yad-artha iha karmāṇi
vidvan-māny asakṛn naraḥ
karoty ato viparyāsam
amoghaṁ vindate phalam

SYNONYMS

yat-of which; arthe-for the purpose; iha-in this material world; karmāṇi-many activities (in factories, industries, speculation and so on); vidvat-advanced in knowledge; mānī-thinking himself to be; asakṛt-again and again; naraḥ-a person; karoti-performs; ataḥ-from this; viparyāsam-the opposite; amogham-unfailingly; vindate-achieves; phalam-result.

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

No one has ever achieved the results he desired from material activities. On the contrary, everyone has been frustrated again and again. Therefore one must not waste his time in such material activities for sensual pleasure, either in this life or in the next. So many nationalists, economists and other ambitious persons have tried for happiness, individually or collectively, but history proves that they have all been frustrated. In recent history we have seen many political leaders work hard for individual and collective economic development, but they have all failed. This is the law of nature, as clearly explained in the next verse.

TEXT 42

sukhāya duḥkha-mokṣāya
saṅkalpa iha karmiṇaḥ
sadāpnotīhayā duḥkham
anīhāyāḥ sukhāvṛtaḥ

SYNONYMS

sukhāya-for achieving happiness by a so-called higher standard of life; duḥkha-mokṣāya-for becoming free from misery; saṅkalpaḥ-the determination; iha-in this world; karmiṇaḥ-of the living entity trying for economic development; sadā-always; āpnoti-achieves; īhayā-by activity or ambition; duḥkham-only unhappiness; anīhāyāḥ-and from not desiring economic development; sukha-by happiness; āvṛtaḥ-covered.

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

Every conditioned soul is bound by the laws of material nature, as described in Bhagavad-gītā (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Everyone has achieved a certain type of body given by material nature according to the instructions of the Supreme Personality of Godhead.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61) The Supreme Personality of Godhead, the Supersoul, is present in everyone’s heart, and as the living entity desires, the Lord gives him facilities with which to work according to his ambitions in different grades of bodies. The body is just like an instrument by which the living entity moves according to false desires for happiness and thus suffers the pangs of birth, death, old age and disease in different standards of life. Everyone begins his activities with some plan and ambition, but actually, from the beginning of one’s plan to the end, one does not derive any happiness. On the contrary, as soon as one begins acting according to his plan, his life of distress immediately begins. Therefore, one should not be ambitious to dissipate the unhappy conditions of life, for one cannot do anything about them. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. Although one is acting according to false ambitions, he thinks he can improve his material conditions by his activities. The Vedas enjoin that one should not try to increase happiness or decrease distress, for this is futile. Tasyaiva hetoḥ prayateta kovidaḥ. One should work for self-realization, not for economic development, which is impossible to improve. Without endeavor, one can get the amount of happiness and distress for which he is destined, and one cannot change this. Therefore, it is better to use one’s time for advancement in the spiritual life of Kṛṣṇa consciousness. One should not waste his valuable life as a human being. It is better to utilize this life for developing Kṛṣṇa consciousness, without ambitions for so-called happiness.

TEXT 43

kāmān kāmayate kāmyair
yad-artham iha pūruṣaḥ
sa vai dehas tu pārakyo
bhaṅguro yāty upaiti ca

SYNONYMS

kāmān-things for sense gratification; kāmayate-one desires; kāmyaiḥ-by different desirable actions; yat-of which; artham-for the purpose; iha-in this material world; pūruṣaḥ-the living entity; saḥ-that; vai-indeed; dehaḥ-body; tu-but; pārakyaḥ-belongs to others (the dogs, vultures, etc.); bhaṅguraḥ-perishable; yāti-goes away; upaiti-embraces the spirit soul; ca-and.

A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside.

Everyone desires comfort for his body and tries to make a suitable situation for this purpose, forgetting that the body is meant to be eaten by dogs, jackals or moths and thus turned into useless stool, ashes or earth. The living entity wastes his time in a futile attempt to gain material possessions for the comfort of one body after another.

TEXT 44

kim u vyavahitāpatya-
dārāgāra-dhanādayaḥ
rājya-kośa-gajāmātya-
bhṛtyāptā mamatāspadāḥ

SYNONYMS

kim u-what to speak of; vyavahita-separated; apatya-children; dāra-wives; agāra-residences; dhana-wealth; ādayaḥ-and so on; rājya-kingdoms; kośa-treasuries; gaja-big elephants and horses; amātya-ministers; bhṛtya-servants; āptāḥ-relatives; mamatā-āspadāḥ-false seats or abodes of intimate relationship (”mineness”).

Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

TEXT 45

kim etair ātmanas tucchaiḥ
saha dehena naśvaraiḥ
anarthair artha-saṅkāśair
nityānanda-rasodadheḥ

SYNONYMS

kim-what is the use; etaiḥ-with all these; ātmanaḥ-for the real self; tucchaiḥ-which are most insignificant; saha-with; dehena-the body; naśvaraiḥ-perishable; anarthaiḥ-unwanted; artha-saṅkāśaiḥ-appearing as if needed; nitya-ānanda-of eternal happiness; rasa-of the nectar; udadheḥ-for the ocean.

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being?

Kṛṣṇa consciousness, devotional service to Kṛṣṇa, is the ocean of eternal bliss. In comparison to this eternal bliss, the so-called happiness of society, friendship and love is simply useless and insignificant. One should therefore not be attached to temporary things. One should take to Kṛṣṇa consciousness and become eternally happy.

TEXT 46

nirūpyatām iha svārthaḥ
kiyān deha-bhṛto ’surāḥ
niṣekādiṣv avasthāsu
kliśyamānasya karmabhiḥ

SYNONYMS

nirūpyatām-let it be ascertained; iha-in this world; sva-arthaḥ-personal benefit; kiyān-how much; deha-bhṛtaḥ-of a living entity who has a material body; asurāḥ-O sons of demons; niṣeka-ādiṣu-beginning from the happiness derived from sex life; avasthāsu-in temporary conditions; kliśyamānasya-of one who is suffering in severe hardships; karmabhiḥ-by his previous material activities.

My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. The living entity receives a particular type of body according to his karma, or fruitive activities. The material pleasure derived in the material world from one's particular body is based on sexual pleasure: yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. The entire world is working so hard only for sexual pleasure. To enjoy sexual pleasure and maintain the status quo of material life, one must work very hard, and because of such activities, one prepares himself another material body. Prahlāda Mahārāja places this matter to his friends, the asuras, for their consideration. Asuras generally cannot understand that the objects of sexual pleasure, the so-called pleasure of materialistic life, depend on extremely hard labor.

TEXT 47

karmāṇy ārabhate dehī
dehenātmānuvartinā
karmabhis tanute deham
ubhayaṁ tv avivekataḥ

SYNONYMS

karmāṇi-material fruitive activities; ārabhate-begins; dehī-a living entity who has accepted a particular type of body; dehena-with that body; ātma-anuvartinā-which is received according to his desire and past activities; karmabhiḥ-by such material activities; tanute-he expands; deham-another body; ubhayam-both of them; tu-indeed; avivekataḥ-due to ignorance.

The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

The living entity's evolution through different types of bodies is conducted automatically by the laws of nature in bodies other than those of human beings. In other words, by the laws of nature (prakṛteḥ kriyamāṇāni) the living entity evolves from lower grades of life to the human form. Because of his developed consciousness, however, the human being must understand the constitutional position of the living entity and understand why he must accept a material body. This chance is given to him by nature, but if he nonetheless acts like an animal, what is the benefit of his human life? In this life one must select the goal of life and act accordingly. Having received instructions from the spiritual master and the śāstra, one must be sufficiently intelligent. In the human form of life, one should not remain foolish and ignorant, but must inquire about his constitutional position. This is called athāto brahma jijñāsā. The human psychology gives rise to many questions, which various philosophers have considered and answered with various types of philosophy based upon mental concoction. This is not the way of liberation. The Vedic instructions say, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] to solve the problems of life, one must accept a spiritual master. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam: [SB 11.3.21] if one is actually serious in inquiring about the solution to material existence, one must approach a bona fide guru.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34) One must approach a bona fide spiritual master by surrendering himself (praṇipātena) and rendering service. An intelligent person must inquire from the spiritual master about the goal of life. A bona fide spiritual master can answer all such questions because he has seen the real truth. Even in ordinary activities, we first consider gain and loss, and then we act. Similarly, an intelligent person must consider the entire process of material existence and then act intelligently, following the directions of the bona fide spiritual master.

TEXT 48

tasmād arthāś ca kāmāś ca
dharmāś ca yad-apāśrayāḥ
bhajatānīhayātmānam
anīhaṁ harim īśvaram

SYNONYMS

tasmāt-therefore; arthāḥ-ambitions for economic development; ca-and; kāmāḥ-ambitions for satisfaction of the senses; ca-also; dharmāḥ-duties of religion; ca-and; yat-upon whom; apāśrayāḥ-dependent; bhajata-worship; anīhayā-without desire for them; ātmānam-the Supersoul; anīham-indifferent; harim-the Supreme Personality of Godhead; īśvaram-the Lord.

The four principles of advancement in spiritual life-dharma, artha, kāma and mokṣa-all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service.

These are words of intelligence. Everyone should know that in every stage of life we are dependent upon the Supreme Personality of Godhead. Therefore the dharma, religion, which we accept should be that which is recommended by Prahlāda Mahārāja-bhāgavata-dharma. This is the instruction of Kṛṣṇa: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. To take shelter of the lotus feet of Kṛṣṇa means to act according to the rules and regulations of bhāgavata-dharma, devotional service. As far as economic development is concerned, we should discharge our occupational duties but fully depend on the lotus feet of the Lord for the results. Karmaṇy evādhikāras te mā phaleṣu kadācana: ”You have a right to perform your prescribed duty, but you are not entitled to the fruits of action.” According to one’s position, one should perform his duties, but for the results one should fully depend upon Kṛṣṇa. Narottama dāsa Ṭhākura sings that our only desire should be to perform the duties of Kṛṣṇa consciousness. We should not be misled by the karma-mīmāṁsā philosophy, which concludes that if we work seriously the results will come automatically. This is not a fact. The ultimate result depends upon the will of the Supreme Personality of Godhead. In devotional service, therefore, the devotee completely depends upon the Lord and honestly performs his occupational duties. Therefore Prahlāda Mahārāja advised his friends to depend completely on Kṛṣṇa and worship Him in devotional service.

TEXT 49

sarveṣām api bhūtānāṁ
harir ātmeśvaraḥ priyaḥ
bhūtair mahadbhiḥ sva-kṛtaiḥ
kṛtānāṁ jīva-saṁjñitaḥ

SYNONYMS

sarveṣām-of all; api-certainly; bhūtānām-living entities; hariḥ-the Lord, who mitigates all the miseries of the living entity; ātmā-the original source of life; īśvaraḥ-the complete controller; priyaḥ-the dear; bhūtaiḥ-by the separated energies, the five material elements; mahadbhiḥ-emanating from the total material energy, the mahat-tattva; sva-kṛtaiḥ-which are manifested by Himself; kṛtānām-created; jīva-saṁjñitaḥ-who is also known as the living entity, since the living entities are expansions of His marginal energy.

The Supreme Personality of Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body. Therefore the Lord is the most dear, and He is the supreme controller.

The Supreme Personality of Godhead is manifested by His different energies-the material energy, the spiritual energy and the marginal energy. He is the original source of all living entities in the material world, and He is situated in everyone’s heart as the Supersoul. Although the living entity is the cause of his various types of bodies, the body is given by material nature according to the order of the Lord.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61) The body is just like a machine, a car, in which the living entity is given a chance to sit and move according to his desire. The Lord is the original cause of the material body and the soul, which is expanded by His marginal energy. The Supreme Lord is the dearmost object of all living entities. Prahlāda Mahārāja therefore advised his class friends, the sons of the demons, to take shelter of the Supreme Personality of Godhead again.

TEXT 50

devo ’suro manuṣyo vā
yakṣo gandharva eva vā
bhajan mukunda-caraṇaṁ
svastimān syād yathā vayam

SYNONYMS

devaḥ-a demigod; asuraḥ-a demon; manuṣyaḥ-a human being; vā-or; yakṣaḥ-a Yakṣa (a member of a demoniac species); gandharvaḥ-a Gandharva; eva-indeed; vā-or; bhajan-rendering service; mukunda-caraṇam-to the lotus feet of Mukunda, Lord Kṛṣṇa, who can give liberation; svasti-mān-full of all auspiciousness; syāt-becomes; yathā-just as; vayam-we (Prahlāda Mahārāja).

If a demigod, demon, human being, Yakṣa, Gandharva or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahājanas, headed by Prahlāda Mahārāja].

Prahlāda Mahārāja, by his living example, requested his friends to engage in devotional service. Whether in demigod society, asura society, human society or Gandharva society, every living entity should take shelter of the lotus feet of Mukunda and thus become perfect in good fortune.

TEXTS 51–52

nālaṁ dvijatvaṁ devatvam
ṛṣitvaṁ vāsurātmajāḥ
prīṇanāya mukundasya
na vṛttaṁ na bahu-jñatā
na dānaṁ na tapo nejyā
na śaucaṁ na vratāni ca

prīyate 'malayā bhaktyā
harir anyad viḍambanam

SYNONYMS

na-not; alam-sufficient; dvijatvam-being a perfect, highly qualified brāhmaṇa; devatvam-being a demigod; ṛṣitvam-being a saintly person; vā-or; asura-ātma-jāḥ-O descendants of asuras; prīṇanāya-for pleasing; mukundasya-of Mukunda, the Supreme Personality of Godhead; na vṛttam-not good conduct; na-not; bahu-jñatā-vast learning; na-neither; dānam-charity; na tapaḥ-no austerity; na-nor; ijyā-worship; na-nor; śaucam-cleanliness; na vratāni-nor execution of great vows; ca-also; prīyate-is satisfied; amalayā-by spotless; bhaktyā-devotional service; hariḥ-the Supreme Lord; anyat-other things; viḍambanam-only show.

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

Prahlāda Mahārāja concludes that one can become perfect by serving the Supreme Lord sincerely by all means. Material elevation to life as a brāhmaṇa, demigod, ṛṣi and so on are not causes for developing love of Godhead, but if one sincerely engages in the service of the Lord, his Kṛṣṇa consciousness is complete. This is confirmed in Bhagavad-gītā (9.30):

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." To develop unalloyed love for Kṛṣṇa is the perfection of life. Other processes may be helpful, but if one does not develop his love for Kṛṣṇa, these other processes are simply a waste of time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (Bhāg. 1.2.8) The test of perfection is one's unalloyed devotion to the Lord.

TEXT 53

tato harau bhagavati
bhaktiṁ kuruta dānavāḥ
ātmaupamyena sarvatra
sarva-bhūtātmanīśvare

SYNONYMS

tataḥ-therefore; harau-unto Lord Hari; bhagavati-the Supreme Personality of Godhead; bhaktim-devotional service; kuruta-execute; dānavāḥ-O my dear friends, O sons of demons; ātma-aupamyena-just as one's own self; sarvatra-everywhere; sarva-bhūta-ātmani-who is situated as the soul and Supersoul of all living entities; īśvare-unto the Supreme Lord, the controller.

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.

The word ātmaupamyena refers to thinking others to be like oneself. One can very intelligently conclude that without devotional service, without becoming Kṛṣṇa conscious, one cannot be happy. Therefore the duty of all devotees is to preach Kṛṣṇa consciousness everywhere all over the world, because all living entities without Kṛṣṇa consciousness are suffering the pangs of material existence. To preach Kṛṣṇa consciousness is the best welfare activity. Indeed, it is described by Śrī Caitanya Mahāprabhu as para-upakāra, work for the true benefit of others. The activities of para-upakāra have been especially entrusted to those who have taken birth in India as human beings.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Cc. Ādi 9.41)

The entire world is suffering for want of Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu advised all human beings born in India to make their lives perfect by Kṛṣṇa consciousness and then preach the gospel of Kṛṣṇa consciousness all over the world so that others may become happy by executing the principles of Kṛṣṇa consciousness.

TEXT 54

daiteyā yakṣa-rakṣāṁsi
striyaḥ śūdrā vrajaukasaḥ
khagā mṛgāḥ pāpa-jīvāḥ
santi hy acyutatāṁ gatāḥ

SYNONYMS

daiteyāḥ-O demons; yakṣa-rakṣāṁsi-the living entities known as the Yakṣas and Rākṣasas; striyaḥ-women; śūdrāḥ-the laborer class; vraja-okasaḥ-village cowherd men; khagāḥ-birds; mṛgāḥ-animals; pāpa-jīvāḥ-sinful living entities; santi-can become; hi-certainly; acyutatām-the qualities of Acyuta, the Supreme Lord; gatāḥ-obtained.

O my friends, O sons of demons, everyone, including you (the Yakṣas and Rākṣasas), the unintelligent women, śūdras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.

The devotees are referred to as acyuta-gotra, or the dynasty of the Supreme Personality of Godhead. The Lord is called Acyuta, as indicated in Bhagavad-gītā (senayor ubhayor madhye rathaṁ sthāpaya me ’cyuta). The Lord is infallible in the material world because He is the supreme spiritual person. Similarly, the jīvas, who are part and parcel of the Lord, can also become infallible. Although Prahlāda’s mother was in the conditional state and was the wife of a demon, even Yakṣas, Rākṣasas, women, śūdras and even birds and other lower living entities can be elevated to the acyuta-gotra, the family of the Supreme Personality of Godhead. That is the highest perfection. As Kṛṣṇa never falls, when we revive our spiritual consciousness, Kṛṣṇa consciousness, we never fall again to material existence. One should understand the position of the supreme Acyuta, Kṛṣṇa, who says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” One should understand Acyuta, the supreme infallible, and how we are related with Him, and one should take to the service of the Lord. This is the perfection of life. Śrīla Madhvācārya says, acyutatāṁ cyuti-varjanam. The word acyutatām refers to one who never falls to this material world but always remains in the Vaikuṇṭha world, fully engaged in the service of the Lord.

TEXT 55

etāvān eva loke ’smin
puṁsaḥ svārthaḥ paraḥ smṛtaḥ
ekānta-bhaktir govinde
yat sarvatra tad-īkṣaṇam

SYNONYMS

etāvān-this much; eva-certainly; loke asmin-in this material world; puṁsaḥ-of the living entity; sva-arthaḥ-the real self-interest; paraḥ-transcendental; smṛtaḥ-regarded; ekānta-bhaktiḥ-unalloyed devotional service; govinde-to Govinda; yat-which; sarvatra-everywhere; tat-īkṣaṇam-seeing the relationship with Govinda, Kṛṣṇa.

In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.

In this verse the words sarvatra tad-īkṣaṇam describe the highest perfection of devotional service, in which one sees everything with reference to Govinda’s activities. The highly elevated devotee never sees anything unrelated to Govinda.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

”The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.” (Cc. Madhya 8.274) Even in this material world, a devotee does not see materially manifested things; instead he sees Govinda in everything. When he sees a tree or a human being, a devotee sees them in relation to Govinda. Govindam ādi-puruṣam: Govinda is the original source of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” (Brahma-saṁhitā 5.1) The test of a perfect devotee is that he sees Govinda everywhere in this universe, even in every atomic particle (aṇḍa-ntara-stha-paramāṇu-cayāntara-stham). This is the perfect vision of a devotee. It is therefore said:

nārāyaṇam ayaṁ dhīrāḥ
paśyanti paramārthinaḥ
jagad dhananmayaṁ lubdhāḥ
kāmukāḥ kāminīmayam

A devotee sees everyone and everything in relationship with Nārāyaṇa (nārāyaṇam ayam). Everything is an expansion of Nārāyaṇa’s energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column. This does not mean, however, that we must accept the words daridra-nārāyaṇa, which have been manufactured by some unscrupulous person. One who actually envisions Nārāyaṇa everywhere makes no distinction between the poor and the rich. To single out the daridra-nārāyaṇas, or poor Nārāyaṇa, and reject the dhani-nārāyaṇa, or rich Nārāyaṇa, is not the vision of a devotee. Rather, that is the imperfect vision of materialistic persons.

Thus end the Bhaktivedanta purports of the Seventh Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled ”What Prahlāda Learned in the Womb.”

20.8.8 Chapter Eight

Lord Nṛsiṁhadeva Slays the King of the Demons

As described in this chapter, Hiraṇyakaśipu was ready to kill his own son Prahlāda Mahārāja, but the Supreme Personality of Godhead appeared in front of the demon as Śrī Nṛkeśarī, half lion and half man, and killed him.

Following the instructions of Prahlāda Mahārāja, all the sons of the demons became attached to Lord Viṣṇu, the Supreme Personality of Godhead. When this attachment became pronounced, their teachers, Ṣaṇḍa and Amarka, were very much afraid that the boys would become more and more devoted to the Lord. In a helpless condition, they approached Hiraṇyakaśipu and described in detail the effect of Prahlāda's preaching. After hearing of this, Hiraṇyakaśipu decided to kill his son Prahlāda. Hiraṇyakaśipu was so angry that Prahlāda Mahārāja fell down at his feet and said many things just to pacify him, but he was unsuccessful in satisfying his demoniac father. Hiraṇyakaśipu, as a typical demon, began to advertise himself as being greater than the Supreme Personality of Godhead, but Prahlāda Mahārāja challenged him, saying that Hiraṇyakaśipu was not God, and began to glorify the Supreme Personality of Godhead, declaring that the Lord is all-pervading, that everything is under Him, and that no one is equal to or greater than Him. Thus he requested his father to be submissive to the omnipotent Supreme Lord.

The more Prahlāda Mahārāja glorified the Supreme Personality of Godhead, the more angry and agitated the demon became. Hiraṇyakaśipu asked his Vaiṣṇava son whether his God existed within the columns of the palace, and Prahlāda Mahārāja immediately accepted that since the Lord is present everywhere, He was also present within the columns. When Hiraṇyakaśipu heard this philosophy from his young son, he derided the boy's statement as just the talk of a child and forcefully struck the pillar with his fist.

As soon as Hiraṇyakaśipu struck the column, there issued forth a tumultuous sound. At first Hiraṇyakaśipu, the King of the demons, could not see anything but the pillar, but to substantiate Prahlāda's statements, the Lord came out of the pillar in His wonderful incarnation as Narasiṁha, half lion and half man. Hiraṇyakaśipu could immediately understand that the extraordinarily wonderful form of the Lord was surely meant for his death, and thus he prepared to fight with the form of half lion and half man. The Lord performed His pastimes by fighting with the demon for some time, and in the evening, on the border between day and night, the Lord captured the demon, threw him on His lap, and killed him by piercing his abdomen with His nails. The Lord not only killed Hiraṇyakaśipu, the King of the demons, but also killed many of his followers. When there was no one else to fight, the Lord, roaring with anger, sat down on Hiraṇyakaśipu's throne.

The entire universe was thus relieved of the rule of Hiraṇyakaśipu, and everyone was jubilant in transcendental bliss. Then all the demigods, headed by Lord Brahmā, approached the Lord. These included the great saintly persons, the Pitās, the Siddhas, the Vidyādharas, the Nāgas, the Manus, the prajāpatis, the Gandharvas, the Cāraṇas, the Yakṣas, the Kimpuruṣas, the Vaitālikas, the Kinnaras and also many other varieties of beings in human form. All of them stood not far from the Supreme Personality of Godhead and began offering their prayers unto the Lord, whose spiritual effulgence was brilliant as He sat on the throne.

TEXT 1

śrī-nārada uvāca
atha daitya-sutāḥ sarve
śrutvā tad-anuvarṇitam
jagṛhur niravadyatvān
naiva gurv-anuśikṣitam

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; atha-thereupon; daitya-sutāḥ-the sons of the demons (the class friends of Prahlāda Mahārāja); sarve-all; śrutvā-hearing; tat-by him (Prahlāda); anuvarṇitam-the statements about devotional life; jagṛhuḥ-accepted; niravadyatvāt-due to the supreme utility of that instruction; na-not; eva-indeed; guru-anuśikṣitam-that which was taught by their teachers.

Nārada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahlāda Mahārāja and took them very seriously. They rejected the materialistic instructions given by their teachers, Ṣaṇḍa and Amarka.

This is the effect of the preaching of a pure devotee like Prahlāda Mahārāja. If a devotee is qualified, sincere and serious about Kṛṣṇa consciousness and if he follows the instructions of a bona fide spiritual master, as Prahlāda Mahārāja did when preaching the instructions he had received from Nārada Muni, his preaching is effective. As it is said in the Śrīmad-Bhāgavatam (3.25.25):

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

If one tries to understand the discourses given by the sat, or pure devotees, those instructions will be very pleasing to the ear and appealing to the heart. Thus if one is inspired to take to Kṛṣṇa consciousness and if one practices the process in his life, he is surely successful in returning home, back to Godhead. By the grace of Prahlāda Mahārāja, all his class friends, the sons of the demons, became Vaiṣṇavas. They did not like hearing from their so-called teachers Ṣaṇḍa and Amarka, who were interested only in teaching them about diplomacy, politics, economic development and similar topics meant exclusively for sense gratification.

TEXT 2

athācārya-sutas teṣāṁ
buddhim ekānta-saṁsthitām
ālakṣya bhītas tvarito
rājña āvedayad yathā

SYNONYMS

atha-thereupon; ācārya-sutaḥ-the son of Śukrācārya; teṣām-of them (the sons of the demons); buddhim-the intelligence; ekānta-saṁsthitām-fixed in one subject matter, devotional service; ālakṣya-realizing or seeing practically; bhītaḥ-being afraid; tvaritaḥ-as soon as possible; rājñe-unto the King (Hiraṇyakaśipu); āvedayat-submitted; yathā-fittingly.

When Ṣaṇḍa and Amarka, the sons of Śukrācārya, observed that all the students, the sons of the demons, were becoming advanced in Kṛṣṇa consciousness because of the association of Prahlāda Mahārāja, they were afraid. They approached the King of the demons and described the situation as it was.

The words buddhim ekānta-saṁsthitām indicate that as an effect of Prahlāda Mahārāja's preaching, the students who listened to him became fixed in the conclusion that Kṛṣṇa consciousness is the only object of human life. The fact is that anyone who associates with a pure devotee and follows his instructions becomes fixed in Kṛṣṇa consciousness and is not disturbed by materialistic consciousness. The teachers particularly observed this in their students, and therefore they were afraid because the whole community of students was gradually becoming Kṛṣṇa conscious.

TEXTS 3–4

kopāveśa-calad-gātraḥ
putraṁ hantuṁ mano dadhe
kṣiptvā paruṣayā vācā
prahrādam atad-arhaṇam
āhekṣamāṇaḥ pāpena
tiraścīnena cakṣuṣā
praśrayāvanataṁ dāntaṁ
baddhāñjalim avasthitam
sarpaḥ padāhata iva
śvasan prakṛti-dāruṇaḥ

SYNONYMS

kopa-āveśa-by a very angry mood; calat-trembling; gātraḥ-the whole body; putram-his son; hantum-to kill; manaḥ-mind; dadhe-fixed; kṣiptvā-rebuking; paruṣayā-with very harsh; vācā-words; prahrādam-Prahlāda Mahārāja; a-tat-arhaṇam-not fit to be chastised (due to his noble character and tender age); āha-said; īkṣamāṇaḥ-looking at him in anger; pāpena-because of his sinful activities; tiraścīnena-crooked; cakṣuṣā-with eyes; praśraya-avanatam-very gentle and mild; dāntam-very restrained; baddha-añjalim-having folded hands; avasthitam-situated; sarpaḥ-a snake; pada-āhataḥ-being trampled by the foot; iva-like; śvasan-hissing; prakṛti-by nature; dāruṇaḥ-very evil.

When Hiraṇyakaśipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahlāda. Hiraṇyakaśipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlāda was peaceful, mild and gentle, his senses were under control, and he stood before Hiraṇyakaśipu with folded hands. According to Prahlāda's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiraṇyakaśipu rebuked him with the following harsh words.

When one is impudent toward a highly authorized devotee, one is punished by the laws of nature. The duration of his life is diminished, and he loses the blessings of superior persons and the results of pious activities. Hiraṇyakaśipu, for example, had achieved such great power in the material world that he could subdue practically all the planetary systems in the universe, including the heavenly planets (Svargaloka). Yet now, because of his mistreatment of such a Vaiṣṇava as Prahlāda Mahārāja, all the results of his tapasya diminished. As stated in Śrīmad-Bhāgavatam (10.4.46):

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

"When one mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed."

TEXT 5

śrī-hiraṇyakaśipur uvāca
he durvinīta mandātman
kula-bheda-karādhama
stabdhaṁ mac-chāsanodvṛttaṁ
neṣye tvādya yama-kṣayam

SYNONYMS

śrī-hiraṇyakaśipuḥ uvāca-the blessed Hiraṇyakaśipu said; he-O; durvinīta-most impudent; manda-ātman-O stupid fool; kula-bheda-kara-who are bringing about a disruption in the family; adhama-O lowest of mankind; stabdham-most obstinate; mat-śāsana-from my ruling; udvṛttam-going astray; neṣye-I shall bring; tvā-you; adya-today; yama-kṣayam-to the place of Yamarāja, the superintendent of death.

Hiraṇyakaśipu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamarāja.

Hiraṇyakaśipu condemned his Vaiṣṇava son Prahlāda for being durvinīta-ungentle, uncivilized, or impudent. Śrīla Viśvanātha Cakravartī Ṭhākura, however, has derived a meaning from this word durvinīta by the mercy of the goddess of learning, Sarasvatī. He says that duḥ refers to this material world. This is confirmed by Lord Kṛṣṇa in His instruction in Bhagavad-gītā that this material world is duḥkhālayam, full of material conditions. Vi means viśeṣa, "specifically," and nīta means "brought in." By the mercy of the Supreme Lord, Prahlāda Mahārāja was especially brought to this material world to teach people how to get out of the material condition. Lord Kṛṣṇa says, yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. When the entire population, or part of it, becomes forgetful of its own duty, Kṛṣṇa comes. When Kṛṣṇa is not present the devotee is present, but the mission is the same: to free the poor conditioned souls from the clutches of the māyā that chastises them.

Śrīla Viśvanātha Cakravartī Ṭhākura further explains that the word mandātman means manda-very bad or very slow in spiritual realization. As stated in Śrīmad-Bhāgavatam (1.1.10), mandāḥ sumanda-matayo manda-bhāgyā. Prahlāda Mahārāja is the guide of all the mandas, or bad living entities who are under the influence of māyā. He is the benefactor even of the slow and bad living entities in this material world. Kula-bheda-karādhama: by his actions, Prahlāda Mahārāja made great personalities who established big, big families seem insignificant. Everyone is interested in his own family and in making his dynasty famous, but Prahlāda Mahārāja was so liberal that he made no distinction between one living entity and another. Therefore he was greater than the great prajāpatis who established their dynasties. The word stabdham means obstinate. A devotee does not care for the instructions of the asuras. When they give instructions, he remains silent. A devotee cares about the instructions of Kṛṣṇa, not those of demons or nondevotees. He does not give any respect to a demon, even though the demon be his father. Mac-chāsanodvṛttam: Prahlāda Mahārāja was disobedient to the orders of his demoniac father. Yama-kṣayam: every conditioned soul is under the control of Yamarāja, but Hiraṇyakaśipu said that he considered Prahlāda Mahārāja his deliverer, for Prahlāda would stop Hiraṇyakaśipu's repetition of birth and death. Because Prahlāda Mahārāja, being a great devotee, was better than any yogī, Hiraṇyakaśipu was to be brought among the society of bhakti-yogīs. Thus Śrīla Viśvanātha Cakravartī Ṭhākura has explained these words in a very interesting way as they can be interpreted from the side of Sarasvatī, the mother of learning.

TEXT 6

kruddhasya yasya kampante
trayo lokāḥ saheśvarāḥ
tasya me 'bhītavan mūḍha
śāsanaṁ kiṁ balo 'tyagāḥ

SYNONYMS

kruddhasya-when angered; yasya-he who; kampante-tremble; trayaḥ lokāḥ-the three worlds; saha-īśvarāḥ-with their leaders; tasya-of that; me-of me (Hiraṇyakaśipu); abhīta-vat-without fear; mūḍha-rascal; śāsanam-ruling order; kim-what; balaḥ-strength; atyagāḥ-have overstepped.

My son Prahlāda, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?

The relationship between a pure devotee and the Supreme Personality of Godhead is extremely relishable. A devotee never claims to be very powerful himself; instead, he fully surrenders to the lotus feet of Kṛṣṇa, being confident that in all dangerous conditions Kṛṣṇa will protect His devotee. Kṛṣṇa Himself says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare boldly that My devotee never perishes." The Lord requested Arjuna to declare this instead of declaring it Himself because sometimes Kṛṣṇa changes His view and therefore people might not believe Him. Thus Kṛṣṇa asked Arjuna to declare that a devotee of the Lord is never vanquished.

Hiraṇyakaśipu was perplexed about how his five-year-old boy could be so fearless that he did not care for the order of his very great and powerful father. A devotee cannot execute the order of anyone except the Supreme Personality of Godhead. This is the position of a devotee. Hiraṇyakaśipu could understand that this boy must have been very powerful, since the boy did not heed his orders. Hiraṇyakaśipu asked his son, kiṁ balaḥ: "How have you overcome my order? By whose strength have you done this?"

TEXT 7

śrī-prahrāda uvāca
na kevalaṁ me bhavataś ca rājan
sa vai balaṁ balināṁ cāpareṣām
pare 'vare 'mī sthira-jaṅgamā ye
brahmādayo yena vaśaṁ praṇītāḥ

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja replied; na-not; kevalam-only; me-of me; bhavataḥ-of yourself; ca-and; rājan-O great King; saḥ-he; vai-indeed; balam-strength; balinām-of the strong; ca-and; apareṣām-of others; pare-exalted; avare-subordinate; amī-those; sthira-jaṅgamāḥ-moving or nonmoving living entities; ye-who; brahma-ādayaḥ-beginning from Lord Brahmā; yena-by whom; vaśam-under control; praṇītāḥ-brought.

Prahlāda Mahārāja said: My dear King, the source of my strength, of which you are asking, is also the source of yours. Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahmā, is controlled by the strength of the Supreme Personality of Godhead.

Lord Kṛṣṇa says in Bhagavad-gītā (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." This is confirmed by Prahlāda Mahārāja. If one sees extraordinary strength or power anywhere, it is derived from the Supreme Personality of Godhead. To give an example, there are different grades of fire, but all of them derive heat and light from the sun. Similarly, all living entities, big or small, are dependent on the mercy of the Supreme Personality of Godhead. One's only duty is to surrender, for one is a servant and cannot independently attain the position of master. One can attain the position of master only by the mercy of the master, not independently. Unless one understands this philosophy, he is still a mūḍha; in other words, he is not very intelligent. The mūḍhas, the asses who do not have this intelligence, cannot surrender unto the Supreme Personality of Godhead.

Understanding the subordinate position of the living entity takes millions of births, but when one is actually wise he surrenders unto the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Prahlāda Mahārāja was a great soul, a mahātmā, and therefore he completely surrendered unto the lotus feet of the Lord. He was confident that Kṛṣṇa would give him protection under all circumstances.

TEXT 8

sa īśvaraḥ kāla urukramo 'sāv
ojaḥ sahaḥ sattva-balendriyātmā

sa eva viśvaṁ paramaḥ sva-śaktibhiḥ
sṛjaty avaty atti guṇa-trayeśaḥ

SYNONYMS

saḥ-He (the Supreme Personality of Godhead); īśvaraḥ-the supreme controller; kālaḥ-the time factor; urukramaḥ-the Lord, whose every action is uncommon; asau-that one; ojaḥ-the strength of the senses; sahaḥ-the strength of the mind; sattva-steadiness; bala-bodily strength; indriya-and of the senses themselves; ātmā-the very self; saḥ-He; eva-indeed; viśvam-the whole universe; paramaḥ-the supreme; sva-śaktibhiḥ-by His multifarious transcendental potencies; sṛjati-creates; avati-maintains; atti-winds up; guṇa-traya-īśaḥ-the master of the material modes.

The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.

Since the material world is being moved by the three material modes and since the Lord is their master, the Lord can create, maintain and destroy the material world.

TEXT 9

jahy āsuraṁ bhāvam imaṁ tvam ātmanaḥ
samaṁ mano dhatsva na santi vidviṣaḥ
ṛte 'jitād ātmana utpathe sthitāt
tad dhi hy anantasya mahat samarhaṇam

SYNONYMS

jahi-just give up; āsuram-demoniac; bhāvam-tendency; imam-this; tvam-you (my dear father); ātmanaḥ-of yourself; samam-equal; manaḥ-the mind; dhatsva-make; na-not; santi-are; vidviṣaḥ-enemies; ṛte-except; ajitāt-uncontrolled; ātmanaḥ-the mind; utpathe-on the mistaken path of undesirable tendencies; sthitāt-being situated; tat hi-that (mentality); hi-indeed; anantasya-of the unlimited Lord; mahat-the best; samarhaṇam-method of worship.

Prahlāda Mahārāja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

Unless one is able to fix the mind at the lotus feet of the Lord, the mind is impossible to control. As Arjuna says in Bhagavad-gītā (6.34):

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

"For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, it seems to me, is more difficult than controlling the wind." The only bona fide process for controlling the mind is to fix the mind by service to the Lord. We create enemies and friends according to the dictation of the mind, but actually there are no enemies and friends. paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [Bg. 18.54]. To understand this is the preliminary condition for entering into the kingdom of devotional service.

TEXT 10

dasyūn purā ṣaṇ na vijitya lumpato
manyanta eke sva-jitā diśo daśa
jitātmano jñasya samasya dehināṁ
sādhoḥ sva-moha-prabhavāḥ kutaḥ pare

SYNONYMS

dasyūn-plunderers; purā-in the beginning; ṣaṭ-six; na-not; vijitya-conquering; lumpataḥ-stealing all one s possessions; manyante-consider; eke-some; sva-jitāḥ-conquered; diśaḥ daśa-the ten directions; jita-ātmanaḥ-one who has conquered the senses; jñasya-learned; samasya-equipoised; dehinām-to all living entities; sādhoḥ-of such a saintly person; sva-moha-prabhavāḥ-created by one's own illusion; kutaḥ-where; pare-enemies or opposing elements.

In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

In this material world, everyone thinks that he has conquered his enemies, not understanding that his enemies are his uncontrolled mind and five senses (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]). In this material world, everyone has become a servant of the senses. Originally everyone is a servant of Kṛṣṇa, but in ignorance one forgets this, and thus one is engaged in the service of māyā through lusty desires, anger, greed, illusion, madness and jealousy. Everyone is actually dependent on the reactions of material laws, but still one thinks himself independent and thinks that he has conquered all directions. In conclusion, one who thinks that he has many enemies is an ignorant man, whereas one who is in Kṛṣṇa consciousness knows that there are no enemies but those within oneself-the uncontrolled mind and senses.

TEXT 11

śrī-hiraṇyakaśipur uvāca
vyaktaṁ tvaṁ martu-kāmo 'si
yo 'timātraṁ vikatthase
mumūrṣūṇāṁ hi mandātman

nanu syur viklavā giraḥ

SYNONYMS

śrī-hiraṇyakaśipuḥ uvāca-the blessed Hiraṇyakaśipu said; vyaktam-evidently; tvam-you; martu-kāmaḥ-desirous of death; asi-are; yaḥ-one who; atimātram-without limit; vikatthase-are boasting (as if you had conquered your senses whereas your father could not do so); mumūrṣūṇām-of persons who are about to meet immediate death; hi-indeed; manda-ātman-O unintelligent rascal; nanu-certainly; syuḥ-become; viklavāḥ-confused; giraḥ-the words.

Hiraṇyakaśipu replied: You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.

It is said in Hitopadeśa, upadeśo hi mūrkhāṇāṁ prokopāya na śāntaye. If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry. Prahlāda Mahārāja's authorized instructions to his father were not accepted by Hiraṇyakaśipu as truth; instead Hiraṇyakaśipu became increasingly angry at his great son, who was a pure devotee. This kind of difficulty always exists when a devotee preaches Kṛṣṇa consciousness to persons like Hiraṇyakaśipu, who are interested in money and women. (The word hiraṇya means "gold," and kaśipu refers to cushions or good bedding.) Moreover, a father does not like to be instructed by his son, especially if the father is a demon. Prahlāda Mahārāja's Vaiṣṇava preaching to his demoniac father was indirectly effective, for because of Hiraṇyakaśipu's excessive jealousy of Kṛṣṇa and His devotee, he was inviting Nṛsiṁhadeva to kill him very quickly. Thus he was expediting his being killed by the Lord Himself. Although Hiraṇyakaśipu was a demon, he is described here by the added word śrī. Why? The answer is that fortunately he had such a great devotee son as Prahlāda Mahārāja. Thus although he was a demon, he would attain salvation and return home, back to Godhead.

TEXT 12

yas tvayā manda-bhāgyokto
mad-anyo jagad-īśvaraḥ
kvāsau yadi sa sarvatra
kasmāt stambhe na dṛśyate

SYNONYMS

yaḥ-the one who; tvayā-by you; manda-bhāgya-O unfortunate one; uktaḥ-described; mat-anyaḥ-besides me; jagat-īśvaraḥ-the supreme controller of the universe; kva-where; asau-that one; yadi-if; saḥ-He; sarvatra-everywhere (all-pervading); kasmāt-why; stambhe-in the pillar before me; na dṛśyate-not seen.

O most unfortunate Prahlāda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

Demons sometimes declare to a devotee that they cannot accept the existence of God because they cannot see Him. But what the demon does not know is stated by the Lord Himself in Bhagavad-gītā (7.25): nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ. "I am never manifest to the foolish and unintelligent. For them I am covered by yogamāyā." The Lord is open to being seen by devotees, but nondevotees cannot see Him. The qualification for seeing God is stated in Brahma-saṁhitā (5.38): premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. A devotee who has developed a genuine love for Kṛṣṇa can always see Him everywhere, whereas a demon, not having a clear understanding of the Supreme Lord, cannot see Him. When Hiraṇyakaśipu was threatening to kill Prahlāda Mahārāja, Prahlāda certainly saw the column standing before him and his father, and he saw that the Lord was present in the pillar to encourage him not to fear his demoniac father's words. The Lord was present to protect him. Hiraṇyakaśipu marked Prahlāda's observation and asked him, "Where is your God?" Prahlāda Mahārāja replied, "He is everywhere." Then Hiraṇyakaśipu asked, "Why is He not in this pillar before me?" Thus in all circumstances the devotee can always see the Supreme Lord, whereas the nondevotee cannot.

Prahlāda Mahārāja has here been addressed by his father as "the most unfortunate." Hiraṇyakaśipu thought himself extremely fortunate because he possessed the property of the universe. Prahlāda Mahārāja, his legitimate son, was to have inherited this vast property, but because of his impudence, he was going to die at his father's hands. Therefore the demoniac father considered Prahlāda the most unfortunate because Prahlāda would not be able to inherit his property. Hiraṇyakaśipu did not know that Prahlāda Mahārāja was the most fortunate person within the three worlds because Prahlāda was protected by the Supreme Personality of Godhead. Such are the misunderstandings of demons. They do not know that a devotee is protected by the Lord in all circumstances (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati).

TEXT 13

so 'haṁ vikatthamānasya
śiraḥ kāyād dharāmi te
gopāyeta haris tvādya
yas te śaraṇam īpsitam

SYNONYMS

saḥ-he; aham-I; vikatthamānasya-who are speaking such nonsense; śiraḥ-the head; kāyāt-from the body; harāmi-I shall take away; te-of you; gopāyeta-let Him protect; hariḥ-the Supreme Personality of Godhead; tvā-you; adya-now; yaḥ-He who; te-your; śaraṇam-protector; īpsitam-desired.

Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.

Demons always think that the God of the devotees is fictitious. They think that there is no God and that the so-called religious feeling of devotion to God is but an opiate, a kind of illusion, like the illusions derived from LSD and opium. Hiraṇyakaśipu did not believe Prahlāda Mahārāja when Prahlāda asserted that his Lord is present everywhere. Because Hiraṇyakaśipu, as a typical demon, was convinced that there is no God and that no one could protect Prahlāda, he felt encouraged to kill his son. He challenged the idea that the devotee is always protected by the Supreme Lord.

TEXT 14

evaṁ duruktair muhur ardayan ruṣā
sutaṁ mahā-bhāgavataṁ mahāsuraḥ
khaḍgaṁ pragṛhyotpatito varāsanāt
stambhaṁ tatāḍātibalaḥ sva-muṣṭinā

SYNONYMS

evam-thus; duruktaiḥ-by harsh words; muhuḥ-constantly; ardayan-chastising; ruṣā-with unnecessary anger; sutam-his son; mahā-bhāgavatam-who was a most exalted devotee; mahā-asuraḥ-Hiraṇyakaśipu, the great demon; khaḍgam-sword; pragṛhya-taking up; utpatitaḥ-having gotten up; vara-āsanāt-from his exalted throne; stambham-the column; tatāḍa-struck; ati-balaḥ-very strong; sva-muṣṭinā-by his fist.

Being obsessed with anger, Hiraṇyakaśipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlāda with harsh words. Cursing him again and again, Hiraṇyakaśipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

TEXT 15

tadaiva tasmin ninado ’tibhīṣaṇo
babhūva yenāṇḍa-kaṭāham asphuṭat
yaṁ vai sva-dhiṣṇyopagataṁ tv ajādayaḥ
śrutvā sva-dhāmātyayam aṅga menire

SYNONYMS

tadā-at that time; eva-just; tasmin-within (the pillar); ninadaḥ-a sound; ati-bhīṣaṇaḥ-very fearful; babhūva-there was; yena-by which; aṇḍa-kaṭāham-the covering of the universe; asphuṭat-appeared to crack; yam-which; vai-indeed; sva-dhiṣṇya-upagatam-reaching their respective abodes; tu-but; aja-ādayaḥ-the demigods, headed by Lord Brahmā; śrutvā-hearing; sva-dhāma-atyayam-the destruction of their abodes; aṅga-my dear Yudhiṣṭhira; menire-thought.

Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhiṣṭhira, this sound reached even the abodes of the demigods like Lord Brahmā, and when the demigods heard it, they thought, ”Oh, now our planets are being destroyed!”

As we sometimes become very much afraid at the sound of a thunderbolt, perhaps thinking that our houses will be destroyed, the great demigods like Lord Brahmā feared the thundering sound that came from the pillar in front of Hiraṇyakaśipu.

TEXT 16

sa vikraman putra-vadhepsur ojasā
niśamya nirhrādam apūrvam adbhutam
antaḥ-sabhāyāṁ na dadarśa tat-padaṁ
vitatrasur yena surāri-yūtha-pāḥ

SYNONYMS

saḥ-he (Hiraṇyakaśipu); vikraman-exhibiting his prowess; putra-vadha-īpsuḥ-desirous of killing his own son; ojasā-with great strength; niśamya-hearing; nirhrādam-the fierce sound; apūrvam-never heard before; adbhutam-very wonderful; antaḥ-sabhāyām-within the jurisdiction of the great assembly; na-not; dadarśa-saw; tat-padam-the source of that tumultuous sound; vitatrasuḥ-became afraid; yena-by which sound; sura-ari-yūtha-pāḥ-the other leaders of the demons (not only Hiraṇyakaśipu).

While showing his extraordinary prowess, Hiraṇyakaśipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

In Bhagavad-gītā (7. 8), Kṛṣṇa explains Himself by saying:

raso ’ham apsu kaunteya
prabhāsmi śaśi sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

”O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.” Here the Lord exhibited His presence everywhere by the tumultuous sound in the sky (śabdaḥ khe). The tumultuous thundering sound was proof of the Lord’s presence. The demons like Hiraṇyakaśipu could now realize the supreme ruling power of the Lord, and thus Hiraṇyakaśipu became afraid. However powerful a man may be, he always fears the sound of a thunderbolt. Similarly, Hiraṇyakaśipu and all the demons who were his associates were extremely afraid because of the presence of the Supreme Lord in the form of sound, although they could not trace out the source of the sound.

TEXT 17

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpam udvahan
stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

SYNONYMS

satyam-true; vidhātum-to prove; nija-bhṛtya-bhāṣitam-the words of His own servant (Prahlāda Mahārāja, who had said that his Lord is present everywhere); vyāptim-the pervasion; ca-and; bhūteṣu-among the living entities and elements; akhileṣu-all; ca-also; ātmanaḥ-of Himself; adṛśyata-was seen; ati-very; adbhuta-wonderful; rūpam-form; udvahan-taking; stambhe-in the pillar; sabhāyām-within the assembly; na-not; mṛgam-an animal; na-nor; mānuṣam-a human being.

To prove that the statement of His servant Prahlāda Mahārāja was substantial-in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall-the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

When Hiraṇyakaśipu asked Prahlāda Mahārāja, ”Where is your Lord? Is He present in this pillar?” Prahlāda Mahārāja fearlessly replied, ”Yes, my Lord is present everywhere.” Therefore, to convince Hiraṇyakaśipu that the statement of Prahlāda Mahārāja was unmistakably true, the Lord appeared from the pillar. The Lord appeared as half lion and half man so that Hiraṇyakaśipu could not understand whether the great giant was a lion or a human being. To substantiate Prahlāda's statement, the Lord proved that His devotee, as declared in Bhagavad-gītā, is never vanquished (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). Prahlāda Mahārāja's demoniac father had repeatedly threatened to kill Prahlāda, but Prahlāda was confident that he could not be killed, since he was protected by the Supreme Lord. By appearing from the pillar, the Lord encouraged His devotee, saying in effect, ”Don't worry. I am present here.” By manifesting His form as Nṛsiṁhadeva, the Lord also preserved the truth of Lord Brahmā's promise that Hiraṇyakaśipu was not to be killed by any animal or any man. The Lord appeared in a form that could not be said to be fully a man or a lion.

TEXT 18

sa sattvam enaṁ parito vipaśyan
stambhasya madhyād anunirjihānam
nāyaṁ mṛgo nāpi naro vicitram
aho kim etan nṛ-mṛgendra-rūpam

SYNONYMS

saḥ-he (Hiraṇyakaśipu, the King of the Daityas); sattvam-living being; enam-that; paritaḥ-all around; vipaśyan-looking; stambhasya-of the pillar; madhyāt-from the midst; anunirjihānam-having come out; na-not; ayam-this; mṛgaḥ-animal; na-not; api-indeed; naraḥ-human being; vicitram-very wonderful; aho-alas; kim-what; etat-this; nṛ-mṛga-indra-rūpam-the form of both a man and the king of the beasts, the lion.

While Hiraṇyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiraṇyakaśipu wondered, ”What is this creature that is half man and half lion?”

A demon cannot calculate the unlimited potency of the Supreme Lord. As stated in the Vedas, parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca: the different potencies of the Lord are always working as an automatic exhibition of His knowledge. For a demon it is certainly wonderful that the form of a lion and the form of a man can be united, since a demon has no experience of the inconceivable power for which the Supreme Lord is called ”all-powerful.” Demons cannot understand the omnipotence of the Lord. They simply compare the Lord to one of them (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]). Mūḍhas, rascals, think that Kṛṣṇa is an ordinary human being who appears for the benefit of other human beings. paraṁ bhāvam ajānantaḥ: fools, rascals and demons cannot realize the supreme potency of the Lord, but He can do anything and everything; indeed, He can do whatever He likes. When Hiraṇyakaśipu received benedictions from Lord Brahmā, he thought that he was safe, since he received the benediction that he would not be killed either by an animal or by a human being. He never thought that an animal and human being would be combined so that demons like him would be puzzled by such a form. This is the meaning of the Supreme Personality of Godhead's omnipotence.

TEXTS 19–22

mīmāṁsamānasya samutthito 'grato
nṛsiṁha-rūpas tad alaṁ bhayānakam
pratapta-cāmīkara-caṇḍa-locanaṁ
sphurat saṭā-keśara-jṛmbhitānanam
karāla-daṁṣṭraṁ karavāla-cañcala-
kṣurānta-jihvaṁ bhrukuṭī-mukholbaṇam
stabdhordhva-karṇaṁ giri-kandarādbhuta-
vyāttāsya-nāsaṁ hanu-bheda-bhīṣaṇam
divi-spṛśat kāyam adīrgha-pīvara-
grīvoru-vakṣaḥ-sthalam alpa-madhyamam
candrāṁśu-gauraiś churitaṁ tanūruhair
viṣvag bhujānīka-śataṁ nakhāyudham
durāsadaṁ sarva-nijetarāyudha-
praveka-vidrāvita-daitya-dānavam

SYNONYMS

mīmāṁsamānasya-of Hiraṇyakaśipu, who was contemplating the wonderful form of the Lord; samutthitaḥ-appeared; agrataḥ-in front; nṛsiṁha-rūpaḥ-the form of Nṛsiṁhadeva (half lion and half man); tat-that; alam-extraordinarily; bhayānakam-very fearful; pratapta-like molten; cāmīkara-gold; caṇḍa-locanam-having fierce eyes; sphurat-flashing; saṭā-keśara-by His mane; jṛmbhita-ānanam-whose face was expanded; karāla-deadly; daṁṣṭram-with a set of teeth; karavāla-cañcala-waving like a sharp sword; kṣura-anta-and as sharp as a razor; jihvam-whose tongue; bhrukuṭī-mukha-due to His frowning face; ulbaṇam-dreadful; stabdha-motionless; ūrdhva-extending upward; karṇam-whose ears; giri-kandara-like the caves of a mountain; adbhuta-very wonderful; vyāttāsya-with a widely opened mouth; nāsam-and nostrils; hanu-bheda-bhīṣaṇam-causing fear due to the separation of the jaws; divi-spṛśat-touching the sky; kāyam-whose body; adīrgha-short; pīvara-fat; grīva-neck; uru-broad; vakṣaḥ-sthalam-chest; alpa-small; madhyamam-middle portion of the body; candra-aṁśu-like the rays of the moon; gauraiḥ-whitish; churitam-covered; tanūruhaiḥ-with hairs; viṣvak-in all directions; bhuja-of arms; anīka-śatam-with a hundred rows; nakha-having nails; āyudham-as fatal weapons; durāsadam-very difficult to conquer; sarva-all; nija-personal; itara-and other; āyudha-of weapons; praveka-by use of the best; vidrāvita-caused to run; daitya-by whom the demons; dānavam-and the rogues (atheists).

Hiraṇyakaśipu studied the form of the Lord, trying to decide who the form of Nṛsiṁhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

TEXT 23

prāyeṇa me 'yaṁ hariṇorumāyinā
vadhaḥ smṛto 'nena samudyatena kim
evaṁ bruvaṁs tv abhyapatad gadāyudho
nadan nṛsiṁhaṁ prati daitya-kuñjaraḥ

SYNONYMS

prāyeṇa-probably; me-of me; ayam-this; hariṇā-by the Supreme Lord; uru-māyinā-who possesses the great mystic power; vadhaḥ-the death; smṛtaḥ-planned; anena-with this; samudyatena-endeavor; kim-what use; evam-in this way; bruvan-murmuring; tu-indeed; abhyapatat-attacked; gadā-āyudhaḥ-armed with his weapon, the club; nadan-loudly roaring; nṛ-siṁham-the Lord, appearing in the form of half lion and half man; prati-toward; daitya-kuñjaraḥ-Hiraṇyakaśipu, who was like an elephant.

Hiraṇyakaśipu murmured to himself, "Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiraṇyakaśipu attacked the Lord like an elephant.

In the jungle there are sometimes fights between lions and elephants. Here the Lord appeared like a lion, and Hiraṇyakaśipu, unafraid of the Lord, attacked Him like an elephant. Generally the elephant is defeated by the lion, and therefore the comparison in this verse is appropriate.

TEXT 24

alakṣito 'gnau patitaḥ pataṅgamo
yathā nṛsiṁhaujasi so 'suras tadā
na tad vicitraṁ khalu sattva-dhāmani
sva-tejasā yo nu purāpibat tamaḥ

SYNONYMS

alakṣitaḥ-invisible; agnau-in the fire; patitaḥ-fallen; pataṅgamaḥ-an insect; yathā-just as; nṛsiṁha-of Lord Nṛsiṁhadeva; ojasi-in the effulgence; saḥ-he; asuraḥ-Hiraṇyakaśipu; tadā-at that time; na-not; tat-that; vicitram-wonderful; khalu-indeed; sattva-dhāmani-in the Supreme Personality of Godhead, who is situated in pure goodness; sva-tejasā-by His own effulgence; yaḥ-He who (the Lord); nu-indeed; purā-formerly; apibat-swallowed up; tamaḥ-the darkness within the material creation.

Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiraṇyakaśipu attacked the Lord, who was full of effulgence, Hiraṇyakaśipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.

The Lord is situated transcendentally, in pure goodness. The material world is generally controlled by tamo-guṇa, the quality of ignorance, but the spiritual world, because of the presence of the Lord and His effulgence, is free from all contamination by darkness, passion or contaminated goodness. Although there is a tinge of goodness in this material world in terms of the brahminical qualifications, such qualifications sometimes become invisible because of the strong prevalence of the modes of passion and ignorance. But because the Lord is always transcendentally situated, the material modes of passion and ignorance cannot touch Him. Whenever the Lord is present, there cannot be any darkness from the mode of ignorance. It is stated in Caitanya-caritāmṛta (Madhya 22.31):

kṛṣṇa–sūrya-sama, māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

"Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience." This material world is full of darkness and ignorance of spiritual life, but by bhakti-yoga this ignorance is dissipated. The Lord appeared because of the bhakti-yoga exhibited by Prahlāda Mahārāja, and as soon as the Lord appeared, the influence of Hiraṇyakaśipu's passion and ignorance was vanquished as the Lord's quality of pure goodness, or the Brahman effulgence, became prominent. In that prominent effulgence, Hiraṇyakaśipu became invisible, or his influence became insignificant. An example illustrating how the darkness of the material world is vanquished is given in the śāstra. When Brahmā was created from the lotus stem growing from the abdomen of Garbhodakaśāyī Viṣṇu, Lord Brahmā saw everything to be dark, but when he received knowledge from the Supreme Personality of Godhead, everything became clear, as everything becomes clear when one comes from night to sunshine. The important point is that as long as we are in the material modes of nature, we are always in darkness. This darkness cannot be dissipated without the presence of the Supreme Personality of Godhead, which is invoked by the practice of bhakti-yoga. Bhakti-yoga creates a transcendental situation with no tinges of material contamination.

TEXT 25

tato 'bhipadyābhyahanan mahāsuro
ruṣā nṛsiṁhaṁ gadayoruvegayā
taṁ vikramantaṁ sagadaṁ gadādharo
mahoragaṁ tārkṣya-suto yathāgrahīt

SYNONYMS

tataḥ-thereafter; abhipadya-attacking; abhyahanat-struck; mahā-asuraḥ-the great demon (Hiraṇyakaśipu); ruṣā-with anger; nṛsiṁham-Lord Nṛsiṁhadeva; gadayā-by his club; uru-vegayā-moving with great force; tam-him (Hiraṇyakaśipu); vikramantam-showing his prowess; sa-gadam-with his club; gadā-dharaḥ-Lord Nṛsiṁhadeva, who also holds a club in His hand; mahā-uragam-a great snake; tārkṣya-sutaḥ-Garuḍa, the son of Tārkṣya; yathā-just as; agrahīt-captured.

Thereafter, the great demon Hiraṇyakaśipu, who was extremely angry, swiftly attacked Nṛsiṁhadeva with his club and began to beat Him. Lord Nṛsiṁhadeva, however, captured the great demon, along with his club, just as Garuḍa might capture a great snake.

TEXT 26

sa tasya hastotkalitas tadāsuro
vikrīḍato yadvad ahir garutmataḥ
asādhv amanyanta hṛtaukaso ’marā
ghana-cchadā bhārata sarva-dhiṣṇya-pāḥ

SYNONYMS

saḥ-he (Hiraṇyakaśipu); tasya-of Him (Lord Nṛsiṁhadeva); hasta-from the hands; utkalitaḥ-slipped; tadā-at that time; asuraḥ-the King of the demons, Hiraṇyakaśipu; vikrīḍataḥ-playing; yadvat-exactly like; ahiḥ-a snake; garutmataḥ-of Garuḍa; asādhu-not very good; amanyanta-considered; hṛta-okasaḥ-whose abodes were taken by Hiraṇyakaśipu; amarāḥ-the demigods; ghana-cchadāḥ-situated behind a cover of clouds; bhārata-O great son of Bhārata; sarva-dhiṣṇya-pāḥ-the rulers of the heavenly planets.

O Yudhiṣṭhira, O great son of Bhārata, when Lord Nṛsiṁhadeva gave Hiraṇyakaśipu a chance to slip from His hand, just as Garuḍa sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

When Hiraṇyakaśipu was in the process of being killed by Lord Nṛsiṁhadeva, the Lord gave the demon a chance to slip from His clutches. This incident was not very much appreciated by the demigods, for they were greatly afraid of Hiraṇyakaśipu. They knew that if somehow or other Hiraṇyakaśipu escaped from Nṛsiṁhadeva’s hands and saw that the demigods were looking forward to his death with great pleasure, he would take great revenge upon them. Therefore they were very much afraid.

TEXT 27

taṁ manyamāno nija-vīrya-śaṅkitaṁ
yad dhasta-mukto nṛhariṁ mahāsuraḥ
punas tam āsajjata khaḍga-carmaṇī
pragṛhya vegena gata-śramo mṛdhe

SYNONYMS

tam-Him (Lord Nṛsiṁhadeva); manyamānaḥ-thinking; nija-vīrya-śaṅkitam-afraid of his prowess; yat-because; hasta-muktaḥ-freed from the clutches of the Lord; nṛ-harim-Lord Nṛsiṁhadeva; mahā-asuraḥ-the great demon; punaḥ-again; tam-Him; āsajjata-attacked; khaḍga-carmaṇī-his sword and shield; pragṛhya-taking up; vegena-with great force; gata-śramaḥ-his fatigue having gone; mṛdhe-in the battle.

When Hiraṇyakaśipu was freed from the hands of Nṛsiṁhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

When a sinful man enjoys material facilities, foolish people sometimes think, ”How is it that this sinful man is enjoying whereas a pious man is suffering?” By the will of the Supreme, a sinful man is sometimes given the chance to enjoy the material world as if he were not under the clutches of material nature, just so that he may be fooled. A sinful man who acts against the laws of nature must be punished, but sometimes he is given a chance to play, exactly like Hiraṇyakaśipu when he was released from the hands of Nṛsiṁhadeva. Hiraṇyakaśipu was destined to be ultimately killed by Nṛsiṁhadeva, but just to see the fun, the Lord gave him a chance to slip from His hands.

TEXT 28

taṁ śyena-vegaṁ śata-candra-vartmabhiś
carantam acchidram upary-adho hariḥ
kṛtvāṭṭa-hāsaṁ kharam utsvanolbaṇaṁ
nimīlitākṣaṁ jagṛhe mahā-javaḥ

SYNONYMS

tam-him (Hiraṇyakaśipu); śyena-vegam-possessing the speed of a hawk; śata-candra-vartmabhiḥ-by the maneuvers of his sword and his shield, which was marked with a hundred moonlike spots; carantam-moving; acchidram-without any weak spot; upari-adhaḥ-up and down; hariḥ-the Supreme Personality of Godhead; kṛtvā-making; aṭṭa-hāsam-loud laughter; kharam-extremely shrill; utsvana-ulbaṇam-very fearful due to its great sound; nimīlita-closed; akṣam-eyes; jagṛhe-captured; mahā-javaḥ-the greatly powerful Lord.

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsiṁhadeva’s laughter.

TEXT 29

viṣvak sphurantaṁ grahaṇāturaṁ harir
vyālo yathākhuṁ kuliśākṣata-tvacam
dvāry ūrum āpatya dadāra līlayā
nakhair yathāhiṁ garuḍo mahā-viṣam

SYNONYMS

viṣvak-all around; sphurantam-moving his limbs; grahaṇa-āturam-afflicted because of being captured; hariḥ-the Supreme Personality of Godhead, Nṛsiṁhadeva; vyālaḥ-a snake; yathā-just as; ākhum-a mouse; kuliśa-akṣata-not cut even by the thunderbolt thrown by Indra; tvacam-whose skin; dvāri-on the threshold of the door; ūrum-on His thigh; āpatya-placing; dadāra-pierced; līlayā-very easily; nakhaiḥ-with the nails; yathā-just as; ahim-a snake; garuḍaḥ-Garuḍa, the carrier of Lord Viṣṇu; mahā-viṣam-very venomous.

As a snake captures a mouse or Garuḍa captures a very venomous snake, Lord Nṛsiṁhadeva captured Hiraṇyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsiṁhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

Hiraṇyakaśipu had received from Lord Brahmā the benediction that he would not die on the land or in the sky. Therefore, to keep the promise of Lord Brahmā intact, Nṛsiṁhadeva placed Hiraṇyakaśipu's body on His lap, which was neither land nor sky. Hiraṇyakaśipu had received the benediction that he would not die either during the day or at night. Therefore, to keep this promise of Brahmā, the Lord killed Hiraṇyakaśipu in the evening, which is the end of day and the beginning of night but is neither day nor night. Hiraṇyakaśipu had taken a benediction from Lord Brahmā that he would not die from any weapon or be killed by any person, dead or alive. Therefore, just to keep the word of Lord Brahmā, Lord Nṛsiṁhadeva pierced Hiraṇyakaśipu's body with His nails, which were not weapons and were neither living nor dead. Indeed, the nails can be called dead, but at the same time they can be said to be alive. To keep intact all of Lord Brahmā's benedictions, Lord Nṛsiṁhadeva paradoxically but very easily killed the great demon Hiraṇyakaśipu.

TEXT 30

saṁrambha-duṣprekṣya-karāla-locano
vyāttānanāntaṁ vilihan sva-jihvayā
asṛg-lavāktāruṇa-keśarānano
yathāntra-mālī dvipa-hatyayā hariḥ

SYNONYMS

saṁrambha-because of great anger; duṣprekṣya-very difficult to look at; karāla-very fearful; locanaḥ-eyes; vyātta-expanded; ānana-antam-the edge of the mouth; vilihan-licking; sva-jihvayā-with His tongue; asṛk-lava-with spots of blood; ākta-smeared; aruṇa-reddish; keśara-mane; ānanaḥ-and face; yathā-just as; antra-mālī-decorated with a garland of intestines; dvipa-hatyayā-by the killing of an elephant; hariḥ-the lion.

Lord Nṛsiṁhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsiṁhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant.

The hair on Lord Nṛsiṁhadeva's face, being sprinkled with drops of blood, was reddish and looked very beautiful. Lord Nṛsiṁhadeva pierced Hiraṇyakaśipu's abdomen with His nails, pulled out the demon's intestines and wore them as a garland, which enhanced His beauty. Thus the Lord became very fearsome, like a lion engaged in fighting an elephant.

TEXT 31

nakhāṅkurotpāṭita-hṛt-saroruhaṁ
visṛjya tasyānucarān udāyudhān
ahan samastān nakha-śastra-pāṇibhir
dordaṇḍa-yūtho 'nupathān sahasraśaḥ

SYNONYMS

nakha-aṅkura-by the pointed nails; utpāṭita-torn out; hṛt-saroruham-whose heart, which was like a lotus flower; visṛjya-leaving aside; tasya-of him; anucarān-the followers (soldiers and bodyguards); udāyudhān-having raised weapons; ahan-He killed; samastān-all; nakha-śastra-pāṇibhiḥ-with His nails and other weapons in His hands; dordaṇḍa-yūthaḥ-having unlimited arms; anupathān-the attendants of Hiraṇyakaśipu; sahasraśaḥ-by thousands.

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsiṁhadeva killed all of them merely with the ends of His nails.

Since the creation of the material world, there have been two kinds of men-the devas and the asuras. The devas are always faithful to the Supreme Personality of Godhead, whereas the asuras are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to combinations and permutations of material elements. Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme Personality of Godhead will certainly take action, as He did in the case of Hiraṇyakaśipu. Within a second, Hiraṇyakaśipu and his followers were destroyed, and similarly if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead. The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Kṛṣṇa consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiraṇyakaśipu was killed in a second, the godless civilization can be destroyed at any moment.

TEXT 32

saṭāvadhūtā jaladāḥ parāpatan
grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ
ambhodhayaḥ śvāsa-hatā vicukṣubhur
nirhrāda-bhītā digibhā vicukruśuḥ

SYNONYMS

saṭā-by the hair on Lord Nṛsiṁhadeva's head; avadhūtāḥ-shaken; jaladāḥ-the clouds; parāpatan-scattered; grahāḥ-the luminous planets; ca-and; tat-dṛṣṭi-by His glaring glance; vimuṣṭa-taken away; rociṣaḥ-whose effulgence; ambhodhayaḥ-the water of the oceans and seas; śvāsa-hatāḥ-being struck by Lord Nṛsiṁhadeva's breathing; vicukṣubhuḥ-became turbulent; nirhrāda-bhītāḥ-frightened by Nṛsiṁhadeva's roaring; digibhāḥ-all the elephants guarding the quarters; vicukruśuḥ-cried out.

The hair on Nṛsiṁhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

As the Lord says in Bhagavad-gītā (10.41):

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." The illumination of the planets and stars in the sky is but a partial manifestation of the Lord's effulgence. There are many wonderful qualities of different living entities, but whatever extraordinary things exist are but part of the Lord's tejas, His illumination or brilliance. The deep waves of the seas and oceans and the many other wonders within the creation of the Supreme Personality of Godhead all become insignificant when the Lord, in His special feature, incarnates within this material world. Everything is insignificant in comparison to His personal, all-defeating transcendental qualities.

TEXT 33

dyaus tat-saṭotkṣipta-vimāna-saṅkulā
protsarpata kṣmā ca padābhipīḍitā
śailāḥ samutpetur amuṣya raṁhasā
tat-tejasā khaṁ kakubho na rejire

SYNONYMS

dyauḥ-outer space; tat-saṭā-by His hair; utkṣipta-thrown up; vimāna-saṅkulā-filled with airplanes; protsarpata-slipped out of place; kṣmā-the planet earth; ca-also; pada-abhipīḍitā-distressed due to the heavy weight of the lotus feet of the Lord; śailāḥ-the hills and mountains; samutpetuḥ-sprang up; amuṣya-of that one (the Lord); raṁhasā-due to the intolerable force; tat-tejasā-by His effulgence; kham-the sky; kakubhaḥ-the ten directions; na rejire-did not shine.

Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsiṁhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

That there were airplanes flying in the sky long, long ago can be understood from this verse. Śrīmad-Bhāgavatam was spoken five thousand years ago, and the statements of this verse prove that the symptoms of a very advanced civilization then existed, even in the upper planetary systems, as well as in the lower planetary systems. Modern scientists and philosophers foolishly explain that there was no civilization prior to three thousand years ago, but the statement of this verse nullifies such whimsical judgments. The Vedic civilization existed millions and millions of years ago. It existed since the creation of this universe, and it included arrangements all over the universe with all the modern amenities and even more.

TEXT 34

tataḥ sabhāyām upaviṣṭam uttame
nṛpāsane sambhṛta-tejasaṁ vibhum
alakṣita-dvairatham atyamarṣaṇaṁ
pracaṇḍa-vaktraṁ na babhāja kaścana

SYNONYMS

tataḥ-thereafter; sabhāyām-in the assembly house; upaviṣṭam-seated; uttame-on the best; nṛpa-āsane-throne (upon which King Hiraṇyakaśipu used to sit); sambhṛta-tejasam-in full effulgence; vibhum-the Supreme Lord; alakṣita-dvairatham-whose challenger or enemy was not seen; ati-very much; amarṣaṇam-fearsome (due to His anger); pracaṇḍa-terrible; vaktram-face; na-not; babhāja-worshiped; kaścana-anyone.

Manifesting a full effulgence and a fearsome countenance, Lord Nṛsiṁha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

When the Lord sat on the throne of Hiraṇyakaśipu, there was no one to protest; no enemy came forward on behalf of Hiraṇyakaśipu to fight with the Lord. This means that His supremacy was immediately accepted by the demons. Another point is that although Hiraṇyakaśipu treated the Lord as his bitterest enemy, he was the Lord's faithful servant in Vaikuṇṭha, and therefore the Lord had no hesitation in sitting on the throne that Hiraṇyakaśipu had so laboriously created. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that sometimes, with great care and attention, great saintly persons and ṛṣis offer the Lord valuable seats dedicated with Vedic mantras and tantras, but still the Lord does not sit upon those thrones. Hiraṇyakaśipu, however, had formerly been Jaya, the doorkeeper at the Vaikuṇṭha gate, and although he had fallen because of the curse of the brāhmaṇas and had gotten the nature of a demon, and although he had never offered anything to the Lord as Hiraṇyakaśipu, the Lord is so affectionate to His devotee and servant that He nonetheless took pleasure in sitting on the throne that Hiraṇyakaśipu had created. In this regard it is to be understood that a devotee is fortunate in any condition of his life.

TEXT 35

niśāmya loka-traya-mastaka-jvaraṁ
tam ādi-daityaṁ hariṇā hataṁ mṛdhe
praharṣa-vegotkalitānanā muhuḥ
prasūna-varṣair vavṛṣuḥ sura-striyaḥ

SYNONYMS

niśāmya-hearing; loka-traya-of the three worlds; mastaka-jvaram-the headache; tam-him; ādi-the original; daityam-demon; hariṇā-by the Supreme Personality of Godhead; hatam-killed; mṛdhe-in battle; praharṣa-vega-by an outburst of ecstasy; utkalitaānanāḥ-whose faces blossomed; muhuḥ-again and again; prasūna-varṣaiḥ-with showers of flowers; vavṛṣuḥ-rained; sura-striyaḥ-the wives of the demigods.

Hiraṇyakaśipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nṛsiṁhadeva like rain.

TEXT 36

tadā vimānāvalibhir nabhastalaṁ
didṛkṣatāṁ saṅkulam āsa nākinām
surānakā dundubhayo 'tha jaghnire
gandharva-mukhyā nanṛtur jaguḥ striyaḥ

SYNONYMS

tadā-at that time; vimāna-āvalibhiḥ-with different types of airplanes; nabhastalam-the sky; didṛkṣatām-desirous of seeing; saṅkulam-crowded; āsa-became; nākinām-of the demigods; sura-ānakāḥ-the drums of the demigods; dundubhayaḥ-the kettledrums; atha-as well; jaghnire-were sounded; gandharva-mukhyāḥ-the chiefs of Gandharvaloka; nanṛtuḥ-began to dance; jaguḥ-sang; striyaḥ-heavenly society women.

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Nārāyaṇa, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

TEXTS 37–39

tatropavrajya vibudhā
brahmendra-giriśādayaḥ
ṛṣayaḥ pitaraḥ siddhā
vidyādhara-mahoragāḥ
manavaḥ prajānāṁ patayo
gandharvāpsara-cāraṇāḥ
yakṣāḥ kimpuruṣās tāta
vetālāḥ saha-kinnarāḥ
te viṣṇu-pārṣadāḥ sarve
sunanda-kumudādayaḥ
mūrdhni baddhāñjali-puṭā
āsīnaṁ tīvra-tejasam
īḍire nara-śārdulaṁ
nātidūracarāḥ pṛthak

SYNONYMS

tatra-there (in the sky); upavrajya-coming (in their respective airplanes); vibudhāḥ-all the different demigods; brahma-indra-giriśa-ādayaḥ-headed by Lord Brahmā, King Indra and Lord Śiva; ṛṣayaḥ-the great saintly sages; pitaraḥ-the inhabitants of Pitṛloka; siddhāḥ-the residents of Siddhaloka; vidyādhara-the residents of Vidyādharaloka; mahā-uragāḥ-the residents of the planets where great serpents reside; manavaḥ-the Manus; prajānām-of the living entities (on different planets); patayaḥ-the chiefs; gandharva-the residents of Gandharvaloka; apsara-the residents of the angelic planet; cāraṇāḥ-the residents of Cāraṇaloka; yakṣāḥ-the Yakṣas; kimpuruṣāḥ-the Kimpuruṣas; tāta-O dear one; vetālāḥ-the Vetālas; saha-kinnarāḥ-along with the Kinnaras; te-they; viṣṇu-pārṣadāḥ-the personal associates of Lord Viṣṇu (in the Vaikuṇṭhalokas); sarve-all; sunanda-kumuda-ādayaḥ-headed by Sunanda and Kumuda; mūrdhni-on their heads; baddha-añjali-puṭāḥ-with folded hands; āsīnam-who was sitting on the throne; tīvra-tejasam-exposing His great spiritual effulgence; īḍire-offered respectful worship; nara-śārdulam-unto the Lord, who had appeared as half man and half lion; na ati-dūracarāḥ-coming near; pṛthak-individually.

My dear King Yudhiṣṭhira, the demigods then approached the Lord. They were headed by Lord Brahmā, King Indra and Lord Śiva and included great saintly persons and the residents of Pitṛloka, Siddhaloka, Vidyādhara-loka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Cāraṇas, the Yakṣas, the inhabitants of Kinnaraloka, the Vetālas, the inhabitants of Kimpuruṣa-loka, and the personal servants of Viṣṇu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

TEXT 40

śrī-brahmovāca
nato 'smy anantāya duranta-śaktaye
vicitra-vīryāya pavitra-karmaṇe
viśvasya sarga-sthiti-saṁyamān guṇaiḥ
sva-līlayā sandadhate 'vyayātmane

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; nataḥ-bowed down; asmi-I am; anantāya-unto the unlimited Lord; duranta-very difficult to find an end to; śaktaye-who possesses different potencies; vicitra-vīryāya-having varieties of prowess; pavitra-karmaṇe-whose actions have no reaction (even though doing contrary things, He remains without contamination by the material modes); viśvasya-of the universe; sarga-creation; sthiti-maintenance; saṁyamān-and annihilation; guṇaiḥ-by the material qualities; sva-līlayā-very easily; sandadhate-performs; avyaya-ātmane-whose personality never deteriorates.

Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

The activities of the Lord are always wonderful. His personal servants Jaya and Vijaya were confidential friends, yet they were cursed, and they accepted bodies of demons. Again, in the family of one such demon, Prahlāda Mahārāja was caused to take birth to exhibit the behavior of an exalted devotee, and then the Lord accepted the body of Nṛsiṁhadeva to kill that same demon, who by the Lord's own will had taken birth in a demoniac family. Therefore, who can understand the Lord's transcendental activities? Not to speak of understanding the transcendental activities of the Lord, no one can understand even the activities of His servants. In Caitanya-caritāmṛta (Madhya 23.39) it is said, tāṅra vākya, kriyā, mudrā vijñeha nā bhujhaya: no one can understand the activities of the Lord's servants. Therefore, what to speak of the activities of the Lord? Who can understand how Kṛṣṇa is benefiting the entire world? The Lord is addressed as duranta-śakti because no one can understand His potencies and how He acts.

TEXT 41

śrī-rudra uvāca
kopa-kālo yugāntas te
hato 'yam asuro 'lpakaḥ
tat-sutaṁ pāhy upasṛtaṁ
bhaktaṁ te bhakta-vatsala

SYNONYMS

śrī-rudraḥ uvāca-Lord Śiva offered his prayer; kopa-kālaḥ-the right time for Your anger (for the purpose of annihilating the universe); yuga-antaḥ-the end of the millennium; te-by You; hataḥ-killed; ayam-this; asuraḥ-great demon; alpakaḥ-very insignificant; tat-sutam-his son (Prahlāda Mahārāja); pāhi-just protect; upasṛtam-who is surrendered and standing nearby; bhaktam-devotee; te-of Your Lordship; bhakta-vatsala-O my Lord, who are so affectionate to Your devotee.

Lord Śiva said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahlāda Mahārāja, who is standing nearby as Your fully surrendered devotee.

The Supreme Personality of Godhead is the creator of the material world. There are three processes in creation-namely creation, maintenance and finally annihilation. During the period of annihilation, at the end of each millennium, the Lord becomes angry, and the part of anger is played by Lord Śiva, who is therefore called Rudra. When the Lord appeared in great anger to kill Hiraṇyakaśipu, everyone was extremely afraid of the Lord's attitude, but Lord Śiva, knowing very well that the Lord's anger is also His līlā, was not afraid. Lord Śiva knew that he would have to play the part of anger for the Lord. Kāla means Lord Śiva (Bhairava), and kopa refers to the Lord's anger. These words, combined together as kopa-kāla, refer to the end of each millennium. Actually the Lord is always affectionate toward His devotees, even though He may appear very angry. Because He is avyayātmā-because He never falls down-even when angry the Lord is affectionate toward His devotees. Therefore Lord Śiva reminded the Lord to act like an affectionate father toward Prahlāda Mahārāja, who was standing by the Lord's side as an exalted, fully surrendered devotee.

TEXT 42

śrī-indra uvāca
pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te
muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim

SYNONYMS

śrī-indraḥ uvāca-Indra, the King of heaven, said; pratyānītāḥ-recovered; parama-O Supreme; bhavatā-by Your Lordship; trāyatā-who are protecting; naḥ-us; sva-bhāgāḥ-shares in the sacrifices; daitya-ākrāntam-afflicted by the demon; hṛdaya-kamalam-the lotus-like cores of our hearts; tat-gṛham-which is actually Your residence; pratyabodhi-it has been illuminated; kāla-grastam-devoured by time; kiyat-insignificant; idam-this (world); aho-alas; nātha-O Lord; śuśrūṣatām-for those who are always engaged in the service; te-of You; muktiḥ-liberation from material bondage; teṣām-of them (the pure devotees); na-not; hi-indeed; bahumatā-thought very important; nāra-siṁha-O Lord Nṛsiṁhadeva, half lion and half human being; aparaiḥ kim-then what is the use of other possessions.

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma.

In this material world there are two kinds of people-the devatās (demigods) and the asuras (demons). Although the demigods are attached to material enjoyment, they are devotees of the Lord who act according to the rules and regulations of the Vedic injunctions. During the reign of Hiraṇyakaśipu, everyone was disturbed in the routine duties of Vedic civilization. When Hiraṇyakaśipu was killed, all the demigods, who had always been disturbed by Hiraṇyakaśipu, felt relief in their general way of life.

Because the government in Kali-yuga is full of demons, the living conditions of devotees are always disturbed. Devotees cannot perform yajña, and thus they cannot partake of the remnants of food offered in yajña for the worship of Lord Viṣṇu. The hearts of the demigods are always filled with fear of the demons, and therefore they cannot think of the Supreme Personality of Godhead. The engagement of the demigods is to think of the Lord always within the cores of their hearts. The Lord says in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad gatenāntarātmanā
śraddhāvān bhajate yo māṁ

sa me yuktatamo mataḥ

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The demigods fully absorb themselves in meditation upon the Supreme Personality of Godhead to become perfect yogīs, but because of the presence of demons, their hearts are filled with the activities of the demons. Thus their hearts, which are meant to be the abode of the Supreme Lord, are practically occupied by the demons. All the demigods felt relieved when Hiraṇyakaśipu was dead, for they could easily think of the Lord. They could then receive the results of sacrifices and become happy even though in the material world.

TEXT 43

śrī-ṛṣaya ūcuḥ
tvaṁ nas tapaḥ paramam āttha yad ātma-tejo
yenedam ādi-puruṣātma-gataṁ sasarktha
tad vipraluptam amunādya śaraṇya-pāla
rakṣā-gṛhīta-vapuṣā punar anvamaṁsthāḥ

SYNONYMS

śrī-ṛṣayaḥ ūcuḥ-the great sages said; tvam-You; naḥ-our; tapaḥ-austerity; paramam-topmost; āttha-instructed; yat-which; ātma-tejaḥ-Your spiritual power; yena-by which; idam-this (material world); ādi-puruṣa-O supreme original Personality of Godhead; ātma-gatam-merged within Yourself; sasarktha-(You) created; tat-that process of austerity and penance; vipraluptam-stolen; amunā-by that demon (Hiraṇyakaśipu); adya-now; śaraṇya-pāla-O supreme maintainer of those who need to be sheltered; rakṣā-gṛhīta-vapuṣā-by Your body, which You accept to give protection; punaḥ-again; anvamaṁsthāḥ-You have approved.

All the saintly persons present offered their prayers in this way: O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsiṁhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.

The living entities wandering within the jurisdiction of the 8,400,000 species of life get the opportunity for self-realization in the human form and gradually in such other elevated forms as those of the demigods, Kinnaras and Cāraṇas, as will be described below. In the higher statuses of life, beginning from human life, the main duty is tapasya, or austerity. As Ṛṣabhadeva advised His sons, tapo divyaṁ putrakā yena sattvaṁ śuddhyet. To rectify our material existence, austerity (tapasya) is absolutely necessary. However, when people in general come under the control of a demon or a demoniac ruling power, they forget this process of tapasya and gradually also become demoniac. All the saintly persons, who were generally engaged in austerity, felt relieved when Hiraṇyakaśipu was killed by the Lord in the form of Nṛsiṁhadeva. They realized that the original instruction concerning human life-that it is meant for tapasya for self-realization-was reaffirmed by the Lord when He killed Hiraṇyakaśipu.

TEXT 44

śrī-pitara ūcuḥ
śrāddhāni no 'dhibubhuje prasabhaṁ tanūjair
dattāni tīrtha-samaye 'py apibat tilāmbu
tasyodarān nakha-vidīrṇa-vapād ya ārcchat
tasmai namo nṛharaye 'khila-dharma-goptre

SYNONYMS

śrī-pitaraḥ ūcuḥ-the inhabitants of Pitṛloka said; śrāddhāni-the performances of the śrāddha ceremony (offering of food grains to dead forefathers by a particular process); naḥ-our; adhibubhuje-enjoyed; prasabham-by force; tanūjaiḥ-by our sons and grandsons; dattāni-offered; tīrtha-samaye-at the time of bathing in the holy places; api-even; apibat-drank; tila-ambu-offerings of water with sesame seeds; tasya-of the demon; udarāt-from the abdomen; nakha-vidīrṇa-pierced by the nails of the hand; vapāt-the skin of the intestines of which; yaḥ-He who (the Personality of Godhead); ārcchat-obtained; tasmai-unto Him (the Supreme Personality of Godhead); namaḥ-respectful obeisances; nṛ-haraye-who has appeared as half lion and half man (Nṛhari); akhila-universal; dharma-religious principles; goptre-who maintains.

The inhabitants of Pitṛloka prayed: Let us offer our respectful obeisances unto Lord Nṛsiṁhadeva, the maintainer of the religious principles of the universe. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the śrāddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.

It is the duty of all householders to offer food grains to all their departed forefathers, but during the time of Hiraṇyakaśipu this process was stopped; no one would offer śrāddha oblations of food grains to the forefathers with great respect. Thus when there is a demoniac rule, everything concerning the Vedic principles is turned upside down, all the religious ceremonies of yajña are stopped, the resources meant to be spent for yajña are taken away by the demoniac government, everything becomes chaotic, and consequently the entire world becomes hell itself. When the demons are killed by the presence of Nṛsiṁhadeva, everyone feels comfortable, irrespective of the planet upon which he lives.

TEXT 45

śrī-siddhā ūcuḥ
yo no gatiṁ yoga-siddhām asādhur
ahārṣīd yoga-tapo-balena
nānā darpaṁ taṁ nakhair vidadāra
tasmai tubhyaṁ praṇatāḥ smo nṛsiṁha

SYNONYMS

śrī-siddhāḥ ūcuḥ-the inhabitants of Siddhaloka said; yaḥ-the person who; naḥ-our; gatim-perfection; yoga-siddhām-achieved by mystic yoga; asādhuḥ-most uncivilized and dishonest; ahārṣīt-stole away; yoga-of mysticism; tapaḥ-and austerities; balena-by the power; nānā darpam-proud due to wealth, opulence and strength; tam-him; nakhaiḥ-by the nails; vidadāra-pierced; tasmai-unto him; tubhyam-unto You; praṇatāḥ-bowed down; smaḥ-we are; nṛsiṁha-O Lord Nṛsiṁhadeva.

The inhabitants of Siddhaloka prayed: O Lord Nṛsiṁhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.

On earth there are many yogīs who can exhibit some feeble mystic power by manufacturing pieces of gold like magic, but the inhabitants of the planet Siddhaloka are actually extremely powerful in mysticism. They can fly from one planet to another without airplanes. This is called laghimā-siddhi. They can actually become very light and fly in the sky. By a severe type of austerity, however, Hiraṇyakaśipu excelled all the inhabitants of Siddhaloka and created disturbances for them. The residents of Siddhaloka were also beaten by the powers of Hiraṇyakaśipu. Now that Hiraṇyakaśipu had been killed by the Lord, the inhabitants of Siddhaloka also felt relieved.

TEXT 46

śrī-vidyādharā ūcuḥ
vidyāṁ pṛthag dhāraṇayānurāddhāṁ
nyaṣedhad ajño bala-vīrya-dṛptaḥ
sa yena saṅkhye paśuvad dhatas taṁ
māyā-nṛsiṁhaṁ praṇatāḥ sma nityam

SYNONYMS

śrī-vidyādharāḥ ūcuḥ-the inhabitants of Vidyādhara-loka prayed; vidyām-mystic formulas (by which one can appear and disappear); pṛthak-separately; dhāraṇayā-by various meditations within the mind; anurāddhām-attained; nyaṣedhat-stopped; ajñaḥ-this fool; bala-vīrya-dṛptaḥ-puffed up by bodily strength and his ability to conquer anyone; saḥ-he (Hiraṇyakaśipu); yena-by whom; saṅkhye-in battle; paśu-vat-exactly like an animal; hataḥ-killed; tam-unto Him; māyā-nṛsiṁham-appearing as Lord Nṛsiṁhadeva by the influence of His own energy; praṇatāḥ-fallen; sma-certainly; nityam-eternally.

The inhabitants of Vidyādhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsiṁhadeva, we eternally offer our respectful obeisances.

TEXT 47

śrī-nāgā ūcuḥ
yena pāpena ratnāni
strī-ratnāni hṛtāni naḥ
tad-vakṣaḥ-pāṭanenāsāṁ
dattānanda namo ’stu te

SYNONYMS

śrī-nāgāḥ ūcuḥ-the inhabitants of Nāgaloka, who look like serpents, said; yena-by which person; pāpena-the most sinful (Hiraṇyakaśipu); ratnāni-the jewels on our heads; strī-ratnāni-beautiful wives; hṛtāni-taken away; naḥ-our; tat-his; vakṣaḥ-pāṭanena-by the piercing of the chest; āsām-of all the women (who were kidnapped); datta-ānanda-O Lord, You are the source of the pleasure; namaḥ-our respectful obeisances; astu-let there be; te-unto You.

The inhabitants of Nāgaloka said: The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You.

No one is peaceful if his wealth and wife are forcibly taken away. All the inhabitants of Nāgaloka, which is situated below the earthly planetary system, were in great anxiety because their wealth had been stolen and their wives kidnapped by Hiraṇyakaśipu. Now, Hiraṇyakaśipu having been killed, their wealth and wives were returned, and their wives felt satisfied. The inhabitants of various lokas, or planets, offered their respectful obeisances unto the Lord because they were relieved by the death of Hiraṇyakaśipu. Disturbances similar to those created by Hiraṇyakaśipu are now taking place all over the world because of demoniac governments. As stated in the Twelfth Canto of Śrīmad-Bhāgavatam, the men of the governments of Kali-yuga will be no better than rogues and plunderers. Thus the populace will be harassed on one side by scarcity of food and on another by heavy taxation by the government. In other words, the people in most parts of the world in this age are harassed by the ruling principles of Hiraṇyakaśipu.

TEXT 48

śrī-manava ūcuḥ
manavo vayaṁ tava nideśa-kāriṇo
ditijena deva paribhūta-setavaḥ
bhavatā khalaḥ sa upasaṁhṛtaḥ prabho
karavāma te kim anuśādhi kiṅkarān

SYNONYMS

śrī-manavaḥ ūcuḥ-all the Manus offered their respectful obeisances by saying; manavaḥ-the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead); vayam-we; tava-of Your Lordship; nideśa-kāriṇaḥ-the carriers of the orders; diti-jena-by Hiraṇyakaśipu, the son of Diti;

deva-O Lord; paribhūta-disregarded; setavaḥ-whose laws of morality concerning the varṇāśrama system in human society; bhavatā-by Your Lordship; khalaḥ-the most envious rascal; saḥ-he; upasaṁhṛtaḥ-killed; prabho-O Lord; karavāma-shall we do; te-Your; kim-what; anuśādhi-please direct; kiṅkarān-Your eternal servants.

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

In many places in Bhagavad-gītā, the Supreme Lord, Kṛṣṇa, refers to the varṇāśrama-dharma of four varṇas and four āśramas. He teaches people about this varṇāśrama-dharma so that all of human society can live peacefully by observing the principles for the four social divisions and four spiritual divisions (varṇa and āśrama) and thus make advancement in spiritual knowledge. The Manus compiled the Manu-saṁhitā. The word saṁhitā means Vedic knowledge, and manu indicates that this knowledge is given by Manu. The Manus are sometimes incarnations of the Supreme Lord and sometimes empowered living entities. Formerly, many long years ago, Lord Kṛṣṇa instructed the sun-god. The Manus are generally sons of the sun-god. Therefore, while speaking to Arjuna about the importance of Bhagavad-gītā, Kṛṣṇa said, imaṁ vivasvate yogaṁ proktavān aham avyayam vivasvān manave prāha: [Bg. 4.1] "This instruction was given to Vivasvān, the sun-god, who in turn instructed his son Manu." Manu gave the law known as Manu-saṁhitā, which is full of directions based on varṇa and āśrama concerning how to live as a human being. These are very scientific ways of life, but under the rule of demons like Hiraṇyakaśipu, human society breaks all these systems of law and order and gradually becomes lower and lower. Thus there is no peace in the world. The conclusion is that if we want real peace and order in the human society, we must follow the principles laid down by the Manu-saṁhitā and confirmed by the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 49

śrī-prajāpataya ūcuḥ
prajeśā vayaṁ te pareśābhisṛṣṭā
na yena prajā vai sṛjāmo niṣiddhāḥ
sa eṣa tvayā bhinna-vakṣā nu śete
jagan-maṅgalaṁ sattva-mūrte 'vatāraḥ

SYNONYMS

śrī-prajāpatayaḥ ūcuḥ-the great personalities who created the various living beings offered their prayers by saying; prajā-īśāḥ-the prajāpatis created by Lord Brahmā, who have created generations of living entities; vayam-we; te-of You; para-īśa-O Supreme Lord; abhisṛṣṭāḥ-born; na-not; yena-by whom (Hiraṇyakaśipu); prajāḥ-living entities; vai-indeed; sṛjāmaḥ-we create; niṣiddhāḥ-being forbidden; saḥ-he (Hiraṇyakaśipu); eṣaḥ-this; tvayā-by You; bhinna-vakṣāḥ-whose chest has been split; nu-indeed; śete-lies down; jagat-maṅgalam-for the auspiciousness of the whole world; sattva-mūrte-in this transcendental form of pure goodness; avatāraḥ-this incarnation.

The prajāpatis offered their prayers as follows: O Supreme Lord, Lord of even Brahmā and Śiva, we, the prajāpatis, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.

TEXT 50

śrī-gandharvā ūcuḥ
vayaṁ vibho te naṭa-nāṭya-gāyakā
yenātmasād vīrya-balaujasā kṛtāḥ
sa eṣa nīto bhavatā daśām imāṁ
kim utpathasthaḥ kuśalāya kalpate

SYNONYMS

śrī-gandharvāḥ ūcuḥ-the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said; vayam-we; vibho-O Lord; te-Your; naṭa-nāṭya-gāyakāḥ-dancers and singers in dramatic performances; yena-by whom; ātmasāt-under subjection; vīrya-of his valor; bala-and bodily strength; ojasā-by the influence; kṛtāḥ-made (brought); saḥ-he (Hiraṇyakaśipu); eṣaḥ-this; nītaḥ-brought; bhavatā-by Your Lordship; daśām imām-to this condition; kim-whether; utpathasthaḥ-anyone who is an upstart; kuśalāya-for auspiciousness; kalpate-is capable.

The inhabitants of Gandharvaloka prayed: Your Lordship, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?

By being a very obedient servant of the Supreme Lord, one becomes extremely powerful in bodily strength, influence and effulgence, whereas the fate of demoniac upstarts is ultimately to fall down like Hiraṇyakaśipu. Hiraṇyakaśipu and persons like him may be very powerful for some time, but the obedient servants of the Supreme Personality of Godhead like the demigods remain powerful always. They are victorious over the influence of Hiraṇyakaśipu by the grace of the Supreme Lord.

TEXT 51

śrī-cāraṇā ūcuḥ
hare tavāṅghri-paṅkajaṁ
bhavāpavargam āśritāḥ
yad eṣa sādhu-hṛc-chayas
tvayāsuraḥ samāpitaḥ

SYNONYMS

śrī-cāraṇāḥ ūcuḥ-the inhabitants of the Cāraṇa planet said; hare-O Lord; tava-Your; aṅghri-paṅkajam-lotus feet; bhava-apavargam-the only shelter for becoming free from the contamination of material existence; āśritāḥ-sheltered at; yat-because; eṣaḥ-this; sādhu-hṛt-śayaḥ-stake in the hearts of all honest persons; tvayā-by Your Lordship; asuraḥ-the demon (Hiraṇyakaśipu); samāpitaḥ-finished.

The inhabitants of the Cāraṇa planet said: O Lord, because You have destroyed the demon Hiraṇyakaśipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.

The Supreme Personality of Godhead in His transcendental form of Narahari, Nṛsiṁhadeva, is always ready to kill the demons, who always create disturbances in the minds of honest devotees. To spread the Kṛṣṇa consciousness movement, devotees have to face many dangers and impediments all over the world, but a faithful servant who preaches with great devotion to the Lord must know that Lord Nṛsiṁhadeva is always his protector.

TEXT 52

śrī-yakṣā ūcuḥ
vayam anucara-mukhyāḥ karmabhis te mano-jñais
ta iha diti-sutena prāpitā vāhakatvam
sa tu jana-paritāpaṁ tat-kṛtaṁ jānatā te
narahara upanītaḥ pañcatāṁ pañca-viṁśa

SYNONYMS

śrī-yakṣāḥ ūcuḥ-the inhabitants of the Yakṣa planet prayed; vayam-we; anucara-mukhyāḥ-the chief among Your many servants; karmabhiḥ-by services; te-unto You; mano-jñaiḥ-very pleasing; te-they; iha-at the present moment; diti-sutena-by Hiraṇyakaśipu, the son of Diti; prāpitāḥ-forced to engage as; vāhakatvam-the palanquin carriers; saḥ-he; tu-but; jana-paritāpam-the miserable condition of everyone; tat-kṛtam-caused by him; jānatā-knowing; te-by You; nara-hara-O Lord in the form of Nṛsiṁha; upanītaḥ-is put to; pañcatām-death; pañca-viṁśa-O twenty-fifth principle (the controller of the other twenty-four elements).

The inhabitants of Yakṣaloka prayed: O controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Lord in the form of Nṛsiṁhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.

The Supreme Lord is the controller of the ten senses, the five material elements, the five sense objects, the mind, the intelligence, the false ego and the soul. Therefore He is addressed as pañca-viṁśa, the twenty-fifth element. The inhabitants of the Yakṣa planet are supposed to be the best of all servants, but Hiraṇyakaśipu engaged them as palanquin carriers. The entire universe was in trouble because of Hiraṇyakaśipu, but now that Hiraṇyakaśipu's body was mixing with the five material elements-earth, water, fire, air and sky-everyone felt relief. Upon Hiraṇyakaśipu's death, the Yakṣas were reinstated in their original service to the Supreme Personality of Godhead. Thus they felt obliged to the Lord and offered their prayers.

TEXT 53

śrī-kimpuruṣā ūcuḥ
vayaṁ kimpuruṣās tvaṁ tu
mahā-puruṣa īśvaraḥ
ayaṁ kupuruṣo naṣṭo
dhik-kṛtaḥ sādhubhir yadā

SYNONYMS

śrī-kimpuruṣāḥ ūcuḥ-the inhabitants of Kimpuruṣa-loka said; vayam-we; kimpuruṣāḥ-the inhabitants of Kimpuruṣa-loka, or insignificant living entities; tvam-Your Lordship; tu-however; mahā-puruṣaḥ-the Supreme Personality of Godhead; īśvaraḥ-the supreme controller; ayam-this; ku-puruṣaḥ-most sinful person, Hiraṇyakaśipu; naṣṭaḥ-slain; dhik-kṛtaḥ-being condemned; sādhubhiḥ-by the saintly persons; yadā-when.

The inhabitants of Kimpuruṣa-loka said: We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.

The cause of the Supreme Lord's appearance upon this earth is stated in Bhagavad-gītā (4.7–8) by the Lord Himself:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
[Bg. 4.7]
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge
[Bg. 4.8]

"Whenever and wherever there is a decrease in religious principles and a predominant rise in irreligion, at that time I descend Myself. To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after millennium." The Lord appears in order to execute two kinds of activities-to kill the demons and to protect the devotees. When the devotees are too disturbed by the demons, the Lord certainly appears in different incarnations to give the devotees protection. The devotees following in the footsteps of Prahlāda Mahārāja should not be disturbed by the demoniac activities of the nondevotees. Rather, they should stick to their principles as sincere servants of the Lord and rest assured that the demoniac activities directed against them will not be able to stop their devotional service.

TEXT 54

śrī-vaitālikā ūcuḥ
sabhāsu satreṣu tavāmalaṁ yaśo
gītvā saparyāṁ mahatīṁ labhāmahe
yas tām anaiṣīd vaśam eṣa durjano
dviṣṭyā hatas te bhagavan yathāmayaḥ

SYNONYMS

śrī-vaitālikāḥ ūcuḥ-the inhabitants of Vaitālika-loka said; sabhāsu-in great assemblies; satreṣu-in the arenas of sacrifice; tava-Your; amalam-without any spot of material contamination; yaśaḥ-reputation; gītvā-singing; saparyām-respectful position; mahatīm-great; labhāmahe-we achieved; yaḥ-he who; tām-that (respectful position); anaiṣīt-brought under; vaśam-his control; eṣaḥ-this; durjanaḥ-crooked person; dviṣṭyā-by great fortune; hataḥ-killed; te-by You; bhagavan-O Lord; yathā-exactly like; āmayaḥ-a disease.

The inhabitants of Vaitālika-loka said: Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.

TEXT 55

śrī-kinnarā ūcuḥ
vayam īśa kinnara-gaṇās tavānugā
ditijena viṣṭim amunānukāritāḥ
bhavatā hare sa vṛjino 'vasādito
narasiṁha nātha vibhavāya no bhava

SYNONYMS

śrī-kinnarāḥ ūcuḥ-the inhabitants of the Kinnara planet said; vayam-we; īśa-O Lord; kinnara-gaṇāḥ-the inhabitants of the Kinnara planet; tava-Your; anugāḥ-faithful servants; diti-jena-by the son of Diti; viṣṭim-service without remuneration; amunā-by that; anukāritāḥ-caused to perform; bhavatā-by You; hare-O Lord; saḥ-he; vṛjinaḥ-most sinful; avasāditaḥ-destroyed; narasiṁha-O Lord Nṛsiṁhadeva; nātha-O master; vibhavāya-for the happiness and opulence; naḥ-of us; bhava-You please be.

The Kinnaras said: O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nṛsiṁhadeva, our master, we offer our respectful obeisances unto You. Please continue to be our patron.

TEXT 56

śrī-viṣṇu-pārṣadā ūcuḥ
adyaitad dhari-nara-rūpam adbhutaṁ te
dṛṣṭaṁ naḥ śaraṇada sarva-loka-śarma
so 'yaṁ te vidhikara īśa vipra-śaptas
tasyedaṁ nidhanam anugrahāya vidmaḥ

SYNONYMS

śrī-viṣṇu-pārṣadāḥ ūcuḥ-the associates of Lord Viṣṇu in Vaikuṇṭhaloka said; adya-today; etat-this; hari-nara-of half lion and half human being; rūpam-form; adbhutam-very wonderful; te-Your; dṛṣṭam-seen; naḥ-of us; śaraṇa-da-the everlasting bestower of shelter; sarva-loka-śarma-which brings good fortune to all the various planets; saḥ-he; ayam-this; te-of Your Lordship; vidhikaraḥ-order carrier (servant); īśa-O Lord; vipra-śaptaḥ-being cursed by the brāhmaṇas; tasya-of him; idam-this; nidhanam-killing; anugrahāya-for the special favor; vidmaḥ-we understand.

The associates of Lord Viṣṇu in Vaikuṇṭha offered this prayer: O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsiṁhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiraṇyakaśipu was the same Jaya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.

Hiraṇyakaśipu's coming to this earth and acting as the Lord's enemy was prearranged. Jaya and Vijaya were cursed by the brāhmaṇas Sanaka, Sanat-kumāra, Sanandana and Sanātana because Jaya and Vijaya checked these four Kumāras. The Lord accepted this cursing of His servants and agreed that they would have to go to the material world and would then return to Vaikuṇṭha after serving the term of the curse. Jaya and Vijaya were very much perturbed, but the Lord advised them to act as enemies, for then they would return after three births; otherwise, ordinarily, they would have to take seven births. With this authority, Jaya and Vijaya acted as the Lord's enemies, and now that these two were dead, all the Viṣṇudūtas understood that the Lord's killing of Hiraṇyakaśipu was special mercy bestowed upon them.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Nṛsiṁhadeva Slays the King of the Demons."

20.8.9 Chapter Nine

Prahlāda Pacifies Lord Nṛsiṁhadeva with Prayers

As related in this chapter, Prahlāda Mahārāja, following the order of Lord Brahmā, pacified the Lord when the Lord was extremely angry after having killed Hiraṇyakaśipu.

After Hiraṇyakaśipu was killed, the Lord continued to be very angry, and the demigods, headed by Lord Brahmā, could not pacify Him. Even mother Lakṣmī, the goddess of fortune, the constant companion of Nārāyaṇa, could not dare come before Lord Nṛsiṁhadeva. Then Lord Brahmā asked Prahlāda Mahārāja to go forward and pacify the Lord's anger. Prahlāda Mahārāja, being confident of the affection of his master, Lord Nṛsiṁhadeva, was not afraid at all. He very gravely appeared before the Lord's lotus feet and offered Him respectful obeisances. Lord Nṛsiṁhadeva, being very much affectionate toward Prahlāda Mahārāja, put His hand on Prahlāda's head, and because of being personally touched by the Lord, Prahlāda Mahārāja immediately achieved brahma-jñāna, spiritual knowledge. Thus he offered his prayers to the Lord in full spiritual knowledge and full devotional ecstasy. The instructions given by Prahlāda Mahārāja in the form of his prayers are as follows.

Prahlāda said, "I am not proud of being able to offer prayers to the Supreme Personality of Godhead. I simply take shelter of the mercy of the Lord, for without devotion one cannot appease Him. One cannot please the Supreme Personality of Godhead simply by dint of high parentage or great opulence, learning, austerity, penance or mystic power. Indeed, these are never pleasing to the Supreme Lord, for nothing can please Him but pure devotional service. Even if a nondevotee is a brāhmaṇa qualified with the twelve brahminical symptoms, he cannot be very dear to the Lord, whereas if a person born in a family of dog-eaters is a devotee, the Lord can accept his prayers. The Lord does not need anyone's prayers, but if a devotee offers his prayers to the Lord, the devotee benefits greatly. Ignorant persons born in low families, therefore, can sincerely offer heartfelt prayers to the Lord, and the Lord will accept them. As soon as one offers his prayers to the Lord, he is immediately situated on the Brahman platform.

Lord Nṛsiṁhadeva appeared for the benefit of all human society, not only for Prahlāda's personal benefit. The fierce form of Lord Nṛsiṁhadeva may appear most awful to a nondevotee, but to the devotee the Lord is always affectionate as He is in other forms. Conditioned life in the material world is actually extremely fearful; indeed, a devotee is not afraid of anything else. Fear of material existence is due to false ego. Therefore the ultimate goal of life for every living entity is to attain the position of being servant of the servant of the Lord. The miserable condition of the living entities in the material world can be remedied only by the mercy of the Lord. Although there are so-called material protectors like Lord Brahmā and the other demigods, or even one's own father, they are unable to do anything if one is neglected by the Supreme Personality of Godhead. However, one who has fully taken shelter of the Lord's lotus feet can be saved from the onslaught of material nature. Therefore every living entity should be unattracted by material so-called happiness and should take shelter of the Lord by all means. That is the mission of human life. To be attracted by sense gratification is simply foolish. Whether one is a devotee of the Lord or is a nondevotee does not depend upon one's birth in a high or low family. Even Lord Brahmā and the goddess of fortune cannot achieve the full favor of the Lord, whereas a devotee can very easily attain such devotional service. The Lord's mercy is bestowed equally upon everyone, regardless of whether one is high or low. Because Prahlāda Mahārāja was blessed by Nārada Muni, Prahlāda became a great devotee. The Lord always saves the devotee from impersonalists and voidists. The Lord is present in everyone's heart as the Supersoul to give the living being protection and all benefits. Thus the Lord acts sometimes as the killer and sometimes as the protector. One should not accuse the Lord for any discrepancies. It is His plan that we see varieties of life within this material world. All of them are ultimately His mercy.

Although the entire cosmic manifestation is nondifferent, the material world is nonetheless different from the spiritual world. Only by the mercy of the Supreme Lord can one understand how the wonderful material nature acts. For example, although Lord Brahmā appeared from the lotus seat that had grown from the abdomen of Garbhodakaśāyī Viṣṇu, he could not understand what to do after his appearance. He was attacked by two demons, Madhu and Kaiṭabha, who took away Vedic knowledge, but the Lord killed them and entrusted to Lord Brahmā the Vedic knowledge. Thus the Lord appears in every millennium in the societies of demigods, human beings, animals, saints and aquatics. All such incarnations are meant to protect the devotees and kill the demons, but this killing and protecting does not reflect any sense of partiality on the part of the Supreme Lord. The conditioned soul is always attracted by the external energy. Therefore he is subjected to lust and greed, and he suffers under the conditions of material nature. The Lord's causeless mercy toward His devotee is the only means by which to get out of material existence. Anyone engaged in glorifying the Lord's activities is always unafraid of this material world, whereas one who cannot glorify the Lord in that way is subjected to all lamentation.

Those interested in silently worshiping the Lord in solitary places may be eligible for liberation themselves, but a pure devotee is always aggrieved to see others suffering. Therefore, not caring for his own liberation, he always engages in preaching by glorifying the Lord. Prahlāda Mahārāja, therefore, had tried to deliver his class friends by preaching and had never remained silent. Although being silent, observing austerities and penances, learning the Vedic literature, undergoing ritualistic ceremonies, living in a solitary place and performing japa and transcendental meditation are approved means of liberation, they are meant for nondevotees or for cheaters who want to live at the expense of others. A pure devotee, however, being freed from all such deceptive activities, is able to see the Lord face to face.

The atomic theory of the composition of the cosmic manifestation is not factual. The Lord is the cause of everything, and therefore He is the cause of this creation. One should therefore always engage in devotional service by offering respectful obeisances to the Lord, offering prayers, working for the Lord, worshiping the Lord in the temple, always remembering the Lord and always hearing about His transcendental activities. Without these six kinds of activity, one cannot attain to devotional service.

Prahlāda Mahārāja thus offered his prayers to the Supreme Lord, begging His mercy at every step. Lord Nṛsiṁhadeva was pacified by Prahlāda Mahārāja's prayers and wanted to give him benedictions by which Prahlāda could procure all kinds of material facilities. Prahlāda Mahārāja, however, was not misled by material facilities. Rather, he wanted to remain always a servant of the servant of the Lord.

TEXT 1

śrī-nārada uvāca
evaṁ surādayaḥ sarve
brahma-rudra-puraḥ sarāḥ
nopaitum aśakan manyu-
saṁrambhaṁ sudurāsadam

SYNONYMS

śrī-nārada uvāca-the great saintly sage Nārada Muni said; evam-thus; sura-ādayaḥ-the groups of demigods; sarve-all; brahma-rudra-puraḥ sarāḥ-represented by Lord Brahmā and Lord Śiva; na-not; upaitum-to go before the Lord; aśakan-able; manyu-saṁrambham-in a completely angry mood; su-durāsadam-very difficult to approach (Lord Nṛsiṁhadeva).

The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry.

Śrīla Narottama dāsa Ṭhākura has sung in his prema-bhakti-candrikā, 'krodha' bhakta-dveṣi jane: anger should be used to punish a demon who is envious of devotees. Kāma, krodha, lobha, moha, mada and mātsarya-lust, anger, greed, illusion, pride and envy-all have their proper use for the Supreme Personality of Godhead and His devotee. A devotee of the Lord cannot tolerate blasphemy of the Lord or His other devotees, and the Lord also cannot tolerate blasphemy of a devotee. Thus Lord Nṛsiṁhadeva was so very angry that the great demigods like Lord Brahmā and Lord Śiva and even the goddess of fortune, who is the Lord's constant companion, could not pacify Him, even after offering prayers of glorification and praise. No one was able to pacify the Lord in His anger, but because the Lord was willing to exhibit His affection for Prahlāda Mahārāja, all the demigods and the others present before the Lord pushed Prahlāda Mahārāja forward to pacify Him.

TEXT 2

sākṣāt śrīḥ preṣitā devair
dṛṣṭvā taṁ mahad adbhutam
adṛṣṭāśruta-pūrvatvāt
sā nopeyāya śaṅkitā

SYNONYMS

sākṣāt-directly; śrīḥ-the goddess of fortune; preṣitā-being requested to go forward before the Lord; devaiḥ-by all the demigods (headed by Lord Brahmā and Lord Śiva); dṛṣṭvā-after seeing; tam-Him (Lord Nṛsiṁhadeva); mahat-very big; adbhutam-wonderful; adṛṣṭa-never seen; aśruta-never heard of; pūrvatvāt-due to being previously; sā-the goddess of fortune, Lakṣmī; na-not; upeyāya-went before the Lord; śaṅkitā-being very much afraid.

The goddess of fortune, Lakṣmījī, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.

The Lord has unlimited forms and bodily features (advaitam acyutam anādim ananta-rūpam [Bs 5.33]). These are all situated in Vaikuṇṭha, yet Lakṣmīdevī, the goddess of fortune, being inspired by līlā-śakti, could not appreciate this unprecedented form of the Lord. In this regard, Śrīla Madhvācārya recites the following verses from the Brahmāṇḍa Purāṇa:

adṛṣṭāśruta-pūrvatvād
anyaiḥ sādhāraṇair janaiḥ
nṛsiṁhaṁ śaṅkiteva śrīr
loka-mohāyano yayau
prahrāde caiva vātsalya-
darśanāya harer api
jñātvā manas tathā brahmā
prahrādaṁ preṣayat tadā
ekatraikasya vātsalyaṁ
viśeṣād darśayed dhariḥ
avarasyāpi mohāya
krameṇaivāpi vatsalaḥ

In other words, for the common men the form of the Lord as Nṛsiṁhadeva is certainly unseen and wonderful, but for a devotee like Prahlāda Mahārāja such a fearsome form of the Lord is not at all extraordinary. By the grace of the Lord, a devotee can very easily understand how the Lord can appear in any form He likes. Therefore the devotee is never afraid of such a form. Because of special favor bestowed upon Prahlāda Mahārāja, he remained silent and unafraid, even though all the demigods, including even Lakṣmīdevī, were afraid of Lord Nṛsiṁhadeva. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28). Not only is a pure devotee of Nārāyaṇa like Prahlāda Mahārāja unafraid of any dangerous condition of material life, but also if the Lord appears to mitigate the fear of a devotee, the devotee maintains his status of fearlessness in all circumstances.

TEXT 3

prahrādaṁ preṣayām āsa
brahmāvasthitam antike
tāta praśamayopehi
sva-pitre kupitaṁ prabhum

SYNONYMS

prahrādam-Prahlāda Mahārāja; preṣayām āsa-requested; brahmā-Lord Brahmā; avasthitam-being situated; antike-very near; tāta-my dear son; praśamaya-just try to appease; upehi-go near; sva-pitre-because of your father's demoniac activities; kupitam-greatly angered; prabhum-the Lord.

Thereafter Lord Brahmā requested Prahlāda Mahārāja, who was standing very near him: My dear son, Lord Nṛsiṁhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.

TEXT 4

tatheti śanakai rājan
mahā-bhāgavato 'rbhakaḥ
upetya bhuvi kāyena
nanāma vidhṛtāñjaliḥ

SYNONYMS

tathā-so be it; iti-thus accepting the words of Lord Brahmā; śanakaiḥ-very slowly; rājan-O King (Yudhiṣṭhira); mahā-bhāgavataḥ-the great, exalted devotee (Prahlāda Mahārāja); arbhakaḥ-although only a small boy; upetya-gradually going near; bhuvi-on the ground; kāyena-by his body; nanāma-offered respectful obeisances; vidhṛta-añjaliḥ-folding his hands.

Nārada Muni continued: O King, although the exalted devotee Prahlāda Mahārāja was only a little boy, he accepted Lord Brahmā's words. He gradually proceeded toward Lord Nṛsiṁhadeva and fell down to offer his respectful obeisances with folded hands.

TEXT 5

sva-pāda-mūle patitaṁ tam arbhakaṁ
vilokya devaḥ kṛpayā pariplutaḥ
utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ
kālāhi-vitrasta-dhiyāṁ kṛtābhayam

SYNONYMS

sva-pāda-mūle-at His lotus feet; patitam-fallen; tam-him (Prahlāda Mahārāja); arbhakam-only a little boy; vilokya-seeing; devaḥ-Lord Nṛsiṁhadeva; kṛpayā-out of His causeless mercy; pariplutaḥ-very much afflicted (in ecstasy); utthāpya-raising; tat-śīrṣṇi-on his head; adadhāt-placed; kara-ambujam-His lotus hand; kāla-ahi-of the deadly snake of time, (which can cause immediate death); vitrasta-afraid; dhiyām-to all of those whose minds; kṛta-abhayam-which causes fearlessness.

When Lord Nṛsiṁhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.

The necessities of the material world are four-āhāra, nidrā, bhaya and maithuna (eating, sleeping, defending and mating). In this material world, everyone is in fearful consciousness (sadā samudvigna-dhiyām), and the only means to make everyone fearless is Kṛṣṇa consciousness. When Lord Nṛsiṁhadeva appeared, all the devotees became fearless. The devotee's hope of becoming fearless is to chant the holy name of Lord Nṛsiṁhadeva. Yato yato yāmi tato nṛsiṁhaḥ: wherever we go, we must always think of Lord Nṛsiṁhadeva. Thus there will be no fear for the devotee of the Lord.

TEXT 6

sa tat-kara-sparśa-dhutākhilāśubhaḥ
sapady abhivyakta-parātma-darśanaḥ
tat-pāda-padmaṁ hṛdi nirvṛto dadhau
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ

SYNONYMS

saḥ-he (Prahlāda Mahārāja); tat-kara-sparśa-because of being touched on the head by the lotus hand of Nṛsiṁhadeva; dhuta-being cleansed; akhila-all; aśubhaḥ-inauspiciousness or material desires; sapadi-immediately; abhivyakta-manifested; para-ātma-darśanaḥ-realization of the Supreme Soul (spiritual knowledge); tat-pāda-padmam-Lord Nṛsiṁhadeva's lotus feet; hṛdi-within the core of the heart; nirvṛtaḥ-full of transcendental bliss; dadhau-captured; hṛṣyat-tanuḥ-having transcendental ecstatic bliss manifested in the body; klinna-hṛt-whose heart was softened due to transcendental ecstasy; aśru-locanaḥ-with tears in his eyes.

By the touch of Lord Nṛsiṁhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart.

As stated in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Elsewhere in Bhagavad-gītā (9.32) the Lord says:

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

On the strength of these verses from Bhagavad-gītā, it is evident that although Prahlāda Mahārāja was born in a demoniac family and although virtually demoniac blood flowed within his body, he was cleansed of all material bodily contamination because of his exalted position as a devotee. In other words, such impediments on the spiritual path could not stop him from progressing, for he was directly in touch with the Supreme Personality of Godhead. Those who are physically and mentally contaminated by atheism cannot be situated on the transcendental platform, but as soon as one is freed from material contamination he is immediately fit to be situated in devotional service.

TEXT 7

astauṣīd dharim ekāgra-
manasā susamāhitaḥ
prema-gadgadayā vācā
tan-nyasta-hṛdayekṣaṇaḥ

SYNONYMS

astauṣīt-he began to offer prayers; harim-unto the Supreme Personality of Godhead; ekāgra-manasā-the mind being completely fixed upon the lotus feet of the Lord; su-samāhitaḥ-very attentive (without diversion to any other subject); prema-gadgadayā-faltering because of feeling transcendental bliss; vācā-with a voice; tat-nyasta-being fully dedicated to Him (Lord Nṛsiṁhadeva); hṛdaya-īkṣaṇaḥ-with heart and sight.

Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

The word susamāhitaḥ means "very attentive" or "fully fixed." The ability to fix the mind in this way is a result of yoga-siddhi, mystic perfection. As it is stated in Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ. One attains yogic perfection when he is freed from all material diversions and his mind is fixed upon the lotus feet of the Lord. This is called samādhi or trance. Prahlāda Mahārāja attained that stage beyond the senses. Because he was engaged in service, he felt transcendentally situated, and naturally his mind and attention became saturated in transcendence. In that condition, he began to offer his prayers as follows.

TEXT 8

śrī-prahrāda uvāca
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhituṁ puru-guṇair adhunāpi pipruḥ
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja prayed; brahma-ādayaḥ-headed by Lord Brahmā; sura-gaṇāḥ-the inhabitants of the upper planetary systems; munayaḥ-the great saintly persons; atha-as well (like the four Kumāras and others); siddhāḥ-who have attained perfection or full knowledge; sattva-to spiritual existence; ekatāna-gatayaḥ-who have taken without diversion to any material activities; vacasām-of descriptions or words; pravāhaiḥ-by streams; na-not; ārādhitum-to satisfy; puru-guṇaiḥ-although fully qualified; adhunā-until now; api-even; pipruḥ-were able; kim-whether; toṣṭum-to become pleased; arhati-is able; saḥ-He (the Lord); me-my; hariḥ-the Supreme Personality of Godhead; ugra-jāteḥ-who am born in an asuric family.

Prahlāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons, could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.

A Vaiṣṇava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, says:

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kīṭa haite muñi se laghiṣṭha
(Cc. Ādi 5.205)

Thus he considers himself unqualified, lower than the worms in stool, and more sinful than Jagāi and Mādhāi. A pure Vaiṣṇava actually thinks of himself in this way. Similarly, although Prahlāda Mahārāja was a pure, exalted Vaiṣṇava, he thought himself most unqualified to offer prayers to the Supreme Lord. Mahājano yena gataḥ sa panthāḥ. Every pure Vaiṣṇava should think like this. One should not be falsely proud of his Vaiṣṇava qualifications. Śrī Caitanya Mahāprabhu has therefore instructed us:

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is meek and humble, to make progress in spiritual life is very difficult.

TEXT 9

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

SYNONYMS

manye-I consider; dhana-riches; abhijana-aristocratic family; rūpa-personal beauty; tapaḥ-austerity; śruta-knowledge from studying the Vedas; ojaḥ-sensory prowess; tejaḥ-bodily effulgence; prabhāva-influence; bala-bodily strength; pauruṣa-diligence; buddhi-intelligence; yogāḥ-mystic power; na-not; ārādhanāya-for satisfying; hi-indeed; bhavanti-are; parasya-of the transcendent; puṁsaḥ-Supreme Personality of Godhead; bhaktyā-simply by devotional service; tutoṣa-was satisfied; bhagavān-the Supreme Personality of Godhead; gaja-yūtha-pāya-unto the King of elephants (Gajendra).

Prahlāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

No kind of material qualification is the means for satisfying the Supreme Personality of Godhead. As stated in Bhagavad-gītā, only by devotional service can the Lord be known (bhaktyā mām abhijānāti [Bg. 18.55]). Unless the Lord is pleased by the service of a devotee, the Lord does not reveal Himself (nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Bg. 7.25]). This is the verdict of all śāstras. Neither by speculation nor by material qualifications can one understand or approach the Supreme Personality of Godhead.

TEXT 10

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

SYNONYMS

viprāt-than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt-qualified with twelve brahminical qualities; aravinda-nābha-Lord Viṣṇu, who has a lotus growing from His navel; pāda-aravinda-to the lotus feet of the Lord; vimukhāt-not interested in devotional service; śva-pacam-one born in a low family, or a dog-eater; variṣṭham-more glorious; manye- I consider; tat-arpita-surrendered unto the lotus feet of the Lord; manaḥ-his mind; vacana-words; īhita-every endeavor; artha-wealth; prāṇam-and life; punāti-purifies; saḥ-he (the devotee); kulam-his family; na-not; tu-but; bhūrimānaḥ-one who falsely thinks himself to be in a prestigious position.

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything-mind, words, activities, wealth and life-to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.

Here is a statement by Prahlāda Mahārāja, one of the twelve authorities, regarding the distinction between a devotee and a brāhmaṇa expert in karma-kāṇḍa, or Vedic ritualistic ceremonies. There are four varṇas and four āśramas, which divide human society, but the central principle is to become a first-class pure devotee. It is said in the Hari-bhakti-sudhodaya:

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

"If one is born in a high family like that of a brāhmaṇa, kṣatriya or vaiśya but is not a devotee of the Lord, all his good qualifications as a brāhmaṇa, kṣatriya or vaiśya are null and void. Indeed, they are considered decorations of a dead body."

In this verse Prahlāda Mahārāja speaks of the vipras, the learned brāhmaṇas. The learned brāhmaṇa is considered best among the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra, but a devotee born in a low caṇḍāla family is better than such brāhmaṇas, not to speak of the kṣatriyas, vaiśyas and others. A devotee is better than anyone, for he is in the transcendental position on the Brahman platform.

māṁ ca yo vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) The twelve qualities of a first-class brāhmaṇa, as stated in the book called Sanat-sujāta, are as follows:

jñānaṁ ca satyaṁ ca damaḥ śrutaṁ ca
hy amātsaryaṁ hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śamaś ca
mahā-vratā dvādaśa brāhmaṇasya

The European and American devotees in the Kṛṣṇa consciousness movement are sometimes accepted as brāhmaṇas, but the so-called caste brāhmaṇas are very much envious of them. In answer to such envy, Prahlāda Mahārāja says that one who has been born in a brāhmaṇa family but is falsely proud of his prestigious position cannot even purify himself, not to speak of his family, whereas if a caṇḍāla, a lowborn person, is a devotee and has fully surrendered unto the lotus feet of the Lord, he can purify his entire family. We have had actual experience of how Americans and Europeans, because of their full Kṛṣṇa consciousness, have purified their whole families, so much so that a mother of a devotee, at the time of her death, inquired about Kṛṣṇa with her last breath. Therefore it is theoretically true and has been practically proven that a devotee can give the best service to his family, his community, his society and his nation. The foolish accuse a devotee of following the principle of escapism, but actually the fact is that a devotee is the right person to elevate his family. A devotee engages everything in the service of the Lord, and therefore he is always exalted.

TEXT 11

naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ

SYNONYMS

na-nor; eva-certainly; ātmanaḥ-for His personal benefit; prabhuḥ-Lord; ayam-this; nija-lābha-pūrṇaḥ-is always satisfied in Himself (He does not need to be satisfied by the service of others); mānam-respect; janāt-from a person; aviduṣaḥ-who does not know that the aim of life is to please the Supreme Lord; karuṇaḥ-(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; vṛṇīte-accepts; yat yat-whatever; janaḥ-a person; bhagavate-unto the Supreme Personality of Godhead; vidadhīta-may offer; mānam-worship; tat-that; ca-indeed; ātmane-for his own benefit; prati-mukhasya-of the reflection of the face in the mirror; yathā-just as; mukha-śrīḥ-the decoration of the face.

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

In bhakti-yoga it is recommended that a devotee follow nine principles; śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanam. vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]. This service of glorifying the Lord by hearing, chanting and so on is not, of course, meant for the benefit of the Lord; this devotional service is recommended for the benefit of the devotee. The Lord is always glorious, whether the devotee glorifies Him or not, but if the devotee engages in glorifying the Lord, the devotee himself automatically becomes glorious. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. By glorifying the Lord constantly, the living entity becomes purified in the core of his heart, and thus he can understand that he does not belong to the material world but is a spirit soul whose actual activity is to advance in Kṛṣṇa consciousness so that he may become free from the material clutches. Thus the blazing fire of material existence is immediately extinguished (bhava-mahā-dāvāgni-nirvāpaṇam). A foolish person is amazed that Kṛṣṇa orders, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”Abandon all varieties of religious activities and just surrender unto Me.” Some foolish scholars even say that this is too much to demand. But this demand is not for the benefit of the Supreme Personality of Godhead; rather, it is for the benefit of human society. If human beings individually and collectively surrender everything to the Supreme Personality of Godhead in full Kṛṣṇa consciousness, all of human society will benefit. One who does not dedicate everything to the Supreme Lord is described in this verse as aviduṣa, a rascal. In Bhagavad-gītā (7.15), the Lord Himself speaks in the same way:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvamāśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.” Because of ignorance and misfortune, the atheists and the narādhamas, the lowest of men, do not surrender unto the Supreme Personality of Godhead. Therefore although the Supreme Lord, Kṛṣṇa, is full in Himself, He appears in different yugas to demand the surrender of the conditioned souls so that they will benefit by becoming free from the material clutches. In conclusion, the more we engage in Kṛṣṇa consciousness and render service unto the Lord, the more we benefit. Kṛṣṇa does not need service from any of us.

TEXT 12

tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
nīco ’jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena

SYNONYMS

tasmāt-therefore; aham-I; vigata-viklavaḥ-having given up contemplation of being unfit; īśvarasya-of the Supreme Personality of Godhead; sarva-ātmanā-in full surrender; mahi-glory; gṛṇāmi- I shall chant or describe; yathā manīṣam-according to my intelligence; nīcaḥ-although lowborn (my father being a great demon, devoid of all good qualities); ajayā-because of ignorance; guṇa-visargam-the material world (wherein the living entity takes birth according to the contamination of the modes of nature); anupraviṣṭaḥ-entered into; pūyeta-may be purified; yena-by which (the glory of the Lord); hi-indeed; pumān-a person; anuvarṇitena-being chanted or recited.

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord’s glories.

It is clearly understood that a devotee does not need to be born in a very high family, to be rich, to be aristocratic or to be very beautiful. None of these qualifications will engage one in devotional service. With devotion one should feel, ”God is great, and I am very small. Therefore my duty is to offer my prayers to the Lord.” Only on this basis can one understand and render service to the Lord. As the Lord says in Bhagavad-gītā (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” Thus Prahlāda Mahārāja decided to offer his best prayers to the Lord, without consideration of his material position.

TEXT 13

sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
kṣemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ

SYNONYMS

sarve-all; hi-certainly; amī-these; vidhi-karāḥ-executors of orders; tava-Your; sattva-dhāmnaḥ-being always situated in the transcendental world; brahma-ādayaḥ-the demigods, headed by Lord Brahmā; vayam-we; iva-like; īśa-O my Lord; na-not; ca-and; udvijantaḥ-who are afraid (of Your fearful appearance); kṣemāya-for the protection; bhūtaye-for the increase; uta-it is said; ātma-sukhāya-for personal satisfaction by such pastimes; ca-also; asya-of this (material world); vikrīḍitam-manifested; bhagavataḥ-of Your Lordship; rucira-very pleasing; avatāraiḥ-by Your incarnations.

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahlāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

Prahlāda Mahārāja wanted to assert that his father and the other members of his family were all unfortunate because they were demoniac, whereas the devotees of the Lord are always fortunate because they are always ready to follow the orders of the Lord. When the Supreme Lord appears in this material world in His various incarnations, He performs two functions-saving the devotee and vanquishing the demon (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). Lord Nṛsiṁhadeva, for example, appeared for the protection of His devotee. Such pastimes as those of Nṛsiṁhadeva are certainly not meant to create a fearful situation for the devotees, but nonetheless the devotees, being very simple and faithful, were afraid of the fierce incarnation of the Lord. Therefore Prahlāda Mahārāja, in the following prayer, requests the Lord to give up His anger.

TEXT 14

tad yaccha manyum asuraś ca hatas tvayādya
modeta sādhur api vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyanti sarve
rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti

SYNONYMS

tat-therefore; yaccha-kindly give up; manyum-Your anger; asuraḥ-my father, Hiraṇyakaśipu, the great demon; ca-also; hataḥ-killed; tvayā-by You; adya-today; modeta-take pleasure; sādhuḥ api-even a saintly person; vṛścika-sarpa-hatyā-by killing a snake or a scorpion; lokāḥ-all the planets; ca-indeed; nirvṛtim-pleasure; itāḥ-have achieved; pratiyanti-are waiting (for pacification of Your anger); sarve-all of them; rūpam-this form; nṛsiṁha-O Lord Nṛsiṁhadeva; vibhayāya-for mitigating their fear; janāḥ-all the people of the universe; smaranti-will remember.

My Lord Nṛsiṁhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

The most important point in this verse is that although saintly persons never desire the killing of any living entity, they take pleasure in the killing of envious living entities like snakes and scorpions. Hiraṇyakaśipu was killed because he was worse than a snake or a scorpion, and therefore everyone was happy. Now there was no need for the Lord to be angry. The devotees can always remember the form of Nṛsiṁhadeva when they are in danger, and therefore the appearance of Nṛsiṁhadeva was not at all inauspicious. The Lord's appearance is always worshipable and auspicious for all sane persons and devotees.

TEXT 15

nāhaṁ bibhemy ajita te 'tibhayānakāsya-
jihvārka-netra-bhrukuṭī-rabhasogra-daṁṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt

SYNONYMS

na-not; aham-I; bibhemi-am afraid; ajita-O supreme victorious person, who are never conquered by anyone; te-Your; ati-very much; bhayānaka-fearful; āsya-mouth; jihvā-tongue; arka-netra-eyes shining like the sun; bhrukuṭī-frowning brows; rabhasa-strong; ugra-daṁṣṭrāt-ferocious teeth; āntra-srajaḥ-garlanded by intestines; kṣataja-bloody; keśara-manes; śaṅku-karṇāt-wedgelike ears; nirhrāda-by a roaring sound (caused by You); bhīta-frightened; digibhāt-from which even the great elephants; ari-bhit-piercing the enemy; nakha-agrāt-the tips of whose nails.

My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.

Lord Nṛsiṁhadeva's fierce appearance was certainly most dangerous for the nondevotees, but for Prahlāda Mahārāja such a fearful appearance was not at all disturbing. The lion is very fearsome for other animals, but its cubs are not at all afraid of the lion. The water of the sea is certainly dreadful for all living entities on the land, but within the sea even the small fish is unafraid. Why? Because the small fish has taken shelter of the big ocean. It is said that although great elephants are taken away by the flooding waters of the river, the small fish swim opposite the current. Therefore although the Lord sometimes assumes a fierce appearance to kill the duṣkṛtīs, the devotees worship Him. Keśava dhṛta-nara-hari-rūpa jaya jagadīśa hare. The devotee always takes pleasure in worshiping the Lord and glorifying the Lord in any form, either pleasing or fierce.

TEXT 16

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu

SYNONYMS

trastaḥ-frightened; asmi-am; aham-I; kṛpaṇa-vatsala-O my Lord, who are so kind to the fallen souls (who have no spiritual knowledge); duḥsaha-intolerable; ugra-ferocious; saṁsāra-cakra-of the cycle of birth and death; kadanāt-from such a miserable condition; grasatām-among other conditioned souls, who devour one another; praṇītaḥ-being thrown; baddhaḥ-bound; sva-karmabhiḥ-the course by the reactions of my own activities; uśattama-O great insurmountable; te-Your; aṅghri-mūlam-to the soles of the lotus feet; prītaḥ-being pleased (with me); apavarga-śaraṇam-which are the shelter meant for liberation from this horrible condition of material existence; hvayase-You will call (me); kadā-when; nu-indeed.

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

Being in the material world is certainly miserable, but certainly when one is put into the association of asuras, or atheistic men, it is intolerably so. One may ask why the living entity is put into the material world. Indeed, sometimes foolish people deride the Lord for having put them here. Actually, everyone is put into conditional life according to his karma. Therefore Prahlāda Mahārāja, representing all the other conditioned souls, admits that he was put into life among the asuras because of the results of his karma. The Lord is known as kṛpaṇa-vatsala because He is extremely kind to the conditioned souls. As stated in Bhagavad-gītā, therefore, the Lord appears whenever there are discrepancies in the execution of religious principles (yadā yadā hi dharmasya glānir bhavati bhārata. .. tadātmānaṁ sṛjāmy aham [Bg. 4.7]). The Lord is extremely anxious to deliver the conditioned souls, and therefore He instructs all of us to return home, back to Godhead (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). Thus Prahlāda Mahārāja expected that the Lord, by His kindness, would call him again to the shelter of His lotus feet. In other words, everyone should be eager to return home, back to Godhead, taking shelter of the lotus feet of the Lord and thus being fully trained in Kṛṣṇa consciousness.

TEXT 17

yasmāt priyāpriya-viyoga-saṁyoga-janma-
śokāgninā sakala-yoniṣu dahyamānaḥ
duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ
bhūman bhramāmi vada me tava dāsya-yogam

SYNONYMS

yasmāt-because of which (because of existing in the material world); priya-pleasing; apriya-not pleasing; viyoga-by separation; saṁyoga-and combination; janma-whose birth; śoka-agninā-by the fire of lamentation; sakala-yoniṣu-in any type of body; dahyamānaḥ-being burned; duḥkha-auṣadham-remedial measures for miserable life; tat-that; api-also; duḥkham-suffering; a-tat-dhiyā-by accepting the body as the self; aham-I; bhūman-O great one; bhramāmi-am wandering (within the cycle of birth and death); vada-kindly instruct; me-unto me; tava-Your; dāsya-yogam-activities of service.

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

Prahlāda Mahārāja aspired to engage in the service of the lotus feet of the Lord. After the death of his father, who was materially very opulent, Prahlāda would have inherited his father's property, which extended throughout the world, but Prahlāda Mahārāja was not inclined to accept such material opulence, for whether one is in the heavenly or hellish planets or is a rich or a poor man's son, material conditions are everywhere. Therefore no condition of life is at all pleasing. If one wants the uncontaminated pleasure of blissful life, he must engage himself in the transcendental loving service of the Lord. Material opulence may be somewhat pleasing for the time being, but to come to that temporary pleasing condition one must work extremely hard. When a poor man is rich he may be better situated, but to come to that position he had to accept many miseries. The fact is that in material life, whether one is miserable or happy, both conditions are miserable. If one actually wants happy, blissful life, one must become Kṛṣṇa conscious and constantly engage in the transcendental loving service of the Lord. That is the real remedy. The entire world is under the illusion that people will be happy by advancing in materialistic measures to counteract the miseries of conditional life, but this attempt will never be successful. Humanity must be trained to engage in the transcendental loving service of the Lord. That is the purpose of the Kṛṣṇa consciousness movement. There can be no happiness in changing one's material conditions, for everywhere there is trouble and misery.

TEXT 18

so 'haṁ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsiṁha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

SYNONYMS

saḥ-that; aham-I (Prahlāda Mahārāja); priyasya-of the dearmost; suhṛdaḥ-well-wisher; paradevatāyāḥ-of the Supreme Personality of Godhead; līlā-kathāḥ-narrations of the pastimes; tava-Your; nṛsiṁha-O my Lord Nṛsiṁhadeva; viriñca-gītāḥ-given by Lord Brahmā by the disciplic succession; añjaḥ-easily; titarmi-I shall cross; anugṛṇan-constantly describing; guṇa-by the modes of material nature; vipramuktaḥ-specifically being uncontaminated; durgāṇi-all miserable conditions of life; te-of You; pada-yuga-ālaya-fully absorbed in meditation on the lotus feet; haṁsa-saṅgaḥ-having the association of the haṁsas, or liberated persons (who have no connection with material activities).

O my Lord Nṛsiṁhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

A devotee's life and duty are very well explained herein. As soon as a devotee can chant the holy name and glories of the Supreme Lord, he certainly comes to the liberated position. Attachment for glorifying the Lord by hearing and chanting the holy name and activities of the Lord (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]) certainly brings one to the position where material contamination is absent. One should chant the bona fide songs received from the disciplic succession. In Bhagavad-gītā it is said that the chanting is powerful when one follows the disciplic succession (evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]). Manufacturing many ways of chanting will never be effective. However, chanting the song or the narration left by the previous ācāryas (mahājano yena gataḥ sa panthāḥ) is extremely effective, and this process is very easy. Therefore in this verse Prahlāda Mahārāja uses the word añjaḥ ("easily"). Accepting the thoughts of exalted authorities through disciplic succession is certainly much easier than the method of mental speculation, by which one tries to invent some means to understand the Absolute Truth. The best process is to accept the instructions of the previous ācāryas and follow them. Then God realization and self-realization become extremely easy. By following this easy method, one is liberated from the contamination of the material modes of nature, and thus one can certainly cross the ocean of nescience, in which there are many miserable conditions. By following in the footsteps of the great ācāryas, one associates with the haṁsas or paramahaṁsas, those who are completely freed from material contamination. Indeed, by following the instructions of the ācāryas one is always freed from all material contamination, and thus one's life becomes successful, for one reaches the goal of life. This material world is miserable, regardless of one's standard of life. Of this there is no doubt. Attempts to mitigate the miseries of material existence by material methods will never be successful. One must take to Kṛṣṇa consciousness to become really happy; otherwise happiness is impossible. One might say that becoming advanced in spiritual life also involves tapasya, voluntary acceptance of some inconvenience. However, such inconvenience is not as dangerous as material attempts to mitigate all miseries.

TEXT 19

bālasya neha śaraṇaṁ pitarau nṛsiṁha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām

SYNONYMS

bālasya-of a little child; na-not; iha-in this world; śaraṇam-shelter (protection); pitarau-the father and mother; nṛsiṁha-O my Lord Nṛsiṁhadeva; na-neither; ārtasya-of a person suffering from some disease; ca-also; agadam-medicine; udanvati-in the water of the ocean; majjataḥ-of a person who is drowning; nauḥ-the boat; taptasya-of a person suffering from a condition of material misery; tat-pratividhiḥ-the counteraction (invented for stopping the suffering of material existence); yaḥ-that which; iha-in this material world; añjasā-very easily; iṣṭaḥ-accepted (as a remedy); tāvat-similarly; vibho-O my Lord, O Supreme; tanu-bhṛtām-of the living entities who have accepted material bodies; tvat-upekṣitānām-who are neglected by You and not accepted by You.

My Lord Nṛsiṁhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

Through parental care, through remedies for different kinds of disease, and through means of protection on the water, in the air and on land, there is always an endeavor for relief from various kinds of suffering in the material world, but none of them are guaranteed measures for protection. They may be beneficial temporarily, but they afford no permanent benefit. Despite the presence of a father and mother, a child cannot be protected from accidental death, disease and various other miseries. No one can help, including the parents. Ultimately the shelter is the Lord, and one who takes shelter of the Lord is protected. This is guaranteed. As the Lord says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." Therefore, unless one is protected by the mercy of the Lord, no remedial measure can act effectively. One should consequently depend fully on the causeless mercy of the Lord. Although as a matter of routine duty one must of course accept other remedial measures, no one can protect one who is neglected by the Supreme Personality of Godhead. In this material world, everyone is trying to counteract the onslaught of material nature, but everyone is ultimately fully controlled by material nature. Therefore even though so-called philosophers and scientists try to surmount the onslaught of material nature, they have not been able to do so. Kṛṣṇa says in Bhagavad-gītā (13.9) that the real sufferings of the material world are four-janma-mṛtyu jarā-vyādhi (birth, death, old age and disease). In the history of the world, no one has been successful in conquering these miseries imposed by material nature. prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Nature (prakṛti) is so strong that no one can overcome her stringent laws. So-called scientists, philosophers, religionists and politicians should therefore conclude that they cannot offer facilities to the people in general. They should make vigorous propaganda to awaken the populace and raise them to the platform of Kṛṣṇa consciousness. Our humble attempt to propagate the Kṛṣṇa consciousness movement all over the world is the only remedy that can bring about a peaceful and happy life. We can never be happy without the mercy of the Supreme Lord (tvad-upekṣitānām). If we keep displeasing our supreme father, we shall never be happy within this material world, in either the upper or lower planetary systems.

TEXT 20

yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam

SYNONYMS

yasmin-in any condition of life; yataḥ-because of anything; yarhi-at any time (past, present or future); yena-by something; ca-also; yasya-in relationship with anyone; yasmāt-from any causal representative; yasmai-unto anyone (without discrimination in regard to place, person or time); yathā-in any manner; yat-whatever it may be; uta-certainly; yaḥ-anyone who; tu-but; aparaḥ-the other; paraḥ-the supreme; vā-or; bhāvaḥ-being; karoti-does; vikaroti-changes; pṛthak-separate; svabhāvaḥ-nature (under the influence of different modes of material nature); sañcoditaḥ-being influenced; tat-that; akhilam-all; bhavataḥ-of Your Lordship; svarūpam-emanated from Your different energies.

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone-from the greatest personality, Lord Brahmā, down to the small ant-works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal-all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

Whether one thinks himself protected by his parents, by the government, by some place or by some other cause, everything is due to the various potencies of the Supreme Personality of Godhead. Everything that is done, whether in the higher, middle or lower planetary systems, is due to the supervision or control of the Supreme Lord. It is therefore said, karmaṇā-daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. The Supreme Personality of Godhead, the Supersoul within the core of everyone's heart, gives inspirations for action according to one's mentality. All of these mentalities are merely facilities given by Kṛṣṇa to the person acting. Bhagavad-gītā therefore says, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] everyone works according to the inspiration given by the Supersoul. Because everyone has a different goal of life, everyone acts differently, as guided by the Supreme Personality of Godhead.

The words yasmin yato yarhi yena ca yasya yasmāt indicate that all activities, whatever they may be, are but different features of the Supreme Personality of Godhead. All of them are created by the living entity and fulfilled by the mercy of the Lord. Although all such activities are nondifferent from the Lord, the Lord nonetheless directs, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Give up all other duties and surrender unto Me." When we accept this direction from the Lord, we can actually become happy. As long as we work according to our material senses we are in material life, but as soon as we act according to the real, transcendental direction of the Lord, our position is spiritual. The activities of bhakti, devotional service, are directly under the control of the Supreme Personality of Godhead. The Nārada-pañcarātra states:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

When one gives up materially designated positions and works directly under the Supreme Personality of Godhead, one's spiritual life is revived. This is described as svarūpena avasthiti, being situated in one's original constitutional position. This is the real description of mukti, or liberation from material bondage.

TEXT 21

māyā manaḥ sṛjati karmamayaṁ balīyaḥ
kālena codita-guṇānumatena puṁsaḥ
chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

SYNONYMS

māyā-the external energy of the Supreme Personality of Godhead; manaḥ-the mind; sṛjati-creates; karma-mayam-producing hundreds and thousands of desires and acting accordingly; balīyaḥ-extremely powerful, insurmountable; kālena-by time; codita-guṇa-whose three modes of material nature are agitated; anumatena-permitted by the mercy of the glance (time); puṁsaḥ-of the plenary portion, Lord Viṣṇu, the expansion of Lord Kṛṣṇa; chandaḥ-mayam-chiefly influenced by the directions in the Vedas; yat-which; ajayā-because of dark ignorance; arpita-offered; ṣoḍaśa-sixteen; aram-the spokes; saṁsāra-cakram-the wheel of repeated birth and death in different species of life; aja-O unborn Lord; kaḥ-who (is there); atitaret-able to get out; tvat-anyaḥ-without taking shelter at Your lotus feet.

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

If the hand of the Supreme Personality of Godhead is present in everything, where is the question of being liberated from material encagement to spiritual, blissful life? Indeed, it is a fact that Kṛṣṇa is the source of everything, as we understand from Kṛṣṇa Himself in Bhagavad-gītā (ahaṁ sarvasya prabhavaḥ). All the activities in both the spiritual and material world are certainly conducted by the orders of the Supreme Personality of Godhead through the agency of either the material or spiritual nature. As further confirmed in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: without the direction of the Supreme Lord, material nature cannot do anything; it cannot act independently. Therefore, in the beginning the living entity wanted to enjoy the material energy, and to give the living entity all facility, Kṛṣṇa, the Supreme Personality of Godhead, created this material world and gave the living entity the facility to concoct different ideas and plans through the mind. These facilities offered by the Lord to the living entity constitute the sixteen kinds of perverted support in terms of the knowledge-gathering senses, the working senses, the mind and the five material elements. The wheel of repeated birth and death is created by the Supreme Personality of Godhead, but to direct the bewildered living entity in progress toward liberation according to varied stages of advancement, different directions are given in the Vedas (chandomayam). If one wants to be elevated to the higher planetary systems, he may follow the Vedic directions. As the Lord states in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." The real purpose of the Vedas is to direct one back home, back to Godhead, but the living entity, not knowing the real goal of his life, wants to go sometimes here and sometimes there and do sometimes this and sometimes that. In this way he wanders throughout the entire universe, imprisoned in various species and thus engaging in various activities for which he must suffer the reactions. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

The fallen, conditioned living entity, trapped by the external energy, loiters in the material world, but if by good fortune he meets a bona fide representative of the Lord who gives him the seed of devotional service, and if he takes advantage of such a guru, or representative of God, he receives the bhakti-latā-bīja, the seed of devotional service. If he properly cultivates Kṛṣṇa consciousness, he is then gradually elevated to the spiritual world. The ultimate conclusion is that one must surrender to the principles of bhakti-yoga, for then one will gradually attain liberation. No other method of liberation from the material struggle is at all possible.

TEXT 22

sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā
kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ
cakre visṛṣṭam ajayeśvara ṣoḍaśāre
niṣpīḍyamānam upakarṣa vibho prapannam

SYNONYMS

saḥ-that one (the supreme independent person who, through His external energy, has created the material mind, which is the cause of all suffering in this material world); tvam-You (are); hi-indeed; nitya-eternally; vijita-ātma-conquered; guṇaḥ-whose property of the intelligence; sva-dhāmnā-by Your personal spiritual energy; kālaḥ-the time element (which creates and annihilates); vaśī-kṛta-brought under Your control; visṛjya-by which all effects; visarga-and causes; śaktiḥ-the energy; cakre-in the wheel of time (the repetition of birth and death); visṛṣṭam-being thrown; ajayā-by Your external energy, the mode of ignorance; īśvara-O supreme controller; ṣoḍaśa-are-with sixteen spokes (the five material elements, the ten senses, and the leader of the senses, namely the mind); niṣpīḍyamānam-being crushed (under that wheel); upakarṣa-kindly take me (to the shelter of Your lotus feet); vibho-O supreme great; prapannam-who am fully surrendered unto You.

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

The wheel of material miseries is also a creation of the Supreme Personality of Godhead, but He is not under the control of the material energy. Rather, He is the controller of the material energy, whereas we, the living entities, are under its control. When we give up our constitutional position (jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]), the Supreme Personality of Godhead creates this material energy and her influence over the conditioned soul. Therefore He is the Supreme, and only He can deliver the conditioned soul from the onslaught of material nature (mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]). Māyā, the external energy, continuously imposes upon the conditioned souls the suffering of the threefold miseries of this material world. Therefore, in the previous verse, Prahlāda Mahārāja prayed to the Lord, "But for Your Lordship, no one can save me." Prahlāda Mahārāja has also explained that a child's protectors, his parents, cannot save the child from the onslaught of birth and death, nor can medicine and a physician save one from death, nor can a boat or similar means of protection save a person drowning in the water, for everything is controlled by the Supreme Personality of Godhead. Therefore suffering humanity must surrender to Kṛṣṇa, as Kṛṣṇa Himself demands in the last instruction of Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." All of human society must take advantage of this offer and thus be saved by Kṛṣṇa from the danger of being crushed by the wheel of time, the wheel of past, present and future.

The word niṣpīḍyamānam ("being crushed") is very significant. Every living entity in the material condition is actually being crushed again and again, and to be saved from this position one must take shelter of the Supreme Personality of Godhead. Then one will be happy. The word prapannam is also very significant, for unless one fully surrenders to the Supreme Lord one cannot be saved from being crushed. A criminal is put in prison and punished by the government, but the same government, if it likes, can release the criminal from imprisoned life. Similarly, we must know conclusively that our material condition of suffering has been allotted to us by the Supreme Personality of Godhead, and if we want to be saved from this suffering, we must appeal to the same controller. Thus one can be saved from this material condition.

TEXT 23

dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuḥ śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitena lulitāḥ sa tu te nirastaḥ

SYNONYMS

dṛṣṭāḥ-have been seen practically; mayā-by me; divi-in the higher planetary systems; vibho-O my Lord; akhila-all; dhiṣṇya-pānām-of the chiefs of different states or planets; āyuḥ-the duration of life; śriyaḥ-the opulences; vibhavaḥ-glories, influence; icchati-desire; yān-all of which; janaḥ ayam-these people in general; ye-all of which (duration of life, opulence, etc.); asmat pituḥ-of our father, Hiraṇyakaśipu; kupita-hāsa-by his critical laughing when angry; vijṛmbhita-being expanded; bhrū-of the eyebrows; visphūrjitena-simply by the feature; lulitāḥ-pulled down or finished; saḥ-he (my father); tu-but; te-by You; nirastaḥ-completely vanquished.

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

Within this material world, one should understand by practical experience the value of material opulence, longevity and influence. We have actual experience that even on this planet there have been many great politicians and military commanders like Napoleon, Hitler, Shubhash Chandra Bose and Gandhi, but as soon as their lives were finished, their popularity, influence and everything else were finished also. Prahlāda Mahārāja formerly gathered the same experience by seeing the activities of Hiraṇyakaśipu, his great father. Therefore Prahlāda Mahārāja did not give any importance to anything in this material world. No one can maintain his body or material achievements forever. A Vaiṣṇava can understand that nothing within this material world, not even that which is powerful, opulent or influential, can endure. At any time such things may be vanquished. And who can vanquish them? The Supreme Personality of Godhead. Therefore one should conclusively understand that no one is greater than the Supreme Great. Since the Supreme Great demands, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66], every intelligent man must agree to this proposal. One must surrender unto the Lord to be saved from the wheel of repeated birth, death, old age and disease.

TEXT 24

tasmād amūs tanu-bhṛtām aham āśiṣo 'jña
āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt
necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya māṁ nija-bhṛtya-pārśvam

SYNONYMS

tasmāt-therefore; amūḥ-all those (opulences); tanu-bhṛtām-with reference to living entities possessing material bodies; aham-I; āśiṣaḥ ajñaḥ-knowing well the results of such benedictions; āyuḥ-a long duration of life; śriyam-material opulences; vibhavam-influence and glories; aindriyam-all meant for sense gratification; āviriñcyāt-beginning from Lord Brahmā (down to the small ant); na-not; icchāmi-I want; te-by You; vilulitān-subject to be finished; uru-vikrameṇa-who are extremely powerful; kāla-ātmanā-as the master of the time factor; upanaya-kindly take to; mām-me; nija-bhṛtya-pārśvam-the association of Your faithful servant, Your devotee.

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

By studying Śrīmad-Bhāgavatam, every intelligent man can get experience like that of Prahlāda Mahārāja through the historical incidents mentioned in this great literature of spiritual knowledge. By following in the footsteps of Prahlāda Mahārāja, one should gain thorough experience that all material opulence is perishable at every moment. Even this body, for which we try to acquire so many sensual pleasures, may perish at any time. The soul, however, is eternal. Na hanyate hanyamāne śarīre: [Bg. 2.20] the soul is never vanquished, even when the body is destroyed. An intelligent man, therefore, should care for the happiness of the spirit soul, not of the body. Even if one receives a body with a long duration of life, like those of Lord Brahmā and the other great demigods, it will also be destroyed, and therefore an intelligent man should be concerned with the imperishable spirit soul.

To save oneself, one must take shelter of a pure devotee. Narottama dāsa Ṭhākura therefore says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā. If one wants to save himself from material nature's onslaughts, which arise because of the material body, one must become Kṛṣṇa conscious and try to fully understand Kṛṣṇa. As stated in Bhagavad-gītā (4.9), janma karma ca me divyam evaṁ yo vetti tattvataḥ. One should understand Kṛṣṇa in truth, and this one can do only by serving a pure devotee. Thus Prahlāda Mahārāja prays that Lord Nṛsiṁhadeva place him in touch with a pure devotee and servant instead of awarding him material opulence. Every intelligent man within this material world must follow Prahlāda Mahārāja. Mahājano yena gataḥ sa panthāḥ. Prahlāda Mahārāja did not want to enjoy the estate left by his father; rather, he wanted to become a servant of the servant of the Lord. The illusory human civilization that perpetually endeavors for happiness through material advancement is rejected by Prahlāda Mahārāja and those who strictly follow in his footsteps.

There are different types of material opulence, known technically as bhukti, mukti and siddhi. Bhukti refers to being situated in a very good position, like a position with the demigods in the higher planetary systems, where one can enjoy material sense gratification to the greatest extent. Mukti refers to being disgusted with material advancement and thus desiring to become one with the Supreme. Siddhi refers to executing a severe type of meditation, like that of the yogīs, to attain eight kinds of perfection (aṇimā, laghimā, mahimā, etc.). All who desire some material advancement through bhukti, mukti or siddhi are punishable in due course of time, and they return to material activities. Prahlāda Mahārāja rejected them all; he simply wanted to engage as an apprentice under the guidance of a pure devotee.

TEXT 25

kutrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ
kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ
nirvidyate na tu jano yad apīti vidvān
kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

SYNONYMS

kutra-where; āśiṣaḥ-benedictions; śruti-sukhāḥ-simply pleasing to hear of; mṛgatṛṣṇi-rūpāḥ-exactly like a mirage in the desert; kva-where; idam-this; kalevaram-body; aśeṣa-unlimited; rujām-of diseases; virohaḥ-the place for generating; nirvidyate-become satiated; na-not; tu-but; janaḥ-people in general; yat api-although; iti-thus; vidvān-so-called learned philosophers, scientists and politicians; kāma-analam-the blazing fire of lusty desires; madhu-lavaiḥ-with drops of honey (happiness); śamayan-controlling; durāpaiḥ-very difficult to obtain.

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

There is a song in the Bengali language which states, ”I constructed this home for happiness, but unfortunately there was a fire, and everything has now been burnt to ashes.” This illustrates the nature of material happiness. Everyone knows it, but nonetheless one plans to hear or think something very pleasing. Unfortunately, all of one’s plans are annihilated in due course of time. There were many politicians who planned empires, supremacy and control of the world, but in due time all their plans and empires-and even the politicians themselves-were vanquished. Everyone should take lessons from Prahlāda Mahārāja about how we are engaged in so-called temporary happiness through bodily exercises for sense enjoyment. All of us repeatedly make plans, which are all repeatedly frustrated. Therefore one should stop such planmaking.

As one cannot stop a blazing fire by constantly pouring ghee upon it, one cannot satisfy oneself by increasing plans for sense enjoyment. The blazing fire is bhava-mahā-dāvāgni, the forest fire of material existence. This forest fire occurs automatically, without endeavor. We want to be happy in the material world, but this will never be possible; we shall simply increase the blazing fire of desires. Our desires cannot be satisfied by illusory thoughts and plans; rather, we have to follow the instructions of Lord Kṛṣṇa: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. Then we shall be happy. Otherwise, in the name of happiness, we shall continue to suffer miserable conditions.

TEXT 26

kvāhaṁ rajaḥ-prabhava īśa tamo ’dhike ’smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me ’rpitaḥ śirasi padma-karaḥ prasādaḥ

SYNONYMS

kva-where; aham-I (am); rajaḥ-prabhavaḥ-being born in a body full of passion; īśa-O my Lord; tamaḥ-the mode of ignorance; adhike-surpassing in; asmin-in this; jātaḥ-born; sura-itara-kule-in a family of atheists or demons (who are subordinate to the devotees); kva-where; tava-Your; anukampā-causeless mercy; na-not; brahmaṇaḥ-of Lord Brahmā; na-not; tu-but; bhavasya-of Lord Śiva; na-nor; vai-even; ramāyāḥ-of the goddess of fortune; yat-which; me-of me; arpitaḥ-offered; śirasi-on the head; padma-karaḥ-lotus hand; prasādaḥ-the symbol of mercy.

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

Prahlāda Mahārāja was surprised at the causeless mercy of the Supreme Lord, the Personality of Godhead, for although Prahlāda was born in a demoniac family and although the Lord had never before placed His lotus hand on the head of Brahmā, Śiva or the goddess of fortune, His constant companion, Lord Nṛsiṁhadeva kindly placed His hand on the head of Prahlāda. This is the meaning of causeless mercy. The causeless mercy of the Supreme Personality of Godhead may be bestowed upon anyone, regardless of his position in this material world. Everyone is eligible to worship the Supreme Lord, irrespective of his material position. This is confirmed in Bhagavad-gītā (14.26):

māṁ ca yo ’vyabhicāreṇa
bhakti yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” Anyone who engages in continuous devotional service to the Lord is situated in the spiritual world and has nothing to do with the material qualities (sattva-guṇa, rajo-guṇa and tamo-guṇa).

Because Prahlāda Mahārāja was situated on the spiritual platform, he had nothing to do with his body, which had been born of the modes of passion and ignorance. The symptoms of passion and ignorance are described in Śrīmad-Bhāgavatam (1.2.19) as lust and hankering (tadā rajas tamo-bhāvāḥ kāma-lobhādayaś ca ye). Prahlāda Mahārāja, being a great devotee, thought the body born of his father to be born of passion and ignorance, but because Prahlāda was fully engaged in the service of the Lord, his body did not belong to the material world. The pure Vaiṣṇava’s body is spiritualized even in this life. For example, when iron is put into a fire it becomes red-hot and is no longer iron but fire. Similarly, the so-called material bodies of devotees who fully engage in the devotional service of the Lord, being constantly in the fire of spiritual life, have nothing to do with matter, but are spiritualized.

Śrīla Madhvācārya remarks that the goddess of fortune, the mother of the universe, could not get mercy similar to that which was offered to Prahlāda Mahārāja, for although the goddess of fortune is always a constant companion of the Supreme Lord, the Lord is more inclined to His devotees. In other words, devotional service is so great that when it is offered even by those born in low families, the Lord accepts it as being more valuable than the service offered by the goddess of fortune. Lord Brahmā, King Indra and the other demigods living in the upper planetary systems are situated in a different spirit of consciousness, and therefore they are sometimes troubled by demons, but a devotee, even if situated in the lower planets, enjoys life in Kṛṣṇa consciousness under any circumstances. parataḥ svataḥ karmataḥ: as he acts himself, as he is instructed by others or as he performs his material activities, he enjoys life in every respect. In this regard, Madhvācārya quotes the following verses, which are mentioned in the Brahma-tarka:

śrī-brahma-brāhmīvīndrādi-
tri-katat strī-puru-ṣṭutāḥ
tad anye ca kramādeva
sadā muktau smṛtāv api
hari-bhaktau ca taj-jñāne
sukhe ca niyamena tu

parataḥ svataḥ karmato vā
na kathañcit tad anyathā
TEXT 27
naiṣā parāvara-matir bhavato nanu syāj
jantor yathātma-suhṛdo jagatas tathāpi
saṁsevayā surataror iva te prasādaḥ
sevānurūpam udayo na parāvaratvam
SYNONYMS

na-not; eṣā-this; para-avara-of higher or lower; matiḥ-such discrimination; bhavataḥ-of Your Lordship; nanu-indeed; syāt-there can be; jantoḥ-of ordinary living entities; yathā-as; ātma-suhṛdaḥ-of one who is the friend; jagataḥ-of the whole material world; tathāpi-but still (there is such a demonstration of intimacy or difference); saṁsevayā-according to the degree of service rendered by the devotee; surataroḥ iva-like that of the desire tree in Vaikuṇṭhaloka (which offers fruits according to the desire of the devotee); te-Your; prasādaḥ-benediction or blessing; sevā-anurūpam-according to the category of service one renders to the Lord; udayaḥ-manifestation; na-not; para-avaratvam-discrimination due to higher or lower levels.

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher.

In Bhagavad-gītā (4.11) the Lord clearly says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: "As one surrenders to Me, I reward him accordingly." As stated by Śrī Caitanya Mahāprabhu, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] every living being is an eternal servant of Kṛṣṇa. According to the service the living entity renders, he automatically receives benedictions from Kṛṣṇa, who does not make distinctions, thinking, "Here is a person in an intimate relationship with Me, and here is a person I dislike." Kṛṣṇa advises everyone to surrender to Him (sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja [Bg. 18.66]). One's relationship with the Supreme Lord is in proportion to that surrender and the service one renders unto the Lord. Thus throughout the entire world the higher or lower positions of the living entities are selected by the living entities themselves. If one is inclined to dictate that the Lord grant something, one receives benedictions according to his desires. If one wants to be elevated to the higher planetary systems, the heavenly planets, he can be promoted to the place he desires, and if one wants to remain a hog or a pig on earth, the Lord fulfills that desire also. Therefore, one's position is determined by one's desires; the Lord is not responsible for the higher or lower grades of our existence. This is further explained quite definitely in Bhagavad-gītā (9.25) by the Lord Himself:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

Some people want to be promoted to the heavenly planets, some want to be promoted to Pitṛloka, and some want to remain on earth, but if one is interested in returning home, back to Godhead, he can be promoted there also. According to the demands of a particular devotee, he receives a result by the grace of the Lord. The Lord does not discriminate, thinking, "Here is a person favorable to Me, and here is a person who is not favorable." Rather, He fulfills the desires of everyone. Therefore the śāstras enjoin:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness." (Bhāg. 2.3.10) According to one's position, whether as a devotee, a karmī or a jñānī, whatever one wants one can get if one fully engages in the service of the Lord.

TEXT 28
evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe
kāmābhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām
SYNONYMS

evam-thus; janam-people in general; nipatitam-fallen; prabhava-of material existence; ahi-kūpe-in a blind well full of snakes; kāma-abhikāmam-desiring the sense objects; anu-following; yaḥ-the person who; prapatan-falling down (in this condition); prasaṅgāt-because of bad association or increased association with material desires; kṛtvā ātmasāt-causing me (to acquire spiritual qualities like himself, Śrī Nārada); sura-ṛṣiṇā-by the great saintly person (Nārada); bhagavan-O my Lord; gṛhītaḥ-accepted; saḥ-that person; aham-I; katham-how; nu-indeed; visṛje-can give up; tava-Your; bhṛtya-sevām-the service of Your pure devotee.

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

As will be seen in later verses, even though Prahlāda Mahārāja was directly offered all the benedictions he might have desired, he refused to accept such offerings from the Supreme Personality of Godhead. On the contrary, he asked the Lord to engage him in the service of His servant Nārada Muni. This is the symptom of a pure devotee. One should serve the spiritual master first. It is not that one should bypass the spiritual master and desire to serve the Supreme Lord. This is not the principle for a Vaiṣṇava. Narottama dāsa Ṭhākura says:

tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa

One should not be anxious to offer direct service to the Lord. Śrī Caitanya Mahāprabhu advised that one become a servant of the servant of the servant of the Lord (gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ). This is the process for approaching the Supreme Lord. The first service should be rendered to the spiritual master so that by his mercy one can approach the Supreme Personality of Godhead to render service. While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu said, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: one can achieve the seed of devotional service by the mercy of the guru, the spiritual master, and then by the mercy of Kṛṣṇa. This is the secret of success. First one should try to please the spiritual master, and then one should attempt to please the Supreme Personality of Godhead. Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādo . One should not attempt to please the Supreme Personality of Godhead by concoction. One must first be prepared to serve the spiritual master, and when one is qualified he is automatically offered the platform of direct service to the Lord. Therefore Prahlāda Mahārāja proposed that he engage in the service of Nārada Muni. He never proposed that he engage directly in the service of the Lord. This is the right conclusion. Therefore he said, so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām: "How can I give up the service of my spiritual master, who has favored me in such a way that I am now able to see You face to face?" Prahlāda Mahārāja prayed to the Lord that he might continue to engage in the service of his spiritual master, Nārada Muni.

TEXT 29

mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca
manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum
khaḍgaṁ pragṛhya yad avocad asad-vidhitsus
tvām īśvaro mad-aparo 'vatu kaṁ harāmi

SYNONYMS

mat-prāṇa-rakṣaṇam-saving my life; ananta-O unlimited one, reservoir of unlimited transcendental qualities; pituḥ-of my father; vadhaḥ ca-and killing; manye-I consider; sva-bhṛtya-of Your unalloyed servants; ṛṣi-vākyam-and the words of the great saint Nārada; ṛtam-true; vidhātum-to prove; khaḍgam-sword; pragṛhya-taking in hand; yat-since; avocat-my father said; asat-vidhitsuḥ-desiring to act very impiously; tvām-You; īśvaraḥ-any supreme controller; mat-aparaḥ-other than me; avatu-let him save; kam-your head; harāmi-I shall now separate.

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

In Bhagavad-gītā (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

The Supreme Personality of Godhead is undoubtedly equal to everyone. He has no friend and no enemy, but as one desires benefits from the Lord, the Lord is very pleased to award them. The lower and higher positions of different living entities are due to their desires, for the Lord, being equal to all, fulfills everyone's desires. The killing of Hiraṇyakaśipu and saving of Prahlāda Mahārāja also strictly followed this law of the supreme controller's activities. When Prahlāda's mother, this law of the supreme controller's activities. When Prahlāda's mother, Hiraṇyakaśipu's wife, Kayādhu, was under the protection of Nārada, she prayed for the protection of her son from the enemy, and Nārada Muni gave assurance that Prahlāda Mahārāja would always be saved from the enemy's hands. Thus when Hiraṇyakaśipu was going to kill Prahlāda Mahārāja, the Lord saved Prahlāda to fulfill His promise in Bhagavad-gītā (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati) and to prove true the words of Nārada. The Lord can fulfill many purposes through one action. Thus the killing of Hiraṇyakaśipu and the saving of Prahlāda were enacted simultaneously to prove the truthfulness of the Lord's devotee and the fidelity of the Lord Himself to His own purpose. The Lord acts only to satisfy the desires of His devotees; otherwise He has nothing to do. As confirmed in the Vedic language, na tasya kāryaṁ karaṇaṁ ca vidyate: the Lord has nothing to do personally, for everything is done through His different potencies (parāsya śaktir vividhaiva śrūyate). The Lord has multifarious energies, through which everything is done. Thus when He personally does something, it is only to satisfy His devotee. The Lord is known as bhakta-vatsala because He very much favors His devoted servant.

TEXT 30

ekas tvam eva jagad etam amuṣya yat tvam
ādy-antayoḥ pṛthag avasyasi madhyataś ca
sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedaṁ
nāneva tair avasitas tad anupraviṣṭaḥ

SYNONYMS

ekaḥ-one; tvam-You; eva-only; jagat-the cosmic manifestation; etam-this; amuṣya-of that (the whole universe); yat-since; tvam-You; ādi-in the beginning; antayoḥ-at the end; pṛthak-separately; avasyasi-exist (as the cause); madhyataḥ ca-also in the middle (the duration between the beginning and end); sṛṣṭvā-creating; guṇa-vyatikaram-the transformation of the three modes of material nature; nija-māyayā-by Your own external energy; idam-this; nānā iva-like many varieties; taiḥ-by them (the modes); avasitaḥ-experienced; tat-that; anupraviṣṭaḥ-entering into.

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists-externally and internally-is You alone.

As stated in the Brahma-saṁhitā (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation." To create this cosmic manifestation, Govinda, the Supreme Personality of Godhead, expands His external energy and thus enters everything in the universe, including the atomic particles. In this way He exists in the entire cosmic manifestation. Therefore the activities of the Supreme Personality of Godhead in maintaining His devotees are transcendental, not material. He exists in everything as the cause and effect, yet He is separate, existing beyond this cosmic manifestation. This is also confirmed in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

The entire cosmic manifestation is but an expansion of the Lord's energy; everything rests in Him, yet He exists separately, beyond creation, maintenance and annihilation. The varieties of creation are performed by His external energy. Because the energy and energetic are one, everything is one (sarvaṁ khalv idaṁ brahma). Therefore without Kṛṣṇa, the Parabrahman, nothing can exist. The difference between the material and spiritual worlds is that His external energy is manifested in the material world whereas His spiritual energy exists in the spiritual world. Both energies, however, belong to the Supreme Lord, and therefore in a higher sense there is no exhibition of material energy because everything is spiritual energy. The energy in which the Lord's all-pervasiveness is not realized is called material. Otherwise, everything is spiritual. Therefore Prahlāda prays, ekas tvam eva jagad etam: "You are everything.

TEXT 31

tvaṁ vā idaṁ sadasad īśa bhavāṁs tato 'nyo
māyā yad ātma-para-buddhir iyaṁ hy apārthā
yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca
tad vaitad eva vasukālavad aṣṭi-tarvoḥ

SYNONYMS

tvam-You; vā-either; idam-the whole universe; sat-asat-consisting of cause and effect (You are the cause, and Your energy is the effect); īśa-O my Lord, the supreme controller; bhavān-Yourself; tataḥ-from the universe; anyaḥ-separately situated (the creation is made by the Lord, yet He remains separate from the creation); māyā-the energy that appears as a separate creation; yat-of which; ātma-para-buddhiḥ-the conception of one's own and another's; iyam-this; hi-indeed; apārthā-has no meaning (everything is Your Lordship, and therefore there is no hope for understanding "my" and "your"); yat-the substance from which; yasya-of which; janma-creation; nidhanam-annihilation; sthitiḥ-maintenance; īkṣaṇam-manifestation; ca-and; tat-that; vā-or; etat-this; eva-certainly; vasukāla-vat-like the quality of being the earth and, beyond that, the subtle element of the earth (smell); aṣṭi-tarvoḥ-the seed (the cause) and the tree (the effect of the cause).

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of "mine and yours," is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

In Bhagavad-gītā (7.10) the Lord says:

bījaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam

"O son of Pṛthā, know that I am the original seed of all existences." In the Vedic literature it is said, īśāvāsyam idaṁ sarvam, yato vā imāni bhūtāni jāyante and sarvaṁ khalv idaṁ brahma. All this Vedic information indicates that there is only one God and that there is nothing else but Him. The Māyāvādī philosophers explain this in their own way, but the Supreme Personality of Godhead asserts the truth that He is everything and yet is separate from everything. This is the philosophy of Śrī Caitanya Mahāprabhu, which is called . Everything is one, the Supreme Lord, yet everything is separate from the Lord. This is the understanding of oneness and difference.

The example given in this regard-vasukālavad asti-tarvoḥ-is very easy to understand. Everything exists in time, yet there are different phases of the time factor-present, past and future. Present, past and future are one. Every day we can experience the time factor as morning, noon and evening, and although morning is different from noon, which is different from evening, all of them taken together are one. The time factor is the energy of the Supreme Personality of Godhead, but the Lord is separate from the time factor. Everything is created, maintained and annihilated by time, but the Supreme Lord, the Personality of Godhead, has no beginning and no end. He is nityaḥ śāśvataḥ-eternal, permanent. Everything passes through time's phases of present, past and future, yet the Lord is always the same. Thus there is undoubtedly a difference between the Lord and the cosmic manifestation, but actually they are not different. Accepting them to be different is called avidyā, ignorance.

True oneness, however, is not equivalent to the conception of the Māyāvādīs. The true understanding is that the differences are manifested by the energy of the Supreme Personality of Godhead. The seed is manifested as a tree, which displays varieties in its trunk, branches, leaves, flowers and fruits. Śrīla Bhaktivinoda Ṭhākura has therefore sung, keśava tuyā jagata vicitra: "My dear Lord, Your creation is full of varieties.” The varieties are one and at the same time different. This is the philosophy of . The conclusion given in Brahma-saṁhitā [Bs. 5.1] is this:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” Because the Lord is the supreme cause, everything is one with Him, but when we consider varieties, we find that one thing is different from another.

We may conclude, therefore, that there is no difference between one thing and another, yet in varieties there are differences. In this regard, Madhvācārya gives an example concerning a tree and a tree in fire. Both trees are the same, but they look different because of the time factor. The time factor is under the control of the Supreme Lord, and therefore the Supreme Lord is different from time. An advanced devotee consequently does not distinguish between happiness and distress. As stated in Śrīmad-Bhāgavatam (10.14.8):

tat te ’nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam

When a devotee is in a condition of so-called distress, he considers it a gift or blessing from the Supreme Personality of Godhead. When a devotee is always thus situated in Kṛṣṇa consciousness in any condition of life, he is described as mukti-pade sa dāya-bhāk, a perfect candidate for returning home, back to Godhead. The word dāya-bhāk means ”inheritance.” A son inherits the property of his father. Similarly, when the devotee is fully Kṛṣṇa conscious, undisturbed by dualities, he is sure that he will return home, back to Godhead, just as one inherits his father’s property.

TEXT 32

nyasyedam ātmani jagad vilayāmbu-madhye
śeṣetmanā nija-sukhānubhavo nirīhaḥ
yogena mīlita-dṛg-ātma-nipīta-nidras
turye sthito na tu tamo na guṇāṁś ca yuṅkṣe

SYNONYMS

nyasya-throwing; idam-this; ātmani-in Your own self; jagat-cosmic manifestation created by You; vilaya-ambu-madhye-in the Causal Ocean, in which everything is preserved in a state of reserved energy; śeṣe-You act as if sleeping; ātmanā-by Yourself; nija-Your own personal; sukha-anubhavaḥ-experiencing the state of spiritual bliss; nirīhaḥ-appearing to be doing nothing; yogena-by the mystic power; mīlita-dṛk-the eyes appearing closed; ātma-by a manifestation of Yourself; nipīta-prevented; nidraḥ-whose sleeping; turye-in the transcendental stage; sthitaḥ-keeping (Yourself); na-not; tu-but; tamaḥ-the material condition of sleeping; na-nor; guṇān-the material modes; ca-and; yuṅkṣe-do You engage Yourself in.

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

As explained very clearly in the Brahma-saṁhitā (5.47):

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-Viṣṇu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity.” The ādi-puruṣa, the original Supreme Personality of Godhead-Kṛṣṇa, Govinda-expands Himself as Mahā-Viṣṇu. After the annihilation of this cosmic manifestation, He keeps Himself in transcendental bliss. The word yoga-nidrām is used in reference to the Supreme Personality of Godhead. One should understand that this nidrā, or sleep, is not like our nidrā in the mode of ignorance. The Lord is always situated in transcendence. He is sac-cid-ānanda-eternally in bliss-and thus He is not disturbed by sleep like ordinary human beings. It should be understood that the Supreme Personality of Godhead is in transcendental bliss in all stages. Śrīla Madhvācārya concisely states that the Lord is turya-sthitaḥ, always situated in transcendence. In transcendence there is no such thing as jāgaraṇa-nidrā-susupti-wakefulness, sleep and deep sleep.

The practice of yoga is similar to the yoga-nidrā of Mahā-Viṣṇu. Yogīs are advised to keep their eyes half closed, but this state is not at all one of sleep, although imitation yogīs, especially in the modern age, manifest their so-called yoga by sleeping. In the śāstra, yoga is described as dhyānāvasthita, a state of full meditation, but this is meditation upon the Supreme Personality of Godhead. Dhyānāvasthita-tad-gatena manasā: the mind should always be situated at the lotus feet of the Lord. Yoga practice does not mean sleeping. The mind should always be actively fixed at the lotus feet of the Lord. Then one’s practice of yoga will be successful.

TEXT 33

tasyaiva te vapur idaṁ nija-kāla-śaktyā
sañcodita-prakṛti-dharmaṇa ātma-gūḍham
ambhasy ananta-śayanād viramat-samādher
nābher abhūt sva-kaṇikā-vaṭavan-mahābjam

SYNONYMS

tasya-of that Supreme Personality of Godhead; eva-certainly; te-of You; vapuḥ-the cosmic body; idam-this (universe); nija-kāla-śaktyā-by the potent time factor; sañcodita-agitated; prakṛti-dharmaṇaḥ-of Him, by whom the three guṇas, or qualities of material nature; ātma-gūḍham-dormant in Yourself; ambhasi-in the water known as the Causal Ocean; ananta-śayanāt-from the bed known as Ananta (another feature of Yourself); viramat-samādheḥ-having awakened from the samādhi (yogic trance); nābheḥ-from the navel; abhūt-appeared; sva-kaṇikā-from the seed; vaṭa-vat-like the great banyan tree; mahā-abjam-the great lotus of the worlds (has similarly grown).

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of Śeṣa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

The three different forms of Mahā-Viṣṇu-namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, who are the origin of creation and maintenance-are gradually being described. From Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu is generated, and from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu gradually expands. Thus Mahā-Viṣṇu is the original cause of Garbhodakaśāyī Viṣṇu, and from Garbhodakaśāyī Viṣṇu comes the lotus flower from which Lord Brahmā is manifested. Thus the original cause of everything is Viṣṇu, and consequently the cosmic manifestation is not different from Viṣṇu. This is confirmed in Bhagavad-gītā (10.8), wherein Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Garbhodakaśāyī Viṣṇu is an expansion of Kāraṇodakaśāyī Viṣṇu, who is an expansion of Saṅkarṣaṇa. In this way, Kṛṣṇa is ultimately the cause of all causes (sarva-kāraṇa-kāraṇam [Bs. 5.1]). The conclusion is that both the material world and spiritual world are considered to be the body of the Supreme Lord. We can understand that the material body is caused by the spiritual body and is therefore an expansion of the spiritual body. Thus when one takes up spiritual activities, one's entire material body is spiritualized. Similarly, in this material world, when the Kṛṣṇa consciousness movement expands, the entire material world becomes spiritualized. As long as we do not realize this, we live in the material world, but when we are fully Kṛṣṇa conscious we live not in the material world but in the spiritual world.

TEXT 34

tat-sambhavaḥ kavir ato 'nyad apaśyamānas
tvāṁ bījam ātmani tataṁ sa bahir vicintya
nāvindad abda-śatam apsu nimajjamāno
jāte 'ṅkure katham uhopalabheta bījam

SYNONYMS

tat-sambhavaḥ-who was generated from that lotus flower; kaviḥ-he who can understand the subtle cause of creation (Lord Brahmā); ataḥ-from that (lotus); anyat-anything else; apaśyamānaḥ-not able to see; tvām-Your Lordship; bījam-the cause of the lotus; ātmani-in himself; tatam-expanded; saḥ-he (Lord Brahmā); bahiḥ vicintya-considering to be external; na-not; avindat-understood (You); abda-śatam-for a hundred years according to the demigods*; apsu-in the water; nimajjamānaḥ-diving; jāte aṅkure-when the seed fructifies and is manifested as a creeper; katham-how; uha-O my Lord; upalabheta-one can perceive; bījam-the seed that has already fructified.

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

This is the description of the cosmic manifestation. The development of the cosmic manifestation is like the fructification of a seed. When cotton is transformed into thread, the cotton is no longer visible, and when the thread is woven into cloth, the thread is no longer visible. Similarly, it is perfectly correct that when the seed that had generated from the navel of Garbhodakaśāyī Viṣṇu became manifested as the cosmic creation, one could no longer understand where the cause of the cosmic manifestation is. Modern scientists have tried to explain the origin of creation by a chunk theory, but no one can explain how such a chunk might have burst. The Vedic literature, however, explains clearly that the total material energy was agitated by the three modes of material nature because of the glance of the Supreme Lord. In other words, in terms of the chunk theory, the bursting of the chunk was caused by the Supreme Personality of Godhead. Thus one must accept the supreme cause, Lord Viṣṇu, as the cause of all causes.

TEXT 35

sa tv ātma-yonir ativismita āśrito 'bjaṁ
kālena tīvra-tapasā pariśuddha-bhāvaḥ
tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ
bhūtendriyāśayamaye vitataṁ dadarśa

SYNONYMS

saḥ-he (Lord Brahmā); tu-but; ātma-yoniḥ-who is born without a mother (directly begotten by the father, Lord Viṣṇu); ati-vismitaḥ-very much surprised (not finding the source of his birth); āśritaḥ-situated on; abjam-the lotus; kālena-in due course of time; tīvra-tapasā-by severe austerities; pariśuddha-bhāvaḥ-being completely purified; tvām-You; ātmani-in his body and existence; īśa-O my Lord; bhuvi-within the earth; gandham-aroma; iva-like; ati-sūkṣmam-very subtle; bhūta-indriya-composed of elements and senses; āśaya-maye-and that filled with desires (the mind); vitatam-spread out; dadarśa-found.

Lord Brahmā, who is celebrated as ātma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

Here the statement of self-realization ahaṁ brahmāsmi, which is interpreted by the Māyāvāda philosophy to mean "I am the Supreme Lord," is explained. The Supreme Lord is the original seed of everything (janmādy asya yataḥ [SB 1.1.1]. ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]). Thus the Supreme Lord extends everywhere, even throughout our bodies, because our bodies are made of material energy, which is the Lord's separated energy. One should realize that since the Supreme Lord spreads throughout one's body and since the individual soul is a part of the Supreme Lord, everything is Brahman (sarvaṁ khalv idaṁ brahma). This realization was achieved by Lord Brahmā after he was purified, and it is possible for everyone. When one is completely in knowledge of ahaṁ brahmāsmi, he thinks, "I am part of the Supreme Lord, my body is made of His material energy, and therefore I have no separate existence. Yet although the Supreme Lord is spread everywhere, He is different from me." This is the philosophy of acintya-bhedābheda-tattva. An example given in this regard is that of the aroma within the earth. In the earth there are aromas and colors, but one cannot see them. Actually we find that when flowers grow from the earth, they appear with different colors and aromas, which they have certainly gathered from the earth, although in the earth we cannot see them. Similarly, the Supreme Lord, by His different energies, spreads throughout one's body and soul, although we cannot see Him. An intelligent man, however, can see the Supreme Lord existing everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham: the Lord is within the universe and within the atom by His different energies. This is the real vision of the Supreme Lord for the intelligent man. Brahmā, the first created being, became the most intelligent person by his tapasya, austerity, and thus he came to this realization. We must therefore take all knowledge from Brahmā, who became perfect by his tapasya.

TEXT 36

evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-
nāsādya-karṇa-nayanābharaṇāyudhāḍhyam
māyāmayaṁ sad-upalakṣita-sanniveśaṁ
dṛṣṭvā mahā-puruṣam āpa mudaṁ viriñcaḥ

SYNONYMS

evam-in this way; sahasra-thousands and thousands; vadana-faces; aṅghri-feet; śiraḥ-heads; kara-hands; uru-thighs; nāsa-ādya-noses, etc.; karṇa-ears; nayana-eyes; ābharaṇa-varieties of ornaments; āyudha-varieties of weapons; āḍhyam-endowed with; māyā-mayam-all demonstrated by unlimited potency; sat-upalakṣita-appearing in different symptoms; sanniveśam-combined together; dṛṣṭvā-seeing; mahā-puruṣam-the Supreme Personality of Godhead; āpa-achieved; mudam-transcendental bliss; viriñcaḥ-Lord Brahmā.

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.

Lord Brahmā, being completely pure, could see the original form of the Lord as Viṣṇu, having many thousands of faces and forms. This process is called self-realization. Genuine self-realization consists not of perceiving the impersonal effulgence of the Lord, but seeing face to face the transcendental form of the Lord. As distinctly mentioned here, Lord Brahmā saw the Supreme Lord as mahā-puruṣa, the Supreme Personality of Godhead. Arjuna also saw Kṛṣṇa in this same way. Therefore he told the Lord, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvataṁ divyam: [Bg. 10.12] "You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person." The Lord is parama-puruṣa, the supreme form. puruṣaṁ śāśvatam: He is everlastingly the supreme enjoyer. It is not that the impersonal Brahman assumes a form; on the contrary, the impersonal Brahman effulgence is an emanation from the supreme form of the Lord. Upon being purified, Brahmā could see the supreme form of the Lord. The impersonal Brahman cannot have heads, noses, ears, hands and legs. This is not possible, for these are attributes of the Lord's form.

The word māyāmayam means "spiritual knowledge." This is explained by Madhvācārya. Māyāmayaṁ jñāna-svarūpam. The word māyāmayam, describing the Lord's form, should not be taken to mean illusion. Rather, the Lord's form is factual, and seeing this form is the result of perfect knowledge. This is confirmed in Bhagavad-gītā: bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. The word jñānavān refers to one who is perfectly in knowledge. Such a person can see the Personality of Godhead, and therefore he surrenders unto the Lord. The Lord's being symptomized by a face, nose, ears and so on is eternal. Without such a form, no one can be blissful. The Lord, however, is sac-cid-ānanda-vigraha, as stated in the śāstra (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]). When one is in perfect transcendental bliss, he can see the Lord's supreme form (vigraha). In this regard, Śrīla Madhvācārya says:

gandhākhyā devatā yadvat
pṛthivīṁ vyāpya tiṣṭhati
evaṁ vyāptaṁ jagad viṣṇuṁ
brahmātma-sthaṁ dadarśa ha

Lord Brahmā saw that as aromas and colors spread throughout the earth, the Supreme Personality of Godhead pervades the cosmic manifestation in a subtle form.

TEXT 37

tasmai bhavān haya-śiras tanuvaṁ hi bibhrad
veda-druhāv atibalau madhu-kaiṭabhākhyau
hatvānayac chruti-gaṇāṁś ca rajas tamaś ca
sattvaṁ tava priyatamāṁ tanum āmananti

SYNONYMS

tasmai-unto Lord Brahmā; bhavān-Your Lordship; haya-śiraḥ-having the head and neck of a horse; tanuvam-the incarnation; hi-indeed; bibhrat-accepting; veda-druhau-two demons who were against the Vedic principles; ati-balau-extremely powerful; madhu-kaiṭabha-ākhyau-known as Madhu and Kaiṭabha; hatvā-killing; anayat-delivered; śruti-gaṇān-all the different Vedas (Sāma, Yajur, Ṛg and Atharva); ca-and; rajaḥ tamaḥ ca-by representing the modes of passion and ignorance; sattvam-pure transcendental goodness; tava-Your; priya-tamām-most dear; tanum-form (as Hayagrīva); āmananti-they honor.

My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaiṭabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities.

The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the Lord in the form of Hayagrīva killed two demons named Madhu and Kaiṭabha when they attacked Lord Brahmā. Modern demons think that there was no life in the beginning of creation, but from Śrīmad-Bhāgavatam we understand that the first living creature created by the Supreme Personality of Godhead was Lord Brahmā, who is full of Vedic understanding. Unfortunately, those entrusted with distributing Vedic knowledge, such as the devotees engaged in spreading Kṛṣṇa consciousness, may sometimes be attacked by demons, but they must rest assured that demoniac attacks will not be able to harm them, for the Lord is always prepared to give them protection. The Vedas provide the knowledge by which we can understand the Supreme Personality of Godhead (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). The devotees of the Lord are always ready to spread knowledge by which one may understand the Lord through Kṛṣṇa consciousness, but the demons, being unable to understand the Supreme Lord, are full of ignorance and passion. Thus the Lord, whose form is transcendental, is always ready to kill the demons. By culturing the mode of goodness, one can understand the position of the transcendental Lord and how the Lord is always prepared to remove all obstacles on the path of understanding Him.

In summary, whenever the Lord incarnates, He appears in His original transcendental form. As the Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendent of Bhārata, and a predominant rise of irreligion-at that time I descend Myself.” It is simply foolish to think of the Lord as being originally impersonal but accepting a material body when He appears as a personal incarnation. Whenever the Lord appears, He appears in His original transcendental form, which is spiritual and blissful. But unintelligent men, such as the Māyāvādīs, cannot understand the transcendental form of the Lord, and therefore the Lord chastises them by saying, avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: [Bg. 9.11] ”Fools deride Me when I descend in the human form.” Whenever the Lord appears, whether as a fish, a tortoise, a hog or any other form, one should understand that He maintains His transcendental position and that His only business, as stated here, is hatvā-to kill the demons. The Lord appears in order to protect the devotees and kill the demons (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). Since the demons are always ready to oppose Vedic civilization, they are sure to be killed by the transcendental form of the Lord.

TEXT 38

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam

SYNONYMS

ittham-in this way; nṛ-like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); tiryak-like animals (such as the boar); ṛṣi-as a great saint (Paraśurāma); deva-as demigods; jhaṣa-as an aquatic (such as the fish and tortoise); avatāraiḥ-by such different incarnations; lokān-all the different planetary systems; vibhāvayasi-You protect; haṁsi-You (sometimes) kill; jagat pratīpān-persons who have simply created trouble in this world; dharmam-the principles of religion; mahā-puruṣa-O great personality; pāsi-You protect; yuga-anuvṛttam-according to the different millenniums; channaḥ-covered; kalau-in the age of Kali; yat-since; abhavaḥ-have been (and will be in the future); tri-yugaḥ-named Triyuga; atha-therefore; saḥ-the same personality; tvam-You.

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

As the Lord appeared just to maintain Lord Brahmā from the attack of Madhu and Kaiṭabha, He also appeared to protect the great devotee Prahlāda Mahārāja. Similarly, Lord Caitanya appeared in order to protect the fallen souls of Kali-yuga. There are four yugas, or millenniums-Satya, Tretā, Dvāpara and Kali. In all the yugas but Kali-yuga, the Lord appears in various incarnations and asserts Himself as the Supreme Personality of Godhead, but although Lord Śrī Caitanya Mahāprabhu, who appears in Kali-yuga, is the Supreme Personality of Godhead, He never asserted Himself as such. On the contrary, whenever Śrī Caitanya Mahāprabhu was addressed as being as good as Kṛṣṇa, He blocked His ears with His hands, denying His identity with Kṛṣṇa, because He was playing the part of a devotee. Lord Caitanya knew that in Kali-yuga there would be many bogus incarnations pretending to be God, and therefore He avoided asserting Himself as the Supreme Personality of Godhead. Lord Caitanya Mahāprabhu is accepted as the Supreme Personality of Godhead, however, in many Vedic literatures, especially in Śrīmad-Bhāgavatam (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

In Kali-yuga, intelligent men worship the Supreme Personality of Godhead in the form of Śrī Caitanya Mahāprabhu, who is always accompanied by His associates such as Nityānanda, Advaita, Gadādhara and Śrīvāsa. The entire Kṛṣṇa consciousness movement is based on the principles of the saṅkīrtana movement inaugurated by Śrī Caitanya Mahāprabhu. Therefore one who tries to understand the Supreme Personality of Godhead through the medium of the saṅkīrtana movement knows everything perfectly. He is sumedhas, a person with substantial intelligence.

TEXT 39

naitan manas tava kathāsu vikuṇṭha-nātha

samprīyate durita-duṣṭam asādhu tīvram
kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtaṁ
tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ

SYNONYMS

na-certainly not; etat-this; manaḥ-mind; tava-Your; kathāsu-in transcendental topics; vikuṇṭha-nātha-O Lord of Vaikuṇṭha, where there is no anxiety; samprīyate-is pacified or interested in; durita-by sinful activities; duṣṭam-polluted; asādhu-dishonest; tīvram-very difficult to control; kāma-āturam-always full of different desires and lusty propensities; harṣa-śoka-sometimes by jubilation and sometimes by distress; bhaya-and sometimes by fear; eṣaṇā-and by desiring; ārtam-distressed; tasmin-in that mental status; katham-how; tava-Your; gatim-transcendental activities; vimṛśāmi-I shall consider and try to understand; dīnaḥ-who am most fallen and poor.

My dear Lord of the Vaikuṇṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

Here Prahlāda Mahārāja represents himself as a common man, although he actually has nothing to do with this material world. Prahlāda is always situated in the Vaikuṇṭha planets of the spiritual world, but on behalf of the fallen souls he asks how, when his mind is always disturbed by material things, he can discuss the transcendental position of the Lord. The mind becomes sinful because we are always engaged in sinful activities. Anything not connected with Kṛṣṇa consciousness should be understood to be sinful. Indeed, Kṛṣṇa demands in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." As soon as one surrenders unto the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa immediately relieves one of the reactions of sinful activities. Therefore one who is not surrendered to the lotus feet of the Lord should be understood to be sinful, foolish, degraded among men and bereft of all real knowledge because of atheistic propensities. This is confirmed in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Therefore, especially in this age of Kali, the mind must be cleansed, and this is possible only by the chanting of the Hare Kṛṣṇa mahā-mantra. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. In this age, the process of chanting the Hare Kṛṣṇa mahā-mantra is the only method by which to cleanse the sinful mind. When the mind is completely cleansed of all sinful reactions, one can then understand his duty in the human form of life. The Kṛṣṇa consciousness movement is meant to educate sinful men so that they may become pious simply by chanting the Hare Kṛṣṇa mahā-mantra.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the Hare Kṛṣṇa mahā-mantra. Prahlāda Mahārāja has confirmed this process in previous verses. Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. Prahlāda further confirms that if one's mind is always absorbed in thought of Kṛṣṇa, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

TEXT 40

jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geha-patiṁ lunanti

SYNONYMS

jihvā-the tongue; ekataḥ-to one side; acyuta-O my infallible Lord; vikarṣati-attracts; mā-me; avitṛptā-not being satisfied; śiśnaḥ-the genitals; anyataḥ-to another side; tvak-the skin (for touching a soft thing); udaram-the belly (for various types of food); śravaṇam-the ear (for hearing some sweet music); kutaścit-to some other side; ghrāṇaḥ-the nose (for smelling); anyataḥ-to still another side; capala-dṛk-the restless eyesight; kva ca-somewhere; karma-śaktiḥ-the active senses; bahvyaḥ-many; sa-patnyaḥ-co-wives; iva-like; geha-patim-a householder; lunanti-annihilate.

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

The human form of life is meant for God realization, but this process, which begins with śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-hearing and chanting of the holy name of the Lord-is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee. In our Kṛṣṇa consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Śrīla Bhaktivinoda Ṭhākura as most greedy and unconquerable. To stop this attraction of the tongue, one is authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly, the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Kṛṣṇa consciousness. The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed, as a householder with more than one wife would be disturbed by them for sense gratification.

TEXT 41

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyañ janaṁ sva-para-vigraha-vaira-maitraṁ
hanteti pāracara pīpṛhi mūḍham adya

SYNONYMS

evam-in this way; sva-karma-patitam-fallen because of the reactions of one's own material activities; bhava-compared to the world of nescience (birth, death, old age and disease); vaitaraṇyām-in the river known as Vaitaraṇī (which lies in front of the doorway of Yamarāja, the superintendent of death); anyaḥ anya-one after another; janma-birth; maraṇa-death; āśana-different types of eating; bhīta-bhītam-being exceedingly afraid; paśyan-seeing; janam-the living entity; sva-one's own; para-of others; vigraha-in the body; vaira-maitram-considering friendship and enmity; hanta-alas; iti-in this way; pāracara-O You, who are on the other side of the river of death; pīpṛhi-kindly save us all (from this dangerous condition); mūḍham-we are all foolish, bereft of spiritual knowledge; adya-today (because You are personally present here).

My dear Lord, You are always transcendentally situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us-not only upon me but also upon all others who are suffering-and by Your causeless mercy and compassion, deliver us and maintain us.

Prahlāda Mahārāja, a pure Vaiṣṇava, prays to the Lord not only for himself but for all other suffering living entities. There are two classes of Vaiṣṇavas-the bhajanānandīs and goṣṭhy-ānandīs. The bhajanānandīs worship the Lord only for their own personal benefit, but the goṣṭhy-ānandīs try to elevate all others to Kṛṣṇa consciousness so that they may be saved. Fools who cannot perceive repeated birth and death and the other miseries of materialistic life cannot be sure of what will happen to them in their next birth. Indeed, these foolish, materially contaminated rascals have manufactured an irresponsible way of life that does not consider the next life. They do not know that according to one's own activities, one receives a body selected from 8,400,000 species. These rascals have been described in Bhagavad-gītā as duṣkṛtino mūḍhāḥ. Nondevotees, those who are not Kṛṣṇa conscious, must engage in sinful activities, and therefore they are mūḍhas-fools and rascals. They are such fools that they do not know what will happen to them in their next life. Although they see varieties of living creatures eating abominable things-pigs eating stool, crocodiles eating all kinds of flesh, and so on-they do not realize that they themselves, because of their practice of eating all kinds of nonsense in this life, will be destined to eat the most abominable things in their next life. A Vaiṣṇava is always afraid of such an abominable life, and to free himself from such horrible conditions, he engages himself in the devotional service of the Lord. The Lord is compassionate to them, and therefore He appears for their benefit.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion-at that time I descend Myself." (Bg. 4.7) The Lord is always ready to help the fallen souls, but because they are fools and rascals, they do not take to Kṛṣṇa consciousness and abide by the instructions of Kṛṣṇa. Therefore although Śrī Caitanya Mahāprabhu is personally the Supreme Lord, Kṛṣṇa, He comes as a devotee to preach the Kṛṣṇa consciousness movement. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. One must therefore become a sincere servant of Kṛṣṇa. Āmāra ājñāya guru hañā tāra' ei deśa (Cc. Madhya 7.128). One should become a guru and spread Kṛṣṇa consciousness all over the world, simply by preaching the teachings of Bhagavad-gītā.

TEXT 42

ko nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha ārta-bandho
kiṁ tena te priya-janān anusevatāṁ naḥ

SYNONYMS

kaḥ-what is that; nu-indeed; atra-in this matter; te-of Your Lordship; akhila-guro-O supreme spiritual master of the entire creation; bhagavan-O Supreme Lord, O Personality of Godhead; prayāsaḥ-endeavor; uttāraṇe-for the deliverance of these fallen souls; asya-of this; bhava-sambhava-of creation and maintenance; lopa-and of annihilation; hetoḥ-of the cause; mūḍheṣu-unto the foolish persons rotting in this material world; vai-indeed; mahat-anugrahaḥ-compassion by the Supreme; ārta-bandho-O friend of the suffering living entities; kim-what is the difficulty; tena-with that; te-of Your Lordship; priya-janān-the dear persons (devotees); anusevatām-of those always engaged in serving; naḥ-like us (who are so engaged).

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.

Here the words priya janān anusevatāṁ naḥ indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord's servant. This is the direction of Śrī Caitanya Mahāprabhu, who shows us the way to become gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. One can understand the science of the Supreme Personality of Godhead simply by the paramparā system. In this regard, Śrīla Narottama dāsa Ṭhākura says, tāṅdera caraṇa sevi bhakta-sane vāsa: "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." Janame janame haya, ei abhilāṣa. Following Narottama dāsa Ṭhākura, one should aspire to be a servant of the Lord's servant, life after life. Śrīla Bhaktivinoda Ṭhākura also sings, tumi ta' ṭhākura, tomāra kukura, baliyā jānaha more: "O my Lord, O Vaiṣṇava, please consider me your dog." One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. Kṛṣṇa se tomāra, kṛṣṇa dite pāra. Kṛṣṇa is the property of His pure devotee, and if we take shelter of a pure devotee, he can deliver Kṛṣṇa very easily. Prahlāda wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." Mad-bhakta-pūjābhyadhikā (Bhāg. 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service."

Another significant point in this verse is that by devotional service Prahlāda Mahārāja does not want to benefit alone. Rather, he prays to the Lord that all of us fallen souls in this material world may, by the grace of the Lord, engage in the service of His servant and thus be delivered. The grace of the Lord is not at all difficult for the Lord to bestow, and thus Prahlāda Mahārāja wants to save the whole world by spreading Kṛṣṇa consciousness.

TEXT 43

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

SYNONYMS

na-not; eva-certainly; udvije-I am disturbed or afraid; para-O Supreme; duratyaya-insurmountable or very difficult to cross; vaitaraṇyāḥ-of the Vaitaraṇī, the river of the material world; tvat-vīrya-of Your Lordship's glories and activities; gāyana-from chanting or distributing; mahā-amṛta-in the great ocean of nectarean spiritual bliss; magna-cittaḥ-whose consciousness is absorbed; śoce-I am simply lamenting; tataḥ-from that; vimukha-cetasaḥ-the fools and rascals who are bereft of Kṛṣṇa consciousness; indriya-artha-in sense gratification; māyā-sukhāya-for temporary, illusory happiness; bharam-the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); udvahataḥ-who are lifting (by making grand plans for this arrangement); vimūḍhān-although all of them are nothing but fools and rascals (I am thinking of them also).

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as vimūḍha-fools. The material world has been described in Bhagavad-gītā as duḥkhālayam aśāśvatam [Bg. 8.15]-temporary and miserable-but these fools are trying to turn the material world into sukhālayam, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

There is a plan for material nature, personally known as Durgā, to punish the demons. Although the asuras, the godless demons, struggle for existence, they are directly attacked by the goddess Durgā, who is well equipped with ten hands with different types of weapons to punish them. She is carried by her lion carrier, or the modes of passion and ignorance. Everyone struggles very hard to fight through the modes of passion and ignorance and conquer material nature, but at the end everyone is vanquished by nature's laws.

There is a river known as Vaitaraṇī between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in Bhagavad-gītā (7.14), daivī hy eṣā guṇa-mayī mama māyā duratyayā: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." The same word duratyaya, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord. Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have been described as vimūḍha-first-class fools. As for Prahlāda Mahārāja, he was not at all unhappy, for although he was in the material world, he was full of Kṛṣṇa consciousness. Those who are Kṛṣṇa conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in Kṛṣṇa consciousness and is struggling for existence is not only foolish but extremely unhappy also. Prahlāda Mahārāja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Kṛṣṇa conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world.

TEXT 44

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

SYNONYMS

prāyeṇa-generally, in almost all cases; deva-O my Lord; munayaḥ-the great saintly persons; sva-personal, own; vimukti-kāmāḥ-ambitious for liberation from this material world; maunam-silently; caranti-they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); vijane-in solitary places; na-not; para-artha-niṣṭhāḥ-interested in working for others by giving them the benefit of the Kṛṣṇa consciousness movement, by enlightening them with Kṛṣṇa consciousness; na-not; etān-these; vihāya-leaving aside; kṛpaṇān-fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); vimumukṣe-I desire to be liberated and to return home, back to Godhead; ekaḥ-alone; na-not; anyam-other; tvat-but for You; asya-of this; śaraṇam-shelter; bhramataḥ-of the living entity rotating and wandering throughout the material universes; anupaśye-do I see.

My dear Lord Nṛsiṁhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

This is the decision of the Vaiṣṇava, the pure devotee of the Lord. For himself he has no problems, even if he has to stay in this material world, because his only business is to remain in Kṛṣṇa consciousness. The Kṛṣṇa conscious person can go even to hell and still be happy. Therefore Prahlāda Mahārāja said, naivodvije para duratyaya-vaitaraṇyāḥ: "O best of the great personalities, I am not at all afraid of material existence." The pure devotee is never unhappy in any condition of life. This is confirmed in Śrīmad-Bhāgavatam (6.17.28):

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

For a devotee, being situated in the heavenly planets and being in the hellish planets are equal, for a devotee lives neither in heaven nor in hell but with Kṛṣṇa in the spiritual world. The secret of success for the devotee is not understood by the karmīs and jñānīs. Karmīs therefore try to be happy by material adjustment, and jñānīs want to be happy by becoming one with the Supreme. The devotee has no such interest. He is not interested in so-called meditation in the Himalayas or the forest. Rather, his interest is in the busiest part of the world, where he teaches people Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement was started for this purpose. We do not teach one to meditate in a secluded place just so that one may show that he has become very much advanced and may be proud of his so-called transcendental meditation, although he engages in all sorts of foolish materialistic activity. A Vaiṣṇava like Prahlāda Mahārāja is not interested in such a bluff of spiritual advancement. Rather, he is interested in enlightening people in Kṛṣṇa consciousness because that is the only way for them to become happy. Prahlāda Mahārāja says clearly, nānyaṁ tvad asya śaraṇaṁ bhramato'nupaśye: "I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy." One wanders within the universe, life after life, but by the grace of a devotee, a servant of Śrī Caitanya Mahāprabhu, one can get the clue to Kṛṣṇa consciousness and then not only become happy in this world but also return home, back to Godhead. That is the real target in life. The members of the Kṛṣṇa consciousness movement are not at all interested in so-called meditation in the Himalayas or the forest, where one will only make a show of meditation, nor are they interested in opening many schools for yoga and meditation in the cities. Rather, every member of the Kṛṣṇa consciousness movement is interested in going door to door to try to convince people about the teachings of Bhagavad-gītā As It Is, the teachings of Lord Caitanya. That is the purpose of the Hare Kṛṣṇa movement. The members of the Kṛṣṇa consciousness movement must be fully convinced that without Kṛṣṇa one cannot be happy. Thus the Kṛṣṇa conscious person avoids all kinds of pseudo spiritualists, transcendentalists, meditators, monists, philosophers and philanthropists.

TEXT 45

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

SYNONYMS

yat-that which (is meant for material sense gratification); maithuna-ādi-represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); gṛhamedhi-sukham-all types of material happiness based on attachment to family, society, friendship, etc.; hi-indeed; tuccham-insignificant; kaṇḍūyanena-with the itching; karayoḥ-of the two hands (to relieve the itching); iva-like; duḥkha-duḥkham-different types of unhappiness (into which one is put after such itching sense gratification); tṛpyanti-become satisfied; na-never; iha-in material sense gratification; kṛpaṇāḥ-the foolish persons; bahu-duḥkha-bhājaḥ-subjected to various types of material unhappiness; kaṇḍūti-vat-if one can learn from such itching; manasi-jam-which is simply a mental concoction (actually there is no happiness); viṣaheta-and tolerates (such itching); dhīraḥ-(he can become) a most perfect, sober person.

Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhis, so-called gṛhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

Materialists think that sexual indulgence is the greatest happiness in this material world, and therefore they make elaborate plans to satisfy their senses, especially the genitals. This is generally found everywhere, and specifically found in the Western world, where there are regular arrangements to satisfy sex life in different ways. Actually, however, this has not made anyone happy. Even the hippies, who have given up all the materialistic comforts of their fathers and grandfathers, cannot give up the sensational happiness of sex life. Such persons are described here as kṛpaṇas, misers. The human form of life is a great asset, for in this life one can fulfill the goal of existence. Unfortunately, however, because of a lack of education and culture, people are victimized by the false happiness of sex life. Prahlāda Mahārāja therefore advises one not to be misled by this civilization of sense gratification, and especially not by sex life. Rather, one should be sober, avoid sense gratification and be Kṛṣṇa conscious. The lusty person, who is compared to a foolish miser, never gets happiness by sense gratification. The influence of material nature is very difficult to surpass, but as stated by Kṛṣṇa in Bhagavad-gītā (7.14), mām eva ye prapadyante, māyām etāṁ taranti te: if one voluntarily submits to the lotus feet of Kṛṣṇa, he can be saved very easily.

In reference to the low-grade happiness of sex life, Yāmunācārya says in this connection:

yadāvadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmanudyata rantum āsīt
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Yāmunācārya had formerly been a great king who enjoyed sexual happiness in various ways, but since he later engaged himself in the service of the Lord, he enjoyed spiritual bliss and hated to think of sex life. If sexual thoughts came to him, he would spit with disgust.

TEXT 46

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ
vārtā bhavanty uta na vātra tu dāmbhikānām

SYNONYMS

mauna-silence; vrata-vows; śruta-Vedic knowledge; tapaḥ-austerity; adhyayana-study of scripture; sva-dharma-executing varṇāśrama-dharma; vyākhyā-explaining the śāstras; rahaḥ-living in a solitary place; japa-chanting or reciting mantras; samādhayaḥ-remaining in trance; āpavargyāḥ-these are ten types of activities for advancing on the path of liberation; prāyaḥ-generally; param-the only means; puruṣa-O my Lord; te-all of them; tu-but; ajita-indriyāṇām-of persons who cannot control the senses; vārtāḥ-means of living; bhavanti-are; uta-so it is said; na-not; vā-or; atra-in this connection; tu-but; dāmbhikānām-of persons who are falsely proud.

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation-to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varṇāśrama-dharma, to explain the śāstras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

As stated in Śrīmad-Bhāgavatam (6.1.15):

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." The real purpose of human life is to attain liberation from material entanglement. Such liberation may be achieved by many methods (tapasā brahmacaryeṇa śamena ca damena ca [SB 6.1.13]), but all of them more or less depend on tapasya, austerity, which begins with celibacy. Śukadeva Gosvāmī says that those who are vāsudeva-parāyaṇa, who have fully surrendered to the lotus feet of Lord Vāsudeva, Kṛṣṇa, automatically achieve the results of mauna (silence), vrata (vows) and other such methods simply by discharging devotional service. In other words, these methods are not so powerful. If one takes to devotional service, all of them are very easily performed.

Mauna, for example, does not mean that one should just stop speaking. The tongue is meant for speaking, although sometimes, to make a big show, a person remains silent. There are many who observe silence some day in a week. Vaiṣṇavas, however, do not observe such silence. Silence means not speaking foolishly. Speakers at assemblies, conferences and meetings generally speak foolishly like toads. This is described by Śrīla Rūpa Gosvāmī as vāco vegam. One who wants to say something can show himself to be a big orator, but rather than go on speaking nonsense, better to remain silent. This method of silence, therefore, is recommended for persons very attached to speaking nonsense. One who is not a devotee must speak nonsensically because he does not have the power to speak about the glories of Kṛṣṇa. Thus whatever he says is influenced by the illusory energy and is compared to the croaking of a frog. One who speaks about the glories of the Lord, however, has no need to be silent. Caitanya Mahāprabhu recommends, kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] one should go on chanting the glories of the Lord twenty-four hours a day. There is no question of becoming mauna, or silent.

The ten processes for liberation or improvement on the path of liberation are not meant for the devotees. Kevalayā bhaktyā: if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed. Prahlāda Mahārāja's proposal is that such processes may be recommended for the ajitendriya, those who cannot conquer their senses. Devotees, however, have already conquered their senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] a devotee is already freed from material contamination. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore said:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

There are many who like to chant the Hare Kṛṣṇa mantra in a silent, solitary place, but if one is not interested in preaching, talking constantly to the nondevotees, the influence of the modes of nature is very difficult to surpass. Therefore unless one is extremely advanced in Kṛṣṇa consciousness, one should not imitate Haridāsa Ṭhākura, who had no other business than chanting the holy name always, twenty-four hours a day. Prahlāda Mahārāja does not condemn such a process; he accepts it, but without active service to the Lord, simply by such methods one generally cannot attain liberation. One cannot attain liberation simply by false pride.

TEXT 47

rūpe ime sad-asatī tava veda-sṛṣṭe
bījāṅkurāv iva na cānyad arūpakasya
yuktāḥ samakṣam ubhayatra vicakṣante tvāṁ
yogena vahnim iva dāruṣu nānyataḥ syāt

SYNONYMS

rūpe-in the forms; ime-these two; sat-asatī-the cause and the effect; tava-Your; veda-sṛṣṭe-explained in the Vedas; bīja-aṅkurau-the seed and the sprout; iva-like; na-never; ca-also; anyat-any other; arūpakasya-of You, who possess no material form; yuktāḥ-those engaged in Your devotional service; samakṣam-before the very eyes; ubhayatra-in both ways (spiritually and materially); vicakṣante-can actually see; tvām-You; yogena-simply by the method of devotional service; vahnim-fire; iva-like; dāruṣu-in wood; na-not; anyataḥ-from any other means; syāt-it is possible.

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.

As described in previous verses, many so-called students of spiritual understanding follow the ten different methods known as mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-vyākhyā-raho japa-samādhayaḥ. These may be very attractive, but by following such methods, one cannot actually understand the real cause and effect and the original cause of everything (janmādy asya yataḥ [SB 1.1.1]). The original source of everything is the Supreme Personality of Godhead Himself (sarva-kāraṇa-kāraṇam [Bs. 5.1]). This original source of everything is Kṛṣṇa, the supreme ruler. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. He has His eternal spiritual form. Indeed, He is the root of everything (bījaṁ māṁ sarva-bhūtānām). Whatever manifestations exist, their cause is the Supreme Personality of Godhead. This cannot be understood by so-called silence or by any other hodgepodge method. The supreme cause can be understood only by devotional service, as stated in Bhagavad-gītā (bhaktyā mām abhijānāti [Bg. 18.55]). Elsewhere in Śrīmad-Bhāgavatam (11.14.21), the Supreme Godhead personally says, bhaktyāham ekayā grāhyaḥ: one can understand the original cause of all causes, the Supreme Person, only by devotional service, not by show-bottle exhibitionism.

TEXT 48

tvaṁ vāyur agnir avanir viyad ambu mātrāḥ
prāṇendriyāṇi hṛdayaṁ cid anugrahaś ca
sarvaṁ tvam eva saguṇo viguṇaś ca bhūman
nānyat tvad asty api mano-vacasā niruktam

SYNONYMS

tvam-You (are); vāyuḥ-air; agniḥ-fire; avaniḥ-earth; viyat-sky; ambu-water; mātrāḥ-the sense objects; prāṇa-the life airs; indriyāṇi-the senses; hṛdayam-the mind; cit-consciousness; anugrahaḥ ca-and false ego or the demigods; sarvam-everything; tvam-You; eva-only; sa-guṇaḥ-material nature with its three modes; viguṇaḥ-the spiritual spark and Supersoul, which are beyond material nature; ca-and; bhūman-O my great Lord; na-not; anyat-other; tvat-than You; asti-is; api-although; manaḥ-vacasā-by mind and words; niruktam-everything manifested.

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.

This is the all-pervasive conception of the Supreme Personality of Godhead, which explains how He spreads everywhere and anywhere. Sarvaṁ khalv idaṁ brahma: everything is Brahman-the Supreme Brahman, Kṛṣṇa. Nothing exists without Him. As the Lord says in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"I exist everywhere, and everything exists in Me, yet I am not visible everywhere." The Lord can be visible only through devotional service. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ: the Supreme Lord stays only where His devotees chant His glories.

TEXT 49

naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ
ādy-antavanta urugāya vidanti hi tvām
evaṁ vimṛśya sudhiyo viramanti śabdāt

SYNONYMS

na-neither; ete-all these; guṇāḥ-three qualities of material nature; na-nor; guṇinaḥ-the predominating deities of the three modes of material nature (namely Lord Brahmā, the predominating deity of passion, and Lord Śiva, the predominating deity of ignorance); mahat-ādayaḥ-the five elements, the senses and the sense objects; ye-those which; sarve-all; manaḥ-the mind; prabhṛtayaḥ-and so on; saha-deva-martyāḥ-with the demigods and the mortal human beings; ādi-anta-vantaḥ-who all have a beginning and end; urugāya-O Supreme Lord, who are glorified by all saintly persons; vidanti-understand; hi-indeed; tvām-Your Lordship; evam-thus; vimṛśya-considering; sudhiyaḥ-all wise men; viramanti-cease; śabdāt-from studying or understanding the Vedas.

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.

As stated in several places, bhaktyā mām abhijānāti: [Bg. 18.55] only by devotional service can the Supreme Lord be understood. The intelligent person, the devotee, does not bother much about the practices mentioned in text 46 (mauna-vrata-śruta-tapo-’dhyayana-sva-dharma). After understanding the Supreme Lord through devotional service, such devotees are no longer interested in studies of the Vedas. Indeed, this is confirmed in the Vedas also. The Vedas say, kim arthā vayam adhyeṣyāmahe kim arthā vayam vakṣyāmahe. What is the use of studying so many Vedic literatures? What is the use of explaining them in different ways? Vayam vakṣyāmahe. No one needs to study any more Vedic literatures, nor does anyone need to describe them by philosophical speculation. Bhagavad-gītā (2.52) also says:

yadā te moha-kalilaṁ
buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca

When one understands the Supreme Personality of Godhead by executing devotional service, one ceases the practice of studying the Vedic literature. Elsewhere it is said, ārādhito yadi haris tapasā tataḥ kim. If one can understand the Supreme Personality of Godhead and engage in His service, there is no more need of severe austerities, penances and so on. However, if after performing severe austerities and penances one does not understand the Supreme Personality of Godhead, such practices are useless.

TEXT 50

tat te ’rhattama namaḥ stuti-karma-pūjāḥ
karma smṛtiś caraṇayoḥ śravaṇaṁ kathāyām
saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ
bhaktiṁ janaḥ paramahaṁsa-gatau labheta

SYNONYMS

tat-therefore; te-unto You; arhat-tama-O supreme of all worshipable persons; namaḥ-respectful obeisances; stuti-karma-pūjāḥ-worshiping Your Lordship by offering prayers and other devotional activities; karma-activities being dedicated to You; smṛtiḥ-constant remembrance; caraṇayoḥ-of Your lotus feet; śravaṇam-always hearing; kathāyām-in topics (about You); saṁsevayā-such devotional service; tvayi-unto You; vinā-without; iti-thus; ṣaṭ-aṅgayā-having six different parts; kim-how; bhaktim-devotional service; janaḥ-a person; paramahaṁsa-gatau-obtainable by the paramahaṁsa; labheta-may attain.

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You-offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories-who can achieve that which is meant for the paramahaṁsas?

The Vedas enjoin: nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena. One cannot understand the Supreme Personality of Godhead simply by studying the Vedas and offering prayers. Only by the grace of the Supreme Lord can one understand Him. The process of understanding the Lord, therefore, is bhakti. Without bhakti, simply following the Vedic injunctions to understand the Absolute Truth will not be helpful at all. The process of bhakti is understood by the paramahaṁsa, one who has accepted the essence of everything. The results of bhakti are reserved for such a paramahaṁsa, and this stage cannot be obtained by any Vedic process other than devotional service. Other processes, such as jñāna and yoga, can be successful only when mixed with bhakti. When we speak of jñāna-yoga, karma-yoga and dhyāna-yoga the word yoga indicates bhakti. Bhakti-yoga, or buddhi-yoga, executed with intelligence and full knowledge, is the only successful method for going back home, back to Godhead. If one wants to be liberated from the pangs of material existence, he should take to devotional service for quick attainment of this goal.

TEXT 51

śrī-nārada uvāca
etāvad varṇita-guṇo
bhaktyā bhaktena nirguṇaḥ
prahrādaṁ praṇataṁ prīto
yata-manyur abhāṣata

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; etāvat-up to this; varṇita-described; guṇaḥ-transcendental qualities; bhaktyā-with devotion; bhaktena-by the devotee (Prahlāda Mahārāja); nirguṇaḥ-the transcendental Lord; prahrādam-unto Prahlāda Mahārāja; praṇatamwho was surrendered at the lotus feet of the Lord; prītaḥ-being pleased; yata-manyuḥ-controlling the anger; abhāṣata-began to speak (as follows).

The great saint Nārada said: Thus Lord Nṛsiṁhadeva was pacified by the devotee Prahlāda Mahārāja with prayers offered from the transcendental platform. The Lord gave up His anger, and being very kind to Prahlāda, who was offering prostrated obeisances, He spoke as follows.

The word nirguṇa is important. The Māyāvādī philosophers accept the Absolute Truth as nirguṇa or nirākāra. The word nirguṇa refers to one who possesses no material qualities. The Lord, being full of spiritual qualities, gave up all His anger and spoke to Prahlāda.

TEXT 52

śrī-bhagavān uvāca
prahrāda bhadra bhadraṁ te
prīto 'haṁ te 'surottama
varaṁ vṛṇīṣvābhimataṁ
kāma-pūro 'smy ahaṁ nṛṇām

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; prahrāda-O My dear Prahlāda; bhadra-you are so gentle; bhadram-all good fortune; te-unto you; prītaḥ-pleased; aham-I (am); te-unto You; asura-uttama-O best devotee in the family of asuras (atheists); varam-benediction; vṛṇīṣva-just ask (from Me); abhimatam-desired; kāma-pūraḥ-who fulfills everyone's desire; asmi-am; aham-I; nṛṇām-of all men.

The Supreme Personality of Godhead said: My dear Prahlāda, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.

The Supreme Personality of Godhead is known as bhakta-vatsala, the Supreme Personality who is very much affectionate to His devotees. It is not very extraordinary that the Lord offered His devotee all benedictions. The Supreme Personality of Godhead said in effect, "I fulfill the desires of everyone. Since you are My devotee, whatever you want for yourself will naturally be given, but if you pray for anyone else, that prayer also will be fulfilled." Thus if we approach the Supreme Lord or His devotee, or if we are blessed by a devotee, naturally we will automatically achieve the benedictions of the Supreme Lord. Yasya prasādād bhagavat-prasādaḥ . Śrīla Viśvanātha Cakravartī Ṭhākura says that if one pleases the Vaiṣṇava spiritual master, all of one's desires will be fulfilled.

TEXT 53

mām aprīṇata āyuṣman
darśanaṁ durlabhaṁ hi me
dṛṣṭvā māṁ na punar jantur
ātmānaṁ taptum arhati

SYNONYMS

mām-Me; aprīṇataḥ-not pleasing; āyuṣman-O long-living Prahlāda; darśanam-seeing; durlabham-very rare; hi-indeed; me-of Me; dṛṣṭvā-after seeing; mām-Me; na-not; punaḥ-again; jantuḥ-the living entity; ātmānam-for himself; taptum-to lament; arhati-deserves.

My dear Prahlāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.

One cannot be happy under any circumstances unless one pleases the Supreme Personality of Godhead, but one who has learned how to please the Supreme Lord need no longer lament for his material condition.

TEXT 54

prīṇanti hy atha māṁ dhīrāḥ
sarva-bhāvena sādhavaḥ
śreyas-kāmā mahā-bhāga
sarvāsām āśiṣāṁ patim

SYNONYMS

prīṇanti-try to please; hi-indeed; atha-because of this; mām-Me; dhīrāḥ-those who are sober and most intelligent; sarva-bhāvena-in all respects, in different modes of devotional service; sādhavaḥ-persons who are very well behaved (perfect in all respects); śreyas-kāmāḥ-desiring the best benefit in life; mahā-bhāga-O you who are so fortunate; sarvāsām-of all; āśiṣām-kinds of benedictions; patim-the master (Me).

My dear Prahlāda, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.

The words dhīrāḥ sarva-bhāvena do not mean "in whichever way you like." Bhāva is the preliminary condition of love of Godhead.

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ
(Bhakti-rasāmṛta-sindhu 1.4.16)

The bhāva stage is the final division before one reaches love of Godhead. The word sarva-bhāva means that one can love the Supreme Personality of Godhead in different transcendental modes of mellows, beginning with dāsya, sakhya, vātsalya and mādhurya. In the śānta stage, one is on the border of loving service to the Lord. Pure love of Godhead begins from dāsya and develops to sakhya, vātsalya and then mādhurya. Still, in any of these five mellows one can render loving service to the Supreme Lord. Since our main business is to love the Supreme Personality of Godhead, one can render service from any of the above-mentioned platforms of love.

TEXT 55

śrī-nārada uvāca
evaṁ pralobhyamāno 'pi
varair loka-pralobhanaiḥ
ekāntitvād bhagavati
naicchat tān asurottamaḥ

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada said; evam-thus; pralobhyamānaḥ-being allured or induced; api-although; varaiḥ-by benedictions; loka-of the world; pralobhanaiḥ-by different kinds of allurements; ekāntitvāt-because of being solely surrendered; bhagavati-unto the Supreme Personality of Godhead; na aicchat-did not want; tān-those benedictions; asura-uttamaḥ-Prahlāda Mahārāja, the best of the family of asuras.

Nārada Muni said: Prahlāda Mahārāja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Kṛṣṇa consciousness he did not want to take any material benefit for sense gratification.

Pure devotees like Prahlāda Mahārāja and Dhruva Mahārāja do not aspire for any material benefit at any stage of devotional service. When the Lord was present before Dhruva Mahārāja, Dhruva did not want to take any material benefit from the Lord: svāmin kṛtārtho 'smi varaṁ na yāce. As a pure devotee, he could not ask the Lord for any material benefit. In this regard, Śrī Caitanya Mahāprabhu instructed us:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O my Lord, Jagadīśa, I do not pray for benedictions by which to achieve material wealth, popularity or beauty. My only desire is to serve You. Kindly engage me in the service of the servant of Your servant."

Thus end the Bhaktivedanta purports of the Seventh Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Prahlāda Pacifies Lord Nṛsiṁhadeva with Prayers."

20.8.10 Chapter Ten

Prahlāda, the Best Among Exalted Devotees

This chapter describes how the Supreme Personality of Godhead Nṛsiṁhadeva disappeared, after pleasing Prahlāda Mahārāja. It also describes a benediction given by Lord Śiva.

Lord Nṛsiṁhadeva wanted to bestow benedictions upon Prahlāda Mahārāja, one after another, but Prahlāda Mahārāja, thinking them impediments on the path of spiritual progress, did not accept any of them. Instead, he fully surrendered at the Lord's lotus feet. He said: "If anyone engaged in the devotional service of the Lord prays for personal sense gratification, he cannot be called a pure devotee or even a devotee. He may be called only a merchant engaged in the business of give and take. Similarly, a master who wants to please his servant after taking service from him is also not a real master." Prahlāda Mahārāja, therefore, did not ask anything from the Supreme Personality of Godhead. Rather, he said that if the Lord wanted to give him a benediction, he wanted the Lord to assure him that he would never be induced to take any benedictions for the sake of material desires. Exchanges of devotional service for lusty desires are always very prominent. As soon as lusty desires awaken, one's senses, mind, life, soul, religious principles, patience, intelligence, shyness, beauty, strength, memory and truthfulness are all vanquished. One can render unalloyed devotional service only when there are no material desires in one's mind.

The Supreme Personality of Godhead was greatly pleased with Prahlāda Mahārāja for his unalloyed devotion, yet the Lord provided him one material benediction-that he would be perfectly happy in this world and live his next life in Vaikuṇṭha. The Lord gave him the benediction that he would be the king of this material world until the end of the manvantara millennium and that although in this material world, he would have the facility to hear the glories of the Lord and depend fully on the Lord, performing service to Him in uncontaminated bhakti-yoga. The Lord advised Prahlāda to perform sacrifices through bhakti-yoga, for this is the duty of a king.

Prahlāda Mahārāja accepted whatever the Lord had offered him, and he prayed for the Lord to deliver his father. In response to this prayer, the Lord assured him that in the family of such a pure devotee as he, not only the devotee's father but his forefathers for twenty-one generations are liberated. The Lord also asked Prahlāda to perform the ritualistic ceremonies appropriate after his father's death.

Then Lord Brahmā, who was also present, offered many prayers to the Lord, expressing his obligation to the Lord for having offered benedictions to Prahlāda Mahārāja. The Lord advised Lord Brahmā not to offer benedictions to asuras as he had to Hiraṇyakaśipu, for such benedictions indulge them. Then Lord Nṛsiṁhadeva disappeared. On that day, Prahlāda Mahārāja was installed on the throne of the world by Lord Brahmā and Śukrācārya.

Thus Nārada Muni described the character of Prahlāda Mahārāja for Yudhiṣṭhira Mahārāja, and he further described the killing of Rāvaṇa by Lord Rāmacandra and the killing of Śiśupāla and Dantavakra in Dvāpara-yuga. Śiśupāla, of course, had merged into the existence of the Lord and thus achieved sāyujya-mukti. Nārada Muni praised Yudhiṣṭhira Mahārāja because the Supreme Lord, Kṛṣṇa, was the greatest well-wisher and friend of the Pāṇḍavas and almost always stayed in their house. Thus the fortune of the Pāṇḍavas was greater than that of Prahlāda Mahārāja.

Later, Nārada Muni described how the demon Maya Dānava constructed Tripura for the demons, who became very powerful and defeated the demigods. Because of this defeat, Lord Rudra, Śiva, dismantled Tripura; thus he became famous as Tripurāri. For this, Rudra is very much appreciated and worshiped by the demigods. This narration occurs at the end of the chapter.

TEXT 1

śrī-nārada uvāca
bhakti-yogasya tat sarvam
antarāyatayārbhakaḥ
manyamāno hṛṣīkeśaṁ
smayamāna uvāca ha

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; bhakti-yogasya-of the principles of devotional service; tat-those (blessings or benedictions offered by Lord Nṛsiṁhadeva); sarvam-each and every one of them; antarāyatayā-because of being impediments (on the path of bhakti-yoga); arbhakaḥ-Prahlāda Mahārāja, although only a boy; manyamānaḥ-considering; hṛṣīkeśam-unto Lord Nṛsiṁhadeva; smayamānaḥ-smiling; uvāca-said; ha-in the past.

The saint Nārada Muni continued: Although Prahlāda Mahārāja was only a boy, when he heard the benedictions offered by Lord Nṛsiṁhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

Material achievements are not the ultimate goal of devotional service. The ultimate goal of devotional service is love of Godhead. Therefore although Prahlāda Mahārāja, Dhruva Mahārāja, Ambarīṣa Mahārāja, Yudhiṣṭhira Mahārāja and many devotee kings were materially very opulent, they accepted their material opulence in the service of the Lord, not for their personal sense gratification. Of course, possessing material opulence is always fearful because under the influence of material opulence one may be misdirected from devotional service. Nonetheless, a pure devotee (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]) is never misdirected by material opulence. On the contrary, whatever he possesses he engages one hundred percent in the service of the Lord. When one is allured by material possessions, they are considered to be given by māyā, but when one uses material possessions fully for service, they are considered God's gifts, or facilities offered by Kṛṣṇa for enhancing one's devotional service.

TEXT 2

śrī-prahrāda uvāca
mā māṁ pralobhayotpattyā
saktaṁkāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṇṇo
mumukṣus tvām upāśritaḥ

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said (to the Supreme Personality of Godhead); mā-please do not; mām-me; pralobhaya-allure; utpattyā-because of my birth (in a demoniac family); saktam-(I am already) attached; kāmeṣu-to material enjoyment; taiḥ-by all those; varaiḥ-benedictions of material possessions; tat-saṅga-bhītaḥ-being afraid of such material association; nirviṇṇaḥ-completely detached from material desires; mumukṣuḥ-desiring to be liberated from material conditions of life; tvām-unto Your lotus feet; upāśritaḥ-I have taken shelter.

Prahlāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

Materialistic life means attachment to the body and everything in relationship to the body. This attachment is based on lusty desires for sense gratification, specifically sexual enjoyment. Kāmais tais tair hṛta-jñānāḥ: [Bg. 7.20] when one is too attached to material enjoyment, he is bereft of all knowledge (hṛta jñānāḥ). As stated in Bhagavad-gītā, those who are attached to material enjoyment are mostly inclined to worship the demigods to procure various material opulences. They are especially attached to worship of the goddess Durgā and Lord Śiva because this transcendental couple can offer their devotees all material opulence. Prahlāda Mahārāja, however, was detached from all material enjoyment. He therefore took shelter of the lotus feet of Lord Nṛsiṁhadeva, and not the feet of any demigod. It is to be understood that if one really wants release from this material world, from the threefold miseries and from janma-mṛtyu jarā-vyādhi (birth, death, old age and disease), one must take shelter of the Supreme Personality of Godhead, for without the Supreme Personality of Godhead one cannot get release from materialistic life. Atheistic men are very much attached to material enjoyment. Therefore if they get some opportunity to achieve more and more material enjoyment, they take it. Prahlāda Mahārāja, however, was very careful in this regard. Although born of a materialistic father, because he was a devotee he had no material desires (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]).

TEXT 3

bhṛtya-lakṣaṇa-jijñāsur
bhaktaṁ kāmeṣv acodayat
bhavān saṁsāra-bījeṣu
hṛdaya-granthiṣu prabho

SYNONYMS

bhṛtya-lakṣaṇa-jijñāsuḥ-desiring to exhibit the symptoms of a pure devotee; bhaktam-the devotee; kāmeṣu-in the material world, where lusty desires predominate; acodayat-has sent; bhavān-Your Lordship; saṁsāra-bījeṣu-the root cause of being present in this material world; hṛdaya-granthiṣu-which (desire for material enjoyment) is in the cores of the hearts of all conditioned souls; prabho-O my worshipable Lord.

O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.

Bhakti-rasāmṛta-sindhu has given considerable discussion about nitya-siddha and sādhana-siddha devotees. Nitya-siddha devotees come from Vaikuṇṭha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such nitya-siddha devotees and thus become inclined to return home, back to Godhead. A nitya-siddha devotee comes from Vaikuṇṭha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]). In spite of coming to this material world, the nitya-siddha devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlāda Mahārāja, who was a nitya-siddha, a mahā-bhāgavata devotee. Although Prahlāda was born in the family of Hiraṇyakaśipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlāda Mahārāja to take material benedictions, but Prahlāda Mahārāja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words, the Lord Himself has no desire to send His pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord Himself appears as an incarnation within this material world, He is not allured by the material atmosphere, and He has nothing to do with material activity, yet by His example He teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahmā.

TEXT 4

nānyathā te 'khila-guro
ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste
na sa bhṛtyaḥ sa vai vaṇik

SYNONYMS

na-not; anyathā-otherwise; te-of You; akhila-guro-O supreme instructor of the entire creation; ghaṭeta-such a thing can happen; karuṇā-ātmanaḥ-the Supreme Person, who is extremely kind to His devotees; yaḥ-any person who; te-from You; āśiṣaḥ-material benefits; āśāste-desires (in exchange for serving You); na-not; saḥ-such a person; bhṛtyaḥ-a servitor; saḥ-such a person; vai-indeed; vaṇik-a merchant (who wants to get material profit from his business).

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

It is sometimes found that one comes to a devotee or a temple of the Lord just to get some material benefit. Such a person is described here as a mercantile man. Bhagavad-gītā speaks of ārto jijñāsur arthārthī. The word ārta refers to one who is physically distressed, and arthārthī refers to one in need of money. Such persons are forced to approach the Supreme Personality of Godhead for mitigation of their distress or to get some money by the benediction of the Lord. They have been described as sukṛtī, pious, because in their distress or need for money they have approached the Supreme Lord. Unless one is pious, one cannot approach the Supreme Personality of Godhead. However, although a pious man may receive some material benefit, one who is concerned with material benefits cannot be a pure devotee. When a pure devotee receives material opulences, this is not because of his pious activity but for the service of the Lord. When one engages in devotional service, one is automatically pious. Therefore, a pure devotee is anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. He has no desire for material profit, nor does the Lord induce him to try to profit materially. When a devotee needs something, the Supreme Personality of Godhead supplies it (yoga-kṣemaṁ vahāmy aham [Bg. 9.22]).

Sometimes materialists go to a temple to offer flowers and fruit to the Lord because they have learned from Bhagavad-gītā that if a devotee offers some flowers and fruits, the Lord accepts them. In Bhagavad-gītā (9.26) the Lord says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Thus a man with a mercantile mentality thinks that if he can get some material benefit, like a large amount of money, simply by offering a little fruit and flower, this is good business. Such persons are not accepted as pure devotees. Because their desires are not purified, they are still mercantile men, even though they go to temples to make a show of being devotees. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] only when one is fully freed from material desires can one be purified, and only in that purified state can one serve the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. This is the pure devotional platform.

TEXT 5

āśāsāno na vai bhṛtyaḥ
svāminy āśiṣa ātmanaḥ
na svāmī bhṛtyataḥ svāmyam
icchan yo rāti cāśiṣaḥ

SYNONYMS

āśāsānaḥ-a person who desires (in exchange for service); na-not; vai-indeed; bhṛtyaḥ-a qualified servant or pure devotee of the Lord; svāmini-from the master; āśiṣaḥ-material benefit; ātmanaḥ-for personal sense gratification; na-nor; svāmī-the master; bhṛtyataḥ-from the servant; svāmyam-the prestigious position of being the master; icchan-desiring; yaḥ-any such master who; rāti-bestows; ca-also; āśiṣaḥ-material profit.

A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.

As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ. "Those whose minds are distorted by material desires surrender unto demigods." A demigod cannot become master, for the real master is the Supreme Personality of Godhead. The demigods, to keep their prestigious positions, bestow upon their worshipers whatever benedictions the worshipers want. For example, once it was found that an asura took a benediction from Lord Śiva by which the asura would be able to kill someone simply by placing his hands on that person's head. Such benedictions are possible to receive from the demigods. If one worships the Supreme Personality of Godhead, however, the Lord will never offer him such condemned benedictions. On the contrary, it is said in the Śrīmad-Bhāgavatam (10.88.8), yasyāham anugṛhnāmi hariṣye tad-dhanaṁ śanaiḥ. If one is too materialistic but at the same time wants to be a servant of the Supreme Lord, the Lord, because of His supreme compassion for the devotee, takes away all his material opulences and obliges him to be a pure devotee of the Lord. Prahlāda Mahārāja distinguishes between the pure devotee and the pure master. The Lord is the pure master, the supreme master, whereas an unalloyed devotee with no material motives is the pure servant. One who has materialistic motivations cannot become a servant, and one who unnecessarily bestows benedictions upon his servant to keep his own prestigious position is not a real master.

TEXT 6

ahaṁ tv akāmas tvad-bhaktas
tvaṁ ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva

SYNONYMS

aham-as far as I am concerned; tu-indeed; akāmaḥ-without material desire; tvat-bhaktaḥ-fully attached to You without motivation; tvam ca-Your Lordship also; svāmī-the real master; anapāśrayaḥ-without motivation (You do not become the master with motivation); na-not; anyathā-without being in such a relationship as master and servant; iha-here; āvayoḥ-our; arthaḥ-any motivation (the Lord is the pure master, and Prahlāda Mahārāja is the pure devotee with no materialistic motivation); rāja-of a king; sevakayoḥ-and the servitor; iva-like (just as a king exacts taxes for the benefit of the servant or the citizens pay taxes for the benefit of the king).

O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

Śrī Caitanya Mahāprabhu said, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] every living being is eternally a servant of the Supreme Lord, Kṛṣṇa. Lord Kṛṣṇa says in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: "I am the proprietor of all planets, and I am the supreme enjoyer." This is the natural position of the Lord, and the natural position of the living being is to surrender unto Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). If this relationship continues, then real happiness exists eternally between the master and servant. Unfortunately, when this eternal relationship is disturbed, the living entity wants to become separately happy and thinks that the master is his order supplier. In this way there cannot be happiness. Nor should the master cater to the desires of the servant. If he does, he is not the real master. The real master commands, "You must do this," and the real servant immediately obeys the order. Unless this relationship between the Supreme Lord and the subordinate living entity is established, there can be no real happiness. The living entity is āśraya, always subordinate, and the Supreme Personality of Godhead is viṣaya, the supreme objective, the goal of life. Unfortunate persons trapped in this material world do not know this. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] illusioned by the material energy, everyone in this material world is unaware that the only aim of life is to approach Lord Viṣṇu.

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

In the Padma Purāṇa Lord Śiva explains to his wife, Parvatī, the goddess Durgā, that the highest goal of life is to satisfy Lord Viṣṇu, who can be satisfied only when His servant is satisfied. Śrī Caitanya Mahāprabhu therefore teaches, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ. One must become a servant of the servant. Prahlāda Mahārāja also prayed to Lord Nṛsiṁhadeva that he might be engaged as the servant of the Lord's servant. This is the prescribed method of devotional service. As soon as a devotee wants the Supreme Personality of Godhead to be his order supplier, the Lord immediately refuses to become the master of such a motivated devotee. In Bhagavad-gītā (4.11) the Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. "As one surrenders unto Me, I reward him accordingly." Materialistic persons are generally inclined to material profits. As long as one continues in such an adulterated position, he does not receive the benefit of returning home, back to Godhead.

TEXT 7

yadi dāsyasi me kāmān
varāṁs tvaṁ varadarṣabha
kāmānāṁ hṛdy asaṁrohaṁ
bhavatas tu vṛṇe varam

SYNONYMS

yadi-if; dāsyasi-want to give; me-me; kāmān-anything desirable; varān-as Your benediction; tvam-You; varada-ṛṣabha-O Supreme Personality of Godhead, who can give any benediction; kāmānām-of all desires for material happiness; hṛdi-within the core of my heart; asaṁroham-no growth; bhava taḥ-from You; tu-then; vṛṇe-I pray for; varam-such a benediction.

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

Lord Śrī Caitanya Mahāprabhu taught us how to pray for benedictions from the Lord. He said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O my Lord, I do not want from You any amount of wealth, nor many followers, nor a beautiful wife, for these are all materialistic desires. But if I have to ask You for any benediction, I pray that in whatever forms of life I may take my birth, under any circumstances, I will not be bereft of Your transcendental devotional service." Devotees are always on the positive platform, in contrast to the Māyāvādīs, who want to make everything impersonal or void. One cannot remain void (śūnyavādī); rather, one must possess something. Therefore, the devotee, on the positive side, wants to possess something, and this possession is very nicely described by Prahlāda Mahārāja, who says, "If I must take some benediction from You, I pray that within the core of my heart there may be no material desires." The desire to serve the Supreme Personality of Godhead is not at all material.

TEXT 8

indriyāṇi manaḥ prāṇa
ātmā dharmo dhṛtir matiḥ
hrīḥ śrīs tejaḥ smṛtiḥ satyaṁ
yasya naśyanti janmanā

SYNONYMS

indriyāṇi-the senses; manaḥ-the mind; prāṇaḥ-the life air; ātmā-the body; dharmaḥ-religion; dhṛtiḥ-patience; matiḥ-intelligence; hrīḥ-shyness; śrīḥ-opulence; tejaḥ-strength; smṛtiḥ-memory; satyam-truthfulness; yasya-of which lusty desires; naśyanti-are vanquished; janmanā-from the very beginning of birth.

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

As stated in Śrīmad-Bhāgavatam, kāmaṁ hṛd-rogam. Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them. Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. Anya-abhilāṣitā means "material desire," and śūnyam means "free from." The spiritual soul has spiritual activities and spiritual desires, as described by Śrī Caitanya Mahāprabhu: mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. Desirelessness means freedom from material desires. This is described by Śrīla Rūpa Gosvāmī as Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. As soon as one has material desires, one loses his spiritual identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience and intelligence, are deviated from one's original Kṛṣṇa consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. Māyāvādī philosophers want to become impersonal, senseless and mindless, but that is not possible. The living entity must be living, always existing with desires, ambitions and so on. These should be purified, however, so that one can desire spiritually and be spiritually ambitious, without material contamination. In every living entity these propensities exist because he is a living entity. When materially contaminated, however, one is put into the hands of material misery (janma-mṛtyu jarā-vyādhi). If one wants to stop repeated birth and death, one must take to the devotional service of the Lord.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified."

TEXT 9

vimuñcati yadā kāmān

mānavo manasi sthitān
tarhy eva puṇḍarīkākṣa
bhagavattvāya kalpate

SYNONYMS

vimuñcati-gives up; yadā-whenever; kāmān-all material desires; mānavaḥ-human society; manasi-within the mind; sthitān-situated; tarhi-at that time only; eva-indeed; puṇḍarīka-akṣa-O lotus-eyed Lord; bhagavattvāya-to be equally as opulent as the Lord; kalpate-becomes eligible.

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.

Atheistic men sometimes criticize a devotee by saying, ”If you do not want to take any benediction from the Lord and if the servant of the Lord is as opulent as the Lord Himself, why do you ask for the benediction of being engaged as the Lord’s servant?” Śrīdhara Svāmī comments, bhagavattvāya bhagavat-samān aiśvaryāya. Bhagavattva, becoming as good as the Supreme Personality of Godhead, does not mean becoming one with Him or equal to Him, although in the spiritual world the servant is equally as opulent as the master. The servant of the Lord is engaged in the service of the Lord as a servant, friend, father, mother or conjugal lover, all of whom are equally as opulent as the Lord. This is . The master and servant are different yet equal in opulence. This is the meaning of simultaneous difference from the Supreme Lord and oneness with Him.

TEXT 10

oṁ namo bhagavate tubhyaṁ
puruṣāya mahātmane
haraye ’dbhuta-siṁhāya
brahmaṇe paramātmane

SYNONYMS

oṁ-O my Lord, O Supreme Personality of Godhead; namaḥ-I offer my respectful obeisances; bhagavate-unto the Supreme Person; tubhyam-unto You; puruṣāya-unto the Supreme Person; mahā-ātmane-unto the Supreme Soul, or the Supersoul; haraye-unto the Lord, who vanquishes all the miseries of devotees; adbhuta-siṁhāya-unto Your wonderful lionlike form as Nṛsiṁhadeva; brahmaṇe-unto the Supreme Brahman; parama-ātmane-unto the Supreme Soul.

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

In the previous verse Prahlāda Mahārāja has explained that a devotee can achieve the platform of bhagavattva, being as good as the Supreme Person, but this does not mean that the devotee loses his position as a servant. A pure servant of the Lord, although as opulent as the Lord, is still meant to offer respectful obeisances to the Lord in service. Prahlāda Mahārāja was engaged in pacifying the Lord, and therefore he did not consider himself equal to the Lord. He defined his position as a servant and offered respectful obeisances unto the Lord.

TEXT 11

śrī-bhagavān uvāca
naikāntino me mayi jātv ihāśiṣa
āśāsate ’mutra ca ye bhavad-vidhāḥ
tathāpi manvantaram etad atra
daityeśvarāṇām anubhuṅkṣva bhogān

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; na-not; ekāntinaḥ-unalloyed, without desires except for the one desire for devotional service; me-from Me; mayi-unto Me; jātu-any time; iha-within this material world; āśiṣaḥ-benedictions; āśāsate-intent desire; amutra-in the next life; ca-and; ye-all such devotees who; bhavat-vidhāḥ-like you; tathāpi-still; manvantaram-the duration of time until the end of the life of one Manu; etat-this; atra-within this material world; daitya-īśvarāṇām-of the opulences of materialistic persons; anubhuṅkṣva-you can enjoy; bhogān-all material opulences.

The Supreme Personality of Godhead said: My dear Prahlāda, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu.

One Manu lives for a duration of time calculated to be an aggregate of seventy-one yuga cycles, each of which equals 4,300,000 years. Although atheistic men like to enjoy material opulences and they endeavor with great energy to build big residences, roads, cities and factories, unfortunately they cannot live more than eighty, ninety or at the utmost one hundred years. Although the materialist exerts so much energy to create a kingdom of hallucinations, he is unable to enjoy it for more than a few years. However, because Prahlāda Mahārāja was a devotee, the Lord allowed him to enjoy material opulence as the king of the materialists. Prahlāda Mahārāja had taken birth in the family of Hiraṇyakaśipu, who was the topmost materialist, and since Prahlāda was the bona fide heir of his father, the Supreme Lord allowed him to enjoy the kingdom created by his father for so many years that no materialist could calculate them. A devotee does not have to desire material opulence, but if he is a pure devotee, there is ample opportunity for him to enjoy material happiness also, without personal endeavor. Therefore, everyone is advised to take to devotional service under all circumstances. If one desires material opulence, he can also become a pure devotee, and his desires will be fulfilled. It is stated in Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

”Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.”

TEXT 12

kathā madīyā juṣamāṇaḥ priyās tvam
āveśya mām ātmani santam ekam
sarveṣu bhūteṣv adhiyajñam īśaṁ
yajasva yogena ca karma hinvan

SYNONYMS

kathāḥ-messages or instructions; madīyāḥ-given by Me; juṣamāṇaḥ-always hearing or contemplating; priyāḥ-extremely pleasing; tvam-yourself; āveśya-being fully absorbed in; mām-Me; ātmani-within the core of your heart; santam-existing; ekam-one (the same Supreme Soul); sarveṣu-in all; bhūteṣu-living entities; adhiyajñam-the enjoyer of all ritualistic ceremonies; īśam-the Supreme Lord; yajasva-worship; yogena-by bhakti-yoga, devotional service; ca-also; karma-fruitive activities; hinvan-giving up.

It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone’s heart. Therefore, give up fruitive activities and worship Me.

When a devotee becomes materially very opulent, one should not think that he is enjoying the results of his fruitive activities. A devotee in this material world uses all material opulences for the service of the Lord because he is planning how to serve the Lord with these opulences, as advised by the Lord Himself. Whatever material opulence is within his possession he engages to expand the glories and service of the Lord. A devotee never performs any fruitive or ritualistic ceremony to enjoy the results of such karma. Rather, a devotee knows that karma-kāṇḍa is meant for the less intelligent man. Narottama dāsa Ṭhākura says in his prema-bhakti-candrikā, karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa: both karma-kāṇḍa and jñāna-kāṇḍa-fruitive activities and speculation about the Supreme Lord-are like pots of poison. One who is attracted to karma-kāṇḍa and jñāna-kāṇḍa spoils his existence as a human being. Therefore a devotee is never interested in karma-kāṇḍa or jñāna-kāṇḍa, but is simply interested in favorable service to the Lord (ānukūlyena kṛṣṇānuśīlanam), or cultivation of spiritual activities in devotional service.

TEXT 13

bhogena puṇyaṁ kuśalena pāpaṁ
kalevaraṁ kāla-javena hitvā
kīrtiṁ viśuddhāṁ sura-loka-gītāṁ
vitāya mām eṣyasi mukta-bandhaḥ

SYNONYMS

bhogena-by feelings of material happiness; puṇyam-pious activities or their results; kuśalena-by acting piously (devotional service is the best of all pious activities); pāpam-all kinds of reactions to impious activities; kalevaram-the material body; kāla-javena-by the most powerful time factor; hitvā-giving up; kīrtim-reputation; viśuddhām-transcendental or fully purified; sura-loka-gītām-praised even in the heavenly planets; vitāya-spreading all through the universe; mām-unto Me; eṣyasi-you will come back; mukta-bandhaḥ-being liberated from all bondage.

My dear Prahlāda, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura says: evaṁ prahlādasyāṁśena sādhana-siddhatvaṁ nitya-siddhatvaṁ ca nāradādivaj jñeyam. There are two classes of devotees-the sādhana-siddha and the nitya-siddha. Prahlāda Mahārāja is a mixed siddha; that is, he is perfect partly because of executing devotional service and partly because of eternal perfection. Thus he is compared to such devotees as Nārada. Formerly, Nārada Muni was the son of a maidservant, and therefore in his next birth he attained perfection (sādhana-siddhi) because of having executed devotional service. Yet he is also a nitya-siddha because he never forgets the Supreme Personality of Godhead.

The word kuśalena is very important. One should live in the material world very expertly. The material world is known as the world of duality because one sometimes has to act impiously and sometimes has to act piously. Although one does not want to act impiously, the world is so fashioned that there is always danger (padaṁ padaṁ yad vipadām). Thus even when performing devotional service a devotee has to create many enemies. Prahlāda Mahārāja himself had experience of this, for even his father became his enemy. A devotee should expertly manage to think always of the Supreme Lord so that the reactions of suffering cannot touch him. This is the expert management of pāpa-puṇya-pious and impious activities. An exalted devotee like Prahlāda Mahārāja is jīvan-mukta; he is liberated even in this very life in the material body.

TEXT 14

ya etat kīrtayen mahyaṁ
tvayā gītam idaṁ naraḥ
tvāṁ ca māṁ ca smaran kāle
karma-bandhāt pramucyate

SYNONYMS

yaḥ-anyone who; etat-this activity; kīrtayet-chants; mahyam-unto Me; tvayā-by you; gītam-prayers offered; idam-this; naraḥ-human being; tvām-you; ca-as well as; mām ca-Me also; smaran-remembering; kāle-in due course of time; karma-bandhāt-from the bondage of material activities; pramucyate-becomes free.

One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.

Here it is stated that anyone who chants and hears about the activities of Prahlāda Mahārāja and, in relationship with Prahlāda's activities, the activities of Nṛsiṁhadeva, gradually becomes free from all the bondage of fruitive activities. As stated in Bhagavad-gītā (2.15, 2.56):

yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate
[Bg. 2.56]

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind." A devotee should not be aggrieved in an awkward position, nor should he feel extraordinarily happy in material opulence. This is the way of expert management of material life. Because a devotee knows how to manage expertly, he is called jīvan-mukta. As Rūpa Gosvāmī explains in Bhakti-rasāmṛta-sindhu:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within this material world, although he may be engaged in many so-called material activities." Because of constantly engaging in devotional service, in any condition of life, a devotee is free from all material bondage.

bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

"Even one born in a family of meat-eaters is purified if he engages in devotional service." (Bhāg. 11.14.21) Śrīla Jīva Gosvāmī cites this verse in logically supporting that anyone who chants about the pure life and activities of Prahlāda Mahārāja is freed from the reactions of material activities.

TEXTS 15–17

śrī-prahrāda uvāca
varaṁ varaya etat te
varadeśān maheśvara
yad anindat pitā me
tvām avidvāṁs teja aiśvaram
viddhāmarṣāśayaḥ sākṣāt
sarva-loka-guruṁ prabhum
bhrātṛ-heti mṛṣā-dṛṣṭis
tvad-bhakte mayi cāghavān
tasmāt pitā me pūyeta
durantād dustarād aghāt
pūtas te 'pāṅga-saṁdṛṣṭas
tadā kṛpaṇa-vatsala

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; varam-benediction; varaye-I pray; etat-this; te-from You; varada-īśāt-the Supreme Personality of Godhead, who offers benedictions even to such exalted demigods as Brahmā and Śiva; mahā-īśvara-O my Supreme Lord; yat-that; anindat-vilified; pitā-father; me-my; tvām-You; avidvān-without knowledge of; tejaḥ-strength; aiśvaram-supremacy; viddha-being polluted; amarṣa-with anger; āśayaḥ-within the heart; sākṣāt-directly; sarva-loka-gurum-unto the supreme spiritual master of all living beings; prabhum-unto the supreme master; bhrātṛ-hā-the killer of his brother; iti-thus; mṛṣā-dṛṣṭiḥ-falsely envious because of a false conception; tvat-bhakte-unto Your devotee; mayi-unto me; ca-and; agha-vān-who committed heavily sinful activities; tasmāt-from that; pitā-father; me-my; pūyeta-may be purified; durantāt-very great; dustarāt-difficult to pass over; aghāt-from all sinful activities; pūtaḥ-(although he was) purified; te-of You; apāṅga-by the glance over him; saṁdṛṣṭaḥ-being looked at; tadā-at that time; kṛpaṇa-vatsala-O You who are merciful to the materialistic.

Prahlāda Mahārāja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

Although Hiraṇyakaśipu was purified as soon as he came in contact with the Lord's lap and the Lord saw him, Prahlāda Mahārāja still wanted to hear from the Lord's own mouth that his father had been purified by the Lord's causeless mercy. Prahlāda Mahārāja offered this prayer to the Lord for the sake of his father. As a Vaiṣṇava son, despite all the inconveniences imposed upon him by his father, he could not forget his father's affection.

TEXT 18

śrī-bhagavān uvāca
triḥ-saptabhiḥ pitā pūtaḥ
pitṛbhiḥ saha te 'nagha
yat sādho 'sya kule jāto
bhavān vai kula-pāvanaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; triḥ-saptabhiḥ-seven multiplied by three (that is to say, twenty-one); pitā-father; pūtaḥ-purified; pitṛbhiḥ-with your forefathers; saha-all together; te-your; anagha-O most sinless personality (Prahlāda Mahārāja); yat-because; sādho-O great saintly person; asya-of this person; kule-in the dynasty; jātaḥ-took birth; bhavān-you; vai-indeed; kula-pāvanaḥ-the purifier of the whole dynasty.

The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.

The word triḥ-saptabhiḥ means seven multiplied by three. In one's family one can count back four or five generations-to one's great-grandfather or even one's great-grandfather's father-but since the Lord mentions twenty-one forefathers, this indicates that the benediction expands to other families also. Before the present family in which one has taken birth, one must have been born in other families. Thus when a Vaiṣṇava takes birth in a family, by the grace of the Lord he purifies not only that family but also the families of his previous births.

TEXT 19

yatra yatra ca mad-bhaktāḥ
praśāntāḥ sama-darśinaḥ
sādhavaḥ samudācārās
te pūyante 'pi kīkaṭāḥ

SYNONYMS

yatra yatra-wherever and whenever; ca-also; mat-bhaktāḥ-My devotees; praśāntāḥ-extremely peaceful; sama-darśinaḥ-equipoised; sādhavaḥ-decorated with all good qualities; samudācārāḥ-equally magnanimous; te-all of them; pūyante-are purified; api-even; kīkaṭāḥ-a degraded country or the inhabitants of such a place.

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

Wherever exalted devotees stay, not only they and their dynasties but the entire country is purified.

TEXT 20

sarvātmanā na hiṁsanti
bhūta-grāmeṣu kiñcana
uccāvaceṣu daityendra
mad-bhāva-vigata-spṛhāḥ

SYNONYMS

sarva-ātmanā-in all respects, even in the modes of anger and jealousy; na-never; hiṁsanti-they are envious; bhūta-grāmeṣu-among all species of life; kiñcana-toward any one of them; ucca-avaceṣu-the lower and higher living entities; daitya-indra-O my dear Prahlāda, King of the Daityas; mat-bhāva-because of devotional service unto Me; vigata-given up; spṛhāḥ-all material modes of anger and greed.

My dear Prahlāda, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone.

TEXT 21

bhavanti puruṣā loke
mad-bhaktās tvām anuvratāḥ
bhavān me khalu bhaktānāṁ
sarveṣāṁ pratirūpa-dhṛk

SYNONYMS

bhavanti-become; puruṣāḥ-persons; loke-in this world; mat-bhaktāḥ-My pure devotees; tvām-you; anuvratāḥ-following in your footsteps; bhavān-you; me-My; khalu-indeed; bhaktānām-of all devotees; sarveṣām-in different mellows; pratirūpa-dhṛk-tangible example.

Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

In this connection, Śrīla Madhvācārya quotes a verse from the Skanda Purāṇa:

ṛte tu tāttvikān devān
nāradādīṁs tathaiva ca
prahrādād uttamaḥ ko nu
viṣṇu-bhaktau jagat-traye

There are many, many devotees of the Supreme Personality of Godhead, and they have been enumerated in Śrīmad-Bhāgavatam (6.3.20) as follows:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

Of the twelve authorized devotees-Lord Brahmā, Nārada, Lord Śiva, Kapila, Manu and so on-Prahlāda Mahārāja is understood to be the best example.

TEXT 22

kuru tvaṁ preta-kṛtyāni
pituḥ pūtasya sarvaśaḥ
mad-aṅga-sparśanenāṅga
lokān yāsyati suprajāḥ

SYNONYMS

kuru-perform; tvam-you; preta-kṛtyāni-the ritualistic ceremony performed after death; pituḥ-of your father; pūtasya-already purified; sarvaśaḥ-in all respects; mat-aṅga-My body; sparśanena-by touching; aṅga-My dear child; lokān-to planets; yāsyati-he will be elevated; su-prajāḥ-to become a devotee-citizen.

My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the śrāddha ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee.

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura says that although Hiraṇyakaśipu was already purified, he had to take birth on a higher planetary system to become a devotee again. Prahlāda Mahārāja was advised to perform the ritualistic ceremony as a matter of etiquette, for the Supreme Personality of Godhead under no circumstances wants to stop the regulative principles. Madhva Muni also instructs:

madhu-kaiṭabhau bhakty-abhāvā
dūrau bhagavato mṛtau
tama eva kramād āptau
bhaktyā ced yo hariṁ yayau

When the demons Madhu and Kaiṭabha were killed by the Supreme Personality of Godhead, their kinsmen also observed the ritualistic ceremonies so that these demons could return home, back to Godhead.

TEXT 23

pitryaṁ ca sthānam ātiṣṭha
yathoktaṁ brahmavādibhiḥ
mayy āveśya manas tāta
kuru karmāṇi mat-paraḥ

SYNONYMS

pitryam-paternal; ca-also; sthānam-place, throne; ātiṣṭha-sit upon; yathā-uktam-as described; brahmavādibhiḥ-by the followers of Vedic civilization; mayi-unto Me; āveśya-being fully absorbed; manaḥ-the mind; tāta-My dear boy; kuru-just execute; karmāṇi-the regulative duties; mat-paraḥ-just for the sake of My work.

After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.

When one becomes a devotee, he no longer has any duty to the Vedic regulative principles. One has many duties to perform, but if one becomes fully devoted to the Lord, he no longer has any such obligations. As stated in Śrīmad-Bhāgavatam (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

One who has fully surrendered to the lotus feet of the Lord is no longer a debtor to his forefathers, the great sages, human society, the common man or any living entity.

The Supreme Personality of Godhead nonetheless advised Prahlāda Mahārāja to follow the regulative principles, for since he was going to be the king, others would follow his example. Thus Lord Nṛsiṁhadeva advised Prahlāda Mahārāja to engage in his political duties so that people would become the Lord's devotees.

yad yad ācarati śreṣṭhas
tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21) One should not be attached to any materialistic activities, but a devotee may perform such activities as an example to show the common man that one should not deviate from the Vedic injunctions.

TEXT 24

śrī-nārada uvāca
prahrādo 'pi tathā cakre
pitur yat sāmparāyikam
yathāha bhagavān rājann
abhiṣikto dvijātibhiḥ

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; prahrādaḥ-Prahlāda Mahārāja; api-also; tathā-in that way; cakre-executed; pituḥ-of his father; yat-whatever; sāmparāyikam-ritualistic ceremonies performed after death; yathā-even as; āha-order; bhagavān-the Supreme

Personality of Godhead; rājan-O King Yudhiṣṭhira; abhiṣiktaḥ-he was enthroned in the kingdom; dvi-jātibhiḥ-by the brāhmaṇas present.

Śrī Nārada Muni continued: Thus, as the Supreme Personality of Godhead ordered, Prahlāda Mahārāja performed the ritualistic ceremonies for his father. O King Yudhiṣṭhira, he was then enthroned in the kingdom of Hiraṇyakaśipu, as directed by the brāhmaṇas.

It is essential that society be divided into four groups of men-brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Here we see that although Prahlāda was perfect in every respect, he nonetheless followed the instructions of the brāhmaṇas who performed the Vedic rituals. Therefore in society there must be a very intelligent class of leaders who are well versed in the Vedic knowledge so that they can guide the entire populace to follow the Vedic principles and thus gradually become most perfect and eligible to return home, back to Godhead.

TEXT 25

prasāda-sumukhaṁ dṛṣṭvā
brahmā narahariṁ harim
stutvā vāgbhiḥ pavitrābhiḥ
prāha devādibhir vṛtaḥ

SYNONYMS

prasāda-sumukham-whose face was bright because the Supreme Lord was pleased; dṛṣṭvā-seeing this situation; brahmā-Lord Brahmā; nara-harim-unto Lord Nṛsiṁhadeva; harim-the Supreme Personality of Godhead; stutvā-offering prayers; vāgbhiḥ-by transcendental words; pavitrābhiḥ-without any material contamination; prāha-addressed (the Lord); deva-ādibhiḥ-by other demigods; vṛtaḥ-surrounded.

Lord Brahmā, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

TEXT 26

śrī-brahmovāca
deva-devākhilādhyakṣa
bhūta-bhāvana pūrvaja
diṣṭyā te nihataḥ pāpo
loka-santāpano ’suraḥ

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; deva-deva-O my Lord, Lord of all the demigods; akhila-adhyakṣa-owner of the whole universe; bhūta-bhāvana-O cause of all living entities; pūrva-ja-O original Personality of Godhead; diṣṭyā-by Your example or because of our good fortune; te-by You; nihataḥ-killed; pāpaḥ-most sinful; loka-santāpanaḥ-giving trouble to the entire universe; asuraḥ-the demon Hiraṇyakaśipu.

Lord Brahmā said: O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original person [ādi-puruṣa], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe.

The word pūrvaja is described in Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. All the demigods, including Lord Brahmā, are manifested from the Supreme Personality of Godhead. Therefore the original person, the cause of all causes, is Govinda, the ādi-puruṣam.

TEXT 27

yo ’sau labdha-varo matto
na vadhyo mama sṛṣṭibhiḥ
tapo-yoga-balonnaddhaḥ
samasta-nigamān ahan

SYNONYMS

yaḥ-the person who; asau-he (Hiraṇyakaśipu); labdha-varaḥ-being given the extraordinary benediction; mattaḥ-from me; na vadhyaḥ-not to be killed; mama sṛṣṭibhiḥ-by any living being created by me; tapaḥ-yoga-bala-by austerity, mystic power and strength; unnaddhaḥ-thus being very proud; samasta-all; nigamān-Vedic injunctions; ahan-disregarded, transgressed.

This demon, Hiraṇyakaśipu, received from me the benediction that he would not be killed by any living being within my creation. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

TEXT 28

diṣṭyā tat-tanayaḥ sādhur
mahā-bhāgavato ’rbhakaḥ
tvayā vimocito mṛtyor
diṣṭyā tvāṁ samito ’dhunā

SYNONYMS

diṣṭyā-by fortune; tat-tanayaḥ-his son; sādhuḥ-who is a great saintly person; mahā-bhāgavataḥ-a great and exalted devotee; arbhakaḥ-although a child; tvayā-by Your Lordship; vimocitaḥ-released; mṛtyoḥ-from the clutches of death; diṣṭyā-also by great fortune; tvām samitaḥ-perfectly under Your shelter; adhunā-now.

By great fortune, Hiraṇyakaśipu’s son Prahlāda Mahārāja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet.

TEXT 29

etad vapus te bhagavan
dhyāyataḥ paramātmanaḥ
sarvato goptṛ santrāsān

mṛtyor api jighāṁsataḥ

SYNONYMS

etat-this; vapuḥ-body; te-Your; bhagavan-O Supreme Personality of Godhead; dhyāyataḥ-those who meditate upon; parama-ātmanaḥ-of the Supreme Person; sarvataḥ-from everywhere; goptṛ-the protector; santrāsāt-from all kinds of fear; mṛtyoḥ api-even from fear of death; jighāṁsataḥ-if one is envied by an enemy.

My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body, You naturally protect him from all sources of fear, even the imminent danger of death.

Everyone is sure to die, for no one is excused from the hands of death, which is but a feature of the Supreme Personality of Godhead (mṛtyuḥ sarva-haraś cāham). When one becomes a devotee, however, he is not destined to die according to a limited duration of life. Everyone has a limited duration of life, but a devotee's lifetime can be extended by the mercy of the Supreme Lord, who is able to nullify the results of one's karma. Karmāṇi nirdahati kintu ca bhakti-bhājāṁ [Bs. 5.54]. This is the statement of Brahma-saṁhitā (5.54). A devotee is not under the laws of karma. Therefore even a devotee's scheduled death can be avoided by the causeless mercy of the Supreme Lord. God protects the devotee even from the extreme danger of death.

TEXT 30

śrī-bhagavān uvāca
maivaṁ vibho 'surāṇāṁ te
pradeyaḥ padma-sambhava
varaḥ krūra-nisargāṇām
ahīnām amṛtaṁ yathā

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead replied (to Brahmā); mā-do not; evam-thus; vibho-O great person; asurāṇām-unto the demons; te-by you; pradeyaḥ-bestow benedictions; padma-sambhava-O Lord Brahmā, born from the lotus flower; varaḥ-benediction; krūra-nisargāṇām-persons who are by nature very cruel and jealous; ahīnām-to snakes; amṛtam-nectar or milk; yathā-just as.

The Personality of Godhead replied: My dear Lord Brahmā, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.

TEXT 31

śrī-nārada uvāca
ity uktvā bhagavān rājaṁs
tataś cāntardadhe hariḥ
adṛśyaḥ sarva-bhūtānāṁ
pūjitaḥ parameṣṭhinā

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; iti uktvā-saying this; bhagavān-the Supreme Personality of Godhead; rājan-O King Yudhiṣṭhira; tataḥ-from that place; ca-also; antardadhe-disappeared; hariḥ-the Lord; adṛśyaḥ-without being visible; sarva-bhūtānām-by all kinds of living entities; pūjitaḥ-being worshiped; parameṣṭhinā-by Lord Brahmā.

Nārada Muni continued: O King Yudhiṣṭhira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahmā. Then, being worshiped by Brahmā, the Lord disappeared from that place.

TEXT 32

tataḥ sampūjya śirasā
vavande parameṣṭhinam
bhavaṁ prajāpatīn devān
prahrādo bhagavat-kalāḥ

SYNONYMS

tataḥ-thereafter; sampūjya-worshiping; śirasā-by bowing the head; vavande-offered prayers; parameṣṭhinam-to Lord Brahmā; bhavam-to Lord Śiva; prajāpatīn-to the great demigods entrusted with increasing the population; devān-to all the great demigods; prahrādaḥ-Prahlāda Mahārāja; bhagavat-kalāḥ-influential parts of the Lord.

Prahlāda Mahārāja then worshiped and offered prayers to all the demigods, such as Brahmā, Śiva and the Prajāpatis, who are all parts of the Lord.

TEXT 33

tataḥ kāvyādibhiḥ sārdhaṁ
munibhiḥ kamalāsanaḥ
daityānāṁ dānavānāṁ ca
prahrādam akarot patim

SYNONYMS

tataḥ-thereafter; kāvya-ādibhiḥ-with Śukrācārya and others; sārdham-and with; munibhiḥ-great saintly persons; kamala-āsanaḥ-Lord Brahmā; daityānām-of all the demons; dānavānām-of all the giants; ca-and; prahrādam-Prahlāda Mahārāja; akarot-created; patim-the master or king.

Thereafter, along with Śukrācārya and other great saints, Lord Brahmā, whose seat is on the lotus flower, made Prahlāda the king of all the demons and giants in the universe.

By the grace of Lord Nṛsiṁhadeva, Prahlāda Mahārāja became a greater king than his father, Hiraṇyakaśipu. Prahlāda's inauguration was performed by Lord Brahmā in the presence of other saintly persons and demigods.

TEXT 34

pratinandya tato devāḥ
prayujya paramāśiṣaḥ
sva-dhāmāni yayū rājan
brahmādyāḥ pratipūjitāḥ

SYNONYMS

pratinandya-congratulating; tataḥ-thereafter; devāḥ-all the demigods; prayujya-having offered; parama-āśiṣaḥ-exalted benedictions; sva-dhāmāni-to their respective abodes; yayuḥ-returned; rājan-O King Yudhiṣṭhira; brahma-ādyāḥ-all the demigods, headed by Lord Brahmā; pratipūjitāḥ-being thoroughly worshiped (by Prahlāda Mahārāja).

O King Yudhiṣṭhira, after all the demigods, headed by Lord Brahmā, were properly worshiped by Prahlāda Mahārāja, they offered Prahlāda their utmost benedictions and then returned to their respective abodes.

TEXT 35

evaṁ ca pārṣadau viṣṇoḥ
putratvaṁ prāpitau diteḥ
hṛdi sthitena hariṇā
vaira-bhāvena tau hatau

SYNONYMS

evam-in this way; ca-also; pārṣadau-the two personal associates; viṣṇoḥ-of Lord Viṣṇu; putratvam-becoming the sons; prāpitau-having gotten; diteḥ-of Diti; hṛdi-within the core of the heart; sthitena-being situated; hariṇā-by the Supreme Lord; vaira-bhāvena-by conceiving as an enemy; tau-both of them; hatau-were killed.

Thus the two associates of Lord Viṣṇu who had become Hiraṇyākṣa and Hiraṇyakaśipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.

The discourse concerning Lord Nṛsiṁhadeva and Prahlāda Mahārāja began when Mahārāja Yudhiṣṭhira asked Nārada how Śiśupāla had merged into the body of Kṛṣṇa. Śiśupāla and Dantavakra were the same Hiraṇyākṣa and Hiraṇyakaśipu. Here Nārada Muni is relating how in three different births the associates of Lord Viṣṇu were killed by Lord Viṣṇu Himself. First they were the demons Hiraṇyākṣa and Hiraṇyakaśipu.

TEXT 36

punaś ca vipra-śāpena
rākṣasau tau babhūvatuḥ
kumbhakarṇa-daśa-grīvau
hatau tau rāma-vikramaiḥ

SYNONYMS

punaḥ-again; ca-also; vipra-śāpena-being cursed by the brāhmaṇas; rākṣasau-the two Rākṣasas; tau-both of them; babhūvatuḥ-incarnated as; kumbhakarṇa-daśa-grīvau-known as Kumbhakarṇa and the ten-headed Rāvaṇa (in their next birth); hatau-they also were killed; tau-both of them; rāma-vikramaiḥ-by the extraordinary strength of Lord Rāmacandra.

Being cursed by the brāhmaṇas, the same two associates took birth again as Kumbhakarṇa and the ten-headed Rāvaṇa. These two Rākṣasas were killed by Lord Rāmacandra's extraordinary power.

TEXT 37

śayānau yudhi nirbhinna-
hṛdayau rāma-śāyakaiḥ
tac-cittau jahatur dehaṁ
yathā prāktana-janmani

SYNONYMS

śayānau-being laid down; yudhi-on the battlefield; nirbhinna-being pierced; hṛdayau-in the core of the heart; rāma-śāyakaiḥ-by the arrows of Lord Rāmacandra; tat-cittau-thinking or being conscious of Lord Rāmacandra; jahatuḥ-gave up; deham-body; yathā-even as; prāktana-janmani-in their previous births.

Pierced by the arrows of Lord Rāmacandra, both Kumbhakarṇa and Rāvaṇa lay on the ground and left their bodies, fully absorbed in thought of the Lord, just as they had in their previous births as Hiraṇyākṣa and Hiraṇyakaśipu.

TEXT 38

tāv ihātha punar jātau
śiśupāla-karūṣa-jau
harau vairānubandhena
paśyatas te samīyatuḥ

SYNONYMS

tau-both of them; iha-in this human society; atha-in this way; punaḥ-again; jātau-took their births; śiśupāla-Śiśupāla; karūṣa-jau-Dantavakra; harau-unto the Supreme Personality of Godhead; vaira-anubandhena-by the bondage of considering the Lord an enemy; paśyataḥ-were looking on; te-while you; samīyatuḥ-merged or went into the lotus feet of the Lord.

They both took birth again in human society as Śiśupāla and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence.

Vairānubandhena. Acting like the Lord's enemy is also beneficial for the living entity. Kāmād dveṣād bhayāt snehād. Whether in lusty desire, anger, fear or envy of the Lord, somehow or other, as recommended by Śrīla Rūpa Gosvāmī (tasmāt kenāpy upāyena), one should become attached to the Supreme Personality of Godhead and ultimately achieve the goal of returning home, back to Godhead. What, then, is to be said of one who is related to the Supreme Personality of Godhead as a servant, friend, father, mother or conjugal lover?

TEXT 39

enaḥ pūrva-kṛtaṁ yat tad
rājānaḥ kṛṣṇa-vairiṇaḥ
jahus te 'nte tad-ātmānaḥ
kīṭaḥ peśaskṛto yathā

SYNONYMS

enaḥ-this sinful activity (of blaspheming the Supreme Lord); pūrva-kṛtam-executed in previous births; yat-which; tat-that; rājānaḥ-kings; kṛṣṇa-vairiṇaḥ-always acting as enemies of Kṛṣṇa; jahuḥ-gave up; te-all of them; ante-at the time of death; tat-ātmānaḥ-attaining the same spiritual body and form; kīṭaḥ-a worm; peśaskṛtaḥ-(captured by) a black drone; yathā-just like.

Not only Śiśupāla and Dantavakra but also many, many other kings who acted as enemies of Kṛṣṇa attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.

The mystery of yogic meditation is explained here. Real yogīs always meditate on the form of Viṣṇu within their hearts. Consequently, at the time of death they give up their bodies while thinking of the form of Viṣṇu and thus attain Viṣṇuloka, Vaikuṇṭhaloka, where they receive bodily features the same as those of the Lord. From the Sixth Canto we have already learned that when the Viṣṇudūtas came from Vaikuṇṭha to deliver Ajāmila, they looked exactly like Viṣṇu, with four hands and the same features as Viṣṇu. Therefore, we may conclude that if one practices thinking of Viṣṇu and is fully absorbed in thinking of Him at the time of death, one returns home, back to Godhead. Even enemies of Kṛṣṇa who thought of Kṛṣṇa in fear (bhaya), such as King Kaṁsa, received bodies in a spiritual identity similar to that of the Lord.

TEXT 40

yathā yathā bhagavato
bhaktyā paramayābhidā
nṛpāś caidyādayaḥ sātmyaṁ
hares tac-cintayā yayuḥ

SYNONYMS

yathā yathā-just as; bhagavataḥ-of the Supreme Personality of Godhead; bhaktyā-by devotional service; paramayā-supreme; abhidā-incessantly thinking of such activities; nṛpāḥ-kings; caidya-ādayaḥ-Śiśupāla, Dantavakra and others; sātmyam-the same form; hareḥ-of the Supreme Personality of Godhead; tat-cintayā-by constantly thinking of Him; yayuḥ-returned home, back to Godhead.

By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sārūpya-mukti. Although Śiśupāla, Dantavakra and other kings thought of Kṛṣṇa as an enemy, they also achieved the same result.

In Caitanya-caritāmṛta, in connection with Lord Caitanya's instructions to Sanātana Gosvāmī, it is explained that a devotee should externally execute his routine devotional service in a regular way but should always inwardly think of the particular mellow in which he is attracted to the service of the Lord. This constant thought of the Lord makes the devotee eligible to return home, back to Godhead. As stated in Bhagavad-gītā (4.9), tyaktvā dehaṁ punar janma naiti mām eti: after giving up his body, a devotee does not again receive a material body, but goes back to Godhead and receives a spiritual body resembling those of the Lord's eternal associates whose activities he followed. However the devotee likes to serve the Lord, he may constantly think of the Lord's associates-the cowherd boys, the gopīs, the Lord's father and mother, His servants and the trees, land, animals, plants and water in the Lord's abode. Because of constantly thinking of these features, one acquires a transcendental position. Kings like Śiśupāla, Dantavakra, Kaṁsa, Pauṇḍraka, Narakāsura and Sālva were all similarly delivered. This is confirmed by Madhvācārya:

pauṇḍrake narake caiva
śālve kaṁse ca rukmiṇi
āviṣṭās tu harer bhaktās
tad-bhaktyā harim āpire

Pauṇḍraka, Narakāsura, Sālva and Kaṁsa were all inimical toward the Supreme Personality of Godhead, but because all these kings constantly thought of Him, they achieved the same liberation-sārūpya-mukti. The jñāna-bhakta, the devotee who follows the path of jñāna, also attains the same destination. If even the enemies of the Lord achieve salvation by constantly thinking about the Lord, what is to be said of pure devotees who always engage in the Lord's service and who think of nothing but the Lord in every activity?

TEXT 41

ākhyātaṁ sarvam etat te
yan māṁ tvaṁ paripṛṣṭavān
damaghoṣa-sutādīnāṁ
hareḥ sātmyam api dviṣām

SYNONYMS

ākhyātam-described; sarvam-everything; etat-this; te-unto you; yat-whatever; mām-unto me; tvam-you; paripṛṣṭavān-inquired; damaghoṣa-suta-ādīnām-of the son of Damaghoṣa (Śiśupāla) and others; hareḥ-of the Lord; sātmyam-equal bodily features; api-even; dviṣām-although they were inimical.

Everything you asked me about how Śiśupāla and others attained salvation although they were inimical has now been explained to you by me.

TEXT 42

eṣā brahmaṇya-devasya
kṛṣṇasya ca mahātmanaḥ
avatāra-kathā puṇyā
vadho yatrādi-daityayoḥ

SYNONYMS

eṣā-all this; brahmaṇya-devasya-of the Supreme Personality of Godhead, who is worshiped by all brāhmaṇas; kṛṣṇasya-of Kṛṣṇa, the original Supreme Personality of Godhead; ca-also; mahā-ātmanaḥ-the Supersoul; avatāra-kathā-narrations about His incarnations; puṇyā-pious, purifying; vadhaḥ-killing; yatra-wherein; ādi-in the beginning of the millennium; daityayoḥ-of the demons (Hiraṇyākṣa and Hiraṇyakaśipu).

In this narration about Kṛṣṇa, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiraṇyākṣa and Hiraṇyakaśipu has also been described.

Avatāras, or incarnations, are expansions of the Supreme Personality of Godhead-Kṛṣṇa, Govinda.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person-nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the Vedas, but they are always manifest to pure, unalloyed devotees." (Brahma-saṁhitā 5.33) The Brahma-saṁhitā describes the avatāras. Indeed, all the avatāras are described in the authentic scriptures. No one can become an avatāra, or incarnation, although this has become fashionable in the age of Kali. The avatāras are described in the authentic scriptures (śāstras), and therefore before one risks accepting a pretender as an avatāra, one should refer to the śāstras. The śāstras say everywhere that Kṛṣṇa is the original Personality of Godhead and that He has innumerable avatāras, or incarnations. Elsewhere in the Brahma-saṁhitā it is said, rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan: [Bs. 5.39] Rāma, Nṛsiṁha, Varāha and many others are consecutive expansions of the Supreme Personality of Godhead. After Kṛṣṇa comes Balarāma, after Balarāma is Saṅkarṣaṇa, then Aniruddha, Pradyumna, Nārāyaṇa and then the puruṣa-avatāras-Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. All of them are avatāras.

One must hear about the avatāras. Narrations about such avatāras are called avatāra-kathā, the narrations of Kṛṣṇa's expansions. Hearing and chanting these narrations is completely pious. Sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. One who hears and chants can become puṇya, purified of material contamination.

Whenever there are references to the avatāras, religious principles are established, and demons who are against Kṛṣṇa are killed. The Kṛṣṇa consciousness movement is spreading all over the world with two aims-to establish Kṛṣṇa as the Supreme Personality of Godhead and to kill all the pretenders who falsely present themselves as avatāras. The preachers of the Kṛṣṇa consciousness movement must carry this conviction very carefully within their hearts and kill the demons who in many tactful ways vilify the Supreme Personality of Godhead, Kṛṣṇa. If we take shelter of Nṛsiṁhadeva and Prahlāda Mahārāja, it will be easier to kill the demons who are against Kṛṣṇa and to thus reestablish Kṛṣṇa's supremacy. Kṛṣṇas tu bhagavān svayam: Kṛṣṇa is the Supreme Lord, the original Lord. Prahlāda Mahārāja is our guru, and Kṛṣṇa is our worshipable God. As advised by Śrī Caitanya Mahāprabhu, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. If we can be successful in getting the mercy of Prahlāda Mahārāja and also that of Nṛsiṁhadeva, then our Kṛṣṇa consciousness movement will be extremely successful.

The demon Hiraṇyakaśipu had so many ways to try to become God himself, but although Prahlāda Mahārāja was chastised and threatened in many ways, he rigidly refused to accept his powerful demoniac father as God. Following in the footsteps of Prahlāda Mahārāja, we should reject all the rascals who pretend to be God. We must accept Kṛṣṇa and His incarnations, and no one else.

TEXTS 43–44

prahrādasyānucaritaṁ
mahā-bhāgavatasya ca
bhaktir jñānaṁ viraktiś ca
yāthārthyaṁ cāsya vai hareḥ
sarga-sthity-apyayeśasya
guṇa-karmānuvarṇanam
parāvareṣāṁ sthānānāṁ
kālena vyatyayo mahān

SYNONYMS

prahrādasya-of Prahlāda Mahārāja; anucaritam-characteristics (understood by reading or describing his activities); mahā-bhāgavatasya-of the great and exalted devotee; ca-also; bhaktiḥ-devotional service unto the Supreme Personality of Godhead; jñānam-complete knowledge of the Transcendence (Brahman, Paramātmā and Bhagavān); viraktiḥ-renunciation of material existence; ca-also; yāthārthyam-just to understand each of them perfectly; ca-and; asya-of this; vai-indeed; hareḥ-always in reference to the Supreme Personality of Godhead; sarga-of creation; sthiti-maintenance; apyaya-and annihilation; īśasya-of the master (the Supreme Personality of Godhead); guṇa-of the transcendental qualities and opulences; karma-and activities; anuvarṇanam-description within the disciplic succession; para-avareṣām-of different types of living entities known as demigods and demons; sthānānām-of the various planets or places to live; kālena-in due course of time; vyatyayaḥ-the annihilation of everything; mahān-although very great.

This narration describes the characteristics of the great and exalted devotee Prahlāda Mahārāja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlāda Mahārāja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord.

Śrīmad-Bhāgavatam is filled with descriptions of the characteristics of various devotees, with reference to the service of the Lord. This Vedic literature is called Bhāgavatam because it deals with the Supreme Personality of Godhead and His devotee. By studying Śrīmad-Bhāgavatam under the direction of the bona fide spiritual master, one can perfectly understand the science of Kṛṣṇa, the nature of the material and spiritual worlds, and the aim of life. Śrīmad-Bhāgavatam amalaṁ purāṇam. Śrīmad-Bhāgavatam is the spotless Vedic literature, as we have discussed in the beginning of Śrīmad-Bhāgavatam. Therefore, simply by understanding Śrīmad-Bhāgavatam, one can understand the science of the activities of the devotees, the activities of the demons, the permanent abode and the temporary abode. Through Śrīmad-Bhāgavatam, everything is perfectly known.

TEXT 45

dharmo bhāgavatānāṁ ca
bhagavān yena gamyate
ākhyāne ’smin samāmnātam
ādhyātmikam aśeṣataḥ

SYNONYMS

dharmaḥ-religious principles; bhāgavatānām-of the devotees; ca-and; bhagavān-the Supreme Personality of Godhead; yena-by which; gamyate-one can understand; ākhyāne-in the narration; asmin-this; samāmnātam-is perfectly described; ādhyātmikam-transcendence; aśeṣataḥ-without reservations.

The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhāgavata-dharma. In this narration, therefore, which deals with these principles, actual transcendence is properly described.

Through the principles of religion, one can understand the Supreme Personality of Godhead, Brahman (the impersonal feature of the Supreme Lord) and Paramātmā (the localized aspect of the Lord). When one is well conversant with all these principles, he becomes a devotee and performs bhāgavata-dharma. Prahlāda Mahārāja, the spiritual master in the line of disciplic succession, advised that this bhāgavata-dharma be instructed to students from the very beginning of their education (kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]). To understand the science of the Supreme Personality of Godhead is the real purpose of education. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. One must simply hear about and describe Lord Viṣṇu and His various incarnations. This narration concerning Prahlāda Mahārāja and Lord Nṛsiṁhadeva, therefore, has properly described spiritual, transcendental subjects.

TEXT 46

ya etat puṇyam ākhyānaṁ
viṣṇor vīryopabṛṁhitam
kīrtayec chraddhayā śrutvā
karma-pāśair vimucyate

SYNONYMS

yaḥ-anyone who; etat-this; puṇyam-pious; ākhyānam-narration; viṣṇoḥ-of Lord Viṣṇu; vīrya-the supreme power; upabṛṁhitam-in which is described; kīrtayet-chants or repeats; śraddhayā-with great faith; śrutvā-after properly hearing (from the right source); karma-pāśaiḥ-from the bondage of fruitive activities; vimucyate-becomes liberated.

One who hears and chants this narration about the omnipotence of the Supreme Personality of Godhead, Viṣṇu, is certainly liberated from material bondage without fail.

TEXT 47

etad ya ādi-puruṣasya mṛgendra-līlāṁ
daityendra-yūtha-pa-vadhaṁ prayataḥ paṭheta
daityātmajasya ca satāṁ pravarasya puṇyaṁ
śrutvānubhāvam akuto-bhayam eti lokam

SYNONYMS

etat-this narration; yaḥ-anyone who; ādi-puruṣasya-of the original Personality of Godhead; mṛga-indra-līlām-pastimes as a lion and human being combined; daitya-indra-of the King of the demons; yūtha-pa-as strong as an elephant; vadham-the killing; prayataḥ-with great attention; paṭheta-reads; daitya-ātma-jasya-of Prahlāda Mahārāja, the son of the demon; ca-also; satām-among elevated devotees; pravarasya-the best; puṇyam-pious; śrutvā-hearing; anubhāvam-the activities; akutaḥ-bhayam-where there is no fear anywhere or at any time; eti-reaches; lokam-the spiritual world.

Prahlāda Mahārāja was the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlāda Mahārāja, the killing of Hiraṇyakaśipu, and the activities of the Supreme Personality of Godhead, Nṛsiṁhadeva, surely reaches the spiritual world, where there is no anxiety.

TEXT 48

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo ’bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

SYNONYMS

yūyam-all of you (the Pāṇḍavas); nṛ-loke-within this material world; bata-however; bhūri-bhāgāḥ-extremely fortunate; lokam-all the planets; punānāḥ-who can purify; munayaḥ-great saintly persons; abhiyanti-almost always come to visit; yeṣām-of whom; gṛhān-the house; āvasati-resides in; iti-thus; sākṣāt-directly; gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being.

Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.

After hearing about the activities of Prahlāda Mahārāja, a pure devotee should be very anxious to follow in his footsteps, but such a devotee might be disappointed, thinking that not every devotee can come to the standard of Prahlāda Mahārāja. This is the nature of a pure devotee; he always thinks himself to be the lowest, to be incompetent and unqualified. Thus after hearing the narration of

Prahlāda Mahārāja's activities, Mahārāja Yudhiṣṭhira, who was on the same standard of devotional service as Prahlāda, might have been thinking of his own humble position. Nārada Muni, however, could understand Mahārāja Yudhiṣṭhira's mind, and therefore he immediately encouraged him by saying that the Pāṇḍavas were not less fortunate; they were as good as Prahlāda Mahārāja because although Lord Nṛsiṁhadeva appeared for Prahlāda, the Supreme Personality of Godhead in His original form as Kṛṣṇa was always living with the Pāṇḍavas. Although the Pāṇḍavas, because of the influence of Kṛṣṇa's yogamāyā, could not think of their fortunate position, every saintly person, including the great sage Nārada, could understand it, and therefore they constantly visited Mahārāja Yudhiṣṭhira.

Any pure devotee who is constantly conscious of Kṛṣṇa is naturally very fortunate. The word nṛ-loke, meaning "within the material world," indicates that before the Pāṇḍavas there had been many, many devotees, such as the descendants of the Yadu dynasty and Vasiṣṭha, Marīci, Kaśyapa, Lord Brahmā and Lord Śiva, who were all extremely fortunate. The Pāṇḍavas, however, were better than all of them because Kṛṣṇa Himself lived with them constantly. Nārada Muni therefore specifically mentioned that within this material world (nṛ-loke) the Pāṇḍavas were the most fortunate.

TEXT 49

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhṛd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

SYNONYMS

saḥ-that (Supreme Personality of Godhead, Kṛṣṇa); vā-also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtiḥ-the source of practical experience; priyaḥ-very, very dear; suhṛt-well-wisher; vaḥ-of you; khalu-indeed; mātuleyaḥ-the son of a maternal uncle; ātmā-exactly like body and soul together; arhaṇīyaḥ-worshipable (because He is the Supreme Personality of Godhead); vidhi-kṛt-(yet He serves you as) an order carrier; guruḥ-your supreme advisor; ca-as well.

The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

There is always a difference of opinion about the Absolute Truth. One class of transcendentalists concludes that the Absolute Truth is impersonal, and another class concludes that the Absolute Truth is a person. In Bhagavad-gītā, the Absolute Truth is accepted as the Supreme Person. Indeed, that Supreme Person Himself, Lord Kṛṣṇa, instructs in Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham [Bg. 14.27], mattaḥ parataraṁ nānyat [Bg. 7.7]. "The impersonal Brahman is My partial manifestation, and there is no truth superior to Me." That same Kṛṣṇa, the Supreme Personality of Godhead, acted as the supreme friend and relative of the Pāṇḍavas, and sometimes He even acted as their servant by carrying a letter from the Pāṇḍavas to Dhṛtarāṣṭra and Duryodhana. Because Kṛṣṇa was the well-wisher of the Pāṇḍavas, He also acted as guru by becoming the spiritual master of Arjuna. Arjuna accepted Kṛṣṇa as his spiritual master (śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam), and Kṛṣṇa sometimes chastised him. For example, the Lord said, aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase: [Bg. 2.11] "while speaking learned words, you are mourning for what is not worthy of grief." The Lord also said, kutas tvā kaśmalam idaṁ viṣame samupasthitam: "My dear Arjuna, how have these impurities come upon you?" Such was the intimate relationship between the Pāṇḍavas and Kṛṣṇa. In the same way, a pure devotee of the Lord is always with Kṛṣṇa through thick and thin; his way of life is Kṛṣṇa. This is the statement of the authority Śrī Nārada Muni.

TEXT 50

na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitaḥ
prasīdatām eṣa sa sātvatāṁ patiḥ

SYNONYMS

na-not; yasya-of whom; sākṣāt-directly; bhava-Lord Śiva; padma-ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpam-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavarṇitam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upaśamena-by renunciation; pūjitaḥ-worshiped; prasīdatām-may He be pleased; eṣaḥ-this; saḥ-He; sātvatām-of the great devotees; patiḥ-the master.

Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

The Absolute Truth is sought by different persons in different ways, yet He remains inconceivable. Nonetheless, devotees like the Pāṇḍavas, the gopīs, the cowherd boys, Mother Yaśodā, Nanda Mahārāja and all the inhabitants of Vṛndāvana do not need to practice conventional processes of meditation to attain the Supreme Personality of Godhead, for He remains with them through thick and thin. Therefore a saint like Nārada, understanding the difference between transcendentalists and pure devotees, always prays that the Lord will be pleased with him.

TEXT 51

sa eṣa bhagavān rājan
vyatanod vihataṁ yaśaḥ
purā rudrasya devasya
mayenānanta-māyinā

SYNONYMS

saḥ eṣaḥ bhagavān-the same Personality of Godhead, Kṛṣṇa, who is Parabrahman; rājan-my dear King; vyatanot-expanded; vihatam-lost; yaśaḥ-reputation; purā-formerly in history; rudrasya-of Lord Śiva (the most powerful among the demigods); devasya-the demigod; mayena-by a demon named Maya; ananta-unlimited; māyinā-possessing technical knowledge.

My dear King Yudhiṣṭhira, long, long ago in history, a demon known as Maya Dānava, who was very expert in technical knowledge, reduced the reputation of Lord Śiva. In that situation, Kṛṣṇa, the Supreme Personality of Godhead, saved Lord Śiva.

Lord Śiva is known as Mahādeva, the most exalted demigod. Thus Viśvanātha Cakravartī Ṭhākura says that although Lord Brahmā did not know the glories of the Supreme Personality of Godhead, Lord Śiva could have known them. This historical incident proves that Lord Śiva derives power from Lord Kṛṣṇa, the Parabrahman.

TEXT 52

rājovāca
kasmin karmaṇi devasya
mayo 'hañ jagad-īśituḥ
yathā copacitā kīrtiḥ
kṛṣṇenānena kathyatām

SYNONYMS

rājā uvāca-King Yudhiṣṭhira inquired; kasmin-for what reason; karmaṇi-by which activities; devasya-of Lord Mahādeva (Śiva); mayaḥ-the great demon Maya Dānava; ahan-vanquished; jagat-īśituḥ-of Lord Śiva, who controls the power of the material energy and is the husband of Durgādevī; yathā-just as; ca-and; upacitā-again expanded; kīrtiḥ-reputation; kṛṣṇena-by Lord Kṛṣṇa; anena-this; kathyatām-please describe.

Mahārāja Yudhiṣṭhira said: For what reason did the demon Maya Dānava vanquish Lord Śiva's reputation? How did Lord Kṛṣṇa save Lord Śiva and expand his reputation again? Kindly describe these incidents.

TEXT 53

śrī-nārada uvāca
nirjitā asurā devair
yudhy anenopabṛṁhitaiḥ
māyināṁ paramācāryaṁ
mayaṁ śaraṇam āyayuḥ

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; nirjitāḥ-being defeated; asurāḥ-all the demons; devaiḥ-by the demigods; yudhi-in battle; anena-by Lord Kṛṣṇa; upabṛṁhitaiḥ-increased in power; māyinām-of all the demons; parama-ācāryam-the best and largest; mayam-unto Maya Dānava; śaraṇam-shelter; āyayuḥ-took.

Nārada Muni said: When the demigods, who are always powerful by the mercy of Lord Kṛṣṇa, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Dānava, the greatest of the demons.

TEXTS 54–55

sa nirmāya puras tisro
haimī-raupyāyasīr vibhuḥ
durlakṣyāpāya-saṁyogā
durvitarkya-paricchadāḥ
tābhis te 'sura-senānyo
lokāṁs trīn seśvarān nṛpa
smaranto nāśayāṁ cakruḥ
pūrva-vairam alakṣitāḥ

SYNONYMS

saḥ-that (great demon Maya Dānava); nirmāya-constructing; puraḥ-big residences; tisraḥ-three; haimī-made of gold; raupyā-made of silver; āyasīḥ-made of iron; vibhuḥ-very great, powerful; durlakṣya-immeasurable; apāya-saṁyogāḥ-whose movements in coming and going; durvitarkya-uncommon; paricchadāḥ-possessing paraphernalia; tābhiḥ-by all of them (the three residences, which resembled airplanes); te-they; asura-senā-anyaḥ-the commanders of the asuras; lokān trīn-the three worlds; sa-īśvarān-with their chief rulers; nṛpa-my dear King Yudhiṣṭhira; smarantaḥ-remembering; nāśayām cakruḥ-began to annihilate; pūrva-former; vairam-enmity; alakṣitāḥ-unseen by anyone else.

Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhiṣṭhira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds-the upper, middle and lower planetary systems.

TEXT 56

tatas te seśvarā lokā
upāsādyeśvaraṁ natāḥ
trāhi nas tāvakān deva
vinaṣṭāṁs tripurālayaiḥ

SYNONYMS

tataḥ-thereafter; te-they (the demigods); sa-īśvarāḥ-with their rulers; lokāḥ-the planets; upāsādya-approaching; īśvaram-Lord Śiva; natāḥ-fell down in surrender; trāhi-please save; naḥ-us; tāvakān-near and dear to you and very frightened; deva-O Lord; vinaṣṭān-almost finished; tripura-ālayaiḥ-by the demons dwelling in those three planes.

Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.

TEXT 57

athānugṛhya bhagavān
mā bhaiṣṭeti surān vibhuḥ
śaraṁ dhanuṣi sandhāya
pureṣv astraṁ vyamuñcata

SYNONYMS

atha-thereafter; anugṛhya-just to show them favor; bhagavān-the most powerful; mā-do not; bhaiṣṭa-be afraid; iti-thus; surān-unto the demigods; vibhuḥ-Lord Śiva; śaram-arrows; dhanuṣi-on the bow; sandhāya-fixing; pureṣu-at those three residences occupied by the demons; astram-weapons; vyamuñcata-released.

The most powerful and able Lord Śiva reassured them and said, ”Do not be afraid.” He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.

TEXT 58

tato ’gni-varṇā iṣava
utpetuḥ sūrya-maṇḍalāt
yathā mayūkha-sandohā
nādṛśyanta puro yataḥ

SYNONYMS

tataḥ-thereafter; agni-varṇāḥ-as brilliant as fire; iṣavaḥ-arrows; utpetuḥ-released; sūrya-maṇḍalāt-from the sun globe; yathā-just as; mayūkha-sandohāḥ-beams of light; na adṛśyanta-could not be seen; puraḥ-the three residences; yataḥ-because of this (being covered by the arrows of Lord Śiva).

The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

TEXT 59

taiḥ spṛṣṭā vyasavaḥ sarve
nipetuḥ sma puraukasaḥ
tān ānīya mahā-yogī
mayaḥ kūpa-rase ’kṣipat

SYNONYMS

taiḥ-by those (fiery arrows); spṛṣṭāḥ-being attacked or being touched; vyasavaḥ-without life; sarve-all the demons; nipetuḥ-fell down; sma-formerly; pura-okasaḥ-being the inhabitants of the above-mentioned three residential airplanes; tān-all of them; ānīya-bringing; mahā-yogī-the great mystic; mayaḥ-Maya Dānava; kūpa-rase-in the well of nectar (created by the great mystic Maya); akṣipat-put.

Attacked by Lord Śiva’s golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created.

The asuras are generally extremely powerful because of their mystic yogic power. However, as Lord Kṛṣṇa says in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

”Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” The actual purpose of mystic yoga is to concentrate one’s attention fully on the Personality of Godhead, Kṛṣṇa, and always think of Him (mad-gatenāntarātmanā). To attain such perfection, one must undergo a certain process-haṭha-yoga-and through this yoga system the practitioner achieves some uncommon mystic power. The asuras, however, instead of becoming devotees of Kṛṣṇa, utilize this mystic power for their personal sense gratification. Maya Dānava, for example, is mentioned here as mahā-yogī, a great mystic, but his business was to help the asuras. Nowadays we are actually seeing that there are some yogīs who cater to the senses of materialists, and there are imposters who advertise themselves as God. Maya Dānava was such a person, a god among the demons, and he could perform some wonderful feats, one of which is described here: he made a well filled with nectar and dipped the asuras into that nectarean well. This nectar was known as mṛta-sanjīvayitari, for it could bring a dead body to life. Mṛta-sanjīvayitari is also an Āyur-vedic preparation. It is a kind of liquor that invigorates even a person on the verge of death.

TEXT 60

siddhāmṛta-rasa-spṛṣṭā
vajra-sārā mahaujasaḥ
uttasthur megha-dalanā
vaidyutā iva vahnayaḥ

SYNONYMS

siddha-amṛta-rasa-spṛṣṭāḥ-the demons, thus being touched by the powerful mystic nectarean liquid; vajra-sārāḥ-their bodies becoming invincible to thunderbolts; mahā-ojasaḥ-being extremely strong; uttasthuḥ-again got up; megha-dalanāḥ-that which goes through the clouds; vaidyutāḥ-lightning (which penetrates the clouds); iva-like; vahnayaḥ-fiery.

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.

TEXT 61

vilokya bhagna-saṅkalpaṁ
vimanaskaṁ vṛṣa-dhvajam
tadāyaṁ bhagavān viṣṇus
tatropāyam akalpayat

SYNONYMS

vilokya-seeing; bhagna-saṅkalpam-disappointed; vimanaskam-extremely unhappy; vṛṣa-dhvajam-Lord Śiva; tadā-at that time; ayam-this; bhagavān-the Supreme Personality of Godhead; viṣṇuḥ-Lord Viṣṇu; tatra-about the well of nectar; upāyam-means (how to stop it); akalpayat-considered.

Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava.

TEXT 62

vatsaś cāsīt tadā brahmā
svayaṁ viṣṇur ayaṁ hi gauḥ
praviśya tripuraṁ kāle
rasa-kūpāmṛtaṁ papau

SYNONYMS

vatsaḥ-a calf; ca-also; āsīt-became; tadā-at that time; brahmā-Lord Brahmā; svayam-personally; viṣṇuḥ-Lord Viṣṇu, the Supreme Personality of Godhead; ayam-this; hi-indeed; gauḥ-a cow; praviśya-entering; tri-puram-the three residences; kāle-at noon; rasa-kūpa-amṛtam-the nectar contained in that well; papau-drank.

Then Lord Brahmā became a calf and Lord Viṣṇu a cow, and at noon they entered the residences and drank all the nectar in the well.

TEXT 63

te 'surā hy api paśyanto
na nyaṣedhan vimohitāḥ
tad vijñāya mahā-yogī
rasa-pālān idaṁ jagau
smayan viśokaḥ śokārtān
smaran daiva-gatiṁ ca tām

SYNONYMS

te-those; asurāḥ-demons; hi-indeed; api-although; paśyantaḥ-seeing (the calf and cow drinking the nectar); na-not; nyaṣedhan-forbade them; vimohitāḥ-being bewildered by illusion; tat vijñāya-knowing this fully; mahā-yogī-the great mystic Maya Dānava; rasa-pālān-unto the demons who guarded the nectar; idam-this; jagau-said; smayan-being bewildered; viśokaḥ-not being very unhappy; śoka-ārtān-greatly lamenting; smaran-remembering; daiva-gatim-spiritual power; ca-also; tām-that.

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.

TEXT 64

devo 'suro naro 'nyo vā
neśvaro 'stīha kaścana
ātmano 'nyasya vā diṣṭaṁ
daivenāpohituṁ dvayoḥ

SYNONYMS

devaḥ-the demigods; asuraḥ-the demons; naraḥ-humans; anyaḥ-or anyone else; vā-either; na-not; īśvaraḥ-the supreme controller; asti-is; iha-in this world; kaścana-anyone; ātmanaḥ-one's own; anyasya-another's; vā-either; diṣṭam-destiny; daivena-which is given by the Supreme Lord; apohitum-to undo; dvayoḥ-of both of them.

Maya Dānava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.

The Supreme Lord is one-Kṛṣṇa, the viṣṇu-tattva. Kṛṣṇa expands Himself into viṣṇu-tattva personal expansions (svāṁśa), who control everything. Maya Dānava said, "However I plan, you plan or both of us plan, the Lord has planned what is to happen. No one's plan will be successful without His sanction." We may make our own various plans, but unless they are sanctioned by the Supreme Personality of Godhead, Viṣṇu, they will never be successful. Hundreds and millions of plans are made by all kinds of living entities, but without the sanction of the Supreme Lord they are futile.

TEXTS 65–66

athāsau śaktibhiḥ svābhiḥ
śambhoḥ prādhānikaṁ vyadhāt
dharma-jñāna-virakty-ṛddhi-
tapo-vidyā-kriyādibhiḥ
rathaṁ sūtaṁ dhvajaṁ vāhān
dhanur varma-śarādi yat
sannaddho ratham āsthāya
śaraṁ dhanur upādade

SYNONYMS

atha-thereafter; asau-He (Lord Kṛṣṇa); śaktibhiḥ-by His potencies; svābhiḥ-personal; śambhoḥ-of Lord Śiva; prādhānikam-ingredients; vyadhāt-created; dharma-religion; jñāna-knowledge; virakti-renunciation; ṛddhi-opulence; tapaḥ-austerity; vidyā-education; kriyā-activities; ādibhiḥ-by all these and other transcendental opulences; ratham-chariot; sūtam-charioteer; dhvajam-flag; vāhān-horses and elephants; dhanuḥ-bow; varma-shield; śara-ādi-arrows and so on; yat-everything that was required; sannaddhaḥ-equipped; ratham-on the chariot; āsthāya-seated; śaram-arrow; dhanuḥ-unto the bow; upādade-joined.

Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation, opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

As stated in Śrīmad-Bhāgavatam (12.13.16): vaiṣṇavānāṁ yathā śambhuḥ: Lord Śiva is the best of the Vaiṣṇavas, the devotees of Lord Kṛṣṇa. Indeed, he is one of the mahājanas, the twelve authorities on Vaiṣṇava philosophy (svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ, etc. [SB 6.3.20]). Lord Kṛṣṇa is always prepared to help all the mahājanas and devotees in every respect (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). Although Lord Śiva is very powerful, he lost a battle to the asuras, and therefore he was morose and disappointed. However, because he is one of the chief devotees of the Lord, the Lord personally equipped him with all the paraphernalia for war. The devotee, therefore, must serve the Lord sincerely, and Kṛṣṇa is always in the background to protect him and, if need be, to equip him fully to fight with his enemy. For devotees there is no scarcity of knowledge or material requisites for spreading the Kṛṣṇa consciousness movement.

TEXT 67

śaraṁ dhanuṣi sandhāya
muhūrte 'bhijitīśvaraḥ
dadāha tena durbhedyā
haro 'tha tripuro nṛpa

SYNONYMS

śaram-the arrows; dhanuṣi-on the bow; sandhāya-joining together; muhūrte abhijiti-at noon; īśvaraḥ-Lord Śiva; dadāha-set afire; tena-by them (the arrows); durbhedyāḥ-very difficult to pierce; haraḥ-Lord Śiva; atha-in this way; tri-puraḥ-the three residences of the demons; nṛpa-O King Yudhiṣṭhira.

My dear King Yudhiṣṭhira, the most powerful Lord Śiva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.

TEXT 68

divi dundubhayo nedur
vimāna-śata-saṅkulāḥ
devarṣi-pitṛ-siddheśā
jayeti kusumotkaraiḥ
avākirañ jagur hṛṣṭā
nanṛtuś cāpsaro-gaṇāḥ

SYNONYMS

divi-in the sky; dundubhayaḥ-kettledrums; neduḥ-vibrated; vimāna-of airplanes; śata-hundreds and thousands; saṅkulāḥ-endowed; deva-ṛṣi-all the demigods and saints; pitṛ-the residents of Pitṛloka; siddha-the residents of Siddhaloka; īśāḥ-all the great personalities; jaya iti-vibrated the chant "let there be victory"; kusuma-utkaraiḥ-various kinds of flowers; avākiran-showered on the head of Lord Śiva; jaguḥ-chanted; hṛṣṭāḥ-in great pleasure; nanṛtuḥ-danced; ca-and; apsaraḥ-gaṇāḥ-the beautiful women of the heavenly planets.

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure.

TEXT 69

evaṁ dagdhvā puras tisro
bhagavān pura-hā nṛpa
brahmādibhiḥ stūyamānaḥ
svaṁ dhāma pratyapadyata

SYNONYMS

evam-thus; dagdhvā-burning to ashes; puraḥ tisraḥ-the three residences of the demons; bhagavān-the supreme powerful; pura-hā-who annihilated the residences of the asuras; nṛpa-O King Yudhiṣṭhira; brahma-ādibhiḥ-by Lord Brahmā and other demigods; stūyamānaḥ-being worshiped; svam-to his own; dhāma-abode; pratyapadyata-returned.

O King Yudhiṣṭhira, thus Lord Śiva is known as Tripurāri, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahmā, Lord Śiva returned to his own abode.

TEXT 70

evaṁ vidhāny asya hareḥ sva-māyayā
viḍambamānasya nṛ-lokam ātmanaḥ
vīryāṇi gītāny ṛṣibhir jagad-guror
lokaṁ punānāny aparaṁ vadāmi kim

SYNONYMS

evam vidhāni-in this way; asya-of Kṛṣṇa; hareḥ-of the Supreme Personality of Godhead; sva-māyayā-by His transcendental potencies; viḍambamānasya-acting like an ordinary human being; nṛ-lokam-within human society; ātmanaḥ-of Him; vīryāṇi-transcendental activities; gītāni-narrations; ṛṣibhiḥ-by great saintly persons; jagat-guroḥ-of the supreme master; lokam-all the planetary systems; punānāni-purifying; aparam-what else; vadāmi kim-can I say.

The Lord, Śrī Kṛṣṇa, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.

Bhagavad-gītā and all the Vedic literatures fully explain that the Supreme Personality of Godhead, Kṛṣṇa, appears in human society as an ordinary human being but acts very uncommonly for the well-being of the entire world. One should not be influenced by the illusory energy and think Lord Kṛṣṇa to be an ordinary human being. Those who really seek the Absolute Truth come to the understanding that Kṛṣṇa is everything (vāsudevaḥ samam iti). Such great souls are very rare. Nonetheless, if one studies the entire Bhagavad-gītā as it is, Kṛṣṇa is very easy to understand. The Kṛṣṇa consciousness movement is just trying to make Kṛṣṇa known all over the world as the Supreme Personality of Godhead (kṛṣṇas tu bhagavān svayam). If people take this movement seriously, their lives as human beings will be successful.

Thus end the Bhaktivedanta purports of the Seventh Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Prahlāda, the Best Among Exalted Devotees.”

20.8.11 Chapter Eleven

The Perfect Society: Four Social Classes

This chapter describes the general principles by following which a human being, and specifically one who is interested in advancing in spiritual life, can become perfect.

By hearing about the characteristics of Prahlāda Mahārāja, Mahārāja Yudhiṣṭhira became extremely pleased. Now he inquired from Nārada Muni about the actual religion of a human being and about special characteristics of varṇāśrama-dharma, which marks the highest status of human civilization. When Mahārāja Yudhiṣṭhira asked Nārada Muni about these matters, Nārada Muni stopped giving his own statements and quoted statements by Lord Nārāyaṇa, for He is the supreme authority for giving religious codes (dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]). Every human being is expected to acquire thirty qualities, such as truthfulness, mercy and austerity. The process of following the priniples of religion is known as sanātana-dharma, the eternal religious system.

The varṇāśrama system delineates the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra. It also sets forth the system of saṁskāras. The garbhādhāna saṁskāra, the ceremony for begetting a child, must be observed by the higher section of people, namely the dvijas. One who follows the garbhādhāna saṁskāra system is actually twice-born, but those who do not, who deviate from the principles of varṇāśrama-dharma, are called dvija-bandhus. The principal occupations for a brāhmaṇa are worshiping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A brāhmaṇa should make his livelihood from these six occupational duties. The duty of a kṣatriya is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the brāhmaṇas. The members of the Kṛṣṇa consciousness movement should therefore be exempt from government taxation. Kṣatriyas may tax everyone but the brāhmaṇas. Vaiśyas should cultivate the land, produce food grains and protect the cows, whereas the śūdras, who by quality never become brāhmaṇas, kṣatriyas or vaiśyas, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the brāhmaṇas, and these are four-śālīna, yāyāvara, śila, and uñchana. Each of these occupational duties is successively better.

One who is in a lower grade of social life cannot accept the profession of a higher class unless necessary. In times of emergency, all the classes but the kṣatriyas may accept professional duties of others. The means of livelihood known as ṛta (śiloñchana), amṛta (ayācita), mṛta (yācñā), pramṛta (karṣaṇa), and satyānṛta (vāṇijya) may be accepted by everyone but the kṣatriyas. For a brāhmaṇa or a kṣatriya, engaging in the service of the vaiśyas or śūdras is considered the profession of dogs.

Nārada Muni also described that the symptom of a brāhmaṇa is controlled senses, the symptoms of a kṣatriya are power and fame, the symptom of a vaiśya is service to the brāhmaṇas and kṣatriyas, and the symptom of a śūdra is service to the three higher classes. The qualification for a woman is to be a very faithful and chaste wife. In this way, Nārada Muni described the characteristics of higher and lower grades of people and recommended that one follow the principles of his caste or his hereditary occupation. One cannot suddenly give up a profession to which he is accustomed, and therefore it is recommended that one gradually be awakened. The symptoms of brāhmaṇas, kṣatriyas, vaiśyas, and śūdras are very important, and therefore one should be designated only by these symptoms, and not by birth. Designation by birth is strictly forbidden by Nārada Muni and all great personalities.

TEXT 1

śrī-śuka uvāca
śrutvehitaṁ sādhu sabhā-sabhājitaṁ
mahattamāgraṇya urukramātmanaḥ
yudhiṣṭhiro daitya-pater mudānvitaḥ
papraccha bhūyas tanayaṁ svayambhuvaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; śrutvā-hearing; īhitam-the narration; sādhu sabhā-sabhājitam-which is discussed in assemblies of great devotees like Lord Brahmā and Lord Śiva; mahat-tama-agraṇyaḥ-the best of the saintly persons (Yudhiṣṭhira); urukrama-ātmanaḥ-of he (Prahlāda Mahārāja) whose mind is always engaged upon the Supreme Personality of Godhead, who always acts uncommonly; yudhiṣṭhiraḥ-King Yudhiṣṭhira; daitya-pateḥ-of the master of the demons; mudā-anvitaḥ-in a pleasing mood; papraccha-inquired; bhūyaḥ-again; tanayam-unto the son; svayambhuvaḥ-of Lord Brahmā.

Śukadeva Gosvāmī continued: After hearing about the activities and character of Prahlāda Mahārāja, which are adored and discussed among great personalities like Lord Brahmā and Lord Śiva, Yudhiṣṭhira Mahārāja, the most respectful king among exalted personalities, again inquired from the great saint Nārada Muni in a mood of great pleasure.

TEXT 2

śrī-yudhiṣṭhira uvāca
bhagavan śrotum icchāmi
nṛṇāṁ dharmaṁ sanātanam
varṇāśramācāra-yutaṁ
yat pumān vindate param

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Mahārāja Yudhiṣṭhira inquired; bhagavan-O my lord; śrotum-to hear; icchāmi-I wish; nṛṇām-of human society; dharmam-the occupational duties; sanātanam-common and eternal (for everyone); varṇa-āśrama-ācāra-yutam-based on the principles of the four divisions of society and the four divisions of spiritual advancement; yat-from which; pumān-the people in general; vindate-can enjoy very peacefully; param-the supreme knowledge (by which one can attain devotional service).

Mahārāja Yudhiṣṭhira said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life-devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as varṇāśrama-dharma.

Sanātana-dharma means devotional service. The word sanātana refers to that which is eternal, which does not change but continues in all circumstances. We have several times explained what the eternal occupational duty of the living being is. Indeed, it has been explained by Śrī Caitanya Mahāprabhu. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] the real occupational duty of the living entity is to serve the Supreme Personality of Godhead. Even if one prefers to deviate from this principle he remains a servant because that is his eternal position; but one serves māyā, the illusory, material energy. The Kṛṣṇa consciousness movement, therefore, is an attempt to guide human society to serving the Personality of Godhead instead of serving the material world with no real profit. Our actual experience is that every man, animal, bird and beast-indeed, every living entity-is engaged in rendering service. Even though one's body or one's superficial religion may change, every living entity is always engaged in the service of someone. Therefore, the mentality of service is called the eternal occupational duty. This eternal occupational duty can be organized through the institution of varṇāśrama, in which there are four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). Thus, Yudhiṣṭhira Mahārāja inquired from Nārada Muni about the principles of sanātana-dharma for the benefit of human society.

TEXT 3

bhavān prajāpateḥ sākṣād
ātmajaḥ parameṣṭhinaḥ
sutānāṁ sammato brahmaṁs
tapo-yoga-samādhibhiḥ

SYNONYMS

bhavān-Your Lordship; prajāpateḥ-of Prajāpati (Lord Brahmā); sākṣāt-directly; ātma-jaḥ-the son; parameṣṭhinaḥ-of the supreme person within this universe (Lord Brahmā); sutānām-of all the sons; sammataḥ-agreed upon as the best; brahman-O best of the brāhmaṇas; tapaḥ-by austerity; yoga-by mystic practice; samādhibhiḥ-and by trance or meditation (in all respects, you are the best).

O best of the brāhmaṇas, you are directly the son of Prajāpati [Lord Brahmā]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahmā's sons.

TEXT 4

nārāyaṇa-parā viprā
dharmaṁ guhyaṁ paraṁ viduḥ
karuṇāḥ sādhavaḥ śāntās
tvad-vidhā na tathāpare

SYNONYMS

nārāyaṇa-parāḥ-those who are always devoted to the Supreme Personality of Godhead, Nārāyaṇa; viprāḥ-the best of the brāhmaṇas; dharmam-religious principle; guhyam-the most confidential; param-supreme; viduḥ-know; karuṇāḥ-such persons are very merciful (being devotees); sādhavaḥ-whose behavior is very exalted; śāntāḥ-peaceful; tvat-vidhāḥ-like Your Honor; na-not; tathā-so; apare-others (followers of methods other than devotional service).

No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brāhmaṇas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.

Yudhiṣṭhira Mahārāja knew that Nārada Muni is the supreme spiritual master of human society who can teach the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead. Actually, it is for this purpose that Nārada Muni compiled his Bhakti-sūtra and gave directions in the Nārada-pañcarātra. To learn about religious principles and the perfection of life, one must take instruction from the disciplic succession of Nārada Muni. Our Kṛṣṇa consciousness movement is directly in the line of the Brahma-sampradāya. Nārada Muni received instructions from Lord Brahmā and in turn transmitted the instructions to Vyāsadeva. Vyāsadeva instructed his son Śukadeva Gosvāmī, who spoke Śrīmad-Bhāgavatam. The Kṛṣṇa consciousness movement is based on Śrīmad-Bhāgavatam and Bhagavad-gītā. Because Śrīmad-Bhāgavatam was spoken by Śukadeva Gosvāmī and Bhagavad-gītā was spoken by Kṛṣṇa, there is no difference between them. If we strictly follow the principle of disciplic succession, we are certainly on the right path of spiritual liberation, or eternal engagement in devotional service.

TEXT 5

śrī-nārada uvāca
natvā bhagavate 'jāya
lokānāṁ dharma-setave
vakṣye sanātanaṁ dharmaṁ
nārāyaṇa-mukhāc chrutam

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; natvā-offering my obeisances; bhagavate-unto the Supreme Personality of Godhead; ajāya-ever existing, never born; lokānām-throughout the entire universe; dharma-setave-who protects religious principles; vakṣye-I shall explain; sanātanam-eternal; dharmam-occupational duty; nārāyaṇa-mukhāt-from the mouth of Nārāyaṇa; śrutam-which I have heard.

Śrī Nārada Muni said: After first offering my obeisances unto Lord Kṛṣṇa, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Nārāyaṇa.

The word aja refers to Kṛṣṇa, who explains in Bhagavad-gītā (4.6), ajo 'pi sann avyayātmā: "I am ever existing, and thus I never take birth. There is no change in My existence."

TEXT 6

yo 'vatīryātmano 'ṁśena
dākṣāyaṇyāṁ tu dharmataḥ
lokānāṁ svastaye 'dhyāste
tapo badarikāśrame

SYNONYMS

yaḥ-He who (Lord Nārāyaṇa); avatīrya-adventing; ātmanaḥ-of Himself; aṁśena-with a part (Nara); dākṣāyaṇyām-in the womb of Dākṣāyaṇī, the daughter of Mahārāja Dakṣa; tu-indeed; dharmataḥ-from Dharma Mahārāja; lokānām-of all people; svastaye-for the benefit of; adhyāste-executes; tapaḥ-austerity; badarikāśrame-in the place known as Badarikāśrama.

Lord Nārāyaṇa, along with His partial manifestation Nara, appeared in this world through the daughter of Dakṣa Mahārāja known as Mūrti. He was begotten by Dharma Mahārāja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikāśrama.

TEXT 7

dharma-mūlaṁ hi bhagavān
sarva-vedamayo hariḥ
smṛtaṁ ca tad-vidāṁ rājan
yena cātmā prasīdati

SYNONYMS

dharma-mūlam-the root of religious principles; hi-indeed; bhagavān-the Supreme Personality of Godhead; sarva-veda-mayaḥ-the essence of all Vedic knowledge; hariḥ-the Supreme Being; smṛtam ca-and the scriptures; tat-vidām-of those who know the Supreme Lord; rājan-O King; yena-by which (religious principle); ca-also; ātmā-the soul, mind, body and everything; prasīdati-become fully satisfied.

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

As stated by Yamarāja, dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Yamarāja, the representative of the Lord who takes care of the living beings after their death, gives his verdict as to how and when the living being will change his body. He is the authority, and he says that the religious principles consist of the codes and laws given by God. No one can manufacture religion, and therefore manufactured religious systems are rejected by the followers of the Vedic principles. In Bhagavad-gītā (15.15) it is said, vedaiś ca sarvair aham eva vedyaḥ: Vedic knowledge means to understand the Supreme Personality of Godhead, Kṛṣṇa. Therefore, whether one speaks of the Vedas, scriptures, religion or the principles of everyone's occupational duty, all of them must aim at understanding Kṛṣṇa, the Supreme Personality of Godhead. Śrīmad-Bhāgavatam (1.2.6) therefore concludes:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

In other words, religious principles aim at learning how to render transcendental loving service to the Lord. That service must be unmotivated and unchecked by material conditions. Then human society will be happy in all respects.

The smṛti, the scriptures following the principles of Vedic knowledge, are considered the evidence of Vedic principles. There are twenty different types of scripture for following religious principles, and among them the scriptures of Manu and Yājñavalkya are considered to be all-pervading authorities. In the Yājñavalkya-smṛti it is said:

śruti-smṛti-sadācāraḥ
svasya ca priyam ātmanaḥ
samyak saṅkalpajaḥ kāmo
dharma-mūlam idaṁ smṛtam

One should learn human behavior from śruti, the Vedas, and from smṛti, the scriptures following the Vedic principles. Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu says:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” Bhakti-rasāmṛta-sindhu 1.2.1011.2.101]

The purport is that to become a devotee one must follow the principles laid down in śruti and smṛti. One must follow the codes of the purāṇas and the pāñcarātrikī-vidhi. One cannot be a pure devotee without following the śruti and smṛti, and the śruti and smṛti without devotional service cannot lead one to the perfection of life.

Therefore, from all the evidence the conclusion is that without bhakti, devotional service, there is no question of religious principles. God is the central figure in the performance of religious principles. Almost everything going on in this world as religion is devoid of any idea of devotional service and is therefore condemned by the verdict of Śrīmad-Bhāgavatam. Without devotional service, so-called religious principles are only cheating.

TEXTS 8–12

satyaṁ dayā tapaḥ śaucaṁ
titikṣekṣā śamo damaḥ
ahiṁsā brahmacaryaṁ ca
tyāgaḥ svādhyāya ārjavam
santoṣaḥ samadṛk-sevā
grāmyehoparamaḥ śanaiḥ
nṛṇāṁ viparyayehekṣā
maunam ātma-vimarśanam
annādyādeḥ saṁvibhāgo
bhūtebhyaś ca yathārhataḥ
teṣv ātma-devatā-buddhiḥ
sutarāṁ nṛṣu pāṇḍava
śravaṇaṁ kīrtanaṁ cāsya
smaraṇaṁ mahatāṁ gateḥ
sevejyāvanatir dāsyaṁ
sakhyam ātma-samarpaṇam
nṛṇām ayaṁ paro dharmaḥ
sarveṣāṁ samudāhṛtaḥ
triṁśal-lakṣaṇavān rājan
sarvātmā yena tuṣyati

SYNONYMS

satyam-speaking the truth without distortion or deviation; dayā-sympathy to everyone suffering; tapaḥ-austerities (such as observing fasts at least twice in a month on the day of Ekādaśī); śaucam-cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God); titikṣā-toleration (being unagitated by seasonal changes or inconvenient circumstances); īkṣā-distinguishing between good and bad; śamaḥ-control of the mind (not allowing the mind to act whimsically); damaḥ-control of the senses (not allowing the senses to act without control); ahiṁsā-nonviolence (not subjecting any living entity to the threefold miseries); brahmacaryam-continence or abstaining from misuse of one’s semen (not indulging in sex with women other than one’s own wife and not having sex with one’s own wife when sex is forbidden, like during the period of menstruation); ca-and; tyāgaḥ-giving in charity at least fifty percent of one’s income; svādhyāyaḥ-reading of transcendental literatures like Bhagavad-gītā, Śrīmad-Bhāgavatam, Rāmāyaṇa and Mahābhārata (or, for those not in Vedic culture, reading of the Bible or Koran); ārjavam-simplicity (freedom from mental duplicity); santoṣaḥ-being satisfied with that which is available without severe endeavor; samadṛk-sevā-rendering service to saintly persons who make no distinctions between one living being and another and who see every living being as a spirit soul (paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]); grāmya-īha-uparamaḥ-not taking part in so-called philanthropic activities; śanaiḥ-gradually; nṛṇām-in human society; viparyaya-īhā-the unnecessary activities; īkṣā-discussing; maunam-being grave and silent; ātma-into the self; vimarśanam-research (as to whether one is the body or the soul); anna-ādya-ādeḥ-of food and drink, etc.; saṁvibhāgaḥ-equal distribution; bhūtebhyaḥ-to different living entities; ca-also; yathā-arhataḥ-as befitting; teṣu-all living entities; ātma-devatā-buddhiḥ-accepting as the self or the demigods; sutarām-preliminarily; nṛṣu-among all human beings; pāṇḍava-O Mahārāja Yudhiṣṭhira; śravaṇam-hearing; kīrtanam-chanting; ca-also; asya-of Him (the Lord); smaraṇam-remembering (His words and activities); mahatām-of great saintly persons; gateḥ-who is the shelter; sevā-service; ijyā-worship; avanatiḥ-offering obeisances; dāsyam-accepting the service; sakhyam-to consider as a friend; ātma-samarpaṇam-surrendering one’s whole self; nṛṇām-of all human beings; ayam-this; paraḥ-the supermost; dharmaḥ-religious principle; sarveṣām-of all; samudāhṛtaḥ-described fully; triṁśat-lakṣaṇa-vān-possessing thirty characteristics; rājan-O King; sarva-ātmā-the Supreme Lord, the Supersoul of all; yena-by which; tuṣyati-is satisfied.

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one’s whole self. O King Yudhiṣṭhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

In order that human beings be distinct from the animals, the great saint Nārada recommends that every human being be educated in terms of the above-mentioned thirty qualifications. Nowadays there is propaganda everywhere, all over the world, for a secular state, a state interested only in mundane activities. But if the citizens of the state are not educated in the above-mentioned good qualities, how can there be happiness? For example, if the total populace is untruthful, how can the state be happy? Therefore, without consideration of one's belonging to a sectarian religion, whether Hindu, Muslim, Christian, Buddhist or any other sect, everyone should be taught to become truthful. Similarly, everyone should be taught to be merciful, and everyone should observe fasting on certain days of the month. Everyone should bathe twice a day, cleanse his teeth and body externally, and cleanse his mind internally by remembering the holy name of the Lord. The Lord is one, whether one is Hindu, Muslim or Christian. Therefore, one should chant the holy name of the Lord, regardless of differences in linguistic pronunciation. Also, everyone should be taught to be very careful not to discharge semen unnecessarily. This is very important for all human beings. If semen is not discharged unnecessarily, one becomes extremely strong in memory, determination, activity and the vitality of one's bodily energy. Everyone should also be taught to be simple in thought and feeling and satisfied in body and mind. These are the general qualifications of a human being. There is no question of a secular state or an ecclesiastical state. Unless one is educated in the above-mentioned thirty qualities, there cannot be any peace. Ultimately it is recommended:

śravaṇaṁ kīrtanaṁ cāsya
smaraṇaṁ mahatāṁ gateḥ
sevejyāvanatir dāsyaṁ
sakhyam ātma-samarpaṇam

Everyone should become a devotee of the Lord, because by becoming a devotee of the Lord one automatically acquires the other qualities.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

”In one who has unflinching devotional service to Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.” (Bhāg. 5.18.12) Our Kṛṣṇa consciousness movement, therefore, is all-embracing. Human civilization should take it very seriously and practice its principles for the peace of the world.

TEXT 13

saṁskārā yatrāvicchinnāḥ
sa dvijo ’jo jagāda yam
ijyādhyayana-dānāni
vihitāni dvijanmanām
janma-karmāvadātānāṁ
kriyāś cāśrama-coditāḥ

SYNONYMS

saṁskārāḥ-reformatory processes; yatra-wherein; avicchinnāḥ-without interruption; saḥ-such a person; dvi-jaḥ-twice-born; ajaḥ-Lord Brahmā; jagāda-sanctioned; yam-who; ijyā-worshiping; adhyayana-studies of the Vedas; dānāni-and charity; vihitāni-prescribed; dvi-janmanām-of persons who are called twice-born; janma-by birth; karma-and activities; avadātānām-who are purified; kriyāḥ-activities; ca-also; āśrama-coditāḥ-recommended for the four āśramas.

Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are dvijas, or twice-born. Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four āśramas [brahmacarya, gṛhastha, vānaprastha and sannyāsa].

After giving a general list of thirty qualifications for one's behavior, Nārada Muni now describes the principles of the four varṇas and four āśramas. A human being must be trained in the above-mentioned thirty qualities; otherwise, he is not even a human being. Then, among such qualified persons, the varṇāśrama process should be introduced. In the varṇāśrama system, the first ceremony for purification is garbhādhāna, which is performed with mantras at the time of sex for propagating a good child. One who uses sex life not for sensual pleasures but only to beget children according to the reformatory method is also accepted as a brahmacārī. One should not waste semen on sensual pleasure, violating the principles of Vedic life. Restraint in sex is possible, however, only when the populace is trained in the above-mentioned thirty qualities; otherwise, it is not possible. Even if one is born in a family of dvijas, or twice-born, if they have not followed the reformatory process he is called a dvija-bandhu-not one of the twice-born, but a friend of the twice-born. The whole purpose of this system is to create good population. As stated in Bhagavad-gītā, when women are polluted the populace is varṇa-saṅkara, and when the varṇa-saṅkara population increases, the situation of the entire world becomes hellish. Therefore, all the Vedic literatures strongly warn against creating varṇa-saṅkara population. When there is varṇa-saṅkara population, the people cannot be properly controlled for peace and prosperity, regardless of great legislative assemblies, parliaments and similar bodies.

TEXT 14

viprasyādhyayanādīni
ṣaḍ-anyasyāpratigrahaḥ
rājño vṛttiḥ prajā-goptur
aviprād vā karādibhiḥ

SYNONYMS

viprasya-of the brāhmaṇa; adhyayana-ādīni-reading the Vedas, etc; ṣaṭ-six (to study the Vedas, to teach the Vedas, to worship the Deity, to teach others how to worship, to accept charity and to give charity); anyasya-of those other than the brāhmaṇas (the kṣatriyas); apratigrahaḥ-without accepting charity from others (the kṣatriyas may execute the five other occupational duties prescribed for the brāhmaṇas); rājñaḥ-of the kṣatriya; vṛttiḥ-the means of livelihood; prajā-goptuḥ-who maintain the subjects; aviprāt-from those who are not brāhmaṇas; vā-or; kara-ādibhiḥ-by levying revenue taxes, customs duties, fines for punishment, etc.

For a brāhmaṇa there are six occupational duties. A kṣatriya should not accept charity, but he may perform the other five of these duties. A king or kṣatriya is not allowed to levy taxes on brāhmaṇas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

Viśvanātha Cakravartī Ṭhākura explains the position of brāhmaṇas and kṣatriyas as follows. Brāhmaṇas have six occupational duties, of which three are compulsory-namely, studying the Vedas, worshiping the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the brāhmaṇas receive the necessities of life. This is also confirmed in the Manu-saṁhitā:

ṣaṇṇāṁ tu karmaṇām asya
trīṇi karmāṇi jīvikā
yajanādhyāpane caiva
viśuddhāc ca pratigrahaḥ

Of the six occupational duties of the brāhmaṇas, three are compulsory-namely, worship of the Deity, study of the Vedas and the giving of charity. In exchange, a brāhmaṇa should receive charity, and this should be his means of livelihood. A brāhmaṇa cannot take up any professional occupational duty for his livelihood. The śāstras especially stress that if one claims to be a brāhmaṇa, he cannot engage in the service of anyone else; otherwise he at once falls from his position and becomes a śūdra. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī belonged to a very respectful family, but because they engaged in the service of Nawab Hussain Shah-not even as ordinary clerks, but as ministers-they were ostracized from brahminical society. Indeed, they became like Mohammedans and even changed their names. Unless a brāhmaṇa is very pure, he cannot accept charity from others. Charity should be given to those who are pure. Even if one is born in a family of brāhmaṇas, if one acts as a śūdra one cannot accept charity, for this is strictly prohibited. Although the kṣatriyas are almost as qualified as the brāhmaṇas, even they cannot accept charity. This is strictly prohibited in this verse by the word apratigraha. What to speak of the lower social orders, even the kṣatriyas must not accept charity. The king or government may levy taxes upon the citizens in various ways-by revenue duties, customs duties, realization of fines, and so on-provided the king is able to give full protection to his subjects to assure the security of their life and property. Unless he is able to give protection, he cannot levy taxes. However, a king must not levy any tax upon the brāhmaṇas and the Vaiṣṇavas fully engaged in Kṛṣṇa consciousness.

TEXT 15

vaiśyas tu vārtā-vṛttiḥ syān
nityaṁ brahma-kulānugaḥ
śūdrasya dvija-śuśrūṣā
vṛttiś ca svāmino bhavet

SYNONYMS

vaiśyaḥ-the mercantile community; tu-indeed; vārtā-vṛttiḥ-engaged in agriculture, cow protection, and trade; syāt-must be; nityam-always; brahma-kula-anugaḥ-following the directions of the brāhmaṇas; śūdrasya-of the fourth-grade persons, the workers; dvija-śuśrūṣā-the service of the three higher sections (the brāhmaṇas, kṣatriyas and vaiśyas); vṛttiḥ-means of livelihood; ca-and; svāminaḥ-of the master; bhavet-he must be.

The mercantile community should always follow the directions of the brāhmaṇas and engage in such occupational duties as agriculture, trade, and protection of cows. For the śūdras the only duty is to accept a master from a higher social order and engage in his service.

TEXT 16

vārtā vicitrā śālīna-
yāyāvara-śiloñchanam
vipra-vṛttiś caturdheyaṁ
śreyasī cottarottarā

SYNONYMS

vārtā-the occupational means of livelihood for the vaiśya (agriculture, cow protection, and trade); vicitrā-various types; śālīna-livelihood achieved without effort; yāyāvara-going to the field to beg for some paddy; śila-picking up the grains left in the field by the proprietor; uñchanam-picking up the grains that have fallen from bags in shops; vipra-vṛttiḥ-the means of livelihood for the brāhmaṇas; caturdhā-four different kinds; iyam-this; śreyasī-better; ca-also; uttara-uttarā-the latter compared to the former.

As an alternative, a brāhmaṇa may also take to the vaiśya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brāhmaṇas. Among these four, each of them in succession is better than the one preceding it.

A brāhmaṇa is sometimes offered land and cows in charity, and thus for his livelihood he may act in the same way as a vaiśya, by cultivating land, giving protection to cows and trading off his surpluses. A better process, however, is to pick up grains from a field or from a dealer's shop without begging.

TEXT 17

jaghanyo nottamāṁ vṛttim
anāpadi bhajen naraḥ
ṛte rājanyam āpatsu

sarveṣām api sarvaśaḥ

SYNONYMS

jaghanyaḥ-low (person); na-not; uttamām-high; vṛttim-means of livelihood; anāpadi-when there is no social upheaval; bhajet-may accept; naraḥ-a man; ṛte-except; rājanyam-the profession of the kṣatriyas; āpatsu-at times of emergency; sarveṣām-of everyone in every status of life; api-certainly; sarvaśaḥ-all professions or occupational duties.

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the kṣatriya may accept the means of livelihood of others.

The occupational duty of a brāhmaṇa should not be accepted by persons in lower social orders, especially vaiśyas and śūdras. For example, an occupational duty of the brāhmaṇa is to teach Vedic knowledge, but unless there is an emergency, this professional duty should not be accepted by the kṣatriyas, vaiśyas or śūdras. Even a kṣatriya cannot accept the duties of a brāhmaṇa unless there is an emergency, and then even if he does so he should not accept charity from anyone else. Sometimes brāhmaṇas protest against our Kṛṣṇa consciousness movement for creating brāhmaṇas from Europeans, or, in other words, from mlecchas and yavanas. This movement, however, is here supported in Śrīmad-Bhāgavatam. At the present moment, society is in a chaotic condition, and everyone has given up the cultivation of spiritual life, which is especially meant for the brāhmaṇas. Because spiritual culture has been stopped all over the world, there is now an emergency, and therefore it is now time to train those who are considered lower and condemned, so that they may become brāhmaṇas and take up the work of spiritual progress. The spiritual progress of human society has been stopped, and this should be considered an emergency. Here is solid support from Nārada Muni of the movement known as Kṛṣṇa consciousness.

TEXTS 18–20

ṛtāmṛtābhyāṁ jīveta
mṛtena pramṛtena vā
satyānṛtābhyām api vā
na śva-vṛttyā kadācana
ṛtam uñchaśilaṁ proktam
amṛtaṁ yad ayācitam
mṛtaṁ tu nitya-yācñā syāt
pramṛtaṁ karṣaṇaṁ smṛtam
satyānṛtaṁ ca vāṇijyaṁ
śva-vṛttir nīca-sevanam
varjayet tāṁ sadā vipro
rājanyaś ca jugupsitām
sarva-vedamayo vipraḥ
sarva-devamayo nṛpaḥ

SYNONYMS

ṛta-amṛtābhyām-of the means of livelihood known as ṛta and amṛta; jīveta-one may live; mṛtena-by the profession of mṛta; pramṛtena vā-or by the profession of pramṛta; satyānṛtābhyām api-even by the profession of satyānṛta; vā-or; na-never; śva-vṛttyā-by the profession of the dogs; kadācana-at any time; ṛtam-ṛta; uñchaśilam-the livelihood of collecting grains left in the field or marketplace; proktam-it is said; amṛtam-the profession of amṛta; yat-which; ayācitam-obtained without begging from anyone else; mṛtam-the profession of mṛta; tu-but; nitya-yācñā-begging grains every day from the farmers; syāt-should be; pramṛtam-the pramṛta means of livelihood; karṣaṇam-tilling the field; smṛtam-it is so remembered; satyānṛtam-the occupation of satyānṛta; ca-and; vāṇijyam-trade; śva-vṛttiḥ-the occupation of the dogs; nīca-sevanam-the service of low persons (the vaiśyas and śūdras); varjayet-should give up; tām-that (the profession of the dogs); sadā-always; vipraḥ-the brāhmaṇa; rājanyaḥ ca-and the kṣatriya; jugupsitām-very abominable; sarva-veda-mayaḥ-learned in all the Vedic understandings; vipraḥ-the brāhmaṇa; sarva-deva-mayaḥ-the embodiment of all the demigods; nṛpaḥ-the kṣatriya or king.

In time of emergency, one may accept any of the various types of professions known as ṛta, amṛta, mṛta, pramṛta and satyānṛta, but one should not at any time accept the profession of a dog. The profession of uñchaśila, collecting grains from the field, is called ṛta. Collecting without begging is called amṛta, begging grains is called mṛta, tilling the ground is called pramṛta, and trade is called satyānṛta. Engaging in the service of low-grade persons, however, is called śva-vṛtti, the profession of the dogs. Specifically, brāhmaṇas and kṣatriyas should not engage in the low and abominable service of śūdras. Brāhmaṇas should be well acquainted with all the Vedic knowledge, and kṣatriyas should be well acquainted with the worship of demigods.

As stated in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: the four divisions of human society were created by the Supreme Lord according to the three modes of material nature and the work ascribed to them. Formerly, the principle of dividing human society into four sections-brāhmaṇa, kṣatriya, vaiśya and śūdra-was strictly followed, but because of gradual neglect of the varṇāśrama principles, varṇa-saṅkara population developed, and the entire institution has now been lost. In this age of Kali, practically everyone is a śūdra (kalau śūdra-sambhavāḥ), and finding anyone who is a brāhmaṇa, kṣatriya or vaiśya is very difficult. Although the Kṛṣṇa consciousness movement is a movement of brāhmaṇas and Vaiṣṇavas, it is trying to reestablish the divine varṇāśrama institution, for without this division of society there cannot be peace and prosperity anywhere.

TEXT 21

śamo damas tapaḥ śaucaṁ
santoṣaḥ kṣāntir ārjavam
jñānaṁ dayācyutātmatvaṁ
satyaṁ ca brahma-lakṣaṇam

SYNONYMS

śamaḥ-control of the mind; damaḥ-control of the senses; tapaḥ-austerity and penance; śaucam-cleanliness; santoṣaḥ-satisfaction; kṣāntiḥ-forgiveness (being unagitated by anger); ārjavam-simplicity; jñānam-knowledge; dayā-mercy; acyuta-ātmatvam-accepting oneself as an eternal servant of the Lord; satyam-truthfulness; ca-also; brahma-lakṣaṇam-the symptoms of a brāhmaṇa.

The symptoms of a brāhmaṇa are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

In the institution of varṇāśrama-dharma, the symptoms of a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, and sannyāsī are all described. The ultimate aim is acyutātmatvam-to think always of the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. To make advancement in Kṛṣṇa consciousness, one has to become a brāhmaṇa, with the above-mentioned symptoms.

TEXT 22

śauryaṁ vīryaṁ dhṛtis tejas
tyāgaś cātmajayaḥ kṣamā
brahmaṇyatā prasādaś ca
satyaṁ ca kṣatra-lakṣaṇam

SYNONYMS

śauryam-power in battle; vīryam-being unconquerable; dhṛtiḥ-patience (even in reverses, a kṣatriya is very grave); tejaḥ-ability to defeat others; tyāgaḥ-giving charity; ca-and; ātma-jayaḥ-not being overwhelmed by bodily necessities; kṣamā-forgiveness; brahmaṇyatā-faithfulness to the brahminical principles; prasādaḥ-jolliness in any condition of life; ca-and; satyam ca-and truthfulness; kṣatra-lakṣaṇam-these are the symptoms of a kṣatriya.

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful-these are the symptoms of the kṣatriya.

TEXT 23

deva-gurv-acyute bhaktis
tri-varga-pariposaṇam
āstikyam udyamo nityaṁ
naipuṇyaṁ vaiśya-lakṣaṇam

SYNONYMS

deva-guru-acyute-unto the demigods, the spiritual master and Lord Viṣṇu; bhaktiḥ-engagement in devotional service; tri-varga-of the three principles of pious life (religion, economic development and sense gratification); pariposaṇam-execution; āstikyam-faith in the scriptures, the spiritual master and the Supreme Lord; udyamaḥ-active; nityam-without cessation, continuously; naipuṇyam-expertise; vaiśya-lakṣaṇam-the symptoms of a vaiśya.

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Viṣṇu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kāma]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money-these are the symptoms of the vaiśya.

TEXT 24

śūdrasya sannatiḥ śaucaṁ
sevā svāminy amāyayā
amantra-yajño hy asteyaṁ
satyaṁ go-vipra-rakṣaṇam

SYNONYMS

śūdrasya-of the śūdra (the fourth grade of man in society, the worker); sannatiḥ-obedience to the higher classes (the brāhmaṇas, kṣatriyas and vaiśyas); śaucam-cleanliness; sevā-service; svāmini-to the master who maintains him; amāyayā-without duplicity; amantra-yajñaḥ-performance of sacrifices simply by offering obeisances (without mantras); hi-certainly; asteyam-practicing not to steal; satyam-truthfulness; go-cows; vipra-brahmaṇas; rakṣaṇam-protecting.

Offering obeisances to the higher sections of society [the brāhmaṇas, kṣatriyas and vaiśyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brāhmaṇas-these are the symptoms of the śūdra.

It is everyone's experience that workers or servants are generally accustomed to stealing. A first-class servant is one who does not steal. Here it is recommended that a first-class śūdra must remain very clean, must not steal or speak lies, and must always render service to his master. A śūdra may attend sacrifices and Vedic ritualistic ceremonies along with his master, but he should not utter the mantras, for these may be uttered only by the members of the higher sections of society. Unless one is completely pure and has been raised to the standard of a brāhmaṇa, kṣatriya or vaiśya-in other words, unless one is dvija, twice-born-the chanting of mantras will not be fruitful.

TEXT 25

strīṇāṁ ca pati-devānāṁ
tac-chuśrūṣānukūlatā
tad-bandhuṣv anuvṛttiś ca
nityaṁ tad-vrata-dhāraṇam

SYNONYMS

strīṇām-of women; ca-also; pati-devānām-who have accepted their husbands as worshipable; tat-śuśrūṣā-readiness to render service to her husband; anukūlatā-being favorably disposed towards her husband; tat-bandhuṣu-unto the friends and relatives of the husband; anuvṛttiḥ-being similarly disposed (to treat them well for the satisfaction of the husband); ca-and; nityam-regularly; tat-vrata-dhāraṇam-accepting the vows of the husband or acting exactly as the husband acts.

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband-these are the four principles to be followed by women described as chaste.

It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband's vow will disrupt family life. In this regard, Cāṇakya Paṇḍita gives a very valuable instruction: dampatyoḥ kalaho nāsti tatra śrīḥ svayam āgatāḥ. When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In Bhagavad-gītā (1.40) it is said, strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ: if the women are polluted, there will be varṇa-saṅkara population. In modern terms, the varṇa-saṅkara are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is varṇa-saṅkara, no one can know who is on what platform. The varṇāśrama system scientifically divides society into four varṇas and four āśramas, but in varṇa-saṅkara society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a brāhmaṇa, a kṣatriya, a vaiśya and a śūdra. For peace and happiness in the material world, the varṇāśrama institution must be introduced. The symptoms of one's activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible.

TEXTS 26–27

sammārjanopalepābhyāṁ
gṛha-maṇḍana-vartanaiḥ
svayaṁ ca maṇḍitā nityaṁ
parimṛṣṭa-paricchadā
kāmair uccāvacaiḥ sādhvī
praśrayeṇa damena ca
vākyaiḥ satyaiḥ priyaiḥ premṇā
kāle kāle bhajet patim

SYNONYMS

sammārjana-by cleaning; upalepābhyām-by smearing with water or other cleansing liquids; gṛha-the household; maṇḍana-decorating; vartanaiḥ-remaining at home and engaged in such duties; svayam-personally; ca-also; maṇḍitā-finely dressed; nityam-always; parimṛṣṭa-cleansed; paricchadā-garments and household utensils; kāmaiḥ-according to the desires of the husband; ucca-avacaiḥ-both great and small; sādhvī-a chaste woman; praśrayeṇa-with modesty; damena-by controlling the senses; ca-also; vākyaiḥ-by speech; satyaiḥ-truthful; priyaiḥ-very pleasing; premṇā-with love; kāle kāle-at appropriate times; bhajet-should worship; patim-her husband.

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.

TEXT 28

santuṣṭālolupā dakṣā
dharma-jñā priya-satya-vāk
apramattā śuciḥ snigdhā
patiṁ tv apatitaṁ bhajet

SYNONYMS

santuṣṭā-always satisfied; alolupā-without being greedy; dakṣā-very expert in serving; dharma-jñā-fully conversant with religious principles; priya-pleasing; satya-truthful; vāk-in speaking; apramattā-attentive in service to her husband; śuciḥ-always clean and pure; snigdhā-affectionate; patim-the husband; tu-but; apatitam-who is not fallen; bhajet-should worship.

A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.

According to the injunction of Yājñavalkya, an authority on religious principles, āśuddheḥ sampratikṣyo hi mahāpātaka-dūṣitaḥ. One is considered contaminated by the reactions of great sinful activities when one has not been purified according to the methods of the daśa-vidhā-saṁskāra. In Bhagavad-gītā, however, the Lord says, na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: [Bg. 7.15] "Those miscreants who do not surrender unto Me are the lowest of mankind." The word narādhama means "nondevotee." Śrī Caitanya Mahāprabhu also said, yei bhaje sei baḍa, abhakta-hīna, chāra. Anyone who is a devotee is sinless. One who is not a devotee, however, is the most fallen and condemned. It is recommended, therefore, that a chaste wife not associate with a fallen husband. A fallen husband is one who is addicted to the four principles of sinful activity-namely illicit sex, meat-eating, gambling and intoxication. Specifically, if one is not a soul surrendered to the Supreme Personality of Godhead, he is understood to be contaminated. Thus a chaste woman is advised not to agree to serve such a husband. It is not that a chaste woman should be like a slave while her husband is narādhama, the lowest of men. Although the duties of a woman are different from those of a man, a chaste woman is not meant to serve a fallen husband. If her husband is fallen, it is recommended that she give up his association. Giving up the association of her husband does not mean, however, that a woman should marry again and thus indulge in prostitution. If a chaste woman unfortunately marries a husband who is fallen, she should live separately from him. Similarly, a husband can separate himself from a woman who is not chaste according to the description of the śāstra. The conclusion is that a husband should be a pure Vaiṣṇava and that a woman should be a chaste wife with all the symptoms described in this regard. Then both of them will be happy and make spiritual progress in Kṛṣṇa consciousness.

TEXT 29

yā patiṁ hari-bhāvena
bhajet śrīr iva tat-parā
hary-ātmanā harer loke
patyā śrīr iva modate

SYNONYMS

yā-any woman who; patim-her husband; hari-bhāvena-mentally accepting him as equal to Hari, the Supreme Personality of Godhead; bhajet-worships or renders service to; śrīḥ iva-exactly like the goddess of fortune; tat-parā-being devoted; hari-ātmanā-completely absorbed in thoughts of Hari; hareḥ loke-in the spiritual world, the Vaikuṇṭha planets; patyā-with her husband; śrīḥ iva-exactly like the goddess of fortune; modate-enjoys spiritual, eternal life.

The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home, back to Godhead, with her devotee husband, and lives very happily in the Vaikuṇṭha planets.

The faithfulness of the goddess of fortune is the ideal for a chaste woman. The Brahma-saṁhitā (5.29) says, lakṣmī-sahasra-śata-sambhrama-sevyamānam. In the Vaikuṇṭha planets, Lord Viṣṇu is worshiped by many, many thousands of goddesses of fortune, and in Goloka Vṛndāvana, Lord Kṛṣṇa is worshiped by many, many thousands of gopīs, all of whom are goddesses of fortune. A woman should serve her husband as faithfully as the goddess of fortune. A man should be an ideal servant of the Lord, and a woman should be an ideal wife like the goddess of fortune. Then both husband and wife will be so faithful and strong that by acting together they will return home, back to Godhead, without a doubt. In this regard, Śrīla Madhvācārya gives this opinion:

harir asmin sthita iti
strīṇāṁ bhartari bhāvanā
śiṣyāṇāṁ ca gurau nityaṁ
śūdrāṇāṁ brāhmaṇādiṣu
bhṛtyānāṁ svāmini tathā
hari-bhāva udīritaḥ

A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a śūdra should think of a brāhmaṇa as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead. In this way, all of them will automatically become devotees of the Lord. In other words, by thinking this way, all of them will become Kṛṣṇa conscious.

TEXT 30

vṛttiḥ saṅkara-jātīnāṁ
tat-tat-kula-kṛtā bhavet
acaurāṇām apāpānām
antyajāntevasāyinām

SYNONYMS

vṛttiḥ-occupational duty; saṅkara-jātīnām-of the mixed classes of men (those other than the four divisions); tat-tat-according to their respective; kula-kṛtā-family tradition; bhavet-should be; acaurāṇām-not thieves by profession; apāpānām-not sinful; antyaja-lower classes; antevasāyinām-known as antevasāyī or caṇḍāla.

Among the mixed classes known as saṅkara, those who are not thieves are known as antevasāyī or caṇḍālas [dog-eaters], and they also have their hereditary customs.

The four principal divisions of society-brāhmaṇa, kṣatriya, vaiśya and śūdra-have been defined, and now there is a description of the antyaja, the mixed classes. Among the mixed classes, there are two divisions-pratilomaja and anulomaja. If a woman of a high caste marries a man of a lower caste, their union is called pratilo. If a woman of a low caste, however, marries a man of a higher caste, their union is called anulo. The members of such dynasties have their traditional duties as barbers, washermen and so on. Among the antyajas, those who are still somewhat pure in that they do not steal and are not addicted to meat-eating, drinking, illicit sex and gambling are called antevasāyī. Among people of the lower classes, intermarriage and the drinking of wine are allowed, for these people do not recognize such conduct as sinful among themselves.

TEXT 31

prāyaḥ sva-bhāva-vihito
nṛṇāṁ dharmo yuge yuge
veda-dṛgbhiḥ smṛto rājan
pretya ceha ca śarma-kṛt

SYNONYMS

prāyaḥ-generally; sva-bhāva-vihitaḥ-prescribed, according to one's material modes of nature; nṛṇām-of human society; dharmaḥ-the occupational duty; yuge yuge-in every age; veda-dṛgbhiḥ-by brāhmaṇas well conversant in the Vedic knowledge; smṛtaḥ-recognized; rājan-O King; pretya-after death; ca-and; iha-here (in this body); ca-also; śarma-kṛt-auspicious.

My dear King, brāhmaṇas well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.

In Bhagavad-gītā (3.35) it is said, śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt: "It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties." The antyajas, the men of the lower classes, are accustomed to stealing, drinking and illicit sex, but that is not considered sinful. For example, if a tiger kills a man, this is not sinful but if a man kills another man, this is considered sinful, and the killer is hanged. What is a daily affair among the animals is a sinful act in human society. Thus according to the symptoms of higher and lower sections of society, there are different varieties of occupational duties. According to the experts in Vedic knowledge, these duties are prescribed in terms of the age concerned.

TEXT 32

vṛttyā sva-bhāva-kṛtayā
vartamānaḥ sva-karma-kṛt
hitvā sva-bhāva-jaṁ karma
śanair nirguṇatām iyāt

SYNONYMS

vṛttyā-with the profession; sva-bhāva-kṛtayā-performed according to one's modes of material nature; vartamānaḥ-existing; sva-karma-kṛt-executing his own work; hitvā-giving up; sva-bhāva-jam-born from one's own modes of nature; karma-activities; śanaiḥ-gradually; nirguṇatām-transcendental position; iyāt-may attain.

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niṣkāma stage.

If one gradually gives up his hereditary customs and duties and tries to serve the Supreme Personality of Godhead in his natural position, he is gradually able to become free from these activities, and he attains the stage of niṣkāma, freedom from material desires.

TEXTS 33–34

upyamānaṁ muhuḥ kṣetraṁ
svayaṁ nirvīryatām iyāt
na kalpate punaḥ sūtyai
uptaṁ bījaṁ ca naśyati
evaṁ kāmāśayaṁ cittaṁ
kāmānām atisevayā
virajyeta yathā rājann
agnivat kāma-bindubhiḥ

SYNONYMS

upyamānam-being cultivated; muhuḥ-again and again; kṣetram-a field; svayam-itself; nirvīryatām-barrenness; iyāt-may obtain; na kalpate-is not suitable; punaḥ-again; sūtyai-for growing further harvests; uptam-sown; bījam-the seed; ca-and; naśyati-is spoiled; evam-in this way; kāma-āśayam-full of lusty desires; cittam-the core of the heart; kāmānām-of the desirable objects; ati-sevayā-by enjoyment over and over again; virajyeta-may become detached; yathā-just as; rājan-O King; agni-vat-a fire; kāma-bindubhiḥ-by small drops of clarified butter.

My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.

If one continuously sprinkles drops of ghee on a fire, the fire will not be extinguished, but if one suddenly puts a lump of ghee on a fire, the fire may possibly be extinguished entirely. Similarly, those who are too sinful and have thus been born in the lower classes are allowed to enjoy sinful activities fully, for thus there is a chance that these activities will become detestful to them, and they will get the opportunity to be purified.

TEXT 35

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

SYNONYMS

yasya-of whom; yat-which; lakṣaṇam-symptom; proktam-described (above); puṁsaḥ-of a person; varṇa-abhivyañjakam-indicating the classification (brāhmaṇa, kṣatriya, vaiśya, śūdra, etc.); yat-if; anyatra-elsewhere; api-also; dṛśyeta-is seen; tat-that; tena-by that symptom; eva-certainly; vinirdiśet-one should designate.

If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

Herein it is clearly stated by Nārada Muni that one should not be accepted as a brāhmaṇa, kṣatriya, vaiśya or śūdra according to birth, for although this is going on now, it is not accepted by the śāstras. As stated in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. Thus the four divisions of society-brāhmaṇa, kṣatriya, vaiśya and śūdra-are to be ascertained according to qualities and activities. If one was born in a brāhmaṇa family and has acquired the brahminical qualifications, he is to be accepted as a brāhmaṇa; otherwise, he should be considered a brahma-bandhu. Similarly, if a śūdra acquires the qualities of a brāhmaṇa, although he was born in a śūdra family, he is not a śūdra; because he has developed the qualities of a brāhmaṇa, he should be accepted as a brāhmaṇa. The Kṛṣṇa consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a brāhmaṇa he should be accepted as a brāhmaṇa, and he then may be offered the order of sannyāsa. Unless one is qualified in terms of the brahminical symptoms, one cannot take sannyāsa. In designating a person a brāhmaṇa, kṣatriya, vaiśya or śūdra, birth is not the essential symptom. This understanding is very important. Herein Nārada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a brāhmaṇa, regardless of where he was born, should be accepted as a brāhmaṇa. Similarly, if one has developed the qualities of a śūdra or a caṇḍāla, regardless of where he was born, he should be accepted in terms of those symptoms.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Perfect Society: Four Social Classes."

20.8.12 Chapter Twelve

The Perfect Society: Four Spiritual Classes

This chapter particularly describes the brahmacārī and the person in the vānaprastha stage, and it also gives a general description of the four āśramas-brahmacarya, gṛhastha, vānaprastha and sannyāsa. In the previous chapter, the great saint Nārada Muni has described the varṇa institution of society, and now, in this chapter, he will describe the stages of spiritual advancement in the four āśramas, which are known as brahmacarya, gṛhastha, vānaprastha and sannyāsa.

The brahmacāri should live under the care of the true spiritual master, giving him sincere respect and obeisances, acting as his menial servant, and always carrying out his order. The brahmacārī should engage himself in spiritual activities and study the Vedic literature under the direction of the spiritual master. According to the brahmacarya system, he should dress with a belt, deerskin, and matted hair and should bear a daṇḍa, waterpot and sacred thread. He should collect alms daily in the morning, and in the evening whatever alms he has collected he should offer to the spiritual master. A brahmacārī should accept prasāda upon the order of the spiritual master, and if the spiritual master sometimes forgets to order the disciple to eat, the disciple should not take prasāda on his own initiative; rather, he should fast. The brahmacārī should be trained to be satisfied with eating what is absolutely necessary, he should be very expert in executing responsibilities, he should be faithful, and he should control his senses and try to avoid the association of women as far as possible. A brahmacārī should very strictly abstain from living with women and should not meet with gṛhasthas and those too addicted to women. Nor should a brahmacārī speak in a lonely place with a woman.

After completing one’s education as a brahmacārī in this way, one should give dakṣiṇā, an offering of gratitude, to one’s guru, and then one may leave for home and accept the next āśrama-the gṛhastha-āśrama-or else one may continue in the brahmacarya-āśrama without adulteration. The duties for the gṛhastha-āśrama and brahmacarya-āśrama, as well as the duties for sannyāsīs, are prescribed in the śāstras. A gṛhastha is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the āśramas are recognized for spiritual progress, and therefore although the gṛhastha-āśrama gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in gṛhastha life also, there is no illicit sex. A gṛhastha should not accept a woman for sexual enjoyment. Wasting semen is also illicit sex.

After the gṛhastha-āśrama is another āśrama, known as vānaprastha, which is midway between gṛhastha and sannyāsa. A person in the vānaprastha order is restricted in eating food grains and forbidden to eat fruits that have not ripened on the tree. Nor should he cook food with fire, although he is allowed to eat caru, grains that have been offered in a sacrificial fire. He may also eat fruits and grains that have grown naturally. Living in a thatched cottage, the vānaprastha should endure all kinds of heat and cold. He should not cut his nails or hair, and he should give up cleaning his body and teeth. He should wear tree bark, accept a daṇḍa, and practice life in the forest, taking a vow to live there for twelve years, eight years, four years, two years or at least one year. At last, when because of old age he can no longer perform the activities of a vānaprastha, he should gradually stop everything and in this way give up his body.

TEXT 1

śrī-nārada uvāca
brahmacārī guru-kule
vasan dānto guror hitam
ācaran dāsavan nīco
gurau sudṛḍha-sauhṛdaḥ

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; brahmacārī-a brahmacārī, a student living at the residence of the guru; guru-kule-at the residence of the guru; vasan-by living; dāntaḥ-continuously practicing control of the senses; guroḥ hitam-only for the benefit of the guru (not for one’s personal benefit); ācaran-practicing; dāsa-vat-very humbly, like a slave; nīcaḥ-submissive, obedient; gurau-unto the spiritual master; su-dṛḍha-firmly; sauhṛdaḥ-in friendship or good will.

Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacārī should live at the guru-kula, only for the benefit of the guru.

TEXT 2

sāyaṁ prātar upāsīta
gurv-agny-arka-surottamān
sandhye ubhe ca yata-vāg
japan brahma samāhitaḥ

SYNONYMS

sāyam-in the evening; prātaḥ-in the morning; upāsīta-he should worship; guru-the spiritual master; agni-the fire (by a fire sacrifice); arka-the sun; sura-uttamān-and Lord Viṣṇu, Puruṣottama, the best of personalities; sandhye-morning and evening; ubhe-both; ca-also; yata-vāk-without talking, being silent; japan-murmuring; brahma-the Gāyatrī mantra; samāhitaḥ-being fully absorbed.

At both junctions of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Viṣṇu and by chanting the Gāyatrī mantra he should worship them.

TEXT 3

chandāṁsy adhīyīta guror
āhūtaś cet suyantritaḥ
upakrame ’vasāne ca
caraṇau śirasā namet

SYNONYMS

chandāṁsi-mantras in the Vedas, like the Hare Kṛṣṇa mahā-mantra and the Gāyatrī mantra; adhīyīta-one should chant or read regularly; guroḥ-from the spiritual master; āhūtaḥ-being addressed or called (by him); cet-if; su-yantritaḥ-faithful, well behaved;

upakrame-in the beginning; avasāne-at the end (of reading Vedic mantras); ca-also; caraṇau-at the lotus feet; śirasā-by the head; namet-one should offer obeisances.

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.

TEXT 4

mekhalājina-vāsāṁsi
jaṭā-daṇḍa-kamaṇḍalūn
bibhṛyād upavītaṁ ca
darbha-pāṇir yathoditam

SYNONYMS

mekhalā-a belt made of straw; ajina-vāsāṁsi-garments made of deerskin; jaṭā-matted hair; daṇḍa-a rod; kamaṇḍalūn-and a waterpot known as a kamaṇḍalu; bibhṛyāt-he (the brahmacārī) should regularly carry or wear; upavītam ca-and a sacred thread; darbha-pāṇiḥ-taking purified kuśa in his hand; yathā uditam-as recommended in the śāstras.

Carrying pure kuśa grass in his hand, the brahmacārī should dress regularly with a belt of straw and with deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the śāstras.

TEXT 5

sāyaṁ prātaś cared bhaikṣyaṁ
gurave tan nivedayet
bhuñjīta yady anujñāto
no ced upavaset kvacit

SYNONYMS

sāyam-in the evening; prātaḥ-in the morning; caret-should go out; bhaikṣyam-to collect alms; gurave-unto the spiritual master; tat-all that he collects; nivedayet-should offer; bhuñjīta-he should eat; yadi-if; anujñātaḥ-ordered (by the spiritual master); no-otherwise; cet-if; upavaset-should observe fasting; kvacit-sometimes.

The brahmacārī should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.

TEXT 6

suśīlo mita-bhug dakṣaḥ
śraddadhāno jitendriyaḥ
yāvad-arthaṁ vyavaharet
strīṣu strī-nirjiteṣu ca

SYNONYMS

su-śīlaḥ-very polite and well behaved; mita-bhuk-eating only exactly what he needs, neither more nor less; dakṣaḥ-expert or without laziness, always busy; śraddadhānaḥ-possessing full faith in the instructions of the śāstra and the spiritual master; jita-indriyaḥ-having full control over the senses; yāvat-artham-as much as necessary; vyavaharet-should behave externally; strīṣu-unto women; strī-nirjiteṣu-men who are henpecked, controlled by women; ca-also.

A brahmacārī should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the śāstra. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.

A brahmacārī should be very careful not to mix with women or with men addicted to women. Although when he goes out to beg alms it is necessary to talk with women and with men very much attached to women, this association should be very short, and he should talk with them only about begging alms, and not more. A brahmacārī should be very careful in associating with men who are attached to women.

TEXT 7

varjayet pramadā-gāthām
agṛhastho bṛhad-vrataḥ
indriyāṇi pramāthīni
haranty api yater manaḥ

SYNONYMS

varjayet-must give up; pramadā-gāthām-talking with women; agṛhasthaḥ-a person who has not accepted the gṛhastha-āśrama (a brahmacārī or sannyāsī); bṛhat-vrataḥ-invariably observing the vow of celibacy; indriyāṇi-the senses; pramāthīni-almost always unconquerable; haranti-take away; api-even; yateḥ-of the sannyāsī; manaḥ-the mind.

A brahmacārī, or one who has not accepted the gṛhastha-āśrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyāsī, a member of the renounced order of life.

Brahmacarya essentially means the vow not to marry but to observe strict celibacy (bṛhad-vrata). A brahmacārī or sannyāsī should avoid talking with women or reading literature concerning talks between man and woman. The injunction restricting association with women is the basic principle of spiritual life. Associating or talking with women is never advised in any of the Vedic literatures. The entire Vedic system teaches one to avoid sex life so that one may gradually progress from brahmacarya to gṛhastha, from gṛhastha to vānaprastha, and from vānaprastha to sannyāsa and thus give up material enjoyment, which is the original cause of bondage to this material world. The word bṛhad-vrata refers to one who has decided not to marry, or in other words, not to indulge in sex life throughout his entire life.

TEXT 8

keśa-prasādhanonmarda-

snapanābhyañjanādikam
guru-strībhir yuvatibhiḥ
kārayen nātmano yuvā

SYNONYMS

keśa-prasādhana-brushing the hair; unmarda-massaging the body; snapana-bathing; abhyañjana-ādikam-massaging the body with oil and so on; guru-strībhiḥ-by the wife of the spiritual master; yuvatibhiḥ-very young; kārayet-should allow to do; na-never; ātmanaḥ-for personal service; yuvā-if the student is a young man.

If the wife of the spiritual master is young, a young brahmacārī should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.

The relationship between the student or disciple and the wife of the spiritual master or teacher is like that between son and mother. A mother sometimes cares for her son by combing his hair, massaging his body with oil, or bathing him. Similarly, the wife of the teacher is also a mother (guru-patnī), and therefore she may also care for the disciple in a motherly way. If the wife of the teacher is a young woman, however, a young brahmacārī should not allow such a mother to touch him. This is strictly prohibited. There are seven kinds of mothers:

ātma-mātā guroḥ patnī
brāhmaṇī rāja-patnikā
dhenur dhātrī tathā pṛthvī
saptaitā mātaraḥ smṛtāḥ

These mothers are the original mother, the wife of the teacher or spiritual master, the wife of a brāhmaṇa, the king's wife, the cow, the nurse and the earth. Unnecessary association with women, even with one's mother, sister or daughter, is strictly prohibited. This is human civilization. A civilization that allows men to mix unrestrictedly with women is an animal civilization. In Kali-yuga, people are extremely liberal, but mixing with women and talking with them as equals actually constitutes an uncivilized way of life.

TEXT 9

nanv agniḥ pramadā nāma
ghṛta-kumbha-samaḥ pumān
sutām api raho jahyād
anyadā yāvad-artha-kṛt

SYNONYMS

nanu-certainly; agniḥ-the fire; pramadā-the woman (one who bewilders the mind of man); nāma-the very name; ghṛta-kumbha-a pot of butter; samaḥ-like; pumān-a man; sutām api-even one's daughter; rahaḥ-in a secluded place; jahyāt-one must not associate with; anyadā-with other women also; yāvat-as much as; artha-kṛt-required.

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

If a butter pot and fire are kept together, the butter within the pot will certainly melt. Woman is compared to fire, and man is compared to a butter pot. However advanced one may be in restraining the senses, it is almost impossible for a man to keep himself controlled in the presence of a woman, even if she is his own daughter, mother or sister. Indeed, his mind is agitated even if one is in the renounced order of life. Therefore, Vedic civilization carefully restricts mingling between men and women. If one cannot understand the basic principle of restraining association between man and woman, he is to be considered an animal. That is the purport of this verse.

TEXT 10

kalpayitvātmanā yāvad
ābhāsam idam īśvaraḥ
dvaitaṁ tāvan na viramet
tato hy asya viparyayaḥ

SYNONYMS

kalpayitvā-ascertaining positively; ātmanā-by self-realization; yāvat-as long as; ābhāsam-reflection (of the original body and senses); idam-this (the body and senses); īśvaraḥ-completely independent of illusion; dvaitam-duality; tāvat-for that long; na-does not; viramet-see; tataḥ-by such duality; hi-indeed; asya-of the person; viparyayaḥ-counteraction.

As long as a living entity is not completely self-realized-as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses-he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) On the spiritual platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a paṇḍita, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the śāstric instruction that one should be very careful about associating even with his daughter, mother or sister, not to speak of other women. Śrīla Madhvācārya cites the following ślokas in this regard:

bahutvenaiva vastūnāṁ
yathārtha-jñānam ucyate
advaita-jñānam ity etad
dvaita-jñānaṁ tad-anyathā
yathā jñānaṁ tathā vastu
yathā vastus tathā matiḥ
naiva jñānārthayor bhedas
tata ekatva-vedanam

Unity in variety is real knowledge, and therefore giving up variety artificially does not reflect perfect knowledge of monism. According to the acintya-bhedābheda philosophy of Śrī Caitanya Mahāprabhu, there are varieties, but all of them constitute one unit. Such knowledge is knowledge of perfect oneness.

TEXT 11

etat sarvaṁ gṛhasthasya
samāmnātaṁ yater api
guru-vṛttir vikalpena
gṛhasthasyartu-gāminaḥ

SYNONYMS

etat-this; sarvam-all; gṛhasthasya-of a householder; samāmnātam-described; yateḥ api-even of the person in the renounced order; guru-vṛttiḥ vikalpena-to follow the orders of the spiritual master; gṛhasthasya-of the householder; ṛtu-gāminaḥ-accepting sex only during the period favorable for procreation.

All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The gṛhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

It is sometimes misunderstood that a gṛhastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of gṛhastha life. In spiritual life, whether one is a gṛhastha, vānaprastha, sannyāsī or brahmacārī, everyone is under the control of the spiritual master. For brahmacārīs and sannyāsīs there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for gṛhasthas. Gṛhasthas should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master (guru-vṛttir vikalpena). When the spiritual master orders, the gṛhastha may accept sex life. This is confirmed in Bhagavad-gītā (7.11). Dharmāviruddho bhūteṣu kāmo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The gṛhastha is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a gṛhastha to engage in sex life at a particular time, then the gṛhastha may do so; otherwise, if the spiritual master orders against it, the gṛhastha should abstain. The gṛhastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhādhāna-saṁskāra. Then he may approach his wife to beget children, otherwise not. A brāhmaṇa generally remains a brahmacārī throughout his entire life, but although some brāhmaṇas become gṛhasthas and indulge in sex life, they do so under the complete control of the spiritual master. The kṣatriya is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a gṛhastha he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. Yasya prasādād bhagavat-prasādaḥ . If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. Yasyāprasādān na gatiḥ kuto 'pi. Without the spiritual master's order, even the gṛhastha should not indulge in sex life.

TEXT 12

añjanābhyañjanonmarda-
stry-avalekhāmiṣaṁ madhu
srag-gandha-lepālaṅkārāṁs
tyajeyur ye bṛhad-vratāḥ

SYNONYMS

añjana-ointment or powder for decorating the eyes; abhyañjana-massaging the head; unmarda-massaging the body; strī-avalekha-to glance over a woman or to paint a woman's picture; āmiṣam-meat-eating; madhu-drinking liquor or honey; srak-decorating the body with garlands of flowers; gandha-lepa-smearing the body with scented ointment; alaṅkārān-decorating the body with ornaments; tyajeyuḥ-must give up; ye-those who; bṛhat-vratāḥ-have taken the vow of celibacy.

Brahmacārīs or gṛhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.

TEXTS 13–14

uṣitvaivaṁ guru-kule
dvijo 'dhītyāvabudhya ca
trayīṁ sāṅgopaniṣadaṁ
yāvad-arthaṁ yathā-balam

dattvā varam anujñāto
guroḥ kāmaṁ yadīśvaraḥ
gṛhaṁ vanaṁ vā praviśet
pravrajet tatra vā vaset

SYNONYMS

uṣitvā-residing; evam-in this way; guru-kule-under the care of the spiritual master; dvi-jaḥ-the twice-born, namely the brāhmaṇas, kṣatriyas and vaiśyas; adhītya-studying Vedic literature; avabudhya-understanding it properly; ca-and; trayīm-the Vedic literatures; sa-aṅga-along with supplementary parts; upaniṣadam-as well as the Upaniṣads; yāvat-artham-as far as possible; yathā-balam-as far as one can, according to one's ability; dattvā-giving; varam-remuneration; anujñātaḥ-being asked; guroḥ-of the spiritual master; kāmam-desires; yadi-if; īśvaraḥ-capable; gṛham-household life; vanam-retired life; vā-either; praviśet-one should enter; pravrajet-or get out of; tatra-there; vā-either; vaset-should reside.

According to the rules and regulations mentioned above, one who is twice-born, namely a brāhmaṇa, kṣatriya or vaiśya, should reside in the guru-kula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upaniṣads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other āśramas, namely the gṛhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, as he desires.

To study the Vedas and understand them, of course, requires some special intelligence, but the members of the three higher sections of society-namely the brāhmaṇas, kṣatriyas and vaiśyas-must learn the Vedic literatures according to their capability and power to understand. In other words, studying the Vedic literatures is compulsory for everyone but the śūdras and antyajas. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth-Brahman, Paramātmā or Bhagavān. Guru-kula, or the reformatory educational institution, should be used only to understand Vedic knowledge. At the present time there are many educational institutions for training and technology, but such knowledge has nothing to do with understanding of the Absolute Truth. Technology, therefore, is meant for the śūdras, whereas the Vedas are meant for the dvijas. Consequently this verse states, dvijo 'dhītyāvabudhya ca trayīṁ sāṅgopaniṣadam. At the present time, in the age of Kali, practically everyone is a śūdra, and no one is a dvija. Therefore the condition of society has very much deteriorated.

Another point to be observed from this verse is that from the brahmacārī-āśrama one may accept the sannyāsa-āśrama, vānaprastha-āśrama or gṛhastha-āśrama. It is not compulsory for a brahmacārī to become a gṛhastha. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different āśramas. Thus one may proceed to the sannyāsa-āśrama directly from the brahmacārī-āśrama. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura accepted the sannyāsa-āśrama directly from the brahmacārī-āśrama. In other words, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura did not think it compulsory to accept the gṛhastha-āśrama or vānaprastha-āśrama.

TEXT 15

agnau gurāv ātmani ca
sarva-bhūteṣv adhokṣajam
bhūtaiḥ sva-dhāmabhiḥ paśyed
apraviṣṭaṁ praviṣṭavat

SYNONYMS

agnau-in the fire; gurau-in the spiritual master; ātmani-in one's self; ca-also; sarva-bhūteṣu-in every living entity; adhokṣajam-the Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses; bhūtaiḥ-with all living entities; sva-dhāmabhiḥ-along with His Lordship's paraphernalia; paśyet-one should see; apraviṣṭam-not entered; praviṣṭa-vat-also entered.

One should realize that in the fire, in the spiritual master, in one's self and in all living entities-in all circumstances and conditions-the Supreme Personality of Godhead, Viṣṇu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.

Realization of the Supreme Personality of Godhead's omnipresence is the perfect realization of the Absolute Truth to be attained through the study of the Vedic literatures. As stated in the Brahma-saṁhitā (5.35), aṇḍāntara-stha-paramāṇu-cayāntara-stham: the Lord is situated within the universe, within the heart of every living entity and also within the atom. We should understand that whenever the Supreme Personality of Godhead is present, He is present with all His paraphernalia, including His name, form, associates and servants. The living entity is part and parcel of the Supreme Personality of Godhead, and thus one should understand that since the Supreme Lord has entered the atom, the living entities are also there. One must accept the inconceivable quality of the Supreme Personality of Godhead, for no one can understand from the material point of view how the Lord is all-pervasive and yet is situated in His own abode, Goloka Vṛndāvana. This realization is possible if one strictly follows the regulative principles of āśrama (brahmacārī, gṛhastha, vānaprastha and sannyāsa). Śrīla Madhvācārya says in this regard:

apraviṣṭaḥ sarva-gataḥ
praviṣṭas tv anurūpavān
evaṁ dvi-rūpo bhagavān
harir eko janārdanaḥ

The Supreme Personality of Godhead, in His original form, has not entered everything (apraviṣṭaḥ), but in His impersonal form He has entered (praviṣṭaḥ). Thus He has entered and not entered simultaneously. This is also explained in Bhagavad-gītā (9.4), wherein the Lord says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The Lord can defy Himself. Thus there is variety in unity (ekatvaṁ bahutvam).

TEXT 16

evaṁ vidho brahmacārī
vānaprastho yatir gṛhī
caran vidita-vijñānaḥ
paraṁ brahmādhigacchati

SYNONYMS

evam vidhaḥ-in this way; brahmacārī-whether one is a brahmacārī; vānaprasthaḥ-or one is in the vānaprastha-āśrama; yatiḥ-or in the sannyāsa-āśrama; gṛhī-or in the gṛhastha-āśrama; caran-by practice of self-realization and understanding of the Absolute Truth; vidita-vijñānaḥ-fully conversant with the science of the Absolute Truth; param-the Supreme; brahma-the Absolute Truth; adhigacchati-one can understand.

By practicing in this way, whether one be in the brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, one must always realize the all-pervading presence of the Supreme Lord, for in this way it is possible to understand the Absolute Truth.

This is the beginning of self-realization. One must first understand how Brahman is present everywhere and how He is acting. This education is called brahma jijñāsā and is the real concern of human life. Without such knowledge, one cannot claim to be a human being; rather, he remains in the animal kingdom. As it is said, sa eva go-kharaḥ: [SB 10.84.13] without such knowledge, one is no better than a cow or an ass.

TEXT 17

vānaprasthasya vakṣyāmi
niyamān muni-sammatān
yān āsthāya munir gacched
ṛṣi-lokam uhāñjasā

SYNONYMS

vānaprasthasya-of a person in the vānaprastha-āśrama (retired life); vakṣyāmi-I shall now explain; niyamān-the rules and regulations; muni-sammatān-which are recognized by great munis, philosophers and saintly persons; yān-which; āsthāya-being situated in, or practicing; muniḥ-a saintly person; gacchet-is promoted; ṛṣi-lokam-to the planetary system where the seers and munis go (Maharloka); uha-O King; añjasā-without difficulty.

O King, I shall now describe the qualifications for a vānaprastha, one who has retired from family life. By rigidly following the rules and regulations for the vānaprastha, one can easily be elevated to the upper planetary system known as Maharloka.

TEXT 18

na kṛṣṭa-pacyam aśnīyād
akṛṣṭaṁ cāpy akālataḥ
agni-pakvam athāmaṁ vā
arka-pakvam utāharet

SYNONYMS

na-not; kṛṣṭa-pacyam-grains grown by tilling of the field; aśnīyāt-one should eat; akṛṣṭam-grains that have grown without tilling of the field; ca-and; api-also; akālataḥ-ripened untimely; agni-pakvam-grains prepared by being cooked in fire; atha-as well as; āmam-mango; vā-either; arka-pakvam-food ripened naturally by the sunshine; uta-it is so enjoined; āharet-the vānaprastha should eat.

A person in vānaprastha life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should a vānaprastha eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.

TEXT 19

vanyaiś caru-puroḍāśān
nirvapet kāla-coditān
labdhe nave nave 'nnādye
purāṇaṁ ca parityajet

SYNONYMS

vanyaiḥ-by fruits and grains produced in the forest without cultivation; caru-grains to be offered in a fire sacrifice; puroḍāśān-the cakes prepared from caru; nirvapet-one should execute; kāla-coditān-that which has grown naturally; labdhe-on obtaining; nave-new; nave anna-ādye-newly produced food grains; purāṇam-the stock of old grains; ca-and; parityajet-one should give up.

A vānaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.

TEXT 20

agny-artham eva śaraṇam
uṭajaṁ vādri-kandaram
śrayeta hima-vāyv-agni-
varṣārkātapa-ṣāṭ svayam

SYNONYMS

agni-the fire; artham-to keep; eva-only; śaraṇam-a cottage; uṭa-jam-made of grass; vā-or; adri-kandaram-a cave in a mountain; śrayeta-the vānaprastha should take shelter of; hima-snow; vāyu-wind; agni-fire; varṣa-rain; arka-of the sun; ātapa-shining; ṣāṭ-enduring; svayam-personally.

A vānaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.

TEXT 21

keśa-roma-nakha-śmaśru-
malāni jaṭilo dadhat
kamaṇḍalv-ajine daṇḍa-
valkalāgni-paricchadān

SYNONYMS

keśa-hair on the head; roma-hair on the body; nakha-nails; śmaśru-moustache; malāni-and dirt on the body; jaṭilaḥ-with matted locks of hair; dadhat-one should keep; kamaṇḍalu-a waterpot; ajine-and a deerskin; daṇḍa-rod; valkala-the bark of a tree; agni-fire; paricchadān-garments.

The vānaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.

TEXT 22

cared vane dvādaśābdān
aṣṭau vā caturo muniḥ
dvāv ekaṁ vā yathā buddhir
na vipadyeta kṛcchrataḥ

SYNONYMS

caret-should remain; vane-in the forest; dvādaśa-abdān-twelve years; aṣṭau-for eight years; vā-either; caturaḥ-four years; muniḥ-a saintly, thoughtful man; dvau-two; ekam-one; vā-either; yathā-as well as; buddhiḥ-intelligence; na-not; vipadyeta-bewildered; kṛcchrataḥ-because of hard austerities.

Being very thoughtful, a vānaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.

TEXT 23

yadākalpaḥ sva-kriyāyāṁ
vyādhibhir jarayāthavā
ānvīkṣikyāṁ vā vidyāyāṁ
kuryād anaśanādikam

SYNONYMS

yadā-when; akalpaḥ-unable to act; sva-kriyāyām-in one's own prescribed duties; vyādhibhiḥ-because of disease; jarayā-or because of old age; athavā-either; ānvīkṣikyām-in spiritual advancement; vā-or; vidyāyām-in the advancement of knowledge; kuryāt-one must do; anaśana-ādikam-not take sufficient food.

When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.

TEXT 24

ātmany agnīn samāropya
sannyasyāhaṁ mamātmatām
kāraṇeṣu nyaset samyak
saṅghātaṁ tu yathārhataḥ

SYNONYMS

ātmani-in one's self; agnīn-the fire elements within the body; samāropya-properly placing; sannyasya-giving up; aham-false identity; mama-false conception; ātmatām-of the body's being one's self or one's own; kāraṇeṣu-in the five elements that cause the material body; nyaset-one should merge; samyak-completely; saṅghātam-combination; tu-but; yathā-arhataḥ-as it befits.

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

The body is an effect of a cause, namely the five material elements (earth, water, fire, air and sky). In other words, one should know perfectly well that the material body is nothing but a combination of the five elements. This knowledge constitutes merging of the material body and the five material elements. Merging into Brahman in perfect knowledge means understanding perfectly that one is not the body but a spiritual soul.

TEXT 25

khe khāni vāyau niśvāsāṁs
tejaḥsūṣmāṇam ātmavān
apsv asṛk-śleṣma-pūyāni
kṣitau śeṣaṁ yathodbhavam

SYNONYMS

khe-in the sky; khāni-all the holes of the body; vāyau-in the air; niśvāsān-all the different airs moving within the body (prāṇa, apāna, etc.); tejaḥsu-in fire; uṣmāṇam-the heat of the body; ātma-vān-a person who knows the self; apsu-in water; asṛk-blood; śleṣma-mucus; pūyāni-and urine; kṣitau-in the earth; śeṣam-the remaining (namely skin, bones and the other hard things in the body); yathā-udbhavam-wherefrom all of them grew.

A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the constituents of the body are caused by various elements, and they should be merged again into those elements.

To be self-realized, one must understand the original sources of the various elements of the body. The body is a combination of skin, bone, muscle, blood, semen, urine, stool, heat, breath and so on, which all come from earth, water, fire, air and sky. One must be well conversant with the sources of all the bodily constituents. Then one becomes a self-realized person, or ātmavān, one who knows the self.

TEXTS 26–28

vācam agnau savaktavyām
indre śilpaṁ karāv api
padāni gatyā vayasi
ratyopasthaṁ prajāpatau
mṛtyau pāyuṁ visargaṁ ca
yathā-sthānaṁ vinirdiśet
dikṣu śrotraṁ sa-nādena
sparśenādhyātmani tvacam
rūpāṇi cakṣuṣā rājan
jyotiṣy abhiniveśayet
apsu pracetasā jihvāṁ
ghreyair ghrāṇaṁ kṣitau nyaset

SYNONYMS

vācam-speech; agnau-in the fire-god (the personified god controlling fire); sa-vaktavyām-with the subject matter of speaking; indre-unto King Indra; śilpam-craftsmanship or the capacity to work with the hands; karau-as well as the hands; api-indeed; padāni-the legs; gatyā-with the power to move; vayasi-unto Lord Viṣṇu; ratyā-sexual desire; upastham-with the genitals; prajāpatau-unto Prajāpati; mṛtyau-unto the demigod known as Mṛtyu; pāyum-the rectum; visargam-with its activity, evacuation; ca-also; yathā-sthānam-in the proper place; vinirdiśet-one should indicate; dikṣu-unto different directions; śrotram-the aural sense; sa-nādena-with sound vibration; sparśena-with touch; adhyātmani-unto the wind-god; tvacam-the sense of touch; rūpāṇi-form; cakṣuṣā-with eyesight; rājan-O King; jyotiṣi-in the sun; abhiniveśayet-one should endow; apsu-unto water; pracetasā-with the demigod known as Varuṇa; jihvām-the tongue; ghreyaiḥ-with the object of smell; ghrāṇam-the power to smell; kṣitau-in the earth; nyaset-one should give.

Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Viṣṇu. Sensual pleasure, along with the genitals, should be bestowed upon Prajāpati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mṛtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vāyu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuṇa, should be bestowed upon water, and the power of smell, along with the two Aśvinī-kumāra demigods, should be bestowed upon the earth.

TEXTS 29-30

mano manorathaiś candre
buddhiṁ bodhyaiḥ kavau pare
karmāṇy adhyātmanā rudre
yad-ahaṁ mamatā-kriyā
sattvena cittaṁ kṣetra-jñe
guṇair vaikārikaṁ pare
apsu kṣitim apo jyotiṣy
ado vāyau nabhasy amum
kūṭasthe tac ca mahati
tad avyakte ’kṣare ca tat

SYNONYMS

manaḥ-the mind; manorathaiḥ-along with material desires; candre-unto Candra, the mood demigod; buddhim-intelligence; bodhyaiḥ-with the subject matter of intelligence; kavau pare-unto the supreme learned person, Lord Brahmā; karmāṇi-material activities; adhyātmanā-with false ego; rudre-unto Lord Śiva (Rudra); yat-wherein; aham-I am the material body; mamatā-everything belonging to the material body is mine; kriyā-such activities; sattvena-along with the existential conception; cittam-consciousness; kṣetra-jñe-unto the individual soul; guṇaiḥ-along with the material activities conducted by the material qualities; vaikārikam-the living entities under the influence of the material modes; pare-in the Supreme Being; apsu-in the water; kṣitim-the earth; apaḥ-the water; jyotiṣi-in the luminaries, specifically in the sun; adaḥ-brightness; vāyau-in the air; nabhasi-in the sky; amum-that; kūṭasthe-in the materialistic conception of life; tat-that; ca-also; mahati-in the mahat-tattva, the total material energy; tat-that; avyakte-in the nonmanifested; akṣare-in the Supersoul; ca-also; tat-that.

The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahmā. False ego, which is under the influence of the material modes of nature and which induces one to think, ”I am this body, and everything connected with this body is mine,” should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhāna feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31

ity akṣaratayātmānaṁ
cin-mātram avaśeṣitam
jñātvādvayo 'tha viramed
dagdha-yonir ivānalaḥ

SYNONYMS

iti-thus; akṣaratayā-because of being spiritual; ātmānam-oneself (the individual soul); cit-mātram-completely spiritual; avaśeṣitam-the remaining balance (after the material elements are merged, one after another, into the original Supersoul); jñātvā-understanding; advayaḥ-without differentiation, or of the same quality as the Paramātmā; atha-thus; viramet-one should cease from material existence; dagdha-yoniḥ-whose source (the wood) has burnt up; iva-like; analaḥ-flames.

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

Thus end the Bhaktivedanta purports of the Seventh Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Perfect Society: Four Spiritual Classes."

20.8.13 Chapter Thirteen

The Behavior of a Perfect Person

This Thirteenth Chapter describes the regulative principles for sannyāsīs and also describes the history of an avadhūta. It concludes with a description of perfection for the student in spiritual advancement.

Śrī Nārada Muni has been describing the symptoms of various āśramas and varṇas. Now, in this chapter, he specifically describes the regulative principles to be followed by sannyāsīs. After retiring from family life, one should accept the status of vānaprastha, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After vānaprastha life, having left home, one should travel to different places as a sannyāsī. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Kṛṣṇa consciousness. A sannyāsī should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and maṭhas, or monasteries. When a sannyāsī thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

In this regard, Nārada Muni described a meeting between Prahlāda and a saintly person who had adopted the mode of life of a python. In this way he described the symptoms of a paramahaṁsa. A person who has attained the paramahaṁsa stage knows very well the distinction between matter and spirit. He is not at all interested in gratifying the material senses, for he is always deriving pleasure from devotional service to the Lord. He is not very anxious to protect his material body. Being satisfied with whatever he attains by the grace of the Lord, he is completely independent of material happiness and distress, and thus he is transcendental to all regulative principles. Sometimes he accepts severe austerities, and sometimes he accepts material opulence. His only concern is to satisfy Kṛṣṇa, and for that purpose he can do anything and everything, without reference to the regulative principles. He is never to be equated with materialistic men, nor is he subject to the judgments of such men.

TEXT 1

śrī-nārada uvāca
kalpas tv evaṁ parivrajya
deha-mātrāvaśeṣitaḥ
grāmaika-rātra-vidhinā
nirapekṣaś caren mahīm

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; kalpaḥ-a person who is competent to undergo the austerities of sannyāsa, the renounced order of life, or to prosecute studies in transcendental knowledge; tu-but; evam-in this way (as described previously); parivrajya-fully understanding his spiritual identity and thus traveling from one place to another; deha-mātra-keeping only the body; avaśeṣitaḥ-at last; grāma-in a village; eka-one only; rātra-of passing a night; vidhinā-in the process; nirapekṣaḥ-without dependence on any material thing; caret-should move from one place to another; mahīm-on the earth.

Śrī Nārada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyāsī should travel all over the world.

TEXT 2

bibhṛyād yady asau vāsaḥ
kaupīnācchādanaṁ param

tyaktaṁ na liṅgād daṇḍāder
anyat kiñcid anāpadi

SYNONYMS

bibhṛyāt-one should use; yadi-if; asau-a person in the renounced order; vāsaḥ-a garment or covering; kaupīna-a loincloth (just to cover the private parts); ācchādanam-for covering; param-that much only; tyaktam-given up; na-not; liṅgāt-than the distinguishing marks of a sannyāsī; daṇḍa-ādeḥ-like the rod (tridaṇḍa); anyat-other; kiñcit-anything; anāpadi-in ordinary undisturbed times.

A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a sannyāsī should not even accept a daṇḍa. A sannyāsī should avoid carrying anything but a daṇḍa and kamaṇḍalu.

TEXT 3

eka eva cared bhikṣur
ātmārāmo 'napāśrayaḥ
sarva-bhūta-suhṛc-chānto
nārāyaṇa-parāyaṇaḥ

SYNONYMS

ekaḥ-alone; eva-only; caret-can move; bhikṣuḥ-a sannyāsī taking alms; ātma-ārāmaḥ-fully satisfied in the self; anapāśrayaḥ-without depending on anything; sarva-bhūta-suhṛt-becoming a well-wisher of all living entities; śāntaḥ-completely peaceful; nārāyaṇa-parāyaṇaḥ-becoming absolutely dependent on Nārāyaṇa and becoming His devotee.

The sannyāsī, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Nārāyaṇa. In this way he should move from one place to another.

TEXT 4

paśyed ātmany ado viśvaṁ
pare sad-asato 'vyaye
ātmānaṁ ca paraṁ brahma
sarvatra sad-asan-maye

SYNONYMS

paśyet-one should see; ātmani-in the Supreme Soul; adaḥ-this; viśvam-universe; pare-beyond; sat-asataḥ-the creation or cause of creation; avyaye-in the Absolute, which is free from deterioration; ātmānam-himself; ca-also; param-the supreme; brahma-absolute; sarvatra-everywhere; sat-asat-in the cause and in the effect; maye-all-pervading.

The sannyāsī should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

TEXT 5

supti-prabodhayoḥ sandhāv
ātmano gatim ātma-dṛk
paśyan bandhaṁ ca mokṣaṁ ca
māyā-mātraṁ na vastutaḥ

SYNONYMS

supti-in the state of unconsciousness; prabodhayoḥ-and in the state of consciousness; sandhau-in the state of marginal existence; ātmanaḥ-of oneself; gatim-the movement; ātma-dṛk-one who can actually see the self; paśyan-always trying to see or understand; bandham-the conditional state of life; ca-and; mokṣam-the liberated state of life; ca-also; māyā-mātram-only illusion; na-not; vastutaḥ-in fact.

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

The unconscious state is nothing but ignorance, darkness or material existence, and in the conscious state one is awake. The marginal state, between consciousness and unconsciousness, has no permanent existence. Therefore one who is advanced in understanding the self should understand that unconsciousness and consciousness are but illusions, for they fundamentally do not exist. Only the Supreme Absolute Truth exists. As confirmed by the Lord in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Everything exists on the basis of Kṛṣṇa's impersonal feature; nothing can exist without Kṛṣṇa. Therefore the advanced devotee of Kṛṣṇa can see the Lord everywhere, without illusion.

TEXT 6

nābhinanded dhruvaṁ mṛtyum
adhruvaṁ vāsya jīvitam
kālaṁ paraṁ pratīkṣeta
bhūtānāṁ prabhavāpyayam

SYNONYMS

na-not; abhinandet-one should praise; dhruvam-sure; mṛtyum-death; adhruvam-not sure; vā-either; asya-of this body; jīvitam-the duration of life; kālam-eternal time; param-supreme; pratīkṣeta-one must observe; bhūtānām-of the living entities; prabhava-manifestation; apyayam-disappearance.

Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it perpetually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Śrīla Bhaktivinoda Ṭhākura therefore sings in his Gītāvalī:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. Bhūtvā bhūtvā pralīyate. Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him.

TEXT 7

nāsac-chāstreṣu sajjeta
nopajīveta jīvikām
vāda-vādāṁs tyajet tarkān
pakṣaṁ kaṁca na saṁśrayet

SYNONYMS

na-not; asat-śāstreṣu-literature like newspapers, novels, dramas and fiction; sajjeta-one should be attached or should indulge in reading; na-nor; upajīveta-one should try to live; jīvikām-upon some professional literary career; vāda-vādān-unnecessary arguments on different aspects of philosophy; tyajet-one should give up; tarkān-arguments and counterarguments; pakṣam-faction; kaṁca-any; na-not; saṁśrayet-should take shelter of.

Literature that is a useless waste of time-in other words, literature without spiritual benefit-should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or faction.

A person desiring to advance in spiritual understanding should be extremely careful to avoid reading ordinary literature. The world is full of ordinary literature that creates unnecessary agitation in the mind. Such literature, including newspapers, dramas, novels and magazines, is factually not meant for advancement in spiritual knowledge. Indeed, it has been described as a place of enjoyment for crows (tad vāyasaṁ tīrtham). Anyone advancing in spiritual knowledge must reject such literature. Furthermore, one should not concern oneself with the conclusions of various logicians or philosophers. Of course, those who preach sometimes need to argue with the contentions of opponents, but as much as possible one should avoid an argumentative attitude. In this connection, Śrīla Madhvācārya says:

aprayojana-pakṣaṁ na saṁśrayet
nāprayojana-pakṣī syān
na vṛthā śiṣya-bandha-kṛt
na codāsīnaḥ śāstrāṇi
na viruddhāni cābhyaset
na vyākhyayopajīveta
na niṣiddhān samācaret
evam-bhūto yatir yāti
tad-eka-śaraṇo harim

"There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called śāstras, neither opposing nor favoring them, and one should not earn one's livelihood by taking money for explaining śāstra. A sannyāsī must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord."

TEXT 8

na śiṣyān anubadhnīta
granthān naivābhyased bahūn
na vyākhyām upayuñjīta
nārambhān ārabhet kvacit

SYNONYMS

na-not; śiṣyān-disciples; anubadhnīta-one should induce for material benefit; granthān-unnecessary literatures; na-not; eva-certainly; abhyaset-should try to understand or cultivate; bahūn-many; na-nor; vyākhyām-discourses; upayuñjīta-should make as a means of livelihood; na-nor; ārambhān-unnecessary opulences; ārabhet-should attempt to increase; kvacit-at any time.

A sannyāsī must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

So-called svāmīs and yogīs generally make disciples by alluring them with material benefits. There are many so-called gurus who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A sannyāsī is prohibited from making disciples through such material allurements. Sannyāsīs sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement's regulative principles-no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura explains the word ārambhān as meaning maṭhādi-vyāpārān, which means "attempts to construct temples and monasteries." The first business of the sannyāsī is to preach Kṛṣṇa consciousness, but if, by the grace of Kṛṣṇa, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Kṛṣṇa consciousness. Otherwise such temples and monasteries are not needed.

TEXT 9

na yater āśramaḥ prāyo
dharma-hetur mahātmanaḥ
śāntasya sama-cittasya
bibhṛyād uta vā tyajet

SYNONYMS

na-not; yateḥ-of the sannyāsī; āśramaḥ-the symbolic dress (with daṇḍa and kamaṇḍalu); prāyaḥ-almost always; dharma-hetuḥ-the cause of advancement in spiritual life; mahā-ātmanaḥ-who is factually exalted and advanced; śāntasya-who is peaceful; sama-cittasya-who has attained the stage of being equipoised; bibhṛyāt-one may accept (such symbolic signs); uta-indeed; vā-or; tyajet-one may give up.

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a sannyāsī, such as the tridaṇḍa and kamaṇḍalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

There are four stages of the renounced order of life-kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa. Herein, Śrīmad-Bhāgavatam considers the paramahaṁsas among the sannyāsīs. The Māyāvādī impersonalist sannyāsīs cannot attain the paramahaṁsa stage. This is because of their impersonal conception of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth is perceived in three stages, of which bhagavān, or realization of the Supreme Personality of Godhead, is meant for the paramahaṁsas. Indeed, Śrīmad-Bhāgavatam itself is meant for the paramahaṁsas (paramo nirmatsarāṇāṁ satām). Unless one is in the paramahaṁsa stage, he is not eligible to understand the Śrīmad-Bhāgavatam. For paramahaṁsas, or sannyāsīs in the Vaiṣṇava order, preaching is the first duty. To preach, such sannyāsīs may accept the symbols of sannyāsa, such as the daṇḍa and kamaṇḍalu, or sometimes they may not. Generally the Vaiṣṇava sannyāsīs, being paramahaṁsas, are automatically called bābājīs, and they do not carry a kamaṇḍalu or daṇḍa. Such a sannyāsī is free to accept or reject the marks of sannyāsa. His only thought is "Where is there an opportunity to spread Kṛṣṇa consciousness?" Sometimes the Kṛṣṇa consciousness movement sends its representative sannyāsīs to foreign countries where the daṇḍa and kamaṇḍalu are not very much appreciated. We send our preachers in ordinary dress to introduce our books and philosophy. Our only concern is to attract people to Kṛṣṇa consciousness. We may do this in the dress of sannyāsīs or in the regular dress of gentlemen. Our only concern is to spread interest in Kṛṣṇa consciousness.

TEXT 10

avyakta-liṅgo vyaktārtho
manīṣy unmatta-bālavat
kavir mūkavad ātmānaṁ
sa dṛṣṭyā darśayen nṛṇām

SYNONYMS

avyakta-liṅgaḥ-whose symptoms of sannyāsa are unmanifested; vyakta-arthaḥ-whose purpose is manifested; manīṣī-such a great saintly person; unmatta-restless; bāla-vat-like a boy; kaviḥ-a great poet or orator; mūka-vat-like a dumb man; ātmānam-himself; saḥ-he; dṛṣṭyā-by example; darśayet-should present; nṛṇām-to human society.

Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

A great personality very much advanced in Kṛṣṇa consciousness may not expose himself by the signs of a sannyāsī. To cover himself, he may live like a restless child or a dumb person, although he is the greatest orator or poet.

TEXT 11

atrāpy udāharantīmam
itihāsaṁ purātanam
prahrādasya ca saṁvādaṁ
muner ājagarasya ca

SYNONYMS

atra-herein; api-although not exposed to common eyes; udāharanti-the learned sages recite as an example; imam-this; itihāsam-historical incident; purātanam-very, very old; prahrādasya-of Prahlāda Mahārāja; ca-also; saṁvādam-conversation; muneḥ-of the great saintly person; ājagarasya-who took the profession of a python; ca-also.

As a historical example of this, learned sages recite the story of an ancient discussion between Prahlāda Mahārāja and a great saintly person who was feeding himself like a python.

The saintly person met by Prahlāda Mahārāja was undergoing ājagara-vṛtti, the living conditions of a python, which does not go anywhere but sits in one place for years and eats whatever is automatically available. Prahlāda Mahārāja, along with his associates, met this great saint and spoke to him as follows.

TEXTS 12–13

taṁ śayānaṁ dharopasthe
kāveryāṁ sahya-sānuni
rajas-valais tanū-deśair
nigūḍhāmala-tejasam
dadarśa lokān vicaran
loka-tattva-vivitsayā
vṛto ’mātyaiḥ katipayaiḥ
prahrādo bhagavat-priyaḥ

SYNONYMS

tam-that (saintly person); śayānam-lying down; dharā-upasthe-on the ground; kāveryām-on the bank of the River Kāverī; sahya-sānuni-on a ridge of the mountain known as Sahya; rajaḥ-valaiḥ-covered with dust and dirt; tanū-deśaiḥ-with all the parts of the body; nigūḍha-very grave and deep; amala-spotless; tejasam-whose spiritual power; dadarśa-he saw; lokān-to all the different planets; vicaran-traveling; loka-tattva-the nature of the living beings (especially those who are trying to advance in Kṛṣṇa consciousness); vivitsayā-to try to understand; vṛtaḥ-surrounded; amātyaiḥ-by royal associates; katipayaiḥ-a few; prahrādaḥ-Mahārāja Prahlāda; bhagavat-priyaḥ-who is always very, very dear to the Supreme Personality of Godhead.

Prahlāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.

TEXT 14

karmaṇākṛtibhir vācā
liṅgair varṇāśramādibhiḥ
na vidanti janā yaṁ vai
so ’sāv iti na veti ca

SYNONYMS

karmaṇā-by activities; ākṛtibhiḥ-by bodily features; vācā-by words; liṅgaiḥ-by symptoms; varṇa-āśrama-pertaining to the particular material and spiritual divisions of varṇa and āśrama; ādibhiḥ-and by other symptoms; na vidanti-could not understand; janāḥ-people in general; yam-whom; vai-indeed; saḥ-whether that person; asau-was the same person; iti-thus; na-not; vā-or; iti-thus; ca-also.

Neither by that saintly person’s activities, by his bodily features, by his words nor by the symptoms of his varṇāśrama status could people understand whether he was the same person they had known.

The inhabitants of that particular place on the bank of the Kāverī in the valley of the mountain known as Sahya were unable to understand whether that saint was the same man they had known. It is therefore said, vaiṣṇavera kriyā mudrā vijñe nā bhujhaya. A highly advanced Vaiṣṇava lives in such a way that no one can understand what he is or what he was. Nor should attempts be made to understand the past of a Vaiṣṇava. Without asking the saintly person about his previous life, Prahlāda Mahārāja immediately offered him respectful obeisances.

TEXT 15

taṁ natvābhyarcya vidhivat
pādayoḥ śirasā spṛśan
vivitsur idam aprākṣīn
mahā-bhāgavato ’suraḥ

SYNONYMS

tam-him (the saintly person); natvā-after offering obeisances unto; abhyarcya-and worshiping; vidhi-vat-in terms of the rules and regulations of etiquette; pādayoḥ-the lotus feet of the saintly person; śirasā-with the head; spṛśan-touching; vivitsuḥ-desiring to know about him (the saintly person); idam-the following words; aprākṣīt-inquired; mahā-bhāgavataḥ-the very advanced devotee of the Lord; asuraḥ-although born in an asura family.

The advanced devotee Prahlāda Mahārāja duly worshiped and offered obeisances to the saintly person who had adopted a python’s means of livelihood. After thus worshiping the saintly person and touching his own head to the saint’s lotus feet, Prahlāda Mahārāja, in order to understand him, inquired very submissively as follows.

TEXTS 16–17

bibharṣi kāyaṁ pīvānaṁ
sodyamo bhogavān yathā
vittaṁ caivodyamavatāṁ
bhogo vittavatām iha
bhogināṁ khalu deho ’yaṁ
pīvā bhavati nānyathā

SYNONYMS

bibharṣi-you are maintaining; kāyam-a body; pīvānam-fat; sa-udyamaḥ-one who endeavors; bhogavān-one who enjoys; yathā-as; vittam-money; ca-also; eva-certainly; udyama-vatām-of persons always engaged in economic development; bhogaḥ-sense gratification; vitta-vatām-for persons who possess considerable wealth; iha-in this world; bhoginām-of the enjoyers, karmīs; khalu-indeed; dehaḥ-body; ayam-this; pīvā-very fat; bhavati-becomes; na-not; anyathā-otherwise.

Seeing the saintly person to be quite fat, Prahlāda Mahārāja said: My dear sir, you undergo no endeavor to earn your livelihood, but you have a stout body, exactly like that of a materialistic enjoyer. I know that if one is very rich and has nothing to do, he becomes extremely fat by eating and sleeping and performing no work.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not like his disciples to become very fat in the course of time. He would become very anxious upon seeing his fat disciples becoming bhogīs, or enjoyers of the senses. This attitude is herewith confirmed by Prahlāda Mahārāja, who was surprised to see a saintly person adopting ājagara-vṛtti and becoming very fat. In the material world also, we generally see that when a man who is poor and skinny gradually endeavors to earn money through business or some other means and he then gets the money, he enjoys the senses to his satisfaction. By enjoying the senses one becomes fat. Therefore in spiritual advancement becoming fat is not at all satisfactory.

TEXT 18

na te śayānasya nirudyamasya
brahman nu hārtho yata eva bhogaḥ
abhogino 'yaṁ tava vipra dehaḥ
pīvā yatas tad vada naḥ kṣamaṁ cet

SYNONYMS

na-not; te-of you; śayānasya-lying down; nirudyamasya-without activities; brahman-O saintly person; nu-indeed; ha-it is evident; arthaḥ-money; yataḥ-from which; eva-indeed; bhogaḥ-sense enjoyment; abhoginaḥ-of one who is not engaged in sense enjoyment; ayam-this; tava-your; vipra-O learned brāhmaṇa; dehaḥ-body; pīvā-fat; yataḥ-how is it; tat-that fact; vada-kindly tell; naḥ-us; kṣamam-excuse; cet-if I have asked an impudent question.

O brāhmaṇa, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.

Generally those engaged in spiritual advancement take food only once, either in the afternoon or in the evening. If one takes food only once, naturally he does not become fat. The learned sage, however, was quite fat, and therefore Prahlāda Mahārāja was very much surprised. Because of being experienced in self-realization, a transcendentalist certainly becomes bright-faced. And one who is advanced in self-realization must be considered to possess the body of a brāhmaṇa. Because the bright-faced saintly person was lying down and not working and yet was quite fat, Prahlāda Mahārāja was puzzled and wanted to question him about this.

TEXT 19

kaviḥ kalpo nipuṇa-dṛk
citra-priya-kathaḥ samaḥ
lokasya kurvataḥ karma
śeṣe tad-vīkṣitāpi vā

SYNONYMS

kaviḥ-very learned; kalpaḥ-expert; nipuṇa-dṛk-intelligent; citra-priya-kathaḥ-able to speak palatable words that are pleasing to the heart; samaḥ-equipoised; lokasya-of the people in general; kurvataḥ-engaged in; karma-fruitive work; śeṣe-you lie down; tat-vīkṣitā-seeing them all; api-although; vā-either.

Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.

Prahlāda Mahārāja studied the bodily features of the saintly person, and through the saint's physiognomy Prahlāda Mahārāja could understand that he was intelligent and expert, although he was lying down and not doing anything. Prahlāda was naturally inquisitive about why he was lying there inactive.

TEXT 20

śrī-nārada uvāca
sa itthaṁ daitya-patinā
paripṛṣṭo mahā-muniḥ
smayamānas tam abhyāha
tad-vāg-amṛta-yantritaḥ

SYNONYMS

śrī-nāradaḥ uvāca-the great saint Nārada Muni said; saḥ-that saintly person (lying down); ittham-in this way; daitya-patinā-by the King of the Daityas (Prahlāda Mahārāja); paripṛṣṭaḥ-being sufficiently questioned; mahā-muniḥ-the great saintly person; smayamānaḥ-smiling; tam-unto him (Prahlāda Mahārāja); abhyāha-prepared to give answers; tat-vāk-of his words; amṛta-yantritaḥ-being captivated by the nectar.

Nārada Muni continued: When the saintly person was thus questioned by Prahlāda Mahārāja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahlāda Mahārāja with a smiling face.

TEXT 21

śrī-brāhmaṇa uvāca
vededam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
īhoparamayor nṛṇāṁ
padāny adhyātma-cakṣuṣā

SYNONYMS

śrī-brāhmaṇaḥ uvāca-the brāhmaṇa replied; veda-know very well; idam-all these things; asura-śreṣṭha-O best of the asuras; bhavān-you; nanu-indeed; ārya-sammataḥ-whose activities are approved by civilized men; īhā-of inclination; uparamayoḥ-of decreasing; nṝṇām-of the people in general; padāni-different stages; adhyātma-cakṣuṣā-by transcendental eyes.

The saintly brāhmaṇa said: O best of the asuras, Prahlāda Mahārāja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.

A pure devotee like Prahlāda Mahārāja can understand the minds of others because of his pure vision in devotional service. A devotee like Prahlāda Mahārāja can study another man's character without difficulty.

TEXT 22

yasya nārāyaṇo devo
bhagavān hṛd-gataḥ sadā
bhaktyā kevalayājñānaṁ
dhunoti dhvāntam arkavat

SYNONYMS

yasya-of whom; nārāyaṇaḥ devaḥ-the Supreme Personality of Godhead, Nārāyaṇa; bhagavān-the Lord; hṛt-gataḥ-in the core of the heart; sadā-always; bhaktyā-by devotional service; kevalayā-alone; ajñānam-ignorance; dhunoti-cleans; dhvāntam-darkness; arka-vat-as the sun.

Nārāyaṇa, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart because of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

The words bhaktyā kevalayā indicate that simply by executing devotional service one can become full of all knowledge. Kṛṣṇa is the master of all knowledge (aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ). The Lord is situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), and when the Lord is pleased with a devotee, the Lord instructs him. Only to the devotees, however, does the Lord give instructions by which to advance further and further in devotional service. To others, the nondevotees, the Lord gives instructions according to the manner of their surrender. The pure devotee is described by the words bhaktyā kevalayā. Śrīla Viśvanātha Cakravartī Ṭhākura explains that bhaktyā kevalayā means jñāna-karmādy-amiśrayā, "unmixed with fruitive activities or speculative knowledge." Simply surrendering at the lotus feet is the cause of all a devotee's enlightenment and awareness.

TEXT 23

tathāpi brūmahe praśnāṁs
tava rājan yathā-śrutam
sambhāṣaṇīyo hi bhavān
ātmanaḥ śuddhim icchatā

SYNONYMS

tathāpi-still; brūmahe-I shall answer; praśnān-all the questions; tava-your; rājan-O King; yathā-śrutam-as I have learned by hearing from the authorities; sambhāṣaṇīyaḥ-fit for being addressed; hi-indeed; bhavān-you; ātmanaḥ-of the self; śuddhim-purification; icchatā-by one who desires.

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

A saintly person doesn't wish to speak to anyone and everyone, and he is therefore grave and silent. Generally a common man does not need to be advised. Unless one is prepared to take instructions, it is said that a saintly person should not address him, although sometimes, because of great kindness, a saintly person speaks to ordinary men. As for Prahlāda Mahārāja, however, since he was not a common, ordinary man, whatever questions he posed would have to be answered, even by a great and exalted personality. Therefore the saintly brāhmaṇa did not remain silent, but began to answer. These answers, however, were not concocted by him. This is indicated by the words yathā-śrutam, meaning "as I have heard from the authorities." In the paramparā system, when the questions are bona fide the answers are bona fide. No one should attempt to create or manufacture answers. One must refer to the śāstras and give answers according to Vedic understanding. The words yathā-śrutam refer to Vedic knowledge. The Vedas are known as śruti because this knowledge is received from authorities. The statements of the Vedas are known as śruti-pramāṇa. One should quote evidence from the śruti-the Vedas or Vedic literature-and then one's statements will be correct. Otherwise one's words will proceed from mental concoction.

TEXT 24

tṛṣṇayā bhava-vāhinyā
yogyaiḥ kāmair apūryayā
karmāṇi kāryamāṇo 'haṁ
nānā-yoniṣu yojitaḥ

SYNONYMS

tṛṣṇayā-because of material desires; bhava-vāhinyā-under the sway of the material laws of nature; yogyaiḥ-as it is befitting; kāmaiḥ-by material desires; apūryayā-without end, one after another; karmāṇi-activities; kāryamāṇaḥ-constantly being compelled to perform; aham-I; nānā-yoniṣu-in various forms of life; yojitaḥ-engaged in the struggle for existence.

Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

As long as a living entity wants to fulfill various types of material desire, he must continuously change from one body to accept another. Śrīla Viśvanātha Cakravartī Ṭhākura explains that as a small piece of grass falls in a river and is tossed about with different types of wood and tree branches, the living entity floats in the ocean of material existence and is dashed and tossed amidst material conditions. This is called the struggle for existence. One kind of fruitive activity causes the living being to take one form of body, and because of actions performed in that body, another body is created. One must therefore stop these material activities, and the chance to do so is given in the human form of life. Specifically, our energy to act should be engaged in the service of the Lord, for then materialistic activities will automatically stop. One must fulfill one's desires by surrendering unto the Supreme Lord, for He knows how to fulfill them. Even though one may have material desires, one should therefore engage in the devotional service of the Lord. That will purify one's struggle for existence.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhāg. 2.3.10)

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (Bhakti-rasāmṛta-sindhu 1.1.11)

TEXT 25

yadṛcchayā lokam imaṁ
prāpitaḥ karmabhir bhraman
svargāpavargayor dvāraṁ
tiraścāṁ punar asya ca

SYNONYMS

yadṛcchayā-carried by the waves of material nature; lokam-human form; imam-this; prāpitaḥ-achieved; karmabhiḥ-by the influence of different fruitive activities; bhraman-wandering from one form of life to another; svarga-to the heavenly planets; apavargayoḥ-to liberation; dvāram-the gate; tiraścām-lower species of life; punaḥ-again; asya-of the human beings; ca-and.

In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.

All living entities within this material world are undergoing the cycle of birth and death according to the laws of nature. This struggle of birth and death in different species may be called the evolutionary process, but in the Western world it has been wrongly explained. Darwin's theory of evolution from animal to man is incomplete because the theory does not present the reverse condition, namely evolution from man to animal. In this verse, however, evolution has been very well explained on the strength of Vedic authority. Human life, which is obtained in the course of the evolutionary process, is a chance for elevation (svargāpavarga) or for degradation (tiraścām punar asya ca). If one uses this human form of life properly, he can elevate himself to the higher planetary systems, where material happiness is many thousands of times better than on this planet, or one may cultivate knowledge by which to become free from the evolutionary process and be reinstated in one's original spiritual life. This is called apavarga, or liberation.

Material life is called pavarga because here we are subject to five different states of suffering, represented by the letters pa, pha, ba, bha and ma. Pa means pariśrama, very hard labor. Pha means phena, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. Ba means byarthatā, disappointment. In spite of so much hard labor, at the end we find disappointment. Bha means bhaya, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, ma means mṛtyu, or death. When one attempts to nullify these five different statuses of life-pa, pha, ba, bha and ma-one achieves apavarga, or liberation from the punishment of material existence.

The word tiraścām refers to degraded life. Human life, of course, provides an opportunity for the best living conditions. As Western people think, from the monkeys come the human beings, who are more comfortably situated. However, if one does not utilize his human life for svarga or apavarga, he falls again to the degraded life of animals like dogs and hogs. Therefore a sane human being must consider whether he will elevate himself to the higher planets, prepare to free himself from the evolutionary process, or travel again through the evolutionary process in higher and lower grades of life. If one works piously one may be elevated to the higher planetary systems or achieve liberation and return home, back to Godhead, but otherwise one may be degraded to a life as a dog, a hog and so on. As explained in Bhagavad-gītā (9.25), yānti deva-vratā devān. Those interested in being elevated to the higher planetary systems (Devaloka or Svargaloka) must prepare to do so. Similarly, if one wants liberation and wants to return home, back to Godhead, he should prepare himself for that purpose.

Our Kṛṣṇa consciousness movement is therefore the highest movement for the benediction of human society because this movement is teaching people how to go back home, back to Godhead. In Bhagavad-gītā (13.22) it is clearly stated that different forms of life are obtained by association with the three modes of material nature (kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu). According to one's association with the material qualities of goodness, passion and ignorance in this life, in one's next life one receives an appropriate body. Modern civilization does not know that because of varied association in material nature, the living entity, although eternal, is placed in different diseased conditions known as the many species of life. Modern civilization is unaware of the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā

kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the performer of activities that are in actuality carried out by nature." (Bg. 3.27) Every living entity is under the full control of the stringent laws of material nature, but rascals think themselves independent. Actually, however, they cannot be independent. This is foolishness. A foolish civilization is extremely risky, and therefore the Kṛṣṇa consciousness movement is trying to make people aware of their fully dependent condition under the stringent laws of nature and is trying to save them from being victimized by strong māyā, which is Kṛṣṇa's external energy. Behind the material laws is the supreme controller, Kṛṣṇa (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram [Bg. 9.10]). Therefore if one surrenders unto Kṛṣṇa (mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]), one may immediately be freed from the control of external nature (sa guṇa-n samatītyaitān brahma-bhūyāya kalpate). This should be the aim of life.

TEXT 26

tatrāpi dam-patīnāṁ ca
sukhāyānyāpanuttaye
karmāṇi kurvatāṁ dṛṣṭvā
nivṛtto 'smi viparyayam

SYNONYMS

tatra-there; api-also; dam-patīnām-of men and women united by marriage; ca-and; sukhāya-for the sake of pleasure, specifically the pleasure of sex life; anya-apanuttaye-for avoiding misery; karmāṇi-fruitive activities; kurvatām-always engaged in; dṛṣṭvā-by observing; nivṛttaḥ asmi-I have now ceased (from such activities); viparyayam-the opposite.

In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

As stated by Prahlāda Mahārāja, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Man and woman both seek sexual enjoyment, and when they are united by the ritualistic ceremony of marriage, they are happy for some time, but finally there is dissension, and thus there are so many cases of separation and divorce. Although every man and woman is actually eager to enjoy life through sexual unity, the result is disunity and distress. Marriage is recommended to give men and women a concession for restricted sex life, which is also recommended in Bhagavad-gītā by the Supreme Personality of Godhead. Dharmāviruddho bhūteṣu kāmo 'smi: sex life not against the principles of religion is Kṛṣṇa. Every living entity is always eager to enjoy sex life because materialistic life consists of eating, sleeping, sex and fear. In animal life, eating, sleeping, sexual enjoyment and fear cannot be regulated, but for human society the plan is that although men, like animals, must be allowed to eat, sleep, enjoy sex and take protection from fear, they must be regulated. The Vedic plan for eating recommends that one take yajña-śiṣṭa, or prasāda, food offered to Kṛṣṇa. Yajña-śiṣṭāśinaḥ santo mucyante sama-kilbiṣaiḥ: "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." (Bg. 3.13) In material life, one commits sinful activities, especially in eating, and because of sinful activities one is condemned by nature's laws to accept another body, which is imposed as punishment. Sex and eating are essential, and therefore they are offered to human society under Vedic restrictions so that according to the Vedic injunctions people may eat, sleep, enjoy sex, be protected from fearful life and gradually be elevated and liberated from the punishment of material existence. Thus the Vedic injunctions for marriage offer a concession to human society, the idea being that a man and woman united in a ritualistic marriage ceremony should help one another advance in spiritual life. Unfortunately, especially in this age, men and women unite for unrestricted sexual enjoyment. Thus they are victimized, being obliged to take rebirth in the forms of animals to fulfill their animalistic propensities. The Vedic injunctions therefore warn, nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate vid-bhujāṁ ye [SB 5.5.1]. One should not enjoy sex life like hogs, and eat everything, even to the limit of stool. A human being should eat prasāda offered to the Deity and should enjoy sex life according to the Vedic injunctions. He should engage himself in the business of Kṛṣṇa consciousness, he should save himself from the fearful condition of material existence, and he should sleep only to recover from fatigue due to working hard.

The learned brāhmaṇa said that since everything is misused by fruitive workers, he had retired from all fruitive activities.

TEXT 27

sukham asyātmano rūpaṁ
sarvehoparatis tanuḥ
manaḥ-saṁsparśajān dṛṣṭvā
bhogān svapsyāmi saṁviśan

SYNONYMS

sukham-happiness; asya-of him; ātmanaḥ-of the living entity; rūpam-the natural position; sarva-all; īha-material activities; uparatiḥ-completely stopping; tanuḥ-the medium of its manifestation; manaḥ-saṁsparśa-jān-produced from demands for sense gratification; dṛṣṭvā-after seeing; bhogān-sense enjoyment; svapsyāmi-I am sitting silently, thinking deeply about these material activities; saṁviśan-entering into such activities.

The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.

The difference between the philosophy of the Māyāvādīs and that of the Vaiṣṇavas is explained herein. Both the Māyāvādīs and Vaiṣṇavas know that in materialistic activities there is no happiness. The Māyāvādī philosophers, therefore, adhering to the slogan brahma satyaṁ jagan mithyā, want to refrain from false, materialistic activities. They want to stop all activities and merge in the Supreme Brahman. According to the Vaiṣṇava philosophy, however, if one simply ceases from materialistic activity one cannot remain inactive for very long, and therefore everyone should engage himself in spiritual activities, which will solve the problem of suffering in this material world. It is said, therefore, that although the Māyāvādī philosophers strive to refrain from materialistic activities and merge in Brahman, and although they may actually merge in the Brahman existence, for want of activity they fall down again into materialistic activity (āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ [SB 10.2.32]). Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals and schools and so on. Therefore, simply cultivating knowledge that materialistic activities cannot give one happiness, and that one should consequently cease from such activities, is insufficient. One should cease from materialistic activities and take up spiritual activities. Then the solution to the problem will be achieved. Spiritual activities are activities performed according to the order of Kṛṣṇa (ānukūlyena kṛṣṇānuśīlanam). If one does whatever Kṛṣṇa says, his activities are not material. For example, when Arjuna fought in response to the order of Kṛṣṇa, his activities were not material. Fighting for sense gratification is a materialistic activity, but fighting by the order of Kṛṣṇa is spiritual. By spiritual activities one becomes eligible to go back home, back to Godhead, and then enjoy blissful life eternally. Here, in the material world, everything is but a mental concoction that will never give us real happiness. The practical solution, therefore, is to cease from materialistic activities and engage in spiritual activities. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). If one works for the sake of pleasing the Supreme Lord-Yajña, or Viṣṇu-one is in liberated life. If one fails to do so, however, he remains in a life of bondage.

TEXT 28

ity etad ātmanaḥ svārthaṁ
santaṁ vismṛtya vai pumān
vicitrām asati dvaite
ghorām āpnoti saṁsṛtim

SYNONYMS

iti-in this way; etat-a person materially conditioned; ātmanaḥ-of his self; sva-artham-own interest; santam-existing within oneself; vismṛtya-forgetting; vai-indeed; pumān-the living entity; vicitrām-attractive false varieties; asati-in the material world; dvaite-other than the self; ghorām-very fearful (due to continuous acceptance of birth and death); āpnoti-one becomes entangled; saṁsṛtim-in material existence.

In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the varieties of the material world. Thus the living entity suffers the miseries of material existence.

Everyone is trying to be happy because, as explained in the previous verse, sukham asyātmano rūpaṁ sarvehoparatis tanuḥ: when the living entity is in his original spiritual form, he is happy by nature. There is no question of miseries for the spiritual being. As Kṛṣṇa is always happy, the living entities, who are His parts and parcels, are also happy by nature, but because of being put within this material world and forgetting their eternal relationship with Kṛṣṇa, they have forgotten their real nature. Because every one of us is a part of Kṛṣṇa, we have a very affectionate relationship with Him, but because we have forgotten our identities and are considering the body to be the self, we are afflicted by all the troubles of birth, death, old age and disease. This misconception in materialistic life continues unless and until one comes to understand his relationship with Kṛṣṇa. The happiness sought by the conditioned soul is certainly only illusion, as explained in the next verse.

TEXT 29

jalaṁ tad-udbhavaiś channaṁ
hitvājño jala-kāmyayā
mṛgatṛṣṇām upādhāvet
tathānyatrārtha-dṛk svataḥ

SYNONYMS

jalam-water; tat-udbhavaiḥ-by grass grown from that water; channam-covered; hitvā-giving up; ajñaḥ-a foolish animal; jala-kāmyayā-desiring to drink water; mṛgatṛṣṇām-a mirage; upādhāvet-runs after; tathā-similarly; anyatra-somewhere else; artha-dṛk-self-interested; svataḥ-in himself.

Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

This is an accurate example depicting how the living entity, because of lack of knowledge, runs after happiness outside his own self. When one understands his real identity as a spiritual being, he can understand the supreme spiritual being, Kṛṣṇa, and the real happiness exchanged between Kṛṣṇa and one's self. It is very interesting to note how this verse points to the body's growth from the spirit soul. The modern materialistic scientist thinks that life grows from matter, but actually the fact is that matter grows from life. The life, or the spiritual soul, is compared herein to water, from which clumps of matter grow in the form of grass. One who is ignorant of scientific knowledge of the spirit soul does not look inside the body to find happiness in the soul; instead, he goes outside to search for happiness, just as a deer without knowledge of the water beneath the grass goes out to the desert to find water. The Kṛṣṇa consciousness movement is trying to remove the ignorance of misled human beings who are trying to find water outside the jurisdiction of life. Raso vai saḥ. Raso 'ham apsu kaunteya. The taste of water is Kṛṣṇa. To quench one's thirst, one must taste water by association with Kṛṣṇa. This is the Vedic injunction.

TEXT 30

dehādibhir daiva-tantrair
ātmanaḥ sukham īhataḥ
duḥkhātyayaṁ cānīśasya
kriyā moghāḥ kṛtāḥ kṛtāḥ

SYNONYMS

deha-ādibhiḥ-with the body, mind, ego and intelligence; daiva-tantraiḥ-under the control of superior power; ātmanaḥ-of the self; sukham-happiness; īhataḥ-searching after; duḥkha-atyayam-diminution of miserable conditions; ca-also; anīśasya-of the living entity fully under the control of material nature; kriyāḥ-plans and activities; moghāḥ kṛtāḥ kṛtāḥ-become baffled again and again.

The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.

Because the materialist is in gross ignorance of how the laws of material nature act upon him as a result of his fruitive activity, he mistakenly plans to enjoy bodily comfort in the human form of life through so-called economic development, through pious activities for elevation to the higher planetary systems, and in many other ways, but factually he becomes a victim of the reactions of his fruitive activities. The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities. As the Lord says in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” The desires and activities of the living being are observed by the Supersoul, who is the upadraṣṭā, the overseer, and who orders material nature to fulfill the various desires of the living being. As clearly stated in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in everyone’s heart, and as one desires, the Lord gives one various types of bodies, which are like machines. Riding on such a machine, the living entity wanders throughout the universe, under the control of material nature and its modes. Thus the living being is not at all free to act, but is fully under the control of material nature, which is fully under the control of the Supreme Personality of Godhead.

As soon as a living entity is victimized by material desires to lord it over material nature, he is subjected to the control of material nature, which is supervised by the Supreme Soul. The result is that one again and again makes plans and is baffled, but as foolish as he is he cannot see the cause of his bafflement. This cause is distinctly stated in Bhagavad-gītā: because one has not surrendered to the Supreme Personality of Godhead, he must work under the control of material nature and its stringent laws (daivī hy eṣā guṇa-mayī mama māyā duratyayā). The only means of becoming free from this entanglement is to surrender to the Supreme Lord. In the human form of life, the living entity must accept this instruction from the Supreme Person, Kṛṣṇa: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. ”Do not plan to achieve happiness and drive away distress. You will never be successful. Simply surrender unto Me.” Unfortunately, however, the living entity does not accept the Supreme Lord’s clearly stated instructions from Bhagavad-gītā, and thus he becomes a perpetual captive of the laws of material nature.

Yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ: [Bg. 3.9]) if one does not act for the satisfaction of Kṛṣṇa, who is known as Viṣṇu or Yajña, he must be entangled in the reactions of fruitive activities. These reactions are called pāpa and puṇya-sinful and pious. By pious activities one is elevated to the higher planetary systems, and by impious activities one is degraded to lower species of life, in which he is punished by the laws of nature. In the lower species of life there is an evolutionary process, and when the term of the living entity’s imprisonment or punishment in the lower species is finished, he is again offered a human form and given a chance to decide for himself which way he should plan. If he again misses the opportunity, he is again put into the cycle of birth and death, going sometimes higher and sometimes lower, turning on the saṁsāra-cakra, the wheel of material existence. As a wheel sometimes goes up and sometimes comes down, the stringent laws of material nature make the living entity in material existence sometimes happy and sometimes distressed. How he suffers in the cycle of happiness and distress is described in the next verse.

TEXT 31

ādhyātmikādibhir duḥkhair
avimuktasya karhicit
martyasya kṛcchropanatair
arthaiḥ kāmaiḥ kriyeta kim

SYNONYMS

ādhyātmika-ādibhiḥ-adhyātmika, adhidaivika and adhibhautika; duḥkhaiḥ-by the threefold miseries of material life; avimuktasya-of one who is not freed from such miserable conditions (or one who is subjected to birth, death, old age and disease); karhicit-sometimes; martyasya-of the living entity subjected to death; kṛcchra-upanataiḥ-things obtained because of severe miseries; arthaiḥ-even if some benefit is derived; kāmaiḥ-which can fulfill one’s material desires; kriyeta-what do they do; kim-and what is the value of such happiness.

Materialistic activities are always mixed with three kinds of miserable conditions-adhyātmika, adhidaivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.

According to the materialistic way of life, if a poor man, after laboring very, very hard, gets some material profit at the end of his life, he is considered a success, even though he again dies while suffering the threefold miseries-adhyātmika, adhidaivika and adhibhautika. No one can escape the threefold miseries of materialistic life, namely miseries pertaining to the body and mind, miseries pertaining to the difficulties imposed by society, community, nation and other living entities, and miseries inflicted upon us by natural disturbances from earthquakes, famines, droughts, floods, epidemics, and so on. If one works very hard, suffering the threefold miseries, and then is successful in getting some small benefit, what is the value of this benefit? Besides that, even if a karmī is successful in accumulating some material wealth, he still cannot enjoy it, for he must die in bereavement. I have even seen a dying man begging a medical attendant to increase his life by four years so that he could complete his material plans. Of course, the medical man was unsuccessful in expanding the life of the man, who therefore died in great bereavement. Everyone must die in this way, and after one’s mental condition is taken into account by the laws of material nature, he is given another chance to fulfill his desires in a different body. Material plans for material happiness have no value, but under the spell of the illusory energy we consider them extremely valuable. There were many politicians, social reformers and philosophers who died very miserably, without deriving any practical value from their material plans. Therefore, a sane and sensible man never desires to work hard under the conditions of threefold miseries, only to die in disappointment.

TEXT 32

paśyāmi dhanināṁ kleśaṁ
lubdhānām ajitātmanām
bhayād alabdha-nidrāṇāṁ
sarvato 'bhiviśaṅkinām

SYNONYMS

paśyāmi-I can practically see; dhaninām-of persons who are very rich; kleśam-the miseries; lubdhānām-who are extremely greedy; ajita-ātmanām-who are victims of their senses; bhayāt-because of fear; alabdha-nidrāṇām-who are suffering from insomnia; sarvataḥ-from all sides; abhiviśaṅkinām-being particularly afraid.

The brāhmaṇa continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

Greedy capitalists accumulate wealth under so many miserable conditions, the result being that because they collect money by questionable means, their minds are always agitated. Thus they are unable to sleep at night, and they have to take pills for mental tranquillity to invite sleep. And sometimes even the pills are a failure. Consequently the result of having accumulated money by so much labor is certainly not happiness, but only distress. What is the value of acquiring a comfortable position if one's mind is always disturbed? Narottama dāsa Ṭhākura has therefore sung:

saṁsāra-biṣānale, dibāniśi hiyā jvale,
juḍāite nā kainu upāya

"I am suffering from the poisonous effect of material enjoyment. Thus my heart is always burning and is almost on the verge of failure." The result of the greedy capitalist's unnecessary accumulation of wealth is that he must suffer from a blazing fire of anxiety and always be concerned with how to save his money and invest it properly to get more and more. Such a life is certainly not very happy, but because of the spell of the illusory energy, materialistic persons engage in such activities.

As far as our Kṛṣṇa consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Kṛṣṇa consciousness movement we need so many things, and Kṛṣṇa is therefore supplying us the requisite money to advance this mission. The mission of Kṛṣṇa is to spread Kṛṣṇa consciousness all over the world, and for this purpose we naturally must have sufficient money. Therefore, according to the advice of Śrīla Rūpa Gosvāmī Prabhupāda, we should not give up attachment to money that can spread the Kṛṣṇa consciousness movement. Śrīla Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu (1.2.256):

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairagyaṁ phalgu kathyate

"When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation." Money that can help in spreading the Kṛṣṇa consciousness movement is not a part of the material world, and we should not give it up, thinking that it is material. Śrīla Rūpa Gosvāmī advises:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness." (Bhakti-rasāmṛta-sindhu 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Kṛṣṇa consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Kṛṣṇa consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Kṛṣṇa, and that will cause our eternal happiness. Money is Lakṣmī, or the goddess of fortune, the companion of Nārāyaṇa. Lakṣmījī must always remain with Nārāyaṇa, and then there need be no fear of degradation.

TEXT 33

rājataś cautaraḥ śatroḥ
sva-janāt paśu-pakṣitaḥ
arthibhyaḥ kālataḥ svasmān
nityaṁ prāṇārthavad bhayam

SYNONYMS

rājataḥ-from the government; cautaraḥ-from thieves and rogues; śatroḥ-from enemies; sva-janāt-from relatives; paśu-pakṣitaḥ-from animals and birds; arthibhyaḥ-from beggars and persons seeking charity; kālataḥ-from the time factor; svasmāt-as well as from one's self; nityam-always; prāṇa-artha-vat-for one who has life or money; bhayam-fear.

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

The word svasmāt means "from one's self." Because of attachment for money, the richest person is even afraid of himself. He fears that he may have locked his money in an unsafe manner or might have committed some mistake. Aside from the government and its income tax and aside from thieves, even a rich man's own relatives are always thinking of how to take advantage of him and take away his money. Sometimes these relatives are described as sva janaka-dasyu, which means "rogues and thieves in the guise of relatives." Therefore, there is no need to accumulate wealth or unnecessarily endeavor for more and more money. The real business of life is to ask "Who am I?" and to understand one's self. world and understand how to return home, back to Godhead.

TEXT 34

śoka-moha-bhaya-krodha-
rāga-klaibya-śramādayaḥ
yan-mūlāḥ syur nṛṇāṁ jahyāt
spṛhāṁ prāṇārthayor budhaḥ

SYNONYMS

śoka-lamentation; moha-illusion; bhaya-fear; krodha-anger; rāga-attachment; klaibya-poverty; śrama-unnecessary labor; ādayaḥ-and so on; yat-mūlāḥ-the original cause of all these; syuḥ-become; nṛṇām-of human beings; jahyāt-should give up; spṛhām-the desire; prāṇa-for bodily strength or prestige; arthayoḥ-and accumulating money; budhaḥ-an intelligent person.

Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.

Here is the difference between Vedic civilization and the modern demoniac civilization. Vedic civilization concerned itself with how to achieve self-realization, and for this purpose one was recommended to have a small income to maintain body and soul together. The society was divided into brāhmaṇas, kṣatriyas, vaiśyas and śūdras, and the members of this society would limit their endeavors to meeting their minimum demands. The brāhmaṇas, in particular, would have no material desires. Because the kṣatriyas had to rule the people, it was necessary for them to have money and prestige. But the vaiśyas were satisfied with agricultural produce and milk from the cow, and if by chance there were excess, trade was allowed. The śūdras were also happy, for they would get food and shelter from the three higher classes. In the demoniac civilization of the present day, however, there is no question of brāhmaṇas or kṣatriyas; there are only so-called workers and a flourishing mercantile class who have no goal in life.

According to Vedic civilization, the ultimate perfection of life is to take sannyāsa, but at the present moment people do not know why sannyāsa is accepted. Because of misunderstanding, they think that one accepts sannyāsa to escape social responsibilities. But one does not accept sannyāsa to escape from responsibility to society. Generally one accepts sannyāsa at the fourth stage of spiritual life. One begins as a brahmacārī then becomes a gṛhastha, a vānaprastha and finally a sannyāsī to take advantage of the duration of one's life by engaging oneself fully in self-realization. Sannyāsa does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature sannyāsa is not recommended. Śrīla Rūpa Gosvāmī writes in his Nectar of Instruction (2):

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements." A sannyāsī should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vṛndāvana, I never attempted to construct maṭhās or temples; rather, I was fully satisfied with the small amount of money I could gather by selling Back to Godhead, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the Bhāgavata principle.

TEXT 35

madhukāra-mahā-sarpau
loke 'smin no gurūttamau
vairāgyaṁ paritoṣaṁ ca
prāptā yac-chikṣayā vayam

SYNONYMS

madhukāra-bees that go from flower to flower to collect honey; mahā-sarpau-the big snake (the python, which does not move from one place to another); loke-in the world; asmin-this; naḥ-our; guru-spiritual masters; uttamau-first-class; vairāgyam-renunciation; paritoṣam ca-and satisfaction; prāptāḥ-obtained; yat-śikṣayā-by whose instruction; vayam-we.

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

TEXT 36

virāgaḥ sarva-kāmebhyaḥ
śikṣito me madhu-vratāt
kṛcchrāptaṁ madhuvad vittaṁ

hatvāpy anyo haret patim

SYNONYMS

virāgaḥ-detachment; sarva-kāmebhyaḥ-from all material desires; śikṣitaḥ-has been taught; me-unto me; madhu-vratāt-from the bumblebee; kṛcchra-with great difficulties; āptam-acquired; madhu-vat-as good as honey (”money is honey”); vittam-money; hatvā-killing; api-even; anyaḥ-another; haret-takes away; patim-the owner.

From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.

The honey gathered in the comb is taken away by force. Therefore one who accumulates money should realize that he may be harassed by the government or by thieves or even killed by enemies. Especially in this age of Kali-yuga, it is said that instead of protecting the money of the citizens, the government itself will take away the money with the force of law. The learned brāhmaṇa had therefore decided that he should not accumulate any money. One should own as much as he immediately needs. There is no need to keep a big balance at hand, along with the fear that it may be plundered by the government or by thieves.

TEXT 37

anīhaḥ parituṣṭātmā
yadṛcchopanatād aham
no cec chaye bahv-ahāni
mahāhir iva sattvavān

SYNONYMS

anīhaḥ-with no desire to possess more; parituṣṭa-very satisfied; ātmā-self; yadṛcchā-in its own way, without endeavor; upanatāt-by things brought in by possession; aham-I; no-not; cet-if so; śaye-I lie down; bahu-many; ahāni-days; mahā-ahiḥ-a python; iva-like; sattva-vān-enduring.

I do not endeavor to get anything, but am satisfied with whatever is achieved in its own way. If I do not get anything, I am patient and unagitated like a python and lie down in this way for many days.

One should learn detachment from the bumblebees, for they collect drops of honey here and there and keep it in their honeycomb, but then someone comes and by force takes all the honey away, leaving the bumblebees with nothing. Therefore one should learn from the bumblebee not to keep more money than one needs. Similarly, one should learn from the python to stay in one place for many, many days without focal and then eat only if something comes in its own way. Thus the learned brāhmaṇa gave instructions gained from two creatures, namely the bumblebee and the python.

TEXT 38

kvacid alpaṁ kvacid bhūri
bhuñje ’nnaṁ svādv asvādu vā
kvacid bhūri guṇopetaṁ
guṇa-hīnam uta kvacit
śraddhayopahṛtaṁ kvāpi
kadācin māna-varjitam
bhuñje bhuktvātha kasmiṁś cid
divā naktaṁ yadṛcchayā

SYNONYMS

kvacit-sometimes; alpam-very little; kvacit-sometimes; bhūri-a great quantity; bhuñje-I eat; annam-food; svādu-palatable; asvādu-stale; vā-either; kvacit-sometimes; bhūri-great; guṇa-upetam-a nice flavor; guṇa-hīnam-without flavor; uta-whether; kvacit-sometimes; śraddhayā-respectfully; upahṛtam-brought by someone; kvāpi-sometimes; kadācit-sometimes; māna-varjitam-offered without respect; bhuñje-I eat; bhuktvā-after eating; atha-as such; kasmin cit-sometimes, in some place; divā-during the daytime; naktam-or at night; yadṛcchayā-as it is available.

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasāda is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.

TEXT 39

kṣaumaṁ dukūlam ajinaṁ
cīraṁ valkalam eva vā
vase ’nyad api samprāptaṁ
diṣṭa-bhuk tuṣṭa-dhīr aham

SYNONYMS

kṣaumam-clothing made of linen; dukūlam-silk or cotton; ajinam-deerskin; cīram-loincloth; valkalam-bark; eva-as it is; vā-either; vase-I put on; anyat-something else; api-although; samprāptam-as available; diṣṭa-bhuk-because of destiny; tuṣṭa-satisfied; dhīḥ-mind; aham-I am.

To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.

TEXT 40

kvacic chaye dharopasthe
tṛṇa-parṇāśma-bhasmasu
kvacit prāsāda-paryaṅke
kaśipau vā parecchayā

SYNONYMS

kvacit-sometimes; śaye-I lie down; dhara-upasthe-on the surface of the earth; tṛṇa-on grass; parṇa-leaves; aśma-stone; bhasmasu-or a pile of ashes; kvacit-sometimes; prāsāda-in palaces; paryaṅke-on a first-class bedstead; kaśipau-on a pillow; vā-either; para-of another; icchayā-by the wish.

Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.

The learned brāhmaṇa's description indicates different types of births, for one lies down according to one's body. Sometimes one takes birth as an animal and sometimes as a king. When he takes birth as an animal he must lie down on the ground, and when he takes birth as a king or a very rich man he is allowed to lie in first-class rooms in huge palaces decorated with beds and other furniture. Such facilities are not available, however, at the sweet will of the living entity; rather, they are available by the supreme will (parecchayā), or by the arrangement of māyā. As stated in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, according to his material desires, receives different types of bodies, which are nothing but machines offered by material nature according to the order of the Supreme Personality of Godhead. By the will of the Supreme, one must take different bodies with different means for lying down.

TEXT 41

kvacit snāto 'nuliptāṅgaḥ
suvāsāḥ sragvy alaṅkṛtaḥ
rathebhāśvaiś care kvāpi
dig-vāsā grahavad vibho

SYNONYMS

kvacit-sometimes; snātaḥ-bathing very nicely; anulipta-aṅgaḥ-with sandalwood pulp smeared all over the body; su-vāsāḥ-dressing with very nice garments; sragvī-decorated with garlands of flowers; alaṅkṛtaḥ-bedecked with various types of ornaments; ratha-on a chariot; ibha-on an elephant; aśvaiḥ-or on the back of a horse; care-I wander; kvāpi-sometimes; dik-vāsāḥ-completely naked; graha-vat-as if haunted by a ghost; vibho-O lord.

O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

TEXT 42

nāhaṁ ninde na ca staumi
sva-bhāva-viṣamaṁ janam
eteṣāṁ śreya āśāse
utaikātmyaṁ mahātmani

SYNONYMS

na-not; aham-I; ninde-blaspheme; na-nor; ca-also; staumi-praise; sva-bhāva-whose nature; viṣamam-contradictory; janam-a living entity or human being; eteṣām-of all of them; śreyaḥ-the ultimate benefit; āśāse-I pray for; uta-indeed; aikātmyam-oneness; mahā-ātmani-in the Supersoul, the Parabrahman (Kṛṣṇa).

Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Kṛṣṇa.

As soon as one comes to the platform of bhakti-yoga, one understands fully the Supreme Personality of Godhead, Vāsudeva, is the goal of life (vāsudevaḥ samam iti sa mahātmā sudurlabhaḥ). This is the instruction of all the Vedic literature (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15], sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). There is no use in praising someone for material qualifications or blaspheming him for material disqualifications. In the material world, good and bad have no meaning because if one is good he may be elevated to a higher planetary system and if one is bad he may be degraded to the lower planetary systems. People of different mentalities are sometimes elevated and sometimes degraded, but this is not the goal of life. Rather, the goal of life is to become free from elevation and degradation and take to Kṛṣṇa consciousness. Therefore a saintly person does not discriminate between that which is supposedly good and supposedly bad; rather, he desires for everyone to be happy in Kṛṣṇa consciousness, which is the ultimate goal of life.

TEXT 43

vikalpaṁ juhuyāc cittau
tāṁ manasy artha-vibhrame
mano vaikārike hutvā
taṁ māyāyāṁ juhoty anu

SYNONYMS

vikalpam-discrimination (between good and bad, one person and another, one nation and another, and all similar discrimination); juhuyāt-one should offer as oblations; cittau-in the fire of consciousness; tām-that consciousness; manasi-in the mind; artha-vibhrame-the root of all acceptance and rejection; manaḥ-that mind; vaikārike-in false ego, identification of oneself with matter; hutvā-offering as oblations; tam-this false ego; māyāyām-in the total material energy; juhoti-offers as oblations; anu-following this principle.

The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.

This verse describes how a yogī can become free from material affection. Because of material attraction, a karmī cannot see himself. Jñānīs can discriminate between matter and spirit, but the yogīs, the best of whom are the bhakti-yogīs, want to return home, back to Godhead. The karmīs are completely in illusion, the jñānīs are neither in illusion nor in positive knowledge, but the yogīs, especially the bhakti-yogīs, are completely on the spiritual platform. As confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Thus a devotee's position is secure. A devotee is at once elevated to the spiritual platform. Others, such as jñānīs and haṭha-yogīs, can only gradually ascend to the spiritual platform by nullifying their material discrimination on the platform of psychology and nullifying the false ego, by which one thinks, "I am this body, a product of matter." One must merge the false ego into the total material energy and merge the total material energy into the supreme energetic. This is the process of becoming free from material attraction.

TEXT 44

ātmānubhūtau tāṁ māyāṁ
juhuyāt satya-dṛṅ muniḥ
tato nirīho viramet
svānubhūty-ātmani sthitaḥ

SYNONYMS

ātma-anubhūtau-unto self-realization; tām-that; māyām-the false ego of material existence; juhuyāt-should offer as an oblation; satya-dṛk-one who has actually realized the ultimate truth; muniḥ-such a thoughtful person; tataḥ-because of this self-realization; nirīhaḥ-without material desires; viramet-one must completely retire from material activities; sva-anubhūti-ātmani-in self-realization; sthitaḥ-thus being situated.

A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.

By an analytical study of the entire constitution of the body, one can surely come to the conclusion that the soul is different from all the body's material constituents, such as earth, water, fire and air. Thus the difference between the body and soul can be realized by a person who is thoughtful (manīṣī or muni), and after this realization of the individual spirit soul one can very easily understand the supreme spirit soul. If one thus realizes that the individual soul is subordinate to the supreme spirit soul, he achieves self-realization. As explained in the Thirteenth Chapter of Bhagavad-gītā, there are two souls within the body. The body is called kṣetra, and there are two kṣetra jñas, or occupants of the body, namely the Supersoul (Paramātmā) and the individual soul. The Supersoul and the individual soul are like two birds sitting on the same tree (the material body). One bird, the individual, forgetful bird, is eating the fruit of the tree, not caring for the instructions of the other bird, which is only a witness to the activities of the first bird, who is his friend. When the forgetful bird comes to understand the supreme friend who is always with him and trying to give him guidance in different bodies, he takes shelter at the lotus feet of that supreme bird. As explained in the yoga process, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. When one actually becomes a perfect yogī, by meditation he can see the supreme friend and surrender unto Him. This is the beginning of bhakti-yoga, or actual life in Kṛṣṇa consciousness.

TEXT 45

svātma-vṛttaṁ mayetthaṁ te
suguptam api varṇitam
vyapetaṁ loka-śāstrābhyāṁ
bhavān hi bhagavat-paraḥ

SYNONYMS

sva-ātma-vṛttam-the information of the history of self-realization; mayā-by me; ittham-in this way; te-unto you; su-guptam-extremely confidential; api-although; varṇitam-explained; vyapetam-without; loka-śāstrābhyām-the opinion of the common man or common literatures; bhavān-your good self; hi-indeed; bhagavat-paraḥ-having fully realized the Personality of Godhead.

Prahlāda Mahārāja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.

A person who is actually a devotee of Kṛṣṇa does not care about so-called public opinion and Vedic or philosophical literatures. Prahlāda Mahārāja, who is such a devotee, always defied the false instructions of his father and the so-called teachers who were appointed to teach him. Instead, he simply followed the instructions of Nārada Muni, his guru, and thus he always remained a stalwart devotee. This is the nature of an intelligent devotee. The Śrīmad-Bhāgavatam instructs, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. One who is actually very intelligent must join the Kṛṣṇa consciousness movement, realizing his own self as an eternal servant of Kṛṣṇa, and thus practice constant chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 46

śrī-nārada uvāca
dharmaṁ pāramahaṁsyaṁ vai
muneḥ śrutvāsureśvaraḥ
pūjayitvā tataḥ prīta

āmantrya prayayau gṛham

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni said; dharmam-the occupational duty; pāramahaṁsyam-of the paramahaṁsas, the most perfect human beings; vai-indeed; muneḥ-from the saintly person; śrutvā-thus hearing; asura-īśvaraḥ-the King of the asuras, Prahlāda Mahārāja; pūjayitvā-by worshiping the saintly person; tataḥ-thereafter; prītaḥ-being very pleased; āmantrya-taking permission; prayayau-left that place; gṛham-for his home.

Nārada Muni continued: After Prahlāda Mahārāja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahaṁsa]. Thus he duly worshiped the saint, took his permission and then left for his own home.

As quoted in Caitanya-caritāmṛta (Madhya 8.128), Śrī Caitanya Mahāprabhu said:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā sei 'guru' haya

A guru, or spiritual master, can be anyone who is well conversant with the science of Kṛṣṇa. Therefore although Prahlāda Mahārāja was a gṛhastha ruling over the demons, he was a paramahaṁsa, the best of human beings, and thus he is our guru. In the list of gurus, or authorities, Prahlāda Mahārāja's name is therefore mentioned:

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(□ṣ□jD□□□]□□S3”,RH>Bhāg. 6.3.20)

The conclusion is that a paramahaṁsa is an exalted devotee (bhagavat-priya). Such a paramahaṁsa may be in any stage of life-brahmacāri, gṛhastha, vānaprastha or sannyāsa-and be equally liberated and exalted.

Thus end the Bhaktivedanta purports of the Seventh Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Behavior of a Perfect Person."

20.8.14 Chapter Fourteen

Ideal Family Life

This chapter describes the occupational duties of the householder according to the time, the country and the performer. When Yudhiṣṭhira Mahārāja became very much inquisitive about the occupational duties for the householder, Nārada Muni advised him that a gṛhastha's first duty is to be fully dependent on Vāsudeva, Kṛṣṇa, and to try to satisfy Him in all respects by executing one's prescribed devotional service. This devotional service will depend on the instructions of authorities and the association of devotees who are actually engaged in devotional service. The beginning of devotional service is śravaṇam, or hearing. One must hear from the mouths of realized souls. In this way the gṛhastha's attraction to his wife and children will gradually be reduced.

As for the maintenance of his family, a gṛhastha, while earning what he requires for his living, must be very conscientious and must not undergo extraordinary endeavor simply to accumulate money and unnecessarily increase in material comforts. Although a gṛhastha should externally be very active in earning his livelihood, he should internally be situated as a fully self-realized person, without attachment for material gains. His dealings with family members or friends should be performed simply to fulfill their purpose; one should not be extravagantly engaged in this way. Instructions from family members and society should be accepted superficially, but in essence the gṛhastha should be engaged in occupational duties advised by the spiritual master and śāstra. Specifically a gṛhastha should engage in agricultural activities to earn money. As stated in Bhagavad-gītā (18.44), kṛṣi-go-rakṣya-vāṇijyam-agriculture, cow protection and trade-are special duties of gṛhasthas. If by chance or by the grace of the Lord more money comes, it should be properly engaged for the Kṛṣṇa consciousness movement. One should not be eager to earn more money simply for sensual pleasure. A gṛhastha should always remember that one who is endeavoring to accumulate more money than necessary is to be considered a thief and is punishable by the laws of nature.

A gṛhastha should be very much affectionate toward lower animals, birds and bees, treating them exactly like his own children. A gṛhastha should not indulge in killing animals or birds for sense gratification. He should provide the necessities of life even to the dogs and the lowest creatures and should not exploit others for sense gratification. Factually, according to the instructions of Śrīmad-Bhāgavatam, every gṛhastha is a great communist who provides the means of living for everyone. Whatever a gṛhastha may possess he should equally distribute to all living entities, without discrimination. The best process is to distribute prasāda.

A gṛhastha should not be very much attached to his wife; he should engage even his own wife in serving a guest with all attention. Whatever money a gṛhastha accumulates by the grace of God he should spend in five activities, namely worshiping the Supreme Personality of Godhead, receiving Vaiṣṇavas and saintly persons, distributing prasāda to the general public and to all living entities, offering prasāda to his forefathers, and also offering prasāda to his own self. Gṛhasthas should always be ready to worship everyone as mentioned above. The gṛhastha should not eat anything not offered to the Supreme Personality of Godhead. As it is said in the Bhagavad-gītā (3.13), yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ: "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." The gṛhastha should also visit the holy places of pilgrimage mentioned in the purāṇas. In this way he should fully engage in worshiping the Supreme Personality of Godhead for the benefit of his family, his society, his country, and humanity at large.

TEXT 1

śrī-yudhiṣṭhira uvāca
gṛhastha etāṁ padavīṁ
vidhinā yena cāñjasā
yāyād deva-ṛṣe brūhi

mādṛśo gṛha-mūḍha-dhīḥ

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca-Yudhiṣṭhira Mahārāja said; gṛhasthaḥ-a person living with his family; etām-this (the process mentioned in the previous chapter); padavīm-position of liberation; vidhinā-according to the instructions of Vedic scripture; yena-by which; ca-also; añjasā-easily; yāyāt-may get; deva-ṛṣe-O great sage among the demigods; brūhi-kindly explain; mādṛśaḥ-such as me; gṛha-mūḍha-dhīḥ-completely ignorant of the goal of life.

Mahārāja Yudhiṣṭhira inquired from Nārada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

In the previous chapters the great sage Nārada has explained how a brahmacārī, a vānaprastha and a sannyāsī should act. He first explained the dealings of a brahmacārī, vānaprastha and sannyāsī because these three āśramas, or statuses of life, are extremely important for fulfillment of the goal of life. One should note that in the brahmacārī-āśrama, vānaprastha-āśrama and sannyāsa-āśrama there is no scope for sex life, whereas sex is allowed in gṛhastha life under regulations. Nārada Muni, therefore, first described brahmacarya, vānaprastha and sannyāsa because he wanted to stress that sex is not at all necessary, although one who absolutely requires it is allowed to enter gṛhastha life, or household life, which is also regulated by the śāstras and guru. Yudhiṣṭhira Mahārāja could understand all this. Therefore, as a gṛhastha, he presented himself as gṛha-mūḍha-dhīḥ, one who is completely ignorant of the goal of life. A person who remains a householder in family life is certainly ignorant of life's goal; he is not very much advanced in intelligence. As soon as possible, one should give up his so-called comfortable life at home and prepare to undergo austerity, or tapasya. Tapo divyaṁ putrakā. According to the instructions given by Ṛṣabhadeva to His sons, we should not create a so-called comfortable situation, but must prepare to undergo austerity. This is how a human being should actually live to fulfill life's ultimate goal.

TEXT 2

śrī-nārada uvāca
gṛheṣv avasthito rājan
kriyāḥ kurvan yathocitāḥ
vāsudevārpaṇaṁ sākṣād
upāsīta mahā-munīn

SYNONYMS

śrī-nāradaḥ uvāca-Śrī Nārada Muni replied; gṛheṣu-at home; avasthitaḥ-staying (a householder generally stays home with his wife and children); rājan-O King; kriyāḥ-activities; kurvan-performing; yathocitāḥ-suitable (as instructed by the guru and śāstra); vāsudeva-unto Lord Vāsudeva; arpaṇam-dedicating; sākṣāt-directly; upāsīta-should worship; mahā-munīn-the great devotees.

Nārada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Kṛṣṇa, Vāsudeva. How to satisfy Vāsudeva in this life can be perfectly understood through the association of great devotees of the Lord.

The format for gṛhastha life should be dedication to the Supreme Personality of Godhead. In Bhagavad-gītā (6.1) it is said:

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work." Whether one acts as a brahmacārī, gṛhastha, vānaprastha or sannyāsī, he must act only for the satisfaction of the Supreme Personality of Godhead, Vāsudeva-Kṛṣṇa, the son of Vasudeva. This should be the principle for everyone's life. Nārada Muni has already described the principles of life for a brahmacāri, vānaprastha and sannyāsī, and now he is describing how a gṛhastha should live. The basic principle is to satisfy the Supreme Personality of Godhead.

The science of satisfying the Supreme Lord can be learned as described here: sākṣād upāsīta mahā-munīn. The word mahā-munīn refers to great saintly persons or devotees. Saintly persons are generally known as munis, or thoughtful philosophers concerned with transcendental subject matters, and mahā-munīn refers to those who have not only thoroughly studied the goal of life but who are actually engaged in satisfying the Supreme Personality of Godhead, Vāsudeva. These persons are known as devotees. Unless one associates with devotees, one cannot learn the science of vāsudevārpaṇa, or dedicating one's life to Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead.

In India the principles of this science were followed strictly. Even fifty years ago, I saw that in the villages of Bengal and the suburbs of Calcutta, people engaged in hearing Śrīmad-Bhāgavatam daily when all their activities ended, or at least in the evening before going to bed. Everyone would hear the Bhāgavatam. Bhāgavata classes were held in every village, and thus people had the advantage of hearing Śrīmad-Bhāgavatam, which describes everything about the aim of life-liberation or salvation. This will be clearly explained in the next verses.

TEXTS 3–4

śṛṇvan bhagavato 'bhīkṣṇam
avatāra-kathāmṛtam
śraddadhāno yathā-kālam
upaśānta-janāvṛtaḥ
sat-saṅgāc chanakaiḥ saṅgam
ātma-jāyātmajādiṣu
vimuñcen mucyamāneṣu
svayaṁ svapnavad utthitaḥ

SYNONYMS

śṛṇvan-hearing; bhagavataḥ-of the Lord; abhīkṣṇam-always; avatāra-of the incarnations; kathā-narrations; amṛtam-the nectar; śraddadhānaḥ-being very faithful in hearing about the Supreme Personality of Godhead; yathā-kālam-according to time (generally a gṛhastha can find time in the evening or in the afternoon); upaśānta-completely relieved of material activities; jana-by persons; āvṛtaḥ-being surrounded; sat-saṅgāt-from such good association; śanakaiḥ-gradually; saṅgam-association; ātma-in the body; jāyā-wife; ātma-ja-ādiṣu-as well as in children; vimuñcet-one should get free from the attachment for such association; mucyamāneṣu-being severed (from him); svayam-personally; svapna-vat-like a dream; utthitaḥ-awakened.

A gṛhastha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Śrīmad-Bhāgavatam and other Purāṇas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

The Kṛṣṇa consciousness movement has been established to give gṛhasthas all over the world an opportunity to hear Śrīmad-Bhāgavatam and Bhagavad-gītā specifically. The process, as described in many ways, is one of hearing and chanting (śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]). Everyone, especially the gṛhasthas, who are mūḍha-dhī, ignorant about the goal of life, should be given opportunities to hear about Kṛṣṇa. Simply by hearing, by attending lectures in the different centers of the Kṛṣṇa consciousness movement, where topics of Kṛṣṇa from Bhagavad-gītā and Śrīmad-Bhāgavatam are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. Puṇya-śravaṇa-kīrtanaḥ. Simply by joining the kīrtana-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-and by hearing about Kṛṣṇa from Bhagavad-gītā, one must be purified, especially if he also takes prasāda. This is all going on in the Kṛṣṇa consciousness movement.

Another specific description here is śṛṇvan bhagavato 'bhīkṣṇam avatāra-kathāmṛtam. It is not that because one has once finished Bhagavad-gītā he should not hear it again. The word abhīkṣṇam is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because bhagavat-kathā, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are amṛtam, nectar. The more one drinks this amṛtam, the more he advances in his eternal life.

The human form of life is meant for liberation, but unfortunately, due to the influence of Kali-yuga, every day the gṛhasthas are working hard like asses. Early in the morning they rise and travel even a hundred miles away to earn bread. Especially in the Western countries, I have seen that people awaken at five o'clock to go to offices and factories to earn their livelihood. People in Calcutta and Bombay also do this every day. They work very hard in the office or factory, and again they spend three or four hours in transportation returning home. Then they retire at ten o'clock and again rise early in the morning to go to their offices and factories. This kind of hard labor is described in the śāstras as the life of pigs and stool-eaters. Nāyaṁ deho deha-bhājāṁ nṛloke kaṣṭān kāmān arhate vid-bhujāṁ ye: "Of all living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool." (Bhāg. 5.5.1) One must find some time for hearing Śrīmad-Bhāgavatam and Bhagavad-gītā. This is Vedic culture. One should work eight hours at the most to earn his livelihood, and either in the afternoon or in the evening a householder should associate with devotees to hear about the incarnations of Kṛṣṇa and His activities and thus be gradually liberated from the clutches of māyā. However, instead of finding time to hear about Kṛṣṇa, the householders, after working hard in offices and factories, find time to go to a restaurant or a club where instead of hearing about Kṛṣṇa and His activities they are very much pleased to hear about the political activities of demons and nondevotees and to enjoy sex, wine, women and meat and in this way waste their time. This is not gṛhastha life, but demoniac life. The Kṛṣṇa consciousness movement, however, with its centers all over the world, gives such fallen and condemned persons an opportunity to hear about Kṛṣṇa.

In a dream we form a society of friendship and love, and when we awaken we see that it has ceased to exist. Similarly, one's gross society, family and love are also a dream, and this dream will be over as soon as one dies. Therefore, whether one is dreaming in a subtle way or a gross way, these dreams are all false and temporary. One's real business is to understand that one is soul () and that his activities should therefore be different. Then one can be happy.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) One who is engaged in devotional service can very easily be liberated from the dream of materialistic life.

TEXT 5

yāvad-artham upāsīno
dehe gehe ca paṇḍitaḥ
virakto raktavat tatra
nṛ-loke naratāṁ nyaset

SYNONYMS

yāvat-artham-as much endeavor for one's livelihood as necessary; upāsīnaḥ-earning; dehe-in the body; gehe-in family matters; ca-also; paṇḍitaḥ-one who is learned; viraktaḥ-not at all attached; rakta-vat-as if very much attached; tatra-in this; nṛ-loke-human society; naratām-the human form of life; nyaset-one should depict.

While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human society unattached to family affairs, although externally appearing very much attached.

This is the picture of ideal family life. When Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya about the goal of life, Rāmānanda Rāya described it in different ways, according to the recommendations of the revealed scriptures, and finally Śrī Rāmānanda Rāya explained that one may stay in his own position, whether as a brāhmaṇa, a śūdra, a sannyāsī or whatever, but one must try to inquire about life's goal (athāto brahma jijñāsā). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of māyā, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the śāstras and guru that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's varṇa and āśrama this means of livelihood is prescribed in the śāstras. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Kṛṣṇa helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.

TEXT 6

jñātayaḥ pitarau putrā
bhrātaraḥ suhṛdo 'pare
yad vadanti yad icchanti
cānumodeta nirmamaḥ

SYNONYMS

jñātayaḥ-relatives, family members; pitarau-the father and mother; putrāḥ-children; bhrātaraḥ-brothers; suhṛdaḥ-friends; apare-and others; yat-whatever; vadanti-they suggest (in regard to one's means of livelihood); yat-whatever; icchanti-they wish; ca-and; anumodeta-he should agree; nirmamaḥ-but without taking them seriously.

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.

TEXT 7

divyaṁ bhaumaṁ cāntarīkṣaṁ
vittam acyuta-nirmitam
tat sarvam upayuñjāna
etat kuryāt svato budhaḥ

SYNONYMS

divyam-easily obtained because of rainfall from the sky; bhaumam-obtained from the mines and the sea; ca-and; āntarīkṣam-obtained by chance; vittam-all property; acyuta-nirmitam-created by the Supreme Personality of Godhead; tat-those things; sarvam-all; upayuñjāna-utilizing (for all human society or all living beings); etat-this (maintaining body and soul together); kuryāt-one must do; svataḥ-obtained of itself, without extra endeavor; budhaḥ-the intelligent person.

The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].

We living entities in different forms are all children of the Supreme Personality of Godhead, as confirmed by the Lord in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Kṛṣṇa, is the father of all living entities in different species and forms. One who is intelligent can see that all living entities in the 8,400,000 bodily forms are part of the Supreme Personality of Godhead and are His sons. Everything within the material and spiritual worlds is the property of the Supreme Lord (īśāvāsyam idaṁ sarvam), and therefore everything has a relationship with Him. Śrīla Rūpa Gosvāmī says in this regard:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"One who rejects anything without knowledge of its relationship to Kṛṣṇa is incomplete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.256) Although Māyāvādī philosophers say that the material creation is false, actually it is not false; it is factual, but the idea that everything belongs to human society is false. Everything belongs to the Supreme Personality of Godhead, for everything is created by Him. All living entities, being the Lord's sons, His eternal parts and parcels, have the right to use their father's property by nature's arrangement. As stated in the Upaniṣads, tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam. Everyone should be satisfied with the things allotted him by the Supreme Personality of Godhead; no one should encroach upon another's rights or property.

In Bhagavad-gītā it is said:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties." (Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. prakṛteḥ kriyamāṇa-ni guṇaiḥ karmāṇi sarvaśaḥ. Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in Bhagavad-gītā, yajñād bhavati parjanyaḥ [Bg. 3.14]. So that rainfall will be regulated, humanity should perform yajñas, sacrifices. Yajñas were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa mantra, as recommended in the śāstras (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]). If people throughout the world take to the Kṛṣṇa consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. Gṛhasthas, or householders, should take the responsibility for organizing such natural production. It is therefore said, tasyaiva hetoḥ prayateta kovidaḥ. An intelligent person should try to spread Kṛṣṇa consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

TEXT 8

yāvad bhriyeta jaṭharaṁ
tāvat svatvaṁ hi dehinām
adhikaṁ yo 'bhimanyeta
sa steno daṇḍam arhati

SYNONYMS

yāvat-as much as; bhriyeta-may be filled; jaṭharam-the stomach; tāvat-that much; svatvam-proprietorship; hi-indeed; dehinām-of the living entities; adhikam-more than that; yaḥ-anyone who; abhimanyeta-may accept; saḥ-he; stenaḥ-a thief; daṇḍam-punishment; arhati-deserves.

One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature.

By God's favor we sometimes get large quantities of food grains or suddenly receive some contribution or unexpected profit in business. In this way we may get more money than needed. So, how should that be spent? There is no need to accumulate money in the bank merely to increase one's bank balance. Such a mentality is described in Bhagavad-gītā (16.13) as asuric, demoniac.

idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam

"The demoniac person thinks, 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.' " The asura is concerned with how much wealth he has in the bank today and how it will increase tomorrow, but unrestricted accumulation of wealth is not permitted either by the śāstra or, in the modern age, by the government. Actually, if one has more than one requires for his necessities, the extra money should be spent for Kṛṣṇa. According to the Vedic civilization, it should all be given to the Kṛṣṇa consciousness movement, as ordered by the Lord Himself in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Gṛhasthas should spend extra money only for the Kṛṣṇa consciousness movement.

The gṛhasthas should give contributions for constructing temples of the Supreme Lord and for preaching of Śrīmad Bhagavad-gītā, or Kṛṣṇa consciousness, all over the world. Śṛṇvan bhagavato'bhīkṣṇam avatāra-kathāmṛtam. In the śāstras-the purāṇas and other Vedic literatures-there are so many narrations describing the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire Bhagavad-gītā every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature. The Kṛṣṇa consciousness movement therefore affords one an opportunity to spend his extra earnings for the benefit of all human society by expanding Kṛṣṇa consciousness. In India especially we see hundreds and thousands of temples that were constructed by the wealthy men of society who did not want to be called thieves and be punished.

This verse is very important. As stated here, one who accumulates more money than needed is a thief, and by the laws of nature he will be punished. One who acquires more money than necessary becomes desirous of enjoying material comforts more and more. Materialists are inventing so many artificial necessities, and those who have money, being allured by such artificial necessities, try to accumulate money to possess more and more. This is the idea of modern economic development. Everyone is engaged in earning money, and the money is kept in the bank, which then offers money to the public. In this cycle of activities, everyone is engaged in getting more and more money, and therefore the ideal goal of human life is being lost. Concisely, it may be said that everyone is a thief and is liable to be punished. Punishment by the laws of nature takes place in the cycle of birth and death. No one dies fully satisfied by the fulfillment of material desires, for that is not possible. Therefore at the time of one's death one is very sorry, being unable to fulfill his desires. By the laws of nature one is then offered another body to fulfill his unsatisfied desires, and upon taking birth again, accepting another material body, one voluntarily accepts the threefold miseries of life.

TEXT 9

mṛgoṣṭra-khara-markākhu-
sarīsṛp khaga-makṣikāḥ
ātmanaḥ putravat paśyet
tair eṣām antaraṁ kiyat

SYNONYMS

mṛga-deer; uṣṭra-camels; khara-asses; marka-monkeys; ākhu-mice; sarīsṛp-snakes; khaga-birds; makṣikāḥ-flies; ātmanaḥ-of one's self; putra-vat-like the sons; paśyet-one should see; taiḥ-with those sons; eṣām-of these animals; antaram-difference; kiyat-how little.

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.

One who is in Kṛṣṇa consciousness understands that there is no difference between the animals and the innocent children in one's home. Even in ordinary life, it is our practical experience that a household dog or cat is regarded on the same level as one's children, without any envy. Like children, the unintelligent animals are also sons of the Supreme Personality of Godhead, and therefore a Kṛṣṇa conscious person, even though a householder, should not discriminate between children and poor animals. Unfortunately, modern society has devised many means for killing animals in different forms of life. For example, in the agricultural fields there may be many mice, flies and other creatures that disturb production, and sometimes they are killed by pesticides. In this verse, however, such killing is forbidden. Every living entity should be nourished by the food given by the Supreme Personality of Godhead. Human society should not consider itself the only enjoyer of all the properties of God; rather, men should understand that all the other animals also have a claim to God's property. In this verse even the snake is mentioned, indicating that a householder should not be envious even of a snake. If everyone is fully satisfied by eating food that is a gift from the Lord, why should there be envy between one living being and another? In modern days people are very much inclined toward communistic ideas of society, but we do not think that there can be any better communistic idea than that which is explained in this verse of Śrīmad-Bhāgavatam. Even in the communistic countries the poor animals are killed without consideration, although they also should have the right to take their allotted food with which to live.

TEXT 10

tri-vargaṁ nātikṛcchreṇa
bhajeta gṛha-medhy api
yathā-deśaṁ yathā-kālaṁ
yāvad-daivopapāditam

SYNONYMS

tri-vargam-three principles, namely religiosity, economic development and sense gratification; na-not; ati-kṛcchreṇa-by very severe endeavor; bhajeta-should execute; gṛha-medhī-a person interested only in family life; api-although; yathā-deśam-according to the place; yathā-kālam-according to the time; yāvat-as much as; daiva-by the grace of the Lord; upapāditam-obtained.

Even if one is a householder rather than a brahmacārī, a sannyāsī or a vānaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

In human life there are four principles to be fulfilled-dharma, artha, kāma and mokṣa (religion, economic development, sense gratification, and liberation). First one should be religious, observing various rules and regulations, and then one must earn some money for maintenance of his family and the satisfaction of his senses. The most important ceremony for sense gratification is marriage because sexual intercourse is one of the principal necessities of the material body. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Although sexual intercourse is not a very exalted requisite in life, both animals and men require some sense gratification because of material propensities. One should be satisfied with married life and not expend energy for extra sense gratification or sex life.

As for economic development, the responsibility for this should be entrusted mainly to the vaiśyas and gṛhasthas. Human society should be divided into varṇas and āśramas-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa. Economic development is necessary for gṛhasthas. Brāhmaṇa gṛhasthas should be satisfied with a life of adhyayana, adhyāpana, yajana and yājana-being learned scholars, teaching others to be scholars, learning how to worship the Supreme Personality of Godhead, Viṣṇu, and also teaching others how to worship Lord Viṣṇu, or even the demigods. A brāhmaṇa should do this without remuneration, but he is allowed to accept charity from a person whom he teaches how to be a human being. As for the kṣatriyas, they are supposed to be the kings of the land, and the land should be distributed to the vaiśyas for agricultural activities, cow protection and trade. Śūdras must work; sometimes they should engage in occupational duties as cloth manufacturers, weavers, blacksmiths, goldsmiths, brass-smiths, and so on, or else they should engage in hard labor to produce food grains.

These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple. At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-gītā as ugra-karma-extremely severe endeavor. This ugra-karma is the cause of agitation within the human mind. Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as night-clubs and other establishments for sense enjoyment. In this way they are spoiling their lives. In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word api, that even though one is a householder, one should not engage himself in severe hardships. One's means of livelihood should be extremely simple. As for those who are not gṛhasthas-the brahmacārīs, vānaprasthas and sannyāsīs-they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Kṛṣṇa consciousness. Only one fourth of the population should be gṛhastha, and that should be according to laws of restricted sense gratification. The gṛhasthas, vānaprasthas, brahmacārīs and sannyāsīs should endeavor together with their total energy to become Kṛṣṇa conscious. This type of civilization is called daiva-varṇāśrama. One of the objectives of the Kṛṣṇa consciousness movement is to establish this daiva-varṇāśrama, but not to encourage so-called varṇāśrama without scientifically organized endeavor by human society.

TEXT 11

āśvāghānte 'vasāyibhyaḥ
kāmān saṁvibhajed yathā
apy ekām ātmano dārāṁ
nṛṇāṁ svatva-graho yataḥ

SYNONYMS

ā-even up to; śva-the dog; agha-sinful animals or living entities; ante avasāyibhyaḥ-unto the caṇḍālas, the lowest of men (dog-eaters and hog-eaters); kāmān-the necessities of life; saṁvibhajet-should divide; yathā-as much as (deserved); api-even; ekām-one; ātmanaḥ-own; dārām-the wife; nṛṇām-of the people in general; svatva-grahaḥ-the wife is accepted as being identical with one's self; yataḥ-because of which.

Dogs, fallen persons and untouchables, including caṇḍālas [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.

Although in modern society the dog is accepted as part of one's household paraphernalia, in the Vedic system of household life the dog is untouchable; as mentioned here, a dog may be maintained with proper food, but it cannot be allowed to enter one's house, what to speak of the bedroom. Outcastes or untouchable caṇḍālas should also be provided with the necessities for life. The word used in this connection is yathā, which means "as much as deserved." The outcastes should not be given money with which to indulge in more than they need, for otherwise they will misuse it. At the present moment, for example, low-class men are generally paid quite amply, but instead of using their money to cultivate knowledge and advance in life, such low-class men use their extra money for wine-drinking and similar sinful activities. As mentioned in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: there must be four divisions of human society according to the work and qualities of men. Men with the lowest qualities cannot do any work that requires higher intelligence. However, although such a division of men must exist according to their quality and work, it is suggested herewith that everyone must have the necessities of life. The communists of the present day are in favor of supplying the necessities of life to everyone, but they consider only the human beings and not the lower animals. The Bhāgavatam's principles are so broad, however, that it recommends that the necessities of life be supplied to everyone, man or animal, regardless of good or bad qualities.

The idea of giving even one's wife to the service of the public is that one's intimate relationship with his wife, or one's excessive attachment for his wife, by which one thinks his wife to be his better half or to be identical with himself, must gradually be given up. As formerly suggested, the idea of ownership, even of one's family, must be abandoned. The dream of material life is the cause of bondage in the cycle of birth and death, and therefore one should give up this dream. Consequently, in the human form of life one's attachment for his wife should be given up, as suggested herein.

TEXT 12

jahyād yad-arthe svān prāṇān
hanyād vā pitaraṁ gurum
tasyāṁ svatvaṁ striyāṁ jahyād
yas tena hy ajito jitaḥ

SYNONYMS

jahyāt-one may give up; yat-arthe-for whom; svān-one's own; prāṇān-life; hanyāt-one may kill; vā-or; pitaram-the father; gurum-the teacher or spiritual master; tasyām-unto her; svatvam-ownership; striyām-unto the wife; jahyāt-one must give up; yaḥ-one who (the Supreme Personality of Godhead); tena-by him; hi-indeed; ajitaḥ-cannot be conquered; jitaḥ-conquered.

One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

Every husband is too much attached to his wife. Therefore, to give up one's connection with his wife is extremely difficult, but if one can somehow or other give it up for the service of the Supreme Personality of Godhead, then the Lord Himself, although not able to be conquered by anyone, comes very much under the control of the devotee. And if the Lord is pleased with a devotee, what is there that is unobtainable? Why should one not give up his affection for his wife and children and take shelter of the Supreme Personality of Godhead? Where is the loss of anything material? Householder life means attachment for one's wife, whereas sannyāsa means detachment from one's wife and attachment to Kṛṣṇa.

TEXT 13

kṛmi-viḍ-bhasma-niṣṭhāntaṁ
kvedaṁ tucchaṁ kalevaram
kva tadīya-ratir bhāryā

kvāyam ātmā nabhaś-chadiḥ

SYNONYMS

kṛmi-insects, germs; viṭ-stool; bhasma-ashes; niṣṭha-attachment; antam-at the end; kva-what is; idam-this (body); tuccham-very insignificant; kalevaram-material tabernacle; kva-what is that; tadīya-ratiḥ-attraction for that body; bhāryā-wife; kva ayam-what is the value of this body; ātmā-the Supreme Soul; nabhaḥ-chadiḥ-all-pervading like the sky.

Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

Here also, the same point is stressed: one should give up attachment for his wife-or, in other words, for sex life. If one is intelligent, he can think of his wife's body as nothing but a lump of matter that will ultimately be transformed into small insects, stool or ashes. In different societies there are different ways of dealing with the human body at the time of the funeral ceremony. In some societies the body is given to the vultures to be eaten, and therefore the body ultimately turns to vulture stool. Sometimes the body is merely abandoned, and in that case the body is consumed by small insects. In some societies the body is immediately burned after death, and thus it becomes ashes. In any case, if one intelligently considers the constitution of the body and the soul beyond it, what is the value of the body? Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ: [Bg. 2.18] the body may perish at any moment, but the soul is eternal. If one gives up attachment for the body and increases his attachment for the spirit soul, his life is successful. It is merely a matter of deliberation.

TEXT 14

siddhair yajñāvaśiṣṭārthaiḥ
kalpayed vṛttim ātmanaḥ
śeṣe svatvaṁ tyajan prājñaḥ
padavīṁ mahatām iyāt

SYNONYMS

siddhaiḥ-things obtained by the grace of the Lord; yajñā-avaśiṣṭa-arthaiḥ-things obtained after a sacrifice is offered to the Lord or after the recommended pañca-sūnā yajña is performed; kalpayet-one should consider; vṛttim-the means of livelihood; ātmanaḥ-for the self; śeṣe-at the end; svatvam-so-called proprietorship over one's wife, children, home, business and so on; tyajan-giving up; prājñaḥ-those who are wise; padavīm-the position; mahatām-of the great personalities who are fully satisfied in spiritual consciousness; iyāt-should achieve.

An intelligent person should be satisfied with eating prasāda [food offered to the Lord] or with performing the five different kinds of yajña [pañca-sūnā]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahātmā.

Nature already has an arrangement to feed us. By the order of the Supreme Personality of Godhead, there is an arrangement for eatables for every living entity within the 8,400,000 forms of life. Eko bahūnāṁ yo vidadhāti kāmān. Every living entity has to eat something, and in fact the necessities for his life have already been provided by the Supreme Personality of Godhead. The Lord has provided food for both the elephant and the ant. All living beings are living at the cost of the Supreme Lord, and therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Kṛṣṇa consciousness. All created things in the sky, in the air, on land and in the sea belong to the Supreme Personality of Godhead, and every living being is provided with food. Therefore one should not be very much anxious about economic development and unnecessarily waste time and energy with the risk of falling down in the cycle of birth and death.

TEXT 15

devān ṛṣīn nṛ-bhūtāni
pitṝn ātmānam anvaham
sva-vṛttyāgata-vittena
yajeta puruṣaṁ pṛthak

SYNONYMS

devān-unto the demigods; ṛṣīn-unto the great sages; nṛ-unto human society; bhūtāni-unto the living entities in general; pitṝn-unto the forefathers; ātmānam-one's self or the Supreme Self; anvaham-daily; sva-vṛttyā-by one's means of livelihood; āgata-vittena-money that automatically comes; yajeta-one should worship; puruṣam-the person situated in everyone's heart; pṛthak-separately.

Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.

TEXT 16

yarhy ātmano 'dhikārādyāḥ
sarvāḥ syur yajña-sampadaḥ
vaitānikena vidhinā
agni-hotrādinā yajet

SYNONYMS

yarhi-when; ātmanaḥ-of one's self; adhikāra-ādyāḥ-things possessed by him under full control; sarvāḥ-everything; syuḥ-becomes; yajña-sampadaḥ-paraphernalia for performing yajña, or the means for pleasing the Supreme Personality of Godhead; vaitānikena-with authorized books that direct the performance of yajña; vidhinā-according to regulative principles; agni-hotra-ādinā-by offering sacrifices to the fire, etc.; yajet-one should worship the Supreme Personality of Godhead.

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajña or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the śāstras. In this way one should worship the Supreme Personality of Godhead.

If a gṛhastha, or householder, is sufficiently educated in Vedic knowledge and has become sufficiently rich to offer worship to please the Supreme Personality of Godhead, he must perform yajñas as directed by the authorized scriptures. Bhagavad-gītā (3.9) clearly says, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: everyone may be engaged in his occupational duties, but the result of these duties should be offered for sacrifice to satisfy the Supreme Lord. If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the śāstras. It is said in Śrīmad-Bhāgavatam (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one's heart and in Tretā-yuga by the performance of costly yajñas. The same goal could be achieved in Dvāpara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing saṅkīrtana-yajña. Therefore one who has education and wealth must use them to satisfy the Supreme Personality of Godhead by helping the saṅkīrtana movement that has already begun-the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement. All educated and wealthy persons must join this movement, since money and education are meant for service to the Supreme Personality of Godhead. If money and education are not engaged in the service of the Lord, these valuable assets must be engaged in the service of māyā. The education of so-called scientists, philosophers and poets is now engaged in the service of māyā, and the wealth of the rich is also engaged in māyā's service. The service of māyā, however, creates a chaotic condition in the world. Therefore the wealthy man and the educated man should sacrifice their knowledge and opulence by dedicating them for the satisfaction of the Supreme Lord and joining this saṅkīrtana movement (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]).

TEXT 17

na hy agni-mukhato 'yaṁ vai
bhagavān sarva-yajña-bhuk
ijyeta haviṣā rājan
yathā vipra-mukhe hutaiḥ

SYNONYMS

na-not; hi-indeed; agni-fire; mukhataḥ-from the mouth or the flames; ayam-this; vai-certainly; bhagavān-Lord Śrī Kṛṣṇa; sarva-yajña-bhuk-the enjoyer of the results of all kinds of sacrifices; ijyeta-is worshiped; haviṣā-by offering of clarified butter; rājan-O King; yathā-as much as; vipra-mukhe-through the mouth of a brāhmaṇa; hutaiḥ-by offering him first-class food.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brāhmaṇas.

As stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: all fruitive activities should be performed for sacrifice, which should be directed toward pleasing Kṛṣṇa. As stated elsewhere in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: He is the Supreme Lord and enjoyer of everything. However, although sacrifice may be offered to please Kṛṣṇa, He is more pleased when grains and ghee, instead of being offered in the fire, are prepared as prasāda and distributed, first to the brāhmaṇas and then to others. This system pleases Kṛṣṇa more than anything else. Furthermore, at the present time there is very little chance to offer sacrifices by pouring oblations of food grains and ghee into the fire. Especially in India, there is practically no ghee; for everything that should be done with ghee, people use a certain type of oil preparation. Oil, however, is never recommended for offering in a sacrificial fire. In Kali-yuga, the available quantity of food grains and ghee is gradually diminishing, and people are embarrassed that they cannot produce sufficient ghee and food grains. Under the circumstances, the śāstras enjoin, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: [SB 11.5.32] in this age, those who are intellectual offer yajña, or perform sacrifices, through the saṅkīrtana movement. Everyone should join the saṅkīrtana movement, offering to the fire of this movement the oblations of his knowledge and riches. In our saṅkīrtana movement, or Hare Kṛṣṇa movement, we offer sumptuous prasāda to the Deity and later distribute the same prasāda to the brāhmaṇas, the Vaiṣṇavas and then to the people in general. Kṛṣṇa's prasāda is offered to the brāhmaṇas and Vaiṣṇavas, and the prasāda of the brāhmaṇas and Vaiṣṇavas is offered to the general populace. This kind of sacrifice-chanting of the Hare Kṛṣṇa mantra and distribution of prasāda-is the most perfect and bona fide way of offering sacrifice for the pleasure of Yajña, or Viṣṇu.

TEXT 18

tasmād brāhmaṇa-deveṣu
martyādiṣu yathārhataḥ
tais taiḥ kāmair yajasvainaṁ
kṣetra-jñaṁ brāhmaṇān anu

SYNONYMS

tasmāt-therefore; brāhmaṇa-deveṣu-through the brāhmaṇas and the demigods; martya-ādiṣu-through ordinary human beings and other living entities; yathā-arhataḥ-according to your ability; taiḥ taiḥ-with all those; kāmaiḥ-various objects of enjoyment such as sumptuous food, flower garlands, sandalwood paste, etc.; yajasva-you should worship; enam-this; kṣetra-jñam-Supreme Lord situated in the hearts of all beings; brāhmaṇān-the brāhmaṇas; anu-after.

Therefore, my dear King, first offer prasāda unto the brāhmaṇas and the demigods, and after sumptuously feeding them you may distribute prasāda to other living entities according to your ability. In this way you will be able to worship all living entities-or, in other words, the supreme living entity within every living entity.

To distribute prasāda to all living entities, the process is that we must first offer prasāda to the brāhmaṇas and the Vaiṣṇavas, for the demigods are represented by the brāhmaṇas. In this way the Supreme Personality of Godhead, who is situated in everyone's heart, will be worshiped. This is the Vedic system of offering prasāda. Whenever there is a ceremony for distribution of prasāda, the prasāda is offered first to the brāhmaṇas, then to the children and old men, then to the women, and then to animals like dogs and other domestic animals. When it is said that Nārāyaṇa, the Supreme Being, is situated in everyone's heart, this does not mean that everyone has become Nārāyaṇa or that a particular poor man has become Nārāyaṇa. Such a conclusion is rejected herein.

TEXT 19

kuryād apara-pakṣīyaṁ
māsi prauṣṭha-pade dvijaḥ
śrāddhaṁ pitror yathā-vittaṁ
tad-bandhūnāṁ ca vittavān

SYNONYMS

kuryāt-one should perform; apara-pakṣīyam-during the fortnight of the dark moon; māsi-in the month of Āśvina (October–November); prauṣṭha-pade-in the month of Bhādra (August–September); dvijaḥ-twice-born; śrāddham-oblations; pitroḥ-unto the forefathers; yathā-vittam-according to one's means of income; tat-bandhūnām ca-as well as relatives of forefathers; vitta-vān-one who is sufficiently rich.

A brāhmaṇa who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhādra. Similarly, he should offer oblations to the relatives of the forefathers during the mahālayā ceremonies in the month of Āśvina.*

TEXTS 20–23

ayane viṣuve kuryād
vyatīpāte dina-kṣaye
candrādityoparāge ca
dvādaśyāṁ śravaṇeṣu ca
tṛtīyāyāṁ śukla-pakṣe
navamyām atha kārtike
catasṛṣv apy aṣṭakāsu
hemante śiśire tathā
māghe ca sita-saptamyāṁ
maghā-rākā-samāgame
rākayā cānumatyā ca
māsarkṣāṇi yutāny api
dvādaśyām anurādhā syāc
chravaṇas tisra uttarāḥ
tisṛṣv ekādaśī vāsu
janmarkṣa-śroṇa-yoga-yuk

SYNONYMS

ayane-on the day when the sun begins to move north, or Makara-saṅkrānti, and on the day when the sun begins to move south, or Karkaṭa-saṅkrānti; viṣuve-on the Meṣa-saṅkrānti and on the Tulā-saṅkrānti; kuryāt-one should perform; vyatīpāte-in the yoga named Vyatīpāta; dina-kṣaye-on that day in which three tithis are combined; candra-āditya-uparāge-at the time of the eclipse of either the moon or the sun; ca-and also; dvādaśyām śravaṇeṣu-on the twelfth lunar day and in the nakṣatra named Śravaṇa; ca-and; tṛtīyāyām-on the Akṣaya-tṛtīyā day; śukla-pakṣe-in the bright fortnight of the month; navamyām-on the ninth lunar day; atha-also; kārtike-in the month of Kārtika (October–November); catasṛṣu-on the four; api-also; aṣṭakāsu-on the Aṣṭakās; hemante-before the winter season; śiśire-in the winter season; tathā-and also; māghe-in the month of Māgha (January–February); ca-and; sita-saptamyām-on the seventh lunar day of the bright fortnight; maghā-rākā-samāgame-in the conjunction of Maghā-nakṣatra and the full-moon day; rākayā-with a day of the completely full moon; ca-and; anumatyā-with a full-moon day when the moon is slightly less than completely full; ca-and; māsa-ṛkṣāṇi-the nakṣatras that are the sources of the names of the various months; yutāni-are conjoined; api-also; dvādaśyām-on the twelfth lunar day; anurādhā-the nakṣatra named Anurādhā; syāt-may occur; śravaṇaḥ-the nakṣatra named Śravaṇa; tisraḥ-the three (nakṣatras); uttarāḥ-the nakṣatras named Uttarā (Uttara-phalgunī, Uttarāṣāḍhā and Uttara-bhādrapadā); tisṛṣu-on three; ekādaśī-the eleventh lunar day; vā-or; āsu-on these; janma-ṛkṣa-of one's own janma-nakṣatra, or birth star; śroṇa-of Śravaṇa-nakṣatra; yoga-by a conjunction; yuk-having.

One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the yoga named Vyatīpāta, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Akṣaya-tṛtīyā day, on the ninth lunar day of the bright fortnight of the month of Kārtika, on the four aṣṭakās in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakṣatras from which the names of certain months are derived. One should also perform the śrāddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakṣatras named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-nakṣatra] or with Śravaṇa-nakṣatra.

The word ayana means "path" or "going." The six months when the sun moves toward the north are called uttarāyaṇa, or the northern path, and the six months when it moves south are called dakṣiṇāyana, or the southern path. These are mentioned in Bhagavad-gītā (8.24–25). The first day when the sun begins to move north and enter the zodiacal sign of Capricorn is called Makara-saṅkrānti, and the first day when the sun begins to move south and enter the sign of Cancer is called Karkaṭa-saṅkrānti. On these two days of the year, one should perform the śrāddha ceremony.

Viṣuva, or Viṣuva-saṅkrānti, means Meṣa-saṅkrānti, or the day on which the sun enters the sign Aries. Tulā-saṅkrānti is the day on which the sun enters the sign Libra. Both of these days occur only once within a year. The word yoga refers to a certain relationship between the sun and moon as they move in the sky. There are twenty-seven different degrees of yoga, of which the seventeenth is called Vyatīpāta. On the day when this occurs, one should perform the śrāddha ceremony. A tithi, or lunar day, consists of the distance between the longitude of the sun and that of the moon. Sometimes a tithi is less than twenty-four hours. When it starts after sunrise on a certain day and ends before the sunrise of the following day, the previous tithi and the following tithi both "touch" the twenty-four-hour day between the sunrises. This is called tryaha-sparśa, or a day touched by some portion of three tithis.

Śrīla Jīva Gosvāmī has given quotations from many śāstras stating that the śrāddha ceremony of oblations to the forefathers should not be performed on Ekādaśī tithi. When the tithi of the death anniversary falls on the Ekādaśī day, the śrāddha ceremony should be held not on Ekādaśī but on the next day, or dvādaśī. In the Brahma-vaivarta Purāṇa it is said:

ye kurvanti mahīpāla
śrāddhaṁ caikādaśi-dine
trayas te narakaṁ yānti
dātā bhoktā ca prerakaḥ

If one performs the śrāddha ceremony of oblations to the forefathers on the Ekādaśī tithi, then the performer, the forefathers for whom the śrāddha is observed, and the purohita, or the family priest who encourages the ceremony, all go to hell.

TEXT 24

ta ete śreyasaḥ kālā
nṝṇāṁ śreyo-vivardhanāḥ
kuryāt sarvātmanaiteṣu
śreyo 'moghaṁ tad-āyuṣaḥ

SYNONYMS

te-therefore; ete-all these (descriptions of astronomical calculations); śreyasaḥ-of auspiciousness; kālāḥ-times; nṝṇām-for human beings; śreyaḥ-auspiciousness; vivardhanāḥ-increase; kuryāt-one should perform; sarva-ātmanā-by other activities (not only the śrāddha ceremony); eteṣu-in these (seasons); śreyaḥ-(causing) auspiciousness; amogham-and success; tat-of a human being; āyuṣaḥ-of the duration of life.

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

When one comes to the human form of life through natural evolution, one must then take the responsibility for further progress. As stated in Bhagavad-gītā (9.25), yānti deva-vratā devān: one who worships the demigods can be promoted to their planets. Yānti mad-yājino 'pi mām: and if one practices devotional service to the Lord, he goes back home, back to Godhead. In the human form of life, therefore, one is meant to act auspiciously in order to return home, back to Godhead. Devotional service, however, does not depend on material conditions. Ahaituky apratihatā. Of course, for those who are engaged in fruitive activities on the material platform, the times and seasons mentioned above are extremely congenial.

TEXT 25

eṣu snānaṁ japo homo
vrataṁ deva-dvijārcanam
pitṛ-deva-nṛ-bhūtebhyo
yad dattaṁ tad dhy anaśvaram

SYNONYMS

eṣu-in all these (seasonal times); snānam-bathing in the Ganges, Yamunā or any other sacred places; japaḥ-chanting; homaḥ-performing fire sacrifices; vratam-executing vows; deva-the Supreme Lord; dvija-arcanam-worshiping the brāhmaṇas or Vaiṣṇavas; pitṛ-unto the forefathers; deva-demigods; nṛ-human beings in general; bhūtebhyaḥ-and all other living entities; yat-whatever; dattam-offered; tat-that; hi-indeed; anaśvaram-permanently beneficial.

During these periods of seasonal change, if one bathes in the Ganges, in the Yamunā or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brāhmaṇas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26

saṁskāra-kālo jāyāyā
apatyasyātmanas tathā
preta-saṁsthā mṛtāhaś ca
karmaṇy abhyudaye nṛpa

SYNONYMS

saṁskāra-kālaḥ-at the proper time indicated for Vedic reformatory performances; jāyāyāḥ-for the wife; apatyasya-for the children; ātmanaḥ-and one's own self; tathā-as well as; preta-saṁsthā-funeral ceremonies; mṛta-ahaḥ-annual death ceremonies; ca-and; karmaṇi-of fruitive activity; abhyudaye-for furtherance; nṛpa-O King.

O King Yudhiṣṭhira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

The Vedas recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and the directions of the śāstra. Bhagavad-gītā strongly recommends, jñātvā śāstra-vidhānoktam: everything must be performed as indicated in the śāstras. For Kali-yuga, the śāstras enjoin that saṅkīrtana-yajña be performed always: kīrtanīyaḥ sadā hariḥ [Cc. adi 17.31]. All the ritualistic ceremonies recommended in the śāstras must be preceded and followed by saṅkīrtana. This is the recommendation of Śrīla Jīva Gosvāmī.

TEXTS 27–28

atha deśān pravakṣyāmi
dharmādi-śreya-āvahān
sa vai puṇyatamo deśaḥ
sat-pātraṁ yatra labhyate
bimbaṁ bhagavato yatra
sarvam etac carācaram
yatra ha brāhmaṇa-kulaṁ
tapo-vidyā-dayānvitam

SYNONYMS

atha-thereafter; deśān-places; pravakṣyāmi-I shall describe; dharma-ādi-religious performances, etc.; śreya-auspiciousness; āvahān-which can bring; saḥ-that; vai-indeed; puṇya-tamaḥ-the most sacred; deśaḥ-place; sat-pātram-a Vaiṣṇava; yatra-wherein; labhyate-is available; bimbam-the Deity (in the temple); bhagavataḥ-of the Supreme Personality of Godhead (who is the support); yatra-where; sarvam etat-of this entire cosmic manifestation; cara-acaram-with all the moving and nonmoving living entities; yatra-wherein; ha-indeed; brāhmaṇa-kulam-association with brāhmaṇas; tapaḥ-austerities; vidyā-education; dayā-mercy; anvitam-endowed with.

Nārada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaiṣṇava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brāhmaṇas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

In this verse it is indicated that a Vaiṣṇava temple where the Supreme Personality of Godhead, Kṛṣṇa, is worshiped, and where Vaiṣṇavas are engaged in the service of the Lord, is the best sacred place for performing any religious ceremonies. At the present day, especially in big, big cities, people live in small apartments and are not able to establish a Deity or temple. Under the circumstances, therefore, the centers and temples being established by the expanding Kṛṣṇa consciousness movement are the best sacred places for performing religious ceremonies. Although people in general are no longer interested in religious ceremonies or Deity worship, the Kṛṣṇa consciousness movement gives everyone the chance to advance in spiritual life by becoming Kṛṣṇa conscious.

TEXT 29

yatra yatra harer arcā
sa deśaḥ śreyasāṁ padam
yatra gaṅgādayo nadyaḥ
purāṇeṣu ca viśrutāḥ

SYNONYMS

yatra yatra-wherever; hareḥ-of the Supreme Personality of Godhead, Kṛṣṇa; arcā-the Deity is worshiped; saḥ-that; deśaḥ-place, country or neighborhood; śreyasām-of all auspiciousness; padam-the place; yatra-wherever; gaṅgā-ādayaḥ-like the Ganges, Yamunā, Narmadā and Kāverī; nadyaḥ-sacred rivers; purāṇeṣu-in the purāṇas (supplementary Vedic literature); ca-also; viśrutāḥ-are celebrated.

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Purāṇas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

There are many atheists who oppose the worship of the Deity of the Supreme Personality of Godhead in the temple. In this verse, however, it is authoritatively stated that any place where the Deity is worshiped is transcendental; it does not belong to the material world. It is also said that the forest is in the mode of goodness, and therefore those who want to cultivate spiritual life are advised to go to the forest (vanaṁ gato yad dharim āśrayeta [SB 7.5.5]). But one should not go to the forest simply to live like a monkey. Monkeys and other ferocious animals also live in the forest, but a person who goes to the forest for spiritual culture must accept the lotus feet of the Supreme Personality of Godhead as shelter (vanaṁ gato yad dharim āśrayeta [SB 7.5.5]). One should not be satisfied simply to go to the forest; one must take shelter of the lotus feet of the Supreme Personality of Godhead. In this age, therefore, since it is impossible to go to the forest for spiritual culture, one is recommended to live in the temple community as a devotee, regularly worship the Deity, follow the regulative principles and thus make the place like Vaikuṇṭha. The forest may be in goodness, the cities and villages in passion, and the brothels, hotels and restaurants in ignorance, but when one lives in the temple community he lives in Vaikuṇṭha. Therefore it is said here, śreyasāṁ padam: it is the best, most auspicious place.

In many places throughout the world we are constructing communities to give shelter to devotees and worship the Deity in the temple. The Deity cannot be worshiped except by devotees. Temple worshipers who fail to give importance to the devotees are third class. They are kaniṣṭha-adhikārīs in the lower stage of spiritual life. As it is said in Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

”A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī.” Therefore, in the temple there must be the Deity of the Lord, and the Lord should be worshiped by the devotees. This combination of the devotees and the Deity creates a first-class transcendental place.

Aside from this, if a gṛhastha devotee worships the śālagrāma-śilā, or the form of the Deity at home, his home also becomes a very great place. It was therefore customary for members of the three higher classes-namely the brāhmaṇas, kṣatriyas and vaiśyas-to worship the śālagrāma-śilā, or a small Deity of Rādhā-Kṛṣṇa or Sītā-Rāma in each and every home. This made everything auspicious. But now they have given up the Deity worship. Men have become modernized and are consequently indulging in all sorts of sinful activities, and therefore they are extremely unhappy.

According to Vedic civilization, therefore, the holy places of pilgrimage are considered most sacred, and still there are hundreds and thousands of holy places like Jagannātha Purī, Vṛndāvana, Hardwar, Rāmeśvara, Prayāga and Mathurā. India is the place for worshiping or for cultivating spiritual life. The Kṛṣṇa consciousness movement invites everyone from all over the world, without discrimination as to caste or creed, to come to its centers and cultivate spiritual life perfectly.

TEXTS 30–33

sarāṁsi puṣkarādīni
kṣetrāṇy arhāśritāny uta
kurukṣetraṁ gaya-śiraḥ
prayāgaḥ pulahāśramaḥ
naimiṣaṁ phālgunaṁ setuḥ
prabhāso ’tha kuśa-sthalī
vārāṇasī madhu-purī
pampā bindu-saras tathā
nārāyaṇāśramo nandā
sītā-rāmāśramādayaḥ
sarve kulācalā rājan
mahendra-malayādayaḥ
ete puṇyatamā deśā
harer arcāśritāś ca ye
etān deśān niṣeveta
śreyas-kāmo hy abhīkṣṇaśaḥ
dharmo hy atrehitaḥ puṁsāṁ
sahasrādhi-phalodayaḥ

SYNONYMS

sarāṁsi-lakes; puṣkara-ādīni-such as Puṣkara; kṣetrāṇi-sacred places (like Kurukṣetra, Gayākṣetra and Jagannātha Purī); arha-for worshipable, saintly persons; āśritāni-places of shelter; uta-celebrated; kurukṣetram-a particular sacred place (dharma-kṣetra); gaya-śiraḥ-the place known as Gayā, where Gayāsura took shelter of the lotus feet of Lord Viṣṇu; prayāgaḥ-Allahabad, at the confluence of the two sacred rivers Ganges and Yamunā; pulaha-āśramaḥ-the residence of Pulaha Muni; naimiṣam-the place known as Naimiṣāraṇya (near Lucknow); phālgunam-the place where the Phālgu River flows; setuḥ-Setubandha, where Lord Rāmacandra constructed a bridge between India and Laṅkā; prabhāsaḥ-Prabhāsakṣetra; atha-as well as; kuśa-sthalī-Dvāravatī, or Dvārakā; vārāṇasī-Benares; madhu-purī-Mathurā; pampā-a place where there is a lake called Pampā; bindu-saraḥ-the place where Bindu-sarovara is situated; tathā-there; nārāyaṇa-āśramaḥ-known as Badarikāśrama; nandā-the place where the Nandā River flows; sītā-rāma-of Lord Rāmacandra and mother Sītā; āśrama-ādayaḥ-places of shelter like Citrakūṭa; sarve-all (such places); kulācalāḥ-hilly tracts of land; rājan-O King; mahendra-known as Mahendra; malaya-ādayaḥ-and others, like Malayācala; ete-all of them; puṇya-tamāḥ-extremely sacred; deśāḥ-places; hareḥ-of the Supreme Personality of Godhead; arca-āśritāḥ-places where the Deity of Rādhā-Kṛṣṇa is worshiped (such as big American cities like New York, Los Angeles and San Francisco, and European cities like London and Paris, or wherever there are centers of Kṛṣṇa consciousness); ca-as well as; ye-those which; etān deśān-all these countries; niṣeveta-should worship or visit; śreyaḥ-kāmaḥ-one who desires auspiciousness; hi-indeed; abhīkṣṇaśaḥ-again and again; dharmaḥ-religious activities; hi-from which; atra-in these places; īhitaḥ-performed; puṁsām-of the persons; sahasra-adhi-more than a thousand times; phala-udayaḥ-effective.

The sacred lakes like Puṣkara and places where saintly persons live, like Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāraṇya, the banks of the Phālgu River, Setubandha, Prabhāsa, Dvārakā, Vārāṇasī, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama [Nārāyaṇāśrama], the places where the Nandā River flows, the places where Lord Rāmacandra and mother Sītā took shelter, such as Citrakūṭa, and also the hilly tracts of land known as Mahendra and Malaya-all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Kṛṣṇa consciousness movement and where Rādhā-Kṛṣṇa Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

In these verses and in verse twenty-nine, stress is given to one point: harer arcāśritāś ca ye or harer arcā. In other words, any place where the Deity of the Supreme Personality of Godhead is worshiped by devotees is most significant. The Kṛṣṇa consciousness movement is giving the population of the entire world a chance to take advantage of Kṛṣṇa consciousness through the ISKCON centers, where one may perform Deity worship and chant the Hare Kṛṣṇa mahā-mantra and in this way obtain results with effectiveness increased a thousand times. This constitutes the best welfare activity for human society. This was Śrī Caitanya Mahāprabhu’s mission as it was predicted by Him in the Caitanya-bhāgavata (Antya 4.126):

pṛthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

Śrī Caitanya Mahāprabhu wanted the Hare Kṛṣṇa movement, with installed Deities, to spread to every village and town in the world, so that everyone in the world might take advantage of this movement and become all-auspicious in spiritual life. Without spiritual life, nothing is auspicious. Moghāśā mogha-karmāṇo mogha jñānā vicetasaḥ (Bg. 9.12). No one can become successful in fruitive activities or speculative knowledge without being Kṛṣṇa conscious. As recommended in the śāstras, everyone should be very eagerly interested in taking part in the Kṛṣṇa consciousness movement and understanding the value of spiritual life.

TEXT 34

pātraṁ tv atra niruktaṁ vai
kavibhiḥ pātra-vittamaiḥ
harir evaika urvīśa
yan-mayaṁ vai carācaram

SYNONYMS

pātram-the true person to whom charity must be given; tu-but; atra-in the world; niruktam-decided; vai-indeed; kavibhiḥ-by learned scholars; pātra-vittamaiḥ-who are expert in finding the actual person to whom charity must be given; hariḥ-the Supreme Personality of Godhead; eva-indeed; ekaḥ-only one; urvī-īśa-O King of the earth; yat-mayam-in whom everything is resting; vai-from whom everything is coming; cara-acaram-all that is moving or nonmoving within this universe.

O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Kṛṣṇa, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.

Whenever we perform some religious act in terms of dharma, artha, kāma and mokṣa, we must perform it according to the time, place and person (kāla, deśa, pātra). Nārada Muni has already described the deśa (place) and kāla (time). The kāla has been described in verses twenty through twenty-four, beginning with the words ayane viṣuve kuryād vyatīpāte dina-kṣaye. And the places for giving charity or performing ritualistic ceremonies have been described in verses thirty through thirty-three, beginning with sarāṁsi puṣkarādīni kṣetrāṇy arhāśritāny uta. Now, to whom everything must be given is decided in this verse. Harir evaika urvīśa yan-mayaṁ vai carācaram. The Supreme Personality of Godhead, Kṛṣṇa, is the root of everything, and therefore He is the best pātra, or person, to whom everything must be given. In Bhagavad-gītā (5.29) it is said:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one wants to enjoy real peace and prosperity, he should give everything to Kṛṣṇa, who is the real enjoyer, real friend and real proprietor. It is therefore said:

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā
(Bhāg. 4.31.14)

By worshiping or satisfying Acyuta, the Supreme Personality of Godhead, Kṛṣṇa, one can satisfy everyone, just as one can water the branches, leaves and flowers of a tree simply by watering its root or as one satisfies all the senses of the body by giving food to the stomach. Therefore, a devotee simply offers everything to the Supreme Personality of Godhead to receive the best results of charity, religious performances, sense gratification and even liberation (dharma, artha, kāma, mokṣa).

TEXT 35

devarṣy-arhatsu vai satsu
tatra brahmātmajādiṣu
rājan yad agra-pūjāyāṁ
mataḥ pātratayācyutaḥ

SYNONYMS

deva-ṛṣi-among the demigods and great saintly persons, including Nārada Muni; arhatsu-the most venerable and worshipable personalities; vai-indeed; satsu-the great devotees; tatra-there (at the Rājasūya-yajña); brahma-ātma-jādiṣu-and the sons of Lord Brahmā (such as Sanaka, Sanandana, Sanat and Sanātana); rājan-O King; yat-from whom; agra-pūjāyām-the first to be worshiped; mataḥ-decision; pātratayā-selected as the best person to preside over the Rājasūya-yajña; acyutaḥ-Kṛṣṇa.

O King Yudhiṣṭhira, the demigods, many great sages and saints including even the four sons of Lord Brahmā, and I myself were present at your Rājasūya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Kṛṣṇa, the Supreme Person.

This is a reference to the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. In that meeting there was a great turmoil over selecting the best person to be worshiped first. Everyone decided to worship Śrī Kṛṣṇa. The only protest came from Śiśupāla, and because of his vehement opposition he was killed by the Supreme Personality of Godhead.

TEXT 36

jīva-rāśibhir ākīrṇa
aṇḍa-kośāṅghripo mahān
tan-mūlatvād acyutejyā
sarva-jīvātma-tarpaṇam

SYNONYMS

jīva-rāśibhiḥ-by millions and millions of living entities; ākīrṇaḥ-filled up or spread over; aṇḍa-kośa-the whole universe; aṅghripaḥ-like a tree; mahān-very, very great; tat-mūlatvāt-because of being the root of this tree; acyuta-ijyā-worship of the Supreme Personality of Godhead; sarva-of all; jīva-ātma-living entities; tarpaṇam-satisfaction.

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta [Kṛṣṇa]. Therefore simply by worshiping Lord Kṛṣṇa one can worship all living entities.

In Bhagavad-gītā (10.8) the Lord says:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." People are very much anxious to give service to other living entities, especially to the poor, but although they have manufactured many ways to give such help, actually they are expert in killing the poor living entities. This sort of service or mercy is not recommended in the Vedic wisdom. As stated in a previous verse, it has been decided (niruktam) by expert saintly persons that Kṛṣṇa is the root of everything and that worshiping Kṛṣṇa is worshiping everyone, just as supplying water to the root of a tree means satisfying all of its branches and twigs.

Another point is that this universe is full of living entities from top to bottom, on every planet (jīva-rāśibhir ākīrṇaḥ). Modern scientists and so-called scholars think that there are no living entities on planets other than this one. Recently they have said that they have gone to the moon but did not find any living entities there. But Śrīmad-Bhāgavatam and the other Vedic literatures do not agree with this foolish conception. There are living entities everywhere, not only one or two but jīva-rāśibhiḥ-many millions of living entities. Even on the sun there are living entities, although it is a fiery planet. The chief living entity on the sun is called Vivasvān (imaṁ vivasvate yogaṁ proktavān aham avyayam [Bg. 4.1]). All the different planets are filled with different types of living entities according to different living conditions. To suggest that only this planet is filled with living entities and that others are vacant is foolish. This betrays a lack of real knowledge.

TEXT 37

purāṇy anena sṛṣṭāni
nṛ-tiryag-ṛṣi-devatāḥ
śete jīvena rūpeṇa
pureṣu puruṣo hy asau

SYNONYMS

purāṇi-residential places or bodies; anena-by Him (the Supreme Personality of Godhead); sṛṣṭāni-among those creations; nṛ-man; tiryak-other than human beings (animals, birds, etc); ṛṣi-saintly persons; devatāḥ-and demigods; śete-lies down; jīvena-with the living entities; rūpeṇa-in the form of Paramātmā; pureṣu-within these residential places or bodies; puruṣaḥ-the Supreme Lord; hi-indeed; asau-He (the Personality of Godhead).

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramātmā. Thus He is known as the puruṣāvatāra.

In Bhagavad-gītā (18.61) it is said:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, who is part and parcel of the Supreme Personality of Godhead, exists on the mercy of the Lord, who is always with him in any form of body. The living entity desires a particular type of material enjoyment, and thus the Lord supplies him with a body, which is like a machine. Just to keep him alive in that body, the Lord remains with him as the puruṣa (Kṣīrodakaśāyī Viṣṇu). This is also confirmed in Brahma-saṁhitā (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." The living entity, being part and parcel of the Lord, is known as jīva. The Supreme Lord puruṣa remains with the jīva to enable him to enjoy material facilities.

TEXT 38

teṣv eva bhagavān rājaṁs
tāratamyena vartate
tasmāt pātraṁ hi puruṣo
yāvān ātmā yatheyate

SYNONYMS

teṣu-among the different types of bodies (demigod, human, animal, bird, etc.); eva-indeed; bhagavān-the Supreme Personality of Godhead in His Paramātmā feature; rājan-O King; tāratamyena-comparatively, more or less; vartate-is situated; tasmāt-therefore; pātram-the Supreme Person; hi-indeed; puruṣaḥ-Paramātmā; yāvān-as far as; ātmā-the degree of understanding; yathā-development of austerity and penance; īyate-is manifest.

O King Yudhiṣṭhira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.

In Bhagavad-gītā (15.15) it is said, mattaḥ smṛtir jñānam apohanaṁ ca: the Supreme Personality of Godhead in His localized aspect gives intelligence to the individual soul as far as he is able to grasp it. Therefore we find the individual soul in different high and low positions. A living entity with the body of a bird or beast cannot take instructions from the Supreme Soul as adequately as an advanced human being. Thus there are gradations of bodily forms. In human society, the perfect brāhmaṇa is supposed to be the most advanced in spiritual consciousness, and further advanced than the brāhmaṇa is the Vaiṣṇava. Therefore the best persons are the Vaiṣṇavas and Viṣṇu. When charity is to be given, one should take instruction from Bhagavad-gītā (17.20):

dātavyam iti yad dānaṁ
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānaṁ sāttvikaṁ smṛtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness." One should give charity to the brāhmaṇas and Vaiṣṇavas, for thus the Supreme Personality of Godhead will be worshiped. In this connection, Śrīla Madhvācārya comments:

brahmādi-sthāvarānteṣu
na viśeṣo hareḥ kvacit
vyakti-mātra-viśeṣeṇa
tāratamyaṁ vadanti ca

Beginning from Brahmā down to the ant, everyone is conducted by the Supersoul (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). But because of a particular person's advancement in spiritual consciousness, he is considered to be important. Therefore, the brāhmaṇa Vaiṣṇava is important, and, above all, the Supersoul, the Personality of Godhead, is the most important personality.

TEXT 39

dṛṣṭvā teṣāṁ mitho nṛṇām
avajñānātmatāṁ nṛpa
tretādiṣu harer arcā
kriyāyai kavibhiḥ kṛtā

SYNONYMS

dṛṣṭvā-after practically seeing; teṣām-among the brāhmaṇas and Vaiṣṇavas; mithaḥ-mutually; nṛṇām-of human society; avajñāna-ātmatām-the mutually disrespectful behavior; nṛpa-O King; tretā-ādiṣu-beginning from Tretā-yuga; hareḥ-of the Supreme Personality of Godhead; arcā-the Deity worship (in the temple); kriyāyai-for the purpose of introducing the method of worship; kavibhiḥ-by learned persons; kṛtā-has been done.

My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Tretā-yuga, Deity worship in the temple was introduced with all paraphernalia.

As it is said in Śrīmad-Bhāgavatam (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

"Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra." In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among brāhmaṇas and Vaiṣṇavas. Actually, an advanced Vaiṣṇava is to be respected more than Viṣṇu. As stated in the Padma Purāṇa, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param: of all kinds of worship, worship of Lord Viṣṇu is the best. Tasmāt parataraṁ devi tadīyānāṁ samarcanam: and recommended more than worship of Viṣṇu is worship of the Vaiṣṇava.

Formerly, all activities were performed in connection with Viṣṇu, but after Satya-yuga there were symptoms of disrespectful dealings among Vaiṣṇavas. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is he who has helped others become Vaiṣṇavas. An example of one who has converted many others into Vaiṣṇavas is Nārada Muni. A powerful Vaiṣṇava who has converted others into Vaiṣṇavas is to be worshiped, but because of material contamination, sometimes such an exalted Vaiṣṇava is disrespected by other, minor Vaiṣṇavas. When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Tretā-yuga and was especially prominent in Dvāpara-yuga (dvāpare paricaryāyāṁ). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Kṛṣṇa mantra is more powerful than Deity worship. Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the saṅkīrtana movement. Therefore Kṛṣṇa consciousness preachers should give more stress to the saṅkīrtana movement, especially by distributing transcendental literature more and more. This helps the saṅkīrtana movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature, for this will be more effective in converting people to Kṛṣṇa consciousness.

It is said in Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī." A prākṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: sarva-prāṇi-sammānanāsamarthānām avajñā spardhādimatāṁ tu bhagavat-pratimaiva pātram ity āha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Caitanya-caritāmṛta (Antya 7.11) it is clearly said, kṛṣṇa-śakti vinā nahe tāra pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, kaniṣṭha-adhikārīs, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

TEXT 40

tato 'rcāyāṁ hariṁ kecit
saṁśraddhāya saparyayā
upāsata upāstāpi
nārthadā puruṣa-dviṣām

SYNONYMS

tataḥ-thereafter; arcāyām-the Deity; harim-who is the Supreme Personality of Godhead (the form of the Lord being identical with the Lord); kecit-someone; saṁśraddhāya-with great faith; saparyayā-and with the required paraphernalia; upāsate-worships; upāstā api-although worshiping the Deity (with faith and regularity); na-not; artha-dā-beneficial; puruṣa-dviṣām-for those who are envious of Lord Viṣṇu and His devotees.

Sometimes a neophyte devotee offers all the paraphernalia for worshiping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.

Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In Bhagavad-gītā (18.69) it is said, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: if one wants to be recognized by the Supreme Personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshiping the Deity will keep one in the lower stage of devotion.

TEXT 41

puruṣeṣv api rājendra
supātraṁ brāhmaṇaṁ viduḥ
tapasā vidyayā tuṣṭyā
dhatte vedaṁ hares tanum

SYNONYMS

puruṣeṣu-among persons; api-indeed; rāja-indra-O best of kings; su-pātram-the best person; brāhmaṇam-the qualified brāhmaṇa; viduḥ-one should know; tapasā-due to austerity; vidyayā-education; tuṣṭyā-and satisfaction; dhatte-he assumes; vedam-the transcendental knowledge known as Veda; hareḥ-of the Supreme Personality of Godhead; tanum-body, or representation.

My dear King, of all persons a qualified brāhmaṇa must be accepted as the best within this material world because such a brāhmaṇa, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

From the Vedas we learn that the Personality of Godhead is the Supreme Person. Every living entity is an individual person, and the Supreme Personality of Godhead, Kṛṣṇa, is the Supreme Person. A brāhmaṇa who is well versed in Vedic knowledge and fully conversant with transcendental matters becomes a representative of the Supreme Personality of Godhead, and therefore one should worship such a brāhmaṇa or Vaiṣṇava. A Vaiṣṇava is superior to a brāhmaṇa because whereas a brāhmaṇa knows that he is Brahman, not matter, a Vaiṣṇava knows that he is not only Brahman but also an eternal servant of the Supreme Brahman. Therefore, worship of a Vaiṣṇava is superior to worship of the Deity in the temple. Viśvanātha Cakravartī Ṭhākura says, sākṣād dharitvena samasta-śāstraiḥ: in all the scriptures the spiritual master, who is the best of the brāhmaṇas, the best of the Vaiṣṇavas, is considered to be as good as the Supreme Personality of Godhead. This does not mean, however, that the Vaiṣṇava thinks himself God, for this is blasphemous. Although a brāhmaṇa or Vaiṣṇava is worshiped as being as good as the Supreme Personality of Godhead, such a devotee always remains a faithful servant of the Lord and never tries to enjoy the prestige that might accrue to him from being the Supreme Lord's representative.

TEXT 42

nanv asya brāhmaṇā rājan
kṛṣṇasya jagad-ātmanaḥ
punantaḥ pāda-rajasā
tri-lokīṁ daivataṁ mahat

SYNONYMS

nanu-but; asya-by Him; brāhmaṇāḥ-the qualified brāhmaṇas; rājan-O King; kṛṣṇasya-by Lord Kṛṣṇa, the Supreme Personality of Godhead; jagat-ātmanaḥ-who is the life and soul of the whole creation; punantaḥ-sanctifying; pāda-rajasā-by the dust of their lotus feet; tri-lokīm-the three worlds; daivatam-worshipable; mahat-most exalted.

My dear King Yudhiṣṭhira, the brāhmaṇas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brāhmaṇas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Kṛṣṇa.

As admitted by Lord Kṛṣṇa in Bhagavad-gītā (18.69), na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. The brāhmaṇas preach the cult of Kṛṣṇa consciousness all around the world, and therefore, although they worship Kṛṣṇa, the Supreme Personality of Godhead, the Lord also recognizes them as worshipable. The relationship is reciprocal. The brāhmaṇas want to worship Kṛṣṇa, and similarly Kṛṣṇa wants to worship the brāhmaṇas. In conclusion, therefore, brāhmaṇas and Vaiṣṇavas who are engaged in preaching the glories of the Lord must be worshiped by religionists, philosophers and people in general. At the Rājasūya-yajña of Mahārāja Yudhiṣṭhira, many hundreds and thousands of brāhmaṇas were present, yet Kṛṣṇa was selected to be worshiped first. Therefore, Kṛṣṇa is always the Supreme Person, but by His causeless mercy He recognizes the brāhmaṇas as dearmost to Him.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Ideal Family Life.”

20.8.15 Chapter Fifteen

Instructions for Civilized Human Beings

The summary of the Fifteenth Chapter is as follows. In the previous chapter, Śrī Nārada Muni proved the importance of the brāhmaṇa in society. Now, in this chapter, he will show the differences between different grades of brāhmaṇas. Among the brāhmaṇas, some are householders and are mostly attached to fruitive activities or the betterment of social conditions. Above them, however, are brāhmaṇas who are very much attracted by austerities and penances and who retire from family life. They are known as vānaprasthas. Other brāhmaṇas are very much interested in studying the Vedas and explaining the purport of the Vedas to others. Such brāhmaṇas are called brahmacārīs. And still other brāhmaṇas are interested in different types of yoga, especially bhakti-yoga and jñāna-yoga. Such brāhmaṇas are mostly sannyāsīs, members of the renounced order of life.

As far as householders are concerned, they engage in different types of scriptural activities, especially in offering oblations to their forefathers and giving as charity to other brāhmaṇas the paraphernalia engaged in such sacrifices. Generally the charity is given to sannyāsīs, brāhmaṇas in the renounced order of life. If such a sannyāsī is not available, the charity is given to brāhmaṇa householders engaged in fruitive activities.

One should not make very elaborate arrangements to perform the śrāddha ceremony of offering oblations to one's forefathers. The best process for the śrāddha ceremony is to distribute bhāgavata-prasāda (remnants of food that has first been offered to Kṛṣṇa) to all of one's forefathers and relatives. This makes a first-class śrāddha ceremony. In the śrāddha ceremony there is no need to offer meat or eat meat. Unnecessary killing of animals must be avoided. Those who are in the lower grades of society prefer to perform sacrifices by killing animals, but one who is advanced in knowledge must avoid such unnecessary violence.

Brāhmaṇas should execute their regulative duties in worshiping Lord Viṣṇu. Those who are advanced in knowledge of religious principles must avoid five kinds of irreligion, known as vidharma, para-dharma, dharmābhāsa, upadharma and chala-dharma. One must act according to the religious principles that suit his constitutional position; it is not that everyone must adhere to the same type of religion. A general principle is that a poor man should not unnecessarily endeavor for economic development. One who refrains from such endeavors but who engages in devotional service is most auspicious.

One who is not satisfied with the mind must fall to degradation. One must conquer lusty desires, anger, greed, fear, lamentation, illusion, fright, unnecessary talks on material subjects, violence, the four miseries of material existence, and the three material qualities. That is the objective of human life. One who has no faith in the spiritual master, who is identical with Śrī Kṛṣṇa, cannot get any benefit from reading śāstra. One should never consider the spiritual master an ordinary human being, even though the members of the spiritual master's family may think of him as such. Meditation and other processes of austerity are useful only if they help in advancement toward Kṛṣṇa consciousness; otherwise, they are simply a waste of time and labor. For those who are not devotees, such meditation and austerity cause falldown.

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a gṛhastha must become a vānaprastha or sannyāsī, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the oṁkāra mantra or Hare Kṛṣṇa mantra, and in this way he will perceive transcendental bliss within himself. After taking sannyāsa, however, if one returns to gṛhastha life, he is called a vāntāśī, which means ”one who eats his own vomit.” Such a person is shameless. A householder should not give up the ritualistic ceremonies, and a sannyāsī should not live in society. If a sannyāsī is agitated by the senses, he is a cheater influenced by the modes of passion and ignorance. When one assumes a role in goodness by starting philanthropic and altruistic activities, such activities become impediments on the path of devotional service.

The best process for advancing in devotional service is to abide by the orders of the spiritual master, for only by his direction can one conquer the senses. Unless one is completely Kṛṣṇa conscious, there is a chance of falling down. Of course, in performing ritualistic ceremonies and other fruitive activities there are also many dangers at every moment. Fruitive activities have been divided into twelve portions. Because of performing fruitive activities, which are called the path of dharma, one has to accept the cycle of birth and death, but when one takes the path of mokṣa, or liberation, which is described in Bhagavad-gītā as arcanā-mārga, one can get relief from the cycle of birth and death. The Vedas describe these two paths as pitṛ-yāna and deva-yāna. Those who follow the paths of pitṛ-yāna and deva-yāna are never bewildered, even while in the material body. A monistic philosopher who gradually develops control of the senses understands that the objective of all the different āśramas, the statuses of life, is salvation. One must live and act according to śāstras.

If one who is performing the Vedic ritualistic ceremonies becomes a devotee, even if he is a gṛhastha, he can receive the causeless mercy of Kṛṣṇa. The objective of a devotee is to return home, back to Godhead. Such a devotee, even though not performing ritualistic ceremonies, advances in spiritual consciousness by the supreme will of the Personality of Godhead. One may actually become successful in spiritual consciousness by the mercy of devotees, or one may fall from spiritual consciousness by being disrespectful to devotees. In this regard, Nārada Muni narrated the history of how he had fallen from the Gandharva kingdom, how he was born in a śūdra family, and how by serving exalted brāhmaṇas he become the son of Lord Brahmā and was reinstated in his transcendental position. After narrating all these stories, Nārada Muni praised the mercy received from the Lord by the Pāṇḍavas. Mahārāja Yudhiṣṭhira, after hearing from Nārada, become ecstatic in love of Kṛṣṇa, and then Nārada Muni left that place and returned to his own place. Thus Śukadeva Gosvāmī, having described various descendants of the daughters of Dakṣa, ends the Seventh Canto of Śrīmad-Bhāgavatam.

TEXT 1
śrī-nārada uvāca
karma-niṣṭhā dvijāḥ kecit

tapo-niṣṭhā nṛpāpare
svādhyāye 'nye pravacane
kecana jñāna-yogayoḥ
SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; karma-niṣṭhāḥ-attached to ritualistic ceremonies (according to one's social status as a brāhmaṇa, kṣatriya, vaiśya or śūdra); dvi-jāḥ-the twice-born (especially the brāhmaṇas); kecit-some; tapaḥ-niṣṭhāḥ-very much attached to austerities and penances; nṛpa-O King; apare-others; svādhyāye-in studying Vedic literature; anye-others; pravacane-delivering speeches on Vedic literature; kecana-some; jñāna-yogayoḥ-in culturing knowledge and practicing bhakti-yoga.

Nārada Muni continued: My dear King, some brāhmaṇas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.

TEXT 2

jñāna-niṣṭhāya deyāni
kavyāny ānantyam icchatā
daive ca tad-abhāve syād
itarebhyo yathārhataḥ
SYNONYMS

jñāna-niṣṭhāya-to the impersonalist or the transcendentalist desiring to merge into the Supreme; deyāni-to be given in charity; kavyāni-ingredients offered to the forefathers as oblations; ānantyam-liberation from material bondage; icchatā-by a person desiring; daive-the ingredients to be offered to the demigods; ca-also; tat-abhāve-in the absence of such advanced transcendentalists; syāt-it should be done; itarebhyaḥ-to others (namely, those addicted to fruitive activities); yathā-arhataḥ-comparatively or with discrimination.

A person desiring liberation for his forefathers or himself should give charity to a brāhmaṇa who adheres to impersonal monism [jñāna-niṣṭhā]. In the absence of such an advanced brāhmaṇa, charity may be given to a brāhmaṇa addicted to fruitive activities [karma-kāṇḍa].

There are two processes by which to get free from material bondage. One involves jñāna-kāṇḍa and karma-kāṇḍa, and the other involves upāsanā-kāṇḍa. Vaiṣṇavas never want to merge into the existence of the Supreme; rather, they want to be everlastingly servants of the Lord to render loving service unto Him. In this verse the words ānantyam icchatā refer to persons who desire to achieve liberation from material bondage and merge into the existence of the Lord. Devotees, however, whose objective is to associate personally with the Lord, have no desire to accept the activities of karma-kāṇḍa or jñāna-kāṇḍa, for pure devotional service is above both karma-kāṇḍa and jñāna-kāṇḍa. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. In pure devotional service there is not even a pinch of jñāna or karma. Consequently, when Vaiṣṇavas distribute charity, they do not need to find a brāhmaṇa performing the activities of jñāna-kāṇḍa or karma-kāṇḍa. The best example in this regard is provided by Advaita Gosvāmī, who, after performing the śrāddha ceremony for his father, offered charity to Haridāsa Ṭhākura, although it was known to everyone that Haridāsa Ṭhākura was born in a Mohammedan family, not a brāhmaṇa family, and was not interested in the activities of jñāna-kāṇḍa or karma-kāṇḍa.

Charity, therefore, should be given to the first-class transcendentalist, the devotee, because the śāstras recommend:
muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare." (Bhāg. 6.14.5) A Vaiṣṇava is in a higher position than a jñānī, and therefore Advaita Ācārya selected Haridāsa Ṭhākura to be the person to accept His charity. The Supreme Lord also says:
na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

"Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am." (Hari-bhakti-vilāsa 10.127) Therefore, even if not born in a brāhmaṇa family, a devotee, because of his devotion to the Lord, is above all kinds of brāhmaṇas, whether they be karma-kāṇḍīs or jñāna-kāṇḍīs.

In this regard, it may be mentioned that brāhmaṇas in Vṛndāvana who are karma-kāṇḍīs and jñāna-kāṇḍīs sometimes decline to accept invitations to our temple because our temple is known as the aṅgarejī temple, or "Anglican temple." But in accordance with the evidence given in the śāstra and the example set by Advaita Ācārya, we give prasāda to devotees regardless of whether they come from India, Europe or America. It is the conclusion of the śāstra that instead of feeding many jñāna-kāṇḍī or karma-kāṇḍī brāhmaṇas, it is better to feed a pure Vaiṣṇava, regardless of where he comes from. This is also confirmed in Bhagavad-gītā (9.30):

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." Thus it doesn't matter whether a devotee comes from a brāhmaṇa family or non-brāhmaṇa family; if he is fully devoted to Kṛṣṇa, he is a sādhu.

TEXT 3

dvau daive pitṛ-kārye trīn
ekaikam ubhayatra vā
bhojayet susamṛddho 'pi
śrāddhe kuryān na vistaram

SYNONYMS

dvau-two; daive-during the period when oblations are offered to the demigods; pitṛ-kārye-in the śrāddha ceremony, in which oblations are offered to the forefathers; trīn-three; eka-one; ekam-one; ubhayatra-for both occasions; vā-either; bhojayet-one should feed; su-samṛddhaḥ api-even though one is very rich; śrāddhe-when offering oblations to the forefathers; kuryāt-one should do; na-not; vistaram-very expensive arrangements.

During the period for offering oblations to the demigods, one should invite only two brāhmaṇas, and while offering oblations to the forefathers, one may invite three brāhmaṇas. Or, in either case, only one brāhmaṇa will suffice. Even though one is very opulent, he should not endeavor to invite more brāhmaṇas or make various expensive arrangements on those occasions.

As we have already mentioned, Śrīla Advaita Ācārya, during the generally observed ceremony to offer oblations to the forefathers, invited only Haridāsa Ṭhākura. Thus He followed this principle: na me'bhaktaś catur-vedī mad-bhaktaḥ śva-pacaḥ priyaḥ. The Lord says, "It is not necessary that one become very expert in Vedic knowledge before he can become My bhakta, or devotee. Even if one is born in a family of dog-eaters, he can become My devotee and be very dear to Me, in spite of having taken birth in such a family. Therefore, offerings should be given to My devotee, and whatever My devotee has offered Me should be accepted." Following this principle, one should invite a first-class brāhmaṇa or Vaiṣṇava-a realized soul-and feed him while observing the śrāddha ceremony to offer oblations to one's forefathers.

TEXT 4

deśa-kālocita-śraddhā-
dravya-pātrārhaṇāni ca
samyag bhavanti naitāni
vistarāt sva-janārpaṇāt

SYNONYMS

deśa-place; kāla-time; ucita-proper; śraddhā-respect; dravya-ingredients; pātra-a suitable person; arhaṇāni-paraphernalia for worship; ca-and; samyak-proper; bhavanti-are; na-not; etāni-all these; vistarāt-due to expansion; sva-jana-arpaṇāt-or due to inviting relatives.

If one arranges to feed many brāhmaṇas or relatives during the śrāddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

Nārada Muni has prohibited unnecessarily gorgeous arrangements to feed relatives or brāhmaṇas during the śrāddha ceremony. Those who are materially opulent spend lavishly during this ceremony. Indians spend especially lavishly on three occasions-at the birth of a child, at marriage and while observing the śrāddha ceremony-but the śāstras prohibit the excessive expenditures involved in inviting many brāhmaṇas and relatives, especially during the śrāddha ceremony.

TEXT 5

deśe kāle ca samprāpte
muny-annaṁ hari-daivatam
śraddhayā vidhivat pātre
nyastaṁ kāmadhug akṣayam

SYNONYMS

deśe-in a proper place, namely a holy place of pilgrimage; kāle-at an auspicious time; ca-also; samprāpte-when available; muni-annam-foodstuffs prepared with ghee and suitable to be eaten by great saintly persons; hari-daivatam-unto the Supreme Personality of Godhead, Hari; śraddhayā-with love and affection; vidhi-vat-according to the directions of the spiritual master and the śāstras; pātre-unto the suitable person; nyastam-if it is so offered; kāmadhuk-becomes a source of prosperity; akṣayam-everlasting.

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasāda to a suitable person-a Vaiṣṇava or brāhmaṇa. This will be the cause of everlasting prosperity.

TEXT 6

devarṣi-pitṛ-bhūtebhya
ātmane sva-janāya ca
annaṁ saṁvibhajan paśyet
sarvaṁ tat puruṣātmakam

SYNONYMS

deva-unto the demigods; ṛṣi-saintly persons; pitṛ-forefathers; bhūtebhyaḥ-the living entities in general; ātmane-relatives; sva-janāya-family members and friends; ca-and; annam-foodstuff (prasāda); saṁvibhajan-offering; paśyet-one should see; sarvam-all; tat-them; puruṣa-ātmakam-related to the Supreme Personality of Godhead.

One should offer prasāda to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.

As mentioned above, it is recommended that everyone distribute prasāda, considering every living being a part and parcel of the Supreme Lord. Even in feeding the poor, one should distribute prasāda. In Kali-yuga there is a scarcity of food almost every year, and thus philanthropists spend lavishly to feed the poor. For this they invent the term daridra-nārāyaṇa-sevā. This is prohibited. One should distribute sumptuous prasāda, considering everyone a part of the Supreme Lord, but one should not juggle words to make a poor man Nārāyaṇa. Everyone is related to the Supreme Lord, but one should not mistakenly think that because one is related to the Supreme Personality of Godhead, he has become the Supreme Personality of Godhead, Nārāyaṇa. Such a Māyāvāda philosophy is extremely dangerous, especially for a devotee. Śrī Caitanya Mahāprabhu has therefore strictly forbidden us to associate with Māyāvādī philosophers. Māyāvādi-bhāṣya śunile haya sarva-nāśa: if one associates with the Māyāvāda philosophy, his devotional life is doomed.

TEXT 7

na dadyād āmiṣaṁ śrāddhe
na cādyād dharma-tattvavit
muny-annaiḥ syāt parā prītir
yathā na paśu-hiṁsayā

SYNONYMS

na-never; dadyāt-should offer; āmiṣam-meat, fish, eggs and so on; śrāddhe-in the performance of the śrāddha ceremony; na-nor; ca-also; adyāt-one should eat personally; dharma-tattva-vit-one who is actually learned in regard to religious activities; muni-annaiḥ-by preparations made with ghee for saintly persons; syāt-should be; parā-first-class; prītiḥ-satisfaction; yathā-for the forefathers and the Supreme Personality of Godhead; na-not; paśu-hiṁsayā-by killing animals unnecessarily.

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the śrāddha ceremony, and even if one is a kṣatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8

naitādṛśaḥ paro dharmo
nṛṇāṁ sad-dharmam icchatām
nyāso daṇḍasya bhūteṣu
mano-vāk-kāyajasya yaḥ

SYNONYMS

na-never; etādṛśaḥ-like this; paraḥ-a supreme or superior; dharmaḥ-religion; nṛṇām-of persons; sat-dharmam-superior religion; icchatām-being desirous of; nyāsaḥ-giving up; daṇḍasya-causing trouble because of envy; bhūteṣu-unto the living entities; manaḥ-in terms of the mind; vāk-words; kāya-jasya-and body; yaḥ-which.

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.

TEXT 9

eke karmamayān yajñān
jñānino yajña-vittamāḥ
ātma-saṁyamane 'nīhā
juhvati jñāna-dīpite

SYNONYMS

eke-some; karma-mayān-resulting in a reaction (such as the killing of animals); yajñān-sacrifices; jñāninaḥ-persons advanced in knowledge; yajña-vit-tamāḥ-who know perfectly well the purpose of sacrifice; ātma-saṁyamane-by self-control; anīhāḥ-who are without material desires; juhvati-execute sacrifice; jñāna-dīpite-enlightened in perfect knowledge.

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

People are generally very much interested in karma-kāṇḍa ritualistic ceremonies for elevation to the higher planetary systems, but when one awakens his spiritual knowledge, he becomes uninterested in such elevation and engages himself fully in jñāna-yajña to find the objective of life. The objective of life is to stop completely the miseries of birth and death and to return home, back to Godhead. When one cultivates knowledge for this purpose, he is considered to be on a higher platform than one who is engaged in karma-yajña, or fruitive activities.

TEXT 10

dravya-yajñair yakṣyamāṇaṁ
dṛṣṭvā bhūtāni bibhyati
eṣa mākaruṇo hanyād
ataj-jño hy asu-tṛp dhruvam

SYNONYMS

dravya-yajñaiḥ-with animals and other eatable things; yakṣyamāṇam-the person engaged in such sacrifices; dṛṣṭvā-by seeing; bhūtāni-the living entities (animals); bibhyati-become afraid; eṣaḥ-this person (the performer of sacrifice); mā-us; akaruṇaḥ-who is inhumane and merciless; hanyāt-will kill; a-tat-jñaḥ-most ignorant; hi-indeed; asu-tṛp-who is most satisfied by killing others; dhruvam-certainly.

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, ”This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us.”

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment ”Thou shalt not kill.” At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned herein. Unless one is merciless, one cannot sacrifice animals, either in the name of religion or for food.

TEXT 11

tasmād daivopapannena
muny-annenāpi dharmavit
santuṣṭo ’har ahaḥ kuryān
nitya-naimittikīḥ kriyāḥ

SYNONYMS

tasmāt-therefore; daiva-upapannena-obtainable very easily by the grace of the Lord; muni-annena-with food (prepared in ghee and offered to the Supreme Lord); api-indeed; dharma-vit-one who is actually advanced in religious principles; santuṣṭaḥ-very happily; ahaḥ ahaḥ-day after day; kuryāt-one should perform; nitya-naimittikīḥ-regular and occasional; kriyāḥ-duties.

Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

The word dharmavit, meaning ”one who knows the actual purpose of religion,” is very significant. As explained in Bhagavad-gītā (18.66), sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]: becoming Kṛṣṇa conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the arcanā process in devotional service. Anyone, whether a gṛhastha or a sannyāsī, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu by offering food prepared in ghee and then offering the sanctified prasāda to the forefathers, demigods and other living entities as a matter of routine daily work. All the centers of our Kṛṣṇa consciousness movement have Deity worship programs very nicely going on in which food is offered to the Deity and distributed to the first-class brāhmaṇas and Vaiṣṇavas and even to the people in general. This performance of sacrifice brings complete satisfaction. The members of the Kṛṣṇa consciousness movement engage daily in such transcendental activities. Thus in our Kṛṣṇa consciousness movement there is no question at all of killing animals.

TEXT 12

vidharmaḥ para-dharmaś ca
ābhāsa upamā chalaḥ
adharma-śākhāḥ pañcemā
dharma-jño ’dharmavat tyajet

SYNONYMS

vidharmaḥ-irreligion; para-dharmaḥ-religious principles practiced by others; ca-and; ābhāsaḥ-pretentious religious principles; upamā-principles that appear religious but are not; chalaḥ-a cheating religion; adharma-śākhāḥ-which are different branches of irreligion; pañca-five; imāḥ-these; dharma-jñaḥ-one who is aware of religious principles; adharma-vat-accepting them as irreligious; tyajet-should give up.

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Kṛṣṇa and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Kṛṣṇa consciousness. Everything but the principle of religion recommended by Kṛṣṇa-sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]-should be given up as irreligion.

TEXT 13

dharma-bādho vidharmaḥ syāt
para-dharmo ’nya-coditaḥ
upadharmas tu pākhaṇḍo
dambho vā śabda-bhic chalaḥ

SYNONYMS

dharma-bādhaḥ-obstructs the execution of one’s own religious principles; vidharmaḥ-against the principles of religion; syāt-should be; para-dharmaḥ-imitating religious systems for which one is unfit; anya-coditaḥ-which is introduced by someone else; upadharmaḥ-concocted religious principles; tu-indeed; pākhaṇḍaḥ-by one who is against the principles of Vedas, standard scriptures; dambhaḥ-who is falsely proud; vā-or; śabda-bhit-by word jugglery; chalaḥ-a cheating religious system.

Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma.

To create a new type of dharma has become fashionable in this age. So-called svāmīs and yogīs support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same. In Śrīmad-Bhāgavatam, however, such fashionable ideas are called vidharma because they go against one's own religious system. The real religious system is described by the Supreme Personality of Godhead: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of Śrīmad-Bhāgavatam, in connection with Ajāmila's deliverance, Yamarāja says, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: [SB 1.2.6] the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Kṛṣṇa consciousness is called vidharma, para-dharma, upadharma or chala-dharma. Misinterpretation of Bhagavad-gītā is chala-dharma. When Kṛṣṇa directly says something and some rascal interprets it to mean something different, this is chala-dharma-a religious system of cheating-or śabda-bhit, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.

TEXT 14

yas tv icchayā kṛtaḥ pumbhir
ābhāso hy āśramāt pṛthak
sva-bhāva-vihito dharmaḥ
kasya neṣṭaḥ praśāntaye

SYNONYMS

yaḥ-that which; tu-indeed; icchayā-whimsically; kṛtaḥ-conducted; pumbhiḥ-by persons; ābhāsaḥ-dim reflection; hi-indeed; āśramāt-from one's own order of life; pṛthak-different; sva-bhāva-according to one's own nature; vihitaḥ-regulated; dharmaḥ-religious principle; kasya-in what respect; na-not; iṣṭaḥ-capable; praśāntaye-for relieving all kinds of distress.

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called ābhāsa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular āśrama or varṇa, why are they not sufficient to mitigate all material distresses?

It is indicated here that everyone should strictly follow the principles of varṇa and āśrama as given in the śāstra. In the Viṣṇu Purāṇa (3.8.9) it is said:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

One should focus upon the destination for progress, which is to become Kṛṣṇa conscious. This is the aim and end of all varṇas and āśramas. However, if Viṣṇu is not worshiped, the followers of the varṇāśrama institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are many missionaries who have concocted their own gods, giving up their relationship with the real God. In Bhagavad-gītā it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he has a temple, it has meat-eating sannyāsīs, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a brāhmaṇa should actually become a brāhmaṇa; he should not only take birth in a brāhmaṇa family, but must also be qualified. Also, even if one is not born in a brāhmaṇa family but has brahminical qualifications, he must be considered a brāhmaṇa. By strictly following this system, one can be happy without extra endeavor. Sva-bhāva-vihito dharmaḥ kasya neṣṭaḥ praśāntaye. The real aim of life is to mitigate distress, and one can do this very easily by following the principles of śāstra.

TEXT 15

dharmārtham api neheta
yātrārthaṁ vādhano dhanam
anīhānīhamānasya
mahāher iva vṛttidā

SYNONYMS

dharma-artham-in religion or economic development; api-indeed; na-not; īheta-should try to obtain; yātrā-artham-just to maintain the body and soul together; vā-either; adhanaḥ-one who has no wealth; dhanam-money; anīhā-the desirelessness; anīhamānasya-of a person who does not endeavor even to earn his livelihood; mahā-aheḥ-the great serpent known as the python; iva-like; vṛtti-dā-which obtains its livelihood without endeavor.

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

Human life is simply meant for developing Kṛṣṇa consciousness. One need not even try to earn a livelihood to maintain body and soul together. This is illustrated here by the example of the great python, which lies in one place, never going here and there to earn a livelihood to maintain itself, and yet is maintained by the grace of the Lord. As advised by Nārada Muni (Bhāg. 1.5.18), tasyaiva hetoḥ prayateta kovidaḥ: one should simply endeavor to increase his Kṛṣṇa consciousness. One should not desire to do anything else, even to earn his livelihood. There are many, many examples of this attitude. Mādhavendra Purī, for instance, would never go to anyone to ask for food. Śukadeva Gosvāmī has also said, kasmād bhajanti kavayo dhana-durmadāndhān. Why should one approach a person who is blind with wealth? Rather, one should depend on Kṛṣṇa, and He will give everything. All the members of our Kṛṣṇa consciousness movement, whether they be gṛhasthas or sannyāsīs, should try to spread the Kṛṣṇa consciousness movement with determination, and Kṛṣṇa will supply all necessities. The process of ājagara-vṛtti, the means of livelihood of a python, is very much appreciated in this regard. Even though one may be very poor, he should simply try to advance in Kṛṣṇa consciousness and not endeavor to earn his livelihood.

TEXT 16

santuṣṭasya nirīhasya
svātmārāmasya yat sukham
kutas tat kāma-lobhena
dhāvato ’rthehayā diśaḥ

SYNONYMS

santuṣṭasya-of one who is fully satisfied in Kṛṣṇa consciousness; nirīhasya-who does not endeavor for his livelihood; sva-own; ātma-ārāmasya-who is self-satisfied; yat-that; sukham-happiness; kutaḥ-where; tat-such happiness; kāma-lobhena-impelled by lust and greed; dhāvataḥ-of one who is wandering here and there; artha-īhayā-with a desire for accumulating wealth; diśaḥ-in all directions.

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone’s heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

TEXT 17

sadā santuṣṭa-manasaḥ
sarvāḥ śivamayā diśaḥ
śarkarā-kaṇṭakādibhyo
yathopānat-padaḥ śivam

SYNONYMS

sadā-always; santuṣṭa-manasaḥ-for a person who is self-satisfied; sarvāḥ-everything; śiva-mayāḥ-auspicious; diśaḥ-in all directions; śarkarā-from pebbles; kaṇṭaka-ādibhyaḥ-and thorns, etc.; yathā-as; upānat-padaḥ-for a person who has suitable shoes; śivam-there is no danger (auspicious).

For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

TEXT 18

santuṣṭaḥ kena vā rājan
na vartetāpi vāriṇā
aupasthya-jaihvya-kārpaṇyād
gṛha-pālāyate janaḥ

SYNONYMS

santuṣṭaḥ-a person who is always self-satisfied; kena-why; vā-or; rājan-O King; na-not; varteta-should live (happily); api-even; vāriṇā-by drinking water; aupasthya-due to the genitals; jaihvya-and the tongue; kārpaṇyāt-because of a wretched or miserly condition; gṛha-pālāyate-he becomes exactly like a household dog; janaḥ-such a person.

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.

According to the śāstras, a brāhmaṇa, or a cultured person in Kṛṣṇa consciousness, will not enter anyone’s service to maintain body and soul together, and especially not for satisfaction of the senses. A true brāhmaṇa is always satisfied. Even if he has nothing to eat, he can drink a little water and be satisfied. This is only a matter of practice. Unfortunately, however, no one is educated in how to be satisfied in self-realization. As explained above, a devotee is always satisfied because he feels the presence of the Supersoul within his heart and thinks of Him twenty-four hours a day. That is real satisfaction. A devotee is never driven by the dictations of the tongue and genitals, and thus he is never victimized by the laws of material nature.

TEXT 19

asantuṣṭasya viprasya
tejo vidyā tapo yaśaḥ
sravantīndriya-laulyena
jñānaṁ caivāvakīryate

SYNONYMS

asantuṣṭasya-of one who is not self-satisfied; viprasya-of such a brāhmaṇa; tejaḥ-strength; vidyā-education; tapaḥ-austerity; yaśaḥ-fame; sravanti-dwindle; indriya-of the senses; laulyena-because of greed; jñānam-knowledge; ca-and; eva-certainly; avakīryate-gradually vanishes.

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brāhmaṇa who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20

kāmasyāntaṁ hi kṣut-tṛḍbhyāṁ
krodhasyaitat phalodayāt
jano yāti na lobhasya
jitvā bhuktvā diśo bhuvaḥ

SYNONYMS

kāmasya-of the desire for sense gratification or the urgent needs of the body; antam-end; hi-indeed; kṣut-tṛḍbhyām-by one who is very hungry or thirsty; krodhasya-of anger; etat-this; phala-udayāt-by venting chastisement and its reaction; janaḥ-a person; yāti-crosses over; na-not; lobhasya-greed; jitvā-conquering; bhuktvā-enjoying; diśaḥ-all directions; bhuvaḥ-of the globe.

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

In Bhagavad-gītā (3.37) it is stated that lust, anger and greed are the causes of the conditioned soul's bondage in this material world. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ. When strong lusty desires for sense gratification are unfulfilled, one becomes angry. This anger can be satisfied when one chastises his enemy, but when there is an increase in lobha, or greed, which is the greatest enemy caused by rajo-guṇa, the mode of passion, how can one advance in Kṛṣṇa consciousness?

If one is very greedy to enhance his Kṛṣṇa consciousness, this is a great boon. Tatra laulyam ekalaṁ mūlam. This is the best path available.

TEXT 21

paṇḍitā bahavo rājan
bahu-jñāḥ saṁśaya-cchidaḥ
sadasas patayo 'py eke
asantoṣāt patanty adhaḥ

SYNONYMS

paṇḍitāḥ-very learned scholars; bahavaḥ-many; rājan-O King (Yudhiṣṭhira); bahu-jñāḥ-persons with varied experience; saṁśaya-cchidaḥ-expert in legal advice; sadasaḥ patayaḥ-persons eligible to become presidents of learned assemblies; api-even; eke-by one disqualification; asantoṣāt-simply by dissatisfaction or greed; patanti-fall down; adhaḥ-into hellish conditions of life.

O King Yudhiṣṭhira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. Daridra-doṣo guṇa-rāśi-nāśī. If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and maṭhas. Such activities can be undertaken only by devotees experienced in propagating the Kṛṣṇa consciousness movement. All the ācāryas in South India, especially Śrī Rāmānujācārya, constructed many big temples, and in North India all the Gosvāmīs of Vṛndāvana constructed large temples. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also constructed large centers, known as Gauḍīya Maṭhas. Therefore temple construction is not bad, provided proper care is taken for the propagation of Kṛṣṇa consciousness. Even if such endeavors are considered greedy, the greed is to satisfy Kṛṣṇa, and therefore these are spiritual activities.

TEXT 22

asaṅkalpāj jayet kāmaṁ
krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ
bhayaṁ tattvāvamarśanāt

SYNONYMS

asaṅkalpāt-by determination; jayet-one should conquer; kāmam-lusty desire; krodham-anger; kāma-vivarjanāt-by giving up the objective of sense desire; artha-accumulation of wealth; anartha-a cause of trouble; īkṣayā-by considering; lobham-greed; bhayam-fear; tattva-the truth; avamarśanāt-by considering.

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

Śrīla Viśvanātha Cakravartī Ṭhākura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

TEXT 23

ānvīkṣikyā śoka-mohau
dambhaṁ mahad-upāsayā
yogāntarāyān maunena
hiṁsāṁ kāmādy-anīhayā

SYNONYMS

ānvīkṣikyā-by deliberation upon material and spiritual subject matters; śoka-lamentation; mohau-and illusion; dambham-false pride; mahat-a Vaiṣṇava; upāsayā-by serving; yoga-antarāyān-obstacles on the path of yoga; maunena-by silence; hiṁsām-envy; kāma-ādi-for sense gratification; anīhayā-without endeavor.

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

If one's son has died, one may certainly be affected by lamentation and illusion and cry for the dead son, but one may overcome lamentation and illusion by considering the verses of Bhagavad-gītā.

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca

As the soul transmigrates, one who has taken birth must give up the present body, and then he must certainly accept another body. This should be no cause for lamentation. Therefore Lord Kṛṣṇa says, dhīras tatra na muhyati: one who is dhīra, or sober, who is learned in philosophy and established in knowledge, cannot be unhappy over the transmigration of the soul.

TEXT 24

kṛpayā bhūtajaṁ duḥkhaṁ
daivaṁ jahyāt samādhinā
ātmajaṁ yoga-vīryeṇa
nidrāṁ sattva-niṣevayā

SYNONYMS

kṛpayā-by being merciful to all other living entities; bhūta-jam-because of other living entities; duḥkham-suffering; daivam-sufferings imposed by providence; jahyāt-one should give up; samādhinā-by trance or meditation; ātma-jam-sufferings due to the body and mind; yoga-vīryeṇa-by practicing haṭha-yoga, prāṇāyāma and so forth; nidrām-sleeping; sattva-niṣevayā-by developing brahminical qualifications or the mode of goodness.

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing haṭha-yoga, prāṇāyāma and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

By practice, one should avoid eating in such a way that other living entities will be disturbed and suffer. Since I suffer when pinched or killed by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one's own suffering to the suffering of others, therefore, one should be kind to all living entities. One cannot avoid the sufferings inflicted by providence, and therefore when suffering comes one should fully absorb oneself in chanting the Hare Kṛṣṇa mantra. One can avoid sufferings from the body and mind by practicing mystic haṭha-yoga.

TEXT 25

rajas tamaś ca sattvena
sattvaṁ copaśamena ca
etat sarvaṁ gurau bhaktyā
puruṣo hy añjasā jayet

SYNONYMS

rajaḥ tamaḥ-the modes of passion and ignorance; ca-and; sattvena-by developing the mode of goodness; sattvam-the mode of goodness; ca-also; upaśamena-by giving up attachment; ca-and; etat-these; sarvam-all; gurau-unto the spiritual master; bhaktyā-by rendering service in devotion; puruṣaḥ-a person; hi-indeed; añjasā-easily; jayet-can conquer.

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

Just by treating the root cause of an ailment, one can conquer all bodily pains and sufferings. Similarly, if one is devoted and faithful to the spiritual master, he can conquer the influence of sattva-guṇa, rajo-guṇa and tamo-guṇa very easily. Yogīs and jñānīs practice in many ways to conquer the senses, but the bhakta immediately attains the mercy of the Supreme Personality of Godhead through the mercy of the spiritual master. Yasya prasādād bhagavat-prasādo **. If the spiritual master is favorably inclined, one naturally receives the mercy of the Supreme Lord, and by the mercy of the Supreme Lord one immediately becomes transcendental, conquering all the influences of sattva-guṇa, rajo-guṇa and tamo-guṇa within this material world. This is confirmed in Bhagavad-gītā (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). If one is a pure devotee acting under the directions of the guru, one easily gets the mercy of the Supreme Lord and thus becomes immediately situated on the transcendental platform. This is explained in the next verse.

TEXT 26

yasya sākṣād bhagavati
jñāna-dīpa-prade gurau
martyāsad-dhīḥ śrutaṁ tasya
sarvaṁ kuñjara-śaucavat

SYNONYMS

yasya-one who; sākṣāt-directly; bhagavati-the Supreme Personality of Godhead; jñāna-dīpa-prade-who enlightens with the torch of knowledge; gurau-unto the spiritual master; martya-asat-dhīḥ-considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; śrutam-Vedic knowledge; tasya-for him; sarvam-everything; kuñjara-śauca-vat-like the bath of an elephant in a lake.

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. Sākṣād dharitvena samasta-śāstraiḥ. This is enjoined in every scripture. Ācāryaṁ māṁ vijānīyāt. One should consider the ācārya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant's bath. One may argue by saying that since the spiritual master's relatives and the men of his neighborhood consider him an ordinary human being, what is the fault on the part of the disciple who considers the spiritual master an ordinary human being? This will be answered in the next verse, but the injunction is that the spiritual master should never be considered an ordinary man. One should strictly adhere to the instructions of the spiritual master, for if he is pleased, certainly the Supreme Personality of Godhead is pleased. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi .

TEXT 27

eṣa vai bhagavān sākṣāt
pradhāna-puruṣeśvaraḥ
yogeśvarair vimṛgyāṅghrir
loko yaṁ manyate naram

SYNONYMS

eṣaḥ-this; vai-indeed; bhagavān-Supreme Personality of Godhead; sākṣāt-directly; pradhāna-the chief cause of the material nature; puruṣa-of all living entities or of the puruṣāvatāra, Lord Viṣṇu; īśvaraḥ-the supreme controller; yoga-īśvaraiḥ-by great saintly persons, yogīs; vimṛgya-aṅghriḥ-Lord Kṛṣṇa's lotus feet, which are sought; lokaḥ-people in general; yam-Him; manyate-consider; naram-a human being.

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyāsa. Nonetheless, there are fools who consider Lord Kṛṣṇa an ordinary human being.

The example of Lord Kṛṣṇa's being the Supreme Personality of Godhead is appropriate in regard to understanding the spiritual master. The spiritual master is called sevaka-bhagavān, the servitor Personality of Godhead, and Kṛṣṇa is called sevya-bhagavān, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Kṛṣṇa, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

Another point: Bhagavad-gītā, which constitutes the instructions of the Supreme Personality of Godhead, is presented by the spiritual master as it is, without deviation. Therefore the Absolute Truth is present in the spiritual master. As clearly stated in Text 26, jñāna-dīpa-prade. The Supreme Personality of Godhead gives real knowledge to the entire world, and the spiritual master, as the representative of the Supreme Godhead, carries the message throughout the world. Therefore, on the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. If someone considers the Supreme Personality-Kṛṣṇa or Lord Rāmacandra-to be an ordinary human being, this does not mean that the Lord becomes an ordinary human being. Similarly, if the family members of the spiritual master, who is the bona fide representative of the Supreme Personality of Godhead, consider the spiritual master an ordinary human being, this does not mean that he becomes an ordinary human being. The spiritual master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple's Vedic studies and austerities.

TEXT 28

ṣaḍ-varga-saṁyamaikāntāḥ
sarvā niyama-codanāḥ
tad-antā yadi no yogān
āvaheyuḥ śramāvahāḥ

SYNONYMS

ṣaṭ-varga-the six elements, namely the five working senses and the mind; saṁyama-ekāntāḥ-the ultimate aim of subjugating; sarvāḥ-all such activities; niyama-codanāḥ-the regulative principles further meant for controlling the senses and mind; tat-antāḥ-the ultimate goal of such activities; yadi-if; no-not; yogān-the positive link with the Supreme; āvaheyuḥ-did lead to; śrama-āvahāḥ-a waste of time and labor.

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

One may argue that one may achieve the ultimate goal of life-realization of the Supersoul-by practicing the yoga system and ritualistic performances according to the Vedic principles, even without staunch devotion to the spiritual master. The actual fact, however, is that by practicing yoga one must come to the platform of meditating upon the Supreme Personality of Godhead. As stated in the scriptures, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ: [SB 12.13.1] a person in meditation achieves the perfection of yoga practice when he can see the Supreme Personality of Godhead. By various practices, one may come to the point of controlling the senses, but simply controlling the senses does not bring one to a substantial conclusion. However, by staunch faith in the spiritual master and the Supreme Personality of Godhead, one not only controls the senses but also realizes the Supreme Lord.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed." (Śvetāśvatara Upaniṣad 6.23) It is further stated, tuṣyeyaṁ sarva-bhūtātmā guru-śuśrūṣayā and taranty añjo bhavārṇavam. Simply by rendering service to the spiritual master, one crosses the ocean of nescience and returns home, back to Godhead. Thus he gradually sees the Supreme Lord face to face and enjoys life in association with the Lord. The ultimate goal of yoga is to come in contact with the Supreme Personality of Godhead. Unless this point is achieved, one's so-called yoga practice is simply labor without any benefit.

TEXT 29

yathā vārtādayo hy arthā
yogasyārthaṁ na bibhrati
anarthāya bhaveyuḥ sma
pūrtam iṣṭaṁ tathāsataḥ

SYNONYMS

yathā-as; vārtā-ādayaḥ-activities like occupational or professional duties; hi-certainly; arthāḥ-income (from such occupational duties); yogasya-of mystic power for self-realization; artham-benefit; na-not; bibhrati-help; anarthāya-without value (binding one to repeated birth and death); bhaveyuḥ-they are; sma-at all times; pūrtam iṣṭam-ritualistic Vedic ceremonies; tathā-similarly; asataḥ-of a materialistic nondevotee.

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

If one becomes very rich through his professional activities, through trade or through agriculture, this does not mean that he is spiritually advanced. To be spiritually advanced is different from being materially rich. Although the purpose of life is to become spiritually rich, unfortunate men, misguided as they are, are always engaged in trying to become materially rich. Such material engagements, however, do not help one in the actual fulfillment of the human mission. On the contrary, material engagements lead one to be attracted to many unnecessary necessities, which are accompanied by the risk that one may be born in a degraded condition. As confirmed in Bhagavad-gītā (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." Especially in this Kali-yuga, material advancement means degradation and attraction to many unwanted necessities that create a low mentality. Therefore, jaghanya-guṇa-vṛtti-sthā: since people are contaminated by the lower qualities, they will lead their next lives either as animals or in other degraded forms of life. Making a show of religion without Kṛṣṇa consciousness may make one popular in the estimation of unintelligent men, but factually such a materialistic display of spiritual advancement does not help one at all; it will not prevent one from missing the goal of life.

TEXT 30

yaś citta-vijaye yattaḥ
syān niḥsaṅgo ’parigrahaḥ
eko vivikta-śaraṇo
bhikṣur bhaikṣya-mitāśanaḥ

SYNONYMS

yaḥ-one who; citta-vijaye-conquering the mind; yattaḥ-is engaged; syāt-must be; niḥsaṅgaḥ-without contaminated association; aparigrahaḥ-without being dependent (on the family); ekaḥ-alone; vivikta-śaraṇaḥ-taking shelter of a solitary place; bhikṣuḥ-a renounced person; bhaikṣya-by begging alms just to maintain the body; mita-aśanaḥ-frugal in eating.

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

This is the process for conquering the agitation of the mind. One is recommended to take leave of his family and live alone, maintaining body and soul together by begging alms and eating only as much as needed to keep himself alive. Without such a process, one cannot conquer lusty desires. Sannyāsa means accepting a life of begging, which makes one automatically very humble and meek and free from lusty desires. In this regard, the following verse appears in the Smṛti literature:

dvandvāhatasya gārhasthyaṁ
dhyāna-bhaṅgādi-kāraṇam
lakṣayitvā gṛhī spaṣṭaṁ
sannyased avicārayan

In this world of duality, family life is the cause that spoils one’s spiritual life or meditation. Specifically understanding this fact, one should accept the order of sannyāsa without hesitation.

TEXT 31

deśe śucau same rājan
saṁsthāpyāsanam ātmanaḥ
sthiraṁ sukhaṁ samaṁ tasminn
āsītarjv-aṅga om iti

SYNONYMS

deśe-in a place; śucau-very sacred; same-level; rājan-O King; saṁsthāpya-placing; āsanam-on the seat; ātmanaḥ-one’s self; sthiram-very steady; sukham-comfortably; samam-equipoised; tasmin-on that sitting place; āsīta-one should sit down; ṛju-aṅgaḥ-the body perpendicularly straight; oṁ-The Vedic mantra praṇava; iti-in this way.

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic praṇava.

Generally the chanting of oṁ is recommended because in the beginning one cannot understand the Personality of Godhead. As stated in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

”Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” Unless one is fully convinced of the Supreme Personality of Godhead, one has the tendency to become an impersonalist yogī searching for the Supreme Lord within the core of his heart (dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]). Here the chanting of oṁkāra is recommended because in the beginning of transcendental realization, instead of chanting the Hare Kṛṣṇa mahā-mantra, one may chant oṁkāra (praṇava). There is no difference between the Hare Kṛṣṇa mahā-mantra and oṁkāra because both of them are sound representations of the Supreme Personality of Godhead. praṇavaḥ sarva-vedeṣu. In all Vedic literatures, the sound vibration oṁkāra is the beginning. Oṁ namo bhagavate vāsudevāya. The difference between chanting oṁkāra and chanting the Hare Kṛṣṇa mantra is that the Hare Kṛṣṇa mantra may be chanted without consideration of the place or the sitting arrangements recommended in Bhagavad-gītā (6.11):

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nātinīcaṁ
cailājina-kuśottaram

”To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place.” The Hare Kṛṣṇa mantra may be chanted by anyone, without consideration of the place or how one sits. Śrī Caitanya Mahāprabhu has openly declared, niyamitaḥ smaraṇe na kālaḥ. In chanting the Hare Kṛṣṇa mahā-mantra there are no particular injunctions regarding one’s sitting place. The injunction niyamitaḥ smaraṇe na kālaḥ includes deśa, kāla and pātra-place, time and the individual. Therefore anyone may chant the Hare Kṛṣṇa mantra, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of Bhagavad-gītā. The Hare Kṛṣṇa mahā-mantra, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while chanting the Hare Kṛṣṇa mantra one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

TEXTS 32–33

prāṇāpānau sannirundhyāt
pūra-kumbhaka-recakaiḥ

yāvan manas tyajet kāmān
sva-nāsāgra-nirīkṣaṇaḥ
yato yato niḥsarati
manaḥ kāma-hataṁ bhramat
tatas tata upāhṛtya
hṛdi rundhyāc chanair budhaḥ

SYNONYMS

prāṇa-incoming breath; apānau-outgoing breath; sannirundhyāt-should stop; pūra-kumbhaka-recakaiḥ-by inhaling, exhaling and holding, which are technically known as pūraka, kumbhaka and recaka; yāvat-so long; manaḥ-the mind; tyajet-should give up; kāmān-all material desires; sva-one's own; nāsa-agra-the tip of the nose; nirīkṣaṇaḥ-looking at; yataḥ yataḥ-from whatever and wherever; niḥsarati-withdraws; manaḥ-the mind; kāma-hatam-being defeated by lusty desires; bhramat-wandering; tataḥ tataḥ-from here and there; upāhṛtya-after bringing it back; hṛdi-within the core of the heart; rundhyāt-should arrest (the mind); śanaiḥ-gradually, by practice; budhaḥ-a learned yogī.

While continuously staring at the tip of the nose, a learned yogī practices the breathing exercises through the technical means known as pūraka, kumbhaka and recaka-controlling inhalation and exhalation and then stopping them both. In this way the yogī restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogī should immediately bring it back and arrest it within the core of his heart.

The practice of yoga is concisely explained herein. When this practice of yoga is perfect, one sees the Supersoul, the Paramātmā feature of the Supreme Personality of Godhead, within the core of one's heart. However, in Bhagavad-gītā (6.47) the Supreme Lord says:

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." A devotee can immediately become a perfect yogī because he practices keeping Kṛṣṇa constantly within the core of his heart. This is another way to practice yoga easily. The Lord says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) If one practices devotional service by always keeping Kṛṣṇa within the core of his heart (man-manāḥ), he immediately becomes a first-class yogī. Furthermore, keeping Kṛṣṇa within the mind is not a difficult task for the devotee. For an ordinary man in the bodily concept of life, the practice of yoga may be helpful, but one who immediately takes to devotional service can immediately become a perfect yogī without difficulty.

TEXT 34

evam abhyasyataś cittaṁ
kālenālpīyasā yateḥ
aniśaṁ tasya nirvāṇaṁ
yāty anindhana-vahnivat

SYNONYMS

evam-in this way; abhyasyataḥ-of the person practicing this yoga system; cittam-the heart; kālena-in due course of time; alpīyasā-very shortly; yateḥ-of the person practicing yoga; aniśam-without cessation; tasya-of him; nirvāṇam-purification from all material contamination; yāti-reaches; anindhana-without flame or smoke; vahnivat-like a fire.

When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

Nirvāṇa means the cessation of all material desires. Sometimes desirelessness is understood to imply an end to the workings of the mind, but this is not possible. The living entity has senses, and if the senses stopped working, the living entity would no longer be a living entity; he would be exactly like stone or wood. This is not possible. Because he is living, he is nitya and cetana-eternally sentient. For those who are not very advanced, the practice of yoga is recommended in order to stop the mind from being agitated by material desires, but if one fixes his mind on the lotus feet of Kṛṣṇa, his mind naturally becomes peaceful very soon. This peace is described in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one can understand Kṛṣṇa as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation. However, for one who cannot understand the Supreme Personality of Godhead, the practice of yoga is recommended.

TEXT 35

kāmādibhir anāviddhaṁ
praśāntākhila-vṛtti yat
cittaṁ brahma-sukha-spṛṣṭaṁ
naivottiṣṭheta karhicit

SYNONYMS

kāma-ādibhiḥ-by various lusty desires; anāviddham-unaffected; praśānta-calm and peaceful; akhila-vṛtti-in every respect, or in all activities; yat-that which; cittam-consciousness; brahma-sukha-spṛṣṭam-being situated on the transcendental platform in eternal bliss; na-not; eva-indeed; uttiṣṭheta-can come out; karhicit-at any time.

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

Brahma-sukha-spṛṣṭam is also described in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward every living entity. In this situation, he begins transcendental activities, or devotional service to the Lord." Generally, once elevated to the transcendental platform of brahma-sukha, transcendental bliss, one never comes down. But if one does not engage in devotional service, there is a chance of his returning to the material platform. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] one may rise to the platform of brahma-sukha, transcendental bliss, but even from that platform one may fall down to the material platform if he does not engage himself in devotional service.

TEXT 36

yaḥ pravrajya gṛhāt pūrvaṁ
tri-vargāvapanāt punaḥ
yadi seveta tān bhikṣuḥ
sa vai vāntāśy apatrapaḥ

SYNONYMS

yaḥ-one who; pravrajya-being finished for good and leaving for the forest (being situated in transcendental bliss); gṛhāt-from home; pūrvam-at first; tri-varga-the three principles of religion, economic development and sense gratification; āvapanāt-from the field in which they are sown; punaḥ-again; yadi-if; seveta-should accept; tān-materialistic activities; bhikṣuḥ-a person who has accepted the sannyāsa order; saḥ-that person; vai-indeed; vānta-āśī-one who eats his own vomit; apatrapaḥ-without shame.

One who accepts the sannyāsa order gives up the three principles of materialistic activities in which one indulges in the field of household life-namely religion, economic development and sense gratification. One who first accepts sannyāsa but then returns to such materialistic activities is to be called a vāntāśī, or one who eats his own vomit. He is indeed a shameless person.

Materialistic activities are regulated by the institution of varṇāśrama-dharma. Without varṇāśrama-dharma, materialistic activities constitute animal life. Yet even in human life, while observing the principles of varṇa and āśrama-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa-one must ultimately accept sannyāsa, the renounced order, for only by the renounced order can one be situated in brahma-sukha, or transcendental bliss. In brahma-sukha one is no longer attracted by lusty desires. Indeed, when one is no longer disturbed, especially by lusty desires for sexual indulgence, he is fit to become a sannyāsī. Otherwise, one should not accept the sannyāsa order. If one accepts sannyāsa at an immature stage, there is every possibility of his being attracted by women and lusty desires and thus again becoming a so-called gṛhastha or a victim of women. Such a person is most shameless, and he is called vāntāśī, or one who eats that which he has already vomited. He certainly leads a condemned life. In our Kṛṣṇa consciousness movement it is advised, therefore, that the sannyāsīs and brahmacārīs keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

TEXT 37

yaiḥ sva-dehaḥ smṛto 'nātmā
martyo viṭ-kṛmi-bhasmavat
ta enam ātmasāt kṛtvā
ślāghayanti hy asattamāḥ

SYNONYMS

yaiḥ-by sannyāsīs who; sva-dehaḥ-own body; smṛtaḥ-consider; anātmā-different from the soul; martyaḥ-subjected to death; viṭ-becoming stool; kṛmi-worms; bhasma-vat-or ashes; te-such persons; enam-this body; ātmasāt kṛtvā-again identifying with the self; ślāghayanti-glorify as very important; hi-indeed; asat-tamāḥ-the greatest rascals.

Sannyāsīs who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

A sannyāsī is one who has clearly understood, through advancement in knowledge, that Brahman-he, the person himself-is the soul, not the body. One who has this understanding may take sannyāsa, for he is situated in the "ahaṁ brahmāsmi" position. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati [Bg. 18.54]. Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Nārāyaṇa, not perfectly understanding that the soul and body are different, one certainly falls down (patanty adhaḥ). Such a person again gives importance to the body. There are many sannyāsīs in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as daridra-nārāyaṇa, as if Nārāyaṇa had a material body. Many other sannyāsīs stress the importance of the social position of the body as a brāhmaṇa, kṣatriya, vaiśya or śūdra. Such sannyāsīs are considered the greatest rascals (asattamāḥ). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a brāhmaṇa to be a brāhmaṇa. Brahmanism (brāhmaṇya) consists of the knowledge of Brahman. But actually the body of a brāhmaṇa is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were daridra-nārāyaṇa, this would mean that the body of a rich man, on the contrary, must be dhanī-nārāyaṇa. Therefore sannyāsīs who do not know the meaning of Nārāyaṇa, those who regard the body as Brahman or as Nārāyaṇa, are described here as asattamāḥ, the most abominable rascals. Following the bodily concept of life, such sannyāsīs make various programs to serve the body. They conduct farcical missions consisting of so-called religious activities meant to mislead all of human society. These sannyāsīs have been described herein as apatrapaḥ and asattamāḥ-shameless and fallen from spiritual life.

TEXTS 38–39

gṛhasthasya kriyā-tyāgo
vrata-tyāgo vaṭorapi
tapasvino grāma-sevā
bhikṣor indriya-lolatā
āśramāpasadā hy ete
khalv āśrama-viḍambanāḥ
deva-māyā-vimūḍhāṁs tān
upekṣetānukampayā

SYNONYMS

gṛhasthasya-for a person situated in householder life; kriyā-tyāgaḥ-to give up the duty of a householder; vrata-tyāgaḥ-to give up vows and austerity; vaṭoḥ-for a brahmacārī; api-also; tapasvinaḥ-for a vānaprastha, one who has adopted a life of austerities; grāma-sevā-to live in a village and serve the people therein; bhikṣoḥ-for a sannyāsī who lived by begging alms; indriya-lolatā-addicted to sense enjoyment; āśrama-of the spiritual orders of life; apasadāḥ-the most abominable; hi-indeed; ete-all these; khalu-indeed; āśrama-viḍambanāḥ-imitating and therefore cheating the different spiritual orders; deva-māyā-vimūḍhān-who are bewildered by the external energy of the Supreme Lord; tān-them; upekṣeta-one should reject and not accept as genuine; anukampayā-or by compassion (teach them real life).

It is abominable for a person living in the gṛhastha-āśrama to give up the regulative principles, for a brahmacārī not to follow the brahmacārī vows while living under the care of the guru, for a vānaprastha to live in the village and engage in so-called social activities, or for a sannyāsī to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

We have repeatedly stressed that human culture does not begin unless one takes to the principles of varṇāśrama-dharma. Although gṛhastha life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a brahmacārī must live under the care of the guru: brahmacārī guru-kule vasan dānto guror hitam [SB 7.12.1]. If a brahmacārī does not live under the care of the guru, if a vānaprastha engages in ordinary activities, or if a sannyāsī is greedy and eats meat, eggs and all kinds of nonsense for the satisfaction of his tongue, he is a cheater and should immediately be rejected as unimportant. Such persons should be shown compassion, and if one has sufficient strength one should teach them to stop them from following the wrong path in life. Otherwise one should reject them and pay them no attention.

TEXT 40

ātmānaṁ ced vijānīyāt
paraṁ jñāna-dhutāśayaḥ
kim icchan kasya vā hetor
dehaṁ puṣṇāti lampaṭaḥ

SYNONYMS

ātmānam-the soul and the Supersoul; cet-if; vijānīyāt-can understand; param-who are transcendental, beyond this material world; jñāna-by knowledge; dhuta-āśayaḥ-one who has cleansed his consciousness; kim-what; icchan-desiring material comforts; kasya-for whom; vā-or; hetoḥ-for what reason; deham-the material body; puṣṇāti-he maintains; lampaṭaḥ-being unlawfully addicted to sense gratification.

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendentally situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self. Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes sannyāsa. A sannyāsī, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Kṛṣṇa consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one's duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a sannyāsī not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a lampaṭaḥ, a greedy person simply engaged in sense gratification. A sannyāsī must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

TEXT 41

āhuḥ śarīraṁ ratham indriyāṇi
hayān abhīṣūn mana indriyeśam
vartmāni mātrā dhiṣaṇāṁ ca sūtaṁ
sattvaṁ bṛhad bandhuram īśa-sṛṣṭam

SYNONYMS

āhuḥ-it is said; śarīram-the body; ratham-the chariot; indriyāṇi-the senses; hayān-the horses; abhīṣūn-the reins; manaḥ-the mind; indriya-of the senses; īśam-the master; vartmāni-the destinations; mātrāḥ-the sense objects; dhiṣaṇām-the intelligence; ca-and;

sūtam-the chariot driver; sattvam-consciousness; bṛhat-great; bandhuram-bondage; īśa-by the Supreme Personality of Godhead; sṛṣṭam-created.

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

For a bewildered person in the materialistic way of life, the body, the mind and the senses, which are engaged in sense gratification, are the cause of bondage to repeated birth, death, old age and disease. But for one who is advanced in spiritual knowledge, the same body, senses and mind are the cause of liberation. This is confirmed in the Kaṭha Upaniṣad (1.3.3–4,9) as follows:

ātmānaṁ rathinaṁ viddhi
śarīraṁ ratham eva ca
buddhiṁ tu sārathiṁ viddhi
manaḥ pragraham eva ca
indriyāṇi hayān āhur
viṣayāṁs teṣu gocarān
so 'dhvanaḥ pāram āpnoti
tad viṣṇoḥ paramaṁ padam

The soul is the occupant of the chariot of the body, of which the driver is the intelligence. The mind is the determination to reach the destination, the senses are the horses, and the sense objects are also included in that activity. Thus one can reach the destination, Viṣṇu, who is paramaṁ padam, the supreme goal of life. In conditioned life the consciousness in the body is the cause of bondage, but the same consciousness, when transformed into Kṛṣṇa consciousness, becomes the cause for one's returning home, back to Godhead.

The human body, therefore, may be used in two ways-for going to the darkest regions of ignorance or for going forward, back home, back to Godhead. To go back to Godhead, the path is mahat-sevā, to accept the self-realized spiritual master. Mahat-sevāṁ dvāram āhur vimukteḥ [SB 5.5.2]. For liberation, one should accept the direction of authorized devotees who can actually endow one with perfect knowledge. On the other hand, tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam: if one wants to go to the darkest regions of material existence, one may continue to associate with persons who are attached to women (yoṣitāṁ saṅgi-saṅgam). The word yoṣit means "woman." Persons who are too materialistic are attached to women.

It is said, therefore, ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva ca. The body is just like a chariot or car in which one may go anywhere. One may drive well, or else one may drive whimsically, in which case it is quite possible that he may have an accident and fall into a ditch. In other words, if one takes directions from the experienced spiritual master one can go back home, back to Godhead; otherwise, one may return to the cycle of birth and death. Therefore Kṛṣṇa personally advises:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3) The Supreme Personality of Godhead, Kṛṣṇa, personally gives instructions on how one can return home, back to Godhead, but if one does not care to listen to His instructions, the result will be that one will never go back to Godhead, but will continue life in this miserable condition of repeated birth and death in material existence (mṛtyu-saṁsāra-vartmani).

The advice of experienced transcendentalists, therefore, is that the body be fully engaged for achieving the ultimate goal of life (svārtha-gatim). The real interest or goal of life is to return home, back to Godhead. To enable one to fulfill this purpose, there are so many Vedic literatures, including Vedānta-sūtra, the Upaniṣads, Bhagavad-gītā, Mahābhārata and the Rāmāyaṇa. One should take lessons from these Vedic literatures and learn how to practice nivṛtti-mārga. Then one's life will be perfect. The body is important as long as it has consciousness. Without consciousness, the body is merely a lump of matter. Therefore, to return home, back to Godhead, one must change his consciousness from material consciousness to Kṛṣṇa consciousness. One's consciousness is the cause of material bondage, but if this consciousness is purified by bhakti-yoga, one can then understand the falsity of his upādhi, his designations as Indian, American, Hindu, Muslim, Christian and so on. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One must forget these designations and use this consciousness only for the service of Kṛṣṇa. Therefore if one takes advantage of the Kṛṣṇa consciousness movement, his life is certainly successful.

TEXT 42

akṣaṁ daśa-prāṇam adharma-dharmau
cakre 'bhimānaṁ rathinaṁ ca jīvam
dhanur hi tasya praṇavaṁ paṭhanti
śaraṁ tu jīvaṁ param eva lakṣyam

SYNONYMS

akṣam-the spokes (on the chariot wheel); daśa-ten; prāṇam-the ten kinds of air flowing within the body; adharma-irreligion; dharmau-religion (two sides of the wheel, up and down); cakre-in the wheel; abhimānam-false identification; rathinam-the charioteer or master of the body; ca-also; jīvam-the living entity; dhanuḥ-the bow; hi-indeed; tasya-his; praṇavam-the Vedic mantra oṁkāra; paṭhanti-it is said; śaram-an arrow; tu-but; jīvam-the living entity; param-the Supreme Lord; eva-indeed; lakṣyam-the target.

The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra praṇava is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

Ten kinds of life air always flow within the material body. They are called prāṇa, apāna, samāna, vyāna, udāna, nāga, kūrma, kṛkala, devadatta and dhanañjaya. They are compared here to the spokes of the chariot's wheels. The life air is the energy for all of a living being's activities, which are sometimes religious and sometimes irreligious. Thus religion and irreligion are said to be the upper and lower portions of the chariot's wheels. When the living entity decides to go back home, back to Godhead, his target is Lord Viṣṇu, the Supreme Personality of Godhead. In the conditioned state of life, one does not understand that the goal of life is the Supreme Lord. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. The living entity tries to be happy within this material world, not understanding the target of his life. When he is purified, however, he gives up his bodily conception of life and his false identity as belonging to a certain community, a certain nation, a certain society, a certain family and so on (sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]). Then he takes the arrow of his purified life, and with the help of the bow-the transcendental chanting of praṇava, or the Hare Kṛṣṇa mantra-he throws himself toward the Supreme Personality of Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented that because the words "bow" and "arrow" are used in this verse, one might argue that the Supreme Personality of Godhead and the living entity have become enemies. However, although the Supreme Personality of Godhead may become the so-called enemy of the living being, this is His chivalrous pleasure. For example, the Lord fought with Bhīṣma, and when Bhīṣma pierced the Lord's body on the Battlefield of Kurukṣetra, this was a kind of humor or relationship, of which there are twelve. When the conditioned soul tries to reach the Lord by hurling an arrow at Him, the Lord takes pleasure, and the living entity gains the profit of going back home, back to Godhead. Another example given in this regard is that Arjuna, as a result of piercing the ādhāra-mīna, or the fish within the cakra, achieved the valuable gain of Draupadī. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Viṣṇu's lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

TEXTS 43–44

rāgo dveṣaś ca lobhaś ca
śoka-mohau bhayaṁ madaḥ
māno 'vamāno 'sūyā ca
māyā hiṁsā ca matsaraḥ
rajaḥ pramādaḥ kṣun-nidrā
śatravas tv evam ādayaḥ
rajas-tamaḥ-prakṛtayaḥ
sattva-prakṛtayaḥ kvacit

SYNONYMS

rāgaḥ-attachment; dveṣaḥ-hostility; ca-also; lobhaḥ-greed; ca-also; śoka-lamentation; mohau-illusion; bhayam-fear; madaḥ-madness; mānaḥ-false prestige; avamānaḥ-insult; asūyā-finding fault with others; ca-also; māyā-deception; hiṁsā-envy; ca-also; matsaraḥ-intolerance; rajaḥ-passion; pramādaḥ-bewilderment; kṣut-hunger; nidrā-sleep; śatravaḥ-enemies; tu-indeed; evam ādayaḥ-even other such conceptions of life; rajaḥ-tamaḥ-because of the conception of passion and ignorance; prakṛtayaḥ-causes; sattva-because of the conception of goodness; prakṛtayaḥ-causes; kvacit-sometimes.

In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.

The actual aim of life is to go back home, back to Godhead, but there are many hindrances created by the three modes of material nature-sometimes by a combination of rajo-guṇa and tamo-guṇa, the modes of passion and ignorance, and sometimes by the mode of goodness. In the material world, even if one is a philanthropist, a nationalist and a good man according to materialistic estimations, these conceptions of life form a hindrance to spiritual advancement. How much more of a hindrance, then, are hostility, greed, illusion, lamentation and too much attachment to material enjoyment? To progress toward the target of Viṣṇu, which is our real self-interest, one must become very powerful in conquering these various hindrances or enemies. In other words, one should not be attached to being a good man or a bad man in this material world.

In this material world, so-called goodness and badness are the same because they consist of the three modes of material nature. One must transcend this material nature. Even the Vedic ritualistic ceremonies consist of the three modes of material nature. Therefore Kṛṣṇa advised Arjuna:

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45) Elsewhere in Bhagavad-gītā the Lord says, ūrdhvaṁ gacchanti sattva-sthāḥ: if one becomes a very good person-in other words, if one is in the mode of goodness-he may be elevated to the higher planetary systems. Similarly, if one is infected by rajo-guṇa and tamo-guṇa, he may remain in this world or go down to the animal kingdom. But all of these situations are hindrances on the path of spiritual salvation. Śrī Caitanya Mahāprabhu therefore says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

If one is fortunate enough to transcend all this so-called goodness and badness and come to the platform of devotional service by the mercy of Kṛṣṇa and the guru, his life becomes successful. In this regard, one must be very bold so that he can conquer these enemies of Kṛṣṇa consciousness. Not caring for the good and bad of this material world, one must boldly propagate Kṛṣṇa consciousness.

TEXT 45

yāvan nṛ-kāya-ratham ātma-vaśopakalpaṁ

dhatte gariṣṭha-caraṇārcanayā niśātam
jñānāsim acyuta-balo dadhad asta-śatruḥ
svānanda-tuṣṭa upaśānta idaṁ vijahyāt

SYNONYMS

yāvat-as long as; nṛ-kāya-this human form of body; ratham-considered to be a chariot; ātma-vaśa-dependent upon one's own control; upakalpam-in which there are many other subordinate parts; dhatte-one possesses; gariṣṭha-caraṇa-the lotus feet of the superiors (namely the spiritual master and his predecessors); arcanayā-by serving; niśātam-sharpened; jñāna-asim-the sword or weapon of knowledge; acyuta-balaḥ-by the transcendental strength of Kṛṣṇa; dadhat-holding; asta-śatruḥ-until the enemy is defeated; sva-ānanda-tuṣṭaḥ-being fully self-satisfied by transcendental bliss; upaśāntaḥ-the consciousness being cleansed of all material contamination; idam-this body; vijahyāt-one should give up.

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

In Bhagavad-gītā (4.9) the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the highest perfection of life, and the human body is meant for this purpose. It is said in Śrīmad-Bhāgavatam (11.20.17):

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

This human form of body is a most valuable boat, and the spiritual master is the captain, guru-karṇadhāram, to guide the boat in plying across the ocean of nescience. The instruction of Kṛṣṇa is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

A significant word here is acyuta-balaḥ. The spiritual master is certainly very merciful to his disciples, and consequently by satisfying him a devotee gets strength from the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore says, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: one must first please the spiritual master, and then one automatically pleases Kṛṣṇa and gets the strength with which to cross the ocean of nescience. If one seriously desires to return home, back to Godhead, one must therefore become strong enough by pleasing the spiritual master, for thus one gets the weapon with which to conquer the enemy, and one also gets the grace of Kṛṣṇa. Simply getting the weapon of jñāna is insufficient. One must sharpen the weapon by serving the spiritual master and adhering to his instructions. Then the candidate will get the mercy of the Supreme Personality of Godhead. In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.

The perfection of knowledge is certainly to become transcendentally situated (brahma-bhūta). As the Lord says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service." Simply by cultivating knowledge as the impersonalists do, one cannot get out of the clutches of māyā. One must attain the platform of bhakti.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55) Unless one has attained the stage of devotional service and the mercy of the spiritual master and Kṛṣṇa, there is a possibility that one may fall down and again accept a material body. Therefore Kṛṣṇa stresses in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The word tattvataḥ, meaning "in reality," is very important. Tato māṁ tattvato jñātvā. Unless one understands Kṛṣṇa in truth by the mercy of the spiritual master, one is not free to give up his material body. As it is said, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] if one neglects to serve the lotus feet of Kṛṣṇa, one cannot become free from the material clutches simply by knowledge. Even if one attains the stage of brahma-padam, merging in Brahman, without bhakti he is prone to fall down. One must be very careful in regard to the danger of falling down again into material bondage. The only insurance is to come to the stage of bhakti, from which one is sure not to fall. Then one is free from the activities of the material world. In summary, as stated by Śrī Caitanya Mahāprabhu, one must get in touch with a bona fide spiritual master coming in the paramparā of Kṛṣṇa consciousness, for by his mercy and instructions one is able to get strength from Kṛṣṇa. Thus one engages in devotional service and attains the ultimate goal of life, the lotus feet of Viṣṇu.

Significant in this verse are the words jñānāsim acyuta-balaḥ. Jñānāsim, the sword of knowledge, is given by Kṛṣṇa, and when one serves the guru and Kṛṣṇa in order to hold the sword of Kṛṣṇa's instructions, Balarāma gives one strength. Balarāma is Nityānanda. Vrajendra-nandana yei, śacī-suta haila sei, balarāma ha-ila nitāi. This bala-Balarāma-comes with Śrī Caitanya Mahāprabhu, and both of Them are so merciful that in this age of Kali one may very easily take shelter of Their lotus feet. They come especially to deliver the fallen souls of this age. pāpī tāpī yata chila, hari-nāme uddhārila. Their weapon is saṅkīrtana, hari-nāma. Thus one should accept the sword of knowledge from Kṛṣṇa and be strong with the mercy of Balarāma. We are therefore worshiping Kṛṣṇa-Balarāma in Vṛndāvana. In the Muṇḍaka Upaniṣad (3.2.4) it is said:

nāyam ātmā bala-hīnena labhyo
na ca pramādāt tapaso vāpy aliṅgāt
etair upāyair yatate yas tu vidvāṁs
tasyaiṣa ātmā viśate brahma-dhāma

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Ṭhākura therefore says, nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe: when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily.

se sambandha nāhi yāra, bṛthā janma gela tāra,
vidyā-kule hi karibe tāra

If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or jñānī or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma.

TEXT 46

nocet pramattam asad-indriya-vāji-sūtā
nītvotpathaṁ viṣaya-dasyuṣu nikṣipanti
te dasyavaḥ sahaya-sūtam amuṁ tamo 'ndhe
saṁsāra-kūpa uru-mṛtyu-bhaye kṣipanti

SYNONYMS

nocet-if we do not follow the instructions of Acyuta, Kṛṣṇa, and do not take shelter of Balarāma; pramattam-careless, inattentive; asat-which are always prone to material consciousness; indriya-the senses; vāji-acting as the horses; sūtāḥ-the chariot driver (intelligence); nītvā-bringing; utpatham-to the roadway of material desire; viṣaya-the sense objects; dasyuṣu-in the hands of the plunderers; nikṣipanti-throw; te-those; dasyavaḥ-plunderers; sa-with; haya-sūtam-the horses and chariot driver; amum-all of them; tamaḥ-dark; andhe-blind; saṁsāra-kūpe-into the well of material existence; uru-great; mṛtyu-bhaye-fear of death; kṣipanti-throw.

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of viṣaya-eating, sleeping and mating-the horses and chariot driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

Without the protection of Gaura-Nitāi-Kṛṣṇa and Balarāma-one cannot get out of the dark well of ignorance in material existence. This is indicated here by the word nocet, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitāi-Gaura, or Kṛṣṇa-Balarāma. Without the mercy of Nitāi-Gaura, there is no way to come out of this dark well of ignorance. As stated in the Caitanya-caritāmṛta (Ādi 1.2):

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitāi, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

TEXT 47

pravṛttaṁ ca nivṛttaṁ ca
dvi-vidhaṁ karma vaidikam
āvartate pravṛttena
nivṛttenāśnute 'mṛtam

SYNONYMS

pravṛttam-inclination for material enjoyment; ca-and; nivṛttam-cessation of material enjoyment; ca-and; dvi-vidham-these two varieties; karma-of activities; vaidikam-recommended in the Vedas; āvartate-one travels up and down through the cycle of saṁsāra; pravṛttena-by an inclination for enjoying material activities; nivṛttena-but by ceasing such activities; aśnute-one enjoys; amṛtam-eternal life.

According to the Vedas, there are two kinds of activities-pravṛtti and nivṛtti. Pravṛtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivṛtti means the cessation of material desire. Through pravṛtti activities one suffers from material entanglement, but by nivṛtti activities one is purified and becomes fit to enjoy eternal, blissful life.

As confirmed in Bhagavad-gītā (16.7), pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ: the asuras, nondevotees, cannot distinguish between pravṛtti and nivṛtti. Whatever they like they do. Such persons think themselves independent of the strong material nature, and therefore they are irresponsible and do not care to act piously. Indeed, they do not distinguish between pious and impious activity. Bhakti, of course, does not depend on pious or impious activity. As stated in Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

”The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” Nonetheless, those who act piously have a better chance to become devotees. As Kṛṣṇa says in Bhagavad-gītā (7.16), catur-vidhā bhajante māṁ janāḥ sukṛtino ’rjuna: ”O Arjuna, four kinds of pious men render devotional service unto Me.” One who takes to devotional service, even with some material motive, is considered pious, and because he has come to Kṛṣṇa, he will gradually come to the stage of bhakti. Then, like Dhruva Mahārāja, he will refuse to accept any material benediction from the Lord (svāmin kṛtārtho ’smi varaṁ na yāce). Therefore, even if one is materially inclined, one may take to the shelter of the lotus feet of Kṛṣṇa and Balarāma, or Gaura and Nitāi, so that he will very soon be purified of all material desires (kṣipraṁ bhavati dharmātmā śaśvac chāntiṁ nigacchati). As soon as one is freed from inclinations toward pious and impious activities, he becomes a perfect candidate for returning home, back to Godhead.

TEXTS 48–49

hiṁsraṁ dravyamayaṁ kāmyam
agni-hotrādy-aśāntidam
darśaś ca pūrṇamāsaś ca
cāturmāsyaṁ paśuḥ sutaḥ
etad iṣṭaṁ pravṛttākhyaṁ
hutaṁ prahutam eva ca
pūrtaṁ surālayārāma-
kūpājīvyādi-lakṣaṇam

SYNONYMS

hiṁsram-a system of killing and sacrificing animals; dravya-mayam-requiring much paraphernalia; kāmyam-full of unlimited material desires; agni-hotra-ādi-ritualistic ceremonies such as the agni-hotra-yajña; aśānti-dam-causing anxieties; darśaḥ-the darśa ritualistic ceremony; ca-and; pūrṇamāsaḥ-the pūrṇamāsa ritualistic ceremony; ca-also; cāturmāsyam-observing four months of regulative principles; paśuḥ-the ceremony of sacrificing animals or paśu-yajña; sutaḥ-the soma-yajña; etat-of all this; iṣṭam-the goal; pravṛtta-ākhyam-known as material attachment; hutam-Vaiśvadeva, an incarnation of the Supreme Personality of Godhead; prahutam-a ceremony called Baliharaṇa; eva-indeed; ca-also; pūrtam-for the benefit of the public; sura-ālaya-constructing temples for demigods; ārāma-resting houses and gardens; kūpa-digging wells; ājīvya-ādi-activities like distributing food and water; lakṣaṇam-symptoms.

The ritualistic ceremonies and sacrifices known as agni-hotra–yajña, darśa-yajña, pūrṇamāsa-yajña, cāturmāsya-yajña, paśu-yajña and soma-yajña are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaiśvadeva, and performing the ceremony of Baliharaṇa, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare-these are all symptomized by attachment to material desires.

TEXTS 50–51

dravya-sūkṣma-vipākaś ca
dhūmo rātrir apakṣayaḥ
ayanaṁ dakṣiṇaṁ somo
darśa oṣadhi-vīrudhaḥ
annaṁ reta iti kṣmeśa
pitṛ-yānaṁ punar-bhavaḥ
ekaikaśyenānupūrvaṁ
bhūtvā bhūtveha jāyate

SYNONYMS

dravya-sūkṣma-vipākaḥ-the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca-and; dhūmaḥ-turned to smoke, or the demigod in charge of smoke; rātriḥ-the demigod in charge of night; apakṣayaḥ-in the dark fortnight of the moon; ayanam-the demigod in charge of the passing of the sun; dakṣiṇam-in the southern zone; somaḥ-the moon; darśaḥ-returning; oṣadhi-plant life (on the surface of the earth); vīrudhaḥ-vegetation in general (the birth of lamentation); annam-food grains; retaḥ-semen; iti-in this way; kṣma-īśa-O King Yudhiṣṭhira, lord of the earth; pitṛ-yānam-the way of taking birth from the father’s semen;

punaḥ-bhavaḥ-again and again; eka-ekaśyena-one after another; anupūrvam-successively, according to the gradation; bhūtvā-taking birth; bhūtvā-again taking birth; iha-in this material world; jāyate-one exists in the materialistic way of life.

My dear King Yudhiṣṭhira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhumā, Rātri, Kṛṣṇapakṣa, Dakṣiṇam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

This is explained in Bhagavad-gītā (9.21):

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

”When those who follow the pravṛtti-mārga have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.” Following the pravṛtti-mārga, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in Śrīmad-Bhāgavatam, as well as in Bhagavad-gītā. It is also said, traiguṇya-viṣayā vedāḥ: ”The Vedas deal mainly with the three modes of material nature.” The Vedas, especially three Vedas, namely Sāma, Yajur and Ṛk, vividly describe this process of ascending to the higher planets and returning. But Kṛṣṇa advises Arjuna, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (kṣīṇe puṇye martya-lokaṁ viśanti [Bg. 9.21]). After one’s enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of brāhmaṇas.

It may be remarked in this connection that even the modern so-called scientists who are going to the moon are not able to stay there, but are returning to their laboratories. Therefore, whether one goes to the moon by modern mechanical arrangements or by performing pious activities, one must return to earth. That is clearly stated in this verse and explained in Bhagavad-gītā. Even if one goes to the higher planetary systems (yānti deva-vratā devān [Bg. 9.25]), one’s place there is not secure; one must return to martya-loka. Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna: [Bg. 8.16] aside from the moon, even if one goes to Brahmaloka, one must return. Yaṁ prāpya na nivartante tad dhāma paramaṁ mama: but if one goes back home, back to Godhead, he need not return to this material world.

TEXT 52

niṣekādi-śmaśānāntaiḥ
saṁskāraiḥ saṁskṛto dvijaḥ
indriyeṣu kriyā-yajñān
jñāna-dīpeṣu juhvati

SYNONYMS

niṣeka-ādi-the beginning of life (the purificatory process of garbhādhāna, performed when the father begets a child by discharging semen into the womb of the mother); śmaśāna-antaiḥ-and at death, when the body is put into a crematorium and burnt to ashes; saṁskāraiḥ-by such purificatory processes; saṁskṛtaḥ-purified; dvijaḥ-a twice-born brāhmaṇa; indriyeṣu-into the senses; kriyā-yajñān-activities and sacrifices (which elevate one to a higher planetary system); jñāna-dīpeṣu-by enlightenment in real knowledge; juhvati-offers.

A twice-born brāhmaṇa [dvija] gains his life by the grace of his parents through the process of purification known as garbhādhāna. There are also other processes of purification, until the end of life, when the funeral ceremony [antyeṣṭi-kriyā] is performed. Thus in due course a qualified brāhmaṇa becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

Those interested in materialistic activities remain in the cycle of birth and death. Pravṛtti-mārga, or the inclination to stay in the material world to enjoy varieties of sense gratification, has been explained in the previous verse. Now, in this verse, it is explained that one who has perfect brahminical knowledge rejects the process of elevation to higher planets and accepts nivṛtti-mārga; in other words, he prepares himself to go back home, back to Godhead. Those who are not brāhmaṇas but atheists do not know what is pravṛtti-mārga or nivṛtti-mārga; they simply want to obtain pleasure at any cost. Our Kṛṣṇa consciousness movement is therefore training devotees to give up the pravṛtti-mārga and accept the nivṛtti-mārga in order to return home, back to Godhead. This is a little difficult to understand, but it is very easy if one takes to Kṛṣṇa consciousness seriously and tries to understand Kṛṣṇa. A Kṛṣṇa conscious person can understand that performing yajña according to the karma-kāṇḍa system is a useless waste of time and that merely giving up the karma-kāṇḍa and accepting the process of speculation is also unfruitful. Therefore Narottama dāsa Ṭhākura has sung in his prema-bhakti-candrikā:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
’amṛta’ baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

A life of karma-kāṇḍa or jñāna-kāṇḍa is like a poison pot, and one who takes to such a life is doomed. In the karma-kāṇḍa system, one is destined to accept birth and death again and again. Similarly, with jñāna-kāṇḍa one falls down again to this material world. Only worship of the Supreme Person offers one the safety of going back home, back to Godhead.

TEXT 53

indriyāṇi manasy ūrmau
vāci vaikārikaṁ manaḥ
vācaṁ varṇa-samāmnāye
tam oṁkāre svare nyaset
oṁkāraṁ bindau nāde taṁ
taṁ tu prāṇe mahaty amum

SYNONYMS

indriyāṇi-the senses (acting and knowledge-gathering); manasi-in the mind; ūrmau-in the waves of acceptance and rejection; vāci-in the words; vaikārikam-infected by changes; manaḥ-the mind; vācam-the words; varṇa-samāmnāye-in the aggregate of all alphabets; tam-that (aggregate of all alphabets); oṁkāre-in the concise form of oṁkāra; svare-in the vibration; nyaset-one should give up; oṁkāram-the concise sound vibration; bindau-in the point of oṁkāra; nāde-in the sound vibration; tam-that; tam-that (sound vibration); tu-indeed; prāṇe-in the life air; mahati-unto the Supreme; amum-the living entity.

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form oṁkāra. Oṁkāra should be offered into the point bindu, bindu into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Śrīla Bhaktivinoda Ṭhākura has therefore sung in his Gītāvalī: miche māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi. "My dear mind, under the influence of māyā you are being carried away by the waves of rejection and acceptance. Simply take shelter of Kṛṣṇa." Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi: if we simply regard the lotus feet of Kṛṣṇa as our ultimate shelter, we shall be saved from all these waves of māyā, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance. Kṛṣṇa instructs in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Therefore if we simply place ourselves at the lotus feet of Kṛṣṇa by taking to Kṛṣṇa consciousness and keeping always in touch with Him by chanting the Hare Kṛṣṇa mantra, we need not take much trouble in arranging to return to the spiritual world. By the mercy of Śrī Caitanya Mahāprabhu, this is very easy.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

TEXT 54

agniḥ sūryo divā prāhṇaḥ
śuklo rākottaraṁ sva-rāṭ
viśvo 'tha taijasaḥ prājñas
turya ātmā samanvayāt

SYNONYMS

agniḥ-fire; sūryaḥ-sun; divā-day; prāhṇaḥ-the end of the day; śuklaḥ-the bright fortnight of the moon; rāka-the full moon at the end of the śukla-pakṣa; uttaram-the period when the sun passes to the north; sva-rāṭ-the Supreme Brahman or Lord Brahmā; viśvaḥ-gross designation; atha-Brahmaloka, the ultimate in material enjoyment; taijasaḥ-subtle designation; prājñaḥ-the witness in the causal designation; turyaḥ-transcendental; ātmā-the soul; samanvayāt-as a natural consequence.

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55

deva-yānam idaṁ prāhur
bhūtvā bhūtvānupūrvaśaḥ
ātma-yājy upaśāntātmā
hy ātma-stho na nivartate

SYNONYMS

deva-yānam-the process of elevation known as deva-yāna; idam-on this (path); prāhuḥ-it is said; bhūtvā bhūtvā-having repeated birth; anupūrvaśaḥ-consecutively; ātma-yājī-one who is eager for self-realization; upaśānta-ātmā-completely free from all material desires; hi-indeed; ātma-sthaḥ-situated in his own self; na-not; nivartate-does return.

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yāna, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

TEXT 56

ya ete pitṛ-devānām
ayane veda-nirmite
śāstreṇa cakṣuṣā veda
jana-stho ’pi na muhyati

SYNONYMS

yaḥ-one who; ete-on this path (as recommended above); pitṛ-devānām-known as pitṛ-yāna and deva-yāna; ayane-on this path; veda-nirmite-recommended in the Vedas; śāstreṇa-by regular study of the scriptures; cakṣuṣā-by enlightened eyes; veda-is fully aware; jana-sthaḥ-a person situated in a material body; api-even though; na-never; muhyati-is bewildered.

Even though situated in a material body, one who is fully aware of the paths known as pitṛ-yāna and deva-yāna, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

Ācāryavān puruṣo veda: one who is guided by the bona fide spiritual master knows everything as stated in the Vedas, which set forth the standard of infallible knowledge. As recommended in Bhagavad-gītā, ācāryopāsanam: one must approach the ācārya for real knowledge. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] one must approach the ācārya, for then one will receive perfect knowledge. When guided by the spiritual master, one attains the ultimate goal of life.

TEXT 57

ādāv ante janānāṁ sad
bahir antaḥ parāvaram
jñānaṁ jñeyaṁ vaco vācyaṁ
tamo jyotis tv ayaṁ svayam

SYNONYMS

ādau-in the beginning; ante-at the end; janānām-of all living entities; sat-always existing; bahiḥ-externally; antaḥ-internally; para-transcendental; avaram-material; jñānam-knowledge; jñeyam-the objective; vacaḥ-expression; vācyam-the ultimate object; tamaḥ-darkness; jyotiḥ-light; tu-indeed; ayam-this one (the Supreme Lord); svayam-Himself.

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

Here the Vedic aphorism sarvaṁ khalv idaṁ brahma is explained. It is also explained in the catuḥ-ślokī Bhāgavatam. Aham evāsam evāgre. The Supreme Lord existed in the beginning, He exists after the creation and maintains everything, and after destruction everything merges in Him, as stated in Bhagavad-gītā (prakṛtiṁ yānti māmikām). Thus the Supreme Lord is actually everything. In the conditioned state, we are bewildered in our understanding, but in the perfect stage of liberation we can understand that Kṛṣṇa is the cause of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” (Brahma-saṁhitā 5.1) This is the perfection of knowledge.

TEXT 58

ābādhito ’pi hy ābhāso
yathā vastutayā smṛtaḥ
durghaṭatvād aindriyakaṁ
tadvad artha-vikalpitam

SYNONYMS

ābādhitaḥ-rejected; api-although; hi-certainly; ābhāsaḥ-a reflection; yathā-as; vastutayā-a form of reality; smṛtaḥ-accepted; durghaṭatvāt-because of being very difficult to prove the reality; aindriyakam-knowledge derived from the senses; tadvat-similarly; artha-reality; vikalpitam-speculated or doubtful.

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

The impersonalists try to prove that the varieties in the vision of the empiric philosopher are false. The impersonalist philosophy, vivarta-vāda, generally cites the acceptance of a rope to be a snake as an example of this fact. According to this example, the varieties within our vision are false, just as a rope seen to be a snake is false. The Vaiṣṇavas say, however, that although the idea that the rope is a snake is false, the snake is not false; one has experience of a snake in reality, and therefore he knows that although the representation of the rope as a snake is false or illusory, there is a snake in reality. Similarly, this world, which is full of varieties, is not false; it is a reflection of the reality in the Vaikuṇṭha world, the spiritual world.

The reflection of the sun from a mirror is nothing but light within darkness. Thus although it is not exactly sunlight, without the sunlight the reflection would be impossible. Similarly, the varieties of this world would be impossible unless there were a real prototype in the spiritual world. The Māyāvādī philosopher cannot understand this, but a real philosopher must be convinced that light is not possible at all without a background of sunlight. Thus the jugglery of words used by the Māyāvādī philosopher to prove that this material world is false may amaze inexperienced children, but a man with full knowledge knows perfectly well that there cannot be any existence without Kṛṣṇa. Therefore a Vaiṣṇava insists on the platform of somehow or other accepting Kṛṣṇa (tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet).

When we raise our unmixed faith to the lotus feet of Kṛṣṇa, everything is revealed. Kṛṣṇa also says in Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by raising one's staunch faith in Kṛṣṇa and His instructions, one can understand reality without a doubt (asaṁśayaṁ samagraṁ mām). One can understand how Kṛṣṇa's material and spiritual energies are working and how He is present everywhere although everything is not Him. This philosophy of acintya-bhedābheda, inconceivable oneness and difference, is the perfect philosophy enunciated by the Vaiṣṇavas. Everything is an emanation from Kṛṣṇa, but it is not that everything must therefore be worshiped. Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in Bhagavad-gītā (9.10) by the Lord Himself:

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." In this regard, Śrīla Madhvācārya gives this note: durghaṭatvād arthatvena parameśvareṇaiva kalpitam. The background of everything is the Supreme Personality of Godhead, Vāsudeva. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. This can be understood by a mahātmā who is perfect in knowledge. Such a mahātmā is rarely seen.

TEXT 59

kṣity-ādīnām ihārthānāṁ
chāyā na katamāpi hi
na saṅghāto vikāro 'pi
na pṛthaṅ nānvito mṛṣā

SYNONYMS

kṣiti-ādīnām-of the five elements, beginning with the earth; iha-in this world; arthānām-of those five elements; chāyā-shadow; na-neither; katamā-which of them; api-indeed; hi-certainly; na-nor; saṅghātaḥ-combination; vikāraḥ-transformation; api-although; na pṛthak-nor separated; na anvitaḥ-nor inherent in; mṛṣā-all these theories are without substance.

In this world there are five elements-namely earth, water, fire, air and ether-but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

A forest is certainly a transformation of the earth, but one tree does not depend on another tree; if one is cut down, this does not mean that the others are cut down. Therefore, the forest is neither a combination nor a transformation of the trees. The best explanation is given by Kṛṣṇa Himself:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4) Everything is an expansion of Kṛṣṇa's energy. As it is said, parāsya śaktir vividhaiva śrūyate: the Lord has multi-energies, which are expressed in different ways. The energies are existing, and the Supreme Personality of Godhead also exists simultaneously; because everything is His energy, He is simultaneously one with everything and different from everything. Thus our speculative theories that ātmā, the living force, is a combination of matter, that matter is a transformation of the soul, or that the body is part of the soul are all insubstantial.

Since all the Lord's energies are simultaneously existing, one must understand the Supreme Personality of Godhead. But although He is everything, He is not present in everything. The Lord must be worshiped in His original form as Kṛṣṇa. He can also present Himself in any one of His various expanded energies. When we worship the Deity of the Lord in the temple, the Deity appears to be stone or wood. Now, because the Supreme Lord does not have a material body, He is not stone or wood, yet stone and wood are not different from Him. Thus by worshiping stone or wood we get no result, but when the stone and wood are represented in the Lord's original form, by worshiping the Deity we get the desired result. This is supported by Śrī Caitanya Mahāprabhu's philosophy, acintya-bhedābheda, which explains how the Lord can present Himself everywhere and anywhere in a form of His energy to accept service from the devotee.

TEXT 60

dhātavo 'vayavitvāc ca
tan-mātrāvayavair vinā
na syur hy asaty avayaviny
asann avayavo 'ntataḥ

SYNONYMS

dhātavaḥ-the five elements; avayavitvāt-being the cause of the bodily conception; ca-and; tat-mātra-the sense objects (sound, taste, touch, etc.); avayavaiḥ-the subtle parts; vinā-without; na-not; syuḥ-can exist; hi-indeed; asati-unreal; avayavini-in the formation of the body; asan-not existing; avayavaḥ-the part of the body; antataḥ-at the end.

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61

syāt sādṛśya-bhramas tāvad
vikalpe sati vastunaḥ
jāgrat-svāpau yathā svapne
tathā vidhi-niṣedhatā

SYNONYMS

syāt-it so becomes; sādṛśya-similarity; bhramaḥ-mistake; tāvat-as long as; vikalpe-in separation; sati-the part; vastunaḥ-from the substance; jāgrat-waking; svāpau-sleeping; yathā-as; svapne-in a dream; tathā-similarly; vidhi-niṣedhatā-the regulative principles, consisting of injunctions and prohibitions.

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

In material existence there are many regulative principles and formalities. If material existence is temporary or false, this does not mean that the spiritual world, although similar, is also false. That one's material body is false or temporary does not mean that the body of the Supreme Lord is also false or temporary. The spiritual world is real, and the material world is similar to it. For example, in the desert we sometimes find a mirage, but although the water in a mirage is false, this does not mean that there is no water in reality; water exists, but not in the desert. Similarly, nothing real is in this material world, but reality is in the spiritual world. The Lord's form and His abode-Goloka Vṛndāvana in the Vaikuṇṭha planets-are eternal realities.

From Bhagavad-gītā we understand that there is another prakṛti, or nature, which is real. This is explained by the Lord Himself in the Eighth Chapter of Bhagavad-gītā (8.19–21):

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame
paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati
avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

"Again and again the day of Brahmā comes, and all living beings are active; and again the night falls, O Pārtha, and they are helplessly dissolved. Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode." The material world is a reflection of the spiritual world. The material world is temporary or false, but the spiritual world is an eternal reality.

TEXT 62

bhāvādvaitaṁ kriyādvaitaṁ
dravyādvaitaṁ tathātmanaḥ
vartayan svānubhūtyeha
trīn svapnān dhunute muniḥ

SYNONYMS

bhāva-advaitam-oneness in one's conception of life; kriyā-advaitam-oneness in activities; dravya-advaitam-oneness in different paraphernalia; tathā-as well as; ātmanaḥ-of the soul; vartayan-considering; sva-one's own; anubhūtyā-according to realization; iha-in this material world; trīn-the three; svapnān-living conditions (wakefulness, dreaming and sleep); dhunute-gives up; muniḥ-the philosopher or speculator.

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [muni], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

The three words bhāvādvaita, kriyādvaita and dravyādvaita are explained in the following verses. However, one has to give up all the nonduality of philosophical life in the material world and come to the actual life of reality in the spiritual world in order to attain perfection.

TEXT 63

kārya-kāraṇa-vastv-aikya-
darśanaṁ paṭa-tantuvat
avastutvād vikalpasya

bhāvādvaitaṁ tad ucyate

SYNONYMS

kārya-the result or effect; kāraṇa-the cause; vastu-substance; aikya-oneness; darśanam-observation; paṭa-the cloth; tantu-the thread; vat-like; avastutvāt-because of being ultimately unreality; vikalpasya-of differentiation; bhāva-advaitam-the conception of oneness; tat ucyate-that is called.

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called bhāvādvaita.

TEXT 64

yad brahmaṇi pare sākṣāt
sarva-karma-samarpaṇam
mano-vāk-tanubhiḥ pārtha
kriyādvaitaṁ tad ucyate

SYNONYMS

yat-that which; brahmaṇi-in the Supreme Brahman; pare-transcendental; sākṣāt-directly; sarva-of all; karma-activities; samarpaṇam-dedication; manaḥ-by the mind; vāk-the words; tanubhiḥ-and the body; pārtha-O Mahārāja Yudhiṣṭhira; kriyā-advaitam-oneness in activities; tat ucyate-it is called.

My dear Yudhiṣṭhira [Pārtha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called kriyādvaita.

The Kṛṣṇa consciousness movement is teaching people how to come to the stage of dedicating everything to the service of the Supreme Personality of Godhead. Kṛṣṇa says in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” If whatever we do, whatever we eat, whatever we think and whatever we plan is for the advancement of the Kṛṣṇa consciousness movement, this is oneness. There is no difference between chanting for Kṛṣṇa consciousness and working for Kṛṣṇa consciousness. On the transcendental platform, they are one. But we must be guided by the spiritual master about this oneness; we should not manufacture our own oneness.

TEXT 65

ātma-jāyā-sutādīnām
anyeṣāṁ sarva-dehinām
yat svārtha-kāmayor aikyaṁ
dravyādvaitaṁ tad ucyate

SYNONYMS

ātma-of one’s self; jāyā-wife; suta-ādīnām-and children; anyeṣām-of one’s relatives, etc.; sarva-dehinām-of all other living entities; yat-whatever; sva-artha-kāmayoḥ-of one’s ultimate goal and benefit; aikyam-oneness; dravya-advaitam-oneness of interest; tat ucyate-it is called.

When the ultimate goal and interest of one’s self, one’s wife, one’s children, one’s relatives and all other embodied living beings is one, this is called dravyādvaita, or oneness of interest.

The actual interest of all living entities-indeed, the goal of life-is to return home, back to Godhead. This is the interest of one’s own self, one’s wife, one’s children, one’s disciples and one’s friends, relatives, countrymen and all humanity. The Kṛṣṇa consciousness movement can give directions for management by which everyone can partake in Kṛṣṇa conscious activities and reach the ultimate goal, which is known as svārtha-gatim. This objective of everyone’s interest is Viṣṇu, but because people do not know this (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]), they are making various plans by which to fulfill so many concocted interests in life. The Kṛṣṇa consciousness movement is trying to bring everyone to the highest interest. The process may be differently named, but if the aim is one, people should follow it to achieve the ultimate goal in life. Unfortunately, people are thinking of different interests, and blind leaders are misleading them. Everyone is trying to reach the goal of complete happiness materially; because people do not know what complete happiness is, they are materially diverted toward different interests.

TEXT 66

yad yasya vāniṣiddhaṁ syād
yena yatra yato nṛpa
sa teneheta kāryāṇi
naro nānyair anāpadi

SYNONYMS

yat-whatever; yasya-of a man; vā-either; aniṣiddham-not forbidden; syāt-it is so; yena-by which means; yatra-in place and time; yataḥ-from which; nṛpa-O King; saḥ-such a person; tena-by such a process; īheta-should perform; kāryāṇi-prescribed activities; naraḥ-a person; na-not; anyaiḥ-by other ways; anāpadi-in the absence of danger.

In normal conditions, in the absence of danger, O King Yudhiṣṭhira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

This instruction is given for men in all statuses of life. Generally society is divided into brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, vānaprasthas, sannyāsīs and gṛhasthas. Everyone must act according to his position and try to please the Supreme Personality of Godhead, for that will make one’s life successful. This was instructed in Naimiṣāraṇya:

ataḥ pumbhir dvija-śreṣṭhā

varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari." (Bhāg. 1.2.13) Everyone should act according to his occupational duties just to please the Supreme Personality of Godhead. Then everyone will be happy.

TEXT 67

etair anyaiś ca vedoktair
vartamānaḥ sva-karmabhiḥ
gṛhe 'py asya gatiṁ yāyād
rājaṁs tad-bhakti-bhāṅ naraḥ

SYNONYMS

etaiḥ-by these ways; anyaiḥ-by other ways; ca-and; veda-uktaiḥ-as directed in the Vedic literatures; vartamānaḥ-abiding; sva-karmabhiḥ-by one's occupational duties; gṛhe api-even at home; asya-of Lord Kṛṣṇa; gatim-destination; yāyāt-can reach; rājan-O King; tat-bhakti-bhāk-who renders devotional service unto the Supreme Personality of Godhead; naraḥ-any person.

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Kṛṣṇa. Thus, even while at home, one will be able to reach the destination.

The ultimate goal of life is Viṣṇu, Kṛṣṇa. Therefore, either by Vedic regulative principles or by materialistic activities, if one tries to reach the destination of Kṛṣṇa, that is the perfection of life. Kṛṣṇa should be the target; everyone should try to reach Kṛṣṇa, from any position of life.

Kṛṣṇa accepts service from anyone. The Lord says in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination." It does not matter what one's position is; if one aims at reaching Kṛṣṇa by performing his occupational duty under the direction of the spiritual master, his life is successful. It is not that only sannyāsīs, vānaprasthas and brahmacārīs can reach Kṛṣṇa. A gṛhastha, a householder, can also reach Kṛṣṇa, provided he becomes a pure devotee without material desires. An example of this is cited in the next verse.

TEXT 68

yathā hi yūyaṁ nṛpa-deva dustyajād
āpad-gaṇād uttaratātmanaḥ prabhoḥ
yat-pāda-paṅkeruha-sevayā bhavān
ahāraṣīn nirjita-dig-gajaḥ kratūn

SYNONYMS

yathā-as; hi-indeed; yūyam-all of you (Pāṇḍavas); nṛpa-deva-O lord of the kings, human beings and demigods; dustyajāt-insurmountable; āpat-dangerous conditions; gaṇāt-from all; uttarata-escaped; ātmanaḥ-own; prabhoḥ-of the Lord; yat-pāda-paṅkeruha-whose lotus feet; sevayā-by serving; bhavān-yourself; ahāraṣīt-performed; nirjita-defeating; dik-gajaḥ-the most powerful enemies, who were like elephants; kratūn-ritualistic ceremonies.

O King Yudhiṣṭhira, because of your service to the Supreme Lord, all of you Pāṇḍavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Kṛṣṇa, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.

Placing himself as an ordinary householder, Mahārāja Yudhiṣṭhira inquired from Nārada Muni how a gṛha-mūḍha-dhī, a person who is entangled in household life and who thus continues to remain a fool, can be delivered. Nārada Muni encouraged Mahārāja Yudhiṣṭhira by saying, "You are already on the safe side because you, along with your entire family, have become a pure devotee of Kṛṣṇa." By Kṛṣṇa's grace, the Pāṇḍavas conquered in the Battle of Kurukṣetra and were saved from many dangers posed not only by kings but sometimes even by the demigods. Thus they are a practical example of how to live in security and safety by the grace of Kṛṣṇa. Everyone should follow the example of the Pāṇḍavas, who showed how to be saved by the grace of Kṛṣṇa. Our Kṛṣṇa consciousness movement is intended to teach how everyone can live peacefully in this material world and at the end of life return home, back to Godhead. In the material world there are always dangers at every step (padaṁ padaṁ yad vipadāṁ na teṣām). Nonetheless, if one takes shelter of Kṛṣṇa without hesitation and keeps under the shelter of Kṛṣṇa, he can easily cross the ocean of nescience. Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. To the devotee, this great ocean of nescience becomes like a puddle of water in the hoofprint of a cow. A pure devotee, without embarrassing himself by trying for elevation in so many ways, stays in the safest position as a servant of Kṛṣṇa, and thus his life is eternally safe without a doubt.

TEXT 69

ahaṁ purābhavaṁ kaścid
gandharva upabarhaṇaḥ
nāmnātīte mahā-kalpe
gandharvāṇāṁ susammataḥ

SYNONYMS

aham-I myself; purā-formerly; abhavam-existed as; kaścit gandharvaḥ-one of the denizens of Gandharvaloka; upabarhaṇaḥ-Upabarhaṇa; nāmnā-by the name; atīte-long, long ago; mahā-kalpe-in a life of Brahmā, which is known as a mahā-kalpa; gandharvāṇām-among the Gandharvas; su-sammataḥ-a very respectable person.

Long, long ago, in another mahā-kalpa [millennium of Brahmā], I existed as the Gandharva known as Upabarhaṇa. I was very respected by the other Gandharvas.

Śrīla Nārada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahmā, Nārada Muni was one of the denizens of Gandharvaloka, but unfortunately, as will be explained, he fell from his exalted position in Gandharvaloka, where the inhabitants are extremely beautiful and expert in singing, to become a śūdra. Nonetheless, because of his association with devotees, he became more fortunate than he was in Gandharvaloka. Even though cursed by the prajāpatis to become a śūdra, in his next life he became the son of Lord Brahmā.

The word mahā-kalpe is described by Śrīla Madhvācārya as atīta-brahma-kalpe. Brahmā dies at the end of a life of many millions of years. The day of Brahmā is described in Bhagavad-gītā (8.17):

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." Bhagavān Śrī Kṛṣṇa can remember incidents from millions of years ago. Similarly, His pure devotee like Nārada Muni can also remember incidents from a past life millions and millions of years ago.

TEXT 70

rūpa-peśala-mādhurya-
saugandhya-priya-darśanaḥ
strīṇāṁ priyatamo nityaṁ
mattaḥ sva-pura-lampaṭaḥ

SYNONYMS

rūpa-beauty; peśala-formation of the body; mādhurya-attractiveness; saugandhya-very fragrant, being decorated with various flower garlands and sandalwood pulp; priya-darśanaḥ-very beautiful to see; strīṇām-of the women; priya-tamaḥ-naturally attracted; nityam-daily; mattaḥ-proud like a madman; sva-pura-in his own city; lampaṭaḥ-very much attached to women because of lusty desires.

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

From the description of the beauty of Nārada Muni when he was one of the denizens of Gandharvaloka, it appears that everyone on that planet is extremely beautiful and pleasing and always decorated with flowers and sandalwood. Upabarhaṇa was Nārada Muni's name previously. Upabarhaṇa was specifically expert in decorating himself to attract the attention of women, and thus he became a playboy, as described in the next verse. To be a playboy in this life is unfortunate because too much attraction to women will lead one to fall into the association of śūdras, who can easily take advantage of mingling with women without restriction. In this present age of Kali, when people are mandāḥ sumanda-matayaḥ-very bad because of a śūdra mentality-such free mingling is prominent. Among the higher classes-brāhmaṇa, kṣatriya and vaiśya-there is no chance for men to mingle with women freely, but in the śūdra community such mingling is open. Because there is no cultural education in this age of Kali, everyone is spiritually untrained, and everyone is therefore to be considered śūdra (aśuddhāḥ śūdra-kalpā hi brāhmaṇāḥ kali-sambhavāḥ). When all the people become śūdras, certainly they are very bad (mandāḥ sumanda-matayaḥ). Thus they manufacture their own way of life, with the result that they gradually become unfortunate (manda-bhāgyāḥ), and furthermore they are always disturbed by various circumstances.

TEXT 71

ekadā deva-satre tu
gandharvāpsarasāṁ gaṇāḥ
upahūtā viśva-sṛgbhir
hari-gāthopagāyane

SYNONYMS

ekadā-once upon a time; deva-satre-in an assembly of the demigods; tu-indeed; gandharva-of the inhabitants of Gandharvaloka; apsarasām-and the inhabitants of Apsaroloka; gaṇāḥ-all; upahūtāḥ-were invited; viśva-sṛgbhiḥ-by the great demigods known as the prajāpatis; hari-gātha-upagāyane-on an occasion of kīrtana for glorifying the Supreme Lord.

Once there was a saṅkīrtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the prajāpatis to take part in it.

Saṅkīrtana means chanting of the holy name of the Lord. The Hare Kṛṣṇa movement is not a new movement as people sometimes mistakenly think. The Hare Kṛṣṇa movement is present in every millennium of Lord Brahmā's life, and the holy name is chanted in all the higher planetary systems, including Brahmaloka and Candraloka, not to speak of Gandharvaloka and Apsaroloka. The saṅkīrtana movement that was started in this world five hundred years ago by Śrī Caitanya Mahāprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Śrī Caitanya Mahāprabhu and His servants again start the movement for the benefit of the entire word or, indeed, the entire universe.

TEXT 72

ahaṁ ca gāyaṁs tad-vidvān
strībhiḥ parivṛto gataḥ
jñātvā viśva-sṛjas tan me
helanaṁ śepur ojasā
yāhi tvaṁ śūdratām āśu
naṣṭa-śrīḥ kṛta-helanaḥ

SYNONYMS

aham-I myself; ca-and; gāyan-singing the glories of other demigods rather than those of the Lord; tat-vidvān-knowing very well the art of singing; strībhiḥ-by women; parivṛtaḥ-being surrounded; gataḥ-went there; jñātvā-knowing well; viśva-sṛjaḥ-the prajāpatis, to whom the management of universal affairs was entrusted; tat-the attitude of my singing; me-my; helanam-negligence; śepuḥ-cursed; ojasā-with great force; yāhi-become; tvam-you; śūdratām-a śūdra; āśu-immediately; naṣṭa-devoid of; śrīḥ-beauty; kṛta-helanaḥ-because of transgressing the etiquette.

Nārada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajāpatis, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: ”Because you have committed an offense, may you immediately become a śūdra, devoid of beauty.”

As far as kīrtana is concerned, the śāstras say, śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] one should chant the glories of the Supreme Lord and the holy name of the Supreme Lord. This is clearly stated. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: one should chant about and glorify Lord Viṣṇu, not any demigod. Unfortunately, there are foolish persons who invent some process of kīrtana on the basis of a demigod's name. This is an offense. Kīrtana means glorifying the Supreme Lord, not any demigod. Sometimes people invent kālī-kīrtana or śiva-kīrtana, and even big sannyāsīs in the Māyāvāda school say that one may chant any name and still get the same result. But here we find that millions and millions of years ago, when Nārada Muni was a Gandharva, he neglected the order to glorify the Lord, and being mad in the association of women, he began to chant otherwise. Thus he was cursed to become a śūdra. His first offense was that he went to join the saṅkīrtana party in the company of lusty women, and another offense was that he considered ordinary songs, like cinema songs and other such songs, to be equal to saṅkīrtana. For this offense he was punished with becoming a śūdra.

TEXT 73

tāvad dāsyām ahaṁ jajñe
tatrāpi brahma-vādinām
śuśrūṣayānuṣaṅgeṇa
prāpto 'haṁ brahma-putratām

SYNONYMS

tāvat-since being cursed; dāsyām-in the womb of a maidservant; aham-I; jajñe-took birth; tatrāpi-although (being a śūdra); brahma-vādinām-unto persons well conversant with the Vedic knowledge; śuśrūṣayā-by rendering service; anuṣaṅgeṇa-simultaneously; prāptaḥ-obtained; aham-I; brahma-putratām-a birth as the son of Lord Brahmā (in this life).

Although I took birth as a śūdra from the womb of a maidservant, I engaged in the service of Vaiṣṇavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahmā.

The Supreme Personality of Godhead says in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

”O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination.” It doesn't matter whether a person is born as a śūdra, a woman or a vaiśya; if he associates with devotees repeatedly or always (sādhu-saṅgena), he can be elevated to the highest perfection. Nārada Muni is explaining this in relation to his own life. The saṅkīrtana movement is important, for regardless of whether one is a śūdra, vaiśya, mleccha, yavana or whatever, if one associates with a pure devotee, follows his instructions and serves the pure devotee, his life is successful. This is bhakti. Ānukūlyena kṛṣṇānuśīlanam. Bhakti consists of serving Kṛṣṇa and His devotees very favorably. Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]. If one has no desire other than to serve Kṛṣṇa and His devotee, then his life is successful. This is explained by Nārada Muni through this practical example from his own life.

TEXT 74

dharmas te gṛha-medhīyo
varṇitaḥ pāpa-nāśanaḥ
gṛhastho yena padavīm
añjasā nyāsinām iyāt

SYNONYMS

dharmaḥ-that religious process; te-to you; gṛha-medhīyaḥ-although attached to household life; varṇitaḥ-explained (by me); pāpa-nāśanaḥ-the destruction of sinful reactions; gṛhasthaḥ-a person in household life; yena-by which; padavīm-the position; añjasā-very easily; nyāsinām-of those in the renounced order of life; iyāt-can obtain.

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [gṛhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhira, I have now explained to you that process of religion.

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect sannyāsī, namely brahma jñāna (spiritual knowledge). Even more important, he can advance in devotional service. Mahārāja Yudhiṣṭhira thought that because he was a gṛhastha there was no hope of his being liberated, and therefore he asked Nārada Muni how he could get out of material entanglement. But Nārada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Kṛṣṇa mantra, any man in any condition of life can achieve the highest perfection without a doubt.

TEXT 75

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

SYNONYMS

yūyam-all of you Pāṇḍavas; nṛ-loke-in this material world; bata-indeed; bhūri-bhāgāḥ-extremely fortunate; lokam-all the planets of the universe; punānāḥ-who can purify; munayaḥ-great saintly persons; abhiyanti-come to visit (just like ordinary persons); yeṣām-of whom; gṛhān-the house of the Pāṇḍavas; āvasati-resides; iti-thus; sākṣāt-directly; gūḍham-very confidential; param-transcendental; brahma-the Parabrahman, Kṛṣṇa; manuṣya-liṅgam-as if an ordinary human being.

My dear Mahārāja Yudhiṣṭhira, you Pāṇḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother.

Here is a statement exalting a Vaiṣṇava. In human society, a brāhmaṇa is the most respected person. A brāhmaṇa is one who can understand Brahman, the impersonal Brahman, but hardly ever can one understand the Supreme Personality of Godhead, who is described by Arjuna in Bhagavad-gītā as paraṁ brahma. A brāhmaṇa may be extremely fortunate in having achieved brahma jñāna, but the Pāṇḍavas were so exalted that the Parabrahman, the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word bhūri-bhāgāḥ indicates that the Pāṇḍavas were in a still higher position than brahmacārīs and brāhmaṇas. In the following verses, Nārada Muni repeatedly glorifies the position of the Pāṇḍavas.

TEXT 76

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhṛd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

SYNONYMS

saḥ-that Supreme Personality of Godhead; vā-either; ayam-Kṛṣṇa; brahma-the Supreme Brahman; mahat-vimṛgya-sought by great, great saintly persons (devotees of Kṛṣṇa); kaivalya-nirvāṇa-sukha-of liberation and transcendental bliss; anubhūtiḥ-for the realization; priyaḥ-very dear; suhṛt-the well-wisher; vaḥ-of all of you Pāṇḍavas; khalu-famous as; mātuleyaḥ-the son of your maternal uncle; ātmā-heart and soul; arhaṇīyaḥ-the most worshipable person; vidhi-kṛt-giving direction; guruḥ-your spiritual master; ca-and.

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Kṛṣṇa, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

Kṛṣṇa can become the director and spiritual master of anyone who is serious about getting the mercy of Kṛṣṇa. The Lord sends the spiritual master to train a devotee, and when the devotee is advanced, the Lord acts as the spiritual master within his heart.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
[Bg. 10.10]

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” Kṛṣṇa does not become the direct spiritual master unless one is fully trained by His representative spiritual master. Therefore, as we have already discussed, the Lord’s representative spiritual master should not be considered an ordinary human being. The representative spiritual master never gives any false knowledge to his disciple, but only perfect knowledge. Thus he is the representative of Kṛṣṇa. Kṛṣṇa helps as the guru, or spiritual master, from within and from without. From without He helps the devotee as His representative, and from within He talks personally with the pure devotee and gives him instructions by which he may return home, back to Godhead.

TEXT 77

na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitaḥ
prasīdatām eṣa sa sātvatāṁ patiḥ

SYNONYMS

na-not; yasya-of whom (Lord Śrī Kṛṣṇa); sākṣāt-directly; bhava-by Lord Śiva; padma-ja-ādibhiḥ-Lord Brahmā and others; rūpam-the form; dhiyā-by meditation; vastutayā-factually; upavarṇitam-could be explained; maunena-by silence; bhaktyā-by devotional service; upaśamena-by finishing all material activities; pūjitaḥ-one who is so worshiped; prasīdatām-may be pleased with us; eṣaḥ-this; saḥ-the same Personality of Godhead; sātvatām-of the devotees; patiḥ-who is the maintainer, master and guide.

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahmā and Lord Śiva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

Lord Kṛṣṇa is not properly understood even by such exalted personalities as Lord Śiva and Lord Brahmā, what to speak of ordinary men, but by His causeless mercy He bestows the benediction of devotion upon His devotees, who can thus understand Kṛṣṇa as He is. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. No one within this universe can understand Kṛṣṇa in truth, but if one engages in devotional service one can understand Him perfectly well. This is also confirmed by the Lord in the Seventh Chapter of Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

”Now, hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Lord Kṛṣṇa Himself teaches how one can understand Him perfectly well, without a doubt. Not only the Pāṇḍavas but everyone who sincerely accepts the instructions of Kṛṣṇa can understand the Supreme Personality of Godhead as He is. After instructing Yudhiṣṭhira Mahārāja, Nārada Muni prays for the Lord’s blessings that He be pleased with everyone and that everyone become perfect in God consciousness and return home, back to Godhead.

TEXT 78

śrī-śuka uvāca
iti devarṣiṇā proktaṁ
niśamya bharatarṣabhaḥ
pūjayām āsa suprītaḥ
kṛṣṇaṁ ca prema-vihvalaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; deva-ṛṣiṇā-by the great saint (Nārada Muni); proktam-described; niśamya-hearing; bharata-ṛṣabhaḥ-the best of the descendants in Bhārata Mahārāja’s dynasty, namely Mahārāja Yudhiṣṭhira; pūjayām āsa-worshiped; su-prītaḥ-being extremely pleased; kṛṣṇam-unto Lord Kṛṣṇa; ca-also; prema-vihvalaḥ-in the ecstasy of love of Kṛṣṇa.

Śrī Śukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bhārata dynasty, thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa.

It is natural that when someone belonging to one’s family circle is understood to be very great, one becomes ecstatic in love, thinking, ”Oh, such a great personality is our relative!” When Śrī Kṛṣṇa, who was already known to the Pāṇḍavas, was further described by Nārada Muni to be the Supreme Personality of Godhead, naturally the Pāṇḍavas were amazed, thinking, ”The Supreme Personality of Godhead is with us as our cousin!” Certainly their ecstasy was extraordinary.

TEXT 79

kṛṣṇa-pārthāv upāmantrya
pūjitaḥ prayayau muniḥ
śrutvā kṛṣṇaṁ paraṁ brahma
pārthaḥ parama-vismitaḥ

SYNONYMS

kṛṣṇa-Lord Kṛṣṇa; pārthau-and Mahārāja Yudhiṣṭhira; upāmantrya-bidding farewell; pūjitaḥ-being worshiped by them; prayayau-left (that place); muniḥ-Nārada Muni; śrutvā-after hearing; kṛṣṇam-about Kṛṣṇa; param brahma-as the Supreme Personality of Godhead; pārthaḥ-Mahārāja Yudhiṣṭhira; parama-vismitaḥ-became most amazed.

Nārada Muni, being worshiped by Kṛṣṇa and Mahārāja Yudhiṣṭhira, bade them farewell and went away. Yudhiṣṭhira Mahārāja, having heard that Kṛṣṇa, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

After hearing the conversation between Nārada and Yudhiṣṭhira, if one still has any doubts about Kṛṣṇa’s being the Supreme Personality of Godhead, one should immediately give them up. Asaṁśayaṁ samagram. Without any doubt and without any defect, one should understand Kṛṣṇa to be the Supreme Personality of Godhead and thus surrender at His lotus feet. Ordinary persons do not do this, even after hearing all the Vedas, but if one is fortunate, although it may be even after many, many births, he comes to this conclusion (bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]).

TEXT 80

iti dākṣāyaṇīnāṁ te
pṛthag vaṁśāḥ prakīrtitāḥ
devāsura-manuṣyādyā
lokā yatra carācarāḥ

SYNONYMS

iti-thus; dākṣāyaṇīnām-of the daughters of Mahārāja Dakṣa, like Aditi and Diti; te-to you; pṛthak-separately; vaṁśāḥ-the dynasties; prakīrtitāḥ-described (by me); deva-the demigods; asura-demons; manuṣya-and human beings; ādyāḥ-and so on; lokāḥ-all the planets within the universe; yatra-wherein; cara-acarāḥ-moving and nonmoving living entities.

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of Mahārāja Dakṣa. I have now described them and their different dynasties.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Instructions for Civilized Human Beings.”

-Completed on the night of Vaiśākhī Śukla Ekādaśī, the tenth of May, the mercy of śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Thus we may happily chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

END OF THE SEVENTH CANTO

20.9 Eighth Canto

20.9.1 Chapter One

The Manus, Administrators of the Universe

First of all, let me offer my humble, respectful obeisances unto the lotus feet of my spiritual master, His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Sometime in the year 1935 when His Divine Grace was staying at Rādhā-kuṇḍa, I went to see him from Bombay. At that time, he gave me many important instructions in regard to constructing temples and publishing books. He personally told me that publishing books is more important than constructing temples. Of course, those same instructions remained within my mind for many years. In 1944 I began publishing my Back to Godhead, and when I retired from family life in 1958 I began publishing Śrīmad-Bhāgavatam in Delhi. When three parts of Śrīmad-Bhāgavatam had been published in India, I then started for the United States of America on the thirteenth of August, 1965.

I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of Śrīmad-Bhāgavatam, and a summary of the Tenth Canto has already been published as Kṛṣṇa, the Supreme Personality of Godhead. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of Śrīmad-Bhāgavatam just to please His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura.

This First Chapter of the Eighth Canto may be summarized as a description of four Manus, namely Svāyambhuva, Svārociṣa, Uttama and Tāmasa. After hearing descriptions of the dynasty of Svāyambhuva Manu until the end of the Seventh Canto, Mahārāja Parīkṣit desired to know about other Manus. He desired to understand how the Supreme Personality of Godhead descends-not only in the past but at the present and in the future-and how He acts in various pastimes as Manu. Since Parīkṣit Mahārāja was eager to know all this, Śukadeva Gosvāmī gradually described all the Manus, beginning with the six Manus who had appeared in the past.

The first Manu was Svāyambhuva Manu. His two daughters, namely Ākūti and Devahūti, gave birth to two sons, named Yajña and Kapila respectively. Because Śukadeva Gosvāmī had already described the activities of Kapila in the Third Canto, he now described the activities of Yajña. The original Manu, along with his wife, Śatarūpā, went into the forest to practice austerities on the bank of the River Sunandā. They practiced austerities for a hundred years, and then Manu, in a trance, formed prayers to the Supreme Personality of Godhead. Rākṣasas and asuras then attempted to devour him, but Yajña, accompanied by his sons the Yāmas and the demigods, killed them. Then Yajña personally took the post of Indra, the King of the heavenly planets.

The second Manu, whose name was Svārociṣa, was the son of Agni, and His sons were headed by Dyumat, Suṣeṇa and Rociṣmat. In the age of this Manu, Rocana became Indra, the ruler of the heavenly planets, and there were many demigods, headed by Tuṣita. There were also many saintly persons, such as Ūrja and Stambha. Among them was Vedaśirā, whose wife, Tuṣitā, gave birth to Vibhu. Vibhu instructed eighty-eight thousand dṛḍha-vratas, or saintly persons, on self-control and austerity.

Uttama, the son of Priyavrata, was the third Manu. Among his sons were Pavana, Sṛñjaya and Yajñahotra. During the reign of this Manu, the sons of Vasiṣṭha, headed by Pramada, became the seven saintly persons. The Satyas, Devaśrutas and Bhadras became the demigods, and Satyajit became Indra. From the womb of Sunṛtā, the wife of Dharma, the Lord appeared as Satyasena, and He killed all the Yakṣas and Rākṣasas who were fighting with Satyajit.

Tāmasa, the brother of the third Manu, was the fourth Manu, and he had ten sons, including Pṛthu, Khyāti, Nara and Ketu. During his reign, the Satyakas, Haris, Vīras and others were demigods, the seven great saints were headed by Jyotirdhāma, and Triśikha became Indra. Harimedhā begot a son named Hari in the womb of his wife Hariṇī. This Hari, an incarnation of God, saved the devotee Gajendra. This incident is described as gajendra-mokṣaṇa. At the end of this chapter, Parīkṣit Mahārāja particularly asks about this incident.

TEXT 1

śrī-rājovāca
svāyambhuvasyeha guro
vaṁśo 'yaṁ vistarāc chrutaḥ
yatra viśva-sṛjāṁ sargo
manūn anyān vadasva naḥ

SYNONYMS

śrī-rājā uvāca-the King (Mahārāja Parīkṣit) said; svāyambhuvasya-of the great personality Svāyambhuva Manu; iha-in this connection; guro-O my spiritual master; vaṁśaḥ-dynasty; ayam-this; vistarāt-extensively; śrutaḥ-I have heard (from you); yatra-wherein; viśva-sṛjām-of the great personalities known as the prajāpatis, such as Marīci; sargaḥ-creation, involving the birth of many sons and grandsons from the daughters of Manu; manūn-Manus; anyān-other; vadasva-kindly describe; naḥ-to us.

King Parīkṣit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svāyambhuva Manu. But there are also other Manus, and I want to hear about their dynasties. Kindly describe them to us.

TEXT 2

manvantare harer janma
karmāṇi ca mahīyasaḥ
gṛṇanti kavayo brahmaṁs
tāni no vada śṛṇvatām

SYNONYMS

manvantare-during the change of manvantaras (one Manu following another); hareḥ-of the Supreme Personality of Godhead; janma-appearance; karmāṇi-and activities; ca-also; mahīyasaḥ-of the supremely glorified; gṛṇanti-describe; kavayaḥ-the great learned persons who have perfect intelligence; brahman-O learned brāhmaṇa (Śukadeva Gosvāmī); tāni-all of them; naḥ-to us; vada-please describe; śṛṇvatām-who are very eager to hear.

O learned brāhmaṇa, Śukadeva Gosvāmī, the great learned persons who are completely intelligent describe the activities and appearance of the Supreme Personality of Godhead during the various manvantaras. We are very eager to hear about these narrations. Kindly describe them.

The Supreme Personality of Godhead has different varieties of incarnations, including the guṇa-avatāras, manvantara-avatāras, līlā-avatāras and yuga-avatāras, all of which are described in the śāstras. Without reference to the śāstras there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead. Therefore, as especially mentioned here, gṛṇanti kavayaḥ: the descriptions of various incarnations are accepted by great learned scholars with perfect intelligence. At the present time, especially in India, so many rascals are claiming to be incarnations, and people are being misled. Therefore, the identity of an incarnation should be confirmed by the descriptions of the śāstras and by wonderful activities. As described in this verse by the word mahīyasaḥ, the activities of an incarnation are not ordinary magic or jugglery, but are wonderful activities. Thus any incarnation of the Supreme Personality of Godhead must be supported by the statements of the śāstra and must actually perform wonderful activities. Parīkṣit Mahārāja was eager to hear about the Manus of different ages. There are fourteen Manus during a day of Brahmā, and the age of each Manu lasts for seventy-one yugas. Thus there are thousands of Manus during the life of Brahmā.

TEXT 3

yad yasminn antare brahman
bhagavān viśva-bhāvanaḥ
kṛtavān kurute kartā
hy atīte 'nāgate 'dya vā

SYNONYMS

yat-whatever activities; yasmin-in a particular age; antare-manvantara; brahman-O great brāhmaṇa; bhagavān-the Supreme Personality of Godhead; viśva-bhāvanaḥ-who has created this cosmic manifestation; kṛtavān-has done; kurute-is doing; kartā-and will do; hi-indeed; atīte-in the past; anāgate-in the future; adya-at the present; vā-either.

O learned brāhmaṇa, kindly describe to us whatever activities the Supreme Personality of Godhead, who created this cosmic manifestation, has performed in the past manvantaras, is performing at present, and will perform in the future manvantaras.

In Bhagavad-gītā the Supreme Personality of Godhead said that both He and the other living entities present on the battlefield had existed in the past, they existed at present, and they would continue to exist in the future. Past, present and future always exist, both for the Supreme Personality of Godhead and for ordinary living entities. Nityo nityānāṁ cetanaś cetanānām. Both the Lord and the living entities are eternal and sentient, but the difference is that the Lord is unlimited whereas the living entities are limited. The Supreme Personality of Godhead is the creator of everything, and although the living entities are not created but exist with the Lord eternally, their bodies are created, whereas the Supreme Lord's body is never created. There is no difference between the Supreme Lord and His body, but the conditioned soul, although eternal, is different from his body.

TEXT 4

śrī-ṛṣir uvāca
manavo 'smin vyatītāḥ ṣaṭ
kalpe svāyambhuvādayaḥ
ādyas te kathito yatra
devādīnāṁ ca sambhavaḥ

SYNONYMS

śrī-ṛṣiḥ uvāca-the great saint Śukadeva Gosvāmī said; manavaḥ-Manus; asmin-during this period (one day of Brahmā); vyatītāḥ-already past; ṣaṭ-six; kalpe-in this duration of Brahmā's day; svāyambhuva-Svāyambhuva Manu; ādayaḥ-and others; ādyaḥ-the first one (Svāyambhuva); te-unto you; kathitaḥ-I have already described; yatra-wherein; deva-ādīnām-of all the demigods; ca-also; sambhavaḥ-the appearance.

Śukadeva Gosvāmī said: In the present kalpa there have already been six Manus. I have described to you Svāyambhuva Manu and the appearance of many demigods. In this kalpa of Brahmā, Svāyambhuva is the first Manu.

TEXT 5

ākūtyāṁ devahūtyāṁ ca
duhitros tasya vai manoḥ
dharma-jñānopadeśārthaṁ
bhagavān putratāṁ gataḥ

SYNONYMS

ākūtyām-from the womb of Ākūti; devahūtyām ca-and from the womb of Devahūti; duhitroḥ-of the two daughters; tasya-of him; vai-indeed; manoḥ-of Svāyambhuva Manu; dharma-religion; jñāna-and knowledge; upadeśa-artham-for instructing; bhagavān-the Supreme Personality of Godhead; putratām-sonhood under Ākūti and Devahūti; gataḥ-accepted.

Svāyambhuva Manu had two daughters, named Ākūti and Devahūti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajñamūrti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.

Devahūti's son was known as Kapila, and Ākūti's son was known as Yajñamūrti. Both of Them taught about religion and philosophical knowledge.

TEXT 6

kṛtaṁ purā bhagavataḥ
kapilasyānuvarṇitam
ākhyāsye bhagavān yajño
yac cakāra kurūdvaha

SYNONYMS

kṛtam-already done; purā-before; bhagavataḥ-of the Supreme Personality of Godhead; kapilasya-Kapila, the son of Devahūti; anuvarṇitam-fully described; ākhyāsye-I shall describe now; bhagavān-the Supreme Personality of Godhead; yajñaḥ-of the name Yajñapati or Yajñamūrti; yat-whatever; cakāra-executed; kuru-udvaha-O best of the Kurus.

O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.

TEXT 7

viraktaḥ kāma-bhogeṣu
śatarūpā-patiḥ prabhuḥ
visṛjya rājyaṁ tapase
sabhāryo vanam āviśat

SYNONYMS

viraktaḥ-without attachment; kāma-bhogeṣu-in sense gratification (in gṛhastha life); śatarūpā-patiḥ-the husband of Śatarūpā, namely Svāyambhuva Manu; prabhuḥ-who was the master or king of the world; visṛjya-after renouncing totally; rājyam-his kingdom; tapase-for practicing austerities; sa-bhāryaḥ-with his wife; vanam-the forest; āviśat-entered.

Svāyambhuva Manu, the husband of Śatarūpā, was by nature not at all attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities.

As stated in Bhagavad-gītā (4.2), evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ: ”The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way.” All the Manus were perfect kings. They were rājarṣis. In other words, although they held posts as kings of the world, they were as good as great saints. Svāyambhuva Manu, for example, was the emperor of the world, yet he had no desire for sense gratification. This is the meaning of monarchy. The king of the country or the emperor of the empire must be so trained that by nature he renounces sense gratification. It is not that because one becomes king he should unnecessarily spend money for sense gratification. As soon as kings became degraded, spending money for sense gratification, they were lost. Similarly, at the present moment, monarchy having been lost, the people have created democracy, which is also failing. Now, by the laws of nature, the time is coming when dictatorship will put the citizens into more and more difficulty. If the king or dictator individually, or the members of the government collectively, cannot maintain the state or kingdom according to the rules of Manu-saṁhitā, certainly their government will not endure.

TEXT 8

sunandāyāṁ varṣa-śataṁ
padaikena bhuvaṁ spṛśan
tapyamānas tapo ghoram
idam anvāha bhārata

SYNONYMS

sunandāyām-on the bank of the River Sunandā; varṣa-śatam-for one hundred years; pada-ekena-on one leg; bhuvam-the earth; spṛśan-touching; tapyamānaḥ-he performed austerities; tapaḥ-austerities; ghoram-very severe; idam-the following; anvāha-and spoke; bhārata-O scion of Bharata.

O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word anvāha means that he chanted or murmured to himself, not that he lectured to anyone.

TEXT 9

śrī-manur uvāca
yena cetayate viśvaṁ
viśvaṁ cetayate na yam
yo jāgarti śayāne ’smin
nāyaṁ taṁ veda veda saḥ

SYNONYMS

śrī-manuḥ uvāca-Svāyambhuva Manu chanted; yena-by whom (the personality of Godhead); cetayate-is brought into animation; viśvam-the whole universe; viśvam-the whole universe (the material world); cetayate-animates; na-not; yam-He whom; yaḥ-He who; jāgarti-is always awake (watching all activities); śayāne-while sleeping; asmin-in this body; na-not; ayam-this living entity; tam-Him; veda-knows; veda-knows; saḥ-He.

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.

Here is a distinction between the Supreme Personality of Godhead and the living entities. Nityo nityānāṁ cetanaś cetanānām. According to the Vedic version, the Lord is the supreme eternal, the supreme living being. The difference between the Supreme Being and the ordinary living being is that when this material world is annihilated, all the living entities remain silent in oblivion, in a dreaming or unconscious condition, whereas the Supreme Being stays awake as the witness of everything. This material world is created, it stays for some time, and then it is annihilated. Throughout these changes, however, the Supreme Being remains awake. In the material condition of all living entities, there are three stages of dreaming. When the material world is awake and put in working order, this is a kind of dream, a waking dream. When the living entities go to sleep, they dream again. And when unconscious at the time of annihilation, when this material world is unmanifested, they enter another stage of dreaming. At any stage in the material world, therefore, they are all dreaming. In the spiritual world, however, everything is awake.

TEXT 10

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

SYNONYMS

ātma-the Supersoul; āvāsyam-living everywhere; idam-this universe; viśvam-all universes, all places; yat-whatever; kiñcit-everything that exists; jagatyām-in this world, everywhere; jagat-everything, animate and inanimate; tena-by Him; tyaktena-allotted; bhuñjīthāḥ-you may enjoy; mā-do not; gṛdhaḥ-accept; kasya svit-of anyone else; dhanam-the property.

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.

Having described the situation of the Supreme Personality of Godhead as transcendental, Svāyambhuva Manu, for the instruction of the sons and grandsons in his dynasty, is now describing all the property of the universe as belonging to the Supreme Personality of Godhead. Manu's instructions are not only for his own sons and grandsons, but for all of human society. The word "man"-or, in Sanskrit, manuṣya-has been derived from the name Manu, for all the members of human society are descendants of the original Manu. Manu is also mentioned in Bhagavad-gītā (4.1), where the Lord says:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." Svāyambhuva Manu and Vaivasvata Manu have similar duties. Vaivasvata Manu was born of the sun-god, Vivasvān, and his son was Ikṣvāku, the King of the earth. Since Manu is understood to be the original father of humanity, human society should follow his instructions.

Svāyambhuva Manu instructs that whatever exists, not only in the spiritual world but even within this material world, is the property of the Supreme Personality of Godhead, who is present everywhere as the Superconsciousness. As confirmed in Bhagavad-gītā (13.3), kṣetra jñam. cāpi māṁ viddhi sarva-kṣetreṣu bhārata: in every field-in other words, in every body-the Supreme Lord is existing as the Supersoul. The individual soul is given a body in which to live and act according to the instructions of the Supreme Person, and therefore the Supreme Person also exists within every body. We should not think that we are independent; rather, we should understand that we are allotted a certain portion of the total property of the Supreme Personality of Godhead.

This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse. Ātmāvāsyam idaṁ viśvam: whatever exists within this universe is the property of the Supreme Personality of Godhead. The modern communistic theory, and also the idea of the United Nations, can be reformed-indeed, rectified-by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. Ātmāvāsyam idaṁ viśvam. Īśāvāsyam idaṁ sarvam. This universal communism can solve all the problems of the world.

One should learn from the Vedic literature that one's body is also not the property of the individual soul, but is given to the individual soul according to his karma. Karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]. The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Lord, as the Supersoul, sits in everyone's heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of desires in suitable bodies, which are nothing but machines (yantrārūḍhāni māyayā). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another's property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (tejo-vāri-mṛdāṁ yathā vinimayaḥ). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: tena tyaktena bhuñjīthāḥ. One may construct a big skyscraper, but neither the constructor, the merchant nor the worker can claim proprietorship. Proprietorship belongs to the person who has spent for the building. The Supreme Personality of Godhead has manufactured water, earth, air, fire and the sky, and one can use these and take a salary (tena tyaktena bhuñjīthāḥ). However, one cannot claim proprietorship. This is perfect communism. Our tendency to construct great buildings should be used only for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled.

Since all property belongs to the Supreme Personality of Godhead, everything should be offered to the Lord, and we should take only prasāda (tena tyaktena bhuñjīthāḥ). We should not fight among ourselves to take more than we need. As Nārada said to Mahārāja Yudhiṣṭhira:

yāvad bhriyeta jaṭharaṁ
tāvat svatvaṁ hi dehinām
adhikaṁ yo 'bhimanyeta
sa steno daṇḍam arhati

"One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature." (Bhāg. 7.14.8) Of course, we need to be maintained in eating, sleeping, mating and defending (āhāra-nidra-bhaya-maithuna), but since the Supreme Lord, the Personality of Godhead, has provided these necessities of life for the birds and bees, why not for mankind? There is no need for economic development; everything is provided. Therefore one should understand that everything belongs to Kṛṣṇa, and with this idea, one may take prasāda. However, if one interferes with the allotments of others, he is a thief. We should not accept more than what we actually need. Therefore, if by chance we get an abundance of money, we should always consider that it belongs to the Supreme Personality of Godhead. In Kṛṣṇa consciousness we are getting sufficient money, but we should never think that the money belongs to us; it belongs to the Supreme Personality of Godhead and should be equally distributed to the workers, the devotees. No devotee should claim that any money or property belongs to him. If one thinks that any portion of property of this huge universe belongs to anyone, he is to be considered a thief and is punishable by the laws of nature. Daivī hy eṣā guṇa-mayī mama māyā duratyayā: no one can surpass the vigilance of material nature or hide his intentions from material nature. If human society unlawfully claims that the property of the universe, either partially or wholly, belongs to mankind, all of human society will be cursed as a society of thieves and will be punished by the laws of nature.

TEXT 11

yaṁ paśyati na paśyantaṁ
cakṣur yasya na riṣyati
taṁ bhūta-nilayaṁ devaṁ
suparṇam upadhāvata

SYNONYMS

yam-He who; paśyati-the living entity sees; na-not; paśyantam-although always seeing; cakṣuḥ-eye; yasya-whose; na-never; riṣyati-diminishes; tam-Him; bhūta-nilayam-the original source of all living entities; devam-the Supreme Personality of Godhead; suparṇam-who accompanies the living entity as a friend; upadhāvata-everyone should worship.

Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who always stays with the individual soul as a friend.

Offering prayers to Kṛṣṇa, Śrīmatī Kuntīdevī, the mother of the Pāṇḍavas, said, alakṣyaṁ sarva-bhūtānām antar bahir avasthitam: "Kṛṣṇa, You reside both inside and outside of everything, yet the unintelligent conditioned souls cannot see You." In Bhagavad-gītā it is said that one can see the Supreme Personality of Godhead through jñāna-cakṣuṣaḥ, eyes of knowledge. He who opens these eyes of knowledge is called a spiritual master. Thus we offer our prayers to the spiritual master with the following śloka:

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." (Gautamīya Tantra) The guru's task is to open the disciple's eyes of knowledge. When the disciple is awakened from ignorance to knowledge, he can see the Supreme Personality of Godhead everywhere because the Lord actually is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. The Lord resides within this universe, He resides within the hearts of all living entities, and He resides even within the atom. Because we lack perfect knowledge, we cannot see God, but a little deliberation can help us to see God everywhere. This requires training. With a little deliberation, even the most degraded person can perceive the presence of God. If we take into account whose property is the vast ocean, whose property is the vast land, how the sky exists, how the numberless millions of stars and planets are set in the sky, who has made this universe and whose property it is, we should certainly come to the conclusion that there is a proprietor of everything. When we claim proprietorship over a certain piece of land, whether individually or for our families or nations, we should also consider how we became the proprietors. The land was there before our birth, before we came to the land. How did it become our property? Such deliberation will help us understand that there is a supreme proprietor of everything-the Supreme Personality of Godhead.

The Supreme Godhead is always awake. In the conditioned stage we forget things because we change our bodies, but because the Supreme Personality of Godhead does not change His body, He remembers past, present and future. Kṛṣṇa says in Bhagavad-gītā (4.1), imaṁ vivasvate yogaṁ proktavān aham avyayam: "I spoke this science of God-Bhagavad-gītā-to the sun-god at least forty million years ago." When Arjuna inquired from Kṛṣṇa how He could remember incidents that had taken place so long ago, the Lord answered that Arjuna was also present at that time. Because Arjuna is Kṛṣṇa's friend, wherever Kṛṣṇa goes, Arjuna goes. But the difference is that Kṛṣṇa remembers everything, whereas the living entity like Arjuna, being a minute particle of the Supreme Lord, forgets. Therefore it is said, the Lord's vigilance is never diminished. This is also confirmed in Bhagavad-gītā (15.15). Sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: the Supreme Personality of Godhead in His Paramātmā feature is always present within the hearts of all living entities, and from Him come memory, knowledge and forgetfulness. This is also indicated in this verse by the word suparṇam, which means "friend." In the Śvetāśvatara Upaniṣad (4.6) it is therefore said, dvā suparṇa-sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte: two birds are sitting on the same tree as friends. One bird is eating the fruit of the tree, and the other is simply observing. This observing bird is always present as a friend to the eating bird and giving him remembrance of things he wanted to do. Thus if we take into account the Supreme Personality of Godhead in our daily affairs, we can see Him or at least perceive His presence everywhere.

The words cakṣur yasya na riṣyati mean that although we cannot see Him, this does not mean that He cannot see us. Nor does He die when the cosmic manifestation is annihilated. The example is given in this connection that the sunshine is present when the sun is present, but when the sun is not present, or when we cannot see the sun, this does not mean that the sun is lost. The sun is there, but we cannot see it. Similarly, although we cannot see the Supreme Personality of Godhead in our present darkness, our lack of knowledge, He is always present, seeing our activities. As the Paramātmā, He is the witness and adviser (upadraṣṭā and anumantā). Therefore, by following the instructions of the spiritual master and studying authorized literatures, one can understand that God is present before us, seeing everything, although we have no eyes with which to see Him.

TEXT 12

na yasyādy-antau madhyaṁ ca
svaḥ paro nāntaraṁ bahiḥ
viśvasyāmūni yad yasmād
viśvaṁ ca tad ṛtaṁ mahat

SYNONYMS

na-neither; yasya-of whom (the Supreme Personality of Godhead); ādi-a beginning; antau-end; madhyam-middle; ca-also; svaḥ-own; paraḥ-others; na-nor; antaram-inside; bahiḥ-outside; viśvasya-of the whole cosmic manifestation; amūni-all such considerations; yat-whose form; yasmāt-from He who is the cause of everything; viśvam-the whole universe; ca-and; tat-all of them; ṛtam-truth; mahat-very, very great.

The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness.

The Supreme Personality of Godhead, Kṛṣṇa, is described in the Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” For the Lord’s existence there is no cause, for He is the cause of everything. He is in everything (mayā tatam idaṁ sarvam), He is expanded in everything, but He is not everything. He is acintya-bhedābheda, simultaneously one and different. That is explained in this verse. In the material condition we have a conception of beginning, end and middle, but for the Supreme Personality of Godhead there are no such things. The universal cosmic manifestation is also the virāṭ-rūpa that was shown to Arjuna in Bhagavad-gītā. Therefore, since the Lord is present everywhere and all the time, He is the Absolute Truth and the greatest. He is complete in greatness. God is great, and how He is great is explained here.

TEXT 13

sa viśva-kāyaḥ puru-hūta-īśaḥ
satyaḥ svayaṁ-jyotir ajaḥ purāṇaḥ
dhatte ’sya janmādy-ajayātma-śaktyā
tāṁ vidyayodasya nirīha āste

SYNONYMS

saḥ-that Supreme Personality of Godhead; viśva-kāyaḥ-the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); puru-hūtaḥ-known by so many names; īśaḥ-the supreme controller (with full power); satyaḥ-the ultimate truth; svayam-personally; jyotiḥ-self-effulgent; ajaḥ-unborn, beginningless; purāṇaḥ-the oldest; dhatte-He performs; asya-of this universe; janma-ādi-the creation, maintenance and annihilation; ajayā-by His external energy; ātma-śaktyā-by His personal potency; tām-that external material energy; vidyayā-by His spiritual potency; udasya-giving up; nirīhaḥ-without any desire or activity; āste-He is existing (untouched by the material energy).

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

Śrī Caitanya Mahāprabhu says in His Śikṣāṣṭaka, nāmnām akāri bahudhā nija-sarva-śaktiḥ: the Supreme Personality of Godhead has many names, which are all nondifferent from the Supreme Person. This is spiritual existence. By chanting the Hare Kṛṣṇa mahā-mantra, consisting of names of the Supreme Lord, we find that the name has all the potencies of the person. The Lord’s activities are many, and according to His activities He has many names. He appeared as the son of mother Yaśodā, and also as the son of mother Devakī, and therefore He is named Devakī-nandana and Yaśodā-nandana. Parāsya śaktir vividhaiva śrūyate: the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The śāstras recommend which names we should chant, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the śāstras in chanting His holy name.

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As stated in Śrīmad-Bhāgavatam (1.7.23): māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani. Although the external energy belongs to the Lord, when one is in the external energy (mama māyā duratyayā) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in Bhagavad-gītā (18.55) it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of bhakti, or Kṛṣṇa consciousness. This bhakti consists of various activities (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]), and to understand the Lord one must take to this path of devotional service. Even though the people of the world have forgotten God and may say that God is dead, this is not a fact. One can understand God when one takes to the Kṛṣṇa consciousness movement, and thus one can be happy.

TEXT 14

athāgre ṛṣayaḥ karmāṇ-
īhante 'karma-hetave
īhamāno hi puruṣaḥ
prāyo 'nīhāṁ prapadyate

SYNONYMS

atha-therefore; agre-in the beginning; ṛṣayaḥ-all learned ṛṣis, saintly persons; karmāṇi-fruitive activities; īhante-execute; akarma-freedom from fruitive results; hetave-for the purpose of; īhamānaḥ-engaging in such activities; hi-indeed; puruṣaḥ-a person; prāyaḥ-almost always; anīhām-liberation from karma; prapadyate-attains.

Therefore, to enable people to reach the stage of activities that are not tinged by fruitive results, great saints first engage people in fruitive activities, for unless one begins by performing activities as recommended in the śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

In Bhagavad-gītā (3.9) Lord Kṛṣṇa advises, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Generally, everyone is attracted to hard labor for becoming happy in this material world, but although various activities are going on all over the world simply for the sake of happiness, unfortunately only problems are being created from such fruitive activities. Therefore it is advised that active persons engage in activities of Kṛṣṇa consciousness, which are called yajña, because then they will gradually come to the platform of devotional service. Yajña means Lord Viṣṇu, the yajña-puruṣa, the enjoyer of all sacrifices (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]). The Supreme Personality of Godhead is actually the enjoyer, and therefore if we begin our activities for His satisfaction, we will gradually lose our taste for material activities.

Sūta Gosvāmī declared to the great assembly of sages at Naimiṣāraṇya:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari." (Bhāg. 1.2.13) According to Vedic principles, everyone must act according to his classification as brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha or sannyāsī. Everyone should progress toward perfection by acting in such a way that Kṛṣṇa will be pleased (saṁsiddhir hari-toṣaṇam [SB 1.2.13]). One cannot please Kṛṣṇa by sitting idly; one must act according to the directions of the spiritual master for the sake of pleasing the Supreme Personality of Godhead, and then one will gradually come to the stage of pure devotional service. As confirmed in Śrīmad-Bhāgavatam (1.5.12):

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the infallible [God]." Jñānīs recommend that one adopt naiṣkarmya by not doing anything but simply meditating and thinking of Brahman, but this is impossible unless one realizes Parabrahman, Kṛṣṇa. If there is no Kṛṣṇa consciousness, any kind of activity, be it philanthropic, political or social, simply causes karma-bandhana, bondage to material work.

As long as one is entangled in karma-bandhana, one must accept different types of bodies that spoil the human form of facility. Therefore, in Bhagavad-gītā (6.3) karma-yoga is recommended:

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

"For one who is a neophyte in the yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means." Nonetheless:

karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate

"One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender." (Bg. 3.6) One should act for Kṛṣṇa very seriously in order to become fully Kṛṣṇa conscious and should not sit down to imitate such great personalities as Haridāsa Ṭhākura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemned such imitation. Me said:

duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration, you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating." Recently at Māyāpur an African devotee wanted to imitate Haridāsa Ṭhākura, but after fifteen days he became restless and went away. Do not suddenly try to imitate Haridāsa Ṭhākura. Engage yourself in Kṛṣṇa conscious activities, and gradually you will come to the stage of liberation (muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ).

TEXT 15

īhate bhagavān īśo
na hi tatra visajjate

ātma-lābhena pūrṇārtho
nāvasīdanti ye 'nu tam

SYNONYMS

īhate-engages in activities of creation, maintenance and annihilation; bhagavān-the Supreme Personality of Godhead, Kṛṣṇa; īśaḥ-the supreme controller; na-not; hi-indeed; tatra-in such activities; visajjate-He becomes entangled; ātma-lābhena-because of His own gain; pūrṇa-arthaḥ-who is self-satisfied; na-not; avasīdanti-are disheartened; ye-persons who; anu-follow; tam-the Supreme Personality of Godhead.

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

As stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: "work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." If we do not act in Kṛṣṇa consciousness we shall be entangled, like silkworms in cocoons. The Supreme Personality of Godhead, Kṛṣṇa, appears in order to teach us how to work so that we will not be entangled in this material world. Our real problem is that we are entangled in materialistic activities, and because we are conditioned, our struggle continues through punishment in material existence in one body after another in different forms of life. As the Lord says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are actually minute forms who are part and parcel of the Supreme Lord. The Supreme Lord is full in everything, and the small particles of the Lord are also originally qualified like Him, but because of their minute existence, they are infected by material attraction and thus entangled. We must therefore follow the instructions of the Supreme Personality of Godhead, and then, like Kṛṣṇa, who is never entangled by His material activities of creation, maintenance and annihilation, we will have nothing for which to lament (nāvasīdanti ye 'nu tam). Kṛṣṇa personally gives instructions in Bhagavad-gītā, and anyone who follows these instructions is liberated.

Following Kṛṣṇa's instructions is possible when one is a devotee, for Kṛṣṇa instructs that one should become a devotee. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: "Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) Always thinking of Kṛṣṇa means chanting the Hare Kṛṣṇa mantra, but unless one is an initiated devotee he cannot do this. As soon as one becomes a devotee, he engages in Deity worship (mad-yājī). A devotee's business is to offer obeisances to the Lord and the spiritual master constantly. This principle is the recognized way to come to the platform of bhakti. As soon as one comes to this platform, he gradually understands the Supreme Personality of Godhead, and simply by understanding Kṛṣṇa one is liberated from material bondage.

TEXT 16

tam īhamānaṁ nirahaṅkṛtaṁ budhaṁ
nirāśiṣaṁ pūrṇam ananya-coditam
nṝn śikṣayantaṁ nija-vartma-saṁsthitaṁ
prabhuṁ prapadye 'khila-dharma-bhāvanam

SYNONYMS

tam-unto the same Supreme Personality of Godhead; īhamānam-who is acting for our benefit; nirahaṅkṛtam-who is without entanglement or desire for gain; budham-who is completely in knowledge; nirāśiṣam-without desires to enjoy the fruits of His activities; pūrṇam-who is full and therefore has no need to fulfill desires; ananya-by others; coditam-induced or inspired; nṝn-all of human society; śikṣayantam-to teach (the real path of life); nija-vartma-His own personal way of life; saṁsthitam-to establish (without deviation); prabhum-unto the Supreme Lord; prapadye-I request everyone to surrender; akhila-dharma-bhāvanam-who is the master of all religious principles or the occupational duties for a human being.

The Supreme Personality of Godhead, Kṛṣṇa, works just like an ordinary human being, yet He does not desire to enjoy the fruits of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and thus He inaugurates the real path of religion. I request everyone to follow Him.

This is the sum and substance of our Kṛṣṇa consciousness movement. We are simply requesting human society to follow in the footsteps of the teacher of Bhagavad-gītā. Follow the instructions of Bhagavad-gītā As It Is, and your life will be successful. That is the summary of the Kṛṣṇa consciousness movement. The organizer of the Kṛṣṇa consciousness movement is teaching everyone how to follow Lord Rāmacandra, how to follow Lord Kṛṣṇa, and how to follow Śrī Caitanya Mahāprabhu. In this material world, we need a leader for a monarchy or good government. Lord Śrī Rāmacandra, by His practical example, showed how to live for the benefit of all human society. He fought with demons like Rāvaṇa, He carried out the orders of His father, and He remained the faithful husband of mother Sītā. Thus there is no comparison to Lord Rāmacandra's acting as an ideal king. Indeed, people still hanker for rāma-rājya, a government conducted like that of Lord Rāmacandra. Similarly, although Lord Kṛṣṇa is the Supreme Personality of Godhead, He taught His disciple and devotee Arjuna how to lead a life ending in going back home, back to Godhead (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]). All teachings-political, economic, social, religious, cultural and philosophical-are to be found in Bhagavad-gītā. One only has to follow them strictly. The Supreme Personality of Godhead also comes as Lord Caitanya just to play the part of a pure devotee. Thus the Lord teaches us in different ways just to make our lives successful, and Svāyambhuva Manu requests us to follow Him.

Svāyambhuva Manu is the leader of mankind, and he has given a book called Manu-saṁhitā to guide human society. Herein he directs us to follow the Supreme Personality of Godhead in His different incarnations. These incarnations are described in Vedic literature, and Jayadeva Gosvāmī has described ten important incarnations in summary (keśava dhṛta-mīna-śarīra jaya jagad-īśa hare, keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare, keśava dhṛta-buddha-śarīra jaya jagad-īśa hare, etc.). Svāyambhuva Manu instructs us to follow the instructions of God's incarnations, especially Kṛṣṇa's instructions of Bhagavad-gītā As It Is.

Appreciating bhakti-mārga as instructed by Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya thus depicted the activities of Śrī Caitanya Mahāprabhu:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madya 6.254]

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (Caitanya-candrodaya-nāṭaka 6.74) In this age of Kali, people cannot follow the instructions of the Supreme Personality of Godhead, and therefore the Lord Himself takes the part of Śrī Kṛṣṇa Caitanya to teach personally how to become Kṛṣṇa conscious. He asks everyone to follow Him and to become a guru to deliver the fallen souls of Kali-yuga.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) The coherent purpose of Lord Rāmacandra, Lord Kṛṣṇa and Lord Caitanya Mahāprabhu is to teach human society how to be happy by following the instructions of the Supreme Lord.

TEXT 17

śrī-śuka uvāca
iti mantropaniṣadaṁ
vyāharantaṁ samāhitam
dṛṣṭvāsurā yātudhānā
jagdhum abhyadravan kṣudhā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; mantra-upaniṣadam-the Vedic mantra (uttered by Svāyambhuva Manu); vyāharantam-taught or chanted; samāhitam-concentrated the mind (without being agitated by material conditions); dṛṣṭvā-upon seeing (him); asurāḥ-the demons; yātudhānāḥ-the Rākṣasas; jagdhum-desired to devour; abhyadravan-running very fast; kṣudhā-to satisfy their appetite.

Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.

TEXT 18

tāṁs tathāvasitān vīkṣya
yajñaḥ sarva-gato hariḥ
yāmaiḥ parivṛto devair
hatvāśāsat tri-viṣṭapam

SYNONYMS

tān-the demons and Rākṣasas; tathā-in that way; avasitān-who were determined to devour Svāyambhuva Manu; vīkṣya-upon observing; yajñaḥ-Lord Viṣṇu, known as Yajña; sarva-gataḥ-who is seated in everyone's heart; hariḥ-the Supreme Personality of Godhead; yāmaiḥ-with His sons named the Yāmas; parivṛtaḥ-surrounded; devaiḥ-by the demigods; hatvā-after killing (the demons); aśāsat-ruled (taking the post of Indra); tri-viṣṭapam-the heavenly planets.

The Supreme Lord, Viṣṇu, who sits in everyone's heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.

The various names of the demigods-Lord Brahmā, Lord Śiva, Lord Indra and so on-are not personal names; they are names of different posts. In this regard, we understand that Lord Viṣṇu sometimes becomes Brahmā or Indra when there is no suitable person to occupy these posts.

TEXT 19

svārociṣo dvitīyas tu
manur agneḥ suto 'bhavat
dyumat-suṣeṇa-rociṣmat
pramukhās tasya cātmajāḥ

SYNONYMS

svārociṣaḥ-Svārociṣa; dvitīyaḥ-the second; tu-indeed; manuḥ-Manu; agneḥ-of Agni; sutaḥ-the son; abhavat-became; dyumat-Dyumat; suṣeṇa-Suṣeṇa; rociṣmat-Rociṣmat; pramukhāḥ-beginning with them; tasya-of him (Svārociṣa); ca-also; ātma-jāḥ-sons.

The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

manvantaraṁ manur devā

manu-putrāḥ sureśvaraḥ
ṛṣayo 'ṁśāvatāraś ca
hareḥ ṣaḍ vidham ucyate

There are many incarnations of the Supreme Personality of Godhead. Manu, the manu-putrāḥ (the sons of Manu), the king of the heavenly planets, and the seven great sages are all partial incarnations of the Supreme Lord. Manu himself, his sons Priyavrata and Uttānapāda, the demigods created by Dakṣa, and the ṛṣis like Marīci were all partial incarnations of the Lord during the reign of Svāyambhuva Manu. During that time, the incarnation of the Lord as Yajña took charge of ruling the heavenly planets. The next Manu was Svārociṣa. The Manus and the sages and demigods are further described in the following eleven verses.

TEXT 20

tatrendro rocanas tv āsīd
devāś ca tuṣitādayaḥ
ūrja-stambhādayaḥ sapta
ṛṣayo brahma-vādinaḥ

SYNONYMS

tatra-in this manvantara; indraḥ-Indra; rocanaḥ-Rocana, the son of Yajña; tu-but; āsīt-became; devāḥ-demigods; ca-also; tuṣita-ādayaḥ-Tuṣita and others; ūrja-Ūrja; stambha-Stambha; ādayaḥ-and others; sapta-seven; ṛṣayaḥ-great saints; brahma-vādinaḥ-all faithful devotees.

During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal demigods, and Ūrja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.

TEXT 21

ṛṣes tu vedaśirasas
tuṣitā nāma patny abhūt
tasyāṁ jajñe tato devo
vibhur ity abhiviśrutaḥ

SYNONYMS

ṛṣeḥ-of the saintly person; tu-indeed; vedaśirasaḥ-Vedaśirā; tuṣitā-Tuṣitā; nāma-named; patnī-the wife; abhūt-begat; tasyām-in her (womb); jajñe-took birth; tataḥ-thereafter; devaḥ-the Lord; vibhuḥ-Vibhu; iti-thus; abhiviśrutaḥ-celebrated as.

Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.

TEXT 22

aṣṭāśīti-sahasrāṇi
munayo ye dhṛta-vratāḥ
anvaśikṣan vrataṁ tasya
kaumāra-brahmacāriṇaḥ

SYNONYMS

aṣṭāśīti-eighty-eight; sahasrāṇi-thousand; munayaḥ-great saintly persons; ye-those who; dhṛta-vratāḥ-fixed in vows; anvaśikṣan-took instructions; vratam-vows; tasya-from him (Vibhu); kaumāra-who was unmarried; brahmacāriṇaḥ-and fixed in the brahmacārī stage of life.

Vibhu remained a brahmacāri and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.

TEXT 23

tṛtīya uttamo nāma
priyavrata-suto manuḥ
pavanaḥ sṛñjayo yajña-
hotrādyās tat-sutā nṛpa

SYNONYMS

tṛtīyaḥ-the third; uttamaḥ-Uttama; nāma-named; priyavrata-of King Priyavrata; sutaḥ-the son; manuḥ-he became the Manu; pavanaḥ-Pavana; sṛñjayaḥ-Sṛñjaya; yajñahotra-ādyāḥ-Yajñahotra and others; tat-sutāḥ-the sons of Uttama; nṛpa-O King.

O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Sṛñjaya and Yajñahotra.

TEXT 24

vasiṣṭha-tanayāḥ sapta
ṛṣayaḥ pramadādayaḥ
satyā vedaśrutā bhadrā
devā indras tu satyajit

SYNONYMS

vasiṣṭha-tanayāḥ-the sons of Vasiṣṭha; sapta-seven; ṛṣayaḥ-the sages; pramada-ādayaḥ-headed by Pramada; satyāḥ-the Satyas; vedaśrutāḥ-Vedaśrutas; bhadrāḥ-Bhadras; devāḥ-demigods; indraḥ-the King of heaven; tu-but; satyajit-Satyajit.

During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven.

TEXT 25

dharmasya sūnṛtāyāṁ tu
bhagavān puruṣottamaḥ
satyasena iti khyāto
jātaḥ satyavrataiḥ saha

SYNONYMS

dharmasya-of the demigod in charge of religion; sūnṛtāyām-in the womb of his wife named Sūnṛtā; tu-indeed; bhagavān-the Supreme Personality of Godhead; puruṣa-uttamaḥ-the Supreme Personality of Godhead; satyasenaḥ-Satyasena; iti-thus; khyātaḥ-celebrated; jātaḥ-took birth; satyavrataiḥ-the Satyavratas; saha-with.

In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.

TEXT 26

so 'nṛta-vrata-duḥśīlān
asato yakṣa-rākṣasān
bhūta-druho bhūta-gaṇāṁś
cāvadhīt satyajit-sakhaḥ

SYNONYMS

saḥ-He (Satyasena); anṛta-vrata-who are fond of speaking lies; duḥśīlān-misbehaved; asataḥ-miscreant; yakṣa-rākṣasān-Yakṣas and Rākṣasas; bhūta-druhaḥ-who are always against the progress of other living beings; bhūta-gaṇān-the ghostly living entities; ca-also; avadhīt-killed; satyajit-sakhaḥ-with His friend Satyajit.

Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings.

TEXT 27

caturtha uttama-bhrātā
manur nāmnā ca tāmasaḥ
pṛthuḥ khyātir naraḥ ketur
ity ādyā daśa tat-sutāḥ

SYNONYMS

caturtha-the fourth Manu; uttama-bhrātā-the brother of Uttama; manuḥ-became the Manu; nāmnā-celebrated by the name; ca-also; tāmasaḥ-Tāmasa; pṛthuḥ-Pṛthu; khyātiḥ-Khyāti; naraḥ-Nara; ketuḥ-Ketu; iti-thus; ādyāḥ-headed by; daśa-ten; tat-sutāḥ-sons of Tāmasa Manu.

The brother of the third Manu, Uttama, was celebrated by the name Tāmasa, and he became the fourth Manu. Tāmasa had ten sons, headed by Pṛthu, Khyāti, Nara and Ketu.

TEXT 28

satyakā harayo vīrā
devās triśikha īśvaraḥ
jyotirdhāmādayaḥ sapta
ṛṣayas tāmase 'ntare

SYNONYMS

satyakāḥ-the Satyakas; harayaḥ-the Haris; vīrāḥ-the Vīras; devāḥ-the demigods; triśikhaḥ-Triśikha; īśvaraḥ-the King of heaven; jyotirdhāma-ādayaḥ-headed by the celebrated Jyotirdhāma; sapta-seven; ṛṣayaḥ-sages; tāmase-the reign of Tāmasa Manu; antare-within.

During the reign of Tāmasa Manu, among the demigods were the Satyakas, Haris and Vīras. The heavenly King, Indra, was Triśikha. The sages in saptarṣi-dhāma were headed by Jyotirdhāma.

TEXT 29

devā vaidhṛtayo nāma
vidhṛtes tanayā nṛpa
naṣṭāḥ kālena yair vedā
vidhṛtāḥ svena tejasā

SYNONYMS

devāḥ-the demigods; vaidhṛtayaḥ-the Vaidhṛtis; nāma-by the name; vidhṛteḥ-of Vidhṛti; tanayāḥ-who were the sons; nṛpa-O King; naṣṭāḥ-were lost; kālena-by the influence of time; yaiḥ-by whom; vedāḥ-the Vedas; vidhṛtāḥ-were protected; svena-by their own; tejasā-power.

O King, in the Tāmasa manvantara the sons of Vidhṛti, who were known as the Vaidhṛtis, also became demigods. Since in course of time the Vedic authority was lost, these demigods, by their own powers, protected the Vedic authority.

In the Tāmasa manvantara there were two kinds of demigods, and one of them was known as the Vaidhṛtis. The duty of the demigods is to protect the authority of the Vedas. The word devatā refers to one who carries the authority of the Vedas, whereas Rākṣasas are those who defy the Vedic authority. If the authority of the Vedas is lost, the entire universe becomes chaotic. Therefore, it is the duty of the demigods, as well as kings and aides of governments, to give full protection to the Vedic authority; otherwise human society will be in a chaotic condition in which there cannot be peace or prosperity.

TEXT 30

tatrāpi jajñe bhagavān
hariṇyāṁ harimedhasaḥ
harir ity āhṛto yena
gajendro mocito grahāt

SYNONYMS

tatrāpi-in that period; jajñe-appeared; bhagavān-the Supreme Personality of Godhead; hariṇyām-in the womb of Hariṇī; harimedhasaḥ-begotten by Harimedhā; hariḥ-Hari; iti-thus; āhṛtaḥ-called; yena-by whom; gaja-indraḥ-the King of the elephants; mocitaḥ-was freed; grahāt-from the mouth of a crocodile.

Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.

TEXT 31

śrī-rājovāca
bādarāyaṇa etat te
śrotum icchāmahe vayam
harir yathā gaja-patiṁ
grāha-grastam amūmucat

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; bādarāyaṇe-O son of Bādarāyaṇa (Vyāsadeva); etat-this; te-from you; śrotum icchāmahe-desire to hear; vayam-we; hariḥ-the Lord Hari; yathā-the manner in which; gaja-patim-the King of the elephants; grāha-grastam-when attacked by the crocodile; amūmucat-delivered.

King Parīkṣit said: My lord, Bādarāyaṇi, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari.

TEXT 32

tat-kathāsu mahat puṇyaṁ
dhanyaṁ svastyayanaṁ śubham
yatra yatrottamaśloko
bhagavān gīyate hariḥ

SYNONYMS

tat-kathāsu-in those narrations; mahat-great; puṇyam-pious; dhanyam-glorious; svastyayanam-auspicious; śubham-all good; yatra-whenever; yatra-wherever; uttamaślokaḥ-the Lord, who is known as Uttamaśloka (He who is described by transcendental literature); bhagavān-the Supreme Personality of Godhead; gīyate-is glorified; hariḥ-the Supreme Personality of Godhead.

Any literature or narration in which the Supreme Personality of Godhead, Uttamaśloka, is described and glorified is certainly great, pure, glorious, auspicious and all good.

The Kṛṣṇa consciousness movement is spreading all over the world simply by describing Kṛṣṇa. We have published many books, including Śrī Caitanya-caritāmṛta in seventeen volumes, four hundred pages each, as well as Bhagavad-gītā and The Nectar of Devotion. We are also publishing Śrīmad-Bhāgavatam in sixty volumes. Wherever a speaker holds discourses from these books and an audience hears him, this will create a good and auspicious situation. Therefore the preaching of Kṛṣṇa consciousness must be done very carefully by the members of the Kṛṣṇa consciousness movement, especially the sannyāsīs. This will create an auspicious atmosphere.

TEXT 33

śrī-sūta uvāca
parīkṣitaivaṁ sa tu bādarāyaṇiḥ
prāyopaviṣṭena kathāsu coditaḥ
uvāca viprāḥ pratinandya pārthivaṁ
mudā munīnāṁ sadasi sma śṛṇvatām

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; parīkṣitā-by Mahārāja Parīkṣit; evam-thus; saḥ-he; tu-indeed; bādarāyaṇiḥ-Śukadeva Gosvāmī; prāya-upaviṣṭena-Parīkṣit Mahārāja, who was awaiting impending death; kathāsu-by the words; coditaḥ-being encouraged; uvāca-spoke; viprāḥ-O brāhmaṇas; pratinandya-after congratulating; pārthivam-Mahārāja Parīkṣit; mudā-with great pleasure; munīnām-of great sages; sadasi-in the assembly; sma-indeed; śṛṇvatām-who desired to hear.

Śrī Sūta Gosvāmī said: O brāhmaṇas, when Parīkṣit Mahārāja, who was awaiting impending death, thus requested Śukadeva Gosvāmī to speak, Śukadeva Gosvāmī, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who desired to hear him.

Thus end the Bhaktivedanta purports of the Eighth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Manus, Administrators of the Universe."

20.9.2 Chapter Two

The Elephant Gajendra's Crisis

The Second, Third and Fourth Chapters of this canto describe how the Lord, during the reign of the fourth Manu, gave protection to the king of the elephants. As described in this Second Chapter, when the King of the elephants, along with his female elephants, was enjoying in the water, a crocodile suddenly attacked him, and the elephant surrendered to the lotus feet of the Personality of Godhead for protection.

In the midst of the ocean of milk, there is a very high and beautiful mountain that has an altitude of ten thousand yojanas, or eighty thousand miles. This mountain is known as Trikūṭa. In a valley of Trikūṭa there is a nice garden named Ṛtumat, which was constructed by Varuṇa, and in that area there is a very nice lake. Once the chief of the elephants, along with female elephants, went to enjoy bathing in that lake, and they disturbed the inhabitants of the water. Because of this, the chief crocodile in that water, who was very powerful, immediately attacked the elephant's leg. Thus there ensued a great fight between the elephant and the crocodile. This fight continued for one thousand years. Neither the elephant nor the crocodile died, but since they were in the water, the elephant gradually became weak whereas the power of the crocodile increased more and more. Thus the crocodile became more and more encouraged. Then the elephant, being helpless and seeing that there was no other way for his protection, sought shelter at the lotus feet of the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
āsīd girivaro rājaṁs
trikūṭa iti viśrutaḥ
kṣīrodenāvṛtaḥ śrīmān
yojanāyutam ucchritaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; āsīt-there was; girivaraḥ-a very big mountain; rājan-O King; tri-kūṭaḥ-Trikūṭa; iti-thus; viśrutaḥ-celebrated; kṣīra-udena-by the ocean of milk; āvṛtaḥ-surrounded; śrīmān-very beautiful; yojana-a measurement of eight miles; ayutam-ten thousand; ucchritaḥ-very high.

Śukadeva Gosvāmī said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

TEXTS 2–3

tāvatā vistṛtaḥ paryak
tribhiḥ śṛṅgaiḥ payo-nidhim
diśaḥ khaṁ rocayann āste
raupyāyasa-hiraṇmayaiḥ
anyaiś ca kakubhaḥ sarvā
ratna-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nirghoṣair nirjharāmbhasām

SYNONYMS

tāvatā-in that way; vistṛtaḥ-length and breadth (eighty thousand miles); paryak-all around; tribhiḥ-with three; śṛṅgaiḥ-peaks; payaḥ-nidhim-situated on an island in the ocean of milk; diśaḥ-all directions; kham-the sky; rocayan-pleasing; āste-standing; raupya-made of silver; ayasa-iron; hiraṇmayaiḥ-and gold; anyaiḥ-with other peaks; ca-also; kakubhaḥ-directions; sarvāḥ-all; ratna-with jewels; dhātu-and minerals; vicitritaiḥ-decorated very nicely; nānā-with various; druma-latā-trees and creepers; gulmaiḥ-and shrubs; nirghoṣaiḥ-with the sounds of; nirjhara-waterfalls; ambhasām-of water.

The length and breadth of the mountain are of the same measurement [eighty thousand miles]. Its three principal peaks, which are made of iron, silver and gold, beautify all directions and the sky. The mountain also has other peaks, which are full of jewels and minerals and are decorated with nice trees, creepers and shrubs. The sounds of the waterfalls on the mountain create a pleasing vibration. In this way the mountain stands, increasing the beauty of all directions.

TEXT 4

sa cāvanijyamānāṅghriḥ
samantāt paya-ūrmibhiḥ
karoti śyāmalāṁ bhūmiṁ
harin-marakatāśmabhiḥ

SYNONYMS

saḥ-that mountain; ca-also; avanijyamāna-aṅghriḥ-whose foot is always washed; samantāt-all around; payaḥ-ūrmibhiḥ-by waves of milk; karoti-makes; śyāmalām-dark green; bhūmim-ground; harit-green; marakata-with emerald; aśmabhiḥ-stones.

The ground at the foot of the mountain is always washed by waves of milk that produce emeralds all around in the eight directions [north, south, east, west and the directions midway between them].

From Śrīmad-Bhāgavatam we understand that there are various oceans. Somewhere there is an ocean filled with milk, somewhere an ocean of liquor, an ocean of ghee, an ocean of oil, and an ocean of sweet water. Thus there are different varieties of oceans within this universe. The modern scientists, who have only limited experience, cannot defy these statements; they cannot give us full information about any planet, even the planet on which we live. From this verse, however, we can understand that if the valleys of some mountains are washed with milk, this produces emeralds. No one has the ability to imitate the activities of material nature as conducted by the Supreme Personality of Godhead.

TEXT 5

siddha-cāraṇa-gandharvair
vidyādhara-mahoragaiḥ
kinnarair apsarobhiś ca
krīḍadbhir juṣṭa-kandaraḥ

SYNONYMS

siddha-by the inhabitants of Siddhaloka; cāraṇa-the inhabitants of Cāraṇaloka; gandharvaiḥ-the inhabitants of Gandharvaloka; vidyādhara-the inhabitants of Vidyādhara-loka; mahā-uragaiḥ-the inhabitants of the serpent loka; kinnaraiḥ-the Kinnaras; apsarobhiḥ-the Apsarās; ca-and; krīḍadbhiḥ-who were engaged in sporting; juṣṭa-enjoyed; kandaraḥ-the caves.

The inhabitants of the higher planets-the Siddhas, Cāraṇas, Gandharvas, Vidyādharas, serpents, Kinnaras and Apsarās-go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.

As ordinary men may play in the salty ocean, the inhabitants of the higher planetary systems go to the ocean of milk. They float in the ocean of milk and also enjoy various sports within the caves of Trikūṭa Mountain.

TEXT 6

yatra saṅgīta-sannādair
nadad-guham amarṣayā
abhigarjanti harayaḥ
ślāghinaḥ para-śaṅkayā

SYNONYMS

yatra-in that mountain (Trikūṭa); saṅgīta-of singing; sannādaiḥ-with the vibrations; nadat-resounding; guham-the caves; amarṣayā-because of unbearable anger or envy; abhigarjanti-roar; harayaḥ-the lions; ślāghinaḥ-being very proud of their strength; para-śaṅkayā-because of suspecting another lion.

Because of the resounding vibrations of the denizens of heaven singing in the caves, the lions there, being very proud of their strength, roar with unbearable envy, thinking that another lion is roaring in that way.

In the higher planetary systems, there are not only different types of human beings, but also animals like lions and elephants. There are trees, and the land is made of emeralds. Such is the creation of the Supreme Personality of Godhead. Śrīla Bhaktivinoda Ṭhākura has sung in this regard, keśava! tuyā jagata vicitra: "My Lord Keśava, Your creation is colorful and full of varieties." Geologists, botanists and other so-called scientists speculate about other planetary systems, but being unable to estimate the varieties on other planets, they falsely imagine that all planets but this one are vacant, uninhabited, and full of dust. Although they cannot even estimate the varieties existing throughout the universe, they are very proud of their knowledge, and they are accepted as learned by persons of a similar caliber. As described in Śrīmad-Bhāgavatam (2.3.19), śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ: materialistic leaders are praised by dogs, hogs, camels and asses, and they themselves are also big animals. One should not be satisfied with the knowledge imparted by a big animal. Rather, one must take knowledge from a perfect person like Śukadeva Gosvāmī. Mahājano yena gataḥ sa panthāḥ: our duty is to follow the instructions of the mahājanas. There are twelve mahājanas, and Śukadeva Gosvāmī is one of them.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(Bhāg. 6.3.20)

Vaiyāsaki is Śukadeva Gosvāmī. Whatever he says we consider to be factual. That is perfect knowledge.

TEXT 7

nānāraṇya-paśu-vrāta-
saṅkula-droṇy-alaṅkṛtaḥ
citra-druma-surodyāna-
kalakaṇṭha-vihaṅgamaḥ

SYNONYMS

nānā-with varieties of; araṇya-paśu-jungle animals; vrāta-with a multitude; saṅkula-filled; droṇi-with valleys; alaṅkṛtaḥ-very beautifully decorated; citra-with varieties of; druma-trees; sura-udyāna-in gardens maintained by the demigods; kalakaṇṭha-sweetly chirping; vihaṅgamaḥ-birds.

The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.

TEXT 8

sarit-sarobhir acchodaiḥ
pulinair maṇi-vālukaiḥ
deva-strī-majjanāmoda-
saurabhāmbv-anilair yutaḥ

SYNONYMS

sarit-with rivers; sarobhiḥ-and lakes; acchodaiḥ-filled with crystal-clear water; pulinaiḥ-beaches; maṇi-with small gems; vālukaiḥ-resembling grains of sand; deva-strī-of the damsels of the demigods; majjana-by bathing (in that water); āmoda-bodily fragrance; saurabha-very fragrant; ambu-with the water; anilaiḥ-and the air; yutaḥ-enriched (the atmosphere of Trikūṭa Mountain).

Trikūṭa Mountain has many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere.

Even in the material world, there are many grades of living entities. The human beings on earth generally cover themselves with external fragrances to stop their bad bodily odors, but here we find that because of the bodily fragrance of the demigod damsels, the rivers, the lakes, the breeze and the entire atmosphere of Trikūṭa Mountain also become fragrant. Since the bodies of the damsels in the upper planetary systems are so beautiful, we can just imagine how beautifully formed are the bodies of the Vaikuṇṭha damsels or the damsels in Vṛndāvana, the gopīs.

TEXTS 9–13

tasya droṇyāṁ bhagavato
varuṇasya mahātmanaḥ
udyānam ṛtuman nāma
ākrīḍaṁ sura-yoṣitām
sarvato 'laṅkṛtaṁ divyair
nitya-puṣpa-phala-drumaiḥ
mandāraiḥ pārijātaiś ca
pāṭalāśoka-campakaiḥ

cūtaiḥ piyālaiḥ panasair
āmrair āmrātakair api
kramukair nārikelaiś ca
kharjūrair bījapūrakaiḥ
madhukaiḥ śāla-tālaiś ca
tamālair asanārjunaiḥ
ariṣṭoḍumbara-plakṣair
vaṭaiḥ kiṁśuka-candanaiḥ
picumardaiḥ kovidāraiḥ
saralaiḥ sura-dārubhiḥ
drākṣekṣu-rambhā-jambubhir
badary-akṣābhayāmalaiḥ

SYNONYMS

tasya-of that mountain (Trikūṭa); droṇyām-in a valley; bhagavataḥ-of the great personality; varuṇasya-the demigod Varuṇa; mahā-ātmanaḥ-who is a great devotee of the Lord; udyānam-a garden; ṛtumat-Ṛtumat; nāma-of the name; ākrīḍam-a place of sporting pastimes; sura-yoṣitām-of the damsels of the demigods; sarvataḥ-everywhere; alaṅkṛtam-beautifully decorated; divyaiḥ-pertaining to the demigods; nitya-always; puṣpa-of flowers; phala-and fruits; drumaiḥ-by trees; mandāraiḥ-mandāra; pārijātaiḥ-pārijāta; ca-also; pāṭala-pāṭala; aśoka-aśoka; campakaiḥ-campaka; cūtaiḥ-cūta fruits; piyālaiḥ-piyāla fruits; panasaiḥ-panasa fruits; āmraiḥ-mangoes; āmrātakaiḥ-sour fruits called āmrātaka; api-also; kramukaiḥ-kramuka fruits; nārikelaiḥ-coconut trees; ca-and; kharjūraiḥ-date trees; bījapūrakaiḥ-pomegranates; madhukaiḥ-madhuka fruits; śāla-tālaiḥ-palm fruits; ca-and; tamālaiḥ-tamāla trees; asana-asana trees; arjunaiḥ-arjuna trees; ariṣṭa-ariṣṭa fruits; uḍumbara-big udumbara trees; plakṣaiḥ-plakṣa trees; vaṭaiḥ-banyan trees; kiṁśuka-red flowers with no scent; candanaiḥ-sandalwood trees; picumardaiḥ-picumarda flowers; kovidāraiḥ-kovidāra fruits; saralaiḥ-sarala trees; sura-dārubhiḥ-sura-dāru trees; drākṣā-grapes; ikṣuḥ-sugarcane; rambhā-bananas; jambubhiḥ-jambu fruits; badarī-badarī fruits; akṣa-akṣa fruits; abhaya-abhaya fruits; āmalaiḥ-āmalakī, a sour fruit.

In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras, pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs.

TEXTS 14–19

bilvaiḥ kapitthair jambīrair
vṛto bhallātakādibhiḥ
tasmin saraḥ suvipulaṁ
lasat-kāñcana-paṅkajam
kumudotpala-kahlāra-
śatapatra-śriyorjitam
matta-ṣaṭ-pada-nirghuṣṭaṁ
śakuntaiś ca kala-svanaiḥ
haṁsa-kāraṇḍavākīrṇaṁ
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-
dātyūha-kula-kūjitam
matsya-kacchapa-sañcāra-
calat-padma-rajaḥ-payaḥ
kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam
kundaiḥ kurubakāśokaiḥ
śirīṣaiḥ kūṭajeṅgudaiḥ
kubjakaiḥ svarṇa-yūthībhir
nāga-punnāga-jātibhiḥ
mallikā-śatapatraiś ca
mādhavī-jālakādibhiḥ
śobhitaṁ tīra-jaiś cānyair
nityartubhir alaṁ drumaiḥ

SYNONYMS

bilvaiḥ-bilva trees; kapitthaiḥ-kapittha trees; jambīraiḥ-jambīra trees; vṛtaḥ-surrounded by; bhallātaka-ādibhiḥ-bhallātaka and other trees; tasmin-in that garden; saraḥ-a lake; su-vipulam-which was very large; lasat-shining; kāñcana-golden; paṅka-jam-filled with lotus flowers; kumuda-of kumuda flowers; utpala-utpala flowers; kahlāra-kahlāra flowers; śatapatra-and śatapatra flowers; śriyā-with the beauty; ūrjitam-excellent; matta-intoxicated; ṣaṭ-pada-bees; nirghuṣṭam-hummed; śakuntaiḥ-with the chirping of birds; ca-and; kala-svanaiḥ-whose songs were very melodious; haṁsa-swans; kāraṇḍava-kāraṇḍavas; ākīrṇam-crowded with; cakrāhvaiḥ-cakrāvakas; sārasaiḥ-cranes; api-as well as; jalakukkuṭa-water chickens; koyaṣṭi-koyaṣṭis; dātyūha-dātyūhas; kula-flocks of; kūjitam-murmured; matsya-of the fish; kacchapa-and tortoises; sañcāra-because of the movements; calat-agitating; padma-of the lotuses;

rajaḥ-by the pollen; payaḥ-the water (was decorated); kadamba-kadambas; vetasa-vetasas; nala-nalas; nīpa-nīpas; vañjulakaiḥ-vañjulakas; vṛtam-surrounded by; kundaiḥ-kundas; kurubaka-kurubakas; aśokaiḥ-aśokas; śirīṣaiḥ-śirīṣas; kūṭaja-kūṭajas; iṅgudaiḥ-iṅgudas; kubjakaiḥ-kubjakas; svarṇa-yūthībhiḥ-svarṇa-yūthīs; nāga-nāgas; punnāga-punnāgas; jātibhiḥ-jātīs; mallikā-mallikās; śatapatraiḥ-śatapatras; ca-also; mādhavī-mādhavīs; jālakādibhiḥ-jālakās; śobhitam-adorned; tīrajaiḥ-growing on the banks; ca-and; anyaiḥ-others; nitya-ṛtubhiḥ-in all seasons; alam-abundantly; drumaiḥ-with trees (bearing flowers and fruits).

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavī-latās. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.

Judging from the exhaustive description of the lakes and rivers on Trikūṭa Mountain, on earth there is no comparison to their super-excellence. On other planets, however, there are many such wonders. For instance, we understand that there are two million different types of trees, and not all of them are exhibited on earth. Śrīmad-Bhāgavatam presents the total knowledge of the affairs of the universe. It not only describes this universe, but also takes into account the spiritual world beyond the universe. No one can challenge the Śrīmad-Bhāgavatam's descriptions of the material and spiritual worlds. The attempts to go from the earth to the moon have failed, but the people of earth can understand what exists on other planets. There is no need of imagination; one may take actual knowledge from Śrīmad-Bhāgavatam and be satisfied.

TEXT 20

tatraikadā tad-giri-kānanāśrayaḥ
kareṇubhir vāraṇa-yūtha-paś caran
sakaṇṭakaṁ kīcaka-veṇu-vetravad
viśāla-gulmaṁ prarujan vanaspatīn

SYNONYMS

tatra-therein; ekadā-once upon a time; tat-giri-of that mountain (Trikūṭa); kānana-āśrayaḥ-who lives in the forest; kareṇubhiḥ-accompanied by female elephants; vāraṇa-yūtha-paḥ-the leader of the elephants; caran-while wandering (toward the lake); sa-kaṇṭakam-a place full of thorns; kīcaka-veṇu-vetra-vat-with plants and creepers of different names; viśāla-gulmam-many thickets; prarujan-breaking; vanaḥ-patīn-trees and plants.

The leader of the elephants who lived in the forest of the mountain Trikūṭa once wandered toward the lake with his female elephants. He broke many plants, creepers, thickets and trees, not caring for their piercing thorns.

TEXT 21

yad-gandha-mātrād dharayo gajendrā
vyāghrādayo vyāla-mṛgāḥ sakhaḍgāḥ
mahoragāś cāpi bhayād dravanti
sagaura-kṛṣṇāḥ sarabhāś camaryaḥ

SYNONYMS

yat-gandha-mātrāt-simply by the scent of that elephant; harayaḥ-lions; gaja-indrāḥ-other elephants; vyāghra-ādayaḥ-ferocious animals like tigers; vyāla-mṛgāḥ-other ferocious animals; sakhaḍgāḥ-rhinoceroses; mahā-uragāḥ-big, big serpents; ca-also; api-indeed; bhayāt-because of fear; dravanti-running away; sa-with; gaura-kṛṣṇāḥ-some of them white, some of them black; sarabhāḥ-sarabhas; camaryaḥ-also camarīs.

Simply by catching scent of that elephant, all the other elephants, the tigers and the other ferocious animals, such as lions, rhinoceroses, great serpents and black and white sarabhas, fled in fear. The camarī deer also fled.

TEXT 22

vṛkā varāhā mahiṣarkṣa-śalyā
gopuccha-śālāvṛka-markaṭāś ca
anyatra kṣudrā hariṇāḥ śaśādayaś
caranty abhītā yad-anugraheṇa

SYNONYMS

vṛkāḥ-foxes; varāhāḥ-boars; mahiṣa-buffalos; ṛkṣa-bears; śalyāḥ-porcupines; gopuccha-a type of deer; śālāvṛka-wolves; markaṭāḥ-monkeys; ca-and; anyatra-elsewhere; kṣudrāḥ-small animals; hariṇāḥ-deer; śaśa-ādayaḥ-rabbits and others; caranti-roaming (in the forest); abhītāḥ-without fear; yat-anugraheṇa-by the mercy of that elephant.

By the mercy of this elephant, animals like the foxes, wolves, buffalos, bears, boars, gopucchas, porcupines, monkeys, rabbits, the other deer and many other small animals loitered elsewhere in the forest. They were not afraid of him.

All the animals were practically controlled by this elephant, yet although they could move without fear, because of respect they did not stand before him.

TEXTS 23–24

sa gharma-taptaḥ karibhiḥ kareṇubhir
vṛto madacyut-karabhair anudrutaḥ
giriṁ garimṇā paritaḥ prakampayan
niṣevyamāṇo 'likulair madāśanaiḥ
saro 'nilaṁ paṅkaja-reṇu-rūṣitaṁ

jighran vidūrān mada-vihvalekṣaṇaḥ
vṛtaḥ sva-yūthena tṛṣārditena tat
sarovarābhyāsam athāgamad drutam

SYNONYMS

saḥ-he (the leader of the elephants); gharma-taptaḥ-perspiring; karibhiḥ-by other elephants; kareṇubhiḥ-as well as female elephants; vṛtaḥ-surrounded; mada-cyut-liquor dripping from his mouth; karabhaiḥ-by small elephants; anudrutaḥ-was followed; girim-that mountain; garimṇā-by the weight of the body; paritaḥ-all around; prakampayan-causing to tremble; niṣevyamāṇaḥ-being served; alikulaiḥ-by the bumblebees; mada-aśanaiḥ-who drank honey; saraḥ-from the lake; anilam-the breeze; paṅkaja-reṇu-rūṣitam-carrying the dust from the lotus flowers; jighran-smelling; vidūrāt-from a distance; mada-vihvala-being intoxicated; īkṣaṇaḥ-whose vision; vṛtaḥ-surrounded; sva-yūthena-by his own associates; tṛṣārditena-who were afflicted by thirst; tat-that; sarovara-abhyāsam-to the bank of the lake; atha-thus; agamat-went; drutam-very soon.

Surrounded by the herd's other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

TEXT 25

vigāhya tasminn amṛtāmbu nirmalaṁ
hemāravindotpala-reṇu-rūṣitam
papau nikāmaṁ nija-puṣkaroddhṛtam
ātmānam adbhiḥ snapayan gata-klamaḥ

SYNONYMS

vigāhya-entering; tasmin-into the lake; amṛta-ambu-water as pure as nectar; nirmalam-crystal clear; hema-very cold; aravinda-utpala-from the lilies and lotuses; reṇu-with the dust; rūṣitam-which was mixed; papau-he drank; nikāmam-until fully satisfied; nija-own; puṣkara-uddhṛtam-drawing with his trunk; ātmānam-himself; adbhiḥ-with water; snapayan-bathing thoroughly; gata-klamaḥ-was relieved of all fatigue.

The King of the elephants entered the lake, bathed thoroughly and was relieved of his fatigue. Then, with the aid of his trunk, he drank the cold, clear, nectarean water, which was mixed with the dust of lotus flowers and water lilies, until he was fully satisfied.

TEXT 26

sa puṣkareṇoddhṛta-śīkarāmbubhir
nipāyayan saṁsnapayan yathā gṛhī
ghṛṇī kareṇuḥ karabhāṁś ca durmado
nācaṣṭa kṛcchraṁ kṛpaṇo 'ja-māyayā

SYNONYMS

saḥ-he (the leader of the elephants); puṣkareṇa-with his trunk; uddhṛta-by drawing out; śīkara-ambubhiḥ-and sprinkling the water; nipāyayan-causing them to drink; saṁsnapayan-and bathing them; yathā-as; gṛhī-a householder; ghṛṇī-always kind (to the members of his family); kareṇuḥ-to his wives, the female elephants; karabhān-to the children; ca-as well as; durmadaḥ-who is too attached to the members of his family; na-not; ācaṣṭa-considered; kṛcchram-hardship; kṛpaṇaḥ-being without spiritual knowledge; aja-māyayā-because of the influence of the external, illusory energy of the Supreme Personality of Godhead.

Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.

TEXT 27

taṁ tatra kaścin nṛpa daiva-codito
grāho balīyāṁś caraṇe ruṣāgrahīt
yadṛcchayaivaṁ vyasanaṁ gato gajo
yathā-balaṁ so 'tibalo vicakrame

SYNONYMS

tam-him (Gajendra); tatra-there (in the water); kaścit-someone; nṛpa-O King; daiva-coditaḥ-inspired by providence; grāhaḥ-crocodile; balīyān-very powerful; caraṇe-his foot; ruṣā-angrily; agrahīt-captured; yadṛcchayā-occurring due to providence; evam-such; vyasanam-a dangerous position; gataḥ-having obtained; gajaḥ-the elephant; yathā-balam-according to his strength; saḥ-he; ati-balaḥ-with great endeavor; vicakrame-tried to get out.

By the arrangement of providence, O King, a strong crocodile was angry at the elephant and attacked the elephant's leg in the water. The elephant was certainly strong, and he tried his best to get free from this danger sent by providence.

TEXT 28

tathāturaṁ yūtha-patiṁ kareṇavo
vikṛṣyamāṇaṁ tarasā balīyasā
vicukruśur dīna-dhiyo 'pare gajāḥ
pārṣṇi-grahās tārayituṁ na cāśakan

SYNONYMS

tathā-then; āturam-that grave condition; yūtha-patim-the leader of the elephants; kareṇavaḥ-his wives; vikṛṣyamāṇam-being attacked; tarasā-by the strength; balīyasā-by the strength (of the crocodile); vicukruśuḥ-began to cry; dīna-dhiyaḥ-who were less intelligent; apare-the other; gajāḥ-elephants; pārṣṇi-grahāḥ-grasping him from behind; tārayitum-to free; na-not; ca-also; aśakan-were able.

Thereafter, seeing Gajendra in that grave condition, his wives felt very, very sorry and began to cry. The other elephants wanted to help Gajendra, but because of the crocodile's great strength, they could not rescue him by grasping him from behind.

TEXT 29

niyudhyator evam ibhendra-nakrayor
vikarṣator antarato bahir mithaḥ
samāḥ sahasraṁ vyagaman mahī-pate
saprāṇayoś citram amaṁsatāmarāḥ

SYNONYMS

niyudhyatoḥ-fighting; evam-in this way; ibha-indra-of the elephant; nakrayoḥ-and the crocodile; vikarṣatoḥ-pulling; antarataḥ-in the water; bahiḥ-outside the water; mithaḥ-one another; samāḥ-years; sahasram-one thousand; vyagaman-passed; mahī-pate-O King; sa-prāṇayoḥ-both alive; citram-wonderful; amaṁsata-considered; amarāḥ-the demigods.

O King, the elephant and the crocodile fought in this way, pulling one another in and out of the water, for one thousand years. Upon seeing the fight, the demigods were very surprised.

TEXT 30

tato gajendrasya mano-balaujasāṁ
kālena dīrgheṇa mahān abhūd vyayaḥ
vikṛṣyamāṇasya jale 'vasīdato
viparyayo 'bhūt sakalaṁ jalaukasaḥ

SYNONYMS

tataḥ-thereafter; gaja-indrasya-of the King of the elephants; manaḥ-of the strength of enthusiasm; bala-the physical strength; ojasām-and the strength of the senses; kālena-because of years of fighting; dīrgheṇa-prolonged; mahān-great; abhūt-became; vyayaḥ-the expenditure; vikṛṣyamāṇasya-who was being pulled (by the crocodile); jale-into the water (a foreign place); avasīdataḥ-reduced (mental, physical and sensory strength); viparyayaḥ-the opposite; abhūt-became; sakalam-all of them; jala-okasaḥ-the crocodile, whose home is the water.

Thereafter, because of being pulled into the water and fighting for many long years, the elephant became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power.

In the fighting between the elephant and the crocodile, the difference was that although the elephant was extremely powerful, he was in a foreign place, in the water. During one thousand years of fighting, he could not get any food, and under the circumstances his bodily strength diminished, and because his bodily strength diminished, his mind also became weak and his senses less powerful. The crocodile, however, being an animal of the water, had no difficulties. He was getting food and was therefore getting mental strength and sensual encouragement. Thus while the elephant became reduced in strength, the crocodile became more and more powerful. Now, from this we may take the lesson that in our fight with māyā we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously. Our Kṛṣṇa consciousness movement has actually declared war against the illusory energy, in which all the living entities are rotting in a false understanding of civilization. The soldiers in this Kṛṣṇa consciousness movement must always possess physical strength, enthusiasm and sensual power. To keep themselves fit, they must therefore place themselves in a normal condition of life. What constitutes a normal condition will not be the same for everyone, and therefore there are divisions of varṇāśrama-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa. Especially in this age, Kali-yuga, it is advised that no one take sannyāsa.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]
(Brahma-vaivarta Purāṇa)

From this we can understand that in this age the sannyāsa-āśrama is forbidden because people are not strong. Śrī Caitanya Mahāprabhu showed us an example in taking sannyāsa at the age of twenty-four years, but even Sārvabhauma Bhaṭṭācārya advised Śrī Caitanya Mahāprabhu to be extremely careful because He had taken sannyāsa at an early age. For preaching we give young boys sannyāsa, but actually it is being experienced that they are not fit for sannyāsa. There is no harm, however, if one thinks that he is unfit for sannyāsa; if he is very much agitated sexually, he should go to the āśrama where sex is allowed, namely the gṛhastha-āśrama. That one has been found to be very weak in one place does not mean that he should stop fighting the crocodile of māyā. One should take shelter of the lotus feet of Kṛṣṇa, as we shall see Gajendra do, and at the same time one can be a gṛhastha if he is satisfied with sexual indulgence. There is no need to give up the fight. Śrī Caitanya Mahāprabhu therefore recommended, sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ. One may stay in whichever āśrama is suitable for him; it is not essential that one take sannyāsa. If one is sexually agitated, he can enter the gṛhastha-āśrama. But one must continue fighting. For one who is not in a transcendental position, to take sannyāsa artificially is not a very great credit. If sannyāsa is not suitable, one may enter the gṛhastha-āśrama and fight māyā with great strength. But one should not give up the fighting and go away.

TEXT 31

itthaṁ gajendraḥ sa yadāpa saṅkaṭaṁ
prāṇasya dehī vivaśo yadṛcchayā
apārayann ātma-vimokṣaṇe ciraṁ
dadhyāv imāṁ buddhim athābhyapadyata

SYNONYMS

ittham-in this way; gaja-indraḥ-the King of the elephants; saḥ-he; yadā-when; āpa-obtained; saṅkaṭam-such a dangerous position; prāṇasya-of life; dehī-who is embodied; vivaśaḥ-circumstantially helpless; yadṛcchayā-by the will of providence; apārayan-being unable; ātma-vimokṣaṇe-to save himself; ciram-for a long time; dadhyau-began to think seriously; imām-this; buddhim-decision; atha-thereupon; abhyapadyata-reached.

When the King of the elephants saw that he was under the clutches of the crocodile by the will of providence and, being embodied and circumstantially helpless, could not save himself from danger, he was extremely afraid of being killed. He consequently thought for a long time and finally reached the following decision.

Everyone in the material world is engaged in a struggle for existence. Everyone tries to save himself from danger, but when one is unable to save himself, if he is pious, he then takes shelter of the lotus feet of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino ’rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

Four kinds of pious men-namely, one who is in danger, one who is in need of money, one who is searching for knowledge and one who is inquisitive-begin to take shelter of the Supreme Personality of Godhead in order to be saved or to advance. The King of the elephants, in his condition of danger, decided to seek shelter of the lotus feet of the Lord. After considerable thought, he intelligently arrived at this correct decision. Such a decision is not reached by a sinful man. Therefore in Bhagavad-gītā it is said that those who are pious (sukṛtī) can decide that in a dangerous or awkward condition one should seek shelter of the lotus feet of Kṛṣṇa.

TEXT 32

na mām ime jñātaya āturaṁ gajāḥ
kutaḥ kariṇyaḥ prabhavanti mocitum
grāheṇa pāśena vidhātur āvṛto
’py ahaṁ ca taṁ yāmi paraṁ parāyaṇam

SYNONYMS

na-not; mām-me; ime-all these; jñātayaḥ-friends and relatives (the other elephants); āturam-in my distress; gajāḥ-the elephant; kutaḥ-how; kariṇyaḥ-my wives; prabhavanti-are able; mocitum-to deliver (from this dangerous position); grāheṇa-by the crocodile; pāśena-by the network of ropes; vidhātuḥ-of providence; āvṛtaḥ-captured; api-although (I am in such a position); aham-I; ca-also; tam-that (Supreme Personality of Godhead); yāmi-take shelter of; param-who is transcendental; parāyaṇam-and who is the shelter of even the exalted demigods like Brahmā and Śiva.

The other elephants, who are my friends and relatives, could not rescue me from this danger. What then to speak of my wives? They cannot do anything. It is by the will of providence that I have been attacked by this crocodile, and therefore I shall seek shelter of the Supreme Personality of Godhead, who is always the shelter of everyone, even of great personalities.

This material world is described as padaṁ padaṁ yad vipadām, which means that at every step there is danger. A fool wrongly thinks that he is happy in this material world, but in fact he is not, for one who thinks that way is only illusioned. At every step, at every moment, there is danger. In modern civilization one thinks that if he has a nice home and a nice car his life is perfect. In the Western countries, especially in America, it is very nice to possess a good car, but as soon as one is on the road, there is danger because at any moment an accident may take place and one will be killed. The record actually shows that so many people die in such accidents. Therefore if we actually think that this material world is a very happy place, this is our ignorance. Real knowledge is that this material world is full of danger. We may struggle for existence as far as our intelligence allows and may try to take care of ourselves, but unless the Supreme Personality of Godhead, Kṛṣṇa, ultimately saves us from danger, our attempts will be useless. Therefore Prahlāda Mahārāja says:

bālasya neha śaraṇaṁ pitarau nṛsiṁha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām
(Bhāg. 7.9.19)

We may invent so many ways to be happy or to counteract the dangers of this material world, but unless our attempts are sanctioned by the Supreme Personality of Godhead, they will never make us happy. Those who try to be happy without taking shelter of the Supreme Personality of Godhead are mūḍhas, rascals. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]. Those who are the lowest of men refuse to take to Kṛṣṇa consciousness because they think that they will be able to protect themselves without Kṛṣṇa’s care. This is their mistake. The decision of the King of the elephants, Gajendra, was correct. In such a dangerous position, he sought shelter of the Supreme Personality of Godhead.

TEXT 33

yaḥ kaścaneśo balino ’ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi

SYNONYMS

yaḥ-He who (the Supreme Personality of Godhead); kaścana-someone; īśaḥ-the supreme controller; balinaḥ-very powerful; antaka-uragāt-from the great serpent of time, which brings death; pracaṇḍa-vegāt-whose force is fearful; abhidhāvataḥ-who is chasing; bhṛśam-endlessly (every hour and every minute); bhītam-one who is afraid of death; prapannam-who is surrendered (to the Supreme Personality of Godhead); paripāti-He protects; yat-bhayāt-from fear of the Lord; mṛtyuḥ-death itself; pradhāvati-runs away; araṇam-the actual shelter of everyone; tam-unto Him; īmahi-I surrender or take shelter.

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

One who is intelligent understands that there is a great and supreme authority above everything. That great authority appears in different incarnations to save the innocent from disturbances. As confirmed in Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] the Lord appears in His various incarnations for two purposes-to annihilate the duṣkṛtī, the sinful, and to protect His devotees. The King of the elephants decided to surrender unto Him. This is intelligent. One must know that great Supreme Personality of Godhead and surrender unto Him. The Lord comes personally to instruct us how to be happy, and only fools and rascals do not see by intelligence this supreme authority, the Supreme Person. In the śruti-mantra it is said:

bhīṣāsmād vātaḥ pavate
bhīṣodeti sūryaḥ
bhīṣāsmād agniś candraś ca
mṛtyur dhāvati pañcamaḥ
(Taittirīya Upaniṣad 2.8)

It is out of fear of the Supreme Personality of Godhead that the wind is blowing, that the sun is distributing heat and light, and that death is chasing everyone. Thus there is a supreme controller, as confirmed in Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram. This material manifestation is working so well because of the supreme controller. Any intelligent person, therefore, can understand that there is a supreme controller. Furthermore, the supreme controller Himself appears as Lord Kṛṣṇa, as Lord Caitanya Mahāprabhu and as Lord Rāmacandra to give us instructions and to show us by example how to surrender unto the Supreme Personality of Godhead. Yet those who are duṣkṛtī, the lowest of men, do not surrender (na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]).

In Bhagavad-gītā the Lord clearly says, mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." Thus mṛtyu, or death, is the representative who takes everything away from the living entity who has accepted a material body. No one can say, "I do not fear death." This is a false proposition. Everyone fears death. However, one who seeks shelter of the Supreme Personality of Godhead can be saved from death. One may argue, "Does the devotee not die?" The answer is that a devotee certainly must give up his body, for the body is material. The difference is, however, that for one who surrenders to Kṛṣṇa fully and who is protected by Kṛṣṇa, the present body is his last; he will not again receive a material body to be subjected to death. This is assured in Bhagavad-gītā (4.9). Tyaktvā dehaṁ punar janma naiti mām eti so'rjuna: a devotee, after giving up his body, does not accept a material body, but returns home, back to Godhead. We are always in danger because at any moment death can take place. It is not that only Gajendra, the King of the elephants, was afraid of death. Everyone should fear death because everyone is caught by the crocodile of eternal time and may die at any moment. The best course, therefore, is to seek shelter of Kṛṣṇa, the Supreme Personality of Godhead, and be saved from the struggle for existence in this material world, in which one repeatedly takes birth and dies. To reach this understanding is the ultimate goal of life.

Thus end the Bhaktivedanta purports of the Eighth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Elephant Gajendra's Crisis."

20.9.3 Chapter Three

Gajendra's Prayers of Surrender

In this chapter, the prayers by Gajendra, the King of the elephants, are described. It appears that the King of the elephants was formerly a human being known as Indradyumna and that he learned a prayer to the Supreme Lord. Fortunately he remembered that prayer and began to chant it to himself. First he offered his respectful obeisances to the Supreme Personality of Godhead, and because of his awkward position in having been attacked by the crocodile, he expressed his inability to recite prayers nicely. Nonetheless, he tried to chant the mantra and expressed himself in appropriate words as follows.

"The Supreme Personality of Godhead is the cause of all causes, the original person from whom everything has emanated. He is the root cause of this cosmic manifestation, and the entire cosmos rests in Him, yet He is transcendental, for He does everything in relation to the material world through His external energy. He is eternally situated in the spiritual world-in Vaikuṇṭha or Goloka Vṛndāvana-where He engages in His eternal pastimes. The material world is a product of His external energy, or material nature, which works under His direction. It is thus that creation, maintenance and annihilation take place. The Lord exists at all times. This is extremely difficult for a nondevotee to understand. Although the transcendental Supreme Personality of Godhead is perceivable by everyone, only the pure devotees perceive His presence and activities. The Supreme Personality of Godhead is completely free from material birth, death, old age and disease. Indeed, if anyone in this material world takes shelter of Him, he also becomes situated in that transcendental position. For the satisfaction of the devotee (paritrāṇāya sādhūnām), the Lord appears and exhibits His activities. His appearance, disappearance and other pastimes are not at all material. One who knows this secret can enter the kingdom of God. In the Lord, all opposing elements are adjusted. The Lord is situated in everyone's heart. He is the controller of everything, He is the witness of all activities, and He is the original source of all living entities. Indeed, all living entities are parts of Him, for He is the origin of Mahā-Viṣṇu, who is the source of the living entities within this material world. The Lord can observe the activities of our senses, which can work and achieve material results because of His mercy. Although He is the original source of everything, He is untouched by any of His by-products. In this way He is like a gold mine, which is the source of gold in ornaments and yet is different from the ornaments themselves. The Lord is worshiped by the method prescribed in the Pañcarātras. He is the source of our knowledge, and He can give us liberation. Therefore it is our duty to understand Him according to the instructions of devotees, in particular the spiritual master. Although for us the mode of goodness is covered, by following the instructions of saintly persons and the spiritual master we can be freed from material clutches.

”The self-effulgent material form of the Supreme Personality of Godhead is adored by nondevotees, His impersonal form is adored by those advanced in spiritual knowledge, and His feature as the localized Supersoul is appreciated by yogīs. But His original form as a person is understood only by devotees. That Supreme Personality of Godhead is competent to dissipate the darkness of the conditioned soul through His instructions in Bhagavad-gītā. He is the ocean of transcendental qualities and can be understood only by liberated persons freed from the bodily concept of life. By His causeless mercy, the Lord can rescue the conditioned soul from the material clutches and enable him to return home, back to Godhead, to become His personal associate. Nonetheless, a pure devotee does not aspire to go back to Godhead; he is simply satisfied with executing his service in this material world. A pure devotee does not ask anything from the Supreme Personality of Godhead. His only prayer is to be freed from the material conception of life and to be engaged in the Lord’s transcendental loving service.”

In this way the King of the elephants, Gajendra, offered prayers directly to the Supreme Personality of Godhead, without mistaking Him for one of the demigods. None of the demigods came to see him, not even Brahmā or Śiva. Rather, the Supreme Personality of Godhead, Nārāyaṇa, seated on Garuḍa, personally appeared before him. Gajendra, by lifting his trunk, offered obeisances to the Lord, and the Lord immediately pulled him from the water along with the crocodile who had captured his leg. Then the Lord killed the crocodile and thus rescued Gajendra.

TEXT 1

śrī-bādarāyaṇir uvāca
evaṁ vyavasito buddhyā
samādhāya mano hṛdi
jajāpa paramaṁ jāpyaṁ
prāg-janmany anuśikṣitam

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; vyavasitaḥ-fixed; buddhyā-by intelligence; samādhāya-for concentration; manaḥ-the mind; hṛdi-in consciousness or in the heart; jajāpa-he chanted; paramam-a supreme; jāpyam-mantra he had learned from great devotees; prāk-janmani-in his previous birth; anuśikṣitam-practiced.

Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.

Such remembrance is described in Bhagavad-gītā (6.43–44):

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana
pūrvābhyāsena tenaiva
hriyate hy avaśo ’pi saḥ

In these verses it is assured that even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which he will in due course of time remember the Supreme Personality of Godhead. As explained later, Gajendra was formerly King Indradyumna, and somehow or other in his next life he became King of the elephants. Now Gajendra was in danger, and although he was in a body other than that of a human being, he remembered the stotra he had chanted in his previous life. Yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana. To enable one to achieve perfection, Kṛṣṇa gives one the chance to remember Him again. This is proved here, for although the King of the elephants, Gajendra, was put in danger, this was a chance for him to remember his previous devotional activities so that he could immediately be rescued by the Supreme Personality of Godhead.

It is imperative, therefore, that all devotees in Kṛṣṇa consciousness practice chanting some mantra. Certainly one should chant the Hare Kṛṣṇa mantra, which is the mahā-mantra, or great mantra, and also one should practice chanting cintāmaṇi-prakara-sadmasu or the Nṛsiṁha strotra (ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ). Every devotee should practice in order to chant some mantra perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Kṛṣṇa consciousness, even if he becomes an animal. Of course, a devotee should try to perfect his Kṛṣṇa consciousness in this life, for simply by understanding Kṛṣṇa and His instructions, after giving up this body one can return home, back to Godhead. Even if there is some falldown, practice of Kṛṣṇa consciousness never goes in vain. For example, Ajāmila, in his boyhood, practiced chanting the name of Nārāyaṇa under the direction of his father, but later, in his youth, he fell down and became a drunkard, woman-hunter, rogue and thief. Nonetheless, because of chanting the name of Nārāyaṇa for the purpose of calling his son, whom he had named Nārāyaṇa, he became advanced, even though he was involved in sinful activities. Therefore, we should not forget the chanting of the Hare Kṛṣṇa mantra under any circumstances. It will help us in the greatest danger, as we find in the life of Gajendra.

TEXT 2

śrī-gajendra uvāca
oṁ namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-bījāya
pareśāyābhidhīmahi

SYNONYMS

śrī-gajendraḥ uvāca-Gajendra, the King of elephants, said; oṁ-O my Lord; namaḥ-I offer my respectful obeisances unto You; bhagavate-unto the Supreme Personality of Godhead; tasmai-unto Him; yataḥ-from whom; etat-this body and the material manifestation; cit-ātmakam-is moving due to consciousness (the spirit soul); puruṣāya-unto the Supreme Person; ādi-bījāya-who is the origin or root cause of everything; para-īśāya-who is supreme, transcendental and worshipable for such exalted persons as Brahmā and Śiva; abhidhīmahi-let me meditate upon Him.

The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.

In this verse the words etac cid-ātmakam are very important. The material body certainly consists only of material elements, but when one awakens to Kṛṣṇa conscious understanding, the body is no longer material but spiritual. The material body is meant for sense enjoyment, whereas the spiritual body engages in the transcendental loving service of the Lord. Therefore, a devotee who engages in the service of the Supreme Lord and who constantly thinks of Him should never be considered to have a material body. It is therefore enjoined, guruṣu nara-matiḥ: one should stop thinking of the spiritual master as an ordinary human being with a material body. Arcye viṣṇau śilā-dhīḥ: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Let us therefore offer our obeisances unto the Supreme Personality of Godhead, by whose mercy so-called material things also become spiritual when they are engaged in spiritual activity.

Oṁkāra (praṇava) is the symbolic sound representation of the Supreme Personality of Godhead. Oṁ tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ: the three words oṁ tat sat immediately invoke the Supreme Person. Therefore Kṛṣṇa says that He is oṁkāra in all the Vedic mantras (praṇavaḥ sarva-vedeṣu). The Vedic mantras are pronounced beginning with oṁkāra to indicate immediately the Supreme Personality of Godhead. Śrīmad-Bhāgavatam, for example, begins with the words oṁ namo bhagavate vāsudevāya. There is no difference between the Supreme Personality of Godhead, Vāsudeva, and oṁkāra (praṇava). We should be careful to understand that oṁkāra does not indicate anything nirākāra, or formless. Indeed, this verse immediately says, oṁ namo bhagavate. Bhagavān is a person. Thus oṁkāra is the representation of the Supreme Person. Oṁkāra is not meant to be impersonal, as the Māyāvādī philosophers consider it to be. This is distinctly expressed here by the word puruṣāya. The supreme truth addressed by oṁkāra is puruṣa, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Viṣṇu, Lord Brahmā and Lord Śiva are the supreme controllers of this universe, but Lord Viṣṇu is offered obeisances even by Lord Śiva and Lord Brahmā. Therefore this verse uses the word pareśāya, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. Pareśāya means parameśvara. Lord Brahmā and Lord Śiva are īśvaras, great controllers, but Lord Viṣṇu is parameśvara, the supreme controller.

TEXT 3

yasminn idaṁ yataś cedaṁ
yenedaṁ ya idaṁ svayam
yo 'smāt parasmāc ca paras
taṁ prapadye svayambhuvam

SYNONYMS

yasmin-the basic platform on which; idam-the universe rests; yataḥ-the ingredients from which; ca-and; idam-the cosmic manifestation is produced; yena-by whom; idam-this cosmic manifestation is created and maintained; yaḥ-He who; idam-this material world; svayam-is Himself; yaḥ-He who; asmāt-from the effect (this material world); parasmāt-from the cause; ca-and; paraḥ-transcendental or different; tam-unto Him; prapadye-I surrender; svayambhuvam-unto the supreme self-sufficient.

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

In Bhagavad-gītā (9.4) the Lord says, mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "I am the Supreme Personality of Godhead, but everything rests upon My energy, just as an earthen pot rests on the earth." The place where an earthen pot rests is also earth. Then again, the earthen pot is manufactured by a potter, whose body is a product of earth. The potter's wheel with which the pot is made is an expansion of earth, and the ingredients from which the pot are made are also earth. As confirmed in the śruti-mantra, yato vā imāni bhūtāni jāyante. yena jātāni jīvanti yat prayanty abhisaṁviśanti. The original cause of everything is the Supreme Personality of Godhead, and after being annihilated, everything enters into Him (prakṛtiṁ yānti māmikām). Thus the Supreme Lord, the Personality of Godhead-Lord Rāmacandra or Lord Kṛṣṇa-is the original cause of everything.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 5.1) The Lord is the cause for everything, but there is no cause for Him. Sarvaṁ khalv idaṁ brahma. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. Although He is everything, His personality is different from the cosmic manifestation.

TEXT 4

yaḥ svātmanīdaṁ nija-māyayārpitaṁ
kvacid vibhātaṁ kva ca tat tirohitam
aviddha-dṛk sākṣy ubhayaṁ tad īkṣate
sa ātma-mūlo 'vatu māṁ parāt-paraḥ

SYNONYMS

yaḥ-the Supreme Personality of Godhead who; sva-ātmani-in Him; idam-this cosmic manifestation; nija-māyayā-by His own potency; arpitam-invested; kvacit-sometimes, at the beginning of a kalpa; vibhātam-it is manifested; kva ca-sometimes, during dissolution; tat-that (manifestation); tirohitam-not visible; aviddha-dṛk-He sees everything (in all these circumstances); sākṣī-the witness; ubhayam-both (manifestation and annihilation); tat īkṣate-sees everything, without loss of sight; saḥ-that Supreme Personality of Godhead; ātma-mūlaḥ-self-sufficient, having no other cause; avatu-please give protection; mām-unto me; parāt-paraḥ-He is transcendental to transcendental, or above all transcendence.

The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

The Supreme Personality of Godhead has multipotencies (parāsya śaktir vividhaiva śrūyate). Therefore, as soon as He likes, He uses one of His potencies, and by that expansion He creates this cosmic manifestation. Again, when the cosmic manifestation is annihilated, it rests in Him. Nonetheless, He is infallibly the supreme observer. Under any circumstances, the Supreme Lord is changeless. He is simply a witness and is aloof from all creation and annihilation.

TEXT 5

kālena pañcatvam iteṣu kṛtsnaśo
lokeṣu pāleṣu ca sarva-hetuṣu
tamas tadāsīd gahanaṁ gabhīraṁ
yas tasya pāre ’bhivirājate vibhuḥ

SYNONYMS

kālena-in due course of time (after millions and millions of years); pañcatvam-when everything illusory is annihilated; iteṣu-all transformations; kṛtsnaśaḥ-with everything within this cosmic manifestation; lokeṣu-all the planets, or everything that exists; pāleṣu-maintainers like Lord Brahmā; ca-also; sarva-hetuṣu-all causative existences; tamaḥ-great darkness; tadā-then; āsīt-was; gahanam-very dense; gabhīram-very deep; yaḥ-the Supreme Personality of Godhead who; tasya-this dark situation; pāre-over and above; abhivirājate-exists or shines; vibhuḥ-the Supreme.

In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.

From the Vedic mantras we understand that the Supreme Personality of Godhead is above everything. He is supreme, above all the demigods, including Lord Brahmā and Lord Śiva. He is the supreme controller. When everything disappears by the influence of His energy, the cosmic situation is one of dense darkness. The Supreme Lord, however, is the sunshine, as confirmed in the Vedic mantras: āditya-varṇaṁ tamasaḥ parastāt. In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the Supreme Personality of Godhead, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time.

TEXT 6

na yasya devā ṛṣayaḥ padaṁ vidur
jantuḥ punaḥ ko ’rhati gantum īritum
yathā naṭasyākṛtibhir viceṣṭato
duratyayānukramaṇaḥ sa māvatu

SYNONYMS

na-neither; yasya-He of whom; devāḥ-the demigods; ṛṣayaḥ-great sages; padam-position; viduḥ-can understand; jantuḥ-unintelligent living beings like animals; punaḥ-again; kaḥ-who; arhati-is able; gantum-to enter into the knowledge; īritum-or to express by words; yathā-as; naṭasya-of the artist; ākṛtibhiḥ-by bodily features; viceṣṭataḥ-dancing in different ways; duratyaya-very difficult; anukramaṇaḥ-His movements; saḥ-that Supreme Personality of Godhead; mā-unto me; avatu-may give His protection.

An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.

A similar understanding was expressed by Kuntīdevī. The Supreme Lord exists everywhere, within and without. He even exists within the heart. Sarvasya cāhaṁ hṛdi sanniviṣṭo [Bg. 15.15]. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati [Bg. 18.61]. Thus it is indicated that one can find the Supreme Lord within one’s heart. There are many, many yogīs trying to find Him. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Nonetheless, even great yogīs, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna
(Bg. 4.9)

If by the Lord’s grace one can understand Him, one will immediately be delivered, even within his material body. The material body will no longer have any function, and whatever activities take place with the body will be activities of Kṛṣṇa consciousness. In this way one may give up his body and return home, back to Godhead.

TEXT 7

didṛkṣavo yasya padaṁ sumaṅgalaṁ
vimukta-saṅgā munayaḥ susādhavaḥ
caranty aloka-vratam avraṇaṁ vane
bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ

SYNONYMS

didṛkṣavaḥ-those who desire to see (the Supreme Personality of Godhead); yasya-of Him; padam-the lotus feet; su-maṅgalam-all-auspicious; vimukta-saṅgāḥ-persons who are completely disinfected of material conditions; munayaḥ-great sages; su-sādhavaḥ-those who are highly elevated in spiritual consciousness; caranti-practice; aloka-vratam-vows of brahmacarya, vānaprastha or sannyāsa; avraṇam-without any fault; vane-in the forest; bhūta-ātma-bhūtāḥ-those who are equal to all living entities; suhṛdaḥ-those who are friends to everyone; saḥ-that same Supreme Personality of Godhead; me-my; gatiḥ-destination.

Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (suhṛdaṁ sarva-bhūtānām), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of Bhagavad-gītā, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called paramahaṁsas. As indicated by the word vimukta-saṅga, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

TEXTS 8–9

na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yaḥ
sva-māyayā tāny anukālam ṛcchati
tasmai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye
arūpāyoru-rūpāya
nama āścarya-karmaṇe

SYNONYMS

na-not; vidyate-there is; yasya-of whom (the Supreme Personality of Godhead); ca-also; janma-birth; karma-activities; vā-or; na-nor; nāma-rūpe-any material name or material form; guṇa-qualities; doṣaḥ-fault; eva-certainly; vā-either; tathāpi-still; loka-of this cosmic manifestation; apyaya-who is the destruction; sambhavāya-and creation; yaḥ-He who; sva-māyayā-by His own potency; tāni-activities; anukālam-eternally; ṛcchati-accepts; tasmai-unto Him; namaḥ-I offer my obeisances; para-transcendental; īśāya-who is the supreme controller; brahmaṇe-who is the Supreme Brahman (Parabrahman); ananta-śaktaye-with unlimited potency; arūpāya-possessing no material form; uru-rūpāya-possessing various forms as incarnations; namaḥ-I offer my obeisances; āścarya-karmaṇe-whose activities are wonderful.

The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

In the Viṣṇu Purāṇa it is said, guṇāṁś ca doṣāṁś ca mune vyatīta samasta-kalyāṇa-guṇātmako hi. The Supreme Personality of Godhead has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in Bhagavad-gītā (4.8) by the Supreme Personality of Godhead, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The Lord's activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendentally promoted. The only difference is that a devotee goes directly to the spiritual planets and becomes an associate of the Supreme Lord, whereas demons are promoted to brahmaloka, the impersonal effulgence of the Lord. Both of them, however, are transcendentally promoted. The Lord's killing or annihilating of the demons is not exactly like the killing of this material world. Although He appears to act within the modes of material nature, He is nirguṇa, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Kṛṣṇa, Hare Rāma? The names of the Lord like Rāma and Kṛṣṇa are nondifferent from the person Rāma and Kṛṣṇa. Thus by chanting the Hare Kṛṣṇa mantra one constantly associates with Rāma and Kṛṣṇa, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajāmila, who always remained transcendental to his activities simply by chanting the name Nārāyaṇa. If this was true of Ajāmila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is confirmed throughout Bhagavad-gītā (janma-karma ca me divyam, avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritam [Bg. 4.9]). Therefore, when the Supreme Personality of Godhead-Rāma or Kṛṣṇa-descends to act transcendentally for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (sambhavāmy ātma-māyayā [Bg. 4.6]). Because He is not forced to come by the material energy, He is always transcendental. One should not consider the Supreme Lord an ordinary human being. Material names and forms are contaminated, but spiritual name and spiritual form are transcendental.

TEXT 10

nama ātma-pradīpāya

sākṣiṇe paramātmane
namo girāṁ vidūrāya
manasaś cetasām api

SYNONYMS

namaḥ-I offer my respectful obeisances; ātma-pradīpāya-unto He who is self-effulgent or who gives enlightenment to the living entities; sākṣiṇe-who is situated in everyone's heart as a witness; parama-ātmane-unto the Supreme Soul, the Supersoul; namaḥ-I offer my respectful obeisances; girām-by words; vidūrāya-who is impossible to reach; manasaḥ-by the mind; cetasām-or by consciousness; api-even.

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

The Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the individual soul through mental, physical or intellectual exercises. It is by the grace of the Supreme Personality of Godhead that the individual soul is enlightened. Therefore, the Lord is described here as ātma-pradīpa. The Lord is like the sun, which illuminates everything and cannot be illuminated by anyone. Therefore, if one is serious about understanding the Supreme, one must receive enlightenment from Him, as instructed in Bhagavad-gītā. One cannot understand the Supreme Personality of Godhead by one's mental, physical or intellectual powers.

TEXT 11

sattvena pratilabhyāya
naiṣkarmyeṇa vipaścitā
namaḥ kaivalya-nāthāya
nirvāṇa-sukha-saṁvide

SYNONYMS

sattvena-by pure devotional service; prati-labhyāya-unto the Supreme Personality of Godhead, who is achieved by such devotional activities; naiṣkarmyeṇa-by transcendental activities; vipaścitā-by persons who are sufficiently learned; namaḥ-I offer my respectful obeisances; kaivalya-nāthāya-unto the master of the transcendental world; nirvāṇa-for one completely freed from material activities; sukha-of happiness; saṁvide-who is the bestower.

The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.

As stated in Bhagavad-gītā, the Supreme Personality of Godhead can be understood only by devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If one wants to know the Supreme Personality of Godhead in truth, one must take to the activities of devotional service. These activities are called sattva or śuddha-sattva. In the material world, activities of goodness, which are symptomatic of a pure brāhmaṇa, are appreciated. But the activities of devotional service are śuddha-sattva; in other words, they are on the transcendental platform. Only by devotional service can one understand the Supreme.

Devotional service is called naiṣkarmya. Mere negation of material activity will not endure. Naiṣkarmyam apy acyuta-bhāva-varjitam. Unless one performs activities with reference to Kṛṣṇa consciousness, cessation of material activities will not be helpful. In hopes of achieving naiṣkarmya, freedom from material action, many highly elevated sannyāsīs stopped their activities, yet they failed and returned to the material platform to act as materialistic persons. But once one is engaged in the spiritual activities of bhakti-yoga, one does not fall down. Our Kṛṣṇa consciousness movement is therefore an attempt to engage everyone always in spiritual activity, by which one becomes transcendental to material actions. The spiritual activities of bhakti-mārga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]-lead one to understand the Supreme Personality of Godhead. Therefore, as stated here, sattvena pratilabhyāya naiṣkarmyeṇa vipaścitā: "The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga."

The Gopāla-tāpanī Upaniṣad (15) says, bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenaivāmuṣmin manasaḥ kalpanam etad eva ca naiṣkarmyam. This is a definition of naiṣkarmya. One acts in naiṣkarmya when he fully engages in Kṛṣṇa conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (iha-amutra). Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of naiṣkarma. By such transcendental devotional service, the Lord is served. I offer my respectful obeisances unto Him.

TEXT 12

namaḥ śāntāya ghorāya
mūḍhāya guṇa-dharmiṇe
nirviśeṣāya sāmyāya
namo jñāna-ghanāya ca

SYNONYMS

namaḥ-all obeisances; śāntāya-unto He who is above all material qualities and completely peaceful, or unto Vāsudeva, the Supersoul in every living entity; ghorāya-unto the fierce forms of the Lord like Jāmadagnya and Nṛsiṁhadeva; mūḍhāya-the form of the Lord as an animal, such as the boar; guṇa-dharmiṇe-who accepts different qualities within the material world; nirviśeṣāya-who is without material qualities, being fully spiritual; sāmyāya-Lord Buddha, the form of nirvāṇa, wherein the material qualities stop; namaḥ-I offer my respectful obeisances; jñāna-ghanāya-who is knowledge or the impersonal Brahman; ca-also.

I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsiṁhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Dattātreya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence.

In the previous verses it has been described that although the Supreme Personality of Godhead has no material form, He accepts innumerable forms to favor His devotees and kill the demons. As stated in Śrīmad-Bhāgavatam, there are so many incarnations of the Supreme Personality of Godhead that they are like the waves of a river. The waves of a river flow incessantly, and no one can count how many waves there are. Similarly, no one can calculate when and how the different incarnations of the Lord appear according to the necessities of time, place and candidates. The Lord appears perpetually. As Kṛṣṇa says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." In the material world there is always the possibility of deviation from Kṛṣṇa consciousness, and therefore Kṛṣṇa and His devotees always act in various forms to curb such godlessness.

Even impersonalists who stress the knowledge feature of the Supreme Personality of Godhead want to merge in the effulgence of the Lord. Therefore, here the word jñāna-ghanāya indicates that for atheists who disbelieve in the form and existence of the Lord, all these various incarnations appear. Since the Lord comes to teach in so many forms, no one can say that there is no God. The word jñāna-ghanāya is especially used here to refer to those whose knowledge has become solidified by dint of their searching for the Lord through speculative philosophical understanding. Superficial knowledge is useless for understanding the Supreme Personality of Godhead, but when one's knowledge becomes extremely intense and deep, one understands Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). A jñānī attains this stage after many, many births. Therefore the word jñāna-ghanāya is used here. The word śantāya indicates that Lord Vāsudeva is situated in everyone's heart but does not act with the living entity. Impersonalist jñānīs realize Vāsudeva when they are fully mature in knowledge (vāsudevaḥ samam iti sa mahātmā sudurlabhaḥ).

TEXT 13

kṣetra-jñāya namas tubhyaṁ
sarvādhyakṣāya sākṣiṇe
puruṣāyātma-mūlāya
mūla-prakṛtaye namaḥ

SYNONYMS

kṣetra-jñāya-unto the one who knows everything of the external body; namaḥ-I offer my respectful obeisances; tubhyam-unto You; sarva-everything; adhyakṣāya-who are superintending, managing; sākṣiṇe-who are the witness, Paramātmā, or antaryāmī; puruṣāya-the Supreme Person; ātma-mūlāya-who are the original source of everything; mūla-prakṛtaye-unto the puruṣa-avatāra, the origin of prakṛti and pradhāna; namaḥ-I offer my respectful obeisances.

I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.

In Bhagavad-gītā (13.3) the Lord says, kṣetra jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also kṣetra jña, or the knower of the body, is not the body's only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme kṣetra jña. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called sarvādhyakṣa because everything in the material world works under His supervision. This is confirmed in Bhagavad-gītā (9.10), wherein the Lord says, mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From prakṛti, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. prakṛti is the mother, and the Supreme Personality of Godhead is the father (ahaṁ bīja-pradaḥ pitā).

Prakṛti can give us material bodies, but as spirit souls we are parts and parcels of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7): mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. The living entity, being part and parcel of God, is not a product of this material world. Therefore the Lord is described in this verse as ātma-mūla, the original source of everything. He is the seed of all existences (bījaṁ māṁ sarva-bhūtānām). In Bhagavad-gītā (14.4) the Lord says:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all living entities, in all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." Plants, trees, insects, aquatics, demigods, beasts, birds and all other living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]). Thus they have become sons of prakṛti, or material nature, which is impregnated by the Supreme Personality of Godhead. Every living entity in this material world is struggling for existence, and the only salvation or relief from the cycle of birth and death in the evolutionary process is full surrender. This is indicated by the word namaḥ, ”I offer my respectful obeisances unto You.”

TEXT 14

sarvendriya-guṇa-draṣṭre
sarva-pratyaya-hetave
asatā cchāyayoktāya
sad-ābhāsāya te namaḥ

SYNONYMS

sarva-indriya-guṇa-draṣṭre-unto the seer of all objectives pursued by the senses; sarva-pratyaya-hetave-who is the solution to all doubts (and without whose help one cannot solve all doubts and inabilities); asatā-with the manifestation of unreality or illusion; chāyayā-because of the resemblance; uktāya-called; sat-of reality; ābhāsāya-unto the reflection; te-unto You; namaḥ-I offer my respectful obeisances.

My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.

To paraphrase this verse: ”The objectives of sensual activities are actually observed by You. Without Your direction, the living entity cannot take even a step forward. As confirmed in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. You are situated in everyone’s heart, and only from You come remembrance and forgetfulness. Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. The living entity under the clutches of māyā wants to enjoy this material world, but unless You give him directions and remind him, he cannot make progress in pursuing his shadowy objective in life. The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You. In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything. Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth. Mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]. Because the conditioned soul wants to forget You, by Your grace You give him opportunities, life after life, by which he can almost perpetually forget You. Therefore You are eternally the director of the conditioned souls. It is because You are the original cause of everything that everything appears real. The ultimate reality is Your Lordship, the Supreme Personality of Godhead. I offer my respectful obeisances unto You.”

The word sarva-pratyaya-hetave is explained by Śrīla Viśvanātha Cakravartī Ṭhākura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The activities of the material world suggest that behind them is the superintendence of the Lord.

TEXT 15

namo namas te ’khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya
sarvāgamāmnāya-mahārṇavāya
namo ’pavargāya parāyaṇāya

SYNONYMS

namaḥ-I offer my respectful obeisances; namaḥ-again I offer my respectful obeisances; te-unto You; akhila-kāraṇāya-unto the supreme cause of everything; niṣkāraṇāya-unto You who are causeless; adbhuta-kāraṇāya-the wonderful cause of everything; sarva-all; āgama-āmnāya-unto the source of the paramparā system of all Vedic knowledge; mahā-arṇavāya-the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; namaḥ-I offer my obeisances; apavargāya-unto You who can give deliverance or liberation; para-ayaṇāya-the shelter of all transcendentalists.

My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (janmādy asya yataḥ [SB 1.1.1]), He always remains complete (pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. Therefore He is the wonderful cause. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

”Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” (Brahma-saṁhitā 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, paraṁ brahma, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (sac-cid-ānanda-vigrahaḥ). Kṛṣṇa personally says in Bhagavad-gītā (10.8), mattaḥ sarvaṁ pravartate: ”Everything emanates from Me.” Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

Everyone must take shelter of Kṛṣṇa. It is therefore advised:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10) Paraṁ brahma, the Supreme Lord, and paraṁ dhāma, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything-whether he be a karmī, a jñānī or a yogī-should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] "As the living entities surrender unto Me, I reward them accordingly." Even the karmī who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

Vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]. By studying the Vedic literature, one should understand Kṛṣṇa. As confirmed here, sarvāgamāmnāya-mahārṇavāya. He is the ocean, and all Vedic knowledge flows toward Him. Therefore, intelligent transcendentalists take shelter of the Supreme Personality of Godhead (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). This is the ultimate goal.

TEXT 16

guṇāraṇi-cchanna-cid-uṣmapāya
tat-kṣobha-visphūrjita-mānasāya
naiṣkarmya-bhāvena vivarjitāgama-
svayaṁ-prakāśāya namas karomi

SYNONYMS

guṇa-by the three guṇas, the modes of material nature (sattva, rajas and tamas); araṇi-by araṇi wood; channa-covered; cit-of knowledge; uṣmapāya-unto He whose fire; tat-kṣobha-of the agitation of the modes of material nature; visphūrjita-outside; mānasāya-unto He whose mind; naiṣkarmya-bhāvena-because of the stage of spiritual understanding; vivarjita-in those who give up; āgama-Vedic principles; svayam-personally; prakāśāya-unto He who is manifest; namaḥ karomi-I offer my respectful obeisances.

My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

In Bhagavad-gītā (10.11) it is said:

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva stho
jñāna-dīpena bhāsvatā

For a devotee who has taken the lotus feet of the Lord within his heart, the Lord gives spiritual enlightenment, known as jñāna-dīpa, by special mercy from within. This jñāna-dīpa is compared to the fire hidden within araṇi wood. To perform fire sacrifices, great sages previously did not ignite a fire directly; the fire would be invoked from araṇi wood. Similarly, all living entities are covered by the modes of material nature, and the fire of knowledge can be ignited only by the Supreme Personality of Godhead when one takes Him within one's heart. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. If one takes seriously the lotus feet of Kṛṣṇa, who is seated within one's heart, the Lord eradicates all ignorance. By the torch of knowledge, one immediately understands everything properly by the special mercy of the Supreme Lord and becomes self-realized. In other words, although a devotee may externally not be very well educated, because of his devotional service the Supreme Personality of Godhead gives him enlightenment from within. If the Lord gives enlightenment from within, how can one be in ignorance? Therefore the allegation of the Māyāvādīs that the devotional path is for the unintelligent or uneducated is untrue.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

If one becomes an unalloyed devotee of the Supreme Lord, he automatically manifests all good qualities. Such a devotee is above the instructions of the Vedas. He is a paramahaṁsa. Even without going through the Vedic literature, a devotee becomes pure and enlightened by the mercy of the Lord. "Therefore, my Lord," the devotee says, "I offer my respectful obeisances unto You."

TEXT 17

mādṛk prapanna-paśu-pāśa-vimokṣaṇāya
muktāya bhūri-karuṇāya namo 'layāya
svāṁśena sarva-tanu-bhṛn-manasi pratīta-
pratyag-dṛśe bhagavate bṛhate namas te

SYNONYMS

mādṛk-like me; prapanna-surrendered; paśu-an animal; pāśa-from entanglement; vimokṣaṇāya-unto He who releases; muktāya-unto the Supreme, who is untouched by the contamination of material nature; bhūri-karuṇāya-who are unlimitedly merciful; namaḥ-I offer my respectful obeisances; alayāya-who are never inattentive or idle (for the purpose of my deliverance); sva-aṁśena-by Your partial feature as Paramātmā; sarva-of all; tanu-bhṛt-the living entities embodied in material nature; manasi-in the mind; pratīta-who are acknowledged; pratyak-dṛśe-as the direct observer (of all activities); bhagavate-unto the Supreme Personality of Godhead; bṛhate-who are unlimited; namaḥ-I offer my respectful obeisances; te-unto You.

Since an animal such as I has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.

The words bṛhate namas te have been explained by Śrīla Viśvanātha Cakravartī Ṭhākura: bṛhate śrī-kṛṣṇāya. The Supreme Personality of Godhead is Kṛṣṇa. There are many tattvas, such as viṣṇu-tattva, jīva-tattva and śakti-tattva, but above everything is the viṣṇu-tattva, which is all-pervading. This all-pervading feature of the Supreme Personality of Godhead is explained in Bhagavad-gītā (10.42), wherein the Lord says:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Thus Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātmā. The Lord enters every universe as Garbhodakaśāyī Viṣṇu and then expands Himself as Kṣīrodakaśāyī Viṣṇu to enter the hearts of all living entities and even enter the atoms. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Viṣṇu feature as Paramātmā, but all the viṣṇu-tattvas emanate from Kṛṣṇa. As confirmed in Bhagavad-gītā (10.2), aham ādir hi devānām: Kṛṣṇa is the ādi, or beginning, of the devas of this material world-Brahmā, Viṣṇu and Maheśvara. Therefore He is described here as bhagavate bṛhate. Everyone is bhagavān-everyone possesses opulence-but Kṛṣṇa is bṛhān bhagavān, the possessor of unlimited opulence. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa is the origin of everyone. Ahaṁ sarvasya prabhavaḥ. Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: [Bg. 7.7] there is no personality superior to Kṛṣṇa. Therefore Viśvanātha Cakravartī Ṭhākura says that bhagavate bṛhate means "unto Śrī Kṛṣṇa."

In this material world, everyone is a paśu, an animal, because of the bodily conception of life.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (Bhāg. 10.84.13) Practically everyone, therefore, is a paśu, an animal, and everyone is attacked by the crocodile of material existence. Not only the King of the elephants but every one of us is being attacked by the crocodile and is suffering the consequences.

Only Kṛṣṇa can deliver us from this material existence. Indeed, He is always trying to deliver us. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]. He is within our hearts and is not at all inattentive. His only aim is to deliver us from material life. It is not that He becomes attentive to us only when we offer prayers to Him. Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance. Therefore this verse says, bhūri-karuṇāya namo 'layāya. It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead. God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). Nonetheless, He has not become angry. Therefore He is described here as bhūri-karuṇāya, unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home, back to Godhead.

TEXT 18

ātmātma-jāpta-gṛha-vitta-janeṣu saktair
duṣprāpaṇāya guṇa-saṅga-vivarjitāya
muktātmabhiḥ sva-hṛdaye paribhāvitāya
jñānātmane bhagavate nama īśvarāya

SYNONYMS

ātma-the mind and body; ātma-ja-sons and daughters; āpta-friends and relatives; gṛha-home, community, society and nation; vitta-wealth; janeṣu-to various servants and assistants; saktaiḥ-by those who are too attached; duṣprāpaṇāya-unto You, who are very difficult to achieve; guṇa-saṅga-by the three modes of material nature; vivarjitāya-who are not contaminated; mukta-ātmabhiḥ-by persons who are already liberated; sva-hṛdaye-within the core of the heart; paribhāvitāya-unto You, who are always meditated upon; jñāna-ātmane-the reservoir of all enlightenment; bhagavate-unto the Supreme Personality of Godhead; namaḥ-I offer my respectful obeisances; īśvarāya-unto the supreme controller.

My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.

Although the Supreme Personality of Godhead comes into the material world, He is unaffected by the modes of material nature. This is confirmed in Īśopaniṣad. Apāpa-viddham: He is not contaminated. This same fact is described here. Guṇa-saṅga-vivarjitāya. Although the Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature. As stated in Bhagavad-gītā (9.11), avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being. Therefore the Supreme Personality of Godhead can be understood only by the muktātmā, the liberated soul. Muktātmabhiḥ sva-hṛdaye paribhāvitāya: only the liberated person can constantly think of Kṛṣṇa. Such a person is the greatest of all yogīs.

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

”Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” (Bg. 6.47)

TEXT 19

yaṁ dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kiṁ cāśiṣo rāty api deham avyayaṁ
karotu me ’dabhra-dayo vimokṣaṇam

SYNONYMS

yam-the Supreme Personality of Godhead who; dharma-kāma-artha-vimukti-kāmāḥ-persons who desire the four principles of religion, economic development, sense gratification and salvation; bhajantaḥ-by worshiping; iṣṭām-the objective; gatim-destination; āpnuvanti-can achieve; kim-what to speak of; ca-also; āśiṣaḥ-other benedictions; rāti-He bestows; api-even; deham-a body; avyayam-spiritual; karotu-may He bestow benediction; me-unto me; adabhra-dayaḥ-the Supreme Personality of Godhead, who is unlimitedly merciful; vimokṣaṇam-liberation from the present danger and from the material world.

After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.

Some men within this material world are akāmī, free from material desire, some are ambitious to get more and more material profit, and some desire fulfillment in religious life, economic development, sense gratification and finally liberation.

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param
(Bhāg. 2.3.10)

It is recommended that whatever one’s position-whether one demands no material profit, all material profit or ultimately liberation-one should offer his obedient devotional service to the Lord, and one will get what he desires. Kṛṣṇa is so kind. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. The Lord reciprocates. Whatever even an ordinary living entity wants, Kṛṣṇa gives. Kṛṣṇa is situated in everyone’s heart, and He gives that which is desired by the living entity.

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Mahārāja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the Supreme Personality of Godhead not fulfill his desire?

TEXTS 20–21

ekāntino yasya na kañcanārthaṁ
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
gāyanta ānanda-samudra-magnāḥ
tam akṣaraṁ brahma paraṁ pareśam
avyaktam ādhyātmika-yoga-gamyam
atīndriyaṁ sūkṣmam ivātidūram
anantam ādyaṁ paripūrṇam īḍe

SYNONYMS

ekāntinaḥ-unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); yasya-the Lord, of whom; na-not; kañcana-some; artham-benediction; vāñchanti-desire; ye-those devotees who; vai-indeed; bhagavat-prapannāḥ-fully surrendered unto the lotus feet of the Lord; ati-adbhutam-which are wonderful; tat-caritam-the activities of the Lord; su-maṅgalam-and very auspicious (to hear); gāyantaḥ-by chanting and hearing; ānanda-of transcendental bliss; samudra-in the ocean; magnāḥ-who are immersed; tam-unto Him; akṣaram-eternally existing; brahma-the Supreme; param-transcendental; para-īśam-the Lord of the supreme personalities; avyaktam-invisible or not able to be realized by the mind and senses; ādhyātmika-transcendental; yoga-by bhakti-yoga, devotional service; gamyam-obtainable (bhaktyā mām abhijānāti); ati-indriyam-beyond the perception of material senses; sūkṣmam-minute;

iva-like; ati-dūram-very far away; anantam-unlimited; ādyam-the original cause of everything; paripūrṇam-completely full; īḍe-I offer my obeisances.

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]
(Bhakti-rasāmṛta-sindhu 1.1.11)

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the saṅkīrtana movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is bhakti-yoga. Therefore the King of the elephants, Gajendra, said, ādhyātmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of bhakti-yoga is the spotless process by which to approach the Supreme Personality of Godhead. Bhaktyāham ekayā grāhyaḥ: only through devotional service can one approach the Supreme Lord. The Lord says in Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

”Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Simply by being attached to Kṛṣṇa consciousness and by thinking of the lotus feet of Kṛṣṇa constantly, one can fully understand the Supreme Personality of Godhead, without a doubt.

TEXTS 22–24

yasya brahmādayo devā
vedā lokāś carācarāḥ
nāma-rūpa-vibhedena
phalgvyā ca kalayā kṛtāḥ
yathārciṣo ’gneḥ savitur gabhastayo
niryānti saṁyānty asakṛt sva-rociṣaḥ
tathā yato ’yaṁ guṇa-sampravāho
buddhir manaḥ khāni śarīra-sargāḥ
sa vai na devāsura-martya-tiryaṅ
na strī na ṣaṇḍho na pumān na jantuḥ
nāyaṁ guṇaḥ karma na san na cāsan
niṣedha-śeṣo jayatād aśeṣaḥ

SYNONYMS

yasya-of the Supreme Personality of Godhead who; brahma-ādayaḥ-the great demigods, headed by Lord Brahmā; devāḥ-and other demigods; vedāḥ-the Vedic knowledge; lokāḥ-different personalities; cara-acarāḥ-the moving and the nonmoving (like trees and plants); nāma-rūpa-of different names and different forms; vibhedena-by such divisions; phalgvyā-who are less important; ca-also; kalayā-by the parts; kṛtāḥ-created; yathā-as; arciṣaḥ-the sparks; agneḥ-of fire; savituḥ-from the sun; gabhastayaḥ-the shining particles; niryānti-emanate from; saṁyānti-and enter into; asakṛt-again and again; sva-rociṣaḥ-as parts and parcels; tathā-similarly; yataḥ-the Personality of Godhead from whom; ayam-this; guṇa-sampravāhaḥ-continuous manifestation of the different modes of nature; buddhiḥ manaḥ-the intelligence and mind; khāni-the senses; śarīra-of the body (gross and subtle); sargāḥ-the divisions; saḥ-that Supreme Personality of Godhead; vai-indeed; na-is not; deva-demigod; asura-demon; martya-human being; tiryak-bird or beast; na-neither; strī-woman; na-nor; ṣaṇḍhaḥ-neuter; na-neither; pumān-man; na-nor; jantuḥ-living being or animal; na ayam-nor is He; guṇaḥ-material quality; karma-fruitive activity; na-is not; sat-manifestation; na-nor; ca-also; asat-nonmanifestation; niṣedha-of the discrimination of neti neti (”not this, not this”); śeṣaḥ-He is the end; jayatāt-all glories unto Him; aśeṣaḥ-who is unlimited.

The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

This is a summary description of the Supreme Personality of Godhead's unlimited potency. That supreme one is acting in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His different potencies (parāsya śaktir vividhaiva śrūyate). Each and every potency is acting quite naturally (svābhāvikī jñāna-bala-kriyā ca). Therefore the Lord is unlimited. Na tat-samaś cābhyadhikaś ca dṛśyate: nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate), for everything is done by expansions of His unlimited energies.

TEXT 25

jijīviṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālena na yasya viplavas
tasyātma-lokāvaraṇasya mokṣam

SYNONYMS

jijīviṣe-wish to live long; na-not; aham-I; iha-in this life; amuyā-or in the next life (I do not wish to live upon being saved from this dangerous position); kim-what is the value; antaḥ-internally; bahiḥ-externally; ca-and; āvṛtayā-covered by ignorance; ibha-yonyā-in this birth as an elephant; icchāmi-I desire; kālena-because of the influence of time; na-there is not; yasya-of which; viplavaḥ-annihilation; tasya-that; ātma-loka-āvaraṇasya-from the covering of self-realization; mokṣam-liberation.

I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.

In this material world, every living entity is covered by the darkness of ignorance. Therefore the Vedas enjoin that one should approach the Supreme Lord through the spiritual master, who is described and offered prayers in the Gautamīya-tantra as follows:

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." Although one may struggle for existence in this material world, to live forever is impossible. One must understand, however, that this struggle for existence is due to ignorance, for otherwise every living being is an eternal part of the Supreme Lord. There is no need to live as an elephant or man, American or Indian; one should desire only to achieve liberation from the cycle of birth and death. Because of ignorance, we consider every life offered by nature to be happy and pleasing, but in the degraded life within this material world, from the life of Lord Brahmā down to that of an ant, no one can actually be happy. We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.

TEXT 26

so 'haṁ viśva-sṛjaṁ viśvam
aviśvaṁ viśva-vedasam
viśvātmānam ajaṁ brahma
praṇato 'smi paraṁ padam

SYNONYMS

saḥ-that; aham-I (the person desiring release from material life); viśva-sṛjam-unto He who has created this cosmic manifestation; viśvam-who is Himself the whole cosmic presentation; aviśvam-although He is transcendental to the cosmic manifestation; viśva-vedasam-who is the knower or ingredient of this universal manifestation; viśva-ātmānam-the soul of the universe; ajam-who is never born, eternally existing; brahma-the Supreme; praṇataḥ asmi-I offer my respectful obeisances; param-who is transcendental; padam-the shelter.

Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

Sometimes when bhakti-yoga, Kṛṣṇa consciousness, is preached to the common man, people argue, "Where is Kṛṣṇa? Where is God? Can you show Him to us?" In this verse the answer is given that if we are sufficiently intelligent, we must know that there is someone who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who is eternally existing, but who is not within the cosmic manifestation. Simply on the basis of this suggestion, one can offer respectful obeisances unto the Supreme Lord. This is the beginning of devotional life.

TEXT 27

yoga-randhita-karmāṇo
hṛdi yoga-vibhāvite
yogino yaṁ prapaśyanti
yogeśaṁ taṁ nato 'smy aham

SYNONYMS

yoga-randhita-karmāṇaḥ-persons whose reactions to fruitive activities have been burnt up by bhakti-yoga; hṛdi-within the core of the heart; yoga-vibhāvite-completely purified and clean; yoginaḥ-mystics who are competent; yam-unto the Personality of Godhead who; prapaśyanti-directly see; yoga-īśam-unto that Supreme Personality of Godhead, the master of all mystic yoga; tam-unto Him; nataḥ asmi-offering obeisances; aham-I.

I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.

The King of the elephants, Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists. Why, then, do the nondevotees and atheists not admit this? The reason is that they are polluted by the reactions of their fruitive activities. One must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another. One must wash off this dirt by practicing bhakti-yoga. Yoga-randhita-karmāṇaḥ. As long as one is covered by material nature's modes of ignorance and passion, there is no possibility of understanding the Supreme Lord. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. When one is freed from the modes of ignorance and passion, one becomes free from the lowest qualities-kāma and lobha, lust and greed.

Nowadays there are so many yoga schools to encourage people in developing their lusty desires and greed through the practice of yoga. People are therefore very much fond of so-called yoga practice. The actual practice of yoga, however, is described here. As authoritatively stated in the Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ: a yogī is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.” The bhakti-yogī constantly sees Śyāmasundara-beautiful Lord Kṛṣṇa with His blackish bodily hue. Because the King of the elephants, Gajendra, thought himself an ordinary animal, he thought himself unfit to see the Lord. In his humility, he thought that he could not practice yoga. In other words, how can those who are like animals in the bodily concept of life, and who have no purity of consciousness, practice yoga? In the present day, people who have no control over their senses, who have no understanding of philosophy and who do not follow religious principles or rules and regulations are nonetheless pretending to be yogīs. This is the greatest anomaly in the practice of mystic yoga.

TEXT 28

namo namas tubhyam asahya-vega-
śakti-trayāyākhila-dhī-guṇāya
prapanna-pālāya duranta-śaktaye
kad-indriyāṇām anavāpya-vartmane

SYNONYMS

namaḥ-I offer my respectful obeisances; namaḥ-again I offer my respectful obeisances; tubhyam-unto You; asahya-formidable; vega-forces; śakti-trayāya-unto the Supreme Person, who has threefold potencies; akhila-of the universe; dhī-for the intelligence; guṇāya-who appears as the sense objects; prapanna-pālāya-unto the Supreme, who gives shelter to the surrendered; duranta-śaktaye-who possesses energies very difficult to overcome; kat-indriyāṇām-by persons unable to control their senses; anavāpya-who is unattainable; vartmane-on the path.

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead. These forces act because the Supreme Lord does not like to be realized by nondevotees and atheists. However, when one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead. Therefore the Lord is the protector of the surrendered soul. One cannot become a devotee until one surrenders unto the Lord's lotus feet. Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.

TEXT 29

nāyaṁ veda svam ātmānaṁ
yac-chaktyāhaṁ-dhiyā hatam
taṁ duratyaya-māhātmyaṁ
bhagavantam ito 'smy aham

SYNONYMS

na-not; ayam-people in general; veda-know; svam-own; ātmānam-identity; yat-śaktyā-by whose influence; aham-I am independent; dhiyā-by this intelligence; hatam-defeated or covered; tam-unto Him; duratyaya-difficult to understand; māhātmyam-whose glories; bhagavantam-of the Supreme Personality of Godhead; itaḥ-taking shelter; asmi aham-I am.

I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

As stated in Bhagavad-gītā, every living entity-regardless of whether he be human, demigod, animal, bird, bee or whatever-is part and parcel of the Supreme Personality of Godhead. The Lord and the living entity are intimately related like father and son. Unfortunately, because of material contact, the living entity forgets this and wants to enjoy the material world independently, according to his own plan. This illusion (māyā) is very difficult to surmount. Māyā covers the living entity because of his willingness to forget the Supreme Personality of Godhead and make his own plan to enjoy this material world. As long as this contamination continues, the conditioned soul will be unable to understand his real identity and will perpetually continue under illusion, life after life. Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti (Bhāg. 5.5.8). As long as the living entity is not enlightened so that he may understand his real position, he will be attracted to materialistic life, to house, country or field, to society, sons, family, community, bank balance and so on. Covered by all this, he will continue to think, "I am this body, and everything related to this body is mine." This materialistic conception of life is extremely difficult to surmount, but one who surrenders to the Supreme Personality of Godhead, as did Gajendra, the King of the elephants, comes to enlightenment on the Brahman platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) Since a devotee is completely on the Brahman platform, he is not jealous of any other living entity (samaḥ sarveṣu bhūteṣu).

TEXT 30

śrī-śuka uvāca
evaṁ gajendram upavarṇita-nirviśeṣaṁ
brahmādayo vividha-liṅga-bhidābhimānāḥ
naite yadopasasṛpur nikhilātmakatvāt
tatrākhilāmara-mayo harir āvirāsīt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; gajendram-unto the King of the elephants, Gajendra; upavarṇita-whose description; nirviśeṣam-not directed to any particular person (but to the Supreme, although he did not know who the Supreme is); brahmā-ādayaḥ-the demigods, beginning with Brahmā, Śiva, Indra and Candra; vividha-varieties; liṅga-bhidā-with separate forms; abhimānāḥ-considering themselves separate authorities; na-not; ete-all of them; yadā-when; upasasṛpuḥ-approached; nikhila-ātmakatvāt-because the Supreme Personality of Godhead is the Supersoul of everyone; tatra-there; akhila-of the universe; amara-mayaḥ-consisting of the demigods (who are only external parts of the body); hariḥ-the Supreme Personality of Godhead, who can take away everything; āvirāsīt-appeared (before the elephant).

Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

From the description of Gajendra, he apparently was aiming at the supreme authority although he did not know who the supreme authority is. He conjectured, "There is a supreme authority who is above everything." Under the circumstances, the Lord's various expansions, such as Lord Brahmā, Lord Śiva, Candra and Indra, all thought, "Gajendra is not asking our help. He is asking the help of the Supreme, who is above all of us." As Gajendra has described, the Supreme Lord has various parts and parcels, including the demigods, human beings and animals, all covered by separate forms. Although the demigods are in charge of maintaining different aspects of the universe, Gajendra thought that they were unable to rescue him. Hariṁ vinā naiva mṛtiṁ taranti: no one can rescue anyone from the dangers of birth, death, old age and disease. It is only the Supreme Personality of Godhead who can rescue one from the dangers of material existence. Therefore an intelligent person, to get free from this dangerous existence, approaches the Supreme Personality of Godhead, not any demigod. As confirmed in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: those who are unintelligent approach the various demigods for temporary material benefits. Actually, however, these demigods cannot rescue the living entity from the dangers of material existence. Like other living entities, the demigods are merely external parts of the Supreme Personality of Godhead's transcendental body. As stated in the Vedic mantras, sa ātma-aṅgāny anyā devatāḥ. Within the body is the ātmā, the soul, whereas the various parts of the body like the hands and legs are external. Similarly, the ātmā of the entire cosmic manifestation is Nārāyaṇa, Lord Viṣṇu, and all the demigods, human beings and other living entities are parts of His body.

It may also be concluded that since a tree lives on the strength of its root and when the root is nourished with water all the parts of the tree are nourished, one should worship the Supreme Personality of Godhead, who is the original root of everything. Although the Supreme Personality of Godhead is very difficult to approach, He is very near to us because He lives within our hearts. As soon as the Lord understands that one is seeking His favor by fully surrendering, naturally He immediately takes action. Therefore although the demigods did not come to the aid of Gajendra, the Supreme Personality of Godhead immediately appeared before him because of his fervent prayer. This does not mean that the demigods were angry with Gajendra, for actually when Lord Viṣṇu is worshiped, all the other demigods are also worshiped. Yasmin tuṣṭe jagat tuṣṭam: if the Supreme Personality of Godhead is satisfied, everyone is satisfied.

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality." (Bhāg. 4.31.14) When the Supreme Personality of Godhead is worshiped, all the demigods are satisfied.

TEXT 31

taṁ tadvad ārtam upalabhya jagan-nivāsaḥ
stotraṁ niśamya divijaiḥ saha saṁstuvadbhiḥ
chandomayena garuḍena samuhyamānaś
cakrāyudho 'bhyagamad āśu yato gajendraḥ

SYNONYMS

tam-unto him (Gajendra); tadvat-in that way; ārtam-who was very depressed (because of being attacked by the crocodile); upalabhya-understanding; jagat-nivāsaḥ-the Lord, who exists everywhere; stotram-the prayer; niśamya-hearing; divijaiḥ-the denizens of the heavenly planets; saha-with; saṁstuvadbhiḥ-who were offering their prayers also; chandomayena-with the speed He desired; garuḍena-by Garuḍa; samuhyamānaḥ-being carried; cakra-carrying His disc; āyudhaḥ-and other weapons, like the club; abhyagamat-arrived; āśu-immediately; yataḥ-where; gajendraḥ-the King of the elephants, Gajendra, was situated.

After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.

Śrīla Viśvanātha Cakravartī Ṭhākura specifically hints that since Gajendra was in such a difficult position and was praying for the mercy of the Supreme Personality of Godhead, the demigods, who could have immediately gone to his rescue, hesitated to go there. Since they considered Gajendra's prayer to be directed toward the Lord, they felt offended, and this in itself was offensive. Consequently, when the Lord went there, they also went and offered prayers to the Lord so that their offense might be excused.

TEXT 32

so 'ntaḥ-sarasy urubalena gṛhīta ārto
dṛṣṭvā garutmati hariṁ kha upātta-cakram
utkṣipya sāmbuja-karaṁ giram āha kṛcchrān
nārāyaṇākhila-guro bhagavan namas te

SYNONYMS

saḥ-he (Gajendra); antaḥ-sarasi-in the water; uru-balena-with great force; gṛhītaḥ-who had been captured by the crocodile; ārtaḥ-and severely suffering; dṛṣṭvā-upon seeing; garutmati-on the back of Garuḍa; harim-the Lord; khe-in the sky; upātta-cakram-wielding His disc; utkṣipya-raising; sa-ambuja-karam-his trunk, along with a lotus flower; giram-āha-uttered the words; kṛcchrāt-with great difficulty (because of his precarious position); nārāyaṇa-O my Lord Nārāyaṇa; akhila-guro-O universal Lord; bhagavan-O Supreme Personality of Godhead; namaḥ te-I offer my respectful obeisances unto You.

Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

The King of the elephants was so very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord. A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy. Thus a devotee regards danger as a good opportunity. Tat te'nukampāṁ susamīkṣamāṇaḥ. When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. Tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam (Bhāg. 10.14.8). He does not accuse the Supreme Personality of Godhead for having let His devotee fall into such a dangerous condition. Rather, he considers that dangerous condition to be due to his past misdeeds and takes it as an opportunity to pray to the Lord and offer thanks for having been given such an opportunity. When a devotee lives in this way, his salvation-his going back home, back to Godhead-is guaranteed. We can see this to be true from the example of Gajendra, who anxiously prayed to the Lord and thus received an immediate chance to return home, back to Godhead.

TEXT 33

taṁ vīkṣya pīḍitam ajaḥ sahasāvatīrya
sa-grāham āśu sarasaḥ kṛpayojjahāra
grāhād vipāṭita-mukhād ariṇā gajendraṁ
saṁpaśyatāṁ harir amūmucad ucchriyāṇām

SYNONYMS

tam-him (Gajendra); vīkṣya-after seeing (in that condition); pīḍitam-who was very aggrieved; ajaḥ-the unborn, the Supreme Personality of Godhead; sahasā-all of a sudden; avatīrya-getting down (from the back of Garuḍa); sa-grāham-with the crocodile; āśu-immediately; sarasaḥ-from the water; kṛpayā-out of great mercy; ujjahāra-took out; grāhāt-from the crocodile; vipāṭita-separated; mukhāt-from the mouth; ariṇā-with the disc; gajendram-Gajendra; sampaśyatām-who were looking on; hariḥ-the Supreme Personality of Godhead; amūm-him (Gajendra); ucat-saved; ucchriyāṇām-in the presence of all the demigods.

Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants.

Thus end the Bhaktivedanta purports of the Eighth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Gajendra's Prayers of Surrender."

20.9.4 Chapter Four

Gajendra Returns to the Spiritual World

This Fourth Chapter describes the previous birth of Gajendra and the crocodile. It tells how the crocodile became a Gandharva and how Gajendra became an associate of the Supreme Personality of Godhead.

There was a king on the Gandharva planet whose name was Hūhū. Once this King Hūhū was enjoying with women in the water, and while enjoying he pulled the leg of Devala Ṛṣi, who was also taking a bath in the water. Upon this, the sage became very angry and immediately cursed him to become a crocodile. King Hūhū was very sorry when cursed in that way, and he begged pardon from the sage, who in compassion gave him the benediction that he would be freed when Gajendra was delivered by the Personality of Godhead. Thus the crocodile was delivered when killed by Nārāyaṇa.

When Gajendra, by the mercy of the Lord, became one of the Lord's associates in Vaikuṇṭha, he got four hands. This achievement is called sārūpya-mukti, or the liberation of receiving a spiritual body exactly like that of Nārāyaṇa. Gajendra, in his previous birth, had been a great devotee of Lord Viṣṇu. His name was Indradyumna, and he was the King of the Tāmila country. Following the Vedic principles, this King retired from family life and constructed a small cottage in the Malayācala Hills, where he always worshiped the Supreme Personality of Godhead in silence. Agastya Ṛṣi, along with many disciples, once approached King Indradyumna's āśrama, but because the King was meditating on the Supreme Personality of Godhead, he could not receive Agastya Ṛṣi properly. Thus the ṛṣi became very angry and cursed the King to become a dull elephant. In accordance with this curse, the King was born as an elephant, and he forgot all about his previous activities in devotional service. Nonetheless, in his birth as an elephant, when he was dangerously attacked by the crocodile, he remembered his past life in devotional service and remembered a prayer he had learned in that life. Because of this prayer, he again received the mercy of the Lord. Thus he was immediately delivered, and he became one of the Lord's four-handed associates.

Śukadeva Gosvāmī ends this chapter by describing the good fortune of the elephant. Śukadeva Gosvāmī says that by hearing the narration of Gajendra's deliverance, one can also get the opportunity to be delivered. Śukadeva Gosvāmī vividly describes this, and thus the chapter ends.

TEXT 1

śrī-śuka uvāca
tadā devarṣi-gandharvā
brahmeśāna-purogamāḥ
mumucuḥ kusumāsāraṁ
śaṁsantaḥ karma tad dhareḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tadā-at that time (when Gajendra was delivered); deva-ṛṣi-gandharvāḥ-the demigods, sages and Gandharvas; brahma-īśāna-purogamāḥ-headed by Lord Brahmā and Lord Śiva; mumucuḥ-showered; kusuma-āsāram-a covering of flowers; śaṁsantaḥ-while praising; karma-transcendental activity; tat-that (gajendra-mokṣaṇa); hareḥ-of the Supreme Personality of Godhead.

Śrī Śukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.

It is evident from this chapter that great sages like Devala Ṛṣi, Nārada Muni and Agastya Muni will sometimes curse someone. The curse of such a personality, however, is in fact a benediction. Both the crocodile, who had been a Gandharva in his previous life, and Gajendra, who had been a king named Indradyumna, were cursed, but both of them benefited. Indradyumna, in his birth as an elephant, attained salvation and became a personal associate of the Lord in Vaikuṇṭha, and the crocodile regained his status as a Gandharva. We find evidence in many places that the curse of a great saint or devotee is not a curse but a benediction.

TEXT 2

nedur dundubhayo divyā
gandharvā nanṛtur jaguḥ
ṛṣayaś cāraṇāḥ siddhās
tuṣṭuvuḥ puruṣottamam

SYNONYMS

neduḥ-vibrated; dundubhayaḥ-kettledrums; divyāḥ-in the sky of the higher planetary system; gandharvāḥ-residents of Gandharvaloka; nanṛtuḥ-danced; jaguḥ-and sang; ṛṣayaḥ-all the saintly sages; cāraṇāḥ-the inhabitants of the Cāraṇa planet; siddhāḥ-the inhabitants of the Siddha planet; tuṣṭuvuḥ-offered prayers; puruṣa-uttamam-to the Supreme Personality of Godhead, Puruṣottama, the best of males.

There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

TEXTS 3–4

yo 'sau grāhaḥ sa vai sadyaḥ
paramāścarya-rūpa-dhṛk
mukto devala-śāpena
hūhūr gandharva-sattamaḥ
praṇamya śirasādhīśam
uttama-ślokam avyayam
agāyata yaśo-dhāma
kīrtanya-guṇa-sat-katham

SYNONYMS

yaḥ-he who; asau-that; grāhaḥ-became a crocodile; saḥ-he; vai-indeed; sadyaḥ-immediately; parama-very nice; āścarya-wonderful; rūpa-dhṛk-possessing the form (of his original Gandharva position); muktaḥ-was delivered; devala-śāpena-by the cursing of Devala Ṛṣi; hūhūḥ-whose name was formerly Hūhū; gandharva-sattamaḥ-the best of Gandharvaloka; praṇamya-offering his obeisances; śirasā-by the head; adhīśam-unto the supreme master; uttama-ślokam-who is worshiped by the choicest verses; avyayam-who is the supreme eternal; agāyata-he began to chant; yaśaḥ-dhāma-the glories of the Lord; kīrtanya-guṇa-sat-katham-whose transcendental pastimes and qualities are glorious.

The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

The story of how the Gandharva had become a crocodile will be described later. The curse by which the Gandharva took this position was actually a blessing, not a curse. One should not be displeased when a saintly person curses someone, for his curse, indirectly, is a blessing. The Gandharva had the mentality of an inhabitant of the celestial planetary system, and for him to become an associate of the Supreme Lord would have taken millions of long years. However, because he was cursed by Devala Ṛṣi, he became a crocodile and in only one life was fortunate enough to see the Supreme Personality of Godhead face to face and be promoted to the spiritual world to become one of the Lord's associates. Similarly, Gajendra was also delivered by the Supreme Personality of Godhead when he was freed from the curse of Agastya Muni.

TEXT 5

so 'nukampita īśena
parikramya praṇamya tam
lokasya paśyato lokaṁ
svam agān mukta-kilbiṣaḥ

SYNONYMS

saḥ-he (King Hūhū); anukampitaḥ-being favored; īśena-by the Supreme Lord; parikramya-circumambulating; praṇamya-offering his obeisances; tam-unto Him; lokasya-all the demigods and men; paśyataḥ-while seeing; lokam-to the planet; svam-his own; agāt-went back; mukta-being delivered; kilbiṣaḥ-from the reactions of his sin.

Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

TEXT 6

gajendro bhagavat-sparśād
vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpaṁ
pīta-vāsāś catur-bhujaḥ

SYNONYMS

gajendraḥ-the King of the elephants, Gajendra; bhagavat-sparśāt-because of being touched by the hand of the Supreme Personality of Godhead; vimuktaḥ-was immediately freed; ajñāna-bandhanāt-from all kinds of ignorance, especially the bodily concept of life; prāptaḥ-achieved; bhagavataḥ-of the Supreme Personality of Godhead; rūpam-the same bodily features; pīta-vāsāḥ-wearing yellow garments; catuḥ-bhujaḥ-and four-handed, with conchshell, disc, club and lotus.

Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

If one is favored by the Supreme Personality of Godhead by having his gross body touched by the Lord, his body turns into a spiritual body, and he can go back home, back to Godhead. Gajendra assumed a spiritual body when his body was touched by the Lord. Similarly, Dhruva Mahārāja assumed his spiritual body in this way. Arcanā-paddhati, daily worship of the Deity, provides an opportunity to touch the body of the Supreme Personality of Godhead, and thus it enables one to be fortunate enough to get a spiritual body and go back to Godhead. Not only by touching the body of the Supreme Lord, but simply by hearing about His pastimes, chanting His glories, touching His feet and offering worship-in other words, by serving the Lord somehow or other-one is purified of material contamination. This is the result of touching the Supreme Lord. One who is a pure devotee (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]), who acts according to the śāstra and the words of the Supreme Personality of Godhead, certainly becomes purified. Like Gajendra, he assumes a spiritual body and returns home, back to Godhead.

TEXT 7

sa vai pūrvam abhūd rājā
pāṇḍyo draviḍa-sattamaḥ
indradyumna iti khyāto
viṣṇu-vrata-parāyaṇaḥ

SYNONYMS

saḥ-this elephant (Gajendra); vai-indeed; pūrvam-formerly; abhūt-was; rājā-a king; pāṇḍyaḥ-of the country known as Pāṇḍya; draviḍa-sat-tamaḥ-the best of those born in Draviḍa-deśa, South India; indradyumnaḥ-by the name Mahārāja Indradyumna; iti-thus; khyātaḥ-celebrated; viṣṇu-vrata-parāyaṇaḥ-who was a first-class Vaiṣṇava, always engaged in the service of the Lord.

This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

TEXT 8

sa ekadārādhana-kāla ātmavān
gṛhīta-mauna-vrata īśvaraṁ harim
jaṭā-dharas tāpasa āpluto ’cyutaṁ
samarcayām āsa kulācalāśramaḥ

SYNONYMS

saḥ-that Indradyumna Mahārāja; ekadā-once upon a time; ārādhana-kāle-at the time of worshiping the Deity; ātmavān-engaged in devotional service in meditation with great attention; gṛhīta-taken; mauna-vrataḥ-the vow of silence (not talking with anyone); īśvaram-the supreme controller; harim-the Personality of Godhead; jaṭā-dharaḥ-with matted locks; tāpasaḥ-always engaged in austerity; āplutaḥ-always merged in love for the Supreme Personality of Godhead; acyutam-the infallible Lord; samarcayām āsa-was worshiping; kulācala-āśramaḥ-he made his āśrama in Kulācala (the Malaya Hills).

Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

TEXT 9

yadṛcchayā tatra mahā-yaśā muniḥ
samāgamac chiṣya-gaṇaiḥ pariśritaḥ
taṁ vīkṣya tūṣṇīm akṛtārhaṇādikaṁ
rahasy upāsīnam ṛṣiś cukopa ha

SYNONYMS

yadṛcchayā-out of his own will (without being invited); tatra-there; mahā-yaśāḥ-very celebrated, well-known; muniḥ-Agastya Muni; samāgamat-arrived; śiṣya-gaṇaiḥ-by his disciples; pariśritaḥ-surrounded; tam-him; vīkṣya-seeing; tūṣṇīm-silent; akṛta-arhaṇa-ādikam-without offering a respectful reception; rahasi-in a secluded place; upāsīnam-sitting in meditation; ṛṣiḥ-the great sage; cukopa-became very angry; ha-it so happened.

While Indradyumna Mahārāja was engaged in ecstatic meditation, worshiping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

TEXT 10

tasmā imaṁ śāpam adād asādhur
ayaṁ durātmākṛta-buddhir adya
viprāvamantā viśatāṁ tamisraṁ
yathā gajaḥ stabdha-matiḥ sa eva

SYNONYMS

tasmai-unto Mahārāja Indradyumna; imam-this; śāpam-curse; adāt-he gave; asādhuḥ-not at all gentle; ayam-this; durātmā-degraded soul; akṛta-without education; buddhiḥ-his intelligence; adya-now; vipra-of a brāhmaṇa; avamantā-insulter; viśatām-let him enter; tamisram-darkness; yathā-as; gajaḥ-an elephant; stabdha-matiḥ-possessing blunt intelligence; saḥ-he; eva-indeed.

Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

An elephant is very strong, it has a very big body, and it can work very hard and eat a large quantity of food, but its intelligence is not at all commensurate with its size and strength. Thus in spite of so much bodily strength, the elephant works as a menial servant for a human being. Agastya Muni thought it wise to curse the King to become an elephant because the powerful King did not receive Agastya Muni as one is obliged to receive a brāhmaṇa. Yet although Agastya Muni cursed Mahārāja Indradyumna to become an elephant, the curse was indirectly a benediction, for by undergoing one life as an elephant, Indradyumna Mahārāja ended the reactions for all the sins of his previous life. Immediately after the expiry of the elephant’s life, he was promoted to Vaikuṇṭhaloka to become a personal associate of the Supreme Personality of Godhead, Nārāyaṇa, in a body exactly like that of the Lord. This is called sārūpya-mukti.

TEXTS 11–12

śrī-śuka uvāca
evaṁ śaptvā gato ’gastyo
bhagavān nṛpa sānugaḥ
indradyumno ’pi rājarṣir
diṣṭaṁ tad upadhārayan
āpannaḥ kauñjarīṁ yonim
ātma-smṛti-vināśinīm
hary-arcanānubhāvena
yad-gajatve ’py anusmṛtiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; śaptvā-after cursing; gataḥ-left that place; agastyaḥ-Agastya Muni; bhagavān-so powerful; nṛpa-O King; sa-anugaḥ-with his associates; indradyumnaḥ-King Indradyumna; api-also; rājarṣiḥ-although he was a rājarṣi; diṣṭam-because of past deeds; tat-that curse; upadhārayan-considering; āpannaḥ-got; kauñjarīm-of an elephant; yonim-the species; ātma-smṛti-remembrance of one's identity; vināśinīm-which destroys; hari-the Supreme Personality of Godhead; arcana-anubhāvena-because of worshiping; yat-that; gajatve-in the body of an elephant; api-although; anusmṛtiḥ-the opportunity to remember his past devotional service.

Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

This is the unique position of a devotee of the Supreme Personality of Godhead. Although the King was cursed, he welcomed the curse because a devotee is always aware that nothing can happen without the desire of the Supreme Lord. Although the King was not at fault, Agastya Muni cursed him, and when this happened the King considered it to be due to his past misdeeds. Tat te 'nukampāṁ susamīkṣamāṇaḥ (Bhāg. 10.14.8). This is a practical example of how a devotee thinks. He regards any reverses in life as blessings of the Supreme Personality of Godhead. Therefore, instead of being agitated by such reverses, he continues his activities of devotional service, and Kṛṣṇa takes care of him and enables him to be promoted to the spiritual world, back to Godhead. If a devotee has to suffer the reactions of his past misdeeds, the Supreme Lord arranges for him to be given only a token of these reactions, and very soon he is freed from all the reactions of material contamination. One should therefore adhere to devotional service, and the Lord Himself will very soon see to one's promotion to the spiritual world. A devotee should not be disturbed by unfortunate circumstances, but must continue his regular program, depending on the Lord for everything. The word upadhārayan, "considering," is very significant in this verse. This word indicates that a devotee knows what is what; he understands what is happening in material, conditional life.

TEXT 13

evaṁ vimokṣya gaja-yūtha-pam abja-nābhas
tenāpi pārṣada-gatiṁ gamitena yuktaḥ
gandharva-siddha-vibudhair upagīyamāna-
karmādbhutaṁ sva-bhavanaṁ garuḍāsano 'gāt

SYNONYMS

evam-thus; vimokṣya-delivering; gaja-yūtha-pam-the King of the elephants, Gajendra; abja-nābhaḥ-the Supreme Personality of Godhead, from whose navel sprouts a lotus flower; tena-by him (Gajendra); api-also; pārṣada-gatim-the position of the Lord's associate; gamitena-who had already gotten; yuktaḥ-accompanied; gandharva-by the denizens of Gandharvaloka; siddha-the denizens of Siddhaloka; vibudhaiḥ-and by all great learned sages; upagīyamāna-were being glorified; karma-whose transcendental activities; adbhutam-all-wonderful; sva-bhavanam-to His own abode; garuḍa-āsanaḥ-sitting on the back of Garuḍa; agāt-returned.

Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

In this verse the word vimokṣya is significant. For a devotee, mokṣa or mukti-salvation-means getting the position of the Lord's associate. The impersonalists are satisfied to get the liberation of merging in the Brahman effulgence, but for a devotee, mukti (liberation) means not to merge in the effulgence of the Lord, but to be directly promoted to the Vaikuṇṭha planets and to become an associate of the Lord. In this regard, there is a relevant verse in Śrīmad-Bhāgavatam (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become mukti-pade sa dāya-bhāk, a bona fide candidate for liberation. The word dāya-bhāk refers to a hereditary right to the Lord's mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikuṇṭhaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṇṭhaloka, just as a son inherits the property of his father.

When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in Śrīmad-Bhāgavatam (2.10.6): muktir hitvānyathā rūpaṁ svarūpena vyavasthitiḥ. The word svarūpa refers to sārūpya-mukti-going back home, back to Godhead, and remaining the Lord's eternal associate, having regained a spiritual body exactly resembling that of the Lord, with four hands, holding the śaṅkha, cakra, gadā and padma. The difference between the mukti of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the brahmajyoti, is still insecure and therefore generally falls again to this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (Bhāg. 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. Anādṛta-yuṣmad-aṅghrayaḥ. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say brahma satyaṁ jagan mithyā-"Brahman is real, and the material world is false"-they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

TEXT 14

etan mahā-rāja taverito mayā
kṛṣṇānubhāvo gaja-rāja-mokṣaṇam
svargyaṁ yaśasyaṁ kali-kalmaṣāpahaṁ
duḥsvapna-nāśaṁ kuru-varya śṛṇvatām

SYNONYMS

etat-this; mahā-rāja-O King Parīkṣit; tava-unto you; īritaḥ-described; mayā-by me; kṛṣṇa-anubhāvaḥ-the unlimited potency of Lord Kṛṣṇa (by which He can deliver a devotee); gaja-rāja-mokṣaṇam-delivering the King of the elephants; svargyam-giving elevation to higher planetary systems; yaśasyam-increasing one's reputation as a devotee; kali-kalmaṣa-apaham-diminishing the contamination of the Kali-yuga; duḥsvapna-nāśam-counteracting the causes of bad dreams; kuru-varya-O best among the Kurus; śṛṇvatām-of persons who hear this narration.

My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

TEXT 15

yathānukīrtayanty etac
chreyas-kāmā dvijātayaḥ
śucayaḥ prātar utthāya
duḥsvapnādy-upaśāntaye

SYNONYMS

yathā-without deviation; anukīrtayanti-they chant; etat-this narration of the deliverance of Gajendra; śreyaḥ-kāmāḥ-persons who desire their own auspiciousness; dvi-jātayaḥ-the twice-born (brāhmaṇas, kṣatriyas and vaiśyas); śucayaḥ-especially the brāhmaṇas, who are always clean; prātaḥ-in the morning; utthāya-after getting up from sleep; duḥsvapna-ādi-beginning with sleeping badly at night; upaśāntaye-to counteract all troublesome positions.

Therefore, after getting up from bed in the morning, those who desire their own welfare-especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas-should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

Every verse in the Vedic literature, especially in the Śrīmad-Bhāgavatam and Bhagavad-gītā, is a Vedic mantra. Here the words yathānukīrtayanti are used to recommend that this literature be presented as it is. Unscrupulous persons, however, deviate from the actual narration and interpret the text in their own way with grammatical jugglery. Such deviations are to be avoided. This is a Vedic injunction supported by Śukadeva Gosvāmī, one of the mahājanas, or authorities. He says, yathānukīrtayanti: one should recite the mantra as it is, without deviation, for then one will be eligible to rise to the platform of all good fortune. Śukadeva Gosvāmī especially recommends that those who are brāhmaṇas (śucayaḥ) recite all these mantras after rising from bed in the morning.

Because of sinful activities, at night we have bad dreams, which are very troublesome. Indeed, Mahārāja Yudhiṣṭhira was obliged to see hell because of a slight deviation from devotional service to the Lord. Therefore, duḥsvapna-bad dreams-occur because of sinful activities. A devotee sometimes accepts a sinful person as his disciple, and to counteract the sinful reactions he accepts from the disciple, he has to see a bad dream. Nonetheless, the spiritual master is so kind that in spite of having bad dreams due to the sinful disciple, he accepts this troublesome business for the deliverance of the victims of Kali-yuga. After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might cause difficulties for himself and the spiritual master. Before the Deity, before the fire, before the spiritual master and before the Vaiṣṇavas, the honest disciple promises to refrain from all sinful activity. Therefore he must not again commit sinful acts and thus create a troublesome situation.

TEXT 16

idam āha hariḥ prīto
gajendraṁ kuru-sattama
śṛṇvatāṁ sarva-bhūtānāṁ
sarva-bhūta-mayo vibhuḥ

SYNONYMS

idam-this; āha-said; hariḥ-the Supreme Personality of Godhead; prītaḥ-being pleased; gajendram-unto Gajendra; kuru-sat-tama-O best of the Kuru dynasty; śṛṇvatām-hearing; sarva-bhūtānām-in the presence of everyone; sarva-bhūta-mayaḥ-all-pervading Personality of Godhead; vibhuḥ-the great.

O best of the Kuru dynasty, the Supreme Personality of Godhead, the Supersoul of everyone, being thus pleased, addressed Gajendra in the presence of everyone there. He spoke the following blessings.

TEXTS 17–24

śrī-bhagavān uvāca
ye māṁ tvāṁ ca saraś cedaṁ
giri-kandara-kānanam
vetra-kīcaka-veṇūnāṁ
gulmāni sura-pādapān
śṛṅgāṇīmāni dhiṣṇyāni
brahmaṇo me śivasya ca
kṣīrodaṁ me priyaṁ dhāma
śveta-dvīpaṁ ca bhāsvaram
śrīvatsaṁ kaustubhaṁ mālāṁ
gadāṁ kaumodakīṁ mama

sudarśanaṁ pāñcajanyaṁ
suparṇaṁ patageśvaram
śeṣaṁ ca mat-kalāṁ sūkṣmāṁ
śriyaṁ devīṁ mad-āśrayām
brahmāṇaṁ nāradam ṛṣiṁ
bhavaṁ prahrādam eva ca
matsya-kūrma-varāhādyair
avatāraiḥ kṛtāni me
karmāṇy ananta-puṇyāni
sūryaṁ somaṁ hutāśanam
praṇavaṁ satyam avyaktaṁ
go-viprān dharmam avyayam
dākṣāyaṇīr dharma-patnīḥ
soma-kaśyapayor api
gaṅgāṁ sarasvatīṁ nandāṁ
kālindīṁ sita-vāraṇam
dhruvaṁ brahma-ṛṣīn sapta
puṇya-ślokāṁś ca mānavān
utthāyāpara-rātrānte
prayatāḥ susamāhitāḥ
smaranti mama rūpāṇi
mucyante te 'ṁhaso 'khilāt

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; ye-those who; mām-Me; tvām-you; ca-also; saraḥ-lake; ca-also; idam-this; giri-hill (Trikūṭa Mountain); kandara-caves; kānanam-gardens; vetra-of cane; kīcaka-hollow bamboo; veṇūnām-and of another kind of bamboo; gulmāni-clusters; sura-pādapān-celestial trees; śṛṅgāṇi-the peaks; imāni-these; dhiṣṇyāni-abodes; brahmaṇaḥ-of Lord Brahmā; me-of Me; śivasya-of Lord Śiva; ca-also; kṣīra-udam-the ocean of milk; me-My; priyam-very dear; dhāma-place; śveta-dvīpam-known as the white island; ca-also; bhāsvaram-always brilliant with spiritual rays; śrīvatsam-the mark named Śrīvatsa; kaustubham-the Kaustubha gem; mālām-garland; gadām-club; kaumodakīm-known as Kaumodakī; mama-My; sudarśanam-Sudarśana disc; pāñcajanyam-conchshell named Pāñcajanya; suparṇam-Garuḍa; pataga-īśvaram-the king of all birds; śeṣam-the resting place Śeṣa Nāga; ca-and; mat-kalām-My expanded part; sūkṣmām-very subtle; śriyam devīm-the goddess of fortune; mat-āśrayām-all dependent upon Me; brahmāṇam-Lord Brahmā; nāradam ṛṣim-the great saint Nārada Muni; bhavam-Lord Śiva; prahrādam eva ca-as well as Prahlāda; matsya-the Matsya incarnation; kūrma-the Kūrma incarnation; varāha-the boar incarnation; ādyaiḥ-and so on; avatāraiḥ-by different incarnations; kṛtāni-done; me-My; karmāṇi-activities; ananta-unlimited; puṇyāni-auspicious, pious; sūryam-the sun-god; somam-the moon-god; hutāśanam-the fire-god; praṇavam-the oṁkāra mantra; satyam-the Absolute Truth; avyaktam-the total material energy; go-viprān-the cows and brāhmaṇas; dharmam-devotional service; avyayam-never ending; dākṣāyaṇīḥ-the daughters of Dakṣa; dharma-patnīḥ-bona fide wives; soma-of the moon-god; kaśyapayoḥ-and of the great ṛṣi Kaśyapa; api-also; gaṅgām-the River Ganges; sarasvatīm-the River Sarasvatī; nandām-the River Nandā; kālindīm-the River Yamunā; sita-vāraṇam-the elephant Airāvata; dhruvam-Dhruva Mahārāja; brahma-ṛṣīn-great ṛṣis; sapta-seven; puṇya-ślokān-extremely pious; ca-and; mānavān-human beings; utthāya-getting up; apara-rātra-ante-at the end of the night; prayatāḥ-being very careful; su-samāhitāḥ-with concentrated minds; smaranti-remember; mama-My; rūpāṇi-forms; mucyante-are delivered; te-such persons; aṁhasaḥ-from sinful reactions; akhilāt-of all kinds.

The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings.

TEXT 25

ye māṁ stuvanty anenāṅga
pratibudhya niśātyaye
teṣāṁ prāṇātyaye cāhaṁ
dadāmi vipulāṁ gatim

SYNONYMS

ye-those who; mām-unto Me; stuvanti-offer prayers; anena-in this way; aṅga-O King; pratibudhya-getting up; niśa-atyaye-at the end of night; teṣām-for them; prāṇa-atyaye-at the time of death; ca-also; aham-I; dadāmi-give; vipulām-the eternal, unlimited; gatim-transferral to the spiritual world.

My dear devotee, unto those who rise from bed at the end of night and offer Me the prayers offered by you, I give an eternal residence in the spiritual world at the end of their lives.

TEXT 26
śrī-śuka uvāca
ity ādiśya hṛṣīkeśaḥ
prādhmāya jalajottamam
harṣayan vibudhānīkam
āruroha khagādhipam
SYNONYMS
śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ādiśya-advising; hṛṣīkeśaḥ-the Supreme Personality of Godhead, known as Hṛṣīkeśa; prādhmāya-blowing; jala-ja-uttamam-the conchshell, the best of the aquatics; harṣayan-pleasing; vibudha-anīkam-the host of demigods, headed by Lord Brahmā and Lord Śiva; āruroha-got up; khaga-adhipam-on the back of Garuḍa.

Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Gajendra Returns to the Spiritual World."

20.9.5 Chapter Five

The Demigods Appeal to the Lord for Protection

This chapter describes the fifth and sixth Manus, and it also describes the prayers of the demigods and the curse of Durvāsā Muni.

The brother of Tāmasa, the fourth Manu, who has previously been described, was the fifth Manu, Raivata. The sons of Raivata included Arjuna, Bali and Vindhya. During the reign of this Manu, Indra, the King of heaven, was known as Vibhu. Among the demigods were the Bhūtarayas, and among the seven ṛṣis were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu. The ṛṣi known as Śubhra, by his wife, Vikuṇṭhā, gave birth to the Supreme Personality of Godhead, Vaikuṇṭha. This Supreme Personality of Godhead manifested a Vaikuṇṭha planet at the request of Ramādevī. His power and activities are mentioned in the Third Canto.

The sixth Manu was Cākṣuṣa, the son of Cakṣu Manu. Among the sons of the sixth Manu were Pūru, Pūruṣa and Sudyumna. During the reign of this Manu, Mantradruma was Indra, the King of the heavenly planets. Among the demigods were the Āpyas, and among the seven ṛṣis were Haviṣmān and Vīraka. The wife of Vairāja, whose name was Devasambhūti, gave birth to Ajita, an incarnation of the Supreme Personality of Godhead. This Ajita, taking the shape of a tortoise and holding the mountain known as Mandara on His back, churned the ocean and produced nectar for the demigods.

Mahārāja Parīkṣit was very eager to hear about the churning of the ocean, and therefore Śukadeva Gosvāmī began to explain to him how the demigods, having been cursed by Durvāsā Muni, were defeated in battle by the asuras. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahmā and informed Lord Brahmā of what had happened. Then Brahmā, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Kṣīrodakaśāyī Viṣṇu.

TEXT 1
śrī-śuka uvāca
rājann uditam etat te
hareḥ karmāgha-nāśanam
gajendra-mokṣaṇaṁ puṇyaṁ
raivataṁ tv antaraṁ śṛṇu
SYNONYMS
śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; rājan-O King; uditam-already described; etat-this; te-unto you; hareḥ-of the Lord; karma-activity; agha-nāśanam-by hearing which one can be freed from all misfortune; gajendra-mokṣaṇam-deliverance of Gajendra, the King of the elephants; puṇyam-very pious to hear and describe; raivatam-about Raivata Manu; tu-but; antaram-in this millennium; śṛṇu-kindly hear from me.

Śukadeva Gosvāmī continued: O King, I have described to you the pastime of Gajendra-mokṣaṇa, which is most pious to hear. By hearing of such activities of the Lord, one can be freed from all sinful reactions. Now please listen as I describe Raivata Manu.

TEXT 2
pañcamo raivato nāma
manus tāmasa-sodaraḥ
bali-vindhyādayas tasya
sutā hārjuna-pūrvakāḥ
SYNONYMS
pañcamaḥ-the fifth; raivataḥ-Raivata; nāma-by the name; manuḥ-Manu; tāmasa-sodaraḥ-the brother of Tāmasa Manu; bali-Bali; vindhya-Vindhya; ādayaḥ-and so on; tasya-his; sutāḥ-sons; ha-certainly; arjuna-Arjuna; pūrvakāḥ-heading all the sons.

The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.

TEXT 3
vibhur indraḥ sura-gaṇā
rājan bhūtarayādayaḥ
hiraṇyaromā vedaśirā
ūrdhvabāhv-ādayo dvijāḥ
SYNONYMS

vibhuḥ-Vibhu; indraḥ-the King of heaven; sura-gaṇāḥ-the demigods; rājan-O King; bhūtaraya-ādayaḥ-headed by the Bhūtarayas; hiraṇyaromā-Hiraṇyaromā; vedaśirā-Vedaśirā; ūrdhvabāhu-Ūrdhvabāhu; ādayaḥ-and others; dvijāḥ-the brāhmaṇas or ṛṣis who occupied the seven planets.

O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

TEXT 4

patnī vikuṇṭhā śubhrasya
vaikuṇṭhaiḥ sura-sattamaiḥ
tayoḥ sva-kalayā jajñe
vaikuṇṭho bhagavān svayam

SYNONYMS

patnī-the wife; vikuṇṭhā-named Vikuṇṭhā; śubhrasya-of Śubhra; vaikuṇṭhaiḥ-with the Vaikuṇṭhas; sura-sat-tamaiḥ-demigods; tayoḥ-by Vikuṇṭhā and Śubhra; sva-kalayā-with plenary expansions; jajñe-appeared; vaikuṇṭhaḥ-the Lord; bhagavān-the Supreme Personality of Godhead; svayam-personally.

From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

TEXT 5

vaikuṇṭhaḥ kalpito yena
loko loka-namaskṛtaḥ
ramayā prārthyamānena
devyā tat-priya-kāmyayā

SYNONYMS

vaikuṇṭhaḥ-a Vaikuṇṭha planet; kalpitaḥ-was constructed; yena-by whom; lokaḥ-planet; loka-namaskṛtaḥ-worshiped by all people; ramayā-by Ramā, the goddess of fortune; prārthyamānena-being so requested; devyā-by the goddess; tat-her; priya-kāmyayā-just to please.

Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that this Vaikuṇṭha planet, like Śrīmad-Bhāgavatam, appears and is said to be born or created, but both Śrīmad-Bhāgavatam and Vaikuṇṭha eternally exist beyond the material universes, which are enveloped by eight kinds of coverings. As described in the Second Canto, Lord Brahmā saw Vaikuṇṭha before the creation of the universe. Vīrarāghava Ācārya mentions that this Vaikuṇṭha is within the universe. It is situated above the mountain known as Lokāloka. This planet is worshiped by everyone.

TEXT 6

tasyānubhāvaḥ kathito
guṇāś ca paramodayāḥ
bhaumān reṇūn sa vimame
yo viṣṇor varṇayed guṇān

SYNONYMS

tasya-of the Supreme Personality of Godhead appearing as Vaikuṇṭha; anubhāvaḥ-great activities; kathitaḥ-were explained; guṇāḥ-transcendental qualities; ca-also; parama-udayāḥ-greatly glorious; bhaumān-earthly; reṇūn-particles; saḥ-someone; vimame-can count; yaḥ-such a person; viṣṇoḥ-of Lord Viṣṇu; varṇayet-can count; guṇān-the transcendental qualities.

Although the great activities and transcendental qualities of the Supreme Personality of Godhead's various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.

The Lord's glorious activities referred to in this connection took place after His personal bodyguards Jaya and Vijaya became Daityas, having been cursed by the great sages Sanaka, Sanātana, Sanat-kumāra and Sanandana. Jaya, as Hiraṇyākṣa, had to fight with Varāhadeva, and that same Varāhadeva is mentioned in regard to the Raivata millennium. The fighting, however, took place during the reign of the first Manu, Svāyambhuva. Therefore according to some authorities there are two Varāhas. According to others, however, Varāha appeared during the regime of Svāyambhuva Manu and stayed in the water until that of Raivata Manu. Some may doubt that this could be possible, but the answer is that everything is possible. If one could count the atoms within the universe, one could count the qualities of Lord Viṣṇu. But the atoms of the universe are impossible for anyone to count, and similarly no one can count the transcendental qualities of the Lord.

TEXT 7

ṣaṣṭhaś ca cakṣuṣaḥ putraś
cākṣuṣo nāma vai manuḥ
pūru-pūruṣa-sudyumna-
pramukhāś cākṣuṣātmajāḥ

SYNONYMS

ṣaṣṭhaḥ-the sixth; ca-and; cakṣuṣaḥ-of Cakṣu; putraḥ-the son; cākṣuṣaḥ-Cākṣuṣa; nāma-named; vai-indeed; manuḥ-Manu; pūru-Pūru; pūruṣa-Pūruṣa; sudyumna-Sudyumna; pramukhāḥ-headed by; cākṣuṣa-ātma-jāḥ-the sons of Cākṣuṣa.

The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

TEXT 8

indro mantradrumas tatra

devā āpyādayo gaṇāḥ
munayas tatra vai rājan
haviṣmad-vīrakādayaḥ
SYNONYMS

indraḥ-the King of heaven; mantradrumaḥ-known as Mantradruma; tatra-in that sixth manvantara; devāḥ-the demigods; āpya-ādayaḥ-the Āpyas and others; gaṇāḥ-that assembly; munayaḥ-the seven sages; tatra-there; vai-indeed; rājan-O King; haviṣmat-of the name Haviṣmān; vīraka-ādayaḥ-Vīraka and others.

During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmān and Vīraka.

TEXT 9

tatrāpi devasambhūtyāṁ
vairājasyābhavat sutaḥ
ajito nāma bhagavān
aṁśena jagataḥ patiḥ
SYNONYMS

tatra api-again in that sixth manvantara; devasambhūtyām-by Devasambhūti; vairājasya-by her husband, Vairāja; abhavat-there was; sutaḥ-a son; ajitaḥ nāma-by the name Ajita; bhagavān-the Supreme Personality of Godhead; aṁśena-partially; jagataḥ patiḥ-the master of the universe.

In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.

TEXT 10

payodhiṁ yena nirmathya
surāṇāṁ sādhitā sudhā
bhramamāṇo ’mbhasi dhṛtaḥ
kūrma-rūpeṇa mandaraḥ
SYNONYMS

payodhim-the ocean of milk; yena-by whom; nirmathya-by churning; surāṇām-of the demigods; sādhitā-produced; sudhā-nectar; bhramamāṇaḥ-moving here and there; ambhasi-within the water; dhṛtaḥ-was staying; kūrma-rūpeṇa-in the form of a tortoise; mandaraḥ-the mountain known as Mandara.

By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara.

TEXTS 11–12

śrī-rājovāca
yathā bhagavatā brahman
mathitaḥ kṣīra-sāgaraḥ
yad-arthaṁ vā yataś cādriṁ
dadhārāmbucarātmanā
yathāmṛtaṁ suraiḥ prāptaṁ
kiṁ cānyad abhavat tataḥ
etad bhagavataḥ karma
vadasva paramādbhutam
SYNONYMS

śrī-rājā uvāca-King Parīkṣit inquired; yathā-as; bhagavatā-by the Supreme Personality of Godhead; brahman-O learned brāhmaṇa; mathitaḥ-churned; kṣīra-sāgaraḥ-the ocean of milk; yat-artham-what was the purpose; vā-either; yataḥ-wherefrom, for what reason; ca-and; adrim-the mountain (Mandara); dadhāra-was staying; ambucara-ātmanā-in the form of a tortoise; yathā-as; amṛtam-nectar; suraiḥ-by the demigods; prāptam-was achieved; kim-what; ca-and; anyat-other; abhavat-became; tataḥ-thereafter; etat-all these; bhagavataḥ-of the Supreme Personality of Godhead; karma-pastimes, activities; vadasva-kindly describe; parama-adbhutam-because they are so wonderful.

King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? How did the demigods obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord.

TEXT 13

tvayā saṅkathyamānena
mahimnā sātvatāṁ pateḥ
nātitṛpyati me cittaṁ
suciraṁ tāpa-tāpitam
SYNONYMS

tvayā-by Your Holiness; saṅkathyamānena-being described; mahimnā-by all the glories; sātvatām pateḥ-of the Supreme Personality of Godhead, the master of the devotees; na-not; ati-tṛpyati-is sufficiently satisfied; me-my; cittam-heart; suciram-for such a long time; tāpa-by miseries; tāpitam-being distressed.

My heart, which is disturbed by the three miserable conditions of material life, is not yet sated with hearing you describe the glorious activities of the Lord, the Supreme Personality of Godhead, who is the master of the devotees.

TEXT 14

śrī-sūta uvāca

sampṛṣṭo bhagavān evaṁ
dvaipāyana-suto dvijāḥ
abhinandya harer vīryam
abhyācaṣṭuṁ pracakrame

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; sampṛṣṭaḥ-being questioned; bhagavān-Śukadeva Gosvāmī; evam-thus; dvaipāyana-sutaḥ-the son of Vyāsadeva; dvi-jāḥ-O brāhmaṇas assembled here; abhinandya-congratulating Mahārāja Parīkṣit; hareḥ vīryam-the glories of the Supreme Personality of Godhead; abhyācaṣṭum-to describe; pracakrame-endeavored.

Śrī Sūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiṣāraṇya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

TEXTS 15–16

śrī-śuka uvāca
yadā yuddhe 'surair devā
badhyamānāḥ śitāyudhaiḥ
gatāsavo nipatitā
nottiṣṭheran sma bhūriśaḥ
yadā durvāsaḥ śāpena
sendrā lokās trayo nṛpa
niḥśrīkāś cābhavaṁs tatra
neśur ijyādayaḥ kriyāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yadā-when; yuddhe-in the fighting; asuraiḥ-by the demons; devāḥ-the demigods; badhyamānāḥ-besieged; śita-āyudhaiḥ-by serpent weapons; gata-āsavaḥ-almost dead; nipatitāḥ-some of them having fallen; na-not; uttiṣṭheran-got up again; sma-so became; bhūriśaḥ-the majority of them; yadā-when; durvāsaḥ-of Durvāsā Muni; śāpena-with the curse; sa-indrāḥ-with Indra; lokāḥ trayaḥ-the three worlds; nṛpa-O King; niḥśrīkāḥ-without any material opulence; ca-also; abhavan-became; tatra-at that time; neśuḥ-could not be performed; ijya-ādayaḥ-sacrifices; kriyāḥ-ritualistic ceremonies.

Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.

It is described that while Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland, and without respect for Durvāsā Muni, he placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on one side by the fighting demons and on the other by the curse of Durvāsā Muni, lost all the material opulences in the three worlds.

To be extremely opulent in materialistic advancement is sometimes very risky. The materially opulent person does not care about anyone, and thus he commits offenses to great personalities, such as devotees and great saints. This is the way of material opulence. As described by Śukadeva Gosvāmī, dhana-durmadāndha: too much wealth makes one blind. This happens even to Indra in his heavenly kingdom, and what to speak of others in this material world? When one is materially opulent, he should learn to be sober and well-behaved toward Vaiṣṇavas and saintly persons; otherwise he will fall down.

TEXTS 17–18

niśāmyaitat sura-gaṇā
mahendra-varuṇādayaḥ
nādhyagacchan svayaṁ mantrair
mantrayanto viniścitam
tato brahma-sabhāṁ jagmur
meror mūrdhani sarvaśaḥ
sarvaṁ vijñāpayāṁ cakruḥ
praṇatāḥ parameṣṭhine

SYNONYMS

niśāmya-hearing; etat-this incident; sura-gaṇāḥ-all the demigods; mahā-indra-King Indra; varuṇa-ādayaḥ-Varuṇa and other demigods; na-not; adhyagacchan-reached; svayam-personally; mantraiḥ-by deliberation; mantrayantaḥ-discussing; viniścitam-a real conclusion; tataḥ-thereupon; brahma-sabhām-to the assembly of Lord Brahmā; jagmuḥ-they went; meroḥ-of Sumeru Mountain; mūrdhani-on the top; sarvaśaḥ-all of them; sarvam-everything; vijñāpayām cakruḥ-they informed; praṇatāḥ-offered obeisances; parameṣṭhine-unto Lord Brahmā.

Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.

TEXTS 19–20

sa vilokyendra-vāyv-ādīn
niḥsattvān vigata-prabhān

lokān amaṅgala-prāyān
asurān ayathā vibhuḥ
samāhitena manasā
saṁsmaran puruṣaṁ param
uvācotphulla-vadano
devān sa bhagavān paraḥ

SYNONYMS

saḥ-Lord Brahmā; vilokya-looking over; indra-vāyu-ādīn-all the demigods, headed by Lord Indra and Vāyu; niḥsattvān-bereft of all spiritual potency; vigata-prabhān-bereft of all effulgence; lokān-all the three worlds; amaṅgala-prāyān-merged into misfortune; asurān-all the demons; ayathāḥ-flourishing; vibhuḥ-Lord Brahmā, the supreme within this material world; samāhitena-by full adjustment; manasā-of the mind; saṁsmaran-remembering again and again; puruṣam-the Supreme Person; param-transcendental; uvāca-said; utphulla-vadanaḥ-bright-faced; devān-unto the demigods; saḥ-he; bhagavān-the most powerful; paraḥ-of the demigods.

Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

After hearing from the demigods the real situation, Lord Brahmā was very much concerned because the demons were unnecessarily so powerful. When demons become powerful, the entire world is placed in an awkward position because demons are simply interested in their own sense gratification and not in the welfare of the world. Demigods or devotees, however, are concerned with the welfare of all living beings. Śrīla Rūpa Gosvāmī, for example, left his ministership and went to Vṛndāvana for the benefit of the entire world (lokānāṁ hita-kāriṇau). This is the nature of a saintly person or demigod. Even impersonalists think of the welfare of all people. Thus Brahmā was very much concerned at seeing the demons in power.

TEXT 21

ahaṁ bhavo yūyam atho 'surādayo
manuṣya-tiryag-druma-gharma-jātayaḥ
yasyāvatārāṁśa-kalā-visarjitā
vrajāma sarve śaraṇaṁ tam avyayam

SYNONYMS

aham-I; bhavaḥ-Lord Śiva; yūyam-all of you demigods; atho-as well as; asura-ādayaḥ-demons and others; manuṣya-the human beings; tiryak-the animals; druma-the trees and plants; gharma-jātayaḥ-as well as the insects and germs born of perspiration; yasya-of whom (the Supreme Personality of Godhead); avatāra-of the puruṣa incarnation; aṁśa-of His part and parcel, the guṇa-avatāra, Brahmā; kalā-of Brahmā's sons; visarjitāḥ-produced by the generation; vrajāma-we shall go; sarve-all of us; śaraṇam-unto the shelter; tam-unto the Supreme; avyayam-the inexhaustible.

Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos-all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.

Some creatures are born from embryos, some from perspiration, and some from seeds. In this way, all living entities emanate from the guṇa-avatāra of the Supreme Personality of Godhead. Ultimately, the Supreme Personality of Godhead is the shelter of all living entities.

TEXT 22

na yasya vadhyo na ca rakṣaṇīyo
nopekṣaṇīyādaraṇīya-pakṣaḥ
tathāpi sarga-sthiti-saṁyamārthaṁ
dhatte rajaḥ-sattva-tamāṁsi kāle

SYNONYMS

na-not; yasya-by whom (the Lord); vadhyaḥ-anyone is to be killed; na-nor; ca-also; rakṣaṇīyaḥ-anyone is to be protected; na-nor; upekṣaṇīya-to be neglected; ādaraṇīya-to be worshiped; pakṣaḥ-part; tathāpi-still; sarga-creation; sthiti-maintenance; saṁyama-and annihilation; artham-for the sake of; dhatte-He accepts; rajaḥ-passion; sattva-goodness; tamāṁsi-and ignorance; kāle-in due course of time.

For the Supreme Personality of Godhead there is no one to be killed, no one to be protected, no one to be neglected and no one to be worshiped. Nonetheless, for the sake of creation, maintenance and annihilation according to time, He accepts different forms as incarnations either in the mode of goodness, the mode of passion or the mode of ignorance.

This verse explains that the Supreme Personality of Godhead is equal to everyone. This is confirmed by the Lord Himself in Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." Although the Lord is impartial, He gives special attention to His devotees. Therefore the Lord says in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

”To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” The Lord has nothing to do with anyone’s protection or destruction, but for the creation, maintenance and annihilation of this material world He apparently has to act either in goodness, in passion or in darkness. Actually, however, He is unaffected by these modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object.

TEXT 23

ayaṁ ca tasya sthiti-pālana-kṣaṇaḥ
sattvaṁ juṣāṇasya bhavāya dehinām
tasmād vrajāmaḥ śaraṇaṁ jagad-guruṁ
svānāṁ sa no dhāsyati śaṁ sura-priyaḥ

SYNONYMS

ayam-this period; ca-also; tasya-of the Supreme Personality of Godhead; sthiti-pālana-kṣaṇaḥ-the time for maintenance, or for establishing His rule; sattvam-the mode of goodness; juṣāṇasya-accepting (now, without waiting); bhavāya-for the increased development or establishment; dehinām-of all living entities who accept material bodies; tasmāt-therefore; vrajāmaḥ-let us take; śaraṇam-shelter; jagat-gurum-at the lotus feet of the Supreme Personality of Godhead, who is the universal teacher; svānām-His own persons; saḥ-He (the Supreme Personality of Godhead); naḥ-unto us; dhāsyati-will give; śam-the good fortune we need; sura-priyaḥ-because He is naturally very dear to the devotees.

Now is the time to invoke the mode of goodness of the living entities who have accepted material bodies. The mode of goodness is meant to establish the Supreme Lord’s rule, which will maintain the existence of the creation. Therefore, this is the opportune moment to take shelter of the Supreme Personality of Godhead. Because He is naturally very kind and dear to the demigods, He will certainly bestow good fortune upon us.

The material world is conducted by the three modes of nature, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. By rajo-guṇa everything material is created, by sattva-guṇa everything material is maintained properly, and by tamo-guṇa, when the creation is improperly situated, everything is destroyed.

From this verse we can understand the situation of Kali-yuga, through which we are now passing. Just before the beginning of Kali-yuga-or, in other words, at the end of Dvāpara-yuga-Lord Śrī Kṛṣṇa appeared and left His instructions in the form of Bhagavad-gītā, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Kṛṣṇa, and therefore, after some five thousand years, Kṛṣṇa came again as Śrī Caitanya Mahāprabhu just to teach the entire world how to surrender unto Him, unto Śrī Kṛṣṇa, and thus be purified.

Surrendering unto the lotus feet of Kṛṣṇa means achieving complete purification. Kṛṣṇa says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” Thus as soon as one surrenders unto the lotus feet of Kṛṣṇa, one certainly becomes free from all contamination.

Kali-yuga is full of contamination. This is described in the Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (doṣa-nidhi). But there is one chance, one opportunity. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: simply by chanting the Hare Kṛṣṇa mantra, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Śrī Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Śrī Caitanya Mahāprabhu appeared, He ushered in the era for the saṅkīrtana movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the saṅkīrtana movement and chanting the Hare Kṛṣṇa mahā-mantra, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which Bhagavad-gītā was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the saṅkīrtana movement inaugurated by Śrī Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa mahā-mantra and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa mahā-mantra is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa mantra.

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (Bhāg. 12.3.51) Those who have accepted the task of spreading the Hare Kṛṣṇa mahā-mantra in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Śrī Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.

Śrī Caitanya Mahāprabhu's movement consists of spreading kṛṣṇa-saṅkīrtana. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the Śrī Kṛṣṇa saṅkīrtana!" Why is it so glorious? This has also been explained by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by the chanting of the Hare Kṛṣṇa mahā-mantra, one's heart is cleansed. The whole difficulty is that in this age of Kali there is no sattva-guṇa and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (sa eva go-kharaḥ [SB 10.84.13]). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed. That is the instruction of Bhagavad-gītā and of Śrī Caitanya Mahāprabhu. Indeed, Bhagavad-gītā begins with this instruction:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Although the soul is within the body, nevertheless, because of misunderstanding and animal propensities one accepts the body as the self. Caitanya Mahāprabhu therefore says, ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. To cleanse the core of the heart, which is full of misunderstanding, is possible only through śrī-kṛṣṇa-saṅkīrtana. The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

One cannot be happy in any way within this material world. As stated in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna

"From the highest planet in this material world down to the lowest, all are places of misery wherein repeated birth and death take place." Therefore, not to speak of going to the moon, even if one is promoted to the highest planetary system, Brahmaloka, there cannot be any happiness in this material world. If one actually wants happiness, one must go to the spiritual world. The material world is characterized by a struggle for existence, and survival of the fittest is a well-known principle, but the poor souls of this material world do not know what is survival and who is fit. Survival does not mean that one should die; survival means that one should not die, but should enjoy an everlastingly blissful life of knowledge. This is survival. The Kṛṣṇa consciousness movement is meant to make every person fit for survival. Indeed, it is meant to stop the struggle for existence. The Śrīmad-Bhāgavatam and Bhagavad-gītā give definite directions on how to stop the struggle for existence and how to survive in eternal life. The saṅkīrtana movement, therefore, is a great opportunity. Simply by hearing Bhagavad-gītā and chanting the Hare Kṛṣṇa mahā-mantra, one becomes completely purified. Thus the struggle for existence ceases, and one goes back home, back to Godhead.

TEXT 24

śrī-śuka uvāca
ity ābhāṣya surān vedhāḥ
saha devair arindama
ajitasya padaṁ sākṣāj
jagāma tamasaḥ param

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ābhāṣya-talking; surān-unto the demigods; vedhāḥ-Lord Brahmā, who is the head of this universe and who gives everyone good sense in Vedic knowledge; saha-with; devaiḥ-the demigods; arim-dama-O Mahārāja Parīkṣit, subduer of all kinds of enemies (such as the senses); ajitasya-of the Supreme Personality of Godhead; padam-to the place; sākṣāt-directly; jagāma-went; tamasaḥ-the world of darkness; param-transcendental to, beyond.

O Mahārāja Parīkṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord's abode is on an island called Śvetadvīpa, which is situated in the ocean of milk.

Mahārāja Parīkṣit is addressed here as arindama, "subduer of all enemies." Not only do we have enemies outside of our bodies, but within our bodies there are many enemies, such as lusty desires, anger and greed. Mahārāja Parīkṣit is specifically addressed as arindama because in his political life he was able to subdue all kinds of enemies, and even though he was a young king, as soon as he heard that he was going to die within seven days, he immediately left his kingdom. He did not follow the dictates of enemies within his body, such as lust, greed and anger. He was not at all angry with the muni's son who had cursed him. Rather, he accepted the curse and prepared for his death in the association of Śukadeva Gosvāmī. Death is inevitable; no one can surpass the force of death. Therefore Mahārāja Parīkṣit, while fully alive, wanted to hear Śrīmad-Bhāgavatam. He is consequently addressed here as arindama.

Another word, sura-priya, is also significant. Although Kṛṣṇa, the Supreme Personality of Godhead, is equal toward everyone, He is especially inclined toward His devotees (ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham). The devotees are all demigods.

There are two kinds of men within this world. One is called the deva, and the other is called the asura. The Padma Purāṇa states:

dvau bhūta-sargau loke ’smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

Anyone who is a devotee of Lord Kṛṣṇa is called a deva, and others, even though they may be devotees of demigods, are called asuras. Rāvaṇa, for example, was a great devotee of Lord Śiva, but he is described as an asura. Similarly, Hiraṇyakaśipu is described as a great devotee of Lord Brahmā, yet he was also an asura. Therefore, only the devotee of Lord Viṣṇu is called sura, not asura. Lord Kṛṣṇa is very much pleased with His devotees, even if they are not on the topmost stage of devotional service. Even on the lower stages of devotional service one is transcendental, and if one continues with devotional life, he continues to be a deva or sura. If one continues in this way, Kṛṣṇa will always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.

Concerning ajitasya padam, the abode of the Supreme Personality of Godhead in the milk ocean of this material world, Śrīla Viśvanātha Cakravartī Ṭhākura says: padaṁ kṣīrodadhi-stha-śvetadvīpaṁ tamasaḥ prakṛteḥ param. The island known as Śvetadvīpa, which is in the ocean of milk, is transcendental. It has nothing to do with this material world. A city government may have a rest house where the governor and important government officers stay. Such a rest house is not an ordinary house. Similarly, although Śvetadvīpa, which is in the ocean of milk, is in this material world, it is paraṁ padam, transcendental.

TEXT 25

tatrādṛṣṭa-svarūpāya
śruta-pūrvāya vai prabhuḥ
stutim abrūta daivībhir
gīrbhis tv avahitendriyaḥ

SYNONYMS

tatra-there (at the Lord’s abode known as Śvetadvīpa); adṛṣṭa-svarūpāya-unto the Supreme Personality of Godhead, who was not seen even by Lord Brahmā; śruta-pūrvāya-but who was heard about from the Vedas; vai-indeed; prabhuḥ-Lord Brahmā; stutim-prayers derived from Vedic literature; abrūta-performed; daivībhiḥ-by prayers mentioned in the Vedic literature or offered by persons strictly following Vedic principles; gīrbhiḥ-by such sound vibrations or songs; tu-then; avahita-indriyaḥ-fixed in mind, without deviation.

There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.

It is said that when Brahmā and the other demigods go to see the Supreme Personality of Godhead in Śvetadvīpa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word śruta-pūrvāya is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Kṛṣṇa was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Even though the rascals and fools saw Kṛṣṇa personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him. Therefore we have to hear about God, Kṛṣṇa, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahmā had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Śvetadvīpa. Thus he took the opportunity to go there and offer prayers to the Lord.

These prayers were not ordinary concocted prayers. Prayers must be approved by Vedic literature, as indicated in this verse by the words daivībhir gīrbhiḥ. In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmṛta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs-”śrī-kṛṣṇa-caitanya” and the Hare Kṛṣṇa mahā-mantra-are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

TEXT 26

śrī-brahmovāca
avikriyaṁ satyam anantam ādyaṁ
guhā-śayaṁ niṣkalam apratarkyam
mano-’grayānaṁ vacasāniruktaṁ
namāmahe deva-varaṁ vareṇyam

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; avikriyam-unto the Personality of Godhead, who never changes (as opposed to material existence); satyam-the eternal supreme truth; anantam-unlimited; ādyam-the original cause of all causes; guhā-śayam-present in everyone’s heart; niṣkalam-without any decrease in potency; apratarkyam-inconceivable, not within the jurisdiction of material arguments; manaḥ-agrayānam-more quick than the mind, inconceivable to mental speculation; vacasā-by jugglery of words; aniruktamindescribable; namāmahe-all of us demigods offer our respectful obeisances; deva-varam-unto the Supreme Lord, who is not equalled or surpassed by anyone; vareṇyam-the supreme worshipable, who is worshiped by the Gāyatrī mantra.

Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

The Supreme Personality of Godhead is not anything of material creation. Everything material must change from one form to another-for example, from earth to earthen pot and from earthen pot to earth again. All our creations are temporary, impermanent. The Supreme Personality of Godhead, however, is eternal, and similarly the living entities, who are parts of Him, are also eternal (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). The Supreme Personality of Godhead is sanātana, eternal, and the individual living entities are also eternal. The difference is that Kṛṣṇa, or God, is the supreme eternal, whereas the individual souls are minute, fragmental eternals. As stated in Bhagavad-gītā (13.3), kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Although the Lord is a living being and the individual souls are living beings, the Supreme Lord, unlike the individual souls, is vibhu, all-pervading, and ananta, unlimited. The Lord is the cause of everything. The living entities are innumerable, but the Lord is one. No one is greater than Him, and no one is equal to Him. Thus the Lord is the supreme worshipable object, as understood from the Vedic mantras (na tat-samaś cābhyadhikaś ca dṛśyate). The Lord is supreme because no one can evaluate Him by mental speculation or jugglery of words. The Lord can travel more quickly than the mind. In the śruti-mantras of Īśopaniṣad it is said:

anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

"Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." (Īśopaniṣad 4) Thus the Supreme is never to be equaled by the subordinate living entities.

Because the Lord is situated in everyone's heart and the individual living entity is not, never should the individual living entity be equated with the Supreme Lord. In Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am situated in everyone's heart." This does not mean, however, that everyone is equal to the Lord. In the śruti-mantras it is also said, hṛdi hy ayam ātmā pratiṣṭhitaḥ. In the beginning of Śrīmad-Bhāgavatam it is said, satyaṁ paraṁ dhīmahi. The Vedic mantras say, satyaṁ jñānam anantam and niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyam. God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in Bhagavad-gītā:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10) Thus although the Lord is silent in His abode, He is doing everything through His different energies (parāsya śaktir vividhaiva śrūyate).

All the Vedic mantras, or śruti-mantras, are included in this verse spoken by Lord Brahmā, for Brahmā and his followers, the Brahma-sampradāya, understand the Supreme Personality of Godhead through the paramparā system. We have to gain understanding through the words of our predecessors. There are twelve mahājanas, or authorities, of whom Brahmā is one.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(Bhāg. 6.3.20)

We belong to the disciplic succession of Brahmā, and therefore we are known as the Brahma-sampradāya. As the demigods follow Lord Brahmā to understand the Supreme Personality of Godhead, we also have to follow the authorities of the paramparā system to understand the Lord.

TEXT 27

vipaścitaṁ prāṇa-mano-dhiyātmanām
arthendriyābhāsam anidram avraṇam
chāyātapau yatra na gṛdhra-pakṣau
tam akṣaraṁ khaṁ tri-yugaṁ vrajāmahe

SYNONYMS

vipaścitam-unto the omniscient; prāṇa-how the living force is working; manaḥ-how the mind is working; dhiya-how the intelligence is working; ātmanām-of all living entities; artha-the objects of the senses; indriya-the senses; ābhāsam-knowledge; anidram-always awake and free from ignorance; avraṇam-without a material body subject to pains and pleasures; chāyā-ātapau-the shelter for all who are suffering from ignorance; yatra-wherein; na-not; gṛdhra-pakṣau-partiality toward any living being; tam-unto Him;

akṣaram-infallible; kham-all-pervading like the sky; tri-yugam-appearing with six opulences in three yugas (Satya, Tretā and Dvāpara); vrajāmahe-I take shelter.

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

In the beginning of Śrīmad-Bhāgavatam the Supreme Personality of Godhead is described in this way: janmādy asya yato'nvayād itarataś cārtheṣv abhijñaḥ [SB 1.1.1]. The Lord is the origin of all emanations, and He directly and indirectly knows everything about all the activities within His creation. Therefore the Lord is addressed here as vipaścitam, one who is full of all knowledge or who knows everything. The Lord is the Supreme Soul, and He knows everything about the living entities and their senses.

The word anidram, meaning "always awake and free from ignorance," is very important in this verse. As stated in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanaṁ ca: it is the Lord who gives intelligence to everyone and who causes everyone to forget. There are millions and millions of living entities, and the Lord gives them directions. Therefore He has no time to sleep, and He is never in ignorance of our activities. The Lord is the witness of everything; He sees what we are doing at every moment. The Lord is not covered by a body resulting from karma. Our bodies are formed as a result of our past deeds (karmaṇā daiva-netreṇa), but the Supreme Personality of Godhead does not have a material body, and therefore He has no avidyā, ignorance. He does not sleep, but is always alert and awake.

The Supreme Lord is described as tri-yuga because although He appeared variously in Satya-yuga, Tretā-yuga and Dvāpara-yuga, when He appeared in Kali-yuga He never declared Himself the Supreme Personality of Godhead.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam

The Lord appears in Kali-yuga as a devotee. Thus although He is Kṛṣṇa, He chants the Hare Kṛṣṇa mantra like a devotee. Still, Śrīmad-Bhāgavatam (11.5.32) recommends:

yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

Śrī Caitanya Mahāprabhu, whose complexion is not black like that of Kṛṣṇa but is golden (tviṣākṛṣṇam), is the Supreme Personality of Godhead. He is accompanied by associates like Nityānanda, Advaita, Gadādhara and Śrīvāsa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing saṅkīrtana-yajña. In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

TEXT 28

ajasya cakraṁ tv ajayeryamāṇaṁ
manomayaṁ pañcadaśāram āśu
tri-nābhi vidyuc-calam aṣṭa-nemi
yad-akṣam āhus tam ṛtaṁ prapadye

SYNONYMS

ajasya-of the living being; cakram-the wheel (the cycle of birth and death in this material world); tu-but; ajayā-by the external energy of the Supreme Lord; īryamāṇam-going around with great force; manaḥ-mayam-which is nothing but a mental creation depending chiefly on the mind; pañcadaśa-fifteen; aram-possessing spokes; āśu-very quick; tri-nābhi-having three naves (the three modes of material nature); vidyut-like electricity; calam-moving; aṣṭa-nemi-made of eight fellies (the eight external energies of the Lord-bhūmir āpo 'nalo vāyuḥ, etc.); yat-who; akṣam-the hub; āhuḥ-they say; tam-unto Him; ṛtam-the fact; prapadye-let us offer our respectful obeisances.

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

The cycle of repeated birth and death is figuratively described herein. As stated in Bhagavad-gītā (7.5):

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the jīvātmā is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahmā.

TEXT 29

ya eka-varṇaṁ tamasaḥ paraṁ tad
alokam avyaktam ananta-pāram
āsāṁ cakāropasuparṇam enam
upāsate yoga-rathena dhīrāḥ

SYNONYMS

yaḥ-the Supreme Personality of Godhead who; eka-varṇam-absolute, situated in pure goodness; tamasaḥ-to the darkness of the material world; param-transcendental; tat-that; alokam-who cannot be seen; avyaktam-not manifested; ananta-pāram-unlimited, beyond the measurement of material time and space; āsām cakāra-situated; upa-suparṇam-on the back of Garuḍa; enam-Him; upāsate-worship; yoga-rathena-by the vehicle of mystic yoga; dhīrāḥ-persons who are sober, undisturbed by material agitation.

The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa-the oṁkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

Sattvaṁ viśuddhaṁ vasudeva-śabditam (Bhāg. 4.3.23). In this material world, the three modes of material nature-goodness, passion and ignorance-prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the vasudeva platform. It is on this platform of vasudeva that Vāsudeva, or Kṛṣṇa, can appear. Thus Kṛṣṇa appeared on this planet as the son of Vasudeva. Because the Lord is situated beyond the three modes of material nature, He is unseen by those who are dominated by these three modes. One must therefore become dhīra, or undisturbed by the modes of material nature. The process of yoga may be practiced by one who is free from the agitation of these modes. Therefore yoga is defined in this way: yoga indriya-saṁyamaḥ. As previously explained, we are disturbed by the indriyas, or senses. Moreover, we are agitated by the three modes of material nature, which are imposed upon us by the external energy. In conditional life, the living entity moves turbulently in the whirlpool of birth and death, but when one is situated on the transcendental platform of viśuddha-sattva, pure goodness, he can see the Supreme Personality of Godhead, who sits on the back of Garuḍa. Lord Brahmā offers his respectful obeisances unto that Supreme Lord.

TEXT 30

na yasya kaścātititarti māyāṁ
yayā jano muhyati veda nārtham
taṁ nirjitātmātma-guṇaṁ pareśaṁ
namāma bhūteṣu samaṁ carantam

SYNONYMS

na-not; yasya-of whom (the Supreme Personality of Godhead); kaśca-anyone; atititarti-is able to overcome; māyām-the illusory energy; yayā-by whom (by the illusory energy); janaḥ-people in general; muhyati-become bewildered; veda-understand; na-not; artham-the aim of life; tam-unto Him (the Supreme Personality of Godhead); nirjita-completely controlling; ātmā-the living entities; ātma-guṇam-and His external energy; para-īśam-the Lord, who is transcendentally situated; namāma-we offer our respectful obeisances; bhūteṣu-unto all living beings; samam-equally situated, or equipoised; carantam-controlling or ruling them.

No one can overcome the Supreme Personality of Godhead's illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

The prowess of the Supreme Personality of Godhead, Viṣṇu, certainly controls all living entities, so much so that the living entities have forgotten the aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] the living entities have forgotten that the aim of life is to go back home, back to Godhead. The external energy of the Supreme Personality of Godhead gives all conditioned souls what appears to be an opportunity to be happy within this material world, but that is māyā; in other words, it is a dream that is never to be fulfilled. Thus every living being is illusioned by the external energy of the Supreme Lord. That illusory energy is undoubtedly very strong, but she is fully under the control of the transcendental person who is described in this verse as pareśam, the transcendental Lord. The Lord is not a part of the material creation, but is beyond the creation. Therefore, not only does He control the conditioned souls through His external energy, but He also controls the external energy itself. Bhagavad-gītā clearly says that the strong material energy controls everyone and that getting out of her control is extremely difficult. That controlling energy belongs to the Supreme Personality of Godhead and works under His control. The living entities, however, being subdued by the material energy, have forgotten the Supreme Personality of Godhead.

TEXT 31

ime vayaṁ yat-priyayaiva tanvā
sattvena sṛṣṭā bahir-antar-āviḥ
gatiṁ na sūkṣmām ṛṣayaś ca vidmahe
kuto 'surādyā itara-pradhānāḥ

SYNONYMS

ime-these; vayam-we (the demigods); yat-to whom; priyayā-appearing very near and dear; eva-certainly; tanvā-the material body; sattvena-by the mode of goodness; sṛṣṭāḥ-created; bahiḥ-antaḥ-āviḥ-although fully aware, internally and externally; gatim-destination; na-not; sūkṣmām-very subtle; ṛṣayaḥ-great saintly persons; ca-also; vidmahe-understand; kutaḥ-how; asura-ādyāḥ-the demons and atheists; itara-who are insignificant in their identities; pradhānāḥ-although they are leaders of their own societies.

Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

Atheists and demons cannot understand the Supreme Personality of Godhead, although He is situated within everyone. For them the Lord finally appears in the form of death, as confirmed in Bhagavad-gītā (mṛtyuḥ sarva-haraś cāham). Atheists think that they are independent, and therefore they do not care about the supremacy of the Lord, yet the Lord asserts His supremacy when He overcomes them as death. At the time of death, their attempts to use their so-called scientific knowledge and philosophical speculation to deny the supremacy of the Lord cannot work. Hiraṇyakaśipu, for example, was an exalted representative of the atheistic class of men. He always challenged the existence of God, and thus he became inimical even toward his own son. Everyone was afraid of Hiraṇyakaśipu's atheistic principles. Nonetheless, when Lord Nṛsiṁhadeva appeared in order to kill him, Hiraṇyakaśipu's atheistic principles could not save him. Lord Nṛsiṁhadeva killed Hiraṇyakaśipu and took away all his power, influence and pride. Atheistic men, however, never understand how everything they create is annihilated. The Supersoul is situated within them, but because of the predominance of the modes of passion and ignorance, they cannot understand the supremacy of the Lord. Even the demigods, the devotees, who are transcendentally situated or situated on the platform of goodness, are not fully aware of the qualities and position of the Lord. How then can the demons and atheists understand the Supreme Personality of Godhead? It is not possible. Therefore, to gain this understanding, the demigods, headed by Lord Brahmā, offered their respectful obeisances to the Lord.

TEXT 32

pādau mahīyaṁ sva-kṛtaiva yasya
catur-vidho yatra hi bhūta-sargaḥ
sa vai mahā-pūruṣa ātma-tantraḥ
prasīdatāṁ brahma mahā-vibhūtiḥ

SYNONYMS

pādau-His lotus feet; mahī-the earth; iyam-this; sva-kṛta-created by Himself; eva-indeed; yasya-of whom; catuḥ-vidhaḥ-of four kinds of living entities; yatra-wherein; hi-indeed; bhūta-sargaḥ-material creation; saḥ-He; vai-indeed; mahā-pūruṣaḥ-the Supreme Person; ātma-tantraḥ-self-sufficient; prasīdatām-may He be merciful to us; brahma-the greatest; mahā-vibhūtiḥ-with unlimited potency.

On this earth there are four kinds of living entities, who are all created by Him. The material creation rests on His lotus feet. He is the great Supreme Person, full of opulence and power. May He be pleased with us.

The word mahī refers to the five material elements-earth, water, air, fire and sky-which rest upon the lotus feet of the Supreme Personality of Godhead. Mahat-padaṁ puṇya-yaśo murāreḥ. The mahat-tattva, the total material energy, rests on His lotus feet, for the cosmic manifestation is but another opulence of the Lord. In this cosmic manifestation there are four kinds of living entities-jarāyu ja (those born from embryos), aṇḍa ja (those born from eggs), sveda ja (those born from perspiration), and udbhijja (those born from seeds). Everything is generated from the Lord, as confirmed in the Vedānta-sūtra (janmādy asya yataḥ [SB 1.1.1]). No one is independent, but the Supreme Soul is completely independent. Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ [SB 1.1.1]. The word sva-rāṭ means "independent." We are dependent, whereas the Supreme Lord is completely independent. Therefore the Supreme Lord is the greatest of all. Even Lord Brahmā, who created the cosmic manifestation, is but another opulence of the Supreme Personality of Godhead. The material creation is activated by the Lord, and therefore the Lord is not a part of the material creation. The Lord exists in His original, spiritual position. The universal form of the Lord, vairāja-mūrti, is another feature of the Supreme Personality of Godhead.

TEXT 33

ambhas tu yad-reta udāra-vīryaṁ
sidhyanti jīvanty uta vardhamānāḥ
lokā yato 'thākhila-loka-pālāḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

ambhaḥ-the masses of water seen on this planet or on others; tu-but; yat-retaḥ-His semen; udāra-vīryam-so powerful; sidhyanti-are generated; jīvanti-live; uta-indeed; vardhamānāḥ-flourish; lokāḥ-all the three worlds; yataḥ-from which; atha-also; akhila-loka-pālāḥ-all the demigods throughout the universe; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-a person with unlimited potency.

The entire cosmic manifestation has emerged from water, and it is because of water that all living entities endure, live and develop. This water is nothing but the semen of the Supreme Personality of Godhead. Therefore, may the Supreme Personality of Godhead, who has such great potency, be pleased with us.

Despite the theories of so-called scientists, the vast quantities of water on this planet and on other planets are not created by a mixture of hydrogen and oxygen. Rather, the water is sometimes explained to be the perspiration and sometimes the semen of the Supreme Personality of Godhead. It is from water that all living entities emerge, and because of water they live and grow. If there were no water, all life would cease. Water is the source of life for everyone. Therefore, by the grace of the Supreme Personality of Godhead, we have so much water all over the world.

TEXT 34

somaṁ mano yasya samāmananti
divaukasāṁ yo balam andha āyuḥ
īśo nagānāṁ prajanaḥ prajānāṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

somam-the moon; manaḥ-the mind; yasya-of whom (of the Supreme Personality of Godhead); samāmananti-they say; divaukasām-of the denizens of the upper planetary systems; yaḥ-who; balam-the strength; andhaḥ-the food grains; āyuḥ-the duration of life; īśaḥ-the Supreme Lord; nagānām-of the trees; prajanaḥ-the source of breeding; prajānām-of all living entities; prasīdatām-may He be pleased; naḥ-upon us; saḥ-that Supreme Personality of Godhead; mahā-vibhūtiḥ-the source of all opulences.

Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulences, be pleased with us.

Soma, the predominating deity of the moon, is the source of food grains and therefore the source of strength even for the celestial beings, the demigods. He is the vital force for all vegetation. Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert.

TEXT 35

agnir mukhaṁ yasya tu jāta-vedā
jātaḥ kriyā-kāṇḍa-nimitta-janmā
antaḥ-samudre ’nupacan sva-dhātūn
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

agniḥ-fire; mukham-the mouth through which the Supreme Personality of Godhead eats; yasya-of whom; tu-but; jāta-vedāḥ-the producer of wealth or of all necessities of life; jātaḥ-produced; kriyā-kāṇḍa-ritualistic ceremonies; nimitta-for the sake of; janmā-formed for this reason; antaḥ-samudre-within the depths of the ocean; anupacan-always digesting; sva-dhātūn-all elements; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the supremely powerful.

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 36

yac-cakṣur āsīt taraṇir deva-yānaṁ
trayīmayo brahmaṇa eṣa dhiṣṇyam
dvāraṁ ca mukter amṛtaṁ ca mṛtyuḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

yat-that which; cakṣuḥ-eye; āsīt-became; taraṇiḥ-the sun-god; deva-yānam-the predominating deity for the path of deliverance for the demigods; trayī-mayaḥ-for the sake of guidance in karma-kāṇḍa Vedic knowledge; brahmaṇaḥ-of the supreme truth; eṣaḥ-this; dhiṣṇyam-the place for realization; dvāram ca-as well as the gateway; mukteḥ-for liberation; amṛtam-the path of eternal life; ca-as well as; mṛtyuḥ-the cause of death; prasīdatām-may He be pleased; naḥ-upon us; saḥ-that Supreme Personality of Godhead; mahā-vibhūtiḥ-the all-powerful.

The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

The sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the Vedas. As confirmed in Brahma-saṁhitā (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time.” The sun is actually the eye of the Lord. In the Vedic mantras it is said that unless the Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord. That is confirmed here by the words yac-cakṣur āsīt and in the Brahma-saṁhitā by the words yac-cakṣur eṣa savitā. The word savitā means the sun-god.

TEXT 37

prāṇād abhūd yasya carācarāṇāṁ
prāṇaḥ saho balam ojaś ca vāyuḥ
anvāsma samrājam ivānugā vayaṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

prāṇāt-from the vital force; abhūt-generated; yasya-of whom; cara-acarāṇām-of all living entities, moving and nonmoving; prāṇaḥ-the vital force; sahaḥ-the basic principle of life; balam-strength; ojaḥ-the vital force; ca-and; vāyuḥ-the air; anvāsma-follow; samrājam-an emperor; iva-like; anugāḥ-followers; vayam-all of us; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the supremely powerful.

All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.

TEXT 38

śrotrād diśo yasya hṛdaś ca khāni
prajajñire khaṁ puruṣasya nābhyāḥ
prāṇendriyātmāsu-śarīra-ketaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

śrotrāt-from the ears; diśaḥ-different directions; yasya-of whom; hṛdaḥ-from the heart; ca-also; khāni-the holes of the body; prajajñire-generated; kham-the sky; puruṣasya-of the Supreme Person; nābhyāḥ-from the navel; prāṇa-of the life force; indriya-senses; ātmā-mind; asu-vital force; śarīra-and body; ketaḥ-the shelter; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the supremely powerful.

May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.

TEXT 39

balān mahendras tri-daśāḥ prasādān
manyor girīśo dhiṣaṇād viriñcaḥ
khebhyas tu chandāṁsy ṛṣayo meḍhrataḥ kaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

balāt-by His strength; mahā-indraḥ-King Indra became possible; tri-daśāḥ-as well as the demigods; prasādāt-by satisfaction; manyoḥ-by anger; giri-īśaḥ-Lord Śiva; dhiṣaṇāt-from sober intelligence; viriñcaḥ-Lord Brahmā; khebhyaḥ-from the bodily holes; tu-as well as; chandāṁsi-Vedic mantras; ṛṣayaḥ-great saintly persons; meḍhrataḥ-from the genitals; kaḥ-the prajāpatis; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the Supreme Personality of Godhead, who has extraordinary power.

Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

TEXT 40

śrīr vakṣasaḥ pitaraś chāyayāsan
dharmaḥ stanād itaraḥ pṛṣṭhato 'bhūt
dyaur yasya śīrṣṇo 'psaraso vihārāt
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

śrīḥ-the goddess of fortune; vakṣasaḥ-from His chest; pitaraḥ-the inhabitants of Pitṛloka; chāyayā-from His shadow; āsan-became possible; dharmaḥ-the principle of religion; stanāt-from His bosom; itaraḥ-irreligion (the opposite of dharma); pṛṣṭhataḥ-from the back; abhūt-became possible; dyauḥ-the heavenly planets; yasya-of whom; śīrṣṇaḥ-from the top of the head; apsarasaḥ-the inhabitants of Apsaroloka; vihārāt-by His sense enjoyment; prasīdatām-kindly be pleased; naḥ-upon us; saḥ-He (the Supreme Personality of Godhead); mahā-vibhūtiḥ-the greatest in all prowess.

The goddess of fortune was generated from His chest, the inhabitants of Pitṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 41

vipro mukhād brahma ca yasya guhyaṁ
rājanya āsīd bhujayor balaṁ ca
ūrvor viḍ ojo 'ṅghrir aveda-śūdrau
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

vipraḥ-the brāhmaṇas; mukhāt-from His mouth; brahma-the Vedic literatures; ca-also; yasya-of whom; guhyam-from His confidential knowledge; rājanyaḥ-the kṣatriyas; āsīt-became possible; bhujayoḥ-from His arms; balam ca-as well as bodily strength; ūrvoḥ-from the thighs; viṭ-vaiśyas; ojaḥ-and their expert productive knowledge; aṅghriḥ-from His feet; aveda-those who are beyond the jurisdiction of Vedic knowledge; śūdrau-the worker class; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the supremely powerful Personality of Godhead.

The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

TEXT 42

lobho 'dharāt prītir upary abhūd dyutir
nastaḥ paśavyaḥ sparśena kāmaḥ
bhruvor yamaḥ pakṣma-bhavas tu kālaḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

lobhaḥ-greed; adharāt-from the lower lip; prītiḥ-affection; upari-from the upper lip; abhūt-became possible; dyutiḥ-bodily luster; nastaḥ-from the nose; paśavyaḥ-fit for the animals; sparśena-by the touch; kāmaḥ-lusty desires; bhruvoḥ-from the eyebrows; yamaḥ-Yamarāja became possible; pakṣma-bhavaḥ-from the eyelashes; tu-but; kālaḥ-eternal time, which brings death; prasīdatām-be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the Supreme Personality of Godhead, who has great prowess.

Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

TEXT 43

dravyaṁ vayaḥ karma guṇān viśeṣaṁ
yad-yogamāyā-vihitān vadanti
yad durvibhāvyaṁ prabudhāpabādhaṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

dravyam-the five elements of the material world; vayaḥ-time; karma-fruitive activities; guṇān-the three modes of material nature; viśeṣam-the varieties caused by combinations of the twenty-three elements; yat-that which; yoga-māyā-by the Lord's creative potency; vihitān-all done; vadanti-all learned men say; yat durvibhāvyam-which is actually extremely difficult to understand; prabudha-apabādham-rejected by the learned, by those who are fully aware; prasīdatām-may be pleased; naḥ-upon us; saḥ-He; mahā-vibhūtiḥ-the controller of everything.

All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamāyā. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

The word durvibhāvyam is very important in this verse. No one can understand how everything is happening in this material world by the arrangement of the Supreme Personality of Godhead through His material energies. As stated in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: everything is actually happening under the direction of the Supreme Personality of Godhead. This much we can learn, but how it is happening is extremely difficult to understand. We cannot even understand how the affairs within our body are systematically taking place. The body is a small universe, and since we cannot understand how things are happening in this small universe, how can we understand the affairs of the bigger universe? Actually this universe is very difficult to understand, yet learned sages have advised, as Kṛṣṇa has also advised, that this material world is duḥkhālayam aśāśvatam; [Bg. 8.15] in other words, it is a place of misery and temporality. One must give up this world and go back home, back to the Personality of Godhead. Materialists may argue, "If this material world and its affairs are impossible to understand, how can we reject it?" The answer is provided by the word prabudhāpabādham. We have to reject this material world because it is rejected by those who are learned in Vedic wisdom. Even though we cannot understand what this material world is, we should be ready to reject it in accordance with the advice of learned persons, especially the advice of Kṛṣṇa. Kṛṣṇa says:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." (Bg. 8.15) One has to return home, back to Godhead, for this is the highest perfection of life. To go back to Godhead means to reject this material world. Although we cannot understand the functions of this material world and whether it is good for us or bad for us, in accordance with the advice of the supreme authority we must reject it and go back home, back to Godhead.

TEXT 44

namo 'stu tasmā upaśānta-śaktaye
svārājya-lābha-pratipūritātmane
guṇeṣu māyā-raciteṣu vṛttibhir
na sajjamānāya nabhasvad-ūtaye

SYNONYMS

namaḥ-our respectful obeisances; astu-let there be; tasmai-unto Him; upaśānta-śaktaye-who does not endeavor to achieve anything else, who is free from restlessness; svārājya-completely independent; lābha-of all gains; pratipūrita-fully achieved; ātmane-unto the Supreme Personality of Godhead; guṇeṣu-of the material world, which is moving because of the three modes of nature; māyā-raciteṣu-things created by the external energy; vṛttibhiḥ-by such activities of the senses; na sajjamānāya-one who does not become attached, or one who is above material pains and pleasures; nabhasvat-the air; ūtaye-unto the Lord, who has created this material world as His pastime.

Let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is completely silent, free from endeavor, and completely satisfied by His own achievements. He is not attached to the activities of the material world through His senses. Indeed, in performing His pastimes in this material world, He is just like the unattached air.

We can simply understand that behind the activities of material nature is the Supreme Lord, by whose indications everything takes place, although we cannot see Him. Even without seeing Him, we should offer Him our respectful obeisances. We should know that He is complete. Everything is done systematically by His energies (parāsya śaktir vividhaiva śrūyate), and therefore He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate). As indicated here by the word upaśānta-śaktaye, His different energies act, but although He sets these energies in action, He Himself has nothing to do. He is not attached to anything, for He is the Supreme Personality of Godhead. Therefore, let us offer our respectful obeisances unto Him.

TEXT 45

sa tvaṁ no darśayātmānam
asmat-karaṇa-gocaram
prapannānāṁ didṛkṣūṇāṁ
sasmitaṁ te mukhāmbujam

SYNONYMS

saḥ-He (the Supreme Personality of Godhead); tvam-You are my Lord; naḥ-to us; darśaya-be visible; ātmānam-in Your original form; asmat-karaṇa-gocaram-appreciable by our direct senses, especially by our eyes; prapannānām-we are all surrendered unto You; didṛkṣūṇām-yet we wish to see You; sasmitam-smiling; te-Your; mukha-ambujam-lotuslike face.

O Supreme Personality of Godhead, we are surrendered unto You, yet we wish to see You. Please make Your original form and smiling lotus face visible to our eyes and appreciable to our other senses.

The devotees are always eager to see the Supreme Personality of Godhead in His original form, with His smiling lotuslike face. They are not interested in experiencing the impersonal form. The Lord has both impersonal and personal features. The impersonalists have no idea of the personal feature of the Lord, but Lord Brahmā and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words sasmitam te mukhāmbujam. Those who are in the Vaiṣṇava sampradāya of Brahmā always want to see the Supreme Personality of Godhead. They are eager to realize the Lord's personal feature, not the impersonal feature. As clearly stated here, asmat-karaṇa-gocaram: the personal feature of the Lord can be directly perceived by our senses.

TEXT 46

tais taiḥ svecchā-bhūtai rūpaiḥ
kāle kāle svayaṁ vibho
karma durviṣahaṁ yan no
bhagavāṁs tat karoti hi

SYNONYMS

taiḥ-by such appearances; taiḥ-by such incarnations; sva-icchā-bhūtaiḥ-all appearing by Your personal sweet will; rūpaiḥ-by factual forms; kāle kāle-in different millenniums; svayam-personally; vibho-O Supreme; karma-activities; durviṣaham-uncommon (unable to be enacted by anyone else); yat-that which; naḥ-unto us; bhagavān-the Supreme Personality of Godhead; tat-that; karoti-executes; hi-indeed.

O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.

The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." Thus it is not imagination but a fact that the Supreme Personality of Godhead, by His sweet will, appears in different incarnations, such as Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Buddha and many other forms. Devotees are always eager to see one of the Lord's innumerable forms. It is said that just as no one can count how many waves there are in the sea, no one can count the forms of the Lord. This does not mean, however, that anyone can claim to be a form of the Lord and be acceptable as an incarnation. The incarnation of the Supreme Personality of Godhead must be accepted in terms of the descriptions found in the śāstras. Lord Brahmā is eager to see the incarnation of the Lord, or the original source of all incarnations; he is not eager to see an imposter. The incarnation's activities are proof of His identity. All the incarnations described in the śāstras act wonderfully (keśava dhṛta-mīna-śarīra jaya jagadīśa hare). It is only by the personal sweet will of the Supreme Personality of Godhead that He appears and disappears, and only fortunate devotees can expect to see Him face to face.

TEXT 47

kleśa-bhūry-alpa-sārāṇi
karmāṇi viphalāni vā
dehināṁ viṣayārtānāṁ
na tathaivārpitaṁ tvayi

SYNONYMS

kleśa-hardship; bhūri-very much; alpa-very little; sārāṇi-good result; karmāṇi-activities; viphalāni-frustration; vā-either; dehinām-of persons; viṣaya-artānām-who are eager to enjoy the material world; na-not; tathā-like that; eva-indeed; arpitam-dedicated; tvayi-unto Your Lordship.

Karmīs are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations.

We can practically see how the devotees who have dedicated their lives for the service of the Lord in the Kṛṣṇa consciousness movement are getting immense opportunities for the service of the Supreme Personality of Godhead without working very hard. The Kṛṣṇa consciousness movement actually started with only forty rupees, but now it has more than forty crores worth of property, and all this opulence has been achieved within eight or ten years. No karmī can expect to improve his business so swiftly, and besides that, whatever a karmī acquires is temporary and sometimes frustrating. In Kṛṣṇa consciousness, however, everything is encouraging and improving. The Kṛṣṇa consciousness movement is not very popular with the karmīs because this movement recommends that one refrain from illicit sex, meat-eating, gambling and intoxication. These are restrictions that karmīs very much dislike. Nonetheless, in the presence of so many enemies, this movement is progressing, going forward without impediments. If the devotees continue to spread this movement, dedicating life and soul to the lotus feet of Kṛṣṇa, no one will be able to check it. The movement will go forward without limits. Chant Hare Kṛṣṇa!

TEXT 48

nāvamaḥ karma-kalpo 'pi
viphalāyeśvarārpitaḥ
kalpate puruṣasyaiva
sa hy ātmā dayito hitaḥ

SYNONYMS

na-not; avamaḥ-very little, or insignificant; karma-activities; kalpaḥ-rightly executed; api-even; viphalāya-go in vain; īśvara-arpitaḥ-because of being dedicated to the Supreme Personality of Godhead; kalpate-it is so accepted; puruṣasya-of all persons; eva-indeed; saḥ-the Supreme Personality of Godhead; hi-certainly; ātmā-the Supersoul, the supreme father; dayitaḥ-extremely dear; hitaḥ-beneficial.

Activities dedicated to the Supreme Personality of Godhead, even if performed in small measure, never go in vain. The Supreme Personality of Godhead, being the supreme father, is naturally very dear and always ready to act for the good of the living entities.

In Bhagavad-gītā (2.40), the Lord says svalpam apy asya dharmasya trāyate mahato bhayāt: this dharma, devotional service, is so important that even if performed to a very small, almost negligible extent, it can give one the supreme result. There are many instances in the history of the world in which even a slight service rendered to the Lord has saved a living entity from the greatest danger. Ajāmila, for example, was saved by the Supreme Personality of Godhead from the greatest danger, that of going to hell. He was saved simply because he chanted the name Nārāyaṇa at the end of his life. When Ajāmila chanted this holy name of the Lord, Nārāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Nārāyaṇa. Nonetheless, Lord Nārāyaṇa took this chanting seriously, and thus Ajāmila achieved the result of ante nārāyaṇa-smṛtiḥ, remembering Nārāyaṇa at the end of life. If one somehow or other remembers the holy name of Nārāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.

The Supreme Personality of Godhead is actually the only object of our love. As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. Dhruva Mahārāja went to the forest to achieve some material result by austerity and penance, but when he actually saw the Supreme Personality of Godhead he said, "I do not want any material benediction. I am completely satisfied." Even if one wants some material benefit from serving the Supreme Personality of Godhead, this can be achieved extremely easily, without hard labor. Therefore the śāstra recommends:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10) Even if one has material desires, one can undoubtedly achieve what he wants by rendering service to the Lord.

TEXT 49

yathā hi skandha-śākhānāṁ
taror mūlāvasecanam
evam ārādhanaṁ viṣṇoḥ
sarveṣām ātmanaś ca hi

SYNONYMS

yathā-as; hi-indeed; skandha-of the trunk; śākhānām-and of the branches; taroḥ-of a tree; mūla-the root; avasecanam-watering; evam-in this way; ārādhanam-worship; viṣṇoḥ-of Lord Viṣṇu; sarveṣām-of everyone; ātmanaḥ-of the Supersoul; ca-also; hi-indeed.

When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

As stated in the Padma Purāṇa:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." There are many demigods worshiped by people who are attached to material desires (kāmais tais tair hṛta jñānāḥ prapadyante'nya-devatāḥ [Bg. 7.20]). Because people are embarrassed by so many material desires, they worship Lord Śiva, Lord Brahmā, the goddess Kālī, Durgā, Gaṇeśa and Sūrya to achieve different results. However, one can achieve all these results simultaneously just by worshiping Lord Viṣṇu. As stated elsewhere in the Bhāgavatam (4.31.14):

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food to the stomach, one satisfies all the limbs of the body. Similarly, by worshiping Lord Viṣṇu one can satisfy everyone." Kṛṣṇa consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. If one is trained to worship the Supreme Personality of Godhead, Kṛṣṇa, who is the origin of viṣṇu-tattva, one can become fully satisfied and perfect in all respects.

TEXT 50

namas tubhyam anantāya
durvitarkyātma-karmaṇe
nirguṇāya guṇeśāya
sattva-sthāya ca sāmpratam

SYNONYMS

namaḥ-all obeisances; tubhyam-unto You, my Lord; anantāya-who are everlasting, transcending the three phases of time (past, present and future); durvitarkya-ātma-karmaṇe-unto You, who perform inconceivable activities; nirguṇāya-which are all transcendental, free from the inebriety of material qualities; guṇa-īśāya-unto You, who control the three modes of material nature; sattva-sthāya-who are in favor of the material quality of goodness; ca-also; sāmpratam-at present.

My Lord, all obeisances unto You, who are eternal, beyond time's limits of past, present and future. You are inconceivable in Your activities, You are the master of the three modes of material nature, and, being transcendental to all material qualities, You are free from material contamination. You are the controller of all three of the modes of nature, but at the present You are in favor of the quality of goodness. Let us offer our respectful obeisances unto You.

The Supreme Personality of Godhead controls the material activities manifested by the three modes of material nature. As stated in Bhagavad-gītā, nirguṇaṁ guṇa-bhoktṛ ca: the Supreme Personality of Godhead is always transcendental to the material qualities (sattva-guṇa, rajo-guṇa and tamo-guṇa), but nonetheless He is their controller. The Lord manifests Himself in three features-as Brahmā, Viṣṇu and Maheśvara-to control these three qualities. He personally takes charge of sattva-guṇa as Lord Viṣṇu, and He entrusts the charge of rajo-guṇa and tamo-guṇa to Lord Brahmā and Lord Śiva. Ultimately, however, He is the controller of all three guṇas. Lord Brahmā, expressing his appreciation, said that because Lord Viṣṇu had now taken charge of the activities of goodness, there was every hope that the demigods would be successful in fulfilling their desires. The demigods were harassed by the demons, who were infested with tamo-guṇa. However, as Lord Brahmā has previously described, since the time of sattva-guṇa had now arrived, the demigods could naturally expect to fulfill their desires. The demigods are supposedly well advanced in knowledge, yet they could not understand the knowledge of the Supreme Personality of Godhead. Therefore the Lord is addressed here as anantāya. Although Lord Brahmā knows past, present and future, he is unable to understand the unlimited knowledge of the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods Appeal to the Lord for Protection."

20.9.6 Chapter Six

The Demigods and Demons Declare a Truce

This chapter describes how the Lord appeared before the demigods when they offered Him their prayers. Following the advice of the Supreme Personality of Godhead, the demigods executed a truce with the demons for the purpose of churning nectar from the sea.

Because of the prayers offered by the demigods in the previous chapter, Lord Kṣīrodakaśāyī Viṣṇu was pleased with the demigods, and thus He appeared before them. The demigods were almost blinded by His transcendental bodily effulgence. At first, therefore, they could not even see any part of His body. After some time, however, when Brahmā could see the Lord, he, along with Lord Śiva, began to offer the Lord prayers.

Lord Brahmā said: "The Supreme Personality of Godhead, being beyond birth and death, is eternal. He has no material qualities. Yet He is the ocean of unlimited auspicious qualities. He is subtler than the most subtle, He is invisible, and His form is inconceivable. He is worshipable for all the demigods. Innumerable universes exist within His form, and therefore He is never separated from these universes by time, space or circumstances. He is the chief and the pradhāna. Although He is the beginning, the middle and the end of the material creation, the idea of pantheism conceived by Māyāvādī philosophers has no validity. The Supreme Personality of Godhead controls the entire material manifestation through His subordinate agent, the external energy. Because of His inconceivable transcendental position, He is always the master of the material energy. The Supreme Personality of Godhead, in His various forms, is always present even within this material world, but the material qualities cannot touch Him. One can understand His position only by His instructions, as given in Bhagavad-gītā." As stated in Bhagavad-gītā (10.10), dadāmi buddhi-yogaṁ tam. Buddhi-yoga means bhakti-yoga. Only through the process of bhakti-yoga can one understand the Supreme Lord.

When offered prayers by Lord Śiva and Lord Brahmā, the Supreme Personality of Godhead was pleased. Thus He gave appropriate instructions to all the demigods. The Supreme Personality of Godhead, who is known as Ajita, unconquerable, advised the demigods to make a peace proposal to the demons, so that after formulating a truce, the demigods and demons could churn the ocean of milk. The rope would be the biggest serpent, known as Vāsuki, and the churning rod would be Mandara Mountain. Poison would also be produced from the churning, but it would be taken by Lord Śiva, and so there would be no need to fear it. Many other attractive things would be generated by the churning, but the Lord warned the demigods not to be captivated by such things. Nor should the demigods be angry if there were some disturbances. After advising the demigods in this way, the Lord disappeared from the scene.

Following the instructions of the Supreme Personality of Godhead, the demigods established a peace with Mahārāja Bali, the King of the demons. Then both the demons and the demigods started for the ocean, taking Mandara Mountain with them. Because of the great heaviness of the mountain, the demigods and demons became fatigued, and some of them actually died. Then the Supreme Personality of Godhead, Viṣṇu, appeared there on the back of His carrier, Garuḍa, and by His mercy He brought these demigods and demons back to life. The Lord then lifted the mountain with one of His hands and placed it on the back of Garuḍa. The Lord sat on the mountain and was carried to the spot of the churning by Garuḍa, who placed the mountain in the middle of the sea. Then the Lord asked Garuḍa to leave that place because as long as Garuḍa was present, Vāsuki could not come there.

TEXT 1

śrī-śuka uvāca
evaṁ stutaḥ sura-gaṇair
bhagavān harir īśvaraḥ
teṣām āvirabhūd rājan
sahasrārkodaya-dyutiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; stutaḥ-being worshiped by prayers; sura-gaṇaiḥ-by the demigods; bhagavān-the Supreme Personality of Godhead; hariḥ-the vanquisher of all inauspiciousness; īśvaraḥ-the supreme controller; teṣām-in front of Lord Brahmā and all the demigods; āvirabhūt-appeared there; rājan-O King (Parīkṣit); sahasra-of thousands; arka-of suns; udaya-like the rising; dyutiḥ-His effulgence.

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.

TEXT 2

tenaiva sahasā sarve
devāḥ pratihatekṣaṇāḥ
nāpaśyan khaṁ diśaḥ kṣauṇīm
ātmānaṁ ca kuto vibhum

SYNONYMS

tena eva-because of this; sahasā-all of a sudden; sarve-all; devāḥ-the demigods; pratihata-īkṣaṇāḥ-their vision being blocked; na-not; apaśyan-could see; kham-the sky; diśaḥ-the directions; kṣauṇīm-land; ātmānam ca-also themselves; kutaḥ-and where is the question of seeing; vibhum-the Supreme Lord.

The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them.

TEXTS 3–7

viriñco bhagavān dṛṣṭvā
saha śarveṇa tāṁ tanum
svacchāṁ marakata-śyāmāṁ
kañja-garbhāruṇekṣaṇām
tapta-hemāvadātena
lasat-kauśeya-vāsasā
prasanna-cāru-sarvāṅgīṁ
sumukhīṁ sundara-bhruvam
mahā-maṇi-kirīṭena
keyūrābhyāṁ ca bhūṣitām
karṇābharaṇa-nirbhāta-
kapola-śrī-mukhāmbujām
kāñcīkalāpa-valaya-
hāra-nūpura-śobhitām
kaustubhābharaṇāṁ lakṣmīṁ
bibhratīṁ vana-mālinīm
sudarśanādibhiḥ svāstrair
mūrtimadbhir upāsitām
tuṣṭāva deva-pravaraḥ
saśarvaḥ puruṣaṁ param
sarvāmara-gaṇaiḥ sākaṁ
sarvāṅgair avaniṁ gataiḥ

SYNONYMS

viriñcaḥ-Lord Brahmā; bhagavān-who is also addressed as bhagavān because of his powerful position; dṛṣṭvā-by seeing; saha-with; śarveṇa-Lord Śiva; tām-unto the Supreme Lord; tanum-His transcendental form; svacchām-without material contamination; marakata-śyāmām-with a bodily luster like the light of a blue gem; kañja-garbha-aruṇa-īkṣaṇām-with pinkish eyes like the womb of a lotus flower; tapta-hema-avadātena-with a luster like that of molten gold; lasat-shining; kauśeya-vāsasā-dressed in yellow silk garments; prasanna-cāru-sarva-aṅgīm-all the parts of whose body were graceful and very beautiful; su-mukhīm-with a smiling face; sundara-bhruvam-whose eyebrows were very beautifully situated; mahā-maṇi-kirīṭena-with a helmet bedecked with valuable jewels; keyūrābhyām ca bhūṣitām-decorated with all kinds of ornaments; karṇa-ābharaṇa-nirbhāta-illuminated by the rays of the jewels on His ears; kapola-with cheeks; śrī-mukha-ambujām-whose beautiful lotuslike face; kāñcī-kalāpa-valaya-ornaments like the belt on the waist and bangles on the hands; hāra-nūpura-with a necklace on the chest and ankle bells on the legs; śobhitām-all beautifully set; kaustubha-ābharaṇām-whose chest was decorated with the Kaustubha gem; lakṣmīm-the goddess of fortune; bibhratīm-moving; vana-mālinīm-with flower garlands; sudarśana-ādibhiḥ-bearing the Sudarśana cakra and others; sva-astraiḥ-with His weapons; mūrtimadbhiḥ-in His original form; upāsitām-being worshiped; tuṣṭāva-satisfied; deva-pravaraḥ-the chief of the demigods; sa-śarvaḥ-with Lord Śiva; puruṣam param-the Supreme Personality; sarva-amara-gaṇaiḥ-accompanied by all the demigods; sākam-with; sarva-aṅgaiḥ-with all the parts of the body; avanim-on the ground; gataiḥ-prostrated.

Lord Brahmā, along with Lord Śiva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahmā and Lord Śiva saw the belt on the Lord's waist, the bangles on Mis arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahmā, along with Lord Śiva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances.

TEXT 8

śrī-brahmovāca
ajāta-janma-sthiti-saṁyamāyā-
guṇāya nirvāṇa-sukhārṇavāya
aṇor aṇimne 'parigaṇya-dhāmne
mahānubhāvāya namo namas te

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; ajāta-janma-sthiti-saṁyamāya-unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; aguṇāya-never affected by the material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); nirvāṇa-sukha-arṇavāya-unto the ocean of eternal bliss, beyond material existence; aṇoḥ aṇimne-smaller than the atom; aparigaṇya-dhāmne-whose bodily features are never to be conceived by material speculation; mahā-anubhāvāya-whose existence is inconceivable; namaḥ-offering our obeisances; namaḥ-again offering our obeisances; te-unto You.

Lord Brahmā said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

The Lord says in Bhagavad-gītā (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." In the following verse in Bhagavad-gītā (4.7), the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time descend Myself." Thus although the Supreme Lord is unborn, there is no cessation to His appearance in different forms as incarnations like Lord Kṛṣṇa and Lord Rāma. Since His incarnations are eternal, the various activities performed by these incarnations are also eternal. The Supreme Personality of Godhead does not appear because He is forced to do so by karma like ordinary living entities who are forced to accept a certain type of body. It is to be understood that the Lord's body and activities are all transcendental, being free from the contamination of the material modes of nature. These pastimes are transcendental bliss to the Lord. The word aparigaṇya-dhāmne is very significant. There is no limit to the Lord's appearance in different incarnations. All of these incarnations are eternal, blissful and full of knowledge.

TEXT 9

rūpaṁ tavaitat puruṣarṣabhejyaṁ
śreyo 'rthibhir vaidika-tāntrikeṇa
yogena dhātaḥ saha nas tri-lokān
paśyāmy amuṣminn u ha viśva-mūrtau

SYNONYMS

rūpam-form; tava-Your; etat-this; puruṣa-ṛṣabha-O best of all personalities; ijyam-worshipable; śreyaḥ-ultimate auspiciousness; arthibhiḥ-by persons who desire; vaidika-under the direction of Vedic instructions; tāntrikeṇa-realized by followers of Tantras, like Nārada-pañcarātra; yogena-by practice of mystic yoga; dhātaḥ-O supreme director; saha-with; naḥ-us (the demigods); tri-lokān-controlling the three worlds; paśyāmi-we see directly; amuṣmin-in You; u-oh; ha-completely manifested; viśva-mūrtau-in You, who have the universal form.

O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You.

The Vedic mantras say: yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead. Bhagavad-gītā (4.34) therefore advises:

tad viddhi praṇipātena
paripraśnena sevayā

upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

”Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” Lord Brahmā is one of these self-realized authorities (svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]). One must therefore accept the disciplic succession from Lord Brahmā, and then one can understand the Supreme Personality of Godhead in fullness. Here the word viśva-mūrtau indicates that everything exists in the form of the Supreme Personality of Godhead. One who is able to worship Him can see everything in Him and see Him in everything.

TEXT 10

tvayy agra āsīt tvayi madhya āsīt
tvayy anta āsīd idam ātma-tantre
tvam ādir anto jagato ’sya madhyaṁ
ghaṭasya mṛtsneva paraḥ parasmāt

SYNONYMS

tvayi-unto You, the Supreme Personality of Godhead; agre-in the beginning; āsīt-there was; tvayi-unto You; madhye-in the middle; āsīt-there was; tvayi-unto You; ante-in the end; āsīt-there was; idam-all of this cosmic manifestation; ātma-tantre-fully under Your control; tvam-Your Lordship; ādiḥ-beginning; antaḥ-end; jagataḥ-of the cosmic manifestation; asya-of this; madhyam-middle; ghaṭasya-of an earthen pot; mṛtsnā iva-like the earth; paraḥ-transcendental; parasmāt-because of being the chief.

My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns.

TEXT 11

tvaṁ māyayātmāśrayayā svayedaṁ
nirmāya viśvaṁ tad-anupraviṣṭaḥ
paśyanti yuktā manasā manīṣiṇo
guṇa-vyavāye ’py aguṇaṁ vipaścitaḥ

SYNONYMS

tvam-Your Lordship; māyayā-by Your eternal energy; ātma-āśrayayā-whose existence is under Your shelter; svayā-emanated from Yourself; idam-this; nirmāya-for the sake of creating; viśvam-the entire universe; tat-into it; anupraviṣṭaḥ-You enter; paśyanti-they see; yuktāḥ-persons in touch with You; manasā-by an elevated mind; manīṣiṇaḥ-people with advanced consciousness; guṇa-of material qualities; vyavāye-in the transformation; api-although; aguṇam-still untouched by the material qualities; vipaścitaḥ-those who are fully aware of the truth of śāstra.

O Supreme, You are independent in Your self and do not take help from others. Through Your own potency, You create this cosmic manifestation and enter into it. Those who are advanced in Kṛṣṇa consciousness, who are fully in knowledge of the authoritative śāstra, and who, through the practice of bhakti-yoga, are cleansed of all material contamination, can see with clear minds that although You exist within the transformations of the material qualities, Your presence is untouched by these qualities.

The Lord says in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

”This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” The material energy creates, maintains and devastates the entire cosmic manifestation because of directions given by the Supreme Personality of Godhead, who enters this universe as Garbhodakaśāyī Viṣṇu but is untouched by the material qualities. In Bhagavad-gītā the Lord refers to māyā, the external energy, which creates this material world, as mama māyā, ”My energy,” because this energy works under the full control of the Lord. These facts can be realized only by those who are well versed in Vedic knowledge and advanced in Kṛṣṇa consciousness.

TEXT 12

yathāgnim edhasy amṛtaṁ ca goṣu
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvāṁ
guṇeṣu buddhyā kavayo vadanti

SYNONYMS

yathā-as; agnim-fire; edhasi-in wood; amṛtam-milk, which is like nectar; ca-and; goṣu-from cows; bhuvi-on the ground; annam-food grains; ambu-water; udyamane-in enterprise; ca-also; vṛttim-livelihood; yogaiḥ-by practice of bhakti-yoga; manuṣyāḥ-human beings; adhiyanti-achieve; hi-indeed; tvām-You; guṇeṣu-in the material modes of nature; buddhyā-by intelligence; kavayaḥ-great personalities; vadanti-say.

As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one’s livelihood from industrial enterprises, so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.

Although the Supreme Personality of Godhead is nirguṇa, not to be found within this material world, the entire material world is pervaded by Him, as stated in Bhagavad-gītā (mayā tatam idaṁ sarvam). The material world is nothing but an expansion of the Lord’s material energy, and the entire cosmic manifestation rests upon Him (mat-sthāni sarva-bhūtāni). Nonetheless, the Supreme Lord cannot be found here (na cāhaṁ teṣv avasthitaḥ). A devotee, however, can see the Supreme Personality of Godhead through the practice of bhakti-yoga. One ordinarily does not begin to practice bhakti-yoga unless he has practiced it in previous births. Moreover, one can begin bhakti-yoga only by the mercy of the spiritual master and Kṛṣṇa. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. The seed of devotional service is obtainable by the mercy of guru, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

Only by the practice of bhakti-yoga can one achieve the favor of the Supreme Personality of Godhead and see Him face to face (premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]). One cannot see the Lord by other methods, such as karma, jñāna or yoga. Under the direction of the spiritual master, one must cultivate bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]) and in Śrīmad-Bhāgavatam (bhaktyāham ekayā grāhyaḥ). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

In this verse, the cultivation of bhakti-yoga is compared to many material activities. By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. Milk is compared to nectar, which one can drink to become immortal. Of course, simply drinking milk will not make one immortal, but it can increase the duration of one's life. In modern civilization, men do not think milk to be important, and therefore they do not live very long. Although in this age men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. This is a sign of Kali-yuga. In Kali-yuga, instead of drinking milk, people prefer to slaughter an animal and eat its flesh. The Supreme Personality of Godhead, in His instructions of Bhagavad-gītā, advises go-rakṣya, which means cow protection. The cow should be protected, milk should be drawn from the cows, and this milk should be prepared in various ways. One should take ample milk, and thus one can prolong one's life, develop his brain, execute devotional service, and ultimately attain the favor of the Supreme Personality of Godhead. As it is essential to get food grains and water by digging the earth, it is also essential to give protection to the cows and take nectarean milk from their milk bags.

The people of this age are inclined toward industrial enterprises for comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. People without spiritual education do not know that the ultimate goal of life is to go back home, back to Godhead. Forgetting this aim of life, they are working very hard in disappointment and frustration (moghāśā mogha-karmāṇo mogha jñānā vicetasaḥ [Bg. 9.12]). The so-called vaiśyas-the industrialists or businessmen-are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness.

Agriculture and cow protection are the way to become sinless and thus be attracted to devotional service. Those who are sinful cannot be attracted by devotional service. As stated in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The majority of people in this age of Kali are sinful, short-living, unfortunate and disturbed (mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ [SB 1.1.10]). For them, Caitanya Mahāprabhu has advised:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXT 13

taṁ tvāṁ vayaṁ nātha samujjihānaṁ
saroja-nābhāticirepsitārtham
dṛṣṭvā gatā nirvṛtam adya sarve
gajā davārtā iva gāṅgam ambhaḥ

SYNONYMS

tam-O Lord; tvām-Your Lordship; vayam-all of us; nātha-O master; samujjihānam-now appearing before us with all glories; saroja-nābha-O Lord, whose navel resembles a lotus flower, or from whose navel grows a lotus flower; ati-cira-for an extremely long time; īpsita-desiring; artham-for the ultimate goal of life; dṛṣṭvā-seeing; gatāḥ-in our vision; nirvṛtam-transcendental happiness; adya-today; sarve-all of us; gajāḥ-elephants; dava-artāḥ-being afflicted in a forest fire; iva-like; gāṅgam ambhaḥ-with water from the Ganges.

Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel grows a lotus flower, since You have now appeared before us, we have become transcendentally happy. By seeing Your Lordship, whom we have desired to see for a very long time, we have achieved our ultimate goal in life.

The devotees of the Lord are always very eager to see the Supreme Lord face to face, but they do not demand that the Lord come before them, for a pure devotee considers such a demand to be contrary to devotional service. Śrī Caitanya Mahāprabhu teaches this lesson in His Śikṣāṣṭaka. Adarśanān marma-hatāṁ karotu vā. The devotee is always eager to see the Lord face to face, but if he is brokenhearted because he cannot see the Lord, even life after life, he will never command the Lord to appear. This is a sign of pure devotion. Therefore in this verse we find the word ati-cira-īpsita-artham, meaning that the devotee aspires for a long, long time to see the Lord. If the Lord, by His own pleasure, appears before the devotee, the devotee feels extremely happy, as Dhruva Mahārāja felt when he personally saw the Supreme Personality of Godhead. When Dhruva Mahārāja saw the Lord, he had no desire to ask the Lord for any benediction. Indeed, simply by seeing the Lord, Dhruva Mahārāja felt so satisfied that he did not want to ask the Lord for any benediction (svāmin kṛtārtho 'smi varaṁ na yāce). A pure devotee, whether able or unable to see the Lord, always engages in the Lord's devotional service, always hoping that at some time the Lord may be pleased to appear before him so that he can see the Lord face to face.

TEXT 14

sa tvaṁ vidhatsvākhila-loka-pālā
vayaṁ yad arthās tava pāda-mūlam
samāgatās te bahir-antar-ātman
kiṁ vānya-vijñāpyam aśeṣa-sākṣiṇaḥ

SYNONYMS

saḥ-that; tvam-Your Lordship; vidhatsva-kindly do the needful; akhila-loka-pālāḥ-the demigods, directors of different departments of this universe; vayam-all of us; yat-that which; arthāḥ-purpose; tava-at Your Lordship's; pāda-mūlam-lotus feet; samāgatāḥ-we have arrived; te-unto You; bahiḥ-antaḥ-ātman-O Supersoul of everyone, O constant internal and external witness; kim-what; vā-either; anya-vijñāpyam-we have to inform You; aśeṣa-sākṣiṇaḥ-the witness and knower of everything.

My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform You again of anything.

As stated in Bhagavad-gītā (13.3), kṣetra jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. The individual souls are proprietors of their individual bodies, but the Supreme Personality of Godhead is the proprietor of all bodies. Since He is the witness of everyone's body, nothing is unknown to Him. He knows what we need. Our duty, therefore, is to execute devotional service sincerely, under the direction of the spiritual master. Kṛṣṇa, by His grace, will supply whatever we need in executing our devotional service. In the Kṛṣṇa consciousness movement, we simply have to execute the order of Kṛṣṇa and guru. Then all necessities will be supplied by Kṛṣṇa, even if we do not ask for them.

TEXT 15

ahaṁ giritraś ca surādayo ye
dakṣādayo 'gner iva ketavas te
kiṁ vā vidāmeśa pṛthag-vibhātā
vidhatsva śaṁ no dvija-deva-mantram

SYNONYMS

aham-I (Lord Brahmā); giritraḥ-Lord Śiva; ca-also; sura-ādayaḥ-all the demigods; ye-as we are; dakṣa-ādayaḥ-headed by Mahārāja Dakṣa; agneḥ-of fire; iva-like; ketavaḥ-sparks; te-of You; kim-what; vā-either; vidāma-can we understand; īśa-O my Lord; pṛthak-vibhātāḥ-independently of You; vidhatsva-kindly bestow upon us; śam-good fortune; naḥ-our; dvija-deva-mantram-the means of deliverance suitable for the brāhmaṇas and demigods.

I [Lord Brahmā], Lord Śiva and all the demigods, accompanied by the prajāpatis like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brāhmaṇas and demigods.

In this verse, the word dvija-deva-mantram is very important. The word mantra means "that which delivers one from the material world." Only the dvijas (the brāhmaṇas) and the devas (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gāyatrī mantra. Therefore, after purification, when one is qualified to become a brāhmaṇa (dvija), he is offered the Gāyatrī mantra. Simply by chanting the Gāyatrī mantra, one can be delivered. This mantra, however, is suitable only for the brāhmaṇas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa mantra.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." In His Śikṣāṣṭaka, Lord Caitanya says, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the chanting of śrī-kṛṣṇa-saṅkīrtana!" The mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahmā and Lord Śiva, and the prajāpatis, such as Dakṣa, are said to be like illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating.

As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa mantra, we shall be delivered from all the difficulties of this material world.

TEXT 16

śrī-śuka uvāca
evaṁ viriñcādibhir īḍitas tad
vijñāya teṣāṁ hṛdayaṁ yathaiva
jagāda jīmūta-gabhīrayā girā
baddhāñjalīn saṁvṛta-sarva-kārakān

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; viriñca-ādibhiḥ-by all the demigods, headed by Lord Brahmā; īḍitaḥ-being worshiped; tat vijñāya-understanding the expectation; teṣām-of all of them; hṛdayam-the core of the heart; yathā-as; eva-indeed; jagāda-replied; jīmūta-gabhīrayā-like the sound of clouds; girā-by words; baddha-añjalīn-unto the demigods, who stood with folded hands; saṁvṛta-restrained; sarva-all; kārakān-senses.

Śukadeva Gosvāmī continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.

TEXT 17

eka eveśvaras tasmin
sura-kārye sureśvaraḥ
vihartu-kāmas tān āha
samudronmathanādibhiḥ

SYNONYMS

ekaḥ-alone; eva-indeed; īśvaraḥ-the Supreme Personality of Godhead; tasmin-in that; sura-kārye-the activities of the demigods; sura-īśvaraḥ-the Lord of the demigods, the Supreme Personality of Godhead; vihartu-to enjoy pastimes; kāmaḥ-desiring; tān-unto the demigods; āha-said; samudra-unmathana-ādibhiḥ-by activities of churning the ocean.

Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.

TEXT 18

śrī-bhagavān uvāca
hanta brahmann aho śambho
he devā mama bhāṣitam
śṛṇutāvahitāḥ sarve
śreyo vaḥ syād yathā surāḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; hanta-addressing them; brahman aho-O Lord Brahmā; śambho-O Lord Śiva; he-O; devāḥ-demigods; mama-My; bhāṣitam-statement; śṛṇuta-hear; avahitāḥ-with great attention; sarve-all of you; śreyaḥ-good fortune; vaḥ-for all of you; syāt-shall be; yathā-as; surāḥ-for the demigods.

The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.

TEXT 19

yāta dānava-daiteyais
tāvat sandhir vidhīyatām
kālenānugṛhītais tair
yāvad vo bhava ātmanaḥ

SYNONYMS

yāta-just execute; dānava-with the demons; daiteyaiḥ-and the asuras; tāvat-so long; sandhiḥ-a truce; vidhīyatām-execute; kālena-by a favorable time (or kāvyena-by Śukrācārya); anugṛhītaiḥ-receiving benedictions; taiḥ-with them; yāvat-as long as; vaḥ-of you; bhavaḥ-good fortune; ātmanaḥ-of yourselves.

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.

One word in this verse has two readings-kālena and kāvyena. Kālena means ”favored by time,” and kāvyena means ”favored by Śukrācārya,” Śukrācārya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.

TEXT 20

arayo ’pi hi sandheyāḥ
sati kāryārtha-gaurave
ahi-mūṣikavad devā
hy arthasya padavīṁ gataiḥ

SYNONYMS

arayaḥ-enemies; api-although; hi-indeed; sandheyāḥ-eligible for a truce; sati-being so; kārya-artha-gaurave-in the matter of an important duty; ahi-snake; mūṣika-mouse; vat-like; devāḥ-O demigods; hi-indeed; arthasya-of interest; padavīm-position; gataiḥ-so being.

O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse.

A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake's intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse.

TEXT 21

amṛtotpādane yatnaḥ
kriyatām avilambitam
yasya pītasya vai jantur
mṛtyu-grasto 'maro bhavet

SYNONYMS

amṛta-utpādane-in generating nectar; yatnaḥ-endeavor; kriyatām-do; avilambitam-without delay; yasya-of which nectar; pītasya-anyone who drinks; vai-indeed; jantuḥ-living entity; mṛtyu-grastaḥ-although in imminent danger of death; amaraḥ-immortal; bhavet-can become.

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

TEXTS 22–23

kṣiptvā kṣīrodadhau sarvā
vīrut-tṛṇa-latauṣadhīḥ
manthānaṁ mandaraṁ kṛtvā
netraṁ kṛtvā tu vāsukim
sahāyena mayā devā
nirmanthadhvam atandritāḥ
kleśa-bhājo bhaviṣyanti
daityā yūyaṁ phala-grahāḥ

SYNONYMS

kṣiptvā-putting; kṣīra-udadhau-in the ocean of milk; sarvāḥ-all kinds of; vīrut-creepers; tṛṇa-grass; latā-vegetables; auṣadhīḥ-and drugs; manthānam-the churning rod; mandaram-Mandara Mountain; kṛtvā-making; netram-the churning rope; kṛtvā-making; tu-but; vāsukim-the snake Vāsuki; sahāyena-with a helper; mayā-by Me; devāḥ-all the demigods; nirmanthadhvam-go on churning; atandritāḥ-very carefully, without diversion; kleśa-bhājaḥ-sharetakers of sufferings; bhaviṣyanti-will be; daityāḥ-the demons; yūyam-but all of you; phala-grahāḥ-gainers of the actual result.

O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

It appears that when different kinds of drugs, creepers, grass and vegetables are put into this milk and the milk is churned, as milk is churned for butter, the active principles of the vegetables and drugs mix with the milk, and the result is nectar.

TEXT 24

yūyaṁ tad anumodadhvaṁ
yad icchanty asurāḥ surāḥ
na saṁrambheṇa sidhyanti
sarvārthāḥ sāntvayā yathā

SYNONYMS

yūyam-all of you; tat-that; anumodadhvam-should accept; yat-whatever; icchanti-they desire; asurāḥ-the demons; surāḥ-O demigods; na-not; saṁrambheṇa-by being agitated in anger; sidhyanti-are very successful; sarva-arthāḥ-all desired ends; sāntvayā-by peaceful execution; yathā-as.

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

TEXT 25

na bhetavyaṁ kālakūṭād
viṣāj jaladhi-sambhavāt
lobhaḥ kāryo na vo jātu
roṣaḥ kāmas tu vastuṣu

SYNONYMS

na-not; bhetavyam-should be afraid; kālakūṭāt-of kālakūṭa; viṣāt-from the poison; jaladhi-from the ocean of milk; sambhavāt-which will appear; lobhaḥ-greed; kāryaḥ-execution; na-not; vaḥ-unto you; jātu-at any time; roṣaḥ-anger; kāmaḥ-lust; tu-and; vastuṣu-in the products.

A poison known as kālakūṭa will be generated from the ocean of milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.

TEXT 26

śrī-śuka uvāca

iti devān samādiśya
bhagavān puruṣottamaḥ
teṣām antardadhe rājan
svacchanda-gatir īśvaraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; devān-all the demigods; samādiśya-advising; bhagavān-the Supreme Personality of Godhead; puruṣa-uttamaḥ-the best of all persons; teṣām-from them; antardadhe-disappeared; rājan-O King; svacchanda-free; gatiḥ-whose movements; īśvaraḥ-the Personality of Godhead.

Śukadeva Gosvāmī continued: O King Parīkṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.

TEXT 27

atha tasmai bhagavate
namaskṛtya pitāmahaḥ
bhavaś ca jagmatuḥ svaṁ svaṁ
dhāmopeyur baliṁ surāḥ

SYNONYMS

atha-after this; tasmai-unto Him; bhagavate-unto the Supreme Personality of Godhead; namaskṛtya-offering obeisances; pitāmahaḥ-Lord Brahmā; bhavaḥ ca-as well as Lord Śiva; jagmatuḥ-returned; svam svam-to their own; dhāma-abodes; upeyuḥ-approached; balim-King Bali; surāḥ-all the other demigods.

Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.

TEXT 28

dṛṣṭvārīn apy asaṁyattān
jāta-kṣobhān sva-nāyakān
nyaṣedhad daitya-rāṭ ślokyaḥ
sandhi-vigraha-kālavit

SYNONYMS

dṛṣṭvā-observing; arīn-the enemies; api-although; asaṁyattān-without any endeavor to fight; jāta-kṣobhān-who became agitated; sva-nāyakān-his own captains and commanders; nyaṣedhat-prevented; daitya-rāṭ-the Emperor of the Daityas, Mahārāja Bali; ślokyaḥ-very respectable and prominent; sandhi-for making negotiations; vigraha-as well as for fighting; kāla-the time; vit-completely aware of.

Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

Vedic etiquette enjoins: gṛhe śatrum api prāptaṁ viśvastam akutobhayam. When enemies come to their opponent's place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Mahārāja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pāṇḍavas and the Kurus. During the day, the Pāṇḍavas and Kurus would fight with the utmost strength, and when the day was over they would go to each other's camps as friends and be received as such. During such friendly meetings, one enemy would offer anything the other enemy wanted. That was the system.

TEXT 29

te vairocanim āsīnaṁ
guptaṁ cāsura-yūtha-paiḥ
śriyā paramayā juṣṭaṁ
jitāśeṣam upāgaman

SYNONYMS

te-all the demigods; vairocanim-unto Balirāja, the son of Virocana; āsīnam-sitting down; guptam-well protected; ca-and; asura-yūtha-paiḥ-by the commanders of the asuras; śriyā-by opulence; paramayā-supreme; juṣṭam-blessed; jita-aśeṣam-who became the proprietor of all the worlds; upāgaman-approached.

The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

TEXT 30

mahendraḥ ślakṣṇayā vācā
sāntvayitvā mahā-matiḥ
abhyabhāṣata tat sarvaṁ
śikṣitaṁ puruṣottamāt

SYNONYMS

mahā-indraḥ-the King of heaven, Indra; ślakṣṇayā-very mild; vācā-by words; sāntvayitvā-pleasing Bali Mahārāja very much; mahā-matiḥ-the most intelligent person; abhyabhāṣata-addressed; tat-that; sarvam-everything; śikṣitam-that was learned; puruṣa-uttamāt-from Lord Viṣṇu.

After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

TEXT 31

tat tv arocata daityasya
tatrānye ye ’surādhipāḥ
śambaro ’riṣṭanemiś ca
ye ca tripura-vāsinaḥ

SYNONYMS

tat-all those words; tu-but; arocata-were very pleasing; daityasya-to Bali Mahārāja; tatra-as well as; anye-others; ye-who were; asura-adhipāḥ-the chiefs of the asuras; śambaraḥ-Śambara; ariṣṭanemiḥ-Ariṣṭanemi; ca-also; ye-others who; ca-and; tripura-vāsinaḥ-all the residents of Tripura.

The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Mahārāja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Viṣṇu, was on the side of the demigods because the demigods were His devotees, whereas the demons did not care about Lord Viṣṇu. All over the universe there are two parties-the Viṣṇu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.

TEXT 32

tato devāsurāḥ kṛtvā
saṁvidaṁ kṛta-sauhṛdāḥ
udyamaṁ paramaṁ cakrur
amṛtārthe parantapa

SYNONYMS

tataḥ-thereafter; deva-asurāḥ-both the demons and the demigods; kṛtvā-executing; saṁvidam-indicating; kṛta-sauhṛdāḥ-an armistice between them; udyamam-enterprise; paramam-supreme; cakruḥ-they did; amṛta-arthe-for the sake of nectar; parantapa-O Mahārāja Parīkṣit, chastiser of enemies.

O Mahārāja Parīkṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

The word saṁvidam is significant in this verse. The demigods and demons both agreed to stop fighting, at least for the time being, and endeavored to produce nectar. Śrīla Viśvanātha Cakravartī Ṭhākura notes in this connection:

saṁvid yuddhe pratijñāyām
ācāre nāmni toṣaṇe
sambhāṣaṇe kriyākāre
saṅketa-jñānayor api

The word saṁvit is variously used to mean ”in fighting,” ”in promising,” ”for satisfying,” ”in addressing,” ”by practical action,” ”indication,” and ”knowledge.”

TEXT 33

tatas te mandara-girim
ojasotpāṭya durmadāḥ
nadanta udadhiṁ ninyuḥ
śaktāḥ parigha-bāhavaḥ

SYNONYMS

tataḥ-thereafter; te-all the demigods and demons; mandara-girim-Mandara Mountain; ojasā-with great strength; utpāṭya-extracting; durmadāḥ-very powerful and competent; nadanta-cried very loudly; udadhim-toward the ocean; ninyuḥ-brought; śaktāḥ-very strong; parigha-bāhavaḥ-having long, strong arms.

Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

TEXT 34

dūra-bhārodvaha-śrāntāḥ
śakra-vairocanādayaḥ
apārayantas taṁ voḍhuṁ
vivaśā vijahuḥ pathi

SYNONYMS

dūra-for a great distance; bhāra-udvaha-by carrying the great load; śrāntāḥ-being fatigued; śakra-King Indra; vairocana-ādayaḥ-and Mahārāja Bali (the son of Virocana) and others; apārayantaḥ-being unable; tam-the mountain; voḍhum-to bear; vivaśāḥ-being unable; vijahuḥ-gave up; pathi-on the way.

Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

TEXT 35

nipatan sa giris tatra
bahūn amara-dānavān
cūrṇayām āsa mahatā
bhāreṇa kanakācalaḥ

SYNONYMS

nipatan-falling down; saḥ-that; giriḥ-mountain; tatra-there; bahūn-many; amara-dānavān-demigods and demons; cūrṇayām āsa-were smashed; mahatā-by great; bhāreṇa-weight; kanaka-acalaḥ-the golden mountain known as Mandara.

The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

By constitution, gold is heavier than stone. Since Mandara Mountain was made of gold and was therefore heavier than stone, the demigods and demons could not properly carry it to the ocean of milk.

TEXT 36

tāṁs tathā bhagna-manaso
bhagna-bāhūru-kandharān
vijñāya bhagavāṁs tatra
babhūva garuḍa-dhvajaḥ

SYNONYMS

tān-all the demigods and demons; tathā-thereafter; bhagna-manasaḥ-being brokenhearted; bhagna-bāhu-with broken arms; ūru-thighs; kandharān-and shoulders; vijñāya-knowing; bhagavān-the Supreme Personality of Godhead, Viṣṇu; tatra-there; babhūva-appeared; garuḍa-dhvajaḥ-being carried on Garuḍa.

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

TEXT 37

giri-pāta-viniṣpiṣṭān
vilokyāmara-dānavān
īkṣayā jīvayām āsa
nirjarān nirvraṇān yathā

SYNONYMS

giri-pāta-because of the falling of Mandara Mountain; viniṣpiṣṭān-crushed; vilokya-observing; amara-the demigods; dānavān-and the demons; īkṣayā-simply by His glance; jīvayām āsa-brought back to life; nirjarān-without aggrievement; nirvraṇān-without bruises; yathā-as.

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

TEXT 38

giriṁ cāropya garuḍe
hastenaikena līlayā
āruhya prayayāv abdhiṁ
surāsura-gaṇair vṛtaḥ

SYNONYMS

girim-the mountain; ca-also; āropya-placing; garuḍe-on the back of Garuḍa; hastena-by the hand; ekena-one; līlayā-very easily as His pastime; āruhya-getting on; prayayau-He went; abdhim-to the ocean of milk; sura-asura-gaṇaiḥ-by the demigods and asuras; vṛtaḥ-surrounded.

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the ocean of milk, surrounded by the demigods and demons.

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities-the demons and the demigods-and the Supreme Personality of Godhead is above them both. The demons believe in the ”chance” theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuḍa and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it be difficult for Him to lift a mountain? Since He is floating innumerable planets with many hundreds and thousands of Mandara Mountains, why can’t He lift one of them with His hand? This is not mythology, but the difference between the believers and the faithless is that the devotees accept the incidents mentioned in the Vedic literatures to be true, whereas the demons simply argue and label all these historical incidents mythology. Demons would prefer to explain that everything happening in the cosmic manifestation takes place by chance, but demigods, or devotees, never consider anything to be chance. Rather, they know that everything is an arrangement of the Supreme Personality of Godhead. That is the difference between the demigods and the demons.

TEXT 39

avaropya giriṁ skandhāt
suparṇaḥ patatāṁ varaḥ
yayau jalānta utsṛjya
hariṇā sa visarjitaḥ

SYNONYMS

avaropya-unloading; girim-the mountain; skandhāt-from his shoulder; suparṇaḥ-Garuḍa; patatām-of all the birds; varaḥ-the biggest or most powerful; yayau-went; jala-ante-where the water is; utsṛjya-placing; hariṇā-by the Supreme Personality of Godhead; saḥ-he (Garuḍa); visarjitaḥ-discharged from that place.

Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

Garuḍa was asked by the Lord to leave that place because the snake Vāsuki, who was to be used as the rope for churning, could not go there in the presence of Garuḍa. Garuḍa, the carrier of Lord Viṣṇu, is not a vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuḍa, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogeśvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like "accident," they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram. Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods and Demons Declare a Truce."

20.9.7 Chapter Seven

Lord Śiva Saves the Universe by Drinking Poison

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced kālakūṭa poison. Everyone feared this poison, but Lord Śiva satisfied them by drinking it.

With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vāsuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The prajāpatis, seeing no one else to save them, approached Lord Śiva and offered him prayers full of truth. Lord Śiva is called Āśutoṣa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durgā, Bhavānī, the wife of Lord Śiva, was not at all disturbed when Lord Śiva agreed to drink the poison, for she knew Lord Śiva's prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Śiva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.

TEXT 1

śrī-śuka uvāca
te nāga-rājam āmantrya
phala-bhāgena vāsukim
parivīya girau tasmin
netram abdhiṁ mudānvitāḥ
ārebhire surā yattā
amṛtārthe kurūdvaha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; te-all of them (the demigods and the demons); nāga-rājam-the king of the Nāgas, snakes; āmantrya-inviting, or requesting; phala-bhāgena-by promising a share of the nectar; vāsukim-the snake Vāsuki; parivīya-encircling; girau-Mandara Mountain; tasmin-unto it; netram-the churning rope; abdhim-the ocean of milk; mudā anvitāḥ-all surcharged with great pleasure; ārebhire-began to act; surāḥ-the demigods; yattāḥ-with great endeavor; amṛta-arthe-for gaining nectar; kuru-udvaha-O King Parīkṣit, best of the Kurus.

Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

TEXT 2

hariḥ purastāj jagṛhe
pūrvaṁ devās tato 'bhavan

SYNONYMS

hariḥ-the Supreme Personality of Godhead, Ajita; purastāt-from the front; jagṛhe-took; pūrvam-at first; devāḥ-the demigods; tataḥ-thereafter; abhavan-took the front portion of Vāsuki.

The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

TEXT 3

tan naicchan daitya-patayo
mahā-puruṣa-ceṣṭitam

na gṛhṇīmo vayaṁ puccham
aher aṅgam amaṅgalam
svādhyāya-śruta-sampannāḥ
prakhyātā janma-karmabhiḥ

SYNONYMS

tat-that arrangement; na aicchan-not liking; daitya-patayaḥ-the leaders of the demons; mahā-puruṣa-of the Supreme Personality of Godhead; ceṣṭitam-attempt; na-not; gṛhṇīmaḥ-shall take; vayam-all of us (the Daityas); puccham-the tail; aheḥ-of the serpent; aṅgam-part of the body; amaṅgalam-inauspicious, inferior; svādhyāya-with Vedic study; śruta-and Vedic knowledge; sampannāḥ-fully equipped; prakhyātāḥ-prominent; janma-karmabhiḥ-by birth and activities.

The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

The demons thought that the front of the snake was auspicious and that catching hold of that portion would be more chivalrous. Moreover, Daityas must always do the opposite of the demigods. That is their nature. We have actually seen this in relation to our Kṛṣṇa consciousness movement. We are advocating cow protection and encouraging people to drink more milk and eat palatable preparations made of milk, but the demons, just to protest such proposals, are claiming that they are advanced in scientific knowledge, as described here by the words svādhyāya-śruta-sampannāḥ. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth. The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, ”Why should we not share the poison and die gloriously by drinking it?”

In regard to the words svādhyāya-śruta-sampannāḥ prakhyātā janma-karmabhiḥ, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiraṇyakaśipu, Rāvaṇa and Kaṁsa who were well educated, who were born in aristocratic families and who were very powerful and chivalrous in fighting, but who, because of deriding the Supreme Personality of Godhead, were called Rākṣasas, or demons. One may be very well educated, but if he has no sense of Kṛṣṇa consciousness, no obedience to the Supreme Lord, he is a demon. That is described by the Lord Himself in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.” Āsuraṁ bhāvam refers to not accepting the existence of God or the transcendental instructions of the Personality of Godhead. Bhagavad-gītā clearly consists of transcendental instructions imparted directly by the Supreme Personality of Godhead. But asuras, instead of accepting these instructions directly, make commentaries according to their own whimsical ways and mislead everyone, without profit even for themselves. One should therefore be very careful of demoniac, godless persons. According to the words of Lord Kṛṣṇa, even if a godless demon is very well educated, he must be considered a mūḍha, narādhama and māyayāpahṛta jñāna.

TEXT 4

iti tūṣṇīṁ sthitān daityān
vilokya puruṣottamaḥ
smayamāno visṛjyāgraṁ
pucchaṁ jagrāha sāmaraḥ

SYNONYMS

iti-thus; tūṣṇīm-silently; sthitān-staying; daityān-the demons; vilokya-seeing; puruṣa-uttamaḥ-the Personality of Godhead; smayamānaḥ-smiling; visṛjya-giving up; agram-the front portion of the snake; puccham-the rear portion; jagrāha-grasped; sa-amaraḥ-with the demigods.

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.

TEXT 5

kṛta-sthāna-vibhāgās ta
evaṁ kaśyapa-nandanāḥ
mamanthuḥ paramaṁ yattā
amṛtārthaṁ payo-nidhim

SYNONYMS

kṛta-adjusting; sthāna-vibhāgāḥ-the division of the places they were to hold; te-they; evam-in this way; kaśyapa-nandanāḥ-the sons of Kaśyapa (both the demigods and the demons); mamanthuḥ-churned; paramam-with great; yattāḥ-endeavor; amṛta-artham-for getting nectar; payaḥ-nidhim-the ocean of milk.

After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

TEXT 6

mathyamāne ’rṇave so ’drir
anādhāro hy apo ’viśat
dhriyamāṇo ’pi balibhir
gauravāt pāṇḍu-nandana

SYNONYMS

mathyamāne-while the churning was going on; arṇave-in the ocean of milk; saḥ-that; adriḥ-hill; anādhāraḥ-without being supported by anything; hi-indeed; apaḥ-in the water; aviśat-drowned; dhriyamāṇaḥ-captured; api-although; balibhiḥ-by the powerful demigods and demons; gauravāt-from being very heavy; pāṇḍu-nandana-O son of Pāṇḍu (Mahārāja Parīkṣit).

O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

TEXT 7

te sunirviṇṇa-manasaḥ
parimlāna-mukha-śriyaḥ
āsan sva-pauruṣe naṣṭe
daivenātibalīyasā

SYNONYMS

te-all of them (the demigods and demons); sunirviṇṇa-manasaḥ-their minds being very disappointed; parimlāna-dried up; mukha-śriyaḥ-the beauty of their faces; āsan-became; sva-pauruṣe-with their own prowess; naṣṭe-being lost; daivena-by a providential arrangement; ati-balīyasā-which is always stronger than anything else.

Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

TEXT 8

vilokya vighneśa-vidhiṁ tadeśvaro
duranta-vīryo ’vitathābhisandhiḥ
kṛtvā vapuḥ kacchapam adbhutaṁ mahat
praviśya toyaṁ girim ujjahāra

SYNONYMS

vilokya-observing; vighna-the obstruction (the sinking of the mountain); īśa-vidhim-by the providential arrangement; tadā-then; īśvaraḥ-the Supreme Personality of Godhead; duranta-vīryaḥ-inconceivably powerful; avitatha-infallible; abhisandhiḥ-whose determination; kṛtvā-expanding; vapuḥ-body; kacchapam-tortoise; adbhutam-wonderful; mahat-very great; praviśya-entering; toyam-the water; girim-the mountain (Mandara); ujjahāra-lifted.

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men-the demons and the demigods-but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. Tat te ’nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those hindrances were removed. The Lord appeared as a tortoise to support the great mountain. Kṣitir iha vipulatare tava tiṣṭhati pṛṣṭhe. The Lord held the great mountain on His back. Keśava dhṛta-kūrma-śarīra jaya jagadīśa hare. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

TEXT 9

tam utthitaṁ vīkṣya kulācalaṁ punaḥ
samudyatā nirmathituṁ surāsurāḥ
dadhāra pṛṣṭhena sa lakṣa-yojana-
prastāriṇā dvīpa ivāparo mahān

SYNONYMS

tam-that mountain; utthitam-lifted; vīkṣya-observing; kulācalam-known as Mandara; punaḥ-again; samudyatāḥ-enlivened; nirmathitum-to churn the ocean of milk; sura-asurāḥ-the demigods and the demons; dadhāra-carried; pṛṣṭhena-by the back; saḥ-the Supreme Lord; lakṣa-yojana-one hundred thousand yojanas (eight hundred thousand miles); prastāriṇā-extending; dvīpaḥ-a big island; iva-like; aparaḥ-another; mahān-very big.

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

TEXT 10

surāsurendrair bhuja-vīrya-vepitaṁ
paribhramantaṁ girim aṅga pṛṣṭhataḥ
bibhrat tad-āvartanam ādi-kacchapo

mene ’ṅga-kaṇḍūyanam aprameyaḥ

SYNONYMS

sura-asura-indraiḥ-by the leaders of the demons and the demigods; bhuja-vīrya-by the strength of their arms; vepitam-moving; paribhramantam-rotating; girim-the mountain; aṅga-O Mahārāja Parīkṣit; pṛṣṭhataḥ-on His back; bibhrat-bore; tat-of that; āvartanam-the rotating; ādi-kacchapaḥ-as the supreme original tortoise; mene-considered; aṅga-kaṇḍūyanam-as pleasing scratching of the body; aprameyaḥ-unlimited.

O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

The Supreme Personality of Godhead is always the unlimited. Although the Supreme Personality of Godhead, in His body as a tortoise, held on His back the largest of mountains, Mandara-parvata, He did not feel any inconvenience. On the contrary, He apparently felt some itching, and thus the rotation of the mountain was certainly very pleasing.

TEXT 11

tathāsurān āviśad āsureṇa
rūpeṇa teṣāṁ bala-vīryam īrayan
uddīpayan deva-gaṇāṁś ca viṣṇur
daivena nāgendram abodha-rūpaḥ

SYNONYMS

tathā-thereafter; asurān-unto the demons; āviśat-entered; āsureṇa-by the quality of passion; rūpeṇa-in such a form; teṣām-of them; bala-vīryam-strength and energy; īrayan-increasing; uddīpayan-encouraging; deva-gaṇān-the demigods; ca-also; viṣṇuḥ-Lord Viṣṇu; daivena-by the feature of goodness; nāga-indram-unto the King of the serpents, Vāsuki; abodha-rūpaḥ-by the quality of ignorance.

Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

Everyone in this material world is under the different modes of material nature. There were three different parties in the churning of Mandara Mountain-the demigods, who were in the mode of goodness, the demons, who were in the mode of passion, and the snake Vāsuki, who was in the mode of ignorance. Since they were all becoming tired (Vāsuki so much so that he was almost going to die), Lord Viṣṇu, to encourage them to continue the work of churning the ocean, entered into them according to their respective modes of nature-goodness, passion and ignorance.

TEXT 12

upary agendraṁ giri-rāḍ ivānya
ākramya hastena sahasra-bāhuḥ
tasthau divi brahma-bhavendra-mukhyair
abhiṣṭuvadbhiḥ sumano-’bhivṛṣṭaḥ

SYNONYMS

upari-on the top of; agendram-the big mountain; giri-rāṭ-the king of mountains; iva-like; anyaḥ-another; ākramya-catching; hastena-by one hand; sahasra-bāhuḥ-exhibiting thousands of hands; tasthau-situated; divi-in the sky; brahma-Lord Brahmā; bhava-Lord Śiva; indra-the King of heaven; mukhyaiḥ-headed by; abhiṣṭuvadbhiḥ-offered prayers to the Lord; sumanaḥ-by flowers; abhivṛṣṭaḥ-being showered.

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahmā, Lord Śiva and King Indra then expanded themselves and showered flowers on the Lord.

TEXT 13

upary adhaś cātmani gotra-netrayoḥ
pareṇa te prāviśatā samedhitāḥ
mamanthur abdhiṁ tarasā madotkaṭā
mahādriṇā kṣobhita-nakra-cakram

SYNONYMS

upari-upward; adhaḥ ca-and downward; ātmani-unto the demons and demigods; gotra-netrayoḥ-unto the mountain and Vāsuki, who was used as a rope; pareṇa-the Supreme Personality of Godhead; te-they; prāviśatā-entering them; samedhitāḥ-sufficiently agitated; mamanthuḥ-churned; abdhim-the ocean of milk; tarasā-with great strength; mada-utkaṭāḥ-being mad; mahā-adriṇā-with the great Mandara Mountain; kṣobhita-agitated; nakra-cakram-all the alligators in the water.

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

TEXT 14

ahīndra-sāhasra-kaṭhora-dṛṅ-mukha-
śvāsāgni-dhūmāhata-varcaso ’surāḥ
pauloma-kāleya-balīlvalādayo
davāgni-dagdhāḥ saralā ivābhavan

SYNONYMS

ahīndra-of the King of serpents; sāhasra-by thousands; kaṭhora-very, very hard; dṛk-all directions; mukha-by the mouth; śvāsa-breathing; agni-fire coming out; dhūma-smoke; āhata-being affected; varcasaḥ-by the rays; asurāḥ-the demons; pauloma-Pauloma;

kāleya-Kāleya; bali-Bali; ilvala-Ilvala; ādayaḥ-headed by; dava-agni-by a forest fire; dagdhāḥ-burned; saralāḥ-sarala trees; iva-like; abhavan-all of them became.

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

TEXT 15

devāṁś ca tac-chvāsa-śikhā-hata-prabhān
dhūmrāmbara-srag-vara-kañcukānanān
samabhyavarṣan bhagavad-vaśā ghanā
vavuḥ samudrormy-upagūḍha-vāyavaḥ

SYNONYMS

devān-all the demigods; ca-also; tat-of Vāsuki; śvāsa-from the breathing; śikhā-by the flames; hata-being affected; prabhān-their bodily luster; dhūmra-smoky; ambara-dress; srak-vara-excellent garlands; kañcuka-armaments; ānanān-and faces; samabhyavarṣan-sufficiently rained; bhagavat-vaśāḥ-under the control of the Supreme Personality of Godhead; ghanāḥ-clouds; vavuḥ-blew; samudra-of the ocean of milk; ūrmi-from the waves; upagūḍha-bearing fragments of water; vāyavaḥ-breezes.

Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

TEXT 16

mathyamānāt tathā sindhor
devāsura-varūtha-paiḥ
yadā sudhā na jāyeta
nirmamanthājitaḥ svayam

SYNONYMS

mathyamānāt-sufficiently being churned; tathā-in this way; sindhoḥ-from the ocean of milk; deva-of the demigods; asura-and the demons; varūtha-paiḥ-by the best; yadā-when; sudhā-nectar; na jāyeta-did not come out; nirmamantha-churned; ajitaḥ-the Supreme Personality of Godhead, Ajita; svayam-personally.

When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

TEXT 17

megha-śyāmaḥ kanaka-paridhiḥ karṇa-vidyota-vidyun
mūrdhni bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ
jaitrair dorbhir jagad-abhaya-dair dandaśūkaṁ gṛhītvā
mathnan mathnā pratigirir ivāśobhatātho dhṛtādriḥ

SYNONYMS

megha-śyāmaḥ-blackish like a cloud; kanaka-paridhiḥ-wearing yellow garments; karṇa-on the ears; vidyota-vidyut-whose earrings shone like lightning; mūrdhni-on the head; bhrājat-gleaming; vilulita-disheveled; kacaḥ-whose hair; srak-dharaḥ-wearing a flower garland; rakta-netraḥ-with red eyes; jaitraiḥ-with victorious; dorbhiḥ-with arms; jagat-to the universe; abhaya-daiḥ-which give fearlessness; dandaśūkam-the snake (Vāsuki); gṛhītvā-after taking; mathnan-churning; mathnā-by the churning rod (Mandara Mountain); pratigiriḥ-another mountain; iva-like; aśobhata-He appeared; atho-then; dhṛta-adriḥ-having taken the mountain.

The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

TEXT 18

nirmathyamānād udadher abhūd viṣaṁ
maholbaṇaṁ hālahalāhvam agrataḥ
sambhrānta-mīnonmakarāhi-kacchapāt
timi-dvipa-grāha-timiṅgilākulāt

SYNONYMS

nirmathyamānāt-while the activities of churning were going on; udadheḥ-from the ocean; abhūt-there was; viṣam-poison; mahā-ulbaṇam-very fierce; hālahala-āhvam-by the name hālahala; agrataḥ-at first; sambhrānta-agitated and going here and there; mīna-various kinds of fish; unmakara-sharks; ahi-different kinds of snakes; kacchapāt-and many kinds of tortoises; timi-whales; dvipa-water elephants; grāha-crocodiles; timiṅgila-whales that can swallow whales; ākulāt-being very much agitated.

The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timiṅgila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

TEXT 19

tad ugra-vegaṁ diśi diśy upary adho
visarpad utsarpad asahyam aprati
bhītāḥ prajā dudruvur aṅga seśvarā
arakṣyamāṇāḥ śaraṇaṁ sadāśivam

SYNONYMS

tat-that; ugra-vegam-very fierce and potent poison; diśi diśi-in all directions; upari-upward; adhaḥ-downward; visarpat-curling; utsarpat-going upward; asahyam-unbearable; aprati-uncontrollable; bhītāḥ-being very much afraid; prajāḥ-the residents of all the worlds; dudruvuḥ-moved here and there; aṅga-O Mahārāja Parīkṣit; sa-īśvarāḥ-with the Supreme Lord; arakṣyamāṇāḥ-not being protected; śaraṇam-shelter; sadāśivam-unto the lotus feet of Lord Śiva.

O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

One may question that since the Supreme Personality of Godhead was personally present, why did He accompany all the demigods and people in general to take shelter of Lord Sadāśiva, instead of intervening Himself. In this connection Śrīla Madhvācārya warns:

rudrasya yaśaso 'rthāya
svayaṁ viṣṇur viṣaṁ vibhuḥ
na sañjahre samartho 'pi
vāyuṁ coce praśāntaye

Lord Viṣṇu was competent to rectify the situation, but in order to give credit to Lord Śiva, who later drank all the poison and kept it in his neck, Lord Viṣṇu did not take action.

TEXT 20

vilokya taṁ deva-varaṁ tri-lokyā
bhavāya devyābhimataṁ munīnām
āsīnam adrāv apavarga-hetos
tapo juṣāṇaṁ stutibhiḥ praṇemuḥ

SYNONYMS

vilokya-observing; tam-him; deva-varam-the best of the demigods; tri-lokyāḥ-of the three worlds; bhavāya-for the flourishing; devyā-with his wife, Bhavānī; abhimatam-accepted by; munīnām-great saintly persons; āsīnam-sitting together; adrau-from the top of Kailāsa Hill; apavarga-hetoḥ-desiring liberation; tapaḥ-in austerity; juṣāṇam-being served by them; stutibhiḥ-by prayers; praṇemuḥ-offered their respectful obeisances.

The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

TEXT 21

śrī-prajāpataya ūcuḥ
deva-deva mahā-deva
bhūtātman bhūta-bhāvana
trāhi naḥ śaraṇāpannāṁs
trailokya-dahanād viṣāt

SYNONYMS

śrī-prajāpatayaḥ ūcuḥ-the prajāpatis said; deva-deva-O Lord Mahādeva, best of the demigods; mahā-deva-O great demigod; bhūta-ātman-O life and soul of everyone in this world; bhūta-bhāvana-O the cause of the happiness and flourishing of all of them; trāhi-deliver; naḥ-us; śaraṇa-āpannān-who have taken shelter at your lotus feet; trailokya-of the three worlds; dahanāt-which is causing the burning; viṣāt-from this poison.

The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annihilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as śaktyāveśa-avatāras. They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the īśvaras, or the controllers known as śaktyāveśa-avatāras. Therefore he can be addressed as having the qualities of Lord Viṣṇu.

TEXT 22

tvam ekaḥ sarva-jagata
īśvaro bandha-mokṣayoḥ
taṁ tvām arcanti kuśalāḥ
prapannārti-haraṁ gurum

SYNONYMS

tvam ekaḥ-Your Lordship is indeed; sarva-jagataḥ-of the three worlds; īśvaraḥ-the controller; bandha-mokṣayoḥ-of both bondage and liberation; tam-that controller; tvām arcanti-worship you; kuśalāḥ-persons who want good fortune; prapanna-ārti-haram-who can mitigate all the distresses of a sheltered devotee; gurum-you who act as a good advisor to all fallen souls.

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in Bhagavad-gītā (14.4) that He is the father of all living entities (ahaṁ bīja-pradaḥ pitā), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

TEXT 23

guṇa-mayyā sva-śaktyāsya
sarga-sthity-apyayān vibho
dhatse yadā sva-dṛg bhūman
brahma-viṣṇu-śivābhidhām

SYNONYMS

guṇa-mayyā-acting in three modes of activity; sva-śaktyā-by the external energy of Your Lordship; asya-of this material world; sarga-sthiti-apyayān-creation, maintenance and annihilation; vibho-O lord; dhatse-you execute; yadā-when; sva-dṛk-you manifest yourself; bhūman-O great one; brahma-viṣṇu-śiva-abhidhām-as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

This prayer is actually offered to Lord Viṣṇu, the puruṣa, who in His incarnations as the guṇa-avatāras assumes the names Brahmā, Viṣṇu and Maheśvara.

TEXT 24

tvaṁ brahma paramaṁ guhyaṁ
sad-asad-bhāva-bhāvanam
nānā-śaktibhir ābhātas
tvam ātmā jagad-īśvaraḥ

SYNONYMS

tvam-Your Lordship; brahma-impersonal Brahman; paramam-supreme; guhyam-confidential; sat-asat-bhāva-bhāvanam-the cause of varieties of creation, its cause and effect; nānā-śaktibhiḥ-with varieties of potencies; ābhātaḥ-manifest; tvam-you are; ātmā-the Supersoul; jagat-īśvaraḥ-the Supreme Personality of Godhead.

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Personality of Godhead (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

TEXT 25

tvaṁ śabda-yonir jagad-ādir ātmā
prāṇendriya-dravya-guṇaḥ svabhāvaḥ
kālaḥ kratuḥ satyam ṛtaṁ ca dharmas
tvayy akṣaraṁ yat tri-vṛd-āmananti

SYNONYMS

tvam-Your Lordship; śabda-yoniḥ-the origin and source of Vedic literature; jagat-ādiḥ-the original cause of material creation; ātmā-the soul; prāṇa-the living force; indriya-the senses; dravya-the material elements; guṇaḥ-the three qualities; sva-bhāvaḥ-material nature; kālaḥ-eternal time; kratuḥ-sacrifice; satyam-truth; ṛtam-truthfulness; ca-and; dharmaḥ-two different types of religion; tvayi-unto you; akṣaram-the original syllable, oṁkāra; yat-that which; tri-vṛt-consisting of the letters a, u and m; āmananti-they say.

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable oṁ, which consists of three letters a-u-m.

TEXT 26

agnir mukhaṁ te ’khila-devatātmā
kṣitiṁ vidur loka-bhavāṅghri-paṅkajam
kālaṁ gatiṁ te ’khila-devatātmano
diśaś ca karṇau rasanaṁ jaleśam

SYNONYMS

agniḥ-fire; mukham-mouth; te-of Your Lordship; akhila-devatā-ātmā-the origin of all demigods; kṣitim-the surface of the globe; viduḥ-they know; loka-bhava-O origin of all planets; aṅghri-paṅkajam-your lotus feet; kālam-eternal time; gatim-progress; te-of Your Lordship; akhila-devatā-ātmanaḥ-the total aggregate of all the demigods; diśaḥ-all directions; ca-and; karṇau-your ears; rasanam-taste; jala-īśam-the demigod controller of the water.

O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

In the śruti-mantras it is said, agniḥ sarva-devatāḥ: ”Fire is the aggregate of all demigods.” Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

TEXT 27

nābhir nabhas te śvasanaṁ nabhasvān
sūryaś ca cakṣūṁṣi jalaṁ sma retaḥ
parāvarātmāśrayaṇaṁ tavātmā
somo mano dyaur bhagavan śiras te

SYNONYMS

nābhiḥ-navel; nabhaḥ-the sky; te-of Your Lordship; śvasanam-breathing; nabhasvān-the air; sūryaḥ ca-and the sun globe; cakṣūṁṣi-your eyes; jalam-the water; sma-indeed; retaḥ-semen; para-avara-ātma-āśrayaṇam-the shelter of all living entities, low and high; tava-your; ātmā-self; somaḥ-the moon; manaḥ-mind; dyauḥ-the higher planetary systems; bhagavan-O Your Lordship; śiraḥ-head; te-of you.

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

TEXT 28

kukṣiḥ samudrā girayo 'sthi-saṅghā
romāṇi sarvauṣadhi-vīrudhas te
chandāṁsi sākṣāt tava sapta dhātavas
trayī-mayātman hṛdayaṁ sarva-dharmaḥ

SYNONYMS

kukṣiḥ-abdomen; samudrāḥ-the oceans; girayaḥ-the mountains; asthi-bones; saṅghāḥ-combination; romāṇi-the hairs of the body; sarva-all; auṣadhi-drugs; vīrudhaḥ-plants and creepers; te-your; chandāṁsi-Vedic mantras; sākṣāt-directly; tava-your; sapta-seven; dhātavaḥ-layers of the body; trayī-maya-ātman-O three Vedas personified; hṛdayam-core of the heart; sarva-dharmaḥ-all kinds of religion.

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

TEXT 29

mukhāni pañcopaniṣadas taveśa
yais triṁśad-aṣṭottara-mantra-vargaḥ
yat tac chivākhyaṁ paramātma-tattvaṁ
deva svayaṁ-jyotir avasthitis te

SYNONYMS

mukhāni-faces; pañca-five; upaniṣadaḥ-Vedic literatures; tava-your; īśa-O lord; yaiḥ-by which; triṁśat-aṣṭa-uttara-mantra-vargaḥ-in the category of thirty-eight important Vedic mantras; yat-that; tat-as it is; śiva-ākhyam-celebrated by the name Śiva; paramātma-tattvam-which ascertain the truth about Paramātmā; deva-O lord; svayam-jyotiḥ-self-illuminated; avasthitiḥ-situation; te-of Your Lordship.

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

The five mantras mentioned in this connection are as follows: (1) Puruṣa, (2) Aghora, (3) Sadyojāta, (4) Vāmadeva, and (5) Īśāna. These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu's direct representative. This fact is corroborated by a Vedic mantra: patiṁ viśvasyātmeśvaraṁ śāśvatam. śivam acyutam. The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

TEXT 30

chāyā tv adharmormiṣu yair visargo
netra-trayaṁ sattva-rajas-tamāṁsi
sāṅkhyātmanaḥ śāstra-kṛtas tavekṣā
chandomayo deva ṛṣiḥ purāṇaḥ

SYNONYMS

chāyā-shadow; tu-but; adharma-ūrmiṣu-in the waves of irreligion, like kāma, krodha, lobha and moha; yaiḥ-by which; visargaḥ-so many varieties of creation; netra-trayam-three eyes; sattva-goodness; rajaḥ-passion; tamāṁsi-and darkness; sāṅkhya-ātmanaḥ-the origin of all Vedic literatures; śāstra-scriptures; kṛtaḥ-made; tava-by you; īkṣā-simply by glancing; chandaḥ-mayaḥ-full of Vedic verses; deva-O lord; ṛṣiḥ-all Vedic literatures; purāṇaḥ-and the purāṇas, the supplementary Vedas.

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature-goodness, passion and ignorance-are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.

TEXT 31

na te giri-trākhila-loka-pāla-
viriñca-vaikuṇṭha-surendra-gamyam
jyotiḥ paraṁ yatra rajas tamaś ca
sattvaṁ na yad brahma nirasta-bhedam

SYNONYMS

na-not; te-of Your Lordship; giri-tra-O King of the mountains; akhila-loka-pāla-all the directors of departments of material activities; viriñca-Lord Brahmā; vaikuṇṭha-Lord Viṣṇu; sura-indra-the King of heaven; gamyam-they can understand; jyotiḥ-effulgence; param-transcendental; yatra-wherein; rajaḥ-the mode of passion; tamaḥ ca-and the mode of ignorance; sattvam-the mode of goodness; na-not; yat brahma-which is impersonal Brahman; nirasta-bhedam-without distinction between demigods and human beings.

O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

The brahmajyoti is actually the effulgence of the Supreme Personality of Godhead. As stated in Brahma-saṁhitā (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the brahmajyoti. Kṛṣṇa says in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "In My impersonal feature I pervade this entire universe." Thus the avyakta-mūrti, the impersonal feature, is certainly an expansion of Kṛṣṇa's energy. Māyāvādīs, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The mantras referred to in text 29 are called mukhāni pañcopaniṣadas taveśa. Māyāvādīs take all these mantras seriously in worshiping Lord Śiva. These mantras are as follows: (1) tat puruṣāya vidmahe śāntyai, (2) mahā-devāya dhīmahi vidyāyai, (3) tan no rudraḥ pratiṣṭhāyai, (4) pracodayāt dhṛtyai, (5) aghorebhyas tamā. .., (6) atha ghorebhyo mohā. .., (7) aghorebhyo rakṣā. .., (8) aghoratarebhyo nidrā. .., (9) sarvebhyaḥ sarva-vyādhyai, (10) sarva-sarvebhyo mṛtyave, (11) namas te 'stu kṣudhā. .., (12) rudra-rūpebhyas tṛṣṇā. .., (13) vāmadevāya rajā. .., (14) jyeṣṭhāya svāhā. .., (15) śreṣṭhāya ratyai, (16) rudrāya kalyāṇyai, (17) kālāya kāmā. .., (18) kala-vikaraṇāya sandhinyai, (19) bala-vikaraṇāya kriyā. .., (20) balāya vṛddhyai, (21) balacchāyā. .., (22) pramathanāya dhātryai, (23) sarva-bhūta-damanāya bhrāmaṇyai, (24) manaḥ-śoṣiṇyai, (25) unmanāya jvarā. .., (26) sadyojātaṁ prapadyāmi siddhyai, (27) sadyojātāya vai namaḥ ṛddhyai, (28) bhave dityai, (29) abhave lakṣmyai, (30) nātibhave medhā. .., (31) bhajasva māṁ kāntyai, (32) bhava svadhā. .., (33) udbhavāya prabhā. .., (34) īśānaḥ sarva-vidyānāṁ śaśinyai, (35) īśvaraḥ sarva-bhūtānām abhaya-dā. .. [Bg. 18.61], (36) brahmādhipatir brahmaṇodhipatir brahman brahmeṣṭa-dā. .., (37) śivo me astu marīcyai, (38) sadāśivaḥ jvālinyai.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahmā, Lord Indra and even Lord Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient. Lord Viṣṇu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in Bhagavad-gītā the Lord says that although everything is an expansion of Him (mayā tatam idaṁ sarvam), He does not need to take care of everything (na cāhaṁ teṣv avasthitaḥ), since there are various directors like Lord Brahmā, Lord Śiva and Indra.

TEXT 32

kāmādhvara-tripura-kālagarādy-aneka-
bhūta-druhaḥ kṣapayataḥ stutaye na tat te
yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-
vahni-sphuliṅga-śikhayā bhasitaṁ na veda

SYNONYMS

kāma-adhvara-sacrifices for sense gratification (like Dakṣa-yajña, the sacrifices performed by Dakṣa); tripura-the demon named Tripurāsura; kālagara-Kālagara; ādi-and others; aneka-many; bhūta-druhaḥ-who are meant for giving trouble to the living entities; kṣapayataḥ-being engaged in their destruction; stutaye-your prayer; na-not; tat-that; te-speaking to you; yaḥ tu-because; anta-kāle-at the time of annihilation; idam-in this material world; ātma-kṛtam-done by yourself; sva-netra-by your eyes; vahni-sphuliṅga-śikhayā-by the sparks of fire; bhasitam-burned to ashes; na veda-I do not know how it is happening.

When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the kālakūṭa poison, which was spreading throughout the universe.

TEXT 33

ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-
dvandvaṁ carantam umayā tapasābhitaptam
katthanta ugra-paruṣaṁ niratam śmaśāne
te nūnam ūtim avidaṁs tava hāta-lajjāḥ

SYNONYMS

ye-persons who; tu-indeed; ātma-rāma-gurubhiḥ-by those who are self-satisfied and who are considered to be spiritual masters of the world; hṛdi-within the heart; cintita-aṅghri-dvandvam-thinking of your two lotus feet; carantam-moving; umayā-with your consort, Umā; tapasā abhitaptam-highly advanced through practice of austerity and penance; katthante-criticize your acts; ugra-paruṣam-not a gentle person; niratam-always; śmaśāne-in the crematorium; te-such persons; nūnam-indeed; ūtim-such activities; avidan-not knowing; tava-your activities; hāta-lajjāḥ-shameless.

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

Lord Śiva is the topmost Vaiṣṇava (vaiṣṇavānāṁ yathā śambhuḥ). It is therefore said, vaiṣṇavera kriyā-mudrā vijñe nā bujhaya. Even the most intelligent person cannot understand what a Vaiṣṇava like Lord Śiva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Śiva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Śiva is an implement of ātma-rāma. Ordinary persons, therefore, should not try to understand Lord Śiva and his activities. One who tries to criticize the activities of Lord Śiva is shameless.

TEXT 34

tat tasya te sad-asatoḥ parataḥ parasya
nāñjaḥ svarūpa-gamane prabhavanti bhūmnaḥ
brahmādayaḥ kim uta saṁstavane vayaṁ tu
tat-sarga-sarga-viṣayā api śakti-mātram

SYNONYMS

tat-therefore; tasya-of that; te-of Your Lordship; sat-asatoḥ-of the living entities, moving and not moving; parataḥ-transcendentally situated; parasya-very difficult to understand; na-nor; añjaḥ-as it is; svarūpa-gamane-to approach your reality; prabhavanti-it is possible; bhūmnaḥ-O great one; brahma-ādayaḥ-even such persons as Lord Brahmā; kim uta-what to speak of others; saṁstavane-in offering prayers; vayam tu-as far as we are concerned; tat-of you; sarga-sarga-viṣayāḥ-creations of the creation; api-although; śakti-mātram-to our ability.

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā's creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

TEXT 35

etat paraṁ prapaśyāmo
na paraṁ te maheśvara
mṛḍanāya hi lokasya
vyaktis te 'vyakta-karmaṇaḥ

SYNONYMS

etat-all these things; param-transcendental; prapaśyāmaḥ-we can see; na-not; param-the actual transcendental position; te-of Your Lordship; mahā-īśvara-O great ruler; mṛḍanāya-for the happiness; hi-indeed; lokasya-of all the world; vyaktiḥ-manifested; te-of Your Lordship; avyakta-karmaṇaḥ-whose activities are unknown to everyone.

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing situation created by the hālahala poison. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.

TEXT 36

śrī-śuka uvāca
tad-vīkṣya vyasanaṁ tāsāṁ
kṛpayā bhṛśa-pīḍitaḥ
sarva-bhūta-suhṛd deva
idam āha satīṁ priyām

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tat-this situation; vīkṣya-seeing; vyasanam-dangerous; tāsām-of all the demigods; kṛpayā-out of compassion; bhṛśa-pīḍitaḥ-greatly aggrieved; sarva-bhūta-suhṛt-the friend of all living entities; devaḥ-Mahādeva; idam-this; āha-said; satīm-unto Satīdevī; priyām-his very dear wife.

Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

TEXT 37

śrī-śiva uvāca
aho bata bhavāny etat
prajānāṁ paśya vaiśasam
kṣīroda-mathanodbhūtāt
kālakūṭād upasthitam

SYNONYMS

śrī-śivaḥ uvāca-Śrī Śiva said; aho bata-how pitiable; bhavāni-my dear wife, Bhavānī; etat-this situation; prajānām-of all living entities; paśya-just see; vaiśasam-very dangerous; kṣīra-uda-of the ocean of milk; mathana-udbhūtāt-produced by the churning; kālakūṭāt-because of the production of poison; upasthitam-the present situation.

Lord Śiva said: My dear Bhavānī, just see how all these living entities have been placed in danger because of the poison produced from the churning of the ocean of milk.

TEXT 38

āsāṁ prāṇa-parīpsūnāṁ
vidheyam abhayaṁ hi me
etāvān hi prabhor artho
yad dīna-paripālanam

SYNONYMS

āsām-all of these living entities; prāṇa-parīpsūnām-very strongly desiring to protect their lives; vidheyam-something must be done; abhayam-safety; hi-indeed; me-by me; etāvān-this much; hi-indeed; prabhoḥ-of the master; arthaḥ-duty; yat-that which; dīna-paripālanam-to give protection to suffering humanity.

It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

TEXT 39

prāṇaiḥ svaiḥ prāṇinaḥ pānti
sādhavaḥ kṣaṇa-bhaṅguraiḥ
baddha-vaireṣu bhūteṣu
mohiteṣv ātma-māyayā

SYNONYMS

prāṇaiḥ-by lives; svaiḥ-their own; prāṇinaḥ-other living entities; pānti-protect; sādhavaḥ-devotees; kṣaṇa-bhaṅguraiḥ-temporary; baddha-vaireṣu-unnecessarily engaged in animosity; bhūteṣu-unto living entities; mohiteṣu-bewildered; ātma-māyayā-by the external energy of the Lord.

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

This is the characteristic of a Vaiṣṇava. Para-duḥkha-duḥkhī: a Vaiṣṇava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to saṁsāra-dāvānala, a blazing forest fire that automatically takes place. Lord Śiva and his followers in the paramparā system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Śiva and belonging to the Rudra-sampradāya. There are four Vaiṣṇava sampradāyas, and the Rudra-sampradāya is one of them because Lord Śiva (Rudra) is the best of the Vaiṣṇavas (vaiṣṇavānāṁ yathā śambhuḥ). Indeed, as we shall see, Lord Śiva drank all the poison for the benefit of humanity.

TEXT 40

puṁsaḥ kṛpayato bhadre
sarvātmā prīyate hariḥ
prīte harau bhagavati
prīye 'haṁ sacarācaraḥ
tasmād idaṁ garaṁ bhuñje
prajānāṁ svastir astu me

SYNONYMS

puṁsaḥ-with a person; kṛpayataḥ-engaged in benevolent activities; bhadre-O most gentle Bhavānī; sarva-ātmā-the Supersoul; prīyate-becomes pleased; hariḥ-the Supreme Personality of Godhead; prīte-because of His pleasure; harau-the Supreme Lord, Hari; bhagavati-the Personality of Godhead; prīye-also become pleased; aham-I; sa-cara-acaraḥ-with all others, moving and nonmoving; tasmāt-therefore; idam-this; garam-poison; bhuñje-let me drink; prajānām-of the living entities; svastiḥ-welfare; astu-let there be; me-by me.

My dear gentle wife Bhavānī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.

TEXT 41

śrī-śuka uvāca
evam āmantrya bhagavān
bhavānīṁ viśva-bhāvanaḥ
tad viṣaṁ jagdhum ārebhe
prabhāva-jñānvamodata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; āmantrya-addressing; bhagavān-Lord Śiva; bhavānīm-Bhavānī; viśva-bhāvanaḥ-the well-wisher of all the universe; tat viṣam-that poison; jagdhum-to drink; ārebhe-began; prabhāva-jñā-mother Bhavānī, who perfectly knew the capability of Lord Śiva; anvamodata-gave her permission.

Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

TEXT 42

tataḥ karatalī-kṛtya
vyāpi hālāhalaṁ viṣam
abhakṣayan mahā-devaḥ
kṛpayā bhūta-bhāvanaḥ

SYNONYMS

tataḥ-thereafter; karatalī-kṛtya-taking in his hand; vyāpi-widespread; hālāhalam-called hālahala; viṣam-poison; abhakṣayat-drank; mahā-devaḥ-Lord Śiva; kṛpayā-out of compassion; bhūta-bhāvanaḥ-for the welfare of all living entities.

Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

Although there was such a great quantity of poison that it spread all over the universe, Lord Śiva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Śiva. Lord Śiva can do whatever he likes, but those who try to imitate Lord Śiva by smoking ganja and other poisonous things will certainly be killed because of such activities.

TEXT 43

tasyāpi darśayām āsa

sva-vīryaṁ jala-kalmaṣaḥ
yac cakāra gale nīlaṁ
tac ca sādhor vibhūṣaṇam

SYNONYMS

tasya-of Lord Śiva; api-also; darśayām āsa-exhibited; sva-vīryam-its own potency; jala-kalmaṣaḥ-that poison born of the water; yat-which; cakāra-made; gale-on the neck; nīlam-bluish line; tat-that; ca-also; sādhoḥ-of the saintly person; vibhūṣaṇam-ornament.

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

TEXT 44

tapyante loka-tāpena
sādhavaḥ prāyaśo janāḥ
paramārādhanaṁ tad dhi
puruṣasyākhilātmanaḥ

SYNONYMS

tapyante-voluntarily suffer; loka-tāpena-because of the suffering of people in general; sādhavaḥ-saintly persons; prāyaśaḥ-almost always; janāḥ-such persons; parama-ārādhanam-the topmost method of worshiping; tat-that activity; hi-indeed; puruṣasya-of the Supreme Person; akhila-ātmanaḥ-who is the Supersoul of everyone.

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart.

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā (18.68–69), ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati. .. na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: "One who preaches the message of Bhagavad-gītā to My devotees is most dear to Me. No one can excel him in satisfying Me by worship." There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and it reactions. No one can change this. Therefore the śāstra says:

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
(Bhāg. 1.5.18)

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of karma. What is that? One should endeavor to become Kṛṣṇa conscious. If one tries to spread Kṛṣṇa consciousness all over the world, he should be understood to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also confirmed in Bhagavad-gītā (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]). Again, as stated here, tapyante loka-tāpena sādhavaḥ prāyaśo janāḥ. The best welfare activity is raising people to the platform of Kṛṣṇa consciousness, since the conditioned souls are suffering only for want of Kṛṣṇa consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7–8) All the śāstras conclude, therefore, that spreading the Kṛṣṇa consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

TEXT 45

niśamya karma tac chambhor
deva-devasya mīḍhuṣaḥ
prajā dākṣāyaṇī brahmā
vaikuṇṭhaś ca śaśaṁsire

SYNONYMS

niśamya-after hearing; karma-the act; tat-that; śambhoḥ-of Lord Śiva; deva-devasya-who is worshipable even for the demigods; mīḍhuṣaḥ-he who bestows great benedictions upon people in general; prajāḥ-the people in general; dākṣāyaṇī-Bhavānī, the daughter of Dakṣa; brahmā-Lord Brahmā; vaikuṇṭhaḥ ca-Lord Viṣṇu also; śaśaṁsire-praised very much.

Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

TEXT 46

praskannaṁ pibataḥ pāṇer
yat kiñcij jagṛhuḥ sma tat
vṛścikāhi-viṣauṣadhyo
dandaśūkāś ca ye 'pare
SYNONYMS

praskannam-scattered here and there; pibataḥ-of Lord Śiva while drinking; pāṇeḥ-from the palm; yat-which; kiñcit-very little; jagṛhuḥ-took the opportunity to drink; sma-indeed; tat-that; vṛścika-the scorpions; ahi-the cobras; viṣa-auṣadhyaḥ-poisonous drugs; dandaśūkāḥ ca-and animals whose bites are poisonous; ye-who; apare-other living entities.

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva's hand while he was drinking.

Mosquitoes, jackals, dogs and other varieties of dandaśūka, or animals whose bites are poisonous, drank the poison of the samudra-manthana, the churned ocean, since it was available after it fell from the palms of Lord Śiva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Śiva Saves the Universe by Drinking Poison."

20.9.8 Chapter Eight

The Churning of the Milk Ocean

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Viṣṇu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Viṣṇu appeared as the incarnation Mohinī, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśravā was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a pārijāta flower and the Apsarās, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Viṣṇu to be her master. Lord Viṣṇu gave her a place to stay everlastingly at His chest. Because of this combination of Lakṣmī and Nārāyaṇa, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Vāruṇī, the goddess of drinking, was generated, and by the order of Lord Viṣṇu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Viṣṇu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from Dhanvantari's hand and began to run away, and the demigods, being very morose, took shelter of Viṣṇu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Viṣṇu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohinī, the most beautiful woman in the universe.

TEXT 1
śrī-śuka uvāca
pīte gare vṛṣāṅkeṇa
prītās te 'mara-dānavāḥ
mamanthus tarasā sindhuṁ
havirdhānī tato 'bhavat
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pīte-was drunk; gare-when the poison; vṛṣa-aṅkeṇa-by Lord Śiva, who sits on a bull; prītāḥ-being pleased; te-all of them; amara-the demigods; dānavāḥ-and the demons; mamanthuḥ-again began to churn; tarasā-with great force; sindhum-the ocean of milk; havirdhānī-the surabhi cow, who is the source of clarified butter; tataḥ-from that churning; abhavat-was generated.

Śukadeva Gosvāmī continued: Upon Lord Śiva's drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

The surabhi cow is described as havirdhānī, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which is inevitably necessary for performing great ritualistic sacrifices. As stated in Bhagavad-gītā (18. 5), yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. Yajña, the performance of sacrifice, is essential; to perform yajña, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in Bhagavad-gītā (18.44), cow protection is recommended (kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva jam).

TEXT 2
tām agni-hotrīm ṛṣayo
jagṛhur brahma-vādinaḥ
yajñasya deva-yānasya
medhyāya haviṣe nṛpa
SYNONYMS

tām-that cow; agni-hotrīm-absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; ṛṣayaḥ-sages who perform such sacrifices; jagṛhuḥ-took in charge; brahma-vādinaḥ-because such sages know the Vedic ritualistic ceremonies; yajñasya-of sacrifice; deva-yānasya-which fulfills the desire to be elevated to the higher planetary systems and to Brahmaloka; medhyāya-fit for offering oblations; haviṣe-for the sake of pure clarified butter; nṛpa-O King.

O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

Surabhi cows are generally found on the Vaikuṇṭha planets. As described in Brahma-saṁhitā, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the surabhi cows (surabhīr abhipālayantam [Bs. 5.29]). These cows are the Lord's pet animals. From the surabhi cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the surabhi cow can yield milk unlimitedly. Milk is necessary for the performance of yajña. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the śāstras, the brahmā vādīs took charge of the surabhi cow, in which the demons were not very interested.

TEXT 3

tata uccaiḥśravā nāma
hayo 'bhūc candra-pāṇḍuraḥ
tasmin baliḥ spṛhāṁ cakre
nendra īśvara-śikṣayā

SYNONYMS

tataḥ-thereafter; uccaiḥśravāḥ nāma-by the name Uccaiḥśravā; hayaḥ-a horse; abhūt-was generated; candra-pāṇḍuraḥ-being as white as the moon; tasmin-unto it; baliḥ-Mahārāja Bali; spṛhām cakre-desired to possess; na-not; indraḥ-the King of the demigods; īśvara-śikṣayā-by the previous advice of the Lord.

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

TEXT 4

tata airāvato nāma
vāraṇendro vinirgataḥ
dantaiś caturbhiḥ śvetādrer
haran bhagavato mahim

SYNONYMS

tataḥ-thereafter; airāvataḥ nāma-of the name Airāvata; vāraṇa-indraḥ-the king of elephants; vinirgataḥ-was generated; dantaiḥ-with its tusks; caturbhiḥ-four; śveta-white; adreḥ-of the mountain; haran-defying; bhagavataḥ-of Lord Śiva; mahim-the glories.

As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

TEXT 5

airāvaṇādayas tv aṣṭau
dig-gajā abhavaṁs tataḥ
abhramu-prabhṛtayo 'ṣṭau ca
kariṇyas tv abhavan nṛpa

SYNONYMS

airāvaṇa-ādayaḥ-headed by Airāvaṇa; tu-but; aṣṭau-eight; dik-gajāḥ-elephants that could go in any direction; abhavan-were generated; tataḥ-thereafter; abhramu-prabhṛtayaḥ-headed by the she-elephant named Abhramu; aṣṭau-eight; ca-also; kariṇyaḥ-female elephants; tu-indeed; abhavan-also generated; nṛpa-O King.

Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvaṇa. Eight she-elephants, headed by Abhramu, were also generated.

The names of the eight elephants were Airāvaṇa, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka.

TEXT 6

kaustubhākhyam abhūd ratnaṁ
padmarāgo mahodadheḥ
tasmin maṇau spṛhāṁ cakre
vakṣo-'laṅkaraṇe hariḥ
tato 'bhavat pārijātaḥ
sura-loka-vibhūṣaṇam
pūrayaty arthino yo 'rthaiḥ
śaśvad bhuvi yathā bhavān

SYNONYMS

kaustubha-ākhyam-known as Kaustubha; abhūt-was generated; ratnam-a valuable gem; padmarāgaḥ-another gem, named Padmarāga; mahā-udadheḥ-from that great ocean of milk; tasmin-that; maṇau-jewel; spṛhām cakre-desired to possess; vakṣaḥ-alaṅkaraṇe-to decorate His chest; hariḥ-the Lord, the Supreme Personality of Godhead; tataḥ-thereafter; abhavat-was generated; pārijātaḥ-the celestial flower named pārijāta; sura-loka-vibhūṣaṇam-which decorates the heavenly planets; pūrayati-fulfills; arthinaḥ-giving persons desiring material wealth; yaḥ-that which; arthaiḥ-by what is desired; śaśvat-always; bhuvi-on this planet; yathā-as; bhavān-Your Lordship (Mahārāja Parīkṣit).

Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

TEXT 7

tataś cāpsaraso jātā
niṣka-kaṇṭhyaḥ suvāsasaḥ
ramaṇyaḥ svargiṇāṁ valgu-
gati-līlāvalokanaiḥ

SYNONYMS

tataḥ-thereafter; ca-also; apsarasaḥ-the residents of Apsaroloka; jātāḥ-were generated; niṣka-kaṇṭhyaḥ-decorated with golden necklaces; su-vāsasaḥ-dressed with fine clothing; ramaṇyaḥ-extremely beautiful and attractive; svargiṇām-of the inhabitants of the heavenly planets; valgu-gati-līlā-avalokanaiḥ-moving very softly, they attract everyone's heart.

Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

TEXT 8

tataś cāvirabhūt sākṣāc
chrī ramā bhagavat-parā
rañjayantī diśaḥ kāntyā
vidyut saudāmanī yathā

SYNONYMS

tataḥ-thereafter; ca-and; āvirabhūt-manifested; sākṣāt-directly; śrī-the goddess of fortune; ramā-known as Ramā; bhagavat-parā-absolutely inclined to be possessed by the Supreme Personality of Godhead; rañjayantī-illuminating; diśaḥ-all directions; kāntyā-by luster; vidyut-lightning; saudāmanī-Saudāmanī; yathā-as.

Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

Śrī means opulence. Kṛṣṇa is the owner of all opulences.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

This peace formula for the world is given in Bhagavad-gītā (5.29). When people know that the Supreme Lord, Kṛṣṇa, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Śrī, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Kṛṣṇa. This is the teaching of the Kṛṣṇa consciousness movement.

TEXT 9

tasyāṁ cakruḥ spṛhāṁ sarve
sasurāsura-mānavāḥ
rūpaudārya-vayo-varṇa-
mahimākṣipta-cetasaḥ

SYNONYMS

tasyām-unto her; cakruḥ-did; spṛhām-desire; sarve-everyone; sa-sura-asura-mānavāḥ-the demigods, the demons and the human beings; rūpa-audārya-by the exquisite beauty and bodily features; vayaḥ-youth; varṇa-complexion; mahimā-glories; ākṣipta-agitated; cetasaḥ-their minds.

Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

Who in this world does not want to possess wealth, beauty and the social respectability that come from these opulences? People generally desire material enjoyment, material opulence and the association of aristocratic family members (bhogaiśvarya-prasaktānām). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word bhagavat-parā, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Lakṣmī, because she is by nature bhagavat-parā one must keep her with Nārāyaṇa. The devotees who always engage in the service of Nārāyaṇa (nārāyaṇa-parāyaṇa) can easily achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Rāvaṇa, for example, wanted to deprive Rāmacandra of Lakṣmī, Sītā, and thus be victorious, but the result was just the opposite. Sītā, of course, was taken by force by Lord Rāmacandra, and Rāvaṇa and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

TEXT 10

tasyā āsanam āninye
mahendro mahad-adbhutam

mūrtimatyaḥ saric-chreṣṭhā
hema-kumbhair jalaṁ śuci

SYNONYMS

tasyāḥ-for her; āsanam-a sitting place; āninye-brought; mahā-indraḥ-the King of heaven, Indra; mahat-glorious; adbhutam-wonderful; mūrti-matyaḥ-accepting forms; sarit-śreṣṭhāḥ-the best of various sacred waters; hema-golden; kumbhaiḥ-with waterpots; jalam-water; śuci-pure.

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

TEXT 11

ābhiṣecanikā bhūmir
āharat sakalauṣadhīḥ
gāvaḥ pañca pavitrāṇi
vasanto madhu-mādhavau

SYNONYMS

ābhiṣecanikāḥ-paraphernalia required for installing the Deity; bhūmiḥ-the land; āharat-collected; sakala-all kinds of; auṣadhīḥ-drugs and herbs; gāvaḥ-the cows; pañca-five different varieties of products from the cow, namely milk, yogurt, clarified butter, cow dung and cow urine; pavitrāṇi-uncontaminated; vasantaḥ-personified springtime; madhu-mādhavau-flowers and fruits produced during spring, or in the months of Caitra and Vaiśākha.

The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates go-rakṣya, the protection of cows. Civilized men who follow the system of varṇāśrama, especially those of the vaiśya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandāḥ, all bad, and sumanda-matayaḥ, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

TEXT 12

ṛṣayaḥ kalpayāṁ cakrur
ābhiṣekaṁ yathā-vidhi
jagur bhadrāṇi gandharvā
naṭyaś ca nanṛtur jaguḥ

SYNONYMS

ṛṣayaḥ-the great sages; kalpayām cakruḥ-executed; ābhiṣekam-the abhiṣeka ceremony, which is required during the installation of the Deity; yathā-vidhi-as directed in the authorized scriptures; jaguḥ-chanted Vedic mantras; bhadrāṇi-all good fortune; gandharvāḥ-and the inhabitants of Gandharvaloka; naṭyaḥ-the women who were professional dancers; ca-also; nanṛtuḥ-very nicely danced on the occasion; jaguḥ-and sang authorized songs prescribed in the Vedas.

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

TEXT 13

meghā mṛdaṅga-paṇava-
murajānaka-gomukhān
vyanādayan śaṅkha-veṇu-
vīṇās tumula-niḥsvanān

SYNONYMS

meghāḥ-personified clouds; mṛdaṅga-drums; paṇava-kettledrums; muraja-another kind of drum; ānaka-another type of drum; gomukhān-a type of bugle; vyanādayan-vibrated; śaṅkha-conchshells; veṇu-flutes; vīṇāḥ-stringed instruments; tumula-tumultuous; niḥsvanān-vibration.

The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

TEXT 14

tato 'bhiṣiṣicur devīṁ
śriyaṁ padma-karāṁ satīm
digibhāḥ pūrṇa-kalaśaiḥ
sūkta-vākyair dvijeritaiḥ

SYNONYMS

tataḥ-thereafter; abhiṣiṣicuḥ-poured all-auspicious water on the body; devīm-the goddess of fortune; śriyam-very beautiful; padma-karām-with a lotus in her hand; satīm-she who is most chaste, not knowing anyone but the Supreme Personality of Godhead;

digibhāḥ-the great elephants; pūrṇa-kalaśaiḥ-by completely full water jugs; sūkta-vākyaiḥ-with Vedic mantras; dvi-ja-by brāhmaṇas; īritaiḥ-chanted.

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

The goddess of fortune, Lakṣmī, is described in this verse as śriyam, which means that she has six opulences-wealth, strength, influence, beauty, knowledge and renunciation. These opulences are received from the goddess of fortune. Lakṣmī is addressed here as devī, the goddess, because in Vaikuṇṭha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuṇṭha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Lakṣmī is described in this verse as satī, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

TEXT 15

samudraḥ pīta-kauśeya-
vāsasī samupāharat
varuṇaḥ srajaṁ vaijayantīṁ
madhunā matta-ṣaṭpadām

SYNONYMS

samudraḥ-the ocean; pīta-kauśeya-yellow silk; vāsasī-both the upper and lower portions of a garment; samupāharat-presented; varuṇaḥ-the predominating deity of the water; srajam-garland; vaijayantīm-the most decorated and the biggest; madhunā-with honey; matta-drunken; ṣaṭ-padām-bumblebees, which have six legs.

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

When bathing the Deity in the abhiṣeka ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the abhiṣeka ceremony for the goddess of fortune was performed according to the regular Vedic principles.

TEXT 16

bhūṣaṇāni vicitrāṇi
viśvakarmā prajāpatiḥ
hāraṁ sarasvatī padmam
ajo nāgāś ca kuṇḍale

SYNONYMS

bhūṣaṇāni-varieties of ornaments; vicitrāṇi-all very nicely decorated; viśvakarmā prajāpatiḥ-Viśvakarmā, one of the prajāpatis, the sons of Lord Brahmā who generate progeny; hāram-garland or necklace; sarasvatī-the goddess of education; padmam-a lotus flower; ajaḥ-Lord Brahmā; nāgāḥ ca-the inhabitants of Nāgaloka; kuṇḍale-two earrings.

Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

TEXT 17

tataḥ kṛta-svastyayanotpala-srajaṁ
nadad-dvirephāṁ parigṛhya pāṇinā
cacāla vaktraṁ sukapola-kuṇḍalaṁ
savrīḍa-hāsaṁ dadhatī suśobhanam

SYNONYMS

tataḥ-thereafter; kṛta-svastyayanā-being worshiped regularly by all-auspicious ritualistic ceremonies; utpala-srajam-a garland of lotuses; nadat-humming; dvirephām-surrounded by bumblebees; parigṛhya-capturing; pāṇinā-by the hand; cacāla-went on; vaktram-face; su-kapola-kuṇḍalam-her cheeks decorated with earrings; sa-vrīḍa-hāsam-smiling with shyness; dadhatī-expanding; su-śobhanam-her natural beauty.

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

The goddess of fortune, mother Lakṣmījī, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.

TEXT 18

stana-dvayaṁ cātikṛśodarī samaṁ
nirantaraṁ candana-kuṅkumokṣitam
tatas tato nūpura-valgu śiñjitair
visarpatī hema-lateva sā babhau

SYNONYMS

stana-dvayam-her two breasts; ca-also; ati-kṛśa-udarī-the middle portion of her body being very thin; samam-equally; nirantaram-constantly; candana-kuṅkuma-with sandalwood pulp and kuṅkuma, a reddish powder; ukṣitam-smeared; tataḥ tataḥ-here and there; nūpura-of ankle bells; valgu-very beautiful; śiñjitaiḥ-with the light resounding; visarpatī-walking; hema-latā-a golden creeper; iva-exactly like; sā-the goddess of fortune; babhau-appeared.

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kuṅkuma powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

TEXT 19

vilokayantī niravadyam ātmanaḥ
padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam
gandharva-siddhāsura-yakṣa-cāraṇa-
traipiṣṭapeyādiṣu nānvavindata

SYNONYMS

vilokayantī-observing, examining; niravadyam-without any fault; ātmanaḥ-for herself; padam-position; dhruvam-eternal; ca-also; avyabhicāri-sat-guṇam-without any change of qualities; gandharva-among the inhabitants of Gandharvaloka; siddha-the inhabitants of Siddhaloka; asura-the demons; yakṣa-the Yakṣas; cāraṇa-the inhabitants of Cāraṇaloka; traipiṣṭapeya-ādiṣu-and among the demigods; na-not; anvavindata-could accept any one of them.

While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

The goddess of fortune, Lakṣmīdevī, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a svayaṁvara ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Nārāyaṇa, the natural husband of Lakṣmī, cannot be superseded by anyone in this material world.

TEXT 20

nūnaṁ tapo yasya na manyu-nirjayo
jñānaṁ kvacit tac ca na saṅga-varjitam
kaścin mahāṁs tasya na kāma-nirjayaḥ
sa īśvaraḥ kiṁ parato vyapāśrayaḥ

SYNONYMS

nūnam-certainly; tapaḥ-austerity; yasya-of someone; na-not; manyu-anger; nirjayaḥ-conquered; jñānam-knowledge; kvacit-in some saintly person; tat-that; ca-also; na-not; saṅga-varjitam-without the contamination of association; kaścit-someone; mahān-a very great exalted person; tasya-his; na-not; kāma-material desires; nirjayaḥ-conquered; saḥ-such a person; īśvaraḥ-controller; kim-how can he be; parataḥ-of others; vyapāśrayaḥ-under the control.

The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

Here is an attempt to find the supreme controller, or īśvara. Everyone may be accepted as an īśvara, or controller, but still such controllers are controlled by others. For example, one may have undergone severe austerities but still be under the control of anger. By a scrutinizing analysis, we find that everyone is controlled by something else. No one, therefore, can be the true controller but the Supreme Personality of Godhead, Kṛṣṇa. This is supported by the śāstras. Īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] the supreme controller is Kṛṣṇa. Kṛṣṇa is never controlled by anyone, for He is the controller of everyone (sarva-kāraṇa-kāraṇam [Bs. 5.1]).

TEXT 21

dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ
tyāgaḥ kvacit tatra na mukti-kāraṇam
vīryaṁ na puṁso 'sty aja-vega-niṣkṛtaṁ
na hi dvitīyo guṇa-saṅga-varjitaḥ

SYNONYMS

dharmaḥ-religion; kvacit-one may have full knowledge of; tatra-therein; na-not; bhūta-sauhṛdam-friendship with other living entities; tyāgaḥ-renunciation; kvacit-one may possess; tatra-therein; na-not; mukti-kāraṇam-the cause of liberation; vīryam-power; na-not; puṁsaḥ-of any person; asti-there may be; aja-vega-niṣkṛtam-no release from the power of time; na-nor; hi-indeed; dvitīyaḥ-the second one; guṇa-saṅga-varjitaḥ-completely freed from the contamination of the modes of nature.

Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.

The statement dharmaḥ kvacit tatra na bhūta-sauhṛdam is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. Śrīmad-Bhāgavatam (1.2.8) says:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). The sign of a devotee is that he is a friend to everyone (suhṛdaṁ sarva-bhūtānām). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Kṛṣṇa comes as death. That is described by Kṛṣṇa Himself: mṛtyuḥ sarva-haraś cāham. The Lord, appearing as death, takes away a hero's so-called power. Even Hiraṇyakaśipu could not be saved when Nṛsiṁhadeva appeared before him as death. One's material strength is nothing before the strength of the Supreme Personality of Godhead.

TEXT 22

kvacic cirāyur na hi śīla-maṅgalaṁ
kvacit tad apy asti na vedyam āyuṣaḥ
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ
sumaṅgalaḥ kaśca na kāṅkṣate hi mām

SYNONYMS

kvacit-someone; cira-āyuḥ-has a long duration of life; na-not; hi-indeed; śīla-maṅgalam-good behavior or auspiciousness; kvacit-someone; tat api-although possessing good behavior; asti-is; na-not; vedyam āyuṣaḥ-aware of the duration of life; yatra ubhayam-if there are both (behavior and auspiciousness); kutra-somewhere; ca-also; saḥ-that person; api-although; amaṅgalaḥ-a little inauspicious in some other detail; su-maṅgalaḥ-auspicious in every respect; kaśca-someone; na-not; kāṅkṣate-desires; hi-indeed; mām-me.

Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

TEXT 23

evaṁ vimṛśyāvyabhicāri-sad-guṇair
varaṁ nijaikāśrayatayāguṇāśrayam
vavre varaṁ sarva-guṇair apekṣitaṁ
ramā mukundaṁ nirapekṣam īpsitam

SYNONYMS

evam-in this way; vimṛśya-after full deliberation; avyabhicāri-sat-guṇaiḥ-with extraordinary transcendental qualities; varam-superior; nija-eka-āśrayatayā-because of possessing all good qualities without depending on others; aguṇa-āśrayam-the reservoir of all transcendental qualities; vavre-accepted; varam-as a bridegroom; sarva-guṇaiḥ-with all transcendental qualities; apekṣitam-qualified; ramā-the goddess of fortune; mukundam-unto Mukunda; nirapekṣam-although He did not wait for her; īpsitam-the most desirable.

Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Lakṣmīdevī. Nonetheless, Lakṣmīdevī, the goddess of fortune, accepted Him as her husband.

TEXT 24

tasyāṁsa-deśa uśatīṁ nava-kañja-mālāṁ
mādyan-madhuvrata-varūtha-giropaghuṣṭām
tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma
savrīḍa-hāsa-vikasan-nayanena yātā

SYNONYMS

tasya-of Him (the Supreme Personality of Godhead); aṁsa-deśe-on the shoulders; uśatīm-very beautiful; nava-new; kañja-mālām-garland of lotus flowers; mādyat-maddened; madhuvrata-varūtha-of bumblebees; girā-with the vibrating; upaghuṣṭām-surrounded by their humming; tasthau-remained; nidhāya-after placing the garland; nikaṭe-nearby; tat-uraḥ-the bosom of the Lord; sva-dhāma-her real resort; sa-vrīḍa-hāsa-smiling with shyness; vikasat-glittering; nayanena-with the eyes; yātā-so situated.

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

TEXT 25

tasyāḥ śriyas tri-jagato janako jananyā
vakṣo nivāsam akarot paramaṁ vibhūteḥ
śrīḥ svāḥ prajāḥ sakaruṇena nirīkṣaṇena
yatra sthitaidhayata sādhipatīṁs tri-lokān

SYNONYMS

tasyāḥ-of her; śriyaḥ-the goddess of fortune; tri-jagataḥ-of the three worlds; janakaḥ-the father; jananyāḥ-of the mother; vakṣaḥ-bosom; nivāsam-residence; akarot-made; paramam-supreme; vibhūteḥ-of the opulent; śrīḥ-the goddess of fortune; svāḥ-own; prajāḥ-descendants; sa-karuṇena-with favorable mercy; nirīkṣaṇena-by glancing over; yatra-wherein; sthitā-staying; aidhayata-increased; sa-adhipatīn-with the great directors and leaders; tri-lokān-the three worlds.

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

According to the desire of Lakṣmīdevī, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Nārāyaṇa, she naturally sees any devotee who worships Nārāyaṇa. When the goddess of fortune understands that a devotee is in favor of devotional service to Nārāyaṇa, she is naturally inclined to bless the devotee with all opulences. The karmīs try to receive the favor and mercy of Lakṣmī, but because they are not devotees of Nārāyaṇa, their opulence is flickering. The opulence of devotees who are attached to the service of Nārāyaṇa is not like the opulence of karmīs. The opulence of devotees is as permanent as the opulence of Nārāyaṇa Himself.

TEXT 26

śaṅkha-tūrya-mṛdaṅgānāṁ
vāditrāṇāṁ pṛthuḥ svanaḥ
devānugānāṁ sastrīṇāṁ
nṛtyatāṁ gāyatām abhūt

SYNONYMS

śaṅkha-conchshells; tūrya-bugles; mṛdaṅgānām-and of different types of drums; vāditrāṇām-of the musical instruments; pṛthuḥ-very great; svanaḥ-sound; deva-anugānām-the inhabitants of the upper planets like the Gandharvas and Cāraṇas, who follow the demigods; sa-strīṇām-as along with their own wives; nṛtyatām-engaged in dancing; gāyatām-singing; abhūt-became.

The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

TEXT 27

brahma-rudrāṅgiro-mukhyāḥ
sarve viśva-sṛjo vibhum
īḍire 'vitathair mantrais
tal-liṅgaiḥ puṣpa-varṣiṇaḥ

SYNONYMS

brahma-Lord Brahmā; rudra-Lord Śiva; aṅgiraḥ-the great sage Aṅgirā Muni; mukhyāḥ-headed by; sarve-all of them; viśva-sṛjaḥ-the directors of universal management; vibhum-the very great personality; īḍire-worshiped; avitathaiḥ-real; mantraiḥ-by chanting; tat-liṅgaiḥ-worshiping the Supreme Personality of Godhead; puṣpa-varṣiṇaḥ-throwing flowers like showers.

Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

TEXT 28

śriyāvalokitā devāḥ
saprajāpatayaḥ prajāḥ
śīlādi-guṇa-sampannā
lebhire nirvṛtiṁ parām

SYNONYMS

śriyā-by the goddess of fortune, Lakṣmī; avalokitāḥ-being seen favorably with mercy; devāḥ-all the demigods; sa-prajāpatayaḥ-with all the prajāpatis; prajāḥ-and their generations; śīla-ādi-guṇa-sampannāḥ-all blessed with good behavior and good characteristics; lebhire-achieved; nirvṛtim-satisfaction; parām-the ultimate.

All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmījī's glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

TEXT 29

niḥsattvā lolupā rājan
nirudyogā gata-trapāḥ
yadā copekṣitā lakṣmyā
babhūvur daitya-dānavāḥ

SYNONYMS

niḥsattvāḥ-without strength; lolupāḥ-very greedy; rājan-O King; nirudyogāḥ-frustrated; gata-trapāḥ-shameless; yadā-when; ca-also; upekṣitāḥ-neglected; lakṣmyā-by the goddess of fortune; babhūvuḥ-they became; daitya-dānavāḥ-the demons and Rākṣasas.

O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

TEXT 30

athāsīd vāruṇī devī
kanyā kamala-locanā
asurā jagṛhus tāṁ vai
harer anumatena te

SYNONYMS

atha-thereafter (after the appearance of the goddess of fortune); āsīt-there was; vāruṇī-Vāruṇī; devī-the demigoddess who controls drunkards; kanyā-a young girl; kamala-locanā-lotus-eyed; asurāḥ-the demons; jagṛhuḥ-accepted; tām-her; vai-indeed; hareḥ-of the Supreme Personality of Godhead; anumatena-by the order; te-they (the demons).

Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

TEXT 31

athodadher mathyamānāt
kāśyapair amṛtārthibhiḥ
udatiṣṭhan mahārāja
puruṣaḥ paramādbhutaḥ

SYNONYMS

atha-thereafter; udadheḥ-from the ocean of milk; mathyamānāt-while being churned; kāśyapaiḥ-by the sons of Kaśyapa, namely the demigods and the demons; amṛta-arthibhiḥ-anxious to get nectar from the churning; udatiṣṭhat-there appeared; mahārāja-O King; puruṣaḥ-a male person; parama-highly; adbhutaḥ-wonderful.

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

TEXT 32

dīrgha-pīvara-dor-daṇḍaḥ
kambu-grīvo ’ruṇekṣaṇaḥ
śyāmalas taruṇaḥ sragvī
sarvābharaṇa-bhūṣitaḥ

SYNONYMS

dīrgha-long; pīvara-stout and strong; doḥ-daṇḍaḥ-the arms; kambu-like a conchshell; grīvaḥ-the neck; aruṇa-īkṣaṇaḥ-reddish eyes; śyāmalaḥ-blackish complexion; taruṇaḥ-very young; sragvī-wearing a flower garland; sarva-all; ābharaṇa-with ornaments; bhūṣitaḥ-decorated.

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

TEXT 33

pīta-vāsā mahoraskaḥ
sumṛṣṭa-maṇi-kuṇḍalaḥ
snigdha-kuñcita-keśānta-
subhagaḥ siṁha-vikramaḥ
amṛtāpūrṇa-kalasaṁ
bibhrad valaya-bhūṣitaḥ

SYNONYMS

pīta-vāsāḥ-wearing yellow garments; mahā-uraskaḥ-his chest very broad; su-mṛṣṭa-maṇi-kuṇḍalaḥ-whose earrings were well polished and made of pearls; snigdha-polished; kuñcita-keśa-curling hair; anta-at the end; su-bhagaḥ-separated and beautiful; siṁha-vikramaḥ-strong like a lion; amṛta-with nectar; āpūrṇa-filled to the top; kalasam-a jar; bibhrat-moving; valaya-with bangles; bhūṣitaḥ-decorated.

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

TEXT 34

sa vai bhagavataḥ sākṣād
viṣṇor aṁśāṁśa-sambhavaḥ
dhanvantarir iti khyāta
āyur-veda-dṛg ijya-bhāk

SYNONYMS

saḥ-he; vai-indeed; bhagavataḥ-of the Supreme Personality of Godhead; sākṣāt-directly; viṣṇoḥ-of Lord Viṣṇu; aṁśa-aṁśa-sambhavaḥ-incarnation of the plenary portion of a plenary portion; dhanvantariḥ-Dhanvantari; iti-thus; khyātaḥ-celebrated; āyuḥ-veda-dṛk-fully conversant in the medical science; ijya-bhāk-one of the demigods eligible to share the benefits of sacrifices.

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

Śrīla Madhvācārya remarks:

teṣāṁ satyāc cālanārthaṁ
harir dhanvantarir vibhuḥ
samartho ’py asurāṇāṁ tu
sva-hastād amucat sudhām

Dhanvantari, who was carrying the jug containing nectar, was a plenary incarnation of the Supreme Personality of Godhead, but although he was very strong, the asuras were able to take the jug of nectar from his hands.

TEXT 35

tam ālokyāsurāḥ sarve
kalasaṁ cāmṛtābhṛtam
lipsantaḥ sarva-vastūni
kalasaṁ tarasāharan

SYNONYMS

tam-him; ālokya-seeing; asurāḥ-the demons; sarve-all of them; kalasam-the container of nectar; ca-also; amṛta-ābhṛtam-filled with nectar; lipsantaḥ-desiring strongly; sarva-vastūni-all objects; kalasam-the jug; tarasā-immediately; aharan-snatched away.

Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

TEXT 36

nīyamāne ’surais tasmin
kalase ’mṛta-bhājane
viṣaṇṇa-manaso devā

hariṁ śaraṇam āyayuḥ

SYNONYMS

nīyamāne-being carried; asuraiḥ-by the demons; tasmin-that; kalase-jug; amṛta-bhājane-containing nectar; viṣaṇṇa-manasaḥ-aggrieved in mind; devāḥ-all the demigods; harim-unto the Supreme Lord; śaraṇam-to take shelter; āyayuḥ-went.

When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 37

iti tad-dainyam ālokya
bhagavān bhṛtya-kāma-kṛt
mā khidyata mitho 'rthaṁ vaḥ
sādhayiṣye sva-māyayā

SYNONYMS

iti-in this way; tat-of the demigods; dainyam-moroseness; ālokya-seeing; bhagavān-the Supreme Personality of Godhead; bhṛtya-kāma-kṛt-who is always ready to fulfill the desires of His servants; mā khidyata-do not be aggrieved; mithaḥ-by a quarrel; artham-to get nectar; vaḥ-for all of you; sādhayiṣye-I shall execute; sva-māyayā-by My own energy.

When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."

TEXT 38

mithaḥ kalir abhūt teṣāṁ
tad-arthe tarṣa-cetasām
ahaṁ pūrvam ahaṁ pūrvaṁ
na tvaṁ na tvam iti prabho

SYNONYMS

mithaḥ-among themselves; kaliḥ-disagreement and quarrel; abhūt-there was; teṣām-of all of them; tat-arthe-for the sake of nectar; tarṣa-cetasām-bewildered in heart and soul by the illusory energy of Viṣṇu; aham-I; pūrvam-first; aham-I; pūrvam-first; na-not; tvam-you; na-not; tvam-you; iti-thus; prabho-O King.

O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, "You cannot drink it first. I must drink it first. Me first, not you!"

This is the symptom of demons. The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee's first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

TEXTS 39–40

devāḥ svaṁ bhāgam arhanti
ye tulyāyāsa-hetavaḥ
satra-yāga ivaitasminn
eṣa dharmaḥ sanātanaḥ
iti svān pratyaṣedhan vai
daiteyā jāta-matsarāḥ
durbalāḥ prabalān rājan
gṛhīta-kalasān muhuḥ

SYNONYMS

devāḥ-the demigods; svam bhāgam-their own share; arhanti-deserve to take; ye-all of them who; tulya-āyāsa-hetavaḥ-who made an equal endeavor; satra-yāge-in the performance of sacrifices; iva-similarly; etasmin-in this matter; eṣaḥ-this; dharmaḥ-religion; sanātanaḥ-eternal; iti-thus; svān-among themselves; pratyaṣedhan-forbade one another; vai-indeed; daiteyāḥ-the sons of Diti; jāta-matsarāḥ-envious; durbalāḥ-weak; prabalān-by force; rājan-O King; gṛhīta-possessing; kalasān-the jug containing nectar; muhuḥ-constantly.

Some of the demons said, "All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar." O King, in this way the weaker demons forbade the stronger demons to take the nectar.

Desiring to take the nectar, those among the demons who were less strong spoke in favor of the demigods. The weaker Daityas naturally pleaded on behalf of the demigods to stop the stronger Daityas from drinking the nectar without sharing it. In this way, disagreement and trouble arose as they forbade one another to drink the nectar.

TEXTS 41–46

etasminn antare viṣṇuḥ
sarvopāya-vid īśvaraḥ
yoṣid-rūpam anirdeśyaṁ
dadhāra-paramādbhutam

prekṣaṇīyotpala-śyāmaṁ
sarvāvayava-sundaram
samāna-karṇābharaṇaṁ
sukapolonnasānanam
nava-yauvana-nirvṛtta-
stana-bhāra-kṛśodaram
mukhāmodānuraktāli-
jhaṅkārodvigna-locanam
bibhrat sukeśa-bhāreṇa
mālām utphulla-mallikām
sugrīva-kaṇṭhābharaṇaṁ
su-bhujāṅgada-bhūṣitam
virajāmbara-saṁvīta-
nitamba-dvīpa-śobhayā
kāñcyā pravilasad-valgu-
calac-caraṇa-nūpuram
savrīḍa-smita-vikṣipta-
bhrū-vilāsāvalokanaiḥ
daitya-yūtha-pa-cetaḥsu
kāmam uddīpayan muhuḥ

SYNONYMS

etasmin antare-after this incident; viṣṇuḥ-Lord Viṣṇu; sarva-upāya-vit-one who knows how to deal with different situations; īśvaraḥ-the supreme controller; yoṣit-rūpam-the form of a beautiful woman; anirdeśyam-no one could ascertain who She was; dadhāra-assumed; parama-supremely; adbhutam-wonderful; prekṣaṇīya-pleasing to look at; utpala-śyāmam-blackish like a newly grown lotus; sarva-all; avayava-parts of the body; sundaram-very beautiful; samāna-equally adjusted; karṇa-ābharaṇam-ornaments on the ears; su-kapola-very beautiful cheeks; unnasa-ānanam-a raised nose on Her face; nava-yauvana-newly youthful; nirvṛtta-stana-breasts not agitated; bhāra-weight; kṛśa-very lean and thin; udaram-waist; mukha-face; āmoda-creating pleasure; anurakta-attracted; ali-bumblebees; jhaṅkāra-making a humming sound; udvigna-from anxiety; locanam-Her eyes; bibhrat-moving; su-keśa-bhāreṇa-by the weight of beautiful hair; mālām-with a flower garland; utphulla-mallikām-made of fully grown mallikā flowers; su-grīva-a nice neck; kaṇṭha-ābharaṇam-ornamented with beautiful jewelry; su-bhuja-very beautiful arms; aṅgada-bhūṣitam-decorated with bangles; viraja-ambara-very clean cloth; saṁvīta-spread; nitamba-breast; dvīpa-appearing like an island; śobhayā-by such beauty; kāñcyā-the belt on the waist; pravilasat-spreading over; valgu-very beautiful; calat-caraṇa-nūpuram-moving ankle bells; sa-vrīḍa-smita-smiling with shyness; vikṣipta-glancing; bhrū-vilāsa-activities of the eyebrows; avalokanaiḥ-glancing over; daitya-yūtha-pa-the leaders of the demons; cetaḥsu-in the core of the heart; kāmam-lusty desire; uddīpayat-awakening; muhuḥ-constantly.

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

Because of the Supreme Lord's assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Churning of the Milk Ocean.”

20.9.9 Chapter Nine

The Lord Incarnates as Mohinī-Mūrti

This chapter describes how the demons, being enchanted by the beauty of the Mohinī form, agreed to hand over the container of nectar to Mohinīdevī, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman's beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohinī, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohinī-mūrti, had the demigods and demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohinī-mūrti, they remained silent. But one demon, named Rāhu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rāhu was cheating, He immediately cut off the demon's head. Rāhu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Śukadeva Gosvāmī ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
te ’nyonyato ’surāḥ pātraṁ
harantas tyakta-sauhṛdāḥ
kṣipanto dasyu-dharmāṇa
āyāntīṁ dadṛśuḥ striyam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; te-the demons; anyonyataḥ-among themselves; asurāḥ-the demons; pātram-the container of nectar; harantaḥ-snatching from one another; tyakta-sauhṛdāḥ-became inimical toward one another; kṣipantaḥ-sometimes throwing; dasyu-dharmāṇaḥ-sometimes snatching like robbers; āyāntīm-coming forward; dadṛśuḥ-saw; striyam-a very beautiful and attractive woman.

Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

TEXT 2

aho rūpam aho dhāma
aho asyā navaṁ vayaḥ
iti te tām abhidrutya
papracchur jāta-hṛc-chayāḥ

SYNONYMS

aho-how wonderful; rūpam-Her beauty; aho-how wonderful; dhāma-Her bodily luster; aho-how wonderful; asyāḥ-of Her; navam-new; vayaḥ-beautiful age; iti-in this way; te-those demons; tām-unto the beautiful woman; abhidrutya-going before Her hastily; papracchuḥ-inquired from Her; jāta-hṛt-śayāḥ-their hearts being filled with lust to enjoy Her.

Upon seeing the beautiful woman, the demons said, ”Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!” Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

TEXT 3

kā tvaṁ kañja-palāśākṣi
kuto vā kiṁ cikīrṣasi
kasyāsi vada vāmoru
mathnatīva manāṁsi naḥ

SYNONYMS

kā-who; tvam-are You; kañja-palāśa-akṣi-having eyes like the petals of a lotus; kutaḥ-from where; vā-either; kim cikīrṣasi-what is the purpose for which You have come here; kasya-of whom; asi-do You belong; vada-kindly tell us; vāma-ūru-O You whose thighs are extraordinarily beautiful; mathnatī-agitating; iva-like; manāṁsi-within our minds; naḥ-our.

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

The demons inquired from the wonderfully beautiful girl, ”To whom do You belong?” A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in her old age. In regard to this inquiry, Śrīla Viśvanātha Cakravartī Ṭhākura says that the question ”To whom do You belong?” means ”Whose daughter are You?” Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, ”Whose daughter are You?”

TEXT 4

na vayaṁ tvāmarair daityaiḥ
siddha-gandharva-cāraṇaiḥ
nāspṛṣṭa-pūrvāṁ jānīmo
lokeśaiś ca kuto nṛbhiḥ

SYNONYMS

na-it is not; vayam-we; tvā-unto You; amaraiḥ-by the demigods; daityaiḥ-by the demons; siddha-by the Siddhas; gandharva-by the Gandharvas; cāraṇaiḥ-and by the Cāraṇas; na-not; aspṛṣṭa-pūrvām-never enjoyed or touched by anyone; jānīmaḥ-know exactly; loka-īśaiḥ-by the various directors of the universe; ca-also; kutaḥ-what to speak of; nṛbhiḥ-by human society.

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

Even the asuras observed the etiquette that no one should address a married woman with lust. The great analyst Cāṇakya Paṇḍita says, mātṛvat para-dāreṣu: one should consider another’s wife to be one’s mother. The asuras, the demons, took it for granted that the beautiful young woman, Mohinī-mūrti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, including the demigods, the Gandharvas, the Cāraṇas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohinī-mūrti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

TEXT 5

nūnaṁ tvaṁ vidhinā subhrūḥ

preṣitāsi śarīriṇām
sarvendriya-manaḥ-prītiṁ
vidhātuṁ saghṛṇena kim

SYNONYMS

nūnam-indeed; tvam-You; vidhinā-by Providence; su-bhrūḥ-O You with the beautiful eyebrows; preṣitā-sent; asi-certainly You are so; śarīriṇām-of all embodied living entities; sarva-all; indriya-of the senses; manaḥ-and of the mind; prītim-what is pleasing; vidhātum-to administer; sa-ghṛṇena-by Your causeless mercy; kim-whether.

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

TEXT 6

sā tvaṁ naḥ spardhamānānām
eka-vastuni mānini
jñātīnāṁ baddha-vairāṇāṁ
śaṁ vidhatsva sumadhyame

SYNONYMS

sā-as such You are; tvam-Your good self; naḥ-of all of us demons; spardhamānānām-of those who are becoming increasingly inimical; eka-vastuni-in one subject matter (the container of nectar); mānini-O You who are most beautiful in Your prestigious position; jñātīnām-among our family members; baddha-vairāṇām-increasingly becoming enemies; śam-auspiciousness; vidhatsva-must execute; su-madhyame-O beautiful thin-waisted woman.

We are now all engaged in enmity among ourselves because of this one subject matter-the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

TEXT 7

vayaṁ kaśyapa-dāyādā
bhrātaraḥ kṛta-pauruṣāḥ
vibhajasva yathā-nyāyaṁ
naiva bhedo yathā bhavet

SYNONYMS

vayam-all of us; kaśyapa-dāyādāḥ-descendants of Kaśyapa Muni; bhrātaraḥ-we are all brothers; kṛta-pauruṣāḥ-who are all able and competent; vibhajasva-just divide; yathā-nyāyam-according to law; na-not; eva-certainly; bhedaḥ-partiality; yathā-as; bhavet-should so become.

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

TEXT 8

ity upāmantrito daityair
māyā-yoṣid-vapur hariḥ
prahasya rucirāpāṅgair
nirīkṣann idam abravīt

SYNONYMS

iti-thus; upāmantritaḥ-being fervently requested; daityaiḥ-by the demons; māyā-yoṣit-the illusory woman; vapuḥ hariḥ-the incarnation of the Supreme Personality of Godhead; prahasya-smiling; rucira-beautiful; apāṅgaiḥ-by exhibiting attractive feminine features; nirīkṣan-looking at them; idam-these words; abravīt-said.

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

TEXT 9

śrī-bhagavān uvāca
kathaṁ kaśyapa-dāyādāḥ
puṁścalyāṁ mayi saṅgatāḥ
viśvāsaṁ paṇḍito jātu
kāminīṣu na yāti hi

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead in the form of Mohinī-mūrti said; katham-how is it so; kaśyapa-dāyādāḥ-you are all descendants of Kaśyapa Muni; puṁścalyām-unto a prostitute who agitates the minds of men; mayi-unto Me; saṅgatāḥ-you come in My association; viśvāsam-faith; paṇḍitaḥ-those who are learned; jātu-at any time; kāminīṣu-unto a woman; na-never; yāti-takes place; hi-indeed.

The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

Cāṇakya Paṇḍita, the great politician and moral instructor, said, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca: "Never put your faith in a woman or a politician." Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kaśyapa, "How is this? You were all born of a great ṛṣi, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?" The word kāminī is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to Manu-saṁhitā, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohinī-mūrti, the Supreme Personality of Godhead.

TEXT 10

sālāvṛkāṇāṁ strīṇāṁ ca
svairiṇīnāṁ sura-dviṣaḥ
sakhyāny āhur anityāni
nūtnaṁ nūtnaṁ vicinvatām

SYNONYMS

sālāvṛkāṇām-of monkeys, jackals and dogs; strīṇām ca-and of women; svairiṇīnām-especially women who are independent; sura-dviṣaḥ-O demons; sakhyāni-friendship; āhuḥ-it is said; anityāni-temporary; nūtnam-new friends; nūtnam-new friends; vicinvatām-all of whom are thinking.

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

TEXT 11

śrī-śuka uvāca
iti te kṣvelitais tasyā
āśvasta-manaso 'surāḥ
jahasur bhāva-gambhīraṁ
daduś cāmṛta-bhājanam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; te-those demons; kṣvelitaiḥ-by speaking as if jokingly; tasyāḥ-of Mohinī-mūrti; āśvasta-grateful, with faith; manasaḥ-their minds; asurāḥ-all the demons; jahasuḥ-laughed; bhāva-gambhīram-although Mohinī-mūrti was full of gravity; daduḥ-delivered; ca-also; amṛta-bhājanam-the container of nectar.

Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

The Personality of Godhead in His form of Mohinī was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohinī-mūrti's bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohinī-mūrti resembles Lord Buddha, who appeared sammohāya sura-dviṣām [SB 1.3.24]-to cheat the asuras. The word sura-dviṣām refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohinī-mūrti was speaking factually to the asuras, the asuras took Her words to be facetious. Indeed, they were so confident of Mohinī-mūrti's honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

TEXT 12

tato gṛhītvāmṛta-bhājanaṁ harir
babhāṣa īṣat-smita-śobhayā girā
yady abhyupetaṁ kva ca sādhv asādhu vā
kṛtaṁ mayā vo vibhaje sudhām imām

SYNONYMS

tataḥ-thereafter; gṛhītvā-taking possession of; amṛta-bhājanam-the pot containing the nectar; hariḥ-the Supreme Personality of Godhead, Hari, in the form of Mohinī; babhāṣa-spoke; īṣat-slightly; smita-śobhayā girā-with smiling beauty and by words; yadi-if; abhyupetam-promised to be accepted; kva ca-whatever it may be; sādhu asādhu vā-whether honest or dishonest; kṛtam mayā-is done by Me; vaḥ-unto you; vibhaje-I shall give you the proper share; sudhām-nectar; imām-this.

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.

The Supreme Personality of Godhead cannot abide by anyone's dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohinī-mūrti got them to promise that whatever She would do they would accept.

TEXT 13

ity abhivyāhṛtaṁ tasyā
ākarṇyāsura-puṅgavāḥ
apramāṇa-vidas tasyās
tat tathety anvamaṁsata

SYNONYMS

iti-thus; abhivyāhṛtam-the words that were spoken; tasyāḥ-Her; ākarṇya-after hearing; asura-puṅgavāḥ-the chiefs of the demons; apramāṇa-vidaḥ-because they were all foolish; tasyāḥ-of Her; tat-those words; tathā-let it be so; iti-thus; anvamaṁsata-agreed to accept.

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. ”Yes,” they answered. ”What You have said is all right.” Thus the demons agreed to accept Her decision.

TEXTS 14–15

athopoṣya kṛta-snānā
hutvā ca haviṣānalam
dattvā go-vipra-bhūtebhyaḥ
kṛta-svastyayanā dvijaiḥ
yathopajoṣaṁ vāsāṁsi
paridhāyāhatāni te
kuśeṣu prāviśan sarve
prāg-agreṣv abhibhūṣitāḥ

SYNONYMS

atha-thereafter; upoṣya-observing a fast; kṛta-snānāḥ-performing bathing; hutvā-offering oblations; ca-also; haviṣā-with clarified butter; analam-into the fire; dattvā-giving in charity; go-vipra-bhūtebhyaḥ-unto the cows, brāhmaṇas and living beings in general; kṛta-svastyayanāḥ-performing ritualistic ceremonies; dvijaiḥ-as dictated by the brāhmaṇas; yathā-upajoṣam-according to one’s taste; vāsāṁsi-garments; paridhāya-putting on; āhatāni-first-class and new; te-all of them; kuśeṣu-on seats made of kuśa grass; prāviśan-sitting on them; sarve-all of them; prāk-agreṣu-facing east; abhibhūṣitāḥ-properly decorated with ornaments.

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamunā or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words paridhāya āhatāni are especially significant. A sannyāsī or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

TEXTS 16–17

prāṅ-mukheṣūpaviṣṭeṣu
sureṣu ditijeṣu ca
dhūpāmodita-śālāyāṁ
juṣṭāyāṁ mālya-dīpakaiḥ
tasyāṁ narendra karabhorur uśad-dukūla-
śroṇī-taṭālasa-gatir mada-vihvalākṣī
sā kūjatī kanaka-nūpura-śiñjitena
kumbha-stanī kalasa-pāṇir athāviveśa

SYNONYMS

prāk-mukheṣu-facing east; upaviṣṭeṣu-were sitting on their respective seats; sureṣu-all the demigods; diti-jeṣu-the demons; ca-also; dhūpa-āmodita-śālāyām-in the arena, which was full of the smoke of incense; juṣṭāyām-fully decorated; mālya-dīpakaiḥ-with flower garlands and lamps; tasyām-in that arena; nara-indra-O King; karabha-ūruḥ-having thighs resembling the trunks of elephants; uśat-dukūla-dressed with a very beautiful sari; śroṇī-taṭa-because of big hips; alasa-gatiḥ-stepping very slowly; mada-vihvala-akṣī-whose eyes were restless because of youthful pride; sā-She; kūjatī-tinkling; kanaka-nūpura-of golden ankle bells; śiñjitena-with the sound; kumbha-stanī-a woman whose breasts were like water jugs; kalasa-pāṇiḥ-holding a waterpot in Her hand; atha-thus; āviveśa-entered the arena.

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

TEXT 18

tāṁ śrī-sakhīṁ kanaka-kuṇḍala-cāru-karṇa-
nāsā-kapola-vadanāṁ para-devatākhyām
saṁvīkṣya sammumuhur utsmita-vīkṣaṇena
devāsurā vigalita-stana-paṭṭikāntām

SYNONYMS

tām-unto Her; śrī-sakhīm-appearing like a personal associate of the goddess of fortune; kanaka-kuṇḍala-with golden earrings; cāru-very beautiful; karṇa-ears; nāsā-nose; kapola-cheeks; vadanām-face; para-devatā-ākhyām-the Supreme Lord, the Personality of Godhead, appearing in that form; saṁvīkṣya-looking at Her; sammumuhuḥ-all of them became enchanted; utsmita-slightly smiling; vīkṣaṇena-glancing over them; deva-asurāḥ-all the demigods and demons; vigalita-stana-paṭṭika-antām-the border of the sari on the breasts moved slightly.

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari’s border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that Mohinī-mūrti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful. The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

TEXT 19

asurāṇāṁ sudhā-dānaṁ
sarpāṇām iva durnayam
matvā jāti-nṛśaṁsānāṁ
na tāṁ vyabhajad acyutaḥ

SYNONYMS

asurāṇām-of the demons; sudhā-dānam-giving of the nectar; sarpāṇām-of snakes; iva-like; durnayam-miscalculation; matvā-thinking like that; jāti-nṛśaṁsānām-of those who are by nature very envious; na-not; tām-the nectar; vyabhajat-delivered the share; acyutaḥ-the Supreme Personality of Godhead, who never falls down.

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

It is said, sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ: "The snake is very crooked and envious, and so also is a person like a demon." Mantrauṣadhi-vaśaḥ sarpaḥ khalaḥ kena nivāryate: "One can bring a snake under control with mantras, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." Considering this logic, the Supreme Personality of Godhead thought it unwise to distribute nectar to the demons.

TEXT 20

kalpayitvā pṛthak paṅktīr
ubhayeṣāṁ jagat-patiḥ
tāṁś copaveśayām āsa
sveṣu sveṣu ca paṅktiṣu

SYNONYMS

kalpayitvā-after arranging; pṛthak paṅktīḥ-different seats; ubhayeṣām-of both the demigods and the demons; jagat-patiḥ-the master of the universe; tān-all of them; ca-and; upaveśayām āsa-seated; sveṣu sveṣu-in their own places; ca-also; paṅktiṣu-all in order.

The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

TEXT 21

daityān gṛhīta-kalaso
vañcayann upasañcaraiḥ
dūra-sthān pāyayām āsa
jarā-mṛtyu-harāṁ sudhām

SYNONYMS

daityān-the demons; gṛhīta-kalasaḥ-the Lord, who bore the container of nectar; vañcayan-by cheating; upasañcaraiḥ-with sweet words; dūra-sthān-the demigods, who were sitting at a distant place; pāyayām āsa-made them drink; jarā-mṛtyu-harām-which can counteract invalidity, old age and death; sudhām-such nectar.

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

Mohinī-mūrti, the Personality of Godhead, gave the demigods seats at a distance. Then She approached the demons and spoke with them very graciously, so that they thought themselves very fortunate to talk with Her. Since Mohinī-mūrti had seated the demigods at a distant place, the demons thought that the demigods would get only a little of the nectar and that Mohinī-mūrti was so pleased with the demons that She would give the demons all the nectar. The words vañcayann upasañcaraiḥ indicate that the Lord's whole policy was to cheat the demons simply by speaking sweet words. The Lord's intention was to distribute the nectar only to the demigods.

TEXT 22

te pālayantaḥ samayam
asurāḥ sva-kṛtaṁ nṛpa
tūṣṇīm āsan kṛta-snehāḥ
strī-vivāda-jugupsayā

SYNONYMS

te-the demons; pālayantaḥ-keeping in order; samayam-equilibrium; asurāḥ-the demons; sva-kṛtam-made by them; nṛpa-O King; tūṣṇīm āsan-remained silent; kṛta-snehāḥ-because of having developed attachment to Mohinī-mūrti; strī-vivāda-disagreeing with a woman; jugupsayā-because of thinking such an action as abominable.

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

TEXT 23

tasyāṁ kṛtātipraṇayāḥ
praṇayāpāya-kātarāḥ
bahu-mānena cābaddhā
nocuḥ kiñcana vipriyam

SYNONYMS

tasyām-of Mohinī-mūrti; kṛta-ati-praṇayāḥ-because of staunch friendship; praṇaya-apāya-kātarāḥ-being afraid that their friendship with Her would be broken; bahu-mānena-by great respect and honor; ca-also; ābaddhāḥ-being too attached to Her; na-not; ūcuḥ-they said; kiñcana-even the slightest thing; vipriyam-by which Mohinī-mūrti might be displeased with them.

The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

The demons were so captivated by the tricks and friendly words of Mohinī-mūrti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."

TEXT 24

deva-liṅga-praticchannaḥ
svarbhānur deva-saṁsadi
praviṣṭaḥ somam apibac
candrārkābhyāṁ ca sūcitaḥ

SYNONYMS

deva-liṅga-praticchannaḥ-covering himself with the dress of a demigod; svarbhānuḥ-Rāhu (who attacks and eclipses the sun and moon); deva-saṁsadi-in the group of the demigods; praviṣṭaḥ-having entered; somam-the nectar; apibat-drank; candra-arkābhyām-by both the moon and the sun; ca-and; sūcitaḥ-was pointed out.

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

The Supreme Personality of Godhead, Mohinī-mūrti, was able to bewilder all the demons, but Rāhu was so clever that he was not bewildered. Rāhu could understand that Mohinī-mūrti was cheating the demons, and therefore he changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rāhu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rāhu. Thus when Rāhu entered the assembly of the demigods, the moon and sun immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

TEXT 25

cakreṇa kṣura-dhāreṇa
jahāra pibataḥ śiraḥ
haris tasya kabandhas tu
sudhayāplāvito 'patat

SYNONYMS

cakreṇa-by the disc; kṣura-dhāreṇa-which was sharp like a razor; jahāra-cut off; pibataḥ-while drinking nectar; śiraḥ-the head; hariḥ-the Supreme Personality of Godhead; tasya-of that Rāhu; kabandhaḥ tu-but the headless body; sudhayā-by the nectar; aplāvitaḥ-without being touched; apatat-immediately fell dead.

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.

When the Personality of Godhead, Mohinī-mūrti, severed Rāhu's head from his body, the head remained alive although the body died. Rāhu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rāhu's head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

TEXT 26

śiras tv amaratāṁ nītam
ajo graham acīkḷpat
yas tu parvaṇi candrārkāv
abhidhāvati vaira-dhīḥ

SYNONYMS

śiraḥ-the head; tu-of course; amaratām-immortality; nītam-having obtained; ajaḥ-Lord Brahmā; graham-as one of the planets; acīkḷpat-recognized; yaḥ-the same Rāhu; tu-indeed; parvaṇi-during the periods of the full moon and dark moon; candra-arkau-both the moon and the sun; abhidhāvati-chases; vaira-dhīḥ-because of animosity.

Rāhu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

Since Rāhu had become immortal, Lord Brahmā accepted him as one of the grahas, or planets, like the moon and the sun. Rāhu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

TEXT 27

pīta-prāye 'mṛte devair
bhagavān loka-bhāvanaḥ
paśyatām asurendrāṇāṁ
svaṁ rūpaṁ jagṛhe hariḥ

SYNONYMS

pīta-prāye-when almost finished being drunk; amṛte-the nectar; devaiḥ-by the demigods; bhagavān-the Supreme Personality of Godhead as Mohinī-mūrti; loka-bhāvanaḥ-the maintainer and well-wisher of the three worlds; paśyatām-in the presence of; asura-indrāṇām-all the demons, with their chiefs; svam-own; rūpam-form; jagṛhe-manifested; hariḥ-the Supreme Personality of Godhead.

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

TEXT 28

evaṁ surāsura-gaṇāḥ sama-deśa-kāla-
hetv-artha-karma-matayo ’pi phale vikalpāḥ
tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur
yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ

SYNONYMS

evam-thus; sura-the demigods; asura-gaṇāḥ-and the demons; sama-equal; deśa-place; kāla-time; hetu-cause; artha-objective; karma-activities; matayaḥ-ambition; api-although one; phale-in the result; vikalpāḥ-not equal; tatra-thereupon; amṛtam-nectar; sura-gaṇāḥ-the demigods; phalam-the result; añjasā-easily, totally or directly; āpuḥ-achieved; yat-because of; pāda-paṅkaja-of the lotus feet of the Supreme Personality of Godhead; rajaḥ-of the saffron dust; śrayaṇāt-because of receiving benedictions or taking shelter; na-not; daityāḥ-the demons.

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord’s lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.

In Bhagavad-gītā (4.11) it is said, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: the Supreme Personality of Godhead is the supreme judge who rewards or punishes different persons according to their surrender unto His lotus feet. Therefore it can actually be seen that although karmīs and bhaktas may work in the same place, at the same time, with the same energy and with the same ambition, they achieve different results. The karmīs transmigrate through different bodies in the cycle of birth and death, sometimes going upward and sometimes downward, thus suffering the results of their actions in the karma-cakra, the cycle of birth and death. The devotees, however, because of fully surrendering at the lotus feet of the Lord, are never baffled in their attempts. Although externally they work almost like the karmīs, the devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of karma and achieve wonderful results, even without effort. It is also said, phalena paricīyate: one’s success or defeat in any activity is understood by its result. There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānīs than for the devotees. The author of Śrī Caitanya-caritāmṛta therefore says:

kṛṣṇa-bhakta–niṣkāma, ataeva ’śānta’
bhukti-mukti-siddhi-kāmī–sakali ’aśānta’

The karmīs who desire sense gratification, the jñānīs who aspire for the liberation of merging into the existence of the Supreme, and the yogīs who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.

TEXT 29

yad yujyate ’su-vasu-karma-mano-vacobhir
dehātmajādiṣu nṛbhis tad asat pṛthaktvāt
tair eva sad bhavati yat kriyate ’pṛthaktvāt
sarvasya tad bhavati mūla-niṣecanaṁ yat

SYNONYMS

yat-whatever; yujyate-is performed; asu-for the protection of one’s life; vasu-protection of wealth; karma-activities; manaḥ-by the acts of the mind; vacobhiḥ-by the acts of words; deha-ātma-ja-ādiṣu-for the sake of one’s personal body or family, etc., with reference to the body; nṛbhiḥ-by the human beings; tat-that; asat-impermanent, transient; pṛthaktvāt-because of separation from the Supreme Personality of Godhead; taiḥ-by the same activities; eva-indeed; sat bhavati-becomes factual and permanent; yat-which; kriyate-is performed; apṛthaktvāt-because of nonseparation; sarvasya-for everyone; tat bhavati-becomes beneficial; mūla-niṣecanam-exactly like pouring water on the root of a tree; yat-which.

In human society there are various activities performed for the protection of one’s wealth and life by one’s words, one’s mind and one’s actions, but they are all performed for one’s personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

This is the distinction between materialistic activities and activities performed in Kṛṣṇa consciousness. The entire world is active, and this includes the karmīs, the jñānīs, the yogīs and the bhaktas. However, all activities except those of the bhaktas, the devotees, end in bafflement and a waste of time and energy. Moghāśā mogha-karmāṇo mogha jñānā vicetasaḥ: [Bg. 9.12] if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Kṛṣṇa are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Kṛṣṇa consciousness is a permanent asset and is all-good because it is done for Kṛṣṇa, the all-good Supreme Personality of Godhead, who is everyone's friend (suhṛdaṁ sarva-bhūtānām). The Supreme Personality of Godhead is the only enjoyer and proprietor of everything (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of karma.

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord Incarnates as Mohinī-mūrti."

20.9.10 Chapter Ten

The Battle Between the Demigods and the Demons

The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Viṣṇu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Viṣṇu returned to His abode on the back of Garuḍa, but the demons, being most aggrieved, again declared war against the demigods. Bali Mahārāja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vāyu, Agni and Varuṇa, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Viṣṇu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kālanemi, Mālī, Sumālī and Mālyavān fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.

TEXT 1

śrī-śuka uvāca
iti dānava-daiteyā
nāvindann amṛtaṁ nṛpa
yuktāḥ karmaṇi yattāś ca
vāsudeva-parāṅmukhāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; dānava-daiteyāḥ-the asuras and the demons; na-not; avindan-achieved (the desired result); amṛtam-nectar; nṛpa-O King; yuktāḥ-all being combined; karmaṇi-in the churning; yattāḥ-engaged with full attention and effort; ca-and; vāsudeva-of the Supreme Personality of Godhead, Kṛṣṇa; parāṅmukhāḥ-because of being nondevotees.

Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

TEXT 2

sādhayitvāmṛtaṁ rājan
pāyayitvā svakān surān
paśyatāṁ sarva-bhūtānāṁ
yayau garuḍa-vāhanaḥ

SYNONYMS

sādhayitvā-after executing; amṛtam-generation of the nectar; rājan-O King; pāyayitvā-and feeding; svakān-to His own devotees; surān-to the demigods; paśyatām-in the presence of; sarva-bhūtānām-all living entities; yayau-went away; garuḍa-vāhanaḥ-the Supreme Personality of Godhead, carried by Garuḍa.

O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

TEXT 3

sapatnānāṁ parām ṛddhiṁ
dṛṣṭvā te diti-nandanāḥ
amṛṣyamāṇā utpetur
devān pratyudyatāyudhāḥ

SYNONYMS

sapatnānām-of their rivals, the demigods; parām-the best; ṛddhim-opulence; dṛṣṭvā-observing; te-all of them; diti-nandanāḥ-the sons of Diti, the Daityas; amṛṣyamāṇāḥ-being intolerant; utpetuḥ-ran toward (just to create a disturbance); devān-the demigods; pratyudyata-āyudhāḥ-their weapons raised.

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

TEXT 4

tataḥ sura-gaṇāḥ sarve
sudhayā pītayaidhitāḥ
pratisaṁyuyudhuḥ śastrair
nārāyaṇa-padāśrayāḥ

SYNONYMS

tataḥ-thereafter; sura-gaṇāḥ-the demigods; sarve-all of them; sudhayā-by the nectar; pītayā-which had been drunk; edhitāḥ-being enlivened by such drinking; pratisaṁyuyudhuḥ-they counterattacked the demons; śastraiḥ-by regular weapons; nārāyaṇa-pada-āśrayāḥ-their real weapon being shelter at the lotus feet of Nārāyaṇa.

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

TEXT 5

tatra daivāsuro nāma
raṇaḥ parama-dāruṇaḥ
rodhasy udanvato rājaṁs
tumulo roma-harṣaṇaḥ

SYNONYMS

tatra-there (at the beach of the ocean of milk); daiva-the demigods; asuraḥ-the demons; nāma-as they are celebrated; raṇaḥ-fighting; parama-very much; dāruṇaḥ-fierce; rodhasi-on the beach of the sea; udanvataḥ-of the ocean of milk; rājan-O King; tumulaḥ-tumultuous; roma-harṣaṇaḥ-hair standing on the body.

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one’s body stand on end.

TEXT 6

tatrānyonyaṁ sapatnās te
saṁrabdha-manaso raṇe
samāsādyāsibhir bāṇair
nijaghnur vividhāyudhaiḥ

SYNONYMS

tatra-thereupon; anyonyam-one another; sapatnāḥ-all of them becoming fighters; te-they; saṁrabdha-very angry; manasaḥ-within their minds; raṇe-in that battle; samāsādya-getting the opportunity to fight between themselves; asibhiḥ-with swords; bāṇaiḥ-with arrows; nijaghnuḥ-began to beat one another; vividha-āyudhaiḥ-with varieties of weapons.

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rāhu. It is because of occasional attacks upon the sun and moon by Rāhu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Kṛṣṇa consciousness.

TEXT 7

śaṅkha-tūrya-mṛdaṅgānāṁ
bherī-ḍamariṇāṁ mahān
hasty-aśva-ratha-pattīnāṁ
nadatāṁ nisvano ’bhavat

SYNONYMS

śaṅkha-of conchshells; tūrya-of big bugles; mṛdaṅgānām-and of drums; bherī-of bugles; ḍamariṇām-of kettledrums; mahān-great and tumultuous; hasti-of elephants; aśva-of horses; ratha-pattīnām-of fighters on chariots or on the ground; nadatām-all of them making sounds together; nisvanaḥ-a tumultuous sound; abhavat-so became.

The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

TEXT 8

rathino rathibhis tatra
pattibhiḥ saha pattayaḥ
hayā hayair ibhāś cebhaiḥ
samasajjanta saṁyuge

SYNONYMS

rathinaḥ-fighters on chariots; rathibhiḥ-with the charioteers of the enemy; tatra-in the battlefield; pattibhiḥ-with the infantry soldiers; saha-with; pattayaḥ-the infantry of the enemy soldiers; hayāḥ-the horses; hayaiḥ-with the enemy’s soldiers; ibhāḥ-the soldiers fighting on the backs of elephants; ca-and; ibhaiḥ-with the enemy’s soldiers on the backs of elephants; samasajjanta-began to fight together on an equal level; saṁyuge-on the battlefield.

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

TEXT 9

uṣṭraiḥ kecid ibhaiḥ kecid
apare yuyudhuḥ kharaiḥ
kecid gaura-mukhair ṛkṣair
dvīpibhir haribhir bhaṭāḥ

SYNONYMS

uṣṭraiḥ-on the backs of camels; kecit-some persons; ibhaiḥ-on the backs of elephants; kecit-some persons; apare-others; yuyudhuḥ-engaged in fighting; kharaiḥ-on the backs of asses; kecit-some persons; gaura-mukhaiḥ-on white-faced monkeys; ṛkṣaiḥ-on red-faced monkeys; dvīpibhiḥ-on the backs of tigers; haribhiḥ-on the backs of lions; bhaṭāḥ-all the soldiers engaged in this way.

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

TEXTS 10–12

gṛdhraiḥ kaṅkair bakair anye
śyena-bhāsais timiṅgilaiḥ
śarabhair mahiṣaiḥ khaḍgair
go-vṛṣair gavayāruṇaiḥ
śivābhir ākhubhiḥ kecit
kṛkalāsaiḥ śaśair naraiḥ
bastair eke kṛṣṇa-sārair
haṁsair anye ca sūkaraiḥ
anye jala-sthala-khagaiḥ
sattvair vikṛta-vigrahaiḥ
senayor ubhayo rājan
viviśus te ’grato ’grataḥ

SYNONYMS

gṛdhraiḥ-on the backs of vultures; kaṅkaiḥ-on the backs of eagles; bakaiḥ-on the backs of ducks; anye-others; śyena-on the backs of hawks; bhāsaiḥ-on the backs of bhāsas; timiṅgilaiḥ-on the backs of big fish known as timiṅgilas; śarabhaiḥ-on the backs of śarabhas; mahiṣaiḥ-on the backs of buffalo; khaḍgaiḥ-on the backs of rhinoceroses; go-on the backs of cows; vṛṣaiḥ-on the backs of bulls; gavaya-aruṇaiḥ-on the backs of gavayas and aruṇas; śivābhiḥ-on the backs of jackals; ākhubhiḥ-on the backs of big rats; kecit-some persons; kṛkalāsaiḥ-on the backs of big lizards; śaśaiḥ-on the backs of big rabbits; naraiḥ-on the backs of human beings; bastaiḥ-on the backs of goats; eke-some; kṛṣṇa-sāraiḥ-on the backs of black deer; haṁsaiḥ-on the backs of swans; anye-others; ca-also; sūkaraiḥ-on the backs of boars; anye-others; jala-sthala-khagaiḥ-animals moving on the water, on land and in the sky; sattvaiḥ-by creatures being used as vehicles; vikṛta-are deformed; vigrahaiḥ-by such animals whose bodies; senayoḥ-of the two parties of soldiers; ubhayoḥ-of both; rājan-O King; viviśuḥ-entered; te-all of them; agrataḥ agrataḥ-going forward face to face.

O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.

TEXTS 13–15

citra-dhvaja-paṭai rājann
ātapatraiḥ sitāmalaiḥ
mahā-dhanair vajra-daṇḍair
vyajanair bārha-cāmaraiḥ
vātoddhūtottaroṣṇīṣair
arcirbhir varma-bhūṣaṇaiḥ
sphuradbhir viśadaiḥ śastraiḥ
sutarāṁ sūrya-raśmibhiḥ
deva-dānava-vīrāṇāṁ
dhvajinyau pāṇḍu-nandana
rejatur vīra-mālābhir
yādasām iva sāgarau

SYNONYMS

citra-dhvaja-paṭaiḥ-with very nicely decorated flags and canopies; rājan-O King; ātapatraiḥ-with umbrellas for protection from the sunshine; sita-amalaiḥ-most of them very clean and white; mahā-dhanaiḥ-by very valuable; vajra-daṇḍaiḥ-with rods made of valuable jewels and pearls; vyajanaiḥ-with fans; bārha-cāmaraiḥ-with other fans made of peacock feathers; vāta-uddhūta-flapping with the breeze; uttara-uṣṇīṣaiḥ-with upper and lower garments; arcirbhiḥ-by the effulgence; varma-bhūṣaṇaiḥ-with ornaments and shields; sphuradbhiḥ-shining; viśadaiḥ-sharp and clean; śastraiḥ-with weapons; sutarām-excessively; sūrya-raśmibhiḥ-with the dazzling illumination of the sunshine; deva-dānava-vīrāṇām-of all the heroes of the parties of both the demons and the demigods; dhvajinyau-the two parties of soldiers, each one bearing his own flag; pāṇḍu-nandana-O descendant of Mahārāja Pāṇḍu; rejatuḥ-distinctly recognized; vīra-mālābhiḥ-with garlands used by heroes; yādasām-of aquatics; iva-just like; sāgarau-two oceans.

O King, O descendant of Mahārāja Pāṇḍu, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.

TEXTS 16–18

vairocano baliḥ saṅkhye
so 'surāṇāṁ camū-patiḥ
yānaṁ vaihāyasaṁ nāma
kāma-gaṁ maya-nirmitam
sarva-sāṅgrāmikopetaṁ
sarvāścaryamayaṁ prabho
apratarkyam anirdeśyaṁ
dṛśyamānam adarśanam
āsthitas tad vimānāgryaṁ
sarvānīkādhipair vṛtaḥ
bāla-vyajana-chatrāgryai
reje candra ivodaye

SYNONYMS

vairocanaḥ-the son of Virocana; baliḥ-Mahārāja Bali; saṅkhye-in the battle; saḥ-he, so celebrated; asurāṇām-of the demons; camū-patiḥ-commander in chief; yānam-airplane; vaihāyasam-called Vaihāyasa; nāma-by the name; kāma-gam-able to fly anywhere he desired; maya-nirmitam-made by the demon Maya; sarva-all; sāṅgrāmika-upetam-equipped with all kinds of weapons required for fighting with all different types of enemies; sarva-āścarya-mayam-wonderful in every respect; prabho-O King; apratarkyam-inexplicable; anirdeśyam-indescribable; dṛśyamānam-sometimes visible; adarśanam-sometimes not visible; āsthitaḥ-being seated on such; tat-that; vimāna-agryam-excellent airplane; sarva-all; anīka-adhipaiḥ-by the commanders of soldiers; vṛtaḥ-surrounded; bāla-vyajana-chatra-agryaiḥ-protected by beautifully decorated umbrellas and the best of cāmaras; reje-brilliantly situated; candraḥ-the moon; iva-like; udaye-at the time of rising in the evening.

For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaihāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

TEXTS 19–24

tasyāsan sarvato yānair
yūthānāṁ patayo 'surāḥ
namuciḥ śambaro bāṇo
vipracittir ayomukhaḥ
dvimūrdhā kālanābho 'tha
prahetir hetir ilvalaḥ
śakunir bhūtasantāpo
vajradaṁṣṭro virocanaḥ
hayagrīvaḥ śaṅkuśirāḥ
kapilo meghadundubhiḥ
tārakaś cakradṛk śumbho
niśumbho jambha utkalaḥ
ariṣṭo 'riṣṭanemiś ca
mayaś ca tripurādhipaḥ
anye pauloma-kāleyā
nivātakavacādayaḥ
alabdha-bhāgāḥ somasya
kevalaṁ kleśa-bhāginaḥ
sarva ete raṇa-mukhe
bahuśo nirjitāmarāḥ
siṁha-nādān vimuñcantaḥ
śaṅkhān dadhmur mahā-ravān
dṛṣṭvā sapatnān utsiktān
balabhit kupito bhṛśam

SYNONYMS

tasya-of him (Mahārāja Bali); āsan-situated; sarvataḥ-all around; yānaiḥ-by different vehicles; yūthānām-of the soldiers; patayaḥ-the commanders; asurāḥ-demons; namuciḥ-Namuci; śambaraḥ-Śambara; bāṇaḥ-Bāṇa; vipracittiḥ-Vipracitti; ayomukhaḥ-Ayomukha; dvimūrdhā-Dvimūrdhā; kālanābhaḥ-Kālanābha; atha-also; prahetiḥ-Praheti; hetiḥ-Heti; ilvalaḥ-Ilvala; śakuniḥ-Śakuni; bhūtasantāpaḥ-Bhūtasantāpa; vajra-daṁṣṭraḥ-Vajradaṁṣṭra; virocanaḥ-Virocana; hayagrīvaḥ-Hayagrīva; śaṅkuśirāḥ-Śaṅkuśirā; kapilaḥ-Kapila; megha-dundubhiḥ-Meghadundubhi; tārakaḥ-Tāraka; cakradṛk-Cakradṛk; śumbhaḥ-Śumbha; niśumbhaḥ-Niśumbha; jambhaḥ-Jambha; utkalaḥ-Utkala; ariṣṭaḥ-Ariṣṭa; ariṣṭanemiḥ-Ariṣṭanemi; ca-and; mayaḥ ca-and Maya; tripurādhipaḥ-Tripurādhipa; anye-others; pauloma-kāleyāḥ-the sons of Puloma and the Kāleyas; nivātakavaca-ādayaḥ-Nivātakavaca and other demons; alabdha-bhāgāḥ-all unable to take a share; somasya-of the nectar; kevalam-merely; kleśa-bhāginaḥ-the demons took a share of the labor; sarve-all of them; ete-the demons; raṇa-mukhe-in the front of the battle; bahuśaḥ-by excessive strength; nirjita-amarāḥ-being very troublesome to the demigods; siṁha-nādān-vibrations like those of lions; vimuñcantaḥ-uttering; śaṅkhān-conchshells; dadhmuḥ-blew; mahā-ravān-making a tumultuous sound; dṛṣṭvā-after seeing; sapatnān-their rivals; utsiktān-ferocious; balabhit-(Lord Indra) being afraid of the strength; kupitaḥ-having become angry; bhṛśam-extremely.

Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

TEXT 25

airāvataṁ dik-kariṇam
ārūḍhaḥ śuśubhe sva-rāṭ
yathā sravat-prasravaṇam
udayādrim ahar-patiḥ

SYNONYMS

airāvatam-Airāvata; dik-kariṇam-the great elephant who could go everywhere; ārūḍhaḥ-mounted on; śuśubhe-became very beautiful to see; sva-rāṭ-Indra; yathā-just as; sravat-flowing; prasravaṇam-waves of wine; udaya-adrim-on Udayagiri; ahaḥ-patiḥ-the sun.

Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra's carrier, Airāvata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airāvata, appeared like the brilliant sun rising above Udayagiri.

TEXT 26

tasyāsan sarvato devā
nānā-vāha-dhvajāyudhāḥ
lokapālāḥ saha-gaṇair
vāyv-agni-varuṇādayaḥ

SYNONYMS

tasya-of Lord Indra; āsan-situated; sarvataḥ-all around; devāḥ-all the demigods; nānā-vāha-with varieties of carriers; dhvaja-āyudhāḥ-and with flags and weapons; loka-pālāḥ-all the chiefs of various higher planetary systems; saha-with; gaṇaiḥ-their associates; vāyu-the demigod controlling air; agni-the demigod controlling fire; varuṇa-the demigod controlling water; ādayaḥ-all of them surrounding Lord Indra.

Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

TEXT 27

te 'nyonyam abhisaṁsṛtya
kṣipanto marmabhir mithaḥ
āhvayanto viśanto 'gre
yuyudhur dvandva-yodhinaḥ

SYNONYMS

te-all of them (the demigods and the demons); anyonyam-one another; abhisaṁsṛtya-having come forward face to face; kṣipantaḥ-chastising one another; marmabhiḥ mithaḥ-with much pain to the cores of the hearts of one another; āhvayantaḥ-addressing one another; viśantaḥ-having entered the battlefield; agre-in front; yuyudhuḥ-fought; dvandva-yodhinaḥ-two combatants chose each other.

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

TEXT 28

yuyodha balir indreṇa
tārakeṇa guho 'syata
varuṇo hetināyudhyan
mitro rājan prahetinā

SYNONYMS

yuyodha-fought; baliḥ-Mahārāja Bali; indreṇa-with King Indra; tārakeṇa-with Tāraka; guhaḥ-Kārttikeya; asyata-engaged in fighting; varuṇaḥ-the demigod Varuṇa; hetinā-with Heti; ayudhyat-fought one another; mitraḥ-the demigod Mitra; rājan-O King; prahetinā-with Praheti.

O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

TEXT 29

yamas tu kālanābhena
viśvakarmā mayena vai
śambaro yuyudhe tvaṣṭrā

savitrā tu virocanaḥ

SYNONYMS

yamaḥ-Yamarāja; tu-indeed; kālanābhena-with Kālanābha; viśvakarmā-Viśvakarmā; mayena-with Maya; vai-indeed; śambaraḥ-Śambara; yuyudhe-fought; tvaṣṭrā-with Tvaṣṭā; savitrā-with the sun-god; tu-indeed; virocanaḥ-the demon Virocana.

Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

TEXTS 30–31

aparājitena namucir
aśvinau vṛṣaparvaṇā
sūryo bali-sutair devo
bāṇa-jyeṣṭhaiḥ śatena ca
rāhuṇā ca tathā somaḥ
pulomnā yuyudhe 'nilaḥ
niśumbha-śumbhayor devī
bhadrakālī tarasvinī

SYNONYMS

aparājitena-with the demigod Aparājita; namuciḥ-the demon Namuci; aśvinau-the Aśvinī brothers; vṛṣaparvaṇā-with the demon Vṛṣaparvā; sūryaḥ-the sun-god; bali-sutaiḥ-with the sons of Bali; devaḥ-the god; bāṇa-jyeṣṭhaiḥ-the chief of whom is Bāṇa; śatena-numbering one hundred; ca-and; rāhuṇā-by Rāhu; ca-also; tathā-as well as; somaḥ-the moon-god; pulomnā-Puloma; yuyudhe-fought; anilaḥ-the demigod Anila, who controls air; niśumbha-the demon Niśumbha; śumbhayoḥ-with Śumbha; devī-the goddess Durgā; bhadrakālī-Bhadra Kālī; tarasvinī-extremely powerful.

The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.

TEXTS 32–34

vṛṣākapis tu jambhena
mahiṣeṇa vibhāvasuḥ
ilvalaḥ saha vātāpir
brahma-putrair arindama
kāmadevena durmarṣa
utkalo mātṛbhiḥ saha
bṛhaspatiś cośanasā
narakeṇa śanaiścaraḥ
maruto nivātakavacaiḥ
kāleyair vasavo 'marāḥ
viśvedevās tu paulomai
rudrāḥ krodhavaśaiḥ saha

SYNONYMS

vṛṣākapiḥ-Lord Śiva; tu-indeed; jambhena-with Jambha; mahiṣeṇa-with Mahiṣāsura; vibhāvasuḥ-the fire-god; ilvalaḥ-the demon Ilvala; saha vātāpiḥ-with his brother, Vātāpi; brahma-putraiḥ-with the sons of Brahmā, such as Vasiṣṭha; arim-dama-O Mahārāja Parīkṣit, suppressor of enemies; kāmadevena-with Kāmadeva; durmarṣaḥ-Durmarṣa; utkalaḥ-the demon Utkala; mātṛbhiḥ saha-with the demigoddesses known as the Mātṛkās; bṛhaspatiḥ-the demigod Bṛhaspati; ca-and; uśanasā-with Śukrācārya; narakeṇa-with the demon known as Naraka; śanaiścaraḥ-the demigod Śani, or Saturn; marutaḥ-the demigods of air; nivātakavacaiḥ-with the demon Nivātakavaca; kāleyaiḥ-with the Kālakeyas; vasavaḥ amarāḥ-the Vasus fought; viśvedevāḥ-the Viśvedeva demigods; tu-indeed; paulomaiḥ-with the Paulomas; rudrāḥ-the eleven Rudras; krodhavaśaiḥ saha-with the Krodhavaśa demons.

O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

TEXT 35

ta evam ājāv asurāḥ surendrā
dvandvena saṁhatya ca yudhyamānāḥ
anyonyam āsādya nijaghnur ojasā
jigīṣavas tīkṣṇa-śarāsi-tomaraiḥ

SYNONYMS

te-all of them; evam-in this way; ājau-on the battlefield; asurāḥ-the demons; sura-indrāḥ-and the demigods; dvandvena-two by two; saṁhatya-mixing together; ca-and; yudhyamānāḥ-engaged in fighting; anyonyam-with one another; āsādya-approaching; nijaghnuḥ-slashed with weapons and killed; ojasā-with great strength; jigīṣavaḥ-everyone desiring victory; tīkṣṇa-sharp; śara-with arrows; asi-with swords; tomaraiḥ-with lances.

All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

TEXT 36

bhuśuṇḍibhiś cakra-gadarṣṭi-paṭṭiśaiḥ

śakty-ulmukaiḥ prāsa-paraśvadhair api
nistriṁśa-bhallaiḥ parighaiḥ samudgaraiḥ
sabhindipālaiś ca śirāṁsi cicchiduḥ

SYNONYMS

bhuśuṇḍibhiḥ-with weapons called bhuśuṇḍi; cakra-with discs; gadā-with clubs; ṛṣṭi-with the weapons called ṛṣṭi; paṭṭiśaiḥ-with the weapons called paṭṭiśa; śakti-with the śakti weapons; ulmukaiḥ-with the weapons called ulmukas; prāsa-with the prāsa weapons; paraśvadhaiḥ-with the weapons called paraśvadha; api-also; nistriṁśa-with nistriṁśas; bhallaiḥ-with lances; parighaiḥ-with the weapons named parighas; sa-mudgaraiḥ-with the weapons known as mudgara; sa-bhindipālaiḥ-with the bhindipāla weapons; ca-also; śirāṁsi-heads; cicchiduḥ-cut off.

They severed one another's heads, using weapons like bhuśuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāsas, paraśvadhas, nistriṁśas, lances, parighas, mudgaras and bhindipālas.

TEXT 37

gajās turaṅgāḥ sarathāḥ padātayaḥ
sāroha-vāhā vividhā vikhaṇḍitāḥ
nikṛtta-bāhūru-śirodharāṅghrayaś
chinna-dhvajeṣvāsa-tanutra-bhūṣaṇāḥ

SYNONYMS

gajāḥ-elephants; turaṅgāḥ-horses; sa-rathāḥ-with chariots; padātayaḥ-infantry soldiers; sāroha-vāhāḥ-carriers with the riders; vividhāḥ-varieties; vikhaṇḍitāḥ-cut to pieces; nikṛtta-bāhu-cut off arms; ūru-thighs; śirodhara-necks; aṅghrayaḥ-legs; chinna-cut up; dhvaja-flags; iṣvāsa-bows; tanutra-armor; bhūṣaṇāḥ-ornaments.

The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.

TEXT 38

teṣāṁ padāghāta-rathāṅga-cūrṇitād
āyodhanād ulbaṇa utthitas tadā
reṇur diśaḥ khaṁ dyumaṇiṁ ca chādayan
nyavartatāsṛk-srutibhiḥ pariplutāt

SYNONYMS

teṣām-of all the people engaged on the battlefield; padāghāta-because of beating on the ground by the legs of the demons and demigods; ratha-aṅga-and by the wheels of the chariots; cūrṇitāt-which was made into pieces of dust; āyodhanāt-from the battlefield; ulbaṇaḥ-very forceful; utthitaḥ-rising; tadā-at that time; reṇuḥ-the dust particles; diśaḥ-all directions; kham-outer space; dyumaṇim-up to the sun; ca-also; chādayan-covering all of space up to that; nyavartata-dropped floating in the air; asṛk-of blood; srutibhiḥ-by particles; pariplutāt-because of being widely sprinkled.

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

The cloud of dust covered the entire horizon, but when drops of blood sprayed up as far as the sun, the dust cloud could no longer float in the sky. A point to be observed here is that although the blood is stated to have reached the sun, it is not said to have reached the moon. Apparently, therefore, as stated elsewhere in Śrīmad-Bhāgavatam, the sun, not the moon, is the planet nearest the earth. We have already discussed this point in many places. The sun is first, then the moon, then Mars, Jupiter and so on. The sun is supposed to be 93,000,000 miles above the surface of the earth, and from the Śrīmad-Bhāgavatam we understand that the moon is 1,600,000 miles above the sun. Therefore the distance between the earth and the moon would be about 95,000,000 miles. So if a space capsule were traveling at the speed of 18,000 miles per hour, how could it reach the moon in four days? At that speed, going to the moon would take at least seven months. That a space capsule on a moon excursion has reached the moon in four days is therefore impossible.

TEXT 39

śirobhir uddhūta-kirīṭa-kuṇḍalaiḥ
saṁrambha-dṛgbhiḥ paridaṣṭa-dacchadaiḥ
mahā-bhujaiḥ sābharaṇaiḥ sahāyudhaiḥ
sā prāstṛtā bhūḥ karabhorubhir babhau

SYNONYMS

śirobhiḥ-by the heads; uddhūta-separated, scattered from; kirīṭa-having their helmets; kuṇḍalaiḥ-and earrings; saṁrambha-dṛgbhiḥ-eyes staring in anger (although the heads were severed from their bodies); paridaṣṭa-having been bitten by the teeth; dacchadaiḥ-the lips; mahā-bhujaiḥ-with big arms; sa-ābharaṇaiḥ-decorated with ornaments; saha-āyudhaiḥ-and with weapons in their hands, although the hands were severed; sā-that battlefield; prāstṛtā-scattered; bhūḥ-the warfield; karabha-ūrubhiḥ-and with thighs and legs resembling the trunks of elephants; babhau-it so became.

In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.

TEXT 40

kabandhās tatra cotpetuḥ
patita-sva-śiro-'kṣibhiḥ
udyatāyudha-dordaṇḍair

ādhāvanto bhaṭān mṛdhe

SYNONYMS

kabandhāḥ-trunks (bodies without heads); tatra-there (on the battlefield); ca-also; utpetuḥ-generated; patita-fallen; sva-śiraḥ-akṣibhiḥ-by the eyes in one's head; udyata-raised; āyudha-equipped with weapons; dordaṇḍaiḥ-the arms of whom; ādhāvantaḥ-rushing toward; bhaṭān-the soldiers; mṛdhe-on the battlefield.

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.

TEXT 41

balir mahendraṁ daśabhis
tribhir airāvataṁ śaraiḥ
caturbhiś caturo vāhān
ekenāroham ārcchayat

SYNONYMS

baliḥ-Mahārāja Bali; mahā-indram-the King of heaven; daśabhiḥ-with ten; tribhiḥ-with three; airāvatam-Airāvata, carrying Indra; śaraiḥ-by arrows; caturbhiḥ-by four arrows; caturaḥ-the four; vāhān-mounted soldiers; ekena-by one; āroham-the driver of the elephants; ārcchayat-attacked.

Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata's legs, and with one arrow he attacked the driver of the elephant.

The word vāhān refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

TEXT 42

sa tān āpatataḥ śakras
tāvadbhiḥ śīghra-vikramaḥ
ciccheda niśitair bhallair
asamprāptān hasann iva

SYNONYMS

saḥ-he (Indra); tān-arrows; āpatataḥ-while moving toward him and falling down; śakraḥ-Indra; tāvadbhiḥ-immediately; śīghra-vikramaḥ-was practiced to oppress very soon; ciccheda-cut to pieces; niśitaiḥ-very sharp; bhallaiḥ-with another type of arrow; asamprāptān-the enemy's arrows not being received; hasan iva-as if smiling.

Before Bali Mahārāja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

TEXT 43

tasya karmottamaṁ vīkṣya
durmarṣaḥ śaktim ādade
tāṁ jvalantīṁ maholkābhāṁ
hasta-sthām acchinad dhariḥ

SYNONYMS

tasya-of King Indra; karma-uttamam-the very expert service in military art; vīkṣya-after observing; durmarṣaḥ-being in a very angry mood; śaktim-the śakti weapon; ādade-took up; tām-that weapon; jvalantīm-blazing fire; mahā-ulkā-ābhām-appearing like a great firebrand; hasta-sthām-while still in the hand of Bali; acchinat-cut to pieces; hariḥ-Indra.

When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.

TEXT 44

tataḥ śūlaṁ tataḥ prāsaṁ
tatas tomaram ṛṣṭayaḥ
yad yac chastraṁ samādadyāt
sarvaṁ tad acchinad vibhuḥ

SYNONYMS

tataḥ-thereafter; śūlam-lance; tataḥ-thereafter; prāsam-the prāsa weapon; tataḥ-thereafter; tomaram-the tomara weapon; ṛṣṭayaḥ-the ṛṣṭi weapons; yat yat-whatever and whichever; śastram-weapon; samādadyāt-Bali Mahārāja tried to use; sarvam-all of them; tat-those same weapons; acchinat-cut to pieces; vibhuḥ-the great Indra.

Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

TEXT 45

sasarjāthāsurīṁ māyām
antardhāna-gato 'suraḥ
tataḥ prādurabhūc chailaḥ
surānīkopari prabho

SYNONYMS

sasarja-released; atha-now; āsurīm-demoniac; māyām-illusion; antardhāna-out of vision; gataḥ-having gone; asuraḥ-Bali Mahārāja; tataḥ-thereafter; prādurabhūt-there appeared; śailaḥ-a big mountain; sura-anīka-upari-above the heads of the soldiers of the demigods; prabho-O my lord.

My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

TEXT 46

tato nipetus taravo
dahyamānā davāgninā
śilāḥ saṭaṅka-śikharāś
cūrṇayantyo dviṣad-balam

SYNONYMS

tataḥ-from that great mountain; nipetuḥ-began to fall; taravaḥ-large trees; dahyamānāḥ-blazing in fire; dava-agninā-by the forest fire; śilāḥ-and stones; sa-ṭaṅka-śikharāḥ-having edges with points as sharp as stone picks; cūrṇayantyaḥ-smashing; dviṣat-balam-the strength of the enemies.

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

TEXT 47

mahoragāḥ samutpetur
dandaśūkāḥ savṛścikāḥ
siṁha-vyāghra-varāhāś ca
mardayanto mahā-gajāḥ

SYNONYMS

mahā-uragāḥ-big serpents; samutpetuḥ-fell upon them; dandaśūkāḥ-other poisonous animals and insects; sa-vṛścikāḥ-with scorpions; siṁha-lions; vyāghra-tigers; varāhāḥ ca-and forest boars; mardayantaḥ-smashing; mahā-gajāḥ-great elephants.

Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

TEXT 48

yātudhānyaś ca śataśaḥ
śūla-hastā vivāsasaḥ
chindhi bhindhīti vādinyas
tathā rakṣo-gaṇāḥ prabho

SYNONYMS

yātudhānyaḥ-carnivorous female demons; ca-and; śataśaḥ-hundreds upon hundreds; śūla-hastāḥ-every one of them with a trident in hand; vivāsasaḥ-completely naked; chindhi-cut to pieces; bhindhi-pierce; iti-thus; vādinyaḥ-talking; tathā-in that way; rakṣaḥ-gaṇāḥ-a band of Rākṣasas (a type of demon); prabho-O my King.

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans ”Cut them to pieces! Pierce them!”

TEXT 49

tato mahā-ghanā vyomni
gambhīra-paruṣa-svanāḥ
aṅgārān mumucur vātair
āhatāḥ stanayitnavaḥ

SYNONYMS

tataḥ-thereafter; mahā-ghanāḥ-big clouds; vyomni-in the sky; gambhīra-paruṣa-svanāḥ-making very deep rumbling sounds; aṅgārān-embers; mumucuḥ-released; vātaiḥ-by the strong winds; āhatāḥ-harassed; stanayitnavaḥ-with the sound of thunder.

Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.

TEXT 50

sṛṣṭo daityena sumahān
vahniḥ śvasana-sārathiḥ
sāṁvartaka ivātyugro
vibudha-dhvajinīm adhāk

SYNONYMS

sṛṣṭaḥ-created; daityena-by the demon (Bali Mahārāja); su-mahān-very great, devastating; vahniḥ-a fire; śvasana-sārathiḥ-being carried by the blasting wind; sāṁvartakaḥ-the fire named Sāṁvartaka, which appears during the time of dissolution; iva-just like; ati-very much; ugraḥ-terrible; vibudha-of the demigods; dhvajinīm-the soldiers; adhāk-burned to ashes.

A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

TEXT 51

tataḥ samudra udvelaḥ
sarvataḥ pratyadṛśyata
pracaṇḍa-vātair uddhūta-
taraṅgāvarta-bhīṣaṇaḥ

SYNONYMS

tataḥ-thereafter; samudraḥ-the sea; udvelaḥ-being agitated; sarvataḥ-everywhere; pratyadṛśyata-appeared before everyone's vision; pracaṇḍa-fierce; vātaiḥ-by the winds; uddhūta-agitated; taraṅga-of the waves; āvarta-whirling water; bhīṣaṇaḥ-ferocious.

Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone's vision, in a furious flood.

TEXT 52

evaṁ daityair mahā-māyair
alakṣya-gatibhī raṇe
sṛjyamānāsu māyāsu
viṣeduḥ sura-sainikāḥ

SYNONYMS

evam-thus; daityaiḥ-by the demons; mahā-māyaiḥ-who were expert in creating illusions; alakṣya-gatibhiḥ-but invisible; raṇe-in the fight; sṛjyamānāsu māyāsu-because of the creation of such an illusory atmosphere; viṣeduḥ-became morose; sura-sainikāḥ-the soldiers of the demigods.

While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.

TEXT 53

na tat-pratividhiṁ yatra
vidur indrādayo nṛpa
dhyātaḥ prādurabhūt tatra
bhagavān viśva-bhāvanaḥ

SYNONYMS

na-not; tat-pratividhim-the counteraction of such an illusory atmosphere; yatra-wherein; viduḥ-could understand; indra-ādayaḥ-the demigods, headed by Indra; nṛpa-O King; dhyātaḥ-being meditated upon; prādurabhūt-appeared there; tatra-in that place; bhagavān-the Supreme Personality of Godhead; viśva-bhāvanaḥ-the creator of the universe.

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.

TEXT 54

tataḥ suparṇāṁsa-kṛtāṅghri-pallavaḥ
piśaṅga-vāsā nava-kañja-locanaḥ
adṛśyatāṣṭāyudha-bāhur ullasac-
chrī-kaustubhānarghya-kirīṭa-kuṇḍalaḥ

SYNONYMS

tataḥ-thereafter; suparṇa-aṁsa-kṛta-aṅghri-pallavaḥ-the Supreme Personality of Godhead, whose lotus feet spread over the two shoulders of Garuḍa; piśaṅga-vāsāḥ-whose dress is yellow; nava-kañja-locanaḥ-and whose eyes are just like the petals of a newly blossomed lotus; adṛśyata-became visible (in the presence of the demigods); aṣṭa-āyudha-equipped with eight kinds of weapons; bāhuḥ-arms; ullasat-brilliantly exhibiting; śrī-the goddess of fortune; kaustubha-the Kaustubha gem; anarghya-of incalculable value; kirīṭa-helmet; kuṇḍalaḥ-having earrings.

The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa's shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

TEXT 55

tasmin praviṣṭe 'sura-kūṭa-karmajā
māyā vineśur mahinā mahīyasaḥ
svapno yathā hi pratibodha āgate
hari-smṛtiḥ sarva-vipad-vimokṣaṇam

SYNONYMS

tasmin praviṣṭe-upon the entrance of the Supreme Personality of Godhead; asura-of the demons; kūṭa-karma-jā-because of the illusory, magical activities; māyā-the false manifestations; vineśuḥ-were immediately curbed; mahinā-by the superior power; mahīyasaḥ-of the Supreme Personality of Godhead, who is greater than the greatest; svapnaḥ-dreams; yathā-as; hi-indeed; pratibodhe-when awakening; āgate-has arrived; hari-smṛtiḥ-remembrance of the Supreme Personality of Godhead; sarva-vipat-of all kinds of dangerous situations; vimokṣaṇam-immediately vanquishes.

As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

TEXT 56

dṛṣṭvā mṛdhe garuḍa-vāham ibhāri-vāha
āvidhya śūlam ahinod atha kālanemiḥ
tal līlayā garuḍa-mūrdhni patad gṛhītvā
tenāhanan nṛpa savāham ariṁ tryadhīśaḥ

SYNONYMS

dṛṣṭvā-seeing; mṛdhe-on the battlefield; garuḍa-vāham-the Supreme Personality of Godhead, carried by Garuḍa; ibhāri-vāhaḥ-the demon, who was carried by a big lion; āvidhya-whirling around; śūlam-trident; ahinot-discharged at him; atha-thus; kālanemiḥ-the demon Kālanemi; tat-such an attack by the demon against the Supreme Lord; līlayā-very easily; garuḍa-mūrdhni-on the head of

His carrier, Garuḍa; patat-while falling down; gṛhītvā-after taking it immediately, without difficulty; tena-and by the same weapon; ahanat-killed; nṛpa-O King; sa-vāham-with his carrier; arim-the enemy; tri-adhīśaḥ-the Supreme Personality of Godhead, the proprietor of the three worlds.

O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

In this regard, Śrīla Madhvācārya says:

kālanemy-ādayaḥ sarve
kariṇā nihatā api
śukreṇojjīvitāḥ santaḥ
punas tenaiva pātitāḥ

"Kālanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Śukrācārya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead."

TEXT 57

mālī sumāly atibalau yudhi petatur yac-
cakreṇa kṛtta-śirasāv atha mālyavāṁs tam
āhatya tigma-gadayāhanad aṇḍajendraṁ
tāvac chiro 'cchinad arer nadato 'riṇādyaḥ

SYNONYMS

mālī sumālī-two demons named Mālī and Sumālī; ati-balau-very powerful; yudhi-on the battlefield; petatuḥ-fell down; yat-cakreṇa-by whose disc; kṛtta-śirasau-their heads having been cut off; atha-thereupon; mālyavān-Mālyavān; tam-the Supreme Personality of Godhead; āhatya-attacking; tigma-gadayā-with a very sharp club; ahanat-attempted to attack, kill; aṇḍa-ja-indram-Garuḍa, the king of all the birds, who are born from eggs; tāvat-at that time; śiraḥ-the head; acchinat-cut off; areḥ-of the enemy; nadataḥ-roaring like a lion; ariṇā-by the disc; ādyaḥ-the original Personality of Godhead.

Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Battle Between the Demigods and the Demons."

20.9.11 Chapter Eleven

King Indra Annihilates the Demons

As described in this chapter, the great saint Nārada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Śukrācārya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhāsura attacked Indra, who then cut off Jambhāsura's head with his thunderbolt. When Nārada Muni learned that Jambhāsura had been killed, he informed Jambhāsura's relatives Namuci, Bala and Pāka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the heads of Bala and Pāka and released the weapon known as kuliśa, the thunderbolt, against Namuci's shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, "A dry or wet weapon cannot kill Namuci." Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahmā, Nārada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Nārada, whatever demons remained alive on the battlefield took Bali Mahārāja to Asta Mountain. There, by the touch of Śukrācārya's hand, Bali Mahārāja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Śukrācārya.

TEXT 1

śrī-śuka uvāca
atho surāḥ pratyupalabdha-cetasaḥ
parasya puṁsaḥ parayānukampayā
jaghnur bhṛśaṁ śakra-samīraṇādayas
tāṁs tān raṇe yair abhisaṁhatāḥ purā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atho-thereafter; surāḥ-all the demigods; pratyupalabdha-cetasaḥ-being enlivened again by revival of their consciousness; parasya-of the Supreme; puṁsaḥ-of the Personality of Godhead; parayā-supreme; anukampayā-by the mercy; jaghnuḥ-began to beat; bhṛśam-again and again; śakra-Indra; samīraṇa-Vāyu; ādayaḥ-and others; tān tān-to those demons; raṇe-in the fight; yaiḥ-by whom; abhisaṁhatāḥ-they were beaten; purā-before.

Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

TEXT 2

vairocanāya saṁrabdho
bhagavān pāka-śāsanaḥ
udayacchad yadā vajraṁ
prajā hā heti cukruśuḥ

SYNONYMS

vairocanāya-unto Bali Mahārāja (just to kill him); saṁrabdhaḥ-being very angry; bhagavān-the most powerful; pāka-śāsanaḥ-Indra; udayacchat-took in his hand; yadā-at which time; vajram-the thunderbolt; prajāḥ-all the demons; hā hā-alas, alas; iti-thus; cukruśuḥ-began to resound.

When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, ”Alas, alas!”

TEXT 3

vajra-pāṇis tam āhedaṁ
tiraskṛtya puraḥ-sthitam
manasvinaṁ susampannaṁ
vicarantaṁ mahā-mṛdhe

SYNONYMS

vajra-pāṇiḥ-Indra, who always carries in his hand the thunderbolt; tam-unto Bali Mahārāja; āha-addressed; idam-in this way; tiraskṛtya-chastising him; puraḥ-sthitam-standing before him; manasvinam-very sober and tolerant; su-sampannam-well equipped with paraphernalia for fighting; vicarantam-moving; mahā-mṛdhe-on the great battlefield.

Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

TEXT 4

naṭavan mūḍha māyābhir
māyeśān no jigīṣasi
jitvā bālān nibaddhākṣān
naṭo harati tad-dhanam

SYNONYMS

naṭa-vat-like a cheater or rogue; mūḍha-you rascal; māyābhiḥ-by exhibiting illusions; māyā-īśān-unto the demigods, who can control all such illusory manifestations; naḥ-unto us; jigīṣasi-you are trying to become victorious; jitvā-conquering; bālān-small children; nibaddha-akṣān-by binding the eyes; naṭaḥ-a cheater; harati-takes away; tat-dhanam-the property in the possession of a child.

Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

TEXT 5

ārurukṣanti māyābhir
utsisṛpsanti ye divam
tān dasyūn vidhunomy ajñān
pūrvasmāc ca padād adhaḥ

SYNONYMS

ārurukṣanti-persons who desire to come to the upper planetary systems; māyābhiḥ-by so-called mystic power or material advancement of science; utsisṛpsanti-or want to be liberated by such false attempts; ye-such persons who; divam-the higher planetary system known as Svargaloka; tān-such rogues and ruffians; dasyūn-such thieves; vidhunomi-I force to go down; ajñān-rascals; pūrvasmāt-previous; ca-also; padāt-from the position; adhaḥ-downward.

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

There are undoubtedly different planetary systems for different persons. As stated in Bhagavad-gītā (14.18), ūrdhvaṁ gacchanti sattva-sthāḥ: persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word divam refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called māyā, is condemned to go the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

TEXT 6

so ’haṁ durmāyinas te ’dya
vajreṇa śata-parvaṇā
śiro hariṣye mandātman
ghaṭasva jñātibhiḥ saha

SYNONYMS

saḥ-I am the same powerful person; aham-I; durmāyinaḥ-of you, who can perform so much jugglery with illusions; te-of you; adya-today; vajreṇa-by the thunderbolt; śata-parvaṇā-which has hundreds of sharp edges; śiraḥ-the head; hariṣye-I shall separate;

manda-ātman-O you with a poor fund of knowledge; ghaṭasva-just try to exist on this battlefield; jñātibhiḥ saha-with your relatives and assistants.

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

TEXT 7

śrī-balir uvāca
saṅgrāme vartamānānāṁ
kāla-codita-karmaṇām
kīrtir jayo 'jayo mṛtyuḥ
sarveṣāṁ syur anukramāt

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; saṅgrāme-in the battlefield; vartamānānām-of all persons present here; kāla-codita-influenced by the course of time; karmaṇām-for persons engaged in fighting or any other activities; kīrtiḥ-reputation; jayaḥ-victory; ajayaḥ-defeat; mṛtyuḥ-death; sarveṣām-of all of them; syuḥ-must be done; anukramāt-one after another.

Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Mahārāja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time's influence one must accept the results of one's own activities. Therefore even though Indra threatened that he would now kill Bali Mahārāja by releasing the thunderbolt, Bali Mahārāja was not at all afraid. This is the spirit of a kṣatriya: yuddhe cāpy apalāyanam (Bg. 18.43). A kṣatriya must be tolerant in all circumstances, especially on the battlefield. Thus Bali Mahārāja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

TEXT 8

tad idaṁ kāla-raśanaṁ
jagat paśyanti sūrayaḥ
na hṛṣyanti na śocanti
tatra yūyam apaṇḍitāḥ

SYNONYMS

tat-therefore; idam-this whole material world; kāla-raśanam-is moving because of time eternal; jagat-moving forward (this whole universe); paśyanti-observe; sūrayaḥ-those who are intelligent by admission of the truth; na-not; hṛṣyanti-become jubilant; na-nor; śocanti-lament; tatra-in such; yūyam-all of you demigods; apaṇḍitāḥ-not very learned (having forgotten that you are working under eternal time).

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

Bali Mahārāja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Mahārāja challenged Indra by saying that Indra was not a very learned person. In Bhagavad-gītā (2.11) Kṛṣṇa rebuked Arjuna by saying:

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Kṛṣṇa challenged Arjuna by saying that he was not a paṇḍita, or a learned person, Bali Mahārāja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature's activities. In Bhagavad-gītā (2.14), Kṛṣṇa advises that one be tolerant: tāṁs titikṣasva bhārata. Following this advice of Kṛṣṇa's, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Kṛṣṇa consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Kṛṣṇa protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood to be brahma-bhūta, or self-realized. As stated in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: "One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful." When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.

TEXT 9

na vayaṁ manyamānānām
ātmānaṁ tatra sādhanam
giro vaḥ sādhu-śocyānāṁ

gṛhṇīmo marma-tāḍanāḥ

SYNONYMS

na-not; vayam-we; manyamānānām-who are considering; ātmānam-the self; tatra-in victory or defeat; sādhanam-the cause; giraḥ-the words; vaḥ-of you; sādhu-śocyānām-who are to be pitied by the saintly persons; gṛhṇīmaḥ-accept; marma-tāḍanāḥ-which afflict the heart.

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

TEXT 10

śrī-śuka uvāca
ity ākṣipya vibhuṁ vīro
nārācair vīra-mardanaḥ
ākarṇa-pūrṇairahanad
ākṣepair āha taṁ punaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ākṣipya-chastising; vibhum-unto King Indra; vīraḥ-the valiant Bali Mahārāja; nārācaiḥ-by the arrows named nārācas; vīra-mardanaḥ-Bali Mahārāja, who could subdue even great heros; ākarṇa-pūrṇaiḥ-drawn up to his ear; ahanat-attacked; ākṣepaiḥ-by words of chastisement; āha-said; tam-unto him; punaḥ-again.

Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

TEXT 11

evaṁ nirākṛto devo
vairiṇā tathya-vādinā
nāmṛṣyat tad-adhikṣepaṁ
totrāhata iva dvipaḥ

SYNONYMS

evam-thus; nirākṛtaḥ-being defeated; devaḥ-King Indra; vairiṇā-by his enemy; tathya-vādinā-who was competent to speak the truth; na-not; amṛṣyat-lamented; tat-of him (Bali); adhikṣepam-the chastisement; totra-by the scepter or rod; āhataḥ-being beaten; iva-just like; dvipaḥ-an elephant.

Since Mahārāja Bali's rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver's rod does not become agitated.

TEXT 12

prāharat kuliśaṁ tasmā
amoghaṁ para-mardanaḥ
sayāno nyapatad bhūmau
chinna-pakṣa ivācalaḥ

SYNONYMS

prāharat-inflicted; kuliśam-thunderbolt scepter; tasmai-unto him (Bali Mahārāja); amogham-infallible; para-mardanaḥ-Indra, who is expert in defeating the enemy; sa-yānaḥ-with his airplane; nyapatat-fell down; bhūmau-on the ground; chinna-pakṣaḥ-whose wings have been taken away; iva-like; acalaḥ-a mountain.

When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.

TEXT 13

sakhāyaṁ patitaṁ dṛṣṭvā
jambho bali-sakhaḥ suhṛt
abhyayāt sauhṛdaṁ sakhyur
hatasyāpi samācaran

SYNONYMS

sakhāyam-his intimate friend; patitam-having fallen; dṛṣṭvā-after seeing; jambhaḥ-the demon Jambha; bali-sakhaḥ-a very intimate friend of Bali Mahārāja; suhṛt-and constant well-wisher; abhyayāt-appeared on the scene; sauhṛdam-very compassionate friendship; sakhyuḥ-of his friend; hatasya-who was injured and fallen; api-although; samācaran-just to perform friendly duties.

When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.

TEXT 14

sa siṁha-vāha āsādya
gadām udyamya raṁhasā
jatrāv atāḍayac chakraṁ
gajaṁ ca sumahā-balaḥ

SYNONYMS

saḥ-Jambhāsura; siṁha-vāhaḥ-being carried by a lion; āsādya-coming before King Indra; gadām-his club; udyamya-taking up; raṁhasā-with great force; jatrau-on the base of the neck; atāḍayat-hit; śakram-Indra; gajam ca-as well as his elephant; su-mahā-balaḥ-the greatly powerful Jambhāsura.

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra's elephant.

TEXT 15

gadā-prahāra-vyathito
bhṛśaṁ vihvalito gajaḥ
jānubhyāṁ dharaṇīṁ spṛṣṭvā
kaśmalaṁ paramaṁ yayau

SYNONYMS

gadā-prahāra-vyathitaḥ-being aggrieved because of the blow from Jambhāsura's club; bhṛśam-very much; vihvalitaḥ-upset; gajaḥ-the elephant; jānubhyām-with its two knees; dharaṇīm-the earth; spṛṣṭvā-touching; kaśmalam-unconsciousness; paramam-ultimate; yayau-entered.

Being beaten by Jambhāsura's club, Indra's elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

TEXT 16

tato ratho mātalinā
haribhir daśa-śatair vṛtaḥ
ānīto dvipam utsṛjya
ratham āruruhe vibhuḥ

SYNONYMS

tataḥ-thereafter; rathaḥ-chariot; mātalinā-by his chariot driver named Mātali; haribhiḥ-with horses; daśa-śataiḥ-by ten times one hundred (one thousand); vṛtaḥ-yoked; ānītaḥ-being brought in; dvipam-the elephant; utsṛjya-keeping aside; ratham-the chariot; āruruhe-got up; vibhuḥ-the great Indra.

Thereafter, Mātali, Indra's chariot driver, brought Indra's chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

TEXT 17

tasya tat pūjayan karma
yantur dānava-sattamaḥ
śūlena jvalatā taṁ tu
smayamāno 'hanan mṛdhe

SYNONYMS

tasya-of Mātali; tat-that service (bringing the chariot before Indra); pūjayan-appreciating; karma-such service to the master; yantuḥ-of the chariot driver; dānava-sat-tamaḥ-the best of the demons, namely Jambhāsura; śūlena-by his trident; jvalatā-which was blazing fire; tam-Mātali; tu-indeed; smayamānaḥ-smiling; ahanat-struck; mṛdhe-in the battle.

Appreciating Mātali's service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

TEXT 18

sehe rujaṁ sudurmarṣāṁ
sattvam ālambya mātaliḥ
indro jambhasya saṅkruddho
vajreṇāpāharac chiraḥ

SYNONYMS

sehe-tolerated; rujam-the pain; su-durmarṣām-intolerable; sattvam-patience; ālambya-taking shelter of; mātaliḥ-the charioteer Mātali; indraḥ-King Indra; jambhasya-of the great demon Jambha; saṅkruddhaḥ-being very angry at him; vajreṇa-with his thunderbolt; apāharat-separated; śiraḥ-the head.

Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.

TEXT 19

jambhaṁ śrutvā hataṁ tasya
jñātayo nāradād ṛṣeḥ
namuciś ca balaḥ pākas
tatrāpetus tvarānvitāḥ

SYNONYMS

jambham-Jambhāsura; śrutvā-after hearing; hatam-had been killed; tasya-his; jñātayaḥ-friends and relatives; nāradāt-from the source Nārada; ṛṣeḥ-from the great saint; namuciḥ-the demon Namuci; ca-also; balaḥ-the demon Bala; pākaḥ-the demon Pāka; tatra-there; āpetuḥ-immediately arrived; tvarā-anvitāḥ-with great haste.

When Nārada Ṛṣi informed Jambhāsura's friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

TEXT 20

vacobhiḥ paruṣair indram
ardayanto 'sya marmasu
śarair avākiran meghā
dhārābhir iva parvatam

SYNONYMS

vacobhiḥ-with harsh words; paruṣaiḥ-very rough and cruel; indram-King Indra; ardayantaḥ-chastising, piercing; asya-of Indra; marmasu-in the heart, etc.; śaraiḥ-with arrows; avākiran-covered all around; meghāḥ-clouds; dhārābhiḥ-with showers of rain; iva-just as; parvatam-a mountain.

Rebuking Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.

TEXT 21

harīn daśa-śatāny ājau
haryaśvasya balaḥ śaraiḥ
tāvadbhir ardayām āsa
yugapal laghu-hastavān

SYNONYMS

harīn-horses; daśa-śatāni-ten times one hundred (one thousand); ājau-on the battlefield; haryaśvasya-of King Indra; balaḥ-the demon Bala; śaraiḥ-with arrows; tāvadbhiḥ-with so many; ardayām āsa-put into tribulation; yugapat-simultaneously; laghu-hastavān-with quick handling.

Quickly handling the situation on the battlefield, the demon Bala put all of Indra’s one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.

TEXT 22

śatābhyāṁ mātaliṁ pāko
rathaṁ sāvayavaṁ pṛthak
sakṛt sandhāna-mokṣeṇa
tad adbhutam abhūd raṇe

SYNONYMS

śatābhyām-with two hundred arrows; mātalim-unto the chariot driver Mātali; pākaḥ-the demon named Pāka; ratham-the chariot; sa-avayavam-with all paraphernalia; pṛthak-separately; sakṛt-once, at one time; sandhāna-by yoking the arrows to the bow; mokṣeṇa-and releasing; tat-such an action; adbhutam-wonderful; abhūt-so became; raṇe-on the battlefield.

Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

TEXT 23

namuciḥ pañca-daśabhiḥ
svarṇa-puṅkhair maheṣubhiḥ
āhatya vyanadat saṅkhye
satoya iva toyadaḥ

SYNONYMS

namuciḥ-the demon named Namuci; pañca-daśabhiḥ-with fifteen; svarṇa-puṅkhaiḥ-with golden feathers attached; mahā-iṣubhiḥ-very powerful arrows; āhatya-piercing; vyanadat-resounded; saṅkhye-on the battlefield; sa-toyaḥ-bearing water; iva-like; toya-daḥ-a cloud that delivers rain.

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

TEXT 24

sarvataḥ śara-kūṭena
śakraṁ saratha-sārathim
chādayām āsur asurāḥ
prāvṛṭ-sūryam ivāmbudāḥ

SYNONYMS

sarvataḥ-all around; śara-kūṭena-by a dense shower of arrows; śakram-Indra; sa-ratha-with his chariot; sārathim-and with his chariot driver; chādayām āsuḥ-covered; asurāḥ-all the demons; prāvṛṭ-in the rainy season; sūryam-the sun; iva-like; ambu-dāḥ-clouds.

Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.

TEXT 25

alakṣayantas tam atīva vihvalā
vicukruśur deva-gaṇāḥ sahānugāḥ
anāyakāḥ śatru-balena nirjitā
vaṇik-pathā bhinna-navo yathārṇave

SYNONYMS

alakṣayantaḥ-being unable to see; tam-King Indra; atīva-fiercely; vihvalāḥ-bewildered; vicukruśuḥ-began to lament; deva-gaṇāḥ-all the demigods; saha-anugāḥ-with their followers; anāyakāḥ-without any captain or leader; śatru-balena-by the superior power of their enemies; nirjitāḥ-oppressed severely; vaṇik-pathāḥ-traders; bhinna-navaḥ-whose ship is wrecked; yathā arṇave-as in the middle of the ocean.

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From Śrīmad-Bhāgavatam we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.

TEXT 26

tatas turāṣāḍ iṣu-baddha-pañjarād
vinirgataḥ sāśva-ratha-dhvajāgraṇīḥ
babhau diśaḥ khaṁ pṛthivīṁ ca rocayan
sva-tejasā sūrya iva kṣapātyaye

SYNONYMS

tataḥ-thereafter; turāṣāṭ-another name of Indra; iṣu-baddha-pañjarāt-from the cage of the network of arrows; vinirgataḥ-being released; sa-with; aśva-horses; ratha-chariot; dhvaja-flag; agraṇīḥ-and chariot driver; babhau-became; diśaḥ-all directions; kham-the sky; pṛthivīm-the earth; ca-and; rocayan-pleasing everywhere; sva-tejasā-by his personal effulgence; sūryaḥ-the sun; iva-like; kṣapā-atyaye-at the end of night.

Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

TEXT 27

nirīkṣya pṛtanāṁ devaḥ
parair abhyarditāṁ raṇe
udayacchad ripuṁ hantuṁ
vajraṁ vajra-dharo ruṣā

SYNONYMS

nirīkṣya-after observing; pṛtanām-his own soldiers; devaḥ-the demigod Indra; paraiḥ-by the enemies; abhyarditām-put into great difficulties or oppressed; raṇe-in the battlefield; udayacchat-took up; ripum-the enemies; hantum-to kill; vajram-the thunderbolt; vajra-dharaḥ-the carrier of the thunderbolt; ruṣā-in great anger.

When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.

TEXT 28

sa tenaivāṣṭa-dhāreṇa
śirasī bala-pākayoḥ
jñātīnāṁ paśyatāṁ rājañ
jahāra janayan bhayam

SYNONYMS

saḥ-he (Indra); tena-by that; eva-indeed; aṣṭa-dhāreṇa-by the thunderbolt; śirasī-the two heads; bala-pākayoḥ-of the two demons known as Bala and Pāka; jñātīnām paśyatām-while their relatives and soldiers were watching; rājan-O King; jahāra-(Indra) cut off; janayan-creating; bhayam-fear (among them).

O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

TEXT 29

namucis tad-vadhaṁ dṛṣṭvā
śokāmarṣa-ruṣānvitaḥ
jighāṁsur indraṁ nṛpate
cakāra paramodyamam

SYNONYMS

namuciḥ-the demon Namuci; tat-of those two demons; vadham-the massacre; dṛṣṭvā-after seeing; śoka-amarṣa-lamentation and grief; ruṣā-anvitaḥ-being very angry at this; jighāṁsuḥ-wanted to kill; indram-King Indra; nṛ-pate-O Mahārāja Parīkṣit; cakāra-made; parama-a great; udyamam-endeavor.

O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

TEXT 30

aśmasāramayaṁ śūlaṁ
ghaṇṭāvad dhema-bhūṣaṇam
pragṛhyābhyadravat kruddho
hato 'sīti vitarjayan
prāhiṇod deva-rājāya
ninadan mṛga-rāḍ iva

SYNONYMS

aśmasāra-mayam-made of steel; śūlam-a spear; ghaṇṭā-vat-bound with bells; hema-bhūṣaṇam-decorated with ornaments of gold; pragṛhya-taking in his hand; abhyadravat-forcefully went; kruddhaḥ-in an angry mood; hataḥ asi iti-now you are killed; vitarjayan-roaring like that; prāhiṇot-struck; deva-rājāya-unto King Indra; ninadan-resounding; mṛga-rāṭ-a lion; iva-like.

Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, "Now you are killed!" Thus coming before Indra to kill him, Namuci released his weapon.

TEXT 31

tadāpatad gagana-tale mahā-javaṁ
vicicchide harir iṣubhiḥ sahasradhā

tam āhanan nṛpa kuliśena kandhare
ruṣānvitas tridaśa-patiḥ śiro haran

SYNONYMS

tadā-at that time; apatat-falling like a meteor; gagana-tale-beneath the sky or on the ground; mahā-javam-extremely powerful; vicicchide-cut to pieces; hariḥ-Indra; iṣubhiḥ-by his arrows; sahasradhā-into thousands of pieces; tam-that Namuci; āhanat-struck; nṛpa-O King; kuliśena-with his thunderbolt; kandhare-on the shoulder; ruṣā-anvitaḥ-being very angry; tridaśa-patiḥ-Indra, the King of the demigods; śiraḥ-the head; haran-to separate.

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci's shoulder with his thunderbolt to cut off Namuci's head.

TEXT 32

na tasya hi tvacam api vajra ūrjito
bibheda yaḥ sura-patinaujaseritaḥ
tad adbhutaṁ param ativīrya-vṛtra-bhit
tiraskṛto namuci-śirodhara-tvacā

SYNONYMS

na-not; tasya-of him (Namuci); hi-indeed; tvacam api-even the skin; vajraḥ-the thunderbolt; ūrjitaḥ-very powerful; bibheda-could pierce; yaḥ-the weapon which; sura-patinā-by the king of the demigods; ojasā-very forcefully; īritaḥ-had been released; tat-therefore; adbhutam param-it was extraordinarily wonderful; ativīrya-vṛtra-bhit-so powerful that it could pierce the body of the very powerful Vṛtrāsura; tiraskṛtaḥ-(now in the future) which had been repelled; namuci-śirodhara-tvacā-by the skin of Namuci's neck.

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci's neck.

TEXT 33

tasmād indro 'bibhec chatror
vajraḥ pratihato yataḥ
kim idaṁ daiva-yogena
bhūtaṁ loka-vimohanam

SYNONYMS

tasmāt-therefore; indraḥ-the King of heaven; abibhet-became very fearful; śatroḥ-from the enemy (Namuci); vajraḥ-the thunderbolt; pratihataḥ-was unable to hit and returned; yataḥ-because; kim idam-what is this; daiva-yogena-by some superior force; bhūtam-it has happened; loka-vimohanam-so wonderful to the people in general.

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.

Indra's thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

TEXT 34

yena me pūrvam adrīṇāṁ
pakṣa-cchedaḥ prajātyaye
kṛto niviśatāṁ bhāraiḥ
patattraiḥ patatāṁ bhuvi

SYNONYMS

yena-by the same thunderbolt; me-by me; pūrvam-formerly; adrīṇām-of the mountains; pakṣa-cchedaḥ-the cutting of the wings; prajā-atyaye-when there was killing of the people in general; kṛtaḥ-was done; niviśatām-of those mountains which entered; bhāraiḥ-by the great weight; patattraiḥ-by wings; patatām-falling; bhuvi-on the ground.

Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.

TEXT 35

tapaḥ-sāramayaṁ tvāṣṭraṁ
vṛtro yena vipāṭitaḥ
anye cāpi balopetāḥ
sarvāstrair akṣata-tvacaḥ

SYNONYMS

tapaḥ-austerities; sāra-mayam-greatly powerful; tvāṣṭram-performed by Tvaṣṭā; vṛtraḥ-Vṛtrāsura; yena-by which; vipāṭitaḥ-was killed; anye-others; ca-also; api-indeed; bala-upetāḥ-very powerful persons; sarva-all kinds; astraiḥ-by weapons; akṣata-without being injured; tvacaḥ-their skin.

Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

TEXT 36

so 'yaṁ pratihato vajro
mayā mukto 'sure 'lpake
nāhaṁ tad ādade daṇḍaṁ
brahma-tejo 'py akāraṇam

SYNONYMS

saḥ ayam-therefore, this thunderbolt; pratihataḥ-repelled; vajraḥ-thunderbolt; mayā-by me; muktaḥ-released; asure-unto that demon; alpake-less important; na-not; aham-I; tat-that; ādade-hold; daṇḍam-it is now just like a rod; brahma-tejaḥ-as powerful as a brahmāstra; api-although; akāraṇam-now it is useless.

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

TEXT 37

iti śakraṁ viṣīdantam
āha vāg aśarīriṇī
nāyaṁ śuṣkair atho nārdrair
vadham arhati dānavaḥ

SYNONYMS

iti-in this way; śakram-unto Indra; viṣīdantam-lamenting; āha-spoke; vāk-a voice; aśarīriṇī-without any body, or from the sky; na-not; ayam-this; śuṣkaiḥ-by anything dry; atho-also; na-nor; ārdraiḥ-by anything moist; vadham-annihilation; arhati-is befitting; dānavaḥ-this demon (Namuci).

Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, ”This demon Namuci is not to be annihilated by anything dry or moist.”

TEXT 38

mayāsmai yad varo datto
mṛtyur naivārdra-śuṣkayoḥ
ato ’nyaś cintanīyas te
upāyo maghavan ripoḥ

SYNONYMS

mayā-by me; asmai-unto him; yat-because; varaḥ-a benediction; dattaḥ-has been granted; mṛtyuḥ-death; na-not; eva-indeed; ārdra-by either a moist; śuṣkayoḥ-or by a dry medium; ataḥ-therefore; anyaḥ-something else, another; cintanīyaḥ-has to be thought of; te-by you; upāyaḥ-means; maghavan-O Indra; ripoḥ-of your enemy.

The voice also said, ”O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him.”

TEXT 39

tāṁ daivīṁ giram ākarṇya
maghavān susamāhitaḥ
dhyāyan phenam athāpaśyad
upāyam ubhayātmakam

SYNONYMS

tām-that; daivīm-ominous; giram-voice; ākarṇya-after hearing; maghavān-Lord Indra; su-samāhitaḥ-becoming very careful; dhyāyan-meditating; phenam-appearance of foam; atha-thereafter; apaśyat-he saw; upāyam-the means; ubhaya-ātmakam-simultaneously dry and moist.

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

TEXT 40

na śuṣkeṇa na cārdreṇa
jahāra namuceḥ śiraḥ
taṁ tuṣṭuvur muni-gaṇā
mālyaiś cāvākiran vibhum

SYNONYMS

na-neither; śuṣkeṇa-by dry means; na-nor; ca-also; ārdreṇa-by a moist weapon; jahāra-he separated; namuceḥ-of Namuci; śiraḥ-the head; tam-him (Indra); tuṣṭuvuḥ-satisfied; muni-gaṇāḥ-all the sages; mālyaiḥ-with flower garlands; ca-also; avākiran-covered; vibhum-that great personality.

Thus Indra, King of heaven, severed Namuci’s head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

In this regard, the śruti-mantras say, apāṁ phenena namuceḥ śira indro ’dārayat: Indra killed Namuci with watery foam, which is neither moist nor dry.

TEXT 41

gandharva-mukhyau jagatur
viśvāvasu-parāvasū
deva-dundubhayo nedur
nartakyo nanṛtur mudā

SYNONYMS

gandharva-mukhyau-the two chiefs of the Gandharvas; jagatuḥ-began to sing nice songs; viśvāvasu-named Viśvāvasu; parāvasū-named Parāvasu; deva-dundubhayaḥ-the kettledrums beaten by the demigods; neduḥ-made their sound; nartakyaḥ-the dancers known as Apsarās; nanṛtuḥ-began to dance; mudā-in great happiness.

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

TEXT 42

anye ’py evaṁ pratidvandvān

vāyv-agni-varuṇādayaḥ
sūdayām āsur asurān
mṛgān kesariṇo yathā

SYNONYMS

anye-others; api-also; evam-in this way; pratidvandvān-the opposing party of belligerants; vāyu-the demigod known as Vāyu; agni-the demigod known as Agni; varuṇa-ādayaḥ-the demigod known as Varuṇa and others; sūdayām āsuḥ-began to kill vigorously; asurān-all the demons; mṛgān-deer; kesariṇaḥ-lions; yathā-just as.

Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

TEXT 43

brahmaṇā preṣito devān
devarṣir nārado nṛpa
vārayām āsa vibudhān
dṛṣṭvā dānava-saṅkṣayam

SYNONYMS

brahmaṇā-by Lord Brahmā; preṣitaḥ-sent; devān-unto the demigods; deva-ṛṣiḥ-the great sage of the heavenly planets; nāradaḥ-Nārada Muni; nṛpa-O King; vārayām āsa-forbade; vibudhān-all the demigods; dṛṣṭvā-after seeing; dānava-saṅkṣayam-the total annihilation of the demons.

O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.

TEXT 44

śrī-nārada uvāca
bhavadbhir amṛtaṁ prāptaṁ
nārāyaṇa-bhujāśrayaiḥ
śriyā samedhitāḥ sarva
upāramata vigrahāt

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni prayed to the demigods; bhavadbhiḥ-by all of you; amṛtam-nectar; prāptam-has been obtained; nārāyaṇa-of the Supreme Personality of Godhead; bhuja-āśrayaiḥ-being protected by the arms; śriyā-by all fortune; samedhitāḥ-have flourished; sarve-all of you; upāramata-now cease; vigrahāt-from this fighting.

The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

TEXT 45

śrī-śuka uvāca
saṁyamya manyu-saṁrambhaṁ
mānayanto muner vacaḥ
upagīyamānānucarair
yayuḥ sarve triviṣṭapam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saṁyamya-controlling; manyu-of anger; saṁrambham-the aggravation; mānayantaḥ-accepting; muneḥ vacaḥ-the words of Nārada Muni; upagīyamāna-being praised; anucaraiḥ-by their followers; yayuḥ-returned; sarve-all of the demigods; triviṣṭapam-to the heavenly planets.

Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

TEXT 46

ye 'vaśiṣṭā raṇe tasmin
nāradānumatena te
baliṁ vipannam ādāya
astaṁ girim upāgaman

SYNONYMS

ye-some of the demons who; avaśiṣṭāḥ-remained; raṇe-in the fight; tasmin-in that; nārada-anumatena-by the order of Nārada; te-all of them; balim-Mahārāja Bali; vipannam-in reverses; ādāya-taking; astam-named Asta; girim-to the mountain; upāgaman-went.

Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

TEXT 47

tatrāvinaṣṭāvayavān
vidyamāna-śirodharān
uśanā jīvayām āsa
saṁjīvanyā sva-vidyayā

SYNONYMS

tatra-on that hill; avinaṣṭa-avayavān-the demons who had been killed but whose bodily parts had not been lost; vidyamāna-śirodharān-whose heads were still existing on their bodies; uśanāḥ-Śukrācārya; jīvayām āsa-brought to life; saṁjīvanyā-by the Saṁjīvanī mantra; sva-vidyayā-by his own achievement.

There, on that hill, Śukrācārya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Saṁjīvanī.

TEXT 48

baliś cośanasā spṛṣṭaḥ
pratyāpannendriya-smṛtiḥ
parājito 'pi nākhidyal
loka-tattva-vicakṣaṇaḥ

SYNONYMS

baliḥ-Mahārāja Bali; ca-also; uśanasā-by Śukrācārya; spṛṣṭaḥ-being touched; pratyāpanna-was brought back; indriya-smṛtiḥ-realization of the actions of the senses and memory; parājitaḥ-he was defeated; api-although; na akhidyat-he did not lament; loka-tattva-vicakṣaṇaḥ-because he was very experienced in universal affairs.

Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.

It is significant that Bali Mahārāja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in Bhagavad-gītā (2.47), karmaṇy evādhikāras te mā phaleṣu kadācana. Everyone in Kṛṣṇa consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Kṛṣṇa or His representative, the spiritual master. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. In first-class devotional service, one always abides by the orders and will of Kṛṣṇa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "King Indra Annihilates the Demons."

20.9.12 Chapter Twelve

The Mohinī-mūrti Incarnation Bewilders Lord Śiva

This chapter describes how Lord Śiva was bewildered upon seeing the beautiful Mohinī-mūrti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Śiva heard about the pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Umā, and his servants, the bhūta-gaṇa, or ghosts, he approached the lotus feet of the Lord. Lord Śiva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord's external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of māyā. This was evinced by Lord Śiva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of māyā. Otherwise, once a living entity is trapped by the external feature of māyā, he cannot overcome it. After Lord Śiva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavānī, and his companions, the ghosts. Then he left for his own abode. Śukadeva Gosvāmī concludes this chapter by describing the transcendental qualities of Uttamaśloka, the Supreme Personality of Godhead, and by declaring that one can glorify the Lord by nine kinds of devotional service, beginning with śravaṇaṁ kīrtanaṁ

TEXTS 1–2

śrī-bādarāyaṇir uvāca
vṛṣa-dhvajo niśamyedaṁ
yoṣid-rūpeṇa dānavān
mohayitvā sura-gaṇān
hariḥ somam apāyayat
vṛṣam āruhya giriśaḥ
sarva-bhūta-gaṇair vṛtaḥ
saha devyā yayau draṣṭuṁ
yatrāste madhusūdanaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; vṛṣa-dhvajaḥ-Lord Śiva, who is carried by a bull; niśamya-hearing; idam-this (news); yoṣit-rūpeṇa-by assuming the form of a woman; dānavān-the demons; mohayitvā-enchanting; sura-gaṇān-unto the demigods; hariḥ-the Supreme Personality of Godhead; somam-nectar; apāyayat-caused to drink; vṛṣam-the bull; āruhya-mounting; giriśaḥ-Lord Śiva; sarva-all; bhūta-gaṇaiḥ-by the ghosts; vṛtaḥ-surrounded; saha devyā-with Umā; yayau-went; draṣṭum-to see; yatra-where; āste-stays; madhusūdanaḥ-Lord Viṣṇu.

Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord's form as a woman.

TEXT 3

sabhājito bhagavatā

sādaraṁ somayā bhavaḥ
sūpaviṣṭa uvācedaṁ
pratipūjya smayan harim
SYNONYMS

sabhājitaḥ-well received; bhagavatā-by the Supreme Personality of Godhead, Viṣṇu; sa-ādaram-with great respect (as befitting Lord Śiva); sa-umayā-with Umā; bhavaḥ-Lord Śambhu (Lord Śiva); su-upaviṣṭaḥ-being comfortably situated; uvāca-said; idam-this; pratipūjya-offering respect; smayan-smiling; harim-unto the Lord.

The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

TEXT 4

śrī-mahādeva uvāca
deva-deva jagad-vyāpiñ
jagad-īśa jagan-maya
sarveṣām api bhāvānāṁ
tvam ātmā hetur īśvaraḥ
SYNONYMS

śrī-mahādevaḥ uvāca-Lord Śiva (Mahādeva) said; deva-deva-O best demigod among the demigods; jagat-vyāpin-O all-pervading Lord; jagat-īśa-O master of the universe; jagat-maya-O my Lord, who are transformed by Your energy into this creation; sarveṣām api-all kinds of; bhāvānām-situations; tvam-You; ātmā-the moving force; hetuḥ-because of this; īśvaraḥ-the Supreme Lord, Parameśvara.

Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the sattva-guṇa-avatāra. Lord Śiva is the tamo-guṇa-avatāra, and Lord Brahmā is the rajo-guṇa-avatāra, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is deva-deva, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called jagad-vyāpī, "the all-pervading Lord." Lord Śiva is sometimes called Maheśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-īśa, "the master of the universe." Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagan-maya, indicating that even Viśveśvara is under Lord Viṣṇu's control. Lord Viṣṇu is the master of the spiritual world, yet He controls the material world also, as stated in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram [Bg. 9.10]). Lord Brahmā and Lord Śiva are also sometimes called īśvara, but the supreme īśvara is Lord Viṣṇu, Lord Kṛṣṇa. As stated in Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ: [Bs. 5.1] the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Even paramāṇu, the small atoms, work because of Lord Viṣṇu's presence within them.

TEXT 5

ādy-antāv asya yan madhyam
idam anyad ahaṁ bahiḥ
yato 'vyayasya naitāni
tat satyaṁ brahma cid bhavān
SYNONYMS

ādi-the beginning; antau-and the end; asya-of this manifested cosmos or of anything material or visible; yat-that which; madhyam-between the beginning and the end, the sustenance; idam-this cosmic manifestation; anyat-anything other than You; aham-the wrong mental conception; bahiḥ-outside of You; yataḥ-because of; avyayasya-the inexhaustible; na-not; etāni-all these differences; tat-that; satyam-the Absolute Truth; brahma-the Supreme; cit-spiritual; bhavān-Your Lordship.

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

According to the Vedic mantras, yato vā imāni bhūtāni jāyante: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies." In other words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called avyaya, inexhaustible. Unless we accept the Absolute Truth as acintya-bhedābheda, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. Aham ādir hi devānām: He is the original cause of all the devas, or demigods. Ahaṁ sarvasya prabhavaḥ: everything emanates from Him. In all cases-nominative, objective, positive, negative and so on-whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as "this is mine, and this belongs to someone else," because He is everything. He is therefore called avyaya-changeless and inexhaustible. Because the Supreme Lord is avyaya, He is the Absolute Truth, the fully spiritual Supreme Brahman.

TEXT 6

tavaiva caraṇāmbhojaṁ
śreyas-kāmā nirāśiṣaḥ
visṛjyobhayataḥ saṅgaṁ
munayaḥ samupāsate

SYNONYMS

tava-Your; eva-indeed; caraṇa-ambhojam-lotus feet; śreyaḥ-kāmāḥ-persons desiring the ultimate auspiciousness, the ultimate goal of life; nirāśiṣaḥ-without material desire; visṛjya-giving up; ubhayataḥ-in this life and the next; saṅgam-attachment; munayaḥ-great sages; samupāsate-worship.

Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet.

One is in the material world when he thinks, ”I am this body, and everything with reference to my body is mine.” Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti [SB 5.5.8]. This is the symptom of material life. In the materialistic conception of life, one thinks, ”This is my house, this is my land, this is my family, this is my state,” and so on. But those who are munayaḥ, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Bhakti-rasāmṛta-sindhu 1.1.111.1.11]. Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called śreyas-kāmāḥ. In other words, they are not concerned with dharma (religiosity), artha (economic development), or kāma (sense gratification). The only concern of such devotees is mokṣa, liberation. This mokṣa does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real mokṣa means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Sārvabhauma Bhaṭṭācārya. Sārvabhauma Bhaṭṭācārya wanted to correct the word mukti-pade in Śrīmad-Bhāgavatam, but Caitanya Mahāprabhu informed him that there is no need to correct any word in Śrīmad-Bhāgavatam. He explained that mukti-pade refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers mukti and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

TEXT 7

tvaṁ brahma pūrṇam amṛtaṁ viguṇaṁ viśokam
ānanda-mātram avikāram ananyad anyat
viśvasya hetur udaya-sthiti-saṁyamānām
ātmeśvaraś ca tad-apekṣatayānapekṣaḥ

SYNONYMS

tvam-Your Lordship; brahma-the all-pervading Absolute Truth; pūrṇam-fully complete; amṛtam-never to be vanquished; viguṇam-spiritually situated, free from the material modes of nature; viśokam-without lamentation; ānanda-mātram-always in transcendental bliss; avikāram-changeless; ananyat-separated from everything; anyat-yet You are everything; viśvasya-of the cosmic manifestation; hetuḥ-the cause; udaya-of the beginning; sthiti-maintenance; saṁyamānām-and of all the directors controlling the various departments of the cosmic manifestation; ātma-īśvaraḥ-the Supersoul giving direction to everyone; ca-also; tat-apekṣatayā-everyone depends upon You; anapekṣaḥ-always fully independent.

My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

The Supreme Personality of Godhead says in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” This explains the philosophy of simultaneous oneness and difference, known as acintya-bhedābheda. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: ”As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called kṛpā-siddha. To reach the platform of perfection takes many, many lives (bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (ahaituky apratihatā yayātmā suprasīdati). This is the position of nirāśiṣaḥ, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."

TEXT 8

ekas tvam eva sad asad dvayam advayaṁ ca
svarṇaṁ kṛtākṛtam iveha na vastu-bhedaḥ
ajñānatas tvayi janair vihito vikalpo
yasmād guṇa-vyatikaro nirupādhikasya

SYNONYMS

ekaḥ-the only one; tvam-Your Lordship; eva-indeed; sat-which is existing, as the effect; asat-which is nonexistent, as the cause; dvayam-both of them; advayam-without duality; ca-and; svarṇam-gold; kṛta-manufactured into different forms; ākṛtam-the original source of gold (the gold mine); iva-like; iha-in this world; na-not; vastu-bhedaḥ-difference in the substance; ajñānataḥ-only because of ignorance; tvayi-unto You; janaiḥ-by the general mass of people; vihitaḥ-it should be done; vikalpaḥ-differentiation; yasmāt-because of; guṇa-vyatikaraḥ-free from the differences created by the material modes of nature; nirupādhikasya-without any material designation.

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material, and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in Bhagavad-gītā (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The Vedānta-sūtra describes that Brahman is the cause of everything. Janmādy asya yataḥ [SB 1.1.1]. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Māyāvādīs' differentiation between Brahman and māyā is only due to ignorance.

Śrīmad Vīrarāghava Ācārya, in his Bhāgavata-candra-candrikā, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as sat and asat, as cit and acit. Matter is acit, and the living force is cit, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. Idaṁ hi viśvaṁ bhagavān ivetaraḥ: "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In Bhagavad-gītā (9.4) the Lord says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, mayā tatam idaṁ sarvam: "In My impersonal feature I am spread throughout the world." Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately one in the Supreme Personality of Godhead. ekam evādvitīyaṁ brahma. This is the Vedic version (Chāndogya Upaniṣad 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, brahma satyaṁ jagan mithyā: "The Absolute Truth is real, and the cosmic manifestation is false." But why should the jagat be considered mithyā? The jagat is an emanation from Brahman. Therefore the jagat is also truth.

Vaiṣṇavas, therefore, do not consider the jagat to be mithyā; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yuktaṁ vairāgyam. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (Bhakti-rasāmṛta-sindhu 1.2.255–256) The jagat should not be rejected as mithyā. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual prasāda. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrīla Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The purāṇas therefore say:

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe." (Viṣṇu Purāṇa 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but ultimately the sun is one. Similarly, sarvaṁ khalv idaṁ brahma: everything is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no existence separate from the Supreme Personality of Godhead.

TEXT 9

tvāṁ brahma kecid avayanty uta dharmam eke
eke paraṁ sad-asatoḥ puruṣaṁ pareśam
anye 'vayanti nava-śakti-yutaṁ paraṁ tvāṁ
kecin mahā-puruṣam avyayam ātma-tantram

SYNONYMS

tvām-You; brahma-the supreme truth, the Absolute Truth, Brahman; kecit-some people, namely the group of Māyāvādīs known as the Vedāntists; avayanti-consider; uta-certainly; dharmam-religion; eke-some others; eke-some others; param-transcendental; sat-asatoḥ-to both cause and effect; puruṣam-the Supreme person; pareśam-the supreme controller; anye-others; avayanti-describe; nava-śakti-yutam-endowed with nine potencies; param-transcendental; tvām-unto You; kecit-some; mahā-puruṣam-the Supreme Personality of Godhead; avyayam-without loss of energy; ātma-tantram-supremely independent.

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

TEXT 10

nāhaṁ parāyur ṛṣayo na marīci-mukhyā
jānanti yad-viracitaṁ khalu sattva-sargāḥ
yan-māyayā muṣita-cetasa īśa daitya-
martyādayaḥ kim uta śaśvad-abhadra-vṛttāḥ

SYNONYMS

na-neither; aham-I; para-āyuḥ-that personality who lives for millions and millions of years (Lord Brahmā); ṛṣayaḥ-the seven ṛṣis of the seven planets; na-nor; marīci-mukhyāḥ-headed by Marīci Ṛṣi; jānanti-know; yat-by whom (the Supreme Lord); viracitam-this universe, which has been created; khalu-indeed; sattva-sargāḥ-although born in the mode of material goodness; yat-māyayā-by the influence of whose energy; muṣita-cetasaḥ-their hearts are bewildered; īśa-O my Lord; daitya-the demons; martya-ādayaḥ-the human beings and others; kim uta-what to speak of; śaśvat-always; abhadra-vṛttāḥ-influenced by the base qualities of material nature.

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in rajo-guṇa and tamo-guṇa, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the pāñcarātrikī-vidhi as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the Brahma-yāmala:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” Bhakti-rasāmṛta-sindhu 1.2.1011.2.101]

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” (Bhakti-rasāmṛta-sindhu 1.2.101) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the śruti and smṛti and other religious scriptures, including the pāñcarātrikī-vidhi. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many gurus have sprung up, and because they do not refer to the śruti-smṛti-purāṇādi-pañcarātrika-vidhi [BRS śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

”Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.” Bhakti-rasāmṛta-sindhu 1.2.1011.2.101], they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the pāñcarātrikī-vidhi under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam: the pañcarātra system is spoken by the Supreme Personality of Godhead, just like Bhagavad-gītā. Vāsudeva-śaraṇā vidur añjasaiva: the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

”After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

”By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” (Bhāg. 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in Bhagavad-gītā:

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja

”Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ

”One can understand the Supreme Personality as He is only by devotional service.” (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of bhakti-yoga.

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu
(Bg. 7.1)

If one practices bhakti-yoga by taking shelter of Vāsudeva, Kṛṣṇa, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (samagram).

TEXT 11

sa tvaṁ samīhitam adaḥ sthiti-janma-nāśaṁ
bhūtehitaṁ ca jagato bhava-bandha-mokṣau
vāyur yathā viśati khaṁ ca carācarākhyaṁ

sarvaṁ tad-ātmakatayāvagamo ’varuntse

SYNONYMS

saḥ-Your Lordship; tvam-the Supreme Personality of Godhead; samīhitam-which has been created (by You); adaḥ-of this material cosmic manifestation; sthiti-janma-nāśam-creation, maintenance and annihilation; bhūta-of the living entities; īhitam ca-and the different activities or endeavors; jagataḥ-of the whole world; bhava-bandha-mokṣau-in being implicated and being liberated from material complications; vāyuḥ-the air; yathā-as; viśati-enters; kham-in the vast sky; ca-and; cara-acara-ākhyam-and everything, moving and nonmoving; sarvam-everything; tat-that; ātmakatayā-because of Your presence; avagamaḥ-everything is known to You; avaruntse-You are all-pervading and therefore know everything.

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.

As stated in the Brahma-saṁhitā:

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation.” (Brahma-saṁhitā 5.35)

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.” (Brahma-saṁhitā 5.37)

Although Govinda is always present in His abode (goloka eva nivasati), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares the Lord to the air, which is within the vast sky and within every body but still is different from everything.

TEXT 12

avatārā mayā dṛṣṭā
ramamāṇasya te guṇaiḥ
so ’haṁ tad draṣṭum icchāmi
yat te yoṣid-vapur dhṛtam

SYNONYMS

avatārāḥ-incarnations; mayā-by me; dṛṣṭāḥ-have been seen; ramamāṇasya-while You demonstrate Your various pastimes; te-of You; guṇaiḥ-by the manifestations of transcendental qualities; saḥ-Lord Śiva; aham-I; tat-that incarnation; draṣṭum icchāmi-wish to see; yat-which; te-of You; yoṣit-vapuḥ-the body of a woman; dhṛtam-was accepted.

My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about the purpose for Lord Śiva’s coming there. Now Lord Śiva discloses his desire. He wanted to see the recent incarnation of Mohinī-mūrti, which Lord Viṣṇu had assumed to distribute the nectar generated from the churning of the ocean of milk.

TEXT 13

yena sammohitā daityāḥ
pāyitāś cāmṛtaṁ surāḥ
tad didṛkṣava āyātāḥ
paraṁ kautūhalaṁ hi naḥ

SYNONYMS

yena-by such an incarnation; sammohitāḥ-were captivated; daityāḥ-the demons; pāyitāḥ-were fed; ca-also; amṛtam-nectar; surāḥ-the demigods; tat-that form; didṛkṣavaḥ-desiring to see; āyātāḥ-we have come here; param-very much; kautūhalam-great eagerness; hi-indeed; naḥ-of ourselves.

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

TEXT 14

śrī-śuka uvāca
evam abhyarthito viṣṇur
bhagavān śūla-pāṇinā
prahasya bhāva-gambhīraṁ
giriśaṁ pratyabhāṣata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; abhyarthitaḥ-being requested; viṣṇuḥ bhagavān-Lord Viṣṇu, the Supreme Personality of Godhead; śūla-pāṇinā-by Lord Śiva, who carries a trident in his hand; prahasya-laughing; bhāva-gambhīram-with serious gravity; giriśam-unto Lord Śiva; pratyabhāṣata-replied.

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

The Supreme Personality of Godhead, Viṣṇu, is known as Yogeśvara. Yatra yogeśvaraḥ kṛṣṇaḥ. Mystic yogīs want to acquire some power by practicing the yoga system, but Kṛṣṇa, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Śiva wanted to see the Mohinī-mūrti, which was captivating the entire world, and Lord Viṣṇu was gravely thinking of how to captivate Lord Śiva also. Therefore the word bhāva-gambhīram is used here. The illusory, material energy is represented by Durgādevī, who is the wife of Girīśa, or Lord Śiva. Durgādevī could not captivate Lord Śiva's mind, but now that Lord Śiva wanted to see Lord Viṣṇu's feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling.

TEXT 15

śrī-bhagavān uvāca
kautūhalāya daityānāṁ
yoṣid-veṣo mayā dhṛtaḥ
paśyatā sura-kāryāṇi
gate pīyūṣa-bhājane

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; kautūhalāya-for the bewildering; daityānām-of the demons; yoṣit-veṣaḥ-the form of a beautiful woman; mayā-by Me; dhṛtaḥ-assumed; paśyatā-seeing that it is necessary for Me; sura-kāryāṇi-for executing the interests of the demigods; gate-having been taken away; pīyūṣa-bhājane-the jug of nectar.

The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods.

When the Supreme Personality of Godhead assumed the form of the beautiful woman Mohinī-mūrti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those who are advanced in Kṛṣṇa consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva's lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva's eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva. Consequently He was smiling gravely, as stated in the previous verse (prahasya bhāva-gambhīram). A beautiful woman generally cannot induce Lord Śiva to be lusty, but Lord Viṣṇu was considering whether there was any form of woman who could enchant him.

TEXT 16

tat te 'haṁ darśayiṣyāmi
didṛkṣoḥ sura-sattama
kāminām bahu mantavyaṁ
saṅkalpa-prabhavodayam

SYNONYMS

tat-that; te-unto you; aham-I; darśayiṣyāmi-shall show; didṛkṣoḥ-desirous of seeing; sura-sattama-O best of the demigods; kāminām-of persons who are very lusty; bahu-very much; mantavyam-an object of adoration; saṅkalpa-lusty desires; prabhava-udayam-causing to be strongly aroused.

O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.

Lord Śiva's desiring to see Lord Viṣṇu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Śiva knew that he could not be agitated by any so-called beautiful woman. "The Daityas may have been bewildered," he thought, "but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?" However, because Lord Śiva wanted to see Lord Viṣṇu's form as a woman, Lord Viṣṇu decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Viṣṇu told Lord Śiva, "I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me." The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Kṛṣṇa consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Śiva could remain unagitated.

TEXT 17

śrī-śuka uvāca
iti bruvāṇo bhagavāṁs
tatraivāntaradhīyata
sarvataś cārayaṁś cakṣur
bhava āste sahomayā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; bruvāṇaḥ-while speaking; bhagavān-Lord Viṣṇu, the Supreme Personality of Godhead; tatra-there; eva-immediately; antaradhīyata-disappeared from the vision of Lord Śiva and his associates; sarvataḥ-everywhere; cārayan-moving; cakṣuḥ-the eyes; bhavaḥ-Lord Śiva; āste-remained; saha-umayā-with his wife, Umā.

Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

TEXT 18

tato dadarśopavane vara-striyaṁ

vicitra-puṣpāruṇa-pallava-drume
vikrīḍatīṁ kanduka-līlayā lasad-
dukūla-paryasta-nitamba-mekhalām

SYNONYMS

tataḥ-thereafter; dadarśa-Lord Śiva saw; upavane-in a nice forest; vara-striyam-a very beautiful woman; vicitra-of many varieties; puṣpa-flowers; aruṇa-pink; pallava-leaves; drume-in the midst of the trees; vikrīḍatīm-engaged in playing; kanduka-with a ball; līlayā-by pastimes of playing; lasat-shining; dukūla-by a sari; paryasta-covered; nitamba-on her hips; mekhalām-dressed with a belt.

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TEXT 19

āvartanodvartana-kampita-stana-
prakṛṣṭa-hāroru-bharaiḥ pade pade
prabhajyamānām iva madhyataś calat-
pada-pravālaṁ nayatīṁ tatas tataḥ

SYNONYMS

āvartana-by the falling down; udvartana-and springing up; kampita-trembling; stana-of the two breasts; prakṛṣṭa-beautiful; hāra-and of garlands; uru-bharaiḥ-because of the heavy load; pade pade-at every step; prabhajyamānām iva-as if breaking; madhyataḥ-in the middle portion of the body; calat-moving like that; pada-pravālam-feet reddish like coral; nayatīm-moving; tataḥ tataḥ-here and there.

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.

TEXT 20

dikṣu bhramat-kanduka-cāpalair bhṛśaṁ
prodvigna-tārāyata-lola-locanām
sva-karṇa-vibhrājita-kuṇḍalollasat-
kapola-nīlālaka-maṇḍitānanām

SYNONYMS

dikṣu-in all directions; bhramat-moving; kanduka-of the ball; cāpalaiḥ-restlessness; bhṛśam-now and then; prodvigna-full of anxieties; tāra-eyes; āyata-broad; lola-restless; locanām-with such eyes; sva-karṇa-on Her own two ears; vibhrājita-illuminating; kuṇḍala-earrings; ullasat-shining; kapola-cheeks; nīla-bluish; alaka-with hair; maṇḍita-was decorated; ānanām-face.

The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

TEXT 21

ślathad dukūlaṁ kabarīṁ ca vicyutāṁ
sannahyatīṁ vāma-kareṇa valgunā
vinighnatīm anya-kareṇa kandukaṁ
vimohayantīṁ jagad-ātma-māyayā

SYNONYMS

ślathat-slipping or slackening; dukūlam-the sari; kabarīm ca-and the hair on the head; vicyutām-being slackened and scattered; sannahyatīm-trying to bind; vāma-kareṇa-with the left hand; valgunā-very beautifully attractive; vinighnatīm-striking; anya-kareṇa-with the right hand; kandukam-the ball; vimohayantīm-in this way captivating everyone; jagat-the whole world; ātma-māyayā-by the spiritual potency, the internal energy.

As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord, by His internal potency, in this way captivated everyone.

In Bhagavad-gītā (7.14) it is said, daivī hy eṣā guṇa-mayī mama māyā duratyayā: the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord Śambhu (Śiva) was not to be captivated by the external potency, but because Lord Viṣṇu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Viṣṇu can captivate anyone, even such a strong personality as Lord Śambhu.

TEXT 22

tāṁ vīkṣya deva iti kanduka-līlayeṣad-
vrīḍāsphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭaḥ
strī-prekṣaṇa-pratisamīkṣaṇa-vihvalātmā
nātmānam antika umāṁ sva-gaṇāṁś ca veda

SYNONYMS

tām-Her; vīkṣya-after observing; devaḥ-Lord Śambhu; iti-in this way; kanduka-līlayā-by playing with the ball; īṣat-slight; vrīḍā-by bashfulness; asphuṭa-not very distinct; smita-with smiling; visṛṣṭa-sent; kaṭākṣa-muṣṭaḥ-defeated by the glances; strī-prekṣaṇa-by glancing at that beautiful woman; pratisamīkṣaṇa-and by constantly being watched by Her; vihvala-ātmā-whose mind was agitated; na-not; ātmānam-himself; antike-(situated) nearby; umām-his wife, mother Umā; sva-gaṇān ca-and his associates; veda-Lord Śiva could understand.

While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Śiva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Śiva and the beautiful woman, even though Umā and Lord Śiva's associates were by Lord Śiva's side. Such is the attraction between man and woman in the material world. Lord Śiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Viṣṇu. Ṛṣabhadeva thus explains the nature of lusty attraction:

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (Bhāg. 5.5.8) When a man and woman exchange feelings of lust, both of them are victimized, and thus they are bound to this material world in various ways.

TEXT 23

tasyāḥ karāgrāt sa tu kanduko yadā
gato vidūraṁ tam anuvrajat-striyāḥ
vāsaḥ sasūtraṁ laghu māruto 'harad
bhavasya devasya kilānupaśyataḥ

SYNONYMS

tasyāḥ-of the beautiful woman; kara-agrāt-from the hand; saḥ-that; tu-but; kandukaḥ-the ball; yadā-when; gataḥ-had gone; vidūram-far off; tam-that ball; anuvrajat-began to follow; striyāḥ-of that woman; vāsaḥ-the covering dress; sa-sūtram-with the belt; laghu-because of being very fine; mārutaḥ-the breeze; aharat-blew away; bhavasya-while Lord Śiva; devasya-the chief demigod; kila-indeed; anupaśyataḥ-was always looking.

When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

TEXT 24

evaṁ tāṁ rucirāpāṅgīṁ
darśanīyāṁ manoramām
dṛṣṭvā tasyāṁ manaś cakre
viṣajjantyāṁ bhavaḥ kila

SYNONYMS

evam-in this way; tām-Her; rucira-apāṅgīm-possessing all attractive features; darśanīyām-pleasing to see; manoramām-beautifully formed; dṛṣṭvā-seeing; tasyām-upon Her; manaḥ cakre-thought; viṣajjantyām-to be attracted by him; bhavaḥ-Lord Śiva; kila-indeed.

Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

Lord Śiva was observing every part of the woman's body, and She was also glancing at him with restless eyes. Thus Śiva thought that She was also attracted to him, and now he wanted to touch Her.

TEXT 25

tayāpahṛta-vijñānas
tat-kṛta-smara-vihvalaḥ
bhavānyā api paśyantyā
gata-hrīs tat-padaṁ yayau

SYNONYMS

tayā-by Her; apahṛta-taken away; vijñānaḥ-good sense; tat-kṛta-done by Her; smara-by the smiling; vihvalaḥ-having become mad for Her; bhavānyāḥ-while Bhavānī, the wife of Lord Śiva; api-although; paśyantyāḥ-was seeing all these incidents; gata-hrīḥ-bereft of all shame; tat-padam-to the place where She was situated; yayau-went.

Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.

TEXT 26

sā tam āyāntam ālokya
vivastrā vrīḍitā bhṛśam
nilīyamānā vṛkṣeṣu
hasantī nānvatiṣṭhata

SYNONYMS

sā-that woman; tam-Lord Śiva; āyāntam-who was coming near; ālokya-seeing; vivastrā-She was naked; vrīḍitā-very bashful; bhṛśam-so much; nilīyamānā-was hiding; vṛkṣeṣu-among the trees; hasantī-smiling; na-not; anvatiṣṭhata-stood in one place.

The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

TEXT 27

tām anvagacchad bhagavān
bhavaḥ pramuṣitendriyaḥ
kāmasya ca vaśaṁ nītaḥ
kareṇum iva yūthapaḥ

SYNONYMS

tām-Her; anvagacchat-followed; bhagavān-Lord Śiva; bhavaḥ-known as Bhava; pramuṣita-indriyaḥ-whose senses were agitated; kāmasya-of lusty desires; ca-and; vaśam-victimized; nītaḥ-having become; kareṇum-a female elephant; iva-just as; yūthapaḥ-a male elephant.

His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

TEXT 28

so 'nuvrajyātivegena
gṛhītvānicchatīṁ striyam
keśa-bandha upānīya
bāhubhyāṁ pariṣasvaje

SYNONYMS

saḥ-Lord Śiva; anuvrajya-following Her; ati-vegena-with great speed; gṛhītvā-catching; anicchatīm-although She was not willing to be caught; striyam-the woman; keśa-bandhe-on the cluster of hair; upānīya-dragging Her near; bāhubhyām-with his arms; pariṣasvaje-embraced Her.

After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

TEXTS 29–30

sopagūḍhā bhagavatā
kariṇā kariṇī yathā
itas tataḥ prasarpantī
viprakīrṇa-śiroruhā
ātmānaṁ mocayitvāṅga
surarṣabha-bhujāntarāt
prādravat sā pṛthu-śroṇī
māyā deva-vinirmitā

SYNONYMS

sā-the woman; upagūḍhā-being captured and embraced; bhagavatā-by Lord Śiva; kariṇā-by a male elephant; kariṇī-a she-elephant; yathā-as; itaḥ tataḥ-here and there; prasarpantī-swirling like a snake; viprakīrṇa-scattered; śiroruhā-all the hair on Her head; ātmānam-Herself; mocayitvā-releasing; aṅga-O King; sura-ṛṣabha-of the best of the demigods (Lord Śiva); bhuja-antarāt-from the entanglement in the midst of the arms; prādravat-began to run very fast; sā-She; pṛthu-śroṇī-bearing very large hips; māyā-internal potency; deva-vinirmitā-exhibited by the Supreme Personality of Godhead.

Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva's arms and ran away.

TEXT 31

tasyāsau padavīṁ rudro
viṣṇor adbhuta-karmaṇaḥ
pratyapadyata kāmena
vairiṇeva vinirjitaḥ

SYNONYMS

tasya-of He who is the Supreme Lord; asau-Lord Śiva; padavīm-the place; rudraḥ-Lord Śiva; viṣṇoḥ-of Lord Viṣṇu; adbhuta-karmaṇaḥ-of He who acts very wonderfully; pratyapadyata-began to follow; kāmena-by lusty desire; vairiṇā iva-as if by an enemy; vinirjitaḥ-being harassed.

As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.

Lord Śiva cannot be victimized by māyā. Therefore it is to be understood that Lord Śiva was being thus harassed by Lord Viṣṇu's internal potency. Lord Viṣṇu can perform many wonderful activities through His various potencies.

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(Śvetāśvatara Upaniṣad 6.8)

The Supreme Lord has various potencies, by which He can act very efficiently. To do anything expertly, He doesn't even need to contemplate. Since Lord Śiva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Viṣṇu Himself.

TEXT 32

tasyānudhāvato retaś
caskandāmogha-retasaḥ
śuṣmiṇo yūthapasyeva
vāsitām anudhāvataḥ

SYNONYMS

tasya-of him (Lord Śiva); anudhāvataḥ-who was following; retaḥ-the semen; caskanda-discharged; amogha-retasaḥ-of that person whose discharge of semen never goes in vain; śuṣmiṇaḥ-mad; yūthapasya-of a male elephant; iva-just like; vāsitām-to a female elephant able to conceive pregnancy; anudhāvataḥ-following.

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

TEXT 33

yatra yatrāpatan mahyāṁ
retas tasya mahātmanaḥ
tāni rūpyasya hemnaś ca
kṣetrāṇy āsan mahī-pate

SYNONYMS

yatra-wherever; yatra-and wherever; apatat-fell; mahyām-on the surface of the world; retaḥ-the semen; tasya-of him; mahā-ātmanaḥ-of the great personality (Lord Śiva); tāni-all those places; rūpyasya-of silver; hemnaḥ-of gold; ca-and; kṣetrāṇi-mines; āsan-became; mahī-pate-O King.

O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that those who seek gold and silver can worship Lord Śiva for material opulences. Lord Śiva lives under a bael tree and does not even construct a house in which to dwell, but although he is apparently poverty-stricken, his devotees are sometimes opulently endowed with large quantities of silver and gold. Parīkṣit Mahārāja later asks about this, and Śukadeva Gosvāmī replies.

TEXT 34

sarit-saraḥsu śaileṣu
vaneṣūpavaneṣu ca
yatra kva cāsann ṛṣayas
tatra sannihito haraḥ

SYNONYMS

sarit-near the shores of the rivers; saraḥsu-and near the lakes; śaileṣu-near the mountains; vaneṣu-in the forests; upavaneṣu-in the gardens or small forests; ca-also; yatra-wherever; kva-anywhere; ca-also; āsan-were exiting; ṛṣayaḥ-great sages; tatra-there; sannihitaḥ-was present; haraḥ-Lord Śiva.

Following Mohinī, Lord Śiva went everywhere-near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Mohinī-mūrti dragged Lord Śiva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Śiva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The śāstras enjoin:

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

”One should not stay in a solitary place with a woman, even if she be his mother, sister or daughter, for the senses are so uncontrollably powerful that in the presence of a woman one may become agitated, even if he is very learned and advanced.” (Bhāg. 9.19.17)

TEXT 35

skanne retasi so ’paśyad
ātmānaṁ deva-māyayā
jaḍīkṛtaṁ nṛpa-śreṣṭha
sannyavartata kaśmalāt

SYNONYMS

skanne-when fully discharged; retasi-the semen; saḥ-Lord Śiva; apaśyat-saw; ātmānam-his own self; deva-māyayā-by the māyā of the Supreme Personality of Godhead; jaḍīkṛtam-had become victimized as a fool; nṛpa-śreṣṭha-O best of kings (Mahārāja Parīkṣit); sannyavartata-restrained himself further; kaśmalāt-from illusion.

O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

Once one is agitated by lusty desires upon seeing a woman, those desires increase more and more, but when semen is discharged in the act of sex, the lusty desires diminish. The same principle acted upon Lord Śiva. He was allured by the beautiful woman Mohinī-mūrti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a brahmacārī, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (yan maithunādi-gṛhamedhi-sukham [SB 7.9.45]). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.

TEXT 36

athāvagata-māhātmya
ātmano jagad-ātmanaḥ
aparijñeya-vīryasya

na mene tad u hādbhutam

SYNONYMS

atha-thus; avagata-being fully convinced about; māhātmyaḥ-the greatness; ātmanaḥ-of himself; jagat-ātmanaḥ-and of the Supreme Personality of Godhead; aparijñeya-vīryasya-who has unlimited potency; na-not; mene-did consider; tat-the miraculous activities of the Supreme Personality of Godhead in bewildering him; u ha-certainly; adbhutam-as wonderful.

Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth, there is no truth superior to Me." No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in Caitanya-caritāmṛta (Ādi 5.142), ekale īśvara kṛṣṇa, āra saba bhṛtya. The Supreme Personality of Godhead, Kṛṣṇa, is the only master of everyone, including even Lord Śiva, what to speak of others. Lord Śiva was already aware of the supreme power of Lord Viṣṇu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.

TEXT 37

tam aviklavam avrīḍam
ālakṣya madhusūdanaḥ
uvāca parama-prīto
bibhrat svāṁ pauruṣīṁ tanum

SYNONYMS

tam-him (Lord Śiva); aviklavam-without being agitated by the incident that had taken place; avrīḍam-without being ashamed; ālakṣya-seeing; madhu-sūdanaḥ-the Supreme Personality of Godhead, who is known as Madhusūdana, the killer of the demon Madhu; uvāca-said; parama-prītaḥ-being very pleased; bibhrat-assuming; svām-His own; pauruṣīm-original; tanum-form.

Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

Although Lord Śiva was aghast at the potency of Lord Viṣṇu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Viṣṇu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone's heart. Indeed, the Lord says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Śiva is never defeated by anyone, when defeated by Lord Viṣṇu he felt proud that he had such an exalted and powerful master.

TEXT 38

śrī-bhagavān uvāca
diṣṭyā tvaṁ vibudha-śreṣṭha
svāṁ niṣṭhām ātmanā sthitaḥ
yan me strī-rūpayā svairaṁ
mohito 'py aṅga māyayā

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; diṣṭyā-all auspiciousness; tvam-unto you; vibudha-śreṣṭha-O best of all the demigods; svām-in your own; niṣṭhām-fixed situation; ātmanā-of your own self; sthitaḥ-you are situated; yat-as; me-Mine; strī-rūpayā-appearance like a woman; svairam-sufficiently; mohitaḥ-enchanted; api-in spite of; aṅga-O Lord Śiva; māyayā-by My potency.

The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.

Since Lord Śiva is the best of the demigods, he is the best of all devotees (vaiṣṇavānāṁ yathā śambhuḥ). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, "May all good fortune be upon you." When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the devotee's misunderstanding. After being amply harassed by Lord Viṣṇu's potency, Lord Śiva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in Bhagavad-gītā (6.22), yasmin sthito na duḥkhena guruṇāpi vicālyate: because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Śambhu is one.

TEXT 39

ko nu me 'titaren māyāṁ
viṣaktas tvad-ṛte pumān
tāṁs tān visṛjatīṁ bhāvān
dustarām akṛtātmabhiḥ

SYNONYMS

kaḥ-what; nu-indeed; me-My; atitaret-can surpass; māyām-illusory energy; viṣaktaḥ-attached to material sense enjoyment; tvat-ṛte-except for you; pumān-person; tān-such conditions; tān-unto the materially attached persons; visṛjatīm-in surpassing; bhāvān-reactions of material activities; dustarām-very difficult to surmount; akṛta-ātmabhiḥ-by persons unable to control their senses.

My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

Of the three chief demigods-Brahmā, Viṣṇu and Maheśvara-all but Viṣṇu are under the influence of māyā. In Caitanya-caritāmṛta, they are described as māyī, which means "under māyā's influence." But even though Lord Śiva associates with māyā, he is not influenced. The living entities are affected by māyā, but although Lord Śiva apparently associates with māyā, he is not affected. In other words, all living entities within this material world except for Lord Śiva are swayed by māyā. Lord Śiva is therefore neither viṣṇu-tattva nor jīva-tattva. He is between the two.

TEXT 40

seyaṁ guṇa-mayī māyā
na tvām abhibhaviṣyati
mayā sametā kālena
kāla-rūpeṇa bhāgaśaḥ

SYNONYMS

sā-that insurmountable; iyam-this; guṇa-mayī-consisting of the three modes of material nature; māyā-illusory energy; na-not; tvām-you; abhibhaviṣyati-will be able to bewilder in the future; mayā-with Me; sametā-joined; kālena-eternal time; kāla-rūpeṇa-in the form of time; bhāgaśaḥ-with her different parts.

The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

When Lord Śiva was present, his wife, Durgā, was also there. Durgā works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: ”The material energy [prakṛti] works under My direction, O son of Kuntī, and is producing all moving and unmoving beings.” Prakṛti is Durgā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
[Bs. 5.44]

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of kāla, time. Sa īkṣata lokān nu sṛjā. Sa imāḹ lokān asṛjata. This is the version of the Vedas (Aitareya Upaniṣad 1.1.1–2). Māyā happens to be the wife of Lord Śiva, and thus Lord Śiva is in association with māyā, but Lord Viṣṇu here assures Lord Śiva that this māyā will no longer be able to captivate him.

TEXT 41

śrī-śuka uvāca
evaṁ bhagavatā rājan
śrīvatsāṅkena sat-kṛtaḥ
āmantrya taṁ parikramya
sagaṇaḥ svālayaṁ yayau

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; bhagavatā-by the Supreme Personality of Godhead; rājan-O King; śrīvatsa-aṅkena-who always carries the mark of Śrīvatsa on His breast; sat-kṛtaḥ-being very much applauded; āmantrya-taking permission from; tam-Him; parikramya-circumambulating; sa-gaṇaḥ-with his associates; sva-ālayam-to his own abode; yayau-went back.

Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that when Lord Śiva was offering obeisances unto Lord Viṣṇu, Lord Viṣṇu arose and embraced him. Therefore the word śrīvatsāṅkena is used here. The mark of Śrīvatsa adorns the chest of Lord Viṣṇu, and therefore when Lord Viṣṇu embraced Lord Śiva while being circumambulated, the Śrīvatsa mark touched Lord Śiva’s bosom.

TEXT 42

ātmāṁśa-bhūtāṁ tāṁ māyāṁ
bhavānīṁ bhagavān bhavaḥ
sammatām ṛṣi-mukhyānāṁ
prītyācaṣṭātha bhārata

SYNONYMS

ātma-aṁśa-bhūtām-a potency of the Supreme Soul; tām-unto her; māyām-the illusory energy; bhavānīm-who is the wife of Lord Śiva; bhagavān-the powerful; bhavaḥ-Lord Śiva; sammatām-accepted; ṛṣi-mukhyānām-by the great sages; prītyā-in jubilation; ācaṣṭa-began to address; atha-then; bhārata-O Mahārāja Parīkṣit, descendant of Bharata.

O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

TEXT 43

ayi vyapaśyas tvam ajasya māyāṁ
parasya puṁsaḥ para-devatāyāḥ
ahaṁ kalānām ṛṣabho ’pi muhye
yayāvaśo ’nye kim utāsvatantrāḥ

SYNONYMS

ayi-oh; vyapaśyaḥ-have seen; tvam-you; ajasya-of the unborn; māyām-the illusory energy; parasya puṁsaḥ-of the Supreme Person; para-devatāyāḥ-the Absolute Truth; aham-myself; kalānām-of plenary portions; ṛṣabhaḥ-the chief; api-although; muhye-became bewildered; yayā-by her; avaśaḥ-imperceptibly; anye-others; kim uta-what to speak of; asvatantrāḥ-fully dependent on māyā.

Lord Śiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā?

TEXT 44

yaṁ mām apṛcchas tvam upetya yogāt
samā-sahasrānta upāratam vai
sa eṣa sākṣāt puruṣaḥ purāṇo
na yatra kālo viśate na vedaḥ

SYNONYMS

yam-about whom; mām-from me; apṛcchaḥ-inquired; tvam-you; upetya-coming near me; yogāt-from performing mystic yoga; samā-years; sahasra-ante-at the end of one thousand; upāratam-ceasing; vai-indeed; saḥ-He; eṣaḥ-here is; sākṣāt-directly; puruṣaḥ-the Supreme Person; purāṇaḥ-the original; na-not; yatra-where; kālaḥ-eternal time; viśate-can enter; na-nor; vedaḥ-the Vedas.

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the Vedas understand the Supreme Personality of Godhead. This is an indication of the Lord's being omnipotent, omnipresent and omniscient.

TEXT 45

śrī-śuka uvāca
iti te 'bhihitas tāta
vikramaḥ śārṅga-dhanvanaḥ
sindhor nirmathane yena
dhṛtaḥ pṛṣṭhe mahācalaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; te-unto you; abhihitaḥ-explained; tāta-my dear King; vikramaḥ-prowess; śārṅga-dhanvanaḥ-of the Supreme Personality of Godhead, who carries the Śārṅga bow; sindhoḥ-of the ocean of milk; nirmathane-in the churning; yena-by whom; dhṛtaḥ-was held; pṛṣṭhe-on the back; mahā-acalaḥ-the great mountain.

Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅga-dhanvā. I have now described to you His prowess.

TEXT 46

etan muhuḥ kīrtayato 'nuśṛṇvato
na riṣyate jātu samudyamaḥ kvacit
yad uttamaśloka-guṇānuvarṇanaṁ
samasta-saṁsāra-pariśramāpaham

SYNONYMS

etat-this narration; muhuḥ-constantly; kīrtayataḥ-of one who chants; anuśṛṇvataḥ-and also hears; na-not; riṣyate-annihilated; jātu-at any time; samudyamaḥ-the endeavor; kvacit-at any time; yat-because; uttamaśloka-of the Supreme Personality of Godhead; guṇa-anuvarṇanam-describing the transcendental qualities; samasta-all; saṁsāra-of material existence; pariśrama-misery; apaham-finishing.

The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.

TEXT 47

asad-aviṣayam aṅghriṁ bhāva-gamyaṁ prapannān
amṛtam amara-varyān āśayat sindhu-mathyam
kapaṭa-yuvati-veṣo mohayan yaḥ surārīṁs
tam aham upasṛtānāṁ kāma-pūraṁ nato 'smi

SYNONYMS

asat-aviṣayam-not understood by the atheists; aṅghrim-unto the lotus feet of the Supreme Personality of Godhead; bhāva-gamyam-understood by devotees; prapannān-fully surrendered; amṛtam-the nectar; amara-varyān-only unto the demigods; āśayat-gave to drink; sindhu-mathyam-produced from the ocean of milk; kapaṭa-yuvati-veṣaḥ-appearing as a false young girl; mohayan-captivating; yaḥ-He who; sura-arīn-the enemies of the demigods; tam-unto Him; aham-I; upasṛtānām-of the devotees; kāma-pūram-who fulfills all desires; nataḥ asmi-I offer my respectful obeisances.

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." This partiality of the Supreme Personality of Godhead is natural. A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. He therefore says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes."

Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Mohinī-mūrti Incarnation Bewilders Lord Śiva."

20.9.13 Chapter Thirteen

Description of Future Manus

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvān, is known as Śrāddhadeva. He has ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Tarūṣa, Pṛṣadhra and Vasumān. In this manvantara, or reign of Manu, among the demigods are the Ādityas, Vasus, Rudras, Viśvedevas, Maruts, Aśvinī-kumāras and Ṛbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. During this period of Manu, the Supreme Personality of Godhead Viṣṇu appears from the womb of Aditi in His incarnation as the son of Kaśyapa.

In the period of the eighth Manu, the Manu is Sāvarṇi. His sons are headed by Nirmoka, and among the demigods are the Sutapās. Bali, the son of Virocana, is Indra, and Gālava and Paraśurāma are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sārvabhauma, the son of Devaguhya and Sarasvatī.

In the period of the ninth Manu, the Manu is Dakṣa-sāvarṇi. His sons are headed by Bhūtaketu, and among the demigods are the Marīcigarbhas. Adbhuta is Indra, and among the seven sages is Dyutimān. In this period of Manu, the incarnation Ṛṣabha is born of Āyuṣmān and Ambudhārā.

In the period of the tenth Manu, the Manu is Brahma-sāvarṇi. Among his sons is Bhūriṣeṇa, and the seven sages are Haviṣmān and others. Among the demigods are the Suvāsanas, and Śambhu is Indra. The incarnation in this period of Manu is Viṣvaksena, who is a friend of Śambhu and who is born from the womb of Viṣūcī in the house of a brāhmaṇa named Viśvasraṣṭā.

In the period of the eleventh Manu, the Manu is Dharma-sāvarṇi, who has ten sons, headed by Satyadharma. Among the demigods are the Vihaṅgamas, Indra is known as Vaidhṛta, and the seven sages are Aruṇa and others. In this manvantara, the incarnation is Dharmasetu, who is born of Vaidhṛtā and Āryaka.

In the period of the twelfth Manu, the Manu is Rudra-sāvarṇi, whose sons are headed by Devavān. The demigods are the Haritas and others, Indra is Ṛtadhāmā, and the seven sages are Tapomūrti and others. The incarnation in this manvantara is Sudhāmā, or Svadhāmā, who is born from the womb of Sunṛtā. His father's name is Satyasahā.

In the period of the thirteenth Manu, the Manu is Deva-sāvarṇi. Among his sons is Citrasena, the demigods are the Sukarmās and others, Indra is Divaspati, and Nirmoka is among the sages. The manvantara-avatāra is Yogeśvara, who is born of Devahotra and Bṛhatī.

In the period of the fourteenth Manu, the Manu is Indra-sāvarṇi. Among his sons are Uru and Gambhīra, the demigods are the Pavitras and others, Indra is Śuci, and among the sages are Agni and Bāhu. The incarnation of this manvantara is known as Bṛhadbhānu. He is born of Satrāyaṇa from the womb of Vitānā.

The total duration of the periods ruled by these Manus is calculated to be one thousand catur-yugas, or 4,300,000 times 1,000 years.

TEXT 1

śrī-śuka uvāca
manur vivasvataḥ putraḥ
śrāddhadeva iti śrutaḥ
saptamo vartamāno yas
tad-apatyāni me śṛṇu

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; manuḥ-Manu; vivasvataḥ-of the sun-god; putraḥ-son; śrāddhadevaḥ-as Śrāddhadeva; iti-thus; śrutaḥ-known, celebrated; saptamaḥ-seventh; vartamānaḥ-at the present moment; yaḥ-he who; tat-his; apatyāni-children; me-from me; śṛṇu-just hear.

Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

TEXTS 2–3

ikṣvākur nabhagaś caiva
dhṛṣṭaḥ śaryātir eva ca
nariṣyanto 'tha nābhāgaḥ
saptamo diṣṭa ucyate
tarūṣaś ca pṛṣadhraś ca
daśamo vasumān smṛtaḥ
manor vaivasvatasyaite
daśa-putrāḥ parantapa

SYNONYMS

ikṣvākuḥ-Ikṣvāku; nabhagaḥ-Nabhaga; ca-also; eva-indeed; dhṛṣṭaḥ-Dhṛṣṭa; śaryātiḥ-Śaryāti; eva-certainly; ca-also; nariṣyantaḥ-Nariṣyanta; atha-as well as; nābhāgaḥ-Nābhāga; saptamaḥ-the seventh one; diṣṭaḥ-Diṣṭa; ucyate-is so celebrated; tarūṣaḥ ca-and

Tarūṣa; pṛṣadhraḥ ca-and Pṛṣadhra; daśamaḥ-the tenth one; vasumān-Vasumān; smṛtaḥ-known; manoḥ-of Manu; vaivasvatasya-of Vaivasvata; ete-all these; daśa-putrāḥ-ten sons; parantapa-O King.

O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

TEXT 4

ādityā vasavo rudrā
viśvedevā marud-gaṇāḥ
aśvināv ṛbhavo rājann
indras teṣāṁ purandaraḥ

SYNONYMS

ādityāḥ-the Ādityas; vasavaḥ-the Vasus; rudrāḥ-the Rudras; viśvedevāḥ-the Viśvedevas; marut-gaṇāḥ-and the Maruts; aśvinau-the two Aśvinī brothers; ṛbhavaḥ-the Ṛbhus; rājan-O King; indraḥ-the king of heaven; teṣām-of them; purandaraḥ-Purandara.

In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

TEXT 5

kaśyapo 'trir vasiṣṭhaś ca
viśvāmitro 'tha gautamaḥ
jamadagnir bharadvāja
iti saptarṣayaḥ smṛtāḥ

SYNONYMS

kaśyapaḥ-Kaśyapa; atriḥ-Atri; vasiṣṭhaḥ-Vasiṣṭha; ca-and; viśvāmitraḥ-Viśvāmitra; atha-as well as; gautamaḥ-Gautama; jamadagniḥ-Jamadagni; bharadvājaḥ-Bharadvāja; iti-thus; sapta-ṛṣayaḥ-the seven sages; smṛtāḥ-celebrated.

Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

TEXT 6

atrāpi bhagavaj-janma
kaśyapād aditer abhūt
ādityānām avarajo
viṣṇur vāmana-rūpa-dhṛk

SYNONYMS

atra-in this Manu's reign; api-certainly; bhagavat-janma-appearance of the Supreme Personality of Godhead; kaśyapāt-by Kaśyapa Muni; aditeḥ-of mother Aditi; abhūt-became possible; ādityānām-of the Ādityas; avara-jaḥ-the youngest; viṣṇuḥ-Lord Viṣṇu Himself; vāmana-rūpa-dhṛk-appearing as Lord Vāmana.

In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kaśyapa and His mother Aditi.

TEXT 7

saṅkṣepato mayoktāni
sapta-manvantarāṇi te
bhaviṣyāṇy atha vakṣyāmi
viṣṇoḥ śaktyānvitāni ca

SYNONYMS

saṅkṣepataḥ-in brief; mayā-by me; uktāni-explained; sapta-seven; manu-antarāṇi-changes of Manu; te-unto you; bhaviṣyāṇi-the future Manus; atha-also; vakṣyāmi-I shall speak; viṣṇoḥ-of Lord Viṣṇu; śaktyā anvitāni-empowered by the energy; ca-also.

I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.

TEXT 8

vivasvataś ca dve jāye
viśvakarma-sute ubhe
saṁjñā chāyā ca rājendra
ye prāg abhihite tava

SYNONYMS

vivasvataḥ-of Vivasvān; ca-also; dve-two; jāye-wives; viśvakarma-sute-the two daughters of Viśvakarmā; ubhe-both of them; saṁjñā-Saṁjñā; chāyā-Chāyā; ca-and; rāja-indra-O King; ye-both of whom; prāk-before; abhihite-described; tava-unto you.

O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

TEXT 9

tṛtīyāṁ vaḍavām eke
tāsāṁ saṁjñā-sutās trayaḥ
yamo yamī śrāddhadevaś
chāyāyāś ca sutāñ chṛṇu

SYNONYMS

tṛtīyām-the third wife; vaḍavām-Vaḍavā; eke-some people; tāsām-of all three wives; saṁjñā-sutāḥ trayaḥ-three issues of Saṁjñā; yamaḥ-one son named Yama; yamī-Yamī, a daughter; śrāddhadevaḥ-Śrāddhadeva, another son; chāyāyāḥ-of Chāyā; ca-and; sutān-the sons; śṛṇu-just hear about.

It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children-Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

TEXT 10

sāvarṇis tapatī kanyā
bhāryā saṁvaraṇasya yā
śanaiścaras tṛtīyo 'bhūd
aśvinau vaḍavātmajau

SYNONYMS

sāvarṇiḥ-Sāvarṇi; tapatī-Tapatī; kanyā-the daughter; bhāryā-the wife; saṁvaraṇasya-of King Saṁvaraṇa; yā-she who; śanaiścaraḥ-Śanaiścara; tṛtīyaḥ-the third issue; abhūt-took birth; aśvinau-the two Aśvinī-kumāras; vaḍavā-ātma-jau-the sons of the wife known as Vaḍavā.

Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā's third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

TEXT 11

aṣṭame 'ntara āyāte
sāvarṇir bhavitā manuḥ
nirmoka-virajaskādyāḥ
sāvarṇi-tanayā nṛpa

SYNONYMS

aṣṭame-the eighth; antare-Manu's period; āyāte-when arrived; sāvarṇiḥ-Sāvarṇi; bhavitā-will become; manuḥ-the eighth Manu; nirmoka-Nirmoka; virajaska-ādyāḥ-Virajaska and others; sāvarṇi-of Sāvarṇi; tanayāḥ-the sons; nṛpa-O King.

O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth yuga of Vaivasvata Manu. Each Manu lives for seventy-one yugas, and fourteen such Manus rule in one day of Lord Brahmā. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Śukadeva Gosvāmī, having heard from authorities, foretells that the eighth Manu will be Sāvarṇi and that Nirmoka and Virajaska will be among his sons. Śāstra can foretell what will happen millions and millions of years in the future.

TEXT 12

tatra devāḥ sutapaso
virajā amṛtaprabhāḥ
teṣāṁ virocana-suto
balir indro bhaviṣyati

SYNONYMS

tatra-in that period of Manu; devāḥ-the demigods; sutapasaḥ-the Sutapās; virajāḥ-the Virajas; amṛtaprabhāḥ-the Amṛtaprabhas; teṣām-of them; virocana-sutaḥ-the son of Virocana; baliḥ-Mahārāja Bali; indraḥ-the king of heaven; bhaviṣyati-will become.

In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

TEXT 13

dattvemāṁ yācamānāya
viṣṇave yaḥ pada-trayam
rāddham indra-padaṁ hitvā
tataḥ siddhim avāpsyati

SYNONYMS

dattvā-giving in charity; imām-this entire universe; yācamānāya-who was begging from him; viṣṇave-unto Lord Viṣṇu; yaḥ-Bali Mahārāja; pada-trayam-three paces of land; rāddham-achieved; indra-padam-the post of Indra; hitvā-giving up; tataḥ-thereafter; siddhim-perfection; avāpsyati-will achieve.

Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali's giving everything to Him, Bali Mahārāja will achieve the perfection of life.

In Bhagavad-gītā (7.3) it is stated, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: out of many millions of people, one may attempt to achieve success in life. This success is explained here. Rāddham indra-padaṁ hitvā tataḥ siddhim avāpsyati. Siddhi consists of achieving the favor of Lord Viṣṇu, not the yoga-siddhis. The yoga-siddhis-aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitā-are temporary. The ultimate siddhi is to achieve the favor of Lord Viṣṇu.

TEXT 14

yo 'sau bhagavatā baddhaḥ
prītena sutale punaḥ
niveśito 'dhike svargād
adhunāste sva-rāḍ iva

SYNONYMS

yaḥ-Bali Mahārāja; asau-he; bhagavatā-by the Personality of Godhead; baddhaḥ-bound; prītena-because of favor; sutale-in the kingdom of Sutala; punaḥ-again; niveśitaḥ-situated; adhike-more opulent; svargāt-than the heavenly planets; adhunā-at the present moment; āste-is situated; sva-rāṭ iva-equal to the position of Indra.

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.

TEXTS 15–16

gālavo dīptimān rāmo
droṇa-putraḥ kṛpas tathā
ṛṣyaśṛṅgaḥ pitāsmākaṁ
bhagavān bādarāyaṇaḥ
ime saptarṣayas tatra
bhaviṣyanti sva-yogataḥ
idānīm āsate rājan
sve sva āśrama-maṇḍale

SYNONYMS

gālavaḥ-Gālava; dīptimān-Dīptimān; rāmaḥ-Paraśurāma; droṇa-putraḥ-the son of Droṇācārya, namely Aśvatthāmā; kṛpaḥ-Kṛpācārya; tathā-as well; ṛṣyaśṛṅgaḥ-Ṛṣyaśṛṅga; pitā asmākam-our father; bhagavān-the incarnation of Godhead; bādarāyaṇaḥ-Vyāsadeva; ime-all of them; sapta-ṛṣayaḥ-the seven sages; tatra-in the eighth manvantara; bhaviṣyanti-will become; sva-yogataḥ-as a result of their service to the Lord; idānīm-at the present moment; āsate-they are all existing; rājan-O King; sve sve-in their own; āśrama-maṇḍale-different hermitages.

O King, during the eighth manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.

TEXT 17

devaguhyāt sarasvatyāṁ
sārvabhauma iti prabhuḥ
sthānaṁ purandarād dhṛtvā
balaye dāsyatīśvaraḥ

SYNONYMS

devaguhyāt-from His father, Devaguhya; sarasvatyām-in the womb of Sarasvatī; sārvabhaumaḥ-Sārvabhauma; iti-thus; prabhuḥ-the master; sthānam-place; purandarāt-from Lord Indra; hṛtvā-taking away by force; balaye-unto Bali Mahārāja; dāsyati-will give; īśvaraḥ-the master.

In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.

TEXT 18

navamo dakṣa-sāvarṇir
manur varuṇa-sambhavaḥ
bhūtaketur dīptaketur
ity ādyās tat-sutā nṛpa

SYNONYMS

navamaḥ-ninth; dakṣa-sāvarṇiḥ-Dakṣa-sāvarṇi; manuḥ-the Manu; varuṇa-sambhavaḥ-born as the son of Varuṇa; bhūtaketuḥ-Bhūtaketu; dīptaketuḥ-Dīptaketu; iti-thus; ādyāḥ-and so on; tat-his; sutāḥ-sons; nṛpa-O King.

O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.

TEXT 19

pārā-marīcigarbhādyā
devā indro ’dbhutaḥ smṛtaḥ
dyutimat-pramukhās tatra
bhaviṣyanty ṛṣayas tataḥ

SYNONYMS

pārā-the Pāras; marīcigarbha-the Marīcigarbhas; ādyāḥ-like that; devāḥ-the demigods; indraḥ-the king of heaven; adbhutaḥ-Adbhuta; smṛtaḥ-known; dyutimat-Dyutimān; pramukhāḥ-headed by; tatra-in that ninth period of Manu; bhaviṣyanti-will become; ṛṣayaḥ-the seven ṛṣis; tataḥ-then.

In this ninth manvantara, the Pāras and Marīcigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

TEXT 20

āyuṣmato ’mbudhārāyām
ṛṣabho bhagavat-kalā
bhavitā yena saṁrāddhāṁ
tri-lokīṁ bhokṣyate ’dbhutaḥ

SYNONYMS

āyuṣmataḥ-of the father, Āyuṣmān; ambudhārāyām-in the womb of the mother, Ambudhārā; ṛṣabhaḥ-Ṛṣabha; bhagavat-kalā-a partial incarnation of the Supreme Personality of Godhead; bhavitā-will be; yena-by whom; saṁrāddhām-all-opulent; tri-lokīm-the three worlds; bhokṣyate-will enjoy; adbhutaḥ-the Indra of the name Adbhuta.

Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

TEXT 21

daśamo brahma-sāvarṇir
upaśloka-suto manuḥ
tat-sutā bhūriṣeṇādyā

haviṣmat pramukhā dvijāḥ

SYNONYMS

daśamaḥ-the tenth Manu; brahma-sāvarṇiḥ-Brahma-sāvarṇi; upaśloka-sutaḥ-born of Upaśloka; manuḥ-will be Manu; tat-sutāḥ-his sons; bhūriṣeṇa-ādyāḥ-Bhūriṣeṇa and others; haviṣmat-Haviṣmān; pramukhāḥ-headed by; dvijāḥ-the seven sages.

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviṣmān will be the seven sages.

TEXT 22

haviṣmān sukṛtaḥ satyo
jayo mūrtis tadā dvijāḥ
suvāsana-viruddhādyā
devāḥ śambhuḥ sureśvaraḥ

SYNONYMS

haviṣmān-Haviṣmān; sukṛtaḥ-Sukṛta; satyaḥ-Satya; jayaḥ-Jaya; mūrtiḥ-Mūrti; tadā-at that time; dvijāḥ-the seven sages; suvāsana-the Suvāsanas; viruddha-the Viruddhas; ādyāḥ-and so on; devāḥ-the demigods; śambhuḥ-Śambhu; sura-īśvaraḥ-Indra, king of the demigods.

Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

TEXT 23

viṣvakseno viṣūcyāṁ tu
śambhoḥ sakhyaṁ kariṣyati
jātaḥ svāṁśena bhagavān
gṛhe viśvasṛjo vibhuḥ

SYNONYMS

viṣvaksenaḥ-Viṣvaksena; viṣūcyām-in the womb of Viṣūcī; tu-then; śambhoḥ-of Śambhu; sakhyam-friendship; kariṣyati-will create; jātaḥ-being born; sva-aṁśena-by a plenary portion; bhagavān-the Supreme Personality of Godhead; gṛhe-in the home; viśvasṛjaḥ-of Viśvasraṣṭā; vibhuḥ-the supremely powerful Lord.

In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viṣūcī as the incarnation known as Viṣvaksena. He will make friends with Śambhu.

TEXT 24

manur vai dharma-sāvarṇir
ekādaśama ātmavān
anāgatās tat-sutāś ca
satyadharmādayo daśa

SYNONYMS

manuḥ-the Manu; vai-indeed; dharma-sāvarṇiḥ-Dharmasāvarṇi; ekādaśamaḥ-eleventh; ātmavān-the controller of the senses; anāgatāḥ-will come in the future; tat-his; sutāḥ-sons; ca-and; satyadharma-ādayaḥ-Satyadharma and others; daśa-ten.

In the eleventh manvantara, the Manu will be Dharma-sāvarṇi, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

TEXT 25

vihaṅgamāḥ kāmagamā
nirvāṇarucayaḥ surāḥ
indraś ca vaidhṛtas teṣām
ṛṣayaś cāruṇādayaḥ

SYNONYMS

vihaṅgamāḥ-the Vihaṅgamas; kāmagamāḥ-the Kāmagamas; nirvāṇarucayaḥ-the Nirvāṇarucis; surāḥ-the demigods; indraḥ-the king of heaven, Indra; ca-also; vaidhṛtaḥ-Vaidhṛta; teṣām-of them; ṛṣayaḥ-the seven sages; ca-also; aruṇa-ādayaḥ-headed by Aruṇa.

The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

TEXT 26

āryakasya sutas tatra
dharmasetur iti smṛtaḥ
vaidhṛtāyāṁ harer aṁśas
tri-lokīṁ dhārayiṣyati

SYNONYMS

āryakasya-of Āryaka; sutaḥ-the son; tatra-in that period (the eleventh manvantara); dharmasetuḥ-Dharmasetu; iti-thus; smṛtaḥ-celebrated; vaidhṛtāyām-from the mother, Vaidhṛtā; hareḥ-of the Supreme Personality of Godhead; aṁśaḥ-a partial incarnation; tri-lokīm-the three worlds; dhārayiṣyati-will rule.

The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.

TEXT 27

bhavitā rudra-sāvarṇī
rājan dvādaśamo manuḥ
devavān upadevaś ca
devaśreṣṭhādayaḥ sutāḥ

SYNONYMS

bhavitā-will appear; rudra-sāvarṇiḥ-Rudra-sāvarṇi; rājan-O King; dvādaśamaḥ-the twelfth; manuḥ-Manu; devavān-Devavān; upadevaḥ-Upadeva; ca-and; devaśreṣṭha-Devaśreṣṭha; ādayaḥ-such persons; sutāḥ-sons of the Manu.

O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

TEXT 28

ṛtadhāmā ca tatrendro
devāś ca haritādayaḥ
ṛṣayaś ca tapomūrtis
tapasvy āgnīdhrakādayaḥ

SYNONYMS

ṛtadhāmā-Ṛtadhāmā; ca-also; tatra-in that period; indraḥ-the king of heaven; devāḥ-the demigods; ca-and; harita-ādayaḥ-headed by the Haritas; ṛṣayaḥ ca-and the seven sages; tapomūrtiḥ-Tapomūrti; tapasvī-Tapasvī; āgnīdhraka-Āgnīdhraka; ādayaḥ-and so on.

In this manvantara, the name of Indra will be Ṛtadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhraka.

TEXT 29

svadhāmākhyo harer aṁśaḥ
sādhayiṣyati tan-manoḥ
antaraṁ satyasahasaḥ
sunṛtāyāḥ suto vibhuḥ

SYNONYMS

svadhāmā-ākhyaḥ-Svadhāmā; hareḥ aṁśaḥ-a partial incarnation of the Supreme Personality of Godhead; sādhayiṣyati-will rule; tat-manoḥ-of that Manu; antaram-the manvantara; satyasahasaḥ-of Satyasahā; sunṛtāyāḥ-of Sunṛtā; sutaḥ-the son; vibhuḥ-most powerful.

From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

TEXT 30

manus trayodaśo bhāvyo
deva-sāvarṇir ātmavān
citrasena-vicitrādyā
deva-sāvarṇi-dehajāḥ

SYNONYMS

manuḥ-the Manu; trayodaśaḥ-thirteenth; bhāvyaḥ-will become; deva-sāvarṇiḥ-Deva-sāvarṇi; ātmavān-well advanced in spiritual knowledge; citrasena-Citrasena; vicitra-ādyāḥ-and others, like Vicitra; deva-sāvarṇi-of Deva-sāvarṇi; deha-jāḥ-sons.

The thirteenth Manu will be named Deva-sāvarṇi, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

TEXT 31

devāḥ sukarma-sutrāma-
saṁjñā indro divaspatiḥ
nirmoka-tattvadarśādyā
bhaviṣyanty ṛṣayas tadā

SYNONYMS

devāḥ-the demigods; sukarma-the Sukarmās; sutrāma-saṁjñāḥ-and the Sutrāmas; indraḥ-the king of heaven; divaspatiḥ-Divaspati; nirmoka-Nirmoka; tattvadarśa-ādyāḥ-and others, like Tattvadarśa; bhaviṣyanti-will become; ṛṣayaḥ-the seven sages; tadā-at that time.

In the thirteenth manvantara, the Sukarmās and Sutrāmas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

TEXT 32

devahotrasya tanaya
upahartā divaspateḥ
yogeśvaro harer aṁśo
bṛhatyāṁ sambhaviṣyati

SYNONYMS

devahotrasya-of Devahotra; tanayaḥ-the son; upahartā-the benefactor; divaspateḥ-of Divaspati, the Indra at that time; yoga-īśvaraḥ-Yogeśvara, the master of mystic powers; hareḥ aṁśaḥ-a partial representation of the Supreme Personality of Godhead; bṛhatyām-in the womb of his mother, Bṛhatī; sambhaviṣyati-will appear.

The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati.

TEXT 33

manur vā indra-sāvarṇiś
caturdaśama eṣyati
uru-gambhīra-budhādyā
indra-sāvarṇi-vīryajāḥ

SYNONYMS

manuḥ-the Manu; vā-either; indra-sāvarṇiḥ-Indra-sāvarṇi; caturdaśamaḥ-fourteenth; eṣyati-will become; uru-Uru; gambhīra-Gambhīra; budha-ādyāḥ-and others, such as Budha; indra-sāvarṇi-of Indra-sāvarṇi; vīrya-jāḥ-born of the semen.

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

TEXT 34

pavitrāś cākṣuṣā devāḥ
śucir indro bhaviṣyati
agnir bāhuḥ śuciḥ śuddho
māgadhādyās tapasvinaḥ

SYNONYMS

pavitrāḥ-the Pavitras; cākṣuṣāḥ-the Cākṣuṣas; devāḥ-the demigods; śuciḥ-Śuci; indraḥ-the king of heaven; bhaviṣyati-will become; agniḥ-Agni; bāhuḥ-Bāhu; śuciḥ-Śuci; śuddhaḥ-Śuddha; māgadha-Māgadha; ādyāḥ-and so on; tapasvinaḥ-the sages.

The Pavitras and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

TEXT 35

satrāyaṇasya tanayo
bṛhadbhānus tadā hariḥ
vitānāyāṁ mahārāja
kriyā-tantūn vitāyitā

SYNONYMS

satrāyaṇasya-of Satrāyaṇa; tanayaḥ-the son; bṛhadbhānuḥ-Bṛhadbhānu; tadā-at that time; hariḥ-the Supreme Personality of Godhead; vitānāyām-in the womb of Vitānā; mahā-rāja-O King; kriyā-tantūn-all spiritual activities; vitāyitā-will perform.

O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

TEXT 36

rājaṁś caturdaśaitāni
tri-kālānugatāni te
proktāny ebhir mitaḥ kalpo
yuga-sāhasra-paryayaḥ

SYNONYMS

rājan-O King; caturdaśa-fourteen; etāni-all these; tri-kāla-the three periods of time (past, present and future); anugatāni-covering; te-to you; proktāni-described; ebhiḥ-by these; mitaḥ-estimated; kalpaḥ-one day of Brahmā; yuga-sāhasra-one thousand cycles of four yugas; paryayaḥ-consisting of.

O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of Future Manus."

20.9.14 Chapter Fourteen

The System of Universal Management

This chapter describes the duties allotted to Manu by the Supreme Personality of Godhead. All the Manus, as well as their sons, the sages, the demigods and the Indras, act under the orders of various incarnations of the Supreme Personality of Godhead. At the end of every catur-yuga, consisting of Satya-yuga, Dvāpara-yuga, Tretā-yuga and Kali-yuga, the sages, acting under the orders of the Supreme Personality of Godhead, distribute the Vedic knowledge and thus reinstate eternal religious principles. Manu's duty is to reestablish the system of religion. Manu's sons execute Manu's orders, and thus the entire universe is maintained by Manu and his descendants. The Indras are various rulers of the heavenly planets. Assisted by the demigods, they rule the three worlds. The Supreme Personality of Godhead also appears as incarnations in different yugas. He appears as Sanaka, Sanātana, Yājñavalkya, Dattātreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic yoga, and so on. As Marīci and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, "If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?" How and why He does this cannot be understood by those who are under the clutches of māyā.

TEXT 1

śrī-rājovāca
manvantareṣu bhagavan
yathā manv-ādayas tv ime
yasmin karmaṇi ye yena
niyuktās tad vadasva me

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; manvantareṣu-in the reign of each Manu; bhagavan-O great sage; yathā-as; manu-ādayaḥ-the Manus and others; tu-but; ime-these; yasmin-in which; karmaṇi-activities; ye-which persons; yena-by whom; niyuktāḥ-appointed; tat-that; vadasva-kindly describe; me-to me.

Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

TEXT 2

śrī-ṛṣir uvāca
manavo manu-putrāś ca
munayaś ca mahī-pate
indrāḥ sura-gaṇāś caiva
sarve puruṣa-śāsanāḥ

SYNONYMS

śrī-ṛṣiḥ uvāca-Śrī Śukadeva Gosvāmī said; manavaḥ-all the Manus; manu-putrāḥ-all the sons of Manu; ca-and; munayaḥ-all the great sages; ca-and; mahī-pate-O King; indrāḥ-all the Indras; sura-gaṇāḥ-the demigods; ca-and; eva-certainly; sarve-all of them; puruṣa-śāsanāḥ-under the rule of the Supreme person.

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajña.

TEXT 3

yajñādayo yāḥ kathitāḥ
pauruṣyas tanavo nṛpa
manv-ādayo jagad-yātrāṁ
nayanty ābhiḥ praconditāḥ

SYNONYMS

yajña-ādayaḥ-the Lord's incarnation known as Yajña and others; yāḥ-who; kathitāḥ-already spoken of; pauruṣyaḥ-of the Supreme Person; tanavaḥ-incarnations; nṛpa-O King; manu-ādayaḥ-the Manus and others; jagat-yātrām-universal affairs; nayanti-conduct; ābhiḥ-by the incarnations; pracoditāḥ-being inspired.

O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

TEXT 4

catur-yugānte kālena
grastāñ chruti-gaṇān yathā
tapasā ṛṣayo 'paśyan
yato dharmaḥ sanātanaḥ

SYNONYMS

catuḥ-yuga-ante-at the end of every four yugas (Satya, Dvāpara, Tretā and Kali); kālena-in due course of time; grastān-lost; śruti-gaṇān-the Vedic instruction; yathā-as; tapasā-by austerity; ṛṣayaḥ-great saintly persons; apaśyan-by seeing misuse; yataḥ-wherefrom; dharmaḥ-occupational duties; sanātanaḥ-eternal.

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

In this verse, the words dharmaḥ and sanātanaḥ are very important. Sanātana means "eternal," and dharma means "occupational duties." From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Tretā-yuga, however, these principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvāpara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of sanātana-dharma is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of sanātana-dharma and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājan
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized. Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of saṅkīrtana, kṛṣṇa-kīrtana, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing sanātana-dharma, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Kṛṣṇa. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' [Cc. Madhya 20.108]. This is the purport of sanātana-dharma. Sanātana means nitya, or "eternal," and kṛṣṇa-dāsa means "servant of Kṛṣṇa." The eternal occupational duty of the human being is to serve Kṛṣṇa. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 5

tato dharmaṁ catuṣpādaṁ
manavo hariṇoditāḥ
yuktāḥ sañcārayanty addhā
sve sve kāle mahīṁ nṛpa

SYNONYMS

tataḥ-thereafter (at the end of Kali-yuga); dharmam-the religious principle; catuḥ-pādam-in four parts; manavaḥ-all the Manus; hariṇā-by the Supreme Personality of Godhead; uditāḥ-being instructed; yuktāḥ-being engaged; sañcārayanti-reestablish; addhā-directly; sve sve-in their own; kāle-time; mahīm-within this world; nṛpa-O King.

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.

Dharma, or occupational duty, can be established in its full four parts as explained in Bhagavad-gītā. In Bhagavad-gītā (4.1) the Lord says:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." This is the process of disciplic succession. Following the same process, the Kṛṣṇa consciousness movement is teaching the principles of Bhagavad-gītā as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord Kṛṣṇa, they will certainly be happy in Śrī Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a guru and preach the Lord's instructions all over the world for the peace and prosperity of humanity.

TEXT 6

pālayanti prajā-pālā
yāvad antaṁ vibhāgaśaḥ
yajña-bhāga-bhujo devā
ye ca tatrānvitāś ca taiḥ

SYNONYMS

pālayanti-execute the order; prajā-pālāḥ-the rulers of the world, namely the sons and grandsons of Manu; yāvat antam-unto the end of Manu's reign; vibhāgaśaḥ-in divisions; yajña-bhāga-bhujaḥ-the enjoyers of the result of yajñas; devāḥ-the demigods; ye-others; ca-also; tatra anvitāḥ-engaged in that business; ca-also; taiḥ-by them.

To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.

As stated in Bhagavad-gītā (4.2):

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This paramparā system extends from Manu to Ikṣvāku and from Ikṣvāku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme Personality of Godhead in the paramparā system. Anyone interested in peaceful life must participate in this paramparā system and perform yajñas. As Gauḍīya Vaiṣṇavas in the paramparā system of Śrī Caitanya Mahāprabhu, we must perform saṅkīrtana-yajña all over the world (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]). Śrī Caitanya Mahāprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the saṅkīrtana movement is spread vigorously all over the world. This will also make people happy without a doubt.

TEXT 7

indro bhagavatā dattāṁ
trailokya-śriyam ūrjitām
bhuñjānaḥ pāti lokāṁs trīn
kāmaṁ loke pravarṣati

SYNONYMS

indraḥ-the King of heaven; bhagavatā-by the Supreme Personality of Godhead; dattām-given; trailokya-of the three worlds; śriyam ūrjitām-the great opulences; bhuñjānaḥ-enjoying; pāti-maintains; lokān-all the planets; trīn-within the three worlds; kāmam-as much as necessary; loke-within the world; pravarṣati-pours rain.

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

TEXT 8

jñānaṁ cānuyugaṁ brūte
hariḥ siddha-svarūpa-dhṛk
ṛṣi-rūpa-dharaḥ karma
yogaṁ yogeśa-rūpa-dhṛk

SYNONYMS

jñānam-transcendental knowledge; ca-and; anuyugam-according to the age; brūte-explains; hariḥ-the Supreme Personality of Godhead; siddha-svarūpa-dhṛk-assuming the form of liberated persons like Sanaka and Sanātana; ṛṣi-rūpa-dharaḥ-assuming the form of great saintly persons like Yājñavalkya; karma-karma; yogam-the mystic yoga system; yoga-īśa-rūpa-dhṛk-by assuming the form of a great yogī like Dattātreya.

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya to teach the system of mystic yoga.

For the benefit of all human society, not only does the Lord assume the form of Manu as an incarnation to rule the universe properly, but He also assumes the forms of a teacher, yogī, jñānī and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in Bhagavad-gītā, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Śrī Caitanya Mahāprabhu, expands the teachings of Bhagavad-gītā all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

TEXT 9

sargaṁ prajeśa-rūpeṇa
dasyūn hanyāt svarāḍ-vapuḥ
kāla-rūpeṇa sarveṣām
abhāvāya pṛthag guṇaḥ

SYNONYMS

sargam-creation of progeny; prajā-īśa-rūpeṇa-in the form of the Prajāpati Marīci and others; dasyūn-thieves and rogues; hanyāt-kills; sva-rāṭ-vapuḥ-in the form of the king; kāla-rūpeṇa-in the form of time; sarveṣām-of everything; abhāvāya-for the annihilation; pṛthak-different; guṇaḥ-possessing qualities.

In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

TEXT 10

stūyamāno janair ebhir
māyayā nāma-rūpayā
vimohitātmabhir nānā-
darśanair na ca dṛśyate

SYNONYMS

stūyamānaḥ-being sought; janaiḥ-by people in general; ebhiḥ-by all of them; māyayā-under the influence of māyā; nāma-rūpayā-possessing different names and forms; vimohita-bewildered; ātmabhiḥ-by illusion; nānā-various; darśanaiḥ-by philosophical approaches; na-not; ca-and; dṛśyate-the Supreme Personality of Godhead can be found.

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Kṛṣṇa, who explains in Bhagavad-gītā that He is the origin of everything and the cause of all causes (ahaṁ sarvasya prabhavaḥ). This inability is due to the illusory energy of the Supreme Lord. Devotees, therefore, accept the Supreme Personality of Godhead as He is and remain happy simply by chanting the glories of the Lord.

TEXT 11

etat kalpa-vikalpasya
pramāṇaṁ parikīrtitam
yatra manvantarāṇy āhuś
caturdaśa purāvidaḥ

SYNONYMS

etat-all these; kalpa-in one day of Lord Brahmā; vikalpasya-of the changes in a kalpa, such as the change of Manus; pramāṇam-evidences; parikīrtitam-described (by me); yatra-wherein; manvantarāṇi-periods of Manu; āhuḥ-said; caturdaśa-fourteen; purāvidaḥ-learned scholars.

In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The System of Universal Management."

20.9.15 Chapter Fifteen

Bali Mahārāja Conquers the Heavenly Planets

This chapter describes how Bali, after performing the Viśvajit-yajña, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their guru.

Mahārāja Parīkṣit wanted to understand how Lord Vāmanadeva, on the plea of taking three paces of land from Bali Mahārāja, took everything away from him and arrested him. Śukadeva Gosvāmī responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of Śukrācārya he regained his life. Thus he engaged himself in the service of Śukrācārya, his spiritual master. The descendants of Bhṛgu, being pleased with him, engaged him in the Viśvajit-yajña. When this yajña was performed, from the fire of yajña came a chariot, horses, a flag, a bow, armor and two quivers of arrows. Mahārāja Prahlāda, Bali Mahārāja's grandfather, gave Bali an eternal garland of flowers, and Śukrācārya gave him a conchshell. Bali Mahārāja, after offering obeisances to Prahlāda, the brāhmaṇas and his spiritual master, Śukrācārya, equipped himself to fight with Indra and went to Indrapurī with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra's kingdom. When Indra saw Bali Mahārāja's prowess, he went to his own spiritual master, Bṛhaspati, told him about Bali's strength, and inquired about his duty. Bṛhaspati informed the demigods that because Bali had been endowed with extraordinary power by the brāhmaṇas, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Bṛhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The demigods followed his orders, and Bali Mahārāja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhṛgu Muni, being very affectionate to their disciple Bali Mahārāja, engaged him in performing one hundred aśvamedha-yajñas. In this way, Bali enjoyed the opulences of the heavenly planets.

TEXTS 1–2

śrī-rājovāca
baleḥ pada-trayaṁ bhūmeḥ
kasmād dharir ayācata
bhūteśvaraḥ kṛpaṇa-val
labdhārtho 'pi babandha tam
etad veditum icchāmo
mahat kautūhalaṁ hi naḥ
yācñeśvarasya pūrṇasya
bandhanaṁ cāpy anāgasaḥ

SYNONYMS

śrī-rājā uvāca-the King said; baleḥ-of Bali Mahārāja; pada-trayam-three steps; bhūmeḥ-of land; kasmāt-why; hariḥ-the Supreme Personality of Godhead (in the form of Vāmana); ayācata-begged; bhūta-īśvaraḥ-the proprietor of all the universe; kṛpaṇa-vat-like a poor man; labdha-arthaḥ-He got the gift; api-although; babandha-arrested; tam-him (Bali); etat-all this; veditum-to understand; icchāmaḥ-we desire; mahat-very great; kautūhalam-eagerness; hi-indeed; naḥ-our; yācñā-begging; īśvarasya-of the Supreme Personality of Godhead; pūrṇasya-who is full in everything; bandhanam-arresting; ca-also; api-although; anāgasaḥ-of he who was faultless.

Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

TEXT 3

śrī-śuka uvāca
parājita-śrīr asubhiś ca hāpito
hīndreṇa rājan bhṛgubhiḥ sa jīvitaḥ
sarvātmanā tān abhajad bhṛgūn baliḥ
śiṣyo mahātmārtha-nivedanena

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; parājita-being defeated; śrīḥ-opulences; asubhiḥ ca-of life also; hāpitaḥ-deprived; hi-indeed; indreṇa-by King Indra; rājan-O King; bhṛgubhiḥ-by the descendants of Bhṛgu Muni; saḥ-he (Bali Mahārāja); jīvitaḥ-brought back to life; sarva-ātmanā-in full submission; tān-them; abhajat-worshiped; bhṛgūn-the descendants of Bhṛgu Muni; baliḥ-Mahārāja Bali; śiṣyaḥ-a disciple; mahātmā-the great soul; artha-nivedanena-by giving them everything.

Śukadeva Gosvāmī said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bhṛgu Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.

TEXT 4

taṁ brāhmaṇā bhṛgavaḥ prīyamāṇā
ayājayan viśvajitā tri-ṇākam
jigīṣamāṇaṁ vidhinābhiṣicya
mahābhiṣekeṇa mahānubhāvāḥ

SYNONYMS

tam-upon him (Bali Mahārāja); brāhmaṇāḥ-all the brāhmaṇas; bhṛgavaḥ-the descendants of Bhṛgu Muni; prīyamāṇāḥ-being very pleased; ayājayan-engaged him in performing a sacrifice; viśvajitā-known as Viśvajit; tri-nākam-the heavenly planets; jigīṣamāṇam-desiring to conquer; vidhinā-according to regulative principles; abhiṣicya-after purifying; mahā-abhiṣekeṇa-by bathing him in a great abhiṣeka ceremony; mahā-anubhāvāḥ-the exalted brāhmaṇas.

The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.

TEXT 5

tato rathaḥ kāñcana-paṭṭa-naddho
hayāś ca haryaśva-turaṅga-varṇāḥ
dhvajaś ca siṁhena virājamāno
hutāśanād āsa havirbhir iṣṭāt

SYNONYMS

tataḥ-thereafter; rathaḥ-a chariot; kāñcana-with gold; paṭṭa-and silk garments; naddhaḥ-wrapped; hayāḥ ca-horses also; haryaśva-turaṅga-varṇāḥ-exactly of the same color as the horses of Indra (yellow); dhvajaḥ ca-a flag also; siṁhena-with the mark of a lion; virājamānaḥ-existing; huta-aśanāt-from the blazing fire; āsa-there was; havirbhiḥ-by offerings of clarified butter; iṣṭāt-worshiped.

When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.

TEXT 6

dhanuś ca divyaṁ puraṭopanaddhaṁ
tūṇāv ariktau kavacaṁ ca divyam
pitāmahas tasya dadau ca mālām
amlāna-puṣpāṁ jalajaṁ ca śukraḥ

SYNONYMS

dhanuḥ-a bow; ca-also; divyam-uncommon; puraṭa-upanaddham-covered with gold; tūṇau-two quivers; ariktau-infallible; kavacam ca-and armor; divyam-celestial; pitāmahaḥ tasya-his grandfather, namely Prahlāda Mahārāja; dadau-gave; ca-and; mālām-a garland; amlāna-puṣpām-made of flowers that do not fade away; jala jam-a conchshell (which is born in water); ca-as well as; śukraḥ-Śukrācārya.

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

TEXT 7

evaṁ sa viprārjita-yodhanārthas
taiḥ kalpita-svastyayano 'tha viprān
pradakṣiṇī-kṛtya kṛta-praṇāmaḥ
prahrādam āmantrya namaś-cakāra

SYNONYMS

evam-in this way; saḥ-he (Bali Mahārāja); vipra-arjita-gained by the grace of the brāhmaṇas; yodhana-arthaḥ-possessing equipment for fighting; taiḥ-by them (the brāhmaṇas); kalpita-advice; svastyayanaḥ-ritualistic performance; atha-as; viprān-all the brāhmaṇas (Śukrācārya and others); pradakṣiṇī-kṛtya-circumambulating; kṛta-praṇāmaḥ-offered his respectful obeisances; prahrādam-unto Prahlāda Mahārāja; āmantrya-addressing; namaḥ-cakāra-offered him obeisances.

When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

TEXTS 8–9

athāruhya rathaṁ divyaṁ
bhṛgu-dattaṁ mahārathaḥ
susrag-dharo 'tha sannahya
dhanvī khaḍgī dhṛteṣudhiḥ
hemāṅgada-lasad-bāhuḥ
sphuran-makara-kuṇḍalaḥ
rarāja ratham ārūḍho
dhiṣṇya-stha iva havyavāṭ

SYNONYMS

atha-thereupon; āruhya-getting on; ratham-the chariot; divyam-celestial; bhṛgu-dattam-given by Śukrācārya; mahā-rathaḥ-Bali Mahārāja, the great charioteer; su-srak-dharaḥ-decorated with a nice garland; atha-thus; sannahya-covering his body with armor; dhanvī-equipped with a bow; khaḍgī-taking a sword; dhṛta-iṣudhiḥ-taking a quiver of arrows; hema-aṅgada-lasat-bāhuḥ-decorated with golden bangles on his arms; sphurat-makara-kuṇḍalaḥ-decorated with brilliant earrings resembling sapphires; rarāja-was illuminating; ratham ārūḍhaḥ-getting on the chariot; dhiṣṇya-sthaḥ-situated on the altar of sacrifice; iva-like; havya-vāṭ-worshipable fire.

Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

TEXTS 10–11

tulyaiśvarya-bala-śrībhiḥ
sva-yūthair daitya-yūthapaiḥ
pibadbhir iva khaṁ dṛgbhir
dahadbhiḥ paridhīn iva
vṛto vikarṣan mahatīm
āsurīṁ dhvajinīṁ vibhuḥ
yayāv indra-purīṁ svṛddhāṁ
kampayann iva rodasī

SYNONYMS

tulya-aiśvarya-equal in opulence; bala-strength; śrībhiḥ-and in beauty; sva-yūthaiḥ-by his own men; daitya-yūtha-paiḥ-and by the chiefs of the demons; pibadbhiḥ-drinking; iva-as if; kham-the sky; dṛgbhiḥ-with the sight; dahadbhiḥ-burning; paridhīn-all directions; iva-as if; vṛtaḥ-surrounded; vikarṣan-attracting; mahatīm-very great; āsurīm-demoniac; dhvajinīm-soldiers; vibhuḥ-most powerful; yayau-went; indra-purīm-to the capital of King Indra; su-ṛddhām-very opulent; kampayan-causing to tremble; iva-as if; rodasī-the complete surface of the world.

When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

TEXT 12

ramyām upavanodyānaiḥ
śrīmadbhir nandanādibhiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ
pravāla-phala-puṣporu-
bhāra-śākhāmara-drumaiḥ

SYNONYMS

ramyām-very pleasing; upavana-with orchards; udyānaiḥ-and gardens; śrīmadbhiḥ-very beautiful to see; nandana-ādibhiḥ-such as Nandana; kūjat-chirping; vihaṅga-birds; mithunaiḥ-with pairs; gāyat-singing; matta-mad; madhu-vrataiḥ-with bees; pravāla-of leaves; phala-puṣpa-fruits and flowers; uru-very great; bhāra-bearing the weight; śākhā-whose branches; amara-drumaiḥ-with eternal trees.

King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

TEXT 13

haṁsa-sārasa-cakrāhva-
kāraṇḍava-kulākulāḥ
nalinyo yatra krīḍanti
pramadāḥ sura-sevitāḥ

SYNONYMS

haṁsa-of swans; sārasa-cranes; cakrāhva-birds known as cakravākas; kāraṇḍava-and water fowl; kula-by groups; ākulāḥ-congested; nalinyaḥ-lotus flowers; yatra-where; krīḍanti-enjoyed sporting; pramadāḥ-beautiful women; sura-sevitāḥ-protected by the demigods.

Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.

TEXT 14

ākāśa-gaṅgayā devyā
vṛtāṁ parikha-bhūtayā
prākāreṇāgni-varṇena
sāṭṭālenonnatena ca

SYNONYMS

ākāśa-gaṅgayā-by Ganges water known as Ākāśa-gaṅgā; devyā-the always-worshipable goddess; vṛtām-surrounded; parikha-bhūtayā-as a trench; prākāreṇa-by ramparts; agni-varṇena-resembling fire; sa-aṭṭālena-with places for fighting; unnatena-very high; ca-and.

The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.

TEXT 15

rukma-paṭṭa-kapāṭaiś ca
dvāraiḥ sphaṭika-gopuraiḥ
juṣṭāṁ vibhakta-prapathāṁ
viśvakarma-vinirmitām

SYNONYMS

rukma-paṭṭa-possessing plates made of gold; kapāṭaiḥ-the doors of which; ca-and; dvāraiḥ-with entrances; sphaṭika-gopuraiḥ-with gates made of excellent marble; juṣṭām-linked; vibhakta-prapathām-with many different public roads; viśvakarma-vinirmitām-constructed by Viśvakarmā, the heavenly architect.

The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarmā.

TEXT 16

sabhā-catvara-rathyāḍhyāṁ
vimānair nyarbudair yutām
śṛṅgāṭakair maṇimayair
vajra-vidruma-vedibhiḥ

SYNONYMS

sabhā-with assembly houses; catvara-courtyards; rathya-and public roads; āḍhyām-opulent; vimānaiḥ-by airplanes; nyarbudaiḥ-not less than ten crores (one hundred million); yutām-endowed; śṛṅga-āṭakaiḥ-with crossroads; maṇi-mayaiḥ-made of pearls; vajra-made of diamonds; vidruma-and coral; vedibhiḥ-with places to sit.

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.

TEXT 17

yatra nitya-vayo-rūpāḥ
śyāmā viraja-vāsasaḥ
bhrājante rūpavan-nāryo
hy arcirbhir iva vahnayaḥ

SYNONYMS

yatra-in that city; nitya-vayaḥ-rūpāḥ-who were ever beautiful and young; śyāmāḥ-possessing the quality of śyāmā; viraja-vāsasaḥ-always dressed with clean garments; bhrājante-glitter; rūpa-vat-well decorated; nāryaḥ-women; hi-certainly; arcirbhiḥ-with many flames; iva-like; vahnayaḥ-fires.

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.

Śrīla Viśvanātha Cakravartī Ṭhākura gives a hint of the quality of the śyāmā woman.

śīta-kāle bhaved uṣṇā
uṣma-kāle suśītalāḥ
stanau sukaṭhinau yāsāṁ
tāḥ śyāmāḥ parikīrtitāḥ

A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called śyāmā.

TEXT 18

sura-strī-keśa-vibhraṣṭa-
nava-saugandhika-srajām
yatrāmodam upādāya
mārga āvāti mārutaḥ

SYNONYMS

sura-strī-of the women of the demigods; keśa-from the hair; vibhraṣṭa-fallen; nava-saugandhika-made of fresh, fragrant flowers; srajām-of the flower garlands; yatra-wherein; āmodam-the fragrance; upādāya-carrying; mārge-on the roads; āvāti-blows; mārutaḥ-the breeze.

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

TEXT 19

hema-jālākṣa-nirgacchad-
dhūmenāguru-gandhinā
pāṇḍureṇa praticchanna-
mārge yānti sura-priyāḥ

SYNONYMS

hema-jāla-akṣa-from dainty little windows made of networks of gold; nirgacchat-emanating; dhūmena-by smoke; aguru-gandhinā-fragrant due to burning incense known as aguru; pāṇḍureṇa-very white; praticchanna-covered; mārge-on the street; yānti-pass; sura-priyāḥ-beautiful public women known as Apsarās, celestial girls.

Apsarās passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

TEXT 20

muktā-vitānair maṇi-hema-ketubhir
nānā-patākā-valabhībhir āvṛtām
śikhaṇḍi-pārāvata-bhṛṅga-nāditāṁ
vaimānika-strī-kala-gīta-maṅgalām

SYNONYMS

muktā-vitānaiḥ-by canopies decorated with pearls; maṇi-hema-ketubhiḥ-with flags made with pearls and gold; nānā-patākā-possessing various kinds of flags; valabhībhiḥ-with the domes of the palaces; āvṛtām-covered; śikhaṇḍi-of birds like peacocks; pārāvata-pigeons; bhṛṅga-bees; nāditām-vibrated by the respective sounds; vaimānika-getting on airplanes; strī-of women; kala-gīta-from the choral singing; maṅgalām-full of auspiciousness.

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

TEXT 21

mṛdaṅga-śaṅkhānaka-dundubhi-svanaiḥ
satāla-vīṇā-murajeṣṭa-veṇubhiḥ
nṛtyaiḥ savādyair upadeva-gītakair
manoramāṁ sva-prabhayā jita-prabhām

SYNONYMS

mṛdaṅga-of drums; śaṅkha-conchshells; ānaka-dundubhi-and kettledrums; svanaiḥ-by the sounds; sa-tāla-in perfect tune; vīṇā-a stringed instrument; muraja-a kind of drum; iṣṭa-veṇubhiḥ-accompanied by the very nice sound of the flute; nṛtyaiḥ-with dancing; sa-vādyaiḥ-with concert instruments; upadeva-gītakaiḥ-with singing by the secondary demigods like the Gandharvas; manoramām-beautiful and pleasing; sva-prabhayā-by its own brilliance; jita-prabhām-the personification of beauty was conquered.

The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapurī defeated beauty personified.

TEXT 22

yāṁ na vrajanty adharmiṣṭhāḥ
khalā bhūta-druhaḥ śaṭhāḥ
māninaḥ kāmino lubdhā
ebhir hīnā vrajanti yat

SYNONYMS

yām-in the streets of the city; na-not; vrajanti-pass; adharmiṣṭhāḥ-irreligious persons; khalāḥ-envious persons; bhūta-druhaḥ-persons violent toward other living entities; śaṭhāḥ-cheaters; māninaḥ-falsely prestigious; kāminaḥ-lusty; lubdhāḥ-greedy; ebhiḥ-these; hīnāḥ-completely devoid of; vrajanti-walk; yat-on the street.

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

TEXT 23

tāṁ deva-dhānīṁ sa varūthinī-patir
bahiḥ samantād rurudhe pṛtanyayā
ācārya-dattaṁ jalajaṁ mahā-svanaṁ
dadhmau prayuñjan bhayam indra-yoṣitām

SYNONYMS

tām-that; deva-dhānīm-place where Indra lived; saḥ-he (Bali Mahārāja); varūthinī-patiḥ-the commander of the soldiers; bahiḥ-outside; samantāt-in all directions; rurudhe-attacked; pṛtanyayā-by soldiers; ācārya-dattam-given by Śukrācārya; jala-jam-the conchshell; mahā-svanam-a loud sound; dadhmau-resounded; prayuñjan-creating; bhayam-fear; indra-yoṣitām-of all the ladies protected by Indra.

Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.

TEXT 24

maghavāṁs tam abhipretya
baleḥ paramam udyamam
sarva-deva-gaṇopeto
gurum etad uvāca ha

SYNONYMS

maghavān-Indra; tam-the situation; abhipretya-understanding; baleḥ-of Bali Mahārāja; paramam udyamam-great enthusiasm; sarva-deva-gaṇa-by all the demigods; upetaḥ-accompanied; gurum-unto the spiritual master; etat-the following words; uvāca-said; ha-indeed.

Seeing Bali Mahārāja's indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Bṛhaspati, and spoke as follows.

TEXT 25

bhagavann udyamo bhūyān
baler naḥ pūrva-vairiṇaḥ
aviṣahyam imaṁ manye
kenāsīt tejasorjitaḥ

SYNONYMS

bhagavan-O my lord; udyamaḥ-enthusiasm; bhūyān-great; baleḥ-of Bali Mahārāja; naḥ-our; pūrva-vairiṇaḥ-past enemy; aviṣahyam-unbearable; imam-this; manye-I think; kena-by whom; āsīt-got; tejasā-prowess; ūrjitaḥ-achieved.

My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

TEXT 26

nainaṁ kaścit kuto vāpi
prativyoḍhum adhīśvaraḥ
pibann iva mukhenedaṁ
lihann iva diśo daśa
dahann iva diśo dṛgbhiḥ
saṁvartāgnir ivotthitaḥ

SYNONYMS

na-not; enam-this arrangement; kaścit-anyone; kutaḥ-from anywhere; vā api-either; prativyoḍhum-to counteract; adhīśvaraḥ-capable; piban iva-as if drinking; mukhena-by the mouth; idam-this (world); lihan iva-as if licking up; diśaḥ daśa-all ten directions; dahan iva-as if burning; diśaḥ-all directions; dṛgbhiḥ-by his vision; saṁvarta-agniḥ-the fire known as saṁvarta; iva-like; utthitaḥ-now arisen.

No one anywhere can counteract this military arrangement of Bali's. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

TEXT 27

brūhi kāraṇam etasya
durdharṣatvasya mad-ripoḥ
ojaḥ saho balaṁ tejo
yata etat samudyamaḥ

SYNONYMS

brūhi-kindly inform us; kāraṇam-the cause; etasya-of all this; durdharṣatvasya-of the formidableness; mat-ripoḥ-of my enemy; ojaḥ-prowess; sahaḥ-energy; balam-strength; tejaḥ-influence; yataḥ-wherefrom; etat-all this; samudyamaḥ-endeavor.

Kindly inform me. What is the cause for Bali Mahārāja's strength, endeavor, influence and victory? How has he become so enthusiastic?

TEXT 28

śrī-gurur uvāca
jānāmi maghavañ chatror
unnater asya kāraṇam
śiṣyāyopabhṛtaṁ tejo
bhṛgubhir brahma-vādibhiḥ

SYNONYMS

śrī-guruḥ uvāca-Bṛhaspati said; jānāmi-I know; maghavan-O Indra; śatroḥ-of the enemy; unnateḥ-of the elevation; asya-of him; kāraṇam-the cause; śiṣyāya-unto the disciple; upabhṛtam-endowed; tejaḥ-power; bhṛgubhiḥ-by the descendants of Bhṛgu; brahma-vādibhiḥ-all-powerful brāhmaṇas.

Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy's becoming so powerful. The brāhmaṇa descendants of Bhṛgu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.

Bṛhaspati, the spiritual master of the demigods, informed Indra, "Ordinarily, Bali and his forces could not achieve such strength, but it appears that the brāhmaṇa descendants of Bhṛgu Muni, being pleased with Bali Mahārāja, endowed them with this spiritual power." In other words, Bṛhaspati informed Indra that Bali Mahārāja's prowess was not his own but that of his exalted guru, Śukrācārya. We sing in our daily prayers, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi . By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one's personal endeavor for such advancement. Narottama dāsa Ṭhākura therefore says:

guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the paramparā system, one can thus be endowed with the original spiritual power coming from the Supreme Personality of Godhead (evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]).

TEXT 29

ojasvinaṁ baliṁ jetuṁ
na samartho 'sti kaścana
bhavad-vidho bhavān vāpi
varjayitveśvaraṁ harim
vijeṣyati na ko 'py enaṁ
brahma-tejaḥ-samedhitam
nāsya śaktaḥ puraḥ sthātuṁ
kṛtāntasya yathā janāḥ

SYNONYMS

ojasvinam-so powerful; balim-Bali Mahārāja; jetum-to conquer; na-not; samarthaḥ-able; asti-is; kaścana-anyone; bhavat-vidhaḥ-like you; bhavān-you yourself; vā api-either; varjayitvā-excepting; īśvaram-the supreme controller; harim-the Supreme Personality of Godhead; vijeṣyati-will conquer; na-not; kaḥ api-anyone; enam-him (Bali Mahārāja); brahma-tejaḥ-samedhitam-now empowered with brahma-tejas, extraordinary spiritual power; na-not; asya-of him; śaktaḥ-is able; puraḥ-in front; sthātum-to stay; kṛta-antasya-of Yamarāja; yathā-as; janāḥ-people.

Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamarāja, no one can now stand before Bali Mahārāja.

TEXT 30

tasmān nilayam utsṛjya
yūyaṁ sarve tri-viṣṭapam
yāta kālaṁ pratīkṣanto
yataḥ śatror viparyayaḥ

SYNONYMS

tasmāt-therefore; nilayam-not visible; utsṛjya-giving up; yūyam-you; sarve-all; tri-viṣṭapam-the heavenly kingdom; yāta-go somewhere else; kālam-time; pratīkṣantaḥ-waiting for; yataḥ-whereof; śatroḥ-of your enemy; viparyayaḥ-the reverse condition arrives.

Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.

TEXT 31

eṣa vipra-balodarkaḥ
sampraty ūrjita-vikramaḥ
teṣām evāpamānena
sānubandho vinaṅkṣyati

SYNONYMS

eṣaḥ-this (Bali Mahārāja); vipra-bala-udarkaḥ-flourishing because of the brahminical power invested in him; samprati-at the present moment; ūrjita-vikramaḥ-extremely powerful; teṣām-of the same brāhmaṇas; eva-indeed; apamānena-by insult; sa-anubandhaḥ-with friends and assistants; vinaṅkṣyati-will be vanquished.

Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

Bali Mahārāja and Indra were enemies. Therefore, when Bṛhaspati, the spiritual master of the demigods, predicted that Bali Mahārāja would be vanquished when he insulted the brāhmaṇas by whose grace he had become so powerful, Bali Mahārāja's enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Bṛhaspati assured him that the time would certainly come, for Bṛhaspati could see that in the future Bali Mahārāja would defy the orders of Śukrācārya in order to pacify Lord Viṣṇu, Vāmanadeva. Of course, to advance in Kṛṣṇa consciousness, one can take all risks. To please Vāmanadeva, Bali Mahārāja risked defying the orders of his spiritual master, Śukrācārya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth manvantara, he would occupy the throne of Indra again.

TEXT 32

evaṁ sumantritārthās te
guruṇārthānudarśinā
hitvā tri-viṣṭapaṁ jagmur
gīrvāṇāḥ kāma-rūpiṇaḥ

SYNONYMS

evam-thus; su-mantrita-being well advised; arthāḥ-about duties; te-they (the demigods); guruṇā-by their spiritual master; artha-anudarśinā-whose instructions were quite befitting; hitvā-giving up; tri-viṣṭapam-the heavenly kingdom; jagmuḥ-went; gīrvāṇāḥ-the demigods; kāma-rūpiṇaḥ-who could assume any form they liked.

Śukadeva Gosvāmī continued: The demigods, being thus advised by Bṛhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

The word kāma-rūpiṇaḥ indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.

TEXT 33

deveṣv atha nilīneṣu
balir vairocanaḥ purīm
deva-dhānīm adhiṣṭhāya
vaśaṁ ninye jagat-trayam

SYNONYMS

deveṣu-all the demigods; atha-in this way; nilīneṣu-when they disappeared; baliḥ-Bali Mahārāja; vairocanaḥ-the son of Virocana; purīm-the heavenly kingdom; deva-dhānīm-the residence of the demigods; adhiṣṭhāya-taking possession of; vaśam-under control; ninye-brought; jagat-trayam-the three worlds.

When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

TEXT 34

taṁ viśva-jayinaṁ śiṣyaṁ
bhṛgavaḥ śiṣya-vatsalāḥ
śatena hayamedhānām
anuvratam ayājayan

SYNONYMS

tam-unto him (Bali Mahārāja); viśva-jayinam-the conqueror of the entire universe; śiṣyam-because of his being a disciple; bhṛgavaḥ-the brāhmaṇas, descendants of Bhṛgu like Śukrācārya; śiṣya-vatsalāḥ-being very pleased with the disciple; śatena-by one hundred; haya-medhānām-sacrifices known as aśvamedha; anuvratam-following the instruction of the brāhmaṇas; ayājayan-caused to execute.

The brāhmaṇa descendants of Bhṛgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aśvamedha sacrifices.

We have seen in the dispute between Mahārāja Pṛthu and Indra that when Mahārāja Pṛthu wanted to perform one hundred aśvamedha-yajñas, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the brāhmaṇa descendants of Bhṛgu decided that although Mahārāja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Mahārāja Bali to perform at least as many aśvamedha-yajñas as Indra. The word ayājayan indicates that all the brāhmaṇas induced Bali Mahārāja to perform such sacrifices.

TEXT 35

tatas tad-anubhāvena
bhuvana-traya-viśrutām
kīrtiṁ dikṣu-vitanvānaḥ
sa reja uḍurāḍ iva

SYNONYMS

tataḥ-thereafter; tat-anubhāvena-because of performing such great sacrifices; bhuvana-traya-throughout the three worlds; viśrutām-celebrated; kīrtim-reputation; dikṣu-in all directions; vitanvānaḥ-spreading; saḥ-he (Bali Mahārāja); reje-became effulgent; uḍurāṭ-the moon; iva-like.

When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

TEXT 36

bubhuje ca śriyaṁ svṛddhāṁ
dvija-devopalambhitām
kṛta-kṛtyam ivātmānaṁ

manyamāno mahāmanāḥ
SYNONYMS

bubhuje-enjoyed; ca-also; śriyam-opulence; su-ṛddhām-prosperity; dvija-of the brāhmaṇas; deva-as good as the demigods; upalambhitām-achieved because of the favor; kṛta-kṛtyam-very satisfied by his activities; iva-like that; ātmānam-himself; manyamānaḥ-thinking; mahā-manāḥ-the great-minded.

Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

The brāhmaṇas are called dvija-deva, and kṣatriyas are generally called nara-deva. The word deva actually refers to the Supreme Personality of Godhead. The brāhmaṇas guide human society in becoming happy by satisfying Lord Viṣṇu, and according to their advice, the kṣatriyas, who are called nara-deva, keep law and order so that other people, namely the vaiśyas and śūdras, may properly follow regulative principles. In this way, people are gradually elevated to Kṛṣṇa consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Conquers the Heavenly Planets."

20.9.16 Chapter Sixteen

Executing the Payo-vrata Process of Worship

As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kaśyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kaśyapa emerged from a trance of meditation and returned to his āśrama. He saw that the āśrama was no longer beautiful and that his wife was very morose. Everywhere in the āśrama, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the āśrama and asked her why she looked so morose. After Aditi informed Kaśyapa Muni about the āśrama's well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi's request, Kaśyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vāsudeva, Janārdana. He assured her that only Lord Vāsudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vāsudeva, Prajāpati Kaśyapa told her about a process of worship known as payo-vrata, which is executed in twelve days. Lord Brahmā had instructed him how to satisfy Lord Kṛṣṇa by this process, and thus he advised his wife to observe this vow and its regulative principles.

TEXT 1

śrī-śuka uvāca
evaṁ putreṣu naṣṭeṣu
deva-mātāditis tadā
hṛte tri-viṣṭape daityaiḥ
paryatapyad anāthavat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; putreṣu-when her sons; naṣṭeṣu-disappearing from their position; deva-mātā-the mother of the demigods; aditiḥ-Aditi; tadā-at that time; hṛte-because of being lost; tri-viṣṭape-the kingdom of heaven; daityaiḥ-by the influence of the demons; paryatapyat-began to lament; anātha-vat-as if she had no protector.

Śukadeva Gosvāmī said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

TEXT 2

ekadā kaśyapas tasyā
āśramaṁ bhagavān agāt
nirutsavaṁ nirānandaṁ
samādher virataś cirāt

SYNONYMS

ekadā-one day; kaśyapaḥ-the great sage Kaśyapa Muni; tasyāḥ-of Aditi; āśramam-to the shelter; bhagavān-greatly powerful; agāt-went; nirutsavam-without enthusiasm; nirānandam-without jubilation; samādheḥ-his trance; virataḥ-stopping; cirāt-after a long time.

After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.

TEXT 3

sa patnīṁ dīna-vadanāṁ
kṛtāsana-parigrahaḥ
sabhājito yathā-nyāyam
idam āha kurūdvaha

SYNONYMS

saḥ-Kaśyapa Muni; patnīm-unto his wife; dīna-vadanām-having a dry face; kṛta-āsana-parigrahaḥ-after accepting a sitting place; sabhājitaḥ-being honored by Aditi; yathā-nyāyam-according to time and place; idam āha-spoke as follows; kuru-udvaha-O Mahārāja Parīkṣit, the best of the Kurus.

O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

TEXT 4

apy abhadraṁ na viprāṇāṁ
bhadre loke ’dhunāgatam
na dharmasya na lokasya
mṛtyoś chandānuvartinaḥ

SYNONYMS

api-whether; abhadram-ill fortune; na-not; viprāṇām-of the brāhmaṇas; bhadre-O most gentle Aditi; loke-in this world; adhunā-at the present moment; āgatam-has come; na-not; dharmasya-of religious principles; na-not; lokasya-of the people in general; mṛtyoḥ-death; chanda-anuvartinaḥ-who are followers of the whims of death.

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.

There are prescribed duties for all the inhabitants of this material world, especially for the brāhmaṇas but also for the people in general, who are subject to the whims of death. Kaśyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

TEXT 5

api vākuśalaṁ kiñcid
gṛheṣu gṛha-medhini
dharmasyārthasya kāmasya
yatra yogo hy ayoginām

SYNONYMS

api-I am wondering; vā-either; akuśalam-inauspiciousness; kiñcit-some; gṛheṣu-at home; gṛha-medhini-O my wife, who are attached to household life; dharmasya-of the principles of religion; arthasya-of the economic condition; kāmasya-of satisfaction of desires; yatra-at home; yogaḥ-the result of meditation; hi-indeed; ayoginām-even of those who are not transcendentalists.

O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one’s activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.

In this verse, Aditi has been addressed by her husband, Kaśyapa Muni, as gṛha-medhini, which means ”one who is satisfied in household life for sense gratification.” Generally, those who are in household life pursue sense gratification in the field of activities performed for material results. Such gṛhamedhīs have only one aim in life-sense gratification. Therefore it is said, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham: [SB 7.9.45] the householder’s life is based on sense gratification, and therefore the happiness derived from it is very meager. Nonetheless, the Vedic process is so comprehensive that even in householder life one can adjust his activities according to the regulative principles of dharma, artha, kāma and mokṣa. One’s aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the śāstras there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in Śrīmad-Bhāgavatam (1.2.9), dharmasya hy āpavargyasya nārtho ’rthāyopakalpate: ”All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain.” Those who are in household life should not think that religion is meant to improve the process of the householder’s sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (tattva jijñāsā). Then household life is as good as the life of a yogi. Kaśyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the śāstric injunctions. As soon as one deviates from the injunctions of the śāstra, the purpose of household life is immediately lost in confusion.

TEXT 6

api vātithayo ’bhyetya
kuṭumbāsaktayā tvayā
gṛhād apūjitā yātāḥ
pratyutthānena vā kvacit

SYNONYMS

api-whether; vā-either; atithayaḥ-guests who come without an invitation; abhyetya-coming to the home; kuṭumba-āsaktayā-who were too attached to the family members; tvayā-by you; gṛhāt-from the house; apūjitāḥ-without being properly welcomed; yātāḥ-went away; pratyutthānena-by standing up; vā-either; kvacit-sometimes.

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.

It is the duty of a householder to receive guests, even if a guest be an enemy. When a guest comes to one’s home, one should properly receive him by standing up and offering him a seat. It is enjoined, gṛhe śatrum api prāptaṁ viśvastam akutobhayam: if even an enemy comes to one’s home, one should receive him in such a way that the guest will forget that his host is an enemy. According to one’s position, one should properly receive anyone who comes to one’s home. At least a seat and a glass of water should be offered, so that the guest will not be displeased. Kaśyapa Muni inquired from Aditi whether disrespect had been shown to such guests, or atithis. The word atithi refers to one who comes without an invitation.

TEXT 7

gṛheṣu yeṣv atithayo
nārcitāḥ salilair api
yadi niryānti te nūnaṁ

pherurāja-gṛhopamāḥ

SYNONYMS

gṛheṣu-at home; yeṣu-which; atithayaḥ-uninvited guests; na-not; arcitāḥ-welcomed; salilaiḥ api-even by offering a glass of water; yadi-if; niryānti-they go away; te-such household life; nūnam-indeed; pheru-rāja-of jackals; gṛha-the homes; upamāḥ-like.

Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.

In a field there may be holes made by snakes and mice, but when there are very big holes, it may be supposed that jackals live there. Certainly no one goes to take shelter in such homes. Thus the homes of human beings where atithis, uninvited guests, are not properly received are like the homes of jackals.

TEXT 8

apy agnayas tu velāyāṁ
na hutā haviṣā sati
tvayodvigna-dhiyā bhadre
proṣite mayi karhicit

SYNONYMS

api-whether; agnayaḥ-fires; tu-indeed; velāyām-in the fire sacrifice; na-not; hutāḥ-offered; haviṣā-by ghee; sati-O chaste woman; tvayā-by you; udvigna-dhiyā-because of some anxiety; bhadre-O auspicious woman; proṣite-was away from home; mayi-when I; karhicit-sometimes.

O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?

TEXT 9

yat-pūjayā kāma-dughān
yāti lokān gṛhānvitaḥ
brāhmaṇo ’gniś ca vai viṣṇoḥ
sarva-devātmano mukham

SYNONYMS

yat-pūjayā-by worshiping the fire and brāhmaṇas; kāma-dughān-which fulfill one’s desires; yāti-one goes; lokān-to the destination of the higher planetary system; gṛha-anvitaḥ-a person attached to household life; brāhmaṇaḥ-the brāhmaṇas; agniḥ ca-and the fire; vai-indeed; viṣṇoḥ-of Lord Viṣṇu; sarva-deva-ātmanaḥ-the soul of all the demigods; mukham-the mouth.

By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Viṣṇu may eat and be satisfied. The Lord says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

”If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Therefore, all these items may be offered in the sacrificial fire, and Lord Viṣṇu will be satisfied. Similarly, brāhmaṇa-bhojana, feeding of the brāhmaṇas, is also recommended, for when the brāhmaṇas eat sumptuous remnants of food after yajña, this is another way that Lord Viṣṇu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the brāhmaṇas to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

TEXT 10

api sarve kuśalinas
tava putrā manasvini
lakṣaye ’svastham ātmānaṁ
bhavatyā lakṣaṇair aham

SYNONYMS

api-whether; sarve-all; kuśalinaḥ-in full auspiciousness; tava-your; putrāḥ-sons; manasvini-O great-minded lady; lakṣaye-I see; asvastham-not in tranquillity; ātmānam-the mind; bhavatyāḥ-of you; lakṣaṇaiḥ-by symptoms; aham-I.

O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?

TEXT 11

śrī-aditir uvāca
bhadraṁ dvija-gavāṁ brahman
dharmasyāsya janasya ca
tri-vargasya paraṁ kṣetraṁ
gṛhamedhin gṛhā ime

SYNONYMS

śrī-aditiḥ uvāca-Śrīmatī Aditi said; bhadram-all auspiciousness; dvija-gavām-of the brāhmaṇas and the cows; brahman-O brāhmaṇa; dharmasya asya-of the religious principles mentioned in śāstra; janasya-of the people in general; ca-and; tri-vargasya-of the three processes of elevation (dharma, artha and kāma); param-the supreme; kṣetram-field; gṛhamedhin-O my husband, who are attached to household life; gṛhāḥ-your home; ime-all these things.

Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

In household life one can develop the three principles of religion, economic development and sense gratification according to the regulations given in the śāstras, but to attain liberation one must give up household life and place himself in the transcendental renounced order. Kaśyapa Muni was not in the renounced order of life. Therefore he is addressed here once as brahman and another time as gṛhamedhin. Aditi, his wife, assured him that as far as household life was concerned, everything was going nicely, and the brāhmaṇas and cows were being honored and protected. In other words, there were no disturbances; household life was duly progressing.

TEXT 12

agnayo 'tithayo bhṛtyā
bhikṣavo ye ca lipsavaḥ
sarvaṁ bhagavato brahmann
anudhyānān na riṣyati

SYNONYMS

agnayaḥ-worshiping the fires; atithayaḥ-receiving the guests; bhṛtyāḥ-satisfying the servants; bhikṣavaḥ-pleasing the beggars; ye-all of them who; ca-and; lipsavaḥ-as they desire (are taken care of); sarvam-all of them; bhagavataḥ-of you, my lord; brahman-O brāhmaṇa; anudhyānāt-from always thinking; na riṣyati-nothing is missed (everything is properly done).

O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

TEXT 13

ko nu me bhagavan kāmo
na sampadyeta mānasaḥ
yasyā bhavān prajādhyakṣa
evaṁ dharmān prabhāṣate

SYNONYMS

kaḥ-what; nu-indeed; me-my; bhagavan-O lord; kāmaḥ-desire; na-not; sampadyeta-can be fulfilled; mānasaḥ-within my mind; yasyāḥ-of me; bhavān-your good self; prajā-adhyakṣaḥ-Prajāpati; evam-thus; dharmān-religious principles; prabhāṣate-talks.

O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

TEXT 14

tavaiva mārīca manaḥ-śarīrajāḥ
prajā imāḥ sattva-rajas-tamo-juṣaḥ
samo bhavāṁs tāsv asurādiṣu prabho
tathāpi bhaktaṁ bhajate maheśvaraḥ

SYNONYMS

tava-your; eva-indeed; mārīca-O son of Marīci; manaḥ-śarīra-jāḥ-born either of your body or of your mind (all the demons and demigods); prajāḥ-born of you; imāḥ-all of them; sattva-rajaḥ-tamaḥ-juṣaḥ-infected with sattva-guṇa, rajo-guṇa or tamo-guṇa; samaḥ-equal; bhavān-your good self; tāsu-to every one of them; asura-ādiṣu-beginning with the asuras; prabho-O my lord; tathā api-still; bhaktam-unto the devotees; bhajate-takes care of; mahā-īśvaraḥ-the Supreme Personality of Godhead, the supreme controller.

O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities-sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

In Bhagavad-gītā (9.29) the Lord says:

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

Although the Supreme Personality of Godhead is equal toward everyone, He is especially inclined toward those who engage in His devotional service. The Lord says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "My dear son of Kuntī, please declare that My devotee will never be vanquished." Elsewhere, Kṛṣṇa also says:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ
(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kaśyapa's devoted son, was in difficulty, Kaśyapa should bestow his favor upon Indra.

TEXT 15

tasmād īśa bhajantyā me
śreyaś cintaya suvrata

hṛta-śriyo hṛta-sthānān
sapatnaiḥ pāhi naḥ prabho
SYNONYMS

tasmāt-therefore; īśa-O powerful controller; bhajantyāḥ-of your servitor; me-me; śreyaḥ-auspiciousness; cintaya-just consider; su-vrata-O most gentle one; hṛta-śriyaḥ-bereft of all opulence; hṛta-sthānān-bereft of a residence; sapatnaiḥ-by the competitors; pāhi-please protect; naḥ-us; prabho-O my lord.

Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.

Aditi, the mother of the demigods, appealed to Kaśyapa Muni to give the demigods protection. When we speak of the demigods, this also includes their mother.

TEXT 16

parair vivāsitā sāhaṁ
magnā vyasana-sāgare
aiśvaryaṁ śrīr yaśaḥ sthānaṁ
hṛtāni prabalair mama
SYNONYMS

paraiḥ-by our enemies; vivāsitā-taken away from our residential quarters; sā-the same; aham-I; magnā-drowned; vyasana-sāgare-in an ocean of trouble; aiśvaryam-opulence; śrīḥ-beauty; yaśaḥ-reputation; sthānam-place; hṛtāni-all taken away; prabalaiḥ-very powerful; mama-my.

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.

TEXT 17

yathā tāni punaḥ sādho
prapadyeran mamātmajāḥ
tathā vidhehi kalyāṇaṁ
dhiyā kalyāṇa-kṛttama
SYNONYMS

yathā-as; tāni-all of our lost things; punaḥ-again; sādho-O great saintly person; prapadyeran-can regain; mama-my; ātmajāḥ-offspring (sons); tathā-so; vidhehi-kindly do; kalyāṇam-auspiciousness; dhiyā-by consideration; kalyāṇa-kṛt-tama-O you who are the best person to act for our welfare.

O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

TEXT 18

śrī-śuka uvāca
evam abhyarthito ’dityā
kas tām āha smayann iva
aho māyā-balaṁ viṣṇoḥ
sneha-baddham idaṁ jagat
SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; abhyarthitaḥ-being requested; adityā-by Aditi; kaḥ-Kaśyapa Muni; tām-unto her; āha-said; smayan-smiling; iva-just like; aho-alas; māyā-balam-the influence of the illusory energy; viṣṇoḥ-of Lord Viṣṇu; sneha-baddham-influenced by this affection; idam-this; jagat-whole world.

Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. ”Alas,” he said, ”how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!”

Kaśyapa Muni was surely sympathetic to his wife’s affliction, yet he was surprised at how the whole world is influenced by affection.

TEXT 19

kva deho bhautiko ’nātmā
kva cātmā prakṛteḥ paraḥ
kasya ke pati-putrādyā
moha eva hi kāraṇam
SYNONYMS

kva-where is; dehaḥ-this material body; bhautikaḥ-made of five elements; anātmā-not the spirit soul; kva-where is; ca-also; ātmā-the spirit soul; prakṛteḥ-to the material world; paraḥ-transcendental; kasya-of whom; ke-who is; pati-husband; putra-ādyāḥ-or son and so on; mohaḥ-illusion; eva-indeed; hi-certainly; kāraṇam-cause.

Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

The spirit soul (ātmā or jīva) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kaśyapa Muni met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which Bhagavad-gītā was spoken to Arjuna. In the beginning of Bhagavad-gītā, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate vid-bhujāṁ ye (Bhāg. 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (tathā dehāntara-prāptiḥ). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. Andhā yathāndhair upanīyamānās te ’pīśa-tantryām uru-dāmni baddhāḥ (Bhāg. 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Kṛṣṇa consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

TEXT 20

upatiṣṭhasva puruṣaṁ
bhagavantaṁ janārdanam
sarva-bhūta-guhā-vāsaṁ
vāsudevaṁ jagad-gurum

SYNONYMS

upatiṣṭhasva-just try to worship; puruṣam-the Supreme Person; bhagavantam-the Personality of Godhead; janārdanam-who can kill all the enemies; sarva-bhūta-guhā-vāsam-living within the core of the heart of everyone; vāsudevam-Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva; jagat-gurum-the spiritual master and teacher of the whole world.

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone’s enemies, and who sits within everyone’s heart. Only that Supreme Person-Kṛṣṇa, or Vāsudeva-can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

With these words, Kaśyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vāsudeva. Therefore, Kaśyapa Muni advised his wife, Aditi, to begin worshiping Lord Vāsudeva, who is situated in everyone’s heart. He is the friend of everyone and is known as Janārdana because He can kill all enemies. There are three modes of material nature-goodness, passion and ignorance-and above material nature, transcendental to material nature, is another existence, which is called śuddha-sattva. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. Sattvaṁ viśuddhaṁ vasudeva-śabditam (Bhāg. 4.3.23). Above material nature is the position called vasudeva, or freedom from material contamination. Only in that position can one perceive the Supreme Personality of Godhead, Vāsudeva. Thus the vasudeva condition fulfills a spiritual necessity. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. When one realizes Vāsudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramātmā (Vāsudeva) is situated in everyone’s heart, as confirmed in Bhagavad-gītā. The Lord says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati

”The Supreme Lord is situated in everyone’s heart, O Arjuna.” (Bg. 18.61)

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

”The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vāsudeva, Kṛṣṇa, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kaśyapa Muni advised his wife to seek shelter at the lotus feet of Vāsudeva, Kṛṣṇa, so that all her problems would be very easily solved. Thus Kaśyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bona fide guru because he advised his wife to seek shelter at the lotus feet of Vāsudeva. One who trains his subordinate or disciple to worship Vāsudeva is the truly bona fide spiritual master. The word jagad-gurum is very important in this regard. Kaśyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vāsudeva. Actually, Vāsudeva is jagad-guru, as clearly stated here (vāsudevaṁ jagad-gurum). One who teaches the instructions of Vāsudeva, Bhagavad-gītā, is as good as vāsudevaṁ jagad-gurum. But when one who does not teach this instruction-as it is-declares himself jagad-guru, he simply cheats the public. Kṛṣṇa is jagad-guru, and one who teaches the instruction of Kṛṣṇa as it is, on behalf of Kṛṣṇa, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.

TEXT 21

sa vidhāsyati te kāmān
harir dīnānukampanaḥ
amoghā bhagavad-bhaktir
netareti matir mama

SYNONYMS

saḥ-he (Vāsudeva); vidhāsyati-will undoubtedly fulfill; te-your; kāmān-desires; hariḥ-the Supreme Personality of Godhead; dīna-unto the poor; anukampanaḥ-very merciful; amoghā-infallible; bhagavat-bhaktiḥ-devotional service unto the Supreme Personality of Godhead; na-not; itarā-anything but bhagavad-bhakti; iti-thus; matiḥ-opinion; mama-my.

The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.

There are three kinds of men, who are called akāma, mokṣa-kāma and sarva-kāma. One who tries to get liberation from this material world is called mokṣa-kāma, one who wants to enjoy this material world to its fullest extent is called sarva-kāma, and one who has fulfilled all his desires and has no further material desires is called akāma. A bhakta has no desire. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. He is purified and free from material desires. The mokṣa-kāmī wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the karmīs, who have so many desires to fulfill? Nonetheless, the śāstra says:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10)

Kaśyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional service to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a karmī, jñānī, yogī or bhakta, should invariably take shelter of the lotus feet of Vāsudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Kṛṣṇa is dīna-anukampana: He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Kṛṣṇa helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in Caitanya-caritāmṛta (Madhya 22.38–39):

kṛṣṇa kahe,–'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,–ei baḍa mūrkha
āmi–vijña, ei mūrkhe 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.' " If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Kṛṣṇa, Kṛṣṇa may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favor to devotees. Otherwise, if one takes to Kṛṣṇa's devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Mahārāja did, but this may take some time. However, if a very sincere devotee wants only Kṛṣṇa's lotus feet, Kṛṣṇa directly gives him the position of śuddha-bhakti, unalloyed devotional service.

TEXT 22

śrī-aditir uvāca
kenāhaṁ vidhinā brahmann
upasthāsye jagat-patim
yathā me satya-saṅkalpo
vidadhyāt sa manoratham

SYNONYMS

śrī-aditiḥ uvāca-Śrīmatī Aditi began to pray; kena-by which; aham-I; vidhinā-by regulative principles; brahman-O brāhmaṇa; upasthāsye-can please; jagat-patim-the Lord of the universe, Jagannātha; yathā-by which; me-my; satya-saṅkalpaḥ-desire may actually be fulfilled; vidadhyāt-may fulfill; saḥ-He (the Supreme Lord); manoratham-ambitions or desires.

Śrīmatī Aditi said: O brāhmaṇa, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.

It is said, ”Man proposes, God disposes.” Thus a person may desire many things, but unless these desires are fulfilled by the Supreme Personality of Godhead, they cannot be fulfilled. Fulfillment of desire is called satya-saṅkalpa. Here the word satya-saṅkalpa is very important. Aditi placed herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ
janāḥ sukṛtino ’rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

”O best among the Bhāratas, four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.” Aditi was ārta, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kaśyapa Muni.

TEXT 23

ādiśa tvaṁ dvija-śreṣṭha
vidhiṁ tad-upadhāvanam
āśu tuṣyati me devaḥ
sīdantyāḥ saha putrakaiḥ

SYNONYMS

ādiśa-just instruct me; tvam-O my husband; dvija-śreṣṭha-O best of the brāhmaṇas; vidhim-the regulative principles; tat-the Lord; upadhāvanam-the process of worshiping; āśu-very soon; tuṣyati-becomes satisfied; me-unto me; devaḥ-the Lord; sīdantyāḥ-now lamenting; saha-with; putrakaiḥ-all my sons, the demigods.

O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

Sometimes less intelligent men ask whether one has to approach a guru to be instructed in devotional service for spiritual advancement. The answer is given here-indeed, not only here, but also in Bhagavad-gītā, where Arjuna accepted Kṛṣṇa as his guru (śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam). The Vedas also instruct, tad-vijñānārthaṁ sa guruṁ evābhigacchet: [MU tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

”To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.”

[Muṇḍaka Upaniṣad 1.2.12]

1.2.12] one must accept a guru for proper direction if one is seriously inclined toward advancement in spiritual life. The Lord says that one must worship the ācārya, who is the representative of the Supreme Personality of Godhead (ācāryaṁ māṁ vijānīyāt). One should definitely understand this. In Caitanya-caritāmṛta it is said that the guru is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the śāstra and by the practical behavior of devotees, one must accept a guru. Aditi accepted her husband as her guru, so that he would direct her how to advance in spiritual consciousness, devotional service, by worshiping the Supreme Lord.

TEXT 24

śrī-kaśyapa uvāca
etan me bhagavān pṛṣṭaḥ
prajā-kāmasya padmajaḥ
yad āha te pravakṣyāmi
vrataṁ keśava-toṣaṇam

SYNONYMS

śrī-kaśyapaḥ uvāca-Kaśyapa Muni said; etat-this; me-by me; bhagavān-the most powerful; pṛṣṭaḥ-when he was requested; prajā-kāmasya-desiring offspring; padma-jaḥ-Lord Brahmā, who was born of a lotus flower; yat-whatever; āha-he said; te-unto you; pravakṣyāmi-I shall explain; vratam-in the form of worship; keśava-toṣaṇam-by which Keśava, the Supreme Personality of Godhead, is satisfied.

Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.

Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evaṁ paramparā-prāptaṁ imaṁ rājarṣayo viduḥ [Bg. 4.2]). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system. Unless one follows this paramparā system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.

TEXT 25

phālgunasyāmale pakṣe
dvādaśāhaṁ payo-vratam
arcayed aravindākṣaṁ
bhaktyā paramayānvitaḥ

SYNONYMS

phālgunasya-of the month of Phālguna (February and March); amale-during the bright; pakṣe-fortnight; dvādaśa-aham-for twelve days, ending with Dvādaśī, the day after Ekādaśī; payaḥ-vratam-accepting the vow of taking only milk; arcayet-one should worship; aravinda-akṣam-the lotus-eyed Supreme Personality of Godhead; bhaktyā-with devotion; paramayā-unalloyed; anvitaḥ-surcharged.

In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

Worshiping the Supreme Lord Viṣṇu with devotion means following arcana-mārga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

One should install the Deity of Lord Viṣṇu or Kṛṣṇa and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekādaśī by not eating grains, it is generally recommended that on Dvādaśī one not consume anything but milk. payo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhaktyā). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhaktyā paramayānvitaḥ: one should be surcharged with unalloyed devotional service.

TEXT 26

sinīvālyāṁ mṛdālipya
snāyāt kroḍa-vidīrṇayā
yadi labhyeta vai srotasy
etaṁ mantram udīrayet

SYNONYMS

sinīvālyām-on the dark-moon day; mṛdā-with dirt; ālipya-smearing the body; snāyāt-one should bathe; kroḍa-vidīrṇayā-dug up by the tusk of a boar; yadi-if; labhyeta-it is available; vai-indeed; srotasi-in a flowing river; etam mantram-this mantra; udīrayet-one should chant.

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

TEXT 27

tvaṁ devy ādi-varāheṇa
rasāyāḥ sthānam icchatā
uddhṛtāsi namas tubhyaṁ
pāpmānaṁ me praṇāśaya

SYNONYMS

tvam-you; devi-O mother earth; ādi-varāheṇa-by the Supreme Personality of Godhead in the form of a boar; rasāyāḥ-from the bottom of the universe; sthānam-a place; icchatā-desiring; uddhṛtā asi-you have been raised; namaḥ tubhyam-I offer my respectful obeisances unto you; pāpmānam-all sinful activities and their reactions; me-of me; praṇāśaya-please undo.

O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

TEXT 28

nirvartitātma-niyamo
devam arcet samāhitaḥ
arcāyāṁ sthaṇḍile sūrye
jale vahnau gurāv api

SYNONYMS

nirvartita-finished; ātma-niyamaḥ-the daily duties of washing, chanting other mantras and so on, according to one's practice; devam-the Supreme Personality of Godhead; arcet-one should worship; samāhitaḥ-with full attention; arcāyām-unto the Deities; sthaṇḍile-unto the altar; sūrye-unto the sun; jale-unto the water; vahnau-unto the fire; gurau-unto the spiritual master; api-indeed.

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

TEXT 29

namas tubhyaṁ bhagavate
puruṣāya mahīyase
sarva-bhūta-nivāsāya
vāsudevāya sākṣiṇe

SYNONYMS

namaḥ tubhyam-I offer my respectful obeisances unto You; bhagavate-unto the Supreme Personality of Godhead; puruṣāya-the Supreme Person; mahīyase-the best of all personalities; sarva-bhūta-nivāsāya-the person who lives in everyone's heart; vāsudevāya-the Lord who lives everywhere; sākṣiṇe-the witness of everything.

O Supreme Personality of Godhead, greatest of all, who lives in everyone's heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

TEXT 30

namo 'vyaktāya sūkṣmāya
pradhāna-puruṣāya ca
catur-viṁśad-guṇa-jñāya
guṇa-saṅkhyāna-hetave

SYNONYMS

namaḥ-I offer my respectful obeisances unto You; avyaktāya-who are never seen by material eyes; sūkṣmāya-transcendental; pradhāna-puruṣāya-the Supreme Person; ca-also; catuḥ-viṁśat-twenty-four; guṇa-jñāya-the knower of the elements; guṇa-saṅkhyāna-of the sāṅkhya-yoga system; hetave-the original cause.

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

Catur-viṁśad-guṇa, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of sāṅkhya-yoga, which was inaugurated by Lord Kapiladeva. This sāṅkhya-yoga was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

TEXT 31

namo dvi-śīrṣṇe tri-pade
catuḥ-śṛṅgāya tantave
sapta-hastāya yajñāya
trayī-vidyātmane namaḥ

SYNONYMS

namaḥ-I offer my respectful obeisances unto You; dvi-śīrṣṇe-who have two heads; tri-pade-who have three legs; catuḥ-śṛṅgāya-who have four horns; tantave-who expand; sapta-hastāya-who have seven hands; yajñāya-unto the yajña-puruṣa, the supreme enjoyer; trayī-the three modes of Vedic ritualistic ceremonies; vidyā-ātmane-the Personality of Godhead, the embodiment of all knowledge; namaḥ-I offer my respectful obeisances unto You.

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyanīya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

TEXT 32

namaḥ śivāya rudrāya
namaḥ śakti-dharāya ca
sarva-vidyādhipataye
bhūtānāṁ pataye namaḥ

SYNONYMS

namaḥ-I offer my respectful obeisances unto You; śivāya-the incarnation named Lord Śiva; rudrāya-the expansion named Rudra; namaḥ-obeisances; śakti-dharāya-the reservoir of all potencies; ca-and; sarva-vidyā-adhipataye-the reservoir of all knowledge; bhūtānām-of the living entities; pataye-the supreme master; namaḥ-I offer my respectful obeisances unto You.

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Śiva is the incarnation of ignorance, one of the material modes of nature.

TEXT 33

namo hiraṇyagarbhāya
prāṇāya jagad-ātmane
yogaiśvarya-śarīrāya
namas te yoga-hetave

SYNONYMS

namaḥ-I offer my respectful obeisances unto You; hiraṇyagarbhāya-situated as the four-headed Hiraṇyagarbha, Brahmā; prāṇāya-the source of everyone's life; jagat-ātmane-the Supersoul of the entire universe; yoga-aiśvarya-śarīrāya-whose body is full of opulences and mystic power; namaḥ te-I offer my respectful obeisances unto You; yoga-hetave-the original master of all mystic power.

I offer my respectful obeisances unto You, who are situated as Hiraṇyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I offer my respectful obeisances unto You.

TEXT 34

namas ta ādi-devāya
sākṣi-bhūtāya te namaḥ
nārāyaṇāya ṛṣaye
narāya haraye namaḥ

SYNONYMS

namaḥ te-I offer my respectful obeisances unto You; ādi-devāya-who are the original Personality of Godhead; sākṣi-bhūtāya-the witness of everything within the heart of everyone; te-unto You; namaḥ- I offer my respectful obeisances; nārāyaṇāya-who take the incarnation of Nārāyaṇa; ṛṣaye-the sage; narāya-the incarnation of a human being; haraye-unto the Supreme Personality of Godhead; namaḥ-I offer my respectful obeisances.

I offer my respectful obeisances unto You, who are the original Personality of Godhead, the witness in everyone's heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

TEXT 35

namo marakata-śyāma-
vapuṣe 'dhigata-śriye
keśavāya namas tubhyaṁ
namas te pīta-vāsase

SYNONYMS

namaḥ-I offer my respectful obeisances unto You; marakata-śyāma-vapuṣe-whose bodily hue is blackish like the marakata gem; adhigata-śriye-under whose control is mother Lakṣmī, the goddess of fortune; keśavāya-Lord Keśava, who killed the Keśī demon; namaḥ tubhyam-I offer my respectful obeisances unto You; namaḥ te-again I offer my respectful obeisances unto You; pīta-vāsase-whose garment is yellow.

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

TEXT 36

tvaṁ sarva-varadaḥ puṁsāṁ
vareṇya varadarṣabha
atas te śreyase dhīrāḥ
pāda-reṇum upāsate

SYNONYMS

tvam-You; sarva-vara-daḥ-who can give all kinds of benedictions; puṁsām-to all living entities; vareṇya-O most worshipable; vara-da-ṛṣabha-O most powerful of all givers of benediction; ataḥ-for this reason; te-Your; śreyase-the source of all auspiciousness; dhīrāḥ-the most sober; pāda-reṇum upāsate-worship the dust of the lotus feet.

O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore those who are sober, for their own welfare, worship the dust of Your lotus feet.

TEXT 37

anvavartanta yaṁ devāḥ
śrīś ca tat-pāda-padmayoḥ
spṛhayanta ivāmodaṁ
bhagavān me prasīdatām

SYNONYMS

anvavartanta-engaged in devotional service; yam-unto whom; devāḥ-all the demigods; śrīḥ ca-and the goddess of fortune; tat-pāda-padmayoḥ-of the lotus feet of His Lordship; spṛhayantaḥ-desiring; iva-exactly; āmodam-celestial bliss; bhagavān-the Supreme Personality of Godhead; me-upon me; prasīdatām-may be pleased.

All the demigods, as well as the goddess of fortune, engage in the service of His lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.

TEXT 38

etair mantrair hṛṣīkeśam
āvāhana-puraskṛtam
arcayec chraddhayā yuktaḥ
pādyopasparśanādibhiḥ

SYNONYMS

etaiḥ mantraiḥ-by chanting all these mantras; hṛṣīkeśam-unto the Supreme Personality of Godhead, the master of all senses; āvāhana-calling; puraskṛtam-honoring Him in all respects; arcayet-one should worship; śraddhayā-with faith and devotion; yuktaḥ-engaged; pādya-upasparśana-ādibhiḥ-with the paraphernalia of worship (pādya, arghya, etc.).

Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 39

arcitvā gandha-mālyādyaiḥ
payasā snapayed vibhum
vastropavītābharaṇa-
pādyopasparśanais tataḥ
gandha-dhūpādibhiś cārced

dvādaśākṣara-vidyayā

SYNONYMS

arcitvā-worshiping in this way; gandha-mālya-ādyaiḥ-with incense, flower garlands, etc.; payasā-with milk; snapayet-should bathe; vibhum-the Lord; vastra-dress; upavīta-sacred thread; ābharaṇa-ornaments; pādya-water for washing the lotus feet; upasparśanaiḥ-touching; tataḥ-thereafter; gandha-fragrance; dhūpa-incense; ādibhiḥ-with all of these; ca-and; arcet-should worship; dvādaśa-akṣara-vidyayā-with the mantra of twelve syllables.

In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord's feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

The dvādaśākṣara-mantra is oṁ namo bhagavate vāsudevāya. While worshiping the Deity, one should ring a bell with his left hand and offer pādya, arghya, vastra, gandha, mālā, ābharaṇa, bhūṣaṇa and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

TEXT 40

śṛtaṁ payasi naivedyaṁ
śāly-annaṁ vibhave sati
sasarpiḥ saguḍaṁ dattvā
juhuyān mūla-vidyayā

SYNONYMS

śṛtam-cooked; payasi-in milk; naivedyam-offering to the Deity; śāli-annam-fine rice; vibhave-if available; sati-in this way; sa-sarpiḥ-with ghee (clarified butter); sa-guḍam-with molasses; dattvā-offering Him; juhuyāt-should offer oblations in the fire; mūla-vidyayā-with chanting of the same dvādaśākṣara-mantra

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

TEXT 41

niveditaṁ tad-bhaktāya
dadyād bhuñjīta vā svayam
dattvācamanam arcitvā
tāmbūlaṁ ca nivedayet

SYNONYMS

niveditam-this offering of prasāda; tat-bhaktāya-unto His devotee; dadyāt-should be offered; bhuñjīta-one should take; vā-either; svayam-personally; dattvā ācamanam-giving water to wash the hands and mouth; arcitvā-in this way worshiping the Deity; tāmbūlam-betel nuts with spices; ca-also; nivedayet-one should offer.

One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.

TEXT 42

japed aṣṭottara-śataṁ
stuvīta stutibhiḥ prabhum
kṛtvā pradakṣiṇaṁ bhūmau
praṇamed daṇḍavan mudā

SYNONYMS

japet-should silently murmur; aṣṭottara-śatam-108 times; stuvīta-should offer prayers; stutibhiḥ-by various prayers of glorification; prabhum-unto the Lord; kṛtvā-thereafter doing; pradakṣiṇam-circumambulation; bhūmau-on the ground; praṇamet-should offer obeisances; daṇḍavat-straight, with the whole body; mudā-with great satisfaction.

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

TEXT 43

kṛtvā śirasi tac-cheṣāṁ
devam udvāsayet tataḥ
dvy-avarān bhojayed viprān
pāyasena yathocitam

SYNONYMS

kṛtvā-taking; śirasi-on the head; tat-śeṣām-all the remnants (the water and flowers offered to the Deity); devam-unto the Deity; udvāsayet-should be thrown into a sacred place; tataḥ-thereafter; dvi-avarān-a minimum of two; bhojayet-should feed; viprān-brāhmaṇas; pāyasena-with sweet rice; yathā-ucitam-as each deserves.

After touching to one's head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brāhmaṇas with sweet rice.

TEXTS 44–45

bhuñjīta tair anujñātaḥ
seṣṭaḥ śeṣaṁ sabhājitaiḥ
brahmacāry atha tad-rātryāṁ
śvo bhūte prathame 'hani
snātaḥ śucir yathoktena
vidhinā susamāhitaḥ
payasā snāpayitvārced

yāvad vrata-samāpanam

SYNONYMS

bhuñjīta-should take the prasāda; taiḥ-by the brāhmaṇas; anujñātaḥ-being permitted; sa-iṣṭaḥ-with friends and relatives; śeṣam-the remnants; sabhājitaiḥ-properly honored; brahmacārī-observance of celibacy; atha-of course; tat-rātryām-at night; śvaḥ bhūte-at the end of the night, when the morning comes; prathame ahani-on the first day; snātaḥ-bathing; śuciḥ-becoming purified; yathā-uktena-as stated before; vidhinā-by following the regulative principles; su-samāhitaḥ-with great attention; payasā-with milk; snāpayitvā-bathing the Deity; arcet-should offer worship; yāvat-as long as; vrata-samāpanam-the period of worship is not over.

One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.

TEXT 46

payo-bhakṣo vratam idaṁ
cared viṣṇv-arcanādṛtaḥ
pūrvavaj juhuyād agniṁ
brāhmaṇāṁś cāpi bhojayet

SYNONYMS

payaḥ-bhakṣaḥ-one who drinks milk only; vratam idam-this process of worshiping with a vow; caret-one should execute; viṣṇu-arcana-ādṛtaḥ-worshiping Lord Viṣṇu with great faith and devotion; pūrva-vat-as prescribed previously; juhuyāt-one should offer oblations; agnim-into the fire; brāhmaṇān-unto the brāhmaṇas; ca api-as well as; bhojayet-should feed.

Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

TEXT 47

evaṁ tv ahar ahaḥ kuryād
dvādaśāhaṁ payo-vratam
harer ārādhanaṁ homam
arhaṇaṁ dvija-tarpaṇam

SYNONYMS

evam-in this way; tu-indeed; ahaḥ ahaḥ-day after day; kuryāt-should execute; dvādaśa-aham-until twelve days; payaḥ-vratam-the observance of the vrata known as payo-vrata; hareḥ ārādhanam-worshiping the Supreme Personality of Godhead; homam-by executing a fire sacrifice; arhaṇam-worshiping the Deity; dvija-tarpaṇam-and satisfying the brāhmaṇas by feeding them.

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

TEXT 48

pratipad-dinam ārabhya
yāvac chukla-trayodaśīm
brahmacaryam adhaḥ-svapnaṁ
snānaṁ tri-ṣavaṇaṁ caret

SYNONYMS

pratipat-dinam-on the day of pratipat; ārabhya-beginning; yāvat-until; śukla-of the bright fortnight; trayodaśīm-the thirteenth day of the moon (the second day after Ekādaśī); brahmacaryam-observing complete celibacy; adhaḥ-svapnam-lying down on the floor; snānam-bathing; tri-savanam-three times (morning, evening and noon); caret-one should execute.

From pratipat until the thirteenth day of the next bright moon [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

TEXT 49

varjayed asad-ālāpaṁ
bhogān uccāvacāṁs tathā
ahiṁsraḥ sarva-bhūtānāṁ
vāsudeva-parāyaṇaḥ

SYNONYMS

varjayet-one should give up; asat-ālāpam-unnecessary talk on material subject matters; bhogān-sense gratification; ucca-avacān-superior or inferior; tathā-as well as; ahiṁsraḥ-without being envious; sarva-bhūtānām-of all living entities; vāsudeva-parāyaṇaḥ-simply being a devotee of Lord Vāsudeva.

During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.

TEXT 50

trayodaśyām atho viṣṇoḥ
snapanaṁ pañcakair vibhoḥ
kārayec chāstra-dṛṣṭena
vidhinā vidhi-kovidaiḥ

SYNONYMS

trayodaśyām-on the thirteenth day of the moon; atho-thereafter; viṣṇoḥ-of Lord Viṣṇu; snapanam-bathing; pañcakaiḥ-by pañcāmṛta, five substances; vibhoḥ-the Lord; kārayet-one should execute; śāstra-dṛṣṭena-enjoined in the scripture; vidhinā-under regulative principles; vidhi-kovidaiḥ-assisted by the priests who know the regulative principles.

Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

TEXTS 51–52,

pūjāṁ ca mahatīṁ kuryād
vitta-śāṭhya-vivarjitaḥ
caruṁ nirūpya payasi
śipiviṣṭāya viṣṇave
sūktena tena puruṣaṁ
yajeta susamāhitaḥ
naivedyaṁ cātiguṇavad
dadyāt puruṣa-tuṣṭidam

SYNONYMS

pūjām-worship; ca-also; mahatīm-very gorgeous; kuryāt-should do; vitta-śāṭhya-miserly mentality (not spending sufficient money); vivarjitaḥ-giving up; carum-grains offered in the yajña; nirūpya-seeing properly; payasi-with milk; śipiviṣṭāya-unto the Supersoul, who is situated in the heart of every living entity; viṣṇave-unto Lord Viṣṇu; sūktena-by chanting the Vedic mantra known as puruṣa-sūkta; tena-by that; puruṣam-the Supreme Personality of Godhead; yajeta-one should worship; su-samāhitaḥ-with great attention; naivedyam-food offered to the Deity; ca-and; ati-guṇa-vat-prepared very gorgeously with all varieties of taste; dadyāt-should offer; puruṣa-tuṣṭi-dam-everything extremely pleasing to the Supreme Personality of Godhead.

Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

TEXT 53

ācāryaṁ jñāna-sampannaṁ
vastrābharaṇa-dhenubhiḥ
toṣayed ṛtvijaś caiva
tad viddhy ārādhanaṁ hareḥ

SYNONYMS

ācāryam-the spiritual master; jñāna-sampannam-very advanced in spiritual knowledge; vastra-ābharaṇa-dhenubhiḥ-with clothing, ornaments and many cows; toṣayet-should satisfy; ṛtvijaḥ-the priests recommended by the spiritual master; ca eva-as well as; tat viddhi-try to understand that; ārādhanam-worship; hareḥ-of the Supreme Personality of Godhead.

One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.

TEXT 54

bhojayet tān guṇavatā
sad-annena śuci-smite
anyāṁś ca brāhmaṇāñ chaktyā
ye ca tatra samāgatāḥ

SYNONYMS

bhojayet-should distribute prasāda; tān-unto all of them; guṇa-vatā-by rich foods; sat-annena-with food prepared with ghee and milk, which is supposed to be very pure; śuci-smite-O most pious lady; anyān ca-others also; brāhmaṇān-brāhmaṇas; śaktyā-as far as possible; ye-all of them who; ca-also; tatra-there (at the ceremonies); samāgatāḥ-assembled.

O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

TEXT 55

dakṣiṇāṁ gurave dadyād
ṛtvigbhyaś ca yathārhataḥ
annādyenāśva-pākāṁś ca
prīṇayet samupāgatān

SYNONYMS

dakṣiṇām-some contribution of money or gold; gurave-unto the spiritual master; dadyāt-one should give; ṛtvigbhyaḥ ca-and to the priests engaged by the spiritual master; yathā-arhataḥ-as far as possible; anna-adyena-by distributing prasāda; āśva-pākān-even to the caṇḍālas, persons habituated to eating the flesh of dogs; ca-also; prīṇayet-one should please; samupāgatān-because they have assembled there for the ceremony.

One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].

In the Vedic system, prasāda is distributed, as recommended here, without discrimination as to who may take the prasāda. Regardless of whether one be a brāhmaṇa, śūdra, vaiśya, kṣatriya, or even the lowest of men, a caṇḍāla, he should be welcome to accept prasāda. However, when the caṇḍālas, the lower class or poorer class, are taking prasāda, this does not mean that they have become Nārāyaṇa or Viṣṇu. Nārāyaṇa is situated in everyone's heart, but this does not mean Nārāyaṇa is a caṇḍāla or poor man. The Māyāvāda philosophy of accepting a poor man as Nārāyaṇa is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take prasāda, but this does not mean that everyone has the right to become Nārāyaṇa.

TEXT 56

bhuktavatsu ca sarveṣu
dīnāndha-kṛpaṇādiṣu
viṣṇos tat prīṇanaṁ vidvān
bhuñjīta saha bandhubhiḥ

SYNONYMS

bhuktavatsu-after feeding; ca-also; sarveṣu-everyone present there; dīna-very poor; andha-blind; kṛpaṇa-those who are not brāhmaṇas; ādiṣu-and so on; viṣṇoḥ-of Lord Viṣṇu, who is situated in everyone's heart; tat-that (prasāda); prīṇanam-pleasing; vidvān-one who understands this philosophy; bhuñjīta-should take prasāda himself; saha-with; bandhubhiḥ-friends and relatives.

One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

TEXT 57

nṛtya-vāditra-gītaiś ca
stutibhiḥ svasti-vācakaiḥ
kārayet tat-kathābhiś ca
pūjāṁ bhagavato 'nvaham

SYNONYMS

nṛtya-by dancing; vāditra-by beating the drum; gītaiḥ-and by singing; ca-also; stutibhiḥ-by chanting auspicious mantras; svasti-vācakaiḥ-by offering prayers; kārayet-should execute; tat-kathābhiḥ-by reciting the Bhāgavatam, Bhagavad-gītā and similar literature; ca-also; pūjām-worship; bhagavataḥ-of the Supreme Personality of Godhead, Viṣṇu; anvaham-every day (from pratipat to trayodaśī).

Every day from pratipat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

TEXT 58

etat payo-vrataṁ nāma
puruṣārādhanaṁ param
pitāmahenābhihitaṁ
mayā te samudāhṛtam

SYNONYMS

etat-this; payaḥ-vratam-ceremony known as payo-vrata; nāma-by that name; puruṣa-ārādhanam-the process of worshiping the Supreme Personality of Godhead; param-the best; pitāmahena-by my grandfather, Lord Brahmā; abhihitam-stated; mayā-by me; te-unto you; samudāhṛtam-described in all details.

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

TEXT 59

tvaṁ cānena mahā-bhāge
samyak cīrṇena keśavam
ātmanā śuddha-bhāvena
niyatātmā bhajāvyayam

SYNONYMS

tvam ca-you also; anena-by this process; mahā-bhāge-O greatly fortunate one; samyak cīrṇena-executed properly; keśavam-unto Lord Keśava; ātmanā-by oneself; śuddha-bhāvena-in a pure state of mind; niyata-ātmā-controlling oneself; bhaja-go on worshiping; avyayam-the Supreme Personality of Godhead, who is inexhaustible.

O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

TEXT 60

ayaṁ vai sarva-yajñākhyaḥ
sarva-vratam iti smṛtam
tapaḥ-sāram idaṁ bhadre
dānaṁ ceśvara-tarpaṇam

SYNONYMS

ayam-this; vai-indeed; sarva-yajña-all kinds of religious rituals and sacrifices; ākhyaḥ-called; sarva-vratam-all religious ceremonies; iti-thus; smṛtam-understood; tapaḥ-sāram-the essence of all austerities; idam-this; bhadre-O good lady; dānam-acts of charity; ca-and; īśvara-the Supreme Personality of Godhead; tarpaṇam-the process of pleasing.

This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. This is a statement made by Lord Śiva to Pārvatī. Worshiping Lord Viṣṇu is the supreme process of worship. And how Lord Viṣṇu is worshiped in this payo-vrata ceremony has now been fully described. The ultimate goal of life is to please Lord Viṣṇu by varṇāśrama-dharma. The Vedic principles of four varṇas and four āśramas are meant for worship of Viṣṇu (viṣṇur ārādhyate puṁsāṁ nānyat tat-toṣa-kāraṇam). The Kṛṣṇa consciousness movement is also viṣṇu-ārādhanam, or worship of Lord Viṣṇu, according to the age. The payo-vrata method of viṣṇu-ārādhanam was enunciated long, long ago by Kaśyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Kṛṣṇa consciousness movement is to open hundreds and thousands of Viṣṇu temples (temples of Rādhā-Kṛṣṇa, Jagannātha, Balarāma, Sītā-Rāma, Gaura-Nitāi and so on). Performing prescribed worship in such temples of Viṣṇu and thus worshiping the Lord is as good as performing the payo-vrata ceremony recommended here. The payo-vrata ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Kṛṣṇa consciousness movement Lord Viṣṇu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing kīrtana, chanting the Hare Kṛṣṇa mahā-mantra, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others. These are authorized activities, and if the members of the Kṛṣṇa consciousness movement stick to these principles, they will achieve the same result one gains by observing the payo-vrata ceremony. Thus the essence of all auspicious activities, such as performing yajña, giving in charity, observing vratas, and undergoing austerities, is included in the Kṛṣṇa consciousness movement. The members of this movement should immediately and sincerely follow the processes already recommended. Of course, sacrifice is meant to please Lord Viṣṇu. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: [SB 11.5.32] in Kali-yuga, those who are intelligent perform the saṅkīrtana-yajña. One should follow this process conscientiously.

TEXT 61

ta eva niyamāḥ sākṣāt
ta eva ca yamottamāḥ
tapo dānaṁ vrataṁ yajño
yena tuṣyaty adhokṣajaḥ

SYNONYMS

te-that is; eva-indeed; niyamāḥ-all regulative principles; sākṣāt-directly; te-that is; eva-indeed; ca-also; yama-uttamāḥ-the best process of controlling the senses; tapaḥ-austerities; dānam-charity; vratam-observing vows; yajñaḥ-sacrifice; yena-by which process; tuṣyati-is very pleased; adhokṣajaḥ-the Supreme Lord, who is not perceived by material senses.

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

The Supreme Lord says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (Bhāg. 1.2.8) If one is not interested in satisfying Lord Viṣṇu, Vāsudeva, all his so-called auspicious activities are fruitless. Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ: [Bg. 9.12] because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Śrīla Viśvanātha Cakravartī remarks, napuṁsakam anapuṁsakenety-ādinaikatvam. One cannot equate the potent and the impotent. Among modern Māyāvādīs it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. Īśvara-tarpaṇaṁ vinā sarvam eva viphalam. Unless Lord Viṣṇu is satisfied, all of one's pious activities, ritualistic ceremonies and yajñas are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]. They do not know that real self-interest ends in pleasing Lord Viṣṇu.

TEXT 62

tasmād etad vrataṁ bhadre
prayatā śraddhayācara
bhagavān parituṣṭas te
varān āśu vidhāsyati

SYNONYMS

tasmāt-therefore; etat-this; vratam-observance of a vrata ceremony; bhadre-my dear gentle lady; prayatā-by observing rules and regulations; śraddhayā-with faith; ācara-execute; bhagavān-the Supreme Personality of Godhead; parituṣṭaḥ-being very satisfied; te-unto you; varān-benedictions; āśu-very soon; vidhāsyati-will bestow.

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Executing the Payo-vrata Process of Worship."

20.9.17 Chapter Seventeen

The Supreme Lord Agrees to Become Aditi's Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the payo-vrata ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the payo-vrata ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi's throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni's austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by samādhi that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiraṇyagarbha, understood that the Supreme Personality of Godhead had entered Aditi's womb. Thus he offered prayers to the Lord.

TEXT 1

śrī-śuka uvāca
ity uktā sāditī rājan
sva-bhartrā kaśyapena vai
anv atiṣṭhad vratam idaṁ
dvādaśāham atandritā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; uktā-being advised; sā-that lady; aditiḥ-Aditi; rājan-O King; sva-bhartrā-by her husband; kaśyapena-Kaśyapa Muni; vai-indeed; anu-similarly; atiṣṭhat-executed; vratam idam-this payo-vrata ritualistic ceremony; dvādaśa-aham-for twelve days; atandritā-without any laziness.

Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and guru. As confirmed in the Vedic injunctions, yasya deve parā bhaktir yathā deve tathā gurau [ŚU yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.6.23]. One should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyāprasādān na gatiḥ kuto 'pi). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

TEXTS 2–3

cintayanty ekayā buddhyā
mahā-puruṣam īśvaram
pragṛhyendriya-duṣṭāśvān
manasā buddhi-sārathiḥ
manaś caikāgrayā buddhyā
bhagavaty akhilātmani
vāsudeve samādhāya
cacāra ha payo-vratam

SYNONYMS

cintayanti-constantly thinking; ekayā-with one attention; buddhyā-and intelligence; mahā-puruṣam-upon the Supreme Personality of Godhead; īśvaram-the supreme controller, Lord Viṣṇu; pragṛhya-completely controlling; indriya-the senses; duṣṭa-formidable, powerful; aśvān-horses; manasā-by the mind; buddhi-sārathiḥ-with the help of intelligence, the chariot driver; manaḥ-the mind; ca-also; eka-agrayā-with full attention; buddhyā-with the intelligence; bhagavati-unto the Supreme Personality of Godhead; akhila-ātmani-the Supreme Soul, the Supersoul of all living entities; vāsudeve-unto Lord Vāsudeva; samādhāya-keeping full attention; cacāra-executed; ha-thus; payaḥ-vratam-the ritualistic ceremony known as payo-vrata.

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

This is the process of bhakti-yoga.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the haṭha-yoga system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

TEXT 4

tasyāḥ prādurabhūt tāta
bhagavān ādi-puruṣaḥ
pīta-vāsāś catur-bāhuḥ
śaṅkha-cakra-gadā-dharaḥ

SYNONYMS

tasyāḥ-before her; prādurabhūt-appeared; tāta-my dear King; bhagavān-the Supreme Personality of Godhead; ādi-puruṣaḥ-the original person; pīta-vāsāḥ-dressed in yellow garments; catuḥ-bāhuḥ-with four arms; śaṅkha-cakra-gadā-dharaḥ-bearing the conchshell, disc, club and lotus flower.

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

taṁ netra-gocaraṁ vīkṣya
sahasotthāya sādaram
nanāma bhuvi kāyena
daṇḍavat-prīti-vihvalā

SYNONYMS

tam-Him (the Supreme Personality of Godhead); netra-gocaram-visible by her eyes; vīkṣya-after seeing; sahasā-all of a sudden; utthāya-getting up; sa-ādaram-with great respect; nanāma-offered respectful obeisances; bhuvi-on the ground; kāyena-by the whole body; daṇḍa-vat-falling like a rod; prīti-vihvalā-almost puzzled because of transcendental bliss.

When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

sotthāya baddhāñjalir īḍituṁ sthitā
notseha ānanda-jalākulekṣaṇā
babhūva tūṣṇīṁ pulakākulākṛtis
tad-darśanātyutsava-gātra-vepathuḥ

SYNONYMS

sā-she; utthāya-standing up; baddha-añjaliḥ-with folded hands; īḍitum-to worship the Lord; sthitā-situated; na utsehe-could not endeavor; ānanda-from transcendental bliss; jala-with water; ākula-īkṣaṇā-her eyes were filled; babhūva-remained; tūṣṇīm-silent; pulaka-with standing of the hairs of the body; ākula-overwhelmed; ākṛtiḥ-her form; tat-darśana-by seeing the Lord; ati-utsava-with great pleasure; gātra-her body; vepathuḥ-began to tremble.

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

TEXT 7

prītyā śanair gadgadayā girā hariṁ
tuṣṭāva sā devy aditiḥ kurūdvaha
udvīkṣatī sā pibatīva cakṣuṣā
ramā-patiṁ yajña-patiṁ jagat-patim

SYNONYMS

prītyā-because of love; śanaiḥ-again and again; gadgadayā-faltering; girā-with a voice; harim-unto the Supreme Personality of Godhead; tuṣṭāva-pleased; sā-she; devī-the demigoddess; aditiḥ-Aditi; kuru-udvaha-O Mahārāja Parīkṣit; udvīkṣatī-while staring;

sā-she; pibatī iva-appeared as if she were drinking; cakṣuṣā-through the eyes; ramā-patim-unto the Lord, the husband of the goddess of fortune; yajña-patim-unto the Lord, the enjoyer of all sacrificial ceremonies; jagat-patim-the master and Lord of the entire universe.

O Mahārāja Parīkṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

After observing the payo-vrata, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the yajña of payo-vrata under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

TEXT 8

śrī-aditir uvāca
yajñeśa yajña-puruṣācyuta tīrtha-pāda
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya
āpanna-loka-vṛjinopaśamodayādya
śaṁ naḥ kṛdhīśa bhagavann asi dīna-nāthaḥ

SYNONYMS

śrī-aditiḥ uvāca-the demigoddess Aditi said; yajña-īśa-O controller of all sacrificial ceremonies; yajña-puruṣa-the person who enjoys the benefits of all sacrifices; acyuta-infallible; tīrtha-pāda-at whose lotus feet stand all the holy places of pilgrimage; tīrtha-śravaḥ-celebrated as the ultimate shelter of all saintly persons; śravaṇa-hearing about whom; maṅgala-is auspicious; nāmadheya-to chant His name is also auspicious; āpanna-surrendered; loka-of people; vṛjina-dangerous material position; upaśama-diminishing; udaya-who has appeared; ādya-the original Personality of Godhead; śam-auspiciousness; naḥ-our; kṛdhi-kindly bestow upon us; īśa-O supreme controller; bhagavan-O Lord; asi-You are; dīna-nāthaḥ-the only shelter of the down-trodden.

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee's life, for He never breaks His promises. As He says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." The Lord is addressed here as acyuta, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as tīrtha-pāda, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. Bhagavad-gītā, for example, begins with the words dharma-kṣetre kuru-kṣetre [Bg. 1.1]. Because the Lord was present on the Battlefield of Kurukṣetra, it became a dharma-kṣetra, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

TEXT 9

viśvāya viśva-bhavana-sthiti-saṁyamāya
svairaṁ gṛhīta-puru-śakti-guṇāya bhūmne
sva-sthāya śaśvad-upabṛṁhita-pūrṇa-bodha-
vyāpāditātma-tamase haraye namas te

SYNONYMS

viśvāya-unto the Supreme Personality of Godhead, who is actually the entire universe; viśva-of the universe; bhavana-creation; sthiti-maintenance; saṁyamāya-and annihilation; svairam-fully independent; gṛhīta-taking in hand; puru-completely; śakti-guṇāya-controlling the three modes of material nature; bhūmne-the supreme great; sva-sthāya-who is always situated in His original form; śaśvat-eternally; upabṛṁhita-achieved; pūrṇa-complete; bodha-knowledge; vyāpādita-completely vanquished; ātma-tamase-the illusory energy of Your Lordship; haraye-unto the Supreme Lord; namaḥ te-I offer my respectful obeisances unto You.

My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

In the Caitanya-caritāmṛta (Ādi 2.117) it is said:

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

Anyone trying to become fully Kṛṣṇa conscious must know the Lord's glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in Bhagavad-gītā (9.4): mayā tatam idaṁ sarvam. Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

TEXT 10

āyuḥ paraṁ vapur abhīṣṭam atulya-lakṣmīr
dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ
jñānaṁ ca kevalam ananta bhavanti tuṣṭāt
tvatto nṛṇāṁ kim u sapatna-jayādir āśīḥ

SYNONYMS

āyuḥ-duration of life; param-as long as that of Lord Brahmā; vapuḥ-a particular type of body; abhīṣṭam-the goal of life; atulya-lakṣmīḥ-unparalleled opulence in material existence; dyo-the upper planetary system; bhū-Bhūloka; rasāḥ-the lower planetary system; sakala-all kinds of; yoga-guṇāḥ-the eight mystic perfections; tri-vargaḥ-the principles of religiosity, economic development and sense gratification; jñānam-transcendental knowledge; ca-and; kevalam-complete; ananta-O unlimited one; bhavanti-all become possible; tuṣṭāt-by Your satisfaction; tvattaḥ-from You; nṛṇām-of all living entities; kim u-what to speak of; sapatna-enemies; jaya-conquering; ādiḥ-and others; āśīḥ-such benedictions.

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

TEXT 11

śrī-śuka uvāca
adityaivaṁ stuto rājan
bhagavān puṣkarekṣaṇaḥ
kṣetra-jñaḥ sarva-bhūtānām
iti hovāca bhārata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; adityā-by Aditi; evam-thus; stutaḥ-being worshiped; rājan-O King (Mahārāja Parīkṣit); bhagavān-the Supreme Personality of Godhead; puṣkara-īkṣaṇaḥ-whose eyes are like lotus flowers; kṣetra-jñaḥ-the Supersoul; sarva-bhūtānām-of all living entities; iti-thus; ha-indeed; uvāca-replied; bhārata-O best of the Bharata dynasty.

Śukadeva Gosvāmī said: O King Parīkṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

TEXT 12

śrī-bhagavān uvāca
deva-mātar bhavatyā me
vijñātaṁ cira-kāṅkṣitam
yat sapatnair hṛta-śrīṇāṁ
cyāvitānāṁ sva-dhāmataḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; deva-mātaḥ-O mother of the demigods; bhavatyāḥ-of you; me-by Me; vijñātam-understood; cira-kāṅkṣitam-what You have desired for a long time; yat-because; sapatnaiḥ-by the rivals; hṛta-śrīṇām-of your sons, who are bereft of all opulences; cyāvitānām-vanquished; sva-dhāmataḥ-from their own residential quarters.

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

TEXT 13

tān vinirjitya samare
durmadān asurarṣabhān
pratilabdha-jaya-śrībhiḥ
putrair icchasy upāsitum

SYNONYMS

tān-them; vinirjitya-defeating; samare-in the fight; durmadān-puffed up by strength; asura-ṛṣabhān-the leaders of the demons; pratilabdha-getting back; jaya-victory; śrībhiḥ-as well as the opulence; putraiḥ-with your sons; icchasi-you are desiring; upāsitum-to come together and worship Me.

O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

TEXT 14

indra-jyeṣṭhaiḥ sva-tanayair
hatānāṁ yudhi vidviṣām
striyo rudantīr āsādya
draṣṭum icchasi duḥkhitāḥ

SYNONYMS

indra-jyeṣṭhaiḥ-persons of whom King Indra is the eldest; sva-tanayaiḥ-by your own sons; hatānām-who are killed; yudhi-in the fight; vidviṣām-of the enemies; striyaḥ-the wives; rudantīḥ-lamenting; āsādya-coming near the dead bodies of their husbands; draṣṭum icchasi-you want to see; duḥkhitāḥ-very much aggrieved.

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

TEXT 15

ātmajān susamṛddhāṁs tvaṁ
pratyāhṛta-yaśaḥ-śriyaḥ
nāka-pṛṣṭham adhiṣṭhāya
krīḍato draṣṭum icchasi

SYNONYMS

ātma-jān-your own sons; su-samṛddhān-completely opulent; tvam-you; pratyāhṛta-having received back; yaśaḥ-reputation; śriyaḥ-opulence; nāka-pṛṣṭham-in the heavenly kingdom; adhiṣṭhāya-situated; krīḍataḥ-enjoying their life; draṣṭum-to see; icchasi-you are desiring.

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

prāyo 'dhunā te 'sura-yūtha-nāthā
apāraṇīyā iti devi me matiḥ
yat te 'nukūleśvara-vipra-guptā
na vikramas tatra sukhaṁ dadāti

SYNONYMS

prāyaḥ-almost; adhunā-at the present moment; te-all of them; asura-yūtha-nāthāḥ-the chiefs of the demons; apāraṇīyāḥ-unconquerable; iti-thus; devi-O mother Aditi; me-My; matiḥ-opinion; yat-because; te-all the demons; anukūla-īśvara-vipra-guptāḥ-protected by brāhmaṇas, by whose favor the supreme controller is always present; na-not; vikramaḥ-the use of power; tatra-there; sukham-happiness; dadāti-can give.

O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brāhmaṇas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

When a person is favored by brāhmaṇas and Vaiṣṇavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a brāhmaṇa. It is said, go-brāhmaṇa-hitāya ca. The Lord's first inclination is to give all benedictions to the cows and brāhmaṇas. Therefore if brāhmaṇas favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

TEXT 17

athāpy upāyo mama devi cintyaḥ
santoṣitasya vrata-caryayā te
mamārcanaṁ nārhati gantum anyathā
śraddhānurūpaṁ phala-hetukatvāt

SYNONYMS

atha-therefore; api-in spite of this situation; upāyaḥ-some means; mama-by Me; devi-O goddess; cintyaḥ-must be considered; santoṣitasya-very pleased; vrata-caryayā-observing the vow; te-by you; mama arcanam-worshiping Me; na-never; arhati-deserves; gantum anyathā-to become otherwise; śraddhā-anurūpam-according to one's faith and devotion; phala-of the result; hetukatvāt-from being the cause.

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

TEXT 18

tvayārcitaś cāham apatya-guptaye
payo-vratenānuguṇaṁ samīḍitaḥ
svāṁśena putratvam upetya te sutān
goptāsmi mārīca-tapasy adhiṣṭhitaḥ

SYNONYMS

tvayā-by you; arcitaḥ-being worshiped; ca-also; aham-I; apatya-guptaye-giving protection to your sons; payaḥ-vratena-by the payo-vrata vow; anuguṇam-as far as possible; samīḍitaḥ-properly worshiped; sva-aṁśena-by My plenary portion; putratvam-becoming your son; upetya-taking this opportunity; te sutān-to your other sons; goptā asmi-I shall give protection; mārīca-of Kaśyapa Muni; tapasi-in the austerity; adhiṣṭhitaḥ-situated.

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.

TEXT 19

upadhāva patiṁ bhadre
prajāpatim akalmaṣam
māṁ ca bhāvayatī patyāv
evaṁ rūpam avasthitam

SYNONYMS

upadhāva-just go worship; patim-your husband; bhadre-O gentle woman; prajāpatim-who is a Prajāpati; akalmaṣam-very much purified because of his austerity; mām-Me; ca-as well as; bhāvayatī-thinking of; patyau-within your husband; evam-thus; rūpam-form; avasthitam-situated there.

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

naitat parasmā ākhyeyaṁ
pṛṣṭayāpi kathañcana

sarvaṁ sampadyate devi
deva-guhyaṁ susaṁvṛtam

SYNONYMS

na-not; etat-this; parasmai-to outsiders; ākhyeyam-is to be disclosed; pṛṣṭayā api-even though questioned; kathañcana-by anyone; sarvam-everything; sampadyate-becomes successful; devi-O lady; deva-guhyam-very confidential even to the demigods; susaṁvṛtam-very carefully kept confidential.

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

śrī-śuka uvāca
etāvad uktvā bhagavāṁs
tatraivāntaradhīyata
aditir durlabhaṁ labdhvā
harer janmātmani prabhoḥ
upādhāvat patiṁ bhaktyā
parayā kṛta-kṛtyavat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; etāvat-in this way; uktvā-saying (to her); bhagavān-the Supreme Personality of Godhead; tatra eva-in that very spot; antaḥ-adhīyata-disappeared; aditiḥ-Aditi; durlabham-a very rare achievement; labdhvā-getting; hareḥ-of the Supreme Personality of Godhead; janma-birth; ātmani-in herself; prabhoḥ-of the Lord; upādhāvat-immediately went; patim-unto her husband; bhaktyā-with devotion; parayā-great; kṛta-kṛtya-vat-thinking herself very successful.

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

TEXT 22

sa vai samādhi-yogena
kaśyapas tad abudhyata
praviṣṭam ātmani harer
aṁśaṁ hy avitathekṣaṇaḥ

SYNONYMS

saḥ-Kaśyapa Muni; vai-indeed; samādhi-yogena-by mystic meditation; kaśyapaḥ-Kaśyapa Muni; tat-then; abudhyata-could understand; praviṣṭam-entered; ātmani-within himself; hareḥ-of the Supreme Lord; aṁśam-a plenary portion; hi-indeed; avitatha-īkṣaṇaḥ-whose vision is never mistaken.

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

so 'dityāṁ vīryam ādhatta
tapasā cira-sambhṛtam
samāhita-manā rājan
dāruṇy agniṁ yathānilaḥ

SYNONYMS

saḥ-Kaśyapa; adityām-unto Aditi; vīryam-semen; ādhatta-placed; tapasā-by austerity; cira-sambhṛtam-restrained for long, long years; samāhita-manāḥ-being fully in trance upon the Supreme Personality of Godhead; rājan-O King; dāruṇi-as in firewood; agnim-fire; yathā-as; anilaḥ-wind.

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kaśyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in Bhagavad-gītā (9.29), samo 'haṁ sarva-bhūteṣu: "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity-the soul-is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (karmaṇā daiva-netreṇa). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in Bhagavad-gītā, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (asaṅgo hy ayaṁ puruṣaḥ) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛtijān guṇān

kāraṇaṁ guṇa-saṅgo ’sya
sad-asad-yoni-janmasu

”The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

aditer dhiṣṭhitaṁ garbhaṁ
bhagavantaṁ sanātanam
hiraṇyagarbho vijñāya
samīḍe guhya-nāmabhiḥ

SYNONYMS

aditeḥ-into the womb of Aditi; dhiṣṭhitam-being established; garbham-pregnancy; bhagavantam-unto the Supreme Personality of Godhead; sanātanam-who is eternal; hiraṇyagarbhaḥ-Lord Brahmā; vijñāya-knowing this; samīḍe-offered prayers; guhya-nāmabhiḥ-with transcendental names.

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

The Supreme Personality of Godhead exists everywhere (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Therefore when one chants His transcendental names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-the Supreme Personality of Godhead is automatically pleased by such saṅkīrtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

TEXT 25

śrī-brahmovāca
jayorugāya bhagavann
urukrama namo ’stu te
namo brahmaṇya-devāya
tri-guṇāya namo namaḥ

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā offered prayers; jaya-all glories; urugāya-unto the Lord, who is constantly glorified; bhagavan-O my Lord; urukrama-whose activities are very glorious; namaḥ astu te-I offer my respectful obeisances unto You; namaḥ-my respectful obeisances; brahmaṇya-devāya-unto the Lord of the transcendentalists; tri-guṇāya-the controller of the three modes of nature; namaḥ namaḥ-I offer my respectful obeisances unto You again and again.

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

TEXT 26

namas te pṛśni-garbhāya
veda-garbhāya vedhase
tri-nābhāya tri-pṛṣṭhāya
śipi-viṣṭāya viṣṇave

SYNONYMS

namaḥ te-I offer my respectful obeisances unto You; pṛśni-garbhāya-who formerly lived within the womb of Pṛśni (Aditi in her previous birth); veda-garbhāya-who always remain within Vedic knowledge; vedhase-who are full of knowledge; tri-nābhāya-within the stem growing from whose navel live all the three worlds; tri-pṛṣṭhāya-who are transcendental to the three worlds; śipi-viṣṭāya-who are within the cores of the hearts of all living entities; viṣṇave-unto the all-pervading Supreme Personality of Godhead.

I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pṛśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

tvam ādir anto bhuvanasya madhyam
ananta-śaktiṁ puruṣaṁ yam āhuḥ
kālo bhavān ākṣipatīśa viśvaṁ
sroto yathāntaḥ patitaṁ gabhīram

SYNONYMS

tvam-Your Lordship; ādiḥ-the original cause; antaḥ-the cause of dissolution; bhuvanasya-of the universe; madhyam-maintenance of the present manifestation; ananta-śaktim-the reservoir of unlimited potencies; puruṣam-the Supreme Person; yam-whom; āhuḥ-they say; kālaḥ-the principle of eternal time; bhavān-Your Lordship; ākṣipati-attracting; īśa-the Supreme Lord; viśvam-the whole universe; srotaḥ-waves; yathā-as; antaḥ patitam-fallen within the water; gabhīram-very deep.

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

The time factor is sometimes described as kāla-strota, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

tvaṁ vai prajānāṁ sthira-jaṅgamānāṁ
prajāpatīnām asi sambhaviṣṇuḥ
divaukasāṁ deva divaś cyutānāṁ
parāyaṇaṁ naur iva majjato ’psu

SYNONYMS

tvam-Your Lordship; vai-indeed; prajānām-of all living entities; sthira-jaṅgamānām-either stationary or moving; prajāpatīnām-of all the Prajāpatis; asi-You are; sambhaviṣṇuḥ-the generator of everyone; diva-okasām-of the inhabitants of the upper planetary system; deva-O Supreme Lord; divaḥ cyutānām-of the demigods, who have now fallen from their residential quarters; parāyaṇam-the supreme shelter; nauḥ-boat; iva-like; majjataḥ-of one drowning; apsu-in the water.

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Supreme Lord Agrees to Become Aditi’s Son.”

20.9.18 Chapter Eighteen

Lord Vāmanadeva, the Dwarf Incarnation

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahārāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-dvādaśī when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the brāhmaṇas and even the seasons were happy because of God’s appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a sac-cid-ānanda body, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva’s sacred thread ceremony, He was honored by the sun-god, Bṛhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven ṛṣis and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where brāhmaṇas of the Bhṛgu dynasty were performing yajñas. Wearing a belt made of muñja straw, an upper garment of deerskin and a sacred thread and carrying in His hands a daṇḍa, an umbrella and a waterpot (kamaṇḍalu), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendentally effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord Vāmanadeva. Therefore, after washing the Lord’s feet, Bali Mahārāja immediately accepted the water from the Lord’s feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva’s welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

śrī-śuka uvāca
itthaṁ viriñca-stuta-karma-vīryaḥ
prādurbabhūvāmṛta-bhūr adityām
catur-bhujaḥ śaṅkha-gadābja-cakraḥ
piśaṅga-vāsā nalināyatekṣaṇaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ittham-in this way; viriñca-stuta-karma-vīryaḥ-the Personality of Godhead, whose activities and prowess are always praised by Lord Brahmā; prādurbabhūva-became manifested; amṛta-bhūḥ-whose appearance is always deathless; adityām-from the womb of Aditi; catuḥ-bhujaḥ-having four arms; śaṅkha-gadā-abja-cakraḥ-decorated with conchshell, club, lotus and disc; piśaṅga-vāsāḥ-dressed in yellow garments; nalina-āyata-īkṣaṇaḥ-having blooming eyes like the petals of a lotus.

Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord’s activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

The word amṛta-bhūḥ is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in Bhagavad-gītā (4.9): janma karma ca me divyam evaṁ yo vetti tattvataḥ. One should try to understand that the Lord’s appearance and disappearance and His activities are all divyam, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna [Bg. 4.9]).

TEXT 2

śyāmāvadāto jhaṣa-rāja-kuṇḍala-
tviṣollasac-chrī-vadanāmbujaḥ pumān

śrīvatsa-vakṣā balayāṅgadollasat-
kirīṭa-kāñcī-guṇa-cāru-nūpuraḥ

SYNONYMS

śyāma-avadātaḥ-whose body is blackish and free from inebriety; jhaṣa-rāja-kuṇḍala-of the two earrings, made in the shape of sharks; tviṣā-by the luster; ullasat-dazzling; śrī-vadana-ambujaḥ-having a beautiful lotus face; pumān-the Supreme Person; śrīvatsa-vakṣāḥ-with the mark of Śrīvatsa on His bosom; balaya-bracelets; aṅgada-arm bands; ullasat-dazzling; kirīṭa-helmet; kāñcī-belt; guṇa-sacred thread; cāru-beautiful; nūpuraḥ-ankle bells.

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

TEXT 3

madhu-vrata-vrāta-vighuṣṭayā svayā
virājitaḥ śrī-vanamālayā hariḥ
prajāpater veśma-tamaḥ svarociṣā
vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

SYNONYMS

madhu-vrata-of bees always hankering for honey; vrāta-with a bunch; vighuṣṭayā-resounding; svayā-uncommon; virājitaḥ-situated; śrī-beautiful; vana-mālayā-with a flower garland; hariḥ-the Supreme Lord; prajāpateḥ-of Kaśyapa Muni, the Prajāpati; veśma-tamaḥ-the darkness of the house; sva-rociṣā-by His own effulgence; vināśayan-vanquishing; kaṇṭha-on the neck; niviṣṭa-worn; kaustubhaḥ-the Kaustubha gem.

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

TEXT 4

diśaḥ praseduḥ salilāśayās tadā
prajāḥ prahṛṣṭā ṛtavo guṇānvitāḥ
dyaur antarīkṣaṁ kṣitir agni-jihvā
gāvo dvijāḥ sañjahṛṣur nagāś ca

SYNONYMS

diśaḥ-all directions; praseduḥ-became happy; salila-of water; āśayāḥ-the reservoirs; tadā-at that time; prajāḥ-all living entities; prahṛṣṭāḥ-very happy; ṛtavaḥ-the seasons; guṇa-anvitāḥ-full of their respective qualities; dyauḥ-the upper planetary system; antarīkṣam-outer space; kṣitiḥ-the surface of the earth; agni-jihvāḥ-the demigods; gāvaḥ-the cows; dvijāḥ-the brāhmaṇas; sañjahṛṣuḥ-all became happy; nagāḥ ca-and the mountains.

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brāhmaṇas and the hills and mountains were all filled with joy.

TEXT 5

śroṇāyāṁ śravaṇa-dvādaśyāṁ
muhūrte 'bhijiti prabhuḥ
sarve nakṣatra-tārādyāś
cakrus taj-janma dakṣiṇam

SYNONYMS

śroṇāyām-when the moon was situated in the Śravaṇa lunar mansion; śravaṇa-dvādaśyām-on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśī; muhūrte-in the auspicious moment; abhijiti-in the first portion of the Śravaṇa lunar mansion known as the Abhijit-nakṣatra and in the Abhijit-muhūrta (occurring at midday); prabhuḥ-the Lord; sarve-all; nakṣatra-stars; tārā-planets; ādyāḥ-beginning with the sun and followed by the other planets; cakruḥ-made; tat-janma-the birthday of the Lord; dakṣiṇam-very munificent.

On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

Śrīla Viśvanātha Cakravartī Ṭhākura, an expert astrologer, explains the word nakṣatra-tārādyāḥ. The word nakṣatra means "the stars," the word tāra in this context refers to the planets, and ādyāḥ means "the first one specifically mentioned." Among the planets, the first is Sūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer's proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week-Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday-corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

TEXT 6

dvādaśyāṁ savitātiṣṭhan
madhyandina-gato nṛpa
vijayā-nāma sā proktā
yasyāṁ janma vidur hareḥ

SYNONYMS

dvādaśyām-on the twelfth day of the moon; savitā-the sun; atiṣṭhat-was staying; madhyam-dina-gataḥ-on the meridian; nṛpa-O King; vijayā-nāma-by the name Vijayā; sā-that day; proktā-is called; yasyām-on which; janma-the appearance; viduḥ-they know; hareḥ-of Lord Hari.

O King, when the Lord appeared-on dvādaśī, the twelfth day of the moon-the sun was at the meridian, as every learned scholar knows. This dvādaśī is called Vijayā.

TEXT 7

śaṅkha-dundubhayo nedur
mṛdaṅga-paṇavānakāḥ
citra-vāditra-tūryāṇāṁ
nirghoṣas tumulo ’bhavat

SYNONYMS

śaṅkha-conchshells; dundubhayaḥ-kettledrums; neduḥ-vibrated; mṛdaṅga-drums; paṇava-ānakāḥ-drums named paṇavas and ānakas; citra-various; vāditra-of these vibrations of musical sound; tūryāṇām-and of other instruments; nirghoṣaḥ-the loud sound; tumulaḥ-tumultuous; abhavat-became.

Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

prītāś cāpsaraso ’nṛtyan
gandharva-pravarā jaguḥ
tuṣṭuvur munayo devā
manavaḥ pitaro ’gnayaḥ

SYNONYMS

prītāḥ-being very pleased; ca-also; apsarasaḥ-the celestial dancing girls; anṛtyan-danced; gandharva-pravarāḥ-the best of the Gandharvas; jaguḥ-sang; tuṣṭuvuḥ-satisfied the Lord by offering prayers; munayaḥ-the great sages; devāḥ-the demigods; manavaḥ-the Manus; pitaraḥ-the inhabitants of Pitṛloka; agnayaḥ-the fire-gods.

Being very pleased, the celestial dancing girls [Apsarās] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire-gods offered prayers to satisfy the Lord.

TEXTS 9–10

siddha-vidyādhara-gaṇāḥ
sakimpuruṣa-kinnarāḥ
cāraṇā yakṣa-rakṣāṁsi
suparṇā bhujagottamāḥ
gāyanto ’tipraśaṁsanto
nṛtyanto vibudhānugāḥ
adityā āśrama-padaṁ
kusumaiḥ samavākiran

SYNONYMS

siddha-the inhabitants of Siddhaloka; vidyādhara-gaṇāḥ-the inhabitants of Vidyādhara-loka; sa-with; kimpuruṣa-the inhabitants of Kimpuruṣa-loka; kinnarāḥ-the inhabitants of Kinnaraloka; cāraṇāḥ-the inhabitants of Cāraṇaloka; yakṣa-the Yakṣas; rakṣāṁsi-the Rākṣasas; suparṇāḥ-the Suparṇas; bhujaga-uttamāḥ-the best of the inhabitants of the serpent loka; gāyantaḥ-glorifying the Lord; ati-praśaṁsantaḥ-praising the Lord; nṛtyantaḥ-dancing; vibudhānugāḥ-the followers of the demigods; adityāḥ-of Aditi; āśrama-padam-the place of residence; kusumaiḥ-by flowers; samavākiran-covered.

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparṇas, the best of serpents, and the followers of the demigods all showered flowers on Aditi’s residence, covering the entire house, while glorifying and praising the Lord and dancing.

TEXT 11

dṛṣṭvāditis taṁ nija-garbha-sambhavaṁ
paraṁ pumāṁsaṁ mudam āpa vismitā
gṛhīta-dehaṁ nija-yoga-māyayā
prajāpatiś cāha jayeti vismitaḥ

SYNONYMS

dṛṣṭvā-seeing; aditiḥ-mother Aditi; tam-Him (the Supreme Personality of Godhead); nija-garbha-sambhavam-born of her own womb; param-the Supreme; pumāṁsam-the Personality of Godhead; mudam-great happiness; āpa-conceived; vismitā-being very much astonished; gṛhīta-accepted; deham-body, or transcendental form; nija-yoga-māyayā-by His own spiritual potency; prajāpatiḥ-Kaśyapa Muni; ca-also; āha-said; jaya-all glories; iti-thus; vismitaḥ-being astonished.

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajāpati Kaśyapa exclaimed, ”Jaya! Jaya!” in great happiness and wonder.

TEXT 12

yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyator divya-gatir yathā naṭaḥ

SYNONYMS

yat-which; tat-that; vapuḥ-transcendental body; bhāti-manifests; vibhūṣaṇa-with regular ornaments; āyudhaiḥ-and with weapons; avyakta-unmanifested; cit-vyaktam-spiritually manifested; adhārayat-assumed; hariḥ-the Lord; babhūva-immediately became; tena-with that; eva-certainly; saḥ-He (the Lord); vāmanaḥ-dwarf; vaṭuḥ-a brāhmaṇa brahmacārī; sampaśyatoḥ-while both His father and mother were seeing; divya-gatiḥ-whose movements are wonderful; yathā-as; naṭaḥ-a theatrical actor.

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmacārī, just like a theatrical actor.

The word naṭaḥ is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the Brahma-saṁhitā (5.33, 39), the Lord assumes many thousands and millions of forms (advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam). He is always present with innumerable incarnations (rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu [Bs. 5.39]). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmacārī (vaṭu). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in Bhagavad-gītā (4.9), janma karma ca me divyam evaṁ yo vetti tattvataḥ. One has to understand the transcendental appearance of the Lord in His original transcendental body (sac-cid-ānanda-vigraha [Bs. 5.1]).

TEXT 13

taṁ vaṭuṁ vāmanaṁ dṛṣṭvā
modamānā maharṣayaḥ
karmāṇi kārayām āsuḥ
puraskṛtya prajāpatim

SYNONYMS

tam-Him; vaṭum-the brahmacārī; vāmanam-dwarf; dṛṣṭvā-seeing; modamānāḥ-in a happy mood; mahā-ṛṣayaḥ-the great saintly persons; karmāṇi-ritualistic ceremonies; kārayām āsuḥ-performed; puraskṛtya-keeping in front; prajāpatim-Kaśyapa Muni, the Prajāpati.

When the great sages saw the Lord as the brahmacārī-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

According to Vedic civilization, when a child is born in the family of a brāhmaṇa, the birthday ceremony, known as jāta-karma, is first performed, and then other ceremonies are also gradually performed. But when this vāmana-rūpa appeared in the form of a vaṭu, or brahmacārī, His sacred thread ceremony was also performed immediately.

TEXT 14

tasyopanīyamānasya
sāvitrīṁ savitābravīt
bṛhaspatir brahma-sūtraṁ
mekhalāṁ kaśyapo 'dadāt

SYNONYMS

tasya-of Lord Vāmanadeva; upanīyamānasya-at the time of His being offered the sacred thread ceremony; sāvitrīm-the Gāyatrī mantra; savitā-the sun-god; abravīt-chanted; bṛhaspatiḥ-Bṛhaspati, the guru of the demigods; brahma-sūtram-the sacred thread; mekhalām-the belt of straw; kaśyapaḥ-Kaśyapa Muni; adadāt-offered.

At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatrī mantra, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

TEXT 15

dadau kṛṣṇājinaṁ bhūmir
daṇḍaṁ somo vanaspatiḥ
kaupīnācchādanaṁ mātā
dyauś chatraṁ jagataḥ pateḥ

SYNONYMS

dadau-gave, offered; kṛṣṇa-ajinam-the skin of a deer; bhūmiḥ-mother earth; daṇḍam-a brahmacārī's rod; somaḥ-the moon-god; vanaḥ-patiḥ-the king of the forest; kaupīna-the underwear; ācchādanam-covering the body; mātā-His mother, Aditi; dyauḥ-the heavenly kingdom; chatram-an umbrella; jagataḥ-of the whole universe; pateḥ-of the master.

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a brahmacārī]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

TEXT 16

kamaṇḍaluṁ veda-garbhaḥ
kuśān saptarṣayo daduḥ
akṣa-mālāṁ mahārāja
sarasvaty avyayātmanaḥ

SYNONYMS

kamaṇḍalum-a waterpot; veda-garbhaḥ-Lord Brahmā; kuśān-kuśa grass; sapta-ṛṣayaḥ-the seven sages; daduḥ-offered; akṣa-mālām-a string of Rudrākṣa beads; mahārāja-O King; sarasvatī-the goddess Sarasvatī; avyaya-ātmanaḥ-to the Supreme Personality of Godhead.

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kuśa grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads.

TEXT 17

tasmā ity upanītāya
yakṣa-rāṭ pātrikām adāt
bhikṣāṁ bhagavatī sākṣād
umādād ambikā satī

SYNONYMS

tasmai-unto Him (Lord Vāmanadeva); iti-in this way; upanītāya-who had undergone His sacred thread ceremony; yakṣa-rāṭ-Kuvera, the treasurer of heaven and King of the Yakṣas; pātrikām-a pot for begging alms; adāt-delivered; bhikṣām-alms; bhagavatī-mother Bhavānī, the wife of Lord Śiva; sākṣāt-directly; umā-Umā; adāt-gave; ambikā-the mother of the universe; satī-the chaste.

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

TEXT 18

sa brahma-varcasenaivaṁ
sabhāṁ sambhāvito vaṭuḥ
brahmarṣi-gaṇa-sañjuṣṭām
atyarocata māriṣaḥ

SYNONYMS

saḥ-He (Vāmanadeva); brahma-varcasena-by His Brahman effulgence; evam-in this way; sabhām-the assembly; sambhāvitaḥ-having been welcomed by everyone; vaṭuḥ-the brahmacārī; brahma-ṛṣi-gaṇa-sañjuṣṭām-filled with great brāhmaṇa sages; ati-arocata-surpassing, appeared beautiful; māriṣaḥ-the best of the brahmacārīs.

Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacārīs, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly brāhmaṇas.

TEXT 19

samiddham āhitaṁ vahniṁ
kṛtvā parisamūhanam
paristīrya samabhyarcya
samidbhir ajuhod dvijaḥ

SYNONYMS

samiddham-blazing; āhitam-being situated; vahnim-the fire; kṛtvā-after making; parisamūhanam-properly; paristīrya-surpassing; samabhyarcya-after offering worship; samidbhiḥ-with sacrificial offerings; ajuhot-completed the fire sacrifice; dvijaḥ-the best of the brāhmaṇas.

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

TEXT 20

śrutvāśvamedhair yajamānam ūrjitaṁ
baliṁ bhṛgūṇām upakalpitais tataḥ
jagāma tatrākhila-sāra-sambhṛto
bhāreṇa gāṁ sannamayan pade pade

SYNONYMS

śrutvā-after hearing; aśvamedhaiḥ-by aśvamedha sacrifices; yajamānam-the performer; ūrjitam-very glorious; balim-Bali Mahārāja; bhṛgūṇām-under the guidance of the brāhmaṇas born in the Bhṛgu dynasty; upakalpitaiḥ-performed; tataḥ-from that place; jagāma-went; tatra-there; akhila-sāra-sambhṛtaḥ-the Supreme Personality of Godhead, the essence of all creation; bhāreṇa-with the weight; gām-the earth; sannamayan-depressing; pade pade-at every step.

When the Lord heard that Bali Mahārāja was performing aśvamedha sacrifices under the patronage of brāhmaṇas belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

The Supreme Personality of Godhead is akhila-sāra-sambhṛta. In other words, He is the proprietor of everything essential in this material world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

TEXT 21

taṁ narmadāyās taṭa uttare baler
ya ṛtvijas te bhṛgukaccha-saṁjñake
pravartayanto bhṛgavaḥ kratūttamaṁ
vyacakṣatārād uditaṁ yathā ravim

SYNONYMS

tam-Him (Vāmanadeva); narmadāyāḥ-of the River Narmadā; taṭe-on the bank; uttare-northern; baleḥ-of Mahārāja Bali; ye-who; ṛtvijaḥ-the priests engaged in ritualistic ceremonies; te-all of them; bhṛgukaccha-saṁjñake-in the field named Bhṛgukaccha; pravartayantaḥ-performing; bhṛgavaḥ-all the descendants of Bhṛgu; kratu-uttamam-the most important sacrifice, named aśvamedha; vyacakṣata-they observed; ārāt-nearby; uditam-risen; yathā-like; ravim-the sun.

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

TEXT 22

te ṛtvijo yajamānaḥ sadasyā

hata-tviṣo vāmana-tejasā nṛpa
sūryaḥ kilāyāty uta vā vibhāvasuḥ
sanat-kumāro 'tha didṛkṣayā kratoḥ

SYNONYMS

te-all of them; ṛtvijaḥ-the priests; yajamānaḥ-as well as Bali Mahārāja, who had engaged them in performing the yajña; sadasyāḥ-all the members of the assembly; hata-tviṣaḥ-decreased in their bodily effulgence; vāmana-tejasā-by the brilliant effulgence of Lord Vāmana; nṛpa-O King; sūryaḥ-the sun; kila-whether; āyāti-is coming; uta vā-either; vibhāvasuḥ-the fire-god; sanat-kumāraḥ-the Kumāra known as Sanat-kumāra; atha-either; didṛkṣayā-with a desire to observe; kratoḥ-the sacrificial ceremony.

O King, because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

TEXT 23

itthaṁ saśiṣyeṣu bhṛguṣv anekadhā
vitarkyamāṇo bhagavān sa vāmanaḥ
chatraṁ sadaṇḍaṁ sajalaṁ kamaṇḍaluṁ
viveśa bibhrad dhayamedha-vāṭam

SYNONYMS

ittham-in this way; sa-śiṣyeṣu-with their disciples; bhṛguṣu-among the Bhṛgus; anekadhā-in many ways; vitarkyamāṇaḥ-being talked and argued about; bhagavān-the Supreme Personality of Godhead; saḥ-that; vāmanaḥ-Lord Vāmana; chatram-umbrella; sadaṇḍam-with the rod; sa-jalam-filled with water; kamaṇḍalum-waterpot; viveśa-entered; bibhrat-taking in hand; hayamedha-of the aśvamedha sacrifice; vāṭam-the arena.

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the aśvamedha sacrifice.

TEXTS 24–25

mauñjyā mekhalayā vītam
upavītājinottaram
jaṭilaṁ vāmanaṁ vipraṁ
māyā-māṇavakaṁ harim
praviṣṭaṁ vīkṣya bhṛgavaḥ
saśiṣyās te sahāgnibhiḥ
pratyagṛhṇan samutthāya
saṅkṣiptās tasya tejasā

SYNONYMS

mauñjyā-made of muñja straw; mekhalayā-with a belt; vītam-circled; upavīta-sacred thread; ajina-uttaram-wearing a deerskin upper garment; jaṭilam-having matted locks of hair; vāmanam-Lord Vāmana; vipram-a brāhmaṇa; māyā-māṇavakam-the illusory son of a human being; harim-the Supreme Personality of Godhead; praviṣṭam-entered; vīkṣya-seeing; bhṛgavaḥ-the priests who were descendants of Bhṛgu; sa-śiṣyāḥ-with their disciples; te-all of them; saha-agnibhiḥ-with the fire sacrifice; pratyagṛhṇan-properly welcomed; samutthāya-standing up; saṅkṣiptāḥ-being diminished; tasya-His; tejasā-by brilliance.

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

yajamānaḥ pramudito
darśanīyaṁ manoramam
rūpānurūpāvayavaṁ
tasmā āsanam āharat

SYNONYMS

yajamānaḥ-Bali Mahārāja, who had engaged all the priests in performing the sacrifice; pramuditaḥ-being very jubilant; darśanīyam-pleasing to see; manoramam-so beautiful; rūpa-with beauty; anurūpa-equal to His bodily beauty; avayavam-all the different parts of the body; tasmai-unto Him; āsanam-a sitting place; āharat-offered.

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

TEXT 27

svāgatenābhinandyātha
pādau bhagavato baliḥ
avanijyārcayām āsa
mukta-saṅga-manoramam

SYNONYMS

su-āgatena-by words of welcome; abhinandya-welcoming; atha-thus; pādau-the two lotus feet; bhagavataḥ-of the Lord; baliḥ-Bali Mahārāja; avanijya-washing; arcayām āsa-worshiped; mukta-saṅga-manoramam-the Supreme Personality of Godhead, who is beautiful to the liberated souls.

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

TEXT 28

tat-pāda-śaucaṁ jana-kalmaṣāpahaṁ
sa dharma-vin mūrdhny adadhāt sumaṅgalam
yad deva-devo giriśaś candra-maulir
dadhāra mūrdhnā parayā ca bhaktyā

SYNONYMS

tat-pāda-śaucam-the water that washed the lotus feet of the Lord; jana-kalmaṣa-apaham-which washes away all the sinful reactions of the people in general; saḥ-he (Bali Mahārāja); dharma-vit-completely aware of religious principles; mūrdhni-on the head; adadhāt-carried; su-maṅgalam-all-auspicious; yat-which; deva-devaḥ-the best of the demigods; giriśaḥ-Lord Śiva; candra-mauliḥ-who carries on his forehead the emblem of the moon; dadhāra-carried; mūrdhnā-on the head; parayā-supreme; ca-also; bhaktyā-with devotion.

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord's lotus feet.

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva's forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the mahājanas. Similarly, Mahārāja Bali also later became a mahājana. One mahājana follows another mahājana, and by following the paramparā system of mahājana activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

TEXT 29

śrī-balir uvāca
svāgataṁ te namas tubhyaṁ
brahman kiṁ karavāma te
brahmarṣīṇāṁ tapaḥ sākṣān
manye tvārya vapur-dharam

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; su-āgatam-all welcome; te-unto You; namaḥ tubhyam-I offer my respectful obeisances unto You; brahman-O brāhmaṇa; kim-what; karavāma-can we do; te-for You; brahma-ṛṣīṇām-of the great brāhmaṇa sages; tapaḥ-austerity; sākṣāt-directly; manye-I think; tvā-You; ārya-O noble one; vapuḥ-dharam-personified.

Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

TEXT 30

adya naḥ pitaras tṛptā
adya naḥ pāvitaṁ kulam
adya sviṣṭaḥ kratur ayaṁ
yad bhavān āgato gṛhān

SYNONYMS

adya-today; naḥ-our; pitaraḥ-forefathers; tṛptāḥ-satisfied; adya-today; naḥ-our; pāvitam-purified; kulam-the whole family; adya-today; su-iṣṭaḥ-properly executed; kratuḥ-the sacrifice; ayam-this; yat-because; bhavān-Your Lordship; āgataḥ-arrived; gṛhān-at our residence.

O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

adyāgnayo me suhutā yathā-vidhi
dvijātmaja tvac-caraṇāvanejanaiḥ
hatāṁhaso vārbhir iyaṁ ca bhūr aho
tathā punītā tanubhiḥ padais tava

SYNONYMS

adya-today; agnayaḥ-the sacrificial fires; me-executed by me; su-hutāḥ-properly offered oblations; yathā-vidhi-in terms of the śāstric injunction; dvija-ātmaja-O son of a brāhmaṇa; tvat-caraṇa-avanejanaiḥ-which washed Your lotus feet; hata-aṁhasaḥ-who have become cleansed of all sinful reactions; vārbhiḥ-by the water; iyam-this; ca-also; bhūḥ-the surface of the globe; aho-oh; tathā-as well; punītā-sanctified; tanubhiḥ-small; padaiḥ-by the touch of the lotus feet; tava-Your.

O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

TEXT 32

yad yad vaṭo vāñchasi tat pratīccha me
tvām arthinaṁ vipra-sutānutarkaye
gāṁ kāñcanaṁ guṇavad dhāma mṛṣṭaṁ
tathānna-peyam uta vā vipra-kanyām
grāmān samṛddhāṁs turagān gajān vā
rathāṁs tathārhattama sampratīccha

SYNONYMS

yat yat-whatever; vaṭo-O brahmacārī; vāñchasi-You desire; tat-that; pratīccha-You may take; me-from me; tvām-You; arthinam-desiring something; vipra-suta-O son of a brāhmaṇa; anutarkaye-I consider; gām-a cow; kāñcanam-gold; guṇavat dhāma-a furnished residence; mṛṣṭam-palatable; tathā-as well as; anna-food grains; peyam-drink; uta-indeed; vā-either; vipra-kanyām-the daughter of a brāhmaṇa; grāmān-villages; samṛddhān-prosperous; turagān-horses; gajān-elephants; vā-either; rathān-chariots; tathā-as well as; arhat-tama-O best of those who are worshipable; sampratīccha-You may take.

O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Vāmanadeva, the Dwarf Incarnation."

20.9.19 Chapter Nineteen

Lord Vāmanadeva Begs Charity from Bali Mahārāja

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva's request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a brāhmaṇa, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

TEXT 1

śrī-śuka uvāca
iti vairocaner vākyaṁ
dharma-yuktaṁ sa sūnṛtam
niśamya bhagavān prītaḥ
pratinandyedam abravīt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; vairocaneḥ-of the son of Virocana; vākyam-the words; dharma-yuktam-in terms of religious principles; saḥ-He; sū-nṛtam-very pleasing; niśamya-hearing; bhagavān-the Supreme Personality of Godhead; prītaḥ-completely pleased; pratinandya-congratulating him; idam-the following words; abravīt-said.

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

śrī-bhagavān uvāca
vacas tavaitaj jana-deva sūnṛtaṁ
kulocitaṁ dharma-yutaṁ yaśas-karam
yasya pramāṇaṁ bhṛgavaḥ sāmparāye
pitāmahaḥ kula-vṛddhaḥ praśāntaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; vacaḥ-words; tava-your; etat-this kind of; jana-deva-O King of the people; sū-nṛtam-very true; kula-ucitam-exactly befitting your dynasty; dharma-yutam-completely in accord with the principles of religion; yaśaḥ-karam-fit for spreading your reputation; yasya-of whom; pramāṇam-the evidence; bhṛgavaḥ-the brāhmaṇas of the Bhṛgu dynasty; sāmparāye-in the next world; pitāmahaḥ-your grandfather; kula-vṛddhaḥ-the oldest in the family; praśāntaḥ-very peaceful (Prahlāda Mahārāja).

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bhṛgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word praśāntaḥ. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in gṛhastha life and does not renounce material possessions, he should still be understood to be praśānta, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he can become a spiritual master if he knows the science of Kṛṣṇa." (Cc. Madhya 8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a guru. Thus Prahlāda Mahārāja is a guru in all circumstances.

Here His Lordship Vāmanadeva also teaches sannyāsīs and brahmacārīs that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

TEXT 3

na hy etasmin kule kaścin
niḥsattvaḥ kṛpaṇaḥ pumān
pratyākhyātā pratiśrutya
yo vādātā dvijātaye

SYNONYMS

na-not; hi-indeed; etasmin-in this; kule-in the dynasty or family; kaścit-anyone; niḥsattvaḥ-poor-minded; kṛpaṇaḥ-miser; pumān-any person; pratyākhyātā-refuses; pratiśrutya-after promising to give; yaḥ vā-either; adātā-not being charitable; dvijātaye-unto the brāhmaṇas.

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.

TEXT 4

na santi tīrthe yudhi cārthinārthitāḥ
parāṅmukhā ye tv amanasvino nṛpa
yuṣmat-kule yad yaśasāmalena
prahrāda udbhāti yathoḍupaḥ khe

SYNONYMS

na-not; santi-there are; tīrthe-in holy places (where charity is given); yudhi-in the battlefield; ca-also; arthinā-by a brāhmaṇa or a kṣatriya; arthitāḥ-who have been asked; parāṅmukhāḥ-who refused their prayers; ye-such persons; tu-indeed; amanasvinaḥ-such low-minded, low-grade kings; nṛpa-O King (Bali Mahārāja); yuṣmat-kule-in your dynasty; yat-therein; yaśasā amalena-by impeccable reputation; prahrādaḥ-Prahlāda Mahārāja; udbhāti-arises; yathā-as; uḍupaḥ-the moon; khe-in the sky.

O King Bali, never in your dynasty has the low-minded King been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

The symptoms of a kṣatriya are given in Bhagavad-gītā. One of the qualifications is the willingness to give charity (dāna). A kṣatriya does not refuse to give charity when requested by a brāhmaṇa, nor can he refuse to fight another kṣatriya. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

TEXT 5

yato jāto hiraṇyākṣaś
carann eka imāṁ mahīm
prativīraṁ dig-vijaye
nāvindata gadāyudhaḥ

SYNONYMS

yataḥ-in which dynasty; jātaḥ-was born; hiraṇyākṣaḥ-the king named Hiraṇyākṣa; caran-wandering; ekaḥ-alone; imām-this; mahīm-surface of the globe; prativīram-a rival hero; dik-vijaye-for conquering all directions; na avindata-could not get; gadā-āyudhaḥ-bearing his own club.

It was in your dynasty that Hiraṇyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

TEXT 6

yaṁ vinirjitya kṛcchreṇa
viṣṇuḥ kṣmoddhāra āgatam
ātmānaṁ jayinaṁ mene
tad-vīryaṁ bhūry anusmaran

SYNONYMS

yam-whom; vinirjitya-after conquering; kṛcchreṇa-with great difficulty; viṣṇuḥ-Lord Viṣṇu in His incarnation as a boar; kṣmā-uddhāre-at the time when the earth was delivered; āgatam-appeared before Him; ātmānam-personally, Himself; jayinam-victorious; mene-considered; tat-vīryam-the prowess of Hiraṇyākṣa; bhūri-constantly, or more and more; anusmaran-thinking about.

When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiraṇyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiraṇyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiraṇyākṣa, He felt Himself victorious indeed.

TEXT 7

niśamya tad-vadhaṁ bhrātā
hiraṇyakaśipuḥ purā
hantuṁ bhrātṛ-haṇaṁ kruddho
jagāma nilayaṁ hareḥ

SYNONYMS

niśamya-after hearing; tat-vadham-the killing of Hiraṇyākṣa; bhrātā-the brother; hiraṇyakaśipuḥ-Hiraṇyakaśipu; purā-formerly; hantum-just to kill; bhrātṛ-haṇam-the killer of his brother; kruddhaḥ-very angry; jagāma-went; nilayam-to the residence; hareḥ-of the Supreme Personality of Godhead.

When Hiraṇyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

TEXT 8

tam āyāntaṁ samālokya
śūla-pāṇiṁ kṛtāntavat
cintayām āsa kāla-jño
viṣṇur māyāvināṁ varaḥ

SYNONYMS

tam-him (Hiraṇyakaśipu); āyāntam-coming forward; samālokya-observing minutely; śūla-pāṇim-with a trident in his hand; kṛtānta-vat-just like death personified; cintayām āsa-thought; kāla-jñaḥ-who knows the progress of time; viṣṇuḥ-Lord Viṣṇu; māyāvinām-of all kinds of mystics; varaḥ-the chief.

Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

yato yato 'haṁ tatrāsau
mṛtyuḥ prāṇa-bhṛtām iva
ato 'ham asya hṛdayaṁ
pravekṣyāmi parāg-dṛśaḥ

SYNONYMS

yataḥ yataḥ-wheresoever; aham-I; tatra-there indeed; asau-this Hiraṇyakaśipu; mṛtyuḥ-death; prāṇa-bhṛtām-of all living entities; iva-just like; ataḥ-therefore; aham-I; asya-of him; hṛdayam-within the core of the heart; pravekṣyāmi-shall enter; parāk-dṛśaḥ-of a person who has only external vision.

Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

TEXT 10

evaṁ sa niścitya ripoḥ śarīram
ādhāvato nirviviśe 'surendra
śvāsānilāntarhita-sūkṣma-dehas
tat-prāṇa-randhreṇa vivigna-cetāḥ

SYNONYMS

evam-in this way; saḥ-He (Lord Viṣṇu); niścitya-deciding; ripoḥ-of the enemy; śarīram-the body; ādhāvataḥ-who was running after Him with great force; nirviviśe-entered; asura-indra-O King of the demons (Mahārāja Bali); śvāsa-anila-through the breathing; antarhita-invisible; sūkṣma-dehaḥ-in his finer body; tat-prāṇa-randhreṇa-through the hole of the nostril; vivigna-cetāḥ-being very anxious.

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy Hiraṇyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiraṇyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiraṇyakaśipu's nostril along with his breath.

The Supreme Personality of Godhead is already in the core of everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiraṇyakaśipu's body. The word vivigna-cetāḥ, "very anxious," is significant. It is not that Lord Viṣṇu was afraid of Hiraṇyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

TEXT 11

sa tan-niketaṁ parimṛśya śūnyam
apaśyamānaḥ kupito nanāda
kṣmāṁ dyāṁ diśaḥ khaṁ vivarān samudrān
viṣṇuṁ vicinvan na dadarśa vīraḥ

SYNONYMS

saḥ-that Hiraṇyakaśipu; tat-niketam-the residence of Lord Viṣṇu; parimṛśya-searching; śūnyam-vacant; apaśyamānaḥ-not seeing Lord Viṣṇu; kupitaḥ-being very angry; nanāda-cried very loudly; kṣmām-on the surface of the earth; dyām-in outer space; diśaḥ-in all directions; kham-in the sky; vivarān-in all the caves; samudrān-all the oceans; viṣṇum-Lord Viṣṇu; vicinvan-searching for; na-not; dadarśa-did see; vīraḥ-although he was very powerful.

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiraṇyakaśipu began searching for Lord Viṣṇu everywhere. Angry at not seeing Him, Hiraṇyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiraṇyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

TEXT 12

apaśyann iti hovāca
mayānviṣṭam idaṁ jagat
bhrātṛ-hā me gato nūnaṁ
yato nāvartate pumān

SYNONYMS

apaśyan-not seeing Him; iti-in this way; ha uvāca-uttered; mayā-by me; anviṣṭam-has been sought; idam-the whole; jagat-universe; bhrātṛ-hā-Lord Viṣṇu, who killed the brother; me-my; gataḥ-must have gone; nūnam-indeed; yataḥ-from where; na-not; āvartate-comes back; pumān-a person.

Unable to see Him, Hiraṇyakaśipu said, "I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]"

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiraṇyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. Na jāyate mriyate vā kadācit: "For the soul there is never birth or death." This is the statement of Bhagavad-gītā (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. Ajo'pi sann avyayātmā (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiraṇyakaśipu's conclusion that Viṣṇu was dead was wrong.

As indicated by the words yato nāvartate pumān, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so'rjuna. Materially speaking, every living entity dies; death is inevitable. But those who are karmīs, jñānīs and yogīs return to this material world after death, whereas bhaktas do not. Of course, if a bhakta is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest brāhmaṇas (śucīnām śrīmatāṁ gehe), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (yad gatvā na nivartante tad dhāma paramaṁ mama [Bg. 15.6]). Here the same fact is stated: yato nāvartate pumān. Any person who goes back home, back to Godhead, does not return to this material world.

TEXT 13

vairānubandha etāvān
āmṛtyor iha dehinām
ajñāna-prabhavo manyur
ahaṁ-mānopabṛṁhitaḥ

SYNONYMS

vaira-anubandhaḥ-enmity; etāvān-so great; āmṛtyoḥ-up to the point of death; iha-in this; dehinām-of persons too involved in the bodily concept of life; ajñāna-prabhavaḥ-because of the great influence of ignorance; manyuḥ-anger; aham-māna-by egotism; upabṛṁhitaḥ-expanded.

Hiraṇyakaśipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiraṇyakaśipu, however, maintained his enmity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiraṇyākṣa. Others in the bodily concept of life are angry at their enemies but not at Lord Viṣṇu. Hiraṇyakaśipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

TEXT 14

pitā prahrāda-putras te
tad-vidvān dvija-vatsalaḥ
svam āyur dvija-liṅgebhyo
devebhyo 'dāt sa yācitaḥ

SYNONYMS

pitā-father; prahrāda-putraḥ-the son of Mahārāja Prahlāda; te-your; tat-vidvān-although it was known to him; dvija-vatsalaḥ-still, because of his affinity for brāhmaṇas; svam-his own; āyuḥ-duration of life; dvija-liṅgebhyaḥ-who were dressed like brāhmaṇas; devebhyaḥ-unto the demigods; adāt-delivered; saḥ-he; yācitaḥ-being so requested.

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.

Mahārāja Virocana, Bali's father, was so pleased with the brāhmaṇa community that even though he knew that those approaching him for charity were the demigods in the dress of brāhmaṇas, he nonetheless agreed to give it.

TEXT 15

bhavān ācaritān dharmān
āsthito gṛhamedhibhiḥ
brāhmaṇaiḥ pūrvajaiḥ śūrair
anyaiś coddāma-kīrtibhiḥ

SYNONYMS

bhavān-your good self; ācaritān-executed; dharmān-religious principles; āsthitaḥ-being situated; gṛhamedhibhiḥ-by persons in household life; brāhmaṇaiḥ-by the brāhmaṇas; pūrva-jaiḥ-by your forefathers; śūraiḥ-by great heroes; anyaiḥ ca-and others also; uddāma-kīrtibhiḥ-very highly elevated and famous.

You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

tasmāt tvatto mahīm īṣad
vṛṇe 'haṁ varadarṣabhāt
padāni trīṇi daityendra
sammitāni padā mama

SYNONYMS

tasmāt-from such a person; tvattaḥ-from Your Majesty; mahīm-land; īṣat-very little; vṛṇe-am asking for; aham-I; varada-ṛṣabhāt-from the personality who can give charity munificently; padāni-footsteps; trīṇi-three; daitya-indra-O King of the Daityas; sammitāni-to the measurement of; padā-by a foot; mama-My.

O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

Lord Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

TEXT 17

nānyat te kāmaye rājan
vadānyāj jagad-īśvarāt
nainaḥ prāpnoti vai vidvān
yāvad-artha-pratigrahaḥ

SYNONYMS

na-not; anyat-anything else; te-from you; kāmaye-I beg; rājan-O King; vadānyāt-who are so munificent; jagat-īśvarāt-who are the king of the entire universe; na-not; enaḥ-distress; prāpnoti-gets; vai-indeed; vidvān-one who is learned; yāvat-artha-as much as one needs; pratigrahaḥ-taking charity from others.

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

A brāhmaṇa or sannyāsī is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father's property, but one cannot take more than necessary. This principle should especially be followed by brāhmaṇas and sannyāsīs who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

śrī-balir uvāca
aho brāhmaṇa-dāyāda
vācas te vṛddha-sammatāḥ
tvaṁ bālo bāliśa-matiḥ
svārthaṁ praty abudho yathā

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; aho-alas; brāhmaṇa-dāyāda-O son of a brāhmaṇa; vācaḥ-the words; te-of You; vṛddha-sammatāḥ-are certainly acceptable to learned and elderly persons; tvam-You; bālaḥ-a boy; bāliśa-matiḥ-without sufficient knowledge; sva-artham-self-interest; prati-toward; abudhaḥ-not knowing sufficiently; yathā-as it should have been.

Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

māṁ vacobhiḥ samārādhya
lokānām ekam īśvaram
pada-trayaṁ vṛṇīte yo
'buddhimān dvīpa-dāśuṣam

SYNONYMS

mām-me; vacobhiḥ-by sweet words; samārādhya-after sufficiently pleasing; lokānām-of all the planets in this universe; ekam-the one and only; īśvaram-master, controller; pada-trayam-three feet; vṛṇīte-is asking for; yaḥ-He who; abuddhimān-not very intelligent; dvīpa-dāśuṣam-because I can give You an entire island.

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a dvīpa, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the dvīpas, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

TEXT 20

na pumān mām upavrajya

bhūyo yācitum arhati
tasmād vṛttikarīṁ bhūmiṁ
vaṭo kāmaṁ pratīccha me

SYNONYMS

na-not; pumān-any person; mām-unto me; upavrajya-after approaching; bhūyaḥ-again; yācitum-to beg; arhati-deserves; tasmāt-therefore; vṛtti-karīm-suitable to maintain Yourself; bhūmim-such land; vaṭo-O small brahmacārī; kāmam-according to the necessities of life; pratīccha-take; me-from me.

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

śrī-bhagavān uvāca
yāvanto viṣayāḥ preṣṭhās
tri-lokyām ajitendriyam
na śaknuvanti te sarve
pratipūrayituṁ nṛpa

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; yāvantaḥ-as far as possible; viṣayāḥ-the objects of sense enjoyment; preṣṭhāḥ-pleasing to anyone; tri-lokyām-within these three worlds; ajita-indriyam-a person who is not self-controlled; na śaknuvanti-are unable; te-all those; sarve-taken together; pratipūrayitum-to satisfy; nṛpa-O King.

The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic yoga system, or aṣṭāṅga-yoga system, consisting of yama, niyama, āsana, prāṇāyāma, pratyāhāra and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one's implication in the cycle of birth and death. As stated by Ṛṣabhadeva:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (Bhāg. 5.5.4) Thus according to Ṛṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, varṇāśrama-dharma is recommended. The aim of the varṇāśrama divisions-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa-is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal brahmacārī, refuses Bali Mahārāja's offer to give Him anything He might want. He says that without contentment one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, kṣatriya culture and vaiśya culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 22

tribhiḥ kramair asantuṣṭo
dvīpenāpi na pūryate
nava-varṣa-sametena
sapta-dvīpa-varecchayā

SYNONYMS

tribhiḥ-three; kramaiḥ-by steps; asantuṣṭaḥ-one who is dissatisfied; dvīpena-by a complete island; api-although; na pūryate-cannot be satisfied; nava-varṣa-sametena-even by possessing nine varṣas; sapta-dvīpa-vara-icchayā-by the desire to take possession of seven islands.

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

TEXT 23

sapta-dvīpādhipatayo

nṛpā vaiṇya-gayādayaḥ
arthaiḥ kāmair gatā nāntaṁ
tṛṣṇāyā iti naḥ śrutam

SYNONYMS

sapta-dvīpa-adhipatayaḥ-those who are proprietors of the seven islands; nṛpāḥ-such kings; vaiṇya-gaya-ādayaḥ-Mahārāja Pṛthu, Mahārāja Gaya and others; arthaiḥ-for fulfillment of ambition; kāmaiḥ-for satisfying one's desires; gatāḥ na-could not reach; antam-the end; tṛṣṇāyāḥ-of their ambitions; iti-thus; naḥ-by Us; śrutam-has been heard.

We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

yadṛcchayopapannena
santuṣṭo vartate sukham
nāsantuṣṭas tribhir lokair
ajitātmopasāditaiḥ

SYNONYMS

yadṛcchayā-as offered by the supreme authority according to one's karma; upapannena-by whatever is obtained; santuṣṭaḥ-one should be satisfied; vartate-there is; sukham-happiness; na-not; asantuṣṭaḥ-one who is dissatisfied; tribhiḥ lokaiḥ-even by possessing the three worlds; ajita-ātmā-one who cannot control his senses; upasāditaiḥ-even though obtained.

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds.

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (Bhāg. 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in Bhagavad-gītā (6.21):

sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ

"In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (ahaṁ brahmāsmi), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. Dehino'smin yathā dehe: [Bg. 2.13] within the covering of the material elements are the spiritual senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: [Cc. Madhya 19.170] when the spiritual senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. When the senses are engaged in devotional service to Hṛṣīkeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. Śrīmad-Bhāgavatam (5.5.1) therefore recommends:

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

TEXT 25

puṁso 'yaṁ saṁsṛter hetur
asantoṣo 'rtha-kāmayoḥ
yadṛcchayopapannena
santoṣo muktaye smṛtaḥ

SYNONYMS

puṁsaḥ-of the living entity; ayam-this; saṁsṛteḥ-of the continuation of material existence; hetuḥ-the cause; asantoṣaḥ-dissatisfaction with his destined achievement; artha-kāmayoḥ-for the sake of lusty desires and getting more and more money; yadṛcchayā-with the gift of destiny; upapannena-which has been achieved; santoṣaḥ-satisfaction; muktaye-for liberation; smṛtaḥ-is considered fit.

Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

TEXT 26

yadṛcchā-lābha-tuṣṭasya
tejo viprasya vardhate
tat praśāmyaty asantoṣād
ambhasevāśuśukṣaṇiḥ

SYNONYMS

yadṛcchā-lābha-tuṣṭasya-who is satisfied by things obtained by the grace of God; tejaḥ-the brilliant effulgence; viprasya-of a brāhmaṇa; vardhate-increases; tat-that (effulgence); praśāmyati-is diminished; asantoṣāt-because of dissatisfaction; ambhasā-by pouring of water; iva-as; āśuśukṣaṇiḥ-a fire.

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

TEXT 27

tasmāt trīṇi padāny eva
vṛṇe tvad varadarṣabhāt
etāvataiva siddho 'haṁ
vittaṁ yāvat prayojanam

SYNONYMS

tasmāt-because of being satisfied by things easily obtained; trīṇi-three; padāni-steps; eva-indeed; vṛṇe-I ask; tvat-from your good self; varada-ṛṣabhāt-who are a munificent benedictor; etāvatā eva-merely by such an endowment; siddhaḥ aham-I shall feel full satisfaction; vittam-achievement; yāvat-as far as; prayojanam-is needed.

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

śrī-śuka uvāca
ity uktaḥ sa hasann āha
vāñchātaḥ pratigṛhyatām
vāmanāya mahīṁ dātuṁ
jagrāha jala-bhājanam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti uktaḥ-thus being addressed; saḥ-he (Bali Mahārāja); hasan-smiling; āha-said; vāñchātaḥ-as You have desired; pratigṛhyatām-now take from me; vāmanāya-unto Lord Vāmana; mahīm-land; dātum-to give; jagrāha-took; jala-bhājanam-the waterpot.

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

TEXT 29

viṣṇave kṣmāṁ pradāsyantam
uśanā asureśvaram
jānaṁś cikīrṣitaṁ viṣṇoḥ
śiṣyaṁ prāha vidāṁ varaḥ

SYNONYMS

viṣṇave-unto Lord Viṣṇu (Vāmanadeva); kṣmām-the land; pradāsyantam-who was ready to deliver; uśanāḥ-Śukrācārya; asura-īśvaram-unto the King of the demons (Bali Mahārāja); jānan-knowing well; cikīrṣitam-what was the plan; viṣṇoḥ-of Lord Viṣṇu; śiṣyam-unto his disciple; prāha-said; vidām varaḥ-the best of the knowers of everything.

Understanding Lord Viṣṇu's purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

TEXT 30

śrī-śukra uvāca
eṣa vairocane sākṣād
bhagavān viṣṇur avyayaḥ
kaśyapād aditer jāto
devānāṁ kārya-sādhakaḥ

SYNONYMS

śrī-śukraḥ uvāca-Śukrācārya said; eṣaḥ-this (boy in the form of a dwarf); vairocane-O son of Virocana; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; viṣṇuḥ-Lord Viṣṇu; avyayaḥ-without deterioration; kaśyapāt-from His father, Kaśyapa; aditeḥ-in the womb of His mother, Aditi; jātaḥ-was born; devānām-of the demigods; kārya-sādhakaḥ-working in the interest.

Śukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

pratiśrutaṁ tvayaitasmai

yad anartham ajānatā
na sādhu manye daityānāṁ
mahān upagato 'nayaḥ

SYNONYMS

pratiśrutam-promised; tvayā-by you; etasmai-unto Him; yat anartham-which is repugnant; ajānatā-by you who have no knowledge; na-not; sādhu-very good; manye-I think; daityānām-of the demons; mahān-great; upagataḥ-has been achieved; anayaḥ-inauspiciousness.

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

eṣa te sthānam aiśvaryaṁ
śriyaṁ tejo yaśaḥ śrutam
dāsyaty ācchidya śakrāya
māyā-māṇavako hariḥ

SYNONYMS

eṣaḥ-this person falsely appearing as a brahmacārī; te-of you; sthānam-the land in possession; aiśvaryam-the riches; śriyam-the material beauty; tejaḥ-the material power; yaśaḥ-the reputation; śrutam-the education; dāsyati-will give; ācchidya-taking from you; śakrāya-unto your enemy, Lord Indra; māyā-falsely appearing; māṇavakaḥ-a brahmacārī son of a living being; hariḥ-He is actually the Supreme Personality of Godhead, Hari.

This person falsely appearing as a brahmacārī is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word hariḥ means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Śrīmad-Bhāgavatam (10.88.8), yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf brahmacārī would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

TEXT 33

tribhiḥ kramair imāl lokān
viśva-kāyaḥ kramiṣyati
sarvasvaṁ viṣṇave dattvā
mūḍha vartiṣyase katham

SYNONYMS

tribhiḥ-three; kramaiḥ-by steps; imān-all these; lokān-three planetary systems; viśva-kāyaḥ-becoming the universal form; kramiṣyati-gradually He will expand; sarvasvam-everything; viṣṇave-unto Lord Viṣṇu; dattvā-after giving charity; mūḍha-O you rascal; vartiṣyase-you will execute your means of livelihood; katham-how.

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned brāhmaṇa, immediately understood that this was a plan of Hari, who had falsely appeared there as a brahmacārī. The words mūḍha vartiṣyase katham reveal that Śukrācārya was a brāhmaṇa of the priestly class. Such priestly brāhmaṇas are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali's mercy. This is the difference between a Vaiṣṇava and a smārta-brāhmaṇa. A smārta-brāhmaṇa is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a smārta-brāhmaṇa interested only in personal gain.

TEXT 34

kramato gāṁ padaikena
dvitīyena divaṁ vibhoḥ
khaṁ ca kāyena mahatā
tārtīyasya kuto gatiḥ

SYNONYMS

kramataḥ-gradually; gām-the surface of the land; padā ekena-by one step; dvitīyena-by the second step; divam-the whole of outer space; vibhoḥ-of the universal form; kham ca-the sky also; kāyena-by the expansion of His transcendental body; mahatā-by the universal form; tārtīyasya-as far as the third step is concerned; kutaḥ-where is; gatiḥ-to keep His step.

Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. ”You have promised three steps,” he said. ”But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?” Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the brahmacārī, Lord Vāmanadeva.

TEXT 35

niṣṭhāṁ te narake manye
hy apradātuḥ pratiśrutam
pratiśrutasya yo ’nīśaḥ
pratipādayituṁ bhavān

SYNONYMS

niṣṭhām-perpetual residence; te-of you; narake-in hell; manye-I think; hi-indeed; apradātuḥ-of a person who cannot fulfill; pratiśrutam-what has been promised; pratiśrutasya-of the promise one has made; yaḥ anīśaḥ-one who is unable; pratipādayitum-to fulfill properly; bhavān-you are that person.

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

TEXT 36

na tad dānaṁ praśaṁsanti
yena vṛttir vipadyate
dānaṁ yajñas tapaḥ karma
loke vṛttimato yataḥ

SYNONYMS

na-not; tat-that; dānam-charity; praśaṁsanti-the saintly persons praise; yena-by which; vṛttiḥ-one’s livelihood; vipadyate-becomes endangered; dānam-charity; yajñaḥ-sacrifice; tapaḥ-austerity; karma-fruitive activities; loke-in this world; vṛttimataḥ-according to one’s means of livelihood; yataḥ-as it is so.

Learned scholars do not praise that charity which endangers one’s own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

dharmāya yaśase ’rthāya
kāmāya sva-janāya ca
pañcadhā vibhajan vittam
ihāmutra ca modate

SYNONYMS

dharmāya-for religion; yaśase-for one’s reputation; arthāya-for increasing one’s opulence; kāmāya-for increasing sense gratification; sva-janāya ca-and for maintaining one’s family members; pañcadhā-for these five different objectives; vibhajan-dividing; vittam-his accumulated wealth; iha-in this world; amutra-the next world; ca-and; modate-he enjoys.

Therefore one who is in full knowledge should divide his accumulated wealth in five parts-for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

The śāstras enjoin that if one has money one should divide all that he has accumulated into five divisions-one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One’s main purpose should be to advance in Kṛṣṇa consciousness. This will include dharma, artha and kāma. However, because one’s family members expect some profit, one should also satisfy them by giving them a portion of one’s accumulated wealth. This is a śāstric injunction.

TEXT 38

atrāpi bahvṛcair gītaṁ
śṛṇu me ’sura-sattama
satyam om iti yat proktaṁ
yan nety āhānṛtaṁ hi tat

SYNONYMS

atra api-in this regard also (in deciding what is truth and what is not truth); bahu-ṛcaiḥ-by the śruti-mantras known as Bahvṛca-śruti, which are evidence from the Vedas; gītam-what has been spoken; śṛṇu-just hear; me-from me; asura-sattama-O best of the asuras; satyam-the truth is; om iti-preceded by the word oṁ; yat-that which; proktam-has been spoken; yat-that which is; na-not preceded by oṁ; iti-thus; āha-it is said; anṛtam-untruth; hi-indeed; tat-that.

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

TEXT 39

satyaṁ puṣpa-phalaṁ vidyād
ātma-vṛkṣasya gīyate
vṛkṣe ’jīvati tan na syād

anṛtaṁ mūlam ātmanaḥ

SYNONYMS

satyam-the factual truth; puṣpa-phalam-the flower and the fruit; vidyāt-one should understand; ātma-vṛkṣasya-of the tree of the body; gīyate-as described in the Vedas; vṛkṣe ajīvati-if the tree is not living; tat-that (puṣpa-phalam); na-not; syāt-is possible; anṛtam-untruth; mūlam-the root; ātmanaḥ-of the body.

The Vedas enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.

This śloka explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Māyāvādīs say, brahma satyaṁ jagan mithyā: "The spirit soul is truth, and the external energy is untruth." The Vaiṣṇava philosophers, however, do not agree with the Māyāvāda philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (puṣpa-phalam) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaiṣṇava philosophy therefore recommends yukta-vairāgya. It is not that all attention should be diverted for the maintenance of the body, but at the same time one's bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in Bhagavad-gītā [Bg. 8.6]: yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one's life perfect.

TEXT 40

tad yathā vṛkṣa unmūlaḥ
śuṣyaty udvartate 'cirāt
evaṁ naṣṭānṛtaḥ sadya
ātmā śuṣyen na saṁśayaḥ

SYNONYMS

tat-therefore; yathā-as; vṛkṣaḥ-a tree; unmūlaḥ-being uprooted; śuṣyati-dries up; udvartate-falls down; acirāt-very soon; evam-in this way; naṣṭa-lost; anṛtaḥ-the temporary body; sadyaḥ-immediately; ātmā-the body; śuṣyet-dries up; na-not; saṁśayaḥ-any doubt.

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth-in other words, if the untruth is uprooted-the body undoubtedly becomes dry.

In this regard, Śrīla Rūpa Gosvāmī says:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.66) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. The body fully engaged in Kṛṣṇa's service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The Vedas therefore enjoin:

om iti satyaṁ nety anṛtaṁ tad etat-puṣpaṁ phalaṁ vāco yat satyaṁ saheśvaro yaśasvī kalyāṇa-kīrtir bhavitā; puṣpaṁ hi phalaṁ vācaḥ satyaṁ vadaty athaitan-mūlaṁ vāco yad anṛtaṁ yad yathā vṛkṣa āvirmūlaḥ śuṣyati, sa udvartata evam evānṛtaṁ vadann āvirmūlam ātmanāṁ karoti, sa śuṣyati sa udvartate, tasmād anṛtaṁ na vaded dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (oṁ tat sat) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

parāg riktam apūrṇaṁ vā
akṣaraṁ yat tad om iti
yat kiñcid om iti brūyāt
tena ricyeta vai pumān
bhikṣave sarvam oṁ kurvan
nālaṁ kāmena cātmane

SYNONYMS

parāk-that which separates; riktam-that which makes one free from attachment; apūrṇam-that which is insufficient; vā-either; akṣaram-this syllable; yat-that; tat-which; om-oṁkāra; iti-thus stated; yat-which; kiñcit-whatever; oṁ-this word oṁ; iti-thus; brūyāt-if you say; tena-by such an utterance; ricyeta-one becomes free; vai-indeed; pumān-a person; bhikṣave-unto a beggar; sarvam-everything; oṁ kurvan-giving charity by uttering the word oṁ; na-not; alam-sufficiently; kāmena-for sense gratification; ca-also; ātmane-for self-realization.

The utterance of the word oṁ signifies separation from one's monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one's desires. In other words, by using the word oṁ one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali's familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali's promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word oṁ is meant for oṁ tat sat, the Absolute Truth. Oṁkāra is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, bhikṣave sarvam oṁ kurvan nālaṁ kāmena cātmane. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body's necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic mantra in this regard reads as follows:

parāg vā etad riktam akṣaraṁ yad etad om iti tad yat kiñcid om iti āhātraivāsmai tad ricyate; sa yat sarvam oṁ kuryād ricyād ātmānaṁ sa kāmebhyo nālaṁ syāt.

TEXT 42

athaitat pūrṇam abhyātmaṁ
yac ca nety anṛtaṁ vacaḥ
sarvaṁ nety anṛtaṁ brūyāt
sa duṣkīrtiḥ śvasan mṛtaḥ

SYNONYMS

atha-therefore; etat-that; pūrṇam-completely; abhyātmam-drawing the compassion of others by presenting oneself as always poverty-stricken; yat-that; ca-also; na-not; iti-thus; anṛtam-false; vacaḥ-words; sarvam-completely; na-not; iti-thus; anṛtam-falsity; brūyāt-who should say; saḥ-such a person; duṣkīrtiḥ-infamous; śvasan-while breathing or while alive; mṛtaḥ-is dead or should be killed.

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: athaitat pūrṇam abhyātmaṁ yan neti sa yat sarvaṁ neti brūyāt pāpikāsya kīrtir jāyate. sainaṁ tatraiva hanyāt. If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (sainaṁ tatraiva hanyāt).

TEXT 43

strīṣu narma-vivāhe ca
vṛtty-arthe prāṇa-saṅkaṭe
go-brāhmaṇārthe hiṁsāyāṁ
nānṛtaṁ syāj jugupsitam

SYNONYMS

strīṣu-to encourage a woman and bring her under control; narma-vivāhe-in joking or in a marriage ceremony; ca-also; vṛtti-arthe-for earning one's livelihood, as in business; prāṇa-saṅkaṭe-or in time of danger; go-brāhmaṇa-arthe-for the sake of cow protection and brahminical culture; hiṁsāyām-for any person who is going to be killed because of enmity; na-not; anṛtam-falsity; syāt-becomes; jugupsitam-abominable.

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Lord Vāmanadeva Begs Charity from Bali Mahārāja."

20.9.20 Chapter Twenty

Bali Mahārāja Surrenders the Universe

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahmacārī. To lie or fail to honor a promise given to a brahmacārī is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this brahmacārī, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

śrī-śuka uvāca
balir evaṁ gṛha-patiḥ
kulācāryeṇa bhāṣitaḥ
tūṣṇīṁ bhūtvā kṣaṇaṁ rājann
uvācāvahito gurum

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; baliḥ-Bali Mahārāja; evam-thus; gṛha-patiḥ-the master of the household affairs, although guided by the priests; kula-ācāryeṇa-by the family ācārya or guide; bhāṣitaḥ-being thus addressed; tūṣṇīm-silent; bhūtvā-becoming; kṣaṇam-for a moment; rājan-O King (Mahārāja Parīkṣit); uvāca-said; avahitaḥ-after full deliberation; gurum-unto his spiritual master.

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahārāja remained silent at a critical point. How could he disobey the instruction of Śukrācārya, his spiritual master? It is the duty of such a sober personality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to śāstra, the duty of the guru is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a guru. Gurur na sa syāt (Bhāg. 5.5.18). One should not become a guru if he cannot enable his disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (tyaktvā dehaṁ punar janma naiti mam eti so 'rjuna [Bg. 4.9]). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya has advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point-should he refuse to accept the advise of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, tūṣṇīṁ bhūtvā kṣaṇaṁ rajann uvācāvahito gurum. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the guru's advice to the contrary.

Anyone who is supposed to be a guru but who goes against the principle of viṣṇu-bhakti cannot be accepted as guru. If one has falsely accepted such a guru, one should reject him. Such a guru is described as follows (Mahābhārata, Udyoga 179.25):

guror apy avaliptasya
kāryākāryam ajānataḥ
utpatha-pratipannasya
parityāgo vidhīyate

Śrīla Jīva Gosvāmī has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona-fide guru should be accepted.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śvapaco guruḥ

"A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master." (Padma Purāṇa)

TEXT 2

śrī-balir uvāca
satyaṁ bhagavatā proktaṁ
dharmo 'yaṁ gṛhamedhinām
arthaṁ kāmaṁ yaśo vṛttiṁ
yo na bādheta karhicit

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; satyam-it is truth; bhagavatā-by Your Greatness; proktam-what has already been spoken; dharmaḥ-a religious principle; ayam-that is; gṛhamedhinām-especially for the householders; artham-economic development; kāmam-sense gratification; yaśaḥ vṛttim-reputation and means of livelihood; yaḥ-which religious principle; na-not; bādheta-hinders; karhicit-at any time.

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

Bali Mahārāja's grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam (Cc. Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

TEXT 3

sa cāhaṁ vitta-lobhena
pratyācakṣe kathaṁ dvijam
pratiśrutya dadāmīti
prāhrādiḥ kitavo yathā

SYNONYMS

saḥ-such a person as I am; ca-also; aham-I am; vitta-lobhena-for being allured by greed for money; pratyācakṣe-I shall cheat or say no when I have already said yes; katham-how; dvijam-especially to a brāhmaṇa; pratiśrutya-after already having promised; dadāmi-that I shall give; iti-thus; prāhrādiḥ-I who am famous as the grandson of Mahārāja Prahlāda; kitavaḥ-an ordinary cheater; yathā-just like.

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called sādhana-siddha and kṛpā-siddha. Sādhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the śāstras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Kṛṣṇa-the spiritual master and the Supreme Personality of Godhead-have immediately attained the perfection of pure devotional service. Examples of such devotees are the yajña-patnīs, Mahārāja Bali and Śukadeva Gosvāmī. The yajña-patnīs were the wives of ordinary brāhmaṇas engaged in fruitive activities. Although the brāhmaṇas were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocani, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja's mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a brahmacārī beggar. Thus Bali Mahārāja became a kṛpā-siddha because of the special mercy of both guru and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja (Cc. Madhya 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he achieved the ultimate fruit of that service, namely love of Godhead (premā pum-artho mahān), immediately upon the appearance of Lord Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf brāhmaṇa whatever He asks from me." This is a sign of love. Thus Bali Mahārāja is understood to be one who received the highest perfection of devotional service by special mercy.

TEXT 4

na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvaṁ soḍhum alaṁ manye
ṛte 'līka-paraṁ naram

SYNONYMS

na-not; hi-indeed; asatyāt-than compulsion to untruthfulness; paraḥ-more; adharmaḥ-irreligion; iti-thus; ha uvāca-indeed had spoken; bhūḥ-mother earth; iyam-this; sarvam-everything; soḍhum-to bear; alam-I am able; manye-although I think; ṛte-except; alīka-param-the most heinous liar; naram-a human being.

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: māyaiva vyāvahārike (Bhāg. 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

nāhaṁ bibhemi nirayān
nādhanyād asukhārṇavāt
na sthāna-cyavanān mṛtyor
yathā vipra-pralambhanāt

SYNONYMS

na-not; aham-I; bibhemi-am afraid of; nirayāt-from a hellish condition of life; na-nor; adhanyāt-from a poverty-stricken condition; asukha-arṇavāt-nor from an ocean of distresses; na-nor; sthāna-cyavanāt-from falling from a position; mṛtyoḥ-nor from death; yathā-as; vipra-pralambhanāt-from the cheating of a brāhmaṇa.

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

TEXT 6

yad yad dhāsyati loke 'smin
samparetaṁ dhanādikam
tasya tyāge nimittaṁ kiṁ
vipras tuṣyen na tena cet

SYNONYMS

yat yat-whatsoever; hāsyati-will leave; loke-in the world; asmin-in this; samparetam-one who is already dead; dhana-ādikam-his wealth and riches; tasya-of such wealth; tyāge-in renunciation; nimittam-the purpose; kim-what is; vipraḥ-the brāhmaṇa who is confidentially Lord Viṣṇu; tuṣyet-must be pleased; na-is not; tena-by such (riches); cet-if there is a possibility.

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

The word vipra means brāhmaṇa, and at the same time "confidential." Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the asuras and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

TEXT 7

śreyaḥ kurvanti bhūtānāṁ
sādhavo dustyajāsubhiḥ
dadhyaṅ-śibi-prabhṛtayaḥ
ko vikalpo dharādiṣu

SYNONYMS

śreyaḥ-activities of the utmost importance; kurvanti-execute; bhūtānām-of the general mass of people; sādhavaḥ-the saintly persons; dustyaja-which are extremely hard to give up; asubhiḥ-by their lives; dadhyaṅ-Mahārāja Dadhīci; śibi-Mahārāja Śibi; prabhṛtayaḥ-and similar great personalities; kaḥ-what; vikalpaḥ-consideration; dharā-ādiṣu-in giving the land to the brāhmaṇa.

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahārāja Śibi and Mahārāja Dadhīci, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one's land, but land and other possessions are forcibly taken away at the time of death, as stated in Bhagavad-gītā (mṛtyuḥ sarva-haraś cāham). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Nondevotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śrī Cāṇakya Paṇḍita says in this regard, san-nimitte varaṁ tyāgo vināśe niyate sati (Cāṇakya-śloka 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

TEXT 8

yair iyaṁ bubhuje brahman
daityendrair anivartibhiḥ
teṣāṁ kālo 'grasīl lokān
na yaśo 'dhigataṁ bhuvi

SYNONYMS

yaiḥ-by whom; iyam-this world; bubhuje-was enjoyed; brahman-O best of the brāhmaṇas; daitya-indraiḥ-by great heroes and kings born in demoniac families; anivartibhiḥ-by those who were determined to fight, either to lay down their lives or to win victory; teṣām-of such persons; kālaḥ-the time factor; agrasīt-took away; lokān-all possessions, all objects of enjoyment; na-not; yaśaḥ-the reputation; adhigatam-achieved; bhuvi-in this world.

O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

In this regard, Cāṇakya Paṇḍita (Cāṇakya-śloka 34) also says, āyuṣaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ. The duration of one's life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master's instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve mahājanas (balir vaiyāsakir vayam).

TEXT 9

sulabhā yudhi viprarṣe
hy anivṛttās tanu-tyajaḥ
na tathā tīrtha āyāte
śraddhayā ye dhana-tyajaḥ

SYNONYMS

su-labhāḥ-very easily obtained; yudhi-in the battlefield; vipra-ṛṣe-O best of the brāhmaṇas; hi-indeed; anivṛttāḥ-not being afraid of fighting; tanu-tyajaḥ-and thus lay down their lives; na-not; tathā-as; tīrthe āyāte-on the arrival of a saintly person who creates holy places; śraddhayā-with faith and devotion; ye-those who; dhana-tyajaḥ-can give up their accumulated wealth.

O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

Many kṣatriyas have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in Bhagavad-gītā (17.20):

dātavyam iti yad dānaṁ
dīyate ’nupakāriṇe
deśe kāle ca pātre ca
tad dānaṁ sāttvikaṁ smṛtam

”That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be charity in the mode of goodness.” Thus charity given in the proper place is called sāttvika. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja for alms. How could one get such an opportunity to give charity? Therefore, Bali Mahārāja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

manasvinaḥ kāruṇikasya śobhanaṁ
yad arthi-kāmopanayena durgatiḥ
kutaḥ punar brahma-vidāṁ bhavādṛśāṁ
tato vaṭor asya dadāmi vāñchitam

SYNONYMS

manasvinaḥ-of persons who are greatly munificent; kāruṇikasya-of persons celebrated as very merciful; śobhanam-very auspicious; yat-that; arthi-of persons in need of money; kāma-upanayena-by satisfying; durgatiḥ-becoming poverty-stricken; kutaḥ-what; punaḥ-again (is to be said); brahma-vidām-of persons well versed in transcendental science (brahma-vidyā); bhavādṛśām-like your good self; tataḥ-therefore; vaṭoḥ-of the brahmacārī; asya-of this Vāmanadeva; dadāmi-I shall give; vāñchitam-whatever He wants.

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacārī whatever charity He wants from me.

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.

TEXT 11

yajanti yajñaṁ kratubhir yam ādṛtā
bhavanta āmnāya-vidhāna-kovidāḥ
sa eva viṣṇur varado ’stu vā paro
dāsyāmy amuṣmai kṣitim īpsitāṁ mune

SYNONYMS

yajanti-worship; yajñam-who is the enjoyer of sacrifice; kratubhiḥ-by the different paraphernalia for sacrifice; yam-unto the Supreme Person; ādṛtāḥ-very respectfully; bhavantaḥ-all of you; āmnāya-vidhāna-kovidāḥ-great saintly persons fully aware of the Vedic principles of performing sacrifice; saḥ-that; eva-indeed; viṣṇuḥ-is Lord Viṣṇu, the Supreme Personality of Godhead; varadaḥ-either He is prepared to give benedictions; astu-He becomes; vā-or; paraḥ-comes as an enemy; dāsyāmi-I shall give; amuṣmai-unto Him (unto Lord Viṣṇu, Vāmanadeva); kṣitim-the tract of land; īpsitām-whatever He has desired; mune-O great sage.

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

As stated by Lord Śiva:

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam
(Padma Purāṇa)

Although in the Vedas there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the varṇāśrama institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

”The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead.” (Viṣṇu Purāṇa 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the varṇāśrama system organizes society into brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

mārabi rākhabi–yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

TEXT 12

yadyapy asāv adharmeṇa
māṁ badhnīyād anāgasam
tathāpy enaṁ na hiṁsiṣye
bhītaṁ brahma-tanuṁ ripum

SYNONYMS

yadyapi-although; asau-Lord Viṣṇu; adharmeṇa-crookedly, without reference to the straight way; mām-me; badhnīyāt-kills; anāgasam-although I am not sinful; tathāpi-still; enam-against Him; na-not; hiṁsiṣye-I shall take any retaliation; bhītam-because He is afraid; brahma-tanum-having assumed the form of a brāhmaṇa-brahmacārī; ripum-even though He is my enemy.

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a brāhmaṇa-brahmacārī and thus came to Bali Mahārāja to beg for only three feet of land.

TEXT 13

eṣa vā uttamaśloko
na jihāsati yad yaśaḥ
hatvā maināṁ hared yuddhe
śayīta nihato mayā

SYNONYMS

eṣaḥ-this (brahmacārī); vā-either; uttama-ślokaḥ-is Lord Viṣṇu, who is worshiped by Vedic prayers; na-not; jihāsati-desires to give up; yat-because; yaśaḥ-perpetual fame; hatvā-after killing; mā-me; enām-all this land; haret-will take away; yuddhe-in the fight; śayīta-will lie down; nihataḥ-being killed; mayā-by me.

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

Bali Mahārāja’s statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words ”lie down” is that Lord Viṣṇu would reside within the core of Bali Mahārāja’s heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

TEXT 14

śrī-śuka uvāca
evam aśraddhitaṁ śiṣyam
anādeśakaraṁ guruḥ
śaśāpa daiva-prahitaḥ
satya-sandhaṁ manasvinam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; aśraddhitam-who was not very respectful to the instruction of the spiritual master; śiṣyam-unto such a disciple; anādeśa-karam-who was not prepared to carry out the order of his spiritual master; guruḥ-the spiritual master (Śukrācārya); śaśāpa-cursed; daiva-prahitaḥ-being inspired by the Supreme Lord; satya-sandham-one who was fixed in his truthfulness; manasvinam-who was of a highly elevated character.

Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master’s instructions, he wanted to disobey his order.

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiṣṇavas are never concerned with ritualistic smārta-brāhmaṇas. Śrīla Sanātana Gosvāmī has therefore compiled Hari-bhakti-vilāsa to guide the Vaiṣṇavas, who never follow the smārta-viddhi. Although the Supreme Lord is situated in the core of everyone's heart, unless one is a Vaiṣṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word daiva-prahitaḥ, "being inspired by the Supreme Lord," is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

TEXT 15

dṛḍhaṁ paṇḍita-māny ajñaḥ
stabdho 'sy asmad-upekṣayā
mac-chāsanātigo yas tvam
acirād bhraśyase śriyaḥ

SYNONYMS

dṛḍham-so firmly convinced or fixed in your decision; paṇḍita-mānī-considering yourself very learned; ajñaḥ-at the same time foolish; stabdhaḥ-impudent; asi-you have become; asmat-of us; upekṣayā-by disregarding; mat-śāsana-atigaḥ-surpassing the jurisdiction of my administration; yaḥ-such a person (as you); tvam-yourself; acirāt-very soon; bhraśyase-will fall down; śriyaḥ-from all opulence.

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

Śrīla Viśvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not paṇḍita-mānī, or one who falsely assumes himself learned; rather, he was paṇḍita-mānya-jñaḥ, one who is so learned that all other learned persons worship him. Aid because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by karma-kāṇḍa. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one's fruitive activity may be vanquished at any moment.

TEXT 16

evaṁ śaptaḥ sva-guruṇā
satyān na calito mahān
vāmanāya dadāv enām
arcitvodaka-pūrvakam

SYNONYMS

evam-in this way; śaptaḥ-being cursed; sva-guruṇā-by his own spiritual master; satyāt-from truthfulness; na-not; calitaḥ-who moved; mahān-the great personality; vāmanāya-unto Lord Vāmanadeva; dadau-gave in charity; enām-all the land; arcitvā-after worshiping; udaka-pūrvakam-preceded by offering of water.

Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

TEXT 17

vindhyāvalis tadāgatya
patnī jālaka-mālinī
āninye kalaśaṁ haimam
avanejany-apāṁ bhṛtam

SYNONYMS

vindhyāvaliḥ-Vindhyāvali; tadā-at that time; āgatya-coming there; patnī-the wife of Mahārāja Bali; jālaka-mālinī-decorated with a necklace of pearls; āninye-caused to be brought; kalaśam-a waterpot; haimam-made of gold; avanejani-apām-with water for the sake of washing the Lord's feet; bhṛtam-filled.

Bali Mahārāja's wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

TEXT 18

yajamānaḥ svayaṁ tasya
śrīmat pāda-yugaṁ mudā
avanijyāvahan mūrdhni
tad apo viśva-pāvanīḥ

SYNONYMS

yajamānaḥ-the worshiper (Bali Mahārāja); svayam-personally; tasya-of Lord Vāmanadeva; śrīmat pāda-yugam-the most auspicious and beautiful pair of lotus feet; mudā-with great jubilation; avanijya-properly washing; avahat-took; mūrdhni-on his head; tat-that; apaḥ-water; viśva-pāvanīḥ-which gives liberation to the whole universe.

Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.

TEXT 19

tadāsurendraṁ divi devatā-gaṇā
gandharva-vidyādhara-siddha-cāraṇāḥ
tat karma sarve 'pi gṛṇanta ārjavaṁ
prasūna-varṣair vavṛṣur mudānvitāḥ

SYNONYMS

tadā-at that time; asura-indram-unto the King of the demons, Bali Mahārāja; divi-in the higher planetary system; devatā-gaṇāḥ-the residents known as the demigods; gandharva-the Gandharvas; vidyādhara-the Vidyādharas; siddha-the residents of Siddhaloka; cāraṇāḥ-the residents of Cāraṇaloka; tat-that; karma-action; sarve api-all of them; gṛṇantaḥ-declaring; ārjavam-plain and simple; prasūna-varṣaiḥ-with a shower of flowers; vavṛṣuḥ-released; mudā-anvitāḥ-being very pleased with him.

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja's simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

Ārjavam-simplicity or freedom from duplicity-is a qualification of a brāhmaṇa and a Vaiṣṇava. A Vaiṣṇava automatically acquires all the qualities of a brāhmaṇa.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
(Bhāg. 5.18.12)

A Vaiṣṇava should possess the brahminical qualities such as satya, śama, dama, titikṣā and ārjava. There cannot be any duplicity in the character of a Vaiṣṇava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

nedur muhur dundubhayaḥ sahasraśo
gandharva-kimpūruṣa-kinnarā jaguḥ
manasvinānena kṛtaṁ suduṣkaraṁ
vidvān adād yad ripave jagat-trayam

SYNONYMS

neduḥ-began to beat; muhuḥ-again and again; dundubhayaḥ-trumpets and kettledrums; sahasraśaḥ-by thousands and thousands; gandharva-the residents of Gandharvaloka; kimpūruṣa-the residents of Kimpuruṣaloka; kinnarāḥ-and the residents of Kinnaraloka; jaguḥ-began to sing and declare; manasvinā-by the most exalted personality; anena-by Bali Mahārāja; kṛtam-was done; su-duṣkaram-an extremely difficult task; vidvān-because of his being the most learned person; adāt-gave Him a gift; yat-that; ripave-unto the enemy, Lord Viṣṇu, who was siding with Bali Mahārāja's enemies, the demigods; jagat-trayam-the three worlds.

The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

TEXT 21

tad vāmanaṁ rūpam avardhatādbhutaṁ
harer anantasya guṇa-trayātmakam
bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas
tiryaṅ-nṛ-devā ṛṣayo yad-āsata

SYNONYMS

tat-that; vāmanam-incarnation of Lord Vāmana; rūpam-form; avardhata-began to increase more and more; adbhutam-certainly very wonderful; hareḥ-of the Supreme Personality of Godhead; anantasya-of the unlimited; guṇa-traya-ātmakam-whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); bhūḥ-the land; kham-the sky; diśaḥ-all directions; dyauḥ-the planetary systems; vivarāḥ-different holes of the universe; payodhayaḥ-great seas and oceans; tiryak-lower animals, birds and beasts; nṛ-human beings; devāḥ-demigods; ṛṣayaḥ-great saintly persons; yat-wherein; āsata-lived.

The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

Bali Mahārāja wanted to give charity to Vāmanadeva, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one's face is decorated with a garland and sandalwood pulp, the reflection of one's face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

TEXT 22

kāye balis tasya mahā-vibhūteḥ
sahartvig-ācārya-sadasya etat
dadarśa viśvaṁ tri-guṇaṁ guṇātmake
bhūtendriyārthāśaya-jīva-yuktam

SYNONYMS

kāye-in the body; baliḥ-Mahārāja Bali; tasya-of the Personality of Godhead; mahā-vibhūteḥ-of that person who is equipped with all wonderful opulences; saha-ṛtvik-ācārya-sadasyaḥ-with all the priests, ācāryas and members of the holy assembly; etat-this; dadarśa-saw; viśvam-the whole universe; tri-guṇam-made of three modes of material nature; guṇa-ātmake-in that which is the source of all such qualities; bhūta-with all the gross material elements; indriya-with the senses; artha-with the sense objects; āśaya-with mind, intelligence and false ego; jīva-yuktam-with all the living entities.

Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

In Bhagavad-gītā, the Supreme Personality of Godhead says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: [Bg. 10.8] Kṛṣṇa is the origin of everything. Vāsudevaḥ sarvam iti: [Bg. 7.19] Kṛṣṇa is everything. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called advaita-vāda. Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead's universal body, and that body was that which was seen. Thus there is dvaita-vāda; there are always two entities-the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This acintya-bhedābheda-simultaneous oneness and difference-is the perfect philosophy propounded by Lord Śrī Caitanya Mahāprabhu.

TEXT 23

rasām acaṣṭāṅghri-tale 'tha pādayor
mahīṁ mahīdhrān puruṣasya jaṅghayoḥ
patattriṇo jānuni viśva-mūrter
ūrvor gaṇaṁ mārutam indrasenaḥ

SYNONYMS

rasām-the lower planetary system; acaṣṭa-observed; aṅghri-tale-beneath the feet, or on the sole; atha-thereafter; pādayoḥ-on the feet; mahīm-the surface of the land; mahīdhrān-the mountains; puruṣasya-of the giant Personality of Godhead; jaṅghayoḥ-on the calves; patattriṇaḥ-the flying living entities; jānuni-on the knees; viśva-mūrteḥ-of the form of the gigantic Lord; ūrvoḥ-on the thighs; gaṇam mārutam-varieties of air; indra-senaḥ-Bali Mahārāja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

The universal situation is described herein in regard to the complete constitution of the Lord's gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

sandhyāṁ vibhor vāsasi guhya aikṣat
prajāpatīñ jaghane ātma-mukhyān
nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn
urukramasyorasi carkṣa-mālām

SYNONYMS

sandhyām-the evening twilight; vibhoḥ-of the Supreme; vāsasi-in the garment; guhye-on the private parts; aikṣat-he saw; prajāpatīn-the various Prajāpatis, who had given birth to all living entities; jaghane-on the hips; ātma-mukhyān-the confidential ministers of Bali Mahārāja; nābhyām-on the navel; nabhaḥ-the whole sky; kukṣiṣu-on the waist; sapta-seven; sindhūn-oceans; urukramasya-of the Supreme Personality of Godhead, who was acting wonderfully; urasi-on the bosom; ca-also; ṛkṣa-mālām-the clusters of stars.

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

TEXTS 25–29

hṛdy aṅga dharmaṁ stanayor murārer
ṛtaṁ ca satyaṁ ca manasy athendum
śriyaṁ ca vakṣasy aravinda-hastāṁ
kaṇṭhe ca sāmāni samasta-rephān
indra-pradhānān amarān bhujeṣu

tat-karṇayoḥ kakubho dyauś ca mūrdhni
keśeṣu meghāñ chvasanaṁ nāsikāyām
akṣṇoś ca sūryaṁ vadane ca vahnim
vāṇyāṁ ca chandāṁsi rase jaleśaṁ
bhruvor niṣedhaṁ ca vidhiṁ ca pakṣmasu
ahaś ca rātriṁ ca parasya puṁso
manyuṁ lalāṭe 'dhara eva lobham
sparśe ca kāmaṁ nṛpa retasāmbhaḥ
pṛṣṭhe tv adharmaṁ kramaṇeṣu yajñam
chāyāsu mṛtyuṁ hasite ca māyāṁ
tanū-ruheṣv oṣadhi-jātayaś ca
nadīś ca nāḍīṣu śilā nakheṣu
buddhāv ajaṁ deva-gaṇān ṛṣīṁś ca
prāṇeṣu gātre sthira-jaṅgamāni
sarvāṇi bhūtāni dadarśa vīraḥ

SYNONYMS

hṛdi-within the heart; aṅga-my dear King Parīkṣit; dharmam-religion; stanayoḥ-on the bosom; murāreḥ-of Murāri, the Supreme Personality of Godhead; ṛtam-very pleasing words; ca-also; satyam-truthfulness; ca-also; manasi-in the mind; atha-thereafter; indum-the moon; śriyam-the goddess of fortune; ca-also; vakṣasi-on the chest; aravinda-hastām-who always carries a lotus flower in her hand; kaṇṭhe-on the neck; ca-also; sāmāni-all the Vedas (Sāma, Yajur, Ṛg and Atharva); samasta-rephān-all sound vibrations; indra-pradhānān-headed by King Indra; amarān-all the demigods; bhujeṣu-on the arms; tat-karṇayoḥ-on the ears; kakubhaḥ-all the directions; dyauḥ ca-the luminaries; mūrdhni-on the top of the head; keśeṣu-within the hair; meghān-the clouds; śvasanam-breathing air; nāsikāyām-on the nostrils; akṣṇoḥ ca-in the eyes; sūryam-the sun; vadane-in the mouth; ca-also; vahnim-fire; vāṇyām-in His speech; ca-also; chandāṁsi-the Vedic hymns; rase-in the tongue; jala-īśam-the demigod of the water; bhruvoḥ-on the eyebrows; niṣedham-warnings; ca-also; vidhim-regulative principles; ca-also; pakṣmasu-in the eyelids; ahaḥ ca-daytime; rātrim-night; ca-also; parasya-of the supreme; puṁsaḥ-of the person; manyum-anger; lalāṭe-on the forehead; adhare-on the lips; eva-indeed; lobham-greed; sparśe-in His touch; ca-also; kāmam-lusty desires; nṛpa-O King; retasā-by semen; ambhaḥ-water; pṛṣṭhe-on the back; tu-but; adharmam-irreligion; kramaṇeṣu-in the wonderful activities; yajñam-fire sacrifice; chāyāsu-in the shadows; mṛtyum-death; hasite-in His smiling; ca-also; māyām-the illusory energy; tanū-ruheṣu-in the hair on the body; oṣadhi-jātayaḥ-all species of drugs, herbs and plants; ca-and; nadīḥ-the rivers; ca-also; nāḍīṣu-in the veins; śilāḥ-stones; nakheṣu-in the nails; buddhau-in the intelligence; ajam-Lord Brahmā; deva-gaṇān-the demigods; ṛṣīn ca-and the great sages; prāṇeṣu-in the senses; gātre-in the body; sthira-jaṅgamāni-moving and stationary; sarvāṇi-all of them; bhūtāni-living entities; dadarśa-saw; vīraḥ-Bali Mahārāja.

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

TEXT 30

sarvātmanīdaṁ bhuvanaṁ nirīkṣya
sarve 'surāḥ kaśmalam āpur aṅga
sudarśanaṁ cakram asahya-tejo
dhanuś ca śārṅgaṁ stanayitnu-ghoṣam

SYNONYMS

sarva-ātmani-in the supreme whole, the Supreme Personality of Godhead; idam-this universe; bhuvanam-the three worlds; nirīkṣya-by observing; sarve-all; asurāḥ-the demons, the associates of Bali Mahārāja; kaśmalam-lamentation; āpuḥ-received; aṅga-O King; sudarśanam-named Sudarśana; cakram-the disc; asahya-unbearable; tejaḥ-the heat of which; dhanuḥ ca-and the bow; śārṅgam-named Śārṅga; stanayitnu-the resounding of assembled clouds; ghoṣam-sounding like.

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

parjanya-ghoṣo jalajaḥ pāñcajanyaḥ
kaumodakī viṣṇu-gadā tarasvinī
vidyādharo 'siḥ śata-candra-yuktas
tūṇottamāv akṣayasāyakau ca

SYNONYMS

parjanya-ghoṣaḥ-having a sound vibration like that of the clouds; jalajaḥ-the Lord's conchshell; pāñcajanyaḥ-which is known as Pāñcajanya; kaumodakī-known by the name Kaumodakī; viṣṇu-gadā-the club of Lord Viṣṇu; tarasvinī-with great force; vidyādharaḥ-named Vidyādhara; asiḥ-the sword; śata-candra-yuktaḥ-with a shield decorated with hundreds of moons; tūṇa-uttamau-the best of quivers; akṣayasāyakau-named Akṣayasāyaka; ca-also.

The Lord's conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers-all of these appeared together to offer prayers to the Lord.

TEXTS 32–33

sunanda-mukhyā upatasthur īśaṁ
pārṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ
śrīvatsa-ratnottama-mekhalāmbaraiḥ
madhuvrata-srag-vanamālayāvṛto
rarāja rājan bhagavān urukramaḥ
kṣitiṁ padaikena baler vicakrame
nabhaḥ śarīreṇa diśaś ca bāhubhiḥ

SYNONYMS

sunanda-mukhyāḥ-the associates of the Lord headed by Sunanda; upatasthuḥ-began to offer prayers; īśam-unto the Supreme Personality of Godhead; pārṣada-mukhyāḥ-other chiefs of the associates; saha-loka-pālāḥ-with the predominant deities of all the planets; sphurat-kirīṭa-with a brilliant helmet; aṅgada-bracelets; mīna-kuṇḍalaḥ-and earrings in the shape of fish; śrīvatsa-the hair named Śrīvatsa on His bosom; ratna-uttama-the best of jewels (Kaustubha); mekhalā-belt; ambaraiḥ-with yellow garments; madhu-vrata-of bees; srak-in which there was a garland; vanamālayā-by a flower garland; āvṛtaḥ-covered; rarāja-predominantly manifested; rājan-O King; bhagavān-the Supreme Personality of Godhead; urukramaḥ-who is prominent by His wonderful activities; kṣitim-the whole surface of the world; padā ekena-by one footstep; baleḥ-of Bali Mahārāja; vicakrame-covered; nabhaḥ-the sky; śarīreṇa-by His body; diśaḥ ca-and all directions; bāhubhiḥ-by His arms.

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

TEXT 34

padaṁ dvitīyaṁ kramatas triviṣṭapaṁ
na vai tṛtīyāya tadīyam aṇv api
urukramasyāṅghrir upary upary atho
mahar-janābhyāṁ tapasaḥ paraṁ gataḥ

SYNONYMS

padam-step; dvitīyam-second; kramataḥ-advancing; tri-viṣṭapam-all of the heavenly planets; na-not; vai-indeed; tṛtīyāya-for the third step; tadīyam-of the Lord; aṇu api-only a spot of land remained; urukramasya-of the Supreme Personality of Godhead, who performs uncommon activities; aṅghriḥ-steps occupying above and below; upari upari-higher and higher; atho-now; mahaḥ-janābhyām-than Maharloka and Janaloka; tapasaḥ-that Tapoloka; param-beyond that; gataḥ-approached.

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

When the Lord's footstep exceeded the height of all the lokas, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (bhūmir āpo 'nalo vāyuḥ kham). As stated in the śāstra, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this hole, the water of the Ganges infiltrated into this material world, and therefore it is said, pada-nakha-nīra janita jana-pāvana (Daśāvatāra-stotra 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders the Universe."

20.9.21 Chapter Twenty-one

Bali Mahārāja Arrested by the Lord

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Ṛkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu's eternal associates, and, in accordance with Bali Mahārāja's order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu's purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja's determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

śrī-śuka uvāca
satyaṁ samīkṣyābja-bhavo nakhendubhir
hata-svadhāma-dyutir āvṛto 'bhyagāt
marīci-miśrā ṛṣayo bṛhad-vratāḥ
sanandanādyā nara-deva yoginaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; satyam-the planet Satyaloka; samīkṣya-by observing; abja-bhavaḥ-Lord Brahmā, who appeared on the lotus flower; nakha-indubhiḥ-by the effulgence of the nails; hata-having been reduced; sva-dhāma-dyutiḥ-the illumination of his own residence; āvṛtaḥ-being covered; abhyagāt-came; marīci-miśrāḥ-with sages like Marīci; ṛṣayaḥ-great saintly persons; bṛhat-vratāḥ-all of them absolutely brahmacārī; sanandana-ādyāḥ-like Sanaka, Sanātana, Sanandana and Sanat-kumāra; nara-deva-O King; yoginaḥ-greatly powerful mystics.

Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

TEXTS 2–3

vedopavedā niyamā yamānvitās
tarketihāsāṅga-purāṇa-saṁhitāḥ
ye cāpare yoga-samīra-dīpita-
jñānāgninā randhita-karma-kalmaṣāḥ
vavandire yat-smaraṇānubhāvataḥ
svāyambhuvaṁ dhāma gatā akarmakam
athāṅghraye pronnamitāya viṣṇor
upāharat padma-bhavo 'rhaṇodakam
samarcya bhaktyābhyagṛṇāc chuci-śravā
yan-nābhi-paṅkeruha-sambhavaḥ svayam

SYNONYMS

veda-the four Vedas (Sāma, Yajur, Ṛg and Atharva), the original knowledge given by the Supreme Personality of Godhead; upavedāḥ-the complementary and supplementary Vedic knowledge, like Āyur-veda and Dhanur-veda; niyamāḥ-regulative principles; yama-controlling processes; anvitāḥ-fully expert in such matters; tarka-logic; itihāsa-history; aṅga-Vedic education; purāṇa-old history recorded in the stories of the purāṇas; saṁhitāḥ-Vedic complementary studies like the Brahma-saṁhitā; ye-others; ca-also; apare-other than Lord Brahmā and his associates; yoga-samīra-dīpita-ignited by the air of mystic yoga practice; jñāna-agninā-by the fire of knowledge; randhita-karma-kalmaṣāḥ-those for whom all pollution of fruitive activities has been stopped; vavandire-offered their prayers; yat-smaraṇa-anubhāvataḥ-simply by meditating on whom; svāyambhuvam-of Lord Brahmā; dhāma-the residence; gatāḥ-had achieved; akarmakam-which cannot be achieved by fruitive activities; atha-thereupon; aṅghraye-unto the lotus feet; pronnamitāya-offered obeisances; viṣṇoḥ-of Lord Viṣṇu; upāharat-offered worship; padma-bhavaḥ-Lord Brahmā, who appeared from the lotus flower; arhaṇa-udakam-oblation by water; samarcya-worshiping; bhaktyā-in devotional service; abhyagṛṇāt-pleased him; śuci-śravāḥ-the most celebrated Vedic authority; yat-nābhi-paṅkeruha-sambhavaḥ svayam-Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpe [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-saṁhitā, all the other knowledge of the Vedas [Sāma, Yajur, Ṛg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord.

TEXT 4

dhātuḥ kamaṇḍalu-jalaṁ tad urukramasya
pādāvanejana-pavitratayā narendra
svardhuny abhūn nabhasi sā patatī nimārṣṭi
loka-trayaṁ bhagavato viśadeva kīrtiḥ

SYNONYMS

dhātuḥ-of Lord Brahmā; kamaṇḍalu-jalam-water from the kamaṇḍalu; tat-that; urukramasya-of Lord Viṣṇu; pāda-avanejana-pavitratayā-because of washing the lotus feet of Lord Viṣṇu and thus being transcendentally pure; nara-indra-O King; svardhunī-the river named Svardhunī of the celestial world; abhūt-so became; nabhasi-in outer space; sā-that water; patatī-flowing down; nimārṣṭi-purifying; loka-trayam-the three worlds; bhagavataḥ-of the Supreme Personality of Godhead; viśadā-so purified; iva-just like; kīrtiḥ-the fame or the glorious activities.

O King, the water from Lord Brahmā's kamaṇḍalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

Here we understand that the Ganges began when the water from Lord Brahmā's kamaṇḍalu washed the lotus feet of Lord Vāmanadeva. But in the Fifth Canto it is stated that the Ganges began when Vāmanadeva's left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 5

brahmādayo loka-nāthāḥ
sva-nāthāya samādṛtāḥ
sānugā balim ājahruḥ
saṅkṣiptātma-vibhūtaye

SYNONYMS

brahma-ādayaḥ-great personalities, headed by Lord Brahmā; loka-nāthāḥ-the predominating deities of various planets; sva-nāthāya-unto their supreme master; samādṛtāḥ-with great respect; sa-anugāḥ-with their respective followers; balim-different paraphernalia of worship; ājahruḥ-collected; saṅkṣipta-ātma-vibhūtaye-unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vāmana form.

Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

Vāmanadeva first expanded Himself to the universal form and then reduced Himself to the original Vāmana-rūpa. Thus He acted exactly like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Kṛṣṇa. The Lord can assume any form He likes, but His original form is that of Kṛṣṇa (kṛṣṇas tu bhagavān svayam). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vāmanadeva resumed His original form, Lord Brahmā and his associates collected various paraphernalia for worship with which to please Him.

TEXTS 6–7

toyaiḥ samarhaṇaiḥ sragbhir
divya-gandhānulepanaiḥ
dhūpair dīpaiḥ surabhibhir
lājākṣata-phalāṅkuraiḥ
stavanair jaya-śabdaiś ca
tad-vīrya-mahimāṅkitaiḥ
nṛtya-vāditra-gītaiś ca
śaṅkha-dundubhi-niḥsvanaiḥ

SYNONYMS

toyaiḥ-by water required for washing the lotus feet and bathing; samarhaṇaiḥ-by pādya, arghya and other such items for worshiping the Lord; sragbhiḥ-by flower garlands; divya-gandha-anulepanaiḥ-by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vāmanadeva; dhūpaiḥ-by incense; dīpaiḥ-by lamps; surabhibhiḥ-all of them extremely fragrant; lāja-by fried paddies; akṣata-by unbroken grains; phala-by fruits; aṅkuraiḥ-by roots and sprouts; stavanaiḥ-by offering prayers; jaya-śabdaiḥ-by saying "jaya, jaya"; ca-also; tat-vīrya-mahimā-aṅkitaiḥ-which indicated the glorious activities of the Lord; nṛtya-vāditra-gītaiḥ ca-by dancing, playing various musical instruments, and singing songs; śaṅkha-of vibrating conchshells; dundubhi-of the beating on kettledrums; niḥsvanaiḥ-by the sound vibrations.

They worshiped the Lord by offering fragrant flowers, water, pādya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

TEXT 8

jāmbavān ṛkṣa-rājas tu
bherī-śabdair mano-javaḥ
vijayaṁ dikṣu sarvāsu
mahotsavam aghoṣayat

SYNONYMS

jāmbavān-who was named Jāmbavān; ṛkṣa-rājaḥ tu-the king in the form of a bear also; bherī-śabdaiḥ-by sounding the bugle; manaḥ-javaḥ-in mental ecstasy; vijayam-victory; dikṣu-in all directions; sarvāsu-everywhere; mahā-utsavam-festival; aghoṣayat-declared.

Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva's victory.

TEXT 9

mahīṁ sarvāṁ hṛtāṁ dṛṣṭvā
tripada-vyāja-yācñayā
ūcuḥ sva-bhartur asurā
dīkṣitasyātyamarṣitāḥ

SYNONYMS

mahīm-land; sarvām-all; hṛtām-lost; dṛṣṭvā-after seeing; tri-pada-vyāja-yācñayā-by simply asking three steps of land; ūcuḥ-said; sva-bhartuḥ-of their master; asurāḥ-the demons; dīkṣitasya-of Bali Mahārāja, who was so determined in the sacrifice; ati-very much; amarṣitāḥ-for whom the function was unbearable.

When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

TEXT 10

na vāyaṁ brahma-bandhur
viṣṇur māyāvināṁ varaḥ
dvija-rūpa-praticchanno
deva-kāryaṁ cikīrṣati

SYNONYMS

na-not; vā-either; ayam-this; brahma-bandhuḥ-Vāmanadeva, in the form of a brāhmaṇa; viṣṇuḥ-He is Lord Viṣṇu Himself; māyāvinām-of all cheaters; varaḥ-the greatest; dvija-rūpa-by assuming the form of a brāhmaṇa; praticchannaḥ-is disguised for the purpose of cheating; deva-kāryam-the interest of the demigods; cikīrṣati-He is trying for.

”This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

TEXT 11

anena yācamānena
śatruṇā vaṭu-rūpiṇā
sarvasvaṁ no hṛtaṁ bhartur
nyasta-daṇḍasya barhiṣi

SYNONYMS

anena-by Him; yācamānena-who is in the position of a beggar; śatruṇā-by the enemy; vaṭu-rūpiṇā-in the form of a brahmacārī; sarvasvam-everything; naḥ-our; hṛtam-has been taken away; bhartuḥ-of our master; nyasta-had been given up; daṇḍasya-of whom the power of giving punishment; barhiṣi-because of taking the vow of a ritualistic ceremony.

”Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacārī beggar, has taken away all his possessions.

TEXT 12

satya-vratasya satataṁ
dīkṣitasya viśeṣataḥ
nānṛtaṁ bhāṣituṁ śakyaṁ
brahmaṇyasya dayāvataḥ

SYNONYMS

satya-vratasya-of Mahārāja Bali, who is fixed in truthfulness; satatam-always; dīkṣitasya-of he who was initiated into performing yajña; viśeṣataḥ-specifically; na-not; anṛtam-untruth; bhāṣitum-to speak; śakyam-is able; brahmaṇyasya-to the brahminical culture, or to the brāhmaṇa; dayā-vataḥ-of he who is always kind.

”Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

TEXT 13

tasmād asya vadho dharmo
bhartuḥ śuśrūṣaṇaṁ ca naḥ
ity āyudhāni jagṛhur
baler anucarāsurāḥ

SYNONYMS

tasmāt-therefore; asya-of this brahmacārī Vāmana; vadhaḥ-the killing; dharmaḥ-is our duty; bhartuḥ-of our master; śuśrūṣaṇam ca-and it is the way of serving; naḥ-our; iti-thus; āyudhāni-all kinds of weapons; jagṛhuḥ-they took up; baleḥ-of Bali Mahārāja; anucara-followers; asurāḥ-all the demons.

”Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master.” After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

TEXT 14

te sarve vāmanaṁ hantuṁ
śūla-paṭṭiśa-pāṇayaḥ
anicchanto bale rājan
prādravañ jāta-manyavaḥ

SYNONYMS

te-the demons; sarve-all of them; vāmanam-Lord Vāmanadeva; hantum-to kill; śūla-tridents; paṭṭiśa-lances; pāṇayaḥ-all taking in hand; anicchantaḥ-against the will; baleḥ-of Bali Mahārāja; rājan-O King; prādravan-they pushed forward; jāta-manyavaḥ-aggravated by usual anger.

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

TEXT 15

tān abhidravato dṛṣṭvā
ditijānīkapān nṛpa
prahasyānucarā viṣṇoḥ
pratyaṣedhann udāyudhāḥ

SYNONYMS

tān-them; abhidravataḥ-thus going forward; dṛṣṭvā-seeing; ditija-anīka-pān-the soldiers of the demons; nṛpa-O King; prahasya-smiling; anucarāḥ-the associates; viṣṇoḥ-of Lord Viṣṇu; pratyaṣedhan-forbade; udāyudhāḥ-taking up their weapons.

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16–17

nandaḥ sunando 'tha jayo
vijayaḥ prabalo balaḥ
kumudaḥ kumudākṣaś ca
viṣvaksenaḥ patattrirāṭ
jayantaḥ śrutadevaś ca
puṣpadanto 'tha sātvataḥ
sarve nāgāyuta-prāṇāś
camūṁ te jaghnur āsurīm

SYNONYMS

nandaḥ sunandaḥ-the associates of Lord Viṣṇu such as Nanda and Sunanda; atha-in this way; jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca viṣvaksenaḥ-as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena; patattri-rāṭ-Garuḍa, the king of the birds; jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ-Jayanta, Śrutadeva, Puṣpadanta and Sātvata; sarve-all of them; nāga-ayuta-prāṇāḥ-as powerful as ten thousand elephants; camūm-the soldiers of the demons; te-they; jaghnuḥ-killed; āsurīm-demoniac.

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

TEXT 18

hanyamānān svakān dṛṣṭvā
puruṣānucarair baliḥ
vārayām āsa saṁrabdhān
kāvya-śāpam anusmaran

SYNONYMS

hanyamānān-being killed; svakān-his own soldiers; dṛṣṭvā-after seeing; puruṣa-anucaraiḥ-by the associates of the Supreme Person; baliḥ-Bali Mahārāja; vārayām āsa-forbade; saṁrabdhān-even though they were very angry; kāvya-śāpam-the curse given by Śukrācārya; anusmaran-remembering.

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

TEXT 19

he vipracitte he rāho
he neme śrūyatāṁ vacaḥ
mā yudhyata nivartadhvaṁ
na naḥ kālo 'yam artha-kṛt

SYNONYMS

he vipracitte-O Vipracitti; he rāho-O Rāhu; he neme-O Nemi; śrūyatām-kindly hear; vacaḥ-my words; mā-do not; yudhyata-fight; nivartadhvam-stop this fighting; na-not; naḥ-our; kālaḥ-favorable time; ayam-this; artha-kṛt-which can give us success.

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

TEXT 20

yaḥ prabhuḥ sarva-bhūtānāṁ
sukha-duḥkhopapattaye
taṁ nātivartituṁ daityāḥ
pauruṣair īśvaraḥ pumān

SYNONYMS

yaḥ prabhuḥ-that Supreme Person, the master; sarva-bhūtānām-of all living entities; sukha-duḥkha-upapattaye-for administering happiness and distress; tam-Him; na-not; ativartitum-to overcome; daityāḥ-O demons; pauruṣaiḥ-by human endeavors; īśvaraḥ-the supreme controller; pumān-a person.

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

TEXT 21

yo no bhavāya prāg āsīd
abhavāya divaukasām
sa eva bhagavān adya
vartate tad-viparyayam

SYNONYMS

yaḥ-the time factor, which represents the Supreme Personality of Godhead; naḥ-of us; bhavāya-for the improvement; prāk-formerly; āsīt-was situated; abhavāya-for the defeat; diva-okasām-of the demigods; saḥ-that time factor; eva-indeed; bhagavān-the representative of the Supreme Person; adya-today; vartate-is existing; tat-viparyayam-just the opposite of our favor.

The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

TEXT 22

balena sacivair buddhyā
durgair mantrauṣadhādibhiḥ
sāmādibhir upāyaiś ca
kālaṁ nātyeti vai janaḥ

SYNONYMS

balena-by material power; sacivaiḥ-by the counsel of ministers; buddhyā-by intelligence; durgaiḥ-by fortresses; mantra-auṣadha-ādibhiḥ-by mystic chanting or the influence of drugs and herbs; sāma-ādibhiḥ-by diplomacy and other such means; upāyaiḥ ca-by similar other attempts; kālam-the time factor, representing the Supreme Lord; na-never; atyeti-can overcome; vai-indeed; janaḥ-any person.

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

bhavadbhir nirjitā hy ete
bahuśo 'nucarā hareḥ
daivenarddhais ta evādya
yudhi jitvā nadanti naḥ

SYNONYMS

bhavadbhiḥ-by all of you demons; nirjitāḥ-have been defeated; hi-indeed; ete-all these soldiers of the demigods; bahuśaḥ-in great number; anucarāḥ-followers; hareḥ-of Lord Viṣṇu; daivena-by providence; ṛddhaiḥ-whose opulence was increased; te-they (the demigods); eva-indeed; adya-today; yudhi-in the fight; jitvā-defeating; nadanti-are vibrating in jubilation; naḥ-us.

Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

Bhagavad-gītā mentions five causes of defeat or victory. Of these five, daiva (providence) is the most powerful (na ca daivāt paraṁ balam). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

TEXT 24

etān vayaṁ vijeṣyāmo
yadi daivaṁ prasīdati
tasmāt kālaṁ pratīkṣadhvaṁ
yo no 'rthatvāya kalpate

SYNONYMS

etān-all these soldiers of the demigods; vayam-we; vijeṣyāmaḥ-shall gain victory over them; yadi-if; daivam-providence; prasīdati-is in favor; tasmāt-therefore; kālam-that favorable time; pratīkṣadhvam-wait until; yaḥ-which; naḥ-our; arthatvāya kalpate-should be considered in our favor.

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

śrī-śuka uvāca
patyur nigaditaṁ śrutvā
daitya-dānava-yūthapāḥ
rasāṁ nirviviśū rājan
viṣṇu-pārṣada tāḍitāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; patyuḥ-of their master (Bali Mahārāja); nigaditam-what had been thus described; śrutvā-after hearing; daitya-dānava-yūtha-pāḥ-the leaders of the Daityas and demons; rasām-the lower regions of the universe; nirviviśūḥ-entered; rājan-O King; viṣṇu-pārṣada-by the associates of Lord Viṣṇu; tāḍitāḥ-driven.

Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

TEXT 26

atha tārkṣya-suto jñātvā
virāṭ prabhu-cikīrṣitam

babandha vāruṇaiḥ pāśair
balim̐ sūtye 'hani kratau

SYNONYMS

atha-thereafter; tārkṣya-sutaḥ-Garuḍa; jñātvā-knowing; virāṭ-the king of birds; prabhu-cikīrṣitam-the desire of Lord Viṣṇu as Vāmanadeva; babandha-arrested; vāruṇaiḥ-belonging to Varuṇa; pāśaiḥ-by the ropes; balim-Bali; sūtye-when soma-rasa is taken; ahani-on the day; kratau-at the time of sacrifice.

Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord's desire. Bali Mahārāja's tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King's tolerance.

TEXT 27

hāhākāro mahān āsīd
rodasyoḥ sarvato diśam
nigṛhyamāṇe 'sura-patau
viṣṇunā prabhaviṣṇunā

SYNONYMS

hāhā-kāraḥ-a tumultuous roar of lamentation; mahān-great; āsīt-there was; rodasyoḥ-in both the lower and upper planetary systems; sarvataḥ-everywhere; diśam-all directions; nigṛhyamāṇe-because of being suppressed; asura-patau-when Bali Mahārāja, the King of the demons; viṣṇunā-by Lord Viṣṇu; prabhaviṣṇunā-who is the most powerful everywhere.

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

TEXT 28

tam̐ baddham̐ vāruṇaiḥ pāśair
bhagavān āha vāmanaḥ
naṣṭa-śriyam̐ sthira-prajñam
udāra-yaśasam̐ nṛpa

SYNONYMS

tam-unto him; baddham-who was so arrested; vāruṇaiḥ pāśaiḥ-by the ropes of Varuṇa; bhagavān-the Supreme Personality of Godhead; āha-said; vāmanaḥ-Vāmanadeva; naṣṭa-śriyam-unto Bali Mahārāja, who had lost his bodily luster; sthira-prajñam-but was all the same determined in his decision; udāra-yaśasam-the most magnanimous and celebrated; nṛpa-O King.

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In Bhagavad-gītā, such a person is called sthita-prajña. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, yasyāham anugṛhṇāmi hariṣye tad-dhanam̐ śanaiḥ. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

TEXT 29

padāni trīṇi dattāni
bhūmer mahyam̐ tvayāsura
dvābhyām̐ krāntā mahī sarvā
tṛtīyam upakalpaya

SYNONYMS

padāni-footsteps; trīṇi-three; dattāni-have been given; bhūmeḥ-of land; mahyam-unto Me; tvayā-by you; asura-O King of the demons; dvābhyām-by two steps; krāntā-have been occupied; mahī-all the land; sarvā-completely; tṛtīyam-for the third step; upakalpaya-now find the means.

O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

TEXT 30

yāvat tapaty asau gobhir
yāvad induḥ sahoḍubhiḥ
yāvad varṣati parjanyas
tāvatī bhūr iyam̐ tava

SYNONYMS

yāvat-as far as; tapati-is shining; asau-the sun; gobhiḥ-by the sunshine; yāvat-as long or as far as; induḥ-the moon; saha-uḍubhiḥ-with the luminaries or stars; yāvat-as far as; varṣati-are pouring rain; parjanyaḥ-the clouds; tāvatī-to that much distance; bhūḥ-land; iyam-this; tava-in your possession.

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

TEXT 31

padaikena mayākrānto
bhūrlokaḥ khaṁ diśas tanoḥ
svarlokas te dvitīyena
paśyatas te svam ātmanā

SYNONYMS

padā ekena-by one step only; mayā-by Me; ākrāntaḥ-have been covered; bhūrlokaḥ-the entire planetary system known as Bhūrloka; kham-the sky; diśaḥ-and all directions; tanoḥ-by My body; svarlokaḥ-the upper planetary system; te-in your possession; dvitīyena-by the second step; paśyataḥ te-while you were seeing; svam-your own; ātmanā-by Myself.

Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32

pratiśrutam adātus te
niraye vāsa iṣyate
viśa tvaṁ nirayaṁ tasmād
guruṇā cānumoditaḥ

SYNONYMS

pratiśrutam-what had been promised; adātuḥ-who could not give; te-of you; niraye-in hell; vāsaḥ-residence; iṣyate-prescribed; viśa-now enter; tvam-yourself; nirayam-the hellish planet; tasmāt-therefore; guruṇā-by your spiritual master; ca-also; anumoditaḥ-approved.

Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

It is said:

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

”Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.” (Bhāg. 6.12.28) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendentally. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikuṇṭha (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Ṭhākura says, kīṭa janma hao yathā tuyā dāsa. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuṇṭha.

TEXT 33

vṛthā manorathas tasya
dūraḥ svargaḥ pataty adhaḥ
pratiśrutasyādānena
yo ’rthinaṁ vipralambhate

SYNONYMS

vṛthā-without any good result; manorathaḥ-mental concoction; tasya-of him; dūraḥ-far away; svargaḥ-elevation to the higher planetary system; patati-falls down; adhaḥ-to a hellish condition of life; pratiśrutasya-things promised; adānena-being unable to give; yaḥ-anyone who; arthinam-a beggar; vipralambhate-cheats.

Far from being elevated to the heavenly planets or fulfilling one’s desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

vipralabdho dadāmīti
tvayāhaṁ cāḍhya-māninā
tad vyalīka-phalaṁ bhuṅkṣva
nirayaṁ katicit samāḥ

SYNONYMS

vipralabdhaḥ-now I am cheated; dadāmi-I promise I shall give you; iti-thus; tvayā-by you; aham-I am; ca-also; āḍhya-māninā-by being very proud of your opulence; tat-therefore; vyalīka-phalam-as a result of cheating; bhuṅkṣva-you enjoy; nirayam-in hellish life; katicit-a few; samāḥ-years.

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

The false prestige of thinking ”I am very rich, and I possess such vast property” is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. Īśāvāsyam idaṁ samaṁ yat kiñca jagatyāṁ jagat. Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Arrested by the Lord"

20.9.22 Chapter Twenty-two

Bali Mahārāja Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja's dynasty there were many asuras who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic yogīs. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu's third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous ācāryas and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali's wife, Vindhyāvali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release. The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

TEXT 1

śrī-śuka uvāca
evaṁ viprakṛto rājan
balir bhagavatāsuraḥ
bhidyamāno 'py abhinnātmā
pratyāhāviklavaṁ vacaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus, as aforementioned; viprakṛtaḥ-having been put into difficulty; rājan-O King; baliḥ-Mahārāja Bali; bhagavatā-by the Personality of Godhead Vāmanadeva; asuraḥ-the King of the asuras; bhidyamānaḥ api-although situated in this uncomfortable position; abhinna-ātmā-without being disturbed in body or mind; pratyāha-replied; aviklavam-undisturbed; vacaḥ-the following words.

Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

TEXT 2

śrī-balir uvāca
yady uttamaśloka bhavān mameritaṁ
vaco vyalīkaṁ sura-varya manyate
karomy ṛtaṁ tan na bhavet pralambhanaṁ
padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; yadi-if; uttamaśloka-O Supreme Lord; bhavān-Your good self; mama-my; īritam-promised; vacaḥ-words; vyalīkam-false; sura-varya-O greatest of all suras (demigods); manyate-You think so; karomi-I shall make it; ṛtam-truth; tat-that (promise); na-not; bhavet-will become; pralambhanam-cheating; padam-step; tṛtīyam-the third; kuru-just do it; śīrṣṇi-on the head; me-my; nijam-Your lotus feet.

Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Mahārāja's head could be sufficient for His third step? Bali Mahārāja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Mahārāja, the possessor, would provide adequate place for the Lord's third step.

TEXT 3

bibhemi nāhaṁ nirayāt pada-cyuto
na pāśa-bandhād vyasanād duratyayāt
naivārtha-kṛcchrād bhavato vinigrahād
asādhu-vādād bhṛśam udvije yathā

SYNONYMS

bibhemi-I do fear; na-not; aham-I; nirayāt-from a position in hell; pada-cyutaḥ-nor do I fear being deprived of my position; na-nor; pāśa-bandhāt-from being arrested by the ropes of Varuṇa; vyasanāt-nor from the distress; duratyayāt-which was unbearable for me; na-nor; eva-certainly; artha-kṛcchrāt-because of poverty, or scarcity of money; bhavataḥ-of Your Lordship; vinigrahāt-from the punishment I am now suffering; asādhu-vādāt-from defamation; bhṛśam-very much; udvije-I become anxious; yathā-as.

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

Although Bali Mahārāja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brāhmaṇa-brahmacārī, Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28).

TEXT 4

puṁsāṁ ślāghyatamaṁ manye
daṇḍam arhattamārpitam
yaṁ na mātā pitā bhrātā
suhṛdaś cādiśanti hi

SYNONYMS

puṁsām-of men; ślāghya-tamam-the most exalted; manye-I consider; daṇḍam-punishment; arhattama-arpitam-given by You, the supreme worshipable Lord; yam-which; na-neither; mātā-mother; pitā-father; bhrātā-brother; suhṛdaḥ-friends; ca-also; ādiśanti-offer; hi-indeed.

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation." (Bhāg. 10.14.8) A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one's material father, mother, brother or friend.

TEXT 5

tvaṁ nūnam asurāṇāṁ naḥ
parokṣaḥ paramo guruḥ
yo no 'neka-madāndhānāṁ
vibhraṁśaṁ cakṣur ādiśat

SYNONYMS

tvam-Your Lordship; nūnam-indeed; asurāṇām-of the demons; naḥ-as we are; parokṣaḥ-indirect; paramaḥ-the supreme; guruḥ-spiritual master; yaḥ-Your Lordship; naḥ-of us; aneka-many; mada-andhānām-blinded by material opulences; vibhraṁśam-destroying our false prestige; cakṣuḥ-the eye of knowledge; ādiśat-gave.

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

TEXTS 6–7

yasmin vairānubandhena
vyūḍhena vibudhetarāḥ

bahavo lebhire siddhiṁ
yām u haikānta-yoginaḥ
tenāhaṁ nigṛhīto ’smi
bhavatā bhūri-karmaṇā
baddhaś ca vāruṇaiḥ pāśair
nātivrīḍe na ca vyathe

SYNONYMS

yasmin-unto You; vaira-anubandhena-by continuously treating as an enemy; vyūḍhena-firmly fixed by such intelligence; vibudha-itarāḥ-the demons (those other than the demigods); bahavaḥ-many of them; lebhire-achieved; siddhim-perfection; yām-which; u ha-it is well known; ekānta-yoginaḥ-equal to the achievements of the greatly successful mystic yogīs; tena-therefore; aham-I; nigṛhītaḥ asmi-although I am being punished; bhavatā-by Your Lordship; bhūri-karmaṇā-who can do many wonderful things; baddhaḥ ca-I am arrested and bound; vāruṇaiḥ pāśaiḥ-by the ropes of Varuṇa; na ati-vrīḍe-I am not at all ashamed of this; na ca vyathe-nor am I suffering very much.

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

Bali Mahārāja appreciated the Lord’s mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogīs. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

pitāmaho me bhavadīya-sammataḥ
prahrāda āviṣkṛta-sādhu-vādaḥ
bhavad-vipakṣeṇa vicitra-vaiśasaṁ
samprāpitas tvaṁ paramaḥ sva-pitrā

SYNONYMS

pitāmahaḥ-grandfather; me-my; bhavadīya-sammataḥ-approved by the devotees of Your Lordship; prahrādaḥ-Prahlāda Mahārāja; āviṣkṛta-sādhu-vādaḥ-famous, being celebrated everywhere as a devotee; bhavat-vipakṣeṇa-simply going against You; vicitra-vaiśasam-inventing different kinds of harassments; samprāpitaḥ-suffered; tvam-You; paramaḥ-the supreme shelter; sva-pitrā-by his own father.

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiraṇyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiraṇyakaśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained fixed in his devotion to the Lord, despite the Lord’s having punished him.

TEXT 9

kim ātmanānena jahāti yo ’ntataḥ
kiṁ riktha-hāraiḥ svajanākhya-dasyubhiḥ
kiṁ jāyayā saṁsṛti-hetu-bhūtayā
martyasya gehaiḥ kim ihāyuṣo vyayaḥ

SYNONYMS

kim-what is the use; ātmanā anena-of this body; jahāti-gives up; yaḥ-which (body); antataḥ-at the end of life; kim-what is the use; riktha-hāraiḥ-the plunderers of wealth; svajana-ākhya-dasyubhiḥ-they who are actually plunderers but who pass by the name of relatives; kim-what is the use; jāyayā-of a wife; saṁsṛti-hetu-bhūtayā-who is the source of increasing material conditions; martyasya-of a person sure to die; gehaiḥ-of houses, family and community; kim-what is the use; iha-in which house; āyuṣaḥ-of the duration of life; vyayaḥ-simply wasting.

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one’s family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one’s lifetime.

The Supreme Personality of Godhead, Kṛṣṇa, advises, sama-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”Give up all other varieties of religion and just surrender unto Me.” The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (tathā dehāntara-prāptiḥ), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called strī, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (Bhāg. 5.5.8) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One's lifetime, one's home and everything one has, if not properly used in the service of the Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (adhyātmika, adhibhautika and adhidaivika). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of "survival of the fittest," but no one survives, for no one is free under material conditions.

TEXT 10

itthaṁ sa niścitya pitāmaho mahān
agādha-bodho bhavataḥ pāda-padmam
dhruvaṁ prapede hy akutobhayaṁ janād
bhītaḥ svapakṣa-kṣapaṇasya sattama

SYNONYMS

ittham-because of this (as stated above); saḥ-he, Prahlāda Mahārāja; niścitya-definitely deciding on this point; pitāmahaḥ-my grandfather; mahān-the great devotee; agādha-bodhaḥ-my grandfather, who received unlimited knowledge because of his devotional service; bhavataḥ-of Your Lordship; pāda-padmam-the lotus feet; dhruvam-the infallible, eternal shelter; prapede-surrendered; hi-indeed; akutaḥ-bhayam-completely free of fear; janāt-from ordinary common people; bhītaḥ-being afraid; svapakṣa-kṣapaṇasya-of Your Lordship, who kill the demons on our own side; sat-tama-O best of the best.

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.

TEXT 11

athāham apy ātma-ripos tavāntikaṁ
daivena nītaḥ prasabhaṁ tyājita-śrīḥ
idaṁ kṛtāntāntika-varti jīvitaṁ
yayādhruvaṁ stabdha-matir na budhyate

SYNONYMS

atha-therefore; aham-I; api-also; ātma-ripoḥ-who are the traditional enemy of the family; tava-of Your good self; antikam-the shelter; daivena-by providence; nītaḥ-brought in; prasabham-by force; tyājita-bereft of; śrīḥ-all opulence; idam-this philosophy of life; kṛta-anta-antika-varti-always given the facility for death; jīvitam-the duration of life; yayā-by such material opulence; adhruvam-as temporary; stabdha-matiḥ-such an unintelligent person; na budhyate-cannot understand.

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. Yasyāham anugṛhnāmi hariṣye tad-dhanaṁ śanaiḥ: the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Mahārāja appreciated this behavior by the Lord. Therefore he said, daivena nītaḥ prasabhaṁ tyājita-śrīḥ: "It is to bring me to the right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Mahārāja by the words janād bhītaḥ, every devotee in Kṛṣṇa consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as pramatta, a madman chasing the will-o'-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Kṛṣṇa conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
(Bhāg. 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Mahārāja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. Stabdha-matir na budhyate. He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

TEXT 12

śrī-śuka uvāca
tasyetthaṁ bhāṣamāṇasya
prahrādo bhagavat-priyaḥ
ājagāma kuru-śreṣṭha
rākā-patir ivotthitaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasya-Bali Mahārāja; ittham-in this way; bhāṣamāṇasya-while describing his fortunate position; prahrādaḥ-Mahārāja Prahlāda, his grandfather; bhagavat-priyaḥ-the most favored devotee of the Supreme Personality of Godhead; ājagāma-appeared there; kuru-śreṣṭha-O best of the Kurus, Mahārāja Parīkṣit; rākā-patiḥ-the moon; iva-like; utthitaḥ-having risen.

Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

TEXT 13

tam indra-senaḥ sva-pitāmahaṁ śriyā
virājamānaṁ nalināyatekṣaṇam
prāṁśuṁ piśaṅgāmbaram añjana-tviṣaṁ
pralamba-bāhuṁ śubhagarṣabham aikṣata

SYNONYMS

tam-that Prahlāda Mahārāja; indra-senaḥ-Bali Mahārāja, who now possessed all the military force of Indra; sva-pitāmaham-unto his grandfather; śriyā-present with all beautiful features; virājamānam-standing there; nalina-āyata-īkṣaṇam-with eyes as broad as the petals of a lotus; prāṁśum-a very beautiful body; piśaṅga-ambaram-dressed in yellow garments; añjana-tviṣam-with his body resembling black ointment for the eyes; pralamba-bāhum-very long arms; śubhaga-ṛṣabham-the best of all auspicious persons; aikṣata-he saw.

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

TEXT 14

tasmai balir vāruṇa-pāśa-yantritaḥ
samarhaṇaṁ nopajahāra pūrvavat
nanāma mūrdhnāśru-vilola-locanaḥ
sa-vrīḍa-nīcīna-mukho babhūva ha

SYNONYMS

tasmai-unto Prahlāda Mahārāja; baliḥ-Bali Mahārāja; vāruṇa-pāśa-yantritaḥ-being bound by the ropes of Varuṇa; samarhaṇam-befitting respect; na-not; upajahāra-offered; pūrva-vat-like before; nanāma-he offered obeisances; mūrdhnā-with the head; aśru-vilola-locanaḥ-eyes inundated with tears; sa-vrīḍa-with shyness; nīcīna-downward; mukhaḥ-face; babhūva ha-he so became.

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

Since Bali Mahārāja had been arrested by Lord Vāmanadeva, he was certainly to be considered an offender. Bali Mahārāja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlāda Mahārāja would not like this. Therefore Bali Mahārāja was ashamed and hung his head.

TEXT 15

sa tatra hāsīnam udīkṣya sat-patiṁ
hariṁ sunandādy-anugair upāsitam
upetya bhūmau śirasā mahā-manā
nanāma mūrdhnā pulakāśru-viklavaḥ

SYNONYMS

saḥ-Prahlāda Mahārāja; tatra-there; ha āsīnam-seated; udīkṣya-after seeing; sat-patim-the Supreme Personality of Godhead, master of the liberated souls; harim-Lord Hari; sunanda-ādi-anugaiḥ-by His followers, like Sunanda; upāsitam-being worshiped; upetya-reaching nearby; bhūmau-on the ground; śirasā-with his head (bowed down); mahā-manāḥ-the great devotee; nanāma-offered obeisances; mūrdhnā-with his head; pulaka-aśru-viklavaḥ-agitated by tears of jubilation.

When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

TEXT 16

śrī-prahrāda uvāca
tvayaiva dattaṁ padam aindram ūrjitaṁ
hṛtaṁ tad evādya tathaiva śobhanam
manye mahān asya kṛto hy anugraho
vibhraṁśito yac chriya ātma-mohanāt

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; tvayā-by Your Lordship; eva-indeed; dattam-which had been given; padam-this position; aindram-of the King of heaven; ūrjitam-very, very great; hṛtam-has been taken away; tat-that; eva-indeed; adya-today; tathā-as; eva-indeed; śobhanam-beautiful; manye-I consider; mahān-very great; asya-of him (Bali Mahārāja); kṛtaḥ-has been done by You; hi-indeed; anugrahaḥ-mercy; vibhraṁśitaḥ-being bereft of; yat-because; śriyaḥ-from that opulence; ātma-mohanāt-which was covering the process of self-realization.

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

As it is said, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ (Bhāg. 10.88.8). It is by the mercy of the Lord that one gets all material opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one's attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ.

TEXT 17

yayā hi vidvān api muhyate yatas
tat ko vicaṣṭe gatim ātmano yathā
tasmai namas te jagad-īśvarāya vai
nārāyaṇāyākhila-loka-sākṣiṇe

SYNONYMS

yayā-by which material opulence; hi-indeed; vidvān api-even a person fortunately advanced in education; muhyate-becomes bewildered; yataḥ-self-controlled; tat-that; kaḥ-who; vicaṣṭe-can search for; gatim-the progress; ātmanaḥ-of the self; yathā-properly; tasmai-unto Him; namaḥ-I offer my respectful obeisances; te-unto You; jagat-īśvarāya-unto the Lord of the universe; vai-indeed; nārāyaṇāya-unto His Lordship Nārāyaṇa; akhila-loka-sākṣiṇe-who are the witness of all creation.

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

The words ko vicaṣṭe gatim ātmano yathā indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one's relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

TEXT 18

śrī-śuka uvāca
tasyānuśṛṇvato rājan
prahrādasya kṛtāñjaleḥ
hiraṇyagarbho bhagavān
uvāca madhusūdanam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasya-of Prahlāda Mahārāja; anuśṛṇvataḥ-so that he could hear; rājan-O King Parīkṣit; prahrādasya-of Prahlāda Mahārāja; kṛta-añjaleḥ-who was standing with folded hands; hiraṇyagarbhaḥ-Lord Brahmā; bhagavān-the most powerful; uvāca-said; madhusūdanam-unto Madhusūdana, the Personality of Godhead.

Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

TEXT 19

baddhaṁ vīkṣya patiṁ sādhvī
tat-patnī bhaya-vihvalā
prāñjaliḥ praṇatopendraṁ
babhāṣe 'vāṅ-mukhī nṛpa

SYNONYMS

baddham-arrested; vīkṣya-seeing; patim-her husband; sādhvī-the chaste woman; tat-patnī-Bali Mahārāja's wife; bhaya-vihvalā-being very disturbed by fear; prāñjaliḥ-with folded hands; praṇatā-having offered obeisances; upendram-unto Vāmanadeva; babhāṣe-addressed; avāk-mukhī-with face downward; nṛpa-O Mahārāja Parīkṣit.

But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja's wife, Vindhyāvali, who was very agitated and afraid, wanted to say something.

TEXT 20

śrī-vindhyāvalir uvāca
krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te

svāmyaṁ tu tatra kudhiyo 'para īśa kuryuḥ
kartuḥ prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

SYNONYMS

śrī-vindhyāvaliḥ uvāca-Vindhyāvali, the wife of Bali Mahārāja, said; krīḍā-artham-for the sake of pastimes; ātmanaḥ-of Yourself; idam-this; tri-jagat-the three worlds (this universe); kṛtam-was created; te-by You; svāmyam-proprietorship; tu-but; tatra-thereon; kudhiyaḥ-foolish rascals; apare-others; īśa-O my Lord; kuryuḥ-have established; kartuḥ-for the supreme creator; prabhoḥ-for the supreme maintainer; tava-for Your good self; kim-what; asyataḥ-for the supreme annihilator; āvahanti-they can offer; tyakta-hriyaḥ-shameless, without intelligence; tvat-by You; avaropita-falsely imposed because of a poor fund of knowledge; kartṛ-vādāḥ-the proprietorship of such foolish agnostics.

Śrīmatī Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

Bali Mahārāja's wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in Bhagavad-gītā (16.13): idam adya mayā labdham imaṁ prāpsye manoratham. "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Mahārāja's wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord's third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in the core of everyone's heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine-the body-through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?

Thus Vindhyāvali, Bali Mahārāja's intelligent wife, prayed that her husband be released, by the Lord's causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

TEXT 21

śrī-brahmovāca
bhūta-bhāvana bhūteśa
deva-deva jaganmaya
muñcainaṁ hṛta-sarvasvaṁ
nāyam arhati nigraham

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; bhūta-bhāvana-O Supreme Being, well-wisher of everyone, who can cause one to flourish; bhūta-īśa-O master of everyone; deva-deva-O worshipable Deity of the demigods; jagat-maya-O all-pervading one; muñca-please release; enam-this poor Bali Mahārāja; hṛta-sarvasvam-now bereft of everything; na-not; ayam-such a poor man; arhati-deserves; nigraham-punishment.

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhyāvali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja's release on the grounds of worldly calculations.

TEXT 22

kṛtsnā te ’nena dattā bhūr
lokāḥ karmārjitāś ca ye
niveditaṁ ca sarvasvam
ātmāviklavayā dhiyā

SYNONYMS

kṛtsnāḥ-all; te-unto You; anena-by Bali Mahārāja; dattāḥ-have been given or returned; bhūḥ lokāḥ-all land and all planets; karma-arjitāḥ ca-whatever he achieved by his pious activities; ye-all of which; niveditam ca-have been offered to You; sarvasvam-everything he possessed; ātmā-even his body; aviklavayā-without hesitation; dhiyā-by such intelligence.

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

TEXT 23

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya
dūrvāṅkurair api vidhāya satīṁ saparyām
apy uttamāṁ gatim asau bhajate tri-lokīṁ
dāśvān aviklava-manāḥ katham ārtim ṛcchet

SYNONYMS

yat-pādayoḥ-at the lotus feet of Your Lordship; aśaṭha-dhīḥ-a great-minded person who is without duplicity; salilam-water; pradāya-offering; dūrvā-with fully grown grass; aṅkuraiḥ-and with buds of flowers; api-although; vidhāya-offering; satīm-most exalted; saparyām-with worship; api-although; uttamām-the most highly elevated; gatim-destination; asau-such a worshiper; bhajate-deserves; tri-lokīm-the three worlds; dāśvān-giving to You; aviklava-manāḥ-without mental duplicity; katham-how; ārtim-the distressed condition of being arrested; ṛcchet-he deserves.

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

In Bhagavad-gītā (9.26) it is stated:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuṇṭha, the spiritual world. Brahmā drew the Lord’s attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

śrī-bhagavān uvāca
brahman yam anugṛhṇāmi
tad-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdho
lokaṁ māṁ cāvamanyate

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; brahman-O Lord Brahmā; yam-unto anyone to whom; anugṛhṇāmi-I show My mercy; tat-his; viśaḥ-material opulence or riches; vidhunomi-take away; aham-I; yat-madaḥ-having false prestige due to this money; puruṣaḥ-such a person; stabdhaḥ-being dull-minded; lokam-the three worlds; mām ca-unto Me also; avamanyate-derides.

The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Mahārāja, who was now bereft of all his possessions.

TEXT 25

yadā kadācij jīvātmā
saṁsaran nija-karmabhiḥ
nānā-yoniṣv anīśo ’yaṁ
pauruṣīṁ gatim āvrajet

SYNONYMS

yadā-when; kadācit-sometimes; jīva-ātmā-the living entity; saṁsaran-rotating in the cycle of birth and death; nija-karmabhiḥ-because of his own fruitive activities; nānā-yoniṣu-in different species of life; anīśaḥ-not independent (completely under the control of material nature); ayam-this living entity; pauruṣīm gatim-the situation of being human; āvrajet-wants to obtain.

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being’s loss of all opulence is a sign of the Supreme Lord’s mercy upon him. The Lord can act any way He likes. He may take away one’s opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.

puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛtijān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (tathā dehāntara-prāptir), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

janma-karma-vayo-rūpa-
vidyaiśvarya-dhanādibhiḥ
yady asya na bhavet stambhas
tatrāyaṁ mad-anugrahaḥ

SYNONYMS

janma-by birth in an aristocratic family; karma-by wonderful activities, pious activities; vayaḥ-by age, especially youth, when one is capable of doing many things; rūpa-by personal beauty, which attracts everyone; vidyā-by education; aiśvarya-by opulence; dhana-by wealth; ādibhiḥ-by other opulences also; yadi-if; asya-of the possessor; na-not; bhavet-there is; stambhaḥ-pride; tatra-in such a condition; ayam-a person; mat-anugrahaḥ-should be considered to have received My special mercy.

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one's being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord's special mercy.

TEXT 27

māna-stambha-nimittānāṁ
janmādīnāṁ samantataḥ
sarva-śreyaḥ-pratīpānāṁ
hanta muhyen na mat-paraḥ

SYNONYMS

māna-of false prestige; stambha-because of this impudence; nimittānām-which are the causes; janma-ādīnām-such as birth in a high family; samantataḥ-taken together; sarva-śreyaḥ-for the supreme benefit of life; pratīpānām-which are impediments; hanta-also; muhyet-becomes bewildered; na-not; mat-paraḥ-My pure devotee.

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

TEXT 28

eṣa dānava-daityānām
agranīḥ kīrti-vardhanaḥ
ajaiṣīd ajayāṁ māyāṁ
sīdann api na muhyati

SYNONYMS

eṣaḥ-this Bali Mahārāja; dānava-daityānām-among the demons and unbelievers; agranīḥ-the foremost devotee; kīrti-vardhanaḥ-the most famous; ajaiṣīt-has already surpassed; ajayām-the insurmountable; māyām-material energy; sīdan-being bereft (of all material opulences); api-although; na-not; muhyati-is bewildered.

Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

In this verse, the words sīdann api na muhyati are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

TEXTS 29–30

kṣīṇa-rikthaś cyutaḥ sthānāt
kṣipto baddhaś ca śatrubhiḥ
jñātibhiś ca parityakto
yātanām anuyāpitaḥ
guruṇā bhartsitaḥ śapto
jahau satyaṁ na suvrataḥ
chalair ukto mayā dharmo
nāyaṁ tyajati satya-vāk

SYNONYMS

kṣīṇa-rikthaḥ-although bereft of all riches; cyutaḥ-fallen; sthānāt-from his superior position; kṣiptaḥ-forcefully thrown away; baddhaḥ ca-and forcefully bound; śatrubhiḥ-by his enemies; jñātibhiḥ ca-and by his family members or relatives; parityaktaḥ-deserted; yātanām-all kinds of suffering; anuyāpitaḥ-unusually severely suffered; guruṇā-by his spiritual master; bhartsitaḥ-rebuked; śaptaḥ-and cursed; jahau-gave up; satyam-truthfulness; na-not; su-vrataḥ-being fixed in his vow; chalaiḥ-pretentiously; uktaḥ-spoken; mayā-by Me; dharmaḥ-the religious principles; na-not; ayam-this Bali Mahārāja; tyajati-does give up; satya-vāk-being true to his word.

Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord's mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee's forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the mahājanas, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the necessary strength to be tolerant and continue to remain a glorious devotee.

TEXT 31

eṣa me prāpitaḥ sthānaṁ
duṣprāpam amarair api
sāvarṇer antarasyāyaṁ
bhavitendro mad-āśrayaḥ

SYNONYMS

eṣaḥ-Bali Mahārāja; me-by Me; prāpitaḥ-has achieved; sthānam-a place; duṣprāpam-extremely difficult to obtain; amaraiḥ api-even by the demigods; sāvarṇeḥ antarasya-during the period of the Manu known as Sāvarṇi; ayam-this Bali Mahārāja; bhavitā-will become; indraḥ-the lord of the heavenly planet; mat-āśrayaḥ-completely under My protection.

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarṇi.

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee's material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāmā Vipra. Sudāmā Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word mad-āśrayaḥ is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality of Godhead assured Bali Mahārāja that he would always remain under the Lord's protection (mad-āśrayaḥ).

TEXT 32

tāvat sutalam adhyāstāṁ
viśvakarma-vinirmitam
yad ādhayo vyādhayaś ca
klamas tandrā parābhavaḥ
nopasargā nivasatāṁ
sambhavanti mamekṣayā

SYNONYMS

tāvat-as long as you are not in the post of Lord Indra; sutalam-in the planet known as Sutala; adhyāstām-go live there and occupy the place; viśvakarma-vinirmitam-which is especially created by Viśvakarmā; yat-wherein; ādhayaḥ-miseries pertaining to the mind; vyādhayaḥ-miseries pertaining to the body; ca-also; klamaḥ-fatigue; tandrā-dizziness or laziness; parābhavaḥ-becoming defeated; na-not; upasargāḥ-symptoms of other disturbances; nivasatām-of those who live there; sambhavanti-become possible; mama-of Me; īkṣayā-by the special vigilance.

Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.

Viśvakarmā is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

indrasena mahārāja
yāhi bho bhadram astu te
sutalaṁ svargibhiḥ prārthyaṁ
jñātibhiḥ parivāritaḥ

SYNONYMS

indrasena-O Mahārāja Bali; mahārāja-O King; yāhi-better go; bhoḥ-O King; bhadram-all auspiciousness; astu-let there be; te-unto you; sutalam-in the planet known as Sutala; svargibhiḥ-by the demigods; prārthyam-desirable; jñātibhiḥ-by your family members; parivāritaḥ-surrounded.

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

Bali Mahārāja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words svargibhiḥ prārthyam. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Mahārāja to separate from his family; instead, the Lord allowed him to stay with his family members (jñātibhiḥ parivāritaḥ).

TEXT 34

na tvām abhibhaviṣyanti
lokeśāḥ kim utāpare
tvac-chāsanātigān daityāṁś
cakraṁ me sūdayiṣyati

SYNONYMS

na-not; tvām-unto you; abhibhaviṣyanti-will be able to conquer; loka-īśāḥ-the predominating deities of the various planets; kim uta apare-what to speak of ordinary people; tvat-śāsana-atigān-who transgress your rulings; daityān-such demons; cakram-disc; me-My; sūdayiṣyati-will kill.

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

rakṣiṣye sarvato 'haṁ tvāṁ
sānugaṁ saparicchadam
sadā sannihitaṁ vīra
tatra māṁ drakṣyate bhavān

SYNONYMS

rakṣiṣye-shall protect; sarvataḥ-in all respects; aham-I; tvām-you; sa-anugam-with your associates; sa-paricchadam-with your paraphernalia; sadā-always; sannihitam-situated nearby; vīra-O great hero; tatra-there, in your place; mām-Me; drakṣyate-will be able to see; bhavān-you.

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

TEXT 36

tatra dānava-daityānāṁ
saṅgāt te bhāva āsuraḥ
dṛṣṭvā mad-anubhāvaṁ vai
sadyaḥ kuṇṭho vinaṅkṣyati

SYNONYMS

tatra-in that place; dānava-daityānām-of the demons and the Dānavas; saṅgāt-because of the association; te-your; bhāvaḥ-mentality; āsuraḥ-demoniac; dṛṣṭvā-by observing; mat-anubhāvam-My superexcellent power; vai-indeed; sadyaḥ-immediately; kuṇṭhaḥ-anxiety; vinaṅkṣyati-will be destroyed.

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.

The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
(Bhāg. 3.25.25)

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders His Life."

20.9.23 Chapter Twenty-three

The Demigods Regain the Heavenly Planets

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord's lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali's release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord's order. The Lord then ordered Śukrācārya to describe Bali Mahārāja's faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja's sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet in their airplane. Having seen the wonderful activities of Lord Viṣṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viṣṇu.

TEXT 1

śrī-śuka uvāca
ity uktavantaṁ puruṣaṁ purātanaṁ
mahānubhāvo 'khila-sādhu-sammataḥ
baddhāñjalir bāṣpa-kalākulekṣaṇo
bhakty-utkalo gadgadayā girābravīt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; uktavantam-upon the order of the Supreme Personality of Godhead; puruṣam-unto the Supreme Personality of Godhead; purātanam-the oldest of everyone; mahā-anubhāvaḥ-Bali Mahārāja, who was a great and exalted soul; akhila-sādhu-sammataḥ-as approved by all saintly persons; baddha-añjaliḥ-with folded hands; bāṣpa-kala-ākula-īkṣaṇaḥ-whose eyes were filled with tears; bhakti-utkalaḥ-full of ecstatic devotion; gadgadayā-which were faltering in devotional ecstasy; girā-by such words; abravīt-said.

Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

TEXT 2

śrī-balir uvāca
aho praṇāmāya kṛtaḥ samudyamaḥ
prapanna-bhaktārtha-vidhau samāhitaḥ
yal loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

SYNONYMS

śrī-baliḥ uvāca-Bali Mahārāja said; aho-alas; praṇāmāya-to offer my respectful obeisances; kṛtaḥ-I did; samudyamaḥ-only an endeavor; prapanna-bhakta-artha-vidhau-in the regulative principles observed by pure devotees; samāhitaḥ-is capable; yat-that; loka-pālaiḥ-by the leaders of various planets; tvat-anugrahaḥ-Your causeless mercy; amaraiḥ-by the demigods; alabdha-pūrvaḥ-not achieved previously; apasade-unto a fallen person like me; asure-belonging to the asura community; arpitaḥ-endowed.

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Śukrācārya and other demoniac associates. The Lord is so merciful, however, that although Bali Mahārāja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in Bhagavad-gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt: "Even a little advancement on this path can protect one from the most dangerous type of fear." The Supreme Personality of Godhead is known as bhāva-grāhī janārdana because He takes only the essence of a devotee's attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone's heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as bhāva-grāhī janārdana because He takes the essence of one's devotional mentality.

TEXT 3

śrī-śuka uvāca
ity uktvā harim ānatya
brahmāṇaṁ sabhavaṁ tataḥ
viveśa sutalaṁ prīto
balir muktaḥ sahāsuraiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti uktvā-saying this; harim-unto the Supreme Personality of Godhead, Hari; ānatya-offering obeisances; brahmāṇam-unto Lord Brahmā; sa-bhavam-with Lord Śiva; tataḥ-thereafter; viveśa-he entered; sutalam-the planet Sutala; prītaḥ-being fully satisfied; baliḥ-Bali Mahārāja; muktaḥ-thus released; saha asuraiḥ-with his asura associates.

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

evam indrāya bhagavān
pratyānīya triviṣṭapam
pūrayitvāditeḥ kāmam
aśāsat sakalaṁ jagat

SYNONYMS

evam-in this way; indrāya-unto King Indra; bhagavān-the Supreme Personality of Godhead; pratyānīya-giving back; tri-viṣṭapam-his supremacy in the heavenly planets; pūrayitvā-fulfilling; aditeḥ-of Aditi; kāmam-the desire; aśāsat-ruled; sakalam-complete; jagat-universe.

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

labdha-prasādaṁ nirmuktaṁ
pautraṁ vaṁśa-dharaṁ balim
niśāmya bhakti-pravaṇaḥ
prahrāda idam abravīt

SYNONYMS

labdha-prasādam-who had achieved the blessings of the Lord; nirmuktam-who was released from bondage; pautram-his grandson; vaṁśa-dharam-the descendant; balim-Bali Mahārāja; niśāmya-after overhearing; bhakti-pravaṇaḥ-in fully ecstatic devotion; prahrādaḥ-Prahlāda Mahārāja; idam-this; abravīt-spoke.

When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

śrī-prahrāda uvāca
nemaṁ viriñco labhate prasādaṁ
na śrīr na śarvaḥ kim utāpare 'nye
yan no 'surāṇām asi durga-pālo
viśvābhivandyair abhivanditāṅghriḥ

SYNONYMS

śrī-prahrādaḥ uvāca-Prahlāda Mahārāja said; na-not; imam-this; viriñcaḥ-even Lord Brahmā; labhate-can achieve; prasādam-benediction; na-nor; śrīḥ-the goddess of fortune; na-nor; śarvaḥ-Lord Śiva; kim uta-what to speak of; apare anye-others; yat-which benediction; naḥ-of us; asurāṇām-the demons; asi-You have become; durga-pālaḥ-the maintainer; viśva-abhivandyaiḥ-by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; abhivandita-aṅghriḥ-whose lotus feet are worshiped.

Prahlāda Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

The word durga-pāla is significant. The word durga means "that which does not go very easily." Generally durga refers to a fort, which one cannot very easily enter. Another meaning of durga is "difficulty." Because the Supreme Personality of Godhead promised to protect Bali Mahārāja and his associates from all dangers, He is addressed here as durga-pāla, the Lord who gives protection from all miserable conditions.

TEXT 7

yat-pāda-padma-makaranda-niṣevaṇena
brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ

kasmād vayaṁ kusṛtayaḥ khala-yonayas te
dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ

SYNONYMS

yat-of whom; pāda-padma-of the lotus flower of the feet; makaranda-of the honey; niṣevaṇena-by tasting the sweetness of rendering service; brahma-ādayaḥ-great personalities like Lord Brahmā; śaraṇa-da-O my Lord, supreme shelter of everyone; aśnuvate-enjoy; vibhūtīḥ-benedictions given by You; kasmāt-how; vayam-we; ku-sṛtayaḥ-all the rogues and thieves; khala-yonayaḥ-born of an envious dynasty, namely that of the demons; te-those asuras; dākṣiṇya-dṛṣṭi-padavīm-the position bestowed by the merciful glance; bhavataḥ-of Your Lordship; praṇītāḥ-have achieved.

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

citraṁ tavehitam aho 'mita-yogamāyā-
līlā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanaḥ samadṛśo 'viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvaḥ

SYNONYMS

citram-very wonderful; tava īhitam-all Your activities; aho-alas; amita-unlimited; yogamāyā-of Your spiritual potency; līlā-by the pastimes; visṛṣṭa-bhuvanasya-of Your Lordship, by whom all the universes have been created; viśāradasya-of Your Lordship, who are expert in all respects; sarva-ātmanaḥ-of Your Lordship, who pervade all; sama-dṛśaḥ-and who are equal toward all; aviṣamaḥ-without differentiation; svabhāvaḥ-that is Your characteristic; bhakta-priyaḥ-under the circumstances You become favorable to the devotees; yat-because; asi-You are; kalpataru-svabhāvaḥ-having the characteristic of a desire tree.

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

The Lord says in Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men-the demons and the demigods. The demigods are fully aware of the Supreme Lord's position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

TEXT 9

śrī-bhagavān uvāca
vatsa prahrāda bhadraṁ te
prayāhi sutalālayam
modamānaḥ sva-pautreṇa
jñātīnāṁ sukham āvaha

SYNONYMS

śrī-bhagavān uvāca-the Personality of Godhead said; vatsa-O My dear son; prahrāda-O Prahlāda Mahārāja; bhadram te-all auspiciousness unto you; prayāhi-please go; sutala-ālayam-to the place known as Sutala; modamānaḥ-in a spirit of jubilation; sva-pautreṇa-with your grandson (Bali Mahārāja); jñātīnām-of your relatives and friends; sukham-happiness; āvaha-just enjoy.

The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10

nityaṁ draṣṭāsi māṁ tatra
gadā-pāṇim avasthitam
mad-darśana-mahāhlāda-
dhvasta-karma-nibandhanaḥ

SYNONYMS

nityam-constantly; draṣṭā-the seer; asi-you shall be; mām-unto Me; tatra-there (in Sutalaloka); gadā-pāṇim-with a club in My hand; avasthitam-situated there; mat-darśana-by seeing Me in that form; mahā-āhlāda-by the great transcendental bliss; dhvasta-having been vanquished; karma-nibandhanaḥ-the bondage of fruitive activities.

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called saṁsāra-bandhana. To stop this, a devotee is advised to see the Supreme Lord constantly. The kaniṣṭha-adhikārī, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

TEXTS 11–12

śrī-śuka uvāca
ājñāṁ bhagavato rājan
prahrādo balinā saha
bāḍham ity amala-prajño
mūrdhny ādhāya kṛtāñjaliḥ
parikramyādi-puruṣaṁ
sarvāsura-camūpatiḥ
praṇatas tad-anujñātaḥ
praviveśa mahā-bilam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ājñām-the order; bhagavataḥ-of the Supreme Personality of Godhead; rājan-O King (Mahārāja Parīkṣit); prahrādaḥ-Mahārāja Prahlāda; balinā saha-accompanied by Bali Mahārāja; bāḍham-yes, sir, what You say is all right; iti-thus; amala-prajñaḥ-Prahlāda Mahārāja, who had clear intelligence; mūrdhni-on his head; ādhāya-accepting; kṛta-añjaliḥ-with folded hands; parikramya-after circumambulating; ādi-puruṣam-the supreme original person, Bhagavān; sarva-asura-camūpatiḥ-the master of all the chiefs of the demons; praṇataḥ-after offering obeisances; tat-anujñātaḥ-being permitted by Him (Lord Vāmana); praviveśa-entered; mahā-bilam-the planet known as Sutala.

Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord’s order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

TEXT 13

athāhośanasaṁ rājan
harir nārāyaṇo ’ntike
āsīnam ṛtvijāṁ madhye
sadasi brahma-vādinām

SYNONYMS

atha-thereafter; āha-said; uśanasam-unto Śukrācārya; rājan-O King; hariḥ-the Supreme Personality of Godhead; nārāyaṇaḥ-the Lord; antike-nearby; āsīnam-who was sitting; ṛtvijām madhye-in the group of all the priests; sadasi-in the assembly; brahma-vādinām-of the followers of Vedic principles.

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parīkṣit, these priests were all brahma-vādīs, followers of the Vedic principles for performing sacrifices.

TEXT 14

brahman santanu śiṣyasya
karma-cchidraṁ vitanvataḥ
yat tat karmasu vaiṣamyaṁ
brahma-dṛṣṭaṁ samaṁ bhavet

SYNONYMS

brahman-O brāhmaṇa; santanu-please describe; śiṣyasya-of your disciple; karma-chidram-the discrepancies in the fruitive activities; vitanvataḥ-of he who was performing sacrifices; yat tat-that which; karmasu-in the fruitive activities; vaiṣamyam-discrepancy; brahma-dṛṣṭam-when it is judged by the brāhmaṇas; samam-equipoised; bhavet-it so becomes.

O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja’s presence, for his faults and discrepancies could be nullified if judged before the brāhmaṇas. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the śāstra, sarvārhaṇam acyutejyā (Bhāg. 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

śrī-śukra uvāca
kutas tat-karma-vaiṣamyaṁ
yasya karmeśvaro bhavān
yajñeśo yajña-puruṣaḥ
sarva-bhāvena pūjitaḥ

SYNONYMS

śrī-śukraḥ uvāca-Śrī Śukrācārya said; kutaḥ-where is that; tat-of him (Bali Mahārāja); karma-vaiṣamyam-discrepancy in discharging fruitive activities; yasya-of whom (Bali Mahārāja); karma-īśvaraḥ-the master of all fruitive activities; bhavān-Your Lordship; yajña-īśaḥ-You are the enjoyer of all sacrifices; yajña-puruṣaḥ-You are the person for whose pleasure all sacrifices are offered; sarva-bhāvena-in all respects; pūjitaḥ-having worshiped.

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

In Bhagavad-gītā (5.29) the Lord says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: the Lord, the supreme proprietor, is the actual person to he satisfied by the performance of yajñas. The Viṣṇu Purāṇa (3.8.9) says:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nanyat tat-toṣa-kāraṇam

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Viṣṇu, the yajña-puruṣa. The divisions of society-brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa-are all meant to satisfy the Supreme Lord, Viṣṇu. To act according to this principle of the varṇāśrama institution is called varṇāśramācaraṇa. In Śrīmad-Bhāgavatam (1.2.13), Sūta Gosvāmī says:

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead." Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.

TEXT 16

mantratas tantrataś chidraṁ
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram
anusaṅkīrtanaṁ tava

SYNONYMS

mantrataḥ-in pronouncing the Vedic mantras improperly; tantrataḥ-in insufficient knowledge for following regulative principles; chidram-discrepancy; deśa-in the matter of country; kāla-and time; arha-and recipient; vastutaḥ-and paraphernalia; sarvam-all these; karoti-makes; niśchidram-without discrepancy; anusaṅkīrtanam-constantly chanting the holy name; tava-of Your Lordship.

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

Śrī Caitanya Mahāprabhu has recommended:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bṛhan-nāradīya Purāṇa 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic mantras with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is saṅkīrtana, constant chanting of the holy name of the Lord. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing yajñas and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Although Śukrācārya was a strict brāhmaṇa addicted to ritualistic activities, he also admitted, niśchidram anusaṅkīrtanaṁ tava: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa mantra in all activities.

TEXT 17

tathāpi vadato bhūman
kariṣyāmy anuśāsanam
etac chreyaḥ paraṁ puṁsāṁ
yat tavājñānupālanam

SYNONYMS

tathāpi-although there was no fault on the part of Bali Mahārāja; vadataḥ-because of your order; bhūman-O Supreme; kariṣyāmi-I must execute; anuśāsanam-because it is Your order; etat-this is; śreyaḥ-that which is the most auspicious; param-supreme; puṁsām-of all persons; yat-because; tava ājñā-anupālanam-to obey Your order.

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

śrī-śuka uvāca
pratinandya harer ājñām
uśanā bhagavān iti
yajña-cchidraṁ samādhatta
baler viprarṣibhiḥ saha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pratinandya-offering all obeisances; hareḥ-of the Personality of Godhead; ājñām-the order; uśanāḥ-Śukrācārya; bhagavān-the most powerful; iti-thus; yajña-chidram-discrepancies in the performance of sacrifices; samādhatta-made it a point to fulfill; baleḥ-of Bali Mahārāja; vipra-ṛṣibhiḥ-the best brāhmaṇas; saha-along with.

Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

TEXT 19

evaṁ baler mahīṁ rājan
bhikṣitvā vāmano hariḥ
dadau bhrātre mahendrāya
tridivaṁ yat parair hṛtam

SYNONYMS

evam-thus; baleḥ-from Bali Mahārāja; mahīm-the land; rājan-O King Parīkṣit; bhikṣitvā-after begging; vāmanaḥ-His Lordship Vāmana; hariḥ-the Supreme Personality of Godhead; dadau-delivered; bhrātre-unto His brother; mahā-indrāya-Indra, the King of heaven; tridivam-the planetary system of the demigods; yat-which; paraiḥ-by others; hṛtam-was taken.

O King Parīkṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

TEXTS 20–21

prajāpati-patir brahmā
devarṣi-pitṛ-bhūmipaiḥ
dakṣa-bhṛgv-aṅgiro-mukhyaiḥ
kumāreṇa bhavena ca
kaśyapasyāditeḥ prītyai
sarva-bhūta-bhavāya ca
lokānāṁ loka-pālānām
akarod vāmanaṁ patim

SYNONYMS

prajāpati-patiḥ-the master of all Prajāpatis; brahmā-Lord Brahmā; deva-with the demigods; ṛṣi-with the great saintly persons; pitṛ-with the inhabitants of Pitṛloka; bhūmipaiḥ-with the Manus; dakṣa-with Dakṣa; bhṛgu-with Bhṛgu Muni; aṅgiraḥ-with Aṅgirā Muni; mukhyaiḥ-with all the chiefs of the various planetary systems; kumāreṇa-with Kārttikeya; bhavena-with Lord Śiva; ca-also; kaśyapasya-of Kaśyapa Muni; aditeḥ-of Aditi; prītyai-f or the pleasure; sarva-bhūta-bhavāya-for the auspiciousness of all living entities; ca-also; lokānām-of all planetary systems; loka-pālānām-of the predominating persons in all planets; akarot-made; vāmanam-Lord Vāmana; patim-the supreme leader.

Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22–23

vedānāṁ sarva-devānāṁ
dharmasya yaśasaḥ śriyaḥ
maṅgalānāṁ vratānāṁ ca
kalpaṁ svargāpavargayoḥ
upendraṁ kalpayāṁ cakre
patiṁ sarva-vibhūtaye
tadā sarvāṇi bhūtāni
bhṛśaṁ mumudire nṛpa

SYNONYMS

vedānām-(for the protection) of all the Vedas; sarva-devānām-of all the demigods; dharmasya-of all principles of religion; yaśasaḥ-of all fame; śriyaḥ-of all opulences; maṅgalānām-of all auspiciousness; vratānām ca-and of all vows; kalpam-the most expert; svarga-apavargayoḥ-of elevation to the heavenly planets or liberation from material bondage; upendram-Lord Vāmanadeva; kalpayām cakre-they made it the plan; patim-the master; sarva-vibhūtaye-for all purposes; tadā-at that time; sarvāṇi-all; bhūtāni-living entities; bhṛśam-very much; mumudire-became happy; nṛpa-O King.

O King Parīkṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

TEXT 24

tatas tv indraḥ puraskṛtya
deva-yānena vāmanam
loka-pālair divaṁ ninye
brahmaṇā cānumoditaḥ

SYNONYMS

tataḥ-thereafter; tu-but; indraḥ-the King of heaven; puraskṛtya-keeping forward; deva-yānena-by an airplane used by the demigods; vāmanam-Lord Vāmana; loka-pālaiḥ-with the chiefs of all other planets; divam-to the heavenly planets; ninye-brought; brahmaṇā-by Lord Brahmā; ca-also; anumoditaḥ-being approved.

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

TEXT 25

prāpya tri-bhuvanaṁ cendra
upendra-bhuja-pālitaḥ
śriyā paramayā juṣṭo
mumude gata-sādhvasaḥ

SYNONYMS

prāpya-after obtaining; tri-bhuvanam-the three worlds; ca-also; indraḥ-the King of heaven; upendra-bhuja-pālitaḥ-being protected by the arms of Vāmanadeva, Upendra; śriyā-by opulence; paramayā-by supreme; juṣṭaḥ-thus being served; mumude-enjoyed; gata-sādhvasaḥ-without fear of the demons.

Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26–27

brahmā śarvaḥ kumāraś ca
bhṛgv-ādyā munayo nṛpa
pitaraḥ sarva-bhūtāni
siddhā vaimānikāś ca ye
sumahat karma tad viṣṇor
gāyantaḥ param adbhutam
dhiṣṇyāni svāni te jagmur
aditiṁ ca śaśaṁsire

SYNONYMS

brahmā-Lord Brahmā; śarvaḥ-Lord Śiva; kumāraḥ ca-also Lord Kārttikeya; bhṛgu-ādyāḥ-headed by Bhṛgu Muni, one of the seven ṛṣis; munayaḥ-the saintly persons; nṛpa-O King; pitaraḥ-the inhabitants of Pitṛloka; sarva-bhūtāni-other living entities; siddhāḥ-the residents of Siddhaloka; vaimānikāḥ ca-human beings who can travel everywhere in outer space by airplane; ye-such persons; sumahat-highly praiseworthy; karma-activities; tat-all those (activities); viṣṇoḥ-done by Lord Viṣṇu; gāyantaḥ-glorifying; param adbhutam-uncommon and wonderful; dhiṣṇyāni-to their respective planets; svāni-own; te-all of them; jagmuḥ-departed; aditim ca-as well as Aditi; śaśaṁsire-praised all these activities of the Lord.

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28

sarvam etan mayākhyātaṁ
bhavataḥ kula-nandana
urukramasya caritaṁ
śrotṝṇām agha-mocanam

SYNONYMS

sarvam-all; etat-these incidents; mayā-by me; ākhyātam-have been described; bhavataḥ-of you; kula-nandana-O Mahārāja Parīkṣit, the pleasure of your dynasty; urukramasya-of the Supreme Personality of Godhead; caritam-activities; śrotṝṇām-of the audience; agha-mocanam-such hearing of the Lord's activities certainly vanquishes the results of sinful activities.

O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

pāraṁ mahimna uruvikramato gṛṇāno
yaḥ pārthivāni vimame sa rajāṁsi martyaḥ
kiṁ jāyamāna uta jāta upaiti martya
ity āha mantra-dṛg ṛṣiḥ puruṣasya yasya

SYNONYMS

pāram-the measurement; mahimnaḥ-of the glories; uruvikramataḥ-of the Supreme Personality of Godhead, who acts wonderfully; gṛṇānaḥ-can count; yaḥ-a person who; pārthivāni-of the whole planet earth; vimame-can count; saḥ-he; rajāṁsi-the atoms; martyaḥ-a human being who is subject to death; kim-what; jāyamānaḥ-one who will take birth in the future; uta-either; jātaḥ-one who is already born; upaiti-can do; martyaḥ-a person subject to death; iti-thus; āha-said; mantra-dṛk-who could foresee the Vedic mantras; ṛṣiḥ-the great saintly Vasiṣṭha Muni; puruṣasya-of the supreme person; yasya-of whom.

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

Vasiṣṭha Muni has given a mantra about Lord Viṣṇu: na te viṣṇor jāyamāno na jāto mahimnaḥ pāram anantam āpa. No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord's creation. The Lord therefore says in Bhagavad-gītā (10.42), viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat: "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead's material energy. Yet this is only one fourth of God's creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. Nūnaṁ pramattaḥ kurute vikarma (Bhāg. 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukrama, the Supreme Personality of Godhead.

TEXT 30

ya idaṁ deva-devasya
harer adbhuta-karmaṇaḥ
avatārānucaritaṁ
śṛṇvan yāti parāṁ gatim

SYNONYMS

yaḥ-anyone who; idam-this; deva-devasya-of the Supreme Personality of Godhead, who is worshiped by the demigods; hareḥ-of Lord Kṛṣṇa, Hari; adbhuta-karmaṇaḥ-whose activities are all wonderful; avatāra-anucaritam-activities performed in His different incarnations; śṛṇvan-if one continues to hear; yāti-he goes; parām gatim-to the supreme perfection, back home, back to Godhead.

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

TEXT 31

kriyamāṇe karmaṇīdaṁ
daive pitrye 'tha mānuṣe
yatra yatrānukīrtyeta
tat teṣāṁ sukṛtaṁ viduḥ

SYNONYMS

kriyamāṇe-upon the performance; karmaṇi-of a ritualistic ceremony; idam-this description of the characteristics of Vāmanadeva; daive-to please the demigods; pitrye-or to please the forefathers, as in a śrāddha ceremony; atha-either; mānuṣe-for the pleasure of human society, as in marriages; yatra-wherever; yatra-whenever; anukīrtyeta-is described; tat-that; teṣām-for them; sukṛtam-auspicious; viduḥ-everyone should understand.

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

There are three kinds of ceremonies-specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the śrāddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods Regain the Heavenly planets."

20.9.24 Chapter Twenty-four

Matsya, the Lord's Fish Incarnation

This chapter describes the Supreme Personality of Godhead's incarnation as a fish, and it also describes the saving of Mahārāja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by svāṁśa (His personal expansions) and vibhinnāṁśa (His expansions as the living entities). As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: the Supreme Personality of

Godhead appears on this planet for the protection of the sādhus, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the brāhmaṇas, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms-sometimes as a fish, sometimes a boar, sometimes Nṛsiṁhadeva, sometimes Vāmanadeva and so on-but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, māyā cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous kalpa, a demon named Hayagrīva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the Vedas. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamālā River and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the ṛṣis, herbs, seeds and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brāhmaṇas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-gītā. Vivasvān manave prāha: the sun-god spoke the science of Bhagavad-gītā to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

TEXT 1

śrī-rājovāca
bhagavañ chrotum icchāmi
harer adbhuta-karmaṇaḥ
avatāra-kathām ādyāṁ
māyā-matsya-viḍambanam

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; bhagavan-O most powerful; śrotum-to hear; icchāmi-I desire; hareḥ-of the Supreme Personality of Godhead, Hari; adbhuta-karmaṇaḥ-whose activities are wonderful; avatāra-kathām-pastimes of the incarnation; ādyām-first; māyā-matsya-viḍambanam-which is simply an imitation of a fish.

Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2–3

yad-artham adadhād rūpaṁ
mātsyaṁ loka-jugupsitam
tamaḥ-prakṛti-durmarṣaṁ
karma-grasta iveśvaraḥ
etan no bhagavan sarvaṁ
yathāvad vaktum arhasi
uttamaśloka-caritaṁ
sarva-loka-sukhāvaham

SYNONYMS

yat-artham-for what purpose; adadhāt-accepted; rūpam-form; mātsyam-of a fish; loka-jugupsitam-which is certainly not very favorable in this world; tamaḥ-in the mode of ignorance; prakṛti-such behavior; durmarṣam-which is certainly very painful and condemned; karma-grastaḥ-one who is under the laws of karma; iva-like; īśvaraḥ-the Supreme Personality of Godhead; etat-all these facts; naḥ-unto us; bhagavan-O most powerful sage; sarvam-everything; yathāvat-properly; vaktum arhasi-kindly describe; uttamaśloka-caritam-the pastimes of the Supreme Personality of Godhead; sarva-loka-sukha-āvaham-by hearing of which everyone becomes happy.

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

Parīkṣit Mahārāja's question to Śukadeva Gosvāmī was based on this principle stated by the Lord Himself in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (paritrāṇāya sādhūnām). Vāmanadeva, for example, appeared to save the devotee Bali Mahārāja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parīkṣit Mahārāja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

śrī-sūta uvāca
ity ukto viṣṇu-rātena
bhagavān bādarāyaṇiḥ
uvāca caritaṁ viṣṇor
matsya-rūpeṇa yat kṛtam

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; iti uktaḥ-thus being questioned; viṣṇu-rātena-by Mahārāja Parīkṣit, known as Viṣṇurāta; bhagavān-the most powerful; bādarāyaṇiḥ-the son of Vyāsadeva, Śukadeva Gosvāmī; uvāca-said; caritam-the pastimes; viṣṇoḥ-of Lord Viṣṇu; matsya-rūpeṇa-by Him in the form of a fish; yat-whatever; kṛtam-was done.

Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.

TEXT 5

śrī-śuka uvāca
go-vipra-sura-sādhūnāṁ
chandasām api ceśvaraḥ
rakṣām icchaṁs tanūr dhatte
dharmasyārthasya caiva hi

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; go-of the cows; vipra-of the brāhmaṇas; sura-of the demigods; sādhūnām-and of the devotees; chandasām api-even of the Vedic literature; ca-and; īśvaraḥ-the supreme controller; rakṣām-the protection; icchan-desiring; tanūḥ dhatte-accepts the forms of incarnations; dharmasya-of the principles of religion; arthasya-of the principles of the purpose of life; ca-and; eva-indeed; hi-certainly.

Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and brāhmaṇas. The Lord is described as go-brāhmaṇa-hitāya ca; in other words, He is always eager to benefit the cows and brāhmaṇas. When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real brāhmaṇa. From the Lord's personal activities, human society should learn how to give protection specifically to the brāhmaṇas and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as go-brāhmaṇa-hitāya because His incarnation is only for the protection of the cows and brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of Bhagavad-gītā and give protection to the cows, the brāhmaṇas and brahminical culture.

TEXT 6

uccāvaceṣu bhūteṣu
caran vāyur iveśvaraḥ
noccāvacatvaṁ bhajate
nirguṇatvād dhiyo guṇaiḥ

SYNONYMS

ucca-avaceṣu-having higher or lower bodily forms; bhūteṣu-among the living entities; caran-behaving; vāyuḥ iva-exactly like the air; īśvaraḥ-the Supreme Lord; na-not; ucca-avacatvam-the quality of higher or lower grades of life; bhajate-accepts; nirguṇatvāt-because of being transcendental, above all material qualities; dhiyaḥ-generally; guṇaiḥ-by the modes of material nature.

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

The Supreme Personality of Godhead is the master of the material nature (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram [Bg. 9.10]). Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. puruṣaḥ prakṛti-stho hi bhuṅkte prakṛtijān guṇān (Bg. 13.21). When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme

Personality of Godhead an ordinary living being (avajānanti māṁ mūḍhāḥ). Paraṁ bhāvam ajānantaḥ: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

TEXT 7

āsīd atīta-kalpānte
brāhmo naimittiko layaḥ
samudropaplutās tatra
lokā bhūr-ādayo nṛpa

SYNONYMS

āsīt-there was; atīta-past; kalpa-ante-at the end of the kalpa; brāhmaḥ-of Lord Brahmā's day; naimittikaḥ-because of that; layaḥ-inundation; samudra-in the ocean; upaplutāḥ-were inundated; tatra-there; lokāḥ-all the planets; bhūḥ-ādayaḥ-Bhūḥ, Bhuvaḥ and Svaḥ, the three lokas; nṛpa-O King.

O King Parīkṣit, at the end of the past millennium, at the end of Brahmā's day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

TEXT 8

kālenāgata-nidrasya
dhātuḥ śiśayiṣor balī
mukhato niḥsṛtān vedān
hayagrīvo 'ntike 'harat

SYNONYMS

kālena-because of time (the end of Brahmā's day); āgata-nidrasya-when he felt sleepy; dhātuḥ-of Brahmā; śiśayiṣoḥ-desiring to lie down to sleep; balī-very powerful; mukhataḥ-from the mouth; niḥsṛtān-emanating; vedān-the Vedic knowledge; hayagrīvaḥ-the great demon named Hayagrīva; antike-nearby; aharat-stole.

At the end of Brahmā's day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

TEXT 9

jñātvā tad dānavendrasya
hayagrīvasya ceṣṭitam
dadhāra śapharī-rūpaṁ
bhagavān harir īśvaraḥ

SYNONYMS

jñātvā-after understanding; tat-that; dānava-indrasya-of the great demon; hayagrīvasya-of Hayagrīva; ceṣṭitam-activity; dadhāra-accepted; śapharī-rūpam-the form of a fish; bhagavān-the Supreme Personality of Godhead; hariḥ-the Lord; īśvaraḥ-the supreme controller.

Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

Because everything was inundated by water, to save the Vedas it was necessary for the Lord to assume the form of a fish.

TEXT 10

tatra rāja-ṛṣiḥ kaścin
nāmnā satyavrato mahān
nārāyaṇa-paro 'tapat
tapaḥ sa salilāśanaḥ

SYNONYMS

tatra-in that connection; rāja-ṛṣiḥ-a king equally qualified as a great saintly person; kaścit-someone; nāmnā-by the name; satyavrataḥ-Satyavrata; mahān-a great personality; nārāyaṇa-paraḥ-a great devotee of Lord Nārāyaṇa, the Supreme Personality of Godhead; atapat-performed austerities; tapaḥ-penances; saḥ-he; salila-āśanaḥ-only drinking water.

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

The Lord assumed one fish incarnation to save the Vedas at the beginning of the Svāyambhuva-manvantara, and at the end of the Cākṣuṣa-manvantara the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the Vedas by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.

TEXT 11

yo 'sāv asmin mahā-kalpe
tanayaḥ sa vivasvataḥ
śrāddhadeva iti khyāto
manutve hariṇārpitaḥ

SYNONYMS

yaḥ-one who; asau-He (the Supreme Person); asmin-in this; mahā-kalpe-great millennium; tanayaḥ-son; saḥ-he; vivasvataḥ-of the sun-god; śrāddhadevaḥ-by the name Śrāddhadeva; iti-thus; khyātaḥ-celebrated; manutve-in the position of Manu; hariṇā-by the Supreme Personality of Godhead; arpitaḥ-was situated.

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

TEXT 12

ekadā kṛtamālāyāṁ

kurvato jala-tarpaṇam
tasyāñjaly-udake kācic
chaphary ekābhyapadyata

SYNONYMS

ekadā-one day; kṛtamālāyām-on the bank of the Kṛtamālā River; kurvataḥ-executing; jala-tarpaṇam-the offering of oblations of water; tasya-his; añjali-palmful; udake-in the water; kācit-some; śapharī-a small fish; ekā-one; abhyapadyata-was generated.

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

TEXT 13

satyavrato 'ñjali-gatāṁ
saha toyena bhārata
utsasarja nadī-toye
śapharīṁ draviḍeśvaraḥ

SYNONYMS

satyavrataḥ-King Satyavrata; añjali-gatām-in the water held in the palms of the King; saha-with; toyena-water; bhārata-O King Parīkṣit; utsasarja-threw; nadī-toye-in the water of the river; śapharīm-that small fish; draviḍa-īśvaraḥ-Satyavrata, the King of Draviḍa.

Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

TEXT 14

tam āha sātikaruṇaṁ
mahā-kāruṇikaṁ nṛpam
yādobhyo jñāti-ghātibhyo
dīnāṁ māṁ dīna-vatsala
kathaṁ visṛjase rājan
bhītām asmin sarij-jale

SYNONYMS

tam-unto him (Satyavrata); āha-said; sā-that small fish; ati-karuṇam-extremely compassionate; mahā-kāruṇikam-extremely merciful; nṛpam-unto King Satyavrata; yādobhyaḥ-to the aquatics; jñāti-ghātibhyaḥ-who are always eager to kill the smaller fish; dīnām-very poor; mām-me; dīna-vatsala-O protector of the poor; katham-why; visṛjase-you are throwing; rājan-O King; bhītām-very much afraid; asmin-within this; sarit-jale-in the water of the river.

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

In the Matsya Purāṇa it is said:

ananta-śaktir bhagavān
matsya-rūpī janārdanaḥ
krīḍārthaṁ yācayām āsa
svayaṁ satyavrataṁ nṛpam

"The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata."

TEXT 15

tam ātmano 'nugrahārthaṁ
prītyā matsya-vapur-dharam
ajānan rakṣaṇārthāya
śapharyāḥ sa mano dadhe

SYNONYMS

tam-unto the fish; ātmanaḥ-personal; anugraha-artham-to show favor; prītyā-very much pleased; matsya-vapuḥ-dharam-the Supreme Personality of Godhead, who had assumed the form of a fish; ajānan-without knowledge of this; rakṣaṇa-arthāya-just to give protection; śapharyāḥ-of the fish; saḥ-the King; manaḥ-mind; dadhe-decided.

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called ajñāta-sukṛti. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16

tasyā dīnataraṁ vākyam
āśrutya sa mahīpatiḥ
kalaśāpsu nidhāyaināṁ
dayālur ninya āśramam

SYNONYMS

tasyāḥ-of the fish; dīna-taram-pitiable; vākyam-words; āśrutya-hearing; saḥ-that; mahī-patiḥ-the King; kalaśa-apsu-in the water contained in the water jug; nidhāya-taking; enām-the fish; dayāluḥ-merciful; ninye-brought; āśramam-to his residence.

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

sā tu tatraika-rātreṇa
vardhamānā kamaṇḍalau
alabdhvātmāvakāśaṁ vā
idam āha mahīpatim

SYNONYMS

sā-that fish; tu-but; tatra-therein; eka-rātreṇa-in one night; vardhamānā-expanding; kamaṇḍalau-in the waterpot; alabdhvā-without attaining; ātma-avakāśam-a comfortable position for His body; vā-either; idam-this; āha-said; mahī-patim-unto the King.

But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

nāhaṁ kamaṇḍalāv asmin
kṛcchraṁ vastum ihotsahe
kalpayaukaḥ suvipulaṁ
yatrāhaṁ nivase sukham

SYNONYMS

na-not; aham-I; kamaṇḍalau-in this waterpot; asmin-in this; kṛcchram-with great difficulty; vastum-to live; iha-here; utsahe-like; kalpaya-just consider; okaḥ-residential place; su-vipulam-more expanded; yatra-wherein; aham-I; nivase-can live; sukham-in pleasure.

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

TEXT 19

sa enāṁ tata ādāya
nyadhād audañcanodake
tatra kṣiptā muhūrtena
hasta-trayam avardhata

SYNONYMS

saḥ-the King; enām-unto the fish; tataḥ-thereafter; ādāya-taking out; nyadhāt-placed; audañcana-udake-in a well of water; tatra-therein; kṣiptā-being thrown; muhūrtena-within a moment; hasta-trayam-three cubits; avardhata-immediately developed.

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

TEXT 20

na ma etad alaṁ rājan
sukhaṁ vastum udañcanam
pṛthu dehi padaṁ mahyaṁ
yat tvāhaṁ śaraṇaṁ gatā

SYNONYMS

na-not; me-unto Me; etat-this; alam-fit; rājan-O King; sukham-in happiness; vastum-to live; udañcanam-reservoir of water; pṛthu-very great; dehi-give; padam-a place; mahyam-unto Me; yat-which; tvā-unto you; aham-I; śaraṇam-shelter; gatā-have taken.

The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

tata ādāya sā rājñā
kṣiptā rājan sarovare
tad āvṛtyātmanā so ’yaṁ
mahā-mīno ’nvavardhata

SYNONYMS

tataḥ-from there; ādāya-taking away; sā-the fish; rājñā-by the King; kṣiptā-being thrown; rājan-O King (Mahārāja Parīkṣit); sarovare-in a lake; tat-that; āvṛtya-covering; ātmanā-by the body; saḥ-the fish; ayam-this; mahā-mīnaḥ-gigantic fish; anvavardhata-immediately developed.

O Mahārāja Parīkṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

TEXT 22

naitan me svastaye rājann
udakaṁ salilaukasaḥ
nidhehi rakṣā-yogena
hrade māṁ avidāsini

SYNONYMS

na-not; etat-this; me-unto Me; svastaye-comfortable; rājan-O King; udakam-water; salila-okasaḥ-because I am a big aquatic; nidhehi-put; rakṣā-yogena-by some means; hrade-in a lake; mām-Me; avidāsini-perpetual.

The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

TEXT 23

ity uktaḥ so ’nayan matsyaṁ
tatra tatrāvidāsini
jalāśaye ’sammitaṁ taṁ
samudre prākṣipaj jhaṣam

SYNONYMS

iti uktaḥ-thus being requested; saḥ-the King; anayat-brought; matsyam-the fish; tatra-therein; tatra-therein; avidāsini-where the water never diminishes; jala-āśaye-in the reservoir of water; asammitam-unlimited; tam-unto the fish; samudre-in the ocean; prākṣipat-threw; jhaṣam-the gigantic fish.

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

TEXT 24

kṣipyamāṇas tam āhedam
iha māṁ makarādayaḥ
adanty atibalā vīra
māṁ nehotsraṣṭum arhasi

SYNONYMS

kṣipyamāṇaḥ-being thrown in the ocean; tam-unto the King; āha-the fish said; idam-this; iha-in this place; mām-Me; makara-ādayaḥ-dangerous aquatics like sharks; adanti-will eat; ati-balāḥ-because of being too powerful; vīra-O heroic King; mām-Me; na-not; iha-in this water; utsraṣṭum-to throw; arhasi-you deserve.

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

evaṁ vimohitas tena
vadatā valgu-bhāratīm
tam āha ko bhavān asmān
matsya-rūpeṇa mohayan

SYNONYMS

evam-thus; vimohitaḥ-bewildered; tena-by the fish; vadatā-speaking; valgu-bhāratīm-sweet words; tam-unto him; āha-said; kaḥ-who; bhavān-You; asmān-us; matsya-rūpeṇa-in the form of a fish; mohayan-bewildering.

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.

TEXT 26

naivaṁ vīryo jalacaro
dṛṣṭo ’smābhiḥ śruto ’pi vā
yo bhavān yojana-śatam
ahnābhivyānaśe saraḥ

SYNONYMS

na-not; evam-thus; vīryaḥ-powerful; jala-caraḥ-aquatic; dṛṣṭaḥ-seen; asmābhiḥ-by us; śrutaḥ api-nor heard of; vā-either; yaḥ-who; bhavān-Your Lordship; yojana-śatam-hundreds of miles; ahnā-in one day; abhivyānaśe-expanding; saraḥ-water.

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

nūnaṁ tvaṁ bhagavān sākṣād
dharir nārāyaṇo ’vyayaḥ
anugrahāya bhūtānāṁ
dhatse rūpaṁ jalaukasām

SYNONYMS

nūnam-certainly; tvam-You (are); bhagavān-the Supreme Personality of Godhead; sākṣāt-directly; hariḥ-the Lord; nārāyaṇaḥ-the Personality of Godhead; avyayaḥ-inexhaustible; anugrahāya-to show mercy; bhūtānām-to all living entities; dhatse-You have assumed; rūpam-a form; jala-okasām-like an aquatic.

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

TEXT 28

namas te puruṣa-śreṣṭha
sthity-utpatty-apyayeśvara
bhaktānāṁ naḥ prapannānāṁ
mukhyo hy ātma-gatir vibho

SYNONYMS

namaḥ-I offer my respectful obeisances; te-unto You; puruṣa-śreṣṭha-the best of all living entities, the best of all enjoyers; sthiti-of maintenance; utpatti-creation; apyaya-and destruction; īśvara-the Supreme Lord; bhaktānām-of Your devotees; naḥ-like us; prapannānām-those who are surrendered; mukhyaḥ-the supreme; hi-indeed; ātma-gatiḥ-the supreme destination; vibho-Lord Viṣṇu.

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

TEXT 29

sarve līlāvatārās te
bhūtānāṁ bhūti-hetavaḥ
jñātum icchāmy ado rūpaṁ
yad-arthaṁ bhavatā dhṛtam

SYNONYMS

sarve-everything; līlā-pastimes; avatārāḥ-incarnations; te-of Your Lordship; bhūtānām-of all living entities; bhūti-of a flourishing condition; hetavaḥ-the causes; jñātum-to know; icchāmi-I wish; adaḥ-this; rūpam-form; yat-artham-for what purpose; bhavatā-by Your Lordship; dhṛtam-assumed.

All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

TEXT 30

na te 'ravindākṣa padopasarpaṇaṁ
mṛṣā bhavet sarva-suhṛt-priyātmanaḥ
yathetareṣāṁ pṛthag-ātmanāṁ satām
adīdṛśo yad vapur adbhutaṁ hi naḥ

SYNONYMS

na-never; te-of Your Lordship; aravinda-akṣa-My Lord, whose eyes are like the petals of a lotus; pada-upasarpaṇam-worship of the lotus feet; mṛṣā-useless; bhavet-can become; sarva-suhṛt-the friend of everyone; priya-dear to everyone; ātmanaḥ-the Supersoul of everyone; yathā-as; itareṣām-of others (the demigods); pṛthak-ātmanām-living entities who have material bodies different from the soul; satām-of those who are spiritually fixed; adīdṛśaḥ-You have manifested; yat-that; vapuḥ-body; adbhutam-wonderful; hi-indeed; naḥ-unto us.

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (nityo nityānāṁ cetanaś cetanānām). His personal viṣṇu-tattva forms, which are all spiritual, are called svāṁśa, and the living entities who are differentiated parts are called vibhinnāṁśa. Some of the vibhinnāṁśa forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (tathā dehāntara-prāptiḥ), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: [Bg. 7.20] those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, yathetareṣāṁ pṛthag-ātmanāṁ satām, padopasarpaṇaṁ mṛṣā bhavet. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. Svalpam apy asya dharmasya trāyate mahato bhayāt: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in Śrīmad-Bhāgavatam, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ. One should take to the worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

śrī-śuka uvāca
iti bruvāṇaṁ nṛpatiṁ jagat-patiḥ
satyavrataṁ matsya-vapur yuga-kṣaye
vihartu-kāmaḥ pralayārṇave 'bravīc
cikīrṣur ekānta-jana-priyaḥ priyam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; bruvāṇam-speaking like that; nṛpatim-unto the King; jagat-patiḥ-the master of the entire universe; satyavratam-unto Satyavrata; matsya-vapuḥ-the Lord, who had assumed the form of a fish; yuga-kṣaye-at the end of a yuga; vihartu-kāmaḥ-to enjoy His own pastimes; pralaya-arṇave-in the water of inundation; abravīt-said; cikīrṣuḥ-desiring to do; ekānta-jana-priyaḥ-most beloved by the devotees; priyam-something very beneficial.

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

TEXT 32

śrī-bhagavān uvāca
saptame hy adyatanād ūrdhvam
ahany etad arindama
nimaṅkṣyaty apyayāmbhodhau

trailokyaṁ bhūr-bhuvādikam

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; saptame-on the seventh; hi-indeed; adyatanāt-from today; ūrdhvam-forward; ahani-on the day; etat-this creation; arimdama-O King who can subdue your enemies; nimaṅkṣyati-shall be inundated; apyaya-ambhodhau-in the ocean of destruction; trailokyam-the three lokas; bhūḥ-bhuva-ādikam-namely Bhūrloka, Bhuvarloka and Svarloka.

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds-Bhūḥ, Bhuvaḥ and Svaḥ-will all merge into the water of inundation.

TEXT 33

tri-lokyāṁ līyamānāyāṁ
saṁvartāmbhasi vai tadā
upasthāsyati nauḥ kācid
viśālā tvāṁ mayeritā

SYNONYMS

tri-lokyām-the three lokas; līyamānāyām-upon being merged; saṁvarta-ambhasi-in the water of destruction; vai-indeed; tadā-at that time; upasthāsyati-will appear; nauḥ-boat; kācit-one; viśālā-very big; tvām-unto you; mayā-by Me; īritā-sent.

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

TEXTS 34–35

tvaṁ tāvad oṣadhīḥ sarvā
bījāny uccāvacāni ca
saptarṣibhiḥ parivṛtaḥ
sarva-sattvopabṛṁhitaḥ
āruhya bṛhatīṁ nāvaṁ
vicariṣyasy aviklavaḥ
ekārṇave nirāloke
ṛṣīṇām eva varcasā

SYNONYMS

tvam-you; tāvat-until that time; oṣadhīḥ-herbs; sarvāḥ-all kinds of; bījāni-seeds; ucca-avacāni-lower and higher; ca-and; sapta-ṛṣibhiḥ-by the seven ṛṣis; parivṛtaḥ-surrounded; sarva-sattva-all kinds of living entities; upabṛṁhitaḥ-surrounded by; āruhya-getting on; bṛhatīm-very large; nāvam-boat; vicariṣyasi-shall travel; aviklavaḥ-without moroseness; eka-arṇave-in the ocean of inundation; nirāloke-without being illuminated; ṛṣīṇām-of the great ṛṣis; eva-indeed; varcasā-by the effulgence.

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

TEXT 36

dodhūyamānāṁ tāṁ nāvaṁ
samīreṇa balīyasā
upasthitasya me śṛṅge
nibadhnīhi mahāhinā

SYNONYMS

dodhūyamānām-being tossed about; tām-that; nāvam-boat; samīreṇa-by the wind; balīyasā-very powerful; upasthitasya-situated nearby; me-of Me; śṛṅge-to the horn; nibadhnīhi-bind; mahā-ahinā-by the large serpent (Vāsuki).

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

TEXT 37

ahaṁ tvāṁ ṛṣibhiḥ sārdhaṁ
saha-nāvam udanvati
vikarṣan vicariṣyāmi
yāvad brāhmī niśā prabho

SYNONYMS

aham-I; tvām-unto you; ṛṣibhiḥ-with all the saintly persons; sārdham-all together; saha-with; nāvam-the boat; udanvati-in the water of devastation; vikarṣan-contacting; vicariṣyāmi-I shall travel; yāvat-as long as; brāhmī-pertaining to Lord Brahmā; niśā-night; prabho-O King.

Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā's night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Ṭhākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā's night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the Matsya Purāṇa. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another pralaya, or devastation. This is mentioned by Mārkaṇḍeya Ṛṣi in the Viṣṇu-dharmottara. At the end of Manu's time there is not necessarily a devastation, but at the end of the Cākṣuṣa-manvantara, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Śrīla Śrīdhara Svāmī also agrees with this opinion. The Laghu-bhāgavatāmṛta says:

madhye manvantarasyaiva
muneḥ śāpān manuṁ prati
pralayo 'sau babhūveti
purāṇe kvacid īryate
ayam ākasmiko jātaś
cākṣuṣasyāntare manoḥ
pralayaḥ padmanābhasya
līlayeti ca kutracit
sarva-manvantarasyānte
pralayo niścitaṁ bhavet
viṣṇu-dharmottare tv etat
mārkaṇḍeyeṇa bhāṣitam
manor ante layo nāsti
manave 'darśi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate

TEXT 38

madīyaṁ mahimānaṁ ca
paraṁ brahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

SYNONYMS

madīyam-pertaining to Me; mahimānam-glories; ca-and; param brahma-the Supreme Brahman, the Absolute Truth; iti-thus; śabditam-celebrated; vetsyasi-you shall understand; anugṛhītam-being favored; me-by Me; sampraśnaiḥ-by inquiries; vivṛtam-thoroughly explained; hṛdi-within the heart.

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

As stated in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: the Supreme Personality of Godhead, Paramātmā, is situated in everyone's heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one's surrender to Him. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. Mām eva ye prapadyante māyām etāṁ taranti te [Bg. 7.14]. One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord's glories (sarvaṁ khalv idaṁ brahma), and these glories are gradually revealed and realized. The Lord is the supreme purifier (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in Bhagavad-gītā (10.11):

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance."

TEXT 39

ittham ādiśya rājānaṁ
harir antaradhīyata
so 'nvavaikṣata taṁ kālaṁ
yaṁ hṛṣīkeśa ādiśat

SYNONYMS

ittham-as aforementioned; ādiśya-instructing; rājānam-the King (Satyavrata); hariḥ-the Supreme Personality of Godhead; antaradhīyata-disappeared from that place; saḥ-he (the King); anvavaikṣata-began to wait for; tam kālam-that time; yam-which; hṛṣīka-īśaḥ-Lord Hṛṣīkeśa, the master of all the senses; ādiśat-instructed.

After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

TEXT 40

āstīrya darbhān prāk-kūlān
rājarṣiḥ prāg-udaṅ-mukhaḥ
niṣasāda hareḥ pādau
cintayan matsya-rūpiṇaḥ

SYNONYMS

āstīrya-spreading; darbhān-kuśa grass; prāk-kūlān-the upper portion facing east; rāja-ṛṣiḥ-Satyavrata, the saintly King; prāk-udak-mukhaḥ-looking toward the northeast (īśāna); niṣasāda-sat down; hareḥ-of the Supreme Personality of Godhead; pādau-upon the lotus feet; cintayan-meditating; matsya-rūpiṇaḥ-who had assumed the form of a fish.

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

TEXT 41

tataḥ samudra udvelaḥ
sarvataḥ plāvayan mahīm
vardhamāno mahā-meghair
varṣadbhiḥ samadṛśyata

SYNONYMS

tataḥ-thereafter; samudraḥ-the ocean; udvelaḥ-overflowing; sarvataḥ-everywhere; plāvayan-inundating; mahīm-the earth; vardhamānaḥ-increasing more and more; mahā-meghaiḥ-by gigantic clouds; varṣadbhiḥ-incessantly pouring rain; samadṛśyata-King Satyavrata saw it.

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

TEXT 42

dhyāyan bhagavad-ādeśaṁ
dadṛśe nāvam āgatām
tām āruroha viprendrair
ādāyauṣadhi-vīrudhaḥ

SYNONYMS

dhyāyan-remembering; bhagavat-ādeśam-the order of the Supreme Personality of Godhead; dadṛśe-he saw; nāvam-a boat; āgatām-coming near; tām-aboard the boat; āruroha-got up; vipra-indraiḥ-with the saintly brāhmaṇas; ādāya-taking; auṣadhi-herbs; vīrudhaḥ-and creepers.

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

TEXT 43

tam ūcur munayaḥ prītā
rājan dhyāyasva keśavam
sa vai naḥ saṅkaṭād asmād
avitā śaṁ vidhāsyati

SYNONYMS

tam-unto the King; ūcuḥ-said; munayaḥ-all the saintly brāhmaṇas; prītāḥ-being pleased; rājan-O King; dhyāyasva-meditate; keśavam-upon the Supreme Lord, Keśava; saḥ-His Lordship; vai-indeed; naḥ-us; saṅkaṭāt-from the great danger; asmāt-as now visible; avitā-will save; śam-auspiciousness; vidhāsyati-He will arrange.

The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

so ’nudhyātas tato rājñā
prādurāsīn mahārṇave
eka-śṛṅga-dharo matsyo
haimo niyuta-yojanaḥ

SYNONYMS

saḥ-the Lord; anudhyātaḥ-being meditated upon; tataḥ-thereafter (hearing the words of the saintly brāhmaṇas); rājñā-by the King; prādurāsīt-appeared (before him); mahā-arṇave-in the great ocean of inundation; eka-śṛṅga-dharaḥ-with one horn; matsyaḥ-a big fish; haimaḥ-made of gold; niyuta-yojanaḥ-eight million miles long.

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

TEXT 45

nibadhya nāvaṁ tac-chṛṅge
yathokto hariṇā purā
varatreṇāhinā tuṣṭas
tuṣṭāva madhusūdanam

SYNONYMS

nibadhya-anchoring; nāvam-the boat; tat-śṛṅge-onto the horn of the big fish; yathā-uktaḥ-as advised; hariṇā-by the Supreme Personality of Godhead; purā-before; varatreṇa-used as a rope; ahinā-by the great serpent (of the name Vāsuki); tuṣṭaḥ-being pleased; tuṣṭāva-he satisfied; madhusūdanam-the Supreme Lord, the killer of Madhu.

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish’s horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

TEXT 46

śrī-rājovāca
anādy-avidyopahatātma-saṁvidas
tan-mūla-saṁsāra-pariśramāturāḥ

yadṛcchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān

SYNONYMS

śrī-rājā uvāca-the King offered prayers as follows; anādi-from time immemorial; avidyā-by ignorance; upahata-has been lost; ātma-saṁvidaḥ-knowledge about the self; tat-that is; mūla-the root; saṁsāra-material bondage; pariśrama-full of miserable conditions and hard work; āturāḥ-suffering; yadṛcchayā-by the supreme will; upasṛtāḥ-being favored by the ācārya; yam-the Supreme Personality of Godhead; āpnuyuḥ-can achieve; vimukti-daḥ-the process of liberation; naḥ-our; paramaḥ-the supreme; guruḥ-spiritual master; bhavān-Your Lordship.

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as paramo gurur bhavān. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, ācāryaṁ māṁ vijānīyāt: an ācārya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

jano 'budho 'yaṁ nija-karma-bandhanaḥ
sukhecchayā karma samīhate 'sukham
yat-sevayā tāṁ vidhunoty asan-matiṁ
granthiṁ sa bhindyād dhṛdayaṁ sa no guruḥ

SYNONYMS

janaḥ-the conditioned soul subjected to birth and death; abudhaḥ-most foolish because of accepting the body as the self; ayam-he; nija-karma-bandhanaḥ-accepting different bodily forms as a result of his sinful activities; sukha-icchayā-desiring to be happy within this material world; karma-fruitive activities; samīhate-plans; asukham-but it is for distress only; yat-sevayā-by rendering service unto whom; tām-the entanglement of karma; vidhunoti-clears up; asat-matim-the unclean mentality (accepting the body as the self); granthim-hard knot; saḥ-His Lordship the Supreme Personality of Godhead; bhindyāt-being cut off; hṛdayam-in the core of the heart; saḥ-He (the Lord); naḥ-our; guruḥ-the supreme spiritual master.

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in avidyā, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

yat-sevayāgner iva rudra-rodanaṁ
pumān vijahyān malam ātmanas tamaḥ
bhajeta varṇaṁ nijam eṣa so 'vyayo
bhūyāt sa īśaḥ paramo guror guruḥ

SYNONYMS

yat-sevayā-the Supreme Personality of Godhead, by serving whom; agneḥ-in touch with fire; iva-as it is; rudra-rodanam-a block of silver or gold becomes purified; pumān-a person; vijahyāt-can give up; malam-all the dirty things of material existence; ātmanaḥ-of one's self; tamaḥ-the mode of ignorance, by which one performs pious and impious activities; bhajeta-may revive; varṇam-his original identity; nijam-one's own; eṣaḥ-such; saḥ-He; avyayaḥ-inexhaustible; bhūyāt-let Him become; saḥ-He; īśaḥ-the Supreme Personality of Godhead; paramaḥ-the supreme; guroḥ guruḥ-the spiritual master of all other spiritual masters.

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

In human life one is meant to undergo austerity to purify one's existence. Tapo divyaṁ putrakā yena sattvaṁ śuddhyet. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as karma, jñāna and yoga, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (yat-sevayā), but not by karma, jñāna or yoga. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word varṇam refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the sac-cid-ānanda-vigraha [Bs. 5.1], is the luster of ānanda, or pleasure. Ānandamayo bhyāsāt. Every living entity has the right to become ānandamaya, joyful, because he is part of the sac-cid-ānanda-vigraha [Bs. 5.1], Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his svarūpa, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as guror guruḥ, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of guru. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] the bona fide guru is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide guru is he who has accepted Kṛṣṇa as guru. This is the guru-paramparā system. The original guru is Vyāsadeva because he is the speaker of Bhagavad-gītā and Śrīmad-Bhāgavatam, wherein everything spoken relates to Kṛṣṇa. Therefore guru-pūjā is known as Vyāsa-pūjā. In the final analysis, the original guru is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the guru-paramparā. One cannot become a guru if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the guru is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam
kartuṁ sametāḥ prabhavanti puṁsas
tam īśvaraṁ tvāṁ śaraṇaṁ prapadye

SYNONYMS

na-not; yat-prasāda-of the mercy of the Supreme Personality of Godhead; ayuta-bhāga-leśam-only one ten-thousandth; anye-others; ca-also; devāḥ-even the demigods; guravaḥ-the so-called gurus; janāḥ-the total population; svayam-personally; kartum-to execute; sametāḥ-all together; prabhavanti-can become equally able; puṁsaḥ-by the Supreme Personality of Godhead; tam-unto Him; īśvaram-unto the Supreme Personality of Godhead; tvām-unto You; śaraṇam-shelter; prapadye-let me surrender.

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

It is said, kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: [Bg. 7.20] people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (tad bhavaty alpa-medhasām). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the benediction offered by the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This is the greatest benediction.

TEXT 50

acakṣur andhasya yathāgraṇīḥ kṛtas
tathā janasyāviduṣo 'budho guruḥ
tvam arka-dṛk sarva-dṛśāṁ samīkṣaṇo
vṛto gurur naḥ sva-gatiṁ bubhutsatām

SYNONYMS

acakṣuḥ-one who does not have his power of sight; andhasya-for such a blind person; yathā-as; agraṇīḥ-the leader, who goes first; kṛtaḥ-accepted; tathā-similarly; janasya-such a person; aviduṣaḥ-who has no knowledge of the goal of life; abudhaḥ-a foolish rascal; guruḥ-the spiritual master; tvam-Your Lordship; arka-dṛk-appear like the sun; sarva-dṛśām-of all sources of knowledge; samīkṣaṇaḥ-the complete seer; vṛtaḥ-accepted; guruḥ-the spiritual master; naḥ-our; sva-gatim-one who knows his real self-interest; bubhutsatām-such an enlightened person.

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a guru who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a guru because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a guru. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [Bg. 10.8]. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such gurus are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his guru. Either the Supreme Lord or His representative can become guru. The Lord says, mām eva ye prapadyante māyām etāṁ taranti te: [Bg. 7.14] "One can get relief from the clutches of māyā as soon as he surrenders unto Me." Therefore it is the guru's business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the guru. This same principle was instructed by Śrī Caitanya Mahāprabhu: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. In other words, one is advised not to accept a guru who does not follow the path of instruction given by Lord Kṛṣṇa.

TEXT 51

jano janasyādiśate 'satīṁ gatiṁ
yayā prapadyeta duratyayaṁ tamaḥ
tvaṁ tv avyayaṁ jñānam amogham añjasā
prapadyate yena jano nijaṁ padam

SYNONYMS

janaḥ-a person who is not a bona fide guru (an ordinary person); janasya-of an ordinary person who does not know the goal of life; ādiśate-instructs; asatīm-impermanent, material; gatim-the goal of life; yayā-by such knowledge; prapadyeta-he surrenders; duratyayam-insurmountable; tamaḥ-to ignorance; tvam-Your Lordship; tu-but; avyayam-indestructible; jñānam-knowledge; amogham-without material contamination; añjasā-very soon; prapadyate-achieves; yena-by such knowledge; janaḥ-a person; nijam-his own; padam-original position.

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

So-called gurus instruct their disciples for the sake of material profit. Some guru advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another guru advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish gurus. In other words, because of the instructions of a foolish guru one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in Bhagavad-gītā or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words nijaṁ padam are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna: [Bg. 4.9] after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mām eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

tvaṁ sarva-lokasya suhṛt priyeśvaro
hy ātmā gurur jñānam abhīṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhīr
jānāti santaṁ hṛdi baddha-kāmaḥ

SYNONYMS

tvam-You, my dear Lord; sarva-lokasya-of all planets and their inhabitants; suhṛt-the most well-wishing friend; priya-the most dear; īśvaraḥ-the supreme controller; hi-also; ātmā-the supreme soul; guruḥ-the supreme teacher; jñānam-the supreme knowledge; abhīṣṭa-siddhiḥ-the fulfillment of all desires; tathā api-still; lokaḥ-persons; na-not; bhavantam-unto You; andha-dhīḥ-because of blind intelligence; jānāti-can know; santam-situated; hṛdi-in his heart; baddha-kāmaḥ-because of being bewildered by material lusty desires.

My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe'rjuna tiṣṭhati [Bg. 18.61]). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, dadāmi buddhi-yogaṁ tam yena mām upayānti te. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of ānanda, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of brahma-bhūta and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word abhīṣṭa-siddhiḥ. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

tvaṁ tvām ahaṁ deva-varaṁ vareṇyaṁ
prapadya īśaṁ pratibodhanāya
chindhy artha-dīpair bhagavan vacobhir
granthīn hṛdayyān vivṛṇu svam okaḥ

SYNONYMS

tvam-how exalted You are; tvām-unto You; aham-myself; deva-varam-worshiped by the demigods; vareṇyam-the greatest of all; prapadye-fully surrendering; īśam-unto the supreme controller; pratibodhanāya-for understanding the real purpose of life; chindhi-cut off; artha-dīpaiḥ-by the light of purposeful instruction; bhagavan-O Supreme Lord; vacobhiḥ-by Your words; granthīn-knots; hṛdayyān-fixed within the core of the heart; vivṛṇu-kindly explain; svam okaḥ-my destination in life.

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in Bhagavad-gītā about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called gurus who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the guru or instructor. It is difficult, however, to understand Bhagavad-gītā without the help of the guru. Therefore the guru appears in the paramparā system. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead recommends:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore tattva-darśī or guru. Arjuna accepted the Supreme Personality of Godhead (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the ācāryas Rāmānujācārya, Madhvācārya, Nimbārka and Viṣṇusvāmī and still later by the greatest ācārya, Śrī Caitanya Mahāprabhu. Where, then, is the difficulty in finding a guru? If one is sincere he can find the guru and learn everything. One should take lessons from the guru and find out the goal of life. Mahārāja Satyavrata, therefore, shows us the way of the mahājana. Mahājano yena gataḥ sa panthāḥ. One should surrender to the Supreme Personality of Godhead (daśāvatāra) and learn from Him about the spiritual world and the goal of life.

TEXT 54

śrī-śuka uvāca
ity uktavantaṁ nṛpatiṁ
bhagavān ādi-pūruṣaḥ
matsya-rūpī mahāmbhodhau
viharaṁs tattvam abravīt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; uktavantam-being addressed by Mahārāja Satyavrata; nṛpatim-unto the King; bhagavān-the Supreme Personality of Godhead; ādi-pūruṣaḥ-the original person; matsya-rūpī-who had assumed the form of a fish; mahā-ambhodhau-in that water of inundation; viharan-while moving; tattvam abravīt-explained the Absolute Truth.

Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

TEXT 55

purāṇa-saṁhitāṁ divyāṁ
sāṅkhya-yoga-kriyāvatīm
satyavratasya rājarṣer
ātma-guhyam aśeṣataḥ

SYNONYMS

purāṇa-the subject matter explained in the Purāṇas, the old histories, especially the Matsya Purāṇa; saṁhitām-the Vedic instructions contained in Brahma-saṁhitā and other saṁhitās; divyām-all transcendental literatures; sāṅkhya-the philosophical way of sāṅkhya-yoga; yoga-the science of self-realization or bhakti-yoga; kriyāvatīm-practically applied in life; satyavratasya-of King Satyavrata; rāja-ṛṣeḥ-the great king and saint; ātma-guhyam-all the mysteries of self-realization; aśeṣataḥ-including all branches.

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

TEXT 56

aśrauṣīd ṛṣibhiḥ sākam
ātma-tattvam asaṁśayam
nāvy āsīno bhagavatā
proktaṁ brahma sanātanam

SYNONYMS

aśrauṣīt-he heard; ṛṣibhiḥ-the great saintly persons; sākam-with; ātma-tattvam-the science of self-realization; asaṁśayam-without any doubt (because it was spoken by the Supreme Lord); nāvi āsīnaḥ-sitting in the boat; bhagavatā-by the Supreme Personality of Godhead; proktam-explained; brahma-all transcendental literatures; sanātanam-eternally existing.

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

atīta-pralayāpāya
utthitāya sa vedhase
hatvāsuraṁ hayagrīvaṁ
vedān pratyāharad dhariḥ

SYNONYMS

atīta-passed; pralaya-apāye-at the end of the inundation; utthitāya-to bring him to his senses after sleeping; saḥ-the Supreme Lord; vedhase-unto Lord Brahmā; hatvā-after killing; asuram-the demon; hayagrīvam-by the name Hayagrīva; vedān-all the Vedic records; pratyāharat-delivered; hariḥ-the Supreme Personality of Godhead.

At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

TEXT 58

sa tu satyavrato rājā
jñāna-vijñāna-saṁyutaḥ
viṣṇoḥ prasādāt kalpe 'sminn
āsīd vaivasvato manuḥ

SYNONYMS

saḥ-he; tu-indeed; satyavrataḥ-Satyavrata; rājā-the King; jñāna-vijñāna-saṁyutaḥ-enlightened in full knowledge and its practical use; viṣṇoḥ-of Lord Viṣṇu; prasādāt-by the mercy; kalpe asmin-in this period (ruled by Vaivasvata Manu); āsīt-became; vaivasvataḥ manuḥ-Vaivasvata Manu.

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

Śrīla Viśvanātha Cakravartī Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa-manvantara. When the Cākṣuṣa-manvantara ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

TEXT 59

satyavratasya rājarṣer
māyā-matsyasya śārṅgiṇaḥ
saṁvādaṁ mahad-ākhyānaṁ
śrutvā mucyeta kilbiṣāt

SYNONYMS

satyavratasya-of King Satyavrata; rāja-ṛṣeḥ-of the great king; māyā-matsyasya-and the fish incarnation; śārṅgiṇaḥ-who had one horn on His head; saṁvādam-the description or dealings; mahat-ākhyānam-the great story; śrutvā-by hearing; mucyeta-is delivered; kilbiṣāt-from all sinful reactions.

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

avatāraṁ harer yo 'yaṁ
kīrtayed anvahaṁ naraḥ
saṅkalpās tasya sidhyanti
sa yāti paramāṁ gatim

SYNONYMS

avatāram-incarnation; hareḥ-of the Supreme Personality of Godhead; yaḥ-whoever; ayam-he; kīrtayet-narrates and chants; anvaham-daily; naraḥ-such a person; saṅkalpāḥ-all ambitions; tasya-of him; sidhyanti-become successful; saḥ-such a person; yāti-goes back; paramām gatim-back home to Godhead, the supreme place.

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ
śruti-gaṇam apanītaṁ pratyupādatta hatvā
ditijam akathayad yo brahma satyavratānāṁ
tam aham akhila-hetuṁ jihma-mīnaṁ nato 'smi

SYNONYMS

pralaya-payasi-in the water of inundation; dhātuḥ-from Lord Brahmā; supta-śakteḥ-who was inert because of sleeping; mukhebhyaḥ-from the mouths; śruti-gaṇam-Vedic records; apanītam-stolen; pratyupādatta-gave back to him; hatvā-by killing; ditijam-the great demon; akathayat-explained; yaḥ-one who; brahma-Vedic knowledge; satyavratānām-for the enlightenment of Satyavrata and the great saintly persons; tam-unto Him; aham-I; akhila-hetum-unto the cause of all causes; jihma-mīnam-appearing as and pretending to be a great fish; nataḥ asmi-I offer my respectful obeisances.

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

Here is a summary of Satyavrata's meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu's purpose was to take back all the Vedic literatures from the demon Hayagrīva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word satyavratānām is significant because it indicates that those on the level of Satyavrata can take knowledge from the Vedas delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as Veda. As stated in Bhagavad-gītā, vedānta-kṛd veda-vit: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the Vedas. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from Bhagavad-gītā as it is, knows the purpose of the Vedas (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). One cannot understand Vedic knowledge from the veda-vāda-ratās, who read the Vedas and misconstrue their subject matter. One has to know the Vedas from the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Matsya, the Lord's Fish Incarnation."

-This commentation has been finished in our New Delhi center today, the first of September, 1976, the day of Rādhāṣṭamī, by the grace of the Supreme Personality of Godhead and the ācāryas. Śrīla Narottama dāsa Ṭhākura says, tāṅdera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāṣa. I am attempting to present Śrīmad-Bhāgavatam in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.

END OF THE EIGHTH CANTO

20.10 Ninth Canto

20.10.1 Chapter One

King Sudyumna Becomes a Woman

This chapter describes how Sudyumna became a woman and how the dynasty of Vaivasvata Manu was amalgamated with the Soma-vaṁśa, the dynasty coming from the moon.

By the desire of Mahārāja Parīkṣit, Śukadeva Gosvāmī told about the dynasty of Vaivasvata Manu, who was formerly King Satyavrata, the ruler of Draviḍa. While describing this dynasty, he also described how the Supreme Personality of Godhead, while lying down in the waters of devastation, gave birth to Lord Brahmā from a lotus generated from His navel. From the mind of Lord Brahmā, Marīci was generated, and his son was Kaśyapa. From Kaśyapa, through Aditi, Vivasvān was generated, and from Vivasvān came Śrāddhadeva Manu, who was born from the womb of Saṁjñā. Śrāddhadeva's wife, Śraddhā, gave birth to ten sons, such as Ikṣvāku and Nṛga.

Śrāddhadeva, or Vaivasvata Manu, the father of Mahārāja Ikṣvāku, was sonless before Ikṣvāku's birth, but by the grace of the great sage Vasiṣṭha he performed a yajña to satisfy Mitra and Varuṇa. Then, although Vaivasvata Manu wanted a son, by the desire of his wife he got a daughter named Ilā. Manu, however, was not satisfied with the daughter. Consequently, for Manu's satisfaction, the great sage Vasiṣṭha prayed for Ilā to be transformed into a boy, and his prayer was fulfilled by the Supreme Personality of Godhead. Thus Ilā became a beautiful young man named Sudyumna.

Once upon a time, Sudyumna went on tour with his ministers. At the foot of the mountain Sumeru there is a forest named Sukumāra, and as soon as they entered that forest, they were all transformed into women. When Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī about the reason for this transformation, Śukadeva Gosvāmī described how Sudyumna, being transformed into a woman, accepted Budha, the son of the moon, as her husband and had a son named Purūravā. By the grace of Lord Śiva, Sudyumna received the benediction that he would live one month as a woman and one month as a man. Thus he regained his kingdom and had three sons, named Utkala, Gaya and Vimala, who were all very religious. Thereafter, he entrusted his kingdom to Purūravā and took the order of vānaprastha life.

TEXT 1

śrī-rājovāca
manvantarāṇi sarvāṇi
tvayoktāni śrutāni me
vīryāṇy ananta-vīryasya
hares tatra kṛtāni ca

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; manvantarāṇi-all about the periods of the various Manus; sarvāṇi-all of them; tvayā-by you; uktāni-have been described; śrutāni-have been listened to; me-by me; vīryāṇi-wonderful activities; ananta-vīryasya-of the Supreme Personality of Godhead, who has unlimited potency; hareḥ-of the Supreme Lord, Hari; tatra-in those manvantara periods; kṛtāni-which have been performed; ca-also.

King Parīkṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.

TEXTS 2–3

yo 'sau satyavrato nāma
rājarṣir draviḍeśvaraḥ
jñānaṁ yo 'tīta-kalpānte
lebhe puruṣa-sevayā
sa vai vivasvataḥ putro
manur āsīd iti śrutam
tvattas tasya sutāḥ proktā
ikṣvāku-pramukhā nṛpāḥ

SYNONYMS

yaḥ asau-he who was known; satyavrataḥ-Satyavrata; nāma-by the name; rāja-ṛṣiḥ-the saintly king; draviḍa-īśvaraḥ-the ruler of the Draviḍa countries; jñānam-knowledge; yaḥ-one who; atīta-kalpa-ante-at the end of the period of the last Manu, or at the end of the last millennium; lebhe-received; puruṣa-sevayā-by rendering service to the Supreme Personality of Godhead; saḥ-he; vai-indeed; vivasvataḥ-of Vivasvān; putraḥ-son; manuḥ āsīt-became the Vaivasvata Manu; iti-thus; śrutam-I have already heard; tvattaḥ-from you; tasya-his; sutāḥ-sons; proktāḥ-have been explained; ikṣvāku-pramukhāḥ-headed by Ikṣvāku; nṛpāḥ-many kings.

Satyavrata, the saintly king of Draviḍadeśa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvān, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.

TEXT 4

teṣāṁ vaṁśaṁ pṛthag brahman
vaṁśānucaritāni ca
kīrtayasva mahā-bhāga
nityaṁ śuśrūṣatāṁ hi naḥ

SYNONYMS

teṣām-of all those kings; vaṁśam-the dynasties; pṛthak-separately; brahman-O great brāhmaṇa (Śukadeva Gosvāmī); vaṁśa-anucaritāni ca-and their dynasties and characteristics; kīrtayasva-kindly describe; mahā-bhāga-O greatly fortunate one; nityam-eternally; śuśrūṣatām-who are engaged in your service; hi-indeed; naḥ-of ourselves.

O greatly fortunate Śukadeva Gosvāmī, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

TEXT 5

ye bhūtā ye bhaviṣyāś ca
bhavanty adyatanāś ca ye
teṣāṁ naḥ puṇya-kīrtīnāṁ
sarveṣāṁ vada vikramān

SYNONYMS

ye-all of whom; bhūtāḥ-have already appeared; ye-all of whom; bhaviṣyāḥ-will appear in the future; ca-also; bhavanti-are existing; adyatanāḥ-at present; ca-also; ye-all of whom; teṣām-of all of them; naḥ-unto us; puṇya-kīrtīnām-who were all pious and celebrated; sarveṣām-of all of them; vada-kindly explain; vikramān-about the abilities.

Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

TEXT 6

śrī-sūta uvāca
evaṁ parīkṣitā rājñā
sadasi brahma-vādinām
pṛṣṭaḥ provāca bhagavāñ
chukaḥ parama-dharma-vit

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; evam-in this way; parīkṣitā-by Mahārāja Parīkṣit; rājñā-by the King; sadasi-in the assembly; brahma-vādinām-of all the great saintly experts in Vedic knowledge; pṛṣṭaḥ-having been asked; provāca-answered; bhagavān-the most powerful; śukaḥ-Śuka Gosvāmī; parama-dharma-vit-the most learned scholar in religious principles.

Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

TEXT 7

śrī-śuka uvāca
śrūyatāṁ mānavo vaṁśaḥ
prācuryeṇa parantapa
na śakyate vistarato
vaktuṁ varṣa-śatair api

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; śrūyatām-just hear from me; mānavaḥ vaṁśaḥ-the dynasty of Manu; prācuryeṇa-as expansive as possible; parantapa-O King, who can subdue your enemies; na-not; śakyate-one is able; vistarataḥ-very broadly; vaktum-to speak; varṣa-śataiḥ api-even if he does so for hundreds of years.

Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

TEXT 8

parāvareṣāṁ bhūtānām
ātmā yaḥ puruṣaḥ paraḥ
sa evāsīd idaṁ viśvaṁ
kalpānte 'nyan na kiñcana

SYNONYMS

para-avareṣām-of all living entities, in higher or lower statuses of life; bhūtānām-of those who have taken material bodies (the conditioned souls); ātmā-the Supersoul; yaḥ-one who is; puruṣaḥ-the Supreme Person; paraḥ-transcendental; saḥ-He; eva-indeed; āsīt-was existing; idam-this; viśvam-universe; kalpa-ante-at the end of the millennium; anyat-anything else; na-not; kiñcana-anything whatsoever.

The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.

Taking the proper position from which to describe the dynasty of Manu, Śukadeva Gosvāmī begins by saying that when the entire world is inundated, only the Supreme Personality of Godhead exists, and nothing else. Śukadeva Gosvāmī will now describe how the Lord creates other things, one after another.

TEXT 9

tasya nābheḥ samabhavat
padma-koṣo hiraṇmayaḥ
tasmiñ jajñe mahārāja
svayambhūś catur-ānanaḥ

SYNONYMS

tasya-of Him (the Supreme Personality of Godhead); nābheḥ-from the navel; samabhavat-generated; padma-koṣaḥ-a lotus; hiraṇmayaḥ-known as Hiraṇmaya, or golden; tasmin-on that golden lotus; jajñe-appeared; mahārāja-O King; svayambhūḥ-one who is self-manifested, who takes birth without a mother; catuḥ-ānanaḥ-with four heads.

O King Parīkṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

TEXT 10

marīcir manasas tasya
jajñe tasyāpi kaśyapaḥ
dākṣāyaṇyāṁ tato 'dityāṁ
vivasvān abhavat sutaḥ

SYNONYMS

marīciḥ-the great saintly person known as Marīci; manasaḥ tasya-from the mind of Lord Brahmā; jajñe-took birth; tasya api-from Marīci; kaśyapaḥ-Kaśyapa (took birth); dākṣāyaṇyām-in the womb of the daughter of Mahārāja Dakṣa; tataḥ-thereafter; adityām-in the womb of Aditi; vivasvān-Vivasvān; abhavat-took birth; sutaḥ-a son.

From the mind of Lord Brahmā, Marīci took birth, and from the semen of Marīci, Kaśyapa appeared from the womb of the daughter of Dakṣa Mahārāja. From Kaśyapa, by the womb of Aditi, Vivasvān took birth.

TEXTS 11–12

tato manuḥ śrāddhadevaḥ
saṁjñāyām āsa bhārata
śraddhāyāṁ janayām āsa
daśa putrān sa ātmavān
ikṣvāku-nṛga-śaryāti-
diṣṭa-dhṛṣṭa-karūṣakān
nariṣyantaṁ pṛṣadhraṁ ca
nabhagaṁ ca kaviṁ vibhuḥ

SYNONYMS

tataḥ-from Vivasvān; manuḥ śrāddhadevaḥ-the Manu named Śrāddhadeva; saṁjñāyām-in the womb of Saṁjñā (the wife of Vivasvān); āsa-was born; bhārata-O best of the Bhārata dynasty; śraddhāyām-in the womb of Śraddhā (the wife of Śrāddhadeva); janayām āsa-begot; daśa-ten; putrān-sons; saḥ-that Śrāddhadeva; ātmavān-having conquered his senses; ikṣvāku-nṛga-śaryāti-diṣṭa-dhṛṣṭa-karūṣakān-named Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa and Karūṣaka; nariṣyantam-Nariṣyanta; pṛṣadhram ca-and Pṛṣadhra; nabhagam ca-and Nabhaga; kavim-Kavi; vibhuḥ-the great.

O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.

TEXT 13

aprajasya manoḥ pūrvaṁ
vasiṣṭho bhagavān kila
mitrā-varuṇayor iṣṭiṁ

prajārtham akarod vibhuḥ

SYNONYMS

aprajasya-of he who had no son; manoḥ-of Manu; pūrvam-formerly; vasiṣṭhaḥ-the great saint Vasiṣṭha; bhagavān-powerful; kila-indeed; mitrā-varuṇayoḥ-of the demigods named Mitra and Varuṇa; iṣṭim-a sacrifice; prajā-artham-for the sake of getting sons; akarot-executed; vibhuḥ-the great person.

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.

TEXT 14

tatra śraddhā manoḥ patnī
hotāraṁ samayācata
duhitrartham upāgamya
praṇipatya payovratā

SYNONYMS

tatra-in that sacrifice; śraddhā-Śraddhā; manoḥ-of Manu; patnī-the wife; hotāram-to the priest performing the yajña; samayācata-begged properly; duhitṛ-artham-for a daughter; upāgamya-coming near; praṇipatya-offering obeisances; payaḥ-vratā-who was observing the vow of drinking only milk.

During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

TEXT 15

preṣito 'dhvaryuṇā hotā
vyacarat tat samāhitaḥ
gṛhīte haviṣi vācā
vaṣaṭ-kāraṁ gṛṇan dvijaḥ

SYNONYMS

preṣitaḥ-being told to execute the sacrifice; adhvaryuṇā-by the ṛtvik priest; hotā-the priest in charge of offering oblations; vyacarat-executed; tat-that (sacrifice); samāhitaḥ-with great attention; gṛhīte haviṣi-upon taking the clarified butter for the first oblation; vācā-by chanting the mantra; vaṣaṭ-kāram-the mantra beginning with the word vaṣaṭ; gṛṇan-reciting; dvijaḥ-the brāhmaṇa.

Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "vaṣaṭ."

TEXT 16

hotus tad-vyabhicāreṇa
kanyelā nāma sābhavat
tāṁ vilokya manuḥ prāha
nātituṣṭamanā gurum

SYNONYMS

hotuḥ-of the priest; tat-of the yajña; vyabhicāreṇa-by that transgression; kanyā-a daughter; ilā-Ilā; nāma-by the name; sā-that daughter; abhavat-was born; tām-unto her; vilokya-seeing; manuḥ-Manu; prāha-said; na-not; atituṣṭamanāḥ-very much satisfied; gurum-unto his guru.

Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.

Because Manu had no issue, he was pleased at the birth of the child, even though a daughter, and gave her the name Ilā. Later, however, he was not very satisfied to see the daughter instead of a son. Because he had no issue, he was certainly very glad at the birth of Ilā, but his pleasure was temporary.

TEXT 17

bhagavan kim idaṁ jātaṁ
karma vo brahma-vādinām
viparyayam aho kaṣṭaṁ
maivaṁ syād brahma-vikriyā

SYNONYMS

bhagavan-O my lord; kim idam-what is this; jātam-born; karma-fruitive activities; vaḥ-of all of you; brahma-vādinām-of you, who are expert in chanting the Vedic mantras; viparyayam-deviation; aho-alas; kaṣṭam-painful; mā evam syāt-thus it should not have been; brahma-vikriyā-this opposite action of the Vedic mantras.

My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

In this age, the performance of yajña has been forbidden because no one can properly chant the Vedic mantras. If Vedic mantras are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the Hare Kṛṣṇa chant is called the mahā-mantra, the great, exalted mantra above all other Vedic mantras, because simply chanting the Hare Kṛṣṇa mahā-mantra brings so many beneficial effects. As explained by Śrī Caitanya Mahāprabhu (Śikṣāṣṭaka 1):

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

”Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.”

Therefore, the best performance of yajña given to us is the saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). Those who are intelligent take advantage of the greatest yajña in this age by chanting the Hare Kṛṣṇa mahā-mantra in congregation. When the Hare Kṛṣṇa mantra is chanted by many men together, the chanting is called saṅkīrtana, and as a result of such a yajña there will be clouds in the sky (yajñād bhavati parjanyaḥ [Bg. 3.14]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa yajña. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Kṛṣṇa consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa mahā-mantra, all their problems will be solved without difficulty. In other processes of yajña there are difficulties because there are no learned scholars who can chant the mantras perfectly well, nor is it possible to secure the ingredients to perform the yajña. Because human society is poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic mantras, the Hare Kṛṣṇa mahā-mantra is the only shelter. people should be intelligent enough to chant it. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Those whose brains are dull cannot understand this chanting, nor can they take to it.

TEXT 18

yūyaṁ brahma-vido yuktās
tapasā dagdha-kilbiṣāḥ
kutaḥ saṅkalpa-vaiṣamyam
anṛtaṁ vibudheṣv iva

SYNONYMS

yūyam-of all you; brahma-vidaḥ-completely in awareness of the Absolute Truth; yuktāḥ-self-controlled and well balanced; tapasā-by dint of austerity and penances; dagdha-kilbiṣāḥ-all kinds of material contamination having been burnt out; kutaḥ-then how; saṅkalpa-vaiṣamyam-discrepancy in the matter of determination; anṛtam-false promise, false statement; vibudheṣu-in the society of the demigods; iva-or.

You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

We have learned from many Vedic literatures that a benediction or curse given by the demigods never proves false. By performing austerities and penances, by controlling the senses and mind, and by achieving full knowledge of the Absolute Truth, one is fully cleansed of material contamination. Then one’s words and blessings, like those of the demigods, are never a failure.

TEXT 19

niśamya tad vacas tasya
bhagavān prapitāmahaḥ
hotur vyatikramaṁ jñātvā
babhāṣe ravi-nandanam

SYNONYMS

niśamya-after hearing; tat vacaḥ-those words; tasya-of him (Manu); bhagavān-the most powerful; prapitāmahaḥ-the great-grandfather Vasiṣṭha; hotuḥ vyatikramam-discrepancy on the part of the hotā priest; jñātvā-understanding; babhāṣe-spoke; ravi-nandanam-unto Vaivasvata Manu, son of the sun-god.

The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

TEXT 20

etat saṅkalpa-vaiṣamyaṁ
hotus te vyabhicārataḥ
tathāpi sādhayiṣye te
suprajāstvaṁ sva-tejasā

SYNONYMS

etat-this; saṅkalpa-vaiṣamyam-discrepancy in the objective; hotuḥ-of the priest; te-your; vyabhicārataḥ-from deviating from the prescribed purpose; tathā api-still; sādhayiṣye-I shall execute; te-for you; su-prajāstvam-a very nice son; sva-tejasā-by my own prowess.

This discrepancy in the objective is due to your priest’s deviation from the original purpose. However, by my own prowess I shall give you a good son.

TEXT 21

evaṁ vyavasito rājan
bhagavān sa mahā-yaśāḥ
astauṣīd ādi-puruṣam
ilāyāḥ puṁstva-kāmyayā

SYNONYMS

evam-thus; vyavasitaḥ-deciding; rājan-O King Parīkṣit; bhagavān-the most powerful; saḥ-Vasiṣṭha; mahā-yaśāḥ-very famous; astauṣīt-offered prayers; ādi-puruṣam-unto the Supreme Person, Lord Viṣṇu; ilāyāḥ-of Ilā; puṁstva-kāmyayā-for the transformation into a male.

Śukadeva Gosvāmī said: O King Parīkṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.

TEXT 22

tasmai kāma-varaṁ tuṣṭo
bhagavān harir īśvaraḥ
dadāv ilābhavat tena
sudyumnaḥ puruṣarṣabhaḥ

SYNONYMS

tasmai-unto him (Vasiṣṭha); kāma-varam-the desired benediction; tuṣṭaḥ-being pleased; bhagavān-the Supreme Personality; hariḥ īśvaraḥ-the supreme controller, the Lord; dadau-gave; ilā-the girl, Ilā; abhavat-became; tena-because of this benediction; sudyumnaḥ-by the name Sudyumna; puruṣa-ṛṣabhaḥ-a nice male.

The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.

TEXTS 23–24

sa ekadā mahārāja
vicaran mṛgayāṁ vane
vṛtaḥ katipayāmātyair
aśvam āruhya saindhavam
pragṛhya ruciraṁ cāpaṁ
śarāṁś ca paramādbhutān
daṁśito 'numṛgaṁ vīro
jagāma diśam uttarām

SYNONYMS

saḥ-Sudyumna; ekadā-once upon a time; mahārāja-O King Parīkṣit; vicaran-touring; mṛgayām-for hunting; vane-in the forest; vṛtaḥ-accompanied; katipaya-a few; amātyaiḥ-by ministers or associates; aśvam-upon a horse; āruhya-riding; saindhavam-born in the Sindhupradeśa; pragṛhya-holding in hand; ruciram-beautiful; cāpam-bow; śarān ca-and arrows; parama-adbhutān-very wonderful, uncommon; daṁśitaḥ-wearing armor; anumṛgam-behind the animals; vīraḥ-the hero; jagāma-went toward; diśam uttarām-the north.

O King Parīkṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

TEXT 25

sukumāra-vanaṁ meror
adhastāt praviveśa ha
yatrāste bhagavāñ charvo
ramamāṇaḥ sahomayā

SYNONYMS

sukumāra-vanam-the forest known as Sukumāra; meroḥ adhastāt-at the foot of Mount Meru; praviveśa ha-he entered; yatra-wherein; āste-was; bhagavān-the most powerful (demigod); śarvaḥ-Lord Śiva; ramamāṇaḥ-engaged in enjoyment; saha umayā-with Umā, his wife.

There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.

TEXT 26

tasmin praviṣṭa evāsau
sudyumnaḥ para-vīra-hā
apaśyat striyam ātmānam
aśvaṁ ca vaḍavāṁ nṛpa

SYNONYMS

tasmin-in that forest; praviṣṭaḥ-having entered; eva-indeed; asau-he; sudyumnaḥ-Prince Sudyumna; para-vīra-hā-who could very well subdue his enemies; apaśyat-observed; striyam-female; ātmānam-himself; aśvam ca-and his horse; vaḍavām-a mare; nṛpa-O King Parīkṣit.

O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.

TEXT 27

tathā tad-anugāḥ sarve
ātma-liṅga-viparyayam
dṛṣṭvā vimanaso 'bhūvan
vīkṣamāṇāḥ parasparam

SYNONYMS

tathā-similarly; tat-anugāḥ-the companions of Sudyumna; sarve-all of them; ātma-liṅga-viparyayam-the transformation of their sex into the opposite; dṛṣṭvā-seeing; vimanasaḥ-morose; abhūvan-they became; vīkṣamāṇāḥ-looking over; parasparam-one another.

When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

TEXT 28

śrī-rājovāca

katham evaṁ guṇo deśaḥ
kena vā bhagavan kṛtaḥ
praśnam enaṁ samācakṣva
paraṁ kautūhalaṁ hi naḥ

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit said; katham-how; evam-this; guṇaḥ-quality; deśaḥ-the country; kena-why; vā-either; bhagavan-O most powerful; kṛtaḥ-it was so done; praśnam-question; enam-this; samācakṣva-just deliberate; param-very much; kautūhalam-eagerness; hi-indeed; naḥ-our.

Mahārāja Parīkṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

TEXT 29

śrī-śuka uvāca
ekadā giriśaṁ draṣṭum
ṛṣayas tatra suvratāḥ
diśo vitimirābhāsāḥ
kurvantaḥ samupāgaman

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ekadā-once upon a time; giriśam-Lord Śiva; draṣṭum-to see; ṛṣayaḥ-very saintly persons; tatra-in that forest; su-vratāḥ-highly elevated in spiritual power; diśaḥ-all directions; vitimira-ābhāsāḥ-having been cleared of all darkness whatsoever; kurvantaḥ-doing so; samupāgaman-arrived.

Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.

TEXT 30

tān vilokyāmbikā devī
vivāsā vrīḍitā bhṛśam
bhartur aṅkāt samutthāya
nīvīm āśv atha paryadhāt

SYNONYMS

tān-all the saintly persons; vilokya-seeing them; ambikā-mother Durgā; devī-the goddess; vivāsā-because she was naked; vrīḍitā-ashamed; bhṛśam-highly; bhartuḥ-of her husband; aṅkāt-from the lap; samutthāya-getting up; nīvīm-breast; āśu atha-very quickly; paryadhāt-covered with cloth.

When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

TEXT 31

ṛṣayo ’pi tayor vīkṣya
prasaṅgaṁ ramamāṇayoḥ
nivṛttāḥ prayayus tasmān
nara-nārāyaṇāśramam

SYNONYMS

ṛṣayaḥ-all the great saintly persons; api-also; tayoḥ-of both of them; vīkṣya-seeing; prasaṅgam-engagement in sexual matters; ramamāṇayoḥ-who were enjoying in that way; nivṛttāḥ-desisted from going further; prayayuḥ-immediately departed; tasmāt-from that place; nara-nārāyaṇa-āśramam-to the āśrama of Nara-Nārāyaṇa.

Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.

TEXT 32

tad idaṁ bhagavān āha
priyāyāḥ priya-kāmyayā
sthānaṁ yaḥ praviśed etat
sa vai yoṣid bhaved iti

SYNONYMS

tat-because; idam-this; bhagavān-Lord Śiva; āha-said; priyāyāḥ-of his dear wife; priya-kāmyayā-for the pleasure; sthānam-place; yaḥ-anyone who; praviśet-will enter; etat-here; saḥ-that person; vai-indeed; yoṣit-female; bhavet-shall become; iti-thus.

Thereupon, just to please his wife, Lord Śiva said, ”Any male entering this place shall immediately become a female!”

TEXT 33

tata ūrdhvaṁ vanaṁ tad vai
puruṣā varjayanti hi
sā cānucara-saṁyuktā
vicacāra vanād vanam

SYNONYMS

tataḥ ūrdhvam-from that time onward; vanam-forest; tat-that; vai-in particular; puruṣāḥ-males; varjayanti-do not enter; hi-indeed; sā-Sudyumna in the form of a woman; ca-also; anucara-saṁyuktā-accompanied by his companions; vicacāra-walked; vanāt vanam-within the forest from one place to another.

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

In Bhagavad-gītā (2.22) it is said:

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā sarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones."

The body is just like a dress, and here this is proved. Sudyumna and his associates were all male, which means that their souls were covered by male dress, but now they became female, which means that their dress was changed. The soul, however, remains the same. It is said that by modern medical treatment a male can be transformed into a female, and a female into a male. The body, however, has no connection with the soul. The body can be changed, either in this life or the next. Therefore, one who has knowledge of the soul and how the soul transmigrates from one body to another does not pay attention to the body, which is nothing but a covering dress. Paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]. Such a person sees the soul, which is part and parcel of the Supreme Lord. Therefore he is a sama-darśi, a learned person.

TEXT 34

atha tām āśramābhyāśe
carantīṁ pramadottamām
strībhiḥ parivṛtāṁ vīkṣya
cakame bhagavān budhaḥ

SYNONYMS

atha-in this way; tām-her; āśrama-abhyāśe-in the neighborhood of his āśrama; carantīm-loitering; pramadā-uttamām-the best of beautiful women who excite sex; strībhiḥ-by other women; parivṛtām-surrounded; vīkṣya-seeing her; cakame-desired sex; bhagavān-the most powerful; budhaḥ-Budha, the son of the moon and predominating deity of the planet known as Budha, or Mercury.

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.

TEXT 35

sāpi taṁ cakame subhrūḥ
somarāja-sutaṁ patim
sa tasyāṁ janayām āsa
purūravasam ātmajam

SYNONYMS

sā-Sudyumna, transformed into a woman; api-also; tam-unto him (Budha); cakame-desired sex; su-bhrūḥ-very beautiful; somarāja-sutam-unto the son of the king of the moon; patim-as her husband; saḥ-he (Budha); tasyām-in her womb; janayām āsa-begot; purūravasam-named Purūravā; ātma-jam-a son.

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.

TEXT 36

evaṁ strītvam anuprāptaḥ
sudyumno mānavo nṛpaḥ
sasmāra sa kulācāryaṁ
vasiṣṭham iti śuśruma

SYNONYMS

evam-in this way; strītvam-femininity; anuprāptaḥ-having achieved in that way; sudyumnaḥ-the male named Sudyumna; mānavaḥ-the son of Manu; nṛpaḥ-the king; sasmāra-remembered; saḥ-he; kula-ācāryam-the familial spiritual master; vasiṣṭham-the most powerful Vasiṣṭha; iti śuśruma-I have heard it (from reliable sources).

I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.

TEXT 37

sa tasya tāṁ daśāṁ dṛṣṭvā
kṛpayā bhṛśa-pīḍitaḥ
sudyumnasyāśayan puṁstvam
upādhāvata śaṅkaram

SYNONYMS

saḥ-he, Vasiṣṭha; tasya-of Sudyumna; tām-that; daśām-condition; dṛṣṭvā-seeing; kṛpayā-out of mercy; bhṛśa-pīḍitaḥ-being very much aggrieved; sudyumnasya-of Sudyumna; āśayan-desiring; puṁstvam-the maleness; upādhāvata-began to worship; śaṅkaram-Lord Śiva.

Upon seeing Sudyumna's deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

TEXTS 38–39

tuṣṭas tasmai sa bhagavān
ṛṣaye priyam āvahan
svāṁ ca vācam ṛtāṁ kurvann
idam āha viśāmpate
māsaṁ pumān sa bhavitā
māsaṁ strī tava gotrajaḥ

itthaṁ vyavasthayā kāmaṁ
sudyumno ’vatu medinīm

SYNONYMS

tuṣṭaḥ-being pleased; tasmai-unto Vasiṣṭha; saḥ-he (Lord Śiva); bhagavān-the most powerful; ṛṣaye-unto the great sage; priyam āvahan-just to please him; svām ca-his own; vācam-word; ṛtām-true; kurvan-and keeping; idam-this; āha-said; viśāmpate-O King Parīkṣit; māsam-one month; pumān-male; saḥ-Sudyumna; bhavitā-will become; māsam-an other month; strī-female; tava-your; gotra-jaḥ-disciple born in your disciplic succession; ittham-in this way; vyavasthayā-by settlement; kāmam-according to desire; sudyumnaḥ-King Sudyumna; avatu-may rule; medinīm-the world.

O King Parīkṣit, Lord Śiva was pleased with Vasiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvatī, Lord Śiva said to that saintly person, ”Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes.”

The word gotrajaḥ is significant in this connection. Brāhmaṇas generally act as spiritual masters of two dynasties. One is their disciplic succession, and the other is the dynasty born of their semen. Both descendants belong to the same gotra, or dynasty. In the Vedic system we sometimes find that both brāhmaṇas and kṣatriyas and even vaiśyas come in the disciplic succession of the same ṛṣis. Because the gotra and dynasty are one, there is no difference between the disciples and the family born of the semen. The same system still prevails in Indian society, especially in regard to marriage, for which the gotra is calculated. Here the word gotrajaḥ refers to those born in the same dynasty, whether they be disciples or members of the family.

TEXT 40

ācāryānugrahāt kāmaṁ
labdhvā puṁstvaṁ vyavasthayā
pālayām āsa jagatīṁ
nābhyanandan sma taṁ prajāḥ

SYNONYMS

ācārya-anugrahāt-by the mercy of the spiritual master; kāmam-desired; labdhvā-having achieved; puṁstvam-maleness; vyavasthayā-by this settlement of Lord Śiva; pālayām āsa-he ruled; jagatīm-the whole world; na abhyanandan sma-were not satisfied with; tam-to the king; prajāḥ-the citizens.

Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

The citizens could understand that the king was transformed into a female every alternate month and therefore could not discharge his royal duty. Consequently they were not very satisfied.

TEXT 41

tasyotkalo gayo rājan
vimalaś ca trayaḥ sutāḥ
dakṣiṇā-patha-rājāno
babhūvur dharma-vatsalāḥ

SYNONYMS

tasya-of Sudyumna; utkalaḥ-by the name Utkala; gayaḥ-by the name Gaya; rājan-O King Parīkṣit; vimalaḥ ca-and Vimala; trayaḥ-three; sutāḥ-sons; dakṣiṇā-patha-of the southern part of the world; rājānaḥ-kings; babhūvuḥ-they became; dharma-vatsalāḥ-very religious.

O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Dakṣiṇā-patha.

TEXT 42

tataḥ pariṇate kāle
pratiṣṭhāna-patiḥ prabhuḥ
purūravasa utsṛjya
gāṁ putrāya gato vanam

SYNONYMS

tataḥ-thereafter; pariṇate kāle-when the time was ripe; pratiṣṭhāna-patiḥ-the master of the kingdom; prabhuḥ-very powerful; purūravase-unto Purūravā; utsṛjya-delivering; gām-the world; putrāya-unto his son; gataḥ-departed; vanam-to the forest.

Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

According to the Vedic system, one within the institution of varṇa and āśrama must leave his family life after he reaches fifty years of age (pañcāśad ūrdhvaṁ vanaṁ vrajet). Thus Sudyumna followed the prescribed regulations of varṇāśrama by leaving the kingdom and going to the forest to complete his spiritual life.

Thus end the Bhaktivedanta purports of the Ninth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled ”King Sudyumna Becomes a Woman.”

20.10.2 Chapter Two

The Dynasties of the Sons of Manu

This Second Chapter describes the dynasties of the sons of Manu, headed by Karūṣa.

After Sudyumna accepted the order of vānaprastha and departed for the forest, Vaivasvata Manu, being desirous of sons, worshiped the Supreme Personality of Godhead and consequently begot ten sons like Mahārāja Ikṣvāku, all of whom were like their father. One of these sons, Pṛṣadhra, was engaged in the duty of protecting cows at night with a sword in his hand. Following the order of his spiritual master, he would stand in this way for the entire night. Once, in the darkness of night, a tiger seized a cow from the cowshed, and when Pṛṣadhra came to know this, he took a sword in his hand and followed the tiger. Unfortunately, when he finally approached the tiger, he could not distinguish between the cow and the tiger in the dark, and thus he killed the cow. Because of this, his spiritual master cursed him to take birth in a śūdra family, but Pṛṣadhra practiced mystic yoga, and in bhakti-yoga he worshiped the Supreme Personality of Godhead. Then he voluntarily entered a blazing forest fire, thus relinquishing his material body and going back home, back to Godhead.

Kavi, the youngest son of Manu, was a great devotee of the Supreme Personality of Godhead from his very childhood. From Manu's son known as Karūṣa, a sect of kṣatriyas known as Kārūṣas was generated. Manu also had a son known as Dhṛṣṭa, from whom another sect of kṣatriyas was generated, but although they were born of one who had the qualities of a kṣatriya, they became brāhmaṇas. From Nṛga, another son of Manu, came the sons and grandsons known as Sumati, Bhūtajyoti and Vasu. From Vasu, in succession, came Pratīka, and from him came Oghavān. Descending in order from the seminal dynasty of Nariṣyanta, another son of Manu, were Citrasena, Ṛkṣa, Mīḍhvān, Pūrṇa, Indrasena, Vītihotra, Satyaśravā, Uruśravā, Devadatta and Agniveśya. From the kṣatriya known as Agniveśya came the celebrated brāhmaṇa dynasty known as Āgniveśyāyana. From the seminal dynasty of Diṣṭa, another son of Manu, came Nābhāga, and from him in succession came Bhalandana, Vatsaprīti, Prāṁśu, Pramati, Khanitra, Cākṣuṣa, Viviṁśati, Rambha, Khanīnetra, Karandhama, Avīkṣit, Marutta, Dama, Rājyavardhana, Sudhṛti, Nara, Kevala, Dhundhumān, Vegavān, Budha and Tṛṇabindu. In this way, many sons and grandsons were born in this dynasty. From Tṛṇabindu came a daughter named Ilavilā, from whom Kuvera took birth. Tṛṇabindu also had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. The son of Viśāla was Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama. The sons of Saṁyama were Devaja and Kṛśāśva. Kṛśāśva's son, Somadatta, performed an Aśvamedha sacrifice, and by worshiping the Supreme Personality of Godhead, Viṣṇu, he achieved the supreme perfection of going back home, back to Godhead.

TEXT 1

śrī-śuka uvāca
evaṁ gate 'tha sudyumne
manur vaivasvataḥ sute
putra-kāmas tapas tepe
yamunāyāṁ śataṁ samāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; gate-had accepted the order of vānaprastha; atha-thereafter; sudyumne-when Sudyumna; manuḥ vaivasvataḥ-Vaivasvata Manu, known as Śrāddhadeva; sute-his son; putra-kāmaḥ-desiring to get sons; tapaḥ tepe-executed severe austerities; yamunāyām-on the bank of the Yamunā; śatam samāḥ-for one hundred years.

Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śrāddhadeva], being desirous of getting more sons, performed severe austerities on the bank of the Yamunā for one hundred years.

TEXT 2

tato 'yajan manur devam
apatyārthaṁ hariṁ prabhum
ikṣvāku-pūrvajān putrān
lebhe sva-sadṛśān daśa

SYNONYMS

tataḥ-thereafter; ayajat-worshiped; manuḥ-Vaivasvata Manu; devam-unto the Supreme Personality of Godhead; apatya-artham-with a desire to get sons; harim-unto Hari, the Supreme Personality of Godhead; prabhum-the Lord; ikṣvāku-pūrva-jān-of whom the eldest was named Ikṣvāku; putrān-sons; lebhe-got; sva-sadṛśān-exactly like himself; daśa-ten.

Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

TEXT 3

pṛṣadhras tu manoḥ putro
go-pālo guruṇā kṛtaḥ
pālayām āsa gā yatto
rātryāṁ vīrāsana-vrataḥ

SYNONYMS

pṛṣadhraḥ tu-among them, Pṛṣadhra; manoḥ-of Manu; putraḥ-the son; go-pālaḥ-herding cows; guruṇā-by the order of his spiritual master; kṛtaḥ-having been engaged; pālayām āsa-he protected; gāḥ-cows; yattaḥ-so engaged; rātryām-at night; vīrāsana-vrataḥ-taking the vow of vīrāsana, standing with a sword.

Among these sons, Pṛṣadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

One who becomes vīrāsana takes the vow to stand all night with a sword to give protection to the cows. Because Pṛṣadhra was engaged in this way, it is to be understood that he had no dynasty. We can further understand from this vow accepted by Pṛṣadhra how essential it is to protect the cows. Some son of a kṣatriya would take this vow to protect the cows from ferocious animals, even at night. What then is to be said of sending cows to slaughterhouses? This is the most sinful activity in human society.

TEXT 4

ekadā prāviśad goṣṭhaṁ
śārdūlo niśi varṣati
śayānā gāva utthāya
bhītās tā babhramur vraje

SYNONYMS

ekadā-once upon a time; prāviśat-entered; goṣṭham-the land of the cowshed; śārdūlaḥ-a tiger; niśi-at night; varṣati-while it was raining; śayānāḥ-lying down; gāvaḥ-cows; utthāya-getting up; bhītāḥ-fearing; tāḥ-all of them; babhramuḥ-scattered here and there; vraje-in the land surrounding the cowshed.

Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

TEXTS 5–6

ekāṁ jagrāha balavān
sā cukrośa bhayāturā
tasyās tu kranditaṁ śrutvā
pṛṣadhro ’nusasāra ha
khaḍgam ādāya tarasā
pralīnoḍu-gaṇe niśi
ajānann acchinod babhroḥ
śiraḥ śārdūla-śaṅkayā

SYNONYMS

ekām-one of the cows; jagrāha-seized; balavān-the strong tiger; sā-that cow; cukrośa-began to cry; bhaya-āturā-in distress and fear; tasyāḥ-of her; tu-but; kranditam-the screaming; śrutvā-hearing; pṛṣadhraḥ-Pṛṣadhra; anusasāra ha-followed; khaḍgam-sword; ādāya-taking; tarasā-very hastily; pralīna-uḍu-gaṇe-when the stars were covered by clouds; niśi-at night; ajānan-without knowledge; acchinot-cut off; babhroḥ-of the cow; śiraḥ-the head; śārdūla-śaṅkayā-mistaking it for the head of the tiger.

When the very strong tiger seized the cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows’ head with great force.

TEXT 7

vyāghro ’pi vṛkṇa-śravaṇo
nistriṁśāgrāhatas tataḥ
niścakrāma bhṛśaṁ bhīto
raktaṁ pathi samutsṛjan

SYNONYMS

vyāghraḥ-the tiger; api-also; vṛkṇa-śravaṇaḥ-its ear being cut off; nistriṁśa-agra-āhataḥ-because of being cut by the tip of the sword; tataḥ-thereafter; niścakrāma-fled (from that place); bhṛśam-very much; bhītaḥ-being afraid; raktam-blood; pathi-on the road; samutsṛjan-discharging.

Because the tiger’s ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

TEXT 8

manyamāno hataṁ vyāghraṁ
pṛṣadhraḥ para-vīra-hā
adrākṣīt sva-hatāṁ babhruṁ
vyuṣṭāyāṁ niśi duḥkhitaḥ

SYNONYMS

manyamānaḥ-thinking that; hatam-has been killed; vyāghram-the tiger; pṛṣadhraḥ-Manu’s son Pṛṣadhra; para-vīra-hā-although quite able to punish the enemy; adrākṣīt-saw; sva-hatām-had been killed by him; babhrum-the cow; vyuṣṭāyām niśi-when the night had passed (in the morning); duḥkhitaḥ-became very much unhappy.

In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

TEXT 9

taṁ śaśāpa kulācāryaḥ
kṛtāgasam akāmataḥ
na kṣatra-bandhuḥ śūdras tvaṁ
karmaṇā bhavitāmunā

SYNONYMS

tam-him (Pṛṣadhra); śaśāpa-cursed; kula-ācāryaḥ-the family priest, Vasiṣṭha; kṛta-āgasam-because of committing the great sin of killing a cow; akāmataḥ-although he did not want to do it; na-not; kṣatra-bandhuḥ-the family member of a kṣatriya; śūdraḥ tvam-you have behaved like a śūdra; karmaṇā-therefore by your fruitive reaction; bhavitā-you shall become a śūdra; amunā-because of killing the cow.

Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, ”In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow.”

It appears that Vasiṣṭha was not free from tamo-guṇa, the mode of ignorance. As the family priest or spiritual master of Pṛṣadhra, Vasiṣṭha should have taken Pṛṣadhra’s offense very lightly, but instead Vasiṣṭha cursed him to become a śūdra. It is the duty of a family priest not to curse a disciple but to give him relief through the performance of some sort of atonement. Vasiṣṭha, however, did just the opposite. Therefore Śrīla Viśvanātha Cakravartī Ṭhākura says that he was durmati; in other words, his intelligence was not very good.

TEXT 10

evaṁ śaptas tu guruṇā
pratyagṛhṇāt kṛtāñjaliḥ

adhārayad vrataṁ vīra
ūrdhva-retā muni-priyam

SYNONYMS

evam-in this way; śaptaḥ-having been cursed; tu-but; guruṇā-by his spiritual master; pratyagṛhṇāt-he (Pṛṣadhra) accepted; kṛta-añjaliḥ-with folded hands; adhārayat-took up, assumed; vratam-the vow of brahmacarya; vīraḥ-that hero; ūrdhva-retāḥ-having controlled his senses; muni-priyam-which is approved by the great sages.

When the hero Pṛṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

TEXTS 11–13

vāsudeve bhagavati
sarvātmani pare ’male
ekāntitvaṁ gato bhaktyā
sarva-bhūta-suhṛt samaḥ
vimukta-saṅgaḥ śāntātmā
saṁyatākṣo ’parigrahaḥ
yad-ṛcchayopapannena
kalpayan vṛttim ātmanaḥ
ātmany ātmānam ādhāya
jñāna-tṛptaḥ samāhitaḥ
vicacāra mahīm etāṁ
jaḍāndha-badhirākṛtiḥ

SYNONYMS

vāsudeve-unto the Supreme Personality of Godhead; bhagavati-unto the Lord; sarva-ātmani-unto the Supersoul; pare-unto the Transcendence; amale-unto the Supreme person, who is without material contamination; ekāntitvam-rendering devotional service without diversion; gataḥ-being situated in that position; bhaktyā-because of pure devotion; sarva-bhūta-suhṛt samaḥ-because of being a devotee, friendly and equal to everyone; vimukta-saṅgaḥ-without material contamination; śānta-ātmā-a peaceful attitude; saṁyata-self-controlled; akṣaḥ-the vision of whom; aparigrahaḥ-without accepting any charity from anyone else; yat-ṛcchayā-by the grace of the Lord; upapannena-by whatever was available for bodily necessities; kalpayan-in this way arranging; vṛttim-the necessities of the body; ātmanaḥ-for the benefit of the soul; ātmani-within the mind; ātmānam-the Supreme Soul, the Personality of Godhead; ādhāya-keeping always; jñāna-tṛptaḥ-fully satisfied in transcendental knowledge; samāhitaḥ-always in trance; vicacāra-traveled all over; mahīm-the earth; etām-this; jaḍa-dumb; andha-blind; badhira-deaf; ākṛtiḥ-appearing as if.

Thereafter, Pṛṣadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses. Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

TEXT 14

evaṁ vṛtto vanaṁ gatvā
dṛṣṭvā dāvāgnim utthitam
tenopayukta-karaṇo
brahma prāpa paraṁ muniḥ

SYNONYMS

evam vṛttaḥ-being situated in such an order of life; vanam-to the forest; gatvā-after going; dṛṣṭvā-when he saw; dāva-agnim-a forest fire; utthitam-existing there; tena-by that (fire); upayukta-karaṇaḥ-engaging all the senses of the body by burning; brahma-transcendence; prāpa-he achieved; param-the ultimate goal; muniḥ-as a great saintly person.

With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

The Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Pṛṣadhra, because of his karma, was cursed to take his next birth as a śūdra, but because he took to saintly life, specifically concentrating his mind always upon the Supreme Personality of Godhead, he became a pure devotee. Immediately after giving up his body in the fire, he reached the spiritual world, as mentioned in Bhagavad-gītā (mām eti), as a result of his devotional situation. Devotional service performed by thinking of the Supreme Personality of Godhead is so powerful that although Pṛṣadhra was cursed he avoided the terrible consequence of becoming a śūdra and instead returned home, back to Godhead. As stated in Brahma-saṁhitā (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Those who engage in devotional service are unaffected by the results of their material activities. Otherwise, everyone, from the smallest microbe up to the King of heaven, Indra, is subject to the laws of karma. A pure devotee, being always engaged in the service of the Lord, is exempt from these laws.

TEXT 15

kaviḥ kanīyān viṣayeṣu niḥspṛho
visṛjya rājyaṁ saha bandhubhir vanam
niveśya citte puruṣaṁ sva-rociṣaṁ
viveśa kaiśora-vayāḥ paraṁ gataḥ

SYNONYMS

kaviḥ-another son, known as Kavi; kanīyān-who was the youngest; viṣayeṣu-in material enjoyments; niḥspṛhaḥ-being without attachment; visṛjya-after giving up; rājyam-his father's property, the kingdom; saha bandhubhiḥ-accompanied by friends; vanam-the forest; niveśya-keeping always; citte-within the core of the heart; puruṣam-the Supreme Person; sva-rociṣam-self-effulgent; viveśa-entered; kaiśora-vayāḥ-a young man not fully in youth; param-the transcendental world; gataḥ-entered.

Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

TEXT 16

karūṣān mānavād āsan
kārūṣāḥ kṣatra-jātayaḥ
uttarā-patha-goptāro
brahmaṇyā dharma-vatsalāḥ

SYNONYMS

karūṣāt-from Karūṣa; mānavāt-from the son of Manu; āsan-there was; kārūṣāḥ-called the Kārūṣas; kṣatra-jātayaḥ-a group of kṣatriyas; uttarā-northern; patha-of the direction; goptāraḥ-kings; brahmaṇyāḥ-celebrated protectors of the brahminical culture; dharma-vatsalāḥ-extremely religious.

From Karūṣa, another son of Manu, came the Kārūṣa dynasty, a family of kṣatriyas. The Kārūṣa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

TEXT 17

dhṛṣṭād dhārṣṭam abhūt kṣatraṁ
brahma-bhūyaṁ gataṁ kṣitau
nṛgasya vaṁśaḥ sumatir
bhūtajyotis tato vasuḥ

SYNONYMS

dhṛṣṭāt-from Dhṛṣṭa, another son of Manu; dhārṣṭam-a caste of the name Dhārṣṭa; abhūt-was produced; kṣatram-belonging to the kṣatriya group; brahma-bhūyam-the position of brāhmaṇas; gatam-had achieved; kṣitau-on the surface of the world; nṛgasya-of Nṛga, another son of Manu; vaṁśaḥ-the dynasty; sumatiḥ-of the name Sumati; bhūtajyotiḥ-of the name Bhūtajyoti; tataḥ-thereafter; vasuḥ-by the name Vasu.

From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhārṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

Here it is said, kṣatraṁ brahma-bhūyaṁ gataṁ kṣitau: although the Dhārṣṭas belonged to the kṣatriya caste, they were able to convert themselves into brāhmaṇas. This gives clear evidence supporting the following statement by Nārada (Bhāg. 7.11.35):

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. Birth is not at all important; it is one's qualities that are stressed in all Vedic literature.

TEXT 18

vasoḥ pratīkas tat-putra
oghavān oghavat-pitā
kanyā caughavatī nāma
sudarśana uvāha tām

SYNONYMS

vasoḥ-of Vasu; pratīkaḥ-named Pratīka; tat-putraḥ-his son; oghavān-named Oghavān; oghavat-pitā-who was the father of Oghavān; kanyā-his daughter; ca-also; oghavatī-Oghavatī; nāma-by the name; sudarśanaḥ-Sudarśana; uvāha-married; tām-that daughter (Oghavatī).

The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his daughter was Oghavatī. Sudarśana married that daughter.

TEXT 19

citraseno nariṣyantād
ṛkṣas tasya suto 'bhavat
tasya mīḍhvāṁs tataḥ pūrṇa

indrasenas tu tat-sutaḥ

SYNONYMS

citrasenaḥ-one named Citrasena; nariṣyantāt-from Nariṣyanta, another son of Manu; ṛkṣaḥ-Ṛkṣa; tasya-of Citrasena; sutaḥ-the son; abhavat-became; tasya-of him (Ṛkṣa); mīḍhvān-Mīḍhvān; tataḥ-from him (Mīḍhvān); pūrṇaḥ-Pūrṇa; indrasenaḥ-Indrasena; tu-but; tat-sutaḥ-the son of him (Pūrṇa).

From Nariṣyanta came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

TEXT 20

vītihotras tv indrasenāt
tasya satyaśravā abhūt
uruśravāḥ sutas tasya
devadattas tato ’bhavat

SYNONYMS

vītihotraḥ-Vītihotra; tu-but; indrasenāt-from Indrasena; tasya-of Vītihotra; satyaśravāḥ-known by the name Satyaśravā; abhūt-there was; uruśravāḥ-Uruśravā; sutaḥ-was the son; tasya-of him (Satyaśravā); devadattaḥ-Devadatta; tataḥ-from Uruśravā; abhavat-there was.

From Indrasena came Vītihotra, from Vītihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

TEXT 21

tato ’gniveśyo bhagavān
agniḥ svayam abhūt sutaḥ
kānīna iti vikhyāto
jātūkarṇyo mahān ṛṣiḥ

SYNONYMS

tataḥ-from Devadatta; agniveśyaḥ-a son named Agniveśya; bhagavān-the most powerful; agniḥ-the fire-god; svayam-personally; abhūt-became; sutaḥ-the son; kānīnaḥ-Kānīna; iti-thus; vikhyātaḥ-was celebrated; jātūkarṇyaḥ-Jātūkarṇya; mahān ṛṣiḥ-the great saintly person.

From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānīna and Jātūkarṇya.

Agniveśya was also known as Kānīna and Jātūkarṇya.

TEXT 22

tato brahma-kulaṁ jātam
āgniveśyāyanaṁ nṛpa
nariṣyantānvayaḥ prokto
diṣṭa-vaṁśam ataḥ śṛṇu

SYNONYMS

tataḥ-from Agniveśya; brahma-kulam-a dynasty of brāhmaṇas; jātam-was generated; āgniveśyāyanam-known as Āgniveśyāyana; nṛpa-O King Parīkṣit; nariṣyanta-of Nariṣyanta; anvayaḥ-descendants; proktaḥ-have been explained; diṣṭa-vaṁśam-the dynasty of Diṣṭa; ataḥ-hereafter; śṛṇu-hear.

O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

TEXTS 23–24

nābhāgo diṣṭa-putro ’nyaḥ
karmaṇā vaiśyatāṁ gataḥ
bhalandanaḥ sutas tasya
vatsaprītir bhalandanāt
vatsaprīteḥ sutaḥ prāṁśus
tat-sutaṁ pramatiṁ viduḥ
khanitraḥ pramates tasmāc
cākṣuṣo ’tha viviṁśatiḥ

SYNONYMS

nābhāgaḥ-by the name Nābhāga; diṣṭa-putraḥ-the son of Diṣṭa; anyaḥ-another; karmaṇā-by occupation; vaiśyatām-the order of the vaiśyas; gataḥ-achieved; bhalandanaḥ-by the name Bhalandana; sutaḥ-son; tasya-of him (Nābhāga); vatsaprītiḥ-by the name Vatsaprīti; bhalandanāt-from Bhalandana; vatsaprīteḥ-from Vatsaprīti; sutaḥ-the son; prāṁśuḥ-was named Prāṁśu; tat-sutam-the son of him (Prāṁśu); pramatim-was named Pramati; viduḥ-you should understand; khanitraḥ-was named Khanitra; pramateḥ-from Pramati; tasmāt-from him (Khanitra); cākṣuṣaḥ-was named Cākṣuṣa; atha-thus (from Cākṣuṣa); viviṁśatiḥ-the son named Viviṁśati.

Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaiśya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsaprīti, and his son was Prāṁśu. Prāṁśu’s son was Pramati, Pramati’s son was Khanitra, Khanitra’s son was Cākṣuṣa, and his son was Viviṁśati.

From Manu, one son became a kṣatriya, another a brāhmaṇa, and another a vaiśya. This confirms the statement by Nārada Muni, yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam (Bhāg. 7.11.35). One should always remember that brāhmaṇas, kṣatriyas and vaiśyas should never be regarded as members of a caste by birth. A brāhmaṇa may be changed into a kṣatriya, and a kṣatriya into a brāhmaṇa. Similarly, a brāhmaṇa or kṣatriya may be changed into a vaiśya, and a vaiśya into a brāhmaṇa or kṣatriya. This is confirmed in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]). So one is a brāhmaṇa, kṣatriya or vaiśya never by birth, but by quality. There is a great need of brāhmaṇas. Therefore, in the Kṛṣṇa consciousness movement, we are trying to train some brāhmaṇas to guide human society. Because at present there is a scarcity of brāhmaṇas, the brain of human society is lost. Because practically everyone is a śūdra, no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

TEXT 25

viviṁśateḥ suto rambhaḥ
khanīnetro 'sya dhārmikaḥ
karandhamo mahārāja
tasyāsīd ātmajo nṛpa

SYNONYMS

viviṁśateḥ-from Viviṁśati; sutaḥ-the son; rambhaḥ-named Rambha; khanīnetraḥ-named Khanīnetra; asya-of Rambha; dhārmikaḥ-very religious; karandhamaḥ-named Karandhama; mahārāja-O King; tasya-of him (Khanīnetra); āsīt-was; ātmajaḥ-the son; nṛpa-O King.

The son of Viviṁśati was Rambha, whose son was the great and religious King Khanīnetra. O King, the son of Khanīnetra was King Karandhama.

TEXT 26

tasyāvīkṣit suto yasya
maruttaś cakravarty abhūt
saṁvarto 'yājayad yaṁ vai
mahā-yogy aṅgiraḥ-sutaḥ

SYNONYMS

tasya-of him (Karandhama); avīkṣit-named Avīkṣit; sutaḥ-the son; yasya-of whom (Avīkṣit); maruttaḥ-(the son) named Marutta; cakravartī-the emperor; abhūt-became; saṁvartaḥ-Saṁvarta; ayājayat-engaged in performing sacrifice; yam-unto whom (Marutta); vai-indeed; mahā-yogī-the great mystic; aṅgiraḥ-sutaḥ-the son of Aṅgirā.

From Karandhama came a son named Avīkṣit, and from Avīkṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

TEXT 27

maruttasya yathā yajño
na tathānyo 'sti kaścana
sarvaṁ hiraṇmayaṁ tv āsīd
yat kiñcic cāsya śobhanam

SYNONYMS

maruttasya-of Marutta; yathā-as; yajñaḥ-performance of sacrifice; na-not; tathā-like that; anyaḥ-any other; asti-there is; kaścana-anything; sarvam-everything; hiraṇ-mayam-made of gold; tu-indeed; āsīt-there was; yat kiñcit-whatever he had; ca-and; asya-of Marutta; śobhanam-extremely beautiful.

The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

TEXT 28

amādyad indraḥ somena
dakṣiṇābhir dvijātayaḥ
marutaḥ pariveṣṭāro
viśvedevāḥ sabhā-sadaḥ

SYNONYMS

amādyat-became intoxicated; indraḥ-the King of heaven, Lord Indra; somena-by drinking the intoxicant soma-rasa; dakṣiṇābhiḥ-by receiving sufficient contributions; dvijātayaḥ-the brahminical group; marutaḥ-the airs; pariveṣṭāraḥ-offering the foodstuffs; viśvedevāḥ-universal demigods; sabhā-sadaḥ-members of the assembly.

In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.

Because of the yajña performed by Marutta, everyone was pleased, especially the brāhmaṇas and kṣatriyas. Brāhmaṇas are interested in receiving contributions as priests, and kṣatriyas are interested in drinking. All of them, therefore, were satisfied with their different engagements.

TEXT 29

maruttasya damaḥ putras
tasyāsīd rājyavardhanaḥ
sudhṛtis tat-suto jajñe
saudhṛteyo naraḥ sutaḥ

SYNONYMS

maruttasya-of Marutta; damaḥ-(was named) Dama; putraḥ-the son; tasya-of him (Dama); āsīt-there was; rājya-vardhanaḥ-named Rājyavardhana, or one who can expand the kingdom; sudhṛtiḥ-was named Sudhṛti; tat-sutaḥ-the son of him (Rājyavardhana); jajñe-was born; saudhṛteyaḥ-from Sudhṛti; naraḥ-named Nara; sutaḥ-the son.

Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

TEXT 30

tat-sutaḥ kevalas tasmād

dhundhumān vegavāṁs tataḥ
budhas tasyābhavad yasya
tṛṇabindur mahīpatiḥ

SYNONYMS

tat-sutaḥ-the son of him (Nara); kevalaḥ-was named Kevala; tasmāt-from him (Kevala); dhundhumān-a son was born named Dhundhumān; vegavān-named Vegavān; tataḥ-from him (Dhundhumān); budhaḥ-named Budha; tasya-of him (Vegavān); abhavat-there was; yasya-of whom (Budha); tṛṇabinduḥ-a son named Tṛṇabindu; mahīpatiḥ-the king.

The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was Tṛṇabindu, who became the king of this earth.

TEXT 31

taṁ bheje 'lambuṣā devī
bhajanīya-guṇālayam
varāpsarā yataḥ putrāḥ
kanyā celavilābhavat

SYNONYMS

tam-him (Tṛṇabindu); bheje-accepted as husband; alambuṣā-the girl Alambuṣā; devī-goddess; bhajanīya-worthy of accepting; guṇa-ālayam-the reservoir of all good qualities; vara-apsarāḥ-the best of the Apsarās; yataḥ-from whom (Tṛṇabindu); putrāḥ-some sons; kanyā-a daughter; ca-and; ilavilā-named Ilavilā; abhavat-was born.

The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

TEXT 32

yasyām utpādayām āsa
viśravā dhanadaṁ sutam
prādāya vidyāṁ paramām
ṛṣir yogeśvaraḥ pituḥ

SYNONYMS

yasyām-in whom (Ilavilā); utpādayām āsa-gave birth; viśravāḥ-Viśravā; dhana-dam-Kuvera, or one who gives money; sutam-to a son; prādāya-after receiving; vidyām-absolute knowledge; paramām-supreme; ṛṣiḥ-the great saintly person; yoga-īśvaraḥ-master of mystic yoga; pituḥ-from his father.

After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

TEXT 33

viśālaḥ śūnyabandhuś ca
dhūmraketuś ca tat-sutāḥ
viśālo vaṁśa-kṛd rājā
vaiśālīṁ nirmame purīm

SYNONYMS

viśālaḥ-named Viśāla; śūnyabandhuḥ-named Śūnyabandhu; ca-also; dhūmraketuḥ-named Dhūmraketu; ca-also; tat-sutāḥ-the sons of Tṛṇabindu; viśālaḥ-among the three, King Viśāla; vaṁśa-kṛt-made a dynasty; rājā-the king; vaiśālīm-by the name Vaiśālī; nirmame-constructed; purīm-a palace.

Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśālī.

TEXT 34

hemacandraḥ sutas tasya
dhūmrākṣas tasya cātmajaḥ
tat-putrāt saṁyamād āsīt
kṛśāśvaḥ saha-devajaḥ

SYNONYMS

hemacandraḥ-was named Hemacandra; sutaḥ-the son; tasya-of him (Viśāla); dhūmrākṣaḥ-was named Dhūmrākṣa; tasya-of him (Hemacandra); ca-also; ātmajaḥ-the son; tat-putrāt-from the son of him (Dhūmrākṣa); saṁyamāt-from he who was named Saṁyama; āsīt-there was; kṛśāśvaḥ-Kṛśāśva; saha-along with; devajaḥ-Devaja.

The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.

TEXTS 35–36

kṛśāśvāt somadatto 'bhūd
yo 'śvamedhair iḍaspatim
iṣṭvā puruṣam āpāgryāṁ
gatiṁ yogeśvarāśritām
saumadattis tu sumatis
tat-putro janamejayaḥ
ete vaiśāla-bhūpālās
tṛṇabindor yaśodharāḥ

SYNONYMS

kṛśāśvāt-from Kṛśāśva; somadattaḥ-a son named Somadatta; abhūt-there was; yaḥ-he who (Somadatta); aśvamedhaiḥ-by the performance of aśvamedha sacrifices; iḍaspatim-unto Lord Viṣṇu; iṣṭvā-after worshiping; puruṣam-Lord Viṣṇu; āpa-achieved; agryām-the best of all; gatim-the destination; yogeśvara-āśritām-the place occupied by great mystic yogīs; saumadattiḥ-the son of Somadatta; tu-but; sumatiḥ-a son named Sumati; tat-putraḥ-the son of him (Sumati); janamejayaḥ-was named Janamejaya; ete-all of them; vaiśāla-bhūpālāḥ-the kings in the dynasty of Vaiśāla; tṛṇabindoḥ yaśaḥ-dharāḥ-continued the fame of King Tṛṇabindu.

The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogīs are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu.

Thus end the Bhaktivedanta purports of the Ninth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasties of the Sons of Manu."

20.10.3 Chapter Three

The Marriage of Sukanyā and Cyavana Muni

This chapter describes the dynasty of Śaryāti, another son of Manu, and also tells about Sukanyā and Revatī.

Devajña Śaryāti gave instructions about what to do in the ritualistic ceremony observed on the second day of the yajña of the Aṅgirasas. One day, Śaryāti, along with his daughter, known as Sukanyā, went to the āśrama of Cyavana Muni. There Sukanyā saw two glowing substances within a hole of earthworms, and by chance she pierced those two glowing substances. As soon as she did this, blood began to ooze from that hole. Consequently, King Śaryāti and his companions suffered from constipation and inability to pass urine. When the King asked why circumstances had suddenly changed, he found that Sukanyā was the cause of this misfortune. Then they all offered prayers to Cyavana Muni just to satisfy him according to his own desire, and Devajña Śaryāti offered his daughter to Cyavana Muni, who was a very old man.

When the heavenly physicians the Aśvinī-kumāra brothers once visited Cyavana Muni, the muni requested them to give him back his youth. These two physicians took Cyavana Muni to a particular lake, in which they bathed and regained full youth. After this, Sukanyā could not distinguish her husband. She then surrendered unto the Aśvinī-kumāras, who were very satisfied with her chastity and who therefore introduced her again to her husband. Cyavana Muni then engaged King Śaryāti in performing the soma-yajña and gave the Aśvinī-kumāras the privilege to drink soma-rasa. The King of heaven, Lord Indra, became very angry at this, but he could do no harm to Śaryāti. Henceforward, the Aśvinī-kumāra physicians were able to share in the soma-rasa.

Śaryāti later had three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. Ānarta had one son, whose name was Revata. Revata had one hundred sons, of whom the eldest was Kakudmī. Kakudmī was advised by Lord Brahmā to offer his beautiful daughter, Revatī, to Baladeva, who belongs to the viṣṇu-tattva category. After doing this, Kakudmī retired from family life and entered the forest of Badarikāśrama to execute austerities and penances.

TEXT 1

śrī-śuka uvāca
śaryātir mānavo rājā
brahmiṣṭhaḥ sambabhūva ha
yo vā aṅgirasāṁ satre
dvitīyam ahar ūcivān

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; śaryātiḥ-the king named Śaryāti; mānavaḥ-the son of Manu; rājā-ruler; brahmiṣṭhaḥ-completely in awareness of Vedic knowledge; sambabhūva ha-so he became; yaḥ-one who; vā-either; aṅgirasām-of the descendants of Aṅgirā; satre-in the arena of sacrifice; dvitīyam ahaḥ-the functions to be performed on the second day; ūcivān-narrated.

Śrī Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajña to be performed by the descendants of Aṅgirā.

TEXT 2

sukanyā nāma tasyāsīt
kanyā kamala-locanā
tayā sārdhaṁ vana-gato
hy agamac cyavanāśramam

SYNONYMS

sukanyā-Sukanyā; nāma-by name; tasya-of him (Śaryāti); āsīt-there was; kanyā-a daughter; kamala-locanā-lotus-eyed; tayā sārdham-with her; vana-gataḥ-having entered the forest; hi-indeed; agamat-he went; cyavana-āśramam-to the āśrama cottage of Cyavana Muni.

Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.

TEXT 3

sā sakhībhiḥ parivṛtā
vicinvanty aṅghripān vane
valmīka-randhre dadṛśe
khadyote iva jyotiṣī

SYNONYMS

sā-that Sukanyā; sakhībhiḥ-by her friends; parivṛtā-surrounded; vicinvantī-collecting; aṅghripān-fruits and flowers from the trees; vane-in the forest; valmīka-randhre-in the hole of an earthworm; dadṛśe-observed; khadyote-two luminaries; iva-like; jyotiṣī-two shining things.

While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

TEXT 4

te daiva-coditā bālā
jyotiṣī kaṇṭakena vai
avidhyan mugdha-bhāvena
susrāvāsṛk tato bahiḥ

SYNONYMS

te-those two; daiva-coditā-as if impelled by providence; bālā-that young daughter; jyotiṣī-two glowworms within the hole of the earthworm; kaṇṭakena-with a thorn; vai-indeed; avidhyat-pierced; mugdha-bhāvena-as if without knowledge; susrāva-came out; asṛk-blood; tataḥ-from there; bahiḥ-outside.

As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

TEXT 5

śakṛn-mūtra-nirodho ’bhūt
sainikānāṁ ca tat-kṣaṇāt
rājarṣis tam upālakṣya
puruṣān vismito ’bravīt

SYNONYMS

śakṛt-of stool; mūtra-and of urine; nirodhaḥ-stoppage; abhūt-so became; sainikānām-of all the soldiers; ca-and; tat-kṣaṇāt-immediately; rājarṣiḥ-the King; tam upālakṣya-seeing the incident; puruṣān-to his men; vismitaḥ-being surprised; abravīt-began to speak.

Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.

TEXT 6

apy abhadraṁ na yuṣmābhir
bhārgavasya viceṣṭitam
vyaktaṁ kenāpi nas tasya
kṛtam āśrama-dūṣaṇam

SYNONYMS

api-alas; abhadram-something mischievous; naḥ-among us; yuṣmābhiḥ-by ourselves; bhārgavasya-of Cyavana Muni; viceṣṭitam-has been attempted; vyaktam-now it is clear; kena api-by someone; naḥ-among ourselves; tasya-of him (Cyavana Muni); kṛtam-has been done; āśrama-dūṣaṇam-pollution of the āśrama.

How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.

TEXT 7

sukanyā prāha pitaraṁ
bhītā kiñcit kṛtaṁ mayā
dve jyotiṣī ajānantyā
nirbhinne kaṇṭakena vai

SYNONYMS

sukanyā-the girl Sukanyā; prāha-said; pitaram-unto her father; bhītā-being afraid; kiñcit-something; kṛtam-has been done; mayā-by me; dve-two; jyotiṣī-luminous objects; ajānantyā-because of ignorance; nirbhinne-have been pierced; kaṇṭakena-with a thorn; vai-indeed.

Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

TEXT 8

duhitus tad vacaḥ śrutvā
śaryātir jāta-sādhvasaḥ
muniṁ prasādayām āsa
valmīkāntarhitaṁ śanaiḥ

SYNONYMS

duhituḥ-of his daughter; tat vacaḥ-that statement; śrutvā-after hearing; śaryātiḥ-King Śaryāti; jāta-sādhvasaḥ-becoming afraid; munim-unto Cyavana Muni; prasādayām āsa-tried to appease; valmīka-antarhitam-who was sitting within the hole of the earthworm; śanaiḥ-gradually.

After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

TEXT 9

tad-abhiprāyam ājñāya
prādād duhitaraṁ muneḥ
kṛcchrān muktas tam āmantrya
puraṁ prāyāt samāhitaḥ

SYNONYMS

tat-of Cyavana Muni; abhiprāyam-the purpose; ājñāya-understanding; prādāt-delivered; duhitaram-his daughter; muneḥ-unto Cyavana Muni; kṛcchrāt-with great difficulty; muktaḥ-released; tam-the muni; āmantrya-taking permission; puram-to his own place; prāyāt-went away; samāhitaḥ-being very contemplative.

King Śaryāti, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

The King, after hearing the statement of his daughter, certainly told the great sage Cyavana Muni everything about how his daughter had ignorantly committed such an offense. The muni, however, inquired from the King whether the daughter was married. In this way, the King, understanding the purpose of the great sage Cyavana Muni (tad-abhiprāyam ājñāya), immediately gave the muni his daughter in charity and escaped the danger of being cursed. Thus with the permission of the great sage the King returned home.

TEXT 10

sukanyā cyavanaṁ prāpya
patiṁ parama-kopanam
prīṇayām āsa citta-jñā
apramattānuvṛttibhiḥ

SYNONYMS

sukanyā-the girl named Sukanyā, the daughter of King Śaryāti; cyavanam-the great sage Cyavana Muni; prāpya-after obtaining; patim-as her husband; parama-kopanam-who was always very angry; prīṇayām āsa-she satisfied him; citta-jñā-understanding the mind of her husband; apramattā anuvṛttibhiḥ-by executing services without being bewildered.

Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanyā, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to understand her husband's temperament and please him. This is victory for a woman. Even in the dealings of Lord Kṛṣṇa with His different queens, it has been seen that although the queens were the daughters of great kings, they placed themselves before Lord Kṛṣṇa as His maidservants. However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanyā's grandfather and was also very irritable, Sukanyā, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

TEXT 11

kasyacit tv atha kālasya
nāsatyāv āśramāgatau
tau pūjayitvā provāca
vayo me dattam īśvarau

SYNONYMS

kasyacit-after some (time); tu-but; atha-in this way; kālasya-time having passed; nāsatyau-the two Aśvinī-kumāras; āśrama-that place of Cyavana Muni; āgatau-reached; tau-unto those two; pūjayitvā-offering respectful obeisances; provāca-said; vayaḥ-youth; me-unto me; dattam-please give; īśvarau-because you two are able to do so.

Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.

The heavenly physicians like the Aśvinī-kumāras could give youthful life even to one who was advanced in age. Indeed, great yogīs, with their mystic powers, can even bring a dead body back to life if the structure of the body is in order. We have already discussed this in connection with Bali Mahārāja's soldiers and their treatment by Śukrācārya. Modern medical science has not yet discovered how to bring a dead body back to life or bring youthful energy to an old body, but from these verses we can understand that such treatment is possible if one is able to take knowledge from the Vedic information. The Aśvinī-kumāras were expert in Āyur-veda, as was Dhanvantari. In every department of material science, there is a perfection to be achieved, and to achieve it one must consult the Vedic literature. The highest perfection is to become a devotee of the Lord. To attain this perfection, one must consult Śrīmad-Bhāgavatam, which is understood to be the ripe fruit of the Vedic desire tree (nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]).

TEXT 12

grahaṁ grahīṣye somasya
yajñe vām apy asoma-poḥ
kriyatāṁ me vayo-rūpaṁ
pramadānāṁ yad īpsitam

SYNONYMS

graham-a full pot; grahīṣye-I shall give; somasya-of soma-rasa; yajñe-in sacrifice; vām-of both of you; api-although; asoma-poḥ-of you two, who are not eligible to drink soma-rasa; kriyatām-just execute; me-my; vayaḥ-young age; rūpam-beauty of a young man; pramadānām-of women as a class; yat-which is; īpsitam-desirable.

Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

TEXT 13

bāḍham ity ūcatur vipram
abhinandya bhiṣaktamau
nimajjatāṁ bhavān asmin
hrade siddha-vinirmite

SYNONYMS

bāḍham-yes, we shall act; iti-thus; ūcatuḥ-they both replied, accepting the proposal of Cyavana; vipram-unto the brāhmaṇa (Cyavana Muni); abhinandya-congratulating him; bhiṣak-tamau-the two great physicians, the Aśvinī-kumāras; nimajjatām-just dive; bhavān-yourself; asmin-in this; hrade-lake; siddha-vinirmite-which is especially meant for all kinds of perfection.

The great physicians, the Aśvinī-kumāras, very gladly accepted Cyavana Muni’s proposal. Thus they told the brāhmaṇa, ”Just dive into this lake of successful life.” [One who bathes in this lake has his desires fulfilled.]

TEXT 14

ity ukto jarayā grasta-
deho dhamani-santataḥ
hradaṁ praveśito ’śvibhyāṁ
valī-palita-vigrahaḥ

SYNONYMS

iti uktaḥ-thus being addressed; jarayā-by old age and invalidity; grasta-dehaḥ-the body being so diseased; dhamani-santataḥ-whose veins were visible everywhere on the body; hradam-the lake; praveśitaḥ-entered; aśvibhyām-helped by the Aśvinī-kumāras; valī-palita-vigrahaḥ-whose body had loose skin and white hair.

After saying this, the Aśvinī-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

Cyavana Muni was so old that he could not enter the lake alone. Thus the Aśvinī-kumāras caught hold of his body, and the three of them entered the lake.

TEXT 15

puruṣās traya uttasthur
apīvyā vanitā-priyāḥ
padma-srajaḥ kuṇḍalinas
tulya-rūpāḥ suvāsasaḥ

SYNONYMS

puruṣāḥ-men; trayaḥ-three; uttasthuḥ-arose (from the lake); apīvyāḥ-extremely beautiful; vanitā-priyāḥ-as a man becomes very attractive to women; padma-srajaḥ-decorated with garlands of lotuses; kuṇḍalinaḥ-with earrings; tulya-rūpāḥ-all of them had the same bodily features; su-vāsasaḥ-very nicely dressed.

Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

TEXT 16

tān nirīkṣya varārohā
sarūpān sūrya-varcasaḥ
ajānatī patiṁ sādhvī
aśvinau śaraṇaṁ yayau

SYNONYMS

tān-unto them; nirīkṣya-after observing; vara-ārohā-that beautiful Sukanyā; sa-rūpān-all of them equally beautiful; sūrya-varcasaḥ-with a bodily effulgence like the effulgence of the sun; ajānatī-not knowing; patim-her husband; sādhvī-that chaste woman; aśvinau-unto the Aśvinī-kumāras; śaraṇam-shelter; yayau-took.

The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.

Sukanyā could have selected any one of them as her husband, for one could not distinguish among them, but because she was chaste, she took shelter of the Aśvinī-kumāras so that they could inform her who her actual husband was. A chaste woman will never accept any man other than her husband, even if there be someone equally as handsome and qualified.

TEXT 17

darśayitvā patiṁ tasyai
pāti-vratyena toṣitau
ṛṣim āmantrya yayatur
vimānena triviṣṭapam

SYNONYMS

darśayitvā-after showing; patim-her husband; tasyai-unto Sukanyā; pāti-vratyena-because of her strong faith in her husband; toṣitau-being very pleased with her; ṛṣim-unto Cyavana Muni; āmantrya-taking his permission; yayatuḥ-they went away; vimānena-taking their own airplane; triviṣṭapam-to the heavenly planets.

The Aśvinī-kumāras were very pleased to see Sukanyā's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

TEXT 18

yakṣyamāṇo 'tha śaryātiś
cyavanasyāśramaṁ gataḥ
dadarśa duhituḥ pārśve
puruṣaṁ sūrya-varcasam

SYNONYMS

yakṣyamāṇaḥ-desiring to perform a yajña; atha-thus; śaryātiḥ-King Śaryāti; cyavanasya-of Cyavana Muni; āśramam-to the residence; gataḥ-having gone; dadarśa-he saw; duhituḥ-of his daughter; pārśve-by the side; puruṣam-a man; sūrya-varcasam-beautiful and effulgent like the sun.

Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

TEXT 19

rājā duhitaraṁ prāha
kṛta-pādābhivandanām
āśiṣaś cāprayuñjāno
nātiprīti-manā iva

SYNONYMS

rājā-the King (Śaryāti); duhitaram-unto the daughter; prāha-said; kṛta-pāda-abhivandanām-who had already finished offering respectful obeisances to her father; āśiṣaḥ-blessings upon her; ca-and; aprayuñjānaḥ-without offering to the daughter; na-not; atiprīti-manāḥ-very much pleased; iva-like that.

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

TEXT 20

cikīrṣitaṁ te kim idaṁ patis tvayā
pralambhito loka-namaskṛto muniḥ
yat tvaṁ jarā-grastam asaty asammataṁ
vihāya jāraṁ bhajase 'mum adhvagam

SYNONYMS

cikīrṣitam-which you desire to do; te-of you; kim idam-what is this; patiḥ-your husband; tvayā-by you; pralambhitaḥ-has been cheated; loka-namaskṛtaḥ-who is honored by all people; muniḥ-a great sage; yat-because; tvam-you; jarā-grastam-very old and invalid; asati-O unchaste daughter; asammatam-not very attractive; vihāya-giving up; jāram-paramour; bhajase-you have accepted; amum-this man; adhvagam-comparable to a street beggar.

O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

This shows the values of Vedic culture. According to the circumstances, Sukanyā had been given a husband who was too old to be compatible with her. Because Cyavana Muni was diseased and very old, he was certainly unfit for the beautiful daughter of King Śaryāti. Nonetheless, her father expected her to be faithful to her husband. When he suddenly saw that his daughter had accepted someone else, even though the man was young and handsome, he immediately chastised her as asatī, unchaste, because he assumed that she had accepted another man in the presence of her husband. According to Vedic culture, even if a young woman is given an old husband, she must respectfully serve him. This is chastity. It is not that because she dislikes her husband she may give him up and accept another. This is against Vedic culture. According to Vedic culture, a woman must accept the husband given to her by her parents and remain chaste and faithful to him. Therefore King Śaryāti was surprised to see a young man by the side of Sukanyā.

TEXT 21

kathaṁ matis te 'vagatānyathā satāṁ
kula-prasūte kula-dūṣaṇaṁ tv idam
bibharṣi jāraṁ yad apatrapā kulaṁ
pituś ca bhartuś ca nayasy adhas tamaḥ

SYNONYMS

katham-how; matiḥ te-your consciousness; avagatā-has gone down; anyathā-otherwise; satām-of the most respectable; kula-prasūte-O my daughter, born in the family; kula-dūṣaṇam-who are the degradation of the family; tu-but; idam-this; bibharṣi-you are maintaining; jāram-a paramour; yat-as it is; apatrapā-without shame; kulam-the dynasty; pituḥ-of your father; ca-and; bhartuḥ-of your husband; ca-and; nayasi-you are bringing down; adhaḥ tamaḥ-downward into darkness or hell.

O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

It is quite clear that according to Vedic culture a woman who accepts a paramour or second husband in the presence of the husband she has married is certainly responsible for the degradation of her father's family and the family of her husband. The rules of Vedic culture in this regard are strictly observed in the respectable families of brāhmaṇas, kṣatriyas and vaiśyas even today; only the śūdras are degraded in this matter. For a woman of the brāhmaṇa, kṣatriya or vaiśya class to accept another husband in the presence of the husband she has married, or to file for divorce or accept a boyfriend or paramour, is unacceptable in the Vedic culture. Therefore King Śaryāti, who did not know the real facts of Cyavana Muni's transformation, was surprised to see the behavior of his daughter.

TEXT 22

evaṁ bruvāṇaṁ pitaraṁ
smayamānā śuci-smitā
uvāca tāta jāmātā
tavaiṣa bhṛgu-nandanaḥ

SYNONYMS

evam-in this way; bruvāṇam-who was talking and chastising her; pitaram-unto her father; smayamānā-smiling (because she was chaste); śuci-smitā-laughingly; uvāca-replied; tāta-O my dear father; jāmātā-son-in-law; tava-your; eṣaḥ-this young man; bhṛgu-nandanaḥ-is Cyavana Muni (and no one else).

Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, ”My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu.”

Although the father chastised the daughter, assuming that she had accepted another husband, the daughter knew that she was completely honest and chaste, and therefore she was smiling. When she explained that her husband, Cyavana Muni, had now been transformed into a young man, she was very proud of her chastity, and thus she smiled as she talked with her father.

TEXT 23

śaśaṁsa pitre tat sarvaṁ
vayo-rūpābhilambhanam
vismitaḥ parama-prītas
tanayāṁ pariṣasvaje

SYNONYMS

śaśaṁsa-she described; pitre-unto her father; tat-that; sarvam-everything; vayaḥ-of the change of age; rūpa-and of beauty; abhilambhanam-how there was achievement (by her husband); vismitaḥ-being surprised; parama-prītaḥ-was extremely pleased; tanayām-unto his daughter; pariṣasvaje-embraced with pleasure.

Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

TEXT 24

somena yājayan vīraṁ
grahaṁ somasya cāgrahīt
asoma-por apy aśvinoś
cyavanaḥ svena tejasā

SYNONYMS

somena-with the soma; yājayan-causing to perform the sacrifice; vīram-the King (Śaryāti); graham-the full pot; somasya-of the soma-rasa; ca-also; agrahīt-delivered; asoma-poḥ-who were not allowed to drink the soma-rasa; api-although; aśvinoḥ-of the Aśvinī-kumāras; cyavanaḥ-Cyavana Muni; svena-his own; tejasā-by prowess.

Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvinī-kumāras, although they were unfit to drink it.

TEXT 25

hantuṁ tam ādade vajraṁ
sadyo manyur amarṣitaḥ
savajraṁ stambhayām āsa
bhujam indrasya bhārgavaḥ

SYNONYMS

hantum-to kill; tam-him (Cyavana); ādade-Indra took up; vajram-his thunderbolt; sadyaḥ-immediately; manyuḥ-because of great anger, without consideration; amarṣitaḥ-being very much perturbed; sa-vajram-with the thunderbolt; stambhayām āsa-paralyzed; bhujam-the arm; indrasya-of Indra; bhārgavaḥ-Cyavana Muni, the descendant of Bhṛgu.

King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra’s arm that held the thunderbolt.

TEXT 26

anvajānaṁs tataḥ sarve
grahaṁ somasya cāśvinoḥ
bhiṣajāv iti yat pūrvaṁ
somāhutyā bahiṣ-kṛtau

SYNONYMS

anvajānan-with their permission; tataḥ-thereafter; sarve-all the demigods; graham-a full pot; somasya-of soma-rasa; ca-also; aśvinoḥ-of the Aśvinī-kumāras; bhiṣajau-although only physicians; iti-thus; yat-because; pūrvam-before this; soma-āhutyā-with a share in the soma-yajña; bahiḥ-kṛtau-who had been disallowed or excluded.

Although the Aśvinī-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

TEXT 27

uttānabarhir ānarto
bhūriṣeṇa iti trayaḥ
śaryāter abhavan putrā
ānartād revato ’bhavat

SYNONYMS

uttānabarhiḥ-Uttānabarhi; ānartaḥ-Ānarta; bhūriṣeṇaḥ-Bhūriṣeṇa; iti-thus; trayaḥ-three; śaryāteḥ-of King Śaryāti; abhavan-were begotten; putrāḥ-sons; ānartāt-from Ānarta; revataḥ-Revata; abhavat-was born.

King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

TEXT 28

so 'ntaḥ-samudre nagarīṁ
vinirmāya kuśasthalīm
āsthito 'bhuṅkta viṣayān
ānartādīn arindama
tasya putra-śataṁ jajñe
kakudmi-jyeṣṭham uttamam

SYNONYMS

saḥ-Revata; antaḥ-samudre-in the depths of the ocean; nagarīm-a town; vinirmāya-after constructing; kuśasthalīm-named Kuśasthalī; āsthitaḥ-lived there; abhuṅkta-enjoyed material happiness; viṣayān-kingdoms; ānarta-ādīn-Ānarta and others; arim-dama-O Mahārāja Parīkṣit, subduer of enemies; tasya-his; putra-śatam-one hundred sons; jajñe-were born; kakudmi-jyeṣṭham-of whom the eldest was Kakudmī; uttamam-most powerful and opulent.

O Mahārāja Parīkṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthalī in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmī.

TEXT 29

kakudmī revatīṁ kanyāṁ
svām ādāya vibhuṁ gataḥ
putryā varaṁ paripraṣṭuṁ
brahmalokam apāvṛtam

SYNONYMS

kakudmī-King Kakudmī; revatīm-named Revatī; kanyām-the daughter of Kakudmī; svām-his own; ādāya-taking; vibhum-before Lord Brahmā; gataḥ-he went; putryāḥ-of his daughter; varam-a husband; paripraṣṭum-to inquire about; brahmalokam-Brahmaloka; apāvṛtam-transcendental to the three qualities.

Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

It appears that Brahmaloka, the abode of Lord Brahmā, is also transcendental, above the three modes of material nature (apāvṛtam).

TEXT 30

āvartamāne gāndharve
sthito 'labdha-kṣaṇaḥ kṣaṇam
tad-anta ādyam ānamya
svābhiprāyaṁ nyavedayat

SYNONYMS

āvartamāne-because of being engaged; gāndharve-in hearing songs from the Gandharvas; sthitaḥ-situated; alabdha-kṣaṇaḥ-there was no time to talk; kṣaṇam-even a moment; tat-ante-when it ended; ādyam-unto the original teacher of the universe (Lord Brahmā); ānamya-after offering obeisances; sva-abhiprāyam-his own desire; nyavedayat-Kakudmī submitted.

When Kakudmī arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmī waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

TEXT 31

tac chrutvā bhagavān brahmā
prahasya tam uvāca ha
aho rājan niruddhās te
kālena hṛdi ye kṛtāḥ

SYNONYMS

tat-that; śrutvā-hearing; bhagavān-the most powerful; brahmā-Lord Brahmā; prahasya-after laughing; tam-unto King Kakudmī; uvāca ha-said; aho-alas; rājan-O King; niruddhāḥ-all gone; te-all of them; kālena-by the course of time; hṛdi-within the core of the heart; ye-all of them; kṛtāḥ-who have been decided upon for acceptance as your son-in-law.

After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmī: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

TEXT 32

tat putra-pautra-naptṝṇāṁ
gotrāṇi ca na śṛṇmahe
kālo 'bhiyātas tri-ṇava-
catur-yuga-vikalpitaḥ

SYNONYMS

tat-there; putra-of the sons; pautra-of the grandsons; naptṝṇām-and of the descendants; gotrāṇi-the family dynasties; ca-also; na-not; śṛṇmahe-we do hear of; kālaḥ-time; abhiyātaḥ-have passed; tri-three; nava-nine; catur-yuga-four yugas (Satya, Tretā, Dvāpara and Kali); vikalpitaḥ-thus measured.

Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

During Lord Brahmā's day, fourteen Manus or one thousand mahā-yugas pass away. Brahmā informed King Kakudmī that twenty-seven mahā-yugas, each consisting of the four periods Satya, Tretā, Dvāpara and Kali, had already passed. All the kings and other great personalities born in those yugas had now departed from memory into obscurity. This is the way of time as it moves through past, present and future.

TEXT 33

tad gaccha deva-devāṁśo
baladevo mahā-balaḥ
kanyā-ratnam idaṁ rājan
nara-ratnāya dehi bhoḥ

SYNONYMS

tat-therefore; gaccha-you go; deva-deva-aṁśaḥ-whose plenary portion is Lord Viṣṇu; baladevaḥ-known as Baladeva; mahā-balaḥ-the supreme powerful; kanyā-ratnam-your beautiful daughter; idam-this; rājan-O King; nara-ratnāya-unto the Supreme Personality of Godhead, who is always youthful; dehi-just give to Him (in charity); bhoḥ-O King.

O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.

TEXT 34

bhuvo bhārāvatārāya
bhagavān bhūta-bhāvanaḥ
avatīrṇo nijāṁśena
puṇya-śravaṇa-kīrtanaḥ

SYNONYMS

bhuvaḥ-of the world; bhāra-avatārāya-to lessen the burden; bhagavān-the Supreme Personality of Godhead; bhūta-bhāvanaḥ-always the well-wisher of all the living entities; avatīrṇaḥ-now He has descended; nija-aṁśena-with all the paraphernalia that is part of Him; puṇya-śravaṇa-kīrtanaḥ-He is simply worshiped by hearing and chanting, by which one becomes purified.

Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

TEXT 35

ity ādiṣṭo 'bhivandyājaṁ
nṛpaḥ sva-puram āgataḥ
tyaktaṁ puṇya-jana-trāsād
bhrātṛbhir dikṣv avasthitaiḥ

SYNONYMS

iti-thus; ādiṣṭaḥ-being ordered by Lord Brahmā; abhivandya-after offering obeisances; ajam-unto Lord Brahmā; nṛpaḥ-the King; sva-puram-to his own residence; āgataḥ-returned; tyaktam-which was vacant; puṇya-jana-of higher living entities; trāsāt-because of their fear; bhrātṛbhiḥ-by his brothers; dikṣu-in different directions; avasthitaiḥ-who were residing.

Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.

TEXT 36

sutāṁ dattvānavadyāṅgīṁ
balāya bala-śāline
badary-ākhyaṁ gato rājā
taptuṁ nārāyaṇāśramam

SYNONYMS

sutām-his daughter; dattvā-after delivering; anavadya-aṅgīm-having a perfect body; balāya-unto Lord Baladeva; bala-śāline-unto the most powerful, the supreme powerful; badarī-ākhyam-named Badarikāśrama; gataḥ-he went; rājā-the King; taptum-to perform austerities; nārāyaṇa-āśramam-to the place of Nara-Nārāyaṇa.

Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Marriage of Sukanyā and Cyavana Muni."

20.10.4 Chapter Four

Ambarīṣa Mahārāja Offended by Durvāsā Muni

This chapter describes the history of Mahārāja Nabhaga, of his son Nābhāga, and of Mahārāja Ambarīṣa.

The son of Manu was Nabhaga, and his son Nābhāga lived for many years in the gurukula. In Nābhāga's absence, his brothers did not consider his share of the kingdom, but instead divided the property among themselves. When Nābhāga returned home, his brothers bestowed upon him their father as his share, but when Nābhāga went to his father and told him about the dealings of the brothers, his father informed him that this was cheating and advised him that for his livelihood he should go to the sacrificial arena and describe two mantras to be chanted there. Nābhāga executed the order of his father, and thus Aṅgirā and other great saintly persons gave him all the money collected in that sacrifice. To test Nābhāga, Lord Śiva challenged his claim to the wealth, but when Lord Śiva was satisfied by Nābhāga's behavior, Lord Śiva offered him all the riches.

From Nābhāga was born Ambarīṣa, the most powerful and celebrated devotee. Mahārāja Ambarīṣa was the emperor of the entire world, but he considered his opulence temporary. Indeed, knowing that such material opulence is the cause of downfall into conditional life, he was unattached to this opulence. He engaged his senses and mind in the service of the Lord. This process is called yukta-vairāgya, or feasible renunciation, which is quite suitable for worship of the Supreme Personality of Godhead. Because Mahārāja Ambarīṣa, as the emperor, was immensely opulent, he performed devotional service with great opulence, and therefore, despite his wealth, he had no attachment to his wife, children or kingdom. He constantly engaged his senses and mind in the service of the Lord. Therefore, to say nothing of enjoying material opulence, he never desired even liberation.

Once Mahārāja Ambarīṣa was worshiping the Supreme Personality of Godhead in Vṛndāvana, observing the vow of Dvādaśī. On Dvādaśī, the day after Ekādaśī, when he was about to break his Ekādaśī fast, the great mystic yogī Durvāsā appeared in his house and became his guest. King Ambarīṣa respectfully received Durvāsā Muni, and Durvāsā Muni, after accepting his invitation to eat there, went to bathe in the Yamunā River at noontime. Because he was absorbed in samādhi, he did not come back very soon. Mahārāja Ambarīṣa, however, upon seeing that the time to break the fast was passing, drank a little water, in accordance with the advice of learned brāhmaṇas, just to observe the formality of breaking the fast. By mystic power, Durvāsā Muni could understand that this had happened, and he was very angry. When he returned he began to chastise Mahārāja Ambarīṣa, but he was not satisfied, and finally he created from his hair a demon appearing like the fire of death. The Supreme Personality of Godhead, however, is always the protector of His devotee, and to protect Mahārāja Ambarīṣa, He sent His disc, the Sudarśana cakra, which immediately vanquished the fiery demon and then pursued Durvāsā, who was so envious of Mahārāja Ambarīṣa. Durvāsā fled to Brahmaloka, Śivaloka and all the other higher planets, but he could not protect himself from the wrath of the Sudarśana cakra. Finally he went to the spiritual world and surrendered to Lord Nārāyaṇa, but Lord Nārāyaṇa could not excuse a person who had offended a Vaiṣṇava. To be excused from such an offense, one must submit to the Vaiṣṇava whom he has offended. There is no other way to be excused. Thus Lord Nārāyaṇa advised Durvāsā to return to Mahārāja Ambarīṣa and beg his pardon.

TEXT 1

śrī-śuka uvāca
nābhāgo nabhagāpatyaṁ
yaṁ tataṁ bhrātaraḥ kavim
yaviṣṭhaṁ vyabhajan dāyaṁ
brahmacāriṇam āgatam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; nābhāgaḥ-Nābhāga; nabhaga-apatyam-was the son of Mahārāja Nabhaga; yam-unto whom; tatam-the father; bhrātaraḥ-the elder brothers; kavim-the learned; yaviṣṭham-the youngest; vyabhajan-divided; dāyam-the property; brahmacāriṇam-having accepted the life of a brahmacārī perpetually (naiṣṭhika); āgatam-returned.

Śukadeva Gosvāmī said: The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a gṛhastha and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share.

There are two kinds of brahmacārīs. One may return home, marry and become a householder, whereas the other, known as bṛhad-vrata, takes a vow to remain a brahmacārī perpetually. The bṛhad-vrata brahmacārī does not return from the place of the spiritual master; he stays there, and later he directly takes sannyāsa. Because Nābhāga did not return from the place of his spiritual master, his brothers thought that he had taken bṛhadvrata-brahmacarya. Therefore, they did not preserve his share, and when he returned they gave him their father as his share.

TEXT 2

bhrātaro 'bhāṅkta kiṁ mahyaṁ
bhajāma pitaraṁ tava
tvāṁ mamāryās tatābhāṅkṣur
mā putraka tad ādṛthāḥ

SYNONYMS

bhrātaraḥ-O my brothers; abhāṅkta-have you given as the share of our father's property; kim-what; mahyam-unto me; bhajāma-we allot; pitaram-the father himself; tava-as your share; tvām-you; mama-unto me; āryāḥ-my elder brothers; tata-O my father; abhāṅkṣuḥ-have given the share; mā-do not; putraka-O my dear son; tat-to this statement; ādṛthāḥ-give any importance.

Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."

TEXT 3

ime aṅgirasaḥ satram
āsate 'dya sumedhasaḥ
ṣaṣṭhaṁ ṣaṣṭham upetyāhaḥ
kave muhyanti karmaṇi

SYNONYMS

ime-all these; aṅgirasaḥ-descendants of the dynasty of Aṅgirā; satram-sacrifice; āsate-are performing; adya-today; sumedhasaḥ-who are all very intelligent; ṣaṣṭham-sixth; ṣaṣṭham-sixth; upetya-after achieving; ahaḥ-day; kave-O best of learned men; muhyanti-become bewildered; karmaṇi-in discharging fruitive activities.

Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.

Nābhāga was very simple hearted. Therefore when he went to his father, the father, in compassion for his son, suggested that as a means of livelihood Nābhāga could go to the descendants of Aṅgirā and take advantage of their misgivings in performing yajña.

TEXTS 4–5

tāṁs tvaṁ śaṁsaya sūkte dve
vaiśvadeve mahātmanaḥ
te svar yanto dhanaṁ satra-
pariśeṣitam ātmanaḥ
dāsyanti te 'tha tān arccha
tathā sa kṛtavān yathā
tasmai dattvā yayuḥ svargaṁ
te satra-pariśeṣaṇam

SYNONYMS

tān-to all of them; tvam-yourself; śaṁsaya-describe; sūkte-Vedic hymns; dve-two; vaiśvadeve-in connection with Vaiśvadeva, the Supreme Personality of Godhead; mahātmanaḥ-to all of those great souls; te-they; svaḥ yantaḥ-while going to their respective destinations in the heavenly planets; dhanam-the wealth; satra-pariśeṣitam-which remains after the end of the yajña; ātmanaḥ-their own property; dāsyanti-will deliver; te-unto you; atha-therefore; tān-to them; arccha-go there; tathā-in that way (according to his father's orders); saḥ-he (Nābhāga); kṛtavān-executed; yathā-as advised by his father; tasmai-unto him; dattvā-after giving; yayuḥ-went; svargam-to the heavenly planets; te-all of them; satra-pariśeṣaṇam-remnants of yajña.

Nābhāga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to the heavenly planets.

TEXT 6

taṁ kaścit svīkariṣyantaṁ
puruṣaḥ kṛṣṇa-darśanaḥ
uvācottarato 'bhyetya
mamedaṁ vāstukaṁ vasu

SYNONYMS

tam-unto Nābhāga; kaścit-someone; svīkariṣyantam-while accepting the riches given by the great sages; puruṣaḥ-a person; kṛṣṇa-darśanaḥ-black-looking; uvāca-said; uttarataḥ-from the north; abhyetya-coming; mama-my; idam-these; vāstukam-remnants of the sacrifice; vasu-all the riches.

Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

TEXT 7

mamedam ṛṣibhir dattam
iti tarhi sma mānavaḥ
syān nau te pitari praśnaḥ
pṛṣṭavān pitaraṁ yathā

SYNONYMS

mama-my; idam-all these; ṛṣibhiḥ-by the great saintly persons; dattam-have been delivered; iti-thus; tarhi-therefore; sma-indeed; mānavaḥ-Nābhāga; syāt-let there be; nau-of ourselves; te-your; pitari-unto the father; praśnaḥ-an inquiry; pṛṣṭavān-he also inquired; pitaram-from his father; yathā-as requested.

Nābhāga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nābhāga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nābhāga inquired from his father.

TEXT 8

yajña-vāstu-gataṁ sarvam
ucchiṣṭam ṛṣayaḥ kvacit
cakrur hi bhāgaṁ rudrāya
sa devaḥ sarvam arhati

SYNONYMS

yajña-vāstu-gatam-things belonging to the sacrificial arena; sarvam-everything; ucchiṣṭam-remnants; ṛṣayaḥ-the great sages; kvacit-sometimes, in the Dakṣa-yajña; cakruḥ-did so; hi-indeed; bhāgam-share; rudrāya-unto Lord Śiva; saḥ-that; devaḥ-demigod; sarvam-everything; arhati-deserves.

The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.

TEXT 9

nābhāgas taṁ praṇamyāha
taveśa kila vāstukam
ity āha me pitā brahmañ
chirasā tvāṁ prasādaye

SYNONYMS

nābhāgaḥ-Nābhāga; tam-unto him (Lord Śiva); praṇamya-offering obeisances; āha-said; tava-yours; īśa-O lord; kila-certainly; vāstukam-everything in the arena of sacrifice; iti-thus; āha-said; me-my; pitā-father; brahman-O brāhmaṇa; śirasā-bowing my head; tvām-unto you; prasādaye-I am begging your mercy.

Thereupon, after offering obeisances to Lord Śiva, Nābhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

TEXT 10

yat te pitāvadad dharmaṁ
tvaṁ ca satyaṁ prabhāṣase
dadāmi te mantra-dṛśo
jñānaṁ brahma sanātanam

SYNONYMS

yat-whatever; te-your; pitā-father; avadat-explained; dharmam-truth; tvam ca-you also; satyam-truth; prabhāṣase-are speaking; dadāmi-I shall give; te-unto you; mantra-dṛśaḥ-who know the science of mantra; jñānam-knowledge; brahma-transcendental; sanātanam-eternal.

Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

TEXT 11

gṛhāṇa draviṇaṁ dattaṁ
mat-satra-pariśeṣitam
ity uktvāntarhito rudro
bhagavān dharma-vatsalaḥ

SYNONYMS

gṛhāṇa-please take now; draviṇam-all the wealth; dattam-is given (to you by me); mat-satra-pariśeṣitam-the remnants of the sacrifice executed on my behalf; iti uktvā-after speaking like this; antarhitaḥ-disappeared; rudraḥ-Lord Śiva; bhagavān-the most powerful demigod; dharma-vatsalaḥ-adherent to the principles of religion.

Lord Śiva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.

TEXT 12

ya etat saṁsmaret prātaḥ
sāyaṁ ca susamāhitaḥ
kavir bhavati mantra-jño
gatiṁ caiva tathātmanaḥ

SYNONYMS

yaḥ-anyone who; etat-about this incident; saṁsmaret-may remember; prātaḥ-in the morning; sāyam ca-and in the evening; susamāhitaḥ-with great attention; kaviḥ-learned; bhavati-becomes; mantra-jñaḥ-well aware of all Vedic mantras; gatim-the destination; ca-also; eva-indeed; tathā ātmanaḥ-like that of the self-realized soul.

If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

TEXT 13

nābhāgād ambarīṣo 'bhūn
mahā-bhāgavataḥ kṛtī
nāspṛśad brahma-śāpo 'pi
yaṁ na pratihataḥ kvacit

SYNONYMS

nābhāgāt-from Nābhāga; ambarīṣaḥ-Mahārāja Ambarīṣa; abhūt-took birth; mahā-bhāgavataḥ-the most exalted devotee; kṛtī-very celebrated; na aspṛśat-could not touch; brahma-śāpaḥ api-even the curse of a brāhmaṇa; yam-unto whom (Ambarīṣa Mahārāja); na-neither; pratihataḥ-failed; kvacit-at any time.

From Nābhāga, Mahārāja Ambarīṣa took birth. Mahārāja Ambarīṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.

TEXT 14

śrī-rājovāca
bhagavañ chrotum icchāmi
rājarṣes tasya dhīmataḥ
na prābhūd yatra nirmukto
brahma-daṇḍo duratyayaḥ

SYNONYMS

śrī-rājā uvāca-King Parīkṣit inquired; bhagavan-O great brāhmaṇa; śrotum icchāmi-I wish to hear (from you); rājarṣeḥ-of the great King Ambarīṣa; tasya-of him; dhīmataḥ-who was such a greatly sober personality; na-not; prābhūt-could act; yatra-upon whom (Mahārāja Ambarīṣa); nirmuktaḥ-being released; brahma-daṇḍaḥ-the curse of a brāhmaṇa; duratyayaḥ-which is insurmountable.

King Parīkṣit inquired: O great personality, Mahārāja Ambarīṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.

TEXTS 15–16

śrī-śuka uvāca
ambarīṣo mahā-bhāgaḥ

sapta-dvīpavatīṁ mahīm
avyayāṁ ca śriyaṁ labdhvā
vibhavaṁ cātulaṁ bhuvi
mene 'tidurlabhaṁ puṁsāṁ
sarvaṁ tat svapna-saṁstutam
vidvān vibhava-nirvāṇaṁ
tamo viśati yat pumān

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ambarīṣaḥ-King Ambarīṣa; mahā-bhāgaḥ-the greatly fortunate king; sapta-dvīpavatīm-consisting of seven islands; mahīm-the whole world; avyayām ca-and inexhaustible; śriyam-beauty; labdhvā-after achieving; vibhavam ca-and opulences; atulam-unlimited; bhuvi-in this earth; mene-he decided; ati-durlabham-which is rarely obtained; puṁsām-of many persons; sarvam-everything (he had obtained); tat-that which; svapna-saṁstutam-as if imagined in a dream; vidvān-completely understanding; vibhava-nirvāṇam-the annihilation of that opulence; tamaḥ-ignorance; viśati-fallen into; yat-because of which; pumān-a person.

Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambarīṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.

For a devotee material opulence is insignificant, whereas for a nondevotee material opulence is the cause of increasing bondage, for a devotee knows that anything material is temporary, whereas a nondevotee regards the temporary so-called happiness as everything and forgets the path of self-realization. Thus for the nondevotee material opulence is a disqualification for spiritual advancement.

TEXT 17

vāsudeve bhagavati
tad-bhakteṣu ca sādhuṣu
prāpto bhāvaṁ paraṁ viśvaṁ
yenedaṁ loṣṭravat smṛtam

SYNONYMS

vāsudeve-unto the all-pervading Supreme Personality; bhagavati-unto the Supreme Personality of Godhead; tat-bhakteṣu-unto His devotees; ca-also; sādhuṣu-unto the saintly persons; prāptaḥ-one who has achieved; bhāvam-reverence and devotion; param-transcendental; viśvam-the whole material universe; yena-by which (spiritual consciousness); idam-this; loṣṭra-vat-as insignificant as a piece of stone; smṛtam-is accepted (by such devotees).

Mahārāja Ambarīṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

TEXTS 18–20

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

SYNONYMS

saḥ-he (Mahārāja Ambarīṣa); vai-indeed; manaḥ-his mind; kṛṣṇa-pada-aravindayoḥ-(fixed) upon the two lotus feet of Lord Kṛṣṇa; vacāṁsi-his words; vaikuṇṭha-guṇa-anuvarṇane-describing the glories of Kṛṣṇa; karau-his two hands; hareḥ mandira-mārjana-ādiṣu-in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; śrutim-his ear; cakāra-engaged; acyuta-of or about Kṛṣṇa, who never falls down; sat-kathā-udaye-in hearing the transcendental narrations; mukunda-liṅga-ālaya-darśane-in seeing the Deity and temples and holy dhāmas of Mukunda; dṛśau-his two eyes; tat-bhṛtya-of the servants of Kṛṣṇa; gātra-sparśe-in touching the bodies; aṅga-saṅgamam-contact of his body; ghrāṇam ca-and his sense of smell; tat-pāda-of His lotus feet; saroja-of the lotus flower; saurabhe-in (smelling) the fragrance; śrīmat-tulasyāḥ-of the tulasī leaves; rasanām-his tongue; tat-arpite-in the prasāda offered to the Lord; pādau-his two legs; hareḥ-of the Personality of Godhead; kṣetra-holy places like the temple or Vṛndāvana and Dvārakā; pada-anusarpaṇe-walking to those places; śiraḥ-the head; hṛṣīkeśa-of Kṛṣṇa, the master of the senses; pada-abhivandane-in offering obeisances to the lotus feet; kāmam ca-and his desires; dāsye-in being engaged as a servant; na-not; tu-indeed; kāma-kāmyayā-with a desire for sense gratification; yathā-as; uttamaśloka-jana-āśrayā-if one takes shelter of a devotee such as Prahlāda; ratiḥ-attachment.

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

In Bhagavad-gītā (7.1) the Lord recommends, mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible, however, to train oneself without guidance from the spiritual master. Therefore, according to the instructions of Śrīla Rūpa Gosvāmī, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in Bhagavad-gītā (7.1), asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu. In other words, if one wants to understand the Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Kṛṣṇa by following in the footsteps of Mahārāja Ambarīṣa. It is said, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] bhakti means to engage the senses in the service of the master of the senses, Kṛṣṇa, who is called Hṛṣīkeśa or Acyuta. These words are used in these verses. Acyuta-sat-kathodaye, hṛṣīkeśa-padābhivandane. The words Acyuta and Hṛṣīkeśa are also used in Bhagavad-gītā. Bhagavad-gītā is kṛṣṇa-kathā spoken directly by Kṛṣṇa, and Śrīmad-Bhāgavatam is also kṛṣṇa-kathā because everything described in the Bhāgavatam is in relationship with Kṛṣṇa.

TEXT 21

evaṁ sadā karma-kalāpam ātmanaḥ
pare 'dhiyajñe bhagavaty adhokṣaje
sarvātma-bhāvaṁ vidadhan mahīm imāṁ
tan-niṣṭha-viprābhihitaḥ śaśāsa ha

SYNONYMS

evam-thus (living a devotional life); sadā-always; karma-kalāpam-the prescribed occupational duties as a kṣatriya king; ātmanaḥ-of himself, personally (the head of the state); pare-unto the supreme transcendence; adhiyajñe-unto the supreme proprietor, the supreme enjoyer; bhagavati-unto the Supreme Personality of Godhead; adhokṣaje-unto He who is beyond material sense perception; sarva-ātma-bhāvam-all different varieties of devotional service; vidadhat-executing, offering; mahīm-the planet earth; imām-this; tat-niṣṭha-who are faithful devotees of the Lord; vipra-by such brāhmaṇas; abhihitaḥ-directed; śaśāsa-ruled; ha-in the past.

In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

As stated in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

People are very much anxious to live in peace and prosperity in this material world, and here in Bhagavad-gītā the peace formula is given personally by the Supreme Personality of Godhead: everyone should understand that Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate proprietor of all the planets and is therefore the enjoyer of all activities, political, social, cultural, religious, economic and so on. The Lord has given perfect advice in Bhagavad-gītā, and Ambarīṣa Mahārāja, as the ideal executive head, ruled the entire world as a Vaiṣṇava, taking advice from Vaiṣṇava brāhmaṇas. The śāstras enjoin that even though a brāhmaṇa may be well versed in the occupational brahminical duties and may be very learned in Vedic knowledge, he cannot give advice as a guru until he is a Vaiṣṇava.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

Therefore, as indicated here by the words tan-niṣṭha-viprābhihitaḥ, Mahārāja Ambarīṣa took advice from brāhmaṇas who were pure devotees of the Lord, for ordinary brāhmaṇas who are merely learned scholars or experts in performing ritualistic ceremonies are not competent to give advice.

In modern times, there are legislative assemblies whose members are authorized to make laws for the welfare of the state, but according to this description of the kingdom of Mahārāja Ambarīṣa, the country or the world should be ruled by a chief executive whose advisors are all devotee brāhmaṇas. Such advisors or members of the legislative assembly should not be professional politicians, nor should they be selected by the ignorant public. Rather, they should be appointed by the king. When the king, the executive head of the state, is a devotee and he follows the instructions of devotee brāhmaṇas in ruling the country, everyone will be peaceful and prosperous. When the king and his advisors are perfect devotees, nothing can be wrong in the state. All the citizens should become devotees of the Lord, and then their good character will automatically follow.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhāg. 5.18.12) Citizens under the guidance of a Kṛṣṇa conscious king will become devotees, and then there will be no need to enact new laws every day to reform the way of life in the state. If the citizens are trained to become devotees, they will automatically become peaceful and honest, and if they are guided by a devoted king advised by devotees, the state will not be in the material world but in the spiritual world. All the states of the world should therefore follow the ideal of the rule or administration of Mahārāja Ambarīṣa, as described here.

TEXT 22

īje 'śvamedhair adhiyajñam īśvaraṁ
mahā-vibhūtyopacitāṅga-dakṣiṇaiḥ
tatair vasiṣṭhāsita-gautamādibhir
dhanvany abhisrotam asau sarasvatīm

SYNONYMS

īje-worshiped; aśvamedhaiḥ-by performing the horse sacrifice yajñas; adhiyajñam-to satisfy the master of all yajñas; īśvaram-the Supreme Personality of Godhead; mahā-vibhūtyā-with great opulence; upacita-aṅga-dakṣiṇaiḥ-with all prescribed paraphernalia and contributions of dakṣiṇā to the brāhmaṇas; tataiḥ-executed; vasiṣṭha-asita-gautama-ādibhiḥ-by such brāhmaṇas as Vasiṣṭha, Asita and Gautama; dhanvani-in the desert; abhisrotam-inundated by the water of the river; asau-Mahārāja Ambarīṣa; sarasvatīm-on the bank of the Sarasvatī.

In desert countries where there flowed the River Sarasvatī, Mahārāja Ambarīṣa performed great sacrifices like the aśvamedha-yajña and thus satisfied the master of all yajñas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of dakṣiṇā to the brāhmaṇas, who were supervised by great personalities like Vasiṣṭha, Asita and Gautama, representing the king, the performer of the sacrifices.

When one performs ritualistic sacrifices as prescribed in the Vedas, one needs expert brāhmaṇas known as yājñika-brāhmaṇas. In Kali-yuga, however, there is a scarcity of such brāhmaṇas. Therefore in Kali-yuga the sacrifice recommended in śāstra is saṅkīrtana-yajña (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]). Instead of spending money unnecessarily on performing yajñas impossible to perform in this age of Kali because of the scarcity of yājñika-brāhmaṇas, one who is intelligent performs saṅkīrtana-yajña. Without properly performed yajñas to satisfy the Supreme Personality of Godhead, there will be scarcity of rain (yajñād bhavati parjanyaḥ [Bg. 3.14]). Therefore the performance of yajña is essential. Without yajña there will be a scarcity of rain, and because of this scarcity, no food grains will be produced, and there will be famines. It is the duty of the king, therefore, to perform different types of yajñas, such as the aśvamedha-yajña, to maintain the production of food grains. Annād bhavanti bhūtāni. Without food grains, both men and animals will starve. Therefore yajña is necessary for the state to perform because by yajña the people in general will be fed sumptuously. The brāhmaṇas and yājñika priests should be sufficiently paid for their expert service. This payment is called dakṣiṇā. Ambarīṣa Mahārāja, as the head of the state, performed all these yajñas through great personalities like Vasiṣṭha, Gautama and Asita. Personally, however, he was engaged in devotional service, as mentioned before (sa vai manaḥ kṛṣṇa-padāravindayoḥ). The king or head of state must see that things go on well under proper guidance, and he must be an ideal devotee, as exemplified by Mahārāja Ambarīṣa. It is the duty of the king to see that food grains are produced even in desert countries, what to speak of elsewhere.

TEXT 23

yasya kratuṣu gīrvāṇaiḥ
sadasyā ṛtvijo janāḥ
tulya-rūpāś cānimiṣā
vyadṛśyanta suvāsasaḥ

SYNONYMS

yasya-of whom (Mahārāja Ambarīṣa); kratuṣu-in sacrifices (performed by him); gīrvāṇaiḥ-with the demigods; sadasyāḥ-members for executing the sacrifice; ṛtvijaḥ-the priests; janāḥ-and other expert men; tulya-rūpāḥ-appearing exactly like; ca-and; animiṣāḥ-with unblinking eyes like those of the demigods; vyadṛśyanta-being seen; su-vāsasaḥ-well dressed with valuable garments.

In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.

TEXT 24

svargo na prārthito yasya
manujair amara-priyaḥ
śṛṇvadbhir upagāyadbhir
uttamaśloka-ceṣṭitam

SYNONYMS

svargaḥ-life in the heavenly planets; na-not; prārthitaḥ-a subject for aspiration; yasya-of whom (Ambarīṣa Mahārāja); manujaiḥ-by the citizens; amara-priyaḥ-very dear even to the demigods; śṛṇvadbhiḥ-who were accustomed to hear; upagāyadbhiḥ-and accustomed to chant; uttamaśloka-of the Supreme Personality of Godhead; ceṣṭitam-about the glorious activities.

The citizens of the state of Mahārāja Ambarīṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

A pure devotee who has been trained in the practice of chanting and hearing the holy name of the Lord and His fame, qualities, form, paraphernalia and so on is never interested in elevation to the heavenly planets, even though such places are extremely dear even to the demigods.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

”Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. The heavenly planets, liberation and the hellish planets are all the same to a devotee.” (Bhāg. 6.17.28) A devotee is always situated in the spiritual world. Therefore he does not desire anything. He is known as akāma, or desireless, because he has nothing to desire except to render transcendental loving service to the Supreme Personality of Godhead. Because Mahārāja Ambarīṣa was a most exalted devotee of the Lord, he trained his subjects in such a way that the citizens in his state were not interested in anything material, including even the happiness of the heavenly planets.

TEXT 25

saṁvardhayanti yat kāmāḥ
svārājya-paribhāvitāḥ
durlabhā nāpi siddhānāṁ
mukundaṁ hṛdi paśyataḥ

SYNONYMS

saṁvardhayanti-increase happiness; yat-because; kāmāḥ-such aspirations; svā-rājya-situated in his own constitutional position of rendering service to the Lord; paribhāvitāḥ-saturated with such aspirations; durlabhāḥ-very rarely obtained; na-not; api-also; siddhānām-of the great mystics; mukundam-Kṛṣṇa, the Supreme Personality of Godhead; hṛdi-within the core of the heart; paśyataḥ-persons always accustomed to seeing Him.

Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Kṛṣṇa within the core of his heart.

A pure devotee is uninterested not only in elevation to the higher planetary systems but even in the perfections of mystic yoga. Real perfection is devotional service. The happiness derived from merging in the impersonal Brahman and the happiness derived from the eight perfections of mystic yoga (aṇimā, laghimā, prāpti and so on) do not give any pleasure to the devotee. As stated by Śrīla Prabodhānanda Sarasvatī:

kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ
(Caitanya-candrāmṛta 5)

When a devotee has achieved the position of rendering transcendental loving service to the Lord through the mercy of Lord Caitanya, he thinks the impersonal Brahman to be no better than hell, and he regards material happiness in the heavenly planets to be like a will-o’-the-wisp. As far as the perfection of mystic powers is concerned, a devotee compares it to a venomous snake with no teeth. A mystic yogī is especially concerned with controlling the senses, but because the senses of a devotee are engaged in the service of the Lord (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]) there is no need for separate control of the senses. For those who are materially engaged, control of the senses is required, but a devotee’s senses are all engaged in the service of the Lord, which means that they are already controlled. paraṁ dṛṣṭvā nivartate (Bg. 2.59). A devotee’s senses are not attracted by material enjoyment. And even though the material world is full of misery, the devotee considers this material world to be also spiritual because everything is engaged in the service of the Lord. The difference between the spiritual world and material world is the mentality of service. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. When there is no mentality of service to the Supreme Personality of Godhead, one’s activities are material.

prāpañci-katayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate
(Bhakti-rasāmṛta-sindhu 1.2.256)

That which is not engaged in the service of the Lord is material, and nothing thus engaged should be given up. In the construction of a high skyscraper and the construction of a temple, there may be the same enthusiasm, but the endeavors are different, for one is material and the other spiritual. Spiritual activities should not be confused with material activities and given up. Nothing connected with Hari, the Supreme Personality of Godhead, is material. A devotee who considers all this is always situated in spiritual activities, and therefore he is no longer attracted by material activities (paraṁ dṛṣṭvā nivartate).

TEXT 26

sa itthaṁ bhakti-yogena
tapo-yuktena pārthivaḥ
sva-dharmeṇa hariṁ prīṇan
sarvān kāmān śanair jahau

SYNONYMS

saḥ-he (Ambarīṣa Mahārāja); ittham-in this way; bhakti-yogena-by performing transcendental loving service to the Lord; tapaḥ-yuktena-which is simultaneously the best process of austerity; pārthivaḥ-the King; sva-dharmeṇa-by his constitutional activities; harim-unto the Supreme Lord; prīṇan-satisfying; sarvān-all varieties of; kāmān-material desires; śanaiḥ-gradually; jahau-gave up.

The king of this planet, Mahārāja Ambarīṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

Severe austerities in the practice of devotional service are of many varieties. For example, in worshiping the Deity in the temple there are certainly laborious activities. Śrī-vigrahārādhana-nitya-nānā śṛṅgāra-tan-mandira-mārjanādau . One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamunā, continue the routine work, perform ārati many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (tapo-yuktena). Tapo divyaṁ putrakā. Such austerity is necessary. Yena sattvaṁ śuddhyet. By such austerity in devotional service, one is purified of material existence (kāmān śanair jahau). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.

TEXT 27

gṛheṣu dāreṣu suteṣu bandhuṣu
dvipottama-syandana-vāji-vastuṣu
akṣayya-ratnābharaṇāmbarādiṣv
ananta-kośeṣv akarod asan-matim

SYNONYMS

gṛheṣu-in the homes; dāreṣu-in wives; suteṣu-in children; bandhuṣu-in friends and relatives; dvipa-uttama-in the best of powerful elephants; syandana-in nice chariots; vāji-in first-class horses; vastuṣu-in all such things; akṣayya-whose value never decreases; ratna-in jewels; ābharaṇa-in ornaments; ambara-ādiṣu-in such dresses and ornaments; ananta-kośeṣu-in an inexhaustible treasury; akarot-accepted; asat-matim-no attachment.

Mahārāja Ambarīṣa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

Anāsaktasya viṣayān yathārham upayuñjataḥ. Material possessions can be accepted as far as they can be used in devotional service. Ānukūlyena kṛṣṇānuśīlanam. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam. In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Mahārāja Ambarīṣa, for example, had all such things, but he was not attached to them. This is the effect of bhakti-yoga. Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attachment. Anāsaktasya viṣayān yathārham upayuñjataḥ. Everything can be used to the extent that it can be engaged in Kṛṣṇa's service.

TEXT 28

tasmā adād dhariś cakraṁ
pratyanīka-bhayāvaham
ekānta-bhakti-bhāvena
prīto bhaktābhirakṣaṇam

SYNONYMS

tasmai-unto him (Ambarīṣa Mahārāja); adāt-gave; hariḥ-the Supreme Personality of Godhead; cakram-His disc; pratyanīka-bhaya-āvaham-the Lord's disc, which was extremely fearful to the enemies of the Lord and His devotees; ekānta-bhakti-bhāvena-because of his performing unalloyed devotional service; prītaḥ-the Lord being so pleased; bhakta-abhirakṣaṇam-for the protection of His devotees.

Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

A devotee, being always engaged in the service of the Lord, may not be expert in self-defense, but because a devotee fully depends on the lotus feet of the Supreme Personality of Godhead, he is always sure of protection by the Lord. Prahlāda Mahārāja said:

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
(Bhāg. 7.9.43)

A devotee is always merged in the ocean of the transcendental bliss of rendering service to the Lord. Therefore he is not at all afraid of any adverse situation in the material world. The Lord also promises, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O Arjuna, you may declare to the world that the devotees of the Lord are never vanquished." (Bg. 9.31) For the protection of the devotees, Kṛṣṇa's disc, the Sudarśana cakra, is always ready. This disc is extremely fearful to the nondevotees (pratyanīka-bhayāvaham). Therefore although Mahārāja Ambarīṣa was fully engaged in devotional service, his kingdom was free of all fear of adversity.

TEXT 29

ārirādhayiṣuḥ kṛṣṇaṁ
mahiṣyā tulya-śīlayā
yuktaḥ sāṁvatsaraṁ vīro
dadhāra dvādaśī-vratam

SYNONYMS

ārirādhayiṣuḥ-aspiring to worship; kṛṣṇam-the Supreme Lord, Kṛṣṇa; mahiṣyā-with his queen; tulya-śīlayā-who was equally as qualified as Mahārāja Ambarīṣa; yuktaḥ-together; sāṁvatsaram-for one year; vīraḥ-the King; dadhāra-accepted; dvādaśī-vratam-the vow for observing Ekādaśī and Dvādaśī.

To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dvādaśī for one year.

To observe Ekādaśī-vrata and Dvādaśī-vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Kṛṣṇa consciousness must observe Ekādaśī-vrata regularly. Mahārāja Ambarīṣa's queen was equally as qualified as the King. Therefore it was possible for Mahārāja Ambarīṣa to engage his life in household affairs. In this regard, the word tulya-śīlayā is very significant. Unless a wife is equally as qualified as her husband, household affairs are very difficult to continue. Cāṇakya Paṇḍita advises that a person in such a situation should immediately give up household life and become a vānaprastha or sannyāsī:

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

A person who has no mother at home and whose wife is not agreeable with him should immediately go away to the forest. Because human life is meant for spiritual advancement only, one's wife must be helpful in this endeavor. Otherwise there is no need of household life.

TEXT 30

vratānte kārtike māsi
tri-rātraṁ samupoṣitaḥ
snātaḥ kadācit kālindyāṁ
hariṁ madhuvane 'rcayat

SYNONYMS

vrata-ante-at the end of observing the vow; kārtike-in the month of Kārtika (October–November); māsi-in that month; tri-rātram-for three nights; samupoṣitaḥ-after completely observing the fast; snātaḥ-after bathing; kadācit-once upon a time; kālindyām-on the bank of the Yamunā; harim-unto the Supreme Personality of Godhead; madhuvane-in that part of the Vṛndāvana area known as Madhuvana; arcayat-worshiped the Lord.

In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.

TEXTS 31–32

mahābhiṣeka-vidhinā
sarvopaskara-sampadā
abhiṣicyāmbarākalpair
gandha-mālyārhaṇādibhiḥ
tad-gatāntara-bhāvena
pūjayām āsa keśavam
brāhmaṇāṁś ca mahā-bhāgān
siddhārthān api bhaktitaḥ

SYNONYMS

mahā-abhiṣeka-vidhinā-by the regulative principles for bathing the Deity; sarva-upaskara-sampadā-by all the paraphernalia for worshiping the Deity; abhiṣicya-after bathing; ambara-ākalpaiḥ-with nice clothing and ornaments; gandha-mālya-with fragrant flower garlands; arhaṇa-ādibhiḥ-and with other paraphernalia to worship the Deity; tat-gata-antara-bhāvena-his mind saturated with devotional service; pūjayām āsa-he worshiped; keśavam-unto Kṛṣṇa; brāhmaṇān ca-and the brāhmaṇas; mahā-bhāgān-who were greatly fortunate; siddha-arthān-self-satisfied, without waiting for any worship; api-even; bhaktitaḥ-with great devotion.

Following the regulative principles of mahābhiṣeka, Mahārāja Ambarīṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.

TEXTS 33–35

gavāṁ rukma-viṣāṇīnāṁ
rūpyāṅghrīṇāṁ suvāsasām
payaḥśīla-vayo-rūpa-
vatsopaskara-sampadām
prāhiṇot sādhu-viprebhyo
gṛheṣu nyarbudāni ṣaṭ
bhojayitvā dvijān agre
svādv annaṁ guṇavattamam
labdha-kāmair anujñātaḥ
pāraṇāyopacakrame
tasya tarhy atithiḥ sākṣād
durvāsā bhagavān abhūt

SYNONYMS

gavām-cows; rukma-viṣāṇīnām-whose horns were covered with gold plate; rūpya-aṅghrīṇām-whose hooves were covered with silver plate; su-vāsasām-very nicely decorated with garments; payaḥ-śīla-with full milk bags; vayaḥ-young; rūpa-beautiful; vatsa-upaskara-sampadām-with nice calves; prāhiṇot-gave in charity; sādhu-viprebhyaḥ-unto the brāhmaṇas and saintly persons; gṛheṣu-(who arrived) in his house; nyarbudāni-ten crores (one hundred million); ṣaṭ-six times; bhojayitvā-feeding them; dvijān agre-first the brāhmaṇas; svādu annam-very tasteful eatables; guṇavat-tamam-highly delicious; labdha-kāmaiḥ-by those brāhmaṇas, being fully satisfied; anujñātaḥ-by their permission; pāraṇāya-for completing the Dvādaśī; upacakrame-was just about to observe the final ceremony; tasya-of him (Ambarīṣa); tarhi-immediately; atithiḥ-unwanted or uncalled-for guest; sākṣāt-directly; durvāsāḥ-the great mystic Durvāsā; bhagavān-very powerful; abhūt-appeared on the scene as a guest.

Thereafter, Mahārāja Ambarīṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

TEXT 36

tam ānarcātithiṁ bhūpaḥ
pratyutthānāsanārhaṇaiḥ
yayāce 'bhyavahārāya
pāda-mūlam upāgataḥ

SYNONYMS

tam-unto him (Durvāsā); ānarca-worshiped; atithim-although an uninvited guest; bhūpaḥ-the King (Ambarīṣa); pratyutthāna-by standing up; āsana-by offering a seat; arhaṇaiḥ-and by paraphernalia for worship; yayāce-requested; abhyavahārāya-for eating; pāda-mūlam-at the root of his feet; upāgataḥ-fell down.

After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.

TEXT 37

pratinandya sa tāṁ yācñāṁ
kartum āvaśyakaṁ gataḥ
nimamajja bṛhad dhyāyan
kālindī-salile śubhe

SYNONYMS

pratinandya-gladly accepting; saḥ-Durvāsā Muni; tām-that; yācñām-request; kartum-to perform; āvaśyakam-the necessary ritualistic ceremonies; gataḥ-went; nimamajja-dipped his body in the water; bṛhat-the Supreme Brahman; dhyāyan-meditating on; kālindī-of the Yamunā; salile-in the water; śubhe-very auspicious.

Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform the regulative ritualistic ceremonies he went to the River Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.

TEXT 38

muhūrtārdhāvaśiṣṭāyāṁ
dvādaśyāṁ pāraṇaṁ prati
cintayām āsa dharma-jño
dvijais tad-dharma-saṅkaṭe

SYNONYMS

muhūrta-ardha-avaśiṣṭāyām-was remaining only for half a moment; dvādaśyām-when the Dvādaśī day; pāraṇam-the breaking of the fast; prati-to observe; cintayām āsa-began to think about; dharma-jñaḥ-one who knows the principles of religion; dvijaiḥ-by the brāhmaṇas; tat-dharma-concerning that religious principle; saṅkaṭe-in such a dangerous condition.

In the meantime, only a muhūrta of the Dvādaśī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brāhmaṇas.

TEXTS 39–40

brāhmaṇātikrame doṣo
dvādaśyāṁ yad apāraṇe
yat kṛtvā sādhu me bhūyād
adharmo vā na māṁ spṛśet
ambhasā kevalenātha
kariṣye vrata-pāraṇam
āhur ab-bhakṣaṇaṁ viprā
hy aśitaṁ nāśitaṁ ca tat

SYNONYMS

brāhmaṇa-atikrame-in surpassing the rules of respect to the brāhmaṇas; doṣaḥ-there is a fault; dvādaśyām-on the Dvādaśī day; yat-because; apāraṇe-in not breaking the fast in due time; yat kṛtvā-after doing which action; sādhu-what is auspicious; me-unto me; bhūyāt-may so become; adharmaḥ-what is irreligious; vā-either; na-not; mām-unto me; spṛśet-may touch; ambhasā-by water; kevalena-only; atha-therefore; kariṣye-I shall execute; vrata-pāraṇam-the completion of the vow; āhuḥ-said; ap-bhakṣaṇam-drinking water; viprāḥ-O brāhmaṇas; hi-indeed; aśitam-eating; na aśitam ca-as well as not eating; tat-such an action.

The King said: "To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, O brāhmaṇas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brāhmaṇas, the King reached this decision, for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.

When Mahārāja Ambarīṣa, in his dilemma, consulted the brāhmaṇas about whether he should break the fast or wait for Durvāsā Muni, apparently they could not give a definite answer about what to do. A Vaiṣṇava, however, is the most intelligent personality. Therefore Mahārāja Ambarīṣa himself decided, in the presence of the brāhmaṇas, that he would drink a little water, for this would confirm that the fast was broken but would not transgress the laws for receiving a brāhmaṇa. In the Vedas it is said, apo 'śnāti tan naivāśitaṁ naivānaśitam. This Vedic injunction declares that the drinking of water may be accepted as eating or as not eating. Sometimes in our practical experience we see that some political leader adhering to satyāgraha will not eat but will drink water. Considering that drinking water would not be eating, Mahārāja Ambarīṣa decided to act in this way.

TEXT 41

ity apaḥ prāśya rājarṣiś
cintayan manasācyutam
pratyacaṣṭa kuru-śreṣṭha
dvijāgamanam eva saḥ

SYNONYMS

iti-thus; apaḥ-water; prāśya-after drinking; rājarṣiḥ-the great King Ambarīṣa; cintayan-meditating upon; manasā-by the mind; acyutam-the Supreme Personality of Godhead; pratyacaṣṭa-began to wait; kuru-śreṣṭha-O best of the Kuru kings; dvija-āgamanam-the return of Durvāsā Muni, the great mystic brāhmaṇa; eva-indeed; saḥ-the King.

O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.

TEXT 42

durvāsā yamunā-kūlāt
kṛtāvaśyaka āgataḥ
rājñābhinanditas tasya
bubudhe ceṣṭitaṁ dhiyā

SYNONYMS

durvāsāḥ-the great sage; yamunā-kūlāt-from the bank of the River Yamunā; kṛta-had been performed; āvaśyakaḥ-he by whom the necessary ritualistic ceremonies; āgataḥ-returned; rājñā-by the King; abhinanditaḥ-being well received; tasya-his; bubudhe-could understand; ceṣṭitam-performance; dhiyā-by intelligence.

After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.

TEXT 43

manyunā pracalad-gātro
bhru-kuṭī-kuṭilānanaḥ
bubhukṣitaś ca sutarāṁ
kṛtāñjalim abhāṣata

SYNONYMS

manyunā-agitated by great anger; pracalat-gātraḥ-his body trembling; bhru-kuṭī-by the eyebrows; kuṭila-curved; ānanaḥ-face; bubhukṣitaḥ ca-and hungry at the same time; sutarām-very much; kṛta-añjalim-to Ambarīṣa Mahārāja, who stood there with folded hands; abhāṣata-he addressed.

Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.

TEXT 44

aho asya nṛ-śaṁsasya
śriyonmattasya paśyata
dharma-vyatikramaṁ viṣṇor
abhaktasyeśa-māninaḥ

SYNONYMS

aho-alas; asya-of this man; nṛ-śaṁsasya-who is so cruel; śriyā unmattasya-puffed up because of great opulence; paśyata-everyone just see; dharma-vyatikramam-the transgression of the regulative principles of religion; viṣṇoḥ abhaktasya-who is not a devotee of Lord Viṣṇu; īśa-māninaḥ-considering himself the Supreme Lord, independent of everything.

Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.

Śrīla Viśvanātha Cakravartī Ṭhākura has diverted the entire meaning of this verse as spoken by Durvāsā Muni. Durvāsā Muni used the word nṛ-śaṁsasya to indicate that the King was cruel, but Viśvanātha Cakravartī Ṭhākura interprets it to mean that the King's character was glorified by all the local people. He says that the word nṛ means "by all the local people" and that śaṁsasya means "of he (Ambarīṣa) whose character was glorified." Similarly, one who is very rich becomes mad because of his wealth and is therefore called śriyā-unmattasya, but Śrīla Viśvanātha Cakravartī Ṭhākura interprets these words to mean that although Mahārāja Ambarīṣa was such an opulent king, he was not mad after money, for he had already surpassed the madness of material opulence. Similarly, the word īśa-māninaḥ is interpreted to mean that he was so respectful to the Supreme Personality of Godhead that he did not transgress the laws for observing Ekādaśī-pāraṇa, despite the thinking of Durvāsā Muni, for he only took water. In this way, Śrīla Viśvanātha Cakravartī Ṭhākura has supported Ambarīṣa Mahārāja and all his activities.

TEXT 45

yo mām atithim āyātam
ātithyena nimantrya ca
adattvā bhuktavāṁs tasya
sadyas te darśaye phalam

SYNONYMS

yaḥ-this man who; mām-unto me; atithim-who, being an uninvited guest; āyātam-had come here; ātithyena-with the reception of a guest; nimantrya-after inviting me; ca-also; adattvā-without giving (food); bhuktavān-has himself eaten; tasya-of him; sadyaḥ-immediately; te-of you; darśaye-I shall show; phalam-the result.

Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

A devotee cannot be defeated by a so-called mystic yogī. This will be proved by the failure of Durvāsā Muni's endeavor to chastise Mahārāja Ambarīṣa. Harāv abhaktasya kuto mahad-guṇāḥ (Bhāg. 5.18.12). One who is not a pure devotee of the Supreme Lord has no good qualifications, however great a mystic, philosopher or fruitive worker he may be. Only a devotee emerges victorious in all circumstances, as will be shown in this incident involving the rivalry between Durvāsā and Mahārāja Ambarīṣa.

TEXT 46

evaṁ bruvāṇa utkṛtya
jaṭāṁ roṣa-pradīpitaḥ
tayā sa nirmame tasmai
kṛtyāṁ kālānalopamām

SYNONYMS

evam-thus; bruvāṇaḥ-speaking (Durvāsā Muni); utkṛtya-uprooting; jaṭām-a bunch of hair; roṣa-pradīpitaḥ-being reddish because he was very angry; tayā-by that bunch of hair from his head; saḥ-Durvāsā Muni; nirmame-created; tasmai-to punish Mahārāja Ambarīṣa; kṛtyām-a demon; kāla-anala-upamām-appearing just like the blazing fire of devastation.

As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa.

TEXT 47

tām āpatantīṁ jvalatīm
asi-hastāṁ padā bhuvam
vepayantīṁ samudvīkṣya
na cacāla padān nṛpaḥ

SYNONYMS

tām-that (demon); āpatantīm-coming forward to attack him; jvalatīm-blazing like fire; asi-hastām-with a trident in his hand; padā-with his footstep; bhuvam-the surface of the earth; vepayantīm-causing to tremble; samudvīkṣya-seeing him perfectly; na-not; cacāla-moved; padāt-from his place; nṛpaḥ-the King.

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.

Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28). A pure devotee of Nārāyaṇa is never afraid of any material danger. There are many examples of devotees such as Prahlāda Mahārāja, who was tortured by his father but was not at all afraid, although he was only a five-year-old boy. Therefore, following the examples of Ambarīṣa Mahārāja and Prahlāda Mahārāja, a devotee should learn how to tolerate all such awkward positions in this world. Devotees are often tortured by nondevotees, yet the pure devotee, depending fully on the mercy of the Supreme Personality of Godhead, is never disturbed by such inimical activities.

TEXT 48

prāg diṣṭaṁ bhṛtya-rakṣāyāṁ
puruṣeṇa mahātmanā
dadāha kṛtyāṁ tāṁ cakraṁ
kruddhāhim iva pāvakaḥ

SYNONYMS

prāk diṣṭam-as previously arranged; bhṛtya-rakṣāyām-for the protection of his servants; puruṣeṇa-by the Supreme Person; mahā-ātmanā-by the Supersoul; dadāha-burnt to ashes; kṛtyām-that created demon; tām-him; cakram-the disc; kruddha-angry; ahim-a serpent; iva-like; pāvakaḥ-fire.

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.

As a pure devotee, Mahārāja Ambarīṣa, although in such danger, did not move an inch from his position, nor did he request the Supreme Personality of Godhead to give him protection. He was fixed in understanding, and it was certain that he was simply thinking of the Supreme Personality of Godhead in the core of his heart. A devotee is never fearful of his death, for he meditates on the Supreme Personality of Godhead always, not for any material profit, but as his duty. The Lord, however, knows how to protect His devotee. As indicated by the words prāg diṣṭam, the Lord knew everything. Therefore, before anything happened, He had already arranged for His cakra to protect Mahārāja Ambarīṣa. This protection is offered to a devotee even from the very beginning of his devotional service. Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati (Bg. 9.31). If one simply begins devotional service, he is immediately protected by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (18.66): ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi. Protection begins immediately. The Lord is so kind and merciful that He gives the devotee proper guidance and all protection, and thus the devotee very peacefully makes solid progress in Kṛṣṇa consciousness without outward disturbances. A serpent may be very angry and ready to bite, but the furious snake is helpless when faced by a blazing fire in the forest. Although an enemy of a devotee may be very strong, he is compared to an angry serpent before the fire of devotional service.

TEXT 49

tad-abhidravad udvīkṣya
sva-prayāsaṁ ca niṣphalam
durvāsā dudruve bhīto
dikṣu prāṇa-parīpsayā

SYNONYMS

tat-of that disc; abhidravat-moving toward him; udvīkṣya-after seeing; sva-prayāsam-his own attempt; ca-and; niṣphalam-having failed; durvāsāḥ-Durvāsā Muni; dudruve-began to run; bhītaḥ-full of fear; dikṣu-in every direction; prāṇa-parīpsayā-with a desire to save his life.

Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life.

TEXT 50

tam anvadhāvad bhagavad-rathāṅgaṁ
dāvāgnir uddhūta-śikho yathāhim
tathānuṣaktaṁ munir īkṣamāṇo
guhāṁ vivikṣuḥ prasasāra meroḥ

SYNONYMS

tam-unto Durvāsā; anvadhāvat-began to follow; bhagavat-ratha-aṅgam-the disc appearing from the wheel of the Lord's chariot; dāva-agniḥ-like a forest fire; uddhūta-blazing high; śikhaḥ-having flames; yathā ahim-as it follows a snake; tathā-in the same way; anuṣaktam-as if touching Durvāsā Muni's back; muniḥ-the sage; īkṣamāṇaḥ-seeing like that; guhām-a cave; vivikṣuḥ-wanted to enter; prasasāra-began to move quickly; meroḥ-of Meru Mountain.

As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

TEXT 51

diśo nabhaḥ kṣmāṁ vivarān samudrān
lokān sapālāṁs tridivaṁ gataḥ saḥ
yato yato dhāvati tatra tatra
sudarśanaṁ duṣprasahaṁ dadarśa

SYNONYMS

diśaḥ-all directions; nabhaḥ-in the sky; kṣmām-on the surface of the earth; vivarān-within the holes; samudrān-within the seas; lokān-all places; sa-pālān-as well as their rulers; tridivam-the heavenly planets; gataḥ-gone; saḥ-Durvāsā Muni; yataḥ yataḥ-wheresoever; dhāvati-he went; tatra tatra-there, everywhere; sudarśanam-the disc of the Lord; duṣprasaham-extremely fearful; dadarśa-Durvāsā Muni saw.

Just to protect himself, Durvāsā Muni fled everywhere, in all directions-in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets-but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.

TEXT 52

alabdha-nāthaḥ sa sadā kutaścit
santrasta-citto 'raṇam eṣamāṇaḥ
devaṁ viriñcaṁ samagād vidhātas
trāhy ātma-yone 'jita-tejaso mām

SYNONYMS

alabdha-nāthaḥ-without getting the shelter of a protector; saḥ-Durvāsā Muni; sadā-always; kutaścit-somewhere; santrasta-cittaḥ-with a fearful heart; araṇam-a person who can give shelter; eṣamāṇaḥ-seeking; devam-at last to the chief demigod; viriñcam-Lord Brahmā; samagāt-approached; vidhātaḥ-O my lord; trāhi-kindly protect; ātma-yone-O Lord Brahmā; ajita-tejasaḥ-from the fire released by Ajita, the Supreme Personality of Godhead; mām-unto me.

With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead."

TEXTS 53–54

śrī-brahmovāca
sthānaṁ madīyaṁ saha-viśvam etat
krīḍāvasāne dvi-parārdha-saṁjñe
bhrū-bhaṅga-mātreṇa hi sandidhakṣoḥ
kālātmano yasya tirobhaviṣyati
ahaṁ bhavo dakṣa-bhṛgu-pradhānāḥ
prajeśa-bhūteśa-sureśa-mukhyāḥ
sarve vayaṁ yan-niyamaṁ prapannā
mūrdhnyārpitaṁ loka-hitaṁ vahāmaḥ

SYNONYMS

śrī-brahmā uvāca-Lord Brahmā said; sthānam-the place where I am; madīyam-my residence, Brahmaloka; saha-with; viśvam-the whole universe; etat-this; krīḍā-avasāne-at the end of the period for the pastimes of the Supreme Personality of Godhead; dvi-parārdha-saṁjñe-the time known as the end of a dvi-parārdha; bhrū-bhaṅga-mātreṇa-simply by the flicking of the eyebrows; hi-indeed; sandidhakṣoḥ-of the Supreme Personality of Godhead, when He desires to burn the whole universe; kāla-ātmanaḥ-of the form of destruction; yasya-of whom; tirobhaviṣyati-will be vanquished; aham-I; bhavaḥ-Lord Śiva; dakṣa-Prajāpati Dakṣa; bhṛgu-the great saint Bhṛgu; pradhānāḥ-and others headed by them; prajā-īśa-the controllers of the prajās; bhūta-īśa-the controllers of the living entities; sura-īśa-the controllers of the demigods; mukhyāḥ-headed by them; sarve-all of them; vayam-we also; yat-niyamam-whose regulative principle; prapannāḥ-are surrendered; mūrdhnyā arpitam-bowing our heads; loka-hitam-for the benefit of all living entities; vahāmaḥ-carry out the orders ruling over the living entities.

Lord Brahmā said: At the end of the dvi-parārdha, when the pastimes of the Lord come to an end, Lord Viṣṇu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods-all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.

In Bhagavad-gītā (10.34) it is said, mṛtyuḥ sama-haraś cāham: when the Supreme Personality of Godhead approaches as death, or the supreme controller of time, He takes everything away. In other words, all opulence, prestige and everything we possess is given by the Supreme Lord for some purpose. It is the duty of the surrendered soul to execute the orders of the Supreme. No one can disregard Him. Under the circumstances, Lord Brahmā refused to give shelter to Durvāsā Muni from the powerful Sudarśana cakra sent by the Lord.

TEXT 55

pratyākhyāto viriñcena
viṣṇu-cakropatāpitaḥ
durvāsāḥ śaraṇaṁ yātaḥ
śarvaṁ kailāsa-vāsinam

SYNONYMS

pratyākhyātaḥ-being refused; viriñcena-by Lord Brahmā; viṣṇu-cakra-upatāpitaḥ-being scorched by the blazing fire of Lord Viṣṇu's disc; durvāsāḥ-the great mystic named Durvāsā; śaraṇam-f or shelter; yātaḥ-went; śarvam-unto Lord Śiva; kailāsa-vāsinam-the resident of the place known as Kailāsa.

When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to take shelter of Lord Śiva, who always resides on his planet, known as Kailāsa.

TEXT 56

śrī-śaṅkara uvāca
vayaṁ na tāta prabhavāma bhūmni
yasmin pare 'nye 'py aja-jīva-kośāḥ
bhavanti kāle na bhavanti hīdṛśāḥ
sahasraśo yatra vayaṁ bhramāmaḥ

SYNONYMS

śrī-śaṅkaraḥ uvāca-Lord Śiva said; vayam-we; na-not; tāta-O my dear son; prabhavāmaḥ-sufficiently able; bhūmni-unto the great Supreme Personality of Godhead; yasmin-in whom; pare-in the Transcendence; anye-others; api-even; aja-Lord Brahmā; jīva-living entities; kośāḥ-the universes; bhavanti-can become; kāle-in due course of time; na-not; bhavanti-can become; hi-indeed; īdṛśāḥ-like this; sahasraśaḥ-many thousands and millions; yatra-wherein; vayam-all of us; bhramāmaḥ-are rotating.

Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.

There are innumerable universes in the material world, and there are innumerable Lord Brahmās, Lord Śivas and other demigods. All of them rotate within this material world under the supreme direction of the Personality of Godhead. Therefore no one is able to compete with the strength of the Lord. Lord Śiva also refused to protect Durvāsā, for Lord Śiva also was under the rays of the Sudarśana cakra sent by the Supreme Personality of Godhead.

TEXTS 57–59

ahaṁ sanat-kumāraś ca
nārado bhagavān ajaḥ
kapilo 'pāntaratamo
devalo dharma āsuriḥ
marīci-pramukhāś cānye
siddheśāḥ pāra-darśanāḥ
vidāma na vayaṁ sarve
yan-māyāṁ māyayāvṛtāḥ
tasya viśveśvarasyedaṁ
śastraṁ durviṣahaṁ hi naḥ
tam evaṁ śaraṇaṁ yāhi
haris te śaṁ vidhāsyati

SYNONYMS

aham-I; sanat-kumāraḥ ca-and the four Kumāras (Sanaka, Sanātana, Sanat-kumāra and Sananda); nāradaḥ-the heavenly sage Nārada; bhagavān ajaḥ-the supreme creature of the universe, Lord Brahmā; kapilaḥ-the son of Devahūti; apāntaratamaḥ-Vyāsadeva; devalaḥ-the great sage Devala; dharmaḥ-Yamarāja; āsuriḥ-the great saint Āsuri; marīci-the great saint Marīci; pramukhāḥ-headed by; ca-also; anye-others; siddha-īśāḥ-all of them perfect in their knowledge; pāra-darśanāḥ-they have seen the end of all knowledge; vidāmaḥ-can understand; na-not; vayam-all of us; sarve-totally; yat-māyām-the illusory energy of whom; māyayā-by that illusory energy; āvṛtāḥ-being covered; tasya-His; viśva-īśvarasya-of the Lord of the universe; idam-this; śastram-weapon (the disc); durviṣaham-even intolerable; hi-indeed; naḥ-of us; tam-to Him; evam-therefore; śaraṇam yāhi-go to take shelter; hariḥ-the Supreme Personality of Godhead; te-for you; śam-auspiciousness; vidhāsyati-certainly will perform.

Past, present and future are known to me [Lord Śiva], Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devala, Yamarāja, Āsuri, Marīci and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

TEXT 60

tato nirāśo durvāsāḥ
padaṁ bhagavato yayau
vaikuṇṭhākhyaṁ yad adhyāste
śrīnivāsaḥ śriyā saha

SYNONYMS

tataḥ-thereafter; nirāśaḥ-disappointed; durvāsāḥ-the great mystic Durvāsā; padam-to the place; bhagavataḥ-of the Supreme Personality of Godhead, Viṣṇu; yayau-went; vaikuṇṭha-ākhyam-the place known as Vaikuṇṭha; yat-wherein; adhyāste-lives perpetually; śrīnivāsaḥ-Lord Viṣṇu; śriyā-with the goddess of fortune; saha-with.

Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṇṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

TEXT 61

sandahyamāno 'jita-śastra-vahninā
tat-pāda-mūle patitaḥ savepathuḥ
āhācyutānanta sad-īpsita prabho
kṛtāgasaṁ māvahi viśva-bhāvana

SYNONYMS

sandahyamānaḥ-being burned by the heat; ajita-śastra-vahninā-by the blazing fire of the Supreme Personality of Godhead's weapon; tat-pāda-mūle-at His lotus feet; patitaḥ-falling down; sa-vepathuḥ-with trembling of the body; āha-said; acyuta-O my Lord, O infallible one; ananta-O You of unlimited prowess; sat-īpsita-O Lord desired by saintly persons; prabho-O Supreme; kṛta-āgasam-the greatest offender; mā-to me; avahi-give protection; viśva-bhāvana-O well-wisher of the whole universe.

Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

TEXT 62

ajānatā te paramānubhāvaṁ
kṛtaṁ mayāghaṁ bhavataḥ priyāṇām
vidhehi tasyāpacitiṁ vidhātar
mucyeta yan-nāmny udite nārako 'pi

SYNONYMS

ajānatā-without knowledge; te-of Your Lordship; parama-anubhāvam-the inconceivable prowess; kṛtam-has been committed; mayā-by me; agham-a great offense; bhavataḥ-of Your Lordship; priyāṇām-at the feet of the devotees; vidhehi-now kindly do the needful; tasya-of such an offense; apacitim-counteraction; vidhātaḥ-O supreme controller; mucyeta-can be delivered; yat-of whose; nāmni-when the name; udite-is awakened; nārakaḥ api-even a person fit for going to hell.

O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

TEXT 63

śrī-bhagavān uvāca
ahaṁ bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; aham-I; bhakta-parādhīnaḥ-am dependent on the will of My devotees; hi-indeed; asvatantraḥ-am not independent; iva-exactly like that; dvija-O brāhmaṇa; sādhubhiḥ-by pure devotees, completely free from all material desires; grasta-hṛdayaḥ-My heart is controlled; bhaktaiḥ-because they are devotees; bhakta-jana-priyaḥ-I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

All the great stalwart personalities in the universe, including Lord Brahmā and Lord Śiva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is anyābhilāṣitā-śūnya; in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees-indeed, not only the devotees, but also the devotees of the devotees. Śrīla Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahāprabhu identified Himself as gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ. Thus he instructed us to become not directly servants of Kṛṣṇa but servants of the servant of Kṛṣṇa. Devotees like Brahmā, Nārada, Vyāsadeva and Śukadeva Gosvāmī are directly servants of Kṛṣṇa, and one who becomes a servant of Nārada, Vyāsadeva and Śukadeva, like the six Gosvāmīs, is still more devoted. Śrīla Viśvanātha Cakravartī Ṭhākura therefore says, yasya prasādād bhagavat-prasādaḥ: if one very sincerely serves the spiritual master, Kṛṣṇa certainly becomes favorable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

TEXT 64

nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīṁ brahman
yeṣāṁ gatir ahaṁ parā

SYNONYMS

na-not; aham-I; ātmānam-transcendental bliss; āśāse-desire; mat-bhaktaiḥ-with My devotees; sādhubhiḥ-with the saintly persons; vinā-without them; śriyam-all My six opulences; ca-also; ātyantikīm-the supreme; brahman-O brāhmaṇa; yeṣām-of whom; gatiḥ-destination; aham-I am; parā-the ultimate.

O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. In Vṛndāvana, for example, although Lord Kṛṣṇa is full in Himself, He wants the cooperation of His devotees like the cowherd boys and the gopīs to increase His transcendental bliss. Such pure devotees, who can increase the pleasure potency of the Supreme Personality of Godhead, are certainly most dear to Him. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Thus, He descends to the material world to induce the nondevotees and rebellious living entities to return home, back to Godhead. He requests them to surrender unto Him because, unlimited as He is, He wants to increase His devotees unlimitedly. The Kṛṣṇa consciousness movement is an attempt to increase the number of pure devotees of the Supreme Lord more and more. It is certain that a devotee who helps in this endeavor to satisfy the Supreme Personality of Godhead becomes indirectly a controller of the Supreme Lord. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

TEXT 65

ye dārāgāra-putrāpta-
prāṇān vittam imaṁ param
hitvā māṁ śaraṇaṁ yātāḥ
kathaṁ tāṁs tyaktum utsahe

SYNONYMS

ye-those devotees of Mine who; dāra-wife; agāra-house; putra-children, sons; āpta-relatives, society; prāṇān-even life; vittam-wealth; imam-all these; param-elevation to the heavenly planets or becoming one by merging into Brahman; hitvā-giving up (all these ambitions and paraphernalia); mām-unto Me; śaraṇam-shelter; yātāḥ-having taken; katham-how; tān-such persons; tyaktum-to give them up; utsahe-I can be enthusiastic in that way (it is not possible).

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

The Supreme Personality of Godhead is worshiped by the words brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Thus He is the well-wisher of the brāhmaṇas. Durvāsā Muni was certainly a very great brāhmaṇa, but because he was a nondevotee, he could not sacrifice everything in devotional service. Great mystic yogīs are actually self-interested. The proof is that when Durvāsā Muni created a demon to kill Mahārāja Ambarīṣa, the King stayed fixed in his place, praying to the Supreme Personality of Godhead and depending solely and wholly on Him, whereas when Durvāsā Muni was chased by the Sudarśana cakra by the supreme will of the Lord, he was so perturbed that he fled all over the world and tried to take shelter in every nook and corner of the universe. At last, in fear of his life, he approached Lord Brahmā, Lord Śiva and ultimately the Supreme Personality of Godhead. He was so interested in his own body that he wanted to kill the body of a Vaiṣṇava. Therefore, he did not have very good intelligence, and how can an unintelligent person be delivered by the Supreme Personality of Godhead? The Lord certainly tries to give all protection to His devotees who have given up everything for the sake of serving Him.

Another point in this verse is that attachment to dārāgāra-putrāpta-home, wife, children, friendship, society and love-is not the way to achieve the favor of the Supreme Personality of Godhead. One who is attached to hearth and home for material pleasure cannot become a pure devotee. Sometimes a pure devotee may have a habit or attraction for wife, children and home but at the same time want to serve the Supreme Lord to the best of his ability. For such a devotee, the Lord makes a special arrangement to take away the objects of his false attachment and thus free him from attachment to wife, home, children, friends and so on. This is special mercy bestowed upon the devotee to bring him back home, back to Godhead.

TEXT 66

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti māṁ bhaktyā
sat-striyaḥ sat-patiṁ yathā

SYNONYMS

mayi-unto Me; nirbaddha-hṛdayāḥ-firmly attached in the core of the heart; sādhavaḥ-the pure devotees; sama-darśanāḥ-who are equal to everyone; vaśe-under control; kurvanti-they make; mām-unto Me; bhaktyā-by devotional service; sat-striyaḥ-chaste women; sat-patim-unto the gentle husband; yathā-as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

In this verse, the word sama-darśanāḥ is significant. The pure devotee is actually equal toward everyone, as confirmed in Bhagavad-gītā (18.54): brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu. Universal brotherhood is possible when one is a pure devotee (paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]). A pure devotee is actually learned because he knows his constitutional position, he knows the position of the Supreme Personality of Godhead, and he knows the relationship between the living entity and the Supreme Lord. Thus he has full spiritual knowledge and is automatically liberated (brahma-bhūtaḥ). He can therefore see everyone on the spiritual platform. He can comprehend the happiness and distress of all living entities. He understands that what is happiness to him is also happiness to others and that what is distress to him is distressing for others. Therefore he is sympathetic to everyone. As Prahlāda Mahārāja said:

śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
(Bhāg. 7.9.43)

People suffer from material distress because they are not attached to the Supreme Personality of Godhead. A pure devotee's chief concern, therefore, is to raise the ignorant mass of people to the sense of Kṛṣṇa consciousness.

TEXT 67

mat-sevayā pratītaṁ te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

SYNONYMS

mat-sevayā-by being engaged fully in My transcendental loving service; pratītam-automatically achieved; te-such pure devotees are fully satisfied; sālokya-ādi-catuṣṭayam-the four different types of liberation (sālokya, sārūpya, sāmīpya and sārṣṭi, what to speak of sāyujya); na-not; icchanti-desire; sevayā-simply by devotional service; pūrṇāḥ-fully complete; kutaḥ-where is the question; anyat-other things; kāla-viplutam-which are finished in the course of time.

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

Śrīla Bilvamaṅgala Ṭhākura has estimated the value of liberation as follows:

muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Bilvamaṅgala Ṭhākura realized that if one develops his natural devotional service to the Supreme Personality of Godhead, mukti stands before him with folded hands to offer all kinds of service. In other words, the devotee is already liberated. There is no need for him to aspire for different types of liberation. The pure devotee automatically achieves liberation, even without desiring it.

TEXT 68

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

SYNONYMS

sādhavaḥ-the pure devotees; hṛdayam-in the core of the heart; mahyam-of Me; sādhūnām-of the pure devotees also; hṛdayam-in the core of the heart; tu-indeed; aham-I am; mat-anyat-anything else but me; te-they; na-not; jānanti-know; na-not; aham-I; tebhyaḥ-than them; manāk api-even by a little fraction.

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

Since Durvāsā Muni wanted to chastise Mahārāja Ambarīṣa, it is to be understood that he wanted to give pain to the heart of the Supreme Personality of Godhead, for the Lord says, sādhavo hṛdayaṁ mahyam: "The pure devotee is always within the core of My heart." The Lord's feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses at the lotus feet of a devotee are serious. Caitanya Mahāprabhu has very strongly recommended that one not commit any offense at the lotus feet of a devotee. Such offenses are compared to a mad elephant because when a mad elephant enters a garden it causes devastation. Therefore one should be extremely careful not to commit offenses at the lotus feet of a pure devotee. Actually Mahārāja Ambarīṣa was not at all at fault; Durvāsā Muni unnecessarily wanted to chastise him on flimsy grounds. Mahārāja Ambarīṣa wanted to complete the Ekādaśī-pāraṇa as part of devotional service to please the Supreme Personality of Godhead, and therefore he drank a little water. But although Durvāsā Muni was a great mystic brāhmaṇa, he did not know what is what. That is the difference between a pure devotee and a so-called learned scholar of Vedic knowledge. The devotees, being always situated in the core of the Lord's heart, surely get all instructions directly from the Lord, as confirmed by the Lord Himself in Bhagavad-gītā (10.11):

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava, a pure devotee. No one, therefore, should criticize a pure Vaiṣṇava. A Vaiṣṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.

TEXT 69

upāyaṁ kathayiṣyāmi
tava vipra śṛṇuṣva tat
ayaṁ hy ātmābhicāras te
yatas taṁ yāhi mā ciram
sādhuṣu prahitaṁ tejaḥ
prahartuḥ kurute 'śivam

SYNONYMS

upāyam-the means of protection in this dangerous position; kathayiṣyāmi-I shall speak to you; tava-of your deliverance from this danger; vipra-O brāhmaṇa; śṛṇuṣva-just hear from me; tat-what I say; ayam-this action taken by you; hi-indeed; ātma-abhicāraḥ-self-envy or envious of yourself (your mind has become your enemy); te-for you; yataḥ-because of whom; tam-to him (Mahārāja Ambarīṣa); yāhi-immediately go; mā ciram-do not wait even a moment; sādhuṣu-unto devotees; prahitam-applied; tejaḥ-power; prahartuḥ-of the executor; kurute-does; aśivam-inauspiciousness.

O brāhmaṇa, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambarīṣa, you have acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

A Vaiṣṇava is always an object of envy for nondevotees, even when the nondevotee happens to be his father. To give a practical example, Hiraṇyakaśipu was envious of Prahlāda Mahārāja, but this envy of the devotee was harmful to Hiraṇyakaśipu, not to Prahlāda. Every action taken by Hiraṇyakaśipu against his son Prahlāda Mahārāja was taken very seriously by the Supreme Personality of Godhead, and thus when Hiraṇyakaśipu was on the verge of killing Prahlāda, the Lord personally appeared and killed Hiraṇyakaśipu. Service to a Vaiṣṇava gradually accumulates and becomes an asset for the devotee. Similarly, harmful activities directed against the devotee gradually become the ultimate cause of the performer's falldown. Even such a great brāhmaṇa and mystic yogī as Durvāsā was in a most dangerous situation because of his offense at the lotus feet of Mahārāja Ambarīṣa, a pure devotee.

TEXT 70

tapo vidyā ca viprāṇāṁ
niḥśreyasa-kare ubhe
te eva durvinītasya
kalpete kartur anyathā

SYNONYMS

tapaḥ-austerities; vidyā-knowledge; ca-also; viprāṇām-of the brāhmaṇas; niḥśreyasa-of what is certainly very auspicious for upliftment; kare-are causes; ubhe-both of them; te-such austerity and knowledge; eva-indeed; durvinītasya-when such a person is an upstart; kalpete-become; kartuḥ-of the performer; anyathā-just the opposite.

For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

It is said that a jewel is very valuable, but when it is on the hood of a serpent, it is dangerous despite its value. Similarly, when a materialistic nondevotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientists, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṅkaraḥ. A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel. Durvāsā Muni was a very learned brāhmaṇa equipped with mystic power, but because he was not a gentleman, he did not know how to use his power. He was therefore extremely dangerous. The Supreme Personality of Godhead is never inclined toward a dangerous person who uses his mystic power for some personal design. By the laws of nature, therefore, such misuse of power is ultimately dangerous not for society but for the person who misuses it.

TEXT 71

brahmaṁs tad gaccha bhadraṁ te
nābhāga-tanayaṁ nṛpam
kṣamāpaya mahā-bhāgaṁ
tataḥ śāntir bhaviṣyati

SYNONYMS

brahman-O brāhmaṇa; tat-therefore; gaccha-you go; bhadram-all auspiciousness; te-unto you; nābhāga-tanayam-to the son of Mahārāja Nābhāga; nṛpam-the King (Ambarīṣa); kṣamāpaya-just try to pacify him; mahā-bhāgam-a great personality, a pure devotee; tataḥ-thereafter; śāntiḥ-peace; bhaviṣyati-there will be.

O best of the brāhmaṇas, you should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you.

In this regard, Madhva Muni quotes from the Garuḍa Purāṇa:

brahmādi-bhakti-koṭy-aṁśād
aṁśo naivāmbarīṣake
naivanyasya cakrasyāpi
tathāpi harir īśvaraḥ
tātkālikopaceyatvāt
teṣāṁ yaśasa ādirāṭ
brahmādayaś ca tat-kīrtiṁ
vyañjayām āsur uttamām

mohanāya ca daityānāṁ
brahmāde nindanāya ca
anyārthaṁ ca svayaṁ viṣṇur
brahmādyāś ca nirāśiṣaḥ
mānuṣeṣūttamātvāc ca
teṣāṁ bhaktyādibhir guṇaiḥ
brahmāder viṣṇv-adhīnatva-
jñāpanāya ca kevalam
durvāsāś ca svayaṁ rudras
tathāpy anyāyām uktavān
tasyāpy anugrahārthāya
darpa-nāśārtham eva ca

The lesson to be derived from this narration concerning Mahārāja Ambarīṣa and Durvāsā Muni is that all the demigods, including Lord Brahmā and Lord Śiva, are under the control of Lord Viṣṇu. Therefore, when a Vaiṣṇava is offended, the offender is punished by Viṣṇu, the Supreme Lord. No one can protect such a person, even Lord Brahmā or Lord Śiva.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled ”Ambarīṣa Mahārāja Offended by Durvāsā Muni.”

20.10.5 Chapter Five

Durvāsā Muni's Life Spared

In this chapter we find Mahārāja Ambarīṣa offering prayers to the Sudarśana cakra and we find how the Sudarśana cakra became merciful to Durvāsā Muni.

By the order of the Supreme Personality of Godhead, Viṣṇu, Durvāsā Muni immediately went to Mahārāja Ambarīṣa and fell at his lotus feet. Mahārāja Ambarīṣa, being naturally very humble and meek, felt shy and ashamed because Durvāsā Muni had fallen at his feet, and thus he began to offer prayers to the Sudarśana cakra just to save Durvāsā. What is this Sudarśana cakra? The Sudarśana cakra is the glance of the Supreme Personality of Godhead by which He creates the entire material world. Sa aikṣata, sa asṛjata. This is the Vedic version. The Sudarśana cakra, which is the origin of creation and is most dear to the Lord, has thousands of spokes. This Sudarśana cakra is the killer of the prowess of all other weapons, the killer of darkness, and the manifester of the prowess of devotional service; it is the means of establishing religious principles, and it is the killer of all irreligious activities. Without his mercy, the universe cannot be maintained, and therefore the Sudarśana cakra is employed by the Supreme Personality of Godhead. When Mahārāja Ambarīṣa thus prayed that the Sudarśana cakra be merciful, the Sudarśana cakra, being appeased, refrained from killing Durvāsā Muni, who thus achieved the Sudarśana cakra's mercy. Durvāsā Muni thus learned to give up the nasty idea of considering a Vaiṣṇava an ordinary person (vaiṣṇave jāti-buddhi). Mahārāja Ambarīṣa belonged to the kṣatriya group, and therefore Durvāsā Muni considered him lower than the brāhmaṇas and wanted to exercise brahminical power against him. By this incident, everyone should learn how to stop mischievous ideas of neglecting Vaiṣṇavas. After this incident, Mahārāja Ambarīṣa gave Durvāsā Muni sumptuous food to eat, and then the King, who had been standing in the same place for one year without eating anything, also took prasāda. Mahārāja Ambarīṣa later divided his property among his sons and went to the bank of the Mānasa-sarovara to execute devotional meditation.

TEXT 1

śrī-śuka uvāca
evaṁ bhagavatādiṣṭo
durvāsāś cakra-tāpitaḥ
ambarīṣam upāvṛtya
tat-pādau duḥkhito ’grahīt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; bhagavatā ādiṣṭaḥ-being ordered by the Supreme Personality of Godhead; durvāsāḥ-the great mystic yogī named Durvāsā; cakra-tāpitaḥ-being very much harassed by the Sudarśana cakra; ambarīṣam-unto Mahārāja Ambarīṣa; upāvṛtya-approaching; tat-pādau-at his lotus feet; duḥkhitaḥ-being very much aggrieved; agrahīt-he caught.

Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā Muni, who was very much harassed by the Sudarśana cakra, immediately approached Mahārāja Ambarīṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

TEXT 2

tasya sodyamam āvīkṣya
pāda-sparśa-vilajjitaḥ
astāvīt tad dharer astraṁ
kṛpayā pīḍito bhṛśam

SYNONYMS

tasya-of Durvāsā; saḥ-he, Mahārāja Ambarīṣa; udyamam-the endeavor; āvīkṣya-after seeing; pāda-sparśa-vilajjitaḥ-being ashamed because Durvāsā was touching his lotus feet; astāvīt-offered prayers; tat-to that; hareḥ astram-weapon of the Supreme Personality of Godhead; kṛpayā-with mercy; pīḍitaḥ-aggrieved; bhṛśam-very much.

When Durvāsā touched his lotus feet, Mahārāja Ambarīṣa was very much ashamed, and when he saw Durvāsā attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

TEXT 3

ambarīṣa uvāca
tvam agnir bhagavān sūryas
tvaṁ somo jyotiṣāṁ patiḥ
tvam āpas tvaṁ kṣitir vyoma
vāyur mātrendriyāṇi ca

SYNONYMS

ambarīṣaḥ-Mahārāja Ambarīṣa; uvāca-said; tvam-you (are); agniḥ-the fire; bhagavān-the most powerful; sūryaḥ-the sun; tvam-you (are); somaḥ-the moon; jyotiṣām-of all the luminaries; patiḥ-the master; tvam-you (are); āpaḥ-water; tvam-you (are); kṣitiḥ-earth; vyoma-sky; vāyuḥ-the air; mātra-the objects of the senses; indriyāṇi-and the senses; ca-also.

Mahārāja Ambarīṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

TEXT 4

sudarśana namas tubhyaṁ
sahasrārācyuta-priya
sarvāstra-ghātin viprāya
svasti bhūyā iḍaspate

SYNONYMS

sudarśana-O original vision of the Supreme Personality of Godhead; namaḥ-respectful obeisances; tubhyam-unto you; sahasra-ara-O you who have thousands of spokes; acyuta-priya-O most favorite of the Supreme Personality of Godhead, Acyuta; sarva-astra-ghātin-O destroyer of all weapons; viprāya-unto this brāhmaṇa; svasti-very auspicious; bhūyāḥ-just become; iḍaspate-O master of the material world.

O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

TEXT 5

tvaṁ dharmas tvam ṛtaṁ satyaṁ
tvaṁ yajño 'khila-yajña-bhuk
tvaṁ loka-pālaḥ sarvātmā
tvaṁ tejaḥ pauruṣaṁ param

SYNONYMS

tvam-you; dharmaḥ-religion; tvam-you; ṛtam-encouraging statements; satyam-the ultimate truth; tvam-you; yajñaḥ-sacrifice; akhila-universal; yajña-bhuk-the enjoyer of the fruits resulting from sacrifice; tvam-you; loka-pālaḥ-the maintainer of the various planets; sarva-ātmā-all-pervading; tvam-you; tejaḥ-prowess; pauruṣam-of the Supreme Personality of Godhead; param-transcendental.

O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

The word sudarśana means "auspicious vision." From Vedic instructions we understand that this material world is created by the glance of the Supreme Personality of Godhead (sa aikṣata, sa asṛjata). The Supreme Personality of Godhead glanced over the mahat-tattva, or the total material energy, and when it was agitated, everything came into existence. Western philosophers sometimes think that the original cause of creation was a chunk that exploded. If one thinks of this chunk as the total material energy, the mahat-tattva, one can understand that the chunk was agitated by the glance of the Lord, and thus the Lord's glance is the original cause of material creation.

TEXT 6

namaḥ sunābhākhila-dharma-setave
hy adharma-śīlāsura-dhūma-ketave
trailokya-gopāya viśuddha-varcase
mano-javāyādbhuta-karmaṇe gṛṇe

SYNONYMS

namaḥ-all respectful obeisances unto you; su-nābha-O you who have an auspicious hub; akhila-dharma-setave-whose spokes are considered to be a breech of the entire universe; hi-indeed; adharma-śīla-who are irreligious; asura-for the demons; dhūma-ketave-unto you who are like fire or an inauspicious comet; trailokya-of the three material worlds; gopāya-the maintainer; viśuddha-transcendental; varcase-whose effulgence; manaḥ-javāya-as speedy as the mind; adbhuta-wonderful; karmaṇe-so active; gṛṇe-I simply utter.

O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word namaḥ, offering all obeisances unto you.

The disc of the Lord is called Sudarśana because he does not discriminate between high and low criminals or demons. Durvāsā Muni was certainly a powerful brāhmaṇa, but his acts against the pure devotee Mahārāja Ambarīṣa were no better than the activities of asuras. As stated in the śāstras, dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] the word dharma refers to the orders or laws given by the Supreme Personality of Godhead. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] real dharma is surrender unto the Supreme Personality of Godhead. Therefore real dharma means bhakti, or devotional service to the Lord. The Sudarśana cakra is here addressed as dharma-setave, the protector of dharma. Mahārāja Ambarīṣa was a truly religious person, and consequently for his protection the Sudarśana cakra was ready to punish even such a strict brāhmaṇa as Durvāsā Muni because he had acted like a demon. There are demons even in the form of brāhmaṇas. Therefore the Sudarśana cakra does not discriminate between brāhmaṇa demons and śūdra demons. Anyone against the Supreme Personality of Godhead and His devotees is called a demon. In the śāstras we find many brāhmaṇas and kṣatriyas who acted as demons and have been described as demons. According to the verdict of the śāstras, one has to be understood according to his symptoms. If one is born of a brāhmaṇa father but his symptoms are demoniac, he is regarded as a demon. The Sudarśana cakra is always concerned with annihilating the demons. Therefore he is described as adharma-śīlāsura-dhūma-ketave. Those who are not devotees are called adharma-śīla. The Sudarśana cakra is just like an inauspicious comet for all such demons.

TEXT 7

tvat-tejasā dharma-mayena saṁhṛtaṁ
tamaḥ prakāśaś ca dṛśo mahātmanām
duratyayas te mahimā girāṁ pate
tvad-rūpam etat sad-asat parāvaram

SYNONYMS

tvat-tejasā-by your effulgence; dharma-mayena-which is full of religious principles; saṁhṛtam-dissipated; tamaḥ-darkness; prakāśaḥ ca-illumination also; dṛśaḥ-of all directions; mahā-ātmanām-of great, learned personalities; duratyayaḥ-insurmountable; te-your; mahimā-glories; girām pate-O master of speech; tvat-rūpam-your manifestation; etat-this; sat-asat-manifested and unmanifested; para-avaram-superior and inferior.

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

Without illumination, nothing can be seen, especially in this material world. The illumination in this world emanates from the effulgence of Sudarśana, the original vision of the Supreme Personality of Godhead. The illuminating principles of the sun, the moon and fire emanate from Sudarśana. Similarly, illumination by knowledge also comes from Sudarśana because with the illumination of Sudarśana one can distinguish one thing from another, the superior from the inferior. Generally people accept a powerful yogi like Durvāsā Muni as wonderfully superior, but if such a person is chased by the Sudarśana cakra, we can see his real identity and understand how inferior he is because of his dealings with devotees.

TEXT 8

yadā visṛṣṭas tvam anañjanena vai
balaṁ praviṣṭo 'jita daitya-dānavam
bāhūdarorv-aṅghri-śirodharāṇi
vṛścann ajasraṁ pradhane virājase

SYNONYMS

yadā-when; visṛṣṭaḥ-sent; tvam-your good self; anañjanena-by the transcendental Supreme Personality of Godhead; vai-indeed; balam-the soldiers; praviṣṭaḥ-entering among; ajita-O indefatigable and unconquerable one; daitya-dānavam-of the Daityas and Dānavas, the demons; bāhu-arms; udara-bellies; ūru-thighs; aṅghri-legs; śiraḥ-dharāṇi-necks; vṛścan-separating; ajasram-incessantly; pradhane-in the battlefield; virājase-you stay.

O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

TEXT 9

sa tvaṁ jagat-trāṇa khala-prahāṇaye
nirūpitaḥ sarva-saho gadā-bhṛtā
viprasya cāsmat-kula-daiva-hetave
vidhehi bhadraṁ tad anugraho hi naḥ

SYNONYMS

saḥ-that person; tvam-your good self; jagat-trāṇa-O protector of the whole universe; khala-prahāṇaye-in killing the envious enemies; nirūpitaḥ-are engaged; sarva-sahaḥ-all-powerful; gadā-bhṛtā-by the Supreme Personality of Godhead; viprasya-of this brāhmaṇa; ca-also; asmat-our; kula-daiva-hetave-for the good fortune of the dynasty; vidhehi-kindly do; bhadram-all-good; tat-that; anugrahaḥ-favor; hi-indeed; naḥ-our.

O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us.

TEXT 10

yady asti dattam iṣṭaṁ vā
sva-dharmo vā svanuṣṭhitaḥ
kulaṁ no vipra-daivaṁ ced
dvijo bhavatu vijvaraḥ

SYNONYMS

yadi-if; asti-there is; dattam-charity; iṣṭam-worshiping the Deity; vā-either; sva-dharmaḥ-occupational duty; vā-either; su-anuṣṭhitaḥ-perfectly performed; kulam-dynasty; naḥ-our; vipra-daivam-favored by the brāhmaṇas; cet-if so; dvijaḥ-this brāhmaṇa; bhavatu-may become; vijvaraḥ-without a burning (from the Sudarśana cakra).

If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

TEXT 11

yadi no bhagavān prīta
ekaḥ sarva-guṇāśrayaḥ
sarva-bhūtātma-bhāvena
dvijo bhavatu vijvaraḥ

SYNONYMS

yadi-if; naḥ-unto us; bhagavān-the Supreme Personality of Godhead; prītaḥ-is satisfied; ekaḥ-without any duplicate; sarva-guṇa-āśrayaḥ-the reservoir of all transcendental qualities; sarva-bhūta-ātma-bhāvena-by a merciful attitude toward all living entities; dvijaḥ-this brāhmaṇa; bhavatu-may become; vijvaraḥ-freed from all burning.

If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned.

TEXT 12

śrī-śuka uvāca
iti saṁstuvato rājño
viṣṇu-cakraṁ sudarśanam
aśāmyat sarvato vipraṁ
pradahad rāja-yācñayā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; saṁstuvataḥ-being prayed to; rājñaḥ-by the King; viṣṇu-cakram-the disc weapon of Lord Viṣṇu; sudarśanam-of the name Sudarśana cakra; aśāmyat-became no longer disturbing; sarvataḥ-in every respect; vipram-unto the brāhmaṇa; pradahat-causing to burn; rāja-of the King; yācñayā-by the begging.

Śukadeva Gosvāmī continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

TEXT 13

sa mukto 'strāgni-tāpena
durvāsāḥ svastimāṁs tataḥ
praśaśaṁsa tam urvīśaṁ
yuñjānaḥ paramāśiṣaḥ

SYNONYMS

saḥ-he, Durvāsā Muni; muktaḥ-being freed; astra-agni-tāpena-from the heat of the fire of the Sudarśana cakra; durvāsāḥ-the great mystic Durvāsā; svastimān-fully satisfied, relieved of the burning; tataḥ-then; praśaśaṁsa-offered praise; tam-unto him; urvī-īśam-the King; yuñjānaḥ-performing; parama-āśiṣaḥ-the highest benedictions.

Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambarīṣa and offered him the highest benedictions.

TEXT 14

durvāsā uvāca
aho ananta-dāsānāṁ
mahattvaṁ dṛṣṭam adya me
kṛtāgaso 'pi yad rājan
maṅgalāni samīhase

SYNONYMS

durvāsāḥ uvāca-Durvāsā Muni said; aho-alas; ananta-dāsānām-of the servants of the Supreme Personality of Godhead; mahattvam-greatness; dṛṣṭam-seen; adya-today; me-by me; kṛta-āgasaḥ api-although I was an offender; yat-still; rājan-O King; maṅgalāni-good fortune; samīhase-you are praying for.

Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offense, you have prayed for my good fortune.

TEXT 15

duṣkaraḥ ko nu sādhūnāṁ
dustyajo vā mahātmanām
yaiḥ saṅgṛhīto bhagavān
sātvatām ṛṣabho hariḥ

SYNONYMS

duṣkaraḥ-difficult to do; kaḥ-what; nu-indeed; sādhūnām-of the devotees; dustyajaḥ-impossible to give up; vā-either; mahā-ātmanām-of the great persons; yaiḥ-by which persons; saṅgṛhītaḥ-achieved (by devotional service); bhagavān-the Supreme Personality of Godhead; sātvatām-of the pure devotees; ṛṣabhaḥ-the leader; hariḥ-the Lord.

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

TEXT 16

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ

tasya tīrtha-padaḥ kiṁ vā
dāsānām avaśiṣyate

SYNONYMS

yat-nāma-the holy name of the Lord; śruti-mātreṇa-simply by hearing; pumān-a person; bhavati-becomes; nirmalaḥ-purified; tasya-of Him; tīrtha-padaḥ-the Lord, at whose feet are the holy places; kim vā-what; dāsānām-by the servants; avaśiṣyate-remains to be done.

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

TEXT 17

rājann anugṛhīto 'haṁ
tvayātikaruṇātmanā
mad-aghaṁ pṛṣṭhataḥ kṛtvā
prāṇā yan me 'bhirakṣitāḥ

SYNONYMS

rājan-O King; anugṛhītaḥ-very much favored; aham-I (am); tvayā-by you; ati-karuṇa-ātmanā-because of your being extremely merciful; mat-agham-my offenses; pṛṣṭhataḥ-to the back; kṛtvā-doing so; prāṇāḥ-life; yat-that; me-my; abhirakṣitāḥ-saved.

O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

TEXT 18

rājā tam akṛtāhāraḥ
pratyāgamana-kāṅkṣayā
caraṇāv upasaṅgṛhya
prasādya samabhojayat

SYNONYMS

rājā-the King; tam-unto him, Durvāsā Muni; akṛta-āhāraḥ-who refrained from taking food; pratyāgamana-returning; kāṅkṣayā-desiring; caraṇau-the feet; upasaṅgṛhya-approaching; prasādya-pleasing in all respects; samabhojayat-fed sumptuously.

Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

TEXT 19

so 'śitvādṛtam ānītam
ātithyaṁ sārva-kāmikam
tṛptātmā nṛpatiṁ prāha
bhujyatām iti sādaram

SYNONYMS

saḥ-he (Durvāsā); aśitvā-after eating sumptuously; ādṛtam-with great respect; ānītam-received; ātithyam-offered different varieties of food; sārva-kāmikam-fulfilling all kinds of tastes; tṛpta-ātmā-thus being fully satisfied; nṛpatim-unto the King; prāha-said; bhujyatām-my dear King, you eat also; iti-in this way; sa-ādaram-with great respect.

Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

TEXT 20

prīto 'smy anugṛhīto 'smi
tava bhāgavatasya vai
darśana-sparśanālāpair
ātithyenātma-medhasā

SYNONYMS

prītaḥ-very much satisfied; asmi-I am; anugṛhītaḥ-very much favored; asmi-I am; tava-your; bhāgavatasya-because of your being a pure devotee; vai-indeed; darśana-by seeing you; sparśana-and touching your feet; ālāpaiḥ-by talking with you; ātithyena-by your hospitality; ātma-medhasā-by my own intelligence.

Durvāsā Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

It is said, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya: even a very intelligent man cannot understand the activities of a pure Vaiṣṇava. Therefore, because Durvāsā Muni was a great mystic yogī, he first mistook Mahārāja Ambarīṣa for an ordinary human being and wanted to punish him. Such is the mistaken observation of a Vaiṣṇava. When Durvāsā Muni was persecuted by the Sudarśana cakra, however, his intelligence developed. Therefore the word ātma-medhasā is used to indicate that by his personal experience he would understand how great a Vaiṣṇava the King was. When Durvāsā Muni was chased by the Sudarśana cakra, he wanted to take shelter of Lord Brahmā and Lord Śiva, and he was even able to go to the spiritual world, meet the Personality of Godhead and talk with Him face to face, yet he was unable to be rescued from the attack of the Sudarśana cakra. Thus he could understand the influence of a Vaiṣṇava by personal experience. Durvāsā Muni was certainly a great yogī and a very learned brāhmaṇa, but despite his being a real yogī he was unable to understand the influence of a Vaiṣṇava. Therefore it is said, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya: even the most learned person cannot understand the value of a Vaiṣṇava. There is always a possibility for so-called jñānīs and yogīs to be mistaken when studying the character of a Vaiṣṇava. A Vaiṣṇava can be understood by how much he is favored by the Supreme Personality of Godhead in terms of his inconceivable activities.

TEXT 21

karmāvadātam etat te
gāyanti svaḥ-striyo muhuḥ

kīrtiṁ parama-puṇyāṁ ca
kīrtayiṣyati bhūr iyam

SYNONYMS

karma-activity; avadātam-without any tinge; etat-all this; te-your; gāyanti-will sing; svaḥ-striyaḥ-women from the heavenly planets; muhuḥ-always; kīrtim-glories; parama-puṇyām-highly glorified and pious; ca-also; kīrtayiṣyati-will continuously chant; bhūḥ-the whole world; iyam-this.

All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

TEXT 22

śrī-śuka uvāca
evaṁ saṅkīrtya rājānaṁ
durvāsāḥ paritoṣitaḥ
yayau vihāyasāmantrya
brahmalokam ahaitukam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-thus; saṅkīrtya-glorifying; rājānam-the King; durvāsāḥ-the great mystic yogī Durvāsā Muni; paritoṣitaḥ-being satisfied in all respects; yayau-left that place; vihāyasā-by the spaceways; āmantrya-taking permission; brahmalokam-to the topmost planet of this universe; ahaitukam-where there is no dry philosophical speculation.

Śrī Śukadeva Gosvāmī continued: Thus being satisfied in all respects, the great mystic yogī Durvāsā took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloka, which is devoid of agnostics and dry philosophical speculators.

Although Durvāsā Muni went back to Brahmaloka through the spaceways, he did not need an airplane, for great mystic yogīs can transport themselves from any planet to any other without any machine. There is a planet named Siddhaloka whose inhabitants can go to any other planet because they naturally have all the perfection of yoga practice. Thus Durvāsā Muni, the great mystic yogī, could go through the skyways to any planet, even to Brahmaloka. In Brahmaloka, everyone is self-realized, and thus there is no need of philosophical speculation to come to the conclusion of the Absolute Truth. Durvāsā Muni's purpose in going to Brahmaloka was apparently to speak to the residents of Brahmaloka about how powerful a devotee is and how a devotee can surpass every living entity within this material world. The so-called jñānīs and yogīs cannot compare to a devotee.

TEXT 23

saṁvatsaro 'tyagāt tāvad
yāvatā nāgato gataḥ
munis tad-darśanākāṅkṣo
rājāb-bhakṣo babhūva ha

SYNONYMS

saṁvatsaraḥ-one complete year; atyagāt-passed; tāvat-as long as; yāvatā-so long; na-not; āgataḥ-returned; gataḥ-Durvāsā Muni, who had left that place; muniḥ-the great sage; tat-darśana-ākāṅkṣaḥ-desiring to see him again; rājā-the King; ap-bhakṣaḥ-taking only water; babhūva-remained; ha-indeed.

Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and as long as he had not returned-for one complete year-the King had fasted, maintaining himself simply by drinking water.

TEXT 24

gate 'tha durvāsasi so 'mbarīṣo
dvijopayogātipavitram āharat
ṛṣer vimokṣaṁ vyasanaṁ ca vīkṣya
mene sva-vīryaṁ ca parānubhāvam

SYNONYMS

gate-on his return; atha-then; durvāsasi-the great mystic yogī Durvāsā; saḥ-he, the King; ambarīṣaḥ-Mahārāja Ambarīṣa; dvija-upayoga-most suitable for a pure brāhmaṇa; ati-pavitram-very pure food; āharat-gave him to eat and he also ate; ṛṣeḥ-of the great sage; vimokṣam-release; vyasanam-from the great danger of being burned by the Sudarśana cakra; ca-and; vīkṣya-seeing; mene-considered; sva-vīryam-about his own power; ca-also; para-anubhāvam-because of his pure devotion to the Supreme Lord.

After one year, when Durvāsā Muni had returned, King Ambarīṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

A devotee like Mahārāja Ambarīṣa is certainly always busy in many activities. Of course, this material world is full of dangers that one has to meet, but a devotee, because of his full dependence on the Supreme Personality of Godhead, is never disturbed. The vivid example is Mahārāja Ambarīṣa. He was the emperor of the entire world and had many duties to perform, and in the course of these duties there were many disturbances created by persons like Durvāsā Muni, but the King tolerated everything, patiently depending fully on the mercy of the Lord. The Lord, however, is situated in everyone's heart (sarvasya cāhaṁ hṛdi sanniviṣṭaḥ), and He manages things as He desires. Thus although Mahārāja Ambarīṣa was faced with many disturbances, the Lord, being merciful to him, managed things so nicely that in the end Durvāsā Muni and Mahārāja Ambarīṣa became great friends and parted cordially on the basis of bhakti-yoga. After all, Durvāsā Muni was convinced of the power of bhakti-yoga, although he himself was a great mystic yogī. Therefore, as stated by Lord Kṛṣṇa in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

”Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” Thus it is a fact that a devotee is the topmost yogī, as proved in the dealings of Mahārāja Ambarīṣa with Durvāsā Muni.

TEXT 25

evaṁ vidhāneka-guṇaḥ sa rājā
parātmani brahmaṇi vāsudeve
kriyā-kalāpaiḥ samuvāha bhaktiṁ
yayāviriñcyān nirayāṁś cakāra

SYNONYMS

evam-in this way; vidhā-aneka-guṇaḥ-endowed with varieties of good qualities; saḥ-he, Mahārāja Ambarīṣa; rājā-the King; para-ātmani-unto the Supersoul; brahmaṇi-unto Brahman; vāsudeve-unto the Supreme Personality of Godhead, Kṛṣṇa, Vāsudeva; kriyā-kalāpaiḥ-by practical activities; samuvāha-executed; bhaktim-devotional service; yayā-by such activities; āviriñcyān-beginning from the topmost planet; nirayān-down to the hellish planets; cakāra-he experienced that there is danger everywhere.

In this way, because of devotional service, Mahārāja Ambarīṣa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramātmā and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.

An exalted and pure devotee like Mahārāja Ambarīṣa is in full awareness of Brahman, Paramātmā and Bhagavān; in other words, a devotee of Vāsudeva, Kṛṣṇa, is in full knowledge of the other features of the Absolute Truth. The Absolute Truth is realized in three features-Brahman, Paramātmā and Bhagavān (brahmeti paramātmeti bhagavān iti śabdyate). A devotee of the Supreme Personality of Godhead, Vāsudeva, knows everything (vāsudevaḥ sarvam iti [Bg. 7.19]) because Vāsudeva, Kṛṣṇa, includes both Paramātmā and Brahman. One does not have to realize Paramātmā by the yoga system, for the devotee always thinking of Vāsudeva is the topmost yogī (yoginām api sarveṣām [Bg. 6.47]). And as far as jñāna is concerned, if one is a perfect devotee of Vāsudeva, he is the greatest mahātmā (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). A mahātmā is one who has full knowledge of the Absolute Truth. Thus Mahārāja Ambarīṣa, being a devotee of the personality of Godhead, was in full awareness of Paramātmā, Brahman, māyā, the material world, the spiritual world, and how things are going on everywhere. Everything was known to him. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. Because the devotee knows Vāsudeva, he knows everything within the creation of Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). Such a devotee does not give much value to the highest standard of happiness within this material world.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
(Bhāg. 6.17.28)

Because he is fixed in devotional service, a devotee does not regard any position in the material world as important. Śrīla Prabodhānanda Sarasvatī has therefore written (Caitanya-candrāmṛta 5):

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

For one who becomes a pure devotee through devotional service to great personalities like Caitanya Mahāprabhu, kaivalya, or merging into Brahman, appears no better than hell. As far as the heavenly planets are concerned, to a devotee they are like a phantasmagoria or will-o’-the-wisp, and as far as yogic perfection is concerned, a devotee does not care a fig for such perfection, since the purpose of yogic perfection is achieved automatically by the devotee. This is all possible when one becomes a devotee of the Lord through the medium of Caitanya Mahāprabhu’s instructions.

TEXT 26

śrī-śuka uvāca
athāmbarīṣas tanayeṣu rājyaṁ
samāna-śīleṣu visṛjya dhīraḥ
vanaṁ viveśātmani vāsudeve
mano dadhad dhvasta-guṇa-pravāhaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-in this way; ambarīṣaḥ-King Ambarīṣa; tanayeṣu-unto his sons; rājyam-the kingdom; samāna-śīleṣu-who were equally as qualified as their father; visṛjya-dividing; dhīraḥ-the most learned person, Mahārāja Ambarīṣa; vanam-into the forest; viveśa-entered; ātmani-unto the Supreme Lord; vāsudeve-Lord Kṛṣṇa, who is known as Vāsudeva; manaḥ-mind; dadhat-concentrating; dhvasta-vanquished; guṇa-pravāhaḥ-the waves of the material modes of nature.

Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambarīṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.

As a pure devotee, Mahārāja Ambarīṣa was liberated in any condition of life because, as enunciated by Śrīla Rūpa Gosvāmī, a devotee is always liberated.

īhā yasya harer dāsye
karmaṇā manasā girā

nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

In Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī thus instructs that if one's only desire is service to the Lord, he is liberated in any condition of life. Mahārāja Ambarīṣa was undoubtedly liberated in any condition, but as an ideal king he accepted the vānaprastha order of retirement from family life. It is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vāsudeva. Therefore Mahārāja Ambarīṣa divided the kingdom among his sons and retired from family life.

TEXT 27

ity etat puṇyam ākhyānam
ambarīṣasya bhūpate
saṅkīrtayann anudhyāyan
bhakto bhagavato bhavet

SYNONYMS

iti-thus; etat-this; puṇyam ākhyānam-most pious activity in history; ambarīṣasya-of Mahārāja Ambarīṣa; bhūpate-O King (Mahārāja Parīkṣit); saṅkīrtayan-by chanting, repeating; anudhyāyan-or by meditating upon; bhaktaḥ-a devotee; bhagavataḥ-of the Supreme Personality of Godhead; bhavet-one can become.

Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a pure devotee of the Lord.

Śrīla Viśvanātha Cakravartī Ṭhākura herein gives a very good example. When one is very eager for more and more money, he is not satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means. The same mentality is present in a devotee. The devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to give. This is the position of a devotee. Mahārāja Ambarīṣa, in his family life, was certainly a pure devotee, complete in every respect, because his mind and all his senses were engaged in devotional service (sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane). Mahārāja Ambarīṣa was self-satisfied because all of his senses were engaged in devotional service (sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam/ hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]). Nonetheless, although Mahārāja Ambarīṣa had engaged all his senses in devotional service, he left his home and went to the forest to concentrate his mind fully at the lotus feet of Kṛṣṇa, exactly as a mercantile man, even though complete in wealth, tries to earn more and more. This mentality of getting more and more engaged in devotional service puts one in the most exalted position. Whereas on the karma platform the mercantile man who wants more and more money becomes increasingly bound and entangled, the devotee becomes increasingly liberated.

TEXT 28

ambarīṣasya caritaṁ
ye śṛṇvanti mahātmanaḥ
muktiṁ prayānti te sarve
bhaktyā viṣṇoḥ prasādataḥ

SYNONYMS

ambarīṣasya-of Mahārāja Ambarīṣa; caritam-character; ye-persons who; śṛṇvanti-hear; mahā-ātmanaḥ-of the great personality, the great devotee; muktim-liberation; prayānti-certainly they attain; te-such persons; sarve-all of them; bhaktyā-simply by devotional service; viṣṇoḥ-of Lord Viṣṇu; prasādataḥ-by the mercy.

By the grace of the Lord, those who hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated or become devotees without delay.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Durvāsā Muni's Life Spared."

20.10.6 Chapter Six

The Downfall of Saubhari Muni

After describing the descendants of Mahārāja Ambarīṣa, Śukadeva Gosvāmī described all the kings from Śaśāda to Māndhātā, and in this connection he also described how the great sage Saubhari married the daughters of Māndhātā.

Mahārāja Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. The son of Virūpa was Pṛṣadaśva, and his son was Rathītara. Rathītara had no sons, but when he requested the favor of the great sage Aṅgirā, the sage begot several sons in the womb of Rathītara's wife. When the sons were born, they became the dynasty of Aṅgirā Ṛṣi and of Rathītara.

The son of Manu was Ikṣvāku, who had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the eldest. The sons of Mahārāja Ikṣvāku became kings of different parts of the world. Because of violating sacrificial rules and regulations, one of these sons, Vikukṣi, was banished from the kingdom. By the mercy of Vasiṣṭha and the power of mystic yoga, Mahārāja Ikṣvāku attained liberation after giving up his material body. When Mahārāja Ikṣvāku expired, his son Vikukṣi returned and took charge of the kingdom. He performed various types of sacrifices, and thus he pleased the Supreme Personality of Godhead. This Vikukṣi later became celebrated as Saśāda.

Vikukṣi's son fought with the demons for the sake of the demigods, and because of his valuable service he became famous as Purañjaya, Indravāha and Kakutstha. The son of Purañjaya was Anenā, the son of Anenā was Pṛthu, and the son of Pṛthu was Viśvagandhi. The son of Viśvagandhi was Candra, the son of Candra was Yuvanāśva, and his son was Śrāvasta, who constructed Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva. Bṛhadaśva's son Kuvalayāśva killed a demon named Dhundhu, and thus he became celebrated as Dhundhumāra, "the killer of Dhundhu." The sons of the killer of Dhundhu were Dṛḍhāśva, Kapilāśva and Bhadrāśva. He also had thousands of other sons, but they burned to ashes in the fire emanating from Dhundhu. The son of Dṛḍhāśva was Haryaśva, the son of Haryaśva was Nikumbha, the son of Nikumbha was Bahulāśva, and the son of Bahulāśva was Kṛśāśva. The son of Kṛśāśva was Senajit, and his son was Yuvanāśva.

Yuvanāśva married one hundred wives, but he had no sons, and therefore he entered the forest. In the forest, the sages performed a sacrifice known as Indra-yajña on his behalf. Once, however, the King became so thirsty in the forest that he drank the water kept for performing yajña. Consequently, after some time, a son came forth from the right side of his abdomen. The son, who was very beautiful, was crying to drink breast milk, and Indra gave the child his index finger to suck. Thus the son became known as Māndhātā. In due course of time, Yuvanāśva achieved perfection by performing austerities.

Thereafter, Māndhātā became the emperor and ruled the earth, which consists of seven islands. Thieves and rogues were very much afraid of this powerful king, and therefore the king was known as Trasaddasyu, meaning "one who is very fearful to rogues and thieves." Māndhātā begot sons in the womb of his wife, Bindumatī. These sons were Purukutsa, Ambarīṣa and Mucukunda. These three sons had fifty sisters, all of whom became wives of the great sage known as Saubhari.

In this connection, Śukadeva Gosvāmī described the history of Saubhari Muni, who, because of sensual agitation caused by fish, fell from his yoga and wanted to marry all the daughters of Māndhātā for sexual pleasure. Later, Saubhari Muni became very regretful. Thus he accepted the order of vānaprastha, performed very severe austerities, and thus attained perfection. In this regard, Śukadeva Gosvāmī described how Saubhari Muni's wives also became perfect.

TEXT 1

śrī-śuka uvāca
virūpaḥ ketumāñ chambhur
ambarīṣa-sutās trayaḥ
virūpāt pṛṣadaśvo 'bhūt
tat-putras tu rathītaraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; virūpaḥ-by the name Virūpa; ketumān-by the name Ketumān; śambhuḥ-by the name Śambhu; ambarīṣa-of Ambarīṣa Mahārāja; sutāḥ trayaḥ-the three sons; virūpāt-from Virūpa; pṛṣadaśvaḥ-of the name Pṛṣadaśva; abhūt-there was; tat-putraḥ-his son; tu-and; rathītaraḥ-of the name Rathītara.

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.

TEXT 2

rathītarasyāprajasya
bhāryāyāṁ tantave 'rthitaḥ
aṅgirā janayām āsa
brahma-varcasvinaḥ sutān

SYNONYMS

rathītarasya-of Rathītara; aprajasya-who had no sons; bhāryāyām-unto his wife; tantave-for increasing offspring; arthitaḥ-being requested; aṅgirāḥ-the great sage Aṅgirā; janayām āsa-caused to take birth; brahma-varcasvinaḥ-who had brahminical qualities; sutān-sons.

Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.

In the Vedic age a man was sometimes called upon to beget sons in the womb of a lesser man's wife for the sake of better progeny. In such an instance, the woman is compared to an agricultural field. A person possessing an agricultural field may employ another person to produce food grains from it, but because the grains are produced from the land, they are considered the property of the owner of the land. Similarly, a woman was sometimes allowed to be impregnated by someone other than her husband, but the sons born of her would then become her husband's sons. Such sons were called kṣetra jāta. Because Rathītara had no sons, he took advantage of this method.

TEXT 3

ete kṣetra-prasūtā vai
punas tv āṅgirasāḥ smṛtāḥ
rathītarāṇāṁ pravarāḥ
kṣetropetā dvi-jātayaḥ

SYNONYMS

ete-the sons begotten by Aṅgirā; kṣetra-prasūtāḥ-became the children of Rathītara and belonged to his family (because they were born from the womb of his wife); vai-indeed; punaḥ-again; tu-but; āṅgirasāḥ-of the dynasty of Aṅgirā; smṛtāḥ-they were called; rathītarāṇām-of all the sons of Rathītara; pravarāḥ-the chief; kṣetra-upetāḥ-because of being born of the kṣetra (field); dvi-jātayaḥ-called brāhmaṇa (being a mixture of brāhmaṇa and kṣatriya).

Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.

Śrīla Viśvanātha Cakravartī Ṭhākura gives the meaning of dvi jātayaḥ as "mixed caste," indicating a mixture of brāhmaṇa and kṣatriya.

TEXT 4

kṣuvatas tu manor jajñe
ikṣvākur ghrāṇataḥ sutaḥ
tasya putra-śata-jyeṣṭhā
vikukṣi-nimi-daṇḍakāḥ

SYNONYMS

kṣuvataḥ-while sneezing; tu-but; manoḥ-of Manu; jajñe-was born; ikṣvākuḥ-by the name Ikṣvāku; ghrāṇataḥ-from the nostrils; sutaḥ-the son; tasya-of Ikṣvāku; putra-śata-one hundred sons; jyeṣṭhāḥ-prominent; vikukṣi-of the name Vikukṣi; nimi-by the name Nimi; daṇḍakāḥ-by the name Daṇḍakā.

The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

According to Śrīdhara Svāmī, although the Bhāgavatam (9.1.11–12) has previously included Ikṣvāku among the ten sons begotten by Manu in his wife Śraddhā, this was a generalization. It is here specifically explained that Ikṣvāku was born simply from the sneezing of Manu.

TEXT 5

teṣāṁ purastād abhavann
āryāvarte nṛpā nṛpa
pañca-viṁśatiḥ paścāc ca
trayo madhye 'pare 'nyataḥ

SYNONYMS

teṣām-among all of those sons; purastāt-on the eastern side; abhavan-they became; āryāvarte-in the place within the Himalaya and Vindhya mountains known as Āryāvarta; nṛpāḥ-kings; nṛpa-O King (Mahārāja Parīkṣit); pañca-viṁśatiḥ-twenty-five; paścāt-on the western side; ca-also; trayaḥ-three of them; madhye-in the middle (between east and west); apare-others; anyataḥ-in other places.

Of the one hundred sons, twenty-five became kings in the western side of Āryāvarta, a place between the Himalaya and Vindhya mountains. Another twenty-five sons became kings in the east of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.

TEXT 6

sa ekadāṣṭakā-śrāddhe
ikṣvākuḥ sutam ādiśat
māṁsam ānīyatāṁ medhyaṁ
vikukṣe gaccha mā ciram

SYNONYMS

saḥ-that king (Mahārāja Ikṣvāku); ekadā-once upon a time; aṣṭakā-śrāddhe-during January, February and March, when offerings are made to the forefathers; ikṣvākuḥ-King Ikṣvāku; sutam-to his son; ādiśat-ordered; māṁsam-flesh; ānīyatām-bring here; medhyam-pure (obtained by hunting); vikukṣe-O Vikukṣi; gaccha-immediately go; mā ciram-without delay.

During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

TEXT 7

tatheti sa vanaṁ gatvā
mṛgān hatvā kriyārhaṇān
śrānto bubhukṣito vīraḥ
śaśaṁ cādad apasmṛtiḥ

SYNONYMS

tathā-according to the direction; iti-thus; saḥ-Vikukṣi; vanam-to the forest; gatvā-going; mṛgān-animals; hatvā-killing; kriyā-arhaṇān-suitable for offering to the yajña in the śrāddha ceremony; śrāntaḥ-when he was fatigued; bubhukṣitaḥ-and hungry; vīraḥ-the hero; śaśam-a rabbit; ca-also; ādat-he ate; apasmṛtiḥ-forgetting (that the flesh was meant for offering in the śrāddha).

Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

It is evident that kṣatriyas killed animals in the forest because the flesh of the animals was suitable to be offered at a particular type of yajña. Offering oblations to the forefathers in the ceremony known as śrāddha is also a kind of yajña. In this yajña, flesh obtained from the forest by hunting could be offered. However, in the present age, Kali-yuga, this kind of offering is forbidden. Quoting from the Brahma-vaivarta Purāṇa, Śrī Caitanya Mahāprabhu said:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." The word pala-paitṛkam refers to an offering of flesh in oblations to forefathers. Formerly, such an offering was allowed, but in this age it is forbidden. In this age, Kali-yuga, everyone is expert in hunting animals, but most of the people are śūdras, not kṣatriyas. According to Vedic injunctions, however, only kṣatriyas are allowed to hunt, whereas śūdras are allowed to eat flesh after offering goats or other insignificant animals before the deity of goddess Kālī or similar demigods. On the whole, meat-eating is not completely forbidden; a particular class of men is allowed to eat meat according to various circumstances and injunctions. As far as eating beef is concerned, however, it is strictly prohibited to everyone. Thus in Bhagavad-gītā Kṛṣṇa personally speaks of go-rakṣyam, cow protection. Meat-eaters, according to their different positions and the directions of the śāstra, are allowed to eat flesh, but never the flesh of cows. Cows must be given all protection.

TEXT 8

śeṣaṁ nivedayām āsa
pitre tena ca tad-guruḥ
coditaḥ prokṣaṇāyāha
duṣṭam etad akarmakam

SYNONYMS

śeṣam-the remnants; nivedayām āsa-he offered; pitre-to his father; tena-by him; ca-also; tat-guruḥ-their priest or spiritual master; coditaḥ-being requested; prokṣaṇāya-for purifying; āha-said; duṣṭam-polluted; etat-all this flesh; akarmakam-not fit to be used for offering in śrāddha.

Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.

That which is meant to be offered in yajña cannot be tasted by anyone before being offered to the Deity. In our temples, this regulation is in effect. One cannot eat food from the kitchen unless it is offered to the Deity. If something is taken before being offered to the Deity, the entire preparation is polluted and can no longer be offered. Those engaged in Deity worship must know this very well so that they may be saved from committing offenses in Deity worship.

TEXT 9

jñātvā putrasya tat karma
guruṇābhihitaṁ nṛpaḥ
deśān niḥsārayām āsa
sutaṁ tyakta-vidhiṁ ruṣā

SYNONYMS

jñātvā-knowing; putrasya-of his son; tat-that; karma-action; guruṇā-by the spiritual master (Vasiṣṭha); abhihitam-informed; nṛpaḥ-the King (Ikṣvāku); deśāt-from the country; niḥsārayām āsa-drove away; sutam-his son; tyakta-vidhim-because he violated the regulative principles; ruṣā-out of anger.

When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.

TEXT 10

sa tu vipreṇa saṁvādaṁ
jñāpakena samācaran
tyaktvā kalevaraṁ yogī
sa tenāvāpa yat param

SYNONYMS

saḥ-Mahārāja Ikṣvāku; tu-indeed; vipreṇa-with the brāhmaṇa (Vasiṣṭha); saṁvādam-discussion; jñāpakena-with the informer; samācaran-doing accordingly; tyaktvā-giving up; kalevaram-this body; yogī-being a bhakti-yogī in the order of renunciation; saḥ-the King; tena-by such instruction; avāpa-achieved; yat-that position which; param-supreme.

Having been instructed by the great and learned brāhmaṇa Vasiṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogī, he certainly achieved the supreme perfection after giving up his material body.

TEXT 11

pitary uparate 'bhyetya
vikukṣiḥ pṛthivīm imām
śāsad īje hariṁ yajñaiḥ
śaśāda iti viśrutaḥ

SYNONYMS

pitari-when his father; uparate-upon being relieved of the kingdom; abhyetya-having come back; vikukṣiḥ-the son named Vikukṣi; pṛthivīm-the planet earth; imām-this; śāsat-ruling; īje-worshiped; harim-the Supreme Personality of Godhead; yajñaiḥ-by performing various sacrifices; śaśa-adaḥ-Saśāda ("the eater of a rabbit"); iti-thus; viśrutaḥ-celebrated.

After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Saśāda.

TEXT 12

purañjayas tasya suta
indravāha itīritaḥ
kakutstha iti cāpy uktaḥ
śṛṇu nāmāni karmabhiḥ

SYNONYMS

puram-jayaḥ-Purañjaya ("the conqueror of the residence"); tasya-his (Vikukṣi's); sutaḥ-son; indra-vāhaḥ-Indravāha ("he whose carrier is Indra"); iti-thus; īritaḥ-known as such; kakutsthaḥ-Kakutstha ("situated on the hump of a bull"); iti-thus; ca-also; api-indeed; uktaḥ-known as such; śṛṇu-just hear; nāmāni-all the names; karmabhiḥ-according to one's work.

The son of Saśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.

TEXT 13

kṛtānta āsīt samaro
devānāṁ saha dānavaiḥ
pārṣṇigrāho vṛto vīro

devair daitya-parājitaiḥ

SYNONYMS

kṛta-antaḥ-a devastating war; āsīt-there was; samaraḥ-a fight; devānām-of the demigods; saha-with; dānavaiḥ-the demons; pārṣṇigrāhaḥ-a very good assistant; vṛtaḥ-accepted; vīraḥ-a hero; devaiḥ-by the demigods; daitya-by the demons; parājitaiḥ-who had been conquered.

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, "he who conquered the residence of the demons."

TEXT 14

vacanād deva-devasya
viṣṇor viśvātmanaḥ prabhoḥ
vāhanatve vṛtas tasya
babhūvendro mahā-vṛṣaḥ

SYNONYMS

vacanāt-by the order or the words; deva-devasya-of the Supreme Lord of all demigods; viṣṇoḥ-Lord Viṣṇu; viśva-ātmanaḥ-the Supersoul of the entire creation; prabhoḥ-the Lord, the controller; vāhanatve-because of becoming the carrier; vṛtaḥ-engaged; tasya-in the service of Purañjaya; babhūva-he became; indraḥ-the King of heaven; mahā-vṛṣaḥ-a great bull.

Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.

TEXTS 15–16

sa sannaddho dhanur divyam
ādāya viśikhāñ chitān
stūyamānas tam āruhya
yuyutsuḥ kakudi sthitaḥ
tejasāpyāyito viṣṇoḥ
puruṣasya mahātmanaḥ
pratīcyāṁ diśi daityānāṁ
nyaruṇat tridaśaiḥ puram

SYNONYMS

saḥ-he, Purañjaya; sannaddhaḥ-being well equipped; dhanuḥ divyam-a first-class or transcendental bow; ādāya-taking; viśikhān-arrows; śitān-very sharp; stūyamānaḥ-being praised very much; tam-him (the bull); āruhya-getting on; yuyutsuḥ-prepared to fight; kakudi-on the hump of the bull; sthitaḥ-being situated; tejasā-by the power; āpyāyitaḥ-being favored; viṣṇoḥ-of Lord Viṣṇu; puruṣasya-the Supreme Person; mahā-ātmanaḥ-the Supersoul; pratīcyām-on the western; diśi-direction; daityānām-of the demons; nyaruṇat-captured; tridaśaiḥ-surrounded by the demigods; puram-the residence.

Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.

TEXT 17

tais tasya cābhūt pradhanaṁ
tumulaṁ loma-harṣaṇam
yamāya bhallair anayad
daityān abhiyayur mṛdhe

SYNONYMS

taiḥ-with the demons; tasya-of him, Purañjaya; ca-also; abhūt-there was; pradhanam-a fight; tumulam-very fierce; loma-harṣaṇam-the hearing of which makes one's hairs stand on end; yamāya-to the residence of Yamarāja; bhallaiḥ-by arrows; anayat-sent; daityān-the demons; abhiyayuḥ-who came toward him; mṛdhe-in that fight.

There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.

TEXT 18

tasyeṣu-pātābhimukhaṁ
yugāntāgnim ivolbaṇam
visṛjya dudruvur daityā
hanyamānāḥ svam ālayam

SYNONYMS

tasya-his (Purañjaya's); iṣu-pāta-the throwing of the arrows; abhimukham-in front of; yuga-anta-at the end of the millennium; agnim-the flames; iva-exactly like; ulbaṇam-fierce; visṛjya-giving up the attack; dudruvuḥ-ran away; daityāḥ-all the demons; hanyamānāḥ-being killed (by Purañjaya); svam-own; ālayam-to the residence.

To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

TEXT 19

jitvā paraṁ dhanaṁ sarvaṁ
sastrīkaṁ vajra-pāṇaye

pratyayacchat sa rājarṣir
iti nāmabhir āhṛtaḥ

SYNONYMS

jitvā-conquering; param-enemies; dhanam-wealth; sarvam-everything; sa-strīkam-with their wives; vajra-pāṇaye-unto Indra, who carries the thunderbolt; pratyayacchat-returned and delivered; saḥ-that; rāja-ṛṣiḥ-saintly king (Purañjaya); iti-thus; nāmabhiḥ-by names; āhṛtaḥ-was called.

After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

TEXT 20

purañjayasya putro 'bhūd
anenās tat-sutaḥ pṛthuḥ
viśvagandhis tataś candro
yuvanāśvas tu tat-sutaḥ

SYNONYMS

purañjayasya-of Purañjaya; putraḥ-son; abhūt-was born; anenāḥ-by the name Anenā; tat-sutaḥ-his son; pṛthuḥ-of the name Pṛthu; viśvagandhiḥ-of the name Viśvagandhi; tataḥ-his son; candraḥ-by the name Candra; yuvanāśvaḥ-of the name Yuvanāśva; tu-indeed; tat-sutaḥ-his son.

The son of Purañjaya was known as Anenā, Anenā's son was Pṛthu, and Pṛthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

TEXT 21

śrāvastas tat-suto yena
śrāvastī nirmame purī
bṛhadaśvas tu śrāvastis
tataḥ kuvalayāśvakaḥ

SYNONYMS

śrāvastaḥ-by the name Śrāvasta; tat-sutaḥ-the son of Yuvanāśva; yena-by whom; śrāvastī-of the name Śrāvastī; nirmame-was constructed; purī-the great township; bṛhadaśvaḥ-Bṛhadaśva; tu-however; śrāvastiḥ-begotten by Śrāvasta; tataḥ-from him; kuvalayāśvakaḥ-of the name Kuvalayāśva.

The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva, and his son was Kuvalayāśva. In this way the dynasty increased.

TEXT 22

yaḥ priyārtham utaṅkasya
dhundhu-nāmāsuraṁ balī
sutānām eka-viṁśatyā
sahasrair ahanad vṛtaḥ

SYNONYMS

yaḥ-he who; priya-artham-for the satisfaction; utaṅkasya-of the great sage Utaṅka; dhundhu-nāma-of the name Dhundhu; asuram-a demon; balī-very powerful (Kuvalayāśva); sutānām-of sons; eka-viṁśatyā-by twenty-one; sahasraiḥ-thousands; ahanat-killed; vṛtaḥ-surrounded.

To satisfy the sage Utaṅka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

TEXTS 23–24

dhundhumāra iti khyātas
tat-sutās te ca jajvaluḥ
dhundhor mukhāgninā sarve
traya evāvaśeṣitāḥ
dṛḍhāśvaḥ kapilāśvaś ca
bhadrāśva iti bhārata
dṛḍhāśva-putro haryaśvo
nikumbhas tat-sutaḥ smṛtaḥ

SYNONYMS

dhundhu-māraḥ-the killer of Dhundhu; iti-thus; khyātaḥ-celebrated; tat-sutāḥ-his sons; te-all of them; ca-also; jajvaluḥ-burned; dhundhoḥ-of Dhundhu; mukha-agninā-by the fire emanating from the mouth; sarve-all of them; trayaḥ-three; eva-only; avaśeṣitāḥ-remained alive; dṛḍhāśvaḥ-Dṛḍhāśva; kapilāśvaḥ-Kapilāśva; ca-and; bhadrāśvaḥ-Bhadrāśva; iti-thus; bhārata-O Mahārāja Parīkṣit; dṛḍhāśva-putraḥ-the son of Dṛḍhāśva; haryaśvaḥ-named Haryaśva; nikumbhaḥ-Nikumbha; tat-sutaḥ-his son; smṛtaḥ-well known.

O Mahārāja Parīkṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛḍhāśva, Kapilāśva and Bhadrāśva. From Dṛḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

TEXT 25

bahulāśvo nikumbhasya
kṛśāśvo 'thāsya senajit
yuvanāśvo 'bhavat tasya
so 'napatyo vanaṁ gataḥ

SYNONYMS

bahulāśvaḥ-of the name Bahulāśva; nikumbhasya-of Nikumbha; kṛśāśvaḥ-of the name Kṛśāśva; atha-thereafter; asya-of Kṛśāśva; senajit-Senajit; yuvanāśvaḥ-of the name Yuvanāśva; abhavat-was born; tasya-of Senajit; saḥ-he; anapatyaḥ-without any sons; vanam gataḥ-retired to the forest as a vānaprastha.

The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

TEXT 26

bhāryā-śatena nirviṇṇa
ṛṣayo 'sya kṛpālavaḥ
iṣṭiṁ sma vartayāṁ cakrur
aindrīṁ te susamāhitāḥ

SYNONYMS

bhāryā-śatena-with one hundred wives; nirviṇṇaḥ-very morose; ṛṣayaḥ-the sages (in the forest); asya-upon him; kṛpālavaḥ-very merciful; iṣṭim-a ritualistic ceremony; sma-in the past; vartayām cakruḥ-began to execute; aindrīm-known as an Indra-yajña; te-all of them; su-samāhitāḥ-being very careful and attentive.

Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

One may enter the vānaprastha order of life with his wife, but the vānaprastha order means complete retirement from household life. Although King Yuvanāśva retired from family life, he and his wives were always morose because he had no son.

TEXT 27

rājā tad-yajña-sadanaṁ
praviṣṭo niśi tarṣitaḥ
dṛṣṭvā śayānān viprāṁs tān
papau mantra-jalaṁ svayam

SYNONYMS

rājā-the King (Yuvanāśva); tat-yajña-sadanam-the arena of sacrifice; praviṣṭaḥ-entered; niśi-at night; tarṣitaḥ-being thirsty; dṛṣṭvā-seeing; śayānān-lying down; viprān-all the brāhmaṇas; tān-all of them; papau-drank; mantra-jalam-water sanctified by mantras; svayam-personally.

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

Yajñas performed by brāhmaṇas according to Vedic ritualistic ceremonies are so potent that the sanctifying of water by Vedic mantras can bring about the desired result. In this instance, the brāhmaṇas sanctified the water so that the King's wife might drink it in the yajña, but by providence the King himself went there at night and, being thirsty, drank the water.

TEXT 28

utthitās te niśamyātha
vyudakaṁ kalaśaṁ prabho
papracchuḥ kasya karmedaṁ
pītaṁ puṁsavanaṁ jalam

SYNONYMS

utthitāḥ-after awakening; te-all of them; niśamya-seeing; atha-thereafter; vyudakam-empty; kalaśam-the waterpot; prabho-O King Parīkṣit; papracchuḥ-inquired; kasya-whose; karma-act; idam-this; pītam-drunk; puṁsavanam-which was to cause the birth of a child; jalam-water.

When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

TEXT 29

rājñā pītaṁ viditvā vai
īśvara-prahitena te
īśvarāya namaś cakrur
aho daiva-balaṁ balam

SYNONYMS

rājñā-by the King; pītam-drunk; viditvā-understanding this; vai-indeed; īśvara-prahitena-inspired by providence; te-all of them; īśvarāya-unto the Supreme Personality of Godhead, the supreme controller; namaḥ cakruḥ-offered respectful obeisances; aho-alas; daiva-balam-providential power; balam-is actual power.

When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

TEXT 30

tataḥ kāla upāvṛtte
kukṣiṁ nirbhidya dakṣiṇam
yuvanāśvasya tanayaś
cakravartī jajāna ha

SYNONYMS

tataḥ-thereafter; kāle-time; upāvṛtte-being mature; kukṣim-the lower part of the abdomen; nirbhidya-piercing; dakṣiṇam-the right side; yuvanāśvasya-of King Yuvanāśva; tanayaḥ-a son; cakravartī-with all the good symptoms of a king; jajāna-generated; ha-in the past.

Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

TEXT 31

kaṁ dhāsyati kumāro 'yaṁ
stanye rorūyate bhṛśam
māṁ dhātā vatsa mā rodīr
itīndro deśinīm adāt

SYNONYMS

kam-by whom; dhāsyati-will he be cared for by being supplied breast milk; kumāraḥ-child; ayam-this; stanye-for drinking breast milk; rorūyate-is crying; bhṛśam-so much; mām dhātā-just drink me; vatsa-my dear child; mā rodīḥ-do not cry; iti-thus; indraḥ-King Indra; deśinīm-the index finger; adāt-gave him to suck.

The baby cried so much for breast milk that all the brāhmaṇas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajña, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

TEXT 32

na mamāra pitā tasya
vipra-deva-prasādataḥ
yuvanāśvo 'tha tatraiva
tapasā siddhim anvagāt

SYNONYMS

na-not; mamāra-died; pitā-the father; tasya-of the baby; vipra-deva-prasādataḥ-because of the mercy and blessings of the brāhmaṇas; yuvanāśvaḥ-King Yuvanāśva; atha-thereafter; tatra eva-in that very place; tapasā-by executing austerity; siddhim-perfection; anvagāt-achieved.

Because Yuvanāśva, the father of the baby, was blessed by the brāhmaṇas, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

TEXTS 33–34

trasaddasyur itīndro 'ṅga
vidadhe nāma yasya vai
yasmāt trasanti hy udvignā
dasyavo rāvaṇādayaḥ
yauvanāśvo 'tha māndhātā
cakravarty avanīṁ prabhuḥ
sapta-dvīpavatīm ekaḥ
śaśāsācyuta-tejasā

SYNONYMS

trasat-dasyuḥ-of the name Trasaddasyu ("one who threatens thieves and rogues"); iti-thus; indraḥ-the King of heaven; aṅga-my dear King; vidadhe-gave; nāma-the name; yasya-whom; vai-indeed; yasmāt-from whom; trasanti-are afraid; hi-indeed; udvignāḥ-the cause of anxiety; dasyavaḥ-thieves and rogues; rāvaṇa-ādayaḥ-headed by great Rākṣasas like Rāvaṇa; yauvanāśvaḥ-the son of Yuvanāśva; atha-thus; māndhātā-known as Māndhātā; cakravartī-the emperor of the world; avanīm-this surface of the world; prabhuḥ-the master; sapta-dvīpa-vatīm-consisting of seven islands; ekaḥ-one alone; śaśāsa-ruled; acyuta-tejasā-being powerful by the favor of the Supreme Personality of Godhead.

Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīkṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

TEXTS 35–36

īje ca yajñaṁ kratubhir
ātma-vid bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarvātmakam atīndriyam
dravyaṁ mantro vidhir yajño
yajamānas tathartvijaḥ
dharmo deśaś ca kālaś ca
sarvam etad yad ātmakam

SYNONYMS

īje-he worshiped; ca-also; yajñam-the Lord of sacrifices; kratubhiḥ-by great ritualistic performances; ātma-vit-fully conscious by self-realization; bhūri-dakṣiṇaiḥ-by giving large contributions to the brāhmaṇas; sarva-deva-mayam-consisting of all the demigods; devam-the Lord; sarva-ātmakam-the Supersoul of everyone; ati-indriyam-transcendentally situated; dravyam-ingredients; mantraḥ-chanting of the Vedic hymns; vidhiḥ-regulative principles; yajñaḥ-worshiping; yajamānaḥ-the performer; tathā-with; ṛtvijaḥ-the priests; dharmaḥ-religious principles; deśaḥ-the country; ca-and; kālaḥ-the time; ca-also; sarvam-everything; etat-all these; yat-that which is; ātmakam-favorable for self-realization.

The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Māndhātā worshiped that transcendentally situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

TEXT 37

yāvat sūrya udeti sma
yāvac ca pratitiṣṭhati
tat sarvaṁ yauvanāśvasya
māndhātuḥ kṣetram ucyate

SYNONYMS

yāvat-as long as; sūryaḥ-the sun; udeti-has risen on the horizon; sma-in the past; yāvat-as long as; ca-also; pratitiṣṭhati-continues to stay; tat-all those things mentioned above; sarvam-everything; yauvanāśvasya-of the son of Yuvanāśva; māndhātuḥ-called Māndhātā; kṣetram-location; ucyate-is said to be.

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

TEXT 38

śaśabindor duhitari
bindumatyām adhān nṛpaḥ
purukutsam ambarīṣaṁ
mucukundaṁ ca yoginam
teṣāṁ svasāraḥ pañcāśat
saubhariṁ vavrire patim

SYNONYMS

śaśabindoḥ-of a king known as Śaśabindu; duhitari-unto the daughter; bindumatyām-whose name was Bindumatī; adhāt-begot; nṛpaḥ-the King (Māndhātā); purukutsam-Purukutsa; ambarīṣam-Ambarīṣa; mucukundam-Mucukunda; ca-and; yoginam-a highly elevated mystic; teṣām-of them; svasāraḥ-the sisters; pañcāśat-fifty; saubharim-unto the great sage Saubhari; vavrire-accepted; patim-as husband.

Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

TEXTS 39–40

yamunāntar-jale magnas
tapyamānaḥ paraṁ tapaḥ
nirvṛtiṁ mīna-rājasya
dṛṣṭvā maithuna-dharmiṇaḥ
jāta-spṛho nṛpaṁ vipraḥ
kanyām ekām ayācata
so 'py āha gṛhyatāṁ brahman
kāmaṁ kanyā svayaṁvare

SYNONYMS

yamunā-antaḥ-jale-in the deep water of the River Yamunā; magnaḥ-merged completely; tapyamānaḥ-executing austerities; param-uncommon; tapaḥ-austerity; nirvṛtim-pleasure; mīna-rājasya-of a big fish; dṛṣṭvā-seeing; maithuna-dharmiṇaḥ-engaged in sexual affairs; jāta-spṛhaḥ-became sexually inclined; nṛpam-unto the King (Māndhātā); vipraḥ-the brāhmaṇa (Saubhari Ṛṣi); kanyām ekām-one daughter; ayācata-begged for; saḥ-he, the King; api-also; āha-said; gṛhyatām-you can take; brahman-O brāhmaṇa; kāmam-as she desires; kanyā-daughter; svayaṁvare-a personal selection.

Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection."

This is the beginning of the story of Saubhari Ṛṣi. According to Viśvanātha Cakravartī Ṭhākura, Māndhātā was the king of Mathurā, and Saubhari Ṛṣi was engaged in austerity while submerged deep within the River Yamunā. When the ṛṣi felt sexual desire, he emerged from the water and went to King Māndhātā to ask that one of the King's daughters become his wife.

TEXTS 41–42

sa vicintyāpriyaṁ strīṇāṁ
jaraṭho 'ham asan-mataḥ
valī-palita ejat-ka
ity ahaṁ pratyudāhṛtaḥ
sādhayiṣye tathātmānaṁ
sura-strīṇām abhīpsitam
kiṁ punar manujendrāṇām
iti vyavasitaḥ prabhuḥ

SYNONYMS

saḥ-he, Saubhari Muni; vicintya-thinking to himself; apriyam-not liked; strīṇām-by the women; jaraṭhaḥ-being infirm because of old age; aham-I; asat-mataḥ-not desired by them; valī-wrinkled; palitaḥ-grey-haired; ejat-kaḥ-with the head always trembling;

iti-in this way; aham-I; pratyudāhṛtaḥ-rejected (by them); sādhayiṣye-I shall act in such a way; tathā-as; ātmānam-my body; sura-strīṇām-to the celestial women of the heavenly planets; abhīpsitam-desirable; kim-what to speak of; punaḥ-yet; manuja-indrāṇām-of the daughters of worldly kings; iti-in this way; vyavasitaḥ-determined; prabhuḥ-Saubhari, the greatly powerful mystic.

Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

TEXT 43

muniḥ praveśitaḥ kṣatrā
kanyāntaḥpuram ṛddhimat
vṛtaḥ sa rāja-kanyābhir
ekaṁ pañcāśatā varaḥ

SYNONYMS

muniḥ-Saubhari Muni; praveśitaḥ-admitted; kṣatrā-by the palace messenger; kanyā-antaḥpuram-into the residential quarters of the princesses; ṛddhi-mat-extremely opulent in all respects; vṛtaḥ-accepted; saḥ-he; rāja-kanyābhiḥ-by all the princesses; ekam-he alone; pañcāśatā-by all fifty; varaḥ-the husband.

Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

TEXT 44

tāsāṁ kalir abhūd bhūyāṁs
tad-arthe ’pohya sauhṛdam
mamānurūpo nāyaṁ va
iti tad-gata-cetasām

SYNONYMS

tāsām-of all the princesses; kaliḥ-disagreement and quarrel; abhūt-there was; bhūyān-very much; tat-arthe-for the sake of Saubhari Muni; apohya-giving up; sauhṛdam-a good relationship; mama-mine; anurūpaḥ-the fit person; na-not; ayam-this; vaḥ-yours; iti-in this way; tat-gata-cetasām-being attracted by him.

Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, ”This man is just suitable for me, and not for you.” In this way there ensued a great disagreement.

TEXTS 45–46

sa bahv-ṛcas tābhir apāraṇīya-
tapaḥ-śriyānarghya-paricchadeṣu
gṛheṣu nānopavanāmalāmbhaḥ-
saraḥsu saugandhika-kānaneṣu
mahārha-śayyāsana-vastra-bhūṣaṇa-
snānānulepābhyavahāra-mālyakaiḥ
svalaṅkṛta-strī-puruṣeṣu nityadā
reme ’nugāyad-dvija-bhṛṅga-vandiṣu

SYNONYMS

saḥ-he, Saubhari Ṛṣi; bahu-ṛcaḥ-quite expert in utilizing Vedic mantras; tābhiḥ-with his wives; apāraṇīya-unlimited; tapaḥ-the result of austerity; śriyā-by opulences; anarghya-paraphernalia for enjoyment; paricchadeṣu-equipped with different garments and dresses; gṛheṣu-in the house and rooms; nānā-varieties of; upavana-parks; amala-clean; ambhaḥ-water; saraḥsu-in lakes; saugandhika-very fragrant; kānaneṣu-in gardens; mahā-arha-very costly; śayyā-bedding; āsana-sitting places; vastra-clothing; bhūṣaṇa-ornaments; snāna-bathing places; anulepa-sandalwood; abhyavahāra-palatable dishes; mālyakaiḥ-and with garlands; su-alaṅkṛta-properly dressed and decorated; strī-women; puruṣeṣu-with men also; nityadā-constantly; reme-enjoyed; anugāyat-followed by the singing of; dvija-birds; bhṛṅga-bumblebees; vandiṣu-and professional singers.

Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni’s home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

Saubhari Ṛṣi was a great yogī. Yogic perfection makes available eight material opulences-aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitā. Saubhari Muni exhibited super-excellence in material enjoyment by dint of his yogic perfection. The word bahv-ṛca means ”expert in chanting mantras.” As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through mantras. By chanting mantras, Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the vānaprastha order and achieved final success. Those who are not ātma-tattva-vit, who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are ātma-tattva-vit are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

TEXT 47

yad-gārhasthyaṁ tu saṁvīkṣya
sapta-dvīpavatī-patiḥ
vismitaḥ stambham ajahāt

sārvabhauma-śriyānvitam

SYNONYMS

yat-he whose; gārhasthyam-family life, householder life; tu-but; saṁvīkṣya-observing; sapta-dvīpa-vatī-patiḥ-Māndhātā, who was the King of the entire world, consisting of seven islands; vismitaḥ-was struck with wonder; stambham-pride due to a prestigious position; ajahāt-he gave up; sārva-bhauma-the emperor of the entire world; śriyā-anvitam-blessed with all kinds of opulence.

Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

Everyone is proud of his own position, but here was an astounding experience, in which the emperor of the entire world felt himself defeated in all details of material happiness by the opulence of Saubhari Muni.

TEXT 48

evaṁ gṛheṣv abhirato
viṣayān vividhaiḥ sukhaiḥ
sevamāno na cātuṣyad
ājya-stokair ivānalaḥ

SYNONYMS

evam-in this way; gṛheṣu-in household affairs; abhirataḥ-being always engaged; viṣayān-material paraphernalia; vividhaiḥ-with varieties of; sukhaiḥ-happiness; sevamānaḥ-enjoying; na-not; ca-also; atuṣyat-satisfied him; ājya-stokaiḥ-by drops of fat; iva-like; analaḥ-a fire.

In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire. The Western countries have reached the summit of material civilization, but people are still dissatisfied. Real satisfaction is Kṛṣṇa consciousness. This is confirmed in Bhagavad-gītā (5.29), where Kṛṣṇa says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." One must therefore take to Kṛṣṇa consciousness and advance in Kṛṣṇa consciousness by properly following the regulative principles. Then one can attain an eternal, blissful life in peace and knowledge.

TEXT 49

sa kadācid upāsīna
ātmāpahnavam ātmanaḥ
dadarśa bahv-ṛcācāryo
mīna-saṅga-samutthitam

SYNONYMS

saḥ-he, Saubhari Muni; kadācit-one day; upāsīnaḥ-sitting down; ātma-apahnavam-degrading oneself from the platform of tapasya; ātmanaḥ-self-caused; dadarśa-observed; bahu-ṛca-ācāryaḥ-Saubhari Muni, who was expert in chanting mantras; mīna-saṅga-the sexual affairs of fish; samutthitam-caused by this incident.

Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

Viśvanātha Cakravartī Ṭhākura remarks that Saubhari Muni had fallen from his austerity because of a vaiṣṇava-aparādha. The history is that when Garuḍa wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuḍa's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaiṣṇava. Because of this vaiṣṇava-aparādha, an offense at the lotus feet of a Vaiṣṇava, Saubhari Muni fell from his exalted position of mystic tapasya. One should not, therefore, impede the activities of a Vaiṣṇava. This is the lesson we must learn from this incident concerning Saubhari Muni.

TEXT 50

aho imaṁ paśyata me vināśaṁ
tapasvinaḥ sac-carita-vratasya
antarjale vāri-cara-prasaṅgāt
pracyāvitaṁ brahma ciraṁ dhṛtaṁ yat

SYNONYMS

aho-alas; imam-this; paśyata-just see; me-of me; vināśam-falldown; tapasvinaḥ-who was such a great mystic performing austerity; sat-carita-of very good character, observing all necessary rules and regulations; vratasya-of one who has taken a vow strictly; antaḥ-jale-in the depths of the water; vāri-cara-prasaṅgāt-because of the affairs of the aquatics; pracyāvitam-fallen; brahma-from the activities of Brahman realization or austerity; ciram-for a long time; dhṛtam-executed; yat-which.

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

TEXT 51

saṅgaṁ tyajeta mithuna-vratīnāṁ mumukṣuḥ

sarvātmanā na visṛjed bahir-indriyāṇi
ekaś caran rahasi cittam ananta īśe
yuñjīta tad-vratiṣu sādhuṣu cet prasaṅgaḥ
SYNONYMS

saṅgam-association; tyajeta-must give up; mithuna-vratīnām-of a person engaged in sexual affairs, legal or illegal; mumukṣuḥ-persons who desire liberation; sarva-ātmanā-in all respects; na-do not; visṛjet-employ; bahiḥ-indriyāṇi-external senses; ekaḥ-alone; caran-moving; rahasi-in a secluded place; cittam-the heart; anante īśe-fixed at the lotus feet of the unlimited Supreme Personality of Godhead; yuñjīta-one can engage himself; tat-vratiṣu-with persons of the same category (desiring liberation from material bondage); sādhuṣu-such saintly persons; cet-if; prasaṅgaḥ-one wants association.

A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Śrī Caitanya Mahāprabhu:

niṣkiñcanasya bhagavad-bhajanonmukasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato ’py asādhu
(Caitanya-candrodaya-nāṭaka 8.27)

”Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly.”

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with viṣayī-materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is advised that an exalted saintly person avoid the association of those who are materially inclined. Śrīla Narottama dāsa Ṭhākura also recommends that one engage in the service of the ācāryas, and if one wants to live in association, he must live in the association of devotees (tāṅdera caraṇa sevi bhakta-sane vāsa). The Kṛṣṇa consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Śrī Caitanya Mahāprabhu. By gradually associating with the members of the Kṛṣṇa consciousness movement, simply by taking prasāda and taking part in chanting of the Hare Kṛṣṇa mantra, ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

TEXT 52

ekas tapasvy aham athāmbhasi matsya-saṅgāt
pañcāśad āsam uta pañca-sahasra-sargaḥ
nāntaṁ vrajāmy ubhaya-kṛtya-manorathānāṁ
māyā-guṇair hṛta-matir viṣaye ’rtha-bhāvaḥ
SYNONYMS

ekaḥ-one only; tapasvī-great sage; aham-I; atha-thus; ambhasi-in the deep water; matsya-saṅgāt-by associating with the fish; pañcāśat-fifty; āsam-got wives; uta-and what to speak of begetting one hundred sons in each of them; pañca-sahasra-sargaḥ-procreation of five thousand; na antam-no end; vrajāmi-I can find; ubhaya-kṛtya-duties of this life and the next; manorathānām-mental concoctions; māyā-guṇaiḥ-influenced by the modes of material nature; hṛta-lost; matiḥ viṣaye-great attraction for material things; artha-bhāvaḥ-matters of self-interest.

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

TEXT 53

evaṁ vasan gṛhe kālaṁ
virakto nyāsam āsthitaḥ
vanaṁ jagāmānuyayus
tat-patnyaḥ pati-devatāḥ
SYNONYMS

evam-in this way; vasan-living; gṛhe-at home; kālam-passing away time; viraktaḥ-became detached; nyāsam-in the renounced order of life; āsthitaḥ-became situated; vanam-in the forest; jagāma-he went; anuyayuḥ-was followed by; tat-patnyaḥ-all his wives; pati-devatāḥ-because their only worshipable object was their husband.

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

TEXT 54

tatra taptvā tapas tīkṣṇam

ātma-darśanam ātmavān
sahaivāgnibhir ātmānaṁ
yuyoja paramātmani
SYNONYMS

tatra-in the forest; taptvā-executing austerity; tapaḥ-the regulative principles of austerity; tīkṣṇam-very severely; ātma-darśanam-which helps self-realization; ātmavān-conversant with the self; saha-with; eva-certainly; agnibhiḥ-fires; ātmānam-the personal self; yuyoja-he engaged; parama-ātmani-dealing with the Supreme Soul.

When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

At the time of death, fire burns the gross body, and if there is no more desire for material enjoyment the subtle body is also ended, and in this way a pure soul remains. This is confirmed in Bhagavad-gītā (tyaktvā dehaṁ punar janma naiti [Bg. 4.9]). If one is free from the bondage of both the gross and subtle material bodies and remains a pure soul, he returns home, back to Godhead, to be engaged in the service of the Lord. Tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] he goes back home, back to Godhead. Thus it appears that Saubhari Muni attained that perfect stage.

TEXT 55

tāḥ sva-patyur mahārāja
nirīkṣyādhyātmikīṁ gatim
anvīyus tat-prabhāveṇa
agniṁ śāntam ivārciṣaḥ
SYNONYMS

tāḥ-all the wives of Saubhari; sva-patyuḥ-with their own husband; mahārāja-O King Parīkṣit; nirīkṣya-observing; adhyātmikīm-spiritual; gatim-progress; anvīyuḥ-followed; tat-prabhāveṇa-by the influence of their husband (although they were unfit, by the influence of their husband they also could go to the spiritual world); agnim-the fire; śāntam-completely merged; iva-like; arciṣaḥ-the flames.

O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

As stated in Bhagavad-gītā (9.32), striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Downfall of Saubhari Muni."

20.10.7 Chapter Seven

The Descendants of King Māndhātā

In this chapter the descendants of King Māndhātā are described, and in this connection the histories of Purukutsa and Hariścandra are also given.

The most prominent son of Māndhātā was Ambarīṣa, his son was Yauvanāśva, and Yauvanāśva's son was Hārīta. These three personalities were the best in the dynasty of Māndhātā. Purukutsa, another son of Māndhātā, married the sister of the snakes (sarpa-gaṇa) named Narmadā. The son of Purukutsa was Trasaddasyu, whose son was Anaraṇya. Anaraṇya's son was Haryaśva, Haryaśva's son was Prāruṇa, Prāruṇa's son was Tribandhana, and Tribandhana's son was Satyavrata, also known as Triśaṅku. When Triśaṅku kidnapped the daughter of a brāhmaṇa, his father cursed him for this sinful act, and Triśaṅku became a caṇḍāla, worse than a śūdra. Later, by the influence of Viśvāmitra, he was brought to the heavenly planets, but by the influence of the demigods he fell back downward. He was stopped in his fall, however, by the influence of Viśvāmitra. The son of Triśaṅku was Hariścandra. Hariścandra once performed a Rājasūya-yajña, but Viśvāmitra cunningly took all of Hariścandra's possessions as a dakṣiṇa contribution and chastised Hariścandra in various ways. Because of this, a quarrel arose between Viśvāmitra and Vasiṣṭha. Hariścandra had no sons, but on the advice of Nārada he worshiped Varuṇa and in this way got a son named Rohita. Hariścandra promised that Rohita would be used to perform a Varuṇa-yajña. Varuṇa reminded Hariścandra repeatedly about this yajña, but the King, because of affection for his son, gave various arguments to avoid sacrificing him. Thus time passed, and gradually the son grew up. To safeguard his life, the boy then took bow and arrows in hand and went to the forest. Meanwhile, at home, Hariścandra suffered from dropsy because of an attack from Varuṇa. When Rohita received the news that his father was suffering, he wanted to return to the capital, but King Indra prevented him from doing so. Following the instructions of Indra, Rohita lived in the forest for six years and then returned home. Rohita purchased Śunaḥśepha, the second son of Ajīgarta, and gave him to his father, Hariścandra, as the sacrificial animal. In this way, the sacrifice was performed, Varuṇa and the other demigods were pacified, and Hariścandra was freed from disease. In this sacrifice, Viśvāmitra was the hotā priest, Jamadagni was the adhvaryu, Vasiṣṭha was the brahmā, and Ayāsya was the udgātā. King Indra, being very satisfied by the sacrifice, gave Hariścandra a golden chariot, and Viśvāmitra gave him transcendental knowledge. Thus Śukadeva Gosvāmī describes how Hariścandra achieved perfection.

TEXT 1

śrī-śuka uvāca
māndhātuḥ putra-pravaro
yo 'mbarīṣaḥ prakīrtitaḥ

pitāmahena pravṛto
yauvanāśvas tu tat-sutaḥ
hārītas tasya putro ’bhūn
māndhātṛ-pravarā ime

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; māndhātuḥ-of Māndhātā; putra-pravaraḥ-the prominent son; yaḥ-the one who; ambarīṣaḥ-by the name Ambarīṣa; prakīrtitaḥ-celebrated; pitāmahena-by his grandfather Yuvanāśva; pravṛtaḥ-accepted; yauvanāśvaḥ-named Yauvanāśva; tu-and; tat-sutaḥ-the son of Ambarīṣa; hārītaḥ-by the name Hārīta; tasya-of Yauvanāśva; putraḥ-the son; abhūt-became; māndhātṛ-in the dynasty of Māndhātā; pravarāḥ-most prominent; ime-all of them.

Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was accepted as son by his grandfather Yuvanāśva. Ambarīṣa’s son was Yauvanāśva, and Yauvanāśva’s son was Hārīta. In Māndhātā’s dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.

TEXT 2

narmadā bhrātṛbhir dattā
purukutsāya yoragaiḥ
tayā rasātalaṁ nīto
bhujagendra-prayuktayā

SYNONYMS

narmadā-by the name Narmadā; bhrātṛbhiḥ-by her brothers; dattā-was given in charity; purukutsāya-unto Purukutsa; yā-she who; uragaiḥ-by the serpents (sarpa-gaṇa); tayā-by her; rasātalam-to the lower region of the universe; nītaḥ-was brought; bhujaga-indra-prayuktayā-engaged by Vāsuki, the King of the serpents.

The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.

Before describing the descendants of Purukutsa, the son of Māndhātā, Śukadeva Gosvāmī first describes how Purukutsa was married to Narmadā, who was induced to take him to the lower region of the universe.

TEXT 3

gandharvān avadhīt tatra
vadhyān vai viṣṇu-śakti-dhṛk
nāgāl labdha-varaḥ sarpād
abhayaṁ smaratām idam

SYNONYMS

gandharvān-the inhabitants of Gandharvaloka; avadhīt-he killed; tatra-there (in the lower region of the universe); vadhyān-who deserved to be killed; vai-indeed; viṣṇu-śakti-dhṛk-being empowered by Lord Viṣṇu; nāgāt-from the Nāgas; labdha-varaḥ-having received a benediction; sarpāt-from the snakes; abhayam-assurances; smaratām-of those who remember; idam-this incident.

There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.

TEXT 4

trasaddasyuḥ paurukutso
yo ’naraṇyasya deha-kṛt
haryaśvas tat-sutas tasmāt
prāruṇo ’tha tribandhanaḥ

SYNONYMS

trasaddasyuḥ-by the name Trasaddasyu; paurukutsaḥ-the son of Purukutsa; yaḥ-who; anaraṇyasya-of Anaraṇya; deha-kṛt-the father; haryaśvaḥ-by the name Haryaśva; tat-sutaḥ-the son of Anaraṇya; tasmāt-from him (Haryaśva); prāruṇaḥ-by the name Prāruṇa; atha-then, from Prāruṇa; tribandhanaḥ-his son, Tribandhana.

The son of Purukutsa was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya’s son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.

TEXTS 5–6

tasya satyavrataḥ putras
triśaṅkur iti viśrutaḥ
prāptaś cāṇḍālatāṁ śāpād
guroḥ kauśika-tejasā
saśarīro gataḥ svargam
adyāpi divi dṛśyate
pātito ’vāk-śirā devais
tenaiva stambhito balāt

SYNONYMS

tasya-of Tribandhana; satyavrataḥ-by the name Satyavrata; putraḥ-the son; triśaṅkuḥ-by the name Triśaṅku; iti-thus; viśrutaḥ-celebrated; prāptaḥ-had obtained; cāṇḍālatām-the quality of a caṇḍāla, lower than a śūdra; śāpāt-from the curse; guroḥ-of his father; kauśika-tejasā-by the prowess of Kauśika (Viśvāmitra); saśarīraḥ-while in this body; gataḥ-went; svargam-to the heavenly planet; adya api-until today; divi-in the sky; dṛśyate-can be seen; pātitaḥ-having fallen down; avāk-śirāḥ-with his head hanging downward; devaiḥ-by the prowess of the demigods; tena-by Viśvāmitra; eva-indeed; stambhitaḥ-fixed; balāt-by superior power.

The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. Because he kidnapped the daughter of a brāhmaṇa when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

TEXT 7

traiśaṅkavo hariścandro
viśvāmitra-vasiṣṭhayoḥ
yan-nimittam abhūd yuddhaṁ
pakṣiṇor bahu-vārṣikam

SYNONYMS

traiśaṅkavaḥ-the son of Triśaṅku; hariścandraḥ-by the name Hariścandra; viśvāmitra-vasiṣṭhayoḥ-between Viśvāmitra and Vasiṣṭha; yat-nimittam-because of Hariścandra; abhūt-there was; yuddham-a great fight; pakṣiṇoḥ-both of whom had been converted into birds; bahu-vārṣikam-for many years.

The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

Viśvāmitra and Vasiṣṭha were always inimical. Formerly, Viśvāmitra was a kṣatriya, and by undergoing severe austerities he wanted to become a brāhmaṇa, but Vasiṣṭha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasiṣṭha accepted him because of Viśvāmitra's quality of forgiveness. Once Hariścandra performed a yajña for which Viśvāmitra was the priest, but Viśvāmitra, being angry at Hariścandra, took away all his possessions, claiming them as a contribution of dakṣiṇā. Vasiṣṭha, however, did not like this, and therefore a fight arose between Vasiṣṭha and Viśvāmitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Hariścandra. We can see that such a great mystic yogī as Saubhari became a victim of sense gratification, and such great sages as Vasiṣṭha and Viśvāmitra became birds. This is the material world. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna [Bg. 8.16]. Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (janma-mṛtyu jarā-vyādhi). Therefore Kṛṣṇa says that this material world is simply miserable (duḥkhālayam aśāśvatam [Bg. 8.15]). The Bhāgavatam says, padaṁ padaṁ yad vipadām: at every step here there is danger. Therefore, because the Kṛṣṇa consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Kṛṣṇa mantra, this movement is the greatest benediction in human society.

TEXT 8

so 'napatyo viṣaṇṇātmā
nāradasyopadeśataḥ
varuṇaṁ śaraṇaṁ yātaḥ
putro me jāyatāṁ prabho

SYNONYMS

saḥ-that Hariścandra; anapatyaḥ-being without a son; viṣaṇṇa-ātmā-therefore very morose; nāradasya-of Nārada; upadeśataḥ-by the advice; varuṇam-unto Varuṇa; śaraṇam yātaḥ-took shelter; putraḥ-a son; me-of me; jāyatām-let there be born; prabho-O my lord.

Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of Varuṇa and said to him "My lord I have no son. Would you kindly give me one?"

TEXT 9

yadi vīro mahārāja
tenaiva tvāṁ yaje iti
tatheti varuṇenāsya
putro jātas tu rohitaḥ

SYNONYMS

yadi-if; vīraḥ-there is a son; mahārāja-O Mahārāja Parīkṣit; tena eva-even by that son; tvām-unto you; yaje-I shall offer sacrifice; iti-thus; tathā-as you desire; iti-thus accepted; varuṇena-by Varuṇa; asya-of Mahārāja Hariścandra; putraḥ-a son; jātaḥ-was born; tu-indeed; rohitaḥ-by the name Rohita.

O King Parīkṣit, Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariścandra said this, Varuṇa replied, "Let it be so." Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.

TEXT 10

jātaḥ suto hy anenāṅga
māṁ yajasveti so 'bravīt
yadā paśur nirdaśaḥ syād
atha medhyo bhaved iti

SYNONYMS

jātaḥ-has been born; sutaḥ-a son; hi-indeed; anena-by this son; aṅga-O Hariścandra; mām-unto me; yajasva-offer sacrifice; iti-thus; saḥ-he, Varuṇa; abravīt-said; yadā-when; paśuḥ-an animal; nirdaśaḥ-has passed ten days; syāt-should become; atha-then; medhyaḥ-suitable for offering in sacrifice; bhavet-becomes; iti-thus (Hariścandra said).

Thereafter, when the child was born, Varuṇa approached Hariścandra and said, "Now you have a son. With this son you can offer me a sacrifice." In answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."

TEXT 11

nirdaśe ca sa āgatya
yajasvety āha so 'bravīt
dantāḥ paśor yaj jāyerann
atha medhyo bhaved iti

SYNONYMS

nirdaśe-after ten days; ca-also; saḥ-he, Varuṇa; āgatya-coming there; yajasva-now sacrifice; iti-thus; āha-said; saḥ-he, Hariścandra; abravīt-replied; dantāḥ-the teeth; paśoḥ-of the animal; yat-when; jāyeran-have appeared; atha-then; medhyaḥ-fit for being sacrificed; bhavet-will become; iti-thus.

After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."

TEXT 12

dantā jātā yajasveti
sa pratyāhātha so 'bravīt
yadā patanty asya dantā
atha medhyo bhaved iti

SYNONYMS

dantāḥ-the teeth; jātāḥ-have grown; yajasva-now sacrifice; iti-thus; saḥ-he, Varuṇa; pratyāha-said; atha-thereupon; saḥ-he, Hariścandra; abravīt-replied; yadā-when; patanti-fall out; asya-his; dantāḥ-teeth; atha-then; medhyaḥ-fit for sacrifice; bhavet-will become; iti-thus.

When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

TEXT 13

paśor nipatitā dantā
yajasvety āha so 'bravīt
yadā paśoḥ punar dantā
jāyante 'tha paśuḥ śuciḥ

SYNONYMS

paśoḥ-of the animal; nipatitāḥ-have fallen out; dantāḥ-the teeth; yajasva-now sacrifice him; iti-thus; āha-said (Varuṇa); saḥ-he, Hariścandra; abravīt-replied; yadā-when; paśoḥ-of the animal; punaḥ-again; dantāḥ-the teeth; jāyante-grow; atha-then; paśuḥ-the animal; śuciḥ-is purified for being sacrificed.

When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariścandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."

TEXT 14

punar jātā yajasveti
sa pratyāhātha so 'bravīt
sānnāhiko yadā rājan
rājanyo 'tha paśuḥ śuciḥ

SYNONYMS

punaḥ-again; jātāḥ-have grown; yajasva-now you offer the sacrifice; iti-thus; saḥ-he, Varuṇa; pratyāha-replied; atha-thereafter; saḥ-he, Hariścandra; abravīt-said; sānnāhikaḥ-able to equip himself with a shield; yadā-when; rājan-O King Varuṇa; rājanyaḥ-the kṣatriya; atha-then; paśuḥ-the sacrificial animal; śuciḥ-becomes purified.

When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now you can perform the sacrifice." But Hariścandra then said, "O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified."

TEXT 15

iti putrānurāgeṇa
sneha-yantrita-cetasā
kālaṁ vañcayatā taṁ tam
ukto devas tam aikṣata

SYNONYMS

iti-in this way; putra-anurāgeṇa-because of affection for the son; sneha-yantrita-cetasā-his mind being controlled by such affection; kālam-time; vañcayatā-cheating; tam-unto him; tam-that; uktaḥ-said; devaḥ-the demigod Varuṇa; tam-unto him, Hariścandra; aikṣata-waited for the fulfillment of his promise.

Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.

TEXT 16

rohitas tad abhijñāya
pituḥ karma cikīrṣitam
prāṇa-prepsur dhanuṣ-pāṇir
araṇyaṁ pratyapadyata

SYNONYMS

rohitaḥ-the son of Hariścandra; tat-this fact; abhijñāya-having thoroughly understood; pituḥ-of his father; karma-action; cikīrṣitam-which he was practically doing; prāṇa-prepsuḥ-wishing to save his life; dhanuḥ-pāṇiḥ-taking his bow and arrows; araṇyam-to the forest; pratyapadyata-left.

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.

TEXT 17

pitaraṁ varuṇa-grastaṁ
śrutvā jāta-mahodaram
rohito grāmam eyāya
tam indraḥ pratyaṣedhata

SYNONYMS

pitaram-about his father; varuṇa-grastam-having been attacked with dropsy by Varuṇa; śrutvā-after hearing; jāta-had grown; mahā-udaram-inflated abdomen; rohitaḥ-his son Rohita; grāmam eyāya-wanted to come back to the capital; tam-unto him (Rohita); indraḥ-King Indra; pratyaṣedhata-forbade to go there.

When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

TEXT 18

bhūmeḥ paryaṭanaṁ puṇyaṁ
tīrtha-kṣetra-niṣevaṇaiḥ
rohitāyādiśac chakraḥ
so ’py araṇye ’vasat samām

SYNONYMS

bhūmeḥ-of the surface of the world; paryaṭanam-traveling; puṇyam-holy places; tīrtha-kṣetra-places of pilgrimage; niṣevaṇaiḥ-by serving or going to and coming from such places; rohitāya-unto Rohita; ādiśat-ordered; śakraḥ-King Indra; saḥ-he, Rohita; api-also; araṇye-in the forest; avasat-lived; samām-for one year.

King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.

TEXT 19

evaṁ dvitīye tṛtīye
caturthe pañcame tathā
abhyetyābhyetya sthaviro
vipro bhūtvāha vṛtra-hā

SYNONYMS

evam-in this way; dvitīye-on the second year; tṛtīye-on the third year; caturthe-on the fourth year; pañcame-on the fifth year; tathā-as well as; abhyetya-coming before him; abhyetya-again coming before him; sthaviraḥ-a very old man; vipraḥ-a brāhmaṇa; bhūtvā-becoming so; āha-said; vṛtra-hā-Indra.

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.

TEXT 20

ṣaṣṭhaṁ saṁvatsaraṁ tatra
caritvā rohitaḥ purīm
upavrajann ajīgartād
akrīṇān madhyamaṁ sutam
śunaḥśephaṁ paśuṁ pitre
pradāya samavandata

SYNONYMS

ṣaṣṭham-the sixth; saṁvatsaram-year; tatra-in the forest; caritvā-wandering; rohitaḥ-the son of Hariścandra; purīm-in his capital; upavrajan-went there; ajīgartāt-from Ajīgarta; akrīṇāt-purchased; madhyamam-the second; sutam-son; śunaḥśepham-whose name was Śunaḥśepha; paśum-to use as the sacrificial animal; pitre-unto his father; pradāya-offering; samavandata-respectfully offered his obeisances.

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajīgarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.

It appears that in those days a man could be purchased for any purpose. Hariścandra was in need of a person to sacrifice as the animal in a yajña and thus fulfill his promise to Varuṇa, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.

TEXT 21

tataḥ puruṣa-medhena
hariścandro mahā-yaśāḥ
muktodaro ’yajad devān
varuṇādīn mahat-kathaḥ

SYNONYMS

tataḥ-thereafter; puruṣa-medhena-by sacrificing a man in the yajña; hariścandraḥ-King Hariścandra; mahā-yaśāḥ-very famous; mukta-udaraḥ-became free from dropsy; ayajat-offered sacrifices; devān-unto the demigods; varuṇa-ādīn-headed by Varuṇa and others; mahat-kathaḥ-famous in history with other exalted personalities.

Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

TEXT 22

viśvāmitro 'bhavat tasmin
hotā cādhvaryur ātmavān
jamadagnir abhūd brahmā
vasiṣṭho 'yāsyaḥ sāma-gaḥ

SYNONYMS

viśvāmitraḥ-the great sage and mystic Viśvāmitra; abhavat-became; tasmin-in that great sacrifice; hotā-the chief priest to offer oblations; ca-also; adhvaryuḥ-a person who recites hymns from the Yajur Veda and performs ritualistic ceremonies; ātmavān-fully self-realized; jamadagniḥ-Jamadagni; abhūt-became; brahmā-acting as the chief brāhmaṇa; vasiṣṭhaḥ-the great sage; ayāsyaḥ-another great sage; sāma-gaḥ-engaged as the reciter of the Sāma Veda mantras.

In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

TEXT 23

tasmai tuṣṭo dadāv indraḥ
śātakaumbhamayaṁ ratham
śunaḥśephasya māhātmyam
upariṣṭāt pracakṣyate

SYNONYMS

tasmai-unto him, King Hariścandra; tuṣṭaḥ-being very pleased; dadau-delivered; indraḥ-the King of heaven; śātakaumbha-mayam-made of gold; ratham-a chariot; śunaḥśephasya-about Śunaḥśepha; māhātmyam-glories; upariṣṭāt-in the course of describing the sons of Viśvāmitra; pracakṣyate-will be narrated.

King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra.

TEXT 24

satyaṁ sāraṁ dhṛtiṁ dṛṣṭvā
sabhāryasya ca bhūpateḥ
viśvāmitro bhṛśaṁ prīto
dadāv avihatāṁ gatim

SYNONYMS

satyam-truthfulness; sāram-firmness; dhṛtim-forbearance; dṛṣṭvā-by seeing; sa-bhāryasya-with his wife; ca-and; bhūpateḥ-of Mahārāja Hariścandra; viśvāmitraḥ-the great sage Viśvāmitra; bhṛśam-very much; prītaḥ-being pleased; dadau-gave him; avihatām gatim-imperishable knowledge.

The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.

TEXTS 25–26

manaḥ pṛthivyāṁ tām adbhis
tejasāpo 'nilena tat
khe vāyuṁ dhārayaṁs tac ca
bhūtādau taṁ mahātmani
tasmiñ jñāna-kalāṁ dhyātvā
tayājñānaṁ vinirdahan
hitvā tāṁ svena bhāvena
nirvāṇa-sukha-saṁvidā
anirdeśyāpratarkyeṇa
tasthau vidhvasta-bandhanaḥ

SYNONYMS

manaḥ-the mind (full of material desires for eating, sleeping, mating and defending); pṛthivyām-in the earth; tām-that; adbhiḥ-with water; tejasā-and with fire; apaḥ-the water; anilena-in the fire; tat-that; khe-in the sky; vāyum-the air; dhārayan-amalgamating; tat-that; ca-also; bhūta-ādau-in the false ego, the origin of material existence; tam-that (false ego); mahā-ātmani-in the mahat-tattva, the total material energy; tasmin-in the total material energy; jñāna-kalām-spiritual knowledge and its different branches; dhyātvā-by meditating; tayā-by this process; ajñānam-ignorance; vinirdahan-specifically subdued; hitvā-giving up; tām-material ambition; svena-by self-realization; bhāvena-in devotional service; nirvāṇa-sukha-saṁvidā-by transcendental bliss, putting an end to material existence; anirdeśya-imperceptible; apratarkyeṇa-inconceivable; tasthau-remained; vidhvasta-completely freed from; bandhanaḥ-material bondage.

Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one’s self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Descendants of King Māndhātā.”

20.10.8 Chapter Eight

The Sons of Sagara Meet Lord Kapiladeva

In this Eighth Chapter the descendants of Rohita are described. In the dynasty of Rohita there was a king named Sagara, whose history is described in relation to Kapiladeva and the destruction of the sons of Sagara.

The son of Rohita was known as Harita, and the son of Harita was Campa, who constructed a township known as Campāpurī. The son of Campa was Sudeva, the son of Sudeva was Vijaya, the son of Vijaya was Bharuka, and the son of Bharuka was Vṛka. Bāhuka, the son of Vṛka, was greatly disturbed by his enemies, and therefore he left home with his wife and went to the forest. When he died there, his wife wanted to accept the principles of satī, dying with her husband, but when she was about to die a sage named Aurva found that she was pregnant and forbade her to do so. The co-wives of this wife of Bāhuka gave her poison with her food, but still her son was born with the poison. The son was therefore named Sagara (sa means ”with,” and gara means ”poison”). Following the instructions of the great sage Aurva, King Sagara reformed many clans, including the Yavanas, Śakas, Haihayas and Barbaras. The king did not kill them, but reformed them. Then, again following the instructions of Aurva, King Sagara performed aśvamedha sacrifices, but the horse needed for such a sacrifice was stolen by Indra, the King of heaven. King Sagara had two wives, named Sumati and Keśinī. While searching for the horse, the sons of Sumati extensively dug up the surface of the earth and in this way dug a trench, which later became known as the Sāgara Ocean. In the course of this search, they came upon the great personality Kapiladeva and thought Him to have stolen the horse. With this offensive understanding, they attacked Him and were all burned to ashes. Keśinī, the second wife of King Sagara, had a son named Asamañjasa, whose son Aṁśumān later searched for the horse and delivered his uncles. Upon approaching Kapiladeva, Aṁśumān saw both the horse meant for sacrifice and a pile of ashes. Aṁśumān offered prayers to Kapiladeva, who was very pleased by his prayers and who returned the horse. After getting back the horse, however, Aṁśumān still stood before Kapiladeva, and Kapiladeva could understand that Aṁśumān was praying for the deliverance of his forefathers. Thus Kapiladeva offered the instruction that they could be delivered by water from the Ganges. Aṁśumān then offered respectful obeisances to Kapiladeva, circumambulated Him, and left that place with the horse for sacrifice. When King Sagara finished his yajña, he handed over the kingdom to Aṁśumān and, following the advice of Aurva, attained salvation.

TEXT 1

śrī-śuka uvāca
harito rohita-sutaś
campas tasmād vinirmitā
campāpurī sudevo ’to
vijayo yasya cātmajaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; haritaḥ-the king named Harita; rohita-sutaḥ-the son of King Rohita; campaḥ-by the name Campa; tasmāt-from Harita; vinirmitā-was constructed; campā-purī-the township known as Campāpurī; sudevaḥ-by the name Sudeva; ataḥ-thereafter (from Campa); vijayaḥ-by the name Vijaya; yasya-of whom (Sudeva); ca-also; ātma-jaḥ-the son.

Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita’s son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.

TEXT 2

bharukas tat-sutas tasmād
vṛkas tasyāpi bāhukaḥ
so ’ribhir hṛta-bhū rājā
sabhāryo vanam āviśat

SYNONYMS

bharukaḥ-by the name Bharuka; tat-sutaḥ-the son of Vijaya; tasmāt-from him (Bharuka); vṛkaḥ-by the name Vṛka; tasya-his; api-also; bāhukaḥ-by the name Bāhuka; saḥ-he, the King; aribhiḥ-by his enemies; hṛta-bhūḥ-his land having been taken away; rājā-the King (Bāhuka); sa-bhāryaḥ-with his wife; vanam-the forest; āviśat-entered.

The son of Vijaya was Bharuka, Bharuka’s son was Vṛka, and Vṛka’s son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.

TEXT 3

vṛddhaṁ taṁ pañcatāṁ prāptaṁ
mahiṣy anumariṣyatī
aurveṇa jānatātmānaṁ
prajāvantaṁ nivāritā

SYNONYMS

vṛddham-when he was old; tam-him; pañcatām-death; prāptam-who had obtained; mahiṣī-the queen; anumariṣyatī-who wanted to die with him and become satī; aurveṇa-by the great sage Aurva; jānatā-understanding that; ātmānam-the body of the queen; prajā-vantam-bore a son within the womb; nivāritā-was forbidden.

Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

TEXT 4

ājñāyāsyai sapatnībhir
garo datto ’ndhasā saha
saha tenaiva sañjātaḥ
sagarākhyo mahā-yaśāḥ
sagaraś cakravarty āsīt
sāgaro yat-sutaiḥ kṛtaḥ

SYNONYMS

ājñāya-knowing (this); asyai-unto that pregnant queen; sapatnībhiḥ-by the co-wives of the wife of Bāhuka; garaḥ-poison; dattaḥ-was given; andhasā saha-with her food; saha tena-with that poison; eva-also; sañjātaḥ-was born; sagara-ākhyaḥ-by the name Sagara; mahā-yaśāḥ-having a great reputation; sagaraḥ-King Sagara; cakravartī-the emperor; āsīt-became; sāgaraḥ-the place known as Gaṅgāsāgara; yat-sutaiḥ-by the sons of whom; kṛtaḥ-was excavated.

Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara [”one who is born with poison”]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.

TEXTS 5–6

yas tālajaṅghān yavanāñ
chakān haihaya-barbarān
nāvadhīd guru-vākyena
cakre vikṛta-veṣiṇaḥ
muṇḍāñ chmaśru-dharān kāṁścin
mukta-keśārdha-muṇḍitān
anantar-vāsasaḥ kāṁścid
abahir-vāsaso ’parān

SYNONYMS

yaḥ-Mahārāja Sagara who; tālajaṅghān-the uncivilized clan named Tālajaṅgha; yavanān-persons averse to the Vedic literature; śakān-another class of atheist; haihaya-the uncivilized; barbarān-and the Barbaras; na-not; avadhīt-did kill; guru-vākyena-by the order of his spiritual master; cakre-made them; vikṛta-veṣiṇaḥ-dressed awkwardly; muṇḍān-shaved clean; śmaśru-dharān-wearing mustaches; kāṁścit-some of them; mukta-keśa-loose hair; ardha-muṇḍitān-half-shaven; anantaḥ-vāsasaḥ-without underwear; kāṁścit-some of them; abahiḥ-vāsasaḥ-without covering garments; aparān-others.

Sagara Mahārāja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.

TEXT 7

so ’śvamedhair ayajata
sarva-veda-surātmakam
aurvopadiṣṭa-yogena
harim ātmānam īśvaram
tasyotsṛṣṭaṁ paśuṁ yajñe
jahārāśvaṁ purandaraḥ

SYNONYMS

saḥ-he, Mahārāja Sagara; aśvamedhaiḥ-by performing aśvamedha-yajñas; ayajata-worshiped; sarva-veda-of all Vedic knowledge; sura-and of all learned sages; ātmakam-the Supersoul; aurva-upadiṣṭa-yogena-by the mystic yoga practice advised by Aurva; harim-unto the Supreme Personality of Godhead; ātmānam-unto the Supersoul; īśvaram-unto the supreme controller; tasya-of him (Sagara Mahārāja); utsṛṣṭam-which was meant for offering; paśum-the sacrificial animal; yajñe-in the sacrifice; jahāra-stole; aśvam-the horse; purandaraḥ-the King of heaven, Indra.

Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.

TEXT 8

sumatyās tanayā dṛptāḥ
pitur ādeśa-kāriṇaḥ
hayam anveṣamāṇās te
samantān nyakhanan mahīm

SYNONYMS

sumatyāḥ tanayāḥ-the sons born of Queen Sumati; dṛptāḥ-very proud of their prowess and influence; pituḥ-of their father (Mahārāja Sagara); ādeśa-kāriṇaḥ-following the order; hayam-the horse (stolen by Indra); anveṣamāṇāḥ-while seeking; te-all of them; samantāt-everywhere; nyakhanan-dug; mahīm-the earth.

[King Sagara had two wives, Sumati and Keśinī.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

TEXTS 9–10

prāg-udīcyāṁ diśi hayaṁ
dadṛśuḥ kapilāntike
eṣa vāji-haraś caura

āste mīlita-locanaḥ
hanyatāṁ hanyatāṁ pāpa
iti ṣaṣṭi-sahasriṇaḥ
udāyudhā abhiyayur
unmimeṣa tadā muniḥ

SYNONYMS

prāk-udīcyām-in the northeastern; diśi-direction; hayam-the horse; dadṛśuḥ-they saw; kapila-antike-near the āśrama of Kapila; eṣaḥ-here is; vāji-haraḥ-the horse thief; cauraḥ-the thief; āste-existing; mīlita-locanaḥ-with closed eyes; hanyatām hanyatām-kill him, kill him; pāpaḥ-a most sinful person; iti-in this way; ṣaṣṭi-sahasriṇaḥ-the sixty thousand sons of Sagara; udāyudhāḥ-raising their respective weapons; abhiyayuḥ-they approached; unmimeṣa-opened His eyes; tadā-at that time; muniḥ-Kapila Muni.

Thereafter, in the northeastern direction, they saw the horse near the āśrama of Kapila Muni. ”Here is the man who has stolen the horse,” they said. ”He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!” Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

TEXT 11

sva-śarīrāgninā tāvan
mahendra-hṛta-cetasaḥ
mahad-vyatikrama-hatā
bhasmasād abhavan kṣaṇāt

SYNONYMS

sva-śarīra-agninā-by the fire emanating from their own bodies; tāvat-immediately; mahendra-by the tricks of Indra, the King of heaven; hṛta-cetasaḥ-their consciousness having been taken away; mahat-a great personality; vyatikrama-hatāḥ-defeated by the fault of insulting; bhasmasāt-turned to ashes; abhavan-became; kṣaṇāt-immediately.

By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.

The material body is a combination of earth, water, fire, air and ether. There is already fire within the body, and our practical experience is that the heat of this fire sometimes increases and sometimes decreases. The fire within the bodies of the sons of Sagara Mahārāja became so much hotter that all of them burned to ashes. The fire’s increased heat was due to their misbehavior toward a great personality. Such misbehavior is called mahad-vyatikrama. They were killed by the fire of their own bodies because of insulting a great personality.

TEXT 12

na sādhu-vādo muni-kopa-bharjitā
nṛpendra-putrā iti sattva-dhāmani
kathaṁ tamo roṣamayaṁ vibhāvyate
jagat-pavitrātmani khe rajo bhuvaḥ

SYNONYMS

na-not; sādhu-vādaḥ-the opinion of learned persons; muni-kopa-by the anger of Kapila Muni; bharjitāḥ-were burned to ashes; nṛpendra-putrāḥ-all the sons of Sagara Mahārāja; iti-thus; sattva-dhāmani-in Kapila Muni, in whom the mode of goodness was predominant; katham-how; tamaḥ-the mode of ignorance; roṣa-mayam-manifested in the form of anger; vibhāvyate-can be manifested; jagat-pavitra-ātmani-in He whose body can purify the whole world; khe-in the sky; rajaḥ-dust; bhuvaḥ-earthly.

It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni’s body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

TEXT 13

yasyeritā sāṅkhyamayī dṛḍheha naur
yayā mumukṣus tarate duratyayam
bhavārṇavaṁ mṛtyu-pathaṁ vipaścitaḥ
parātma-bhūtasya kathaṁ pṛthaṅ-matiḥ

SYNONYMS

yasya-by whom; īritā-had been explained; sāṅkhya-mayī-having the form of the philosophy analyzing the material world (Sāṅkhya philosophy); dṛḍhā-very strong (to deliver people from this material world); iha-in this material world; nauḥ-a boat; yayā-by which; mumukṣuḥ-a person desiring to be liberated; tarate-can cross over; duratyayam-very difficult to cross; bhava-arṇavam-the ocean of nescience; mṛtyu-patham-a material life of repeated birth and death; vipaścitaḥ-of a learned person; parātma-bhūtasya-who has been elevated to the transcendental platform; katham-how; pṛthak-matiḥ-a sense of distinction (between enemy and friend).

Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?

One who is promoted to the transcendental position (brahma-bhūta) is always jubilant (prasannātmā). He is unaffected by the false distinctions between good and bad in the material world. Therefore, such an exalted person is samaḥ sarveṣu bhūteṣu; that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called parātma-bhūta or brahma-bhūta. Kapila Muni, therefore, was not at all angry at the sons of Sagara Mahārāja; rather, they were burnt to ashes by the heat of their own bodies.

TEXT 14

yo ’samañjasa ity uktaḥ

sa keśinyā nṛpātmajaḥ
tasya putro ’ṁśumān nāma
pitāmaha-hite rataḥ

SYNONYMS

yaḥ-one of the sons of Sagara Mahārāja; asamañjasaḥ-whose name was Asamañjasa; iti-as such; uktaḥ-known; saḥ-he; keśinyāḥ-in the womb of Keśinī, the other queen of Sagara Mahārāja; nṛpa-ātmajaḥ-the son of the King; tasya-of him (Asamañjasa); putraḥ-the son; aṁśumān nāma-was known as Aṁśumān; pitāmaha-hite-in doing good for his grandfather, Sagara Mahārāja; rataḥ-always engaged.

Among the sons of Sagara Mahārāja was one named Asamañjasa, who was born from the King’s second wife, Keśinī. The son of Asamañjasa was known as Aṁśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.

TEXTS 15–16

asamañjasa ātmānaṁ
darśayann asamañjasam
jāti-smaraḥ purā saṅgād
yogī yogād vicālitaḥ
ācaran garhitaṁ loke
jñātīnāṁ karma vipriyam
sarayvāṁ krīḍato bālān
prāsyad udvejayañ janam

SYNONYMS

asamañjasaḥ-the son of Sagara Mahārāja; ātmānam-personally; darśayan-exhibiting; asamañjasam-very disturbing; jāti-smaraḥ-able to remember his past life; purā-formerly; saṅgāt-from bad association; yogī-although he was a great mystic yogī; yogāt-from the path of executing mystic yoga; vicālitaḥ-fell down; ācaran-behaving; garhitam-very badly; loke-in the society; jñātīnām-of his relatives; karma-activities; vipriyam-not very favorable; sarayvām-in the River Sarayū; krīḍataḥ-while engaged in sports; bālān-all the boys; prāsyat-would throw; udvejayan-giving trouble; janam-to people in general.

Formerly, in his previous birth, Asamañjasa had been a great mystic yogi, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayū by throwing them into the depths of the water.

TEXT 17

evaṁ vṛttaḥ parityaktaḥ
pitrā sneham apohya vai
yogaiśvaryeṇa bālāṁs tān
darśayitvā tato yayau

SYNONYMS

evam vṛttaḥ-thus engaged (in abominable activities); parityaktaḥ-condemned; pitrā-by his father; sneham-affection; apohya-giving up; vai-indeed; yoga-aiśvaryeṇa-by mystic power; bālān tān-all those boys (thrown in the water and killed); darśayitvā-after again showing them all to their parents; tataḥ yayau-he left that place.

Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.

Asamañjasa was a jāti-smara; because of his mystic power, he did not forget his previous consciousness. Thus he could give life to the dead. By exhibiting wonderful activities in relation to the dead children, he certainly attracted the attention of the King and the people in general. Then he left that place immediately.

TEXT 18

ayodhyā-vāsinaḥ sarve
bālakān punar āgatān
dṛṣṭvā visismire rājan
rājā cāpy anvatapyata

SYNONYMS

ayodhyā-vāsinaḥ-the inhabitants of Ayodhyā; sarve-all of them; bālakān-their sons; punaḥ-again; āgatān-having come back to life; dṛṣṭvā-after seeing this; visismire-became astounded; rājan-O King Parīkṣit; rājā-King Sagara; ca-also; api-indeed; anvatapyata-very much lamented (the absence of his son).

O King Parīkṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

TEXT 19

aṁśumāṁś codito rājñā
turagānveṣaṇe yayau
pitṛvya-khātānupathaṁ
bhasmānti dadṛśe hayam

SYNONYMS

aṁśumān-the son of Asamañjasa; coditaḥ-being ordered; rājñā-by the King; turaga-the horse; anveṣaṇe-to search for; yayau-went out; pitṛvya-khāta-as described by his father's brothers; anupatham-following that path; bhasma-anti-near the stack of ashes; dadṛśe-he saw; hayam-the horse.

Thereafter, Aṁśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Aṁśumān gradually reached the stack of ashes and found the horse nearby.

TEXT 20

tatrāsīnaṁ muniṁ vīkṣya
kapilākhyam adhokṣajam
astaut samāhita-manāḥ
prāñjaliḥ praṇato mahān

SYNONYMS

tatra-there; āsīnam-seated; munim-the great sage; vīkṣya-seeing; kapila-ākhyam-known as Kapila Muni; adhokṣajam-the incarnation of Viṣṇu; astaut-offered prayers; samāhita-manāḥ-with great attention; prāñjaliḥ-with folded hands; praṇataḥ-falling down, offered obeisances; mahān-Aṁśumān, the great personality.

The great Aṁśumān saw the sage named Kapila, the saint who is an incarnation of Viṣṇu, sitting there by the horse. Aṁśumān offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.

TEXT 21

aṁśumān uvāca
na paśyati tvāṁ param ātmano 'jano
na budhyate 'dyāpi samādhi-yuktibhiḥ
kuto 'pare tasya manaḥ-śarīra-dhī-
visarga-sṛṣṭā vayam aprakāśāḥ

SYNONYMS

aṁśumān uvāca-Aṁśumān said; na-not; paśyati-can see; tvām-Your Lordship; param-transcendental; ātmanaḥ-of us living beings; ajanaḥ-Lord Brahmā; na-not; budhyate-can understand; adya api-even today; samādhi-by meditation; yuktibhiḥ-or by mental speculation; kutaḥ-how; apare-others; tasya-his; manaḥ-śarīra-dhī-who consider the body or mind to be the self; visarga-sṛṣṭāḥ-created beings within the material world; vayam-we; aprakāśāḥ-without transcendental knowledge.

Aṁśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27) All living beings in the material world are influenced by the three modes of material nature. Even Lord Brahmā is in the mode of goodness. Similarly, the demigods are generally in the mode of passion, and living entities lower than the demigods, such as human beings and animals, are in the mode of ignorance, or in mixed goodness, passion and ignorance. Therefore Aṁśumān wanted to explain that because his uncles, who had burnt to ashes, were under the modes of material nature, they could not understand Lord Kapiladeva. "Because You are beyond even the direct and indirect intelligence of Lord Brahmā," he prayed, "unless we are enlightened by Your Lordship it will not be possible for us to understand You."

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years." (Bhāg. 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

TEXT 22

ye deha-bhājas tri-guṇa-pradhānā
guṇān vipaśyanty uta vā tamaś ca
yan-māyayā mohita-cetasas tvāṁ
viduḥ sva-saṁsthaṁ na bahiḥ-prakāśāḥ

SYNONYMS

ye-those persons who; deha-bhājaḥ-have accepted the material body; tri-guṇa-pradhānāḥ-influenced by the three modes of material nature; guṇān-the manifestation of the three modes of material nature; vipaśyanti-can see only; uta-it is so said; vā-either; tamaḥ-the mode of ignorance; ca-and; yat-māyayā-by the illusory energy of whom; mohita-has been bewildered; cetasaḥ-the core of whose heart; tvām-Your Lordship; viduḥ-know; sva-saṁstham-situated in one's own body; na-not; bahiḥ-prakāśāḥ-those who can see only the products of external energy.

My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone's heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantaraḥ śuciḥ

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the Hare Kṛṣṇa mantra. The members of the Kṛṣṇa consciousness movement must always follow this principle (bāhyābhyantaraḥ śuciḥ). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

TEXT 23

taṁ tvām ahaṁ jñāna-ghanaṁ svabhāva-
pradhvasta-māyā-guṇa-bheda-mohaiḥ
sanandanādyair munibhir vibhāvyaṁ
kathaṁ vimūḍhaḥ paribhāvayāmi

SYNONYMS

tam-that personality; tvām-unto You; aham-I; jñāna-ghanam-Your Lordship, who are concentrated knowledge; svabhāva-by spiritual nature; pradhvasta-free from contamination; māyā-guṇa-caused by the three modes of material nature; bheda-mohaiḥ-by exhibition of the bewilderment of differentiation; sanandana-ādyaiḥ-by such personalities as the four Kumāras (Sanat-kumāra, Sanaka, Sanandana and Sanātana); munibhiḥ-by such great sages; vibhāvyam-worshipable; katham-how; vimūḍhaḥ-being fooled by the material nature; paribhāvayāmi-can I think of You.

O my Lord, sages freed from the influence of the three modes of material nature-sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana]-are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

The word svabhāva refers to one's own spiritual nature or original constitutional position. When situated in this original position, the living entity is unaffected by the modes of material nature. Sa guṇān samatītyaitān brahma-bhūyāya kalpate (Bg. 14.26). As soon as one is freed from the influence of the three modes of material nature, he is situated on the Brahman platform. Vivid examples of personalities thus situated are the four Kumāras and Nārada. Such authorities can by nature understand the position of the Supreme Personality of Godhead, but a conditioned soul not freed from the influence of material nature is unable to realize the Supreme. In Bhagavad-gītā (2.45), therefore, Kṛṣṇa advises Arjuna, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna: one must rise above the influence of the three modes of material nature. One who stays within the influence of the three material modes is unable to understand the Supreme Personality of Godhead.

TEXT 24

praśānta māyā-guṇa-karma-liṅgam
anāma-rūpaṁ sad-asad-vimuktam
jñānopadeśāya gṛhīta-dehaṁ
namāmahe tvāṁ puruṣaṁ purāṇam

SYNONYMS

praśānta-O completely peaceful one; māyā-guṇa-the modes of material nature; karma-liṅgam-symptomized by fruitive activities; anāma-rūpam-one who has no material name or form; sat-asat-vimuktam-transcendental to the manifested and nonmanifested modes of material nature; jñāna-upadeśāya-for distributing transcendental knowledge (as in Bhagavad-gītā); gṛhīta-deham-has assumed a form like a material body; namāmahe-I offer my respectful obeisances; tvām-unto You; puruṣam-the Supreme Person; purāṇam-the original.

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

Śrīla Yāmunācārya has recited this verse in his Stotra-ratna (43):

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-manorathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

Manorathenāsati dhāvato bahiḥ: [SB 5.18.12] one who acts on the mental platform must descend to material activities. Material contamination, however, is completely absent from the Supreme Personality of Godhead and His pure devotee. Therefore the Lord is addressed as praśānta, completely peaceful, free from the disturbances of material existence. The Supreme Lord has no material name or form; only the foolish think that the Lord's name and form are material (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]). The identity of the Supreme Lord is that He is the original person. Nonetheless, those who have but a poor fund of knowledge think that the Lord is formless. The Lord is formless in the material sense, but He has His transcendental form (sac-cid-ānanda-vigraha [Bs. 5.1]).

TEXT 25

tvan-māyā-racite loke
vastu-buddhyā gṛhādiṣu
bhramanti kāma-lobherṣyā-
moha-vibhrānta-cetasaḥ

SYNONYMS

tvat-māyā-through Your material energy; racite-which is manufactured; loke-in this world; vastu-buddhyā-accepting as factual; gṛha-ādiṣu-in hearth and home, etc.; bhramanti-wander; kāma-by lusty desires; lobha-by greed; īrṣyā-by envy; moha-and by illusion; vibhrānta-is bewildered; cetasaḥ-the cores of whose hearts.

O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.

TEXT 26

adya naḥ sarva-bhūtātman
kāma-karmendriyāśayaḥ
moha-pāśo dṛḍhaś chinno
bhagavaṁs tava darśanāt

SYNONYMS

adya-today; naḥ-our; sarva-bhūta-ātman-O You, who are the Supersoul; kāma-karma-indriya-āśayaḥ-being under the influence of lusty desires and fruitive activities; moha-pāśaḥ-this hard knot of illusion; dṛḍhaḥ-very strong; chinnaḥ-broken; bhagavan-O my Lord; tava darśanāt-simply by seeing You.

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

TEXT 27

śrī-śuka uvāca
itthaṁ gītānubhāvas taṁ
bhagavān kapilo muniḥ
aṁśumantam uvācedam
anugrāhya dhiyā nṛpa

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ittham-in this way; gīta-anubhāvaḥ-whose glories are described; tam-unto Him; bhagavān-the Personality of Godhead; kapilaḥ-named Kapila Muni; muniḥ-the great sage; aṁśumantam-unto Aṁśumān; uvāca-said; idam-this; anugrāhya-being very merciful; dhiyā-with the path of knowledge; nṛpa-O King Parīkṣit.

O King Parīkṣit, when Aṁśumān had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viṣṇu, being very merciful to him, explained to him the path of knowledge.

TEXT 28

śrī-bhagavān uvāca
aśvo 'yaṁ nīyatāṁ vatsa
pitāmaha-paśus tava
ime ca pitaro dagdhā
gaṅgāmbho 'rhanti netarat

SYNONYMS

śrī-bhagavān uvāca-the great personality Kapila Muni said; aśvaḥ-horse; ayam-this; nīyatām-take; vatsa-O My son; pitāmaha-of your grandfather; paśuḥ-this animal; tava-your; ime-all these; ca-also; pitaraḥ-bodies of forefathers; dagdhāḥ-burnt to ashes; gaṅgā-ambhaḥ-the water of the Ganges; arhanti-can be saved; na-not; itarat-any other means.

The Personality of Godhead said: My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

TEXT 29

taṁ parikramya śirasā
prasādya hayam ānayat
sagaras tena paśunā
yajña-śeṣaṁ samāpayat

SYNONYMS

tam-that great sage; parikramya-after circumambulating; śirasā-(by bowing down) with his head; prasādya-making Him fully satisfied; hayam-the horse; ānayat-brought back; sagaraḥ-King Sagara; tena-by that; paśunā-animal; yajña-śeṣam-the last ritualistic ceremony of the sacrifice; samāpayat-executed.

Thereafter, Aṁśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Aṁśumān brought back the horse meant for sacrifice, and with this horse Mahārāja Sagara performed the remaining ritualistic ceremonies.

TEXT 30

rājyam aṁśumate nyasya
niḥspṛho mukta-bandhanaḥ
aurvopadiṣṭa-mārgeṇa
lebhe gatim anuttamām

SYNONYMS

rājyam-his kingdom; aṁśumate-unto Aṁśumān; nyasya-after delivering; niḥspṛhaḥ-without further material desires; mukta-bandhanaḥ-completely freed from material bondage; aurva-upadiṣṭa-instructed by the great sage Aurva; mārgeṇa-by following that path; lebhe-achieved; gatim-destination; anuttamām-supreme.

After delivering charge of his kingdom to Aṁśumān and thus being freed from all material anxiety and bondage, Sagara Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Sons of Sagara Meet Lord Kapiladeva."

20.10.9 Chapter Nine

The Dynasty of Aṁśumān

This chapter describes the history of the dynasty of Aṁśumān, up to Khaṭvāṅga, and it also describes how Bhagīratha brought the water of the Ganges to this earth.

The son of Mahārāja Aṁśumān was Dilīpa, who tried to bring the Ganges to this world but who died without success. Bhagīratha, the son of Dilīpa, was determined to bring the Ganges to the material world, and for this purpose he underwent severe austerities. Mother Ganges, being fully satisfied by his austerities, made herself visible to him, wanting to give him a benediction. Bhagīratha then asked her to deliver his forefathers. Although mother Ganges agreed to come down to earth, she made two conditions: first, she wanted some suitable male to be able to control her waves; second, although all sinful men would be freed from sinful reactions by bathing in the Ganges, mother Ganges did not want to keep all these sinful reactions. These two conditions were subject matters for consideration. Bhagīratha replied to mother Ganges, "The Personality of Godhead Lord Śiva will be completely able to control the waves of your water, and when pure devotees bathe in your water, the sinful reactions left by sinful men will be counteracted." Bhagīratha then performed austerities to satisfy Lord Śiva, who is called Āśutoṣa because he is naturally satisfied very easily. Lord Śiva agreed to Bhagīratha's proposal to check the force of the Ganges. In this way, simply by the touch of the Ganges, Bhagīratha's forefathers were delivered and allowed to go to the heavenly planets.

The son of Bhagīratha was Śruta, the son of Śruta was Nābha, and Nābha's son was Sindhudvīpa. The son of Sindhudvīpa was Ayutāyu, and the son of Ayutāyu was Ṛtūparṇa, who was a friend of Nala. Ṛtūparṇa gave Nala the art of gambling and learned from him the art of aśva-vidyā. The son of Ṛtūparṇa was known as Sarvakāma, the son of Sarvakāma was Sudāsa, and his son was Saudāsa. The wife of Saudāsa was named Damayantī or Madayantī, and Saudāsa was also known as Kalmāṣapāda. Because of some defect in his fruitive activities, Saudāsa was cursed by Vasiṣṭha to become a Rākṣasa. While walking through the forest, he saw a brāhmaṇa engaged in sex with his wife, and because he had become a Rākṣasa he wanted to devour the brāhmaṇa. Although the brāhmaṇa's wife pleaded with him in many ways, Saudāsa devoured the brāhmaṇa, and the wife therefore cursed him, saying, "As soon as you engage in sex you will die." After twelve years, therefore, even though Saudāsa was released from the curse of Vasiṣṭha Muni, he remained sonless. At that time, with Saudāsa's permission, Vasiṣṭha impregnated Saudāsa's wife, Madayantī. Because Madayantī bore the child for many years but still could not give birth, Vasiṣṭha struck her abdomen with a stone, and thus a son was born. The son was named Aśmaka.

The son of Aśmaka was known as Bālika. He was protected from the curse of Paraśurāma because of being surrounded by many women, and therefore he is also known as Nārīkavaca. When the entire world was devoid of kṣatriyas, he became the original father of more kṣatriyas. He is therefore sometimes called Mūlaka. From Bālika, Daśaratha was born, from Daśaratha came Aiḍaviḍi, and from Aiḍaviḍi came Viśvasaha. The son of Viśvasaha was Mahārāja Khaṭvāṅga. Mahārāja Khaṭvāṅga joined the demigods in fighting the demons and was victorious, and the demigods therefore wanted to give him a benediction. But when the King inquired how long he would live and understood that his life would last only a few seconds more, he immediately left the heavenly planets and returned to his own abode by airplane. He could understand that everything in this material world is insignificant, and thus he fully engaged in worshiping the Supreme Personality of Godhead, Hari.

TEXT 1

śrī-śuka uvāca
aṁśumāṁś ca tapas tepe
gaṅgānayana-kāmyayā
kālaṁ mahāntaṁ nāśaknot
tataḥ kālena saṁsthitaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; aṁśumān-the king named Aṁśumān; ca-also; tapaḥ tepe-executed austerity; gaṅgā-the Ganges; ānayana-kāmyayā-with a desire to bring the Ganges to this material world to deliver his forefathers; kālam-time; mahāntam-for a long duration; na-not; aśaknot-was successful; tataḥ-thereafter; kālena-in due course of time; saṁsthitaḥ-died.

Śukadeva Gosvāmī continued: King Aṁśumān, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.

TEXT 2

dilīpas tat-sutas tadvad
aśaktaḥ kālam eyivān
bhagīrathas tasya sutas
tepe sa sumahat tapaḥ

SYNONYMS

dilīpaḥ-named Dilīpa; tat-sutaḥ-the son of Aṁśumān; tat-vat-like his father; aśaktaḥ-being unable to bring the Ganges to the material world; kālam eyivān-became a victim of time and died; bhagīrathaḥ tasya sutaḥ-his son Bhagīratha; tepe-executed penance; saḥ-he; su-mahat-very great; tapaḥ-austerity.

Like Aṁśumān himself, Dilīpa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Ganges to this material world.

TEXT 3

darśayām āsa taṁ devī
prasannā varadāsmi te
ity uktaḥ svam abhiprāyaṁ
śaśaṁsāvanato nṛpaḥ

SYNONYMS

darśayām āsa-appeared; tam-unto him, King Bhagīratha; devī-mother Ganges; prasannā-being very much satisfied; varadā asmi-I shall bless with my benediction; te-unto you; iti uktaḥ-thus being addressed; svam-his own; abhiprāyam-desire; śaśaṁsa-explained; avanataḥ-very respectfully bowing down; nṛpaḥ-the King (Bhagīratha).

Thereafter, mother Ganges appeared before King Bhagīratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gaṅgādevī, mother Ganges, the King bowed his head before her and explained his desire.

The King's desire was to deliver his forefathers, who had been burnt to ashes because of disrespecting Kapila Muni.

TEXT 4

ko 'pi dhārayitā vegaṁ
patantyā me mahī-tale
anyathā bhū-talaṁ bhittvā
nṛpa yāsye rasātalam

SYNONYMS

kaḥ-who is that person; api-indeed; dhārayitā-who can sustain; vegam-the force of the waves; patantyāḥ-while falling down; me-of me; mahī-tale-upon this earth; anyathā-otherwise; bhū-talam-the surface of the earth; bhittvā-piercing; nṛpa-O King; yāsye-I shall go down; rasātalam-to Pātāla, the lower part of the universe.

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.

TEXT 5

kiṁ cāhaṁ na bhuvaṁ yāsye
narā mayy āmṛjanty agham
mṛjāmi tad aghaṁ kvāhaṁ
rājaṁs tatra vicintyatām

SYNONYMS

kim ca-also; aham-I; na-not; bhuvam-to the planet earth; yāsye-shall go; narāḥ-the people in general; mayi-in me, in my water; āmṛjanti-cleanse; agham-the reactions of their sinful activity; mṛjāmi-I shall wash; tat-that; agham-accumulation of sinful reactions; kva-unto whom; aham-I; rājan-O King; tatra-on this fact; vicintyatām-please consider carefully and decide.

O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

The Supreme Personality of Godhead says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is pavitra, pure, like the sun, which is never contaminated by any worldly infection. Tejīyasāṁ na doṣāya vahneḥ sama-bhujo yathā (Bhāg. 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others. Sometimes the spiritual master, after accepting a disciple, must take charge of that disciple's past sinful activities and, being overloaded, must sometimes suffer-if not fully, then partially-for the sinful acts of the disciple. Every disciple, therefore, must be very careful not to commit sinful activities after initiation. The poor spiritual master is kind and merciful enough to accept a disciple and partially suffer for that disciple's sinful activities, but Kṛṣṇa, being merciful to His servant, neutralizes the reactions of sinful deeds for the servant who engages in preaching His glories. Even mother Ganges feared the sinful reactions of the people in general and was anxious about how she would counteract the burden of these sins.

TEXT 6

śrī-bhagīratha uvāca
sādhavo nyāsinaḥ śāntā
brahmiṣṭhā loka-pāvanāḥ
haranty aghaṁ te 'ṅga-saṅgāt
teṣv āste hy agha-bhid dhariḥ

SYNONYMS

śrī-bhagīrathaḥ uvāca-Bhagīratha said; sādhavaḥ-saintly persons; nyāsinaḥ-sannyāsīs; śāntāḥ-peaceful, free from material disturbances; brahmiṣṭhāḥ-expert in following the regulative principles of Vedic scripture; loka-pāvanāḥ-who are engaged in delivering the entire world from a fallen condition; haranti-shall remove; agham-the reactions of sinful life; te-of you (mother Ganges); aṅga-saṅgāt-by bathing in the Ganges water; teṣu-within themselves; āste-there is; hi-indeed; agha-bhit-the Supreme Personality, who can vanquish all sinful activities; hariḥ-the Lord.

Bhagīratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

Mother Ganges is available to everyone for bathing. Therefore, not only will sinful persons bathe in the Ganges water, but in Hardwar and other holy places where the Ganges flows, saintly persons and devotees will also bathe in the waters of the Ganges. Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā (Bhāg. 1.13.10). Because saintly devotees always keep the Lord within the core of their hearts, they can perfectly cleanse the holy places of all sinful reactions. Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaiṣṇava, or even a sannyāsī, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

There are methods of prāyaścitta, or atonement, but they are inadequate to cleanse one of sinful reactions. One can be cleansed of sinful reactions only by devotional service, as stated in regard to the history of Ajāmila:

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." (Bhāg. 6.1.15) If one is under the protection of a devotee and sincerely renders service unto him, by this process of bhakti-yoga one is certainly able to counteract all sinful reactions.

TEXT 7

dhārayiṣyati te vegaṁ
rudras tv ātmā śarīriṇām
yasminn otam idaṁ protaṁ
viśvaṁ śāṭīva tantuṣu

SYNONYMS

dhārayiṣyati-will sustain; te-your; vegam-force of the waves; rudraḥ-Lord Śiva; tu-indeed; ātmā-the Supersoul; śarīriṇām-of all embodied souls; yasmin-in whom; otam-is situated in its longitude; idam-this whole universe; protam-latitude; viśvam-the whole universe; śāṭī-a cloth; iva-as; tantuṣu-in threads.

Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.

The water of the Ganges is supposed to rest on the head of Lord Śiva. Lord Śiva is an incarnation of the Supreme Personality of Godhead, who sustains the entire universe by different potencies. Lord Śiva is described in the Brahma-saṁhitā (5.45):

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet." Lord Śiva is the Supreme Personality of Godhead in the same sense that yogurt is also milk although at the same time it is not milk. For the maintenance of the material world there are three incarnations-Brahmā, Viṣṇu and Maheśvara (Lord Śiva). Lord Śiva is Viṣṇu in an incarnation for the mode of ignorance. The material world exists predominantly in the mode of ignorance. Therefore Lord Śiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.

TEXT 8

ity uktvā sa nṛpo devaṁ
tapasātoṣayac chivam
kālenālpīyasā rājaṁs
tasyeśaś cāśv atuṣyata

SYNONYMS

iti uktvā-after saying this; saḥ-he; nṛpaḥ-the King (Bhagīratha); devam-unto Lord Śiva; tapasā-by executing austerities; atoṣayat-pleased; śivam-Lord Śiva, the all-auspicious; kālena-by time; alpīyasā-which was not very long; rājan-O King; tasya-upon him (Bhagīratha); īśaḥ-Lord Śiva; ca-indeed; āśu-very soon; atuṣyata-became satisfied.

After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was very quickly satisfied with Bhagīratha.

The words āśv atuṣyata indicate that Lord Śiva was satisfied very soon. Therefore another name for Lord Śiva is Āśutoṣa. Materialistic persons become attached to Lord Śiva because Lord Śiva bestows benedictions upon anyone and everyone very quickly, not caring to know how his devotees prosper or suffer. Although materialistic persons know that material happiness is nothing but another side of suffering, they want it, and to get it very quickly they worship Lord Śiva. We find that materialists are generally devotees of many demigods, especially Lord Śiva and mother Durgā. They do not actually want spiritual happiness, for it is almost unknown to them. But if one is serious about being happy spiritually, he must take shelter of Lord Viṣṇu, as the Lord personally demands:

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 9

tatheti rājñābhihitaṁ
sarva-loka-hitaḥ śivaḥ
dadhārāvahito gaṅgāṁ
pāda-pūta-jalāṁ hareḥ

SYNONYMS

tathā-(let it be) so; iti-thus; rājñā abhihitam-having been addressed by the King (Bhagīratha); sarva-loka-hitaḥ-the Personality of Godhead, who is always auspicious to everyone; śivaḥ-Lord Śiva; dadhāra-sustained; avahitaḥ-with great attention; gaṅgām-the Ganges; pāda-pūta-jalām hareḥ-whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu.

When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Viṣṇu.

TEXT 10

bhagīrathaḥ sa rājarṣir
ninye bhuvana-pāvanīm
yatra sva-pitṝṇāṁ dehā
bhasmībhūtāḥ sma śerate

SYNONYMS

bhagīrathaḥ-King Bhagīratha; saḥ-he; rāja-ṛṣiḥ-the great saintly king; ninye-carried or brought; bhuvana-pāvanīm-mother Ganges, who can deliver the whole universe; yatra-in that place where; sva-pitṝṇām-of his forefathers; dehāḥ-the bodies; bhasmībhūtāḥ-having been burnt to ashes; sma śerate-were lying.

The great and saintly king Bhagīratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

TEXT 11

rathena vāyu-vegena
prayāntam anudhāvatī
deśān punantī nirdagdhān
āsiñcat sagarātmajān

SYNONYMS

rathena-on a chariot; vāyu-vegena-driving at the speed of the wind; prayāntam-Mahārāja Bhagīratha, who was going in front; anudhāvatī-running after; deśān-all the countries; punantī-sanctifying; nirdagdhān-who had been burnt to ashes; āsiñcat-sprinkled over; sagara-ātmajān-the sons of Sagara.

Bhagīratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagīratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.

TEXT 12

yaj-jala-sparśa-mātreṇa
brahma-daṇḍa-hatā api
sagarātmajā divaṁ jagmuḥ
kevalaṁ deha-bhasmabhiḥ

SYNONYMS

yat-jala-whose water; sparśa-mātreṇa-simply by touching; brahma-daṇḍa-hatāḥ-those who were condemned for offending brahma, the self; api-although; sagara-ātmajāḥ-the sons of Sagara; divam-to the heavenly planets; jagmuḥ-went; kevalam-only; deha-bhasmabhiḥ-by the remaining ashes of their burnt bodies.

Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

Mother Ganges is worshiped by the water of the Ganges: a devotee takes a little water from the Ganges and offers it back to the Ganges. When the devotee takes the water, mother Ganges does not lose anything, and when the water is offered back, mother Ganges does not increase, but in this way the worshiper of the Ganges is benefited. Similarly, a devotee of the Lord offers the Lord patraṁ puṣpaṁ phalaṁ toyam-a leaf, flower, fruit or water-in great devotion, but everything, including the leaf, flower, fruit and water, belongs to the Lord, and therefore there is nothing to renounce or to accept. One must simply take advantage of the bhakti process because by following this process one does not lose anything but one gains the favor of the Supreme Person.

TEXT 13

bhasmībhūtāṅga-saṅgena
svar yātāḥ sagarātmajāḥ
kiṁ punaḥ śraddhayā devīṁ
sevante ye dhṛta-vratāḥ

SYNONYMS

bhasmībhūta-aṅga-by the body which had been burnt to ashes; saṅgena-by contacting the water of the Ganges; svaḥ yātāḥ-went to the heavenly planets; sagara-ātmajāḥ-the sons of Sagara; kim-what to speak of; punaḥ-again; śraddhayā-with faith and devotion; devīm-unto mother Ganges; sevante-worship; ye-those persons who; dhṛta-vratāḥ-with vows of determination.

Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

TEXT 14

na hy etat param āścaryaṁ
svardhunyā yad ihoditam
ananta-caraṇāmbhoja-
prasūtāyā bhava-cchidaḥ

SYNONYMS

na-not; hi-indeed; etat-this; param-ultimate; āścaryam-wonderful thing; svardhunyāḥ-of the water of the Ganges; yat-which; iha-herewith; uditam-has been described; ananta-of the Supreme Lord; caraṇa-ambhoja-from the lotus of the feet; prasūtāyāḥ-of that which emanates; bhava-chidaḥ-which can liberate from material bondage.

Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

It has actually been seen that anyone who regularly worships mother Ganges simply by bathing in her water keeps very good health and gradually becomes a devotee of the Lord. This is the effect of bathing in the water of the Ganges. Bathing in the Ganges is recommended in all Vedic śāstras, and one who takes to this path will certainly be completely freed from all sinful reactions. The practical example of this is that the sons of Mahārāja Sagara went to the heavenly planets when water from the Ganges merely touched the ashes of their burnt bodies.

TEXT 15

sanniveśya mano yasmiñ
chraddhayā munayo ’malāḥ
traiguṇyaṁ dustyajaṁ hitvā
sadyo yātās tad-ātmatām

SYNONYMS

sanniveśya-giving full attention; manaḥ-the mind; yasmin-unto whom; śraddhayā-with faith and devotion; munayaḥ-great saintly persons; amalāḥ-freed from all contamination of sins; traiguṇyam-the three modes of material nature; dustyajam-very difficult to give up; hitvā-they can nonetheless give up; sadyaḥ-immediately; yātāḥ-achieved; tat-ātmatām-the spiritual quality of the Supreme.

Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

TEXTS 16–17

śruto bhagīrathāj jajñe
tasya nābho ’paro ’bhavat
sindhudvīpas tatas tasmād
ayutāyus tato ’bhavat
ṛtūparṇo nala-sakho
yo ’śva-vidyām ayān nalāt
dattvākṣa-hṛdayaṁ cāsmai
sarvakāmas tu tat-sutam

SYNONYMS

śrutaḥ-a son named Śruta; bhagīrathāt-from Bhagīratha; jajñe-was born; tasya-of Śruta; nābhaḥ-by the name Nābha; aparaḥ-different from the Nābha previously described; abhavat-was born; sindhudvīpaḥ-by the name Sindhudvīpa; tataḥ-from Nābha; tasmāt-from Sindhudvīpa; ayutāyuḥ-a son named Ayutāyu; tataḥ-thereafter; abhavat-was born; ṛtūparṇaḥ-a son named Ṛtūparṇa; nala-sakhaḥ-who was a friend of Nala; yaḥ-one who; aśva-vidyām-the art of controlling horses; ayāt-achieved; nalāt-from Nala; dattvā-after giving in exchange; akṣa-hṛdayam-the secrets of the art of gambling; ca-and; asmai-unto Nala; sarvakāmaḥ-by the name Sarvakāma; tu-indeed; tat-sutam-his son (the son of Ṛtūparṇa).

Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nalarāja. Ṛtūparṇa taught Nalarāja the art of gambling, and Nalarāja gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.

Gambling is also an art. Kṣatriyas are allowed to exhibit talent in this art of gambling. By the grace of Kṛṣṇa, the Pāṇḍavas lost everything by gambling and were deprived of their kingdom, wife, family and home because they were not expert in the gambling art.

In other words, a devotee may not be expert in materialistic activities. It is therefore advised in the śāstra that materialistic activities are not at all suitable for the living entities, especially the devotees. A devotee should therefore be satisfied to eat whatever is sent as prasāda by the Supreme Lord. A devotee remains pure because he does not take to sinful activities such as gambling, intoxication, meat-eating and illicit sex.

TEXT 18

tataḥ sudāsas tat-putro
damayantī-patir nṛpaḥ
āhur mitrasahaṁ yaṁ vai
kalmāṣāṅghrim uta kvacit
vasiṣṭha-śāpād rakṣo 'bhūd
anapatyaḥ sva-karmaṇā

SYNONYMS

tataḥ-from Sarvakāma; sudāsaḥ-Sudāsa was born; tat-putraḥ-the son of Sudāsa; damayantī-patiḥ-the husband of Damayantī; nṛpaḥ-he became king; āhuḥ-it is said; mitrasaham-Mitrasaha; yam vai-also; kalmāṣāṅghrim-by Kalmāṣapāda; uta-known; kvacit-sometimes; vasiṣṭha-śāpāt-being cursed by Vasiṣṭha; rakṣaḥ-a man-eater; abhūt-became; anapatyaḥ-without any son; sva-karmaṇā-by his own sinful act.

Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].

TEXT 19

śrī-rājovāca
kiṁ nimitto guroḥ śāpaḥ
saudāsasya mahātmanaḥ
etad veditum icchāmaḥ
kathyatāṁ na raho yadi

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; kim nimittaḥ-for what reason; guroḥ-of the spiritual master; śāpaḥ-curse; saudāsasya-of Saudāsa; mahā-ātmanaḥ-of the great soul; etat-this; veditum-to know; icchāmaḥ-I wish; kathyatām-please tell me; na-not; rahaḥ-confidential; yadi-if.

King Parīkṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

TEXTS 20–21

śrī-śuka uvāca
saudāso mṛgayāṁ kiñcic
caran rakṣo jaghāna ha
mumoca bhrātaraṁ so 'tha
gataḥ praticikīrṣayā
sañcintayann aghaṁ rājñaḥ
sūda-rūpa-dharo gṛhe
gurave bhoktu-kāmāya
paktvā ninye narāmiṣam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saudāsaḥ-King Saudāsa; mṛgayām-in hunting; kiñcit-sometimes; caran-wandering; rakṣaḥ-a Rākṣasa, or man-eater; jaghāna-killed; ha-in the past; mumoca-released; bhrātaram-the brother of that Rākṣasa; saḥ-that brother; atha-thereafter; gataḥ-went; praticikīrṣayā-for taking revenge; sañcintayan-he thought; agham-to do some harm; rājñaḥ-of the King; sūda-rūpa-dharaḥ-disguised himself as a cook; gṛhe-in the house; gurave-unto the King's spiritual master; bhoktu-kāmāya-who came there to take dinner; paktvā-after cooking; ninye-gave him; nara-āmiṣam-the flesh of a human being.

Śukadeva Gosvāmī said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

TEXT 22

parivekṣyamāṇaṁ bhagavān
vilokyābhakṣyam añjasā
rājānam aśapat kruddho
rakṣo hy evaṁ bhaviṣyasi

SYNONYMS

parivekṣyamāṇam-while examining the eatables; bhagavān-the most powerful; vilokya-when he saw; abhakṣyam-unfit for consumption; añjasā-very easily by his mystic power; rājānam-unto the King; aśapat-cursed; kruddhaḥ-being very angry; rakṣaḥ-a man-eater; hi-indeed; evam-in this way; bhaviṣyasi-you shall become.

While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

TEXTS 23–24

rakṣaḥ-kṛtaṁ tad viditvā

cakre dvādaśa-vārṣikam
so 'py apo-'ñjalim ādāya
guruṁ śaptuṁ samudyataḥ
vārito madayantyāpo
ruśatīḥ pādayor jahau
diśaḥ kham avanīṁ sarvaṁ
paśyañ jīvamayaṁ nṛpaḥ

SYNONYMS

rakṣaḥ-kṛtam-having been done by the Rākṣasa only; tat-that serving of human flesh; viditvā-after understanding; cakre-(Vasiṣṭha) performed; dvādaśa-vārṣikam-twelve years of penance for atonement; saḥ-that Saudāsa; api-also; apaḥ-añjalim-a palmful of water; ādāya-taking; gurum-his spiritual master, Vasiṣṭha; śaptum-to curse; samudyataḥ-was preparing; vāritaḥ-being forbidden; madayantyā-by his wife, who was also known as Madayantī; apaḥ-water; ruśatīḥ-strong by chanting of a mantra; pādayoḥ jahau-threw on his legs; diśaḥ-all directions; kham-in the sky; avanīm-on the surface of the world; sarvam-everywhere; paśyan-seeing; jīva-mayam-full of living entities; nṛpaḥ-the King.

When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

TEXT 25

rākṣasaṁ bhāvam āpannaḥ
pāde kalmāṣatāṁ gataḥ
vyavāya-kāle dadṛśe
vanauko-dampatī dvijau

SYNONYMS

rākṣasam-man-eating; bhāvam-propensity; āpannaḥ-having gotten; pāde-on the leg; kalmāṣatām-a black spot; gataḥ-obtained; vyavāya-kāle-at the time of sexual intercourse; dadṛśe-he saw; vana-okaḥ-living in the forest; dam-patī-a husband and wife; dvijau-who were brāhmaṇas.

Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.

TEXTS 26–27

kṣudhārto jagṛhe vipraṁ
tat-patny āhākṛtārthavat
na bhavān rākṣasaḥ sākṣād
ikṣvākūṇāṁ mahā-rathaḥ
madayantyāḥ patir vīra
nādharmaṁ kartum arhasi
dehi me 'patya-kāmāyā
akṛtārthaṁ patiṁ dvijam

SYNONYMS

kṣudhā-ārtaḥ-being aggrieved by hunger; jagṛhe-caught; vipram-the brāhmaṇa; tat-patnī-his wife; āha-said; akṛta-artha-vat-being unsatisfied, poor and hungry; na-not; bhavān-yourself; rākṣasaḥ-a man-eater; sākṣāt-directly or factually; ikṣvākūṇām-among the descendants of Mahārāja Ikṣvāku; mahā-rathaḥ-a great fighter; madayantyāḥ-of Madayantī; patiḥ-the husband; vīra-O hero; na-not; adharmam-irreligious act; kartum-to do; arhasi-you deserve; dehi-please deliver; me-my; apatya-kāmāyāḥ-desiring to get a son; akṛta-artham-whose desire has not been fulfilled; patim-husband; dvijam-who is a brāhmaṇa.

Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brāhmaṇa. Then the poor woman, the brāhmaṇa's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayantī. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

TEXT 28

deho 'yaṁ mānuṣo rājan
puruṣasyākhilārthadaḥ
tasmād asya vadho vīra
sarvārtha-vadha ucyate

SYNONYMS

dehaḥ-body; ayam-this; mānuṣaḥ-human; rājan-O King; puruṣasya-of the living being; akhila-universal; artha-daḥ-beneficial; tasmāt-therefore; asya-of the body of my husband; vadhaḥ-the killing; vīra-O hero; sarva-artha-vadhaḥ-killing all beneficial opportunities; ucyate-it is said.

O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.

Śrīla Narottama dāsa Ṭhākura has sung:

hari hari viphale janama goṅāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

The body of a human being is extremely valuable because in this body one can understand the instructions of Kṛṣṇa and attain the ultimate destination of the living entity. The living entity is within the material world to fulfill the mission of going back home, back to Godhead. In the material world, one hankers for happiness, but because one does not know the ultimate destination, one changes bodies one after another. However, if one gets the opportunity to possess a human form of body, in this body he can fulfill the four principles of dharma, artha, kāma and mokṣa, and if one is properly regulated he makes further progress, after liberation, to engage in the service of Rādhā and Kṛṣṇa. This is the success of life: to stop the process of repeated birth and death and go back home, back to Godhead (mām eti), to be engaged in the service of Rādhā and Kṛṣṇa. Therefore, taking a human body is meant for completing one's progress in life. Throughout human society, killing of a human being is taken very seriously. Hundreds and thousands of animals are killed in slaughterhouses, and no one cares about them, but the killing of even one human being is taken very seriously. Why? Because the human form of body is extremely important in executing the mission of life.

TEXT 29

eṣa hi brāhmaṇo vidvāṁs
tapaḥ-śīla-guṇānvitaḥ
ārirādhayiṣur brahma
mahā-puruṣa-saṁjñitam
sarva-bhūtātma-bhāvena
bhūteṣv antarhitaṁ guṇaiḥ

SYNONYMS

eṣaḥ-this; hi-indeed; brāhmaṇaḥ-a qualified brāhmaṇa; vidvān-learned in Vedic knowledge; tapaḥ-austerity; śīla-good behavior; guṇa-anvitaḥ-endowed with all good qualities; ārirādhayiṣuḥ-desiring to be engaged in worshiping; brahma-the Supreme Brahman; mahā-puruṣa-the Supreme Person, Kṛṣṇa; saṁjñitam-known as; sarva-bhūta-of all living entities; ātma-bhāvena-as the Supersoul; bhūteṣu-in every living entity; antarhitam-within the core of the heart; guṇaiḥ-by qualities.

Here is a learned, highly qualified brāhmaṇa, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

The wife of the brāhmaṇa did not regard her husband as a superficial brāhmaṇa who was called a brāhmaṇa merely because he was born of a brāhmaṇa family. Rather, this brāhmaṇa was actually qualified with the brahminical symptoms. Yasya yal lakṣaṇaṁ proktam (Bhāg. 7.11.35). The symptoms of a brāhmaṇa are stated in the śāstra:

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāvajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work." (Bg. 18.42) Not only must a brāhmaṇa be qualified, but he must also engage in actual brahminical activities. Simply to be qualified is not enough; one must engage in a brāhmaṇa's duties. The duty of a brāhmaṇa is to know the paraṁ brahma, Kṛṣṇa (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). Because this brāhmaṇa was actually qualified and was also engaged in brahminical activities (brahma-karma), killing him would be a greatly sinful act, and the brāhmaṇa's wife requested that he not be killed.

TEXT 30

so 'yaṁ brahmarṣi-varyas te
rājarṣi-pravarād vibho
katham arhati dharma-jña
vadhaṁ pitur ivātmajaḥ

SYNONYMS

saḥ-he, the brāhmaṇa; ayam-this; brahma-ṛṣi-varyaḥ-not only a brāhmaṇa but the best of great sages, or brahmarṣis; te-also from you; rāja-ṛṣi-pravarāt-who are the best of all saintly kings, or rājarṣis; vibho-O master of the state; katham-how; arhati-he deserves; dharma-jña-O you, who are quite aware of religious principles; vadham-killing; pituḥ-from the father; iva-like; ātmajaḥ-the son.

My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarṣi like you?

The word rājarṣi refers to a king who behaves like a ṛṣi, or sage. Such a king is also called naradeva because he is considered a representative of the Supreme Lord. Because his duty is to rule the kingdom to maintain brahminical culture, he never desires to kill a brāhmaṇa. Generally, a brāhmaṇa, woman, child, old man or cow is never regarded as punishable. Thus the wife of the brāhmaṇa requested the King to refrain from this sinful act.

TEXT 31

tasya sādhor apāpasya
bhrūṇasya brahma-vādinaḥ
kathaṁ vadhaṁ yathā babhror
manyate san-mato bhavān

SYNONYMS

tasya-of him; sādhoḥ-of the great saintly person; apāpasya-of one who has no sinful life; bhrūṇasya-of the embryo; brahma-vādinaḥ-of one who is well versed in Vedic knowledge; katham-how; vadham-the killing; yathā-as; babhroḥ-of a cow; manyate-you are thinking; sat-mataḥ-well recognized by higher circles; bhavān-your good self.

You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

As stated in the Amara-kośa dictionary, bhrūṇo'rbhake bāla-garbhe: the word bhrūṇa refers either to the cow or to the living entity in embryo. According to Vedic culture, destroying the undeveloped embryo of the soul in the womb is as sinful as killing a cow or a brāhmaṇa. In the embryo, the living entity is present in an undeveloped stage. The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical. Their theory that a chemical combination can have life may be accepted, but these rascals cannot create such a combination. This verse refers to bhrūṇasya vadham-the killing of a bhrūṇa or destruction of the embryo. Here is a challenge from the Vedic literature. The crude, atheistic understanding that the living entity is a combination of matter belongs to the grossest ignorance.

TEXT 32

yady ayaṁ kriyate bhakṣyas
tarhi māṁ khāda pūrvataḥ
na jīviṣye vinā yena
kṣaṇaṁ ca mṛtakaṁ yathā

SYNONYMS

yadi-if; ayam-this brāhmaṇa; kriyate-is accepted; bhakṣyaḥ-as eatable; tarhi-then; mām-me; khāda-eat; pūrvataḥ-before that; na-not; jīviṣye-I shall live; vinā-without; yena-whom (my husband); kṣaṇam ca-even for a moment; mṛtakam-a dead body; yathā-like.

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

In the Vedic culture there is a system known as satī or saha-maraṇa, in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the brāhmaṇa. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent-in her childhood she is dependent on her father, in youth on her husband, and in old age on her elderly sons. According to Manu-saṁhitā, she is never independent. Independence for a woman means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.

TEXT 33

evaṁ karuṇa-bhāṣiṇyā
vilapantyā anāthavat
vyāghraḥ paśum ivākhādat
saudāsaḥ śāpa-mohitaḥ

SYNONYMS

evam-in this way; karuṇa-bhāṣiṇyāḥ-while the brāhmaṇa's wife was speaking very pitiably; vilapantyāḥ-lamenting severely; anātha-vat-exactly like a woman who has no protector; vyāghraḥ-a tiger; paśum-prey animal; iva-like; akhādat-ate up; saudāsaḥ-King Saudāsa; śāpa-by the curse; mohitaḥ-because of being condemned.

Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa's wife spoke so pitiably, Saudāsa was unmoved by her lamentation.

This is an example of destiny. King Saudāsa was condemned by the curse of Vasiṣṭha, and therefore even though he was well qualified he could not restrain himself from becoming a tigerlike Rākṣasa, for this was his destiny. Tal labhyate duḥkhavad anyataḥ sukham (Bhāg. 1.5.18). As one is put into distress by destiny, destiny can also put one in a happy situation. Destiny is extremely strong, but one can change destiny if one comes to the platform of Kṛṣṇa consciousness. Karmāṇi nirdahati kintu ca bhakti-bhājām (Brahma-saṁhitā 5.54).

TEXT 34

brāhmaṇī vīkṣya didhiṣuṁ
puruṣādena bhakṣitam
śocanty ātmānam urvīśam
aśapat kupitā satī

SYNONYMS

brāhmaṇī-the wife of the brāhmaṇa; vīkṣya-after seeing; didhiṣum-her husband, who was about to give the seed of a child; puruṣa-adena-by the man-eater (Rākṣasa); bhakṣitam-having been eaten up; śocantī-lamenting very much; ātmānam-for her body or her self; urvīśam-unto the King; aśapat-cursed; kupitā-being angry; satī-the chaste woman.

When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

TEXT 35

yasmān me bhakṣitaḥ pāpa
kāmārtāyāḥ patis tvayā
tavāpi mṛtyur ādhānād
akṛta-prajña darśitaḥ

SYNONYMS

yasmāt-because; me-my; bhakṣitaḥ-was eaten up; pāpa-O sinful one; kāma-ārtāyāḥ-of a woman very much bereaved because of sexual desire; patiḥ-husband; tvayā-by you; tava-your; api-also; mṛtyuḥ-death; ādhānāt-when you try to discharge semen in your wife; akṛta-prajña-O foolish rascal; darśitaḥ-this curse is placed upon you.

O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

TEXT 36

evaṁ mitrasahaṁ śaptvā
pati-loka-parāyaṇā
tad-asthīni samiddhe ’gnau
prāsya bhartur gatiṁ gatā

SYNONYMS

evam-in this way; mitrasaham-King Saudāsa; śaptvā-after cursing; pati-loka-parāyaṇā-because of being inclined to go with her husband; tat-asthīni-her husband’s bones; samiddhe agnau-in the burning fire; prāsya-after placing; bhartuḥ-of her husband; gatim-to the destination; gatā-she also went.

Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband’s bones, fell into the fire herself, and went with him to the same destination.

TEXT 37

viśāpo dvādaśābdānte
maithunāya samudyataḥ
vijñāpya brāhmaṇī-śāpaṁ
mahiṣyā sa nivāritaḥ

SYNONYMS

viśāpaḥ-being released from the period of the curse; dvādaśa-abda-ante-after twelve years; maithunāya-for sexual intercourse with his wife; samudyataḥ-when Saudāsa was prepared to do it; vijñāpya-reminding him about; brāhmaṇī-śāpam-the curse given by the brāhmaṇī; mahiṣyā-by the Queen; saḥ-he (the King); nivāritaḥ-checked.

After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.

TEXT 38

ata ūrdhvaṁ sa tatyāja
strī-sukhaṁ karmaṇāprajāḥ
vasiṣṭhas tad-anujñāto
madayantyāṁ prajām adhāt

SYNONYMS

ataḥ-in this way; ūrdhvam-in the near future; saḥ-he, the King; tatyāja-gave up; strī-sukham-the happiness of sexual intercourse; karmaṇā-by destiny; aprajāḥ-remained sonless; vasiṣṭhaḥ-the great saint Vasiṣṭha; tat-anujñātaḥ-being permitted by the King to beget a son; madayantyām-in the womb of Madayantī, King Saudāsa’s wife; prajām-a child; adhāt-begot.

After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King’s permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.

TEXT 39

sā vai sapta samā garbham
abibhran na vyajāyata
jaghne ’śmanodaraṁ tasyāḥ
so ’śmakas tena kathyate

SYNONYMS

sā-she, Queen Madayantī; vai-indeed; sapta-seven; samāḥ-years; garbham-the child within the womb; abibhrat-continued to bear; na-not; vyajāyata-gave delivery; jaghne-struck; aśmanā-by a stone; udaram-abdomen; tasyāḥ-of her; saḥ-a son; aśmakaḥ-by the name Aśmaka; tena-because of this; kathyate-was called.

Madayantī bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka [”the child born of a stone”].

TEXT 40

aśmakād bāliko jajñe
yaḥ strībhiḥ parirakṣitaḥ
nārī-kavaca ity ukto
niḥkṣatre mūlako ’bhavat

SYNONYMS

aśmakāt-from that son named Aśmaka; bālikaḥ-a son named Bālika; jajñe-was born; yaḥ-this child Bālika; strībhiḥ-by women; parirakṣitaḥ-was protected; nārī-kavacaḥ-having a shield of women; iti uktaḥ-was known as such; niḥkṣatre-when there were no kṣatriyas (all kṣatriyas having been vanquished by Paraśurāma); mūlakaḥ-Mūlaka, the progenitor of the kṣatriyas; abhavat-he became.

From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārīkavaca [”one who is protected by women”]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.

TEXT 41

tato daśarathas tasmāt
putra aiḍaviḍis tataḥ
rājā viśvasaho yasya
khaṭvāṅgaś cakravarty abhūt

SYNONYMS

tataḥ-from Bālika; daśarathaḥ-a son named Daśaratha; tasmāt-from him; putraḥ-a son; aiḍaviḍiḥ-named Aiḍaviḍi; tataḥ-from him; rājā viśvasahaḥ-the famous King Viśvasaha was born; yasya-of whom; khaṭvāṅgaḥ-the king named Khaṭvāṅga; cakravartī-emperor; abhūt-became.

From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khaṭvāṅga.

TEXT 42

yo devair arthito daityān
avadhīd yudhi durjayaḥ
muhūrtam āyur jñātvaitya
sva-puraṁ sandadhe manaḥ

SYNONYMS

yaḥ-King Khaṭvāṅga who; devaiḥ-by the demigods; arthitaḥ-being requested; daityān-the demons; avadhīt-killed; yudhi-in a fight; durjayaḥ-very fierce; muhūrtam-for a second only; āyuḥ-duration of life; jñātvā-knowing; etya-approached; sva-puram-his own abode; sandadhe-fixed; manaḥ-the mind.

King Khaṭvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

The example of Mahārāja Khaṭvāṅga in performing devotional service is brilliant. Mahārāja Khaṭvāṅga engaged himself for only a moment in devotional service to the Lord, but he was promoted back to Godhead. Therefore, if one practices devotional service from the beginning of his life, surely he will return home, back to Godhead, without a doubt (asaṁśaya).

In Bhagavad-gītā the word asaṁśaya is used to describe the devotee. There the Lord Himself gives this instruction:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

The Lord also instructs:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Therefore, from the very beginning of one's life one should practice bhakti-yoga, which increases one's attachment for Kṛṣṇa. If one daily sees the Deity in the temple, makes offerings by worshiping the Deity, chants the holy name of the Personality of Godhead, and preaches about the glorious activities of the Lord as much as possible, he thus becomes attached to Kṛṣṇa. This attachment is called āsakti. When one's mind is attached to Kṛṣṇa (mayy āsakta-manāḥ), one can fulfill the mission of life in one human birth. If one misses this opportunity, one does not know where he is going, how long he will remain in the cycle of birth and death, and when he will again achieve the human form of life and the chance to return home, back to Godhead. The most intelligent person, therefore, uses every moment of his life to render loving service to the Lord.

TEXT 43

na me brahma-kulāt prāṇāḥ
kula-daivān na cātmajāḥ
na śriyo na mahī rājyaṁ
na dārāś cātivallabhāḥ

SYNONYMS

na-not; me-my; brahma-kulāt-than the groups of brāhmaṇas; prāṇāḥ-life; kula-daivāt-than the personalities worshipable for my family; na-not; ca-also; ātmajāḥ-sons and daughters; na-nor; śriyaḥ-opulence; na-nor; mahī-the earth; rājyam-kingdom; na-nor; dārāḥ-wife; ca-also; ati-vallabhāḥ-extremely dear.

Mahārāja Khaṭvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmaṇas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmaṇas.

Mahārāja Khaṭvāṅga, being in favor of the brahminical culture, wanted to utilize one moment's time by fully surrendering unto the Supreme Personality of Godhead. The Lord is worshiped with this prayer:

namo brāhmaṇya-devāya
go brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

"I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the brāhmaṇas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses." A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Kṛṣṇa is the Parabrahman, and therefore all Kṛṣṇa conscious persons, or devotees of Kṛṣṇa, are exalted brāhmaṇas. Khaṭvāṅga Mahārāja regarded the devotees of Kṛṣṇa as the real brāhmaṇas and the real light for human society. One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kṛṣṇa (kṛṣṇāya govindāya). Then his life will be successful.

TEXT 44

na bālye 'pi matir mahyam
adharme ramate kvacit
nāpaśyam uttamaślokād
anyat kiñcana vastv aham

SYNONYMS

na-not; bālye-in childhood; api-indeed; matiḥ-attraction; mahyam-of me; adharme-in irreligious principles; ramate-enjoys; kvacit-at any time; na-nor; apaśyam-I saw; uttamaślokāt-than the Personality of Godhead; anyat-anything else; kiñcana-anything; vastu-substance; aham-I.

I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

Mahārāja Khaṭvāṅga provides a typical example of a Kṛṣṇa conscious person. A Kṛṣṇa conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in Caitanya-caritāmṛta (Madhya 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. Nirbandhaḥ kṛṣṇa-sambandhe. He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Kṛṣṇa consciousness movement by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khaṭvāṅga Mahārāja, therefore, was not a materialist. A materialist is always attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khaṭvāṅga Mahārāja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. Īśāvāsyam idaṁ sarvam: everything is related to the Supreme Personality of Godhead. Of course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in The Nectar of Devotion, he can be trained in this consciousness and attain perfect understanding. For a Kṛṣṇa conscious person, nothing is palatable without a relationship with Kṛṣṇa.

TEXT 45

devaiḥ kāma-varo datto
mahyaṁ tri-bhuvaneśvaraiḥ
na vṛṇe tam ahaṁ kāmaṁ
bhūtabhāvana-bhāvanaḥ

SYNONYMS

devaiḥ-by the demigods; kāma-varaḥ-the benediction to have whatever he wanted; dattaḥ-was given; mahyam-unto me; tri-bhuvana-īśvaraiḥ-by the demigods, the protectors of the three worlds (who can do whatever they like within this material world); na vṛṇe-did not accept; tam-that; aham-I; kāmam-everything desirable within this material world; bhūtabhāvana-bhāvanaḥ-being fully absorbed in the Supreme Personality of Godhead (and therefore not interested in anything material).

The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.

A devotee is always transcendentally situated. paraṁ dṛṣṭvā nivartate: one who has seen the Supreme Personality of Godhead is no longer interested in material sense enjoyment. Even such an exalted devotee as Dhruva Mahārāja went to the forest for the sake of material benefit, but when he actually saw the Supreme Personality of Godhead, he refused to accept any material benediction. He said, svāmin kṛtārtho 'smi varaṁ na yāce: "My dear Lord, I am fully satisfied with whatever You have given me or not given me. I have nothing to ask from You, for I am fully satisfied to be engaged in Your service." This is the mentality of a pure devotee, who does not want anything, material or spiritual, from the Personality of Godhead. Our Kṛṣṇa consciousness movement is therefore called kṛṣṇa-bhāvanāmṛta-saṅgha, the association of persons who are simply satisfied in thoughts of Kṛṣṇa. Being absorbed in thoughts of Kṛṣṇa is neither expensive nor troublesome. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: "Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34) Anyone can always think of Kṛṣṇa, without difficulties or obstacles. This is called kṛṣṇa-bhāvanāmṛta. One who is absorbed in kṛṣṇa-bhāvanāmṛta has no material benefits to ask from Kṛṣṇa. Instead, such a person prays to the Lord for the benediction of being able to spread His glories all over the world. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. A Kṛṣṇa conscious person does not even want to stop his cycle of birth and death. He simply prays, "I may take birth as You like, but my only prayer is that I may be engaged in Your service."

TEXT 46

ye vikṣiptendriya-dhiyo
devās te sva-hṛdi sthitam
na vindanti priyaṁ śaśvad
ātmānaṁ kim utāpare

SYNONYMS

ye-which personalities; vikṣipta-indriya-dhiyaḥ-whose senses, mind and intelligence are always agitated because of material conditions; devāḥ-like the demigods; te-such persons; sva-hṛdi-in the core of the heart; sthitam-situated; na-not; vindanti-know;

priyam-the dearmost Personality of Godhead; śaśvat-constantly, eternally; ātmānam-the Supreme Personality of Godhead; kim uta-what to speak of; apare-others (like human beings).

Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

It is a fact that the Supreme Personality of Godhead is always situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). But because of our material anxieties, which are inevitable in this material world, we cannot understand the Supreme Lord, although He is situated so near to us. For those always agitated by material conditions, the yogic process is recommended so that one may concentrate his mind upon the Supreme Personality of Godhead within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Because in material conditions the mind and senses are always agitated, by the yogic procedures like dhāraṇā, āsana and dhyāna one must quiet the mind and concentrate it upon the Supreme Personality of Godhead. In other words, the yogic process is a material attempt to realize the Lord, whereas bhakti, devotional service, is the spiritual process by which to realize Him. Mahārāja Khaṭvāṅga accepted the spiritual path, and therefore he was no longer interested in anything material. Kṛṣṇa says in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: "Only by devotional service can I be understood." One can understand Kṛṣṇa, the Parabrahman, the Supreme Personality of Godhead, only through devotional service. The Lord never says that one can understand Him by performing mystic yoga or by philosophically speculating. Bhakti is above all such material attempts. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11]. Bhakti is uncontaminated, being unalloyed even by jñāna or pious activities.

TEXT 47

atheśa-māyā-raciteṣu saṅgaṁ
guṇeṣu gandharva-puropameṣu
rūḍhaṁ prakṛtyātmani viśva-kartur
bhāvena hitvā tam ahaṁ prapadye

SYNONYMS

atha-therefore; īśa-māyā-by the external potency of the Supreme Personality of Godhead; raciteṣu-in things manufactured; saṅgam-attachment; guṇeṣu-in the modes of material nature; gandharva-pura-upameṣu-which are compared to the illusion of a gandharva-pura, a town or houses seen in the forest or on a hill; rūḍham-very powerful; prakṛtyā-by material nature; ātmani-unto the Supersoul; viśva-kartuḥ-of the creator of the whole universe; bhāvena-by devotional service; hitvā-giving up; tam-unto Him (the Lord); aham-I; prapadye-surrender.

Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.

When passing through a mountainous region in an airplane, one may sometimes see a city in the sky with towers and palaces, or one may see similar things in a big forest. This is called a gandharva-pura, a phantasmagoria. This entire world resembles such a phantasmagoria, and every materially situated person has attachment for it. But Khaṭvāṅga Mahārāja, because of his advanced Kṛṣṇa consciousness, was not interested in such things. Even though a devotee may engage in apparently materialistic activities, he knows his position very well. Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. If one engages all material things in relation with the loving service of the Lord, one is situated in yukta-vairāgya, proper renunciation. In this material world, nothing should be accepted for one's sense gratification: everything should be accepted for the service of the Lord. This is the mentality of the spiritual world. Mahārāja Khaṭvāṅga advises that one give up material attachments and surrender unto the Supreme Personality of Godhead. Thus one achieves success in life. This is pure bhakti-yoga, which involves vairāgya-vidyā-renunciation and knowledge.

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
[Cc. Madya 6.254]

"Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself." (Caitanya-candrodaya-nāṭaka 6.74) Śrī Kṛṣṇa Caitanya Mahāprabhu inaugurated this movement of vairāgya-vidyā, by which one detaches himself from material existence and engages in loving devotional service. The Kṛṣṇa consciousness movement of devotional service is the only process by which to counteract our false prestige in this material world.

TEXT 48

iti vyavasito buddhyā
nārāyaṇa-gṛhītayā
hitvānya-bhāvam ajñānaṁ
tataḥ svaṁ bhāvam āsthitaḥ

SYNONYMS

iti-thus; vyavasitaḥ-having firmly decided; buddhyā-by proper intelligence; nārāyaṇa-gṛhītayā-completely controlled by the mercy of Nārāyaṇa, the Supreme Personality of Godhead; hitvā-giving up; anya-bhāvam-consciousness other than Kṛṣṇa consciousness; ajñānam-which is nothing but constant ignorance and darkness; tataḥ-thereafter; svam-his original position as an eternal servant of Kṛṣṇa; bhāvam-devotional service; āsthitaḥ-situated.

Thus Mahārāja Khaṭvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

When one actually becomes purely Kṛṣṇa conscious, no one has any right to rule over him. When situated in Kṛṣṇa consciousness, one is no longer in the darkness of ignorance, and when freed from all such darkness, one is situated in his original position. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' [Cc. Madhya 20.108]. The living entity is eternally the servant of the Lord, and thus when he engages himself in the service of the Lord in all respects, he enjoys the perfection of life.

TEXT 49

yat tad brahma paraṁ sūkṣmam
aśūnyaṁ śūnya-kalpitam
bhagavān vāsudeveti
yaṁ gṛṇanti hi sātvatāḥ

SYNONYMS

yat-that which; tat-such; brahma param-Parabrahman, the Supreme Personality of Godhead, Kṛṣṇa; sūkṣmam-spiritual, beyond all material conceptions; aśūnyam-not impersonal or void; śūnya-kalpitam-imagined to be void by less intelligent men; bhagavān-the Supreme Personality of Godhead; vāsudeva-Kṛṣṇa; iti-thus; yam-whom; gṛṇanti-sing about; hi-indeed; sātvatāḥ-pure devotees.

The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

As stated in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

The Absolute Truth is realized in three phases-as Brahman, Paramātmā and Bhagavān. Bhagavān is the origin of everything. Brahman is a partial representation of Bhagavān, and Vāsudeva, the Supersoul living everywhere and in everyone's heart, is also an advanced realization of the Supreme Personality of Godhead. But when one comes to understand the Supreme Personality of Godhead (vāsudevaḥ samam iti), when one realizes that Vāsudeva is both Paramātmā and the impersonal Brahman, he is then in perfect knowledge. Kṛṣṇa is therefore described by Arjuna as paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. The words paraṁ brahma refer to the shelter of the impersonal Brahman and also of the all-pervading Supersoul. When Kṛṣṇa says tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9], this means that the perfect devotee, after perfect realization, returns home, back to Godhead. Mahārāja Khaṭvāṅga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasty of Aṁśumān."

20.10.10 Chapter Ten

The Pastimes of the Supreme Lord, Rāmacandra

This Tenth Chapter describes how Lord Rāmacandra appeared in the dynasty of Mahārāja Khaṭvāṅga. It also describes the Lord's activities, telling how He killed Rāvaṇa and returned to Ayodhyā, the capital of His kingdom.

The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was Raghu. The son of Raghu was Aja, the son of Aja was Daśaratha, and the son of Daśaratha was Lord Rāmacandra, the Supreme Personality of Godhead. When the Lord descended into this world in His full quadruple expansion-as Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna-great sages like Vālmīki who were actually in knowledge of the Absolute Truth described His transcendental pastimes. Śrīla Śukadeva Gosvāmī describes these pastimes in brief.

Lord Rāmacandra went with Viśvāmitra and killed Rākṣasas like Mārīca. After breaking the stout and strong bow known as Haradhanu, the Lord married mother Sītā and cut down the prestige of Paraśurāma. To obey the order of His father, He entered the forest, accompanied by Lakṣmaṇa and Sītā. There He cut off the nose of Śūrpaṇakhā and killed the associates of Rāvaṇa, headed by Khara and Dūṣaṇa. Rāvaṇa's kidnapping of Sītādevī was the beginning of this demon's misfortune. When Mārīca assumed the form of a golden deer, Lord Rāmacandra went to bring the deer to please Sītādevī, but in the meantime Rāvaṇa took advantage of the Lord's absence to kidnap her. When Sītādevī was kidnapped, Lord Rāmacandra, accompanied by Lakṣmaṇa, searched for her throughout the forest. In the course of this search, They met Jaṭāyu. Then the Lord killed the demon Kabandha and the commander Vāli and established a friendly relationship with Sugrīva. After organizing the military strength of the monkeys and going with them to the shore of the sea, the Lord awaited the arrival of Samudra, the ocean personified, but when Samudra did not come, the Lord, the master of Samudra, became angry. Then Samudra came to the Lord with great haste and surrendered to Him, wanting to help Him in every way. The Lord then attempted to bridge the ocean, and, with the help of advice from Vibhīṣaṇa, He attacked Rāvaṇa's capital, Laṅkā. Previously, Hanumān, the eternal servant of the Lord, had set fire to Laṅkā, and now, with the help of Lakṣmaṇa, the forces of Lord Rāmacandra killed all the Rākṣasa soldiers. Then Lord Rāmacandra personally killed Rāvaṇa. Mandodarī and other wives lamented for Rāvaṇa, and in accordance with Lord Rāmacandra's order, Vibhīṣaṇa performed the funeral ceremonies for all the dead in the family. Lord Rāmacandra then gave Vibhīṣaṇa the right to rule Laṅkā and also granted him a long duration of life. The Lord delivered Sītādevī from the Aśoka forest and carried her in a flower airplane to His capital Ayodhyā, where He was received by His brother Bharata. When Lord Rāmacandra entered Ayodhyā, Bharata brought His wooden shoes, Vibhīṣaṇa and Sugrīva held a whisk and fan, Hanumān carried an umbrella, Śatrughna carried the Lord's bow and two quivers, and Sītādevī carried a waterpot containing water from holy places. Aṅgada carried a sword, and Jāmbavān (Ṛkṣarāja) carried a shield. After Lord Rāmacandra, accompanied by Lord Lakṣmaṇa and mother Sītādevī, met all His relatives, the great sage Vasiṣṭha enthroned Him as King. The chapter ends with a short description of Lord Rāmacandra's rule in Ayodhyā.

TEXT 1

śrī-śuka uvāca
khaṭvāṅgād dīrghabāhuś ca
raghus tasmāt pṛthu-śravāḥ
ajas tato mahā-rājas
tasmād daśaratho 'bhavat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; khaṭvāṅgāt-from Mahārāja Khaṭvāṅga; dīrghabāhuḥ-the son named Dīrghabāhu; ca-and; raghuḥ tasmāt-from him Raghu was born; pṛthu-śravāḥ-saintly and celebrated; ajaḥ-the son named Aja; tataḥ-from him; mahā-rājaḥ-the great king called Mahārāja Daśaratha; tasmāt-from Aja; daśarathaḥ-by the name Daśaratha; abhavat-was born.

Śukadeva Gosvāmī said: The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.

TEXT 2

tasyāpi bhagavān eṣa
sākṣād brahmamayo hariḥ
aṁśāṁśena caturdhāgāt
putratvaṁ prārthitaḥ suraiḥ
rāma-lakṣmaṇa-bharata-
śatrughnā iti saṁjñayā

SYNONYMS

tasya-of him, Mahārāja Daśaratha; api-also; bhagavān-the Supreme Personality of Godhead; eṣaḥ-all of them; sākṣāt-directly; brahma-mayaḥ-the Supreme Parabrahman, the Absolute Truth; hariḥ-the Supreme Personality of Godhead; aṁśa-aṁśena-by an expansion of a plenary portion; caturdhā-by fourfold expansions; agāt-accepted; putratvam-sonhood; prārthitaḥ-being prayed for; suraiḥ-by the demigods; rāma-Lord Rāmacandra; lakṣmaṇa-Lord Lakṣmaṇa; bharata-Lord Bharata; śatrughnāḥ-and Lord Śatrughna; iti-thus; saṁjñayā-by different names.

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

Lord Rāmacandra and His brothers, Lakṣmaṇa, Bharata and Śatrughna, are all viṣṇu-tattva, not jīva-tattva. The Supreme Personality of Godhead expands into many, many forms. Advaitam acyutam anādim ananta-rūpam [Bs 5.33]. Although they are one and the same, viṣṇu-tattva has many forms and incarnations. As confirmed in the Brahma-saṁhitā (5.39), rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. The Lord is situated in many forms, such as Rāma, Lakṣmaṇa, Bharata and Śatrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna, who, being viṣṇu-tattva, are all equally powerful, became the sons of Mahārāja Daśaratha in response to prayers by the demigods.

TEXT 3

tasyānucaritaṁ rājann
ṛṣibhis tattva-darśibhiḥ
śrutaṁ hi varṇitaṁ bhūri
tvayā sītā-pater muhuḥ

SYNONYMS

tasya-of Him, the Supreme Personality of Godhead Lord Rāmacandra and His brothers; anucaritam-transcendental activities; rājan-O King (Mahārāja Parīkṣit); ṛṣibhiḥ-by great sages or saintly persons; tattva-darśibhiḥ-by persons who know the Absolute Truth; śrutam-have all been heard; hi-indeed; varṇitam-as they have been so nicely described; bhūri-many; tvayā-by you; sītā-pateḥ-of Lord Rāmacandra, the husband of mother Sītā; muhuḥ-more than often.

O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

Modern Rākṣasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Rāmacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Rāmacandra and His activities only as presented by tattva-darśīs, those who know the Absolute Truth. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead advises:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is tattva-darśī, in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called Rāmāyaṇas, or histories of Lord Rāmacandra's activities, some of them are not actually authoritative. Sometimes Lord Rāmacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Rāmacandra should not be handled as something imaginary. While describing the history of Lord Rāmacandra, Śukadeva Gosvāmī told Mahārāja Parīkṣit, "You have already heard about the activities of Lord Rāmacandra." Apparently, therefore, five thousand years ago there were many Rāmāyaṇas, or histories of Lord Rāmacandra's activities, and there are many still. But we must select only those books written by tattva-darśīs (jñāninas tattva-darśinaḥ), not the books of so-called scholars who claim knowledge only on the basis of a doctorate. This is a warning by Śukadeva Gosvāmī. Ṛṣibhis tattva-darśibhiḥ. Although the Rāmāyaṇa composed by Vālmīki is a huge literature, the same activities are summarized here by Śukadeva Gosvāmī in a few verses.

TEXT 4

gurv-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ
pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyām
vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-
trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ

SYNONYMS

guru-arthe-for the sake of keeping the promise of His father; tyakta-rājyaḥ-giving up the position of king; vyacarat-wandered; anuvanam-from one forest to another; padma-padbhyām-by His two lotus feet; priyāyāḥ-with His very dear wife, mother Sītā; pāṇi-sparśa-akṣamābhyām-which were so delicate that they were unable to bear even the touch of Sītā's palm; mṛjita-patha-rujaḥ-whose fatigue due to walking on the street was diminished; yaḥ-the Lord who; harīndra-anujābhyām-accompanied by the king of the monkeys, Hanumān, and His younger brother Lakṣmaṇa; vairūpyāt-because of being disfigured; śūrpaṇakhyāḥ-of the Rākṣasī (demoness) named Śūrpaṇakhā; priya-viraha-being aggrieved by separation from His very dear wife; ruṣā āropita-bhrū-vijṛmbha-by flickering of His raised eyebrows in anger; trasta-fearing; abdhiḥ-the ocean; baddha-setuḥ-one who constructed a bridge over the ocean; khala-dava-dahanaḥ-killer of envious persons like Rāvaṇa, like a fire devouring a forest; kosala-indraḥ-the King of Ayodhyā; avatāt-be pleased to protect; naḥ-us.

To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

TEXT 5

viśvāmitrādhvare yena
mārīcādyā niśā-carāḥ
paśyato lakṣmaṇasyaiva
hatā nairṛta-puṅgavāḥ

SYNONYMS

viśvāmitra-adhvare-in the sacrificial arena of the great sage Viśvāmitra; yena-by whom (Lord Rāmacandra); mārīca-ādyāḥ-headed by Mārīca; niśā-carāḥ-the uncivilized persons wandering at night in the darkness of ignorance; paśyataḥ lakṣmaṇasya-being seen by Lakṣmaṇa; eva-indeed; hatāḥ-were killed; nairṛta-puṅgavāḥ-the great chiefs of the Rākṣasas.

In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

TEXTS 6–7

yo loka-vīra-samitau dhanur aiśam ugraṁ
sītā-svayaṁvara-gṛhe triśatopanītam
ādāya bāla-gaja-līla ivekṣu-yaṣṭiṁ
sajjyī-kṛtaṁ nṛpa vikṛṣya babhañja madhye
jitvānurūpa-guṇa-śīla-vayo 'ṅga-rūpāṁ
sītābhidhāṁ śriyam urasy abhilabdhamānām
mārge vrajan bhṛgupater vyanayat prarūḍhaṁ
darpaṁ mahīm akṛta yas trir arāja-bījām

SYNONYMS

yaḥ-Lord Rāmacandra who; loka-vīra-samitau-in the society or in the midst of many heroes of this world; dhanuḥ-the bow; aiśam-of Lord Śiva; ugram-very fierce; sītā-svayaṁvara-gṛhe-in the hall where mother Sītā stood to select her husband; triśata-upanītam-the bow carried by three hundred men; ādāya-taking (that bow); bāla-gaja-līlaḥ-acting like a baby elephant in a forest of sugarcane; iva-like that; ikṣu-yaṣṭim-a stick of sugarcane; sajjyī-kṛtam-fastened the string of the bow; nṛpa-O King; vikṛṣya-by bending; babhañja-broke it; madhye-in the middle; jitvā-gaining by victory; anurūpa-just befitting His position and beauty; guṇa-qualities; śīla-behavior; vayaḥ-age; aṅga-body; rūpām-beauty; sītā-abhidhām-the girl named Sītā; śriyam-the goddess of fortune; urasi-on the chest; abhilabdhamānām-had gotten her previously; mārge-on the way; vrajan-while walking; bhṛgupateḥ-of Bhṛgupati; vyanayat-destroyed; prarūḍham-rooted very deep; darpam-pride; mahīm-the earth; akṛta-finished; yaḥ-one who; triḥ-three times (seven); arāja-without a royal dynasty; bījām-seed.

O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.

TEXT 8

yaḥ satya-pāśa-parivīta-pitur nideśaṁ
straiṇasya cāpi śirasā jagṛhe sabhāryaḥ
rājyaṁ śriyaṁ praṇayinaḥ suhṛdo nivāsaṁ
tyaktvā yayau vanam asūn iva mukta-saṅgaḥ

SYNONYMS

yaḥ-Lord Rāmacandra who; satya-pāśa-parivīta-pituḥ-of His father, who was bound by the promise to his wife; nideśam-the order; straiṇasya-of the father who was very much attached to his wife; ca-also; api-indeed; śirasā-on His head; jagṛhe-accepted; sa-bhāryaḥ-with His wife; rājyam-the kingdom; śriyam-opulence; praṇayinaḥ-relatives; suhṛdaḥ-friends; nivāsam-residence; tyaktvā-giving up; yayau-went; vanam-to the forest; asūn-life; iva-like; mukta-saṅgaḥ-a liberated soul.

Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

Mahārāja Daśaratha had three wives. One of them, Kaikeyī, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyī, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyī requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great yogī gives up his life without material attraction.

TEXT 9

rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes
tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn
jaghne caturdaśa-sahasram apāraṇīya-
kodaṇḍa-pāṇir aṭamāna uvāsa kṛcchram

SYNONYMS

rakṣaḥ-svasuḥ-of Śūrpaṇakhā, the sister of the Rākṣasa (Rāvaṇa); vyakṛta-(Lord Rāma) deformed; rūpam-the form; aśuddha-buddheḥ-because her intelligence was polluted by lusty desires; tasyāḥ-of her; khara-triśira-dūṣaṇa-mukhya-bandhūn-many friends, headed by Khara, Triśira and Dūṣaṇa; jaghne-He (Lord Rāmacandra) killed; caturdaśa-sahasram-fourteen thousand; apāraṇīya-invincible; kodaṇḍa-bows and arrows; pāṇiḥ-in His hand; aṭamānaḥ-wandering in the forest; uvāsa-lived there; kṛcchram-with great difficulties.

While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.

TEXT 10

sītā-kathā-śravaṇa-dīpita-hṛc-chayena
sṛṣṭaṁ vilokya nṛpate daśa-kandhareṇa
jaghne 'dbhutaiṇa-vapuṣāśramato 'pakṛṣṭo
mārīcam āśu viśikhena yathā kam ugraḥ

SYNONYMS

sītā-kathā-topics about Sītādevī; śravaṇa-by hearing; dīpita-agitated; hṛt-śayena-lusty desires within the mind of Rāvaṇa; sṛṣṭam-created; vilokya-seeing that; nṛpate-O King Parīkṣit; daśa-kandhareṇa-by Rāvaṇa, who had ten heads; jaghne-the Lord killed; adbhuta-eṇa-vapuṣā-by a deer made of gold; āśramataḥ-from His residence; apakṛṣṭaḥ-distracted to a distance; mārīcam-the demon Mārīca, who assumed the form of a golden deer; āśu-immediately; viśikhena-by a sharp arrow; yathā-as; kam-Dakṣa; ugraḥ-Lord Śiva.

O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

TEXT 11

rakṣo-'dhamena vṛkavad vipine 'samakṣaṁ
vaideha-rāja-duhitary apayāpitāyām
bhrātrā vane kṛpaṇavat priyayā viyuktaḥ
strī-saṅgināṁ gatim iti prathayaṁś cacāra

SYNONYMS

rakṣaḥ-adhamena-by the most wicked among Rākṣasas, Rāvaṇa; vṛka-vat-like a tiger; vipine-in the forest; asamakṣam-unprotected; vaideha-rāja-duhitari-by this condition of mother Sītā, the daughter of the King of Videha; apayāpitāyām-having been kidnapped; bhrātrā-with His brother; vane-in the forest; kṛpaṇa-vat-as if a very distressed person; priyayā-by his dear wife; viyuktaḥ-separated; strī-saṅginām-of persons attracted to or connected with women; gatim-destination; iti-thus; prathayan-giving an example; cacāra-wandered.

When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

In this verse the words strī-saṅgināṁ gatim iti indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, gṛhe nārīṁ vivarjayet: when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Rāmacandra when banished by the order of His father. Whether in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of strī-saṅgī, but the situation of Lord Rāmacandra is spiritual, for He does not belong to the material world. Nārāyaṇaḥ paro 'vyaktāt: Nārāyaṇa is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Rāmacandra from Sītā is spiritually understood as vipralambha, which is an activity of the hlādinī potency of the Supreme Personality of Godhead belonging to the śṛṅgāra-rasa, the mellow of conjugal love in the spiritual world. In the spiritual world the Supreme Personality of Godhead has all the dealings of love, displaying the symptoms called sāttvika, sañcārī, vilāpa, mūrcchā and unmāda. Thus when Lord Rāmacandra was separated from Sītā, all these spiritual symptoms were manifested. The Lord is neither impersonal nor impotent. Rather, He is sac-cid-ānanda-vigraha [Bs. 5.1], the eternal form of knowledge and bliss. Thus He has all the symptoms of spiritual bliss. Feeling separation from one's beloved is also an item of spiritual bliss. As explained by Śrīla Svarūpa Dāmodara Gosvāmī, rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ: the dealings of love between Rādhā and Kṛṣṇa are displayed as the pleasure potency of the Lord. The Lord is the original source of all pleasure, the reservoir of all pleasure. Lord Rāmacandra, therefore, manifested the truth both spiritually and materially. Materially those who are attached to women suffer, but spiritually when there are feelings of separation between the Lord and His pleasure potency the spiritual bliss of the Lord increases. This is further explained in Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

One who does not know the spiritual potency of the Supreme Personality of Godhead thinks of the Lord as an ordinary human being. But the Lord's mind, intelligence and senses can never be affected by material conditions. This fact is further explained in the Skanda Purāṇa, as quoted by Madhvācārya:

nitya-pūrṇa-sukha-jñāna-
svarūpo 'sau yato vibhuḥ
ato 'sya rāma ity ākhyā
tasya duḥkhaṁ kuto 'ṇv api
tathāpi loka-śikṣārtham
aduḥkho duḥkha-vartivat
antarhitāṁ loka-dṛṣṭyā
sītām āsīt smarann iva
jñāpanārthaṁ punar nitya-
sambandhaḥ svātmanaḥ śriyāḥ
ayodhyāyā vinirgacchan
sarva-lokasya ceśvaraḥ
pratyakṣaṁ tu śriyā sārdhaṁ
jagāmānādir avyayaḥ
nakṣatra-māsa-gaṇitaṁ
trayodaśa-sahasrakam
brahmaloka-samaṁ cakre
samastaṁ kṣiti-maṇḍalam
rāmo rāmo rāma iti
sarveṣām abhavat tadā
sarvoramamayo loko
yadā rāmas tv apālayat

It was actually impossible for Rāvaṇa to take away Sītā. The form of Sītā taken by Rāvaṇa was an illusory representation of mother Sītā-maya-sītā. When Sītā was tested in the fire, this māyā-sītā was burnt, and the real Sītā came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Rākṣasas like Rāvaṇa. Here the words vaideha-rāja-duhitari indicate that before mother Sītā was married to Lord Rāmacandra she was protected by her father, Vaideha-rāja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (asamakṣam), for a woman cannot protect herself independently.

TEXT 12

dagdhvātma-kṛtya-hata-kṛtyam ahan kabandhaṁ
sakhyaṁ vidhāya kapibhir dayitā-gatiṁ taiḥ
buddhvātha vālini hate plavagendra-sainyair
velām agāt sa manujo 'ja-bhavārcitāṅghriḥ

SYNONYMS

dagdhvā-by burning; ātma-kṛtya-hata-kṛtyam-after performing religious rituals required after the death of Jaṭāyu, who died for the Lord's cause; ahan-killed; kabandham-the demon Kabandha; sakhyam-friendship; vidhāya-after creating; kapibhiḥ-with the monkey chiefs; dayitā-gatim-the arrangement for delivering Sītā; taiḥ-by them; buddhvā-knowing; atha-thereafter; vālini hate-when Vāli had been killed; plavaga-indra-sainyaiḥ-with the help of the soldiers of the monkeys; velām-to the beach of the ocean; agāt-went; saḥ-He, Lord Rāmacandra; manu-jaḥ-appearing as a human being; aja-by Lord Brahmā; bhava-and by Lord Śiva; arcita-aṅghriḥ-whose lotus feet are worshiped.

Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jaṭāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.

When Rāvaṇa kidnapped Sītā, he was obstructed on the way by Jaṭāyu, a large bird. But the powerful Rāvaṇa defeated Jaṭāyu in the fight and cut his wing. When Rāmacandra was searching for Sītā, He found Jaṭāyu almost dead and was informed that Sītā has been carried off by Rāvaṇa. When Jaṭāyu died, Lord Rāmacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sītādevī.

TEXT 13

yad-roṣa-vibhrama-vivṛtta-kaṭākṣa-pāta-
sambhrānta-nakra-makaro bhaya-gīrṇa-ghoṣaḥ
sindhuḥ śirasy arhaṇaṁ parigṛhya rūpī
pādāravindam upagamya babhāṣa etat

SYNONYMS

yat-roṣa-whose anger; vibhrama-induced by; vivṛtta-turned; kaṭākṣa-pāta-by the glance; sambhrānta-agitated; nakra-crocodiles; makaraḥ-and sharks; bhaya-gīrṇa-ghoṣaḥ-whose loud sound was silenced through fear; sindhuḥ-the ocean; śirasi-on his head; arhaṇam-all paraphernalia for worshiping the Lord; parigṛhya-carrying; rūpī-taking form; pāda-aravindam-the lotus feet of the Lord; upagamya-reaching; babhāṣa-said; etat-the following.

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

TEXT 14

na tvāṁ vayaṁ jaḍa-dhiyo nu vidāma bhūman
kūṭa-stham ādi-puruṣaṁ jagatām adhīśam
yat-sattvataḥ sura-gaṇā rajasaḥ prajeśā
manyoś ca bhūta-patayaḥ sa bhavān guṇeśaḥ

SYNONYMS

na-not; tvām-Your Lordship; vayam-we; jaḍa-dhiyaḥ-dull-minded, possessing blunt intelligence; nu-indeed; vidāmaḥ-can know; bhūman-O Supreme; kūṭa-stham-within the core of the heart; ādi-puruṣam-the original Personality of Godhead; jagatām-of the universes, which progressively go on; adhīśam-the supreme master; yat-fixed under Your direction; sattvataḥ-infatuated with sattva-guṇa; sura-gaṇāḥ-such demigods; rajasaḥ-infatuated with rajo-guṇa; prajā-īśāḥ-the Prajāpatis; manyoḥ-influenced by tamo-guṇa; ca-and; bhūta-patayaḥ-rulers of ghosts; saḥ-such a personality; bhavān-Your Lordship; guṇa-īśaḥ-the master of all three modes of material nature.

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

The word jaḍa-dhiyaḥ refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the modes of material nature, they begin to understand Him. A Hindi poet has said:

duḥkha se saba hari bhaje
sukha se bhaje koī
sukha se agar hari bhaje
duḥkha kāthāṅ se haya

When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

TEXT 15

kāmaṁ prayāhi jahi viśravaso 'vamehaṁ
trailokya-rāvaṇam avāpnuhi vīra patnīm
badhnīhi setum iha te yaśaso vitatyai
gāyanti dig-vijayino yam upetya bhūpāḥ

SYNONYMS

kāmam-as You like; prayāhi-You may go over my water; jahi-just conquer; viśravasaḥ-of Viśravā Muni; avameham-pollution, like urine; trailokya-for the three worlds; rāvaṇam-the person known as Rāvaṇa, the cause of weeping; avāpnuhi-regain; vīra-O great hero; patnīm-Your wife; badhnīhi-just construct; setum-a bridge; iha-here (on this water); te-of Your good self; yaśasaḥ-fame; vitatyai-to expand; gāyanti-will glorify; dik-vijayinaḥ-great heroes who have conquered all directions; yam-which (bridge); upetya-coming near; bhūpāḥ-great kings.

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

It is said that a son and urine emanate from the same source-the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Rāvaṇa is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Rāmacandra.

One feature of the Supreme Personality of Godhead Lord Rāmacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme Personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Rāmacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God's uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Rāmacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Kṛṣṇa as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." The activities of the Lord are not common; they are all transcendentally wonderful and not able to be performed by any other living being. The symptoms of the Lord's activities are all mentioned in the śāstras, and after one understands them one can accept the Lord as He is.

TEXT 16

baddhvodadhau raghu-patir vividhādri-kūṭaiḥ
setuṁ kapīndra-kara-kampita-bhūruhāṅgaiḥ
sugrīva-nīla-hanumat-pramukhair anīkair
laṅkāṁ vibhīṣaṇa-dṛśāviśad agra-dagdhām

SYNONYMS

baddhvā-after constructing; udadhau-in the water of the ocean; raghu-patiḥ-Lord Rāmacandra; vividha-varieties of; adri-kūṭaiḥ-with peaks of great mountains; setum-a bridge; kapi-indra-of powerful monkeys; kara-kampita-moved by the great hands; bhūruha-aṅgaiḥ-with the trees and plants; sugrīva-Sugrīva; nīla-Nīla; hanumat-Hanumān; pramukhaiḥ-led by; anīkaiḥ-with such soldiers; laṅkām-Laṅkā, the kingdom of Rāvaṇa; vibhīṣaṇa-dṛśā-by the direction of Vibhīṣaṇa, the brother of Rāvaṇa; āviśat-entered; agra-dagdhām-which was previously burnt (by the monkey soldier Hanumān).

Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhīṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: [Bg. 9.10] only under His direction does prakṛti, or material nature, work. Similar information is given in the Brahma-saṁhitā (5.52):

yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Describing how material nature works, the Brahma-saṁhitā says that the sun moves as desired by the Supreme Personality of Godhead. Consequently, for Lord Rāmacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Rāmacandra eternally celebrated.

TEXT 17

sā vānarendra-bala-ruddha-vihāra-koṣṭha-
śrī-dvāra-gopura-sado-valabhī-viṭaṅkā
nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-
śṛṅgāṭakā gaja-kulair hradinīva ghūrṇā

SYNONYMS

sā-the place known as Laṅkā; vānara-indra-of the great chiefs of the monkeys; bala-by the strength; ruddha-stopped, encircled; vihāra-pleasure houses; koṣṭha-the places where food grains were stocked; śrī-the treasury houses; dvāra-the doors of palaces;

gopura-the gates of the city; sadaḥ-the assembly houses; valabhī-the frontage of great palaces; viṭaṅkā-the rest houses for the pigeons; nirbhajyamāna-in the process of being dismantled; dhiṣaṇa-platforms; dhvaja-the flags; hema-kumbha-golden waterpots on the domes; śṛṅgāṭakā-and the crossroads; gaja-kulaiḥ-by herds of elephants; hradinī-a river; iva-like; ghūrṇā-agitated.

After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

TEXT 18

rakṣaḥ-patis tad avalokya nikumbha-kumbha-
dhūmrākṣa-durmukha-surāntaka-narāntakādīn
putraṁ prahastam atikāya-vikampanādīn
sarvānugān samahinod atha kumbhakarṇam

SYNONYMS

rakṣaḥ-patiḥ-the master of the Rākṣasas (Rāvaṇa); tat-such disturbances; avalokya-after seeing; nikumbha-Nikumbha; kumbha-Kumbha; dhūmrākṣa-Dhūmrākṣa; durmukha-Durmukha; surāntaka-Surāntaka; narāntaka-Narāntaka; ādīn-all of them together; putram-his son, Indrajit; prahastam-Prahasta; atikāya-Atikāya; vikampana-Vikampana; ādīn-all of them together; sarva-anugān-all followers of Rāvaṇa; samahinot-ordered (to fight with the enemies); atha-at last; kumbhakarṇam-Kumbhakarṇa, the most important brother.

When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

TEXT 19

tāṁ yātudhāna-pṛtanām asi-śūla-cāpa-
prāsarṣṭi-śaktiśara-tomara-khaḍga-durgām
sugrīva-lakṣmaṇa-marutsuta-gandhamāda-
nīlāṅgadarkṣa-panasādibhir anvito 'gāt

SYNONYMS

tām-all of them; yātudhāna-pṛtanām-the soldiers of the Rākṣasas; asi-by swords; śūla-by lances; cāpa-by bows; prāsa-ṛṣṭi-prāsa weapons and ṛṣṭi weapons; śakti-śara-śakti arrows; tomara-tomara weapons; khaḍga-by a type of sword; durgām-all invincible; sugrīva-by the monkey named Sugrīva; lakṣmaṇa-by Lord Rāmacandra's younger brother; marut-suta-by Hanumān; gandhamāda-by Gandhamāda, another monkey; nīla-by the monkey named Nīla; aṅgada-Aṅgada; ṛkṣa-Ṛkṣa; panasa-Panasa; ādibhiḥ-and by other soldiers; anvitaḥ-being surrounded, Lord Rāmacandra; agāt-came in front of (for the sake of fighting).

Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛṣṭis, śakti arrows, khaḍgas and tomaras.

TEXT 20

te 'nīkapā raghupater abhipatya sarve
dvandvaṁ varūtham ibha-patti-rathāśva-yodhaiḥ
jaghnur drumair giri-gadeṣubhir aṅgadādyāḥ
sītābhimarṣa-hata-maṅgala-rāvaṇeśān

SYNONYMS

te-all of them; anīka-pāḥ-the commanders of the soldiers; raghupateḥ-of Lord Śrī Rāmacandra; abhipatya-chasing the enemy; sarve-all of them; dvandvam-fighting; varūtham-the soldiers of Rāvaṇa; ibha-by elephants; patti-by infantry; ratha-by chariots; aśva-by horses; yodhaiḥ-by such warriors; jaghnuḥ-killed them; drumaiḥ-by throwing big trees; giri-by peaks of mountains; gadā-by clubs; iṣubhiḥ-by arrows; aṅgada-ādyāḥ-all the soldiers of Lord Rāmacandra, headed by Aṅgada and others; sītā-of mother Sītā; abhimarṣa-by the anger; hata-had been condemned; maṅgala-whose auspiciousness; rāvaṇa-īśān-the followers or dependents of Rāvaṇa.

Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.

The soldiers Lord Rāmacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Rāvaṇa, for Rāvaṇa's soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Rāmacandra and Lakṣmaṇa who shot some arrows. But because the soldiers of Rāvaṇa were condemned by the curse of mother Sītā, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength-daiva and puruṣākāra. Daiva refers to the strength achieved from the Transcendence, and puruṣākāra refers to the strength organized by one's own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one's enemies even though one may not be equipped with modern weapons. Therefore Kṛṣṇa instructed Arjuna, mām anusmara yudhya ca: [Bg. 8.7] "Think of Me and fight." We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

TEXT 21

rakṣaḥ-patiḥ sva-bala-naṣṭim avekṣya ruṣṭa
āruhya yānakam athābhisasāra rāmam
svaḥ-syandane dyumati mātalinopanīte
vibhrājamānam ahanan niśitaiḥ kṣurapraiḥ

SYNONYMS

rakṣaḥ-patiḥ-the leader of the Rākṣasas, Rāvaṇa; sva-bala-naṣṭim-the destruction of his own soldiers; avekṣya-after observing; ruṣṭaḥ-became very angry; āruhya-riding on; yānakam-his beautiful airplane decorated with flowers; atha-thereafter; abhisasāra-proceeded toward; rāmam-Lord Rāmacandra; svaḥ-syandane-in the celestial chariot of Indra; dyumati-glittering; mātalinā-by Mātali, the chariot driver of Indra; upanīte-having been brought; vibhrājamānam-Lord Rāmacandra, as if brilliantly illuminating; ahanat-Rāvaṇa struck him; niśitaiḥ-very sharp; kṣurapraiḥ-with arrows.

Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

TEXT 22

rāmas tam āha puruṣāda-purīṣa yan naḥ
kāntāsamakṣam asatāpahṛtā śvavat te
tyakta-trapasya phalam adya jugupsitasya
yacchāmi kāla iva kartur alaṅghya-vīryaḥ

SYNONYMS

rāmaḥ-Lord Rāmacandra; tam-unto him, Rāvaṇa; āha-said; puruṣa-ada-purīṣa-you are the stool of the man-eaters (Rākṣasas); yat-because; naḥ-My; kāntā-wife; asamakṣam-helpless because of My absence; asatā-by you, the most sinful; apahṛtā-was kidnapped; śva-vat-like a dog who takes food from the kitchen in the absence of the proprietor; te-of you; tyakta-trapasya-because you are shameless; phalam adya-I shall give you the result today; jugupsitasya-of you, the most abominable; yacchāmi-I shall punish you; kālaḥ iva-like death; kartuḥ-of you, who are the performer of all sinful activities; alaṅghya-vīryaḥ-but I, being omnipotent, never fail in My attempt.

Lord Rāmacandra said to Rāvaṇa: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

Na ca daivāt paraṁ balam: no one can surpass the strength of the Transcendence. Rāvaṇa was so sinful and shameless that he did not know what the result would be of kidnapping mother Sītā, the pleasure potency of Rāmacandra. This is the disqualification of the Rākṣasas. Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [Bg. 16.8]. The Rākṣasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Rākṣasas act independently, as they like, going even so far as to kidnap the goddess of fortune. This policy of Rāvaṇa's is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Rākṣasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord's orders is irreligious, and he is to be punished.

TEXT 23

evaṁ kṣipan dhanuṣi sandhitam utsasarja
bāṇaṁ sa vajram iva tad-dhṛdayaṁ bibheda
so 'sṛg vaman daśa-mukhair nyapatad vimānād
dhāheti jalpati jane sukṛtīva riktaḥ

SYNONYMS

evam-in this way; kṣipan-chastising (Rāvaṇa); dhanuṣi-on the bow; sandhitam-fixed an arrow; utsasarja-released (toward him); bāṇam-the arrow; saḥ-that arrow; vajram iva-like a thunderbolt; tat-hṛdayam-the heart of Rāvaṇa; bibheda-pierced; saḥ-he, Rāvaṇa; asṛk-blood; vaman-vomiting; daśa-mukhaiḥ-through the ten mouths; nyapatat-fell down; vimānāt-from his airplane; hāhā-alas, what happened; iti-thus; jalpati-roaring; jane-when all the people present there; sukṛtī iva-like a pious man; riktaḥ-when the results of his pious activities are finished.

After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

In Bhagavad-gītā (9.21) it is said, kṣīṇe puṇye martya-lokaṁ viśanti: "When the results of their pious activities are exhausted, those who have enjoyed in the heavenly planets fall again to earth." The fruitive activities of this material world are such that whether one acts piously or impiously one must remain within the material world according to different conditions, for neither pious nor impious actions can relieve one from māyā's clutches of repeated birth and death. Somehow or other, Rāvaṇa was raised to an exalted position as the king of a great kingdom with all material opulences, but because of his sinful act of kidnapping mother Sītā, all the results of his pious activities were destroyed. If one offends an exalted personality, especially the Supreme Personality of Godhead, one certainly becomes most abominable; bereft of the results of pious activities, one must fall down like Rāvaṇa and other demons. It is therefore advised that one transcend both pious and impious activities and remain in the pure state of freedom from all designations (sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]). When one is fixed in devotional service, he is above the material platform. On the material platform there are higher and lower positions, but when one is above the material platform he is always fixed in a spiritual position (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Rāvaṇa or those like him may be very powerful and opulent in this material world, but theirs is not a secure position, because, after all, they are bound by the results of their karma (karmaṇā daiva-netreṇa). We should not forget that we are completely dependent on the laws of nature.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā

kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27) One should not be proud of one's exalted position and act like Rāvaṇa, thinking oneself independent of material nature's laws.

TEXT 24

tato niṣkramya laṅkāyā
yātudhānyaḥ sahasraśaḥ
mandodaryā samaṁ tatra
prarudantya upādravan

SYNONYMS

tataḥ-thereafter; niṣkramya-coming out; laṅkāyāḥ-from Laṅkā; yātudhānyaḥ-the wives of the Rākṣasas; sahasraśaḥ-by thousands and thousands; mandodaryā-headed by Mandodarī, the wife of Rāvaṇa; samam-with; tatra-there; prarudantyaḥ-crying in lamentation; upādravan-came near (their dead husbands).

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

TEXT 25

svān svān bandhūn pariṣvajya
lakṣmaṇeṣubhir arditān
ruruduḥ susvaraṁ dīnā
ghnantya ātmānam ātmanā

SYNONYMS

svān svān-their own respective husbands; bandhūn-friends; pariṣvajya-embracing; lakṣmaṇa-iṣubhiḥ-by the arrows of Lakṣmaṇa; arditān-who were killed; ruruduḥ-all the wives cried piteously; su-svaram-it was very sweet to hear; dīnāḥ-very poor; ghnantyaḥ-striking; ātmānam-their breasts; ātmanā-by themselves.

Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their respective husbands and cried piteously in voices appealing to everyone.

TEXT 26

hā hatāḥ sma vayaṁ nātha
loka-rāvaṇa rāvaṇa
kaṁ yāyāc charaṇaṁ laṅkā
tvad-vihīnā parārditā

SYNONYMS

hā-alas; hatāḥ-killed; sma-in the past; vayam-all of us; nātha-O protector; loka-rāvaṇa-O husband, who created the crying of so many other people; rāvaṇa-O Rāvaṇa, one who can cause crying of others; kam-unto whom; yāyāt-will go; śaraṇam-shelter; laṅkā-the state of Laṅkā; tvat-vihīnā-being bereft of your good self; para-arditā-being defeated by the enemies.

O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

Rāvaṇa's wife Mandodarī and the other wives knew very well how cruel a person Rāvaṇa was. The very word "Rāvaṇa" means "one who causes crying for others." Rāvaṇa continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Sītādevī, he was killed by Lord Rāmacandra.

TEXT 27

na vai veda mahā-bhāga
bhavān kāma-vaśaṁ gataḥ
tejo 'nubhāvaṁ sītāyā
yena nīto daśām imām

SYNONYMS

na-not; vai-indeed; veda-did know; mahā-bhāga-O greatly fortunate one; bhavān-yourself; kāma-vaśam-influenced by lusty desires; gataḥ-having become; tejaḥ-by influence; anubhāvam-as a result of such influence; sītāyāḥ-of mother Sītā; yena-by which; nītaḥ-brought into; daśām-condition; imām-like this (destruction).

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

Not only was mother Sītā powerful, but any woman who follows in the footsteps of mother Sītā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sītā is among them. Mandodarī, the wife of Rāvaṇa, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such ideal women as Sītā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. Mātṛvat para-dāreṣu: an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from Cāṇakya-śloka (10).

mātṛvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu
yaḥ paśyati sa paṇḍitaḥ

"One who considers another's wife as his mother, another's possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned." Thus Rāvaṇa was condemned not only by Lord Rāmacandra but even by his own wife, Mandodarī. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sītādevī.

TEXT 28

kṛtaiṣā vidhavā laṅkā
vayaṁ ca kula-nandana
dehaḥ kṛto ’nnaṁ gṛdhrāṇām
ātmā naraka-hetave

SYNONYMS

kṛtā-made by you; eṣā-all of this; vidhavā-without a protector; laṅkā-the state of Laṅkā; vayam ca-and us; kula-nandana-O pleasure of the Rākṣasas; dehaḥ-the body; kṛtaḥ-made by you; annam-eatable; gṛdhrāṇām-of the vultures; ātmā-and your soul; naraka-hetave-for going to hell.

O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

One who follows the path of Rāvaṇa is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” Thus the destination of godless atheists such as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and Dantavakra is a hellish condition of life. Mandodarī, the wife of Rāvaṇa, could understand all this because she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one’s material eyes, one can see with eyes of knowledge (paśyanti jñāna-cakṣuṣaḥ). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

TEXT 29

śrī-śuka uvāca
svānāṁ vibhīṣaṇaś cakre
kosalendrānumoditaḥ
pitṛ-medha-vidhānena
yad uktaṁ sāmparāyikam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; svānām-of his own family members; vibhīṣaṇaḥ-Vibhīṣaṇa, the brother of Rāvaṇa and devotee of Lord Rāmacandra; cakre-executed; kosala-indra-anumoditaḥ-approved by the King of Kosala, Lord Rāmacandra; pitṛ-medha-vidhānena-by the funeral ceremony performed by the son after the death of his father or some family member; yat uktam-which have been prescribed; sāmparāyikam-duties to be performed after a person’s death to save him from the path to hell.

Śrī Śukadeva Gosvāmī said: Vibhīṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or śrāddha ceremony, as prescribed in authorized śāstra, must be performed. Rāvaṇa was killed by Lord Rāmacandra and was destined for hellish life, but by Lord Rāmacandra’s advice, Vibhīṣaṇa, Rāvaṇa’s brother, performed all the duties prescribed in relation to the dead. Thus Lord Rāmacandra was kind to Rāvaṇa even after Rāvaṇa’s death.

TEXT 30

tato dadarśa bhagavān
aśoka-vanikāśrame
kṣāmāṁ sva-viraha-vyādhiṁ
śiṁśapā-mūlam-āśritām

SYNONYMS

tataḥ-thereafter; dadarśa-saw; bhagavān-the Supreme Personality of Godhead; aśoka-vanika-āśrame-in a small cottage in the forest of Aśoka trees; kṣāmām-very lean and thin; sva-viraha-vyādhim-suffering from the disease of separation from Lord Rāmacandra; śiṁśapā-of the tree known as Siṁśapā; mūlam-the root; āśritām-taking shelter of.

Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Siṁśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.

TEXT 31

rāmaḥ priyatamāṁ bhāryāṁ
dīnāṁ vīkṣyānvakampata
ātma-sandarśanāhlāda-
vikasan-mukha-paṅkajām

SYNONYMS

rāmaḥ-Lord Rāmacandra; priya-tamām-upon His dearmost; bhāryām-wife; dīnām-so poorly situated; vīkṣya-looking; anvakampata-became very compassionate; ātma-sandarśana-when one sees his beloved; āhlāda-an ecstasy of joyful life; vikasat-manifesting; mukha-mouth; paṅkajām-like a lotus.

Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

TEXT 32

āropyāruruhe yānaṁ
bhrātṛbhyāṁ hanumad-yutaḥ
vibhīṣaṇāya bhagavān
dattvā rakṣo-gaṇeśatām
laṅkām āyuś ca kalpāntaṁ
yayau cīrṇa-vrataḥ purīm

SYNONYMS

āropya-keeping or placing; āruruhe-got up; yānam-on the airplane; bhrātṛbhyām-with His brother Lakṣmaṇa and the commander Sugrīva; hanumat-yutaḥ-accompanied by Hanumān; vibhīṣaṇāya-unto Vibhīṣaṇa, the brother of Rāvaṇa; bhagavān-the Lord; dattvā-gave charge; rakṣaḥ-gaṇa-īśatām-the power to rule over the Rākṣasa population of Laṅkā; laṅkām-the state of Laṅkā; āyuḥ ca-and the duration of life; kalpa-antam-for many, many years, until the end of one kalpa; yayau-returned home; cīrṇa-vrataḥ-finishing the duration of time living in the forest; purīm-to Ayodhyā-purī.

After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

TEXT 33

avakīryamāṇaḥ sukusumair
lokapālārpitaiḥ pathi
upagīyamāna-caritaḥ
śatadhṛty-ādibhir mudā

SYNONYMS

avakīryamāṇaḥ-being overflooded; su-kusumaiḥ-by fragrant and beautiful flowers; loka-pāla-arpitaiḥ-offered by the princely order; pathi-on the road; upagīyamāna-caritaḥ-being glorified for His uncommon activities; śatadhṛti-ādibhiḥ-by personalities like Lord Brahmā and other demigods; mudā-with great jubilation.

When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

TEXT 34

go-mūtra-yāvakaṁ śrutvā
bhrātaraṁ valkalāmbaram
mahā-kāruṇiko 'tapyaj
jaṭilaṁ sthaṇḍile-śayam

SYNONYMS

go-mūtra-yāvakam-eating barley boiled in the urine of a cow; śrutvā-hearing; bhrātaram-His brother Bharata; valkala-ambaram-covered with the bark of trees; mahā-kāruṇikaḥ-the supremely merciful Lord Rāmacandra; atapyat-lamented very much; jaṭilam-wearing matted locks of hair; sthaṇḍile-śayam-lying down on a grass mattress, or kuśāsana.

Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

TEXTS 35–38

bharataḥ prāptam ākarṇya
paurāmātya-purohitaiḥ
pāduke śirasi nyasya
rāmaṁ pratyudyato 'grajam
nandigrāmāt sva-śibirād
gīta-vāditra-niḥsvanaiḥ
brahma-ghoṣeṇa ca muhuḥ
paṭhadbhir brahmavādibhiḥ
svarṇa-kakṣa-patākābhir
haimaiś citra-dhvajai rathaiḥ
sad-aśvai rukma-sannāhair
bhaṭaiḥ puraṭa-varmabhiḥ
śreṇībhir vāra-mukhyābhir
bhṛtyaiś caiva padānugaiḥ
pārameṣṭhyāny upādāya
paṇyāny uccāvacāni ca
pādayor nyapatat premṇā
praklinna-hṛdayekṣaṇaḥ

SYNONYMS

bharataḥ-Lord Bharata; prāptam-coming back home; ākarṇya-hearing; paura-all kinds of citizens; amātya-all the ministers; purohitaiḥ-accompanied by all the priests; pāduke-the two wooden shoes; śirasi-on the head; nyasya-keeping; rāmam-unto Lord Rāmacandra; pratyudyataḥ-going forward to receive; agrajam-His eldest brother; nandigrāmāt-from His residence, known as Nandigrāma; sva-śibirāt-from His own camp; gīta-vāditra-songs and vibrations of drums and other musical instruments; niḥsvanaiḥ-accompanied by such sounds; brahma-ghoṣeṇa-by the sound of chanting of Vedic mantras; ca-and; muhuḥ-always; paṭhadbhiḥ-reciting from the Vedas; brahma-vādibhiḥ-by first-class brāhmaṇas; svarṇa-kakṣa-patākābhiḥ-decorated with flags with golden embroidery; haimaiḥ-golden; citra-dhvajaiḥ-with decorated flags; rathaiḥ-with chariots; sat-aśvaiḥ-having very beautiful horses; rukma-golden; sannāhaiḥ-with harnesses; bhaṭaiḥ-by soldiers; puraṭa-varmabhiḥ-covered with armor made of gold; śreṇībhiḥ-by such a line or procession; vāra-mukhyābhiḥ-accompanied by beautiful, well-dressed prostitutes; bhṛtyaiḥ-by servants; ca-also; eva-indeed; pada-anugaiḥ-by infantry; pārameṣṭhyāni-other paraphernalia befitting a royal reception; upādāya-taking all together; paṇyāni-valuable jewels, etc.; ucca-avacāni-of different values; ca-also; pādayoḥ-at the lotus feet of the Lord; nyapatat-fell down; premṇā-in ecstatic love; praklinna-softened, moistened; hṛdaya-the core of the heart; īkṣaṇaḥ-whose eyes.

When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

TEXTS 39–40

pāduke nyasya purataḥ
prāñjalir bāṣpa-locanaḥ
tam āśliṣya ciraṁ dorbhyāṁ
snāpayan netrajair jalaiḥ
rāmo lakṣmaṇa-sītābhyāṁ
viprebhyo ye 'rha-sattamāḥ
tebhyaḥ svayaṁ namaścakre
prajābhiś ca namaskṛtaḥ

SYNONYMS

pāduke-the two wooden shoes; nyasya-after placing; purataḥ-before Lord Rāmacandra; prāñjaliḥ-with folded hands; bāṣpa-locanaḥ-with tears in the eyes; tam-unto Him, Bharata; āśliṣya-embracing; ciram-for a long time; dorbhyām-with His two arms; snāpayan-bathing; netra-jaiḥ-coming from His eyes; jalaiḥ-with the water; rāmaḥ-Lord Rāmacandra; lakṣmaṇa-sītābhyām-with Lakṣmaṇa and mother Sītā; viprebhyaḥ-unto the learned brāhmaṇas; ye-also others who; arha-sattamāḥ-worthy of being worshiped; tebhyaḥ-unto them; svayam-personally; namaḥ-cakre-offered respectful obeisances; prajābhiḥ-by the citizens; ca-and; namaḥ-kṛtaḥ-was offered obeisances.

After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

TEXT 41

dhunvanta uttarāsaṅgān
patiṁ vīkṣya cirāgatam
uttarāḥ kosalā mālyaiḥ
kiranto nanṛtur mudā

SYNONYMS

dhunvantaḥ-waving; uttara-āsaṅgān-the upper cloths covering the body; patim-the Lord; vīkṣya-seeing; cira-āgatam-returned after many years of banishment; uttarāḥ kosalāḥ-the citizens of Ayodhyā; mālyaiḥ kirantaḥ-offering Him garlands; nanṛtuḥ-began to dance; mudā-in great jubilation.

The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

TEXTS 42–43

pāduke bharato 'gṛhṇāc
cāmara-vyajanottame
vibhīṣaṇaḥ sasugrīvaḥ
śveta-cchatraṁ marut-sutaḥ
dhanur-niṣaṅgāñ chatrughnaḥ
sītā tīrtha-kamaṇḍalum
abibhrad aṅgadaḥ khaḍgaṁ
haimaṁ carmarkṣa-rāṇ nṛpa

SYNONYMS

pāduke-the two wooden shoes; bharataḥ-Lord Bharata; agṛhṇāt-carried; cāmara-whisk; vyajana-fan; uttame-very opulent; vibhīṣaṇaḥ-the brother of Rāvaṇa; sa-sugrīvaḥ-with Sugrīva; śveta-chatram-a white umbrella; marut-sutaḥ-Hanumān, the son of the wind-god; dhanuḥ-the bow; niṣaṅgān-with two quivers; śatrughnaḥ-one of the brothers of Lord Rāmacandra; sītā-mother Sītā; tīrtha-kamaṇḍalum-the waterpot filled with water from holy places; abibhrat-carried; aṅgadaḥ-the monkey commander named Aṅgada; khaḍgam-the sword; haimam-made of gold; carma-shield; ṛkṣa-rāṭ-the King of the Ṛkṣas, Jāmbavān; nṛpa-O King.

O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Ṛkṣas, carried a golden shield.

TEXT 44

puṣpaka-stho nutaḥ strībhiḥ
stūyamānaś ca vandibhiḥ
vireje bhagavān rājan
grahaiś candra ivoditaḥ

SYNONYMS

puṣpaka-sthaḥ-seated on the airplane made of flowers; nutaḥ-worshiped; strībhiḥ-by the women; stūyamānaḥ-being offered prayers; ca-and; vandibhiḥ-by the reciters; vireje-beautified; bhagavān-the Supreme Personality of Godhead, Lord Rāmacandra; rājan-O King Parīkṣit; grahaiḥ-among the planets; candraḥ-the moon; iva-like; uditaḥ-risen.

O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

TEXTS 45–46

bhrātrābhinanditaḥ so 'tha
sotsavāṁ prāviśat purīm
praviśya rāja-bhavanaṁ
guru-patnīḥ sva-mātaram
gurūn vayasyāvarajān
pūjitaḥ pratyapūjayat
vaidehī lakṣmaṇaś caiva
yathāvat samupeyatuḥ

SYNONYMS

bhrātrā-by His brother (Bharata); abhinanditaḥ-being welcomed properly; saḥ-He, Lord Rāmacandra; atha-thereafter; sa-utsavām-in the midst of a festival; prāviśat-entered; purīm-the city of Ayodhyā; praviśya-after entering; rāja-bhavanam-the royal palace; guru-patnīḥ-Kaikeyī and other stepmothers; sva-mātaram-His own mother (Kauśalyā); gurūn-the spiritual masters (Śrī Vasiṣṭha and others); vayasya-unto friends of the same age; avara-jān-and those who were younger than He; pūjitaḥ-being worshiped by them; pratyapūjayat-He returned the obeisances; vaidehī-mother Sītā; lakṣmaṇaḥ-Lakṣmaṇa; ca eva-and; yathā-vat-in a befitting way; samupeyatuḥ-being welcomed, entered the palace.

Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

TEXT 47

putrān sva-mātaras tās tu
prāṇāṁs tanva ivotthitāḥ
āropyāṅke 'bhiṣiñcantyo
bāṣpaughair vijahuḥ śucaḥ

SYNONYMS

putrān-the sons; sva-mātaraḥ-Their mothers; tāḥ-they, headed by Kauśalyā and Kaikeyī; tu-but; prāṇān-life; tanvaḥ-bodies; iva-like; utthitāḥ-arisen; āropya-keeping; aṅke-on the lap; abhiṣiñcantyaḥ-moistening (the bodies of their sons); bāṣpa-by tears; oghaiḥ-continuously pouring; vijahuḥ-gave up; śucaḥ-lamentation due to separation from their sons.

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

TEXT 48

jaṭā nirmucya vidhivat
kula-vṛddhaiḥ samaṁ guruḥ
abhyaṣiñcad yathaivendraṁ
catuḥ-sindhu-jalādibhiḥ

SYNONYMS

jaṭāḥ-the matted locks of hair on the head; nirmucya-shaving clean; vidhi-vat-according to regulative principles; kula-vṛddhaiḥ-the elderly persons in the family; samam-with; guruḥ-the family priest or spiritual master, Vasiṣṭha; abhyaṣiñcat-performed the abhiṣeka ceremony of Lord Rāmacandra; yathā-as; eva-like; indram-unto King Indra; catuḥ-sindhu-jala-with the water of the four oceans; ādibhiḥ-and with other paraphernalia for bathing.

The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

TEXT 49

evaṁ kṛta-śiraḥ-snānaḥ
suvāsāḥ sragvy-alaṅkṛtaḥ
svalaṅkṛtaiḥ suvāsobhir
bhrātṛbhir bhāryayā babhau

SYNONYMS

evam-thus; kṛta-śiraḥ-snānaḥ-having completely bathed, washing the head; su-vāsāḥ-being nicely dressed; sragvi-alaṅkṛtaḥ-being decorated with a garland; su-alaṅkṛtaiḥ-decorated nicely; su-vāsobhiḥ-dressed nicely; bhrātṛbhiḥ-with His brothers; bhāryayā-and with His wife, Sītā; babhau-the Lord became very brilliant.

Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

TEXT 50

agrahīd āsanaṁ bhrātrā
praṇipatya prasāditaḥ
prajāḥ sva-dharma-niratā
varṇāśrama-guṇānvitāḥ
jugopa pitṛvad rāmo
menire pitaraṁ ca tam

SYNONYMS

agrahīt-accepted; āsanam-the throne of the state; bhrātrā-by His brother (Bharata); praṇipatya-after fully surrendering unto Him; prasāditaḥ-having been pleased; prajāḥ-and the citizens; sva-dharma-niratāḥ-fully engaged in their respective occupational duties; varṇāśrama-according to the system of varṇa and āśrama; guṇa-anvitāḥ-all of them being qualified in that process; jugopa-the Lord protected them; pitṛ-vat-exactly like a father; rāmaḥ-Lord Rāmacandra; menire-they considered; pitaram-exactly like a father; ca-also; tam-Him, Lord Rāmacandra.

Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āśrama, accepted Him as their father.

People are very fond of the pattern of Rāma-rājya, and even today politicians sometimes form a party called Rāma-rājya, but unfortunately they have no obedience to Lord Rāma. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Rāmacandra and His citizens. Lord Rāmacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Rāmacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the words sva-dharma-niratā varṇāśrama-guṇān-vitāḥ, the people were good citizens because they accepted the institution of varṇa and āśrama, which arranges society in the varṇa divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra and the āśrama divisions of brahmacarya, gṛhastha, vānaprastha and sannyāsa. This is actual human civilization. People must be trained according to the different varṇāśrama occupational duties. As confirmed in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: the four varṇas must be established according to varying qualities and work. The first principle for good government is that it must institute this varṇāśrama system. The purpose of varṇāśrama is to enable people to become God conscious. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate. The entire varṇāśrama scheme is intended to enable people to become Vaiṣṇavas. Viṣṇur asya devatā. When people worship Lord Viṣṇu as the Supreme Lord, they become Vaiṣṇavas. Thus people should be trained to become Vaiṣṇavas through the system of varṇa and āśrama, as they were during the reign of Lord Rāmacandra, when everyone was fully trained to follow the varṇāśrama principles.

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs. This will provide the preliminary condition for good citizenship (varṇāśrama-guṇān-vitāḥ). Generally speaking, if the king or president is a rājarṣi, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the varṇāśrama system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Rāmacandra. If people follow this example, there will be good government all over the world.

TEXT 51

tretāyāṁ vartamānāyāṁ
kālaḥ kṛta-samo 'bhavat
rāme rājani dharma-jñe
sarva-bhūta-sukhāvahe

SYNONYMS

tretāyām-in the Tretā-yuga; vartamānāyām-although situated in that period; kālaḥ-the period; kṛta-with Satya-yuga; samaḥ-equal; abhavat-it so became; rāme-because of Lord Rāmacandra's being present; rājani-as the ruling king; dharma-jñe-because He was fully religious; sarva-bhūta-of all living entities; sukha-āvahe-giving full happiness.

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

Among the four yugas-Satya, Tretā, Dvāpara and Kali-the Kali-yuga is the worst, but if the process of varṇāśrama-dharma is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (Bhāg. 12.3.51) If people take to this saṅkīrtana movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa mahā-mantra, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa mahā-mantra with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. This is the blessing of Lord Rāmacandra, who has appeared in this age of Kali as Lord Gaurasundara.

TEXT 52

vanāni nadyo girayo
varṣāṇi dvīpa-sindhavaḥ
sarve kāma-dughā āsan
prajānāṁ bharatarṣabha

SYNONYMS

vanāni-the forests; nadyaḥ-the rivers; girayaḥ-the hills and mountains; varṣāṇi-various parts of the states or divisions on the surface of the earth; dvīpa-islands; sindhavaḥ-the oceans and seas; sarve-all of them; kāma-dughāḥ-full of their respective opulences; āsan-existed like that; prajānām-of all the living beings; bharata-ṛṣabha-O Mahārāja Parīkṣit, best of the Bharata dynasty.

O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

TEXT 53

nādhi-vyādhi-jarā-glāni-
duḥkha-śoka-bhaya-klamāḥ
mṛtyuś cānicchatāṁ nāsīd
rāme rājany adhokṣaje

SYNONYMS

na-not; ādhi-adhyātmika, adhibhautika and adhidaivika sufferings (that is, sufferings from the body and mind, from other living entities and from nature); vyādhi-diseases; jarā-old age; glāni-bereavement; duḥkha-grief; śoka-lamentation; bhaya-fear; klamāḥ-and fatigue; mṛtyuḥ-death; ca-also; anicchatām-of those who did not like it; na āsīt-there was not; rāme-during the rule of Lord Rāmacandra; rājani-because of His being the king; adhokṣaje-the Supreme Personality of Godhead, who is beyond this material world.

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

All these facilities existed because of Lord Rāmacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, kali-kāle nāma-rūpe kṛṣṇa-avatāra: Kṛṣṇa descends in this Kali-yuga in the form of His holy name-Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

TEXT 54

eka-patnī-vrata-dharo
rājarṣi-caritaḥ śuciḥ
sva-dharmaṁ gṛha-medhīyaṁ
śikṣayan svayam ācarat

SYNONYMS

eka-patnī-vrata-dharaḥ-taking a vow not to accept a second wife or to have any connection with any other woman; rāja-ṛṣi-like a saintly king; caritaḥ-whose character; śuciḥ-pure; sva-dharmam-one's own occupational duty; gṛha-medhīyam-especially of persons situated in household life; śikṣayan-teaching (by personal behavior); svayam-personally; ācarat-executed His duty.

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

Eka-patnī-vrata, accepting only one wife, was the glorious example set by Lord Rāmacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Rāmacandra's father accepted more wives than one. But Lord Rāmacandra, as an ideal king, accepted only one wife, mother Sītā. When mother Sītā was kidnapped by Rāvaṇa and the Rākṣasas, Lord Rāmacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sītās, but to teach us how faithful He was to His wife, He fought with Rāvaṇa and finally killed him. The Lord punished Rāvaṇa and rescued His wife to instruct men to have only one wife. Lord Rāmacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Rāmacandra, who showed how to be a perfect person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of varṇāśrama-dharma. Those who live in accordance with these principles, whether as householders, brahmacārīs or vānaprasthas, are all equally important.

TEXT 55

premṇānuvṛttyā śīlena
praśrayāvanatā satī
bhiyā hriyā ca bhāva-jñā
bhartuḥ sītāharan manaḥ

SYNONYMS

premṇā anuvṛttyā-because of service rendered to the husband with love and faith; śīlena-by such good character; praśraya-avanatā-always very submissive and ready to satisfy the husband; satī-chaste; bhiyā-by being afraid; hriyā-by shyness; ca-also; bhāva-jñā-understanding the attitude (of the husband); bhartuḥ-of her husband, Lord Rāmacandra; sītā-mother Sītā; aharat-simply captivated; manaḥ-the mind.

Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

As Lord Rāmacandra is the ideal husband (eka-patnī-vrata), mother Sītā is the ideal wife. Such a combination makes family life very happy. Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: whatever example a great man sets, common people follow. If the kings, the leaders, and the brāhmaṇas, the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Pastimes of the Supreme Lord, Rāmacandra.”

20.10.11 Chapter Eleven

Lord Rāmacandra Rules the World

This chapter describes how Lord Rāmacandra resided in Ayodhyā with His younger brothers and performed various sacrifices.

Lord Rāmacandra, the Supreme Personality of Godhead, performed various sacrifices by which to worship Himself, and at the end of these sacrifices He gave land to the hotā, adhvaryu, udgātā and brahmā priests. He gave them the eastern, western, northern and southern directions respectively, and the balance He gave to the ācārya. Lord Rāmacandra's faith in the brāhmaṇas and affection for His servants was observed by all the brāhmaṇas, who then offered their prayers to the Lord and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient contribution. Lord Rāmacandra subsequently dressed Himself like an ordinary person and began wandering within the capital to understand what impression the citizens had of Him. By chance, one night He heard a man talking to his wife, who had gone to another man's house. In the course of rebuking his wife, the man spoke suspiciously of the character of Sītādevī. The Lord immediately returned home, and, fearing such rumors, He superficially decided to give up Sītādevī's company. Thus He banished Sītādevī, who was pregnant, to the shelter of Vālmīki Muni, where she gave birth to twin sons, named Lava and Kuśa. In Ayodhyā, Lakṣmaṇa begot two sons named Aṅgada and Citraketu, Bharata begot two sons named Takṣa and Puṣkala, and Śatrughna begot two sons named Subāhu and Śrutasena. When Bharata went out to conquer various lands on behalf of the emperor, Lord Rāmacandra, He fought many millions of Gandharvas. By killing them in the fight, He acquired immense wealth, which He then brought home. Śatrughna killed a demon named Lavaṇa at Madhuvana and thus established the capital of Mathurā. Meanwhile, Sītādevī placed her two sons in the care of Vālmīki Muni and then entered into the earth. Upon hearing of this, Lord Rāmacandra was very much aggrieved, and thus He performed sacrifices for thirteen thousand years. After describing the pastimes of Lord Rāmacandra's disappearance and establishing that the Lord appears for His pastimes only, Śukadeva Gosvāmī ends this chapter by describing the results of hearing about the activities of Lord Rāmacandra and by describing how the Lord protected His citizens and displayed affection for His brothers.

TEXT 1

śrī-śuka uvāca
bhagavān ātmanātmānaṁ
rāma uttama-kalpakaiḥ
sarva-devamayaṁ devam
īje 'thācāryavān makhaiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; bhagavān-the Supreme Personality of Godhead; ātmanā-by Himself; ātmānam-Himself; rāmaḥ-Lord Rāmacandra; uttama-kalpakaiḥ-with very opulent paraphernalia; sarva-deva-mayam-the heart and soul of all the demigods; devam-the Supreme Lord Himself; īje-worshiped; atha-thus; ācāryavān-under the guidance of an ācārya; makhaiḥ-by performing sacrifices.

Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

Sarvārhaṇam acyutejyā. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in Śrīmad-Bhāgavatam (4.31.14):

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality." Performing yajña involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, bhagavān ātmanātmānam īje: the Lord worshiped Himself by Himself. This does not, of course, justify the Māyāvāda philosophy, by which one thinks himself the Supreme Personality of Godhead. The jīva, the living entity, is always different from the Supreme Lord. The living entities (vibhinnāṁśa) never become one with the Lord, although Māyāvādīs sometimes imitate the Lord's worship of Himself. Lord Kṛṣṇa meditated upon Himself every morning as a gṛhastha, and similarly Lord Rāmacandra performed yajñas to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of ahaṅgraha-upāsanā. Such unauthorized worship is not recommended herein.

TEXT 2

hotre 'dadād diśaṁ prācīṁ
brahmaṇe dakṣiṇāṁ prabhuḥ
adhvaryave pratīcīṁ vā
uttarāṁ sāmagāya saḥ

SYNONYMS

hotre-unto the hotā priest, who offers oblations; adadāt-gave; diśam-direction; prācīm-the whole eastern side; brahmaṇe-unto the brahmā priest, who supervises what is done in the sacrificial arena; dakṣiṇām-the southern side; prabhuḥ-Lord Rāmacandra; adhvaryave-unto the adhvaryu priest; pratīcīm-the whole western side; vā-also; uttarām-the northern side; sāma-gāya-unto the udgātā priest, who sings the Sāma Veda; saḥ-He (Lord Rāmacandra).

Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

TEXT 3

ācāryāya dadau śeṣāṁ
yāvatī bhūs tad-antarā
manyamāna idaṁ kṛtsnaṁ
brāhmaṇo 'rhati niḥspṛhaḥ

SYNONYMS

ācāryāya-unto the ācārya, the spiritual master; dadau-gave; śeṣām-the balance; yāvatī-whatever; bhūḥ-land; tat-antarā-existing between the east, west, north and south; manyamānaḥ-thinking; idam-all this; kṛtsnam-wholly; brāhmaṇaḥ-the brāhmaṇas; arhati-deserve to possess; niḥspṛhaḥ-having no desire.

Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

TEXT 4

ity ayaṁ tad-alaṅkāra-
vāsobhyām avaśeṣitaḥ
tathā rājñy api vaidehī
saumaṅgalyāvaśeṣitā

SYNONYMS

iti-in this way (after giving everything to the brāhmaṇas); ayam-Lord Rāmacandra; tat-His; alaṅkāra-vāsobhyām-with personal ornaments and garments; avaśeṣitaḥ-remained; tathā-as well as; rājñī-the Queen (mother Sītā); api-also; vaidehī-the daughter of the King of Videha; saumaṅgalyā-with only the nose ring; avaśeṣitā-remained.

After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

TEXT 5

te tu brāhmaṇa-devasya
vātsalyaṁ vīkṣya saṁstutam
prītāḥ klinna-dhiyas tasmai
pratyarpyedaṁ babhāṣire

SYNONYMS

te-the hotā, brahmā and other priests; tu-but; brāhmaṇa-devasya-of Lord Rāmacandra, who loved the brāhmaṇas so much; vātsalyam-the paternal affection; vīkṣya-after seeing; saṁstutam-worshiped with prayers; prītāḥ-being very pleased; klinna-dhiyaḥ-with melted hearts; tasmai-unto Him (Lord Rāmacandra); pratyarpya-returning; idam-this (all the land given to them); babhāṣire-spoke.

All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

In the previous chapter it was said that the prajās, the citizens, strictly followed the system of varṇāśrama-dharma. The brāhmaṇas acted exactly like brāhmaṇas, the kṣatriyas exactly like kṣatriyas, and so on. Therefore, when Lord Rāmacandra gave everything in charity to the brāhmaṇas, the brāhmaṇas, being qualified, wisely considered that brāhmaṇas are not meant to possess property to make a profit from it. The qualifications of a brāhmaṇa are given in Bhagavad-gītā (18.42):.

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāvajam

”Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work.” The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a kṣatriya. Therefore, although the brāhmaṇas did not refuse Lord Rāmacandra's gift, after accepting it they returned it to the King. The brāhmaṇas were so pleased with Lord Rāmacandra's affection toward them that their hearts melted. They saw that Lord Rāmacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a kṣatriya and was exemplary in character. One of the qualifications of a kṣatriya is to be charitable. A kṣatriya, or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. Dānam īśvara-bhāvaḥ. On one hand, kṣatriyas have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiṣṭhira gave charity, he engaged Karṇa to take charge of distributing it. Karṇa was very famous as Dātā Karṇa. The word dātā refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of grains, they would distribute grains in charity. A kṣatriya's duty is to give charity, and a brāhmaṇa's duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the brāhmaṇas were given so much land by Lord Rāmacandra, they returned it to Him and were not greedy.

TEXT 6

aprattaṁ nas tvayā kiṁ nu
bhagavan bhuvaneśvara
yan no 'ntar-hṛdayaṁ viśya
tamo haṁsi sva-rociṣā

SYNONYMS

aprattam-not given; naḥ-unto us; tvayā-by Your Lordship; kim-what; nu-indeed; bhagavan-O Supreme Lord; bhuvana-īśvara-O master of the whole universe; yat-because; naḥ-our; antaḥ-hṛdayam-within the core of the heart; viśya-entering; tamaḥ-the darkness of ignorance; haṁsi-You annihilate; sva-rociṣā-by Your own effulgence.

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

When Dhruva Mahārāja was offered a benediction by the Supreme Personality of Godhead, he replied, ”O my Lord, I am fully satisfied. I do not need any material benediction.” Similarly, when Prahlāda Mahārāja was offered a benediction by Lord Nṛsiṁhadeva, he also refused to accept it and instead declared that a devotee should not be like a vaṇik, a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee. Brāhmaṇas are always enlightened by the Supreme Personality of Godhead within the heart (sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]). And because the brāhmaṇas and Vaiṣṇavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vāmanadeva. Acting as a brahmacārī, Lord Vāmanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a brāhmaṇa or Vaiṣṇava.

TEXT 7

namo brahmaṇya-devāya
rāmāyākuṇṭha-medhase
uttamaśloka-dhuryāya
nyasta-daṇḍārpitāṅghraye

SYNONYMS

namaḥ-we offer our respectful obeisances; brahmaṇya-devāya-unto the Supreme Personality of Godhead, who accepts the brāhmaṇas as His worshipable deity; rāmāya-unto Lord Rāmacandra; akuṇṭha-medhase-whose memory and knowledge are never disturbed by anxiety; uttamaśloka-dhuryāya-the best of very famous persons; nyasta-daṇḍa-arpita-aṅghraye-whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

TEXT 8

kadācil loka-jijñāsur
gūḍho rātryām alakṣitaḥ
caran vāco 'śṛṇod rāmo
bhāryām uddiśya kasyacit

SYNONYMS

kadācit-once upon a time; loka-jijñāsuḥ-desiring to know about the public; gūḍhaḥ-hiding Himself by a disguise; rātryām-at night; alakṣitaḥ-without being identified by anyone else; caran-walking; vācaḥ-speaking; aśṛṇot-heard; rāmaḥ-Lord Rāmacandra; bhāryām-unto His wife; uddiśya-indicating; kasyacit-of someone.

Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

TEXT 9

nāhaṁ bibharmi tvāṁ duṣṭām
asatīṁ para-veśma-gām
straiṇo hi bibhṛyāt sītāṁ
rāmo nāhaṁ bhaje punaḥ

SYNONYMS

na-not; aham-I; bibharmi-can maintain; tvām-you; duṣṭām-because you are polluted; asatīm-unchaste; para-veśma-gām-one who has gone to another man's house and committed adultery; straiṇaḥ-a person who is henpecked; hi-indeed; bibhṛyāt-can accept; sītām-even Sītā; rāmaḥ-like Lord Rāmacandra; na-not; aham-I; bhaje-shall accept; punaḥ-again.

[Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

TEXT 10

iti lokād bahu-mukhād
durārādhyād asaṁvidaḥ
patyā bhītena sā tyaktā
prāptā prācetasāśramam

SYNONYMS

iti-thus; lokāt-from persons; bahu-mukhāt-who can talk nonsensically in various ways; durārādhyāt-whom it is very difficult to stop; asaṁvidaḥ-who are without full knowledge; patyā-by the husband; bhītena-being afraid; sā-mother Sītā; tyaktā-was abandoned; prāptā-went; prācetasa-āśramam-to the hermitage of Prācetasa (Vālmīki Muni).

Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

TEXT 11

antarvatny āgate kāle
yamau sā suṣuve sutau
kuśo lava iti khyātau
tayoś cakre kriyā muniḥ

SYNONYMS

antarvatnī-the pregnant wife; āgate-arrived; kāle-in due course of time; yamau-twins; sā-Sītādevī; suṣuve-gave birth to; sutau-two sons; kuśaḥ-Kuśa; lavaḥ-Lava; iti-thus; khyātau-celebrated; tayoḥ-of them; cakre-performed; kriyāḥ-the ritualistic ceremonies of birth; muniḥ-the great sage Vālmīki.

When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

TEXT 12

aṅgadaś citraketuś ca
lakṣmaṇasyātmajau smṛtau
takṣaḥ puṣkala ity āstāṁ
bharatasya mahīpate

SYNONYMS

aṅgadaḥ-Aṅgada; citraketuḥ-Citraketu; ca-also; lakṣmaṇasya-of Lord Lakṣmaṇa; ātmajau-two sons; smṛtau-were said to be; takṣaḥ-Takṣa; puṣkalaḥ-Puṣkala; iti-thus; āstām-were; bharatasya-of Lord Bharata; mahīpate-O King Parīkṣit.

O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

TEXTS 13–14

subāhuḥ śrutasenaś ca
śatrughnasya babhūvatuḥ
gandharvān koṭiśo jaghne
bharato vijaye diśām
tadīyaṁ dhanam ānīya
sarvaṁ rājñe nyavedayat
śatrughnaś ca madhoḥ putraṁ
lavaṇaṁ nāma rākṣasam
hatvā madhuvane cakre
mathurāṁ nāma vai purīm

SYNONYMS

subāhuḥ-Subāhu; śrutasenaḥ-Śrutasena; ca-also; śatrughnasya-of Lord Śatrughna; babhūvatuḥ-were born; gandharvān-persons related with the Gandharvas, who are mostly pretenders; koṭiśaḥ-by the tens of millions; jaghne-killed; bharataḥ-Lord Bharata; vijaye-while conquering; diśām-all directions; tadīyam-of the Gandharvas; dhanam-riches; ānīya-bringing; sarvam-everything; rājñe-unto the King (Lord Rāmacandra); nyavedayat-offered; śatrughnaḥ-Śatrughna; ca-and; madhoḥ-of Madhu; putram-the son; lavaṇam-Lavaṇa; nāma-by the name; rākṣasam-a man-eater; hatvā-by killing; madhuvane-in the great forest known as Madhuvana; cakre-constructed; mathurām-Mathurā; nāma-by the name; vai-indeed; purīm-a great town.

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.

TEXT 15

munau nikṣipya tanayau
sītā bhartrā vivāsitā
dhyāyantī rāma-caraṇau
vivaraṁ praviveśa ha

SYNONYMS

munau-unto the great sage Vālmīki; nikṣipya-giving in charge; tanayau-the two sons Lava and Kuśa; sītā-mother Sītādevī; bhartrā-by her husband; vivāsitā-banished; dhyāyantī-meditating upon; rāma-caraṇau-the lotus feet of Lord Rāmacandra; vivaram-within the earth; praviveśa-she entered; ha-indeed.

Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

It was impossible for Sītādevī to live in separation from Lord Rāmacandra. Therefore, after entrusting her two sons to the care of Vālmīki Muni, she entered into the earth.

TEXT 16

tac chrutvā bhagavān rāmo
rundhann api dhiyā śucaḥ
smaraṁs tasyā guṇāṁs tāṁs tān
nāśaknod roddhum īśvaraḥ

SYNONYMS

tat-this (the news of Sītādevī's entering the earth); śrutvā-hearing; bhagavān-the Supreme Personality of Godhead; rāmaḥ-Lord Rāmacandra; rundhan-trying to reject; api-although; dhiyā-by intelligence; śucaḥ-grief; smaran-remembering; tasyāḥ-of her; guṇān-qualities; tān tān-under different circumstances; na-not; aśaknot-was able; roddhum-to check; īśvaraḥ-although the supreme controller.

After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

Lord Rāmacandra's grief at the news of Sītādevī's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendentally blissful. Such feelings are a sign of tasya prema-vaśyatva-svabhāva, being under the influence of hlādinī-śakti and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

TEXT 17

strī-puṁ-prasaṅga etādṛk
sarvatra trāsam-āvahaḥ
apīśvarāṇāṁ kim uta
grāmyasya gṛha-cetasaḥ

SYNONYMS

strī-pum-prasaṅgaḥ-attraction between husband and wife, or man and woman; etādṛk-like this; sarvatra-everywhere; trāsam-āvahaḥ-the cause of fear; api-even; īśvarāṇām-of controllers; kim uta-and what to speak of; grāmyasya-of ordinary men of this material world; gṛha-cetasaḥ-who are attached to materialistic household life.

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

TEXT 18

tata ūrdhvaṁ brahmacaryaṁ
dhāryann ajuhot prabhuḥ
trayodaśābda-sāhasram
agnihotram akhaṇḍitam

SYNONYMS

tataḥ-thereafter; ūrdhvam-after mother Sītā's going into the earth; brahmacaryam-complete celibacy; dhārayan-observing; ajuhot-performed a ritualistic ceremony and sacrifice; prabhuḥ-Lord Rāmacandra; trayodaśa-abda-sāhasram-for thirteen thousand years; agnihotram-the sacrifice known as Agnihotra-yajña; akhaṇḍitam-without ceasing.

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

TEXT 19

smaratāṁ hṛdi vinyasya
viddhaṁ daṇḍaka-kaṇṭakaiḥ
sva-pāda-pallavaṁ rāma
ātma-jyotir agāt tataḥ

SYNONYMS

smaratām-of persons who always think of Him; hṛdi-in the core of the heart; vinyasya-placing; viddham-pierced; daṇḍaka-kaṇṭakaiḥ-by thorns in the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there); sva-pāda-pallavam-the petals of Mis lotus feet; rāmaḥ-Lord Rāmacandra; ātma-jyotiḥ-the rays of His bodily luster, known as the brahmajyoti; agāt-entered; tataḥ-beyond the brahmajyoti, or in His own Vaikuṇṭha planet.

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṇṭha planet beyond the brahmajyoti.

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Rāmacandra wandered in the forest of Daṇḍakāraṇya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the pricking of the Lord's lotus feet by a thorn. This was the attitude of the gopīs when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by karmīs, jñānīs or yogīs. The devotees, who could not tolerate even thinking of the Lord's lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord's disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word ātma-jyotiḥ is significant. The brahmajyoti, which is greatly appreciated by jñānīs, or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord's body.

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Brahma-saṁhitā 5.40) The brahmajyoti is the beginning of the spiritual world, and beyond the brahmajyoti are the Vaikuṇṭha planets. In other words, the brahmajyoti stays outside the Vaikuṇṭha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuṇṭha planets, they go through the brahmajyoti. The jñānīs, or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuṇṭha planets, but they also cannot stay eternally in the brahmajyoti. Thus after some time they fall again to this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ (Bhāg. 10.2.32). The Vaikuṇṭha planets are covered by the brahmajyoti, and therefore one cannot properly understand what those Vaikuṇṭha planets are unless one is a pure devotee.

TEXT 20

nedaṁ yaśo raghupateḥ sura-yācñayātta-
līlā-tanor adhika-sāmya-vimukta-dhāmnaḥ
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ
kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ

SYNONYMS

na-not; idam-all these; yaśaḥ-fame; raghu-pateḥ-of Lord Rāmacandra; sura-yācñayā-by the prayers of the demigods; ātta-līlā-tanoḥ-whose spiritual body is always engaged in various pastimes; adhika-sāmya-vimukta-dhāmnaḥ-no one is greater than or equal to Him; rakṣaḥ-vadhaḥ-killing the Rākṣasa (Rāvaṇa); jaladhi-bandhanam-bridging the ocean; astra-pūgaiḥ-with bow and arrows; kim-whether; tasya-His; śatru-hanane-in killing the enemies; kapayaḥ-the monkeys; sahāyāḥ-assistants.

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

As stated in the Vedas (Śvetāśvatara Upaniṣad 6.8):

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." The Lord has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate); whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord's enemy, since who could be more powerful than the Lord? There is actually no question of anyone's being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

TEXT 21

yasyāmalaṁ nṛpa-sadaḥsu yaśo 'dhunāpi

gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam
taṁ nākapāla-vasupāla-kirīṭa-juṣṭa-
pādāmbujaṁ raghupatiṁ śaraṇaṁ prapadye

SYNONYMS

yasya-whose (Lord Rāmacandra's); amalam-spotless, free from material qualities; nṛpa-sadaḥsu-in the assembly of great emperors like Mahārāja Yudhiṣṭhira; yaśaḥ-famous glories; adhunā api-even today; gāyanti-glorify; agha-ghnam-which vanquish all sinful reactions; ṛṣayaḥ-great saintly persons like Mārkaṇḍeya; dik-ibha-indra-paṭṭam-as the ornamental cloth covering the elephant that conquers the directions; tam-that; nāka-pāla-of heavenly demigods; vasu-pāla-of earthly kings; kirīṭa-by the helmets; juṣṭa-are worshiped; pāda-ambujam-whose lotus feet; raghu-patim-unto Lord Rāmacandra; śaraṇam-surrender; prapadye-I offer.

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

TEXT 22

sa yaiḥ spṛṣṭo 'bhidṛṣṭo vā
saṁviṣṭo 'nugato 'pi vā
kosalās te yayuḥ sthānaṁ
yatra gacchanti yoginaḥ

SYNONYMS

saḥ-He, Lord Rāmacandra; yaiḥ-by which persons; spṛṣṭaḥ-touched; abhidṛṣṭaḥ-seen; vā-either; saṁviṣṭaḥ-eating together, lying together; anugataḥ-followed as servants; api vā-even; kosalāḥ-all those inhabitants of Kosala; te-they; yayuḥ-departed; sthānam-to the place; yatra-wherein; gacchanti-they go; yoginaḥ-all the bhakti-yogis.

Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

The Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Here this is confirmed. All the inhabitants of Ayodhyā who saw Lord Rāmacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Rāmacandra or Lord Kṛṣṇa is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that prakaṭa-līlā, the devotee is finally promoted to sanātana-dhāma, the supreme abode in the spiritual world. This sanātana-dhāma is also mentioned in Bhagavad-gītā (paras tasmāt tu bhāvo 'nyo'vyakto'vyaktāt sanātanaḥ [Bg. 8.20]). One who enters the transcendental pastimes of the Lord is called nitya-līlā-praviṣṭa. To understand clearly why Lord Rāmacandra returned, it is mentioned herewith that the Lord went to that particular place where the bhakti-yogīs go. The impersonalists misunderstand the statements of Śrīmad-Bhāgavatam to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in Bhagavad-gītā.

TEXT 23

puruṣo rāma-caritaṁ
śravaṇair upadhārayan
ānṛśaṁsya-paro rājan
karma-bandhair vimucyate

SYNONYMS

puruṣaḥ-any person; rāma-caritam-the narration concerning the activities of the Supreme Personality of Godhead Lord Rāmacandra; śravaṇaiḥ-by aural reception; upadhārayan-simply by this process of hearing; ānṛśaṁsya-paraḥ-becomes completely free from envy; rājan-O King Parīkṣit; karma-bandhaiḥ-by the bondage of fruitive activities; vimucyate-one becomes liberated.

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the sanātana-dhāma or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a vaiṣṇava-aparādha.

A devotee who constantly engages in hearing and chanting (śravaṇa-kīrtana) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

TEXT 24

śrī-rājovāca
kathaṁ sa bhagavān rāmo
bhrātṝn vā svayam ātmanaḥ
tasmin vā te 'nvavartanta
prajāḥ paurāś ca īśvare

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit inquired; katham-how; saḥ-He, the Lord; bhagavān-the Supreme Personality of Godhead; rāmaḥ-Lord Rāmacandra; bhrātṝn-unto the brothers (Lakṣmaṇa, Bharata and Śatrughna); vā-either; svayam-personally; ātmanaḥ-expansions of His person; tasmin-unto the Lord; vā-either; te-they (all the inhabitants and the brothers); anvavartanta-behaved; prajāḥ-all the inhabitants; paurāḥ-the citizens; ca-and; īśvare-unto the Supreme Lord.

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?

TEXT 25

śrī-bādarāyaṇir uvāca
athādiśad dig-vijaye
bhrātṝṁs tri-bhuvaneśvaraḥ
ātmānaṁ darśayan svānāṁ
purīm aikṣata sānugaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-hereafter (when the Lord accepted the throne on the request of Bharata); ādiśat-ordered; dik-vijaye-to conquer all the world; bhrātṝn-His younger brothers; tri-bhuvana-īśvaraḥ-the Lord of the universe; ātmānam-personally, Himself; darśayan-giving audience; svānām-to the family members and the citizens; purīm-the city; aikṣata-supervised; sa-anugaḥ-with other assistants.

Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Rāmacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but the Lord ordered Them to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor's supremacy, there would be a fight, and the king of the small state would be obliged to accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Rāmacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord's devotees residing in Vṛndāvana have taken the vow not to leave Vṛndāvana to preach Kṛṣṇa consciousness. But the Lord says that Kṛṣṇa consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahāprabhu.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vṛndāvana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead. The Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] "Abandon all varieties of religion and just surrender unto Me." This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (dig-vijaya). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are kaniṣṭha-adhikārīs do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhyā to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhyā because He especially favored the citizens. The Lord is merciful to everyone, and He knows how to show His favor to each individual person according to his capacity. One who abides by the order of the Lord is a pure devotee.

TEXT 26

āsikta-mārgāṁ gandhodaiḥ
kariṇāṁ mada-śīkaraiḥ
svāminaṁ prāptam ālokya
mattāṁ vā sutarām iva

SYNONYMS

āsikta-mārgām-the streets were sprinkled; gandha-udaiḥ-with perfumed water; kariṇām-of elephants; mada-śīkaraiḥ-with particles of perfumed liquor; svāminam-the master or proprietor; prāptam-present; ālokya-seeing personally; mattām-very opulent; vā-either; sutarām-highly; iva-as if.

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

We have simply heard about the opulence of Rāma-rājya during the reign of Lord Rāmacandra. Now, here is one example of the opulence of the Lord's kingdom. The streets of Ayodhyā were not only cleaned but also sprinkled with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to see the Lord personally supervising the affairs of the state. He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor's orders. This is called dig-vijaya. The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to varṇāśrama. As we have seen from the previous chapter, varṇāśrama-guṇānvitāḥ: the citizens were trained according to the varṇāśrama system. A class of men were brāhmaṇas, a class of men were kṣatriyas, a class were vaiśyas, and a class were śūdras. Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the varṇāśrama system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Rāmacandra.

TEXT 27

prāsāda-gopura-sabhā-
caitya-deva-gṛhādiṣu
vinyasta-hema-kalaśaiḥ
patākābhiś ca maṇḍitām

SYNONYMS

prāsāda-in palaces; gopura-palace gates; sabhā-assembly houses; caitya-raised platforms; deva-gṛha-temples wherein deities are worshiped; ādiṣu-and so on; vinyasta-placed; hema-kalaśaiḥ-with golden waterpots; patākābhiḥ-by flags; ca-also; maṇḍitām-bedecked.

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

TEXT 28

pūgaiḥ savṛntai rambhābhiḥ
paṭṭikābhiḥ suvāsasām
ādarśair aṁśukaiḥ sragbhiḥ
kṛta-kautuka-toraṇām

SYNONYMS

pūgaiḥ-by trees of betel nut; sa-vṛntaiḥ-with bunches of flowers and fruits; rambhābhiḥ-with banana trees; paṭṭikābhiḥ-with flags; su-vāsasām-decorated with colorful cloth; ādarśaiḥ-with mirrors; aṁśukaiḥ-with cloths; sragbhiḥ-with garlands; kṛta-kautuka-made auspicious; toraṇām-possessing reception gates.

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

TEXT 29

tam upeyus tatra tatra
paurā arhaṇa-pāṇayaḥ
āśiṣo yuyujur deva
pāhīmāṁ prāk tvayoddhṛtām

SYNONYMS

tam-unto Him, Lord Rāmacandra; upeyuḥ-approached; tatra tatra-wherever He visited; paurāḥ-the inhabitants of the neighborhood; arhaṇa-pāṇayaḥ-carrying paraphernalia to worship the Lord; āśiṣaḥ-blessings from the Lord; yuyujuḥ-came down; deva-O my Lord; pāhi-just maintain; imām-this land; prāk-as before; tvayā-by You; uddhṛtām-rescued (from the bottom of the sea in Your incarnation as Varāha).

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

TEXT 30

tataḥ prajā vīkṣya patiṁ cirāgataṁ
didṛkṣayotsṛṣṭa-gṛhāḥ striyo narāḥ
āruhya harmyāṇy aravinda-locanam
atṛpta-netrāḥ kusumair avākiran

SYNONYMS

tataḥ-thereafter; prajāḥ-the citizens; vīkṣya-by seeing; patim-the King; cira-āgatam-returned after a long time; didṛkṣayā-desiring to see; utsṛṣṭa-gṛhāḥ-vacating their respective residences; striyaḥ-the women; narāḥ-the men; āruhya-getting on top of; harmyāṇi-great palaces; aravinda-locanam-Lord Rāmacandra, whose eyes are like the petals of a lotus; atṛpta-netrāḥ-whose eyes were not fully satisfied; kusumaiḥ-by flowers; avākiran-showered the Lord.

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

TEXTS 31–34

atha praviṣṭaḥ sva-gṛhaṁ
juṣṭaṁ svaiḥ pūrva-rājabhiḥ
anantākhila-koṣāḍhyam
anarghyoruparicchadam
vidrumodumbara-dvārair
vaidūrya-stambha-paṅktibhiḥ
sthalair mārakataiḥ svacchair
bhrājat-sphaṭika-bhittibhiḥ
citra-sragbhiḥ paṭṭikābhir
vāso-maṇi-gaṇāṁśukaiḥ
muktā-phalaiś cid-ullāsaiḥ
kānta-kāmopapattibhiḥ
dhūpa-dīpaiḥ surabhibhir
maṇḍitaṁ puṣpa-maṇḍanaiḥ
strī-pumbhiḥ sura-saṅkāśair
juṣṭaṁ bhūṣaṇa-bhūṣaṇaiḥ

SYNONYMS

atha-thereafter; praviṣṭaḥ-He entered; sva-gṛham-His own palace; juṣṭam-occupied; svaiḥ-by His own family members; pūrva-rājabhiḥ-by the previous members of the royal family; ananta-unlimited; akhila-everywhere; koṣa-treasury; āḍhyam-prosperous; anarghya-priceless; uru-high; paricchadam-paraphernalia; vidruma-of coral; udumbara-dvāraiḥ-with the two sides of the doors; vaidūrya-stambha-with pillars of vaidūrya-maṇi; paṅktibhiḥ-in a line; sthalaiḥ-with floors; mārakataiḥ-made of marakata stone; svacchaiḥ-very cleanly polished; bhrājat-dazzling; sphaṭika-marble; bhittibhiḥ-foundations; citra-sragbhiḥ-with varieties of flower garlands; paṭṭikābhiḥ-with flags; vāsaḥ-clothing; maṇi-gaṇa-aṁśukaiḥ-by various effulgent and valuable stones; muktā-phalaiḥ-with pearls; cit-ullāsaiḥ-increasing celestial pleasure; kānta-kāma-fulfilling one's desires; upapattibhiḥ-by such paraphernalia; dhūpa-dīpaiḥ-with incense and lamps; surabhibhiḥ-very fragrant; maṇḍitam-decorated; puṣpa-maṇḍanaiḥ-by bunches of various flowers; strī-pumbhiḥ-by men and women; sura-saṅkāśaiḥ-appearing like the demigods; juṣṭam-full of; bhūṣaṇa-bhūṣaṇaiḥ-whose bodies beautified their ornaments.

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

TEXT 35

tasmin sa bhagavān rāmaḥ
snigdhayā priyayeṣṭayā
reme svārāma-dhīrāṇām
ṛṣabhaḥ sītayā kila

SYNONYMS

tasmin-in that celestial palace; saḥ-He; bhagavān-the Supreme Personality of Godhead; rāmaḥ-Lord Rāmacandra; snigdhayā-always pleased by her behavior; priyayā iṣṭayā-with His dearmost wife; reme-enjoyed; sva-ārāma-personal pleasure; dhīrāṇām-of the greatest learned persons; ṛṣabhaḥ-the chief; sītayā-with mother Sītā; kila-indeed.

Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

TEXT 36

bubhuje ca yathā-kālaṁ
kāmān dharmam apīḍayan
varṣa-pūgān bahūn nṝṇām
abhidhyātāṅghri-pallavaḥ

SYNONYMS

bubhuje-He enjoyed; ca-also; yathā-kālam-as long as required; kāmān-all enjoyment; dharmam-religious principles; apīḍayan-without transgressing; varṣa-pūgān-duration of years; bahūn-many; nṝṇām-of the people in general; abhidhyāta-being meditated upon; aṅghri-pallavaḥ-His lotus feet.

Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Rāmacandra Rules the World."

20.10.12 Chapter Twelve

The Dynasty of Kuśa, the Son of Lord Rāmacandra

This chapter describes the dynasty of Kuśa, the son of Lord Rāmacandra. The members of this dynasty are descendants of Saśāda, the son of Mahārāja Ikṣvāku.

Following in the genealogical table of Lord Rāmacandra's dynasty, Kuśa, the Lord's son, was followed consecutively by Atithi, Niṣadha, Nabha, Puṇḍarīka, Kṣemadhanvā, Devānīka, Anīha, Pāriyātra, Balasthala, Vajranābha, Sagaṇa and Vidhṛti. These personalities ruled the world. From Vidhṛti came Hiraṇyanābha, who later became the disciple of Jaimini and propounded the system of mystic yoga in which Yājñavalkya was initiated. Following in this dynasty were Puṣpa, Dhruvasandhi, Sudarśana, Agnivarṇa, Śīghra and Maru. Maru attained full perfection in the practice of yoga, and he still lives in the village of Kalāpa. At the end of this age of Kali, he will revive the dynasty of the sun-god. Next in the dynasty were Prasuśruta, Sandhi, Amarṣaṇa, Mahasvān, Viśvabāhu, Prasenajit, Takṣaka and Bṛhadbala, who was later killed by Abhimanyu. Śukadeva Gosvāmī said that these were all kings who had passed away. The future descendants of Bṛhadbala will be Bṛhadraṇa, Ūrukriya, Vatsavṛddha, Prativyoma, Bhānu, Divāka, Sahadeva, Bṛhadaśva, Bhānumān, Pratīkāśva, Supratīka, Marudeva, Sunakṣatra, Puṣkara, Antarikṣa, Sutapā, Amitrajit, Bṛhadrāja, Barhi, Kṛtañjaya, Raṇañjaya, Sañjaya, Śākya, Śuddhoda, Lāṅgala, Prasenajit, Kṣudraka, Raṇaka, Suratha and Sumitra. All of them will become kings one after another. Sumitra, coming in this age of Kali, will be the last king in the Ikṣvāku dynasty; after him, the dynasty will be extinguished.

TEXT 1

śrī-śuka uvāca
kuśasya cātithis tasmān
niṣadhas tat-suto nabhaḥ
puṇḍarīko 'tha tat-putraḥ
kṣemadhanvābhavat tataḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; kuśasya-of Kuśa, the son of Lord Rāmacandra; ca-also; atithiḥ-Atithi; tasmāt-from him; niṣadhaḥ-Niṣadha; tat-sutaḥ-his son; nabhaḥ-Nabha; puṇḍarīkaḥ-Puṇḍarīka; atha-thereafter; tat-putraḥ-his son; kṣemadhanvā-Kṣemadhanvā; abhavat-became; tataḥ-thereafter.

Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

TEXT 2

devānīkas tato 'nīhaḥ
pāriyātro 'tha tat-sutaḥ
tato balasthalas tasmād
vajranābho 'rka-sambhavaḥ

SYNONYMS

devānīkaḥ-Devānīka; tataḥ-from Kṣemadhanvā; anīhaḥ-from Devānīka came the son named Anīha; pāriyātraḥ-Pāriyātra; atha-thereafter; tat-sutaḥ-the son of Anīha; tataḥ-from Pāriyātra; balasthalaḥ-Balasthala; tasmāt-from Balasthala; vajranābhaḥ-Vajranābha; arka-sambhavaḥ-derived from the sun-god.

The son of Kṣemadhanvā was Devānīka, Devānīka's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.

TEXTS 3–4

sagaṇas tat-sutas tasmād
vidhṛtiś cābhavat sutaḥ
tato hiraṇyanābho 'bhūd
yogācāryas tu jaimineḥ
śiṣyaḥ kauśalya ādhyātmaṁ
yājñavalkyo 'dhyagād yataḥ
yogaṁ mahodayam ṛṣir
hṛdaya-granthi-bhedakam

SYNONYMS

sagaṇaḥ-Sagaṇa; tat-this (Vajranābha's); sutaḥ-son; tasmāt-from him; vidhṛtiḥ-Vidhṛti; ca-also; abhavat-was born; sutaḥ-his son; tataḥ-from him; hiraṇyanābhaḥ-Hiraṇyanābha; abhūt-became; yoga-ācāryaḥ-the propounder of the philosophy of yoga; tu-but; jaimineḥ-because of accepting Jaimini as his spiritual master; śiṣyaḥ-disciple; kauśalyaḥ-Kauśalya; ādhyātmam-spiritual; yājñavalkyaḥ-Yājñavalkya; adhyagāt-studied; yataḥ-from him (Hiraṇyanābha); yogam-the mystic performances; mahā-udayam-highly elevated; ṛṣiḥ-Yājñavalkya Ṛṣi; hṛdaya-granthi-bhedakam-mystic yoga, which can loosen the knots of material attachment in the heart.

The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hiraṇyanābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hiraṇyanābha that the great saint Yājñavalkya learned the highly elevated system of mystic yoga known as ādhyātma-yoga, which can loosen the knots of material attachment in the heart.

TEXT 5

puṣpo hiraṇyanābhasya
dhruvasandhis tato 'bhavat
sudarśano 'thāgnivarṇaḥ
śīghras tasya maruḥ sutaḥ

SYNONYMS

puṣpaḥ-Puṣpa; hiraṇyanābhasya-the son of Hiraṇyanābha; dhruvasandhiḥ-Dhruvasandhi; tataḥ-from him; abhavat-was born; sudarśanaḥ-from Dhruvasandhi, Sudarśana was born; atha-thereafter; agnivarṇaḥ-Agnivarṇa, the son of Sudarśana; śīghraḥ-Śīghra; tasya-his (Agnivarṇa's); maruḥ-Maru; sutaḥ-son.

The son of Hiraṇyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śīghra, and his son was Maru.

TEXT 6

so ’sāv āste yoga-siddhaḥ
kalāpa-grāmam āsthitaḥ
kaler ante sūrya-vaṁśaṁ
naṣṭaṁ bhāvayitā punaḥ

SYNONYMS

saḥ-he; asau-the personality known as Maru; āste-still existing; yoga-siddhaḥ-perfection in the power of mystic yoga; kalāpa-grāmam-the place named Kalāpa-grāma; āsthitaḥ-he is still living there; kaleḥ-of this Kali-yuga; ante-at the end; sūrya-vaṁśam-the descendants of the sun-god; naṣṭam-after being lost; bhāvayitā-Maru will begin by begetting a son; punaḥ-again.

Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

At least five thousand years ago, Śrīla Śukadeva Gosvāmī ascertained the existence of Maru in Kalāpa-grāma and said that Maru, having achieved a yoga-siddha body, would continue to exist until the end of Kali-yuga, which is calculated to continue for 432,000 years. Such is the perfection of mystic power. By controlling the breath, the perfect yogī can continue his life for as long as he likes. Sometimes we hear from the Vedic literature that some personalities from the Vedic age, such as Vyāsadeva and Aśvatthāmā, are still living. Here we understand that Maru is also still living. We are sometimes surprised that a mortal body can live for such a long time. The explanation of this longevity is given here by the word yoga-siddha. If one becomes perfect in the practice of yoga, he can live as long as he likes. The demonstration of some trifling yoga-siddha does not constitute perfection. Here is a factual example of perfection: a yoga-siddha can live as long as he likes.

TEXT 7

tasmāt prasuśrutas tasya
sandhis tasyāpy amarṣaṇaḥ
mahasvāṁs tat-sutas tasmād
viśvabāhur ajāyata

SYNONYMS

tasmāt-from Maru; prasuśrutaḥ-Prasuśruta, his son; tasya-of Prasuśruta; sandhiḥ-a son named Sandhi; tasya-his (Sandhi’s); api-also; amarṣaṇaḥ-a son named Amarṣaṇa; mahasvān-the son of Amarṣaṇa; tat-his; sutaḥ-son; tasmāt-from him (Mahasvān); viśvabāhuḥ-Viśvabāhu; ajāyata-took birth.

From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amarṣaṇa, and from Amarṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

TEXT 8

tataḥ prasenajit tasmāt
takṣako bhavitā punaḥ
tato bṛhadbalo yas tu
pitrā te samare hataḥ

SYNONYMS

tataḥ-from Viśvabāhu; prasenajit-a son named Prasenajit was born; tasmāt-from him; takṣakaḥ-Takṣaka; bhavitā-would take birth; punaḥ-again; tataḥ-from him; bṛhadbalaḥ-a son named Bṛhadbala; yaḥ-he who; tu-but; pitrā-by father; te-your; samare-in the fight; hataḥ-killed.

From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

TEXT 9

ete hīkṣvāku-bhūpālā
atītāḥ śṛṇv anāgatān
bṛhadbalasya bhavitā
putro nāmnā bṛhadraṇaḥ

SYNONYMS

ete-all of them; hi-indeed; ikṣvāku-bhūpālāḥ-kings in the dynasty of Ikṣvāku; atītāḥ-all of them are dead and gone; śṛṇu-just hear; anāgatān-those who will come in the future; bṛhadbalasya-of Bṛhadbala; bhavitā-there will be; putraḥ-a son; nāmnā-by the name; bṛhadraṇaḥ-Bṛhadraṇa.

All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

TEXT 10

ūrukriyaḥ sutas tasya
vatsavṛddho bhaviṣyati
prativyomas tato bhānur
divāko vāhinī-patiḥ

SYNONYMS

ūrukriyaḥ-Ūrukriya; sutaḥ-son; tasya-of Ūrukriya; vatsavṛddhaḥ-Vatsavṛddha; bhaviṣyati-will take birth; prativyomaḥ-Prativyoma; tataḥ-from Vatsavṛddha; bhānuḥ-(from Prativyoma) a son named Bhānu; divākaḥ-from Bhānu a son named Divāka; vāhinī-patiḥ-a great commander of soldiers.

The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.

TEXT 11

sahadevas tato vīro
bṛhadaśvo ’tha bhānumān
pratīkāśvo bhānumataḥ
supratīko ’tha tat-sutaḥ

SYNONYMS

sahadevaḥ-Sahadeva; tataḥ-from Divāka; vīraḥ-a great hero; bṛhadaśvaḥ-Bṛhadaśva; atha-from him; bhānumān-Bhānumān; pratīkāśvaḥ-Pratīkāśva; bhānumataḥ-from Bhānumān; supratīkaḥ-Supratīka; atha-thereafter; tat-sutaḥ-the son of Pratīkāśva.

Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratīkāśva. The son of Pratīkāśva will be Supratīka.

TEXT 12

bhavitā marudevo ’tha
sunakṣatro ’tha puṣkaraḥ
tasyāntarikṣas tat-putraḥ
sutapās tad amitrajit

SYNONYMS

bhavitā-will be born; marudevaḥ-Marudeva; atha-thereafter; sunakṣatraḥ-Sunakṣatra; atha-thereafter; puṣkaraḥ-Puṣkara, a son of Sunakṣatra; tasya-of Puṣkara; antarikṣaḥ-Antarikṣa; tat-putraḥ-his son; sutapāḥ-Sutapā; tat-from him; amitrajit-a son named Amitrajit.

Thereafter, from Supratīka will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

TEXT 13

bṛhadrājas tu tasyāpi
barhis tasmāt kṛtañjayaḥ
raṇañjayas tasya sutaḥ
sañjayo bhavitā tataḥ

SYNONYMS

bṛhadrājaḥ-Bṛhadrāja; tu-but; tasya api-of Amitrajit; barhiḥ-Barhi; tasmāt-from Barhi; kṛtañjayaḥ-Kṛtañjaya; raṇañjayaḥ-Raṇañjaya; tasya-of Kṛtañjaya; sutaḥ-son; sañjayaḥ-Sañjaya; bhavitā-will take birth; tataḥ-from Raṇañjaya.

From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇañjaya, and from him will come a son named Sañjaya.

TEXT 14

tasmāc chākyo ’tha śuddhodo
lāṅgalas tat-sutaḥ smṛtaḥ
tataḥ prasenajit tasmāt
kṣudrako bhavitā tataḥ

SYNONYMS

tasmāt-from Sañjaya; śākyaḥ-Śākya; atha-thereafter; śuddhodaḥ-Śuddhoda; lāṅgalaḥ-Lāṅgala; tat-sutaḥ-the son of Śuddhoda; smṛtaḥ-is well known; tataḥ-from him; prasenajit-Prasenajit; tasmāt-from Prasenajit; kṣudrakaḥ-Kṣudraka; bhavitā-will take birth; tataḥ-thereafter.

From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.

TEXT 15

raṇako bhavitā tasmāt
surathas tanayas tataḥ
sumitro nāma niṣṭhānta
ete bārhadbalānvayāḥ

SYNONYMS

raṇakaḥ-Raṇaka; bhavitā-will take birth; tasmāt-from Kṣudraka; surathaḥ-Suratha; tanayaḥ-the son; tataḥ-thereafter; sumitraḥ-Sumitra, the son of Suratha; nāma-by the name; niṣṭha-antaḥ-the end of the dynasty; ete-all the above-mentioned kings; bārhadbala-anvayāḥ-in the dynasty of King Bṛhadbala.

From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.

TEXT 16

ikṣvākūṇām ayaṁ vaṁśaḥ
sumitrānto bhaviṣyati
yatas taṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau

SYNONYMS

ikṣvākūṇām-of the dynasty of King Ikṣvāku; ayam-this (what has been described); vaṁśaḥ-descendants; sumitra-antaḥ-Sumitra being the last king of this dynasty; bhaviṣyati-will appear in the future, while the Kali-yuga still continues; yataḥ-because; tam-him, Mahārāja Sumitra; prāpya-getting; rājānam-as a king in that dynasty; saṁsthām-culmination; prāpsyati-gets; vai-indeed; kalau-at the end of Kali-yuga.

The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Dynasty of Kuśa, the Son of Lord Rāmacandra.”

20.10.13 Chapter Thirteen

The Dynasty of Mahārāja Nimi

This chapter describes the dynasty in which the great and learned scholar Janaka was born. This is the dynasty of Mahārāja Nimi, who is said to have been the son of Ikṣvāku.

When Mahārāja Nimi began performing great sacrifices, he appointed Vasiṣṭha to be chief priest, but Vasiṣṭha refused, for he had already agreed to be priest in performing a yajña for Lord Indra. Vasiṣṭha therefore requested Mahārāja Nimi to wait until Lord Indra's sacrifice was finished, but Mahārāja Nimi did not wait. He thought, ”Life is very short, so there is no need to wait.” He therefore appointed another priest to perform the yajña. Vasiṣṭha was very angry at King Nimi and cursed him, saying, ”May your body fall down.” Cursed in that way, Mahārāja Nimi also became very angry, and he retaliated by saying, ”May your body also fall down.” As a result of this cursing and countercursing, both of them died. After this incident, Vasiṣṭha took birth again, begotten by Mitra and Varuṇa, who were agitated by Urvaśī.

The priests who were engaged in the sacrifice for King Nimi preserved Nimi's body in fragrant chemicals. When the sacrifice was over, the priests prayed for Nimi's life to all the demigods who had come to the arena of yajña, but Mahārāja Nimi refused to take birth again in a material body because he considered the material body obnoxious. The great sages then churned Nimi's body, and as a result of this churning, Janaka was born.

The son of Janaka was Udāvasu, and the son of Udāvasu was Nandivardhana. The son of Nandivardhana was Suketu, and his descendants continued as follows: Devarāta, Bṛhadratha, Mahāvīrya, Sudhṛti, Dhṛṣṭaketu, Haryaśva, Maru, Pratīpaka, Kṛtaratha, Devamīḍha, Viśruta, Mahādhṛti, Kṛtirāta, Mahāromā, Svarṇaromā, Hrasvaromā and Śīradhvaja. All these sons appeared in the dynasty one after another. From Śīradhvaja, mother Sītādevī was born. Śīradhvaja's son was Kuśadhvaja, and the son of Kuśadhvaja was Dharmadhvaja. The sons of Dharmadhvaja were Kṛtadhvaja and Mitadhvaja. The son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. Keśidhvaja was a self-realized soul, and his son was Bhānumān, whose descendants were as follows: Śatadyumna, Śuci, Sanadvāja, Ūrjaketu, Aja, Purujit, Ariṣṭanemi, Śrutāyu, Supārśvaka, Citraratha, Kṣemādhi, Samaratha, Satyaratha, Upaguru, Upagupta, Vasvananta, Yuyudha, Subhāṣaṇa, Śruta, Jaya, Vijaya, Ṛta, Śunaka, Vītahavya, Dhṛti, Bahulāśva, Kṛti and Mahāvaśī. All of these sons were great self-controlled personalities. This completes the list of the entire dynasty.

TEXT 1

śrī-śuka uvāca
nimir ikṣvāku-tanayo
vasiṣṭham avṛtartvijam
ārabhya satraṁ so 'py āha
śakreṇa prāg vṛto 'smi bhoḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; nimiḥ-King Nimi; ikṣvāku-tanayaḥ-the son of Mahārāja Ikṣvāku; vasiṣṭham-the great sage Vasiṣṭha; avṛta-appointed; ṛtvijam-the chief priest of the sacrifice; ārabhya-beginning; satram-the sacrifice; saḥ-he, Vasiṣṭha; api-also; āha-said; śakreṇa-by Lord Indra; prāk-before; vṛtaḥ asmi-I was appointed; bhoḥ-O Mahārāja Nimi.

Śrīla Śukadeva Gosvāmī said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, ”My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.

TEXT 2

taṁ nirvartyāgamiṣyāmi
tāvan māṁ pratipālaya
tūṣṇīm āsīd gṛha-patiḥ
so 'pīndrasyākaron makham

SYNONYMS

tam-that sacrifice; nirvartya-after finishing; āgamiṣyāmi-I shall come back; tāvat-until that time; mām-me (Vasiṣṭha); pratipālaya-wait for; tūṣṇīm-silent; āsīt-remained; gṛha-patiḥ-Mahārāja Nimi; saḥ-he, Vasiṣṭha; api-also; indrasya-of Lord Indra; akarot-executed; makham-the sacrifice.

”I shall return here after finishing the yajña for Indra. Kindly wait for me until then.” Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.

TEXT 3

nimiś calam idaṁ vidvān
satram ārabhatātmavān
ṛtvigbhir aparais tāvan
nāgamad yāvatā guruḥ

SYNONYMS

nimiḥ-Mahārāja Nimi; calam-flickering, subject to end at any moment; idam-this (life); vidvān-being completely aware of this fact; satram-the sacrifice; ārabhata-inaugurated; ātmavān-self-realized person; ṛtvigbhiḥ-by priests; aparaiḥ-other than Vasiṣṭha; tāvat-for the time being; na-not; āgamat-returned; yāvatā-so long; guruḥ-his spiritual master (Vasiṣṭha).

Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.

Cāṇakya Paṇḍita says, śarīraṁ kṣaṇa-vidhvāṁsi kalpānta-sthāyino guṇāḥ: ”The duration of one's life in the material world may end at any moment, but if within this life one does something worthy, that qualification is depicted in history eternally.” Here is a great personality, Mahārāja Nimi, who knew this fact. In the human form of life one should perform activities in such a way that at the end he goes back home, back to Godhead. This is self-realization.

TEXT 4

śiṣya-vyatikramaṁ vīkṣya
taṁ nirvartyāgato guruḥ
aśapat patatād deho
nimeḥ paṇḍita-māninaḥ

SYNONYMS

śiṣya-vyatikramam-the disciple's deviation from the order of the guru; vīkṣya-observing; tam-the performance of yajña by Indra; nirvartya-after finishing; āgataḥ-when he returned; guruḥ-Vasiṣṭha Muni; aśapat-he cursed Nimi Mahārāja; patatāt-may it fall down; dehaḥ-the material body; nimeḥ-of Mahārāja Nimi; paṇḍita-māninaḥ-who considers himself so learned (as to disobey the order of his spiritual master).

After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha cursed him, saying, ”May the material body of Nimi, who considers himself learned, immediately fall.”

TEXT 5

nimiḥ pratidadau śāpaṁ
gurave 'dharma-vartine
tavāpi patatād deho
lobhād dharmam ajānataḥ

SYNONYMS

nimiḥ-Mahārāja Nimi; pratidadau śāpam-countercursed; gurave-unto his spiritual master, Vasiṣṭha; adharma-vartine-who was induced to irreligious principles (because he cursed his offenseless disciple); tava-of you; api-also; patatāt-let it fall; dehaḥ-the body; lobhāt-because of greed; dharmam-religious principles; ajānataḥ-not knowing.

For unnecessarily cursing him when he had committed no offense, Mahārāja Nimi countercursed his spiritual master. ”For the sake of getting contributions from the King of heaven,” he said, ”you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall.”

The religious principle for a brāhmaṇa is that he should not be greedy at all. In this case, however, for the sake of more lucrative remunerations from the King of heaven, Vasiṣṭha neglected Mahārāja Nimi's request on this planet, and when Nimi performed the sacrifices with other priests, Vasiṣṭha unnecessarily cursed him. When one is infected by contaminated activities, his power, material or spiritual, reduces. Although Vasiṣṭha was the spiritual master of Mahārāja Nimi, because of his greed he became fallen.

TEXT 6

ity utsasarja svaṁ dehaṁ
nimir adhyātma-kovidaḥ
mitrā-varuṇayor jajñe
urvaśyāṁ prapitāmahaḥ

SYNONYMS

iti-thus; utsasarja-gave up; svam-his own; deham-body; nimiḥ-Mahārāja Nimi; adhyātma-kovidaḥ-fully conversant with spiritual knowledge; mitrā-varuṇayoḥ-from the semen of Mitra and Varuna (discharged from seeing the beauty of Urvaśī); jajñe-was born; urvaśyām-through Urvaśī, a prostitute of the heavenly kingdom; prapitāmahaḥ-Vasiṣṭha, who was known as the great-grandfather.

After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

Mitra and Varuṇa chanced to meet Urvaśī, the most beautiful prostitute of the heavenly kingdom, and they became lusty. Because they were great saints, they tried to control their lust, but they could not do so, and thus they discharged semen. This semen was kept carefully in a waterpot, and Vasiṣṭha was born from it.

TEXT 7

gandha-vastuṣu tad-dehaṁ
nidhāya muni-sattamāḥ
samāpte satra-yāge ca
devān ūcuḥ samāgatān

SYNONYMS

gandha-vastuṣu-in things very fragrant; tat-deham-the body of Mahārāja Nimi; nidhāya-having preserved; muni-sattamāḥ-all the great sages gathered there; samāpte satra-yāge-at the end of the sacrifice known by the name Satra; ca-also; devān-to all the demigods; ūcuḥ-requested or spoke; samāgatān-who were assembled there.

During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmaṇas made the following request to all the demigods assembled there.

TEXT 8

rājño jīvatu deho 'yaṁ
prasannāḥ prabhavo yadi
tathety ukte nimiḥ prāha
mā bhūn me deha-bandhanam

SYNONYMS

rājñaḥ-of the King; jīvatu-may again be enlivened; dehaḥ ayam-this body (now preserved); prasannāḥ-very much pleased; prabhavaḥ-all able to do it; yadi-if; tathā-let it be so; iti-thus; ukte-when it was replied (by the demigods); nimiḥ-Mahārāja Nimi; prāha-said; mā bhūt-do not do it; me-my; deha-bandhanam-imprisonment again in a material body.

"If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body." The demigods said yes to this request by the sages, but Mahārāja Nimi said, "Please do not imprison me again in a material body."

The demigods are in a position many times higher than that of human beings. Therefore, although the great saints and sages were also powerful brāhmaṇas, they requested the demigods to revive Mahārāja Nimi's body, which had been preserved in various perfumed balms. One should not think that the demigods are powerful only in enjoying the senses; they are also powerful in such deeds as bringing life back to a dead body. There are many similar instances in the Vedic literature. For example, according to the history of Sāvitrī and Satyavān, Satyavān died and was being taken away by Yamarāja, but on the request of his wife, Sāvitrī, Satyavān was revived in the same body. This is an important fact about the power of the demigods.

TEXT 9

yasya yogaṁ na vāñchanti
viyoga-bhaya-kātarāḥ
bhajanti caraṇāmbhojaṁ
munayo hari-medhasaḥ

SYNONYMS

yasya-with the body; yogam-contact; na-do not; vāñchanti-jñānīs desire; viyoga-bhaya-kātarāḥ-being afraid of giving up the body again; bhajanti-offer transcendental loving service; caraṇa-ambhojam-to the lotus feet of the Lord; munayaḥ-great saintly persons; hari-medhasaḥ-whose intelligence is always absorbed in thoughts of Hari, the Supreme Personality of Godhead.

Mahārāja Nimi continued: Māyāvādīs generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.

Mahārāja Nimi did not want to accept a material body, which would be a cause of bondage; because he was a devotee, he wanted a body by which he could render devotional service to the Lord. Śrīla Bhaktivinoda Ṭhākura sings:

janmāobi more icchā yadi tora
bhakta-gṛhe jani janma ha-u mora
kīṭa-janma ha-u yathā tuyā dāsa

"My Lord, if You want me to take birth and accept a material body again, kindly do me this favor: allow me to take birth in the home of Your servant, Your devotee. I do not mind being born there even as an insignificant creature like an insect." Śrī Caitanya Mahāprabhu also said:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukyī tvayi

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (Śikṣāṣṭaka 4) By saying "life after life" (janmani janmani), the Lord referred not to an ordinary birth but a birth in which to remember the lotus feet of the Lord. Such a body is desirable. A devotee does not think like yogīs and jñānīs, who want to refuse a material body and become one with the impersonal Brahman effulgence. A devotee does not like this idea. On the contrary, he will accept any body, material or spiritual, for he wants to serve the Lord. This is real liberation.

If one has a strong desire to serve the Lord, even if he accepts a material body, there is no cause of anxiety, since a devotee, even in a material body, is a liberated soul. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." The desire to serve the Lord establishes one as liberated in any condition of life, whether in a spiritual body or a material body. In a spiritual body the devotee becomes a direct associate of the Lord, but even though a devotee may superficially appear to be in a material body, he is always liberated and is engaged in the same duties of service to the Lord as a devotee in Vaikuṇṭhaloka. There is no distinction. It is said, sādhur jīvo vā maro vā. Whether a devotee is alive or dead, his only concern is to serve the Lord. Tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]. When he gives up his body, he goes directly to become an associate of the Lord and serve Him, although he does the same thing even in a material body in the material world.

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (tyaktvā deham), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by Yamarāja for punishment. A person whose intelligence is always concentrated upon the service of the Lord is unafraid of accepting a material body, whereas a nondevotee, having no engagement in the service of the Lord, is very much afraid of accepting a material body or giving up his present one. Therefore, we should follow the instruction of Caitanya Mahāprabhu: mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.

It doesn't matter whether we accept a material body or a spiritual body; our only ambition should be to serve the Supreme Personality of Godhead.

TEXT 10

dehaṁ nāvarurutse 'haṁ
duḥkha-śoka-bhayāvaham
sarvatrāsya yato mṛtyur
matsyānām udake yathā

SYNONYMS

deham-a material body; na-not; avarurutse-desire to accept; aham-I; duḥkha-śoka-bhaya-āvaham-which is the cause of all kinds of distress, lamentation and fear; sarvatra-always and everywhere within this universe; asya-of the living entities who have accepted material bodies; yataḥ-because; mṛtyuḥ-death; matsyānām-of the fish; udake-living within the water; yathā-like.

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

The material body, whether in the higher or lower planetary system, is destined to die. In the lower planetary system or lower species of life one may die soon, and in the higher planets or higher species one may live for a long, long time, but death is inevitable. This fact should be understood. In the human form of life one should take the opportunity to put an end to birth, death, old age and disease by performing tapasya. This is the aim of human civilization: to stop the repetition of birth and death, which is called mṛtyu-saṁsāra-vartmani. This can be done only when one is Kṛṣṇa conscious, or has achieved the service of the lotus feet of the Lord. Otherwise one must rot in this material world and accept a material body subject to birth, death, old age and disease.

The example given here is that water is a very nice place for a fish, but the fish is never free from anxiety about death, since big fish are always eager to eat the small fish. phalgūni tatra mahatām: all living entities are eaten by bigger living entities. This is the way of material nature.

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." (Bhāg. 1.13.47) The Supreme Personality of Godhead has created the material world in such a way that one living entity is food for another. Thus there is a struggle for existence, but although we speak of survival of the fittest, no one can escape death without becoming a devotee of the Lord. Hariṁ vinā naiva sṛtiṁ taranti: one cannot escape the cycle of birth and death without becoming a devotee. This is also confirmed in Bhagavad-gītā (9.3). Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani. One who does not attain shelter at the lotus feet of Kṛṣṇa must certainly wander up and down within the cycle of birth and death.

TEXT 11

devā ūcuḥ
videha uṣyatāṁ kāmaṁ
locaneṣu śarīriṇām
unmeṣaṇa-nimeṣābhyāṁ
lakṣito 'dhyātma-saṁsthitaḥ

SYNONYMS

devāḥ ūcuḥ-the demigods said; videhaḥ-without any material body; uṣyatām-you live; kāmam-as you like; locaneṣu-in the vision; śarīriṇām-of those who have material bodies; unmeṣaṇa-nimeṣābhyām-become manifest and unmanifest as you desire; lakṣitaḥ-being seen; adhyātma-saṁsthitaḥ-situated in a spiritual body.

The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

The demigods wanted Mahārāja Nimi to come to life, but Mahārāja Nimi did not want to accept another material body. Under the circumstances, the demigods, having been requested by the saintly persons, gave him the benediction that he would be able to stay in his spiritual body. There are two kinds of spiritual bodies, as generally understood by common men. The term "spiritual body" is sometimes taken to refer to a ghostly body. An impious man who dies after sinful activities is sometimes condemned so that he cannot possess a gross material body of five material elements, but must live in a subtle body of mind, intelligence and ego. However, as explained in Bhagavad-gītā, devotees can give up the material body and attain a spiritual body free from all material tinges, gross and subtle (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]). Thus the demigods gave King Nimi the benediction that he would be able to stay in a purely spiritual body, free from all gross and subtle material contamination.

The Supreme Personality of Godhead can be seen or unseen according to His own transcendental desire; similarly, a devotee, being jīvan-mukta, can be seen or not, as he chooses. As stated in Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ: [Bg. 7.25] the Supreme Personality of Godhead, Kṛṣṇa, is not manifest to everyone and anyone. To the common man He is unseen. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [BRS. 1.2.234] Kṛṣṇa and His name, fame, qualities and paraphernalia cannot be materially understood. Unless one is advanced in spiritual life (sevonmukhe hi jihvādau), one cannot see Kṛṣṇa. Therefore the ability to see Kṛṣṇa depends on Kṛṣṇa's mercy. The same privilege of being seen or unseen according to one's own desire was given to Mahārāja Nimi. Thus he lived in his original, spiritual body as an associate of the Supreme Personality of Godhead.

TEXT 12

arājaka-bhayaṁ nṝṇāṁ
manyamānā maharṣayaḥ

dehaṁ mamanthuḥ sma nimeḥ
kumāraḥ samajāyata

SYNONYMS

arājaka-bhayam-due to fear of the danger of an unregulated government; nṝṇām-for the people in general; manyamānāḥ-considering this situation; mahā-ṛṣayaḥ-the great sages; deham-the body; mamanthuḥ-churned; sma-in the past; nimeḥ-of Mahārāja Nimi; kumāraḥ-one son; samajāyata-was thus born.

Thereafter, to save the people from the danger of an unregulated government, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.

Arājaka-bhayam. If the government is unsteady and unregulated, there is danger of fear for the people. At the present moment this danger always exists because of government by the people. Here we can see that the great sages got a son from Nimi's material body to guide the citizens properly, for such guidance is the duty of a kṣatriya king. A kṣatriya is one who saves the citizens from being injured. In the so-called people's government there is no trained kṣatriya king; as soon as someone strong accumulates votes, he becomes the minister or president, without training from the learned brāhmaṇas expert in the śāstras. Indeed, we see that in some countries the government changes from party to party, and therefore the men in charge of the government are more eager to protect their position than to see that the citizens are happy. The Vedic civilization prefers monarchy. People liked the government of Lord Rāmacandra, the government of Mahārāja Yudhiṣṭhira and the governments of Mahārāja Parīkṣit, Mahārāja Ambarīṣa and Mahārāja Prahlāda. There are many instances of excellent government under a monarch. Gradually the democratic government is becoming unfit for the needs of the people, and therefore some parties are trying to elect a dictator. A dictatorship is the same as a monarchy, but without a trained leader. Actually people will be happy when a trained leader, whether a monarch or a dictator, takes control of the government and rules the people according to the standard regulations of the authorized scriptures.

TEXT 13

janmanā janakaḥ so 'bhūd
vaidehas tu videhajaḥ
mithilo mathanāj jāto
mithilā yena nirmitā

SYNONYMS

janmanā-by birth; janakaḥ-born uncommonly, not by the usual process; saḥ-he; abhūt-became; vaidehaḥ-also known as Vaideha; tu-but; videha-jaḥ-because of being born from the body of Mahārāja Nimi, who had left his material body; mithilaḥ-he also became known as Mithila; mathanāt-because of being born from the churning of his father's body; jātaḥ-thus born; mithilā-the kingdom called Mithilā; yena-by whom (Janaka); nirmitā-was constructed.

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.

TEXT 14

tasmād udāvasus tasya
putro 'bhūn nandivardhanaḥ
tataḥ suketus tasyāpi
devarāto mahīpate

SYNONYMS

tasmāt-from Mithila; udāvasuḥ-a son named Udāvasu; tasya-of him (Udāvasu); putraḥ-son; abhūt-was born; nandivardhanaḥ-Nandivardhana; tataḥ-from him (Nandivardhana); suketuḥ-a son named Suketu; tasya-of him (Suketu); api-also; devarātaḥ-a son named Devarāta; mahīpate-O King Parīkṣit.

O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

TEXT 15

tasmād bṛhadrathas tasya
mahāvīryaḥ sudhṛt-pitā
sudhṛter dhṛṣṭaketur vai
haryaśvo 'tha marus tataḥ

SYNONYMS

tasmāt-from Devarāta; bṛhadrathaḥ-a son named Bṛhadratha; tasya-of him (Bṛhadratha); mahāvīryaḥ-a son named Mahāvīrya; sudhṛt-pitā-he became the father of King Sudhṛti; sudhṛteḥ-from Sudhṛti; dhṛṣṭaketuḥ-a son named Dhṛṣṭaketu; vai-indeed; haryaśvaḥ-his son was Haryaśva; atha-thereafter; maruḥ-Maru; tataḥ-thereafter.

From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

TEXT 16

maroḥ pratīpakas tasmāj
jātaḥ kṛtaratho yataḥ
devamīḍhas tasya putro
viśruto 'tha mahādhṛtiḥ

SYNONYMS

maroḥ-of Maru; pratīpakaḥ-a son named Pratīpaka; tasmāt-from Pratīpaka; jātaḥ-was born; kṛtarathaḥ-a son named Kṛtaratha; yataḥ-and from Kṛtaratha; devamīḍhaḥ-Devamīḍha; tasya-of Devamīḍha; putraḥ-a son; viśrutaḥ-Viśruta; atha-from him; mahādhṛtiḥ-a son named Mahādhṛti.

The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamīḍha; from Devamīḍha, Viśruta; and from Viśruta, Mahādhṛti.

TEXT 17

kṛtirātas tatas tasmān
mahāromā ca tat-sutaḥ
svarṇaromā sutas tasya
hrasvaromā vyajāyata

SYNONYMS

kṛtirātaḥ-Kṛtirāta; tataḥ-from Mahādhṛti; tasmāt-from Kṛtirāta; mahāromā-a son named Mahāromā; ca-also; tat-sutaḥ-his son; svarṇaromā-Svarṇaromā; sutaḥ tasya-his son; hrasvaromā-Hrasvaromā; vyajāyata-were all born.

From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

TEXT 18

tataḥ śīradhvajo jajñe
yajñārthaṁ karṣato mahīm
sītā śīrāgrato jātā
tasmāt śīradhvajaḥ smṛtaḥ

SYNONYMS

tataḥ-from Hrasvaromā; śīradhvajaḥ-a son named Śīradhvaja; jajñe-was born; yajña-artham-for performing sacrifices; karṣataḥ-while plowing the field; mahīm-the earth; sītā-mother Sītā, the wife of Lord Rāmacandra; śīra-agrataḥ-from the front portion of the plow; jātā-was born; tasmāt-therefore; śīradhvajaḥ-was known as Śīradhvaja; smṛtaḥ-celebrated.

From Hrasvaromā came a son named Śīradhvaja [also called Janaka]. When Śīradhvaja was plowing a field, from the front of his plow [śīra] appeared a daughter named Sītādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śīradhvaja.

TEXT 19

kuśadhvajas tasya putras
tato dharmadhvajo nṛpaḥ
dharmadhvajasya dvau putrau
kṛtadhvaja-mitadhvajau

SYNONYMS

kuśadhvajaḥ-Kuśadhvaja; tasya-of Śīradhvaja; putraḥ-son; tataḥ-from him; dharmadhvajaḥ-Dharmadhvaja; nṛpaḥ-the king; dharmadhvaja from this Dharmadhvaja; dvau-two; putrau-sons; kṛtadhvaja-mitadhvajau-Kṛtadhvaja and Mitadhvaja.

The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

TEXTS 20–21

kṛtadhvajāt keśidhvajaḥ
khāṇḍikyas tu mitadhvajāt
kṛtadhvaja-suto rājann
ātma-vidyā-viśāradaḥ
khāṇḍikyaḥ karma-tattva-jño
bhītaḥ keśidhvajād drutaḥ
bhānumāṁs tasya putro 'bhūc
chatadyumnas tu tat-sutaḥ

SYNONYMS

kṛtadhvajāt-from Kṛtadhvaja; keśidhvajaḥ-a son named Keśidhvaja; khāṇḍikyaḥ tu-also a son named Khāṇḍikya; mitadhvajāt-from Mitadhvaja; kṛtadhvaja-sutaḥ-the son of Kṛtadhvaja; rājan-O King; ātma-vidyā-viśāradaḥ-expert in transcendental science; khāṇḍikyaḥ-King Khāṇḍikya; karma-tattva-jñaḥ-expert in Vedic ritualistic ceremonies; bhītaḥ-fearing; keśidhvajāt-because of Keśidhvaja; drutaḥ-he fled; bhānumān-Bhānumān; tasya-of Keśidhvaja; putraḥ-son; abhūt-there was; śatadyumnaḥ-Śatadyumna; tu-but; tat-sutaḥ-the son of Bhānumān.

O Mahārāja Parīkṣit, the son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.

TEXT 22

śucis tu tanayas tasmāt
sanadvājaḥ suto 'bhavat
ūrjaketuḥ sanadvājād
ajo 'tha purujit sutaḥ

SYNONYMS

śuciḥ-Śuci; tu-but; tanayaḥ-a son; tasmāt-from him; sanadvājaḥ-Sanadvāja; sutaḥ-a son; abhavat-was born; ūrjaketuḥ-Ūrjaketu; sanadvājāt-from Sanadvāja; ajaḥ-Aja; atha-thereafter; purujit-Purujit; sutaḥ-a son.

The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.

TEXT 23

ariṣṭanemis tasyāpi
śrutāyus tat supārśvakaḥ

tataś citraratho yasya
kṣemādhir mithilādhipaḥ

SYNONYMS

ariṣṭanemiḥ-Ariṣṭanemi; tasya api-of Purujit also; śrutāyuḥ-a son named Śrutāyu; tat-and from him; supārśvakaḥ-Supārśvaka; tataḥ-from Supārśvaka; citrarathaḥ-Citraratha; yasya-of whom (Citraratha); kṣemādhiḥ-Kṣemādhi; mithilā-adhipaḥ-became the king of Mithilā.

The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

TEXT 24

tasmāt samarathas tasya
sutaḥ satyarathas tataḥ
āsīd upagurus tasmād
upagupto ’gni-sambhavaḥ

SYNONYMS

tasmāt-from Kṣemādhi; samarathaḥ-a son named Samaratha; tasya-from Samaratha; sutaḥ-son; satyarathaḥ-Satyaratha; tataḥ-from him (Satyaratha); āsīt-was born; upaguruḥ-Upaguru; tasmāt-from him; upaguptaḥ-Upagupta; agni-sambhavaḥ-a partial expansion of the demigod Agni.

The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

TEXT 25

vasvananto ’tha tat-putro
yuyudho yat subhāṣaṇaḥ
śrutas tato jayas tasmād
vijayo ’smād ṛtaḥ sutaḥ

SYNONYMS

vasvanantaḥ-Vasvananta; atha-thereafter (the son of Upagupta); tat-putraḥ-his son; yuyudhaḥ-by the name Yuyudha; yat-from Yuyudha; subhāṣaṇaḥ-a son named Subhāṣaṇa; śrutaḥ tataḥ-and the son of Subhāṣaṇa was Śruta; jayaḥ tasmāt-the son of Śruta was Jaya; vijayaḥ-a son named Vijaya; asmāt-from Jaya; ṛtaḥ-Ṛta; sutaḥ-a son.

The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

TEXT 26

śunakas tat-suto jajñe
vītahavyo dhṛtis tataḥ
bahulāśvo dhṛtes tasya
kṛtir asya mahāvaśī

SYNONYMS

śunakaḥ-Śunaka; tat-sutaḥ-the son of Ṛta; jajñe-was born; vītahavyaḥ-Vītahavya; dhṛtiḥ-Dhṛti; tataḥ-the son of Vītahavya; bahulāśvaḥ-Bahulāśva; dhṛteḥ-from Dhṛti; tasya-his son; kṛtiḥ-Kṛti; asya-of Kṛti; mahāvaśī-there was a son named Mahāvaśī.

The son of Ṛta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśī.

TEXT 27

ete vai maithilā rājann
ātma-vidyā-viśāradāḥ
yogeśvara-prasādena
dvandvair muktā gṛheṣv api

SYNONYMS

ete-all of them; vai-indeed; maithilāḥ-the descendants of Mithila; rājan-O King; ātma-vidyā-viśāradāḥ-expert in spiritual knowledge; yogeśvara-prasādena-by the grace of Yogeśvara, the Supreme Personality of Godhead, Kṛṣṇa; dvandvaiḥ muktāḥ-they were all freed from the duality of the material world; gṛheṣu api-even though staying at home.

Śukadeva Gosvāmī said: My dear King Parīkṣit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

This material world is called dvaita, or duality. The Caitanya-caritāmṛta (Antya 4.176) says:

’dvaite ’bhadrābhadra-jñāna, saba–’manodharma’
’ei bhāla, ei manda,’–ei saba ’bhrama’

In the world of duality-that is to say, in the material world-so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (manodharma). Because everything here is miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature, is unaffected by such dualities in all circumstances. He remains Kṛṣṇa conscious by tolerating so-called happiness and distress. This is also confirmed in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkhadāḥ
āgamāpāyino ’nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a paṇḍita, a learned man, is not concerned with them. As it is said, gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that the kings born in the dynasty of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasty of Mahārāja Nimi."

20.10.14 Chapter Fourteen

King Purūravā Enchanted by Urvaśī

The summary of this Fourteenth Chapter is given as follows. This chapter describes Soma and how he kidnapped the wife of Bṛhaspati and begot in her womb a son named Budha. Budha begot Purūravā, who begot six sons, headed by Āyu, in the womb of Urvaśī.

Lord Brahmā was born from the lotus that sprouted from the navel of Garbhodakaśāyī Viṣṇu. Brahmā had a son named Atri, and Atri's son was Soma, the king of all drugs and stars. Soma became the conqueror of the entire universe, and, being inflated with pride, he kidnapped Tārā, who was the wife of Bṛhaspati, the spiritual master of the demigods. A great fight ensued between the demigods and the asuras, but Brahmā rescued Bṛhaspati's wife from the clutches of Soma and returned her to her husband, thus stopping the fighting. In the womb of Tārā, Soma begot a son named Budha, who later begot in the womb of Ilā a son named Aila, or Purūravā. Urvaśī was captivated by Purūravā's beauty, and therefore she lived with him for some time, but when she left his company he became almost like a madman. While traveling all over the world, he met Urvaśī again at Kurukṣetra, but she agreed to join with him for only one night in a year.

One year later, Purūravā saw Urvaśī at Kurukṣetra and was glad to be with her for one night, but when he thought of her leaving him again, he was overwhelmed by grief. Urvaśī then advised Purūravā to worship the Gandharvas. Being satisfied with Purūravā, the Gandharvas gave him a woman known as Agnisthālī. Purūravā mistook Agnisthālī for Urvaśī, but while he was wandering in the forest his misunderstanding was cleared, and he immediately gave up her company. After returning home and meditating upon Urvaśī all night, he wanted to perform a Vedic ritualistic ceremony to satisfy his desire. Thereafter he went to the same place where he had left Agnisthālī, and there he saw that from the womb of a śamī tree had come an aśvattha tree. Purūravā made two sticks from this tree and thus produced a fire. By such a fire one can satisfy all lusty desires. The fire was considered the son of Purūravā. In Satya-yuga there was only one social division, called haṁsa; there were no divisions of varṇa like brāhmaṇa, kṣatriya, vaiśya and śūdra. The Veda was the oṁkāra. The various demigods were not worshiped, for only the Supreme Personality of Godhead was the worshipable Deity.

TEXT 1

śrī-śuka uvāca
athātaḥ śrūyatāṁ rājan
vaṁśaḥ somasya pāvanaḥ
yasminn ailādayo bhūpāḥ
kīrtyante puṇya-kīrtayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-now (after hearing the history of the dynasty of the sun); ataḥ-therefore; śrūyatām-just hear from me; rājan-O King (Mahārāja Parīkṣit); vaṁśaḥ-the dynasty; somasya-of the moon-god; pāvanaḥ-which is purifying to hear about; yasmin-in which (dynasty); aila-ādayaḥ-headed by Aila (Purūravā); bhūpāḥ-kings; kīrtyante-are described; puṇya-kīrtayaḥ-persons of whom it is glorious to hear.

Śrīla Śukadeva Gosvāmī said to Mahārāja Parīkṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.

TEXT 2

sahasra-śirasaḥ puṁso
nābhi-hrada-saroruhāt
jātasyāsīt suto dhātur
atriḥ pitṛ-samo guṇaiḥ

SYNONYMS

sahasra-śirasaḥ-who has thousands of heads; puṁsaḥ-of Lord Viṣṇu (Garbhodakaśāyī Viṣṇu); nābhi-hrada-saroruhāt-from the lotus produced from the lake of the navel; jātasya-who appeared; āsīt-there was; sutaḥ-a son; dhātuḥ-of Lord Brahmā; atriḥ-by the name Atri; pitṛ-samaḥ-like his father; guṇaiḥ-qualified.

Lord Viṣṇu [Garbhodakaśāyī Viṣṇu] is also known as Sahasra-śīrṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

TEXT 3

tasya dṛgbhyo 'bhavat putraḥ
somo 'mṛtamayaḥ kila

viprauṣadhy-uḍu-gaṇānāṁ
brahmaṇā kalpitaḥ patiḥ
SYNONYMS

tasya-of him, Atri, the son of Brahmā; dṛgbhyaḥ-from the tears of jubilation from the eyes; abhavat-was born; putraḥ-a son; somaḥ-the moon-god; amṛta-mayaḥ-full of soothing rays; kila-indeed; vipra-of the brāhmaṇas; oṣadhi-of the drugs; uḍu-gaṇānām-and of the luminaries; brahmaṇā-by Lord Brahmā; kalpitaḥ-was appointed or designated; patiḥ-the supreme director.

From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.

According to the Vedic description, Soma, the moon-god, was born from the mind of the Supreme Personality of Godhead (candramā manaso jātaḥ). But here we find that Soma was born from the tears in the eyes of Atri. This appears contradictory to the Vedic information, but actually it is not, for this birth of the moon is understood to have taken place in another millennium. When tears appear in the eyes because of jubilation, the tears are soothing. Śrīla Viśvanātha Cakravartī Ṭhākura says, dṛgbhya ānandāśrubhya ata evāmṛtamayaḥ: "Here the word dṛgbhyaḥ means 'from tears of jubilation.' Therefore the moon-god is called amṛtamayaḥ, 'full of soothing rays.' " In the Fourth Canto of Śrīmad-Bhāgavatam (4.1.15) we find this verse:

atreḥ patny anasūyā trīñ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

This verse describes that Anasūyā, the wife of Atri Ṛṣi, bore three sons-Soma, Durvāsā and Dattātreya. It is said that at the time of conception Anasūyā was impregnated by the tears of Atri.

TEXT 4

so 'yajad rājasūyena
vijitya bhuvana-trayam
patnīṁ bṛhaspater darpāt
tārāṁ nāmāharad balāt
SYNONYMS

saḥ-he, Soma; ayajat-performed; rājasūyena-the sacrifice known as Rājasūya; vijitya-after conquering; bhuvana-trayam-the three worlds (Svarga, Martya and Pātāla); patnīm-the wife; bṛhaspateḥ-of Bṛhaspati, the spiritual master of the demigods; darpāt-out of pride; tārām-Tārā; nāma-by name; aharat-took away; balāt-by force.

After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā.

TEXT 5

yadā sa deva-guruṇā
yācito 'bhīkṣṇaśo madāt
nātyajat tat-kṛte jajñe
sura-dānava-vigrahaḥ
SYNONYMS

yadā-when; saḥ-he (Soma, the moon-god); deva-guruṇā-by the spiritual master of the demigods, Bṛhaspati; yācitaḥ-was begged; abhīkṣṇaśaḥ-again and again; madāt-because of false pride; na-not; atyajat-did deliver; tat-kṛte-because of this; jajñe-there was; sura-dānava-between the demigods and the demons; vigrahaḥ-a fight.

Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

TEXT 6

śukro bṛhaspater dveṣād
agrahīt sāsuroḍupam
haro guru-sutaṁ snehāt
sarva-bhūta-gaṇāvṛtaḥ
SYNONYMS

śukraḥ-the demigod named Śukra; bṛhaspateḥ-unto Bṛhaspati; dveṣāt-because of enmity; agrahīt-took; sa-asura-with the demons; uḍupam-the side of the moon-god; haraḥ-Lord Śiva; guru-sutam-the side of his spiritual master's son; snehāt-because of affection; sarva-bhūta-gaṇa-āvṛtaḥ-accompanied by all kinds of ghosts and hobgoblins.

Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

The moon-god is one of the demigods, but to fight against the other demigods he took the assistance of the demons. Śukra, being an enemy of Bṛhaspati, also joined the moon-god to retaliate in wrath against Bṛhaspati. To counteract this situation, Lord Śiva, who was affectionate toward Bṛhaspati, joined Bṛhaspati. The father of Bṛhaspati was Aṅgirā, from whom Lord Śiva had received knowledge. Therefore Lord Śiva had some affection for Bṛhaspati and joined his side in this fight. Śrīdhara Svāmī remarks, aṅgirasaḥ sakāśāt prāpta-vidyo hara iti prasiddhaḥ: "Lord Śiva is well known to have received knowledge from Aṅgirā."

TEXT 7

sarva-deva-gaṇopeto
mahendro gurum anvayāt
surāsura-vināśo 'bhūt

samaras tārakāmayaḥ

SYNONYMS

sarva-deva-gaṇa-by all the different demigods; upetaḥ-joined; mahendraḥ-Mahendra, the King of heaven, Indra; gurum-his spiritual master; anvayāt-followed; sura-of the demigods; asura-and of the demons; vināśaḥ-causing destruction; abhūt-there was; samaraḥ-a fight; tārakā-mayaḥ-simply because of Tārā, a woman, the wife of Bṛhaspati.

King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati's wife.

TEXT 8

nivedito 'thāṅgirasā
somaṁ nirbhartsya viśva-kṛt
tārāṁ sva-bhartre prāyacchad
antarvatnīm avait patiḥ

SYNONYMS

niveditaḥ-being fully informed; atha-thus; aṅgirasā-by Aṅgirā Muni; somam-the moon-god; nirbhartsya-chastising severely; viśva-kṛt-Lord Brahmā; tārām-Tārā, the wife of Bṛhaspati; sva-bhartre-unto her husband; prāyacchat-delivered; antarvatnīm-pregnant; avait-could understand; patiḥ-the husband (Bṛhaspati).

When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

TEXT 9

tyaja tyajāśu duṣprajñe
mat-kṣetrād āhitaṁ paraiḥ
nāhaṁ tvāṁ bhasmasāt kuryāṁ
striyaṁ sāntānike 'sati

SYNONYMS

tyaja-deliver; tyaja-deliver; āśu-immediately; duṣprajñe-you foolish woman; mat-kṣetrāt-from the womb meant for me to impregnate; āhitam-begotten; paraiḥ-by others; na-not; aham-I; tvām-you; bhasmasāt-burnt to ashes; kuryām-shall make; striyam-because you are a woman; sāntānike-wanting a child; asati-although you are unchaste.

Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

Tārā was married to Bṛhaspati, and therefore as a chaste woman she should have been impregnated by him. But instead she preferred to be impregnated by Soma, the moon-god, and therefore she was unchaste. Although Bṛhaspati accepted Tārā from Brahmā, when he saw that she was pregnant he wanted her to deliver a son immediately. Tārā certainly very much feared her husband, and she thought she might be punished after giving birth. Thus Bṛhaspati assured her that he would not punish her, for although she was unchaste and had become pregnant illicitly, she wanted a son.

TEXT 10

tatyāja vrīḍitā tārā
kumāraṁ kanaka-prabham
spṛhām āṅgirasaś cakre
kumāre soma eva ca

SYNONYMS

tatyāja-gave delivery; vrīḍitā-being very much ashamed; tārā-Tārā, the wife of Bṛhaspati; kumāram-to a child; kanaka-prabham-having a bodily effulgence like gold; spṛhām-aspiration; āṅgirasaḥ-Bṛhaspati; cakre-made; kumāre-unto the child; somaḥ-the moon-god; eva-indeed; ca-also.

Śukadeva Gosvāmī continued: By Bṛhaspati's order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.

TEXT 11

mamāyaṁ na tavety uccais
tasmin vivadamānayoḥ
papracchur ṛṣayo devā
naivoce vrīḍitā tu sā

SYNONYMS

mama-mine; ayam-this (child); na-not; tava-yours; iti-thus; uccaiḥ-very loudly; tasmin-for the child; vivadamānayoḥ-when the two parties were fighting; papracchuḥ-inquired (from Tārā); ṛṣayaḥ-all the saintly persons; devāḥ-all the demigods; na-not; eva-indeed; uce-said anything; vrīḍitā-being ashamed; tu-indeed; sā-Tārā.

Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.

TEXT 12

kumāro mātaraṁ prāha
kupito 'līka-lajjayā
kiṁ na vacasy asad-vṛtte
ātmāvadyaṁ vadāśu me

SYNONYMS

kumāraḥ-the child; mātaram-unto his mother; prāha-said; kupitaḥ-being very angry; alīka-unnecessary; lajjayā-with shame; kim-why; na-not; vacasi-you say; asat-vṛtte-O unchaste woman; ātma-avadyam-the fault you have committed; vada-say; āśu-immediately; me-unto me.

The child then became very angry and demanded that his mother immediately tell the truth. ”You unchaste woman,” he said, ”what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior.”

TEXT 13

brahmā tāṁ raha āhūya
samaprākṣīc ca sāntvayan
somasyety āha śanakaiḥ
somas taṁ tāvad agrahīt

SYNONYMS

brahmā-Lord Brahmā; tām-unto her, Tārā; rahaḥ-in a secluded place; āhūya-putting her; samaprākṣīt-inquired in detail; ca-and; sāntvayan-pacifying; somasya-this son belongs to Soma, the moon-god; iti-thus; āha-she replied; śanakaiḥ-very slowly; somaḥ-Soma; tam-the child; tāvat-immediately; agrahīt-took charge of.

Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, ”This is the son of Soma, the moon-god.” Then the moon-god immediately took charge of the child.

TEXT 14

tasyātma-yonir akṛta
budha ity abhidhāṁ nṛpa
buddhyā gambhīrayā yena
putreṇāpoḍurāṇ mudam

SYNONYMS

tasya-of the child; ātma-yoniḥ-Lord Brahmā; akṛta-made; budhaḥ-Budha; iti-thus; abhidhām-the name; nṛpa-O King Parīkṣit; buddhyā-by intelligence; gambhīrayā-very deeply situated; yena-by whom; putreṇa-by such a son; āpa-he got; uḍurāṭ-the moon-god; mudam-jubilation.

O Mahārāja Parīkṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

TEXTS 15–16

tataḥ purūravā jajñe
ilāyāṁ ya udāhṛtaḥ
tasya rūpa-guṇaudārya-
śīla-draviṇa-vikramān
śrutvorvaśīndra-bhavane
gīyamānān surarṣiṇā
tad-antikam upeyāya
devī smara-śarārditā

SYNONYMS

tataḥ-from him (Budha); purūravāḥ-the son named Purūravā; jajñe-was born; ilāyām-in the womb of Ilā; yaḥ-one who; udāhṛtaḥ-has already been described (in the beginning of the Ninth Canto); tasya-his (Purūravā’s); rūpa-beauty; guṇa-qualities; audārya-magnanimity; śīla-behavior; draviṇa-wealth; vikramān-power; śrutvā-by hearing; urvaśī-the celestial woman named Urvaśī; indra-bhavane-in the court of King Indra; gīyamānān-when they were being described; sura-ṛṣiṇā-by Nārada; tat-antikam-near him; upeyāya-approached; devī-Urvaśī; smara-śara-by the arrows of Cupid; arditā-being stricken.

Thereafter, from Budha, through the womb of Ilā, a son was born named Purūravā, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśī was attracted to him. Pierced by the arrow of Cupid, she thus approached him.

TEXTS 17–18

mitrā-varuṇayoḥ śāpād
āpannā nara-lokatām
niśamya puruṣa-śreṣṭhaṁ
kandarpam iva rūpiṇam
dhṛtiṁ viṣṭabhya lalanā
upatasthe tad-antike
sa tāṁ vilokya nṛpatir
harṣeṇotphulla-locanaḥ
uvāca ślakṣṇayā vācā
devīṁ hṛṣṭa-tanūruhaḥ

SYNONYMS

mitrā-varuṇayoḥ-of Mitra and Varuṇa; śāpāt-by the curse; āpannā-having obtained; nara-lokatām-the habits of a human being; niśamya-thus seeing; puruṣa-śreṣṭham-the best of males; kandarpam iva-like Cupid; rūpiṇam-having beauty; dhṛtim-patience, forbearance; viṣṭabhya-accepting; lalanā-that woman; upatasthe-approached; tat-antike-near to him; saḥ-he, Purūravā; tām-her; vilokya-by seeing; nṛpatiḥ-the King; harṣeṇa-with great jubilation; utphulla-locanaḥ-whose eyes became very bright; uvāca-said; ślakṣṇayā-very mild; vācā-by words; devīm-unto the demigoddess; hṛṣṭa-tanūruhaḥ-the hairs on whose body were standing in jubilation.

Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When

King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

TEXT 19

śrī-rājovāca
svāgataṁ te varārohe
āsyatāṁ karavāma kim
saṁramasva mayā sākaṁ
ratir nau śāśvatīḥ samāḥ

SYNONYMS

śrī-rājā uvāca-the King (Purūravā) said; svāgatam-welcome; te-unto you; varārohe-O best of beautiful women; āsyatām-kindly take your seat; karavāma kim-what can I do for you; saṁramasva-just become my companion; mayā sākam-with me; ratiḥ-a sexual relationship; nau-between us; śāśvatīḥ samāḥ-for many years.

King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

TEXT 20

urvaśy uvāca
kasyās tvayi na sajjeta
mano dṛṣṭiś ca sundara
yad-aṅgāntaram āsādya
cyavate ha riraṁsayā

SYNONYMS

urvaśī uvāca-Urvaśī replied; kasyāḥ-of which woman; tvayi-unto you; na-not; sajjeta-would become attracted; manaḥ-the mind; dṛṣṭiḥ ca-and sight; sundara-O most beautiful man; yat-aṅgāntaram-whose chest; āsādya-enjoying; cyavate-gives up; ha-indeed; riraṁsayā-for sexual enjoyment.

Urvaśī replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

When a beautiful man and a beautiful woman unite together and embrace one another, how within these three worlds can they check their sexual relationship? Therefore Śrīmad-Bhāgavatam (7.9.45) says, yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham.

TEXT 21

etāv uraṇakau rājan
nyāsau rakṣasva mānada
saṁraṁsye bhavatā sākaṁ
ślāghyaḥ strīṇāṁ varaḥ smṛtaḥ

SYNONYMS

etau-to these two; uraṇakau-lambs; rājan-O King Purūravā; nyāsau-who have fallen down; rakṣasva-please give protection; māna-da-O one who gives all honor to a guest or visitor; saṁraṁsye-I shall enjoy sexual union; bhavatā sākam-in your company; ślāghyaḥ-superior; strīṇām-of a woman; varaḥ-husband; smṛtaḥ-it is said.

My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

As stated in the Brahma-saṁhitā (5.40), yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam. There are various planets and various atmospheres within this universe. The atmosphere of the heavenly planet from which Urvaśī descended after being cursed by Mitra and Varuṇa was different from the atmosphere of this earth. Indeed, the inhabitants of the heavenly planets are certainly far superior to the inhabitants of earth. Nonetheless, Urvaśī agreed to remain the consort of Purūravā, although she belonged to a superior community. A woman who finds a man with superior qualities may accept such a man as her husband. Similarly, if a man finds a woman who is from an inferior family but who has good qualities, he can accept such a brilliant wife, as advised by Śrī Cāṇakya Paṇḍita (strī-ratnaṁ duṣkulād api). The combination of male and female is worthwhile if the qualities of both are on an equal level.

TEXT 22

ghṛtaṁ me vīra bhakṣyaṁ syān
nekṣe tvānyatra maithunāt
vivāsasaṁ tat tatheti
pratipede mahāmanāḥ

SYNONYMS

ghṛtam-clarified butter or nectar; me-my; vīra-O hero; bhakṣyam-eatable; syāt-shall be; na-not; īkṣe-I shall see; tvā-you; anyatra-any other time; maithunāt-except at the time of sexual intercourse; vivāsasam-without any dress (naked); tat-that; tathā iti-shall be like that; pratipede-promised; mahāmanāḥ-King Purūravā.

Urvaśī said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Purūravā accepted these proposals.

TEXT 23

aho rūpam aho bhāvo
nara-loka-vimohanam
ko na seveta manujo
devīṁ tvāṁ svayam āgatām

SYNONYMS

aho-wonderful; rūpam-beauty; aho-wonderful; bhāvaḥ-postures; nara-loka-in human society or on the planet earth; vimohanam-so attractive; kaḥ-who; na-not; seveta-can accept; manujaḥ-among human beings; devīm-a demigoddess; tvām-like you; svayam āgatām-who has personally arrived.

Purūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

It appears from the words of Urvaśī that the standard of living, eating, behavior and speech are all different on the heavenly planets from the standards on this planet earth. The inhabitants of the heavenly planets do not eat such abominable things as meat and eggs; everything they eat is prepared in clarified butter. Nor do they like to see either men or women naked, except at the time of sexual intercourse. To live naked or almost naked is uncivilized, but on this planet earth it has now become fashionable to dress half naked, and sometimes those like hippies live completely naked. Indeed, there are many clubs and societies for this purpose. Such conduct is not allowed, however, on the heavenly planets. The inhabitants of the heavenly planets, aside from being very beautiful, both in complexion and bodily features, are well behaved and long-living, and they eat first-class food in goodness. These are some of the distinctions between the inhabitants of the heavenly planets and the inhabitants of earth.

TEXT 24

tayā sa puruṣa-śreṣṭho
ramayantyā yathārhataḥ
reme sura-vihāreṣu
kāmaṁ caitrarathādiṣu

SYNONYMS

tayā-with her; saḥ-he; puruṣa-śreṣṭhaḥ-the best of human beings (Purūravā); ramayantyā-enjoying; yathā-arhataḥ-as far as possible; reme-enjoyed; sura-vihāreṣu-in places resembling the heavenly parks; kāmam-according to his desire; caitraratha-ādiṣu-in the best gardens, like Caitraratha.

Śukadeva Gosvāmī continued: The best of human beings, Purūravā, began freely enjoying the company of Urvaśī, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.

TEXT 25

ramamāṇas tayā devyā
padma-kiñjalka-gandhayā
tan-mukhāmoda-muṣito
mumude 'har-gaṇān bahūn

SYNONYMS

ramamāṇaḥ-enjoying sex; tayā-with her; devyā-the heavenly goddess; padma-of a lotus; kiñjalka-like the saffron; gandhayā-the fragrance of whom; tat-mukha-her beautiful face; āmoda-by the fragrance; muṣitaḥ-being enlivened more and more; mumude-enjoyed life; ahaḥ-gaṇān-days after days; bahūn-many.

Urvaśī's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.

TEXT 26

apaśyann urvaśīm indro
gandharvān samacodayat
urvaśī-rahitaṁ mahyam
āsthānaṁ nātiśobhate

SYNONYMS

apaśyan-without seeing; urvaśīm-Urvaśī; indraḥ-the King of the heavenly planet; gandharvān-unto the Gandharvas; samacodayat-instructed; urvaśī-rahitam-without Urvaśī; mahyam-my; āsthānam-place; na-not; atiśobhate-appears beautiful.

Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said, "Without Urvaśī my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

TEXT 27

te upetya mahā-rātre
tamasi pratyupasthite
urvaśyā uraṇau jahrur
nyastau rājani jāyayā

SYNONYMS

te-they, the Gandharvas; upetya-coming there; mahā-rātre-in the dead of night; tamasi-when the darkness; pratyupasthite-appeared; urvaśyā-by Urvaśī; uraṇau-two lambs; jahruḥ-stole; nyastau-given in charge; rājani-unto the King; jāyayā-by his wife, Urvaśī.

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaśī.

"The dead of night" refers to midnight. The mahā-niśā is described in this smṛti-mantra: mahā-niśā dve ghaṭike rātrer madhyama-yāmayoḥ, "Twelve o'clock midnight is called the dead of night."

TEXT 28

niśamyākranditaṁ devī
putrayor nīyamānayoḥ
hatāsmy ahaṁ kunāthena
napuṁsā vīra-māninā

SYNONYMS

niśamya-by hearing; ākranditam-crying (because of being stolen); devī-Urvaśī; putrayoḥ-of those two lambs, which she treated as sons; nīyamānayoḥ-as they were being taken away; hatā-killed; asmi-am; aham-I; ku-nāthena-under the protection of a bad husband; na-puṁsā-by the eunuch; vīra-māninā-although considering himself a hero.

Urvaśī treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvaśī heard them and rebuked her husband. "Now I am being killed," she said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.

TEXT 29

yad-viśrambhād ahaṁ naṣṭā
hṛtāpatyā ca dasyubhiḥ
yaḥ śete niśi santrasto
yathā nārī divā pumān

SYNONYMS

yat-viśrambhāt-because of depending upon whom; aham-I (am); naṣṭā-lost; hṛta-apatyā-bereft of my two sons, the lambs; ca-also; dasyubhiḥ-by the plunderers; yaḥ-he who (my so-called husband); śete-lies down; niśi-at night; santrastaḥ-being afraid; yathā-as; nārī-a woman; divā-during the daytime; pumān-male.

"Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."

TEXT 30

iti vāk-sāyakair biddhaḥ
pratottrair iva kuñjaraḥ
niśi nistriṁśam ādāya
vivastro 'bhyadravad ruṣā

SYNONYMS

iti-thus; vāk-sāyakaiḥ-by the arrows of strong words; biddhaḥ-being pierced; pratottraiḥ-by the goads; iva-like; kuñjaraḥ-an elephant; niśi-in the night; nistriṁśam-a sword; ādāya-taking in hand; vivastraḥ-naked; abhyadravat-went out; ruṣā-in anger.

Purūravā, stricken by the sharp words of Urvaśī like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.

TEXT 31

te visṛjyoraṇau tatra
vyadyotanta sma vidyutaḥ
ādāya meṣāv āyāntaṁ
nagnam aikṣata sā patim

SYNONYMS

te-they, the Gandharvas; visṛjya-after giving up; uraṇau-the two lambs; tatra-on the spot; vyadyotanta sma-illuminated; vidyutaḥ-shining like lightning; ādāya-taking in hand; meṣau-the two lambs; āyāntam-returning; nagnam-naked; aikṣata-saw; sā-Urvaśī; patim-her husband.

After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaśī then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

TEXT 32

ailo 'pi śayane jāyām
apaśyan vimanā iva
tac-citto vihvalaḥ śocan
babhrāmonmattavan mahīm

SYNONYMS

ailaḥ-Purūravā; api-also; śayane-on the bedstead; jāyām-his wife; apaśyan-not seeing; vimanāḥ-morose; iva-like that; tat-cittaḥ-being too much attached to her; vihvalaḥ-disturbed in mind; śocan-lamenting; babhrāma-traveled; unmatta-vat-like a madman; mahīm-on the earth.

No longer seeing Urvaśī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

TEXT 33

sa tāṁ vīkṣya kurukṣetre
sarasvatyāṁ ca tat-sakhīḥ
pañca prahṛṣṭa-vadanaḥ
prāha sūktaṁ purūravāḥ

SYNONYMS

saḥ-he, Purūravā; tām-Urvaśī; vīkṣya-observing; kurukṣetre-at the place known as Kurukṣetra; sarasvatyām-on the bank of the Sarasvatī; ca-also; tat-sakhīḥ-her companions; pañca-five; prahṛṣṭa-vadanaḥ-being very happy and smiling; prāha-said; sūktam-sweet words; purūravāḥ-King Purūravā.

Once during his travels all over the world, Purūravā saw Urvaśī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

TEXT 34

aho jāye tiṣṭha tiṣṭha

ghore na tyaktum arhasi
māṁ tvam adyāpy anirvṛtya
vacāṁsi kṛṇavāvahai

SYNONYMS

aho-hello; jāye-O my dear wife; tiṣṭha tiṣṭha-kindly stay, stay; ghore-O most cruel one; na-not; tyaktum-to give up; arhasi-you ought; mām-me; tvam-you; adya api-until now; anirvṛtya-having not gotten any happiness from me; vacāṁsi-some words; kṛṇavāvahai-let us talk for some time.

O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

TEXT 35

sudeho 'yaṁ pataty atra
devi dūraṁ hṛtas tvayā
khādanty enaṁ vṛkā gṛdhrās
tvat-prasādasya nāspadam

SYNONYMS

su-dehaḥ-very beautiful body; ayam-this; patati-will now fall down; atra-on the spot; devi-O Urvaśī; dūram-far, far away from home; hṛtaḥ-taken away; tvayā-by you; khādanti-they will eat; enam-this (body); vṛkāḥ-foxes; gṛdhrāḥ-vultures; tvat-your; prasādasya-in mercy; na-not; āspadam-suitable.

O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

TEXT 36

urvaśy uvāca
mā mṛthāḥ puruṣo 'si tvaṁ
mā sma tvādyur vṛkā ime
kvāpi sakhyaṁ na vai strīṇāṁ
vṛkāṇāṁ hṛdayaṁ yathā

SYNONYMS

urvaśī uvāca-Urvaśī said; mā-do not; mṛthāḥ-give up your life; puruṣaḥ-male; asi-are; tvam-you; mā sma-do not allow it; tvā-unto you; adyuḥ-may eat; vṛkāḥ-the foxes; ime-these senses (do not be under the control of your senses); kva api-anywhere; sakhyam-friendship; na-not; vai-indeed; strīṇām-of women; vṛkāṇām-of the foxes; hṛdayam-the heart; yathā-as.

Urvaśī said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.

Cāṇakya Paṇḍita has advised, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca: "Never place your faith in a woman or a politician." Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to śūdras and vaiśyas (striyo vaiśyās tathā śūdrāḥ). On the spiritual platform, however, when one is elevated to the platform of Kṛṣṇa consciousness, whether one is a man, woman, śūdra or whatever, everyone is equal. Otherwise, Urvaśī, who was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Cāṇakya Paṇḍita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham
(Cāṇakya-śloka 57)

Kṛṣṇa conscious gṛhasthas must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Kṛṣṇa consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta
(Bhāg. 7.5.5)

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.

TEXT 37

striyo hy akaruṇāḥ krūrā
durmarṣāḥ priya-sāhasāḥ
ghnanty alpārthe 'pi viśrabdhaṁ
patiṁ bhrātaram apy uta

SYNONYMS

striyaḥ-women; hi-indeed; akaruṇāḥ-merciless; krūrāḥ-cunning; durmarṣāḥ-intolerant; priya-sāhasāḥ-for their own pleasure they can do anything; ghnanti-they kill; alpa-arthe-for a slight reason; api-indeed; viśrabdham-faithful; patim-husband; bhrātaram-brother; api-also; uta-it is said.

Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

King Purūravā was greatly attached to Urvaśī. Yet despite his faithfulness to her, she had left him. Now, considering that the King was wasting his rarely achieved human form of life, Urvaśī frankly explained the nature of a woman. Because of her nature, a woman can respond to even a slight offense from her husband by not only leaving him but even killing him if required. To say nothing of her husband, she can even kill her brother. That is a woman's nature. Therefore, in the material world, unless women are trained to be chaste and faithful to their husbands, there cannot be peace or prosperity in society.

TEXT 38

vidhāyālīka-viśrambham
ajñeṣu tyakta-sauhṛdāḥ
navaṁ navam abhīpsantyaḥ
puṁścalyaḥ svaira-vṛttayaḥ

SYNONYMS

vidhāya-by establishing; alīka-false; viśrambham-faithfulness; ajñeṣu-unto the foolish men; tyakta-sauhṛdāḥ-who have given up the company of well-wishers; navam-new; navam-new; abhīpsantyaḥ-desiring; puṁścalyaḥ-women very easily allured by other men; svaira-independently; vṛttayaḥ-professional.

Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

Because women are easily seduced, the Manu-saṁhitā enjoins that they should not be given freedom. A woman must always be protected, either by her father, by her husband, or by her elderly son. If women are given freedom to mingle with men like equals, which they now claim to be, they cannot keep their propriety. The nature of a woman, as personally described by Urvaśī, is to establish false friendship with someone and then seek new male companions, one after another, even if this means giving up the company of a sincere well-wisher.

TEXT 39

saṁvatsarānte hi bhavān
eka-rātraṁ mayeśvaraḥ
raṁsyaty apatyāni ca te
bhaviṣyanty aparāṇi bhoḥ

SYNONYMS

saṁvatsara-ante-at the end of every year; hi-indeed; bhavān-your good self; eka-rātram-one night only; mayā-with me; īśvaraḥ-my husband; raṁsyati-will enjoy sex life; apatyāni-children; ca-also; te-your; bhaviṣyanti-will generate; aparāṇi-others, one after another; bhoḥ-O my dear King.

O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

Although Urvaśī had adversely explained the nature of woman, Mahārāja Purūravā was very much attached to her, and therefore she wanted to give the King some concession by agreeing to be his wife for one night at the end of each year.

TEXT 40

antarvatnīm upālakṣya
devīṁ sa prayayau purīm
punas tatra gato 'bdānte
urvaśīṁ vīra-mātaram

SYNONYMS

antarvatnīm-pregnant; upālakṣya-by observing; devīm-Urvaśī; saḥ-he, King Purūravā; prayayau-returned; purīm-to his palace; punaḥ-again; tatra-at that very spot; gataḥ-went; abda-ante-at the end of the year; urvaśīm-Urvaśī; vīra-mātaram-the mother of one kṣatriya son.

Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

TEXT 41

upalabhya mudā yuktaḥ
samuvāsa tayā niśām
athainam urvaśī prāha
kṛpaṇaṁ virahāturam

SYNONYMS

upalabhya-getting the association; mudā-in great jubilation; yuktaḥ-being united; samuvāsa-enjoyed her company in sex; tayā-with her; niśām-that night; atha-thereafter; enam-unto King Purūravā; urvaśī-the woman named Urvaśī; prāha-said; kṛpaṇam-to he who was poor-hearted; viraha-āturam-afflicted by the thought of separation.

Having regained Urvaśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvaśī spoke to him as follows.

TEXT 42

gandharvān upadhāvemāṁs
tubhyaṁ dāsyanti mām iti
tasya saṁstuvatas tuṣṭā
agni-sthālīṁ dadur nṛpa
urvaśīṁ manyamānas tāṁ
so 'budhyata caran vane

SYNONYMS

gandharvān-unto the Gandharvas; upadhāva-go take shelter; imān-these; tubhyam-unto you; dāsyanti-will deliver; mām iti-exactly like me, or me factually; tasya-by him; saṁstuvataḥ-offering prayers; tuṣṭāḥ-being satisfied; agni-sthālīm-a girl produced from fire; daduḥ-delivered; nṛpa-O King; urvaśīm-Urvaśī; manya-mānaḥ-thinking; tām-her; saḥ-he (Purūravā); abudhyata-understood factually; caran-while walking; vane-in the forest.

Urvaśī said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthālī girl who looked exactly like Urvaśī. Thinking that the girl was Urvaśī, the King began walking with her in the forest, but later he could understand that she was not Urvaśī but Agnisthālī.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Purūravā was very lusty. Immediately after getting the Agnisthālī girl, he wanted to have sex with her, but during sexual intercourse he could understand that the girl was Agnisthālī, not Urvaśī. This indicates that every man attached to a particular woman knows the particular characteristics of that woman during sex life. Thus Purūravā understood during sexual intercourse that the Agnisthālī girl was not Urvaśī.

TEXT 43

sthālīṁ nyasya vane gatvā
gṛhān ādhyāyato niśi
tretāyāṁ sampravṛttāyāṁ
manasi trayy avartata

SYNONYMS

sthālīm-the woman Agnisthālī; nyasya-immediately giving up; vane-in the forest; gatvā-on returning; gṛhān-at home; ādhyāyataḥ-began to meditate; niśi-the whole night; tretāyām-when the Tretā millennium; sampravṛttāyām-was just on the point of beginning; manasi-in his mind; trayī-the principles of the three Vedas; avartata-became revealed.

King Purūravā then left Agnisthālī in the forest and returned home, where he meditated all night upon Urvaśī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.

It is said, tretāyāṁ yajato makhaiḥ: in Tretā-yuga, if one performed yajñas, he would get the results of those yajñas. By performing viṣṇu-yajña specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, yajña is intended to please the Supreme Personality of Godhead. While Purūravā was meditating upon Urvaśī, the Tretā-yuga began, and therefore the Vedic yajñas were revealed in his heart. But Purūravā was a materialistic man, especially interested in enjoying the senses. Yajñas for enjoyment of the senses are called karma-kāṇḍīya-yajñas. Therefore, he decided to perform karma-kāṇḍīya-yajñas to fulfill his lusty desires. In other words, karma-kāṇḍīya-yajñas are meant for sensuous persons, whereas yajña should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali-yuga, the saṅkīrtana-yajña is recommended. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ [SB 11.5.32]. Only those who are very intelligent take to saṅkīrtana-yajña to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform karma-kāṇḍīya-yajñas.

TEXTS 44–45

sthālī-sthānaṁ gato 'śvatthaṁ
śamī-garbhaṁ vilakṣya saḥ
tena dve araṇī kṛtvā
urvaśī-loka-kāmyayā
urvaśīṁ mantrato dhyāyann
adharāraṇim uttarām
ātmānam ubhayor madhye
yat tat prajananaṁ prabhuḥ

SYNONYMS

sthālī-sthānam-the place where Agnisthālī was left; gataḥ-going there; aśvattham-an aśvattha tree; śamī-garbham-produced from the womb of the śamī tree; vilakṣya-seeing; saḥ-he, Purūravā; tena-from that; dve-two; araṇī-pieces of wood required for igniting a fire for sacrifice; kṛtvā-making; urvaśī-loka-kāmyayā-desiring to go to the planet where Urvaśī was present; urvaśīm-Urvaśī; mantrataḥ-by chanting the required mantra; dhyāyan-meditating upon; adhara-lower; araṇim-araṇi wood; uttarām-and the upper one; ātmānam-himself; ubhayoḥ madhye-in between the two; yat tat-that which (he meditated upon); prajananam-as a son; prabhuḥ-the King.

When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthālī. There he saw that from the womb of a śamī tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇis. Desiring to go to the planet where Urvaśī resided, he chanted mantras, meditating upon the lower araṇi as Urvaśī, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

The Vedic fire for performing yajña was not ignited with ordinary matches or similar devices. Rather, the Vedic sacrificial fire was ignited by the araṇis, or two sacred pieces of wood, which produced fire by friction with a third. Such a fire is necessary for the performance of yajña. If successful, a yajña will fulfill the desire of its performer. Thus Purūravā took advantage of the process of yajña to fulfill his lusty desires. He thought of the lower araṇi as Urvaśī, the upper one as himself, and the middle one as his son. A relevant Vedic mantra quoted herein by Viśvanātha Cakravartī Ṭhākura is śamī-garbhād agniṁ mantha. A similar mantra is urvaśyām urasi purūravāḥ. Purūravā wanted to have children continuously by the womb of Urvaśī. His only ambition was to have sex life with Urvaśī and thereby get a son. In other words, he had so much lust in his heart that even while performing yajña he thought of Urvaśī, instead of thinking of the master of yajña, Yajñeśvara, Lord Viṣṇu.

TEXT 46

tasya nirmanthanāj jāto

jāta-vedā vibhāvasuḥ
trayyā sa vidyayā rājñā
putratve kalpitas tri-vṛt
SYNONYMS

tasya-of Purūravā; nirmanthanāt-because of interaction; jātaḥ-was born; jāta-vedāḥ-meant for material enjoyment according to the Vedic principles; vibhāvasuḥ-a fire; trayyā-following the Vedic principles; saḥ-the fire; vidyayā-by such a process; rājñā-by the King; putratve-a son's being born; kalpitaḥ-it so became; tri-vṛt-the three letters a-u-m combined together as oṁ.

From Purūravā's rubbing of the araṇis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.

According to the Vedic process, one can get a son through semen (śukra), one can get a bona fide disciple through initiation (sāvitra), or one can get a son or disciple through the fire of sacrifice (yajña). Thus when Mahārāja Purūravā generated the fire by rubbing the araṇis, the fire became his son. Either by semen, by initiation or by yajña one may get a son. The Vedic mantra oṁkāra, or praṇava, consisting of the letters a-u-m, can call each of these three methods into existence. Therefore the words nirmanthanāj jātaḥ indicate that by the rubbing of the araṇis a son was born.

TEXT 47

tenāyajata yajñeśaṁ
bhagavantam adhokṣajam
urvaśī-lokam anvicchan
sarva-devamayaṁ harim
SYNONYMS

tena-by generating such a fire; ayajata-he worshiped; yajña-īśam-the master or enjoyer of the yajña; bhagavantam-the Supreme Personality of Godhead; adhokṣajam-beyond the perception of the senses; urvaśī-lokam-to the planet where Urvaśī was staying; anvicchan-although desiring to go; sarva-deva-mayam-the reservoir of all demigods; harim-the Supreme Personality of Godhead.

By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

As stated in Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: [Bg. 5.29] any loka, or planet, to which one wants to go is the property of the Supreme Personality of Godhead, the enjoyer of the performance of sacrifice. The purpose of yajña is to satisfy the Supreme Personality of Godhead. In this age, as we have explained many times, the yajña of chanting the Hare Kṛṣṇa mahā-mantra is the only sacrifice that can satisfy the Supreme Lord. When the Lord is satisfied, one can fulfill any desire, material or spiritual. Bhagavad-gītā (3.14) also says, yajñād bhavati parjanyaḥ: by offering sacrifices to Lord Viṣṇu, one can have sufficient rainfall. When there is sufficient rainfall, the earth becomes fit to produce everything (sama-kāma-dughā mahī). If one can utilize the land properly, one can get all the necessities of life from the land, including food grains, fruits, flowers and vegetables. Everything one gets for material wealth is produced from the earth, and therefore it is said, sarva-kāma-dughā mahī (Bhāg. 1.10.4). Everything is possible by performing yajña. Therefore although Purūravā desired something material, he factually performed yajña to please the Supreme Personality of Godhead. The Lord is adhokṣaja, beyond the perception of Purūravā and everyone else. Consequently, some kind of yajña must be performed to fulfill the desires of the living entity. Yajñas can be performed in human society only when society is divided by varṇāśrama-dharma into four varṇas and four āśramas. Without such a regulative process, no one can perform yajñas, and without the performance of yajñas, no material plans can make human society happy at any time. Everyone should therefore be induced to perform yajñas. In this age of Kali, the yajña recommended is saṅkīrtana, the individual or collective chanting of the Hare Kṛṣṇa mahā-mantra. This will bring the fulfillment of all necessities for human society.

TEXT 48

eka eva purā vedaḥ
praṇavaḥ sarva-vāṅmayaḥ
devo nārāyaṇo nānya
eko 'gnir varṇa eva ca
SYNONYMS

ekaḥ-only one; eva-indeed; purā-formerly; vedaḥ-book of transcendental knowledge; praṇavaḥ-oṁkāra; sarva-vāk-mayaḥ-consisting of all Vedic mantras; devaḥ-the Lord, God; nārāyaṇaḥ-only Nārāyaṇa (was worshipable in the Satya-yuga); na anyaḥ-no other; ekaḥ agniḥ-one division only for agni; varṇaḥ-order of life; eva ca-and certainly.

In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra-praṇava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as haṁsa.

In Satya-yuga there was only one Veda, not four. Later, before the beginning of Kali-yuga, this one Veda, the Atharva Veda (or, some say, the Yajur Veda), was divided into four-Sāma, Yajur, Ṛg and Atharva-for the facility of human society. In Satya-yuga the only mantra was oṁkāra (oṁ tat sat). The same name oṁkāra is manifest in the mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Unless one is a brāhmaṇa, one cannot utter oṁkāra and get the desired result. But in Kali-yuga almost everyone is a śūdra, unfit for pronouncing the praṇava, oṁkāra. Therefore the śāstras have recommended the chanting of the Hare Kṛṣṇa mahā-mantra. Oṁkāra is a mantra, or mahā-mantra, and Hare Kṛṣṇa is also a mahā-mantra. The purpose of pronouncing oṁkāra is to address the Supreme Personality of Godhead, Vāsudeva (oṁ namo bhagavate vāsudevāya). And the purpose of chanting the Hare Kṛṣṇa mantra is the same. Hare: "O energy of the Lord!" Kṛṣṇa: "O Lord Kṛṣṇa!" Hare: "O energy of the Lord!" Rāma: "O Supreme Lord, O supreme enjoyer!" The only worshipable Lord is Hari, who is the goal of the Vedas (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). By worshiping the demigods, one worships the different parts of the Lord, just as one might water the branches and twigs of a tree. But worshiping Nārāyaṇa, the all-inclusive Supreme Personality of Godhead, is like pouring water on the root of the tree, thus supplying water to the trunk, branches, twigs, leaves and so on. In Satya-yuga people knew how to fulfill the necessities of life simply by worshiping Nārāyaṇa, the Supreme Personality of Godhead. The same purpose can be served in this age of Kali by the chanting of the Hare Kṛṣṇa mantra, as recommended in the Bhāgavatam. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet. Simply by chanting the Hare Kṛṣṇa mantra, one becomes free from the bondage of material existence and thus becomes eligible to return home, back to Godhead.

TEXT 49

purūravasa evāsīt
trayī tretā-mukhe nṛpa
agninā prajayā rājā
lokaṁ gāndharvam eyivān

SYNONYMS

purūravasaḥ-from King Purūravā; eva-thus; āsīt-there was; trayī-the Vedic principles of karma, jñāna and upāsanā; tretā-mukhe-in the beginning of the Tretā-yuga; nṛpa-O King Parīkṣit; agninā-simply by generating the fire of sacrifice; prajayā-by his son; rājā-King Purūravā; lokam-to the planet; gāndharvam-of the Gandharvas; eyivān-achieved.

O Mahārāja Parīkṣit, at the beginning of Tretā-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.

In Satya-yuga, Lord Nārāyaṇa was worshiped by meditation (kṛte yad dhyāyato viṣṇum). Indeed, everyone always meditated upon Lord Viṣṇu, Nārāyaṇa, and achieved every success by this process of meditation. In the next yuga, Tretā-yuga, the performance of yajña began (tretāyāṁ yajato mukhaiḥ). Therefore this verse says, trayī tretā-mukhe. Ritualistic ceremonies are generally called fruitive activities. Śrīla Viśvanātha Cakravartī Ṭhākura says that in Tretā-yuga, beginning in the Svāyambhuva-manvantara, ritualistic fruitive activities were similarly manifested from Priyavrata, etc.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”King Purūravā Enchanted by Urvaśī.”

20.10.15 Chapter Fifteen

Paraśurāma, the Lord’s Warrior Incarnation

This chapter describes the history of Gādhi in the dynasty of Aila.

From the womb of Urvaśī came six sons, named Āyu, Śrutāyu, Satyāyu, Raya, Jaya and Vijaya. The son of Śrutāyu was Vasumān, the son of Satyāyu was Śrutañjaya, the son of Raya was Eka, the son of Jaya was Amita, and the son of Vijaya was Bhīma. Bhīma’s son was named Kāñcana, the son of Kāñcana was Hotraka, and the son of Hotraka was Jahnu, who was celebrated for having drunk all the water of the Ganges in one sip. The descendants of Jahnu, one after another, were Puru, Balāka, Ajaka and Kuśa. The sons of Kuśa were Kuśāmbu, Tanaya, Vasu and Kuśanābha. From Kuśāmbu came Gādhi, who had a daughter named Satyavatī. Satyavatī married Ṛcīka Muni after the muni contributed a substantial dowry, and from the womb of Satyavatī by Ṛcīka Muni, Jamadagni was born. The son of Jamadagni was Rāma, or Paraśurāma. When a king named Kārtavīryārjuna stole Jamadagni’s desire cow, Paraśurāma, who is ascertained by learned experts to be a saktyāveśa incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna. Later, he annihilated the kṣatriya dynasty twenty-one times. After Paraśurāma killed Kārtavīryārjuna, Jamadagni told him that killing a king is sinful and that as a brāhmaṇa he should have tolerated the offense. Therefore Jamadagni advised Paraśurāma to atone for his sin by traveling to various holy places.

TEXT 1

śrī-bādarāyaṇir uvāca
ailasya corvaśī-garbhāt
ṣaḍ āsann ātmajā nṛpa
āyuḥ śrutāyuḥ satyāyū
rayo ’tha vijayo jayaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; ailasya-of Purūravā; ca-also; urvaśī-garbhāt-from the womb of Urvaśī; ṣaṭ-six; āsan-there were; ātmajāḥ-sons; nṛpa-O King Parīkṣit; āyuḥ-Āyu; śrutāyuḥ-Śrutāyu; satyāyuḥ-Satyāyu; rayaḥ-Raya; atha-as well as; vijayaḥ-Vijaya; jayaḥ-Jaya.

Śukadeva Gosvāmī continued: O King Parīkṣit, from the womb of Urvaśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.

TEXTS 2–3

śrutāyor vasumān putraḥ
satyāyoś ca śrutañjayaḥ
rayasya suta ekaś ca
jayasya tanayo ’mitaḥ
bhīmas tu vijayasyātha
kāñcano hotrakas tataḥ
tasya jahnuḥ suto gaṅgāṁ
gaṇḍūṣī-kṛtya yo ’pibat

SYNONYMS

śrutāyoḥ-of Śrutāyu; vasumān-Vasumān; putraḥ-a son; satyāyoḥ-of Satyāyu; ca-also; śrutañjayaḥ-a son named Śrutañjaya; rayasya-of Raya; sutaḥ-a son; ekaḥ-by the name Eka; ca-and; jayasya-of Jaya; tanayaḥ-the son; amitaḥ-by the name Amita; bhīmaḥ-by the name Bhīma; tu-indeed; vijayasya-of Vijaya; atha-thereafter; kāñcanaḥ-Kāñcana, the son of Bhīma; hotrakaḥ-Hotraka, the son of Kāñcana; tataḥ-then; tasya-of Hotraka; jahnuḥ-by the name Jahnu; sutaḥ-a son; gaṅgām-all the water of the Ganges; gaṇḍūṣī-kṛtya-by one sip; yaḥ-he who (Jahnu); apibat-drank.

The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutañjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

TEXT 4

jahnos tu purus tasyātha
balākaś cātmajo ’jakaḥ
tataḥ kuśaḥ kuśasyāpi
kuśāmbus tanayo vasuḥ
kuśanābhaś ca catvāro
gādhir āsīt kuśāmbujaḥ

SYNONYMS

jahnoḥ-of Jahnu; tu-indeed; puruḥ-a son named Puru; tasya-of Puru; atha-thereafter; balākaḥ-a son named Balāka; ca-and; ātmajaḥ-Balāka’s son; ajakaḥ-of the name Ajaka; tataḥ-thereafter; kuśaḥ-Kuśa; kuśasya-of Kuśa; api-then; kuśāmbuḥ-Kuśāmbu; tanayaḥ-Tanaya; vasuḥ-Vasu; kuśanābhaḥ-Kuśanābha; ca-and; catvāraḥ-four (sons); gādhiḥ-Gādhi; āsīt-there was; kuśāmbujaḥ-the son of Kuśāmbu.

The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.

TEXTS 5–6

tasya satyavatīṁ kanyām
ṛcīko ’yācata dvijaḥ
varaṁ visadṛśaṁ matvā
gādhir bhārgavam abravīt
ekataḥ śyāma-karṇānāṁ
hayānāṁ candra-varcasām
sahasraṁ dīyatāṁ śulkaṁ
kanyāyāḥ kuśikā vayam

SYNONYMS

tasya-of Gādhi; satyavatīm-Satyavatī; kanyām-the daughter; ṛcīkaḥ-the great sage Ṛcīka; ayācata-requested; dvijaḥ-the brāhmaṇa; varam-as her husband; visadṛśam-not equal or fit; matvā-thinking like that; gādhiḥ-King Gādhi; bhārgavam-unto Ṛcīka; abravīt-replied; ekataḥ-by one; śyāma-karṇānām-whose ear is black; hayānām-horses; candra-varcasām-as brilliant as the moonshine; sahasram-one thousand; dīyatām-please deliver; śulkam-as a dowry; kanyāyāḥ-to my daughter; kuśikāḥ-in the family of Kuśa; vayam-we (are).

King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Ṛcīka requested from the King to be his wife. King Gādhi, however, regarded Ṛcīka as an unfit husband for his daughter, and therefore he told the brāhmaṇa, ”My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic kṣatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left.”

The son of King Gādhi was Viśvāmitra, who was said to be a brāhmaṇa and kṣatriya combined. Viśvāmitra attained the status of a brahmarṣi, as explained later. From the marriage of Satyavatī with Ṛcīka Muni would come a son with the spirit of a kṣatriya. King Gādhi demanded that an uncommon request be fulfilled before the brāhmaṇa Ṛcīka could marry his daughter.

TEXT 7

ity uktas tan-mataṁ jñātvā
gataḥ sa varuṇāntikam
ānīya dattvā tān aśvān
upayeme varānanām

SYNONYMS

iti-thus; uktaḥ-having been requested; tat-matam-his mind; jñātvā-(the sage) could understand; gataḥ-went; saḥ-he; varuṇa-antikam-to the place of Varuṇa; ānīya-having brought; dattvā-and after delivering; tān-those; aśvān-horses; upayeme-married; vara-ānanām-the beautiful daughter of King Gādhi.

When King Gādhi made this demand, the great sage Ṛcīka could understand the King’s mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King’s beautiful daughter.

TEXT 8

sa ṛṣiḥ prārthitaḥ patnyā
śvaśrvā cāpatya-kāmyayā
śrapayitvobhayair mantraiś
caruṁ snātuṁ gato muniḥ

SYNONYMS

saḥ-he (Ṛcīka); ṛṣiḥ-the great saint; prārthitaḥ-being requested; patnyā-by his wife; śvaśrvā-by his mother-in-law; ca-also; apatya-kāmyayā-desiring a son; śrapayitvā-after cooking; ubhayaiḥ-both; mantraiḥ-by chanting particular mantras; carum-a preparation for offering in a sacrifice; snātum-to bathe; gataḥ-went out; muniḥ-the great sage.

Thereafter, Ṛcīka Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Ṛcīka Muni prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.

TEXT 9

tāvat satyavatī mātrā
sva-caruṁ yācitā satī
śreṣṭhaṁ matvā tayāyacchan
mātre mātur adat svayam

SYNONYMS

tāvat-in the meantime; satyavatī-Satyavatī, the wife of Ṛcīka; mātrā-by her mother; sva-carum-the oblation meant for herself (Satyavatī); yācitā-asked to give; satī-being; śreṣṭham-better; matvā-thinking; tayā-by her; ayacchat-delivered; mātre-to her mother; mātuḥ-of the mother; adat-ate; svayam-personally.

Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcīka's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.

A husband naturally has some affection for his wife. Therefore Satyavatī's mother thought that the oblation prepared for Satyavatī by the sage Ṛcīka must have been better than her own oblation. In Ṛcīka's absence, the mother took the better oblation from Satyavatī and ate it.

TEXT 10

tad viditvā muniḥ prāha
patnīṁ kaṣṭam akāraṣīḥ
ghoro daṇḍa-dharaḥ putro
bhrātā te brahma-vittamaḥ

SYNONYMS

tat-this fact; viditvā-having learned; muniḥ-the great sage; prāha-said; patnīm-unto his wife; kaṣṭam-very regrettable; akāraṣīḥ-you have done; ghoraḥ-fierce; daṇḍa-dharaḥ-a great personality who can punish others; putraḥ-such a son; bhrātā-brother; te-your; brahma-vittamaḥ-a learned scholar in spiritual science.

When the great sage Ṛcīka returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, "You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."

A brāhmaṇa is highly qualified when he can control his senses and mind, when he is a learned scholar in spiritual science and when he is tolerant and forgiving. A kṣatriya, however, is highly qualified when he is fierce in giving punishment to wrongdoers. These qualities are stated in Bhagavad-gītā (18.42–43). Because Satyavatī, instead of eating her own oblation, had eaten that which was meant for her mother, she would give birth to a son imbued with the kṣatriya spirit. This was undesirable. The son of a brāhmaṇa is generally expected to become a brāhmaṇa, but if such a son becomes fierce like a kṣatriya, he is designated according to the description of the four varṇas in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]). If the son of a brāhmaṇa does not become like a brāhmaṇa, he may be called a kṣatriya, vaiśya or śūdra, according to his qualifications. The basic principle for dividing society is not a person's birth but his qualities and actions.

TEXT 11

prasāditaḥ satyavatyā
maivaṁ bhūr iti bhārgavaḥ
atha tarhi bhavet pautro
jamadagnis tato 'bhavat

SYNONYMS

prasāditaḥ-pacified; satyavatyā-by Satyavatī; mā-not; evam-thus; bhūḥ-let it be; iti-thus; bhārgavaḥ-the great sage; atha-if your son should not become like that; tarhi-then; bhavet-should become like that; pautraḥ-the grandson; jamadagniḥ-Jamadagni; tataḥ-thereafter; abhavat-was born.

Satyavatī, however, pacified Ṛcīka Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Ṛcīka Muni replied, "Then your grandson will be of a kṣatriya spirit." Thus Jamadagni was born as the son of Satyavatī.

The great sage Ṛcīka was very angry, but somehow or other Satyavatī pacified him, and at her request he changed his mind. It is indicated here that the son of Jamadagni would be born as Paraśurāma.

TEXTS 12–13

sā cābhūt sumahat-puṇyā
kauśikī loka-pāvanī
reṇoḥ sutāṁ reṇukāṁ vai
jamadagnir uvāha yām
tasyāṁ vai bhārgava-ṛṣeḥ
sutā vasumad-ādayaḥ
yavīyāñ jajña eteṣāṁ
rāma ity abhiviśrutaḥ

SYNONYMS

sā-she (Satyavatī); ca-also; abhūt-became; sumahat-puṇyā-very great and sacred; kauśikī-the river by the name Kauśikī; loka-pāvanī-purifying the whole world; reṇoḥ-of Reṇu; sutām-the daughter; reṇukām-by the name Reṇukā; vai-indeed; jamadagniḥ-Satyavatī's son, Jamadagni; uvāha-married; yām-whom; tasyām-in the womb of Reṇukā; vai-indeed; bhārgava-ṛṣeḥ-by the semen of Jamadagni; sutāḥ-sons; vasumat-ādayaḥ-many, headed by Vasumān; yavīyān-the youngest; jajñe-was born; eteṣām-among them; rāmaḥ-Paraśurāma; iti-thus; abhiviśrutaḥ-was known everywhere.

Satyavatī later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Paraśurāma.

TEXT 14

yam āhur vāsudevāṁśaṁ
haihayānāṁ kulāntakam
triḥ-sapta-kṛtvo ya imāṁ
cakre niḥkṣatriyāṁ mahīm

SYNONYMS

yam-whom (Paraśurāma); āhuḥ-all the learned scholars say; vāsudeva-aṁśam-an incarnation of Vāsudeva, the Supreme Personality of Godhead; haihayānām-of the Haihayas; kula-antakam-the annihilator of the dynasty; triḥ-sapta-kṛtvaḥ-twenty-one times; yaḥ-who (Paraśurāma); imām-this; cakre-made; niḥkṣatriyām-devoid of kṣatriyas; mahīm-the earth.

Learned scholars accept this Paraśurāma as the celebrated incarnation of Vāsudeva who annihilated the dynasty of Kārtavīrya. Paraśurāma killed all the kṣatriyas on earth twenty-one times.

TEXT 15

dṛptaṁ kṣatraṁ bhuvo bhāram
abrahmaṇyam anīnaśat
rajas-tamo-vṛtam ahan
phalguny api kṛte 'ṁhasi

SYNONYMS

dṛptam-very proud; kṣatram-the kṣatriyas, the ruling class; bhuvaḥ-of the earth; bhāram-burden; abrahmaṇyam-sinful, not caring for the religious principles enunciated by the brāhmaṇas; anīnaśat-drove away or annihilated; rajaḥ-tamaḥ-by the qualities of passion and ignorance; vṛtam-covered; ahan-he killed; phalguni-not very great; api-although; kṛte-had been committed; aṁhasi-an offense.

When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

The kṣatriyas, or the ruling class, must govern the world in accordance with the rules and regulations enacted by great brāhmaṇas and saintly persons. As soon as the ruling class becomes irresponsible in regard to the religious principles, it becomes a burden on the earth. As stated here, rajas-tamo-vṛtaṁ, bhāram abrahmaṇyam: when the ruling class is influenced by the lower modes of nature, namely ignorance and passion, it becomes a burden to the world and must then be annihilated by superior power. We actually see from modern history that monarchies have been abolished by various revolutions, but unfortunately the monarchies have been abolished to establish the supremacy of third-class and fourth-class men. Although monarchies overpowered by the modes of passion and ignorance have been abolished in the world, the inhabitants of the world are still unhappy, for although the qualities of the former monarchs were degraded by taints of ignorance, these monarchs have been replaced by men of the mercantile and worker classes whose qualities are even more degraded. When the government is actually guided by brāhmaṇas, or God conscious men, then there can be real happiness for the people. Therefore in previous times, when the ruling class was degraded to the modes of passion and ignorance, the brāhmaṇas, headed by such a kṣatriya-spirited brāhmaṇa as Paraśurāma, killed them twenty-one consecutive times.

In Kali-yuga, as stated in Śrīmad-Bhāgavatam (12.2.13), dasyu-prāyeṣu rājasu: the ruling class (rājanya) will be no better than plunderers (dasyus) because the third-class and fourth-class men will monopolize the affairs of the government. Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajās te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (rajas) and ignorance (tamas), unclean people (mlecchas), posing as members of the government (rājanya-rūpiṇaḥ), will swallow the citizens (prājas te bhakṣayiṣyanti). And in still another place, Śrīmad-Bhāgavatam (12.2.7–8) says:

evaṁ prajābhir duṣṭābhir
ākīrṇe kṣiti-maṇḍale
brahma-viṭ-kṣatra-śūdrāṇāṁ
yo balī bhavitā nṛpaḥ
prajā hi lubdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā
yāsyanti giri-kānanam

Human society is naturally grouped into four divisions, as stated in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]). But if this system is neglected and the qualities and divisions of society are not considered, the result will be brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ: the so-called caste system of brāhmaṇa, kṣatriya, vaiśya and śūdra will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the prajās, or citizens, will be so harassed that they will give up hearth and home and will go to the forest (yāsyanti giri-kānanam) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the prajās, or the people in general, must take to the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, which is the sound incarnation of the Supreme Personality of Godhead. Kali-kāle nāma-rūpe kṛṣṇa-avatāra: Kṛṣṇa, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the prajās become Kṛṣṇa conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.

TEXT 16

śrī-rājovāca
kiṁ tad aṁho bhagavato
rājanyair ajitātmabhiḥ
kṛtaṁ yena kulaṁ naṣṭaṁ
kṣatriyāṇām abhīkṣṇaśaḥ

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit inquired; kim-what; tat aṁhaḥ-that offense; bhagavataḥ-unto the Supreme Personality of Godhead; rājanyaiḥ-by the royal family; ajita-ātmabhiḥ-who could not control their senses and thus were degraded; kṛtam-which had been done; yena-by which; kulam-the dynasty; naṣṭam-was annihilated; kṣatriyāṇām-of the royal family; abhīkṣṇaśaḥ-again and again.

King Parīkṣit inquired from Śukadeva Gosvāmī: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?

TEXTS 17–19

śrī-bādarāyaṇir uvāca
haihayānām adhipatir
arjunaḥ kṣatriyarṣabhaḥ
dattaṁ nārāyaṇāṁśāṁśam
ārādhya parikarmabhiḥ
bāhūn daśa-śataṁ lebhe
durdharṣatvam arātiṣu
avyāhatendriyaujaḥ śrī-
tejo-vīrya-yaśo-balam
yogeśvaratvam aiśvaryaṁ
guṇā yatrāṇimādayaḥ
cacārāvyāhata-gatir
lokeṣu pavano yathā

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī replied; haihayānām adhipatiḥ-the King of the Haihayas; arjunaḥ-by the name Kārtavīryārjuna; kṣatriya-ṛṣabhaḥ-the best of the kṣatriyas; dattam-unto Dattātreya; nārāyaṇa-aṁśa-aṁśam-the plenary portion of the plenary portion of Nārāyaṇa; ārādhya-after worshiping; parikarmabhiḥ-by worship according to the regulative principles; bāhūn-arms; daśa-śatam-one thousand (ten times one hundred); lebhe-achieved; durdharṣatvam-the quality of being very difficult to conquer; arātiṣu-in the midst of enemies; avyāhata-undefeatable; indriya-ojaḥ-strength of the senses; śrī-beauty; tejaḥ-influence; vīrya-power; yaśaḥ-fame; balam-bodily strength; yoga-īśvaratvam-controlling power gained by the practice of mystic yoga; aiśvaryam-opulence; guṇāḥ-qualities; yatra-wherein; aṇimā-ādayaḥ-eight kinds of yogic perfection (aṇimā, laghimā, etc.); cacāra-he went; avyāhata-gatiḥ-whose progress was indefatigable; lokeṣu-all over the world or universe; pavanaḥ-the wind; yathā-like.

Śukadeva Gosvāmī said: The best of the kṣatriyas, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, the plenary expansion of the Supreme Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as aṇimā and laghimā. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

TEXT 20

strī-ratnair āvṛtaḥ krīḍan
revāmbhasi madotkaṭaḥ
vaijayantīṁ srajaṁ bibhrad
rurodha saritaṁ bhujaiḥ

SYNONYMS

strī-ratnaiḥ-by beautiful women; āvṛtaḥ-surrounded; krīḍan-enjoying; revā-ambhasi-in the water of the River Revā, or Narmadā; mada-utkaṭaḥ-too puffed up because of opulence; vaijayantīm srajam-the garland of victory; bibhrat-being decorated with; rurodha-stopped the flow; saritam-of the river; bhujaiḥ-with his arms.

Once while enjoying in the water of the River Narmadā, the puffed-up Kārtavīryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

TEXT 21

viplāvitaṁ sva-śibiraṁ
pratisrotaḥ-sarij-jalaiḥ
nāmṛṣyat tasya tad vīryaṁ

vīramānī daśānanaḥ
SYNONYMS

viplāvitam-having been inundated; sva-śibiram-his own camp; pratisrotaḥ-which was flowing in the opposite direction; sarit-jalaiḥ-by the water of the river; na-not; amṛṣyat-could tolerate; tasya-of Kārtavīryārjuna; tat vīryam-that influence; vīramānī-considering himself very heroic; daśa-ānanaḥ-the ten-headed Rāvaṇa.

Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna's power.

Rāvaṇa was out touring to gain victory over all other countries (dig-vijaya), and he had camped on the bank of the Narmadā River near the city of Māhiṣmatī.

TEXT 22

gṛhīto līlayā strīṇāṁ
samakṣaṁ kṛta-kilbiṣaḥ
māhiṣmatyāṁ sanniruddho
mukto yena kapir yathā

SYNONYMS

gṛhītaḥ-was arrested by force; līlayā-very easily; strīṇām-of the women; samakṣam-in the presence; kṛta-kilbiṣaḥ-thus becoming an offender; māhiṣmatyām-in the city known as Māhiṣmatī; sanniruddhaḥ-was arrested; muktaḥ-released; yena-by whom (Kārtavīryārjuna); kapiḥ yathā-exactly as done to a monkey.

When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily arrested Rāvaṇa and put him in custody in the city of Māhiṣmatī, just as one captures a monkey, and then released him neglectfully.

TEXT 23

sa ekadā tu mṛgayāṁ
vicaran vijane vane
yadṛcchayāśrama-padaṁ
jamadagner upāviśat

SYNONYMS

saḥ-he, Kārtavīryārjuna; ekadā-once upon a time; tu-but; mṛgayām-while hunting; vicaran-wandering; vijane-solitary; vane-in a forest; yadṛcchayā-without any program; āśrama-padam-the residential place; jamadagneḥ-of Jamadagni Muni; upāviśat-he entered.

Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

Kārtavīryārjuna had no business going to the residence of Jamadagni, but because he was puffed-up by his extraordinary power, he went there and offended Paraśurāma. This was the prelude to his being killed by Paraśurāma for his offensive act.

TEXT 24

tasmai sa naradevāya
munir arhaṇam āharat
sasainyāmātya-vāhāya
haviṣmatyā tapo-dhanaḥ

SYNONYMS

tasmai-unto him; saḥ-he (Jamadagni); naradevāya-unto King Kārtavīryārjuna; muniḥ-the great sage; arhaṇam-paraphernalia for worship; āharat-offered; sa-sainya-with his soldiers; amātya-his ministers; vāhāya-and the chariots, the elephants, the horses or the men who carried the palanquins; haviṣmatyā-because of possessing a kāmadhenu, a cow that could supply everything; tapaḥ-dhanaḥ-the great sage, whose only power was his austerity, or who was engaged in austerity.

The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.

The Brahma-saṁhitā informs us that the spiritual world, and especially the planet Goloka Vṛndāvana, where Kṛṣṇa lives, is full of surabhi cows (surabhīr abhipālayantam [Bs. 5.29]). The surabhi cow is also called kāmadhenu. Although Jamadagni possessed only one kāmadhenu, he was able to get from it everything desirable. Thus he was able to receive the King, along with the King's great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King's followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Paraśurāma, the incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna because Kārtavīryārjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this history, in which Paraśurāma became angry at Kārtavīryārjuna and killed him and rid the entire world of kṣatriyas twenty-one times.

TEXT 25

sa vai ratnaṁ tu tad dṛṣṭvā
ātmaiśvaryātiśāyanam
tan nādriyatāgnihotryāṁ
sābhilāṣaḥ sahaihayaḥ

SYNONYMS

saḥ-he (Kārtavīryārjuna); vai-indeed; ratnam-a great source of wealth; tu-indeed; tat-the kāmadhenu in the possession of Jamadagni; dṛṣṭvā-by observing; ātma-aiśvarya-his own personal opulence; ati-śāyanam-which was exceeding; tat-that; na-not; ādriyata-appreciated very much; agnihotryām-in that cow, which was useful for executing the agnihotra sacrifice; sa-abhilāṣaḥ-became desirous; sa-haihayaḥ-with his own men, the Haihayas.

Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.

Jamadagni was more powerful than Kārtavīryārjuna because of performing the agnihotra-yajña with clarified butter received from the kāmadhenu. Not everyone can be expected to possess such a cow. Nonetheless, an ordinary man may possess an ordinary cow, give protection to this animal, take sufficient milk from it, and engage the milk to produce butter and clarified ghee, especially for performing the agnihotra-yajña. This is possible for everyone. Thus we find that in Bhagavad-gītā Lord Kṛṣṇa advises go-rakṣya, the protection of cows. This is essential because if cows are cared for properly they will surely supply sufficient milk. We have practical experience in America that in our various ISKCON farms we are giving proper protection to the cows and receiving more than enough milk. In other farms the cows do not deliver as much milk as in our farms; because our cows know very well that we are not going to kill them, they are happy, and they give ample milk. Therefore this instruction given by Lord Kṛṣṇa-go-rakṣya-is extremely meaningful. The whole world must learn from Kṛṣṇa how to live happily without scarcity simply by producing food grains (annād bhavanti bhūtāni) and giving protection to the cows (go-rakṣya). Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam [Bg. 18.44]. Those who belong to the third level of human society, namely the mercantile people, must keep land for producing food grains and giving protection to cows. This is the injunction of Bhagavad-gītā. In the matter of protecting the cows, the meat-eaters will protest, but in answer to them we may say that since Kṛṣṇa gives stress to cow protection, those who are inclined to eat meat may eat the flesh of unimportant animals like hogs, dogs, goats and sheep, but they should not touch the life of the cows, for this is destructive to the spiritual advancement of human society.

TEXT 26

havirdhānīm ṛṣer darpān
narān hartum acodayat
te ca māhiṣmatīṁ ninyuḥ
sa-vatsāṁ krandatīṁ balāt

SYNONYMS

haviḥ-dhānīm-the kāmadhenu; ṛṣeḥ-of the great sage Jamadagni; darpāt-because of his being puffed up with material power; narān-all his men (soldiers); hartum-to steal or take away; acodayat-encouraged; te-the men of Kārtavīryārjuna; ca-also; māhiṣmatīm-to the capital of Kārtavīryārjuna; ninyuḥ-brought; sa-vatsām-with the calf; krandatīm-crying; balāt-because of being taken away by force.

Being puffed up by material power, Kārtavīryārjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmatī, Kārtavīryārjuna's capital.

The word havirdhānīm is significant in this verse. Havirdhānīm refers to a cow required for supplying havis, or ghee, for the performance of ritualistic ceremonies in sacrifices. In human life, one should be trained to perform yajñas. As we are informed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: if we do not perform yajña, we shall simply work very hard for sense gratification like dogs and hogs. This is not civilization. A human being should be trained to perform yajña. Yajñād bhavati parjanyaḥ [Bg. 3.14]. If yajñas are regularly performed, there will be proper rain from the sky, and when there is regular rainfall, the land will be fertile and suitable for producing all the necessities of life. Yajña, therefore, is essential. For performing yajña, clarified butter is essential, and for clarified butter, cow protection is essential. Therefore, if we neglect the Vedic way of civilization, we shall certainly suffer. So-called scholars and philosophers do not know the secret of success in life, and therefore they suffer in the hands of prakṛti, nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Nonetheless, although they are forced to suffer, they think they are advancing in civilization (ahaṅkāra-vimūḍhātmā kartāham iti manyate). The Kṛṣṇa consciousness movement is therefore meant to revive a mode of civilization in which everyone will be happy. This is the motive of our Kṛṣṇa consciousness movement. Yajñe sukhena bhavantu.

TEXT 27

atha rājani niryāte
rāma āśrama āgataḥ
śrutvā tat tasya daurātmyaṁ
cukrodhāhir ivāhataḥ

SYNONYMS

atha-thereafter; rājani-when the King; niryāte-had gone away; rāmaḥ-Paraśurāma, the youngest son of Jamadagni; āśrame-in the cottage; āgataḥ-returned; śrutvā-when he heard; tat-that; tasya-of Kārtavīryārjuna; daurātmyam-nefarious act; cukrodha-became extremely angry; ahiḥ-a snake; iva-like; āhataḥ-trampled or injured.

Thereafter, Kārtavīryārjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavīryārjuna's nefarious deed, he became as angry as a trampled snake.

TEXT 28

ghoram ādāya paraśuṁ
satūṇaṁ varma kārmukam
anvadhāvata durmarṣo
mṛgendra iva yūthapam

SYNONYMS

ghoram-extremely fierce; ādāya-taking in hand; paraśum-a chopper; sa-tūṇam-along with a quiver; varma-a shield; kārmukam-a bow; anvadhāvata-followed; durmarṣaḥ-Lord Paraśurāma, being exceedingly angry; mṛgendraḥ-a lion; iva-like; yūthapam-(goes to attack) an elephant.

Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavīryārjuna just as a lion chases an elephant.

TEXT 29

tam āpatantaṁ bhṛgu-varyam ojasā
dhanur-dharaṁ bāṇa-paraśvadhāyudham
aiṇeya-carmāmbaram arka-dhāmabhir
yutaṁ jaṭābhir dadṛśe purīṁ viśan

SYNONYMS

tam-that Lord Paraśurāma; āpatantam-coming after him; bhṛgu-varyam-the best of the Bhṛgu dynasty, Lord Paraśurāma; ojasā-very fiercely; dhanuḥ-dharam-carrying a bow; bāṇa-arrows; paraśvadha-chopper; āyudham-having all these weapons; aiṇeya-carma-blackish deerskin; ambaram-the covering of his body; arka-dhāmabhiḥ-appearing like the sunshine; yutam jaṭābhiḥ-with locks of hair; dadṛśe-he saw; purīm-into the capital; viśan-entering.

As King Kārtavīryārjuna entered his capital, Māhiṣmatī Purī, he saw Lord Paraśurāma, the best of the Bhṛgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

TEXT 30

acodayad dhasti-rathāśva-pattibhir
gadāsi-bāṇarṣṭi-śataghni-śaktibhiḥ
akṣauhiṇīḥ sapta-daśātibhīṣaṇās
tā rāma eko bhagavān asūdayat

SYNONYMS

acodayat-he sent for fighting; hasti-with elephants; ratha-with chariots; aśva-with horses; pattibhiḥ-and with infantry; gadā-with clubs; asi-with swords; bāṇa-with arrows; ṛṣṭi-with the weapons called ṛṣṭis; śataghni-with weapons called śataghnis; śaktibhiḥ-with weapons called śaktis; akṣauhiṇīḥ-whole groups of akṣauhiṇīs; sapta-daśa-seventeen; ati-bhīṣaṇāḥ-very fierce; tāḥ-all of them; rāmaḥ-Lord Paraśurāma; ekaḥ-alone; bhagavān-the Supreme Personality of Godhead; asūdayat-killed.

Upon seeing Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, ṛṣṭis, śataghnis, śaktis, and many similar weapons to fight against him. Kārtavīryārjuna sent seventeen full akṣauhiṇīs of soldiers to check Paraśurāma. But Lord Paraśurāma alone killed all of them.

The word akṣauhiṇī refers to a military phalanx consisting of 21,870 chariots and elephants, 109,350 infantry soldiers and 65,610 horses. An exact description is given in the Mahābhārata, Ādi parva, Second Chapter, as follows:

eko ratho gajaś caikaḥ
narāḥ pañca padātayaḥ
trayaś ca turagās taj-jñaiḥ
pattir ity abhidhīyate
pattiṁ tu triguṇām etāṁ
viduḥ senāmukhaṁ budhāḥ
trīṇi senāmukhāny eko
gulma ity adhidhīyate
trayo gulmā gaṇo nāma
vāhinī tu gaṇās trayaḥ
śrutās tisras tu vāhinyaḥ
pṛtaneti vicakṣaṇaiḥ
camūs tu pṛtanās tisraś
caṁvas tisras tv anīkinī
anīkinīṁ daśa-guṇām
āhur akṣauhiṇīṁ budhāḥ
akṣauhiṇyas tu saṅkhyātā
rathānāṁ dvija-sattamāḥ
saṅkhyā-gaṇita-tattvajñaiḥ
sahasrāṇy eka-viṁśati
śatāny upari cāṣṭau ca
bhūyas tathā ca saptatiḥ
gajānāṁ tu parīmāṇaṁ
tāvad evātra nirdiśet
jñeyaṁ śata-sahasraṁ tu
sahasrāṇi tathā nava
narāṇām adhi pañcāśac
chatāni trīṇi cānaghāḥ
pañca-ṣaṣṭi-sahasrāṇi
tathāśvānāṁ śatāni ca
daśottarāṇi ṣaṭ cāhur

yathāvad abhisaṅkhyayā
etām akṣauhiṇīṁ prāhuḥ
saṅkhyā-tattva-vido janāḥ

”One chariot, one elephant, five infantry soldiers and three horses are called a patti by those who are learned in the science. The wise also know that a senāmukha is three times what a patti is. Three senāmukhas are known as one gulma, three gulmas are called a gaṇa, and three gaṇas are called a vāhinī. Three vāhinīs have been referred to by the learned as a pṛtanā, three pṛtanās equal one camū, and three camūs equal one anīkinī. The wise refer to ten anīkinīs as one akṣauhiṇī. The chariots of an akṣauhiṇī have been calculated at 21,870 by those who know the science of such calculations, O best of the twice-born, and the number of elephants is the same. The number of infantry soldiers is 109,350, and the number of horses is 65,610. This is called an akṣauhiṇī.”

TEXT 31

yato yato ’sau praharat-paraśvadho
mano-’nilaujāḥ para-cakra-sūdanaḥ
tatas tataś chinna-bhujoru-kandharā
nipetur urvyāṁ hata-sūta-vāhanāḥ

SYNONYMS

yataḥ-wherever; yataḥ-wherever; asau-Lord Paraśurāma; praharat-slashing; paraśvadhaḥ-being expert in using his weapon, the paraśu, or chopper; manaḥ-like the mind; anila-like the wind; ojāḥ-being forceful; para-cakra-of the enemies’ military strength; sūdanaḥ-killer; tataḥ-there; tataḥ-and there; chinna-scattered and cut off; bhuja-arms; ūru-legs; kandharāḥ-shoulders; nipetuḥ-fell down; urvyām-on the ground; hata-killed; sūta-chariot drivers; vāhanāḥ-carrier horses and elephants.

Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.

In the beginning, when the army of the enemy was full of fighting soldiers, elephants and horses, Lord Paraśurāma proceeded into their midst at the speed of mind to kill them. When somewhat tired, he slowed down to the speed of wind and continued to kill the enemies vigorously. The speed of mind is greater than the speed of the wind.

TEXT 32

dṛṣṭvā sva-sainyaṁ rudhiraugha-kardame
raṇājire rāma-kuṭhāra-sāyakaiḥ
vivṛkṇa-varma-dhvaja-cāpa-vigrahaṁ
nipātitaṁ haihaya āpatad ruṣā

SYNONYMS

dṛṣṭvā-by seeing; sva-sainyam-his own soldiers; rudhira-ogha-kardame-which had become muddy due to the flow of blood; raṇa-ajire-on the battlefield; rāma-kuṭhāra-by the axe of Lord Paraśurāma; sāyakaiḥ-and by the arrows; vivṛkṇa-scattered; varma-the shields; dhvaja-the flags; cāpa-bows; vigraham-the bodies; nipātitam-fallen; haihayaḥ-Kārtavīryārjuna; āpatat-forcefully came there; ruṣā-being very angry.

By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna’s soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.

TEXT 33

athārjunaḥ pañca-śateṣu bāhubhir
dhanuḥṣu bāṇān yugapat sa sandadhe
rāmāya rāmo ’stra-bhṛtāṁ samagraṇīs
tāny eka-dhanveṣubhir ācchinat samam

SYNONYMS

atha-thereafter; arjunaḥ-Kārtavīryārjuna; pañca-śateṣu-five hundred; bāhubhiḥ-with his arms; dhanuḥṣu-on the bows; bāṇān-arrows; yugapat-simultaneously; saḥ-he; sandadhe-fixed; rāmāya-just to kill Lord Paraśurāma; rāmaḥ-Lord Paraśurāma; astra-bhṛtām-of all the soldiers who could use weapons; samagraṇīḥ-the very best; tāni-all the bows of Kārtavīryārjuna; eka-dhanvā-possessing one bow; iṣubhiḥ-the arrows; ācchinat-cut to pieces; samam-with.

Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Paraśurāma. But Lord Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.

TEXT 34

punaḥ sva-hastair acalān mṛdhe ’ṅghripān
utkṣipya vegād abhidhāvato yudhi
bhujān kuṭhāreṇa kaṭhora-neminā
ciccheda rāmaḥ prasabhaṁ tv aher iva

SYNONYMS

punaḥ-again; sva-hastaiḥ-by his own hands; acalān-hills; mṛdhe-in the battlefield; aṅghripān-trees; utkṣipya-after uprooting; vegāt-with great force; abhidhāvataḥ-of he who was running very forcefully; yudhi-in the battlefield; bhujān-all the arms; kuṭhāreṇa-by his axe; kaṭhora-neminā-which was very sharp; ciccheda-cut to pieces; rāmaḥ-Lord Paraśurāma; prasabham-with great force; tu-but; aheḥ iva-just like the hoods of a serpent.

When his arrows were cut to pieces, Kārtavīryārjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtavīryārjuna’s arms, just as one might lop off the hoods of a serpent.

TEXTS 35–36

kṛtta-bāhoḥ śiras tasya
gireḥ śṛṅgam ivāharat
hate pitari tat-putrā
ayutaṁ dudruvur bhayāt
agnihotrīm upāvartya
savatsāṁ para-vīra-hā
samupetyāśramaṁ pitre
parikliṣṭāṁ samarpayat

SYNONYMS

kṛtta-bāhoḥ-of Kārtavīryārjuna, whose arms were cut off; śiraḥ-the head; tasya-of him (Kārtavīryārjuna); gireḥ-of a mountain; śṛṅgam-the peak; iva-like; āharat-(Paraśurāma) cut from his body; hate pitari-when their father was killed; tat-putrāḥ-his sons; ayutam-ten thousand; dudruvuḥ-fled; bhayāt-out of fear; agnihotrīm-the kāmadhenu; upāvartya-bringing near; sa-vatsām-with her calf; para-vīra-hā-Paraśurāma, who could kill the heroes of the enemies; samupetya-after returning; āśramam-to the residence of his father; pitre-unto his father; parikliṣṭām-which had undergone extreme suffering; samarpayat-delivered.

Thereafter, Paraśurāma cut off like a mountain peak the head of Kārtavīryārjuna, who had already lost his arms. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

TEXT 37

sva-karma tat kṛtaṁ rāmaḥ
pitre bhrātṛbhya eva ca
varṇayām āsa tac chrutvā
jamadagnir abhāṣata

SYNONYMS

sva-karma-his own activities; tat-all those deeds; kṛtam-which had been performed; rāmaḥ-Paraśurāma; pitre-unto his father; bhrātṛbhyaḥ-unto his brothers; eva ca-as well as; varṇayām āsa-described; tat-that; śrutvā-after hearing; jamadagniḥ-the father of Paraśurāma; abhāṣata-said as follows.

Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

TEXT 38

rāma rāma mahābāho
bhavān pāpam akārāṣīt
avadhīn naradevaṁ yat
sarva-devamayaṁ vṛthā

SYNONYMS

rāma rāma-my dear son Paraśurāma; mahābāho-O great hero; bhavān-you; pāpam-sinful activities; akārāṣīt-have executed; avadhīt-have killed; naradevam-the king; yat-who is; sarva-deva-mayam-the embodiment of all the demigods; vṛthā-unnecessarily.

O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

TEXT 39

vayaṁ hi brāhmaṇās tāta
kṣamayārhaṇatāṁ gatāḥ
yayā loka-gurur devaḥ
pārameṣṭhyam agāt padam

SYNONYMS

vayam-we; hi-indeed; brāhmaṇāḥ-are qualified brāhmaṇas; tāta-O my dear son; kṣamayā-with the quality of forgiveness; arhaṇatām-the position of being worshiped; gatāḥ-we have achieved; yayā-by this qualification; loka-guruḥ-the spiritual master of this universe; devaḥ-Lord Brahmā; pārameṣṭhyam-the supreme person within this universe; agāt-achieved; padam-the position.

My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.

TEXT 40

kṣamayā rocate lakṣmīr
brāhmī saurī yathā prabhā
kṣamiṇām āśu bhagavāṁs
tuṣyate harir īśvaraḥ

SYNONYMS

kṣamayā-simply by forgiving; rocate-becomes pleasing; lakṣmīḥ-the goddess of fortune; brāhmī-in connection with brahminical qualifications; saurī-the sun-god; yathā-as; prabhā-the sunshine; kṣamiṇām-unto the brāhmaṇas, who are so forgiving; āśu-very soon; bhagavān-the Supreme Personality of Godhead; tuṣyate-becomes pleased; hariḥ-the Lord; īśvaraḥ-the supreme controller.

The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

Different personalities become beautiful by possessing different qualities. Cāṇakya Paṇḍita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, brāhmaṇas, kṣatriyas, vaiśyas and śūdras become beautiful by their qualities. Brāhmaṇas are beautiful when they are forgiving, kṣatriyas when they are heroic and never retreat from fighting, vaiśyas when they enrich cultural activities and protect cows, and śūdras when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the brāhmaṇa, as described here, is forgiveness.

TEXT 41

rājño mūrdhābhiṣiktasya
vadho brahma-vadhād guruḥ
tīrtha-saṁsevayā cāṁho
jahy aṅgācyuta-cetanaḥ

SYNONYMS

rājñaḥ-of the king; mūrdha-abhiṣiktasya-who is noted as the emperor; vadhaḥ-the killing; brahma-vadhāt-than killing a brāhmaṇa; guruḥ-more severe; tīrtha-saṁsevayā-by worshiping the holy places; ca-also; aṁhaḥ-the sinful act; jahi-wash out; aṅga-O my dear son; acyuta-cetanaḥ-being fully Kṛṣṇa conscious.

My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

One who fully surrenders to the Supreme Personality of Godhead is freed from all sins (ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi). From the very day or moment he fully surrenders to Śrī Kṛṣṇa, even the most sinful person is freed. Nonetheless, as an example, Jamadagni advised his son Paraśurāma to worship the holy places. Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Paraśurāma, the Lord's Warrior Incarnation."

20.10.16 Chapter Sixteen

Lord Paraśurāma Destroys the World's Ruling Class

When Jamadagni was killed by the sons of Kārtavīryārjuna, as described in this chapter, Paraśurāma rid the entire world of kṣatriyas twenty-one times. This chapter also describes the descendants of Viśvāmitra.

When Jamadagni's wife, Reṇukā, went to bring water from the Ganges and saw the King of the Gandharvas enjoying the company of Apsarās, she was captivated, and she slightly desired to associate with him. Because of this sinful desire, she was punished by her husband. Paraśurāma killed his mother and brothers, but later, by dint of the austerities of Jamadagni, they were revived. The sons of Kārtavīryārjuna, however, remembering the death of their father, wanted to take revenge against Lord Paraśurāma, and therefore when Paraśurāma was absent from the āśrama, they killed Jamadagni, who was meditating on the Supreme Personality of Godhead. When Paraśurāma returned to the āśrama and saw his father killed, he was very sorry, and after asking his brothers to take care of the dead body, he went out with determination to kill all the kṣatriyas on the surface of the world. Taking up his axe, he went to Māhiṣmatī-pura, the capital of Kārtavīryārjuna, and killed all of Kārtavīryārjuna's sons, whose blood became a great river. Paraśurāma, however, was not satisfied with killing only the sons of Kārtavīryārjuna; later, when the kṣatriyas became disturbing, he killed them twenty-one times, so that there were no kṣatriyas on the surface of the earth. Thereafter, Paraśurāma joined the head of his father to the dead body and performed various sacrifices to please the Supreme Lord. Thus Jamadagni got life again in his body, and later he was promoted to the higher planetary system known as Saptarṣi-maṇḍala. Paraśurāma, the son of Jamadagni, still lives in Mahendra-parvata. In the next manvantara, he will become a preacher of Vedic knowledge.

In the dynasty of Gādhi, the most powerful Viśvāmitra took birth. By dint of his austerity and penance, he became a brāhmaṇa. He had 101 sons, who were celebrated as the Madhucchandās. In the sacrificial arena of Hariścandra, the son of Ajīgarta named Śunaḥśepha was meant to be sacrificed, but by the mercy of the Prajāpatis he was released. Thereafter, he became Devarāta in the dynasty of Gādhi. The fifty elder sons of Viśvāmitra, however, did not accept Śunaḥśepha as their elder brother, and therefore Viśvāmitra cursed them to become mlecchas, unfaithful to the Vedic civilization. Viśvāmitra's fifty-first son, along with his younger brothers, then accepted Śunaḥśepha as their eldest brother, and their father, Viśvāmitra, being satisfied, blessed them. Thus Devarāta was accepted in the dynasty of Kauśika, and consequently there are different divisions of that dynasty.

TEXT 1

śrī-śuka uvāca
pitropaśikṣito rāmas
tatheti kuru-nandana
saṁvatsaraṁ tīrtha-yātrāṁ
caritvāśramam āvrajat

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pitrā-by his father; upaśikṣitaḥ-thus advised; rāmaḥ-Lord Paraśurāma; tathā iti-let it be so; kuru-nandana-O son of the Kuru dynasty, Mahārāja Parīkṣit; saṁvatsaram-for one complete year; tīrtha-yātrām-traveling to all the holy places; caritvā-after executing; āśramam-to his own residence; āvrajat-returned.

Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

TEXT 2

kadācid reṇukā yātā

gaṅgāyāṁ padma-mālinam
gandharva-rājaṁ krīḍantam
apsarobhir apaśyata

SYNONYMS

kadācit-once upon a time; reṇukā-Jamadagni's wife, the mother of Lord Paraśurāma; yātā-went; gaṅgāyām-to the bank of the River Ganges; padma-mālinam-decorated with a garland of lotus flowers; gandharva-rājam-the King of the Gandharvas; krīḍantam-sporting; apsarobhiḥ-with the Apsarās (heavenly society girls); apaśyata-she saw.

Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

TEXT 3

vilokayantī krīḍantam
udakārthaṁ nadīṁ gatā
homa-velāṁ na sasmāra
kiñcic citraratha-spṛhā

SYNONYMS

vilokayantī-while looking at; krīḍantam-the King of the Gandharvas, engaged in such activities; udaka-artham-for getting some water; nadīm-to the river; gatā-as she went; homa-velām-the time for performing the homa, fire sacrifice; na sasmāra-did not remember; kiñcit-very little; citraratha-of the King of the Gandharvas, known as Citraratha; spṛhā-did desire the company.

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

TEXT 4

kālātyayaṁ taṁ vilokya
muneḥ śāpa-viśaṅkitā
āgatya kalaśaṁ tasthau
purodhāya kṛtāñjaliḥ

SYNONYMS

kāla-atyayam-passing the time; tam-that; vilokya-observing; muneḥ-of the great sage Jamadagni; śāpa-viśaṅkitā-being afraid of the curse; āgatya-returning; kalaśam-the waterpot; tasthau-stood; purodhāya-putting in front of the sage; kṛta-añjaliḥ-with folded hands.

Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

TEXT 5

vyabhicāraṁ munir jñātvā
patnyāḥ prakupito 'bravīt
ghnataināṁ putrakāḥ pāpām
ity uktās te na cakrire

SYNONYMS

vyabhicāram-adultery; muniḥ-the great sage Jamadagni; jñātvā-could understand; patnyāḥ-of his wife; prakupitaḥ-he became angry; abravīt-he said; ghnata-kill; enām-her; putrakāḥ-my dear sons; pāpām-sinful; iti uktāḥ-being thus advised; te-all the sons; na-did not; cakrire-carry out his order.

The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

TEXT 6

rāmaḥ sañcoditaḥ pitrā
bhrātṝn mātrā sahāvadhīt
prabhāva-jño muneḥ samyak
samādhes tapasaś ca saḥ

SYNONYMS

rāmaḥ-Lord Paraśurāma; sañcoditaḥ-being encouraged (to kill his mother and brothers); pitrā-by his father; bhrātṝn-all his brothers; mātrā saha-with the mother; avadhīt-killed immediately; prabhāva-jñaḥ-aware of the prowess; muneḥ-of the great sage; samyak-completely; samādheḥ-by meditation; tapasaḥ-by austerity; ca-also; saḥ-he.

Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

The word prabhāva jñaḥ is significant. Paraśurāma knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Paraśurāma would ask the benediction of having his mother and brothers brought back to life. Paraśurāma was confident in this regard, and therefore he agreed to kill his mother and brothers.

TEXT 7

vareṇa cchandayām āsa
prītaḥ satyavatī-sutaḥ
vavre hatānāṁ rāmo 'pi
jīvitaṁ cāsmṛtiṁ vadhe

SYNONYMS

vareṇa cchandayām āsa-asked to take a benediction as he liked; prītaḥ-being very pleased (with him); satyavatī-sutaḥ-Jamadagni, the son of Satyavatī; vavre-said; hatānām-of my dead mother and brothers; rāmaḥ-Paraśurāma; api-also; jīvitam-let them be alive; ca-also; asmṛtim-no remembrance; vadhe-of their having been killed by me.

Jamadagni, the son of Satyavatī, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

TEXT 8

uttasthus te kuśalino
nidrāpāya ivāñjasā
pitur vidvāṁs tapo-vīryaṁ
rāmaś cakre suhṛd-vadham

SYNONYMS

uttasthuḥ-got up immediately; te-Lord Paraśurāma's mother and brothers; kuśalinaḥ-being happily alive; nidrā-apāye-at the end of sound sleep; iva-like; añjasā-very soon; pituḥ-of his father; vidvān-being aware of; tapaḥ-austerity; vīryam-power; rāmaḥ-Lord Paraśurāma; cakre-executed; suhṛt-vadham-killing of his family members.

Thereafter, by the benediction of Jamadagni, Lord Paraśurāma's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

TEXT 9

ye 'rjunasya sutā rājan
smarantaḥ sva-pitur vadham
rāma-vīrya-parābhūtā
lebhire śarma na kvacit

SYNONYMS

ye-those who; arjunasya-of Kārtavīryārjuna; sutāḥ-sons; rājan-O Mahārāja Parīkṣit; smarantaḥ-always remembering; sva-pituḥ vadham-their father's having been killed (by Paraśurāma); rāma-vīrya-parābhūtāḥ-defeated by the superior power of Lord Paraśurāma; lebhire-achieved; śarma-happiness; na-not; kvacit-at any time.

My dear King Parīkṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

Jamadagni was certainly very powerful due to his austerities, but because of a slight offense by his poor wife, Reṇukā, he ordered that she be killed. This certainly was a sinful act, and therefore Jamadagni was killed by the sons of Kārtavīryārjuna, as described herein. Lord Paraśurāma was also infected by sin because of killing Kārtavīryārjuna, although this was not very offensive. Therefore, whether one be Kārtavīryārjuna, Lord Paraśurāma, Jamadagni or whoever one may be, one must act very cautiously and sagaciously; otherwise one must suffer the results of sinful activities. This is the lesson we receive from Vedic literature.

TEXT 10

ekadāśramato rāme
sabhrātari vanaṁ gate
vairaṁ siṣādhayiṣavo
labdha-cchidrā upāgaman

SYNONYMS

ekadā-once upon a time; āśramataḥ-from the āśrama of Jamadagni; rāme-when Lord Paraśurāma; sa-bhrātari-with his brothers; vanam-into the forest; gate-having gone; vairam-revenge for past enmity; siṣādhayiṣavaḥ-desiring to fulfill; labdha-chidrāḥ-taking the opportunity; upāgaman-they came near the residence of Jamadagni.

Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

TEXT 11

dṛṣṭvāgny-āgāra āsīnam
āveśita-dhiyaṁ munim
bhagavaty uttamaśloke
jaghnus te pāpa-niścayāḥ

SYNONYMS

dṛṣṭvā-by seeing; agni-āgāre-at the place where the fire sacrifice is performed; āsīnam-sitting; āveśita-completely absorbed; dhiyam-by intelligence; munim-the great sage Jamadagni; bhagavati-unto the Supreme Personality of Godhead; uttama-śloke-who is praised by the best of selected prayers; jaghnuḥ-killed; te-the sons of Kārtavīryārjuna; pāpa-niścayāḥ-determined to commit a greatly sinful act, or the personified sins.

The sons of Kārtavīryārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

TEXT 12

yācyamānāḥ kṛpaṇayā
rāma-mātrātidāruṇāḥ
prasahya śira utkṛtya
ninyus te kṣatra-bandhavaḥ

SYNONYMS

yācyamānāḥ-being begged for the life of her husband; kṛpaṇayā-by the poor unprotected woman; rāma-mātrā-by the mother of Lord Paraśurāma; ati-dāruṇāḥ-very cruel; prasahya-by force; śiraḥ-the head of Jamadagni; utkṛtya-having separated; ninyuḥ-took away; te-the sons of Kārtavīryārjuna; kṣatra-bandhavaḥ-not kṣatriyas, but the most abominable sons of kṣatriyas.

With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavīryārjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

TEXT 13

reṇukā duḥkha-śokārtā
nighnanty ātmānam ātmanā
rāma rāmeti tāteti
vicukrośoccakaiḥ satī

SYNONYMS

reṇukā-Reṇukā, the wife of Jamadagni; duḥkha-śoka-artā-being very much aggrieved in lamentation (over her husband's death); nighnantī-striking; ātmānam-her own body; ātmanā-by herself; rāma-O Paraśurāma; rāma-O Paraśurāma; iti-thus; tāta-O my dear son; iti-thus; vicukrośa-began to cry; uccakaiḥ-very loudly; satī-the most chaste woman.

Lamenting in grief for the death of her husband, the most chaste Reṇukā struck her own body with her hands and cried very loudly, "O Rāma, my dear son Rāma!"

TEXT 14

tad upaśrutya dūrasthā
hā rāmety ārtavat svanam
tvarayāśramam āsādya
dadṛśuḥ pitaraṁ hatam

SYNONYMS

tat-that crying of Reṇukā; upaśrutya-upon hearing; dūra-sthāḥ-although staying a long distance away; hā rāma-O Rāma, O Rāma; iti-thus; ārta-vat-very aggrieved; svanam-the sound; tvarayā-very hastily; āśramam-to the residence of Jamadagni; āsādya-coming; dadṛśuḥ-saw; pitaram-the father; hatam-killed.

Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the āśrama, where they saw their father already killed.

TEXT 15

te duḥkha-roṣāmarṣārti-
śoka-vega-vimohitāḥ
hā tāta sādho dharmiṣṭha
tyaktvāsmān svar-gato bhavān

SYNONYMS

te-all the sons of Jamadagni; duḥkha-of grief; roṣa-anger; amarṣa-indignation; ārti-affliction; śoka-and lamentation; vega-with the force; vimohitāḥ-bewildered; hā tāta-O father; sādho-the great saint; dharmiṣṭha-the most religious person; tyaktvā-leaving; asmān-us; svaḥ-gataḥ-have gone to the heavenly planets; bhavān-you.

Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets !"

TEXT 16

vilapyaivaṁ pitur dehaṁ
nidhāya bhrātṛṣu svayam
pragṛhya paraśuṁ rāmaḥ
kṣatrāntāya mano dadhe

SYNONYMS

vilapya-lamenting; evam-like this; pituḥ-of his father; deham-the body; nidhāya-entrusting; bhrātṛṣu-to his brothers; svayam-personally; pragṛhya-taking; paraśum-the axe; rāmaḥ-Lord Paraśurāma; kṣatra-antāya-to put an end to all the kṣatriyas; manaḥ-the mind; dadhe-fixed.

Thus lamenting, Lord Paraśurāma entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.

TEXT 17

gatvā māhiṣmatīṁ rāmo
brahma-ghna-vihata-śriyam
teṣāṁ sa śīrṣabhī rājan
madhye cakre mahā-girim

SYNONYMS

gatvā-going; māhiṣmatīm-to the place known as Māhiṣmatī; rāmaḥ-Lord Paraśurāma; brahma-ghna-because of the killing of a brāhmaṇa; vihata-śriyam-doomed, bereft of all opulences; teṣām-of all of them (the sons of Kārtavīryārjuna and the other kṣatriya inhabitants); saḥ-he, Lord Paraśurāma; śīrṣabhiḥ-by the heads cut off from their bodies; rājan-O Mahārāja Parīkṣit; madhye-within the jurisdiction of Māhiṣmatī; cakre-made; mahā-girim-a great mountain.

O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

TEXTS 18–19

tad-raktena nadīṁ ghorām

abrahmaṇya-bhayāvahām
hetuṁ kṛtvā pitṛ-vadhaṁ
kṣatre 'maṅgala-kāriṇi
triḥ-sapta-kṛtvaḥ pṛthivīṁ
kṛtvā niḥkṣatriyāṁ prabhuḥ
samanta-pañcake cakre
śoṇitodān hradān nava

SYNONYMS

tat-raktena-by the blood of the sons of Kārtavīryārjuna; nadīm-a river; ghorām-fierce; abrahmaṇya-bhaya-āvahām-causing fear to the kings who had no respect for brahminical culture; hetum-cause; kṛtvā-accepting; pitṛ-vadham-the killing of his father; kṣatre-when the whole royal class; amaṅgala-kāriṇi-was acting very inauspiciously; triḥ-sapta-kṛtvaḥ-twenty-one times; pṛthivīm-the entire world; kṛtvā-making; niḥkṣatriyām-without a kṣatriya dynasty; prabhuḥ-the Supreme Lord, Paraśurāma; samanta-pañcake-at the place known as Samanta-pañcaka; cakre-he made; śoṇita-udān-filled with blood instead of water; hradān-lakes; nava-nine.

With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pañcaka he created nine lakes filled with their blood.

Paraśurāma is the Supreme Personality of Godhead, and his eternal mission is paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-to protect the devotees and annihilate the miscreants. To kill all the sinful men is one among the tasks of the incarnation of Godhead. Lord Paraśurāma killed all the kṣatriyas twenty-one times consecutively because they were disobedient to the brahminical culture. That the kṣatriyas had killed his father was only a plea; the real fact is that because the kṣatriyas, the ruling class, had become polluted, their position was inauspicious. Brahminical culture is enjoined in the śāstra, especially in Bhagavad-gītā (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]). According to the laws of nature, whether at the time of Paraśurāma or at the present, if the government becomes irresponsible and sinful, not caring for brahminical culture, there will certainly be an incarnation of God like Paraśurāma to create a devastation by fire, famine, pestilence or some other calamity. Whenever the government disrespects the supremacy of the personality of Godhead and fails to protect the institution of varṇāśrama-dharma, it will certainly have to face such catastrophes as formerly brought about by Lord Paraśurāma.

TEXT 20

pituḥ kāyena sandhāya
śira ādāya barhiṣi
sarva-deva-mayaṁ devam
ātmānam ayajan makhaiḥ

SYNONYMS

pituḥ-of his father; kāyena-with the body; sandhāya-joining; śiraḥ-the head; ādāya-keeping; barhiṣi-upon kuśa grass; sarva-deva-mayam-the all-pervading Supreme Personality of Godhead, the master of all the demigods; devam-Lord Vāsudeva; ātmānam-who is present everywhere as the Supersoul; ayajat-he worshiped; makhaiḥ-by offering sacrifices.

Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

TEXTS 21–22

dadau prācīṁ diśaṁ hotre
brahmaṇe dakṣiṇāṁ diśam
adhvaryave pratīcīṁ vai
udgātre uttarāṁ diśam
anyebhyo 'vāntara-diśaḥ
kaśyapāya ca madhyataḥ
āryāvartam upadraṣṭre
sadasyebhyas tataḥ param

SYNONYMS

dadau-gave as a gift; prācīm-eastern; diśam-direction; hotre-unto the priest known as hotā; brahmaṇe-unto the priest known as brahmā; dakṣiṇām-southern; diśam-direction; adhvaryave-unto the priest known as adhvaryu; pratīcīm-the western side; vai-indeed; udgātre-unto the priest known as udgātā; uttarām-northern; diśam-side; anyebhyaḥ-unto the others; avāntara-diśaḥ-the different corners (northeast, southeast, northwest and southwest); kaśyapāya-unto Kaśyapa Muni; ca-also; madhyataḥ-the middle portion; āryāvartam-the portion known as Āryāvarta; upadraṣṭre-unto the upadraṣṭā, the priest acting as overseer to hear and check the mantras; sadasyebhyaḥ-unto the sadasyas, the associate priests; tataḥ param-whatever remained.

After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmā, the west to the adhvaryu, the north to the udgātā, and the four corners-northeast, southeast, northwest and southwest-to the other priests. He gave the middle to Kaśyapa and the place known as Āryāvarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Āryāvarta.

TEXT 23

tataś cāvabhṛtha-snāna-
vidhūtāśeṣa-kilbiṣaḥ
sarasvatyāṁ mahā-nadyāṁ

reje vyabbhra ivāṁśumān

SYNONYMS

tataḥ-thereafter; ca-also; avabhṛtha-snāna-by bathing after finishing the sacrifice; vidhūta-cleansed; aśeṣa-unlimited; kilbiṣaḥ-whose reactions of sinful activities; sarasvatyām-on the bank of the great river Sarasvatī; mahā-nadyām-one of the biggest rivers in India; reje-Lord Paraśurāma appeared; vyabbhraḥ-cloudless; iva aṁśumān-like the sun.

Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

As stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Karma-bandhanaḥ refers to the repeated acceptance of one material body after another. The whole problem of life is this repetition of birth and death. Therefore one is advised to work to perform yajña meant for satisfying Lord Viṣṇu. Although Lord Paraśurāma was an incarnation of the Supreme Personality of Godhead, he had to account for sinful activities. Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of pañca-yajña, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: [SB 11.5.32] we may worship Lord Caitanya, the hidden incarnation of Kṛṣṇa. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam: although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the saṅkīrtana-yajña. The performance of saṅkīrtana-yajña is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa mahā-mantra.

TEXT 24

sva-dehaṁ jamadagnis tu
labdhvā saṁjñāna-lakṣaṇam
ṛṣīṇāṁ maṇḍale so 'bhūt
saptamo rāma-pūjitaḥ

SYNONYMS

sva-deham-his own body; jamadagniḥ-the great sage Jamadagni; tu-but; labdhvā-regaining; saṁjñāna-lakṣaṇam-showing full symptoms of life, knowledge and remembrance; ṛṣīṇām-of the great ṛṣis; maṇḍale-in the group of seven stars; saḥ-he, Jamadagni; abhūt-later became; saptamaḥ-the seventh; rāma-pūjitaḥ-because of being worshiped by Lord Paraśurāma.

Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

The seven stars revolving around the polestar at the zenith are called saptarṣi-maṇḍala. On these seven stars, which form the topmost part of our planetary system, reside seven sages: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. These seven stars are seen every night, and they each make a complete orbit around the polestar within twenty-four hours. Along with these seven stars, all the others stars also orbit from east to west. The upper portion of the universe is called the north, and the lower portion is called the south. Even in our ordinary dealings, while studying a map, we regard the upper portion of the map as north.

TEXT 25

jāmadagnyo 'pi bhagavān
rāmaḥ kamala-locanaḥ
āgāminy antare rājan
vartayiṣyati vai bṛhat

SYNONYMS

jāmadagnyaḥ-the son of Jamadagni; api-also; bhagavān-the Personality of Godhead; rāmaḥ-Lord Paraśurāma; kamala-locanaḥ-whose eyes are like lotus petals; āgāmini-coming; antare-in the manvantara, the time of one Manu; rājan-O King Parīkṣit; vartayiṣyati-will propound; vai-indeed; bṛhat-Vedic knowledge.

My dear King Parīkṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni, will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

TEXT 26

āste 'dyāpi mahendrādrau
nyasta-daṇḍaḥ praśānta-dhīḥ
upagīyamāna-caritaḥ
siddha-gandharva-cāraṇaiḥ

SYNONYMS

āste-is still existing; adya api-even now; mahendra-adrau-in the hilly country known as Mahendra; nyasta-daṇḍaḥ-having given up the weapons of a kṣatriya (the bow, arrows and axe); praśānta-now fully satisfied as a brāhmaṇa; dhīḥ-in such intelligence; upagīyamāna-caritaḥ-being worshiped and adored for his exalted character and activities; siddha-gandharva-cāraṇaiḥ-by such celestial persons as the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka.

Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

TEXT 27

evaṁ bhṛguṣu viśvātmā
bhagavān harir īśvaraḥ

avatīrya paraṁ bhāraṁ
bhuvo 'han bahuśo nṛpān

SYNONYMS

evam-in this way; bhṛguṣu-in the dynasty of Bhṛgu; viśva-ātmā-the soul of the universe, the Supersoul; bhagavān-the Supreme Personality of Godhead; hariḥ-the Lord; īśvaraḥ-the supreme controller; avatīrya-appearing as an incarnation; param-great; bhāram-the burden; bhuvaḥ-of the world; ahan-killed; bahuśaḥ-many times; nṛpān-kings.

In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

TEXT 28

gādher abhūn mahā-tejāḥ
samiddha iva pāvakaḥ
tapasā kṣātram utsṛjya
yo lebhe brahma-varcasam

SYNONYMS

gādheḥ-from Mahārāja Gādhi; abhūt-was born; mahā-tejāḥ-very powerful; samiddhaḥ-inflamed; iva-like; pāvakaḥ-fire; tapasā-by austerities and penances; kṣātram-the position of a kṣatriya; utsṛjya-giving up; yaḥ-one who (Viśvāmitra); lebhe-achieved; brahma-varcasam-the quality of a brāhmaṇa.

Viśvāmitra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brāhmaṇa by undergoing penances and austerities.

Now, having narrated the history of Lord Paraśurāma, Śukadeva Gosvāmī begins the history of Viśvāmitra. From the history of Paraśurāma we can understand that although Paraśurāma belonged to the brahminical group, he circumstantially had to work as a kṣatriya. Later, after finishing his work as a kṣatriya, he again became a brāhmaṇa and returned to Mahendra-parvata. Similarly, we can see that although Viśvāmitra was born in a kṣatriya family, by austerities and penances he achieved the position of a brāhmaṇa. These histories confirm the statements in śāstra that a brāhmaṇa may become a kṣatriya, a kṣatriya may become a brāhmaṇa or vaiśya, and a vaiśya may become a brāhmaṇa, by achieving the required qualities. One's status does not depend upon birth. As confirmed in Śrīmad-Bhāgavatam (7.11.35) by Nārada:

yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

"If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." To know who is a brāhmaṇa and who is a kṣatriya, one must consider a man's quality and work. If all the unqualified śūdras become so-called brāhmaṇas and kṣatriyas, social order will be impossible to maintain. Thus there will be discrepancies, human society will turn into a society of animals, and the situation all over the world will be hellish.

TEXT 29

viśvāmitrasya caivāsan
putrā eka-śataṁ nṛpa
madhyamas tu madhucchandā
madhucchandasa eva te

SYNONYMS

viśvāmitrasya-of Viśvāmitra; ca-also; eva-indeed; āsan-there were; putrāḥ-sons; eka-śatam-101; nṛpa-O King Parīkṣit; madhyamaḥ-the middle one; tu-indeed; madhucchandāḥ-known as Madhucchandā; madhucchandasaḥ-named the Madhucchandās; eva-indeed; te-all of them.

O King Parīkṣit, Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura quotes this statement from the Vedas: tasya ha viśvāmitrasyaika-śataṁ putrā āsuḥ pañcāśad eva jyāyāṁso madhucchandasaḥ pañcāśat kanīyāṁsaḥ. "Viśvāmitra had 101 sons. Fifty were older than Madhucchandā and fifty younger."

TEXT 30

putraṁ kṛtvā śunaḥśephaṁ
devarātaṁ ca bhārgavam
ājīgartaṁ sutān āha
jyeṣṭha eṣa prakalpyatām

SYNONYMS

putram-a son; kṛtvā-accepting; śunaḥśepham-whose name was Śunaḥśepha; devarātam-Devarāta, whose life was saved by the demigods; ca-also; bhārgavam-born in the Bhṛgu dynasty; ājīgartam-the son of Ajīgarta; sutān-to his own sons; āha-ordered; jyeṣṭhaḥ-the eldest; eṣaḥ-Śunaḥśepha; prakalpyatām-accept as such.

Viśvāmitra accepted the son of Ajīgarta known as Śunaḥśepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunaḥśepha as their eldest brother.

TEXT 31

yo vai hariścandra-makhe
vikrītaḥ puruṣaḥ paśuḥ
stutvā devān prajeśādīn

mumuce pāśa-bandhanāt

SYNONYMS

yaḥ-he who (Śunaḥśepha); vai-indeed; hariścandra-makhe-in the sacrifice performed by King Hariścandra; vikrītaḥ-was sold; puruṣaḥ-man; paśuḥ-sacrificial animal; stutvā-offering prayers; devān-to the demigods; prajā-īśa-ādīn-headed by Lord Brahmā; mumuce-was released; pāśa-bandhanāt-from being bound with ropes like an animal.

Śunaḥśepha's father sold Śunaḥśepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunaḥśepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

Here is a description of Śunaḥśepha. When Hariścandra was to sacrifice his son Rohita, Rohita arranged to save his own life by purchasing Śunaḥśepha from Śunaḥśepha's father to be sacrificed in the yajña. Śunaḥśepha was sold to Mahārāja Hariścandra because he was the middle son, between the oldest and the youngest. It appears that the sacrifice of a man as an animal in yajña has been practiced for a very long time.

TEXT 32

yo rāto deva-yajane
devair gādhiṣu tāpasaḥ
deva-rāta iti khyātaḥ
śunaḥśephas tu bhārgavaḥ

SYNONYMS

yaḥ-he who (Śunaḥśepha); rātaḥ-was protected; deva-yajane-in the arena for worshiping the demigods; devaiḥ-by the same demigods; gādhiṣu-in the dynasty of Gādhi; tāpasaḥ-advanced in executing spiritual life; deva-rātaḥ-protected by the demigods; iti-thus; khyātaḥ-celebrated; śunaḥśephaḥ tu-as well as Śunaḥśepha; bhārgavaḥ-in the dynasty of Bhṛgu.

Although Śunaḥśepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gādhi named Devarāta.

TEXT 33

ye madhucchandaso jyeṣṭhāḥ
kuśalaṁ menire na tat
aśapat tān muniḥ kruddho
mlecchā bhavata durjanāḥ

SYNONYMS

ye-those who; madhucchandasaḥ-sons of Viśvāmitra, celebrated as the Madhucchandās; jyeṣṭhāḥ-eldest; kuśalam-very good; menire-accepting; na-not; tat-that (the proposal that he be accepted as the eldest brother); aśapat-cursed; tān-all the sons; muniḥ-Viśvāmitra Muni; kruddhaḥ-being angry; mlecchāḥ-disobedient to the Vedic principles; bhavata-all of you become; durjanāḥ-very bad sons.

When requested by their father to accept Śunaḥśepha as the eldest son, the elder fifty of the Madhucchandās, the sons of Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."

In Vedic literature there are names like mleccha and yavana. The mlecchas are understood to be those who do not follow the Vedic principles. In former days, the mlecchas were fewer, and Viśvāmitra Muni cursed his sons to become mlecchas. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically mlecchas. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of mlecchas because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. Mleccha-nivaha-nidhane kalayasi kara-bālam. He will kill all the mlecchas indiscriminately with his sword.

TEXT 34

sa hovāca madhucchandāḥ
sārdhaṁ pañcāśatā tataḥ
yan no bhavān sañjānīte
tasmiṁs tiṣṭhāmahe vayam

SYNONYMS

saḥ-the middle son of Viśvāmitra; ha-indeed; uvāca-said; madhucchandāḥ-Madhucchandā; sārdham-with; pañcāśatā-the second fifty of the sons known as the Madhucchandās; tataḥ-then, after the first half were thus cursed; yat-what; naḥ-unto us; bhavān-O father; sañjānīte-as you please; tasmin-in that; tiṣṭhāmahe-shall remain; vayam-all of us.

When the elder Madhucchandās were cursed, the younger fifty, along with Madhucchandā himself, approached their father and agreed to accept his proposal. "Dear father," they said, "we shall abide by whatever arrangement you like."

TEXT 35

jyeṣṭhaṁ mantra-dṛśaṁ cakrus
tvām anvañco vayaṁ sma hi
viśvāmitraḥ sutān āha
vīravanto bhaviṣyatha
ye mānaṁ me 'nugṛhṇanto
vīravantam akarta mām

SYNONYMS

jyeṣṭham-the eldest; mantra-dṛśam-a seer of mantras; cakruḥ-they accepted; tvām-you; anvañcaḥ-have agreed to follow; vayam-we; sma-indeed; hi-certainly; viśvāmitraḥ-the great sage Viśvāmitra; sutān-to the obedient sons; āha-said; vīra-vantaḥ-fathers of sons; bhaviṣyatha-become in the future; ye-all of you who; mānam-honor; me-my; anugṛhṇantaḥ-accepted; vīra-vantam-the father of good sons; akarta-you have made; mām-me.

Thus the younger Madhucchandās accepted Śunaḥśepha as their eldest brother and told him, "We shall follow your orders." Viśvāmitra then said to his obedient sons, "Because you have accepted Śunaḥśepha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also."

Of the one hundred sons, half disobeyed Viśvāmitra by not accepting Śunaḥśepha as their eldest brother, but the other half accepted his order. Therefore the father blessed the obedient sons to become the fathers of sons. Otherwise they too would have been cursed to be sonless mlecchas.

TEXT 36

eṣa vaḥ kuśikā vīro
devarātas tam anvita
anye cāṣṭaka-hārīta-
jaya-kratumad-ādayaḥ

SYNONYMS

eṣaḥ-this (Śunaḥśepha); vaḥ-like you; kuśikāḥ-O Kuśikas; vīraḥ-my son; devarātaḥ-he is known as Devarāta; tam-him; anvita-just obey; anye-others; ca-also; aṣṭaka-Aṣṭaka; hārīta-Hārīta; jaya-Jaya; kratumat-Kratumān; ādayaḥ-and others.

Viśvāmitra said, "O Kuśikas [descendants of Kauśika], this Devarāta is my son and is one of you. Please obey his orders." O King Parīkṣit, Viśvāmitra had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.

TEXT 37

evaṁ kauśika-gotraṁ tu
viśvāmitraiḥ pṛthag-vidham
pravarāntaram āpannaṁ
tad dhi caivaṁ prakalpitam

SYNONYMS

evam-in this way (some sons having been cursed and some blessed); kauśika-gotram-the dynasty of Kauśika; tu-indeed; viśvāmitraiḥ-by the sons of Viśvāmitra; pṛthak-vidham-in different varieties; pravara-antaram-differences between one another; āpannam-obtained; tat-that; hi-indeed; ca-also; evam-thus; prakalpitam-ascertained.

Viśvāmitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Paraśurāma Destroys the World's Ruling Class."

20.10.17 Chapter Seventeen

The Dynasties of the Sons of Purūravā

Āyu, the eldest son of Purūravā, had five sons. This chapter describes the dynasties of four of them, beginning with Kṣatravṛddha.

Āyu, the son of Purūravā, had five sons- Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. The son of Kṣatravṛddha was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. The son of Gṛtsamada was Śunaka, and his son was Śaunaka. The son of Kāśya was Kāśi. From Kāśi came the sons and grandsons known as Rāṣṭra, Dīrghatama and then Dhanvantari, who was the inaugurator of medical science and was a śaktyāveśa incarnation of the Supreme Personality of Godhead, Vāsudeva. The descendants of Dhanvantari were Ketumān, Bhīmaratha, Divodāsa and Dyumān, who was also known as Pratardana, Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. The son of Dyumān was Alarka, who reigned over the kingdom for many, many years. Following in the dynasty of Alarka were Santati, Sunītha, Niketana, Dharmaketu, Satyaketu, Dhṛṣṭaketu, Sukumāra, Vītihotra, Bharga and Bhārgabhūmi. All of them belonged to the dynasty of Kāśi, the descendant of Kṣatravṛddha.

The son of Rābha was Rabhasa, and his son was Gambhīra. Gambhīra's son was Akriya, and from Akriya came Brahmavit. The son of Anenā was Śuddha, and his son was Śuci. The son of Śuci was Citrakṛt, whose son was Śāntaraja. Rajī had five hundred sons, all of extraordinary strength. Rajī was personally very powerful and was given the kingdom of heaven by Lord Indra. Later, after Rajī's death, when the sons of Rajī refused to return the kingdom to Indra, by Bṛhaspati's arrangement they became unintelligent, and Lord Indra conquered them.

The grandson of Kṣatravṛddha named Kuśa gave birth to a son named Prati. From Prati came Sañjaya; from Sañjaya, Jaya; from Jaya, Kṛta; and from Kṛta, Haryabala. The son of Haryabala was Sahadeva; the son of Sahadeva, Hīna; the son of Hīna, Jayasena; the son of Jayasena, Saṅkṛti; and the son of Saṅkṛti, Jaya.

TEXTS 1–3

śrī-bādarāyaṇir uvāca
yaḥ purūravasaḥ putra
āyus tasyābhavan sutāḥ
nahuṣaḥ kṣatravṛddhaś ca
rajī rābhaś ca vīryavān
anenā iti rājendra
śṛṇu kṣatravṛdho 'nvayam
kṣatravṛddha-sutasyāsan
suhotrasyātmajās trayaḥ
kāśyaḥ kuśo gṛtsamada
iti gṛtsamadād abhūt
śunakaḥ śaunako yasya
bahvṛca-pravaro muniḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; yaḥ-one who; purūravasaḥ-of Purūravā; putraḥ-son; āyuḥ-his name was Āyu; tasya-of him; abhavan-there were; sutāḥ-sons; nahuṣaḥ-Nahuṣa; kṣatravṛddhaḥ ca-and Kṣatravṛddha; rajī-Rajī; rābhaḥ-Rābha; ca-also; vīryavān-very powerful; anenāḥ-Anenā; iti-thus; rāja-indra-O Mahārāja Parīkṣit; śṛṇu-just hear from me; kṣatravṛdhaḥ-of Kṣatravṛddha; anvayam-the dynasty; kṣatravṛddha-of Kṣatravṛddha; sutasya-of the son; āsan-there were; suhotrasya-of Suhotra; ātmajāḥ-sons; trayaḥ-three; kāśyaḥ-Kāśya; kuśaḥ-Kuśa; gṛtsamadaḥ-Gṛtsamada; iti-thus; gṛtsamadāt-from Gṛtsamada; abhūt-there was; śunakaḥ-Śunaka; śaunakaḥ-Śaunaka; yasya-of whom (Śunaka); bahu-ṛca-pravaraḥ-the best of those conversant with the Ṛg Veda; muniḥ-a great saintly person.

Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatravṛddha. Kṣatravṛddha's son was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the Ṛg Veda.

TEXT 4

kāśyasya kāśis tat-putro
rāṣṭro dīrghatamaḥ-pitā
dhanvantarir dīrghatamasa
āyur-veda-pravartakaḥ
yajña-bhug vāsudevāṁśaḥ
smṛta-mātrārti-nāśanaḥ

SYNONYMS

kāśyasya-of Kāśya; kāśiḥ-Kāśi; tat-putraḥ-his son; rāṣṭraḥ-Rāṣṭra; dīrghatamaḥ-pitā-he became the father of Dīrghatama; dhanvantariḥ-Dhanvantari; dīrghatamasaḥ-from Dīrghatama; āyuḥ-veda-pravartakaḥ-the inaugurator of medical science, Āyur Veda; yajña-bhuk-the enjoyer of the results of sacrifice; vāsudeva-aṁśaḥ-incarnation of Lord Vāsudeva; smṛta-mātra-if he is remembered; ārti-nāśanaḥ-it immediately vanquishes all kinds of disease.

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

TEXT 5

tat-putraḥ ketumān asya
jajñe bhīmarathas tataḥ
divodāso dyumāṁs tasmāt
pratardana iti smṛtaḥ

SYNONYMS

tat-putraḥ-his son (the son of Dhanvantari); ketumān-Ketumān; asya-his; jajñe-took birth; bhīmarathaḥ-a son named Bhīmaratha; tataḥ-from him; divodāsaḥ-a son named Divodāsa; dyumān-Dyumān; tasmāt-from him; pratardanaḥ-Pratardana; iti-thus; smṛtaḥ-known.

The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

TEXT 6

sa eva śatrujid vatsa
ṛtadhvaja itīritaḥ
tathā kuvalayāśveti
prokto 'larkādayas tataḥ

SYNONYMS

saḥ-that Dyumān; eva-indeed; śatrujit-Śatrujit; vatsaḥ-Vatsa; ṛtadhvajaḥ-Ṛtadhvaja; iti-like that; īritaḥ-known; tathā-as well as; kuvalayāśva-Kuvalayāśva; iti-thus; proktaḥ-well known; alarka-ādayaḥ-Alarka and other sons; tataḥ-from him.

Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

TEXT 7

ṣaṣṭiṁ varṣa-sahasrāṇi
ṣaṣṭiṁ varṣa-śatāni ca
nālarkād aparo rājan
bubhuje medinīṁ yuvā

SYNONYMS

ṣaṣṭim-sixty; varṣa-sahasrāṇi-such thousands of years; ṣaṣṭim-sixty; varṣa-śatāni-hundreds of years; ca-also; na-not; alarkāt-except for Alarka; aparaḥ-anyone else; rājan-O King Parīkṣit; bubhuje-enjoyed; medinīm-the surface of the world; yuvā-as a young man.

Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parīkṣit. No one other than him has reigned over the earth for so long as a young man.

TEXT 8

alarkāt santatis tasmāt
sunītho 'tha niketanaḥ
dharmaketuḥ sutas tasmāt
satyaketur ajāyata

SYNONYMS

alarkāt-from Alarka; santatiḥ-a son known as Santati; tasmāt-from him; sunīthaḥ-Sunītha; atha-from him; niketanaḥ-a son named Niketana; dharmaketuḥ-Dharmaketu; sutaḥ-a son; tasmāt-and from Dharmaketu; satyaketuḥ-Satyaketu; ajāyata-was born.

From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

TEXT 9

dhṛṣṭaketus tatas tasmāt
sukumāraḥ kṣitīśvaraḥ
vītihotro 'sya bhargo 'to
bhārgabhūmir abhūn nṛpa

SYNONYMS

dhṛṣṭaketuḥ-Dhṛṣṭaketu; tataḥ-thereafter; tasmāt-from Dhṛṣṭaketu; sukumāraḥ-a son named Sukumāra; kṣiti-īśvaraḥ-the emperor of the entire world; vītihotraḥ-a son named Vītihotra; asya-his son; bhargaḥ-Bharga; ataḥ-from him; bhārgabhūmiḥ-a son named Bhārgabhūmi; abhūt-generated; nṛpa-O King.

O King Parīkṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.

TEXT 10

itīme kāśayo bhūpāḥ
kṣatravṛddhānvayāyinaḥ
rābhasya rabhasaḥ putro
gambhīraś cākriyas tataḥ

SYNONYMS

iti-thus; ime-all of them; kāśayaḥ-born in the dynasty of Kāśi; bhūpāḥ-kings; kṣatravṛddha-anvaya-āyinaḥ-also within the dynasty of Kṣatravṛddha; rābhasya-from Rābha; rabhasaḥ-Rabhasa; putraḥ-a son; gambhīraḥ-Gambhīra; ca-also; akriyaḥ-Akriya; tataḥ-from him.

O Mahārāja Parīkṣit, all of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatravṛddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.

TEXT 11

tad-gotraṁ brahmavij jajñe
śṛṇu vaṁśam anenasaḥ
śuddhas tataḥ śucis tasmāc
citrakṛd dharmasārathiḥ

SYNONYMS

tat-gotram-the descendant of Akriya; brahmavit-Brahmavit; jajñe-took birth; śṛṇu-just hear from me; vaṁśam-descendants; anenasaḥ-of Anenā; śuddhaḥ-a son known as Śuddha; tataḥ-from him; śuciḥ-Śuci; tasmāt-from him; citrakṛt-Citrakṛt; dharmasārathiḥ-Dharmasārathi.

The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anenā. From Anenā came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.

TEXT 12

tataḥ śāntarajo jajñe
kṛta-kṛtyaḥ sa ātmavān
rajeḥ pañca-śatāny āsan
putrāṇām amitaujasām

SYNONYMS

tataḥ-from Citrakṛt; śāntarajaḥ-a son named Śāntaraja; jajñe-was born; kṛta-kṛtyaḥ-performed all kinds of ritualistic ceremonies; saḥ-he; ātmavān-a self-realized soul; rajeḥ-of Rajī; pañca-śatāni-five hundred; āsan-there were; putrāṇām-sons; amita-ojasām-very, very powerful.

From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rajī were five hundred, all very powerful.

TEXT 13

devair abhyarthito daityān
hatvendrāyādadād divam
indras tasmai punar dattvā
gṛhītvā caraṇau rajeḥ
ātmānam arpayām āsa
prahrādādy-ari-śaṅkitaḥ

SYNONYMS

devaiḥ-by the demigods; abhyarthitaḥ-being requested; daityān-the demons; hatvā-killing; indrāya-to Indra, the King of heaven; adadāt-delivered; divam-the kingdom of heaven; indraḥ-the King of heaven; tasmai-unto him, Rajī; punaḥ-again; dattvā-returning; gṛhītvā-capturing; caraṇau-the feet; rajeḥ-of Rajī; ātmānam-the self; arpayām āsa-surrendered; prahrāda-ādi-Prahlāda and others; ari-śaṅkitaḥ-being afraid of such enemies.

On the request of the demigods, Rajī killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Rajī and surrendered himself at Rajī's lotus feet.

TEXT 14

pitary uparate putrā

yācamānāya no daduḥ
triviṣṭapaṁ mahendrāya
yajña-bhāgān samādaduḥ
SYNONYMS

pitari-when their father; uparate-passed away; putrāḥ-the sons; yācamānāya-although requesting from them; no-not; daduḥ-returned; triviṣṭapam-the heavenly kingdom; mahendrāya-unto Mahendra; yajña-bhāgān-the shares of ritualistic ceremonies; samādaduḥ-gave.

Upon Rajī's death, Indra begged Rajī's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.

Rajī conquered the kingdom of heaven, and therefore when Indra, the heavenly king, begged Rajī's sons to return it, they refused. Because they had not taken the heavenly kingdom from Indra but had inherited it from their father, they considered it their paternal property. Why then should they return it to the demigods?

TEXT 15

guruṇā hūyamāne 'gnau
balabhit tanayān rajeḥ
avadhīd bhraṁśitān mārgān
na kaścid avaśeṣitaḥ
SYNONYMS

guruṇā-by the spiritual master (Bṛhaspati); hūyamāne agnau-while oblations were being offered in the fire of sacrifice; balabhit-Indra; tanayān-the sons; rajeḥ-of Rajī; avadhīt-killed; bhraṁśitān-fallen; mārgāt-from the moral principles; na-not; kaścit-anyone; avaśeṣitaḥ-remained alive.

Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Rajī would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

TEXT 16

kuśāt pratiḥ kṣātravṛddhāt
sañjayas tat-suto jayaḥ
tataḥ kṛtaḥ kṛtasyāpi
jajñe haryabalo nṛpaḥ
SYNONYMS

kuśāt-from Kuśa; pratiḥ-a son named Prati; kṣātravṛddhāt-the grandson of Kṣatravṛddha; sañjayaḥ-a son named Sañjaya; tat-sutaḥ-his son; jayaḥ-Jaya; tataḥ-from him; kṛtaḥ-Kṛta; kṛtasya-from Kṛta; api-as well as; jajñe-was born; haryabalaḥ-Haryabala; nṛpaḥ-the king.

From Kuśa, the grandson of Kṣatravṛddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

TEXT 17

sahadevas tato hīno
jayasenas tu tat-sutaḥ
saṅkṛtis tasya ca jayaḥ
kṣatra-dharmā mahā-rathaḥ
kṣatravṛddhānvayā bhūpā
ime śṛṇv atha nāhuṣān
SYNONYMS

sahadevaḥ-Sahadeva; tataḥ-from Sahadeva; hīnaḥ-a son named Hīna; jayasenaḥ-Jayasena; tu-also; tat-sutaḥ-the son of Hīna; saṅkṛtiḥ-Saṅkṛti; tasya-of Saṅkṛti; ca-also; jayaḥ-a son named Jaya; kṣatra-dharmā-expert in the duties of a kṣatriya; mahā-rathaḥ-a greatly powerful fighter; kṣatravṛddha-anvayāḥ-in the dynasty of Kṣatravṛddha; bhūpāḥ-kings; ime-all these; śṛṇu-hear from me; atha-now; nāhuṣān-the descendants of Nahuṣa.

From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Saṅkṛti. The son of Saṅkṛti was the powerful and expert fighter named Jaya. These kings were the members of the Kṣatravṛddha dynasty. Now let me describe to you the dynasty of Nahuṣa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasties of the Sons of Purūravā."

20.10.18 Chapter Eighteen

King Yayāti Regains His Youth

This chapter gives the history of King Yayāti, the son of Nahuṣa. Among Yayāti's five sons, the youngest son, Pūru, accepted Yayāti's invalidity.

When Nahuṣa, who had six sons, was cursed to become a python, his eldest son, Yati, took sannyāsa, and therefore the next son, Yayāti, was enthroned as king. By providence, Yayāti married the daughter of Śukrācārya. Śukrācārya was a brāhmaṇa and Yayāti a kṣatriya, but Yayāti married her nonetheless. Śukrācārya's daughter, named Devayānī, had a girl friend named Śarmiṣṭhā, who was the daughter of Vṛṣaparvā. King Yayāti married Śarmiṣṭhā also. The history of this marriage is as follows. Once Śarmiṣṭhā was sporting in the water with thousands of her girl friends, and Devayānī was also there. When the young girls saw Lord Śiva, seated on his bull with Umā, they immediately dressed themselves, but Śarmiṣṭhā mistakenly put on Devayānī's clothes. Devayānī, being very angry, rebuked Śarmiṣṭhā, who also became very angry and responded by rebuking Devayānī and throwing her into a well. By chance, King Yayāti came to that well to drink water, and he found Devayānī and rescued her. Thus Devayānī accepted Mahārāja Yayāti as her husband. Thereafter, Devayānī, crying loudly, told her father about Śarmiṣṭhā's behavior. Upon hearing of this incident, Śukrācārya was very angry and wanted to chastise Vṛṣaparvā, Śarmiṣṭhā's father. Vṛṣaparvā, however, satisfied Śukrācārya by offering Śarmiṣṭhā as Devayānī's maidservant. Thus Śarmiṣṭhā, as the maidservant of Devayānī, also went to the house of Devayānī's husband. When Śarmiṣṭhā found her friend Devayānī with a son she also desired to have a son. Therefore, at the proper time for conception, she also requested Mahārāja Yayāti for sex. When Śarmiṣṭhā became pregnant also, Devayānī was very envious. In great anger, she immediately left for her father's house and told her father everything. Śukrācārya again became angry and cursed Mahārāja Yayāti to become old, but when Yayāti begged Śukrācārya to be merciful to him, Śukrācārya gave him the benediction that he could transfer his old age and invalidity to some young man. Yayāti exchanged his old age for the youth of his youngest son, Pūru, and thus he was able to enjoy with young girls.

TEXT 1

śrī-śuka uvāca
yatir yayātiḥ saṁyātir
āyatir viyatiḥ kṛtiḥ
ṣaḍ ime nahuṣasyāsann
indriyāṇīva dehinaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; yatiḥ-Yati; yayātiḥ-Yayāti; saṁyātiḥ-Saṁyāti; āyatiḥ-Āyati; viyatiḥ-Viyati; kṛtiḥ-Kṛti; ṣaṭ-six; ime-all of them; nahuṣasya-of King Nahuṣa; āsan-were; indriyāṇi-the (six) senses; iva-like; dehinaḥ-of an embodied soul.

Śukadeva Gosvāmī said: O King Parīkṣit, as the embodied soul has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti.

TEXT 2

rājyaṁ naicchad yatiḥ pitrā
dattaṁ tat-pariṇāmavit
yatra praviṣṭaḥ puruṣa
ātmānaṁ nāvabudhyate

SYNONYMS

rājyam-the kingdom; na aicchat-did not accept; yatiḥ-the eldest son, Yati; pitrā-by his father; dattam-offered; tat-pariṇāma-vit-knowing the result of becoming powerful as a king; yatra-wherein; praviṣṭaḥ-having entered; puruṣaḥ-such a person; ātmānam-self-realization; na-not; avabudhyate-will take seriously and understand.

When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.

Self-realization is the prime objective of human civilization, and it is regarded seriously by those who are situated in the mode of goodness and have developed the brahminical qualities. Kṣatriyas are generally endowed with material qualities conducive to gaining material wealth and enjoying sense gratification, but those who are spiritually advanced are not interested in material opulence. Indeed, they accept only the bare necessities for a life of spiritual advancement in self-realization. It is specifically mentioned here that if one enters political life, especially in the modern day, one looses the chance for human perfection. Nonetheless, one can attain the highest perfection if one hears Śrīmad-Bhāgavatam. This hearing is described as nityaṁ bhāgavata-sevayā [SB 1.2.18]. Mahārāja Parīkṣit was involved in politics, but because at the end of his life he heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmī, he attained perfection very easily. Śrī Caitanya Mahāprabhu has therefore suggested:

sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(Bhāg. 10.14.3)

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears Śrīmad-Bhāgavatam from the self-realized soul, one is freed from the bondage of material involvement.

TEXT 3

pitari bhraṁśite sthānād
indrāṇyā dharṣaṇād dvijaiḥ
prāpite 'jagaratvaṁ vai
yayātir abhavan nṛpaḥ

SYNONYMS

pitari-when his father; bhraṁśite-was caused to fall down; sthānāt-from the heavenly planets; indrāṇyāḥ-of Śacī, the wife of Indra; dharṣaṇāt-from offending; dvijaiḥ-by them (upon her lodging a complaint with the brāhmaṇas); prāpite-being degraded to; ajagaratvam-the life of a snake; vai-indeed; yayātiḥ-the son named Yayāti; abhavat-became; nṛpaḥ-the king.

Because Nahuṣa, the father of Yayāti, molested Indra's wife, Śacī, who then complained to Agastya and other brāhmaṇas, these saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.

TEXT 4

catasṛṣv ādiśad dikṣu
bhrātṝn bhrātā yavīyasaḥ
kṛta-dāro jugoporvīṁ
kāvyasya vṛṣaparvaṇaḥ

SYNONYMS

catasṛṣu-over the four; ādiśat-allowed to rule; dikṣu-directions; bhrātṝn-four brothers; bhrātā-Yayāti; yavīyasaḥ-young; kṛta-dāraḥ-married; jugopa-ruled; ūrvīm-the world; kāvyasya-the daughter of Śukrācārya; vṛṣaparvaṇaḥ-the daughter of Vṛṣaparvā.

King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

TEXT 5

śrī-rājovāca
brahmarṣir bhagavān kāvyaḥ
kṣatra-bandhuś ca nāhuṣaḥ
rājanya-viprayoḥ kasmād
vivāhaḥ pratilomakaḥ

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit inquired; brahma-ṛṣiḥ-the best of the brāhmaṇas; bhagavān-very powerful; kāvyaḥ-Śukrācārya; kṣatra-bandhuḥ-belonged to the kṣatriya class; ca-also; nāhuṣaḥ-King Yayāti; rājanya-viprayoḥ-of a brāhmaṇa and a kṣatriya; kasmāt-how; vivāhaḥ-a marital relationship; pratilomakaḥ-against the customary regulative principles.

Mahārāja Parīkṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a kṣatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a kṣatriya and a brāhmaṇa.

According to the Vedic system, marriages between kṣatriyas and kṣatriyas or between brāhmaṇas and brāhmaṇas are the general custom. If marriages sometimes take place between different classes, these marriages are of two types, namely anuloma and pratiloma. Anuloma, marriage between a brāhmaṇa and the daughter of a kṣatriya, is permissible, but pratiloma, marriage between a kṣatriya and the daughter of a brāhmaṇa, is not generally allowed. Therefore Mahārāja Parīkṣit was curious about how Śukrācārya, a powerful brāhmaṇa, could accept the principle of pratiloma. Mahārāja Parīkṣit was eager to know the cause for this uncommon marriage.

TEXTS 6–7

śrī-śuka uvāca
ekadā dānavendrasya
śarmiṣṭhā nāma kanyakā
sakhī-sahasra-saṁyuktā
guru-putryā ca bhāminī
devayānyā purodyāne
puṣpita-druma-saṅkule
vyacarat kala-gītāli-
nalinī-puline ’balā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ekadā-once upon a time; dānava-indrasya-of Vṛṣaparvā; śarmiṣṭhā-Śarmiṣṭhā; nāma-by name; kanyakā-a daughter; sakhī-sahasra-saṁyuktā-accompanied by thousands of friends; guru-putryā-with the daughter of the guru, Śukrācārya; ca-also; bhāminī-very easily irritated; devayānyā-with Devayānī; pura-udyāne-within the palace garden; puṣpita-full of flowers; druma-with nice trees; saṅkule-congested; vyacarat-was walking; kala-gīta-with very sweet sounds; ali-with bumblebees; nalinī-with lotuses; puline-in such a garden; abalā-innocent.

Śukadeva Gosvāmī said: One day Vṛṣaparvā’s daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

TEXT 8

tā jalāśayam āsādya
kanyāḥ kamala-locanāḥ
tīre nyasya dukūlāni
vijahruḥ siñcatīr mithaḥ

SYNONYMS

tāḥ-they; jala-āśayam-to the lakeside; āsādya-coming; kanyāḥ-all the girls; kamala-locanāḥ-with eyes like lotus petals; tīre-on the bank; nyasya-giving up; dukūlāni-their dresses; vijahruḥ-began to sport; siñcatīḥ-throwing water; mithaḥ-on one another.

When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

TEXT 9

vīkṣya vrajantaṁ giriśaṁ
saha devyā vṛṣa-sthitam
sahasottīrya vāsāṁsi
paryadhur vrīḍitāḥ striyaḥ

SYNONYMS

vīkṣya-seeing; vrajantam-passing by; giriśam-Lord Śiva; saha-with; devyā-Pārvatī, the wife of Lord Śiva; vṛṣa-sthitam-seated upon his bull; sahasā-quickly; uttīrya-getting out of the water; vāsāṁsi-garments; paryadhuḥ-put on the body; vrīḍitāḥ-being ashamed; striyaḥ-the young girls.

While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

TEXT 10

śarmiṣṭhājānatī vāso
guru-putryāḥ samavyayat
svīyaṁ matvā prakupitā
devayānīdam abravīt

SYNONYMS

śarmiṣṭhā-the daughter of Vṛṣaparvā; ajānatī-without knowledge; vāsaḥ-the dress; guru-putryāḥ-of Devayānī, the daughter of the guru; samavyayat-put on the body; svīyam-her own; matvā-thinking; prakupitā-irritated and angry; devayānī-the daughter of Śukrācārya; idam-this; abravīt-said.

Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.

TEXT 11

aho nirīkṣyatām asyā
dāsyāḥ karma hy asāmpratam
asmad-dhāryaṁ dhṛtavatī
śunīva havir adhvare

SYNONYMS

aho-alas; nirīkṣyatām-just see; asyāḥ-of her (Śarmiṣṭhā); dāsyāḥ-just like our servant; karma-activities; hi-indeed; asāmpratam-without any etiquette; asmat-dhāryam-the garment meant for me; dhṛtavatī-she has put on; śunī iva-like a dog; haviḥ-clarified butter; adhvare-meant for offering in the sacrifice.

Oh, just see the activities of this servant-maid Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.

TEXTS 12–14

yair idaṁ tapasā sṛṣṭaṁ
mukhaṁ puṁsaḥ parasya ye
dhāryate yair iha jyotiḥ
śivaḥ panthāḥ pradarśitaḥ
yān vandanty upatiṣṭhante
loka-nāthāḥ sureśvarāḥ
bhagavān api viśvātmā
pāvanaḥ śrī-niketanaḥ
vayaṁ tatrāpi bhṛgavaḥ
śiṣyo 'syā naḥ pitāsuraḥ
asmad-dhāryaṁ dhṛtavatī
śūdro vedam ivāsatī

SYNONYMS

yaiḥ-by which persons; idam-this entire universe; tapasā-by austerity; sṛṣṭam-was created; mukham-the face; puṁsaḥ-of the Supreme Person; parasya-transcendental; ye-those who (are); dhāryate-is always born; yaiḥ-by which persons; iha-here; jyotiḥ-the brahmajyoti, the effulgence of the Supreme Lord; śivaḥ-auspicious; panthāḥ-way; pradarśitaḥ-is directed; yān-to whom; vandanti-offer prayers; upatiṣṭhante-honor and follow; loka-nāthāḥ-the directors of the various planets; sura-īśvarāḥ-the demigods; bhagavān-the Supreme Personality of Godhead; api-even; viśva-ātmā-the Supersoul; pāvanaḥ-the purifier; śrī-niketanaḥ-the husband of the goddess of fortune; vayam-we (are); tatra api-even greater than other brāhmaṇas; bhṛgavaḥ-descendants of Bhṛgu; śiṣyaḥ-disciple; asyāḥ-of her; naḥ-our; pitā-father; asuraḥ-belong to the demoniac group; asmat-dhāryam-meant to be worn by us; dhṛtavatī-she has put on; śūdraḥ-a non-brāhmaṇa worker; vedam-the Vedas; iva-like; asatī-unchaste.

We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

TEXT 15

evaṁ kṣipantīṁ śarmiṣṭhā
guru-putrīm abhāṣata
ruṣā śvasanty uraṅgīva
dharṣitā daṣṭa-dacchadā

SYNONYMS

evam-thus; kṣipantīm-chastising; śarmiṣṭhā-the daughter of Vṛṣaparvā; guru-putrīm-unto the daughter of the guru, Śukrācārya; abhāṣata-said; ruṣā-being very angry; śvasantī-breathing very heavily; uraṅgī iva-like a serpent; dharṣitā-offended, trampled; daṣṭa-dat-chadā-biting her lip with her teeth.

Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

TEXT 16

ātma-vṛttam avijñāya
katthase bahu bhikṣuki
kiṁ na pratīkṣase 'smākaṁ

gṛhān balibhujo yathā

SYNONYMS

ātma-vṛttam-one's own position; avijñāya-without understanding; katthase-you are talking madly; bahu-so much; bhikṣuki-beggar; kim-whether; na-not; pratīkṣase-you wait; asmākam-our; gṛhān-at the house; balibhujaḥ-crows; yathā-like.

You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

Crows have no independent life; they fully depend on the remnants of foodstuffs thrown by householders into the garbage tank. Therefore, because a brāhmaṇa depends on his disciples, when Śarmiṣṭhā was heavily rebuked by Devayānī she charged Devayānī with belonging to a family of crowlike beggars. It is the nature of women to fight verbally at even a slight provocation. As we see from this incident, this has been their nature for a long, long time.

TEXT 17

evaṁ-vidhaiḥ suparuṣaiḥ
kṣiptvācārya-sutāṁ satīm
śarmiṣṭhā prākṣipat kūpe
vāsaś cādāya manyunā

SYNONYMS

evam-vidhaiḥ-such; su-paruṣaiḥ-by unkind words; kṣiptvā-after chastising; ācārya-sutām-the daughter of Śukrācārya; satīm-Devayānī; śarmiṣṭhā-Śarmiṣṭhā; prākṣipat-threw (her); kūpe-into a well; vāsaḥ-the garments; ca-and; ādāya-taking away; manyunā-because of anger.

Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

TEXT 18

tasyāṁ gatāyāṁ sva-gṛhaṁ
yayātir mṛgayāṁ caran
prāpto yadṛcchayā kūpe
jalārthī tāṁ dadarśa ha

SYNONYMS

tasyām-when she; gatāyām-went; sva-gṛham-to her home; yayātiḥ-King Yayāti; mṛgayām-hunting; caran-wandering; prāptaḥ-arrived; yadṛcchayā-by chance; kūpe-in the well; jala-arthī-desiring to drink water; tām-her (Devayānī); dadarśa-saw; ha-indeed.

After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

TEXT 19

dattvā svam uttaraṁ vāsas
tasyai rājā vivāsase
gṛhītvā pāṇinā pāṇim
ujjahāra dayā-paraḥ

SYNONYMS

dattvā-giving; svam-his own; uttaram-upper; vāsaḥ-cloth; tasyai-unto her (Devayānī); rājā-the King; vivāsase-because she was naked; gṛhītvā-catching; pāṇinā-with his hand; pāṇim-her hand; ujjahāra-delivered; dayā-paraḥ-being very kind.

Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

TEXTS 20–21

taṁ vīram āhauśanasī
prema-nirbharayā girā
rājaṁs tvayā gṛhīto me
pāṇiḥ para-purañjaya
hasta-grāho 'paro mā bhūd
gṛhītāyās tvayā hi me
eṣa īśa-kṛto vīra
sambandho nau na pauruṣaḥ

SYNONYMS

tam-unto him; vīram-Yayāti; āha-said; auśanasī-the daughter of Uśanā Kavi, Śukrācārya; prema-nirbharayā-saturated with love and kindness; girā-by such words; rājan-O King; tvayā-by you; gṛhītaḥ-accepted; me-my; pāṇiḥ-hand; para-purañjaya-the conqueror of the kingdoms of others; hasta-grāhaḥ-he who accepted my hand; aparaḥ-another; mā-may not; bhūt-become; gṛhītāyāḥ-accepted; tvayā-by you; hi-indeed; me-of me; eṣaḥ-this; īśa-kṛtaḥ-arranged by providence; vīra-O great hero; sambandhaḥ-relationship; nau-our; na-not; pauruṣaḥ-anything man-made.

With words saturated with love and affection, Devayānī said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

While taking Devayānī out of the well, King Yayāti must certainly have appreciated her youthful beauty, and therefore he might have asked her which caste she belonged to. Thus Devayānī would have immediately replied, "We are already married because you have accepted my hand." Uniting the hands of the bride and bridegroom is a system perpetually existing in all societies. Therefore, as soon as Yayāti accepted Devayānī's hand, they could be regarded as married. Because Devayānī was enamored with the hero Yayāti, she requested him not to change his mind and let another come to marry her.

TEXT 22

yad idaṁ kūpa-magnāyā
bhavato darśanaṁ mama
na brāhmaṇo me bhavitā
hasta-grāho mahā-bhuja
kacasya bārhaspatyasya
śāpād yam aśapaṁ purā

SYNONYMS

yat-because of; idam-this; kūpa-magnāyāḥ-fallen in the well; bhavataḥ-of your good self; darśanam-meeting; mama-with me; na-not; brāhmaṇaḥ-a qualified brāhmaṇa; me-my; bhavitā-will become; hasta-grāhaḥ-husband; mahā-bhuja-O great mighty-armed one; kacasya-of Kaca; bārhaspatyasya-the son of the learned brāhmaṇa and celestial priest Bṛhaspati; śāpāt-because of the curse; yam-whom; aśapam-I cursed; purā-in the past.

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

Kaca, the son of the learned celestial priest Bṛhaspati, had been a student of Śukrācārya, from whom he had learned the art of reviving a man who has died untimely. This art, called mṛta-sañjīvanī, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of mṛta-sañjīvanī. This art was known to Śukrācārya and many others, and Kaca, the son of Bṛhaspati, became Śukrācārya's student to learn it. Devayānī desired to have Kaca as her husband, but Kaca, out of regard for Śukrācārya, looked upon the guru's daughter as a respectable superior and therefore refused to marry her. Devayānī angrily cursed Kaca by saying that although he had learned the art of mṛta-sañjīvanī from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayānī never to have a husband who was a brāhmaṇa. Because Devayānī liked Yayāti, who was a kṣatriya, she requested him to accept her as his bona fide wife. Although this would be pratiloma-vivāha, a marriage between the daughter of a high family and the son of a lower family, she explained that this arrangement was made by providence.

TEXT 23

yayātir anabhipretaṁ
daivopahṛtam ātmanaḥ
manas tu tad-gataṁ buddhvā
pratijagrāha tad-vacaḥ

SYNONYMS

yayātiḥ-King Yayāti; anabhipretam-not liked; daiva-upahṛtam-brought about by providential arrangements; ātmanaḥ-his personal interest; manaḥ-mind; tu-however; tat-gatam-being attracted to her; buddhvā-by such intelligence; pratijagrāha-accepted; tat-vacaḥ-the words of Devayānī.

Śukadeva Gosvāmī continued: Because such a marriage is not sanctioned by regular scriptures, King Yayāti did not like it, but because it was arranged by providence and because he was attracted by Devayānī's beauty, he accepted her request.

According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If according to astrological calculations the boy and girl were compatible in every respect, the match was called yoṭaka and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as deva-gaṇa, manuṣya-gaṇa and rakṣasa-gaṇa. In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demoniac nature, the marriage would not take place. Similarly, there were calculations of pratiloma and anuloma. The central idea is that if the boy and girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one's marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. Dāmpatye 'bhirucir hetuḥ (Bhāg. 12.2.3). The word abhiruci means "agreement." If the boy and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

TEXT 24

gate rājani sā dhīre
tatra sma rudatī pituḥ
nyavedayat tataḥ sarvam
uktaṁ śarmiṣṭhayā kṛtam

SYNONYMS

gate rājani-after the departure of the King; sā-she (Devayānī); dhīre-learned; tatra sma-returning to her home; rudatī-crying; pituḥ-before her father; nyavedayat-submitted; tataḥ-thereafter; sarvam-all; uktam-mentioned; śarmiṣṭhayā-by Śarmiṣṭhā; kṛtam-done.

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

TEXT 25

durmanā bhagavān kāvyaḥ
paurohityaṁ vigarhayan

stuvan vṛttiṁ ca kāpotīṁ
duhitrā sa yayau purāt

SYNONYMS

durmanāḥ-being very unhappy; bhagavān-the most powerful; kāvyaḥ-Śukrācārya; paurohityam-the business of priesthood; vigarhayan-condemning; stuvan-praising; vṛttim-the profession; ca-and; kāpotīm-of collecting grains from the field; duhitrā-with his daughter; saḥ-he (Śukrācārya); yayau-went; purāt-from his own residence.

As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

When a brāhmaṇa adopts the profession of a kapota, or pigeon, he lives by collecting grains from the field. This is called uñcha-vṛtti. A brāhmaṇa who takes to this uñcha-vṛtti profession is called first class because he depends completely on the mercy of the Supreme Personality of Godhead and does not beg from anyone. Although the profession of begging is allowed for a brāhmaṇa or sannyāsī, one does better if he can avoid such a profession and completely depend on the mercy of the Supreme Personality of Godhead for maintenance. Śukrācārya was certainly very sorry that because of his daughter's complaint he had to go to his disciple to beg some mercy, which he was obliged to do because he had accepted the profession of priesthood. In his heart, Śukrācārya did not like his profession, but since he had accepted it, he was obliged to go unwillingly to his disciple to settle the grievance submitted by his daughter.

TEXT 26

vṛṣaparvā tam ājñāya
pratyanīka-vivakṣitam
guruṁ prasādayan mūrdhnā
pādayoḥ patitaḥ pathi

SYNONYMS

vṛṣaparvā-the King of the demons; tam ājñāya-understanding the motive of Śukrācārya; pratyanīka-some curse; vivakṣitam-desiring to speak; gurum-his spiritual master, Śukrācārya; prasādayat-he satisfied immediately; mūrdhnā-with his head; pādayoḥ-at the feet; patitaḥ-fell down; pathi-on the road.

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

TEXT 27

kṣaṇārdha-manyur bhagavān
śiṣyaṁ vyācaṣṭa bhārgavaḥ
kāmo 'syāḥ kriyatāṁ rājan
naināṁ tyaktum ihotsahe

SYNONYMS

kṣaṇa-ardha-lasting only a few moments; manyuḥ-whose anger; bhagavān-the most powerful; śiṣyam-unto his disciple, Vṛṣaparvā; vyācaṣṭa-said; bhārgavaḥ-Śukrācārya, the descendant of Bhṛgu; kāmaḥ-the desire; asyāḥ-of this Devayānī; kriyatām-please fulfill; rājan-O King; na-not; enām-this girl; tyaktum-to give up; iha-in this world; utsahe-I am able.

The powerful Śukrācārya was angry for a few moments, but upon being satisfied he said to Vṛṣaparvā: My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

Sometimes a great personality like Śukrācārya cannot neglect sons and daughters, for sons and daughters are by nature dependent on their father and the father has affection for them. Although Śukrācārya knew that the quarrel between Devayānī and Śarmiṣṭhā was childish, as Devayānī's father he had to side with his daughter. He did not like to do this, but he was obliged to because of affection. He plainly admitted that although he should not have asked the King for mercy for his daughter, because of affection he could not avoid doing so.

TEXT 28

tathety avasthite prāha
devayānī manogatam
pitrā dattā yato yāsye
sānugā yātu mām anu

SYNONYMS

tathā iti-when King Vṛṣaparvā agreed to Śukrācārya's proposal; avasthite-the situation being settled in this way; prāha-said; devayānī-the daughter of Śukrācārya; manogatam-her desire; pitrā-by the father; dattā-given; yataḥ-to whomever; yāsye-I shall go; sa-anugā-with her friends; yātu-shall go; mām anu-as my follower or servant.

After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī then expressed her desire as follows: "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

TEXT 29

pitrā dattā devayānyai
śarmiṣṭhā sānugā tadā
svānāṁ tat saṅkaṭaṁ vīkṣya
tad-arthasya ca gauravam
devayānīṁ paryacarat
strī-sahasreṇa dāsavat

SYNONYMS

pitrā-by the father; dattā-given; devayānyai-unto Devayānī, the daughter of Śukrācārya; śarmiṣṭhā-the daughter of Vṛṣaparvā; sa-anugā-with her friends; tadā-at that time; svānām-of his own; tat-that; saṅkaṭam-dangerous position; vīkṣya-observing; tat-from him; arthasya-of the benefit; ca-also; gauravam-the greatness; devayānīm-unto Devayānī; paryacarat-served; strī-sahasreṇa-with thousands of other women; dāsa-vat-acting as a slave.

Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī, and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

In the beginning of these affairs concerning Śarmiṣṭhā and Devayānī, we saw that Śarmiṣṭhā had many friends. Now these friends became maidservants of Devayānī. When a girl married a kṣatriya king, it was customary for all her girl friends to go with her to her husband's house. For instance, when Vasudeva married Devakī, the mother of Kṛṣṇa, he married all six of her sisters, and she also had many friends who accompanied her. A king would maintain not only his wife but also the many friends and maidservants of his wife. Some of these maidservants would become pregnant and give birth to children. Such children were accepted as dāsī-putra, the sons of the maidservants, and the king would maintain them. The female population is always greater than the male, but since a woman needs to be protected by a man, the king would maintain many girls, who acted either as friends or as maidservants of the queen. In the history of Kṛṣṇa's household life we find that Kṛṣṇa married 16,108 wives. These were not maidservants but direct queens, and Kṛṣṇa expanded Himself into 16,108 forms to maintain different establishments for each and every wife. This is not possible for ordinary men. Therefore although the kings had to maintain many, many servants and wives, not all of them had different establishments.

TEXT 30

nāhuṣāya sutāṁ dattvā
saha śarmiṣṭhayośanā
tam āha rājañ charmiṣṭhām
ādhās talpe na karhicit

SYNONYMS

nāhuṣāya-unto King Yayāti, the descendant of Nahuṣa; sutām-his daughter; dattvā-giving in marriage; saha-with; śarmiṣṭhayā-Śarmiṣṭhā, the daughter of Vṛṣaparvā and servant of Devayānī; uśanā-Śukrācārya; tam-unto him (King Yayāti); āha-said; rājan-my dear King; śarmiṣṭhām-Śarmiṣṭhā, the daughter of Vṛṣaparvā; ādhāḥ-allow; talpe-on your bed; na-not; karhicit-at any time.

When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

TEXT 31

vilokyauśanasīṁ rājañ
charmiṣṭhā suprajāṁ kvacit
tam eva vavre rahasi
sakhyāḥ patim ṛtau satī

SYNONYMS

vilokya-by seeing; auśanasīm-Devayānī, the daughter of Śukrācārya; rājan-O King Parīkṣit; śarmiṣṭhā-the daughter of Vṛṣaparvā; su-prajām-possessing nice children; kvacit-at some time; tam-him (King Yayāti); eva-indeed; vavre-requested; rahasi-in a secluded place; sakhyāḥ-of her friend; patim-the husband; ṛtau-at the appropriate time; satī-being in that position.

O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

TEXT 32

rāja-putryārthito 'patye
dharmaṁ cāvekṣya dharmavit
smarañ chukra-vacaḥ kāle
diṣṭam evābhyapadyata

SYNONYMS

rāja-putryā-by Śarmiṣṭhā, who was the daughter of a king; arthitaḥ-being requested; apatye-for a son; dharmam-religious principles; ca-as well as; avekṣya-considering; dharma-vit-aware of all religious principles; smaran-remembering; śukra-vacaḥ-the warning of Śukrācārya; kāle-at the time; diṣṭam-circumstantially; eva-indeed; abhyapadyata-accepted (to fulfill the desire of Śarmiṣṭhā).

When Princess Śarmiṣṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Śarmiṣṭhā.

King Yayāti was completely aware of the duty of a kṣatriya. When a kṣatriya is approached by a woman, he cannot deny her. This is a religious principle. Consequently, when Dharmarāja, Yudhiṣṭhira, saw Arjuna unhappy after Arjuna returned from Dvārakā, he asked whether Arjuna had refused a woman who had begged for a son. Although Mahārāja Yayāti remembered Śukrācārya's warning, he could not refuse Śarmiṣṭhā. He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo 'smi: sex life not contrary to the principles of religion is sanctioned by Kṛṣṇa. Because Śarmiṣṭhā, the daughter of a king, had begged Yayāti for a son, their combination was not lust but an act of religion.

TEXT 33

yaduṁ ca turvasuṁ caiva
devayānī vyajāyata
druhyuṁ cānuṁ ca pūruṁ ca
śarmiṣṭhā vārṣaparvaṇī

SYNONYMS

yadum-Yadu; ca-and; turvasum-Turvasu; ca eva-as well as; devayānī-the daughter of Śukrācārya; vyajāyata-gave birth to; druhyum-Druhyu; ca-and; anum-Anu; ca-also; pūrum-Pūru; ca-also; śarmiṣṭhā-Śarmiṣṭhā; vārṣaparvaṇī-the daughter of Vṛṣaparvā.

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

TEXT 34

garbha-sambhavam āsuryā
bhartur vijñāya māninī
devayānī pitur gehaṁ
yayau krodha-vimūrchitā

SYNONYMS

garbha-sambhavam-pregnancy; āsuryāḥ-of Śarmiṣṭhā; bhartuḥ-made possible by her husband; vijñāya-knowing (from the brāhmaṇa astrologers); māninī-being very proud; devayānī-the daughter of Śukrācārya; pituḥ-of her father; geham-to the house; yayau-departed; krodha-vimūrchitā-frenzied because of anger.

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

TEXT 35

priyām anugataḥ kāmī
vacobhir upamantrayan
na prasādayituṁ śeke
pāda-saṁvāhanādibhiḥ

SYNONYMS

priyām-his beloved wife; anugataḥ-following; kāmī-very, very lusty; vacobhiḥ-by great words; upamantrayan-appeasing; na-not; prasādayitum-to appease; śeke-was able; pāda-saṁvāhana-ādibhiḥ-even by massaging her feet.

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

TEXT 36

śukras tam āha kupitaḥ
strī-kāmānṛta-pūruṣa
tvāṁ jarā viśatāṁ manda
virūpa-karaṇī nṛṇām

SYNONYMS

śukraḥ-Śukrācārya; tam-unto him (King Yayāti); āha-said; kupitaḥ-being very angry at him; strī-kāma-O you who have lusty desires for women; anṛta-pūruṣa-O untruthful person; tvām-unto you; jarā-old age, invalidity; viśatām-may enter; manda-you fool; virūpa-karaṇī-which disfigures; nṛṇām-the bodies of human beings.

Śukrācārya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

TEXT 37

śrī-yayātir uvāca
atṛpto 'smy adya kāmānāṁ
brahman duhitari sma te
vyatyasyatāṁ yathā-kāmaṁ
vayasā yo 'bhidhāsyati

SYNONYMS

śrī-yayātiḥ uvāca-King Yayāti said; atṛptaḥ-unsatisfied; asmi-I am; adya-till now; kāmānām-to satisfy my lusty desires; brahman-O learned brāhmaṇa; duhitari-in connection with the daughter; sma-in the past; te-your; vyatyasyatām-just exchange; yathā-kāmam-as long as you are lusty; vayasā-with youth; yaḥ abhidhāsyati-of one who agrees to exchange your old age for his youth.

King Yayāti said, "O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your daughter." Śukrācārya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

When King Yayāti said that he had not yet satisfied his lusty desires with Śukrācārya's daughter, Śukrācārya saw that it was against the interests of his own daughter for Yayāti to continue in old age and invalidity, for certainly his lusty daughter would not be satisfied. Therefore Śukrācārya blessed his son-in-law by saying that he could exchange his old age for someone else's youth. He indicated that if Yayāti's son would exchange his youth for Yayāti's old age, Yayāti could continue to enjoy sex with Devayānī.

TEXT 38

iti labdha-vyavasthānaḥ
putraṁ jyeṣṭham avocata
yado tāta pratīcchemāṁ
jarāṁ dehi nijaṁ vayaḥ

SYNONYMS

iti-thus; labdha-vyavasthānaḥ-getting the opportunity to exchange his old age; putram-unto his son; jyeṣṭham-the eldest; avocata-he requested; yado-O Yadu; tāta-you are my beloved son; pratīccha-kindly exchange; imām-this; jarām-invalidity; dehi-and give; nijam-your own; vayaḥ-youth.

When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

TEXT 39

mātāmaha-kṛtāṁ vatsa
na tṛpto viṣayeṣv aham
vayasā bhavadīyena
raṁsye katipayāḥ samāḥ

SYNONYMS

mātāmaha-kṛtām-given by your maternal grandfather, Śukrācārya; vatsa-my dear son; na-not; tṛptaḥ-satisfied; viṣayeṣu-in sex life, sense gratification; aham-I (am); vayasā-by age; bhavadīyena-of your good self; raṁsye-I shall enjoy sex life; katipayāḥ-for a few; samāḥ-years.

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

This is the nature of lusty desires. In Bhagavad-gītā (7.20) it is said, kāmais tais tair hṛta jñānāḥ: when one is too attached to sense gratification, he actually loses his sense. The word hṛta jñānāḥ refers to one who has lost his sense. Here is an example: the father shamelessly asked his son to exchange youth for old age. Of course, the entire world is under such illusion. Therefore it is said that everyone is pramattaḥ, or exclusively mad. Nūnaṁ pramattaḥ kurute vikarma: [SB 5.5.4] when one becomes almost like a madman, he indulges in sex and sense gratification. Sex and sense gratification can be controlled, however, and one achieves perfection when he has no desires for sex. This is possible only when one is fully Kṛṣṇa conscious.

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanaṁ ca

”Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.” Sexual desire can be stopped only when one is fully Kṛṣṇa conscious, and not otherwise. As long as one has desires for sex, one must change his body and transmigrate from one body to another to enjoy sex in different species or forms. But although the forms may differ, the business of sex is the same. Therefore it is said, punaḥ punaś carvita-carvaṇānām [SB 7.5.30]. Those who are very much attached to sex transmigrate from one body to another, with the same business of ”chewing the chewed,” tasting sex enjoyment as a dog, sex enjoyment as a hog, sex enjoyment as a demigod, and so on.

TEXT 40

śrī-yadur uvāca
notsahe jarasā sthātum
antarā prāptayā tava
aviditvā sukhaṁ grāmyaṁ
vaitṛṣṇyaṁ naiti pūruṣaḥ

SYNONYMS

śrī-yaduḥ uvāca-Yadu, the eldest son to Yayāti, replied; na utsahe-I am not enthusiastic; jarasā-with your old age and invalidity; sthātum-to remain; antarā-while in youth; prāptayā-accepted; tava-your; aviditvā-without experiencing; sukham-happiness; grāmyam-material or bodily; vaitṛṣṇyam-indifference to material enjoyment; na-does not; eti-attain; pūruṣaḥ-a person.

Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

Renunciation of material enjoyment is the ultimate goal of human life. Therefore the varṇāśrama institution is most scientific. It aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Śrī Caitanya Mahāprabhu said, niṣkiñcanasya bhagavad-bhajanonmukhasya: one who wants to go back home, back to Godhead, must be niṣkiñcana, free from all affinity for material enjoyment. Brahmaṇy upaśamāśrayam: unless one is fully renounced, one cannot engage in devotional service or stay in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, or spiritual platform, one cannot engage in devotional service; or, in other words, a person engaged in devotional service is already on the Brahman platform.

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26) If one attains devotional service, therefore, he is certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. Varṇāśrama therefore gives the opportunity for gradual elevation. Yadu, the son of Mahārāja Yayāti, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Mahārāja Yadu was different from his brothers. As stated in the next verse, turvasuś coditaḥ pitrā druhyuś cānuś ca bhārata/ pratyācakhyur adharmajñāḥ. Mahārāja Yadu’s brothers refused to accept their father’s proposal because they were not completely aware of dharma. To accept orders that follow religious principles, especially the orders of one’s father, is very important. Therefore when the brothers of Mahārāja Yadu refused their father’s order, this was certainly irreligious. Mahārāja Yadu’s refusal, however, was religious. As stated in the Tenth Canto, yadoś ca dharma-śīlāya: Mahārāja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Mahārāja Yadu was very eager to engage himself in the Lord’s service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one’s being disturbed in rendering service to the Lord. We have actually seen that many sannyāsīs who accept sannyāsa prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through gṛhastha life and vānaprastha life and finally come to sannyāsa and devote oneself completely to the service of the Lord. Mahārāja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Kṛṣṇa. Therefore, because Yadu was eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Kṛṣṇa appeared in his dynasty. As confirmed in the prayers of Kuntī, yadoḥ priyasyānvavāye. Yadu was very dear to Kṛṣṇa, who was therefore eager to descend in Yadu's dynasty. In conclusion, Mahārāja Yadu should not be considered adharma jña, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (catuḥ-sana), who refused the order of their father, Brahmā, for the sake of a better cause. Because the four Kumāras wanted to engage themselves completely in the service of the Lord as brahmacārīs, their refusal to obey their father's order was not irreligious.

TEXT 41

turvasuś coditaḥ pitrā
druhyuś cānuś ca bhārata
pratyācakhyur adharmajñā
hy anitye nitya-buddhayaḥ

SYNONYMS

turvasuḥ-Turvasu, another son; coditaḥ-requested; pitrā-by the father (to exchange old age and invalidity for his youth); druhyuḥ-Druhyu, another son; ca-and; anuḥ-Anu, another son; ca-also; bhārata-O King Parīkṣit; pratyācakhyuḥ-refused to accept; adharma-jñāḥ-because they did not know religious principles; hi-indeed; a-nitye-temporary youth; nitya-buddhayaḥ-thinking to be permanent.

O Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

TEXT 42

apṛcchat tanayaṁ pūruṁ
vayasonaṁ guṇādhikam
na tvam agrajavad vatsa
māṁ pratyākhyātum arhasi

SYNONYMS

apṛcchat-requested; tanayam-the son; pūrum-Pūru; vayasā-by age; ūnam-although younger; guṇa-adhikam-better than the others by quality; na-not; tvam-you; agraja-vat-like your older brothers; vatsa-my dear son; mām-me; pratyākhyātum-to refuse; arhasi-ought.

King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

TEXT 43

śrī-pūrur uvāca
ko nu loke manuṣyendra
pitur ātma-kṛtaḥ pumān
pratikartuṁ kṣamo yasya
prasādād vindate param

SYNONYMS

śrī-pūruḥ uvāca-Pūru said; kaḥ-what; nu-indeed; loke-in this world; manuṣya-indra-O Your Majesty, best of human beings; pituḥ-the father; ātma-kṛtaḥ-who has given this body; pumān-a person; pratikartum-to repay; kṣamaḥ-is able; yasya-of whom; prasādāt-by the mercy; vindate-one enjoys; param-superior life.

Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

The father gives the seed of the body, and this seed gradually grows and develops until one ultimately attains the developed human body, with consciousness higher than that of the animals. In the human body one can be elevated to the higher planets, and, furthermore, if one cultivates Kṛṣṇa consciousness, one can return home, back to Godhead. This important human body is obtained by the grace of the father, and therefore everyone is indebted to his father. Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers. But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Kṛṣṇa consciousness is the most benevolent father in this world. It is said:

janame janame sabe pitā mātā pāya
kṛṣṇa guru nahi mile bhaja hari ei

Everyone gets a father and mother, but if one gets the benediction of Kṛṣṇa and guru, he can conquer material nature and return home, back to Godhead.

TEXT 44

uttamaś cintitaṁ kuryāt
prokta-kārī tu madhyamaḥ
adhamo 'śraddhayā kuryād
akartoccaritaṁ pituḥ

SYNONYMS

uttamaḥ-the best; cintitam-considering the father's idea; kuryāt-acts accordingly; prokta-kārī-one who acts on the order of the father; tu-indeed; madhyamaḥ-mediocre; adhamaḥ-lower class; aśraddhayā-without any faith; kuryāt-acts; akartā-unwilling to do; uccaritam-like stool; pituḥ-of the father.

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

Pūru, Yayāti's last son, immediately accepted his father's proposal, for although he was the youngest, he was very qualified. Pūru thought, "I should have accepted my father's proposal before he asked, but I did not. Therefore I am not a first-class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father's stool." One Indian poet has spoken of putra and mūtra. putra means "son," and mūtra means "urine." Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called putra, or a real son; otherwise, if he is not learned and is not a devotee, a son is nothing better than urine.

TEXT 45

iti pramuditaḥ pūruḥ
pratyagṛhṇāj jarāṁ pituḥ
so 'pi tad-vayasā kāmān
yathāvaj jujuṣe nṛpa

SYNONYMS

iti-in this way; pramuditaḥ-very pleased; pūruḥ-Pūru; pratyagṛhṇāt-accepted; jarām-the old age and invalidity; pituḥ-of his father; saḥ-that father (Yayāti); api-also; tat-vayasā-by the youth of his son; kāmān-all desires; yathā-vat-as required; jujuṣe-satisfied; nṛpa-O Mahārāja Parīkṣit.

Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

TEXT 46

sapta-dvīpa-patiḥ saṁyak
pitṛvat pālayan prajāḥ
yathopajoṣaṁ viṣayāñ
jujuṣe 'vyāhatendriyaḥ

SYNONYMS

sapta-dvīpa-patiḥ-the master of the entire world, consisting of seven islands; saṁyak-completely; pitṛ-vat-exactly like a father; pālayan-ruling; prajāḥ-the subjects; yathā-upajoṣam-as much as he wanted; viṣayān-material happiness; jujuṣe-enjoyed; avyāhata-without being disturbed; indriyaḥ-his senses.

Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

TEXT 47

devayāny apy anudinaṁ
mano-vāg-deha-vastubhiḥ
preyasaḥ paramāṁ prītim
uvāha preyasī rahaḥ

SYNONYMS

devayānī-Mahārāja Yayāti's wife, the daughter of Śukrācārya; api-also; anudinam-twenty-four hours, day after day; manaḥ-vāk-by her mind and words; deha-body; vastubhiḥ-with all requisite things; preyasaḥ-of her beloved husband; paramām-transcendental; prītim-bliss; uvāha-executed; preyasī-very dear to her husband; rahaḥ-in seclusion, without any disturbance.

In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.

TEXT 48

ayajad yajña-puruṣaṁ
kratubhir bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarva-vedamayaṁ harim

SYNONYMS

ayajat-worshiped; yajña-puruṣam-the yajña-puruṣa, the Lord; kratubhiḥ-by performing various sacrifices; bhūri-dakṣiṇaiḥ-giving abundant gifts to the brāhmaṇas; sarva-deva-mayam-the reservoir of all the demigods; devam-the Supreme Lord; sarva-veda-mayam-the ultimate object of all Vedic knowledge; harim-the Lord, the Supreme Personality of Godhead.

King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

TEXT 49

yasminn idaṁ viracitaṁ
vyomnīva jaladāvaliḥ
nāneva bhāti nābhāti
svapna-māyā-manorathaḥ

SYNONYMS

yasmin-in whom; idam-this entire cosmic manifestation; viracitam-created; vyomni-in the sky; iva-just like; jalada-āvaliḥ-clouds; nānā iva-as if in different varieties; bhāti-is manifested; na ābhāti-is unmanifested; svapna-māyā-illusion, like a dream; manaḥ-rathaḥ-created to be traversed by the chariot of the mind.

The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.

As stated by the Lord Himself in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The Supreme Personality of Godhead, Vāsudeva, is one with the Supreme Brahman, the Supreme Absolute Truth. Everything is in Him in the beginning, and at the end all manifestations enter into Him. He is situated in everyone's heart (sarvasya cāhaṁ hṛdi sanniviṣṭaḥ). And from Him everything has emanated (janmādy asya yataḥ [SB 1.1.1]). All material manifestations, however, are temporary. The word svapna means "dreams," māyā means "illusion," and manoratha means "mental creations." Dreams, illusions and mental creations are temporary. Similarly, all material creation is temporary, but Vāsudeva, the Supreme Personality of Godhead, is the eternal Absolute Truth.

TEXT 50

tam eva hṛdi vinyasya
vāsudevaṁ guhāśayam
nārāyaṇam aṇīyāṁsaṁ
nirāśīr ayajat prabhum

SYNONYMS

tam eva-Him only; hṛdi-within the heart; vinyasya-placing; vāsudevam-Lord Vāsudeva; guha-āśayam-who exists in everyone's heart; nārāyaṇam-who is Nārāyaṇa, or an expansion of Nārāyaṇa; aṇīyāṁsam-invisible to material eyes, although existing everywhere; nirāśīḥ-Yayāti, without any material desires; ayajat-worshiped; prabhum-the Supreme Lord.

Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone's heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.

King Yayāti, although externally seeming very fond of material enjoyment, was internally thinking of becoming an eternal servant of the Lord.

TEXT 51

evaṁ varṣa-sahasrāṇi
manaḥ-ṣaṣṭhair manaḥ-sukham
vidadhāno 'pi nātṛpyat
sārva-bhaumaḥ kad-indriyaiḥ

SYNONYMS

evam-in this way; varṣa-sahasrāṇi-for one thousand years; manaḥ-ṣaṣṭhaiḥ-by the mind and five knowledge-acquiring senses; manaḥ-sukham-temporary happiness created by the mind; vidadhānaḥ-executing; api-although; na atṛpyat-could not be satisfied; sārva-bhaumaḥ-although he was the king of the entire world; kat-indriyaiḥ-because of possessing impure senses.

Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

The kad-indriya, or unpurified senses, can be purified if one engages the senses and the mind in Kṛṣṇa consciousness. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One must be freed from all designations. When one identifies himself with the material world, his senses are impure. But when one achieves spiritual realization and identifies himself as a servant of the Lord, his senses are purified immediately. Engagement of the purified senses in the service of the Lord is called bhakti. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. One may enjoy the senses for many thousands of years, but unless one purifies the senses, one cannot be happy.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Yayāti Regains His Youth."

20.10.19 Chapter Nineteen

King Yayāti Achieves Liberation

This Nineteenth Chapter describes how Mahārāja Yayāti achieved liberation after he recounted the figurative story of the he-goat and she-goat.

After many, many years of sexual relationships and enjoyment in the material world, King Yayāti finally became disgusted with such materialistic happiness. When satiated with material enjoyment, he devised a story of a he-goat and she-goat, corresponding to his own life, and narrated the story before his beloved Devayānī. The story is as follows. Once upon a time, while a goat was searching in a forest for different types of vegetables to eat, by chance he came to a well, in which he saw a she-goat. He became attracted to this she-goat and somehow or other delivered her from the well, and thus they were united. One day thereafter, when the she-goat saw the he-goat enjoying sex with another she-goat, she became angry, abandoned the he-goat, and returned to her brāhmaṇa owner, to whom she described her husband's behavior. The brāhmaṇa became very angry and cursed the he-goat to lose his sexual power. Thereupon, the he-goat begged the brāhmaṇa's pardon and was given back the power for sex. Then the he-goat enjoyed sex with the she-goat for many years, but still he was not satisfied. If one is lusty and greedy, even the total stock of gold in this world cannot satisfy one’s lusty desires. These desires are like a fire. One may pour clarified butter on a blazing fire, but one cannot expect the fire to be extinguished. To extinguish such a fire, one must adopt a different process. The śāstra therefore advises that by intelligence one renounce the life of enjoyment. Without great endeavor, those with a poor fund of knowledge cannot give up sense enjoyment, especially in relation to sex, because a beautiful woman bewilders even the most learned man. King Yayāti, however, renounced worldly life and divided his property among his sons. He personally adopted the life of a mendicant, or sannyāsī, giving up all attraction to material enjoyment, and engaged himself fully in devotional service to the Lord. Thus he attained perfection. Later, when his beloved wife, Devayānī, was freed from her mistaken way of life, she also engaged herself in the devotional service of the Lord.

TEXT 1

śrī-śuka uvāca
sa ittham ācaran kāmān
straiṇo ’pahnavam ātmanaḥ
buddhvā priyāyai nirviṇṇo
gāthām etām agāyata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; saḥ-Mahārāja Yayāti; ittham-in this way; ācaran-behaving; kāmān-in regard to lusty desires; straiṇaḥ-very much attached to woman; apahnavam-counteraction; ātmanaḥ-of his own welfare; buddhvā-understanding with intelligence; priyāyai-unto his beloved wife, Devayānī; nirviṇṇaḥ-disgusted; gāthām-story; etām-this (as follows); agāyata-narrated.

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

TEXT 2

śṛṇu bhārgavy amūṁ gāthāṁ
mad-vidhācaritāṁ bhuvi
dhīrā yasyānuśocanti
vane grāma-nivāsinaḥ

SYNONYMS

śṛṇu-please hear; bhārgavi-O daughter of Śukrācārya; amūm-this; gāthām-history; mat-vidhā-exactly resembling my behavior; ācaritām-behavior; bhuvi-within this world; dhīrāḥ-those who are sober and intelligent; yasya-of whom; anuśocanti-lament very much; vane-in the forest; grāma-nivāsinaḥ-very much attached to materialistic enjoyment.

My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

Persons who live in the village or town are called grāma-nivāsī, and those who live in the forest are called vana-vāsī or vānaprastha. The vānaprasthas, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlāda Mahārāja said that one should retire from family life as soon as possible, and he described family life as the darkest well (hitvātma-pātaṁ gṛham andha-kūpam). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to vana, the forest. When he becomes expert or accustomed to forest life, or retired life as a vānaprastha, he should accept sannyāsa. Vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. Sannyāsa means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life-brahmacarya, gṛhastha, vānaprastha and sannyāsa. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely vānaprastha and sannyāsa.

TEXT 3

basta eko vane kaścid
vicinvan priyam ātmanaḥ
dadarśa kūpe patitāṁ
sva-karma-vaśagām ajām

SYNONYMS

bastaḥ-goat; ekaḥ-one; vane-in a forest; kaścit-some; vicinvan-searching for food; priyam-very dear; ātmanaḥ-for himself; dadarśa-saw by chance; kūpe-within a well; patitām-fallen; sva-karma-vaśa-gām-under the influence of the results of fruitive activities; ajām-a she-goat.

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

Here Mahārāja Yayāti compares himself to a he-goat and Devayānī to a she-goat and describes the nature of man and woman. Like a he-goat, a man searches for sense gratification, wandering here and there, and a woman without the shelter of a man or husband is like a she-goat that has fallen into a well. Without being cared for by a man, a woman cannot be happy. Indeed, she is just like a she-goat that has fallen into a well and is struggling for existence. Therefore a woman must take shelter of her father, as Devayānī did when under the care of Śukrācārya, and then the father must give the daughter in charity to a suitable man, or a suitable man should help the woman by placing her under the care of a husband. This is shown vividly by the life of Devayānī. When King Yayāti delivered Devayānī from the well, she felt great relief and requested Yayāti to accept her as his wife. But when Mahārāja Yayāti accepted Devayānī, he became too attached and had sex life not only with her but with others, like Śarmiṣṭhā. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayāti’s. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take sannyāsa, and engage himself fully in the service of the Lord. Then one's life will be successful.

TEXT 4

tasyā uddharaṇopāyaṁ
bastaḥ kāmī vicintayan
vyadhatta tīrtham uddhṛtya
viṣāṇāgreṇa rodhasī

SYNONYMS

tasyāḥ-of the she-goat; uddharaṇa-upāyam-the means of deliverance (from the well); bastaḥ-the he-goat; kāmī-having lusty desires; vicintayan-planning; vyadhatta-executed; tīrtham-a way to come out; uddhṛtya-digging the earth; viṣāṇa-agreṇa-by the point of the horns; rodhasī-at the edge of the well.

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.

Attraction for woman is the impetus for economic development, housing and many other things meant for living comfortably in this material world. Digging up the earth to make a way out for the she-goat was a laborious task, but before accepting the she-goat, the he-goat underwent this labor. Aho gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. The union between male and female provides the impetus for gaining a nice apartment, a good income, children and friends. Thus one becomes entangled in this material world.

TEXTS 5–6

sottīrya kūpāt suśroṇī
tam eva cakame kila
tayā vṛtaṁ samudvīkṣya
bahvyo 'jāḥ kānta-kāminīḥ
pīvānaṁ śmaśrulaṁ preṣṭhaṁ
mīḍhvāṁsaṁ yābha-kovidam
sa eko 'javṛṣas tāsāṁ
bahvīnāṁ rati-vardhanaḥ
reme kāma-graha-grasta
ātmānaṁ nāvabudhyata

SYNONYMS

sā-the she-goat; uttīrya-getting out; kūpāt-from the well; su-śroṇī-possessing very nice hips; tam-unto the he-goat; eva-indeed; cakame-desired to get as her husband; kila-indeed; tayā-by her; vṛtam-accepted; samudvīkṣya-seeing; bahvyaḥ-many others; ajāḥ-she-goats; kānta-kāminīḥ-desiring to get the he-goat as their husband; pīvānam-very stout and strong; śmaśrulam-having a very nice mustache and beard; preṣṭham-first-class; mīḍhvāṁsam-expert in discharging semen; yābha-kovidam-expert in the art of sexual intercourse; saḥ-that he-goat; ekaḥ-alone; aja-vṛṣaḥ-the hero of the goats; tāsām-of all the she-goats; bahvīnām-a great number; rati-vardhanaḥ-could increase the lusty desire; reme-he enjoyed; kāma-graha-grastaḥ-being haunted by the ghost of lusty desire; ātmānam-his own self; na-not; avabudhyata-could understand.

When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

Materialists are certainly very much attracted by sexual intercourse. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Although one becomes a gṛhastha, or householder, to enjoy sex life to his heart's content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed. Human beings, however, are meant for self-realization.

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

Human life is meant for realization of the self, the spiritual soul within the body (dehino 'smin yathā dehe [Bg. 2.13]). A materialistic rascal does not know that he is not the body but a spiritual soul within the body. However, one should understand his real position and cultivate knowledge by which to get free from bodily entanglement. Like an unfortunate person who acts madly, haunted by ghosts, a materialist haunted by the ghost of lust forgets his real business so that he can enjoy so-called happiness in the bodily concept of life.

TEXT 7

tam eva preṣṭhatamayā
ramamāṇam ajānyayā
vilokya kūpa-saṁvignā
nāmṛṣyad basta-karma tat

SYNONYMS

tam-the he-goat; eva-indeed; preṣṭhatamayā-beloved; ramamāṇam-engaged in sexual activities; ajā-the she-goat; anyayā-with another she-goat; vilokya-by seeing; kūpa-saṁvignā-the she-goat who had fallen into the well; na-not; amṛṣyat-tolerated; basta-karma-the business of the goat; tat-that (sex is accepted here as the business of the goat).

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

TEXT 8

taṁ durhṛdaṁ suhṛd-rūpaṁ
kāminaṁ kṣaṇa-sauhṛdam
indriyārāmam utsṛjya
svāminaṁ duḥkhitā yayau

SYNONYMS

tam-him (the he-goat); durhṛdam-cruel hearted; suhṛt-rūpam-pretending to be a friend; kāminam-very lusty; kṣaṇa-sauhṛdam-having friendship for the time being; indriya-ārāmam-interested only in sense gratification or sensuality; utsṛjya-giving up; svāminam-to her present husband, or to the former maintainer; duḥkhitā-being very much aggrieved; yayau-she left.

Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

The word svāminam is significant. Svāmī means "caretaker" or "master." Devayānī was cared for by Śukrācārya before her marriage, and after her marriage she was cared for by Yayāti, but here the word svāminam indicates that Devayānī left the protection of her husband, Yayāti, and returned to her former protector, Śukrācārya. Vedic civilization recommends that a woman stay under the protection of a man. During childhood she should be cared for by her father, in youth by her husband, and in old age by a grown son. In any stage of life, a woman should not have independence.

TEXT 9

so 'pi cānugataḥ straiṇaḥ
kṛpaṇas tāṁ prasāditum
kurvann iḍaviḍā-kāraṁ
nāśaknot pathi sandhitum

SYNONYMS

saḥ-that he-goat; api-also; ca-also; anugataḥ-following the she-goat; straiṇaḥ-hen pecked; kṛpaṇaḥ-very poor; tām-her; prasāditum-to satisfy; kurvan-making; iḍaviḍā-kāram-an utterance in the language of the goats; na-not; aśaknot-was able; pathi-on the road; sandhitum-to satisfy.

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

TEXT 10

tasya tatra dvijaḥ kaścid
ajā-svāmy acchinad ruṣā
lambantaṁ vṛṣaṇaṁ bhūyaḥ
sandadhe 'rthāya yogavit

SYNONYMS

tasya-of the he-goat; tatra-thereupon; dvijaḥ-brāhmaṇa; kaścit-some; ajā-svāmī-the maintainer of another she-goat; acchinat-castrated, made effeminate; ruṣā-out of anger; lambantam-long; vṛṣaṇam-testicles; bhūyaḥ-again; sandadhe-joined; arthāya-for self-interest; yoga-vit-expert in the power of mystic yoga.

The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brāhmaṇa later rejoined them by the power of mystic yoga.

Here Śukrācārya is figuratively described as the husband of another she-goat. This indicates that the relationship between husband and wife in any society, whether higher or lower than human society, is nothing but the same relationship between he-goat and she-goat, for the material relationship between man and woman is one of sex. Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham [SB 7.9.45]. Śukrācārya was an ācārya, or expert, in family affairs, which involve the transfer of semen from he-goat to she-goat, The words kaścid ajā-svāmī expressly indicate herein that Śukrācārya was no better than Yayāti, for both of them were interested in family affairs generated by śukra, or semen. Śukrācārya first cursed Yayāti to become old so that he could no longer indulge in sex, but when Śukrācārya saw that Yayāti's emasculation would make his own daughter a victim of punishment, he used his mystic power to restore Yayāti's masculinity. Because he used his power of mystic yoga for family affairs and not to realize the Supreme Personality of Godhead, this exercise in the magic of yoga was no better than the affairs of he-goats and she-goats. Yogic power should properly be used to realize the Supreme Personality of Godhead. As the Lord Himself recommends in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

TEXT 11

sambaddha-vṛṣaṇaḥ so 'pi
hy ajayā kūpa-labdhayā
kālaṁ bahu-tithaṁ bhadre
kāmair nādyāpi tuṣyati

SYNONYMS

sambaddha-vṛṣaṇaḥ-rejoined with his testicles; saḥ-he; api-also; hi-indeed; ajayā-with the she-goat; kūpa-labdhayā-whom he got from the well; kālam-for a time; bahu-titham-of a long, long duration; bhadre-O my dear wife; kāmaiḥ-with such lusty desires; na-not; adya api-even until now; tuṣyati-is satisfied.

My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

When one is bound by affection for one's wife, one is attached to sexual desires that are very difficult to overcome. Therefore, according to Vedic civilization, one must voluntarily leave his so-called home and go to the forest. Pañcāśordhvaṁ vanaṁ vrajet. Human life is meant for such tapasya, or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

TEXT 12

tathāhaṁ kṛpaṇaḥ subhru
bhavatyāḥ prema-yantritaḥ
ātmānaṁ nābhijānāmi
mohitas tava māyayā

SYNONYMS

tathā-exactly like the he-goat; aham-I; kṛpaṇaḥ-a miser with no sense of the importance of life; su-bhru-O my wife, with beautiful eyebrows; bhavatyāḥ-in your company; prema-yantritaḥ-as if tied in love, although it is actually lust; ātmānam-self-realization (what I am and what my duty is); na abhijānāmi-I could not realize even until now; mohitaḥ-being bewildered; tava-your; māyayā-by the materially attractive feature.

O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

If one remains a victim of the so-called beauty of his wife, his family life is nothing but a dark well. Hitvātma-pātaṁ gṛham andha-kūpam. Existence in such a dark well is certainly suicidal. If one wants relief from the miserable condition of material life, one must voluntarily give up his lusty relationship with his wife; otherwise there is no question of self-realization. Unless one is extremely advanced in spiritual consciousness, household life is nothing but a dark well in which one commits suicide. Prahlāda Mahārāja therefore recommended that in due time, at least after one's fiftieth year, one must give up household life and go to the forest. Vanaṁ gato yad dharim āśrayeta [SB 7.5.5]. There one should seek shelter at the lotus feet of Hari.

TEXT 13

yat pṛthivyāṁ vrīhi-yavaṁ
hiraṇyaṁ paśavaḥ striyaḥ
na duhyanti manaḥ-prītiṁ
puṁsaḥ kāma-hatasya te

SYNONYMS

yat-what; pṛthivyām-within this world; vrīhi-food grains, rice; yavam-barley; hiraṇyam-gold; paśavaḥ-animals; striyaḥ-wives or other women; na duhyanti-do not give; manaḥ-prītim-satisfaction of the mind; puṁsaḥ-to a person; kāma-hatasya-because of being victimized by lusty desires; te-they.

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

Improvement of one's economic condition is the aim and object of a materialist, but there is no end to this material advancement, for if one cannot control his lusty desires, he will never be pleased, even if he gets all the material wealth of the world. In this age we see much material improvement, but still people are struggling to get more and more material opulence. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ
(Bhāg. 10.33.39)

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

TEXT 14

na jātu kāmaḥ kāmānām
upabhogena śāṁyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

SYNONYMS

na-not; jātu-at any time; kāmaḥ-lusty desires; kāmānām-of persons who are very lusty; upabhogena-by enjoyment of lusty desires; śāṁyati-can be pacified; haviṣā-by supplying butter; kṛṣṇa-vartmā-fire; iva-like; bhūyaḥ-again and again; eva-indeed; abhivardhate-increases more and more.

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

One may have enough money and enough resources to satisfy the senses but still not be satisfied, for the endeavor to stop lusty desires by enjoying can never be successful. The example given here is very appropriate. One cannot stop a blazing fire by trying to extinguish it with butter.

TEXT 15

yadā na kurute bhāvaṁ
sarva-bhūteṣv amaṅgalam
sama-dṛṣṭes tadā puṁsaḥ

sarvāḥ sukhamayā diśaḥ

SYNONYMS

yadā-when; na-not; kurute-does; bhāvam-a different attitude of attachment or envy; sarva-bhūteṣu-to all living entities; amaṅgalam-inauspicious; sama-dṛṣṭeḥ-because of being equipoised; tadā-at that time; puṁsaḥ-of the person; sarvāḥ-all; sukha-mayāḥ-in a happy condition; diśaḥ-directions.

When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

Prabodhānanda Sarasvatī said, viśvaṁ pūrṇa-sukhāyate: when one becomes Kṛṣṇa conscious by the mercy of Lord Caitanya, for him the entire world appears happy, and he has nothing for which to hanker. On the brahma-bhūta stage, or the platform of spiritual realization, there is no lamentation and no material hankering (na śocati na kāṅkṣati). As long as one lives in the material world, actions and reactions will continue, but when one is unaffected by such material actions and reactions, he is to be considered free from the danger of being victimized by material desires. The symptoms of those who are satiated with lusty desires are described in this verse. As explained by Śrīla Viśvanātha Cakravartī Ṭhākura, when one is not envious even of his enemy, does not expect honor from anyone, but instead desires all well-being even for his enemy, he is understood to be a paramahaṁsa, one who has fully subdued the lusty desires for sense gratification.

TEXT 16

yā dustyajā durmatibhir
jīryato yā na jīryate
tāṁ tṛṣṇāṁ duḥkha-nivahāṁ
śarma-kāmo drutaṁ tyajet

SYNONYMS

yā-that which; dustyajā-extremely difficult to give up; durmatibhiḥ-by persons too attached to material enjoyment; jīryataḥ-even by one who is an invalid because of old age; yā-that which; na-not; jīryate-is vanquished; tām-such; tṛṣṇām-desire; duḥkha-nivahām-which is the cause of all tribulations; śarma-kāmaḥ-a person desiring his own happiness; drutam-very soon; tyajet-should give up.

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of bhakti-yoga, one should give up his lusty desires. As explained by Śrī Yāmunācārya:

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanaṁ ca

When one is Kṛṣṇa conscious, he gets more and more happiness by discharging duties for Kṛṣṇa. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Kṛṣṇa consciousness.

TEXT 17

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

SYNONYMS

mātrā-with one's mother; svasrā-with one's sister; duhitrā-with ones own daughter; vā-either; na-not; avivikta-āsanaḥ-seated closely on one seat; bhavet-one should be; balavān-very strong; indriya-grāmaḥ-the group of senses; vidvāṁsam-the very learned and advanced person; api-even; karṣati-agitates.

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one's mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, vidvāṁsam api karṣati: even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one's mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Śrī Caitanya Mahāprabhu was most strict in such dealings, especially after He accepted the sannyāsa order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A brahmacārī is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a brahmacārī is forbidden to render service to her.

TEXT 18

pūrṇaṁ varṣa-sahasraṁ me
viṣayān sevato 'sakṛt

tathāpi cānusavanaṁ
tṛṣṇā teṣūpajāyate

SYNONYMS

pūrṇam-completely; varṣa-sahasram-one thousand years; me-my; viṣayān-sense gratification; sevataḥ-enjoying; asakṛt-without cessation, continuously; tathā api-still; ca-indeed; anusavanam-more and more; tṛṣṇā-lusty desires; teṣu-in sense gratification; upajāyate-are increased.

I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

Mahārāja Yayāti is explaining, in terms of his actual experience, how strong are sexual desires, even in old age.

TEXT 19

tasmād etām ahaṁ tyaktvā
brahmaṇy adhyāya mānasam
nirdvandvo nirahaṅkāraś
cariṣyāmi mṛgaiḥ saha

SYNONYMS

tasmāt-therefore; etām-such strong desires for lusty affairs; aham-I; tyaktvā-giving up; brahmaṇi-upon the Supreme Absolute Truth; adhyāya-fixing; mānasam-the mind; nirdvandvaḥ-without duality; nirahaṅkāraḥ-without an identity of false prestige; cariṣyāmi-I shall loiter or wander in the forest; mṛgaiḥ saha-with the forest animals.

Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. pañcāśordhvaṁ vanaṁ vrajet. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vṛndāvana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vṛndāvana. Cultivating Kṛṣṇa consciousness in Vṛndāvana is the best means of being liberated from material bondage, for in Vṛndāvana one can automatically meditate upon Kṛṣṇa. Vṛndāvana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Rādhā-Kṛṣṇa or Kṛṣṇa-Balarāma and meditate upon this form. As expressed here by the words brahmaṇy adhyāya, one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Kṛṣṇa, as confirmed by Arjuna in Bhagavad-gītā (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). Kṛṣṇa and His abode, Vṛndāvana, are not different. Śrī Caitanya Mahāprabhu said, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam. Vṛndāvana is as good as Kṛṣṇa. Therefore, if one somehow or other gets the opportunity to live in Vṛndāvana, and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage. One's mind is not purified, however, even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offenses, for a life of offenses in Vṛndāvana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vṛndāvana, and they are concerned with their sexual desires. Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs. Those who are under the control of māyā, and specifically under the control of lusty desires, are called māyā-mṛga. Indeed, everyone in the conditional stage of material life is a māyā-mṛga. It is said, māyā-mṛgaṁ dayitayepsitam anvadhāvad: [SB 11.5.34] Śrī Caitanya Mahāprabhu took sannyāsa to show His causeless mercy to the māyā-mṛgas, the people of this material world, who suffer because of lusty desires. One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa consciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.

TEXT 20

dṛṣṭaṁ śrutam asad buddhvā
nānudhyāyen na sandiśet
saṁsṛtiṁ cātma-nāśaṁ ca
tatra vidvān sa ātma-dṛk

SYNONYMS

dṛṣṭam-the material enjoyment we experience in our present life; śrutam-material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); asat-all temporary and bad; buddhvā-knowing; na-not; anudhyāyet-one should even think of; na-nor; sandiśet-should actually enjoy; saṁsṛtim-prolongation of material existence; ca-and; ātma-nāśam-forgetfulness of one's own constitutional position; ca-as well as; tatra-in such a subject matter; vidvān-one who is completely aware; saḥ-such a person; ātma-dṛk-a self-realized soul.

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

The living entity is a spiritual soul, and the material body is his encagement. This is the beginning of spiritual understanding.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The real mission of human life is to get free from encagement in the material body. Therefore Kṛṣṇa descends to teach the conditioned soul about spiritual realization and how to become free from material bondage. Yadā yadā hi dharmasya glānir bhavati bhārata [Bg. 4.7]. The words dharmasya glāniḥ mean ”pollution of one’s existence.” Our existence is now polluted, and it must be purified (sattvaṁ śuddhyet). The human life is meant for this purification, not for thinking of happiness in terms of the external body, which is the cause of material bondage. Therefore, in this verse, Mahārāja Yayāti advises that whatever material happiness we see and whatever is promised for enjoyment is all merely flickering and temporary. Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna [Bg. 8.16]. Even if one is promoted to Brahmaloka, if one is not freed from material bondage one must return to this planet earth and continue in the miserable condition of material existence (bhūtvā bhūtvā pralīyate). One should always keep this understanding in mind so as not to be allured by any kind of sense enjoyment, in this life or in the next. One who is fully aware of this truth is self-realized (sa ātma-dṛk), but aside from him, everyone suffers in the cycle of birth and death (mṛtyu-saṁsāra-vartmani). This understanding is one of true intelligence, and anything contrary to this is but a cause of unhappiness. Kṛṣṇa-bhakta-niṣkāma, ataeva ’śānta.’ Only a Kṛṣṇa conscious person, who knows the aim and object of life, is peaceful. All others, whether karmīs, jñānīs or yogīs, are restless and cannot enjoy real peace.

TEXT 21

ity uktvā nāhuṣo jāyāṁ
tadīyaṁ pūrave vayaḥ
dattvā sva-jarasaṁ tasmād
ādade vigata-spṛhaḥ

SYNONYMS

iti uktvā-saying this; nāhuṣaḥ-Mahārāja Yayāti, the son of King Nahuṣa; jāyām-unto his wife, Devayānī; tadīyam-his own; pūrave-unto his son Pūru; vayaḥ-youth; dattvā-delivering; sva-jarasam-his own invalidity and old age; tasmāt-from him; ādade-took back; vigata-spṛhaḥ-being freed from all material lusty desires.

Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from all material desires, called his youngest son, Pūru, and returned Pūru’s youth in exchange for his own old age.

TEXT 22

diśi dakṣiṇa-pūrvasyāṁ
druhyuṁ dakṣiṇato yadum
pratīcyāṁ turvasuṁ cakra
udīcyām anum īśvaram

SYNONYMS

diśi-in the direction; dakṣiṇa-pūrvasyām-southeast; druhyum-his son named Druhyu; dakṣiṇataḥ-in the southern side of the world; yadum-Yadu; pratīcyām-in the western side of the world; turvasum-his son known as Turvasu; cakre-he made; udīcyām-in the northern side of the world; anum-his son named Anu; īśvaram-the King.

King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.

TEXT 23

bhū-maṇḍalasya sarvasya
pūrum arhattamaṁ viśām
abhiṣicyāgrajāṁs tasya
vaśe sthāpya vanaṁ yayau

SYNONYMS

bhū-maṇḍalasya-of the entire planet earth; sarvasya-of all wealth and riches; pūrum-his youngest son, Pūru; arhat-tamam-the most worshipable person, the king; viśām-of the citizens or the subjects of the world; abhiṣicya-crowning on the throne of the emperor; agrajān-all his elder brothers, beginning from Yadu; tasya-of Pūru; vaśe-under the control; sthāpya-establishing; vanam-in the forest; yayau-he went away.

Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru’s control.

TEXT 24

āsevitaṁ varṣa-pūgān
ṣaḍ-vargaṁ viṣayeṣu saḥ
kṣaṇena mumuce nīḍaṁ
jāta-pakṣa iva dvijaḥ

SYNONYMS

āsevitam-being always engaged in; varṣa-pūgān-for many, many years; ṣaṭ-vargam-the six senses, including the mind; viṣayeṣu-in sense enjoyment; saḥ-King Yayāti; kṣaṇena-within a moment; mumuce-gave up; nīḍam-nest; jāta-pakṣaḥ-one that has grown its wings; iva-like; dvijaḥ-a bird.

Having enjoyed sense gratification for many, many years, O King Parīkṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

That Mahārāja Yayāti was immediately liberated from the bondage of conditioned life is certainly astonishing. But the example given herewith is appropriate. A tiny baby bird, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life, as promised by the Lord Himself (ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi). As stated in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ

ye ’nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

”Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him.” Lord Viṣṇu is so powerful that He can deliver anyone at once if He is pleased to do so. And Lord Viṣṇu, the Supreme Personality of Godhead, Kṛṣṇa, can be pleased immediately if we accept His order by surrendering unto Him, as Mahārāja Yayāti did. Mahārāja Yayāti was eager to serve Vāsudeva, Kṛṣṇa, and therefore as soon as he wanted to renounce material life, Lord Vāsudeva helped him. We must therefore be very sincere in surrendering ourselves unto the lotus feet of the Lord. Then we can immediately be liberated from all the bondage of conditioned life. This is clearly expressed in the next verse.

TEXT 25

sa tatra nirmukta-samasta-saṅga
ātmānubhūtyā vidhuta-triliṅgaḥ
pare ’male brahmaṇi vāsudeve
lebhe gatiṁ bhāgavatīṁ pratītaḥ

SYNONYMS

saḥ-Mahārāja Yayāti; tatra-upon doing this; nirmukta-was immediately liberated from; samasta-saṅgaḥ-all contamination; ātma-anubhūtyā-simply by understanding his constitutional position; vidhuta-was cleansed of; tri-liṅgaḥ-the contamination caused by the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); pare-unto the Transcendence; amale-without material contact; brahmaṇi-the Supreme Lord; vāsudeve-Vāsudeva, Kṛṣṇa, the Absolute Truth, Bhagavān; lebhe-achieved; gatim-the destination; bhāgavatīm-as an associate of the Supreme Personality of Godhead; pratītaḥ-famous.

Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.

The word vidhuta, meaning ”cleansed,” is very significant. Everyone in this material world is contaminated (kāraṇaṁ guṇa-saṅgo ’sya). Because we are in a material condition, we are contaminated either by sattva-guṇa, by rajo-guṇa or by tamo-guṇa. Even if one becomes a qualified brāhmaṇa in the mode of goodness (sattva-guṇa), he is still materially contaminated. One must come to the platform of śuddha-sattva, transcending the sattva-guṇa. Then one is vidhuta-triliṅga, cleansed of the contamination caused by the three modes of material nature. This is possible by the mercy of Kṛṣṇa. As stated in Śrīmad-Bhāgavatam (1.2.17):

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām

”Śrī Kṛṣṇa, the personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.” A person trying to be perfectly Kṛṣṇa conscious by hearing the words of Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā certainly has all the dirty things cleansed from the core of his heart. Caitanya Mahāprabhu also says, ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] the process of hearing and chanting the glories of the Supreme Lord washes away the dirty things accumulated in the core of the heart. As soon as one is freed from all the dirt of material contamination, as Mahārāja Yayāti was, one’s original position as an associate of the Lord is revealed. This is called , or personal perfection.

TEXT 26

śrutvā gāthāṁ devayānī
mene prastobham ātmanaḥ
strī-puṁsoḥ sneha-vaiklavyāt
parihāsam iveritam

SYNONYMS

śrutvā-hearing; gāthām-the narration; devayānī-Queen Devayānī, the wife of Mahārāja Yayāti; mene-understood; prastobham ātmanaḥ-when instructed for her self-realization; strī-puṁsoḥ-between the husband and wife; sneha-vaiklavyāt-from an exchange of love and affection; parihāsam-a funny joke or story; iva-like; īritam-spoken (by Mahārāja Yayāti).

When Devayānī heard Mahārāja Yayāti’s story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

When one actually awakens from material life, one understands his real position as an eternal servant of Kṛṣṇa. This is called liberation. Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ (Bhāg. 2.10.6). Under the influence of māyā, everyone living in this material world thinks that he is the master of everything (ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]). One thinks that there is no God or controller and that one is independent and can do anything. This is the material condition, and when one awakens from this ignorance, he is called liberated. Mahārāja Yayāti had delivered Devayānī from the well, and finally, as a dutiful husband, he instructed her with the story about the he-goat and she-goat and thus delivered her from the misconception of material happiness. Devayānī was quite competent to understand her liberated husband, and therefore she decided to follow him as his faithful wife.

TEXTS 27–28

sā sannivāsaṁ suhṛdāṁ
prapāyām iva gacchatām
vijñāyeśvara-tantrāṇāṁ
māyā-viracitaṁ prabhoḥ
sarvatra saṅgam utsṛjya

svapnaupamyena bhārgavī
kṛṣṇe manaḥ samāveśya
vyadhunol liṅgam ātmanaḥ

SYNONYMS

sā-Devayānī; sannivāsam-living in the association; suhṛdām-of friends and relatives; prapāyām-in a place where water is supplied; iva-like; gacchatām-of tourists on a program for going from one place to another; vijñāya-understanding; īśvara-tantrāṇām-under the influence of the rigid laws of nature; māyā-viracitam-the laws enforced by māyā, the illusory energy; prabhoḥ-of the Supreme Personality of Godhead; sarvatra-everywhere in this material world; saṅgam-association; utsṛjya-giving up; svapna-aupamyena-by the analogy of a dream; bhārgavī-Devayānī, the daughter of Śukrācārya; kṛṣṇe-unto Lord Kṛṣṇa; manaḥ-complete attention; samāveśya-fixing; vyadhunot-gave up; liṅgam-the gross and subtle bodies; ātmanaḥ-of the soul.

Thereafter, Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayānī gave up her imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.

One should be convinced that he is a spirit soul, part and parcel of the Supreme Brahman, Kṛṣṇa, but has somehow or other been entrapped by the material coverings of the gross and subtle bodies, consisting of earth, water, fire, air, ether, mind, intelligence and false ego. One should know that the association of society, friendship, love, nationalism, religion and so on are nothing but creations of māyā. One's only business is to become Kṛṣṇa conscious and render service unto Kṛṣṇa as extensively as possible for a living being. In this way one is liberated from material bondage. By the grace of Kṛṣṇa, Devayānī attained this state through the instructions of her husband.

TEXT 29

namas tubhyaṁ bhagavate
vāsudevāya vedhase
sarva-bhūtādhivāsāya
śāntāya bṛhate namaḥ

SYNONYMS

namaḥ-I offer my respectful obeisances; tubhyam-unto You; bhagavate-the Supreme Personality of Godhead; vāsudevāya-Lord Vāsudeva; vedhase-the creator of everything; sarva-bhūta-adhivāsāya-present everywhere (within the heart of every living entity and within the atom also); śāntāya-peaceful, as if completely inactive; bṛhate-the greatest of all; namaḥ-I offer my respectful obeisances.

O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

How Devayānī became self-realized by the grace of her great husband, Mahārāja Yayāti, is described here. Describing such realization is another way of performing the bhakti process.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him-these nine processes are accepted as pure devotional service." (Bhāg. 7.5.23) śravaṇaṁ kīrtanam, hearing and chanting, are especially important. By hearing from her husband about the greatness of Lord Vāsudeva, Devayānī certainly became convinced and surrendered herself unto the lotus feet of the Lord (oṁ namo bhagavate vāsudevāya). This is knowledge. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. Surrender to Vāsudeva is the result of hearing about Him for many, many births. As soon as one surrenders unto Vāsudeva, one is liberated immediately. Because of her association with her great husband, Mahārāja Yayāti, Devayānī became purified, adopted the means of bhakti-yoga, and thus became liberated.

Thus end the Bhaktivedanta purports of the Ninth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Yayāti Achieves Liberation."

20.10.20 Chapter Twenty

The Dynasty of Pūru

This chapter describes the history of Pūru and his descendant Duṣmanta. The son of Pūru was Janamejaya, and his son was Pracinvān. The sons and grandsons in the line of Pracinvān, one after another, were Pravīra, Manusyu, Cārupada, Sudyu, Bahugava, Saṁyāti, Ahaṁyāti and Raudrāśva. Raudrāśva had ten sons-Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. The son of Ṛteyu was Rantināva, who had three sons-Sumati, Dhruva and Apratiratha. The son of Apratiratha was Kaṇva, and Kaṇva's son was Medhātithi. The sons of Medhātithi, headed by Praskanna, were all brāhmaṇas. The son of Rantināva named Sumati had a son named Rebhi, and his son was Duṣmanta.

While hunting in the forest, Duṣmanta once approached the āśrama of Mahārṣi Kaṇva, where he saw an extremely beautiful woman and became attracted to her. That woman was the daughter of Viśvāmitra, and her name was Śakuntalā. Her mother was Menakā, who had left her in the forest, where Kaṇva Muni found her. Kaṇva Muni brought her to his āśrama, where he raised and maintained her. When Śakuntalā accepted Mahārāja Duṣmanta as her husband, he married her according to the gāndharva-vidhi. Śakuntalā later became pregnant by her husband, who left her in the āśrama of Kaṇva Muni and returned to his kingdom.

In due course of time, Śakuntalā gave birth to a Vaiṣṇava son, but Duṣmanta, having returned to the capital, forgot what had taken place. Therefore, when Śakuntalā approached him with her newly born child, Mahārāja Duṣmanta refused to accept them as his wife and son. Later, however, after a mysterious omen, the King accepted them. After Mahārāja Duṣmanta's death, Bharata, the son of Śakuntalā, was enthroned. He performed many great sacrifices, in which he gave great riches in charity to the brāhmaṇas. This chapter ends by describing the birth of Bharadvāja and how Mahārāja Bharata accepted Bharadvāja as his son.

TEXT 1

śrī-bādarāyaṇir uvāca
pūror vaṁśaṁ pravakṣyāmi
yatra jāto 'si bhārata
yatra rājarṣayo vaṁśyā
brahma-vaṁśyāś ca jajñire

SYNONYMS

śrī-bādarāyaṇiḥ uvāca-Śrī Śukadeva Gosvāmī said; pūroḥ vaṁśam-the dynasty of Mahārāja Pūru; pravakṣyāmi-now I shall narrate; yatra-in which dynasty; jātaḥ asi-you were born; bhārata-O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; yatra-in which dynasty; rāja-ṛṣayaḥ-all the kings were saintly; vaṁśyāḥ-one after another; brahma-vaṁśyāḥ-many brāhmaṇa dynasties; ca-also; jajñire-grew up.

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, descendant of Mahārāja Bharata, I shall now describe the dynasty of Pūru, in which you were born, in which many saintly kings appeared, and from which many dynasties of brāhmaṇas began.

There are many historical instances by which we can understand that from kṣatriyas many brāhmaṇas have been born and that from brāhmaṇas many kṣatriyas have been born. The Lord Himself says in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Therefore, regardless of the family in which one takes birth, when one is qualified with the symptoms of a particular section, he is to be described accordingly. Yal-lakṣaṇaṁ proktam. One's place in the varṇa divisions of society is determined according to one's symptoms or qualities. This is maintained everywhere in the śāstra. Birth is a secondary consideration; the first consideration is one's qualities and activities.

TEXT 2

janamejayo hy abhūt pūroḥ
pracinvāṁs tat-sutas tataḥ
pravīro 'tha manusyur vai
tasmāc cārupado 'bhavat

SYNONYMS

janamejayaḥ-King Janamejaya; hi-indeed; abhūt-appeared; pūroḥ-from Pūru; pracinvān-Pracinvān; tat-his (Janamejaya's); sutaḥ-son; tataḥ-from him (Pracinvān); pravīraḥ-Pravīra; atha-thereafter; manusyuḥ-Pravīra's son Manusyu; vai-indeed; tasmāt-from him (Manusyu); cārupadaḥ-King Cārupada; abhavat-appeared.

King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came the son named Cārupada.

TEXT 3

tasya sudyur abhūt putras
tasmād bahugavas tataḥ
saṁyātis tasyāhaṁyātī
raudrāśvas tat-sutaḥ smṛtaḥ

SYNONYMS

tasya-of him (Cārupada); sudyuḥ-by the name Sudyu; abhūt-appeared; putraḥ-a son; tasmāt-from him (Sudyu); bahugavaḥ-a son named Bahugava; tataḥ-from him; saṁyātiḥ-a son named Saṁyāti; tasya-and from him; ahaṁyātiḥ-a son named Ahaṁyāti; raudrāśvaḥ-Raudrāśva; tat-sutaḥ-his son; smṛtaḥ-well known.

The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.

TEXTS 4–5

ṛteyus tasya kakṣeyuḥ
sthaṇḍileyuḥ kṛteyukaḥ
jaleyuḥ sannateyuś ca
dharma-satya-vrateyavaḥ
daśaite 'psarasaḥ putrā
vaneyuś cāvamaḥ smṛtaḥ
ghṛtācyām indriyāṇīva
mukhyasya jagad-ātmanaḥ

SYNONYMS

ṛteyuḥ-Ṛteyu; tasya-of him (Raudrāśva); kakṣeyuḥ-Kakṣeyu; sthaṇḍileyuḥ-Sthaṇḍileyu; kṛteyukaḥ-Kṛteyuka; jaleyuḥ-Jaleyu; sannateyuḥ-Sannateyu; ca-also; dharma-Dharmeyu; satya-Satyeyu; vrateyavaḥ-and Vrateyu; daśa-ten; ete-all of them; apsarasaḥ-born of an Apsarā; putrāḥ-sons; vaneyuḥ-the son named Vaneyu; ca-and; avamaḥ-the youngest; smṛtaḥ-known; ghṛtācyām-Ghṛtācī; indriyāṇi iva-exactly like the ten senses; mukhyasya-of the living force; jagat-ātmanaḥ-the living force of the entire universe.

Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva's full control. All of them were born of the Apsarā named Ghṛtācī.

TEXT 6

ṛteyo rantināvo 'bhūt
trayas tasyātmajā nṛpa
sumatir dhruvo 'pratirathaḥ
kaṇvo 'pratirathātmajaḥ

SYNONYMS

ṛteyoḥ-from the son named Ṛteyu; rantināvaḥ-the son named Rantināva; abhūt-appeared; trayaḥ-three; tasya-his (Rantināva's); ātmajāḥ-sons; nṛpa-O King; sumatiḥ-Sumati; dhruvaḥ-Dhruva; apratirathaḥ-Apratiratha; kaṇvaḥ-Kaṇva; apratiratha-ātmajaḥ-the son of Apratiratha.

Ṛteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kaṇva.

TEXT 7

tasya medhātithis tasmāt
praskannādyā dvijātayaḥ
putro 'bhūt sumate rebhir
duṣmantas tat-suto mataḥ

SYNONYMS

tasya-of him (Kaṇva); medhātithiḥ-a son named Medhātithi; tasmāt-from him (Medhātithi); praskanna-ādyāḥ-sons headed by Praskanna; dvijātayaḥ-all brāhmaṇas; putraḥ-a son; abhūt-there was; sumateḥ-from Sumati; rebhiḥ-Rebhi; duṣmantaḥ-Mahārāja Duṣmanta; tat-sutaḥ-the son of Rebhi; mataḥ-is well-known.

The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.

TEXTS 8–9

duṣmanto mṛgayāṁ yātaḥ
kaṇvāśrama-padaṁ gataḥ
tatrāsīnāṁ sva-prabhayā
maṇḍayantīṁ ramām iva
vilokya sadyo mumuhe
deva-māyām iva striyam
babhāṣe tāṁ varārohāṁ
bhaṭaiḥ katipayair vṛtaḥ

SYNONYMS

duṣmantaḥ-Mahārāja Duṣmanta; mṛgayām yātaḥ-when he went hunting; kaṇva-āśrama-padam-to the residence of Kaṇva; gataḥ-he came; tatra-there; āsīnām-a woman sitting; sva-prabhayā-by her own beauty; maṇḍayantīm-illuminating; ramām iva-exactly like the goddess of fortune; vilokya-by observing; sadyaḥ-immediately; mumuhe-he became enchanted; deva-māyām iva-exactly like the illusory energy of the Lord; striyam-a beautiful woman; babhāṣe-he addressed; tām-her (the woman); vara-ārohām-who was the best of beautiful women; bhaṭaiḥ-by soldiers; katipayaiḥ-a few; vṛtaḥ-surrounded.

Once when King Duṣmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

TEXT 10

tad-darśana-pramuditaḥ
sannivṛtta-pariśramaḥ
papraccha kāma-santaptaḥ
prahasañ ślakṣṇayā girā

SYNONYMS

tat-darśana-pramuditaḥ-being very much enlivened by seeing the beautiful woman; sannivṛtta-pariśramaḥ-being relieved of the fatigue of the hunting excursion; papraccha-he inquired from her; kāma-santaptaḥ-being agitated by lusty desires; prahasan-in a joking mood; ślakṣṇayā-very beautiful and pleasing; girā-with words.

Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.

TEXT 11

kā tvaṁ kamala-patrākṣi
kasyāsi hṛdayaṅ-game
kiṁ svic cikīrṣitaṁ tatra
bhavatyā nirjane vane

SYNONYMS

kā-who; tvam-are you; kamala-patra-akṣi-O beautiful woman with eyes like the petals of a lotus; kasya asi-with whom are you related; hṛdayam-game-O most beautiful one, pleasing to the heart; kim svit-what kind of business; cikīrṣitam-is being thought of; tatra-there; bhavatyāḥ-by you; nirjane-solitary; vane-in the forest.

O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?

TEXT 12

vyaktaṁ rājanya-tanayāṁ
vedmy ahaṁ tvāṁ sumadhyame
na hi cetaḥ pauravāṇām
adharme ramate kvacit

SYNONYMS

vyaktam-it appears; rājanya-tanayām-the daughter of a kṣatriya; vedmi-can realize; aham-I; tvām-your good self; su-madhyame-O most beautiful; na-not; hi-indeed; cetaḥ-the mind; pauravāṇām-of persons who have taken birth in the Pūru dynasty; adharme-in irreligion; ramate-enjoys; kvacit-at any time.

O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.

Mahārāja Duṣmanta indirectly expressed his desire to marry Śakuntalā, for she appeared to his mind to be the daughter of some kṣatriya king.

TEXT 13

śrī-śakuntalovāca
viśvāmitrātmajaivāhaṁ
tyaktā menakayā vane
vedaitad bhagavān kaṇvo
vīra kiṁ karavāma te

SYNONYMS

śrī-śakuntalā uvāca-Śrī Śakuntalā replied; viśvāmitra-ātmajā-the daughter of Viśvāmitra; eva-indeed; aham-I (am); tyaktā-left; menakayā-by Menakā; vane-in the forest; veda-knows; etat-all these incidents; bhagavān-the most powerful saintly person; kaṇvaḥ-Kaṇva Muni; vīra-O hero; kim-what; karavāma-can I do; te-for you.

Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?

Śakuntalā informed Mahārāja Duṣmanta that although she never saw or knew her father or mother, Kaṇva Muni knew everything about her, and she had heard from him that she was the daughter of Viśvāmitra and that her mother was Menakā, who had left her in the forest.

TEXT 14

āsyatāṁ hy aravindākṣa
gṛhyatām arhaṇaṁ ca naḥ
bhujyatāṁ santi nīvārā
uṣyatāṁ yadi rocate

SYNONYMS

āsyatām-please come sit here; hi-indeed; aravinda-akṣa-O great hero with eyes like the petals of a lotus; gṛhyatām-please accept; arhaṇam-humble reception; ca-and; naḥ-our; bhujyatām-please eat; santi-what there is in stock; nīvārāḥ-nīvārā rice; uṣyatām-stay here; yadi-if; rocate-you so desire.

O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nīvārā rice that you may kindly take. And if you so desire, stay here without hesitation.

TEXT 15

śrī-duṣmanta uvāca
upapannam idaṁ subhru
jātāyāḥ kuśikānvaye
svayaṁ hi vṛṇute rājñāṁ
kanyakāḥ sadṛśaṁ varam

SYNONYMS

śrī-duṣmantaḥ uvāca-King Duṣmanta replied; upapannam-just befitting your position; idam-this; su-bhru-O Śakuntalā, with beautiful eyebrows; jātāyāḥ-because of your birth; kuśika-anvaye-in the family of Viśvāmitra; svayam-personally; hi-indeed; vṛṇute-select; rājñām-of a royal family; kanyakāḥ-daughters; sadṛśam-on an equal level; varam-husbands.

King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmitra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

In her reception of Mahārāja Duṣmanta, Śakuntalā clearly said, "Your Majesty may stay here, and you may accept whatever reception I can offer." Thus she indicated that she wanted Mahārāja Duṣmanta as her husband. As far as Mahārāja Duṣmanta was concerned, he desired Śakuntalā as his wife from the very beginning, as soon as he saw her, so the agreement to unite as husband and wife was natural. To induce Śakuntalā to accept the marriage, Mahārāja Duṣmanta reminded her that as the daughter of a king she could select her husband in an open assembly. In the history of Āryan civilization there have been many instances in which famous princesses have selected their husbands in open competitions. For example, it was in such a competition that Sītādevī accepted Lord Rāmacandra as her husband and that Draupadī accepted Arjuna, and there are many other instances. So marriage by agreement or by selecting one's own husband in an open competition is allowed. There are eight kinds of marriage, of which marriage by agreement is called gāndharva marriage. Generally the parents select the husband or wife for their daughter or son, but gāndharva marriage takes place by personal selection. Still, although marriage by personal selection or by agreement took place in the past, we find no such thing as divorce by disagreement. Of course, divorce by disagreement took place among low-class men, but marriage by agreement was found even in the very highest classes, especially in the royal kṣatriya families. Mahārāja Duṣmanta's acceptance of Śakuntalā as his wife was sanctioned by Vedic culture. How the marriage took place is described in the next verse.

TEXT 16

om ity ukte yathā-dharmam
upayeme śakuntalām
gāndharva-vidhinā rājā
deśa-kāla-vidhānavit

SYNONYMS

om iti ukte-by reciting the Vedic praṇava, invoking the Supreme Personality of Godhead to witness the marriage; yathā-dharmam-exactly according to the principles of religion (because Nārāyaṇa becomes the witness in an ordinary religious marriage also); upayeme-he married; śakuntalām-the girl Śakuntalā; gāndharva-vidhinā-by the regulative principle of the Gandharvas, without deviation from religious principles; rājā-Mahārāja Duṣmanta; deśa-kāla-vidhāna-vit-completely aware of duties according to time, position and objective.

When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.

The oṁkāra, praṇava, is the Supreme Personality of Godhead represented by letters. Bhagavad-gītā says that the letters a-u-m, combined together as oṁ, represent the Supreme Lord. Religious principles are meant to invoke the blessings and mercy of the Supreme Personality of Godhead, Kṛṣṇa, who says in Bhagavad-gītā that He is personally present in sexual desires that are not contrary to religious principles. The word vidhinā means, "according to religious principles." The association of men and women according to religious principles is allowed in the Vedic culture. In our Kṛṣṇa consciousness movement we allow marriage on the basis of religious principles, but the sexual combination of men and women as friends is irreligious and is not allowed.

TEXT 17

amogha-vīryo rājarṣir
mahiṣyāṁ vīryam ādadhe
śvo-bhūte sva-puraṁ yātaḥ
kālenāsūta sā sutam

SYNONYMS

amogha-vīryaḥ-a person who discharges semen without being baffled, or, in other words, who must beget a child; rāja-ṛṣiḥ-the saintly King Duṣmanta; mahiṣyām-into the Queen, Śakuntalā (after her marriage, Śakuntalā became the Queen); vīryam-semen; ādadhe-placed; śvaḥ-bhūte-in the morning; sva-puram-to his own place; yātaḥ-returned; kālena-in due course of time; asūta-gave birth; sā-she (Śakuntalā); sutam-to a son.

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.

TEXT 18

kaṇvaḥ kumārasya vane
cakre samucitāḥ kriyāḥ
baddhvā mṛgendraṁ tarasā
krīḍati sma sa bālakaḥ

SYNONYMS

kaṇvaḥ-Kaṇva Muni; kumārasya-of the son born of Śakuntalā; vane-in the forest; cakre-executed; samucitāḥ-prescribed; kriyāḥ-ritualistic ceremonies; baddhvā-capturing; mṛga-indram-a lion; tarasā-by force; krīḍati-playing; sma-in the past; saḥ-he; bālakaḥ-the child.

In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

TEXT 19

taṁ duratyaya-vikrāntam
ādāya pramadottamā
harer aṁśāṁśa-sambhūtaṁ
bhartur antikam āgamat

SYNONYMS

tam-him; duratyaya-vikrāntam-whose strength was insurmountable; ādāya-taking with her; pramadā-uttamā-the best of women, Śakuntalā; hareḥ-of God; aṁśa-aṁśa-sambhūtam-a partial plenary incarnation; bhartuḥ antikam-unto her husband; āgamat-approached.

Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.

TEXT 20

yadā na jagṛhe rājā
bhāryā-putrāv aninditau
śṛṇvatāṁ sarva-bhūtānāṁ
khe vāg āhāśarīriṇī

SYNONYMS

yadā-when; na-not; jagṛhe-accepted; rājā-the King (Duṣmanta); bhāryā-putrau-his real son and real wife; aninditau-not abominable, not accused by anyone; śṛṇvatām-while hearing; sarva-bhūtānām-all the people; khe-in the sky; vāk-a sound vibration; āha-declared; aśarīriṇī-without a body.

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

Mahārāja Duṣmanta knew that Śakuntalā and the boy were his own wife and son, but because they came from outside and were unknown to the citizens, he at first declined to accept them. Śakuntalā, however, was so chaste that an omen from the sky declared the truth so that others could hear. When everyone heard from the omen that Śakuntalā and her child were truly the King's wife and son, the King gladly accepted them.

TEXT 21

mātā bhastrā pituḥ putro
yena jātaḥ sa eva saḥ
bharasva putraṁ duṣmanta
māvamaṁsthāḥ śakuntalām

SYNONYMS

mātā-the mother; bhastrā-just like the skin of a bellows containing air; pituḥ-of the father; putraḥ-the son; yena-by whom; jātaḥ-one is born; saḥ-the father; eva-indeed; saḥ-the son; bharasva-just maintain; putram-your son; duṣmanta-O Mahārāja Duṣmanta; mā-do not; avamaṁsthāḥ-insult; śakuntalām-Śakuntalā.

The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

According to the Vedic injunction ātmā vai putra-nāmāsi, the father becomes the son. The mother is simply like a storekeeper, because the seed of the child is placed in her womb, but it is the father who is responsible for maintaining the son. In Bhagavad-gītā the Lord says that He is the seed-giving father of all living entities (ahaṁ bīja-pradaḥ pitā), and therefore He is responsible for maintaining them. This is also confirmed in the Vedas. Eko bahūnāṁ yo vidadhāti kāmān: although God is one, He maintains all living entities with their necessities for life. The living entities in different forms are sons of the Lord, and therefore the father, the Supreme Lord, supplies them food according to their different bodies. The small ant is supplied a grain of sugar, and the elephant is supplied tons of food, but everyone is able to eat. Therefore there is no question of overpopulation. Because the father, Kṛṣṇa, is fully opulent, there is no scarcity of food, and because there is no scarcity, the propaganda of overpopulation is only a myth. Actually one suffers for want of food when material nature, under the order of the father, refuses to supply him food. It is the living entity's position that determines whether food will be supplied or not. When a diseased person is forbidden to eat, this does not mean that there is a scarcity of food; rather, the diseased person requires the treatment of not being supplied with food. In Bhagavad-gītā (7.10) the Lord also says, bījaṁ māṁ sama-bhūtānām: "I am the seed of all living entities." A particular type of seed is sown within the earth, and then a particular type of tree or plant comes out. The mother resembles the earth, and when a particular type of seed is sown by the father, a particular type of body takes birth.

TEXT 22

reto-dhāḥ putro nayati
naradeva yama-kṣayāt
tvaṁ cāsya dhātā garbhasya
satyam āha śakuntalā

SYNONYMS

retaḥ-dhāḥ-a person who discharges semen; putraḥ-the son; nayati-saves; nara-deva-O King (Mahārāja Duṣmanta); yama-kṣayāt-from punishment by Yamarāja, or from the custody of Yamarāja; tvam-your good self; ca-and; asya-of this child; dhātā-the creator; garbhasya-of the embryo; satyam-truthfully; āha-said; śakuntalā-your wife, Śakuntalā.

O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

Upon hearing the omen, Mahārāja Duṣmanta accepted his wife and child. According to Vedic smṛti:

pun-nāmno narakād yasmāt
pitaraṁ trāyate sutaḥ
tasmāt putra iti proktaḥ
svayam eva svayambhuvā

Because a son delivers his father from punishment in the hell called put, the son is called putra. According to this principle, when there is a disagreement between the father and mother, it is the father, not the mother, who is delivered by the son. But if the wife is faithful and firmly adherent to her husband, when the father is delivered the mother is also delivered. Consequently, there is no such thing as divorce in the Vedic literature. A wife is always trained to be chaste and faithful to her husband, for this helps her achieve deliverance from any abominable material condition. This verse clearly says, putro nayati naradeva yama-kṣayāt: "The son saves his father from the custody of Yamarāja." It never says, putro nayati mātaram: "The son saves his mother." The seed-giving father is delivered, not the storekeeper mother. Consequently, husband and wife should not separate under any condition, for if they have a child whom they raise to be a Vaiṣṇava, he can save both the father and mother from the custody of Yamarāja and punishment in hellish life.

TEXT 23

pitary uparate so 'pi
cakravartī mahā-yaśāḥ
mahimā gīyate tasya
harer aṁśa-bhuvo bhuvi

SYNONYMS

pitari-after his father; uparate-passed away; saḥ-the King's son; api-also; cakravartī-the emperor; mahā-yaśāḥ-very famous; mahimā-glories; gīyate-are glorified; tasya-his; hareḥ-of the Supreme Personality of Godhead; aṁśa-bhuvaḥ-a partial representation; bhuvi-upon this earth.

Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

In Bhagavad-gītā (10.41) it is said:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'ṁśa-sambhavam

Anyone extraordinarily powerful must be considered a partial representation of the opulence of the Supreme Godhead. Therefore when the son of Mahārāja Duṣmanta became the emperor of the entire world, he was celebrated in this way.

TEXTS 24–26

cakraṁ dakṣiṇa-haste 'sya
padma-kośo 'sya pādayoḥ
īje mahābhiṣekeṇa
so 'bhiṣikto 'dhirāḍ vibhuḥ
pañca-pañcāśatā medhyair
gaṅgāyām anu vājibhiḥ
māmateyaṁ purodhāya
yamunām anu ca prabhuḥ
aṣṭa-saptati-medhyāśvān
babandha pradadad vasu
bharatasya hi dauṣmanter
agniḥ sācī-guṇe citaḥ
sahasraṁ badvaśo yasmin
brāhmaṇā gā vibhejire

SYNONYMS

cakram-the mark of Kṛṣṇa's disc; dakṣiṇa-haste-on the palm of the right hand; asya-of him (Bharata); padma-kośaḥ-the mark of the whorl of a lotus; asya-of him; pādayoḥ-on the soles of the feet; īje-worshiped the Supreme Personality of Godhead; mahā-abhiṣekeṇa-by a grand Vedic ritualistic ceremony; saḥ-he (Mahārāja Bharata); abhiṣiktaḥ-being promoted; adhirāṭ-to the topmost position of a ruler; vibhuḥ-the master of everything; pañca-pañcāśatā-fifty-five; medhyaiḥ-fit for sacrifices; gaṅgāyām anu-from the mouth of the Ganges to the source; vājibhiḥ-with horses; māmateyam-the great sage Bhṛgu; purodhāya-making him the great priest; yamunām-on the bank of the Yamunā; anu-in regular order; ca-also; prabhuḥ-the supreme master, Mahārāja Bharata; aṣṭa-saptati-seventy-eight; medhya-aśvān-horses fit for sacrifice; babandha-he bound; pradadat-gave in charity; vasu-riches; bharatasya-of Mahārāja Bharata; hi-indeed; dauṣmanteḥ-the son of Mahārāja Duṣmanta; agniḥ-the sacrificial fire; sācī-guṇe-on an excellent site; citaḥ-established; sahasram-thousands; badvaśaḥ-by the number of one badva (one badva equals 13,084); yasmin-in which sacrifices; brāhmaṇāḥ-all the brāhmaṇas present; gāḥ-the cows; vibhejire-received their respective share.

Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bhṛgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.

As indicated here by the words dauṣmanter agniḥ sācī-guṇe citaḥ, Bharata, the son of Mahārāja Duṣmanta, arranged for many ritualistic ceremonies all over the world, especially all over India on the banks of the Ganges and Yamunā, from the mouth to the source, and all such sacrifices were performed in very distinguished places. As stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Everyone should engage in the performance of yajña, and the sacrificial fire should be ignited everywhere, the entire purpose being to make people happy, prosperous and progressive in spiritual life. Of course, these things were possible before the beginning of Kali-yuga because there were qualified brāhmaṇas who could perform such yajñas. For the present, however, the Brahma-vaivarta Purāṇa enjoins:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

"In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting the order of sannyāsa, offering oblations of flesh to the forefathers, and begetting children in the wife of one's brother." In this age, such yajñas as the aśvamedha-yajña and gomedha-yajña are impossible to perform because there are neither sufficient riches nor qualified brāhmaṇas. This verse says, māmateyaṁ purodhāya: Mahārāja Bharata engaged the son of Mamatā, Bhṛgu Muni, to take charge of performing this yajña. Now, however, such brāhmaṇas are impossible to find. Therefore the śāstras recommend, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: those who are intelligent should perform the saṅkīrtana-yajña inaugurated by Lord Śrī Caitanya Mahāprabhu.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

”In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña.” (Bhāg. 11.5.32) Yajña must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Kṛṣṇa consciousness movement has taken charge of introducing the chanting of Hare Kṛṣṇa all over the world. This Hare Kṛṣṇa movement is also yajña, but without the difficulties involved in securing paraphernalia and qualified brāhmaṇas. This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all the purposes of yajña will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (annād bhavanti bhūtāni parjanyād anna-sambhavaḥ). All our necessities can be produced simply by rainfall (kāmaṁ vavarṣa parjanyaḥ [SB 1.10.4]), and the earth is the original source of all necessities (sarva-kāma-dughā mahī). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life-illicit sex, meat-eating, intoxication and gambling-and in a pure state of existence should perform the simple yajña of chanting the Hare Kṛṣṇa mahā-mantra. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

TEXT 27

trayas-triṁśac-chataṁ hy aśvān
baddhvā vismāpayan nṛpān
dauṣmantir atyagān māyāṁ
devānāṁ gurum āyayau

SYNONYMS

trayaḥ-three; triṁśat-thirty; śatam-hundred; hi-indeed; aśvān-horses; baddhvā-arresting in the yajña; vismāpayan-astonishing; nṛpān-all other kings; dauṣmantiḥ-the son of Mahārāja Duṣmanta; atyagāt-surpassed; māyām-material opulences; devānām-of the demigods; gurum-the supreme spiritual master; āyayau-achieved.

Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

One who achieves the lotus feet of the Supreme Personality of Godhead certainly surpasses all material wealth, even that of the demigods in the heavenly planets. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ. The achievement of the lotus feet of the Supreme Personality of Godhead is the most exalted achievement in life.

TEXT 28

mṛgāñ chukla-dataḥ kṛṣṇān
hiraṇyena parīvṛtān
adāt karmaṇi maṣṇāre
niyutāni caturdaśa

SYNONYMS

mṛgān-first-class elephants; śukla-dataḥ-with very white tusks; kṛṣṇān-with black bodies; hiraṇyena-with gold ornaments; parīvṛtān-completely covered; adāt-give in charity; karmaṇi-in the sacrifice; maṣṇāre-by the name Maṣṇāra, or in the place known as Maṣṇāra; niyutāni-lakhs (one lakh equals one hundred thousand); caturdaśa-fourteen.

When Mahārāja Bharata performed the sacrifice known as Maṣṇāra [or a sacrifice in the place known as Maṣṇāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

TEXT 29

bharatasya mahat karma
na pūrve nāpare nṛpāḥ
naivāpur naiva prāpsyanti
bāhubhyāṁ tridivaṁ yathā

SYNONYMS

bharatasya-of Mahārāja Bharata, the son of Mahārāja Duṣmanta; mahat-very great, exalted; karma-activities; na-neither; pūrve-previously; na-nor; apare-after his time; nṛpāḥ-kings as a class; na-neither; eva-certainly; āpuḥ-attained; na-nor; eva-certainly; prāpsyanti-will get; bāhubhyām-by the strength of his arms; tri-divam-the heavenly planets; yathā-as.

As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.

TEXT 30

kirāta-hūṇān yavanān
pauṇḍrān kaṅkān khaśāñ chakān
abrahmaṇya-nṛpāṁś cāhan
mlecchān dig-vijaye ’khilān

SYNONYMS

kirāta-the black people called Kirātas (mostly the Africans); hūṇān-the Huns, the tribes from the far north; yavanān-the meat-eaters; pauṇḍrān-the Pauṇḍras; kaṅkān-the Kaṅkas; khaśān-the Mongolians; śakān-the Śakas; abrahmaṇya-against the brahminical culture; nṛpān-kings; ca-and; ahan-he killed; mlecchān-such atheists, who had no respect for Vedic civilization; dik-vijaye-while conquering all directions; akhilān-all of them.

When Mahārāja Bharata was on tour, he defeated or killed all the Kirātas, Hūṇas, Yavanas, Pauṇḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.

TEXT 31

jitvā purāsurā devān
ye rasaukāṁsi bhejire
deva-striyo rasāṁ nītāḥ
prāṇibhiḥ punar āharat

SYNONYMS

jitvā-conquering; purā-formerly; asurāḥ-the demons; devān-the demigods; ye-all who; rasa-okāṁsi-in the lower planetary system known as Rasātala; bhejire-took shelter; deva-striyaḥ-the wives and daughters of the demigods; rasām-in the lower planetary system; nītāḥ-were brought; prāṇibhiḥ-with their own dear associates; punaḥ-again; āharat-brought back to their original places.

Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

TEXT 32

sarvān kāmān duduhatuḥ
prajānāṁ tasya rodasī
samās tri-ṇava-sāhasrīr
dikṣu cakram avartayat

SYNONYMS

sarvān kāmān-all necessities or desirable things; duduhatuḥ-fulfilled; prajānām-of the subjects; tasya-his; rodasī-this earth and the heavenly planets; samāḥ-years; tri-nava-sāhasrīḥ-three times nine thousand (that is, twenty-seven thousand); dikṣu-in all directions; cakram-soldiers or orders; avartayat-circulated.

Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

TEXT 33

sa saṁrāḍ loka-pālākhyam
aiśvaryam adhirāṭ śriyam
cakraṁ cāskhalitaṁ prāṇān
mṛṣety upararāma ha

SYNONYMS

saḥ-he (Mahārāja Bharata); saṁrāṭ-the emperor; loka-pāla-ākhyam-known as the ruler of all the lokas, or planets; aiśvaryam-such opulences; adhirāṭ-thoroughly in power; śriyam-kingdom; cakram-soldiers or orders; ca-and; askhalitam-without failure; prāṇān-life or sons and family; mṛṣā-all false; iti-thus; upararāma-ceased to enjoy; ha-in the past.

As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

Mahārāja Bharata had incomparable opulence in sovereignty, soldiers, sons, daughters and everything for material enjoyment, but when he realized that all such material opulences were useless for spiritual advancement, he retired from material enjoyment. The Vedic civilization enjoins that after a certain age, following in the footsteps of Mahārāja Bharata, one should cease to enjoy material opulences and should take the order of vānaprastha.

TEXT 34

tasyāsan nṛpa vaidarbhyaḥ
patnyas tisraḥ susammatāḥ
jaghnus tyāga-bhayāt putrān
nānurūpā itīrite

SYNONYMS

tasya-of him (Mahārāja Bharata); āsan-there were; nṛpa-O King (Mahārāja Parīkṣit); vaidarbhyaḥ-daughters of Vidarbha; patnyaḥ-wives; tisraḥ-three; su-sammatāḥ-very pleasing and suitable; jaghnuḥ-killed; tyāga-bhayāt-fearing rejection; putrān-their sons; na anurūpāḥ-not exactly like the father; iti-like this; īrite-considering.

O King Parīkṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.

TEXT 35

tasyaivaṁ vitathe vaṁśe
tad-arthaṁ yajataḥ sutam
marut-stomena maruto
bharadvājam upādaduḥ

SYNONYMS

tasya-his (Mahārāja Bharata's); evam-thus; vitathe-being baffled; vaṁśe-in generating progeny; tat-artham-to get sons; yajataḥ-performing sacrifices; sutam-a son; marut-stomena-by performing a marut-stoma sacrifice; marutaḥ-the demigods named the Maruts; bharadvājam-Bharadvāja; upādaduḥ-presented.

The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.

TEXT 36

antarvatnyāṁ bhrātṛ-patnyāṁ
maithunāya bṛhaspatiḥ
pravṛtto vārito garbhaṁ
śaptvā vīryam upāsṛjat

SYNONYMS

antaḥ-vatnyām-pregnant; bhrātṛ-patnyām-with the brother's wife; maithunāya-desiring sexual enjoyment; bṛhaspatiḥ-the demigod named Bṛhaspati; pravṛttaḥ-so inclined; vāritaḥ-when forbidden to do so; garbham-the son within the abdomen; śaptvā-by cursing; vīryam-semen; upāsṛjat-discharged.

When the demigod named Bṛhaspati was attracted by his brother's wife, Mamatā, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbid this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.

The sex impulse is so strong in this material world that even Bṛhaspati, who is supposed to be the priest of the demigods and a very learned scholar, wanted to have a sexual relationship with his brother's pregnant wife. This can happen even in the society of the higher demigods, so what to speak of human society? The sex impulse is so strong that it can agitate even a learned personality like Bṛhaspati.

TEXT 37

taṁ tyaktu-kāmāṁ mamatāṁ
bhartus tyāga-viśaṅkitām
nāma-nirvācanaṁ tasya
ślokam enaṁ surā jaguḥ

SYNONYMS

tam-that newly born baby; tyaktu-kāmām-who was trying to avoid; mamatām-unto Mamatā; bhartuḥ tyāga-viśaṅkitām-very much afraid of being forsaken by her husband because of giving birth to an illegitimate son; nāma-nirvācanam-a name-giving ceremony, or nāma-karaṇa; tasya-to the child; ślokam-verse; enam-this; surāḥ-the demigods; jaguḥ-enunciated.

Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

According to Vedic scripture, whenever a child is born there are some ceremonies known as jāta-karma and nāma-karaṇa, in which learned brāhmaṇas, immediately after the birth of the child, make a horoscope according to astrological calculations. But the child to which Mamatā gave birth was begotten by Bṛhaspati irreligiously, for although Mamatā was the wife of Utathya, Bṛhaspati made her pregnant by force. Therefore Bṛhaspati became bhartā. According to Vedic culture, a wife is considered the property of her husband, and a son born by illicit sex is called dvāja. The common word still current in Hindu society for such a son is doglā, which refers to a son not begotten by the husband of his mother. In such a situation, it is difficult to give the child a name according to proper regulative principles. Mamatā, therefore, was perplexed, but the demigods gave the child the appropriate name Bharadvāja, which indicated that the child born illegitimately should be maintained by both Mamatā and Bṛhaspati.

TEXT 38

mūḍhe bhara dvājam imaṁ
bhara dvājaṁ bṛhaspate
yātau yad uktvā pitarau
bharadvājas tatas tv ayam

SYNONYMS

mūḍhe-O foolish woman; bhara-just maintain; dvājam-although born by an illicit connection between two; imam-this child; bhara-maintain; dvājam-although born by an illicit connection between two; bṛhaspate-O Bṛhaspati; yātau-left; yat-because; uktvā-having said; pitarau-both the father and mother; bharadvājaḥ-by the name Bharadvāja; tataḥ-thereafter; tu-indeed; ayam-this child.

Bṛhaspati said to Mamatā, "You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him." Upon hearing this, Mamatā replied, "O Bṛhaspati, you maintain him!" After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

TEXT 39

codyamānā surair evaṁ
matvā vitatham ātmajam
vyasṛjan maruto 'bibhran
datto 'yaṁ vitathe 'nvaye

SYNONYMS

codyamānā-although Mamatā was encouraged (to maintain the child); suraiḥ-by the demigods; evam-in this way; matvā-considering; vitatham-purposeless; ātmajam-her own child; vyasṛjat-rejected; marutaḥ-the demigods known as the Maruts; abibhran-maintained (the child); dattaḥ-the same child was given; ayam-this; vitathe-was disappointed; anvaye-when the dynasty of Mahārāja Bharata.

Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.

From this verse it is understood that those who are rejected from the higher planetary system are given a chance to take birth in the most exalted families on this planet earth.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasty of Pūru."

20.10.21 Chapter Twenty-one

The Dynasty of Bharata

This Twenty-first Chapter describes the dynasty born from Mahārāja Bharata, the son of Mahārāja Duṣmanta, and it also describes the glories of Rantideva, Ajamīḍha and others.

The son of Bharadvāja was Manyu, and Manyu's sons were Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, Nara had a son named Saṅkṛti, who had two sons, named Guru and Rantideva. As an exalted devotee, Rantideva saw every living entity in relationship with the Supreme Personality of Godhead, and therefore he completely engaged his mind, his words and his very self in the service of the Supreme Lord and His devotees. Rantideva was so exalted that he would sometimes give away his own food in charity, and he and his family would fast. Once, after Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it a brāhmaṇa guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the brāhmaṇa. When the brāhmaṇa left and Rantideva was just about to eat the remnants of the food, a śūdra appeared. Rantideva therefore divided the remnants between the śūdra and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking the water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify His devotee and show how tolerant a devotee is in rendering service to the Lord. The Supreme Personality of Godhead, being extremely pleased with Rantideva, entrusted him with very confidential service. The special power to render the most confidential service is entrusted by the Supreme Personality of Godhead to a pure devotee, not to ordinary devotees.

Garga, the son of Bharadvāja, had a son named Śini, and Śini's son was Gārgya. Although Gārgya was a kṣatriya by birth, his sons became brāhmaṇas. The son of Mahāvīrya was Duritakṣaya, whose sons were of a kṣatriya king, they also achieved the position of brāhmaṇas. The son of Bṛhatkṣatra constructed the city of Hastināpura and was known as Hastī. His sons were Ajamīḍha, Dvimīḍha and Purumīḍha.

From Ajamīḍha came Priyamedha and other brāhmaṇas and also a son named Bṛhadiṣu. The sons, grandsons and further descendants of Bṛhadiṣu were Bṛhaddhanu, Bṛhatkāya, Jayadratha, Viśada and Syenajit. From Syenajit came four sons-Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa. From Rucirāśva came a son named Pāra, whose sons were Pṛthusena and Nīpa, and from Nīpa came one hundred sons. Another son of Nīpa was Brahmadatta. From Brahmadatta came Viṣvaksena; from Viṣvaksena, Udaksena; and from Udaksena, Bhallāṭa.

The son of Dvimīḍha was Yavīnara, and from Yavīnara came many sons and grandsons, such as Kṛtimān, Satyadhṛti, Dṛḍhanemi, Supārśva, Sumati, Sannatimān, Kṛtī, Nīpa, Udgrāyudha, Kṣemya, Suvīra, Ripuñjaya and Bahuratha. Purumīḍha had no sons, but Ajamīḍha, in addition to his other sons, had a son named Nīla, whose son was Śānti. The descendants of Śānti were Suśānti, Puruja, Arka and Bharmyāśva. Bharmyāśva had five sons, one of whom, Mudgala, begot a dynasty of brāhmaṇas. Mudgala had twins-a son, Divodāsa, and a daughter, Ahalyā. From Ahalyā, by her husband, Gautama, Śatānanda was born. The son of Śatānanda was Satyadhṛti, and his son was Śaradvān. Śaradvān's son was known as Kṛpa, and Śaradvān's daughter, known as Kṛpī, became the wife of Droṇācārya.

TEXT 1

śrī-śuka uvāca
vitathasya sutān manyor
bṛhatkṣatro jayas tataḥ
mahāvīryo naro gargaḥ
saṅkṛtis tu narātmajaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; vitathasya-of Vitatha (Bharadvāja), who was accepted in the family of Mahārāja Bharata under special circumstances of disappointment; sutāt-from the son; manyoḥ-named Manyu; bṛhatkṣatraḥ-Bṛhatkṣatra; jayaḥ-Jaya; tataḥ-from him; mahāvīryaḥ-Mahāvīrya; naraḥ-Nara; gargaḥ-Garga; saṅkṛtiḥ-Saṅkṛti; tu-certainly; nara-ātmajaḥ-the son of Nara.

Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons-Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, the one known as Nara had a son named Saṅkṛti.

TEXT 2

guruś ca rantidevaś ca
saṅkṛteḥ pāṇḍu-nandana
rantidevasya mahimā
ihāmutra ca gīyate

SYNONYMS

guruḥ-a son named Guru; ca-and; rantidevaḥ ca-and a son named Rantideva; saṅkṛteḥ-from Saṅkṛti; pāṇḍu-nandana-O Mahārāja Parīkṣit, descendant of Pāṇḍu; rantidevasya-of Rantideva; mahimā-the glories; iha-in this world; amutra-and in the next world; ca-also; gīyate-are glorified.

O Mahārāja Parīkṣit, descendant of Pāṇḍu, Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.

TEXTS 3–5

viyad-vittasya dadato
labdhaṁ labdhaṁ bubhukṣataḥ
niṣkiñcanasya dhīrasya
sakuṭumbasya sīdataḥ

vyatīyur aṣṭa-catvāriṁśad
ahāny apibataḥ kila
ghṛta-pāyasa-saṁyāvaṁ
toyaṁ prātar upasthitam
kṛcchra-prāpta-kuṭumbasya
kṣut-tṛḍbhyāṁ jāta-vepathoḥ
atithir brāhmaṇaḥ kāle
bhoktu-kāmasya cāgamat

SYNONYMS

viyat-vittasya-of Rantideva, who received things sent by providence, just as the cātaka bird receives water from the sky; dadataḥ-who distributed to others; labdham-whatever he got; labdham-such gains; bubhukṣataḥ-he enjoyed; niṣkiñcanasya-always penniless; dhīrasya-yet very sober; sa-kuṭumbasya-even with his family members; sīdataḥ-suffering very much; vyatīyuḥ-passed by; aṣṭa-catvāriṁśat-forty-eight; ahāni-days; apibataḥ-without even drinking water; kila-indeed; ghṛta-pāyasa-food prepared with ghee and milk; saṁyāvam-varieties of food grains; toyam-water; prātaḥ-in the morning; upasthitam-arrived by chance; kṛcchra-prāpta-undergoing suffering; kuṭumbasya-whose family members; kṣut-tṛḍbhyām-by thirst and hunger; jāta-became; vepathoḥ-trembling; atithiḥ-a guest; brāhmaṇaḥ-a brāhmaṇa; kāle-just at that time; bhoktu-kāmasya-of Rantideva, who desired to eat something; ca-also; āgamat-arrived there.

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

TEXT 6

tasmai saṁvyabhajat so ’nnam
ādṛtya śraddhayānvitaḥ
hariṁ sarvatra sampaśyan
sa bhuktvā prayayau dvijaḥ

SYNONYMS

tasmai-unto him (the brāhmaṇa); saṁvyabhajat-after dividing, gave his share; saḥ-he (Rantideva); annam-the food; ādṛtya-with great respect; śraddhayā anvitaḥ-and with faith; harim-the Supreme Lord; sarvatra-everywhere, or in the heart of every living being; sampaśyan-conceiving; saḥ-he; bhuktvā-after eating the food; prayayau-left that place; dvijaḥ-the brāhmaṇa.

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

Rantideva perceived the presence of the Supreme Personality of Godhead in every living being, but he never thought that because the Supreme Lord is present in every living being, every living being must be God. Nor did he distinguish between one living being and another. He perceived the presence of the Lord both in the brāhmaṇa and in the caṇḍāla. This is the true vision of equality, as confirmed by the Lord Himself in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].” A paṇḍita, or learned person, perceives the presence of the Supreme Personality of Godhead in every living being. Therefore, although it has now become fashionable to give preference to the so-called daridra-nārāyaṇa, or ”poor Nārāyaṇa,” Rantideva had no reason to give preference to any one person. The idea that because Nārāyaṇa is present in the heart of one who is daridra, or poor, the poor man should be called daridra-nārāyaṇa is a wrong conception. By such logic, because the Lord is present within the hearts of the dogs and hogs, the dogs and hogs would also be Nārāyaṇa. One should not mistakenly think that Rantideva subscribed to this view. Rather, he saw everyone as part of the Supreme Personality of Godhead (hari-sambandhi-vastunaḥ). It is not that everyone is the Supreme Godhead. Such a theory, which is propounded by the Māyāvāda philosophy, is always misleading, and Rantideva would never have accepted it.

TEXT 7

athānyo bhokṣyamāṇasya
vibhaktasya mahīpateḥ
vibhaktaṁ vyabhajat tasmai
vṛṣalāya hariṁ smaran

SYNONYMS

atha-thereafter; anyaḥ-another guest; bhokṣyamāṇasya-who was just about to eat; vibhaktasya-after setting aside the share for the family; mahīpateḥ-of the King; vibhaktam-the food allotted for the family; vyabhajat-he divided and distributed; tasmai-unto him; vṛṣalāya-unto a śūdra; harim-the Supreme Personality of Godhead; smaran-remembering.

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

Because King Rantideva saw everyone as part of the Supreme Personality of Godhead, he never distinguished between the brāhmaṇa and the śūdra, the poor and the rich. Such equal vision is called sama-darśinaḥ (paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]). One who has actually realized that the Supreme Personality of Godhead is situated in everyone's heart and that every living being is part of the Lord does not make any distinction between the brāhmaṇa and the śūdra, the poor (daridra) and the rich (dhanī). Such a person sees all living beings equally and treats them equally, without discrimination.

TEXT 8

yāte śūdre tam anyo 'gād
atithiḥ śvabhir āvṛtaḥ
rājan me dīyatām annaṁ
sagaṇāya bubhukṣate

SYNONYMS

yāte-when he went away; śūdre-the śūdra guest; tam-unto the King; anyaḥ-another; agāt-arrived there; atithiḥ-guest; śvabhiḥ āvṛtaḥ-accompanied by dogs; rājan-O King; me-unto me; dīyatām-deliver; annam-eatables; sa-gaṇāya-with my company of dogs; bubhukṣate-hankering for food.

When the śūdra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

TEXT 9

sa ādṛtyāvaśiṣṭaṁ yad
bahu-māna-puraskṛtam
tac ca dattvā namaścakre
śvabhyaḥ śva-pataye vibhuḥ

SYNONYMS

saḥ-he (King Rantideva); ādṛtya-after honoring them; avaśiṣṭam-the food that remained after the brāhmaṇa and śūdra were fed; yat-whatever there was; bahu-māna-puraskṛtam-offering him much respect; tat-that; ca-also; dattvā-giving away; namaḥ-cakre-offered obeisances; śvabhyaḥ-unto the dogs; śva-pataye-unto the master of the dogs; vibhuḥ-the all-powerful King.

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

TEXT 10

pānīya-mātram uccheṣaṁ
tac caika-paritarpaṇam
pāsyataḥ pulkaso 'bhyāgād
apo dehy aśubhāya me

SYNONYMS

pānīya-mātram-only the drinking water; uccheṣam-what remained of the food; tat ca-that also; eka-for one; paritarpaṇam-satisfying; pāsyataḥ-when the King was about to drink; pulkasaḥ-a caṇḍāla; abhyāgāt-came there; apaḥ-water; dehi-please give; aśubhāya-although I am a lowborn caṇḍāla; me-to me.

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, "O King, although I am lowborn, kindly give me some drinking water."

TEXT 11

tasya tāṁ karuṇāṁ vācaṁ
niśamya vipula-śramām
kṛpayā bhṛśa-santapta
idam āhāmṛtaṁ vacaḥ

SYNONYMS

tasya-of him (the caṇḍāla); tām-those; karuṇām-pitiable; vācam-words; niśamya-hearing; vipula-very much; śramām-fatigued; kṛpayā-out of compassion; bhṛśa-santaptaḥ-very much aggrieved; idam-these; āha-spoke; amṛtam-very sweet; vacaḥ-words.

Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.

Mahārāja Rantideva's words were like amṛta, or nectar, and therefore, aside from rendering bodily service to an aggrieved person, by his words alone the King could save the life of anyone who might hear him.

TEXT 12

na kāmaye 'haṁ gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavaṁ vā
ārtiṁ prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ

SYNONYMS

na-not; kāmaye-desire; aham-I; gatim-destination; īśvarāt-from the Supreme Personality of Godhead; parām-great; aṣṭa-ṛddhi-yuktām-composed of the eight kinds of mystic perfection; apunaḥ-bhavam-cessation of repeated birth (liberation, salvation); vā-either; ārtim-sufferings; prapadye-I accept; akhila-deha-bhājām-of all living entities; antaḥ-sthitaḥ-staying among them; yena-by which; bhavanti-they become; aduḥkhāḥ-without distress.

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

Vāsudeva Datta made a similar statement to Śrī Caitanya Mahāprabhu, requesting the Lord to liberate all living entities in His presence. Vāsudeva Datta submitted that if they were unfit to be liberated, he himself would take all their sinful reactions and suffer personally so that the Lord might deliver them. A Vaiṣṇava is therefore described as being para-duḥkha-duḥkhī, very much aggrieved by the sufferings of others. As such, a Vaiṣṇava engages in activities for the real welfare of human society.

TEXT 13

kṣut-tṛṭ-śramo gātra-paribhramaś ca
dainyaṁ klamaḥ śoka-viṣāda-mohāḥ
sarve nivṛttāḥ kṛpaṇasya jantor
jijīviṣor jīva-jalārpaṇān me

SYNONYMS

kṣut-from hunger; tṛṭ-and thirst; śramaḥ-fatigue; gātra-paribhramaḥ-trembling of the body; ca-also; dainyam-poverty; klamaḥ-distress; śoka-lamentation; viṣāda-moroseness; mohāḥ-and bewilderment; sarve-all of them; nivṛttāḥ-finished; kṛpaṇasya-of the poor; jantoḥ-living entity (the caṇḍāla); jijīviṣoḥ-desiring to live; jīva-maintaining life; jala-water; arpaṇāt-by delivering; me-mine.

By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

TEXT 14

iti prabhāṣya pānīyaṁ
mriyamāṇaḥ pipāsayā
pulkasāyādadād dhīro
nisarga-karuṇo nṛpaḥ

SYNONYMS

iti-thus; prabhāṣya-giving his statement; pānīyam-drinking water; mriyamāṇaḥ-although on the verge of death; pipāsayā-because of thirst; pulkasāya-unto the low-class caṇḍāla; adadāt-delivered; dhīraḥ-sober; nisarga-karuṇaḥ-by nature very kind; nṛpaḥ-the King.

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.

TEXT 15

tasya tribhuvanādhīśāḥ
phaladāḥ phalam icchatām
ātmānaṁ darśayāṁ cakrur
māyā viṣṇu-vinirmitāḥ

SYNONYMS

tasya-before him (King Rantideva); tri-bhuvana-adhīśāḥ-the controllers of the three worlds (demigods like Brahmā and Śiva); phaladāḥ-who can bestow all fruitive results; phalam icchatām-of persons who desire material benefit; ātmānam-their own identities; darśayām cakruḥ-manifested; māyāḥ-the illusory energy; viṣṇu-by Lord Viṣṇu; vinirmitāḥ-created.

Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.

TEXT 16

sa vai tebhyo namaskṛtya
niḥsaṅgo vigata-spṛhaḥ
vāsudeve bhagavati
bhaktyā cakre manaḥ param

SYNONYMS

saḥ-he (King Rantideva); vai-indeed; tebhyaḥ-unto Lord Brahmā, Lord Śiva and the other demigods; namaḥ-kṛtya-offering obeisances; niḥsaṅgaḥ-with no ambition to take any benefit from them; vigata-spṛhaḥ-completely free from desires for material possessions; vāsudeve-unto Lord Vāsudeva; bhagavati-the Supreme Lord; bhaktyā-by devotional service; cakre-fixed; manaḥ-the mind; param-as the ultimate goal of life.

King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu's lotus feet.

Śrīla Narottama dāsa Ṭhākura has sung:

anya devāśraya nāi, tomāre kahinu bhāi,
ei bhakti parama karaṇa

If one wants to become a pure devotee of the Supreme Lord, one should not hanker to take benedictions from the demigods. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: those befooled by the illusion of the material energy worship gods other than the Supreme Personality of Godhead. Therefore, although Rantideva was personally able to see Lord Brahmā and Lord Śiva, he did not hanker to take material benefits from them. Rather, he fixed his mind upon Lord Vāsudeva and rendered devotional service unto Him. This is the sign of a pure devotee, whose heart is not adulterated by material desires.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 17

īśvarālambanaṁ cittaṁ
kurvato 'nanya-rādhasaḥ
māyā guṇa-mayī rājan

svapnavat pratyalīyata

SYNONYMS

īśvara-ālambanam-completely taking shelter at the lotus feet of the Supreme Lord; cittam-his consciousness; kurvataḥ-fixing; ananya-rādhasaḥ-for Rantideva, who was undeviating and desired nothing other than to serve the Supreme Lord; māyā-the illusory energy; guṇa-mayī-consisting of the three modes of nature; rājan-O Mahārāja Parīkṣit; svapna-vat-like a dream; pratyalīyata-merged.

O Mahārāja Parīkṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord's illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.

As it is said:

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Just as there is no chance that darkness can exist in the sunshine, in a pure Kṛṣṇa conscious person there can be no existence of māyā. The Lord Himself says in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." If one wants to be free from the influence of māyā, the illusory energy, one must become Kṛṣṇa conscious and always keep Kṛṣṇa prominent within the core of his heart. In Bhagavad-gītā (9.34) the Lord advises that one always think of Him (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru). In this way, by always being Kṛṣṇa-minded or Kṛṣṇa conscious, one can surpass the influence of māyā (māyām etāṁ taranti te [Bg. 7.14]). Because Rantideva was Kṛṣṇa conscious, he was not under the influence of the illusory energy. The word svapnavat is significant in this connection. Because in the material world the mind is absorbed in materialistic activities, when one is asleep many contradictory activities appear in one's dreams. When one awakens, however, these activities automatically merge into the mind. Similarly, as long as one is under the influence of the material energy he makes many plans and schemes, but when one is Kṛṣṇa conscious such dreamlike plans automatically disappear.

TEXT 18

tat-prasaṅgānubhāvena
rantidevānuvartinaḥ
abhavan yoginaḥ sarve
nārāyaṇa-parāyaṇāḥ

SYNONYMS

tat-prasaṅga-anubhāvena-because of associating with King Rantideva (when talking with him about bhakti-yoga); rantideva-anuvartinaḥ-the followers of King Rantideva (that is, his servants, his family members, his friends and others); abhavan-became; yoginaḥ-first-class mystic yogīs, or bhakti-yogīs; sarve-all of them; nārāyaṇa-parāyaṇāḥ-devotees of the Supreme Personality of Godhead, Nārāyaṇa.

All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Nārāyaṇa. Thus they all became the best of yogis.

The best yogīs or mystics are the devotees, as confirmed by the Lord Himself in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The best yogī is he who constantly thinks of the Supreme Personality of Godhead within the core of the heart. Because Rantideva was the king, the chief executive in the state, all the residents of the state became devotees of the Supreme Personality of Godhead, Nārāyaṇa, by the king's transcendental association. This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is meritorious in proportion to the number of devotees he has created. A Vaiṣṇava becomes superior not simply by jugglery of words but by the number of devotees he has created for the Lord. Here the word rantidevānuvartinaḥ indicates that Rantideva's officers, friends, relatives and subjects all became first-class Vaiṣṇavas by his association. In other words, Rantideva is confirmed herein to be a first-class devotee, or mahā-bhāgavata. Mahat-sevāṁ dvāram āhur vimukteḥ: [SB 5.5.2] one should render service to such mahātmās, for then one will automatically achieve the goal of liberation. Śrīla Narottama dāsa Ṭhākura has also said, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be liberated by his own effort, but if one becomes subordinate to a pure Vaiṣṇava, the door to liberation is open.

TEXTS 19–20

gargāc chinis tato gārgyaḥ
kṣatrād brahma hy avartata
duritakṣayo mahāvīryāt
tasya trayyāruṇiḥ kaviḥ
puṣkarāruṇir ity atra
ye brāhmaṇa-gatiṁ gatāḥ
bṛhatkṣatrasya putro 'bhūd
dhastī yad-dhastināpuram

SYNONYMS

gargāt-from Garga (another grandson of Bharadvāja); śiniḥ-a son named Śini; tataḥ-from him (Śini); gārgyaḥ-a son named Gārgya; kṣatrāt-although he was a kṣatriya; brahma-the brāhmaṇas; hi-in deed; avartata-became possible; duritakṣayaḥ-a son named Duritakṣaya; mahāvīryāt-from Mahāvīrya (another grandson of Bharadvāja); tasya-his; trayyāruṇiḥ-the son named Trayyāruṇi; kaviḥ-a son named Kavi; puṣkarāruṇiḥ-a son named Puṣkarāruṇi; iti-thus; atra-therein; ye-all of them; brāhmaṇa-gatim-the position of brāhmaṇas; gatāḥ-achieved; bṛhatkṣatrasya-of the grandson of Bharadvāja named Bṛhatkṣatra; putraḥ-the son; abhūt-became; hastī-Hastī; yat-from whom; hastināpuram-the city of Hastināpura (New Delhi) was established.

From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brahmaṇas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura [now New Delhi].

TEXT 21

ajamīḍho dvimīḍhaś ca
purumīḍhaś ca hastinaḥ
ajamīḍhasya vaṁśyāḥ syuḥ
priyamedhādayo dvijāḥ

SYNONYMS

ajamīḍhaḥ-Ajamīḍha; dvimīḍhaḥ-Dvimīḍha; ca-also; purumīḍhaḥ-Purumīḍha; ca-also; hastinaḥ-became the sons of Hastī; ajamīḍhasya-of Ajamīḍha; vaṁśyāḥ-descendants; syuḥ-are; priyamedha-ādayaḥ-headed by Priyamedha; dvijāḥ-brāhmaṇas.

From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.

This verse gives evidence confirming the statement of Bhagavad-gītā that the orders of society-brāhmaṇa, kṣatriya, vaiśya and śūdra-are calculated in terms of qualities and activities (guṇa-karma-vibhāgaśaḥ). All the descendants of Ajamīḍha, who was a kṣatriya, became brāhmaṇas. This was certainly because of their qualities and activities. Similarly, sometimes the sons of brāhmaṇas or kṣatriyas become vaiśyas (brāhmaṇa-vaiśyatāṁ gatāḥ). When a kṣatriya or brāhmaṇa adopts the occupation or duty of a vaiśya (kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]), he is certainly counted as a vaiśya. On the other hand, if one is born a vaiśya, by his activities he can become a brāhmaṇa. This is confirmed by Nārada Muni. Yasya yal-lakṣaṇaṁ proktam. The members of the varṇas, or social orders-brāhmaṇa, kṣatriya, vaiśya and śūdra-must be ascertained by their symptoms, not by birth. Birth is immaterial; quality is essential.

TEXT 22

ajamīḍhād bṛhadiṣus
tasya putro bṛhaddhanuḥ
bṛhatkāyas tatas tasya
putra āsīj jayadrathaḥ

SYNONYMS

ajamīḍhāt-from Ajamīḍha; bṛhadiṣuḥ-a son named Bṛhadiṣu; tasya-his; putraḥ-son; bṛhaddhanuḥ-Bṛhaddhanu; bṛhatkāyaḥ-Bṛhatkāya; tataḥ-thereafter; tasya-his; putraḥ-son; āsīt-was; jayadrathaḥ-Jayadratha.

From Ajamīḍha came a son named Bṛhadiṣu, from Bṛhadiṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.

TEXT 23

tat-suto viśadas tasya
syenajit samajāyata
rucirāśvo dṛḍhahanuḥ
kāśyo vatsaś ca tat-sutāḥ

SYNONYMS

tat-sutaḥ-the son of Jayadratha; viśadaḥ-Viśada; tasya-the son of Viśada; syenajit-Syenajit; samajāyata-was born; rucirāśvaḥ-Rucirāśva; dṛḍhahanuḥ-Dṛḍhahanu; kāśyaḥ-Kāśya; vatsaḥ-Vatsa; ca-also; tat-sutāḥ-sons of Syenajit.

The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa.

TEXT 24

rucirāśva-sutaḥ pāraḥ
pṛthusenas tad-ātmajaḥ
pārasya tanayo nīpas
tasya putra-śataṁ tv abhūt

SYNONYMS

rucirāśva-sutaḥ-the son of Rucirāśva; pāraḥ-Pāra; pṛthusenaḥ-Pṛthusena; tat-his; ātmajaḥ-son; pārasya-from Pāra; tanayaḥ-a son; nīpaḥ-Nīpa; tasya-his; putra-śatam-one hundred sons; tu-indeed; abhūt-generated.

The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.

TEXT 25

sa kṛtvyāṁ śuka-kanyāyāṁ
brahmadattam ajījanat
yogī sa gavi bhāryāyāṁ
viṣvaksenam adhāt sutam

SYNONYMS

saḥ-he (King Nīpa); kṛtvyām-in his wife, Kṛtvī; śuka-kanyāyām-who was the daughter of Śuka; brahmadattam-a son named Brahmadatta; ajījanat-begot; yogī-a mystic yogī; saḥ-that Brahmadatta; gavi-by the name Gau or Sarasvatī; bhāryāyām-in the womb of his wife; viṣvaksenam-Viṣvaksena; adhāt-begot; sutam-a son.

King Nīpa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great yogi, begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.

The Śuka mentioned here is different from the Śukadeva Gosvāmī who spoke Śrīmad-Bhāgavatam. Śukadeva Gosvāmī, the son of Vyāsadeva, is described in great detail in the Brahma-vaivarta Purāṇa. There it is said that Vyāsadeva maintained the daughter of Jābāli as his wife and that after they performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of māyā. Vyāsadeva then assured the child that he would not be influenced by māyā, but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed the Personality of Godhead about his problem, and the Personality of Godhead, at Vyāsadeva's request, went to Vyāsadeva's cottage, where He assured the child in the womb that he would not be influenced by māyā. Thus assured, the child came out, but he immediately went away as a parivrājakācārya. When the father, very much aggrieved, began to follow his saintly boy, Śukadeva Gosvāmī, the boy created a duplicate Śukadeva, who later entered family life. Therefore, the śuka-kanyā, or daughter of Śukadeva, mentioned in this verse is the daughter of the duplicate or imitation Śukadeva. The original Śukadeva was a lifelong brahmacārī.

TEXT 26

jaigīṣavyopadeśena
yoga-tantraṁ cakāra ha
udaksenas tatas tasmād
bhallāṭo bārhadīṣavāḥ

SYNONYMS

jaigīṣavya-of the great ṛṣi named Jaigīṣavya; upadeśena-by the instruction; yoga-tantram-an elaborate description of the mystic yoga system; cakāra-compiled; ha-in the past; udaksenaḥ-Udaksena; tataḥ-from him (Viṣvaksena); tasmāt-from him (Udaksena); bhallāṭaḥ-a son named Bhallāṭa; bārhadīṣavāḥ-(all of these are known as) descendants of Bṛhadiṣu.

Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic yoga system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāṭa. All these sons are known as descendants of Bṛhadiṣu.

TEXT 27

yavīnaro dvimīḍhasya
kṛtimāṁs tat-sutaḥ smṛtaḥ
nāmnā satyadhṛtis tasya
dṛḍhanemiḥ supārśvakṛt

SYNONYMS

yavīnaraḥ-Yavīnara; dvimīḍhasya-the son of Dvimīḍha; kṛtimān-Kṛtimān; tat-sutaḥ-the son of Yavīnara; smṛtaḥ-is well known; nāmnā-by name; satyadhṛtiḥ-Satyadhṛti; tasya-of him (Satyadhṛti); dṛḍhanemiḥ-Dṛḍhanemi; supārśva-kṛt-the father of Supārśva.

The son of Dvimīḍha was Yavīnara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛḍhanemi, who became the father of Supārśva.

TEXTS 28–29

supārśvāt sumatis tasya
putraḥ sannatimāṁs tataḥ
kṛtī hiraṇyanābhād yo
yogaṁ prāpya jagau sma ṣaṭ
saṁhitāḥ prācyasāmnāṁ vai
nīpo hy udgrāyudhas tataḥ
tasya kṣemyaḥ suvīro 'tha
suvīrasya ripuñjayaḥ

SYNONYMS

supārśvāt-from Supārśva; sumatiḥ-a son named Sumati; tasya putraḥ-his son (Sumati's son); sannatimān-Sannatimān; tataḥ-from him; kṛtī-a son named Kṛtī; hiraṇyanābhāt-from Lord Brahmā; yaḥ-he who; yogam-mystic power; prāpya-getting; jagau-taught; sma-in the past; ṣaṭ-six; saṁhitāḥ-descriptions; prācyasāmnām-of the Prācyasāma verses of the Sāma Veda; vai-indeed; nīpaḥ-Nīpa; hi-indeed; udgrāyudhaḥ-Udgrāyudha; tataḥ-from him; tasya-his; kṣemyaḥ-Kṣemya; suvīraḥ-Suvīra; atha-thereafter; suvīrasya-of Suvīra; ripuñjayaḥ-a son named Ripuñjaya.

From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛtī, who achieved mystic power from Brahmā and taught six saṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nīpa; the son of Nīpa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.

TEXT 30

tato bahuratho nāma
purumīḍho 'prajo 'bhavat
nalinyām ajamīḍhasya
nīlaḥ śāntis tu tat-sutaḥ

SYNONYMS

tataḥ-from him (Ripuñjaya); bahurathaḥ-Bahuratha; nāma-named; purumīḍhaḥ-Purumīḍha, the younger brother of Dvimīḍha; aprajaḥ-sonless; abhavat-became; nalinyām-through Nalinī; ajamīḍhasya-of Ajamīḍha; nīlaḥ-Nīla; śāntiḥ-Śānti; tu-then; tat-sutaḥ-the son of Nīla.

From Ripuñjaya came a son named Bahuratha. Purumīḍha was sonless. Ajamīḍha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.

TEXTS 31–33

śānteḥ suśāntis tat-putraḥ
purujo 'rkas tato 'bhavat
bharmyāśvas tanayas tasya
pañcāsan mudgalādayaḥ
yavīnaro bṛhadviśvaḥ
kāmpillaḥ sañjayaḥ sutāḥ
bharmyāśvaḥ prāha putrā me
pañcānāṁ rakṣaṇāya hi
viṣayāṇām alam ime
iti pañcāla-saṁjñitāḥ
mudgalād brahma-nirvṛttaṁ
gotraṁ maudgalya-saṁjñitam

SYNONYMS

śānteḥ-of Śānti; suśāntiḥ-Suśānti; tat-putraḥ-his son; purujaḥ-Puruja; arkaḥ-Arka; tataḥ-from him; abhavat-generated; bharmyāśvaḥ-Bharmyāśva; tanayaḥ-son; tasya-of him; pañca-five sons; āsan-were; mudgala-ādayaḥ-headed by Mudgala; yavīnaraḥ-Yavīnara; bṛhadviśvaḥ-Bṛhadviśva; kāmpillaḥ-Kāmpilla; sañjayaḥ-Sañjaya; sutāḥ-sons; bharmyāśvaḥ-Bharmyāśva; prāha-said; putrāḥ-sons; me-my; pañcānām-of five; rakṣaṇāya-for protection; hi-indeed; viṣayāṇām-of different states; alam-competent; ime-all of them; iti-thus; pañcāla-Pañcāla; saṁjñitāḥ-designated; mudgalāt-from Mudgala; brahma-nirvṛttam-consisting of brāhmaṇas; gotram-a dynasty; maudgalya-Maudgalya; saṁjñitam-so designated.

The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons-Mudgala, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.

TEXT 34

mithunaṁ mudgalād bhārmyād
divodāsaḥ pumān abhūt
ahalyā kanyakā yasyāṁ
śatānandas tu gautamāt

SYNONYMS

mithunam-twins, one male and one female; mudgalāt-from Mudgala; bhārmyāt-the son of Bharmyāśva; divodāsaḥ-Divodāsa; pumān-the male one; abhūt-generated; ahalyā-Ahalyā; kanyakā-the female; yasyām-through whom; śatānandaḥ-Śatānanda; tu-indeed; gautamāt-generated by her husband, Gautama.

Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śatānanda.

TEXT 35

tasya satyadhṛtiḥ putro
dhanur-veda-viśāradaḥ
śaradvāṁs tat-suto yasmād
urvaśī-darśanāt kila
śara-stambe 'patad reto
mithunaṁ tad abhūc chubham

SYNONYMS

tasya-of him (Śatānanda); satyadhṛtiḥ-Satyadhṛti; putraḥ-a son; dhanuḥ-veda-viśāradaḥ-very expert in the art of archery; śaradvān-Śaradvān; tat-sutaḥ-the son of Satyadhṛti; yasmāt-from whom; urvaśī-darśanāt-simply by seeing the celestial Urvaśī; kila-indeed; śara-stambe-on a clump of śara grass; apatat-fell; retaḥ-semen; mithunam-a male and female; tat abhūt-there were born; śubham-all-auspicious.

The son of Śatānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.

TEXT 36

tad dṛṣṭvā kṛpayāgṛhṇāc
chāntanur mṛgayāṁ caran
kṛpaḥ kumāraḥ kanyā ca
droṇa-patny abhavat kṛpī

SYNONYMS

tat-those twin male and female babies; dṛṣṭvā-seeing; kṛpayā-out of compassion; agṛhṇāt-took; śāntanuḥ-King Śāntanu; mṛgayām-while hunting in the forest; caran-wandering in that way; kṛpaḥ-Kṛpa; kumāraḥ-the male child; kanyā-the female child; ca-also; droṇa-patnī-the wife of Droṇācārya; abhavat-became; kṛpī-named Kṛpī.

While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpī. Kṛpī later became the wife of Droṇācārya.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasty of Bharata."

20.10.22 Chapter Twenty-two

The Descendants of Ajamīḍha

This chapter describes the descendants of Divodāsa. It also describes Jarāsandha, who belonged to the Ṛkṣa dynasty, as well as Duryodhana, Arjuna and others.

The son of Divodāsa was Mitrāyu, who had four sons, one after another-Cyavana, Sudāsa, Sahadeva and Somaka. Somaka had one hundred sons, of whom the youngest was Pṛṣata, from whom Drupada was born. Drupada's daughter was Draupadī, and his sons were headed by Dhṛṣṭadyumna. Dhṛṣṭadyumna's son was Dhṛṣṭaketu.

Another son of Ajamīḍha was named Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa came Kuru, the king of Kurukṣetra. Kuru had four sons-Parīkṣi, Sudhanu, Jahnu and Niṣadha. Among the descendants in the dynasty from Sudhanu were Suhotra, Cyavana, Kṛtī and Uparicara Vasu. The sons of Uparicara Vasu, including Bṛhadratha, Kuśāmba, Matsya, Pratyagra and Cedipa, became kings of the Cedi state. In the dynasty from Bṛhadratha came Kuśāgra, Ṛṣabha, Satyahita, Puṣpavān and Jahu, and from Bṛhadratha through the womb of another wife came Jarāsandha, who was followed by Sahadeva, Somāpi and Śrutaśravā. Parīkṣi, the son of Kuru, had no sons. Among the descendants of Jahnu were Suratha, Vidūratha, Sārvabhauma, Jayasena, Rādhika, Ayutāyu, Akrodhana, Devātithi, Ṛkṣa, Dilīpa and Pratīpa.

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. When Devāpi retired to the forest, his younger brother Śāntanu became the king. Although Śāntanu, being younger, was not eligible to occupy the throne, he disregarded his elder brother. Consequently, there was no rainfall for twelve years. Following the advice of the brāhmaṇas, Śāntanu was ready to return the kingdom to Devāpi, but by the intrigue of Śāntanu's minister, Devāpi became unfit to be king. Therefore Śāntanu resumed charge of the kingdom, and rain fell properly during his regime. By mystic power, Devāpi still lives in the village known as Kalāpa-grāma. In this Kali-yuga, when the descendants of Soma known as the candra-vaṁśa (the lunar dynasty) die out, Devāpi, at the beginning of Satya-yuga, will reestablish the dynasty of the moon. The wife of Śāntanu named Gaṅgā gave birth to Bhīṣma, one of the twelve authorities. Two sons named Citrāṅgada and Vicitravīrya were also born from the womb of Satyavatī by the semen of Śāntanu, and Vyāsadeva was born from Satyavatī by the semen of Parāśara, Vyāsadeva instructed the history of the Bhāgavatam to his son Śukadeva. Through the womb of the two wives and the maidservant of Vicitravīrya, Vyāsadeva begot Dhṛtarāṣṭra, Pāṇḍu and Vidura.

Dhṛtarāṣṭra had one hundred sons, headed by Duryodhana, and one daughter named Duḥśalā. Pāṇḍu had five sons, headed by Yudhiṣṭhira, and each of these five sons had one son from Draupadī. The names of these sons of Draupadī were Prativindhya, Śrutasena, Śrutakīrti, Śatānīka and Śrutakarmā. Besides these five sons, by other wives the Pāṇḍavas had many other sons, such as Devaka, Ghaṭotkaca, Sarvagata, Suhotra, Naramitra, Irāvān, Babhruvāhana and Abhimanyu. From Abhimanyu, Mahārāja Parīkṣit was born, and Mahārāja Parīkṣit had four sons-Janamejaya, Śrutasena, Bhīmasena and Ugrasena.

Next Śukadeva Gosvāmī described the future sons of the Pāṇḍu family. From Janamejaya, he said, would come a son named Śatānīka, and following in the dynasty would be Sahasrānīka, Aśvamedhaja, Asīmakṛṣṇa, Nemicakra, Citraratha, Śuciratha, Vṛṣṭimān, Suṣeṇa, Sunītha, Nṛcakṣu, Sukhīnala, Pariplava, Sunaya, Medhāvī, Nṛpañjaya, Dūrva, Timi, Bṛhadratha, Sudāsa, Śatānīka, Durdamana, Mahīnara, Daṇḍapāṇi, Nimi and Kṣemaka.

Śukadeva Gosvāmī then predicted the kings of the māgadha-vaṁśa, or Māgadha dynasty. Sahadeva, the son of Jarāsandha, would beget Mārjāri, and from him would come Śrutaśravā. Subsequently taking birth in the dynasty will be Yutāyu, Niramitra, Sunakṣatra, Bṛhatsena, Karmajit, Sutañjaya, Vipra, Śuci, Kṣema, Suvrata, Dharmasūtra, Sama, Dyumatsena, Sumati, Subala, Sunītha, Satyajit, Viśvajit and Ripuñjaya.

TEXT 1

śrī-śuka uvāca
mitrāyuś ca divodāsāc
cyavanas tat-suto nṛpa
sudāsaḥ sahadevo 'tha
somako jantu-janmakṛt

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; mitrāyuḥ-Mitrāyu; ca-and; divodāsāt-was born from Divodāsa; cyavanaḥ-Cyavana; tat-sutaḥ-the son of Mitrāyu; nṛpa-O King; sudāsaḥ-Sudāsa; sahadevaḥ-Sahadeva; atha-thereafter; somakaḥ-Somaka; jantu-janma-kṛt-the father of Jantu.

Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

TEXT 2

tasya putra-śataṁ teṣāṁ
yavīyān pṛṣataḥ sutaḥ
sa tasmād drupado jajñe
sarva-sampat-samanvitaḥ

SYNONYMS

tasya-of him (Somaka); putra-śatam-one hundred sons; teṣām-of all of them; yavīyān-the youngest; pṛṣataḥ-Pṛṣata; sutaḥ-the son; saḥ-he; tasmāt-from him (Pṛṣata); drupadaḥ-Drupada; jajñe-was born; sarva-sampat-with all opulences; samanvitaḥ-decorated.

Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.

TEXT 3

drupadād draupadī tasya
dhṛṣṭadyumnādayaḥ sutāḥ
dhṛṣṭadyumnād dhṛṣṭaketur
bhārmyāḥ pāñcālakā ime

SYNONYMS

drupadāt-from Drupada; draupadī-Draupadī, the famous wife of the Pāṇḍavas; tasya-of him (Drupada); dhṛṣṭadyumna-ādayaḥ-headed by Dhṛṣṭadyumna; sutāḥ-sons; dhṛṣṭadyumnāt-from Dhṛṣṭadyumna; dhṛṣṭaketuḥ-the son named Dhṛṣṭaketu; bhārmyāḥ-all descendants of Bharmyāśva; pāñcālakāḥ-they are known as the Pāñcālakas; ime-all of these.

From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pāñcāla.

TEXTS 4–5

yo ’jamīḍha-suto hy anya
ṛkṣaḥ saṁvaraṇas tataḥ
tapatyāṁ sūrya-kanyāyāṁ
kurukṣetra-patiḥ kuruḥ
parīkṣiḥ sudhanur jahnur
niṣadhaś ca kuroḥ sutāḥ
suhotro ’bhūt sudhanuṣaś
cyavano ’tha tataḥ kṛtī

SYNONYMS

yaḥ-who; ajamīḍha-sutaḥ-was a son born from Ajamīḍha; hi-indeed; anyaḥ-another; ṛkṣaḥ-Ṛkṣa; saṁvaraṇaḥ-Saṁvaraṇa; tataḥ-from him (Ṛkṣa); tapatyām-Tapatī; sūrya-kanyāyām-in the womb of the daughter of the sun-god; kurukṣetra-patiḥ-the King of Kurukṣetra; kuruḥ-Kuru was born; parīkṣiḥ sudhanuḥ jahnuḥ niṣadhaḥ ca-Parīkṣi, Sudhanu, Jahnu and Niṣadha; kuroḥ-of Kuru; sutāḥ-the sons; suhotraḥ-Suhotra; abhūt-was born; sudhanuṣaḥ-from Sudhanu; cyavanaḥ-Cyavana; atha-from Suhotra; tataḥ-from him (Cyavana); kṛtī-a son named Kṛtī.

Another son of Ajamīḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons-Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛtī was born.

TEXT 6

vasus tasyoparicaro
bṛhadratha-mukhās tataḥ
kuśāmba-matsya-pratyagra-
cedipādyāś ca cedipāḥ

SYNONYMS

vasuḥ-a son named Vasu; tasya-of him (Kṛtī); uparicaraḥ-the surname of Vasu; bṛhadratha-mukhāḥ-headed by Bṛhadratha; tataḥ-from him (Vasu); kuśāmba-Kuśāmba; matsya-Matsya; pratyagra-Pratyagra; cedipa-ādyāḥ-Cedipa and others; ca-also; cedi-pāḥ-all of them became rulers of the Cedi state.

The son of Kṛtī was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

TEXT 7

bṛhadrathāt kuśāgro ’bhūd
ṛṣabhas tasya tat-sutaḥ
jajñe satyahito ’patyaṁ
puṣpavāṁs tat-suto jahuḥ

SYNONYMS

bṛhadrathāt-from Bṛhadratha; kuśāgraḥ-Kuśāgra; abhūt-a son was born; ṛṣabhaḥ-Ṛṣabha; tasya-of him (Kuśāgra); tat-sutaḥ-his (Ṛṣabha’s) son; jajñe-was born; satyahitaḥ-Satyahita; apatyam-offspring; puṣpavān-Puṣpavān; tat-sutaḥ-his (Puṣpavān’s) son; jahuḥ-Jahu.

From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

TEXT 8

anyasyām api bhāryāyāṁ
śakale dve bṛhadrathāt
ye mātrā bahir utsṛṣṭe
jarayā cābhisandhite
jīva jīveti krīḍantyā
jarāsandho ’bhavat sutaḥ

SYNONYMS

anyasyām-in another; api-also; bhāryāyām-wife; śakale-parts; dve-two; bṛhadrathāt-from Bṛhadratha; ye-which two parts; mātrā-by the mother; bahiḥ utsṛṣṭe-because of rejection; jarayā-by the demoness named Jarā; ca-and; abhisandhite-when they were joined together; jīva jīva iti-O living entity, be alive; krīḍantyā-playing like that; jarāsandhaḥ-Jarāsandha; abhavat-was generated; sutaḥ-a son.

Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.

TEXT 9

tataś ca sahadevo 'bhūt
somāpir yac chrutaśravāḥ
parīkṣir anapatyo 'bhūt
suratho nāma jāhnavaḥ

SYNONYMS

tataḥ ca-and from him (Jarāsandha); sahadevaḥ-Sahadeva; abhūt-was born; somāpiḥ-Somāpi; yat-of him (Somāpi); śrutaśravāḥ-a son named Śrutaśravā; parīkṣiḥ-the son of Kuru named Parīkṣi; anapatyaḥ-without any son; abhūt-became; surathaḥ-Suratha; nāma-named; jāhnavaḥ-was the son of Jahnu.

From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

TEXT 10

tato vidūrathas tasmāt
sārvabhaumas tato 'bhavat
jayasenas tat-tanayo
rādhiko 'to 'yutāyv abhūt

SYNONYMS

tataḥ-from him (Suratha); vidūrathaḥ-a son named Vidūratha; tasmāt-from him (Vidūratha); sārvabhaumaḥ-a son named Sārvabhauma; tataḥ-from him (Sārvabhauma); abhavat-was born; jayasenaḥ-Jayasena; tat-tanayaḥ-the son of Jayasena; rādhikaḥ-Rādhika; ataḥ-and from him (Rādhika); ayutāyuḥ-Ayutāyu; abhūt-was born.

From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.

TEXT 11

tataś cākrodhanas tasmād
devātithir amuṣya ca
ṛkṣas tasya dilīpo 'bhūt
pratīpas tasya cātmajaḥ

SYNONYMS

tataḥ-from him (Ayutāyu); ca-and; akrodhanaḥ-a son named Akrodhana; tasmāt-from him (Akrodhana); devātithiḥ-a son named Devātithi; amuṣya-of him (Devātithi); ca-also; ṛkṣaḥ-Ṛkṣa; tasya-of him (Ṛkṣa); dilīpaḥ-a son named Dilīpa; abhūt-was born; pratīpaḥ-Pratīpa; tasya-of him (Dilīpa); ca-and; ātma-jaḥ-the son.

From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Ṛkṣa, the son of Ṛkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.

TEXTS 12–13

devāpiḥ śāntanus tasya
bāhlīka iti cātmajāḥ
pitṛ-rājyaṁ parityajya
devāpis tu vanaṁ gataḥ
abhavac chāntanū rājā
prāṅ mahābhiṣa-saṁjñitaḥ
yaṁ yaṁ karābhyāṁ spṛśati
jīrṇaṁ yauvanam eti saḥ

SYNONYMS

devāpiḥ-Devāpi; śāntanuḥ-Śāntanu; tasya-of him (Pratīpa); bāhlīkaḥ-Bāhlīka; iti-thus; ca-also; ātma-jāḥ-the sons; pitṛ-rājyam-the father's property, the kingdom; parityajya-rejecting; devāpiḥ-Devāpi, the eldest; tu-indeed; vanam-to the forest; gataḥ-left; abhavat-was; śāntanuḥ-Śāntanu; rājā-the king; prāk-before; mahābhiṣa-Mahābhiṣa; saṁjñitaḥ-most celebrated; yam yam-whomever; karābhyām-with his hands; spṛśati-touched; jīrṇam-although very old; yauvanam-youth; eti-attained; saḥ-he.

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhiṣa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

TEXTS 14–15

śāntim āpnoti caivāgryāṁ
karmaṇā tena śāntanuḥ
samā dvādaśa tad-rājye
na vavarṣa yadā vibhuḥ
śāntanur brāhmaṇair uktaḥ
parivettāyam agrabhuk
rājyaṁ dehy agrajāyāśu
pura-rāṣṭra-vivṛddhaye

SYNONYMS

śāntim-youthfulness for sense gratification; āpnoti-one gets; ca-also; eva-indeed; agryām-principally; karmaṇā-by the touch of his hand; tena-because of this; śāntanuḥ-known as Śāntanu; samāḥ-years; dvādaśa-twelve; tat-rājye-in his kingdom; na-not; vavarṣa-sent rain; yadā-when; vibhuḥ-the controller of the rain, namely the King of heaven, Indra; śāntanuḥ-Śāntanu; brāhmaṇaiḥ-by the learned brāhmaṇas; uktaḥ-when advised; parivettā-faulty because of being a usurper; ayam-this; agra-bhuk-enjoying in spite of your elder brother's being present; rājyam-the kingdom; dehi-give; agrajāya-to your elder brother; āśu-immediately; pura-rāṣṭra-of your home and the kingdom; vivṛddhaye-for elevation.

Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."

One cannot enjoy sovereignty or perform an agnihotra-yajña in the presence of one's elder brother, or else one becomes a usurper, known as parivettā.

TEXTS 16–17

evam ukto dvijair jyeṣṭhaṁ
chandayām āsa so 'bravīt
tan-mantri-prahitair viprair
vedād vibhraṁśito girā
veda-vādātivādān vai
tadā devo vavarṣa ha
devāpir yogam āsthāya
kalāpa-grāmam āśritaḥ

SYNONYMS

evam-thus (as above mentioned); uktaḥ-being advised; dvijaiḥ-by the brāhmaṇas; jyeṣṭham-unto his eldest brother, Devāpi; chandayām āsa-requested to take charge of the kingdom; saḥ-he (Devāpi); abravīt-said; tat-mantri-by Śāntanu's minister; prahitaiḥ-instigated; vipraiḥ-by the brāhmaṇas; vedāt-from the principles of the Vedas; vibhraṁśitaḥ-fallen; girā-by such words; veda-vāda-ativādān-words blaspheming the Vedic injunctions; vai-indeed; tadā-at that time; devaḥ-the demigod; vavarṣa-showered rains; ha-in the past; devāpiḥ-Devāpi; yogam āsthāya-accepting the process of mystic yoga; kalāpa-grāmam-the village known as Kalāpa; āśritaḥ-took shelter of (and is living in even now).

When the brāhmaṇas said this, Mahārāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu's minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpagrāma, where he is still living.

TEXTS 18–19

soma-vaṁśe kalau naṣṭe
kṛtādau sthāpayiṣyati
bāhlīkāt somadatto 'bhūd
bhūrir bhūriśravās tataḥ
śalaś ca śāntanor āsīd
gaṅgāyāṁ bhīṣma ātmavān
sarva-dharma-vidāṁ śreṣṭho
mahā-bhāgavataḥ kaviḥ

SYNONYMS

soma-vaṁśe-when the dynasty of the moon-god; kalau-in this age of Kali; naṣṭe-being lost; kṛta-ādau-at the beginning of the next Satya-yuga; sthāpayiṣyati-will reestablish; bāhlīkāt-from Bāhlīka; somadattaḥ-Somadatta; abhūt-generated; bhūriḥ-Bhūri; bhūri-śravāḥ-Bhūriśravā; tataḥ-thereafter; śalaḥ ca-a son named Śala; śāntanoḥ-from Śāntanu; āsīt-generated; gaṅgāyām-in the womb of Gaṅgā, the wife of Śāntanu; bhīṣmaḥ-a son named Bhīṣma; ātmavān-self-realized; sarva-dharma-vidām-of all religious persons; śreṣṭhaḥ-the best; mahā-bhāgavataḥ-an exalted devotee; kaviḥ-and a learned scholar.

After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlīka [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

TEXT 20

vīra-yūthāgraṇīr yena
rāmo 'pi yudhi toṣitaḥ
śāntanor dāsa-kanyāyāṁ
jajñe citrāṅgadaḥ sutaḥ

SYNONYMS

vīra-yūtha-agraṇīḥ-Bhīṣmadeva, the foremost of all warriors; yena-by whom; rāmaḥ api-even Paraśurāma, the incarnation of God; yudhi-in a fight; toṣitaḥ-was satisfied (when defeated by Bhīṣmadeva); śāntanoḥ-by Śāntanu; dāsa-kanyāyām-in the womb of Satyavatī, who was known as the daughter of a śūdra; jajñe-was born; citrāṅgadaḥ-Citrāṅgada; sutaḥ-a son.

Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

Satyavatī was actually the daughter of Uparicara Vasu by the womb of a fisherwoman known as Matsyagarbhā. Later, Satyavatī was raised by a fisherman.

The fight between Paraśurāma and Bhīṣmadeva concerns three daughters of Kāśīrāja-Ambikā, Ambālikā and Ambā-who were forcibly abducted by Bhīṣmadeva, acting on behalf of his brother Vicitravīrya. Ambā thought that Bhīṣmadeva would marry her and became attached to him, but Bhīṣmadeva refused to marry her, for he had taken the vow of brahmacarya. Ambā therefore approached Bhīṣmadeva's military spiritual master, Paraśurāma, who instructed Bhīṣma to marry her. Bhīṣmadeva refused, and therefore Paraśurāma fought with him to force him to accept the marriage. But Paraśurāma was defeated, and he was pleased with Bhīṣma.

TEXTS 21–24

vicitravīryaś cāvarajo
nāmnā citrāṅgado hataḥ
yasyāṁ parāśarāt sākṣād
avatīrṇo hareḥ kalā
veda-gupto muniḥ kṛṣṇo
yato 'ham idam adhyagām
hitvā sva-śiṣyān pailādīn
bhagavān bādarāyaṇaḥ
mahyaṁ putrāya śāntāya
paraṁ guhyam idaṁ jagau
vicitravīryo 'thovāha
kāśīrāja-sute balāt
svayaṁvarād upānīte
ambikāmbālike ubhe
tayor āsakta-hṛdayo
gṛhīto yakṣmaṇā mṛtaḥ

SYNONYMS

vicitravīryaḥ-Vicitravīrya, the son of Śāntanu; ca-and; avarajaḥ-the younger brother; nāmnā-by a Gandharva named Citrāṅgada; citrāṅgadaḥ-Citrāṅgada; hataḥ-was killed; yasyām-in the womb of Satyavatī previous to her marriage to Śāntanu; parāśarāt-by the semen of Parāśara Muni; sākṣāt-directly; avatīrṇaḥ-incarnated; hareḥ-of the Supreme Personality of Godhead; kalā-expansion; veda-guptaḥ-the protector of the Vedas; muniḥ-the great sage; kṛṣṇaḥ-Kṛṣṇa Dvaipāyana; yataḥ-from whom; aham-I (Śukadeva Gosvāmī); idam-this (Śrīmad-Bhāgavatam); adhyagām-studied thoroughly; hitvā-rejecting; sva-śiṣyān-his disciples; paila-ādīn-headed by Paila; bhagavān-the incarnation of the Lord; bādarāyaṇaḥ-Vyāsadeva; mahyam-unto me; putrāya-a son; śāntāya-who was truly controlled from sense gratification; param-the supreme; guhyam-the most confidential; idam-this Vedic literature (Śrīmad-Bhāgavatam); jagau-instructed; vicitravīryaḥ-Vicitravīrya; atha-thereafter; uvāha-married; kāśīrāja-sute-two daughters of Kāśīrāja; balāt-by force; svayaṁvarāt-from the arena of the svayaṁvara; upānīte-being brought; ambikā-ambālike-Ambikā and Ambālikā; ubhe-both of them; tayoḥ-unto them; āsakta-being too attached; hṛdayaḥ-his heart; gṛhītaḥ-being contaminated; yakṣmaṇā-by tuberculosis; mṛtaḥ-he died.

Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

TEXT 25

kṣetre 'prajasya vai bhrātur
mātrokto bādarāyaṇaḥ
dhṛtarāṣṭraṁ ca pāṇḍuṁ ca
viduraṁ cāpy ajījanat

SYNONYMS

kṣetre-in the wives and maidservant; aprajasya-of Vicitravīrya, who had no progeny; vai-indeed; bhrātuḥ-of the brother; mātrā uktaḥ-being ordered by the mother; bādarāyaṇaḥ-Vedavyāsa; dhṛtarāṣṭram-a son named Dhṛtarāṣṭra; ca-and; pāṇḍum-a son named Pāṇḍu; ca-also; viduram-a son named Vidura; ca-also; api-indeed; ajījanat-begot.

Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

Vicitravīrya died of tuberculosis, and his wives, Ambikā and Ambālikā, had no issue. Therefore, after Vicitravīrya's death, his mother, Satyavatī, who was also the mother of Vyāsadeva, asked Vyāsadeva to beget children through the wives of Vicitravīrya. In those days, the brother of the husband could beget children through the womb of his sister-in-law. This was known as devareṇa sutotpatti. If the husband was somehow unable to beget children, his brother could do so through the womb of his sister-in-law. This devareṇa sutotpatti and the sacrifices of aśvamedha and gomedha are forbidden in the age of Kali.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-paitṛkam

devareṇa sutotpattiṁ
kalau pañca vivarjayet
[Cc. Ādi 17.164]

”In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.” (Brahma-vaivarta Purāṇa).

TEXT 26

gāndhāryāṁ dhṛtarāṣṭrasya
jajñe putra-śataṁ nṛpa
tatra duryodhano jyeṣṭho
duḥśalā cāpi kanyakā

SYNONYMS

gāndhāryām-in the womb of Gāndhārī; dhṛtarāṣṭrasya-of Dhṛtarāṣṭra; jajñe-were born; putra-śatam-one hundred sons; nṛpa-O King Parīkṣit; tatra-among the sons; duryodhanaḥ-the son named Duryodhana; jyeṣṭhaḥ-the eldest; duḥśalā-Duḥśalā; ca api-also; kanyakā-one daughter.

Dhṛtarāṣṭra’s wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter’s name was Duḥśalā.

TEXTS 27–28

śāpān maithuna-ruddhasya
pāṇḍoḥ kuntyāṁ mahā-rathāḥ
jātā dharmānilendrebhyo
yudhiṣṭhira-mukhās trayaḥ
nakulaḥ sahadevaś ca
mādryāṁ nāsatya-dasrayoḥ
draupadyāṁ pañca pañcabhyaḥ
putrās te pitaro ’bhavan

SYNONYMS

śāpāt-due to being cursed; maithuna-ruddhasya-who had to restrain sexual life; pāṇḍoḥ-of Pāṇḍu; kuntyām-in the womb of Kuntī; mahā-rathāḥ-great heroes; jātāḥ-took birth; dharma-by Mahārāja Dharma, or Dharmarāja; anila-by the demigod controlling the wind; indrebhyaḥ-and by the demigod Indra, the controller of rain; yudhiṣṭhira-Yudhiṣṭhira; mukhāḥ-headed by; trayaḥ-three sons (Yudhiṣṭhira, Bhīma and Arjuna); nakulaḥ-Nakula; sahadevaḥ-Sahadeva; ca-also; mādryām-in the womb of Mādrī; nāsatya-dasrayoḥ-by Nāsatya and Dasra, the Aśvinī-kumāras; draupadyām-in the womb of Draupadī; pañca-five; pañcabhyaḥ-from the five brothers (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); putrāḥ-sons; te-they; pitaraḥ-uncles; abhavan-became.

Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb of his wife, Kuntī, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu’s second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.

TEXT 29

yudhiṣṭhirāt prativindhyaḥ
śrutaseno vṛkodarāt
arjunāc chrutakīrtis tu
śatānīkas tu nākuliḥ

SYNONYMS

yudhiṣṭhirāt-from Mahārāja Yudhiṣṭhira; prativindhyaḥ-a son named Prativindhya; śrutasenaḥ-Śrutasena; vṛkodarāt-begotten by Bhīma; arjunāt-from Arjuna; śrutakīrtiḥ-a son named Śrutakīrti; tu-indeed; śatānīkaḥ-a son named Śatānīka; tu-indeed; nākuliḥ-of Nakula.

From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śatānīka.

TEXTS 30–31

sahadeva-suto rājañ
chrutakarmā tathāpare
yudhiṣṭhirāt tu pauravyāṁ
devako ’tha ghaṭotkacaḥ
bhīmasenād dhiḍimbāyāṁ
kālyāṁ sarvagatas tataḥ
sahadevāt suhotraṁ tu
vijayāsūta pārvatī

SYNONYMS

sahadeva-sutaḥ-the son of Sahadeva; rājan-O King; śrutakarmā-Śrutakarmā; tathā-as well as; apare-others; yudhiṣṭhirāt-from Yudhiṣṭhira; tu-indeed; pauravyām-in the womb of Pauravī; devakaḥ-a son named Devaka; atha-as well as; ghaṭotkacaḥ-Ghaṭotkaca; bhīmasenāt-from Bhīmasena; hiḍimbāyām-in the womb of Hiḍimbā; kālyām-in the womb of Kālī; sarvagataḥ-Sarvagata; tataḥ-thereafter; sahadevāt-from Sahadeva; suhotram-Suhotra; tu-indeed; vijayā-Vijayā; asūta-gave birth to; pārvatī-the daughter of the Himalayan king.

O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hiḍimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

TEXT 32

kareṇumatyāṁ nakulo
naramitraṁ tathārjunaḥ
irāvantam ulupyāṁ vai
sutāyāṁ babhruvāhanam
maṇipura-pateḥ so 'pi
tat-putraḥ putrikā-sutaḥ

SYNONYMS

kareṇumatyām-in the wife named Kareṇumatī; nakulaḥ-Nakula; naramitram-a son named Naramitra; tathā-also; arjunaḥ-Arjuna; irāvantam-Irāvān; ulupyām-in the womb of the Nāga-kanyā named Ulupī; vai-indeed; sutāyām-in the daughter; babhruvāhanam-a son named Babhruvāhana; maṇipura-pateḥ-of the king of Maṇipura; saḥ-he; api-although; tat-putraḥ-the son of Arjuna; putrikā-sutaḥ-the son of his maternal grandfather.

Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.

It is to be understood that Pārvatī is the daughter of the king of the very, very old mountainous country known as the Maṇipura state. Five thousand years ago, therefore, when the Pāṇḍavas ruled, Maṇipura existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaiṣṇava kingdom. If this kingdom is organized as a Vaiṣṇava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaiṣṇava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Maṇipuri Vaiṣṇavas are very famous in Vaiṣṇava society. In Vṛndāvana and Navadvīpa there are many temples constructed by the king of Maṇipura. Some of our devotees belong to the Maṇipura state. The Kṛṣṇa consciousness movement, therefore, can be well spread in the state of Maṇipura by the cooperative efforts of the Kṛṣṇa conscious devotees.

TEXT 33

tava tātaḥ subhadrāyām
abhimanyur ajāyata
sarvātirathajid vīra
uttarāyāṁ tato bhavān

SYNONYMS

tava-your; tātaḥ-father; subhadrāyām-in the womb of Subhadrā; abhimanyuḥ-Abhimanyu; ajāyata-was born; sarva-atiratha-jit-a great fighter who could defeat the atirathas; vīraḥ-a great hero; uttarāyām-in the womb of Uttarā; tataḥ-from Abhimanyu; bhavān-your good self.

My dear King Parīkṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.

TEXT 34

parikṣīṇeṣu kuruṣu
drauṇer brahmāstra-tejasā
tvaṁ ca kṛṣṇānubhāvena
sajīvo mocito 'ntakāt

SYNONYMS

parikṣīṇeṣu-because of being annihilated in the Kurukṣetra war; kuruṣu-the members of the Kuru dynasty, such as Duryodhana; drauṇeḥ-Aśvatthāmā, the son of Droṇācārya; brahmāstra-tejasā-because of the heat of the brahmāstra nuclear weapon; tvam ca-your good self also; kṛṣṇa-anubhāvena-because of the mercy of Lord Kṛṣṇa; sajīvaḥ-with your life; mocitaḥ-released; antakāt-from death.

After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Kṛṣṇa, you were saved from death.

TEXT 35

taveme tanayās tāta
janamejaya-pūrvakāḥ
śrutaseno bhīmasena
ugrasenaś ca vīryavān

SYNONYMS

tava-your; ime-all these; tanayāḥ-sons; tāta-my dear King Parīkṣit; janamejaya-Janamejaya; pūrvakāḥ-headed by; śrutasenaḥ-Śrutasena; bhīmasenaḥ-Bhīmasena; ugrasenaḥ-Ugrasena; ca-also; vīryavān-all very powerful.

My dear King, your four sons-Janamejaya, Śrutasena, Bhīmasena and Ugrasena-are very powerful. Janamejaya is the eldest.

TEXT 36

janamejayas tvāṁ viditvā
takṣakān nidhanaṁ gatam
sarpān vai sarpa-yāgāgnau
sa hoṣyati ruṣānvitaḥ

SYNONYMS

janamejayaḥ-the eldest son; tvām-about you; viditvā-knowing; takṣakāt-by the Takṣaka serpent; nidhanam-death; gatam-undergone; sarpān-the snakes; vai-indeed; sarpa-yāga-agnau-in the fire of the sacrifice for killing all the snakes; saḥ-he (Janamejaya); hoṣyati-will offer as a sacrifice; ruṣā-anvitaḥ-because of being very angry.

Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.

TEXT 37

kālaṣeyaṁ purodhāya
turaṁ turaga-medhaṣāṭ
samantāt pṛthivīṁ sarvāṁ
jitvā yakṣyati cādhvaraiḥ

SYNONYMS

kālaṣeyam-the son of Kalaṣa; purodhāya-accepting as the priest; turam-Tura; turaga-medhaṣāṭ-he will be known as Turaga-medhaṣāṭ (a performer of many horse sacrifices); samantāt-including all parts; pṛthivīm-the world; sarvām-everywhere; jitvā-conquering; yakṣyati-will execute sacrifices; ca-and; adhvaraiḥ-by performing aśvamedha-yajñas.

After conquering throughout the world and after accepting Tura, the son of Kalaṣa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaṣāṭ.

TEXT 38

tasya putraḥ śatānīko
yājñavalkyāt trayīṁ paṭhan
astra-jñānaṁ kriyā-jñānaṁ
śaunakāt param eṣyati

SYNONYMS

tasya-of Janamejaya; putraḥ-the son; śatānīkaḥ-Śatānīka; yājñavalkyāt-from the great sage known as Yājñavalkya; trayīm-the three Vedas (Sāma, Yajur and Ṛg); paṭhan-studying thoroughly; astra-jñānam-the art of military administration; kriyā-jñānam-the art of performing ritualistic ceremonies; śaunakāt-from Śaunaka Ṛṣi; param-transcendental knowledge; eṣyati-will achieve.

The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.

TEXT 39

sahasrānīkas tat-putras
tataś caivāśvamedhajaḥ
asīmakṛṣṇas tasyāpi
nemicakras tu tat-sutaḥ

SYNONYMS

sahasrānīkaḥ-Sahasrānīka; tat-putraḥ-the son of Śatānīka; tataḥ-from him (Sahasrānīka); ca-also; eva-indeed; aśvamedhajaḥ-Aśvamedhaja; asīmakṛṣṇaḥ-Asīmakṛṣṇa; tasya-from him (Aśvamedhaja); api-also; nemicakraḥ-Nemicakra; tu-indeed; tat-sutaḥ-his son.

The son of Śatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.

TEXT 40

gajāhvaye hṛte nadyā
kauśāmbyāṁ sādhu vatsyati
uktas tataś citrarathas
tasmāc chucirathaḥ sutaḥ

SYNONYMS

gajāhvaye-on the town of Hastināpura (New Delhi); hṛte-being inundated; nadyā-by the river; kauśāmbyām-in the place known as Kauśāmbī; sādhu-duly; vatsyati-will live there; uktaḥ-celebrated; tataḥ-thereafter; citrarathaḥ-Citraratha; tasmāt-from him; śucirathaḥ-Śuciratha; sutaḥ-the son.

When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

TEXT 41

tasmāc ca vṛṣṭimāṁs tasya
suṣeṇo ’tha mahīpatiḥ
sunīthas tasya bhavitā
nṛcakṣur yat sukhīnalaḥ

SYNONYMS

tasmāt-from him (Śuciratha); ca-also; vṛṣṭimān-the son known as Vṛṣṭimān; tasya-his (son); suṣeṇaḥ-Suṣeṇa; atha-thereafter; mahī-patiḥ-the emperor of the whole world; sunīthaḥ-Sunītha; tasya-his; bhavitā-will be; nṛcakṣuḥ-his son, Nṛcakṣu; yat-from him; sukhīnalaḥ-Sukhīnala.

From Śuciratha will come the son named Vṛṣṭimān, and his son, Suṣeṇa, will be the emperor of the entire world. The son of Suṣeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

TEXT 42

pariplavaḥ sutas tasmān
medhāvī sunayātmajaḥ

nṛpañjayas tato dūrvas
timis tasmāj janiṣyati

SYNONYMS

pariplavaḥ-Pariplava; sutaḥ-the son; tasmāt-from him (Pariplava); medhāvī-Medhāvī; sunaya-ātmajaḥ-the son of Sunaya; nṛpañjayaḥ-Nṛpañjaya; tataḥ-from him; dūrvaḥ-Dūrva; timiḥ-Timi; tasmāt-from him; janiṣyati-will take birth.

The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.

TEXT 43

timer bṛhadrathas tasmāc
chatānīkaḥ sudāsajaḥ
śatānīkād durdamanas
tasyāpatyaṁ mahīnaraḥ

SYNONYMS

timeḥ-of Timi; bṛhadrathaḥ-Bṛhadratha; tasmāt-from him (Bṛhadratha); śatānīkaḥ-Śatānīka; sudāsa-jaḥ-the son of Sudāsa; śatānīkāt-from Śatānīka; durdamanaḥ-a son named Durdamana; tasya apatyam-his son; mahīnaraḥ-Mahīnara.

From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānīka. From Śatānīka will come Durdamana, and from him will come a son named Mahīnara.

TEXTS 44–45

daṇḍapāṇir nimis tasya
kṣemako bhavitā yataḥ
brahma-kṣatrasya vai yonir
vaṁśo devarṣi-satkṛtaḥ
kṣemakaṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau
atha māgadha-rājāno
bhāvino ye vadāmi te

SYNONYMS

daṇḍapāṇiḥ-Daṇḍapāṇi; nimiḥ-Nimi; tasya-from him (Mahīnara); kṣemakaḥ-a son named Kṣemaka; bhavitā-will take birth; yataḥ-from whom (Nimi); brahma-kṣatrasya-of brāhmaṇas and kṣatriyas; vai-indeed; yoniḥ-the source; vaṁśaḥ-the dynasty; deva-ṛṣi-satkṛtaḥ-respected by great saintly persons and demigods; kṣemakam-King Kṣemaka; prāpya-up to this point; rājānam-the monarch; saṁsthām-an end to them; prāpsyati-there will be; vai-indeed; kalau-in this Kali-yuga; atha-thereafter; māgadha-rājānaḥ-the kings in the Māgadha dynasty; bhāvinaḥ-the future; ye-all those who; vadāmi-I shall explain; te-unto you.

The son of Mahīnara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god’s dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.

TEXTS 46–48

bhavitā sahadevasya
mārjārir yac chrutaśravāḥ
tato yutāyus tasyāpi
niramitro ’tha tat-sutaḥ
sunakṣatraḥ sunakṣatrād
bṛhatseno ’tha karmajit
tataḥ sutañjayād vipraḥ
śucis tasya bhaviṣyati
kṣemo ’tha suvratas tasmād
dharmasūtraḥ samas tataḥ
dyumatseno ’tha sumatiḥ
subalo janitā tataḥ

SYNONYMS

bhavitā-will take birth; sahadevasya-the son of Sahadeva; mārjāriḥ-Mārjāri; yat-his son; śrutaśravāḥ-Śrutaśravā; tataḥ-from him; yutāyuḥ-Yutāyu; tasya-his son; api-also; niramitraḥ-Niramitra; atha-thereafter; tat-sutaḥ-his son; sunakṣatraḥ-Sunakṣatra; sunakṣatrāt-from Sunakṣatra; bṛhatsenaḥ-Bṛhatsena; atha-from him; karmajit-Karmajit; tataḥ-from him; sutañjayāt-from Sutañjaya; vipraḥ-Vipra; śuciḥ-a son named Śuci; tasya-from him; bhaviṣyati-will take birth; kṣemaḥ-a son named Kṣema; atha-thereafter; suvrataḥ-a son named Suvrata; tasmāt-from him; dharmasūtraḥ-Dharmasūtra; samaḥ-Sama; tataḥ-from him; dyumatsenaḥ-Dyumatsena; atha-thereafter; sumatiḥ-Sumati; subalaḥ-Subala; janitā-will take birth; tataḥ-thereafter.

Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena, Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

TEXT 49

sunīthaḥ satyajid atha
viśvajid yad ripuñjayaḥ
bārhadrathāś ca bhūpālā

bhāvyāḥ sāhasra-vatsaram

SYNONYMS

sunīthaḥ-from Subala will come Sunītha; satyajit-Satyajit; atha-from him; viśvajit-from Viśvajit; yat-from whom; ripuñjayaḥ-Ripuñjaya; bārhadrathāḥ-all in the line of Bṛhadratha; ca-also; bhūpālāḥ-all those kings; bhāvyāḥ-will take birth; sāhasra-vatsaram-continuously for one thousand years.

From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.

This is the history of a monarchy that began with Jarāsandha and continues for one thousand years as the above-mentioned kings appear on the surface of the globe.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Descendants of Ajamīḍha.”

20.10.23 Chapter Twenty-three

The Dynasties of the Sons of Yayāti

In this Twenty-third Chapter the dynasties of Anu, Druhyu, Turvasu and Yadu, as well as the story of Jyāmagha, are described.

The sons of Yayāti's fourth son, Anu, were Sabhānara, Cakṣu and Pareṣṇu. Of these three, the sons and grandsons of Sabhānara were, in succession, Kālanara, Sṛñjaya, Janamejaya, Mahāśāla and Mahāmanā. The sons of Mahāmanā were Uśīnara and Titikṣu. Uśīnara had four sons, namely Śibi, Vara, Kṛmi and Dakṣa. Śibi also had four sons-Vṛṣādarbha, Sudhīra, Madra and Kekaya. The son of Titikṣu was Ruṣadratha, who begot a son named Homa. From Homa came Sutapā and from Sutapā, Bali. In this way the dynasty continued. Begotten by Dīrghatamā in the womb of the wife of Bali were Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra, all of whom became kings.

From Aṅga came Khalapāna, whose dynasty included Diviratha, Dharmaratha and Citraratha, also called Romapāda, one after another. Mahārāja Daśaratha gave in charity one of his daughters, by the name Śāntā, to his friend Romapāda because Romapāda had no sons. Romapāda accepted Śāntā as his daughter, and the great sage Ṛṣyaśṛṅga married her. By the mercy of Ṛṣyaśṛṅga, Romapāda had a son named Caturaṅga. The son of Caturaṅga was Pṛthulākṣa, who had three sons-Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From Bṛhadratha came a son named Bṛhadmanā, whose sons and grandsons in succession were Jayadratha, Vijaya, Dhṛti, Dhṛtavrata, Satkarmā and Adhiratha. Adhiratha accepted the son rejected by Kuntī, namely Karṇa, and Karṇa's son was Vṛṣasena.

The son of Yayāti's third son, Druhyu, was Babhru, whose son and grandsons were Setu, Ārabdha, Gāndhāra, Dharma, Dhṛta, Durmada and Pracetā.

The son of Yayāti's second son, Turvasu, was Vahni, whose seminal dynasty included Bharga, Bhānumān, Tribhānu, Karandhama and Maruta. The childless Maruta accepted Duṣmanta, who belonged to the Pūru dynasty, as his adopted son. Mahārāja Duṣmanta was anxious to have his kingdom returned, and so he went back to the Pūru-vaṁśa.

Of the four sons of Yadu, Sahasrajit was the eldest. The son of Sahasrajit was named Śatajit. He had three sons, of whom one was Haihaya. The sons and grandsons in the dynasty of Haihaya were Dharma, Netra, Kunti, Sohañji, Mahiṣmān, Bhadrasenaka, Dhanaka, Kṛtavīrya, Arjuna, Jayadhvaja, Tālajaṅgha and Vītihotra.

The son of Vītihotra was Madhu, whose eldest son was Vṛṣṇi. Because of Yadu, Madhu and Vṛṣṇi, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. Another son of Yadu was Kroṣṭā, and from him came Vṛjinavān, Svāhita, Viṣadgu, Citraratha, Śaśabindu, Pṛthuśravā, Dharma, Uśanā and Rucaka. Rucaka had five sons, one of whom was known as Jyāmagha. Jyāmagha was sonless, but by the mercy of the demigods his childless wife gave birth to a son named Vidarbha.

TEXT 1

śrī-śuka uvāca
anoḥ sabhānaraś cakṣuḥ
pareṣṇuś ca trayaḥ sutāḥ
sabhānarāt kālanaraḥ
sṛñjayas tat-sutas tataḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; anoḥ-of Anu, the fourth of the four sons of Yayāti; sabhānaraḥ-Sabhānara; cakṣuḥ-Cakṣu; pareṣṇuḥ-Pareṣṇu; ca-also; trayaḥ-three; sutāḥ-sons; sabhānarāt-from Sabhānara; kālanaraḥ-Kālanara; sṛñjayaḥ-Sṛñjaya; tat-sutaḥ-son of Kālanara; tataḥ-thereafter.

Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.

TEXT 2

janamejayas tasya putro
mahāśālo mahāmanāḥ
uśīnaras titikṣuś ca
mahāmanasa ātmajau

SYNONYMS

janamejayaḥ-Janamejaya; tasya-of him (Janamejaya); putraḥ-a son; mahāśālaḥ-Mahāśāla; mahāmanāḥ-(from Mahāśāla) a son named Mahāmanā; uśīnaraḥ-Uśīnara; titikṣuḥ-Titikṣu; ca-and; mahāmanasaḥ-from Mahāmanā; ātmajau-two sons.

From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.

TEXTS 3–4

śibir varaḥ kṛmir dakṣaś

catvārośīnarātmajāḥ
vṛṣādarbhaḥ sudhīraś ca
madraḥ kekaya ātmavān
śibeś catvāra evāsaṁs
titikṣoś ca ruṣadrathaḥ
tato homo ’tha sutapā
baliḥ sutapaso ’bhavat

SYNONYMS

śibiḥ-Śibi; varaḥ-Vara; kṛmiḥ-Kṛmi; dakṣaḥ-Dakṣa; catvāraḥ-four; uśīnara-ātmajāḥ-the sons of Uśīnara; vṛṣādarbhaḥ-Vṛṣādarbha; sudhīraḥ ca-as well as Sudhīra; madraḥ-Madra; kekayaḥ-Kekaya; ātmavān-self-realized; śibeḥ-of Śibi; catvāraḥ-four; eva-indeed; āsan-there were; titikṣoḥ-of Titikṣu; ca-also; ruṣadrathaḥ-a son named Ruṣadratha; tataḥ-from him (Ruṣadratha); homaḥ-Homa; atha-from him (Homa); sutapāḥ-Sutapā; baliḥ-Bali; sutapasaḥ-of Sutapā; abhavat-there was.

The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and ātma-tattva-vit Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.

TEXT 5

aṅga-vaṅga-kaliṅgādyāḥ
suhma-puṇḍrauḍra-saṁjñitāḥ
jajñire dīrghatamaso
baleḥ kṣetre mahīkṣitaḥ

SYNONYMS

aṅga-Aṅga; vaṅga-Vaṅga; kaliṅga-Kaliṅga; ādyāḥ-headed by; suhma-Suhma; puṇḍra-Puṇḍra; oḍra-Oḍra; saṁjñitāḥ-known as such; jajñire-were born; dīrghatamasaḥ-by the semen of Dīrghatama; baleḥ-of Bali; kṣetre-in the wife; mahī-kṣitaḥ-of the king of the world.

By the semen of Dīrghatama in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.

TEXT 6

cakruḥ sva-nāmnā viṣayān
ṣaḍ imān prācyakāṁś ca te
khalapāno ’ṅgato jajñe
tasmād divirathas tataḥ

SYNONYMS

cakruḥ-they created; sva-nāmnā-by their own names; viṣayān-different states; ṣaṭ-six; imān-all these; prācyakān ca-on the eastern side (of India); te-those (six kings); khalapānaḥ-Khalapāna; aṅgataḥ-from King Aṅga; jajñe-took birth; tasmāt-from him (Khalapāna); divirathaḥ-Diviratha; tataḥ-thereafter.

These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.

TEXTS 7–10

suto dharmaratho yasya
jajñe citraratho ’prajāḥ
romapāda iti khyātas
tasmai daśarathaḥ sakhā
śāntāṁ sva-kanyāṁ prāyacchad
ṛṣyaśṛṅga uvāha yām
deve ’varṣati yaṁ rāmā
āninyur hariṇī-sutam
nāṭya-saṅgīta-vāditrair
vibhramāliṅganārhaṇaiḥ
sa tu rājño ’napatyasya
nirūpyeṣṭiṁ marutvate
prajām adād daśaratho
yena lebhe ’prajāḥ prajāḥ
caturaṅgo romapādāt
pṛthulākṣas tu tat-sutaḥ

SYNONYMS

sutaḥ-a son; dharmarathaḥ-Dharmaratha; yasya-of whom (Diviratha); jajñe-was born; citrarathaḥ-Citraratha; aprajāḥ-without any sons; romapādaḥ-Romapāda; iti-thus; khyātaḥ-celebrated; tasmai-unto him; daśarathaḥ-Daśaratha; sakhā-friend; śāntām-Śāntā; sva-kanyām-Daśaratha’s own daughter; prāyacchat-delivered; ṛṣyaśṛṅgaḥ-Ṛṣyaśṛṅga; uvāha-married; yām-unto her (Śāntā); deve-the demigod in charge of rainfall; avarṣati-did not shower any rain; yam-unto whom (Ṛṣyaśṛṅga); rāmāḥ-prostitutes; āninyuḥ-brought; hariṇī-sutam-that Ṛṣyaśṛṅga, who was the son of a doe; nāṭya-saṅgīta-vāditraiḥ-by dancing, by singing and by a musical display; vibhrama-bewildering; āliṅgana-by embracing; arhaṇaiḥ-by worshiping; saḥ-he (Ṛṣyaśṛṅga); tu-indeed; rājñaḥ-from Mahārāja Daśaratha; anapatyasya-who was without issue; nirūpya-after establishing; iṣṭim-a sacrifice; marutvate-of the demigod named Marutvān; prajām-issue; adāt-delivered; daśarathaḥ-Daśaratha; yena-by which (as a result of the yajña); lebhe-achieved;

aprajāḥ-although he had no sons; prajāḥ-sons; caturaṅgaḥ-Caturaṅga; romapādāt-from Citraratha; pṛthulākṣaḥ-Pṛthulākṣa; tu-indeed; tat-sutaḥ-the son of Caturaṅga.

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Ṛṣyaśṛṅga came, the rain fell. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Pṛthulākṣa.

TEXT 11

bṛhadratho bṛhatkarmā
bṛhadbhānuś ca tat-sutāḥ
ādyād bṛhanmanās tasmāj
jayadratha udāhṛtaḥ

SYNONYMS

bṛhadrathaḥ-Bṛhadratha; bṛhatkarmā-Bṛhatkarmā; bṛhadbhānuḥ-Bṛhadbhānu; ca-also; tat-sutāḥ-the sons of Pṛthulākṣa; ādyāt-from the eldest (Bṛhadratha); bṛhanmanāḥ-Bṛhanmanā was born; tasmāt-from him (Bṛhanmanā); jayadrathaḥ-a son named Jayadratha; udāhṛtaḥ-celebrated as his son.

The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.

TEXT 12

vijayas tasya sambhūtyāṁ
tato dhṛtir ajāyata
tato dhṛtavratas tasya
satkarmādhirathas tataḥ

SYNONYMS

vijayaḥ-Vijaya; tasya-of him (Jayadratha); sambhūtyām-in the womb of the wife; tataḥ-thereafter (from Vijaya); dhṛtiḥ-Dhṛti; ajāyata-took birth; tataḥ-from him (Dhṛti); dhṛtavrataḥ-a son named Dhṛtavrata; tasya-of him (Dhṛtavrata); satkarmā-Satkarmā; adhirathaḥ-Adhiratha; tataḥ-from him (Satkarmā).

The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.

TEXT 13

yo ’sau gaṅgā-taṭe krīḍan
mañjūṣāntargataṁ śiśum
kuntyāpaviddhaṁ kānīnam
anapatyo ’karot sutam

SYNONYMS

yaḥ asau-one who (Adhiratha); gaṅgā-taṭe-on the bank of the Ganges; krīḍan-while playing; mañjūṣa-antaḥgatam-packed in a basket; śiśum-a baby was found; kuntyā apaviddham-this baby had been abandoned by Kuntī; kānīnam-because the baby was born during her maiden state, before her marriage; anapatyaḥ-this Adhiratha, being sonless; akarot-accepted the baby; sutam-as his son.

While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kuntī because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]

TEXT 14

vṛṣasenaḥ sutas tasya
karṇasya jagatīpate
druhyoś ca tanayo babhruḥ
setus tasyātmajas tataḥ

SYNONYMS

vṛṣasenaḥ-Vṛṣasena; sutaḥ-a son; tasya karṇasya-of that same Karṇa; jagatī pate-O Mahārāja Parīkṣit; druhyoḥ ca-of Druhyu, the third son of Yayāti; tanayaḥ-a son; babhruḥ-Babhru; setuḥ-Setu; tasya-of him (Babhru); ātmajaḥ tataḥ-a son thereafter.

O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.

TEXT 15

ārabdhas tasya gāndhāras
tasya dharmas tato dhṛtaḥ
dhṛtasya durmadas tasmāt
pracetāḥ prācetasaḥ śatam

SYNONYMS

ārabdhaḥ-Ārabdha (was the son of Setu); tasya-of him (Ārabdha); gāndhāraḥ-a son named Gāndhāra; tasya-of him (Gāndhāra); dharmaḥ-a son known as Dharma; tataḥ-from him (Dharma); dhṛtaḥ-a son named Dhṛta; dhṛtasya-of Dhṛta; durmadaḥ-a son named Durmada; tasmāt-from him (Durmada); pracetāḥ-a son named Pracetā; prācetasaḥ-of Pracetā; śatam-there were one hundred sons.

The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharma. Dharma's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.

TEXT 16

mlecchādhipatayo 'bhūvann
udīcīṁ diśam āśritāḥ
turvasoś ca suto vahnir
vahner bhargo 'tha bhānumān

SYNONYMS

mleccha-of the lands known as Mlecchadeśa (where Vedic civilization was not present); adhipatayaḥ-the kings; abhūvan-became; udīcīm-on the northern side of India; diśam-the direction; āśritāḥ-accepting as the jurisdiction; turvasoḥ ca-of Turvasu, the second son of Mahārāja Yayāti; sutaḥ-the son; vahniḥ-Vahni; vahneḥ-of Vahni; bhargaḥ-the son named Bharga; atha-thereafter, his son; bhānumān-Bhānumān.

The Pracetās [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

TEXT 17

tribhānus tat-suto 'syāpi
karandhama udāra-dhīḥ
marutas tat-suto 'putraḥ
putraṁ pauravam anvabhūt

SYNONYMS

tribhānuḥ-Tribhānu; tat-sutaḥ-the son of Bhānumān; asya-of him (Tribhānu); api-also; karandhamaḥ-Karandhama; udāra-dhīḥ-who was very magnanimous; marutaḥ-Maruta; tat-sutaḥ-the son of Karandhama; aputraḥ-being without issue; putram-as his son; pauravam-a son of the Pūru dynasty, Mahārāja Duṣmanta; anvabhūt-adopted.

The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duṣmanta] as his own.

TEXTS 18–19

duṣmantaḥ sa punar bheje
sva-vaṁśaṁ rājya-kāmukaḥ
yayāter jyeṣṭha-putrasya
yador vaṁśaṁ nararṣabha
varṇayāmi mahā-puṇyaṁ
sarva-pāpa-haraṁ nṛṇām
yador vaṁśaṁ naraḥ śrutvā
sarva-pāpaiḥ pramucyate

SYNONYMS

duṣmantaḥ-Mahārāja Duṣmanta; saḥ-he; punaḥ bheje-again accepted; sva-vaṁśam-his original dynasty (the Pūru dynasty); rājya-kāmukaḥ-because of desiring the royal throne; yayāteḥ-of Mahārāja Yayāti; jyeṣṭha-putrasya-of the first son, Yadu; yadoḥ vaṁśam-the dynasty of Yadu; nara-ṛṣabha-O best of human beings, Mahārāja Parīkṣit; varṇayāmi-I shall describe; mahā-puṇyam-supremely pious; sarva-pāpa-haram-vanquishes the reactions of sinful activities; nṛṇām-of human society; yadoḥ vaṁśam-the description of the dynasty of Yadu; naraḥ-any person; śrutvā-simply by hearing; sarva-pāpaiḥ-from all reactions of sinful activities; pramucyate-is freed.

Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parīkṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

TEXTS 20–21

yatrāvatīrṇo bhagavān
paramātmā narākṛtiḥ
yadoḥ sahasrajit kroṣṭā
nalo ripur iti śrutāḥ
catvāraḥ sūnavas tatra
śatajit prathamātmajaḥ
mahāhayo reṇuhayo
haihayaś ceti tat-sutāḥ

SYNONYMS

yatra-wherein, in which dynasty; avatīrṇaḥ-descended; bhagavān-the Supreme Personality of Godhead, Kṛṣṇa; paramātmā-who is the Supersoul of all living entities; nara-ākṛtiḥ-a person, exactly resembling a human being; yadoḥ-of Yadu; sahasrajit-Sahasrajit; kroṣṭā-Kroṣṭā; nalaḥ-Nala; ripuḥ-Ripu; iti śrutāḥ-thus they are celebrated; catvāraḥ-four; sūnavaḥ-sons; tatra-therein; śatajit-Śatajit; prathama-ātmajaḥ-of the first sons; mahāhayaḥ-Mahāhaya; reṇuhayaḥ-Reṇuhaya; haihayaḥ-Haihaya; ca-and; iti-thus; tat-sutāḥ-his sons (the sons of Śatajit).

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Reṇuhaya and Haihaya.

As confirmed in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

”Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” The majority of transcendentalists understand only the impersonal Brahman or localized Paramātmā, for the Personality of Godhead is very difficult to understand. As the Lord says in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

”Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” The yogīs and jñānīs-that is, the mystic yogīs and the impersonalists-can understand the Absolute Truth as impersonal or localized, but although such realized souls are above ordinary human beings, they cannot understand how the Supreme Absolute Truth can be a person. Therefore it is said that out of many siddhas, the souls who have already realized the Absolute Truth, one may understand Kṛṣṇa, who exactly resembles a human being (narākṛti). This human form was explained by Kṛṣṇa Himself after He manifested the virāṭ-rūpa. The virāṭ-rūpa is not the original form of the Lord; the Lord’s original form is Dvibhuja-śyāmasundara, Muralīdhara, the Lord with two hands, playing a flute (yaṁ śyāmasundaram acintya-guṇa-svarūpam). The Lord’s forms are proof of His inconceivable qualities. Although the Lord maintains innumerable universes within the period of His breath, He is dressed with a form exactly like that of a human being. That does not mean, however, that He is a human being. This is His original form, but because He looks like a human being, those with a poor fund of knowledge consider Him an ordinary man. The Lord says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

”Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11) By the Lord’s paraṁ bhāvam, or transcendental nature, He is the all-pervading Paramātmā living in the core of the hearts of all living entities, yet He looks like a human being. Māyāvāda philosophy says that the Lord is originally impersonal but assumes a human form and many other forms when He descends. Actually, however, He is originally like a human being, and the impersonal Brahman consists of the rays of His body (yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]).

TEXT 22

dharmas tu haihaya-suto
netraḥ kunteḥ pitā tataḥ
sohañjir abhavat kunter
mahiṣmān bhadrasenakaḥ

SYNONYMS

dharmaḥ tu-Dharma, however; haihaya-sutaḥ-became the son of Haihaya; netraḥ-Netra; kunteḥ-of Kunti; pitā-the father; tataḥ-from him (Dharma); sohañjiḥ-Sohañji; abhavat-became; kunteḥ-the son of Kunti; mahiṣmān-Mahiṣmān; bhadrasenakaḥ-Bhadrasenaka.

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrasenaka.

TEXT 23

durmado bhadrasenasya
dhanakaḥ kṛtavīryasūḥ
kṛtāgniḥ kṛtavarmā ca
kṛtaujā dhanakātmajāḥ

SYNONYMS

durmadaḥ-Durmada; bhadrasenasya-of Bhadrasena; dhanakaḥ-Dhanaka; kṛtavīrya-sūḥ-giving birth to Kṛtavīrya; kṛtāgniḥ-by the name Kṛtāgni; kṛtavarmā-Kṛtavarmā; ca-also; kṛtaujāḥ-Kṛtaujā; dhanaka-ātmajāḥ-sons of Dhanaka.

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.

TEXT 24

arjunaḥ kṛtavīryasya
sapta-dvīpeśvaro ’bhavat
dattātreyād dharer aṁśāt
prāpta-yoga-mahāguṇaḥ

SYNONYMS

arjunaḥ-Arjuna; kṛtavīryasya-of Kṛtavīrya; sapta-dvīpa-of the seven islands (the whole world); īśvaraḥ abhavat-became the emperor; dattātreyāt-from Dattātreya; hareḥ aṁśāt-from he who was the incarnation of the Supreme Personality of Godhead; prāpta-obtained; yoga-mahāguṇaḥ-the quality of mystic power.

The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as asta-siddhi.

TEXT 25

na nūnaṁ kārtavīryasya

gatiṁ yāsyanti pārthivāḥ
yajña-dāna-tapo-yogaiḥ
śruta-vīrya-dayādibhiḥ

SYNONYMS

na-not; nūnam-indeed; kārtavīryasya-of Emperor Kārtavīrya; gatim-the activities; yāsyanti-could understand or achieve; pārthivāḥ-everyone on the earth; yajña-sacrifices; dāna-charity; tapaḥ-austerities; yogaiḥ-mystic powers; śruta-education; vīrya-strength; dayā-mercy; ādibhiḥ-by all these qualities.

No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

TEXT 26

pañcāśīti sahasrāṇi
hy avyāhata-balaḥ samāḥ
anaṣṭa-vitta-smaraṇo
bubhuje ’kṣayya-ṣaḍ-vasu

SYNONYMS

pañcāśīti-eighty-five; sahasrāṇi-thousands; hi-indeed; avyāhata-inexhaustible; balaḥ-the strength of whom; samāḥ-years; anaṣṭa-without deterioration; vitta-material opulences; smaraṇaḥ-and memory; bubhuje-enjoyed; akṣayya-without deterioration; ṣaṭ-vasu-six kinds of enjoyable material opulence.

For eighty-five thousand years, Kārtavīryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

TEXT 27

tasya putra-sahasreṣu
pañcaivorvaritā mṛdhe
jayadhvajaḥ śūraseno
vṛṣabho madhur ūrjitaḥ

SYNONYMS

tasya-of him (Kārtavīryārjuna); putra-sahasreṣu-among the one thousand sons; pañca-five; eva-only; urvaritāḥ-remained alive; mṛdhe-in a fight (with Paraśurāma); jayadhvajaḥ-Jayadhvaja; śūrasenaḥ-Śūrasena; vṛṣabhaḥ-Vṛṣabha; madhuḥ-Madhu; ūrjitaḥ-and Ūrjita.

Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.

TEXT 28

jayadhvajāt tālajaṅghas
tasya putra-śataṁ tv abhūt
kṣatraṁ yat tālajaṅghākhyam
aurva-tejopasaṁhṛtam

SYNONYMS

jayadhvajāt-of Jayadhvaja; tālajaṅghaḥ-a son named Tālajaṅgha; tasya-of him (Tālajaṅgha); putra-śatam-one hundred sons; tu-indeed; abhūt-were born; kṣatram-a dynasty of kṣatriyas; yat-which; tālajaṅgha-ākhyam-were known as the Tālajaṅghas; aurva-tejaḥ-being very powerful; upasaṁhṛtam-were killed by Mahārāja Sagara.

Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.

TEXT 29

teṣāṁ jyeṣṭho vītihotro
vṛṣṇiḥ putro madhoḥ smṛtaḥ
tasya putra-śataṁ tv āsīd
vṛṣṇi-jyeṣṭhaṁ yataḥ kulam

SYNONYMS

teṣām-of all of them; jyeṣṭhaḥ-the eldest son; vītihotraḥ-a son named Vītihotra; vṛṣṇiḥ-Vṛṣṇi; putraḥ-the son; madhoḥ-of Madhu; smṛtaḥ-was well known; tasya-of him (Vṛṣṇi); putra-śatam-one hundred sons; tu-indeed; āsīt-there were; vṛṣṇi-Vṛṣṇi; jyeṣṭham-the eldest; yataḥ-from him; kulam-the dynasty.

Of the sons of Tālajaṅgha, Vītihotra was the eldest. The son of Vītihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yādava, Mādhava and Vṛṣṇi had their origin from Yadu, Madhu and Vṛṣṇi.

TEXTS 30–31

mādhavā vṛṣṇayo rājan
yādavāś ceti saṁjñitāḥ
yadu-putrasya ca kroṣṭoḥ
putro vṛjinavāṁs tataḥ
svāhito ’to viṣadgur vai
tasya citrarathas tataḥ
śaśabindur mahā-yogī
mahā-bhāgo mahān abhūt
caturdaśa-mahāratnaś

cakravarty aparājitaḥ

SYNONYMS

mādhavāḥ-the dynasty beginning from Madhu; vṛṣṇayaḥ-the dynasty beginning from Vṛṣṇi; rājan-O King (Mahārāja Parīkṣit); yādavāḥ-the dynasty beginning from Yadu; ca-and; iti-thus; saṁjñitāḥ-are so-called because of those different persons; yadu-putrasya-of the son of Yadu; ca-also; kroṣṭoḥ-of Kroṣṭā; putraḥ-the son; vṛjinavān-his name was Vṛjinavān; tataḥ-from him (Vṛjinavān); svāhitaḥ-Svāhita; ataḥ-thereafter; viṣadguḥ-a son named Viṣadgu; vai-indeed; tasya-of him; citrarathaḥ-Citraratha; tataḥ-from him; śaśabinduḥ-Śaśabindu; mahā-yogī-a great mystic; mahā-bhāgaḥ-most fortunate; mahān-a great personality; abhūt-he became; caturdaśa-mahāratnaḥ-fourteen kinds of great opulences; cakravartī-he possessed as the emperor; aparājitaḥ-not defeated by anyone else.

O Mahārāja Parīkṣit, because Yadu, Madhu and Vṛṣṇi each inaugurated a dynasty, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.

In the Mārkaṇḍeya Purāṇa the fourteen kinds of great jewels are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an umbrella, and (14) regulative principles. To be the emperor, one must possess all fourteen of these opulences. Śaśabindu possessed them all.

TEXT 32

tasya patnī-sahasrāṇāṁ
daśānāṁ sumahā-yaśāḥ
daśa-lakṣa-sahasrāṇi
putrāṇāṁ tāsv ajījanat

SYNONYMS

tasya-of Śaśabindu; patnī-wives; sahasrāṇām-of thousands; daśānām-ten; su-mahā-yaśāḥ-greatly famous; daśa-ten; lakṣa-lakhs (one lakh equals one hundred thousand); sahasrāṇi-thousands; putrāṇām-of sons; tāsu-in them; ajījanat-he begot.

The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

TEXT 33

teṣāṁ tu ṣaṭ pradhānānāṁ
pṛthuśravasa ātmajaḥ
dharmo nāmośanā tasya
hayamedha-śatasya yāṭ

SYNONYMS

teṣām-out of so many sons; tu-but; ṣaṭ pradhānānām-of whom there were six foremost sons; pṛthuśravasaḥ-of Pṛthuśravā; ātmajaḥ-the son; dharmaḥ-Dharma; nāma-by the name; uśanā-Uśanā; tasya-his; hayamedha-śatasya-of one hundred aśvamedha sacrifices; yāṭ-he was the performer.

Among these many sons, six were the foremost, such as Pṛthuśravā and Pṛthukīrti. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.

TEXT 34

tat-suto rucakas tasya
pañcāsann ātmajāḥ śṛṇu
purujid-rukma-rukmeṣu-
pṛthu-jyāmagha-saṁjñitāḥ

SYNONYMS

tat-sutaḥ-the son of Uśanā; rucakaḥ-Rucaka; tasya-of him; pañca-five; āsan-there were; ātmajāḥ-sons; śṛṇu-please hear (their names); purujit-Purujit; rukma-Rukma; rukmeṣu-Rukmeṣu; pṛthu-Pṛthu; jyāmagha-Jyāmagha; saṁjñitāḥ-these five sons were named.

The son of Uśanā was Rucaka, who had five sons-Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear of these sons from me.

TEXTS 35–36

jyāmaghas tv aprajo ’py anyāṁ
bhāryāṁ śaibyā-patir bhayāt
nāvindac chatru-bhavanād
bhojyāṁ kanyām ahāraṣīt
ratha-sthāṁ tāṁ nirīkṣyāha
śaibyā patim amarṣitā
keyaṁ kuhaka mat-sthānaṁ
ratham āropiteti vai
snuṣā tavety abhihite
smayantī patim abravīt

SYNONYMS

jyāmaghaḥ-King Jyāmagha; tu-indeed; aprajaḥ api-although issueless; anyām-another; bhāryām-wife; śaibyā-patiḥ-because he was the husband of Śaibyā; bhayāt-out of fear; na avindat-did not accept; śatru-bhavanāt-from the enemy’s camp; bhojyām-a prostitute used for sense gratification; kanyām-girl; ahāraṣīt-brought; ratha-sthām-who was seated on the chariot; tām-her; nirīkṣya-seeing; āha-said; śaibyā-Śaibyā, the wife of Jyāmagha; patim-unto her husband; amarṣitā-being very angry; kā iyam-who is this; kuhaka-you cheater; mat-sthānam-my place; ratham-on the chariot; āropitā-has been allowed to sit; iti-thus; vai-indeed; snuṣā-daughter-in-law; tava-your; iti-thus; abhihite-being informed; smayantī-smilingly; patim-unto her husband; abravīt-said.

Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibyā was very angry and said to her husband, ”My husband, you cheater, who is this girl sitting upon my seat on the chariot?” Jyāmagha then replied, ”This girl will be your daughter-in-law.” Upon hearing these joking words, Śaibyā smilingly replied.

TEXT 37

ahaṁ bandhyāsapatnī ca
snuṣā me yujyate katham
janayiṣyasi yaṁ rājñi
tasyeyam upayujyate

SYNONYMS

aham-I am; bandhyā-sterile; asa-patnī-I have no co-wife; ca-also; snuṣā-daughter-in-law; me-my; yujyate-could be; katham-how; janayiṣyasi-you will give birth to; yam-which son; rājñi-O my dear Queen; tasya-for him; iyam-this girl; upayujyate-will be very suitable.

Śaibyā said, ”I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me.” Jyāmagha replied, ”My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law.”

TEXT 38

anvamodanta tad viśve-
devāḥ pitara eva ca
śaibyā garbham adhāt kāle
kumāraṁ suṣuve śubham
sa vidarbha iti prokta
upayeme snuṣāṁ satīm

SYNONYMS

anvamodanta-accepted; tat-that statement predicting the birth of a son; viśvedevāḥ-the Viśvedeva demigods; pitaraḥ-the Pitās or forefathers; eva-indeed; ca-also; śaibyā-the wife of Jyāmagha; garbham-pregnancy; adhāt-conceived; kāle-in due course of time; kumāram-a son; suṣuve-gave birth to; śubham-very auspicious; saḥ-that son; vidarbhaḥ-Vidarbha; iti-thus; proktaḥ-was well known; upayeme-later married; snuṣām-who was accepted as daughter-in-law; satīm-very chaste girl.

Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha's words came true. Although Śaibyā was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Dynasties of the Sons of Yayāti.”

20.10.24 Chapter Twenty-four

Kṛṣṇa the Supreme Personality of Godhead

Vidarbha had three sons, named Kuśa, Kratha and Romapāda. Of these three, Romapāda expanded his dynasty by the sons and grandsons named Babhru, Kṛti, Uśika, Cedi and Caidya, all of whom later became kings. From the son of Vidarbha named Kratha came a son named Kunti, from whose dynasty came the descendants named Vṛṣṇi, Nirvṛti, Daśārha, Vyoma, Jīmūta, Vikṛti, Bhīmaratha, Navaratha, Daśaratha, Śakuni, Karambhi, Devarāta, Devakṣatra, Madhu, Kuruvaśa, Anu, Puruhotra, Ayu and Sātvata. Sātvata had seven sons. One of them was Devāvṛdha, whose son was Babhru. Another son of Sātvata was Mahābhoja, by whom the Bhoja dynasty was inaugurated. Another was Vṛṣṇi, who had a son named Yudhājit. From Yudhājit came Anamitra and Śini, and from Anamitra came Nighna and another Śini. The descendants in succession from Śini were Satyaka, Yuyudhāna, Jaya, Kuṇi and Yugandhara. Another son of Anamitra was Vṛṣṇi. From Vṛṣṇi came Śvaphalka, by whom Akrūra and twelve other sons were generated. From Akrūra came two sons, named Devavān and Upadeva. The son of Andhaka named Kukura was the origin of the descendants known as Vahni, Vilomā, Kapotaromā, Anu, Andhaka, Dundubhi, Avidyota, Punarvasu and Āhuka. Āhuka had two sons, named Devaka and Ugrasena. The four sons of Devaka were known as Devavān, Upadeva, Sudeva and Devavardhana, and his seven daughters were Dhṛtadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Vasudeva married all seven daughters of Devaka. Ugrasena had nine sons named Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān, and he had five daughters named Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā. The younger brothers of Vasudeva married all the daughters of Ugrasena.

Vidūratha, the son of Citraratha, had a son named Śūra, who had ten other sons, of whom Vasudeva was the chief. Śūra gave one of his five daughters, Pṛthā, to his friend Kunti, and therefore she was also named Kuntī. In her maiden state she gave birth to a child named Karṇa, and later she married Mahārāja Pāṇḍu.

Vṛddhaśarmā married the daughter of Śūra named Śrutadevā, from whose womb Dantavakra was born. Dhṛṣṭaketu married Śūra's daughter named Śrutakīrti, who had five sons. Jayasena married Śūra's daughter named Rājādhidevī. The king of Cedi-deśa, Damaghoṣa, married the daughter of Śūra named Śrutaśravā, from whom Śiśupāla was born.

Devabhāga, through the womb of Kaṁsā, begot Citraketu and Bṛhadbala; and Devaśravā, through the womb of Kaṁsavatī, begot Suvīra and Iṣumān. From Kaṅka, through the womb of Kaṅkā, came Baka, Satyajit and Purujit, and from Sṛñjaya, through the womb of Rāṣṭrapālikā, came Vṛṣa and Durmarṣaṇa. Śyāmaka, through the womb of Śūrabhūmi, begot Harikeśa and Hiraṇyākṣa. Vatsaka, through the womb of Miśrakeśī, begot Vṛka, who begot the sons named Takṣa, Puṣkara and Śāla. From Samīka came Sumitra and Arjunapāla, and from Ānaka came Ṛtadhāmā and Jaya.

Vasudeva had many wives, of whom Devakī and Rohiṇī were the most important. From the womb of Rohiṇī, Baladeva was born, along with Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others. Vasudeva had many other sons by his other wives, and the eighth son to appear from the womb of Devakī was the Supreme Personality of Godhead, who delivered the entire world from the burden of demons. This chapter ends by glorifying the Supreme Personality of Godhead Vāsudeva.

TEXT 1

śrī-śuka uvāca
tasyāṁ vidarbho 'janayat
putrau nāmnā kuśa-krathau
tṛtīyaṁ romapādaṁ ca
vidarbha-kula-nandanam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; tasyām-in that girl; vidarbhaḥ-the son born of Śaibyā named Vidarbha; ajanayat-gave birth; putrau-to two sons; nāmnā-by the name; kuśa-krathau-Kuśa and Kratha; tṛtīyam-and a third son; romapādam ca-Romapāda also; vidarbha-kula-nandanam-the favorite in the dynasty of Vidarbha.

Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

TEXT 2

romapāda-suto babhrur
babhroḥ kṛtir ajāyata
uśikas tat-sutas tasmāc
cediś caidyādayo nṛpāḥ

SYNONYMS

romapāda-sutaḥ-the son of Romapāda; babhruḥ-Babhru; babhroḥ-from Babhru; kṛtiḥ-Kṛti; ajāyata-was born; uśikaḥ-Uśika; tat-sutaḥ-the son of Kṛti; tasmāt-from him (Uśika); cediḥ-Cedi; caidya-Caidya (Damaghoṣa); ādayaḥ-and others; nṛpāḥ-kings.

The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.

TEXTS 3–4

krathasya kuntiḥ putro 'bhūd
vṛṣṇis tasyātha nirvṛtiḥ
tato daśārho nāmnābhūt
tasya vyomaḥ sutas tataḥ
jīmūto vikṛtis tasya
yasya bhīmarathaḥ sutaḥ
tato navarathaḥ putro
jāto daśarathas tataḥ

SYNONYMS

krathasya-of Kratha; kuntiḥ-Kunti; putraḥ-a son; abhūt-was born; vṛṣṇiḥ-Vṛṣṇi; tasya-his; atha-then; nirvṛtiḥ-Nirvṛti; tataḥ-from him; daśārhaḥ-Daśārha; nāmnā-by name; abhūt-was born; tasya-of him; vyomaḥ-Vyoma; sutaḥ-a son; tataḥ-from him; jīmūtaḥ-Jīmūta; vikṛtiḥ-Vikṛti; tasya-his (Jīmūta's son); yasya-of whom (Vikṛti); bhīmarathaḥ-Bhīmaratha; sutaḥ-a son; tataḥ-from him (Bhīmaratha); navarathaḥ-Navaratha; putraḥ-a son; jātaḥ-was born; daśarathaḥ-Daśaratha; tataḥ-from him.

The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jīmūta; from Jīmūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.

TEXT 5

karambhiḥ śakuneḥ putro
devarātas tad-ātmajaḥ
devakṣatras tatas tasya
madhuḥ kuruvaśād anuḥ

SYNONYMS

karambhiḥ-Karambhi; śakuneḥ-from Śakuni; putraḥ-a son; devarātaḥ-Devarāta; tat-ātmajaḥ-the son of him (Karambhi); devakṣatraḥ-Devakṣatra; tataḥ-thereafter; tasya-from him (Devakṣatra); madhuḥ-Madhu; kuruvaśāt-from Kuruvaśa, the son of Madhu; anuḥ-Anu.

From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.

TEXTS 6–8

puruhotras tv anoḥ putras
tasyāyuḥ sātvatas tataḥ
bhajamāno bhajir divyo
vṛṣṇir devāvṛdho 'ndhakaḥ
sātvatasya sutāḥ sapta
mahābhojaś ca māriṣa
bhajamānasya nimlociḥ
kiṅkaṇo dhṛṣṭir eva ca

ekasyām ātmajāḥ patnyām
anyasyāṁ ca trayaḥ sutāḥ
śatājic ca sahasrājid
ayutājid iti prabho

SYNONYMS

puruhotraḥ-Puruhotra; tu-indeed; anoḥ-of Anu; putraḥ-the son; tasya-of him (Puruhotra); ayuḥ-Ayu; sātvataḥ-Sātvata; tataḥ-from him (Ayu); bhajamānaḥ-Bhajamāna; bhajiḥ-Bhaji; divyaḥ-Divya; vṛṣṇiḥ-Vṛṣṇi; devāvṛdhaḥ-Devāvṛdha; andhakaḥ-Andhaka; sātvatasya-of Sātvata; sutāḥ-son s; sapta-seven; mahābhojaḥ ca-as well as Mahābhoja; māriṣa-O great King; bhajamānasya-of Bhajamāna; nimlociḥ-Nimloci; kiṅkaṇaḥ-Kiṅkaṇa; dhṛṣṭiḥ-Dhṛṣṭi; eva-indeed; ca-also; ekasyām-born from one wife; ātmajāḥ-sons; patnyām-by a wife; anyasyām-another; ca-also; trayaḥ-three; sutāḥ-sons; śatājit-Śatājit; ca-also; sahasrājit-Sahasrājit; ayutājit-Ayutājit; iti-thus; prabho-O King.

The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great Āryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons-Nimloci, Kiṅkaṇa and Dhṛṣṭi. And from his other wife came three other sons-Śatājit, Sahasrājit and Ayutājit.

TEXT 9

babhrur devāvṛdha-sutas
tayoḥ ślokau paṭhanty amū
yathaiva śṛṇumo dūrāt
sampaśyāmas tathāntikāt

SYNONYMS

babhruḥ-Babhru; devāvṛdha-of Devāvṛdha; sutaḥ-the son; tayoḥ-of them; ślokau-two verses; paṭhanti-all the members of the old generation recite; amū-those; yathā-as; eva-indeed; śṛṇumaḥ-we have heard; dūrāt-from a distance; sampaśyāmaḥ-are actually seeing; tathā-similarly; antikāt-presently also.

The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

TEXTS 10–11

babhruḥ śreṣṭho manuṣyāṇāṁ
devair devāvṛdhaḥ samaḥ
puruṣāḥ pañca-ṣaṣṭiś ca
ṣaṭ-sahasrāṇi cāṣṭa ca
ye 'mṛtatvam anuprāptā
babhror devāvṛdhād api
mahābhojo 'tidharmātmā
bhojā āsaṁs tad-anvaye

SYNONYMS

babhruḥ-King Babhru; śreṣṭhaḥ-the best of all kings; manuṣyāṇām-of all human beings; devaiḥ-with the demigods; devāvṛdhaḥ-King Devāvṛdha; samaḥ-equally situated; puruṣāḥ-persons; pañca-ṣaṣṭiḥ-sixty-five; ca-also; ṣaṭ-sahasrāṇi-six thousand; ca-also; aṣṭa-eight thousand; ca-also; ye-all of them who; amṛtatvam-liberation from material bondage; anuprāptāḥ-achieved; babhroḥ-because of association with Babhru; devāvṛdhāt-and because of association with Devāvṛdha; api-indeed; mahābhojaḥ-King Mahābhoja; ati-dharma-ātmā-exceedingly religious; bhojāḥ-the kings known as Bhoja; āsan-existed; tat-anvaye-in the dynasty of him (Mahābhoja).

"It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

TEXT 12

vṛṣṇeḥ sumitraḥ putro 'bhūd
yudhājic ca parantapa
śinis tasyānamitraś ca
nighno 'bhūd anamitrataḥ

SYNONYMS

vṛṣṇeḥ-of Vṛṣṇi, the son of Sātvata; sumitraḥ-Sumitra; putraḥ-a son; abhūt-appeared; yudhājit-Yudhājit; ca-also; param-tapa-O king who can suppress enemies; śiniḥ-Śini; tasya-his; anamitraḥ-Anamitra; ca-and; nighnaḥ-Nighna; abhūt-appeared; anamitrataḥ-from Anamitra.

O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

TEXT 13

satrājitaḥ prasenaś ca
nighnasyāthāsatuḥ sutau
anamitra-suto yo 'nyaḥ
śinis tasya ca satyakaḥ

SYNONYMS

satrājitaḥ-Satrājita; prasenaḥ ca-Prasena also; nighnasya-the sons of Nighna; atha-thus; asatuḥ-existed; sutau-two sons; anamitra-sutaḥ-the son of Anamitra; yaḥ-one who; anyaḥ-another; śiniḥ-Śini; tasya-his; ca-also; satyakaḥ-the son named Satyaka.

The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

TEXT 14

yuyudhānaḥ sātyakir vai
jayas tasya kuṇis tataḥ
yugandharo ’namitrasya
vṛṣṇiḥ putro ’paras tataḥ

SYNONYMS

yuyudhānaḥ-Yuyudhāna; sātyakiḥ-the son of Satyaka; vai-indeed; jayaḥ-Jaya; tasya-of him (Yuyudhāna); kuṇiḥ-Kuṇi; tataḥ-from him (Jaya); yugandharaḥ-Yugandhara; anamitrasya-a son of Anamitra; vṛṣṇiḥ-Vṛṣṇi; putraḥ-a son; aparaḥ-other; tataḥ-from him.

The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.

TEXT 15

śvaphalkaś citrarathaś ca
gāndinyāṁ ca śvaphalkataḥ
akrūra-pramukhā āsan
putrā dvādaśa viśrutāḥ

SYNONYMS

śvaphalkaḥ-Śvaphalka; citrarathaḥ ca-and Citraratha; gāndinyām-through the wife named Gāndinī; ca-and; śvaphalkataḥ-from Śvaphalka; akrūra-Akrūra; pramukhāḥ-headed by; āsan-there were; putrāḥ-sons; dvādaśa-twelve; viśrutāḥ-most celebrated.

From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were most celebrated.

TEXTS 16–18

āsaṅgaḥ sārameyaś ca
mṛduro mṛduvid giriḥ
dharmavṛddhaḥ sukarmā ca
kṣetropekṣo ’rimardanaḥ
śatrughno gandhamādaś ca
pratibāhuś ca dvādaśa
teṣāṁ svasā sucārākhyā
dvāv akrūra-sutāv api
devavān upadevaś ca
tathā citrarathātmajāḥ
pṛthur vidūrathādyāś ca
bahavo vṛṣṇi-nandanāḥ

SYNONYMS

āsaṅgaḥ-Āsaṅga; sārameyaḥ-Sārameya; ca-also; mṛduraḥ-Mṛdura; mṛduvit-Mṛduvit; giriḥ-Giri; dharmavṛddhaḥ-Dharmavṛddha; sukarmā-Sukarmā; ca-also; kṣetropekṣaḥ-Kṣetropekṣa; arimardanaḥ-Arimardana; śatrughnaḥ-Śatrughna; gandhamādaḥ-Gandhamāda; ca-and; pratibāhuḥ-Pratibāhu; ca-and; dvādaśa-twelve; teṣām-of them; svasā-sister; sucārā-Sucārā; ākhyā-well known; dvau-two; akrūra-of Akrūra; sutau-sons; api-also; devavān-Devavān; upadevaḥ ca-and Upadeva; tathā-thereafter; citraratha-ātmajāḥ-the sons of Citraratha; pṛthuḥ vidūratha-Pṛthu and Vidūratha; ādyāḥ-beginning with; ca-also; bahavaḥ-many; vṛṣṇi-nandanāḥ-the sons of Vṛṣṇi.

The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana, Śatrughna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.

TEXT 19

kukuro bhajamānaś ca
śuciḥ kambalabarhiṣaḥ
kukurasya suto vahnir
vilomā tanayas tataḥ

SYNONYMS

kukuraḥ-Kukura; bhajamānaḥ-Bhajamāna; ca-also; śuciḥ-Śuci; kambalabarhiṣaḥ-Kambalabarhiṣa; kukurasya-of Kukura; sutaḥ-a son; vahniḥ-Vahni; vilomā-Vilomā; tanayaḥ-son; tataḥ-from him (Vahni).

Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Vilomā.

TEXT 20

kapotaromā tasyānuḥ
sakhā yasya ca tumburuḥ
andhakād dundubhis tasmād
avidyotaḥ punarvasuḥ

SYNONYMS

kapotaromā-Kapotaromā; tasya-his (son); anuḥ-Anu; sakhā-friend; yasya-whose; ca-also; tumburuḥ-Tumburu; andhakāt-of Andhaka, the son of Anu; dundubhiḥ-a son named Dundubhi; tasmāt-from him (Dundubhi); avidyotaḥ-a son named Avidyota; punarvasuḥ-a son named Punarvasu.

The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

TEXTS 21–23

tasyāhukaś cāhukī ca
kanyā caivāhukātmajau
devakaś cograsenaś ca
catvāro devakātmajāḥ
devavān upadevaś ca
sudevo devavardhanaḥ
teṣāṁ svasāraḥ saptāsan
dhṛtadevādayo nṛpa
śāntidevopadevā ca
śrīdevā devarakṣitā
sahadevā devakī ca
vasudeva uvāha tāḥ

SYNONYMS

tasya-from him (Punarvasu); āhukaḥ-Āhuka; ca-and; āhukī-Āhukī; ca-also; kanyā-a daughter; ca-also; eva-indeed; āhuka-of Āhuka; ātmajau-two sons; devakaḥ-Devaka; ca-and; ugrasenaḥ-Ugrasena; ca-also; catvāraḥ-four; devaka-ātmajāḥ-sons of Devaka; devavān-Devavān; upadevaḥ-Upadeva; ca-and; sudevaḥ-Sudeva; devavardhanaḥ-Devavardhana; teṣām-of all of them; svasāraḥ-sisters; sapta-seven; āsan-existed; dhṛtadevā-ādayaḥ-headed by Dhṛtadevā; nṛpa-O King (Mahārāja Parīkṣit); śāntidevā-Śāntidevā; upadevā-Upadevā; ca-also; śrīdevā-Śrīdevā; devarakṣitā-Devarakṣitā; sahadevā-Sahadevā; devakī-Devakī; ca-and; vasudevaḥ-Śrī Vasudeva, the father of Kṛṣṇa; uvāha-married; tāḥ-them.

Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.

TEXT 24

kaṁsaḥ sunāmā nyagrodhaḥ
kaṅkaḥ śaṅkuḥ suhūs tathā
rāṣṭrapālo ’tha dhṛṣṭiś ca
tuṣṭimān augrasenayaḥ

SYNONYMS

kaṁsaḥ-Kaṁsa; sunāmā-Sunāmā; nyagrodhaḥ-Nyagrodha; kaṅkaḥ-Kaṅka; śaṅkuḥ-Śaṅku; suhūḥ-Suhū; tathā-as well as; rāṣṭrapālaḥ-Rāṣṭrapāla; atha-thereafter; dhṛṣṭiḥ-Dhṛṣṭi; ca-also; tuṣṭimān-Tuṣṭimān; augrasenayaḥ-the sons of Ugrasena.

Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

TEXT 25

kaṁsā kaṁsavatī kaṅkā
śūrabhū rāṣṭrapālikā
ugrasena-duhitaro
vasudevānuja-striyaḥ

SYNONYMS

kaṁsā-Kaṁsā; kaṁsavatī-Kaṁsavatī; kaṅkā-Kaṅkā; śūrabhū-Śūrabhū; rāṣṭrapālikā-Rāṣṭrapālikā; ugrasena-duhitaraḥ-the daughters of Ugrasena; vasudeva-anuja-of the younger brothers of Vasudeva; striyaḥ-the wives.

Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva’s younger brothers.

TEXT 26

śūro vidūrathād āsīd
bhajamānas tu tat-sutaḥ
śinis tasmāt svayaṁ bhojo
hṛdikas tat-suto mataḥ

SYNONYMS

śūraḥ-Śūra; vidūrathāt-from Vidūratha, the son of Citraratha; āsīt-was born; bhajamānaḥ-Bhajamāna; tu-and; tat-sutaḥ-the son of him (Śūra); śiniḥ-Śini; tasmāt-from him; svayam-personally; bhojaḥ-the famous King Bhoja; hṛdikaḥ-Hṛdika; tat-sutaḥ-the son of him (Bhoja); mataḥ-is celebrated.

The son of Citraratha was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

TEXT 27

devamīḍhaḥ śatadhanuḥ
kṛtavarmeti tat-sutāḥ
devamīḍhasya śūrasya
māriṣā nāma patny abhūt

SYNONYMS

devamīḍhaḥ-Devamīḍha; śatadhanuḥ-Śatadhanu; kṛtavarmā-Kṛtavarmā; iti-thus; tat-sutāḥ-the sons of him (Hṛdika); devamīḍhasya-of Devamīḍha; śūrasya-of Śūra; māriṣā-Māriṣā; nāma-named; patnī-wife; abhūt-there was.

The three sons of Hṛdika were Devamīḍha, Śatadhanu and Kṛtavarmā. The son of Devamīḍha was Śūra, whose wife was named Māriṣā.

TEXTS 28–31

tasyāṁ sa janayām āsa
daśa putrān akalmaṣān
vasudevaṁ devabhāgaṁ
devaśravasam ānakam
sṛñjayaṁ śyāmakaṁ kaṅkaṁ
śamīkaṁ vatsakaṁ vṛkam
deva-dundubhayo nedur
ānakā yasya janmani
vasudevaṁ hareḥ sthānaṁ
vadanty ānakadundubhim
pṛthā ca śrutadevā ca
śrutakīrtiḥ śrutaśravāḥ
rājādhidevī caiteṣāṁ
bhaginyaḥ pañca kanyakāḥ
kunteḥ sakhyuḥ pitā śūro
hy aputrasya pṛthām adāt

SYNONYMS

tasyām-in her (Māriṣā); saḥ-he (Śūra); janayām āsa-begot; daśa-ten; putrān-sons; akalmaṣān-spotless; vasudevam-Vasudeva; devabhāgam-Devabhāga; devaśravasam-Devaśravā; ānakam-Ānaka; sṛñjayam-Sṛñjaya; śyāmakam-Śyāmaka; kaṅkam-Kaṅkā; śamīkam-Śamīka; vatsakam-Vatsaka; vṛkam-Vṛka; deva-dundubhayaḥ-kettledrums sounded by the demigods; neduḥ-were beaten; ānakāḥ-a kind of kettledrum; yasya-whose; janmani-at the time of birth; vasudevam-unto Vasudeva; hareḥ-of the Supreme Personality of Godhead; sthānam-that place; vadanti-they call; ānakadundubhim-Ānakadundubhi; pṛthā-Pṛthā; ca-and; śrutadevā-Śrutadevā; ca-also; śrutakīrtiḥ-Śrutakīrti; śrutaśravāḥ-Śrutaśravā; rājādhidevī-Rājādhidevī; ca-also; eteṣām-of all these; bhaginyaḥ-sisters; pañca-five; kanyakāḥ-daughters (of Śūra); kunteḥ-of Kunti; sakhyuḥ-a friend; pitā-father; śūraḥ-Śūra; hi-indeed; aputrasya-(of Kunti) who was sonless; pṛthām-Pṛthā; adāt-delivered.

Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī, were Vasudeva's sisters. Śūra gave Pṛthā to his friend Kunti, who had no issue, and therefore another name of Pṛthā was Kuntī.

TEXT 32

sāpa durvāsaso vidyāṁ
deva-hūtīṁ pratoṣitāt
tasyā vīrya-parīkṣārtham
ājuhāva raviṁ śuciḥ

SYNONYMS

sā-she (Kuntī, or Pṛthā); āpa-achieved; durvāsasaḥ-from the great sage Durvāsā; vidyām-mystic power; deva-hūtīm-calling any demigod; pratoṣitāt-who was satisfied; tasyāḥ-with that (particular mystic power); vīrya-potency; parīkṣa-artham-just to examine; ājuhāva-called for; ravim-the sun-god; śuciḥ-the pious (Pṛthā).

Once when Durvāsā was a guest at the house of Pṛthā's father, Kunti, Pṛthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.

TEXT 33

tadaivopāgataṁ devaṁ
vīkṣya vismita-mānasā
pratyayārthaṁ prayuktā me
yāhi deva kṣamasva me

SYNONYMS

tadā-at that time; eva-indeed; upāgatam-appeared (before her); devam-the sun-god; vīkṣya-seeing; vismita-mānasā-very much surprised; pratyaya-artham-just to see the potency of the mystic power; prayuktā-I have used it; me-me; yāhi-please return; deva-O demigod; kṣamasva-forgive; me-me.

As soon as Kuntī called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."

TEXT 34

amoghaṁ deva-sandarśam
ādadhe tvayi cātmajam

yonir yathā na duṣyeta
kartāhaṁ te sumadhyame

SYNONYMS

amogham-without failure; deva-sandarśam-meeting with the demigods; ādadhe-I shall give (my semen); tvayi-unto you; ca-also; ātmajam-a son; yoniḥ-the source of birth; yathā-as; na-not; duṣyeta-becomes polluted; kartā-shall arrange; aham-I; te-unto you; sumadhyame-O beautiful girl.

The sun-god said: O beautiful Pṛthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

According to Vedic civilization, if a girl gives birth to a child before she is married, no one will marry her. Therefore although the sun-god, after appearing before Pṛthā, wanted to give her a child, Pṛthā hesitated because she was still unmarried. To keep her virginity undisturbed, the sun-god arranged to give her a child that came from her ear, and therefore the child was known as Karṇa. The custom is that a girl should be married akṣata-yoni, that is, with her virginity undisturbed. A girl should never bear a child before her marriage.

TEXT 35

iti tasyāṁ sa ādhāya
garbhaṁ sūryo divaṁ gataḥ
sadyaḥ kumāraḥ sañjajñe
dvitīya iva bhāskaraḥ

SYNONYMS

iti-in this way; tasyām-unto her (Pṛthā); saḥ-he (the sun-god); ādhāya-discharging semen; garbham-pregnancy; sūryaḥ-the sun-god; divam-in the celestial planets; gataḥ-returned; sadyaḥ-immediately; kumāraḥ-a child; sañjajñe-was born; dvitīyaḥ-second; iva-like; bhāskaraḥ-the sun-god.

After saying this, the sun-god discharged his semen into the womb of Pṛthā and then returned to the celestial kingdom. Immediately thereafter, from Kuntī a child was born, who was like a second sun-god.

TEXT 36

taṁ sātyajan nadī-toye
kṛcchrāl lokasya bibhyatī
prapitāmahas tām uvāha
pāṇḍur vai satya-vikramaḥ

SYNONYMS

tam-that child; sā-she (Kuntī); atyajat-gave up; nadī-toye-in the water of the river; kṛcchrāt-with great repentance; lokasya-of the people in general; bibhyatī-fearing; prapitāmahaḥ-(your) great-grandfather; tām-her (Kuntī); uvāha-married; pāṇḍuḥ-the king known as Pāṇḍu; vai-indeed; satya-vikramaḥ-very pious and chivalrous.

Because Kuntī feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parīkṣit, your great-grandfather the pious and chivalrous King Pāṇḍu later married Kuntī.

TEXT 37

śrutadevāṁ tu kārūṣo
vṛddhaśarmā samagrahīt
yasyām abhūd dantavakra
ṛṣi-śapto diteḥ sutaḥ

SYNONYMS

śrutadevām-unto Śrutadevā, a sister of Kuntī's; tu-but; kārūṣaḥ-the King of Karūṣa; vṛddhaśarmā-Vṛddhaśarmā; samagrahīt-married; yasyām-through whom; abhūt-was born; dantavakraḥ-Dantavakra; ṛṣi-śaptaḥ-was formerly cursed by the sages Sanaka and Sanātana; diteḥ-of Diti; sutaḥ-son.

Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.

TEXT 38

kaikeyo dhṛṣṭaketuś ca
śrutakīrtim avindata
santardanādayas tasyāṁ
pañcāsan kaikayāḥ sutāḥ

SYNONYMS

kaikeyaḥ-the King of Kekaya; dhṛṣṭaketuḥ-Dhṛṣṭaketu; ca-also; śrutakīrtim-a sister of Kuntī's named Śrutakīrti; avindata-married; santardana-ādayaḥ-headed by Santardana; tasyām-through her (Śrutakīrti); pañca-five; āsan-there were; kaikayāḥ-the sons of the King of Kekaya; sutāḥ-sons.

King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.

TEXT 39

rājādhidevyām āvantyau
jayaseno 'janiṣṭa ha
damaghoṣaś cedi-rājaḥ
śrutaśravasam agrahīt

SYNONYMS

rājādhidevyām-through Rājādhidevī, another sister of Kuntī's; āvantyau-the sons (named Vinda and Anuvinda); jayasenaḥ-King Jayasena; ajaniṣṭa-gave birth to; ha-in the past; damaghoṣaḥ-Damaghoṣa; cedi-rājaḥ-the king of the state of Cedi; śrutaśravasam-Śrutaśravā, another sister; agrahīt-married.

Through the womb of Rājādhidevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.

TEXT 40

śiśupālaḥ sutas tasyāḥ
kathitas tasya sambhavaḥ
devabhāgasya kaṁsāyāṁ
citraketu-bṛhadbalau

SYNONYMS

śiśupālaḥ-Śiśupāla; sutaḥ-the son; tasyāḥ-of her (Śrutaśravā); kathitaḥ-already described (in the Seventh Canto); tasya-his; sambhavaḥ-birth; devabhāgasya-from Devabhāga, a brother of Vasudeva's; kaṁsāyām-in the womb of Kaṁsā, his wife; citraketu-Citraketu; bṛhadbalau-and Bṛhadbala.

The son of Śrutaśravā was Śiśupāla, whose birth has already been described [in the Seventh Canto of Śrīmad-Bhāgavatam]. Vasudeva's brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Bṛhadbala.

TEXT 41

kaṁsavatyāṁ devaśravasaḥ
suvīra iṣumāṁs tathā
bakaḥ kaṅkāt tu kaṅkāyāṁ
satyajit purujit tathā

SYNONYMS

kaṁsavatyām-in the womb of Kaṁsavatī; devaśravasaḥ-from Devaśravā, a brother of Vasudeva's; suvīraḥ-Suvīra; iṣumān-Iṣumān; tathā-as well as; bakaḥ-Baka; kaṅkāt-from Kaṅka; tu-indeed; kaṅkāyām-in his wife, named Kaṅkā; satyajit-Satyajit; purujit-Purujit; tathā-as well as.

Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.

TEXT 42

sṛñjayo rāṣṭrapālyāṁ ca
vṛṣa-durmarṣaṇādikān
harikeśa-hiraṇyākṣau
śūrabhūmyāṁ ca śyāmakaḥ

SYNONYMS

sṛñjayaḥ-Sṛñjaya; rāṣṭrapālyām-through his wife, Rāṣṭrapālikā; ca-and; vṛṣa-durmarṣaṇa-ādikān-begot sons headed by Vṛṣa and Durmarṣaṇa; harikeśa-Harikeśa; hiraṇyākṣau-and Hiraṇyākṣa; śūrabhūmyām-in the womb of Śūrabhūmi; ca-and; śyāmakaḥ-King Śyāmaka.

King Sṛñjaya, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiraṇyākṣa.

TEXT 43

miśrakeśyām apsarasi
vṛkādīn vatsakas tathā
takṣa-puṣkara-śālādīn
durvākṣyāṁ vṛka ādadhe

SYNONYMS

miśrakeśyām-in the womb of Miśrakeśī; apsarasi-who belonged to the Apsarā group; vṛka-ādīn-Vṛka and other sons; vatsakaḥ-Vatsaka; tathā-as well; takṣa-puṣkara-śāla-ādīn-sons headed by Takṣa, Puṣkara and Śāla; durvākṣyām-in the womb of his wife, Durvākṣī; vṛkaḥ-Vṛka; ādadhe-begot.

Thereafter, King Vatsaka, by the womb of his wife, Miśrakeśī, who was an Apsarā, begot sons headed by Vṛka. Vṛka, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.

TEXT 44

sumitrārjunapālādīn
samīkāt tu sudāmanī
ānakaḥ karṇikāyāṁ vai
ṛtadhāmā-jayāv api

SYNONYMS

sumitra-Sumitra; arjunapāla-Arjunapāla; ādīn-headed by; samīkāt-from King Śamīka; tu-indeed; sudāmanī-in the womb of Sudāmanī, his wife; ānakaḥ-King Ānaka; karṇikāyām-in the womb of his wife Karṇikā; vai-indeed; ṛtadhāmā-Ṛtadhāmā; jayau-and Jaya; api-indeed.

From Śamīka, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.

TEXT 45

pauravī rohiṇī bhadrā
madirā rocanā ilā
devakī-pramukhāś cāsan

patnya ānakadundubheḥ

SYNONYMS

pauravī-Pauravī; rohiṇī-Rohiṇī; bhadrā-Bhadrā; madirā-Madirā; rocanā-Rocanā; ilā-Ilā; devakī-Devakī; pramukhāḥ-headed by; ca-and; āsan-existed; patnyaḥ-wives; ānakadundubheḥ-of Vasudeva, who was known as Ānakadundubhi.

Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.

TEXT 46

balaṁ gadaṁ sāraṇaṁ ca
durmadaṁ vipulaṁ dhruvam
vasudevas tu rohiṇyāṁ
kṛtādīn udapādayat

SYNONYMS

balam-Bala; gadam-Gada; sāraṇam-Sāraṇa; ca-also; durmadam-Durmada; vipulam-Vipula; dhruvam-Dhruva; vasudevaḥ-Vasudeva (the father of Kṛṣṇa); tu-indeed; rohiṇyām-in the wife named Rohiṇī; kṛta-ādīn-the sons headed by Kṛta; udapādayat-begot.

Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.

TEXTS 47–48

subhadro bhadrabāhuś ca
durmado bhadra eva ca
pauravyās tanayā hy ete
bhūtādyā dvādaśābhavan
nandopananda-kṛtaka-
śūrādyā madirātmajāḥ
kauśalyā keśinaṁ tv ekam
asūta kula-nandanam

SYNONYMS

subhadraḥ-Subhadra; bhadrabāhuḥ-Bhadrabāhu; ca-and; durmadaḥ-Durmada; bhadraḥ-Bhadra; eva-indeed; ca-also; pauravyāḥ-of the wife named Pauravī; tanayāḥ-sons; hi-indeed; ete-all of them; bhūta-ādyāḥ-headed by Bhūta; dvādaśa-twelve; abhavan-were born; nanda-upananda-kṛtaka-śūra-ādyāḥ-Nanda, Upananda, Kṛtaka, Śūra and others; madirā-ātmajāḥ-the sons of Madirā; kauśalyā-Kauśalyā; keśinam-a son named Keśī; tu ekam-only one; asūta-gave birth to; kula-nandanam-a son.

From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśī.

TEXT 49

rocanāyām ato jātā
hasta-hemāṅgadādayaḥ
ilāyām uruvalkādīn
yadu-mukhyān ajījanat

SYNONYMS

rocanāyām-in another wife, whose name was Rocanā; ataḥ-thereafter; jātāḥ-were born; hasta-Hasta; hemāṅgada-Hemāṅgada; ādayaḥ-and others; ilāyām-in another wife, named Ilā; uruvalka-ādīn-sons headed by Uruvalka; yadu-mukhyān-principal personalities in the Yadu dynasty; ajījanat-he begot.

Vasudeva, by another of his wives, whose name was Rocanā, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

TEXT 50

vipṛṣṭho dhṛtadevāyām
eka ānakadundubheḥ
śāntidevātmajā rājan
praśama-prasitādayaḥ

SYNONYMS

vipṛṣṭhaḥ-Vipṛṣṭha; dhṛtadevāyām-in the womb of the wife named Dhṛtadevā; ekaḥ-one son; ānakadundubheḥ-of Ānakadundubhi, Vasudeva; śāntidevā-ātmajāḥ-the sons of another wife, named Śāntidevā; rājan-O Mahārāja Parīkṣit; praśama-prasita-ādayaḥ-Praśama, Prasita and other sons.

From the womb of Dhṛtadevā, one of the wives of Ānakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.

TEXT 51

rājanya-kalpa-varṣādyā
upadevā-sutā daśa
vasu-haṁsa-suvaṁśādyāḥ
śrīdevāyās tu ṣaṭ sutāḥ

SYNONYMS

rājanya-Rājanya; kalpa-Kalpa; varṣa-ādyāḥ-Varṣa and others; upadevā-sutāḥ-sons of Upadevā, another wife of Vasudeva's; daśa-ten; vasu-Vasu; haṁsa-Haṁsa; suvaṁśa-Suvaṁśa; ādyāḥ-and others; śrīdevāyāḥ-born of another wife, named Śrīdevā; tu-but; ṣaṭ-six; sutāḥ-sons.

Vasudeva also had a wife named Upadevā, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvaṁśa.

TEXT 52

devarakṣitayā labdhā
nava cātra gadādayaḥ
vasudevaḥ sutān aṣṭāv
ādadhe sahadevayā

SYNONYMS

devarakṣitayā-by the wife named Devarakṣitā; labdhāḥ-achieved; nava-nine; ca-also; atra-here; gadā-ādayaḥ-sons headed by Gadā; vasudevaḥ-Śrīla Vasudeva; sutān-sons; aṣṭau-eight; ādadhe-begot; sahadevayā-in the wife named Sahadevā.

By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śruta and Pravara.

TEXTS 53–55

pravara-śruta-mukhyāṁś ca
sākṣād dharmo vasūn iva
vasudevas tu devakyām
aṣṭa putrān ajījanat
kīrtimantaṁ suṣeṇaṁ ca
bhadrasenam udāra-dhīḥ
ṛjuṁ sammardanaṁ bhadraṁ
saṅkarṣaṇam ahīśvaram
aṣṭamas tu tayor āsīt
svayam eva hariḥ kila
subhadrā ca mahābhāgā
tava rājan pitāmahī

SYNONYMS

pravara-Pravara (in some readings, Pauvara); śruta-Śruta; mukhyān-headed by; ca-and; sākṣāt-directly; dharmaḥ-religion personified; vasūn iva-exactly like the chief Vasus in the heavenly planets; vasudevaḥ-Śrīla Vasudeva, the father of Kṛṣṇa; tu-indeed; devakyām-in the womb of Devakī; aṣṭa-eight; putrān-sons; ajījanat-begot; kīrtimantam-Kīrtimān; suṣeṇam ca-and Suṣeṇa; bhadrasenam-Bhadrasena; udāra-dhīḥ-all fully qualified; ṛjum-Ṛju; sammardanam-Sammardana; bhadram-Bhadra; saṅkarṣaṇam-Saṅkarṣaṇa; ahi-īśvaram-the supreme controller and serpent incarnation; aṣṭamaḥ-the eighth one; tu-but; tayoḥ-of both (Devakī and Vasudeva); āsīt-appeared; svayam eva-directly, personally; hariḥ-the Supreme Personality of Godhead; kila-what to speak of; subhadrā-a sister, Subhadrā; ca-and; mahābhāgā-highly fortunate; tava-your; rājan-O Mahārāja Parīkṣit; pitāmahī-grandmother.

The eight sons born of Sahadevā such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and Saṅkarṣaṇa, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself-Kṛṣṇa. The highly fortunate Subhadrā, the one daughter, was your grandmother.

The fifty-fifth verse says, svayam eva hariḥ kila, indicating that Kṛṣṇa, the eighth son of Devakī, is the Supreme Personality of Godhead. Kṛṣṇa is not an incarnation. Although there is no difference between the Supreme Personality of Godhead Hari and His incarnation, Kṛṣṇa is the original Supreme Person, the complete Godhead. Incarnations exhibit only a certain percentage of the potencies of Godhead; the complete Godhead is Kṛṣṇa Himself, who appeared as the eighth son of Devakī.

TEXT 56

yadā yadā hi dharmasya
kṣayo vṛddhiś ca pāpmanaḥ
tadā tu bhagavān īśa
ātmānaṁ sṛjate hariḥ

SYNONYMS

yadā-whenever; yadā-when ever; hi-indeed; dharmasya-of the principles of religion; kṣayaḥ-deterioration; vṛddhiḥ-increasing; ca-and; pāpmanaḥ-of sinful activities; tadā-at that time; tu-indeed; bhagavān-the Supreme Personality of Godhead; īśaḥ-the supreme controller; ātmānam-personally; sṛjate-descends; hariḥ-the Supreme Personality of Godhead.

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.

The principles by which an incarnation of the Supreme Personality of Godhead descends upon earth are explained in this verse. The same principles are also explained in Bhagavad-gītā (4.7) by the Lord Himself:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.”

In the present age, the Supreme Personality of Godhead has appeared as Śrī Caitanya Mahāprabhu to inaugurate the Hare Kṛṣṇa movement. At the present time, in Kali-yuga, people are extremely sinful and bad (manda). They have no idea of spiritual life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Śrī Caitanya Mahāprabhu has inaugurated the Hare Kṛṣṇa movement, which is not different from Kṛṣṇa, the Supreme Personality of Godhead. If one associates with this movement, he directly associates with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Kṛṣṇa mantra and thus gain relief from all the problems created in this age of Kali.

TEXT 57

na hy asya janmano hetuḥ
karmaṇo vā mahīpate
ātma-māyāṁ vineśasya
parasya draṣṭur ātmanaḥ

SYNONYMS

na-not; hi-indeed; asya-of Him (the Supreme Personality of Godhead); janmanaḥ-of the appearance, or taking birth; hetuḥ-there is any cause; karmaṇaḥ-or for acting; vā-either; mahīpate-O King (Mahārāja Parīkṣit); ātma-māyām-His supreme compassion for the fallen souls; vinā-without; īśasya-of the supreme controller; parasya-of the Personality of Godhead, who is beyond the material world; draṣṭuḥ-of the Supersoul, who witnesses everyone's activities; ātmanaḥ-of the Supersoul of everyone.

O King, Mahārāja Parīkṣit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

This verse points out the difference between the Supreme Personality of Godhead and an ordinary living being. An ordinary living being receives a particular type of body according to his past activities (karmaṇā daiva-netreṇa jantur dehopapattaye [SB 3.31.1]). A living being is never independent and can never appear independently. Rather, one is forced to accept a body imposed upon him by māyā according to his past karma. As explained in Bhagavad-gītā (18.61), yantrārūḍhāni māyayā. The body is a kind of machine created and offered to the living entity by the material energy under the direction of the Supreme Personality of Godhead. Therefore the living entity must accept a particular type of body awarded to him by māyā, the material energy, according to his karma. One cannot independently say, "Give me a body like this" or "Give me a body like that." One must accept whatever body is offered by the material energy. This is the position of the ordinary living being.

When Kṛṣṇa descends, however, He does so out of His merciful compassion for the fallen souls. As the Lord says in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Supreme Lord is not forced to appear. Indeed, no one can subject Him to force, for He is the Supreme Personality of Godhead. Everyone is under His control, and He is not under the control of anyone else. Foolish people who because of a poor fund of knowledge think that one can equal Kṛṣṇa or become Kṛṣṇa are condemned in every way. No one can equal or surpass Kṛṣṇa, who is therefore described as asamaurdhva. According to the Viśva-kośa dictionary, the word māyā is used in the sense of "false pride" and also in the sense of "compassion." For an ordinary living being, the body in which he appears is his punishment. As the Lord says in Bhagavad-gītā (7.14), daivī hy eṣā guṇa-mayī mama māyā duratyayā: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." But when Kṛṣṇa comes the word māyā refers to His compassion or mercy upon the devotees and fallen souls. By His potency, the Lord can deliver everyone, whether sinful or pious.

TEXT 58

yan māyā-ceṣṭitaṁ puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate

SYNONYMS

yat-whatever; māyā-ceṣṭitam-the laws of material nature enacted by the Supreme Personality of Godhead; puṁsaḥ-of the living entities; sthiti-duration of life; utpatti-birth; apyayāya-annihilation; hi-indeed; anugrahaḥ-compassion; tat-nivṛtteḥ-the creation and manifestation of cosmic energy to stop the repetition of birth and death; ātma-lābhāya-thus going home, back to Godhead; ca-indeed; iṣyate-for this purpose the creation is there.

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

Materialistic men sometimes ask why God has created the material world for the suffering of the living entities. The material creation is certainly meant for the suffering of the conditioned souls, who are part of the Supreme Personality of Godhead, as confirmed by the Lord Himself in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All the living entities are part and parcel of the Supreme Personality of Godhead and are as good as the Lord qualitatively, but quantitatively there is a great difference between them, for the Lord is unlimited whereas the living entities are limited. Thus the Lord possesses unlimited potency for pleasure, and the living entities have a limited pleasure potency. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). Both the Lord and the living entity, being qualitatively spirit soul, have the tendency for peaceful enjoyment, but when the part of the Supreme Personality of Godhead unfortunately wants to enjoy independently, without Kṛṣṇa, he is put into the material world, where he begins his life as Brahmā and is gradually degraded to the status of an ant or a worm in stool. This is called manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. There is a great struggle for existence because the living entity conditioned by material nature is under nature's full control (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Because of his limited knowledge, however, the living entity thinks he is enjoying in this material world. Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]. He is actually under the full control of material nature, but still he thinks himself independent (ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]). Even when he is elevated by speculative knowledge and tries to merge into the existence of Brahman, the same disease continues.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ (Bhāg. 10.2.32). Even having attained that paraṁ padam, having merged into the impersonal Brahman, he falls again to the material world.

In this way, the conditioned soul undergoes a great struggle for existence in this material world, and therefore the Lord, out of compassion for him, appears in this world and instructs him. Thus the Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." The real dharma is to surrender unto Kṛṣṇa, but the rebellious living entity, instead of surrendering to Kṛṣṇa, engages in adharma, in a struggle for existence to become like Kṛṣṇa. Therefore out of compassion Kṛṣṇa creates this material world to give the living entity a chance to understand his real position. Bhagavad-gītā and similar Vedic literatures are presented so that the living being may understand his relationship with Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ (Bg. 15.15). All these Vedic literatures are meant to enable the human being to understand what he is, what his actual position is, and what his relationship is with the Supreme Personality of Godhead. This is called brahma-jijñāsā. Every conditioned soul is struggling, but human life provides the best chance for him to understand his position. Therefore this verse says, anugrahas tan-nivṛtteḥ, indicating that the false life of repeated birth and death must be stopped and the conditioned soul should be educated. This is the purpose of the creation.

The creation does not arise whimsically, as atheistic men think.

asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam

"They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust." (Bg. 16.8) Atheistic rascals think that there is no God and that the creation has taken place by chance, just as a man and woman meet by chance and the woman becomes pregnant and gives birth to a child. Actually, however, this is not the fact. The fact is that there is a purpose for this creation: to give the conditioned soul a chance to return to his original consciousness, Kṛṣṇa consciousness, and then return home, back to Godhead, and be completely happy in the spiritual world. In the material world the conditioned soul is given a chance to satisfy his senses, but at the same time he is informed by Vedic knowledge that this material world is not his actual place for happiness. Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam (Bg. 13.9). One must stop the repetition of birth and death. Every human being, therefore, should take advantage of this creation by understanding Kṛṣṇa and his relationship with Kṛṣṇa and in this way return home, back to Godhead.

TEXT 59

akṣauhiṇīnāṁ patibhir
asurair nṛpa-lāñchanaiḥ
bhuva ākramyamāṇāyā
abhārāya kṛtodyamaḥ

SYNONYMS

akṣauhiṇīnām-of kings possessing great military power; patibhiḥ-by such kings or government; asuraiḥ-actually demons (because they do not need such military power but create it unnecessarily); nṛpa-lāñchanaiḥ-who are actually unfit to be kings (although they have somehow taken possession of the government); bhuvaḥ-on the surface of the earth; ākramyamāṇāyāḥ-aiming at attacking one another; abhārāya-paving the way for diminishing the number of demons on the surface of the earth; kṛta-udyamaḥ-enthusiastic (they spend all the revenue of the state to increase military power).

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kṛṣṇa consciousness.

As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The sādhus, the devotees of the Lord, are always eager to advance the cause of Kṛṣṇa consciousness so that the conditioned souls may be released from the bondage of birth and death. But the asuras, the demons, impede the advancement of the Kṛṣṇa consciousness movement, and therefore Kṛṣṇa arranges occasional fights between different asuras who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Kṛṣṇa consciousness. For this purpose, Kṛṣṇa says in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide brāhmaṇas, and they should be given all protection. Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. Kṛṣṇa is very fond of brāhmaṇas and cows, The brāhmaṇas promulgate the cause of advancement in Kṛṣṇa consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The kṣatriyas and the government should be advised by the brāhmaṇas. Next, the vaiśyas should produce enough foodstuffs, and the śūdras, who cannot do anything beneficial on their own, should serve the three higher classes (the brāhmaṇas, kṣatriyas and vaiśyas). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Kṛṣṇa's descent on the surface of the earth (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]).

Everyone must understand Kṛṣṇa's activities (janma karma ca me divyam [Bg. 4.9]). If one understands the purpose of Kṛṣṇa's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Kṛṣṇa's descent upon the surface of the earth. Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Kṛṣṇa's devotees want to teach Kṛṣṇa consciousness so that people will be satisfied with plain living and Kṛṣṇa conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are jagato'hitaḥ; that is, they are meant for the misfortune of the people in general. Kṣayāya: such activities lead to annihilation. One who understands the purpose of Kṛṣṇa, the Supreme Personality of Godhead, should seriously understand the importance of the Kṛṣṇa consciousness movement and seriously take part in it. One should not endeavor for ugra-karma, or unnecessary work for sense gratification. Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti (Bhāg. 5.5.4). Simply for sense gratification, people make plans for material happiness. Māyā-sukhāya bharam udvahato vimūḍhān (Bhāg. 7.9.43). They do this because they are all vimūḍhas, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Kṛṣṇa consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Kṛṣṇa consciousness movement, but Kṛṣṇa will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

TEXT 60

karmāṇy aparimeyāṇi
manasāpi sureśvaraiḥ
saha-saṅkarṣaṇaś cakre
bhagavān madhusūdanaḥ

SYNONYMS

karmāṇi-activities; aparimeyāṇi-immeasurable, unlimited; manasā api-even by such plans perceived within the mind; sura-īśvaraiḥ-by the controllers of the universe like Brahmā and Śiva; saha-saṅkarṣaṇaḥ-along with Saṅkarṣaṇa (Baladeva); cakre-performed; bhagavān-the Supreme Personality of Godhead; madhu-sūdanaḥ-the killer of the Madhu demon.

The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarāma, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]

TEXT 61

kalau janiṣyamāṇānāṁ
duḥkha-śoka-tamo-nudam
anugrahāya bhaktānāṁ
supuṇyaṁ vyatanod yaśaḥ

SYNONYMS

kalau-in this age of Kali; janiṣyamāṇānām-of the conditioned souls who will take birth in the future; duḥkha-śoka-tamaḥ-nudam-to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; anugrahāya-just to show mercy; bhaktānām-to the devotees; su-puṇyam-very pious, transcendental activities; vyatanot-expanded; yaśaḥ-His glories or reputation.

To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gītā, could be relieved from the pangs of material existence.]

The Lord's activities of saving the devotees and killing the demons (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]) take place side by side. Kṛṣṇa actually appears for the deliverance of the sādhus, or bhaktas, but by killing the demons He shows them mercy also, for anyone killed by Kṛṣṇa is liberated. Whether the Lord kills or gives protection, He is kind to both the demons and the devotees.

TEXT 62

yasmin sat-karṇa-pīyuṣe
yaśas-tīrtha-vare sakṛt
śrotrāñjalir upaspṛśya
dhunute karma-vāsanām

SYNONYMS

yasmin-in the history of the transcendental activities of Kṛṣṇa upon the surface of the earth; sat-karṇa-pīyuṣe-who pleases the demands of the transcendental, purified ears; yaśaḥ-tīrtha-vare-keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; sakṛt-once only, immediately; śrotra-añjaliḥ-in the form of hearing the transcendental message; upaspṛśya-touching (exactly like the water of the Ganges); dhunute-destroys; karma-vāsanām-the strong desire for fruitive activities.

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

When the devotees aurally receive the activities of the Supreme Personality of Godhead as enacted in Bhagavad-gītā and Śrīmad-Bhāgavatam, they immediately achieve a transcendental vision in which they are no longer interested in materialistic activities. Thus they achieve freedom from the material world. For sense gratification practically everyone is engaged in materialistic activities, which prolong the process of janma-mṛtyu jarā-vyādhi-birth, death, old age and disease-but the devotee, simply by hearing the message of Bhagavad-gītā and further relishing the narrations of Śrīmad-Bhāgavatam, becomes so pure that he no longer takes interest in materialistic activities. At the moment, devotees in the Western countries are being attracted by Kṛṣṇa consciousness and becoming uninterested in materialistic activities, and therefore people are trying to oppose this movement. But they cannot possibly check this movement or stop the activities of the devotees in Europe and America by their artificial impositions. Here the words śrotrāñjalir upaspṛśya indicate that simply by hearing the transcendental activities of the Lord the devotees become so pure that they

are immediately immune to the contamination of materialistic fruitive activities. Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu
anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11] Materialistic activities are unnecessary for the soul, and therefore the devotees are freed from such activities. The devotees are situated in liberation (brahma-bhūyāya kalpate), and therefore they cannot be called back to their material homes and materialistic activities.

TEXTS 63–64

bhoja-vṛṣṇy-andhaka-madhu-
śūrasena-daśārhakaiḥ
ślāghanīyehitaḥ śaśvat
kuru-sṛñjaya-pāṇḍubhiḥ
snigdha-smitekṣitodārair
vākyair vikrama-līlayā
nṛlokaṁ ramayām āsa
mūrtyā sarvāṅga-ramyayā

SYNONYMS

bhoja-assisted by the Bhoja dynasty; vṛṣṇi-and by the Vṛṣṇis; andhaka-and by the Andhakas; madhu-and by the Madhus; śūrasena-and by the Śūrasenas; daśārhakaiḥ-and by the Daśārhakas; ślāghanīya-by the praiseworthy; īhitaḥ-endeavoring; śaśvat-always; kuru-sṛñjaya-pāṇḍubhiḥ-assisted by the Pāṇḍavas, Kurus and Sṛñjayas; snigdha-affectionate; smita-smiling; īkṣita-being regarded as; udāraiḥ-magnanimous; vākyaiḥ-the instructions; vikrama-līlayā-the pastimes of heroism; nṛ-lokam-human society; ramayām āsa-pleased; mūrtyā-by His personal form; sarva-aṅga-ramyayā-the form that pleases everyone by all parts of the body.

Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Sṛñjaya and Pāṇḍu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

The words nṛlokaṁ ramayām āsa mūrtyā sarvāṅga-ramyayā are significant. Kṛṣṇa is the original form. Bhagavān, the Supreme Personality of Godhead, is therefore described here by the word mūrtyā. The word mūrti means "form." Kṛṣṇa, or God, is never impersonal; the impersonal feature is but a manifestation of His transcendental body (yasya prabhā prabhavato jagad-aṇḍa-koṭi [Bs. 5.40]). The Lord is narākṛti, exactly resembling the form of a human being, but His form is different from ours. Therefore the word sarvāṅga-ramyayā informs us that every part of His body is pleasing for everyone to see. Apart from His smiling face, every part of His body-His hands, His legs, His chest-is pleasing to the devotees, who cannot at any time stop seeing the beautiful form of the Lord.

TEXT 65

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam
nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

SYNONYMS

yasya-whose; ānanam-face; makara-kuṇḍala-cāru-karṇa-decorated by earrings resembling sharks and by beautiful ears; bhrājat-brilliantly decorated; kapola-forehead; subhagam-declaring all opulences; sa-vilāsa-hāsam-with smiles of enjoyment; nitya-utsavam-whenever one sees Him, one feels festive; na tatṛpuḥ-they could not be satisfied; dṛśibhiḥ-by seeing the form of the Lord; pibantyaḥ-as if drinking through the eyes; nāryaḥ-all the women of Vṛndāvana; narāḥ-all the male devotees; ca-also; muditāḥ-fully satisfied; kupitāḥ-angry; nimeḥ-the moment they are disturbed by the blinking of the eyes; ca-also.

Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

As stated by the Lord Himself in the Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Unless one is qualified to understand Kṛṣṇa, one cannot appreciate the presence of Kṛṣṇa on earth. Among the Bhojas, Vṛṣṇis, Andhakas, Pāṇḍavas and many other kings intimately related with Kṛṣṇa, the intimate relationship between Kṛṣṇa and the inhabitants of Vṛndāvana is especially to be noted. That relationship is described in this verse by the words nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyaḥ. The inhabitants of Vṛndāvana especially, such as the cowherd boys, the cows, the calves, the gopīs and Kṛṣṇa's father and mother, were never fully satisfied, although they saw Kṛṣṇa's beautiful features constantly. Seeing Kṛṣṇa is described here as nitya-utsava, a daily festival. The inhabitants of Vṛndāvana saw Kṛṣṇa almost every moment, but when Kṛṣṇa left the village for the pasturing grounds, where He tended the cows and calves, the gopīs were very much afflicted because they saw Kṛṣṇa walking on the sand and thought that Kṛṣṇa's lotus feet, which they dared not place on their breasts because they thought their breasts not soft enough, were being pierced by broken chips of stone. By even thinking of this, the gopīs were affected, and they cried at home. These gopīs, who were therefore the exalted friends of Kṛṣṇa, saw Kṛṣṇa constantly, but because their eyelids disturbed their vision of Kṛṣṇa, the gopīs condemned the creator, Lord Brahmā. Therefore the beauty of Kṛṣṇa, especially the beauty of His face, is described here. At the end of the Ninth Canto, in the Twenty-fourth Chapter, we find a hint of Kṛṣṇa's beauty. Now we are proceeding to the Tenth Canto, which is considered Kṛṣṇa's head. The entire Śrīmad-Bhāgavata Purāṇa is the embodiment of Kṛṣṇa's form, and the Tenth Canto is His face. This verse gives a hint of how beautiful His face is. Kṛṣṇa's smiling face, with His cheeks, His lips, the ornaments in His ears, His chewing of betel nuts-all this was minutely observed by the gopīs, who thus enjoyed transcendental bliss, so much so that they were never fully satisfied to see Kṛṣṇa's face, but instead condemned the creator of the body for making eyelids that obstructed their vision. The beauty of Kṛṣṇa's face was therefore much more appreciated by the gopīs than by His friends the cowherd boys or even by Yaśodā Mātā, who was also interested in decorating the face of Kṛṣṇa.

TEXT 66

jāto gataḥ pitṛ-gṛhād vrajam edhitārtho
hatvā ripūn suta-śatāni kṛtorudāraḥ
utpādya teṣu puruṣaḥ kratubhiḥ samīje
ātmānam ātma-nigamaṁ prathayañ janeṣu

SYNONYMS

jātaḥ-after taking birth as the son of Vasudeva; gataḥ-went away; pitṛ-gṛhāt-from the houses of His father; vrajam-to Vṛndāvana; edhita-arthaḥ-to exalt the position (of Vṛndāvana); hatvā-killing there; ripūn-many demons; suta-śatāni-hundreds of sons; kṛta-urudāraḥ-accepting many thousands of wives, the best of women; utpādya-begot; teṣu-in them; puruṣaḥ-the Supreme Person, who exactly resembles a human being; kratubhiḥ-by many sacrifices; samīje-worshiped; ātmānam-Himself (because He is the person worshiped by all sacrifices); ātma-nigamam-exactly according to the ritualistic ceremonies of the Vedas; prathayan-expanding the Vedic principles; janeṣu-among the people in general.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationship with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: by all the Vedas, it is Kṛṣṇa who is to be known. Lord Śrī Kṛṣṇa, setting an example by His own behavior, performed many ritualistic ceremonies described in the Vedas and established the principles of gṛhastha life by marrying many wives and begetting many children just to show people in general how to be happy by living according to Vedic principles. The center of Vedic sacrifice is Kṛṣṇa (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). To advance in human life, human society must follow the Vedic principles personally demonstrated by Lord Kṛṣṇa in His householder life. The real purpose of Kṛṣṇa's appearance, however, was to manifest how one can take part in loving affairs with the Supreme Personality of Godhead. Reciprocations of loving affairs in ecstasy are possible only in Vṛndāvana. Therefore just after His appearance as the son of Vasudeva, the Lord immediately left for Vṛndāvana. In Vṛndāvana, the Lord not only took part in loving affairs with His father and mother, the gopīs and the cowherd boys, but also gave liberation to many demons by killing them. As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: the Lord appears in order to protect the devotees and kill the demons. This was fully exhibited by His personal behavior. In Bhagavad-gītā the Lord is understood by Arjuna to be puruṣaṁ śāśvataṁ divyam-the eternal, transcendental Supreme Person. Here also we find the words utpādya teṣu puruṣaḥ. Therefore it is to be concluded that the Absolute Truth is puruṣa, a person. The impersonal feature is but one of the features of His personality. Ultimately, He is a person; He is not impersonal. And not only is He puruṣa, a person, but He is the līlā-puruṣottama, the best of all persons.

TEXT 67

pṛthvyāḥ sa vai guru-bharaṁ kṣapayan kurūṇām
antaḥ-samuttha-kalinā yudhi bhūpa-camvaḥ
dṛṣṭyā vidhūya vijaye jayam udvighoṣya
procyoddhavāya ca paraṁ samagāt sva-dhāma

SYNONYMS

pṛthvyāḥ-on the earth; saḥ-He (Lord Kṛṣṇa); vai-indeed; guru-bharam-a great burden; kṣapayan-completely finishing; kurūṇām-of the personalities born in the Kuru dynasty; antaḥ-samuttha-kalinā-by creating enmity between the brothers by disagreement; yudhi-in the Battle of Kurukṣetra; bhūpa-camvaḥ-all the demoniac kings; dṛṣṭyā-by His glance; vidhūya-cleansing their sinful activities; vijaye-in victory; jayam-victory; udvighoṣya-declaring (the victory for Arjuna); procya-giving instructions; uddhavāya-unto Uddhava; ca-also; param-transcendental; samagāt-returned; sva-dhāma-to His own place.

Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. The mission of Lord Kṛṣṇa was performed on the Battlefield of Kurukṣetra, for by the Lord's mercy Arjuna was victorious due to being a great devotee whereas the others were killed simply by the Lord's glance, which cleansed them of all sinful activities and enabled them to attain sārūpya. Finally, Lord Kṛṣṇa instructed Uddhava about the transcendental life of devotional service, and then, in due course of time, He returned to His abode. The Lord's instructions in the form of Bhagavad-gītā are full of jñāna and vairāgya, knowledge and renunciation. In the human form of life, one must learn these two things-how to become detached from the material world and how to acquire full knowledge in spiritual life. This is the Lord's mission (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). After executing His complete mission, the Lord returned to His home, Goloka Vṛndāvana.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa, the Supreme Personality of Godhead"

END OF THE NINTH CANTO

20.11 Tenth Canto

SUMMARY OF THE TENTH CANTO

A short description of each chapter of this Tenth Canto is as follows. The First Chapter, which has sixty-nine verses, describes Mahārāja Parīkṣit's eagerness to learn about the incarnation of Lord Kṛṣṇa, and it also tells how Kaṁsa killed the six sons of Devakī because of his fear of being killed by her * eighth child. The Second Chapter contains forty-two verses, describing the entrance of the Supreme Personality of Godhead, Kṛṣṇa, into the womb of Devakī to fulfill His mission of killing Kaṁsa. When Lord Kṛṣṇa was within Devakī's womb, all the demigods, headed by Brahmā, offered prayers to the Lord. The Third Chapter contains fifty-three verses. This chapter describes the appearance of Lord Kṛṣṇa as He is. The Lord's father and mother, understanding the Lord's appearance, offered prayers. Fearing Kaṁsa, the Lord's father brought the child from Mathurā to Gokula Vṛndāvana. The Fourth Chapter contains forty-six verses, which tell of a prophecy by the goddess Caṇḍikā. After consulting demoniac friends, Kaṁsa began killing all the children born at that time, since he thought this would be to his benefit.

The Fifth Chapter contains thirty-two verses, describing how Nanda Mahārāja performed the birth ceremony of Kṛṣṇa and then went to Mathurā, where he met Vasudeva. The Sixth Chapter contains forty-four verses. In this chapter, Nanda Mahārāja, following the advice of his friend Vasudeva, returns to Gokula and on the way sees the dead body of the Pūtanā demoness and is astonished at her having been killed by Kṛṣṇa. The Seventh Chapter, which contains thirty-seven verses, describes Mahārāja Parīkṣit's enthusiasm to hear about the boyhood pastimes of Lord Kṛṣṇa, who killed Śakaṭāsura and Tṛṇāvartāsura and showed within His mouth the entire cosmic manifestation. In the Eighth Chapter there are fifty-two verses, which describe Gargamuni's performing the name-giving ceremony of Kṛṣṇa and Balarāma and how Kṛṣṇa and Balarāma performed playful childish activities, crawling on the ground, trying to walk with Their small legs, and stealing butter and breaking the pots. This chapter also describes the vision of the universal form.

The Ninth Chapter, which has twenty-three verses, describes how Kṛṣṇa disturbed His mother while she was churning butter. Because she left Kṛṣṇa to see to the stove, where the milk was boiling, and did not allow Him to suck her breast, Kṛṣṇa was very angry and broke a pot of yogurt. To chastise her naughty child, mother Yaśodā wanted to bind Him with rope, but every time she tried she failed because of a shortage of rope when the time came to knot it. In the Tenth Chapter there are forty-three verses. This chapter describes how Kṛṣṇa, as Dāmodara, caused the twin Yamalārjuna trees to fall and how the two demigods within the trees were delivered by the mercy of Kṛṣṇa. In the Eleventh Chapter there are fifty-nine verses. This chapter describes how Nanda Mahārāja released Kṛṣṇa from the ropes, how Kṛṣṇa showed His mercy to a fruit seller while exchanging grains for fruit, and how Nanda Mahārāja and others decided to leave Gokula for Vṛndāvana, where Kṛṣṇa killed Vatsāsura and Bakāsura.

Chapter Twelve contains forty-four verses, describing Kṛṣṇa's pastimes with the cowherd boys in the forest and the killing of the demon named Aghāsura. Chapter Thirteen contains sixty-four verses, describing how Brahmā stole Kṛṣṇa's calves and His friends, the cowherd boys. Kṛṣṇa expanded His pastimes for one year, representing Himself as the calves and boys in forms exactly like their own. In this way He bewildered Brahmā, who at last surrendered when his illusion was over. The Fourteenth Chapter contains sixty-one verses. In this chapter, Brahmā offers prayers to Kṛṣṇa after fully understanding Him to be the Supreme Personality of Godhead. The Fifteenth Chapter contains fifty-two verses. This chapter describes how Kṛṣṇa entered Tālavana Forest with Balarāma, how Balarāma killed Dhenukāsura, and how Kṛṣṇa protected the cowherd boys and cows from the poisonous effects of Kāliya.

The Sixteenth Chapter contains sixty-seven verses. This chapter describes the chastisement of Kāliya by Kṛṣṇa, and it also describes the prayers offered by Kāliya's wives. In the Seventeenth Chapter there are twenty-five verses. This chapter describes why Kāliya entered the River Yamunā after leaving his home, Nāgālaya, one of the dvīpas, which according to some corresponds to the Fiji Islands. This chapter also describes how Garuḍa was cursed by Saubhari Ṛṣi, how the cowherd boys, Kṛṣṇa's friends, were enlivened when Kṛṣṇa emerged from the Yamunā, and how Kṛṣṇa stopped the forest fire and saved the sleeping inhabitants of Vraja.

The Eighteenth Chapter contains thirty-two verses, giving a description of Kṛṣṇa and Balarāma, Their picnics within the forest, the climate of Vṛndāvana in the summer and the spring, and Lord Balarāma's killing of Pralambāsura. Chapter Nineteen contains sixteen verses, describing Kṛṣṇa's entering the forest known as Muñjāraṇya, saving the cowherd boys and cows from the forest fire, and bringing them to Bhāṇḍīravana. Chapter Twenty contains forty-nine verses. This chapter describes the enjoyment of Balarāma and Kṛṣṇa in the forest with the cowherd boys during the rainy season, and it gives various instructions through analogies concerning the rainy season and autumn.

Chapter Twenty-one contains twenty verses, describing how Kṛṣṇa entered the forest of Vṛndāvana in the autumn, playing His flute, and how He attracted the gopīs, who were singing His glories. The Twenty-second Chapter contains thirty-eight verses, describing how the gopīs prayed to the goddess Kātyāyanī to obtain Kṛṣṇa as their husband and how Kṛṣṇa later stole the garments of the gopīs while the gopīs were bathing in the Yamunā. The Twenty-third Chapter contains fifty-two verses, describing how the cowherd boys, being very hungry, followed Kṛṣṇa's directions by begging some food for Him and themselves from brāhmaṇas engaged in performing yajñas. The brāhmaṇas refused to give food to Kṛṣṇa and Balarāma, although the boys begged for it, but the wives of the brāhmaṇas agreed, and therefore Kṛṣṇa bestowed His mercy upon them.

The Twenty-fourth Chapter contains thirty-eight verses, describing how Kṛṣṇa defied King Indra, despite Indra's position of prestige, by stopping the indra-yajña and instead worshiping Govardhana. The Twenty-fifth Chapter contains thirty-three verses. As described in this chapter, because the indra-yajña was stopped, King Indra was very angry, and to kill the inhabitants of Vṛndāvana, Vraja, he flooded the entire area with rain. Kṛṣṇa, however, accepted King Indra's challenge by lifting Govardhana Hill as an umbrella to protect Vṛndāvana and all the cows. The Twenty-sixth Chapter contains twenty-five verses, describing how Nanda Mahārāja, seeing the extraordinary activities of Kṛṣṇa, was struck with wonder and how he thus narrated for all the cowherd men the whole story of Kṛṣṇa's opulence, as foretold by Gargamuni. Chapter Twenty-seven, which contains twenty-eight verses, describes how King Indra, upon seeing Kṛṣṇa's unlimited power, worshiped Lord Kṛṣṇa, who was fully washed with milk supplied by the surabhi and who thus became known as Govinda. The Twenty-eighth Chapter contains seventeen verses. In this chapter Kṛṣṇa saves His father, Nanda Mahārāja, from the custody of Varuṇa and shows the cowherd men how Vaikuṇṭhaloka is situated.

The Twenty-ninth Chapter contains forty-eight verses, describing how Kṛṣṇa talked to the gopīs before performing the rāsa-līlā and how, after the beginning of the rāsa-līlā, Kṛṣṇa disappeared from the scene. Chapter Thirty contains forty-four verses, describing how the gopīs, being separated from Kṛṣṇa, went mad and began to wander in the forest in search of Him. The gopīs met Śrīmatī Rādhārāṇī, the daughter of King Vṛṣabhānu, and they all wandered on the bank of the Yamunā searching for Krishna. Chapter Thirty-one contains nineteen verses, describing how the bereaved gopīs waited in great anxiety to meet Kṛṣṇa. Chapter Thirty-two contains twenty-two verses. In this chapter, Kṛṣṇa appears among the gopīs, who are fully satisfied in ecstatic love for Him. Chapter Thirty-three contains thirty-nine verses. In this chapter Kṛṣṇa appears in multiforms in the midst of the gopīs, with whom He dances in the rāsa dance. Then they all bathe in the River Yamunā. Also in this chapter, Śukadeva mitigates the doubts of Parīkṣit concerning the performance of the rāsa-līlā.

Chapter Thirty-four contains thirty-two verses. This chapter describes how Nanda Mahārāja, Kṛṣṇa's father, was swallowed by a big python, who had been a demigod named Vidyādhara but was cursed by Aṅgirā Ṛṣi. Kṛṣṇa rescued His father and saved this demigod simultaneously. Chapter Thirty-five contains twenty-six verses. This chapter describes how Kṛṣṇa went to the pasturing grounds with the cows and how the gopīs sang in separation from Him.

Chapter Thirty-six contains forty verses. This chapter describes Kṛṣṇa's killing of Ariṣṭāsura. It also describes Nārada's disclosure to Kaṁsa that both Rāma and Kṛṣṇa were sons of Vasudeva. Because of this disclosure, Kaṁsa arranged to kill both Rāma and Kṛṣṇa. He sent his assistant Keśī to Vṛndāvana, and later he sent Akrūra to bring Rāma and Kṛṣṇa to Mathurā. Chapter Thirty-seven contains thirty-three verses. In this chapter Kṛṣṇa kills the Keśī demon, Nārada worships Kṛṣṇa by narrating His future activities, and Kṛṣṇa kills the demon named Vyomāsura. Chapter Thirty-eight contains forty-three verses. This chapter describes how Akrūra went to Vṛndāvana and how he was received by Rāma-Kṛṣṇa and Nanda Mahārāja. Chapter Thirty-nine contains fifty-seven verses. This chapter describes how Rāma and Kṛṣṇa, having been invited by Kaṁsa started for Mathurā. While They were ready on the chariot, the gopīs began to cry, and Kṛṣṇa sent His messenger to pacify them. Thus He was able to travel toward Mathurā. On the way, Akrūra was shown the entire Viṣṇuloka within the water of the Yamunā.

Chapter Forty contains thirty verses, in which the prayers of Akrūra are described. Chapter Forty-one, which contains fifty-two verses, describes the entrance of Rāma and Kṛṣṇa into the city of Mathurā, where the ladies were very jubilant to see these two brothers. Kṛṣṇa killed a washerman, glorified Sudāmā and gave Sudāmā His benediction. Chapter Forty-two, which contains thirty-eight verses, describes how Kṛṣṇa delivered Kubjā and how He broke Kaṁsa's gigantic bow and killed its caretakers. Thus Kaṁsa and Kṛṣṇa met. Chapter Forty-three contains forty verses. Outside the sporting arena of Kaṁsa, Kṛṣṇa killed an elephant named Kuvalayāpīḍa. Then He entered the arena and spoke with Cāṇūra. Chapter Forty-four, which contains fifty-one verses, describes how Kṛṣṇa and Balarāma killed the wrestlers named Cāṇūra and Muṣṭika and thereafter killed Kaṁsa and his eight brothers. Kṛṣṇa, however, pacified Kaṁsa's wives and His own father and mother, Vasudeva and Devakī.

Chapter Forty-five contains fifty verses. This chapter describes how Kṛṣṇa pacified His father and mother and celebrated the enthronement of His grandfather Ugrasena. After promising the inhabitants of Vṛndāvana that He would return very soon, Kṛṣṇa underwent ritualistic ceremonies as a kṣatriya. He took the vow of brahmacarya and lived in the guru-kula, where He studied regularly. By killing the demon named Pañcajana, He received a conchshell named Pāñcajanya. Krishna rescued the son of His guru from the custody of Yamarāja and returned him. After thus offering guru-dakṣiṇā to repay His teacher, Lord Kṛṣṇa returned to Mathurā-purī. Chapter Forty-six contains forty-nine verses. As described in this chapter, Kṛṣṇa sent Uddhava to Vṛndāvana to pacify His father and mother, Nanda Mahārāja and Yaśodā. Chapter Forty-seven contains sixty-nine verses, describing how Uddhava, following Kṛṣṇa's order, went to pacify the gopīs and then returned to Mathurā. Thus Uddhava appreciated the ecstatic love felt for Kṛṣṇa by the inhabitants of Vṛndāvana.

Chapter Forty-eight contains thirty-six verses. This chapter describes how Kṛṣṇa fulfilled the desire of Kubjā by going to her house and enjoying her. Kṛṣṇa then went to the home of Akrūra. Satisfied by Akrūra's prayers, Kṛṣṇa praised him very much and sent him to Hastināpura to gather information about the Pāṇḍavas. Chapter Forty-nine contains thirty-one verses. As described in this chapter, Akrūra, following Kṛṣṇa's orders, went to Hastināpura, where he met Vidura and Kuntī and heard from them about Dhṛtarāṣṭra's mistreatment of the Pāṇḍavas. Informed of the Pāṇḍavas' faith in Kṛṣṇa, Akrūra advised Dhṛtarāṣṭra, and after understanding Dhṛtarāṣṭra's mind, he returned to Mathurā, where he described everything about the situation in Hastināpura.

Chapter Fifty contains fifty-seven verses. In this chapter, Jarāsandha, having heard that his son-in-law Kaṁsa was killed, attacked Mathurā to kill Rāma and Kṛṣṇa but was defeated seventeen times. When Jarāsandha was about to attack for the eighteenth time, Kālayavana, having been advised by Nārada, also attacked Mathurā. Thus the Yādava dynasty entered a fort in the midst of the water and lived there by mystic power. After giving full protection to the Yādava dynasty and conferring with Lord Baladeva, Lord Kṛṣṇa emerged from Dvārakā. Chapter Fifty-one, which contains sixty-three verses, describes how Mucukunda killed Kālayavana simply by glancing upon him.

Chapter Fifty-two contains forty-four verses. In this chapter, Mucukunda offers prayers to Kṛṣṇa, and then Kṛṣṇa kills all the soldiers of Kālayavana and returns to Dvārakā with their booty. When Jarāsandha attacked Mathurā again, Rāma and Kṛṣṇa, as if afraid of him, fled to the top of a mountain, to which Jarāsandha then set fire. Unseen by Jarāsandha, Kṛṣṇa and Balarāma jumped from the mountain and entered Dvārakā, which was surrounded by the sea. Jarāsandha, thinking that Kṛṣṇa and Balarāma had been killed, returned with his soldiers to his own country, and Kṛṣṇa continued to live in Dvārakā. Rukmiṇī, the daughter of Vidarbha, was very much attracted to Kṛṣṇa, and she sent Kṛṣṇa a letter through a brāhmaṇa. Chapter Fifty-three contains fifty-seven verses. Following Rukmiṇī's request, Kṛṣṇa went to the city of Vidarbha and kidnapped her in the presence of such enemies as Jarāsandha. Chapter Fifty-four contains sixty verses. As described in this chapter, Kṛṣṇa defeated all the opposing princes and disfigured Rukmiṇī's brother Rukmī. Then Kṛṣṇa returned with Rukmiṇī to Dvārakā, where they were united in a regular marriage. Rukmī, however, remained in a place known as Bhojakaṭa, being angry at his brother-in-law, Kṛṣṇa. Chapter Fifty-five, containing forty verses, describes the birth of Pradyumna, how Pradyumna was kidnapped by Śambarāsura, and how Pradyumna later killed Śambarāsura and returned to Dvārakā with his wife, Ratidevī.

Chapter Fifty-six contains forty-five verses. As described in this chapter, King Satrājit, by the mercy of the sun-god, received a jewel called Syamantaka. Later, when this jewel was stolen, Satrājit unnecessarily became doubtful of Kṛṣṇa, but Kṛṣṇa, to vindicate His position, retrieved the jewel, along with the daughter of Jāmbavān. Kṛṣṇa later married Satrājit's daughter and received a full dowry. As described in Chapter Fifty-seven, which contains forty-two verses, both Balarāma and Kṛṣṇa went to Hastināpura, having heard about the fire in the shellac house of the Pāṇḍavas. After Satrājit was killed by Śatadhanvā at the instigation of Akrūra and Kṛtavarmā, Balarāma and Kṛṣṇa returned to Dvārakā. Śatadhanvā left the Syamantaka jewel with Akrūra and fled to the forest. Thus although Kṛṣṇa killed Śatadhanvā, He was unable to retrieve the jewel. Finally the jewel was discovered and awarded to Akrūra. Chapter Fifty-eight contains fifty-eight verses. After the Pāṇḍavas finished living incognito in the forest, Kṛṣṇa went to Indraprastha to see them. He then married five wives, headed by Kālindī. After Kṛṣṇa and Arjuna set fire to the Khāṇḍava Forest, Arjuna received the Gāṇḍīva bow. The demon Maya Dānava constructed an assembly house for the Pāṇḍavas, and Duryodhana was very much aggrieved.

Chapter Fifty-nine contains forty-five verses. In this chapter, Kṛṣṇa, at the request of Indra, kills the demon Narakāsura, the son of the earth personified, along with the demon's associates, headed by Mura. The earth personified offers prayers to Kṛṣṇa and returns to Him all the paraphernalia that Narakāsura has stolen. Kṛṣṇa then bestows fearlessness upon the son of Narakāsura and marries the sixteen thousand princesses whom the demon kidnapped. Also in this chapter, Kṛṣṇa takes away the pārijāta plant from the heavenly planets, and the foolishness of Indra and others is described.

Chapter Sixty contains fifty-nine verses. In this chapter, Kṛṣṇa makes Rukmiṇī angry with His joking words. Kṛṣṇa pacifies Rukmiṇī, and there is a lover's quarrel between them. Chapter Sixty-one contains forty verses. This chapter contains a description of the sons and grandsons of Kṛṣṇa. At the time of Aniruddha's marriage, Balarāma kills Rukmī and breaks the teeth of the King of Kaliṅga.

Chapter Sixty-two contains thirty-three verses. This chapter begins the discourse concerning the abduction of Ūṣā, the daughter of Bāṇāsura, and the amorous pastimes between Ūṣā and Aniruddha. It also describes a fight between Aniruddha and Bāṇāsura and how Bāṇāsura seized Aniruddha with a snake-noose. Chapter Sixty-three, which contains fifty-three verses, describes how the strength of Lord Śiva was defeated in a battle between Bāṇāsura and the Yādavas. The Raudra-jvara, having been defeated by the Vaiṣṇava-jvara, offered prayers to Krishna. Kṛṣṇa severed all but four of Bāṇa's one thousand arms and thus showed him mercy. Kṛṣṇa then returned to Dvārakā with Ūṣā and Aniruddha.

Chapter Sixty-four contains forty-four verses. In this chapter, Kṛṣṇa liberates King Nṛga, the son of Ikṣvāku, from a curse and instructs all kings by explaining the fault in misappropriating the property of a brāhmaṇa. In connection with the deliverance of King Nṛga, there are instructions for the Yādavas, who were puffed up with pride due to wealth, opulence, enjoyment and so on.

Chapter Sixty-five contains thirty-four verses. As described in this chapter, Lord Baladeva, desiring to see His friends and relatives, went to Gokula. In the months of Caitra and Vaiśākha, in the groves by the Yamunā, Lord Balarāma performed the rāsa-rasotsava and yamunā-karṣaṇa līlās in the association of His gopīs.

As described in Chapter Sixty-six, which contains forty-three verses, Krishna went to Kāśī and then killed Pauṇḍraka, as well as his friend the King of Kāśī, Sudakṣiṇa and others. Chapter Sixty-seven, which contains twenty-eight verses, describes how Lord Baladeva, while enjoying with many young girls on Raivataka Mountain, vanquished the extremely mischievous ape Dvivida, who was the brother of Mainda and a friend of Narakāsura's.

Chapter Sixty-eight has fifty-four verses. As described in this chapter, when Sāmba, the son of Jāmbavatī, kidnapped Lakṣmaṇā, the daughter of Duryodhana, he was captured in a fight with the Kauravas. In order to free him and establish peace, Lord Baladeva went to Hastināpura as a well-wisher. The Kauravas, however, were uncooperative, and upon seeing their arrogance, Lord Baladeva began pulling their city of Hastināpura with His plow. The Kauravas, headed by Duryodhana, offered prayers to Lord Baladeva, who then returned to Dvārakā with Sāmba and Lakṣmaṇā.

Chapter Sixty-nine contains forty-five verses. As described in this chapter, Kṛṣṇa exhibited His householder life with His sixteen thousand wives. Even the great sage Nārada was astonished at how Kṛṣṇa, having expanded Himself into sixteen thousand forms, was conducting His householder life. Thus Nārada offered prayers to Lord Kṛṣṇa, and Kṛṣṇa was very much pleased with him.

Chapter Seventy, which contains forty-seven verses, describes how Kṛṣṇa exhibited His daily ritualistic ceremonies and how He released the kings arrested by Jarāsandha. While Lord Kṛṣṇa was receiving a messenger sent by these kings, Nārada came to see Kṛṣṇa and told Him news of the Pāṇḍavas. Nārada informed Kṛṣṇa that the Pāṇḍavas desired to perform a rājasūya sacrifice, and Kṛṣṇa agreed to attend it, but He first asked for Uddhava's decision about whether to give preference to killing King Jarāsandha or performing the rājasūya-yajña. Chapter Seventy-one contains forty-five verses, describing the happiness of the Pāṇḍavas when Kṛṣṇa went to Indraprastha. By the inconceivable desire of Kṛṣṇa, Jarāsandha would be killed, and the rājasūya-yajña would be performed by Mahārāja Yudhiṣṭhira.

Chapter Seventy-two contains forty-six verses. By agreeing to perform the rājasūya-yajña, Krishna gave Mahārāja Yudhiṣṭhira great pleasure. This chapter also describes the killing of Jarāsandha, the enthroning of his son, and the release of the kings whom Jarāsandha had arrested. Chapter Seventy-three contains thirty-five verses. After Lord Kṛṣṇa released the kings and restored their royal power, He was worshiped by Sahadeva, the son of Jarāsandha, and then He returned to Indraprastha with Bhīma and Arjuna. Chapter Seventy-four contains fifty-four verses. Mahārāja Yudhiṣṭhira offered prayers to Kṛṣṇa and offered Him the first worship in the rājasūya-yajña. To honor the Lord in this way is the foremost duty of every man, but this was intolerable to Śiśupāla, the King of Cedi. Śiśupāla began to blaspheme Kṛṣṇa, who thus severed the King's head from his body and awarded him the salvation called sārūpya-mukti. After the conclusion of the rājasūya sacrifice, Kṛṣṇa returned to Dvārakā with His queens. Chapter Seventy-five contains forty verses. As described in this chapter, Mahārāja Yudhiṣṭhira, after the rājasūya-yajña, performed the final ritualistic bathing ceremonies. Duryodhana was bewildered in the palace constructed by Maya Dānava, and thus he felt insulted.

Chapter Seventy-six contains thirty-three verses, describing how Śālva, one of the kings Kṛṣṇa defeated when He kidnapped

Rukmiṇī, decided to rid the entire world of the Yādavas. To defeat the Yādavas, Śālva worshiped Lord Śiva, who rewarded him with an aerial car named Saubha. When Śālva fought with the Vṛṣṇis, Pradyumna smashed the car designed by Maya Dānava, but he was attacked by Śālva's brother, whose name was Dyumān. Beaten unconscious by Dyumān's club, Pradyumna was carried some distance away from the warfield by his charioteer, but later he lamented having been removed from the battlefield. Chapter Seventy-seven contains thirty-seven verses. In this chapter, Pradyumna recovers from his injuries and begins fighting with Śālva. When Kṛṣṇa returned to Dvārakā from Indraprastha, He immediately went to the battlefield where Śālva and Pradyumna were fighting. There He killed Śālva, although Śālva was powerfully equipped with illusory weapons.

Chapter Seventy-eight contains forty verses. As described in this chapter, a friend of Śālva's named Dantavakra and Dantavakra's brother Vidūratha were killed by Śrī Kṛṣṇa. Instead of taking part in the fighting between the Kauravas and the Pāṇḍavas, Baladeva, who had been staying at Dvārakā-purī, went touring holy places. Because of the misbehavior of Romaharṣaṇa, Baladeva killed him at Naimiṣāraṇya and appointed his son Ugraśravā, Sūta Gosvāmī, the speaker of Śrīmad-Bhāgavatam, to continue the discourses on the Purāṇas. Chapter Seventy-nine contains thirty-four verses. This chapter describes how the brāhmaṇas of Naimiṣāraṇya advised Baladeva to atone for the death of Romaharṣaṇa. After killing a demon named Balvala, Baladeva traveled and bathed in holy places until He at last came to the Battlefield of Kurukṣetra, where Bhīma and Duryodhana were fighting. Then He returned to Dvārakā and went again to Naimiṣāraṇya, where He instructed the ṛṣis. Then He left with His wife Revatī.

Chapter Eighty, which contains forty-five verses, describes how Sudāmā Vipra, a friend of Kṛṣṇa's, approached Kṛṣṇa for money and was worshiped by Kṛṣṇa, who reminisced with him about their boyhood at the guru-kula. Chapter Eighty-one contains forty-one verses. This chapter describes the friendly talks between Kṛṣṇa and His friend Sudāmā. Kṛṣṇa very gladly accepted a gift of flat rice from Sudāmā Vipra. When Sudāmā Vipra returned home, he saw that everything there was wonderfully opulent, and he praised the friendship of the Supreme Personality of Godhead. With the gifts of the Lord, he enjoyed material opulence, and later he was promoted back home, back to Godhead.

Chapter Eighty-two contains forty-eight verses. This chapter describes how the Yādavas went to Kurukṣetra because of a solar eclipse and how other kings spoke to them of Kṛṣṇa. At this meeting, Kṛṣṇa satisfied Nanda Mahārāja and the residents of Vṛndāvana, who had also come there. Chapter Eighty-three contains forty-three verses, describing how the women assembled at Kurukṣetra engaged in topics of Śrī Kṛṣṇa and how Draupadī asked all Kṛṣṇa's queens about how they had married Him. Chapter Eighty-four contains seventy-one verses. As described in this chapter, when great sages went to see Kṛṣṇa at Kurukṣetra, Kṛṣṇa took this opportunity to praise them. Because Vasudeva desired to perform a great sacrifice on this occasion, the sages advised him regarding worship of Kṛṣṇa, the Supreme Personality of Godhead. After the yajña was performed, all who were present dispersed to their respective abodes. Chapter Eighty-five contains fifty-nine verses. At the request of His father and mother, Kṛṣṇa, by His mercy, returned their dead sons, all of whom were liberated. Chapter Eighty-six contains fifty-nine verses. This chapter describes how Arjuna kidnapped Subhadrā with a great fight. It also describes how Kṛṣṇa went to Mithilā to favor His devotee Bahulāśva and stay at the house of Śrutadeva and advise them about spiritual advancement.

Chapter Eighty-seven contains fifty verses, describing the prayers offered to Nārāyaṇa by the Vedas. Chapter Eighty-eight contains forty verses. This chapter describes how Vaiṣṇavas become transcendental by worshiping Lord Viṣṇu and then return home, back to Godhead. By worship of demigods, one may get material power, but this chapter describes how an ordinary living being in the material world can be favored by Lord Śrī Kṛṣṇa, and it establishes Lord Viṣṇu's supremacy above Lord Brahmā and Lord Śiva. Chapter Eighty-nine contains sixty-five verses, disclosing who is the best among the material deities. Although Viṣṇu is among the three deities-Brahmā, Viṣṇu and Maheśvara-He is transcendental and supreme. In this chapter we also find a description of how Kṛṣṇa and Arjuna went to Mahākāla-pura to deliver the son of a Dvārakā brāhmaṇa and how Arjuna was astonished. Chapter Ninety contains fifty verses. This chapter summarizes Kṛṣṇa's līlās and presents the logic of madhureṇa samāpayet, establishing that everything ends well in transcendental bliss.

Chapter One

The Advent of Lord Kṛṣṇa: Introduction

The summary of the First Chapter is as follows. This chapter describes how Kaṁsa, frightened by hearing an omen about his being killed by the eighth son of Devakī, killed Devakī's sons one after another.

When Śukadeva Gosvāmī finished describing the dynasty of Yadu, as well as the dynasties of the moon-god and sun-god, Mahārāja Parīkṣit requested him to describe Lord Kṛṣṇa, who appeared with Baladeva in the Yadu dynasty, and how Kṛṣṇa performed His activities within this world. Kṛṣṇa is transcendental, the King said, and therefore to understand His activities is the occupation of liberated persons. Hearing of kṛṣṇa-līlā is the boat by which to achieve the ultimate goal of life. Except for an animal killer or one who is following a policy of suicide, every intelligent person must strive to understand Kṛṣṇa and His activities.

Kṛṣṇa was the only worshipable Deity for the Pāṇḍavas. When Mahārāja Parīkṣit was in the womb of his mother, Uttarā, Kṛṣṇa saved him from the attack of the brahma-śastra. Now Mahārāja Parīkṣit asked Śukadeva Gosvāmī how His Lordship Baladeva, the son of Rohiṇī, could have appeared in the womb of Devakī. Why did Kṛṣṇa transfer Himself from Mathurā to Vṛndāvana, King Parīkṣit asked, and how did He live there with His family members? What did Kṛṣṇa do in Mathurā and Vṛndāvana, and why did He kill His maternal uncle Kaṁsa? For how many years did Kṛṣṇa reside in Dvārakā, and how many queens did He have? Mahārāja Parīkṣit asked Śukadeva Gosvāmī all these questions. He also requested Śukadeva Gosvāmī to describe other activities of Kṛṣṇa about which he could not inquire.

When Śukadeva Gosvāmī began to speak about Kṛṣṇa consciousness, Mahārāja Parīkṣit forgot the fatigue brought about by his fasting. Enthusiastic to describe Kṛṣṇa, Śukadeva Gosvāmī said, "Like the waters of the Ganges, descriptions of the activities of Kṛṣṇa can purify the entire universe. The speaker, the inquirer and the audience all become purified."

Once when the entire world was overburdened by the increasing military power of demons in the form of kings, mother earth assumed the shape of a cow and approached Lord Brahmā for relief, Sympathetic to mother earth's lamentation, Brahmā, accompanied by Lord Śiva and other demigods, took the cow-shaped mother earth to the shore of the milk ocean, where he offered prayers to please Lord Viṣṇu, who lay there on an island in transcendental ecstasy. Brahmā thereafter understood the advice of Mahā-Viṣṇu, who informed him that He would appear on the surface of the earth to mitigate the burden created by the demons. The demigods, along with their wives, should appear there as associates of Lord Kṛṣṇa in the family of Yadu to increase the sons and grandsons in that dynasty. By the will of Lord Kṛṣṇa, Anantadeva would appear first, as Balarāma, and Kṛṣṇa's potency, yogamāyā, would also appear. Brahmā informed mother earth about all this, and then he returned to his own abode.

After marrying Devakī, Vasudeva was returning home with her on a chariot driven by Kaṁsa, her brother, when an ominous voice addressed Kaṁsa, warning him that Devakī's eighth son would kill him. Upon hearing this omen, Kaṁsa was immediately ready to kill Devakī, but Vasudeva diplomatically began to instruct him. Vasudeva stressed that it would not be good for Kaṁsa to kill his younger sister, especially at the time of her marriage. Anyone who possesses a material body must die, Vasudeva advised him. Every living entity lives in a body for some time and then transmigrates to another body, but one is unfortunately misled into accepting the body as the soul. If a person under this mistaken conception wants to kill another body, he is condemned as hellish.

Because Kaṁsa was not satisfied by Vasudeva's instructions, Vasudeva devised a plan. He offered to bring Kaṁsa all of Devakī's children so that Kaṁsa could kill them. Why then should Kaṁsa kill Devakī now? Kaṁsa was satisfied by this proposal. In due course of time, when Devakī gave birth to a child, Vasudeva brought the newborn baby to Kaṁsa, who, upon seeing Vasudeva's magnanimity, was struck with wonder. When Vasudeva gave Kaṁsa the child, Kaṁsa, showing some intelligence, said that since he was to be killed by the eighth child, why should he kill the first? Although Vasudeva did not trust him, Kaṁsa requested Vasudeva to take the child back. Later, however, after Nārada approached Kaṁsa and disclosed to him that the demigods were appearing in the Yadu and Vṛṣṇi dynasties and conspiring to kill him, Kaṁsa decided to kill all the children born in these families, and he also decided that any child born from the womb of Devakī must be killed. Thus he arrested and imprisoned both Devakī and Vasudeva and killed six of their sons, one after another. Nārada had also informed Kaṁsa that in his previous birth Kaṁsa was Kālanemi, a demon killed by Viṣṇu. Consequently, Kaṁsa became a great enemy to all the descendants of the yadu-vaṁśa, the Yadu dynasty. He even arrested and imprisoned his own father, Ugrasena, for Kaṁsa wanted to enjoy the kingdom alone.

Kṛṣṇa has threefold pastimes-the Vraja-līlā, Māthura-līlā and Dvārakā-līlā. As already mentioned, in the Tenth Canto of Śrīmad-Bhāgavatam there are ninety chapters, which describe all these līlās. The first four chapters describe Brahmā's prayers for the relief of the earth's burden, and they also describe the appearance of the Supreme Personality of Godhead. Chapters Five through Thirty-nine recount Kṛṣṇa's pastimes in Vṛndāvana. The Fortieth Chapter describes how Kṛṣṇa enjoyed in the water of the Yamunā and how Akrūra offered prayers. Chapters Forty-one through Fifty-one, eleven chapters, tell of Kṛṣṇa's pastimes in Māthura, and Chapters Fifty-two through Ninety, thirty-nine chapters, relate Kṛṣṇa's pastimes in Dvārakā.

Chapters Twenty-nine through Thirty-three describe Kṛṣṇa's dancing with the gopīs, known as the rāsa-līlā. Therefore these five chapters are known as rāsa-pañcādhyāya. The Forty-seventh Chapter of the Tenth Canto is a description known as the bhramara-gītā.

TEXT 1

śrī-rājovāca
kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñāṁ cobhaya-vaṁśyānāṁ
caritaṁ paramādbhutam

SYNONYMS

śrī-rājā uvāca-King Parīkṣit said; kathitaḥ-has already been described; vaṁśa-vistāraḥ-a broad description of the dynasties; bhavatā-by Your Lordship; soma-sūryayoḥ-of the moon-god and the sun-god; rājñām-of the kings; ca-and; ubhaya-both; vaṁśyānām-of the members of the dynasties; caritam-the character; parama-exalted; adbhutam-and wonderful.

King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

At the end of the Ninth Canto, Twenty-fourth Chapter, Śukadeva Gosvāmī summarized the activities of Kṛṣṇa. He spoke of how Kṛṣṇa had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His Vrajabhūmi-līlā. Parīkṣit Mahārāja, being naturally a devotee of Kṛṣṇa, wanted to hear more about Lord Kṛṣṇa. Therefore, to encourage Śukadeva Gosvāmī to continue speaking about Kṛṣṇa and give further details, he thanked Śukadeva Gosvāmī for having described the activities of Kṛṣṇa in brief. Śukadeva Gosvāmī had said:

jāto gataḥ pitṛ-gṛhād vrajam edhitārtho
hatvā ripūn suta-śatāni kṛtorudāraḥ
utpādya teṣu puruṣaḥ kratubhiḥ samīje
ātmānam ātma-nigamaṁ prathayañ janeṣu

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationships with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterward He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life." (Bhāg. 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Parīkṣit Mahārāja gave more respect to the dynasty of the moon-god, the soma-vaṁśa, because in the Yādava dynasty, descending from the moon, Kṛṣṇa had appeared. There are two different kṣatriya families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. Whenever the Supreme Personality of Godhead appears, He generally appears in a kṣatriya family because He comes to establish religious principles and the life of righteousness. According to the Vedic system, the kṣatriya family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Rāmacandra, He appeared in the sūrya-vaṁśa, the family descending from the sun-god, and when He appeared as Lord Kṛṣṇa, He did so in the Yadu dynasty, or yadu-vaṁśa, whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of Śrīmad-Bhāgavatam, there is a long list of the kings of the yadu-vaṁśa. All the kings in both the soma-vaṁśa and sūrya-vaṁśa were great and powerful, and Mahārāja Parīkṣit praised them very highly (rājñāṁ cobhaya-vaṁśyānāṁ caritaṁ paramādbhutam). Nonetheless, he wanted to hear more about the soma-vaṁśa because that was the dynasty in which Kṛṣṇa had appeared.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in Brahma-saṁhitā as the abode of cintāmaṇi: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam [Bs. 5.29]. The Vṛndāvana-dhāma on this earth is a replica of that same abode. As stated in Bhagavad-gītā (8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in Bhagavad-gītā as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of Śrīmad-Bhāgavatam, that spiritual nature, the spiritual world, is described as Vṛndāvana, Goloka Vṛndāvana or Vraja-dhāma. The elaborate description of the above-mentioned śloka from the Ninth Canto-jāto gataḥ pitṛ-gṛhād-will be found here, in the Tenth Canto.

TEXT 2

yadoś ca dharma-śīlasya
nitarāṁ muni-sattama
tatrāṁśenāvatīrṇasya
viṣṇor vīryāṇi śaṁsa naḥ

SYNONYMS

yadoḥ-of Yadu or the Yadu dynasty; ca-also; dharma-śīlasya-who were strictly attached to religious principles; nitarām-highly qualified; muni-sattama-O best of all munis, king of the munis (Śukadeva Gosvāmī); tatra-in that dynasty; aṁśena-with His plenary expansion Baladeva; avatīrṇasya-who appeared as an incarnation; viṣṇoḥ-of Lord Viṣṇu; vīryāṇi-the glorious activities; śaṁsa-kindly describe; naḥ-unto us.

O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

The Brahma-saṁhitā (5.1) explains that Kṛṣṇa is the origin of the viṣṇu-tattva.

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The Brahmās, the heads of the innumerable universes, live only for the duration of one breath of Mahā-Viṣṇu. I worship Govinda, the original Lord, of whom Mahā-Viṣṇu is but a portion of a plenary portion." (Brahma-saṁhitā 5.48)

Govinda, Kṛṣṇa, is the original Personality of Godhead. Kṛṣṇas tu bhagavān svayam. Even Lord Mahā-Viṣṇu, who by His breathing creates many millions upon millions of universes, is Lord Kṛṣṇa's kalā-viśeṣa, or plenary portion of a plenary portion. Mahā-Viṣṇu is a plenary expansion of Saṅkarṣaṇa, who is a plenary expansion of Nārāyaṇa. Nārāyaṇa is a plenary expansion of the catur-vyūha, and the catur-vyūha are plenary expansions of Baladeva, the first manifestation of Kṛṣṇa. Therefore when Kṛṣṇa appeared with Baladeva, all the viṣṇu-tattvas appeared with Him.

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to describe Kṛṣṇa and His glorious activities. Another meaning may be derived from this verse as follows, Although Śukadeva Gosvāmī was the greatest muni, he could describe Kṛṣṇa only partially (aṁśena), for no one can describe Kṛṣṇa fully. It is said that Anantadeva has thousands of heads, but although He tries to describe Kṛṣṇa with thousands of tongues, His descriptions are still incomplete.

TEXT 3

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanaḥ
kṛtavān yāni viśvātmā
tāni no vada vistarāt

SYNONYMS

avatīrya-after descending; yadoḥ vaṁśe-in the dynasty of Yadu; bhagavān-the Supreme Personality of Godhead; bhūta-bhāvanaḥ-who is the cause of the cosmic manifestation; kṛtavān-executed; yāni-whatever (activities); viśva-ātmā-the Supersoul of the entire universe; tāni-all of those (activities); naḥ-unto us; vada-kindly say; vistarāt-elaborately.

The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

In this verse the words kṛtavān yāni indicate that all the different activities Kṛṣṇa performed while present on earth are beneficial to human society. If religionists, philosophers and people in general simply hear the activities of Kṛṣṇa, they will be liberated. We have described several times that there are two kinds of kṛṣṇa-kathā, represented by Bhagavad-gītā, spoken personally by Kṛṣṇa about Himself, and Śrīmad-Bhāgavatam, spoken by Śukadeva Gosvāmī about the glories of Kṛṣṇa. Anyone who becomes even slightly interested in kṛṣṇa-kathā is liberated. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet (Bhāg. 12.3.51). Simply by chanting or repeating kṛṣṇa-kathā, one is liberated from the contamination of Kali-yuga. Caitanya Mahāprabhu therefore advised, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa (Cc. Madhya 7.128). This is the mission of Kṛṣṇa consciousness: to hear about Kṛṣṇa and thus be liberated from material bondage.

TEXT 4

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

SYNONYMS

nivṛtta-released from; tarṣaiḥ-lust or material activities; upagīyamānāt-which is described or sung; bhava-auṣadhāt-which is the right medicine for the material disease; śrotra-the process of aural reception; manaḥ-the subject matter of thought for the mind; abhirāmāt-from the pleasing vibrations from such glorification; kaḥ-who; uttamaśloka-of the Supreme Personality of Godhead; guṇa-anuvādāt-from describing such activities; pumān-a person; virajyeta-can keep himself aloof; vinā-except; paśu-ghnāt-either a butcher or one who is killing his own personal existence.

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

In India it is the practice among the general populace to hear about Kṛṣṇa, either from Bhagavad-gītā or from Śrīmad-Bhāgavatam, in order to gain relief from the disease of repeated birth and death. Although India is now fallen, when there is a message that someone will speak about Bhagavad-gītā or Śrīmad-Bhāgavatam, thousands of people still gather to hear. This verse indicates, however, that such recitation of Bhagavad-gītā and Śrīmad-Bhāgavatam must be done by persons completely freed from material desires (nivṛtta-tarṣaiḥ). Everyone within this material world, beginning from Brahmā down to the insignificant ant, is full of material desires for sense enjoyment, and everyone is busy in sense gratification, but when thus engaged one cannot fully understand the value of kṛṣṇa-kathā, either in the form of Bhagavad-gītā or in Śrīmad-Bhāgavatam.

If we hear the glories of the Supreme Personality of Godhead from liberated persons, this hearing will certainly free us from the bondage of material activities, but hearing Śrīmad-Bhāgavatam spoken by a professional reciter cannot actually help us achieve liberation. Kṛṣṇa-kathā is very simple. In Bhagavad-gītā it is said that Kṛṣṇa is the Supreme Personality of Godhead. As He Himself explains, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O Arjuna, there is no truth superior to Me." (Bg. 7.7) Simply by understanding this fact-that Kṛṣṇa is the Supreme Personality of Godhead-one can become a liberated person. But, especially in this age, because people are interested in hearing Bhagavad-gītā from unscrupulous persons who depart from the simple presentation of Bhagavad-gītā and distort it for their personal satisfaction, they fail to derive the real benefit. There are big scholars, politicians, philosophers and scientists who speak on Bhagavad-gītā in their own polluted way, and people in general hear from them, being uninterested in hearing the glories of the Supreme Personality of Godhead from a devotee. A devotee is one who has no other motive for reciting Bhagavad-gītā and Śrīmad-Bhāgavatam than to serve the Lord. Śrī Caitanya Mahāprabhu has therefore advised us to hear the glories of the Lord from a realized person (bhāgavata paro diya bhāgavata sthane). Unless one is personally a realized soul in the science of Kṛṣṇa consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the Padma Purāṇa:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

One should avoid hearing from a person not situated in Vaiṣṇava behavior. A Vaiṣṇava is nivṛtta-tṛṣṇa; that is, he has no material purpose, for his only purpose is to preach Kṛṣṇa consciousness. So-called scholars, philosophers and politicians exploit the importance of Bhagavad-gītā by distorting its meaning for their own purposes. Therefore this verse warns that kṛṣṇa-kathā should be recited by a person who is nivṛtta-tṛṣṇa. Śukadeva Gosvāmī epitomizes the proper reciter for Śrīmad-Bhāgavatam, and Parīkṣit Mahārāja, who purposefully left his kingdom and family prior to meeting death, epitomizes the person fit to hear it. A qualified reciter of Śrīmad-Bhāgavatam gives the right medicine (bhavauṣadhi) for the conditioned souls. The Kṛṣṇa consciousness movement is therefore trying to train qualified preachers to recite Śrīmad-Bhāgavatam and Bhagavad-gītā throughout the entire world, so that people in general in all parts of the world may take advantage of this movement and thus be relieved of the threefold miseries of material existence.

The instructions of Bhagavad-gītā and the descriptions of Śrīmad-Bhāgavatam are so pleasing that almost anyone suffering from the threefold miseries of material existence will desire to hear the glories of the Lord from these books and thus benefit on the path of liberation. Two classes of men, however, will never be interested in hearing the message of Bhagavad-gītā and Śrīmad-Bhāgavatam-those who are determined to commit suicide and those determined to kill cows and other animals for the satisfaction of their own tongues. Although such persons may make a show of hearing Śrīmad-Bhāgavatam at a Bhāgavata-saptāha, this is but another creation of the karmīs, who cannot derive any benefit from such a performance. The word paśu-ghnāt is important in this connection. paśu-ghna means "butcher." Persons fond of performing ritualistic ceremonies for elevation to the higher planetary systems must offer sacrifices (yajñas) by killing animals. Lord Buddhadeva therefore rejected the authority of the Vedas because his mission was to stop animal sacrifices, which are recommended in Vedic ritualistic ceremonies.

nindasi yajña-vidher ahaha śruti-jātaṁ
sa-daya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare
(Gīta-govinda)

Even though animal sacrifices are sanctioned in Vedic ceremonies, men who kill animals for such ceremonies are considered butchers. Butchers cannot be interested in Kṛṣṇa consciousness, for they are already materially allured. Their only interest lies in developing comforts for the temporary body.

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

”In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.” (Bg. 2.44) Śrīla Narottama dāsa Ṭhākura says:

manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

Anyone who is not Kṛṣṇa conscious and who therefore does not engage in the service of the Lord is also paśu-ghna, for he is willingly drinking poison. Such a person cannot be interested in kṛṣṇa-kathā because he still has a desire for material sense gratification; he is not nivṛtta-tṛṣṇa. As it is said, traivargikās te puruṣā vimukhā hari-medhasaḥ. Those interested in trivarga-that is, in dharma, artha and kāma-are religious for the sake of achieving a material position with which to gain better facilities for sense gratification. Such persons are killing themselves by willingly keeping themselves in the cycle of birth and death. They cannot be interested in Kṛṣṇa consciousness.

For kṛṣṇa-kathā, topics about Kṛṣṇa consciousness, there must be a speaker and a hearer, both of whom can be interested in Kṛṣṇa consciousness if they are no longer interested in material topics. One can actually see how this attitude automatically develops in persons who are Kṛṣṇa conscious. Although the devotees of the Kṛṣṇa consciousness movement are quite young men, they no longer read materialistic newspapers, magazines and so on, for they are no longer interested in such topics (nivṛtta-tarṣaiḥ). They completely give up the bodily understanding of life. For topics concerning Uttamaśloka, the Supreme Personality of Godhead, the spiritual master speaks, and the disciple hears with attention. Unless both of them are free from material desires, they cannot be interested in topics of Kṛṣṇa consciousness. The spiritual master and disciple do not need to understand anything more than Kṛṣṇa because simply by understanding Kṛṣṇa and talking about Kṛṣṇa, one becomes a perfectly learned person (yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati). The Lord sits within everyone’s heart, and by the grace of the Lord the devotee receives instructions directly from the Lord Himself, who says in Bhagavad-gītā (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

”I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.” Kṛṣṇa consciousness is so exalted that one who is perfectly situated in Kṛṣṇa consciousness, under the direction of the spiritual master, is fully satisfied by reading kṛṣṇa-kathā as found in Śrīmad-Bhāgavatam, Bhagavad-gītā and similar Vedic literatures. Since merely talking about Kṛṣṇa is so pleasing, we can simply imagine how pleasing it is to render service to Kṛṣṇa.

When discourses on kṛṣṇa-kathā take place between a liberated spiritual master and his disciple, others also sometimes take advantage of hearing these topics and also benefit. These topics are the medicine to stop the repetition of birth and death. The cycle of repeated birth and death, by which one takes on different bodies again and again, is called bhava or bhava-roga. If anyone, willingly or unwillingly, hears kṛṣṇa-kathā, his bhava-roga, the disease of birth and death, will certainly stop. Therefore kṛṣṇa-kathā is called bhavauṣadha, the remedy to stop the repetition of birth and death. Karmīs, or persons attached to material sense enjoyment, generally cannot give up their material desires, but kṛṣṇa-kathā is such a potent medicine that if one is induced to hear kṛṣṇa-kīrtana, he will certainly be freed from this disease. A practical example is Dhruva Mahārāja, who at the end of his tapasya was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. Svāmin kṛtārtho’smi varaṁ na yāce. ”My dear Lord,” he said, ”I am fully satisfied. I do not ask for any benediction for material sense gratification.” We actually see that even young boys and girls in the Kṛṣṇa consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Kṛṣṇa consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

TEXTS 5–7

pitāmahā me samare ’marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgaraṁ
kṛtvātaran vatsa-padaṁ sma yat-plavāḥ
drauṇy-astra-vipluṣṭam idaṁ mad-aṅgaṁ
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ
vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan

SYNONYMS

pitāmahāḥ-my grandfathers, the five Pāṇḍavas (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); me-my; samare-on the Battlefield of Kurukṣetra; amaram jayaiḥ-with fighters who could gain victory over the demigods on the battlefield; devavrata-ādya-Bhīṣmadeva and others; atirathaiḥ-great commanders in chief; timiṅgilaiḥ-resembling great timiṅgila fish, which can easily eat large sharks; duratyayam-very difficult to cross; kaurava-sainya-sāgaram-the ocean of the assembled soldiers of the Kauravas; kṛtvā-considering such an ocean; ataran-crossed it; vatsa-padam-exactly as one steps over a small hoofprint of a calf; sma-in the past; yat-plavāḥ-the shelter of the boat of Kṛṣṇa's lotus feet; drauṇi-of Aśvatthāmā; astra-by the brahmāstra; vipluṣṭam-being attacked and burned; idam-this; mat-aṅgam-my body; santāna-bījam-the only seed left, the last descendant of the family; kuru-pāṇḍavānām-of the Kurus and the Pāṇḍavas (because no one but me lived after the Battle of Kurukṣetra); jugopa-gave protection; kukṣim-within the womb; gataḥ-being placed; ātta-cakraḥ-taking in hand the disc; mātuḥ-of my mother; ca-also; me-my; yaḥ-the Lord who; śaraṇam-the shelter; gatāyāḥ-who had taken; vīryāṇi-the glorification of the transcendental characteristics; tasya-of Him (the Supreme Personality of Godhead); akhila-deha-bhājām-of all the materially embodied living entities; antaḥ bahiḥ-inside and outside; pūruṣa-of the Supreme Person; kāla-rūpaiḥ-in the forms of eternal time; prayacchataḥ-who is the giver; mṛtyum-of death; uta-it is so said; amṛtam ca-and eternal life; māyā-manuṣyasya-of the Lord, who appeared as an ordinary human being by His own potency; vadasva-kindly describe; vidvan-O learned speaker (Śukadeva Gosvāmī).

Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time-that is, as Paramātmā and as virāṭ-rūpa-gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

As stated in Śrīmad-Bhāgavatam (10.14.58):

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is paraṁ padam, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step."

One who seeks shelter at the lotus feet of Lord Kṛṣṇa is immediately protected by the Lord. As the Lord promises in Bhagavad-gītā (18.66), ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I shall deliver you from all sinful reactions. Do not fear." By taking shelter of Lord Kṛṣṇa, one comes under the safest protection. Thus when the Pāṇḍavas took shelter at the lotus feet of Kṛṣṇa, all of them were on the safe side of the Battlefield of Kurukṣetra. Parīkṣit Mahārāja, therefore, felt obliged to think of Kṛṣṇa in the last days of his life. This is the ideal result of Kṛṣṇa consciousness: ante nārāyaṇa-smṛtiḥ. If at the time of death one can remember Kṛṣṇa, one's life is successful. Parīkṣit Mahārāja, therefore, because of his many obligations to Kṛṣṇa, intelligently decided to think of Kṛṣṇa constantly during the last days of his life. Kṛṣṇa had saved the Pāṇḍavas, Mahārāja Parīkṣit's grandfathers, on the Battlefield of Kurukṣetra, and Kṛṣṇa had saved Mahārāja Parīkṣit himself when he was attacked by the brahmāstra of Aśvatthāmā. Kṛṣṇa acted as the friend and worshipable Deity of the Pāṇḍava family. Moreover, apart from Lord Kṛṣṇa's personal contact with the Pāṇḍavas, Kṛṣṇa is the Supersoul of all living entities, and He gives everyone liberation, even if one is not a pure devotee. Kaṁsa, for example, was not at all a devotee, yet Kṛṣṇa, after killing him, gave him salvation. Kṛṣṇa consciousness is beneficial to everyone, whether one is a pure devotee or a nondevotee. This is the glory of Kṛṣṇa consciousness. Considering this, who will not take shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa is described in this verse as māyā-manuṣya because He descends exactly like a human being. He is not obliged to come here, like karmīs, or ordinary living beings; rather, He appears by His own internal energy (sambhavāmy ātma-māyayā [Bg. 4.6]) just to show favor to the fallen conditioned souls. Kṛṣṇa is always situated in His original position as sac-cid-ānanda-vigraha [Bs. 5.1], and anyone who renders service to Him is also situated in his original, spiritual identity (svarūpeṇa vyavasthitiḥ). This is the highest perfection of human life.

TEXT 8

rohiṇyās tanayaḥ prokto
rāmaḥ saṅkarṣaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaraṁ vinā

SYNONYMS

rohiṇyāḥ-of Rohiṇīdevī, the mother of Baladeva; tanayaḥ-the son; proktaḥ-is well known; rāmaḥ-Balarāma; saṅkarṣaṇaḥ-Balarāma is none other than Saṅkarṣaṇa, the first Deity in the quadruple group (Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva); tvayā-by you (it is so said); devakyāḥ-of Devakī, the mother of Kṛṣṇa; garbha-sambandhaḥ-connected with the womb; kutaḥ-how; deha-antaram-transferring bodies; vinā-without.

My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

Here is a question particularly directed at understanding Balarāma, who is Saṅkarṣaṇa Himself. Balarāma is well known as the son of Rohiṇī, yet it is also known that He was the son of Devakī. Parīkṣit Mahārāja wanted to understand the mystery of Balarāma's being the son of both Devakī and Rohiṇī.

TEXT 9

kasmān mukundo bhagavān
pitur gehād vrajaṁ gataḥ
kva vāsaṁ jñātibhiḥ sārdhaṁ
kṛtavān sātvatāṁ patiḥ

SYNONYMS

kasmāt-why; mukundaḥ-Kṛṣṇa, who can award liberation to everyone; bhagavān-the Supreme Personality of Godhead; pituḥ-of His father (Vasudeva); gehāt-from the house; vrajam-to Vrajadhāma, Vrajabhūmi; gataḥ-went; kva-where; vāsam-placed Himself to live; jñātibhiḥ-His relatives; sārdham-with; kṛtavān-did so; sātvatām patiḥ-the master of all Vaiṣṇava devotees.

Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

These are inquiries about the itinerary of Kṛṣṇa. Just after His birth in the house of Vasudeva in Mathurā, Kṛṣṇa transferred Himself to Gokula, on the other side of the Yamunā, and after some days He moved with His father, mother and other relatives to Nanda-grāma, Vṛndāvana. Mahārāja Parīkṣit was very much eager to hear about Kṛṣṇa's activities in Vṛndāvana. This entire canto of Śrīmad-Bhāgavatam is full of activities performed in Vṛndāvana and Dvārakā. The first forty chapters describe Kṛṣṇa's Vṛndāvana affairs, and the next fifty describe Kṛṣṇa's activities in Dvārakā. Mahārāja Parīkṣit, to fulfill his desire to hear about Kṛṣṇa, requested Śukadeva Gosvāmī to describe these activities in full detail.

TEXT 10

vraje vasan kim akaron
madhupuryāṁ ca keśavaḥ
bhrātaraṁ cāvadhīt kaṁsaṁ
mātur addhātad-arhaṇam

SYNONYMS

vraje-at Vṛndāvana; vasan-while residing; kim akarot-what did He do; madhupuryām-in Mathurā; ca-and; keśavaḥ-Kṛṣṇa, the killer of Keśī; bhrātaram-the brother; ca-and; avadhīt-killed; kaṁsam-Kaṁsa; mātuḥ-of His mother; addhā-directly; a-tat-arhaṇam-which was not at all sanctioned by the śāstras.

Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

One's maternal uncle, the brother of one's mother, is on the level of one's father. When a maternal uncle has no son, his nephew legally inherits his property. Therefore, why did Kṛṣṇa directly kill Kaṁsa, the brother of His mother? Mahārāja Parīkṣit was very much inquisitive about the facts in this regard.

TEXT 11

dehaṁ mānuṣam āśritya
kati varṣāṇi vṛṣṇibhiḥ
yadu-puryāṁ sahāvātsīt
patnyaḥ katy abhavan prabhoḥ

SYNONYMS

deham-body; mānuṣam-exactly like a man; āśritya-accepting; kati varṣāṇi-how many years; vṛṣṇibhiḥ-in the company of the Vṛṣṇis, those who were born in the Vṛṣṇi family; yadu-puryām-in Dvārakā, in the residential quarters of the Yadus; saha-with; avātsīt-the Lord lived; patnyaḥ-wives; kati-how many; abhavan-were there; prabhoḥ-of the Lord.

Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

In many places the Supreme Personality of Godhead is described as sac-cid-ānanda-vigraha [Bs. 5.1], possessing a spiritual, blissful body. His bodily feature is narākṛti, that is, exactly like that of a human being. Here the same idea is repeated in the words mānuṣam āśritya, which indicate that He accepts a body exactly like that of a man. Everywhere it is confirmed that Kṛṣṇa is never nirākāra, or formless. He has His form, exactly like that of a human being. There is no doubt about this.

TEXT 12

etad anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya vistṛtam

SYNONYMS

etat-all these details; anyat ca-and others also; sarvam-everything; me-unto me; mune-O great sage; kṛṣṇa-viceṣṭitam-the activities of Lord Kṛṣṇa; vaktum-to describe; arhasi-you are able; sarva-jña-because you know everything; śraddadhānāya-because I am not envious but have all faith in Him; vistṛtam-in full detail.

O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

TEXT 13

naiṣātiduḥsahā kṣun māṁ
tyaktodam api bādhate
pibantaṁ tvan-mukhāmbhoja-
cyutaṁ hari-kathāmṛtam

SYNONYMS

na-not; eṣā-all this; ati-duḥsahā-extremely difficult to bear; kṣut-hunger; mām-unto me; tyakta-udam-even after giving up drinking water; api-also; bādhate-does not hinder; pibantam-while drinking; tvat-mukha-ambhoja-cyutam-emanating from your lotus mouth; hari-kathā-amṛtam-the nectar of topics concerning Kṛṣṇa.

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

To prepare to meet death in seven days, Mahārāja Parīkṣit gave up all food and drink. As a human being, he was certainly both hungry and thirsty, and therefore Śukadeva Gosvāmī might have wanted to stop narrating the transcendental topics of Kṛṣṇa; but despite his fast, Mahārāja Parīkṣit was not at all fatigued. "The hunger and thirst from my fast do not disturb me," he said. "Once when I felt very thirsty, I went to the āśrama of Śamīka Muni to drink water, but the muni did not supply it. I therefore wrapped a dead snake over his shoulder, and that is why I was cursed by the brāhmaṇa boy. Now, however, I am quite fit. I am not at all disturbed by my hunger and thirst." This indicates that although on the material platform there are disturbances from hunger and thirst, on the spiritual platform there is no such thing as fatigue.

The entire world is suffering because of spiritual thirst. Every living being is Brahman, or spirit soul, and needs spiritual food to satisfy his hunger and thirst. Unfortunately, however, the world is completely unaware of the nectar of kṛṣṇa-kathā. The Kṛṣṇa consciousness movement is therefore a boon to philosophers, religionists and people in general. There is certainly a charming attraction in Kṛṣṇa and kṛṣṇa-kathā. Therefore the Absolute Truth is called Kṛṣṇa, the most attractive.

The word amṛta is also an important reference to the moon, and the word ambuja means "lotus." The pleasing moonshine and pleasing fragrance of the lotus combined to bring pleasure to everyone hearing kṛṣṇa-kathā from the mouth of Śukadeva Gosvāmī. As it is said:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." (Bhāg. 7.5.30) At the present moment, all of human society is engaged in the business of chewing the chewed (punaḥ punaś carvita-carvaṇānām [SB 7.5.30]). People are prepared to undergo mṛtyu-saṁsāra-vartmani, taking birth in one form, dying, accepting another form and dying again. To stop this repetition of birth and death, kṛṣṇa-kathā, or Kṛṣṇa consciousness, is absolutely necessary. But unless one hears kṛṣṇa-kathā from a realized soul like Śukadeva Gosvāmī, one cannot relish the nectar of kṛṣṇa-kathā, which puts an end to all material fatigue, and enjoy the blissful life of transcendental existence. In relation to the Kṛṣṇa consciousness movement, we actually see that those who have tasted the nectar of kṛṣṇa-kathā lose all material desires, whereas those who cannot understand Kṛṣṇa or kṛṣṇa-kathā regard the Kṛṣṇa conscious life as "brainwashing" and "mind control." While the devotees enjoy spiritual bliss, the nondevotees are surprised that the devotees have forgotten material hankerings.

TEXT 14

sūta uvāca
evaṁ niśamya bhṛgu-nandana sādhu-vādaṁ
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritaṁ kali-kalmaṣa-ghnaṁ
vyāhartum ārabhata bhāgavata-pradhānaḥ

SYNONYMS

sūtaḥ uvāca-Sūta Gosvāmī said; evam-thus; niśamya-hearing; bhṛgu-nandana-O son of the Bhṛgu dynasty, Śaunaka; sādhu-vādam-pious questions; vaiyāsakiḥ-Śukadeva Gosvāmī, the son of Vyāsadeva; saḥ-he; bhagavān-the most powerful; atha-thus; viṣṇu-rātam-unto Parīkṣit Mahārāja, who was always protected by Viṣṇu; pratyarcya-offering him respectful obeisances; kṛṣṇa-caritam-topics of Lord Kṛṣṇa; kali-kalmaṣa-ghnam-which diminish the troubles of this age of Kali; vyāhartum-to describe; ārabhata-began; bhāgavata-pradhānaḥ-Śukadeva Gosvāmī, the chief among the pure devotees.

Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

In this verse the words kṛṣṇa-caritaṁ kali-kalmaṣa-ghnam indicate that the activities of Lord Kṛṣṇa are certainly the greatest panacea for all miseries, especially in this age of Kali. It is said that in Kali-yuga people have only short lives, and they have no culture of spiritual consciousness. If anyone is at all interested in spiritual culture, he is misled by many bogus svāmīs and yogīs who do not refer to kṛṣṇa-kathā. Therefore most people are unfortunate and disturbed by many calamities. Śrīla Vyāsadeva prepared Śrīmad-Bhāgavatam at the request of Nārada Muni in order to give relief to the suffering people of this age (kali-kalmaṣa-ghnam). The Kṛṣṇa consciousness movement is seriously engaged in enlightening people through the pleasing topics of Śrīmad-Bhāgavatam. All over the world, the message of Śrīmad-Bhāgavatam and Bhagavad-gītā is being accepted in all spheres of life, especially in advanced, educated circles.

Śrīla Śukadeva Gosvāmī is described in this verse as bhāgavata-pradhānaḥ, whereas Mahārāja Parīkṣit is described as viṣṇu-rātam. Both words bear the same meaning; that is, Mahārāja Parīkṣit was a great devotee of Kṛṣṇa, and Śukadeva Gosvāmī was also a great saintly person and a great devotee of Kṛṣṇa. Combined together to present kṛṣṇa-kathā, they give great relief to suffering humanity.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje

lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, Śrīmad-Bhāgavatam, which is in relation to the Supreme Truth." (Bhāg. 1.7.6) People in general are unaware that the message of Śrīmad-Bhāgavatam can give all of human society relief from the pangs of Kali-yuga (kali-kalmaṣa-ghnam).

TEXT 15

śrī-śuka uvāca
samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyāṁ te
yaj jātā naiṣṭhikī ratiḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; samyak-completely; vyavasitā-fixed; buddhiḥ-intelligence; tava-of Your Majesty; rāja-ṛṣi-sattama-O best of rājarṣis, saintly kings; vāsudeva-kathāyām-in hearing about the topics of Vāsudeva, Kṛṣṇa; te-your; yat-because; jātā-developed; naiṣṭhikī-without cessation; ratiḥ-attraction or ecstatic devotional service.

Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

Kṛṣṇa-kathā is compulsory for the rājarṣi, or executive head of government. This is also mentioned in Bhagavad-gītā (imaṁ rājarṣayo viduḥ). Unfortunately, however, in this age the governmental power is gradually being captured by third-class and fourth-class men who have no spiritual understanding, and society is therefore very quickly becoming degraded. Kṛṣṇa-kathā must be understood by the executive heads of government, for otherwise how will people be happy and gain relief from the pangs of materialistic life? One who has fixed his mind in Kṛṣṇa consciousness should be understood to have very sharp intelligence in regard to the value of life. Mahārāja Parīkṣit was rājarṣi-sattama, the best of all saintly kings, and Śukadeva Gosvāmī was muni-sattama, the best of munis. Both of them were elevated because of their common interest in kṛṣṇa-kathā. The exalted position of the speaker and the audience will be explained very nicely in the next verse. Kṛṣṇa-kathā is so enlivening that Mahārāja Parīkṣit forgot everything material, even his personal comfort in relation to food and drink. This is an example of how the Kṛṣṇa consciousness movement should spread all over the world to bring both the speaker and the audience to the transcendental platform and back home, back to Godhead.

TEXT 16

vāsudeva-kathā-praśnaḥ
puruṣāṁs trīn punāti hi
vaktāraṁ pracchakaṁ śrotṝṁs
tat-pāda-salilaṁ yathā

SYNONYMS

vāsudeva-kathā-praśnaḥ-questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa; puruṣān-persons; trīn-three; punāti-purify; hi-indeed; vaktāram-the speaker, such as Śukadeva Gosvāmī; pracchakam-and an inquisitive hearer like Mahārāja Parīkṣit; śrotṝn-and, between them, the listeners hearing about the topics; tat-pāda-salilam yathā-exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Viṣṇu.

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

It is said, tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam (Bhāg. 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. Tasmād guruṁ prapadyeta. One must surrender to such a guru, who can give right information about Kṛṣṇa. Herein, Mahārāja Parīkṣit has surrendered to the right personality, Śukadeva Gosvāmī, for enlightenment in vāsudeva-kathā. Vāsudeva is the original Personality of Godhead, who has unlimited spiritual activities. Śrīmad-Bhāgavatam is a record of such activities, and Bhagavad-gītā is the record of Vāsudeva speaking personally. Therefore, since the Kṛṣṇa consciousness movement is full of vāsudeva-kathā, anyone who hears, anyone who joins the movement and anyone who preaches will be purified.

TEXT 17

bhūmir dṛpta-nṛpa-vyāja-
daityānīka-śatāyutaiḥ
ākrāntā bhūri-bhāreṇa
brahmāṇaṁ śaraṇaṁ yayau

SYNONYMS

bhūmiḥ-mother earth; dṛpta-puffed up; nṛpa-vyāja-posing as kings, or the supreme power personified in the state; daitya-of demons; anīka-of military phalanxes of soldiers; śata-ayutaiḥ-unlimitedly, by many hundreds of thousands; ākrāntā-being overburdened; bhūri-bhāreṇa-by a burden of unnecessary fighting power; brahmāṇam-unto Lord Brahmā; śaraṇam-to take shelter; yayau-went.

Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

When the world is overburdened by unnecessary military arrangements and when various demoniac kings are the executive heads of state, this burden causes the appearance of the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I appear Myself.” When the residents of this earth become atheistic and godless, they descend to the status of animals like dogs and hogs, and thus their only business is to bark among themselves. This is dharmasya glāni, deviation from the goal of life. Human life is meant for attaining the highest perfection of Kṛṣṇa consciousness, but when people are godless and the presidents or kings are unnecessarily puffed up with military power, their business is to fight and increase the military strength of their different states. Nowadays, therefore, it appears that every state is busy manufacturing atomic weapons to prepare for a third world war. Such preparations are certainly unnecessary; they reflect the false pride of the heads of state. The real business of a chief executive is to see to the happiness of the mass of people by training them in Kṛṣṇa consciousness in different divisions of life. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ (Bg. 4.13). A leader should train the people as brāhmaṇas, kṣatriyas, vaiśyas and śūdras and engage them in various occupational duties, thus helping them progress toward Kṛṣṇa consciousness. Instead, however, rogues and thieves in the guise of protectors arrange for a voting system, and in the name of democracy they come to power by hook or crook and exploit the citizens. Even long, long ago, asuras, persons devoid of God consciousness, became the heads of state, and now this is happening again. The various states of the world are preoccupied with arranging for military strength. Sometimes they spend sixty-five percent of the government's revenue for this purpose. But why should people's hard-earned money be spent in this way? Because of the present world situation, Kṛṣṇa has descended in the form of the Kṛṣṇa consciousness movement. This is quite natural, for without the Kṛṣṇa consciousness movement the world cannot be peaceful and happy.

TEXT 18

gaur bhūtvāśru-mukhī khinnā
krandantī karuṇaṁ vibhoḥ
upasthitāntike tasmai
vyasanaṁ samavocata

SYNONYMS

gauḥ-the shape of a cow; bhūtvā-assuming; aśru-mukhī-with tears in the eyes; khinnā-very much distressed; krandantī-weeping; karuṇam-piteously; vibhoḥ-of Lord Brahmā; upasthitā-appeared; antike-in front; tasmai-unto him (Lord Brahmā); vyasanam-her distress; samavocata-submitted.

Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

TEXT 19

brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīraṁ kṣīra-payo-nidheḥ

SYNONYMS

brahmā-Lord Brahmā; tat-upadhārya-understanding everything rightly; atha-thereafter; saha-with; devaiḥ-the demigods; tayā saha-with mother earth; jagāma-approached; sa-tri-nayanaḥ-with Lord Śiva, who has three eyes; tīram-the shore; kṣīra-payaḥ-nidheḥ-of the ocean of milk.

Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

After Lord Brahmā understood the precarious condition of the earth, he first visited the demigods headed by Lord Indra, who are in charge of the various affairs of this universe, and Lord Śiva, who is responsible for annihilation. Both maintenance and annihilation go on perpetually, under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Those who are obedient to the laws of God are protected by different servants and demigods, whereas those who are undesirable are vanquished by Lord Śiva. Lord Brahmā first met all the demigods, including Lord Śiva. Then, along with mother earth, they went to the shore of the ocean of milk, where Lord Viṣṇu lies on a white island, Śvetadvīpa.

TEXT 20

tatra gatvā jagannāthaṁ
deva-devaṁ vṛṣākapim
puruṣaṁ puruṣa-sūktena
upatasthe samāhitaḥ

SYNONYMS

tatra-there (on the shore of the ocean of milk); gatvā-after going; jagannātham-unto the master of the entire universe, the Supreme Being; deva-devam-the Supreme God of all gods; vṛṣākapim-the Supreme Person, Viṣṇu, who provides for everyone and diminishes everyone's suffering; puruṣam-the Supreme Person; puruṣa-sūktena-with the Vedic mantra known as puruṣa-sūkta; upatasthe-worshiped; samāhitaḥ-with full attention.

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

The demigods, such as Lord Brahmā, Lord Śiva, King Indra, Candra and Sūrya, are all subordinate to the Supreme Personality of Godhead. Aside from the demigods, even in human society there are many influential personalities supervising various businesses or establishments. Lord Viṣṇu, however, is the God of gods (parameśvara). He is parama-puruṣa, the Supreme Being, Paramātmā. As confirmed in the Brahma-saṁhitā (5.1), īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: ”Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body.” No one is equal to or greater than the Supreme Personality of Godhead, and therefore He is described here by many words: jagannātha, deva-deva, vṛṣākapi and puruṣa. The supremacy of Lord Viṣṇu is also confirmed in Bhagavad-gītā (10.12) in this statement by Arjuna:

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

”You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.” Kṛṣṇa is ādi-puruṣa, the original Personality of Godhead (govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **). Viṣṇu is a plenary expansion of Lord Kṛṣṇa, and all the viṣṇu-tattvas are parameśvara, deva-deva.

TEXT 21

giraṁ samādhau gagane samīritāṁ
niśamya vedhās tridaśān uvāca ha
gāṁ pauruṣīṁ me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

SYNONYMS

giram-a vibration of words; samādhau-in trance; gagane-in the sky; samīritām-vibrated; niśamya-hearing; vedhāḥ-Lord Brahmā; tridaśān-unto the demigods; uvāca-said; ha-oh; gām-the order; pauruṣīm-received from the Supreme Person; me-from me; śṛṇuta-just hear; amarāḥ-O demigods; punaḥ-again; vidhīyatām-execute; āśu-immediately; tathā eva-just so; mā-do not; ciram-delay.

While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

It appears that the words of the Supreme Personality of Godhead can be heard in trance by competent persons. Modern science gives us telephones, by which one can hear sound vibrations from a distant place. Similarly, although other persons cannot hear the words of Lord Viṣṇu, Lord Brahmā is able to hear the Lord’s words within himself. This is confirmed in the beginning of Śrīmad-Bhāgavatam (1.1.1): tene brahma hṛdā ya ādi-kavaye. Ādi-kavi is Lord Brahmā. In the beginning of the creation, Lord Brahmā received the instructions of Vedic knowledge from Lord Viṣṇu through the medium of the heart (hṛdā). The same principle is confirmed herewith. While Brahmā was in trance, he was able to hear the words of Kṣīrodakaśāyī Viṣṇu, and he carried the Lord’s message to the demigods. Similarly, in the beginning, Brahmā first received the Vedic knowledge from the Supreme Personality of Godhead through the core of the heart. In both instances the same process was used in transmitting the message to Lord Brahmā. In other words, although Lord Viṣṇu was invisible even to Lord Brahmā, Lord Brahmā could hear Lord Viṣṇu’s words through the heart. The Supreme Personality of Godhead is invisible even to Lord Brahmā, yet He descends on this earth and becomes visible to people in general. This is certainly an act of His causeless mercy, but fools and nondevotees think that Kṛṣṇa is an ordinary historical person. Because they think that the Lord is an ordinary person like them, they are described as mūḍha (avajānanti māṁ mūḍhāḥ). The causeless mercy of the Supreme Personality of Godhead is neglected by such demoniac persons, who cannot understand the instructions of Bhagavad-gītā and who therefore misinterpret them.

TEXT 22

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayaṁś cared bhuvi

SYNONYMS

purā-even before this; eva-indeed; puṁsā-by the Supreme Personality of Godhead; avadhṛtaḥ-was certainly known; dharā-jvaraḥ-the distress on the earth; bhavadbhiḥ-by your good selves; aṁśaiḥ-expanding as plenary portions; yaduṣu-in the family of King Yadu; upajanyatām-take your birth and appear there; saḥ-He (the Supreme Personality of Godhead); yāvat-as long as; urvyāḥ-of the earth; bharam-the burden; īśvara-īśvaraḥ-the Lord of lords; sva-kāla-śaktyā-by His own potency the time factor; kṣapayan-diminishing; caret-should move; bhuvi-on the surface of the earth.

Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

As stated in the Brahma-saṁhitā (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many sub-incarnations as well, but who is the original personality of Godhead, known as Kṛṣṇa, and who incarnates personally also.”

In this verse from Śrīmad-Bhāgavatam we find the words puraiva puṁsāvadhṛto dharā jvaraḥ. The word puṁsā refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful.

Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth. The transcendental sound Hare Kṛṣṇa is not different from the person Kṛṣṇa.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
(Padma Purāṇa)

There is no difference between the sound Hare Kṛṣṇa and Kṛṣṇa the person.

TEXT 23

vasudeva-gṛhe sākṣād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārthaṁ
sambhavantu sura-striyaḥ

SYNONYMS

vasudeva-gṛhe-in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sākṣāt-personally; bhagavān-the Supreme Personality of Godhead, who has full potency; puruṣaḥ-the original person; paraḥ-who is transcendental; janiṣyate-will appear; tat-priya-artham-and for His satisfaction; sambhavantu-should take birth; sura-striyaḥ-all the wives of the demigods.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

In Bhagavad-gītā (4.9) the Lord says, tyaktvā dehaṁ punar janma naiti mām eti: [Bg. 4.9] after giving up the material body, the devotee of the Lord returns home, back to Godhead. This means that the devotee is first transferred to the particular universe where the Lord is at that time staying to exhibit His pastimes. There are innumerable universes, and the Lord is appearing in one of these universes at every moment. Therefore His pastimes are called nitya-līlā, eternal pastimes. The Lord's appearance as a child in the house of Devakī takes place continuously in one universe after another. Therefore, the devotee is first transferred to that particular universe where the pastimes of the Lord are current. As stated in Bhagavad-gītā, even if a devotee does not complete the course of devotional service, he enjoys the happiness of the heavenly planets, where the most pious people dwell, and then takes birth in the house of a śuci or śrīmān, a pious brāhmaṇa or a wealthy vaiśya (śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate). Thus a pure devotee, even if unable to execute devotional service completely, is transferred to the upper planetary system, where pious people reside. From there, if his devotional service is complete, such a devotee is transferred to the place where the Lord's pastimes are going on. Herein it is said, sambhavantu sura-striyaḥ. Sura-strī, the women of the heavenly planets, were thus ordered to appear in the Yadu dynasty in Vṛndāvana to enrich the pastimes of Lord Kṛṣṇa. These sura-strī, when further trained to live with Kṛṣṇa, would be transferred to the original Goloka Vṛndāvana. During Lord Kṛṣṇa's pastimes within this world, the sura-strī were to appear in different ways in different families to give pleasure to the Lord, just so that they would be fully trained before going to the eternal Goloka Vṛndāvana. With the association of Lord Kṛṣṇa, either at Dvārakā-purī, Mathurā-purī or Vṛndāvana, they would certainly return home, back to Godhead. Among the sura-strī, the women of the heavenly planets, there are many devotees, such as the mother of the Upendra incarnation of Kṛṣṇa. It was such devoted women who were called for in this connection.

TEXT 24

vāsudeva-kalānantaḥ
sahasra-vadanaḥ svarāṭ
agrato bhavitā devo
hareḥ priya-cikīrṣayā

SYNONYMS

vāsudeva-kalā anantaḥ-the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord; sahasra-vadanaḥ-having thousands of hoods; svarāṭ-fully independent; agrataḥ-previously; bhavitā-will appear; devaḥ-the Lord; hareḥ-of Lord Kṛṣṇa; priya-cikīrṣayā-with the desire to act for the pleasure.

The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

Śrī Baladeva is the Supreme Personality of Godhead Himself. He is equal in supremacy to the Supreme Godhead, yet wherever Kṛṣṇa appears, Śrī Baladeva appears as His brother, sometimes elder and sometimes younger. When Kṛṣṇa appears, all His plenary expansions and other incarnations appear with Him. This is elaborately explained in Caitanya-caritāmṛta. This time, Baladeva would appear before Kṛṣṇa as Kṛṣṇa's elder brother.

TEXT 25

viṣṇor māyā bhagavatī
yayā sammohitaṁ jagat
ādiṣṭā prabhuṇāṁśena
kāryārthe sambhaviṣyati

SYNONYMS

viṣṇoḥ māyā-the potency of the Supreme Personality of Godhead, Viṣṇu; bhagavatī-as good as Bhagavān and therefore known as Bhagavatī; yayā-by whom; sammohitam-captivated; jagat-all the worlds, both material and spiritual; ādiṣṭā-being ordered; prabhuṇā-by the master; aṁśena-with her different potential factors; kārya-arthe-for executing business; sambhaviṣyati-would also appear.

The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

Parāsya śaktir vividhaiva śrūyate (Śvetāśvatara Upaniṣad 6.8). In the Vedas it is said that the potencies of the Supreme Personality of Godhead are called by different names, such as yogamāyā and mahāmāyā. Ultimately, however, the Lord's potency is one, exactly as electric potency is one although it can act both to cool and to heat. The Lord's potency acts in both the spiritual and material worlds. In the spiritual world the Lord's potency works as yogamāyā, and in the material world the same potency works as mahāmāyā, exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as mahāmāyā, acts upon the conditioned souls to deprive them more and more of devotional service. It is said, yayā sammohito jīva ātmānaṁ tri-guṇātmakam. In the material world the conditioned soul thinks of himself as a product of tri-guṇa, the three modes of material nature. This is the bodily conception of life. Because of associating with the three guṇas of the material potency, everyone identifies himself with his body. Someone is thinking he is a brāhmaṇa, someone a kṣatriya, and someone a vaiśya or śūdra. Actually, however, one is neither a brāhmaṇa, a kṣatriya, a vaiśya nor a śūdra; one is part and parcel of the Supreme Lord (mamaivāṁśaḥ), but because of being covered by the material energy, mahāmāyā, one identifies himself in these different ways. When the conditioned soul becomes liberated, however, he thinks himself an eternal servant of Kṛṣṇa. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' [Cc. Madhya 20.108]. When he comes to that position, the same potency, acting as yogamāyā, increasingly helps him become purified and devote his energy to the service of the Lord.

In either case, whether the soul is conditioned or liberated, the Lord is supreme. As stated in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: it is by the order of the Supreme Personality of Godhead that the material energy, mahāmāyā, works upon the conditioned soul.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." (Bg. 3.27) Within conditioned life, no one has freedom, but because one is bewildered, being subject to the rule of mahāmāyā, one foolishly thinks himself independent (ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]). But when the conditioned soul becomes liberated by executing devotional service, he is given a greater and greater chance to relish a relationship with the Supreme Personality of Godhead in different transcendental statuses, such as dāsya-rasa, sakhya-rasa, vātsalya-rasa and mādhurya-rasa.

Thus the Lord's potency, viṣṇu-māyā, has two features-āvaraṇikā and unmukha. When the Lord appeared, His potency came with Him and acted in different ways. She acted as yogamāyā with Yaśodā, Devakī and other intimate relations of the Lord, and she acted in a different way with Kaṁsa, Śālva and other asuras. By the order of Lord Kṛṣṇa, His potency yogamāyā came with Him and exhibited different activities according to the time and circumstances. Kāryārthe sambhaviṣyati. Yogamāyā acted differently to execute different purposes desired by the Lord. As confirmed in Bhagavad-gītā (9.13), mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ. The mahātmās, who fully surrender to the lotus feet of the Lord, are directed by yogamāyā, whereas the durātmās, those who are devoid of devotional service, are directed by mahāmāyā.

TEXT 26

śrī-śuka uvāca
ity ādiśyāmara-gaṇān
prajāpati-patir vibhuḥ
āśvāsya ca mahīṁ gīrbhiḥ
sva-dhāma paramaṁ yayau

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ādiśya-after informing; amara-gaṇān-all the demigods; prajāpati-patiḥ-Lord Brahmā, the master of the Prajāpatis; vibhuḥ-all-powerful; āśvāsya-after pacifying; ca-also; mahīm-mother earth; gīrbhiḥ-by sweet words; sva-dhāma-his own planet, known as Brahmaloka; paramam-the best (within the universe); yayau-returned.

Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

TEXT 27

śūraseno yadupatir
mathurām āvasan purīm
māthurāñ chūrasenāṁś ca
viṣayān bubhuje purā

SYNONYMS

śūrasenaḥ-King Śūrasena; yadu-patiḥ-the chief of the Yadu dynasty; mathurām-at the place known as Mathurā; āvasan-went to live; purīm-in that city; māthurān-at the place known as the Māthura district; śūrasenān ca-and the place known as Śūrasena; viṣayān-such kingdoms; bubhuje-enjoyed; purā-formerly.

Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

TEXT 28

rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra

nityaṁ sannihito hariḥ

SYNONYMS

rājadhānī-the capital; tataḥ-from that time; sā-the country and the city known as Mathurā; abhūt-became; sarva-yādava-bhūbhujām-of all the kings who appeared in the Yadu dynasty; mathurā-the place known as Mathurā; bhagavān-the Supreme Personality of Godhead; yatra-wherein; nityam-eternally; sannihitaḥ-intimately connected, living eternally; hariḥ-the Lord, the Supreme Personality of Godhead.

Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

It is understood that Mathurā City is the transcendental abode of Lord Kṛṣṇa; it is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vṛndāvana is within the jurisdiction of Mathurā, and it still continues to exist. Because Mathurā and Vṛndāvana are intimately connected with Kṛṣṇa eternally, it is said that Lord Kṛṣṇa never leaves Vṛndāvana (vṛndāvanaṁ parityajya padam ekaṁ na gacchati). At present, the place known as Vṛndāvana, in the district of Mathurā, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendentally purified. Navadvīpa-dhāma is also intimately connected with Vrajabhūmi. Śrīla Narottama dāsa Ṭhākura therefore says:

śrī gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,
tā'ra haya vrajabhūme vāsa

"Vrajabhūmi" refers to Mathurā-Vṛndāvana, and Gauḍa-maṇḍala-bhūmi includes Navadvīpa. These two places are nondifferent. Therefore, anyone living in Navadvīpa-dhāma, knowing Kṛṣṇa and Śrī Caitanya Mahāprabhu to be the same personality, lives in Vrajabhūmi, Mathurā-Vṛndāvana. The Lord has made it convenient for the conditioned soul to live in Mathurā, Vṛndāvana and Navadvīpa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow, but if one leaves Vṛndāvana, Mathurā or Navadvīpa-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathurā-Vṛndāvana and Navadvīpa-dhāma. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words mathurā bhagavān yatra nityaṁ sannihito hariḥ are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathurā because of His intimate connection with this place. Therefore although Mathurā and Vṛndāvana are situated on this planet earth, they are transcendental abodes of the Lord.

TEXT 29

tasyāṁ tu karhicic chaurir
vasudevaḥ kṛtodvahaḥ
devakyā sūryayā sārdhaṁ
prayāṇe ratham āruhat

SYNONYMS

tasyām-in that place known as Mathurā; tu-indeed; karhicit-some time ago; śauriḥ-the demigod, descendant of Śūra; vasudevaḥ-who appeared as Vasudeva; kṛta-udvahaḥ-after being married; devakyā-Devakī; sūryayā-his newly married wife; sārdham-along with; prayāṇe-for returning home; ratham-the chariot; āruhat-mounted.

Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

TEXT 30

ugrasena-sutaḥ kaṁsaḥ
svasuḥ priya-cikīrṣayā
raśmīn hayānāṁ jagrāha
raukmai ratha-śatair vṛtaḥ

SYNONYMS

ugrasena-sutaḥ-the son of Ugrasena; kaṁsaḥ-by the name Kaṁsa; svasuḥ-of his own sister Devakī; priya-cikīrṣayā-to please her on the occasion of her marriage; raśmīn-the reins; hayānām-of the horses; jagrāha-took; raukmaiḥ-made of gold; ratha-śataiḥ-by hundreds of chariots; vṛtaḥ-surrounded.

Kaṁsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

TEXTS 31–32

catuḥ-śataṁ pāribarhaṁ
gajānāṁ hema-mālinām
aśvānām ayutaṁ sārdhaṁ
rathānāṁ ca tri-ṣaṭ-śatam
dāsīnāṁ sukumārīṇāṁ
dve śate samalaṅkṛte
duhitre devakaḥ prādād
yāne duhitṛ-vatsalaḥ

SYNONYMS

catuḥ-śatam-four hundred; pāribarham-dowry; gajānām-of elephants; hema-mālinām-decorated with garlands of gold; aśvānām-of horses; ayutam-ten thousand; sārdham-along with; rathānām-of chariots; ca-and; tri-ṣaṭ-śatam-three times six hundred (eighteen hundred); dāsīnām-of maidservants; su-kumārīṇām-very young and beautiful unmarried girls; dve-two; śate-hundred; samalaṅkṛte-fully decorated with ornaments; duhitre-unto his daughter; devakaḥ-King Devaka; prādāt-gave as a gift; yāne-while going away; duhitṛ-vatsalaḥ-who was very fond of his daughter Devakī.

Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

The system of giving a dowry to one's daughter has existed in Vedic civilization for a very long time. Even today, following the same system, a father who has money will give his daughter an opulent dowry. A daughter would never inherit the property of her father, and therefore an affectionate father, during the marriage of his daughter, would give her as much as possible. A dowry, therefore, is never illegal according to the Vedic system. Here, of course, the gift offered as a dowry by Devaka to Devakī was not ordinary. Because Devaka was a king, he gave a dowry quite suitable to his royal position. Even an ordinary man, especially a high-class brāhmaṇa, kṣatriya or vaiśya, is supposed to give his daughter a liberal dowry. Immediately after the marriage, the daughter goes to her husband's house, and it is also a custom for the brother of the bride to accompany his sister and brother-in-law to exhibit affection for her. This system was followed by Kaṁsa. These are all old customs in the society of varṇāśrama-dharma, which is now wrongly designated as Hindu. These long-standing customs are nicely described here.

TEXT 33

śaṅkha-tūrya-mṛdaṅgāś ca
nedur dundubhayaḥ samam
prayāṇa-prakrame tāta
vara-vadhvoḥ sumaṅgalam

SYNONYMS

śaṅkha-conchshells; tūrya-bugles; mṛdaṅgāḥ-drums; ca-also; neduḥ-vibrated; dundubhayaḥ-kettledrums; samam-in concert; prayāṇa-prakrame-at the time of departure; tāta-O beloved son; vara-vadhvoḥ-of the bridegroom and the bride; su-maṅgalam-for the purpose of their auspicious departure.

O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

TEXT 34

pathi pragrahiṇaṁ kaṁsam
ābhāṣyāhāśarīra-vāk
asyās tvām aṣṭamo garbho
hantā yāṁ vahase 'budha

SYNONYMS

pathi-on the way; pragrahiṇam-who was managing the reins of the horses; kaṁsam-unto Kaṁsa; ābhāṣya-addressing; āha-said; a-śarīra-vāk-a voice coming from someone whose body was invisible; asyāḥ-of this girl (Devakī); tvām-you; aṣṭamaḥ-the eighth; garbhaḥ-pregnancy; hantā-killer; yām-her whom; vahase-you are carrying; abudha-you foolish rascal.

While Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

The omen spoke of aṣṭamo garbhaḥ, referring to the eighth pregnancy, but did not clearly say whether the child was to be a son or a daughter. Even if Kaṁsa were to see that the eighth child of Devakī was a daughter, he should have no doubt that the eighth child was to kill him. According to the Viśva-kośa dictionary, the word garbha means "embryo" and also arbhaka, or "child." Kaṁsa was affectionate toward his sister, and therefore he had become the chariot driver to carry her and his brother-in-law to their home. The demigods, however, did not want Kaṁsa to be affectionate toward Devakī, and therefore, from an unseen position, they encouraged Kaṁsa to offend her. Moreover, the six sons of Marīci had been cursed to take birth from the womb of Devakī, and upon being killed by Kaṁsa they would be delivered. When Devakī understood that Kaṁsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy. The word vahase is also significant because it indicates that the ominous vibration condemned Kaṁsa for acting just like a beast of burden by carrying his enemy's mother.

TEXT 35

ity uktaḥ sa khalaḥ pāpo
bhojānāṁ kula-pāṁsanaḥ
bhaginīṁ hantum ārabdhaṁ
khaḍga-pāṇiḥ kace 'grahīt

SYNONYMS

iti uktaḥ-thus being addressed; saḥ-he (Kaṁsa); khalaḥ-envious; pāpaḥ-sinful; bhojānām-of the Bhoja dynasty; kula-pāṁsanaḥ-one who can degrade the reputation of his family; bhaginīm-unto his sister; hantum ārabdham-being inclined to kill; khaḍga-pāṇiḥ-taking a sword in his hand; kace-hair; agrahīt-took up.

Kaṁsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

Kaṁsa was driving the chariot and controlling the reins with his left hand, but as soon as he heard the omen that his sister's eighth child would kill him, he gave up the reins, caught hold of his sister's hair, and with his right hand took up a sword to kill her. Before, he had been so affectionate that he was acting as his sister's chariot driver, but as soon as he heard that his self-interest or his life was at risk, he forgot all affection for her and immediately became a great enemy. This is the nature of demons. No one should trust a demon, despite any amount of affection. Aside from this, a king, a politician or a woman cannot be trusted, since they can do anything abominable for their personal interest. Cāṇakya Paṇḍita therefore says, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca.

TEXT 36

taṁ jugupsita-karmāṇaṁ
nṛśaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan

SYNONYMS

tam-unto him (Kaṁsa); jugupsita-karmāṇam-who was ready to commit such an offensive act; nṛśaṁsam-very cruel; nirapatrapam-shameless; vasudevaḥ-Vasudeva; mahā-bhāgaḥ-the greatly fortunate father of Vāsudeva; uvāca-said; parisāntvayan-pacifying.

Wanting to pacify Kaṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

Vasudeva, who was to be the father of Kṛṣṇa, is described here as mahā-bhāga, a very upright and sober personality, because although Kaṁsa was ready to kill Vasudeva's wife, Vasudeva remained sober and unagitated. In a peaceful attitude, Vasudeva began to address Kaṁsa by putting forward reasonable arguments. Vasudeva was a great personality because he knew how to pacify a cruel person and how to forgive even the bitterest enemy. One who is fortunate is never caught, even by tigers or snakes.

TEXT 37

śrī-vasudeva uvāca
ślāghanīya-guṇaḥ śūrair
bhavān bhoja-yaśaskaraḥ
sa kathaṁ bhaginīṁ hanyāt
striyam udvāha-parvaṇi

SYNONYMS

śrī-vasudevaḥ uvāca-the great personality Vasudeva said; ślāghanīya-guṇaḥ-a person who possesses praiseworthy qualities; śūraiḥ-by great heroes; bhavān-your good self; bhoja-yaśaḥ-karaḥ-a brilliant star in the Bhoja dynasty; saḥ-one such as your good self; katham-how; bhaginīm-your sister; hanyāt-can kill; striyam-especially a woman; udvāha-parvaṇi-at the time of the marriage ceremony.

Vasudeva said: My dear brother-in-law Kaṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

According to Vedic principles, a brāhmaṇa, an old man, a woman, a child or a cow cannot be killed under any circumstances. Vasudeva stressed that Devakī was not only a woman but a member of Kaṁsa s family. Because she was now married to Vasudeva, she was para-strī, another man's wife, and if such a woman were killed, not only would Kaṁsa be implicated in sinful activities, but his reputation as king of the Bhoja dynasty would be damaged. Thus Vasudeva tried in many ways to convince Kaṁsa in order to stop him from killing Devakī.

TEXT 38

mṛtyur janmavatāṁ vīra
dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇināṁ dhruvaḥ

SYNONYMS

mṛtyuḥ-death; janma-vatām-of the living entities who have taken birth; vīra-O great hero; dehena saha-along with the body; jāyate-is born (one who has taken birth is sure to die); adya-today; vā-either; abda-śata-of hundreds of years; ante-at the end; vā-or; mṛtyuḥ-death; vai-indeed; prāṇinām-for every living entity; dhruvaḥ-is assured.

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

Vasudeva wanted to impress upon Kaṁsa that although Kaṁsa feared dying and therefore wanted to kill even a woman, he could not avoid death. Death is sure. Why then should Kaṁsa do something that would be detrimental to his reputation and that of his family? As confirmed in Bhagavad-gītā (2.27):

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament." One should not fear death. Rather, one should prepare oneself for the next birth. One should utilize one's time in this human form to end the process of birth and death. It is not that to save oneself from death one should entangle oneself in sinful activities. This is not good.

TEXT 39

dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ
dehāntaram anuprāpya
prāktanaṁ tyajate vapuḥ

SYNONYMS

dehe-when the body; pañcatvam āpanne-turns into five elements; dehī-the proprietor of the body, the living being; karma-anugaḥ-following the reactions of his own fruitive activities; avaśaḥ-spontaneously, automatically; deha-antaram-another body (made of material elements); anuprāpya-receiving as a result; prāktanam-the former; tyajate-gives up; vapuḥ-body.

When the present body turns to dust and is again reduced to five elements-earth, water, fire, air and ether-the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

This is confirmed in Bhagavad-gītā, which presents the beginning of spiritual understanding.

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

”As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) A person or an animal is not the material body; rather, the material body is the covering of the living being. Bhagavad-gītā compares the body to a dress and elaborately explains how one changes dresses one after another. The same Vedic knowledge is confirmed here. The living being, the soul, is constantly changing bodies one after another. Even in the present life, the body changes from childhood to boyhood, from boyhood to youth, and from youth to old age; similarly, when the body is too old to continue, the living being gives up this body and, by the laws of nature, automatically gets another body according to his fruitive activities, desires and ambitions. The laws of nature control this sequence, and therefore as long as the living entity is under the control of the external, material energy, the process of bodily change takes place automatically, according to one’s fruitive activities. Vasudeva therefore wanted to impress upon Kaṁsa that if he committed this sinful act of killing a woman, in his next life he would certainly get a material body still more conditioned to the sufferings of material existence. Thus Vasudeva advised Kaṁsa not to commit sinful activities.

One who commits sinful activities because of ignorance, tamo-guṇa, obtains a lower body. Kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni janmasu (Bg. 13.22). There are hundreds and thousands of different species of life. Why are there higher and lower bodies? One receives these bodies according to the contaminations of material nature. If in this life one is contaminated by the mode of ignorance and sinful activities (duṣkṛtī), in the next life, by the laws of nature, one will certainly get a body full of suffering. The laws of nature are not subservient to the whimsical desires of the conditioned soul. Our endeavor, therefore, should be to associate always with sattva-guṇa and not indulge in rajo-guṇa or tamo-guṇa (rajas-tamo-bhāvāḥ). Lusty desires and greed keep the living entity perpetually in ignorance and prevent him from being elevated to the platform of sattva-guṇa or śuddha-sattva-guṇa. One is advised to be situated in śuddha-sattva-guṇa, devotional service, for thus one is immune to the reactions of the three modes of material nature.

TEXT 40

vrajaṁs tiṣṭhan padaikena
yathaivaikena gacchati
yathā tṛṇa-jalaukaivaṁ
dehī karma-gatiṁ gataḥ

SYNONYMS

vrajan-a person, while traveling on the road; tiṣṭhan-while standing; padā ekena-on one foot; yathā-as; eva-indeed; ekena-by another foot; gacchati-goes; yathā-as; tṛṇa-jalaukā-a worm on a vegetable; evam-in this way; dehī-the living entity; karma-gatim-the reactions of fruitive activities; gataḥ-undergoes.

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

This is the process of the soul’s transmigration from one body to another. At the time of death, according to his mental condition, the living being is carried by the subtle body, consisting of mind, intelligence and ego, to another gross body. When higher authorities have decided what kind of gross body the living entity will have, he is forced to enter such a body, and thus he automatically gives up his previous body. Dull-minded persons who do not have the intelligence to understand this process of transmigration take for granted that when the gross body is finished, one’s life is finished forever. Such persons have no brains with which to understand the process of transmigration. At the present moment there is great opposition to the Hare Kṛṣṇa movement, which is being called a ”brainwashing” movement. But actually the so-called scientists, philosophers and other leaders in the Western countries have no brains at all. The Hare Kṛṣṇa movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance, they regard the Hare Kṛṣṇa movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. Because of their devilish brains, they will next be forced to accept an abominable life and practically never be able to liberate themselves from the conditional life of material existence. How this transmigration of the soul takes place is very clearly explained in this verse.

TEXT 41

svapne yathā paśyati deham īdṛśaṁ
manorathenābhiniviṣṭa-cetanaḥ
dṛṣṭa-śrutābhyāṁ manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ

SYNONYMS

svapne-in a dream; yathā-as; paśyati-one sees; deham-the kind of body; īdṛśam-similarly; manorathena-by mental speculation; abhiniviṣṭa-is fully absorbed; cetanaḥ-he whose consciousness; dṛṣṭa-by whatever has been experienced by seeing with the eyes; śrutābhyām-and by hearing a description of something else; manasā-by the mind; anucintayan-thinking, feeling and willing; prapadyate-surrenders; tat-to that situation; kim api-what to speak of; hi-indeed; apasmṛtiḥ-experiencing forgetfulness of the present body.

Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptiḥ].

Transmigration of the soul is very clearly explained in this verse. One sometimes forgets his present body and thinks of his childhood body, a body of the past, and of how one was playing, jumping, talking and so on. When the material body is no long workable, it becomes dust: "For dust thou art, and unto dust shalt thou return." But when the body again mixes with the five material elements-earth, water, fire, air and ether-the mind continues to work. The mind is the subtle substance in which the body is created, as we actually experience in our dreams and also when we are awake in contemplation. One must understand that the process of mental speculation develops a new type of body that does not actually exist. If one can understand the nature of the mind (manorathena) and its thinking, feeling and willing, one can very easily understand how from the mind different types of bodies develop.

The Kṛṣṇa consciousness movement, therefore, offers a process of transcendental activities wherein the mind is fully absorbed in affairs pertaining to Kṛṣṇa. The presence of the soul is perceived by consciousness, and one must purify his consciousness from material to spiritual, or, in other words, to Kṛṣṇa consciousness. That which is spiritual is eternal, and that which is material is temporary. Without Kṛṣṇa consciousness, one's consciousness is always absorbed in temporary things. For everyone, therefore, Kṛṣṇa recommends in Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. One should always be absorbed in thought of Kṛṣṇa, one should become His devotee, one should always engage in His service and worship Him as the supreme great, and one should always offer Him obeisances. In the material world one is always a servant of a greater person, and in the spiritual world our constitutional position is to serve the Supreme, the greatest, paraṁ brahma. This is the instruction of Śrī Caitanya Mahāprabhu. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' (Cc. Madhya 20.108).

To act in Kṛṣṇa consciousness is the perfection of life and the highest perfection of yoga. As Lord Kṛṣṇa says in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

The condition of the mind, which flickers between saṅkalpa and vikalpa, accepting something and rejecting it, is very important in transferring the soul to another material body at the time of death.

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6) Therefore one must train the mind in the system of bhakti-yoga, as did Mahārāja Ambarīṣa, who kept himself always in Kṛṣṇa consciousness. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. One must fix the mind at the lotus feet of Kṛṣṇa twenty-four hours a day. If the mind is fixed upon Kṛṣṇa's lotus feet, the activities of the other senses will be engaged in Kṛṣṇa's service. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] to serve Hṛṣīkeśa, the master of the senses, with purified senses is called bhakti. Those who constantly engage in devotional service are situated in a transcendental state, above the material modes of nature. As Kṛṣṇa says in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One must learn the secret of success from the Vedic literatures, especially when the cream of Vedic knowledge is presented by Bhagavad-gītā as it is.

Because the mind is ultimately controlled by the Supreme Personality of Godhead, Kṛṣṇa, the word apasmṛtiḥ is significant. Forgetfulness of one's own identity is called apasmṛtiḥ. This apasmṛtiḥ can be controlled by the Supreme Lord, for the Lord says, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me come remembrance, knowledge and forgetfulness." Instead of allowing one to forget one's real position, Kṛṣṇa can revive one's original identity at the time of one's death, even though the mind may be flickering. Although the mind may work imperfectly at the time of death, Kṛṣṇa gives a devotee shelter at His lotus feet. Therefore when a devotee gives up his body, the mind does not take him to another material body (tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]); rather, Kṛṣṇa takes the devotee to that place where He is engaged in His pastimes (mām eti), as we have already discussed in previous verses. One's consciousness, therefore, must always be absorbed in Kṛṣṇa, and then one's life will be successful. Otherwise the mind will carry the soul to another material body. The soul will be placed in the semen of a father and discharged into the womb of a mother. The semen and ovum create a particular type of body according to the form of the father and mother, and when the body is mature, the soul emerges in that body and begins a new life. This is the process of transmigration of the soul from one body to another (tathā dehāntara-prāptiḥ). Unfortunately, those who are less intelligent think that when the body disappears, everything is finished. The entire world is being misled by such fools and rascals. But as stated in Bhagavad-gītā (2.20), na hanyate hanyamāne śarīre. The soul does not die when the body is destroyed. Rather, the soul takes on another body.

TEXT 42

yato yato dhāvati daiva-coditaṁ

mano vikārātmakam āpa pañcasu
guṇeṣu māyā-rociteṣu dehy asau
prapadyamānaḥ saha tena jāyate

SYNONYMS

yataḥ yataḥ-from one place to another or from one position to another; dhāvati-speculates; daiva-coditam-impelled by accident or deliberation; manaḥ-the mind; vikāra-ātmakam-changing from one type of thinking, feeling and willing to another; āpa-at the end, he obtains (a mentality); pañcasu-at the time of death (when the material body turns totally into matter); guṇeṣu-(the mind, not being liberated, becomes attached) to the material qualities; māyā-rociteṣu-where the material energy creates a similar body; dehī-the spirit soul who accepts such a body; asau-he; prapadyamānaḥ-being surrendered (to such a condition); saha-with; tena-a similar body; jāyate-takes birth.

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. This is explained by Arjuna in Bhagavad-gītā (6.34):

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

The mind is cañcala, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the bhava-samudra, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the yoga system (abhyāsa-yoga-yuktena [Bg. 8.8]). But there is a chance of failure with the yoga system, especially in this age of Kali, because the yoga system uses artificial means. If the mind is engaged in bhakti-yoga, however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa mantra constantly, one can fix the mind on the lotus feet of Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ) and in this way achieve the perfection of yoga. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another because the mind is trained only in relation to the material elements, or, in other words, to sense gratification, which is false. Māyā-sukhāya bharam udvahato vimūḍhān (Bhāg. 7.9.43). Rascals (vimūḍhān), being controlled by mental speculation, make huge arrangements by which to enjoy life temporarily, but they must give up the body at the time of death, when everything is taken away by Kṛṣṇa's external energy (mṛtyuḥ sarva-haraś cāham). At that time, whatever one has created in this life is lost, and one must automatically accept a new body by the force of material nature. In this life one may have constructed a very tall skyscraper, but in the next life, because of one's mentality, one may have to accept a body like that of a cat, a dog, a tree or perhaps a demigod. Thus the body is offered by the laws of material nature. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu (Bg. 13.22). The spirit soul takes birth in higher and lower species of life only because of his association with the three qualities of material nature.

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

In conclusion, the Kṛṣṇa consciousness movement offers the topmost welfare activity for human society. The saner section of human society must therefore take this movement very seriously for the benefit of all humanity. To save oneself from the repetition of birth and death, one must purify his consciousness. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. One must be freed from all designations-"I am American," "I am Indian," "I am this," "I am that"-and come to the platform of understanding that Kṛṣṇa is the original master and we are His eternal servants. When the senses are purified and engaged in Kṛṣṇa's service, one achieves the highest perfection. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. The Kṛṣṇa consciousness movement is a movement of bhakti-yoga. Vairāgya-vidyā-nija-bhakti-yoga [Cc. Madya 6.254]. By following the principles of this movement, one becomes disassociated from material mental concoctions and is established on the original platform of the eternal relationship between the living entity and the Supreme Personality of Godhead as servant and master. This, in summary, is the purpose of the Kṛṣṇa consciousness movement.

TEXT 43

jyotir yathaivodaka-pārthiveṣv adaḥ
samīra-vegānugataṁ vibhāvyate
evaṁ sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati

SYNONYMS

jyotiḥ-the luminaries in the sky, such as the sun, the moon and the stars; yathā-as; eva-indeed; udaka-in water; pārthiveṣu-or in other liquids, like oil; adaḥ-directly; samīra-vega-anugatam-being forced by the movements of the wind; vibhāvyate-appear in different shapes; evam-in this way; sva-māyā-raciteṣu-in the situation created by one's mental concoctions; asau-the living entity; pumān-person; guṇeṣu-in the material world, manifested by the modes of nature; rāga-anugataḥ-according to his attachment; vimuhyati-becomes bewildered by identification.

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes-sometimes round, sometimes long, and so on-because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

This verse gives a very good example by which to understand the different positions of the eternal spiritual soul in the material world and how the soul takes on different bodies (dehāntara-prāptiḥ). The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Kṛṣṇa, the Supreme Personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree and so on. By the influence of māyā, the illusory potency of the Supreme Personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree or whatever. This is called māyā. When one is freed from this bewilderment and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (brahma-bhūta).

This realization is sometimes explained as nirākāra, or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false. Similarly, God is also described as nirākāra, which means that God has no material form but is sac-cid-ānanda-vigraha [Bs. 5.1]. The living entity is part and parcel of the supreme sac-cid-ānanda-vigraha, but his material forms are temporary, or illusory. Both the living entity and the Supreme Lord have original, spiritual forms (sac-cid-ānanda-vigraha), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity appears because material nature forces him to accept different forms. When the living entity receives these different forms, he identifies with them, and not with his original, spiritual form. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead. This is explained in Bhagavad-gītā (7.19). Bahūnāṁ janmanām ante jñānavān māṁ prapadyate. When the living entity, after many, many births in different forms, returns to his original form of Kṛṣṇa consciousness, he immediately surrenders unto the lotus feet of the supreme form, Kṛṣṇa. This is liberation. As the Lord says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Surrender unto the supreme form is the result of bhakti. This bhakti, or understanding of one's own position, is the complete liberation. As long as one is under an impersonal understanding of the Absolute Truth, he is not in pure knowledge, but must still struggle for pure knowledge. Kleśo 'dhikataras teṣām avyaktāsakta-cetasām (Bg. 12.5). Although one may be spiritually advanced, if one is attached to the impersonal feature of the Absolute Truth one must still work very hard, as indicated by the words kleśo 'dhikataraḥ, which mean "greater suffering." A devotee, however, easily attains his original position as a spiritual form and understands the Supreme Personality of Godhead in His original form.

Kṛṣṇa Himself explains the forms of the living entities in the Second Chapter of Bhagavad-gītā, where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms, whereas Kṛṣṇa appears in His original, spiritual form. Unfortunately, those who are not advanced in spiritual knowledge think that Kṛṣṇa is like one of them and that His form is like their material forms. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam (Bg. 9.11). Kṛṣṇa is never puffed up by material knowledge and is therefore called acyuta, whereas the living entities fall down and are agitated by material nature. This is the difference between the Supreme Lord and the living entities.

In this connection it is to be noted that Vasudeva, who was situated in a transcendental position, advised Kaṁsa not to commit further sinful activities. Kaṁsa, a representative of the demons, was always ready to kill Kṛṣṇa, or God, whereas Vasudeva represents a transcendentally situated person to whom Kṛṣṇa is born (Vāsudeva is the son of Vasudeva). Vasudeva wanted his brother-in-law Kaṁsa to refrain from the sinful act of killing his sister, since the result of being agitated by material nature would be that Kaṁsa would have to accept a body in which to suffer again and again. Elsewhere in Śrīmad-Bhāgavatam (5.5.4), Ṛṣabhadeva also says:

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

As long as the living entity is entangled in the fruitive activities of so-called happiness and distress, he will receive a particular type of body in which to endure the three kinds of suffering due to material nature (tri-tāpa-yantraṇā). An intelligent person, therefore, must free himself from the influence of the three modes of material nature and revive his original, spiritual body by engaging in the service of the Supreme Person, Kṛṣṇa. As long as one is materially attached, one must accept the process of birth, death, old age and disease. One is therefore advised that an intelligent person, instead of being entangled in so-called good and bad fruitive activities, should engage his life in advancing in Kṛṣṇa consciousness so that instead of accepting another material body (tyaktvā dehaṁ punar janma naiti [Bg. 4.9]), he will return home, back to Godhead.

TEXT 44

tasmān na kasyacid droham
ācaret sa tathā-vidhaḥ
ātmanaḥ kṣemam anvicchan

drogdhur vai parato bhayam
SYNONYMS

tasmāt-therefore; na-not; kasyacit-of anyone; droham-envy; ācaret-one should act; saḥ-a person (Kaṁsa); tathā-vidhaḥ-who has been advised in such a way (by Vasudeva); ātmanaḥ-his own; kṣemam-welfare; anvicchan-if he desires; drogdhuḥ-of one who is envious of others; vai-indeed; parataḥ-from others; bhayam-there is a cause of fear.

Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

Instead of being inimical toward other living entities, one should act piously by engaging in the service of the Supreme Lord, thus avoiding a fearful situation both in this life and in the next. In this regard, the following moral instruction by the great politician Cāṇakya Paṇḍita is very meaningful:

tyaja durjana-saṁsargaṁ
bhaja sādhu-samāgamam
kuru puṇyam aho rātraṁ
smara nityam anityatām

One should give up the company of devils, demons and nondevotees and should always associate with devotees and saintly persons. One should always act piously, thinking that this life is temporary, and not be attached to temporary happiness and distress. The Kṛṣṇa consciousness movement is teaching all of human society this principle of becoming Kṛṣṇa conscious and thus solving the problems of life forever (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]).

TEXT 45

eṣā tavānujā bālā
kṛpaṇā putrikopamā
hantuṁ nārhasi kalyāṇīm
imāṁ tvaṁ dīna-vatsalaḥ

SYNONYMS

eṣā-this; tava-your; anujā-younger sister; bālā-innocent woman; kṛpaṇā-completely dependent on you; putrikā-upamā-exactly like your own daughter; hantum-to kill her; na-not; arhasi-you deserve; kalyāṇīm-who is under your affection; imām-her; tvam-you; dīna-vatsalaḥ-very compassionate to the poor and innocent.

As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

TEXT 46

śrī-śuka uvāca
evaṁ sa sāmabhir bhedair
bodhyamāno 'pi dāruṇaḥ
na nyavartata kauravya
puruṣādān anuvrataḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; saḥ-he (Kaṁsa); sāmabhiḥ-by attempts to pacify him (Kaṁsa); bhedaiḥ-by moral instructions that one should not be cruel to anyone else; bodhyamānaḥ api-even being pacified; dāruṇaḥ-he who was the most fiercely cruel; na nyavartata-could not be stopped (from the grievous act); kauravya-O Mahārāja Parīkṣit; puruṣa-adān-the Rākṣasas, man-eaters; anuvrataḥ-following in their footsteps.

Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kaṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

TEXT 47

nirbandhaṁ tasya taṁ jñātvā
vicintyānakadundubhiḥ
prāptaṁ kālaṁ prativyoḍhum
idaṁ tatrānvapadyata

SYNONYMS

nirbandham-determination to do something; tasya-of him (Kaṁsa); tam-that (determination); jñātvā-understanding; vicintya-thinking deeply; ānakadundubhiḥ-Vasudeva; prāptam-had arrived; kālam-imminent danger of death; prativyoḍhum-to stop him from such activities; idam-this; tatra-thereupon; anvapadyata-thought of other ways.

When Vasudeva saw that Kaṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kaṁsa.

Although Vasudeva saw the imminent danger that his wife Devakī would be killed, he was convinced of his welfare because at his birth the demigods had played drums and kettledrums. He therefore attempted another way to save Devakī.

TEXT 48

mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ

SYNONYMS

mṛtyuḥ-death; buddhi-matā-by an intelligent person; apohyaḥ-should be avoided; yāvat-as long as; buddhi-bala-udayam-intelligence and bodily strength are present; yadi-if; asau-that (death); na nivarteta-cannot be checked; na-not; aparādhaḥ-offense; asti-there is; dehinaḥ-of the person in danger of death.

As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

It is natural for a person facing untimely death to try his best to save himself. This is one's duty. Although death is sure, everyone should try to avoid it and not meet death without opposition because every living soul is by nature eternal. Because death is a punishment imposed in the condemned life of material existence, the Vedic culture is based on avoiding death (tyaktvā dehaṁ punar janma naiti [Bg. 4.9]). Everyone should try to avoid death and rebirth by cultivating spiritual life and should not submit to death without struggling to survive. One who is not trying to stop death is not an intelligent human being. Because Devakī was face to face with imminent death, it was Vasudeva's duty to save her, as he was trying his best to do. He therefore considered another way to approach Kaṁsa so that Devakī would be saved.

TEXTS 49–50

pradāya mṛtyave putrān
mocaye kṛpaṇām imām
sutā me yadi jāyeran
mṛtyur vā na mriyeta cet
viparyayo vā kiṁ na syād
gatir dhātur duratyayā
upasthito nivarteta
nivṛttaḥ punar āpatet

SYNONYMS

pradāya-promising to deliver; mṛtyave-unto Kaṁsa, who is death personified for Devakī; putrān-my sons; mocaye-I am releasing her from imminent danger; kṛpaṇām-innocent; imām-Devakī; sutāḥ-sons; me-my; yadi-whether; jāyeran-should take birth; mṛtyuḥ-Kaṁsa; vā-or; na-not; mriyeta-should die; cet-if; viparyayaḥ-just the opposite; vā-or; kim-whether; na-not; syāt-it may happen; gatiḥ-the movement; dhātuḥ-of providence; duratyayā-very difficult to understand; upasthitaḥ-that which is presently obtained; nivarteta-may stop; nivṛttaḥ-Devakī's death being stopped; punaḥ āpatet-in the future it may happen again (but what can I do).

Vasudeva considered: By delivering all my sons to Kaṁsa, who is death personified, I shall save the life of Devakī. Perhaps Kaṁsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kaṁsa will give up this immediate threat, and if in due course of time Kaṁsa dies, I shall have nothing to fear.

Vasudeva wanted to save the life of Devakī by promising to deliver his sons to Kaṁsa. "In the future," he thought, "Kaṁsa may die, or I may not beget any sons. Even if a son is born and I deliver him to Kaṁsa, Kaṁsa may die at his hands, for by providence anything could happen. It is very difficult to understand how things are managed by providence." Thus Vasudeva decided that he would promise to deliver his sons to the hands of Kaṁsa in order to save Devakī from the imminent danger of death.

TEXT 51

agner yathā dāru-viyoga-yogayor
adṛṣṭato 'nyan na nimittam asti
evaṁ hi jantor api durvibhāvyaḥ
śarīra-saṁyoga-viyoga-hetuḥ

SYNONYMS

agneḥ-of a fire in the forest; yathā-as; dāru-of wood; viyoga-yogayoḥ-of both the escaping and the capturing; adṛṣṭataḥ-than unseen providence; anyat-some other reason or accident; na-not; nimittam-a cause; asti-there is; evam-in this way; hi-certainly; jantoḥ-of the living being; api-indeed; durvibhāvyaḥ-cannot be found out; śarīra-of the body; saṁyoga-of the accepting; viyoga-or of the giving up; hetuḥ-the cause.

When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

When there is a fire in a village, the fire sometimes jumps over one house and burns another. Similarly, when there is a forest fire, the fire sometimes jumps over one tree and catches another. Why this happens, no one can say. One may set forth some imaginary reason why the nearest tree or house did not catch fire whereas a tree or house in a distant place did, but actually the reason is destiny. This reason also applies to the transmigration of the soul, by which a prime minister in one life may become a dog in the next. The work of unseen destiny cannot be ascertained by practical experimental knowledge, and therefore one must be satisfied by reasoning that everything is done by supreme providence.

TEXT 52

evaṁ vimṛśya taṁ pāpaṁ
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram

SYNONYMS

evam-in this way; vimṛśya-after contemplating; tam-unto Kaṁsa; pāpam-the most sinful; yāvat-as far as possible; ātmani-darśanam-with all the intelligence possible within himself; pūjayām āsa-praised; vai-indeed; śauriḥ-Vasudeva; bahu-māna-offering all respect; puraḥsaram-before him.

After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kaṁsa with great respect.

TEXT 53

prasanna-vadanāmbhojo
nṛśaṁsaṁ nirapatrapam
manasā dūyamānena
vihasann idam abravīt

SYNONYMS

prasanna-vadana-ambhojaḥ-Vasudeva, who externally presented himself as if very happy; nṛśaṁsam-unto the most cruel; nirapatrapam-shameless Kaṁsa; manasā-with the mind; dūyamānena-which was full of anxiety and sorrow; vihasan-smiling externally; idam abravīt-and spoke as follows.

Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kaṁsa, he externally smiled and spoke to him as follows.

Sometimes one must act duplicitously in a dangerous position, as Vasudeva did to save his wife. The material world is complicated, and to execute one's duties, one cannot avoid adopting such diplomacy. Vasudeva did everything possible to save his wife for the sake of begetting Kṛṣṇa. This indicates that one may act duplicitously for the purpose of saving Kṛṣṇa and His interests. According to the arrangement already foretold, Kṛṣṇa was to appear through Vasudeva and Devakī to kill Kaṁsa. Vasudeva, therefore, had to do everything to save the situation. Although all the events were prearranged by Kṛṣṇa, a devotee must try his best to serve the purpose of Kṛṣṇa. Kṛṣṇa Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. This instruction is also found in Bhagavad-gītā. Although Kṛṣṇa was doing everything for Arjuna, Arjuna never sat down idly as a nonviolent gentleman. Rather, he tried his best to fight the battle and be victorious.

TEXT 54

śrī-vasudeva uvāca
na hy asyās te bhayaṁ saumya
yad vai sāhāśarīra-vāk
putrān samarpayiṣye 'syā
yatas te bhayam utthitam

SYNONYMS

śrī-vasudevaḥ uvāca-Śrī Vasudeva said; na-not; hi-indeed; asyāḥ-from Devakī; te-of you; bhayam-fear; saumya-O most sober; yat-which; vai-indeed; sā-that omen; āha-dictated; a-śarīra-vāk-a vibration without a body; putrān-all my sons; samarpayiṣye-I shall deliver to you; asyāḥ-of her (Devakī); yataḥ-from whom; te-your; bhayam-fear; utthitam-has arisen.

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

Kaṁsa feared Devakī's existence because after her eighth pregnancy she would give birth to a son who would kill him. Vasudeva, therefore, to assure his brother-in-law the utmost safety, promised to bring him all the sons. He would not wait for the eighth son, but from the very beginning would deliver to the hands of Kaṁsa all the sons to which Devakī would give birth. This was the most liberal proposition offered by Vasudeva to Kaṁsa.

TEXT 55

śrī-śuka uvāca
svasur vadhān nivavṛte
kaṁsas tad-vākya-sāra-vit
vasudevo 'pi taṁ prītaḥ
praśasya prāviśad gṛham

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; svasuḥ-of his sister (Devakī); vadhāt-from the act of killing; nivavṛte-stopped for the time being; kaṁsaḥ-Kaṁsa; tat-vākya-the words of Vasudeva; sāra-vit-knowing to be perfectly correct; vasudevaḥ-Vasudeva; api-also; tam-to him (Kaṁsa); prītaḥ-being satisfied; praśasya-pacifying more; prāviśat gṛham-entered his own house.

Śrīla Śukadeva Gosvāmī continued: Kaṁsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kaṁsa, pacified him further and entered his own house.

Although Kaṁsa was a sinful demon, he believed that Vasudeva would never deviate from his word. The character of a pure devotee like Vasudeva is such that even so great a demon as Kaṁsa firmly believed in his words and was satisfied. Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ (Bhāg. 5.18.12). All good attributes are present in a devotee, so much so that even Kaṁsa believed in Vasudeva's words without a doubt.

TEXT 56

atha kāla upāvṛtte
devakī sarva-devatā
putrān prasuṣuve cāṣṭau
kanyāṁ caivānuvatsaram

SYNONYMS

atha-thereafter; kāle-in due course of time; upāvṛtte-when it was ripe; devakī-Devakī, the wife of Vasudeva, Kṛṣṇa's father; sarva-devatā-Devakī, to whom all the demigods and God Himself appeared; putrān-sons; prasuṣuve-gave birth to; ca-and; aṣṭau-eight; kanyāṁ ca-and one daughter named Subhadrā; eva-indeed; anuvatsaram-year after year.

Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

The spiritual master is sometimes glorified as sarva-devamayo guruḥ (Bhāg. 11.7.27). By the grace of the guru, the spiritual master, one can understand the different kinds of devas. The word deva refers to God, the Supreme Personality of Godhead, who is the original source of all the demigods, who are also called devas. In Bhagavad-gītā (10.2) the Lord says, aham ādir hi devānām: ”I am the source of all the devas.” The Supreme Lord, Viṣṇu, the Original person, expands in different forms. Tad aikṣata bahu syām (Chāndogya Upaniṣad 6.2.3). He alone has expanded into many. Advaitam acyutam anādim ananta-rūpam (Brahma-saṁhitā 5.33). There are different grades of forms, known as svāṁśa and vibhinnāṁśa. The svāṁśa expansions, or viṣṇu-tattva, are the Supreme Personality of Godhead, whereas the vibhinnāṁśa are jīva-tattva, who are part and parcel of the Lord (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). If we accept Kṛṣṇa as the Supreme Personality of Godhead and worship Him, all the parts and expansions of the Lord are automatically worshiped. Sarvārhaṇam acyutejyā (Bhāg. 4.31.14). Kṛṣṇa is known as Acyuta (senayor ubhayor madhye rathaṁ sthāpaya me ’cyuta). By worshiping Acyuta, Kṛṣṇa, one automatically worships all the demigods. There is no need of separately worshiping either the viṣṇu-tattva or jīva-tattva. If one concentrates upon Kṛṣṇa, one worships everyone. Therefore, because mother Devakī gave birth to Kṛṣṇa, she is described here as sarva-devatā.

TEXT 57

kīrtimantaṁ prathamajaṁ
kaṁsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so ’nṛtād ativihvalaḥ

SYNONYMS

kīrtimantam-by the name Kīrtimān; prathama-jam-the first-born baby; kaṁsāya-unto Kaṁsa; ānakadundubhiḥ-Vasudeva; arpayām āsa-delivered; kṛcchreṇa-with great pain; saḥ-he (Vasudeva); anṛtāt-from the breaking of the promise, or from fear of being a liar; ati-vihvalaḥ-was very much disturbed, being afraid.

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kīrtimān, into the hands of Kaṁsa.

In the Vedic system, as soon as a child is born, especially a male child, the father calls for learned brāhmaṇas, and according to the description of the child’s horoscope, the child is immediately given a name. This ceremony is called nāma-karaṇa. There are ten different saṁskāras, or reformatory methods, adopted in the system of varṇāśrama-dharma, and the name-giving ceremony is one of them. Although Vasudeva’s first son was to be delivered into the hands of Kaṁsa, the nāma-karaṇa ceremony was performed, and thus the child was named Kīrtimān. Such names are given immediately after birth.

TEXT 58

kiṁ duḥsahaṁ nu sādhūnāṁ
viduṣāṁ kim apekṣitam
kim akāryaṁ kadaryāṇāṁ
dustyajaṁ kiṁ dhṛtātmanām

SYNONYMS

kim-what is; duḥsaham-painful; nu-indeed; sādhūnām-for saintly persons; viduṣām-of learned persons; kim apekṣitam-what is dependence; kim akāryam-what is forbidden work; kadaryāṇām-of persons in the lowest grade; dustyajam-very difficult to give up; kim-what is; dhṛta-ātmanām-of persons who are self-realized.

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

Since the eighth son of Devakī was to kill Kaṁsa, one might ask what the need was for Vasudeva to deliver the first-born child. The answer is that Vasudeva had promised Kaṁsa that he would deliver all the children born of Devakī. Kaṁsa, being an asura, did not believe that the eighth child would kill him; he took it for granted that he might be killed by any of the children of Devakī. Vasudeva, therefore, to save Devakī, promised to give Kaṁsa every child, whether male or female. From another point of view, Vasudeva and Devakī were very pleased when they understood that the Supreme Personality of Godhead, Kṛṣṇa, would come as their eighth son. Vasudeva, a pure devotee of the Lord, was eager to see Kṛṣṇa appear as his child from the eighth pregnancy of Devakī. Therefore he wanted to deliver all the children quickly so that the eighth turn would come and Kṛṣṇa would appear. He begot one child every year so that Kṛṣṇa’s turn to appear would come as soon as possible.

TEXT 59

dṛṣṭvā samatvaṁ tac chaureḥ
satye caiva vyavasthitim
kaṁsas tuṣṭa-manā rājan
prahasann idam abravīt

SYNONYMS

dṛṣṭvā-by seeing; samatvam-being equipoised, undisturbed in distress or happiness; tat-that; śaureḥ-of Vasudeva; satye-in truthfulness; ca-indeed; eva-certainly; vyavasthitim-the firm situation; kaṁsaḥ-Kaṁsa; tuṣṭa-manāḥ-being very satisfied (with Vasudeva’s behavior in delivering the first child to keep his promise); rājan-O Mahārāja Parīkṣit; prahasan-with a smiling face; idam-this; abravīt-said.

My dear King Parīkṣit, when Kaṁsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

The word samatvam is very significant in this verse. Samatvam refers to one who is always equipoised, unaffected by either happiness or distress. Vasudeva was so steadily equipoised that he did not seem in the least agitated when delivering his first-born child into the hands of Kaṁsa to be killed. In Bhagavad-gītā (2.56) it is said, duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ.

In the material world, one should not be very eager to be happy, nor should one be very much disturbed by material distress. Lord Kṛṣṇa advised Arjuna:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) The self-realized soul is never disturbed by so-called distress or happiness, and this is especially true of an exalted devotee like Vasudeva, who showed this by his practical example. Vasudeva was not at all disturbed when delivering his first child to Kaṁsa to be killed.

TEXT 60

pratiyātu kumāro 'yaṁ
na hy asmād asti me bhayam
aṣṭamād yuvayor garbhān
mṛtyur me vihitaḥ kila

SYNONYMS

pratiyātu-my dear Vasudeva, take back your child and go home; kumāraḥ-newborn child; ayam-this; na-not; hi-indeed; asmāt-from him; asti-there is; me-my; bhayam-fear; aṣṭamāt-from the eighth; yuvayoḥ-of both you and your wife; garbhāt-from the pregnancy; mṛtyuḥ-death; me-my; vihitaḥ-has been ordained; kila-indeed.

O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

TEXT 61

tatheti sutam ādāya
yayāv ānakadundubhiḥ
nābhyanandata tad-vākyam
asato 'vijitātmanaḥ

SYNONYMS

tathā-very well; iti-thus; sutam ādāya-taking back his child; yayau-left that place; ānakadundubhiḥ-Vasudeva; na abhyanandata-did not very much value; tat-vākyam-the words (of Kaṁsa); asataḥ-who was without character; avijita-ātmanaḥ-and without self-control.

Vasudeva agreed and took his child back home, but because Kaṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kaṁsa's word.

TEXTS 62–63

nandādyā ye vraje gopā
yāś cāmīṣāṁ ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devaky-ādyā yadu-striyaḥ
sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kaṁsam anuvratāḥ

SYNONYMS

nanda-ādyāḥ-beginning from Nanda Mahārāja; ye-all of which persons; vraje-in Vṛndāvana; gopāḥ-the cowherd men; yāḥ-which; ca-and; amīṣām-of all those (inhabitants of Vṛndāvana); ca-as well as; yoṣitaḥ-the women; vṛṣṇayaḥ-members of the Vṛṣṇi family; vasudeva-ādyāḥ-headed by Vasudeva; devakī-ādyāḥ-headed by Devakī; yadu-striyaḥ-all the women of the Yadu dynasty; sarve-all of them; vai-indeed; devatā-prāyāḥ-were inhabitants of heaven; ubhayoḥ-of both Nanda Mahārāja and Vasudeva; api-indeed; bhārata-O Mahārāja Parīkṣit; jñātayaḥ-the relatives; bandhu-friends; suhṛdaḥ-well-wishers; ye-all of whom; ca-and; kaṁsam anuvratāḥ-even though apparently followers of Kaṁsa.

The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods.

As previously discussed, the Supreme Personality of Godhead, Viṣṇu, informed Lord Brahmā that Lord Kṛṣṇa would personally descend to mitigate the suffering on the earth. The Lord ordered all the denizens of the heavenly planets to take birth in different families of the Yadu and Vṛṣṇi dynasties and in Vṛndāvana. Now this verse informs us that all the family and friends of the Yadu dynasty, the Vṛṣṇi dynasty, Nanda Mahārāja and the gopas descended from the heavenly planets to see the pastimes of the Lord. As confirmed in Bhagavad-gītā (4.8), the Lord's pastimes consist of paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām-saving the devotees and killing the demons. To demonstrate these activities, the Lord called for devotees from different parts of the universe.

There are many devotees who are elevated to the higher planetary systems.

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41) Some devotees, having failed to complete the process of devotional service, are promoted to the heavenly planets, to which the pious are elevated, and after enjoying there they may be directly promoted to the place where the Lord's pastimes are going on. When Lord Kṛṣṇa was to appear, the denizens of the heavenly planets were invited to see the pastimes of the Lord, and thus it is stated here that the members of the Yadu and Vṛṣṇi dynasties and the inhabitants of Vṛndāvana were demigods or almost as good as demigods. Even those who externally helped the activities of Kaṁsa belonged to the higher planetary systems. The imprisonment and release of Vasudeva and the killing of various demons were all manifestations of the pastimes of the Lord, and because the devotees would be pleased to see these activities personally, they were all invited to take birth as friends and relatives of these families. As confirmed in the prayers of Kuntī (Bhāg. 1.8.19), nato nāṭya-dharo yathā. The Lord was to play the part of a demon-killer, and a friend, son and brother to His devotees, and thus these devotees were all summoned.

TEXT 64

etat kaṁsāya bhagavāñ
chaśaṁsābhyetya nāradaḥ
bhūmer bhārāyamāṇānāṁ
daityānāṁ ca vadhodyamam

SYNONYMS

etat-all these words about the Yadu family and Vṛṣṇi family; kaṁsāya-unto King Kaṁsa; bhagavān-the most powerful representative of the Supreme Personality of Godhead; śaśaṁsa-informed (Kaṁsa, who was in doubt); abhyetya-after approaching him; nāradaḥ-the great sage Nārada; bhūmeḥ-on the surface of the earth; bhārāyamāṇānām-of those who were a burden; daityānām ca-and of the demons; vadha-udyamam-the endeavor to kill.

Once the great saint Nārada approached Kaṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kaṁsa was placed into great fear and doubt.

It has already been discussed that mother earth implored Lord Brahmā to give her relief from the distress created by the burdensome demons and that Lord Brahmā informed her that Lord Kṛṣṇa Himself was going to appear. Kṛṣṇa says in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the Upaniṣads it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in Bhagavad-gītā, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

TEXTS 65–66

ṛṣer vinirgame kaṁso
yadūn matvā surān iti
devakyā garbha-sambhūtaṁ
viṣṇuṁ ca sva-vadhaṁ prati
devakīṁ vasudevaṁ ca
nigṛhya nigaḍair gṛhe
jātaṁ jātam ahan putraṁ
tayor ajana-śaṅkayā

SYNONYMS

ṛṣeḥ-of the great sage Nārada; vinirgame-on the departure (after giving information); kaṁsaḥ-Kaṁsa; yadūn-all the members of the Yadu dynasty; matvā-thinking of; surān-as demigods; iti-thus; devakyāḥ-of Devakī; garbha-sambhūtam-the children born from the womb; viṣṇum-(accepting) as Viṣṇu; ca-and; sva-vadham prati-fearing his own death from Viṣṇu; devakīm-Devakī; vasudevam ca-and her husband, Vasudeva; nigṛhya-arresting; nigaḍaiḥ-by iron shackles; gṛhe-confined at home; jātam jātam-each one who was born, one after another; ahan-killed; putram-the sons; tayoḥ-of Vasudeva and Devakī; ajana-śaṅkayā-with the doubt that they would be Viṣṇu.

After the departure of the great saint Nārada, Kaṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kaṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kaṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.

Śrīla Jīva Gosvāmī, in his notes on this verse, has mentioned how Nārada Muni gave Kaṁsa this information. This incident is described in the Hari-vaṁśa. Nārada Muni went to see Kaṁsa by providence, and Kaṁsa received him very well. Nārada, therefore, informed him that any one of the sons of Devakī might be Viṣṇu. Because Viṣṇu was to kill him, Kaṁsa should not spare any of Devakī's children, Nārada Muni advised. Nārada's intention was that Kaṁsa, by killing the children, would increase his sinful activities so that Kṛṣṇa would soon appear to kill him. Upon receiving the instructions of Nārada Muni, Kaṁsa killed all the children of Devakī one after another.

The word ajana-śaṅkayā indicates that Lord Viṣṇu never takes birth (ajana) and that He therefore appeared as Kṛṣṇa, taking birth just like a human being (mānuṣīṁ tanum āśritam). Kaṁsa attempted to kill all the babies born of Devakī and Vasudeva, although he knew that if Viṣṇu were born, He would not be killed. Actually it came to pass that when Viṣṇu appeared as Kṛṣṇa, Kaṁsa could not kill Him; rather, as foretold, it was He who killed Kaṁsa. One should know in truth how Kṛṣṇa, who takes His birth transcendentally, acts to kill the demons but is never killed. When one perfectly understands Kṛṣṇa in this way, through the medium of śāstra, one becomes immortal. As the Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 67

mātaraṁ pitaraṁ bhrātṝn
sarvāṁś ca suhṛdas tathā
ghnanti hy asutṛpo lubdhā
rājānaḥ prāyaśo bhuvi

SYNONYMS

mātaram-unto the mother; pitaram-unto the father; bhrātṝn-unto brothers; sarvān ca-and anyone else; suhṛdaḥ-friends; tathā-as well as; ghnanti-they kill (as it is practically seen); hi-indeed; asu-tṛpaḥ-those who envy the lives of others for their personal sense gratification; lubdhāḥ-greedy; rājānaḥ-such kings; prāyaśaḥ-almost always; bhuvi-on the earth.

Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

We have seen in the history of India that Aurangzeb killed his brother and nephews and imprisoned his father to fulfill political ambitions. There have been many similar instances, and Kaṁsa was the same type of king. Kaṁsa did not hesitate to kill his nephews and imprison his sister and his father. For demons to do such things is not astonishing. Nonetheless, although Kaṁsa was a demon, he was aware that Lord Viṣṇu cannot be killed, and thus he attained salvation. Even partial understanding of the activities of Lord Viṣṇu makes one eligible for salvation. Kaṁsa knew a little about Kṛṣṇa-that He could not be killed-and therefore he attained salvation although he thought of Viṣṇu, Kṛṣṇa, as an enemy. What then is to be said of one who knows Kṛṣṇa perfectly from the descriptions of śāstras like Bhagavad-gītā? It is therefore the duty of everyone to read Bhagavad-gītā and understand Kṛṣṇa perfectly. This will make one's life successful.

TEXT 68

ātmānam iha sañjātaṁ
jānan prāg viṣṇunā hatam
mahāsuraṁ kālanemiṁ
yadubhiḥ sa vyarudhyata

SYNONYMS

ātmānam-personally; iha-in this world; sañjātam-born again; jānan-understanding well; prāk-previously, before this birth; viṣṇunā-by Lord Viṣṇu; hatam-was killed; mahā-asuram-a great demon; kālanemim-by the name Kālanemi; yadubhiḥ-with the members of the Yadu dynasty; saḥ-he (Kaṁsa); vyarudhyata-acted inimically.

In his previous birth, Kaṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kaṁsa became envious of everyone connected with the Yadu dynasty.

Persons who are demons, enemies of the Supreme Personality of Godhead, are called asuras. As stated in Bhagavad-gītā, the asuras, because of their enmity toward the Supreme Personality of Godhead, take birth after birth in asura families and therefore glide down to the darkest hellish regions.

TEXT 69

ugrasenaṁ ca pitaraṁ
yadu-bhojāndhakādhipam
svayaṁ nigṛhya bubhuje
śūrasenān mahā-balaḥ

SYNONYMS

ugrasenam-unto Ugrasena; ca-and; pitaram-who was his own father; yadu-of the Yadu dynasty; bhoja-of the Bhoja dynasty; andhaka-of the Andhaka dynasty; adhipam-the king; svayam-personally; nigṛhya-subduing; bubhuje-enjoyed; śūrasenān-all the states known as Śūrasena; mahā-balaḥ-the extremely powerful Kaṁsa.

Kaṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

The state known as Mathurā was also included within the states known as Śūrasena.

ADDITIONAL NOTES FOR THIS CHAPTER

Regarding transmigration of the soul, Śrīla Madhvācārya gives the following notes. When one is awake, whatever one sees or hears is impressed upon the mind, which later works in dreams to show one different experiences, although in dreams one appears to accept a different body. For example, when one is awake one does business and talks with customers, and similarly in dreams one meets various customers, talks about business and gives quotations. Madhvācārya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called apasmṛti. Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body is called life. After death, one cannot remember the activities of one's previous body, whether imaginary or factual.

The agitated mind is compared to agitated water reflecting the sun and the moon. Actually the sun and moon reflected on the water do not exist there; nonetheless, they are reflected according to the movements of the water. Similarly, when our minds are agitated, we wander in different material atmospheres and receive different types of bodies. This is described in Bhagavad-gītā as guṇa-saṅga. Kāraṇaṁ guṇa-saṅgo 'sya. Madhvācārya says, guṇa-nubaddhaḥ san. And Śrī Caitanya Mahāprabhu says, brahmāṇḍa bhramite kona bhāgyavān jīva (Cc. Madhya 19.151). The living entity rotates up and down throughout the universe, sometimes in the upper planetary system, sometimes in the middle and lower planetary systems, sometimes as a man, sometimes a god, a dog, a tree and so on. This is all due to the agitation of the mind. The mind must therefore be steadily fixed. As it is said, sa vai manaḥ kṛṣṇa-padāravindayoḥ. One should fix one's mind at the lotus feet of Kṛṣṇa, and then one will become free from agitation. This is the instruction of the Garuḍa Purāṇa, and in the Nāradīya Purāṇa the same process is described. As stated in Bhagavad-gītā, yānti deva-vratā devān [Bg. 9.25]. The agitated mind goes to different planetary systems because it is attached to different kinds of demigods, but one does not go to the abode of the Supreme Personality of Godhead by worshiping the demigods, for this is not supported by any Vedic literature. Man is the architect of his own fortune. In this human life one has the facility with which to understand one's real situation, and one can decide whether to wander around the universe forever or return home, back to Godhead. This is also confirmed in Bhagavad-gītā (aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani).

There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance. Even if we accept the theory of chance, the immediate cause for the change of body is the agitation of the mind.

Notes on aṁśa. This chapter describes that Kṛṣṇa appeared aṁśena, with His parts and parcels or His partial manifestation. In this connection, Śrīdhara Svāmī says that Kṛṣṇa is one hundred percent Bhagavān (kṛṣṇas tu bhagavān svayam). Because of our imperfections, however, we cannot appreciate Kṛṣṇa in fullness, and therefore whatever Kṛṣṇa exhibited when present on earth was but a partial manifestation of His opulence. Again, Kṛṣṇa appeared with His plenary expansion Baladeva. Kṛṣṇa, however, is full; there is no question of His appearing partially. In the Vaiṣṇava-toṣaṇī, Śrīla Sanātana Gosvāmī says that to accept that Kṛṣṇa was partially manifested would contradict the statement kṛṣṇas tu bhagavān svayam. Śrīla Jīva Gosvāmī says that the word aṁśena means that Kṛṣṇa appeared with all His plenary expansions. The words aṁśena viṣṇoḥ do not mean that Kṛṣṇa is a partial representative of Viṣṇu. Rather, Kṛṣṇa appeared in fullness, and He manifests Himself partially in the Vaikuṇṭhalokas. In other words, Lord Viṣṇu is a partial representation of Kṛṣṇa; Kṛṣṇa is not a partial representation of Viṣṇu. In the Caitanya-caritāmṛta, Ādi-līlā, Chapter Four, this subject matter is explained very clearly. Śrīla Viśvanātha Cakravartī Ṭhākura also notes that no one can describe Kṛṣṇa in fullness. Whatever descriptions we find in Śrīmad-Bhāgavatam are partial explanations of Kṛṣṇa. In conclusion, therefore, the word aṁśena indicates that Lord Viṣṇu is a partial representation of Kṛṣṇa, not that Kṛṣṇa is a partial representation of Viṣṇu.

Śrīla Sanātana Gosvāmī's Vaiṣṇava-toṣaṇī has explained the word dharma-śīlasya. The exact meaning of dharma-śīla is "an unadulterated devotee." Real dharma consists of full surrender to Kṛṣṇa (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). One who has fully surrendered to Kṛṣṇa is actually religious. One such religious person was Mahārāja Parīkṣit. Anyone who accepts the principle of surrender to the lotus feet of the Lord, giving up all other systems of religion, is actually dharma-śīla, perfectly religious.

The word nivṛtta-tarṣaiḥ refers to one who no longer has any material desires (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]). One may have many material desires because of contamination in this material world, but when one is completely free from all material desires, he is called nivṛtta-tṛṣṇa, which indicates that he no longer has any thirst for material enjoyment. Svāmin kṛtārtho 'smi varaṁ na yāce (Hari-bhakti-sudhodaya). Materialistic persons want some material profit from executing devotional service, but this is not the purpose of service. The perfection of devotional service lies in complete surrender unto the lotus feet of Kṛṣṇa, with no material desires. One who surrenders in this way is already liberated. Jīvan-muktaḥ sa ucyate. One who is always busy serving Kṛṣṇa, in whatever condition he may live, is understood to be liberated even in this life. Such a person, who is a pure devotee, does not need to change his body; indeed, he does not possess a material body, for his body has already been spiritualized. An iron rod kept constantly within a fire will ultimately become fire, and whatever it touches will burn. Similarly, the pure devotee is in the fire of spiritual existence, and therefore his body is cin-maya; that is, it is spiritual, not material, because the pure devotee has no desire but the transcendental desire to serve the Lord. In text four the word upagīyamānāt is used: nivṛtta-tarṣair upagīyamānāt. Who will chant the glories of the Lord unless he is a devotee? Therefore the word nivṛtta-tarṣaiḥ indicates the devotee, and no one else. These are the remarks of ācāryas like Vīrarāghava Ācārya and Vijayadhvaja. To desire anything other than devotional service will diminish one's freedom from material desires, but when one is free from all such desires one is called nivṛtta-tarṣaiḥ.

Vinā paśu-ghnāt. The word paśu means "animal." An animal killer, paśu-ghna, cannot enter into Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, therefore, animal killing is completely prohibited.

Uttamaśloka-guṇānuvādāt. The word uttamaśloka means "one who is famous as the best of those who are good." The Lord is good in all circumstances. That is His natural reputation. His goodness is unlimited, and He uses it unlimitedly. A devotee is also sometimes described as uttamaśloka, meaning that he is eager to glorify the Supreme Personality of Godhead or the Lord's devotees. Glorifying the Lord and glorifying the Lord's devotees are the same. Or, rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā. One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa.

Bhavauṣadhāt means "from the universal remedy." Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called mumukṣu. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful. Even those who are not devotees, however, enjoy the pleasing narrations of the Lord's transcendental activities. Even ordinary persons not very much advanced in Kṛṣṇa consciousness take pleasure in describing the narrations depicted in Śrīmad-Bhāgavatam. When a materialistic person is purified in this way, he engages in hearing and chanting the glories of the Lord. Because glorification of the Lord's pastimes is very pleasing to the ear and heart of the devotee, it is simultaneously his subject and object.

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for karmīs and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kurukṣetra and His dancing in Vṛndāvana with the gopīs.

The word uttamaśloka-guṇānuvāda refers to the transcendental qualities of the Supreme Lord, such as His affection for mother Yaśodā and His friends the cowherd boys and His loving attitude toward the gopīs. The Lord's devotees like Mahārāja Yudhiṣṭhira are also described by the qualification uttamaśloka-guṇānuvāda. The word anuvāda refers to describing the qualities of the Supreme Lord or His devotees. When these qualities are described, other devotees are interested in hearing them. The more one is interested in hearing about these transcendental qualities, the more one transcendentally enjoys. Everyone, therefore, including the mumukṣus, the vimuktas and the karmīs, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are muktas, liberated, it is especially pleasing. As described in Śrīmad-Bhāgavatam, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Nārada and other residents of Śvetadvīpa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The mumukṣus, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. Karmīs like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord, and by this process they are fully satisfied, even though these may seem like topics of sense gratification. Simply by hearing the transcendental narrations of the Lord's activities, Parīkṣit Mahārāja was liberated. He was therefore śrotramano-'bhirāma; that is, he glorified the process of hearing. This process should be accepted by all living entities.

To distinguish persons who are bereft of these transcendental pleasures, Parīkṣit Mahārāja has used the words virajyeta pumān. The word pumān refers to any person, whether man, woman or in-between. Because of the bodily conception of life, we are subject to lamentation, but one who has no such bodily conceptions can take pleasure in transcendental hearing and chanting. Therefore a person fully absorbed in the bodily concept of life is surely killing himself by not making spiritual progress. Such a person is called paśu-ghna. Especially excluded from spiritual life are the animal hunters, who are not interested in hearing and chanting the holy name of the Lord. Such hunters are always unhappy, both in this life and in the next. It is therefore said that a hunter should neither die nor live because for such persons both living and dying are troublesome. Animal hunters are completely different from ordinary karmīs, and thus they have been excluded from the process of hearing and chanting. Vinā paśu-ghnāt. They cannot enter into the transcendental pleasure of chanting and hearing the holy name of the Lord.

The word mahā-ratha refers to a great hero who can fight alone against eleven thousand other heroes, and the word atiratha, as found in text five, refers to one who can fight against an unlimited number. This is mentioned in the Mahābhārata as follows:

ekādaśa-sahasrāṇi
yodhayed yas tu dhanvinām
astra-śastra-pravīṇaś ca
mahā-ratha iti smṛtaḥ
amitān yodhayed yas tu
samprokto 'tirathas tu saḥ

This is the description given in the Bṛhad-vaiṣṇava-toṣaṇī by Śrīla Sanātana Gosvāmī.

Māyā-manuṣyasya (10.1.17). Because of being covered by yogamāyā (nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [Bg. 7.25]), Kṛṣṇa is sometimes called māyā-manuṣya, indicating that although He is the Supreme Personality of Godhead, He appears like an ordinary person. A misunderstanding arises because yogamāyā covers the vision of the general public. The Lord's position is actually different from that of an ordinary person, for although He appears to act like an ordinary man, He is always transcendental. The word māyā also indicates "mercy," and sometimes it also means "knowledge." The Lord is always full of all transcendental knowledge, and therefore although He acts like a human being, He is the Supreme Personality of Godhead, full of knowledge. In

His original identity, the Lord is the controller of māyā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Therefore the Lord may be called māyā-manuṣya, or the Supreme Personality of Godhead playing like an ordinary human being, although He is the controller of both the material and spiritual energies. The Lord is the Supreme Person, Puruṣottama, but because we are deluded by yogamāyā, He appears to be an ordinary person. Ultimately, however, yogamāyā induces even a nondevotee to understand the Lord as the Supreme Person, Puruṣottama. In Bhagavad-gītā we find two statements given by the Supreme Personality of Godhead. For the devotees, the Lord says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Thus for the willing devotee the Lord gives intelligence by which to understand Him and return home, back to Godhead. For others, for nondevotees, the Lord says, mṛtyuḥ sarva-haraś cāham: "I am all-plundering, inevitable death." A devotee like Prahlāda enjoys the activities of Lord Nṛsiṁhadeva, whereas nondevotees like Prahlāda's father, Hiraṇyakaśipu, meet death before Lord Nṛsiṁhadeva. The Lord therefore acts in two ways, by sending some onto the path of repeated birth and death and sending others back home, back to Godhead.

The word kāla, meaning "black," indicates the color of the Supreme Personality of Godhead, Kṛṣṇa. Lord Kṛṣṇa and Lord Rāmacandra, who both look blackish, give liberation and transcendental bliss to Their devotees. Among persons possessing material bodies, sometimes someone is able to subject death to his own will. For such a person, death is almost impossible because no one wants to die. But although Bhīṣmadeva possessed this power, Bhīṣma, by the supreme will of the Lord, died very easily in the Lord's presence. There have also been many demons who had no hope of salvation, yet Kaṁsa attained salvation by the supreme will of the Lord. Not to speak of Kaṁsa, even Pūtanā attained salvation and reached the level of the Lord's mother. Parīkṣit Mahārāja, therefore, was very eager to hear about the Lord, who has inconceivable qualities by which to give liberation to anyone. Parīkṣit Mahārāja, at the point of his death, was certainly interested in his liberation. When such a great and exalted personality as the Lord behaves like an ordinary human being although possessing inconceivable qualities, His behavior is called māyā. Therefore the Lord is described as māyā-manuṣya. This is the opinion of Śrīla Jīva Gosvāmī. Mu refers to mukti, or salvation, and ku refers to that which is bad or very obnoxious. Thus muku refers to the Supreme Personality of Godhead, who saves one from the bad condition of material existence. The Lord is called mukunda because He not only saves the devotee from material existence but offers him transcendental bliss in love and service.

As for Keśava, ka means Brahmā, and īśa means Lord Śiva. The personality of Godhead captivates both Lord Brahmā and Lord Mahādeva, or Śiva, by His transcendental qualities. Therefore He is called Keśava. This opinion is given by Sanātana Gosvāmī in his Vaiṣṇava-toṣaṇī commentary.

It is said that all the demigods, accompanied by Tri-nayana, Lord Śiva, went to the shore of the ocean of milk and offered their prayers through the mantra known as puruṣa-sūkta. From this statement it is understood that the demigods cannot directly approach Lord Viṣṇu, who lies on the ocean of milk, or enter His abode. This is also clearly stated in the Mahābhārata, Mokṣa-dharma, and the next chapter of Śrīmad-Bhāgavatam. Kṛṣṇa, the Supreme Personality of Godhead, has His abode in Goloka (goloka-nāmni nija-dhāmni tale ca tasya [Bs. 5.43]). From Lord Kṛṣṇa come the catur-vyūha, the quadruple expansions Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. There are innumerable brahmāṇḍas, all of which emanate from the pores of Kāraṇodakaśāyī Viṣṇu, and in every brahmāṇḍa there is a Garbhodakaśāyī Viṣṇu, who is a partial expansion of Aniruddha. This Aniruddha is a partial expansion of Pradyumna, who is partially represented as Kṣīrodakaśāyī Viṣṇu, the Supersoul of all living entities. These Viṣṇu expansions are different from Kṛṣṇa, who resides in Goloka Vṛndāvana. When it is said that the demigods offered prayers to the Lord by chanting the puruṣa-sūkta, this indicates that they pleased the Lord by enunciating prayers of bhakti.

The word vṛṣākapi refers to one who satisfies His devotee in every way and frees His devotee from all material anxieties. Vṛṣa refers to religious performances like sacrifices. Even without the execution of sacrifices, the Lord can still enjoy the supermost comforts of the heavenly planets. The statement that Puruṣottama, Jagannātha, would appear in the house of Vasudeva distinguishes the Supreme Personality of Godhead from ordinary persons. The statement that He personally appeared indicates that He did not send His plenary expansion. The word priyārtham indicates that the Lord appeared to please Rukmiṇī and Rādhārāṇī. Priyā means "the most beloved."

In the commentary of Śrī Vīrarāghava Ācārya, the following extra verse is accepted after text twenty-three:

ṛṣayo 'pi tad-ādeśāt
kalpyantāṁ paśu-rūpiṇaḥ
payo-dāna-mukhenāpi
viṣṇuṁ tarpayituṁ surāḥ

"O demigods, even great sages, following the order of Viṣṇu, appeared in the forms of cows and calves to please the Supreme Personality of Godhead by delivering milk."

Rāmānujācārya sometimes accepts Baladeva as a śaktyāveśa-avatāra, but Śrīla Jīva Gosvāmī has explained that Baladeva is an expansion of Kṛṣṇa and that a part of Baladeva is Saṅkarṣaṇa. Although Baladeva is identical with Saṅkarṣaṇa, He is the origin of Saṅkarṣaṇa. Therefore the word svarāṭ has been used to indicate that Baladeva always exists in His own independence. The word svarāṭ also indicates that Baladeva is beyond the material conception of existence. Māyā cannot attract Him, but because He is fully independent, He can appear by His spiritual potency wherever He likes. Māyā is fully under the control of Viṣṇu. Because the material potency and yogamāyā mingle in the Lord's appearance, they are described as ekānaṁśā. Sometimes ekānaṁśā is interpreted to mean "without differentiation." Saṅkarṣaṇa and Śeṣa-nāga are identical. As stated by Yamunādevī, "O Rāma, O great-armed master of the world, who have extended Yourself throughout the entire universe by one plenary expansion, it is not possible to understand You fully." Therefore ekāṁśā refers to Śeṣa-nāga. In other words, Baladeva, merely by His partial expansion, sustains the entire universe.

The word kāryārthe refers to one who attracted the pregnancy of Devakī and bewildered mother Yaśodā. These pastimes are very confidential. The Supreme Personality of Godhead ordered yogamāyā to bewilder His associates in His pastimes and bewilder demons like Kaṁsa. As stated previously, yogamāyāṁ samādiśat. To give service to the Lord, yogamāyā appeared along with mahāmāyā. Mahāmāyā refers to yayā sammohitaṁ jagat, "one who bewilders the entire material world." From this statement it is to be understood that yogamāyā, in her partial expansion, becomes mahāmāyā and bewilders the conditioned souls. In other words, the entire creation has two divisions-transcendental, or spiritual, and material. Yogamāyā manages the spiritual world, and by her partial expansion as mahāmāyā she manages the material world. As stated in the Nārada-pañcarātra, mahāmāyā is a partial expansion of yogamāyā. The Nārada-pañcarātra clearly states that the Supreme Personality has one potency, which is sometimes described as Durgā. The Brahma-saṁhitā says, chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. Durgā is not different from yogamāyā. When one understands Durgā properly, he is immediately liberated, for Durgā is originally the spiritual potency, hlādinī-śakti, by whose mercy one can understand the Supreme Personality of Godhead very easily. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād [Adi 1.5]. The mahāmāyā-śakti, however, is a covering of yogamāyā, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (yayā sammohitaṁ jagat). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to yogamāyā. Transferring the pregnancy of Devakī and keeping mother Yaśodā in deep sleep were both done by yogamāyā; mahāmāyā cannot act upon such devotees, for they are always liberated. But although it is not possible for mahāmāyā to control liberated souls or the Supreme Personality of Godhead, she did bewilder Kaṁsa. The action of yogamāyā in presenting herself before Kaṁsa was the action of mahāmāyā, not yogamāyā. Yogamāyā cannot even see or touch such polluted persons as Kaṁsa. In Caṇḍī, in the Mārkaṇḍeya Purāṇa, Eleventh Chapter, Mahāmāyā says, "During the twenty-eighth yuga in the period of Vaivasvata Manu, I shall take birth as the daughter of Yaśodā and be known as Vindhyācala-vāsinī."

The distinction between the two māyās-yogamāyā and mahā-māyā-is described as follows. Kṛṣṇa's rāsa-līlā with the gopīs and the gopīs' bewilderment in respect to their husbands, fathers-in-law and other such relatives were arrangements of yogamāyā in which mahāmāyā had no influence. The Bhāgavatam gives sufficient evidence of this when it clearly says, yogamāyām upāśritaḥ. On the other hand, there were asuras headed by Śālva and kṣatriyas like Duryodhana who were bereft of devotional service in spite of seeing Kṛṣṇa's carrier Garuḍa and the universal form, and who could not understand Kṛṣṇa to be the Supreme Personality of Godhead. This was also bewilderment, but this bewilderment was due to mahāmāyā. Therefore it is to be concluded that the māyā which drags a person from the Supreme Personality of Godhead is called jaḍamāyā, and the māyā which acts on the transcendental platform is called yogamāyā. When Nanda Mahārāja was taken away by Varuṇa, he saw Kṛṣṇa's opulence, but nonetheless he thought of Kṛṣṇa as his son. Such feelings of parental love in the spiritual world are acts of yogamāyā, not of jaḍamāyā, or mahāmāyā. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

Śūrasenāṁś ca. The son of Kārtavīryārjuna was Śūrasena, and the countries he ruled were also called Śūrasena. This is noted by Sanātana Gosvāmī in his Vaiṣṇava-toṣaṇī commentary.

In regard to Mathurā, we find this quotation:

mathyate tu jagat sarvaṁ
brahma-jñānena yena vā
tat-sāra-bhūtaṁ yad yasyāṁ
mathurā sā nigadyate

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of bhakti-yoga, he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is the essence of all knowledge, and wherever such knowledge is manifested is called Mathurā. Also, when one establishes bhakti-yoga, excluding all other methods, one's situation is called Mathurā. Yatra nityaṁ sannihito hariḥ: the place where Hari, the Supreme Personality of Godhead, lives eternally is called Mathurā. The word nitya indicates eternality. The Supreme Lord is eternal, and His abode is also eternal. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Although the Lord is always stationed in His abode, Goloka Vṛndāvana, He is present everywhere in fullness. This means that when the Supreme Lord descends on the surface of the world, His original abode is not vacant, for He can remain in His original abode and simultaneously descend upon Mathurā, Vṛndāvana, Ayodhyā and other places. He does not need to descend, since He is already present there; He simply manifests Himself.

Śrīla Śukadeva Gosvāmī has addressed Mahārāja Parīkṣit as tāta, or "beloved son." This is due to parental love in the heart of Śukadeva Gosvāmī. Because Kṛṣṇa was soon coming as the son of Vasudeva and Devakī, out of parental affection Śukadeva Gosvāmī addressed Mahārāja Parīkṣit as tāta, "my dear son."

In the Viśva-kośa dictionary, the word garbha is explained: garbho bhrūṇe arbhake kukṣāv ity ādi. When Kaṁsa was about to kill Devakī, Vasudeva wanted to dissuade him by the diplomacy of sāma and bheda. Sāma means "pacifying." Vasudeva wanted to pacify Kaṁsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes sāma, and Vasudeva's presentation of fear in two situations-in this life and the next-is called bheda. Thus Vasudeva used both sāma and bheda to pacify Kaṁsa. praising Kaṁsa's qualifications was glorification, and praising him as a descendant of the bhoja-vaṁśa appealed to sambandha, relationship. Speaking of "your sister" was an appeal to identity. Speaking about killing a woman raises questions about fame and welfare, and arousing fear of the sinful act of killing one's sister during her marriage ceremony is an aspect of bheda. The Bhoja dynasty refers to those who were simply interested in sense gratification and were therefore not very aristocratic. Another meaning of bhoja is "fighting." These were indications of defamation for Kaṁsa. When Vasudeva addressed Kaṁsa as dīna-vatsala, this was excessive praise. Kaṁsa would accept calves as a form of revenue from his poor constituents, and therefore he was called dīna-vatsala. Vasudeva knew very well that he could not by force rescue Devakī from the imminent danger. Devakī was actually the daughter of Kaṁsa's uncle, and therefore she is described as suhṛt, meaning "relative." It is stated that Kaṁsa refrained from killing his close relation Devakī because if he had killed her, a great fight would have ensued among the other members of the family. Kaṁsa refrained from provoking this great danger of a family fight, for it would have caused many persons to lose their lives.

Formerly an asura named Kālanemi had six sons, named Haṁsa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They were known as the ṣaḍ-garbhas, or six garbhas, and they were all equally powerful and expert in military affairs. These ṣaḍ-garbhas gave up the association of Hiraṇyakaśipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the ṣaḍ-garbhas replied, "Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, mahā-roga, Yakṣa, Gandharva-pati, Siddha, Cāraṇa or human being, nor by great sages who are perfect in their penances and austerities." Brahmā understood their purpose and fulfilled their desire. But when Hiraṇyakaśipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmā," he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kaṁsa and kill all of you because you will take birth as sons of Devakī." Because of this curse, the grandsons of Hiraṇyakaśipu had to take birth from the womb of Devakī and be killed by Kaṁsa, although he was previously their father. This description is mentioned in the Hari-vaṁśa, Viṣṇu-parva, Second Chapter. According to the comments of the Vaiṣṇava-toṣaṇī, the son of Devakī known as Kīrtimān was the third incarnation. In his first incarnation he was known as Smara and was the son of Marīci, and later he became the son of Kālanemi. This is mentioned in the histories.

An additional verse in this chapter of Śrīmad-Bhāgavatam is accepted by the Madhvācārya-sampradāya, represented by Vijayadhvaja Tīrtha. The verse is as follows:

atha kaṁsam upāgamya
nārado brahma-nandanaḥ
ekāntam upasaṅgamya
vākyam etad uvāca ha

atha-in this way; kaṁsam-unto Kaṁsa; upāgamya-after going; nāradaḥ-the great sage Nārada; brahma-nandanaḥ-who is the son of Brahmā; ekāntam upasaṅgamya-after going to a very solitary place; vākyam-the following instruction; etat-this; uvāca-said; ha-in the past.

Translation: "Thereafter, Nārada, the mental son of Lord Brahmā, approached Kaṁsa and, in a very solitary place, informed him of the following news."

The great saint Nārada descended from the heavenly planets to the forest of Mathurā and sent his messenger to Kaṁsa. When the messenger approached Kaṁsa and informed him of Nārada's arrival, Kaṁsa, the leader of the asuras, was very happy and immediately came out of his palace to receive Nārada, who was as bright as the sun, as powerful as fire, and free from all tinges of sinful activities. Kaṁsa accepted Nārada as his guest, offered him respectful obeisances and gave him a golden seat, brilliant like the sun. Nārada was a friend of the King of heaven, and thus he told Kaṁsa, the son of Ugrasena, "My dear hero, you have satisfied me with a proper reception, and therefore I shall tell you something secret and confidential. While I was coming here from Nandakānana through the Caitraratha forest, I saw a great meeting of the demigods, who followed me to Sumeru Parvata. We traveled through many holy places, and finally we saw the holy Ganges. While Lord Brahmā was consulting the other demigods at the top of Sumeru Hill, I was also present with my stringed instrument, the vīṇā. I shall tell you confidentially that the meeting was held just to plan to kill the asuras, headed by you. You have a younger sister named Devakī, and it is a fact that her eighth son will kill you." (reference: Hari-vaṁśa, Viṣṇu-parva 1.2–16)

No one can blame Nāradajī for encouraging Kaṁsa to kill the sons of Devakī. The saint Nārada is always a well-wisher for human society, and he wanted the Supreme Personality of Godhead, Kṛṣṇa, to descend to this world as soon as possible so that the society of demigods would be pleased and would see Kaṁsa and his friends killed by Kṛṣṇa. Kaṁsa would also attain salvation from his nefarious activities, and this too would very much please the demigods and their followers. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that Nārada Muni sometimes did things that were beneficial to the demigods and the demons simultaneously. Śrī Vīrarāghava Ācārya, in his commentary, has included the following half-verse in this regard: asurāḥ sarva evaita lokopadrava-kāriṇaḥ. Asuras are always disturbing elements for human society.

Thus end the Bhaktivedanta purports of the Tenth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Advent of Lord Kṛṣṇa: Introduction."

20.11.1 Chapter Two

Prayers by the Demigods for Lord Kṛṣṇa in the Womb

As described in this chapter, when the Supreme Personality of Godhead entered the womb of Devakī to kill Kaṁsa, all the demigods understood that the Lord was living within Devakī's womb, and therefore in veneration they offered Him the Garbha-stuti prayers.

Kaṁsa, under the protection of his father-in-law, Jarāsandha, and with the help of his demoniac friends like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Bāṇa and Bhaumāsura, began oppressing the members of the Yadu dynasty. Therefore, the members of the Yadu dynasty left their homes and sought shelter in such states as Kuru, Pañcāla, Kekaya, Śālva and Vidarbha. Only some of them stayed with Kaṁsa, as nominal friends.

After Kaṁsa killed the ṣaḍ-garbhas, the six sons of Devakī, one after another, Anantadeva entered Devakī's womb and was transferred to the womb of Rohiṇī by the manipulation of Yogamāyā, who was following the order of the Supreme Personality of Godhead. The Lord Himself, who was soon to appear as the eighth son of Devakī, ordered Yogamāyā to take birth from the womb of Yaśodādevī. Because Kṛṣṇa and His potency, Yogamāyā, appeared simultaneously as brother and sister, the world is full of Vaiṣṇavas and śāktas, and there is certainly some rivalry between them. Vaiṣṇavas worship the Supreme Lord, whereas śāktas, according to their desires, worship Yogamāyā in forms like Durgā, Bhadrakālī and Caṇḍikā. Following the orders of the Supreme Personality of Godhead, Yogamāyā transferred Baladeva, Saṅkarṣaṇa, the seventh child of Devakī, from the womb of Devakī to the womb of

Rohiṇī. Because Saṅkarṣaṇa appears in order to increase love of Kṛṣṇa, He is known as Baladeva. One may take auspicious strength from Him to become a devotee of the Lord, and therefore He is also known as Balabhadra.

After Yogamāyā transferred the seventh child of Devakī to the womb of Rohiṇī, the Supreme Personality of Godhead appeared within the heart of Vasudeva and transferred Himself into the heart of Devakī. Because the Lord was present in her heart, Devakī, as her pregnancy continued, appeared effulgent. Upon seeing this effulgence, Kaṁsa was full of anxiety, but he could not harm Devakī because of their family relationship. Thus he began indirectly thinking of Kṛṣṇa and became fully Kṛṣṇa conscious.

Meanwhile, because of the Lord's presence within the womb of Devakī, all the demigods came to offer the Lord their prayers. The Supreme Personality of Godhead, they said, is eternally the Absolute Truth. The spiritual soul is more important than the gross body, and the Supersoul, Paramātmā, is still more important than the soul. The Supreme Godhead is absolutely independent, and His incarnations are transcendental. The prayers of the demigods glorify and exalt devotees and explain the fate of persons who superficially consider themselves liberated from the conditions of material nature. A devotee is always safe. When a devotee fully surrenders at the lotus feet of the Lord, he is completely liberated from the fear of material existence. By explaining why the Supreme Personality of Godhead descends, the prayers of the demigods clearly confirm the Lord's statement in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself."

TEXTS 1–2

śrī-śuka uvāca
pralamba-baka-cāṇūra-
tṛṇāvarta-mahāśanaiḥ
muṣṭikāriṣṭa-dvivida-
pūtanā-keśī-dhenukaiḥ
anyaiś cāsura-bhūpālair
bāṇa-bhaumādibhir yutaḥ
yadūnāṁ kadanaṁ cakre
balī māgadha-saṁśrayaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; pralamba-by the asura named Pralamba; baka-by the asura named Baka; cāṇūra-by the asura named Cāṇūra; tṛṇāvarta-by the asura named Tṛṇāvarta; mahāśanaiḥ-by Aghāsura; muṣṭika-by the asura named Muṣṭika; ariṣṭa-by the asura Ariṣṭa; dvivida-by the asura named Dvivida; pūtanā-by Pūtanā; keśī-by Keśī; dhenukaiḥ-by Dhenuka; anyaiḥ ca-and by many others; asura-bhūpālaiḥ-by demoniac kings on the surface of the globe; bāṇa-by King Bāṇa; bhauma-by Bhaumāsura; ādibhiḥ-and by others as well; yutaḥ-being assisted; yadūnām-of the kings of the Yadu dynasty; kadanam-persecution; cakre-regularly performed; balī-very powerful; māgadha-saṁśrayaḥ-under the protection of Jarāsandha, the King of Magadha.

Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kaṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

This verse supports the following statement given by the Lord in Bhagavad-gītā (4.7–8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

The Lord's purpose in maintaining this material world is to give everyone a chance to go back home, back to Godhead, but kings and political leaders unfortunately try to hinder the purpose of the Lord, and therefore the Lord appears, either personally or with His plenary portions, to set things right. It is therefore said:

garbhaṁ sañcārya rohiṇyāṁ
devakyā yogamāyayā
tasyāḥ kukṣiṁ gataḥ kṛṣṇo
dvitīyo vibudhaiḥ stutaḥ

"Kṛṣṇa appeared in the womb of Devakī after transferring Baladeva to the womb of Rohiṇī by the power of Yogamāyā." Yadubhiḥ sa vyarudhyata. The kings of the Yadu dynasty were all devotees, but there were many powerful demons, such as Śālva, who began to persecute them. At that time, Jarāsandha, who was Kaṁsa's father-in-law, was extremely powerful, and therefore Kaṁsa took advantage of his protection and the help of the demons in persecuting the kings of the Yadu dynasty. The demons naturally appeared more powerful than the demigods, but ultimately, because of help received from the Supreme Personality of Godhead, the demons were defeated and the demigods triumphant.

TEXT 3

te pīḍitā nivivíśuḥ
kuru-pañcāla-kekayān
śālvān vidarbhān niṣadhān
videhān kośalān api

SYNONYMS

te-they (the kings of the Yadu dynasty); pīḍitāḥ-being persecuted; nivivíśuḥ-took shelter or entered (the kingdoms); kuru-pañcāla-the countries occupied by the Kurus and Pañcālas; kekayān-the countries of the Kekayas; śālvān-the countries occupied by the Śālvas; vidarbhān-the countries occupied by the Vidarbhas; niṣadhān-the countries occupied by the Niṣadhas; videhān-the country of Videha; kośalān api-as well as the countries occupied by the Kośalas.

Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośalas.

TEXTS 4–5

eke tam anurundhānā
jñātayaḥ paryupāsate
hateṣu ṣaṭsu bāleṣu
devakyā augraseninā
saptamo vaiṣṇavaṁ dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ

SYNONYMS

eke-some of them; tam-unto Kaṁsa; anurundhānāḥ-exactly following his policy; jñātayaḥ-relatives; paryupāsate-began to agree with him; hateṣu-having been killed; ṣaṭsu-six; bāleṣu-children; devakyāḥ-born of Devakī; augraseninā-by the son of Ugrasena (Kaṁsa); saptamaḥ-the seventh; vaiṣṇavam-of Lord Viṣṇu; dhāma-a plenary expansion; yam-unto whom; anantam-by the name Ananta; pracakṣate-is celebrated; garbhaḥ-embryo; babhūva-there was; devakyāḥ-of Devakī; harṣa-śoka-vivardhanaḥ-simultaneously arousing pleasure and lamentation.

Some of their relatives, however, began to follow Kaṁsa's principles and act in his service. After Kaṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

Some of the chief devotees, such as Akrūra, stayed with Kaṁsa to satisfy him. This they did for various purposes. They all expected the Supreme Personality of Godhead to appear as the eighth child as soon as Devakī's other children were killed by Kaṁsa, and they were eagerly awaiting His appearance. By remaining in Kaṁsa's association, they would be able to see the Supreme Personality of Godhead take birth and display His childhood pastimes, and Akrūra would later go to Vṛndāvana to bring Kṛṣṇa and Balarāma to Mathurā. The word paryupāsate is significant because it indicates that some devotees wanted to stay near Kaṁsa in order to see all these pastimes of the Lord. The six children killed by Kaṁsa had formerly been sons of Marīci, but because of having been cursed by a brāhmaṇa, they were obliged to take birth as grandsons of Hiraṇyakaśipu. Kaṁsa had taken birth as Kālanemi, and now he was obliged to kill his own sons. This was a mystery. As soon as the sons of Devakī were killed, they would return to their original place. The devotees wanted to see this also. Generally speaking, no one kills his own nephews, but Kaṁsa was so cruel that he did so without hesitation. Ananta, Saṅkarṣaṇa, belongs to the second catur-vyūha, or quadruple expansion. This is the opinion of experienced commentators.

TEXT 6

bhagavān api viśvātmā
viditvā kaṁsajaṁ bhayam
yadūnāṁ nija-nāthānāṁ
yogamāyāṁ samādiśat

SYNONYMS

bhagavān-Śrī Kṛṣṇa, the Supreme Personality of Godhead; api-also; viśvātmā-who is the Supersoul of everyone; viditvā-understanding the position of the Yadus and His other devotees; kaṁsa-jam-because of Kaṁsa; bhayam-fear; yadūnām-of the Yadus; nija-nāthānām-who had accepted Him, the Supreme Lord, as their supreme shelter; yogamāyām-unto Yogamāyā, the spiritual potency of Kṛṣṇa; samādiśat-ordered as follows.

To protect the Yadus, His personal devotees, from Kaṁsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāyā as follows.

The words bhagavān api viśvātmā viditvā kaṁsajaṁ bhayam are commented upon by Śrīla Sanātana Gosvāmī. Bhagavān svayam is Kṛṣṇa (kṛṣṇas tu bhagavān svayam). He is Viśvātmā, the original Supersoul of everyone, because his plenary portion expands as the Supersoul. This is confirmed in Bhagavad-gītā (13.3): kṣetra jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Lord Kṛṣṇa is the kṣetra jña, or Supersoul, of all living entities. He is the original source of all expansions of the Personality of Godhead. There are hundreds and thousands of plenary expansions of Viṣṇu, such as Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva, but here in this material world, the Viśvātmā, the Supersoul for all living entities, is Kṣīrodakaśāyī Viṣṇu. As stated in Bhagavad-gītā (18.61), īśvaraḥ sarva-bhūtānāṁ hṛd-deśe'rjuna tiṣṭhati: "The Supreme Lord is situated in the heart of all living entities, O Arjuna." Kṛṣṇa is actually Viśvātmā by His plenary expansion as viṣṇu-tattva, yet because of His affection for His devotees, He acts as Supersoul to give them directions (sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [Bg. 15.15]).

The affairs of the Supersoul pertain to Kṣīrodakaśāyī Viṣṇu, but Kṛṣṇa took compassion on Devakī, His devotee, because He understood her fear of Kaṁsa's persecution. A pure devotee is always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment (tathā dehāntara-prāptiḥ). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is bhayam, or fear. Bhayaṁ dvitīyābhiniveśataḥ syāt (Bhāg. 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Kṛṣṇa, is always alert to the protection of His devotees. Kṛṣṇa is so kind and affectionate toward His devotees that He helps them by giving them the intelligence by which to exist in this material world without forgetting Him even for a moment. The Lord says:

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāvastho
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

The word yoga means "link." Any system of yoga is an attempt to reconnect our broken relationship with the Supreme Personality of Godhead. There are different types of yoga, of which bhakti-yoga is the best. In other yoga systems, one must undergo various processes before attaining perfection, but bhakti-yoga is direct. The Lord says in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." For the bhakti-yogī, a human body is guaranteed in his next existence, as stated by Lord Kṛṣṇa (śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate). Yogamāyā is the spiritual potency of the Lord. Out of affection for His devotees, the Lord always stays in spiritual touch with them, although otherwise His māyā potency is so strong that she bewilders even exalted demigods like Brahmā. Therefore the Lord's potency is called yogamāyā. Since the Lord is Viśvātmā, He immediately ordered Yogamāyā to give protection to Devakī.

TEXT 7

gaccha devi vrajaṁ bhadre
gopa-gobhir alaṅkṛtam
rohiṇī vasudevasya
bhāryāste nanda-gokule
anyāś ca kaṁsa-saṁvignā
vivareṣu vasanti hi

SYNONYMS

gaccha-now go; devi-O you who are worshipable for the whole world; vrajam-to the land of Vraja; bhadre-O you who are auspicious for all living entities; gopa-gobhiḥ-with cowherds and cows; alaṅkṛtam-decorated; rohiṇī-by the name Rohiṇī; vasudevasya-of Vasudeva, Kṛṣṇa's father; bhāryā-one of the wives; āste-is living; nanda-gokule-in the estate of Nanda Mahārāja known as Gokula, where hundreds and thousands of cows are maintained; anyāḥ ca-and other wives; kaṁsa-saṁvignāḥ-being afraid of Kaṁsa; vivareṣu-in secluded places; vasanti-are living; hi-indeed.

The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kaṁsa. Please go there.

Nanda-gokula, the residence of King Nanda, was itself very beautiful, and when Yogamāyā was ordered to go there and encourage the devotees with fearlessness, it became even more beautiful and safe. Because Yogamāyā had the ability to create such an atmosphere, the Lord ordered her to go to Nanda-gokula.

TEXT 8

devakyā jaṭhare garbhaṁ
śeṣākhyaṁ dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya

SYNONYMS

devakyāḥ-of Devakī; jaṭhare-within the womb; garbham-the embryo; śeṣa-ākhyam-known as Śeṣa, the plenary expansion of Kṛṣṇa; dhāma-the plenary expansion; māmakam-of Me; tat-Him; sannikṛṣya-attracting; rohiṇyāḥ-of Rohiṇī; udare-within the womb; sanniveśaya-transfer without difficulty.

Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.

The first plenary expansion of Kṛṣṇa is Baladeva, also known as Śeṣa. The Śeṣa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohiṇī. "Because I am going into the womb of Devakī," the Lord told Yogamāyā, "the Śeṣa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohiṇī, His eternal mother."

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendentally, could enter the womb of Devakī, which had previously been entered by the six asuras, the ṣaḍ-garbhas. Does this mean that the Ṣaḍ-garbhāsuras were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord enters the material world, He does not do so. This is explained by the Lord Himself in Bhagavad-gītā (9.4–5):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation." Sarvaṁ khalv idaṁ brahma. Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the acintya-bhedābheda philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the śāstras.

A pure devotee is always transcendentally situated because of executing nine different processes of bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam [SB 7.5.23]). Thus situated in devotional service, a devotee, although in the material world, is not in the material world. Yet a devotee always fears, "Because I am associated with the material world, so many contaminations affect me." Therefore he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devakī's constant fear of Kaṁsa was purifying her. A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the ṣaḍ-garbhāsuras were killed by Kaṁsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: bhaktir evainaṁ darśayati. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically represents bhakti, and Kaṁsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 9

athāham aṁśa-bhāgena
devakyāḥ putratāṁ śubhe
prāpsyāmi tvaṁ yaśodāyāṁ
nanda-patnyāṁ bhaviṣyasi

SYNONYMS

atha-therefore; aham-I; aṁśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratām-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; tvam-you; yaśodāyām-in the womb of mother Yaśodā; nanda-patnyām-in the wife of Mahārāja Nanda; bhaviṣyasi-shall also appear.

O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

The word aṁśa-bhāgena is important in this verse. In Bhagavad-gītā (10.42) the Lord says:

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Everything is situated as a part of the Supreme Lord's potency. In regard to Lord Kṛṣṇa's appearance in the womb of Devakī, Brahmā played a part also because on the bank of the milk ocean he requested the Supreme Personality of Godhead to appear. A part was also played by Baladeva, the first expansion of Godhead. Similarly, Yogamāyā, who appeared as the daughter of mother Yaśodā, also played a part. Thus jīva-tattva, viṣṇu-tattva and śakti-tattva are all integrated with the Supreme Personality of Godhead, and when Kṛṣṇa appears, He appears with all His integrated parts. As explained in previous verses, Yogamāyā was requested to attract Saṅkarṣaṇa, Baladeva, from the womb of Devakī to the womb of Rohiṇī, and this was a very heavy task for her. Yogamāyā naturally could not see how it was possible for her to attract Saṅkarṣaṇa. Therefore Kṛṣṇa addressed her as śubhe, auspicious, and said, "Be blessed. Take power from Me, and you will be able to do it." By the grace of the Supreme Personality of Godhead, anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (aṁśa-bhāgena) and increasing or decreasing by His supreme will. Balarāma was only fifteen days older than Kṛṣṇa. By the blessings of Kṛṣṇa, Yogamāyā became the daughter of mother Yaśodā, but by the supreme will she was not able to enjoy the parental love of her father and mother. Kṛṣṇa, however, although not actually born from the womb of mother Yaśodā, enjoyed the parental love of mother Yaśodā and Nanda. By the blessings of Kṛṣṇa, Yogamāyā was able to achieve the reputation of being the daughter of mother Yaśodā, who also became famous by the blessings of Kṛṣṇa. Yaśodā means "one who gives fame."

TEXT 10

arciṣyanti manuṣyās tvāṁ
sarva-kāma-vareśvarīm
dhūpopahāra-balibhiḥ
sarva-kāma-vara-pradām

SYNONYMS

arciṣyanti-will worship; manuṣyāḥ-human society; tvām-unto you; sarva-kāma-vara-īśvarīm-because you are the best of the demigods who can fulfill all material desires; dhūpa-by incense; upahāra-by presentations; balibhiḥ-by different types of worship through sacrifice; sarva-kāma-of all material desires; vara-the blessings; pradām-one who can bestow.

By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: "Those whose minds are distorted by material desires surrender unto demigods." Therefore the word manuṣya, meaning "human being," here refers to one who does not know the actual goal of life. Such a person wants to enjoy the material world by taking birth in a highly elevated family with the benefits of education, beauty and immense wealth, which in this material world are desirable. One who has forgotten the real aim of life may worship goddess Durgā, māyā-śakti, under various names, for different purposes, and in different places. As there are many holy places for the worship of Kṛṣṇa, there are also many holy places in India for the worship of Durgādevī, or Māyādevī, who took birth as the daughter of Yaśodā. After cheating Kaṁsa, Māyādevī dispersed herself to various places, especially in Vindhyācala, to accept regular worship from ordinary men. A human being should actually be interested in understanding ātma-tattva, the truth of ātmā, the spirit soul, and Paramātmā, the supreme soul. Those who are interested in ātma-tattva worship the Supreme Personality of Godhead (yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati). However, as explained in the next verse of this chapter, those who cannot understand ātma-tattva (apaśyatām ātma-tattvam) worship Yogamāyā in her different features. Therefore Śrīmad-Bhāgavatam (2.1.2) says:

śrotavyādīni rājendra
nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." Those who are interested in remaining in this material world and are not interested in spiritual salvation have many duties, but for one who is interested in spiritual salvation, the only duty is to surrender fully unto Kṛṣṇa (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). Such a person is not interested in material enjoyment.

TEXTS 11–12

nāmadheyāni kurvanti
sthānāni ca narā bhuvi
durgeti bhadrakālīti
vijayā vaiṣṇavīti ca
kumudā caṇḍikā kṛṣṇā
mādhavī kanyaketi ca
māyā nārāyaṇīśānī
śāradety ambiketi ca

SYNONYMS

nāmadheyāni-different names; kurvanti-will give; sthānāni-in different places; ca-also; narāḥ-persons interested in material enjoyment; bhuvi-on the surface of the globe; durgā iti-the name Durgā; bhadrakālī iti-the name Bhadrakālī; vijayā-the name Vijayā; vaiṣṇavī iti-the name Vaiṣṇavī; ca-also; kumudā-the name Kumudā; caṇḍikā-the name Caṇḍikā; kṛṣṇā-the name Kṛṣṇā; mādhavī-the name Mādhavī; kanyakā iti-the name Kanyakā or Kanyā-kumārī; ca-also; māyā-the name Māyā; nārāyaṇī-the name Nārāyaṇī; īśānī-the name Īśānī; śāradā-the name Śāradā; iti-thus; ambikā-the name Ambikā; iti-also; ca-and.

Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

Because Kṛṣṇa and His energy appeared simultaneously, people have generally formed two groups-the śāktas and the Vaiṣṇavas-and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are śāktas, and those interested in spiritual salvation and attaining the spiritual kingdom are Vaiṣṇavas. Because people are generally interested in material enjoyment, they are interested in worshiping Māyādevī, the energy of the Supreme Personality of Godhead. Vaiṣṇavas, however, are śuddha-śāktas, or pure bhaktas, because the Hare Kṛṣṇa mahā-mantra indicates worship of the Supreme Lord's energy, Harā. A Vaiṣṇava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaiṣṇavas all worship such Deities as Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa and Rukmiṇī-Dvārakādhīśa, whereas durgā-śāktas worship the material energy under different names.

The names by which Māyādevī is known in different places have been listed by Vallabhācārya as follows. In Vārāṇasī she is known as Durgā, in Avantī she is known as Bhadrakālī, in Orissa she is known as Vijayā, and in Kulahāpura she is known as Vaiṣṇavī or Mahālakṣmī. (The representatives of Mahālakṣmī and Ambikā are present in Bombay.) In the country known as Kāmarūpa she is known as Caṇḍikā, in Northern India as Śāradā, and in Cape Comorin as Kanyakā. Thus she is distributed according to various names in various places.

Śrīla Vijayadhvaja Tīrthapāda, in his pada-ratnāvalī-ṭīkā, has explained the meanings of the different representations. Māyā is known as Durgā because she is approached with great difficulty, as Bhadrā because she is auspicious, and as Kālī because she is deep blue. Because she is the most powerful energy, she is known as Vijayā; because she is one of the different energies of Viṣṇu, she is known as Vaiṣṇavī; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudā. Because she is very severe to her enemies, the asuras, she is known as Caṇḍikā, and because she gives all sorts of material facilities, she is called Kṛṣṇā. In this way the material energy is differently named and situated in different places on the surface of the globe.

TEXT 13

garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ saṅkarṣaṇaṁ bhuvi
rāmeti loka-ramaṇād
balabhadraṁ balocchrayāt

SYNONYMS

garbha-saṅkarṣaṇāt-because He will be taken from the womb of Devakī to that of Rohiṇī; tam-Him (Rohiṇī-nandana, the son of Rohiṇī); vai-indeed; prāhuḥ-people will call; saṅkarṣaṇam-by the name Saṅkarṣaṇa; bhuvi-in the world; rāma iti-He will also be called Rāma; loka-ramaṇāt-because of His special mercy in enabling people in general to become devotees; balabhadram-He will also be called Balabhadra; bala-ucchrayāt-because of extensive bodily strength.

The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

These are some of the reasons why Balarāma is known as Saṅkarṣaṇa, Balarāma or sometimes Rāma. In the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-people sometimes object when Rāma is accepted as Balarāma. But although devotees of Lord Rāma may object, they should know that there is no difference between Balarāma and Lord Rāma. Here Śrīmad-Bhāgavatam clearly states that Balarāma is also known as Rāma (rāmeti). Therefore, it is not artificial for us to speak of Lord Balarāma as Lord Rāma. Jayadeva Gosvāmī also speaks of three Rāmas: Paraśurāma, Raghupati Rāma and Balarāma. All of them are Rāmas.

TEXT 14

sandiṣṭaivaṁ bhagavatā
tathety om iti tad-vacaḥ
pratigṛhya parikramya
gāṁ gatā tat tathākarot

SYNONYMS

sandiṣṭā-having been ordered; evam-thus; bhagavatā-by the Supreme Personality of Godhead; tathā iti-so be it; oṁ-affirmation by the mantra oṁ; iti-thus; tat-vacaḥ-His words; pratigṛhya-accepting the order; parikramya-after circumambulating Him; gām-to the surface of the globe; gatā-she immediately went; tat-the order, as given by the Supreme Personality of Godhead; tathā-just so; akarot-executed.

Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra oṁ, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

After receiving the orders of the Supreme Personality of Godhead, Yogamāyā twice confirmed her acceptance by saying, "Yes, sir, I shall do as You order," and then saying oṁ. Śrīla Viśvanātha Cakravartī Ṭhākura comments that oṁ signifies Vedic confirmation. Thus Yogamāyā very faithfully received the Lord's order as a Vedic injunction. It is a fact that whatever is spoken by the Supreme Personality of Godhead is a Vedic injunction that no one should neglect. In Vedic injunctions there are no mistakes, illusions, cheating or imperfection. Unless one understands the authority of the Vedic version, there is no purpose in quoting śāstra. No one should violate the Vedic injunctions. Rather, one should strictly execute the orders given in the Vedas. As stated in Bhagavad-gītā (16.24):

tasmāc chāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated."

TEXT 15

garbhe praṇīte devakyā
rohiṇīṁ yoga-nidrayā
aho visraṁsito garbha
iti paurā vicukruśuḥ

SYNONYMS

garbhe-when the embryo; praṇīte-was carried from the womb; devakyāḥ-of Devakī; rohiṇīm-to the womb of Rohiṇī; yoga-nidrayā-by the spiritual energy called Yogamāyā; aho-alas; visraṁsitaḥ-is lost; garbhaḥ-the embryo; iti-thus; paurāḥ-all the inhabitants of the house; vicukruśuḥ-lamented.

When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

"All the inhabitants of the palace" includes Kaṁsa. When everyone lamented, Kaṁsa joined in compassion, thinking that perhaps because of drugs or some other external means, Devakī had undergone this abortion. The real story of what happened after Yogamāyā attracted the child of Devakī into the womb of Rohiṇī in the seventh month of Rohiṇī's pregnancy is described as follows in the Hari-vaṁśa. At midnight, while Rohiṇī was deeply sleeping, she experienced, as if in a dream, that she had undergone a miscarriage. After some time, when she awoke, she saw that this had indeed happened, and she was in great anxiety. But Yogamāyā then informed her, "O auspicious lady, your child is now being replaced. I am attracting a child from the womb of Devakī, and therefore your child will be known as Saṅkarṣaṇa."

The word yoga-nidrā is significant. When one is spiritually reconnected through self-realization, one regards his material life as having been like a dream. As stated in Bhagavad-gītā (2.69):

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage." The stage of self-realization is called yoga-nidrā. All material activities appear to be a dream when one is spiritually awakened. Thus yoga-nidrā may be explained to be Yogamāyā.

TEXT 16

bhagavān api viśvātmā
bhaktānām abhayaṅkaraḥ
āviveśāṁśa-bhāgena
mana ānakadundubheḥ

SYNONYMS

bhagavān-the Supreme Personality of Godhead; api-also; viśvātmā-the Supersoul of all living entities; bhaktānām-of His devotees; abhayam-karaḥ-always killing the causes of fear; āviveśa-entered; aṁśa-bhāgena-with all of His potential opulences (Ṣaḍ-aiśvarya-pūrṇa); manaḥ-in the mind; ānakadundubheḥ-of Vasudeva.

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

The word viśvātmā refers to one who is situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). Another meaning of viśvātmā is "the only lovable object for everyone." Because of forgetfulness of this object, people are suffering in this material world, but if one fortunately revives his old consciousness of loving Kṛṣṇa and connects with Viśvātmā, one becomes perfect. The Lord is described in the Third Canto (3.2.15) as follows: parāvareśo mahad-aṁśa-yukto hy ajo 'pi jāto bhagavān. Although unborn, the Lord, the master of everything, appears like a born child by entering the mind of a devotee. The Lord is already there within the mind, and consequently it is not astonishing for Him to appear as if born from a devotee's body. The word āviveśa signifies that the Lord appeared within the mind of Vasudeva. There was no need for a discharge of semen. That is the opinion of Śrīpāda Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī Ṭhākura. In the Vaiṣṇava-toṣaṇī, Śrīla Sanātana Gosvāmī says that consciousness was awakened within the mind of Vasudeva. Śrīla Vīrarāghava Ācārya also says that Vasudeva was one of the demigods and that within his mind the Supreme Personality of Godhead appeared as an awakening of consciousness.

TEXT 17

sa bibhrat pauruṣaṁ dhāma
bhrājamāno yathā raviḥ
durāsado 'tidurdharṣo
bhūtānāṁ sambabhūva ha

SYNONYMS

saḥ-he (Vasudeva); bibhrat-carried; pauruṣam-pertaining to the Supreme Person; dhāma-the spiritual effulgence; bhrājamānaḥ-illuminating; yathā-as; raviḥ-the sunshine; durāsadaḥ-very difficult even to look at, difficult to understand by sensory perception; ati-durdharṣaḥ-approachable with great difficulty; bhūtānām-of all living entities; sambabhūva-so he became; ha-positively.

While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kaṁsa, and not only for Kaṁsa but for all living entities.

The word dhāma is significant. Dhāma refers to the place where the Supreme Personality of Godhead resides. In the beginning of Śrīmad-Bhāgavatam (1.1.1) it is said, dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. In the abode of the Supreme Personality of Godhead, there is no influence of material energy (dhāmnā svena sadā nirasta-kuhakam). Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a dhāma. For example, we speak of Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a dhāma, and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities. Because he is unapproachable, his enemies are simply struck with wonder, as explained here by the words durāsado 'tidurdharsaḥ.

The words pauruṣaṁ dhāma have been explained by various ācāryas. Śrī Vīrarāghava Ācārya says that these words refer to the effulgence of the Supreme Personality of Godhead. Vijayadhvaja says that they signify viṣṇu-tejas, and Śukadeva says bhagavat-svarūpa. The Vaiṣṇava-toṣaṇī says that these words indicate the influence of the Supreme Lord's effulgence, and Viśvanātha Cakravartī Ṭhākura says that they signify the appearance of the Supreme Personality of Godhead.

TEXT 18

tato jagan-maṅgalam acyutāṁśaṁ
samāhitaṁ śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtaṁ
kāṣṭhā yathānanda-karaṁ manastaḥ

SYNONYMS

tataḥ-thereafter; jagat-maṅgalam-auspiciousness for all living entities in all the universes of the creation; acyuta-aṁśam-the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; samāhitam-fully transferred; śūra-sutena-by Vasudeva, the son of Śūrasena; devī-Devakī-devī; dadhāra-carried; sarva-ātmakam-the Supreme Soul of everyone; ātma-bhūtam-the cause of all causes; kāṣṭhā-the east; yathā-just as; ānanda-karam-the blissful (moon); manastaḥ-being placed within the mind.

Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

As indicated here by the word manastaḥ, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not by the ordinary way for a human being, but by dīkṣā, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

The word acyutāṁśam is used because the Supreme Personality of Godhead is Ṣaḍ-aiśvarya-pūrṇa, full in the opulences of wealth, strength, fame, knowledge, beauty and renunciation. The Supreme Godhead is never separated from His personal opulences. As stated in the Brahma-saṁhitā (5.39), rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan: the Lord is always situated with all His plenary expansions, such as Rāma, Nṛsiṁha and Varāha. Therefore the word acyutāṁśam is specifically used here, signifying that the Lord is always present with His plenary expansions and opulences. There is no need to think of the Lord artificially as yogīs do. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (Bhāg. 12.13.1). Yogīs meditate upon the Supreme person within the mind. For a devotee, however, the Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master. The Lord did not need to live within the womb of Devakī, for His presence within the core of her heart was sufficient to carry Him. One is here forbidden to think that Kṛṣṇa was begotten by Vasudeva within the womb of Devakī and that she carried the child within her womb.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun, whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated in the pure, unalloyed heart of Vasudeva is not different from the original form of Kṛṣṇa. The appearance of the form of Kṛṣṇa anywhere, and specifically within the heart, is called dhāma. Dhāma refers not only to Kṛṣṇa's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Kṛṣṇa, the Supreme Personality of Godhead, entered the body of Devakī from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Kṛṣṇa is there, it is to be understood that all His plenary expansions, such as Nārāyaṇa, and incarnations like Lord Nṛsiṁha and Varāha, are with Him, and they are not subject to the conditions of material existence. In this way, Devakī became the residence of the Supreme Personality of Godhead, who is one without a second and the cause of all creation. Devakī became the residence of the Absolute Truth, but because she was within the house of Kaṁsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devakī was kept within the prison walls of Kaṁsa's palace, and no one could see her transcendental beauty, which resulted from her conceiving the Supreme Personality of Godhead.

Commenting upon this verse, Śrī Vīrarāghava Ācārya writes, vasudeva-devakī jaṭharayor hṛdayayor bhagavataḥ sambandhaḥ. The Supreme Lord's entrance into the womb of Devakī from the heart of Vasudeva was a heart-to-heart relationship.

TEXT 19

sā devakī sarva-jagan-nivāsa-
nivāsa-bhūtā nitarāṁ na reje
bhojendra-gehe 'gni-śikheva ruddhā
sarasvatī jñāna-khale yathā satī

SYNONYMS

sā devakī-that Devakīdevī; sarva-jagat-nivāsa-of the Supreme Personality of Godhead, the sustainer of all the universes (mat-sthāni sarva-bhūtāni); nivāsa-bhūtā-the womb of Devakī has now become the residence; nitarām-extensively; na-not; reje-became illuminated; bhojendra-gehe-within the limits of the house of Kaṁsa; agni-śikhā iva-like the flames of a fire; ruddhā-covered; sarasvatī-knowledge; jñāna-khale-in a person known as jñāna-khala, one who possesses knowledge but cannot distribute it; yathā-or just as; satī-so being.

Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

In this verse the word jñāna-khala is most significant. Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge, they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of Bhagavad-gītā, but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Kṛṣṇa Himself appeared as Śrī Caitanya Mahāprabhu and ordered all Indians to take up the cause of distributing the knowledge of Bhagavad-gītā throughout the entire world.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) Although India has the sublime knowledge of Bhagavad-gītā, Indians have not done their proper duty of distributing it. Now, therefore, the Kṛṣṇa consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of Bhagavad-gītā, these attempts involved distortion and compromise with mundane knowledge. But now the Kṛṣṇa consciousness movement, without mundane compromises, is distributing Bhagavad-gītā as it is, and people are deriving the benefits of awakening to Kṛṣṇa consciousness and becoming devotees of Lord Kṛṣṇa. Therefore the proper distribution of knowledge has begun by which not only will the whole world benefit, but India's glory will be magnified in human society. Kaṁsa tried to arrest Kṛṣṇa consciousness within his house (bhojendra-gehe), with the result that Kaṁsa, with all his opulences, was later vanquished. Similarly, the real knowledge of Bhagavad-gītā was being choked by unscrupulous Indian leaders, with the result that India's culture, and knowledge of the Supreme were being lost. Now, however, because Kṛṣṇa consciousness is spreading, the proper use of Bhagavad-gītā is being attempted.

TEXT 20

tāṁ vīkṣya kaṁsaḥ prabhayājitāntarāṁ
virocayantīṁ bhavanaṁ śuci-smitām
āhaiṣa me prāṇa-haro harir guhāṁ
dhruvaṁ śrito yan na pureyam īdṛśī

SYNONYMS

tām-her (Devakī); vīkṣya-after seeing; kaṁsaḥ-her brother Kaṁsa; prabhayā-with the enhancement of her beauty and influence; ajita-antarām-because of keeping Ajita, the Supreme Personality of Godhead, Viṣṇu, within herself; virocayantīm-illuminating; bhavanam-the whole atmosphere of the house; śuci-smitām-smiling and brilliant; āha-said to himself; eṣaḥ-this (Supreme Person); me-my; prāṇa-haraḥ-who will kill me; hariḥ-Lord Viṣṇu; guhām-within the womb of Devakī; dhruvam-certainly; śritaḥ-has taken shelter; yat-because; na-was not; purā-formerly; iyam-Devakī; īdṛśī-like this.

Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kaṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant."

The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in Bhagavad-gītā (dehino 'smin yathā dehe [Bg. 2.13]), within the body is the body's proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Kṛṣṇa has taken birth or taken shelter within the womb of the Kṛṣṇa consciousness movement. Men of Kaṁsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Kṛṣṇa consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Kṛṣṇa consciousness movement. As stated by authorities (Cc. Ādi 17.22), kali-kāle nāma-rūpe kṛṣṇa-avatāra: in this age, Kṛṣṇa has appeared in the Hare Kṛṣṇa mahā-mantra. The Kṛṣṇa consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kaṁsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Kṛṣṇa could not be killed by Kaṁsa, this movement cannot be checked by men of Kaṁsa's class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa mantra regularly.

TEXT 21

kim adya tasmin karaṇīyam āśu me
yad artha-tantro na vihanti vikramam
striyāḥ svasur gurumatyā vadho 'yaṁ
yaśaḥ śriyaṁ hanty anukālam āyuḥ

SYNONYMS

kim-what; adya-now, immediately; tasmin-in this situation; karaṇīyam-is to be done; āśu-without delay; me-my duty; yat-because; artha-tantraḥ-the Supreme Personality of Godhead, who is always determined to protect the sādhus and kill the asādhus; na-does not; vihanti-give up; vikramam-His prowess; striyāḥ-of a woman; svasuḥ-of my sister; guru-matyāḥ-especially when she is pregnant; vadhaḥ ayam-the killing; yaśaḥ-fame; śriyam-opulence; hanti-will vanquish; anukālam-forever; āyuḥ-and the duration of life.

Kaṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām Bg. 4.8], will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

According to Vedic principles, a woman, a brāhmaṇa, an old man, a child and a cow should never be killed. It appears that Kaṁsa, although a great enemy of the Supreme Personality of Godhead, was aware of the Vedic culture and conscious of the fact that the soul transmigrates from one body to another and that one suffers in the next life according to the karmas of this life. Therefore he was afraid of killing Devakī, since she was a woman, she was his sister, and she was pregnant. A kṣatriya becomes famous by performing heroic acts. But what would be heroic about killing a woman who, while confined in his custody, was under his shelter? Therefore, he did not want to act drastically by killing Devakī. Kaṁsa's enemy was within Devakī's womb, but killing an enemy in such a nescient state would not be an exhibition of prowess. According to kṣatriya rules, an enemy should be fought face to face and with proper weapons. Then if the enemy is killed, the victor becomes famous. Kaṁsa very conscientiously deliberated upon these facts and therefore refrained from killing Devakī, although he was completely confident that his enemy had already appeared within her womb.

TEXT 22

sa eṣa jīvan khalu sampareto
varteta yo 'tyanta-nṛśaṁsitena
dehe mṛte taṁ manujāḥ śapanti
gantā tamo 'ndhaṁ tanu-mānino dhruvam

SYNONYMS

saḥ-he; eṣaḥ-that jealous person; jīvan-while living; khalu-even; samparetaḥ-is dead; varteta-continues to live; yaḥ-anyone who; atyanta-very much; nṛśaṁsitena-by executing cruel activities; dehe-when the body; mṛte-is finished; tam-him; manujāḥ-all human beings; śapanti-condemn; gantā-he will go; tamaḥ andham-to hellish life; tanu-māninaḥ-of a person in the bodily concept of life; dhruvam-without a doubt.

A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

Kaṁsa considered that if he killed his sister, while living he would be condemned by everyone, and after death he would go to the darkest region of hellish life because of his cruelty. It is said that a cruel person like a butcher is advised not to live and not to die. While living, a cruel person creates a hellish condition for his next birth, and therefore he should not live; but he is also advised not to die, because after death he must go to the darkest region of hell. Thus in either circumstance he is condemned. Kaṁsa, therefore, having good sense about the science of the soul's transmigration, deliberately refrained from killing Devakī.

In this verse the words gantā tamo 'ndhaṁ tanu-mānino dhruvam are very important and require extensive understanding. Śrīla Jīva Gosvāmī, in his Vaiṣṇava-toṣaṇī-ṭīkā, says: tatra tanu-māninaḥ pāpina iti dehātma-buddhyaiva pāpābhiniveśo bhavati. One who lives in the bodily concept, thinking, "I am this body," involves himself, by the very nature of this conception, in a life of sinful activities. Anyone living in such a conception is to be considered a candidate for hell.

adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām
[SB 7.5.30]

One who is in a bodily concept of life has no control over sense gratification. Such a person can do anything sinful to eat, drink, be merry and enjoy a life of sense gratification, not knowing of the soul's transmigration from one body to another. Such a person does whatever he likes, whatever he imagines, and therefore, being subject to the laws of nature, he suffers miserably again and again in different material bodies.

yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ
(Bhāg. 5.5.5)

In the bodily concept of life, a person is karmānubandha, or conditioned by karma, and as long as the mind is absorbed in karma, one must accept a material body. Śarīra-bandha, bondage to the material body, is a source of misery (kleśa-da).

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

Although the body is temporary, it always gives one trouble in many ways, but human civilization is now unfortunately based on tanu-mānī, the bodily concept of life, by which one thinks, "I belong to this nation," "I belong to this group," "I belong to that group," and so on. Each of us has his own ideas, and we are becoming increasingly involved, individually, socially, communally and nationally, in the complexities of karmānubandha, sinful activities. For the maintenance of the body, men are killing so many other bodies and becoming implicated in karmānubandha. Therefore Śrīla Jīva Gosvāmī says that tanu-mānī, those in the bodily concept of life, are pāpī, sinful persons. For such sinful persons, the ultimate destination is the darkest region of hellish life (gantā tamo 'ndham). In particular, a person who wants to maintain his body by killing animals is most sinful and cannot understand the value of spiritual life. In Bhagavad-gītā (16.19–20) the Lord says:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
āsurīṁ yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya

tato yānty adhamāṁ gatim

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.” A human being is meant to understand the value of human life, which is a boon obtained after many, many births. Therefore one must free oneself from tanu-mānī, the bodily concept of life, and realize the Supreme Personality of Godhead.

TEXT 23

iti ghoratamād bhāvāt
sannivṛttaḥ svayaṁ prabhuḥ
āste pratīkṣaṁs taj-janma
harer vairānubandha-kṛt

SYNONYMS

iti-thus (thinking in the above-mentioned way); ghora-tamāt bhāvāt-from the most ghastly contemplation of how to kill his sister; sannivṛttaḥ-refrained; svayam-personally deliberating; prabhuḥ-one who was in full knowledge (Kaṁsa); āste-remained; pratīkṣan-awaiting the moment; tat-janma-until the birth of Him; hareḥ-of the Supreme Personality of Godhead, Hari; vaira-anubandha-kṛt-determined to continue such enmity.

Śukadeva Gosvāmī said: Deliberating in this way, Kaṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

TEXT 24

āsīnaḥ saṁviśaṁs tiṣṭhan
bhuñjānaḥ paryaṭan mahīm
cintayāno hṛṣīkeśam
apaśyat tanmayaṁ jagat

SYNONYMS

āsīnaḥ-while sitting comfortably in his sitting room or on the throne; saṁviśan-or lying on his bed; tiṣṭhan-or staying anywhere; bhuñjānaḥ-while eating; paryaṭan-while walking or moving; mahīm-on the ground, going hither and thither; cintayānaḥ-always inimically thinking of; hṛṣīkeśam-the Supreme Personality of Godhead, the controller of everything; apaśyat-observed; tat-mayam-consisting of Him (Kṛṣṇa), and nothing more; jagat-the entire world.

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kaṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kaṁsa became unfavorably Kṛṣṇa conscious.

Śrīla Rūpa Gosvāmī has described the finest pattern of devotional service as ānukūlyena kṛṣṇānuśīlanam, or cultivating Kṛṣṇa consciousness favorably. Kaṁsa, of course, was also Kṛṣṇa conscious, but because he regarded Kṛṣṇa as his enemy, even though he was fully absorbed in Kṛṣṇa consciousness, his Kṛṣṇa consciousness was not favorable for his existence. Kṛṣṇa consciousness, favorably cultivated, makes one completely happy, so much so that a Kṛṣṇa conscious person does not consider kaivalya-sukham, or merging into the existence of Kṛṣṇa, to be a great gain. Kaivalyaṁ narakāyate. For a Kṛṣṇa conscious person, even merging into the existence of Kṛṣṇa, or Brahman, as impersonalists aspire to do, is uncomfortable. Kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate. Karmīs hanker to be promoted to the heavenly planets, but a Kṛṣṇa conscious person considers such promotion a will-o’-the-wisp, good for nothing. Durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. Yogīs try to control their senses and thus become happy, but a Kṛṣṇa conscious person neglects the methods of yoga. He is unconcerned with the greatest of enemies, the senses, which are compared to snakes. For a Kṛṣṇa conscious person who is cultivating Kṛṣṇa consciousness favorably, the happiness conceived by the karmīs, jñānīs and yogīs is treated as less than a fig. Kaṁsa, however, because of cultivating Kṛṣṇa consciousness in a different way-that is, inimically-was uncomfortable in all the affairs of his life; whether sitting, sleeping, walking or eating, he was always in danger. This is the difference between a devotee and a nondevotee. A nondevotee or atheist also cultivates God consciousness-by trying to avoid God in everything. For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme. Such scientists do not like the idea that life is part and parcel of the Supreme Lord. As clearly stated in Bhagavad-gītā (mamaivāṁśo jīva-loke jīva-bhūtaḥ), the living entities do not arise from a combination of material elements, such as earth, water, air and fire, but are separated portions of the Supreme Personality of Godhead. If one can understand the position of the living entity as a separated portion of the Supreme Personality of Godhead, by studying the nature of the living entity one can understand the nature of the Supreme Godhead, since the living entity is a fragmental sample of the Godhead. But because atheists are not interested in God consciousness, they try to be happy by cultivating Kṛṣṇa consciousness in various unfavorable ways.

Although Kaṁsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, whether sitting on a throne or beneath a tree, is always happy. Śrīla Rūpa Gosvāmī resigned from office as a government minister to sit beneath a tree, yet he was happy. Tyaktvā tūrṇam aśeṣa-maṇḍalapati-śreṇīṁ sadā tucchavat (Ṣaḍ-gosvāmy-aṣṭaka 4). He did not care for his comfortable position as minister; he was happy even beneath a tree in Vṛndāvana, favorably serving the Supreme Personality of Godhead. This is the difference between a devotee and a nondevotee. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ
(Caitanya-candrāmṛta 95)

This comfortable position of a devotee can be established by the mercy of Lord Caitanya Mahāprabhu. Yasmin sthito na duḥkhena guruṇāpi vicālyate (Bg. 6.22). Even when a devotee is superficially put into great difficulty, he is never disturbed.

TEXT 25

brahmā bhavaś ca tatraitya
munibhir nāradādibhiḥ
devaiḥ sānucaraiḥ sākaṁ
gīrbhir vṛṣaṇam aiḍayan

SYNONYMS

brahmā-the supreme four-headed demigod; bhavaḥ ca-and Lord Śiva; tatra-there; etya-arriving; munibhiḥ-accompanied by great sages; nārada-ādibhiḥ-by Nārada and others; devaiḥ-and by demigods like Indra, Candra and Varuṇa; sa-anucaraiḥ-with their followers; sākam-all together; gīrbhiḥ-by their transcendental prayers; vṛṣaṇam-the Supreme Personality of Godhead, who can bestow blessings upon everyone; aiḍayan-pleased.

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

Dvau bhūta-sargau loke ’smin daiva āsura eva ca (Padma Purāṇa). There are two classes of men-the daivas and the asuras-and there is a great difference between them. Kaṁsa, being an asura, was always planning how to kill the Supreme Personality of Godhead or His mother, Devakī. Thus he was also Kṛṣṇa conscious. But devotees are Kṛṣṇa conscious favorably (viṣṇu-bhaktaḥ smṛto daivaḥ). Brahmā is so powerful that he is in charge of creating an entire universe, yet he personally came to receive the Supreme Personality of Godhead. Bhava, Lord Śiva, is always jubilant in chanting the holy name of the Lord. And what to speak of Nārada? Nārada-muni, bājāya vīṇā, rādhikā-ramaṇa-nāme. Nārada Muni is always chanting the glories of the Lord, and his engagement is to travel all over the universe and find a devotee or make someone a devotee. Even a hunter was made a devotee by the grace of Nārada. Śrīla Sanātana Gosvāmī, in his Toṣaṇī, says that the word nārada-ādibhiḥ means that Nārada and the demigods were accompanied by other saintly persons, like Sanaka and Sanātana, all of whom came to congratulate or welcome the Supreme Personality of Godhead. Even though Kaṁsa was planning to kill Devakī, he too awaited the arrival of the Supreme Personality of Godhead (pratīkṣaṁs taj janma).

TEXT 26

satya-vrataṁ satya-paraṁ tri-satyaṁ
satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ
satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

SYNONYMS

satya-vratam-the Personality of Godhead, who never deviates from His vowThe Lord vows:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
(Bg. 4.7).

To honor this vow, the Lord appeared.

; satya-param-who is the Absolute Truth (as stated in the beginning of Śrīmad-Bhāgavatam, satyaṁ paraṁ dhīmahi); tri-satyam-He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya-of all relative truths, which are emanations from the Absolute Truth, Kṛṣṇa; yonim-t;he cause; nihitam-entered; ca-and; satye-in the factors that create this material world (namely, the five elements-earth, water, fire, air and ether); satyasya-of all that is accepted as the truth; satyam-the Lord is the original truth; ṛta-satya-netram-He is the origin of whatever truth is pleasing (sunetram); satya-ātmakam-everything pertaining to the Lord is truth (sac-cid-ānanda: His body is truth, His knowledge is truth, and His pleasure is truth); tvām-unto you, O Lord; śaraṇam-offering our full surrender; prapannāḥ-we are completely under Your protection.

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. Śrīmad-Bhāgavatam begins, therefore, with the words oṁ namo bhagavate vāsudevāya. .. satyaṁ paraṁ dhīmahi. Vāsudeva, Kṛṣṇa, is the paraṁ satyam, the Supreme Truth. The Supreme Truth can be approached or understood by the supreme method, as declared by the Supreme Truth: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ (Bg. 18.55). Bhakti, devotional service, is the only way to understand the Absolute Truth. For protection, therefore, the demigods surrender to the Supreme Truth, not to the relative truth. There are persons who worship various demigods, but the Supreme Truth, Kṛṣṇa, declares in Bhagavad-gītā (7.23), antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: ”Men of small intelligence worship the demigods, and their fruits are limited and temporary.” Worship of demigods may be useful for a limited time, but the result is antavat, perishable. This material world is impermanent, the demigods are impermanent, and the benedictions derived from the demigods are also impermanent, whereas the living entity is eternal (nityo nityānāṁ cetanaś cetanānām). Every living entity, therefore, must search for eternal happiness, not temporary happiness. The words satyaṁ paraṁ dhīmahi indicate that one should search for the Absolute Truth, not the relative truth.

While offering prayers to the Supreme Personality of Godhead, Nṛsiṁhadeva, Prahlāda Mahārāja said:

bālasya neha śaraṇaṁ pitarau nṛsiṁha

nārtasya cāgadam udanvati majjato nauḥ

Generally it is understood that the protectors for a child are his parents, but this is not actually the fact. The real protector is the Supreme Personality of Godhead.

taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām
(Bhāg. 7.9.19)

If neglected by the Supreme Personality of Godhead, a child, despite the presence of his parents, will suffer, and a diseased person, despite all medical help, will die. In this material world, where there is a struggle for existence, men have invented many means for protection, but these are useless if the Supreme Personality of Godhead rejects them. Therefore the demigods purposefully say, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ: "Real protection can be obtained from You, O Lord, and therefore we surrender unto You,"

The Lord demands that one surrender unto Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]), and He further says:

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

"If one surrenders unto Me sincerely, saying, 'My Lord, from this day I am fully surrendered unto You,' I always give him protection. That is My vow." (Rāmāyaṇa, Yuddha-kāṇḍa 18.33) The demigods offered their prayers to the Supreme Personality of Godhead because He had now appeared in the womb of His devotee Devakī to protect all the devotees harassed by Kaṁsa and his lieutenants. Thus the Lord acts as satyavrata. The protection given by the Supreme Personality of Godhead cannot be compared to the protection given by the demigods. It is said that Rāvaṇa was a great devotee of Lord Śiva, but when Lord Rāmacandra went to kill him, Lord Śiva could not give him protection.

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada and followed by many other demigods, had now invisibly appeared in the house of Kaṁsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of devotional desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the Bhagavad-gītā, Kṛṣṇa descends upon this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the womb of Devakī to fulfill this vow. They were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as satyaṁ param, or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Kṛṣṇa. One who becomes fully Kṛṣṇa conscious can attain the Absolute Truth. Kṛṣṇa is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Kṛṣṇa is Truth always, past, present and future. In the material world, everything is being controlled by supreme time, in the course of past, present and future. But before the creation, Kṛṣṇa was existing, and when there is creation, everything is resting in Kṛṣṇa, and when this creation is finished, Kṛṣṇa will remain. Therefore, He is Absolute Truth in all circumstances, If there is any truth within this material world, it emanates from the Supreme Truth, Kṛṣṇa. If there is any opulence within this material world, the cause of the opulence is Kṛṣṇa. If there is any reputation within this material world, the cause of the reputation is Kṛṣṇa. If there is any strength within this material world, the cause of such strength is Kṛṣṇa. If there is any wisdom and education within this material world, the cause of such wisdom and education is Kṛṣṇa. Therefore Kṛṣṇa is the source of all relative truths.

Devotees, therefore, following in the footsteps of Lord Brahmā, pray, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **, worshiping the ādi-puruṣa, the supreme truth, Govinda. Everything, everywhere, is performed in terms of three principles, jñāna-bala-kriyā-knowledge, strength and activity. In every field, if there is not full knowledge, full strength and full activity, an endeavor is never successful. Therefore, if one wants success in everything, one must be backed by these three principles. In the Vedas (Śvetāśvatara Upaniṣad 6.8) there is this statement about the Supreme Personality of Godhead:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

The Supreme Personality of Godhead does not need to do anything personally, for He has such potencies that anything He wants done will be done perfectly well through the control of material nature (svābhāvikī jñāna-bala-kriyā ca). Similarly, those who are engaged in the service of the Lord are not meant to struggle for existence. The devotees who are fully engaged in spreading the Kṛṣṇa consciousness movement, more than ten thousand men and women all over the world, have no steady or permanent occupation, yet we actually see that they are maintained very opulently. The Lord says in Bhagavad-gītā (9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"For those who worship Me with devotion, meditating on My transcendental form, I carry to them what they lack and preserve what they have." The devotees have no anxiety over what will happen next, where they will stay or what they will eat, for everything is maintained and supplied by the Supreme Personality of Godhead, who has promised, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31) From all angles of vision, therefore, in all circumstances, if one fully surrenders unto the Supreme Personality of Godhead, there is no question of one's struggling for existence. In this connection, the commentary by Śrīpāda Madhvācārya, who quotes from the Tantra-bhāgavata, is very meaningful:

sac-chadba uttamaṁ brūyād
ānandantīti vai vadet
yetijñānaṁ samuddiṣṭaṁ
pūrṇānanda-dṛśis tataḥ
attṛtvāc ca tadā dānāt
satyāttya cocyate vibhuḥ

Explaining the words satyasya yonim, Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa is the avatārī, the origin of all incarnations. All incarnations are the Absolute Truth, yet the Supreme Personality of Godhead Kṛṣṇa is the origin of all incarnations. Dīpārcir eva hi daśāntaram abhyupetya dīpāyate (Brahma-saṁhitā 5.46). There may be many lamps, all equal in power, yet there is a first lamp, a second lamp, a third lamp and so on. Similarly, there are many incarnations, who are compared to lamps, but the first lamp, the original Personality of Godhead, is Kṛṣṇa. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **.

The demigods must offer worship in obedience to the Supreme Personality of Godhead, but one might argue that since the Supreme Godhead was within the womb of Devakī, He was also coming in a material body. Why then should He be worshiped? Why should one make a distinction between an ordinary living entity and the Supreme Personality of Godhead? These questions are answered in the following verses.

TEXT 27

ekāyano ’sau dvi-phalas tri-mūlaś
catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā
sapta-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ

SYNONYMS

eka-ayanaḥ-the body of an ordinary living being is fully dependent on the material elements; asau-that; dvi-phalaḥ-in this body we are subject to material happiness and distress, which result from karma; tri-mūlaḥ-having three roots, the three modes of nature (goodness, passion and ignorance), upon which the body is created; catuḥ-rasaḥ-four rasas, or tastes; pañca-vidhaḥ-consisting of five senses for acquiring knowledge (the eyes, ears, nose, tongue and touch); ṣaṭ-ātmā-six circumstances (lamentation, illusion, old age, death, hunger and thirst); sapta-tvak-having seven coverings (skin, blood, muscle, fat, bone, marrow and semen); aṣta-viṭapaḥ-eight branches (the five gross elements-earth, water, fire, air and ether-and also the mind, intelligence and ego); nava-akṣaḥ-nine holes; daśa-chadī-ten kinds of life air, resembling the leaves of a tree; dvi-khagaḥ-two birds (the individual soul and the Supersoul); hi-indeed; ādi-vṛkṣaḥ -this is the original tree or construction of the material body, whether individual or universal.

The body [the total body and the individual body are of the same composition] may figuratively be called ”the original tree.” From this tree, which fully depends on the ground of material nature, come two kinds of fruit-the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature-goodness, passion and ignorance. The fruits of bodily happiness have four tastes-religiosity, economic development, sense gratification and liberation-which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements-earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows-the eyes, the ears, the nostrils, the mouth, the rectum and the genitals-and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

This material world is composed of five principal elements-earth, water, fire, air and ether-all of which are emanations from Kṛṣṇa. Although materialistic scientists may accept these five primary elements as the cause of the material manifestation, these elements in their gross and subtle states are produced by Kṛṣṇa, whose marginal potency also produces the living entities working within this material world. The Seventh Chapter of Bhagavad-gītā clearly states that the entire cosmic manifestation is a combination of two of Kṛṣṇa’s energies-the superior energy and the inferior energy. The living entities are the superior energy, and the inanimate material elements are His inferior energy. In the dormant stage, everything rests in Kṛṣṇa.

Material scientists cannot give such a thorough analysis of the material structure of the body. The analysis of the material scientists concerns itself only with inanimate matter, but this is inadequate because the living entity is completely separate from the material bodily structure. In Bhagavad-gītā (7.5) the Lord says:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

”Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe.” Although the material elements emanate from the Supreme Personality of Godhead, Kṛṣṇa, they are separated elements and are sustained by the living elements.

As indicated by the word dvi-khagaḥ, the living elements within the body resemble two birds in a tree. Kha means ”sky,” and ga means ”one who flies.” Thus the word dvi-khagaḥ refers to birds. In the tree of the body there are two birds, or two living elements, and they are always different. In Bhagavad-gītā (13.3), the Lord says, kṣetra jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: ”O scion of Bharata, you should understand that I am also the knower in all bodies.” The kṣetra jña, the owner of the body, is also called the khaga, the living entity. Within the body there are two such kṣetra jñas-the individual soul and the Supersoul. The individual soul is the owner of his individual body, but the Supersoul is present within the bodies of all living entities. Such a thorough analysis and understanding of the bodily structure cannot be obtained anywhere but in the Vedic literature.

When two birds enter a tree, one may foolishly think that the birds become one or merge with the tree, but actually they do not. Rather, each bird keeps its individual identity. Similarly, the individual soul and the Supersoul do not become one, nor do they merge with matter. The living entity lives close to matter, but this does not mean that he merges or mixes with it (asaṅgo hy ayaṁ puruṣaḥ), although material scientists mistakenly see the organic and inorganic, or animate and inanimate, to be mixed.

Vedic knowledge has been kept imprisoned or concealed, but every human being needs to understand it in truth. The modern civilization of ignorance is simply engaged in analyzing the body, and thus people come to the erroneous conclusion that the living force within the body is generated under certain material conditions. People have no information of the soul, but this verse gives the perfect explanation that there are two living forces (dvi-khaga): the individual soul and the Supersoul. The Supersoul is present in every body (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), whereas the individual soul is situated only in his own body (dehī) and is transmigrating from one body to another.

TEXT 28

tvam eka evāsya sataḥ prasūtis
tvaṁ sannidhānaṁ tvam anugrahaś ca
tvan-māyayā saṁvṛta-cetasas tvāṁ
paśyanti nānā na vipaścito ye

SYNONYMS

tvam-You (O Lord); ekaḥ-being one without a second, You are everything; eva-indeed; asya sataḥ-of this cosmic manifestation now visible; prasūtiḥ-the original source; tvam-Your Lordship; sannidhānam-the conservation of all such energy when everything is annihilated; tvam-Your Lordship; anugrahaḥ ca-and the maintainer; tvat-māyayā-by Your illusory, external energy; saṁvṛta-cetasaḥ-those whose intelligence is covered by such illusory energy; tvām-unto You; paśyanti-observe; nānā-many varieties; na-not; vipaścitaḥ-learned scholars or devotees; ye-who are.

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

Various demigods, beginning from Lord Brahmā, Lord Śiva and even Viṣṇu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. Ekam evādvitīyaṁ brahma. There is no second existence. Those who are truly vipaścit, learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti (Brahma-saṁhitā 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. Tat te'nukampāṁ susamīkṣamāṇaḥ (Bhāg. 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. Teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt (Bg. 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called mṛtyu-saṁsāra, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a nondevotee, but a devotee can see this because he is vipaścit, or learned. A nondevotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. Sarvaṁ khalv idaṁ brahma. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. Ekam evādvitīyam. There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahmā is the creator, Viṣṇu the maintainer and Śiva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in Bhagavad-gītā (9.23):

ye 'py anya-devatā bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." There is no need to worship the demigods, for this is avidhi, not in order. Simply by surrendering oneself at the lotus feet of Kṛṣṇa, one can completely discharge one's duties; there is no need to worship various deities or demigods. These various divinities are observed by the mūḍhas, fools, who are bewildered by the three modes of material nature (tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (mohitaṁ nābhijānāti mām ebhyaḥ param avyayam). Not being disturbed by the Lord's various features, one should concentrate upon and worship the Supreme Lord (mām ekaṁ śaraṇaṁ vraja). This should be the guiding principle of one's life.

TEXT 29

bibharṣi rūpāṇy avabodha ātmā
kṣemāya lokasya carācarasya
sattvopapannāni sukhāvahāni
satām abhadrāṇi muhuḥ khalānām

SYNONYMS

bibharṣi-You accept; rūpāṇi-varieties of forms, such as Matsya, Kūrma, Varāha, Rāma and Nṛsiṁha; avabodhaḥ ātmā-in spite of having different incarnations, You remain the Supreme, full of knowledge; kṣemāya-for the benefit of everyone, and especially the devotees; lokasya-of all living entities; cara-acarasya-moving and nonmoving; sattva-upapannāni-all such incarnations are transcendental (śuddha-sattva); sukha-avahāni-full of transcendental bliss; satām-of the devotees; abhadrāṇi-all inauspiciousness or annihilation; muhuḥ-again and again; khalānām-of the nondevotees.

O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

This verse explains why the Supreme Personality of Godhead appears as an incarnation again and again. The incarnations of the Supreme Personality of Godhead all function differently, but their main purpose is paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-to protect the devotees and annihilate the miscreants. Yet even though the duṣkṛtīs, or miscreants, are annihilated, this is ultimately good for them.

TEXT 30

tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaike
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padaṁ bhavābdhim

SYNONYMS

tvayi-in You; ambuja-akṣa-O lotus-eyed Lord; akhila-sattva-dhāmni-who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; samādhinā-by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); āveśita-fully absorbed, fully engaged; cetasā-but by such a mentality; eke-the one process of always thinking of Your lotus feet; tvat-pāda-potena-by boarding such a boat as Your lotus feet; mahat-kṛtena-by that action which is considered the most powerful original existence or which is executed by mahājanas; kurvanti-they make; govatsa-padam-like the hoofprint of a calf; bhava-abdhim-the great ocean of nescience.

O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]), they are undergoing the tribulations of mṛtyu-saṁsāra-vartmani, repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the mahājanas (mahat-kṛtena). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam [SB 7.5.23]). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. Śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane (Bhakti-rasāmṛta-sindhu 1.2.265). According to this verse, Mahārāja Parīkṣit became liberated by fully concentrating his mind on hearing the Lord's holy name, attributes and pastimes. Similarly, Śukadeva Gosvāmī simply glorified the Lord, and by speaking on the subject matters of Kṛṣṇa that constitute the entire Śrīmad-Bhāgavatam, he too was liberated. One may also be liberated simply by sakhya, friendly behavior with the Lord. Such is the power of devotional service, as we learn from the examples set by the Lord's many pure devotees.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
[SB 6.3.20]

We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as ambujākṣa, or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called samādhi. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ (Bhāg. 12.13.1). A yogī is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart. It is also said:

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is paraṁ padam, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step." (Bhāg. 10.14.58) This process is recommended here by authorities like Lord Brahmā and Lord Śiva (svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word mahat-kṛtena, it is also significant that the process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (mahājano yena gataḥ sa panthāḥ).

TEXT 31

svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ

bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān

SYNONYMS

svayam-personally; samuttīrya-perfectly crossing; su-dustaram-which is very difficult to cross; dyuman-O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; bhava-arṇavam-the ocean of nescience; bhīmam-which is extremely fierce; adabhra-sauhṛdāḥ-devotees who are incessantly friendly to the fallen souls; bhavat-pada-ambhoruha-Your lotus feet; nāvam-the boat for crossing; atra-in this world; te-they (the Vaiṣṇavas); nidhāya-leaving behind; yātāḥ-on to the ultimate destination, Vaikuṇṭha; sat-anugrahaḥ-who are always kind and merciful to the devotees; bhavān-You.

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

This statement reveals how the merciful ācāryas and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead. Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī, said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

One can achieve the seed of bhakti-latā, devotional service, by the mercy of guru and Kṛṣṇa. The duty of the guru is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Kṛṣṇa accepts from a candidate who wants to be successful in going back home, back to Godhead. After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a guru, or ācārya, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The ācārya's duty, therefore, is to find the means by which devotees may render service according to references from śāstra. Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such devotional books as Bhakti-rasāmṛta-sindhu. Thus it is the duty of the ācārya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Kṛṣṇa consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities-illicit sex, intoxication, meat-eating and gambling-and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridāsa Ṭhākura, but should follow this method. Kṛṣṇa will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities. The ācārya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called ācārya-sampradāya. It is therefore said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ (Padma Purāṇa). The ācārya-sampradāya is strictly bona fide. Therefore one must accept the ācārya-sampradāya; otherwise one's endeavor will be futile. Śrīla Narottama dāsa Ṭhākura therefore sings:

tāṅdera caraṇa sevi bhakta sane vāsa
janame janame haya, ei abhilāṣa

One must worship the lotus feet of the ācārya and live within the society of devotees. Then one's endeavor to cross over nescience will surely be successful.

TEXT 32

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye anye-anyone, or all others; aravinda-akṣa-O lotus-eyed one; vimukta-māninaḥ-falsely considering themselves free from the bondage of material contamination; tvayi-unto You; asta-bhāvāt-speculating in various ways but not knowing or desiring more information of Your lotus feet; aviśuddha-buddhayaḥ-whose intelligence is still not purified and who do not know the goal of life; āruhya-even though achieving; kṛcchreṇa-by undergoing severe austerities, penances and hard labor; param padam-the highest position (according to their imagination and speculation); tataḥ-from that position; patanti-they fall; adhaḥ-down into material existence again; anādṛta-neglecting devotion to; yuṣmat-Your; aṅghrayaḥ-lotus feet.

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

Aside from devotees, there are many others, nondevotees, known as karmīs, jñānīs or yogīs, philanthropists, altruists, politicians, impersonalists and voidists. There are many varieties of nondevotees who have their respective ways of liberation, but simply because they do not know the shelter of the Lord's lotus feet, although they falsely think that they have been liberated and elevated to the highest position, they fall down. As clearly stated by the Lord Himself in Bhagavad-gītā (9.3):

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

”Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.” It doesn’t matter whether one is a karmī, jñānī, yogī, philanthropist, politician or whatever; if one has no love for the lotus feet of the Lord, one falls down. That is the verdict given by Lord brahma in this verse.

There are persons who advocate accepting any process and who say that whatever process one accepts will lead to the same goal, but that is refuted in this verse, where such persons are referred to as vimukta-māninaḥ, signifying that although they think they have attained the highest perfection, in fact they have not. In the present day, big, big politicians all over the world think that by scheming they can occupy the highest political post, that of president or prime minister, but we actually see that even in this life such big prime ministers, presidents and other politicians, because of being nondevotees, fall down (patanty adhaḥ). To become president or prime minister is not easy; one must work very hard (āruhya kṛcchreṇa) to achieve the post. And even though one may reach his goal, at any moment one may be kicked down by material nature. In human society there have been many instances in which great, exalted politicians have fallen from government and become lost in historical oblivion. The cause of this is aviśuddha-buddhayaḥ: their intelligence is impure. The śāstra says, na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). One achieves the perfection of life by becoming a devotee of Viṣṇu, but people do not know this. Therefore, as stated in Bhagavad-gītā (12.5), kleśo ’dhikataras teṣām avyaktāsakta-cetasām. Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
(Bhāg. 10.14.4)

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

Dhruva Mahārāja at first wanted to achieve the greatest material kingdom and greater material possessions than his father, but when he was actually favored by the Lord, who appeared before him to give him the benediction he desired, Dhruva Mahārāja refused it, saying, svāmin kṛtārtho’smi varaṁ na yāce: ”Now I am fully satisfied. I do not want any material benediction.” (Hari-bhakti-sudhodaya 7.28) This is the perfection of life. Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ (Bg. 6.22). If one achieves the shelter of the Lord’s lotus feet, one is fully satisfied and does not need to ask for any material benediction.

At night, no one can see a lotus, for lotuses blossom only during the daytime. Therefore the word aravindākṣa is significant. One who is not captivated by the lotus eyes or transcendental form of the Supreme Lord is in darkness, exactly like one who cannot see a lotus. One who has not come to the point of seeing the lotus eyes and transcendental form of Śyāmasundara is a failure. premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]. Those who are attached to the Supreme Personality of Godhead in love always see the Lord’s lotus eyes and lotus feet, whereas others cannot see the Lord’s beauty and are therefore classified as anādṛta-yuṣmad-aṅghrayaḥ, or neglectful of the Lord’s personal form. Those who neglect the Lord’s form are surely failures on every path in life, but if one develops even a little love for the Supreme Personality of Godhead, one is liberated without difficulty (svalpam apy asya dharmasya trāyate mahato bhayāt). Therefore the Supreme Personality of Godhead recommends in Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: ”Simply think of Me, become My devotee, worship Me and offer some slight homage to Me.” Simply by this process, one is guaranteed to return home, back to Godhead, and thus attain the highest perfection. The Lord further affirms in Bhagavad-gītā (18.54–55):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.”

TEXT 33

tathā na te mādhava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

SYNONYMS

tathā-like them (the nondevotees); na-not; te-they (the devotees); mādhava-O Lord, husband of the goddess of fortune; tāvakāḥ-the followers of the devotional path, the devotees; kvacit-in any circumstances; bhraśyanti-fall down; mārgāt-from the path of devotional service; tvayi-unto You; baddha-sauhṛdāḥ-because of being fully attached to Your lotus feet; tvayā-by You; abhiguptāḥ-always protected from all dangers; vicaranti-they move; nirbhayāḥ-without fear; vināyaka-anīkapa-the enemies who maintain paraphernalia to oppose the bhakti cult; mūrdhasu-on their heads; prabho-O Lord.

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

Devotees generally do not fall down, but if circumstantially they do, the Lord, because of their strong attachment to Him, gives them protection in all circumstances. Thus even if devotees fall down, they are still strong enough to traverse the heads of their enemies. We have actually seen that our Kṛṣṇa consciousness movement has many opponents, such as the ”deprogrammers,” who instituted a strong legal case against the devotees. We thought that this case would take a long time to settle, but because the devotees were protected by the Supreme Personality of Godhead, we unexpectedly won the case in one day. Thus a case that was expected to continue for years was settled in a day because of the protection of the Supreme Personality of Godhead, who has promised in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: ”O son of Kuntī, declare it boldly that My devotee never perishes.” In history there are many instances of devotees like Citraketu, Indradyumna and Mahārāja Bharata who circumstantially fell down but were still protected. Mahārāja Bharata, for example, because of his attachment to a deer, thought of the deer at the time of death, and therefore in his next life he became a deer (yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram [Bg. 8.6]). Because of protection by the Supreme Personality of Godhead, however, the deer remembered his relationship with the Lord and next took birth in a good brahminical family and performed devotional service (śucīnāṁ śrīmatāṁ gehe yoga-bhraṣṭo ’bhijāyate). Similarly, Citraketu fell down and became a demon, Vṛtrāsura, but he too was protected. Thus even if one falls down from the path of bhakti-yoga, one is ultimately saved. If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him (kaunteya pratijānīhi na me bhaktaḥ praṇaśyati). But even if a devotee circumstantially falls down, he is protected by Mādhava.

The word Mādhava is significant. Mā, mother Lakṣmī, the mother of all opulences, is always with the Supreme Personality of Godhead, and if a devotee is in touch with the Supreme Personality of Godhead, all the opulences of the Lord are ready to help him.

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama
(Bg. 18.78)

Wherever there is the Supreme Personality of Godhead, Kṛṣṇa, and His devotee Arjuna, Pārtha, there is victory, opulence, extraordinary power and morality. The opulences of a devotee are not a result of karma-kāṇḍa-vicāra. A devotee is always protected by all of the Supreme Lord’s opulences, of which no one can deprive him (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham [Bg. 9.22]). Thus a devotee cannot be defeated by any opponents. A devotee, therefore, should not deviate knowingly from the path of devotion. The adherent devotee is assured all protection from the Supreme Personality of Godhead.

TEXT 34

sattvaṁ viśuddhaṁ śrayate bhavān sthitau
śarīriṇāṁ śreya-upāyanaṁ vapuḥ
veda-kriyā-yoga-tapaḥ-samādhibhis
tavārhaṇaṁ yena janaḥ samīhate

SYNONYMS

sattvam-existence; viśuddham-transcendental, beyond the three modes of material nature; śrayate-accepts; bhavān-Your Lordship; sthitau-during the maintenance of this material world; śarīriṇām-of all living entities; śreyaḥ-of supreme auspiciousness; upāyanam-for the benefit; vapuḥ-a transcendental form or body; veda-kriyā-by ritualistic ceremonies according to the directions of the Vedas; yoga-by practice of devotion; tapaḥ-by austerities; samādhibhiḥ-by becoming absorbed in transcendental existence; tava-Your; arhaṇam-worship; yena-by such activities; janaḥ-human society; samīhate-offers (its obligation unto You).

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

As stated in Bhagavad-gītā (18.3), yajña-dāna-tapaḥ-karma na tyājyam: the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the karmīs are advised to work for the sake of the Lord.

yajñārthāt karmaṇo ’nyatra
loko ’yaṁ karma-bandhanaḥ

”Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world.” (Bg. 3.9) The words yajñārthāt karmaṇaḥ indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (sva-karmaṇā tam abhyarcya). According to Vedic principles, there must be divisions of human society (cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]). There should be brāhmaṇas, kṣatriyas, vaiśyas and śūdras, and everyone should learn to worship the Supreme Personality of Godhead (tam abhyarcya). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in Śrīmad-Bhāgavatam as the activities of go-khara, cows and asses (sa eva go-kharaḥ [SB 10.84.13]). Everyone is acting in a bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Śrī Caitanya Mahāprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the śāstras:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The Kṛṣṇa consciousness movement is therefore teaching people all over the world how to chant the Hare Kṛṣṇa mantra, and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (vedaiś ca sarvair aham eva vedyaḥ [Bg. 15.15]). We should always know that when Kṛṣṇa and Lord Caitanya appeared, They appeared in śuddha-sattva bodies. One should not mistake the body of Kṛṣṇa or Caitanya Mahāprabhu to be a material body like ours, for Kṛṣṇa and Caitanya Mahāprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original śuddha-sattva transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (sa eva go-kharaḥ [SB 10.84.13]). We should learn how to act from Bhagavad-gītā, which explains everything for human understanding. Thus we can become happy even in this age of Kali.

TEXT 35

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ

SYNONYMS

sattvam-śuddha-sattva, transcendental; na-not; cet-if; dhātaḥ-O reservoir of all energies, cause of all causes; idam-this; nijam-personal, spiritual; bhavet-could have been; vijñānam-transcendental knowledge; ajñāna-bhidā-which drives away the ignorance of the material modes; apamārjanam-completely vanquished; guṇa-prakāśaiḥ-by the awakening of such transcendental knowledge; anumīyate-becomes manifested; bhavān-Your Lordship; prakāśate-exhibit; yasya-whose; ca-and; yena-by which; vā-either; guṇaḥ-quality or intelligence.

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

It is said, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in Śrīmad-Bhāgavatam (10.14.29):

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him. The Lord has innumerable forms (rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]), and unless these forms, such as Lord Rāmacandra, Nṛsiṁhadeva, Kṛṣṇa and Balarāma, were transcendental, how could they be worshiped by devotees since time immemorial? Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ (Bg. 18.55). Devotees who awaken their transcendental nature in the presence of the Lord and who follow the rules and regulations of devotional service can understand Lord Kṛṣṇa, Lord Rāmacandra and other incarnations, who are not of this material world but who come from the spiritual world for the benefit of people in general. If one does not take to this process, one imagines or manufactures some form of God according to material qualities and can never awaken a real understanding of the Supreme Personality of Godhead. The words bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ signify that unless one worships the Lord according to the regulative devotional principles, one cannot awaken the transcendental nature. Deity worship, even in the absence of the Supreme Personality of Godhead, awakens the transcendental nature of the devotee, who thus becomes increasingly attached to the Lord's lotus feet.

The appearance of Kṛṣṇa is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead according to his mode of material nature. In the Brahma-saṁhitā it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same Brahma-saṁhitā, that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the Śrīmad-Bhāgavatam are vijñānam ajñāna-bhidāpamārjanam. Vijñāna means transcendental knowledge of the Supreme Personality; vijñāna is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahmā presents the knowledge of Kṛṣṇa in the Brahma-saṁhitā. Brahma-saṁhitā is vijñāna as realized by Brahmā's transcendental experience, and in that way he presented the form and the pastimes of Kṛṣṇa in the transcendental abode. Ajñāna-bhidā means "that which can match all kinds of speculation." In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Kṛṣṇa in the Brahma-saṁhitā is vijñāna-scientific, experienced knowledge given by Lord Brahmā and accepted by Lord Caitanya. There is no doubt about it. Śrī Kṛṣṇa's form, Śrī Kṛṣṇa's flute, Kṛṣṇa's color-everything is reality. Here it is said that this vijñānam is always defeating all kinds of speculative knowledge. "Therefore," the demigods prayed, "without Your appearing as Kṛṣṇa, as You are, neither ajñāna-bhidā (the nescience of speculative knowledge) nor vijñānam would be realized. Ajñāna-bhidāpamārjanam-by Your appearance the speculative knowledge of ignorance will be vanquished, and the real, experienced knowledge of authorities like Lord Brahmā will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is."

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts a form of matter in the mode of goodness. Actually the form of Kṛṣṇa or Nārāyaṇa is transcendental to any material idea. Even the greatest impersonalist, Śaṅkarācārya, has admitted, nārāyaṇaḥ paro 'vyaktāt: the material creation is caused by the avyakta, the impersonal manifestation of matter or the nonphenomenal total reservoir of matter, and Kṛṣṇa is transcendental to that material conception. This is expressed in the Śrīmad-Bhāgavatam as śuddha-sattva, or transcendental. The Lord does not belong to the material mode of goodness, for He is above the position of material goodness. He belongs to the transcendental, eternal status of bliss and knowledge.

"Dear Lord," the demigods prayed, "when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Kṛṣṇa is Your name because You are all-attractive; You are called Śyāmasundara because of Your transcendental beauty. Śyāma means blackish, yet they say that You are more beautiful than thousands of cupids. Kandarpa-koṭi-kamanīya. Although You appear in a color which is compared to that of a blackish cloud, You are the transcendental Absolute, and therefore Your beauty is many, many times more attractive than the delicate body of Cupid. Sometimes You are called Giridhārī because You lifted the hill known as Govardhana. You are sometimes called Nanda-nandana or Vāsudeva or Devakī-nandana because You appear as the son of Mahārāja Nanda or Devakī or Vasudeva. Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.

"Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation. One must engage himself in devotional service; then one can understand Your absolute nature and Your transcendental form, name and quality. Actually, only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality. Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position." In other words, the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the nondevotees because there is a curtain of yogamāyā which covers Kṛṣṇa's actual features. As confirmed in the Bhagavad-gītā (7.25), nāhaṁ prakāśaḥ sarvasya. The Lord says, "I am not exposed to anyone and everyone." When Kṛṣṇa came, He was actually present on the battlefield of Kurukṣetra, and everyone saw Him. But not everyone could understand that He was the Supreme Personality of Godhead. Still, everyone who died in His presence attained complete liberation from material bondage and was transferred to the spiritual world.

Because foolish mūḍhas do not awaken their spiritual nature, they do not understand Kṛṣṇa or Rāma (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]). Even big academic scholars, not considering the endeavors of the ācāryas who have recommended devotional service in many elaborate commentaries and notes, think that Kṛṣṇa is fictitious. This is due to a lack of transcendental knowledge and a failure to awaken Kṛṣṇa consciousness. One should have the common sense to ask why, if Kṛṣṇa or Rāma were fictitious, stalwart scholars like Śrīdhara Svāmī, Rūpa Gosvāmī, Sanātana Gosvāmī, Vīrarāghava, Vijayadhvaja, Vallabhācārya and many other recognized ācāryas would have spent so much time to write about Kṛṣṇa in notes and commentaries on Śrīmad-Bhāgavatam.

TEXT 36

na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sākṣiṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyāṁ pratiyanty athāpi hi

SYNONYMS

na-not; nāma-rūpe-the name and form; guṇa-with attributes; janma-appearance; karmabhiḥ-activities or pastimes; nirūpitavye-are not able to be ascertained; tava-Your; tasya-of Him; sākṣiṇaḥ-who is the direct observer; manaḥ-of the mind; vacobhyām-words; anumeya-hypothesis; vartmanaḥ-the path; deva-O Lord; kriyāyām-in devotional activities; pratiyanti-they realize; atha api-still; hi-indeed (You can be realized by the devotees).

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

As stated in the Padma Purāṇa:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them. Even big scholars who are nondevotees think that Kṛṣṇa is fictitious. Yet although so-called scholars and commentators do not believe that Kṛṣṇa was factually a historical person whose presence on the Battlefield of Kurukṣetra is recorded in the history of Mahābhārata, they feel compelled to write commentaries on Bhagavad-gītā and other historical records. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in Bhagavad-gītā (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā

viśate tad-anantaram

”One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” Only by sevonmukha, by engaging oneself in the Lord’s service, can one realize the name, form and qualities of the Supreme Personality of Godhead.

”O Lord,” the demigods say, ”the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form.” Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, ”Mango, mango, mango.” But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and realizes that he is always in Kṛṣṇa’s company.

For persons who are not very advanced in absolute knowledge of the Supreme, Lord Kṛṣṇa exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyāsadeva wrote Mahābhārata. In the Mahābhārata, Kṛṣṇa is present in His different activities. Mahābhārata is history, and simply by studying, hearing, and memorizing the transcendental activities of Kṛṣṇa, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Kṛṣṇa and who are always engaged in devotional service in full Kṛṣṇa consciousness, are never to be considered to be in the material world. Śrīla Rūpa Gosvāmī has explained that those who are always engaged in Kṛṣṇa consciousness by body, mind and activities are to be considered liberated even within this body. This is also confirmed in the Bhagavad-gītā: those who are engaged in the devotional service of the Lord have already transcended the material position.

Kṛṣṇa appears in order to give a chance to both the devotees and the nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

The Brahma-saṁhitā (5.38) says:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Although Kṛṣṇa’s transcendental form is presented as black, devotees who are in love with the Supreme Personality of Godhead appreciate the Lord as Śyāmasundara, having a very beautiful blackish form. The Lord’s form is so beautiful that the Brahma-saṁhitā (5.30) also states:

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles the color of a fresh black cloud, although His bodily features are more beautiful than millions of Cupids.” This beauty of the Supreme Lord can be seen by devotees who are in love with Him, devotees whose eyes are anointed with love of Godhead (premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]).

The Lord is also known as Giridhārī or Girivara-dhārī. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord’s inconceivable strength; but nondevotees, in spite of directly perceiving the Lord’s inconceivable strength and power, regard the Lord’s activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly, the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

The history of Kṛṣṇa the person has been openly seen by everyone, yet only those who are in love with the Supreme Personality of Godhead can appreciate this history, whereas nondevotees, who have not developed their loving qualities, think that the activities, form and attributes of the Supreme Personality of Godhead are fictitious. Therefore this verse explains, na nāma-rūpe guṇa janma-karmabhir nirūpitavye tava tasya sākṣiṇaḥ. In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura has given the example that persons suffering from jaundice cannot taste the sweetness of sugar candy, although everyone knows that sugar candy is sweet. Similarly, because of the material disease, nondevotees cannot understand the transcendental name, form, attributes and activities of the Supreme Personality of Godhead, although they actually see the Lord’s activities, either through authority or through history. The Purāṇas are old, authentic histories, but nondevotees cannot understand them, especially Śrīmad-Bhāgavatam, which is the essence of Vedic knowledge. Nondevotees cannot understand even the preliminary study of transcendental knowledge, Bhagavad-gītā. They simply speculate and present commentaries with absurd distortions. In conclusion, unless one elevates himself to the transcendental platform by practicing bhakti-yoga, one cannot understand the Supreme Personality of Godhead or His name, form, attributes or activities. But if by chance, by the association of devotees, one can actually understand the Lord and His features, one immediately becomes a liberated person. As the Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Śrīla Rūpa Gosvāmī has therefore said that by affection and love for the Supreme Personality of Godhead, devotees can express their mind to Him with their words. Others, however, cannot do this, as confirmed in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]).

TEXT 37

śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan
nāmāni rūpāṇi ca maṅgalāni te
kriyāsu yas tvac-caraṇāravindayor
āviṣṭa-cetā na bhavāya kalpate

SYNONYMS

śṛṇvan-constantly hearing about the Lord (śravaṇaṁ kīrtanaṁ viṣṇoḥ); gṛṇan-chanting or reciting (the holy name of the Lord and His activities); saṁsmarayan-remembering (constantly thinking of the Lord's lotus feet and His form); ca-and; cintayan-contemplating (the transcendental activities of the Lord); nāmāni-His transcendental names; rūpāṇi-His transcendental forms; ca-also; maṅgalāni-which are all transcendental and therefore auspicious; te-of Your Lordship; kriyāsu-in being engaged in the devotional service; yaḥ-he who; tvat-caraṇa-aravindayoḥ-at Your lotus feet; āviṣṭa-cetāḥ-the devotee who is completely absorbed (in such activities); na-not; bhavāya-for the material platform; kalpate-is fit.

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

How bhakti-yoga can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (īhā yasya harer dāsye) by his activities, his mind and his words (karmaṇā manasā girā) may stay in any condition of life (nikhilāsv apy avasthāsu) and yet is no longer actually conditioned but is liberated (jīvan-muktaḥ sa ucyate). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendentally situated. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati: because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (Bhāg. 6.17.28) Illustrating this liberated position, Śrī Caitanya Mahāprabhu prayed, mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi: "All I want is Your causeless devotional service in My life, birth after birth." (Śikṣāṣṭaka 4) Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Nārada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. Bhagavad-gītā (9.14) therefore recommends that one always engage at least in chanting the Hare Kṛṣṇa mahā-mantra:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."

One should not give up the process of devotional service, which is performed in nine different ways (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, etc. [SB 7.5.23]). The most important process is hearing (śravaṇam) from the guru, sādhu and śāstra-the spiritual master, the saintly ācāryas and the Vedic literature. Sādhu-śāstra-guru-vākya, cittete kariyā aikya. We should not hear the commentaries and explanations of nondevotees, for this is strictly forbidden by Śrīla Sanātana Gosvāmī, who quotes from the Padma Purāṇa:

avaiṣṇava-mukhodgīrṇaṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ
sarpocchiṣṭaṁ yathā payaḥ

We should strictly follow this injunction and never try to hear from Māyāvādīs, impersonalists, voidists, politicians or so-called scholars. Strictly avoiding such inauspicious association, we should simply hear from pure devotees. Śrīla Rūpa Gosvāmī therefore recommends, śrī-guru-padāśrayaḥ: one must seek shelter at the lotus feet of a pure devotee who can be one's guru. Caitanya Mahāprabhu advises that a guru is one who strictly follows the instructions of Bhagavad-gītā: yare dekha, tare kaha, 'kṛṣṇa'-upadeśa (Cc. Madhya 7.128). A juggler, a magician or one who speaks nonsense as an academic career is not a guru. Rather, a guru is one who presents Bhagavad-gītā, Kṛṣṇa's instructions, as it is. Śravaṇa is very important; one must hear from the Vaiṣṇava sādhu, guru and śāstra.

The word kriyāsu, meaning "by manual labor" or "by work," is important in this verse. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended in this verse. Kriyāsu yas tvac-caraṇāravindayoḥ. Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is samādhi.

TEXT 38

diṣṭyā hare 'syā bhavataḥ pado bhuvo
bhāro 'panītas tava janmaneśituḥ
diṣṭyāṅkitāṁ tvat-padakaiḥ suśobhanair

drakṣyāma gāṁ dyāṁ ca tavānukampitām

SYNONYMS

diṣṭyā-by fortune; hare-O Lord; asyāḥ-of this (world); bhavataḥ-of Your Lordship; padaḥ-of the place; bhuvaḥ-on this earth; bhāraḥ-the burden created by the demons; apanītaḥ-now removed; tava-of Your Lordship; janmanā-by appearance as an incarnation; īśituḥ-You, the controller of everything; diṣṭyā-and by fortune; aṅkitām-marked; tvat-padakaiḥ-by Your lotus feet; su-śobhanaiḥ-which are transcendentally decorated with the marks of conchshell, disc, lotus and club; drakṣyāma-we shall surely observe; gām-upon this earth; dyām ca-in heaven also; tava anukampitām-due to Your causeless mercy upon us.

O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

The soles of the Lord's lotus feet are marked with śaṅkha-cakra-gadā-padma-conchshell, disc, club and lotus-and also by a flag and a thunderbolt. When Kṛṣṇa walks on this earth or in the heavenly planets, these marks are visible wherever He goes. Vṛndāvana-dhāma is a transcendental place because of Kṛṣṇa's walking on this land frequently. The inhabitants of Vṛndāvana were fortunate to see these marks here and there. When Akrūra went to Vṛndāvana to take Kṛṣṇa and Balarāma away to the festival arranged by Kaṁsa, upon seeing the marks of the Lord's lotus feet on the ground of Vṛndāvana, he fell down and began to groan. These marks are visible to devotees who receive the causeless mercy of the Supreme Personality of Godhead (tavānukampitām). The demigods were jubilant not only because the appearance of the Supreme Lord would do away with the burdensome demons, but also because they would be able to see upon the ground the transcendental marks from the soles of the Lord's lotus feet. The gopīs always thought of the Lord's lotus feet when He was walking in the pasturing grounds, and, as described in the previous verse, simply by thinking of the Lord's lotus feet, the gopīs were fully absorbed in transcendence (āviṣṭa-cetā na bhavāya kalpate). Like the gopīs, one who is always absorbed in thought of the Lord is beyond the material platform and will not remain in this material world. It is our duty, therefore, always to hear, chant and think about the Lord's lotus feet, as actually done by Vaiṣṇavas who have decided to live in Vṛndāvana always and think of the Lord's lotus feet twenty-four hours a day.

TEXT 39

na te 'bhavasyeśa bhavasya kāraṇaṁ
vinā vinodaṁ bata tarkayāmahe
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatas tvayy abhayāśrayātmani

SYNONYMS

na-not; te-of Your Lordship; abhavasya-of whom there is no birth, death or maintenance as for an ordinary being; īśa-O Supreme Lord; bhavasya-of Your appearance, Your birth; kāraṇam-the cause; vinā-without; vinodam-the pastimes (despite what is said, You are not forced to come to this world by any cause); bata-however; tarkayāmahe-we cannot argue (but must simply understand that these are Your pastimes); bhavaḥ-birth; nirodhaḥ-death; sthitiḥ-maintenance; api-also; avidyayā-by the external, illusory energy; kṛtāḥ-done; yataḥ-because; tvayi-unto You; abhaya-āśraya-O fearless shelter of all; ātmani-of the ordinary living entity.

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

As stated in Bhagavad-gītā (15.7), mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: the living entities are parts and parcels of the Supreme Lord, and thus they are qualitatively one with the Lord. We can understand that when the Supreme Lord appears or disappears as an incarnation, there is no other cause than His pleasure potency. We cannot force the Supreme Personality of Godhead to appear. As He says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." When there is a need to diminish a burden created by the demons, the Supreme Godhead can do it in many ways because He has multifarious energies. There is no need for Him to come as an incarnation, since He is not forced to do anything like ordinary living entities. The living entities come to this material world in the spirit of enjoyment, but because they want to enjoy without Kṛṣṇa (kṛṣṇa-bahirmukha haiyā bhoja-vāñchā kare), they suffer birth, death, old age and disease under the control of the illusory energy. When the Supreme Personality of Godhead appears, however, no such causes are involved; His descent is an act of His pleasure potency. We should always remember this distinction between the Lord and the ordinary living entity and not uselessly argue that the Lord cannot come. There are philosophers who do not believe in the Lord's incarnation and who ask, "Why should the Supreme Lord come?" But the answer is, "Why should He not come? Why should He be controlled by the desire of the living entity?" The Lord is free to do whatever He likes. Therefore this verse says, vinā vinodaṁ bata tarkayāmahe. It is only for His pleasure that He comes although He does not need to come.

When the living entities come to this world for material enjoyment, they are entangled in karma and karma-phala by the Lord's illusory energy. But if one seeks shelter at the Lord's lotus feet, one is again situated in his original, liberated state. As stated here, kṛtā yatas tvayy abhayāśrayātmani: one who seeks shelter at the lotus feet of the Lord is always fearless. Because we are dependent on the Supreme Personality of Godhead, we should give up the idea that without Kṛṣṇa we can enjoy freedom in this material world. This idea is the reason we have become entangled. Now it is our duty to seek shelter again at the Lord's lotus feet. This shelter is described as abhaya, or fearless. Since Kṛṣṇa is not subject to birth, death, old age or disease, and since we are part and parcel of Kṛṣṇa, we also are not subject to birth, death, old age and disease, but we have become subject to these illusory problems because of our forgetfulness of Kṛṣṇa and our position as His eternal servants (jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]). Therefore, if we practice devotional service by always thinking of the Lord, always glorifying Him and always chanting about Him, as described in text 37 (śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan), we will be reinstated in our original, constitutional position and thus be saved. The demigods, therefore, encouraged Devakī not to fear Kaṁsa, but to think of the Supreme Personality of Godhead, who was already within her womb.

TEXT 40

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvaṁ pāsi nas tri-bhuvanaṁ ca yathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanaṁ te

SYNONYMS

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise incarnation; nṛsiṁha-the Narasiṁha incarnation; varāha-the Varāha incarnation; haṁsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudheṣu-among the demigods; kṛta-avatāraḥ-appeared as incarnations; tvam-Your Lordship; pāsi-please save; naḥ-us; tri-bhuvanam ca-and the three worlds; yathā-as well as; adhunā-now; īśa-O Supreme Lord; bhāram-burden; bhuvaḥ-of the earth; hara-please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanam te-we offer our prayers unto You.

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

In every incarnation, the Supreme Personality of Godhead has a particular mission to execute, and this was true in His appearance as the son of Devakī in the family of the Yadus. Thus all the demigods offered their prayers to the Lord, bowing down before Him, and requested the Lord to do the needful. We cannot order the Supreme Personality of Godhead to do anything for us. We can simply offer Him our obeisances, as advised in Bhagavad-gītā (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru [Bg. 18.65]), and pray to Him for annihilation of dangers.

TEXT 41

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
aṁśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnāṁ bhavitā tavātmajaḥ

SYNONYMS

diṣṭyā-by fortune; amba-O mother; te-your; kukṣi-gataḥ-in the womb; paraḥ-the Supreme; pumān-Personality of Godhead; aṁśena-with all His energies, His parts and parcels; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; bhavāya-for the auspiciousness; naḥ-of all of us; mā abhūt-never be; bhayam-fearful; bhoja-pateḥ-from Kaṁsa, King of the Bhoja dynasty; mumūrṣoḥ-who has decided to be killed by the Lord; goptā-the protector; yadūnām-of the Yadu dynasty; bhavitā-will become; tava ātmajaḥ-your son.

O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

The words paraḥ pumān aṁśena signify that Kṛṣṇa is the original Supreme Personality of Godhead. This is the verdict of the śāstra (kṛṣṇas tu bhagavān svayam). Thus the demigods assured Devakī, "Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kaṁsa, who has decided to continue his enmity toward the Lord and thus be killed by Him."

TEXT 42

śrī-śuka uvāca
ity abhiṣṭūya puruṣaṁ
yad-rūpam anidaṁ yathā
brahmeśānau purodhāya
devāḥ pratiyayur divam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-in this way; abhiṣṭūya-offering prayers; puruṣam-unto the Supreme Personality; yat-rūpam-whose form; anidam-transcendental; yathā-as; brahma-Lord Brahmā; īśānau-and Lord Śiva; purodhāya-keeping them in front; devāḥ-all the demigods; pratiyayuḥ-returned; divam-to their heavenly homes.

After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

It is said:

adyāpiha caitanya ei saba līlā kare
yāṅ'ra bhāgye thāke, se dekhaye nirantare
(Caitanya-bhāgavata, Madhya 23.513)

The incarnations of the Supreme Personality of Godhead appear continuously, like the waves of a river or an ocean. There is no limit to the Lord's incarnations, but they can be perceived only by devotees who are fortunate. The devatās, the demigods, fortunately understood the incarnation of the Supreme Personality of Godhead, and thus they offered their prayers. Then Lord Śiva and Lord Brahmā led the demigods in returning to their homes.

The word kukṣi-gataḥ, meaning ”within the womb of Devakī,” has been discussed by Śrī Jīva Gosvāmī in his Krama-sandarbha commentary. Since it was said at first that Kṛṣṇa was present within the heart of Vasudeva and was transferred to the heart of Devakī, Śrī Jīva Gosvāmī writes, how is it that Kṛṣṇa was now in the womb? He replies that there is no contradiction. From the heart the Lord can go to the womb, or from the womb He can go to the heart. Indeed, He can go or stay anywhere. As confirmed in the Brahma-saṁhitā (5.35), aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. The Lord can stay wherever He likes. Devakī, therefore, in accordance with the desire of her former life, now had the opportunity to seek the benediction of having the Supreme Personality of Godhead as her son, Devakī-nandana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled ”Prayers by the Demigods for Lord Kṛṣṇa in the Womb.”

20.11.2 Chapter Three

The Birth of Lord Kṛṣṇa

As described in this chapter, the Supreme Personality of Godhead, Kṛṣṇa, Hari in His original form, appeared as Viṣṇu so that His father and mother could understand that their son was the Supreme Personality of Godhead. Because they were afraid of Kaṁsa, when the Lord appeared as an ordinary child they took Him to Gokula, the home of Nanda Mahārāja.

Mother Devakī, being fully transcendental, sac-cid-ānanda, does not belong to this material world. Thus the Supreme Personality of Godhead appeared with four hands, as if born from her womb. Upon seeing the Lord in that Viṣṇu form, Vasudeva was struck with wonder, and in transcendental happiness he and Devakī mentally gave ten thousand cows in charity to the brāhmaṇas. Vasudeva then offered prayers to the Lord, addressing Him as the Supreme Person, Parabrahman, the Supersoul, who is beyond duality and who is internally and externally all-pervading. The Lord, the cause of all causes, is beyond material existence, although He is the creator of this material world. When He enters this world as Paramātmā, He is all-pervading (aṇḍāntara-stha-paramāṇu-cayāntara-stham), yet He is transcendentally situated. For the creation, maintenance and annihilation of this material world, the Lord appears as the guṇa-avatāras-Brahmā, Viṣṇu and Maheśvara. Thus Vasudeva offered prayers full of meaning to the Supreme Personality of Godhead. Devakī followed her husband by offering prayers describing the transcendental nature of the Lord. Fearing Kaṁsa and desiring that the Lord not be understood by atheistic and materialistic nondevotees, she prayed that the Lord withdraw His transcendental four-armed form and appear like an ordinary child with two hands.

The Lord reminded Vasudeva and Devakī of two other incarnations in which He had appeared as their son. He had appeared as Pṛśnigarbha and Vāmanadeva, and now this was the third time He was appearing as the son of Devakī to fulfill their desire. The Lord then decided to leave the residence of Vasudeva and Devakī, in the prison house of Kaṁsa, and at this very time, Yogamāyā took birth as the daughter of Yaśodā. By the arrangement of Yogamāyā, Vasudeva was able to leave the prison house and save the child from the hands of Kaṁsa. When Vasudeva brought Kṛṣṇa to the house of Nanda Mahārāja, he saw that by Yogamāyā's arrangement, Yaśodā, as well as everyone else, was deeply asleep. Thus he exchanged the babies, taking Yogamāyā from Yaśodā's lap and placing Kṛṣṇa there instead. Then Vasudeva returned to his own place, having taken Yogamāyā as his daughter. He placed Yogamāyā on Devakī's bed and prepared to be a prisoner as before. In Gokula, Yaśodā could not understand whether she had given birth to a male or a female child.

TEXTS 1–5

śrī-śuka uvāca
atha sarva-guṇopetaḥ
kālaḥ parama-śobhanaḥ
yarhy evājana-janmarkṣaṁ
śāntarkṣa-graha-tārakam
diśaḥ prasedur gaganaṁ
nirmaloḍu-gaṇodayam
mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākarā
nadyaḥ prasanna-salilā
hradā jalaruha-śriyaḥ
dvijāli-kula-sannāda-
stavakā vana-rājayaḥ
vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātīnāṁ
śāntās tatra samindhata
manāṁsy āsan prasannāni
sādhūnām asura-druhām
jāyamāne 'jane tasmin
nedur dundubhayaḥ samam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-on the occasion of the Lord's appearance; sarva-all around; guṇa-upetaḥ-endowed with material attributes or facilities; kālaḥ-a favorable time; parama-śobhanaḥ-all-auspicious and very favorable from all points of view; yarhi-when; eva-certainly; ajana janma-ṛkṣam-the constellation of stars known as Rohiṇī; śānta-ṛkṣa-none of the constellations were fierce (all of them were peaceful); graha-tārakam-and the planets and stars like Aśvinī; diśaḥ-all directions; praseduḥ-appeared very auspicious and peaceful; gaganam-all of outer space or the sky; nirmala-uḍu-gaṇa-udayam-in which all the auspicious stars were visible (in the upper strata of the universe); mahī-the earth; maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ-whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; nadyaḥ-the rivers; prasanna-salilāḥ-the waters became clear; hradāḥ-the lakes or large reservoirs of water; jalaruha-śriyaḥ-appeared very beautiful because of blooming lotuses all around; dvija-ali-kula-sannāda-stavakāḥ-the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme Personality of Godhead; vana-rājayaḥ-the green trees and plants were also very pleasing to see; vavau-blew; vāyuḥ-the breeze; sukha-sparśaḥ-very pleasing to the touch; puṇya-gandha-vahaḥ-which was full of fragrance; śuciḥ-without pollution by dust; agnayaḥ ca-and the fires (at the places of sacrifice); dvijātīnām-of the brāhmaṇas; śāntāḥ-undisturbed, steady, calm and quiet; tatra-there; samindhata-blazed; manāṁsi-the minds of the brāhmaṇas (who because of Kaṁsa had always been afraid); āsan-became; prasannāni-fully satisfied and free from disturbances; sādhūnām-of the brāhmaṇas, who were all Vaiṣṇava devotees; asura-druhām-who had been oppressed by Kaṁsa and other demons disturbing the discharge of religious rituals; jāyamāne-because of the appearance or birth; ajane-of Lord Viṣṇu, who is always unborn; tasmin-in that situation; neduḥ-resounded; dundubhayaḥ-kettledrums; samam-simultaneously (from the upper planets).

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kaṁsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

As stated in the Bhagavad-gītā, the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohiṇī was also predominant because this constellation is considered very auspicious. Rohiṇī is under the direct supervision of Brahmā, who is born of Viṣṇu, and it appears at the birth of Lord Viṣṇu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the brāhmaṇas, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses of brāhmaṇas, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the brāhmaṇas were very distressed in mind, intelligence and activities. But just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Kṛṣṇa's birth, seasonal changes took place throughout the entire universe. Kṛṣṇa was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in śarat, the fall. Lotuses and lilies blossom during the day, but although Kṛṣṇa appeared at twelve o'clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kaṁsa's disturbances, the Vedic ritualistic ceremonies had almost stopped. The brāhmaṇas and saintly persons could not execute the Vedic rituals with peaceful minds. But now the brāhmaṇas were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the asuras is to disturb the suras, the devotees and brāhmaṇas, but at the time of Kṛṣṇa's appearance these devotees and brāhmaṇas were undisturbed.

TEXT 6

jaguḥ kinnara-gandharvās
tuṣṭuvuḥ siddha-cāraṇāḥ
vidyādharyaś ca nanṛtur
apsarobhiḥ samaṁ mudā

SYNONYMS

jaguḥ-recited auspicious songs; kinnara-gandharvāḥ-the Kinnaras and Gandharvas, inhabitants of various planets in the heavenly planetary system; tuṣṭuvuḥ-offered their respective prayers; siddha-cāraṇāḥ-the Siddhas and Cāraṇas, other inhabitants of the heavenly planets; vidyādharyaḥ ca-and the Vidyādharīs, another group of inhabitants of the heavenly planets; nanṛtuḥ-danced in transcendental bliss; apsarobhiḥ-the Apsarās, beautiful dancers in the heavenly kingdom; samam-along with; mudā-in great jubilation.

The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādharīs, along with the Apsarās, began to dance in jubilation.

TEXTS 7–8

mumucur munayo devāḥ
sumanāṁsi mudānvitāḥ
mandaṁ mandaṁ jaladharā
jagarjur anusāgaram
niśīthe tama-udbhūte
jāyamāne janārdane
devakyāṁ deva-rūpiṇyāṁ
viṣṇuḥ sarva-guhā-śayaḥ
āvirāsīd yathā prācyāṁ
diśīndur iva puṣkalaḥ

SYNONYMS

mumucuḥ-showered; munayaḥ-all the great sages and saintly persons; devāḥ-and the demigods; sumanāṁsi-very beautiful and fragrant flowers; mudā anvitāḥ-being joyous in their attitude; mandam mandam-very mildly; jala-dharāḥ-the clouds; jagarjuḥ-vibrated; anusāgaram-following the vibrations of the sea waves; niśīthe-late at night; tamaḥ-udbhūte-when it was densely dark; jāyamāne-on the appearance of; janārdane-the Supreme Personality of Godhead, Viṣṇu; devakyām-in the womb of Devakī; deva-rūpiṇyām-who was in the same category as the Supreme Personality of Godhead (ānanda-cinmaya-rasa-pratibhāvitābhiḥ); viṣṇuḥ-Lord Viṣṇu, the Supreme Lord; sarva-guhā-śayaḥ-who is situated in the core of everyone's heart; āvirāsīt-appeared; yathā-as; prācyām diśi-in the east; induḥ iva-like the full moon; puṣkalaḥ-complete in every respect.

The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

As stated in the Brahma-saṁhitā (5.37):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This verse indicates that Kṛṣṇa and His entourage are of the same spiritual potency (ānanda-cinmaya-rasa). Kṛṣṇa's father, His mother, His friends the cowherd boys, and the cows are all expansions of Kṛṣṇa, as will be explained in the brahma-vimohana-līlā. When Brahmā took away Kṛṣṇa's associates to test the supremacy of Lord Kṛṣṇa, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahmā saw, were viṣṇu-mūrtis. Devakī is also an expansion of Kṛṣṇa, and therefore this verse says, devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-śayaḥ.

At the time for the Lord's appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devakī, who appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of deva-rūpiṇyām, some texts of Śrīmad-Bhāgavatam clearly say viṣṇu-rūpiṇyām. In either case, the meaning is that Devakī has the same spiritual form as the Lord. The Lord is sac-cid-ānanda-vigraha [Bs. 5.1], and Devakī is also sac-cid-ānanda-vigraha. Therefore no one can find any fault in the way the Supreme Personality of Godhead, sac-cid-ānanda-vigraha, appeared from the womb of Devakī.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (janma karma ca me divyam [Bg. 4.9]) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord's birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone's heart as antaryāmī, the Supersoul. Thus because He was present in full potency in Devakī's heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhīṣmadeva (svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlāda, janako bhīṣmaḥ [SB 6.3.20]). In Śrīmad-Bhāgavatam (1.9.42), Bhīṣma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. Ekatvam anupaśyataḥ (Īśopaniṣad 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devakī, He appeared as her child. According to the Viṣṇu Purāṇa, therefore, as quoted in the Vaiṣṇava-toṣaṇī, the Lord appeared like the sun (anugrahāsaya). The Brahma-saṁhitā (5.35) confirms that the Lord is situated even within the atom (aṇḍāntara-stha-paramāṇu-cayāntara-stham). He is situated in Mathurā, in Vaikuṇṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devakī. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder asuras like Kaṁsa. I he asuras wrongly think that Kṛṣṇa took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. Ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi san (Bg. 4.6). As stated in Bhagavad-gītā, the Lord is aja, unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devakī. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

TEXTS 9–10

tam adbhutaṁ bālakam ambujekṣaṇaṁ
catur-bhujaṁ śaṅkha-gadādy-udāyudham
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubhaṁ
pītāmbaraṁ sāndra-payoda-saubhagam
mahārha-vaidūrya-kirīṭa-kuṇḍala-
tviṣā pariṣvakta-sahasra-kuntalam
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir
virocamānaṁ vasudeva aikṣata

SYNONYMS

tam-that; adbhutam-wonderful; bālakam-child; ambuja-īkṣaṇam-with eyes resembling lotuses; catuḥ-bhujam-with four hands; śaṅkha-gadā-ādi-bearing a conchshell, club, disc and lotus (in those four hands); udāyudham-different weapons; śrīvatsa-lakṣmam-decorated with a particular type of hair called Śrīvatsa, which is visible only on the chest of the Supreme Personality of Godhead; gala-śobhi-kaustubham-on His neck was the Kaustubha gem, which is particularly available in Vaikuṇṭhaloka; pīta-ambaram-His garments were yellow; sāndra-payoda-saubhagam-very beautiful, being present with the hue of blackish clouds; mahā-arha-vaidūrya-kirīṭa-kuṇḍala-of His helmet and earrings, which were studded with very valuable Vaidūrya gems; tviṣā-by the beauty; pariṣvakta-sahasra-kuntalam-brilliantly illuminated by scattered, fully grown hair; uddāma-kāñcī-aṅgada-kaṅkaṇa-ādibhiḥ-with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc.; virocamānam-very beautifully decorated; vasudevaḥ-Vasudeva, the father of Kṛṣṇa; aikṣata-saw.

Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

To support the word adbhutam, meaning ”wonderful,” the decorations and opulences of the newborn child are fully described. As confirmed in the Brahma-saṁhitā (5.30), barhāvataṁsam asitāmbuda-sundarāṅgam: the hue of the Lord’s beautiful form resembles the blackish color of dense clouds (asita means ”blackish,” and ambuda means ”cloud”). It is clear from the word catur-bhujam that Kṛṣṇa first appeared with four hands, as Lord Viṣṇu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidūrya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikuṇṭhaloka. The Lord’s helmet and earrings were decorated with this particular gem.

TEXT 11

sa vismayotphulla-vilocano hariṁ
sutaṁ vilokyānakadundubhis tadā
kṛṣṇāvatārotsava-sambhramo ’spṛśan
mudā dvijebhyo ’yutam āpluto gavām

SYNONYMS

saḥ-he (Vasudeva, also known as Ānakadundubhi); vismaya-utphulla-vilocanaḥ-his eyes being struck with wonder at the beautiful appearance of the Supreme Personality of Godhead; harim-Lord Hari, the Supreme Personality of Godhead; sutam-as his son; vilokya-observing; ānakadundubhiḥ-Vasudeva; tadā-at that time; kṛṣṇa-avatāra-utsava-for a festival to be observed because of Kṛṣṇa’s appearance; sambhramaḥ-wishing to welcome the Lord with great respect; aspṛśat-took advantage by distributing; mudā-with great jubilation; dvijebhyaḥ-to the brāhmaṇas; ayutam-ten thousand; āplutaḥ-overwhelmed, surcharged; gavām-cows.

When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

Śrīla Viśvanātha Cakravartī Ṭhākura has analyzed the wonder of Vasudeva upon seeing his extraordinary child. Vasudeva was shivering with wonder to see a newborn child decorated so nicely with valuable garments and gems. He could immediately understand that the Supreme Personality of Godhead had appeared, not as an ordinary child but in His original, fully decorated, four-handed form. The first wonder was that the Lord was not afraid to appear within the prison house of Kaṁsa, where Vasudeva and Devakī were interned. Second, although the Lord, the Supreme Transcendence, is all-pervading, He had appeared from the womb of Devakī. The third point of wonder, therefore, was that a child could take birth from the womb so nicely decorated. Fourth, the Supreme Personality of Godhead was Vasudeva’s worshipable Deity yet had taken birth as his son. For all these reasons, Vasudeva was transcendentally jubilant, and he wanted to perform a festival, as kṣatriyas do to celebrate the birth of a child, but because of his imprisonment he was unable to do it externally, and therefore he performed the festival within his mind. This was just as good. If one cannot externally serve the Supreme Personality of Godhead, one can serve the Lord within one’s mind, since the activities of the mind are as good as those of the other senses. This is called the nondual or absolute situation (advaya jñāna). People generally perform ritualistic ceremonies for the birth of a child. Why then should Vasudeva not have performed such a ceremony when the Supreme Lord appeared as his son?

TEXT 12

athainam astaud avadhārya pūruṣaṁ
paraṁ natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ

sva-rociṣā bhārata sūtikā-gṛhaṁ
virocayantaṁ gata-bhīḥ prabhāva-vit

SYNONYMS

atha-thereafter; enam-to the child; astaut-offered prayers; avadhārya-understanding surely that the child was the Supreme Personality of Godhead; pūruṣam-the Supreme Person; param-transcendental; nata-aṅgaḥ-falling down; kṛta-dhīḥ-with concentrated attention; kṛta-añjaliḥ-with folded hands; sva-rociṣā-by the brilliance of His personal beauty; bhārata-O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; sūtikā-gṛham-the place where the Lord was born; virocayantam-illuminating all around; gata-bhīḥ-all his fear disappeared; prabhāva-vit-he could now understand the influence (of the Supreme Personality of Godhead).

O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

Struck with such great wonder, Vasudeva now concentrated his attention on the Supreme Personality of Godhead. Understanding the influence of the Supreme Lord, he was surely fearless, since he understood that the Lord had appeared to give him protection (gata-bhīḥ prabhāva-vit). Understanding that the Supreme Personality of Godhead was present, he appropriately offered prayers as follows.

TEXT 13

śrī-vasudeva uvāca
vidito 'si bhavān sākṣāt
puruṣaḥ prakṛteḥ paraḥ
kevalānubhavānanda-
svarūpaḥ sarva-buddhi-dṛk

SYNONYMS

śrī-vasudevaḥ uvāca-Śrī Vasudeva prayed; viditaḥ asi-now I am fully conscious of You; bhavān-Your Lordship; sākṣāt-directly; puruṣaḥ-the Supreme Person; prakṛteḥ-to material nature; paraḥ-transcendental, beyond everything material; kevala-anubhava-ānanda-svarūpaḥ-Your form is sac-cid-ānanda-vigraha [Bs. 5.1], and whoever perceives You becomes transcendentally blissful; sarva-buddhi-dṛk-the supreme observer, the Supersoul, the intelligence of everyone.

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

Within Vasudeva's heart, affection for his son and knowledge of the Supreme Lord's transcendental nature both awakened In the beginning Vasudeva thought, "Such a beautiful child has been born, but now Kaṁsa will come and kill Him." But when he understood that this was not an ordinary child but the Supreme Personality of Godhead, he became fearless. Regarding his son as the Supreme Lord, wonderful in everything, he began offering prayers appropriate for the Supreme Lord. Completely free from fear of Kaṁsa's atrocities, he accepted the child simultaneously as an object of affection and as an object of worship by prayers.

TEXT 14

sa eva svaprakṛtyedaṁ
sṛṣṭvāgre tri-guṇātmakam
tad anu tvaṁ hy apraviṣṭaḥ
praviṣṭa iva bhāvyase

SYNONYMS

saḥ-He (the Supreme Personality of Godhead); eva-indeed; sva-prakṛtyā-by Your personal energy (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram); idam-this material world; sṛṣṭvā-after creating; agre-in the beginning; tri-guṇa-ātmakam-made of three modes of energy (sattva-rajas-tamo-guṇa); tat anu-thereafter; tvam-Your Lordship; hi-indeed; apraviṣṭaḥ-although You did not enter; praviṣṭaḥ iva-You appear to have entered; bhāvyase-are so understood.

My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

In Bhagavad-gītā (7.4) the Supreme Personality of Godhead clearly explains:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

This material world of three modes of nature-sattva-guṇa, rajo-guṇa and tamo-guṇa-is a composition of earth, water, fire, air, mind, intelligence and false ego, all of which are energies coming from Kṛṣṇa, yet Kṛṣṇa, being always transcendental, is aloof from this material world. Those who are not in pure knowledge think that Kṛṣṇa is a product of matter and that His body is material like ours (avajānanti māṁ mūḍhāḥ). In fact, however, Kṛṣṇa is always aloof from this material world.

In the Vedic literature, we find the creation described in relationship to Mahā-Viṣṇu. As stated in the Brahma-saṁhitā (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, the original Personality of Godhead. By His partial plenary expansion as Mahā-Viṣṇu, He enters into material nature. Then He enters every universe as Garbhodakaśāyī Viṣṇu, and He enters all the elements, including every atom of matter, as Kṣīrodakaśāyī Viṣṇu. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms." Govinda is partially exhibited as antaryāmī, the Supersoul, who enters this material world (aṇḍāntara-stha) and who is also within the atom. The Brahma-saṁhitā (5.48) further says:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This verse describes Mahā-Viṣṇu as a plenary expansion of Kṛṣṇa. Mahā-Viṣṇu lies on the Causal Ocean, and when He exhales, millions of brahmāṇḍas, or universes, come from the pores of His body. Then, when Mahā-Viṣṇu inhales, all these brahmāṇḍas disappear. Thus the millions of brahmāṇḍas controlled by the Brahmās and other demigods come and go in this material world through the breathing of Mahā-Viṣṇu.

Foolish persons think that when Kṛṣṇa appears as the son of Vasudeva, He is limited like an ordinary child. But Vasudeva was aware that although the Lord had appeared as his son, the Lord had not entered Devakī's womb and then come out. Rather, the Lord was always there. The Supreme Lord is all-pervading, present within and without. praviṣṭa iva bhāvyase: He only seemed to have entered the womb of Devakī and to have now appeared as Vasudeva's child. The expression of this knowledge by Vasudeva indicates that Vasudeva knew how these events took place. Vasudeva was certainly a devotee of the Lord in full knowledge, and we must learn from devotees like him. Bhagavad-gītā (4.34) therefore recommends:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore tattva-darśī, a seer of the truth, because he personally saw how the Supreme Absolute Truth appeared as his son. Vasudeva was not in ignorance, thinking that because the Supreme Godhead had appeared as his son, the Lord had become limited. The Lord is unlimitedly existing and all-pervading, inside and outside. Thus there is no question of His appearance or disappearance.

TEXTS 15–17

yatheme 'vikṛtā bhāvās
tathā te vikṛtaiḥ saha
nānā-vīryāḥ pṛthag-bhūtā
virājaṁ janayanti hi
sannipatya samutpādya
dṛśyante 'nugatā iva
prāg eva vidyamānatvān
na teṣām iha sambhavaḥ
evaṁ bhavān buddhy-anumeya-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ
anāvṛtatvād bahir antaraṁ na te
sarvasya sarvātmana ātma-vastunaḥ

SYNONYMS

yathā-as; ime-these material creations, made of material energy; avikṛtāḥ-actually not disintegrated; bhāvāḥ-with such a conception; tathā-similarly; te-they; vikṛtaiḥ saha-association with these different elements coming from the total material energy; nānā-vīryāḥ-every element is full of different energies; pṛthak-separated; bhūtāḥ-becoming; virājam-the whole cosmic manifestation; janayanti-create; hi-indeed; sannipatya-because of association with the spiritual energy; samutpādya-after being created; dṛśyante-they appear; anugatāḥ-entered within it; iva-as if; prāk-from the very beginning, before the creation of this cosmic manifestation; eva-indeed; vidyamānatvāt-due to the existence of the Supreme Personality of Godhead; na-not; teṣām-of these material elements; iha-in this matter of creation; sambhavaḥ-entering would have been possible; evam-in this way; bhavān-O my Lord; buddhi-anumeya-lakṣaṇaiḥ-by real intelligence and by such symptoms; grāhyaiḥ-with the objects of the senses; guṇaiḥ-with the modes of material nature; san api-although in touch; tat-guṇa-agrahaḥ-are not touched by the material qualities; anāvṛtatvāt-because of being situated everywhere; bahiḥ antaram-within the external and internal; na te-there is no such thing for You; sarvasya-of everything; sarva-ātmanaḥ-You are the root of everything; ātma-vastunaḥ-everything belongs to You, but You are outside and inside of everything.

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avāṅ-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.

This same understanding is explained by the Lord Himself in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad-avyakta-mūrtinā

mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa’s name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. As stated in Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti

One can see the Supreme Personality of Godhead, Govinda, always, within oneself and outside oneself, if one has developed the transcendental loving attitude toward Him. Thus for people in general, He is not visible. In the above-mentioned verse from Bhagavad-gītā, therefore, it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As discussed in the Seventh Chapter of Bhagavad-gītā, the entire material cosmic manifestation is only a combination of His two different energies, the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such arguments, the Lord says, ”I am everywhere, and everything is in Me, but still I am aloof.” For example, a king heads a government which is but the manifestation of the king’s energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king’s power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the Bhagavad-gītā, He is everywhere present by His personal representation, the diffusion of His different energies.

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devakī, the wife of Vasudeva. To eradicate this argument, Vasudeva said, ”My dear Lord, it is not very wonderful that You appeared within the womb of Devakī, for the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viṣṇu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the heart of all living entities and entered even within the atoms. Therefore Your entrance into the womb of Devakī is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples. The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but a combination of the five gross elements-namely earth, water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body. Similarly, although You appear as a child in the womb of Devakī, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

”One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy-being an emanation from You-cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it.”

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence and therefore everything is illuminated. We can understand from Brahma-saṁhitā that the brahmajyoti, or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the Bhagavad-gītā that the Lord is the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes within this material world, He accepts material qualities. Such conclusions are not mature, but are, made by the less intelligent.

TEXT 18

ya ātmano dṛśya-guṇeṣu sann iti
vyavasyate sva-vyatirekato ’budhaḥ
vinānuvādaṁ na ca tan manīṣitaṁ
samyag yatas tyaktam upādadat pumān

SYNONYMS

yaḥ-anyone who; ātmanaḥ-of his own real identity, the soul; dṛśya-guṇeṣu-among the visible objects, beginning with the body; san-being situated in that position; iti-thus; vyavasyate-continues to act; sva-vyatirekataḥ-as if the body were independent of the soul; abudhaḥ-a rascal; vinā anuvādam-without proper analytical study; na-not; ca-also; tat-the body and other visible objects; manīṣitam-such considerations having been discussed; samyak-fully; yataḥ-because he is a fool; tyaktam-are rejected; upādadat-accepts this body as reality; pumān-a person.

One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

Without the basic principle of soul, the body cannot be produced. So-called scientists have tried in many ways to produce a living body in their chemical laboratories, but no one has been able to do it because unless the spirit soul is present, a body cannot be prepared from material elements. Since scientists are now enamored of theories about the chemical composition of the body, we have challenged many scientists to make even a small egg. The chemicals in eggs can be found very easily. There is a white substance and a yellow substance, covered by a shell, and modern scientists should very easily be able to duplicate all this. But even if they were to prepare such an egg and put it in an incubator, this man-made chemical egg would not produce a chicken. The soul must be added because there is no question of a chemical combination for life. Those who think that life can exist without the soul have therefore been described here as abudhaḥ, foolish rascals.

Again, there are those who reject the body, regarding it as insubstantial. They are of the same category of fools. One can neither reject the body nor accept it as substantial. The substance is the Supreme Personality of Godhead, and both the body and the soul are energies of the Supreme Godhead, as described by the Lord Himself in Bhagavad-gītā (7.4–5):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The body, therefore, has a relationship with the Supreme Personality of Godhead, just as the soul does. Since both of them are energies of the Lord, neither of them is false, because they come from the reality. One who does not know this secret of life is described as abudhaḥ. According to the Vedic injunctions, aitadātmyam idaṁ sarvam, sarvaṁ khalv idaṁ brahma: everything is the Supreme Brahman. Therefore, both the body and the soul are Brahman, since matter and spirit emanate from Brahman.

Not knowing the conclusions of the Vedas, some people accept the material nature as substance, and others accept the spirit soul as substance, but actually Brahman is the substance. Brahman is the cause of all causes. The ingredients and the immediate cause of this manifested material world are Brahman, and we cannot make the ingredients of this world independent of Brahman. Furthermore, since the ingredients and the immediate cause of this material manifestation are Brahman, both of them are truth, satya; there is no validity to the expression brahma satyaṁ jagan mithyā. The world is not false.

Jñānīs reject this world, and foolish persons accept this world as reality, and in this way they are both misguided. Although the body is not as important as the soul, we cannot say that it is false. Yet the body is temporary, and only foolish, materialistic persons, who do not have full knowledge of the soul, regard the temporary body as reality and engage in decorating this body. Both of these pitfalls-rejection of the body as false and acceptance of the body as all in all-can be avoided when one is fully situated in Kṛṣṇa consciousness. If we regard this world as false, we fall into the category of asuras, who say that this world is unreal, with no foundation and no God in control (asatyam apratiṣṭhaṁ te jagad āhur anīśvaram). As described in the Sixteenth Chapter of Bhagavad-gītā, this is the conclusion of demons.

TEXT 19

tvatto 'sya janma-sthiti-saṁyamān vibho
vadanty anīhād aguṇād avikriyāt
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ

SYNONYMS

tvattaḥ-are from Your Lordship; asya-of the entire cosmic manifestation; janma-the creation; sthiti-maintenance; saṁyamān-and annihilation; vibho-O my Lord; vadanti-the learned Vedic scholars conclude; anīhāt-who are free from endeavor; aguṇāt-who are unaffected by the modes of material nature; avikriyāt-who are unchanging in Your spiritual situation; tvayi-in You; īśvare-the Supreme Personality of Godhead; brahmaṇi-who are Parabrahman, the Supreme Brahman; no-not; virudhyate-there is a contradiction; tvat-āśrayatvāt-because of being controlled by You; upacaryate-things are going on automatically; guṇaiḥ-by the operation of the material modes.

O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature-sattva, rajas and tamas-are under Your control, everything takes place automatically.

As stated in the Vedas:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." (Śvetāśvatara Upaniṣad 6.8) Creation, maintenance and annihilation are all conducted personally by the Supreme Personality of Godhead, and this is confirmed in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Yet ultimately the Lord does not need to do anything, and therefore He is nirvikāra, changeless. Because everything is done under His direction, He is called sṛṣṭi-kartā, the master of creation. Similarly, He is the master of annihilation. When a master sits in one place while his servants work in different duties, whatever the servants are doing is ultimately an activity of the master, although he is doing nothing (na tasya kāryaṁ karaṇaṁ ca vidyate). The Lord's potencies are so numerous that everything is nicely done. Therefore, He is naturally still and is not directly the doer of anything in this material world.

TEXT 20

sa tvaṁ tri-loka-sthitaye sva-māyayā
bibharṣi śuklaṁ khalu varṇam ātmanaḥ
sargāya raktaṁ rajasopabṛṁhitaṁ
kṛṣṇaṁ ca varṇaṁ tamasā janātyaye

SYNONYMS

saḥ tvam-Your Lordship, who are the same person, the Transcendence; tri-loka-sthitaye-to maintain the three worlds, the upper, middle and lower planetary systems; sva-māyayā-by Your personal energy (ātma-māyayā); bibharṣi-assume; śuklam-the white form of Viṣṇu in goodness; khalu-as well as; varṇam-color; ātmanaḥ-of the same category as You (viṣṇu-tattva); sargāya-for the creation of the entire world; raktam-the reddish color of rajo-guṇa; rajasā-with the quality of passion; upabṛṁhitam-being charged; kṛṣṇam ca-and the quality of darkness; varṇam-the color; tamasā-which is surrounded by ignorance; jana-atyaye-for the ultimate destruction of the entire creation.

My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

Vasudeva prayed to the Lord, "You are called śuklam. Śuklam, or 'whiteness,' is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahmā is called rakta, or red, because Brahmā represents the qualities of passion for creation. Darkness is entrusted to Lord Śiva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation are conducted by Your potencies, yet You are always unaffected by those qualities." As confirmed in the Vedas, harir hi nirguṇaḥ sākṣāt: the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

In this verse, the three colors mentioned-śukla, rakta and kṛṣṇa-are not to be understood literally, in terms of what we experience with our senses, but rather as representatives of sattva-guṇa, rajo-guṇa and tamo-guṇa. After all, sometimes we see that a duck is white, although it is in tamo-guṇa, the mode of ignorance. Illustrating the logic called bakāndha-nyāya, the duck is such a fool that it runs after the testicles of a bull, thinking them to be a hanging fish that can be taken when it drops. Thus the duck is always in darkness. Vyāsadeva, however, the compiler of the Vedic literature, is blackish, but this does not mean that he is in tamo-guṇa; rather, he is in the highest position of sattva-guṇa, beyond the material modes of nature. Sometimes these colors (śukla-raktas tathā pītaḥ) are used to designate the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Lord Kṣīrodakaśāyī Viṣṇu is celebrated as possessing a blackish color, Lord Śiva is whitish, and Lord Brahmā is reddish, but according to Śrīla Sanātana Gosvāmī in the Vaiṣṇava-toṣaṇī-ṭīkā, this exhibition of colors is not what is referred to here.

The real understanding of śukla, rakta and kṛṣṇa is as follows. The Lord is always transcendental, but for the sake of creation He assumes the color rakta as Lord Brahmā. Again, sometimes the Lord becomes angry. As He says in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." To destroy the demons, the Lord becomes angry, and therefore He assumes the form of Lord Śiva. In summary, the Supreme Personality of Godhead is always beyond the material qualities, and we should not be misled into thinking otherwise simply because of sense perception. One must understand the position of the Lord through the authorities, or mahājanas. As stated in Śrīmad-Bhāgavatam (1.3.28), ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam.

TEXT 21

tvam asya lokasya vibho rirakṣiṣur
gṛhe 'vatīrṇo 'si mamākhileśvara
rājanya-saṁjñāsura-koṭi-yūthapair
nirvyūhyamānā nihaniṣyase camūḥ

SYNONYMS

tvam-Your Lordship; asya-of this world; lokasya-especially of this martya-loka, the planet earth; vibho-O Supreme; rirakṣiṣuḥ-desiring protection (from the disturbance of the asuras); gṛhe-in this house; avatīrṇaḥ asi-have now appeared; mama-my; akhila-īśvara-although You are the proprietor of the entire creation; rājanya-saṁjña-asura-koṭi-yūtha-paiḥ-with millions of demons and their followers in the roles of politicians and kings; nirvyūhyamānāḥ-which are moving here and there all over the world; nihaniṣyase-will kill; camūḥ-the armies, paraphernalia, soldiers and retinues.

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

Kṛṣṇa appears in this world for two purposes, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, kali-kāle nāma-rūpe kṛṣṇa avatāra. The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name (nāma-rūpe). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Kṛṣṇa movement. Lord Nṛsiṁhadeva appeared when Prahlāda was excessively harassed by his asuric father. Because of such asuric fathers-that is, the ruling politicians-it is very difficult to press forward the Hare Kṛṣṇa movement, but because Kṛṣṇa has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many asuras in the guise of politicians, gurus, sādhus, yogīs and incarnations, and they are misleading the general public away from Kṛṣṇa consciousness, which can offer true benefit to human society.

TEXT 22

ayaṁ tv asabhyas tava janma nau gṛhe
śrutvāgrajāṁs te nyavadhīt sureśvara
sa te 'vatāraṁ puruṣaiḥ samarpitaṁ
śrutvādhunaivābhisaraty udāyudhaḥ

SYNONYMS

ayam-this (rascal); tu-but; asabhyaḥ-who is not civilized at all (asura means "uncivilized," and sura means "civilized"); tava-of Your Lordship; janma-the birth; nau-our; gṛhe-into the home; śrutvā-after hearing; agrajān te-all the brothers born before You; nyavadhīt-killed; sura-īśvara-O Lord of the suras, the civilized persons; saḥ-he (that uncivilized Kaṁsa); te-Your; avatāram-appearance; puruṣaiḥ-by his lieutenants; samarpitam-being informed of; śrutvā-after hearing; adhunā-now; eva-indeed; abhisarati-will come immediately; udāyudhaḥ-with raised weapons.

O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kaṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

Kaṁsa has here been described as asabhya, meaning "uncivilized" or "most heinous," because he killed the many children of his sister. When he heard the prophecy that he would be killed by her eighth son, this uncivilized man, Kaṁsa, was immediately ready to kill his innocent sister on the occasion of her marriage. An uncivilized man can do anything for the satisfaction of his senses. He can kill children, he can kill cows, he can kill brāhmaṇas, he can kill old men; he has no mercy for anyone. According to the Vedic civilization, cows, women, children, old men and brāhmaṇas should be excused if they are at fault. But asuras, uncivilized men, do not care about that. At the present moment, the killing of cows and the killing of children is going on unrestrictedly, and therefore this civilization is not at all human, and those who are conducting this condemned civilization are uncivilized asuras.

Such uncivilized men are not in favor of the Kṛṣṇa consciousness movement. As public officers, they declare without hesitation that the chanting of the Hare Kṛṣṇa movement is a nuisance, although Bhagavad-gītā clearly says, satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ [Bg. 9.14]. According to this verse, it is the duty of the mahātmās to chant the Hare Kṛṣṇa mantra and try to spread it all over the world to the best of their ability. Unfortunately, society is in such an uncivilized state that there are so-called mahātmās who are prepared to kill cows and children and stop the Hare Kṛṣṇa movement. Such uncivilized activities were actually demonstrated in opposition to the Hare Kṛṣṇa movement's Bombay center, Hare Kṛṣṇa Land. As Kaṁsa was not expected to kill the beautiful child of Devakī and Vasudeva, the uncivilized society, although unhappy about the advancement of the Kṛṣṇa consciousness movement, cannot be expected to stop it. Yet we must face many difficulties in many different ways. Although Kṛṣṇa cannot be killed, Vasudeva, as the father of Kṛṣṇa, was trembling because in affection he thought that Kaṁsa would immediately come and kill his son. Similarly, although the Kṛṣṇa consciousness movement and Kṛṣṇa are not different and no asuras can check it, we are afraid that at any moment the asuras can stop this movement in any part of the world.

TEXT 23

śrī-śuka uvāca
athainam ātmajaṁ vīkṣya
mahā-puruṣa-lakṣaṇam
devakī tam upādhāvat
kaṁsād bhītā suvismitā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; atha-after this offering of prayers by Vasudeva; enam-this Kṛṣṇa; ātmajam-their son; vīkṣya-observing; mahā-puruṣa-lakṣaṇam-with all the symptoms of the Supreme Personality of Godhead, Viṣṇu; devakī-Kṛṣṇa's mother; tam-unto Him (Kṛṣṇa); upādhāvat-offered prayers; kaṁsāt-of Kaṁsa; bhītā-being afraid; su-vismitā-and also being astonished by seeing such a wonderful child.

Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

The word suvismitā, meaning "astonished," is significant in this verse. Devakī and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kaṁsa, but because of affection, as they thought of Kaṁsa's previous atrocities, they were simultaneously afraid that Kṛṣṇa would be killed. This is why the word suvismitā has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the asuras or will continue to advance without fear.

TEXT 24

śrī-devaky uvāca
rūpaṁ yat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇaṁ nirvikāram
sattā-mātraṁ nirviśeṣaṁ nirīhaṁ
sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ

SYNONYMS

śrī-devakī uvāca-Śrī Devakī said; rūpam-form or substance; yat tat-because You are the same substance; prāhuḥ-You are sometimes called; avyaktam-not perceivable by the material senses (ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ); ādyam-You are the original cause; brahma-You are known as Brahman; jyotiḥ-light; nirguṇam-without material qualities; nirvikāram-without change, the same form of Viṣṇu perpetually; sattā-mātram-the original substance, the cause of everything; nirviśeṣam-You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); nirīham-without material desires; saḥ-that Supreme Person; tvam-Your Lordship; sākṣāt-directly; viṣṇuḥ-Lord Viṣṇu; adhyātma-dīpaḥ-the light for all transcendental knowledge (knowing You, one knows everything: yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati).

Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.

Viṣṇu is the origin of everything, and there is no difference between Lord Viṣṇu and Lord Kṛṣṇa because both of Them are viṣṇu-tattva. From the Ṛg Veda we understand, oṁ tad viṣṇoḥ paramaṁ padam: the original substance is the all-pervading Lord Viṣṇu, who is also Paramātmā and the effulgent Brahman. The living entities are also part and parcel of Viṣṇu, who has various energies (parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca). Viṣṇu, or Kṛṣṇa, is therefore everything. Lord Kṛṣṇa says in the Bhagavad-gītā (10.8), ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Kṛṣṇa, therefore, is the original cause of everything (sarva-kāraṇa-kāraṇam [Bs. 5.1]). When Viṣṇu expands in His all-pervading aspect, we should understand Him to be the nirākāra-nirviśeṣa-brahmajyoti.

Although everything emanates from Kṛṣṇa, He is ultimately a person. Aham ādir hi devānām: He is the origin of Brahmā, Viṣṇu and Maheśvara, and from them many other demigods are manifested. Kṛṣṇa therefore says in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham; "Brahman rests upon Me." The Lord also says:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding." (Bg. 9.23) There are many persons who worship different demigods, considering all of them to be separate gods, which in fact they are not. The fact is that every demigod, and every living entity, is part and parcel of Kṛṣṇa (mamaivāṁśo jīva-loke jīva-bhūtaḥ). The demigods are also in the category of living entities; they are not separate gods. But men whose knowledge is immature and contaminated by the modes of material nature worship various demigods, according to their intelligence. Therefore they are rebuked in Bhagavad-gītā (kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ [Bg. 7.20]). Because they are unintelligent and not very advanced and have not properly considered the truth, they take to the worship of various demigods or speculate according to various philosophies, such as the Māyāvāda philosophy.

Kṛṣṇa, Viṣṇu, is the actual origin of everything. As stated in the Vedas, yasya bhāṣā sarvam idaṁ vibhāti. The Absolute Truth is described later in the Śrīmad-Bhāgavatam (10.28.15) as satyaṁ jñānam anantam yad brahma-jyotiḥ sanātanam. The brahmajyoti is sanātana, eternal, yet it is dependent on Kṛṣṇa (brahmaṇo hi pratiṣṭhāham). The Brahma-saṁhitā states that the Lord is all-pervading. Aṇḍāntara-stha-paramāṇu-cayāntara-stham: He is within this universe, and He is within the atom as Paramātmā. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhu-ti-bhinnam: [Bs. 5.40] Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Kṛṣṇa, or Lord Viṣṇu (sarvaṁ khalv idaṁ brahma, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]). According to different phases of understanding, Lord Viṣṇu is differently described, but in fact He is the origin of everything.

Because Devakī was an unalloyed devotee, she could understand that the same Lord Viṣṇu had appeared as her son. Therefore, after the prayers of Vasudeva, Devakī offered her prayers. She was very frightened because of her brother's atrocities. Devakī said, "My dear Lord, Your eternal forms, like Nārāyaṇa, Lord Rāma, Śeṣa, Varāha, Nṛsiṁha, Vāmana, Baladeva, and millions of similar incarnations emanating from Viṣṇu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are ever-cognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental, eternal forms are self-sufficient. I can understand that You are the Supreme Lord Viṣṇu." We may conclude, therefore, that Lord Viṣṇu is everything, although He is also different from everything. This is the philosophy.

TEXT 25

naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtaṁ gateṣu
vyakte 'vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate 'śeṣa-saṁjñaḥ

SYNONYMS

naṣṭe-after the annihilation; loke-of the cosmic manifestation; dvi-parārdha-avasāne-after millions and millions of years (the life of Brahmā); mahā-bhūteṣu-when the five primary elements (earth, water, fire, air and ether); ādi-bhūtam gateṣu-enter within the subtle elements of sense perception; vyakte-when everything manifested; avyaktam-into the unmanifested; kāla-vegena-by the force of time; yāte-enters; bhavān-Your Lordship; ekaḥ-only one; śiṣyate-remains; aśeṣa-saṁjñaḥ-the same one with different names.

After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

At the time of annihilation, the five gross elements-earth, water, fire, air and ether-enter into the mind, intelligence and false ego (ahaṅkāra), and the entire cosmic manifestation enters into the spiritual energy of the Supreme Personality of Godhead, who alone remains as the origin of everything. The Lord is therefore known as Śeṣa-nāga, as Ādi-puruṣa and by many other names.

Devakī therefore prayed, ”After many millions of years, when Lord Brahmā comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements-namely earth, water, fire, air and ether-enter into the mahat-tattva. The mahat-tattva again enters, by the force of time, into the nonmanifested total material energy, the total material energy enters into the energetic pradhāna, and the pradhāna enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia.

”My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under Your direction. You are the original director of everything and the reservoir of all potent energies.”

TEXT 26

yo ’yaṁ kālas tasya te ’vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam
nimeṣādir vatsarānto mahīyāṁs
taṁ tveśānaṁ kṣema-dhāma prapadye

SYNONYMS

yaḥ-that which; ayam-this; kālaḥ-time (minutes, hours, seconds); tasya-of Him; te-of You; avyakta-bandho-O my Lord, You are the inaugurator of the unmanifested (the original mahat-tattva or prakṛti); ceṣṭām-attempt or pastimes; āhuḥ-it is said; ceṣṭate-works; yena-by which; viśvam-the entire creation; nimeṣa-ādiḥ-beginning with minute parts of time; vatsara-antaḥ-up to the limit of a year; mahīyān-powerful; tam-unto Your Lordship; tvā īśānam-unto You, the supreme controller; kṣema-dhāma-the reservoir of all auspiciousness; prapadye-I offer full surrender.

O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

As stated in the Brahma-saṁhitā (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The sun is the king of all planetary systems and has unlimited potency in heat and light. I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time.” Although we see the cosmic manifestation as gigantic and wonderful, it is within the limitations of kāla, the time factor. This time factor is also controlled by the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Prakṛti, the cosmic manifestation, is under the control of time. Indeed, everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (savitā). Every minute, every second, every day, every night, every month and every year of time can be calculated according to the sun’s movements. But the sun is not independent, for it is under time’s control. Bhramati saṁbhṛta-kāla-cakraḥ: the sun moves within the kāla-cakra, the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

The Lord is addressed here as avyakta-bandhu, or the inaugurator of the movements of the entire cosmic manifestation. Sometimes the cosmic manifestation is compared to a potter’s wheel. When a potter’s wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called avyakta-bandhu. Everything is within the limits of time, but time moves under the direction of the Lord, who is therefore not within time’s limit.

TEXT 27

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti

SYNONYMS

martyaḥ-the living entities who are sure to die; mṛtyu-vyāla-bhītaḥ-afraid of the serpent of death; palāyan-running (as soon as a serpent is seen, everyone runs away, fearing immediate death); lokān-to the different planets; sarvān-all; nirbhayam-fearlessness; na adhyagacchat-do not obtain; tvat-pāda-abjam-of Your lotus feet; prāpya-obtaining the shelter; yadṛcchayā-by chance, by the mercy of Your Lordship and Your representative, the spiritual master (guru-kṛpā, kṛṣṇa-kṛpā); adya-presently; su-sthaḥ-being undisturbed and mentally composed; śete-are sleeping; mṛtyuḥ-death; asmāt-from those persons; apaiti-flees.

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

There are different categories of living entities, but everyone is afraid of death. The highest aim of the karmīs is to be promoted to the higher, heavenly planets, where the duration of life is very long. As stated in Bhagavad-gītā (8.17), sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ: one day of Brahmā equals 1,000 yugas, and each yuga consists of 4,300,000 years. Similarly, Brahmā has a night of 1,000 times 4,300,000 years. In this way, we may calculate Brahmā's month and year, but even Brahmā, who lives for millions and millions of years (dvi-parārdha-kāla), also must die. According to Vedic śāstra, the inhabitants of the higher planetary systems live for 10,000 years, and just as Brahmā's day is calculated to equal 4,300,000,000 of our years, one day in the higher planetary systems equals six of our months. Karmīs, therefore, try for promotion to the higher planetary systems, but this cannot free them from death. In this material world, everyone from Brahmā to the insignificant ant must die. Therefore this world is called martya-loka. As Kṛṣṇa says in Bhagavad-gītā (8.16), ābrahma-bhuvanāl lokāḥ punar āvartino'rjuna: as long as one is within this material world, either on Brahmaloka or on any other loka within this universe, one must undergo the kāla-cakra of one life after another (bhūtvā bhūtvā pralīyate). But if one returns to the Supreme Personality of Godhead (yad gatvā na nivartante [Bg. 15.6]), one need not reenter the limits of time. Therefore, devotees who have taken shelter of the lotus feet of the Supreme Lord can sleep very peacefully with this assurance from the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (4.9), tyaktvā dehaṁ punar janma naiti: after giving up the present body, a devotee who has understood Kṛṣṇa as He is need not return to this material world.

The constitutional position for the living entity is eternity (na hanyate hanyamāne śarīre, nityaḥ śāśvato 'yam [Bg. 2.20]). Every living entity is eternal. But because of having fallen into this material world, one wanders within the universe, continually changing from one body to another. Caitanya Mahāprabhu says:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

Everyone is wandering up and down within this universe, but one who is sufficiently fortunate comes in contact with Kṛṣṇa consciousness, by the mercy of the spiritual master, and takes to the path of devotional service. Then one is assured of eternal life, with no fear of death. When Kṛṣṇa appears, everyone is freed from fear of death, yet Devakī felt, "We are still afraid of Kaṁsa, although You have appeared as our son." She was more or less bewildered as to why this should be so, and she appealed to the Lord to free her and Vasudeva from this fear.

In this connection, it may be noted that the moon is one of the heavenly planets. From the Vedic literature we understand that one who goes to the moon receives a life with a duration of ten thousand years in which to enjoy the fruits of pious activities. If our so-called scientists are going to the moon, why should they come back here? We must conclude without a doubt that they have never gone to the moon. To go to the moon, one must have the qualification of pious activities. Then one may go there and live. If one has gone to the moon, why should he return to this planet, where life is of a very short duration?

TEXT 28

sa tvaṁ ghorād ugrasenātmajān nas
trāhi trastān bhṛtya-vitrāsa-hāsi
rūpaṁ cedaṁ pauruṣaṁ dhyāna-dhiṣṇyaṁ
mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣīṣṭhāḥ

SYNONYMS

saḥ-Your Lordship; tvam-You; ghorāt-terribly fierce; ugrasena-ātmajāt-from the son of Ugrasena; naḥ-us; trāhi-kindly protect; trastān-who are very much afraid (of him); bhṛtya-vitrāsa-hā asi-You are naturally the destroyer of the fear of Your servants; rūpam-in Your Viṣṇu form; ca-also; idam-this; pauruṣam-as the Supreme Personality of Godhead; dhyāna-dhiṣṇyam-who is appreciated by meditation; mā-not; pratyakṣam-directly visible; māṁsa-dṛśām-to those who see with their material eyes; kṛṣīṣṭhāḥ-please be.

My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

The word dhyāna-dhiṣṇyam is significant in this verse because the form of Lord Viṣṇu is meditated upon by yogīs (dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]). Devakī requested the Lord, who had appeared as Viṣṇu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devakī wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Viṣṇu form. If Kaṁsa were to come, she thought, upon seeing the Viṣṇu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devakī was afraid of Ugrasena-ātmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (abhayam) to His devotees. "My Lord," she prayed, "I request You to save me from the cruel hands of the son of Ugrasena, Kaṁsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors." The Lord has confirmed this statement in the Bhagavad-gītā by assuring Arjuna, "You may declare to the world, My devotee shall never be vanquished."

While thus praying to the Lord for rescue, mother Devakī expressed her motherly affection: "I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kaṁsa understands that You have appeared, he might harm You. So I request that for the time being You become invisible to our material eyes." In other words, she requested the Lord to assume the form of an ordinary child. "My only cause of fear from my brother Kaṁsa is due to Your appearance. My Lord Madhusūdana, Kaṁsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Viṣṇu-namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee."

Devakī was so afraid of Kaṁsa that she could not believe that Kaṁsa would be unable to kill Lord Viṣṇu, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord's disappearance Kaṁsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Viṣṇu to disappear. Later, when harassed, she would think of Him within her mind.

TEXT 29

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoḥ
kaṁsād aham adhīra-dhīḥ

SYNONYMS

janma-the birth; te-of Your Lordship; mayi-in my (womb); asau-that Kaṁsa; pāpaḥ-extremely sinful; mā vidyāt-may be unable to understand; madhusūdana-O Madhusūdana; samudvije-I am full of anxiety; bhavat-hetoḥ-because of Your appearance; kaṁsāt-because of Kaṁsa, with whom I have had such bad experience; aham-I; adhīra-dhīḥ-have become more and more anxious.

O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kaṁsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb.

Devakī addressed the Supreme Personality of Godhead as Madhusūdana. She was aware that the Lord had killed many demons like Madhu who were hundreds and thousands of times more powerful than Kaṁsa, yet because of affection for the transcendental child, she believed that Kaṁsa could kill Him. Instead of thinking of the unlimited power of the Lord, she thought of the Lord with affection, and therefore she requested the transcendental child to disappear.

TEXT 30

upasaṁhara viśvātmann
ado rūpam alaukikam
śaṅkha-cakra-gadā-padma-
śriyā juṣṭaṁ catur-bhujam

SYNONYMS

upasaṁhara-withdraw; viśvātman-O all-pervading Supreme Personality of Godhead; adaḥ-that; rūpam-form; alaukikam-which is unnatural in this world; śaṅkha-cakra-gadā-padma-of the conchshell, disc, club and lotus; śriyā-with these opulences; juṣṭam-decorated; catuḥ-bhujam-four hands.

O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

Devakī was thinking of hiding the Supreme Personality of Godhead and not handing Him over to Kaṁsa as she had all her previous children. Although Vasudeva had promised to hand over every child to Kaṁsa, this time he wanted to break his promise and hide the child somewhere. But because of the Lord's appearance in this surprising four-armed form, He would be impossible to hide.

TEXT 31

viśvaṁ yad etat sva-tanau niśānte
yathāvakāśaṁ puruṣaḥ paro bhavān
bibharti so 'yaṁ mama garbhago 'bhūd
aho nṛ-lokasya viḍambanaṁ hi tat

SYNONYMS

viśvam-the entire cosmic manifestation; yat etat-containing all moving and nonmoving creations; sva-tanau-within Your body; niśā-ante-at the time of devastation; yathā-avakāśam-shelter in Your body without difficulty; puruṣaḥ-the Supreme Personality of Godhead; paraḥ-transcendental; bhavān-Your Lordship; bibharti-keep; saḥ-that (Supreme Personality of Godhead); ayam-this form; mama-my; garbha-gaḥ-came within my womb; abhūt-it so happened; aho-alas; nṛ-lokasya-within this material world of living entities; viḍambanam-it is impossible to think of; hi-indeed; tat-that (kind of conception).

At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

As explained in Caitanya-caritāmṛta, loving service to the Personality of Godhead is of two different kinds: aiśvarya-pūrṇa, full of opulence, and aiśvarya-śīthila, without opulence. Real love of Godhead begins with aiśvarya-śīthila, simply on the basis of pure love.

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Brahma-saṁhitā 5.38)

Pure devotees, whose eyes are anointed with the ointment of prema, love, want to see the Supreme Personality of Godhead as Śyāmasundara, Muralīdhara, with a flute swaying in His two hands. This is the form available to the inhabitants of Vṛndāvana, who are all in love with the Supreme Personality of Godhead as Śyāmasundara, not as Lord Viṣṇu, Nārāyaṇa, who is worshiped in Vaikuṇṭha, where the devotees admire His opulence. Although Devakī is not on the Vṛndāvana platform, she is near the Vṛndāvana platform. On the Vṛndāvana platform the mother of Kṛṣṇa is mother Yaśodā, and on the Mathurā and Dvārakā platform the mother of Kṛṣṇa is Devakī. In Mathurā and Dvārakā the love for the Lord is mixed with appreciation of His opulence, but in Vṛndāvana the opulence of the Supreme Personality of Godhead is not exhibited.

There are five stages of loving service to the Supreme Personality of Godhead-śānta, dāsya, sakhya, vātsalya and mādhurya. Devakī is on the platform of vātsalya. She wanted to deal with her eternal son, Kṛṣṇa, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Viṣṇu. Śrīla Viśvanātha Cakravartī Ṭhākura illuminates this fact very clearly in his explanation of this verse.

Bhakti, bhagavān and bhakta do not belong to the material world. This is confirmed in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform." From the very beginning of one's transactions in bhakti, one is situated on the transcendental platform. Vasudeva and Devakī, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion, there is a similar conception of fear, which is due to intense love.

As stated in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]) and as confirmed in Śrīmad-Bhāgavatam (bhaktyāham ekayā grāhyaḥ), without bhakti one cannot understand the spiritual situation of the Lord. Bhakti may be considered in three stages, called guṇī-bhūta, pradhānī-bhūta and kevala, and according to these stages there are three divisions, which are called jñāna, jñānamayī and rati, or premā-that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called māna-bhūti. When one comes to the stage of jñānamayī, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma. This is what is wanted. Especially in the mādhurya-rasa, one becomes attached to the Personality of Godhead (śrī-vigraha-niṣṭha-rūpādi). Then loving transactions between the Lord and the devotee begin.

The special significance of Kṛṣṇa's bearing a flute in His hands in Vrajabhūmi, Vṛndāvana, is described as mādhurī. .. virājate. The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in Śrīmad-Bhāgavatam. Actually, however, Rādhikā can be understood from the word ārādhana, which indicates that She enjoys the highest loving affairs with Kṛṣṇa.

Not wanting to be ridiculed for having given birth to Viṣṇu, Devakī wanted Kṛṣṇa, with two hands, and therefore she requested the Lord to change His form.

TEXT 32

śrī-bhagavān uvāca
tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmaṣaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said to Devakī; tvam-you; eva-indeed; pūrva-sarge-in a previous millennium; abhūḥ-became; pṛśniḥ-by the name Pṛśni; svāyambhuve-the millennium of Svāyambhuva Manu; sati-O supremely chaste; tadā-at that time; ayam-Vasudeva; sutapā-Sutapā; nāma-by the name; prajāpatiḥ-a Prajāpati; akalmaṣaḥ-a spotlessly pious person.

The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

The Supreme Personality of Godhead made it clear that Devakī had not become His mother only now; rather, she had been His mother previously also. Kṛṣṇa is eternal, and His selection of a father and mother from among His devotees takes place eternally. Previously also, Devakī had been the Lord's mother and Vasudeva the Lord's father, and they were named Pṛśni and Sutapā. When the Supreme Personality of Godhead appears, He accepts His eternal father and mother, and they accept Kṛṣṇa as their son. This pastime takes place eternally and is therefore called nitya-līlā. Thus there was no cause for surprise or ridicule. As confirmed by the Lord Himself in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should try to understand the appearance and disappearance of the Supreme Personality of Godhead from Vedic authorities, not from imagination. One who follows his imaginations about the Supreme Personality of Godhead is condemned.

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram
(Bg. 9.11)

The Lord appears as the son of His devotee by His paraṁ bhāvam. The word bhāva refers to the stage of pure love, which has nothing to do with material transactions.

TEXT 33

yuvāṁ vai brahmaṇādiṣṭau
prajā-sarge yadā tataḥ
sanniyamyendriya-grāmaṁ
tepāthe paramaṁ tapaḥ

SYNONYMS

yuvām-both of you (Pṛśni and Sutapā); vai-indeed; brahmaṇā ādiṣṭau-ordered by Lord Brahmā (who is known as Pitāmaha, the father of the Prajāpatis); prajā-sarge-in the creation of progeny; yadā-when; tataḥ-thereafter; sanniyamya-keeping under full control; indriya-grāmam-the senses; tepāthe-underwent; paramam-very great; tapaḥ-austerity.

When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the garbhādhāna-saṁskāra. In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in Bhagavad-gītā (13.9), janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam: birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo'smi: sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through saṁskāras, beginning with the garbhādhāna-saṁskāra; birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the after-effects of sex are various types of misery (bahu-duḥkha-bhāja). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.

If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in Śrīmad-Bhāgavatam (5.5.18), pitā na sa syāt: one should not become a father unless one is able to protect his child from mṛtyu, the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Kṛṣṇa consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth and death (mṛtyu-saṁsāra-vartmani), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful.

TEXTS 34–35

varṣa-vātātapa-hima-
gharma-kāla-guṇān anu
sahamānau śvāsa-rodha-
vinirdhūta-mano-malau
śīrṇa-parṇānilāhārāv
upaśāntena cetasā
mattaḥ kāmān abhīpsantau
mad-ārādhanam īhatuḥ

SYNONYMS

varṣa-the rain; vāta-strong wind; ātapa-strong sunshine; hima-severe cold; gharma-heat; kāla-guṇān anu-according to seasonal changes; sahamānau-by enduring; śvāsa-rodha-by practicing yoga, controlling the breath; vinirdhūta-the dirty things accumulated in the mind were completely washed away; manaḥ-malau-the mind became clean, free from material contamination; śīrṇa-rejected, dry; parṇa-leaves from the trees; anila-and air; āhārau-eating; upaśāntena-peaceful; cetasā-with a fully controlled mind; mattaḥ-from Me; kāmān abhīpsantau-desiring to beg some benediction; mat-My; ārādhanam-worship; īhatuḥ-you both executed.

My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

Vasudeva and Devakī did not obtain the Supreme Personality of Godhead as their son very easily, nor does the Supreme Godhead accept merely anyone as His father and mother. Here we can see how Vasudeva and Devakī obtained Kṛṣṇa as their eternal son. In our own lives, we are meant to follow the principles indicated herewith for getting good children. Of course, it is not possible for everyone to get Kṛṣṇa as his son, but at least one can get very good sons and daughters for the benefit of human society. In Bhagavad-gītā it is said that if human beings do not follow the spiritual way of life, there will be an increase of varṇa-saṅkara population, population begotten like cats and dogs, and the entire world will become like hell. Not practicing Kṛṣṇa consciousness but simply encouraging artificial means to check the population will be futile; the population will increase, and it will consist of varṇa-saṅkara, unwanted progeny. It is better to teach people how to beget children not like hogs and dogs, but in controlled life.

Human life is meant not for becoming a hog or dog, but for tapo divyam, transcendental austerity. Everyone should be taught to undergo austerity, tapasya. Although it may not be possible to undergo tapasya like that of Pṛśni and Sutapā, the śāstra has given an opportunity for a method of tapasya very easy to perform-the saṅkīrtana movement. One cannot expect to undergo tapasya to get Kṛṣṇa as one's child, yet simply by chanting the Hare Kṛṣṇa mahā-mantra (kīrtanād eva kṛṣṇasya), one can become so pure that one becomes free from all the contamination of this material world (mukta-saṅgaḥ) and goes back home, back to Godhead (paraṁ vrajet). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the śāstra-the chanting of the Hare Kṛṣṇa mantra-and become perfect in every aspect of material existence.

TEXT 36

evaṁ vāṁ tapyatos tīvraṁ
tapaḥ parama-duṣkaram
divya-varṣa-sahasrāṇi
dvādaśeyur mad-ātmanoḥ

SYNONYMS

evam-in this way; vām-for both of you; tapyatoḥ-executing austerities; tīvram-very severe; tapaḥ-austerity; parama-duṣkaram-extremely difficult to execute; divya-varṣa-celestial years, or years counted according to the higher planetary system; sahasrāṇi-thousand; dvādaśa-twelve; īyuḥ-passed; mat-ātmanoḥ-simply engaged in consciousness of Me.

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

TEXTS 37–38

tadā vāṁ parituṣṭo 'ham
amunā vapuṣānaghe
tapasā śraddhayā nityaṁ
bhaktyā ca hṛdi bhāvitaḥ
prādurāsaṁ varada-rāḍ
yuvayoḥ kāma-ditsayā
vriyatāṁ vara ity ukte
mādṛśo vāṁ vṛtaḥ sutaḥ

SYNONYMS

tadā-then (after the expiry of twelve thousand celestial years); vām-with both of you; parituṣṭaḥ aham-I was very much satisfied; amunā-by this; vapuṣā-in this form as Kṛṣṇa; anaghe-O My dear sinless mother; tapasā-by austerity; śraddhayā-by faith; nityam-constantly (engaged); bhaktyā-by devotional service; ca-as well as; hṛdi-within the core of the heart; bhāvitaḥ-fixed (in determination); prādurāsam-appeared before you (in the same way); vara-da-rāṭ-the best of all who can bestow benedictions; yuvayoḥ-of both of you; kāma-ditsayā-wishing to fulfill the desire; vriyatām-asked you to open your minds; varaḥ-for a benediction; iti ukte-when you were requested in this way; mādṛśaḥ-exactly like Me; vām-of both of you; vṛtaḥ-was asked; sutaḥ-as Your son (you wanted a son exactly like Me).

O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

Twelve thousand years on the celestial planets is not a very long time for those who live in the upper planetary system, although it may be very long for those who live on this planet. Sutapā was the son of Brahmā, and as we have already understood from Bhagavad-gītā (8.17), one day of Brahmā equals many millions of years according to our calculation (sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ). We should be careful to understand that to get Kṛṣṇa as one's son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kṛṣṇa (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]), we need only understand Him and love Him. Through love only, we can very easily go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore declared, premā pum-artho mahān: love of Godhead is the highest achievement for anyone.

As we have explained, in worship of the Lord there are three stages-jñāna, jñānamayī and rati, or love. Sutapā and his wife, Pṛśni, inaugurated their devotional activities on the basis of full knowledge. Gradually they developed love for the Supreme Personality of Godhead, and when this love was mature, the Lord appeared as Viṣṇu, although Devakī then requested Him to assume the form of Kṛṣṇa. To love the Supreme Personality of Godhead more, we want a form of the Lord like Kṛṣṇa or Rāma. We can engage in loving transactions with Kṛṣṇa especially.

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Madhya 19.53]

In this verse, Śrī Caitanya Mahāprabhu is described as mahā-vadānya, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa mahā-mantra. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa mantra we are cleansed of all dirty things (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]), we shall be able to understand very easily that Kṛṣṇa is the only object of love (kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (sevonmukhe hi jihvādau svayam eva sphuraty adaḥ). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called . We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, patita-pāvana-hetu tava avatāra: Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great personality of Godhead.

TEXT 39

ajuṣṭa-grāmya-viṣayāv
anapatyau ca dam-patī
na vavrāthe 'pavargaṁ me
mohitau deva-māyayā

SYNONYMS

ajuṣṭa-grāmya-viṣayau-for sex life and to beget a child like Me; anapatyau-because of possessing no son; ca-also; dam-patī-both husband and wife; na-never; vavrāthe-asked for (any other benediction); apavargam-liberation from this world; me-from Me; mohitau-being so much attracted; deva-māyayā-by transcendental love for Me (desiring Me as your beloved son).

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

Vasudeva and Devakī had been dam-patī, husband and wife, since the time of Sutapā and Pṛśni, and they wanted to remain husband and wife in order to have the Supreme Personality of Godhead as their son. This attachment came about by the influence of devamāyā. Loving Kṛṣṇa as one's son is a Vedic principle. Vasudeva and Devakī never desired anything but to have the Lord as their son, yet for this purpose they apparently wanted to live like ordinary gṛhasthas for sexual indulgence. Although this was a transaction of spiritual potency, their desire appears like attachment for sex in conjugal life. If one wants to return home, back to Godhead, one must give up such desires. This is possible only when one develops intense love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has said:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
(Cc. Madhya 11.8)

If one wants to go back home, back to Godhead, one must be niṣkiñcana, free from all material desires. Therefore, instead of desiring to have the Lord come here and become one's son, one should desire to become free from all material desires (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasāmṛta-sindhu 1.1.111.1.11]) and go back home, back to Godhead. Śrī Caitanya Mahāprabhu teaches us in His Śikṣāṣṭaka:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth." One should not ask the Lord to fulfill any materially tainted desires.

TEXT 40

gate mayi yuvāṁ labdhvā
varaṁ mat-sadṛśaṁ sutam
grāmyān bhogān abhuñjāthāṁ
yuvāṁ prāpta-manorathau

SYNONYMS

gate mayi-after My departure; yuvām-both of you (husband and wife); labdhvā-after receiving; varam-the benediction of (having a son); mat-sadṛśam-exactly like Me; sutam-a son; grāmyān bhogān-engagement in sex; abhuñjāthām-enjoyed; yuvām-both of you; prāpta-having been achieved; manorathau-the desired result of your aspirations.

After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

According to the Sanskrit dictionary Amara-kośa, sex life is also called grāmya-dharma, material desire, but in spiritual life this grāmya-dharma, the material desire for sex, is not very much appreciated. If one has a tinge of attachment for the material enjoyments of eating, sleeping, mating and defending, one is not niṣkiñcana. But one really should be niṣkiñcana. Therefore, one should be free from the desire to beget a child like Kṛṣṇa by sexual enjoyment. This is indirectly hinted at in this verse.

TEXT 41

adṛṣṭvānyatamaṁ loke
śīlaudārya-guṇaiḥ samam
ahaṁ suto vām abhavaṁ
pṛśnigarbha iti śrutaḥ

SYNONYMS

adṛṣṭvā-not finding; anyatamam-anyone else; loke-in this world; śīla-audārya-guṇaiḥ-with the transcendental qualities of good character and magnanimity; samam-equal to you; aham-I; sutaḥ-the son; vām-of both of you; abhavam-became; pṛśni-garbhaḥ-celebrated as born of Pṛśni; iti-thus; śrutaḥ-I am known.

Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni.

In the Tretā-yuga the Lord appeared as Pṛśnigarbha. Śrīla Viśvanātha Cakravartī Ṭhākura says, pṛśnigarbha iti so 'yaṁ tretā-yugāvatāro lakṣyate.

TEXT 42

tayor vāṁ punar evāham
adityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

SYNONYMS

tayoḥ-of you two, husband and wife; vām-in both of you; punaḥ eva-even again; aham-I Myself; adityām-in the womb of Aditi; āsa-appeared; kaśyapāt-by the semen of Kaśyapa Muni; upendraḥ-by the name Upendra; iti-thus; vikhyātaḥ-celebrated; vāmanatvāt ca-and because of being a dwarf; vāmanaḥ-I was known as Vāmana.

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

TEXT 43

tṛtīye 'smin bhave 'haṁ vai
tenaiva vapuṣātha vām
jāto bhūyas tayor eva
satyaṁ me vyāhṛtaṁ sati

SYNONYMS

tṛtīye-for the third time; asmin bhave-in this appearance (as Kṛṣṇa); aham-I Myself; vai-indeed; tena-with the same personality; eva-in this way; vapuṣā-by the form; atha-as; vām-of both of you; jātaḥ-born; bhūyaḥ-again; tayoḥ-of both of you; eva-indeed; satyam-take as truth; me-My; vyāhṛtam-words; sati-O supremely chaste.

O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

The Supreme Personality of Godhead chooses a mother and father from whom to take birth again and again. The Lord took birth originally from Sutapā and Pṛśni, then from Kaśyapa and Aditi, and again from the same father and mother, Vasudeva and Devakī. "In other appearances also," the Lord said, "I took the form of an ordinary child just to become your son so that we could reciprocate eternal love." Jīva Gosvāmī has explained this verse in his Kṛṣṇa-sandarbha, Ninety-sixth Chapter, where he notes that in text 37 the Lord says, amunā vapuṣa, meaning "by this same form." In other words, the Lord told Devakī, "This time I have appeared in My original form as Śrī Kṛṣṇa." Śrīla Jīva Gosvāmī says that the other forms were partial expansions of the Lord's original form, but because of the intense love developed by Pṛśni and Sutapā, the Lord appeared from Devakī and Vasudeva in His full opulence as Śrī Kṛṣṇa. In this verse the Lord confirms, "I am the same Supreme Personality of Godhead, but I appear in full opulence as Śrī Kṛṣṇa." This is the purport of the words tenaiva vapuṣā. When the Lord mentioned the birth of Pṛśnigarbha, He did not say tenaiva vapuṣā, but He assured Devakī that in the third birth the Supreme Personality of Godhead Kṛṣṇa had appeared, not His partial expansion. Pṛśnigarbha and Vāmana were partial expansions of Kṛṣṇa, but in this third birth Kṛṣṇa Himself appeared. This is the explanation given in Śrī Kṛṣṇa-sandarbha by Śrīla Jīva Gosvāmī.

TEXT 44

etad vāṁ darśitaṁ rūpaṁ
prāg-janma-smaraṇāya me
nānyathā mad-bhavaṁ jñānaṁ
martya-liṅgena jāyate

SYNONYMS

etat-this form of Viṣṇu; vām-unto both of you; darśitam-has been shown; rūpam-My form as the Supreme Personality of Godhead with four hands; prāk-janma-of My previous appearances; smaraṇāya-just to remind you; me-My; na-not; anyathā-otherwise; mat-bhavam-Viṣṇu's appearance; jñānam-this transcendental knowledge; martya-liṅgena-by taking birth like a human child; jāyate-does arise.

I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.

Devakī did not need to be reminded that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared as her son; she already accepted this. Nonetheless, she was anxious, thinking that if her neighbors heard that Viṣṇu had appeared as her son, none of them would believe it. Therefore she wanted Lord Viṣṇu to transform Himself into a human child. On the other hand, the Supreme Lord was also anxious, thinking that if He appeared as an ordinary child, she would not believe that Lord Viṣṇu had appeared. Such are the dealings between devotees and the Lord. The Lord deals with His devotees exactly like a human being, but this does not mean that the Lord is one of the human beings, for this is the conclusion of nondevotees (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]). Devotees know the Supreme Personality of Godhead under any circumstances. This is the difference between a devotee and a nondevotee. The Lord says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: [Bg. 18.65] "Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me." A nondevotee cannot believe that simply by thinking of one person, one can achieve liberation from this material world and go back home, back to Godhead. But this is a fact. The Lord comes as a human being, and if one becomes attached to the Lord on the platform of loving service, one's promotion to the transcendental world is assured.

TEXT 45

yuvāṁ māṁ putra-bhāvena
brahma-bhāvena cāsakṛt
cintayantau kṛta-snehau
yāsyethe mad-gatiṁ parām

SYNONYMS

yuvām-both of you (husband and wife); mām-unto Me; putra-bhāvena-as your son; brahma-bhāvena-knowing that I am the Supreme Personality of Godhead; ca-and; asakṛt-constantly; cintayantau-thinking like that; kṛta-snehau-dealing with love and affection; yāsyethe-shall both obtain; mat-gatim-My supreme abode; parām-which is transcendental, beyond this material world.

Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

This instruction by the Supreme Personality of Godhead to His father and mother, who are eternally connected with Him, is especially intended for persons eager to return home, back to Godhead. One should never think of the Supreme Personality of Godhead as an ordinary human being, as nondevotees do. Kṛṣṇa, the Supreme Personality of Godhead, personally appeared and left His instructions for the benefit of all human society, but fools and rascals unfortunately think of Him as an ordinary human being and twist the instructions of Bhagavad-gītā for the satisfaction of their senses. Practically everyone commenting on Bhagavad-gītā interprets it for sense gratification. It has become especially fashionable for modern scholars and politicians to interpret Bhagavad-gītā as if it were something fictitious, and by their wrong interpretations they are spoiling their own careers and the careers of others. The Kṛṣṇa consciousness movement, however, is fighting against this principle of regarding Kṛṣṇa as a fictitious person and of accepting that there was no Battle of Kurukṣetra, that everything is symbolic, and that nothing in Bhagavad-gītā is true. In any case, if one truly wants to be successful, one can do so by reading the text of Bhagavad-gītā as it is. Śrī Caitanya Mahāprabhu especially stressed the instructions of Bhagavad-gītā: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. If one wants to achieve the highest success in life, one must accept Bhagavad-gītā as spoken by the Supreme Lord. By accepting Bhagavad-gītā in this way, all of human society can become perfect and happy.

It is to be noted that because Vasudeva and Devakī would be separated from Kṛṣṇa when He was carried to Gokula, the residence of Nanda Mahārāja, the Lord personally instructed them that they should always think of Him as their son and as the Supreme Personality of Godhead. That would keep them in touch with Him. After eleven years, the Lord would return to Mathurā to be their son, and therefore there was no question of separation.

TEXT 46

śrī-śuka uvāca
ity uktvāsīd dharis tūṣṇīṁ
bhagavān ātma-māyayā
pitroḥ sampaśyatoḥ sadyo
babhūva prākṛtaḥ śiśuḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti uktvā-after instructing in this way; āsīt-remained; hariḥ-the Supreme Personality of Godhead; tūṣṇīm-silent; bhagavān-Lord Viṣṇu, the Supreme Personality of Godhead; ātma-māyayā-by acting in His own spiritual energy; pitroḥ sampaśyatoḥ-while His father and mother were factually seeing Him; sadyaḥ-immediately; babhūva-He became; prākṛtaḥ-like an ordinary human being; śiśuḥ-a child.

Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam.]

As stated in Bhagavad-gītā (4.6), sambhavāmy ātma-māyayā: whatever is done by the Supreme Personality of Godhead is done by His spiritual energy; nothing is forced upon Him by the material energy. This is the difference between the Lord and an ordinary living being. The Vedas say:

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca
(Śvetāśvatara Upaniṣad 6.8)

It is natural for the Lord to be untinged by material qualities, and because everything is perfectly present in His spiritual energy, as soon as He desires something, it is immediately done. The Lord is not a prākṛta-śiśu, a child of this world, but by His personal energy He appeared like one. Ordinary people may have difficulty accepting the supreme controller, God, as a human being because they forget that He can do everything by spiritual energy (ātma-māyayā). Nonbelievers say, "How can the supreme controller descend as an ordinary being?" This sort of thinking is materialistic. Śrīla Jīva Gosvāmī says that unless we accept the energy of the Supreme Personality of Godhead as inconceivable, beyond the conception of our words and mind, we cannot understand the Supreme Lord. Those who doubt that the Supreme Personality of Godhead can come as a human being and turn Himself into a human child are fools who think that Kṛṣṇa's body is material, that He is born and that He therefore also dies.

In Śrīmad-Bhāgavatam, Third Canto, Fourth Chapter, verses 28 and 29, there is a description of Kṛṣṇa's leaving His body. Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī, "When all the members of the Yadu dynasty met their end, Kṛṣṇa also put an end to Himself, and the only member of the family who remained alive was Uddhava. How was this possible?" Śukadeva Gosvāmī answered that Kṛṣṇa, by His own energy, destroyed the entire family and then thought of making His own body disappear. In this connection, Śukadeva Gosvāmī described how the Lord gave up His body. But this was not the destruction of Kṛṣṇa's body; rather, it was the disappearance of the Supreme Lord by His personal energy.

Actually, the Lord does not give up His body, which is eternal, but as He can change His body from the form of Viṣṇu to that of an ordinary human child, He can change His body to any form He likes. This does not mean that He gives up His body. By spiritual energy, the Lord can appear in a body made of wood or stone. He can change His body into anything because everything is His energy (parāsya śaktir vividhaiva śrūyate). As clearly said in Bhagavad-gītā (7.4), bhinnā prakṛtir aṣṭadhā: the material elements are separated energies of the Supreme Lord. If He transforms Himself into the arcā-mūrti, the worshipable Deity, which we see as stone or wood, He is still Kṛṣṇa. Therefore the śāstra warns, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. One who thinks that the worshipable Deity in the temple is made of wood or stone, one who sees a Vaiṣṇava guru as an ordinary human being, or one who materially conceives of a Vaiṣṇava as belonging to a particular caste is nārakī, a resident of hell. The Supreme Personality of Godhead can appear before us in many forms, as he likes, but we must know the true facts: janma karma ca me divyam evaṁ yo vetti tattvataḥ (Bg. 4.9). By following the instructions of sādhu, guru and śāstra-the saintly persons, the spiritual master and the authoritative scriptures-one can understand Kṛṣṇa, and then one makes his life successful by returning home, back to Godhead.

TEXT 47

tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-gṛhāt
yadā bahir gantum iyeṣa tarhy ajā
yā yogamāyājani nanda-jāyayā

SYNONYMS

tataḥ-thereafter; ca-indeed; śauriḥ-Vasudeva; bhagavat-pracoditaḥ-being instructed by the Supreme Personality of Godhead; sutam-his son; samādāya-carrying very carefully; saḥ-he; sūtikā-gṛhāt-from the maternity room; yadā-when; bahiḥ gantum-to go outside; iyeṣa-desired; tarhi-exactly at that time; ajā-the transcendental energy, who also never takes birth; yā-who; yogamāyā-is known as Yogamāyā; ajani-took birth; nanda-jāyayā-from the wife of Nanda Mahārāja.

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

Śrīla Viśvanātha Cakravartī Ṭhākura discusses that Kṛṣṇa appeared simultaneously as the son of Devakī and as the son of Yaśodā, along with the spiritual energy Yogamāyā. As the son of Devakī, He first appeared as Viṣṇu, and because Vasudeva was not in the position of pure affection for Kṛṣṇa, Vasudeva worshiped his son as Lord Viṣṇu. Yaśodā, however, pleased her son Kṛṣṇa without understanding His Godhood. This is the difference between Kṛṣṇa as the son of Yaśodā and as the son of Devakī. This is explained by Viśvanātha Cakravartī on the authority of Hari-vaṁśa.

TEXTS 48–49

tayā hṛta-pratyaya-sarva-vṛttiṣu
dvāḥ-stheṣu paureṣv api śāyiteṣv atha
dvāraś ca sarvāḥ pihitā duratyayā
bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ
tāḥ kṛṣṇa-vāhe vasudeva āgate
svayaṁ vyavaryanta yathā tamo raveḥ
vavarṣa parjanya upāṁśu-garjitaḥ
śeṣo 'nvagād vāri nivārayan phaṇaiḥ

SYNONYMS

tayā-by the influence of Yogamāyā; hṛta-pratyaya-deprived of all sensation; sarva-vṛttiṣu-having all their senses; dvāḥ-stheṣu-all the doormen; paureṣu api-as well as other members of the house; śāyiteṣu-sleeping very deeply; atha-when Vasudeva tried to take his transcendental son out of the confinement; dvāraḥ ca-as well as the doors; sarvāḥ-all; pihitāḥ-constructed; duratyayā-very hard and firm; bṛhat-kapāṭa-and on great doors; āyasa-kīla-śṛṅkhalaiḥ-strongly constructed with iron pins and closed with iron chains; tāḥ-all of them; kṛṣṇa-vāhe-bearing Kṛṣṇa; vasudeve-when Vasudeva; āgate-appeared; svayam-automatically; vyavaryanta-opened wide; yathā-as; tamaḥ-darkness; raveḥ-on the appearance of the sun; vavarṣa-showered rain; parjanyaḥ-the clouds in the sky; upāṁśu-garjitaḥ-very mildly resounding and raining very slightly; śeṣaḥ-Ananta-nāga; anvagāt-followed; vāri-showers of rain; nivārayan-stopping; phaṇaiḥ-by spreading His hoods.

By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

Śeṣa-nāga is an expansion of the Supreme Personality of Godhead whose business is to serve the Lord with all necessary paraphernalia. When Vasudeva was carrying the child, Śeṣa-nāga came to serve the Lord and protect Him from the mild showers of rain.

TEXT 50

maghoni varṣaty asakṛd yamānujā
gambhīra-toyaugha-javormi-phenilā
bhayānakāvarta-śatākulā nadī
mārgaṁ dadau sindhur iva śriyaḥ pateḥ

SYNONYMS

maghoni varṣati-because of Lord Indra's showering rain; asakṛt-constantly; yama-anujā-the River Yamunā, who is considered the younger sister of Yamarāja; gambhīra-toya-ogha-of the very deep water; java-by the force; ūrmi-by the waves; phenilā-full of foam;

bhayānaka-fierce; āvarta-śata-by the whirling waves; ākulā-agitated; nadī-the river; mārgam-way; dadau-gave; sindhuḥ iva-like the ocean; śriyaḥ pateḥ-unto Lord Rāmacandra, the husband of the goddess Sītā.

Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.

TEXT 51

nanda-vrajaṁ śaurir upetya tatra tān
gopān prasuptān upalabhya nidrayā
sutaṁ yaśodā-śayane nidhāya tat-
sutām upādāya punar gṛhān agāt

SYNONYMS

nanda-vrajam-the village or the house of Nanda Mahārāja; śauriḥ-Vasudeva; upetya-reaching; tatra-there; tān-all the members; gopān-the cowherd men; prasuptān-were fast asleep; upalabhya-understanding that; nidrayā-in deep sleep; sutam-the son (Vasudeva's son); yaśodā-śayane-on the bed where mother Yaśodā was sleeping; nidhāya-placing; tat-sutām-her daughter; upādāya-picking up; punaḥ-again; gṛhān-to his own house; agāt-returned.

When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kaṁsa.

Vasudeva knew very well that as soon as the daughter was in the prison house of Kaṁsa, Kaṁsa would immediately kill her; but to protect his own child, he had to kill the child of his friend. Nanda Mahārāja was his friend, but out of deep affection and attachment for his own son, he knowingly did this. Śrīla Viśvanātha Cakravartī Ṭhākura says that one cannot be blamed for protecting one's own child at the sacrifice of another's. Furthermore, Vasudeva cannot be accused of callousness, since his actions were impelled by the force of Yogamāyā.

TEXT 52

devakyāḥ śayane nyasya
vasudevo 'tha dārikām
pratimucya pador loham
āste pūrvavad āvṛtaḥ

SYNONYMS

devakyāḥ-of Devakī; śayane-on the bed; nyasya-placing; vasudevaḥ-Vasudeva; atha-thus; dārikām-the female child; pratimucya-binding himself again; padoḥ loham-iron shackles on the two legs; āste-remained; pūrva-vat-like before; āvṛtaḥ-bound.

Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

TEXT 53

yaśodā nanda-patnī ca
jātaṁ param abudhyata
na tal-liṅgaṁ pariśrāntā
nidrayāpagata-smṛtiḥ

SYNONYMS

yaśodā-Yaśodā, Kṛṣṇa's mother in Gokula; nanda-patnī-the wife of Nanda Mahārāja; ca-also; jātam-a child was born; param-the Supreme Person; abudhyata-could understand; na-not; tat-liṅgam-whether the child was male or female; pariśrāntā-because of too much labor; nidrayā-when overwhelmed with sleep; apagata-smṛtiḥ-having lost consciousness.

Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

Nanda Mahārāja and Vasudeva were intimate friends, and so were their wives, Yaśodā and Devakī. Although their names were different, they were practically nondifferent personalities. The only difference is that Devakī was able to understand that the Supreme Personality of Godhead had been born to her and had now changed into Kṛṣṇa, whereas Yaśodā was not able to understand what kind of child had been born to her. Yaśodā was such an advanced devotee that she never regarded Kṛṣṇa as the Supreme Personality of Godhead, but simply loved Him as her own child. Devakī, however, knew from the very beginning that although Kṛṣṇa was her son, He was the Supreme Personality of Godhead. In Vṛndāvana, no one regarded Kṛṣṇa as the Supreme Personality of Godhead. When something very wonderful happened because of Kṛṣṇa's activities, the inhabitants of Vṛndāvana-the cowherd men, the cowherd boys, Nanda Mahārāja, Yaśodā and the others-were surprised, but they never considered their son Kṛṣṇa the Supreme Personality of Godhead. Sometimes they suggested that some great demigod had appeared there as Kṛṣṇa. In such an exalted status of devotional service, a devotee forgets the position of Kṛṣṇa and intensely loves the Supreme Personality of Godhead without understanding His position. This is called kevala-bhakti and is distinct from the stages of jñāna and jñānamayī bhakti.

Thus end the Bhaktivedanta purports of the Tenth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Birth of Lord Kṛṣṇa."

20.11.3 Chapter Four

The Atrocities of King Kaṁsa

This chapter describes how Kaṁsa, following the advice of his demoniac friends, considered the persecution of small children to be very diplomatic.

After Vasudeva bound himself with iron shackles as before, all the doors of the prison house closed by the influence of Yogamāyā, who then began crying as a newborn child, This crying awakened the doorkeepers, who immediately informed Kaṁsa that a child had been born to Devakī. Upon hearing this news, Kaṁsa appeared with great force in the maternity room, and in spite of Devakī's pleas that the child be saved, the demon forcibly snatched the child from Devakī's hands and dashed the child against a rock. Unfortunately for Kaṁsa, however, the newborn child slipped away from his hands, rose above his head and appeared as the eight-armed form of Durgā. Durgā then told Kaṁsa, "The enemy you contemplate has taken birth somewhere else. Therefore your plan to persecute all the children will prove futile."

According to the prophecy, the eighth child of Devakī would kill Kaṁsa, and therefore when Kaṁsa saw that the eighth child was a female and heard that his so-called enemy had taken birth elsewhere, he was struck with wonder. He decided to release Devakī and Vasudeva, and he admitted before them the wrongness of his atrocities. Falling at the feet of Devakī and Vasudeva, he begged their pardon and tried to convince them that because the events that had taken place were destined to happen, they should not be unhappy for his having killed so many of their children. Devakī and Vasudeva, being naturally very pious, immediately excused Kaṁsa for his atrocities, and Kaṁsa, after seeing that his sister and brother-in-law were happy, returned to his home.

After the night passed, however, Kaṁsa called for his ministers and informed them of all that had happened. The ministers, who were all demons, advised Kaṁsa that because his enemy had already taken birth somewhere else, all the children born within the past ten days in the villages within Kaṁsa's kingdom should be killed. Although the demigods always feared Kaṁsa, they should not be treated leniently; since they were enemies, Kaṁsa should try his best to uproot their existence. The demoniac ministers further advised that Kaṁsa and the demons continue their enmity toward Viṣṇu because Viṣṇu is the original person among all the demigods. The brāhmaṇas, the cows, the Vedas, austerity, truthfulness, control of the senses and mind, faithfulness and mercy are among the different parts of the body of Viṣṇu, who is the origin of all the demigods, including Lord Brahmā and Lord Śiva. Therefore, the ministers advised, the demigods, the saintly persons, the cows and the brāhmaṇas should be systematically persecuted. Strongly advised in this way by his friends, the demoniac ministers, Kaṁsa approved of their instructions and considered it beneficial to be envious of the brāhmaṇas. Following Kaṁsa's orders, therefore, the demons began committing their atrocities all over Vrajabhūmi.

TEXT 1

śrī-śuka uvāca
bahir-antaḥ-pura-dvāraḥ
sarvāḥ pūrvavad āvṛtāḥ
tato bāla-dhvaniṁ śrutvā
gṛha-pālāḥ samutthitāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; bahiḥ-antaḥ-pura-dvāraḥ-the doors inside and outside the house; sarvāḥ-all; pūrva-vat-like before; āvṛtāḥ-closed; tataḥ-thereafter; bāla-dhvanim-the crying of the newborn child; śrutvā-hearing; gṛha-pālāḥ-all the inhabitants of the house, especially the doormen; samutthitāḥ-awakened.

Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

The activities of Yogamāyā are distinctly visible in this chapter, in which Devakī and Vasudeva excuse Kaṁsa for his many devious, atrocious activities and Kaṁsa becomes repentant and falls at their feet. Before the awakening of the watchmen and the others in the prison house, many other things happened. Kṛṣṇa was born and transferred to the home of Yaśodā in Gokula, the strong doors opened and again closed, and Vasudeva resumed his former condition of being shackled. The watchmen, however, could not understand all this. They awakened only when they heard the crying of the newborn child, Yogamāyā.

Śrīla Viśvanātha Cakravartī Ṭhākura has remarked that the watchmen were just like dogs. At night the dogs in the street act like watchmen. If one dog barks, many other dogs immediately follow it by barking. Although the street dogs are not appointed by anyone to act as watchmen, they think they are responsible for protecting the neighborhood, and as soon as someone unknown enters it, they all begin to bark. Both Yogamāyā and Mahāmāyā act in all material activities (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]), but although the energy of the Supreme Personality of Godhead acts under the Supreme Lord's direction (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]), doglike watchmen such as politicians and diplomats think that they are protecting their neighborhoods from the dangers of the outside world. These are the actions of māyā. But one who surrenders to Kṛṣṇa is relieved of the protection afforded by the dogs and doglike guardians of this material world.

TEXT 2

te tu tūrṇam upavrajya
devakyā garbha-janma tat
ācakhyur bhoja-rājāya
yad udvignaḥ pratīkṣate

SYNONYMS

te-all the watchmen; tu-indeed; tūrṇam-very quickly; upavrajya-going before (the King); devakyāḥ-of Devakī; garbha-janma-the deliverance from the womb; tat-that (child); ācakhyuḥ-submitted; bhoja-rājāya-unto the King of the Bhojas, Kaṁsa; yat-of whom; udvignaḥ-with great anxiety; pratīkṣate-was waiting (for the child's birth).

Thereafter, all the watchmen very quickly approached King Kaṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kaṁsa, who had awaited this news very anxiously, immediately took action.

Kaṁsa was very anxiously waiting because of the prophecy that the eighth child of Devakī would kill him. This time, naturally, he was awake and waiting, and when the watchmen approached him, he immediately took action to kill the child.

TEXT 3

sa talpāt tūrṇam utthāya
kālo 'yam iti vihvalaḥ
sūtī-gṛham agāt tūrṇaṁ
praskhalan mukta-mūrdhajaḥ

SYNONYMS

saḥ-he (King Kaṁsa); talpāt-from the bed; tūrṇam-very quickly; utthāya-getting up; kālaḥ ayam-here is my death, the supreme time; iti-in this way; vihvalaḥ-overwhelmed; sūtī-gṛham-to the maternity home; agāt-went; tūrṇam-without delay; praskhalan-scattering; mukta-had become opened; mūrdha-jaḥ-the hair on the head.

Kaṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kaṁsa, his hair scattered on his head, at once approached the place where the child had been born.

The word kālaḥ is significant. Although the child was born to kill Kaṁsa, Kaṁsa thought that this was the proper time to kill the child so that he himself would be saved. Kāla is actually another name of the Supreme Personality of Godhead when He appears only for the purpose of killing. When Arjuna inquired from Kṛṣṇa in His universal form, "Who are You?" the Lord presented Himself as kāla, death personified to kill. By nature's law, when there is an unwanted increase in population, kāla appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on. At that time, even atheistic political leaders go to a church, mosque or temple for protection by God or gods and submissively say, "God willing." Before that, they pay no attention to God, not caring to know God or His will, but when kāla appears, they say, "God willing." Death is but another feature of the supreme kāla, the Supreme Personality of Godhead. At the time of death, the atheist must submit to this supreme kāla, and then the Supreme Personality of Godhead takes away all his possessions (mṛtyuḥ sarva-haraś cāham) and forces him to accept another body (tathā dehāntara-prāptiḥ). This the atheists do not know, and if they do know, they neglect it so that they may go on with their normal life. The Kṛṣṇa consciousness movement is trying to teach them that although for a few years one may act as a great protector or great watchman, with the appearance of kāla, death, one must take another body by the laws of nature. Not knowing this, they unnecessarily waste their time in their occupation as watchdogs and do not try to get the mercy of the Supreme Personality of Godhead. As it is clearly said, aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani: without Kṛṣṇa consciousness, one is condemned to continue wandering in birth and death, not knowing what will happen in one's next birth.

TEXT 4

tam āha bhrātaraṁ devī
kṛpaṇā karuṇaṁ satī
snuṣeyaṁ tava kalyāṇa
striyaṁ mā hantum arhasi

SYNONYMS

tam-unto Kaṁsa; āha-said; bhrātaram-her brother; devī-mother Devakī; kṛpaṇā-helplessly; karuṇam-piteously; satī-the chaste lady; snuṣā iyam tava-this child will be your daughter-in-law, the wife of your future son; kalyāṇa-O all-auspicious one; striyam-a woman; mā-not; hantum-to kill; arhasi-you deserve.

Devakī helplessly, piteously appealed to Kaṁsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

Kaṁsa had previously excused Devakī because he thought that a woman should not be killed, especially when pregnant. But now, by the influence of māyā, he was prepared to kill a woman-not only a woman, but a small, helpless newborn child. Devakī wanted to save her brother from this terrible, sinful act. Therefore she told him, "Don't be so atrocious as to kill a female child. Let there be all good fortune for you." Demons can do anything for their personal benefit, not considering what is pious or vicious. But Devakī, on the contrary, although safe because she had already given birth to her own son, Kṛṣṇa, was anxious to save the daughter of someone else. This was natural for her.

TEXT 5

bahavo hiṁsitā bhrātaḥ
śiśavaḥ pāvakopamāḥ
tvayā daiva-nisṛṣṭena
putrikaikā pradīyatām

SYNONYMS

bahavaḥ-many; hiṁsitāḥ-killed out of envy; bhrātaḥ-my dear brother; śiśavaḥ-small children; pāvaka-upamāḥ-all of them equal to fire in brightness and beauty; tvayā-by you; daiva-nisṛṣṭena-as spoken by destiny; putrikā-daughter; ekā-one; pradīyatām-give me as your gift.

My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

Here we see that Devakī first focused Kaṁsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devakī was the daughter of a kṣatriya and knew how to play the political game. In politics there are different methods of achieving success: first repression (dama), then compromise (sāma), and then asking for a gift (dāna). Devakī first adopted the policy of repression by directly attacking Kaṁsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the Mahābhārata, or "Greater India," the wives and daughters of the ruling class, the kṣatriyas, knew the political game, but we never find that a woman was given the post of chief executive. This is in accordance with the injunctions of Manu-saṁhitā, but unfortunately Manu-saṁhitā is now being insulted, and the Āryans, the members of Vedic society, cannot do anything. Such is the nature of Kali-yuga.

Nothing happens unless ordained by destiny.

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā
(Bhāg. 1.5.18)

Devakī knew very well that because the killing of her many children had been ordained by destiny, Kaṁsa was not to be blamed. There was no need to give good instructions to Kaṁsa. Upadeśo hi murkhāṇāṁ prakopāya na śāntaye (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by mantras or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kaṁsa.

TEXT 6

nanv ahaṁ te hy avarajā
dīnā hata-sutā prabho
dātum arhasi mandāyā
aṅgemāṁ caramāṁ prajām

SYNONYMS

nanu-however; aham-I am; te-your; hi-indeed; avarajā-younger sister; dīnā-very poor; hata-sutā-deprived of all children; prabho-O my lord; dātum arhasi-you deserve to give (some gift); mandāyāḥ-to me, who am so poor; aṅga-my dear brother; imām-this; caramām-last; prajām-child.

My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

TEXT 7

śrī-śuka uvāca
upaguhyātmajām evaṁ
rudatyā dīna-dīnavat
yācitas tāṁ vinirbhartsya
hastād ācicchide khalaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; upaguhya-embracing; ātmajām-her daughter; evam-in this way; rudatyā-by Devakī, who was crying; dīna-dīna-vat-very piteously, like a poor woman; yācitaḥ-being begged; tām-her (Devakī); vinirbhartsya-chastising; hastāt-from her hands; ācicchide-separated the child by force; khalaḥ-Kaṁsa, the most cruel.

Śukadeva Gosvāmī continued: piteously embracing her daughter and crying, Devakī begged Kaṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

Although Devakī was crying like a very poor woman, actually she was not poor, and therefore the word used here is dīnavat. She had already given birth to Kṛṣṇa. Therefore, who could have been richer than she? Even the demigods had come to offer prayers to Devakī, but she played the part of a poor, piteously afflicted woman because she wanted to save the daughter of Yaśodā.

TEXT 8

tāṁ gṛhītvā caraṇayor
jāta-mātrāṁ svasuḥ sutām
apothayac chilā-pṛṣṭhe
svārthonmūlita-sauhṛdaḥ

SYNONYMS

tām-the child; gṛhītvā-taking by force; caraṇayoḥ-by the two legs; jāta-mātrām-the newborn child; svasuḥ-of his sister; sutām-the daughter; apothayat-smashed; śilā-pṛṣṭhe-on the surface of a stone; sva-artha-unmūlita-uprooted because of intense selfishness; sauhṛdaḥ-all friendship or family relationships.

Having uprooted all relationships with his sister because of intense selfishness, Kaṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

TEXT 9

sā tad-dhastāt samutpatya
sadyo devy ambaraṁ gatā
adṛśyatānujā viṣṇoḥ
sāyudhāṣṭa-mahābhujā

SYNONYMS

sā-that female child; tat-hastāt-from the hand of Kaṁsa; sam-utpatya-slipped upward; sadyaḥ-immediately; devī-the form of a demigoddess; ambaram-into the sky; gatā-went; adṛśyata-was seen; anujā-the younger sister; viṣṇoḥ-of the Supreme Personality of Godhead; sa-āyudhā-with weapons; aṣṭa-eight; mahā-bhujā-with mighty arms.

The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kaṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

Kaṁsa tried to dash the child downward against a piece of stone, but since she was Yogamāyā, the younger sister of Lord Viṣṇu, she slipped upward and assumed the form of the goddess Durgā. The word anujā, meaning "the younger sister," is significant. When Viṣṇu, or Kṛṣṇa, took birth from Devakī, He must have simultaneously taken birth from Yaśodā also. Otherwise how could Yogamāyā have been anujā, the Lord's younger sister?

TEXTS 10–11

divya-srag-ambarālepa-
ratnābharaṇa-bhūṣitā
dhanuḥ-śūleṣu-carmāsi-
śaṅkha-cakra-gadā-dharā
siddha-cāraṇa-gandharvair
apsaraḥ-kinnaroragaiḥ

upāhṛtoru-balibhiḥ
stūyamānedam abravīt

SYNONYMS

divya-srak-ambara-ālepa-she then assumed the form of a demigoddess, completely decorated with sandalwood pulp, flower garlands and a nice dress; ratna-ābharaṇa-bhūṣitā-decorated with ornaments of valuable jewels; dhanuḥ-śūla-iṣu-carma-asi-with bow, trident, arrows, shield and sword; śaṅkha-cakra-gadā-dharā-and holding the weapons of Viṣṇu (conchshell, disc and club); siddha-cāraṇa-gandharvaiḥ-by the Siddhas, Cāraṇas and Gandharvas; apsaraḥ-kinnara-uragaiḥ-and by the Apsarās, Kinnaras and Uragas; upāhṛta-uru-balibhiḥ-who brought all kinds of presentations to her; stūyamānā-being praised; idam-these words; abravīt-she said.

The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

TEXT 12

kiṁ mayā hatayā manda
jātaḥ khalu tavānta-kṛt
yatra kva vā pūrva-śatrur
mā hiṁsīḥ kṛpaṇān vṛthā

SYNONYMS

kim-what is the use; mayā-me; hatayā-in killing; manda-O you fool; jātaḥ-has already been born; khalu-indeed; tava anta-kṛt-who will kill you; yatra kva vā-somewhere else; pūrva-śatruḥ-your former enemy; mā-do not; hiṁsīḥ-kill; kṛpaṇān-other poor children; vṛthā-unnecessarily.

O Kaṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

TEXT 13

iti prabhāṣya taṁ devī
māyā bhagavatī bhuvi
bahu-nāma-niketeṣu
bahu-nāmā babhūva ha

SYNONYMS

iti-in this way; prabhāṣya-addressing; tam-Kaṁsa; devī-the goddess Durgā; māyā-Yogamāyā; bhagavatī-possessing immense power, like that of the Supreme Personality of Godhead; bhuvi-on the surface of the earth; bahu-nāma-of different names; niketeṣu-in different places; bahu-nāmā-different names; babhūva-became; ha-indeed.

After speaking to Kaṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

The goddess Durgā is celebrated in Calcutta as Kālī, in Bombay as Mumbādevī, in Vārāṇasī as Annapūrṇā, in Cuttack as Bhadrakālī and in Ahmedabad as Bhadrā. Thus in different places she is known by different names. Her devotees are known as śāktas, or worshipers of the energy of the Supreme Personality of Godhead, whereas worshipers of the Supreme Personality of Godhead Himself are called Vaiṣṇavas. Vaiṣṇavas are destined to return home, back to Godhead, in the spiritual world, whereas the śāktas are destined to live within this material world to enjoy different types of material happiness. In the material world, the living entity must accept different types of bodies. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā (Bg. 18.61). According to the living entity's desire, Yogamāyā, or Māyā, the goddess Durgā, gives him a particular type of body, which is mentioned as yantra, a machine. But the living entities who are promoted to the spiritual world do not return to the prison house of a material body (tyaktvā dehaṁ punar janma naiti mām eti so'rjuna [Bg. 4.9]). The words janma na eti indicate that these living entities remain in their original, spiritual bodies to enjoy the company of the Supreme Personality of Godhead in the transcendental abodes Vaikuṇṭha and Vṛndāvana.

TEXT 14

tayābhihitam ākarṇya
kaṁsaḥ parama-vismitaḥ
devakīṁ vasudevaṁ ca
vimucya praśrito 'bravīt

SYNONYMS

tayā-by the goddess Durgā; abhihitam-the words spoken; ākarṇya-by hearing; kaṁsaḥ-Kaṁsa; parama-vismitaḥ-was struck with wonder; devakīm-unto Devakī; vasudevam ca-and Vasudeva; vimucya-releasing immediately; praśritaḥ-with great humility; abravīt-spoke as follows.

After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

Kaṁsa was astonished because the goddess Durgā had become the daughter of Devakī. Since Devakī was a human being, how could the goddess Durgā become her daughter? This was one cause of his astonishment. Also, how is it that the eighth child of Devakī was a female? This also astonished him. Asuras are generally devotees of mother Durgā, Śakti, or of demigods, especially Lord Śiva. The appearance of Durgā in her original eight-armed feature, holding various weapons, immediately changed Kaṁsa's mind about Devakī's being an ordinary human. Devakī must have had some transcendental qualities; otherwise why would the goddess Durgā have taken birth from her womb? Under the circumstances, Kaṁsa, struck with wonder, wanted to compensate for his atrocities against his sister Devakī.

TEXT 15

aho bhaginy aho bhāma
mayā vāṁ bata pāpmanā
puruṣāda ivāpatyaṁ
bahavo hiṁsitāḥ sutāḥ

SYNONYMS

aho-alas; bhagini-my dear sister; aho-alas; bhāma-my dear brother-in-law; mayā-by me; vām-of you; bata-indeed; pāpmanā-because of sinful activities; puruṣa-adaḥ-a Rākṣasa, man-eater; iva-like; apatyam-child; bahavaḥ-many; hiṁsitāḥ-have been killed; sutāḥ-sons.

Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

Rākṣasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Rākṣasa fathers and mothers are killing their own children in the womb, and some are even eating the fetus with great relish. Thus the so-called civilization is gradually advancing by producing Rākṣasas.

TEXT 16

sa tv ahaṁ tyakta-kāruṇyas
tyakta-jñāti-suhṛt khalaḥ
kān lokān vai gamiṣyāmi
brahma-heva mṛtaḥ śvasan

SYNONYMS

saḥ-that person (Kaṁsa); tu-indeed; aham-I; tyakta-kāruṇyaḥ-devoid of all mercy; tyakta-jñāti-suhṛt-my relatives and friends have been rejected by me; khalaḥ-cruel; kān lokān-which planets; vai-indeed; gamiṣyāmi-shall go; brahma-hā iva-like the killer of a brāhmaṇa; mṛtaḥ śvasan-either after death or while breathing.

Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

TEXT 17

daivam apy anṛtaṁ vakti
na martyā eva kevalam
yad-viśrambhād ahaṁ pāpaḥ
svasur nihatavāñ chiśūn

SYNONYMS

daivam-providence; api-also; anṛtam-lies; vakti-say; na-not; martyāḥ-human beings; eva-certainly; kevalam-only; yat-viśrambhāt-because of believing that prophecy; aham-I; pāpaḥ-the most sinful; svasuḥ-of my sister; nihatavān-killed; śiśūn-so many children.

Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

TEXT 18

mā śocataṁ mahā-bhāgāv
ātmajān sva-kṛtaṁ bhujaḥ
jāntavo na sadaikatra
daivādhīnās tadāsate

SYNONYMS

mā śocatam-kindly do not be aggrieved (for what happened in the past); mahā-bhāgau-O you who are learned and fortunate in spiritual knowledge; ātmajān-for your sons; sva-kṛtam-only because of their own acts; bhujaḥ-who are suffering; jāntavaḥ-all living entities; na-not; sadā-always; ekatra-in one place; daiva-adhīnāḥ-who are under the control of providence; tadā-hence; āsate-live.

O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

Kaṁsa addressed his sister and brother-in-law as mahā-bhāgau because although he killed their ordinary children, the goddess Durgā took birth from them. Because Devakī bore Durgādevī in her womb, Kaṁsa praised both Devakī and her husband. Asuras are very devoted to the goddess Durgā, Kālī and so forth. Kaṁsa, therefore, truly astonished, appreciated the exalted position of his sister and brother-in-law. Durgā is certainly not under the laws of nature, because she herself is the controller of the laws of nature. Ordinary living beings, however, are controlled by these laws (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Consequently, none of us are allowed to live together for any long period. By speaking in this way, Kaṁsa tried to pacify his sister and brother-in-law.

TEXT 19

bhuvi bhaumāni bhūtāni
yathā yānty apayānti ca
nāyam ātmā tathaiteṣu
viparyeti yathaiva bhūḥ

SYNONYMS

bhuvi-on the surface of the world; bhaumāni-all material products from earth, such as pots; bhūtāni-which are produced; yathā-as; yānti-appear (in form); apayānti-disappear (broken or mixed with the earth); ca-and; na-not; ayam ātmā-the soul or spiritual identity;

tathā-similarly; eteṣu-among all these (products of material elements); viparyeti-is changed or broken; yathā-as; eva-certainly; bhūḥ-the earth.

In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre [Bg. 2.20]].

Although Kaṁsa is described as a demon, he had good knowledge of the affairs of ātma-tattva, the truth of the self. Five thousand years ago, there were kings like Kaṁsa, who is described as an asura, but he was better than modern politicians and diplomats, who have no knowledge about ātma-tattva. As stated in the Vedas, asaṅgo hy ayaṁ puruṣaḥ: the spirit soul has no connection with the changes of the material body. The body undergoes six changes-birth, growth, sustenance, by-products, dwindling and then annihilation-but the soul undergoes no such changes. Even after the annihilation of a particular bodily form, the original source of the bodily elements does not change. The living entity enjoys the material body, which appears and disappears, but the five elements earth, water, fire, air and ether remain the same. The example given here is that pots and dolls are produced from the earth, and when broken or destroyed they mingle with their original ingredients. In any case, the source of supply remains the same.

As already discussed, the body is made according to the desires of the soul. The soul desires, and thus the body is formed. Kṛṣṇa therefore says in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Neither the Supersoul, Paramātmā, nor the individual soul changes its original, spiritual identity. The ātmā does not undergo birth, death or changes like the body. Therefore a Vedic aphorism says, asaṅgo hy ayaṁ puruṣaḥ: although the soul is conditioned within this material world, he has no connections with the changes of the material body.

TEXT 20

yathānevaṁ-vido bhedo
yata ātma-viparyayaḥ
deha-yoga-viyogau ca
saṁsṛtir na nivartate

SYNONYMS

yathā-as; an-evam-vidaḥ-of a person who has no knowledge (about ātma-tattva and the steadiness of the ātmā in his own identity, despite the changes of the body); bhedaḥ-the idea of difference between body and self; yataḥ-because of which; ātma-viparyayaḥ-the foolish understanding that one is the body; deha-yoga-viyogau ca-and this causes connections and separations among different bodies; saṁsṛtiḥ-the continuation of conditioned life; na-not; nivartate-does stop.

One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

As confirmed in Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

The word dharma means "engagement." One who is engaged in the service of the Lord (yato bhaktir adhokṣaje), without impediment and without cessation, is understood to be situated in his original, spiritual status. When one is promoted to this status, one is always happy in transcendental bliss. Otherwise, as long as one is in the bodily concept of life, one must suffer material conditions. Janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam. The body is subject to its own principles of birth, death, old age and disease, but one who is situated in spiritual life (yato bhaktir adhokṣaje) has no birth, no death, no old age and no disease. One may argue that we may see a person who is spiritually engaged twenty-four hours a day but is still suffering from disease. In fact, however, he is neither suffering nor diseased; otherwise he could not be engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called nīra-dharma, a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage-or any superficial dirty things. This is confirmed by Śrīla Rūpa Gosvāmī:

īhā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasāmṛta-sindhu 1.2.187) Therefore, one is forbidden to regard the guru as an ordinary human being (guruṣu nara-matir. .. nārakī saḥ). The spiritual master, or ācārya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the Hari-bhakti-vilāsa, therefore, after the disappearance of an ācārya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions.

TEXT 21

tasmād bhadre sva-tanayān
mayā vyāpāditān api

mānuśoca yataḥ sarvaḥ
sva-kṛtaṁ vindate 'vaśaḥ

SYNONYMS

tasmāt-therefore; bhadre-my dear sister (all auspiciousness unto you); sva-tanayān-for your own sons; mayā-by me; vyāpāditān-unfortunately killed; api-although; mā anuśoca-do not be aggrieved; yataḥ-because; sarvaḥ-everyone; sva-kṛtam-the fruitive results of one's own deeds; vindate-suffers or enjoys; avaśaḥ-under the control of providence.

My dear sister Devakī, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

As stated in the Brahma-saṁhitā (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, beginning from the small insect known as indra-gopa up to Indra, the King of the heavenly planets, is obliged to undergo the results of his fruitive activities. We may superficially see that one is suffering or enjoying because of some external causes, but the real cause is one's own fruitive activities. Even when someone kills someone else, it is to be understood that the person who was killed met the fruitive results of his own work and that the man who killed him acted as the agent of material nature. Thus Kaṁsa begged Devakī's pardon by analyzing the matter deeply. He was not the cause of the death of Devakī's sons. Rather, this was their own destiny. Under the circumstances, Devakī should excuse Kaṁsa and forget his past deeds without lamentation. Kaṁsa admitted his own fault, but whatever he had done was under the control of providence. Kaṁsa might have been the immediate cause for the death of Devakī's sons, but the remote cause was their past deeds. This was an actual fact.

TEXT 22

yāvad dhato 'smi hantāsmī-
ty ātmānaṁ manyate 'sva-dṛk
tāvat tad-abhimāny ajño
bādhya-bādhakatām iyāt

SYNONYMS

yāvat-as long as; hataḥ asmi-I am now being killed (by others); hantā asmi-I am the killer (of others); iti-thus; ātmānam-own self; manyate-he considers; a-sva-dṛk-one who has not seen himself (because of the darkness of the bodily conception of life); tāvat-for that long; tat-abhimānī-regarding himself as the killed or the killer; ajñaḥ-a foolish person; bādhya-bādhakatām-the worldly transaction of being obliged to execute some responsibility; iyāt-continues.

In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer or the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

By the grace of the Lord, Kaṁsa felt sincere regret for having unnecessarily persecuted such Vaiṣṇavas as Devakī and Vasudeva, and thus he came to the transcendental stage of knowledge. "Because I am situated on the platform of knowledge," Kaṁsa said, "understanding that I am not at all the killer of your sons, I have no responsibility for their death. As long as I thought that I would be killed by your son, I was in ignorance, but now I am free from this ignorance, which was due to a bodily conception of life." As stated in Bhagavad-gītā (18.17):

yasya nāhaṅkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imāḻ lokān
na hanti na nibadhyate

"One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions." According to this axiomatic truth, Kaṁsa pleaded that he was not responsible for having killed the sons of Devakī and Vasudeva. "Please try to excuse me for such false, external activities," he said, "and be pacified with this same knowledge."

TEXT 23

kṣamadhvaṁ mama daurātmyaṁ
sādhavo dīna-vatsalāḥ
ity uktvāśru-mukhaḥ pādau
śyālaḥ svasror athāgrahīt

SYNONYMS

kṣamadhvam-kindly excuse; mama-my; daurātmyam-atrocious activities; sādhavaḥ-both of you are great saintly persons; dīna-vatsalāḥ-and are very kind to poor, cripple-minded persons; iti uktvā-saying this; aśru-mukhaḥ-his face full of tears; pādau-the feet; śyālaḥ-his brother-in-law Kaṁsa; svasraḥ-of his sister and brother-in-law; atha-thus; agrahīt-captured.

Kaṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kaṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.

Although Kaṁsa had spoken very nicely on the subject of real knowledge, his past deeds were abominable and atrocious, and therefore he further begged forgiveness from his sister and brother-in-law by falling at their feet and admitting that he was a most sinful person.

TEXT 24

mocayām āsa nigaḍād

viśrabdhaḥ kanyakā-girā
devakīṁ vasudevaṁ ca
darśayann ātma-sauhṛdam
SYNONYMS

mocayām āsa-Kaṁsa released them; nigaḍāt-from their iron shackles; viśrabdhaḥ-with full confidence; kanyakā-girā-in the words of the goddess Durgā; devakīm-toward his sister Devakī; vasudevam ca-and his brother-in-law Vasudeva; darśayan-fully exhibiting; ātma-sauhṛdam-his family relationship.

Fully believing in the words of the goddess Durgā, Kaṁsa exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.

TEXT 25

bhrātuḥ samanutaptasya
kṣānta-roṣā ca devakī
vyasṛjad vasudevaś ca
prahasya tam uvāca ha
SYNONYMS

bhrātuḥ-toward her brother Kaṁsa; samanutaptasya-because of his being regretful; kṣānta-roṣā-was relieved of anger; ca-also; devakī-Kṛṣṇa's mother, Devakī; vyasṛjat-gave up; vasudevaḥ ca-Vasudeva also; prahasya-smiling; tam-unto Kaṁsa; uvāca-said; ha-in the past.

When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kaṁsa as follows.

Devakī and Vasudeva, both highly elevated personalities, accepted the truth presented by Kaṁsa that everything is ordained by providence. According to the prophecy, Kaṁsa would be killed by the eighth child of Devakī. Therefore, Vasudeva and Devakī saw that behind all these incidents was a great plan devised by the Supreme Personality of Godhead. Because the Lord had already taken birth, just like a human child, and was in the safe custody of Yaśodā, everything was happening according to plan, and there was no need to continue their ill feeling toward Kaṁsa. Thus they accepted Kaṁsa's words.

TEXT 26

evam etan mahā-bhāga
yathā vadasi dehinām
ajñāna-prabhavāhaṁ-dhīḥ
sva-pareti bhidā yataḥ
SYNONYMS

evam-yes, this is right; etat-what you have said; mahā-bhāga-O great personality; yathā-as; vadasi-you are speaking; dehinām-about living entities (accepting material bodies); ajñāna-prabhavā-by the influence of ignorance; aham-dhīḥ-this is my interest (false ego); sva-parā iti-this is another's interest; bhidā-differentiation; yataḥ-because of such a conception of life.

O great personality Kaṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."

Everything is done automatically by the laws of nature, which work under the direction of the Supreme Personality of Godhead. There is no question of doing anything independently, for one who has put himself in this material atmosphere is fully under the control of nature's laws. Our main business, therefore, should be to get out of this conditioned life and again become situated in spiritual existence. Only due to ignorance does a person think, "I am a demigod," "I am a human being," "I am a dog," "I am a cat," or, when the ignorance is still further advanced, "I am God." Unless one is fully self-realized, one's life of ignorance will continue.

TEXT 27

śoka-harṣa-bhaya-dveṣa-
lobha-moha-madānvitāḥ
mitho ghnantaṁ na paśyanti
bhāvair bhāvaṁ pṛthag-dṛśaḥ
SYNONYMS

śoka-lamentation; harṣa-jubilation; bhaya-fear; dveṣa-envy; lobha-greed; moha-illusion; mada-madness; anvitāḥ-endowed with; mithaḥ-one another; ghnantam-engaged in killing; na paśyanti-do not see; bhāvaiḥ-because of such differentiation; bhāvam-the situation in relation to the Supreme Lord; pṛthak-dṛśaḥ-persons who see everything as separate from the control of the Lord.

Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

Kṛṣṇa is the cause of all causes (sarva-kāraṇa-kāraṇam [Bs. 5.1]), but one who has no connection with Kṛṣṇa is disturbed by immediate causes and cannot restrain his vision of separation or differences. When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. Tat te 'nukampāṁ susamīkṣamāṇaḥ (Bhāg. 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now accruing reactions, although by the grace of the Supreme Personality of Godhead these are only very slight. Karmāṇi nirdahati kintu ca bhakti-bhājām (Brahma-saṁhitā 5.54). When a devotee under the protection of the Supreme Personality of Godhead is to suffer because of faults in his past deeds, he passes through only a little misery by the grace of the Lord. Although the disease of a devotee is due to mistakes committed sometime in the past, he agrees to suffer and tolerate such miseries, and he depends fully on the Supreme Personality of Godhead. Thus he is never affected by material conditions of lamentation, jubilation, fear and so on. A devotee never sees anything to be unconnected with the Supreme Personality of Godhead. Śrīla Madhvācārya, quoting from the Bhaviṣya Purāṇa, says:

bhagavad-darśanād yasya
virodhād darśanaṁ pṛthak
pṛthag-dṛṣṭiḥ sa vijñeyo
na tu sad-bheda-darśanaḥ

TEXT 28

śrī-śuka uvāca
kaṁsa evaṁ prasannābhyāṁ
viśuddhaṁ pratibhāṣitaḥ
devakī-vasudevābhyām
anujñāto 'viśad gṛham

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; kaṁsaḥ-King Kaṁsa; evam-thus; prasannābhyām-who were very much appeased; viśuddham-in purity; pratibhāṣitaḥ-being answered; devakī-vasudevābhyām-by Devakī and Vasudeva; anujñātaḥ-taking permission; aviśat-entered; gṛham-his own palace.

Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kaṁsa felt pleased, and with their permission he entered his home.

TEXT 29

tasyāṁ rātryāṁ vyatītāyāṁ
kaṁsa āhūya mantriṇaḥ
tebhya ācaṣṭa tat sarvaṁ
yad uktaṁ yoga-nidrayā

SYNONYMS

tasyām-that; rātryām-night; vyatītāyām-having passed; kaṁsaḥ-King Kaṁsa; āhūya-calling for; mantriṇaḥ-all the ministers; tebhyaḥ-them; ācaṣṭa-informed; tat-that; sarvam-all; yat uktam-which was spoken (that Kaṁsa's murderer was already somewhere else); yoga-nidrayā-by Yogamāyā, the goddess Durgā.

After that night passed, Kaṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who was to slay Kaṁsa had already been born somewhere else].

The Vedic scripture Caṇḍī describes māyā, the energy of the Supreme Lord, as nidrā: durgā devī sarva-bhūteṣu nidrā-rūpeṇa samāsthitaḥ. The energy of Yogamāyā and Mahāmāyā keeps the living entities sleeping in this material world in the great darkness of ignorance. Yogamāyā, the goddess Durgā, kept Kaṁsa in darkness about Kṛṣṇa's birth and misled him to believe that his enemy Kṛṣṇa had been born elsewhere. Kṛṣṇa was born the son of Devakī, but according to the Lord's original plan, as prophesied to Brahmā, He went to Vṛndāvana to give pleasure to mother Yaśodā and Nanda Mahārāja and other intimate friends and devotees for eleven years. Then He would return to kill Kaṁsa. Because Kaṁsa did not know this, he believed Yogamāyā's statement that Kṛṣṇa was born elsewhere, not of Devakī.

TEXT 30

ākarṇya bhartur gaditaṁ
tam ūcur deva-śatravaḥ
devān prati kṛtāmarṣā
daiteyā nāti-kovidāḥ

SYNONYMS

ākarṇya-after hearing; bhartuḥ-of their master; gaditam-the words or statement; tam ūcuḥ-replied to him; deva-śatravaḥ-all the asuras, who were enemies of the demigods; devān-the demigods; prati-toward; kṛta-amarṣāḥ-who were envious; daiteyāḥ-the asuras; na-not; ati-kovidāḥ-who were very expert in executing transactions.

After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kaṁsa as follows.

There are two different types of men-the asuras and the suras.

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ
(Padma Purāṇa)

Those who are devotees of Lord Viṣṇu, Kṛṣṇa, are suras, or devas, whereas those who are opposed to the devotees are called asuras. Devotees are expert in all transactions (yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ). Therefore they are called kovida, which means "expert." Asuras, however, although superficially showing expertise in passionate activities, are actually all fools. They are neither sober nor expert. Whatever they do is imperfect. Moghāśā mogha-karmāṇaḥ. According to this description of the asuras given in Bhagavad-gītā (9.12), whatever they do will ultimately be baffled. It was such persons who advised Kaṁsa because they were his chief friends and ministers.

TEXT 31

evaṁ cet tarhi bhojendra
pura-grāma-vrajādiṣu
anirdaśān nirdaśāṁś ca
haniṣyāmo 'dya vai śiśūn

SYNONYMS

evam-thus; cet-if it is so; tarhi-then; bhoja-indra-O King of Bhoja; pura-grāma-vraja-ādiṣu-in all the towns, villages and pasturing grounds; anirdaśān-those who are less than ten days old; nirdaśān ca-and those who are just over ten days old; haniṣyāmaḥ-we shall kill; adya-beginning from today; vai-indeed; śiśūn-all such children.

If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

TEXT 32

kim udyamaiḥ kariṣyanti
devāḥ samara-bhīravaḥ
nityam udvigna-manaso
jyā-ghoṣair dhanuṣas tava

SYNONYMS

kim-what; udyamaiḥ-by their endeavors; kariṣyanti-will do; devāḥ-all the demigods; samara-bhīravaḥ-who are afraid of fighting; nityam-always; udvigna-manasaḥ-with agitated minds; jyā-ghoṣaiḥ-by the sound of the string; dhanuṣaḥ-of the bow; tava-your.

The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

TEXT 33

asyatas te śara-vrātair
hanyamānāḥ samantataḥ
jijīviṣava utsṛjya
palāyana-parā yayuḥ

SYNONYMS

asyataḥ-pierced by your discharged arrows; te-your; śara-vrātaiḥ-by the multitude of arrows; hanyamānāḥ-being killed; samantataḥ-here and there; jijīviṣavaḥ-aspiring to live; utsṛjya-giving up the battlefield; palāyana-parāḥ-intent on escaping; yayuḥ-they fled (the fighting).

While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

TEXT 34

kecit prāñjalayo dīnā
nyasta-śastrā divaukasaḥ
mukta-kaccha-śikhāḥ kecid
bhītāḥ sma iti vādinaḥ

SYNONYMS

kecit-some of them; prāñjalayaḥ-folded their hands just to please you; dīnāḥ-very poor; nyasta-śastrāḥ-being bereft of all weapons; divaukasaḥ-the demigods; mukta-kaccha-śikhāḥ-their garments and hair loosened and scattered; kecit-some of them; bhītāḥ-we are very much afraid; sma-so became; iti vādinaḥ-they spoke thus.

Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

TEXT 35

na tvaṁ vismṛta-śastrāstrān
virathān bhaya-saṁvṛtān
haṁsy anyāsakta-vimukhān
bhagna-cāpān ayudhyataḥ

SYNONYMS

na-not; tvam-Your Majesty; vismṛta-śastra-astrān-those who have forgotten how to use weapons; virathān-without chariots; bhaya-saṁvṛtān-bewildered by fear; haṁsi-does kill; anya-āsakta-vimukhān-persons attached not to fighting but to some other subject matter; bhagna-cāpān-their bows broken; ayudhyataḥ-and thus not fighting.

When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

There are principles that govern even fighting. If an enemy has no chariot, is unmindful of the fighting art because of fear, or is unwilling to fight, he is not to be killed. Kaṁsa's ministers reminded Kaṁsa that despite his power, he was cognizant of the principles of fighting, and therefore he had excused the demigods because of their incapability. "But the present emergency," the ministers said, "is not intended for such mercy or military etiquette. Now you should prepare to fight under any circumstances." Thus they advised Kaṁsa to give up the traditional etiquette in fighting and chastise the enemy at any cost.

TEXT 36

kiṁ kṣema-śūrair vibudhair
asaṁyuga-vikatthanaiḥ
raho-juṣā kiṁ hariṇā
śambhunā vā vanaukasā
kim indreṇālpa-vīryeṇa
brahmaṇā vā tapasyatā

SYNONYMS

kim-what is there to fear; kṣema-in a place where there is a scarcity of the ability to fight; śūraiḥ-by the demigods; vibudhaiḥ-by such powerful persons; asaṁyuga-vikatthanaiḥ-by boasting and talking uselessly, away from the fighting; rahaḥ-juṣā-who is living in a solitary place within the core of the heart; kim hariṇā-what is the fear from Lord Viṣṇu; śambhunā-(and what is the fear) from Lord Śiva; vā-either; vana-okasā-who is living in the forest; kim indreṇa-what is the fear from Indra; alpa-vīryeṇa-he is not at all powerful (having no power to fight with you); brahmaṇā-and what is the fear from Brahmā; vā-either; tapasyatā-who is always engaged in meditation.

The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

Kaṁsa's ministers told Kaṁsa that all the exalted demigods had fled in fear of him. One had gone to the forest, one to the core of the heart, and one to engage in tapasya. "Thus you can be free from all fear of the demigods," they said. "Just prepare to fight."

TEXT 37

tathāpi devāḥ sāpatnyān
nopekṣyā iti manmahe
tatas tan-mūla-khanane
niyuṅkṣvāsmān anuvratān

SYNONYMS

tathā api-still; devāḥ-the demigods; sāpatnyāt-due to enmity; na upekṣyāḥ-should not be neglected; iti manmahe-this is our opinion; tataḥ-therefore; tat-mūla-khanane-to uproot them completely; niyuṅkṣva-engage; asmān-us; anuvratān-who are ready to follow you.

Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

According to moral instructions, one should not neglect to extinguish fire completely, treat diseases completely, and clear debts completely. Otherwise they will increase and later be difficult to stop. Therefore the ministers advised Kaṁsa to uproot his enemies completely.

TEXT 38

yathāmayo 'ṅge samupekṣito nṛbhir
na śakyate rūḍha-padaś cikitsitum
yathendriya-grāma upekṣitas tathā
ripur mahān baddha-balo na cālyate

SYNONYMS

yathā-as; āmayaḥ-a disease; aṅge-in the body; samupekṣitaḥ-being neglected; nṛbhiḥ-by men; na-not; śakyate-is able; rūḍha-padaḥ-when it is acute; cikitsitum-to be treated; yathā-and as; indriya-grāmaḥ-the senses; upekṣitaḥ-not controlled in the beginning; tathā-similarly; ripuḥ mahān-a great enemy; baddha-balaḥ-if he becomes strong; na-not; cālyate-can be controlled.

As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.

TEXT 39

mūlaṁ hi viṣṇur devānāṁ
yatra dharmaḥ sanātanaḥ
tasya ca brahma-go-viprās
tapo yajñāḥ sa-dakṣiṇāḥ

SYNONYMS

mūlam-the foundation; hi-indeed; viṣṇuḥ-is Lord Viṣṇu; devānām-of the demigods; yatra-wherein; dharmaḥ-religious principles; sanātanaḥ-traditional or eternal; tasya-of this (foundation); ca-also; brahma-brahminical civilization; go-cow protection; viprāḥ-brāhmaṇas; tapaḥ-austerity; yajñāḥ-performing sacrifices; sa-dakṣiṇāḥ-with proper remuneration.

The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

Here is a description of sanātana-dharma, eternal religious principles, which must include brahminical culture, brāhmaṇas, sacrifices and religion. These principles establish the kingdom of Viṣṇu. Without the kingdom of Viṣṇu, the kingdom of God, no one can be happy. Na te viduḥ svārtha-gatiṁ hi viṣṇum: [SB 7.5.31] in this demoniac civilization, people unfortunately do not understand that the self-interest of human society lies in Viṣṇu. Durāśayā ye bahir-artha-māninaḥ: thus they are involved in a hopeless hope. People want to be happy without God consciousness, or Kṛṣṇa consciousness, because they are led by blind leaders who lead human society to chaos. The asuric adherents of Kaṁsa wanted to disrupt the traditional condition of human happiness and thus defeat the devatās, the devotees and demigods. Unless the devotees and demigods predominate, the asuras will increase, and human society will be in a chaotic condition.

TEXT 40

tasmāt sarvātmanā rājan
brāhmaṇān brahma-vādinaḥ
tapasvino yajña-śīlān
gāś ca hanmo havir-dughāḥ

SYNONYMS

tasmāt-therefore; sarva-ātmanā-in every respect; rājan-O King; brāhmaṇān-the brāhmaṇas; brahma-vādinaḥ-who maintain the brahminical culture, centered around Viṣṇu; tapasvinaḥ-persons who are engaged in austerities; yajña-śīlān-persons engaged in offering sacrifices; gāḥ ca-cows and persons engaged in protecting cows; hanmaḥ-we shall kill; haviḥ-dughāḥ-because they supply milk, from which clarified butter is obtained for the offering of sacrifice.

O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

TEXT 41

viprā gāvaś ca vedāś ca
tapaḥ satyaṁ damaḥ śamaḥ
śraddhā dayā titikṣā ca
kratavaś ca hares tanūḥ

SYNONYMS

viprāḥ-the brāhmaṇas; gāvaḥ ca-and the cows; vedāḥ ca-and the Vedic knowledge; tapaḥ-austerity; satyam-truthfulness; damaḥ-control of the senses; śamaḥ-control of the mind; śraddhā-faith; dayā-mercy; titikṣā-tolerance; ca-also; kratavaḥ ca-as well as sacrifices; hareḥ tanūḥ-are the different parts of the body of Lord Viṣṇu.

The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

When we offer our obeisances to the Personality of Godhead, we say:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

When Kṛṣṇa comes to establish real perfection in the social order, He personally gives protection to the cows and the brāhmaṇas (go-brāhmaṇa-hitāya ca). This is His first interest because without protection of the brāhmaṇas and the cows, there can be no human civilization and no question of happy, peaceful life. Asuras, therefore, are always interested in killing the brāhmaṇas and cows. Especially in this age, Kali-yuga, cows are being killed all over the world, and as soon as there is a movement to establish brahminical civilization, people in general rebel. Thus they regard the Kṛṣṇa consciousness movement as a form of "brainwashing." How can such envious persons be happy in their godless civilization? The Supreme Personality of Godhead punishes them by keeping them in darkness, birth after birth, and pushing them lower and lower into wretched conditions of hellish life. The Kṛṣṇa consciousness movement has started a brahminical civilization, but especially when it is introduced in the Western countries, the asuras try to impede it in many ways. Nonetheless, we must push forward this movement tolerantly for the benefit of human society.

TEXT 42

sa hi sarva-surādhyakṣo
hy asura-dviḍ guhā-śayaḥ
tan-mūlā devatāḥ sarvāḥ
seśvarāḥ sa-catur-mukhāḥ
ayaṁ vai tad-vadhopāyo
yad ṛṣīṇāṁ vihiṁsanam

SYNONYMS

saḥ-He (Lord Viṣṇu); hi-indeed; sarva-sura-adhyakṣaḥ-the leader of all the demigods; hi-indeed; asura-dviṭ-the enemy of the asuras; guhā-śayaḥ-He is the Supersoul within the core of everyone's heart; tat-mūlāḥ-taking shelter at His lotus feet; devatāḥ-the demigods exist; sarvāḥ-all of them; sa-īśvarāḥ-including Lord Śiva; sa-catuḥ-mukhāḥ-as well as Lord Brahmā, who has four faces; ayam-this is; vai-indeed; tat-vadha-upāyaḥ-the only means of killing Him (Viṣṇu); yat-which; ṛṣīṇām-of great sages, saintly persons, or Vaiṣṇavas; vihiṁsanam-suppression with all kinds of persecution.

Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dviṭ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.

The demigods and the Vaiṣṇavas especially are part and parcel of the Supreme Lord, Viṣṇu, because they are always obedient to His orders (oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ). The demoniac followers of Kaṁsa thought that if the Vaiṣṇavas, saintly persons and sages were persecuted, the original body of Viṣṇu would naturally be destroyed. Thus they decided to suppress Vaiṣṇavism. The asuras perpetually struggle to persecute the Vaiṣṇavas because they do not want Vaiṣṇavism to spread. Vaiṣṇavas preach only devotional service, not encouraging karmīs, jñānīs and yogīs, because if one must liberate oneself from material, conditional life, one must ultimately become a Vaiṣṇava. Our Kṛṣṇa consciousness movement is directed with this understanding, and therefore the asuras always try to suppress it.

TEXT 43

śrī-śuka uvāca
evaṁ durmantribhiḥ kaṁsaḥ
saha sammantrya durmatiḥ
brahma-hiṁsāṁ hitaṁ mene
kāla-pāśāvṛto 'suraḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; durmantribhiḥ-his bad ministers; kaṁsaḥ-King Kaṁsa; saha-along with; sammantrya-after considering very elaborately; durmatiḥ-without good intelligence; brahma-hiṁsām-persecution of the brāhmaṇas; hitam-as the best way; mene-accepted; kāla-pāśa-āvṛtaḥ-being bound by the rules and regulations of Yamarāja; asuraḥ-because he was a demon.

Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kaṁsa, who was bound by the laws of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.

Śrīla Locana dāsa Ṭhākura has sung, āpana karama, bhuñjāye śamana, kahaye locana dāsa. Instead of taking good instructions from the sages and the śāstras, godless nondevotees act whimsically, according to their own plans. Actually, however, no one has his own plans because everyone is bound by the laws of nature and must act according to his tendency in material, conditional life. Therefore one must change one's own decision and follow the decision of Kṛṣṇa and Kṛṣṇa's devotees. Then one is rescued from punishment by Yamarāja. Kaṁsa was not uneducated. It appears from his talks with Vasudeva and Devakī that he knew all about the laws of nature. But because of his association with bad ministers, he could not make a clear decision about his welfare. Therefore the Caitanya-caritāmṛta (Madhya 22.54) says:

'sādhu-saṅga,' 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saśge sarva-siddhi haya

If one desires his real welfare, he must associate with devotees and saintly persons and in this way rectify the material condition of his life.

TEXT 44

sandiśya sādhu-lokasya
kadane kadana-priyān
kāma-rūpa-dharān dikṣu
dānavān gṛham āviśat

SYNONYMS

sandiśya-after giving permission; sādhu-lokasya-of the saintly persons; kadane-in persecution; kadana-priyān-to the demons, who were very expert at persecuting others; kāma-rūpa-dharān-who could assume any form, according to their own desire; dikṣu-in all directions; dānavān-to the demons; gṛham āviśat-Kaṁsa entered his own palace.

These demons, the followers of Kaṁsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kaṁsa entered his palace.

TEXT 45

te vai rajaḥ-prakṛtayas
tamasā mūḍha-cetasaḥ
satāṁ vidveṣam ācerur
ārād āgata-mṛtyavaḥ

SYNONYMS

te-all the asuric ministers; vai-indeed; rajaḥ-prakṛtayaḥ-surcharged with the mode of passion; tamasā-overwhelmed by the mode of ignorance; mūḍha-cetasaḥ-foolish persons; satām-of saintly persons; vidveṣam-persecution; āceruḥ-executed; ārāt āgata-mṛtyavaḥ-impending death having already overtaken them.

Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

As stated in Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Irresponsible persons, surcharged with passion and ignorance, foolishly do things that are not to be done (nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]). But one should know the results of irresponsible actions, as explained in the next verse.

TEXT 46

āyuḥ śriyaṁ yaśo dharmaṁ
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuḥ-the duration of life; śriyam-beauty; yaśaḥ-fame; dharmam-religion; lokān-elevation to higher planets; āśiṣaḥ-blessings; eva-indeed; ca-also; hanti-destroys; śreyāṁsi-benedictions; sarvāṇi-all; puṁsaḥ-of a person; mahat-atikramaḥ-trespassing against great personalities.

My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.

Thus end the Bhaktivedanta purports of the Tenth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Atrocities of King Kaṁsa."

20.11.4 Chapter Five

The Meeting of Nanda Mahārāja and Vasudeva

As described in this chapter, Nanda Mahārāja very gorgeously performed the birth ceremony for his newborn child. Then he went to Kaṁsa to pay taxes due and met his intimate friend Vasudeva.

There was great jubilation all over Vṛndāvana due to Kṛṣṇa's birth. Everyone was overwhelmed with joy. Therefore the King of Vraja, Mahārāja Nanda, wanted to perform the birth ceremony for his child, and this he did. During this great festival, Nanda Mahārāja gave in charity to all present whatever they desired. After the festival, Nanda Mahārāja put the cowherd men in charge of protecting Gokula, and then he went to Mathurā to pay official taxes to Kaṁsa. In Mathurā, Nanda Mahārāja met Vasudeva. Nanda Mahārāja and Vasudeva were brothers, and Vasudeva praised Nanda Mahārāja's good fortune because he knew that Kṛṣṇa had accepted Nanda Mahārāja as His father. When Vasudeva inquired from Nanda Mahārāja about the welfare of the child, Nanda Mahārāja informed him all about Vṛndāvana, and Vasudeva was very much satisfied by this, although he expressed his grief because Devakī's many children had been killed by Kaṁsa. Nanda Mahārāja consoled Vasudeva by saying that everything happens according to destiny and that one who knows this is not aggrieved. Expecting many disturbances in Gokula, Vasudeva then advised Nanda Mahārāja not to wait in Mathurā, but to return to Vṛndāvana as soon as possible. Thus Nanda Mahārāja took leave of Vasudeva and returned to Vṛndāvana with the other cowherd men on their bullock carts.

TEXTS 1–2

śrī-śuka uvāca
nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān
snātaḥ śucir alaṅkṛtaḥ
vācayitvā svastyayanaṁ
jāta-karmātmajasya vai
kārayām āsa vidhivat
pitṛ-devārcanaṁ tathā

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; nandaḥ-Mahārāja Nanda; tu-indeed; ātmaje-his son; utpanne-having been born; jāta-overwhelmed; āhlādaḥ-in great jubilation; mahā-manāḥ-who was great minded; āhūya-invited; viprān-the brāhmaṇas; veda-jñān-who were fully conversant in Vedic knowledge; snātaḥ-taking a full bath; śuciḥ-purifying himself; alaṅkṛtaḥ-being dressed very nicely with ornaments and fresh garments; vācayitvā-after causing to be recited; svasti-ayanam-Vedic mantras (by the brāhmaṇas); jāta-karma-the festival for the birth of the child; ātmajasya-of his own son; vai-indeed; kārayām āsa-caused to be performed; vidhi-vat-according to the Vedic regulations; pitṛ-deva-arcanam-the worship of the forefathers and the demigods; tathā-as well as.

Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

Śrīla Viśvanātha Cakravartī Ṭhākura has discussed the significance of the words nandas tu. The word tu, he says, is not used to fulfill the sentence, because without tu the sentence is complete. Therefore the word tu is used for a different purpose. Although Kṛṣṇa appeared as the son of Devakī, Devakī and Vasudeva did not enjoy the jāta-karma, the festival of the birth ceremony. Instead, this ceremony was enjoyed by Nanda Mahārāja, as stated here (nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ). When Nanda Mahārāja met Vasudeva, Vasudeva could not disclose, "Your son Kṛṣṇa is actually my son. You are His father in a different way, spiritually." Because of fear of Kaṁsa, Vasudeva could not observe the festival for Kṛṣṇa's birth, Nanda Mahārāja, however, took full advantage of this opportunity.

The jāta-karma ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Kṛṣṇa was brought by Vasudeva to the house of Nanda Mahārāja, where was the chance for this to happen? In this regard, Viśvanātha Cakravartī Ṭhākura desires to prove with evidence from many śāstras that Kṛṣṇa actually took birth as the son of Yaśodā before the birth of Yogamāyā, who is therefore described as the Lord's younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Kṛṣṇa appeared as Varāhadeva from the nostril of Brahmā, and therefore Brahmā is described as the father of Varāhadeva. Also significant are the words kārayām āsa vidhivat. Being overwhelmed with jubilation over the birth of his son, Nanda Mahārāja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously. According to the opinion of some authorities, Kṛṣṇa was actually born as the son of Yaśodā. In any case, without regard for material understandings, we can accept that Nanda Mahārāja's celebration for the ceremony of Kṛṣṇa's birth was proper. This ceremony is therefore well known everywhere as Nandotsava.

TEXT 3

dhenūnāṁ niyute prādād
viprebhyaḥ samalaṅkṛte
tilādrīn sapta ratnaugha-
śātakaumbhāmbarāvṛtān

SYNONYMS

dhenūnām-of milk-giving cows; niyute-two million; prādāt-gave in charity; viprebhyaḥ-unto the brāhmaṇas; samalaṅkṛte-completely decorated; tila-adrīn-hills of grain; sapta-seven; ratna-ogha-śāta-kaumbha-ambara-āvṛtān-covered with jewels and cloth embroidered with gold.

Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

TEXT 4

kālena snāna-śaucābhyāṁ

saṁskārais tapasejyayā
śudhyanti dānaiḥ santuṣṭyā
dravyāṇy ātmātma-vidyayā

SYNONYMS

kālena-by due course of time (the land and other material things become purified); snāna-śaucābhyām-by bathing (the body becomes purified) and by cleansing (unclean things become purified); saṁskāraiḥ-by purificatory processes (birth becomes purified); tapasā-by austerity (the senses become purified); ijyayā-by worship (the brāhmaṇas become purified); śudhyanti-become purified; dānaiḥ-by charity (wealth becomes purified); santuṣṭyā-by satisfaction (the mind becomes purified); dravyāṇi-all material possessions, such as cows, land and gold; ātmā-the soul (becomes purified); ātma-vidyayā-by self-realization.

O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

These are śāstric injunctions concerning how one can purify everything according to Vedic civilization. Unless purified, anything we use will infect us with contamination. In India five thousand years ago, even in the villages such as that of Nanda Mahārāja, people knew know to purify things, and thus they enjoyed even material life without contamination.

TEXT 5

saumaṅgalya-giro viprāḥ
sūta-māgadha-vandinaḥ
gāyakāś ca jagur nedur
bheryo dundubhayo muhuḥ

SYNONYMS

saumaṅgalya-giraḥ-whose chanting of mantras and hymns purified the environment by their vibration; viprāḥ-the brāhmaṇas; sūta-experts in reciting all the histories; māgadha-experts in reciting the histories of special royal families; vandinaḥ-general professional reciters; gāyakāḥ-singers; ca-as well as; jaguḥ-chanted; neduḥ-vibrated; bheryaḥ-a kind of musical instrument; dundubhayaḥ-a kind of musical instrument; muhuḥ-constantly.

The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.

TEXT 6

vrajaḥ sammṛṣṭa-saṁsikta-
dvārājira-gṛhāntaraḥ
citra-dhvaja-patākā-srak-
caila-pallava-toraṇaiḥ

SYNONYMS

vrajaḥ-the land occupied by Nanda Mahārāja; sammṛṣṭa-very nicely cleaned; saṁsikta-very nicely washed; dvāra-all the doors or entrances; ajira-courtyards; gṛha-antaraḥ-everything within the house; citra-variegated; dhvaja-of festoons; patākā-of flags; srak-of flower garlands; caila-of pieces of cloth; pallava-of the leaves of mango trees; toraṇaiḥ-(decorated) by gates in different places.

Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

TEXT 7

gāvo vṛṣā vatsatarā
haridrā-taila-rūṣitāḥ
vicitra-dhātu-barhasrag-
vastra-kāñcana-mālinaḥ

SYNONYMS

gāvaḥ-the cows; vṛṣāḥ-the bulls; vatsatarāḥ-the calves; haridrā-with a mixture of turmeric; taila-and oil; rūṣitāḥ-their entire bodies smeared; vicitra-decorated varieties of; dhātu-colored minerals; barha-srak-peacock-feather garlands; vastra-cloths; kāñcana-golden ornaments; mālinaḥ-being decorated with garlands.

The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

The Supreme Personality of Godhead has instructed in Bhagavad-gītā (18.44), kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam: ”Farming, cow protection and trade are the qualities of work for the vaiśyas.” Nanda Mahārāja belonged to the vaiśya community, the agriculturalist community. How to protect the cows and how rich this community was are explained in these verses. We can hardly imagine that cows, bulls and calves could be cared for so nicely and decorated so well with cloths and valuable golden ornaments. How happy they were. As described elsewhere in the Bhāgavatam, during Mahārāja Yudhiṣṭhira’s time the cows were so happy that they used to muddy the pasturing ground with milk. This is Indian civilization. Yet in the same place, India, Bhārata-varṣa, how much people are suffering by giving up the Vedic way of life and not understanding the teachings of Bhagavad-gītā.

TEXT 8

mahārha-vastrābharaṇa-
kañcukoṣṇīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan
nānopāyana-pāṇayaḥ

SYNONYMS

mahā-arha-extremely valuable; vastra-ābharaṇa-with garments and ornaments; kañcuka-by a particular type of garment used in Vṛndāvana; uṣṇīṣa-with turbans; bhūṣitāḥ-being nicely dressed; gopāḥ-all the cowherd men; samāyayuḥ-came there; rājan-O King (Mahārāja Parīkṣit); nānā-various; upāyana-presentations; pāṇayaḥ-holding in their hands.

O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

When we consider the past condition of the agriculturalist in the village, we can see how opulent he was, simply because of agricultural produce and protection of cows. At the present, however, agriculture having been neglected and cow protection given up, the agriculturalist is suffering pitiably and is dressed in a niggardly torn cloth. This is the distinction between the India of history and the India of the present day. By the atrocious activities of ugra-karma, how we are killing the opportunity of human civilization!

TEXT 9

gopyaś cākarṇya muditā
yaśodāyāḥ sutodbhavam
ātmānaṁ bhūṣayāṁ cakrur
vastrākalpāñjanādibhiḥ

SYNONYMS

gopyaḥ-the feminine community, the wives of the cowherd men; ca-also; ākarṇya-after hearing; muditāḥ-became very glad; yaśodāyāḥ-of mother Yaśodā; suta-udbhavam-the birth of a male child; ātmānam-personally; bhūṣayām cakruḥ-dressed very nicely to attend the festival; vastra-ākalpa-añjana-ādibhiḥ-with proper dress, ornaments, black ointment, and so on.

The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

TEXT 10

nava-kuṅkuma-kiñjalka-
mukha-paṅkaja-bhūtayaḥ
balibhis tvaritaṁ jagmuḥ
pṛthu-śroṇyaś calat-kucāḥ

SYNONYMS

nava-kuṅkuma-kiñjalka-with saffron and newly grown kuṅkuma flower; mukha-paṅkaja-bhūtayaḥ-exhibiting an extraordinary beauty in their lotuslike faces; balibhiḥ-with presentations in their hands; tvaritam-very quickly; jagmuḥ-went (to the house of mother Yaśodā); pṛthu-śroṇyaḥ-bearing full hips, fulfilling womanly beauty; calat-kucāḥ-their developed breasts were moving.

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

The cowherd men and women in the villages lived a very natural life, and the women developed a natural feminine beauty, with full hips and breasts. Because women in modern civilization do not live naturally, their hips and breasts do not develop this natural fullness. Because of artificial living, women have lost their natural beauty, although they claim to be independent and advanced in material civilization. This description of the village women gives a clear example of the contrast between natural life and the artificial life of a condemned society, such as that of the Western countries, where topless, bottomless beauty may be easily purchased in clubs and shops and for public advertisements. The word balibhiḥ indicates that the women were carrying gold coins, jeweled necklaces, nice cloths, newly grown grass, sandalwood pulp, flower garlands and similar offerings on plates made of gold. Such offerings are called bali. The words tvaritaṁ jagmuḥ indicate how happy the village women were to understand that mother Yaśodā had given birth to a wonderful child known as Kṛṣṇa.

TEXT 11

gopyaḥ sumṛṣṭa-maṇi-kuṇḍala-niṣka-kaṇṭhyaś
citrāmbarāḥ pathi śikhā-cyuta-mālya-varṣāḥ
nandālayaṁ sa-valayā vrajatīr virejur
vyālola-kuṇḍala-payodhara-hāra-śobhāḥ

SYNONYMS

gopyaḥ-the gopīs; su-mṛṣṭa-very dazzling; maṇi-made of jewels; kuṇḍala-wearing earrings; niṣka-kaṇṭhyaḥ-and having little keys and lockets hanging from their necks; citra-ambarāḥ-dressed with varieties of colored embroidery; pathi-on their way to Yaśodāmayī's house; śikhā-cyuta-fell from their hair; mālya-varṣāḥ-a shower of flower garlands; nanda-ālayam-to the house of Mahārāja Nanda; sa-valayāḥ-with bangles on their hands; vrajatīḥ-while going (in that costume); virejuḥ-they looked very, very beautiful; vyālola-moving; kuṇḍala-with earrings; payodhara-with breasts; hāra-with flower garlands; śobhāḥ-who appeared so beautiful.

In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

The description of the gopīs, who were going to the house of Mahārāja Nanda to welcome Kṛṣṇa, is especially significant. The gopīs were not ordinary women, but expansions of Kṛṣṇa's pleasure potency, as described in the Brahma-saṁhitā (5.37,29):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(5.37)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-

lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(5.29)

Kṛṣṇa is always worshiped by the gopīs wherever He goes. Therefore Kṛṣṇa is so vividly described in Śrīmad-Bhāgavatam. Śrī Caitanya Mahāprabhu has also described Kṛṣṇa in this way: ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā. All these gopīs were going to offer Kṛṣṇa their presentations because the gopīs are eternal associates of the Lord. Now the gopīs were more jubilant because of the news of Kṛṣṇa's appearance in Vṛndāvana.

TEXT 12

tā āśiṣaḥ prayuñjānāś
ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhiḥ
siñcantyo 'janam ujjaguḥ

SYNONYMS

tāḥ-all the women, the wives and daughters of the cowherd men; āśiṣaḥ-blessings; prayuñjānāḥ-offering; ciram-for a long time; pāhi-may You become the King of Vraja and maintain all its inhabitants; iti-thus; bālake-unto the newborn child; haridrā-cūrṇa-powder of turmeric; taila-adbhiḥ-mixed with oil; siñcantyaḥ-sprinkling; ajanam-the Supreme Personality of Godhead, who is unborn; ujjaguḥ-offered prayers.

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

TEXT 13

avādyanta vicitrāṇi
vāditrāṇi mahotsave
kṛṣṇe viśveśvare 'nante
nandasya vrajam āgate

SYNONYMS

avādyanta-vibrated in celebration of Vasudeva's son; vicitrāṇi-various; vāditrāṇi-musical instruments; mahā-utsave-in the great festival; kṛṣṇe-when Lord Kṛṣṇa; viśva-īśvare-the master of the entire cosmic manifestation; anante-unlimitedly; nandasya-of Mahārāja Nanda; vrajam-at the pasturing place; āgate-had so arrived.

Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." Whenever Kṛṣṇa comes, once in a day of Brahmā, He comes to the house of Nanda Mahārāja in Vṛndāvana. Kṛṣṇa is the master of all creation (sarva-loka-maheśvaram). Therefore, not only in the neighborhood of Nanda Mahārāja's estate, but all over the universe-and in all the other universes-musical sounds celebrated the auspicious arrival of the Lord.

TEXT 14

gopāḥ parasparaṁ hṛṣṭā
dadhi-kṣīra-ghṛtāmbubhiḥ
āsiñcanto vilimpanto
navanītaiś ca cikṣipuḥ

SYNONYMS

gopāḥ-the cowherd men; parasparam-on one another; hṛṣṭāḥ-being so pleased; dadhi-with curd; kṣīra-with condensed milk; ghṛta-ambubhiḥ-with water mixed with butter; āsiñcantaḥ-sprinkling; vilimpantaḥ-smearing; navanītaiḥ ca-and with butter; cikṣipuḥ-they threw on one another.

In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Kṛṣṇa consciousness.

TEXTS 15–16

nando mahā-manās tebhyo
vāso 'laṅkāra-go-dhanam
sūta-māgadha-vandibhyo
ye 'nye vidyopajīvinaḥ
tais taiḥ kāmair adīnātmā
yathocitam apūjayat

viṣṇor ārādhanārthāya
sva-putrasyodayāya ca

SYNONYMS

nandaḥ-Mahārāja Nanda; mahā-manāḥ-who among the cowherd men was the greatest of all upright persons; tebhyaḥ-unto the cowherd men; vāsaḥ-clothing; alaṅkāra-ornaments; go-dhanam-and cows; sūta-māgadha-vandibhyaḥ-unto the sūtas (the professional reciters of the old histories), the māgadhas (the professional reciters of the histories of royal dynasties) and the vandīs (general singers of prayers); ye anye-as well as others; vidyā-upajīvinaḥ-who were continuing their livelihood on the basis of educational qualifications; taiḥ taiḥ-with whatever; kāmaiḥ-improvements of desire; adīna-ātmā-Mahārāja Nanda, who was so magnanimous; yathā-ucitam-as was suitable; apūjayat-worshiped them or satisfied them; viṣṇoḥ ārādhana-arthāya-for the purpose of satisfying Lord Viṣṇu; sva-putrasya-of his own child; udayāya-for the improvement in all respects; ca-and.

The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

Although it has become fashionable to speak of daridra-nārāyaṇa, the words viṣṇor ārādhanārthāya do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not daridra, nor were they Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. Mad-bhakta-pūjābhyadhikā (Bhāg. 11.19.21). The Lord says, "Worshiping My devotees is better than worshiping Me directly." The varṇāśrama system is entirely meant for viṣṇu-ārādhana, worship of Lord Viṣṇu. Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate (Viṣṇu Purāṇa 3.8.9). The ultimate goal of life is to please Lord Viṣṇu, the Supreme Lord. The uncivilized man or materialistic person, however, does not know this aim of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). One's real self-interest lies in satisfying Lord Viṣṇu. Not satisfying Lord Viṣṇu but instead attempting to become happy through material adjustments (bahir-artha-māninaḥ) is the wrong way for happiness. Because Viṣṇu is the root of everything, if Viṣṇu is pleased, everyone is pleased; in particular, one's children and family members become happy in all respects. Nanda Mahārāja wanted to see his newborn child happy. That was his purpose. Therefore he wanted to satisfy Lord Viṣṇu, and to satisfy Lord Viṣṇu it was necessary to satisfy His devotees, such as the learned brāhmaṇas, māgadhas and sūtas. Thus, in a roundabout way, ultimately it was Lord Viṣṇu who was to be satisfied.

TEXT 17

rohiṇī ca mahā-bhāgā
nanda-gopābhinanditā
vyacarad divya-vāsa-srak-
kaṇṭhābharaṇa-bhūṣitā

SYNONYMS

rohiṇī-Rohiṇī, the mother of Baladeva; ca-also; mahā-bhāgā-the most fortunate mother of Baladeva (greatly fortunate because of having the opportunity to raise Kṛṣṇa and Balarāma together); nanda-gopā-abhinanditā-being honored by Mahārāja Nanda and mother Yaśodā; vyacarat-was busy wandering here and there; divya-beautiful; vāsa-with a dress; srak-with a garland; kaṇṭha-ābharaṇa-and with an ornament covering the neck; bhūṣitā-decorated.

The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

Rohiṇī, another wife of Vasudeva's, was also kept under the care of Nanda Mahārāja with her son Baladeva. Because her husband was imprisoned by Kaṁsa, she was not very happy, but on the occasion of Kṛṣṇa-janmāṣṭamī, Nandotsava, when Nanda Mahārāja gave dresses and ornaments to others, he also gave gorgeous garments and ornaments to Rohiṇī so that she could take part in the festival. Thus she also was busy receiving the women who were guests. Because of her good fortune in being able to raise Kṛṣṇa and Balarāma together, she is described as mahā-bhāgā, greatly fortunate.

TEXT 18

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātma-guṇai
ramākrīḍam abhūn nṛpa

SYNONYMS

tataḥ ārabhya-beginning from that time; nandasya-of Mahārāja Nanda; vrajaḥ-Vrajabhūmi, the land for protecting and breeding cows; sarva-samṛddhimān-became opulent with all kinds of riches; hareḥ nivāsa-of the residence of the Supreme Personality of Godhead; ātma-guṇaiḥ-by the transcendental qualities; ramā-ākrīḍam-the place of pastimes for the goddess of fortune; abhūt-became; nṛpa-O King (Mahārāja Parīkṣit).

O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

As stated in the Brahma-saṁhitā (5.29), lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. The abode of Kṛṣṇa is always served by hundreds and thousands of goddesses of fortune. Wherever Kṛṣṇa goes, the goddess of fortune naturally resides with Him. The chief of the goddesses of fortune is Śrīmatī Rādhārāṇī. Therefore, Kṛṣṇa's appearance in the land of Vraja indicated that the chief goddess of fortune, Rādhārāṇī, would also appear there very soon. Nanda Mahārāja's abode was already opulent, and since Kṛṣṇa had appeared, it would be opulent in all respects.

TEXT 19

gopān gokula-rakṣāyāṁ

nirūpya mathurāṁ gataḥ
nandaḥ kaṁsasya vārṣikyaṁ
karaṁ dātuṁ kurūdvaha

SYNONYMS

gopān-the cowherd men; gokula-rakṣāyām-in giving protection to the state of Gokula; nirūpya-after appointing; mathurām-to Mathurā; gataḥ-went; nandaḥ-Nanda Mahārāja; kaṁsasya-of Kaṁsa; vārṣikyam-yearly taxes; karam-the share of profit; dātum-to pay; kuru-udvaha-O Mahārāja Parīkṣit, best protector of the Kuru dynasty.

Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kaṁsa.

Because the killing of babies was going on and had already become known, Nanda Mahārāja was very much afraid for his newborn child. Thus he appointed the local cowherd men to protect his home and child. He wanted to go immediately to Mathurā to pay the taxes due and also to offer some presentation for the sake of his newborn son. For the protection of the child, he had worshiped various demigods and forefathers and given charity to everyone's satisfaction. Similarly, Nanda Mahārāja wanted not only to pay Kaṁsa the yearly taxes but also to offer some presentation so that Kaṁsa too would be satisfied. His only concern was how to protect his transcendental child, Kṛṣṇa.

TEXT 20

vasudeva upaśrutya
bhrātaraṁ nandam āgatam
jñātvā datta-karaṁ rājñe
yayau tad-avamocanam

SYNONYMS

vasudevaḥ-Vasudeva; upaśrutya-when he heard; bhrātaram-that his dear friend and brother; nandam-Nanda Mahārāja; āgatam-had come to Mathurā; jñātvā-when he learned; datta-karam-and had already paid the taxes; rājñe-unto the King; yayau-he went; tat-avamocanam-to the residential quarters of Nanda Mahārāja.

When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kaṁsa, he went to Nanda Mahārāja's residence.

Vasudeva and Nanda Mahārāja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a vaiśya girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a vaiśya girl, Yaśodā. Therefore his family is celebrated as a vaiśya family, and Kṛṣṇa, identifying Himself as their son, took charge of vaiśya activities (kṛṣi-go-rakṣya-vāṇijyam [Bg. 18.44]). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent kṛṣi-rakṣya and go-rakṣya.

TEXT 21

taṁ dṛṣṭvā sahasotthāya
dehaḥ prāṇam ivāgatam
prītaḥ priyatamaṁ dorbhyāṁ
sasvaje prema-vihvalaḥ

SYNONYMS

tam-him (Vasudeva); dṛṣṭvā-seeing; sahasā-suddenly; utthāya-getting up; dehaḥ-the same body; prāṇam-life; iva-as if; āgatam-had returned; prītaḥ-so pleased; priya-tamam-his dear friend and brother; dorbhyām-by his two arms; sasvaje-embraced; prema-vihvalaḥ-overwhelmed with love and affection.

When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

Nanda Mahārāja was older than Vasudeva. Therefore Nanda Mahārāja embraced him, and Vasudeva offered him namaskāra.

TEXT 22

pūjitaḥ sukham āsīnaḥ
pṛṣṭvānāmayam ādṛtaḥ
prasakta-dhīḥ svātmajayor
idam āha viśāmpate

SYNONYMS

pūjitaḥ-Vasudeva having been so dearly welcomed; sukham āsīnaḥ-having been given a place to sit comfortably; pṛṣṭvā-asking; anāmayam-all-auspicious inquiries; ādṛtaḥ-being honored and respectfully received; prasakta-dhīḥ-because of his being very much attached; sva-ātmajayoḥ-to his own two sons, Kṛṣṇa and Balarāma; idam-the following; āha-inquired; viśām-pate-O Mahārāja Parīkṣit.

O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

TEXT 23

diṣṭyā bhrātaḥ pravayasa
idānīm aprajasya te
prajāśāyā nivṛttasya
prajā yat samapadyata

SYNONYMS

diṣṭyā-it is by great fortune; bhrātaḥ-O my dear brother; pravayasaḥ-of you whose age is now quite advanced; idānīm-at the present moment; aprajasya-of one who did not have a son before; te-of you; prajā-āśāyāḥ nivṛttasya-of one who was almost hopeless of getting a son at this age; prajā-a son; yat-whatever; samapadyata-has been gotten by chance.

My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

At an advanced age one generally cannot beget a male child. If by chance one does beget a child at this age, the child is generally female. Thus Vasudeva indirectly asked Nanda Mahārāja whether he had actually begotten a male child or a female child. Vasudeva knew that Yaśodā had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and Vasudeva wanted to determine whether this mystery was already known to Nanda Mahārāja. On inquiring, however, he was confident that the mystery of Kṛṣṇa's birth and His being placed in the care of Yaśodā was still hidden. There was no danger, since Kaṁsa at least could not learn what had already happened.

TEXT 24

diṣṭyā saṁsāra-cakre 'smin
vartamānaḥ punar-bhavaḥ
upalabdho bhavān adya
durlabhaṁ priya-darśanam

SYNONYMS

diṣṭyā-it is also by great fortune; saṁsāra-cakre asmin-in this world of birth and death; vartamānaḥ-although I was existing; punaḥ-bhavaḥ-my meeting with you is just like another birth; upalabdhaḥ-being obtained by me; bhavān-you; adya-today; durlabham-although it was never to happen; priya-darśanam-to see you again, my very dear friend and brother.

It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

Vasudeva had been imprisoned by Kaṁsa, and therefore, although present in Mathurā, he was unable to see Nanda Mahārāja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

TEXT 25

naikatra priya-saṁvāsaḥ
suhṛdāṁ citra-karmaṇām
oghena vyūhyamānānāṁ
plavānāṁ srotaso yathā

SYNONYMS

na-not; ekatra-in one place; priya-saṁvāsaḥ-living together with dear friends and relatives; suhṛdām-of friends; citra-karmaṇām-of all of us who have had varieties of reactions to our past karma; oghena-by the force; vyūhyamānānām-carried away; plavānām-of sticks and other objects floating in the water; srotasaḥ-of the waves; yathā-as.

Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

Vasudeva was lamenting because he and Nanda Mahārāja could not live together. Yet how could they live together? Vasudeva warns that all of us, even if intimately related, are carried away by the waves of time according to the results of past karma.

TEXT 26

kaccit paśavyaṁ nirujaṁ
bhūry-ambu-tṛṇa-vīrudham
bṛhad vanaṁ tad adhunā
yatrāsse tvaṁ suhṛd-vṛtaḥ

SYNONYMS

kaccit-whether; paśavyam-protection of the cows; nirujam-without difficulties or disease; bhūri-sufficient; ambu-water; tṛṇa-grass; vīrudham-plants; bṛhat vanam-the great forest; tat-all these arrangements are there; adhunā-now; yatra-where; āsse-are living; tvam-you; suhṛt-vṛtaḥ-surrounded by friends.

My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

For human happiness, one must care for the animals, especially the cows. Vasudeva therefore inquired whether there was a good arrangement for the animals where Nanda Mahārāja lived. For the proper pursuit of human happiness, there must be arrangements for the protection of cows. This means that there must be forests and adequate pasturing grounds full of grass and water. If the animals are happy, there will be an ample supply of milk, from which human beings will benefit by deriving many milk products with which to live happily. As enjoined in Bhagavad-gītā (18.44), kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma-svabhāvajam. Without giving proper facilities to the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving any importance to the instructions of Kṛṣṇa, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

TEXT 27

bhrātar mama sutaḥ kaccin
mātrā saha bhavad-vraje
tātaṁ bhavantaṁ manvāno
bhavadbhyām upalālitaḥ

SYNONYMS

bhrātaḥ-my dear brother; mama-my; sutaḥ-son (Baladeva, born of Rohiṇī); kaccit-whether; mātrā saha-with His mother, Rohiṇī; bhavat-vraje-in your house; tātam-as father; bhavantam-unto you; manvānaḥ-thinking; bhavadbhyām-by you and your wife, Yaśodā; upalālitaḥ-properly being raised.

My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

TEXT 28

puṁsas tri-vargo vihitaḥ
suhṛdo hy anubhāvitaḥ
na teṣu kliśyamāneṣu
tri-vargo 'rthāya kalpate

SYNONYMS

puṁsaḥ-of a person; tri-vargaḥ-the three aims of life (religion, economic development and sense gratification); vihitaḥ-enjoined according to Vedic ritualistic ceremonies; suhṛdaḥ-toward relatives and friends; hi-indeed; anubhāvitaḥ-when they are properly in line; na-not; teṣu-in them; kliśyamāneṣu-if they are actually in any difficulty; tri-vargaḥ-these three aims of life; arthāya-for any purpose; kalpate-does become so.

When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

Vasudeva regretfully informed Nanda Mahārāja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

TEXT 29

śrī-nanda uvāca
aho te devakī-putrāḥ
kaṁsena bahavo hatāḥ
ekāvaśiṣṭāvarajā
kanyā sāpi divaṁ gatā

SYNONYMS

śrī-nandaḥ uvāca-Nanda Mahārāja said; aho-alas; te-your; devakī-putrāḥ-all the sons of your wife Devakī; kaṁsena-by King Kaṁsa; bahavaḥ-many; hatāḥ-have been killed; ekā-one; avaśiṣṭā-remaining child; avarajā-the youngest of all; kanyā-a daughter also; sā api-she also; divam gatā-gone to the heavenly planets.

Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

When Vasudeva understood from Nanda Mahārāja that the mystery of Kṛṣṇa's birth and His having been exchanged with Yaśodā's daughter was yet undisclosed, he was happy that things were going on nicely. By saying that Vasudeva's daughter, his youngest child, had gone to the heavenly planets, Nanda Mahārāja indicated that he did not know that this daughter was born of Yaśodā and that Vasudeva had exchanged her with Kṛṣṇa. Thus the doubts of Vasudeva were dispelled.

TEXT 30

nūnaṁ hy adṛṣṭa-niṣṭho 'yam
adṛṣṭa-paramo janaḥ
adṛṣṭam ātmanas tattvaṁ
yo veda na sa muhyati

SYNONYMS

nūnam-certainly; hi-indeed; adṛṣṭa-unseen; niṣṭhaḥ ayam-something ends there; adṛṣṭa-the unseen destiny; paramaḥ-ultimate; janaḥ-every living entity within this material world; adṛṣṭam-that destiny; ātmanaḥ-of oneself; tattvam-ultimate truth; yaḥ-anyone who; veda-knows; na-not; saḥ-he; muhyati-becomes bewildered.

Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

Nanda Mahārāja consoled his younger brother Vasudeva by saying that destiny is ultimately responsible for everything. Vasudeva should not be unhappy that his many children had been killed by Kaṁsa or that the last child, the daughter, had gone to the heavenly planets.

TEXT 31

śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe dṛṣṭā vayaṁ ca vaḥ
neha stheyaṁ bahu-tithaṁ
santy utpātāś ca gokule

SYNONYMS

śrī-vasudevaḥ uvāca-Śrī Vasudeva replied; karaḥ-the taxes; vai-indeed; vārṣikaḥ-yearly; dattaḥ-have already been paid by you; rājñe-to the King; dṛṣṭāḥ-have been seen; vayam ca-both of us; vaḥ-of you; na-not; iha-in this place; stheyam-should be staying; bahu-titham-for many days; santi-may be; utpātāḥ ca-many disturbances; gokule-in your home, Gokula.

Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kaṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

TEXT 32

śrī-śuka uvāca

iti nandādayo gopāḥ
proktās te śauriṇā yayuḥ
anobhir anaḍud-yuktais
tam anujñāpya gokulam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; nanda-ādayaḥ-Nanda Mahārāja and his companions; gopāḥ-the cowherd men; proktāḥ-being advised; te-they; śauriṇā-by Vasudeva; yayuḥ-started from that place; anobhiḥ-by the bullock carts; anaḍut-yuktaiḥ-yoked with oxen; tam anujñāpya-taking permission from Vasudeva; gokulam-for Gokula.

Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.

Thus end the Bhaktivedanta purports to the Tenth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Meeting of Nanda Mahārāja and Vasudeva.”

20.11.5 Chapter Six

The Killing of the Demon Pūtanā

A summary of the Sixth Chapter is as follows: when Nanda Mahārāja, following the instructions of Vasudeva, was returning home, he saw a great demoniac woman lying on the road, and then he heard about her death.

While Nanda Mahārāja, the King of Vraja, was thinking about Vasudeva's words concerning disturbances in Gokula, he was a little afraid and sought shelter at the lotus feet of Śrī Hari. Meanwhile, Kaṁsa sent to the village of Gokula a Rākṣasī named Pūtanā, who was wandering here and there killing small babies. Of course, wherever there is no Kṛṣṇa consciousness, there is the danger of such Rākṣasīs, but since the Supreme Personality of Godhead Himself was in Gokula, Pūtanā could accept nothing there but her own death.

One day, Pūtanā arrived from outer space in Gokula, the home of Nanda Mahārāja, and by displaying her mystic power, she assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Kṛṣṇa's bedroom without anyone's permission; by the grace of Kṛṣṇa, no one forbade her to enter the house or the room, because that was Kṛṣṇa's desire. The baby Kṛṣṇa, who resembled a fire covered by ashes, looked upon Pūtanā and thought that He would have to kill this demon, the beautiful woman. Enchanted by the influence of yogamāyā and the Personality of Godhead, Pūtanā took Kṛṣṇa upon her lap, and neither Rohiṇī nor Yaśodā objected. The demon Pūtanā offered her breast for Kṛṣṇa to suck, but her breast was smeared with poison. The child Kṛṣṇa, therefore, squeezed Pūtanā's breast so severely that in unbearable pain she had to assume her original body and fell to the ground. Then Kṛṣṇa began playing on her breast just like a small child. When Kṛṣṇa was playing, the gopīs were pacified and took the child away to their own laps. After this incident, the gopīs took precautions because of the attack of the Rākṣasī. Mother Yaśodā gave the child her breast to suck and then laid Him in bed.

Meanwhile, Nanda and his associates the cowherd men returned from Mathurā, and when they saw the great dead body of Pūtanā, they were struck with wonder. Everyone was astonished that Vasudeva had foretold this mishap, and they praised Vasudeva for his power of foresight. The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces, but because Kṛṣṇa had sucked her breast, she had been freed from all sins, and therefore when the cowherd men burned the pieces of her body in a fire, the smoke filled the air with a very pleasing fragrance. Ultimately, although Pūtanā had desired to kill Kṛṣṇa, she attained the Lord's abode. From this incident we gain the instruction that if one is attached to Kṛṣṇa somehow or other, even as an enemy, one ultimately attains success. What then is to be said of devotees who are naturally attached to Kṛṣṇa in love? When the inhabitants of Vraja heard about the killing of Pūtanā and the welfare of the child, they were very much satisfied. Nanda Mahārāja took the baby Kṛṣṇa on his lap and was filled with satisfaction.

TEXT 1

śrī-śuka uvāca
nandaḥ pathi vacaḥ śaurer
na mṛṣeti vicintayan
hariṁ jagāma śaraṇam
utpātāgama-śaṅkitaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; nandaḥ-Nanda Mahārāja; pathi-on his way back home; vacaḥ-the words; śaureḥ-of Vasudeva; na-not; mṛṣā-without purpose or cause; iti-thus; vicintayan-while thinking about inauspiciousness for his little son, Kṛṣṇa; harim-unto the Supreme Lord, the controller; jagāma-took; śaraṇam-shelter; utpāta-of disturbances; āgama-with the expectation; śaṅkitaḥ-thus being afraid.

Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

Whenever there is danger, the pure devotee thinks of the protection and shelter of the Supreme Personality of Godhead. This is also advised in Bhagavad-gītā (9.33): anityam asukhaṁ lokam imaṁ prāpya bhajasva mām. In this material world there is danger at every step (padaṁ padaṁ yad vipadām). Therefore a devotee has no other course than to take shelter of the Lord at every step.

TEXT 2

kaṁsena prahitā ghorā
pūtanā bāla-ghātinī
śiśūṁś cacāra nighnantī
pura-grāma-vrajādiṣu

SYNONYMS

kaṁsena-by King Kaṁsa; prahitā-engaged previously; ghorā-very fierce; pūtanā-by the name Pūtanā; bāla-ghātinī-a Rākṣasī who killed; śiśūn-small babies; cacāra-wandered; nighnantī-killing; pura-grāma-vraja-ādiṣu-in towns, cities and villages here and there.

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

TEXT 3

na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatāṁ bhartur
yātudhānyaś ca tatra hi

SYNONYMS

na-not; yatra-wherever; śravaṇa-ādīni-the activities of bhakti-yoga, beginning with hearing and chanting; rakṣaḥ-ghnāni-the sound vibration to kill all danger and bad elements; sva-karmasu-if one is engaged in his own occupational duty; kurvanti-such things are done; sātvatām bhartuḥ-of the protector of the devotees; yātudhānyaḥ-disturbing elements, bad elements; ca-also; tatra hi-there must be.

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ SB 7.5.23], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

Śukadeva Gosvāmī spoke this verse to mitigate the anxiety of Mahārāja Parīkṣit. Mahārāja Parīkṣit was a devotee of Kṛṣṇa, and therefore when he understood that Pūtanā was causing disturbances in Gokula, he was somewhat perturbed. Śukadeva Gosvāmī therefore assured him that there was no danger in Gokula. Śrīla Bhaktivinoda Ṭhākura has sung: nāmāśraya kari' yatane tumi, thākaha āpana kāje. Everyone is thus advised to seek shelter in the chanting of the Hare Kṛṣṇa mahā-mantra and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa mantra to be saved from all kinds of danger. This world is full of danger (padaṁ padaṁ yad vipadām). Therefore we should be encouraged to chant the Hare Kṛṣṇa mahā-mantra so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

TEXT 4

sā khe-cary ekadotpatya
pūtanā nanda-gokulam
yoṣitvā māyayātmānaṁ
prāviśat kāma-cāriṇī

SYNONYMS

sā-that (Pūtanā); khe-carī-who traveled in outer space; ekadā-once upon a time; utpatya-was flying; pūtanā-the demon Pūtanā; nanda-gokulam-at the place of Nanda Mahārāja, Gokula; yoṣitvā-converting into a very beautiful woman; māyayā-by mystic power; ātmānam-herself; prāviśat-entered; kāma-cāriṇī-one who could move according to her own desire.

Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

Rākṣasīs learn mystic powers by which they can travel in outer space without machines. In some parts of India there are still such mystical witches, who can sit on a stick and use it to fly from one place to another in a very short time. This art was known to Pūtanā. Assuming the feature of a very beautiful woman, she entered Nanda Mahārāja's abode, Gokula.

TEXTS 5–6

tāṁ keśa-bandha-vyatiṣakta-mallikāṁ
bṛhan-nitamba-stana-kṛcchra-madhyamām
suvāsasaṁ kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām
valgu-smitāpāṅga-visarga-vīkṣitair
mano harantīṁ vanitāṁ vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīṁ
gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim

SYNONYMS

tām-her; keśa-bandha-vyatiṣakta-mallikām-whose arrangement of hair was decorated with a garland of mallikā flowers; bṛhat-very, very big; nitamba-stana-by her hips and firm breasts; kṛcchra-madhyamām-whose slim waist was overburdened; su-vāsasam-nicely painted or very attractively dressed; kalpita-karṇa-bhūṣaṇa-of the earrings arranged on her ears; tviṣā-by the brilliance; ullasat-very attractive; kuntala-maṇḍita-ānanām-whose beautiful face was surrounded by black hair; valgu-smita-apāṅga-visarga-vīkṣitaiḥ-by her casting her smiling glance on everyone very attractively; manaḥ harantīm-everyone's attention was attracted (by her); vanitām-an especially attractive woman; vraja-okasām-of the inhabitants of Gokula; amaṁsata-thought; ambhoja-holding a lotus flower; kareṇa-with her hand; rūpiṇīm-very beautiful; gopyaḥ-the gopī inhabitants of Gokula; śriyam-the goddess of fortune; draṣṭum-to see; iva-as if; āgatām-had come; patim-her husband.

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.

TEXT 7

bāla-grahas tatra vicinvatī śiśūn
yadṛcchayā nanda-gṛhe 'sad-antakam
bālaṁ praticchanna-nijoru-tejasaṁ
dadarśa talpe 'gnim ivāhitaṁ bhasi

SYNONYMS

bāla-grahaḥ-the witch, whose business was to kill small babies; tatra-standing there; vicinvatī-thinking of, searching for; śiśūn-children; yadṛcchayā-independently; nanda-gṛhe-in the house of Nanda Mahārāja; asat-antakam-who could kill all demons; bālam-the child; praticchanna-covered; nija-uru-tejasam-whose unlimited power; dadarśa-she saw; talpe-(lying) on the bed; agnim-fire; iva-just like; āhitam-covered; bhasi-within ashes.

While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

Demons are always busy creating disturbances and killing. But the child lying on the bed in the house of Nanda Mahārāja was meant to kill many demons.

TEXT 8

vibudhya tāṁ bālaka-mārikā-grahaṁ
carācarātmā sa nimīlitekṣaṇaḥ
anantam āropayad aṅkam antakaṁ
yathoragaṁ suptam abuddhi-rajju-dhīḥ

SYNONYMS

vibudhya-understanding; tām-her (Pūtanā); bālaka-mārikā-graham-a witch very expert in killing small babies; cara-acara-ātmā-Kṛṣṇa, the all-pervading Supersoul; saḥ-He; nimīlita-īkṣaṇaḥ-closed His eyes; anantam-the Unlimited; āropayat-she placed; aṅkam-on her lap; antakam-for her own annihilation; yathā-as; uragam-a snake; suptam-while sleeping; abuddhi-a person who has no intelligence; rajju-dhīḥ-one who thinks a snake to be a rope.

Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

In this verse there are two perplexities. When Kṛṣṇa saw that Pūtanā had come to kill Him, He thought that since this woman was present with motherly affection, although artificial, He had to offer her a benediction. Therefore He looked at her with a little perplexity and then closed His eyes again. Pūtanā Rākṣasī also was perplexed. She was not intelligent enough to understand that she was taking a sleeping snake on her lap; she thought the snake to be an ordinary rope. The two words antakam and anantam are contradictory. Because of not being intelligent, Pūtanā thought that she could kill her antakam, the source of her annihilation; but because He is ananta, unlimited, no one can kill Him.

TEXT 9

tāṁ tīkṣṇa-cittām ativāma-ceṣṭitāṁ
vīkṣyāntarā koṣa-paricchadāsivat
vara-striyaṁ tat-prabhayā ca dharṣite
nirīkṣyamāṇe jananī hy atiṣṭhatām

SYNONYMS

tām-that (Pūtanā Rākṣasī); tīkṣṇa-cittām-having a very fierce heart for killing the child; ati-vāma-ceṣṭitām-although she was trying to treat the child better than a mother; vīkṣya antarā-seeing her within the room; koṣa-paricchada-asi-vat-like a sharp sword within a soft sheath; vara-striyam-the very beautiful woman; tat-prabhayā-by her influence; ca-also; dharṣite-being overwhelmed; nirīkṣyamāṇe-were seeing; jananī-the two mothers; hi-indeed; atiṣṭhatām-they remained silent, without prohibiting.

Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

Although Pūtanā was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her. Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (māyā-mohita), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called māyā-mohita. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam (Bg. 7.13). Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ (Bhāg. 7.5.31). Here, of course, the two mothers Rohiṇī and Yaśodā were not māyā-mohita, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by yogamāyā. Such māyā-moha is the action of yogamāyā.

TEXT 10

tasmin stanaṁ durjara-vīryam ulbaṇaṁ
ghorāṅkam ādāya śiśor dadāv atha
gāḍhaṁ karābhyāṁ bhagavān prapīḍya tat-
prāṇaiḥ samaṁ roṣa-samanvito 'pibat

SYNONYMS

tasmin-in that very spot; stanam-the breast; durjara-vīryam-a very powerful weapon mixed with poison; ulbaṇam-which was fierce; ghorā-the most ferocious Pūtanā; aṅkam-on her lap; ādāya-placing; śiśoḥ-in the mouth of the child; dadau-pushed; atha-thereupon; gāḍham-very hard; karābhyām-with both hands; bhagavān-the Supreme Personality of Godhead; prapīḍya-giving her great pain; tat-prāṇaiḥ-her life; samam-along with; roṣa-samanvitaḥ-being very angry at her; apibat-sucked the breast.

On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

Lord Kṛṣṇa was not angry at Pūtanā for His own sake. Rather, He was angry because the Rākṣasī had killed so many small children in Vrajabhūmi. Therefore He decided that she should be punished by having to forfeit her life.

TEXT 11

sā muñca muñcālam iti prabhāṣiṇī
niṣpīḍyamānākhila-jīva-marmaṇi
vivṛtya netre caraṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha

SYNONYMS

sā-she (Pūtanā Rākṣasī); muñca-give up; muñca-give up; alam-suck my breast no longer; iti-thus; prabhāṣiṇī-crying; niṣpīḍyamānā-being pressed severely; akhila-jīva-marmaṇi-in every center of her vitality; vivṛtya-opening wide; netre-her two eyes; caraṇau-two legs; bhujau-two hands; muhuḥ-again and again; prasvinna-gātrā-with her body perspiring; kṣipatī-throwing; ruroda-cried severely; ha-indeed.

Unbearably pressed in every vital point, the demon Pūtanā began to cry, ”Please leave me, leave me! Suck my breast no longer!” Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

The Rākṣasī was severely punished by Kṛṣṇa. She threw her arms and legs about, and Kṛṣṇa also began to kick her with His legs to punish her properly for her mischievous activities.

TEXT 12

tasyāḥ svanenātigabhīra-raṁhasā
sādrir mahī dyauś ca cacāla sa-grahā
rasā diśaś ca pratinedire janāḥ
petuḥ kṣitau vajra-nipāta-śaṅkayā

SYNONYMS

tasyāḥ-of the great Rākṣasī Pūtanā; svanena-by the vibration of the sound; ati-very; gabhīra-deep; raṁhasā-forceful; sa-adriḥ-with the mountains; mahī-the surface of the world; dyauḥ ca-and outer space; cacāla-trembled; sa-grahā-with the stars; rasā-below the planet earth; diśaḥ ca-and all directions; pratinedire-vibrated; janāḥ-people in general; petuḥ-fell down; kṣitau-on the surface of the world; vajra-nipāta-śaṅkayā-by suspecting that thunderbolts were falling.

As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that in this verse the word rasā refers to the planetary systems below the earth, such as Rasātala, Atala, Vitala, Sutala and Talātala.

TEXT 13

niśā-carītthaṁ vyathita-stanā vyasur
vyādāya keśāṁś caraṇau bhujāv api
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vṛtra ivāpatan nṛpa

SYNONYMS

niśā-carī-the Rākṣasī; ittham-in this way; vyathita-stanā-being severely aggrieved because of pressure on her breast; vyasuḥ-lost her life; vyādāya-opening her mouth wide; keśān-bunch of hairs; caraṇau-her two legs; bhujau-her two hands; api-also; prasārya-expanding; goṣṭhe-in the pasturing ground; nija-rūpam āsthitā-remained in her original demoniac form; vajra-āhataḥ-killed by the thunderbolt of Indra; vṛtraḥ-Vṛtrāsura; iva-as if; apatat-fell down; nṛpa-O King.

In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parīkṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

Pūtanā was a great Rākṣasī who knew the art of covering her original form by mystic power, but when she was killed her mystic power could not hide her, and she appeared in her original form.

TEXT 14

patamāno ’pi tad-dehas
tri-gavyūty-antara-drumān
cūrṇayām āsa rājendra
mahad āsīt tad adbhutam

SYNONYMS

patamānaḥ api-even while falling down; tat-dehaḥ-her gigantic body; tri-gavyūti-antara-within a limit of twelve miles; drumān-all kinds of trees; cūrṇayām āsa-smashed; rājendra-O King Parīkṣit; mahat āsīt-was quite gigantic; tat-that body; adbhutam-and very, very wonderful.

O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

Because of the grievous hurt imposed upon her by Kṛṣṇa's sucking her breast, Pūtanā, while dying, not only left the room but abandoned the village and fell down in the pasturing ground in her gigantic body.

TEXTS 15–17

īṣā-mātrogra-daṁṣṭrāsyaṁ
giri-kandara-nāsikam
gaṇḍa-śaila-stanaṁ raudraṁ
prakīrṇāruṇa-mūrdhajam
andha-kūpa-gabhīrākṣaṁ
pulināroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri
śūnya-toya-hradodaram
santatrasuḥ sma tad vīkṣya
gopā gopyaḥ kalevaram
pūrvaṁ tu tan-niḥsvanita-
bhinna-hṛt-karṇa-mastakāḥ

SYNONYMS

īṣā-mātra-like the front of a plow; ugra-fierce; daṁṣṭra-the teeth; āsyam-having a mouth in which; giri-kandara-like mountain caves; nāsikam-the nostrils of whom; gaṇḍa-śaila-like big slabs of stone; stanam-the breasts of whom; raudram-very fierce; prakīrṇa-scattered; aruṇa-mūrdha-jam-whose hair was the color of copper; andha-kūpa-like blind wells; gabhīra-deep; akṣam-eye sockets; pulina-āroha-bhīṣaṇam-whose thighs were fearful like the banks of a river; baddha-setu-bhuja-uru-aṅghri-whose arms, thighs and feet were strongly built bridges; śūnya-toya-hrada-udaram-whose abdomen was like a lake without water; santatrasuḥ sma-became frightened; tat-that; vīkṣya-seeing; gopāḥ-the cowherd men; gopyaḥ-and the cowherd women; kalevaram-such a gigantic body; pūrvam tu-before that; tat-niḥsvanita-because of her loud vibration; bhinna-were shocked; hṛt-whose hearts; karṇa-ears; mastakāḥ-and heads.

The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

TEXT 18

bālaṁ ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇaṁ samabhyetya
jagṛhur jāta-sambhramāḥ

SYNONYMS

bālam ca-the child also; tasyāḥ-of that (Rākṣasī Pūtanā); urasi-on the upper portion of the breast; krīḍantam-engaged in playing; akutobhayam-without fear; gopyaḥ-all the cowherd women; tūrṇam-immediately; samabhyetya-coming near; jagṛhuḥ-picked up; jāta-sambhramāḥ-with the same affection and respect they always maintained.

Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

Here is the Supreme Personality of Godhead-Kṛṣṇa. Although the Rākṣasī Pūtanā could increase or decrease her bodily size by her mystic abilities and thus gain proportionate power, the Supreme Personality of Godhead is equally powerful in any transcendental form. Kṛṣṇa is the real Personality of Godhead because whether as a child or as a grown-up young man, He is the same person. He does not need to become powerful by meditation or any other external endeavor. Therefore when the greatly powerful Pūtanā expanded her body, Kṛṣṇa remained the same small child and fearlessly played on the upper portion of her breast. Ṣaḍaiśvarya-pūrṇa. Bhagavān, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. Parāsya śaktir vividhaiva śrūyate. He can display all potencies under any circumstances.

TEXT 19

yaśodā-rohiṇībhyāṁ tāḥ
samaṁ bālasya sarvataḥ
rakṣāṁ vidadhire samyag
go-puccha-bhramaṇādibhiḥ

SYNONYMS

yaśodā-rohiṇībhyām-with mother Yaśodā and mother Rohiṇī, who principally took charge of the child; tāḥ-the other gopīs; samam-equally as important as Yaśodā and Rohiṇī; bālasya-of the child; sarvataḥ-from all dangers; rakṣām-protection; vidadhire-executed; samyak-completely; go-puccha-bhramaṇa-ādibhiḥ-by waving around the switch of a cow.

Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.

When Kṛṣṇa was saved from such a great danger, mother Yaśodā and Rohiṇī were principally concerned, and the other elderly gopīs, who were almost equally concerned, followed the activities of mother Yaśodā and Rohiṇī. Here we find that in household affairs, ladies could take charge of protecting a child simply by taking help from the cow. As described here, they knew how to wave about the switch of a cow so as to protect the child from all types of danger. There are so many facilities afforded by cow protection, but people have forgotten these arts. The importance of protecting cows is therefore stressed by Kṛṣṇa in Bhagavad-gītā (kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam [Bg. 18.44]). Even now in the Indian villages surrounding Vṛndāvana, the villagers live happily simply by giving protection to the cow. They keep cow dung very carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows, they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the urine and stool of cows have medicinal value.

TEXT 20

go-mūtreṇa snāpayitvā
punar go-rajasārbhakam
rakṣāṁ cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ

SYNONYMS

go-mūtreṇa-with the urine of the cows; snāpayitvā-after thoroughly washing; punaḥ-again; go-rajasā-with the dust floating because of the movements of the cows; arbhakam-unto the child; rakṣām-protection; cakruḥ-executed; ca-also; śakṛtā-with the cow dung; dvādaśa-aṅgeṣu-in twelve places (dvādaśa-tilaka); nāmabhīḥ-by imprinting the holy names of the Lord.

The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

TEXT 21

gopyaḥ saṁspṛṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

SYNONYMS

gopyaḥ-the gopīs; saṁspṛṣṭa-salilāḥ-touching a cup of water and drinking; aṅgeṣu-on their bodies; karayoḥ-on their two hands; pṛthak-separately; nyasya-after placing the letters of the mantra; ātmani-on their own; atha-then; bālasya-of the child; bīja-nyāsam-the process of mantra-nyāsa; akurvata-executed.

The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

Nyāsa-mantra includes ācamana, or first drinking a sip of water kept in the right hand. There are different viṣṇu-mantras to purify the body. The gopīs, and in fact any householders, knew the process for being purified by chanting Vedic hymns. The gopīs executed this process first to purify themselves and then to purify the child Kṛṣṇa. One executes the process of aṅga-nyāsa and kara-nyāsa simply by drinking a little sip of water and chanting the mantra. The mantra is preceded with the first letter of the name, followed by anusvāra and the word namaḥ: oṁ namo ’jas tavāṅghrī avyāt, maṁ mano maṇimāṁs tava jānunī avyāt, and so on. By losing Indian culture, Indian householders have forgotten how to execute the aṅga-nyāsa and are simply busy in sense gratification, without any advanced knowledge of human civilization.

TEXTS 22–23

avyād ajo ’ṅghri maṇimāṁs tava jānv athorū
yajño ’cyutaḥ kaṭi-taṭaṁ jaṭharaṁ hayāsyaḥ
hṛt keśavas tvad-ura īśa inas tu kaṇṭhaṁ
viṣṇur bhujaṁ mukham urukrama īśvaraḥ kam
cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca
koṇeṣu śaṅkha urugāya upary upendras
tārkṣyaḥ kṣitau haladharaḥ puruṣaḥ samantāt

SYNONYMS

avyāt-may protect; ajaḥ-Lord Aja; aṅghri-legs; maṇimān-Lord Maṇimān; tava-Your; jānu-knees; atha-thereafter; urū-thighs; yajñaḥ-Lord Yajña; acyutaḥ-Lord Acyuta; kaṭi-taṭam-the upper part of the waist; jaṭharam-abdomen; hayāsyaḥ-Lord Hayagrīva; hṛt-the heart; keśavaḥ-Lord Keśava; tvat-Your; uraḥ-chest; īśaḥ-the supreme controller, Lord Īśa; inaḥ-Sūrya, the sun-god; tu-but; kaṇṭham-neck; viṣṇuḥ-Lord Viṣṇu; bhujam-arms; mukham-the mouth; urukramaḥ-Lord Urukrama; īśvaraḥ-Lord Īśvara; kam-head; cakrī-the carrier of the disc; agrataḥ-in front; saha-gadaḥ-the carrier of the club; hariḥ-Lord Hari; astu-may He remain; paścāt-on the back; tvat-pārśvayoḥ-on both sides; dhanuḥ-asī-the carrier of the bow and the sword; madhu-hā-the killer of the demon Madhu; ajanaḥ-Lord Viṣṇu; ca-and; koṇeṣu-in the corners; śaṅkhaḥ-the carrier of the conchshell; urugāyaḥ-who is well worshiped; upari-above; upendraḥ-Lord Upendra; tārkṣyaḥ-Garuḍa; kṣitau-on the surface; haladharaḥ-Lord Haladhara; puruṣaḥ-the Supreme Person; samantāt-on all sides.

[Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādharī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

Even in the houses of the cultivators, who were not very advanced in the modern ways of civilization, the ladies used to know how to chant mantras to give protection to children with the help of cow dung and cow urine. This was a simple and practical way to give the greatest protection from the greatest dangers. People should know how to do this, for this is a part of Vedic civilization.

TEXT 24

indriyāṇi hṛṣīkeśaḥ
prāṇān nārāyaṇo 'vatu
śvetadvīpa-patiś cittaṁ
mano yogeśvaro 'vatu

SYNONYMS

indriyāṇi-all the senses; hṛṣīkeśaḥ-Lord Hṛṣīkeśa, the proprietor of all the senses; prāṇān-all kinds of life air; nārāyaṇaḥ-Lord Nārāyaṇa; avatu-may He give protection; śvetadvīpa-patiḥ-the master of Śvetadvīpa, Viṣṇu; cittam-the core of the heart; manaḥ-the mind; yogeśvaraḥ-Lord Yogeśvara; avatu-may He give protection.

May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

TEXTS 25–26

pṛśnigarbhas tu te buddhim
ātmānaṁ bhagavān paraḥ
krīḍantaṁ pātu govindaḥ
śayānaṁ pātu mādhavaḥ
vrajantam avyād vaikuṇṭha
āsīnaṁ tvāṁ śriyaḥ patiḥ
bhuñjānaṁ yajñabhuk pātu
sarva-graha-bhayaṅkaraḥ

SYNONYMS

pṛśnigarbhaḥ-Lord Pṛśnigarbha; tu-indeed; te-Your; buddhim-intelligence; ātmānam-Your soul; bhagavān-the Supreme Personality of Godhead; paraḥ-transcendental; krīḍantam-while playing; pātu-may He protect; govindaḥ-Lord Govinda; śayānam-while sleeping; pātu-may He protect; mādhavaḥ-Lord Mādhava; vrajantam-while walking; avyāt-may He protect; vaikuṇṭhaḥ-Lord Vaikuṇṭha; āsīnam-while sitting down; tvām-unto You; śriyaḥ patiḥ-Nārāyaṇa, the husband of the goddess of fortune (may protect); bhuñjānam-while enjoying life; yajñabhuk-Yajñabhuk; pātu-may He protect; sarva-graha-bhayam-karaḥ-who is fearful to all evil planets.

May Lord Pṛśnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

TEXTS 27–29

ḍākinyo yātudhānyaś ca
kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācāś ca
yakṣa-rakṣo-vināyakāḥ
koṭarā revatī jyeṣṭhā
pūtanā mātṛkādayaḥ
unmādā ye hy apasmārā
deha-prāṇendriya-druhaḥ
svapna-dṛṣṭā mahotpātā
vṛddhā bāla-grahāś ca ye
sarve naśyantu te viṣṇor
nāma-grahaṇa-bhīravaḥ

SYNONYMS

ḍākinyaḥ yātudhānyaḥ ca kuṣmāṇḍāḥ-witches and devils, enemies of children; ye-those who are; arbhaka-grahāḥ-like evil stars for children; bhūta-evil spirits; preta-evil hobgoblins; piśācāḥ-similar bad spirits; ca-also; yakṣa-the living entities known as Yakṣas; rakṣaḥ-those known as Rākṣasas; vināyakāḥ-those by the name Vināyaka; koṭarā-by the name Koṭarā; revatī-by the name Revatī; jyeṣṭhā-by the name Jyeṣṭhā; pūtanā-by the name Pūtanā; mātṛkā-ādayaḥ-and evil women like Mātṛkā; unmādāḥ-those who cause madness; ye-which others; hi-indeed; apasmārāḥ-causing loss of memory; deha-prāṇa-indriya-to the body, life air and senses; druhaḥ-give trouble; svapna-dṛṣṭāḥ-the evil spirits that cause bad dreams; mahā-utpātāḥ-those causing great disturbances; vṛddhāḥ-the most experienced; bāla-grahāḥ ca-and those attacking children; ye-who; sarve-all of them; naśyantu-let be vanquished; te-those; viṣṇoḥ-of Lord Viṣṇu; nāma-grahaṇa-by the chanting of the name; bhīravaḥ-become afraid.

The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

As stated in the Brahma-saṁhitā (5.33):

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, Govinda, who is the original person-nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the Vedas, but they are always manifest to pure, unalloyed devotees."

While decorating the body with tilaka, we give protection to the body by chanting twelve names of Viṣṇu. Although Govinda, or Lord Viṣṇu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu," and always think of Lord Viṣṇu. Viṣṇor ārādhanaṁ param: this is the highest form of worship. If one remembers Viṣṇu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The Āyurveda-śāstra recommends, auṣadhi cintayet viṣṇum: even while taking medicine, one should remember Viṣṇu, because the medicine is not all and all and Lord Viṣṇu is the real protector. The material world is full of danger (padaṁ padaṁ yad vipadām). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa mahā-mantra. Therefore Śrī Caitanya Mahāprabhu has recommended, kīrtanīyaḥ sadā hariḥ [Cc. adi 17.31] paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam, and kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet.

TEXT 30

śrī-śuka uvāca
iti praṇaya-baddhābhir
gopībhiḥ kṛta-rakṣaṇam
pāyayitvā stanaṁ mātā
sannyaveśayad ātmajam

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-in this way; praṇaya-baddhābhiḥ-who were bound with maternal affection; gopībhiḥ-by the elderly gopīs, headed by mother Yaśodā; kṛta-rakṣaṇam-all measures were taken to protect the child; pāyayitvā-and after that, feeding the child; stanam-the nipple; mātā-mother Yaśodā; sannyaveśayat-made to lie down on the bed; ātmajam-her son.

Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly gopīs were not satisfied with chanting mantras to give protection to Kṛṣṇa; they also tested whether their child's health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the gopīs were fully satisfied, they had the child lie down on His bed.

TEXT 31

tāvan nandādayo gopā
mathurāyā vrajaṁ gatāḥ
vilokya pūtanā-dehaṁ
babhūvur ativismitāḥ

SYNONYMS

tāvat-in the meantime; nanda-ādayaḥ-headed by Nanda Mahārāja; gopāḥ-all the cowherd men; mathurāyāḥ-from Mathurā; vrajam-to Vṛndāvana; gatāḥ-came back; vilokya-when they saw; pūtanā-deham-the gigantic body of Pūtanā lying dead; babhūvuḥ-became; ati-very much; vismitāḥ-struck with wonder.

Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

Nanda Mahārāja's wonder may be understood in various ways. First of all, the cowherd men had never before seen such a gigantic body in Vṛndāvana, and therefore they were struck with wonder. Then they began to consider where such a body had come from, whether it had dropped from the sky, or whether, by some mistake or by the power of some mystic yoginī, they had come to some place other than Vṛndāvana. They could not actually guess what had happened, and therefore they were struck with wonder.

TEXT 32

nūnaṁ batarṣiḥ sañjāto
yogeśo vā samāsa saḥ
sa eva dṛṣṭo hy utpāto
yad āhānakadundubhiḥ

SYNONYMS

nūnam-certainly; bata-O my friends; ṛṣiḥ-a great saintly person; sañjātaḥ-has become; yoga-īśaḥ-a master of mystic power; vā-or; samāsa-has become; saḥ-he (Vasudeva); saḥ-that; eva-indeed; dṛṣṭaḥ-has been seen (by us); hi-because; utpātaḥ-kind of disturbance; yat-that which; āha-predicted; ānakadundubhiḥ-Ānakadundubhi (another name of Vasudeva).

Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

This verse illustrates the difference between kṣatriyas and innocent vaiśyas. By studying the political situation, Vasudeva could see what would happen, whereas Nanda Mahārāja, the king of the agriculturalists, could only guess that Vasudeva was a great saintly person and had developed mystic powers. Vasudeva actually had all mystic powers under his control; otherwise he could not have become the father of Kṛṣṇa. But in fact he foresaw the calamities in Vraja by studying Kaṁsa's political activities and thus warned Nanda Mahārāja to take precautions, although Nanda Mahārāja thought that Vasudeva had predicted this incident through wonderful mystic powers. By mystic powers gained through the practice of haṭha-yoga, one can study and understand the future.

TEXT 33

kalevaraṁ paraśubhiś
chittvā tat te vrajaukasaḥ
dūre kṣiptvāvayavaśo

nyadahan kāṣṭha-veṣṭitam

SYNONYMS

kalevaram-the gigantic body of Pūtanā; paraśubhiḥ-with the aid of axes; chittvā-after cutting to pieces; tat-that (body); te-all of those; vraja-okasaḥ-inhabitants of Vraja; dūre-far, far away; kṣiptvā-after throwing; avayavaśaḥ-different parts of the body, piece by piece; nyadahan-burned to ashes; kāṣṭha-veṣṭitam-covered by wood.

The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

It is the practice that after a snake has been killed, its body is cut into various pieces for fear that it may come to life again simply by interacting with air. Merely killing a serpent is not sufficient; after it is killed, it must be cut to pieces and burned, and then the danger will be over. Pūtanā resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

TEXT 34

dahyamānasya dehasya
dhūmaś cāguru-saurabhaḥ
utthitaḥ kṛṣṇa-nirbhukta-
sapady āhata-pāpmanaḥ

SYNONYMS

dahyamānasya-while being burnt to ashes; dehasya-of the body of Pūtanā; dhūmaḥ-the smoke; ca-and; aguru-saurabhaḥ-turned into saintly scented smoke of the aguru herb; utthitaḥ-emanating from her body; kṛṣṇa-nirbhukta-because of Kṛṣṇa's having sucked her breast; sapadi-immediately; āhata-pāpmanaḥ-her material body became spiritualized or relieved of all material conditions.

Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

Such are the effects of Kṛṣṇa consciousness. If one somehow or other becomes Kṛṣṇa conscious by applying his senses in the service of the Lord, one is immediately freed from material contamination. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ (Bhāg. 1.2.17). Hearing about the activities of Kṛṣṇa is the beginning of purified life. Puṇya-śravaṇa-kīrtanaḥ: simply by hearing and chanting, one becomes purified. Therefore, in discharging devotional service, śravaṇa-kīrtana (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]). Bhaktir ucyate: this is called bhakti. When Pūtanā was somehow or other, directly or indirectly, induced to render some service to the Lord by feeding Him with her breast, she was immediately purified, so much so that when her nasty material body was burnt to ashes, it gave off the fragrance of aguru, the most agreeably scented herb.

TEXTS 35–36

pūtanā loka-bāla-ghnī
rākṣasī rudhirāśanā
jighāṁsayāpi haraye
stanaṁ dattvāpa sad-gatim
kiṁ punaḥ śraddhayā bhaktyā
kṛṣṇāya paramātmane
yacchan priyatamaṁ kiṁ nu
raktās tan-mātaro yathā

SYNONYMS

pūtanā-Pūtanā, the professional Rākṣasī; loka-bāla-ghnī-who used to kill human children; rākṣasī-the she-demon; rudhira-aśanā-simply hankering for blood; jighāṁsayā-with the desire to kill Kṛṣṇa (being envious of Kṛṣṇa and having been instructed by Kaṁsa); api-still; haraye-unto the Supreme Personality of Godhead; stanam-her breast; dattvā-after offering; āpa-obtained; sat-gatim-the most elevated position of spiritual existence; kim-what to speak of; punaḥ-again; śraddhayā-with faith; bhaktyā-by devotion; kṛṣṇāya-unto Lord Kṛṣṇa; paramātmane-who is the Supreme Person; yacchan-offering; priya-tamam-the dearmost; kim-something; nu-indeed; raktāḥ-those who have an affinity; tat-mātaraḥ-Kṛṣṇa's affectionate mothers (offering the beloved child their breasts); yathā-exactly like.

Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

Pūtanā had no affection for Kṛṣṇa; rather, she was envious and wanted to kill Him. Nonetheless, because with or without knowledge she offered her breast, she attained the highest achievement in life. But the offerings of devotees attracted to Kṛṣṇa in parental love are always sincere. A mother likes to offer something to her child with affection and love; there is no question of envy. So here we can make a comparative study. If Pūtanā could attain such an exalted position in spiritual life by neglectfully, enviously making an offering to Kṛṣṇa, what is to be said of mother Yaśodā and the other gopīs, who served Kṛṣṇa with such great affection and love, offering everything for Kṛṣṇa's satisfaction? The gopīs automatically achieved the highest perfection. Therefore Śrī Caitanya Mahāprabhu recommended the affection of the gopīs, either in maternal affection or in conjugal love, as the highest perfection in life (ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā).

TEXTS 37–38

padbhyāṁ bhakta-hṛdi-sthābhyāṁ
vandyābhyāṁ loka-vanditaiḥ
aṅgaṁ yasyāḥ samākramya

bhagavān api tat-stanam
yātudhāny api sā svargam
avāpa jananī-gatim
kṛṣṇa-bhukta-stana-kṣīrāḥ
kim u gāvo 'numātaraḥ

SYNONYMS

padbhyām-by the two lotus feet; bhakta-hṛdi-sthābhyām-which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly; vandyābhyām-which are always to be praised; loka-vanditaiḥ-by Lord Brahmā and Lord Śiva, who are praised by all the inhabitants of the three worlds; aṅgam-the body; yasyāḥ-of whom (Pūtanā); samākramya-embracing; bhagavān-the Supreme Personality of Godhead; api-also; tat-stanam-that breast; yātudhānī api-although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); sā-she; svargam-the transcendental abode; avāpa-achieved; jananī-gatim-the position of a mother; kṛṣṇa-bhukta-stana-kṣīrāḥ-therefore, because their breasts were sucked by Kṛṣṇa, who drank the milk flowing from their bodies; kim u-what to speak of; gāvaḥ-the cows; anumātaraḥ-exactly like mothers (who allowed their nipples to be sucked by Kṛṣṇa).

The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

These verses explain how devotional service rendered to the Supreme Personality of Godhead, whether directly or indirectly, knowingly or unknowingly, becomes successful. Pūtanā was neither a devotee nor a nondevotee; she was actually a demoniac witch instructed by Kaṁsa to kill Kṛṣṇa. Nonetheless, in the beginning she assumed the form of a very beautiful woman and approached Kṛṣṇa exactly like an affectionate mother, so that mother Yaśodā and Rohiṇī did not doubt her sincerity. The Lord took all this into consideration, and thus she was automatically promoted to a position like that of mother Yaśodā. As explained by Viśvanātha Cakravartī Ṭhākura, there are various roles one may play in such a position. Pūtanā was immediately promoted to Vaikuṇṭhaloka, which is also sometimes described as Svarga. The Svarga mentioned in this verse is not the material heavenly planet, but the transcendental world. In Vaikuṇṭhaloka, Pūtanā attained the position of a nurse (dhātry-ucitām), as described by Uddhava. Pūtanā was elevated to the position of a nurse and maidservant in Goloka Vṛndāvana to assist mother Yaśodā.

TEXTS 39–40

payāṁsi yāsām apibat
putra-sneha-snutāny alam
bhagavān devakī-putraḥ
kaivalyādy-akhila-pradaḥ
tāsām aviratam kṛṣṇe
kurvatīnāṁ sutekṣaṇam
na punaḥ kalpate rājan
saṁsāro 'jñāna-sambhavaḥ

SYNONYMS

payāṁsi-milk (coming from the body); yāsām-of all of whom; apibat-Lord Kṛṣṇa drank; putra-sneha-snutāni-that milk coming from the bodies of the gopīs, not artificially but because of maternal affection; alam-sufficiently; bhagavān-the Supreme Personality of Godhead; devakī-putraḥ-who appeared as the son of Devakī; kaivalya-ādi-like liberation or merging into the Brahman effulgence; akhila-pradaḥ-the bestower of all similar blessings; tāsām-of all of them (of all the gopīs); aviratam-constantly; kṛṣṇe-unto Lord Kṛṣṇa; kurvatīnām-making; suta-īkṣaṇam-as a mother looks upon her child; na-never; punaḥ-again; kalpate-can be imagined; rājan-O King Parīkṣit; saṁsāraḥ-the material bondage of birth and death; ajñāna-sambhavaḥ-which is to be accepted by foolish persons ignorantly trying to become happy.

The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

The advantage of Kṛṣṇa consciousness is described herein. Kṛṣṇa consciousness gradually develops on the transcendental platform. One may think of Kṛṣṇa as the supreme personality, one may think of Kṛṣṇa as the supreme master, one may think of Kṛṣṇa as the supreme friend, one may think of Kṛṣṇa as the supreme son, or one may think of Kṛṣṇa as the supreme conjugal lover. If one is connected with Kṛṣṇa in any of these transcendental relationships, the course of one's material life is understood to have already ended. As confirmed in Bhagavad-gītā (4.9), tyaktvā dehaṁ punar janma naiti mām eti: for such devotees, going back home, back to Godhead, is guaranteed. Na punaḥ kalpate rājan saṁsāro jñāna-sambhavaḥ. This verse also guarantees that devotees who constantly think of Kṛṣṇa in a particular relationship will never return to this material world. In this material world of saṁsāra, there are the same relationships. One thinks, "Here is my son," "Here is my wife," "Here is my lover," or "Here is my friend." But these relationships are temporary illusions. Ajñāna-sambhavaḥ: such a consciousness awakens in ignorance. But when the same relationships awaken in Kṛṣṇa consciousness, one's spiritual life is revived, and one is guaranteed to return home, back to Godhead. Even though the gopīs who were friends of Rohiṇī and mother Yaśodā and who allowed their breasts to be sucked by Kṛṣṇa were not directly Kṛṣṇa's mothers, they all had the same chance as Rohiṇī and Yaśodā to go back to Godhead and act as Kṛṣṇa's mothers-in-law, servants and so on. The word saṁsāra refers to attachment for one's body, home, husband or wife, and children, but although the gopīs and all the other inhabitants of Vṛndāvana had the same affection and attachment for husband and home, their central affection was for Kṛṣṇa in some transcendental relationship, and therefore they were guaranteed to be promoted to Goloka Vṛndāvana in the next life, to live with Kṛṣṇa eternally in spiritual happiness. The easiest way to attain spiritual elevation, to be liberated from this material world, and to go back home, back to Godhead, is recommended by Bhaktivinoda Ṭhākura: kṛṣṇera saṁsāra kara chāḍi' anācāra. One should give up all sinful activities and remain in the family of Kṛṣṇa. Then one's liberation is guaranteed.

TEXT 41

kaṭa-dhūmasya saurabhyam
avaghrāya vrajaukasaḥ
kim idaṁ kuta eveti
vadanto vrajam āyayuḥ

SYNONYMS

kaṭa-dhūmasya-of the smoke emanating from the fire burning the different parts of Pūtanā's body; saurabhyam-the fragrance; avaghrāya-when they smelled through their nostrils; vraja-okasaḥ-the inhabitants of Vrajabhūmi in distant places; kim idam-what is this fragrance; kutaḥ-where does it come from; eva-indeed; iti-in this way; vadantaḥ-speaking; vrajam-the place of Nanda Mahārāja, Vrajabhūmi; āyayuḥ-reached.

Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

The aroma of the smoke emanating from a burning fire is not always very favorable. Therefore upon smelling such a wonderful fragrance, the inhabitants of Vraja were astonished.

TEXT 42

te tatra varṇitaṁ gopaiḥ
pūtanāgamanādikam
śrutvā tan-nidhanaṁ svasti
śiśoś cāsan suvismitāḥ

SYNONYMS

te-all those persons who arrived; tatra-there (in the vicinity of Nanda Mahārāja's estate); varṇitam-described; gopaiḥ-by the cowherd men; pūtanā-āgamana-ādikam-everything about how Pūtanā the witch had come there and played havoc; śrutvā-after hearing; tat-nidhanam-and about how Pūtanā had died; svasti-all auspiciousness; śiśoḥ-for the baby; ca-and; āsan-offered; su-vismitāḥ-being struck with great wonder because of what had happened.

When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

TEXT 43

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramāṁ
mudaṁ lebhe kurūdvaha

SYNONYMS

nandaḥ-Mahārāja Nanda; sva-putram ādāya-taking his son Kṛṣṇa on his lap; pretya-āgatam-as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); udāra-dhīḥ-because he was always liberal and simple; mūrdhni-on the head of Kṛṣṇa; upāghrāya-formally smelling; paramām-highest; mudam-peace; lebhe-achieved; kuru-udvaha-O Mahārāja Parīkṣit.

O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

Nanda Mahārāja could not understand how the inhabitants of his house had allowed Pūtanā to enter the house, nor could he imagine the gravity of the situation. He did not understand that Kṛṣṇa had wanted to kill Pūtanā and that His pastimes were performed by yogamāyā. Nanda Mahārāja simply thought that someone had entered his house and created havoc. This was Nanda Mahārāja's simplicity.

TEXT 44

ya etat pūtanā-mokṣaṁ
kṛṣṇasyārbhakam adbhutam
śṛṇuyāc chraddhayā martyo
govinde labhate ratim

SYNONYMS

yaḥ-anyone who; etat-this; pūtanā-mokṣam-salvation of Pūtanā; kṛṣṇasya-of Kṛṣṇa; ārbhakam-the childhood pastimes; adbhutam-wonderful; śṛṇuyāt-should hear; śraddhayā-with faith and devotion; martyaḥ-any person within this material world; govinde-for the Supreme Person, Govinda, Ādi-puruṣa; labhate-gains; ratim-attachment.

Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

The incident in which the great witch attempted to kill the child but was killed herself is certainly wonderful. Therefore this verse uses the word adbhutam, meaning "specifically wonderful." Kṛṣṇa has left us many wonderful narrations about Him. Simply by reading these narrations, as they are described in Kṛṣṇa, the Supreme Personality of Godhead, one gains salvation from this material world and gradually develops attachment to and devotion for Govinda, Ādi-puruṣa.

Thus end the Bhaktivedanta purports of the Tenth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Pūtanā."

20.11.6 Chapter Seven

The Killing of the Demon Tṛṇāvarta

In this chapter, Śrī Kṛṣṇa's pastimes of breaking the cart (śakaṭa-bhañjana), killing the asura known as Tṛṇāvarta, and demonstrating the entire universe within His mouth are especially described.

When Śukadeva Gosvāmī saw that Mahārāja Parīkṣit was eagerly waiting to hear about Lord Kṛṣṇa's pastimes as a child, he was very much pleased, and he continued to speak. When Śrī Kṛṣṇa was only three months old and was just trying to turn backside up, before He even attempted to crawl, mother Yaśodā wanted to observe a ritualistic ceremony with her friends for the good fortune of the child. Such a ritualistic ceremony is generally performed with ladies who also have small children. When mother Yaśodā saw that Kṛṣṇa was falling asleep, because of other engagements she put the child underneath a household cart, called śakaṭa, and while the child was sleeping, she engaged herself in other business pertaining to the auspicious ritualistic ceremony. Underneath the cart was a cradle, and mother Yaśodā placed the child in that cradle. The child was sleeping, but suddenly He awakened and, as usual for a child, began to kick His small legs. This kicking shook the cart, which collapsed with a great sound, breaking completely and spilling all its contents. Children who were playing nearby immediately informed mother Yaśodā that the cart had broken, and therefore she hastily arrived there in great anxiety with the other gopīs. Mother Yaśodā immediately took the child on her lap and allowed Him to suck her breast. Then various types of Vedic ritualistic ceremonies were performed with the help of the brāhmaṇas. Not knowing the real identity of the child, the brāhmaṇas showered the child with blessings.

Another day, when mother Yaśodā was sitting with her child on her lap, she suddenly observed that he had assumed the weight of the entire universe. She was so astonished that she had to put the child down, and in the meantime Tṛṇāvarta, one of the servants of Kaṁsa, appeared there as a whirlwind and took the child away. The whole tract of land known as Gokula became surcharged with dust, no one could see where the child had been taken, and all the gopīs were overwhelmed because He had been taken away in the dust storm. But up in the sky, the asura, being overburdened by the child, could not carry the child far away, although he also could not drop the child because the child had caught him so tightly that it was difficult for him to separate the child from his body. Thus Tṛṇāvarta himself fell down from a very great height, the child grasping him tightly by the shoulder, and immediately died. The demon having fallen, the gopīs picked the child up and delivered Him to the lap of mother Yaśodā. Thus mother Yaśodā was struck with wonder, but because of yogamāyā's influence, no one could understand who Kṛṣṇa was and what had actually happened. Rather, everyone began to praise fortune for the child's having been saved from such a calamity. Nanda Mahārāja, of course, was thinking of the wonderful foretelling of Vasudeva and began to praise him as a great yogī. Later, when the child was on the lap of mother Yaśodā, the child yawned, and mother Yaśodā could see within His mouth the entire universal manifestation.

TEXTS 1–2

śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho
yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyaṁ
tad eva hāraṁ vada manyase cet

SYNONYMS

śrī-rājā uvāca-the King inquired (from Śukadeva Gosvāmī); yena yena avatāreṇa-the pastimes exhibited by different varieties of incarnations; bhagavān-the Supreme Personality of Godhead; hariḥ-the Lord; īśvaraḥ-the controller; karoti-presents; karṇa-ramyāṇi-were all very pleasing to the ear; manaḥ-jñāni-very attractive to the mind; ca-also; naḥ-of us; prabho-my lord, Śukadeva Gosvāmī; yat-śṛṇvataḥ-of anyone who simply hears these narrations; apaiti-vanishes; aratiḥ-unattractiveness; vitṛṣṇā-dirty things within the mind that make us uninterested in Kṛṣṇa consciousness; sattvam ca-the existential position in the core of the heart; śuddhyati-becomes purified; acireṇa-very soon; puṁsaḥ-of any person; bhaktiḥ harau-devotional attachment and service to the Lord; tat-puruṣe-with Vaiṣṇavas; ca-also; sakhyam-attraction to association; tat eva-that only; hāram-the activities of the Lord, which should be heard and kept on the neck as a garland; vada-kindly speak; manyase-you think it fit; cet-if.

King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

As stated in the Prema-vivarta:

kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

Our material existence is māyā, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]). Asann api kleśada āsa dehaḥ: [SB 5.5.4] as long as we have these temporary bodies, they give us many varieties of tribulation-ādhyātmika, ādhibhautika and ādhidaivika.

This is the root cause of all suffering, but this root cause of suffering can be removed by revival of our Kṛṣṇa consciousness. All the Vedic literatures presented by Vyāsadeva and other great sages are therefore intended to revive our Kṛṣṇa consciousness, which begins to revive with śravaṇa-kīrtanam. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ (Bhāg. 1.2.17). Śrīmad-Bhāgavatam and other Vedic literatures exist simply to give us a chance to hear about Kṛṣṇa. Kṛṣṇa has different avatāras, or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such avatāras as Matsya, Kūrma and Varāha are not as attractive as Kṛṣṇa. First of all, however, we have no attraction for hearing about Kṛṣṇa, and this is the root cause of our suffering.

But Parīkṣit Mahārāja specifically mentions that the wonderful activities of baby Kṛṣṇa, which amazed mother Yaśodā and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Kṛṣṇa killed Pūtanā, Tṛṇāvarta and Śakaṭāsura and showed the entire universe within His mouth. Thus the pastimes of Kṛṣṇa, one after another, kept mother Yaśodā and all the inhabitants of Vraja in great astonishment. The process to revive one's Kṛṣṇa consciousness is ādau śraddhā tataḥ sādhu-saṅgaḥ (Bhakti-rasāmṛta-sindhu 1.4.15). The pastimes of Kṛṣṇa can be properly received from devotees. If one has developed a little bit of Kṛṣṇa consciousness by hearing from Vaiṣṇavas about the activities of Kṛṣṇa, one becomes attached to Vaiṣṇavas who are interested only in Kṛṣṇa consciousness. Therefore Parīkṣit Mahārāja recommends that one hear about Kṛṣṇa's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kūrma and Varāha. Wanting to hear more and more from Śukadeva Gosvāmī, Mahārāja Parīkṣit requested him to continue describing Kṛṣṇa's childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

TEXT 3

athānyad api kṛṣṇasya
tokācaritam adbhutam
mānuṣaṁ lokam āsādya
taj-jātim anurundhataḥ

SYNONYMS

atha-also; anyat api-other pastimes also; kṛṣṇasya-of child Kṛṣṇa; toka-ācaritam adbhutam-they are also wonderful childhood pastimes; mānuṣam-as if playing as a human child; lokam āsādya-appearing on this planet earth in human society; tat-jātim-exactly like a human child; anurundhataḥ-who was imitating.

Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to narrate other childhood pastimes exhibited by Kṛṣṇa while playing as a human child. The Supreme Personality of Godhead incarnates at different times in different planets and universes, and according to the nature of those places, He exhibits His unlimited potency. That a child sitting on the lap of his mother was able to kill the gigantic Pūtanā is extremely wonderful for the inhabitants of this planet, but on other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more wonderful. Kṛṣṇa's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets, and therefore Mahārāja Parīkṣit was very much interested in hearing about Him.

TEXT 4

śrī-śuka uvāca
kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak (at the request of Mahārāja Parīkṣit); kadācit-at that time (when Kṛṣṇa was three months old); autthānika-kautuka-āplave-when Kṛṣṇa was three or four months old and His body was developing, He attempted to turn around, and this pleasing occasion was observed with a festival and bathing ceremony; janma-ṛkṣa-yoge-at that time, there was also a conjunction of the moon with the auspicious constellation Rohiṇī; samaveta-yoṣitām-(the ceremony was observed) among the assembled women, a ceremony of mothers; vāditra-gīta-different varieties of music and singing; dvija-mantra-vācakaiḥ-with chanting of Vedic hymns by qualified brāhmaṇas; cakāra-executed; sūnoḥ-of her son; abhiṣecanam-the bathing ceremony; satī-mother Yaśodā.

Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā

There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation. Even before the child is born, when the mother is pregnant, many recommended ritualistic ceremonies are performed. For example, when the child has been within the womb for three months and for seven months, there is a ceremony the mother observes by eating with neighboring children. This ceremony is called svāda-bhakṣaṇa. Similarly, before the birth of the child there is the garbhādhāna ceremony. In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it. We can just consider how human society has fallen since the inauguration of Kali-yuga. Although people still claim to be civilized, at the present moment there is actually no human civilization, but only an assembly of two-legged animals.

TEXT 5

nandasya patnī kṛta-majjanādikaṁ

vipraiḥ kṛta-svastyayanaṁ supūjitaiḥ
annādya-vāsaḥ-srag-abhīṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīśayac chanaiḥ

SYNONYMS

nandasya-of Mahārāja Nanda; patnī-the wife (mother Yaśodā); kṛta-majjana-ādikam-after she and the other members of the house had bathed and the child had been bathed also; vipraiḥ-by the brāhmaṇas; kṛta-svastyayanam-engaging them in chanting auspicious Vedic hymns; su-pūjitaiḥ-who were all received and worshiped with proper respect; anna-ādya-by offering them sufficient grains and other eatables; vāsaḥ-garments; srak-abhīṣṭa-dhenubhiḥ-by offering flower garlands and very desirable cows; sañjāta-nidrā-had become sleepy; akṣam-whose eyes; aśīśayat-laid the child down; śanaiḥ-for the time being.

After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable. Mother Yaśodā saw that her child felt sleepy, and to give Him all facilities for sleep, she lay down with the child, and when He was peaceful, she got up to attend to her other household affairs.

TEXT 6

autthānikautsukya-manā manasvinī
samāgatān pūjayatī vrajaukasaḥ
naivāśṛṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udakṣipat

SYNONYMS

autthānika-autsukya-manāḥ-mother Yaśodā was very busy celebrating the utthāna ceremony of her child; manasvinī-very liberal in distributing food, clothing, ornaments and cows, according to necessity; samāgatān-to the assembled guests; pūjayatī-just to satisfy them; vraja-okasaḥ-to the inhabitants of Vraja; na-not; eva-certainly; aśṛṇot-did hear; vai-indeed; ruditam-the crying; sutasya-of her child; sā-mother Yaśodā; rudan-crying; stana-arthī-Kṛṣṇa, who was hankering to drink His mother's milk by sucking her breast; caraṇau udakṣipat-out of anger, threw His two legs hither and thither.

The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

Kṛṣṇa had been placed underneath a household handcart, but this handcart was actually another form of the Śakaṭāsura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Kṛṣṇa took this opportunity to kill the demon. Thus He kicked Śakaṭāsura just to expose him. Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakaṭāsura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Kṛṣṇa. Kṛṣṇa wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons. These narrations are wonderfully enjoyable, and those who are fortunate are struck with wonder upon hearing of these extraordinary activities of the Lord. Although the less intelligent regard them as mythological because a dull brain cannot understand them, they are real facts. These narrations are actually so enjoyable and enlightening that Mahārāja Parīkṣit and Śukadeva Gosvāmī took pleasure in them, and other liberated persons, following in their footsteps, become fully jubilant by hearing about the wonderful activities of the Lord.

TEXT 7

adhaḥ-śayānasya śiśor ano 'lpaka-
pravāla-mṛdv-aṅghri-hataṁ vyavartata
vidhvasta-nānā-rasa-kupya-bhājanaṁ
vyatyasta-cakrākṣa-vibhinna-kūbaram

SYNONYMS

adhaḥ-śayānasya-who was put underneath the handcart; śiśoḥ-of the child; anaḥ-the cart; alpaka-not very much grown; pravāla-just like a new leaf; mṛdu-aṅghri-hatam-struck by His beautiful, delicate legs; vyavartata-turned over and fell down; vidhvasta-scattered; nānā-rasa-kupya-bhājanam-utensils made of various metals; vyatyasta-dislocated; cakra-akṣa-the two wheels and the axle; vibhinna-broken; kūbaram-the pole of the handcart.

Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented on this verse as follows. When Lord Kṛṣṇa was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana avatāra had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiraṇyakaśipu, He had to assume the special bodily feature of Nṛsiṁhadeva. But in His Kṛṣṇa avatāra, the Lord did not need to exert such energy. Therefore, kṛṣṇas tu bhagavān svayam: Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. Thus the handcart collapsed, its joints broken, and all the metal pots and utensils scattered.

The Vaiṣṇava-toṣaṇī remarks that although the handcart was higher than the child, the child could easily touch the wheel of the cart, and this was sufficient to send the demon down to the earth. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

TEXT 8

dṛṣṭvā yaśodā-pramukhā vraja-striya
autthānike karmaṇi yāḥ samāgatāḥ
nandādayaś cādbhuta-darśanākulāḥ
kathaṁ svayaṁ vai śakaṭaṁ viparyagāt

SYNONYMS

dṛṣṭvā-after seeing; yaśodā-pramukhāḥ-headed by mother Yaśodā; vraja-striyaḥ-all the ladies of Vraja; autthānike karmaṇi-in the celebration of the utthāna ceremony; yāḥ-those who; samāgatāḥ-assembled there; nanda-ādayaḥ ca-and the men, headed by Nanda Mahārāja; adbhuta-darśana-by seeing the wonderful calamity (that the heavily loaded cart had broken upon the small baby, who still lay there unhurt); ākulāḥ-and thus they were very much perturbed as to how it had happened; katham-how; svayam-by itself; vai-indeed; śakaṭam-the handcart; viparyagāt-became so heavily damaged, dismantled.

When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

TEXT 9

ūcur avyavasita-matīn
gopān gopīś ca bālakāḥ
rudatānena pādena
kṣiptam etan na saṁśayaḥ

SYNONYMS

ūcuḥ-said; avyavasita-matīn-who had lost all intelligence in the present situation; gopān-to the cowherd men; gopīḥ ca-and to the ladies; bālakāḥ-the children; rudatā anena-as soon as the child cried; pādena-with one leg; kṣiptam etat-this cart was dashed apart and immediately fell dismantled; na saṁśayaḥ-there is no doubt about it.

The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby bad kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

We have heard of people's being haunted by ghosts. Having no gross material body, a ghost seeks shelter of a gross body to stay in and haunt. The Śakaṭāsura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Kṛṣṇa. When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described. This was possible for Kṛṣṇa because He has full potency, as confirmed in the Brahma-saṁhitā (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Kṛṣṇa's body is sac-cid-ānanda-vigraha [Bs. 5.1], or ānanda-cinmaya-rasa-vigraha. That is, any of the parts of His ānanda-cinmaya body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them. Thus Kṛṣṇa kicked His little legs, and His whole purpose was fulfilled. Also, when the handcart broke, an ordinary child could have been injured in many ways, but because Kṛṣṇa is the Supreme Personality of Godhead, He enjoyed the dismantling of the cart, and nothing injured Him. Everything done by Him is ānanda-cinmaya-rasa, full transcendental bliss. Thus Kṛṣṇa factually enjoyed.

The nearby children saw that actually Kṛṣṇa had kicked the wheel of the cart and this was how the accident happened. By the arrangement of yogamāyā, all the gopīs and gopas thought that the accident had taken place because of some bad planet or some ghost, but in fact everything was done by Kṛṣṇa and enjoyed by Him. Those who enjoy the activities of Kṛṣṇa are also on the platform of ānanda-cinmaya-rasa; they are liberated from the material platform. When one develops the practice of hearing kṛṣṇa-kathā, he is certainly transcendental to material existence, as confirmed in Bhagavad-gītā (sa guṇān samatītyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Unless one is on the spiritual platform, one cannot enjoy the transcendental activities of Kṛṣṇa; or in other words, whoever engages in hearing the transcendental activities of Kṛṣṇa is not on the material platform, but on the transcendental, spiritual platform.

TEXT 10

na te śraddadhire gopā
bāla-bhāṣitam ity uta
aprameyaṁ balaṁ tasya
bālakasya na te viduḥ

SYNONYMS

na-not; te-the cowherd men and ladies; śraddadhire-put their faith (in such statements); gopāḥ-the cowherd men and women; bāla-bhāṣitam-childish talk from the assembled children; iti uta-thus spoken; aprameyam-unlimited, inconceivable; balam-the power; tasya bālakasya-of the small baby Kṛṣṇa; na-not; te-the gopīs and gopas; viduḥ-were aware of.

The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

TEXT 11

rudantaṁ sutam ādāya

yaśodā graha-śaṅkitā
kṛta-svastyayanaṁ vipraiḥ
sūktaiḥ stanam apāyayat

SYNONYMS

rudantam-crying; sutam-son; ādāya-picking up; yaśodā-mother Yaśodā; graha-śaṅkitā-fearing some bad planet; kṛta-svastyayanam-immediately performed a ritualistic ceremony for good fortune; vipraiḥ-by calling all the brāhmaṇas; sūktaiḥ-by Vedic hymns; stanam-her breast; apāyayat-made the child suck.

Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

Whenever there is some danger or some inauspicious occurrence, it is the custom of Vedic civilization to have qualified brāhmaṇas immediately chant Vedic hymns to counteract it. Mother Yaśodā did this properly and allowed the baby to suck her breast.

TEXT 12

pūrvavat sthāpitaṁ gopair
balibhiḥ sa-paricchadam
viprā hutvārcayāṁ cakrur
dadhy-akṣata-kuśāmbubhiḥ

SYNONYMS

pūrva-vat-as the handcart had been situated before; sthāpitam-again assembled with the pots situated properly; gopaiḥ-by the cowherd men; balibhiḥ-all of whom were very strong and stout and who could therefore assemble the parts without difficulty; sa-paricchadam-with all the paraphernalia kept on it; viprāḥ-the brāhmaṇas; hutvā-after performing a fire ceremony; arcayām cakruḥ-performed ritualistic ceremonies; dadhi-with curd; akṣata-grains of rice; kuśa-and kuśa grass; ambubhiḥ-with water.

After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the gopa jāti, various Vedic ceremonies were performed to appease the calamitous situation.

TEXTS 13–15

ye 'sūyānṛta-dambherṣā-
hiṁsā-māna-vivarjitāḥ
na teṣāṁ satya-śīlānām
āśiṣo viphalāḥ kṛtāḥ
iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ
jalaiḥ pavitrauṣadhibhir
abhiṣicya dvijottamaiḥ
vācayitvā svastyayanaṁ
nanda-gopaḥ samāhitaḥ
hutvā cāgniṁ dvijātibhyaḥ
prādād annaṁ mahā-guṇam

SYNONYMS

ye-those brāhmaṇas who; asūya-envy; anṛta-untruthfulness; dambha-false pride; īrṣā-grudges; hiṁsā-being disturbed by the opulence of others; māna-false prestige; vivarjitāḥ-completely devoid of; na-not; teṣām-of such brāhmaṇas; satya-śīlānām-who are endowed with perfect brahminical qualifications (satya, śama, dama, etc.); āśiṣaḥ-the blessings; viphalāḥ-useless; kṛtāḥ-have become; iti-considering all these things; bālakam-the child; ādāya-taking care of; sāma-according to the Sāma Veda; ṛk-according to the Ṛg Veda; yajuḥ-and according to the Yajur Veda; upākṛtaiḥ-purified by such means; jalaiḥ-with water; pavitra-auṣadhibhiḥ-mixed with pure herbs; abhiṣicya-after bathing (the child); dvija-uttamaiḥ-with ceremonies performed by first-class brāhmaṇas with the above qualifications; vācayitvā-requested to be chanted; svasti-ayanam-auspicious hymns; nanda-gopaḥ-Mahārāja Nanda, the head of the cowherd men; samāhitaḥ-liberal and good; hutvā-after offering oblations; ca-also; agnim-unto the sacred fire; dvijātibhyaḥ-unto those first-class brāhmaṇas; prādāt-gave in charity; annam-food grains; mahā-guṇam-excellent.

When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.

Nanda Mahārāja was very confident about the qualifications of the brāhmaṇas and their blessings. He was fully confident that simply if the good brāhmaṇas showered their blessings, the child Kṛṣṇa would be happy. The blessings of qualified brāhmaṇas can bring happiness not only to Kṛṣṇa, the Supreme Personality of Godhead, but to everyone. Because Kṛṣṇa is self-sufficient, He does not require anyone's blessings, yet Nanda Mahārāja thought that Kṛṣṇa required the blessings of the brāhmaṇas. What then is to be said of others? In human society, therefore, there must be an ideal class of men, brāhmaṇas, who can bestow blessings upon others, namely, upon the kṣatriyas, vaiśyas and śūdras, so that everyone will be happy. Kṛṣṇa therefore says in Bhagavad-gītā (4.13) that human society must have four social orders (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ); it is not that everyone should become a śūdra or a vaiśya and human society will prosper. As enunciated in Bhagavad-gītā, there must be a class of brāhmaṇas with qualities like satya (truthfulness), śama (peacefulness), dama (self-control) and titikṣā (tolerance).

Here also, in the Bhāgavatam, Nanda Mahārāja invites qualified brāhmaṇas. There may be caste brāhmaṇas, and we have all respect for them, but their birth in brāhmaṇa families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the śāstras. In Kali-yuga, caste brāhmaṇas are accepted as brāhmaṇas. Vipratve sūtram eva hi (Bhāg. 12.2.3): in Kali-yuga, simply by putting on a thread worth two paise, one becomes a brāhmaṇa. Such brāhmaṇas were not called for by Nanda Mahārāja. As stated by Nārada Muni (Bhāg. 7.11.35), yasya yal lakṣaṇaṁ proktam. The symptoms of a brāhmaṇa are stated in śāstra, and one must be qualified with these symptoms.

The blessings of brāhmaṇas who are not envious, disturbed or puffed up with pride and false prestige and who are fully qualified with truthfulness will be useful. Therefore a class of men must be trained as brāhmaṇas from the very beginning. Brahmacārī guru-kule vasan dānto guror hitam (Bhāg. 7.12.1). The word dāntaḥ is very important. Dāntaḥ refers to one who is not envious, disturbing or puffed up with false prestige. With the Kṛṣṇa consciousness movement, we are trying to introduce such brāhmaṇas in society. Brāhmaṇas must ultimately be Vaiṣṇavas, and if one is a Vaiṣṇava, he has already acquired the qualifications of a brāhmaṇa. Brahma-bhūtaḥ prasannātmā (Bg. 18.54). The word brahma-bhūta refers to becoming a brāhmaṇa, or understanding what is Brahman (brahma jānātīti brāhmaṇaḥ). One who is brahma-bhūta is always happy (prasannātmā). Na śocati na kāṅkṣati: he is never disturbed about material necessities. Samaḥ sarveṣu bhūteṣu: he is ready to bestow blessings upon everyone equally. Mad-bhaktiṁ labhate parām: [Bg. 18.54] then he becomes a Vaiṣṇava. In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a brāhmaṇa. Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become brāhmaṇas must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such brāhmaṇas that Nanda Mahārāja invited to chant the Vedic hymns, not ordinary brāhmaṇas. Verse thirteen distinctly mentions hiṁsā-māna. The word māna refers to false prestige or false pride. Those who were falsely proud, thinking that they were brāhmaṇas because they were born in brāhmaṇa families, were never invited by Nanda Mahārāja on such occasions.

Verse fourteen mentions pavitrauṣadhi. In any ritualistic ceremony, many herbs and leaves were required. These were known as pavitra-patra. Sometimes there were nimba leaves, sometimes bael leaves, mango leaves, aśvattha leaves or āmalakī leaves. Similarly, there were pañca-gavya, pañca-śasya and pañca-ratna. Although Nanda Mahārāja belonged to the vaiśya community, everything was known to him.

The most important word in these verses is mahā-guṇam, indicating that the brāhmaṇas were offered very palatable food of exalted quality. Such palatable dishes were generally prepared with two things, namely food grains and milk products. Bhagavad-gītā (18.44) therefore enjoins that human society must give protection to the cows and encourage agriculture (kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam). Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words annaṁ mahā-guṇam. Still today in India, from these two things, namely food grains and milk, hundreds and thousands of varieties of food are prepared, and then they are offered to the Supreme Personality of Godhead. (Catur-vidha-śrī-bhagavat-prasāda. patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati .) Then the prasāda is distributed. Even today in Jagannātha-kṣetra and other big temples, very palatable dishes are offered to the Deity, and prasāda is distributed profusely. Cooked by first-class brāhmaṇas with expert knowledge and then distributed to the public, this prasāda is also a blessing from the brāhmaṇas or Vaiṣṇavas. There are four kinds of prasāda (catur-vidha). Salty, sweet, sour and pungent tastes are made with different types of spices, and the food is prepared in four divisions, called carvya, cūṣya, lehya and pehya-prasāda that is chewed, prasāda that is licked, prasāda tasted with the tongue, and prasāda that is drunk. Thus there are many varieties of prasāda, prepared very nicely with grains and ghee, offered to the Deity and distributed to the brāhmaṇas and Vaiṣṇavas and then to the general public. This is the way of human society. Killing the cows and spoiling the land will not solve the problem of food. This is not civilization. Uncivilized men living in the jungle and being unqualified to produce food by agriculture and cow protection may eat animals, but a perfect human society advanced in knowledge must learn how to produce first-class food simply by agriculture and protection of cows.

TEXT 16

gāvaḥ sarva-guṇopetā
vāsaḥ-srag-rukma-mālinīḥ
ātmajābhyudayārthāya
prādāt te cānvayuñjata

SYNONYMS

gāvaḥ-cows; sarva-guṇa-upetāḥ-being fully qualified by giving sufficient milk, etc.; vāsaḥ-well dressed; srak-with flower garlands; rukma-mālinīḥ-and with garlands of gold; ātmaja-abhyudaya-arthāya-for the purpose of his son's affluence; prādāt-gave in charity; te-those brāhmaṇas; ca-also; anvayuñjata-accepted them.

Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

Nanda Mahārāja first fed the brāhmaṇas sumptuously and then gave them in charity first-class cows fully decorated with golden necklaces, garments and flower garlands.

TEXT 17

viprā mantra-vido yuktās
tair yāḥ proktās tathāśiṣaḥ
tā niṣphalā bhaviṣyanti
na kadācid api sphuṭam

SYNONYMS

viprāḥ-the brāhmaṇas; mantra-vidaḥ-completely expert in chanting the Vedic hymns; yuktāḥ-perfect mystic yogīs; taiḥ-by them; yāḥ-whatsoever; proktāḥ-was spoken; tathā-becomes just so; āśiṣaḥ-all blessings; tāḥ-such words; niṣphalāḥ-useless, without fruit; bhaviṣyanti na-never will become; kadācit-at any time; api-indeed; sphuṭam-always factual, as it is.

The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

Brāhmaṇas fully equipped with the brahminical qualifications are always yogīs fully powerful in mystic yoga. Their words never fail. In every transaction with other members of society, brāhmaṇas are certainly dependable. In this age, however, one must take into account that the brāhmaṇas are uncertain in their qualifications. Because there are no yajñic brāhmaṇas, all yajñas are forbidden. The only yajña recommended in this age is saṅkīrtana-yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). Yajña is meant to satisfy Viṣṇu (yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9])). Because in this age there are no qualified brāhmaṇas, people should perform yajña by chanting the Hare Kṛṣṇa mantra (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Life is meant for yajña, and yajña is performed by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 18

ekadāroham ārūḍhaṁ
lālayantī sutaṁ satī
garimāṇaṁ śiśor voḍhuṁ
na sehe giri-kūṭavat

SYNONYMS

ekadā-one time (estimated to have been when Kṛṣṇa was one year old); āroham-on His mother's lap; ārūḍham-who was sitting; lālayantī-was patting; sutam-her son; satī-mother Yaśodā; garimāṇam-because of an increase in heaviness; śiśoḥ-of the child; voḍhum-to bear Him; na-not; sehe-was able; giri-kūṭa-vat-appearing like the weight of a mountain peak.

One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

Lālayantī. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yaśodā used to do this, but this time Kṛṣṇa became very heavy, and she could not bear His weight. Under the circumstances, it is to be understood that Kṛṣṇa was aware of the coming of Tṛṇāvartāsura, who would take Him far away from His mother. Kṛṣṇa knew that when Tṛṇāvarta came and took Him away from His mother's lap, mother Yaśodā would be greatly bereaved. He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (janmādy asya yataḥ [SB 1.1.1]), He assumed the heaviness of the entire universe. The child was on the lap of Yaśodā, who was therefore in possession of everything in the world, but when the child assumed such heaviness, she had to put Him down in order to give Tṛṇāvartāsura an opportunity to take Him away and play with Him for some time before the child returned to the lap of His mother.

TEXT 19

bhūmau nidhāya taṁ gopī
vismitā bhāra-pīḍitā
mahā-puruṣam ādadhyau
jagatām āsa karmasu

SYNONYMS

bhūmau-on the ground; nidhāya-placing; tam-the child; gopī-mother Yaśodā; vismitā-being astonished; bhāra-pīḍitā-being aggrieved by the weight of the child; mahā-puruṣam-Lord Viṣṇu, Nārāyaṇa; ādadhyau-took shelter of; jagatām-as if the weight of the whole world; āsa-engaged herself; karmasu-in other household affairs.

Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.

Mother Yaśodā did not understand that Kṛṣṇa is the heaviest of all heavy things and that Kṛṣṇa rests within everything (mat-sthāni sarva-bhūtāni). As confirmed in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: Kṛṣṇa is everywhere in His impersonal form, and everything rests upon Him. Nonetheless, na cāhaṁ teṣv avasthitaḥ: Kṛṣṇa is not everywhere. Mother Yaśodā was unable to understand this philosophy because she was dealing with Kṛṣṇa as His real mother by the arrangement of yogamāyā. Not understanding the importance of Kṛṣṇa, she could only seek shelter of Nārāyaṇa for Kṛṣṇa's safety and call the brāhmaṇas to counteract the situation.

TEXT 20

daityo nāmnā tṛṇāvartaḥ
kaṁsa-bhṛtyaḥ praṇoditaḥ
cakravāta-svarūpeṇa
jahārāsīnam arbhakam

SYNONYMS

daityaḥ-another demon; nāmnā-by the name; tṛṇāvartaḥ-Tṛṇāvartāsura; kaṁsa-bhṛtyaḥ-a servant of Kaṁsa; praṇoditaḥ-having been induced by him; cakravāta-svarūpeṇa-in the form of a whirlwind; jahāra-swept away; āsīnam-the sitting; arbhakam-child.

While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kaṁsa's, came there as a whirlwind, at Kaṁsa's instigation, and very easily carried the child away into the air.

Kṛṣṇa's heaviness was unbearable for the child's mother, but when Tṛṇāvartāsura came, he immediately carried the child away. This was another demonstration of Kṛṣṇa's inconceivable energy. When the Tṛṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was ānanda-cinmaya-rasa, Kṛṣṇa's blissful, transcendental pleasure.

TEXT 21

gokulaṁ sarvam āvṛṇvan
muṣṇaṁś cakṣūṁṣi reṇubhiḥ
īrayan sumahā-ghora-
śabdena pradiśo diśaḥ

SYNONYMS

gokulam-the whole tract of land known as Gokula; sarvam-everywhere; āvṛṇvan-covering; muṣṇan-taking away; cakṣūṁṣi-the power of vision; reṇubhiḥ-by particles of dust; īrayan-was vibrating; su-mahā-ghora-very fierce and heavy; śabdena-with a sound; pradiśaḥ diśaḥ-entered everywhere, in all directions.

Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

Tṛṇāvartāsura assumed the form of a whirlwind and covered with a dust storm the whole tract of land known as Gokula, so that no one could see even the nearest thing.

TEXT 22

muhūrtam abhavad goṣṭhaṁ
rajasā tamasāvṛtam
sutaṁ yaśodā nāpaśyat
tasmin nyastavatī yataḥ

SYNONYMS

muhūrtam-for a moment; abhavat-there was; goṣṭham-throughout the whole pasturing ground; rajasā-by big particles of dust; tamasā āvṛtam-covered with darkness; sutam-her son; yaśodā-mother Yaśodā; na apaśyat-could not find; tasmin-in that very spot; nyastavatī-she had placed Him; yataḥ-where.

For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

TEXT 23

nāpaśyat kaścanātmānaṁ
paraṁ cāpi vimohitaḥ
tṛṇāvarta-nisṛṣṭābhiḥ
śarkarābhir upadrutaḥ

SYNONYMS

na-not; apaśyat-saw; kaścana-anyone; ātmānam-himself; param ca api-or another; vimohitaḥ-being illusioned; tṛṇāvarta-nisṛṣṭābhiḥ-thrown by Tṛṇāvartāsura; śarkarābhiḥ-by the sands; upadrutaḥ-and thus being disturbed.

Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

TEXT 24

iti khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā
atikaruṇam anusmaranty aśocad
bhuvi patitā mṛta-vatsakā yathā gauḥ

SYNONYMS

iti-thus; khara-very strong; pavana-cakra-by a whirlwind; pāṁśu-varṣe-when there were showers of dust and small dust particles; suta-padavīm-the place of her son; abalā-the innocent woman; avilakṣya-not seeing; mātā-because of being His mother; ati-karuṇam-very pitifully; anusmarantī-she was thinking of her son; aśocat-lamented extraordinarily; bhuvi-on the ground; patitā-fell down; mṛta-vatsakā-who has lost her calf; yathā-like; gauḥ-a cow.

Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

TEXT 25

ruditam anuniśamya tatra gopyo
bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ
rurudur anupalabhya nanda-sūnuṁ
pavana upārata-pāṁśu-varṣa-vege

SYNONYMS

ruditam-mother Yaśodā, crying pitifully; anuniśamya-after hearing; tatra-there; gopyaḥ-the other ladies, the gopīs; bhṛśam-highly; anutapta-lamenting sympathetically after mother Yaśodā; dhiyaḥ-with such feelings; aśru-pūrṇa-mukhyaḥ-and the other gopīs, their faces full of tears; ruruduḥ-they were crying; anupalabhya-without finding; nanda-sūnum-the son of Nanda Mahārāja, Kṛṣṇa; pavane-when the whirlwind; upārata-had ceased; pāṁśu-varṣa-vege-its force of showering dust.

When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

This attachment of the gopīs to Kṛṣṇa is wonderful and transcendental. The center of all the activities of the gopīs was Kṛṣṇa. When Kṛṣṇa was there they were happy, and when Kṛṣṇa was not there, they were unhappy. Thus when mother Yaśodā was lamenting Kṛṣṇa's absence, the other ladies also began to cry.

TEXT 26

tṛṇāvartaḥ śānta-rayo
vātyā-rūpa-dharo haran
kṛṣṇaṁ nabho-gato gantuṁ
nāśaknod bhūri-bhāra-bhṛt

SYNONYMS

tṛṇāvartaḥ-the demon Tṛṇāvarta; śānta-rayaḥ-the force of the blast reduced; vātyā-rūpa-dharaḥ-who had assumed the form of a forceful whirlwind; haran-and had thus taken away; kṛṣṇam-Kṛṣṇa, the Supreme Personality of Godhead; nabhaḥ-gataḥ-went up to the top of the sky; gantum-to go further; na aśaknot-was not able; bhūri-bhāra-bhṛt-because Kṛṣṇa then became more powerful and heavy than the demon.

Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

Here is a competition in yogic power between Kṛṣṇa and Tṛṇāvartāsura. By practicing mystic yoga, asuras generally attain some perfection in the eight siddhis, or perfections, namely aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitā. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Kṛṣṇa, for Kṛṣṇa is Yogeśvara, the source of all mystic power (yatra yogeśvaro hariḥ). No one can compete with Kṛṣṇa. Sometimes, of course, having acquired a fragmental portion of Kṛṣṇa's mystic power, asuras demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogeśvara. Here also we see that Tṛṇāvarta assumed the mahimā-siddhi and took Kṛṣṇa away as if Kṛṣṇa were an ordinary child. But Kṛṣṇa also became a mystic mahimā-siddha. When mother Yaśodā was carrying Him, He became so heavy that His mother, who was usually accustomed to carrying Him, could not bear Him and had to place Him down on the ground. Thus Tṛṇāvarta had been able to take Kṛṣṇa away in the presence of mother Yaśodā. But when Kṛṣṇa, high in the sky, assumed the mahimā-siddhi, the demon, unable to go further, was obliged to stop his force and come down according to Kṛṣṇa's desire. One should not, therefore, compete with Kṛṣṇa's mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Kṛṣṇa. Instead, they fully surrender to Kṛṣṇa, and their yogic power is demonstrated by Kṛṣṇa's mercy. Devotees can show mystic yoga so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification. Whatever they do is for the service of the Lord, and therefore they are always in a position superior to that of the demons. There are many karmīs, yogīs and jñānīs who artificially try to compete with Kṛṣṇa, and thus ordinary, foolish people who do not care to hear Śrīmad-Bhāgavatam from authorities consider some rascal yogī to be Bhagavān, the Supreme Personality of Godhead. At the present moment there are many so-called bābās who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Kṛṣṇa.

TEXT 27

tam aśmānaṁ manyamāna
ātmano guru-mattayā
gale gṛhīta utsraṣṭuṁ
nāśaknod adbhutārbhakam

SYNONYMS

tam-Kṛṣṇa; aśmānam-very heavy stone like a lump of iron; manyamānaḥ-thinking like that; ātmanaḥ guru-mattayā-because of being heavier than he could personally perceive; gale-his neck; gṛhīte-being embraced or encircled by His arms; utsraṣṭum-to give up; na aśaknot-was not able; adbhuta-arbhakam-this wonderful child who was different from an ordinary child.

Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

Tṛṇāvarta intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa enjoyed the pastime of riding on Tṛṇāvarta's body and traveling for a while in the sky. Thus Tṛṇāvarta's attempt to kill Kṛṣṇa failed, while Kṛṣṇa, ānanda-cinmaya-rasa-vigraha, enjoyed this pastime. Now, since Tṛṇāvarta was falling because of Kṛṣṇa's heaviness, he wanted to save himself by throwing Kṛṣṇa off from his neck, but was unable to do so because Kṛṣṇa held him very tightly. Consequently, this would be the last time for Tṛṇāvarta's yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

TEXT 28

gala-grahaṇa-niśceṣṭo
daityo nirgata-locanaḥ
avyakta-rāvo nyapatat
saha-bālo vyasur vraje

SYNONYMS

gala-grahaṇa-niśceṣṭaḥ-because of Kṛṣṇa's grasping the neck of the demon Tṛṇāvarta, the demon choked and could not do anything; daityaḥ-the demon; nirgata-locanaḥ-his eyes popped out because of pressure; avyakta-rāvaḥ-because of choking, he could not even make a sound; nyapatat-fell down; saha-bālaḥ-with the child; vyasuḥ vraje-lifeless on the ground of Vraja.

With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

TEXT 29

tam antarikṣāt patitaṁ śilāyāṁ

viśīrṇa-sarvāvayavaṁ karālam
puraṁ yathā rudra-śareṇa viddhaṁ
striyo rudatyo dadṛśuḥ sametāḥ

SYNONYMS

tam-unto the demon Tṛṇāvarta; antarikṣāt-from outer space; patitam-fallen; śilāyām-on a slab of stone; viśīrṇa-scattered, separated; sarva-avayavam-all the parts of his body; karālam-very fierce hands and legs; puram-the place of Tripurāsura; yathā-as; rudra-śareṇa-by the arrow of Lord Śiva; viddham-pierced; striyaḥ-all the women, the gopīs; rudatyaḥ-although crying because Kṛṣṇa was separated from them; dadṛśuḥ-they saw in front of them; sametāḥ-all together.

While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

In transcendental life, as soon as devotees of the Lord merge in lamentation, they immediately experience the Lord's transcendental activities and merge in transcendental bliss. Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.

TEXT 30

prādāya mātre pratihṛtya vismitāḥ
kṛṣṇaṁ ca tasyorasi lambamānam
taṁ svastimantaṁ puruṣāda-nītaṁ
vihāyasā mṛtyu-mukhāt pramuktam
gopyaś ca gopāḥ kila nanda-mukhyā
labdhvā punaḥ prāpur atīva modam

SYNONYMS

prādāya-after picking up; mātre-unto His mother (Yaśodā); pratihṛtya-delivered; vismitāḥ-all surprised; kṛṣṇam ca-and Kṛṣṇa; tasya-of the demon; urasi-on the chest; lambamānam-situated; tam-Kṛṣṇa; svastimantam-endowed with all auspiciousness; puruṣāda-nītam-who was taken by the man-eating demon; vihāyasā-into the sky; mṛtyu-mukhāt-from the mouth of death; pramuktam-now liberated; gopyaḥ-the gopīs; ca-and; gopāḥ-the cowherd men; kila-indeed; nanda-mukhyāḥ-headed by Nanda Mahārāja; labdhvā-after getting; punaḥ-again (their son); prāpuḥ-enjoyed; atīva-very much; modam-bliss.

The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.

The demon fell flat from the sky, and Kṛṣṇa was playing on his chest very happily, uninjured and free from misfortune. Not at all disturbed because of being taken high in the sky by the demon, Kṛṣṇa was playing and enjoying. This is ānanda-cinmaya-rasa-vigraha. In any condition, Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1]. He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects. It was most astonishing that although the demon went so high in the sky, the child did not fall down. Therefore, the child had been saved virtually from the mouth of death. Now that He was saved, all the inhabitants of Vṛndāvana were happy.

TEXT 31

aho batāty-adbhutam eṣa rakṣasā
bālo nivṛttiṁ gamito 'bhyagāt punaḥ
hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate

SYNONYMS

aho-alas; bata-indeed; ati-very much; adbhutam-this incident is wonderfully astonishing; eṣaḥ-this (child); rakṣasā-by the man-eating demon; bālaḥ-the innocent child Kṛṣṇa; nivṛttim-taken away just to be killed and eaten; gamitaḥ-went away; abhyagāt punaḥ-but He has come back again unhurt; hiṁsraḥ-one who is envious; sva-pāpena-because of his own sinful activities; vihiṁsitaḥ-now (that demon) has been killed; khalaḥ-because he was envious and polluted; sādhuḥ-any person who is innocent and free from sinful life; samatvena-being equal to everyone; bhayāt-from all kinds of fear; vimucyate-becomes relieved.

It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

Kṛṣṇa conscious life means innocent devotional life, and a sādhu is one who is fully devoted to Kṛṣṇa. As confirmed by Kṛṣṇa in Bhagavad-gītā (9.30), bhajate māṁ ananya-bhāk sādhur eva sa mantavyaḥ: anyone fully attached to Kṛṣṇa is a sādhu. Nanda Mahārāja and the gopīs and other cowherd men could not understand that Kṛṣṇa was the Supreme Personality of Godhead playing as a human child and that His life was not in danger under any circumstances. Rather, because of their intense parental love for Kṛṣṇa, they thought that Kṛṣṇa was an innocent child and had been saved by the Supreme Lord.

In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ). Therefore the quality of fear is one of the aspects of material life (āhāra-nidrā-bhaya-maithunaṁ ca). But if one becomes Kṛṣṇa conscious, the process of devotional service, śravaṇaṁ kīrtanam, diminishes one's polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead. Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. Rakṣiṣyatīti viśvāsaḥ (Hari-bhakti-vilāsa 11.676). One of the processes of surrender is that one should simply depend on Kṛṣṇa, convinced that He will give one all protection. That Kṛṣṇa will protect His devotee is a fact, and Nanda Mahārāja and the other inhabitants of Vṛndāvana accepted this very simply, although they did not know that the Supreme Lord Himself was present before them. There have been many instances in which a devotee like Prahlāda Mahārāja or Dhruva Mahārāja has been put in difficulty even by his father but has been saved under all circumstances. Therefore our only business is to become Kṛṣṇa conscious and depend fully on Kṛṣṇa for all protection.

TEXT 32

kiṁ nas tapaś cīrṇam adhokṣajārcanaṁ
pūrteṣṭa-dattam uta bhūta-sauhṛdam
yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitaḥ

SYNONYMS

kim-what kind of; naḥ-by us; tapaḥ-austerity; cīrṇam-has been done for a very long time; adhokṣaja-of the Supreme Personality of Godhead; arcanam-worshiping; pūrta-constructing public roads, etc.; iṣṭa-activities for public benefit; dattam-giving charity; uta-or else; bhūta-sauhṛdam-because of love for the general public; yat-by the result of which; samparetaḥ-even though the child was practically lost in death; punaḥ eva-even again because of pious activities; bālakaḥ-the child; diṣṭyā-by fortune; sva-bandhūn-all His relatives; praṇayan-to please; upasthitaḥ-is present here.

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

Nanda Mahārāja confirmed that by pious activities one can become a sādhu so that one will be happy at home and one's children will be protected. In śāstra there are many injunctions for karmīs and jñānīs, especially for karmīs, by which they can become pious and happy even in material life. According to Vedic civilization, one should perform activities for the benefit of the public, such as constructing public roads, planting trees on both sides of the road so that people can walk in the shade, and constructing public wells so that everyone can take water without difficulty. One should perform austerity to control one's desires, and one must simultaneously worship the Supreme Personality of Godhead. Thus one becomes pious, and as a result one is happy even in material conditions of life.

TEXT 33

dṛṣṭvādbhutāni bahuśo
nanda-gopo bṛhadvane
vasudeva-vaco bhūyo
mānayām āsa vismitaḥ

SYNONYMS

dṛṣṭvā-after seeing; adbhutāni-the very wonderful and astonishing incidents; bahuśaḥ-many times; nanda-gopaḥ-Nanda Mahārāja, the head of the cowherd men; bṛhadvane-in Bṛhadvana; vasudeva-vacaḥ-the words spoken by Vasudeva when Nanda Mahārāja was in Mathurā; bhūyaḥ-again and again; mānayām āsa-accepted how true they were; vismitaḥ-in great astonishment.

Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

TEXT 34

ekadārbhakam ādāya
svāṅkam āropya bhāminī
prasnutaṁ pāyayām āsa
stanaṁ sneha-pariplutā

SYNONYMS

ekadā-once upon a time; arbhakam-the child; ādāya-taking; sva-aṅkam-on her own lap; āropya-and placing Him; bhāminī-mother Yaśodā; prasnutam-breast milk oozing out; pāyayām āsa-fed the child; stanam-her breast; sneha-pariplutā-with great affection and love.

One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

TEXTS 35–36

pīta-prāyasya jananī
sutasya rucira-smitam
mukhaṁ lālayatī rājañ
jṛmbhato dadṛśe idam
khaṁ rodasī jyotir-anīkam āśāḥ
sūryendu-vahni-śvasanāmbudhīṁś ca
dvīpān nagāṁs tad-duhitṝr vanāni
bhūtāni yāni sthira-jaṅgamāni

SYNONYMS

pīta-prāyasya-of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; jananī-mother Yaśodā; sutasya-of her son; rucira-smitam-seeing the child fully satisfied and smiling; mukham-the face; lālayatī-patting and softly rubbing with her hand; rājan-O King; jṛmbhataḥ-while the child was yawning; dadṛśe-she saw; idam-the following; kham-the sky; rodasī-both the higher planetary system and the earth; jyotiḥ-anīkam-the luminaries; āśāḥ-the directions; sūrya-the sun; indu-the moon; vahni-fire; śvasana-the air; ambudhīn-the seas; ca-and; dvīpān-the islands; nagān-the mountains; tat-duhitṝḥ-the daughters of the mountains (the rivers); vanāni-forests; bhūtāni-all kinds of living entities; yāni-which are; sthira-jaṅgamāni-nonmoving and moving.

O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

By the arrangement of yogamāyā, Kṛṣṇa's pastimes with mother Yaśodā were all regarded as ordinary. So here was an opportunity for Kṛṣṇa to show His mother that the whole universe is situated within Him. In His small form, Kṛṣṇa was kind enough to show His mother the virāṭ-rūpa, the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (nagāṁs tad-duhitṝḥ). It is the flowing of the rivers that makes big forests possible. There are living entities everywhere, some of them moving and some of them not moving. No place is vacant. This is a special feature of God's creation.

TEXT 37

sā vīkṣya viśvaṁ sahasā
rājan sañjāta-vepathuḥ
sammīlya mṛgaśāvākṣī
netre āsīt suvismitā

SYNONYMS

sā-mother Yaśodā; vīkṣya-by seeing; viśvam-the whole universe; sahasā-suddenly within the mouth of her son; rājan-O King (Mahārāja Parīkṣit); sañjāta-vepathuḥ-whose heart was beating; sammīlya-opening; mṛgaśāva-akṣī-like the eyes of a deer cub; netre-her two eyes; āsīt-became; su-vismitā-astonished.

When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

Because of her pure maternal love, mother Yaśodā thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of yogamāyā. The relationship between mother Yaśodā and Kṛṣṇa is one of pure maternal love. In that love, mother Yaśodā did not very much appreciate the display of the Supreme Personality of Godhead's opulences.

At the beginning of this chapter, two extra verses sometimes appear:

evaṁ bahūni karmāṇi
gopānāṁ śaṁ sa-yoṣitām
nandasya gehe vavṛdhe
kurvan viṣṇu-janārdanaḥ

"In this way, to chastise and kill the demons, the child Kṛṣṇa demonstrated many activities in the house of Nanda Mahārāja, and the inhabitants of Vraja enjoyed these incidents."

evaṁ sa vavṛdhe viṣṇur
nanda-gehe janārdanaḥ
kurvann aniśam ānandaṁ
gopālānāṁ sa-yoṣitām

"To increase the transcendental pleasure of the gopas and the gopīs, Kṛṣṇa, the killer of all demons, was thus raised by His father and mother, Nanda and Yaśodā."

Śrīpāda Vijayadhvaja Tīrtha also adds another verse after the third verse in this chapter:

vistareṇeha kāruṇyāt
sarva-pāpa-praṇāśanam
vaktum arhasi dharma-jña
dayālus tvam iti prabho

"Parīkṣit Mahārāja then requested Śukadeva Gosvāmī to continue speaking such narrations about the pastimes of Kṛṣṇa, so that the King could enjoy from them transcendental bliss."

Thus end the Bhaktivedanta purports of the Tenth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Tṛṇāvarta."

20.11.7 Chapter Eight

Lord Kṛṣṇa Shows the Universal Form Within His Mouth

The summary of the Eighth Chapter is as follows. This chapter describes the ceremony of giving a name to Kṛṣṇa. It also describes His crawling, His playing with the cows, and His eating earth and again showing the universal form to His mother.

One day, Vasudeva sent for Gargamuni, the family priest of the yadu-vaṁśa, and thus Gargamuni went to the house of Nanda Mahārāja, who received him very well and requested him to give names to Kṛṣṇa and Balarāma. Gargamuni, of course, reminded Nanda Mahārāja that Kaṁsa was looking for the son of Devakī and said that if he performed the ceremony very gorgeously, the ceremony would come to the notice of Kaṁsa, who would then suspect that Kṛṣṇa was the son of Devakī. Nanda Mahārāja therefore requested Gargamuni to perform this ceremony without anyone's knowledge, and Gargamuni did so. Because Balarāma, the son of Rohiṇī, increases the transcendental bliss of others, His name is Rāma, and because of His extraordinary strength, He is called Baladeva. He attracts the Yadus to follow His instructions, and therefore His name is Saṅkarṣaṇa. Kṛṣṇa, the son of Yaśodā, previously appeared in many other colors, such as white, red and yellow, and He had now assumed the color black. Because He was sometimes the son of Vasudeva, His name is Vāsudeva. According to His various activities and qualities, He has many other names. After thus informing Nanda Mahārāja and completing the name-giving ceremony, Gargamuni advised Nanda Mahārāja to protect his son very carefully and then departed.

Śukadeva Gosvāmī next described how the two children crawled, walked on Their small legs, played with the cows and calves, stole butter and other milk products and broke the butter pots. In this way, he described many naughty activities of Kṛṣṇa and Balarāma. The most wonderful of these occurred when Kṛṣṇa's playmates complained to mother Yaśodā that Kṛṣṇa was eating earth. Mother Yaśodā wanted to open Kṛṣṇa's mouth to see the evidence so that she could chastise Him. Sometimes she assumed the position of a chastising mother, and at the next moment she was overwhelmed with maternal love. After describing all this to Mahārāja Parīkṣit, Śukadeva Gosvāmī, at Mahārāja Parīkṣit's request, praised the fortune of mother Yaśodā and Nanda. Nanda and Yaśodā were formerly Droṇa and Dharā, and by the order of Brahmā they came to this earth and had the Supreme Personality of Godhead as their son.

TEXT 1

śrī-śuka uvāca
gargaḥ purohito rājan
yadūnāṁ sumahā-tapāḥ
vrajaṁ jagāma nandasya
vasudeva-pracoditaḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; gargaḥ-Gargamuni; purohitaḥ-the priest; rājan-O King Parīkṣit; yadūnām-of the Yadu dynasty; su-mahā-tapāḥ-highly elevated in austerity and penance; vrajam-to the village known as Vrajabhūmi; jagāma-went; nandasya-of Mahārāja Nanda; vasudeva-pracoditaḥ-being inspired by Vasudeva.

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

TEXT 2

taṁ dṛṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjaliḥ
ānarcādhokṣaja-dhiyā
praṇipāta-puraḥsaram

SYNONYMS

tam-him (Gargamuni); dṛṣṭvā-after seeing; parama-prītaḥ-Nanda Mahārāja was very much pleased; pratyutthāya-standing up to receive him; kṛta-añjaliḥ-with folded hands; ānarca-worshiped; adhokṣaja-dhiyā-although Gargamuni was visible to the senses, Nanda Mahārāja maintained a very high respect for him; praṇipāta-puraḥsaram-Nanda Mahārāja fell down before him and offered obeisances.

When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

TEXT 3

sūpaviṣṭaṁ kṛtātithyaṁ
girā sūnṛtayā munim
nandayitvābravīd brahman
pūrṇasya karavāma kim

SYNONYMS

su-upaviṣṭam-when Gargamuni was seated very comfortably; kṛta-ātithyam-and he had been properly received as a guest; girā-by words; sūnṛtayā-very sweet; munim-Gargamuni; nandayitvā-pleasing him in this way; abravīt-said; brahman-O brāhmaṇa; pūrṇasya-of one who is full in everything; karavāma kim-what can I do for you (kindly order me).

When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

TEXT 4

mahad-vicalanaṁ nṝṇāṁ
gṛhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit

SYNONYMS

mahat-vicalanam-the movement of great personalities; nṝṇām-in the houses of ordinary persons; gṛhiṇām-especially householders; dīna-cetasām-who are very simple-minded, being engaged in family maintenance and nothing more; niḥśreyasāya-a great personality has no reason to go to the gṛhastha but to benefit him; bhagavan-O most powerful devotee; kalpate-is to be taken that way; na anyathā-not for any other purpose; kvacit-at any time.

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.

As factually stated by Nanda Mahārāja, Gargamuni, being a devotee, had no needs. Similarly, when Kṛṣṇa comes He has no needs, for He is pūrṇa, ātmārāma. Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes this mission of para-upakāra, performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]). Similarly, Caitanya Mahāprabhu has advised this para-upakāra, and He has especially advised the inhabitants of India:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi 9.41) On the whole, the duty of a pure Vaiṣṇava devotee is to act for the welfare of others.

Nanda Mahārāja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder. The varṇāśrama society is organized into eight divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa. Nanda Mahārāja represented himself as gṛhiṇām, a householder. A brahmacārī factually has no needs, but gṛhī, householders, are engaged in sense gratification. As stated in Bhagavad-gītā (2.44), bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the gṛhastha-āśrama is very precarious. Since everyone in this material world is searching for sense gratification, gṛhasthas are required to be trained as mahat, great mahātmās. Therefore Nanda Mahārāja specifically used the word mahad-vicalanam. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a gṛhastha, was always perfectly ready to receive instructions from a mahātmā to gain the real benefit in life. Thus he was ready to execute Gargamuni's order.

TEXT 5

jyotiṣām ayanaṁ sākṣād
yat taj jñānam atīndriyam
praṇītaṁ bhavatā yena
pumān veda parāvaram

SYNONYMS

jyotiṣām-knowledge of astrology (along with other aspects of culture in human society, and specifically in civilized society, there must be knowledge of astrology); ayanam-the movements of the stars and planets in relationship to human society; sākṣāt-directly; yat tat jñānam-such knowledge; ati-indriyam-which an ordinary person cannot understand because it is beyond his vision; praṇītam bhavatā-you have prepared a perfect book of knowledge; yena-by which; pumān-any person; veda-can understand; para-avaram-the cause and effect of destiny.

O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

The word "destiny" is now defined. Unintelligent persons who do not understand the meaning of life are just like animals. Animals do not know the past, present and future of life, nor are they able to understand it. But a human being can understand this, if he is sober. Therefore, as stated in Bhagavad-gītā (2.13), dhīras tatra na muhyati: a sober person is not bewildered. The simple truth is that although life is eternal, in this material world one changes from one body to another. Foolish people, especially in this age, do not understand this simple truth. Kṛṣṇa says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Kṛṣṇa, the greatest authority, says that the body will change. And as soon as the body changes, one's whole program of work changes also. Today I am a human being or a great personality, but with a little deviation from nature's law, I shall have to accept a different type of body. Today I am a human being, but tomorrow I may become a dog, and then whatever activities I have performed in this life will be a failure. This simple truth is now rarely understood, but one who is a dhīra can understand this. Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act. This is also stated by Ṛṣabhadeva. Na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ (Bhāg. 5.5.4). Although this body is temporary, as long as we have to live in this body we must suffer. Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, dhīra, must be interested in jyotiṣa, astrology.

Nanda Mahārāja was trying to take advantage of the opportunity afforded by Gargamuni's presence, for Gargamuni was a great authority in this knowledge of astrology, by which one can see the unseen events of past, present and future. It is the duty of a father to understand the astrological position of his children and do what is needed for their happiness. Now, taking advantage of the opportunity afforded by the presence of Gargamuni, Nanda Mahārāja suggested that Gargamuni prepare a horoscope for Nanda's two sons, Kṛṣṇa and Balarāma.

TEXT 6

tvaṁ hi brahma-vidāṁ śreṣṭhaḥ
saṁskārān kartum arhasi
bālayor anayor nṝṇāṁ
janmanā brāhmaṇo guruḥ

SYNONYMS

tvam-Your Holiness; hi-indeed; brahma-vidām-of all brāhmaṇas, or persons who understand what is Brahman (brahma jānātīti brāhmaṇaḥ); śreṣṭhaḥ-you are the best; saṁskārān-ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: saṁskārād bhaved dvijaḥ); kartum arhasi-because you have kindly come here, kindly execute; bālayoḥ-of these two sons (Kṛṣṇa and Balarāma); anayoḥ-of both of Them; nṝṇām-not only of Them, but of all human society; janmanā-as soon as he takes birth; brāhmaṇaḥ-immediately the brāhmaṇa becomes; guruḥ-the guide.*

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

The Supreme Personality of Godhead, Kṛṣṇa, says in Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: the four varṇas-brāhmaṇa, kṣatriya, vaiśya and śūdra-must be present in society. The brāhmaṇas are required for the guidance of the whole society. If there is no such institution as varṇāśrama-dharma and if human society has no such guide as the brāhmaṇa, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real brāhmaṇa, and therefore society is in a chaotic condition. Formerly there were qualified brāhmaṇas, but at present, although there are certainly persons who think themselves brāhmaṇas, they actually have no ability to guide society. The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the varṇāśrama system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified brāhmaṇas.

Brāhmaṇa means Vaiṣṇava. After one becomes a brāhmaṇa, the next stage of development in human society is to become a Vaiṣṇava. People in general must be guided to the destination or goal of life, and therefore they must understand Viṣṇu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mṛtyu-saṁsāra-vartmani). It doesn't matter whether one is born a brāhmaṇa or not. No one is born a brāhmaṇa; everyone is born a śūdra. But by the guidance of a brāhmaṇa and by saṁskāra, one can become dvija, twice-born, and then gradually become a brāhmaṇa. Brāhmaṇism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brāhmaṇa. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a brāhmaṇa family, a kṣatriya family or a śūdra family, one may be guided by a proper brāhmaṇa and be promoted to the highest platform of being a Vaiṣṇava. Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

TEXT 7

śrī-garga uvāca
yadūnām aham ācāryaḥ
khyātaś ca bhuvi sarvadā
sutaṁ mayā saṁskṛtaṁ te
manyate devakī-sutam

SYNONYMS

śrī-gargaḥ uvāca-Gargamuni said; yadūnām-of the Yadu dynasty; aham-I am; ācāryaḥ-the priestly guide, or purohita; khyātaḥ ca-this is already known; bhuvi-everywhere; sarvadā-always; sutam-the son; mayā-by me; saṁskṛtam-having undergone the purificatory process; te-of you; manyate-would be considered; devakī-sutam-the son of Devakī.

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kaṁsa will consider Them the sons of Devakī.

Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devakī, not of Yaśodā. Since Kaṁsa was already searching for Kṛṣṇa, if the purificatory process were undertaken by Gargamuni, Kaṁsa might be informed, and that would create a catastrophe. It may be argued that although Gargamuni was the priest of the Yadu dynasty, Nanda Mahārāja also belonged to that dynasty. Nanda Mahārāja, however, was not acting as a kṣatriya. Therefore Gargamuni said, "If I act as your priest, this will confirm that Kṛṣṇa is the son of Devakī."

TEXTS 8–9

kaṁsaḥ pāpa-matiḥ sakhyaṁ
tava cānakadundubheḥ
devakyā aṣṭamo garbho
na strī bhavitum arhati
iti sañcintayañ chrutvā
devakyā dārikā-vacaḥ
api hantā gatāśaṅkas
tarhi tan no 'nayo bhavet

SYNONYMS

kaṁsaḥ-King Kaṁsa; pāpa-matiḥ-very, very sinful, having a polluted mind; sakhyam-friendship; tava-your; ca-also; ānaka-dundubheḥ-of Vasudeva; devakyāḥ-of Devakī; aṣṭamaḥ garbhaḥ-the eighth pregnancy; na-not; strī-a woman; bhavitum arhati-is possible to be; iti-in this way; sañcintayan-considering; śrutvā-and hearing (this news); devakyāḥ-of Devakī; dārikā-vacaḥ-the message from the daughter; api-although there was; hantā gata-āśaṅkaḥ-there is a possibility that Kaṁsa would take steps to kill this child; tarhi-therefore; tat-that incident; naḥ-for us; anayaḥ bhavet-may not be very good.

Kaṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kaṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

Kaṁsa knew very well that Yogamāyā was, after all, the maidservant of Kṛṣṇa and Viṣṇu and that although Yogamāyā had appeared as the daughter of Devakī, she might have been forbidden to disclose this fact. Actually this was what had happened. Gargamuni argued very soberly that his taking part in performing the reformatory process for Kṛṣṇa would give rise to many doubts, so that Kaṁsa might take very severe steps to kill the child. Kaṁsa had already sent many demons to attempt to kill this child, but none of them had survived. If Gargamuni were to perform the purificatory process, Kaṁsa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Mahārāja.

TEXT 10

śrī-nanda uvāca
alakṣito 'smin rahasi
māmakair api go-vraje
kuru dvijāti-saṁskāraṁ
svasti-vācana-pūrvakam

SYNONYMS

śrī-nandaḥ uvāca-Nanda Mahārāja said (to Gargamuni); alakṣitaḥ-without Kaṁsa's knowledge; asmin-in this cow shed; rahasi-in a very solitary place; māmakaiḥ-even by my relatives; api-a still more secluded place; go-vraje-in the cow shed; kuru-just execute; dvijāti-saṁskāram-the purificatory process of second birth (saṁskārād bhaved dvijaḥ); svasti-vācana-pūrvakam-by chanting the Vedic hymns to perform the purificatory process.

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kaṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

Nanda Mahārāja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed. The purificatory process is essential specifically for brāhmaṇas, kṣatriyas and vaiśyas. Therefore, since Nanda Mahārāja presented himself as a vaiśya, this process of purification was essential. Formerly, such institutional activities were compulsory. Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ (Bg. 4.13). Without these activities of purification, the society would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Mahārāja wanted to perform the nāma-karaṇa ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society. In Kali-yuga, however, people have forgotten the essence. Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ (Bhāg. 1.1.10). In this age, people are all bad and unfortunate, and they do not accept Vedic instructions to make their life successful. Nanda Mahārāja, however, did not want to neglect anything. To keep intact a happy society advanced in spiritual knowledge, he took full advantage of Gargamuni's presence to do what was necessary. How degraded society has become within five thousand years. Mandāḥ sumanda-matayo manda-bhāgyāḥ. The human life is obtained after many, many millions of births, and it is intended for purification. Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

TEXT 11

śrī-śuka uvāca
evaṁ samprārthito vipraḥ
sva-cikīrṣitam eva tat
cakāra nāma-karaṇaṁ
gūḍho rahasi bālayoḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; evam-in this way; samprārthitaḥ-being eagerly requested; vipraḥ-the brāhmaṇa Gargamuni; sva-cikīrṣitam eva-which he already desired to do and for which he had gone there; tat-that; cakāra-performed; nāma-karaṇam-the name-giving ceremony; gūḍhaḥ-confidentially; rahasi-in a secluded place; bālayoḥ-of the two boys (Kṛṣṇa and Balarāma).

Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

TEXT 12

śrī-garga uvāca
ayaṁ hi rohiṇī-putro
ramayan suhṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balaṁ viduḥ
yadūnām apṛthag-bhāvāt
saṅkarṣaṇam uśanty api

SYNONYMS

śrī-gargaḥ uvāca-Gargamuni said; ayam-this; hi-indeed; rohiṇī-putraḥ-the son of Rohiṇī; ramayan-pleasing; suhṛdaḥ-all His friends and relatives; guṇaiḥ-by transcendental qualities; ākhyāsyate-will be called; rāmaḥ-by the name Rāma, the supreme enjoyer; iti-in this way; bala-ādhikyāt-because of extraordinary strength; balam viduḥ-will be known as Balarāma; yadūnām-of the Yadu dynasty; apṛthak-bhāvāt-because of not being separated from you; saṅkarṣaṇam-by the name Saṅkarṣaṇa, or uniting two families; uśanti-attracts; api-also.

Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families-Vasudeva's family and the family of Nanda Mahārāja-He will be known as Saṅkarṣaṇa.

Baladeva was actually the son of Devakī, but He was transferred from Devakī's womb to that of Rohiṇī. This fact was not disclosed. According to a statement in the Hari-vaṁśa:

pratyuvāca tato rāmaḥ
sarvāṁs tān abhitaḥ sthitān
yādaveṣv api sarveṣu

bhavanto mama vallabhāḥ

Gargamuni did disclose to Nanda Mahārāja that Balarāma would be known as Saṅkarṣaṇa because of uniting two families-the yadu-vaṁśa and the vaṁśa of Nanda Mahārāja-one of which was known as kṣatriya and the other as vaiśya. Both families had the same original forefather, the only difference being that Nanda Mahārāja was born of a vaiśya wife whereas Vasudeva was born of a kṣatriya wife. Later, Nanda Mahārāja married a vaiśya wife, and Vasudeva married a kṣatriya wife. So although the families of Nanda Mahārāja and Vasudeva both came from the same father, they were divided as kṣatriya and vaiśya. Now Baladeva united them, and therefore He was known as Saṅkarṣaṇa.

TEXT 13

āsan varṇās trayo hy asya
gṛhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan-were assumed; varṇāḥ trayaḥ-three colors; hi-indeed; asya-of your son Kṛṣṇa; gṛhṇataḥ-accepting; anuyugam tanūḥ-transcendental bodies according to the different yugas; śuklaḥ-sometimes white; raktaḥ-sometimes red; tathā-as well as; pītaḥ-sometimes yellow; idānīm kṛṣṇatām gataḥ-at the present moment He has assumed a blackish color.

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

Partially explaining the position of Lord Kṛṣṇa and partially covering the facts, Gargamuni indicated, "Your son is a great personality, and He can change the color of His body in different ages." The word gṛhṇataḥ indicates that Kṛṣṇa is free to make His choice. In other words, He is the Supreme Personality of Godhead and may therefore do whatever He desires. In Vedic literature the different colors assumed by the Personality of Godhead in different millenniums are stated, and therefore when Gargamuni said, "Your son has assumed these colors," he indirectly said, "He is the Supreme Personality of Godhead." Because of Kaṁsa's atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Mahārāja that Kṛṣṇa, his son, was the Supreme Personality of Godhead.

It may be noted that Śrīla Jīva Gosvāmī, in his book Krama-sandarbha, has enunciated the purport of this verse. In every millennium, Kṛṣṇa appears in a different form, either as white, red or yellow, but this time He personally appeared in His original, blackish form and, as predicted by Gargamuni, exhibited the power of Nārāyaṇa. Because in this form the Supreme Personality of Godhead exhibits Himself fully, His name is Śrī Kṛṣṇa, the all-attractive.

Factually, Kṛṣṇa is the source of all avatāras, and therefore all the different features of the different avatāras are present in Kṛṣṇa. When Kṛṣṇa incarnates, all the features of other incarnations are already present within Him. Other incarnations are partial representations of Kṛṣṇa, who is the full-fledged incarnation of the Supreme Being. It is to be understood that the Supreme Being, whether appearing as śukla, rakta or pīta (white, red or yellow), is the same person. When He appears in different incarnations, He appears in different colors, just like the sunshine, which contains seven colors. Sometimes the colors of sunshine are represented separately; otherwise the sunshine is observed mainly as bright light. The different avatāras, such as the manvantara-avatāras, līlā-avatāras and daśa-avatāras, are all included in the kṛṣṇa-avatāra. When Kṛṣṇa appears, all the avatāras appear with Him. As described in Śrīmad-Bhāgavatam (1.3.26):

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

The avatāras incessantly appear, like incessantly flowing water. No one can count how many waves there are in flowing water, and similarly there is no limitation of the avatāras. And Kṛṣṇa is the full representation of all avatāras because He is the source of all avatāras. Kṛṣṇa is aṁśī, whereas others are aṁśa, part of Kṛṣṇa. All living entities, including us, are aṁśas (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). These aṁśas are of different magnitude. Human beings (who are minute aṁśas) and the demigods, viṣṇu-tattva and all other living beings are all part of the Supreme. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Kṛṣṇa is the full representation of all living entities, and when Kṛṣṇa is present, all avatāras are included in Him.

The Eleventh Canto of Śrīmad-Bhāgavatam describes the incarnations for each yuga in chronological order. The Bhāgavatam says, kṛte śuklaś catur-bāhuḥ, tretāyāṁ rakta-varṇo'sau, dvāpare bhagavān śyāmaḥ and kṛṣṇa-varṇaṁ tviṣākṛṣṇam [SB 11.5.32]. We actually see that in Kali-yuga, Bhagavān has appeared in pīta-varṇa, or a yellow color, as Gaurasundara, although the Bhāgavatam speaks of kṛṣṇa-varṇam. To adjust all these statements, one should understand that although in some yugas some of the colors are prominent, in every yuga, whenever Kṛṣṇa appears, all the colors are present. Kṛṣṇa-varṇaṁ tviṣākṛṣṇam: although Caitanya Mahāprabhu appears without kṛṣṇa, or a blackish color, He is understood to be Kṛṣṇa Himself. Idānīṁ kṛṣṇatāṁ gataḥ. The same original Kṛṣṇa who appears in different varṇas has now appeared. The word āsan indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be kṛṣṇa-varṇam, although He appears in different colors. Prahlāda Mahārāja states that Caitanya Mahāprabhu is channa; that is, although He is Kṛṣṇa, He is covered by a yellow color. Thus the Gauḍīya Vaiṣṇavas accept the conclusion that although Caitanya Mahāprabhu appeared in pīta color, He is Kṛṣṇa.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ
(Bhāg. 11.5.32)

TEXT 14

prāg ayaṁ vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate

SYNONYMS

prāk-before; ayam-this child; vasudevasya-of Vasudeva; kvacit-sometimes; jātaḥ-was born; tava-your; ātmajaḥ-Kṛṣṇa, who has taken birth as your child; vāsudevaḥ-therefore He may be given the name Vāsudeva; iti-thus; śrīmān-very beautiful; abhijñāḥ-those who are learned; sampracakṣate-also say that Kṛṣṇa is Vāsudeva.

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

Gargamuni indirectly disclosed, "This child was originally born as the son of Vasudeva, although He is acting as your child. Generally He is your child, but sometimes He is the son of Vasudeva."

TEXT 15

bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ

SYNONYMS

bahūni-various; santi-there are; nāmāni-names; rūpāṇi-forms; ca-also; sutasya-of the son; te-your; guṇa-karma-anu-rūpāṇi-according to His attributes and activities; tāni-them; aham-I; veda-know; no janāḥ-not ordinary persons.

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

Bahūni: the Lord has many names. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. As stated in the Brahma-saṁhitā (5.33), the Lord is one, but He has many forms and many names. It was not that because Gargamuni gave the child the name Kṛṣṇa, that was His only name. He has other names, such as Bhaktavatsala, Giridhārī, Govinda and Gopāla. If we analyze the nirukti, or semantic derivation, of the word "Kṛṣṇa," we find that na signifies that He stops the repetition of birth and death, and kṛṣ means sattārtha, or "existence." (Kṛṣṇa is the whole of existence.) Also, kṛṣ means "attraction," and na means ānanda, or "bliss." Kṛṣṇa is known as Mukunda because He wants to give everyone spiritual, eternal, blissful life. Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Kṛṣṇa. This is the material disease. Nonetheless, because Kṛṣṇa wants to give transcendental bliss to the living entities, He appears in various forms. Therefore He is called Kṛṣṇa. Because Gargamuni was an astrologer, he knew what others did not know. Yet Kṛṣṇa has so many names that even Gargamuni did not know them all. It is to be concluded that Kṛṣṇa, according to His transcendental activities, has many names and many forms.

TEXT 16

eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanaḥ
anena sarva-durgāṇi
yūyam añjas tariṣyatha

SYNONYMS

eṣaḥ-this child; vaḥ-for all of you people; śreyaḥ-the most auspicious; ādhāsyat-will act all-auspiciously; gopa-gokula-nandanaḥ-just like a cowherd boy, born in a family of cowherd men as the son of the estate of Gokula; anena-by Him; sarva-durgāṇi-all kinds of miserable conditions; yūyam-all of you; añjaḥ-easily; tariṣyatha-will overcome.

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

For the cowherd men and the cows, Kṛṣṇa is the supreme friend. Therefore He is worshiped by the prayer namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. His pastimes in Gokula, His dhāma, are always favorable to the brāhmaṇas and the cows. His first business is to give all comfort to the cows and the brāhmaṇas. In fact, comfort for the brāhmaṇas is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

TEXT 17

purānena vraja-pate
sādhavo dasyu-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ

SYNONYMS

purā-formerly; anena-by Kṛṣṇa; vraja-pate-O King of Vraja; sādhavaḥ-those who were honest; dasyu-pīḍitāḥ-being disturbed by rogues and thieves; arājake-when there was an irregular government; rakṣyamāṇāḥ-were protected; jigyuḥ-conquered; dasyūn-the rogues and thieves; samedhitāḥ-flourished.

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

Indra is the king of the universe. Demons, thieves and rogues always disturb Indra (indrāri-vyākulaṁ lokam), but when indrāris, the enemies of Indra, become prominent, Kṛṣṇa appears. Kṛṣṇas tu bhagavān svayaṁ/ indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge (Bhāg. 1.3.28).

TEXT 18

ya etasmin mahā-bhāgāḥ
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ

SYNONYMS

ye-those persons who; etasmin-unto this child; mahā-bhāgāḥ-very fortunate; prītim-affection; kurvanti-execute; mānavāḥ-such persons; na-not; arayaḥ-the enemies; abhibhavanti-do overcome; etān-those who are attached to Kṛṣṇa; viṣṇu-pakṣān-the demigods, who always have Lord Viṣṇu on their side; iva-like; asurāḥ-the demons.

Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses].

TEXT 19

tasmān nandātmajo 'yaṁ te
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
gopāyasva samāhitaḥ

SYNONYMS

tasmāt-therefore; nanda-O Nanda Mahārāja; ātmajaḥ-your son; ayam-this; te-of you; nārāyaṇa-samaḥ-is as good as Nārāyaṇa (Nārāyaṇa Himself showing transcendental qualities); guṇaiḥ-by qualities; śriyā-by opulence; kīrtyā-especially by His name and fame; anubhāvena-and by His influence; gopāyasva-just raise this child; samāhitaḥ-with great attention and precaution.

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

In this verse, the word nārāyaṇa-samaḥ is significant. Nārāyaṇa has no equal. He is asamaurdhva: no one is equal to Him, and no one is greater than He is. As stated in śāstra:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

One who equates Nārāyaṇa even with great exalted demigods like Lord Śiva or Lord Brahmā is a pāṣaṇḍī, an agnostic. No one can equal Nārāyaṇa. Nonetheless, Gargamuni used the word sama, meaning "equal," because he wanted to treat Kṛṣṇa as the Supreme Personality of Godhead who had become Nanda Mahārāja's son. Gargamuni wanted to impress upon the mind of Nanda Mahārāja, "Your worshipable Deity, Nārāyaṇa, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusūdana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Nārāyaṇa always protects you, the child will be as good as Nārāyaṇa." Gargamuni also indicated that although the child was exaltedly qualified like Nārāyaṇa, He would enjoy more than Nārāyaṇa as rāsa-vihārī, the central enjoyer of the rāsa dance. As stated in the Brahma-saṁhitā, lakṣmī-sahasra-śata-sambhrama-sevyamānam: [Bs. 5.29] He would be served by many gopīs, who would all be as good as the goddess of fortune.

TEXT 20

śrī-śuka uvāca
ity ātmānaṁ samādiśya
garge ca sva-gṛhaṁ gate
nandaḥ pramudito mene
ātmānaṁ pūrṇam āśiṣām

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti-thus; ātmānam-about the Absolute Truth, the Supreme Soul; samādiśya-after fully instructing; garge-when Gargamuni; ca-also; sva-gṛham-to his own abode; gate-had departed; nandaḥ-Mahārāja Nanda; pramuditaḥ-became extremely pleased; mene-considered; ātmānam-his own self; pūrṇam āśiṣām-full of all good fortune.

Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

Kṛṣṇa is the Supersoul, and Nanda Mahārāja is the individual soul. By the instructions of Gargamuni, both of them were blessed. Nanda Mahārāja was thinking of Kṛṣṇa's safety from the hands of demons like Pūtanā and Śakaṭāsura, and because he possessed such a son, he thought of himself as most fortunate.

TEXT 21

kālena vrajatālpena
gokule rāma-keśavau
jānubhyāṁ saha pāṇibhyāṁ
riṅgamāṇau vijahratuḥ

SYNONYMS

kālena-of time; vrajatā-passing; alpena-a very small duration; gokule-in Gokula, Vraja-dhāma; rāma-keśavau-both Balarāma and Kṛṣṇa; jānubhyām-by the strength of Their knees; saha pāṇibhyām-resting on Their hands; riṅgamāṇau-crawling; vijahratuḥ-enjoyed childhood play.

After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

One brāhmaṇa devotee says:

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma

"Let others, fearing material existence, worship the Vedas, the Vedic supplementary purāṇas and the Mahābhārata, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling." For a highly exalted devotee, kaivalya, merging into the existence of the Supreme, appears no better than hell (narakāyate). But here one can simply think of the crawling of Kṛṣṇa and Balarāma in the courtyard of Nanda Mahārāja and always merge in transcendental happiness. As long as one is absorbed in thoughts of kṛṣṇa-līlā, especially Kṛṣṇa's childhood pastimes, as Parīkṣit Mahārāja desired to be, one is always merged in actual kaivalya. Therefore Vyāsadeva compiled Śrīmad-Bhāgavatam. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām (Bhāg. 1.7.6). Vyāsadeva compiled Śrīmad-Bhāgavatam, under the instruction of Nārada, so that anyone can take advantage of this literature, think of Kṛṣṇa's pastimes and always be liberated.

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma

TEXT 22

tāv aṅghri-yugmam anukṛṣya sarīsṛpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ
mugdha-prabhītavad upeyatur anti mātroḥ

SYNONYMS

tau-Kṛṣṇa and Balarāma; aṅghri-yugmam anukṛṣya-dragging Their legs; sarīsṛpantau-crawling like snakes; ghoṣa-praghoṣa-ruciram-producing a sound with Their ankle bells that was very, very sweet to hear; vraja-kardameṣu-in the mud created by cow dung and cow urine on the earth of Vrajabhūmi; tat-nāda-by the sound of those ankle bells; hṛṣṭa-manasau-being very much pleased; anusṛtya-following; lokam-other persons; mugdha-thus being enchanted; prabhīta-vat-then again being afraid of them; upeyatuḥ-immediately returned; anti mātroḥ-toward Their mothers.

When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

When Kṛṣṇa and Balarāma were crawling about Vrajabhūmi, They were enchanted by the sound of ankle bells. Thus They sometimes followed other people, who would enjoy the crawling of Kṛṣṇa and Balarāma and exclaim, "Oh, see how Kṛṣṇa and Balarāma are crawling!" Upon hearing this, Kṛṣṇa and Balarāma could understand that these were not Their mothers They were following, and They would return to Their actual mothers. Thus the crawling of Kṛṣṇa and Balarāma was enjoyed by the people of the neighborhood, as well as by mother Yaśodā and Rohiṇī and the two children Themselves.

TEXT 23

tan-mātarau nija-sutau ghṛṇayā snuvantyau
paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām
dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya
mugdha-smitālpa-daśanaṁ yayatuḥ pramodam

SYNONYMS

tat-mātarau-Their mothers (Rohiṇī and Yaśodā); nija-sutau-their own respective sons; ghṛṇayā-with great affection; snuvantyau-allowed to suck the flowing milk from their breasts very happily; paṅka-aṅga-rāga-rucirau-whose beautiful transcendental bodies were covered with muddy cow dung and urine; upagṛhya-taking care of; dorbhyām-by their arms; dattvā-delivering Them; stanam-the breast; prapibatoḥ-when the babies were sucking; sma-indeed; mukham-the mouth; nirīkṣya-and seeing; mugdha-smita-alpa-daśanam-smiling with little teeth coming out of Their mouths (they were more and more attracted); yayatuḥ-and enjoyed; pramodam-transcendental bliss.

Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

As the mothers cared for their respective babies, by the arrangement of yogamāyā the babies thought, "Here is My mother," and the mothers thought, "Here is my son." Because of affection, milk naturally flowed from the mothers' breasts, and the babies drank it. When the mothers saw small teeth coming in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure. As this transcendental affection continued between Rohiṇī and Balarāma and Yaśodā and Kṛṣṇa, they all enjoyed transcendental bliss.

TEXT 24

yarhy aṅganā-darśanīya-kumāra-līlāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ

SYNONYMS

yarhi-when; aṅganā-darśanīya-visible only to the ladies within the house; kumāra-līlau-the pastimes Śrī Kṛṣṇa and Balarāma exhibited as children; antaḥ-vraje-within the inside of Vraja, in the house of Nanda Mahārāja; tat-at that time; abalāḥ-all the ladies;

pragṛhīta-pucchaiḥ-the ends of their tails having been caught by Kṛṣṇa and Balarāma; vatsaiḥ-by the calves; itaḥ tataḥ-here and there; ubhau-both Kṛṣṇa and Balarāma; anukṛṣyamāṇau-being dragged; prekṣantyaḥ-seeing such things; ujjhita-given up; gṛhāḥ-their household affairs; jahṛṣuḥ-enjoyed very much; hasantyaḥ-while laughing.

Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

While crawling in curiosity, Kṛṣṇa and Balarāma would sometimes catch the ends of the tails of calves. The calves, feeling that someone had caught them, would begin to flee here and there, and the babies would hold on very tightly, being afraid of how the calves were moving. The calves, seeing that the babies were holding them tightly, would also become afraid. Then the ladies would come to rescue the babies and gladly laugh. This was their enjoyment.

TEXT 25

śṛṅgy-agni-daṁṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum
gṛhyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alaṁ manaso 'navasthām

SYNONYMS

śṛṅgī-with the cows; agni-fire; daṁṣṭrī-monkeys and dogs; asi-swords; jala-water; dvija-birds; kaṇṭakebhyaḥ-and thorns; krīḍā-parau ati-calau-the babies, being too restless, engaged in play; sva-sutau-their own two sons; niṣeddhum-just to stop Them; gṛhyāṇi-household duties; kartum api-by executing; yatra-when; na-not; tat-jananyau-Their mothers (Rohiṇī and Yaśodā); śekāte-able; āpatuḥ-obtained; alam-indeed; manasaḥ-of the mind; anavasthām-equilibrium.

When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

All these pastimes of Kṛṣṇa, and the great enjoyment exhibited by the mothers, are transcendental; nothing about them is material. They are described in the Brahma-saṁhitā as ānanda-cinmaya-rasa. In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yaśodā and Rohiṇī enjoyed them transcendentally.

TEXT 26

kālenālpena rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghṛṣṭa-jānubhiḥ padbhir
vicakramatur añjasā

SYNONYMS

kālena alpena-within a very short time; rājarṣe-O King (Mahārāja Parīkṣit); rāmaḥ kṛṣṇaḥ ca-both Rāma and Kṛṣṇa; gokule-in the village of Gokula; aghṛṣṭa-jānubhiḥ-without the help of crawling on Their knees; padbhiḥ-by Their legs alone; vicakramatuḥ-began to walk; añjasā-very easily.

O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

Instead of crawling with Their knees, the babies could now stand up by holding on to something and walk little by little, without difficulty, by the strength of Their legs.

TEXT 27

tatas tu bhagavān kṛṣṇo
vayasyair vraja-bālakaiḥ
saha-rāmo vraja-strīṇāṁ
cikrīḍe janayan mudam

SYNONYMS

tataḥ-thereafter; tu-but; bhagavān-the Supreme Personality of Godhead; kṛṣṇaḥ-Lord Kṛṣṇa; vayasyaiḥ-with Their playmates; vraja-bālakaiḥ-with other small children in Vraja; saha-rāmaḥ-along with Balarāma; vraja-strīṇām-of all the ladies of Vraja; cikrīḍe-played very happily; janayan-awakening; mudam-transcendental bliss.

Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

The word saha-rāmaḥ, meaning "along with Balarāma," is significant in this verse. In such transcendental pastimes, Kṛṣṇa is the chief hero, and Balarāma provides additional help.

TEXT 28

kṛṣṇasya gopyo ruciraṁ
vīkṣya kaumāra-cāpalam
śṛṇvantyāḥ kila tan-mātur
iti hocuḥ samāgatāḥ

SYNONYMS

kṛṣṇasya-of Kṛṣṇa; gopyaḥ-all the gopīs; ruciram-very attractive; vīkṣya-observing; kaumāra-cāpalam-the restlessness of the childish pastimes; śṛṇvantyāḥ-just to hear them again and again; kila-indeed; tat-mātuḥ-in the presence of His mother; iti-thus; ha-indeed; ūcuḥ-said; samāgatāḥ-assembled there.

Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

Kṛṣṇa's activities are always very attractive to devotees. Therefore the neighbors, who were friends of mother Yaśodā, informed mother Yaśodā of whatever they saw Kṛṣṇa doing in the neighborhood. Mother Yaśodā, just to hear about the activities of her son, stopped her household duties and enjoyed the information given by the neighborhood friends.

TEXT 29

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ
markān bhokṣyan vibhajati sa cen nātti bhāṇḍaṁ bhinnatti
dravyālābhe sagṛha-kupito yāty upakrośya tokān

SYNONYMS

vatsān-the calves; muñcan-releasing; kvacit-sometimes; asamaye-at odd times; krośa-sañjāta-hāsaḥ-after this, when the head of the house is angry, Kṛṣṇa begins to smile; steyam-obtained by stealing; svādu-very tasteful; atti-eats; atha-thus; dadhi-payaḥ-pot of curd and milk; kalpitaiḥ-devised; steya-yogaiḥ-by some sort of stealing process; markān-to the monkeys; bhokṣyan-giving to eat; vibhajati-divides their portion; saḥ-the monkey; cet-if; na-not; atti-eats; bhāṇḍam-the pot; bhinnatti-He breaks; dravya-alābhe-when eatables are unavailable or He cannot find such pots; sa-gṛha-kupitaḥ-He becomes angry at the residents of the house; yāti-He goes away; upakrośya-irritating and pinching; tokān-the small children.

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

The narration of Kṛṣṇa's naughty childhood activities would be presented to mother Yaśodā in the form of complaints. Sometimes Kṛṣṇa would enter the house of a neighbor, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be released when their mothers are milked, but Kṛṣṇa would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Kṛṣṇa and try to catch Him, saying, "Here is Kṛṣṇa doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would again try to capture Him, saying, "Here is the butter thief. Better capture Him!" And they would be angry. But Kṛṣṇa would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Kṛṣṇa to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Kṛṣṇa was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

TEXT 30

hastāgrāhye racayati vidhiṁ pīṭhakolūkhalādyaiś
chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit
dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ
kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ

SYNONYMS

hasta-agrāhye-when the destination is out of the reach of His hands; racayati-He arranges to make; vidhim-a means; pīṭhaka-by wooden planks piled together; ulūkhala-ādyaiḥ-and by overturning the stone mortar for grinding spices; chidram-a hole; hi-indeed; antaḥ-nihita-about the contents of the pot; vayunaḥ-with such knowledge; śikya-hanging by a swing; bhāṇḍeṣu-in the pots; tat-vit-expert in that knowledge, or in full knowledge; dhvānta-āgāre-in a very dark room; dhṛta-maṇi-gaṇam-because of being decorated with valuable jewels; sva-aṅgam-His own body; artha-pradīpam-is the light required for seeing in darkness; kāle-after that, in due course of time; gopyaḥ-the elderly gopīs; yarhi-as soon as; gṛha-kṛtyeṣu-in discharging household affairs; su-vyagra-cittāḥ-are busily engaged.

"When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

Formerly, in every household, yogurt and butter were kept for use in emergencies. But Kṛṣṇa and Balarāma would pile up planks so that They could reach the pots and would then pick holes in the pots with Their hands so that the contents would leak out and They could drink it. This was another means for stealing butter and milk. When the butter and milk were kept in a dark room, Kṛṣṇa and Balarāma would go there and make the place bright with the valuable jewels on Their bodies. On the whole, Kṛṣṇa and Balarāma engaged in stealing butter and milk from the neighborhood houses in many ways.

TEXT 31

evaṁ dhārṣṭyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste
itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat

SYNONYMS

evam-in this way; dhārṣṭyāni-naughty activities; uśati-in a neat and clean place; kurute-sometimes does; mehana-ādīni-passing stool and urine; vāstau-in our houses; steya-upāyaiḥ-and by inventing different devices to steal butter and milk; viracita-kṛtiḥ-is very expert; su-pratīkaḥ-is now sitting down here like a very good, well-behaved child; yathā āste-while staying here; ittham-all these topics of conversation; strībhiḥ-by the gopīs; sa-bhaya-nayana-just now sitting there with fearful eyes; śrī-mukha-such a beautiful face; ālokinībhiḥ-by the gopīs, who were enjoying the pleasure of seeing; vyākhyāta-arthā-and while complaining against Him before mother Yaśodā; prahasita-mukhī-they were smiling and enjoying; na-not; hi-indeed; upālabdhum-to chastise and threaten (rather, she enjoyed how Kṛṣṇa was sitting there as a very good boy); aicchat-she desired.

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

Kṛṣṇa's business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Kṛṣṇa would chastise him, saying, "You are a thief." Aside from being a thief in His childhood affairs, Kṛṣṇa acted as an expert thief when He was young by attracting young girls and enjoying them in the rāsa dance. This is Kṛṣṇa's business. He is also violent, as the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God, the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Kṛṣṇa is always pure, and He is always the Supreme Absolute Truth. Kṛṣṇa may do anything supposedly abominable in material life, yet still He is attractive. Therefore His name is Kṛṣṇa, meaning "all-attractive." This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Kṛṣṇa's face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Kṛṣṇa's activities. Thus the gopīs remained satisfied, and Kṛṣṇa enjoyed their happiness. Therefore another name of Kṛṣṇa is Gopī-jana-vallabha because He invented such activities to please the gopīs.

TEXT 32

ekadā krīḍamānās te
rāmādyā gopa-dārakāḥ
kṛṣṇo mṛdaṁ bhakṣitavān
iti mātre nyavedayan

SYNONYMS

ekadā-once upon a time; krīḍamānāḥ-now Kṛṣṇa, being still more grown up, was playing with other children of the same age; te-they; rāma-ādyāḥ-Balarāma and others; gopa-dārakāḥ-other boys born in the same neighborhood of the cowherd men; kṛṣṇaḥ mṛdam bhakṣitavān-O Mother, Kṛṣṇa has eaten earth (a complaint was lodged); iti-thus; mātre-unto mother Yaśodā; nyavedayan-they submitted.

One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."

Here is another of Kṛṣṇa's transcendental activities invented to please the gopīs. First a complaint was lodged with mother Yaśodā about Kṛṣṇa's stealing, but mother Yaśodā did not chastise Him. Now, in an attempt to awaken mother Yaśodā's anger so that she would chastise Kṛṣṇa, another complaint was invented-that Kṛṣṇa had eaten earth.

TEXT 33

sā gṛhītvā kare kṛṣṇam
upālabhya hitaiṣiṇī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata

SYNONYMS

sā-mother Yaśodā; gṛhītvā-taking; kare-within the hands (being anxious about what Kṛṣṇa might have eaten); kṛṣṇam-Kṛṣṇa; upālabhya-wanted to chastise Him; hita-eṣiṇī-because she was anxious for the welfare of Kṛṣṇa, she became very much agitated, thinking, "How is it that Kṛṣṇa has eaten earth?"; yaśodā-mother Yaśodā; bhaya-sambhrānta-prekṣaṇa-akṣam-began to look very carefully within Kṛṣṇa's mouth in fear, to see if Kṛṣṇa had eaten something dangerous; abhāṣata-began to address Kṛṣṇa.

Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

TEXT 34

kasmān mṛdam adāntātman
bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete
kumārās te 'grajo 'py ayam

SYNONYMS

kasmāt-why; mṛdam-dirt; adānta-ātman-You restless boy; bhavān-You; bhakṣitavān-have eaten; rahaḥ-in a solitary place; vadanti-are lodging this complaint; tāvakāḥ-Your friends and playmates; hi-indeed; ete-all of them; kumārāḥ-boys; te-Your; agrajaḥ-older brother; api-also (confirms); ayam-this.

Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

Mother Yaśodā was agitated by Kṛṣṇa's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Kṛṣṇa replied, "My dear mother, they have plotted together and lodged a complaint against Me so that you will punish Me. My elder brother, Balarāma, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

TEXT 35

nāhaṁ bhakṣitavān amba
sarve mithyābhiśaṁsinaḥ
yadi satya-giras tarhi
samakṣaṁ paśya me mukham

SYNONYMS

na-not; aham-I; bhakṣitavān-have eaten dirt; amba-My dear mother; sarve-all of them; mithya-abhiśaṁsinaḥ-all liars, simply complaining against Me so that you may chastise Me; yadi-if it is actually a fact; satya-giraḥ-that they have spoken the truth; tarhi-then; samakṣam-directly; paśya-see; me-My; mukham-mouth.

Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

Kṛṣṇa presented Himself as an innocent child to increase the transcendental ecstasy of maternal affection. As described in the śāstra, tāḍana-bhayān mithyoktir vātsalya-rasa-poṣikā. This means that sometimes a small child speaks lies. For example, he may have stolen something or eaten something and yet deny that he has done so. We ordinarily see this in the material world, but in relation to Kṛṣṇa it is different; such activities are meant to endow the devotee with transcendental ecstasy. The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in Śrīmad-Bhāgavatam (10.12.11), kṛta-puṇya-puñjāḥ: a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Kṛṣṇa and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations. One should never accuse such devotees of being ordinary boys speaking lies, for they attained this stage of associating with Kṛṣṇa by great austerities (tapasā brahmacaryeṇa śamena ca damena ca [SB 6.1.13]).

TEXT 36

yady evaṁ tarhi vyādehī-
ty uktaḥ sa bhagavān hariḥ
vyādattāvyāhataiśvaryaḥ
krīḍā-manuja-bālakaḥ

SYNONYMS

yadi-if; evam-it is so; tarhi-then; vyādehi-open Your mouth wide (I want to see); iti uktaḥ-in this way ordered by mother Yaśodā; saḥ-He; bhagavān-the Supreme Personality of Godhead; hariḥ-the Supreme Lord; vyādatta-opened His mouth; avyāhata-aiśvaryaḥ-without minimizing any potencies of absolute opulence (aiśvaryasya samagrasya); krīḍā-pastimes; manuja-bālakaḥ-exactly like the child of a human being.

Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

Without disturbing the ecstasy of His mother's affection, Kṛṣṇa opened His mouth and displayed His own natural opulences. When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary śāka, spinach, he prefers to eat that. Similarly, although Kṛṣṇa was full of opulences, now, by the order of mother Yaśodā, He opened wide His mouth like a human child and did not neglect the transcendental humor of maternal affection.

TEXTS 37–39

sā tatra dadṛśe viśvaṁ
jagat sthāsnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ
sa-vāyv-agnīndu-tārakam
jyotiś-cakraṁ jalaṁ tejo
nabhasvān viyad eva ca
vaikārikāṇīndriyāṇi
mano mātrā guṇās trayaḥ
etad vicitraṁ saha-jīva-kāla-
svabhāva-karmāśaya-liṅga-bhedam
sūnos tanau vīkṣya vidāritāsye
vrajaṁ sahātmānam avāpa śaṅkām

SYNONYMS

sā-mother Yaśodā; tatra-within the wide-open mouth of Kṛṣṇa; dadṛśe-saw; viśvam-the whole universe; jagat-moving entities; sthāsnu-maintenance of nonmoving entities; ca-and; kham-the sky; diśaḥ-the directions; sa-adri-with the mountains; dvīpa-islands; abdhi-and oceans; bhū-golam-the surface of the earth; sa-vāyu-with the blowing wind; agni-fire; indu-the moon; tārakam-stars; jyotiḥ-cakram-the planetary systems; jalam-water; tejaḥ-light; nabhasvān-outer space; viyat-the sky; eva-also; ca-and; vaikārikāṇi-creation by transformation of ahaṅkāra; indriyāṇi-the senses; manaḥ-mind; mātrāḥ-sense perception; guṇāḥ trayaḥ-the three material qualities (sattva, rajas and tamas); etat-all these; vicitram-varieties; saha-along with; jīva-kāla-the duration of life of all living entities; svabhāva-natural instinct; karma-āśaya-resultant action and desire for material enjoyment; liṅga-bhedam-varieties of bodies according to desire; sūnoḥ tanau-in the body of her son; vīkṣya-seeing; vidārita-āsye-within the wide-open mouth; vrajam-Vṛndāvana-dhāma, Nanda Mahārāja's place; saha-ātmānam-along with herself; avāpa-was struck; śaṅkām-with all doubts and wonder.

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

All the cosmic manifestations that exist on the gross and subtle elements, as well as the means of their agitation, the three guṇas, the living entity, creation, maintenance, annihilation and everything going on in the external energy of the Lord-all this comes from the Supreme Personality of Godhead, Govinda. Everything is within the control of the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: everything in the material nature (prakṛti) works under His control. Because all these manifestations come from Govinda, they could all be visible within the mouth of Govinda. Quite astonishingly, mother Yaśodā was afraid because of intense maternal affection. She could not believe that within the mouth of her son such things could appear. Yet she saw them, and therefore she was struck with fear and wonder.

TEXT 40

kiṁ svapna etad uta devamāyā
kiṁ vā madīyo bata buddhi-mohaḥ
atho amuṣyaiva mamārbhakasya
yaḥ kaścanautpattika ātma-yogaḥ

SYNONYMS

kim-whether; svapnaḥ-a dream; etat-all this; uta-or otherwise; deva-māyā-an illusory manifestation by the external energy; kim vā-or else; madīyaḥ-my personal; bata-indeed; buddhi-mohaḥ-illusion of intelligence; atho-otherwise; amuṣya-of such; eva-indeed; mama arbhakasya-of my child; yaḥ-which; kaścana-some; autpattikaḥ-natural; ātma-yogaḥ-personal mystic power.

[Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, "I am not dreaming, because my eyes are open. I am actually seeing what is happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by devamāyā. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into devamāyā? That also is not possible." Then mother Yaśodā considered whether the vision might be due to bewilderment: "I am fit in health; I am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Gargamuni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

TEXT 41

atho yathāvan na vitarka-gocaraṁ
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyaṁ praṇatāsmi tat-padam

SYNONYMS

atho-therefore she decided to surrender unto the Supreme Lord; yathā-vat-as perfectly as one can perceive; na-not; vitarka-gocaram-beyond all arguments, reason and sense perception; cetaḥ-by consciousness; manaḥ-by mind; karma-by activities; vacobhiḥ-or by words; añjasā-taking all of them together, we cannot understand them; yat-āśrayam-under whose control; yena-by whom; yataḥ-from whom; pratīyate-can be conceived only that from Him everything emanates; su-durvibhāvyam-beyond our sense perception or consciousness; praṇatā asmi-let me surrender; tat-padam-at His lotus feet.

Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yaśodā, being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord. It is said, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet (Mahābhārata, Bhīṣma parva 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yaśodā. Whatever happens, the original cause is the Supreme Personality of Godhead (sarva-kāraṇa-kāraṇam [Bs. 5.1]). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yaśodā concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(Bhāg. 10.14.8)

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again. Such a devotee is called mukti-pade sa dāya-bhāk; that is, he is guaranteed his liberation from this material world. As stated in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino nityās
tāṁs titikṣasva bhārata

We should know that material suffering due to the material body will come and go. Therefore we must tolerate the suffering and proceed with discharging our duty as ordained by our spiritual master.

TEXT 42

ahaṁ mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatiḥ sa me gatiḥ

SYNONYMS

aham-my existence (”I am something”); mama-my; asau-Nanda Mahārāja; patiḥ-husband; eṣaḥ-this (Kṛṣṇa); me sutaḥ-is my son; vraja-īśvarasya-of my husband, Nanda Mahārāja; akhila-vitta-pā-I am the possessor of unlimited opulence and wealth; satī-because I am his wife; gopyaḥ ca-and all the damsels of the cowherd men; gopāḥ-all the cowherd men (are my subordinates); saha-godhanāḥ ca-with the cows and calves; me-my; yat-māyayā-all such things addressed by me are, after all, given by the mercy of the Supreme; ittham-thus; kumatiḥ-I am wrongly thinking they are my possessions; saḥ me gatiḥ-He is therefore my only shelter (I am simply instrumental).

It is by the influence of the Supreme Lord’s māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation. Whatever wealth, opulence or whatever else we may possess belongs not to us but to the Supreme Personality of Godhead, who is the ultimate shelter of everyone and the ultimate owner of everything. As stated by the Lord Himself in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

”The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.”

We should not be proud of our possessions. As expressed by mother Yaśodā herein, ”I am not the owner of possessions, the opulent wife of Nanda Mahārāja. The estate, the possessions, the cows and calves and the subjects like the gopīs and cowherd men are all given to me.” One should give up thinking of ”my possessions, my son and my husband” (janasya moho’yam ahaṁ mameti [SB 5.5.8]). Nothing belongs to anyone but the Supreme Lord. Only because of illusion do we wrongly think, ”I am existing” or ”Everything belongs to me.” Thus mother Yaśodā completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, ”My endeavors to protect my son by charity and other auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme Personality of Godhead.” As stated by Prahlāda Mahārāja (Bhāg. 7.9.19), bālasya neha śaraṇaṁ pitarau nṛsiṁha: a father and mother cannot ultimately take care of their children. Ato gṛha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti (Bhāg. 5.5.8). One’s land, home, wealth and all of one’s possessions belong to the Supreme Personality of Godhead, although we wrongly think, ”I am this” and ”These things are mine.”

TEXT 43

itthaṁ vidita-tattvāyāṁ
gopikāyāṁ sa īśvaraḥ
vaiṣṇavīṁ vyatanon māyāṁ
putra-snehamayīṁ vibhuḥ

SYNONYMS

ittham-in this way; vidita-tattvāyām-when she understood the truth of everything philosophically; gopikāyām-unto mother Yaśodā; saḥ-the Supreme Lord; īśvaraḥ-the supreme controller; vaiṣṇavīm-viṣṇumāyā, or yogamāyā; vyatanot-expanded; māyām-yogamāyā; putra-sneha-mayīm-very much attached because of maternal affection for her son; vibhuḥ-the Supreme Lord.

Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son.

Although mother Yaśodā understood the whole philosophy of life, at the next moment she was overwhelmed by affection for her son by the influence of yogamāyā. Unless she took care of her son Kṛṣṇa, she thought, how could He be protected? She could not think otherwise, and thus she forgot all her philosophical speculations. This forgetfulness is described by Śrīla Viśvanātha Cakravartī Ṭhākura as being inspired by the influence of yogamāyā (mohana-sādharmyān māyām). Materialistic persons are captivated by mahāmāyā, whereas devotees, by the arrangement of the spiritual energy, are captivated by yogamāyā.

TEXT 44

sadyo naṣṭa-smṛtir gopī
sāropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayāsīd yathā purā

SYNONYMS

sadyaḥ-after all these philosophical speculations, mother Yaśodā fully surrendered to the Supreme Personality of Godhead; naṣṭa-smṛtiḥ-having gotten rid of the memory of seeing the universal form within Kṛṣṇa's mouth; gopī-mother Yaśodā; sā-she; āropya-seating; āroham-on the lap; ātmajam-her son; pravṛddha-increased; sneha-by affection; kalila-affected; hṛdayā-the core of her heart; āsīt-became situated; yathā purā-as she was formerly.

Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

Mother Yaśodā regarded the vision of the universal form within Kṛṣṇa's mouth as an arrangement of yogamāyā, like a dream. As one forgets everything after a dream, mother Yaśodā immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, "Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him."

TEXT 45

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

SYNONYMS

trayyā-by studying the three Vedas (Sāma, Yajur and Atharva); ca-also; upaniṣadbhiḥ ca-and by studying the Vedic knowledge of the Upaniṣads; sāṅkhya-yogaiḥ-by reading the literature of sāṅkhya-yoga; ca-and; sātvataiḥ-by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pañcarātras; upagīyamāna-māhātmyam-whose glories are worshiped (by all these Vedic literatures); harim-unto the Supreme Personality of Godhead; sā-she; amanyata-considered (ordinary); ātmajam-as her own son.

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

As stated in Bhagavad-gītā (15.15) by the Supreme Personality of Godhead, Kṛṣṇa, the purpose of studying the Vedas is to understand Him (vedaiś ca sarvair aham eva vedyaḥ). Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī that there are three purposes in the Vedas. One is to understand our relationship with Kṛṣṇa (sambandha), another is to act according to that relationship (abhidheya), and the third is to reach the ultimate goal (prayojana). The word prayojana means "necessities," and the ultimate necessity is explained by Śrī Caitanya Mahāprabhu. premā pum-artho mahān: the greatest necessity for a human being is the achievement of love for the Supreme Personality of Godhead. Here we see that mother Yaśodā is on the highest stage of necessity, for she is completely absorbed in love for Kṛṣṇa.

In the beginning, the Vedic purpose is pursued in three ways (trayī)-by karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. When one reaches the complete, perfect stage of upāsanā-kāṇḍa, one comes to worship Nārāyaṇa, or Lord Viṣṇu. When Pārvatī asked Lord Mahādeva, Lord Śiva, what is the best method of upāsanā, or worship, Lord Śiva answered, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. Viṣṇūpāsanā, or viṣṇv-ārādhana, worship of Lord Viṣṇu, is the highest stage of perfection, as realized by Devakī. But here mother Yaśodā performs no upāsanā, for she has developed transcendental ecstatic love for Kṛṣṇa. Therefore her position is better than that of Devakī. In order to show this, Śrīla Vyāsadeva enunciates this verse, trayyā copaniṣadbhiḥ etc.

When a human being enters into the study of the Vedas to obtain vidyā, knowledge, he begins to take part in human civilization. Then he advances further to study the Upaniṣads and gain brahma jñāna, impersonal realization of the Absolute Truth, and then he advances still further, to sāṅkhya-yoga, in order to understand the supreme controller, who is indicated in Bhagavad-gītā (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān/puruṣaṁ śāśvatam [Bg. 10.12]). When one understands that puruṣa, the supreme controller, to be Paramātmā, one is engaged in the method of yoga (dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (brahmeti paramātmeti bhagavān iti śabdyate), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā). The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in Bhagavad-gītā (4.11):

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." One may be a karmī, a jñānī, a yogī and then a bhakta or prema-bhakta. But the ultimate stage of realization is prema-bhakti, as actually demonstrated by mother Yaśodā.

TEXT 46

śrī-rājovāca
nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); nandaḥ-Mahārāja Nanda; kim-what; akarot-performed; brahman-O learned brāhmaṇa; śreyaḥ-auspicious activities, like performing penances and austerities; evam-as exhibited by him;

mahā-udayam-from which they achieved the greatest perfection; yaśodā-mother Yaśodā; ca-also; mahā-bhāgā-most fortunate; papau-drank; yasyāḥ-of whom; stanam-the breast milk; hariḥ-the Supreme Personality of Godhead.

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

As stated in Bhagavad-gītā (7.16), catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna. Without sukṛti, or pious activities, no one can come to the shelter of the Supreme Personality of Godhead. The Lord is approached by four kinds of pious men (ārto jijñāsur arthārthī jñānī ca), but here we see that Nanda Mahārāja and Yaśodā surpassed all of them. Therefore Parīkṣit Mahārāja naturally inquired, "What kind of pious activities did they perform in their past lives by which they achieved such a stage of perfection?" Of course, Nanda Mahārāja and Yaśodā are accepted as the father and mother of Kṛṣṇa, yet mother Yaśodā was more fortunate than Nanda Mahārāja, Kṛṣṇa's father, because Nanda Mahārāja was sometimes separated from Kṛṣṇa whereas Yaśodā, Kṛṣṇa's mother, was not separated from Kṛṣṇa at any moment. From Kṛṣṇa's babyhood to His childhood and from His childhood to His youth, mother Yaśodā was always in association with Kṛṣṇa. Even when Kṛṣṇa was grown up, He would go to Vṛndāvana and sit on the lap of mother Yaśodā. Therefore there is no comparison to the fortune of mother Yaśodā, and Parīkṣit Mahārāja naturally inquired, yaśodā ca mahā-bhāgā.

TEXT 47

pitarau nānvavindetāṁ
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham

SYNONYMS

pitarau-the actual father and mother of Kṛṣṇa; na-not; anvavindetām-enjoyed; kṛṣṇa-of Kṛṣṇa; udāra-magnanimous; arbhaka-īhitam-the childhood pastimes He performed; gāyanti-are glorifying; adya api-even today; kavayaḥ-great, great sages and saintly persons; yat-which is; loka-śamala-apaham-by hearing of which the contamination of the whole material world is vanquished.

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

Kṛṣṇa actually took birth from the womb of Devakī, but just after His birth He was transferred to the home of mother Yaśodā. Devakī could not even have Kṛṣṇa suck her breast. Therefore Parīkṣit Mahārāja was astonished. How had mother Yaśodā and Nanda Mahārāja become so fortunate that they enjoyed the complete childhood pastimes of Kṛṣṇa, which are still glorified by saintly persons? What had they done in the past by which they were elevated to such an exalted position?

TEXT 48

śrī-śuka uvāca
droṇo vasūnāṁ pravaro
dharayā bhāryayā saha
kariṣyamāṇa ādeśān
brahmaṇas tam uvāca ha

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; droṇaḥ-by the name Droṇa; vasūnām-of the eight Vasus (a type of demigod); pravaraḥ-who was the best; dharayā-with Dharā; bhāryayā-His wife; saha-with; kariṣyamāṇaḥ-just to execute; ādeśān-the orders; brahmaṇaḥ-of Lord Brahmā; tam-unto him; uvāca-said; ha-in the past.

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

As stated in the Brahma-saṁhitā (5.37):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

When Kṛṣṇa descends anywhere, He is accompanied by His own associates. These associates are not ordinary living beings. Kṛṣṇa's pastimes are eternal, and when He descends, He comes with His associates. Therefore Nanda and mother Yaśodā are the eternal father and mother of Kṛṣṇa. This means that whenever Kṛṣṇa descends, Nanda and Yaśodā, as well as Vasudeva and Devakī, also descend as the Lord's father and mother. Their personalities are expansions of Kṛṣṇa's personal body; they are not ordinary living beings. Mahārāja Parīkṣit knew this, but he was curious to know from Śukadeva Gosvāmī whether it is possible for an ordinary human being to come to this stage by sādhana-siddhi. There are two kinds of perfection-nitya-siddhi and sādhana-siddhi. A nitya-siddha is one who is eternally Kṛṣṇa's associate, an expansion of Kṛṣṇa's personal body, whereas a sādhana-siddha is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage. Thus the purpose of Mahārāja Parīkṣit's inquiry was to determine whether an ordinary human being can attain the position of mother Yaśodā and Nanda Mahārāja. Śukadeva Gosvāmī answered this question as follows.

TEXT 49

jātayor nau mahādeve
bhuvi viśveśvare harau
bhaktiḥ syāt paramā loke
yayāñjo durgatiṁ taret

SYNONYMS

jātayoḥ-after we two have taken birth; nau-both husband and wife, Droṇa and Dharā; mahādeve-in the Supreme Person, the Supreme Personality of Godhead; bhuvi-on the earth; viśva-īśvare-in the master of all the planetary systems; harau-in the Supreme Lord; bhaktiḥ-devotional service; syāt-will be spread; paramā-the ultimate goal of life; loke-in the world; yayā-by which; añjaḥ-very easily; durgatim-miserable life; taret-one can avoid and be delivered.

Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

This statement by Droṇa clearly indicates that Droṇa and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa's appearance, Droṇa and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in Bhagavad-gītā that His birth is not ordinary (janma karma ca me divyam [Bg. 4.9]).

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6) Before Kṛṣṇa's appearance, Droṇa and Dharā appear in order to become His father and mother. It is they who appear as Nanda Mahārāja and his wife, Yaśodā. In other words, it is not possible for a sādhana-siddha living being to become the father or mother of Kṛṣṇa, for Kṛṣṇa's father and mother are already designated. But by following the principles exhibited by Nanda Mahārāja and Yaśodā and their associates, the inhabitants of Vṛndāvana, ordinary living beings may attain such affection as exhibited by Nanda and Yaśodā.

When Droṇa and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa. Kṛṣṇa's appearance means paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-the devotees are protected, and the miscreants are vanquished. Whenever Kṛṣṇa comes, He distributes the highest goal of life, devotional service. He appears as Caitanya Mahāprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (duḥkhālayam aśāśvatam [Bg. 8.15]), where the living beings struggle for existence. The Lord says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are struggling to become happy, but unless they take to the bhakti cult, their happiness is not possible. Kṛṣṇa clearly says:

aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3)

Foolish persons do not know how risky life is here if one does not follow the instructions of Kṛṣṇa. The Kṛṣṇa consciousness movement, therefore, has been started so that by practicing Kṛṣṇa consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Kṛṣṇa consciousness. It is not optional; it is compulsory. If we do not take to Kṛṣṇa consciousness, our life is very risky. Everything is explained in Bhagavad-gītā. Therefore, to learn how to become free from the miserable condition of material existence, Bhagavad-gītā As It Is is the preliminary study. Then, if one understands Bhagavad-gītā, one can proceed to Śrīmad-Bhāgavatam, and if one advances further, one may study Caitanya-caritāmṛta. We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

TEXT 50

astv ity uktaḥ sa bhagavān
vraje droṇo mahā-yaśāḥ
jajñe nanda iti khyāto
yaśodā sā dharābhavat

SYNONYMS

astu-when Brahmā agreed, "Yes, it is all right"; iti uktaḥ-thus being ordered by him; saḥ-he (Droṇa); bhagavān-eternally the father of Kṛṣṇa (Bhagavān's father is also Bhagavān); vraje-in Vrajabhūmi, Vṛndāvana; droṇaḥ-Droṇa, the most powerful Vasu; mahā-yaśāḥ-the very famous transcendentalist; jajñe-appeared; nandaḥ-as Nanda Mahārāja; iti-thus; khyātaḥ-is celebrated; yaśodā-as mother Yaśodā; sā-she; dharā-the same Dharā; abhavat-appeared.

When Brahmā said, "Yes, let it be so," the most fortune Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

Because whenever Kṛṣṇa appears on this earth He superficially needs a father and mother, Droṇa and Dharā, His eternal father and mother, appeared on earth before Kṛṣṇa as Nanda Mahārāja and Yaśodā. In contrast to Sutapā and Pṛśnigarbha, they did not undergo severe penances and austerities to become the father and mother of Kṛṣṇa. This is the difference between nitya-siddha and sādhana-siddha.

TEXT 51

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āsīd
gopa-gopīṣu bhārata

SYNONYMS

tataḥ-thereafter; bhaktiḥ bhagavati-the cult of bhakti, devotional service unto the Supreme Personality of Godhead; putrī-bhūte-in the Lord, who had appeared as the son of mother Yaśodā; janārdane-in Lord Kṛṣṇa; dam-patyoḥ-of both husband and wife; nitarām-continuously; āsīt-there was; gopa-gopīṣu-all the inhabitants of Vṛndāvana, the gopas and the gopīs, associating with Nanda Mahārāja and Yaśodā and following in their footsteps; bhārata-O Mahārāja Parīkṣit.

Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring gopas and gopīs this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the gopas and gopīs exchanged feelings with the Lord, the more their devotional service increased. Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Kṛṣṇa, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood. When Kṛṣṇa exhibited His childhood pastimes, not only did Nanda Mahārāja and Yaśodā increase their devotional affection, but those in their association also increased in devotional service. In other words, persons who follow the activities of Vṛndāvana will also develop devotional service in the highest perfection.

TEXT 52

kṛṣṇo brahmaṇa ādeśaṁ
satyaṁ kartuṁ vraje vibhuḥ
saha-rāmo vasaṁś cakre
teṣāṁ prītiṁ sva-līlayā

SYNONYMS

kṛṣṇaḥ-the Supreme Personality, Kṛṣṇa; brahmaṇaḥ-of Lord Brahmā; ādeśam-the order; satyam-truthful; kartum-to make; vraje-in Vrajabhūmi, Vṛndāvana; vibhuḥ-the supreme powerful; saha-rāmaḥ-along with Balarāma; vasan-residing; cakre-increased; teṣām-of all the inhabitants of Vṛndāvana; prītim-the pleasure; sva-līlayā-by His transcendental pastimes.

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Lord Kṛṣṇa Shows the Universal Form Within His Mouth."

20.11.8 Chapter Nine

Mother Yaśodā Binds Lord Lord Kṛṣṇa

While mother Yaśodā was allowing Kṛṣṇa to drink her breast milk, she was forced to stop because she saw the milk pan boiling over on the oven. The maidservants being engaged in other business, she stopped allowing Kṛṣṇa to drink from her breast and immediately attended to the overflowing milk pan. Kṛṣṇa became very angry because of His mother's behavior and devised a means of breaking the pots of yogurt. Because He created this disturbance, mother Yaśodā decided to bind Him. These incidents are described in this chapter.

One day, the maidservants being engaged in other work, mother Yaśodā was churning the yogurt into butter herself, and in the meantime Kṛṣṇa came and requested her to allow Him to suck her breast milk. Of course, mother Yaśodā immediately allowed Him to do so, but then she saw that the hot milk on the oven was boiling over, and therefore she immediately stopped allowing Kṛṣṇa to drink the milk of her breast and went to stop the milk on the oven from overflowing. Kṛṣṇa, however, having been interrupted in His business of sucking the breast, was very angry. He took a piece of stone, broke the churning pot and entered a room, where He began to eat the freshly churned butter. When mother Yaśodā, after attending to the overflowing milk, returned and saw the pot broken, she could understand that this was the work of Kṛṣṇa, and therefore she went to search for Him. When she entered the room, she saw Kṛṣṇa standing on the ulūkhala, a large mortar for grinding spices. Having turned the mortar upside down, He was stealing butter hanging from a swing and was distributing the butter to the monkeys. As soon as Kṛṣṇa saw that His mother had come, He immediately began to run away, and mother Yaśodā began to follow Him. After going some distance, mother Yaśodā was able to catch Kṛṣṇa, who because of His offense was crying. Mother Yaśodā, of course, threatened to punish Kṛṣṇa if He acted that way again, and she decided to bind Him with rope. Unfortunately, when the time came to knot the rope, the rope with which she wanted to bind Him was short by a distance equal to the width of two fingers. When she made the rope longer by adding another rope, she again saw that it was short by two fingers. Again and again she tried, and again and again she found the rope too short by two fingers. Thus she became very tired, and Kṛṣṇa, seeing His affectionate mother so tired, allowed Himself to be bound. Now, being compassionate, He did not show her His unlimited potency. After mother Yaśodā bound Kṛṣṇa and became engaged in other household affairs, Kṛṣṇa observed two yamala-arjuna trees, which were actually Nalakūvara and Maṇigrīva, two sons of Kuvera who had been condemned by Nārada Muni to become trees. Kṛṣṇa, by His mercy, now began to proceed toward the trees to fulfill the desire of Nārada Muni.

TEXTS 1–2

śrī-śuka uvāca
ekadā gṛha-dāsīṣu
yaśodā nanda-gehinī
karmāntara-niyuktāsu
nirmamantha svayaṁ dadhi
yāni yānīha gītāni
tad-bāla-caritāni ca
dadhi-nirmanthane kāle
smarantī tāny agāyata

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; ekadā-one day; gṛha-dāsīṣu-when all the maidservants of the household were otherwise engaged; yaśodā-mother Yaśodā; nanda-gehinī-the queen of Nanda Mahārāja; karma-antara-in other household affairs; niyuktāsu-being engaged; nirmamantha-churned; svayam-personally; dadhi-the yogurt; yāni-all such; yāni-such; iha-in this connection; gītāni-songs; tat-bāla-caritāni-in which the activities of her own child were enacted; ca-and; dadhi-nirmanthane-while churning the yogurt; kāle-at that time; smarantī-remembering; tāni-all of them (in the form of songs); agāyata-chanted.

Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

Śrīla Viśvanātha Cakravartī Ṭhākura, quoting from the Vaiṣṇava-toṣaṇī of Śrīla Sanātana Gosvāmī, says that the incident of Kṛṣṇa's breaking the pot of yogurt and being bound by mother Yaśodā took place on the Dipavali Day, or Dīpa-mālikā. Even today in India, this festival is generally celebrated very gorgeously in the month of Kārtika by fireworks and lights, especially in Bombay. It is to be understood that among all the cows of Nanda Mahārāja, several of mother Yaśodā's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yaśodā wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since she thought that this child Kṛṣṇa was going to the houses of neighborhood gopas and gopīs to steal butter because He did not like the milk and yogurt ordinarily prepared.

While churning the butter, mother Yaśodā was singing about the childhood activities of Kṛṣṇa. It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yaśodā did not want to forget Kṛṣṇa's activities at any time. Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Pūtanā, Aghāsura, Śakaṭāsura and Tṛṇāvarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Kṛṣṇa conscious twenty-four hours a day. This incident shows how Kṛṣṇa conscious mother Yaśodā was. To stay in Kṛṣṇa consciousness, we should follow such persons.

TEXT 3

kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ
putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ
rajjv-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca
svinnaṁ vaktraṁ kabara-vigalan-mālatī nirmamantha

SYNONYMS

kṣaumam-saffron and yellow mixed; vāsaḥ-mother Yaśodā was wearing such a sari; pṛthu-kaṭi-taṭe-surrounding her large hips; bibhratī-shaking; sūtra-naddham-bound with a belt; putra-sneha-snuta-because of intense love for her child, became wet with milk; kuca-yugam-the nipples of her breasts; jāta-kampam ca-as they were very nicely moving and quivering; su-bhrūḥ-who had very beautiful eyebrows; rajju-ākarṣa-by pulling on the rope of the churning rod; śrama-because of the labor; bhuja-on whose hands; calat-kaṅkaṇau-the two bangles were moving; kuṇḍale-the two earrings; ca-also; svinnam-her hair was black like a cloud, so perspiration was dropping like rain; vaktram-throughout her face; kabara-vigalat-mālatī-and mālatī flowers were dropping from her hair; nirmamantha-thus mother Yaśodā was churning the butter.

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yaśodā. It is not that one should desire to become like Yaśodā, for this is Māyāvāda. Either in parental affection or conjugal love, friendship or servitorship-in any way-we must follow in the footsteps of the inhabitants of Vṛndāvana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yaśodā's features-how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yaśodā in maternal affection for Kṛṣṇa.

TEXT 4

tāṁ stanya-kāma āsādya
mathnantīṁ jananīṁ hariḥ
gṛhītvā dadhi-manthānaṁ
nyaṣedhat prītim āvahan

SYNONYMS

tām-unto mother Yaśodā; stanya-kāmaḥ-Kṛṣṇa, who was desiring to drink her breast milk; āsādya-appearing before her; mathnantīm-while she was churning butter; jananīm-to the mother; hariḥ-Kṛṣṇa; gṛhītvā-catching; dadhi-manthānam-the churning rod; nyaṣedhat-forbade; prītim āvahan-creating a situation of love and affection.

While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

Kṛṣṇa was sleeping within the room, and as soon as He got up, He became hungry and went to His mother. Wanting to stop her from churning and drink the milk of her breasts, He stopped her from moving the churning rod.

TEXT 5

tam aṅkam ārūḍham apāyayat stanaṁ
sneha-snutaṁ sa-smitam īkṣatī mukham
atṛptam utsṛjya javena sā yayāv
utsicyamāne payasi tv adhiśrite

SYNONYMS

tam-unto Kṛṣṇa; aṅkam ārūḍham-very affectionately allowing Him to sit down on her lap; apāyayat-allowed to drink; stanam-her breast; sneha-snutam-which was flowing with milk because of intense affection; sa-smitam īkṣatī mukham-mother Yaśodā was smiling and observing the smiling face of Kṛṣṇa; atṛptam-Kṛṣṇa, who was still not fully satisfied by drinking the milk; utsṛjya-putting Him aside; javena-very hastily; sā-mother Yaśodā; yayau-left that place; utsicyamāne payasi-because of seeing that the milk was overflowing; tu-but; adhiśrite-in the milk pan on the oven.

Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

Everything in the household affairs of mother Yaśodā was meant for Kṛṣṇa. Although Kṛṣṇa was drinking the breast milk of mother Yaśodā, when she saw that the milk pan in the kitchen was overflowing, she had to take care of it immediately, and thus she left her son, who then became very angry, not having been fully satisfied with drinking the milk of her breast. Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yaśodā was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Kṛṣṇa.

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te
(Bg. 10.10)

In Kṛṣṇa consciousness, everything is dynamic. Kṛṣṇa guides the devotee in what to do first and what to do next on the platform of absolute truth.

TEXT 6

sañjāta-kopaḥ sphuritāruṇādharaṁ
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaraṁ gataḥ

SYNONYMS

sañjāta-kopaḥ-in this way, Kṛṣṇa being very angry; sphurita-aruṇa-adharam-swollen reddish lips; sandaśya-capturing; dadbhiḥ-by His teeth; dadhi-mantha-bhājanam-the pot in which yogurt was being churned; bhittvā-breaking; mṛṣā-aśruḥ-with false tears in the eyes; dṛṣat-aśmanā-with a piece of stone; rahaḥ-in a solitary place; jaghāsa-began to eat; haiyaṅgavam-the freshly churned butter; antaram-within the room; gataḥ-having gone.

Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

It is natural that when a child becomes angry he can begin crying with false tears in his eyes. So Kṛṣṇa did this, and biting His reddish lips with His teeth, He broke the pot with a stone, entered a room and began to eat the freshly churned butter.

TEXT 7

uttārya gopī suśṛtaṁ payaḥ punaḥ
praviśya saṁdṛśya ca dadhy-amatrakam
bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyatī

SYNONYMS

uttārya-putting down from the oven; gopī-mother Yaśodā; su-śṛtam-very hot; payaḥ-the milk; punaḥ-again; praviśya-entered the churning spot; saṁdṛśya-by observing; ca-also; dadhi-amatrakam-the container of yogurt; bhagnam-broken; vilokya-seeing this; sva-sutasya-of her own child; karma-work; tat-that; jahāsa-smiled; tam ca-Kṛṣṇa also; api-at the same time; na-not; tatra-there; paśyatī-finding.

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

Seeing the pot broken and Kṛṣṇa not present, Yaśodā definitely concluded that the breaking of the pot was the work of Kṛṣṇa. There was no doubt about it.

TEXT 8

ulūkhalāṅghrer upari vyavasthitaṁ
markāya kāmaṁ dadataṁ śici sthitam
haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ
nirīkṣya paścāt sutam āgamac chanaiḥ

SYNONYMS

ulūkhala-aṅghreḥ-of the mortar in which spices were ground and which was being kept upside down; upari-on top; vyavasthitam-Kṛṣṇa was sitting; markāya-unto a monkey; kāmam-according to His satisfaction; dadatam-delivering shares; śici sthitam-situated in the butter pot hanging on the swing; haiyaṅgavam-butter and other milk preparations; caurya-viśaṅkita-because of stealing, were anxiously looking hither and thither; īkṣaṇam-whose eyes; nirīkṣya-by seeing these activities; paścāt-from behind; sutam-her son; āgamat-she reached; śanaiḥ-very slowly, cautiously.

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

Mother Yaśodā was able to trace Kṛṣṇa by following His butter-smeared footprints. She saw that Kṛṣṇa was stealing butter, and thus she smiled. Meanwhile, the crows also entered the room and came out in fear. Thus mother Yaśodā found Kṛṣṇa stealing butter and very anxiously looking here and there.

TEXT 9

tām ātta-yaṣṭiṁ prasamīkṣya satvaras
tato 'varuhyāpasasāra bhītavat
gopy anvadhāvan na yam āpa yogināṁ
kṣamaṁ praveṣṭuṁ tapaseritaṁ manaḥ

SYNONYMS

tām-unto mother Yaśodā; ātta-yaṣṭim-carrying in her hand a stick; prasamīkṣya-Kṛṣṇa, seeing her in that attitude; satvaraḥ-very quickly; tataḥ-from there; avaruhya-getting down; apasasāra-began to flee; bhīta-vat-as if very much afraid; gopī-mother Yaśodā; anvadhāvat-began to follow Him; na-not; yam-unto whom; āpa-failed to reach; yoginām-of great yogīs, mystics; kṣamam-who could reach Him; praveṣṭum-trying to enter into the Brahman effulgence or Paramātmā; tapasā-with great austerities and penances; īritam-trying for that purpose; manaḥ-by meditation.

When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

Yogīs, mystics, want to catch Kṛṣṇa as Paramātmā, and with great austerities and penances they try to approach Him, yet they cannot. Here we see, however, that Kṛṣṇa is going to be caught by Yaśodā and is running away in fear. This illustrates the difference between the bhakta and the yogī. Yogīs cannot reach Kṛṣṇa, but for pure devotees like mother Yaśodā, Kṛṣṇa is already caught. Kṛṣṇa was even afraid of mother Yaśodā's stick. This was mentioned by Queen Kuntī in her prayers: bhaya-bhāvanayā sthitasya (Bhāg. 1.8.31). Kṛṣṇa is afraid of mother Yaśodā, and yogīs are afraid of Kṛṣṇa. Yogīs try to reach Kṛṣṇa by jñāna-yoga and other yogas, but fail. Yet although mother Yaśodā was a woman, Kṛṣṇa was afraid of her, as clearly described in this verse.

TEXT 10

anvañcamānā jananī bṛhac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā
javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

SYNONYMS

anvañcamānā-following Kṛṣṇa very swiftly; jananī-mother Yaśodā; bṛhat-calat-śroṇī-bhara-ākrānta-gatiḥ-being overburdened by the weight of her large breasts, she became tired and had to reduce her speed; su-madhyamā-because of her thin waist; javena-because of going very fast; visraṁsita-keśa-bandhana-from her arrangement of hair, which had become loosened; cyuta-prasūna-anugatiḥ-she was followed by the flowers falling after her; parāmṛśat-finally captured Kṛṣṇa without fail.

While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

Yogīs cannot capture Kṛṣṇa by severe penances and austerities, but mother Yaśodā, despite all obstacles, was finally able to catch Kṛṣṇa without difficulty. This is the difference between a yogī and a bhakta. Yogīs cannot enter even the effulgence of Kṛṣṇa. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣu (Brahma-saṁhitā 5.40). In that effulgence there are millions of universes, but yogīs and jñānīs cannot enter that effulgence even after many, many years of austerities, whereas bhaktas can capture Kṛṣṇa simply by love and affection. This is the example shown here by mother Yaśodā. Kṛṣṇa therefore confirms that if one wants to capture Him, one must undertake devotional service.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram
(Bg. 18.55)

Bhaktas enter even the planet of Kṛṣṇa very easily, but the less intelligent yogīs and jñānīs, by their meditation, remain running after Kṛṣṇa. Even if they enter Kṛṣṇa's effulgence, they fall down.

TEXT 11

kṛtāgasaṁ taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā
udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhītvā bhiṣayanty avāgurat

SYNONYMS

kṛta-āgasam-who was an offender; tam-unto Kṛṣṇa; prarudantam-with a crying attitude; akṣiṇī-His two eyes; kaṣantam-rubbing; añjat-maṣiṇī-from whose eyes the blackish ointment was distributed all over His face with tears; sva-pāṇinā-with His own hand; udvīkṣamāṇam-who was seen in that attitude by mother Yaśodā; bhaya-vihvala-īkṣaṇam-whose eyes appeared distressed because of such fear of His mother; haste-by the hand; gṛhītvā-catching; bhiṣayantī-mother Yaśodā was threatening Him; avāgurat-and thus she very mildly chastised Him.

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

From these dealings between mother Yaśodā and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord. Yogīs, jñānīs, karmīs and Vedāntists cannot even approach Kṛṣṇa; they must remain very, very far away from Him and try to enter His bodily effulgence, although this also they are unable to do. Great demigods like Lord Brahmā and Lord Śiva always worship the Lord by meditation and by service. Even the most powerful Yamarāja fears Kṛṣṇa. Therefore, as we find in the history of Ajāmila, Yamarāja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamarāja also fears Kṛṣṇa and Kṛṣṇa's devotees. Yet this Kṛṣṇa became so dependent on mother Yaśodā that when she simply showed Kṛṣṇa the stick in her hand, Kṛṣṇa admitted to being an offender and began to cry like an ordinary child. Mother Yaśodā, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Kṛṣṇa, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates." This shows the position of a pure devotee, in contrast with others, like jñānīs, yogīs and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

TEXT 12

tyaktvā yaṣṭiṁ sutaṁ bhītaṁ
vijñāyārbhaka-vatsalā
iyeṣa kila taṁ baddhuṁ
dāmnātad-vīrya-kovidā

SYNONYMS

tyaktvā-throwing away; yaṣṭim-the stick in her hand; sutam-her son; bhītam-considering her son's great fear; vijñāya-understanding; arbhaka-vatsalā-the most affectionate mother of Kṛṣṇa; iyeṣa-desired; kila-indeed; tam-Kṛṣṇa; baddhum-to bind; dāmnā-with a rope; a-tat-vīrya-kovidā-without knowledge of the supremely powerful Personality of Godhead (because of intense love for Kṛṣṇa).

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

Mother Yaśodā wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with rope. Mother Yaśodā wanted to impress upon Kṛṣṇa that since He was afraid merely to see her stick, He should not perform such disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yaśodā did not care to understand who Kṛṣṇa was and how His power spreads everywhere. This is an example of pure love for Kṛṣṇa.

TEXTS 13–14

na cāntar na bahir yasya
na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar
jagato yo jagac ca yaḥ
taṁ matvātmajam avyaktaṁ
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtaṁ yathā

SYNONYMS

na-not; ca-also; antaḥ-interior; na-nor; bahiḥ-exterior; yasya-whose; na-neither; pūrvam-beginning; na-nor; api-indeed; ca-also; aparam-end; pūrva-aparam-the beginning and the end; bahiḥ ca antaḥ-the external and the internal; jagataḥ-of the whole cosmic manifestation; yaḥ-one who is; jagat ca yaḥ-and who is everything in creation in total; tam-Him; matvā-considering; ātmajam-her own son; avyaktam-the unmanifested; martya-liṅgam-appearing as a human being; adhokṣajam-beyond sense perception; gopikā-mother Yaśodā; ulūkhale-to the grinding mortar; dāmnā-by a rope; babandha-bound; prākṛtam yathā-as done to a common human child.

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

In Bhagavad-gītā (10.12), Kṛṣṇa is described as the Supreme Brahman (paraṁ brahma paraṁ dhāma). The word brahma means "the greatest." Kṛṣṇa is greater than the greatest, being unlimited and all-pervading. How can it be possible for the all-pervading to be measured or bound? Then again, Kṛṣṇa is the time factor. Therefore, He is all-pervading not only in space but also in time. We have measurements of time, but although we are limited by past, present and future, for Kṛṣṇa these do not exist. Every individual person can be measured, but Kṛṣṇa has already shown that although He also is an individual, the entire cosmic manifestation is within His mouth. All these points considered, Kṛṣṇa cannot be measured. How then did Yaśodā want to measure Him and bind Him? We must conclude that this took place simply on the platform of pure transcendental love. This was the only cause.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Brahma-saṁhitā 5.33)

Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (vedeṣu durlabham). He is available only to devotees (adurlabham ātma-bhaktau). Devotees can handle Him because they act on the basis of loving service (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ) [Bg. 18.55]. Thus mother Yaśodā wanted to bind Him.

TEXT 15

tad dāma badhyamānasya
svārbhakasya kṛtāgasaḥ
dvy-aṅgulonam abhūt tena
sandadhe 'nyac ca gopikā

SYNONYMS

tat dāma-that binding rope; badhyamānasya-who was being bound by mother Yaśodā; sva-arbhakasya-of her own son; kṛta-āgasaḥ-who was an offender; dvi-aṅgula-by a measurement of two fingers; ūnam-short; abhūt-became; tena-with that rope; sandadhe-joined; anyat ca-another rope; gopikā-mother Yaśodā.

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

Here is the first chapter in Kṛṣṇa's exhibition of unlimited potency to mother Yaśodā when she tried to bind Him: the rope was too short. The Lord had already shown His unlimited potency by killing Pūtanā, Śakaṭāsura and Tṛṇāvarta. Now Kṛṣṇa exhibited another vibhūti, or display of potency, to mother Yaśodā. "Unless I agree," Kṛṣṇa desired to show, "you cannot bind Me." Thus although mother Yaśodā, in her attempt to bind Kṛṣṇa, added one rope after another, ultimately she was a failure. When Kṛṣṇa agreed, however, she was successful. In other words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. He reveals more and more to the devotee as the devotee advances in service. Jihvādau: this service begins with the tongue, with chanting and with taking the prasāda of Kṛṣṇa.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]

TEXT 16

yadāsīt tad api nyūnaṁ
tenānyad api sandadhe
tad api dvy-aṅgulaṁ nyūnaṁ
yad yad ādatta bandhanam

SYNONYMS

yadā-when; āsīt-became; tat api-even the new rope that had been joined; nyūnam-still short; tena-then, with the second rope; anyat api-another rope also; sandadhe-she joined; tat api-that also; dvi-aṅgulam-by a measurement of two fingers; nyūnam-remained short; yat yat ādatta-in this way, one after another, whatever ropes she joined; bandhanam-for binding Kṛṣṇa.

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

TEXT 17

evaṁ sva-geha-dāmāni
yaśodā sandadhaty api
gopīnāṁ susmayantīnāṁ
smayantī vismitābhavat

SYNONYMS

evam-in this manner; sva-geha-dāmāni-all the ropes available in the household; yaśodā-mother Yaśodā; sandadhati api-although she was joining one after another; gopīnām-when all the other elderly gopī friends of mother Yaśodā; su-smayantīnām-were all taking pleasure in this funny affair; smayantī-mother Yaśodā was also smiling; vismitā abhavat-all of them were struck with wonder.

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

Actually this incident was wonderful because Kṛṣṇa was only a child with small hands. To bind Him should have required only a rope not more than two feet long. All the ropes in the house combined together might have been hundreds of feet long, but still He was impossible to bind, for all the ropes together were still too short. Naturally mother Yaśodā and her gopī friends thought, "How is this possible?" Seeing this funny affair, all of them were smiling. The first rope was short by a measurement the width of two fingers, and after the second rope was added, it was still two fingers too short. If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Kṛṣṇa's inconceivable potency to His mother and His mother's friends.

TEXT 18

sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane

SYNONYMS

sva-mātuḥ-of His own mother (Kṛṣṇa's mother, Yaśodādevī); svinna-gātrāyāḥ-when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; visrasta-were falling down; kabara-from her hair; srajaḥ-of whom the flowers; dṛṣṭvā-by seeing the condition of His mother; pariśramam-He could understand that she was now overworked and feeling fatigued; kṛṣṇaḥ-the Supreme Personality of Godhead; kṛpayā-by His causeless mercy upon His devotee and mother; āsīt-agreed; sva-bandhane-in binding Him.

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

When mother Yaśodā and the other ladies finally saw that Kṛṣṇa, although decorated with many bangles and other jeweled ornaments, could not be bound with all the ropes available in the house, they decided that Kṛṣṇa was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, yogamāyā, was brought to work, and Kṛṣṇa agreed to be bound by mother Yaśodā.

TEXT 19

evaṁ sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedaṁ seśvaraṁ vaśe

SYNONYMS

evam-in this manner; sandarśitā-was exhibited; hi-indeed; aṅga-O Mahārāja Parīkṣit; hariṇā-by the Supreme Personality of Godhead; bhṛtya-vaśyatā-His transcendental quality of becoming subordinate to His servitor or devotee; sva-vaśena-who is within the control only of His own self; api-indeed; kṛṣṇena-by Kṛṣṇa; yasya-of whom; idam-the whole universe; sa-īśvaram-with the powerful demigods like Lord Śiva and Lord Brahmā; vaśe-under the control.

O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

This pastime of Kṛṣṇa's is very difficult to understand, but devotees can understand it. It is therefore said, darśayaṁs tad-vidāṁ loka ātmano bhakta-vaśyatām (Bhāg. 10.11.9): the Lord displays the transcendental attribute of coming under the control of His devotees. As stated in the Brahma-saṁhitā (5.35):

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

By His one plenary portion as Paramātmā, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee. In the Upaniṣads it is said that the Supreme Personality of Godhead can run with more speed than the mind, but here we see that although Kṛṣṇa wanted to avoid being arrested by His mother, He was finally defeated, and mother Yaśodā captured Him. Lakṣmī-sahasra-śata-sambhrama-sevyamānam: [Bs. 5.29] Kṛṣṇa is served by hundreds and thousands of goddesses of fortune. Nonetheless, He steals butter like one who is poverty-stricken. Yamarāja, the controller of all living entities, fears the order of Kṛṣṇa, yet Kṛṣṇa is afraid of His mother's stick. These contradictions cannot be understood by one who is not a devotee, but a devotee can understand how powerful is unalloyed devotional service to Kṛṣṇa; it is so powerful that Kṛṣṇa can be controlled by an unalloyed devotee. This bhṛtya-vaśyatā does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love. In Bhagavad-gītā (1.21) it is said that Kṛṣṇa became the chariot driver of Arjuna. Arjuna ordered Him, senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta: "My dear Kṛṣṇa, You have agreed to be my charioteer and to execute my orders. Place my chariot between the two armies of soldiers." Kṛṣṇa immediately executed this order, and therefore one may argue that Kṛṣṇa also is not independent. But this is one's ajñāna, ignorance. Kṛṣṇa is always fully independent; when He becomes subordinate to His devotees, this is a display of ānanda-cinmaya-rasa, the humor of transcendental qualities that increases His transcendental pleasure.

Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

TEXT 20

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

SYNONYMS

na-not; imam-this exalted position; viriñcaḥ-Lord Brahmā; na-nor; bhavaḥ-Lord Śiva; na-nor; śrīḥ-the goddess of fortune; api-indeed; aṅga-saṁśrayā-although she is always the better half of the Supreme Personality of Godhead; prasādam-mercy; lebhire-obtained; gopī-mother Yaśodā; yat tat-as that which; prāpa-obtained; vimukti-dāt-from Kṛṣṇa, who gives deliverance from this material world.

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

This is a comparative study between mother Yaśodā and other devotees of the Lord. As stated in Caitanya caritāmṛta (Ādi 5.142), ekale īśvara kṛṣṇa, āra saba bhṛtya: the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of bhṛtya-vaśyatā, becoming subordinate to His bhṛtya, or servant. Now, although everyone is bhṛtya and although Kṛṣṇa has the quality of becoming subordinate to His bhṛtya, the position of mother Yaśodā is the greatest. Lord Brahmā is bhṛtya, a servant of Kṛṣṇa, and he is ādi-kavi, the original creator of this universe (tene brahma hṛdā ya ādi-kavaye). Nonetheless, even he could not obtain such mercy as mother Yaśodā. As for Lord Śiva, he is the topmost Vaiṣṇava (vaiṣṇavānāṁ yathā śambhuḥ). What to speak of Lord Brahmā and Lord Śiva, the goddess of fortune, Lakṣmī, is the Lord's constant companion in service, since she always associates with His body. But even she could not get such mercy. Therefore Mahārāja Parīkṣit was surprised, thinking, "What did mother Yaśodā and Nanda Mahārāja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Kṛṣṇa?"

In this verse there are three negative pronouncements-na, na, na. When anything is uttered three times-"do it, do it, do it"-one should understand that this is meant to indicate great stress on a fact. In this verse, we find na lebhire, na lebhire, na lebhire. Yet mother Yaśodā is in the supermost exalted position, and thus Kṛṣṇa has become completely subordinate to her.

The word vimuktidāt is also significant. There are different types of liberation, such as sāyujya, sālokya, sārūpya, sārṣṭi and sāmīpya, but vimukti means "special mukti." When after liberation one is situated on the platform of prema-bhakti, one is said to have achieved vimukti, "special mukti." Therefore the word na is mentioned. That exalted platform of premā is described by Śrī Caitanya Mahāprabhu as premā pum-artho mahān, and mother Yaśodā naturally acts in such an exalted position in loving affairs. She is therefore a nitya-siddha devotee, an expansion of Kṛṣṇa's hlādinī potency, His potency to enjoy transcendental bliss through expansions who are special devotees (ānanda-cinmaya-rasa-pratibhāvitābhiḥ). Such devotees are not sādhana-siddha.

TEXT 21

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ
yathā bhaktimatām iha

SYNONYMS

na-not; ayam-this; sukha-āpaḥ-very easily obtainable, or an object of happiness; bhagavān-the Supreme Personality of Godhead; dehinām-of persons in the bodily concept of life, especially the karmīs; gopikā-sutaḥ-Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); jñāninām ca-and of the jñānīs, who try to be free from material contamination; ātma-bhūtānām-of self-sufficient yogīs; yathā-as; bhakti-matām-of the devotees; iha-in this world.

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā, is very easily available to devotees, but not to tapasvīs, yogīs, jñānīs and others who have a bodily concept of life. Although they may sometimes be called śānta-bhaktas, real bhakti begins with dāsya-rasa. Kṛṣṇa says in Bhagavad-gītā (4.11):

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

"As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." Everyone is seeking Kṛṣṇa, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, it is I who am to be known." Therefore, the karmīs, jñānīs, yogīs and saintly persons are all seeking Kṛṣṇa. But by following in the footsteps of devotees who are in a direct relationship with Kṛṣṇa, especially the inhabitants of Vṛndāvana, one can reach the supreme position of associating with Kṛṣṇa. As it is said, vṛndāvanaṁ parityajya padam ekaṁ na gacchati: Kṛṣṇa does not leave Vṛndāvana even for a moment. The vṛndāvana-vāsīs-mother Yaśodā, Kṛṣṇa's friends and Kṛṣṇa's conjugal lovers, the younger gopīs with whom He dances-have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available. Although the nitya-siddha expansions of Kṛṣṇa always remain with Kṛṣṇa, if those engaged in sādhana-siddhi follow in the footsteps of Kṛṣṇa's nitya-siddha associates, such sādhana-siddhas also can easily attain Kṛṣṇa without difficulty. But there are those who are attached to bodily concepts of life. Lord Brahmā and Lord Śiva, for example, have very prestigious positions, and thus they have the sense of being very exalted īśvaras. In other words, because Lord Brahmā and Lord Śiva are guṇa-avatāras and have exalted positions, they have some small sense of being like Kṛṣṇa. But the pure devotees who inhabit Vṛndāvana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, premā. Śrī Caitanya Mahāprabhu has therefore recommended, premā pum-artho mahān: the highest perfection of life is premā, pure love in relationship with Kṛṣṇa. And mother Yaśodā appears to be the topmost of devotees who have attained this perfection.

TEXT 22

kṛṣṇas tu gṛha-kṛtyeṣu
vyagrāyāṁ mātari prabhuḥ
adrākṣīd arjunau pūrvaṁ
guhyakau dhanadātmajau

SYNONYMS

kṛṣṇaḥ tu-in the meantime; gṛha-kṛtyeṣu-in engagement in household affairs; vyagrāyām-very busy; mātari-when His mother; prabhuḥ-the Lord; adrākṣīt-observed; arjunau-the twin arjuna trees; pūrvam-before Him; guhyakau-which in a former millennium had been demigods; dhanada-ātmajau-the sons of Kuvera, the treasurer of the demigods.

While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

TEXT 23

purā nārada-śāpena
vṛkṣatāṁ prāpitau madāt
nalakūvara-maṇigrīvāv
iti khyātau śriyānvitau

SYNONYMS

purā-formerly; nārada-śāpena-being cursed by Nārada Muni; vṛkṣatām-the forms of trees; prāpitau-obtained; madāt-because of madness; nalakūvara-one of them was Nalakūvara; maṇigrīvau-the other was Maṇigrīva; iti-thus; khyātau-well known; śriyā anvitau-very opulent.

In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

Thus end the Bhaktivedanta purports of the Tenth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mother Yaśodā Binds Lord Kṛṣṇa."

20.11.9 Chapter Ten

Deliverance of the Yamala-arjuna Trees

This chapter describes how Kṛṣṇa broke the twin arjuna trees, from which Nalakūvara and Maṇigrīva, the sons of Kuvera, then came out.

Nalakūvara and Maṇigrīva were great devotees of Lord Śiva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly Nārada Muni passed by, but they were so maddened by their wealth and false prestige that even though they saw Nārada Muni present, they remained naked and were not even ashamed. In other words, because of opulence and false prestige, they lost their sense of common decency. Of course, it is the nature of the material qualities that when one becomes very much opulent in terms of wealth and a prestigious position, one loses one's sense of etiquette and does not care about anyone, even a sage like Nārada Muni. For such bewildered persons (ahaṅkāra-vimūḍhātmā), who especially deride devotees, the proper punishment is to be again stricken with poverty. The Vedic rules and regulations prescribe how to control the false sense of prestige by the practice of yama, niyama and so on (tapasā brahmacaryeṇa śamena ca damena ca [SB 6.1.13]). A poor man can be convinced very easily that the prestige of an opulent position in this material world is temporary, but a rich man cannot. Therefore Nārada Muni set an example by cursing these two persons, Nalakūvara and Maṇigrīva, to become dull and unconscious like trees. This was a fit punishment. But because Kṛṣṇa is always merciful, even though they were punished they were fortunate enough to see the Supreme Personality of Godhead face to face. Therefore the punishment given by Vaiṣṇavas is not at all punishment; rather, it is another kind of mercy. By the curse of the devarṣi, Nalakūvara and Maṇigrīva became twin arjuna trees and remained in the courtyard of mother Yaśodā and Nanda Mahārāja, waiting for the opportunity to see Kṛṣṇa directly. Lord Kṛṣṇa, by the desire of His devotee, uprooted these yamala-arjuna trees, and when Nalakūvara and Maṇigrīva were thus delivered by Kṛṣṇa after one hundred years of the devas, their old consciousness revived, and they offered Kṛṣṇa prayers suitable to be offered by demigods. Having thus gotten the opportunity to see Kṛṣṇa face to face, they understood how merciful Nārada Muni was, and therefore they expressed their indebtedness to him and thanked him. Then, after circumambulating the Supreme Personality of Godhead, Kṛṣṇa, they departed for their respective abodes.

TEXT 1

śrī-rājovāca
kathyatāṁ bhagavann etat
tayoḥ śāpasya kāraṇam
yat tad vigarhitaṁ karma
yena vā devarṣes tamaḥ

SYNONYMS

śrī-rājā uvāca-the King further inquired; kathyatām-please describe; bhagavan-O supremely powerful one; etat-this; tayoḥ-of both of them; śāpasya-of cursing; kāraṇam-the cause; yat-which; tat-that; vigarhitam-abominable; karma-act; yena-by which; vā-either; devarṣeḥ tamaḥ-the great sage Nārada became so angry.

King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

TEXTS 2–3

śrī-śuka uvāca
rudrasyānucarau bhūtvā
sudṛptau dhanadātmajau
kailāsopavane ramye
mandākinyāṁ madotkaṭau
vāruṇīṁ madirāṁ pītvā
madāghūrṇita-locanau
strī-janair anugāyadbhiś
ceratuḥ puṣpite vane

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī replied; rudrasya-of Lord Śiva; anucarau-two great devotees or associates; bhūtvā-being elevated to that post; su-dṛptau-being proud of that position and their beautiful bodily features; dhanada-ātmajau-the two sons of Kuvera, treasurer of the demigods; kailāsa-upavane-in a small garden attached to Kailāsa Parvata, the residence of Lord Śiva; ramye-in a very beautiful place; mandākinyām-on the River Mandākinī; mada-utkaṭau-terribly proud and mad; vāruṇīm-a kind of liquor named Vāruṇī; madirām-intoxication; pītvā-drinking; mada-āghūrṇita-locanau-their eyes rolling with intoxication; strī-janaiḥ-with women; anugāyadbhiḥ-vibrating songs sung by them; ceratuḥ-wandered; puṣpite vane-in a nice flower garden.

Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

This verse mentions some of the material advantages afforded to persons associated with or devoted to Lord Śiva. Apart from Lord Śiva, if one is a devotee of any other demigod, one receives some material advantages. Foolish people, therefore, become devotees of demigods. This has been pointed out and criticized by Lord Kṛṣṇa in Bhagavad-gītā (7.20): kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ. Those who are not devotees of Kṛṣṇa have a taste for women, wine and so forth, and therefore they have been described as hṛta jñāna, bereft of sense. The Kṛṣṇa consciousness movement can very easily point out such foolish persons, for they have been indicated in Bhagavad-gītā (7.15), where Lord Kṛṣṇa says:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Anyone who is not a devotee of Kṛṣṇa and does not surrender to Kṛṣṇa must be considered narādhama, the lowest of men, and duṣkṛtī, one who always commits sinful activities. Thus there is no difficulty in finding out who is a third-class or fourth-class man, for one's position can be understood simply by this crucial test: is he or is he not a devotee of Kṛṣṇa?

Why are devotees of the demigods greater in number than the Vaiṣṇavas? The answer is given herein. Vaiṣṇavas are not interested in such fourth-class pleasures as wine and women, nor does Kṛṣṇa allow them such facilities.

TEXT 4

antaḥ praviśya gaṅgāyām
ambhoja-vana-rājini
cikrīḍatur yuvatibhir
gajāv iva kareṇubhiḥ

SYNONYMS

antaḥ-within; praviśya-entering; gaṅgāyām-the Ganges, known as Mandākinī; ambhoja-of lotus flowers; vana-rājini-where there was a congested forest; cikrīḍatuḥ-the two of them used to enjoy; yuvatibhiḥ-in the company of young girls; gajau-two elephants; iva-just like; kareṇubhiḥ-with female elephants.

Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

People generally go to the Ganges to be purified of the effects of sinful life, but here is an example of how foolish persons enter the Ganges to become involved in sinful life. It is not that everyone becomes purified by entering the Ganges. Everything, spiritual and material, depends on one's mental condition.

TEXT 5

yadṛcchayā ca devarṣir
bhagavāṁs tatra kaurava
apaśyan nārado devau
kṣībāṇau samabudhyata

SYNONYMS

yadṛcchayā-by chance, while wandering all over the universe; ca-and; deva-ṛṣiḥ-the supreme saintly person among the demigods; bhagavān-the most powerful; tatra-there (where the two sons of Kuvera were enjoying life); kaurava-O Mahārāja Parīkṣit; apaśyat-when he saw; nāradaḥ-the great saint; devau-the two boys of the demigods; kṣībāṇau-with eyes maddened by intoxication; samabudhyata-he could understand (their position).

O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

It is said:

'sādhu-saṅga,' 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. Madhya 22.54)

Wherever Nārada Muni goes, any moment at which he appears is understood to be extremely auspicious. It is also said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." (Cc. Madhya 19.151) Nārada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Saintly persons know how to bestow mercy upon the fallen souls.

TEXT 6

taṁ dṛṣṭvā vrīḍitā devyo
vivastrāḥ śāpa-śaṅkitāḥ
vāsāṁsi paryadhuḥ śīghraṁ
vivastrau naiva guhyakau

SYNONYMS

tam-Nārada Muni; dṛṣṭvā-seeing; vrīḍitāḥ-being ashamed; devyaḥ-the young girls of the demigods; vivastrāḥ-although they were naked; śāpa-śaṅkitāḥ-being afraid of being cursed; vāsāṁsi-garments; paryadhuḥ-covered the body; śīghram-very swiftly; vivastrau-who were also naked; na-not; eva-indeed; guhyakau-the two sons of Kuvera.

Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

TEXT 7

tau dṛṣṭvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugrahārthāya
śāpaṁ dāsyann idaṁ jagau

SYNONYMS

tau-the two boys of the demigods; dṛṣṭvā-seeing; madirā-mattau-very intoxicated because of drinking liquor; śrī-mada-andhau-being blind with false prestige and opulence; sura-ātmajau-the two sons of the demigods; tayoḥ-unto them; anugraha-arthāya-for the purpose of giving special mercy; śāpam-a curse; dāsyan-desiring to offer them; idam-this; jagau-uttered.

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.

Although in the beginning Nārada Muni appeared very angry and cursed them, at the end the two demigods Nalakūvara and Maṇigrīva were able to see the Supreme Personality of Godhead, Kṛṣṇa, face to face. Thus the curse was ultimately auspicious and brilliant. One has to judge what kind of curse Nārada placed upon them. Śrīla Viśvanātha Cakravartī Ṭhākura gives herein a good example. When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Nārada Muni cursed Nalakūvara and Maṇigrīva in order to cure their disease of material blindness.

TEXT 8

śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ

SYNONYMS

śrī-nāradaḥ uvāca-Nārada Muni said; na-there is not; hi-indeed; anyaḥ-another material enjoyment; juṣataḥ-of one who is enjoying; joṣyān-things very attractive in the material world (different varieties of eating, sleeping, mating and defense); buddhi-bhraṁśaḥ-such enjoyments attract the intelligence; rajaḥ-guṇaḥ-being controlled by the mode of passion; śrī-madāt-than riches; ābhijātya-ādiḥ-among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); yatra-wherein; strī-women; dyūtam-gambling; āsavaḥ-wine (wine, women and gambling are very prominent).

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

Among the three modes of material nature-goodness, passion and ignorance-people are certainly conducted by the lower qualities, namely passion and ignorance, and especially by passion. Conducted by the mode of passion, one becomes more and more involved in material existence. Therefore human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
(Bhāg. 1.2.19)

This is culture: one must subdue the modes of passion and ignorance. In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling. We can actually see, especially in this age, that those who have unnecessary riches simply try to enjoy these three things. In Western civilization, these three things are very prominent because of an unnecessary increase of wealth. Nārada Muni considered all this in the case of Maṇigrīva and Nalakūvara because he found in them so much pride in the wealth of their father, Kuvera.

TEXT 9

hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imaṁ deham
ajarāmṛtyu naśvaram

SYNONYMS

hanyante-are killed in many ways (especially by slaughterhouses); paśavaḥ-four-legged animals (horses, sheep, cows, hogs, etc.); yatra-wherein; nirdayaiḥ-by those merciless persons who are conducted by the mode of passion; ajita-ātmabhiḥ-rascals who are unable to control the senses; manyamānaiḥ-are thinking; imam-this; deham-body; ajara-will never become old or diseased; amṛtyu-death will never come; naśvaram-although the body is destined to be annihilated.

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

When the modes of passion and ignorance increase in human society, giving rise to unnecessary economic development, the result is that people become involved with wine, women and gambling. Then, being mad, they maintain big slaughterhouses or occasionally go on pleasure excursions to kill animals. Forgetting that however one may try to maintain the body, the body is subject to birth, death, old age and disease, such foolish rascals engage in sinful activities, one after another. Being duṣkṛtīs, they completely forget the existence of the supreme controller, who is sitting within the core of everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). That supreme controller is observing every bit of one's activity, and He rewards or punishes everyone by giving one a suitable body made by material nature (bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā [Bg. 18.61]). In this way, sinful persons automatically receive punishment in different types of bodies. The root cause of this punishment is that when one unnecessarily accumulates wealth, one becomes more and more degraded, not knowing that his wealth will be finished with his next birth.

na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ
(Bhāg. 5.5.4)

Animal killing is prohibited. Every living being, of course, has to eat something (jīvo jīvasya jīvanam). But one should be taught what kind of food one should take. Therefore the Īśopaniṣad instructs, tena tyaktena bhuñjīthāḥ: one should eat whatever is allotted for human beings. Kṛṣṇa says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." A devotee, therefore, does not eat anything that would require slaughterhouses for poor animals. Rather, devotees take prasāda of Kṛṣṇa (tena tyaktena bhuñjīthāḥ). Kṛṣṇa recommends that one give Him patraṁ puṣpaṁ phalaṁ toyam-a leaf, a Mower, fruit or water. Animal food is never recommended for human beings; instead, a human being is recommended to take prasāda, remnants of food left by Kṛṣṇa. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ (Bg. 3.13). If one practices eating prasāda, even if there is some little sinful activity involved, one becomes free from the results of sinful acts.

TEXT 10

deva-saṁjñitam apy ante
kṛmi-viḍ-bhasma-saṁjñitam
bhūta-dhruk tat-kṛte svārthaṁ
kiṁ veda nirayo yataḥ

SYNONYMS

deva-saṁjñitam-the body now known as a very exalted person, like president, minister or even demigod; api-even if the body is so exalted; ante-after death; kṛmi-turns into worms; viṭ-or into stool; bhasma-saṁjñitam-or into ashes; bhūta-dhruk-a person who does not accept the śāstric injunctions and is unnecessarily envious of other living entities; tat-kṛte-by acting in that way; sva-artham-self-interest; kim-who is there; veda-who knows; nirayaḥ yataḥ-because from such sinful activities one must suffer hellish conditions.

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

In this verse the three words kṛmi-viḍ-bhasma are significant. After death, the body may become kṛmi, which means ”worms,” for if the body is disposed of without cremation, it may be eaten by worms; or else it may be eaten by animals like hogs and vultures and be turned into stool. Those who are more civilized burn the dead body, and thus it becomes ashes (bhasma-saṁjñitam). Yet although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities. This is certainly regrettable. The human form of body is actually meant for jīvasya tattva jijñāsā, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. Tasmād guruṁ prapadyeta: one must approach a guru. Who is a guru? Śābde pare ca niṣṇātam (Bhāg. 11.3.21): a guru is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance. Ācāryavān puruṣo veda (Chāndogya Upaniṣad 6.14.2): one has full knowledge about life when one is ācāryavān, controlled by the ācārya. But when one is conducted by rajo-guṇa and tamo-guṇa, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (mṛtyu-saṁsāra-vartmani) and therefore continuing to go through suffering after suffering. Na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). Such a foolish person does not know how to elevate himself in this body. Instead, he indulges in sinful activities and goes deeper and deeper into hellish life.

TEXT 11

dehaḥ kim anna-dātuḥ svaṁ
niṣektur mātur eva ca
mātuḥ pitur vā balinaḥ
kretur agneḥ śuno ’pi vā

SYNONYMS

dehaḥ-this body; kim anna-dātuḥ-does it belong to the employer who gives me the money to maintain it; svam-or does it belong to me personally; niṣektuḥ-(or does it belong) to the person who discharged the semen; mātuḥ eva-(or does it belong) to the mother who maintained this body within her womb; ca-and; mātuḥ pituḥ vā-or (does it belong) to the father of the mother (because sometimes the father of the mother takes a grandson as an adopted son); balinaḥ-(or does it belong) to the person who takes this body away by force; kretuḥ-or to the person who purchases the body as a slave; agneḥ-or to the fire (because ultimately the body is burned); śunaḥ-or to the dogs and vultures that ultimately eat it; api-even; vā-or.

While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother’s father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

TEXT 12

evaṁ sādhāraṇaṁ deham
avyakta-prabhavāpyayam
ko vidvān ātmasāt kṛtvā
hanti jantūn ṛte ’sataḥ

SYNONYMS

evam-in this way; sādhāraṇam-common property; deham-the body; avyakta-from unmanifested nature; prabhava-manifested in that way; apyayam-and again merged with the unmanifested (”for dust thou art, and unto dust shalt thou return”); kaḥ-who is that person; vidvān-one who is actually in knowledge; ātmasāt kṛtvā-claiming as his own; hanti-kills; jantūn-poor animals; ṛte-except; asataḥ-rascals who have no knowledge, no clear understanding.

This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

Atheists do not believe in the existence of the soul. Nonetheless, unless one is very cruel, why should one kill animals unnecessarily? The body is a manifestation of a combination of matter. In the beginning it was nothing, but by a combination of matter it has come into existence. Then again, when the combination is dismantled, the body will no longer exist. In the beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested? It is not possible for anyone to do this unless he is rascal number one.

TEXT 13

asataḥ śrī-madāndhasya
dāridryaṁ param añjanam
ātmaupamyena bhūtāni
daridraḥ param īkṣate

SYNONYMS

asataḥ-of such a foolish rascal; śrī-mada-andhasya-who is blinded by temporarily possessing riches and opulence; dāridryam-poverty; param añjanam-the best ointment for the eyes, by which to see things as they are; ātma-aupamyena-with comparison to himself; bhūtāni-living beings; daridraḥ-a poverty-stricken man; param-perfectly; īkṣate-can see things as they are.

Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

Even today, if a man who was formerly poverty-stricken gets money, he is inclined to utilize his money to perform many philanthropic activities, like opening schools for uneducated men and hospitals for the diseased. In this connection there is an instructive story called punar mūṣiko bhava, ”Again Become a Mouse.” A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly person, and when the saintly person asked him, ”What do you want?” the tiger said, ”I want to eat you.” Then the saintly person cursed him, saying, ”May you again become a mouse.” A similar thing is going on all over the universe. One is going up and down, sometimes becoming a mouse, sometimes a tiger, and so on. Śrī Caitanya Mahāprabhu said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

The living entities are promoted and degraded by the laws of nature, but if one is very, very fortunate, by association with saintly persons he gets the seed of devotional service, and his life becomes successful. Nārada Muni wanted to bring Nalakūvara and Maṇigrīva to the platform of devotional service through poverty, and thus he cursed them. Such is the mercy of a Vaiṣṇava. Unless one is brought to the Vaiṣṇava platform, one cannot be a good man. Harāv abhaktasya kuto mahad-guṇāḥ (Bhāg. 5.18.12). An avaiṣṇava never becomes a good man, however severely he is punished.

TEXT 14

yathā kaṇṭaka-viddhāṅgo
jantor necchati tāṁ vyathām
jīva-sāmyaṁ gato liṅgair
na tathāviddha-kaṇṭakaḥ

SYNONYMS

yathā-just as; kaṇṭaka-viddha-aṅgaḥ-a person whose body has been pinpricked; jantoḥ-of such an animal; na-not; icchati-desires; tām-a particular; vyathām-pain; jīva-sāmyam gataḥ-when he understands that the position is the same for everyone; liṅgaiḥ-by possessing a particular type of body; na-not; tathā-so; aviddha-kaṇṭakaḥ-a person who has not been pinpricked.

By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

There is a saying, ”The happiness of wealth is enjoyable by a person who has tasted the distress of poverty.” There is also another common saying, vandhyā ki bujhibe prasava-vedanā: ”A woman who has not given birth to a child cannot understand the pain of childbirth.” Unless one comes to the platform of actual experience, one cannot realize what is pain and what is happiness in this material world. The laws of nature act accordingly. If one has killed an animal, one must himself be killed by that same animal. This is called māṁsa. Mām means ”me,” and sa means ”he.” As I am eating an animal, that animal will have the opportunity to eat me. In every state, therefore, it is ordinarily the custom that if a person commits murder he is hanged.

TEXT 15

daridro nirahaṁ-stambho
muktaḥ sarva-madair iha
kṛcchraṁ yadṛcchayāpnoti
tad dhi tasya paraṁ tapaḥ

SYNONYMS

daridraḥ-a poverty-stricken person; nir-aham-stambhaḥ-is automatically freed from all false prestige; muktaḥ-liberated; sarva-all; madaiḥ-from false ego; iha-in this world; kṛcchram-with great difficulty; yadṛcchayā āpnoti-what he gains by chance from providence; tat-that; hi-indeed; tasya-his; param-perfect; tapaḥ-austerity.

A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

A saintly person voluntarily accepts a state of poverty just to become free from material false prestige. Many great kings left their princely standard of living and went to the forest to practice austerity according to Vedic culture, just to become purified. But if one who cannot voluntarily accept such austerity is put into a situation of poverty, he automatically must practice austerity. Austerity is good for everyone because it frees one from material conditions. Therefore, if one is very much proud of his material position, putting him into poverty is the best way to rectify his foolishness. Dāridrya-doṣo guṇa-rāśi-nāśi: when a person is poverty-stricken, naturally his false pride in aristocracy, wealth, education and beauty is smashed. Thus corrected, he is in the right position for liberation.

TEXT 16

nityaṁ kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣiṇaḥ
indriyāṇy anuśuṣyanti
hiṁsāpi vinivartate

SYNONYMS

nityam-always; kṣut-with hunger; kṣāma-weak, without necessary strength; dehasya-of the body of a poor man; daridrasya-poverty-stricken; anna-kāṅkṣiṇaḥ-always desiring to get sufficient food; indriyāṇi-the senses, which are compared to snakes; anuśuṣyanti-gradually become weaker and weaker, with less potency; hiṁsā api-the tendency to be envious of others; vinivartate-reduces.

Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

According to the opinion of experienced medical practitioners, diabetes is a result of voracious eating, and tuberculosis is a disease of undereating. We should desire neither to be diabetic nor to be tubercular. Yāvad artha-prayojanam. We should eat frugally and keep the body fit for advancing in Kṛṣṇa consciousness. As recommended elsewhere in Śrīmad-Bhāgavatam (1.2.10):

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

The real business of human life is to keep oneself fit for advancement in spiritual realization. Human life is not meant for making the senses unnecessarily strong so that one suffers from disease and one increases in an envious, fighting spirit. In this age of Kali, however, human civilization is so misled that people are unnecessarily increasing in economic development, and as a result they are opening more and more slaughterhouses, liquor shops and brothels. In this way, the whole civilization is being spoiled.

TEXT 17

daridrasyaiva yujyante
sādhavaḥ sama-darśinaḥ
sadbhiḥ kṣiṇoti taṁ tarṣaṁ
tata ārād viśuddhyati

SYNONYMS

daridrasya-of a person who is poverty-stricken; eva-indeed; yujyante-may easily associate; sādhavaḥ-saintly persons; sama-darśinaḥ-although sādhus are equal to everyone, to the poor and the rich, the poor man can take advantage of their association; sadbhiḥ-by the association of such saintly persons; kṣiṇoti-reduces; tam-the original cause of material suffering; tarṣam-the desire for material enjoyment; tataḥ-thereafter; ārāt-very soon; viśuddhyati-his material contamination is cleansed off.

Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

It is said, mahad-vicalanaṁ nṝṇāṁ gṛhiṇāṁ dīna-cetasām (Bhāg. 10.8.4). The only business of a saintly person or sannyāsī, a person in the renounced order, is to preach Kṛṣṇa consciousness. Sādhus, saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the sādhus' preaching than the rich do. A poor man receives sādhus very quickly, offers them obeisances, and tries to take advantage of their presence, whereas a rich man keeps a big greyhound dog at his door so that no one can enter his house. He posts a sign saying "Beware of Dog" and avoids the association of saintly persons, whereas a poor man keeps his door open for them and thus benefits by their association more than a rich man does. Because Nārada Muni, in his previous life, was the poverty-stricken son of a maidservant, he got the association of saintly persons and later became the exalted Nārada Muni. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
(Bhāg. 3.25.25)

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Material life means that one forgets Kṛṣṇa and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12] (Śikṣāṣṭaka 1). Unless the core of a materialistic person's heart is purified, he cannot get rid of the pangs of bhava-mahā-dāvāgni, the blazing fire of material existence.

TEXT 18

sādhūnāṁ sama-cittānāṁ
mukunda-caraṇaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asadbhir asad-āśrayaiḥ

SYNONYMS

sādhūnām-of saintly persons; sama-cittānām-of those who are equal to everyone; mukunda-caraṇa-eṣiṇām-whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; upekṣyaiḥ-neglecting the association; kim-what; dhana-stambhaiḥ-rich and proud; asadbhiḥ-with the association of undesirable persons; asat-āśrayaiḥ-taking shelter of those who are asat, or nondevotees.

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

A sādhu is one who is engaged in devotional service to the Lord without deviation (bhajate mām ananya-bhāk).

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

”The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.” (Bhāg. 3.25.21) A sādhu is suhṛdaḥ sarva-dehinām, the friend of everyone. Why then should the rich, instead of associating with sādhus, waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Kṛṣṇa consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Kṛṣṇa consciousness movement. Narottama dāsa Ṭhākura has said:

sat-saṅga chāḍi’ kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

If we give up the association of sādhus, saintly persons engaged in Kṛṣṇa consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word asat refers to an avaiṣṇava, one who is not a devotee of Kṛṣṇa, and sat refers to a Vaiṣṇava, Kṛṣṇa’s devotee. One should always seek the association of Vaiṣṇavas and not spoil one’s life by mixing with avaiṣṇavas. In Bhagavad-gītā (7.15), the distinction between Vaiṣṇava and avaiṣṇava is enunciated:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

Anyone who is not surrendered to Kṛṣṇa is a most sinful person (duṣkṛtī), a rascal (mūḍha), and the lowest of men (narādhama). Therefore one should not avoid the association of Vaiṣṇavas, which is now available all over the world in the form of the Kṛṣṇa consciousness movement.

TEXT 19

tad ahaṁ mattayor mādhvyā
vāruṇyā śrī-madāndhayoḥ
tamo-madaṁ hariṣyāmi
straiṇayor ajitātmanoḥ

SYNONYMS

tat-therefore; aham-I; mattayoḥ-of these two drunken persons; mādhvyā-by drinking liquor; vāruṇyā-named Vāruṇī; śrī-mada-andhayoḥ-who are blinded by celestial opulence; tamaḥ-madam-this false prestige due to the mode of ignorance; hariṣyāmi-I shall take away; straiṇayoḥ-because they have become so attached to women; ajita-ātmanoḥ-being unable to control the senses.

Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

When a sādhu chastises or punishes someone, he does not do so for revenge. Mahārāja Parīkṣit had inquired why Nārada Muni was subject to such a spirit of revenge (tamaḥ). But this was not tamaḥ, for Nārada Muni, in full knowledge of what was for the good of the two brothers, wisely thought of how to cure them. Vaiṣṇavas are good physicians. They know how to protect a person from material disease. Thus they are never in tamo-guṇa. Sa guṇān samatītyaitān brahma-bhūyāya kalpate (Bg. 14.26). Vaiṣṇavas are always situated on the transcendental platform, the Brahman platform. They cannot be subject to mistakes or the influence of the modes of material nature. Whatever they do, after full consideration, is meant just to lead everyone back home, back to Godhead.

TEXTS 20–22

yad imau loka-pālasya
putrau bhūtvā tamaḥ-plutau
na vivāsasam ātmānaṁ
vijānītaḥ sudurmadau
ato ’rhataḥ sthāvaratāṁ
syātāṁ naivaṁ yathā punaḥ
smṛtiḥ syān mat-prasādena
tatrāpi mad-anugrahāt
vāsudevasya sānnidhyaṁ
labdhvā divya-śarac-chate
vṛtte svarlokatāṁ bhūyo
labdha-bhaktī bhaviṣyataḥ

SYNONYMS

yat-because; imau-these two young demigods; loka-pālasya-of the great demigod Kuvera; putrau-born as sons; bhūtvā-being so (they should not have become like that); tamaḥ-plutau-so absorbed in the mode of darkness; na-not; vivāsasam-without any dress, completely naked; ātmānam-their personal bodies; vijānītaḥ-could understand that they were naked; su-durmadau-because they were very much fallen due to false pride; ataḥ-therefore; arhataḥ-they deserve; sthāvaratām-immobility like that of a tree; syātām-they may become; na-not; evam-in this way; yathā-as; punaḥ-again; smṛtiḥ-remembrance; syāt-may continue; mat-prasādena-by my mercy; tatra api-over and above that; mat-anugrahāt-by my special favor; vāsudevasya-of the Supreme Personality of Godhead; sānnidhyam-the personal association, face to face; labdhvā-obtaining; divya-śarat-śate vṛtte-after the expiry of one hundred years by the measurement of the demigods; svarlokatām-the desire to live in the celestial world; bhūyaḥ-again; labdha-bhaktī-having revived their natural condition of devotional service; bhaviṣyataḥ-will become.

These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

A tree has no consciousness: when cut, it feels no pain. But Nārada Muni wanted the consciousness of Nalakūvara and Maṇigrīva to continue, so that even after being released from the life of trees, they would not forget the circumstances under which they had been punished. Therefore, to bestow upon them special favor, Nārada Muni arranged things in such a way that after being released, they would be able to see Kṛṣṇa in Vṛndāvana and thus revive their dormant bhakti.

Each day of the demigods in the upper planetary system equals six months of our measurement. Although the demigods in the upper planetary system are attached to material enjoyment, they are all devotees, and therefore they are called demigods. There are two kinds of persons, namely the devas and the asuras. Asuras forget their relationship with Kṛṣṇa (āsuraṁ bhāvam āśritāḥ), whereas the devas do not forget.

dvau bhūta-sargau loke ’smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ
(Padma Purāṇa)

The distinction between a pure devotee and a karma-miśra devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world. One who is in direct touch with the Supreme Personality of Godhead in devotional service remains pure, uncontaminated by material desires (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

”One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Bhakti-rasāmṛta-sindhu 1.1.111.1.11]).

By karma-miśra-bhakti one is elevated to the celestial kingdom, by jñāna-miśra-bhakti one is able to merge in the Brahman effulgence, and by yoga-miśra-bhakti one is able to realize the omnipotency of the Supreme Personality of Godhead. But pure bhakti does not depend on karma, jñāna or yoga, for it simply consists of loving affairs. The liberation of the bhakta, therefore, which is called not just mukti but vimukti, surpasses the five other kinds of liberation-sāyujya, sārūpya, sālokya, sārṣṭi and sāmīpya. A pure devotee always engages in pure service (ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā). Taking birth in the upper planetary system as a demigod is a chance to become a further purified devotee and go back home, back to Godhead. Nārada Muni indirectly gave Maṇigrīva and Nalakūvara the greatest opportunity by his so-called curse.

TEXT 23

śrī-śuka uvāca
evam uktvā sa devarṣir
gato nārāyaṇāśramam
nalakūvara-maṇigrīvāv
āsatur yamalārjunau

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; evam uktvā-thus uttering; saḥ-he; devarṣiḥ-the greatest saintly person, Nārada; gataḥ-left that place; nārāyaṇa-āśramam-for his own āśrama, known as Nārāyaṇa-āśrama; nalakūvara-Nalakūvara; maṇigrīvau-and Maṇigrīva; āsatuḥ-remained there to become; yamala-arjunau-twin arjuna trees.

Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

Arjuna trees are still found in many forests, and their skin is used by cardiologists to prepare medicine for heart trouble. This means that even though they are trees, they are disturbed when skinned for medical science.

TEXT 24

ṛṣer bhāgavata-mukhyasya
satyaṁ kartuṁ vaco hariḥ
jagāma śanakais tatra
yatrāstāṁ yamalārjunau

SYNONYMS

ṛṣeḥ-of the great sage and saintly person Nārada; bhāgavata-mukhyasya-of the topmost of all devotees; satyam-truthful; kartum-to prove; vacaḥ-his words; hariḥ-the Supreme Personality of Godhead, Kṛṣṇa; jagāma-went there; śanakaiḥ-very slowly; tatra-there; yatra-to the spot where; āstām-there were; yamala-arjunau-the twin arjuna trees.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

TEXT 25

devarṣir me priyatamo
yad imau dhanadātmajau
tat tathā sādhayiṣyāmi
yad gītaṁ tan mahātmanā

SYNONYMS

devarṣiḥ-the great saint Devarṣi Nārada; me-My; priya-tamaḥ-most beloved devotee; yat-although; imau-these two persons (Nalakūvara and Maṇigrīva); dhanada-ātmajau-born of a rich father and being nondevotees; tat-the words of Devarṣi; tathā-just so; sādhayiṣyāmi-I shall execute (because he wanted Me to come face to face with the yamala-arjuna, I shall do so); yat gītam-as already stated; tat-that; mahātmanā-by Nārada Muni.

"Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

Nalakūvara and Maṇigrīva actually had nothing to do with devotional service or seeing the Supreme Personality of Godhead face to face, for this is not an ordinary opportunity. It is not that because one is very rich or learned or was born in an aristocratic family one will be able to see the Supreme Personality of Godhead face to face. This is impossible. But in this case, because Nārada Muni desired that Nalakūvara and Maṇigrīva see Vāsudeva face to face, the Supreme Personality of Godhead wanted to fulfill the words of His very dear devotee Nārada Muni. If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Śrīla Bhaktivinoda Ṭhākura has therefore recommended: vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more, kṛṣṇa se tomāra kṛṣṇa dite pāra. One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. Adurlabham ātma-bhaktau. Thus without the favor of a devotee, one cannot directly approach Kṛṣṇa, what to speak of engaging in His service. Narottama dāsa Ṭhākura therefore sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our Gauḍīya Vaiṣṇava society, following in the footsteps of Rūpa Gosvāmī, our first business is to seek shelter of a bona fide spiritual master (ādau gurv-āśrayaḥ).

TEXT 26

ity antareṇārjunayoḥ
kṛṣṇas tu yamayor yayau
ātma-nirveśa-mātreṇa
tiryag-gatam ulūkhalam

SYNONYMS

iti-thus deciding; antareṇa-between; arjunayoḥ-the two arjuna trees; kṛṣṇaḥ tu-Lord Kṛṣṇa; yamayoḥ yayau-entered between the two trees; ātma-nirveśa-mātreṇa-as soon as He entered (between the two trees); tiryak-crossways; gatam-so became; ulūkhalam-the big mortar for grinding spices.

Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

TEXT 27

bālena niṣkarṣayatānvag ulūkhalaṁ tad
dāmodareṇa tarasotkalitāṅghri-bandhau
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau

SYNONYMS

bālena-by the boy Kṛṣṇa; niṣkarṣayatā-who was dragging; anvak-following the dragging of Kṛṣṇa; ulūkhalam-the wooden mortar; tat-that; dāma-udareṇa-by Kṛṣṇa, who was tied by the belly; tarasā-with great force; utkalita-uprooted; aṅghri-bandhau-the roots of the two trees; niṣpetatuḥ-fell down; parama-vikramita-by the supreme power; ati-vepa-trembling severely; skandha-trunk; pravāla-bunches of leaves; viṭapau-those two trees, along with their branches; kṛta-having made; caṇḍa-śabdau-a fierce sound.

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

This is the pastime of Kṛṣṇa known as dāmodara-līlā. Therefore another of Kṛṣṇa's names is Dāmodara. As stated in the Hari-vaṁśa:

sa ca tenaiva nāmnā tu
kṛṣṇo vai dāma-bandhanāt
goṣṭhe dāmodara iti
gopībhiḥ parigīyate

TEXT 28

tatra śriyā paramayā kakubhaḥ sphurantau
siddhāv upetya kujayor iva jāta-vedāḥ
kṛṣṇaṁ praṇamya śirasākhila-loka-nāthaṁ
baddhāñjalī virajasāv idam ūcatuḥ sma

SYNONYMS

tatra-there, on the very spot where the two arjunas fell; śriyā-with beautification; paramayā-superexcellent; kakubhaḥ-all directions; sphurantau-illuminating by effulgence; siddhau-two perfect persons; upetya-then coming out; kujayoḥ-from between the two trees; iva-like; jāta-vedāḥ-fire personified; kṛṣṇam-unto Lord Kṛṣṇa; praṇamya-offering obeisances; śirasā-with the head; akhila-loka-nātham-to the Supreme Person, the controller of everything; baddha-añjalī-with folded hands; virajasau-fully cleansed of the mode of ignorance; idam-the following words; ūcatuḥ sma-uttered.

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

TEXT 29

kṛṣṇa kṛṣṇa mahā-yogiṁs
tvam ādyaḥ puruṣaḥ paraḥ
vyaktāvyaktam idaṁ viśvaṁ
rūpaṁ te brāhmaṇā viduḥ

SYNONYMS

kṛṣṇa kṛṣṇa-O Lord Kṛṣṇa, O Lord Kṛṣṇa; mahā-yogin-O master of mysticism; tvam-You, the exalted personality; ādyaḥ-the root cause of everything; puruṣaḥ-the Supreme Person; paraḥ-beyond this material creation; vyakta-avyaktam-this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; idam-this; viśvam-whole world; rūpam-form; te-Your; brāhmaṇāḥ-learned brāhmaṇas; viduḥ-know.

O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

The two demigods Nalakūvara and Maṇigrīva, because of their continuing memory, could understand the supremacy of Kṛṣṇa by the grace of Nārada. Now they admitted, "That we should be delivered by the blessings of Nārada Muni was all Your plan. Therefore You are the supreme mystic. Everything-past, present and future-is known to You. Your plan was made so nicely that although we stayed here as twin arjuna trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

TEXTS 30–31

tvam ekaḥ sarva-bhūtānāṁ
dehāsv-ātmendriyeśvaraḥ
tvam eva kālo bhagavān
viṣṇur avyaya īśvaraḥ
tvaṁ mahān prakṛtiḥ sūkṣmā
rajaḥ-sattva-tamomayī
tvam eva puruṣo 'dhyakṣaḥ
sarva-kṣetra-vikāra-vit

SYNONYMS

tvam-Your Lordship; ekaḥ-one; sarva-bhūtānām-of all living entities; deha-of the body; asu-of the life force; ātma-of the soul; indriya-of the senses; īśvaraḥ-the Supersoul, the controller; tvam-Your Lordship; eva-indeed; kālaḥ-the time factor; bhagavān-the Supreme Personality of Godhead; viṣṇuḥ-all-pervading; avyayaḥ-imperishable; īśvaraḥ-controller; tvam-Your Lordship; mahān-the greatest; prakṛtiḥ-the cosmic manifestation; sūkṣmā-subtle; rajaḥ-sattva-tamaḥ-mayī-consisting of three modes of nature (passion, goodness and ignorance); tvam eva-Your Lordship is indeed; puruṣaḥ-the Supreme Person; adhyakṣaḥ-the proprietor; sarva-kṣetra-in all living entities; vikāra-vit-knowing the restless mind.

You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

Śrīpāda Madhvācārya has quoted from the Vāmana Purāṇa as follows:

rūpyatvāt tu jagad rūpaṁ
viṣṇoḥ sākṣāt sukhātmakam
nitya-pūrṇaṁ samuddiṣṭaṁ
svarūpaṁ paramātmanaḥ

TEXT 32

gṛhyamāṇais tvam agrāhyo
vikāraiḥ prākṛtair guṇaiḥ
ko nv ihārhati vijñātuṁ
prāk siddhaṁ guṇa-saṁvṛtaḥ

SYNONYMS

gṛhyamāṇaiḥ-accepting the body made of material nature as existing at the present moment because of being visible; tvam-You; agrāhyaḥ-not confined in a body made of material nature; vikāraiḥ-agitated by the mind; prākṛtaiḥ guṇaiḥ-by the material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); kaḥ-who is there; nu-after that; iha-in this material world; arhati-who deserves; vijñātum-to know; prāk siddham-that which existed before the creation; guṇa-saṁvṛtaḥ-because of being covered by the material qualities.

O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

As it is said:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ
”No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]

Kṛṣṇa’s name, attributes and form are Absolute Truth, existing before the creation. Therefore, how can those who are created-that is, those entrapped in bodies created of material elements-understand Kṛṣṇa perfectly? This is not possible. But, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: Kṛṣṇa reveals Himself to those engaged in devotional service. This is also confirmed in Bhagavad-gītā (18.15) by the Lord Himself: bhaktyā mām abhijānāti [Bg. 18.55]. Even the descriptions of Kṛṣṇa in Śrīmad-Bhāgavatam are sometimes misunderstood by less intelligent men with a poor fund of knowledge. Therefore, the best course by which to know Him is to engage oneself in pure devotional activities. The more one advances in devotional activities, the more one can understand Him as He is. If from the material platform one could understand Kṛṣṇa, then, since Kṛṣṇa is everything (sarvaṁ khalv idaṁ brahma), one could understand Kṛṣṇa by seeing anything within this material world. But that is not possible.

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
(Bg. 9.4)

Everything is resting on Kṛṣṇa, and everything is Kṛṣṇa, but this is not to be realized by persons on the material platform.

TEXT 33

tasmai tubhyaṁ bhagavate
vāsudevāya vedhase
ātma-dyota-guṇaiś channa-
mahimne brahmaṇe namaḥ

SYNONYMS

tasmai-(because You are not to be understood from the material platform, we simply offer obeisances) unto Him; tubhyam-unto You; bhagavate-unto the Supreme Personality of Godhead; vāsudevāya-unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha; vedhase-unto the origin of creation; ātma-dyota-guṇaiḥ channa-mahimne-unto You whose glories are covered by Your personal energy; brahmaṇe-unto the Supreme Brahman; namaḥ-our respectful obeisances.

O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

Instead of trying to understand Kṛṣṇa in detail, it is better to offer our respectful obeisances unto Him, for He is the origin of everything and He is everything. Because we are covered by the material modes of nature, He is very difficult for us to understand unless He reveals Himself to us. Therefore it is better for us to acknowledge that He is everything and offer obeisances unto His lotus feet.

TEXTS 34–35

yasyāvatārā jñāyante
śarīreṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ
sa bhavān sarva-lokasya
bhavāya vibhavāya ca
avatīrṇo ’ṁśa-bhāgena
sāmprataṁ patir āśiṣām

SYNONYMS

yasya-of whom; avatārāḥ-the different incarnations, like Matsya, Kūrma and Varāha; jñāyante-are speculated; śarīreṣu-in different bodies, differently visible; aśarīriṇaḥ-they are not ordinary material bodies, but are all transcendental; taiḥ taiḥ-by such bodily activities; atulya-incomparable; ati-śayaiḥ-unlimited; vīryaiḥ-by strength and power; dehiṣu-by those who actually have material bodies; asaṅgataiḥ-which activities, enacted in different incarnations, are impossible to be performed; saḥ-the same Supreme; bhavān-Your Lordship; sarva-lokasya-of everyone; bhavāya-for the elevation; vibhavāya-for the liberation; ca-and; avatīrṇaḥ-have now appeared; aṁśa-bhāgena-in full potency, with different parts and parcels; sāmpratam-at the present moment; patiḥ āśiṣām-You are the Supreme Personality of Godhead, the master of all auspiciousness.

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform-extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

As stated in Bhagavad-gītā (4.7–8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya

sambhavāmi yuge yuge

Kṛṣṇa appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as kalpanā-mythology or imagination-because they are rascals and the lowest of men (na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ [Bg. 7.15]). Such men cannot understand that the events described by Vyāsadeva in the purāṇas and other śāstras are not fictitious or imaginary, but factual.

Kṛṣṇa, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Kṛṣṇa, as a child, exhibited such extraordinary strength that they fell down with a great sound. From the very beginning, by killing Pūtanā, Śakaṭāsura and Tṛṇāvartāsura, by causing the trees to fall, and by showing the entire universe within His mouth, Kṛṣṇa proved that He is the Supreme Personality of Godhead. The lowest of men (mūḍhas), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

TEXT 36

namaḥ parama-kalyāṇa
namaḥ parama-maṅgala
vāsudevāya śāntāya
yadūnāṁ pataye namaḥ

SYNONYMS

namaḥ-we therefore offer our respectful obeisances; parama-kalyāṇa-You are the supreme auspiciousness; namaḥ-our respectful obeisances unto You; parama-maṅgala-whatever You do is good; vāsudevāya-unto the original Personality of Godhead, Vāsudeva; śāntāya-unto the most peaceful; yadūnām-of the Yadu dynasty; pataye-unto the controller; namaḥ-our respectful obeisances unto You.

O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

The word parama-kalyāṇa is significant because Kṛṣṇa, in any of His incarnations, appears in order to protect the sādhus (paritrāṇāya sādhūnām). The sādhus, saintly persons or devotees, are always harassed by nondevotees, and Kṛṣṇa appears in His incarnations to give them relief. This is His first concern. If we study the history of Kṛṣṇa's life, we shall find that for most of His life He predominantly engaged in killing demons one after another.

TEXT 37

anujānīhi nau bhūmaṁs
tavānucara-kiṅkarau
darśanaṁ nau bhagavata
ṛṣer āsīd anugrahāt

SYNONYMS

anujānīhi-may we have permission; nau-we; bhūman-O greatest universal form; tava anucara-kiṅkarau-because of being servants of Your most confidential devotee Nārada Muni; darśanam-to see personally; nau-of us; bhagavataḥ-of You, the Supreme Personality of Godhead; ṛṣeḥ-of the great saint Nārada; āsīt-there was (in the form of a curse); anugrahāt-from the mercy.

O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

Unless delivered or blessed by a devotee, one cannot realize that Kṛṣṇa is the Supreme Personality of Godhead. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye. According to this verse of Bhagavad-gītā (7.3), there are so many siddhas or yogīs who cannot understand Kṛṣṇa; instead, they misunderstand Him. But if one takes shelter of a devotee descending from the paramparā system of Nārada (svayambhūr nāradaḥ śambhuḥ [SB 6.3.20]), one can then understand who is an incarnation of the Supreme Personality of Godhead. In this age, many pseudo incarnations are advertised simply for having exhibited some magical performances, but except for persons who are servants of Nārada and other servants of Kṛṣṇa, no one can understand who is God and who is not. This is confirmed by Narottama dāsa Ṭhākura. Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: no one is delivered from the material conception of life unless favored by a Vaiṣṇava. Others can never understand, neither by speculation nor by any other bodily or mental gymnastics.

TEXT 38

vāṇī guṇānukathane śravaṇau kathāyāṁ
hastau ca karmasu manas tava pādayor naḥ
smṛtyāṁ śiras tava nivāsa-jagat-praṇāme
dṛṣṭiḥ satāṁ darśane 'stu bhavat-tanūnām

SYNONYMS

vāṇī-words, the power of speech; guṇa-anukathane-always engaged in talking about Your pastimes; śravaṇau-the ear, or aural reception; kathāyām-in talks about You and Your pastimes; hastau-hands and legs and other senses; ca-also; karmasu-engaging them in executing Your mission; manaḥ-the mind; tava-Your; pādayoḥ-of Your lotus feet; naḥ-our; smṛtyām-in remembrance always engaged in meditation; śiraḥ-the head; tava-Your; nivāsa-jagat-praṇāme-because You are all-pervading, You are everything, and our heads should bow down, not looking for enjoyment; dṛṣṭiḥ-the power of sight; satām-of the Vaiṣṇavas; darśane-in seeing; astu-let all of them be engaged in this way; bhavat-tanūnām-who are nondifferent from You.

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

Here the process of understanding the Supreme Personality of Godhead is given. This process is bhakti.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

Everything should be engaged in the service of the Lord. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170] (Nārada-pañcarātra). Everything-the mind, the body and all the sense organs-should be engaged in Kṛṣṇa's service. This is to be learned from expert devotees like Nārada, Svayambhū and Śambhu. This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition-yata mata, tata patha-is foolish. Kṛṣṇa says, bhaktyāham ekayā grāhyaḥ: "Only by executing the activities of bhakti can one understand Me." (Bhāg. 11.14.21) This is called ānukūlyena kṛṣṇānuśīlanam, remaining engaged favorably in the service of the Lord.

TEXT 39

śrī-śuka uvāca
itthaṁ saṅkīrtitas tābhyāṁ
bhagavān gokuleśvaraḥ
dāmnā colūkhale baddhaḥ
prahasann āha guhyakau

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī continued to speak; ittham-in this way, as aforesaid; saṅkīrtitaḥ-being glorified and praised; tābhyām-by the two young demigods; bhagavān-the Supreme Personality of Godhead; gokula-īśvaraḥ-the master of Gokula (because He is sarva-loka-maheśvara); dāmnā-by the rope; ca-also; ulūkhale-on the wooden mortar; baddhaḥ-bound; prahasan-smiling; āha-said; guhyakau-unto the two young demigods.

Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

Kṛṣṇa was smiling because He was thinking to Himself, "These two young demigods fell from the higher planetary system to this planet, and I have delivered them from the bondage of standing for a long time as trees, but as for Me, I am bound by the ropes of the gopīs and am subject to their chastisements." In other words, Kṛṣṇa submits to being chastised and bound by the gopīs because of pure love and affection worthy of being praised by a devotee in so many ways.

TEXT 40

śrī-bhagavān uvāca
jñātaṁ mama puraivaitad
ṛṣiṇā karuṇātmanā
yac chrī-madāndhayor vāgbhir
vibhraṁśo 'nugrahaḥ kṛtaḥ

SYNONYMS

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; jñātam-everything is known; mama-to Me; purā-in the past; eva-indeed; etat-this incident; ṛṣiṇā-by the great sage Nārada; karuṇā-ātmanā-because he was very, very kind to you; yat-which; śrī-mada-andhayoḥ-who had become mad after material opulence and had thus become blind; vāgbhiḥ-by words or by cursing; vibhraṁśaḥ-falling down from the heavenly planet to become arjuna trees here; anugrahaḥ kṛtaḥ-this was a great favor done by him to you.

The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

It is now confirmed by the Supreme Personality of Godhead that the curse of a devotee is also to be regarded as mercy. As Kṛṣṇa, God, is all-good, a Vaiṣṇava is also all-good. Whatever he does is good for everyone. This is explained in the following verse.

TEXT 41

sādhūnāṁ sama-cittānāṁ
sutarāṁ mat-kṛtātmanām
darśanān no bhaved bandhaḥ
puṁso 'kṣṇoḥ savitur yathā

SYNONYMS

sādhūnām-of devotees; sama-cittānām-who are equally disposed toward everyone; sutarām-excessively, completely; mat-kṛta-ātmanām-of persons who are fully surrendered, determined to render service unto Me; darśanāt-simply by the audience; no bhavet bandhaḥ-freedom from all material bondage; puṁsaḥ-of a person; akṣṇoḥ-of the eyes; savituḥ yathā-as by being face to face with the sun.

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

As stated by Caitanya Mahāprabhu (Cc. Madhya 22.54):

'sādhu-saṅga,' 'sādhu-saṅga'–sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

If by chance one meets a sādhu, a devotee, one's life is immediately successful, and one is freed from material bondage. It may be argued that whereas someone may receive a sādhu with great respect, someone else may not receive a sādhu with such respect. A sādhu, however, is always equipoised toward everyone. Because of being a pure devotee, a sādhu is always ready to deliver Kṛṣṇa consciousness without discrimination. As soon as one sees a sādhu, one naturally becomes free. Nonetheless, persons who are too much offensive, who commit vaiṣṇava-aparādhas, or offenses to a sādhu, will have to take some time before being rectified. This is also indicated herein.

TEXT 42

tad gacchataṁ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

SYNONYMS

tat gacchatam-now both of you may return; mat-paramau-accepting Me as the supreme destination of life; nalakūvara-O Nalakūvara and Maṇigrīva; sādanam-to your home; sañjātaḥ-being saturated with; mayi-unto Me; bhāvaḥ-devotional service; vām-by you; īpsitaḥ-which was desired; paramaḥ-supreme, highest, always engaged with all senses; abhavaḥ-from which there is no falldown into material existence.

O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

The highest perfection of life is to come to the platform of devotional service and always engage in devotional activities. Understanding this, Nalakūvara and Maṇigrīva desired to attain that platform, and the Supreme Personality of Godhead blessed them with the fulfillment of their transcendental desire.

TEXT 43

śrī-śuka uvāca
ity uktau tau parikramya
praṇamya ca punaḥ punaḥ
baddholūkhalam āmantrya
jagmatur diśam uttarām

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; iti uktau-having been ordered by the Supreme Personality of Godhead in this way; tau-Nalakūvara and Maṇigrīva; parikramya-circumambulating; praṇamya-offering obeisances; ca-also; punaḥ punaḥ-again and again; baddha-ulūkhalam āmantrya-taking the permission of the Supreme Personality of Godhead, who was bound to the wooden mortar; jagmatuḥ-departed; diśam uttarām-to their respective destinations.

Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

Thus end the Bhaktivedanta purports of the Tenth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Deliverance of the Yamala-arjuna Trees."

20.11.10 Chapter Eleven

The Childhood Pastimes of Kṛṣṇa

This chapter describes how the inhabitants of Gokula left Gokula and went to Vṛndāvana and how Kṛṣṇa killed Vatsāsura and Bakāsura.

When the yamala-arjuna trees fell, they made a tremendous sound, like that of falling thunderbolts. Being surprised, Kṛṣṇa's father, Nanda, and the other elderly inhabitants of Gokula went to the spot, where they saw the fallen trees and Kṛṣṇa standing between them, bound to the ulūkhala, the wooden mortar. They could find no cause for the trees' having fallen and Kṛṣṇa's being there. They thought this might be the work of some other asura who had met Kṛṣṇa on this spot, and they inquired from the playmates of Kṛṣṇa about how the whole incident had taken place. The children properly described how everything had happened, but the elderly persons could not believe the story. Some of them, however, thought that it might be true, since they had already seen many wonderful incidents in connection with Kṛṣṇa. Anyway, Nanda Mahārāja immediately released Kṛṣṇa from the ropes.

In this way, Kṛṣṇa, at every day and every moment, displayed wonderful incidents to increase the parental affection of Nanda Mahārāja and Yaśodā, who thus felt both surprise and joy. The breaking of the yamala-arjunas was one of these wonderful pastimes.

One day a fruit vendor approached Nanda Mahārāja's house, and Kṛṣṇa gathered some food grains with His little palms and went to the vendor to exchange the grains for fruit. On the way, almost all the grains fell from His palms, only one or two grains remaining, but the fruit vendor, out of full affection, accepted these grains in exchange for as much fruit as Kṛṣṇa could take. As soon as she did this, her basket became filled with gold and jewels.

Thereafter, all the elderly gopas decided to leave Gokula because they saw that in Gokula there was always some disturbance. They decided to go to Vṛndāvana, Vraja-dhāma, and the next day they all departed. In Vṛndāvana, both Kṛṣṇa and Balarāma, after finishing Their childhood pastimes, began to take charge of the calves and send them to the pasturing grounds (go-caraṇa). During this time, a demon named Vatsāsura entered among the calves and was killed, and another asura, in the shape of a big duck, was also killed. The playmates of Kṛṣṇa narrated all these stories to their mothers. The mothers could not believe their children, Kṛṣṇa's playmates, but because of full affection they enjoyed these narrations of Kṛṣṇa's activities.

TEXT 1

śrī-śuka uvāca

gopā nandādayaḥ śrutvā
drumayoḥ patato ravam
tatrājagmuḥ kuru-śreṣṭha
nirghāta-bhaya-śaṅkitāḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; gopāḥ-all the cowherd men; nanda-ādayaḥ-headed by Nanda Mahārāja; śrutvā-hearing; drumayoḥ-of the two trees; patatoḥ-falling down; ravam-the high sound, as terrible as a thunderbolt; tatra-there, on the spot; ājagmuḥ-went; kuru-śreṣṭha-O Mahārāja Parīkṣit; nirghāta-bhaya-śaṅkitāḥ-who were afraid of falling thunderbolts.

Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

TEXT 2

bhūmyāṁ nipatitau tatra
dadṛśur yamalārjunau
babhramus tad avijñāya
lakṣyaṁ patana-kāraṇam

SYNONYMS

bhūmyām-on the ground; nipatitau-which had fallen; tatra-there; dadṛśuḥ-all of them saw; yamala-arjunau-the twin arjuna trees; babhramuḥ-they became bewildered; tat-that; avijñāya-but they could not trace out; lakṣyam-although they could directly perceive that the trees had fallen; patana-kāraṇam-the cause of their falling (how could it have happened all of a sudden?).

There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

Considering all the circumstances, had this been done by Kṛṣṇa? He was standing on the spot, and His playmates described that this had been done by Him. Had Kṛṣṇa actually done this, or were these merely stories? This was a cause of bewilderment.

TEXT 3

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ ca bālakam
kasyedaṁ kuta āścaryam
utpāta iti kātarāḥ

SYNONYMS

ulūkhalam-the wooden mortar; vikarṣantam-dragging; dāmnā-with the rope; baddham ca-and bound by the belly; bālakam-Kṛṣṇa; kasya-of whom; idam-this; kutaḥ-wherefrom; āścaryam-these wonderful happenings; utpātaḥ-disturbance; iti-thus; kātarāḥ-they were very much agitated.

Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

The cowherd men were very much agitated because the child Kṛṣṇa, after all, had been standing between the two trees, and if by chance the trees had fallen upon Him, He would have been smashed. But He was standing as He was, and still the things had happened, so who had done all this? How could these events have happened in such a wonderful way? These considerations were some of the reasons they were agitated and bewildered. They thought, however, that by chance Kṛṣṇa had been saved by God so that nothing had happened to Him.

TEXT 4

bālā ūcur aneneti
tiryag-gatam ulūkhalam
vikarṣatā madhya-gena
puruṣāv apy acakṣmahi

SYNONYMS

bālāḥ-all the other boys; ūcuḥ-said; anena-by Him (Kṛṣṇa); iti-thus; tiryak-crosswise; gatam-which had become; ulūkhalam-the wooden mortar; vikarṣatā-by Kṛṣṇa, who was dragging; madhya-gena-going between the two trees; puruṣau-two beautiful persons; api-also; acakṣmahi-we have seen with our own eyes.

Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

Kṛṣṇa's playmates wanted to inform Kṛṣṇa's father of the exact situation by explaining that not only did the trees break, but out of the broken trees came two beautiful men. "All these things happened," they said. "We have seen them with our own eyes."

TEXT 5

na te tad-uktaṁ jagṛhur
na ghaṭeteti tasya tat
bālasyotpāṭanaṁ tarvoḥ
kecit sandigdha-cetasaḥ

SYNONYMS

na-not; te-all the gopas; tat-uktam-being spoken by the boys; jagṛhuḥ-would accept; na ghaṭeta-it cannot be; iti-thus; tasya-of Kṛṣṇa; tat-the activity; bālasya-of a small boy like Kṛṣṇa; utpāṭanam-the uprooting; tarvoḥ-of the two trees; kecit-some of them; sandigdha-cetasaḥ-became doubtful about what could be done (because Gargamuni had predicted that this child would be equal to Nārāyaṇa).

Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

One view was that it was impossible for a small boy like this to have done such a thing as pulling down the trees. But there were doubts because Kṛṣṇa had been predicted to equal Nārāyaṇa. Therefore the cowherd men were in a dilemma.

TEXT 6

ulūkhalaṁ vikarṣantaṁ
dāmnā baddhaṁ svam ātmajam
vilokya nandaḥ prahasad-
vadano vimumoca ha

SYNONYMS

ulūkhalam-the wooden mortar; vikarṣantam-dragging; dāmnā-by the rope; baddham-bound; svam ātmajam-his own son Kṛṣṇa; vilokya-by seeing; nandaḥ-Mahārāja Nanda; prahasat-vadanaḥ-whose face began to smile when he saw the wonderful child; vimumoca ha-released Him from the bonds.

When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

Nanda Mahārāja was surprised that Yaśodā, Kṛṣṇa's mother, could have bound her beloved child in such a way. Kṛṣṇa was exchanging love with her. How then could she have been so cruel as to bind Him to the wooden mortar? Nanda Mahārāja understood this exchange of love, and therefore he smiled and released Kṛṣṇa. In other words, as Kṛṣṇa, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yaśodā and Nanda Mahārāja in parental affection. This is His pastime.

TEXT 7

gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat

SYNONYMS

gopībhiḥ-by the gopīs (by flattery and offers of prizes); stobhitaḥ-encouraged, induced; anṛtyat-the small Kṛṣṇa danced; bhagavān-although He was the Supreme Personality of Godhead; bāla-vat-exactly like a human child; kvacit-sometimes; udgāyati-He would sing very loudly; kvacit-sometimes; mugdhaḥ-being amazed; tat-vaśaḥ-under their control; dāru-yantra-vat-like a wooden doll.

The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

TEXT 8

bibharti kvacid ājñaptaḥ
pīṭhakonmāna-pādukam
bāhu-kṣepaṁ ca kurute
svānāṁ ca prītim āvahan

SYNONYMS

bibharti-Kṛṣṇa would simply stand and touch articles as if unable to raise them; kvacit-sometimes; ājñaptaḥ-being ordered; pīṭhaka-unmāna-the wooden seat and wooden measuring pot; pādukam-bringing the wooden shoes; bāhu-kṣepam ca-striking the arms on the body; kurute-does; svānām ca-of His own relatives, the gopīs and other intimate friends; prītim-the pleasure; āvahan-inviting.

Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

TEXT 9

darśayaṁs tad-vidāṁ loka
ātmano bhṛtya-vaśyatām
vrajasyovāha vai harṣaṁ
bhagavān bāla-ceṣṭitaiḥ

SYNONYMS

darśayan-exhibiting; tat-vidām-unto persons who can understand Kṛṣṇa's activities; loke-throughout the whole world; ātmanaḥ-of Himself; bhṛtya-vaśyatām-how He is agreeable to carrying out the orders of His servants, His devotees; vrajasya-of Vrajabhūmi; uvāha-executed; vai-indeed; harṣam-pleasure; bhagavān-the Supreme Personality of Godhead; bāla-ceṣṭitaiḥ-by His activities like those of a child trying to do so many things.

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

That Kṛṣṇa performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhūmi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Kṛṣṇa, and the external devotees, who were captivated by His unlimited potency, were informed of Kṛṣṇa's desire to be submissive to His servants.

TEXT 10

krīṇīhi bhoḥ phalānīti
śrutvā satvaram acyutaḥ
phalārthī dhānyam ādāya
yayau sarva-phala-pradaḥ

SYNONYMS

krīṇīhi-please come and purchase; bhoḥ-O neighborhood residents; phalāni-ripe fruits; iti-thus; śrutvā-hearing; satvaram-very soon; acyutaḥ-Kṛṣṇa; phala-arthī-as if He wanted some fruits; dhānyam ādāya-capturing some grains of paddy; yayau-went to the fruit vendor; sarva-phala-pradaḥ-the Supreme Personality of Godhead, who can give all kinds of fruit to everyone, had now become in need of fruits.

Once a woman selling fruit was calling, ”O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!” Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

Aborigines generally go to the villagers to sell fruits. How much the aborigines were attached to Kṛṣṇa is here described. Kṛṣṇa, to show His favor to the aborigines, would immediately go purchase fruits, bartering with paddy in His hand as He had seen others do.

TEXT 11

phala-vikrayiṇī tasya
cyuta-dhānya-kara-dvayam
phalair apūrayad ratnaiḥ
phala-bhāṇḍam apūri ca

SYNONYMS

phala-vikrayiṇī-the aborigine fruit vendor, who was an elderly woman; tasya-of Kṛṣṇa; cyuta-dhānya-the paddy He brought to barter having mostly fallen; kara-dvayam-palms of the hands; phalaiḥ apūrayat-the fruit vendor filled His small palms with fruits; ratnaiḥ-in exchange for jewels and gold; phala-bhāṇḍam-the basket of fruit; apūri ca-filled.

While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa’s hands with fruits, and her fruit basket was immediately filled with jewels and gold.

In Bhagavad-gītā (9.26) Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

Kṛṣṇa is so kind that if anyone offers Him a leaf, a fruit, a flower or some water, He will immediately accept it. The only condition is that these things should be offered with bhakti (yo me bhaktyā prayacchati). Otherwise, if one is puffed up with false prestige, thinking, ”I have so much opulence, and I am giving something to Kṛṣṇa,” one’s offering will not be accepted by Kṛṣṇa. The fruit vendor, although a woman belonging to the poor aborigine class, dealt with Kṛṣṇa with great affection, saying, ”Kṛṣṇa, You have come to me to take some fruit in exchange for grains. All the grains have fallen, but still You may take whatever You like.” Thus she filled Kṛṣṇa’s palms with whatever fruits He could carry. In exchange, Kṛṣṇa filled her whole basket with jewels and gold.

From this incident one should learn that for anything offered to Kṛṣṇa with love and affection, Kṛṣṇa can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Kṛṣṇa teaches in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” With love and affection, one should try to give something to Kṛṣṇa from one’s source of income. Then one’s life will be successful. Kṛṣṇa is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Kṛṣṇa, that is for one’s own benefit. The example given in this connection is that when one’s real face is decorated, the reflection of one’s face is automatically decorated. Similarly, if we try to serve Kṛṣṇa with all our opulences, we, as parts and parcels or reflections of Kṛṣṇa, will become happy in exchange. Kṛṣṇa is always happy, for He is ātmārāma, fully satisfied with His own opulence.

TEXT 12

sarit-tīra-gataṁ kṛṣṇaṁ
bhagnārjunam athāhvayat
rāmaṁ ca rohiṇī devī
krīḍantaṁ bālakair bhṛśam

SYNONYMS

sarit-tīra-to the riverside; gatam-who had gone; kṛṣṇam-unto Kṛṣṇa; bhagna-arjunam-after the pastime of breaking the yamala-arjuna trees; atha-then; āhvayat-called; rāmam ca-as well as Balarāma; rohiṇī-the mother of Balarāma; devī-the goddess of fortune; krīḍantam-who were engaged in playing; bālakaiḥ-with many other boys; bhṛśam-with deep attention.

Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

Mother Yaśodā was more attached to Kṛṣṇa and Balarāma than Rohiṇīdevī was, although Rohiṇīdevī was the mother of Balarāma. Mother Yaśodā sent Rohiṇīdevī to call Rāma and Kṛṣṇa from Their play, since it was the right time for lunch. Therefore Rohiṇīdevī went to call Them, breaking Their engagement in play.

TEXT 13

nopeyātāṁ yadāhūtau
krīḍā-saṅgena putrakau
yaśodāṁ preṣayām āsa
rohiṇī putra-vatsalām

SYNONYMS

na upeyātām-would not return home; yadā-when; āhūtau-They were called back from playing; krīḍā-saṅgena-because of so much attachment to playing with other boys; putrakau-the two sons (Kṛṣṇa and Balarāma); yaśodām preṣayām āsa-sent mother Yaśodā to call Them; rohiṇī-mother Rohiṇī; putra-vatsalām-because mother Yaśodā was a more affectionate mother to Kṛṣṇa and Balarāma.

Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

Yaśodāṁ preṣayām āsa. These very words show that since Kṛṣṇa and Balarāma did not care to return in response to the order of Rohiṇī, Rohiṇī thought that if Yaśodā called They would have to return, for Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

TEXT 14

krīḍantaṁ sā sutaṁ bālair
ativelaṁ sahāgrajam
yaśodājohavīt kṛṣṇaṁ
putra-sneha-snuta-stanī

SYNONYMS

krīḍantam-engaged in playing; sā-mother Yaśodā; sutam-her son; bālaiḥ-with the other boys; ati-velam-although it was too late; saha-agrajam-who was playing with His elder brother, Balarāma; yaśodā-mother Yaśodā; ajohavīt-called (”Kṛṣṇa and Balarāma, come here!”); kṛṣṇam-unto Kṛṣṇa; putra-sneha-snuta-stanī-while she was calling Them, milk flowed from her breast because of her ecstatic love and affection.

Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

The word ajohavīt means ”calling them again and again.” ”Kṛṣṇa and Balarāma,” she called, ”please come back. You are late for Your lunch. You have played sufficiently. Come back.”

TEXT 15

kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanaṁ piba
alaṁ vihāraiḥ kṣut-kṣāntaḥ
krīḍā-śrānto ’si putraka

SYNONYMS

kṛṣṇa kṛṣṇa aravinda-akṣa-O Kṛṣṇa, my son, lotus-eyed Kṛṣṇa; tāta-O darling; ehi-come here; stanam-the milk of my breast; piba-drink; alam vihāraiḥ-after this there is no necessity of playing; kṣut-kṣāntaḥ-tired because of hunger; krīḍā-śrāntaḥ-fatigued from playing; asi-You must be; putraka-O my son.

Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

TEXT 16

he rāmāgaccha tātāśu
sānujaḥ kula-nandana
prātar eva kṛtāhāras
tad bhavān bhoktum arhati

SYNONYMS

he rāma-my dear son Balarāma; āgaccha-please come here; tāta-my dear darling; āśu-immediately; sa-anujaḥ-with Your younger brother; kula-nandana-the great hope of our family; prātaḥ eva-certainly in the morning; kṛta-āhāraḥ-have taken Your breakfast; tat-therefore; bhavān-You; bhoktum-to eat something more; arhati-deserve.

My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

TEXT 17

pratīkṣate tvāṁ dāśārha
bhokṣyamāṇo vrajādhipaḥ
ehy āvayoḥ priyaṁ dhehi
sva-gṛhān yāta bālakāḥ

SYNONYMS

pratīkṣate-is waiting; tvām-for both of You (Kṛṣṇa and Balarāma); dāśārha-O Balarāma; bhokṣyamāṇaḥ-desiring to eat; vraja-adhipaḥ-the King of Vraja, Nanda Mahārāja; ehi-come here; āvayoḥ-our; priyam-pleasure; dhehi-just consider; sva-gṛhān-to their respective homes; yāta-let them go; bālakāḥ-the other boys.

Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

It appears that Nanda Mahārāja regularly took his food with his two sons, Kṛṣṇa and Balarāma. Yaśodā told the other boys, ”Now you should go to your homes.” Father and son generally sit together, so mother Yaśodā requested Kṛṣṇa and Balarāma to return, and she advised the other boys to go home so that their parents would not have to wait for them.

TEXT 18

dhūli-dhūsaritāṅgas tvaṁ
putra majjanam āvaha
janmarkṣaṁ te ’dya bhavati
viprebhyo dehi gāḥ śuciḥ

SYNONYMS

dhūli-dhūsarita-aṅgaḥ tvam-You have become covered with dust and sand all over Your body; putra-my dear son; majjanam āvaha-now come here, take Your bath and cleanse Yourself; janma-ṛkṣam-the auspicious star of Your birth; te-of You; adya-today; bhavati-it is; viprebhyaḥ-unto the pure brāhmaṇas; dehi-give in charity; gāḥ-cows; śuciḥ-being purified.

Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

It is a custom of Vedic culture that whenever there is any auspicious ceremony, one should give valuable cows in charity to the brāhmaṇas. Therefore mother Yaśodā requested Kṛṣṇa, ”Instead of being enthusiastic in playing, now please come and be enthusiastic in charity.” Yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat. As advised in Bhagavad-gītā (18.5), sacrifice, charity and austerity should never be given up. Yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām: even if one is very much advanced in spiritual life, one should not give up these three duties. To observe one’s birthday ceremony, one should do something in terms of one of these three items (yajña, dāna or tapaḥ), or all of them together.

TEXT 19

paśya paśya vayasyāṁs te
mātṛ-mṛṣṭān svalaṅkṛtān
tvaṁ ca snātaḥ kṛtāhāro
viharasva svalaṅkṛtaḥ

SYNONYMS

paśya paśya-just see, just see; vayasyān-boys of Your age; te-Your; mātṛ-mṛṣṭān-cleansed by their mothers; su-alaṅkṛtān-decorated with nice ornaments; tvam ca-You also; snātaḥ-after taking a bath; kṛta-āhāraḥ-and eating Your lunch; viharasva-enjoy with them; su-alaṅkṛtaḥ-fully decorated like them.

Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

Generally young boys are competitive. If one friend has done something, another friend also wants to do something. Therefore mother Yaśodā pointed out how Kṛṣṇa’s playmates were decorated, so that Kṛṣṇa might be induced to decorate Himself like them.

TEXT 20

itthaṁ yaśodā tam aśeṣa-śekharaṁ
matvā sutaṁ sneha-nibaddha-dhīr nṛpa
haste gṛhītvā saha-rāmam acyutaṁ
nītvā sva-vāṭaṁ kṛtavaty athodayam

SYNONYMS

ittham-in this way; yaśodā-mother Yaśodā; tam aśeṣa-śekharam-unto Kṛṣṇa, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness; matvā-considering; sutam-as her son; sneha-nibaddha-dhīḥ-because of an intense spirit of love; nṛpa-O King (Mahārāja Parīkṣit); haste-in the hand; gṛhītvā-taking; saha-rāmam-with Balarāma; acyutam-Kṛṣṇa, the infallible; nītvā-bringing; sva-vāṭam-at home; kṛtavatī-performed; atha-now; udayam-brilliancy by bathing Him, dressing Him and decorating Him with ornaments.

My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa’s mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

Kṛṣṇa is always neat, clean and opulent and does not need to be washed, bathed or dressed, yet mother Yaśodā, because of affection, considered Him her ordinary child and did her duties to keep her son brilliant.

TEXT 21

śrī-śuka uvāca
gopa-vṛddhā mahotpātān
anubhūya bṛhadvane
nandādayaḥ samāgamya
vraja-kāryam amantrayan

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; gopa-vṛddhāḥ-the elderly persons among the cowherd men; mahā-utpātān-very great disturbances; anubhūya-after experiencing; bṛhadvane-in the place known as Bṛhadvana; nanda-ādayaḥ-the cowherd men, headed by Nanda Mahārāja; samāgamya-assembled, came together; vraja-kāryam-the business of Vrajabhūmi; amantrayan-deliberated on how to stop the continuous disturbances in Mahāvana.

Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

TEXT 22

tatropānanda-nāmāha
gopo jñāna-vayo-'dhikaḥ
deśa-kālārtha-tattva-jñaḥ
priya-kṛd rāma-kṛṣṇayoḥ

SYNONYMS

tatra-in the assembly; upānanda-nāmā-by the name Upānanda (the elder brother of Nanda Mahārāja); āha-said; gopaḥ-the cowherd man; jñāna-vayaḥ-adhikaḥ-who by knowledge and by age was the eldest of all; deśa-kāla-artha-tattva-jñaḥ-very experienced according to time, place and circumstances; priya-kṛt-just for the benefit; rāma-kṛṣṇayoḥ-of Balarāma and Kṛṣṇa, the Supreme Personalities of Godhead.

At this meeting of all the inhabitants of Gokula, a cowherd man named Upānanda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

TEXT 23

utthātavyam ito 'smābhir
gokulasya hitaiṣibhiḥ
āyānty atra mahotpātā
bālānāṁ nāśa-hetavaḥ

SYNONYMS

utthātavyam-now this place should be left; itaḥ-from here, from Gokula; asmābhiḥ-by all of us; gokulasya-of this place, Gokula; hita-eṣibhiḥ-by persons who desire good for this place; āyānti-are happening; atra-here; mahā-utpātāḥ-many great disturbances; bālānām-for the boys like Rāma and Kṛṣṇa; nāśa-hetavaḥ-having the definite purpose of killing Them.

He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

TEXT 24

muktaḥ kathañcid rākṣasyā
bāla-ghnyā bālako hy asau
harer anugrahān nūnam
anaś copari nāpatat

SYNONYMS

muktaḥ-was delivered; kathañcit-somehow or other; rākṣasyāḥ-from the hands of the Rākṣasī Pūtanā; bāla-ghnyāḥ-who was determined to kill small children; bālakaḥ-especially the child Kṛṣṇa; hi-because; asau-He; hareḥ anugrahāt-by the mercy of the Supreme Personality of Godhead; nūnam-indeed; anaḥ ca-and the handcart; upari-on top of the child; na-not; apatat-did fall down.

The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

TEXT 25

cakra-vātena nīto 'yaṁ
daityena vipadaṁ viyat
śilāyāṁ patitas tatra
paritrātaḥ sureśvaraiḥ

SYNONYMS

cakra-vātena-by the demon in the shape of a whirlwind (Tṛṇāvarta); nītaḥ ayam-Kṛṣṇa was taken away; daityena-by the demon; vipadam-dangerous; viyat-to the sky; śilāyām-on a slab of stone; patitaḥ-fallen; tatra-there; paritrātaḥ-was saved; sura-īśvaraiḥ-by the mercy of Lord Viṣṇu or His associates.

Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

TEXT 26

yan na mriyeta drumayor
antaraṁ prāpya bālakaḥ
asāv anyatamo vāpi
tad apy acyuta-rakṣaṇam

SYNONYMS

yat-then again; na mriyeta-did not die; drumayoḥ antaram-between the two trees; prāpya-although He was between; bālakaḥ asau-that child, Kṛṣṇa; anyatamaḥ-another child; vā api-or; tat api acyuta-rakṣaṇam-in that case also, He was saved by the Supreme Personality of Godhead.

Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

TEXT 27

yāvad autpātiko 'riṣṭo
vrajaṁ nābhibhaved itaḥ
tāvad bālān upādāya

yāsyāmo ’nyatra sānugāḥ

SYNONYMS

yāvat-so long; autpātikaḥ-disturbing; ariṣṭaḥ-the demon; vrajam-this Gokula Vrajabhūmi; na-not; abhibhavet itaḥ-go away from this place; tāvat-so long; bālān upādāya-for the benefit of the boys; yāsyāmaḥ-we shall go; anyatra-somewhere else; sa-anugāḥ-with our followers.

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

Upānanda suggested, ”By the mercy of Lord Viṣṇu, Kṛṣṇa has always been saved from so many dangerous incidents. Now let us leave this place and go someplace where we may worship Lord Viṣṇu undisturbed, before there is another cause of death from some demon who may attack us.” A devotee desires only that he may execute devotional service undisturbed. Actually we see, however, that even during the presence of Kṛṣṇa, when Nanda Mahārāja and the other cowherd men had the Supreme Personality of Godhead in their presence, there were disturbances. Of course, in every case, Kṛṣṇa came out victorious. The instruction we may derive from this is that we should not be disturbed by so-called disturbances. There have been so many disturbances to our Kṛṣṇa consciousness movement, but we cannot give up our forward march. On the contrary, people are receiving this movement very enthusiastically all over the world, and they are purchasing literature about Kṛṣṇa consciousness with redoubled energy. Thus there are both encouragements and disturbances. This was so even in Kṛṣṇa’s time.

TEXT 28

vanaṁ vṛndāvanaṁ nāma
paśavyaṁ nava-kānanam
gopa-gopī-gavāṁ sevyaṁ
puṇyādri-tṛṇa-vīrudham

SYNONYMS

vanam-another forest; vṛndāvanam nāma-named Vṛndāvana; paśavyam-a very suitable place for maintenance of the cows and other animals; nava-kānanam-there are many new gardenlike places; gopa-gopī-gavām-for all the cowherd men, the members of their families, and the cows; sevyam-a very happy, very suitable place; puṇya-adri-there are nice mountains; tṛṇa-plants; vīrudham-and creepers.

Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

Vṛndāvana is situated between Nandeśvara and Mahāvana. Formerly the cowherd men had shifted to Mahāvana, but still there were disturbances. Therefore the cowherd men selected Vṛndāvana, which was between the two villages, and decided to go there.

TEXT 29

tat tatrādyaiva yāsyāmaḥ
śakaṭān yuṅkta mā ciram
godhanāny agrato yāntu
bhavatāṁ yadi rocate

SYNONYMS

tat-therefore; tatra-there; adya eva-just today; yāsyāmaḥ-let us go; śakaṭān-all the carts; yuṅkta-make ready; mā ciram-without delay; go-dhanāni-all the cows; agrataḥ-in front; yāntu-let them go; bhavatām-of all of you; yadi-if; rocate-it is pleasing to accept it.

Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

TEXT 30

tac chrutvaika-dhiyo gopāḥ
sādhu sādhv iti vādinaḥ
vrajān svān svān samāyujya
yayū rūḍha-paricchadāḥ

SYNONYMS

tat śrutvā-hearing this advice of Upānanda’s; eka-dhiyaḥ-voting unanimously; gopāḥ-all the cowherd men; sādhu sādhu-very nice, very nice; iti-thus; vādinaḥ-speaking, declaring; vrajān-cows; svān svān-own respective; samāyujya-assembling; yayuḥ-started; rūḍha-paricchadāḥ-all the dresses and paraphernalia having been kept on the carts.

Upon hearing this advice from Upānanda, the cowherd men unanimously agreed. ”Very nice,” they said. ”Very nice.” Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

TEXTS 31–32

vṛddhān bālān striyo rājan
sarvopakaraṇāni ca
anaḥsv āropya gopālā
yattā ātta-śarāsanāḥ
godhanāni puraskṛtya
śṛṅgāṇy āpūrya sarvataḥ
tūrya-ghoṣeṇa mahatā
yayuḥ saha-purohitāḥ

SYNONYMS

vṛddhān-first all the old men; bālān-children; striyaḥ-women; rājan-O King Parīkṣit; sarva-upakaraṇāni ca-then all sorts of necessities and whatever belongings they had; anaḥsu-on the bullock carts; āropya-keeping; gopālāḥ-all the cowherd men; yattāḥ-with great care; ātta-śara-asanāḥ-fully equipped with arrows and bows; go-dhanāni-all the cows; puraskṛtya-keeping in front; śṛṅgāṇi-bugles or horns; āpūrya-vibrating; sarvataḥ-all around; tūrya-ghoṣeṇa-with the resounding of the bugles; mahatā-loud; yayuḥ-started; saha-purohitāḥ-with the priests.

Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

In this connection it is to be noted that although the inhabitants of Gokula were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to the women, the old men, the cows and the children, as well as to the brahminical purohitas.

TEXT 33

gopyo rūḍha-rathā nūtna-
kuca-kuṅkuma-kāntayaḥ
kṛṣṇa-līlā jaguḥ prītyā
niṣka-kaṇṭhyaḥ suvāsasaḥ

SYNONYMS

gopyaḥ-all the cowherd women; rūḍha-rathāḥ-while riding on the bullock carts; nūtna-kuca-kuṅkuma-kāntayaḥ-their bodies, especially their breasts, were decorated with fresh kuṅkuma; kṛṣṇa-līlāḥ-the pastimes of Kṛṣṇa; jaguḥ-they chanted; prītyā-with great pleasure; niṣka-kaṇṭhyaḥ-decorated with lockets on their necks; su-vāsasaḥ-very well dressed.

The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

TEXT 34

tathā yaśodā-rohiṇyāv
ekaṁ śakaṭam āsthite
rejatuḥ kṛṣṇa-rāmābhyāṁ
tat-kathā-śravaṇotsuke

SYNONYMS

tathā-as well as; yaśodā-rohiṇyau-both mother Yaśodā and mother Rohiṇī; ekam śakaṭam-on one bullock cart; āsthite-seated; rejatuḥ-very beautiful; kṛṣṇa-rāmābhyām-Kṛṣṇa and Balarāma, along with Their mothers; tat-kathā-of the pastimes of Kṛṣṇa and Balarāma; śravaṇa-utsuke-being situated in hearing with great transcendental pleasure.

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

It appears that mother Yaśodā and Rohiṇī could not be separated from Kṛṣṇa and Balarāma even for a moment. They used to pass their time either by taking care of Kṛṣṇa and Balarāma or by chanting about Their pastimes. Thus mother Yaśodā and Rohiṇī looked very beautiful.

TEXT 35

vṛndāvanaṁ sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajāvāsaṁ
śakaṭair ardha-candravat

SYNONYMS

vṛndāvanam-the sacred place by the name Vṛndāvana; sampraviśya-after entering; sarva-kāla-sukha-āvaham-where in all seasons it is pleasing to live; tatra-there; cakruḥ-they made; vraja-āvāsam-inhabitation of Vraja; śakaṭaiḥ-by the bullock carts; ardha-candravat-making a semicircle like a half moon.

In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

As stated in the Viṣṇu Purāṇa:

śakaṭī-vāṭa-paryantaś
candrārdha-kāra-saṁsthite

And as stated in the Hari-vaṁśa:

kaṇṭakībhiḥ pravṛddhābhis
tathā kaṇṭakībhir drumaiḥ
nikhātocchrita-śākhābhir
abhiguptaṁ samantataḥ

There was no need to make fences all around. One side was already defended by thorn trees, and thus the thorn trees, the bullock carts and the animals encircled the inhabitants in their temporary residence.

TEXT 36

vṛndāvanaṁ govardhanaṁ
yamunā-pulināni ca
vīkṣyāsīd uttamā prītī
rāma-mādhavayor nṛpa

SYNONYMS

vṛndāvanam-the place known as Vṛndāvana; govardhanam-along with Govardhana Hill; yamunā-pulināni ca-and the banks of the River Yamunā; vīkṣya-seeing this situation; āsīt-remained or was enjoyed; uttamā prītī-first-class pleasure; rāma-mādhavayoḥ-of Kṛṣṇa and Balarāma; nṛpa-O King Parīkṣit.

O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

TEXT 37

evaṁ vrajaukasāṁ prītiṁ
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ sva-kālena
vatsa-pālau babhūvatuḥ

SYNONYMS

evam-in this way; vraja-okasām-to all the inhabitants of Vraja; prītim-pleasure; yacchantau-giving; bāla-ceṣṭitaiḥ-by the activities and pastimes of childhood; kala-vākyaiḥ-and by very sweet broken language; sva-kālena-in due course of time; vatsa-pālau-to take care of the calves; babhūvatuḥ-were grown up.

In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in brāhmaṇa families were not meant for academic education. The brāhmaṇas were trained in a literary, academic education, the kṣatriyas were trained to take care of the state, and the vaiśyas learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.

TEXT 38

avidūre vraja-bhuvaḥ
saha gopāla-dārakaiḥ
cārayām āsatur vatsān
nānā-krīḍā-paricchadau

SYNONYMS

avidūre-not very far from the residential quarters of the Vrajavāsīs; vraja-bhuvaḥ-from the land known as Vraja; saha gopāla-dārakaiḥ-with other boys of the same profession (cowherd boys); cārayām āsatuḥ-tended; vatsān-the small calves; nānā-various; krīḍā-sporting; paricchadau-dressed very nicely in different ways and equipped with implements.

Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

TEXTS 39–40

kvacid vādayato veṇuṁ
kṣepaṇaiḥ kṣipataḥ kvacit
kvacit pādaiḥ kiṅkiṇībhiḥ
kvacit kṛtrima-go-vṛṣaiḥ
vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

SYNONYMS

kvacit-sometimes; vādayataḥ-blowing; veṇum-on the flute; kṣepaṇaiḥ-with a device of rope for throwing; kṣipataḥ-throwing stones to get fruit; kvacit-sometimes; kvacit pādaiḥ-sometimes with the legs; kiṅkiṇībhiḥ-with the sound of ankle bells; kvacit-sometimes; kṛtrima-go-vṛṣaiḥ-by becoming artificial cows and bulls; vṛṣāyamāṇau-imitating the animals; nardantau-roaring loudly; yuyudhāte-They both used to fight; parasparam-with one another; anukṛtya-imitating; rutaiḥ-by resounding; jantūn-all the animals; ceratuḥ-They used to wander; prākṛtau-two ordinary human children; yathā-like.

Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

Vṛndāvana is full of peacocks. Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule. The Vṛndāvana forest is always full of cuckoos, ducks, swans, peacocks, cranes and also monkeys, bulls and cows. So Kṛṣṇa and Balarāma used to imitate the sounds of these animals and enjoy sporting.

TEXT 41

kadācid yamunā-tīre
vatsāṁś cārayatoḥ svakaiḥ
vayasyaiḥ kṛṣṇa-balayor
jighāṁsur daitya āgamat

SYNONYMS

kadācit-sometimes; yamunā-tīre-on the bank of the Yamunā; vatsān-the calves; cārayatoḥ-when They were tending; svakaiḥ-Their own; vayasyaiḥ-with other playmates; kṛṣṇa-balayoḥ-both Kṛṣṇa and Balarāma; jighāṁsuḥ-desiring to kill Them; daityaḥ-another demon; āgamat-reached there.

One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

TEXT 42

taṁ vatsa-rūpiṇaṁ vīkṣya
vatsa-yūtha-gataṁ hariḥ
darśayan baladevāya
śanair mugdha ivāsadat

SYNONYMS

tam-unto the demon; vatsa-rūpiṇam-assuming the form of a calf; vīkṣya-seeing; vatsa-yūtha-gatam-when the demon entered the group of all the other calves; hariḥ-the Supreme Personality of Godhead, Kṛṣṇa; darśayan-indicating; baladevāya-unto Baladeva; śanaiḥ-very slowly; mugdhaḥ iva-as if He did not understand anything; āsadat-came near the demon.

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

The import of the words mugdha iva is that although Kṛṣṇa knows everything, here He pretended that He did not understand why the demon had entered among the calves, and He informed Baladeva by a sign.

TEXT 43

gṛhītvāpara-pādābhyāṁ
saha-lāṅgūlam acyutaḥ
bhrāmayitvā kapitthāgre
prāhiṇod gata-jīvitam
sa kapitthair mahā-kāyaḥ
pātyamānaiḥ papāta ha

SYNONYMS

gṛhītvā-capturing; apara-pādābhyām-with the hind legs; saha-along with; lāṅgūlam-the tail; acyutaḥ-Kṛṣṇa, the Supreme Personality of Godhead; bhrāmayitvā-twirling around very severely; kapittha-agre-on the top of a kapittha tree; prāhiṇot-threw him; gata-jīvitam-lifeless body; saḥ-that demon; kapitthaiḥ-with the kapittha trees; mahā-kāyaḥ-assumed a great body; pātyamānaiḥ-and while the tree fell down; papāta ha-he fell dead on the ground.

Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

Kṛṣṇa killed the demon in such a way as to get the kapittha fruits to fall so that He and Balarāma and the other boys could take advantage of the opportunity to eat them. The kapittha is sometimes called kṣatbelphala. The pulp of this fruit is very palatable. It is sweet and sour, and everyone likes it.

TEXT 44

taṁ vīkṣya vismitā bālāḥ
śaśaṁsuḥ sādhu sādhv iti
devāś ca parisantuṣṭā
babhūvuḥ puṣpa-varṣiṇaḥ

SYNONYMS

tam-this incident; vīkṣya-observing; vismitāḥ-very much astonished; bālāḥ-all the other boys; śaśaṁsuḥ-praised highly; sādhu sādhu iti-exclaiming, "Very good, very good"; devāḥ ca-and all the demigods from the heavenly planets; parisantuṣṭāḥ-being very much satisfied; babhūvuḥ-became; puṣpa-varṣiṇaḥ-showered flowers on Kṛṣṇa.

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

TEXT 45

tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāṁś
cārayantau viceratuḥ

SYNONYMS

tau-Kṛṣṇa and Balarāma; vatsa-pālakau-as if taking care of the calves; bhūtvā-so becoming; sarva-loka-eka-pālakau-although They are the maintainers of all living beings throughout the whole universe; sa-prātaḥ-āśau-finishing breakfast in the morning; go-vatsān-all the calves; cārayantau-tending; viceratuḥ-wandered here and there.

After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]. Kṛṣṇa's daily business here in this material world was to kill the duṣkṛtīs. This did not hamper His daily affairs, for it was routine work. While He tended the calves on the bank of the River Yamunā, two or three incidents took place every day, and although these were serious, killing the demons one after another appeared to be His daily routine work.

TEXT 46

svaṁ svaṁ vatsa-kulaṁ sarve
pāyayiṣyanta ekadā
gatvā jalāśayābhyāśaṁ
pāyayitvā papur jalam

SYNONYMS

svam svam-own respective; vatsa-kulam-the group of calves; sarve-all the boys and Kṛṣṇa and Balarāma; pāyayiṣyantaḥ-desiring to have them drink water; ekadā-one day; gatvā-going; jala-āśaya-abhyāśam-near the water tank; pāyayitvā-after allowing the animals to drink water; papuḥ jalam-they also drank water.

One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

TEXT 47

te tatra dadṛśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnaṁ
gireḥ śṛṅgam iva cyutam

SYNONYMS

te-they; tatra-there; dadṛśuḥ-observed; bālāḥ-all the boys; mahā-sattvam-a gigantic body; avasthitam-situated; tatrasuḥ-became afraid; vajra-nirbhinnam-broken by a thunderbolt; gireḥ śṛṅgam-the peak of a mountain; iva-like; cyutam-fallen there.

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

TEXT 48

sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatya sahasā kṛṣṇaṁ
tīkṣṇa-tuṇḍo ’grasad balī

SYNONYMS

saḥ-that creature; vai-indeed; bakaḥ nāma-by the name Bakāsura; mahān asuraḥ-a great, gigantic demon; baka-rūpa-dhṛk-assumed the bodily shape of a big duck; āgatya-coming there; sahasā-all of a sudden; kṛṣṇam-Kṛṣṇa; tīkṣṇa-tuṇḍaḥ-sharp beak; agrasat-swallowed; balī-very powerful.

That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

TEXT 49

kṛṣṇaṁ mahā-baka-grastaṁ
dṛṣṭvā rāmādayo ’rbhakāḥ
babhūvur indriyāṇīva
vinā prāṇaṁ vicetasaḥ

SYNONYMS

kṛṣṇam-unto Kṛṣṇa; mahā-baka-grastam-swallowed by the great duck; dṛṣṭvā-seeing this incident; rāma-ādayaḥ arbhakāḥ-all the other boys, headed by Balarāma; babhūvuḥ-became overwhelmed; indriyāṇi-senses; iva-like; vinā-without; prāṇam-life; vicetasaḥ-very much bewildered, almost unconscious.

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

Although Balarāma can do everything, because of intense affection for His brother He was momentarily bewildered. A similar thing is stated to have happened in connection with rukmiṇī-haraṇa, the kidnapping of Rukmiṇī. When Kṛṣṇa, after kidnapping Rukmiṇī, was attacked by all the kings, Rukmiṇī was momentarily bewildered, until the Lord took the proper steps.

TEXT 50

taṁ tālu-mūlaṁ pradahantam agnivad
gopāla-sūnuṁ pitaraṁ jagad-guroḥ
caccharda sadyo ’tiruṣākṣataṁ bakas
tuṇḍena hantuṁ punar abhyapadyata

SYNONYMS

tam-Kṛṣṇa; tālu-mūlam-the root of the throat; pradahantam-burning; agni-vat-like fire; gopāla-sūnum-Kṛṣṇa, the son of a cowherd man; pitaram-the father; jagat-guroḥ-of Lord Brahmā; caccharda-got out of his mouth; sadyaḥ-immediately; ati-ruṣā-with great anger; akṣatam-without being hurt; bakaḥ-Bakāsura; tuṇḍena-with his sharp beak; hantum-to kill; punaḥ-again; abhyapadyata-endeavored.

Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon’s throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

Although Kṛṣṇa is always as soft as a lotus, within the throat of Bakāsura He created a burning sensation of being hotter than fire. Although Kṛṣṇa’s whole body is sweeter than sugar candy, Bakāsura tasted bitterness and therefore immediately vomited Kṛṣṇa up. As stated in Bhagavad-gītā (4.11), ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. When Kṛṣṇa is accepted as an enemy, He becomes the most intolerable object for the nondevotee, who cannot tolerate Kṛṣṇa within or without. Here this is shown by the example of Bakāsura.

TEXT 51

tam āpatantaṁ sa nigṛhya tuṇḍayor
dorbhyāṁ bakaṁ kaṁsa-sakhaṁ satāṁ patiḥ
paśyatsu bāleṣu dadāra līlayā
mudāvaho vīraṇavad divaukasām

SYNONYMS

tam-unto Bakāsura; āpatantam-again endeavoring to attack Him; saḥ-Lord Kṛṣṇa; nigṛhya-capturing; tuṇḍayoḥ-by the beak; dorbhyām-with His arms; bakam-Bakāsura; kaṁsa-sakham-who was the friend and associate of Kaṁsa; satām patiḥ-Lord Kṛṣṇa, the master of the Vaiṣṇavas; paśyatsu-while observing; bāleṣu-all the cowherd boys; dadāra-bifurcated; līlayā-very easily; mudā-āvahaḥ-this action was very much pleasing; vīraṇa-vat-like the grass called vīraṇa (as it is bifurcated); divaukasām-to all the denizens of heaven.

When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

TEXT 52

tadā bakāriṁ sura-loka-vāsinaḥ
samākiran nandana-mallikādibhiḥ
samīḍire cānaka-śaṅkha-saṁstavais
tad vīkṣya gopāla-sutā visismire

SYNONYMS

tadā-at that time; baka-arim-unto the enemy of Bakāsura; sura-loka-vāsinaḥ-the celestial denizens of the higher planets; samākiran-showered flowers; nandana-mallikā-ādibhiḥ-with such flowers as mallikā, which are grown in Nandana-kānana; samīḍire-also congratulated Him; ca-and; ānaka-śaṅkha-saṁstavaiḥ-by celestial kettledrums and conchshells, accompanied with prayers; tat vīkṣya-by seeing this; gopāla-sutāḥ-the cowherd boys; visismire-were struck with wonder.

At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

TEXT 53

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ

SYNONYMS

muktam-thus released; baka-āsyāt-from the mouth of Bakāsura; upalabhya-getting back; bālakāḥ-all the boys, the playmates; rāma-ādayaḥ-headed by Balarāma; prāṇam-life; iva-like; indriyaḥ-senses; gaṇaḥ-all of them; sthāna-āgatam-going to their own place; tam-unto Kṛṣṇa; parirabhya-embracing; nirvṛtāḥ-being freed from the danger; praṇīya-after collecting; vatsān-all the calves; vrajam etya-returning to Vrajabhūmi; tat jaguḥ-loudly declared the incident.

Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

It was the practice of the inhabitants of Vrajabhūmi to compose poetry about the incidents that occurred in the forest when Kṛṣṇa performed His different activities of killing the asuras. They would compose all the stories in poetry or have this done by professional poets, and then they would sing about these incidents. Thus it is written here that the boys sang very loudly.

TEXT 54

śrutvā tad vismitā gopā
gopyaś cātipriyādṛtāḥ
pretyāgatam ivotsukyād
aikṣanta tṛṣitekṣaṇāḥ

SYNONYMS

śrutvā-after hearing; tat-these incidents; vismitāḥ-being struck with wonder; gopāḥ-the cowherd men; gopyaḥ ca-and their respective wives; ati-priya-ādṛtāḥ-received the news with great transcendental pleasure; pretya āgatam iva-thought that it was as if the boys had returned from death; utsukyāt-with great eagerness; aikṣanta-began to look upon the boys; tṛṣita-īkṣaṇāḥ-with full satisfaction, they did not want to turn their eyes from Kṛṣṇa and the boys.

When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

Because of intense love for Kṛṣṇa, the cowherd men and women simply remained silent, thinking of how Kṛṣṇa and the boys had been saved. The cowherd men and women looked upon Kṛṣṇa and the boys and did not desire to turn their eyes aside.

TEXT 55

aho batāsya bālasya
bahavo mṛtyavo ’bhavan

apy āsīd vipriyaṁ teṣāṁ
kṛtaṁ pūrvaṁ yato bhayam

SYNONYMS

aho bata-it is very astonishing; asya-of this; bālasya-Kṛṣṇa; bahavaḥ-many, many; mṛtyavaḥ-causes of death; abhavan-appeared; api-still; āsīt-there was; vipriyam-the cause of death; teṣām-of them; kṛtam-done; pūrvam-formerly; yataḥ-from which; bhayam-there was fear of death.

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

The cowherd men innocently thought, "Because our Kṛṣṇa is innocent, the causes of death that appeared before Him were themselves killed instead of Kṛṣṇa. This is the greatest grace of the Supreme Personality of Godhead."

TEXT 56

athāpy abhibhavanty enaṁ
naiva te ghora-darśanāḥ
jighāṁsayainam āsādya
naśyanty agnau pataṅgavat

SYNONYMS

atha api-although they come to attack; abhibhavanti-they are able to kill; enam-this boy; na-not; eva-certainly; te-all of them; ghora-darśanāḥ-very fierce looking; jighāṁsayā-because of envy; enam-unto Kṛṣṇa; āsādya-approaching; naśyanti-are vanquished (death occurs to the aggressor); agnau-in fire; pataṅga-vat-like flies.

Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

Nanda Mahārāja innocently thought, "Perhaps this boy Kṛṣṇa formerly killed all these demons, and therefore in this life they are envious and are attacking Him. But Kṛṣṇa is a fire, and they are flies, and in a fight between fire and flies, the fire is always victorious." Fighting is always taking place between the demons and the power of the Supreme Personality. Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām (Bg. 4.8). Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life. Ordinary living beings are subject to karma, but the Supreme Personality of Godhead is always victorious over the demons.

TEXT 57

aho brahma-vidāṁ vāco
nāsatyāḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat

SYNONYMS

aho-how wonderful it is; brahma-vidām-of persons who have full knowledge of Brahman, transcendence; vācaḥ-the words; na-never; asatyāḥ-untruth; santi-become; karhicit-at any time; gargaḥ-Gargamuni; yat-whatever; āha-predicted; bhagavān-Gargamuni, the most powerful; anvabhāvi-is exactly happening; tathā eva-as; tat-that.

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

The purpose of human life is indicated in the Brahma-sūtra: athāto brahma jijñāsā. To make one's life perfect-in the past, present and future-one must learn about Brahman. Because of intense affection, Nanda Mahārāja could not understand Kṛṣṇa as He is. Gargamuni was able to know everything, past, present and future, by studying the Vedas, but Nanda Mahārāja could not understand Kṛṣṇa directly. Because of his intense love for Kṛṣṇa, he forgot who Kṛṣṇa was and could not understand Kṛṣṇa's potency. Although Kṛṣṇa is Nārāyaṇa Himself, Gargamuni did not disclose this. Thus Nanda Mahārāja appreciated the words of Gargamuni, but because of his deep affection he could not understand who Kṛṣṇa was, although Gargamuni had said that Kṛṣṇa's qualities would be exactly like those of Nārāyaṇa.

TEXT 58

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathāṁ mudā
kurvanto ramamāṇāś ca
nāvindan bhava-vedanām

SYNONYMS

iti-in this way; nanda-ādayaḥ-all the cowherd men, headed by Nanda Mahārāja; gopāḥ-cowherd men; kṛṣṇa-rāma-kathām-narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; mudā-in great transcendental pleasure; kurvantaḥ-doing that; ramamāṇāḥ ca-enjoyed life and increased their affection for Kṛṣṇa; na-not; avindan-perceived; bhava-vedanām-the tribulations of material existence.

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

Here is an instruction about the result of studying or discussing the kṛṣṇa-līlās that appear in Śrīmad-Bhāgavatam. Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt (Bhāg. 1.1.2). Nanda Mahārāja and Yaśodā in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Mahārāja and the gopas, we can all be happy simply by discussing the activities of Kṛṣṇa.

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje

lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
(Bhāg. 1.7.6)

Vyāsadeva has given this literature so that everyone may understand one's transcendental position simply by discussing bhāgavata-kathā. Even at the present moment, everyone everywhere can be happy and free from material tribulations by following Śrīmad-Bhāgavatam. There is no need of austerities and penances, which in this age are very difficult to perform. Śrī Caitanya Mahāprabhu has therefore declared, sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. By our Kṛṣṇa consciousness movement, we are trying to distribute Śrīmad-Bhāgavatam so that anyone in any part of the world can be absorbed in the Kṛṣṇa consciousness movement by chanting and hearing about the activities of Kṛṣṇa and be free from all material tribulations.

TEXT 59

evaṁ vihāraiḥ kaumāraiḥ
kaumāraṁ jahatur vraje
nilāyanaiḥ setu-bandhair
markaṭotplavanādibhiḥ

SYNONYMS

evam-in this way; vihāraiḥ-by different pastimes; kaumāraiḥ-childish; kaumāram-the age of childhood; jahatuḥ-(Kṛṣṇa and Balarāma) passed; vraje-in Vrajabhūmi; nilāyanaiḥ-by playing hide-and-seek; setu-bandhaiḥ-by constructing an artificial bridge on the ocean; markaṭa-like the monkeys; utplavana-ādibhiḥ-by jumping here and there, etc.

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Childhood Pastimes of Kṛṣṇa."

20.11.11 Chapter Twelve

The Killing of the Demon Aghāsura

This chapter describes in detail Kṛṣṇa's pastime of killing Aghāsura.

One day Kṛṣṇa wanted to enjoy a picnic lunch within the forest, and therefore He went out early into the forest with the other cowherd boys, accompanied by their respective groups of calves. While they were enjoying their picnic, Aghāsura, the younger brother of Pūtanā and Bakāsura, appeared there, desiring to kill Kṛṣṇa and His companions. The demon, who had been sent by Kaṁsa, assumed the form of a python, expanding himself to a length of eight miles and the height of a mountain, his mouth seeming to extend from the surface of the earth to the heavenly planets. Having assumed this feature, Aghāsura lay on the road. Kṛṣṇa's friends, the cowherd boys, thought that the demon's form was one of the beautiful spots of Vṛndāvana. Thus they wanted to enter within the mouth of this gigantic python. The gigantic figure of the python became a subject for their sporting pleasure, and they began to laugh, confident that even if this figure were dangerous, Kṛṣṇa was there to protect them. In this way, they proceeded toward the mouth of the gigantic figure.

Kṛṣṇa knew everything about Aghāsura, and therefore He wanted to forbid His friends to enter the demon's mouth, but in the meantime all the cowherd boys, along with their groups of calves, entered the mouth of that gigantic figure. Kṛṣṇa was waiting outside, and Aghāsura was waiting for Kṛṣṇa, thinking that as soon as Kṛṣṇa entered he would close his mouth so that everyone would die. While waiting for Kṛṣṇa, he refrained from swallowing the boys. In the meantime, Kṛṣṇa was thinking of how to save the boys and kill Aghāsura. Thus He entered the mouth of the gigantic asura, and when He was within the demon's mouth along with His friends, He expanded His body to such an extent that the asura suffocated and died. After this, Kṛṣṇa, by casting His nectarean glance upon His friends, brought them back to life, and with pleasure they all came out unhurt. Thus Kṛṣṇa encouraged all the demigods, and they expressed their pleasure and happiness. For a crooked, sinful person there is no scope for sāyujya-mukti, or becoming one with the effulgence of Kṛṣṇa, but because the Supreme Personality of Godhead entered the body of Aghāsura, by His touch this demon got the opportunity to merge into the existence of the Brahman effulgence and thus attain sāyujya-mukti.

When this pastime was performed, Kṛṣṇa was only five years old. One year later, when He was six years old and He stepped into the paugaṇḍa age, this pastime was disclosed to the inhabitants of Vraja. Parīkṣit Mahārāja inquired, "Why is it that this pastime was disclosed only after one year and yet the inhabitants of Vraja thought that it had been performed that very day?" With this question, the Twelfth Chapter ends.

TEXT 1

śrī-śuka uvāca
kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ

SYNONYMS

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; kvacit-one day; vana-āśāya-just to enjoy a picnic in the forest; manaḥ-mind; dadhat-gave attention; vrajāt-and went out of Vrajabhūmi; prātaḥ-early in the morning; samutthāya-waking up; vayasya-vatsa-pān-the cowherd boys and the calves; prabodhayan-to get everyone to rise, waking up and informing them; śṛṅga-raveṇa-by sounding the bugle made of horn; cāruṇā-very beautiful; vinirgataḥ-came out of Vrajabhūmi; vatsa-puraḥsaraḥ-keeping the respective groups of calves in front; hariḥ-the Supreme Personality of Godhead.

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

TEXT 2

tenaiva sākaṁ pṛthukāḥ sahasraśaḥ
snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā

SYNONYMS

tena-Him; eva-indeed; sākam-accompanied by; pṛthukāḥ-the boys; sahasraśaḥ-by the thousands; snigdhāḥ-very attractive; su-beautiful; śik-lunch bags; vetra-sticks for controlling the calves; viṣāṇa-horn bugles; veṇavaḥ-flutes; svān svān-their own respective; sahasra-upari-saṅkhyayā anvitān-numbering over a thousand; vatsān-the calves; puraḥ-kṛtya-keeping in front; viniryayuḥ-they came out; mudā-with great pleasure.

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

TEXT 3

kṛṣṇa-vatsair asaṅkhyātair
yūthī-kṛtya sva-vatsakān
cārayanto 'rbha-līlābhir
vijahrus tatra tatra ha

SYNONYMS

kṛṣṇa-of Lord Kṛṣṇa; vatsaiḥ-along with the calves; asaṅkhyātaiḥ-unlimited; yūthī-kṛtya-assembled them; sva-vatsakān-personal calves; cārayantaḥ-executing; arbha-līlābhiḥ-by boyhood pastimes; vijahruḥ-enjoyed; tatra tatra-here and there; ha-indeed.

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

In this verse the words kṛṣṇa-vatsair asaṅkhyātaiḥ are significant. The word asaṅkhyāta means "unlimited." Kṛṣṇa's calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word asaṅkhyātaiḥ. Kṛṣṇa is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in Bhagavad-gītā as Parabrahman. The word brahman means "unlimited," and Kṛṣṇa is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Kṛṣṇa can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Kṛṣṇa's potency with our limited knowledge, that potency will never be possible to understand. Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [BRS. ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasāmṛta-sindhu 1.2.234)1.2.234]. Our senses cannot perceive how He could keep an unlimited number of calves and cows and have unlimited space in which to do so. But this is answered in the Bṛhad-bhāgavatāmṛta:

evaṁ prabhoḥ priyāṇāṁ ca
dhāmnaś ca samayasya ca
avicintya-prabhāvatvād
atra kiñcin na durghaṭam

Śrī Sanātana Gosvāmī, in the Bṛhad-bhāgavatāmṛta, states that since everything about Kṛṣṇa is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

TEXT 4

phala-prabāla-stavaka-
sumanaḥ-piccha-dhātubhiḥ
kāca-guñjā-maṇi-svarṇa-
bhūṣitā apy abhūṣayan

SYNONYMS

phala-fruits from the forest; prabāla-green leaves; stavaka-bunches; sumanaḥ-beautiful flowers; piccha-peacock feathers; dhātubhiḥ-very soft and colorful minerals; kāca-a kind of gem; guñjā-small conchshells; maṇi-pearls; svarṇa-gold; bhūṣitāḥ-although decorated; api abhūṣayan-in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

TEXT 5

muṣṇanto 'nyonya-śikyādīn
jñātān ārāc ca cikṣipuḥ

tatratyāś ca punar dūrād
dhasantaś ca punar daduḥ

SYNONYMS

muṣṇantaḥ-stealing; anyonya-from one another; śikya-ādīn-lunch bags and other belongings; jñātān-having been understood by the proprietor of the bag; ārāt ca-to a distant place; cikṣipuḥ-threw away; tatratyāḥ ca-those who were in that place also; punaḥ dūrāt-then again threw farther away; hasantaḥ ca punaḥ daduḥ-when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again.

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

This kind of playing and stealing among boys still exists even in the material world because this kind of sporting pleasure is present in the spiritual world, from which this idea of enjoyment emanates. Janmādy asya yataḥ [SB 1.1.1] (Vedānta-sūtra 1.1.2). This same enjoyment is displayed by Kṛṣṇa and His associates in the spiritual world, but there the enjoyment is eternal, whereas here, on the material platform, it is temporary; there the enjoyment is brahman, whereas here the enjoyment is jaḍa. The Kṛṣṇa consciousness movement is meant to train one how to transfer oneself from the jaḍa to the Brahman, because human life is meant for this purpose. Athāto brahma jijñāsā (Vedānta-sūtra 1.1.1). Kṛṣṇa comes down to teach us how we can enjoy with Him on the spiritual platform, in the spiritual world. Not only does He come, but He personally displays His pastimes in Vṛndāvana and attracts people to spiritual enjoyment.

TEXT 6

yadi dūraṁ gataḥ kṛṣṇo
vana-śobhekṣaṇāya tam
ahaṁ pūrvam ahaṁ pūrvam
iti saṁspṛśya remire

SYNONYMS

yadi-if; dūram-to a distant place; gataḥ-went; kṛṣṇaḥ-the Supreme Personality of Godhead; vana-śobha-the beauty of the forest; īkṣaṇāya-for visiting and enjoying; tam-unto Kṛṣṇa; aham-I; pūrvam-first; aham-I; pūrvam-first; iti-in this way; saṁspṛśya-by touching Him; remire-they enjoyed life.

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

TEXTS 7–11

kecid veṇūn vādayanto
dhmāntaḥ śṛṅgāṇi kecana
kecid bhṛṅgaiḥ pragāyantaḥ
kūjantaḥ kokilaiḥ pare
vicchāyābhiḥ pradhāvanto
gacchantaḥ sādhu-haṁsakaiḥ
bakair upaviśantaś ca
nṛtyantaś ca kalāpibhiḥ
vikarṣantaḥ kīśa-bālān
ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākaṁ
plavantaś ca palāśiṣu
sākaṁ bhekair vilaṅghantaḥ
saritaḥ srava-samplutāḥ
vihasantaḥ praticchāyāḥ
śapantaś ca pratisvanān
itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

kecit-some of them; veṇūn-flutes; vādayantaḥ-blowing; dhmāntaḥ-bugling; śṛṅgāṇi-the horn bugles; kecana-someone else; kecit-someone; bhṛṅgaiḥ-with the bumblebees; pragāyantaḥ-singing along with; kūjantaḥ-imitating the sound of; kokilaiḥ-with the cuckoos; pare-others; vicchāyābhiḥ-with running shadows; pradhāvantaḥ-someone running on the ground after the birds; gacchantaḥ-going along; sādhu-beautiful; haṁsakaiḥ-with the swans; bakaiḥ-with the ducks sitting in one place; upaviśantaḥ ca-sitting silently like them; nṛtyantaḥ ca-and dancing with; kalāpibhiḥ-with the peacocks; vikarṣantaḥ-attracting; kīśa-bālān-the young monkeys; ārohantaḥ ca-gliding over; taiḥ-with the monkeys; drumān-the trees; vikurvantaḥ ca-exactly imitating them; taiḥ-with the monkeys; sākam-along with; plavantaḥ ca-gliding over; palāśiṣu-on the trees; sākam-along with; bhekaiḥ-with the frogs; vilaṅghantaḥ-jumping like them; saritaḥ-the water; srava-samplutāḥ-became wet in the water of the river; vihasantaḥ-laughing; praticchāyāḥ-at the shadows; śapantaḥ ca-condemned; pratisvanān-the sound of their echoes; ittham-in this way; satām-of the transcendentalists; brahma-sukha-anubhūtyā-with Kṛṣṇa, the source of brahma-sukha (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence);

dāsyam-servitorship; gatānām-of the devotees who have accepted; para-daivatena-with the Supreme Personality of Godhead; māyā-āśritānām-for those in the clutches of material energy; nara-dārakeṇa-with Him who is like an ordinary child; sākam-along with; vijahruḥ-enjoyed; kṛta-puṇya-puñjāḥ-all these boys, who had accumulated the results of life after life of pious activities.

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

As recommended by Śrīla Rūpa Gosvāmī, tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet (Bhakti-rasāmṛta-sindhu 1.2.4). Somehow or other, whether one thinks of Kṛṣṇa as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramātmā, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Kṛṣṇa. That is also the instruction of Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Śrīmad-Bhāgavatam is the easiest way of directly approaching Kṛṣṇa. Īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt (Bhāg. 1.1.2). Diverting even a little of one's attention toward Kṛṣṇa and activities in Kṛṣṇa consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Kṛṣṇa consciousness movement. Lokasyājānato vidvāṁś cakre sātvata-saṁhitām (Bhāg. 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the Śrīmad-Bhāgavatam. Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam (Bhāg. 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, Śrīmad-Bhāgavatam is a beloved Vedic literature. After all, we have to change this body (tathā dehāntara-prāptiḥ). If we do not care about Bhagavad-gītā and Śrīmad-Bhāgavatam, we do not know what the next body will be. But if one adheres to these two books-Bhagavad-gītā and Śrīmad-Bhāgavatam-one is sure to obtain the association of Kṛṣṇa in the next life (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna [Bg. 4.9]). Therefore, distribution of Śrīmad-Bhāgavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogīs (yoginām api sarveṣām [Bg. 6.47]), as well as for people in general. Janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ (Bhāg. 2.1.6): if we can somehow or other remember Kṛṣṇa, Nārāyaṇa, at the end of life, our life will be successful.

TEXT 12

yat-pāda-pāṁsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam ato vrajaukasām

SYNONYMS

yat-whose; pāda-pāṁsuḥ-dust of the lotus feet; bahu-janma-in many births; kṛcchrataḥ-from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhṛta-ātmabhiḥ-by persons able to control the mind; yogibhiḥ-by such yogīs (jña-na-yogīs, rāja-yogīs, dhyāna-yogīs, etc.); api-indeed; alabhyaḥ-cannot be achieved; saḥ-the Supreme Personality of Godhead; eva-indeed; yat-dṛk-viṣayaḥ-has become the object of direct vision, face to face; svayam-personally; sthitaḥ-present in front of them; kim-what; varṇyate-can be described; diṣṭam-about the fortune; ataḥ-therefore; vraja-okasām-of the inhabitants of Vrajabhūmi, Vṛndāvana.

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

We can simply imagine the great fortune of the inhabitants of Vṛndāvana. It is impossible to describe how, after many, many births of pious activities, they have become so fortunate.

TEXT 13

athāgha-nāmābhyapatan mahāsuras
teṣāṁ sukha-krīḍana-vīkṣaṇākṣamaḥ
nityaṁ yad-antar nija-jīvitepsubhiḥ
pītāmṛtair apy amaraiḥ pratīkṣyate

SYNONYMS

atha-thereafter; agha-nāma-a very powerful demon by the name Agha; abhyapatat-appeared on the spot; mahā-asuraḥ-a great, extremely powerful demon; teṣām-of the cowherd boys; sukha-krīḍana-the enjoyment of their transcendental pastimes; vīkṣaṇa-akṣamaḥ-being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; nityam-perpetually; yat-antaḥ-the end of the life of Aghāsura; nija-jīvita-īpsubhiḥ-just to live undisturbed by Aghāsura; pīta-amṛtaiḥ api-although they drank nectar every day; amaraiḥ-by such demigods; pratīkṣyate-was also being awaited (the demigods were also awaiting the death of the great demon Aghāsura).

My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

One may ask how Kṛṣṇa's pastimes could be interrupted by a demon. Śrīla Viśvanātha Cakravartī Ṭhākura answers this question by saying that although the transcendental pleasure being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental pleasure of their various activities they could not eat their lunch. Therefore at lunchtime Aghāsura appeared by the arrangement of yogamāyā, so that for the time being they could stop their activities and take lunch. Changing varieties are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental pastimes.

TEXT 14

dṛṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁsānuśiṣṭaḥ sa bakī-bakānujaḥ
ayaṁ tu me sodara-nāśa-kṛt tayor
dvayor mamainaṁ sa-balaṁ haniṣye

SYNONYMS

dṛṣṭvā-after seeing; arbhakān-all the cowherd boys; kṛṣṇa-mukhān-headed by Kṛṣṇa; aghāsuraḥ-the demon by the name Aghāsura; kaṁsa-anuśiṣṭaḥ-sent by Kaṁsa; saḥ-he (Aghāsura); bakī-baka-anujaḥ-the younger brother of Pūtanā and Bakāsura; ayam-this Kṛṣṇa; tu-indeed; me-my; sodara-nāśa-kṛt-the killer of my brother and sister; tayoḥ-for my brother and sister; dvayoḥ-for those two; mama-my; enam-Kṛṣṇa; sa-balam-along with His assistants, the cowherd boys; haniṣye-I shall kill.

Aghāsura, who had been sent by Kaṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

TEXT 15

ete yadā mat-suhṛdos tilāpaḥ
kṛtās tadā naṣṭa-samā vrajaukasaḥ
prāṇe gate varṣmasu kā nu cintā
prajāsavaḥ prāṇa-bhṛto hi ye te

SYNONYMS

ete-this Kṛṣṇa and His associates, the cowherd boys; yadā-when; mat-suhṛdoḥ-of my brother and sister; tila-āpaḥ kṛtāḥ-become the last ritualistic ceremonial offering of sesame and water; tadā-at that time; naṣṭa-samāḥ-without life; vraja-okasaḥ-all the inhabitants of Vrajabhūmi, Vṛndāvana; prāṇe-when the vital force; gate-has been thrown out of the body; varṣmasu-as far as the body is concerned; kā-what; nu-indeed; cintā-consideration; prajā-asavaḥ-those whose love for their children is the same as their love for their own life; prāṇa-bhṛtaḥ-those living beings; hi-indeed; ye te-all the inhabitants of Vrajabhūmi.

Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

TEXT 16

iti vyavasyājagaraṁ bṛhad vapuḥ
sa yojanāyāma-mahādri-pīvaram
dhṛtvādbhutaṁ vyātta-guhānanaṁ tadā
pathi vyaśeta grasanāśayā khalaḥ

SYNONYMS

iti-in this way; vyavasya-deciding; ājagaram-python; bṛhat vapuḥ-a very, very large body; saḥ-Aghāsura; yojana-āyāma-occupying eight miles of land; mahā-adri-pīvaram-as thick as a great mountain; dhṛtvā-assuming this form; adbhutam-wonderful; vyātta-spread; guhā-ānanam-having a mouth resembling a big cave in a mountain; tadā-at that time; pathi-on the road; vyaśeta-occupied; grasana-āśayā-expecting to swallow all the cowherd boys; khalaḥ-the most crooked.

After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

TEXT 17

dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śṛṅga-daṁṣṭraḥ
dhvāntāntar-āsyo vitatādhva-jihvaḥ
paruṣānila-śvāsa-davekṣaṇoṣṇaḥ

SYNONYMS

dharā-on the surface of the globe; adhara-oṣṭhaḥ-whose lower lip; jalada-uttara-oṣṭhaḥ-whose upper lip was touching the clouds; darī-ānana-antaḥ-whose mouth was expanded very widely like a mountain cave; giri-śṛṅga-like a mountain peak; daṁṣṭraḥ-whose teeth; dhvānta-antaḥ-āsyaḥ-within whose mouth the atmosphere was as dark as possible; vitata-adhva-jihvaḥ-whose tongue was like a broad way; paruṣa-anila-śvāsa-whose breath was like a warm wind; dava-īkṣaṇa-uṣṇaḥ-and whose glance was like flames of fire.

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

TEXT 18

dṛṣṭvā taṁ tādṛśaṁ sarve

matvā vṛndāvana-śriyam
vyāttājagara-tuṇḍena
hy utprekṣante sma līlayā

SYNONYMS

dṛṣṭvā-seeing; tam-that Aghāsura; tādṛśam-in that posture; sarve-Kṛṣṇa and all the cowherd boys; matvā-thought it; vṛndāvana-śriyam-a beautiful statue of Vṛndāvana; vyātta-spread; ajagara-tuṇḍena-with the form of a python's mouth; hi-indeed; utprekṣante-as if observing; sma-in the past; līlayā-as a matter of pastimes.

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

Some of the boys, upon seeing this wonderful phenomenon, thought that it was in fact a python, and they were fleeing from the spot. But others said, "Why are you fleeing? It is not possible that a python like this is staying here. This is a spot of beauty for sporting." This is what they imagined.

TEXT 19

aho mitrāṇi gadata
sattva-kūṭaṁ puraḥ sthitam
asmat-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā

SYNONYMS

aho-oh; mitrāṇi-friends; gadata-just let us know; sattva-kūṭam-dead python; puraḥ sthitam-as it is just before us all; asmat-all of us; saṅgrasana-to devour us altogether; vyātta-vyāla-tuṇḍā-yate-the python has spread its mouth; na vā-whether it is a fact or not.

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

The friends began to discuss among themselves the reality of the wonderful creature laying before them. Was it dead, or was it actually a living python trying to swallow them up?

TEXT 20

satyam arka-karāraktam
uttarā-hanuvad ghanam
adharā-hanuvad rodhas
tat-praticchāyayāruṇam

SYNONYMS

satyam-now the boys decided that it was in fact a living python; arka-kara-āraktam-appearing like the sunshine; uttarā-hanuvat ghanam-on the cloud resembling the upper lips; adharā-hanuvat-resembling the lower lips; rodhaḥ-big bank; tat-praticchāyayā-by the reflection of sunshine; aruṇam-reddish.

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

TEXT 21

pratispardhete sṛkkabhyāṁ
savyāsavye nagodare
tuṅga-śṛṅgālayo 'py etās
tad-daṁṣṭrābhiś ca paśyata

SYNONYMS

pratispardhete-just resembling; sṛkkabhyām-with the corners of the mouth; savya-asavye-left and right; naga-udare-caves of a mountain; tuṅga-śṛṅga-ālayaḥ-the high mountain peaks; api-although it is so; etāḥ tat-daṁṣṭrābhiḥ-they resemble the teeth of the animal; ca-and; paśyata-just see.

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

TEXT 22

āstṛtāyāma-mārgo 'yaṁ
rasanāṁ pratigarjati
eṣāṁ antar-gataṁ dhvāntam
etad apy antar-ānanam

SYNONYMS

āstṛta-āyāma-the length and breadth; mārgaḥ ayam-a broad way; rasanām-the tongue; pratigarjati-resembles; eṣām antaḥ-gatam-on the inside of the mountains; dhvāntam-darkness; etat-this; api-indeed; antaḥ-ānanam-the inside of the mouth.

In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

TEXT 23

dāvoṣṇa-khara-vāto 'yaṁ
śvāsavad bhāti paśyata
tad-dagdha-sattva-durgandho
'py antar-āmiṣa-gandhavat

SYNONYMS

dāva-uṣṇa-khara-vātaḥ ayam-hot breath coming out exactly like fire; śvāsa-vat bhāti paśyata-just see how it resembles his breath; tat-dagdha-sattva-of burning corpses; durgandhaḥ-the bad smell; api-indeed; antaḥ-āmiṣa-gandha-vat-is like the fleshy smell coming out from within.

The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

TEXT 24

asmān kim atra grasitā niviṣṭān
ayaṁ tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ

SYNONYMS

asmān-all of us; kim-whether; atra-here; grasitā-will swallow; niviṣṭān-who have attempted to enter; ayam-this animal; tathā-so; cet-if; baka-vat-like Bakāsura; vinaṅkṣyati-he will be vanquished; kṣaṇāt-immediately; anena-by this Kṛṣṇa; iti-in this way; baka-ari-uśat-mukham-the beautiful face of Kṛṣṇa, the enemy of Bakāsura; vīkṣya-observing, looking at; uddhasantaḥ-loudly laughing; kara-tāḍanaiḥ-with clapping of hands; yayuḥ-entered the mouth.

Then the boys said, ”Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay.” Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

After talking about the terrible animal this way and that way, they decided to enter the demon’s mouth. They had full faith in Kṛṣṇa because they had experienced how Kṛṣṇa had saved them from the mouth of Bakāsura. Now, here was another asura, Aghāsura. Therefore, they wanted to enjoy the sport of entering the demon’s mouth and being saved by Kṛṣṇa, the enemy of Bakāsura.

TEXT 25

itthaṁ mitho ’tathyam ataj-jña-bhāṣitaṁ
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo viditvākhila-bhūta-hṛt-sthitaḥ
svānāṁ niroddhuṁ bhagavān mano dadhe

SYNONYMS

ittham-in this way; mithaḥ-or another; atathyam-a subject matter that is not a fact; a-tat-jña-without knowledge; bhāṣitam-while they were talking; śrutvā-Kṛṣṇa hearing them; vicintya-thinking; iti-thus; amṛṣā-actually, truly; mṛṣāyate-who is trying to appear as a false thing (actually the animal was Aghāsura, but because of poor knowledge they were thinking him to be a dead python); rakṣaḥ-(Kṛṣṇa, however, could understand that) he was a demon; viditvā-knowing it; akhila-bhūta-hṛt-sthitaḥ-because He is antaryāmī, situated everywhere, in the core of everyone’s heart; svānām-of His own associates; niroddhum-just to forbid them; bhagavān-the Supreme Personality of Godhead; manaḥ dadhe-made up His mind.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone’s heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon’s mouth.

TEXT 26

tāvat praviṣṭās tv asurodarāntaraṁ
paraṁ na gīrṇāḥ śiśavaḥ sa-vatsāḥ
pratīkṣamāṇena bakāri-veśanaṁ
hata-sva-kānta-smaraṇena rakṣasā

SYNONYMS

tāvat-in the meantime; praviṣṭāḥ-all entered; tu-indeed; asura-udara-antaram-within the belly of the great demon; param-but; na gīrṇāḥ-they were not swallowed; śiśavaḥ-all the boys; sa-vatsāḥ-along with their calves; pratīkṣamāṇena-who was just waiting for; baka-ari-of the enemy of Bakāsura; veśanam-the entering; hata-sva-kānta-smaraṇena-the asura was thinking of his own dead relatives, who would not be satisfied unless Kṛṣṇa were dead; rakṣasā-by the demon.

In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

TEXT 27

tān vīkṣya kṛṣṇaḥ sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena vismitaḥ

SYNONYMS

tān-all those boys; vīkṣya-seeing; kṛṣṇaḥ-the Supreme Personality of Godhead, Kṛṣṇa; sakala-abhaya-pradaḥ-who is the source of fearlessness for everyone; hi-indeed; ananya-nāthān-especially for the cowherd boys, who did not know anyone except Kṛṣṇa; sva-karāt-from the control of His hand; avacyutān-now gone out; dīnān ca-helpless; mṛtyoḥ jaṭhara-agni-ghāsān-who had all entered like straws into the fire of the abdomen of Aghāsura, who was very bold and hungry, like death personified (because the asura had assumed a big body, he must have had a very strong appetite); ghṛṇā-arditaḥ-therefore, being compassionate due to causeless mercy; diṣṭa-kṛtena-by things arranged by His internal potency; vismitaḥ-He also, for the time being, was astonished.

Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for

Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

TEXT 28

kṛtyaṁ kim atrāsya khalasya jīvanaṁ
na vā amīṣāṁ ca satāṁ vihiṁsanam
dvayaṁ kathaṁ syād iti saṁvicintya
jñātvāviśat tuṇḍam aśeṣa-dṛg ghariḥ

SYNONYMS

kṛtyam kim-what to do; atra-in this situation; asya khalasya-of this envious demon; jīvanam-the existence of life; na-there should not be; vā-either; amīṣām ca-and of those who are innocent; satām-of the devotees; vihiṁsanam-the death; dvayam-both actions (killing the demon and saving the boys); katham-how; syāt-can be possible; iti saṁvicintya-very perfectly thinking about the subject matter; jñātvā-and deciding what to do; aviśat-entered; tuṇḍam-within the mouth of the demon; aśeṣa-dṛk hariḥ-Kṛṣṇa, who has unlimited potency, could understand past, future and present.

Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.

Kṛṣṇa is known as ananta-vīrya-sarvajña because everything is known to Him. Because He knows everything perfectly well, it was not difficult for Him to find a means by which He could save the boys and at the same time kill the demon. Thus He also decided to enter the demon's mouth.

TEXT 29

tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahṛṣur ye ca kaṁsādyāḥ
kauṇapās tv agha-bāndhavāḥ

SYNONYMS

tadā-at that time; ghana-chadāḥ-behind the clouds; devāḥ-all the demigods; bhayāt-on account of feeling danger because Kṛṣṇa had entered the mouth of the demon; hā-hā-alas, alas; iti-in this way; cukruśuḥ-they exclaimed; jahṛṣuḥ-became jubilant; ye-those; ca-also; kaṁsa-ādyāḥ-Kaṁsa and others; kauṇapāḥ-the demons; tu-indeed; agha-bāndhavāḥ-the friends of Aghāsura.

When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kaṁsa and other demons, were jubilant.

TEXT 30

tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sārbha-vatsakam
cūrṇī-cikīrṣor ātmānaṁ
tarasā vavṛdhe gale

SYNONYMS

tat-that exclamation of hā-hā; śrutvā-hearing; bhagavān-the Supreme Personality of Godhead; kṛṣṇaḥ-Lord Kṛṣṇa; tu-indeed; avyayaḥ-never vanquishable; sa-arbha-vatsakam-along with the cowherd boys and the calves; cūrṇī-cikīrṣoḥ-of that demon, who desired to smash within the abdomen; ātmānam-personally, Himself; tarasā-very soon; vavṛdhe-enlarged; gale-within the throat.

When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

Such are the acts of Kṛṣṇa. paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām (Bg. 4.8). By enlarging Himself within the throat of the demon, Kṛṣṇa suffocated and killed him and at the same time saved Himself and His associates from imminent death and also saved the demigods from lamentation.

TEXT 31

tato 'tikāyasya niruddha-mārgiṇo
hy udgīrṇa-dṛṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan vinirbhidya vinirgato bahiḥ

SYNONYMS

tataḥ-after Kṛṣṇa took action to kill the demon's body from within the mouth; ati-kāyasya-of that great demon, who had expanded his body to a very large size; niruddha-mārgiṇaḥ-because of suffocating, all outlets being stopped up; hi udgīrṇa-dṛṣṭeḥ-whose eyes had popped out; bhramataḥ tu itaḥ tataḥ-the eyeballs, or the life air, moving here and there; pūrṇaḥ-completely filled; antaḥ-aṅge-within the body; pavanaḥ-the life air; niruddhaḥ-being stopped; mūrdhan-the hole in the top of the head; vinirbhidya-breaking; vinirgataḥ-went out; bahiḥ-externally.

Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

TEXT 32

tenaiva sarveṣu bahir gateṣu
prāṇeṣu vatsān suhṛdaḥ paretān
dṛṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau

SYNONYMS

tena eva-through that brahma-randhra, or the hole in the top of the head; sarveṣu-all the air within the body; bahiḥ gateṣu-having gone out; prāṇeṣu-the life airs, along with the vital force; vatsān-the calves; suhṛdaḥ-the cowherd boy friends; paretān-who were all dead within; dṛṣṭyā svayā-by Kṛṣṇa's glancing over; utthāpya-brought them back to life; tat-anvitaḥ-thus accompanied by them; punaḥ-again; vaktrāt-from the mouth; mukundaḥ-the Supreme Personality of Godhead; bhagavān-Kṛṣṇa; viniryayau-came out.

When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

TEXT 33

pīnāhi-bhogotthitam adbhutaṁ mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa
pratīkṣya khe 'vasthitam īśa-nirgamaṁ
viveśa tasmin miṣatāṁ divaukasām

SYNONYMS

pīna-very great; ahi-bhoga-utthitam-issuing from the serpent's body, which was meant for material enjoyment; adbhutam-very wonderful; mahat-great; jyotiḥ-effulgence; sva-dhāmnā-by his own illumination; jvalayat-making glaring; diśaḥ daśa-all the ten directions; pratīkṣya-waiting; khe-in the sky; avasthitam-individually staying; īśa-nirgamam-until the Supreme Personality of Godhead, Kṛṣṇa, came out; viveśa-entered; tasmin-in the body of Kṛṣṇa; miṣatām-while observing; divaukasām-all the demigods.

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

Apparently the serpent named Aghāsura, because of having received association with Kṛṣṇa, attained mukti by entering Kṛṣṇa's body. Entering the body of Kṛṣṇa is called sāyujya-mukti, but later verses prove that Aghāsura, like Dantavakra and others, received sārūpya-mukti. This has been broadly described by Śrīla Viśvanātha Cakravartī Ṭhākura with references from the Vaiṣṇava-toṣaṇī of Śrīla Jīva Gosvāmī. Aghāsura attained sārūpya-mukti, being promoted to the Vaikuṇṭha planets to live with the same four-armed bodily features as Viṣṇu. The explanation of how this is so may be summarized as follows.

The effulgence came out from the python's body and became purified, attaining spiritual śuddha-sattva, freedom from material contamination, because Kṛṣṇa had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of sārūpya or sāyujya, and one may be astonished about this. But Kṛṣṇa is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python, wait for some time in its individuality, in the presence of all the demigods.

Kṛṣṇa is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the brahmajyoti. The Brahman effulgence is not visible to material eyes, but to prove that every living being is individual, Kṛṣṇa had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Kṛṣṇa proved that anyone killed by Him attains liberation, whether sāyujya, sārūpya, sāmīpya or whatever.

But the liberation of those who are on the transcendental platform of love and affection is vimukti, special liberation. Thus the serpent first entered the body of Kṛṣṇa personally and mixed with the Brahman effulgence. This merging is called sāyujya-mukti. But from later verses we find that Aghāsura attained sārūpya-mukti. Text 38 explains that Aghāsura attained a body exactly like that of Viṣṇu, and the verse after that also clearly states that he attained a completely spiritual body like that of Nārāyaṇa. Therefore in two or three places the Bhāgavatam has confirmed that Aghāsura attained sārūpya-mukti. One may then argue, How is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained sārūpya-mukti and association with the Lord, Aghāsura received a similar liberation.

TEXT 34

tato 'tihṛṣṭāḥ sva-kṛto 'kṛtārhaṇaṁ
puṣpaiḥ sugā apsarasaś ca nartanaiḥ
gītaiḥ surā vādya-dharāś ca vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ

SYNONYMS

tataḥ-thereafter; ati-hṛṣṭāḥ-everyone becoming very much pleased; sva-kṛtaḥ-own respective duty; akṛta-executed; arhaṇam-in the shape of worshiping the Supreme Personality of Godhead; puṣpaiḥ-by showering flowers grown in Nandana-kānana from the heavens; su-gāḥ-the celestial singers; apsarasaḥ ca-and the celestial dancing girls; nartanaiḥ-by dancing; gītaiḥ-by singing celestial songs; surāḥ-all the demigods; vādya-dharāḥ ca-those who played on musical drums; vādyakaiḥ-by playing respectively; stavaiḥ ca-and by offering prayers; viprāḥ-the brāhmaṇas; jaya-niḥsvanaiḥ-simply by glorifying the Supreme Personality of Godhead; gaṇāḥ-everyone.

Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

Everyone has some particular duty. The śāstra has concluded (nirūpitaḥ) that everyone should glorify the Supreme Personality of Godhead by his own qualifications. If you are a singer, always glorify the Supreme Lord by singing very nicely. If you are a musician, glorify the Supreme Lord by playing musical instruments. Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). The perfection of life is to satisfy the Personality of Godhead. Therefore, beginning from this earth up to the celestial kingdom, everyone engaged in glorifying the Supreme Personality of Godhead. The decision of all great saintly persons is that whatever qualifications one has acquired should be utilized to glorify the Supreme Lord.

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

"Learned sages have definitely concluded that the infallible purpose of the advancement of knowledge, austerity, Vedic study, sacrifice, the chanting of hymns, and charity is found in the transcendental descriptions of the qualities of the Lord, who is defined in choice poetry." (Bhāg. 1.5.22) This is the perfection of life. One should be trained how to glorify the Supreme Personality of Godhead by one's respective qualities. Education, austerity, penance or, in the modern world, business, industry, education and so on-all should be engaged in glorifying the Lord. Then everyone in the world will be happy.

Kṛṣṇa comes, therefore, to exhibit His transcendental activities so that people may have the chance to glorify Him in every respect. To understand how to glorify the Lord is actual research work. It is not that everything should be understood without God. That is condemned.

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam
(Hari-bhakti-sudhodaya 3.11)

Without bhagavad-bhakti, without glorification of the Supreme Lord, whatever we have is simply a decoration of the dead body.

TEXT 35

tad-adbhuta-stotra-suvādya-gītikā-
jayādi-naikotsava-maṅgala-svanān
śrutvā sva-dhāmno 'nty aja āgato 'cirād
dṛṣṭvā mahīśasya jagāma vismayam

SYNONYMS

tat-that celebration performed by the demigods in the upper planetary system; adbhuta-wonderful; stotra-prayers; su-vādya-glorious musical sounds of drums and other instruments; gītikā-celestial songs; jaya-ādi-sounds of jaya, etc.; na-eka-utsava-celebrations simply for glorifying the Supreme Personality of Godhead; maṅgala-svanān-transcendental sounds auspicious for everyone; śrutvā-hearing such sounds; sva-dhāmnaḥ-from his abode; anti-nearby; ajaḥ-Lord Brahmā; āgataḥ-coming there; acirāt-very soon; dṛṣṭvā-seeing; mahi-the glorification; īśasya-of Lord Kṛṣṇa; jagāma vismayam-became astonished.

When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

Here the word anti means "near," indicating that even in the higher planetary systems near Brahmaloka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Kṛṣṇa was going on.

TEXT 36

rājann ājagaraṁ carma
śuṣkaṁ vṛndāvane 'dbhutam
vrajaukasāṁ bahu-tithaṁ
babhūvākrīḍa-gahvaram

SYNONYMS

rājan-O Mahārāja Parīkṣit; ājagaram carma-the dry body of Aghāsura, which remained only a big skin; śuṣkam-when it completely dried up; vṛndāvane adbhutam-like a wonderful museum piece in Vṛndāvana; vraja-okasām-for the inhabitants of Vrajabhūmi, Vṛndāvana; bahu-titham-for many days, or for a long time; babhūva-became; ākrīḍa-sporting place; gahvaram-a cave.

O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

TEXT 37

etat kaumārajaṁ karma
harer ātmāhi-mokṣaṇam
mṛtyoḥ paugaṇḍake bālā
dṛṣṭvocur vismitā vraje

SYNONYMS

etat-this incident of delivering both Aghāsura and Kṛṣṇa's associates from death; kaumāra-jam karma-performed during their kaumāra age (the age of five years); hareḥ-of the Supreme Personality of Godhead; ātma-the devotees are the Lord's heart and soul; ahi-mokṣaṇam-their deliverance and the deliverance of the python; mṛtyoḥ-from the path of repeated birth and death; paugaṇḍake-at the age of paugaṇḍa, beginning with the sixth year (one year later); bālāḥ-all the boys; dṛṣṭvā ūcuḥ-disclosed the fact after one year; vismitāḥ-as if it had happened on that very day; vraje-in Vṛndāvana.

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

The word mokṣaṇam means "liberation." For the associates of Kṛṣṇa and for Kṛṣṇa Himself, there is no question about liberation; they are already liberated, being in the spiritual world. In the material world there are birth, death, old age and disease, but in the spiritual world there are no such things because everything is eternal. As for the python, however, by the association of Kṛṣṇa and His devotees, Aghāsura also achieved the same facility of eternal life. Therefore, as indicated here by the word ātmāhi-mokṣaṇam, if the python Aghāsura could receive eternal association with the Supreme Personality of Godhead, what is to be said of those who are already associates of the Lord? Sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ (Bhāg. 10.12.11). Here is proof that God is good for everyone. Even when He kills someone, the one who is killed attains liberation. What then is to be said of those who are already in the association of the Lord?

TEXT 38

naitad vicitraṁ manujārbha-māyinaḥ
parāvarāṇāṁ paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakaḥ
prāpātma-sāmyaṁ tv asatāṁ sudurlabham

SYNONYMS

na-not; etat-this; vicitram-is wonderful; manuja-arbha-māyinaḥ-of Kṛṣṇa, who appeared as the son of Nanda Mahārāja and Yaśodā, being compassionate upon them; para-avarāṇām-of all causes and effects; paramasya vedhasaḥ-of the supreme creator; aghaḥ api-Aghāsura also; yat-sparśana-simply by the slight association of whom; dhauta-pātakaḥ-became freed from all contamination of material existence; prāpa-became elevated; ātma-sāmyam-to a body exactly resembling that of Nārāyaṇa; tu-but; asatām sudurlabham-which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

The word māyā is also used in connection with love. Out of māyā, love, a father has affection for his child. Therefore the word māyinaḥ indicates that Kṛṣṇa, out of love, appeared as the son of Nanda Mahārāja and assumed the form of a human child (manujārbha). Kṛṣṇa is the cause of all causes. He is the creator of cause and effect, and He is the supreme controller. Nothing is impossible for Him. Therefore, that He enabled even a living being like Aghāsura to attain the salvation of sārūpya-mukti was not at all wonderful for Kṛṣṇa. Kṛṣṇa took pleasure in entering the mouth of Aghāsura in a sporting spirit along with His associates. Therefore, when Aghāsura, by that sporting association, as maintained in the spiritual world, was purified of all contamination, he attained sārūpya-mukti and vimukti by the grace of Kṛṣṇa. For Kṛṣṇa this was not at all wonderful.

TEXT 39

sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīṁ dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kiṁ punaḥ

SYNONYMS

sakṛt-once only; yat-whose; aṅga-pratimā-the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); antaḥ-āhitā-placing within the core of the heart, somehow or other; manaḥ-mayī-thinking of Him even by force; bhāgavatīm-which is competent to offer devotional service to the Lord; dadau-Kṛṣṇa gave; gatim-the best destination; saḥ-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; ātma-of all living entities; sukha-anubhūti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudasta-māyaḥ-because all illusion is completely removed by Him; antaḥ-gataḥ-He is always present within the core of the heart; hi-indeed; kim punaḥ-what to speak.

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

The process for receiving the favor of the Supreme Personality of Godhead is described here. Yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā (Bhāg. 4.22.39). Simply by thinking of Kṛṣṇa, one can attain Him very easily. Kṛṣṇa is also described as having His lotus feet always within the hearts of His devotees (bhagavān bhakta-hṛdi sthitaḥ). In the case of Aghāsura, one may argue that he was not a devotee. The answer to this is that he thought of Kṛṣṇa for a moment with devotion. Bhaktyāham ekayā grāhyaḥ. Without devotion, one cannot think of Kṛṣṇa; and, conversely, whenever one thinks of Kṛṣṇa, one undoubtedly has devotion. Although Aghāsura's purpose was to kill Kṛṣṇa, for a moment Aghāsura thought of Kṛṣṇa with devotion, and Kṛṣṇa and His associates wanted to sport within Aghāsura's mouth. Similarly, Pūtanā wanted to kill Kṛṣṇa by poisoning Him, but Kṛṣṇa took her as His mother because He had accepted the milk of her breast. Svalpam apy asya dharmasya trāyate mahato bhayāt (Bg. 2.40). Especially when Kṛṣṇa appears as an avatāra, anyone who thinks of Kṛṣṇa in His different incarnations (rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [Bs. 5.39]), and especially in His original form as Kṛṣṇa, attains salvation. There are many instances of this, and among them is Aghāsura, who attained the salvation of sārūpya-mukti. Therefore the process is satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ (Bg. 9.14). Those who are devotees always engage in glorifying Kṛṣṇa. Advaitam acyutam anādim ananta-rūpam: [Bs 5.33] when we speak of Kṛṣṇa, we refer to all His avatāras, such as Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu, Lord Caitanya, Kṛṣṇa-Balarāma and Śyāmasundara. One who always thinks of Kṛṣṇa must attain vimukti, special salvation as the Lord's personal associate, not necessarily in Vṛndāvana, but at least in Vaikuṇṭha. This is called sārūpya-mukti.

TEXT 40

śrī-sūta uvāca
itthaṁ dvijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitram
papraccha bhūyo 'pi tad eva puṇyaṁ
vaiyāsakiṁ yan nigṛhīta-cetāḥ

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī spoke to the assembled saints at Naimiṣāraṇya; ittham-in this way; dvijāḥ-O learned brāhmaṇas; yādava-deva-dattaḥ-Mahārāja Parīkṣit (or Mahārāja Yudhiṣṭhira), who was protected by Yādavadeva, Kṛṣṇa; śrutvā-hearing; sva-rātuḥ-of Kṛṣṇa, who was his savior within the womb of his mother, Uttarā; caritam-the activities; vicitram-all wonderful; papraccha-inquired; bhūyaḥ api-even again; tat eva-such activities; puṇyam-which are always full of pious activities (śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ: [SB 1.2.17] to hear about Kṛṣṇa is always pious); vaiyāsakim-unto Śukadeva Gosvāmī; yat-because; nigṛhīta-cetāḥ-Parīkṣit Mahārāja had already become steady in hearing about Kṛṣṇa.

Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

TEXT 41

śrī-rājovāca
brahman kālāntara-kṛtaṁ
tat-kālīnaṁ kathaṁ bhavet
yat kaumāre hari-kṛtaṁ
jaguḥ paugaṇḍake 'rbhakāḥ

SYNONYMS

śrī-rājā uvāca-Mahārāja Parīkṣit inquired; brahman-O learned brāhmaṇa (Śukadeva Gosvāmī); kāla-antara-kṛtam-things done in the past, at a different time (in the kaumāra age); tat-kālīnam-described as happening now (in the paugaṇḍa age); katham bhavet-how could it be so; yat-which pastime; kaumāre-in the kaumāra age; hari-kṛtam-was done by Kṛṣṇa; jaguḥ-they described; paugaṇḍake-in the paugaṇḍa age (after one year); arbhakāḥ-all the boys.

Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?

TEXT 42

tad brūhi me mahā-yogin
paraṁ kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

SYNONYMS

tat brūhi-therefore please explain that; me-unto me; mahā-yogin-O great yogī; param-very much; kautūhalam-curiosity; guro-O my lord, my spiritual master; nūnam-otherwise; etat-this incident; hareḥ-of the Supreme Personality of Godhead; eva-indeed; māyā-the illusion; bhavati-becomes; na anyathā-nothing more.

O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

Kṛṣṇa has many potencies: parāsya śaktir vividhaiva śrūyate (Śvetāśvatara Upaniṣad 6.8). The description of Aghāsura was disclosed after one year. Some act of Kṛṣṇa's potency must have been involved. Therefore Mahārāja Parīkṣit was very curious to know about this, and he requested Śukadeva Gosvāmī to explain it.

TEXT 43

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayaṁ pibāmo muhus tvattaḥ
puṇyaṁ kṛṣṇa-kathāmṛtam

SYNONYMS

vayam-we are; dhanya-tamāḥ-most glorified; loke-in this world; guro-O my lord, my spiritual master; api-although; kṣatra-bandhavaḥ-the lowest of the kṣatriyas (because we did not act like kṣatriyas); vayam-we are; pibāmaḥ-drinking; muhuḥ-always; tvattaḥ-from you; puṇyam-pious; kṛṣṇa-kathā-amṛtam-the nectar of kṛṣṇa-kathā.

O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

The pious activities of the Supreme Personality of Godhead are very confidential. It is not ordinarily possible to hear such activities unless one is very, very fortunate. Parīkṣit Mahārāja placed himself as kṣatra-bandhavaḥ, which means "the lowest of the kṣatriyas." The qualities of the kṣatriya are described in Bhagavad-gītā, and although the general quality of the kṣatriya is īśvara-bhāva, the tendency to rule, a kṣatriya is not supposed to rule over a brāhmaṇa. Thus Mahārāja Parīkṣit regretted that he had wanted to rule over the brāhmaṇas and had therefore been cursed. He considered himself the lowest of the kṣatriyas. Dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāvajam (Bg. 18.43). There was no doubt that Mahārāja Parīkṣit had the good qualities of a kṣatriya, but as a devotee he presented himself, with submissiveness and humility, as the lowest of the kṣatriyas, remembering his act of wrapping a dead serpent around the neck of a brāhmaṇa. A student and disciple has the right to ask the guru about any confidential service, and it is the duty of the guru to explain these confidential matters to his disciple.

TEXT 44

śrī-sūta uvāca
itthaṁ sma pṛṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottama

SYNONYMS

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; ittham-in this way; sma-in the past; pṛṣṭaḥ-being inquired from; saḥ-he; tu-indeed; bādarāyaṇiḥ-Śukadeva Gosvāmī; tat-by him (Śukadeva Gosvāmī); smārita-ananta-as soon as Lord Kṛṣṇa was remembered; hṛta-lost in ecstasy; akhila-indriyaḥ-all actions of the external senses; kṛcchrāt-with great difficulty; punaḥ-again; labdha-bahiḥ-dṛśiḥ-having revived his external sensory perception; śanaiḥ-slowly; pratyāha-replied; tam-unto Mahārāja Parīkṣit; bhāgavata-uttama-uttama-O great saintly person, greatest of all devotees (Śaunaka).

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.

Thus end the Bhaktivedanta purports of the Tenth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled, "The Killing of the Demon Aghāsura."

20.11.12 Chapter Thirteen

The Stealing of the Boys and Calves by Brahmā

This chapter describes Lord Brahmā's attempt to take away the calves and cowherd boys, and it also describes the bewilderment of Lord Brahmā and finally the clearance of his illusion.

Although the incident concerning Aghāsura had been performed one year before, when the cowherd boys were five years old, when they were six years old they said, "It happened today." What happened was this. After killing Aghāsura, Kṛṣṇa, along with His associates the cowherd boys, went for a picnic within the forest. The calves, being allured by green grasses, gradually went far away, and therefore Kṛṣṇa's associates became a little agitated and wanted to bring back the calves. Kṛṣṇa, however, encouraged the boys by saying, "You take your tiffin without being agitated. I shall go find the calves." And thus the Lord departed. Then, just to examine the potency of Kṛṣṇa, Lord Brahmā took away all the calves and cowherd boys and kept them in a secluded place.

When Kṛṣṇa was unable to find the calves and boys, He could understand that this was a trick performed by Brahmā. Then the Supreme Personality of Godhead, the cause of all causes, in order to please Lord Brahmā, as well as His own associates and their mothers, expanded Himself to become the calves and boys, exactly as they were before. In this way, He discovered another pastime. A special feature of this pastime was that the mothers of the cowherd boys thus became more attached to their respective sons, and the cows became more attached to their calves. After nearly a year, Baladeva observed that all the cowherd boys and calves were expansions of Kṛṣṇa. Thus He inquired from Kṛṣṇa and was informed of what had happened.

When one full year had passed, Brahmā returned and saw that Kṛṣṇa was still engaged as usual with His friends and the calves and cows. Then Kṛṣṇa exhibited all the calves and cowherd boys as four-armed forms of Nārāyaṇa. Brahmā could then understand Kṛṣṇa's potency, and he was astonished by the pastimes of Kṛṣṇa, his worshipable Lord. Kṛṣṇa, however, bestowed His causeless mercy upon Brahmā and released him from illusion. Thus Brahmā began to offer prayers to glorify the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
sādhu pṛṣṭaṁ mahā-bhāga
tvayā bhāgavatottama
yan nūtanayasīśasya
śṛṇvann api kathāṁ muhuḥ

SYNONYMS

śrī-śukaḥ uvāca-Śukadeva Gosvāmī said; sādhu pṛṣṭam-I have been very much honored by your inquiry; mahā-bhāga-you are a greatly fortunate personality; tvayā-by you; bhāgavata-uttama-O best of devotees; yat-because; nūtanayasi-you are making newer and newer; īśasya-of the Supreme Personality of Godhead; śṛṇvan api-although you are continuously hearing; kathām-the pastimes; muhuḥ-again and again.

Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

Unless one is very advanced in Kṛṣṇa consciousness, one cannot stick to hearing the pastimes of the Lord constantly. Nityaṁ nava-navāya-mānam: even though advanced devotees hear continually about the Lord for years, they still feel that these topics are coming to them as newer and fresher. Therefore such devotees cannot give up hearing of the pastimes of Lord Kṛṣṇa. premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. The word santaḥ is used to refer to persons who have developed love for Kṛṣṇa. Yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Brahma-saṁhitā 5.38). Parīkṣit Mahārāja, therefore, is addressed as bhāgavatottama, the best of devotees, because unless one is very much elevated in devotional service, one cannot feel ecstasy from hearing more and more and appreciate the topics as ever fresher and newer.

TEXT 2

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā

SYNONYMS

satām-of the devotees; ayam-this; sāra-bhṛtām-those who are paramahaṁsas, who have accepted the essence of life; nisargaḥ-feature or symptom; yat-which; artha-vāṇī-the aim of life, the aim of profit; śruti-the aim of understanding; cetasām api-who have decided to accept the bliss of transcendental subjects as the aim and object of life; prati-kṣaṇam-every moment; navya-vat-as if newer and newer; acyutasya-of Lord Kṛṣṇa; yat-because; striyāḥ-(topics) of woman or sex; viṭānām-of debauchees, who are attached to women; iva-exactly like; sādhu vārtā-actual conversation.

Paramahaṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

The word sāra-bhṛtām means paramahaṁsas. The haṁsa, or swan, accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Kṛṣṇa consciousness, understanding Kṛṣṇa to be the life and soul of everyone, is that they cannot give up kṛṣṇa-kathā, or topics about Kṛṣṇa, at any moment. Such paramahaṁsas always see Kṛṣṇa within the core of the heart (santaḥ sadaiva hṛdayeṣu vilokayanti). Kāma (desires), krodha (anger) and bhaya (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Kṛṣṇa. Kāmaṁ kṛṣṇa-karmārpaṇe. The desire of the paramahaṁsas, therefore, is to act always for Kṛṣṇa. Krodhaṁ bhakta-dveṣi jane. They use anger against the nondevotees and transform bhaya, or fear, into fear of being deviated from Kṛṣṇa consciousness. In this way, the life of a paramahaṁsa devotee is used entirely for Kṛṣṇa, just as the life of a person attached to the material world is used simply for women and money. What is day for the materialistic person is night for the spiritualist. What is very sweet for the materialist-namely women and money-is regarded as poison by the spiritualist.

sandarśanaṁ viṣayinām atha yoṣitāṁ ca
ha hanta hanta viṣa-bhakṣaṇato ’py asādhu

This is the instruction of Caitanya Mahāprabhu. For the paramahaṁsa, Kṛṣṇa is everything, but for the materialist, women and money are everything.

TEXT 3

śṛṇuṣvāvahito rājann
api guhyaṁ vadāmi te
brūyuḥ snigdhasya śiṣyasya
guravo guhyam apy uta

SYNONYMS

śṛṇusva-please hear; avahitaḥ-with great attention; rājan-O King (Mahārāja Parīkṣit); api-although; guhyam-very confidential (because ordinary men cannot understand the activities of Kṛṣṇa); vadāmi-I shall explain; te-unto you; brūyuḥ-explain; snigdhasya-submissive; śiṣyasya-of a disciple; guravaḥ-spiritual masters; guhyam-very confidential; api uta-even so.

O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

TEXT 4

tathāgha-vadanān mṛtyo
rakṣitvā vatsa-pālakān
sarit-pulinam ānīya
bhagavān idam abravīt

SYNONYMS

tathā-thereafter; agha-vadanāt-from the mouth of Aghāsura; mṛtyoḥ-death personified; rakṣitvā-after saving; vatsa-pālakān-all the cowherd boys and calves; sarit-pulinam-to the bank of the river; ānīya-bringing them; bhagavān-the Supreme Personality of Godhead, Kṛṣṇa; idam-these words; abravīt-spoke.

Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

TEXT 5

aho ’tiramyaṁ pulinaṁ vayasyāḥ
sva-keli-sampan mṛdulāccha-bālukam
sphuṭat-saro-gandha-hṛtāli-patrika-
dhvani-pratidhvāna-lasad-drumākulam

SYNONYMS

aho-oh; ati-ramyam-very, very beautiful; pulinam-the bank of the river; vayasyāḥ-My dear friends; sva-keli-sampat-full with all paraphernalia for pastimes of play; mṛdula-accha-bālukam-the very soft and clean sandy bank; sphuṭat-in full bloom; saraḥ-gandha-by the aroma of the lotus flower; hṛta-attracted; ali-of the bumblebees; patrika-and of the birds; dhvani-pratidhvāna-the sounds of their chirping and moving and the echoes of these sounds; lasat-moving all over; druma-ākulam-full of nice trees.

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

The description of Vṛndāvana forest as given herewith was spoken by Kṛṣṇa five thousand years ago, and the same condition prevailed during the time of the Vaiṣṇava ācāryas three or four hundred years ago. Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule. Vṛndāvana forest is always filled with the chirping and cooing of birds like cuckoos (kokila), ducks (haṁsa) and cranes (sārasa), and it is also full of peacocks (mayūrākule). The same sounds and atmosphere still prevail in the area where our Kṛṣṇa-Balarāma temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (kūjat-kokila-haṁsa-sārasa).

TEXT 6

atra bhoktavyam asmābhir
divārūḍhaṁ kṣudhārditāḥ

vatsāḥ samīpe ’paḥ pītvā
carantu śanakais tṛṇam

SYNONYMS

atra-here, on this spot; bhoktavyam-our lunch should be eaten; asmābhiḥ-by us; diva-ārūḍham-it is very late now; kṣudhā arditāḥ-we are fatigued with hunger; vatsāḥ-the calves; samīpe-nearby; apaḥ-water; pītvā-after drinking; carantu-let them eat; śanakaiḥ-slowly; tṛṇam-the grasses.

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

TEXT 7

tatheti pāyayitvārbhā
vatsān ārudhya śādvale
muktvā śikyāni bubhujuḥ
samaṁ bhagavatā mudā

SYNONYMS

tathā iti-as Kṛṣṇa proposed, the other cowherd boys agreed; pāyayitvā arbhāḥ-they allowed to drink water; vatsān-the calves; ārudhya-tying them to the trees, allowed them to eat; śādvale-in a place of green, tender grasses; muktvā-opening; śikyāni-their bags of eatables and other paraphernalia; bubhujuḥ-went and enjoyed; samam-equally; bhagavatā-with the Supreme Personality of Godhead; mudā-in transcendental pleasure.

Accepting Lord Kṛṣṇa’s proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

TEXT 8

kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karṇikāyāḥ

SYNONYMS

kṛṣṇasya viṣvak-surrounding Kṛṣṇa; puru-rāji-maṇḍalaiḥ-by different encirclements of associates; abhyānanāḥ-everyone looking forward to the center, where Kṛṣṇa was sitting; phulla-dṛśaḥ-their faces looking very bright because of transcendental pleasure; vraja-arbhakāḥ-all the cowherd boys of Vrajabhūmi; saha-upaviṣṭāḥ-sitting with Kṛṣṇa; vipine-in the forest; virejuḥ-so nicely and beautifully made; chadāḥ-petals and leaves; yathā-just as; ambhoruha-of a lotus flower; karṇikāyāḥ-of the whorl.

Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

To a pure devotee, Kṛṣṇa is always visible, as stated in the Brahmā saṁhitā (santaḥ sadaiva hṛdayeṣu vilokayanti) and as indicated by Kṛṣṇa Himself in Bhagavad-gītā (sarvataḥ pāṇi-pādaṁ tat sarvato ’kṣi-śiro-mukham). If by accumulating pious activities (kṛta-puṇya-puñjāḥ) one is raised to the platform of pure devotional service, Kṛṣṇa is always visible in the core of one’s heart. One who has attained such perfection is all-beautiful in transcendental bliss. The present Kṛṣṇa consciousness movement is an attempt to keep Kṛṣṇa in the center, for if this is done all activities will automatically become beautiful and blissful.

TEXT 9

kecit puṣpair dalaiḥ kecit
pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dṛṣadbhiś ca
bubhujuḥ kṛta-bhājanāḥ

SYNONYMS

kecit-someone; puṣpaiḥ-by flowers; dalaiḥ-by nice leaves of flowers; kecit-someone; pallavaiḥ-on the surface of bunches of leaves; aṅkuraiḥ-on the sprouts of flowers; phalaiḥ-and some on fruits; śigbhiḥ-some actually in the basket or packet; tvagbhiḥ-by the bark of trees; dṛṣadbhiḥ-on rocks; ca-and; bubhujuḥ-enjoyed; kṛta-bhājanāḥ-as if they had made their plates for eating.

Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

TEXT 10

sarve mitho darśayantaḥ
sva-sva-bhojya-ruciṁ pṛthak
hasanto hāsayantaś cā-
bhyavajahruḥ saheśvarāḥ

SYNONYMS

sarve-all the cowherd boys; mithaḥ-to one another; darśayantaḥ-showing; sva-sva-bhojya-rucim pṛthak-different varieties of foodstuffs brought from home, with their separate and different tastes; hasantaḥ-after tasting, they were all laughing; hāsayantaḥ ca-and making others laugh; abhyavajahruḥ-enjoyed lunch; saha-īśvarāḥ-along with Kṛṣṇa.

All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another’s preparations, they began to laugh and make one another laugh.

Sometimes one friend would say, ”Kṛṣṇa, see how my food is relishable,” and Kṛṣṇa would take some and laugh. Similarly, Balarāma, Sudāmā and other friends would taste one another’s food and laugh. In this way, the friends very jubilantly began to eat their respective preparations brought from home.

TEXT 11

bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ

SYNONYMS

bibhrat veṇum-keeping the flute; jaṭhara-paṭayoḥ-between the tight clothing and the abdomen; śṛṅga-vetre-both the horn bugle and the cow-driving stick; ca-also; kakṣe-on the waist; vāme-on the left-hand side; pāṇau-taking in hand; masṛṇa-kavalam-very nice food prepared with rice and first-class curd; tat-phalāni-suitable pieces of fruit like bael; aṅgulīṣu-between the fingers; tiṣṭhan-staying in this way; madhye-in the middle; sva-pari-suhṛdaḥ-His own personal associates; hāsayan-making them laugh; narmabhiḥ-with joking words; svaiḥ-His own; svarge loke miṣati-while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; bubhuje-Kṛṣṇa enjoyed; yajña-bhuk bāla-keliḥ-although He accepts offerings in yajña, for the sake of childhood pastimes He was enjoying foodstuffs very jubilantly with His cowherd boyfriends.

Kṛṣṇa is yajña-bhuk-that is, He eats only offerings of yajña-but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

When Kṛṣṇa was eating with His cowherd boyfriends, a certain bumblebee came there to take part in the eating. Thus Kṛṣṇa joked, "Why have you come to disturb My brāhmaṇa friend Madhumaṅgala? You want to kill a brāhmaṇa. This is not good." All the boys would laugh and enjoy, speaking such joking words while eating. Thus the inhabitants of the higher planets were astonished at how the Supreme Personality of Godhead, who eats only when yajña is offered, was now eating like an ordinary child with His friends in the forest.

TEXT 12

bhārataivaṁ vatsa-peṣu
bhuñjāneṣv acyutātmasu
vatsās tv antar-vane dūraṁ
viviśus tṛṇa-lobhitāḥ

SYNONYMS

bhārata-O Mahārāja Parīkṣit; evam-in this way (while they were enjoying their lunch); vatsa-peṣu-along with all the boys tending the calves; bhuñjāneṣu-engaged in taking their food; acyuta-ātmasu-all of them being very near and dear to Acyuta, Kṛṣṇa; vatsāḥ-the calves; tu-however; antaḥ-vane-within the deep forest; dūram-far away; viviśuḥ-entered; tṛṇa-lobhitāḥ-being allured by green grass.

O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

TEXT 13

tān dṛṣṭvā bhaya-santrastān
ūce kṛṣṇo 'sya bhī-bhayam
mitrāṇy āśān mā viramate-
hāneṣye vatsakān aham

SYNONYMS

tān-that those calves were going away; dṛṣṭvā-seeing; bhaya-santrastān-to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; ūce-Kṛṣṇa said; kṛṣṇaḥ asya bhī-bhayam-Kṛṣṇa, who is Himself the fearful element of all kinds of fear (when Kṛṣṇa is present, there is no fear); mitrāṇi-My dear friends; āśāt-from your enjoyment of eating; mā viramata-do not stop; iha-in this place, in this spot; āneṣye-I shall bring back; vatsakān-the calves; aham-I.

When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

In the presence of Kṛṣṇa's friendship, a devotee cannot have any fear. Kṛṣṇa is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. Bhayaṁ dvitīyābhiniveśataḥ syāt (Bhāg. 11.2.37). This fear arises because of lack of Kṛṣṇa consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Kṛṣṇa, this material world of fear becomes hardly dangerous at all.

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

Bhavāmbudhiḥ, the material ocean of fear, becomes very easy to cross by the mercy of the supreme controller. This material world, in which there is fear and danger at every step (padaṁ padaṁ yad vipadām), is not meant for those who have taken shelter at Kṛṣṇa's lotus feet. Such persons are delivered from this fearful world.

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām
(Bhāg. 10.14.58)

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

TEXT 14

ity uktvādri-darī-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalo yayau

SYNONYMS

iti uktvā-saying this ("Let Me bring your calves personally"); adri-darī-kuñja-gahvareṣu-everywhere in the mountains, the mountain caves, the bushes and narrow places; ātma-vatsakān-the calves belonging to His own personal friends; vicinvan-searching out; bhagavān-the Supreme Personality of Godhead; kṛṣṇaḥ-Lord Kṛṣṇa; sa-pāṇi-kavalaḥ-carrying His yogurt and rice in His hand; yayau-started out.

"Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

The Vedas (Śvetāśvatara Upaniṣad 6.8) assert that the Supreme Personality of Godhead has nothing to do personally (na tasya kāryaṁ karaṇaṁ ca vidyate) because He is doing everything through His energies and potencies (parāsya śaktir vividhaiva śrūyate). Nonetheless, here we see that He took personal care to find the calves of His friends. This was Kṛṣṇa's causeless mercy. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] all the affairs of the entire world and the entire cosmic manifestation are working under His direction, through His different energies. Still, when there is a need to take care of His friends, He does this personally. Kṛṣṇa assured His friends, "Don't be afraid. I am going personally to search for your calves." This was Kṛṣṇa's causeless mercy.

TEXT 15

ambhojanma-janis tad-antara-gato māyārbhakasyeśitur
draṣṭuṁ mañju mahitvam anyad api tad-vatsān ito vatsapān
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ purā
dṛṣṭvāghāsura-mokṣaṇaṁ prabhavataḥ prāptaḥ paraṁ vismayam

SYNONYMS

ambhojanma-janiḥ-Lord Brahmā, who was born from a lotus flower; tat-antara-gataḥ-now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; māyā-arbhakasya-of the boys made by Kṛṣṇa's māyā; īśituḥ-of the supreme controller; draṣṭum-just to see; mañju-very pleasing; mahitvam anyat api-other glories of the Lord also; tat-vatsān-their calves; itaḥ-than that place where they were; vatsa-pān-and the cowherd boys taking care of the calves; nītvā-bringing them; anyatra-to a different place; kurūdvaha-O Mahārāja Parīkṣit; antara-dadhāt-kept hidden and invisible for some time; khe avasthitaḥ yaḥ-this person Brahmā, who was situated in the higher planetary system in the sky; purā-formerly; dṛṣṭvā-was observing; aghāsura-mokṣaṇam-the wonderful killing and deliverance of Aghāsura from material tribulation; prabhavataḥ-of the all-potent Supreme Person; prāptaḥ param vismayam-had become extremely astonished.

O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

When Aghāsura was being killed by Kṛṣṇa, who was accompanied by His associates, Brahmā was astonished, but when he saw that Kṛṣṇa was very much enjoying His pastimes of lunch, he was even more astonished and wanted to test whether Kṛṣṇa was actually there. Thus he became entangled in Kṛṣṇa's māyā. After all, Brahmā was born materially. As mentioned here, ambhojanma janiḥ: he was born of ambhoja, a lotus flower. It does not matter that he was born of a lotus and not of any man, animal or material father. A lotus is also material, and anyone born through the material energy must be subject to the four material deficiencies: bhrama (the tendency to commit mistakes), pramāda (the tendency to be illusioned), vipralipsā (the tendency to cheat) and karaṇāpāṭava (imperfect senses). Thus Brahmā also became entangled.

Brahmā, with his māyā, wanted to test whether Kṛṣṇa was actually present. These cowherd boys were but expansions of Kṛṣṇa's personal self (ānanda-cinmaya-rasa-pratibhāvitābhiḥ). Later Kṛṣṇa would show Brahmā how He expands Himself into everything as His personal pleasure, ānanda-cinmaya-rasa. Hlādinī śaktir asmāt: Kṛṣṇa has a transcendental potency called hlādinī śakti. He does not enjoy anything that is a product of the material energy. Brahmā, therefore, would see Lord Kṛṣṇa expand His energy.

Brahmā wanted to take away Kṛṣṇa's associates, but instead he took away some other boys and calves. Rāvaṇa wanted to take away Sītā, but that was impossible, and instead he took away a māyā Sītā. Similarly, Brahmā took away māyārbhakāḥ: boys manifested by Kṛṣṇa's māyā. Brahmā could show some extraordinary opulence to the māyārbhakāḥ; but he could not show any extraordinary potency to Kṛṣṇa's associates. That he would see in the very near future. Māyārbhakasya īśituḥ. This bewilderment, this māyā, was caused by the supreme controller, prabhavataḥ-the all-potent Supreme person, Kṛṣṇa-and we shall see the result. Anyone materially born is subject to bewilderment. This pastime is therefore called brahma-vimohana-līlā, the pastime of bewildering Brahmā. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam (Bg. 7.13). Materially born persons cannot fully understand Kṛṣṇa. Even the demigods cannot understand Him (muhyanti yat sūrayaḥ). Tene brahmā hṛdā ya ādi-kavaye (Bhāg. 1.1.1). Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.

TEXT 16

tato vatsān adṛṣṭvaitya
puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo
vicikāya samantataḥ

SYNONYMS

tataḥ-thereafter; vatsān-the calves; adṛṣṭvā-not seeing there within the forest; etya-after; puline api-to the bank of the Yamunā; ca-also; vatsapān-could not see the cowherd boys; ubhau api-both of them (the calves and the cowherd boys); vane-within the forest; kṛṣṇaḥ-Lord Kṛṣṇa; vicikāya-searched all over; samantataḥ-here and there.

Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

Kṛṣṇa could immediately understand that Brahmā had taken away both the calves and the boys, but as an innocent child He searched here and there so that Brahmā could not understand Kṛṣṇa's māyā. This was all a dramatic performance. A player knows everything, but still he plays on the stage in such a way that others do not understand him.

TEXT 17

kvāpy adṛṣṭvāntar-vipine
vatsān pālāṁś ca viśva-vit
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ
sahasāvajagāma ha

SYNONYMS

kva api-anywhere; adṛṣṭvā-not seeing at all; antaḥ-vipine-within the forest; vatsān-the calves; pālān ca-and their caretakers, the cowherd boys; viśva-vit-Kṛṣṇa, who is aware of everything going on throughout the whole cosmic manifestation; sarvam-everything; vidhi-kṛtam-was executed by Brahmā; kṛṣṇaḥ-Lord Kṛṣṇa; sahasā-immediately; avajagāma ha-could understand.

When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

Although Kṛṣṇa is viśva-vit, the knower of everything happening in the entire cosmic manifestation, as an innocent child He showed ignorance of Brahmā's actions, although He could immediately understand that these were the doings of Brahmā. This pastime is called brahma-vimohana, the bewilderment of Brahmā. Brahmā was already bewildered by Kṛṣṇa's activities as an innocent child, and now he would be further bewildered.

TEXT 18

tataḥ kṛṣṇo mudaṁ kartuṁ
tan-mātṝṇāṁ ca kasya ca
ubhayāyitam ātmānaṁ
cakre viśva-kṛd īśvaraḥ

SYNONYMS

tataḥ-thereafter; kṛṣṇaḥ-the Supreme Personality of Godhead; mudam-pleasure; kartum-to create; tat-mātṝṇām ca-of the mothers of the cowherd boys and calves; kasya ca-and (the pleasure) of Brahmā; ubhayāyitam-expansion, both as the calves and as the cowherd boys; ātmānam-Himself; cakre-did; viśva-kṛt īśvaraḥ-it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

Although Brahmā was already entangled in bewilderment, he wanted to show his power to the cowherd boys; but after he took away the boys and their calves and returned to his abode, Kṛṣṇa created further astonishment for Brahmā, and for the mothers of the boys, by establishing the lunch pastimes in the forest again and replacing all the calves and boys, just as they had appeared before. According to the Vedas, ekaṁ bahu syām: the Personality of Godhead can become many, many millions upon millions of calves and cowherd boys, as He did to bewilder Brahmā more and more.

TEXT 19

yāvad vatsapa-vatsakālpaka-vapur yāvat karāṅghry-ādikaṁ
yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram
yāvac chīla-guṇābhidhākṛti-vayo yāvad vihārādikaṁ
sarvaṁ viṣṇumayaṁ giro ’ṅga-vad ajaḥ sarva-svarūpo babhau

SYNONYMS

yāvat vatsapa-exactly like the cowherd boys; vatsaka-alpaka-vapuḥ-and exactly like the tender bodies of the calves; yāvat kara-aṅghri-ādikam-exactly to the measurement of their particular varieties of legs and hands; yāvat yaṣṭi-viṣāṇa-veṇu-dala-śik-not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; yāvat vibhūṣā-ambaram-exactly like their ornaments and dress in all their varied particulars; yāvat śīla-guṇa-abhidhā-ākṛti-vayaḥ-their exact character, habits, features, attributes and explicit bodily features; yāvat vihāra-ādikam-exactly according to their tastes or amusements; sarvam-everything in detail; viṣṇu-mayam-expansions of Vāsudeva, Viṣṇu; giraḥ aṅga-vat-voices exactly like theirs; ajaḥ-Kṛṣṇa; sarva-svarūpaḥ babhau-created everything in detail as Himself, without any change.

By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

As stated in the Brahma-saṁhitā (5.33):

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

Kṛṣṇa, paraṁ brahma, the Supreme Personality of Godhead, is ādyam, the beginning of everything; He is ādi-puruṣam, the ever-youthful original person. He can expand Himself in more forms than one can imagine, yet He does not fall down from His original form as Kṛṣṇa; therefore He is called Acyuta. This is the Supreme Personality of Godhead. Sarvaṁ viṣṇumayaṁ jagat. Sarvaṁ khalv idaṁ brahma. Kṛṣṇa thus proved that He is everything, that He can become everything, but that still He is personally different from everything (mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ). This is Kṛṣṇa, who is understood by acintya-bhedābheda-tattva philosophy. pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: Kṛṣṇa is always complete, and although He can create millions of universes, all of them full in all opulences, He remains as opulent as ever, without any change (advaitam). This is explained by different Vaiṣṇava ācāryas through philosophies such as viśuddhādvaita, viśiṣṭādvaita and dvaitādvaita. Therefore one must learn about Kṛṣṇa from the ācāryas. Ācāryavān puruṣo veda: one who follows the path of the ācāryas knows things as they are. Such a person can know Kṛṣṇa as He is, at least to some extent, and as soon as one understands Kṛṣṇa (janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]), one is liberated from material bondage (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna).

TEXT 20

svayam ātmātma-govatsān
prativāryātma-vatsapaiḥ
krīḍann ātma-vihāraiś ca
sarvātmā prāviśad vrajam

SYNONYMS

svayam ātmā-Kṛṣṇa, who is personally the Supreme Soul, the Supersoul; ātma-go-vatsān-now expanded into calves that were also He Himself; prativārya ātma-vatsapaiḥ-again He Himself was represented as the cowherd boys controlling and commanding the calves; krīḍan-thus Himself constituting everything in these transcendental pastimes; ātma-vihāraiḥ ca-enjoying Himself by Himself in different ways; sarva-ātmā-the Supersoul, Kṛṣṇa; prāviśat-entered; vrajam-Vrajabhūmi, the land of Mahārāja Nanda and Yaśodā.

Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

Kṛṣṇa usually stayed in the forest and pasturing ground, taking care of the calves and cows with His associates the cowherd boys. Now that the original group had been taken away by Brahmā, Kṛṣṇa Himself assumed the forms of every member of the group, without anyone's knowledge, even the knowledge of Baladeva, and continued the usual program. He was ordering His friends to do this and that, and He was controlling the calves and going into the forest to search for them when they went astray, allured by new grass, but these calves and boys were He Himself. This was Kṛṣṇa's inconceivable potency. As explained by Śrīla Jīva Gosvāmī, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt. Rādhā and Kṛṣṇa are the same. Kṛṣṇa, by expanding His pleasure potency, becomes Rādhārāṇī. The same pleasure potency (ānanda-cinmaya-rasa) was expanded by Kṛṣṇa when He Himself became all the calves and boys and enjoyed transcendental bliss in Vrajabhūmi. This was done by the yogamāyā potency and was inconceivable to persons under the potency of mahāmāyā.

TEXT 21

tat-tad-vatsān pṛthaṅ nītvā
tat-tad-goṣṭhe niveśya saḥ
tat-tad-ātmābhavad rājaṁs
tat-tat-sadma praviṣṭavān

SYNONYMS

tat-tat-vatsān-the calves, which belonged to different cows; pṛthak-separately; nītvā-bringing; tat-tat-goṣṭhe-to their respective cow sheds; niveśya-entering; saḥ-Kṛṣṇa; tat-tat-ātmā-as originally different individual souls; abhavat-He expanded Himself in that way; rājan-O King Parīkṣit; tat-tat-sadma-their respective houses; praviṣṭavān-entered (Kṛṣṇa thus entered everywhere).

O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

Kṛṣṇa had many, many friends, of whom Śrīdāmā, Sudāmā and Subala were prominent. Thus Kṛṣṇa Himself became Śrīdāmā, Sudāmā and Subala and entered their respective houses with their respective calves.

TEXT 22

tan-mātaro veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam
sneha-snuta-stanya-payaḥ-sudhāsavaṁ
matvā paraṁ brahma sutān apāyayan

SYNONYMS

tat-mātaraḥ-the mothers of the respective cowherd boys; veṇu-rava-because of the sounds played on flutes and bugles by the cowherd boys; tvara-immediately; utthitāḥ-awakened from their respective household duties; utthāpya-immediately lifted their respective sons; dorbhiḥ-with their two arms; parirabhya-embracing; nirbharam-without feeling any weight; sneha-snuta-which was flowing because of intense love; stanya-payaḥ-their breast milk; sudhā-āsavam-tasting just like a nectarean beverage; matvā-accepting the milk like that; param-the Supreme; brahma-Kṛṣṇa; sutān apāyayan-began to feed their respective sons.

The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

Although all the elderly gopīs knew that Kṛṣṇa was the son of mother Yaśodā, they still desired, "If Kṛṣṇa had become my son, I would also have taken care of Him like mother Yaśodā. "This was their inner ambition. Now, in order to please them, Kṛṣṇa personally took the role of their sons and fulfilled their desire. They enhanced their special love for Kṛṣṇa by embracing Him and feeding Him, and Kṛṣṇa tasted their breast milk to be just like a nectarean beverage. While thus bewildering Brahmā, He enjoyed the special transcendental pleasure created by yogamāyā between all the other mothers and Himself.

TEXT 23

tato nṛponmardana-majja-lepanā-
laṅkāra-rakṣā-tilakāśanādibhiḥ
saṁlālitaḥ svācaritaiḥ praharṣayan
sāyaṁ gato yāma-yamena mādhavaḥ

SYNONYMS

tataḥ-thereafter; nṛpa-O King (Mahārāja Parīkṣit); unmardana-by massaging them with oil; majja-by bathing; lepana-by smearing the body with oil and sandalwood pulp; alaṅkāra-by decorating with ornaments; rakṣā-by chanting protective mantras; tilaka-by decorating the body with tilaka marks in twelve places; aśana-ādibhiḥ-and by feeding them sumptuously; saṁlālitaḥ-in this way cared for by the mothers; sva-ācaritaiḥ-by their characteristic behavior; praharṣa-yan-making the mothers very much pleased; sāyam-evening; gataḥ-arrived; yāma-yamena-as the time of each activity passed; mādhavaḥ-Lord Kṛṣṇa.

Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

TEXT 24

gāvas tato goṣṭham upetya satvaraṁ
huṅkāra-ghoṣaiḥ parihūta-saṅgatān
svakān svakān vatsatarān apāyayan
muhur lihantyaḥ sravad audhasaṁ payaḥ

SYNONYMS

gāvaḥ-the calves; tataḥ-thereafter; goṣṭham-to the cow sheds; upetya-reaching; satvaram-very soon; huṅkāra-ghoṣaiḥ-by making jubilant mooing sounds; parihūta-saṅgatān-to call the cows; svakān svakān-following their respective mothers; vatsatarān-the respective calves; apāyayan-feeding them; muhuḥ-again and again; lihantyaḥ-licking the calves; sravat audhasam payaḥ-abundant milk flowing from their milk bags.

Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

All the dealings between the calves and their respective mothers taking care of them were enacted by Kṛṣṇa Himself.

TEXT 25

go-gopīnāṁ mātṛtāsminn
āsīt snehardhikāṁ vinā
purovad āsv api hares
tokatā māyayā vinā

SYNONYMS

go-gopīnām-for both the cows and the gopīs, the elderly cowherd women; mātṛtā-motherly affection; asmin-unto Kṛṣṇa; āsīt-there ordinarily was; sneha-of affection; ṛdhikām-any increase; vinā-without; puraḥ-vat-like before; āsu-there was among the cows and gopīs; api-although; hareḥ-of Kṛṣṇa; tokatā-Kṛṣṇa is my son; māyayā vinā-without māyā.

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

The distinction between one's own son and another's son is not unnatural. Many elderly women have motherly affection for the sons of others. They observe distinctions, however, between those other sons and their own. But now the elderly gopīs could not distinguish between their own sons and Kṛṣṇa, for since their own sons had been taken by Brahmā, Kṛṣṇa had expanded as their sons. Therefore, their extra affection for their sons, who were now Kṛṣṇa Himself, was due to bewilderment resembling that of Brahmā. Previously, the mothers of Śrīdāmā, Sudāmā, Subala and Kṛṣṇa's other friends did not have the same affection for one another's sons, but now the gopīs treated all the boys as their own. Śukadeva Gosvāmī, therefore, wanted to explain this increment of affection in terms of Kṛṣṇa's bewilderment of Brahmā, the gopīs, the cows and everyone else.

TEXT 26

vrajaukasāṁ sva-tokeṣu
sneha-vally ābdam anvaham
śanair niḥsīma vavṛdhe
yathā kṛṣṇe tv apūrvavat

SYNONYMS

vraja-okasām-of all the inhabitants of Vraja, Vṛndāvana; sva-tokeṣu-for their own sons; sneha-vallī-the creeper of affection; ā-abdam-for one year; anu-aham-every day; śanaiḥ-gradually; niḥsīma-without limit; vavṛdhe-increased; yathā kṛṣṇe-exactly accepting Kṛṣṇa as their son; tu-indeed; apūrva-vat-as it had not been previously.

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

TEXT 27

ittham ātmātmanātmānaṁ

vatsa-pāla-miṣeṇa saḥ
pālayan vatsapo varṣaṁ
cikrīḍe vana-goṣṭhayoḥ

SYNONYMS

ittham-in this way; ātmā-the Supreme Soul, Kṛṣṇa; ātmanā-by Himself; ātmānam-Himself again; vatsa-pāla-miṣeṇa-with the forms of cowherd boys and calves; saḥ-Kṛṣṇa Himself; pālayan-maintaining; vatsa-paḥ-tending the calves; varṣam-continuously for one year; cikrīḍe-enjoyed the pastimes; vana-goṣṭhayoḥ-both in Vṛndāvana and in the forest.

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

Everything was Kṛṣṇa. The calves, the cowherd boys and their maintainer Himself were all Kṛṣṇa. In other words, Kṛṣṇa expanded Himself in varieties of calves and cowherd boys and continued His pastimes uninterrupted for one year. As stated in Bhagavad-gītā, Kṛṣṇa's expansion is situated in everyone's heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

TEXT 28

ekadā cārayan vatsān
sa-rāmo vanam āviśat
pañca-ṣāsu tri-yāmāsu
hāyanāpūraṇīṣv ajaḥ

SYNONYMS

ekadā-one day; cārayan vatsān-while taking care of all the calves; sa-rāmaḥ-along with Balarāma; vanam-within the forest; āviśat-entered; pañca-ṣāsu-five or six; tri-yāmāsu-nights; hāyana-a whole year; apūraṇīṣu-not being fulfilled (five or six days before the completion of one year); ajaḥ-Lord Śrī Kṛṣṇa.

One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

Up to this time, even Balarāma was captivated by the bewilderment that covered Brahmā. Even Balarāma did not know that all the calves and cowherd boys were expansions of Kṛṣṇa or that He Himself was also an expansion of Kṛṣṇa. This was disclosed to Balarāma just five or six days before the completion of the year.

TEXT 29

tato vidūrāc carato
gāvo vatsān upavrajam
govardhanādri-śirasi
carantyo dadṛśus tṛṇam

SYNONYMS

tataḥ-thereafter; vidūrāt-from a not-distant place; carataḥ-while pasturing; gāvaḥ-all the cows; vatsān-and their respective calves; upavrajam-also pasturing near Vṛndāvana; govardhana-adri-śirasi-on the top of Govardhana Hill; carantyaḥ-while pasturing to find; dadṛśuḥ-saw; tṛṇam-tender grass nearby.

Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

TEXT 30

dṛṣṭvātha tat-sneha-vaśo 'smṛtātmā
sa go-vrajo 'tyātmapa-durga-mārgaḥ
dvi-pāt kakud-grīva udāsya-puccho
'gād dhuṅkṛtair āsru-payā javena

SYNONYMS

dṛṣṭvā-when the cows saw their calves below; atha-thereafter; tat-sneha-vaśaḥ-because of increased love for the calves; asmṛta-ātmā-as if they had forgotten themselves; saḥ-that; go-vrajaḥ-herd of cows; ati-ātma-pa-durga-mārgaḥ-escaping their caretakers because of increased affection for the calves, although the way was very rough and hard; dvi-pāt-pairs of legs together; kakut-grīvaḥ-their humps moving with their necks; udāsya-pucchaḥ-raising their heads and tails; agāt-came; huṅkṛtaiḥ-lowing very loudly; āsru-payāḥ-with milk flowing from the nipples; javena-very forcibly.

When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

Generally the calves and cows are pastured separately. The elderly men take care of the cows, and the small children see to the calves. This time, however, the cows immediately forgot their position as soon as they saw the calves below Govardhana Hill, and they ran with great force, their tails erect and their front and hind legs joined, until they reached their calves.

TEXT 31

sametya gāvo 'dho vatsān
vatsavatyo 'py apāyayan
gilantya iva cāṅgāni
lihantyaḥ svaudhasaṁ payaḥ

SYNONYMS

sametya-assembling; gāvaḥ-all the cows; adhaḥ-down at the foot of Govardhana Hill; vatsān-all their calves; vatsa-vatyaḥ-as if new calves had been born from them; api-even though new calves were present; apāyayan-fed them; gilantyaḥ-swallowing them;

iva-as if; ca-also; aṅgāni-their bodies; lihantyaḥ-licking as they do when newborn calves are present; sva-odhasam payaḥ-their own milk flowing from the milk bags.

The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

TEXT 32

gopās tad-rodhanāyāsa-
maughya-lajjoru-manyunā
durgādhva-kṛcchrato 'bhyetya
go-vatsair dadṛśuḥ sutān

SYNONYMS

gopāḥ-the cowherd men; tat-rodhana-āyāsa-of their attempt to stop the cows from going to their calves; maughya-on account of the frustration; lajjā-being ashamed; uru-manyunā-and at the same time becoming very angry; durga-adhva-kṛcchrataḥ-although they passed the very rough way with great difficulty; abhyetya-after reaching there; go-vatsaiḥ-along with the calves; dadṛśuḥ-saw; sutān-their respective sons.

The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

Everyone was increasing in affection for Kṛṣṇa. When the cowherd men coming down from the hill saw their own sons, who were no one else than Kṛṣṇa, their affection increased.

TEXT 33

tad-īkṣaṇotprema-rasāplutāśayā
jātānurāgā gata-manyavo 'rbhakān
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramāṁ mudaṁ te

SYNONYMS

tat-īkṣaṇa-utprema-rasa-āpluta-āśayāḥ-all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by seeing their sons; jāta-anurāgāḥ-experiencing a great longing or attraction; gata-manyavaḥ-their anger disappeared; arbhakān-their young sons; uduhya-lifting; dorbhiḥ-with their arms; parirabhya-embracing; mūrdhani-on the head; ghrāṇaiḥ-by smelling; avāpuḥ-obtained; paramām-the highest; mudam-pleasure; te-those cowherd men.

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

After Brahmā stole the original cowherd boys and calves, Kṛṣṇa expanded Himself to become the boys and calves again. Therefore, because the boys were actually Kṛṣṇa's expansions, the cowherd men were especially attracted to them. At first the cowherd men, who were on top of the hill, were angry, but because of Kṛṣṇa the boys were extremely attractive, and therefore the cowherd men immediately came down from the hill with special affection.

TEXT 34

tataḥ pravayaso gopās
tokāśleṣa-sunirvṛtāḥ
kṛcchrāc chanair apagatās
tad-anusmṛty-udaśravaḥ

SYNONYMS

tataḥ-thereafter; pravayasaḥ-elderly; gopāḥ-cowherd men; toka-āśleṣa-sunirvṛtāḥ-became overjoyed by embracing their sons; kṛcchrāt-with difficulty; śanaiḥ-gradually; apagatāḥ-ceased from that embracing and returned to the forest; tat-anusmṛti-uda-śravaḥ-as they remembered their sons, tears began to roll down from their eyes.

Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

In the beginning the cowherd men were angry that the cows were being attracted by the calves, but when the men came down from the hill, they themselves were attracted by their sons, and therefore the men embraced them. To embrace one's son and smell his head are symptoms of affection.

TEXT 35

vrajasya rāmaḥ premardher
vīkṣyautkaṇṭhyam anukṣaṇam
mukta-staneṣv apatyeṣv apy
ahetu-vid acintayat

SYNONYMS

vrajasya-of the herd of cows; rāmaḥ-Balarāma; prema-ṛdheḥ-because of an increase of affection; vīkṣya-after observing; autkaṇṭhyam-attachment; anu-kṣaṇam-constantly; mukta-staneṣu-who had grown up and were no longer drawing milk from their mothers; apatyeṣu-in regard to those calves; api-even; ahetu-vit-not understanding the reason; acintayat-began to consider as follows.

Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

The cows had younger calves who had started sucking milk from their mothers, and some of the cows had newly given birth, but now, because of love, the cows enthusiastically showed their affection for the older calves, which had left off milking. These calves were grown up, but still the mothers wanted to feed them. Therefore Balarāma was a little surprised, and He wanted to inquire from Kṛṣṇa about the reason for their behavior. The mothers were actually more anxious to feed the older calves, although the new calves were present, because the older calves were expansions of Kṛṣṇa. These surprising events were taking place by the manipulation of yogamāyā. There are two māyās working under the direction of Kṛṣṇa-mahāmāyā, the energy of the material world, and yogamāyā, the energy of the spiritual world. These uncommon events were taking place because of the influence of yogamāyā. From the very day on which Brahmā stole the calves and boys, yogamāyā acted in such a way that the residents of Vṛndāvana, including even Lord Balarāma, could not understand how yogamāyā was working and causing such uncommon things to happen. But as yogamāyā gradually acted, Balarāma in particular was able to understand what was happening, and therefore He inquired from Kṛṣṇa.

TEXT 36

kim etad adbhutam iva
vāsudeve 'khilātmani
vrajasya sātmanas tokeṣv
apūrvaṁ prema vardhate

SYNONYMS

kim-what; etat-this; adbhutam-wonderful; iva-just as; vāsudeve-in Vāsudeva, Lord Śrī Kṛṣṇa; akhila-ātmani-the Supersoul of all living entities; vrajasya-of all the inhabitants of Vraja; sa-ātmanaḥ-along with Me; tokeṣu-in these boys; apūrvam-unprecedented; prema-affection; vardhate-is increasing.

What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

This increase of affection was not māyā; rather, because Kṛṣṇa had expanded Himself as everything and because the whole life of everyone in Vṛndāvana was meant for Kṛṣṇa, the cows, because of affection for Kṛṣṇa, had more affection for the older calves than for the new calves, and the men increased in their affection for their sons. Balarāma was astonished to see all the residents of Vṛndāvana so affectionate toward their own children, exactly as they had been for Kṛṣṇa. Similarly, the cows had grown affectionate toward their calves-as much as toward Kṛṣṇa. Balarāma was surprised to see the acts of yogamāyā. Therefore He inquired from Kṛṣṇa, "What is happening here? What is this mystery?"

TEXT 37

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā-who; iyam-this; vā-or; kutaḥ-from where; āyātā-has come; daivī-whether demigod; vā-or; nārī-woman; uta-or; āsurī-demoness; prāyaḥ-in most cases; māyā-illusory energy; astu-she must be; me-My; bhartuḥ-of the master, Lord Kṛṣṇa; na-not; anyā-any other; me-My; api-certainly; vimohinī-bewilderer.

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

Balarāma was surprised. This extraordinary show of affection, He thought, was something mystical, performed either by the demigods or some wonderful man. Otherwise, how could this wonderful change take place? "This māyā might be some rākṣasī-māyā," He thought, "but how can rākṣasī-māyā have any influence upon Me? This is not possible. Therefore it must be the māyā of Kṛṣṇa." He thus concluded that the mystical change must have been caused by Kṛṣṇa, whom Balarāma considered His worshipable personality of Godhead. He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarāma understood that all these boys and calves were only expansions of Kṛṣṇa.

TEXT 38

iti sañcintya dāśārho
vatsān sa-vayasān api
sarvān ācaṣṭa vaikuṇṭhaṁ
cakṣuṣā vayunena saḥ

SYNONYMS

iti sañcintya-thinking in this way; dāśārhaḥ-Baladeva; vatsān-the calves; sa-vayasān-along with His companions; api-also; sarvān-all; ācaṣṭa-saw; vaikuṇṭham-as Śrī Kṛṣṇa only; cakṣuṣā vayunena-with the eye of transcendental knowledge; saḥ-He (Baladeva).

Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

Every individual is different. There are even differences between twin brothers. Yet when Kṛṣṇa expanded Himself as the boys and calves, each boy and each calf appeared in its own original feature, with the same individual way of acting, the same tendencies, the same color, the same dress, and so on, for Kṛṣṇa manifested Himself with all these differences. This was Kṛṣṇa's opulence.

TEXT 39

naite sureśā ṛṣayo na caite
tvam eva bhāsīśa bhid-āśraye 'pi
sarvaṁ pṛthak tvaṁ nigamāt kathaṁ vadety
uktena vṛttaṁ prabhuṇā balo 'vait

SYNONYMS

na-not; ete-these boys; sura-īśāḥ-the best of the demigods; ṛṣayaḥ-great sages; na-not; ca-and; ete-these calves; tvam-You (Kṛṣṇa); eva-alone; bhāsi-are manifesting; īśa-O supreme controller; bhit-āśraye-in the existence of varieties of difference; api-even; sarvam-everything; pṛthak-existing; tvam-You (Kṛṣṇa); nigamāt-briefly; katham-how; vada-please explain; iti-thus; uktena-having been requested (by Baladeva); vṛttam-the situation; prabhuṇā-(having been explained) by Lord Kṛṣṇa; balaḥ-Baladeva; avait-understood.

Lord Baladeva said, ”O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me.” Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

Inquiring from Kṛṣṇa about the actual situation, Lord Balarāma said, ”My dear Kṛṣṇa, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?” At the request of Balarāma, Kṛṣṇa briefly explained the whole situation: how the calves and boys were stolen by Brahmā and how He was concealing the incident by expanding Himself so that people would not know that the original cows, calves and boys were missing. Balarāma understood, therefore, that this was not māyā but Kṛṣṇa’s opulence. Kṛṣṇa has all opulences, and this was but another opulence of Kṛṣṇa.

”At first,” Lord Balarāma said, ”I thought that these boys and calves were a display of the power of great sages like Nārada, but now I see that all these boys and calves are You.” After inquiring from Kṛṣṇa, Lord Balarāma understood that Kṛṣṇa Himself had become many. That the Lord can do this is stated in the Brahma-saṁhitā (5.33). Advaitam acyutam anādim ananta-rūpam: although He is one, He can expand Himself in so many forms. According to the Vedic version, ekaṁ bahu syām: He can expand Himself into many thousands and millions but still remain one. In that sense, everything is spiritual because everything is an expansion of Kṛṣṇa; that is, everything is an expansion either of Kṛṣṇa Himself or of His potency. Because the potency is nondifferent from the potent, the potency and the potent are one (śakti-śaktimatayor abhedaḥ). The Māyāvādīs, however, say, cid-acit-samanvayaḥ: spirit and matter are one. This is a wrong conception. Spirit (cit) is different from matter (acit), as explained by Kṛṣṇa Himself in Bhagavad-gītā (7.4–5):

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.” Spirit and matter cannot be made one, for actually they are superior and inferior energies, yet the Māyāvādīs, or Advaita-vādīs, try to make them one. This is wrong. Although spirit and matter ultimately come from the same one source, they cannot be made one. For example, there are many things that come from our bodies, but although they come from the same source, they cannot be made one. We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior. The difference between the Māyāvāda and Vaiṣṇava philosophies is that the Vaiṣṇava philosophy recognizes this fact. Śrī Caitanya Mahāprabhu’s philosophy, therefore, is called acintya-bhedābheda-simultaneous oneness and difference. For example, fire and heat cannot be separated, for where there is fire there is heat and where there is heat there is fire. Nonetheless, although we cannot touch fire, heat we can tolerate. Therefore, although they are one, they are different.

TEXT 40

tāvad etyātmabhūr ātma-
mānena truṭy-anehasā
purovad ābdaṁ krīḍantaṁ
dadṛśe sa-kalaṁ harim

SYNONYMS

tāvat-for so long; etya-after returning; ātma-bhūḥ-Lord Brahmā; ātma-mānena-by his (Brahmā’s) own measurement; truṭi-anehasā-by a moment’s time; puraḥ-vat-just as previously; ā-abdam-for one year (by human measurement of time); krīḍantam-playing; dadṛśe-he saw; sa-kalam-along with His expansions; harim-Lord Hari (Śrī Kṛṣṇa).

When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

Lord Brahmā had gone away for only a moment of his time, but when he returned, a year of human time had passed. On different planets, the calculation of time is different. To give an example, a man-made satellite may orbit the earth in an hour and twenty-five minutes and thus complete one full day, although a day ordinarily takes twenty-four hours for those living on earth. Therefore, what was but a moment for Brahmā was one year on earth. Kṛṣṇa continued to expand Himself in so many forms for one year, but by the arrangement of yogamāyā no one could understand this but Balarāma.

After one moment of Brahmā’s calculation, Brahmā came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Kṛṣṇa was his master, and he had played mischief for fun by taking away Kṛṣṇa’s calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). When

Brahmā returned, he saw that all the boys, calves and cows were playing with Kṛṣṇa in the same way as when he had come upon them; by Kṛṣṇa's display of yogamāyā, the same pastimes were going on without any change.

On the day when Lord Brahmā had first come, Baladeva could not go with Kṛṣṇa and the cowherd boys, for it was His birthday, and His mother had kept Him back for the proper ceremonial bath, called śāntika-snāna. Therefore Lord Baladeva was not taken by Brahmā at that time. Now, one year later, Brahmā returned, and because he returned on exactly the same day, Baladeva was again kept at home for His birthday. Therefore, although this verse mentions that Brahmā saw Kṛṣṇa and all the cowherd boys, Baladeva is not mentioned. It was five or six days earlier that Baladeva had inquired from Kṛṣṇa about the extraordinary affection of the cows and cowherd men, but now, when Brahmā returned, Brahmā saw all the calves and cowherd boys playing with Kṛṣṇa as expansions of Kṛṣṇa, but he did not see Baladeva. As in the previous year, Lord Baladeva did not go to the woods on the day Lord Brahmā appeared there.

TEXT 41

yāvanto gokule bālāḥ
sa-vatsāḥ sarva eva hi
māyāśaye śayānā me
nādyāpi punar utthitāḥ

SYNONYMS

yāvantaḥ-whatsoever, as many as; gokule-in Gokula; bālāḥ-boys; sa-vatsāḥ-along with their calves; sarve-all; eva-indeed; hi-because; māyā-āśaye-on the bed of māyā; śayānāḥ-are sleeping; me-my; na-not; adya-today; api-even; punaḥ-again; utthitāḥ-have risen.

Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

For one year Lord Brahmā kept the calves and boys lying down in a cave by his mystic power. Therefore when Brahmā saw Lord Kṛṣṇa still playing with all the cows and calves, he began trying to reason about what was happening. "What is this?" he thought. "Maybe I took those calves and cowherd boys away but now they have been taken from that cave. Is this what has happened? Has Kṛṣṇa brought them back here?" Then, however, Lord Brahmā saw that the calves and boys he had taken were still in the same mystic māyā into which he had put them. Thus he concluded that the calves and cowherd boys now playing with Kṛṣṇa were different from the ones in the cave. He could understand that although the original calves and boys were still in the cave where he had put them, Kṛṣṇa had expanded Himself and so the present demonstration of calves and boys consisted of expansions of Kṛṣṇa. They had the same features, the same mentality and the same intentions, but they were all Kṛṣṇa.

TEXT 42

ita ete 'tra kutratyā
man-māyā-mohitetare
tāvanta eva tatrābdaṁ
krīḍanto viṣṇunā samam

SYNONYMS

itaḥ-for this reason; ete-these boys with their calves; atra-here; kutratyāḥ-where have they come from; mat-māyā-mohita-itare-different from those who were mystified by my illusory potency; tāvantaḥ-the same number of boys; eva-indeed; tatra-there; ā-abdam-for one year; krīḍantaḥ-are playing; viṣṇunā samam-along with Kṛṣṇa.

A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

Although appearing like calves, cows and cowherd boys, these were all Viṣṇu. Actually they were viṣṇu-tattva, not jīva-tattva. Brahmā was surprised. "The original cowherd boys and cows," he thought, "are still where I put them last year. So who is it that is now keeping company with Kṛṣṇa exactly as before? Where have they come from?" Brahmā was surprised that his mystic power had been neglected. Without touching the original cows and cowherd boys kept by Brahmā, Kṛṣṇa had created another assembly of calves and boys, who were all expansions of viṣṇu-tattva. Thus Brahmā's mystic power was superseded.

TEXT 43

evam eteṣu bhedeṣu
ciraṁ dhyātvā sa ātma-bhūḥ
satyāḥ ke katare neti
jñātuṁ neṣṭe kathañcana

SYNONYMS

evam-in this way; eteṣu bhedeṣu-between these boys, who were existing separately; ciram-for a long time; dhyātvā-after thinking; saḥ-he; ātma-bhūḥ-Lord Brahmā; satyāḥ-real; ke-who; katare-who; na-are not; iti-thus; jñātum-to understand; na-not; iṣṭe-was able; kathañcana-in any way at all.

Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

Brahmā was puzzled. "The original boys and calves are still sleeping as I have kept them," he thought, "but another set is here playing with Kṛṣṇa. How has this happened?" Brahmā could not grasp what was happening. Which boys were real, and which were not real? Brahmā was unable to come to any definite conclusion. He pondered the matter for a long while. "How can there be two sets of calves and boys at the same time? Have the boys and calves here been created by Kṛṣṇa, or has Kṛṣṇa created the ones lying asleep? Or are both merely creations of Kṛṣṇa?" Brahmā thought about the subject in many different ways. "After I go to the cave and see that the boys and calves are still there, does Kṛṣṇa go take them away and put them here so that I come here and see them, and does Kṛṣṇa then take them from here and put them there?" Brahmā could not figure out how there could be two sets of calves and cowherd boys exactly alike. Although thinking and thinking, he could not understand at all.

TEXT 44

evaṁ sammohayan viṣṇuṁ
vimohaṁ viśva-mohanam
svayaiva māyayājo ’pi
svayam eva vimohitaḥ

SYNONYMS

evam-in this way; sammohayan-wanting to mystify; viṣṇum-the all-pervading Lord Kṛṣṇa; vimoham-who can never be mystified; viśva-mohanam-but who mystifies the entire universe; svayā-by his (Brahmā’s) own; eva-indeed; māyayā-by mystic power; ajaḥ-Lord Brahmā; api-even; svayam-himself; eva-certainly; vimohitaḥ-was put into bewilderment, became mystified.

Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

Brahmā wanted to bewilder Kṛṣṇa, who bewilders the entire universe. The whole universe is under Kṛṣṇa’s mystic power (mama māyā duratyayā), but Brahmā wanted to mystify Him. The result was that Brahmā himself was mystified, just as one who wants to kill another may himself be killed. In other words, Brahmā was defeated by his own attempt. In a similar position are the scientists and philosophers who want to overcome the mystic power of Kṛṣṇa. They challenge Kṛṣṇa, saying, ”What is God? We can do this, and we can do that.” But the more they challenge Kṛṣṇa in this way, the more they are implicated in suffering. The lesson here is that we should not try to overcome Kṛṣṇa. Rather, instead of endeavoring to surpass Him, we should surrender to Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]).

Instead of defeating Kṛṣṇa, Brahmā himself was defeated, for he could not understand what Kṛṣṇa was doing. Since Brahmā, the chief person within this universe, was so bewildered, what is to be said of so-called scientists and philosophers? Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]. We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa. Instead, whatever arrangements He proposes, we should accept. This is always better, for this will make us happy. The more we try to defeat the arrangement of Kṛṣṇa, the more we become implicated in Kṛṣṇa’s māyā (daivī hy eṣā guṇa-mayī mama māyā duratyayā). But one who has reached the point of surrendering to the instructions of Kṛṣṇa (mām eva ye prapadyante) is liberated, free from kṛṣṇa-māyā (māyām etāṁ taranti te [Bg. 7.14]). The power of Kṛṣṇa is just like a government that cannot be overcome. First of all there are laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government? Similarly, what is the use of trying to challenge Kṛṣṇa?

From the next verse it is clear that Kṛṣṇa cannot be defeated by any kind of mystic power. If one gets even a little power of scientific knowledge, one tries to defy God, but actually no one is able to bewilder Kṛṣṇa. When Brahmā, the chief person within the universe, tried to bewilder Kṛṣṇa, he himself was bewildered and astonished. This is the position of the conditioned soul. Brahmā wanted to mystify Kṛṣṇa, but he himself was mystified.

The word viṣṇum is significant in this verse. Viṣṇu pervades the entire material world, whereas Brahmā merely occupies one subordinate post.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagadaṇḍa-nāthāḥ
(Brahma-saṁhitā 5.48)

The word nāthāḥ, which refers to Lord Brahmā, is plural because there are innumerable universes and innumerable Brahmās. Brahmā is but a tiny force. This was exhibited in Dvārakā when Kṛṣṇa called for Brahmā. One day when Brahmā came to see Kṛṣṇa at Dvārakā, the doorman, at Lord Kṛṣṇa’s request, asked, ”Which Brahmā are you?” Later, when Brahmā inquired from Kṛṣṇa whether this meant that there was more than one Brahmā, Kṛṣṇa smiled and at once called for many Brahmās from many universes. The four-headed Brahmā of this universe then saw innumerable other Brahmās coming to see Kṛṣṇa and offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some had a million heads. Upon seeing this wonderful exhibition, the four-headed Brahmā became nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Therefore, what can Brahmā do to bewilder Kṛṣṇa?

TEXT 45

tamyāṁ tamovan naihāraṁ
khadyotārcir ivāhani
mahatītara-māyaiśyaṁ
nihanty ātmani yuñjataḥ

SYNONYMS

tamyām-on a dark night; tamaḥ-vat-just as darkness; naihāram-produced by snow; khadyota-arciḥ-the light of a glowworm; iva-just as; ahani-in the daytime, in the sunlight; mahati-in a great personality; itara-māyā-inferior mystic potency; aiśyam-the ability; nihanti-destroys; ātmani-in his own self; yuñjataḥ-of the person who attempts to use.

As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

When one wants to supersede a superior power, one’s own inferior power becomes ludicrous. Just as a glowworm in the daytime and snow at night have no value, Brahmā’s mystic power became worthless in the presence of Kṛṣṇa, for greater mystic power condemns inferior mystic power. On a dark night, the darkness produced by snow has no meaning. The glowworm appears very important at night, but in the daytime its glow has no value; whatever little value it has is lost. Similarly, Brahmā became insignificant in the presence of Kṛṣṇa’s mystic power. Kṛṣṇa’s māyā was not diminished in value, but Brahmā’s māyā was condemned. Therefore, one should not try to exhibit one’s insignificant opulence before a greater power.

TEXT 46

tāvat sarve vatsa-pālāḥ

paśyato ’jasya tat-kṣaṇāt
vyadṛśyanta ghana-śyāmāḥ
pīta-kauśeya-vāsasaḥ

SYNONYMS

tāvat-so long; sarve-all; vatsa-pālāḥ-both the calves and the boys tending them; paśyataḥ-while he was watching; ajasya-of Lord Brahmā; tat-kṣaṇāt-immediately; vyadṛśyanta-were seen; ghana-śyāmāḥ-as having a complexion resembling bluish rainclouds; pīta-kauśeya-vāsasaḥ-and dressed in yellow silk garments.

Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

While Brahmā was contemplating, all the calves and cowherd boys immediately transformed into viṣṇu-mūrtis, having bluish complexions and wearing yellow garments. Brahmā was contemplating his own power and the immense, unlimited power of Kṛṣṇa, but before he could come to a conclusion, he saw this immediate transformation.

TEXTS 47–48

catur-bhujāḥ śaṅkha-cakra-
gadā-rājīva-pāṇayaḥ
kirīṭinaḥ kuṇḍalino
hāriṇo vana-mālinaḥ
śrīvatsāṅgada-do-ratna-
kambu-kaṅkaṇa-pāṇayaḥ
nūpuraiḥ kaṭakair bhātāḥ
kaṭi-sūtrāṅgulīyakaiḥ

SYNONYMS

catuḥ-bhujāḥ-having four arms; śaṅkha-cakra-gadā-rājīva-pāṇa-yaḥ-holding conchshell, disc, club and lotus flower in Their hands; kirīṭinaḥ-bearing helmets on Their heads; kuṇḍalinaḥ-wearing earrings; hāriṇaḥ-wearing pearl necklaces; vana-mālinaḥ-wearing garlands of forest flowers; śrīvatsa-aṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ-bearing the emblem of the goddess of fortune on Their chests, armlets on Their arms, the Kaustubha gem on Their necks, which were marked with three lines like a conchshell, and bracelets on Their hands; nūpuraiḥ-with ornaments on the feet; kaṭakaiḥ-with bangles on Their ankles; bhātāḥ-appeared beautiful; kaṭi-sūtra-aṅgulī-yakaiḥ-with sacred belts around the waist and with rings on the fingers.

All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

All the Viṣṇu forms had four arms, with conchshell and other articles, but these characteristics are also possessed by those who have attained sārūpya-mukti in Vaikuṇṭha and who consequently have forms exactly like the form of the Lord. However, these Viṣṇu forms appearing before Lord Brahmā also possessed the mark of Śrīvatsa and the Kaustubha gem, which are special characteristics possessed only by the Supreme Lord Himself. This proves that all these boys and calves were in fact directly expansions of Viṣṇu, the Personality of Godhead, not merely His associates of Vaikuṇṭha. Viṣṇu Himself is included within Kṛṣṇa. All the opulences of Viṣṇu are already present in Kṛṣṇa, and consequently for Kṛṣṇa to demonstrate so many Viṣṇu forms was actually not very astonishing.

The Śrīvatsa mark is described by the Vaiṣṇava-toṣaṇī as being a curl of fine yellow hair on the upper portion of the right side of Lord Viṣṇu’s chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

TEXT 49

āṅghri-mastakam āpūrṇās
tulasī-nava-dāmabhiḥ
komalaiḥ sarva-gātreṣu
bhūri-puṇyavad-arpitaiḥ

SYNONYMS

ā-aṅghri-mastakam-from the feet up to the top of the head; āpūrṇāḥ-fully decorated; tulasī-nava-dāmabhiḥ-with garlands of fresh tulasī leaves; komalaiḥ-tender, soft; sarva-gātreṣu-on all the limbs of the body; bhūri-puṇyavat-arpitaiḥ-which were offered by devotees engaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on.

Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

The word bhūri-puṇyavad-arpitaiḥ is significant in this verse. These forms of Viṣṇu were worshiped by those who had performed pious activities (sukṛtibhiḥ) for many births and who were constantly engaged in devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). Bhakti, devotional service, is the engagement of those who have performed highly developed pious activities. The accumulation of pious activities has already been mentioned elsewhere in the Śrīmad-Bhāgavatam (10.12.11), where Śukadeva Gosvāmī says,

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

”Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the

Lord an ordinary person, cannot understand that certain exalted personalities-after accumulating volumes of pious activities-are now playing with the Lord in friendship as cowherd boys."

In our Kṛṣṇa-Balarāma Temple in Vṛndāvana, there is a tamāla tree that covers an entire corner of the courtyard. Before there was a temple the tree was lying neglected, but now it has developed very luxuriantly, covering the whole corner of the courtyard. This is a sign of bhūri-puṇya.

TEXT 50

candrikā-viśada-smeraiḥ
sāruṇāpāṅga-vīkṣitaiḥ
svakārthānām iva rajaḥ-
sattvābhyāṁ sraṣṭṛ-pālakāḥ

SYNONYMS

candrikā-viśada-smeraiḥ-by pure smiling like the full, increasing moonlight; sa-aruṇa-apāṅga-vīkṣitaiḥ-by the clear glances of Their reddish eyes; svaka-arthānām-of the desires of His own devotees; iva-just as; rajaḥ-sattvābhyām-by the modes of passion and goodness; sraṣṭṛ-pālakāḥ-were creators and protectors.

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

Those Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (śreyaḥ-kairava-candrikā-vitaraṇam). As maintainers, They glanced upon Their devotees, embracing them and protecting them by smiling. Their smiles resembled the mode of goodness, protecting all the desires of the devotees, and the glancing of Their eyes resembled the mode of passion. Actually, in this verse the word rajaḥ means not "passion" but "affection." In the material world, rajo-guṇa is passion, but in the spiritual world it is affection. In the material world, affection is contaminated by rajo-guṇa and tamo-guṇa, but in the śuddha-sattva the affection that maintains the devotees is transcendental.

The word svakārthānām refers to great desires. As mentioned in this verse, the glance of Lord Viṣṇu creates the desires of the devotees. A pure devotee, however, has no desires. Therefore Sanātana Gosvāmī comments that because the desires of devotees whose attention is fixed on Kṛṣṇa have already been fulfilled, the Lord's sidelong glances create variegated desires in relation to Kṛṣṇa and devotional service. In the material world, desire is a product of rajo-guṇa and tamo-guṇa, hilt desire in the spiritual world gives rise to a variety of everlasting transcendental service. Thus the word svakārthānām refers to eagerness to serve Kṛṣṇa.

In Vṛndāvana there is a place where there was no temple, but a devotee desired, "Let there be a temple and sevā, devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

TEXT 51

ātmādi-stamba-paryantair
mūrtimadbhiś carācaraiḥ
nṛtya-gītādy-anekārhaiḥ
pṛthak pṛthag upāsitāḥ

SYNONYMS

ātma-ādi-stamba-paryantaiḥ-from Lord Brahmā to the insignificant living entity; mūrti-madbhiḥ-assuming some form; cara-acaraiḥ-both the moving and the nonmoving; nṛtya-gīta-ādi-aneka-arhaiḥ-by many varied means of worship, such as dancing and singing; pṛthak pṛthak-differently; upāsitāḥ-who were being worshiped.

All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and karma, but everyone is engaged (jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]); there is no one who is not serving. Therefore the mahā-bhāgavata, the topmost devotee, sees everyone as being engaged in the service of Kṛṣṇa; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vṛndāvana. But everyone is engaged in service. Denial of the service of the Lord is māyā.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune.' (Cc. Ādi 5.142)

There are two kinds of living entities-the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahmā saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Viṣṇu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in Bhagavad-gītā (3.27) by the words prakṛteḥ kriyamāṇāni, according to the laws of nature one is controlled by the demigods.

All living entities are serving Kṛṣṇa in different ways, but when they are Kṛṣṇa conscious, their service is fully manifest. As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Kṛṣṇa consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

TEXT 52

aṇimādyair mahimabhir
ajādyābhir vibhūtibhiḥ
catur-viṁśatibhis tattvaiḥ
parītā mahad-ādibhiḥ

SYNONYMS

aṇimā-ādyaiḥ-headed by aṇimā; mahimabhiḥ-by opulences; ajā-ādyābhiḥ-headed by Ajā; vibhūtibhiḥ-by potencies; catuḥ-viṁśatibhiḥ-twenty-four in number; tattvaiḥ-by elements for the creation of the material world; parītāḥ-(all the viṣṇu-mūrtis) were surrounded; mahat-ādibhiḥ-headed by the mahat-tattva.

All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

In this verse the word mahimabhiḥ means aiśvarya, or opulence. The Supreme Personality of Godhead can do whatever He likes. That is His aiśvarya. No one can command Him, but He can command everyone. Sad-aiśvarya-pūrṇam. The Lord is full in six opulences. The yoga-siddhis, the perfections of yoga, such as the ability to become smaller than the smallest (aṇimā-siddhi) or bigger than the biggest (mahimā-siddhi), are present in Lord Viṣṇu. Sad-aiśvaryaiḥ pūrṇo ya iha bhagavān (Cc. Ādi 1.3). The word ajā means māyā, or mystic power. Everything mysterious is in full existence in Viṣṇu.

The twenty-four elements mentioned are the five working senses (pañca-karmendriya), the five senses for obtaining knowledge (pañca-jñānendriya), the five gross material elements (pañca-mahābhūta), the five sense objects (pañca-tanmātra), the mind (manas), the false ego (ahaṅkāra), the mahat-tattva, and material nature (prakṛti). All twenty-four of these elements are employed for the manifestation of this material world. The mahat-tattva is divided into different subtle categories, but originally it is called the mahat-tattva.

TEXT 53

kāla-svabhāva-saṁskāra-
kāma-karma-guṇādibhiḥ
sva-mahi-dhvasta-mahibhir
mūrtimadbhir upāsitāḥ

SYNONYMS

kāla-by the time factor; svabhāva-own nature; saṁskāra-reformation; kāma-desire; karma-fruitive action; guṇa-the three modes of material nature; ādibhiḥ-and by others; sva-mahi-dhvasta-mahibhiḥ-whose own independence was subordinate to the potency of the Lord; mūrti-madbhiḥ-possessing form; upāsitāḥ-were being worshiped.

Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

No one but Viṣṇu has any independence. If we develop consciousness of this fact, then we are in actual Kṛṣṇa consciousness. We should always remember that Kṛṣṇa is the only supreme master and that everyone else is His servant (ekale īśvara kṛṣṇa, āra saba bhṛtya). Be one even Nārāyaṇa or Lord Śiva, everyone is subordinate to Kṛṣṇa (śiva-viriñcinutam). Even Baladeva is subordinate to Kṛṣṇa. This is a fact.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. Ādi 5.142)

One should understand that no one is independent, for everything is part and parcel of Kṛṣṇa and is acting and moving by the supreme desire of Kṛṣṇa. This understanding, this consciousness, is Kṛṣṇa consciousness.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." No one can compare to Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original Nārāyaṇa. Brahmā himself addressed Kṛṣṇa, nārāyaṇas tvaṁ na hi sarva-dehinām: "You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa." (Bhāg. 10.14.14)

Kāla, or the time factor, has many assistants, such as svabhāva, saṁskāra, kāma, karma and guṇa. Svabhāva, or one's own nature, is formed according to the association of the material qualities. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu (Bg. 13.22). Sat and asat-svabhāva-one's higher or lower nature-is formed by association with the different qualities, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. We should gradually come to the sattva-guṇa, so that we may avoid the two lower guṇas. This can be done if we regularly discuss Śrīmad-Bhāgavatam and hear about Kṛṣṇa's activities. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā (Bhāg. 1.2.18). All the activities of Kṛṣṇa described in Śrīmad-Bhāgavatam, beginning even with the pastimes concerning Pūtanā, are transcendental. Therefore, by hearing and discussing Śrīmad-Bhāgavatam, the rajo-guṇa and tamo-guṇa are subdued, so that only sattva-guṇa remains. Then rajo-guṇa and tamo-guṇa cannot do us any harm.

Varṇāśrama-dharma, therefore, is essential, for it can bring people to sattva-guṇa. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye (Bhāg. 1.2.19). Tamo-guṇa and rajo-guṇa increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought to sattva-guṇa by the establishment of varṇāśrama-dharma and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing maṅgala-ārātrika, and so on. In this way, one should stay in sattva-guṇa, and then one cannot be influenced by tamo-guṇa and rajo-guṇa.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitaṁ sattve prasīdati
(Bhāg. 1.2.19)

The opportunity for this purification is the special feature of human life; in other lives, this is not possible. Such purification can be achieved very easily by rādhā-kṛṣṇa-bhajana, devotional service rendered to Rādhā and Kṛṣṇa, and therefore Narottama dāsa Ṭhākura sings, hari hari viphale janama goṅāinu, indicating that unless one worships Rādhā-Kṛṣṇa, one's human form of life is wasted. Vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ/ janayaty āśu vairāgyam (Bhāg. 1.2.7). By engagement in the service of Vāsudeva, one very quickly renounces material life. The members of the Kṛṣṇa consciousness movement, for example, being engaged in vāsudeva-bhakti, very quickly come to the stage of being nice Vaiṣṇavas, so much so that people are surprised that mlecchas and yavanas are able to come to this stage. This is possible by vāsudeva-bhakti. But if we do not come to the stage of sattva-guṇa in this human life, then, as Narottama dāsa Ṭhākura sings, hari hari viphale janama goṅāinu-there is no profit in gaining this human form of life.

Śrī Vīrarāghava Ācārya comments that each of the items mentioned in the first half of this verse is a cause for material entanglement. Kāla, or the time factor, agitates the modes of material nature, and svabhāva is the result of association with these modes. Therefore Narottama dāsa Ṭhākura says, bhakta-sane vāsa. If one associates with bhaktas, then one's svabhāva, or nature, will change. Our Kṛṣṇa consciousness movement is meant to give people good association so that this change may take place, and we actually see that by this method people all over the world are gradually becoming devotees.

As for saṁskāra, or reformation, this is possible by good association, for by good association one develops good habits, and habit becomes second nature. Therefore, bhakta-sane vāsa: let people have the chance to live with bhaktas. Then their habits will change. In the human form of life one has this chance, but as Narottama dāsa Ṭhākura sings, hari hari viphale janama goṅāinu: if one fails to take advantage of this opportunity, one's human life is wasted. We are therefore trying to save human society from degradation and actually elevate people to the higher nature.

As for kāma and karma-desires and activities-if one engages in devotional service, one develops a different nature than if one engages in activities of sense gratification, and of course the result is also different. According to the association of different natures, one receives a particular type of body. Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu (Bg. 13.22). Therefore we should always seek good association, the association of devotees. Then our life will be successful. A man is known by his company. If one has the chance to live in the good association of devotees, one is able to cultivate knowledge, and naturally one's character or nature will change for one's eternal benefit.

TEXT 54

satya-jñānānantānanda-
mātraika-rasa-mūrtayaḥ
aspṛṣṭa-bhūri-māhātmyā
api hy upaniṣad-dṛśām

SYNONYMS

satya-eternal; jñāna-having full knowledge; ananta-unlimited; ānanda-fully blissful; mātra-only; eka-rasa-always existing; mūrtayaḥ-forms; aspṛṣṭa-bhūri-māhātmyāḥ-whose great glory is not touched; api-even; hi-because; upaniṣat-dṛśām-by those jñānīs who are engaged in studying the Upaniṣads.

The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

Mere śāstra jñāna, or knowledge in the Vedas, does not help anyone understand the personality of Godhead. Only one who is favored or shown mercy by the Lord can understand Him. This is also explained in the Upaniṣads (Muṇḍaka Upaniṣad 3.2.3):

nāyam ātmā pravacanena labhyo
na medhasā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

One description given of Brahman is satyaṁ brahma, ānanda-rūpam: "Brahman is the Absolute Truth and complete ānanda, or bliss." The forms of Viṣṇu, the Supreme Brahman, were one, but They were manifested differently. The followers of the Upaniṣads, however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramātmā can actually he understood only through devotion, as confirmed by the Lord Himself in Śrīmad-Bhāgavatam: bhaktyāham ekayā grāhyaḥ (Bhāg. 11.14.21). To establish that Brahman indeed has transcendental form, Śrīla Viśvanātha Cakravartī Ṭhākura gives various quotations from the śāstras. In the Śvetāśvatara Upaniṣad (3.8), the Supreme is described as āditya-varṇaṁ tamasaḥ parastāt, "He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance." Ānanda-mātram ajaraṁ purāṇam ekaṁ santaṁ bahudhā dṛśyamānam: "The Supreme is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although one, He is experienced in different forms." Sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ: "All the forms of that Supreme Person are eternal." (Mahā-varāha Purāṇa) The Supreme Person has a form, with hands and legs and other personal features, but His hands and legs are not material. Bhaktas know that the form of Kṛṣṇa, or Brahman, is not at all material. Rather, Brahman has a transcendental form, and when one is absorbed in it, being fully developed in bhakti, one can understand Him (premāñjana-cchurita-bhakti-vilocanena [Bs. 5.38]). The Māyāvādīs, however, cannot understand this transcendental form, for they think that it is material.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the Upaniṣads cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists, who can only understand, through the studies of the Upaniṣads, that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency.

Yet although Kṛṣṇa cannot be seen through the Upaniṣads, in some places it is said that Kṛṣṇa can in fact be known in this way. Aupaniṣadaṁ puruṣam: "He is known by the Upaniṣads." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (mad-bhaktiṁ labhate parām [Bg. 18.54]).

tac chraddadhānā munayo
jñāna-vairagya-yuktayā
paśyanty ātmani cātmānaṁ
bhaktyā śruta-gṛhītayā

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti." (Bhāg. 1.2.12) The word śruta-gṛhītayā refers to Vedānta knowledge, not sentimentality. Śruta-gṛhīta is sound knowledge.

Lord Viṣṇu, Brahmā thus realized, is the reservoir of all truth, knowledge and bliss. He is the combination of these three transcendental features, and He is the object of worship for the followers of the Upaniṣads. Brahmā realized that all the different forms of cows, boys and calves transformed into Viṣṇu forms were not transformed by mysticism of the type that a yogī or demigod can display by specific powers invested in him. The cows, calves and boys transformed into viṣṇu-mūrtis, or Viṣṇu forms, were not displays of viṣṇu-māyā, or Viṣṇu energy, but were Viṣṇu Himself. The respective qualifications of Viṣṇu and viṣṇu-māyā are just like those of fire and heat. In heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Viṣṇu forms of the boys, cows and calves was not like the heat, but rather like the fire-they were all actually Viṣṇu. Factually, the qualification of Viṣṇu is full truth, full knowledge and full bliss. Another example may be given with material objects, which may be reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But each and every one of the forms Kṛṣṇa assumed was fully Viṣṇu.

We should discuss Śrīmad-Bhāgavatam daily as much as possible, and then everything will be clarified, for Bhāgavatam is the essence of all Vedic literature (nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]). It was written by Vyāsadeva (mahā-muni-kṛte) when he was self-realized. Thus the more we read Śrīmad-Bhāgavatam, the more its knowledge becomes clear. Each and every verse is transcendental.

TEXT 55

evaṁ sakṛd dadarśājaḥ
para-brahmātmano 'khilān
yasya bhāsā sarvam idaṁ
vibhāti sa-carācaram

SYNONYMS

evam-thus; sakṛt-at one time; dadarśa-saw; ajaḥ-Lord Brahmā; para-brahma-of the Supreme Absolute Truth; ātmanaḥ-expansions; akhilān-all the calves and boys, etc.; yasya-of whom; bhāsā-by the manifestation; sarvam-all; idam-this; vibhāti-is manifested; sa-cara-acaram-whatever is moving and nonmoving.

Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

By this incident, Lord Brahmā was able to see how Kṛṣṇa maintains the entire universe in different ways. It is because Kṛṣṇa manifests everything that everything is visible.

TEXT 56

tato 'tikutukodvṛtya-
stimitaikādaśendriyaḥ
tad-dhāmnābhūd ajas tūṣṇīṁ
pūr-devy-antīva putrikā

SYNONYMS

tataḥ-then; atikutuka-udvṛtya-stimita-ekādaśa-indriyaḥ-whose eleven senses had all been jolted by great astonishment and then stunned by transcendental bliss; tad-dhāmnā-by the effulgence of those viṣṇu-mūrtis; abhūt-became; ajaḥ-Lord Brahmā; tūṣṇīm-silent; pūḥ-devī-anti-in the presence of a village deity (grāmya-devatā); iva-just as; putrikā-a clay doll made by a child.

Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

Brahmā was stunned because of transcendental bliss (muhyanti yat sūrayaḥ). In his astonishment, all his senses were stunned, and he was unable to say or do anything. Brahmā had considered himself absolute, thinking himself the only powerful deity, but now his pride was subdued, and he again became merely one of the demigods-an important demigod, of course, but a demigod nonetheless. Brahmā, therefore, cannot be compared to God-Kṛṣṇa, or Nārāyaṇa. It is forbidden to compare Nārāyaṇa even to demigods like Brahmā and Śiva, what to speak of others.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"One who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender." We should not equate the demigods with Nārāyaṇa, for even Śaṅkarācārya has forbidden this (nārāyaṇaḥ paro'vyaktāt). Also, as mentioned in the Vedas, eko nārāyaṇa āsīn na brahmā neśānaḥ: "In the beginning of creation there was only the Supreme Personality, Nārāyaṇa, and there was no existence of Brahmā or Śiva." Therefore, one who at the end of his life remembers Nārāyaṇa attains the perfection of life (ante nārāyaṇa-smṛtiḥ).

TEXT 57

itīreśe 'tarkye nija-mahimani sva-pramitike
paratrājāto 'tan-nirasana-mukha-brahmaka-mitau
anīśe 'pi draṣṭuṁ kim idam iti vā muhyati sati

cacchādājo jñātvā sapadi paramo 'jā-javanikām

SYNONYMS

iti-thus; irā-īśe-Lord Brahmā, the lord of Sarasvatī (Irā); atarkye-beyond; nija-mahimani-whose own glory; sva-pramitike-self-manifest and blissful; paratra-beyond; ajātaḥ-the material energy (prakṛti); atat-irrelevant; nirasana-mukha-by the rejection of that which is irrelevant; brahmaka-by the crest jewels of the Vedas; mitau-in whom there is knowledge; anīśe-not being able; api-even; draṣṭum-to see; kim-what; idam-is this; iti-thus; vā-or; muhyati sati-being mystified; cacchāda-removed; ajaḥ-Lord Śrī Kṛṣṇa; jñātvā-after understanding; sapadi-at once; paramaḥ-the greatest of all; ajā-javanikām-the curtain of māyā.

The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

Brahmā was completely mystified. He could not understand what he was seeing, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then removed that yogamāyā covering. In this verse, Brahmā is referred to as ireśa. Irā means Sarasvatī, the goddess of learning, and Ireśa is her husband, Lord Brahmā. Brahmā, therefore, is most intelligent. But even Brahmā, the lord of Sarasvatī, was bewildered about Kṛṣṇa. Although he tried, he could not understand Lord Kṛṣṇa. In the beginning the boys, the calves and Kṛṣṇa Himself had been covered by yogamāyā, which later displayed the second set of calves and boys, who were Kṛṣṇa's expansions, and which then displayed so many four-armed forms. Now, seeing Brahmā's bewilderment, Lord Kṛṣṇa caused the disappearance of that yogamāyā. One may think that the māyā taken away by Lord Kṛṣṇa was mahāmāyā, but Śrīla Viśvanātha Cakravartī Ṭhākura comments that it was yogamāyā, the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest. The potency which covers the actual reality and displays something unreal is mahāmāyā, but the potency by which the Absolute Truth is sometimes manifest and sometimes not is yogamāyā. Therefore, in this verse the word ajā refers to yogamāyā.

Kṛṣṇa's energy-His māyā-śakti, or svarūpa-śakti-is one, but it is manifested in varieties. parāsya śaktir vividhaiva śrūyate (Śvetāśvatara Upaniṣad 6.8). The difference between Vaiṣṇavas and Māyāvādīs is that Māyāvādīs say that this māyā is one, whereas Vaiṣṇavas recognize its varieties. There is unity in variety. For example, in one tree, there are varieties of leaves, fruits and flowers. Varieties of energy are required for performing the varieties of activity within the creation. To give another example, in a machine all the parts may be iron, but the machine includes varied activities. Although the whole machine is iron, one part works in one way, and other parts work in other ways. One who does not know how the machine is working may say that it is all iron; nonetheless, in spite of its being iron, the machine has different elements, all working differently to accomplish the purpose for which the machine was made. One wheel runs this way, another wheel runs that way, functioning naturally in such a way that the work of the machine goes on. Consequently we give different names to the different parts of the machine, saying, "This is a wheel," "This is a screw," "This is a spindle," "This is the lubrication," and so on. Similarly, as explained in the Vedas,

parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

Kṛṣṇa's power is variegated, and thus the same śakti, or potency, works in variegated ways. Vividhā means "varieties." There is unity in variety. Thus yogamāyā and mahāmāyā are among the varied individual parts of the same one potency, and all of these individual potencies work in their own varied ways. The saṁvit, sandhinī and āhlādinī potencies-Kṛṣṇa's potency for existence, His potency for knowledge and His potency for pleasure-are distinct from yogamāyā. Each is an individual potency. The āhlādinī potency is Rādhārāṇī. As Svarūpa Dāmodara Gosvāmī has explained, rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt (Cc. Ādi 1.5). The āhlādinī-śakti is manifested as Rādhārāṇī, but Kṛṣṇa and Rādhārāṇī are the same, although one is potent and the other is potency.

Brahmā was mystified about Kṛṣṇa's opulence (nija-mahimani) because this opulence was atarkya, or inconceivable. With one's limited senses, one cannot argue about that which is inconceivable. Therefore the inconceivable is called acintya, that which is beyond cintya, our thoughts and arguments. Acintya refers to that which we cannot contemplate but have to accept. Śrīla Jīva Gosvāmī has said that unless we accept acintya in the Supreme, we cannot accommodate the conception of God. This must be understood. Therefore we say that the words of śāstra should be taken as they are, without change, since they are beyond our arguments. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet: "That which is acintya cannot be ascertained by argument." People generally argue, but our process is not to argue but to accept the Vedic knowledge as it is. When Kṛṣṇa says, "This is superior, and this is inferior," we accept what He says. It is not that we argue, "Why is this superior and that inferior?" If one argues, for him the knowledge is lost.

This path of acceptance is called avaroha-panthā The word avaroha is related to the word avatāra, which means"that which descends." The materialist wants to understand everything by the āroha-panthā-by argument and reason-but transcendental matters cannot be understood in this way. Rather, one must follow the avaroha-panthā, the process of descending knowledge. Therefore one must accept the paramparā system. And the best paramparā is that which extends from Kṛṣṇa (evaṁ paramparā-prāptam). What Kṛṣṇa says, we should accept (imaṁ rājarṣayo viduḥ). This is called the avaroha-panthā.

Brahmā, however, adopted the āroha-panthā. He wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified. Everyone wants to take pleasure in his own knowledge, thinking, "I know something." But in the presence of Kṛṣṇa this conception cannot stand, for one cannot bring Kṛṣṇa within the limitations of prakṛti. One must submit. There is no alternative. Na tāṁs tarkeṇa yojayet. This submission marks the difference between Kṛṣṇa-ites and Māyāvādīs.

The phrase atan-nirasana refers to the discarding of that which is irrelevant. (Atat means "that which is not a fact.") Brahman is sometimes described as asthūlam anaṇv ahrasvam adīrgham, "that which is not large and not small, not short and not long." (Bṛhad-āraṇyaka Upaniṣad 5.8.8) Neti neti: "It is not this, it is not that." But what is it? In describing a pencil, one may say, "It is not this; it is not that," but this does not tell us what it is. This is called definition by negation. In Bhagavad-gītā, Kṛṣṇa also explains the soul by giving negative definitions. Na jāyate mriyate vā: "It is not born, nor does it die. You can hardly understand more than this." But what is it? It is eternal. Ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre: "It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain." (Bg. 2.20) In the beginning the soul is difficult to understand, and therefore Kṛṣṇa has given negative definitions:

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ

"The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind." (Bg. 2.23) Kṛṣṇa says, "It is not burned by fire." Therefore, one has to imagine what it is that is not burned by fire. This is a negative definition.

TEXT 58

tato 'rvāk pratilabdhākṣaḥ
kaḥ paretavad utthitaḥ
kṛcchrād unmīlya vai dṛṣṭīr
ācaṣṭedaṁ sahātmanā

SYNONYMS

tataḥ-then; arvāk-externally; pratilabdha-akṣaḥ-having revived his consciousness; kaḥ-Lord Brahmā; pareta-vat-just like a dead man; utthitaḥ-stood up; kṛcchrāt-with great difficulty; unmīlya-opening up; vai-indeed; dṛṣṭīḥ-his eyes; ācaṣṭa-he saw; idam-this universe; saha-ātmanā-along with himself.

Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called suptotthita-nyāya. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our karma, or activities, and svabhāva, or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to karma, svabhāva, prakṛti and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Ṭhākura, māyāra vaśe, yāccha bhese', khāccha hābuḍubu bhāi: "My dear brothers, why are you being washed away by the waves of māyā?" One should come to the spiritual platform, and then one's activities will be permanent. Kṛta-puṇya-puñjāḥ: this stage is attained after one accumulates the results of pious activities for many, many lives. Janma-koṭi-sukṛtair na labhyate (Cc. Madhya 8.70). The Kṛṣṇa consciousness movement wants to stop koṭi-janma, repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

TEXT 59

sapady evābhitaḥ paśyan
diśo 'paśyat puraḥ-sthitam
vṛndāvanaṁ janājīvya-
drumākīrṇaṁ samā-priyam

SYNONYMS

sapadi-immediately; eva-indeed; abhitaḥ-on all sides; paśyan-looking; diśaḥ-in the directions; apaśyat-Lord Brahmā saw; puraḥ-sthitam-situated in front of him; vṛndāvanam-Vṛndāvana; jana-ājīvya-druma-ākīrṇam-dense with trees, which were the means of living for the inhabitants; samā-priyam-and which was equally pleasing in all seasons.

Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

Janājīvya-drumākīrṇam: trees and vegetables are essential, and they give happiness all year round, in all seasons. That is the arrangement in Vṛndāvana. It is not that in one season the trees are pleasing and in another season not pleasing; rather, they are equally pleasing throughout the seasonal changes. Trees and vegetables provide the real means of livelihood recommended for everyone. Sarva-kāma-dughā mahī (Bhāg. 1.10.4). Trees and vegetables, not industry, provide the real means of life.

TEXT 60

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣakādikam

SYNONYMS

yatra-where; naisarga-by nature; durvairāḥ-living in enmity; saha āsan-live together; nṛ-human beings; mṛga-ādayaḥ-and animals; mitrāṇi-friends; iva-like; ajita-of Lord Śrī Kṛṣṇa; āvāsa-residence; druta-gone away; ruṭ-anger; tarṣaka-ādikam-thirst and so on.

Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

The word vana means "forest." We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy develops because of sense gratification, but in Vṛndāvana there is no sense gratification, for the only aim is Kṛṣṇa's satisfaction. Even in this material world, the animals in Vṛndāvana are not envious of the sādhus who live there. The sādhus keep cows and supply milk to the tigers, saying, "Come here and take a little milk." Thus envy and malice are unknown in Vṛndāvana. That is the difference between Vṛndāvana and the ordinary world. We are horrified to hear the name of vana, the forest, but in Vṛndāvana there is no such horror. Everyone there is happy by pleasing Kṛṣṇa. Kṛṣṇotkīrtana-gāna-nartana-parau.

Whether a gosvāmī or a tiger or other ferocious animal, everyone's business is the same-to please Kṛṣṇa. Even the tigers are also devotees. This is the specific qualification of Vṛndāvana. In Vṛndāvana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy-everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy. One may sometimes think that the monkeys in Vṛndāvana are envious, because they cause mischief and steal food, but in Vṛndāvana we find that the monkeys are allowed to take butter, which Kṛṣṇa Himself distributes. Kṛṣṇa personally demonstrates that everyone has the right to live. This is Vṛndāvana life. Why should I live and you die? No. That is material life. The inhabitants of Vṛndāvana think, "Whatever is given by Kṛṣṇa, let us divide it as prasāda and eat." This mentality cannot appear all of a sudden, but it will gradually develop with Kṛṣṇa consciousness; by sādhana, one can come to this platform.

In the material world one may collect funds all over the world in order to distribute food freely, yet those to whom the food is given may not even feel appreciative. The value of Kṛṣṇa consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Kṛṣṇa movement in Durban, South Africa, the Durban Post reported, "All the devotees here are very active in the service of Lord Kṛṣṇa, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities." This is the nature of Vṛndāvana. Harāv abhaktasya kuto mahad-guṇāḥ: without Kṛṣṇa consciousness, happiness is impossible; one may struggle, but one cannot have happiness. We are therefore trying to give human society the opportunity for a life of happiness, good health, peace of mind and all good qualities through God consciousness.

TEXT 61

tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyaṁ
brahmādvayaṁ param anantam agādha-bodham
vatsān sakhīn iva purā parito vicinvad
ekaṁ sa-pāṇi-kavalaṁ parameṣṭhy acaṣṭa

SYNONYMS

tatra-there (in Vṛndāvana); udvahat-assuming; paśupa-vaṁśa-śiśutva-nāṭyam-the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopāla, "He who maintains the cows"); brahma-the Absolute Truth; advayam-without a second; param-the Supreme; anantam-unlimited; agādha-bodham-possessing unlimited knowledge; vatsān-the calves; sakhīn-and His friends, the boys; iva purā-just as before; paritaḥ-everywhere; vicinvat-searching; ekam-alone, all by Himself; sa-pāṇi-kavalam-with a morsel of food in His hand; parameṣṭhī-Lord Brahmā; acaṣṭa-saw.

Then Lord Brahmā saw the Absolute Truth-who is one without a second, who possesses full knowledge and who is unlimited-assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

The word agādha-bodham, meaning "full of unlimited knowledge," is significant in this verse. The Lord's knowledge is unlimited, and therefore one cannot touch where it ends, just as one cannot measure the ocean. What is the extent of our intelligence in comparison to the vast expanse of water in the ocean? On my passage to America, how insignificant the ship was, like a matchbox in the midst of the ocean. Kṛṣṇa's intelligence resembles the ocean, for one cannot imagine how vast it is. The best course, therefore, is to surrender to Kṛṣṇa. Don't try to measure Kṛṣṇa.

The word advayam, meaning "one without a second," is also significant. Because Brahmā was overcast by Kṛṣṇa's māyā, he was thinking himself the Supreme. In the material world, everyone thinks, "I am the best man in this world. I know everything." One thinks, "Why should I read Bhagavad-gītā? I know everything. I have my own interpretation." Brahmā, however, was able to understand that the Supreme Personality is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. Another of Kṛṣṇa's names, therefore, is parameśvara.

Now Brahmā saw Kṛṣṇa, the Supreme Personality of Godhead, appearing as a cowherd boy in Vṛndāvana, not demonstrating His opulence but standing just like an innocent boy with some food in His hand, loitering with His cowherd boyfriends, calves and cows. Brahmā did not see Kṛṣṇa as catur-bhuja, the opulent Nārāyaṇa; rather, he simply saw an innocent boy. Nonetheless, he could understand that although Kṛṣṇa was not demonstrating His power, He was the same Supreme person. people generally do not appreciate someone unless he shows something wonderful, but here, although Kṛṣṇa did not manifest anything wonderful, Brahmā could understand that the same wonderful person was present like an ordinary child, although He was the master of the whole creation. Thus Brahmā prayed, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ***: "You are the original person, the cause of everything. I bow down to You." This was his realization. Tam ahaṁ bhajāmi. This is what is wanted. Vedeṣu durlabham: one cannot reach Kṛṣṇa merely by Vedic knowledge. Adurlabham ātma-bhaktau: but when one becomes a devotee, then one can realize Him. Brahmā, therefore, became a devotee. In the beginning he was proud of being Brahmā, the lord of the universe, but now he understood, "Here is the Lord of the universe. I am simply an insignificant agent. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi *.**"

Kṛṣṇa was playing like a dramatic actor. Because Brahmā had some false prestige, thinking that he had some power, Kṛṣṇa showed him his real position. A similar incident occurred when Brahmā went to see Kṛṣṇa in Dvārakā. When Kṛṣṇa's doorman informed Lord Kṛṣṇa that Lord Brahmā had arrived, Kṛṣṇa responded, "Which Brahmā? Ask him which Brahmā." The doorman relayed this question, and Brahmā was astonished. "Is there another Brahmā besides me?" he thought. When the doorman informed Lord Kṛṣṇa, "It is four-headed Brahmā," Lord Kṛṣṇa said, "Oh, four-headed. Call others. Show him." This is Kṛṣṇa's position. For Kṛṣṇa the four-headed Brahmā is insignificant, to say nothing of "four-headed scientists." Materialistic scientists think that although this planet earth is full of opulence, all others are vacant. Because they simply speculate, this is their scientific conclusion. But from the Bhāgavatam we understand that the entire universe is full of living entities everywhere. Thus it is the folly of the scientists that although they do not know anything, they mislead people by presenting themselves as scientists, philosophers and men of knowledge.

TEXT 62

dṛṣṭvā tvareṇa nija-dhoraṇato 'vatīrya
pṛthvyāṁ vapuḥ kanaka-daṇḍam ivābhipātya
spṛṣṭvā catur-mukuṭa-koṭibhir aṅghri-yugmaṁ

natvā mud-aśru-sujalair akṛtābhiṣekam

SYNONYMS

dṛṣṭvā-after seeing; tvareṇa-with great speed, hastily; nija-dhoraṇataḥ-from his swan carrier; avatīrya-descended; pṛthvyām-on the ground; vapuḥ-his body; kanaka-daṇḍam iva-like a golden rod; abhipātya-fell down; spṛṣṭvā-touching; catuḥ-mukuṭa-koṭi-bhiḥ-with the tips of his four crowns; aṅghri-yugmam-the two lotus feet; natvā-making obeisances; mut-aśru-su-jalaiḥ-with the water of his tears of joy; akṛta-performed; abhiṣekam-the ceremony of bathing His lotus feet.

After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

Lord Brahmā bowed down like a stick, and because Lord Brahmā's complexion is golden, he appeared to be like a golden stick lying down before Lord Kṛṣṇa. When one falls down before a superior just like a stick, one's offering of obeisances is called daṇḍavat. Daṇḍa means "stick," and vat means "like." It is not that one should simply say, "daṇḍavat." Rather, one must fall down. Thus Brahmā fell down, touching his foreheads to the lotus feet of Kṛṣṇa, and his crying in ecstasy is to be regarded as an abhiṣeka bathing ceremony of Kṛṣṇa's lotus feet.

He who appeared before Brahmā as a human child was in fact the Absolute Truth, Parabrahman (brahmeti paramātmeti bhagavān iti śabdyate). The Supreme Lord is narākṛti; that is, He resembles a human being. It is not that He is four-armed (catur-bāhu). Nārāyaṇa is catur-bāhu, but the Supreme Person resembles a human being. This is also confirmed in the Bible, where it is said that man was made in the image of God.

Lord Brahmā saw that Kṛṣṇa, in His form as a cowherd boy, was Parabrahman, the root cause of everything, but was now appearing as a human child, loitering in Vṛndāvana with a morsel of food in His hand. Astonished, Lord Brahmā hastily got down from his swan carrier and let his body fall to the earth. Usually, the demigods never touch the ground, but Lord Brahmā, voluntarily giving up his prestige as a demigod, bowed down on the ground before Kṛṣṇa. Although Brahmā has one head in each direction, he voluntarily brought all his heads to the ground and touched Kṛṣṇa's feet with the tips of his four helmets. Although his intelligence works in every direction, he surrendered everything before the boy Kṛṣṇa.

It is mentioned that Brahmā washed the feet of Kṛṣṇa with his tears, and here the word sujalaiḥ indicates that his tears were purified. As soon as bhakti is present, everything is purified (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]). Therefore Brahmā's crying was a form of bhakty-anubhāva, a transformation of transcendental ecstatic love.

TEXT 63

utthāyotthāya kṛṣṇasya
cirasya pādayoḥ patan
āste mahitvaṁ prāg-dṛṣṭaṁ
smṛtvā smṛtvā punaḥ punaḥ

SYNONYMS

utthāya utthāya-rising repeatedly; kṛṣṇasya-of Lord Kṛṣṇa; cirasya-for a long time; pādayoḥ-at the lotus feet; patan-falling down; āste-remained; mahitvam-the greatness; prāk-dṛṣṭam-which he had previously seen; smṛtvā smṛtvā-remembering and remembering; punaḥ punaḥ-again and again.

Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

As stated in one prayer,

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālīnde paraṁ brahma

"Let others study the Vedas, smṛti and Mahābhārata, fearing material existence, but I shall worship Nanda Mahārāja, in whose courtyard is crawling the Supreme Brahman. Nanda Mahārāja is so great that the Parabrahman is crawling in his yard, and therefore I shall worship him." (Padyāvalī 126)

Brahmā was falling down in ecstasy. Because of the presence of the Supreme Personality of Godhead, who exactly resembled a human child, Brahmā was naturally astonished. Therefore with a faltering voice he offered prayers, understanding that here was the Supreme Person.

TEXT 64

śanair athotthāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharaḥ
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā

SYNONYMS

śanaiḥ-gradually; atha-then; utthāya-rising; vimṛjya-wiping; locane-his two eyes; mukundam-at Mukunda, Lord Śrī Kṛṣṇa; udvīkṣya-looking up; vinamra-kandharaḥ-his neck bent; kṛta-añjaliḥ-with folded hands; praśraya-vān-very humble; samāhitaḥ-his mind concentrated; sa-vepathuḥ-his body trembling; gadgadayā-faltering; ailata-Brahmā began to offer praise; īlayā-with words.

Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

Brahmā, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahmā stood up and smeared his hands over his eyes. Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word locane indicates that with his two hands he wiped the two eyes on each of his four faces. Seeing the Lord before him, Brahmā began to offer prayers with great humility, respect and attention.

Thus end the Bhaktivedanta purports of the Tenth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled ”The Stealing of the Boys and Calves by Brahmā.”

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21.2 Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in the Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa’s teachings. Lord Kṛṣṇa’s ultimate instruction in Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord’s protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of Bhagavad-gītā, Lord Kṛṣṇa directly says: ”Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.” (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine, then the sun globe and, after entering into that globe, come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya’s teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect samādhi. This perfect samādhi is verified at the end of the Sixth Chapter of Bhagavad-gītā where Lord Kṛṣṇa says: ”And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position-the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquiring of knowledge or the functioning of the senses in accordance to the will. The subtle activities of the mind are thinking, feeling and willing. In accordance to one’s consciousness, the individual is either polluted or clear. If one’s mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one’s activities-both subtle and gross-become favorable. The Bhagavad-gītā’s process of purifying consciousness is the process of fixing one’s mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and tulasī leaves offered Him, engaging in activities for the Lord’s interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results. ”O son of Pṛthā, when you act by such intelligence, you can free yourself from the bondage of works.” (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances such as disease, etc., but this is not the prescription. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and the rules of yoga, the various sitting postures and breathing exercises performed in an attempt to withdraw one’s senses from the sense objects are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage his mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice.

Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life’s prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, Bhagavad-gītā, Mahābhārata and the Upaniṣads, He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His saṅkīrtana movement. No previous qualification is necessary. just by following His teachings, anyone can become a perfect human being. If one is fortunate enough to be attracted by His features, one is sure to be successful in one’s life mission. In other words, those who are interested in attaining spiritual existence can be easily relieved from the clutches of māyā by the grace of Lord Caitanya. These teachings presented in this book are nondifferent from the

Lord.

Being engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature which govern such things. As long as one is engaged in fruitive activity, he is sure to be baffled in an attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life which will open the field of activity for the pure soul.

om tat sat
A.C. Bhaktivedanta Swami
March 14, 1968
Birthday of Lord Caitanya
Śrī-Śrī-Rādhā-Kṛṣṇa Temple
New York, NY

21.3 Prologue

by Bhaktivinoda Ṭhākura

[This account originally appeared in a short work by Śrīla Bhaktivinoda Ṭhākura entitled, ”Śrī Caitanya Mahāprabhu: His Life and Precepts.” (August 20, 1896)]

Caitanya Mahāprabhu was born in Māyāpur in the town of Nadia just after sunset on the evening of the 23rd Phālguna 1407 Śakābda, answering to the 18th of February, 1486, of the Christian Era. The moon was eclipsed at the time of his birth, and the people of Nadia were then engaged, as was usual on such occasions, in bathing in the Bhāgīrathī with loud cheers of Haribol. His father, Jagannātha Miśra, a poor brāhmaṇa of the Vedic order, and his mother, Śacī-devī, a model good woman, both descended from brāhmaṇa stock originally residing in Sylhet. Mahāprabhu was a beautiful child, and the ladies of the town came to see him with presents. His mother's father, Paṇḍita Nīlāmbara Cakravartī, a renowned astrologer, foretold that the child would be a great personage in time; and he, therefore, gave him the name Viśvambhara. The ladies of the neighborhood styled him Gaurahari on account of his golden complexion, and his mother called him Nimāi on account of the nimba tree near which he was born. Beautiful as the lad was, everyone heartily loved to see him every day. As he grew up he became a whimsical and frolicsome lad. After his fifth year, he was admitted into a pāṭhaśālā where he picked up Bengali in a very short time.

Most of his contemporary biographers have mentioned certain anecdotes regarding Caitanya which are simple records of his early miracles. It is said that when he was an infant in his mother's arms he wept continually, and when the neighboring ladies cried Haribol he used to stop. Thus there was a continuation of the utterance of Haribol in the house, foreshewing the future mission of the hero. It has also been stated that when his mother once gave him sweetmeats to eat, he ate clay instead of the food. His mother asking for the reason, he stated that as every sweetmeat was nothing but clay transformed, he could eat clay as well. His mother, who was also the consort of a paṇḍita, explained that every article in a special state was adapted to a special use. Earth, while in the state of a jug, could be used as a water pot, but in the state of a brick such a use was not possible. Clay, therefore, in the form of sweetmeats was usable as food, but clay in its other states was not. The lad was convinced and admitted his stupidity in eating clay and agreed to avoid the mistake in the future. Another miraculous act has been related. It is said that a brāhmaṇa on pilgrimage became a guest in his house, cooked food and read grace with meditation upon Kṛṣṇa. In the meantime the lad came and ate up the cooked rice. The brāhmaṇa, astonished at the lad's act, cooked again at the request of Jagannātha Miśra. The lad again ate up the cooked rice while the brāhmaṇa was offering the rice to Kṛṣṇa with meditation. The brāhmaṇa was persuaded to cook for the third time. This time all the inmates of the house had fallen asleep, and the lad shewed himself as Kṛṣṇa to the traveler and blessed him. The brāhmaṇa was then lost in ecstasy at the appearance of the object of his worship. It has also been stated that two thieves stole away the lad from his father's door with a view to purloin his jewels and gave him sweetmeats on the way. The lad exercised his illusory energy and deceived the thieves back towards his own house. The thieves, for fear of detection, left the boy there and fled. Another miraculous act that has been described is the lad's demanding and getting from Hiraṇya and Jagadīśa all the offerings they had collected for worshiping Kṛṣṇa on the day of Ekādaśī. When only four years of age he sat on rejected cooking pots which were considered unholy by his mother. He explained to his mother that there was no question of holiness and unholiness as regards earthen pots thrown away after the cooking was over. These anecdotes relate to his tender age up to the fifth year.

In his eighth year, he was admitted into the tola of Gaṅgādāsa Paṇḍita in Gaṅgānagara close by the village of Māyāpur. In two years he became well read in Sanskrit grammar and rhetoric. His readings after that were of the nature of self-study in his own house, where he had found all-important books belonging to his father, who was a paṇḍita himself. It appears that he read the smṛti in his own study, and the nyāya also, in competition with his friends, who were then studying under the celebrated Paṇḍita Raghunātha Śiromaṇi.

Now, after the tenth year of his age, Caitanya became a passable scholar in grammar, rhetoric, the smṛti and the nyāya. It was after this that his elder brother Viśvarūpa left his house and accepted the āśrama (status) of a sannyāsī (ascetic). Caitanya, though a very young boy, consoled his parents, saying that he would serve them with a view to please God. Just after that, his father left this world. His mother was exceedingly sorry, and Mahāprabhu, with his usual contented appearance, consoled his widowed mother.

It was at the age of 14 or 15 that Mahāprabhu was married to Lakṣmīdevī, the daughter of Vallabhācārya, also of Nadia. He was at this age considered one of the best scholars of Nadia, the renowned seat of nyāya philosophy and Sanskrit learning. Not to speak of the smārta paṇḍitas, the Naiyāyikas were all afraid of confronting him in literary discussions. Being a married man, he went to Eastern Bengal on the banks of the Padma for acquirement of wealth. There he displayed his learning and obtained a good sum of money. It was at this time that he preached Vaiṣṇavism at intervals. After teaching him the principles of Vaiṣṇavism, he ordered Tapana Miśra to go to and live in Benares. During his residence in East Bengal, his wife Lakṣmīdevī left this world from the effects of snakebite. On returning home, he found his mother in a mourning state. He consoled her with a lecture on the uncertainty of human affairs. It was at his mother's request that he married Viṣṇupriyā, the daughter of Rāja Paṇḍita Sanātana Miśra. His comrades joined him on his return from pravāsa or sojourn. He was now so renowned that he was considered to be the best paṇḍita in Nadia. Keśava Miśra of Kashmir, who had called himself the Great Digvijayī, came to Nadia with a view to discuss with the paṇḍitas of that place. Afraid of the so-called conquering paṇḍita, the tola professors of Nadia left their town on pretence of Invitation. Keśava met Mahāprabhu at the Barokona-ghāṭā in Māyāpur, and after a very short discussion with him he was defeated by the boy, and mortification obliged him to decamp. Nimāi Paṇḍita was now the most important paṇḍita of his times.

It was at the age of 16 or 17 that he traveled to Gayā with a host to sing the holy name of Hari in the streets and bazaars. This created a sensation and roused different feelings in different quarters. The bhaktas were highly pleased. The smārta brāhmaṇas became jealous of Nimāi Paṇḍita's success and complained to Chand Kazi against the character of Caitanya as un-Hindu. The Kazi came to Śrīvāsa Paṇḍita's house and broke a mṛdaṅga (khola drum) there and declared that unless Nimāi Paṇḍita ceased to make noise about his queer religion he would be obliged to enforce Mohammedanism on him and his followers. This was brought to Mahāprabhu's notice. He ordered the townspeople to appear in the evening, each with a torch in his hand. This groups, and on his arrival in the Kazi's house, he held a long conversation with the Kazi and in the end communicated into his heart his Vaiṣṇava influence by touching his body. The Kazi then wept and admitted that he had felt a keen spiritual influence which had cleared up his doubts and produced in him a religious sentiment which gave him the highest ecstasy. The Kazi then joined the saṅkīrtana party. The world was astonished at the spiritual power of the Great Lord, and hundreds and hundreds of heretics converted and joined the banner of Viśvambhara after this affair.

It was after this that some of the jealous and low-minded brāhmaṇas of Kulia picked a quarrel with Mahāprabhu and collected a party to oppose him. Nimāi Paṇḍita was naturally a soft-hearted person, though strong in his principles. He declared that party feelings and sectarianism were the two great enemies of progress and that as long as he should continue to be an inhabitant of Nadia belonging to a certain family, his mission would not meet with complete success. He then resolved to be a citizen of the world by cutting his connection with his particular family, caste and creed, and with this resolution he embraced the position of a sannyāsī at Katwa, under the guidance of Keśava Bhāratī of that town, on the 24th year of his age. His mother and wife wept bitterly for his separation, but our hero, though soft in heart, was a strong person in principle. He left his little world in his house for the unlimited spiritual world of Kṛṣṇa with man in general.

After his sannyāsa, he was induced to visit the house of Advaita Prabhu in Śāntipura. Advaita managed to invite all his friends and admirers from Nadia and brought Śacīdevī to see her son. Both pleasure and pain invaded her heart when she saw her son in the attire of a sannyāsī. As a sannyāsī, Kṛṣṇa Caitanya put on nothing but a kaupīna and a bahirvāsa (outer covering). His head was without hair, and his hands bore a daṇḍa (stick) and a kamaṇḍalu (hermit's water pot). The holy son fell at the feet of his beloved mother and said, "Mother! This body is yours, and I must obey your orders. Permit me to go to Vṛndāvana for my spiritual attainments." The mother, in consultation with Advaita and others, asked her son to reside in Purī (the town of Jagannātha) so that she might obtain his information now and then. Mahāprabhu agreed to that proposition and in a few days left Śāntipura for Orissa. His biographers have described the journey of Kṛṣṇa Caitanya (that was the name he got after his sannyāsa) from Śāntipura to Purī in great detail. He traveled along the side of the Bhāgīrathī as far as Chatrabhoga, situated now in Thānā Mathurāpura, Diamond Harbour, 24 Parganas. There he took a boat and went as far as Prayāga-ghāṭa in the Midnapura District. Thence he walked through Balasore and Cuttack to Purī, seeing the temple of Bhūvaneśvara on his way. Upon his arrival at Purī he saw Jagannātha in the temple and resided with Sārvabhauma at the request of the latter. Sārvabhauma was a gigantic paṇḍita of the day. His readings knew no bounds. He was the best naiyāyika of the times and was known as the most erudite scholar in the Vedānta philosophy of the school of Śaṅkarācārya. He was born in Nadia (Vidyānagara) and taught innumerable pupils in the nyāya philosophy in his tola there. He had left for Purī some time before the birth of Nimāi Paṇḍita. His brother-in-law Gopīnātha Miśra introduced our new sannyāsī to Sārvabhauma, who was astonished at his personal beauty and feared that it would be difficult for the young man to maintain sannyāsa-dharma during the long run of his life. Gopīnātha, who had known Mahāprabhu from Nadia, had a great reverence for him and declared that the sannyāsī was not a common human being. On this point Gopīnātha and Sārvabhauma had a hot discussion. Sārvabhauma then requested Mahāprabhu to hear his recitation of the Vedānta-sūtras, and the latter tacitly submitted. Caitanya heard with silence what the great Sārvabhauma uttered with gravity for seven days, at the end of which the latter said, "Kṛṣṇa Caitanya! I think you do not understand the Vedānta, for you do not say anything after hearing my recitation and explanations." The reply of Caitanya was that he understood the sūtras very well, but he could not make out what Śaṅkarācārya meant by his commentaries. Astonished at this, Sārvabhauma said, "How is it that you understand the meanings of the sūtras and do not understand the commentaries which explain the sūtras? All well! If you understand the sūtras, please let me have your interpretations." Mahāprabhu thereon explained all the sūtras in his own way without touching the pantheistic commentary of Śaṅkara. The keen understanding of Sārvabhauma saw the truth, beauty and harmony of arguments in the explanations given by Caitanya and obliged him to utter that it was the first time that he had found one who could explain the Brahma-sūtras in such a simple manner. He admitted also that the commentaries of Śaṅkara never gave such natural explanations of the Vedānta-sūtras as he had obtained from Mahāprabhu. He then submitted himself as an advocate and follower. In a few days Sārvabhauma turned out to be one of the best Vaiṣṇavas of the time. When reports of this came out, the whole of Orissa sang the praise of Kṛṣṇa Caitanya, and hundreds and hundreds came to him and became his followers. In the meantime Mahāprabhu thought of visiting Southern India, and he started with one Kṛṣṇadāsa Brāhmaṇa for the journey.

His biographers have given us a detail of the journey. He went first to Kūrmakṣetra, where he performed a miracle by curing a leper named Vāsudeva. He met Rāmānanda Rāya, the Governor of Vidyānagara, on the banks of the Godāvarī and had a philosophical conversation with him on the subject of prema-bhakti. He worked another miracle by touching (making them immediately disappear) the seven tāla trees through which Rāmacandra, the son of Daśaratha, had shot his arrow and killed the great Bali Rāja. He preached Vaiṣṇavism and nāma-saṅkīrtana throughout the journey. At Raṅgakṣetra he stayed for four months in the house of one Veṅkata Bhaṭṭa in order to spend the rainy season. There he converted the whole family of Veṅkata from Rāmānuja Vaiṣṇavism to Kṛṣṇa-bhakti, along with the son of Veṅkata, a boy of ten years named Gopāla, who afterwards came to Vṛndāvana and became one of the six Gosvāmīs or prophets serving under their leader Śrī Kṛṣṇa Caitanya. Trained up in Sanskrit by his uncle Prabodhānanda Sarasvatī, Gopāla wrote several books on Vaiṣṇavism.

Caitanya visited numerous places in Southern India as far as Cape Comorin and returned to Purī in two years by Pandepura on the Bhīma. In this latter place he spiritualized one Tukārāma, who became from that time a religious preacher himself. This fact has been admitted in his ābhāṅgas, which have been collected in a volume by Mr. Satyendra Nāth Tagore of the Bombay Civil Service. During his journey he had discussions with the Buddhists, the Jains and the Māyāvādīs in several places and converted his opponents to Vaiṣṇavism.

Upon his return to Purī, Rāja Pratāparudra-deva and several paṇḍita brāhmaṇas joined the banner of Caitanya Mahāprabhu. He was now twenty-seven years of age. In his twenty-eighth year he went to Bengal as far as Gauḍa in Malda. There he picked up two great personages named Rūpa and Sanātana. Though descended from the lines of the Karṇātic brāhmaṇas, these two brothers turned demi-Moslems by their continual contact with Hussain Shah, the then Emperor of Gauḍa. Their names had been changed by the Emperor into Dabira Khāsa and Sākara Mallika, and their master loved them heartily since they were both learned in Persian, Arabic and Sanskrit and were loyal servants of the state. The two gentlemen had found no way to come back as regular Hindus and had written to Mahāprabhu for spiritual help while he was at Purī. Mahāprabhu had written in reply that he would come to them and extricate them from their spiritual difficulties. Now that he had come to Gauḍa, both the brothers appeared before him with their long-standing prayer. Mahāprabhu ordered them to go to Vṛndāvana and meet him there.

Caitanya returned to Purī through Śāntipura, where he again met his dear mother. After a short stay at Purī he left for Vṛndāvana. This time he was accompanied by one Balabhadra Bhaṭṭācārya. He visited Vṛndāvana and came down to Prayāga (Allahabad), converting a large number of Mohammedans to Vaiṣṇavism by argument from the Koran. The descendants of those converts are still known as Pāṭhāna Vaiṣṇavas. Rūpa Gosvāmī met him at Allahabad. Caitanya trained him up in spirituality in ten days and directed him to go to Vṛndāvana on missions. His first mission was to write theological works explaining scientifically pure bhakti and premā. The second mission was to revive the places where Kṛṣṇacandra had in the end of Dvāpara-yuga exhibited His spiritual līlā (pastimes) for the benefit of the religious world. Rūpa Gosvāmī left Allahabad for Vṛndāvana, and Mahāprabhu came down to Benares. There he resided in the house of Candraśekhara and accepted his daily bhikṣā (meal) in the house of Tapana Miśra. Here it was that Sanātana Gosvāmī joined him and took instruction for two months in spiritual matters. The biographers, especially Kṛṣṇadāsa Kavirāja, have given us details of Caitanya's teachings to Rūpa and Sanātana. Kṛṣṇadāsa was not a contemporary writer, but he gathered his information from the Gosvāmīs themselves, the direct disciples of Mahāprabhu. Jīva Gosvāmī, who was nephew of Sanātana and Rūpa and who has left us his invaluable work the Ṣaṭ-sandarbha, has philosophized on the precepts of his great leader. We have gathered and summarized the precepts of Caitanya from the books of those great writers.

While at Benares, Caitanya had an interview with the learned sannyāsīs of that town in the house of a Maratha brāhmaṇa who had invited all the sannyāsīs for entertainment. At this interview, Caitanya shewed a miracle which attracted all the sannyāsīs to him. Then ensued reciprocal conversation. The sannyāsīs were headed by their most learned leader Prakāśānanda Sarasvatī. After a short controversy, they submitted to Mahāprabhu and admitted that they had been misled by the commentaries of Śaṅkarācārya. It was impossible even for learned scholars to oppose Caitanya for a long time, for there was some spell in him which touched their hearts and made them weep for their spiritual improvement. The sannyāsīs of Benares soon fell at the feet of Caitanya and asked for his grace (kṛpā). Caitanya then preached pure bhakti and instilled into their hearts spiritual love for Kṛṣṇa which obliged them to give up sectarian feelings. The whole population of Benares, on this wonderful conversion of the sannyāsīs, turned Vaiṣṇavas, and they made a master saṅkīrtana with their new Lord. After sending Sanātana to Vṛndāvana, Mahāprabhu went to Purī again through the jungles with his comrade Balabhadra. Balabhadra reported that Mahāprabhu had shown a good many miracles on his way to Purī, such as making tigers and elephants dance on hearing the name of Kṛṣṇa.

From this time, that is, from his 31 st year, Mahāprabhu continually lived in Purī in the house of Kāśi Miśra until his disappearance in his forty-eighth year at the time of saṅkīrtana in the temple of Ṭoṭā-gopīnātha. During these 18 years, his life was one of settled love and piety. He was surrounded by numerous followers, all of whom were of the highest order of Vaiṣṇavas and who were distinguished from the common people by their purest character and learning, firm religious principles and spiritual love of Rādhā-Kṛṣṇa. Svarūpa Dāmodara, who had been known by the name of Puruṣottamācārya while Mahāprabhu was in Nadia, joined him from Benares and accepted service as his secretary. No production of any poet or philosopher could be laid before Mahāprabhu unless Svarūpa had passed it as pure and useful. Rāya Rāmānanda was his second mate. Both he and Svarūpa would sing while Mahāprabhu expressed his sentiments on a certain point of worship. Paramānanda Purī was his minister in matters of religion. There are hundreds of anecdotes described by his biographers which we do not think it meet here to reproduce. Mahāprabhu slept short. His sentiments carried him far and wide in the firmament of spirituality every day and night, and all his admirers and followers watched him throughout. He worshiped, communicated with his missionaries at Vṛndāvana, and conversed with those religious men who newly came to visit him. He sang and danced, took no care of himself and oft-times lost himself in religious beatitude. All who came to him believed in him as the all-beautiful God appearing in the nether world for the benefit of mankind. He loved his mother all along and sent her mahāprasāda now and then with those who went to Nadia. He was most amiable in nature. Humility was personified in him. His sweet appearance gave cheer to all who came in contact with him. He appointed Prabhu Nityānanda as the missionary in charge of Bengal. He dispatched six disciples (Gosvāmīs) to Vṛndāvana to preach love in the upcountry. He punished all of his disciples who deviated from a holy life. This he markedly did in the case of Junior Haridāsa. He never lacked in giving proper instructions in life to those who solicited them. This will be seen in his teachings to Raghunātha dāsa Gosvāmī. His treatment to Haridāsa (senior) will show how he loved spiritual men and how he defied caste distinction in spiritual brotherhood.

21.4 Lord Caitanya’s Mission

Lord Caitanya Mahāprabhu instructed His disciples to write books on the Science of Kṛṣṇa, a task which those who follow Him have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are in fact most voluminous, exacting and consistent due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Śikṣāṣṭaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

1.

Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

1.

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

1.

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

1.

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

1.

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

1.

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

1.

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

1.

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

21.5 Introduction

[Originally delivered as five morning lectures on Caitanya-caritāmṛta-the authoritative biography of Lord Caitanya Mahāprabhu, by Kṛṣṇadāsa Kavirāja Gosvāmī-before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.]

The word caitanya means living force. As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered to be signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words caitanya-caritāmṛta, then, may be translated as ”the character of the living force in immortality.”

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternality and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

On the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (māyā) any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of māyā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who consider the Supreme Lord to be subject to material conditioning are called fools by Kṛṣṇa Himself in Bhagavad-gītā:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered to be one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māyā. Kṛṣṇa, His expansions, and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach Kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." By this, one must not foolishly think that the teacher is learning his ABC's. Although He appears in the guise of a devotee, we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In Bhagavad-gītā Lord Kṛṣṇa sets forth the highest religious principle in this way:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, <0>surrender? Give up? But I have so many responsibilities." And māyā, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by māyā, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit. Māyā has many activities, and in the material world her strongest shackle is the female. Of course in actuality we are neither male nor female-for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by the iron chains which take the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, he must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy, and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of māyā, or, if we remain with māyā, we should live in such a way that we will not be subject to illusion. It is not necessary for one to abandon his family, for there were many householders amongst Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished junior Haridāsa for glancing lustfully at a young woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. It was Lord Caitanya's mission that He teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From Caitanya-caritāmṛta we learn how Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individual. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Amongst the created living entities, one being can excel another in one capacity or another. The Lord is an individual, just as the living entities are individual, but He is different in that He is the supreme individual. God is also infallible, and in Bhagavad-gītā He is addressed as Acyuta, which means, "He who never falls down." This is indicated because in Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in Bhagavad-gītā Kṛṣṇa states:

nānyaṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ vetti
mad-bhāvaṁ so 'dhigacchati

”When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.” (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is how can we remain unpolluted by material contamination while in the material world. It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, ”How can I serve?” Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa’s service can only be attained by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles-anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus engaged in the service of Kṛṣṇa, we cannot be considered to be existing in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees-that is, those who work for Him-are not in material nature, although people with a poor fund of knowledge think that they are.

Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. ”Previously we only talked of nonsense,” the Vaiṣṇava says. ”Now let us begin our real talks, talks of Kṛṣṇa.” The Māyāvādīs are also fond of using the example of the water pot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A water pot is not an active living force, but we are. Ever silent meditation may be adequate for a waterpot, but not for us. Indeed, when one has has realized he has so much to say about Kṛṣṇa, twenty-four hours in a day is not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī writes: ”I offer my respects to my spiritual masters.” He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole paramparā, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the guru is addressed in the plural to show the author’s highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all the other devotees, God-brothers, the expansions of Godhead and the first manifestation of Kṛṣṇa’s energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate, Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Krsna should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Rāmānujācārya. In viśiṣṭādvaita philosophy, God’s energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all these; everything together is God.

Actually Caitanya-caritāmṛta is not intended for the novice, for it is the post-graduate study of spiritual knowledge. Ideally, one begins with and advances through Śrīmad-Bhāgavatam to the Caitanya-caritāmṛta. Although all these great scriptures are on the absolute level, for the sake of comparitive study Caitanya-caritāmṛta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Nityānanda are compared to the sun and moon in that They dissipate the darkness of

the material world. In this instance both the sun and moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Nityānanda.

In the Western world where the glories of Lord Caitanya are relatively unknown, one may inquire, ”Who is Kṛṣṇa Caitanya?” The scriptural conclusion in answer to that question is that He is the Supreme Personality of God head. Generally in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Īśopaniṣad, where, after a description of the all-pervading, we find the following verse:

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

”O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.” (Śrī Īśopaniṣad, Mantra 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of Īśopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Caitanya. In other words, Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in Bhagavad-gītā that the impersonal Brahman rests on Him (brahmaṇo hi pratiṣṭhāham, Bg. 14.27). The Paramātmā, or Supersoul, which is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Caitanya. Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme, He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and nothing is equal to or greater than Him. There is no superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛsṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Cc. Madhya 19.53]

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa."

It is not that Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In Bhagavad-gītā Kṛṣṇa began His teachings by distinguishing the soul from matter and in the Eighteenth Chapter concluded at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the Vedānta-sūtra which begins: athāto brahma jijñāsā: "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa Gosvāmī thus praises Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In Bhagavad-gītā Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of Caitanya-caritāmṛta but of Śrīmad-Bhāgavatam as well. There are no other literatures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty Father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vṛndāvana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. It was never given by any previous incarnation or ācārya. Thus Rūpa Gosvāmī wrote of Caitanya: "Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Kṛṣṇa in a yellow complexion, and You are Śacīnandana, the son of mother Śacī. Those who hear Caitanya-caritāmṛta will keep You in their hearts. It will be easy to understand Kṛṣṇa through You." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literatures. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditional life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real transcendental love, we have to transfer our love to the supreme lovable object-the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa or God is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Rādhārāṇī, Caitanya tries to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya is Kṛṣṇa, but He has taken the mode or role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed: "I offer my respectful obeisances unto the Supreme Lord who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: internal, external and marginal. In the internal potency there are three divisions: saṁvit, hlādinī and sandhinī. The hlādinī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhāgavatam in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Daśama-skandha, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not Kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajiyā- materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, he cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī, and He exhibits His potency or His energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa, there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case-Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa-the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditional life we take it that everything has a beginning; however, in the absolute or spiritual life there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Caitanya's complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in Caitanya-caritāmṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Nityānanda. He explains that Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of the Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma and then Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in Brahma-saṁhitā. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called Viṣṇu-tattva. Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universe, Viṣṇu expands Himself as the Mahā-Viṣṇu. This Mahā-Viṣṇu lies down on the Causal Ocean and breathes all the universes from His nostrils. Thus from the Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole which His foot made, and it is said that that flow of water became the River Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

That Mahā-Viṣṇu who lies on the Causal Ocean is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion, and, in the Vṛndāvana pastimes, is the brother of Kṛṣṇa. In the mahā-mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

The subject matter of Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in Bhagavad-gītā:

paras tasmāt tu bhavo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

”Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.” (Bg. 8.20)

That supreme nature is beyond the manifested (vyaktaḥ) and unmanifested (avyaktaḥ). This superior nature which is beyond both creation and annihilation is the living force which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious-everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but Vedic literatures give information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe is extended, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave ’bravīt

”I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bg. 4.1)

This is the method of paramparā, or disciplic succession. Similarly, in Śrīmad-Bhāgavatam Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple, Nārada, and Nārada imparted that knowledge to his disciple, Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge comes down to Mādhavendra Purī, to Īśvara Purī and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of ācārya (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In Śrīmad-Bhāgavatam, it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This then is one way knowledge is received-through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn’t matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the Vaikuṇṭha planetary systems which are beyond the material universe. Similarly, a great deal of inconceivable information is given in Caitanya-caritāmṛta. Any attempt to arrive at this information through experimental knowledge is not possible. The knowledge simply has to be accepted. According to the Vedic method, śabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration then is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, the Mahā-Viṣṇu combines with His wife Māyā, or material nature. This is also confirmed in the Bhagavad-gītā where Kṛṣṇa states:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” (Bg. 14.4)

Viṣṇu impregnated Māyā or material nature simply by glancing at her. This is the spiritual method. Materially we are limited to impregnate by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of material nature. The Brahma-saṁhitā also confirms that the spiritual body of the Supreme Lord is so powerful that any part of that body can perform the functions of any other part. We can only touch with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes, we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foodstuffs are offered to Kṛṣṇa we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower which grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world one can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of the Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of the Mahā-Viṣṇu, and when He exhales, they all are manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of the Mahā-Viṣṇu, for within one breath all of the universes are created and annihilated. Lord Brahmā only lives for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of the Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord. That Mahā-Viṣṇu is but a partial manifestation of Kṛṣṇa.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of the Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means nondual, and his name is such because he is nondifferent from the Supreme Lord. He is also called ācārya, teacher, because he disseminated Kṛṣṇa consciousness. In this way he is just like Caitanya Mahāprabhu. Although Caitanya is Śrī Kṛṣṇa Himself, He appears as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus he is also the Lord incarnated as a devotee. Kṛṣṇa is manifested in five different expansions, and He and all of His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Nityānanda, Advaitācārya, Gadādhara, Śrīvāsa and others. In ali cases, Caitanya Mahāprabhu is the source of energy for ali His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura states: ”My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than l. I beg priority.”

The author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write Caitanya-caritāmṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopīnātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: ”My progress in spiritual life is very slow, so l'm asking Your help.” In Caitanya-caritāmṛta, Kṛṣṇadāsa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana vigraha, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopīs, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends just as an entourage accompanies an important personage. Because when Kṛṣṇa comes, His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvāmīs were there, the kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in Caitanya-caritāmṛta he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the gopīs, serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Rādhā and Kṛṣṇa Deities show us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deities simply establish that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha. "May that Gopīnātha, the master of the gopīs, Kṛṣṇa, bless you. May you become blessed by Gopīnātha." Just as Kṛṣṇa attracted the gopīs by the sweet sound of His flute, the author of Caitanya-caritāmṛta prays that He will also attract the reader's mind by His transcendental vibration. It is the purpose of this book, Teachings of Lord Caitanya, to transmit the essence of that vibration in an easily readable summary study.

21.6 Chapter One

Teachings to Rūpa Gosvāmī

Śrīla Rūpa Gosvāmī, the younger brother of Sanātana Gosvāmī, went to Prayāga, the modern city of Allahabad, with his younger brother Vallabha. When the two brothers heard that Lord Śrī Caitanya Mahāprabhu was staying there, they both became very happy and went to see the Lord. At that time the Lord was on His way to visit the temple Bindumādhava. On the way to the temple, the Lord was chanting and dancing, and thousands of people were following Him. Some of these people were crying, and some were laughing. Some were dancing, and some were singing, and some were falling on the ground, offering obeisances to the Lord. In all cases, all of them were roaring the holy name of Kṛṣṇa. It is said that in spite of being at the confluence of the rivers Ganges and Yamunā, Prayāga was never flooded until the appearance of Caitanya Mahāprabhu, at which time the city was overflooded by love of Kṛṣṇa.

The two brothers, Rūpa Gosvāmī and Vallabha, stayed aloof in an uncrowded place and witnessed the great crowd and wonderful scene. When the Lord danced, He raised His arms and shouted, "Haribol! Haribol!" The people all about Him were astonished to see His wonderful activities. After visiting the temple, the Lord accepted prasāda (food offered to the Deity) at the house of a Deccanist (Southern) brāhmaṇa. While at the brāhmaṇa's home, the Lord was visited by Rūpa Gosvāmī and Vallabha. From a distance the two brothers fell down on the ground to offer obeisances, and they chanted many Sanskrit verses from the scriptures. When the Lord saw Rūpa Gosvāmī offering obeisances before Him, He became very pleased and asked him to get up. The Lord then informed Rūpa Gosvāmī of the causeless mercy of Kṛṣṇa upon him, for Kṛṣṇa had just delivered him from a materialistic way of life based simply on pound-shilling-pence.

The Lord accepted the two brothers as His own devotees, and He cited one verse from the scriptures which stated that it is possible for a brāhmaṇa, who has studied the four Vedas, to not be accepted as a devotee of the Lord and that a pure devotee could come from a very low family and yet be accepted by Him. Then the Lord embraced the two brothers, and, out of His causeless mercy, touched their heads with His lotus feet. Being blessed in this way, the brothers offered prayers to the Lord in their own words. The prayers indicated that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu was Kṛṣṇa Himself, that He had assumed the form and fair complexion of Caitanya and was thus known as Gaurāṅga (the golden one), and that He was the most munificent incarnation of Kṛṣṇa because He was distributing love of Kṛṣṇa. Śrīla Rūpa Gosvāmī also quoted one verse which was later found in the book Govinda-līlāmṛta (1.2):

yo 'jñāna-mattaṁ bhuvanaṁ dayālur
ullāghayann apy akarot pramattam
svaprema-sampat-sudhayādbhuteham
śrī-kṛṣṇa-caitanyam amuṁ prapadye

"Let me surrender unto the lotus feet of Sri Kṛṣṇa Caitanya Mahāprabhu, who is the most merciful Personality of Godhead. He delivers those souls who are merged in ignorance and offers them the highest gift, love of Kṛṣṇa, and thus makes them mad for Kṛṣṇa consciousness."

After this incident, Vallabha Bhaṭṭa invited the Lord to go to the other side of the Ganges, and the Lord went. From that moment on, wherever the Lord went, Rūpa Gosvāmī would follow Him and stay with Him. Because the Lord felt inconvenienced in crowded places, He asked Rūpa Gosvāmī to accompany Him to a place on the banks of the Ganges known as Daśāśvamedha-ghāṭa. For ten days He instructed Rūpa Gosvāmī about the truth of Kṛṣṇa, the principles of devotional service and the transcendental relationships with Kṛṣṇa. All of this was described in full detail so that in the future Rūpa Gosvāmī could distribute this science of Kṛṣṇa in his book Bhakti-rasāmṛta-sindhu. Indeed, Śrīla Rūpa Gosvāmī described this incident in the first verse of Bhakti-rasāmṛta-sindhu, in which he speaks of the causeless mercy of the Lord upon him.

The Supreme Lord is cognizant and all-powerful, and by His causeless mercy He empowers a living entity to receive His mercy. Being under the spell of conditional life, people in general are averse to rendering devotional service and practicing Kṛṣṇa consciousness. In fact, most people are unaware of the principal teachings of Kṛṣṇa consciousness regarding one's eternal relationship with the Supreme Personality of Godhead and the ultimate goal of life, which is to return home, back to Godhead. Nor are people aware of the process by which one can return to the spiritual world. Because these important subject matters are unknown to the conditioned soul, Lord Caitanya, out of His causeless mercy, instructed Rūpa Gosvāmī in the principles of devotional service. Later, for the good of the people in general, Rūpa Gosvāmī distributed this information of the science of devotional service.

In the prologue to Bhakti-rasāmṛta-sindhu (1.1.2), Rūpa Gosvāmī wrote the following:

hṛdi yasya preraṇayā
pravartito 'haṁ varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanyadevasya

"I offer my respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, known as Lord Caitanyadeva, because due to His inspiration I feel the desire within my heart to write something about devotional service. For this reason I am engaged in writing this book on the science of devotion known as Bhakti-rasāmṛta-sindhu."

When Lord Caitanya began His instructions to Rūpa Gosvāmī, He first told him, "My dear Rūpa, the science of devotional service is just like the great ocean, and it is not possible to show you all its length and breadth. However, I shall try to explain the nature of that ocean by taking just one drop out of it. In this way you can taste it and understand what that ocean of devotional service actually is.

The Lord then explained that within this brahmāṇḍa, or universe, there are innumerable living entities who, according to their own fruitive activities, are transmigrating from one species of life to another and from one planet to another. In this way their encagement in material existence has been continuing since time immemorial. In actuality, these living entities are atomic parts and parcels of the supreme spirit. It is said in the Śrīmad-Bhāgavatam that the length and breadth of the individual soul is approximately 1/10,000th part of the tip of a hair-in other words, it is so small that it is invisible. This is also confirmed in the Śvetāśvatara Upaniṣad. In the Tenth Canto of Śrīmad-Bhāgavatam, one of the four Kumāras, known as Sanandana, gave the following speech upon performing a great sacrifice: "O Supreme Truth! If the living entities were not infinitesimal sparks of the supreme spirit, each minute spark would be all-pervading and would not be controlled by a superior power. But if the living entity is accepted as a minute part and parcel of the Supreme Lord he automatically becomes controlled by a supreme energy or power. The latter is his actual constitutional position, and if he remains in this position he can attain full freedom." (SB 10.87.30) If one mistakenly considers his position to be equal to that of the Supreme Personality of Godhead, he becomes contaminated by the doctrine of nonduality, and his efforts in transcendental life are rendered ineffective.

Lord Caitanya elaborated on these teachings of Śrīmad-Bhāgavatam by pointing out that there are two kinds of living entities-the eternally liberated and the eternally conditioned. The eternally conditioned living entities can be divided into two types-moving and nonmoving. Those entities which cannot move-like trees, for example-remain in one place and are classified as nonmoving entities, and those that move-such as the birds and beasts-are called jaṅgama (moving entities) and are further divided into three categories: those that fly in the sky, those that swim in the water, and those that walk on land. Out of the many millions and trillions of living entities on land, human beings comprise only a small portion. Out of that small number of human beings, most are totally ignorant of spiritual life, are unclean in their habits and have no faith in the existence of the Supreme Personality of Godhead. In short, most human beings live like animals. These can actually be deducted from the number of human beings that comprise human or civilized life. It is very difficult to find a few human beings who believe in the scriptures and the existence of God, or, for that matter, in proper behavior. Those who do believe in the value of these things are known as ārya, a word denoting those who believe in advancing in spiritual life. Out of those who believe in the value of the scriptures and the advancement of human civilization, there are two classes-the righteous and the unrighteous. Those who are righteous generally execute fruitive activities in order to derive some good result for sense gratification. Out of many such persons who engage in righteous activities for sense gratification, only a few come to know about the Absolute Truth. These are called jñānīs, empiric philosophers. Out of many hundreds and thousands of such empiric philosophers, only a handful actually attain liberation. When one is liberated, he theoretically understands that the living entity is not composed of material elements but is spirit soul, distinct from matter. Simply by theoretically understanding this doctrine, one can be called liberated, but actually a mukta, or liberated soul, is he who understands his constitutional position as an eternal servant of the Lord. Such liberated souls engage with faith and devotion in the service of the Lord, and they are called kṛṣṇa-bhaktas, or Kṛṣṇa conscious persons.

Kṛṣṇa-bhaktas are free from all material desires. Those who are liberated theoretically by knowing simply that the living entity is not material may still have desires, although they may be technically classified amongst liberated souls. Their main desire is to become one with the Supreme Personality of Godhead. Generally such persons are very much attached to Vedic rituals and righteous activities, performing them in order to enjoy material prosperity. Even when some of them transcend material enjoyment, they still try to enjoy the spiritual world by merging into the existence of the Supreme Lord. Some of them are also desirous of attaining mystic powers through the execution of yoga. As long as these desires are within one's heart, he cannot understand the nature of pure devotional service. When one is constantly being agitated by such desires, he is not peaceful. Indeed, as long as there is any desire for material perfection at all, one cannot be at peace. Since the devotees of Lord Kṛṣṇa do not desire anything material, they are the only peaceful persons within this material world. This is confirmed in Śrīmad-Bhāgavatam:

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahāmune

”O great sage, out of many millions of liberated persons and persons who have achieved success in mystic yoga, one who is completely devoted to the Supreme Personality of Godhead and who is filled with peace is very hard to find.” (SB 6.14.5)

In this way Lord Caitanya explained that of the many thousands and millions of living entities wandering in the material world, one who by the grace of Lord Kṛṣṇa and the spiritual master gets the seed of devotional service is very rare and fortunate. A pious or religious man is generally inclined to worship deities in various temples, but if by chance, even without his knowledge, he offers his obeisances to Lord Viṣṇu or receives the favor of a Vaiṣṇava, a devotee of the Lord, he at that time acquires the asset necessary to approach the Supreme Personality of Godhead. This is clearly understood from the life story of the great sage Nārada, which is related in Śrīmad-Bhāgavatam. By serving Vaiṣṇavas in his previous life, Nārada was favored by the devotees of the Lord and became a great sage. Indeed, amongst sages Nārada Muni is considered to be the greatest.

Vaiṣṇavas, or devotees, are usually very compassionate upon conditioned souls. Without even being invited, a devotee will go from door to door to enlighten people and to bring them out of the darkness of nescience by injecting knowledge of the living entity’s constitutional position as a servant of Lord Kṛṣṇa. Such devotees are empowered by the Lord to distribute devotional consciousness, or Kṛṣṇa consciousness, to the people in general. They are known as authorized spiritual masters, and it is by their mercy that a conditioned soul gets the seed of devotional service. The causeless mercy of the Supreme Personality of Godhead is first appreciated when one comes in touch with a bona fide spiritual master who can bring the conditioned soul to the highest position of devotional life. Therefore Lord Caitanya said that by the mercy of the spiritual master one can achieve the causeless mercy of the Lord, and by the mercy of the Supreme Personality of Godhead, one can attain the mercy of the bona fide spiritual master.

Thus by the mercy of the spiritual master and Kṛṣṇa, one receives the seed of devotional service. He has only to sow the seed in the field of his heart, just as a gardener sows the seed of a valuable tree. After sowing this seed, one has to water it in the form of chanting and hearing the holy name of the Supreme Lord or by taking part in discussions about the science of devotional service in a society of pure devotees. When the plant of devotional service sprouts up from the seed of devotion, it begins to grow freely. When it is full grown, it surpasses the length and breadth of this universe and enters into the transcendental atmosphere, where everything is bathed in the effulgence of the brahmajyoti. The plant even penetrates this brahmajyoti and gradually enters the planet known as Goloka Vṛndāvana. There the plant takes shelter at the lotus feet of Kṛṣṇa. That is the ultimate goal of devotional service. After attaining this position, the plant produces fruit, which is known as the fruit of love of Godhead. However, it is necessary for the devotee, or transcendental gardener, to pour water on the plant daily by chanting and hearing. Unless one waters the plant by chanting and hearing, there is every chance that it will dry up.

Lord Caitanya pointed out to Rūpa Gosvāmī that there was a certain danger to be encountered while watering the root of the devotional plant. After the plant has grown some bit, an animal may come and either eat or destroy it. When green leaves of a plant are taken by some animal, the plant generally dies. The most dangerous animal is considered a mad elephant, for if a mad elephant enters into a garden, it causes tremendous damage to plants and trees. An offense to a pure devotee of the Lord is called vaiṣṇavāparādha, the mad elephant offense. In the discharge of devotional service, an offense to the feet of a pure devotee can create havoc. Thus one has to defend the plant of bhakti by tending it properly and taking care not to commit offenses. If one is cautious, the plant can properly thrive.

There are ten principal offenses which can be committed against the holy name. The first is to blaspheme the great devotees who have tried to spread the glories of the holy name throughout the world. The holy name of Kṛṣṇa is nondifferent from Kṛṣṇa, and one who attempts to spread the holy names throughout the world is beloved of Him. Kṛṣṇa Himself does not tolerate offenses against His pure devotees. The second offense is to deny that Lord Viṣṇu is the Absolute Truth. There is no difference between His name, quality, form, pastimes and activities, and one who sees a difference is considered an offender. The Lord is Supreme, and no one is equal to or greater than Him. Consequently if one thinks that the Lord’s names are nondifferent from the names of demigods, he offends. The Supreme Lord and the demigods should never be considered on the same level.

The third offense is to consider the bona fide spiritual master to be a common man. The fourth offense is to blaspheme Vedic literature and authorized scriptures like the Purāṇas. The fifth offense is to consider the glories attributed to the holy names to be exaggerations. The sixth offense is to concoct perverted theories about the holy name. The seventh offense is to commit sinful activities on the strength of chanting the holy name. It is understood that by chanting the holy names one is free from sinful reactions, but this does not mean that one should act sinfully on the strength of chanting. That is the greatest offense. The eighth offense is to consider that religious rituals, austerity, sacrifices or other forms of renunciation are equal to chanting the holy name. Chanting the holy name is as good as associating with the Supreme Personality of Godhead. Pious activities are only means to approach the Supreme Personality of Godhead, and they can even be performed for some material reason. The ninth offense is to preach the glories of the holy name of God to a faithless person who is not interested in hearing them. The tenth and last offense is to maintain material attachment even after hearing and chanting the holy names of God. The idea is that by chanting the holy name without offense, one can obtain elevation to the liberated platform. On the liberated platform one is freed from all material attachment. Thus if one chants the holy names and still has material attachments, he must be committing some offense.

There are also other factors which disturb the plant of devotional service. Along with this plant the weeds of material desires also grow. When a person advances in bhakti, it is natural that many persons will come to him requesting to become disciples and will offer him some material gains. If one is attracted by a large number of disciples and material conveniences offered by these disciples and forgets his duty as a bona fide master, the growth of the plant will be impeded. Simply by taking advantage of material conveniences one may become addicted to enjoying material comforts.

It is also considered to be disadvantageous to desire liberation. The only desire should be the desire to render service. Neglect of restrictions and prohibitions is also disadvantageous. The prohibitions are mentioned in the authorized scriptures: One should not indulge in illicit sex life, intoxication, meat eating or gambling. These things are forbidden to one who is attempting devotional service. If one does not follow these principles strictly, there may be a severe disturbance in the discharge of devotional service.

If one is not particularly careful, even by watering the plant of devotional service, unnecessary weeds will grow and hamper progress. The idea is that when one waters a garden, not only does the desired plant grow more rapidly, but the unwanted plants grow also. If the gardener does not see these impediments and take them out, they will overcome and choke the plant of devotion. If, however, one is careful to guard against the growth of unwanted plants, the plant of devotion grows luxuriantly and reaches the ultimate goal, Goloka Vṛndāvana. When the living entity engaged in devotional service relishes the fruit of love of Godhead, he forgets all religious ritual and improvements in his economic condition. He no longer desires to satisfy his senses, and he no longer desires to become one with the Supreme Lord by merging into His effulgence.

There are many phases of spiritual knowledge and transcendental bliss. On one platform are the ritualistic sacrifices recommended in the Vedas, the execution of austerities and pious duties, and the practice of mystic yoga. These all reward different results to their performer. The rewards of these practices, however, appear to be very glittering as long as one is not elevated to the transcendental loving service of the Lord. Love of God is dormant in everyone, and it can be awakened from its dormant position by the execution of pure devotional service, just as a person bitten by a serpent can be awakened by ammonia.

After speaking in this way about devotional service, Lord Caitanya begins to describe devotional service and its symptoms to Rūpa Gosvāmī. He explains that in pure devotional service there can be no desire other than the desire to advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness there is no scope for worshiping any demigod or any other form of Kṛṣṇa, nor is there room for indulgence in speculative empiric philosophy, nor indulgence in fruitive activities. One should be free from all these contaminations. A devotee should accept only those things that are favorable to keep his body and soul together and should reject those things that increase the demands of the body. Only the bare necessities for bodily maintenance should be accepted. By minimizing bodily necessities, one can primarily devote his time to the cultivation of Kṛṣṇa consciousness through the chanting of the holy names of God. Pure devotional service means engaging all the senses of the body in the service of the Lord. At the present moment, our senses are all designated because the body is designated. Consequently we think that this body belongs to a particular society or a particular country or a particular family. In this way the body is bound by so many designations. Similarly, the senses belong to the body, and when the body is subject to such designations, the senses are also. Thus the senses engage themselves on behalf of family, society, nation and so on. When they are so engaged, they cannot cultivate Kṛṣṇa consciousness. The senses must be purified, and this is possible when one purely understands that he belongs to Kṛṣṇa and that his life belongs to Kṛṣṇa. The devotee should see his identity as an eternal servant of Kṛṣṇa. In this way one can engage his senses in the service of the Lord. Such engagement is called pure devotional service.

A pure devotee accepts the transcendental loving service of the Lord but rejects ali kinds of liberation for his personal sense gratification. In Śrīmad-Bhāgavatam (3.29.11-13) Lord Kapila explains that as soon as a pure devotee hears the glories and transcendental qualities of the Supreme Personality of Godhead, who is seated in everyone's heart, his mind immediately flows toward the Lord, just as the waters of the Ganges flow toward the sea. Such spontaneous attraction to the service of the Supreme Personality of Godhead is most important to pure devotional service. Devotional service is pure when one engages in the service of the Supreme Lord without any motive and without being hampered with material impediments. The pure devotee does not desire to live on the same planet with the Supreme Lord, nor does he desire the same opulence as the Lord, nor does he desire to have the same form as the Lord, nor to live with Him side by side, nor to merge into His existence, etc. Even if the devotee were offered such rewards by the Lord, he would reject them. The point is that a devotee is so much absorbed in the transcendental loving service of the Lord that he has no time to think of any benefit beyond his immediate engagement. Just as an ordinary materialistic businessman thinks of nothing else when he is absorbed in his business, a pure devotee, when engaged in the service of the Lord, does not think of anything beyond that engagement.

If one is so absorbed in the rendering of service, he can be understood to be elevated to the highest position of bhakti. By such transcendental loving service alone can one surpass the influence of māyā and relish pure love of Godhead. As long as one desires material benefit or liberation, which are called the two witches of allurement, he cannot relish the taste of transcendental loving service to the Supreme Lord.

There are three stages of devotional service: The first is the beginning stage of cultivation, the second is the realization of service, and the third, the supreme stage, is the attainment of love of Godhead. There are nine different methods of cultivating devotional service-such as hearing, chanting, remembering, etc.-and all these processes are employed in the first stage. If one is engaged in chanting and hearing with devotion and faith, his material misgivings gradually become vanquished. As his faith in devotional service gradually increases, he becomes assured of a higher perfectional position. In this way one can become firmly fixed in devotion, increase his taste for it, become attached and feel ecstasy. This ecstasy occurs in the preliminary stage of love of Godhead. Attainment of ecstasy is produced by execution of devotional service. When one continues the process of hearing and chanting, attachment grows and assumes the name of love of Godhead.

When one attains the third stage of transcendental love of God, there occur further developments known as transcendental affection, emotion, ecstasy, and extreme and intense attachment. These are technically known by the terms rāga, anurāga, bhāva and mahābhāva. The progress from one stage to another can be compared to the thickening of sugar candy juice. In the first stage sugar candy juice is like a thin liquid. When, by evaporation, it becomes thicker and thicker, it turns into molasses. Finally it turns into granules and becomes sugar, rock candy and so on. Just as liquid sugar juice progresses from one stage to another, similarly transcendental love for the Supreme Lord develops by stages.

When one actually becomes situated on the transcendental platform, he becomes steady. Unless one is so situated, his position may not be steady and he may fall down. When one is actually situated transcendentally, there is no fear of falling down. This stage of understanding is technically called sthāyi-bhāva. There are even stages beyond this position, and they are known as vibhāva, anubhava, sāttvika and vyabhicārī. After one attains these, there is actually an exchange of rasa, or transcendental activity with the Supreme Lord. This exchange in loving reciprocation between the lover and the beloved is generally called kṛṣṇa-bhakti-rasa. It should be noted that the transcendental loving exchanges stand on the steadfast position of sthāyi-bhāva, as explained before. The basic principle of vibhāva is sthāyi-bhāva, and all other activities are auxiliary for the development of transcendental love.

The ecstasy of transcendental love has two components-the context and the cause of the excitement. The context is also divided into two parts-the subject and the object. The exchange of devotional service is the subject, and Kṛṣṇa is the object. The transcendental qualities are the causes of excitement. This means that the transcendental qualities of Kṛṣṇa excite the devotee to serve Him. The impersonal (Māyāvādī) philosophers say that the Absolute Truth has no specific qualities, but the Vaiṣṇava philosophers say that the Absolute Truth is described as nirguṇa (without qualities) because He has no material qualities. This is not to say that He does not have spiritual qualities. Indeed, the Lord's spiritual qualities are so great and so enchanting that they can even attract a liberated person. This is explained in the ātmārāma verse of the Śrīmad-Bhāgavatam where it is said that those who are already situated on the platform of self-realization are attracted by the transcendental qualities of Kṛṣṇa. This means that Kṛṣṇa's qualities are not material but pure and transcendental.

The higher stage of ecstasy can be characterized by the following thirteen transcendental activities: (1) dancing, (2) rolling on the floor, (3) singing, (4) clapping, (5) bristling of the hairs of the body, (6) thundering, (7) yawning, (8) breathing heavily, (9) forgetting social conventions, (10) salivating, (11) laughing, (12) aching, (13) coughing. All these symptoms are not awakened simultaneously; they act according to the exchange of transcendental relationships. Sometimes one symptom is prominent, and at another time another is prominent.

The transcendental rasas, or relationships, can be divided into five. The initial stage is called śānta-rati, wherein one who is liberated from material contamination appreciates the greatness of the Supreme Personality of Godhead. One who attains this stage does not exactly engage in the transcendental loving service of the Lord, for this is a neutral stage. In the second stage, which is called dāsya-rati, a person appreciates his position as being everlastingly subordinate to the Supreme Lord, and he understands that he is eternally dependent on the causeless mercy of the Supreme Person. At that same time there is an awakening of natural affection, such as is felt by a son who grows up and begins to appreciate his father's benedictions. At this stage the living entity wants to serve the Supreme Lord instead of serving māyā, illusion. In the third stage, called sakhya-rati, transcendental love is developed, and one associates with the Supreme on an equal level of love and respect. As this stage is further developed, there is joking and such relaxed exchanges as laughing and so on. On this level there are fraternal exchanges with the Supreme Person, and one is free from all bondage. At this stage one practically forgets his inferior position as a living entity, but at the same time he has the greatest respect for the Supreme Person.

In the fourth stage, called vātsalya-rati, the fraternal affection evinced in the preceding stage develops into paternal affection. At this time the living entity tries to be the parent of God. Instead of worshiping the Lord, the living entity, as a parent of the Supreme, becomes an object of worship for the Supreme Person. At this stage the Lord depends on the mercy of His pure devotee and puts Himself under the control of the devotee to be raised. The devotee in this stage attains the position wherein he can embrace the Supreme Lord and even kiss His head. In the fifth stage, called madhura-rati, there is an actual transcendental exchange of conjugal love between the lover and the beloved. It is at this stage that Kṛṣṇa and the damsels of Vraja glanced at one another, for on this platform there is an exchange of loving glances, motions of the eyes, pleasant words, attractive smiles, etc.

Besides these five primary rasas, or relationships, there are seven secondary rasas which consist of laughing, having wonderful visions, entering into a chivalrous relationship, experiencing pity, feeling anger and experiencing ghastliness and devastation. For example, Bhīṣma related to Kṛṣṇa as a warrior in the chivalrous rasa. Hiraṇyakaśipu, however, experienced an exchange of the ghastly and devastating rasa. The five primary rasas constantly remain within the heart of the pure devotee, and the seven secondary rasas sometimes appear and disappear to enrich the flavors and tastes of the primary ones. After enriching the primary rasas, they disappear.

Examples of śānta-bhaktas, or devotees in the neutral stage, are the nine yogīs named Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Avirhotra, Draviḍa or Drumila, Camasa and Karabhājana. The four Kumāras (Sanaka, Sanandana, Sanatkumāra and Sanātana) are also examples of this stage. Examples of devotees in the second stage, the dāsya stage of servitorship, are Raktaka, Citraka and Patraka in the Gokula rasa. These all function as servants of Kṛṣṇa. In Dvārakā there is Dāruka, and in the Vaikuṇṭha planets there are Hanumān and others. Devotees in the third stage, the stage of friendship, are Śrīdāmā in Vṛndāvana and Bhīma and Arjuna in Dvārakā and on the Battlefield of Kurukṣetra. There are many others also. As far as those relating to Kṛṣṇa in paternal love, they include devotees like Yaśodā and Mahārāja Nanda-that is, Kṛṣṇa's mother, father, uncle and similar relatives. In conjugal love there are the damsels of Vraja, Vṛndāvana, and the queens and goddesses of fortune in Dvārakā. No one can count the vast number of devotees in this rasa.

Attachment to Kṛṣṇa can also be broken down into two categories. On one platform there is attachment with awe and veneration. This type of attachment might be characterized by a certain lack of freedom, and it is exhibited in Mathurā and in the Vaikuṇṭha planets. In these abodes of the Lord, the spirit of transcendental loving service is restricted. However, in Gokula Vṛndāvana, love is freely exchanged, and although the cowherd boys and damsels of Vṛndāvana know that Kṛṣṇa is the Supreme Personality of Godhead, they do not show awe and veneration because of the great intimacy of their relationship with Him. In the five principal transcendental relationships, awe and veneration are sometimes impediments obscuring the Lord's actual greatness and sometimes they actually impede one's service to the Lord. When there is friendship, paternal affection and conjugal love, however such awe and veneration are reduced. For instance, when Kṛṣṇa appeared as the son of Vasudeva and Devakī, His parents prayed to the Lord with awe and veneration because they understood that the Supreme Lord Kṛṣṇa or Viṣṇu had appeared before them as their little child. This is confirmed in Śrīmad-Bhāgavatam (10.44.51). Although the Supreme Lord was present as their child, Devakī and Vasudeva began to pray to Him. Similarly, when Arjuna saw the universal form of the Lord, he was so afraid that he begged pardon for his dealings with Kṛṣṇa as an intimate friend. As a friend, Arjuna often behaved unceremoniously with the Lord, and upon seeing the awesome universal form, Arjuna said:

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi
yac cāvahāsārtham asatkṛto 'si
vihāra-śayyāsana-bhojaneṣu

eko ’thavāpy acyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam

”I have in the past addressed You as ’O Kṛṣṇa,’ ’O Yādava,’ ’O my friend,’ without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.” (Bg. 11.41-42)

Similarly, when Kṛṣṇa was playing jokes on Rukmiṇī, she feared that Kṛṣṇa might leave her and became so perturbed that she dropped the fan with which she was fanning Him and fainted, falling unconscious on the floor. As far as Yaśodā, Kṛṣṇa’s mother in Vṛndāvana, is concerned, it is stated in Śrīmad-Bhāgavatam (SB 10.8.45):

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam

The Personality of Godhead, who is worshiped by all the Vedas and Upaniṣads, as well as by the sāṅkhya system of philosophy and all authorized scriptures, was considered to be born in her womb. It is also stated (SB 10.9.12) that Mother Yaśodā bound the child Kṛṣṇa with a rope, as if He were an ordinary son born of her body. Similarly, there are other descriptions of Kṛṣṇa’s being treated as an ordinary person (SB 10.18.24). Indeed, when He was defeated in games with His friends, the cowherd boys, Kṛṣṇa would carry them-notably Śrīdāmā-on His shoulders.

Regarding the dealings of the gopīs with Sri Kṛṣṇa in Vṛndāvana, it is described (SB 10.30.36-40) that when Sri Kṛṣṇa took Śrīmatī Rādhikā alone from the rāsa dance, She thought that Kṛṣṇa had left all the other gopīs. Although they were all equally beautiful, He satisfied Her in this way, and She began to think proudly, ”My dear Lord Kṛṣṇa has left the beautiful gopīs, and He is satisfied with Me alone.” In the forest, She told Kṛṣṇa, ”My dear Kṛṣṇa, I am unable to move anymore. Now if You like You can take Me wherever You desire.” Kṛṣṇa replied, ”Come lean against My shoulder,” and as soon as He said this, He disappeared, whereupon Śrīmatī Rādhikā repined greatly.

When Kṛṣṇa disappeared from the scene of the rāsa dance, all the gopīs began to repent, saying, ”Dear Kṛṣṇa! We have come here and have left aside our husbands, sons, relatives, brothers and friends! Neglecting their advice, we have come to You, and You best know the reason for our coming here. You know that we have come because we are captivated by the sweet sound of Your flute. But You are so cunning that in the dead of night You have left girls and women like us! This is not very good for You.”

The word śama means controlling the mind and keeping it from being diverted in various ways by fixing it on the Supreme Personality of Godhead. When one’s mind is fixed on the Supreme Lord, he is known to be situated on the śama platform. On that platform the devotee understands that Kṛṣṇa is the basic principle behind everything that is within one’s experience. This is also explained in Bhagavad-gītā (Bg. 7.19). Such a person can understand that Kṛṣṇa is present in everything and is distributed all over the cosmic manifestation. Although everything is under the control of the Supreme Lord and is situated in His energy, everything is nonetheless different from Kṛṣṇa in His personal form. It is also stated in Bhakti-rasāmṛta-sindhu that one who understands this, whose intelligence is fixed on Kṛṣṇa, has attained the platform of śama. Moreover, the Supreme Personality of Godhead says: śamo manniṣṭhatā buddheḥ: Unless one is elevated to the platform of śānta-rati, he cannot be fixed in knowledge of the greatness of Kṛṣṇa or of the diffusion of His different energies, which are the cause of all manifestations. This same point is explained in Śrīmad-Bhāgavatam (SB 11.19.36):

śamo manniṣṭhatā buddher
dama indriya-saṁyamaḥ
titikṣā duḥkha-sammarṣo
jihvopastha jayo dhrtiḥ

Stability of mind can be achieved by one who has concluded that the Supreme Personality of Godhead is the original source of everything. And when one can control his senses, that is called śama. When one is ready to tolerate all kinds of sufferings in order to control the senses and keep the mind steady, that is called titikṣā, or tolerance. And when one can control the urges of the tongue and genitals, that is called dhṛtiḥ. From dhṛtiḥ, one becomes dhīra, pacified. A pacified person is never disturbed by the urges of the tongue and the genitals.

If one can fix his mind on Kṛṣṇa without deviation, he can attain a steadfast position in Kṛṣṇa consciousness, śānta-rasa. When one attains śānta-rasa, unflinching faith in Kṛṣṇa is established, and all material desires cease. These specific characteristics of śānta-rasa-unflinching faith in Kṛṣṇa and cessation of all desires which are not connected with Kṛṣṇa-are common to all other rasas as well, just as sound is generally present in all other elements (air, fire, water and earth) because it is produced from the sky. Similarly, these two characteristics of śānta-rasa are present in other transcendental relationships, such as dāsya (servitorship), sakhya (fraternity), vātsalya (paternal affection), and the madhura-rasa (conjugal love).

When we speak of non-Kṛṣṇa, or desire which has no connection with Kṛṣṇa, this does not mean that anything exists without Kṛṣṇa. Actually there cannot be anything ”non-Kṛṣṇa” because everything is a product of the energy of Kṛṣṇa. Since Kṛṣṇa and His energies are identical, everything is Kṛṣṇa indirectly. For example, consciousness is common to every living entity, but when consciousness is purely centered on Kṛṣṇa (Kṛṣṇa consciousness), it is pure, and when consciousness is centered on something other than Kṛṣṇa, or when it is directed to sense gratification, it may be called non-Kṛṣṇa consciousness. Thus it is in the polluted state that the conception of non-Kṛṣṇa comes. In the pure state, however, there is nothing but Kṛṣṇa consciousness.

Active interest in Kṛṣṇa-the understanding that Kṛṣṇa is mine or that I am Kṛṣṇa’s, and that therefore my business is to satisfy the senses of Kṛṣṇa-is typical of a higher stage than the neutrality of the śānta-rasa. Simply by understanding the greatness of Kṛṣṇa, one can achieve the status of śānta-rasa, in which the worshipable object may be the impersonal Brahman or Paramātmā. Worship of the impersonal Brahman and the Paramātmā is conducted by those engaged in empiric philosophical speculation and mystic yoga. However, when one develops even further in Kṛṣṇa consciousness, or spiritual understanding, he can appreciate that the Paramātmā, the Supersoul, is the eternal worshipable object, and he surrenders unto Him. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate

(Bg. 7.19): ”After many, many births of worshiping Brahman and Paramātmā, when one surrenders unto Vāsudeva as the supreme master and accepts himself as the eternal servitor of Vāsudeva, he becomes a great transcendentally realized soul.” At that time, due to his thick and thin relationship with the Supreme Absolute Truth, one begins to render some sort of transcendental loving service to the Supreme Personality of Godhead. Thus the neutral relationship known as śānta-rasa is transformed into dāsya-rasa, servitorship.

On the platform of dāsya-rasa, the greatest quantity of awe and veneration of the Supreme Lord is exhibited. That is, in the dāsya-rasa, the greatness of the Supreme Lord is appreciated. It should be noted here that on the platform of śānta-rasa there is no spiritual activity, but on the platform of dāsya-rasa, service begins. Thus in the dāsya-rasa the quality of the śānta-rasa is exhibited, and, in addition, there is consciousness of the transcendental taste of service.

Transcendental qualities are certainly present in the śānta-rasa and dāsya-rasa, but beyond these there is another quality, confidential attachment, which is pure transcendental love. This loving confidence in the Supreme Personality is technically known as viśrambha. On the platform of viśrambha, fraternity, there is no sense of awe or veneration towards the Supreme Personality of Godhead. Thus in the transcendental fraternal relationship known as sakhya-rasa, there are three transcendental characteristics: the sense of greatness, the sense of service, and the sense of intimacy without awe or veneration. Thus in the sakhya-rasa, the relationship of fraternity, the transcendental qualities are further increased.

Similarly, on the platform of paternal affection (vātsalya-rasa) there are four qualities. In addition to the three qualities already mentioned, there is the sense that the Supreme Lord is dependent on the mercy of the devotee. As a parent of the Supreme Personality of Godhead, the devotee sometimes chastises the Lord and considers himself to be the Lord’s maintainer. This transcendental sense of being the maintainer of the supreme maintainer is very pleasing both to the devotee and to the Supreme Lord.

The Lord instructed Śrīla Rūpa Gosvāmī to write the transcendental literature named Bhakti-rasāmṛta-sindhu, the science of devotional service, and indicate therein the substance of these five transcendental relationships. It is explained in that great literature how the transcendental relationship of śānta-rasa, taking the shape of unflinching faith in Kṛṣṇa, is further developed into dāsya-rasa with the spirit of service, and then to sakhya-rasa or undeterred fraternity, and further to the transcendental platform of paternal love, wherein one feels himself to be maintaining the Lord. All these relationships culminate on the highest platform of conjugal love (madhura-rasa), wherein all these transcendental relationships exist simultaneously.

21.7 Chapter Two

Sanātana Gosvāmī

vande ’nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco ’pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ
[Cc. Madhya 20.1]

I offer my respectful obeisances unto Lord Caitanya Mahāprabhu, by whose mercy even a person in the lowest form of life can find direction in transcendental devotional service to the Lord.

After Lord Caitanya accepted the renounced order of life (sannyāsa), He traveled all over India. During this period He went to Maldah, a district in Bengal. In that area there was a village named Rāmakeli, where two government ministers of the Nawab Hussain Shah’s regime lived. These two ministers were named Dabira Khāsa and Sākara Mallika, and they were later to be renamed Sanātana Gosvāmī and Rūpa Gosvāmī. Being inspired by Lord Caitanya, they decided to retire from government service and join His saṅkīrtana movement.

Upon making this decision, the two brothers at once took steps to leave their material engagements, and they appointed two learned brāhmaṇas to perform certain Vedic religious rituals that would enable them to achieve complete freedom for the devotional service of Kṛṣṇa. These preliminary activities are known as puraścaryā. These ritualistic functions demand that three times a day one worships and offers respects to his forefathers, offers oblations to a fire, and respectfully offers food to a learned brāhmaṇa. Five items-time, worship, offering of respect, offering of oblation into the fire and offering of food to a brāhmaṇa-comprise puraścaryā. This and other rituals are mentioned in the hari-bhakti-vilāsa, the authoritative book of directions.

After performing these religious rituals, the younger brother, Sākara Mallika (Rūpa Gosvāmī), returned home with an immense amount of money which he had acquired during his government service. Indeed, the silver and gold coins he brought back filled a large boat. After arriving home, he divided the accumulated wealth first in twain and distributed one part to the brāhmaṇas and Vaiṣṇavas. Thus for the satisfaction of the Supreme Personality of Godhead, he distributed fifty percent of his accumulated wealth to persons engaged in the Supreme Lord’s transcendental loving service. Brāhmaṇas are meant to understand the Absolute Truth, and once they understand the truth and actually engage in the loving service of the Lord, they can be called Vaiṣṇavas. Both brāhmaṇas and Vaiṣṇavas are supposed to be fully engaged in transcendental service, and Rūpa Gosvāmī, considering their important transcendental position, gave them fifty percent of his wealth. The remaining fifty percent was again divided in twain-he distributed one part to his relatives and dependent family members, and the other he kept for personal emergencies.

Such distribution of personal wealth is very instructive for all who desire to be elevated in spiritual knowledge. Generally a person bequeaths all his accumulated wealth to his family members and then retires from family activities in order to make progress in spiritual knowledge. Here, however, we find the behavior of Rūpa Gosvāmī to be exemplary; he gave fifty percent of his wealth for spiritual purposes. This should serve as an example for everyone. The twenty-five percent of his accumulated wealth which he kept for personal emergencies was deposited with a good business firm, since in those days there were no banks. Ten thousand coins were deposited for expenditures incurred by his elder brother, Sanātana Gosvāmī.

At this time Rūpa Gosvāmī received information that Lord Caitanya Mahāprabhu was preparing to proceed to Vṛndāvana from Jagannātha Purī. Rūpa Gosvāmī sent two messengers to get actual information of the Lord’s itinerary, and he made his own plans to go to Mathurā to meet the Lord. It appears that Rūpa Gosvāmī got permission to join Lord Caitanya, but Sanātana Gosvāmī did not.

Therefore Sanātana Gosvāmī entrusted the responsibilities of his government service to his immediate assistants, and he remained home to study Śrīmad-Bhāgavatam. In fact, he even engaged some ten or twenty learned brāhmaṇas and began an intensive study of Śrīmad-Bhāgavatam in their company. While he was thus engaged, he submitted sick-leave reports to his employer, the Nawab. However, the ruler was so anxious for Sanātana Gosvāmī's advice in government matters that he suddenly appeared at his house. When the Nawab entered the house where Sanātana Gosvāmī and the brāhmaṇas were assembled, they all stood up to receive him respectfully, and they offered him a place to sit.

"You have submitted sick reports," the Nawab told Sanātana Gosvāmī: "But I sent my physician to see you, and he reported that you have no illness at all. Since I did not know why you were submitting sick reports and not attending to your service, I have personally come to see you. Frankly, I am much perturbed by your behavior. As you know, I completely depend on you and your responsible work in government. I was free to act in other matters because I was depending on you, but if you do not join me, your past devotion will be spoiled. Now, what is your intention? Please tell me."

On hearing this, Sanātana Gosvāmī replied that he was unable to continue work and that it would be very kind of the Nawab to appoint someone else to execute the work that was entrusted to him. Upon hearing this, the Nawab became very angry and said, "Your elder brother lives like a hunter, and if you also retire from the administration, everything will be finished." It was said that the Nawab used to treat Sanātana Gosvāmī like a younger brother. Since the Nawab was principally engaged in conquering different parts of the country and also in hunting, he depended largely on Sanātana Gosvāmī for government administration. Thus he pleaded with him: "If you also retire from government service, how will the administration carry on?"

"You are the governor of Gauḍa," Sanātana Gosvāmī replied very gravely, "and you punish different kinds of criminals in different ways. So you are at liberty to punish anyone according to his activity." By this reply Sanātana Gosvāmī was indicating that since the governor was engaged in hunting animals and in killing men to expand his kingdom, let both of them suffer according to the acts they were performing.

The Nawab was intelligent, and he understood Sanātana Gosvāmī's purpose. He left the house in an angry mood, and shortly afterward he went off to conquer Orissa. He ordered the arrest of Sanātana Gosvāmī and commanded that he be held until he returned. Upon learning that his elder brother had been arrested by the Nawab, Rūpa Gosvāmī sent information that ten thousand coins were being held in the custody of a grocer in Gauḍa (Bengal) and that this money could be used as ransom for his brother. Sanātana also offered five thousand coins to the keeper of the jail in which he was being held in custody. He advised the jailkeeper to gladly accept the five thousand coins from him and let him go because by accepting the money he would not only be materially benefited but would also be acting very righteously by freeing Sanātana for spiritual purposes.

"Of course I can let you go," the jailkeeper replied, "for you have done many services for me, and you are in government service. However, I'm afraid of the Nawab. What will he do when he hears that you are free? I'll have to explain everything to him. How can I accept such a proposal?" Sanātana then invented a story which the jailkeeper might submit to the Nawab-as to how he had escaped-and he raised his offer to ten thousand coins. Greedy to get the money, the jailkeeper agreed to the proposition and let him go. In the meantime, Rūpa Gosvāmī, with his younger brother Śrī Vallabha, had started for Vṛndāvana to meet Caitanya Mahāprabhu.

Sanātana then proceeded to go to see the Lord. He did not travel on the open road but went through the jungles until he arrived at a place in Bihar called Pātaḍā. There he rested in a hotel, but the hotelkeeper was informed by an astrologer employed there that Sanātana Gosvāmī had some gold coins with him. The hotelkeeper, desiring to get the money, spoke to Sanātana with seeming respect.

"Just take your rest tonight," he told him, "and in the morning I shall arrange for you to get out of this jungle trap." However, Sanātana was suspicious of his behavior, and he inquired from his servant Īśāna whether he had money, and Īśāna told him that he had seven gold coins. Sanātana did not like the idea of the servant carrying such money. He became angry with him and said, "Why do you carry this death knell on the road?"

Sanātana at once took the gold coins and offered them to the hotelkeeper. He then requested that the hotelkeeper help him through the jungle. He informed him that he was on a special journey for the government and that since he could not travel on the open road, it would be very kind if the hotelkeeper would help him through the jungles and over the mountains.

"I understood that you had eight coins with you, and I was thinking of killing you to take them," the hotelkeeper confessed. "But I can understand that you are such a good man that you don't have to offer me the money."

"If you don't accept these coins, then someone else will take them from me," Sanātana replied. "Someone will kill me for them, so it is better that you take them. I offer them to you." The hotelkeeper then gave him all assistance, and that very night he helped him get past the hills.

When Sanātana emerged from the hills, he requested that his servant go home with the one coin that he still had with him, for Sanātana decided that he would go on alone. After the departure of his servant, Sanātana felt completely free. With torn clothing and a waterpot in hand, he began to proceed toward Lord Caitanya Mahāprabhu. On the way, he met his rich brother-in-law who was also in the government service and who offered him an excellent blanket, which Sanātana accepted at his special request. Then he parted from him and went on alone to see Caitanya Mahāprabhu at Benares.

When he reached Benares, he understood that the Lord was there, and he became overjoyed. He was informed by the people that the Lord was staying at the house of Candraśekhara Ācārya, and Sanātana went there. Although Caitanya Mahāprabhu was inside the house, He could understand that Sanātana had arrived at the door, and He asked Candraśekhara to call the man who was sitting there. "He is a Vaiṣṇava, a great devotee of the Lord," Caitanya Mahāprabhu said. Candraśekhara came out to see the man, but he saw no Vaiṣṇava at the door. He saw only a man who appeared to be a mendicant. The Lord then asked to see the mendicant, and when Sanātana entered the courtyard, Lord Caitanya hurriedly came to see and embrace him. When the Lord embraced him, Sanātana became overwhelmed with spiritual ecstasy, and he said, "My dear Lord, please do not touch me." But both of them embraced each other and began to cry. Seeing Sanātana and Lord Caitanya acting thus, Candraśekhara was struck with wonder. At length, Caitanya Mahāprabhu asked Sanātana to sit down with Him on a bench. He was touching the body of Sanātana with His hand, and Sanātana asked Him again, "My dear Lord, please do not touch me."

”I am touching you just for My purification,” the Lord replied, ”for you are a great devotee. By your devotional service you can deliver the whole universe and enable everyone to go back to Godhead.”

The Lord proceeded to quote a verse from Śrīmad-Bhāgavatam to the effect that a person who is a devotee of Lord Kṛṣṇa and is one hundred percent engaged in devotional service is far better than a brāhmaṇa who is versed in all the Vedic literatures but who does not engage in the devotional service of the Lord. Because he is carrying the Supreme Lord within his heart, the devotee can purify everyplace and everything.

In the Vedic literatures it is also stated that the Supreme Personality of Godhead does not recognize a person who is very learned in all the divisions of the Vedas, but, rather, He likes a person who is a devotee, even though he may be born in a low family. If one offers charity to a brāhmaṇa who is not a devotee, the Lord does not accept; but if something is offered to a devotee, the Lord accepts. In other words, whatever a person wishes to offer the Lord may be given to His devotees. Caitanya Mahāprabhu also quoted Śrīmad-Bhāgavatam to the effect that if a brāhmaṇa is not a devotee of the Supreme Lord, then he is lower than the lowest of the low, even though he may be qualified with the twelve brahminical qualities and born in a high family. A devotee, although born in a caṇḍāla (dog-eater) family, can purify his whole family for one hundred generations, past and future, by devotional service, whereas a proud brāhmaṇa cannot even purify himself. It is said in the Hari-bhakti-sudhodaya (13.2):

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

”O devotee of the Lord, to see you is the perfection of the eyes, to touch your body is the perfection of bodily activities, and to glorify your qualities is the perfection of the tongue, for it is very rare to find a pure devotee like you.”

The Lord then told Sanātana that Kṛṣṇa is very merciful and is the deliverer of fallen souls. ”He has saved you from Mahāraurava,” the Lord said. This Mahāraurava, or hell, is described in Śrīmad-Bhāgavatam as a place meant for persons who are engaged in killing animals, for it is stated there that butchers or animal eaters go to that hell.

”I do not know the mercy of Kṛṣṇa,” Sanātana replied, ”but I can understand that Your mercy upon me is causeless. You have delivered me from the entanglement of material life.”

Then the Lord inquired: ”How did you get free from your custody? I understand that you were arrested.” Sanātana then narrated the whole story of his release. ”I have seen your two brothers,” the Lord then informed him, ”and I have advised them to proceed toward Vṛndāvana.”

Lord Caitanya then introduced Candraśekhara and Tapana Miśra to Sanātana, and Tapana Miśra pleasantly invited Sanātana to dine with him. The Lord requested Candraśekhara to take Sanātana to a barber and make him ”gentle,” for Sanātana had grown a long beard which Śrī Caitanya Mahāprabhu did not like. He not only asked Candraśekhara to provide Sanātana with a bath and clean shave but with a change of clothes as well.

After bathing, Candraśekhara gave him some good cloth. When Lord Caitanya was informed that Sanātana did not accept new garments but later accepted only some used garments from Tapana Miśra, He was very glad. The Lord went to Tapana Miśra's house for lunch and asked him to keep food for Sanātana. Tapana Miśra did not offer Sanātana food immediately, however, but after the Lord finished His eating there were some remnants of His foodstuff, and that was offered to Sanātana while the Lord took His rest.

After resting, Lord Caitanya introduced one Mahārāṣṭrīya brāhmaṇa, a devotee of His, to Sanātana, and that Mahārāṣṭrīya brāhmaṇa invited Sanātana to accept lunch daily at his place as long as he remained in Benares.

”As long as I remain in Benares, I will beg from door to door,” Sanātana said. ”But the Lord will be so good as to accept this invitation for daily lunch at your house.”

Lord Caitanya was very much pleased by this behavior of Sanātana, but He noticed the valuable blanket that was given to him by his brother-in-law while en route to Benares. Although Lord Caitanya was overlooking the blanket, Sanātana understood that He did not approve of such a valuable garment on his body, and therefore Sanātana decided to get rid of it. He immediately went to the bank of the Ganges, and there he saw a mendicant washing an old quilt. When Sanātana asked him to trade the old quilt for the valuable blanket, the poor mendicant thought that Sanātana was joking with him. ”How is this?” the mendicant upbraided him. ”You appear to be a very nice gentleman, but you are mocking me in this unmannerly way.

”I am not joking with you,” Sanātana informed him. ”I am very serious. Will you kindly exchange that torn quilt for this blanket?” Finally the mendicant exchanged his torn quilt for the blanket, and Sanātana returned to the Lord.

”Where is your valuable blanket?” the Lord immediately inquired. Sanātana informed Him about the exchange, and the Lord loved him for this and thanked him. ”You are intelligent enough, and you have now exhausted all your attraction for material wealth.” In other words, the Lord accepts a person for devotional service only when he is completely free from all materialistic possessions. The Lord then told Sanātana: ”It would not look good for you to be a mendicant and beg from door to door with such a valuable blanket on your body. It is contradictory and people would look on it with abhorrence.”

”Whatever I am doing to become free from material attachment is all Your mercy,” Sanātana replied. The Lord was very much pleased with him, and both of them discussed spiritual advancement.

Previous to this meeting between Lord Caitanya and Sanātana Gosvāmī, the Lord met a householder devotee named Rāmānanda Rāya. At that meeting, which is discussed in a later chapter, Lord Caitanya asked Rāmānanda Rāya questions, and Rāmānanda replied as if he were the teacher of the Lord. However, in this case Sanātana put questions to the Lord, and the Lord answered them Himself.

The instructions and teachings of Lord Caitanya are very important for people in general. He teaches the process of devotional service, which is the constitutional occupation of every living entity, for it is every man's duty to advance in spiritual science. Many subjects were thoroughly discussed in the talks between Lord Caitanya and Sanātana Gosvāmī. Due to the mercy of Lord Caitanya, Sanātana was able to put important questions before Him, and these questions were replied to properly.

By the meeting of Sanātana and Lord Caitanya, we learn that in order to understand spiritual subject matters, one must approach a spiritual master like Lord Caitanya Mahāprabhu and make submissive inquiries. It is also confirmed in Bhagavad-gītā (Bg. 4.34) that one should approach a man of authority and learn the science of spiritual life from him.

21.8 Chapter Three

Teachings to Sanātana Gosvāmī

From the instructions of Lord Caitanya to Sanātana Gosvāmī we can understand the science of God as it relates to God's transcendental form, His opulences, and His devotional service. Indeed, everything is being explained to Sanātana Gosvāmī by the Lord Himself. At that time, Sanātana fell at the feet of the Lord and with great humility asked about his own real identity. "I am born of a lower family," Sanātana said. "My associations are all abominable, and I am fallen, the most wretched of mankind. I was suffering in the dark well of material enjoyment, and I never knew the actual goal of my life. Indeed, I do not even know what is beneficial for me. Although I am what is known in the world as a great learned man, I am in fact so much of a fool that I myself even think that I am learned. You have accepted me as Your servant, and You have delivered me from the entanglement of material life. Now please tell me what my duty is in this liberated state."

By this plea, we can understand that liberation is not the final word in perfection. There must be activities in liberation. Sanātana clearly says, "You have saved me from the material existence. Now, after liberation, what is my duty?" Sanātana further inquired, "Who am I? Why are the threefold miseries always giving me trouble? And finally, tell me how I can be relieved from this material entanglement? I do not know how to question You about the advancement of spiritual life, but I beg that You kindly, mercifully, let me know everything that I need know."

This is the process of accepting a spiritual master. One should approach a spiritual master, humbly submit to him and then inquire from him about one's spiritual progress.

The Lord was pleased by Sanātana's submissive behavior, and He replied, "You have already received benediction from Lord Kṛṣṇa, and therefore you know everything and are free from all the miseries of material existence." The Lord further pointed out that because Sanātana was in Kṛṣṇa consciousness, he was naturally, by the grace of Kṛṣṇa, already conversant with everything. "Because you are a humble devotee," the Lord continued, "you are asking Me to confirm what you already know. This is very nice." These are the characteristics of a true devotee. In the Nārada-bhakti-sūtra it is said that one who is very serious about developing Kṛṣṇa consciousness has his desire to understand Kṛṣṇa fulfilled very soon by the grace of the Lord.

"You are a suitable person to protect the devotional service of the Lord," Caitanya Mahāprabhu continued. "Therefore it is My duty to instruct you in the science of God, and I will explain everything to you step by step."

It is the duty of a disciple approaching a spiritual master to inquire about his constitutional position. In conformity to that spiritual process, Sanātana has already asked, "What am l, and why am I suffering from the threefold miseries?" The threefold miseries are called adhyātmika, adhibhautika, and adhidaivika. The word adhyātmika refers to those miseries caused by the mind and body. Sometimes the living entity suffers bodily, and sometimes he is distressed mentally. Both are adhyātmika miseries. We experience these miseries even in the womb of our mother. As we well know, there are many types of miseries that take advantage of the delicate human body and give us pain. Miseries inflicted by other living entities are called adhibhautika. These living entities need not even be large, for there are many-such as bugs-that can make us miserable even while we are sleeping in bed. There are many insignificant living entities, like cockroaches, that sometimes give us pain, and there are also other living entities who are born on different kinds of planets and who give us miseries. As far as the adhidaivika miseries are concerned, these are natural disasters that originate with the demigods of the higher planets. For instance, we sometimes suffer from severe cold or hot weather, from a thunderbolt, or from earthquakes, tornadoes, droughts and many natural disasters. In any case, we are always suffering from either one or a combination of these three kinds of miseries.

Sanātana's inquiry was therefore an intelligent one. "What is the position of the living entities?" he asked. "Why are they always undergoing these three kinds of miseries?" Sanātana had admitted his weakness. Although he was known by the masses of people as a greatly learned man (and actually he was a highly learned Sanskrit scholar), and although he accepted this designation, he did not actually know what his constitutional position really was and just why he was subjected to the threefold miseries.

Approaching a spiritual master is not just a fashion but is a necessity for one who is seriously conscious of the material miseries and who wants to be free of them. It is the duty of such a person to approach a spiritual master. In this regard, we should note similar circumstances in Bhagavad-gītā. When Arjuna was perplexed by so many problems involving whether to fight or not, he accepted Lord Kṛṣṇa as his spiritual master. It was also a case of the supreme spiritual master instructing Arjuna about the constitutional position of the living entity.

In Bhagavad-gītā we are informed that the constitutional nature of the individual entity is spirit soul. He is not matter. As spirit soul, he is part and parcel of the supreme soul, the Absolute Truth, the Personality of Godhead. We also learn that it is the duty of the spirit soul to surrender, for only then can he be happy. The last instruction of Bhagavad-gītā is that the spirit soul surrender completely unto the supreme soul, Kṛṣṇa, and in that way realize happiness.

Here also, Lord Caitanya, answering the questions of Sanātana, repeats the same truth. There is a difference, however. Here Lord Caitanya does not give the information about the spirit soul that is already described in Bhagavad-gītā. Rather, He begins from the point where Kṛṣṇa ended His instruction. It is accepted by great devotees that Lord Caitanya is Kṛṣṇa Himself, and from this point of view He begins His instruction to Sanātana from the point where He ended His instructions to Arjuna in Bhagavad-gītā.

"Your constitutional position is that you are pure living soul," the Lord told Sanātana. "This material body cannot be identified with your real self; nor is your mind your real identity, nor your intelligence, nor false ego. Your identity is that of eternal servitor of the Supreme Lord Kṛṣṇa. Your position is that you're transcendental. The superior energy of Kṛṣṇa is spiritual in constitution, and the inferior external energy is material. Since you are between the material energy and the spiritual energy, your position is marginal.

Belonging to the marginal potency of Kṛṣṇa, you are simultaneously one with and different from Kṛṣṇa. Because you are spirit, you are not different from Kṛṣṇa, and because you are only a minute particle of Kṛṣṇa, you are different from Him."

This simultaneous oneness and difference always exists in the relationship between the living entities and the Supreme Lord. From the marginal position of the living entities, this conception of "simultaneously one and different" can be understood. The living entity is just like a molecular particle of sunshine, whereas Kṛṣṇa may be compared to the blazing, shining sun itself. Lord Caitanya compared the living entities to blazing sparks from a fire and the Supreme Lord to the blazing fire of the sun. In this connection, the Lord cites a verse from Viṣṇu Purāṇa (1.22.52):

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Everything that is manifested within this cosmic world is but the energy of the Supreme Lord. As fire emanating from one place diffuses its illumination and heat all around, so the Lord, although situated in one place in the spiritual world, manifests His different energies everywhere. Indeed, the whole cosmic creation is composed of different manifestations of His energy."

The energy of the Supreme Lord is transcendental and spiritual, and the living entities are part and parcel of that energy. There is another energy, however, called material energy, which is covered by the cloud of ignorance. This energy, which is material nature, is divided into three modes, or guṇas (goodness, passion and ignorance). Lord Caitanya quoted from Viṣṇu Purāṇa (1.3.2) to the effect that all inconceivable energies reside in the Supreme Personality of the Lord and that the whole cosmic manifestation acts due to the Lord's inconceivable energy.

The Lord also said that the living entities are known as kṣetrajña, or "knowers of the field of activities." In the Thirteenth Chapter of Bhagavad-gītā, the body is described as the field of activities, and the living entity as kṣetrajña, the knower of that field. Although the living entity is constitutionally conversant with spiritual energy, or has the potency to understand spiritual energy, he is covered by the material energy and consequently identifies the body with the self. This false identification is called "false ego." Deluded by this false ego, the bewildered living entity in material existence changes his different bodies and suffers various kinds of miseries. Knowledge of the living entity's true position is possessed to different extents by different types of living entities.

In other words, it is to be understood that the living entity is part and parcel of the spiritual energy of the Supreme Lord. Because the material energy is inferior, man has the ability to get uncovered from this material energy and utilize the spiritual energy. It is stated in Bhagavad-gītā that the superior energy is covered by the inferior energy. Due to this covering, the living entity is subjected to the miseries of the material world, and, in proportion to the different degrees of passion and ignorance, he suffers material miseries. Those who are a little enlightened suffer less, but on the whole everyone is subjected to material miseries due to being covered by the material energy.

Caitanya Mahāprabhu also quoted from the Seventh Chapter of Bhagavad-gītā in which it is stated that earth, water, fire, air, ether, mind, intelligence and ego all combine together to form the inferior energy of the Supreme Lord. The superior energy, however, is the real identity of the living being, and it is because of that energy that the whole material world functions. The cosmic manifestation, which is made of material elements, has no power to act unless it is moved by the superior energy, the living entity. It can actually be said that the conditioned life of the living entity is due to forgetfulness of his relationship with the Supreme Lord in the superior energy. When that relationship is forgotten, conditional life is the result. Only when man revives his real identity, that of eternal servitor to the Lord, does he become liberated.

21.9 Chapter Four

The Wise Man

Since no one can trace the history of the living entity's entanglement in material energy, the Lord says that it is beginningless. By beginningless it is meant that conditional life exists prior to the creation; it is simply manifested during and after the creation. Due to forgetfulness of his nature, the living entity, although spirit, suffers all kinds of miseries in material existence. It should be understood that there are also living entities who are not entangled in this material energy but are situated in the spiritual world. They are called liberated souls and are always engaged in Kṛṣṇa consciousness, devotional service.

The activities of those who are conditioned by material nature are taken into account, and in their next life, according to these activities, they are offered different types of material bodies. In the material world the conditioned spirit soul is subjected to various rewards and punishments. When he is rewarded for his righteous activities, he is elevated to the higher planets where he becomes one of the many demigods, and when he is punished for his abominable activities, he is thrown into hellish planets where he suffers the miseries of material existence more acutely. Caitanya Mahāprabhu gives a very nice example of this punishment. Formerly a king used to punish a criminal by dunking him in the river, raising him up again for breath and then again dunking him in the water. Material nature punishes and rewards the individual entity in just the same way. When he is punished, he is dunked in the water of material miseries, and when he is rewarded, he is taken out of it for some time. Elevation to the higher planets or to a higher life status is never permanent. One must again come down to be submerged in the water. All this is constantly going on in this material existence; sometimes one is elevated to higher planetary systems, and sometimes one is thrown into the hellish condition of material life.

In this regard Caitanya Mahāprabhu recites a verse from Śrīmad-Bhāgavatam taken from the instructions of Nārada Muni to Vasudeva, the father of Kṛṣṇa (SB 11.2.37):

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

In this quotation from the nine sages who were instructing Mahārāja Nimi, māyā is defined as ”forgetfulness of one's relationship with Kṛṣṇa.” Actually, māyā means ”that which is not.” It has no existence. Thus it is false to think that the living entity has no connection with the Supreme Lord. He may not believe in the existence of God, or he may think that he has no relationship with God, but these are all ”illusions,” or māyā. Due to absorption in this false conception of life, man is always fearful and full of anxieties. In other words, a godless concept of life is māyā. One who is actually learned in the Vedic literatures surrenders unto the Supreme Lord with great devotion and accepts Him as the supreme goal. When a living entity forgets the constitutional nature of his relationship with God, he is at once overwhelmed by the external energy. This is the cause of his false ego, his false identification of the body with the self. Indeed, his whole conception of the material universe arises from this false identification with the body, for he becomes attached to the body and its by-products. To escape this entanglement, he has only to perform his duty and to surrender unto the Supreme Lord with intelligence and devotion and with sincere Kṛṣṇa consciousness.

A conditioned soul falsely thinks himself happy in the material world, but if he is favored by the instructions of an unalloyed devotee, he gives up his desire for material enjoyment and becomes enlightened in Kṛṣṇa consciousness. As soon as one enters into Kṛṣṇa consciousness, his desire for material enjoyment is at once vanquished, and he gradually becomes free from material entanglement. There is no question of darkness where there is light, and Kṛṣṇa consciousness is the light that dispels the darkness of material sense enjoyment.

A Kṛṣṇa conscious person is never under the false conception that he is one with God. Knowing that he would not be happy by working for himself, he engages all his energies in the service of the Supreme Lord and thereby gains release from the clutches of illusory material energy. In this connection, Caitanya Mahāprabhu quotes the following verse from Bhagavad-gītā:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

”The divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” (Bg. 7.14)

Caitanya Mahāprabhu went on to teach that for each and every moment he is engaged in some fruitive activity, the conditioned soul forgets his real identity. Sometimes when he is fatigued, when he is tired of material activities, he wants liberation and hankers to become one with the Supreme Lord, but at other times he thinks that by working hard to gratify his senses he will be happy. In either case, he is covered by material energy. For the enlightenment of such bewildered conditioned souls, the Supreme Lord has presented voluminous Vedic literatures such as the Vedas, the purāṇas and the Vedānta-sūtra. These are all intended to guide the human being back to Godhead. Caitanya Mahāprabhu has given further instructions by explaining that when a conditioned soul is accepted by the mercy of the spiritual master and is guided by the Supersoul and the various Vedic scriptures, he becomes enlightened and makes progress in spiritual realization. It is because Lord Kṛṣṇa is always merciful upon His devotees that He has presented all these Vedic literatures by which one can understand his relationship with Him and can act on the basis of that relationship. In this way one is gifted with the ultimate goal of life.

Actually every living entity is destined to reach the Supreme Lord. Indeed, it is possible for everyone to understand his relationship with the Supreme. The execution of duties to attain perfection is known as devotional service, and in maturity such devotional service becomes love of God, the factual goal of life for every living being. Actually the living entity is not intended to achieve success in religious rituals, economic development or sense enjoyment. The living entity should not even desire success in liberation, what to speak of success in religion, economics and sense enjoyment. One's real desire should only be to achieve the stage of loving transcendental service to the Lord. The all-attractive features of Lord Kṛṣṇa help one in attaining this transcendental service, and it is by such service in Kṛṣṇa consciousness that one can realize the relationship between Kṛṣṇa and himself.

Concerning man's search for the ultimate goal of life, Caitanya Mahāprabhu relates a story from the commentary of Madhva which occurs in the Fifth Canto of Śrīmad-Bhāgavatam (Madhva-bhāṣya) Sarvajña to a poor man who came to him to have his future told. When Sarvajña saw the horoscope of the man, he was at once astonished that the man was so poor, and he said to him, ”Why are you so unhappy? From your horoscope I can see that you have a hidden treasure left to you by your father. However, the horoscope indicates that your father could not disclose this to you because he died in a foreign place, but now you can search out this treasure and be happy.” This story is cited because the living entity is suffering due to his ignorance of the hidden treasure of his Supreme Father, Kṛṣṇa. That treasure is love of Godhead, and in every Vedic scripture the conditioned soul is advised to find it. As stated in Bhagavad-gītā, although the conditioned soul is the son of the wealthiest personality-the Personality of Godhead-he does not realize it. Therefore Vedic literatures are given to him to help him search out his father and his paternal property.

The astrologer Sarvajña further advised the poor man: ”Don't dig on the southern side of your house to find the treasure, for if you do so you will be attacked by a poisonous wasp and will be baffled. The search should be conducted on the eastern side where there is actual light, which is called devotional service or Kṛṣṇa consciousness. On the southern side there are Vedic rituals, and on the western side there is mental speculation, and on the northern side there is meditational yoga.”

Sarvajña's advice should be carefully noted by everyone. If one searches for the ultimate goal by the ritualistic process, he will surely be baffled. Such a process involves the performance of rituals under the guidance of a priest who takes money in exchange for service. A man may think he will be happy by performing such rituals, but actually if he does gain some result from them, it is only temporary. His material distresses will continue. Thus he will never become truly happy by following the ritualistic process. Instead, he will simply increase his material pangs more and more. The same may be said for digging on the northern side, or searching for the treasure by means of the meditational yoga process. By this process a person thinks of becoming one with the Supreme Lord, but this merging into the Supreme is like being swallowed by a large serpent. Sometimes a large serpent swallows a smaller one, and merging into the spiritual existence of the Supreme is analogous. While the small serpent is searching after perfection, he is swallowed. Obviously there is no solution here. On the western side there is also an impediment in the form of a yakṣa, an evil spirit who protects the treasure. The idea is that a hidden treasure can never be found by one who asks the favor of a yakṣa in order to attain it. The result is that one will simply be killed. This yakṣa is the speculative mind, and in this case the speculative process of self-realization, or the jñāna process, is also suicidal.

The only possibility then is to search for the hidden treasure on the eastern side by the process of devotional service in full Kṛṣṇa consciousness. Indeed, that process of devotional service is the perpetual hidden treasure, and when one attains to it, he becomes perpetually rich. One who is poor in devotional service to Kṛṣṇa is always in need of material gain. Sometimes he suffers the bites of poisonous creatures, and sometimes he is baffled; sometimes he follows the philosophy of monism and thereby loses his identity, and sometimes he is swallowed by a large serpent. It is only by abandoning all this and becoming fixed in Kṛṣṇa consciousness, devotional service to the Lord, that one can actually achieve the perfection of life.

21.10 Chapter Five

How to Approach God

Actually all Vedic literature directs the human being toward the perfect stage of devotion. The paths of fruitive activities, speculative knowledge and meditation do not lead one to the perfectional stage, but by the process of devotional service the Lord actually becomes approachable. Therefore all Vedic literature recommends that one accept this process. In this regard, Caitanya Mahāprabhu quoted from the Lord's instructions to Uddhava in Śrīmad-Bhāgavatam:

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

"My dear Uddhava, neither philosophical speculation, nor meditational yoga, nor penances can give Me such pleasure as devotional service practiced by the living entities." (SB 11.14.20) Kṛṣṇa is dear only to the devotees, and He can only be achieved by devotional service. If a lowly born person is a devotee, he automatically becomes free from all contamination. Devotional service is the only path by which one can achieve the Supreme Person. This is the only perfection accepted by all Vedic literature. Just as a poor man becomes happy upon receiving some treasure, when one attains to devotional service, his material pains are automatically vanquished. As one advances in devotional service, he attains love of Godhead, and as he advances in this love, he becomes free from all material bondage. One should not think, however, that the disappearance of poverty and liberation from bondage are the end results of love of Kṛṣṇa. It is in relishing the reciprocation of loving service that love of Kṛṣṇa exists. In all Vedic literatures we find that the attainment of this loving relationship between the Supreme Lord and the living entities is the function of devotional service. Our actual function is devotional service, and our ultimate goal is love of Godhead. In all Vedic literatures it can be found that Kṛṣṇa is the ultimate center, for through knowledge of Kṛṣṇa all problems of life are solved.

Caitanya Mahāprabhu pointed out that although (according to Padma Purāṇa) there are different scriptures for worshiping different types of demigods, such instructions only bewilder people into thinking that the demigods are supreme. Yet if one carefully scrutinizes and studies the Purāṇas, he will find that Kṛṣṇa, the Supreme Personality of Godhead, is the only object of worship. For instance, in the Mārkaṇḍeya Purāṇa there is mention of Devī worship, or worship of the goddess Durgā or Kālī, but in this same caṇḍikā it is also stated that all the demigods-even in the shape of Durgā or Kālī-are but different energies of the Supreme Viṣṇu. Thus study of the Purāṇas reveals Viṣṇu, the Supreme Personality of Godhead, to be the only object of worship. The conclusion is that directly or indirectly, all types of worship are more or less directed to the Supreme Personality of Godhead, Kṛṣṇa. In Bhagavad-gītā it is confirmed that one who worships the demigods is in fact only worshiping Kṛṣṇa because the demigods are but different parts of the body of Viṣṇu, or Kṛṣṇa. That such worship of demigods is irregular is also stated in Bhagavad-gītā (Bg. 7.20-23 9.23) Śrīmad-Bhāgavatam confirms this irregularity by asking the question: "What is the object of worshiping the different types of demigods?" In Vedic literature there are various divisions of ritualistic activities; one is karma-kāṇḍa, or purely ritualistic activities, and another is jñāna-kāṇḍa, or speculation on the Supreme Absolute Truth. What then is the purpose of the ritualistic sections of Vedic literatures, and what is the purpose of different mantras or hymns that indicate worship of various demigods? And what is the purpose of philosophical speculation on the subject of the Absolute Truth? Śrīmad-Bhāgavatam replies that in actuality all of these methods defined in the Vedas indicate the worship of the Supreme Lord Viṣṇu. In other words, they are all indirect ways of worshiping the Supreme Personality of Godhead. Sacrifices contained in the ritualistic portions of these literatures are meant for the satisfaction of the Supreme Lord Viṣṇu. Indeed, because yajña, sacrifice, is specifically meant to satisfy Viṣṇu, another name for Viṣṇu is Yajñeśvara, or Lord of sacrifices.

Since neophytes are not all on the same transcendental level, they are advised to worship different types of demigods according to their situation in the different modes of material nature. The idea is that gradually such neophytes may rise to the transcendental plane and engage in the service of Viṣṇu, the Supreme Personality of Godhead. For instance, some neophytes who are attached to flesh eating are advised by the purāṇas to eat flesh after offering it to the deity Kālī.

The philosophical sections of the Vedic hymns are intended to enable one to distinguish the Supreme Lord from māyā. After one understands the position of māyā, he can approach the Supreme Lord in pure devotional service. That is the actual purpose of philosophical speculation, and this is confirmed in Bhagavad-gītā:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

It can thus be seen that all Vedic rituals and different types of worship and philosophical speculation ultimately aim at Kṛṣṇa.

Caitanya Mahāprabhu then told Sanātana Gosvāmī about Kṛṣṇa's multiforms and His unlimited opulence. He also described the nature of the spiritual manifestation, the material manifestation, and the manifestation of the living entity. He also informed Sanātana Gosvāmī that the planets in the spiritual sky, known as Vaikuṇṭhas, and the universes of the material manifestation are actually different types of manifestations, for they are the created manifestations of two different types of energy-the material and the spiritual energy. As far as Kṛṣṇa Himself is concerned, He is directly situated in His spiritual energy, or specifically in His internal potency. To help us understand the difference between the spiritual and material energies, there is a clear analysis of the two in the Second Canto of Śrīmad-Bhāgavatam. Śrīdhara Svāmī also gives a clear analytical study in his commentary on the first verse of the Tenth Canto of Śrīmad-Bhāgavatam. Śrīdhara Svāmī was accepted by Lord Caitanya as an authorized commentator on Śrīmad-Bhāgavatam, and Caitanya Mahāprabhu quoted his writings and explained that in the Tenth Canto of Bhāgavatam the life and activities of Kṛṣṇa are described because Kṛṣṇa is the shelter of all manifestations. Knowing this, Śrīdhara Svāmī worshiped and offered his obeisances unto Kṛṣṇa as the shelter of everything.

In this world there are two principles operating: One principle is the origin or shelter of everything, and the other principle is deduced from this original principle. The Supreme Truth is the shelter of all manifestations and is called āśraya. All other principles, which remain under the control of the āśraya-tattva, or the Absolute Truth, are called āśrita, or subordinate corollaries and reactions. The purpose of the material manifestation is to give the conditioned soul a chance to attain liberation and return to the āśraya-tattva, or the Absolute Truth. Since everything in the cosmic creation is dependent on the āśraya-tattva-the creative manifestation or Viṣṇu manifestation-the various demigods an? manifestations of energy, the living entities and all material elements are dependent on Kṛṣṇa, for Kṛṣṇa is the Supreme Truth. Thus Śrīmad-Bhāgavatam indicates that everything is sheltered by Kṛṣṇa directly and indirectly. Consequently perfect knowledge can be had only by an analytical study of Kṛṣṇa, as confirmed by Bhagavad-gītā.

Lord Caitanya then described the different features of Kṛṣṇa and requested that Sanātana Gosvāmī listen attentively. He then informed him that Kṛṣṇa, the son of Nanda Mahārāja, is the Absolute Supreme Truth, the cause of all causes and the origin of all emanations and incarnations. Yet in Vraja, or Goloka Vṛndāvana, He is just like a young boy and is the son of Nanda Mahārāja. His form, however, is eternal, full of bliss, and full of knowledge absolute. He is both the shelter of everything and the proprietor as well.

Caitanya Mahāprabhu also gives evidence from Brahma-saṁhitā of the transcendental properties of Lord Kṛṣṇa's body:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." (Bs. 5.1). In this way, Caitanya Mahāprabhu gives evidence that Kṛṣṇa is the original Personality of Godhead, full in all six opulences. It is Śrī Kṛṣṇa whose abode, known as Goloka Vṛndāvana, is the highest planetary system in the spiritual sky.

In addition, Lord Caitanya also quotes a verse from Śrīmad-Bhāgavatam (SB 1.3.28):

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

All incarnations are either direct expansions of Kṛṣṇa or, indirectly, expansions of the expansions of Kṛṣṇa. However, the name of Kṛṣṇa indicates the original Personality of Godhead. It is He who appears on this earth, in this universe or in any other universe, when there is a disturbance created by the demons, who are always trying to disrupt the administration of the demigods.

There are three different processes by which Kṛṣṇa can be understood: the empiric process of philosophical speculation, the process of meditation according to the mystic yoga system, and the process of Kṛṣṇa consciousness, or devotional service. By the method of philosophical speculation, the impersonal Brahman feature of Kṛṣṇa is understood. By the process of meditation or mystic yoga, the feature of the Supersoul, the all-pervading expansion of Kṛṣṇa, is understood. And by devotional service in full Kṛṣṇa consciousness, the original Personality of Godhead is realized. Lord Caitanya also quotes this verse from Śrīmad-Bhāgavatam (SB 1.2.11):

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhaga vān iti śabdyate

"Those who are knowers of the Absolute Truth describe the Absolute Truth in three features as impersonal Brahman, localized all-pervading Supersoul, and the Supreme Personality of Godhead, Kṛṣṇa." In other words, Brahman, the impersonal manifestation, Paramātmā, the localized manifestation, and Bhagavān, the Supreme Personality of Godhead, are one and the same. However, according to the process adopted, He is realized as Brahman, Paramātmā and Bhagavān.

By realizing the impersonal Brahman, one simply realizes the effulgence emanating from the transcendental body of Kṛṣṇa. This effulgence is compared to the sunshine. There is the sun-god, the sun itself and the sunshine which is the shining effulgence of that original sun-god. Similarly, the spiritual effulgence (brahmajyoti), impersonal Brahman, is nothing but the personal effulgence of Kṛṣṇa. To support this analysis, Lord Caitanya quotes one important verse from Brahma-saṁhitā in which Lord Brahmā says:

yasya prabhā prabhavato jagadaṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad-brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Supreme Personality of Godhead, by whose personal effulgence the unlimited brahmajyoti is manifested. In that brahmajyoti there are innumerable universes, and each is filled with innumerable planets." (Bs. 5.40)

Lord Caitanya further points out that the Paramātmā, the all-pervading feature situated in everyone's body, is but a partial manifestation or expansion of Kṛṣṇa, but because Kṛṣṇa is the soul of all souls, He is called Paramātmā, the Supreme Self. In this regard, Caitanya quoted another verse from Śrīmad-Bhāgavatam concerning the talks between Mahārāja Parīkṣit and Śukadeva Gosvāmī. While hearing of the transcendental pastimes of Kṛṣṇa in Vṛndāvana, Mahārāja Parīkṣit inquired from his spiritual master, Śukadeva Gosvāmī, as to why the inhabitants of Vṛndāvana were so much attached to Kṛṣṇa. To this question Śukadeva Gosvāmī answered:

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagaddhitāya so 'py atra
dehīvābhāti māyayā

"Kṛṣṇa should be known as the soul of all souls, for He is the soul of all individual souls and the soul of the localized Paramātmā as well. At Vṛndāvana He was acting just like a human being to attract people and to show that He is not formless." (SB 10.14.55)

The Supreme Lord is as much an individual as other living beings, but He is different in that He is the Supreme and all other living beings are subordinate to Him. All other living beings can also enjoy spiritual bliss, eternal life and full knowledge in His association. Lord Caitanya quotes a verse from Bhagavad-gītā in which Kṛṣṇa, telling Arjuna of His different opulences, points out that He Himself enters this universe by one of His plenary portions, Garbhodakaśāyī Viṣṇu, and also enters into each universe as the Kṣīrodakaśāyī Viṣṇu, and then expands Himself as the Supersoul in everyone's heart. Lord Kṛṣṇa Himself indicates that if anyone wants to understand the Supreme Absolute Truth in perfection, he must take to the process of devotional service in full Kṛṣṇa consciousness. Then it will be possible for him to understand the last word of the Absolute Truth.

21.11 Chapter Six

His Forms Are One and the Same

By devotional service one can understand that Kṛṣṇa first of all manifests Himself as svayam-rūpa, His personal form, then as tadekātma-rūpa, and then as āveśa-rūpa. It is in these three features that He manifests Himself in His transcendental form. The feature of svayam-rūpa is the form by which Kṛṣṇa can be understood by one who may not understand His other features. In other words, the form by which Kṛṣṇa is directly understood is called svayam-rūpa, or His personal form. The tadekātma-rūpa is that form which most resembles the svayam-rūpa, but there are some differences in the bodily features. The tadekātma-rūpa is divided into two manifestations-the personal expansion (svāṁśa) and the pastime expansion (vilāsa). As far as the āveśa-rūpa is concerned, when Kṛṣṇa empowers some suitable living entity to represent Him, that living entity is called āveśa-rūpa, or śaktyāveśa-avatāra.

The personal form of Kṛṣṇa can be divided into two: svayam-rūpa and svayam-prakāśa. As far as His svayam-rūpa (or pastime form) is concerned, it is in that form that He remains always in Vṛndāvana with the inhabitants of Vṛndāvana. This personal form (svayam-rūpa) can be further divided into the prābhava and vaibhava forms. For instance, Kṛṣṇa expanded Himself in multiple forms during the rāsa dance in order to dance with each and every gopī who took part in forms in order to accommodate His 16,108 wives. There are some instances of great mystics' also expanding their bodily features in different ways, but Kṛṣṇa did not expand Himself by any yoga process. Each expansion of Kṛṣṇa was a separate individual. In Vedic history, Saubhari Ṛṣi, a sage, expanded himself into eight forms by the yoga process, but Saubhari Ṛṣi remained one. As far as Kṛṣṇa is concerned, when He manifested Himself in different forms, each and every one of them was a separate individual. When Nārada Muni visited Kṛṣṇa at different palaces at Dvārakā, he was astonished at this, and yet Nārada is never astonished to see expansions of a yogī's body, since he knows the trick himself. Yet in Śrīmad-Bhāgavatam it is stated that Nārada was actually astonished to see the expansions of Kṛṣṇa. He wondered how the Lord was present with His queens in each and every one of His 16,108 palaces. With each queen, Kṛṣṇa Himself was in a different form, and He was acting in different ways. In one form He was engaged in playing with His children, and in yet another form He was performing some household work. These different activities are conducted by the Lord when He is in His "emotional" forms, which are known as vaibhava-prakāśa expansions. Similarly, there are other unlimited expansions of the forms of Kṛṣṇa, but even when they are divided or expanded without limit, they are still one and the same. There is no difference between one form and another. That is the absolute nature of the Supreme Personality of Godhead.

In Śrīmad-Bhāgavatam it is stated that when Akrūra was accompanying both Kṛṣṇa and Balarāma from Gokula to Mathurā, he entered into the waters of the Yamunā River and could see in the waters all the planets in the spiritual sky. He also saw there the Lord in His Viṣṇu form as well as Nārada and the four Kumāras, who were worshiping Him. As stated in the Bhāgavata Purāṇa (SB 10.40.7):

anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvāṁ vai
bahumūrty-ekamūrtikam

There are many worshipers who are purified by different processes of worship-such as the Vaiṣṇavas or the Āryans-who also worship the Supreme Lord according to their convictions and spiritual understanding. Each process of worship involves understanding different forms of the Lord, as mentioned in scriptures, but the ultimate idea is to worship the Supreme Lord Himself.

In His vaibhava-prakāśa feature, the Lord manifests Himself as Balarāma. The Balarāma feature is as good as Kṛṣṇa Himself, the only difference being that the bodily hue of Kṛṣṇa is dark and that of Balarāma is fair. The vaibhava-prakāśa form was also displayed when Kṛṣṇa appeared before His Mother Devakī in the four-handed form of Nārāyaṇa, just when He entered the world. At the request of His parents, however, He transformed Himself into a two-handed form. Thus He sometimes manifests four hands and sometimes two. The two-handed form is actually vaibhava-prakāśa, and the four-handed form is prābhava-prakāśa. In His personal form, Kṛṣṇa is just like a cowherd boy, and He thinks of Himself in that way. But when He is in the Vāsudeva form, He thinks of Himself as the son of a kṣatriya and acts as a princely administrator.

In the two-handed form, as the cowherd son of Nanda Mahārāja, Kṛṣṇa fully exhibits His opulence, form, beauty, wealth, attractiveness and pastimes. Indeed, in some of the Vaiṣṇava literatures it is found that sometimes, in His form as Vāsudeva, He becomes attracted to the form of Govinda in Vṛndāvana. Thus as Vāsudeva He sometimes desires to enjoy as the cowherd boy Govinda does, although the Govinda form and the Vāsudeva form are one and the same. In this regard, there is a passage in the Fourth Chapter of the Lalita-mādhava (4.19), in which Kṛṣṇa addresses Uddhava as follows: "My dear friend, the form of Govinda, the cowherd boy, attracts Me. Indeed, I wish to be like the damsels of Vraja, who are also attracted by this form of Govinda." Similarly, in the Eighth Chapter, Kṛṣṇa says: "O how wonderful it is! Who is this person? After seeing Him, I am so attracted that I am now desiring to embrace Him just like Rādhikā."

There are also forms of Kṛṣṇa which are a little different, and these are called tadekātma-rūpa forms. These may be further divided into the vilāsa and svāṁśa forms, which in turn have many different features and can be divided into prābhava and vaibhava forms. As far as the vilāsa forms are concerned, there are innumerable prābhava-vilāsas by which Kṛṣṇa expands Himself as Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. Sometimes the Lord thinks of Himself as a cowherd boy, and sometimes He thinks of Himself as the son of Vasudeva, a kṣatriya prince, and this "thinking" of Kṛṣṇa is called His "pastimes." Actually He is in the same form in His vaibhava-prakāśa and prābhava-vilāsa, but He appears differently as Balarāma and Kṛṣṇa. His expansions as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are in the original catur-vyūha, or four-handed forms.

There are innumerable four-handed manifestations in different planets and different places, and they are manifested in Dvārakā and Mathurā eternally. From the four principal four-handed forms (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) there are manifest the principal twenty-four forms called vaibhava-vilāsa, and they are named differently according to the placement of different symbols (conch, mace, lotus and disc) in their hands. The four principal manifestations of Kṛṣṇa are found in each planet in the spiritual sky, and these planets are called Nārāyaṇaloka or Vaikuṇṭhaloka. In the Vaikuṇṭhaloka He is manifested in the four-handed form of Nārāyaṇa. From each Nārāyaṇa the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are manifested. Thus Nārāyaṇa is the center, and the four forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha surround the Nārāyaṇa form. Each of these four forms again expand into three, and these all have different names, beginning with Keśava. These forms are twelve in all, and they are known by different names according to the placement of symbols in their hands.

As far as the Vāsudeva form is concerned, the three expansions manifested from Him are Keśava, Nārāyaṇa and Mādhava. The three forms of Saṅkarṣaṇa are known as Govinda, Viṣṇu and Śrī Madhusūdana. (It should be noted, however, that this Govinda form is not the same Govinda form that is manifested in Vṛndāvana as the son of Nanda Mahārāja.) Similarly, Pradyumna is also divided into three forms known as Trivikrama, Vāmana and Śrīdhara; and the three forms of Aniruddha are known as Hṛṣīkeśa, Padmanābha and Dāmodara.

21.12 Chapter Seven

Unlimited Forms of Godhead

According to the Vaiṣṇava almanac, the twelve months of the year are named according to the twelve Vaikuṇṭha forms of Lord Kṛṣṇa, and these forms are known as the predominating Deities for the twelve months. This calendar begins with the month of Mārgaśīrsa, which is equivalent to late October and early November. The remainder of November is known by Vaiṣṇavas as Keśava. December is called Nārāyaṇa, January is called Mādhava, February is Govinda, March is Viṣṇu, April Śrī Madhusūdana, May Trivikrama, June Vāmana, July Śrīdhara, August Hṛṣīkeśa, September Padmanābha, and early October is known as Dāmodara. (The name Dāmodara was given to Kṛṣṇa when He was bound by ropes by His mother, but the Dāmodara form in the month of October is a different manifestation). Just as the months of the year are known according to the twelve different names of the Supreme Lord, the Vaiṣṇava community marks twelve parts of the body according to these names. For instance, the tilaka mark on the forehead is called Keśava, and on the stomach, breast and arms the other names are also given. These are the same names as those given the months.

The four forms (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) are also expanded in the vilāsa-mūrti. These are eight in number, and their names are Puruṣottama, Acyuta, Nṛsiṁha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra. Out of these eight, Adhokṣaja and Puruṣottama are the vilāsa forms of Vāsudeva. Similarly, Upendra and Acyuta are the forms of Saṅkarṣaṇa; Nṛsiṁha and Janārdana are the forms of Pradyumna, and Hari and Kṛṣṇa are the vilāsa forms of Aniruddha. (This Kṛṣṇa is different from the original Kṛṣṇa.)

These twenty-four forms are known as the vilāsa manifestation of the prābhava (four-handed) form, and they are named differently according to the position of the symbolic representations (mace, disc, lotus flower and conch shell). Out of these twenty-four forms there are vilāsa and vaibhava forms. Names mentioned herein, such as Pradyumna, Trivikrama, Vāmana, Hari and Kṛṣṇa, are also different in features. Then, coming to the prābhava-vilāsa of Kṛṣṇa (including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), there are a total of twenty further variations. All of these have Vaikuṇṭha planets in the spiritual sky and are situated in eight different directions. Although each of them is eternally in the spiritual sky, some of them are nonetheless manifest in the material world also.

In the spiritual sky all the planets dominated by the Nārāyaṇa feature are eternal. The topmost planet in the spiritual sky is called Kṛṣṇaloka and is divided into three different portions: Gokula, Mathurā and Dvārakā. In the Mathurā portion, the form of Keśava is always situated. He is also represented on this earthly planet. In Mathurā, India, the Keśava mūrti is worshiped, and similarly there is a Puruṣottama form in Jagannātha Purī in Orissa. In Ānandāraṇya there is the form of Viṣṇu, and in Māyāpur, the birthplace of Lord Caitanya, there is the form of Hari. Many other forms are also situated in various places on the earth. Not only in this universe but in all other universes as well the forms of Kṛṣṇa are distributed everywhere. It is indicated that this earth is divided into seven islands, which are the seven continents, and it is understood that on each and every island there are similar forms, but at the present moment these are found only in India. Although from Vedic literatures we can understand that there are forms in other parts of the world, at present there is no information of their location.

The different forms of Kṛṣṇa are distributed throughout the universe to give pleasure to the devotees. It is not that devotees are born only in India. There are devotees in all parts of the world, but they have simply forgotten their identity. These forms incarnate not only to give pleasure to the devotee but to reestablish devotional service and perform other activities which vitally concern the Supreme Personality of Godhead. Some of these forms are incarnations mentioned in the scriptures, such as the Viṣṇu incarnation, Trivikrama incarnation, Nṛsiṁha incarnation and Vāmana incarnation.

In the Siddhārtha-saṁhitā, there is a description of the twenty-four forms of Viṣṇu, and these forms are named according to the position of the symbolic representations in Their four hands. When one describes the positions of objects in the hands of the Viṣṇu mūrti, one should begin with the lower right hand then move to the upper right hand, upper left hand and, finally, to the lower left hand. In this way, Vāsudeva may be described as being represented by mace, conch shell, disc and lotus flower. Saṅkarṣaṇa is represented by mace, conch shell, lotus flower and disc. Similarly, Pradyumna is represented by disc, conch shell, mace and lotus flower. Aniruddha is represented by disc, mace, conch shell and lotus flower. In the spiritual sky the representations of Nārāyaṇa are twenty in number and are described as follows: Śrī Keśava (flower, conch shell, disc, mace), Nārāyaṇa (conch, flower, mace and disc), Śrī Mādhava (mace, disc, conch and flower), Śrī Govinda (disc, mace, flower and conch), Viṣṇu-mūrti (mace, flower, conch and disc), Madhusūdana (disc, conch, flower and mace), Trivikrama (flower, mace, disc and shell), Śrī Vāmana (conch, disc, mace and flower), Śrīdhara (flower, disc, mace and shell), Hṛṣīkeśa (mace, disc, flower and conch), Padmanābha (shell, flower, disc and mace), Dāmodara (flower, disc, mace and shell), Puruṣottama (disc, flower, shell and mace), Acyuta (mace, flower, disc and shell), Nṛsiṁha (disc, flower, mace and shell), Janārdana (flower, disc, shell and mace), Śrī Hari (shell, disc, flower and mace), Śrī Kṛṣṇa (shell, mace, flower and disc), Adhokṣaja (flower, mace, shell and disc), and Upendra (shell, mace, disc and flower).

According to the Hayaśīrṣa-pañcarātra, there are sixteen forms, and these forms are named differently according to the situations of the disc and mace. The conclusion is that the Supreme Original Personality of Godhead is Kṛṣṇa. He is called līlā-puruṣottama, and He resides principally in Vṛndāvana as the son of Nanda. It is also learned from the Hayaśīrṣa-pañcarātra that there are nine forms protecting each of the two Purīs known as the Mathurā Purī and the Dvārakā Purī: Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha protect one, and Nārāyaṇa, Nṛsiṁha, Hayagrīva, Varāha and Brahmā-protect the other. These are different manifestations of the prakāśa and vilāsa forms of Lord Kṛṣṇa.

Lord Caitanya also informs Sanātana Gosvāmī that there are different forms of svāṁśa as well, and these are divided into the Saṅkarṣaṇa division and the incarnation division. From the first division come the three puruṣa-avatāras-the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-and from the other division come the līlā-avatāras, such as the Lord's incarnations as a fish, tortoise, etc.

There are six kinds of incarnations: (1) the puruṣa-avatāra, (2) the līlā-avatāra, (3) the guṇa-avatāra, (4) the manvantara-avatāra, (5) the yuga-avatāra, and (6) the śaktyāveśa-avatāra. Out of the six vilāsa manifestations of Kṛṣṇa, there are two divisions based on His age, and these are called bālya and paugaṇḍa. As the son of Nanda Mahārāja, Kṛṣṇa in His original form enjoys both of these childhood aspects-namely bālya and paugaṇḍa.

It is thus safe to conclude that there is no end to the expansions and incarnations of Kṛṣṇa. Lord Caitanya explains some of them to Sanātana just to give him an idea of how the Lord expands and enjoys. These conclusions are also confirmed in Śrīmad-Bhāgavatam (1.3.26). There it is said that there is no limit to the incarnations of the Supreme Lord, just as there is no limit to the waves of the ocean.

Kṛṣṇa first incarnates as the three puruṣa-avatāras, namely the Mahā-Viṣṇu or Kāraṇodakaśāyī avatāra, the Garbhodakaśāyī avatāra and the Kṣīrodakaśāyī avatāra. This is confirmed in the Sātvata-tantra. Kṛṣṇa's energies can also be divided into three: His energy of thinking feeling and acting. When He exhibits His thinking energy, He is the Supreme Lord; when He exhibits His feeling energy, He is Lord Vāsudeva; when He exhibits His acting energy, He is Saṅkarṣaṇa Balarāma. Without His thinking, feeling and acting, there would be no possibility of creation. Although there is no creation in the spiritual world-for there the planets are beginningless-there is creation in the material world. In either case, however, both the spiritual and material worlds are manifestations of the energy of acting, in which Kṛṣṇa acts in the form of Saṅkarṣaṇa and Balarāma.

The spiritual world of the Vaikuṇṭha planets and Kṛṣṇaloka, the supreme planet, is situated in His energy of thinking. Although there is no creation in the spiritual world, which is eternal, it is still to be understood that the Vaikuṇṭha planets depend on the thinking energy of the Supreme Lord. This thinking energy is described in Brahma-saṁhitā (5.2), where it is said that the supreme abode, known as Goloka, is manifested like a lotus flower with hundreds of petals. Everything there is manifested by Ananta, the Balarāma or Saṅkarṣaṇa form. The material cosmic manifestation and its different universes are manifest through māyā, or material energy. However, one should not think that material nature or material energy is the cause of this cosmic manifestation. Rather, it is caused by the Supreme Lord, who uses His different expansions through material nature. In other words, there is no possibility of any creation without the superintendence of the Supreme Lord. The form by which the energy of material nature works to bring about creation is called the Saṅkarṣaṇa form, and it is understood that this cosmic manifestation is created under the superintendence of the Supreme Lord.

In Śrīmad-Bhāgavatam (10.46.31) it is said that Balarāma and Kṛṣṇa are the origin of all living entities and that these two personalities enter into everything. A list of incarnations is given in Śrīmad-Bhāgavatam (1.3), and they are as follows: (1) Kumāras, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreya, (9) Hayaśīrṣa, (10) Haṁsa, (1 1) Dhruvapriya or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava (Paraśurāma), (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha (25) Kalki. Because almost all of these twenty-five līlā-avatāras appear in one day of Brahmā, which is called a kalpa, they are sometimes called kalpa-avatāras. Out of these, the incarnation of Haṁsa and Mohinī are not permanent, but Kapila, Dattātreya, Ṛṣabha, Dhanvantari and Vyāsa are five eternal forms, and they are more celebrated. The incarnations of the tortoise Kūrma, the fish Matsya, Nara-nārāyaṇa, Varāha, Hayaśīrṣa, Pṛśnigarbha, and Balarāma are considered to be incarnations of vaibhava. Similarly, there are three guṇa-avatāras, or incarnations of the qualitative modes of nature, and these are Brahmā, Viṣṇu and Śiva.

Of the manvantara-avatāras, there are fourteen: (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara, (14) Bṛhadbhānu. Out of these fourteen manvantara-avatāras, Yajña and Vāmana are also līlā-avatāras, and the rest are manvantara-avatāras. These fourteen manvantara-avatāras are also known as vaibhava-avatāras.

The four yuga-avatāras are also described in Śrīmad-Bhāgavatam. In the Satya-yuga, the incarnation of God is white; in the Tretā-yuga He is red; in the Dvāpara-yuga, He is blackish; and in the Kali-yuga He is also blackish, but sometimes, in a special Kali-yuga, His color is yellowish (as in the case of Caitanya Mahāprabhu). As far as the śaktyāveśa-avatāras are concerned, they include Kapila and Ṛṣabha, Ananta, Brahmā (sometimes the Lord Himself becomes Brahmā), Catuḥsana (the incarnation of knowledge), Nārada (the incarnation of devotional service), King Pṛthu (the incarnation of administrative power), and Paraśurāma (the incarnation who subdues evil principles).

21.13 Chapter Eight

The Avatāras

Lord Caitanya continued to explain to Sanātana Gosvāmī that the expansions of Lord Kṛṣṇa who come to the material creation are called avatāras, or incarnations. The word avatāra means "One who descends," and in this case the word specifically refers to one who descends from the spiritual sky. In the spiritual sky there are innumerable Vaikuṇṭha planets, and from these planets the expansions of the Supreme Personality of Godhead come into this universe.

The first descent of the Supreme Personality of Godhead from the expansion of Saṅkarṣaṇa is the puruṣa incarnation, Mahā-Viṣṇu. It is confirmed in Śrīmad-Bhāgavatam (1.3.1) that when the Supreme Personality of Godhead descends as the first puruṣa incarnation of the material creation, He immediately manifests sixteen elementary energies. Known as the Mahā-Viṣṇu, He lies within the Causal Ocean, and it is He who is the original incarnation in the material world. He is the Lord of time, nature, cause and effect, mind, ego, the five elements, the three modes of nature, the senses and the universal form. Although He is master of all objects movable and immovable in the material world, He is totally independent.

The influence of material nature cannot reach beyond the Virajā, or Causal Ocean, as confirmed in Śrīmad-Bhāgavatam (2.9.10). The modes of material nature (goodness, passion and ignorance), as well as material time, have no influence on the Vaikuṇṭha planets. On those planets the liberated associates of Kṛṣṇa live eternally, and they are worshiped both by the demigods and the demons.

Material nature acts in two capacities as māyā and pradhāna. Māyā is the direct cause, and pradhāna refers to the elements of the material manifestation. When the first puruṣa-avatāra, Mahā-Viṣṇu, glances over the material nature, material nature becomes agitated, and the puruṣa-avatāra thus impregnates matter with living entities. Simply by the glance of the Mahā-Viṣṇu, consciousness is created, and this consciousness is known as mahat-tattva, The predominating Deity of the mahat-tattva is Vāsudeva. This created consciousness is then divided into three departmental activities according to the three guṇas, or modes of material nature. Consciousness in the mode of goodness is described in the Eleventh Canto of Śrīmad-Bhāgavatam. The predominating Deity of the mode of goodness is called Aniruddha. Consciousness in the mode of material passion produces intelligence, and the predominating Deity in this case is Pradyumna. He is the master of the senses. Consciousness in the mode of ignorance causes the production of ether, the sky and the sense of hearing. The cosmic manifestation is a combination of all these modes, and in this way innumerable universes are created. No one can count the number of universes.

These innumerable universes are produced from the pores of the Mahā-Viṣṇu's body. As innumerable particles of dust pass through the tiny holes in a screen, similarly from the pores of the Mahā-Viṣṇu's body innumerable universes emanate. As He breathes out, innumerable universes are produced, and as He inhales, they are annihilated. All of the energies of the Mahā-Viṣṇu are spiritual, and they have nothing to do with the material energy. In Brahma-saṁhitā (5.48) it is stated that the predominating deity of each universe, Brahmā, lives only during one breath of the Mahā-Viṣṇu. Thus Mahā-Viṣṇu is the original Supersoul of all the universes and the master of all universes as well.

The second Viṣṇu incarnation, the Garbhodakaśāyī Viṣṇu, enters each and every universe, spreads water from His body, and lies down on that water. From His navel, the stem of a lotus flower grows, and on that lotus flower the first creature, Brahmā, is born. Within the stem of that lotus flower are fourteen divisions of planetary systems, which are created by Brahmā. Within each universe the Lord is present as the Garbhodakaśāyī Viṣṇu, and He maintains each universe and tends to its needs. Although He is within each material universe, the influence of material energy cannot touch Him. When it is required, this very same Viṣṇu takes the form of Lord Śiva and annihilates the cosmic creation. The three secondary incarnations-Brahmā, Viṣṇu and Śiva-are the predominating deities of the three modes of material nature. The master of the universe, however, is the Garbhodakaśāyī Viṣṇu, who is worshiped as the Hiraṇyagarbha Supersoul. The Vedic hymns describe Him as having thousands of heads. Although He is within the material nature, He is not touched by it.

The third incarnation of Viṣṇu, Kṣīrodakaśāyī Viṣṇu, is also an incarnation of the mode of goodness. He is also the Supersoul of all living entities, and He resides on the ocean of milk within the universe. Thus Caitanya Mahāprabhu described the puruṣa-avatāras.

Lord Caitanya next described the līlā-avatāras, or "pastime" avatāras, and of these the Lord points out that there is no limit. However, He describes some of them-for example, Matsya, Kūrma, Raghunātha, Nṛsiṁha, Vāmana and Varāha.

As far as the guṇa-avatāras, or qualitative incarnations of Viṣṇu, are concerned, they are three-Brahmā, Viṣṇu and Śiva. Brahmā is one of the living entities, but due to his devotional service he is very powerful. This primal living entity, master of the mode of material passion, is directly empowered by the Garbhodakaśāyī Viṣṇu to create innumerable living entities. In Brahma-saṁhitā (5.49) Brahmā is likened to valuable jewels influenced by the rays of the sun, and the sun is likened to the Supreme Lord Garbhodakaśāyī Viṣṇu. If in some kalpa there is no suitable living entity capable of acting in Brahmā's capacity, Garbhodakaśāyī Viṣṇu Himself manifests as Brahmā and acts accordingly.

Similarly, by expanding Himself as Lord Śiva, the Supreme Lord is engaged when there is a need to annihilate the universe. Lord Śiva, in association with māyā, has many forms, which are generally numbered at eleven. Lord Śiva is not one of the living entities; he is, more or less, Kṛṣṇa Himself. The example of milk and yogurt is often given in this regard-yogurt is a preparation of milk, but still yogurt cannot be used as milk. Similarly, Lord Śiva is an expansion of Kṛṣṇa, but he cannot act as Kṛṣṇa, nor can we derive the spiritual restoration from Lord Śiva that we derive from Kṛṣṇa. The essential difference is that Lord Śiva has a connection with material nature, but Viṣṇu or Lord Kṛṣṇa has nothing to do with material nature. In Śrīmad-Bhāgavatam (10.88.3) it is stated that Lord Śiva is a combination of three kinds of transformed consciousness known as vaikārika, taijasa and tāmasa.

The Viṣṇu incarnation, although master of the modes of goodness within each universe, is in no way in touch with the influence of material nature. Although Viṣṇu is equal to Kṛṣṇa, Kṛṣṇa is the original source. Viṣṇu is a part, but Kṛṣṇa is the whole. This is the version given by Vedic literatures. In Brahma-saṁhitā the example is given of an original candle which lights a second candle. Although both candles are of equal power, one is accepted as the original, and the other is said to be kindled from the original. The Viṣṇu expansion is like the second candle. He is as powerful as Kṛṣṇa, but the original Viṣṇu is Kṛṣṇa. Brahmā and Lord Śiva are obedient servants of the Supreme Lord, and the Supreme Lord as Viṣṇu is an expansion of Kṛṣṇa.

After describing the Līlā and guṇa-avatāras, Lord Caitanya explains the manvantara-avatāras to Sanātana Gosvāmī. He first states that there is no possibility of counting the manvantara-avatāras. In one kalpa, or one day of Brahmā, fourteen Manus are manifest. One day of Brahmā is calculated at 4 billion 320 million years, and Brahmā lives for one hundred years on this scale. Thus if fourteen Manus appear in one day of Brahmā, there are 420 Manus during one month of Brahmā, and during one year of Brahmā there are 5,040 Manus. Since Brahmā lives for one hundred of his years, it is calculated that there are 504,000 Manus manifest during the lifetime of one Brahmā. Since there are innumerable universes, no one can imagine the totality of the manvantara incarnations. Because all the universes are produced simultaneously by the exhalation of the Mahā-Viṣṇu, no one can begin to calculate how many Manus are manifest at one time. Each Manu, however, is called by a different name. The first Manu is called Svāyambhuva, and he is the son of Brahmā. The second Manu, Svārociṣa, is the son of the predominating deity of fire. The third Manu is Uttama, and he is the son of King Priyavrata. The fourth Manu, Tāmasa, is the brother of Uttama. The fifth Manu, called Raivata, and the sixth Manu, Cākṣuṣa, are both brothers of Tāmasa, but Cākṣuṣa is the son of Cākṣu. The seventh Manu is called Vaivasvata, and he is the son of the sun-god. The eighth Manu is called Sāvarṇi, and he is also a son of the sun-god, born of a wife named Chāyā. The ninth Manu, Dakṣasāvarṇi, is the son of Varuna. The tenth Manu, Brahmasāvarṇi, is the son of Upaśloka. Four other Manus are known as Rudrasāvarṇi, Dharmasāvarṇi, Devasāvarṇi and Indrasāvarṇi.

After describing the Manu incarnations, Lord Caitanya explained the yuga-avatāras to Sanātana Gosvāmī. There are four yugas, or millennia-Satya, Tretā, Dvāpara, and Kali-and in each millennium the Supreme Lord incarnates, and each incarnation has a different color according to the yuga. In the Satya-yuga the color of the principal incarnation is white. In the Tretā-yuga the color is red, in the Dvāpara-yuga the color is blackish (Kṛṣṇa), and in the Kali-yuga the color of the principal incarnation is yellow (Caitanya Mahāprabhu). This is confirmed in Śrīmad-Bhāgavatam (10.8.13) by the astrologer Gargamuni, who calculated Kṛṣṇa's horoscope in the house of Nanda Mahārāja.

In the Satya-yuga the process of self-realization was meditation, and this process is taught by the white incarnation of God. This incarnation gave a benediction to the sage Kardama by which he could have an incarnation of the Personality of Godhead as his son. In the Satya-yuga, everyone meditated on Kṛṣṇa, and each and every living entity was in full knowledge. In this present age, Kali-yuga, people who are not in full knowledge are still attempting this meditative process which was recommended for a previous age. The process for self-realization recommended in the Tretā millennium was the performance of sacrifice, and this was taught by the red incarnation of God. In the Dvāpara millennium, Kṛṣṇa was personally present, and He was worshiped by everyone by the mantra:

namas te vāsudevāya
namaḥ saṅkarṣaṇāya
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

"Let me offer my obeisances unto the Supreme Personality of Godhead, Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha." This was the process of self-realization for the Dvāpara age. In the next millennium-this present age of Kali-yuga-the Lord incarnates to preach the chanting of the holy name of Kṛṣṇa. In this age the Lord is yellow (Caitanya Mahāprabhu), and He teaches people love of God by chanting the names of Kṛṣṇa. This teaching is carried out personally by Kṛṣṇa, and He exhibits love of Godhead by chanting, singing and dancing with thousands of people following Him. This particular incarnation of the Supreme Personality of Godhead is foretold in Śrīmad-Bhāgavatam (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"In the age of Kali the Lord incarnates as a devotee, yellowish in color, and is always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Although He is Kṛṣṇa, His complexion is not blackish like Kṛṣṇa's in Dvāpara-yuga but is golden. It is in Kali-yuga that the Lord engages in preaching love of Godhead through the saṅkīrtana movement, and those living entities who are intelligent adopt this process of self-realization." It is also stated in Śrīmad-Bhāgavatam (12.3.52):

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau taddhari-kīrtanāt

"The self-realization which was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa, can be achieved in the age of Kali simply by chanting the holy names, Hare Kṛṣṇa." This is also confirmed in Viṣṇu Purāṇa (6.2.17) where it is stated:.

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan

yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

”In this age there is no use in meditation, sacrifice and temple worship. Simply by chanting the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-one can achieve perfect self-realization.”

When Lord Caitanya described the incarnation for this age of Kali, Sanātana Gosvāmī, who had been a government minister and was perfectly capable of drawing conclusions, directly asked of the Lord, ”How can one understand the advent of an incarnation?” By the description of the incarnation for the Kali millennium, Sanātana Gosvāmī could understand that Lord Caitanya was indeed that incarnation of Kṛṣṇa, and he could also understand that in the future there would be many people who would try to imitate Lord Caitanya because the Lord played as an ordinary brāhmaṇa, despite the fact that His devotees accepted Him as an incarnation. Since Sanātana knew that there would be many pretenders, he asked the Lord, ”How can one understand the symptoms of an incarnation?”

”As one can understand the different incarnations for different millenniums by referring to Vedic literatures,”the Lord replied, ”one can similarly understand who is actually the incarnation of Godhead in this age of Kali.” In this way the Lord especially stressed reference to authoritative scriptures. In other words, one should not whimsically accept a person as an incarnation but should try to understand the characteristics of an incarnation by referring to scriptures. An incarnation of the Supreme Lord never declares Himself to be an incarnation, but His followers must ascertain who is an incarnation and who is a pretender by referring to authoritative scriptures.

Any intelligent person can understand the characteristics of an avatāra by understanding two features-the principal feature, called personality, and the marginal features. In the scriptures there are descriptions of the characteristics of the body and the activities of an incarnation, and the description of the body is the principal feature by which an incarnation can be identified. The activities of the incarnation are the marginal features. This is confirmed in the beginning of Śrīmad-Bhāgavatam (1.1.1) where the features of an avatāra are nicely described. In that verse, the two terms param and satyam are used, and Lord Caitanya indicates that these words reveal Kṛṣṇa’s principal feature. The other marginal features indicate that He taught Vedic knowledge to Brahmā and incarnated as the puruṣa-avatāra to create the cosmic manifestation. These are occasional features manifest for some special purposes. One should be able to understand and distinguish the principal and marginal features of an avatāra. No one can declare himself an incarnation without referring to these two features. An intelligent man will not accept anyone as an avatāra without studying the principal and marginal features. When Sanātana Gosvāmī tried to confirm Lord Caitanya’s personal characteristics as being those of the incarnation of this age, Lord Caitanya Himself indirectly made the confirmation by simply saying, ”Let us leave aside all these discussions and continue with a description of the śaktyāveśa-avatāras.”

The Lord then pointed out that there is no limit to the śaktyāveśa-avatāras and that they cannot be counted. However, some can be mentioned as examples. The śaktyāveśa incarnations are of two kinds-direct and indirect. When the Lord Himself comes, He is called sākṣāt, or a direct śaktyāveśa-avatāra, and when He empowers some living entity to represent Him that living entity is called an indirect or āveśa incarnation. Examples of indirect avatāras are the four Kumāras, Nārada, Pṛthu and Paraśurāma. These are actually living entities, but there is specific power given to them by the Supreme Personality of Godhead. When a specific opulence of the Supreme Lord is invested in specific entities, they are called āveśa-avatāras. The four Kumāras specifically represent the Supreme Lord’s opulence of knowledge. Nārada represents the devotional service of the Supreme Lord. Devotional service is also represented by Lord Caitanya, who is considered to be the full representation of devotional service. In Brahmā the opulence of creative power is invested, and in King Pṛthu the power for maintaining the living entities is invested. Similarly, in Paraśurāma the power for killing evil elements is invested. As far as vibhāti, or the special favor of the Supreme Personality of Godhead, is concerned, it is described in the Tenth Chapter of Bhagavad-gītā that a living entity who appears to be especially powerful or beautiful should be known to be especially favored by the Supreme Lord.

Examples of direct or sākṣād-avatāras are the Śeṣa incarnation and the Ananta incarnation. In Ananta the power for sustaining all planets is invested, and in the Śeṣa incarnation the power for serving the Supreme Lord is invested.

After describing the śaktyāveśa incarnations, Caitanya Mahāprabhu began to speak about the age of the Supreme Lord. He said that the Supreme Lord Kṛṣṇa is always like a sixteen-year-old boy, and when He desires to descend on this universe, He first of all sends His father and mother, who are His devotees, and then He advents Himself as an incarnation, or He comes personally. All His activities-beginning with the killing of the Pūtanā demon-are displayed in innumerable universes, and there is no limit to them. Indeed, at every moment, at every second, His manifestations and various pastimes are seen in different universes (brahmāṇḍas). Thus His activities are just like the waves of the Ganges River. Just as there is no limit to the flowing of the waves of the Ganges, there is no cessation of Lord Kṛṣṇa’s incarnations in different universes. From childhood He displays many pastimes, and ultimately He exhibits the rāsa dance.

It is said that all the pastimes of Kṛṣṇa are eternal, and this is confirmed in every scripture. Generally people cannot understand how Kṛṣṇa performs His pastimes, but Lord Caitanya clarified this by comparing His pastimes to the orbit of the earth about the sun. According to Vedic astrological calculations, the twenty-four hours of a day and night are divided into sixty daṇḍas. The days are again divided into 3,600 palas. The sun disc can be perceived in every sixty palas, and that time constitutes a daṇḍa. Eight daṇḍas make one prahara, and the sun rises and sets with in four praharas. Similarly, four praharas constitute one night, and after that the sun rises. Similarly, all the pastimes of Kṛṣṇa can be seen in any of the universes, just as the sun can be seen in its movement through 3,600 palas.

Lord Kṛṣṇa remains in this universe for only 125 years, but all the pastimes of that period are exhibited in each and every universe. These pastimes include His appearance, His boyhood activities, His youth and His later pastimes up to those pastimes at Dvārakā. Since all these pastimes are present in one or another of the myriad universes at any given time, they are called eternal. The sun is eternally existing, although we see it rise and set, appear and disappear, according to our position on the planet. Similarly, the Lord’s pastimes are going on, although we can see them manifest in this particular universe only at certain intervals. His abode is the supreme planet known as Goloka Vṛndāvana, and by His will, this Goloka Vṛndāvana is manifested in this universe and in other universes as well. Thus the Lord is always in His supreme abode, Goloka Vṛndāvana, and by His supreme will His activities there are also manifested in innumerable universes. When He appears, He appears in those particular places, and in every manifestation His six opulences are displayed.

21.14 Chapter Nine

The Opulences of Kṛṣṇa

Since Lord Caitanya is especially merciful to innocent, unsophisticated persons, His name is also Patitapāvana, the deliverer of the most fallen conditioned souls. Although a conditioned soul may be fallen to the lowest position, it is possible for him to advance in spiritual science if he is innocent. Sanātana Gosvāmī was considered to be fallen according to the Hindu social system because he was in the service of the Mohammedan government. Indeed, he had even been excommunicated from brahminical society due to his employment. But because he was a sincere soul, Lord Caitanya showed him special favor by granting him a wealth of spiritual information.

The Lord next explained the situation of different spiritual planets in the spiritual sky. The spiritual planets are also known as Vaikuṇṭha planets. The universes of the material creation have a limited length and breadth, but as far as the Vaikuṇṭha planets are concerned, there is no limitation to their dimensions because they are spiritual. Lord Caitanya informed Sanātana Gosvāmī that the length and breadth of each and every Vaikuṇṭha planet is millions and billions of miles. Each of these planets is unlimitedly expanded, and in each and every one of them there are residents who are full in all six opulences-wealth, strength, knowledge, beauty, fame and renunciation. In each and every one of these Vaikuṇṭha planets an expansion of Kṛṣṇa has His eternal abode, and Kṛṣṇa Himself has His original, eternal abode called Kṛṣṇaloka or Goloka Vṛndāvana.

In this universe even the largest planet lies in one corner of outer space. Although the sun is thousands of times larger than the earth, it still lies in one corner of outer space. Similarly, each of the infinite planets, although unlimited in length and breadth, lies in a corner of the spiritual sky known as the brahmajyoti. In the Brahma-saṁhitā this brahmajyoti is described as niṣkalam anantam aśeṣa-bhūtam, or undivided and unlimited and without a trace of the material modes of nature. All the Vaikuṇṭha planets are like petals of a lotus flower, and the principal part of that lotus, called Kṛṣṇaloka or Goloka Vṛndāvana, is the center of all the Vaikuṇṭhas. Thus the expansions of Kṛṣṇa in various forms, as described herein, as well as His various abodes on the spiritual planets in the spiritual sky, are unlimited. Even demigods like Brahmā and Śiva cannot see or even estimate the extent of the Vaikuṇṭha planets. This is confirmed in Śrīmad-Bhāgavatam (10.14.21): "No one can estimate the length and breadth of all the Vaikuṇṭha planets." It is also stated there that not only demigods like Brahmā and Śiva are unable to make such an estimate, but even Ananta, the very incarnation of the Lord's opulence of strength, cannot ascertain any limit to the Lord's potency or to the area of the different Vaikuṇṭha planets.

The prayers of Brahmā, mentioned in Śrīmad-Bhāgavatam (10.14.21), are very convincing in this connection, for therein Lord Brahmā says:

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā kathaṁ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

"O my dear Lord, O Supreme Personality of Godhead, O Supersoul, O master of all mystic powers, no one can know or explain Your expansions, which You manifest by Your yogamāyā energy. These expansions extend throughout the three worlds." Brahmā also says in his prayers:

guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīrṇasya ka īśire 'sya
kālena yair vā vimitāḥ sukalpair
bhū-pāṁsavaḥ khe mihikā dyubhāsaḥ

"Scientists and learned men cannot even estimate the atomic constitution of a single planet. Even if they could count the molecules of snow in the sky or the number of stars in space, they cannot estimate how it is You descend on this earth or in this universe with Your innumerable transcendental potencies, energies and qualities." (SB 10.14.7) Lord Brahmā informed Nārada that none of the great sages, including himself, could estimate the potential strength and energy of the Supreme Lord. He admitted that even if Ananta with His thousands of tongues tried to estimate the Lord's energies, He would fail. Therefore the Personified Vedas also prayed:

dyupataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajāṁsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

"My Lord, You are unlimited, and no one has estimated the extent of Your potencies. I think that even You do not know the range of Your potential energies. Unlimited planets float in the sky just like atoms, and great Vedāntists, who are engaged in research to find You, discover that everything is different from You. Thus they finally decide that You are everything." (SB 10.87.41)

When Lord Kṛṣṇa was within this universe, Brahmā played a trick on Him in order to confirm that the cowherd boy in Vṛndāvana was actually Kṛṣṇa Himself. By his mystic power, Brahmā stole all the cows, calves and cowherd friends of Kṛṣṇa and hid them. However, when he returned to see what Kṛṣṇa was doing alone, he saw that Kṛṣṇa was still playing with the same cows, calves and cowherd boys. In other words, by His Vaikuṇṭha potency, Lord Kṛṣṇa had expanded all the stolen cows, calves and friends. Indeed, Brahmā saw millions and billions of them, and he also saw millions and billions of tons of sugarcane and fruit, lotus flowers and horns. The cowherd boys were decorated with various clothes and ornaments, and no one could count their vast numbers. Indeed, Brahmā saw that each of the cowherd boys had become a four-handed Nārāyaṇa like the predominating Deity of each brahmāṇḍa, and he also saw that innumerable Brahmās were engaged in offering obeisances to the Lord. He saw that all of them were emanating from the body of Kṛṣṇa and, after a second, also entering into His body. Lord Brahmā became struck with wonder and in his prayer admitted that although anyone and everyone could say that they knew about Kṛṣṇa, as far as he was concerned, he did not know anything about Him. ”My dear Lord,” he said, ”the potencies and opulences which You have exhibited just now are beyond the ability of my mind to understand.”

Lord Caitanya further explained that not only Kṛṣṇaloka but even Vṛndāvana, Lord Kṛṣṇa’s abode on this planet, cannot be estimated as far as potency is concerned. From one point of view, Vṛndāvana is estimated to be thirty-two square miles in area, yet in one part of this Vṛndāvana all the Vaikuṇṭhas exist. The area of the present Vṛndāvana miles in area, and Vṛndāvana City is estimated to be about sixteen krośas, or thirty-two miles. How it is all the Vaikuṇṭhas exist there is beyond material calculation. Thus Caitanya Mahāprabhu proclaimed the potencies and opulences of Kṛṣṇa to be unlimited. Whatever He told Sanātana Gosvāmī was only partial, but by such a partial presentation one can try to imagine the whole.

While Lord Caitanya was speaking to Sanātana Gosvāmī about the opulences of Kṛṣṇa, He was deep in ecstasy, and in that transcendental state He cited a verse from Śrīmad-Bhāgavatam (3.2.21) in which Uddhava, after the disappearance of Kṛṣṇa, told Vidura:

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmyāpta-samasta-kāmaḥ
baliṁ haradbhiś cira-lokapālaiḥ
kirīṭa-koṭyeḍita-pādapīṭhaḥ

”Kṛṣṇa is the master of all demigods, including Lord Brahmā, Lord Śiva and the expansion of Viṣṇu within this universe. Therefore no one is equal to or greater than Him, and He is full in six opulences. All the demigods engaged in the administration of each universe [brahmāṇḍa] offer their respectful obeisances unto Him. Indeed, the helmets on their heads are beautiful because they are decorated with the imprints of the lotus feet of the Supreme Lord.” It is similarly stated in Brahma-saṁhitā (5.1) that Kṛṣṇa is the Supreme Personality of Godhead, and no one can be equal to or greater than Him. Although masters of each and every universe, Brahmā, Śiva and Viṣṇu are servants of the Supreme Lord Kṛṣṇa. That is the conclusion. As the cause of all causes, Lord Kṛṣṇa is the cause of the Mahā-Viṣṇu, the first incarnation and controller of this material creation. From the Mahā-Viṣṇu, the Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu come; thus Kṛṣṇa is master of the Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, and He is also the Supersoul within every living entity in the universe. In Brahma-saṁhitā (5.48) it is stated that by the Mahā-Viṣṇu’s breathing, innumerable universes are produced, and in each universe there are innumerable Viṣṇu-tattvas, but it should be understood that Lord Kṛṣṇa is the master of them all, and they are but partial plenary expansions of Kṛṣṇa.

From revealed scriptures it is understood that Kṛṣṇa lives in three transcendental places. The most confidential residence of Kṛṣṇa is Goloka Vṛndāvana. It is there that He stays with His father, mother and friends, exhibits His transcendental relationships and bestows His mercy amongst His eternal entourage. There yogamāyā acts as His maidservant in the rāsa-līlā dance. The residents of Vrajabhūmi think, ”The Lord is glorified by particles of His transcendental mercy and affection, and we, the residents of Vṛndāvana, have not the slightest anxiety due to His merciful existence.” As stated in Brahma-saṁhitā (5.43), all the Vaikuṇṭha planets in the spiritual sky (known as Viṣṇuloka) are situated in the planet known as Kṛṣṇaloka, Goloka Vṛndāvana. In that supreme planet the Lord enjoys His transcendental bliss in multiple forms, and all the opulences of the Vaikuṇṭhas are fully displayed in that one planet. The associates of Kṛṣṇa are also full with six opulences. In the Pādmottara-khaṇḍa (225.57) it is stated that the material energy and the spiritual energy are separated by water known as the Virajā River. That river flows from the perspiration of the first puruṣa incarnation. On one bank of the Virajā is the eternal nature, unlimited and all-blissful, called the spiritual sky, and this is the spiritual kingdom, or the kingdom of God. The spiritual planets are called Vaikuṇṭhas because there is no lamentation or fear there; everything is eternal. The spiritual world has been calculated to comprise three-fourths of the energies of the Supreme Lord, and the material world is said to comprise one-fourth of His energy, but no one can understand what this three-fourths is, since even this material universe, which comprises only one-fourth of His energy, cannot be described. Trying to convey to Sanātana Gosvāmī something of the extent of one-fourth of Kṛṣṇa’s energy, Caitanya Mahāprabhu cited an incident from Śrīmad-Bhāgavatam in which Brahmā, the lord of the universe, came to see Kṛṣṇa at Dvārakā. When Brahmā approached Kṛṣṇa, the doorman informed Kṛṣṇa that Brahmā had arrived to see Him. Upon hearing this, Kṛṣṇa inquired as to which Brahmā had come, and the doorman returned to Brahmā and asked, ”Which Brahmā are you? Kṛṣṇa has asked.”

Brahmā was struck with wonder. Why did Kṛṣṇa ask such a question? He informed the doorman, ”Please tell Him that Brahmā, who is the father of the four Kumāras and who has four heads, has come to see Him.”

The doorman informed Kṛṣṇa and then asked Brahmā inside. Brahmā offered his obeisances unto the lotus feet of Kṛṣṇa, and after receiving him with all honor, Kṛṣṇa inquired about the purpose of his visit.

”I shall tell You of my purpose in coming here,” Lord Brahmā replied, ”but first I have a doubt which I ask You to kindly remove. Your doorman told me that You asked which Brahmā has come to see You. May I inquire if there are other Brahmās besides me?”

Upon hearing this, Kṛṣṇa smiled and at once called for many Brahmās from many universes. The four-headed Brahmā then saw many other Brahmās coming to see Kṛṣṇa and to offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some even had a million heads. Indeed, the four-headed Brahmā could not even count the Brahmās who were coming to offer their obeisances to Kṛṣṇa. Kṛṣṇa then called many other demigods from various universes, and they all came to offer their respects to the Lord. Upon seeing this wonderful exhibition, the four-headed Brahmā became nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Since so many demigods were offering obeisances unto the lotus feet of Kṛṣṇa, Brahmā concluded that the unlimited potency of Kṛṣṇa could not be estimated. All the helmets of the various demigods and Brahmās shone brightly in the great assembly, and the prayers of the demigods made a great sound.

”Dear Lord,” the demigods said, ”it is Your great mercy that You have called us to see You. Is there any particular order? If so, we will carry it out at once.”

”There is nothing especially required of you,” Lord Kṛṣṇa replied. ”I only wanted to see you together at one time. I offer My blessing to you. Don’t fear the demons.”

”By Your mercy, everything is all right,” they all replied. ”There are no disturbances at present, for by Your incarnation everything inauspicious is vanquished.”

As each of the Brahmās saw Kṛṣṇa, each thought that He was only within his universe. After this incident, Kṛṣṇa wished all the Brahmās farewell, and after offering respects to Him, they returned to their respective universes. Upon seeing this, the four-headed Brahmā at once fell down at the feet of Kṛṣṇa and said, ”What I thought about You at first was all nonsensical. Everyone may say that they know You in perfection, but as far as I am concerned, I cannot begin to conceive how great You are. You are beyond my conception and understanding.”

”This particular universe is only four thousand million miles broad,” Kṛṣṇa then informed him, ”but there are many millions and billions of universes which are far, far greater than this one. Some of these are many trillions of miles broad, and all these universes require strong Brahmās, not just four-headed.” Kṛṣṇa further informed Brahmā, ”This material creation is only a quarter manifestation of My creative potency. Three quarters of My creative potency is in the spiritual kingdom.”

After offering obeisances, the four-headed Brahma parted from Kṛṣṇa, and he could understand the meaning of the Lord’s ”three-quarters energy.”

The Lord is therefore known as Tryadhīśvara, a name indicating His principal abodes-Gokula, Mathurā and Dvārakā. These three abodes are full of opulences, and Lord Kṛṣṇa is the master of them all. Situated in His transcendental potency, Lord Kṛṣṇa is master of all transcendental energies, and He is full with six opulences. Because He is master of all opulences, all Vedic literatures acclaim Kṛṣṇa to be the Supreme Personality of Godhead.

Lord Caitanya then sang a nice song about the opulences of Kṛṣṇa, and Sanātana Gosvāmī listened. ”All the pastimes of Kṛṣṇa are exactly like the activities of human beings,” the Lord sang. ”Therefore it is to be understood that His form is like that of a human being. Indeed, a human being is but an imitation of His form. Kṛṣṇa’s dress is just like that of a cowherd boy’s. He has a flute in His hand, and He seems to be just like a newly grown youth. He is always playful, and He plays just like an ordinary boy.” Lord Caitanya then told Sanātana Gosvāmī about the beautiful aspects of Kṛṣṇa. He said that one who understands these beautiful qualities enjoys an ocean of nectar. The yogamāyā potency of Kṛṣṇa is transcendental and beyond the material energy, but the Lord exhibits His transcendental potency even within this material world just to satisfy His confidential devotees. Thus He appears in the material world to satisfy His devotees, and His qualities are so attractive that Kṛṣṇa Himself becomes eager to understand Himself. When He is fully decorated and stands with His body curved in three ways-His eyebrows always moving and His eyes so attractive-the gopīs become enchanted. His spiritual abode is at the top of the spiritual sky, and He resides there with His associates, the cowherd boys, the gopīs, and all the goddesses of fortune. It is there that He is known as Madana-mohana.

There are many different pastimes of Kṛṣṇa-such as His pastimes in the forms of Vāsudeva and Saṅkarṣaṇa-and in the material sky His pastimes are carried on as the first puruṣa incarnation, the creator of the material world. There are also pastimes in which He incarnates as a fish or a tortoise, and there are pastimes in which He takes the forms of Lord Brahmā and Lord Śiva, as incarnations of the material qualities. In His pastimes as an empowered incarnation, He takes the form of King Pṛthu, and He also carries on His pastimes as the Supersoul in everyone’s heart and as the impersonal Brahman as well. Although He has innumerable pastimes, the most important is that of Kṛṣṇa in human form frolicking in Vṛndāvana, dancing with the gopīs, playing with the Pāṇḍavas on the Battlefield of Kurukṣetra and playing in Mathurā and Dvārakā. Of His important pastimes in human form, the most important are those pastimes in which He appears as a cowherd boy, a newly grown youth who plays a flute. It is to be understood that a mere partial manifestation of His pastimes in Goloka, Mathurā and Dvārāvatī, or Dvārakā, can overflood the whole universe with love of Godhead. Every living entity can be attracted by the beautiful qualities of Kṛṣṇa.

The manifestation of His internal potency is not even exhibited in the kingdom of God or on the planets of Vaikuṇṭha, but He does exhibit that internal potency within the universe when, through His inconceivable mercy, He descends from His personal abode. Kṛṣṇa is so wonderful and attractive that He Himself becomes attracted by His own beauty, and this is proof that He is full of all inconceivable potencies. As far as Kṛṣṇa’s ornaments are concerned, when they decorate His body it appears that they do not beautify Him, but the ornaments themselves become beautiful simply by being on His body. When He stands in a three-curved way, He attracts all living entities, including the demigods. Indeed, He even attracts the Nārāyaṇa form which presides in each and every Vaikuṇṭha planet.

21.15 Chapter Ten

The Beauty of Kṛṣṇa

Kṛṣṇa is known as Madana-mohana because He conquers the mind of Cupid. He is also known as Madana-mohana due to His accepting the devotional service of the damsels of Vraja and rendering favors unto them. After conquering Cupid’s pride, the Lord engages in the rāsa dance as the new Cupid. He is also known as Madana-mohana because of His ability to conquer the minds of women with His five arrows called form, taste, smell, sound and touch. The pearls of the necklace which hangs about the neck of Kṛṣṇa are as white as ducks, and the peacock feather which decorates His head is colored like a rainbow. His yellow garment is like lightning in the sky, and Kṛṣṇa Himself is like the newly arrived clouds. The gopīs are like footbells on His feet, and when the cloud pours rain on the grains in the field, it appears that Kṛṣṇa is nourishing the hearts of the gopīs by calling down His pastime rain of mercy. Indeed, ducks fly in the sky during the rainy season, and rainbows can also be seen at that time. Kṛṣṇa freely moves amongst His friends as a cowherd boy in Vṛndāvana, and when He plays His flute, all living creatures, mobile and immobile, become overwhelmed with ecstasy. They quiver, and tears flow from their eyes. Of Kṛṣṇa’s various opulences, His conjugal love is the summit. He is the master of all riches, all strength, all fame, all beauty, all knowledge and all renunciation, and out of these, His perfect beauty is His conjugal attraction. The form of Kṛṣṇa, the conjugal beauty, is eternally existent in Kṛṣṇa alone, whereas His other opulences are present in His Nārāyaṇa form.

When Lord Caitanya described the superexcellence of Kṛṣṇa’s conjugal attraction, He felt transcendental ecstasy, and, catching the hands of Sanātana Gosvāmī, He began to proclaim how fortunate the damsels of Vraja were, reciting a verse from Śrīmad-

Bhāgavatam (10.44.14):

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordh vam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

"What great penance and austerities the damsels of Vṛndāvana must have undergone, for they are able to drink the nectar of Kṛṣṇa, who is all beauty, all strength, all riches, all fame and whose bodily luster is the center of all beauty."

The body of Kṛṣṇa, the ocean of the eternal beauty of youth, can be seen to move in waves of beauty. There is a whirlwind at the sound of His flute, and those waves and that whirlwind make the hearts of the gopīs flutter like dry leaves on trees, and when those leaves fall down at Kṛṣṇa's lotus feet, they can never rise up again. There is no beauty to compare with Kṛṣṇa's, for no one possesses beauty greater than or equal to His. Since He is the origin of all incarnations, including the form of Nārāyaṇa, the goddess of fortune, who is a constant companion of Nārāyaṇa, gives up Nārāyaṇa's association and engages herself in penance in order to gain the association of Kṛṣṇa. Such is the greatness of the superexcellent beauty of Kṛṣṇa, the everlasting mine of all beauty. It is from that beauty that all beautiful things emanate.

The attitude of the gopīs is like a mirror upon which the reflection of Kṛṣṇa's beauty develops at every moment. Both Kṛṣṇa and the gopīs increase their transcendental beauty at every moment, and there is always transcendental competition between them. No one can appreciate the beauty of Kṛṣṇa by properly discharging his occupational duty, or by austerities, mystic yoga, cultivation of knowledge or by prayers. Only those who are on the transcendental platform of love of God, who out of love engage in devotional service, can appreciate the transcendental beauty of Kṛṣṇa. Such beauty is the essence of all opulences and is only appreciated in Goloka Vṛndāvana and nowhere else. In the form of Nārāyaṇa the beauties of mercy, fame, etc., are all established by Kṛṣṇa, but Kṛṣṇa's gentleness and magnanimity do not exist in Nārāyaṇa. They are found only in Kṛṣṇa.

Lord Caitanya, greatly relishing all the verses of Śrīmad-Bhāgavatam which He was explaining to Sanātana, quoted another verse (SB 9.24.65):

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savllāsa-hāsam
nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

"The gopīs used to relish the beauty of Kṛṣṇa as a ceremony of perpetual enjoyment. They enjoyed the beautiful face of Kṛṣṇa, His beautiful ears with earrings, His broad forehead and His smile, and when enjoying this sight of Kṛṣṇa's beauty, they used to criticize the creator Brahmā for causing their vision of Kṛṣṇa to be momentarily impeded by the blinking of their eyelids."

The Vedic hymn known as kāma-gāyatrī describes the face of Kṛṣṇa as the king of all moons. In metaphorical language, there are many different moons, but they are all one in Kṛṣṇa. There is the moon of His mouth, the moon of His cheeks, the moonspots of sandalwood pulp on His body, the moons of the fingertips of His hands and the moons of the tips of His toes. In this way there are twenty-four and a half moons, and Kṛṣṇa is the central figure of all of them.

The dancing movement of Kṛṣṇa's earrings, eyes and eyebrows is very attractive to the damsels of Vraja. Activities in devotional service increase the sense of devotional service. What else is there for two eyes to see beyond the face of Kṛṣṇa? Since one cannot adequately see Kṛṣṇa with only two eyes, one feels incapable and thus becomes bereaved. Such bereavement is slightly reduced when one criticizes the creative power of the creator. The unsatiated seer of Kṛṣṇa's face nonetheless laments: "I do not have thousands of eyes, but only two, and these are disturbed by the movements of my eyelids. Therefore it is to be understood that the creator of this body is not very intelligent. He is not conversant in the art of ecstasy but is simply a prosaic creator. He does not know how to arrange things properly so one can see only Kṛṣṇa."

The gopīs' minds are always engaged in relishing the sweetness of Kṛṣṇa's body. He is the ocean of beauty, and His beautiful face and smile and the luster of His body are all-attractive to the minds of the gopīs. In kṛṣṇa-karṇāmṛta, His face, smile and bodily luster have been described as sweet, sweeter and sweetest. A perfect devotee of Kṛṣṇa is overwhelmed by seeing the beauty of Kṛṣṇa's bodily luster, His face and smile, and he bathes in the ocean of transcendental convulsions. Before Kṛṣṇa's beauty, these convulsions often continue without treatment, just as ordinary convulsions which a physician will allow to continue, not even allowing a drink of water for relief.

The devotee increasingly feels the absence of Kṛṣṇa, for without Him one cannot drink the nectar of His beauty. When the transcendental sound of Kṛṣṇa's flute is heard, the devotee's anxiety to continue to hear that flute enables him to penetrate the covering of the material world and enter into the spiritual sky, where the transcendental sound of the flute enters into the ears of the followers of the gopīs. The sound of Kṛṣṇa's flute always resides within the ears of the gopīs and increases their ecstasy. When it is heard, no other sound can enter into their ears, and amongst their family they are not able to reply to questions properly, for all these beautiful sounds are vibrating in their ears.

Thus Lord Caitanya explained the transcendental constitution of Kṛṣṇa, His expansions, His bodily luster and everything connected with Him. In short, Lord Caitanya explained Kṛṣṇa as He is, as well as the process by which one can approach Him. In this regard, Caitanya Mahāprabhu pointed out that devotional service to Kṛṣṇa is the only process by which He can be approached. This is the verdict of Vedic literature. As the sages declare: "If someone inquires into Vedic literature to determine the process of transcendental realization, or if someone consults the Purāṇas (which are considered sister literatures), one will find that in all of them the conclusion is that the Supreme Personality of Godhead Kṛṣṇa is the only object of worship."

Kṛṣṇa is the Absolute Truth, the Supreme Personality of Godhead, and He is situated in His internal potency, which is known as svarūpa-śakti or ātma-śakti, as described in Bhagavad-gītā. He expands Himself in various multiple forms, and some of these are known as His personal forms and some as His separated forms. Thus He enjoys Himself in all the spiritual planets, as well as in the material universes. The expansions of His separated forms are called living entities, and these living entities are classified according to the energies of the Lord. They are divided into two classes-eternally liberated and eternally conditioned. Eternally liberated living entities never come into contact with material nature, and therefore they do not have any experience of material life. They are eternally engaged in Kṛṣṇa consciousness, or devotional service to the Lord, and they are counted among the associates of Kṛṣṇa. Their pleasure, the only enjoyment of their life, is derived from rendering transcendental loving service to Kṛṣṇa. On the other hand, those who are eternally conditioned are always divorced from the transcendental loving service of Kṛṣṇa and are thus subjected to the threefold miseries of material existence. Due to the conditioned soul's eternal attitude of separation from Kṛṣṇa, the spell of material energy awards him two kinds of bodily existence-the gross body consisting of five elements, and the subtle body consisting of mind, intelligence and ego. Being covered by these two bodies, the conditioned soul eternally suffers the pangs of material existence known as the threefold miseries. He is also subjected to six enemies (such as lust, anger, etc.). Such is the everlasting disease of the conditioned soul.

Diseased and conditioned, the living entity transmigrates throughout the universe. Sometimes he is situated in the upper planetary system and sometimes in the lower system. In this way he leads his diseased life. His disease can be cured only when he meets and follows the expert physician, the bona fide spiritual master. When the conditioned soul faithfully follows the instructions of a bona fide spiritual master, his material disease is cured, he is promoted to the liberated stage, and he again attains to the devotional service of Kṛṣṇa and goes back home, back to Kṛṣṇa. A conditioned living entity should become aware of his real position and should pray to the Lord, "How much longer will I be under the rule of all these bodily functions such as lust and anger?" As masters of the conditioned soul, lust and anger are never merciful. Indeed the conditioned soul will never cease rendering service to such bad masters. However, when he comes to his real consciousness, or Kṛṣṇa consciousness, he abandons these bad masters and approaches Kṛṣṇa with a frank and open heart to achieve His shelter. At such a time he prays to Kṛṣṇa to be engaged in His transcendental loving service.

In Vedic literatures sometimes fruitive activities, mystic yoga and the speculative search for knowledge are praised as different ways to self-realization, yet despite such praise, in all literatures the path of devotional service is accepted as the foremost. In other words, devotional service to Lord Kṛṣṇa is the highest perfectional path to self-realization, and it is recommended that it be performed directly. Fruitive activity, mystic meditation and philosophical speculation are not direct methods of self-realization. They are indirect because without devotional service they cannot lead to the highest perfection of self-realization. Indeed, all paths to self-realization ultimately depend on the path of devotional service.

21.16 Chapter Eleven

Service to the Lord

When Vyāsadeva was not satisfied even after compiling heaps of books of Vedic knowledge, Nārada Muni, his spiritual master, explained that there is no path to self-realization that can be successful without being mixed with devotional service. At the time, Vyāsadeva was sitting by the banks of the River Sarasvatī, and he was in a state of depression when Nārada Muni arrived. Upon seeing Vyāsa so dejected, Nārada explained why the various books he compiled were deficient.

"Even pure knowledge is insufficient if it is devoid of transcendental devotional service," Nārada said. "And what to speak of fruitive activities when they are devoid of devotional service? How can they be of any benefit to their performer?"

There are many sages who are expert in performing austerities; there are many men who give much in charity; there are many famous men, scholars and thinkers, and there are those who are very expert in reciting Vedic hymns. Although these are all auspicious, unless one utilizes his resources and performs his activities to attain devotional service to the Lord, he cannot attain the desired results. Therefore in Śrīmad-Bhāgavatam (SB 2.4.17) Śukadeva Gosvāmī offered his respectful obeisances unto the Supreme Lord as the only person who can award success.

It is accepted by all types of philosophers and transcendentalists that one who lacks knowledge cannot be liberated from material entanglement. Yet knowledge without devotional service cannot possibly award liberation. In other words, when jñāna, or the cultivation of knowledge, opens onto the path of devotional service, it can give one liberation, but not otherwise. This is also stated by Brahmā in Śrīmad-Bhāgavatam (SB 10.14.4):

śreyaḥ-srutiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śisyate
nānyad yathā sthūla-tusāvaghātinām

"My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of knowledge or in speculation, he will simply undergo a troublesome process and will not achieve his desired results. A person who beats an empty husk of wheat cannot get grain, and one who engages simply in speculative knowledge cannot achieve the desired result of self realization. The only gain is trouble."

In Bhagavad-gītā it is stated (Bg. 7.14) that material nature is so strong that it cannot be surmounted by an ordinary living entity. Only those who surrender unto the lotus feet of Kṛṣṇa can cross the ocean of material existence. The living entity forgets that he is eternally the servitor of Kṛṣṇa, and his forgetfulness causes his bondage in conditional life and his attraction for material energy. Indeed, that attraction is the shackle of material energy. Since it is very difficult for a person to become free as long as he desires to dominate material nature, it is recommended that he approach a spiritual master who can train him in devotional service and enable him to get out of the clutches of material nature and achieve the lotus feet of Kṛṣṇa.

There are eight divisions of human society created to facilitate the execution of duty (the brāhmaṇas, or intellectuals; the kṣatriyas, or administrators; the vaiśyas, or businessmen and farmers; and the śūdras, or laborers-as well as the four āśramas: the brahmacārī, or student; the gṛhastha, or householder; the vānaprastha, or retired person; and the sannyāsī, or the person in renounced life), but if a person is lacking in devotion or Kṛṣṇa consciousness, he cannot be released from material bondage, even if he executes his prescribed duty. On the contrary, even by discharging his prescribed duty he will glide down into hell due to material consciousness.

Therefore whoever is engaged in his occupational duty must simultaneously cultivate Kṛṣṇa consciousness in devotional service if he wants liberation from material clutches.

In this regard, Lord Caitanya recited a verse from Śrīmad-Bhāgavatam which was delivered by Nārada Muni to indicate the path of bhāgavata cultivation. Nārada Muni pointed out that the four divisions of human society, as well as the four orders of life, are born out of the gigantic form of the Lord. The brāhmaṇas are born from the mouth of the universal form of the Lord, the kṣatriyas are born out of the arms, the vaiśyas out of the waist, and the śūdras out of the legs. As such, they are qualified in the different modes of material nature within the form of the virāṭ-puruṣa. If a person is not engaged in the devotional service of the Lord, he falls from his position, regardless of whether he executes his prescribed occupational duty or not.

Lord Caitanya further points out that those who belong to the Māyāvādī or impersonalist school consider themselves to be one with God, or liberated, but according to Caitanya Mahāprabhu Himself and Śrīmad-Bhāgavatam, they are not actually liberated. In this regard Caitanya Mahāprabhu again quotes Śrīmad-Bhāgavatam (10.2.32):

ye ’nye ’ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

”Those who think that they are liberated according to Māyāvādī philosophy, but who do not take to the devotional service of the Lord, fall down for want of devotional service, even after they undergo the severest types of penances and austerities and even after they sometimes approach the supreme position.”

Caitanya Mahāprabhu explains that Kṛṣṇa is just like the sun, and māyā, the illusory material energy, is just like darkness. One who is constantly in the sunshine of Kṛṣṇa cannot possibly be deluded by the darkness of material energy. This is very clearly explained in the four principal verses of Śrīmad-Bhāgavatam and is also confirmed in the Śrīmad-Bhāgavatam (SB 2.5.13), wherein it is stated: ”The illusory energy, or māyā, is ashamed to stand before the Lord.” Nonetheless, the living entities are constantly being bewildered by this very illusory energy. In his conditioned state, the living entity discovers many forms of word jugglery in order to get apparent liberation from the clutches of māyā, but if he sincerely surrenders unto Kṛṣṇa by simply saying once, ”My dear Lord Kṛṣṇa, from this day I am Yours,” he at once gets out of the clutches of material energy. This is also confirmed in the Rāmāyaṇa, Laṅkā-kāṇḍa (18.33), wherein the Lord says:

sakṛdeva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

”It is My promise and duty to give all protection to one who surrenders unto Me without reservation.” One may enjoy fruitive activities, liberation, jñāna, or the perfection of the yoga system, but if one becomes very intelligent he will give up all these paths and engage himself in sincere devotional service to the Lord. The Śrīmad-Bhāgavatam also confirms (2.3.10) that even if a person desires material enjoyment or liberation, he should engage in devotional service. Those who are ambitious to derive material benefit from devotional service are not pure devotees, but because they are engaged in devotional service they are considered fortunate. They do not know that the result of devotional service is not material benediction, but because they engage themselves in the devotional service of the Lord they ultimately come to understand that material enjoyment is not the goal of devotional service. Kṛṣṇa Himself says that persons who want some material benefit in exchange for devotional service are certainly foolish because they want something which is poisonous for them. The real goal of devotional service is love of Godhead, and although a person may desire material benefits from Kṛṣṇa, the Lord, being all-powerful, considers the person’s position and gradually liberates him from a materially ambitious life and engages him more in devotional service. When one is actually engaged in devotional service, he forgets his material ambitions and desires. This is also confirmed by Śrīmad-Bhāgavatam (5.19.27):

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

”Lord Kṛṣṇa certainly fulfills the desires of His devotees who come to Him in devotional service, but He does not fulfill desires that would again cause miseries. In spite of being materially ambitious, such devotees, by rendering transcendental service, are gradually purified of desires for material enjoyment, and they come to desire the pleasure of devotional service.”

Generally people come into the association of devotees in order to mitigate some material wants, but the influence of a pure devotee frees a man from all material desires so that he eventually comes to relish the taste of devotional service. Devotional service is so nice and pure that it purifies the devotee, and he forgets all material ambitions as soon as he engages fully in the transcendental loving service of Kṛṣṇa. A practical example is Dhruva Mahārāja, who wanted something material from Kṛṣṇa and therefore engaged in devotional service. When the Lord appeared as four-handed Viṣṇu before Dhruva, Dhruva told the Lord: ”My dear Lord, because I engaged myself in Your devotional service with great austerity and penances, I am now seeing You. Even great demigods and great sages have difficulty in seeing You. Now I am pleased, and all my desires are satisfied. I do not want anything else. I was searching for some broken glass, but instead I have found a great and valuable gem.” Thus Dhruva Mahārāja was fully satisfied, and he refused to ask anything of the Lord.

The living entity, transmigrating through 8,400,000 species of life, is sometimes likened to a log which is gliding down a river. Sometimes, by chance, a log washes upon shore and is thus saved from being forced to drift further downstream. There is a verse in Śrīmad-Bhāgavatam (SB 10.38.5) which encourages every conditioned soul in this way: ”No one should be depressed by thinking that he will never be out of the clutches of matter, for there is every possibility of being rescued, exactly as it is possible for a log, which is floating down a river, to come to rest on the bank.” This fortunate opportunity is also discussed by Lord Caitanya. Such fortunate incidents are considered the beginning of the decline of one’s conditional life, and they occur if there is association with the pure devotees of the Lord. By associating with pure devotees, one actually develops attraction for Kṛṣṇa. There are various types of rituals and activities, and some of them develop into material enjoyment and some into material liberation, but if a living entity takes to those ritualistic activities by which pure devotional service to the Lord is developed in the association of pure devotees, then one's mind naturally becomes attracted to devotional service. In Śrīmad-Bhāgavatam (10.51.54) it is stated by Mucukunda:

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ

"My dear Lord, while traveling in this material world through different species of life, a living entity may progress toward liberation. But if, by chance, he comes in contact with a pure devotee, he becomes actually liberated from the clutches of material energy and becomes a devotee of Yourself, the Personality of Godhead."

When a conditioned soul becomes a devotee of Kṛṣṇa, the Lord, by His causeless mercy, trains him in two ways: He trains him from without through the spiritual master, and He trains him from within through the Supersoul. As stated in Śrīmad-Bhāgavatam (11.29.6): "My dear Lord, even if someone attains a life as long as Brahmā's, he would still be unable to express his gratitude for the benefits derived from remembering You. Out of Your causeless mercy You drive away all inauspicious conditions, expressing Yourself from outside as the spiritual master and from inside as the Supersoul."

Somehow or other if one gets in touch with a pure devotee and thus develops a desire to render devotional service to Kṛṣṇa, he gradually rises to the platform of love of Godhead and is thus freed from the clutches of material energy. This is also explained in Śrīmad-Bhāgavatam (11.20.8) where the Lord Himself says: "For one who is attracted by My activities out of his own accord-being neither lured nor repelled by material activities-the path of devotional service leading to the perfection of love of God becomes possible." However, it is not possible to achieve the stage of perfection without the favor of a pure devotee, or a mahātmā, a great soul. Without the mercy of a great soul, one cannot even be liberated from the material clutches, and what to speak of rising to the platform of love of Godhead. This is also confirmed in Śrīmad-Bhāgavatam (5.12.12) in a conversation between King Rahūgaṇa of the Sind province in Siberia with King Bharata. When King Rahūgaṇa expressed surprise upon seeing King Bharata's spiritual achievements, Bharata replied:

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo 'bhiṣekam

"My dear Rahūgaṇa, no one can attain the perfected stage of devotional service without being favored by a great soul or a pure devotee. No one can attain the perfectional stages simply by following the regulative principles of scriptures, or by accepting the renounced order of life, or by prosecuting the prescribed duties of householder life, or by becoming a great student of spiritual science, or by accepting severe austerity and penances for realization." Similarly, when the atheist father Hiraṇyakaśipu asked his son Prahlāda Mahārāja how it was he became attracted to devotional service, the boy replied, "As long as one is not favored by the dust of the feet of pure devotees, he cannot even touch the path of devotional service, which is the solution to all the problems of material life." (SB 7.5.32)

Thus Lord Caitanya told Sanātana Gosvāmī that all scriptures stress association with pure devotees of the Godhead. The opportunity to associate with a pure devotee of the Supreme Lord is the beginning of one's complete perfection. This is also confirmed in Śrīmad-Bhāgavatam (1.18.13) where it is said that the facilities and benedictions which one achieves by association with a pure devotee are incomparable. They cannot be compared to anything-neither elevation to the heavenly kingdom nor liberation from material energy. Lord Kṛṣṇa also confirms this in the most confidential instruction in Bhagavad-gītā, wherein He tells Arjuna:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

Such a direct instruction from Kṛṣṇa is more important than any Vedic instruction or even regulative service. There are certainly many Vedic injunctions, ritualistic and sacrificial performances, regulative duties, meditative techniques and speculative processes to attain knowledge, but Kṛṣṇa's direct order-"Always think of Me and become My devotee"-should be taken as the final order of the Lord and should be followed. If one is simply convinced of this order and comes to His devotional service, giving up all other engagements, one will undoubtedly attain success. To confirm this statement, Śrīmad-Bhāgavatam (11.20.9) says that one should follow other paths to self-realization only as long as one is not convinced of the direct order of the Lord Śrī Kṛṣṇa. It is the conclusion of Śrīmad-Bhāgavatam and Bhagavad-gītā that the direct order of the Lord is to give up everything and engage in devotional service.

Firm conviction to execute the order of the Lord is known as faith. If one has faith he is firmly convinced that simply by rendering devotional service to Lord Kṛṣṇa all other activities are automatically performed-including ritualistic duties, sacrifices, yoga and the speculative pursuit of knowledge. If one is convinced that devotional service to the Lord includes everything, no other activity is required. As stated in Śrīmad-Bhāgavatam (4.31.14):

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

"By watering the root of a tree, one automatically nourishes the branches, twigs and fruits, and by supplying food to the stomach, all the senses are satisfied. Similarly, by rendering devotional service to Kṛṣṇa, one automatically satisfies the requirements for all other forms of worship.” One who is faithful and firmly convinced of this is eligible to be elevated as a pure devotee.

There are three classes of devotees according to the degree of conviction. The first-class devotee is conversant with all kinds of Vedic literature and at the same time has the firm conviction mentioned above. He can deliver all others from the pangs of material miseries. The second-class devotee is firmly convinced and has strong faith, but he has no power to cite evidence from revealed scriptures. The third-class devotee is one whose faith is not very strong, but, by the gradual cultivation of devotional service, he will eventually be eligible for promotion to the second or first-class position. It is said in Śrīmad-Bhāgavatam (11.2.45-47) that the first class devotee always sees the Supreme Lord as the soul of all living entities. Thus in seeing all living entities, he sees Kṛṣṇa and nothing but Kṛṣṇa. The second-class devotee places his full faith in the Supreme Personality of Godhead, makes friends with the pure devotees, favors innocent persons and avoids those who are atheistic or opposed to devotional service. The third-class devotee engages in devotional service according to the directions of the spiritual master, or engages out of family tradition, and worships the Deity of the Lord, but he is not cultivated in knowledge of devotional service, and he does not know a devotee from a nondevotee. Such a third-class devotee cannot actually be considered a pure devotee; he is almost in the devotional line, but his position is not very secure.

One can thus conclude that when a person shows love for God and friendship for devotees, displays mercy towards the innocent and is reluctant to associate with nondevotees, he may be considered a pure devotee. By developing devotional service, such a person can perceive that every living entity is part and parcel of the Supreme. In each and every living entity he can see the Supreme Person, and therefore he becomes highly developed in Kṛṣṇa consciousness. At this stage he does not distinguish between the devotee and the nondevotee, for he sees everyone in the service of the Lord. He continues to develop all great qualities while engaged in Kṛṣṇa consciousness and devotional service. As stated in Śrīmad-Bhāgavatam (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

”One who attains pure unalloyed devotional service to the Supreme Lord develops all the good qualities of the demigods, whereas a person who doesn’t develop such service, despite all material qualifications, is sure to go astray, for he hovers on the mental platform.” Thus material qualifications are valueless without devotional service.

21.17 Chapter Twelve

The Devotee

A person in Kṛṣṇa consciousness who is fully devoted to the transcendental loving service of the Lord develops all the godly qualities of the demigods. There are many divine qualities, but Lord Caitanya describes only some of them to Sanātana Gosvāmī. A devotee of the Lord is always kind to everyone, and he does not pick quarrels. His interest is in the essence of life, which is spiritual. He is equal to everyone, and no one can find fault in him. His magnanimous mind is always fresh and clean and devoid of material obsessions. He is a benefactor to all living entities and is peaceful and always surrendered to Kṛṣṇa. He has no material desires. He is very humble and is fixed in his purpose. He is victorious over the six material qualities such as lust and anger, and he does not eat more than he needs. He is always sane and is respectful to others, but he does not require respect for himself. He is grave, merciful, friendly, poetic, expert and silent.

There is also a description of the devotee of the Lord in Śrīmad-Bhāgavatam (3.25.21) wherein he is said to be always tolerant and merciful. A friend to all living entities, he has no enemies. He is peaceful, and he possesses all good qualities. These are but a few of the characteristics of a person in Kṛṣṇa consciousness.

It is also said in Śrīmad-Bhāgavatam that if one gets an opportunity to serve a great soul-a mahātmā-his path to liberation is open. However, those who are attached to materialistic persons are on the path of darkness. Those who are actually holy are transcendental, composed, peaceful, friendly to all living entities and not subject to anger. Simply by association with such holy men one can become a Kṛṣṇa conscious devotee. Indeed, to develop love of Godhead, the association of holy devotees is needed. The path of advancement in spiritual life opens for anyone who comes in contact with a holy man, and by following the path of the devotee, one is sure to develop Kṛṣṇa consciousness in full devotional service.

In Śrīmad-Bhāgavatam (11.2.28), Vasudeva, the father of Kṛṣṇa, asks Nārada Muni about the welfare of all living entities, and in reply Nārada Muni quotes a passage from Mahārāja Nimi’s discussion with the nine sages. ”O holy sages,” King Nimi said, ”I am just trying to find the path of well-being for all living entities. A moment of association with holy men is the most valuable thing in life, for that moment opens the path of advancement in spiritual life.” This is also confirmed elsewhere in Śrīmad-Bhāgavatam (3.25.25). By associating with holy persons and discussing transcendental subject matters with them, one becomes convinced of the value of spiritual life. Very soon, hearing of Kṛṣṇa becomes pleasing to the ear and begins to satisfy one’s heart. After receiving such spiritual messages from holy persons or pure devotees, if one tries to apply them in his own life, the path of Kṛṣṇa consciousness naturally develops in faith, attachment and devotional service.

The Lord then informed Sanātana Gosvāmī about the behavior of a devotee. Here the main point is that one should always stay aloof from unholy association. That is the sum and substance of a devotee’s behavior. And what is unholy association? It is association with one who is too much attached to women and with one who is not a devotee of Lord Kṛṣṇa. These are unholy persons. One is advised to associate with the holy devotees of the Lord and carefully avoid the association of unholy nondevotees. Those who are pure devotees of Kṛṣṇa are very careful to keep aloof from the two types of nondevotees. In Śrīmad-Bhāgavatam (3.31.33-35) it is said that one should give up all association with a person who is a playmate for women, for by associating with such an unholy person one becomes bereft of all good qualities, such as truthfulness, cleanliness, mercy, gravity, intelligence, shyness, beauty, fame, forgiveness, control of the mind and senses and all the opulences that are automatically obtained by a devotee. A man is never so degraded as when he associates with persons who are too much attached to women.

In this regard, Lord Caitanya also quotes a verse from Kātyāyana-saṁhitā: "One should rather tolerate the miseries of being locked in a cage filled with fire than associate with those who are not devotees of the Lord."One is also advised not to even look at the faces of persons who are irreligious or who are devoid of devotion to the Supreme Lord. Lord Caitanya recommends that one should scrupulously renounce the association of unwanted persons and completely take shelter of the Supreme Lord Kṛṣṇa. This same instruction is given to Arjuna in the last verses of Bhagavad-gītā in which Kṛṣṇa says:"Just give up everything and surrender unto Me. I will take care of you and protect you from all the reactions to sinful activities." (Bg. 18.66) The Lord is very kind to His devotees, and He is very grateful, able and magnanimous. It is our duty to believe His words, and if we are intelligent and educated enough, we will follow His instructions without hesitation. In Śrīmad-Bhāgavatam (10.48.26) Akrūra tells Kṛṣṇa:

kaḥ paṇḍitas tvad aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya

"Who can surrender to anyone other than Yourself? Who is as dear, truthful, friendly and grateful as You? You are so perfect and complete that even though You give Yourself to Your devotee, You are still full and perfect. You can satisfy all the desires of Your devotee and even deliver Yourself unto him." A person who is intelligent and able to understand the philosophy of Kṛṣṇa consciousness naturally gives up everything and takes to the shelter of Kṛṣṇa. In this regard, Lord Caitanya recites a verse spoken by Uddhava in Śrīmad-Bhāgavatam (3.2.23): "How can one take shelter of anyone but Kṛṣṇa? He is so kind. Even though Bakāsura's sister planned to kill Kṛṣṇa when He was an infant by applying poison to her breast and offering it to Kṛṣṇa to suck and thus die, still that heinous woman received salvation and was elevated to the same platform as Kṛṣṇa's own mother." This verse refers to the time when Pūtanā planned to kill Kṛṣṇa. Kṛṣṇa accepted the poisonous breasts of that demonic woman, and when He sucked the milk from her, He sucked out her life also. Nonetheless Pūtanā was elevated to the same position as Kṛṣṇa's own mother.

There is no essential difference between a fully surrendered soul and a person in the renounced order of life. The only difference is that a fully surrendered soul is completely dependent upon Kṛṣṇa. There are six basic guidelines for surrender. The first is that one should accept everything that is favorable for the discharge of devotional service, and one should be determined to accept the process. The second is that one should give up everything that is unfavorable to the discharge of devotional service, and one should be determined to give it all up. Thirdly, one should be convinced that only Kṛṣṇa can protect him and should have full faith that the Lord will give that protection. An impersonalist thinks that his actual identity is in being one with Kṛṣṇa, but a devotee does not destroy his identity in this way. He lives with full faith that Kṛṣṇa will kindly protect him in all respects. Fourthly, a devotee should always accept Kṛṣṇa as his maintainer. Those who are interested in the fruits of activities generally expect protection from the demigods, but a devotee of Kṛṣṇa does not look to any demigod for protection. He is fully convinced that Kṛṣṇa will protect him from all unfavorable circumstances. Fifth, a devotee is always conscious that his desires are not independent; unless Kṛṣṇa fulfills them, they cannot be fulfilled. Lastly, one should always think of himself as the most fallen among souls so that Kṛṣṇa will take care of him.

Such a surrendered soul should take shelter of a holy place like Vṛndāvana, Mathurā, Dvārakā, Māyāpur, etc., and should surrender himself unto the Lord, saying, "My Lord, from today I am Yours. You can protect me or kill me as You like." A pure devotee takes shelter of Kṛṣṇa in such a way, and Kṛṣṇa is so grateful that He accepts him and gives him all kinds of protection. This is confirmed in Śrīmad-Bhāgavatam (11.29.34) where it is said that if a person who is about to die takes full shelter of the Supreme Lord and places himself fully under His care, he actually attains immortality and becomes eligible to associate with the Supreme Lord and enjoy transcendental bliss.

The Lord then explained to Sanātana Gosvāmī the various types and symptoms of practical devotional service. When devotional service is performed with our present senses, it is called practical devotional service. Actually devotional service is the eternal life of the living entity and is lying dormant in everyone's heart. The practice which invokes that dormant devotional service is called practical devotional service. The purport is that the living entity is constitutionally part and parcel of the Supreme Lord; the Lord can be compared to the sun, and the living entities can be compared to molecules of sunshine. Under the spell of illusory energy, the spiritual spark is almost extinguished, but by practical devotional service one can revive his natural constitutional position. When one practices devotional service, it should be understood that he is returning to his original and normal liberated position. Devotional service can be practiced with one's senses under the direction of a bona fide spiritual master.

One begins spiritual activities for advancement in Kṛṣṇa consciousness by hearing. Hearing is the most important method for advancement, and one should be very eager to hear favorably about Kṛṣṇa. Giving up all speculation and fruitive activity, one should simply worship and desire to attain to love of God. That love of God is eternally existing within everyone; it simply has to be evoked by the process of hearing. Hearing and chanting are the principal methods of devotional service.

Devotional service may be regulative or affectionate. One who has not developed transcendental affection for Kṛṣṇa should conduct his life according to the directions and regulations of the scriptures and the spiritual master. In Śrīmad-Bhāgavatam (2.1.5) Śukadeva Gosvāmī advises Mahārāja Parīkṣit:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

"O best of the Bhāratas, it is the prime duty of persons who want to become fearless to hear about the Supreme Personality of Godhead, Hari, and to chant about Him and always remember Him. Lord Viṣṇu is always to be remembered; indeed, He is not to be forgotten for even a moment. He is the sum and substance of all regulative principles." The conclusion is that when all the rules, regulations, recommended and prohibited activities revealed in scriptures are taken together, the remembrance of the Supreme Lord is invariably the essence of everything. Remembrance of the Supreme Personality of Godhead within one's heart is the goal of devotional service. When devotional service is performed purely and affectionately, there is no question of regulative principles.

There are no do's and don't's.

However, one should generally accept the following principles to properly execute devotional service: (1) take shelter of a bona fide spiritual master, (2) receive initiation from the spiritual master, (3) serve the spiritual master, (4) inquire and learn love from the spiritual master, (5) follow in the footsteps of holy persons devoted to the transcendental loving service of the Lord, (6) prepare to give up all kinds of enjoyment and miseries for the satisfaction of Kṛṣṇa, (7) live in a place where Kṛṣṇa had His pastimes, (8) be satisfied by whatever is sent by Kṛṣṇa for the maintenance of the body and hanker for no more, (9) observe fasting on Ekādaśī day (this occurs on the eleventh day after the full moon and the eleventh day after the new moon. On such days no grains, cereals or beans are eaten; simply vegetables and milk are moderately taken, and chanting Hare Kṛṣṇa and reading scriptures are increased.), (10) show respect to devotees, cows and sacred trees like the banyan tree.

It is essential for a neophyte devotee who is beginning to follow the path of devotional service to observe these ten principles. One should also try to avoid offenses in serving the Lord and in chanting His holy names. There are ten kinds of offenses which one can commit while chanting the holy name, and they should be avoided. These offenses are: (1) blaspheming a devotee of the Lord, (2) considering the Lord and the demigods on the same level or thinking that there are many gods, (3) neglecting the orders of the spiritual master, (4) minimizing the authority of the scriptures (the Vedas), (5) interpreting the holy names of God, (6) committing sins on the strength of chanting, (7) instructing the glories of the Lord's names to the unfaithful, (8) comparing the holy name with material piety, (9) being inattentive while chanting the holy name, (10) remaining attached to material things in spite of chanting the holy names. Ten additional regulations are as follows: (1) one should try to avoid offenses in the service of the Lord and in chanting the holy names of the Lord; (2) one should avoid the association of unholy nondevotees; (3) one should not attempt to have many disciples; (4) one should not take the trouble to understand many books or to understand partially any particular book, and one should avoid discussing different doctrines; (5) one should be composed both in gain and in loss; (6) one should not be subject to any kind of lamentation; (7) one should not disrespect the demigods or other scriptures; (8) one should not tolerate blasphemy against the Supreme Lord and His devotees; (9) one should avoid ordinary topics of novels and fiction, but there is no injunction that one should avoid hearing ordinary news; (10) one should not give any trouble to any living creature, including a small bug.

In Bhakti-rasāmṛta-sindhu compiled by Śrī Rūpa Gosvāmī it is said that one should be very liberal in behavior and should avoid any undesirable activities. The most important affirmative points are that one should accept the shelter of a bona fide spiritual master, be initiated by him and serve him.

In addition to these, there are thirty-five items of devotional service, and they can be analyzed as follows: (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) engaging as a servitor, (8) being friendly, (9) offering everything, (10) dancing before the Deity, (11) singing, (12) informing, (13) offering obeisances, (14) standing up to show respect to the devotees, (15) following a devotee when he gets up to go to the door, (16) entering the temple of the Lord, (17) circumambulating the temple of the Lord, (18) reading prayers, (19) vibrating hymns, (20) performing saṅkīrtana, or congregational chanting, (21) smelling the incense and flowers offered to the Deity, (22) accepting prasāda (food offered to Kṛṣṇa), (23) attending the ārātrika ceremony, (24) seeing the Deity, (25) offering palatable foodstuffs to the Lord, (26) meditating, (27) offering water to the tulasī tree, (28) offering respect to the Vaiṣṇavas or advanced devotees, (29) living in Mathurā or Vṛndāvana, (30) understanding Śrīmad-Bhāgavatam, (31) trying one's utmost to attain Kṛṣṇa, (32) expecting the mercy of Kṛṣṇa, (33) performing ceremonial functions with the devotees of Kṛṣṇa, (34) surrendering in all respects, (35) observing different ceremonial functions. To these thirty-five items, another four can be added: (1) marking one's body with sandalwood pulp to show that one is a Vaiṣṇava, (2) painting one's body with the holy names of the Lord, (3) covering one's body with the remnants of the Deity covers, (4) accepting caraṇāmṛta, the water which washes the Deity. These four additional items make thirty-nine items for devotional service in all, and out of all of these the following five are most important: (1) to associate with devotees, (2) to chant the holy name of the Lord, (3) to hear Śrīmad-Bhāgavatam, (4) to live in a holy place such as Mathurā or Vṛndāvana, (5) to serve the Deity with great devotion. These items are especially mentioned by Rūpa Gosvāmī in his book Bhakti-rasāmṛta-sindhu. The thirty-nine items above, plus these five items, total forty-four items. Add to these the twenty preliminary occupations and there are a total of sixty-four different items for conducting devotional service. One can adopt the sixty-four items with his body, mind and senses and thus gradually purify his devotional service. Some of the items are completely different, some are identical, and others appear to be mixed.

Śrīla Rūpa Gosvāmī has recommended that one live in the association of those who are of the same mentality; therefore it is necessary to form some association for Kṛṣṇa consciousness and live together for the cultivation of knowledge of Kṛṣṇa and devotional service. The most important item for living in that association is the mutual understanding of Bhagavad-gītā and Śrīmad-Bhāgavatam. When faith and devotion are developed, they become transformed into the worship of the Deity, chanting of the holy name and living in a holy place like Mathurā and Vṛndāvana.

The last five items-mentioned after the first thirty-nine-are very important and essential. If one can simply discharge these five items, he can be elevated to the highest perfectional stage, even if he does not execute them perfectly. One may be able to perform one item or many items, according to one's capacity, but it is the principal factor of complete attachment to devotional service that makes one advance on the path. There are many devotees in history who have attained perfection in devotional service simply by discharging the duties of one item, and there are many other devotees, like Mahārāja Ambarīṣa, who executed all the items. Some individual devotees who attained perfection in devotional service by executing only one item are: Mahārāja Parīkṣit, who was liberated and fully perfected simply by hearing; Śukadeva Gosvāmī, who became liberated and attained perfection in devotional service simply by chanting; Prahlāda Mahārāja, who attained perfection by remembering; Lakṣmī, who attained perfection by serving the lotus feet of the Lord; King Pṛthu, who attained perfection simply by worshiping; Akrūra, who attained perfection simply by praying; Hanumān, who attained perfection simply by becoming the servant of Lord Rāma; Arjuna, who attained perfection simply by being a friend of Kṛṣṇa's; and Bali Mahārāja who attained perfection simply by offering whatever he had in his possession. As far as Mahārāja Ambarīṣa is concerned, he actually performed all the items of devotional service. He first of all engaged his mind upon the lotus feet of Kṛṣṇa. He engaged his words, his power of speaking, in describing the transcendental qualities of the Supreme Personality of Godhead. He engaged his hands in washing the temple of the Deity, his ears in hearing the words of Kṛṣṇa and his eyes in beholding the Deity. He engaged his sense of touch by rendering service to the devotees, and he engaged his sense of smell by relishing the fragrance of the flowers offered to Kṛṣṇa. He engaged his tongue in tasting the tulasī leaves offered to the lotus feet of Kṛṣṇa, his legs in going to the temple of Kṛṣṇa, and his head in offering obeisances to the Deity of Kṛṣṇa. Because all his desires and ambitions were thus engaged in the devotional service of the Lord, Mahārāja Ambarīṣa is considered the leader in discharging devotional service in all kinds of ways.

Whoever engages in the devotional service of the Lord in full Kṛṣṇa consciousness becomes freed of all debts to the sages, demigods and forefathers, to whom everyone is generally indebted. This is confirmed in Śrīmad-Bhāgavatam (11.5.41):

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

"Whoever fully engages himself in the service of the Lord, O King, is no longer indebted to the demigods, the sages, other living entities, his relatives, the forefathers or to any man." Every man, just after his birth, immediately becomes indebted to so many people, and one is expected to discharge many kinds of ritualistic functions because of this indebtedness. However, if one is fully surrendered unto Kṛṣṇa, there is no obligation. One becomes free from all debts.

It should be carefully noted, however, that when a person gives up all other duties and simply takes to the transcendental service of Kṛṣṇa, he has no desire and is not subjected to or likely to perform sinful activities. If, however, he performs sinful activities (not willfully but by chance), Kṛṣṇa gives him all protection. It is not necessary for him to purify himself by any other method, and this is confirmed in Śrīmad-Bhāgavatam (11.5.42): "A devotee who is fully engaged in the transcendental loving service of the Lord is protected by the Supreme Person, but in case he unintentionally commits some sinful activity or is obliged to act sinfully under certain circumstances, God, situated within his heart, gives him all protection."

The processes of speculative knowledge and renunciation are not actually the chief items for elevation in devotional service. One does not have to take to the principles of nonviolence and sense control, although there are rules and regulations for acquiring these qualities in the other processes. Without even practicing these processes a devotee develops all good qualities simply by discharging devotional service to the Lord. In the Eleventh Canto of Śrīmad-Bhāgavatam (11.20.31), the Lord Himself says that there is no necessity to cultivate speculative knowledge and renunciation if one is actually engaged in the devotional service of the Lord.

21.18 Chapter Thirteen

Devotional Service in Attachment

Out of sheer misunderstanding, some transcendentalists think that knowledge and renunciation are necessary for rising to the platform of devotional service. This is not so. The cultivation of knowledge and the renunciation of fruitive activities may be necessary to understand one's spiritual existence in relation to the material conception of life, but they are not part and parcel of devotional service. The results of knowledge and fruitive activities are liberation and material sense gratification respectively. Consequently, they cannot be part and parcel of devotional service; rather, they have no intrinsic value in the discharge of devotional service. When one is freed from bondage to the results of knowledge and fruitive activities, he can attain to devotional service. Since a devotee of Lord Kṛṣṇa is by nature nonviolent, and since his mind and senses are controlled, he does not have to make a special effort to acquire the good qualities which result from cultivating knowledge and performing fruitive activities.

When Uddhava was asking Kṛṣṇa about rules and regulations according to Vedic injunctions, he asked, "Why is it that the Vedic hymns encourage one in material enjoyment, while at the same time the Vedic instructions also free one from all illusion and encourage one toward liberation?" The Vedic rules are supposed to be ordained by the Supreme Personality of Godhead, but apparently there are contradictions, and Uddhava was anxious to know how one could be freed from these contradictions. In reply, Lord Kṛṣṇa informed him of the superexcellence of devotional service.

"It is neither practical nor necessary for one who is already engaged in devotional service to Me and whose mind is fixed on Me to endeavor for the cultivation of knowledge and renunciation." Thus the Lord's conclusion is that devotional service is independent of any other process. The cultivation of knowledge, renunciation or meditation may be a little helpful in the beginning, but they cannot be considered necessary for the discharge of devotional service. In other words, devotional service can be discharged independently of the cultivation of knowledge and renunciation. In this regard, there is also a verse from Skanda Purāṇa in which Parvata Muni told a hunter tribesman: "O hunter, the qualifications which you have just now acquired-such as nonviolence and others-are not astonishing, because one who is engaged in devotional service to the Supreme Lord cannot be a source of trouble for anyone under any circumstance."

After discussing these points, Lord Caitanya told Sanātana Gosvāmī, "Thus far I have explained devotional service according to the regulative principles. Now I shall explain devotional service to you in terms of transcendental attachment."

The inhabitants of Vṛndāvana, Vrajavāsīs, are living examples of devotional service. Theirs is ideal devotional service with attachment, and such devotion can be found only in Vrajabhūmi, Vṛndāvana. If one develops devotional service and attachment by following in the footsteps of the Vrajavāsīs, he attains rāga-mārga-bhakti, or devotional service in attachment to the Lord. According to Bhakti-rasāmṛta-sindhu (1.2.270), "Devotional service with ecstatic attachment for that service, which becomes natural for the devotee, is called rāga, or transcendental attachment." Devotional service discharged with such attachment is called rāgātmikā, and deep attachment with deep absorption in the object of love is called rāgātmikā. Examples of these can be seen in the activities of the residents of Vrajabhūmi. One who becomes attracted to Kṛṣṇa by hearing of such attachment is certainly very fortunate. When one becomes deeply affected by the devotion of the residents of Vrajabhūmi and tries to follow in their footsteps, he does not care for the restrictions or regulations of the revealed scriptures. This is the characteristic of one discharging rāga-bhakti.

Devotional service with attachment is natural, and one who has been attracted by it does not argue with those who oppose him, even though others may argue by presenting scriptural injunctions. The natural inclination to devotional service is also based on scriptural injunction, and one who has attachment for such devotional service is not required to give it up simply on the strength of scriptural argument. In this connection it should be noted that a class of so-called devotees (known as prākṛta-sahajiyā) follow their own concocted ideas and, representing themselves as Kṛṣṇa and Rādhā, indulge in debauchery. Such devotional service and attachment are false, and those so engaged are actually gliding down a hellish path. This is not the standard of rāgātmikā, or devotion. The prākṛta-sahajiyā community is actually cheated and very unfortunate.

Devotional service with attachment can be executed in two ways-externally and internally. Externally the devotee strictly follows the regulative principles beginning with chanting and hearing, while internally he thinks of the attachment which attracts him to serve the Supreme Lord. Indeed, he always thinks of his special devotional service and attachment. Such attachment does not violate the regulative principles of devotional service, and a real devotee adheres to these principles strictly; yet he always thinks of his particular attachment.

Since ali the inhabitants of Vrajabhūmi, Vṛndāvana, are very dear to Kṛṣṇa, a devotee selects one of the inhabitants and follows in his footsteps in order to be successful in his own devotional service. A pure devotee who is attached to the Lord always follows in the footsteps of a personality of Vrajabhūmi. It is advised in Bhakti-rasāmṛta-sindhu (1.2.294) that a pure devotee attached to devotional service should always remember the activities of a particular inhabitant of Vraja, even though he is not able to live in Vrajabhūmi or Vṛndāvana. In this way he can always think of Vrajabhūmi and Vṛndāvana.

The confidential devotees attached to the service of the Lord are divided into several categories: some of them are servants, some are friends, some are parents, and some are conjugal lovers. In devotional service with attachment, one has to follow a particular type of devotee of Vrajabhūmi. In Śrīmad-Bhāgavatam (3.25.38) the Lord says:

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

"The word mat-para is only used to refer to persons who are satisfied with the idea of becoming My adherents alone. They consider that I am their soul, I am their friend, I am their son, I am their master, I am their well-wisher, I am their God, and I am their supreme goal. My dear mother, time does not act on such devotees." In Bhakti-rasāmṛta-sindhu (1.2.308), Rūpa Gosvāmī offers his respectful obeisances to those who always think of Kṛṣṇa as He is, and His relation as son, well-wisher, brother, father, friend, etc. Whoever follows the principles of devotional service with attachment and follows a particular devotee of Vrajabhūmi certainly attains the highest perfection of love of Godhead in that spirit.

There are two characteristics by which the seeds of love of Godhead can develop, and these are known as rati, or attachment, and bhāva, the condition immediately preceding love of Godhead. It is by such attachment and bhāva that the Supreme Lord Śrī Kṛṣṇa is conquered by His devotees. These two characteristics are present before any symptoms of love of Godhead are manifest. This was all explained to Sanātana Gosvāmī by Lord Caitanya. Lord Caitanya told him that since there is really no end to describing the system of devotional service with attachment, He is simply trying to offer a sampling. Lord Caitanya then described the ultimate goal of devotional service, which is meant for one who wants to attain perfection. When one's attachment to Kṛṣṇa becomes very deep, one attains the condition called love of Godhead. Such a state of existence is considered a permanent situation for a devotee. In this regard, Kavirāja Gosvāmī offered his respectful obeisances to Lord Caitanya for His sublime teachings of love of Godhead. As stated in Caitanya-caritāmṛta, (Madhya 23.1): "O Supreme Personality of Godhead, who but You has ever awarded such pure devotional service? O most magnanimous incarnation of the Personality of Godhead, for my part I offer my respectful obeisances to this incarnation known as Gaurakrṣṇa."

In Bhakti-rasāmṛta-sindhu (1.3.1) the state of being in love with the Godhead is compared to the sunshine emanating from the sun; this shining makes the devotee's heart more and more lovely. The heart of such a devotee is situated in a transcendental position beyond even the mode of goodness. The process for making the heart even more sterilized by the sunshine of love is called bhāva. A description of bhāva is given by Rūpa Gosvāmī. Bhāva is called the permanent characteristic of the living entity, and the crucial point of progress for bhāva is called the marginal state of love of Godhead. When the bhāva state becomes deeper and deeper, learned devotees call it love of Godhead. As stated in the Nārada-pañcarātra:

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaiḥ

"When one is firmly convinced that Viṣṇu is the only object of love and worship and that there is no one else-not even a demigod-worthy of receiving devotional service, one feels intimacy in his love relationship with God, and this is approved by such personalities as Bhīṣma, Prahlāda, Uddhava and Nārada."

If, due to some righteous activities which provoke devotional service, one is influenced by the service attitude and takes shelter of the good association of pure devotees, he develops attachment for hearing and chanting. By developing chanting and hearing, one can advance further and further in regulative devotional service to the Supreme Lord. As one so advances, his misgivings about devotional service and his attraction for the material world proportionately diminish. By advancing in hearing and chanting, a devotee becomes more firmly fixed in his faith, and gradually his initial faith develops into a taste for devotional service, and that taste gradually develops into attachment. When attachment becomes pure, it exhibits the two characteristics of bhāva and rati. When rati increases, it is called love of Godhead, and love of Godhead is the ultimate goal of human life.

This process is summarized by Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu (1.4.15-16): The first requirement is faith; it is due to faith that one associates with pure devotees, and, by such association, develops devotional service. As devotional service develops, one's misgivings diminish. Then one is situated in firm conviction, and from that conviction he develops a taste for devotional service and advances to the stage of attachment, whereby he follows the regulative principles of devotional service. After that point, after one makes further progress, he attains the state called bhāva, which is permanent. When such love of God increases, it reaches the highest stage of love of Godhead."

In Sanskrit this highest stage is called premā, premā can be defined as love of God without any expectation of exchange or return. Actually the words premā and love are not synonymous, yet one can say that premā is the highest stage of love. One who has attained premā is the most perfect human being. Śrīmad-Bhāgavatam also confirms this statement (SB 3.25.25): Only by the association of pure devotees can one develop a taste for Kṛṣṇa consciousness, and when he tries to apply Kṛṣṇa consciousness in his life, he can achieve everything up to the stage of bhāva and prema.

Lord Caitanya, describing the symptoms of a person who has developed from faith to the stage of bhāva, states that such a person is never agitated even if there are causes for agitation. Nor does such a person waste his time even for a moment; he is always anxious to do something for Kṛṣṇa. Even if he has no engagement, he will find some work to do for Kṛṣṇa's satisfaction. Nor does such a person like anything which is not connected with Kṛṣṇa. Although he is situated in the best position, he does not hanker after honor or personal respect. He is confident in his work, and he is never under the impression that he is not making progress toward the supreme goal of life-going back to Godhead. Since he is fully convinced of his progress, he is always confident and keeps himself busy to achieve the highest goal. He is very much attached to gratifying the Lord and in chanting or hearing about the Lord, and he is always attached to describing the transcendental qualities of the Lord. He also prefers to live in holy places like Mathurā, Vṛndāvana or Dvārakā. Such characteristics are visible in one who has developed to the stage of bhāva.

King Parīkṣit affords a good example of bhāva. When sitting on the banks of the Ganges waiting to meet his death, he said: "All the brāhmaṇas present here, as well as Mother Ganges, should know that I am a soul completely surrendered to Kṛṣṇa. I do not mind if I am immediately bitten by the snake sent by the brāhmaṇa boy's curse. Let the snake bite me as it likes. I shall be pleased if all of you present here will go on chanting the message of Kṛṣṇa." Such a devotee is always anxious to see that his time is not wasted in anything which is not connected with Kṛṣṇa. Consequently he does not like the benefits derived from fruitive activity, yogic meditation or the cultivation of knowledge. His attachment is to discourses which are favorably related to Kṛṣṇa. Such pure devotees of the Lord always pray to the Supreme Lord with tears in their eyes; their minds are always engaged in recollecting the activities of the Lord, and their bodies are always engaged in offering obeisances. In this way they are satisfied. Any devotee who is acting in devotional service dedicates his life and body for the purpose of the Lord.

King Bharata-after whom India is called Bhārata-varṣa-was also a pure devotee, and at an early age he left his household life, his devoted beautiful wife, his son, friends and kingdom just as if they were stool. This is typical of a person who has developed bhāva in devotional service. Such a person thinks of himself as the most wretched, and his only satisfaction is in thinking that some day or other Kṛṣṇa will be kind enough to favor him by engaging him in devotional service. In the Padma Purāṇa another instance of pure devotion is found. There it is recorded that the king, although the most elevated of human beings, was begging from door to door and was even praying to the caṇḍālas, the lowest members of human society.

It was Sanātana Gosvāmī who later composed this verse:

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopījanavallabha vyathayate hā hā madāśaiva mām

"I am poor in love of Godhead, and I have no asset for hearing about devotional service. Nor do I have any understanding of the science of devotional service, nor any cultivation of knowledge, nor any righteous activities to my credit. I am not even born in a high family. Nonetheless, O darling of the damsels of Vraja, I still maintain hopes of achieving You, and these hopes are always disturbing me." Such a devotee, being touched deeply by such strong desires, always chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In this regard, the following verse by Bilvamaṅgala appears in the kṛṣṇa-karṇāmṛta (32):

tvac chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralīvilāsi
mugdhaḥ mukhāmbujam udīkṣitum īkṣaṇābhyām

"O Kṛṣṇa, O wonderful flute player, the beauty of Your boyhood activities is very wonderful in this world. You know the agitation of my mind, and I know what You are. No one knows how confidential our relationship is. Although my eyes are anxious to see You and Your face, I cannot see You. Please let me know what I shall do." A similar passage appears in Bhakti-rasāmṛta-sindhu (1.3.38) in which Rūpa Gosvāmī states:

rodana-bindu-maranda-syandi-
dṛgindīvarādya govinda
tava madhura-svara-kaṇṭhī
gāyati nāmāvalīṁ bālā

"O Govinda! This young girl with tears in her eyes is crying in a sweet voice, chanting Your glories." Such pure devotees are always anxious to describe the glories of Kṛṣṇa and to live in a place where He exhibited His pastimes. A similar verse appears again in kṛṣṇa-karṇāmṛta (92): "The body of Kṛṣṇa is so nice, and His face is so beautiful. Everything about Him is sweet and fragrant." And in Bhakti-rasāmṛta-sindhu (1.2.156): "O lotus-eyed one, when will I be able to always chant Your holy name, and being inspired by that chanting, when will I be able to dance on the banks of the Yamunā?"

All these descriptions of the bhāva stage of devotional service were quoted by Lord Caitanya to Sanātana Gosvāmī. Lord Caitanya next proceeded to describe the symptoms of actual love for Kṛṣṇa. He informed Sanātana Gosvāmī that no one can understand the person who has developed love of Kṛṣṇa. No one can understand his words, his activities or his symptoms. Even if one is very learned, it is very difficult for him to understand a pure devotee who is in love with the Lord. This is also confirmed in Bhakti-rasāmṛta-sindhu.

A person engaged in devotional service becomes heartsick when singing the glories of the Supreme Lord. Because the Lord is very dear to him, when he glorifies the Lord's name, fame and so on, he becomes almost like an insane man, and in that condition he sometimes laughs, sometimes cries and sometimes dances. He continues in this way without even considering his situation. By gradually developing his love of Godhead, he increases his affection, his emotion and his ecstasy. Such attachment, mahābhāva, is the highest stage of devotional love. It may be likened to sugar candy, which is the most powerful form of sugar. Love of Godhead can gradually develop in such a way that transcendental pleasure is increased to the highest stage for the real devotee.

21.19 Chapter Fourteen

The Ecstasy of the Lord and His Devotees

The symptoms of highly developed devotional service, which are exhibited by the pure devotees, are sometimes imitated by those who are not actually pure devotees. This is described in Bhakti-rasāmṛta-sindhu. Without devotional service to Kṛṣṇa, one may have some motive in exhibiting such symptoms, but it should be known that the symptoms are not actual. Sometimes those who are not conversant with the science of devotional service are captivated by the exhibition of ecstatic symptoms, but those who are in knowledge of the science of devotional service do not accept such symptoms as the all in all. These symptoms only mark the beginning of devotional service. That is accepted by learned devotees.

According to the various divisions and gradations of devotees, permanent devotional situations can be divided into five categories: (1) peacefulness, (2) service to Kṛṣṇa, (3) friendship with Kṛṣṇa, (4) parental affection toward Kṛṣṇa, and (5) conjugal love for Kṛṣṇa. Each division has its own different taste and relish, and a devotee situated in a particular division is happy in that position. Characteristic symptoms exhibited by a pure devotee are generally laughing and crying; when emotions are favorable, a pure devotee laughs, and when emotions are not favorable, he cries.

Situated above these two emotions is permanent love, which is called sthāyibhāva. In other words, attachment to Kṛṣṇa is permanent. That permanent loving attitude is sometimes mixed with different kinds of taste, called vibhāva, anubhāva and vyabhicārī. Vibhāva is a particular taste for attachment to Kṛṣṇa, and it can be divided into two further categories-ālambana and uddīpana. In the Agni Purāṇa and other authoritative scriptures, that which increases one's love of Kṛṣṇa is said to be vibhāva, and when Kṛṣṇa is the objective, vibhāva is increased as ālambana. Uddīpana is induced by Kṛṣṇa's transcendental qualities, His activities, His beautiful smiling face and the aroma of His body, the sound of His flute, the sound of His conchshell, the marks on the bottoms of His feet, His dwelling place and His paraphernalia of devotional service (such as tulasī leaves, devotees, ceremonial performances and Ekādaśī). Anubhāva occurs when feelings and emotions within oneself are exhibited. In the attitude of anubhāva, one dances and sometimes falls down, sometimes sings loudly, shows convulsions, yawns, and sometimes breathes very heavily-all without concern for circumstances.

The external features exhibited on the bodies of devotees are called udbhāsvara. The vyabhicārī symptoms are thirty-three in number, and they primarily involve words uttered by the devotee and different bodily features. These different bodily features-such as dancing trembling and laughing-when mixed with the vyabhicārī symptoms are called sañcārī. When bhāva, anubhāva and vyabhicārī symptoms are combined, they make the devotee dive into the ocean of immortality. That ocean is called the Bhakti-rasāmṛta-sindhu, the ocean of the pure nectar of devotional service, and one who is merged in that ocean is always rapt in transcendental pleasure on the waves and sounds of that ocean. The particular rasas (flavors or tastes) of the devotees who merge into that ocean of bhakti-rasāmṛta are known as neutrality, servitorship, friendship, parenthood and conjugal love. Conjugal love is very prominent, and it is symptomized by the devotee's decorating his body to attract Kṛṣṇa. The flavor of servitorship increases to include affection, anger, fraternity and attachment. The flavor of friendship increases to include affection, anger, fraternity, attachment and devotion, and in parenthood the attachment increases to include affection, anger, fraternity, attachment, and devotion. There are also special flavors experienced in friendship with the Supreme Lord, and these are manifested by friends such as Subala, whose devotion increases up to the point of bhāva. The different rasas are also divided into two kinds of ecstasy, called yoga and viyoga, or meeting and separation. In friendship and parenthood, the feelings of meeting and separation are various.

The situations known as rūḍha and adhirūḍha are possible in the conjugal love relationship. Conjugal love exhibited by the queens at Dvārakā is called rūḍha, and conjugal love exhibited at Vṛndāvana by the damsels of Vraja is called adhirūḍha. The highest perfection of adhirūḍha affection in conjugal love involve meeting (mādana) and separation (mohana). In the ecstasy of mādana, meeting, there is kissing, and in the ecstasy of mohana, separation, there is udghūrṇā and citrajalpa. As far as citrajalpa is concerned, in Śrīmad-Bhāgavatam, there is a portion known as Bhramara-gītā in which various kinds of citra jalpa are mentioned. Udghūrṇā is a symptom of separation, and there is also a symptom called transcendental insanity. In that transcendental insanity one thinks that he himself has become the Supreme Personality of Godhead. In such an ecstasy, he imitates the symptoms of Kṛṣṇa in different ways.

There are two kinds of dresses worn in that relationship of conjugal love, and they are called sambhoga and vipralambha. On the sambhoga platform, the dresses are unlimited, and on the vipralambha they are four in number. The ecstasy exhibited before the lover and beloved meet, the ecstasy experienced between them after meeting, the state of mind experienced by not meeting, and the state of mind experienced after meeting fearing separation are called vipralambha. That vipralambha serves as a nourishing element for future meetings. When the lover and beloved meet all of a sudden and embrace one another, they feel an ecstasy of happiness, and the state of mind they experience in that ecstasy is called sambhoga. According to the situation, sambhoga ecstasy is also known by four names: (1) saṅkṣipta, (2) saṅkīrṇa, (3) sampanna, (4) samṛddhimān. Such symptoms are also visible during dreams.

The mental state experienced before meeting is called pūrvarāga. The obstacles which sometimes impede the meeting between lover and beloved are called māna, or anger. When the lover and beloved are separated, the mental state experienced is called pravāsa. Feelings of separation which are present under certain conditions even when the lovers meet are called love anxieties (prema-vaicittya). Such love anxieties are exhibited in Śrīmad-Bhāgavatam (10.90.15) by the princesses who kept awake nights and watched Kṛṣṇa sleep. They were afraid of being separated from Kṛṣṇa, and they always talked amongst themselves about how they had been affected by Kṛṣṇa's beautiful eyes and His smile.

The supreme lover is Kṛṣṇa, and He is situated in Vṛndāvana, and the supreme beloved is Rādhārāṇī. Kṛṣṇa has sixty-four important qualifications, and His devotee takes transcendental pleasure in hearing of them. As explained in Bhakti-rasāmṛta-sindhu, the characteristics are as follows: (1) His body is well constructed; (2) His body has all auspicious symptoms; (3) His body is beautiful; (4) His body is very glorious; (5) His body is very strong; (6) He always looks like a boy of sixteen; (7) He is well versed in various languages; (8) He is truthful; (9) He is decorated with pleasing words; (10) He is expert in speaking; (11) He is very learned; (12) He is very intelligent; (13) He is influential; (14) He is joyful; (15) He is cunning; (16) He is expert; (17) He is grateful; (18) He is firmly convinced; (19) He knows how to deal with different circumstances; (20) He is always conversant with scriptural injunctions; (21) He is clean; (22) He is controlled by His devotees; (23) He is steady; (24) He is self-controlled; (25) He is forgiving; (26) He is grave; (27) He is speculative; (28) He is fair in His dealings; (29) He is magnanimous; (30) He is religious; (31) He is a great hero; (32) He is merciful; (33) He is respectful; (34) He is competent; (35) He is gentle; (36) He is modest; (37) He is the protector of the souls surrendered unto Him; (38) He is the deliverer; (39) He is the friend of the devotees; (40) He is submissive to love; (41) He is all-auspicious; (42) He is most powerful; (43) He is famous; (44) He is devoted to all living entities; (45) He is worshipable by everyone; (46) He is very attractive to all women; (47) He is partial to His devotees; (48) He is full of all opulence; (49) He is the supreme controller; (50) He possesses all honor.

These fifty qualities or characteristics are fragmentally present in every living entity. When they are completely spiritually free and situated in their original condition, all these qualities can be perceived in human life in minute quantity. In Kṛṣṇa, however, they exist in totality. There are five other transcendental qualities (mentioned below) which can be seen in Viṣṇu, the Supreme Lord, and partially in Lord Śiva also, but they are not visible in ordinary living entities. These characteristics are as follows: (1) He is always situated in His original condition; (2) He is omniscient; (3) He is evergreen or always fresh; (4) He is eternally blissful; (5) He is conversant and is the master of all perfection. Besides these five transcendental characteristics, there are five others which can be seen in the spiritual sky, especially in the Vaikuṇṭha planets where Nārāyaṇa is the predominating Deity. These are: (1) He has inconceivable qualities; (2) He is able to sustain innumerable universes; (3) He is the seed of all incarnations; (4) He grants the highest perfection to those enemies whom He kills; (5) He is the most attractive of self-realized persons.

The above-mentioned qualities and characteristics, which total sixty in number, are visible up to the platform of Nārāyaṇa. However, Kṛṣṇa has four special qualities, which are: (1) He is able to manifest wonderful pastimes; (2) He is expert at transcendental flute playing; (3) He is surrounded by loving devotees; (4) He possesses unparalleled personal beauty.

Thus Kṛṣṇa has sixty-four transcendental qualities. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities, but She can control even Kṛṣṇa by them. Her transcendental qualities are as follows: (1) She is sweetness personified; (2) She is a fresh young girl; (3) Her eyes are always moving; (4) She is always brightly smiling; (5) She possesses all auspicious marks on Her body; (6) She can agitate Kṛṣṇa by the flavor of Her person; (7) She is expert in the art of singing; (8) She can speak very nicely and sweetly; (9) She is expert in presenting feminine attractions; (10) She is modest and gentle; (11) She is always very merciful; (12) She is transcendentally cunning; (13) She knows how to dress nicely; (14) She is always shy; (15) She is always respectful; (16) She is always patient; (17) She is very grave; (18) She is enjoyed by Kṛṣṇa; (19) She is always situated on the highest devotional platform; (20) She is the abode of love of the residents of Gokula; (21) She can give shelter to all kinds of devotees; (22) She is always affectionate to superiors and inferiors; (23) She is always obliged by the dealings of Her associates, (24) She is the greatest amongst Kṛṣṇa's girl friends; (25) She always keeps Kṛṣṇa under Her control.

Thus Kṛṣṇa and Rādhārāṇī are both transcendentally qualified, and both of Them attract one another. Yet in that transcendental attraction, Rādhārāṇī is greater than Kṛṣṇa, for the attractiveness of Rādhārāṇī is the transcendental taste in conjugal love. Similarly, there are transcendental tastes in servitude, friendship and other relationships with Kṛṣṇa. These can be described with reference to the context of Bhakti-rasāmṛta-sindhu.

Persons who have been thoroughly cleansed by devotional service and are always joyful, being situated in elevated consciousness, who are very much attached to the stud ies of Śrīmad-Bhāgavatam, who are always cheerful in the association of devotees, who have accepted the lotus feet of Kṛṣṇa as the ultimate shelter of their lives, and who are pleased to perform all details of devotional service, have in their pure hearts the transcendental ecstasy of attachment. When that ecstatic state of being is enriched with love of Kṛṣṇa and the transcendental experience, one gradually attains to the mature oneness of spiritual life. Such spiritual life is not possible for those who are not situated in Kṛṣṇa consciousness and devotional service. This fact is further corroborated in the Bhakti-rasāmṛta-sindhu wherein it is said: "It is very difficult for the nondevotee to understand the taste of devotional service. Only one who has completely taken shelter of the lotus feet of Kṛṣṇa and whose life is merged in the ocean of devotional service can understand this transcendental pleasure."

Lord Caitanya thus explained briefly the transcendental situation and spiritual enjoyment of life, and He taught that the first stage of perfection is to become a religious man in the ordinary sense, as known in the material world. The second stage of perfection is to become materially rich. The third stage of material perfection is the attainment of complete sense enjoyment, and in the fourth stage there is knowledge of liberation. Above this platform are those on the fifth stage who are already liberated and who are established in Kṛṣṇa consciousness or devotional service to the Lord. In the highest perfection of devotional service in Kṛṣṇa consciousness, one experiences the taste of the ecstasy of spiritual relish.

The Lord then told Sanātana Gosvāmī that He had previously taught his younger brother, Rūpa Gosvāmī, at Prayāga (Allahabad). The Lord assured Sanātana Gosvāmī that He had empowered Rūpa Gosvāmī to spread the knowledge He had given him. The Lord then similarly ordered Sanātana Gosvāmī to write books on the transcendental loving service of the Lord, and He authorized him to excavate the different sites of Kṛṣṇa's pastimes in the district of Mathurā. Sanātana Gosvāmī was also advised to construct temples in Vṛndāvana and to write books on the principles of Vaiṣṇavism, as authorized by Lord Caitanya Himself. Sanātana Gosvāmī executed all these desires of the Lord-he constructed the temple of Madana-mohana at Vṛndāvana, and he wrote books on the principles of devotional service, such as Hari-bhakti-vilāsa. Lord Caitanya further taught Sanātana Gosvāmī how one can live in the material world while being in a complete relationship with Kṛṣṇa, and He also taught him that there is no necessity for dry renunciation. The purport of these instructions is that in the present age there are many persons who accept the renounced order of life but who are not spiritually advanced. Lord Caitanya did not approve of one's accepting sannyāsa without having perfect knowledge of Kṛṣṇa consciousness. Actually it is found that there are many so-called sannyāsīs whose actions are below those of ordinary men but who pass themselves off as being in the renounced order of life. Lord Caitanya Mahāprabhu did not accept such hypocrisy. He taught Sanātana Gosvāmī to write elaborately on the subject of devotional service in his different books.

The perfectional stage of spiritual life which one can experience even while being in the material world is described in the Twelfth Chapter of Bhagavad-gītā as follows: "One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me. He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me. A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me. One who grasps neither pleasure or grief who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me. One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me. He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me." (Bg. 12.13-20)

Even if one is not situated in such a transcendental position, if he simply approves of such a transcendental life, he also becomes very dear to Kṛṣṇa. In Śrīmad-Bhāgavatam (2.2.5) it is stated that a devotee should always remain dependent on the mercy of the Supreme Lord and that as far as his material necessities are concerned, he should be satisfied with whatever is obtained without endeavor. In this regard, Śukadeva Gosvāmī advised that a devotee should never approach a materialistic person for any kind of help. As far as one's bodily necessities are concerned, one can pick up torn clothing out of the street, can take fruits offered by trees, can drink water which flows from rivers, and can live in a cave constructed by nature herself. Even if one is unable to do all these things, he should nonetheless completely depend on the Supreme Lord, understanding that the Supreme Lord provides everyone with food and shelter. One should understand that the Lord will never fail to care for His devotees who are fully surrendered unto Him. In any case, the devotee is always protected, and therefore he should not be at all anxious for his maintenance.

Sanātana Gosvāmī thus inquired into all phases of devotional service, and Lord Caitanya taught him most confidentially from authoritative scriptures like Śrīmad-Bhāgavatam. The Lord referred also to the Vedic literature known as Harivaṁśa, which gives information about the transcendental abode of Kṛṣṇa. This information was disclosed by Indra when he offered his prayers after being defeated upon challenging the potency of Kṛṣṇa. In the Harivaṁśa it is stated that although birds and airplanes can fly, they cannot reach the higher planetary systems. The higher planetary systems begin with the sun planet, which is situated in the middle of the universe. Beyond the sun there are other planetary systems where persons who are elevated by great austerities and penances are situated. The entire material universe is called Devīdhāma, and above it there is Śivadhāma, where Lord Śiva and his wife Pārvatī eternally reside. Above that planetary system is the spiritual sky where innumerable spiritual planets, known as Vaikuṇṭhas, are situated. Above these Vaikuṇṭha planets there is Kṛṣṇa's planet known as Goloka Vṛndāvana. The word goloka means "planet of the cows." Because Kṛṣṇa is very fond of cows, His abode is known as Goloka. Goloka Vṛndāvana is larger than all the material and spiritual planets put together. In the prayer contained in the Harivaṁśa, Indra admitted that he could not understand the situation of Goloka even by asking Brahmā. Those who are devotees of the Nārāyaṇa expansion of Kṛṣṇa attain the Vaikuṇṭha planets, but it is very difficult to reach Goloka Vṛndāvana. Indeed, that planet can be reached only by persons who are devotees of Lord Caitanya or Lord Śrī Kṛṣṇa. It was Indra who admitted to Lord Kṛṣṇa: "You have descended from that Goloka planet in the spiritual world, and the disturbance which I have created was all due to my foolishness." Therefore Indra begged Lord Kṛṣṇa to excuse him.

The last phase of the pastimes of Lord Kṛṣṇa is described in Śrīmad-Bhāgavatam as mausala-līlā. This includes the mystery of Kṛṣṇa's disappearance from this material world. In that pastime the Lord played the part of being killed by a hunter. There are many improper explanations of the last portion of Lord Kṛṣṇa's pastimes (such as descriptions of the incarnation of Kṛṣṇa's hair), but Lord Caitanya properly described these pastimes and gave them the right interpretation. As far as the incarnation of Kṛṣṇa's hair is concerned, there is mention in the Śrīmad-Bhāgavatam, the Viṣṇu Purāṇa, and the Mahābhārata. It is stated there that the Lord snatched a gray hair and a black hair from His head and that these two hairs entered into the wombs of two queens of the Yadu dynasty, namely Rohiṇī and Devakī. It is also stated that Lord Kṛṣṇa descends to the material world in order to vanquish all the demons, but some say that Kṛṣṇa is the incarnation of Viṣṇu who lies in the ocean of milk within this universe. Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta and his commentator, Śrī Baladeva Vidyābhūṣaṇa, have discussed these points fully and have established the exact truth. Śrī Jīva Gosvāmī also discussed these points in the Kṛṣṇa-sandarbha.

When Lord Caitanya finished His instructions to Śrī Sanātana Gosvāmī, Sanātana, being empowered and enlightened, was so transcendentally pleased that he at once fell at the feet of Lord Caitanya and said: "I am born of a very low family, and I have always associated with lowly people; therefore I am the lowest of sinners. Yet You are so kind that You have taught me lessons which are not even understood by Lord Brahmā, the greatest being in this universe. By Your grace I have appreciated the conclusions which You have taught me, but I am so low that I cannot even touch a drop of the ocean of Your instructions. Thus if You want me, who am nothing but a lame man, to dance, then please give me Your benediction by placing Your feet on my head."

Thus Sanātana Gosvāmī prayed for the Lord's confirmation that His teachings would actually evolve in his heart by His grace. Otherwise Sanātana knew that there was no possibility of his being able to describe the Lord's teachings. The purport of this is that the ācāryas (spiritual masters) are authorized by higher authorities. Instruction alone cannot make one an expert. Unless one is blessed by the spiritual master, or the ācārya, such teachings cannot become fully manifest. Therefore one should seek the mercy of the spiritual master so that the instructions of the spiritual master can develop within oneself. After receiving the prayers of Sanātana Gosvāmī, Lord Caitanya placed His feet on the head of Sanātana and gave him His benedictions so that all His instructions would develop fully.

Thus the Lord described the ultimate stage of love of Godhead. Lord Caitanya said that such a description cannot be given very elaborately but that He had informed him as far as possible. The conclusion is that anyone who attentively hears these discourses and instructions of Lord Caitanya to Sanātana Gosvāmī very soon attains to Kṛṣṇa consciousness and engages in devotional service to the Lord.

21.20 Chapter Fifteen

Explanation of the Ātmārāma Verse in Śrīmad Bhāgavatam

Lord Caitanya next explained a very famous verse known as the Ātmārāma verse, which appears in Śrīmad-Bhāgavatam as follows:

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guno hariḥ

This verse indicates that those who are liberated souls and are fully self-satisfied will eventually become devotees of the Lord. This injunction is especially meant for the impersonalists, for the impersonalists have no information of the Supreme Personality of Godhead. They try to remain satisfied with the impersonal Brahman, but Kṛṣṇa is so attractive and so strong that He attracts their minds. This is the purport of this verse.

This verse had been previously explained to a great Vedāntist known as Sārvabhauma Bhaṭṭācārya. After taking lessons from Lord Caitanya, Sanātana Gosvāmī referred to this incident and prayed to the Lord to again explain the Ātmārāma verse. Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, appreciating the Lord's explanation of the Ātmārāma verse, has also glorified Lord Caitanya in his prayers. Falling flat at the feet of Lord Caitanya, Sanātana Gosvāmī requested Him to explain the verse as He had formerly explained it to Sārvabhauma Bhaṭṭācārya. Sanātana explained his eagerness to hear the same explanation in order that he might be enlightened. Being thus requested by Sanātana, the Lord replied: "I do not understand why Sārvabhauma Bhaṭṭācārya so much appreciated My explanation. As far as I am concerned, I don't even remember what I said to him. But because you are asking this of Me, I shall, with the help of your association, try to explain whatever I can remember." Thus the speaker and the audience are very intimately connected; the speaker is enlightened by the presence of the audience. The speaker, or master, can speak very nicely on transcendental subject matters before an understanding audience; therefore Lord Caitanya said that He did not know how to explain the Sanskrit verse but that since He was in the association of Sanātana He would try to explain it.

The Lord then went on to point out that there are eleven items in the Ātmārāma verse: (1) ātmārāmāḥ, (2) ca, (3) munayaḥ, (4) nirgranthāḥ, (5) api, (6) urukrame, (7) kurvanti, (8) ahaitukīm, (9) bhaktim, (10) ittham-bhūta-guṇaḥ, (11) hariḥ. The Lord then began to explain each and every one of these items. As far as the word ātmārāma is concerned, the Lord explained that the word ātmā is used to indicate: (1) the Supreme Absolute Truth, (2) the body, (3) the mind, (4) endeavor, (5) conviction, (6) intelligence, and (7) nature. The word ārāma means enjoyer; therefore anyone who takes pleasure in the cultivation of the knowledge of these seven items is known as ātmārāma. The Lord then explained about the different kinds of ātmārāmas, or transcendentalists. As for the word munayaḥ, or muni, those who are great thinkers are called munis. Sometimes the word muni is also applied to a person who is very grave. Great sages, great austere persons, great mystics and learned scholars are also called munis.

The next word, nirgrantha, indicates freedom from the bondage of illusion. Nirgrantha also means "One who has no connection with spiritual injunctions." Grantha means revealed scriptures, and nir is an affix which is used to mean "no connection," "constructing," and also "prohibiting." There are many instructions for spiritual realization, but persons who have no connection with such scriptural injunctions are also known as nirgrantha. There are many people who are foolish, low-born and misbehaved and who have no entrance into the revealed scriptures and injunctions, and therefore they are called nirgrantha. Because grantha is also used for the purpose of collecting riches, the word nirgrantha also indicates a poor man, bereft of all riches, who is attempting to collect riches.

The word urukrama is used to indicate a highly powerful person. The word krama is used to indicate the act of stepping, and the word urukrama indicates one who can step forward very far. The greatest step forward was taken by Lord Vāmanadeva, who covered the whole universe in two steps. Thus the word urukrama indicates the Supreme Lord Vāmanadeva. This extraordinary feature of Lord Vāmanadeva is thus explained in Śrīmad-Bhāgavatam (2.7.40).

viṣṇor nu vīrya-gaṇanāṁ katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi
caskambha yaḥ sva-raṁhasāskhalatā tri-pṛṣṭhaṁ
yasmāt tri-sāmya-sadanād uru-kampayānam

"No one can estimate the inconceivable potencies of Lord Viṣṇu. Even if one can count the number of atomic combinations in this material world, he still cannot count the different energies of the Supreme Lord. As Vāmanadeva, the Lord was so powerful that simply by stepping forward He covered the whole universe from Brahmaloka down to Pātālaloka."

The inconceivable energies of the Lord are spread throughout the creation. He is all-pervading, and by His energy He sustains all planetary systems, yet through His pleasure potency He remains situated in His personal abode known as Goloka. By the expansion of His opulence, He is present in all the Vaikuṇṭha planets as Nārāyaṇa. By expanding His material energy, He creates innumerable universes with innumerable planets within them. Thus no one can estimate the wonderful activities of the Supreme Lord, and therefore the Supreme Lord is known as urukrama, the wonderful actor. In the Viśvaprakāśa dictionary, the word krama is defined as "an expert display of energies," as well as "stepping forward very quickly."

The word kurvanti is used to mean "working for others." There is another word similar to this which is used when one's activities are done for one's own personal sense gratification, but the word kurvanti is used when activities are performed for the satisfaction of the Supreme. Thus in this verse the word can only indicate the rendering of transcendental service to the Lord.

The word hetu is used to indicate the reason or cause. Generally people are engaged in transcendental activities for three reasons: some want material happiness, some want mystic perfection and some want liberation from material bondage. As far as material enjoyment is concerned, there are so many varieties that no one can enumerate them. As far as perfections in mystic power are concerned, there are eighteen, and as far as types of liberation from material bondage are concerned, there are five. The state of being where all these varieties of enjoyment are conspicuous by their absence is called ahaitukī. The ahaitukī qualification is especially mentioned because by the ahaitukī service of the Lord, one can achieve the favor of the Lord.

The word bhakti can be used in ten different ways. Out of these ten, there is sādhana-bhakti, or occupational devotional service. The other nine are called prema-bhakti, love of Godhead. Those who are situated in the neutral position attain perfection up to love of Godhead. Similarly, those who are situated in the relationship of master and servant attain love of Godhead to the stage of attachment. Those who are related in friendship attain love of God to the point of fraternity. Those who are in love with God as His parents are elevated to the point of transcendental emotion. But only those who are related with the Supreme in conjugal love can experience the highest of ecstasies. Thus there are different meanings for the word bhakti.

The Lord next explained the different meanings of ittham-bhūta-guṇa. Ittham bhūta indicates fully transcendental pleasure before which the transcendental pleasure known as brahmānanda becomes like straw. In the Hari-bhakti-sudhodaya (14.36), a devotee says:

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhisthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad guro

”My Lord, O Supreme, simply by understanding You or seeing You, the pleasure which we derive is so great that the pleasure of brahmānanda becomes insignificant.” In other words, the pleasure derived by understanding Kṛṣṇa as He is-as the all-attractive reservoir of all pleasures and the reservoir of all pleasure-giving tastes with all transcendental qualifications-attracts one to become His devotee. By virtue of such attraction, one can give up fruitive activities and all endeavors for liberation and can even abandon the intense desire to achieve success in yoga mystic power. The attraction of Kṛṣṇa is so intense that one can lose respect for all other means of self-realization and simply surrender unto the Supreme Personality of Godhead.

The Lord also explained the word guṇa in all its different meanings. Guṇa indicates the unlimited transcendental qualities of Kṛṣṇa, primarily His sac-cid-ānanda form. In His transcendental blissful knowledge and eternity, He is fully perfect, and His perfection is increased when He is controlled by the attention of His devotee. God is so kind and merciful that He can give Himself in exchange for the devotional service of the devotee. His transcendental qualities are such that the perfection of His beauty, His perfect reciprocation of love between Himself and His devotees, and the flavor of His transcendental qualities attract different kinds of transcendentalists and liberated souls. For example, He attracted the mind of Sanaka Kumāra simply by the aroma emanating from the flowers offered to Him. The mind of Śukadeva Gosvāmī was attracted by the transcendental pastimes of Lord Kṛṣṇa, and the minds of the damsels of Vṛndāvana were attracted by His personal beauty. Rukmiṇī’s attention was attracted by His bodily features and transcendental qualities, and the mind of the goddess of fortune was attracted by His flute playing and other transcendental features. Lord Kṛṣṇa attracts the minds of all young girls and elderly ladies by His childlike activities. He also attracts the minds of His friends by His friendly activities. When He appeared in Vṛndāvana, He even attracted the birds, beasts, trees and plants. Indeed, everyone became attracted in love and affection for Kṛṣṇa.

The word hari has different meanings, of which two are foremost. Hari means that He takes away all inauspicious things from the devotee’s life and that He attracts the mind of the devotee by awarding him transcendental love of Godhead. Kṛṣṇa is so attractive that anyone who can remember Him in some way or another becomes freed from the four kinds of material miseries. The Lord gives special attention to His devotee and banishes the devotee’s various sinful activities, which are stumbling blocks for the advancement of devotional service. This is called routing the influence of ignorance. Simply by hearing about Him, one develops love for Him. That is the gift of the Lord. On one side He takes away inauspicious things, and on the other side He awards the most auspicious things. That is the meaning of hari. When a person is developed in love of Godhead, his body, mind and everything else are attracted by the transcendental qualities of the Lord. Such is the power of Kṛṣṇa’s merciful activities and transcendental qualities. He is so attractive that out of transcendental attachment, a devotee will abandon all four principles of spiritual life-religiosity, economic development, regulation of sense gratification and salvation.

The words api and ca are adverbs and can be used for virtually any purpose. The word ca, or ”and,” can render seven different readings to the whole construction.

The Lord thus established the import of the eleven words in the Ātmārāma verse, and then He began to explain the import of each item as follows. The word brahman indicates the greatest in all respects. The Lord is the greatest in all opulences. No one can excel Him in wealth, strength, fame, beauty, knowledge and renunciation. Thus the word brahman indicates the Supreme Personality of Godhead, Kṛṣṇa. In the Viṣṇu Purāṇa (1.12.57) the word brahman is given to indicate the greatest of all; the Supreme Lord is the greatest, and there is no limit to His expanding as the greatest. One may conceive of Brahman’s greatness, yet this greatness grows in such a way that no one can estimate how great He actually is.

The Supreme Personality of Godhead is realized in three aspects, but they are all one and the same. The Absolute Truth, the Supreme Personality, Kṛṣṇa, is everlasting. In Śrīmad-Bhāgavatam (2.9.33) it is said that He exists before the manifestation of this cosmic world, that He exists during its continuance, and that He continues to exist after its annihilation. Therefore He is the soul of everything great. He is all-pervading and all-witnessing, and He is the supreme form of everything.

There are three different kinds of transcendental processes mentioned in Vedic literature by which one can understand and achieve that supreme perfection of the Absolute Truth. They are called the process of knowledge, the process of mystic yoga, and the process of devotional service. The followers of these three processes realize the Absolute Truth in three different aspects. Those who follow the process of knowledge realize Him as impersonal Brahman; those who follow the process of yoga realize Him as the localized Supersoul; and those who follow the process of devotional service realize Him as the Supreme Personality of Godhead, Śrī Kṛṣṇa. In other words, although the word Brahman indicates Kṛṣṇa and nothing else, still, according to the process that is followed, the Lord is realized in three different aspects.

As far as devotional service is concerned, there are two divisions. In the beginning there is vidhi-bhakti, or devotional service with regulative principles. In the higher stage there is rāga-bhakti, or devotional service in pure love.

The Supreme Personality of Godhead is the Absolute Truth, but He is manifested by the expansions of His different energies also. Those who follow the regulative principles of devotional service ultimately attain the Vaikuṇṭha planets in the spiritual world, but one who follows the principles of love in devotional service attains to the supreme abode, the highest planet in the spiritual world known as Kṛṣṇaloka or Goloka Vṛndāvana.

Transcendentalists can also be divided into three categories. The word akāma refers to one who does not have any material desires. Mokṣa-kāma refers to one who seeks liberation from material miseries, and sarva-kāma refers to one who has the material desire to enjoy. The most intelligent transcendentalist gives up all other processes and engages himself in the devotional service of the Lord, even though he may have many desires. It is not by any kind of transcendental activity-neither fruitive action, nor the cultivation of knowledge, nor cultivation of mystic yoga-that a person can achieve the highest perfection without adding a tinge of devotional service. But for devotional service, all other transcendental processes are just like nipples on the neck of a goat. The nipples on a goat's neck may be squeezed, but they do not supply milk. If one is to derive actual perfection from his process, he must take to the devotional service of Kṛṣṇa. In Bhagavad-gītā it is stated:.

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." (Bg. 7.16)

When these four types of people amass righteous activities, they come to the devotional service of the Lord. Out of these four, those who are distressed and those who desire wealth are called devotees with desires, whereas the other two, the inquisitive and the searcher for wisdom, are seekers of liberation. Because they worship Kṛṣṇa, they are all considered to be very fortunate. In due course of time, if they give up all desires and become pure devotees of the Supreme Lord, they can be considered most fortunate. Such fortunate beginners can develop only in the association of pure devotees of Lord Kṛṣṇa. When one associates with pure devotees, he becomes a pure devotee himself. This is confirmed in Śrīmad-Bhāgavatam (1.10.11):

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

"A person who is actually intelligent is able-by association of pure devotees-to hear about Lord Kṛṣṇa and His activities." These activities are so attractive that when one hears of them, he does not give up his association with the Lord.

But for the association of pure devotees, all other association is kaitava, or cheating. This is confirmed in the First Canto of Śrīmad-Bhāgavatam wherein it is stated that all cheating processes which obstruct transcendental realization are to be thrown off. By Śrīmad-Bhāgavatam one can understand reality as it is, and such understanding helps one transcend the three kinds of material miseries. Śrīmad-Bhāgavatam is compiled by the greatest sage, Vyāsadeva, and it is a work coming out of his mature experience. By understanding Śrīmad-Bhāgavatam and rendering devotional service, one can immediately capture the Supreme Lord within his heart.

Lord Caitanya then explained that the word projjhita means"desire for liberation." One great commentator explained that desire for liberation is the most obstructive stumbling block on the path of God realization. Somehow or other, if one comes to Kṛṣṇa and begins to hear about Him, Kṛṣṇa is so kind that He awards him His lotus feet as a center. Having such a focal point, a devotee or transcendentalist forgets everything and engages himself in the devotional service of the Lord. When one comes to the Lord in devotional service, or in full Kṛṣṇa consciousness, the reward is the Supreme Himself. Once engaged for the Supreme, one no longer asks for anything, as do the distressed man and he who desires material possessions. The method of devotional service, the service itself, association of pure devotees and the causeless mercy of the Lord all act so wonderfully that one can give up all activities and become absorbed in Kṛṣṇa, even if he is distressed, in want of material possessions, inquisitive or is actually a wise man cultivating knowledge.

In summary, Kṛṣṇa is the meaning behind all the words in the Ātmārāma verse. Up to this point Lord Caitanya spoke only of the introduction to the Ātmārāma verse. Next He explains its real position.

In the cultivation of knowledge there are two kinds of transcendentalists. One of them worships the impersonal Brahman, and the other desires liberation. Since monists worship the impersonal feature of Brahman, they are therefore called worshipers of Brahman. These Brahman worshipers are further divided into three categories: the neophyte, one who is absorbed in Brahman realization, and one who has actually realized himself as Brahman. If devotional service is added, the knower of Brahman can then become liberated; otherwise there is no possibility of liberation. Anyone who is fully engaged in devotional service in Kṛṣṇa consciousness is understood to be already realized in Brahman. Devotional service is so strong that one is attracted to Kṛṣṇa even from the platform of Brahman worship. The Lord awards the devotee the perfection of a spiritual body, and he eternally engages in the transcendental service of Kṛṣṇa. It is when the devotee understands and becomes attracted by Kṛṣṇa's transcendental qualities that he wholeheartedly engages in devotional service. For instance, the four Kumāras and Śukadeva Gosvāmī were liberated from the beginning, yet in their later life they became attracted to the pastimes of Kṛṣṇa and became devotees. Sanaka Kumāra was attracted by the aroma of the flowers offered to Kṛṣṇa, and the other Kumāras were attracted by the transcendental qualities of the Lord and thus engaged in His devotional service. The nine mystics mentioned in the Eleventh Canto of Śrīmad-Bhāgavatam are understood to have been transcendentalists from birth by virtue of hearing of the transcendental qualities of Kṛṣṇa from Brahmā, Lord Śiva and Nārada.

Sometimes one becomes attracted to Kṛṣṇa and His transcendental qualities simply by looking upon the beautiful features of His transcendental body, in which case one abandons the desire for liberation and engages in His devotional service. The devotee regrets his loss of time in the so-called cultivation of knowledge and becomes a pure devotee of the Lord.

There are two kinds of liberated souls having material bodies: the soul liberated by devotional service and the soul liberated by the cultivation of knowledge. The liberated soul in devotional service, attracted by the transcendental qualities of Kṛṣṇa, becomes more and more elevated, whereas those who engage in dry speculation and simply cultivate knowledge without devotion fall due to their many offenses. This is confirmed in Śrīmad-Bhāgavatam (10.2.32) where it is stated:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is not pure. Even though they rise to the highest point of liberation by dint of severe penances and austerity, they are sure to fall down again into this material existence, for they do not take shelter at Your lotus feet." This is also confirmed in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state, he attains pure devotional service unto Me." (Bg. 18.54)

Thus one who is actually situated in Brahman realization has no reason to lament or desire. He is equal to everyone and is thus eligible for devotional service. This was also accepted by Bilvamaṅgala Ṭhākura, who, in his later life, lamented: "I was situated as a monist in order to become one with the Supreme, but somehow or other I contacted a naughty boy and became His eternal servitor." In other words, those who attain self-realization by the execution of devotional service attain a transcendental body, and, being attracted to the transcendental qualities of Kṛṣṇa, engage fully in pure devotional service.

Anyone who is not attracted to Kṛṣṇa is understood to be still under the spell of the illusory energy (māyā), but one who is attempting to be liberated by the process of devotional service is actually liberated from the spell of māyā. In the Eleventh Canto of Śrīmad-Bhāgavatam there are many instances recorded of devotees who became liberated in this life simply by engaging in devotional service.

21.21 Chapter Sixteen

Conclusion of Teachings to Sanātana Gosvāmī

There are those who simply desire liberation, those who are liberated already, even while in this material existence, and those who are actually self-realized. There are many persons in this world who desire liberation, and sometimes they engage in devotional service for this purpose. It is corroborated in Śrīmad-Bhāgavatam (1.2.26) that those who actually desire liberation abandon worship of the demigods, and, without envy, concentrate their minds in the worship of Nārāyaṇa, the Supreme Personality of Godhead. When such persons come in contact with a pure devotee, they engage in the devotional service of Kṛṣṇa and abandon the idea of liberation. In the Hari-bhakti-sudhodaya it is stated:

aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgam ākhyena sukhābahena
kṛtādya no yena kṛśā mumukṣā

"O great soul, although there are many flaws within this miserable life, there is yet one glory-the association of pure devotees. Cultivate such association. By it our desire for liberation diminishes."

In Śrīmad-Bhāgavatam (11.2.37) it is stated that man's fear is due to his material conception of life and to his forgetting his eternal relationship with the Supreme Lord. Consequently he finds himself having only perverted memories. This occurs due to the spell of material energy. One who has sufficient intelligence will engage himself in full devotional service and regard the Supreme Lord as his spiritual master and worshipable God. The conclusion is that no one can attain a revolution in consciousness without engaging in devotional service to the Lord. When one is actually free from material contamination, he can fully engage himself in Kṛṣṇa consciousness.

In Śrīmad-Bhāgavatam (10.14.4) it is again clearly said that one who engages in spiritual life to understand things as they are but who lacks all intentions of engaging in Kṛṣṇa consciousness, simply achieves trouble for his undertaking. There is no substance to his life. Every living entity is part and parcel of the Supreme Lord, and therefore it is the duty of every living entity to serve that supreme whole. Without such service, the living entity falls into material contamination.

Lord Caitanya concluded His teachings to Sanātana Gosvāmī by pointing out that the six kinds of ātmārāmas engage in some kind of devotional service to Kṛṣṇa. In other words, at some time or another all the transcendentalists ultimately come to understand the necessity of rendering devotional service to Kṛṣṇa and become fully Kṛṣṇa conscious. Even if one is very learned or extravagant, he can still engage in the devotional service of the Lord.

The transcendentalists can be categorized into six basic types: the neophyte transcendentalist, the absorbed transcendentalist, one who is actually situated in transcendence, one who actually desires liberation, one who is actually liberated, and one who is actually engaged in activities in his constitutional position. All of these are called ātmārāma. When a person becomes ātmārāma, or a great thinker in Kṛṣṇa consciousness, he fully engages in devotional service. According to the grammatical rules, there are many ātmārāmas, but one sense of the word is sufficient to represent the others. In the collective sense, all the ātmārāmas are inclined to worship the Supreme Lord Kṛṣṇa.

The mystic who worships the Supersoul within himself is also called ātmārāma. The ātmārāma yogīs are of two kinds: sagarbha and nigarbha, It is stated in Śrīmad-Bhāgavatam (2.2.8): "Some yogīs meditate within their heart on the localized Viṣṇu, who is four-handed and who holds four symbols: conch, disc, mace and lotus." The yogī who thinks of the four-handed Viṣṇu becomes absorbed in devotional ecstasy and evinces the symptoms of that state. Sometimes he cries, and sometimes he feels separation. In this way he merges in transcendental bliss. The result of all this is that he becomes entrapped like a fish.

The sagarbha and nigarbha yogīs can be further divided into three categories: the beginner, the ascendent, and he who has already attained perfection. These yogīs are described in the Sixth Chapter of Bhagavad-gītā. Those who are trying to ascend on the path of mystic yoga are called āruruksu. In āruruksu yoga, various sitting postures are practiced, and the mind is concentrated. But when one has already ascended to the path of yoga, meditation and detachment are the goals, and when one is no longer attached to working for sense gratification, he gradually becomes free. At that time he also attains a state of ecstasy called yoga ārūḍha. If these mystic yogīs somehow or other come in contact with a saintly person, they become devotees of Kṛṣṇa. The word urukrama indicates the Supreme Lord. All the ātmārāmas are engaged in devotional service to Urukrama. Before engaging in devotional service, such transcendentalists are called śāntas, or pacified devotees. The word ātmā, or self, is sometimes translated as "mind." Sometimes mental speculators present philosophical theories in different ways, but when they come in contact with saintly persons engaged in devotional service, they also become devotees.

Śrīmad-Bhāgavatam (10.87.18) describes the two classes of yogīs (sagarbha and nigarbha) as follows: "The yogīs begin their practice of yoga by worshiping the abdomen, and they try to concentrate their attention on their intestines. Gradually their meditation rises to the heart and concentrates on the mind and the heart. Then their attention rises to the top of the head, and one who can rise to that position is understood to have become perfect and to be no longer subjected to birth and death." Even if such yogīs come in contact with pure devotees, they also render causeless devotional service to the Lord.

The word ātmā also means "to endeavor." In every practice there is some endeavor, and the ultimate endeavor is the endeavor to reach the highest perfectional stage of devotional service. In Śrīmad-Bhāgavatam (1.5.18) it is stated that one should try to attain the highest goal, which cannot be attained either in the higher or lower planetary systems. The idea is that material happiness and misery are available in all planetary systems in the course of time, but the highest achievement, devotional service, cannot be attained anywhere without endeavor. Therefore in the Bṛhan-nāradīya Purāṇa it is said that one who is serious about understanding the highest perfectional stage of devotional service can become successful in everything simply by his endeavor. One cannot attain the highest perfectional stage of devotional service without personal endeavor. As Kṛṣṇa states in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The word ātmā also means patience and perseverance. By patience and perseverance one can achieve the highest stage of devotional service.

As far as the word muni is concerned, there are additional meanings. The word also refers to a bird and a large black bee. Another meaning of the word nirgrantha is "a foolish person." Thus even birds, bees and foolish people engage in the service of the Supreme Lord when they are favored by the pure devotee. Indeed, it is stated in Śrīmad-Bhāgavatam (10.21.14) that the birds are devoted to the service of the Supreme Lord. It is also stated there (10.15.6) that black bees always follow Kṛṣṇa and Balarāma. Concerning this, Śrī Kṛṣṇa even described the devotional service which the bees and wasps were rendering unto the Supreme Personality of Godhead. Lord Kṛṣṇa said:

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi puruṣānupadaṁ bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

"O supremely virtuous one, O Personality of Godhead [Balarāma], just see how these bees and wasps are following You, glorifying Your transcendental fame and worshiping You. Actually these wasps and bees are not as they appear; they are great sages who are taking this opportunity to worship the supreme soul. Although You are not known by ordinary persons, they know You, and they are following and glorifying You." There is a similar verse in Śrīmad-Bhāgavatam (10.15.7) which describes the reception given to Balarāma and Kṛṣṇa by the peacocks of Vṛndāvana. "O worshipable one, just see how the peacocks that are returning to their nests are receiving You with full pleasure. These peacocks are just like the damsels of Vraja. The cuckoos on the branches of the trees are also receiving You in their own way. The residents of Vṛndāvana are so glorious that everyone is prepared to render devotional service to the Lord." It is stated in another verse of Śrīmad-Bhāgavatam (10.35.11): "O just see how the cranes and swans on the water are singing the glories of the Lord! Indeed, they are standing in the water meditating and worshiping Him." It is stated elsewhere in Śrīmad-Bhāgavatam (2.4.18): "Even the aborigines and uncivilized human beings like Kirātas, Hūṇas, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and Khasa, as well as many other human beings in the lower species, can all be purified simply by taking shelter of the pure devotees." Therefore Śukadeva Gosvāmī offered his respectful obeisances unto Lord Viṣṇu, whose devotees can work so wonderfully.

Another meaning of the word dhṛti is "to realize oneself as elevated." When one realizes his own elevation, he feels that he is free from all miseries and is elevated to the highest platform of life. All devotees of Kṛṣṇa in full Kṛṣṇa consciousness are free from all kinds of material pleasures and miseries. They are fully absorbed in the service of the Lord, and they are always jolly by virtue of their engagement in His transcendental service. They are experienced men of happiness. Indeed, they are so happy that they do not even wish to be promoted to the spiritual planets, for they are happy in every sphere of life. Being full in the transcendental service of the Lord, they desire neither material objects or material sense pleasures. As stated by the Gosvāmīs: "Persons whose senses are fixed in the service of the Supreme Lord can be called peaceful."

Thus the word ātmārāma indicates that even birds, beasts and fools-in short, everyone-can become attracted by the transcendental qualities of Kṛṣṇa, engage in His service and become liberated.

Still another meaning of ātmā is "intelligence." One who has special intelligence is also called ātmārāma. The ātmārāmas with special intelligence are of two kinds. One is the learned sage, and the other is the fool without book knowledge. Both of these can have an opportunity to associate with the pure devotee. Even the foolish ātmārāmas can give up everything and engage themselves in Kṛṣṇa consciousness in pure devotional service. In Śrīmad-Bhāgavatam it is stated that the Lord is the origin of everything and that everything emanates from Him. Anyone who is actually intelligent can understand that the Supreme Lord Kṛṣṇa is the source of everything and thus engage in His service. As stated in Śrīmad-Bhāgavatam (2.7.46): "What to speak of persons who are intelligent enough to study the Vedas-even less intelligent persons like women, laborers, the Hūṇa, Śabara, and the birds and beasts can achieve the highest perfectional stage of life." As previously quoted, Bhagavad-gītā (10.10) also indicates that when a person becomes highly intelligent and engages in Kṛṣṇa consciousness, Kṛṣṇa reciprocates by giving him the intelligence by which he can be promoted to the abode of the Supreme Lord.

The Lord then told Sanātana Gosvāmī that the association of good devotees, engagement in the transcendental service of the Lord, the understanding of Śrīmad-Bhāgavatam, the chanting of the holy name of the Lord, and residence in a holy place like Vṛndāvana or Mathurā are all very important for elevation to the transcendental plane. One need not attain all five of these items; if one is expert in just one of them, he will, without fail, be elevated to the stage of love of Godhead. One who is actually intelligent gives up all material desires and engages in the transcendental service of Kṛṣṇa. The influence of devotional service is such that when a person engages in it, he gives up all material desires and becomes fully attached to Kṛṣṇa, being inspired by the transcendental qualities of the Lord. Such is the beauty of the Lord in the eyes of His devotee.

Another meaning of the word ātmā is "nature." In this case the word ātmārāma indicates that everyone is enjoying the particular nature he has acquired. However, the ultimate nature, or the perpetual eternal nature of the living entity, is to serve the Supreme Lord. One who attains to the perfection of understanding his real nature-as eternal servant of the Lord-gives up his designative (material, or bodily) conception of life. That is real knowledge. Those who are in pursuit of knowledge and who get the opportunity to associate with a pure devotee also engage in the devotional service of the Lord. Sages like the four Kumāras, as well as fools and birds, can engage in the Lord's transcendental service. By being favored with Kṛṣṇa's causeless mercy, anyone and everyone can be elevated to the platform of Kṛṣṇa consciousness.

When one becomes attracted by the transcendental qualities of Kṛṣṇa, he begins devotional service. Śrīmad-Bhāgavatam (10.15.8) glorifies the land of Vṛndāvana in this way:

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spṛśo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ

"This land of Vrajabhūmi is glorified by the touch of Your feet. Being touched by Your fingers, the creepers also glorify You. When You look on the hills, rivers and lower animals, they are all glorified, and the gopīs, being embraced by Your transcendental arms, are also glorified." The gopīs (cowherd girls) glorified Vṛndāvana in the following words: "Dear friends, all these inhabitants of Vrajabhūmi-including birds, beasts, and trees-are glorified when they see Lord Kṛṣṇa going to the pasturing ground with His friends and Balarāma."

The word ātmā also means "this body." The yogīs who practice bodily exercises, considering the body to be the self, are also elevated to the transcendental service of the Lord if they associate with pure devotees. There are many people who believe the body to be the self, and they are engaged in many fruitive activities, including bathing rituals and ordinary worldly activities. However, when they come in contact with a pure devotee, they also engage in the transcendental service of the Lord.

In Śrīmad-Bhāgavatam (1.18.12) it is stated: "O my dear Sūta Gosvāmī, even though we have become darkened by the sacrificial smoke of fruitive activities, you have given us the nectar of Kṛṣṇa's lotus feet." It is also stated in Śrīmad-Bhāgavatam (4.21.31): "The waters of the Ganges flow from the tip of the lotus feet of Kṛṣṇa, and by bathing in that water, everyone-including fruitive actors and all sages-can wash dirty things from the mind.

Even those who believe that the body is the self, or those who are full of material desires, are also, in a sense, ātmārāma. When they associate with the pure devotees of the Lord, they give up their material desires and become perfect in the service of the Lord. The best example of this is found in the Hari-bhakti-sudhodaya (7.28), wherein Dhruva Mahārāja said:

sthānābhilāsī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce
[Cc. Madhya 22.42]

"My dear Lord, I came to worship You because I desired some land on this earth, but fortunately I have attained You, who are beyond even the perception of great sages and saintly persons. I came to search out some particles of colored glass, but instead I found a very valuable gem like You. I am satisfied, and I do not desire to ask anything of You."

There is also another meaning to the word nirgrantha. The word can also mean "foolish hunter," or "wretched poor man." There is one instance of a hunter who attained salvation and engaged himself in the devotional service of the Lord simply by associating with the pure devotee Nārada. Indeed, Lord Caitanya told Sanātana Gosvāmī the following story of the hunter's meeting with Nārada.

Once there was a hunter in the forest of Prayāga who was fortunate enough to meet Nārada Muni when the great sage was returning from Vaikuṇṭha after visiting Lord Nārāyaṇa. Nārada came to Prayāga to bathe in the confluence of the Ganges and Yamunā. While passing through the forest, Nārada saw a bird lying on the ground. The bird was half-killed, being pierced by an arrow, and it was chirping pitifully. Further on, Nārada saw a deer flopping about in agony. Further, he saw that a boar was also suffering, and, in another place, he saw a rabbit twitching in pain. All this made him very compassionate, and he began to think, "Who is the foolish man who has committed such sins?" Devotees of the Lord are generally compassionate upon the miseries of living entities, and what to speak of the great sage Nārada? He became very much aggrieved by this scene, and after proceeding a few steps, he saw the hunter engaged in hunting with bow and arrows. The hunter's complexion was very dark, and his eyes were red. It appeared to be dangerous just to see him standing there with his bow and arrows, looking just like an associate of Yamarāja, death. Seeing him, Nārada Muni entered deeper into the forest to approach him. As Nārada Muni passed through the forest, all the animals who were caught in the hunter's traps fled away. The hunter became very angry at this, and he was just about to call Nārada vile names, but, due to the influence of saintly Nārada, the hunter could not utter such blasphemies. Rather, with gentle behavior, he asked Nārada: "My dear sir, why have you come here while I am hunting? Have you strayed from the general path? Because you have come here, all the animals in my traps have fled."

"Yes, I am sorry," Nārada replied. "I have come to you to find my own path and to inquire from you. I have seen that there are many boars, deer and rabbits on the path. They are lying on the forest floor half-dead and flopping about. Who has committed these sinful acts?"

"What you have seen is all right," the hunter replied. "It was done by me."

"If you are hunting all these poor animals, why don't you kill them at once?" Nārada asked. "You half-kill them, and they are suffering in their death pangs. This is a great sin. If you want to kill an animal, why don't you kill it completely? Why do you leave it half-killed and allow it to die flopping around?"

"My dear Lord," the hunter replied. "My name is Mṛgāri, enemy of animals. I am simply following the teachings of my father who taught me to half-kill animals and leave them flopping about. When a half-dead animals suffers, I take great pleasure in it."

"I beg one thing from you only," Nārada implored. "Please accept it."

"Oh, yes sir, I shall give you whatever you like," the hunter said. "If you want some animal skins, come to my house. I have many skins of animals, including tigers and deer. I shall give you whatever you like."

"I do not want such things," Nārada replied. "However, I do want something else. If you kindly grant it to me, I shall tell you. Please, henceforth from tomorrow, whenever you kill an animal, please kill it completely. Don't leave it half-dead."

"My dear sir, what are you asking of me? What is the difference between half-killing an animal and killing it completely?"

"If you half-kill the animals, they suffer great pain," Nārada explained. "And if you give too much pain to other living entities, you commit great sin. There is a great offense committed when you kill an animal completely, but the offense is much greater when you half-kill it. Indeed, the pain which you give half-dead animals will have to be accepted by you in a future birth."

Although the hunter was very sinful, his heart became softened, and he became afraid of his sins by virtue of his association with a great devotee like Nārada. Those who are grossly sinful are not at all afraid of committing sins, but here we can see that because his purification began in the association of a great devotee like Nārada, the hunter became afraid of his sinful activities. The hunter therefore replied: "My dear sir, from my very childhood I have been taught to kill animals in this way. Please tell me how I can get rid of all the offenses and sinful activities which I have accumulated. I am surrendering unto your feet. Please save me from all the reactions of my sinful activities which I have committed in the past, and please direct me to the proper path so that I can be free."

"If you actually want to follow my directions, I can tell you the real path by which you can be freed from sinful reactions."

"I shall follow whatever you say without hesitation," the hunter agreed.

Nārada then told him to first break his bow; only then would he disclose the path of liberation.

"You are asking me to break my bow," the hunter protested, "but if I break it, what will be the means of my livelihood?"

"Don't worry about your livelihood," Nārada said. "I shall send you sufficient grains in order to live.',

The hunter then broke his bow and fell down at the feet of Nārada. Nārada got him to stand up, and he instructed him: "Just go to your home and distribute whatever money and valuables you have to the devotees and the brāhmaṇas. Then just come out and follow me wearing only one cloth. Construct a small thatched house on the river bank and sow a tulasī plant by that house. Just circumambulate the tulasī tree, and every day taste one fallen leaf. Above all, always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As far as your livelihood is concerned, I shall send you grains, but you will only accept as much grain as you require for yourself and your wife."

Nārada then relieved the half-dead animals, and, getting freed from their dreadful condition, they fled away. Upon seeing Nārada execute this miracle, the dark hunter was struck with wonder. After taking Nārada to his home, he bowed down again at his feet.

Nārada returned to his place, and the hunter, after returning home, began to execute the instructions Nārada had given him. In the meantime, news spread amongst all the villages that the hunter had become a devotee. Consequently the residents of the villages came to see the new Vaiṣṇava. It is the Vedic custom to bring grains and fruits whenever one goes to see a saintly person, and since all the villagers saw that the hunter had turned into a great devotee, they brought eatables with them. Thus every day he was offered grains and fruit, so much so that no less than ten to twenty people could have eaten there. According to Nārada's instructions, he did not accept anything more than what he and his wife required for sustenance.

After some days had passed, Nārada told his friend Parvata Muni: "I have a disciple. Let us go to see him and see if he is doing well."

When the two sages, Nārada and Parvata, went to the hunter's home, the hunter saw his spiritual master coming from the distance, and he began to approach him with great respect. On his way to greet the great sages, the hunter saw that there were ants on the ground before him and that they were hindering his passage. When he reached the sages, he tried to bow down before them, but he saw that there were so many ants that he could not bow down without crushing them. Thus he slowly cleared away the ants with his cloth. When Nārada saw that the hunter was trying to save the lives of the ants in this way, he was reminded of a verse from the Skanda Purāṇa: "Is it not wonderful that a devotee of the Lord is not inclined to give any sort of pain to anyone, not even to an ant?"

Although the hunter formerly took great pleasure in half-killing animals, since he became a great devotee of the Lord, he was not prepared to give pain even to an ant. The hunter received the two great sages at his home and offered them a sitting place, brought water, washed their feet, took water to them to drink, and finally both he and his wife touched the water with their heads. After this, they began to feel ecstasy and began to dance and sing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They raised their hands and danced with their clothes flying. When the two great sages saw this ecstasy of love of Godhead manifest in the body of the hunter, Parvata Muni told Nārada: "You are a touchstone, for by your association even a great hunter has turned into a great devotee."

There is a verse in the Skanda Purāṇa which states: "My dear Devarṣi [Nārada], you are glorious, and by your mercy, even the lowest creature, a hunter of animals, also became elevated to the path of devotion and attained transcendental attachment for Kṛṣṇa."

At length, Nārada inquired of the hunter-devotee: "Are you getting your foodstuff regularly?"

"You send so many people," the hunter replied, "and they bring so many eatables that we cannot begin to eat them."

"That's all right," Nārada replied. "Whatever you are getting is all right. Now just continue your devotional service in that way."

After Nārada had spoken this, both Nārada and Parvata Muni disappeared from the hunter's home. Lord Caitanya recited this story in order to show that even a hunter can engage in the devotional service of Kṛṣṇa by the influence of pure devotees.

Continuing to explain the Ātmārāma verse, Lord Caitanya pointed out that the word ātmā also indicated all varieties of the Personality of Godhead. Generally the Personality of Godhead Himself, Kṛṣṇa, and His different expansions are all known as the Personality of Godhead.

Anyone who is engaged in the devotional service of any form or extension of the Supreme Personality of Godhead is also called ātmārāma. All such devotees engage themselves either in the regulative principles of devotional service or in devotional service in transcendental love. These devotees are also divided into three categories: the associates, those perfected in devotional service, and those newly engaged in devotional service. Newly engaged devotees can be divided into two: those who have already attained attachment for the Lord and those who have not attained such attachment. When considered according to the two divisions of devotional service (namely regulative-and attachment in transcendental love) these classes of devotees become eight in number. By following the regulative principles of devotion, the perfect associates of the Lord are further divided into four classes: the servants, the friends, the parental superiors and the fiancees.

Just as some devotees are perfected by the execution of devotional service, so some of them are eternally perfect. Of those following the regulative principles of devotional service, there are the advanced and the beginners; and in the transcendental loving service of the Lord, there are sixteen types of devotees. Thus the ātmārāmas can be considered to exist in thirty-two divisions. If the words muni, nirgrantha, ca and api are applied to the thirty-two classes, then there are fifty-eight different types of devotees. All these devotees can be described by one word: ātmārāma. There may be many different kinds of trees standing in the forest, but the word "tree" describes them all.

Thus the Lord gave sixty different meanings to the word ātmārāma. In addition, He said that ātmā means "the living entity, beginning from the first living creature, Brahmā, down to the ant." He cited a verse from the Sixth Chapter of Viṣṇu Purāṇa in which it is stated that all the energies of the Lord are spiritual. Although this is the case, the energy which is known as the source of the living entity is called spiritual, but the other energy, which is full of ignorance and is manifested in material activities, is called material nature. Even in the material creation, the living entities are innumerable. If by chance a living entity in the material world can associate with a pure devotee, he can engage in the pure devotional service of Kṛṣṇa. "Formerly I thought of sixty different meanings for the word ātmārāma," the Lord told Sanātana Gosvāmī, "but here another meaning comes to My mind by your association."

After hearing the different explanations of the word ātmārāma, Sanātana Gosvāmī was struck with wonder, and he fell down in devotion at the feet of Lord Caitanya. "I understand that You are personally the Supreme Personality of Godhead, Kṛṣṇa," Sanātana said, "and with Your breathing there are many manifestations of Vedic literature. You are the teacher of Śrīmad-Bhāgavatam, and You best know the meanings of the verses of Śrīmad-Bhāgavatam. It is not possible for others to understand the confidential meanings of Śrīmad-Bhāgavatam without Your mercy."

"Do not try to praise Me in that way," the Lord told Sanātana. "Just try to understand the real nature of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the sound representation of the Supreme Lord Kṛṣṇa; therefore Śrīmad-Bhāgavatam is not different from Kṛṣṇa. Kṛṣṇa is unlimited, and similarly, each word and letter of Śrīmad-Bhāgavatam has unlimited meanings. One can understand these meanings through the association of devotees. Don't, then, say that Bhāgavatam is simply a collection of answers to questions."

There were six questions put by the sages of Naimiṣāraṇya to Sūta Gosvāmī, and Sūta Gosvāmī explained or answered the six questions in Śrīmad-Bhāgavatam. There is a verse in the Vedic literature in which Lord Śiva says, "As far as Bhāgavatam is concerned, I may know it, or Śukadeva or Vyāsadeva may know it, or we may not know it-but actually Bhāgavatam is to be understood by devotional service and from a devotee, and not by one's own intelligence or by academic commentaries." At the beginning of Śrīmad-Bhāgavatam (1.1.23) the sages of Naimiṣāraṇya asked,

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svāṁ kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

"My dear Sir, kindly tell us whether the principles of religion have gone with the Lord, after His departure for His own abode. How can we find such principles after His departure?"

The reply was (1.3.43):

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

"After Kṛṣṇa departed to His abode with all religious principles, His representative, the Śrīmad-Bhāgavatam, the Mahā-Purāṇa, remains as the blazing, illuminating sun."

Lord Caitanya then told Sanātana Gosvāmī: "I was just like a madman in describing this Ātmārāma verse in so many ways. Do not mind if I have said something mad. But if someone becomes a madman like Me, he can understand the real meaning of Śrīmad-Bhāgavatam as I have explained it."

Then Sanātana Gosvāmī, with folded hands, fell at the feet of Lord Caitanya and prayed. "My dear Lord," he said, "You have asked me to prepare the regulative principles of devotional service, but I belong to the lowest caste. I have no knowledge. I do not know how such an important task can be finished by me. If You will kindly give me some hints about the preparation of such a book on devotional service, it may be that I shall be qualified to write it."

The Lord then blessed him saying, "Whatever you write, by the grace of Kṛṣṇa, will come out of your heart and will be accepted as you have requested. I will also give you some notes that you can take down. The first and foremost point is that one should accept a bona fide spiritual master. That is the beginning of spiritual life." Lord Caitanya then requested Sanātana Gosvāmī to write down the symptoms of a true guru and the symptoms of a true devotee. The symptoms of a devotee are described in the Padma Purāṇa: A person who is a qualified brāhmaṇa and at the same time has all the symptoms of a devotee can become a spiritual master for all classes of men. Such a devotee and spiritual master must be respected as God Himself. Even though a person may be born in a very respectable brāhmaṇa family, he cannot become a bona fide spiritual master if he is not a devotee of the Lord. One should not mistakenly think that a bona fide spiritual master has to be born in a so-called brāhmaṇa family. The idea is that a spiritual master must be a qualified brāhmaṇa; that is, he must be qualified by his activities.

This is confirmed in Śrīmad-Bhāgavatam when Nārada speaks of the different symptoms characterizing the four divisions of social life. Nārada therein summarizes that brāhmaṇas, kṣatriyas, vaiśyas and śūdras should be selected by their individual qualifications. In his commentary, Śrīdhara Svāmī has noted that birth in a family of brāhmaṇas does not necessarily mean that one is a brāhmaṇa. One must be qualified with the symptoms of a brāhmaṇa, as the symptoms are described in the śāstras. In the disciplic succession of the Gauḍīya Vaiṣṇava sampradāya, there are two great ācāryas (Ṭhākura Narottama and Śyāmānanda Gosvāmī) who were not born in brāhmaṇa families but were accepted as spiritual masters by many brāhmaṇas of fame, including Gaṅgānārāyaṇa, Rāmakṛṣna, etc.

In this way there are symptoms which the prospective devotee evinces, and both the disciple and the spiritual master must see whether each other is eligible to become either a bona fide spiritual master or a bona fide student. One should then know that the only worshipable object is the Supreme Personality of Godhead, and one should learn the various mantras and sacred songs.

The Lord then instructed Sanātana to describe the symptoms of those persons who are eligible to accept the mantras and to describe how the mantras should be understood and perfected by ritualistic performances. Then the Lord described initiation, morning duties and duties of cleanliness-washing the face and brushing the teeth-the process of work and the prayers to be recited both in the morning and the evening. The Lord also described how one should worship the spiritual master and mark one's body with gopī-candana. He also described how one should collect the tulasī leaves and wash the room and temple of the Lord, and He also described how one should awaken Kṛṣṇa from His sleep. Lord Caitanya also described different methods for worshiping the Lord, which are the methods of the fivefold paraphernalia and fifty-fold paraphernalia. He described how one should worship the Lord by offering Him ārati five times a day, and He described how one should offer food to Kṛṣṇa and lay Him down on the bed. Lord Caitanya also spoke of the effect of going to holy places where there are different temples of the Lord and seeing the form of God in the temple. He also spoke of the glorification of the transcendental name of the Lord and the different offenses which one can commit while worshiping. In the worship of the Lord certain paraphernalia is used, such as conchshell, water, fragrant flowers, prayers and hymns, and there is circumambulation and the offering of obeisances as well. One should follow the regulative principles of puraścaraṇa and accept Kṛṣṇa prasāda, rejecting foodstuff which is not offered to Kṛṣṇa. Lord Caitanya also cautioned that one should not indulge in defaming a devotee who has the actual symptoms of a devotee.

Lord Caitanya also explained the symptoms of a holy man and the process of satisfying the sage and rejecting the society of undesirable persons. The Lord also advised that one should hear Śrīmad-Bhāgavatam constantly. Also to be followed are duties of the day and duties of the fortnight, as well as fasting on Ekādaśī day. One must also follow the duties of the month and observe ceremonies like the birthday of the Lord, the three specific dates of fasting Ekādaśī, Janmāṣṭamī, Vāmanadvādaśī, Śrī Rāmanavamī and Nṛsiṁhacaturdaśī. When the fast days overlap with other days (viddhā), they are helpful in the advancement of devotional service. Lord Caitanya further instructed Sanātana Gosvāmī to give documentary evidence from the purāṇas in every step. He also mentioned how to establish temples of the Lord, and He described the general behavior, symptoms, and duties and occupation of a Vaiṣṇava. Thus the Lord explained in summary all the details one need know in writing a book on Vaiṣṇava regulative principles.

Sanātana Gosvāmī was a great devotee of the Lord, and he was directly instructed to spread the cult of bhakti by writing many books. There is a description of Sanātana in Caitanya-candrodaya, and it is mentioned there that Sanātana Gosvāmī was one of the most important personalities in the government of Nawab Hussain. His brother, Rūpa Gosvāmī, was also a minister in the government, but both of them gave up their lucrative government posts to become mendicants and serve the Supreme Lord. Externally the brothers became just like ordinary mendicants, but their hearts were filled with transcendental loving service and a great love for the cowherd boy of Vṛndāvana. Indeed, Sanātana Gosvāmī was dear to all pure devotees of his time.

21.22 Chapter Seventeen

Lord Caitanya, the Original Personality of Godhead

Following the footsteps of Kavirāja Kṛṣṇadāsa Gosvāmī, we offer our respectful obeisances unto the lotus feet of Lord Caitanya.

Lord Caitanya is described as follows: He is the only shelter for the forlorn, for the most fallen, and He is the only hope for those who are completely devoid of spiritual knowledge. Let us try to discuss His great contribution of devotional service.

The supremely powerful Lord Kṛṣṇa is manifest in five different potencies. Although He is one without a second, in order to serve five specific spiritual purposes, He is manifest in five ways. Such diversity is eternal and blissful, in contrast to the conception of monotonous oneness. From Vedic literatures we can understand that the Absolute Truth, the Supreme Personality of Godhead, eternally exists with His diverse energies. Lord Caitanya appeared with full diverse energies, and they are five in number; therefore Lord Caitanya is said to be Kṛṣṇa with diverse energies.

There is no difference between the energy and the energetic in regard to the Lord's appearance as Śrī Caitanya Mahāprabhu and His four associates-Nityānanda Prabhu, Advaita Prabhu, Gadādhara, and Śrīvāsa. Amongst these five diverse manifestations of the Supreme Lord (as the Lord Himself and His incarnation, expansion and energies) there is no spiritual difference. They are five in one Absolute Truth. For the sake of relishing transcendental flavors in the Absolute Truth, there are five diverse manifestations. These are called the form of a devotee, the identity of a devotee, the incarnation of a devotee, the pure devotee and devotional energy.

Out of the five diversities in the Absolute Truth, the form of Lord Caitanya is that of the original Personality of Godhead, Kṛṣṇa. Lord Nityānanda is the manifestation of the first expansion of the Supreme Lord. Similarly, Advaita Prabhu is an incarnation of the Supreme Lord. These three-Caitanya, Nityānanda and Advaita-belong to the category of Viṣṇu-tattva, or the Supreme Absolute Truth. Śrīvāsa represents the pure devotee, and Gadādhara represents the internal energy of the Lord for the advancement of pure devotion. Therefore Gadādhara and Śrīvāsa, although included in Viṣṇu-tattva, are dependent, diverse energies of the Supreme Lord. In other words, they are not different from the energetic, but they are manifest diversely for the sake of relishing transcendental relationships. The whole process of devotional service involves a transcendental reciprocation in the relationship between the worshiper and the worshiped. Without such a diverse exchange of transcendental flavors, devotional service has no meaning.

In the Vedic literature (Kaṭha Upaniṣad) it is stated that the Supreme Lord is the supreme living entity amongst all living entities. There are innumerable living entities, but there is one living entity who is the Supreme Absolute Godhead. The difference between the singular living entity and the plural living entities is that the singular living entity is the Lord of all. Lord Caitanya is that supreme living entity, and He descended to reclaim the innumerable fallen living entities. In other words, the specific purpose of Lord Caitanya's advent was to establish the Vedic fact that there is one Supreme Personality of Godhead predominating over and maintaining the innumerable personalities of all living entities. Because the impersonalist (Māyāvādī) philosophers cannot understand this, Lord Caitanya advented Himself to enlighten the people in general about the real nature of the relationship between the Supreme and the many entities.

In Bhagavad-gītā Kṛṣṇa's last instructions were that everyone should give up all other engagements and render devotional service unto Him. However, after Kṛṣṇa's disappearance, less intelligent people misunderstood Him. They became contaminated with the Māyāvādī philosophy, which produced so many mental speculators that people forgot the actual position of the Absolute Truth and the living entity. Therefore Lord Śrī Kṛṣṇa Himself, as Lord Caitanya, again appeared to teach the fallen souls of this material world the way to approach Lord Kṛṣṇa. The Bhagavad-gītā teaches that one should give up everything and be done with this world of material attachment. A pure devotee of Lord Kṛṣṇa and one who follows the philosophy of Lord Caitanya are one and the same. Caitanya's philosophy is that one should give up everything and worship God, Kṛṣṇa. Kṛṣṇa, as the Supreme Lord, the Personality of Godhead, spoke the same words, indicating Himself as the Supreme Lord. However, the Māyāvādī philosophers misunderstood Him. Therefore Lord Caitanya, to clarify the situation, reiterated Lord Kṛṣṇa's message: One should not declare himself to be as good as Kṛṣṇa but should worship Kṛṣṇa as the Supreme Lord.

We make a great mistake if we accept Lord Caitanya as a conditioned soul. He is to be understood as the Supreme Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa Himself. It is therefore said of Lord Caitanya in Caitanya-caritāmṛta: "Kṛṣṇa is now present in His five diverse manifestations." Unless one is situated in uncontaminated goodness, it is very difficult to understand Lord Caitanya as the Supreme Personality of Godhead Himself. Thus in order to understand Lord Caitanya, one has to follow the direct disciples of Lord Caitanya-the six Gosvāmīs-and especially the path chalked out by Śrīla Jīva Gosvāmī.

The most astonishing fact is that Lord Caitanya, although the Supreme Personality of Godhead, Kṛṣṇa, never displayed Himself as Kṛṣṇa. Rather, whenever He was detected by intelligent devotees as Lord Kṛṣṇa and was addressed as Lord Kṛṣṇa, He denied it. Indeed, He sometimes placed His hands over His ears, protesting that one should not be addressed as the Supreme Lord. Indirectly, He was teaching the Māyāvādī philosophers that one should not falsely pose himself as the Supreme Lord and thereby misguide people. Nor should followers be foolish enough to accept anyone and everyone as the Supreme Personality of Godhead. One should test by consulting scriptures and by seeing the activities of the person in question. One should not, however, mistake Lord Caitanya and His five diverse manifestations as ordinary human beings. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself. The beauty of Lord Caitanya is that although He is the Supreme Lord, He came as a great devotee to teach all conditioned souls how devotional service should be rendered. Conditioned souls who are interested in devotional service should follow in the exemplary footsteps of Lord Caitanya in order to learn how Kṛṣṇa can be achieved by devotional service. Thus the Supreme Lord Himself teaches the conditioned soul how He should be approached in devotional service.

By analytically studying the five diverse manifestations of the Supreme Lord, we can come to know that Lord Śrī Caitanya Mahāprabhu is the Supreme Absolute and that Lord Nityānanda is an immediate expansion of the Supreme Absolute Truth. We can also come to understand that Advaita Prabhu is also in the category of the Supreme Personality of Godhead but is subordinate to Lord Caitanya and Nityānanda Prabhu. The Supreme Personality of Godhead and His immediate subordinate expansions are worshipable by the other two-namely the representation of the internal potency and the representation of the marginal potency. The representation of the internal potency, Gadādhara, represents the confidential devotee, and the representation of the marginal potency is the pure devotee. Both of these are worshipers of the other three categories, but all of them are engaged in the transcendental service of the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu.

There is a specific difference between the pure devotee and the confidential devotee. Different potencies of the Lord are engaged in serving the Supreme Lord in different transcendental relationships. They are situated in conjugal love, in parental affection, in friendship and in servitude. By impartially judging, one can find that the internal potencies of the Supreme Lord who are engaged in conjugal love with the Lord are the best of all devotees. Thus both internal devotees and confidential devotees are attracted by the conjugal love of the Supreme Absolute Truth. These are the most confidential devotees of Lord Caitanya. Other pure devotees, who are more or less attached to Śrī Nityānanda Prabhu and Advaita Prabhu, are attracted by other transcendental relationships, such as parental affection, friendship and servitorship. When such devotees are attached to the activities of Lord Caitanya, they at once become confidential devotees in conjugal love with the Supreme Lord.

There is a very nice song sung by Śrī Narottama dāsa Ṭhākura, a great devotee and ācārya in the disciplic succession from Lord Caitanya. Narottama dāsa sings: "When will there be transcendental vibrations all over my body simply by my hearing the name of Gaurāṅga? When will tears incessantly flow from my eyes simply by my uttering the names of the Lord? When will Lord Nityānanda have mercy upon me, and when will all my desires for material enjoyment become insignificant? When shall I be purified by giving up all contaminations of material enjoyment? And when shall I be able to see the transcendental abode, Vṛndāvana? When shall I be eager to accept the six Gosvāmīs as my prime guidance? And when will I be able to understand the conjugal love of Kṛṣṇa?" No one should be eager to understand the conjugal love of Kṛṣṇa without undergoing disciplinary training under the six Gosvāmīs of Vṛndāvana.

The saṅkīrtana movement inaugurated by Lord Caitanya is a transcendental pastime of the Lord. "By it I live simultaneously to preach and popularize this movement in the material world." In that saṅkīrtana movement of Lord Caitanya, Nityānanda and Advaita are His expansions, and Gadādhara and Śrīvāsa are His internal and marginal potencies. The living entities are also called marginal potency because they have, potentially, two attitudes-namely the tendency to surrender unto Kṛṣṇa and the tendency to become independent of Him. Due to the propensity for material enjoyment, the living entity becomes contaminated by the material world. When a living entity is dominated by a desire for material enjoyment and becomes entangled in material life, he is subjected to the threefold miseries of material existence. He is just like a seed sown in the earth. If a seed is overpowered by too much water, there is no possibility of its fructifying. Similarly, if a man is captivated by material enjoyment, and even if the seed of such enjoyment is within the heart of the conditioned soul, he can be overpowered by a flood of transcendental activities performed in love of God. In this way his potential seed cannot fructify into a conditional life of material existence. The conditioned living entities in the material world, especially in the present age of Kali, are overpowered by the flood of love of God inaugurated by Lord Caitanya and His associates.

In this connection there is a verse written by His Holiness Prabodhānanda Sarasvatī in his book Śrī Caitanya-candrāmṛta which states that materialistic persons are very enthusiastic to maintain their family members, wife and children, and that there are also many mystic speculators who are engaged in speculating about liberation from the miseries of material life and who therefore undergo various austerities and penances. But those who have discovered the greatest transcendental flavor in the movement of Lord Caitanya Mahāprabhu no longer have a taste for such activities.

Those who are under the impression that there is material contamination in the form of the Supreme Personality of Godhead and in His devotional service are called Māyāvādī. According to their imperfect speculation, the impersonal Brahman is considered to be the only existence in the cosmic manifestation. As soon as the Supreme Personality of Godhead is introduced, they consider that His personality arises from māyā, or the external material energy. Such persons consider all incarnations of the Supreme Lord to be contaminated by this material nature. According to them, the material body and the activities of matter which identify the living entity are all material manifestations. According to them, liberation means the end of individual identification, or of the pure living entity. In other words, the Māyāvādīs maintain that when a living entity is liberated, he becomes one with the supreme impersonal Brahman. According to such Māyāvādī philosophy, the Personality of Godhead, His abode, His devotional service and His emotional devotees are all under the spell of māyā and are consequently subjected to the material condition. Those who forget the transcendental nature of the Supreme Lord, His abode, His devotional service and His devotees consider all these to be but manifestations of material activity. When one thinks that there is a possibility of arguing about transcendence, he is called an agnostic, and when he thinks that there is a possibility to criticize transcendence, he is called an atheist. Lord Caitanya wanted to accept all kinds of agnostics, atheists, skeptics and unfaithfuls and swallow them in the flood of love of God. Therefore He accepted the renounced order of life in order to attract all these forces.

Lord Caitanya remained a householder until His twenty-fourth year, and in the twenty-fifth year of His life, He accepted the renounced order. After accepting the renounced order (sannyāsa), He attracted many other sannyāsīs. When He had been spreading the saṅkīrtana movement as a family man, many Māyāvādī sannyāsīs did not take His movement very seriously, but after the Lord accepted the sannyāsa order of life, He delivered speculative students, atheists and those who are attached to fruitive activities and unnecessary criticism. The Lord was so kind that He accepted all these people and delivered to them the most important factor in life: love of God.

To fulfill His mission of bestowing love of God upon conditioned souls, Lord Caitanya devised many methods to attract those people disinterested in love of God. After He accepted the renounced order, all agnostics, critics, atheists and mental speculators became His students and followers. Even many who were not Hindus and who did not follow the Vedic principles accepted Lord Caitanya as the supreme teacher. The only persons who avoided the mercy of Śrī Caitanya Mahāprabhu were those sannyāsīs who were known as the Māyāvādī philosophers of Benares. The plight of such Māyāvādī philosophers is described by Śrī Bhaktisiddhānta Sarasvatī Gosvāmī: "The Māyāvādī philosophers of Benares were less intelligent because they wanted to measure everything by direct perception. But everything that is perceived is calculated by material perception. The Absolute Truth is transcendence, but according to them there is no variegatedness in transcendence, for they say that anything that is full of variegatedness is māyā."

During Caitanya Mahāprabhu's time there were also other impersonalist philosophers known as the Māyāvādī philosophers of Saranātha. Saranātha is a place near Benares where Buddhist philosophers used to reside, and even today many stūpas of the Buddhist Māyāvādīs can be seen. The Māyāvādī philosophers of Saranātha are different from the impersonalists who believe in the impersonal manifestation of Brahman. According to the Saranātha philosophers, there is no spiritual existence at all. The fact is that both the Māyāvādī philosophers of Benares and the philosophers of Saranātha are entrapped by material nature. None of them actually know the nature of Absolute Transcendence. Although superficially accepting the Vedic principles and considering themselves to be transcendentalists, the philosophers of Benares do not accept spiritual variegatedness. Because they have no information about devotional service, they are called nondevotees, or those who are against the devotional service of Lord Kṛṣṇa.

The impersonalists speculate on the Supreme Personality of Godhead and His devotees and subject them to the tests of direct perception. However, the Lord, His devotee and His devotional service are not subject to direct perception. In other words, spiritual variegatedness is unknown to the Māyāvādī philosophy; therefore all the Māyāvādī philosophers and sannyāsīs criticized Lord Caitanya when He was conducting His saṅkīrtana movement. They were surprised to see Lord Caitanya after He accepted His sannyāsa order from Keśava Bhāratī, for Keśava Bhāratī belonged to the Māyāvādī school. Since Lord Caitanya therefore belonged to the Māyāvādī sect of sannyāsīs, the Māyāvādīs were surprised to see Him engaged in chanting and dancing instead of hearing or reading Vedānta, as is the custom. The Māyāvādī philosophers are very fond of Vedānta, and they misinterpret it in their own way. Instead of understanding their own position, they criticized Lord Caitanya as an unauthorized sannyāsī, arguing that because He was a sentimentalist, He was not actually a bona fide sannyāsī.

All these criticisms were carried to Lord Caitanya when He was at Benares, and He was not at all surprised at them. He even smiled when the news was carried to Him. He did not associate with the Māyāvādī sannyāsīs but remained alone and executed His own mission. After staying for some days in Benares, He started for Mathurā.

21.23 Chapter Eighteen

The Conversations with Prakāśānanda

According to the principles of the Māyāvādī sannyāsīs, singing, dancing and playing musical instruments are strictly prohibited, for they are considered to be sinful activities. The Māyāvādī sannyāsī is simply supposed to engage in the study of Vedānta. Therefore when the Māyāvādī sannyāsīs in Benares saw that Lord Caitanya was indulging in singing, dancing, playing musical instruments and always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, they concluded that He was not educated and that, out of sentiment, He was misleading His followers. Śaṅkarācārya's injunction was that a sannyāsī should always be engaged in the study of Vedānta and that he should be satisfied by simply having one cloth and nothing more. Because Lord Caitanya neither studied Vedānta formally nor ceased from singing and dancing He was criticized by all the sannyāsīs at Benares, as well as by their householder followers.

When Lord Caitanya received news of this criticism from His students and disciples, He simply smiled and started for Mathurā and Vṛndāvana. When He returned again to Benares on His way from Mathurā to Jagannātha Purī, He stayed at the house of Candraśekhara, who was considered a śūdra because he was a clerk. In spite of this, Lord Caitanya Mahāprabhu made His residence at his home. Lord Caitanya made no distinctions between brāhmaṇas and śūdras; He accepted anyone who was devoted. Customarily, a sannyāsī is supposed to take shelter and eat in the home of a brāhmaṇa, but Caitanya Mahāprabhu, as the independent Supreme Personality of Godhead, used His own discretion and decided to stay at Candraśekhara's house.

In those days, by misusing their brahminical heritage, the brāhmaṇas passed a law to the effect that anyone not born in a brāhmaṇa family was to be considered a śūdra. Thus even the kṣatriyas and vaidyas were also considered śūdras. Because the vaidyas were supposed to be descendants of brāhmaṇa fathers and śūdra wives, they were sometimes called śūdras. Thus Candraśekhara Ācārya, although born in a vaidya family, was called a śūdra in Benares. As long as Lord Caitanya stayed in Benares, He remained at Candraśekhara's home, and He took His food at the home of Tapana Miśra.

When Sanātana Gosvāmī met Lord Caitanya at Benares, he learned the process and principles of devotional service during two months of continuous teaching. Lord Caitanya's instructions to Sanātana Gosvāmī have been described in the first part of this book. After receiving these teachings, Sanātana Gosvāmī was authorized to propagate the principles of devotional service and Śrīmad-Bhāgavatam. It was during this time that both Tapana Miśra and Candraśekhara Ācārya were feeling very sorry about the strong criticism against Lord Caitanya Mahāprabhu, and they came together and prayed for the Lord to meet the Māyāvādī sannyāsīs.

"We have been mortified by hearing unfavorable criticisms from the Māyāvādī sannyāsīs against You," they informed Lord Caitanya. "Indeed, it has become intolerable for us." They requested the Lord to do something so that these criticisms might be stopped. While they were discussing this subject, a brāhmaṇa came to Lord Caitanya and invited Him to his home. All the sannyāsīs had been invited but Caitanya Mahāprabhu, and now the brāhmaṇa came to invite Him. Knowing that the Lord did not associate with Māyāvādī sannyāsīs, the brāhmaṇa fell down at Caitanya Mahāprabhu's feet and implored Him: "Although I know that You do not accept invitations, I still implore You to come and take prasāda at my home with the other sannyāsīs. If You accept this invitation, I will consider it a special favor."

The Lord took this opportunity and accepted the brāhmaṇa's invitation in order to meet the Māyāvādī sannyāsīs. Actually this was an arrangement made by the Lord Himself. Although the brāhmaṇa who invited Him knew that the Lord did not accept any invitations, he was still very eager to invite Him.

The next day Lord Caitanya went to the house of the brāhmaṇa and saw that all the Māyāvādī sannyāsīs were sitting there. He offered His respects to all the sannyāsīs as was customary, and then went to wash His feet. After washing, He sat down beside the foot basin, a little distance from the other sannyāsīs. While He was sitting there, the sannyāsīs saw a glaring effulgence emanating from His body. Being attracted by this glaring effulgence, all the Māyāvādī sannyāsīs stood up and showed Him their respects. Amongst them was one sannyāsī named Prakāśānanda Sarasvatī. He was the chief amongst the impersonalist sannyāsīs, and he addressed Lord Caitanya with great humility, asking Him to come and sit amongst them.

"My dear Sir, why are You sitting in that filthy place?" he asked. "Please come and sit with us."

"Oh, I belong to an inferior sect of sannyāsīs," Lord Caitanya replied. "Therefore I think that I should not sit with you. Let Me remain down here."

Prakāśānanda was surprised to hear such a thing from such a learned man, and he actually took the Lord's hand and requested Him to please come and sit with him. When Lord Caitanya was finally seated amongst them, Prakāśānanda Sarasvatī said, "I think Your name is Śrī Kṛṣṇa Caitanya, and I understand that You belong to our Māyāvādī sect because You have taken sannyāsa from Keśava Bhāratī, who belongs to the Śaṅkarācārya sampradāya."

According to the Śaṅkara sect, there are ten different names for sannyāsīs. Out of them, three names-Tīrtha, Āśrama and Sarasvatī-are given to the sannyāsīs considered to be the most enlightened and cultured. Since Lord Caitanya was a Vaiṣṇava, He was naturally humble and meek, and He wanted to give the better sitting place to Prakāśānanda, who belonged to the Sarasvatī sampradāya. According to Śaṅkara's principles, a brahmacārī of the Bhāratic school is called Caitanya. However, although Śrī Kṛṣṇa Caitanya Mahāprabhu took sannyāsa, He kept His brahmacārī name and did not take up the title of Bhāratī.

"Well, Sir," Prakāśānanda Sarasvatī continued, "You belong to our Śaṅkara sect, and You are living in Benares-so why don't You mix with us? What is the reason? Another thing-You are a sannyāsī and are supposed to engage simply in the study of Vedānta, but we see that instead You are always engaged in chanting and dancing and playing music. What is the reason? These are the activities of emotional and sentimental people but You are a qualified sannyāsī. Why not engage in the study of Vedānta? By Your effulgence it appears to us that You are just like the Supreme Nārāyaṇa, the Personality of Godhead, but by Your behavior, You appear to be otherwise. So we are inquisitive to know why You act in this way."

"My dear sir, My spiritual master considered Me a great fool [Cc. Adi 7.71]," Lord Caitanya replied. "Therefore he has more or less punished Me by saying that because I am such a fool I have no capacity to study Vedānta. So in turn he gave Me the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. My spiritual master told Me, 'Just go on chanting this Hare Kṛṣṇa mantra: it will make You all-perfect.' "

Actually Lord Caitanya was neither foolish nor ignorant of the principles of Vedānta. His purpose was to demonstrate to modern society that fools who have no history of penance and austerity should not try to study Vedānta just for some recreational purpose. In His Śikṣāṣṭaka, Lord Caitanya said that one should be in a humble state of mind, should think himself lower than the grass on the street, should be more tolerant than a tree, and should be devoid of all sense of prestige and ready to offer all kinds of respects to others. In such a state of mind, one can chant the Vedānta philosophy or the holy name of God constantly. The Lord also wanted to teach that a serious student of transcendental science should follow the words of his spiritual master. According to the calculations of the spiritual master, Lord Caitanya appeared to be a fool; therefore he said that He should not indulge in the study of Vedānta but should continue chanting the Hare Kṛṣṇa mantra. Lord Caitanya strictly obeyed this order. In other words, Lord Caitanya impressed on the Māyāvādīs that the words of a bona fide spiritual master must be strictly followed. By following them, one becomes perfect in all respects.

Vedānta indicates that the last word of Vedic knowledge is the understanding of Kṛṣṇa. Vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham: "By all the Vedas am I to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15) When one actually comes to understand the Vedānta, he comes to know Kṛṣṇa and his relationship with Kṛṣṇa. One who understands Kṛṣṇa, understands everything. The knower of Kṛṣṇa is always engaged in the transcendental loving service of Kṛṣṇa. This is confirmed by the Lord Himself in Bhagavad-gītā:

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

A living entity is eternally related with Kṛṣṇa in the relationship of master and servant. Once that service is wanting-or, in other words, when one is not situated in Kṛṣṇa consciousness-it is to be understood that study of Vedānta is insufficient. When one does not understand Kṛṣṇa or does not engage in His transcendental loving service, it is to be understood that he is adverse to the study of Vedānta and to the understanding of the Supreme Personality of Godhead. The path of Vedānta study shown by Lord Caitanya should be followed by all. A person who is puffed up by so-called education and who has no humility does not seek the protection of a bona fide spiritual master. He thinks that he does not require a spiritual master and that he can achieve the highest perfection by his own efforts. Such persons are not eligible for the study of Vedānta-sūtra. Those who are under the spell of material energy do not follow the instructions of the disciplic succession but try to manufacture something of their own and thereby step outside the sphere of Vedānta study. A bona fide spiritual master must always condemn such independent mental speculators. If the bona fide spiritual master directly points out the foolishness of a disciple, it should not be taken otherwise.

A person who is completely ignorant of the science of God cannot be considered learned. More or less, everyone who is not in Kṛṣṇa consciousness is subject to foolishness. Sometimes we display our foolishness by accepting someone who is barely educated as a spiritual master. It is our duty to understand the Supreme Personality of Godhead, whose lotus feet are worshiped by all the Vedas. One who does not understand Him and is proud of a false understanding of Vedānta is actually a fool. Mundane attempts at academic knowledge are simply another type of foolishness. As long as one cannot understand the cosmic manifestation as a representation of the three modes of material nature, he must be considered to be in the darkness of inebriety and caught in the duality of this material world. A person who is in perfect knowledge of Vedānta becomes a servitor of the Supreme Lord, who is the maintainer and sustainer of the whole cosmic manifestation. As long as one is not transcendental to the service of the limited, he cannot have knowledge of Vedānta.

As long as one is within the limited jurisdiction of fruitive activities or is involved in mental speculation, he may perhaps be eligible to study or teach the theoretical knowledge of Vedānta-sūtra, but he cannot understand the supreme, eternal, transcendental (completely liberated) vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One who has achieved perfection in chanting the transcendental Hare Kṛṣṇa vibration does not have to separately learn the philosophy of Vedānta-sūtra. According to the teachings of Caitanya Mahāprabhu, the bona fide spiritual master, those who do not understand the transcendental vibration as being nondifferent from the Supreme and who try to become Māyāvādī philosophers or experts in Vedānta-sūtra are all fools. Studying Vedānta-sūtra by one's own efforts (the ascending process of knowledge) is another sign of foolishness. He who has attained a taste for chanting the transcendental vibration, however, actually attains the conclusion of Vedānta. In this connection, there are two verses in Śrīmad-Bhāgavatam which are very instructive. The purport of the first is that even if a low caste person is engaged in chanting the transcendental vibration, it is to be understood that he has performed all types of renunciation, austerities and sacrifice and has studied all the Brahma-sūtras. Thus one can be able to chant Hare Kṛṣṇa, Hare Kṛṣṇa,

Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The purport of the second verse is that one who chants the two syllables Ha-ri must be considered to have studied all the Vedas: the Ṛg Veda, Atharva Veda, Yajur Veda and Sāma Veda.

On the other hand, there are many so-called devotees who think Vedānta is not meant for devotees. Such people are ignorant of the fact that Vedānta is the only platform of pure devotees. All the great ācāryas of the four Vaiṣṇava sampradāyas have made commentaries on the Vedānta-sūtra, but the so-called devotees known as prākṛta-sahajiyā carefully avoid the study of Vedānta-sūtra. The prākṛta-sahajiyā mistakenly take the pure devotees and Vaiṣṇava ācāryas to be mental speculators or fruitive actors. Consequently they themselves become Māyāvādīs and leave the service of the Supreme Lord.

Understanding the Vedānta-sūtra by academic knowledge never enables one to understand the value of the transcendental vibration. People who are entangled in academic knowledge are conditioned souls who are confused about the facts of ”I”, ”mine” and ”my” understanding. Consequently they are unable to detach their minds from the external energy. When a person actually attains transcendental knowledge, he becomes free from this duality and engages in the transcendental loving service of the Supreme Lord. The Lord’s service is the only means by which one can become detached from material activities. A person properly initiated by a bona fide spiritual master and engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare gradually becomes freed from the conception of ”I” and ”mine” and becomes attached to the Lord’s transcendental loving service in one of the five transcendental relationships. Such transcendental service is not a subject matter for gross and subtle bodies. Only when one can understand that there is no difference between the Supreme and His name can one be situated in Kṛṣṇa consciousness. At such a time one no longer needs to make grammatical adjustments. Rather, one becomes more interested in petitioning the Lord: ”Hare Kṛṣṇa-O my Lord, O energy of the Lord, please engage me in Your service!”

Lord Caitanya explained all this to Prakāśānanda Sarasvatī and told him that He had heard all this from His spiritual master. He further informed Prakāśānanda Sarasvatī that His spiritual master had taught Him that Śrīmad-Bhāgavatam is the actual commentary on Vedānta-sūtra, as stated in Śrīmad-Bhāgavatam by Vyāsadeva, the author of Vedānta-sūtra.

A student is to be considered perfected when he understands the identity of the holy name and the Supreme Lord. Unless one is under the shelter of a realized spiritual master, his understanding of the Supreme is simply foolishness. However, one can fully understand the transcendental Lord by service and devotion. When Lord Caitanya offenselessly chanted the Hare Kṛṣṇa mantra, He declared that the mantra could at once deliver a conditioned soul from material contamination. In this age of Kali there is no alternative to chanting this mahā-mantra. It is stated that the essence of all Vedic literature is the chanting of this holy name of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya also told Prakāśānanda Sarasvatī, ”In order to convince Me about this essential fact of Vedic knowledge, My spiritual master has taught Me a verse from Bṛhan-nāradīya Purāṇa [38.126]. Harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā: [Cc. Ādi 17.21] In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

In three out of the four millenniums (namely Satya-yuga, Tretā-yuga and Dvāpara-yuga) people had the honor to be able to understand transcendence through the path of disciplic succession. However, in the present age, people have no interest in the disciplic succession. Instead, they have invented many paths of logic and argument. This individual attempt to understand the supreme transcendence (called the ascending process) is not approved by the Vedas. The Absolute Truth must descend from the absolute platform. He is not to be understood by the ascending process. The holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is a transcendental vibration because it comes from the transcendental platform, the supreme abode of Kṛṣṇa. Because there is no difference between Kṛṣṇa and His name, the holy name of Kṛṣṇa is as pure, perfect and liberated as Kṛṣṇa Himself. Academic scholars have no entrance by means of logic and other argument into the understanding of the transcendental nature of the holy name of God. The single path in understanding the transcendental nature of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the chanting of these names with faith and adherence. Such chanting will release one from designated conditions arising from the gross and subtle bodies.

In this age of logic, argument and disagreement, the chanting of Hare Kṛṣṇa is the only means for self-realization. Because this transcendental vibration alone can deliver the conditioned soul, it is considered to be the essence of the Vedānta-sūtra. According to the material conception, there is duality between the name, form, quality, emotions and activities of a person and the person himself, but as far as the transcendental vibration is concerned, there is no such limitation, for it descends from the spiritual world. In the spiritual world there is no difference between the name of the person and the quality of the person. Of course in the material world there is a difference. Because the Māyāvādī philosophers cannot understand this, they cannot utter the transcendental vibration.

Lord Caitanya then told Prakāśānanda Sarasvatī that because He received the order from His spiritual master, He was constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. ”As a result of this chanting,” the Lord said, ”I sometimes become very impatient and cannot restrain Myself from dancing and laughing or crying and singing. Indeed, I become just like a madman. When I first wondered whether I had become mad by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, I approached My spiritual master and informed him that I had gone mad by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus I asked him what was My actual position.”

In the Nārada-pañcarātra it is stated:

eṣo vedāḥ ṣaḍ-aṅgāni
chandāṁsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥsthaṁ
yac cānyad api vāṅmayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ

”All Vedic rituals, mantras and understanding are compressed into eight words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.” Similarly, in the Kalisantaraṇa Upaniṣad it is stated:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare
iti ṣoḍaśakaṁ nāmnāṁ
kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛśyate

"The sixteen words-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-are especially meant for counteracting the contaminations of Kali. To save oneself from the contamination of Kali, there is no alternative but the chanting of these sixteen words."

Lord Caitanya informed Prakāśānanda Sarasvatī that when His spiritual master understood Him, he said, "It is the transcendental nature of the holy names of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare to transport a man into spiritual madness. Anyone who sincerely chants this holy name very soon attains elevation to the platform of love of God and becomes mad after God. This madness arising from love of God is the first perfectional stage for a human being."

Generally a human being is interested in religion, economic development, sense gratification and liberation, but love of God is above all these. A bona fide spiritual master chants the holy names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-and the transcendental sound vibration enters into the ear of the disciple, and if a disciple follows in the footsteps of his spiritual master and chants the holy name with similar respect, he actually comes to worship the transcendental name. When the transcendental name is worshiped by the devotee, the name Himself spreads His glories within the heart of a devotee. When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendentally situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this mahā-mantra, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting and hearing the holy names of Kṛṣṇa, a person can remember the forms and qualities of Kṛṣṇa.

21.24 Chapter Nineteen

Further Talks with Prakāśānanda

The transcendental ecstatic attachment for Kṛṣṇa which results from perfectly understanding that Kṛṣṇa's person and name are identical is called bhāva. One who has attained bhāva is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from bhāva, and when bhāva is intensified, it is called love of Godhead. Lord Caitanya told Prakāśānanda Sarasvatī that the holy name of Kṛṣṇa, called the mahā-mantra (great chanting), enables anyone who chants it to attain the stage of love of Godhead, or intensified bhāva. Such love of Godhead is the ultimate human necessity, for when one compares it with other necessities (namely religion, economic development, sense gratification and liberation), these other so-called necessities seem most insignificant. When one is absorbed in temporary designated existence, he hankers after sense gratification and liberation. However, love of Godhead is the eternal nature of the soul; it is unchangeable, beginningless and endless. Therefore temporary sense gratification or a desire for liberation cannot compare with the transcendental nature of love of God. Love of God is the fifth dimension in the human endeavor. Compared with the ocean of love of transcendental pleasure, the conception of impersonal Brahman is no more significant than a drop of water.

Lord Caitanya next explained that His spiritual master had confirmed the validity of His ecstasy which resulted from His chanting the holy name of God and also confirmed that the essence of all Vedic literature is the attainment of love of Godhead. Lord Caitanya's spiritual master had said that the Lord was fortunate enough to have attained love of Godhead. By attaining such transcendental love, one's heart becomes very anxious to attain direct contact with the Lord. Feeling such transcendental sentiment, one sometimes laughs and sometimes cries, sings and dances like a madman, and sometimes traverses hither and thither. In this way there are various ecstatic symptoms evinced: crying, changing bodily color, madness, bereavement, silence, pride, ecstasy and gentleness. Frequently the person in love with God dances, and such dancing places him in the ocean of the nectar of love of Kṛṣṇa.

Lord Caitanya said that His spiritual master told Him: "It is very good that You have attained such a perfectional stage of love of Godhead. Because of Your attainment, I am very much obliged to You." The father becomes more enlivened when he sees his son advance beyond himself. Similarly, the spiritual master takes more pleasure in seeing his disciple advance than in advancing himself. Thus Lord Caitanya's spiritual master blessed Him, telling Him to "dance, sing, propagate this saṅkīrtana movement, and by instructing people about Kṛṣṇa, try to deliver them from nescience." Lord Caitanya's spiritual master also taught Him the following verse from Śrīmad-Bhāgavatam (11.2.40):

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

"A person who is constantly engaged in devotional service to Kṛṣṇa and who chants His holy name becomes so transcendentally attached to the chanting that his heart becomes softened without extraneous endeavor. When this happens, he exhibits transcendental ecstasies and sometimes laughs, sometimes cries, sings and dances-not exactly in an artistic way, but just like a madman."

Lord Caitanya further informed Prakāśānanda Sarasvatī: "Because I have full faith in My spiritual master's words, I am always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. I do not exactly know how I have become just like a madman, but I believe the name of Kṛṣṇa has induced Me. I realize that the transcendental pleasure derived from chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is just like an ocean. In comparison, all other pleasures, including the pleasure of impersonal realization, are like shallow water in channels."

It appears from the talks of Lord Caitanya that a person who cannot keep his faith in the words of the spiritual master and who acts independently cannot attain the desired success in chanting Hare Kṛṣṇa. In the Vedic literatures it is stated that the import of all transcendental literature is revealed to one who has unflinching faith in the Supreme Lord and his spiritual master. Lord Caitanya firmly believed in the statements of His spiritual master, and He never neglected the instructions of His spiritual master by stopping His saṅkīrtana movement. Thus the transcendental potency of the holy name encouraged Him more and more in chanting Hare Kṛṣṇa, the mahā-mantra.

Lord Caitanya immediately informed Prakāśānanda that in the modern age people in general are more or less bereft of all spiritual intellect. When such people come under the influence of Śaṅkarācārya's Māyāvādī (impersonalist) philosophy before beginning the most confidential Vedānta-sūtras, their natural tendency toward obedience to the Supreme is checked. The supreme source of everything is naturally respected by everyone, but this natural tendency is hampered when one takes to the impersonalist conceptions of Śaṅkara. Thus the spiritual master of Lord Caitanya suggested that it is better that one not study the Śārīraka-bhāṣya of Śaṅkarācārya, for it is very harmful to people in general. Indeed, the common man does not even have the intelligence to penetrate into the jugglery of words. He is better advised to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this quarrelsome age of Kali there is no alternative for self-realization.

After hearing the arguments and talks of Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs who were present became pacified and replied with sweet words: "Dear sir, what You have spoken is all true. A person who attains love of Godhead is certainly very fortunate, and undoubtedly You are very fortunate to have attained this stage. But what is the fault in Vedānta? It is the duty of a sannyāsī to read and understand Vedānta. Why do You not study it?"

According to Māyāvādī philosophers, Vedānta refers to the Śārīraka commentary of Śaṅkarācārya. When impersonal philosophers refer to Vedānta and the Upaniṣads, they are actually referring to the commentaries of Śaṅkarācārya, the greatest teacher of Māyāvādī philosophy. After Śaṅkarācārya came Sadānanda-yogī, who claimed that the Vedānta and Upaniṣads should be understood through the commentaries of Śaṅkarācārya. Factually, this is not so. There are many commentaries on Vedānta and the Upaniṣads made by the Vaiṣṇava ācāryas, and these are preferred to those of Śaṅkarācārya. However, the Māyāvādī philosophers influenced by Śaṅkarācārya do not attribute any importance to the Vaiṣṇava understandings.

There are four different sects of Vaiṣṇava ācāryas-the Śuddhādvaita, Viśiṣṭādvaita, Dvaitādvaita and Acintya-bhedābheda. All the Vaiṣṇava ācāryas in these schools have written commentaries on the Vedānta-sūtra, but the Māyāvādī philosophers do not recognize them. The Māyāvādīs distinguish between Kṛṣṇa and Kṛṣṇa's body, and therefore they do not recognize the worship of Kṛṣṇa by the Vaiṣṇava philosophers. Thus when the Māyāvādī sannyāsīs asked Lord Caitanya why He did not study the Vedānta-sūtra, the Lord replied, "Dear sirs, you have asked why I do not study Vedānta, and in answer to this I would speak something, but I am afraid that you would be sorry to hear it."

"We shall be very much pleased to hear You," all the sannyāsīs replied. "You appear just like Nārāyaṇa, and Your speeches are so nice that we are taking great pleasure in them. We are very much obliged to see and hear You. Therefore we shall be very glad to hear patiently and accept whatever You say."

The Lord then began to speak on Vedānta philosophy as follows: Vedānta-sūtra is spoken by the Supreme Lord Himself. The Supreme Lord, in His incarnation as Vyāsadeva, has compiled this great philosophical treatise. Since Vyāsadeva is an incarnation of the Supreme Lord, he cannot be likened to an ordinary person, who has the four defects which arise due to contact with material existence. The defects of a conditioned soul are: (1) he must commit mistakes; (2) he must be illusioned; (3) he must possess the tendency to cheat others; and (4) all his senses must be imperfect. We must understand that the incarnation of God is transcendental to all these defects. Thus whatever has been spoken and written by Vyāsadeva is considered to be perfect. The Upaniṣads and Vedānta-sūtra aim at the same goal: the Supreme Absolute Truth. When we accept the import of Vedānta-sūtra and the Upaniṣads directly as they are stated, we become glorified. The commentaries made by Śaṅkarācārya, however, are indirect and are very dangerous for the common man to read, for by understanding the import of the Upaniṣads in such an indirect, disruptive way, one practically bars himself from spiritual realization.

According to the Skanda and Vāyu Purāṇas, the word sūtra refers to a condensed work which carries meaning and import of immeasurable strength without mistake or fault. The word vedānta means "the end of Vedic knowledge." In other words, any book which deals with the subject matter indicated by all the Vedas is called Vedānta. For example, Bhagavad-gītā is Vedānta because in Bhagavad-gītā the Lord says that the ultimate goal of all Vedic research is Kṛṣṇa. Thus Bhagavad-gītā and Śrīmad-Bhāgavatam, which aim only at Kṛṣṇa, are to be understood to be Vedānta.

In transcendental realization there are three divisions of knowledge called prasthāna-traya. That department of knowledge which is proved by Vedic instruction (like the Upaniṣads) is called śruti-prasthāna. Authoritative books indicating the ultimate goal and written by liberated souls like Vyāsadeva (for example, Bhagavad-gītā, Mahābhārata and the Purāṇas, especially Śrīmad-Bhāgavatam, the Mahā-Purāṇa) are called smṛti-prasthāna. From Vedic literatures we understand that the Vedas originated from the breathing of Nārāyaṇa. Vyāsadeva, who is an incarnation of the power of Nārāyaṇa, has compiled the Vedānta-sūtra (nyāya-prasthāna), but according to Śaṅkara's commentaries, Apāntaratamā Ṛṣi is also accredited with having compiled the codes of Vedānta-sūtra. According to Lord Caitanya, the codes of the Pañcarātra and the codes of Vedānta are one and the same. Since the Vedānta-sūtra is compiled by Vyāsadeva, it should be understood to be spoken by Nārāyaṇa Himself. From all descriptive literatures dealing with Vedānta-sūtra, it appears that there were many other ṛṣis contemporary with Vyāsadeva who also discussed Vedānta-sūtra. These sages were Ātreya, Āśmarathya, Auḍulomi, Kārṣṇājini, Kāśakṛtsna, Jaimini, Bādarī and other sages such as Pārāśarī and Karmandī.

Actually in the first two chapters of Vedānta-sūtra the relationship between the living entities and the Supreme Lord is explained, and in the Third Chapter the discharge of devotional service is explained. The Fourth Chapter deals with the relationship which results from discharging devotional service. The natural commentary on Vedānta-sūtra is Śrīmad-Bhāgavatam. The great ācāryas of the four Vaiṣṇava communities (sampradāyas)-namely, Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka-have also written commentaries on Vedānta-sūtra by following the principles of Śrīmad-Bhāgavatam. At present the followers of all the ācāryas have written many books following the principles of Śrīmad-Bhāgavatam as the commentary on the Vedānta. Śaṅkara's commentary on Vedānta-sūtra, known as Śārīraka-bhāṣya, is very much adored by the impersonalist scholars, but commentaries written on the Vedānta written from the materialistic point of view are completely adverse to the transcendental service of the Lord. Consequently Lord Caitanya said that direct commentaries on the Upaniṣads and Vedānta-sūtra are glorious, but that anyone who follows the indirect path of Śaṅkarācārya's Śārīraka-bhāṣya is certainly doomed.

Lord Caitanya admitted that Śaṅkarācārya was an incarnation of Lord Śiva, and it is known that Lord Śiva is one of the greatest devotees (a mahājana) of the Bhāgavata school. There are twelve great authorities on devotional service, and Lord Śiva is one of them. Why, then, did he adopt the process of Māyāvādī philosophy? The answer is given in Padma Purāṇa, where Lord Śiva states:

māyāvādam asac-chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā

"The Māyāvādī philosophy is veiled Buddhism." In other words, the voidist philosophy of Buddha is more or less repeated in the Māyāvādī philosophy of impersonalism, although the Māyāvādī philosophy claims to be directed by the Vedic conclusions. Lord Śiva, however, admits that this philosophy is manufactured by him in the age of Kali in order to mislead the atheists. "Actually the Supreme Personality of Godhead has His transcendental body," Lord Śiva states. "But I describe the Supreme as impersonal. I also explain the Vedānta-sūtra according to the same principles of Māyāvādī philosophy."

In the Śiva Purāṇa the Supreme Lord says:

dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru

"In the beginning of the Dvāpara-yuga, directed by My orders, many sages will bewilder the people in general by Māyāvādī philosophy." In the Padma Purāṇa Lord Śiva personally tells Bhāgavatīdevī:

śṛṇu devi parakṣyāmi
tāmasāni yathā-kramam
yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñāninām api
apārthaṁ śruti-vākyānāṁ
darśayaḹ loka-garhitam
karma-svarūpa-tyājyatvam
atra ca pratipādyate
sarva-karma-paribhraṁśān
naiskarmyaṁ tatra cocyate
parātma jīvayor aikyaṁ
mayātra pratipādyate

"My dear Devī, sometimes I teach Māyāvādī philosophy for those who are engrossed in the mode of ignorance. But if a person in the mode of goodness happens to hear this Māyāvādī philosophy, he falls down, for when teaching Māyāvādī philosophy, I say that the living entity and the Supreme Lord are one and the same."

Sadānanda-yogī, one of the greatest Māyāvādī ācāryas, has written in his book, Vedānta-sāra: "The Absolute Truth of eternity, knowledge and bliss is Brahman. Ignorance and all products of ignorance are non-Brahman. All products of the three modes of material nature are covered by ignorance, and all are different from the supreme cause and effect. This ignorance is manifested in a collective and individual sense. Collective ignorance is called viśuddha-sattva-pradhāna. When that viśuddha-sattva-pradhāna is manifest within the ignorance of material nature, it is called the Lord, and the Lord manifests all kinds of ignorance. Therefore He is known as sarvajña." Thus according to Māyāvādī philosophy, the Lord is a product of this material nature, and the living entity is in the lowest stage of ignorance. That is the sum and substance of Māyāvādī philosophy.

If, however, we accept the import of the Upaniṣads directly, it is clear that the Supreme Personality of Godhead is a person with unlimited potency. For example, in the Śvetāśvatara Upaniṣad it is stated that the Supreme Personality of Godhead is the origin of everything and that He has multiple potencies. The Supreme Personality of Godhead is transcendental to the cosmic manifestation. He is the origin of all religion, the supreme deliverer and the possessor of all opulences. The Supreme Personality of Godhead, who is just like the sun, profusely distributes His energies while situated beyond the cloud of this material cosmic manifestation. He is the master of masters, and He is the Supreme of the supremes. He is known as the greatest Lord, the Personality of Godhead. His energies and potencies are multiple and variously distributed. It is also stated that Viṣṇu is the Supreme and that saintly persons are always anxious to see His lotus feet (Ṛg Veda 1.22.20). In the Aitareya Upaniṣad it is also stated that the cosmic manifestation came about when the Lord glanced over material nature (1.1.1-2). This is also verified by the Praśna Upaniṣad (6.3).

In the negative descriptions of the Lord which occur in Vedic literature (as in apāṇi-pādaḥ) there are indications that the Lord has no material body and no material form. However, He does have His spiritual transcendental body and His transcendental form. Because the Māyāvādī philosophers misunderstand His transcendental nature, they explain Him as impersonal. The Lord's name, form, quality, entourage and abode are all in the transcendental world. How can He be a transformation of this material nature? Everything connected with the Supreme Lord is eternal, blissful and full of knowledge.

In effect, Śaṅkarācārya preached Māyāvādī philosophy in order to bewilder a certain type of atheist. Actually he never considered the Supreme Lord, the Personality of Godhead, to be impersonal or to have no body or form. It is best for intelligent persons to avoid lectures on Māyāvādī philosophy. We should understand that the Supreme Personality of Godhead Viṣṇu is not impersonal. He is a transcendental person, and the basic principle of the cosmic manifestation is His energy. Māyāvādī philosophy cannot trace the energy of the Supreme Lord, but all Vedic literatures give evidence of the Supreme Lord's various energetic manifestations. Viṣṇu is not a product of material nature, but material nature is a product of Viṣṇu's potency. The Māyāvādī philosophers understand Viṣṇu to be a product of material nature, but if Viṣṇu is a product of material nature, He can only be counted amongst the demigods. One who considers Viṣṇu to be a demigod is certainly mistaken and misled. How this is so is explained in Bhagavad-gītā: "Deluded by the three modes, the whole world does not know Me who am above the modes and inexhaustible. This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome, but those who have surrendered unto Me can easily cross beyond it." (Bg. 7.13-14)

21.25 Chapter Twenty

The Goal of Vedānta Study

It is concluded that Lord Kṛṣṇa, or Viṣṇu, is not of this material world. He belongs to the spiritual world. One who considers Him to be a material demigod is a great offender and blasphemer. Lord Viṣṇu is not subject to perception by material senses, nor can He be realized by mental speculation. There is no difference between the body and soul of the Supreme Lord Viṣṇu, although in the material world there is always a difference between the body and the soul.

Things material are enjoyed by the living entities because the living entities are superior, whereas material nature is of inferior quality. Thus the superior quality, the living entities, can enjoy the inferior quality, matter. Because Lord Viṣṇu is in no way touched by matter, He is not subject to enjoy material nature the way the living entities do. The living entities cannot attain knowledge of Viṣṇu by enjoying their habits of mental speculation. The infinitesimal living entities are not the enjoyers of Viṣṇu, but they are enjoyed by Viṣṇu. Only the greatest offender thinks that Viṣṇu is enjoyed. The greatest blasphemy is to consider Viṣṇu and the living entity on the same level.

The Supreme Absolute Truth, the Personality of Godhead, is compared to a blazing fire, and the innumerable living entities are compared to sparks emanating from that fire. Although both the Supreme Lord and the living entities are qualitatively fire, there is yet a distinction. Viṣṇu the Supreme is infinite, whereas the living entities, which are but sparks, are infinitesimal. The infinitesimal living entities are emanations from the original infinite spirit. In their constitutional position as infinitesimal spirits, there is no trace of matter.

The living entities are not as great as Nārāyaṇa, Viṣṇu, who is beyond this material creation. Even Śaṅkarācārya accepts Nārāyaṇa to be beyond the material creation. Since neither Viṣṇu nor the living entity are of the material creation, someone may inquire, "Why were the small particles of spirit created at all?" The answer is that the Supreme Absolute Truth is complete in His perfection when He is both infinite and infinitesimal. If He is simply infinite and is not infinitesimal, He is not perfect. The infinite portion is the Viṣṇu-tattva, or the Supreme Personality of Godhead, and the infinitesimal portion is the living entity.

Due to the infinite desires of the Supreme Personality of Godhead, there is existence in the spiritual world, and due to the infinitesimal desires of the living entity, there is existence in the material world. When the infinitesimal living entities are engaged in their infinitesimal desires for material enjoyment, they are called jīva-śakti, but when they are dovetailed with the infinite, they are called liberated souls. There is no need to ask, therefore, why God created the infinitesimal portions; they are simply the complementary side of the Supreme. It is doubtlessly essential for the infinite to have infinitesimal portions which are inseparable parts and parcels of the supreme soul. Because the living entities are infinitesimal parts and parcels of the Supreme, there is a reciprocation of feelings between the infinite and the infinitesimal. Had there been no infinitesimal living entities, the Supreme Lord would have been inactive, and there would not be variegatedness in spiritual life. There is no meaning to a king if there are no subjects, and there is no meaning to the Supreme God if there are no infinitesimal living entities. How can there be meaning to the word "lord" if there is no one to overlord? The conclusion is that the living entities are considered to be expansions of the energy of the Supreme Lord, and the Supreme Lord, the Personality of Godhead, Kṛṣṇa, is the energetic.

In all Vedic literatures, including Bhagavad-gītā and Viṣṇu Purāṇa, much evidence is given to distinguish between the energy and the energetic. In Bhagavad-gītā (Bg. 7.4) it is clearly stated that earth, water, fire, air and ether are the five principal gross elements of the material world and that mind, intelligence and false ego are the three subtle elements. All material nature is divided into these eight elements which together comprise the inferior nature, or energy, of the Lord. Another name for this inferior nature is māyā, or illusion. Beyond these eight inferior elements there is a superior energy, which is called parā-prakṛti. That parā-prakṛti is the living entity, who is found in great numbers throughout the material world. He is indicated in Bhagavad-gītā (Bg. 7.5) as jīva-bhūtām. The purport is that the Supreme Lord is the Absolute Truth, the energetic, and as such He has His energies. When His energy is not properly manifested, or when it is covered by some shadow, it is called māyā-śakti. The material cosmic manifestation is a product of that covered māyā-śakti.

The living entities are factually beyond this covered inferior energy. They have their pure spiritual existence and their pure identity, as well as their pure mental activities. All of them are beyond the manifestation of this material cosmos. Although the living entity's mind, intelligence and identity are beyond the range of this material world, when he enters into this material world due to his desire to dominate matter, his original mind, intelligence and body become covered by the material energy. When he is again uncovered from these material or inferior energies, he is called liberated. When he is liberated, he has no false ego, but his real ego again comes into existence. Foolish mental speculators think that after liberation one's identity is lost, but that is not so. Because the living entity is eternally part and parcel of God, when he is liberated, he revives his original, eternal, part-and-parcel identity. The realization of ahaṁ brahmāsmi ("I am not this body") does not mean that the living entity loses his identity. At the present moment a person may consider himself to be matter, but in his liberated state he will understand that he is not matter but spirit soul, part of the infinite. To become Kṛṣṇa conscious or spiritually conscious and to engage in the transcendental loving service of Kṛṣṇa are signs of the liberated stage. In the Viṣṇu Purāṇa (6.7.61) it is clearly stated:

viṣṇu-śaktiḥ parā prokta
kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

"The energy of the Supreme Lord is divided into three: parā, kṣetrajña and avidyā." The parā energy is actually the energy of the Supreme Lord Himself; the kṣetrajña energy is the living entity; and the avidyā energy is the material world, or māyā. It is called avidyā, or ignorance, because under the spell of this material energy one forgets his actual position and his relationship with the Supreme Lord. The conclusion is that the living entities represent one of the energies of the Supreme Lord, and as infinitesimal parts and parcels of the Supreme, they are called jīvas. If the jīvas are artificially placed on the same level with the infinite Supreme-for both of them are Brahman, or spirit-bewilderment will certainly be the result.

Generally Māyāvādī philosophers are perplexed before a learned Vaiṣṇava because the Māyāvādīs cannot explain the cause of bondage of the living entities. They simply say, "It is due to ignorance," but they cannot explain why the living entities are covered by ignorance if they are supreme. The actual reason is that the living entities, although qualitatively one with the Supreme, are infinitesimal, and not infinite. Had they been infinite, there would have been no possibility of their being covered by ignorance. Because the living entity is infinitesimal, he is covered by an inferior energy. The foolishness and ignorance of the Māyāvādīs are revealed when they try to explain how it is the infinite is covered by ignorance. It is offensive to attempt to qualify the infinite as being subject to the spell of ignorance.

Although Śaṅkara was attempting to cover the Supreme Lord by his Māyāvādī philosophy, he was simply following the order of the Supreme Lord. It should be understood that his teachings were a timely necessity but not a permanent fact. In the Vedānta-sūtra the distinction between the energy and the energetic is accepted from the very beginning. In that Vedānta-sūtra the first aphorism (janmādy asya [SB 1.1.1]) clearly explains that the Supreme Absolute Truth is the origin or source of all emanations. Thus the emanations are the energy of the Supreme, whereas the Supreme Himself is the energetic. Śaṅkara has falsely argued that if the transformation of energy is accepted, the Supreme Absolute Truth cannot remain immutable. But this is not true. Despite the fact that unlimited energy is always being generated, the Supreme Absolute Truth remains always the same. He is not affected by the emanation of unlimited energies. Śaṅkarācārya has therefore incorrectly established his theory of illusion.

Rāmānujācārya has discussed this point very nicely: "If you argue that before the creation of this material world there was only one Absolute Truth, then how is it possible that the living entity emanated from Him? If He were alone, how could He have produced or generated the infinitesimal living entities?" In answer to this question, the Vedas state that everything is generated from the Absolute Truth, everything is maintained by the Absolute Truth, and, after annihilation, everything enters into the Absolute Truth. From this statement it is clear that the living entities enter into the supreme existence when they are liberated, and they do not change their original constitutional position.

We must always remember that the Supreme Lord has His creative function and that the infinitesimal living entities have their creative functions also. It is not that their creative function is lost when they are liberated and enter into the Supreme after the dissolution of the material body. On the contrary, the creative function of the living entity is properly manifested in the liberated state. If the living entity's activities are manifest even when he is materially conditioned, then how is it possible for his activities to stop when he attains liberation? The living entity's entering the state of liberation may be compared to a bird entering a tree, or an animal entering the forest, or a plane entering the sky. In no case is identity lost.

When explaining the first aphorism of the Vedānta-sūtra, Śaṅkara most unceremoniously tried to explain that Brahman, or the Supreme Absolute Truth, is impersonal. He also cunningly tried to switch the doctrine of by-product into the doctrine of change. For the Supreme Absolute Truth, there is no change. It is simply that a by-product results from His inconceivable powers of action. In other words, a relative truth is produced out of the Supreme Truth. When a chair is produced out of crude wood, it is said that a by-product is produced. The Supreme Absolute Truth, Brahman, is immutable, and when we find a by-product-the living entity or this cosmic manifestation-it is a transformation, or a by-product of the Supreme. It is like milk being transformed into yogurt. In this way, if we study the living entities in the cosmic manifestation, it will appear that they are not different from the original Absolute Truth, but from Vedic literatures we understand that the Absolute Truth has varieties of energy and that the living entities and the cosmic manifestation are but a demonstration of His energies. The energies are not separate from the energetic; therefore the living entity and cosmic manifestation are inseparable truths, part of the Absolute Truth. Such a conclusion regarding the Absolute Truth and the relative truth should be acceptable to any sane man.

The Supreme Absolute Truth has His inconceivable potency, out of which this cosmos has been manifested. In other words, the Supreme Absolute Truth is the ingredient, and the living entity and cosmic manifestation are the by-products. In the Taittirīya Upaniṣad it is clearly stated, yato vā imāni bhūtāni jāyante: "The Absolute Truth is the original reservoir of all ingredients, and this material world and its living entities are produced from those ingredients."

Unintelligent persons who cannot understand this doctrine of byproducts cannot grasp how the cosmic manifestation and the living entity are simultaneously one and different from the Absolute Truth. Not understanding this, one concludes, out of fear, that this cosmic manifestation and the living entity are false. Śaṅkarācārya gives the example of a rope being mistaken for a snake, and sometimes the example of mistaking an oyster shell for gold is cited, but surely such arguments are ways of cheating. As mentioned in the Māṇḍūkya Upaniṣad, the rope for a snake and the oyster for gold examples have their different applications and can be understood as follows. The living entity in his original constitutional position is pure spirit. When a human being identifies himself with the material body, he may be said to be mistaking a rope for a snake, or an oyster shell for gold. The doctrine of transformation is accepted when one thing is mistaken for another. Actually the body is not the living entity, but the doctrine of transformation accepts the body as the living entity. Every conditioned soul is undoubtedly contaminated by this doctrine of transformation.

The conditional state of the living entity is his diseased condition. Originally the living entity and the original cause of this cosmic manifestation exist outside the state of transformation. However, mistaken thoughts and arguments can overcome a person when he forgets the inconceivable energies of the Supreme Lord. Even in the material world there are many examples. The sun has been producing unlimited energy from time immemorial, and so many by-products result from the sun; yet there is no change in the heat and temperature of the sun itself. Despite its being a material product, if the sun can maintain its original temperature and yet produce so many byproducts, is it difficult for the Supreme Absolute Truth to remain unchanged in spite of producing so many by-products by His inconceivable energy? Thus there is no question of transformation as far as the Supreme Absolute Truth is concerned.

In Vedic literatures there is information of a material product called ”touchstone” which simply by touch can transform iron into gold. The touchstone can produce an unlimited quantity of gold and yet remain the same. Only in the state of ignorance can one accept the Māyāvādī conclusion that this cosmic manifestation and the living entities are false or illusory. No sane man would impose ignorance and illusion upon the Supreme Absolute Truth, who is absolute in everything. There is no possibility of change, ignorance or illusion being in Him. The Supreme Brahman is transcendental and completely different from all material conceptions. In the Supreme Absolute Truth there is every possible inconceivable energy existing. In the Śvetāśvatara Upaniṣad it is stated that the Supreme Absolute Personality of Godhead is full of inconceivable energies and that no one else possesses such energies.

By misunderstanding the inconceivable energies of the Supreme, one may falsely conclude that the Supreme Absolute Truth is impersonal. Such a deluded conclusion is experienced by a living being when he is in an acute stage of disease. In Śrīmad-Bhāgavatam also there are statements to the effect that the supreme ātmā, the Lord, has inconceivable and innumerable potencies. (SB 3.33.3) It is also stated in Brahma-sūtra that the supreme spirit has many variegated and inconceivable energies. Nor should one think that there is any possibility of ignorance existing in the Absolute Truth. Ignorance and knowledge are conceptions in this world of duality, but in the Absolute there is no duality. It is simply foolishness to consider that the Absolute is covered by ignorance. If the Absolute Truth can possibly be covered by ignorance, how can it be said to be Absolute? Understanding the inconceivability of the Absolute is the only solution to the question of duality. This is because duality arises from the inconceivable energy of the Absolute. By His inconceivable energies, the Supreme Absolute Truth can remain unchanged and yet produce this cosmic manifestation with all its living entities, just as touchstone can produce unlimited quantities of gold and yet remain unchanged. Because the Absolute Truth has such inconceivable energies, the material quality of ignorance cannot pertain to Him. The true variegatedness which exists in the Absolute Truth is a product of His inconceivable energy. Indeed, it can be safely concluded that this cosmic manifestation is but a by-product of His inconceivable energies. Once we accept the inconceivable energies of the Supreme Lord, we will find that there is no duality at all. The expansion of the energy of the Supreme Lord is as true as the Supreme Lord. As far as the manifestation of the supreme energy is concerned, there is no question of transformation. The same example can be cited: in spite of producing unlimited quantities of gold, the touchstone remains the same. We therefore hear some sages say that the Supreme is the ingredient or cause of this cosmic manifestation.

Actually the example of the rope and the snake is not completely irregular. When we accept a rope to be a snake, it is to be understood that we have experienced a snake previously. Otherwise, how can the rope be mistaken for a snake? Thus the conception of a snake is not untrue or unreal in itself. It is the false identity that is untrue or unreal. When, by mistake, we consider the rope to be a snake, that is our ignorance. But the very idea of a snake is not in itself ignorance. When we accept a mirage to be water in the desert, there is no question of water being a false concept. Water is a fact, but it is a mistake to think that there is water in the desert.

Thus this cosmic manifestation is not false, as Śaṅkarācārya maintains. Actually there is nothing false here. The Māyāvādīs say that this world is false because of their ignorance. It is the conclusion of Vaiṣṇava philosophy that this cosmic manifestation is a by-product of the inconceivable energies of the Supreme Lord.

The principal word in the Vedas, praṇava oṁkāra, is the sound representation of the Supreme Lord. Therefore oṁkāra should be considered the supreme sound. However, Śaṅkarācārya has falsely preached that tat tvam asi are the supreme vibrations. Oṁkāra is the reservoir of all the energies of the Supreme Lord. Śaṅkara is wrong in maintaining that the words tat tvam asi are the supreme vibrations of the Vedas, for tat tvam asi are secondary words only. tat tvam asi suggests only a partial representation. In Bhagavad-gītā the Lord has in many places given importance to oṁkāra, (Bg. 8.13, 9.17, 17.24). Similarly, oṁkāra is given importance in the Atharva Veda and the Māṇḍūkya Upaniṣad. In his Bhagavat-sandarbha, Śrīla Jīva Gosvāmī says: ”Oṁkāra is the most confidential sound representation of the Supreme Lord.” The sound representation or name of the Supreme Lord is as good as the Supreme Lord Himself. By vibrating the sound of oṁkāra, or of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can be delivered from the contamination of this material world. Because such vibrations of transcendental sound can deliver a conditioned soul, they are known as tāra, or deliverers.

That the sound vibration of the Supreme Lord is identical with the Supreme Lord is a fact. This is confirmed in the Nārada-pañcarātra:

vyaktaṁ hi bhagavān eva
sākṣān-nārāyaṇaḥ svayam
aṣṭākṣara-svarūpena
mukheṣu parivartate

”When the transcendental sound vibration is practiced by a conditioned soul, the Supreme Lord is present on his tongue.” In the Māṇḍūkya Upaniṣad it is said that when oṁkāra is chanted, whatever is seen as material is seen perfectly as spiritual. In the spiritual world or in spiritual vision there is nothing but oṁkāra, or the one alternate, om. Unfortunately, Śaṅkara has abandoned this chief word, oṁkāra, and has whimsically accepted tat tvam asi as the supreme vibration of the Vedas. By accepting such a secondary word and leaving aside the principal vibration, he has given up a direct interpretation of the scripture in favor of his own indirect interpretation.

Śrīpāda Śaṅkarācārya has unceremoniously obscured the Kṛṣṇa consciousness described in the puruṣa-vedānta-sūtra by manufacturing an indirect interpretation and abandoning the direct interpretation. Unless we take all the statements of Vedānta-sūtra as self-evident, there is no point in studying Vedānta-sūtra. Interpreting the verses of Vedānta-sūtra according to one’s own whim is the greatest disservice to the self-evident Vedas.

As far as the oṁkāra praṇava is concerned, it is considered to be the sound incarnation of the Supreme Personality of Godhead. As such, oṁkāra is eternal, unlimited, transcendental, supreme and indestructible. He (oṁkāra) is the beginning, middle and end, and He is beginningless as well. When one understands oṁkāra as such, he becomes immortal. One should thus know oṁkāra as a representation of the Supreme situated in everyone's heart. One who understands oṁkāra and Viṣṇu as being one and the same and all-pervading never laments in the material world, nor does he remain a śūdra.

Although He (oṁkāra) has no material form, He is unlimitedly expanded, and He has unlimited form. By understanding oṁkāra one can become free from the duality of the material world and attain absolute knowledge. Therefore oṁkāra is the most auspicious representation of the Supreme Lord. Such is the description given by Māṇḍūkya Upaniṣad. One should not foolishly interpret an Upaniṣadic description and say that because the Supreme Personality of Godhead "cannot" appear Himself in this material world in His own form, He sends His sound representation(oṁkāra) instead. Due to such a false interpretation, oṁkāra comes to be considered something material, and consequently oṁkāra is misunderstood and praised as being simply an exhibition or symbol of the Lord. Actually oṁkāra is as good as any other incarnation of the Supreme Lord.

The Lord has innumerable incarnations, and oṁkāra is one of them. As Kṛṣṇa states in Bhagavad-gītā: "Amongst vibrations, I am the syllable om." (Bg. 9.17) This means that oṁkāra is nondifferent from Kṛṣṇa. Impersonalists, however, give more importance to oṁkāra than to the Personality of Godhead, Kṛṣṇa. The fact is, however, that any representational incarnation of the Supreme Lord is nondifferent from Him. Such an incarnation or representation is as good spiritually as the Supreme Lord. Oṁkāra is therefore the ultimate representation of all the Vedas. Indeed, the Vedic mantras or hymns have transcendental value because they are prefixed by the syllable om. The Vaiṣṇavas interpret oṁkāra as follows: by the letter O, Kṛṣṇa, the Supreme Personality of Godhead, is indicated; by the letter U, Kṛṣṇa's eternal consort Śrīmatī Rādhārāṇī is indicated; and by the letter M, the eternal servitor of the Supreme Lord, the living entity, is indicated. Śaṅkara has not given such importance to the oṁkāra. However, importance is given in the Vedas, the Rāmāyaṇa, the Purāṇas and in the Mahābhārata from beginning to end. Thus the glories of the Supreme Lord, the Supreme Personality of Godhead, are declared.

21.26 Chapter Twenty-one

The Māyāvādī Philosophers are Converted

In this way Lord Caitanya condemned attempts at indirect interpretation of the Vedānta-sūtra, and all the sannyāsīs present were struck with wonder by His explanation. After hearing the direct interpretation, one of the sannyāsīs immediately declared, "O Śrīpāda Caitanya, whatever You have explained in Your condemnation of the indirect interpretation of oṁkāra is most useful. Only a fortunate person can accept Your interpretation as the right one. Actually, every one of us now knows that the interpretations given by Śaṅkara are all artificial and imaginary, but because we belong to Śaṅkarācārya's sect, we take it for granted that his interpretation is the right one. We shall be very glad to hear You further explain the Vedānta-sūtra by direct interpretation."

Being so requested, Lord Caitanya explained each and every verse of Vedānta-sūtra according to the direct interpretation. He also explained the word Brahman, indicating that Brahman means the greatest, the Supreme Personality of Godhead. Brahman indicates that the greatest is full with six opulences; the Supreme Personality of Godhead is the reservoir of all wealth, all fame, all strength, all beauty, all knowledge and all renunciation. When Lord Kṛṣṇa was present personally on earth, He exhibited these six opulences in full. No one was richer than Lord Kṛṣṇa, no one was more learned than Him, no one more beautiful, no one stronger, no one more famous and no one more renounced. Therefore the Supreme Personality of Kṛṣṇa is the Supreme Brahman. This is confirmed by Arjuna in Bhagavad-gītā (Bg. 10.12). paraṁ brahma paraṁ dhāma: "You are the Supreme Brahman, the ultimate, the supreme abode." Therefore Brahman indicates the greatest, and the greatest is the Supreme Personality of Godhead, Kṛṣṇa. He is the shelter of the Absolute Truth (para-tattva) because He is paraṁ brahma. There is nothing material in His opulences and exhibitions of wealth, fame, strength, beauty, knowledge and renunciation. All the Vedic verses and hymns indicate that everything about Him is spiritual and transcendental. Wherever the word Brahman appears in the Vedas, it should be understood that Kṛṣṇa, the Supreme Personality of Godhead, is indicated. An intelligent person at once replaces the word Brahman with the name Kṛṣṇa.

The Supreme Personality of Godhead is transcendental to the material modes of nature, but He is fully qualified with transcendental attributes. To accept the Supreme as impersonal is to deny the manifestation of His spiritual energies. When someone simply accepts the impersonal exhibition of spiritual energy to the exclusion of the Supreme Personality of Godhead, he does not accept the Absolute Truth in full. To accept the Supreme in full is to accept spiritual variegatedness, which is transcendental to the material modes of nature. By failing to indicate the Supreme Personality of Godhead, the impersonalists are left with an incomplete conception.

The approved method for understanding the Supreme Personality of Godhead, Kṛṣṇa, is the path of devotional service, and this is confirmed in every Vedic scripture. Devotional service of the Lord begins by hearing about Him. There are nine different methods in devotional service, of which hearing is the chief. Hearing, chanting remembering, worshiping-all these are used in the process of attaining the highest perfection by understanding the Supreme Personality of Godhead. This process by which the Supreme Personality of Godhead is understood is known as abhidheya, practice of devotional service within conditional life.

It is experienced in practice that when one takes to Kṛṣṇa consciousness, he does not like to deviate into another form of consciousness. Kṛṣṇa consciousness is development of love for Kṛṣṇa, the Supreme Personality of Godhead, and this is the fifth dimensional interest of the human being. When one actually takes to this process of transcendental service, he relishes his relationship with Kṛṣṇa directly. When there is reciprocation of transcendental dealings with Kṛṣṇa, Kṛṣṇa gradually becomes a personal associate of the devotee. Then the devotee eternally enjoys blissful life. For this reason, it is the purpose of the Vedānta-sūtra to reestablish the living entity's lost relationship with the Supreme Lord Kṛṣṇa and to enable him to execute devotional service and ultimately achieve the highest goal of life, love of Godhead. This is the real purpose of Vedānta-sūtra.

After Lord Caitanya explained the Vedānta-sūtra by directly interpreting the verses, the chief disciple of Prakāśānanda Sarasvatī stood up in the assembly and began to praise Lord Caitanya as the Supreme Personality of Godhead, Nārāyaṇa. He not only very much appreciated the explanation of Vedānta-sūtra by Lord Caitanya, but he stated publicly that the direct explanation of the Upaniṣads and Vedānta-sūtra "is so pleasing that we forget ourselves and forget that we belong to the Māyāvādī sect." Thus it is herein admitted that Śaṅkarācārya's explanations of the Upaniṣads and Vedānta-sūtra are all imaginary. We may sometimes accept such imaginary explanations for the sake of sectarian feuds, but actually such explanations do not satisfy us. It is not that one becomes free from material entanglements simply by accepting the order of sannyāsa. Yet if we actually understand the explanations given by Lord Caitanya, we will be helped. For instance, when Lord Caitanya explains the meaning of harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21], everyone is pleased, for it is a fact that there is no alternative to devotional service. Without devotional service no one can attain liberation from the material clutches. Especially in this age, one can achieve the highest liberation simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Śrīmad-Bhāgavatam (10.14.4) it is stated that when a person abandons the path of devotional service and simply labors for knowledge, he has no profit other than the trouble he takes to understand the difference between matter and spirit. It is useless labor to try to get grains from empty husks. Thus it is stated in Śrīmad-Bhāgavatam (10.2.32) that a person who gives up the transcendental loving service of the Supreme Lord and superficially considers himself liberated, never attains to liberation. With great labor, austerity and penance, he may be elevated to the liberated platform, but for want of shelter at the lotus feet of the Supreme Lord, he falls down again into material contamination.

The Supreme Brahman cannot be accepted as impersonal, otherwise the six opulences, which belong to the Supreme Personality of Godhead, cannot be attributed to Brahman. All the Vedas and Purāṇas affirm that the Supreme Personality of Godhead is full of spiritual energies, but foolish people simply reject this and deride His activities. They misinterpret the transcendental body of Kṛṣṇa to be a creation of material nature, and this is considered to be the greatest offense and greatest sin. One should simply accept the words of Lord Caitanya as He spoke them before Prakāśānanda Sarasvatī and the Māyāvādī sannyāsīs.

The individual personality of the Supreme Absolute Truth is explained in Śrīmad-Bhāgavatam (3.9.3-4): "O Supreme Lord, the transcendental form which I am seeing is the embodiment of transcendental pleasure. It is eternal and devoid of the contamination of the material modes. It is the greatest manifestation of the Absolute Truth, and it is full of effulgence. O soul of everyone, You are the creator of this cosmic manifestation and all the material elements. I surrender unto You in Your transcendental form, O Kṛṣṇa! O most auspicious universe! You advent Yourself in Your original personal form in order to be worshiped by us, and we perceive You either by meditation or by direct worship. Foolish people contaminated by material nature do not give much importance to Your transcendental form, and consequently they glide down to hell."

This is also confirmed in Bhagavad-gītā:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

That such foolish and demoniac persons go to the hellish planets is also confirmed in Bhagavad-gītā:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The doctrine of by-products, pariṇāma-vāda, is asserted from the very beginning of Vedānta-sūtra, but Śaṅkarācārya has superficially tried to hide it and establish the doctrine of transformation, vivarta-vāda. He also has the audacity to say that Vyāsa is mistaken. All Vedic literatures, including the purāṇas, confirm that the Supreme Lord is the center of all spiritual energy and variegatedness. The Māyāvādī philosopher, puffed-up and incompetent, can not understand variegatedness in spiritual energy. He consequently falsely believes that spiritual variegatedness is no different from material variegatedness. Deluded by this false belief, the Māyāvādīs deride the pastimes of the Supreme Personality of Godhead. Such foolish persons, unable to understand the spiritual activities of the Supreme Lord, consider Kṛṣṇa to be a product of this material nature. This is the greatest offense any human being can commit. Lord Caitanya therefore establishes that Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], the form of eternity, knowledge and bliss, and that He is always engaged in His transcendental pastimes in which there is all spiritual variegatedness.

The student of Prakāśānanda summarized the explanations of Lord Caitanya and concluded: "We have practically given up the path of spiritual realization. We simply engage in nonsensical talk. Māyāvādī philosophers who are serious about attaining benediction should engage in the devotional service of Kṛṣṇa, but instead they take pleasure in useless argument only. We hereby admit that the explanation of Śaṅkarācārya hides the actual import of Vedic literature. Only the explanation given by Caitanya is acceptable. All other interpretations are useless."

After thus explaining his position, the chief student of Prakāśānanda Sarasvatī began to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. When Prakāśānanda Sarasvatī saw this, he also admitted the fault of Śaṅkarācārya and said, "Because Śaṅkarācārya wanted to establish the doctrine of monism, he had no alternative but to interpret the Vedānta-sūtra in a different way. Once one accepts the Supreme Personality of Godhead, the doctrine of monism cannot be established. Therefore by mundane scholarship Śaṅkarācārya has tried to obscure the actual meaning of the Vedānta-sūtra. Not only has Śaṅkarācārya done this, but all authors who attempt to give their own views of necessity misinterpret Vedānta-sūtra."

Thus Lord Caitanya gave the direct meaning of Vedānta-sūtra. No Vedic scripture should be used for indirect speculation. In addition to Śaṅkarācārya, other materialistic philosophers like Kapila, Gautama, Aṣṭāvakra and Patañjali have put forward philosophical speculation in various ways. Indeed, the philosopher Jaimini and his followers, who are all more or less logicians, have abandoned the real meaning of the Vedas (devotional service) and have tried to establish the Absolute Truth as subject to the material world. It is their opinion that if there is a God, He will be pleased with man and give man all desired results if man simply performs his material activities nicely. Similarly, the atheist Kapila tried to establish that there is no God who created the material world. Kapila has even tried to establish that a combination of material elements caused creation. Similarly, Gautama and Kaṇāda have given stress to this theory that the creation resulted from a fortunate combination of material elements, and they have tried to establish that atomic energy is the origin of creation. Similarly, impersonalists and monists like Aṣṭāvakra have tried to establish the impersonal effulgence (brahmajyoti) as the Supreme. And Patañjali, one of the greatest authorities on the yoga system, has tried to conceive an imaginary form of the Supreme Lord.

In summary it should be understood that all these materialistic philosophers have tried to avoid the Supreme Personality of Godhead by putting forward their own mentally concocted philosophies. However, Vyāsadeva, the great sage and incarnation of God head, has thoroughly studied all these philosophical speculations and in answer has compiled the Vedānta-sūtra, which establishes the relationship between the living entity and the Supreme Personality of Godhead and the importance of devotional service in ultimately achieving love of Godhead. The verse janmādy asya yataḥ [SB 1.1.1], which appears in the very beginning of Vedānta-sūtra, is explained in Vyāsadeva's Śrīmad-Bhāgavatam. In Śrīmad-Bhāgavatam Vyāsadeva establishes from the very beginning that the supreme source of everything is a cognizant, transcendental person.

The impersonalist tries to explain that the impersonal effulgence of the Supreme Lord (brahmajyoti) is beyond these material modes of nature, but at the same time he tries to establish that the Supreme Personality of Godhead is contaminated by the modes of material nature. The Vedānta-sūtra asserts that the Supreme Personality of Godhead is not only transcendental to the material modes of nature but that He also has innumerable transcendental qualities and energies. All these various speculative philosophers are one in denying the existence of the Supreme Lord Viṣṇu, and they are very much enthused to propagate their own theories and be recognized by the people. Unfortunate people become enamored of these atheistic philosophers and consequently can never understand the real nature of the Absolute Truth. It is far better to follow in the footsteps of great souls (mahājanas). According to Śrīmad-Bhāgavatam, there are twelve mahājanas, or great souls, and these are: (1) Brahmā, (2) Lord Śiva, (3) Nārada, (4) Vaivasvata Manu, (5) Kapila (not the atheist, but the original Kapila), (6) the Kumāras, (7) Prahlāda, (8) Bhīṣma, (9) Janaka, (10) Bali, (11) Śukadeva Gosvāmī and (12) Yamarāja. According to the Mahābhārata, there is no point in arguing about the Absolute Truth because there are so many different Vedic scriptures and philosophical understandings that no one philosopher can agree with another. Since everyone is trying to present his own point of view and reject others, it is very difficult to understand the necessity for religious principles. Therefore it is better to follow in the footsteps of the great mahājanas, great souls; then one can achieve the desired success. Lord Caitanya's teachings are just like nectar, and they hold whatever is needed. The best way is to take to this path and follow it.

21.27 Chapter Twenty-two

The Śrīmad Bhāgavatam

After the conversion of the Māyāvādī sannyāsīs to the path of Caitanya Mahāprabhu, many scholars and inquisitive people visited the Lord at Benares. Since it was not possible for everyone to see Caitanya Mahāprabhu at His residence, people used to stand in line to see Him as He passed on His way to the temple of Viśvanātha and Bindumādhava. One day, when the Lord visited the temple with His associates, Candraśekhara Ācārya, Paramānanda, Tapana Miśra, Sanātana Gosvāmī and others, He was singing:

haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana

When the Lord sang in this way, chanting and dancing, thousands of people gathered around Him, and when the Lord chanted, they roared. The vibration was so tumultuous that Prakāśānanda Sarasvatī, who was sitting nearby, immediately joined the crowd with his disciples. As soon as he saw the beautiful body of Lord Caitanya and the Lord dancing with His associates, Prakāśānanda Sarasvatī also joined and began to sing: "Hari! Hari!" All the inhabitants of Benares were struck with wonder upon seeing the ecstatic dancing of Lord Caitanya. However, Lord Caitanya checked His continuous ecstasy and stopped dancing when He saw the Māyāvādī sannyāsīs. As soon as the Lord stopped chanting and dancing, Prakāśānanda Sarasvatī fell at His feet. Trying to stop him, Lord Caitanya said, "Oh, you are the spiritual master of the whole world, jagad-guru, and I am not even equal to your disciples. You should therefore not worship an inferior like Me. You are exactly like the Supreme Brahman, and if I allow you to fall down at My feet, I will commit a very great offense. Although you have no vision of duality, for the sake of teaching the people in general you should not do this."

"Previously I spoke ill of You many times," Prakāśānanda Sarasvatī replied. "Now in order to free myself from the results of my offense, I fall down at Your feet." He then quoted a verse from Vedic literatures which states that when even a liberated soul commits an offense against the Supreme Lord, he again becomes a victim of material contamination. Prakāśānanda Sarasvatī then quoted another verse from Śrīmad-Bhāgavatam (10.34.9) regarding Nanda Mahārāja's being attacked by a serpent who was previously Vidyādharārcita. When the serpent was touched by the lotus feet of Kṛṣṇa, he regained his previous body and was freed from the reactions of his sinful activities. When Lord Caitanya thus heard Himself equated with Kṛṣṇa, He mildly protested. He wanted to warn people in general not to compare the Supreme Lord with any living entity, and although He was the Supreme Lord Himself, He protested against this comparison in order to teach us. Thus He said that it is the greatest offense to compare anyone with the Supreme Lord Kṛṣṇa. Lord Caitanya always maintained that Viṣṇu, the Supreme Personality of Godhead, is great and the living entities, however great they may be, are but infinitesimal. In this connection, He quoted a verse from Padma Purāṇa which is found in the Vaiṣṇava tantra (Hari-bhakti-vilāsa 1.73): "A person who compares the Supreme Lord even with the greatest of demigods like Brahmā and Śiva must be considered a number one atheist."

"I can understand that You are the Supreme Personality of Godhead, Kṛṣṇa," Prakāśānanda Sarasvatī continued, "and even though You present Yourself as a devotee, You are still worshipable because You are greater than all of us in education and realization.

Therefore by blaspheming You, we have committed the greatest offense. Please excuse us."

How a devotee becomes the greatest of all transcendentalists is stated in Śrīmad-Bhāgavatam (6.14.5):

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahāmune

"There are many liberated souls and perfected souls, but out of all of them he who is a devotee of the Supreme Personality of Godhead is best. The devotees of the Supreme Lord are always calm and quiet, and their perfection is very rarely seen, even in millions of persons." Prakāśānanda also quoted another verse (SB 10.4.46) in which it is stated that one's duration of life, prosperity, fame, religion and the benediction of higher authorities are all lost when one offends a devotee. Prakāśānanda also quoted another verse from Śrīmad-Bhāgavatam (7.5.32) which said that all the misgivings of the conditioned soul disappear at the touch of the lotus feet of the Supreme Personality of Godhead. However, one cannot touch the lotus feet of the Supreme Lord unless one receives the benediction of the dust of the lotus feet of the Lord's pure devotee. In other words, one cannot become a pure devotee of the Supreme Personality of Godhead unless he is favored by another pure devotee of the Lord.

"Now I am taking shelter of Your lotus feet," Prakāśānanda Sarasvatī said, "for I want to be elevated to the position of a devotee of the Supreme Lord."

After talking in this way, both Prakāśānanda Sarasvatī and Lord Caitanya sat together. "Whatever You have said concerning discrepancies in the Māyāvādī philosophy is also known by us," Prakāśānanda said. "Indeed, we know that all the commentaries on Vedic scriptures by Māyāvādī philosophers are erroneous, especially those of Śaṅkarācārya. Śaṅkarācārya's interpretations of Vedānta-sūtra are all figments of his imagination. You have not explained the codes of the Vedānta-sūtra and Upaniṣads according to Your own imagination but have presented them as they are. Thus we are all pleased to have heard Your explanation. Such explanations of the codes of Vedānta-sūtra and the Upaniṣads cannot be given by anyone but the Supreme Personality of Godhead. Since You have all the potencies of the Supreme Lord, please explain the Vedānta-sūtra further so that I may be benefited."

Lord Caitanya protested against being called the Supreme Lord, and He said, "My dear sir, I am an ordinary living entity. I cannot know the real meaning of Vedānta-sūtra, but Vyāsadeva, who is an incarnation of Nārāyaṇa, knows its real meaning. No ordinary living entity can interpret Vedānta-sūtra according to his mundane conceptions. In order to curb commentaries on Vedānta-sūtra by unscrupulous persons, the author himself, Vyāsadeva, has already commentated upon the Vedānta-sūtra by writing Śrīmad-Bhāgavatam." In other words, the best explanation of a book is written by the author himself. No one can understand the author's mind unless the author himself discloses the purpose behind his writing. Therefore Vedānta-sūtra should be understood through Śrīmad-Bhāgavatam, the commentary written by the author of Vedānta-sūtra.

Praṇava, or oṁkāra, is the divine substance of all the Vedas. Oṁkāra is further explained in the gāyatrī mantra exactly as it was explained in Śrīmad-Bhāgavatam. There are four verses written in this connection, and these are explained to Brahmā by Lord Kṛṣṇa Himself. In his turn, Brahmā explains them to Nārada, and Nārada explains them to Vyāsadeva. In this way the purport of the verses of Śrīmad-Bhāgavatam come down through disciplic succession. It is not that anyone and everyone can make his own foolish commentaries on Vedānta-sūtra and mislead readers. Anyone who wants to understand Vedānta-sūtra must read Śrīmad-Bhāgavatam carefully. Under the instructions of Nārada Muni, Vyāsadeva compiled Śrīmad-Bhāgavatam with the purpose of explaining the Vedānta-sūtra. In writing Śrīmad-Bhāgavatam, Vyāsadeva collected all the essence of the Upaniṣads, the purpose of which was also explained in Vedānta-sūtra. Śrīmad-Bhāgavatam is thus the essence of all Vedic knowledge. That which is stated in the Upaniṣads and restated in Vedānta-sūtra is explained very nicely in Śrīmad-Bhāgavatam.

There is a passage in Īśopaniṣad similar to a verse found in Śrīmad-Bhāgavatam (8.1.10) which states that whatever one sees in the cosmic manifestation is but the Supreme Lord's energy and is nondifferent from Him. Consequently He is the controller, friend and maintainer of all living entities. We should live by the mercy of God and take only those things which are allotted to us. In this way, by not encroaching on another's property, one can enjoy life.

In other words, the purpose of the Upaniṣads, Vedānta-sūtra and Śrīmad-Bhāgavatam is one and the same. If one studies Śrīmad-Bhāgavatam carefully, he will find that all the Upaniṣads and the Vedānta-sūtra are nicely explained therein. Śrīmad-Bhāgavatam teaches us how to reestablish our eternal relationship with the Supreme Lord, how to act in that relationship, and, lastly, how to achieve the highest benefit from it.

The four verses beginning with aham eva are the gist of the whole Bhāgavatam. These are: "I am the supreme center for the relationships of all living entities, and My knowledge is the supreme knowledge. That process by which I can be attained by the living entity is called abhidheya. By it, one can attain the highest perfection of life, love of Godhead. When one attains love of Godhead, his life becomes perfect." The explanation of these four verses is given in Śrīmad-Bhāgavatam, and Lord Caitanya gave a short description of the principles of these verses. He said that no one can understand the constitutional position of the Supreme Lord-His situation, His transcendental qualities, His transcendental activities and His six opulences. These cannot be understood by mental speculation or academic education; they can only be understood by the mercy of the Lord. As stated in Bhagavad-gītā, one who is fortunate enough to receive the Lord's favor can understand all these explanations by the mercy of the Lord.

The Lord existed before the material creation; therefore the material ingredients, nature and the living entities all emanated from Him, and after dissolution they rest in Him. When the creation is manifest, it is maintained by Him; indeed, whatever manifestation we see is but a transformation of His external energy. When the Supreme Lord withdraws His external energy, everything enters into Him. In the first of the four verses, the word aham is given three times in order to stress that the Supreme Personality of Godhead is full with all opulences. Aham is stated three times just to chastise one who cannot understand or believe in the transcendental nature and form of the Supreme Lord.

The Lord possesses His internal energy, His external, marginal and relative energies, the manifestation of the cosmic world and the living entities. The external energy is manifested by the qualitative modes (guṇas) of material nature. One who can understand the nature of the living entity in the spiritual world can actually understand vedyam, or perfect knowledge. One cannot understand the Supreme Lord simply by seeing the material energy and the conditioned soul, but when one is in perfect knowledge, he is freed from the influence of the external energy. The moon reflects the light of the sun, and without the sun the moon cannot illuminate anything. Similarly, this material cosmic manifestation is but the reflection of the spiritual world. When one is actually liberated from the spell of the external energy, he can understand the constitutional nature of the Supreme Lord. Devotional service to the Lord is the only means by which the Lord can be attained, and this devotional service can be accepted by everyone and anyone in any country and under any circumstance. Devotional service is above the four principles of religion and the understanding derived from liberation. Even the preliminaries of devotional service are transcendental to the highest understanding derived from liberation and the understanding derived from ordinary religion.

One should therefore approach a bona fide spiritual master-irrespective of caste, creed, color, country, etc.-and hear from him everything about devotional service. The real purpose of life is to revive our dormant love of God. Indeed, that is our ultimate necessity. How that love of God can be attained is explained in Śrīmad-Bhāgavatam. There is theoretical knowledge and specific or realized knowledge, and perfect realized knowledge is attained when one realizes the teachings received from the spiritual master.

21.28 Chapter Twenty-three

Why Study the Vedānta-sūtra?

Knowledge is information gathered from the scriptures, and science is practical realization of that knowledge. Knowledge is scientific when it is gathered from the scriptures through the bona fide spiritual master, but when it is interpreted by speculation, it is mental concoction. By scientifically understanding the scriptural information through the bona fide spiritual master, one learns, by one's own realization, the actual situation of the Supreme Personality of Godhead. The transcendental form of the Supreme Personality of Godhead is different from material manifestations, and it is above the reactions of matter. Unless one scientifically understands the spiritual form of the Personality of Godhead, one becomes an impersonalist. The sunshine in itself is illumination, but that illumination is different from the sun. Yet the sun and the sunshine are not differently situated, for without the sun there can be no sunshine, and without sunshine there is no meaning to the word sun.

Unless one is freed from the influence of material energy, he cannot understand the Supreme Lord and His different energies. Nor can one who is captivated by the spell of material energy understand the spiritual form of the Supreme Lord. Unless there is realization of the transcendental form of the Supreme Personality of Godhead, there is no question of love of God. Unless one can realize the transcendental form of the Supreme Lord, he cannot actually attain love of God, and without love of God there is no perfection in human life. Just as the five gross elements of nature-namely earth, water, fire, air and ether-are both within and without all living beings in this world, the Supreme Lord is both inside and outside this existence, and those who are His devotees can realize this.

Pure devotees know that they are meant to serve the Supreme Personality of Godhead and that all things that exist can be means by which one can serve the Supreme. Because a devotee has been blessed by the Supreme from within his heart, he can see the Supreme Lord wherever he looks. Indeed, he can see nothing else. In Śrīmad-Bhāgavatam (11.2.55) the relationship between the devotee and the Supreme Lord is confirmed as follows:

visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ
praṇaya-raśanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

"If a person's heart is always tied to the lotus feet of the Supreme Lord with the rope of love, the Lord does not leave him. Indeed, even if his remembrance is not perfect, he is to be considered a first class devotee." There is an example of this described in Śrīmad-Bhāgavatam, Daśa-skandha (10.30.4). When the gopīs assembled to join the rāsa dance with Kṛṣṇa, Kṛṣṇa left them. Consequently the gopīs began to chant the holy name of Kṛṣṇa and, being overwhelmed with madness, began to inquire about Kṛṣṇa from the flowers and the creepers in the forest. Kṛṣṇa is like the sky; He is situated everywhere.

By studying Śrīmad-Bhāgavatam, we can obtain information about our eternal relationship with the Supreme Lord, understand the procedure by which the Lord can be attained and receive the ultimate realization, which is love of Godhead. In explaining to Prakāśānanda Sarasvatī how one can achieve the Supreme Personality of Godhead by devotional service, Lord Caitanya quoted a verse from Śrīmad-Bhāgavatam (11.14.21) in which the Lord says that He can be realized only through devotional service executed with faith and love. Indeed, it is devotional service alone which purifies the heart of the devotee and elevates him to the ultimate realization by which he, established in faith, renders service unto the Supreme Lord. Even if one is born in a low family, like a family of caṇḍālas (dog-eaters), one can become filled with transcendental symptoms through realization of the supreme stage of love of Godhead. These transcendental symptoms are described in Śrīmad-Bhāgavatam (11.3.31):

smarantaḥ smārayantaś ca
mitho 'ghaugha-haraṁ harim
bhaktyā samjātayā bhaktyā
bibhraty utpulakāṁ tanum

"When devotees discuss subjects dealing with the Supreme Lord, who can cleanse the heart of His devotee from all kinds of sinful reactions, they become overwhelmed with ecstasy and display different symptoms due to their devotional service." The Bhāgavatam further states: "Due to their spontaneous attachment for the Lord, when they chant His holy names they sometimes cry, sometimes laugh, dance, sing and so on, not caring for any social convention." (SB 11.2.40)

We should understand that Śrīmad-Bhāgavatam is the real explanation of the Brahma-sūtra, and it is compiled by Vyāsadeva himself. In the Garuḍa Purāṇa it is said:

artho 'yaṁ brahma-sūtrāṇāṁ
bhāratārtha-vinirṇayaḥ

gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitaḥ
grantho 'ṣṭādaśa-sāhasraḥ
śrīmad-bhāgavatābhidhaḥ

"The Śrīmad-Bhāgavatam is the authorized explanation of Brahma-sūtra, and it is a further explanation of Mahābhārata. It is the expansion of the gāyatrī mantra and the essence of all Vedic knowledge. This Śrīmad-Bhāgavatam, containing eighteen thousand verses, is known as the explanation of all Vedic literature." In the very First Canto of Śrīmad-Bhāgavatam the sages of Naimiṣāraṇya asked Sūta Gosvāmī how one can know the essence of Vedic literature. In answer, Sūta Gosvāmī presented Śrīmad-Bhāgavatam as the essence of all the Vedas, histories and other Vedic literatures. Elsewhere in Śrīmad-Bhāgavatam (12.13.15) it is clearly stated that Śrīmad-Bhāgavatam is the essence of all Vedānta knowledge and that one who relishes the knowledge of Śrīmad-Bhāgavatam has no taste for studying any other literature. In the very beginning of Śrīmad-Bhāgavatam, the meaning and purpose of the gāyatrī mantra are also described: "I offer my obeisances unto the Supreme Truth." This is the first introductory verse dealing with the Supreme Truth, which is described in Śrīmad-Bhāgavatam as the source of creation, maintenance and destruction for the cosmic manifestation. Obeisances unto the Personality of God head, Vāsudeva (oṁ namo bhagavate vāsudevāya), directly indicate Lord Sri Kṛṣṇa, who is the divine son of Vasudeva and Devakī. This fact is more explicitly presented later in Śrīmad-Bhāgavatam. Vyāsadeva asserts that Śrī Kṛṣṇa is the original Personality of Godhead and that all others are either His direct or indirect plenary portions or portions of those portions. Śrīla Jīva Gosvāmī has later still more explicitly developed this subject in his Kṛṣṇa-sandarbha, and Brahmā, the original living being, has explained Śrī Kṛṣṇa substantially in his treatise Brahma-saṁhitā. The Sāma Veda also verifies the fact that Lord Śrī Kṛṣṇa is the divine son of Devakī.

In his prayer, the author of Śrīmad-Bhāgavatam first proposes that Lord Śrī Kṛṣṇa is the primeval Lord and that if any transcendental nomenclature for the Absolute Personality of Godhead is to be accepted, it should be the name Kṛṣṇa, the all-attractive. In Bhagavad-gītā the Lord has affirmed in many passages that He is the original Personality of Godhead, and this was also confirmed by Arjuna, who cited great sages like Nārada, Vyāsa and many others. In Padma Purāṇa it is also stated that of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one. Although the name Vāsudeva indicates the plenary portion of the Personality of Godhead, and although all the different forms of the Lord are identical with Vāsudeva, in this text Vāsudeva principally indicates the divine son of Vasudeva and Devakī. Śrī Kṛṣṇa is always meditated upon by the paramahaṁsas, those who are most perfect in the renounced order of life. Vāsudeva, or Lord Śrī Kṛṣṇa, is the cause of all causes, and everything that exists is an emanation from Him. How this is so is explained in later chapters of Śrīmad-Bhāgavatam.

Caitanya Mahāprabhu describes Śrīmad-Bhāgavatam as the spotless Purāṇa because it contains transcendental narrations of the pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa. The history of Śrīmad-Bhāgavatam is also very glorious. It was compiled by Vyāsadeva, who drew from his mature experience of transcendental knowledge under the instruction of Śrī Nārada Muni, his spiritual master. Vyāsadeva compiled all the Vedic literatures-the four Vedas, the Vedānta-sūtra or Brahma-sūtras, the purāṇas and the Mahābhārata. Yet he was not satisfied until he wrote Śrīmad-Bhāgavatam. His dissatisfaction was observed by his spiritual master, and consequently Nārada advised him to write on the transcendental activities of the Lord Śrī Kṛṣṇa. Śrī Kṛṣṇa's transcendental activities are specifically described in the Tenth Canto of Śrīmad-Bhāgavatam, the canto which is considered to contain the substance of the whole work. One should not approach the Tenth Canto immediately but should approach it gradually by developing knowledge of the subject matters first presented.

Generally a philosophical mind is inquisitive to learn of the origin of all creations. When one who is philosophical sees the night sky, he naturally raises questions about the stars, how they are situated, who lives there, etc. All these inquiries are quite natural for a human being, for the human being has a greater developed consciousness than the animals. In answer to such an inquiry, the author of Śrīmad-Bhāgavatam says that the Lord is the origin of all creations. He is not only the creator but the maintainer and annihilator as well. The manifested cosmic creation is created at a certain period by the will of the Lord, is maintained for some time and is finally annihilated by His will. Thus He is the supreme will behind all activities.

Of course there are atheists of various categories who do not believe in the creator, but that is due simply to their poor fund of knowledge. The modern scientist creates rockets, and by some arrangement or other they are thrown into outer space to fly for some time under the control of a scientist far away. All the universes and the innumerable planets within them are similar to such rockets, and they are all controlled by the Personality of Godhead.

In the Vedic literatures it is said that the Absolute Truth, the Personality of Godhead, is the foremost amongst all living personalities. All living beings, from the first created being, Brahmā, down to the smallest ant, are individual living entities. Even above Brahmā there are many other living beings with individual capacities. The Personality of Godhead Himself is also a living being and is as much an individual as the other living beings. However, the Supreme Lord is the supreme living being, and He has the greatest mind and possesses the supermost inconceivable energies in great variety. If a man's mind can produce rockets and spaceships, it is conceivable that a mind higher than man's can produce superior things. A reasonable person will accept this argument but stubborn obstinate people will not.

Śrīla Vyāsadeva at once accepts the supreme mind as the parameśvara, the supreme controller. As stated in Bhagavad-gītā and all other scriptures written by Śrīla Vyāsadeva, that parameśvara is Śrī Kṛṣṇa Himself. This is specifically validated in Śrīmad-Bhāgavatam. In Bhagavad-gītā also the Lord Himself says that there is no paratattva (summum bonum) superior to Himself. Therefore the author at once worships the paratattva, Śrī Kṛṣṇa, whose transcendental activities are described in the Tenth Canto.

Unscrupulous people go at once to the Tenth Canto, especially to the five chapters which describe the Lord's rāsa dance. However, this portion of Śrīmad-Bhāgavatam is the most confidential part of that great literature. Unless one is thoroughly accomplished in the transcendental knowledge of the Lord, he is sure to misunderstand the Lord's worshipable transcendental pastimes in the rāsa dance and the Lord's love affairs with the gopīs. This subject matter is highly spiritual and technical, and only liberated personalities who have gradually attained the stage of paramahaṁsa can transcendentally relish the worshipable rāsa dance.

Therefore Śrīla Vyāsadeva gives the reader a chance to gradually develop in spiritual realization before actually relishing the essence of the pastimes of the Lord. Thus Vyāsadeva purposefully invokes the gāyatrī mantra: dhīmahi. This gāyatrī mantra is especially meant for spiritually advanced people. When one attains success in chanting gāyatrī mantra, he can enter into the transcendental position of the Lord. First, however, one must acquire the brahminical qualities and become perfectly situated in the mode of goodness in order to chant the gāyatrī mantra successfully. From that point one can begin to transcendentally realize the Lord, His name, His fame, His qualities, etc. Śrīmad-Bhāgavatam is a narration dealing with the svarūpa (form) of the Lord, which is manifested by His internal potency. This potency is distinguished from the external potency, which has manifested the cosmic world within our experience. Śrīla Vyāsadeva makes a clear distinction between the internal and external potencies in the very first verse of the First Chapter of Śrīmad-Bhāgavatam. In that verse he says that the internal potency is factual reality, whereas the external manifested energy in the form of material existence is temporary and illusory, no more real than a mirage in the desert. Water may appear present in a mirage, but real water is somewhere else. Similarly, the manifested cosmic creation appears to be reality, but it is simply a reflection of the true reality which exists in the spiritual world. In the spiritual world there are no mirages. Absolute Truth is there; it is not here in the material world. Here, everything is relative truth; one truth seems to depend upon another. This cosmic creation results from an interaction of the three modes of material nature. The temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul. Thus there appear to be so many species of life, including the higher demigods like Brahmā, Indra, Candra, etc. In fact there is no reality in the manifested world, but there appears to be reality because the true reality exists in the spiritual world, where the Personality of Godhead eternally abides with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction itself, but it is he only who knows all the nooks and corners of the construction because everything is carried out under his instructions only. In other words, he knows everything about the construction directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows very well what is happening in every nook and corner of the cosmic creation, although activities appear to be performed by someone else. In actuality no one is independent in the material creation; the hand of the Supreme Lord is everywhere. All material elements, as well as all spiritual sparks, are but emanations from Him only. Whatever is created in this material world is created by the interaction of the two energies, material and spiritual. These energies belong to the Absolute Truth, the Personality of Godhead, Śrī Kṛṣṇa.

A chemist can manufacture water in the laboratory by mixing hydrogen and oxygen, but in reality the living entity can only work under the direction of the Supreme Lord. Indeed, all materials used by a chemist are supplied by the Lord. The Lord knows everything directly and indirectly, and He is cognizant of all the minute details of everything. He is fully independent as well. He can be compared to a gold mine, and the cosmic creations can be compared to ornaments made from that gold, such as gold rings, necklaces, etc. The gold ring and necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine and the gold in the earring or necklace are different. Lord Caitanya's philosophy of the Absolute Truth centers about the fact that the Supreme Lord is simultaneously one with and different from His creation. Nothing is absolutely equal to the Absolute Truth, but at the same time nothing is independent of it.

Conditioned souls, beginning from Brahmā, the engineer of this particular universe, down to an insignificant ant, are all creating something, but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator outside his own good self, and this is called māyā, or illusion. Due to his poor fund of knowledge, the materialist cannot see beyond the purview of his imperfect senses; thus he thinks that matter automatically takes its own shape independent of a conscious background. This is refuted by Śrīla Vyāsadeva in the first verse of Śrīmad-Bhāgavatam. As stated before, Vyāsadeva is a liberated soul, and he compiled this book of authority after attaining spiritual perfection. Since the complete whole, or the Absolute Truth, is the source of everything, nothing is independent of Him. Everything exists within the body of the Absolute Truth. Any action or reaction of a part of a body becomes a cognizable fact to the embodied whole. Similarly, if the creation abides in the body of the Absolute Truth, then nothing is unknown to the Absolute, directly or indirectly.

In the śruti-mantra it is stated that the absolute whole, or Brahman, is the ultimate source of everything. Everything emanates from Him, everything is maintained by Him, and at the end everything enters into Him again. That is the law of nature. This is also confirmed in the smṛti-mantra. There it is said that at the beginning of Brahma s millennium, the source from which everything emanates is the Absolute Truth, or Brahman, and at the end of that millennium the reservoir into which everything enters is that same Absolute Truth. Material scientists haphazardly take it for granted that the ultimate source of this planetary system is the sun, but they are unable to explain the source of the sun. In Vedic literatures the ultimate source is explained; Brahmā is the creator of this universe, but because he had to meditate in order to receive the inspiration for such a creation, he is not the ultimate creator. As stated in the first verse of Śrīmad-Bhāgavatam, Brahmā was taught Vedic knowledge by the Personality of Godhead. In the first verse of Śrīmad-Bhāgavatam it is said that the Supreme Lord inspired a secondary creator, Brahmā, and enabled him to carry out his creative functions. In this way the Supreme Lord is the supervising engineer; the real mind behind all creative agents is the Absolute Personality of Godhead, Śrī Kṛṣṇa. In Bhagavad-gītā Śrī Kṛṣṇa personally admits that it is He only who superintends the creative energy (prakṛti), the sum total of matter. Thus Śrī Vyāsadeva neither worships Brahmā nor the sun but the Supreme Lord, who guides both Brahmā and the sun in their creative activities.

The Sanskrit words abhijña and svarāṭ, appearing in the first verse of Śrīmad-Bhāgavatam, are significant. These two words distinguish the Lord from all other living entities. No living entity other than the supreme being, the Absolute Personality of Godhead is either abhijña or svarāṭ-that is, none of them are either fully cognizant or fully independent. Everyone has to learn from his superior about knowledge; even Brahmā, who is the first living being within this material world, has to meditate upon the Supreme Lord and take help from Him in order to create. If Brahmā or the sun cannot create anything without acquiring knowledge from a superior, then what is the situation with the material scientists who are fully dependent on so many things? Modern scientists like Jagadisha Chandra Bose, Isaac Newton, Albert Einstein, etc., may be very boastful of their respective creative energies, but all were dependent on the Supreme Lord for so many things. After all, the highly intelligent brains of these gentlemen were certainly not products of any human being. The brain is created by another agent. If brains like those of Einstein or Newton could have been manufactured by a human being, then mankind would produce many such brains instead of eulogizing their passing. If such scientists cannot even manufacture such brains, what to speak of foolish atheists who defy the authority of the Lord?

Even the Māyāvādī impersonalists who flatter themselves and believe that they have become the Lord themselves are not abhijñaḥ or svarāṭ, fully cognizant or fully independent. The Māyāvādī monists undergo a severe process of austerity and penance to acquire knowledge of becoming one with the Lord, but ultimately they become dependent on some rich follower who supplies them with requisite paraphernalia to construct great monasteries and temples. Atheists like Rāvaṇa and Hiraṇyakaśipu had to undergo severe penances before they could flout the authority of the Lord, but ultimately they were so helpless that they could not save themselves when the Lord appeared before them as cruel death. This is also applicable to the modern atheists who dare flout the authority of the Lord. Such atheists will be dealt the same awards as were given in the past to great atheists like Rāvaṇa and Hiraṇyakaśipu. History repeats itself, and what was occurring in the past will recur again and again when there is necessity. Whenever the authority of the Lord is neglected, the penalties dealt by the laws of nature are always there.

That the Supreme Lord, the Personality of Godhead, is all-perfect is confirmed in all śruti-mantras. It is said in the śruti-mantras that the all-perfect Lord glanced over matter and thus created all living beings. The living beings are parts and parcels of the Lord, and He impregnates the vast material nature with the seeds of the spiritual sparks. Thus the creative energies are set in motion for so many wonderful creations. When one atheist argued that God is no more expert than the manufacturer of a subtle watch which has so many delicate parts, we had to reply that God is a greater mechanic than the watchmaker because He simply creates one machine in male and female forms, and the male and female forms go on producing innumerable similar machines without the further attention of God. If a man could manufacture a set of machines capable of producing other machines without the man giving the matter any further attention, then a man could be said to equal the intelligence of God. Of course this is not possible. Each and every one of man's imperfect machines has to be handled individually by a mechanic. Because no one can be equal in intelligence to God, another name for God is asamaurdhva, which indicates that no one is equal to or greater than Him. Everyone has his intellectual equal and superior, and no one can claim that he has neither. However, this is not the case with the Lord. The śruti-mantras indicate that before the creation of the material universe, the Lord was existing, and He was master of everyone. It was the Lord who instructed Brahmā in Vedic knowledge. That Personality of Godhead has to be obeyed in all respects. Anyone who wants to become freed from material entanglement must surrender unto Him, and this is confirmed in Bhagavad-gītā.

Unless one surrenders unto the lotus feet of the Personality of Godhead, it is certain that one will be bewildered, even if he happens to be a great mind. Only when great minds surrender unto the lotus feet of Vāsudeva and know fully that Vāsudeva is the cause of all causes, as confirmed in Bhagavad-gītā (7.19), can they become mahātmās, or truly broad-minded. However, such broad-minded mahātmās are rarely seen. Only they, however, can understand the Supreme Lord as the Absolute Personality of Godhead, the primeval cause of all creations. He is parama, ultimate truth, because all other truths are dependent on Him. Because He is the source of all knowledge, He is omniscient; there is no illusion for Him as there is for the relative knower.

Some Māyāvādī scholars argue that Śrīmad-Bhāgavatam was not compiled by Śrīla Vyāsadeva, and some suggest that the book is a modern creation written by someone named Vopadeva. In order to refute this meaningless argument, Śrīla Śrīdhara Svāmī points out that there are many of the oldest purāṇas which make reference to the Śrīmad-Bhāgavatam. The first śloka, or verse, of Śrīmad-Bhāgavatam begins with the Gāyatrī mantra, and there is reference to this in the Matsya Purāṇa (the oldest Purāṇa). With reference to the context of Gāyatrī mantra in the Śrīmad-Bhāgavatam, in this Purāṇa it is said, "That which contains many narrations of spiritual instruction, begins with the Gāyatrī mantra and also contains the history of Vṛtrāsura, is known as the Śrīmad-Bhāgavatam. Whoever makes a gift of this great work on a full moon day attains to the highest perfection of life and goes back to Godhead. There is also reference to Śrīmad-Bhāgavatam in other Purāṇas which even indicate that the work consists of Twelve Cantos and eighteen thousand ślokas. In Padma Purāṇa also there is reference about the Śrīmad-Bhāgavatam during a conversation between Gautama and Mahārāja Ambarīṣa. Mahārāja Ambarīṣa was advised to read Śrīmad-Bhāgavatam regularly if he at all desired liberation from material bondage. Under these circumstances, there is no doubt regarding the authority of Śrīmad-Bhāgavatam. For the past five hundred years many scholars have made elaborate commentaries upon Śrīmad-Bhāgavatam and have displayed unique scholarship. The serious student will do well to attempt to go through them in order to more happily relish the transcendental messages of the Bhāgavatam.

Śrīla Viśvanātha Cakravartī Ṭhākura specifically deals with original and pure sex psychology (ādi-rasa) devoid of all mundane inebriety. The entire material world turns due to the basic principle of sex life. In modern human civilization, sex is the central point of all activities; indeed, wherever we turn our face we see sex life prominent. Consequently sex life is not unreal; its true reality is experienced in the spiritual world. Material sex is but a perverted reflection of the original; the original is found in the Absolute Truth. This validates the fact that the Absolute Truth is personal, for the Absolute Truth cannot be impersonal and have a sense of pure sex life. The impersonal monist philosophy gives an indirect impetus to abominable mundane sex because it overly stresses the impersonality of the ultimate truth. The result is that men who lack knowledge have accepted the perverted material sex life as all in all because they have no information of the actual spiritual form of sex. There is a distinction between sex in the diseased condition of material life and sex in the spiritual existence. Śrīmad-Bhāgavatam gradually elevates the unbiased reader to the highest perfectional stage of transcendence above the three modes of material activities, fruitive actions, speculative philosophy and above worship of functional deities indicated in the Vedas. Śrīmad-Bhāgavatam is the embodiment of devotional service to the Supreme Personality of Godhead Kṛṣṇa and is therefore situated in a position superior to other Vedic literatures.

Religion includes four primary subjects: (1) pious activities, (2) economic development, (3) satisfaction of the senses, and (4) liberation from material bondage. Religious life is distinguished from the irreligious life of barbarism. Indeed, it may be said that human life actually begins with religion. The four principles of animal life-eating, sleeping, defending and mating-are common both to the animals and human beings, but religion is the special concern of human beings. Since human life is no better than animal life without religion, in real human society there is some form of religion aiming at self-realization and referring to one's eternal relationship with God.

In the lower stage of human civilization there is always competition between men in their attempt to dominate material nature.

In other words, there is continuous rivalry in an attempt to satisfy the senses. Thus driven by sense gratificatory consciousness, men enact religious rituals. Thus pious activities and religious functions are performed with an aim to acquire some material gain, and if such material gain is obtainable in another way, this so-called religion is neglected. This can be seen in modern human civilization. Since the economic desires of the people appear to be fulfilled in another way, no one is interested in religion now. The churches, mosques and temples are practically vacant, for people are more interested in factories, shops and cinemas. Thus they have deserted the religious places erected by their forefathers. This is evidence that religion is generally performed for the sake of economic development, and economic development is required for sense gratification. When one is baffled in his attempt to attain sense gratification, he takes to the cause of salvation in order to become one with the supreme whole. All these activities arise with the same aim in view-sense gratification.

In the Vedas, the four primary subjects mentioned above are prescribed in a regulative way so that there will not be undue competition for sense gratification. However, Śrīmad-Bhāgavatam is transcendental to all the sense gratifying activities of the material world. It is a pure transcendental literature, understandable by the devotees of the Lord who are above competition in sense gratification. In the material world there is keen competition between animals, men, communities and even nations in an attempt to gratify the senses, but the devotees of the Lord are above all this. Devotees have no need to compete with materialists because they are on the path back to Godhead, back home where everything is eternal, full and blissful. Such transcendentalists are a hundred percent nonenvious and are therefore pure in heart. Because everyone in the material world is envious, there is competition. The devotees of the Lord are not only free from all material envy, but they are also kind to everyone in an attempt to establish a competitionless society with God in the center.

The socialist's idea of a society devoid of competition is artificial because even in the socialist states there is competition for power. It is a fact that the principle of sense gratification is the basic principle of materialistic life, and this can be realized either from reading the Vedas or simply from observing common human activities. The Vedas recommend fruitive activities by which people can advance to higher planets, and they also recommend worship of the various demigods for the purpose of attaining their planets. Ultimately the Vedas recommend activities by which one can reach the Absolute Truth and realize His impersonal feature in order to become one with Him. However, the impersonal aspect of the Absolute Truth is not the last word. Above the impersonal feature is the Paramātmā, or the Supersoul, and above that is the Supreme Personality. Śrīmad-Bhāgavatam gives information about the personal qualities of the Absolute Truth, qualities which are beyond the impersonal aspect. Topics concerning these qualities are greater than topics of impersonal philosophical speculation; consequently Śrīmad-Bhāgavatam is given higher status than the jñāna-kāṇḍa portions of the Vedas. Śrīmad-Bhāgavatam is also greater than the karma-kāṇḍa and upāsanā-kāṇḍa portions as well because it recommends the worship of the Supreme Personality of Godhead, Śrī Kṛṣṇa, the divine son of Vasudeva. The karma-kāṇḍa portion of the Vedas is fraught with competition to reach heavenly planets for better sense gratification, and this competition is also seen in the jñāna-kāṇḍa and upāsanā-kāṇḍa portions. Śrīmad-Bhāgavatam is above all of these because it aims only at the Supreme Truth, the substance or root of all categories.

In other words, from Śrīmad-Bhāgavatam we can know the substance as well as the relativities in their true sense and perspective. The substance is the Absolute Truth, the Supreme Personality of Godhead, and the relativities are the different forms of energy which emanate from Him. Since the living entities are also related to His energies, there is nothing really different from the substance. At the same time, the energies are different from the substance. In the material sense, this conception is self-contradictory, but Śrīmad-Bhāgavatam explicitly deals with this aspect of simultaneous oneness and difference. This philosophy is also found in the Vedānta-sūtra beginning with the janmādy asya sūtra. Knowledge of the simultaneous oneness and difference found in the Absolute Truth is imparted for the well-being of everyone. Mental speculators mislead people by establishing the energy of the Lord as absolute, but when the truth of simultaneous oneness and difference is understood, the imperfect concepts of monism and dualism cease to satisfy. By understanding the Lord's simultaneous oneness with and difference from His creation, one can immediately attain freedom from the threefold miseries-miseries inflicted by the body and mind, by other living entities and by acts of nature.

Śrīmad-Bhāgavatam begins with the surrender of the living entity unto the Absolute Person. This surrender is made with clear consciousness and awareness of the devotee's oneness with the Absolute, and, at the same time, of his eternal position of servitorship. In the material conception, one thinks himself to be the Lord of all he surveys; consequently he is always troubled by the threefold miseries of life. As soon as one comes to know his real position in transcendental service, he at once becomes freed from all these miseries. The position of servitor is wasted in the material conception of life. In an attempt to dominate material nature, the living entity is forced to offer his service to relative material energy. When this service is transferred to the Lord in pure consciousness of spiritual identity, the living entity at once becomes free from the encumbrances of material affection.

Over and above this, Śrīmad-Bhāgavatam is the personal commentary on Vedānta-sūtra made by Vyāsadeva when he had attained maturity in spiritual realization. He was able to write it by the help of Nārada's mercy. Vyāsadeva is also an incarnation of Nārāyaṇa, the Personality of Godhead; therefore there is no question about his authority. Although he is the author of all Vedic literature, he specifically recommends the study of Śrīmad-Bhāgavatam. In other purāṇas various methods for worshiping demigods are mentioned, but in Śrīmad-Bhāgavatam only the Supreme Personality of Godhead is mentioned. The Supreme Lord is the total body, and the demigods are different parts of that body. Thus if one worships the Supreme Lord, he need not worship the demigods, for the Supreme Lord is in the hearts of all demigods. Lord Caitanya Mahāprabhu distinguished Śrīmad-Bhāgavatam from all other purāṇas by recommending it as the spotless Purāṇa.

The method by which the transcendental message is received is the method of submissive hearing. A challenging attitude cannot help one receive or realize the transcendental message; therefore in the second verse of Śrīmad-Bhāgavatam the word śuśrūṣu is used. This word indicates that one should be anxious to hear the transcendental message. The desire to hear with interest is the primary qualification for assimilating transcendental knowledge. Unfortunately many people are not interested in patiently hearing the message of Śrīmad-Bhāgavatam. The process is simple but the application difficult. Those who are unfortunate will find time to hear ordinary social and political topics, but when they are invited to attend an assembly to hear Śrīmad-Bhāgavatam, they are reluctant to attend. Sometimes people indulge in hearing portions of Śrīmad-Bhāgavatam which they are not prepared to hear.

Professional readers of the Bhāgavatam indulge in reading the confidential portions dealing with the pastimes of the Supreme Lord. These portions appear to read like sex literature. However, Śrīmad-Bhāgavatam is meant to be heard from the beginning, and those who are fit to assimilate the messages of Bhāgavatam are mentioned in the very beginning (SB 1.1.2): A bona fide audience fit to hear Śrīmad-Bhāgavatam is generated after many pious deeds. An intellectual person can believe in the assurances of the great sage Vyāsadeva and patiently hear the messages of Śrīmad-Bhāgavatam in order to realize the Supreme Personality of Godhead directly. One need not struggle through the different Vedic stages of realization, for one can be lifted to the position of paramahaṁsa simply by agreeing to hear the message of Śrīmad-Bhāgavatam with patience. The sages of Naimiṣāraṇya told Sūta Gosvāmī that they were intensely desirous of understanding Śrīmad-Bhāgavatam. They were hearing from Sūta Gosvāmī about Kṛṣṇa, the Supreme Personality of Godhead, and they were never satiated by these discussions. People who are really attached to Kṛṣṇa never want to stop hearing about Him.

Lord Caitanya therefore advised Prakāśānanda Sarasvatī: ”Always read Śrīmad-Bhāgavatam and try to understand each and every verse. Then you will actually understand Brahma-sūtra. You say that you are very anxious to study Vedānta-sūtra, but you cannot understand Vedānta-sūtra without understanding Śrīmad-Bhāgavatam.” He also advised Prakāśānanda Sarasvatī to always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. ”And, by doing so, you will very easily be liberated. After liberation you will be eligible to achieve the highest goal of life, love of Godhead.”

The Lord then recited many verses from authoritative scriptures like Śrīmad-Bhāgavatam, Bhagavad-gītā and Nṛsiṁha-tāpanī. In particular, he quoted the following verse from Bhagavad-gītā.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

When a person reaches this brahma-bhūta [SB 4.30.20] platform, he sees all living entities equally and becomes a pure devotee of the Supreme Lord. In the Nṛsiṁha-tāpanī (2.5.16) it is said that when a person is actually liberated he can understand the transcendental pastimes of the Supreme Lord and thus engage in His devotional service. Lord Caitanya also quoted a verse from the Second Canto of Śrīmad-Bhāgavatam (2.1.9) in which Śukadeva Gosvāmī admits that although he was elevated to the liberated stage and free from the clutches of māyā, he was still attracted by the transcendental pastimes of Kṛṣṇa. Consequently he studied Śrīmad-Bhāgavatam from his great father, Vyāsadeva.

Lord Caitanya also quoted another śloka from Śrīmad-Bhāgavatam (3.15.43) dealing with the Kumāras. When the Kumāras entered the temple of the Lord, they were attracted by the aroma of flowers and tulasī leaves offered to the lotus feet of the Lord with pulp of sandalwood. Simply by smelling the aroma of these offerings, the minds of the Kumāras turned to the service of the Supreme Lord, despite the fact that the Kumāras were already liberated souls. It is stated elsewhere in Bhāgavatam (1.7.10) that even if one is a liberated soul and is actually free from material contamination, he can still, without cause, become attracted to the devotional service of the Supreme Lord. Thus God is so attractive, and because He is so attractive, He is called Kṛṣṇa.

In this way Lord Caitanya discussed the Ātmārāma verse from Śrīmad-Bhāgavatam with Prakāśānanda Sarasvatī. Lord Caitanya's admirer, the Mahārāṣṭrīya brāhmaṇa, related that the Lord explained this verse in sixty-one different ways. Everyone assembled was very eager to hear the different versions of the Ātmārāma śloka again, and since they were so eager, Lord Caitanya again explained the śloka in the same way that He had explained it to Sanātana Gosvāmī. Everyone who heard the explanations of the Ātmārāma śloka was amazed. Indeed, everyone considered Lord Caitanya to be none other than Śrī Kṛṣṇa Himself.

21.29 Chapter Twenty-four

Talks with Sārvabhauma Bhaṭṭācārya

When Lord Caitanya met Sārvabhauma Bhaṭṭācārya at Jagannātha Purī, Bhaṭṭācārya, being the greatest logician of the day, also wanted to teach the Lord Vedānta. Since Bhaṭṭācārya was an elderly man, the age of Lord Caitanya's father, He took compassion on the young sannyāsī and requested Him to learn Vedānta-sūtra from him. Otherwise, Bhaṭṭācārya maintained, it would be difficult for Lord Caitanya to continue as a sannyāsī. When the Lord finally agreed, Bhaṭṭācārya began to teach Him in the temple of Jagannātha. Bhaṭṭācārya lectured on the Vedānta-sūtra continuously for seven days, and the Lord heard him without speaking a word. On the eighth day, Bhaṭṭācārya said: ”You have been hearing Vedānta-sūtra from me for the past week, but You have not asked any questions, nor have You indicated that I am explaining it nicely. Therefore I cannot tell whether You are understanding me or not.”

”I am a fool,” the Lord replied. ”I have no capacity to study Vedānta-sūtra, but since you asked Me to hear you, I am trying to listen. I am simply listening to you because you said that it is the duty of every sannyāsī to hear Vedānta-sūtra. But as far as the meaning you are conveying is concerned-I cannot understand that.” Thus the Lord indicated that in the Māyāvādī sampradāya there are many so-called sannyāsīs who, even though illiterate and unintelligent, hear Vedānta-sūtra from their spiritual master just as a matter of formality. Although they listen, they do not understand anything. As far as Lord Caitanya was concerned, He said that He did not understand the explanation of Bhaṭṭācārya not because it was too difficult for His understanding but because He did not approve of the Māyāvādī interpretation.

When the Lord said that He was an uneducated fool and could not follow the expositions, Bhaṭṭācārya replied: ”If You do not follow what I am saying, why don't You inquire? Why do You simply sit silently? It appears that You do have something to say about my explanations.”

”My dear sir,” the Lord replied. ”As far as the Vedānta-sūtra or the codes of Vedānta are concerned, I can understand the meaning quite well. However, I cannot understand your explanations. There is nothing really difficult about the meaning of the original Vedānta-sūtra, but the way you explain Vedānta-sūtra appears to obscure the real meaning. You do not elucidate the direct meaning but imagine something and consequently obscure the true meaning. I think that you have a particular doctrine which you are trying to expound through the codes of Vedānta-sūtra."

According to Muktika Upaniṣad, there are 108 Upaniṣads. Among these are: (1) Īśa, (2) Kena, (3) Kaṭha, (4) Praśna, (5) Muṇḍaka, (6) Māṇḍūkya, (7) Tittiri, (8) Aitareya, (9) Chāndogya, (10) Bṛhad-āraṇyaka, (11) Brahma, (12) Kaivalya, (13) Jāvāla, (14) Śvetāśva, (15) Hansa, (16) Arunih, (17) Garbha, (18) Narayana, etc. These 108 Upanisads contain all knowledge about the Absolute Truth. Sometimes people inquire abou the meaning of these 108 prayer beads, but because we think there are 108 Upanisads which contain full knowledge of the Absolute Truth, therefore 108 beads are accepted. Sometimes on the other hand, the Vaiṣṇava transcendentalists think that the 108 beads represent the 108 companions of Lord Kṛṣṇa in His rāsa dance, and therefore 108 beads are accepted.

Lord Caitanya protested against misinterpretations of the Upaniṣads, and He rejected any explanation which did not give the direct meaning of the Upaniṣads. The direct interpretation is called abhidhā-vṛtti, whereas the indirect interpretation is called lakṣanā-vṛtti, The indirect interpretation serves no purpose. There are four kinds of understanding, called: (1) direct understanding (pratyakṣa), (2) hypothetical understanding (anumāna), (3) historical understanding (aitihya) and (4) understanding through sound (śabda). Of these four, understanding from the Vedic scriptures (which are the sound representations of the Absolute Truth) is the best method. The traditional Vedic students accept understanding through sound to be the best.

The stool and bone of any living entity are considered to be impure according to Vedic literatures, yet the Vedic literatures assert that cow dung and conchshells are pure. Apparently these statements are contradictory, but because cow dung and conchshells are considered pure by the Vedas, they are accepted as pure by the followers of the Vedas. If we want to understand the statements by indirect interpretation, then we have to challenge the Vedic statements. In other words, Vedic statements cannot be accepted by our imperfect interpretations; they must be accepted as they are. If they are not accepted in this way, there is no authority in the Vedic statements.

According to Lord Caitanya, those who try to give personal interpretations to the Vedic statements are not at all intelligent. They mislead their followers by inventing their own interpretations. In India there is a class of men known as ārya-samāja who say that they accept the original Vedas only and reject all other Vedic literatures. The motive of these people, however, is to give their own interpretation. According to Lord Caitanya, such interpretations are not to be accepted. They are simply not Vedic. Lord Caitanya said that the Vedic statements of the Upaniṣads are like sunlight. Everything is clear and very distinct when it is seen in the sunlight; the statements of the Vedas are similarly clear and distinct. The Māyāvādī philosophers simply cover the sunlight with the cloud of misinterpretation.

Lord Caitanya then said that all the Vedic statements of the Upaniṣads aim at the ultimate truth known as Brahman. The word Brahman means "the greatest," and when we speak of the greatest we immediately refer to the Supreme Personality of Godhead, the source of all emanations. Unless the greatest possesses six opulences in full, he cannot be called the greatest. The greatest, who is full in six opulences, is the Supreme Personality of Godhead. In other words, the Supreme Brahman is the Supreme Personality of Godhead as well. In Bhagavad-gītā (10.12) Kṛṣṇa is accepted by Arjuna as the Supreme Brahman (paraṁ brahma). The conceptions of the impersonal Brahman and the localized Supersoul are contained within the understanding of the Supreme Personality of Godhead.

Whenever we speak of the Supreme Personality of Godhead, we add the word śrī, indicating that He is full with six opulences. In other words, He is eternally a person; if He were not a person, the six opulences could not be present in fullness. If we say that the Supreme Absolute Truth is impersonal, we mean that His personality is not material. Thus in order to distinguish His transcendental body from ordinary material bodies, some philosophers have explained Him as being impersonal from the material point of view. In other words, material personality is denied, and spiritual personality is established. In the Śvetāśvatara Upaniṣad (3.19) it is clearly explained that the Absolute Truth has no material legs and hands, but in that scripture it is indicated that He has spiritual hands by which He accepts everything offered to Him. Similarly, He has no material eyes, but He does have spiritual eyes by which He can see everything and anything. Although He has no material ears, He can hear everything and anything. Having perfect senses, He knows past, future and present. Indeed, He knows everything, but no one can understand Him, for by material senses He cannot be understood. Being the origin of all emanations, He is the supreme, the greatest, the Personality of Godhead.

There are many similar Vedic hymns which definitely establish that the Supreme Absolute Truth is a person who is not of this material world. For instance, in the Hayaśīrṣa-pañcarātra it is explained that although in each and every Upaniṣad the Supreme Brahman is first viewed as impersonal, at the end the personal form of the Supreme Lord is accepted. A similar verse occurs in Śrī Īśopaniṣad:

hiraṇmayena pātreṇa
satyasyāpihitaṁ mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee." (Iśa. 15)

This verse indicates that everyone should engage in devotional service to the Supreme Lord, who is the maintainer of this whole universe. Everyone is sustained by His mercy; therefore devotional service unto Him constitutes the true religion. The Supreme Personality of Godhead is the eternal form of sac-cid-ānanda, and His effulgence is spread throughout the creation, just as sunshine is spread throughout the solar system. And just as the sun disc is covered by the glaring effulgence of the sunshine, the transcendental form of the Lord is covered by the glaring effulgence called brahmajyoti. Indeed, in this verse it is clearly stated that the eternal, blissful, cognizant form of the Supreme Lord is to be found within the glaring effulgence of the brahmajyoti, which emanates from the body of the Supreme Lord. Thus the personal body of the Lord is the source of the brahmajyoti, as confirmed in Bhagavad-gītā (Bg. 14.27). That the impersonal Brahman is dependent on the Supreme Personality is stated in the Hayaśīrṣa-pañcarātra and in every other Upaniṣad or Vedic scripture. Indeed, whenever there is talk of the impersonal Brahman in the beginning, the Supreme Personality is finally established at the end. Just as Īśopaniṣad indicates, the Supreme Absolute Truth is both impersonal and personal eternally, but His personal aspect is more important than the impersonal one.

According to a mantra in Taittirīya Upaniṣad (yato vā imāni bhūtāni jāyante) this cosmic manifestation is but an emanation from the Supreme Absolute Truth, and it rests in the Supreme Absolute Truth. The Absolute Truth has been called the ablative, causative and locative performer. Thus as a performer, He is the Supreme Personality of Godhead, for these are symptoms of personality. As the ablative performer of this cosmic manifestation, all thinking, feeling and willing come from Him. Without thinking, feeling and willing, there is no possibility of arrangement and design in the cosmic manifestation. Then again, He is causative, for He is the original designer of the cosmos. And He is locative: that is, everything is resting in His energy. These attributes are all clearly attributes of personality.

In the Chāndogya Upaniṣad (5.2.3), it is said that when the Supreme Personality of Godhead desires to become many, He turns over material nature. As also confirmed in Aitareya Upaniṣad (1.1), sa aikṣata: "The Lord glanced at material nature." The cosmic manifestation did not exist before His glance; therefore His glance is not materially contaminated. His seeing power existed before the material creation; therefore His body is not material. His thinking, feeling and acting are all transcendental. In other words, it should be concluded that the mind by which the Lord thinks, feels and wills is transcendental, and the eyes by which He glances over material nature are also transcendental. Since His transcendental body and all His senses existed before the material creation, the Lord also has a transcendental mind and transcendental thinking, feeling and willing. This is the conclusion of all Vedic literature.

The word Brahman is found everywhere throughout the Upaniṣads. In Śrīmad-Bhāgavatam, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead, are all taken together as the Absolute Truth. Brahman and Paramātmā realization are considered stages toward the ultimate realization, which is realization of the Supreme Personality of Godhead. This is the real conclusion of all Vedic literatures.

Thus according to the evidences afforded by various Vedic scriptures, the Supreme Lord Kṛṣṇa is accepted as the ultimate goal of Brahman realization. Bhagavad-gītā (Bg. 7.7) also confirms that there is nothing superior to Kṛṣṇa. Madhvācārya, one of the greatest ācāryas in Brahmā's disciplic succession, has stated in his explanation to the Vedānta-sūtra that everything can be seen through the authorities of the scriptures. He quoted a verse from Skanda Purāṇa in which it is stated that the Ṛg Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and the original Rāmāyaṇa are actually Vedic evidence. The Purāṇas, which are accepted by the Vaiṣṇavas, are also considered to be Vedic evidence. Indeed, whatever is contained in that literature should be taken without argument as the ultimate conclusion, and all these literatures proclaim Kṛṣṇa to be the Supreme Personality of Godhead.

21.30 Chapter Twenty-Five

Personal and Impersonal Realization

The Purāṇas are called supplementary Vedic literatures. Because sometimes in the original Vedas the subject matter is too difficult for the common man to understand, the Purāṇas explain matters simply by the use of stories and historical incidents. In Śrīmad-Bhāgavatam (10.14.32) it is stated that Mahārāja Nanda and the cowherd men and inhabitants of Vṛndāvana are very fortunate because the Supreme Brahman, the Personality of Godhead, full of bliss, engages in His eternal pastimes as their friend.

According to Śvetāśvatara Upaniṣad, the apāṇi-pādo javano grahītā mantra confirms that although Brahman has no material hands and legs, He nonetheless walks in a very stately way and accepts everything that is offered to Him. This suggests that He has transcendental limbs and is therefore not impersonal. One who does not understand the Vedic principles simply stresses the impersonal material features of the Supreme Absolute Truth and thus incorrectly calls the Absolute Truth impersonal. The impersonalist Māyāvādī philosophers want to establish the Absolute Truth as impersonal, but this is in contradiction to Vedic literature. Although Vedic literatures confirm the fact that the Supreme Absolute Truth has multiple energies, the Māyāvādī impersonalists still try to establish that the Absolute Truth has no energy. The fact remains, however, that the Absolute Truth is full of energy and is a person as well. It is not possible to establish Him as impersonal.

According to the Viṣṇu Purāṇa (6.7.61-3), the living entities are considered kṣetrajña energy. Although the living entity is part and parcel of the Supreme Lord and is fully cognizant, he nonetheless becomes entrapped by material contamination and suffers all the miseries of material life. Such living entities live in different ways in accordance to the degree of their entanglement in material nature. The original energy of the Supreme Lord is spiritual and nondifferent from the Supreme Absolute Personality of Godhead. The living entity is called the marginal energy of the Supreme Lord, and the material energy is called the inferior energy. Due to his material inebriety, the living entity in the marginal position becomes entangled with the inferior energy, matter. At such a time he forgets his spiritual significance, identifies himself with material energy and thereby becomes subjected to the threefold miseries. Only when he is free from such material contamination can he be situated in his proper position.

According to Vedic instructions, one should understand the constitutional position of the living entity, the position of the Lord, and the position of material energy in their interrelation. First of all, one should try to understand the constitutional position of the Supreme Lord, the Personality of Godhead. That Supreme Lord has an eternal, cognizant, blissful body, and His spiritual energy is distributed as eternity, knowledge and bliss. In His blissful identity can be found His pleasure potency, and in His eternal identity He can be seen as the cause of everything. In His cognizant identity, He is the supreme knowledge. Indeed, the word kṛṣṇa indicates that supreme knowledge. In other words, the Supreme Personality, Kṛṣṇa, is the reservoir of all knowledge, pleasure and eternity. The supreme knowledge of Kṛṣṇa is exhibited in three different energies-internal, marginal and external. By virtue of His internal energy, He exists in Himself with His spiritual paraphernalia; by means of His marginal energy, He exhibits Himself as the living entities, and by means of His external energy He exhibits Himself as material energy. Behind each and every energetic exhibition there is the background of eternity, pleasure, potency and full cognizance.

The conditioned soul is the marginal potency overpowered by the external potency. However, when the marginal potency comes under the jurisdiction of the spiritual potency, it becomes eligible for love of Godhead. The Supreme Lord enjoys six kinds of opulences, and no one can establish that He is formless or that He is without energy. If someone claims so, his contention is completely opposed to the Vedic instructions. Actually the Supreme Personality of Godhead is the master of ali energies. It is only the living entity, who is an infinitesimal part and parcel of Him, who is overpowered by the material energy.

In the Muṇḍaka Upaniṣad it is stated that there are two birds sitting on the same tree, and one of these birds is eating the fruit of this tree while the other bird is simply witnessing his activities. Only when the bird eating the fruit looks at the other bird does he become free from all anxieties. This is the position of the infinitesimal living entity. As long as he is forgetful of the Supreme Personality of Godhead, who witnesses all his activities, he is subjected to the threefold miseries. But when he looks to the Supreme Lord and becomes the Supreme Lord's devotee, he becomes free from all anxieties and material miseries. The living entity is eternally subordinate to the Supreme Lord; the Supreme Lord is always the master of all energies, whereas the living entity is always under the domination of the Lord's energies. Although qualitatively one with the Supreme Lord, the living entity has the tendency to lord it over material nature; however, being infinitesimal, he is actually controlled by material nature. Thus the living entity is called the marginal potency of the Lord.

Because the living entity tends to be controlled by material nature, he cannot at any stage become one with the Supreme Lord. If a living entity were equal to the Supreme Lord, there would be no possibility of his being controlled by material energy. In Bhagavad-gītā the living entity is described as one of the energies of the Supreme Lord. Although inseparable from the energetic, energy is still energy, and it cannot be equal with the energetic. In other words, the living entity is simultaneously one and different from the Supreme Lord. Bhagavad-gītā (7.4-5) clearly states that earth, water, fire, air, ether, mind, intelligence and false ego are the eight elementary energies of the Supreme Lord and are of inferior quality, whereas the living entity is of superior quality. The Vedic literatures confirm the fact that the transcendental form of the Supreme Lord is eternal, blissful and full of knowledge.

The form of the Supreme Lord which is beyond the modes of material nature is not like the forms of this material world. His form is fully spiritual and cannot be compared with any material form. According to Vedic literatures, one who does not accept the spiritual form of the Supreme Lord is an atheist. Because Lord Buddha did not accept these Vedic principles, the Vedic teachers consider him to be an atheist. Although Māyāvādī philosophers pretend to accept the Vedic principles, they indirectly preach Buddhist philosophy, or atheistic philosophy, and do not accept the Supreme Personality of Godhead. Māyāvādī philosophy is inferior to Buddhist philosophy, which directly denies Vedic authority. Because it is disguised as Vedānta philosophy, Māyāvādī philosophy is more dangerous than Buddhism or atheism.

Vedānta-sūtra is compiled by Vyāsadeva for the benefit of all living entities. It is through Vedānta-sūtra that the philosophy of bhakti-yoga can be understood. Unfortunately, the Māyāvādī commentary, Śārīraka-bhāṣya, has practically defeated the purpose of Vedānta-sūtra. In the Māyāvādī commentary, the spiritual, transcendental form of the Supreme Personality of Godhead has been denied, and the Supreme Brahman has been dragged down to the level of the individual Brahman, the living entity. Both the Supreme Brahman and the individual Brahman have been denied spiritual form and individuality, although it is clearly stated that the Supreme Lord is the one supreme living entity and the other living entities are the many subordinate living entities. Thus reading the Māyāvādī commentaries on Vedānta-sūtra is always dangerous. The chief danger is that through these commentaries one may come to consider the living entity to be equal to the Supreme Lord. It is easy for a conditioned living entity to be falsely directed in this way, and once he is so directed he can never come to his actual position or enjoy his eternal activity in bhakti yoga. In other words, the Māyāvādī philosophy has rendered the greatest disservice to humanity by promoting the impersonal view of the Supreme Lord. Thus Māyāvādī philosophers deprive human society of the real message of Vedānta-sūtra.

From the very beginning of Vedānta-sūtra it is accepted that the cosmic manifestation is but an energetic display of the Supreme Lord. The very first aphorism (janmādy asya [SB 1.1.1]) describes the Supreme Brahman as He from whom everything emanates. Everything is maintained by Him, and everything is dissolved in Him. Thus the Absolute Truth is the cause of creation, maintenance and dissolution. The cause of a piece of fruit is the tree; when a tree produces a piece of fruit, one cannot say that the tree is impersonal. The tree may produce hundreds and thousands of fruits, but it remains as it is. The fruit is produced, and it develops and stays for some time; then it dwindles and vanishes. This does not mean that the tree also vanishes. Thus from the very beginning the Vedānta-sūtra explains the doctrine of by-products. These activities of production, maintenance and dissolution are carried out by the inconceivable energy of the Supreme Lord. The cosmic manifestation is a transformation of the energy of the Supreme Lord, although the energy of the Supreme Lord and the Supreme Lord Himself are nondifferent and inseparable. A touchstone may produce great quantities of gold in contact with iron, but still the touchstone remains as it is. Despite His producing huge material cosmic manifestations, the Supreme Lord is always in His transcendental form.

Māyāvādī philosophy has the audacity to reject the purpose of Vyāsadeva, as explained in the Vedānta-sūtra, and to attempt to establish a doctrine of transformation which is totally imaginary. According to the Māyāvādī philosophy, the cosmic manifestation is but the transformation of the Absolute Truth, and the Absolute Truth has no separate existence outside the cosmic manifestation. This is not the message of Vedānta-sūtra. The transformation has been explained by Māyāvādī philosophers as false, but it is not false. It is only temporary. The Māyāvādī philosophers maintain that the Absolute Truth is the only truth and that this material manifestation known as the world is false. Actually this is not the case. The material contamination is not exactly false; because it is relative truth, it is temporary. There is a difference between something that is temporary and something that is false.

Praṇava, or oṁkāra, is the chief vibration found in the Vedic hymns, and oṁkāra is considered to be the sound form of the Supreme Lord. From oṁkāra all Vedic hymns have emanated, and the world itself has also emanated from this oṁkāra sound. The words tat tvam asi, also found in the Vedic hymns, are not the chief vibrations but are explanations of the constitutional position of the living entity. Tat tvam asi means that the living entity is a spiritual particle of the supreme spirit, but this is not the chief motif of the Vedānta or Vedic literatures. The chief sound representation of the Supreme is oṁkāra.

All these faulty explanations of Vedānta-sūtra are considered atheistic. Because the Māyāvādī philosophers do not accept the eternal transcendental form of the Supreme Lord, they are unable to engage in real devotional service. Thus the Māyāvādī philosopher is forever bereft of Kṛṣṇa consciousness and Kṛṣṇa's devotional service. The pure devotee of the Personality of Godhead never accepts the Māyāvādī philosophy as an actual path to transcendental realization. The Māyāvādī philosophers hover in the moral and immoral material atmosphere of the cosmic world and consequently are always engaged in rejecting and accepting material enjoyment. They have falsely accepted the nonspiritual as the spiritual, and as a result they have forgotten the spiritual eternal form of the Supreme

Personality of Godhead, as well as His name, quality and entourage. They consider the transcendental pastimes, name, form and qualities of the Supreme to be products of material nature. Because of their acceptance and rejection of material pleasure and misery, the Māyāvādī philosophers are eternally subjected to material misery.

The actual devotees of the Lord are always in disagreement with the Māyāvādī philosophers. There is no way that impersonalism can possibly represent eternity, bliss and knowledge. Being situated in imperfect knowledge of liberation, the Māyāvādī decries eternity, knowledge and bliss as materialism. Because they reject devotional service, they are unintelligent and unable to understand the effects of devotional service. The word jugglery they use in an attempt to amalgamate knowledge, the knowable and the knower simply reveals them to be unintelligent. The doctrine of by-product is the real purport of the beginning of Vedānta-sūtra. The Lord is empowered with innumerable unlimited energies, and consequently He displays the by-products of these energies in different ways. Everything is under His control. The Supreme Lord is also the supreme controller, and He is manifested in innumerable energies and expansions.

21.31 Chapter Twenty-six

Bhaṭṭācārya is Converted

For the impersonalist and voidist philosophers, the next world is a world of senseless eternity and bliss. The voidist philosophers want to establish that ultimately everything is senseless, and the impersonalists want to establish that in the next world there is simply knowledge devoid of activity. Thus less intelligent salvationists try to carry imperfect knowledge into the sphere of perfect spiritual activity. Because the impersonalist experiences material activity as miserable, he wants to establish spiritual life without activity. He has no understanding of the activities of devotional service. Indeed, spiritual activity in devotional service is unintelligible to the voidist philosophers and impersonalists. The Vaiṣṇava philosophers know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, can never be impersonal or void because He possesses innumerable potencies. Through His innumerable energies, He can present Himself in multiple forms and still remain the Absolute Supreme Personality of Godhead. Thus despite expanding Himself in multiple forms and diffusing His innumerable energies, He can maintain His transcendental position.

Thus Lord Caitanya exposed many defects in the Māyāvādī philosophy, and although Bhaṭṭācārya tried to establish himself by logic and word jugglery, Lord Caitanya was able to maintain Himself from his attacks. The Lord established that Vedic literature is meant for three things: understanding our relationship with the Absolute Supreme Personality of Godhead, acting according to that understanding, and achieving the highest perfection of life, love of Godhead. Anyone who tries to prove that the Vedic literatures aim at anything else is of necessity a victim of his own imagination.

The Lord then quoted some verses from the Purāṇas by which He established that Śaṅkarācārya was deputed to teach by the order of the Supreme Personality of Godhead. He quoted a verse from the Padma Purāṇa (62.31) in which it is stated that the Lord ordered Mahādeva, Lord Śiva, to present some imaginary interpretations of Vedic literatures in order to divert people from the actual purpose of the Vedas. "By doing so you will attempt to make them atheists," the Lord said. "After that, they can produce more population." It is also stated in Padma Purāṇa (25.9) that Lord Śiva explained to his wife, Pārvatī, that in the age of Kali he would come in the form of a brāhmaṇa to preach an imperfect interpretation of the Vedas, known as Māyāvādism, which in actuality is but a second edition of atheistic Buddhist philosophy.

Bhaṭṭācārya was overwhelmed by these explanations of Lord Caitanya. After hearing Māyāvāda philosophy explained by Lord Caitanya, he could not speak. After he remained silent for some time, Lord Caitanya asked him, "My dear Bhaṭṭācārya, don't be confused by this explanation. Please take it from Me that the devotional service of the Supreme Lord is the highest perfectional stage of human understanding. Indeed, it is so attractive that even those who are already liberated become devotees by the inconceivable potency of the Supreme Personality of Godhead." There are many such conversions in Vedic literature. For instance, in Śrīmad-Bhāgavatam (1.7.10) the famous Ātmārāma verse is especially meant for those who are attracted to self-realization and liberated from all material attachments. Such liberated impersonalists become attracted to devotional service by the various activities of Lord Kṛṣṇa. Such are the transcendental qualities of the Supreme Personality of Godhead.

Actually, in pure consciousness the living entity understands himself as the eternal servant of the Supreme Lord. Under the spell of illusion, a person accepts the gross and subtle bodies as his self; such a conception is the basis of the doctrine of transference. Actually the part and parcel of the Supreme is not eternally subjected to gross and subtle bodily life. The gross and subtle coverings do not comprise the living entity's eternal form; they can be changed. In other words, the living entity, who is originally pure spirit, can be conditioned by the gross and subtle bodies and, by freeing himself from these gross and subtle conditionings, again attain his situation as pure spirit. Māyāvādī philosophers take advantage of this doctrine of transference by saying that the living entity is under the wrong impression when he thinks himself to be part and parcel of the Supreme. They maintain that the living entity is the Supreme Himself. This doctrine cannot be tenable.

Bhaṭṭācārya then asked Lord Caitanya to explain the famous Ātmārāma verse, for he desired to hear it from the Lord Himself. Lord Caitanya replied that first of all Bhaṭṭācārya should explain the verse according to his own understanding, and then Lord Caitanya would explain it. Bhaṭṭācārya then began to explain the Ātmārāma śloka, using his methods of logic and grammar. Thus he explained the Ātmārāma śloka in nine different ways. The Lord appreciated his erudite scholarship in explaining the verse and said: "My dear Bhaṭṭācārya, I know that you are a representative of the learned scholar Bṛhaspati and can explain any portion of the śāstras nicely. Yet your explanation is more or less based on academic education only. Aside from this academic scholarly approach, there is another explanation."

Then, at the request of Bhaṭṭācārya, Lord Caitanya explained the Ātmārāma śloka. The words of the verse were analyzed thus: (1) ātmārāmāḥ, (2) ca, (3) munayaḥ, (4) nirgranthāḥ, (5) api, (6) urukrame, (7) kurvanti, (8) ahaitukīm, (9) bhaktim, (10) itthambhūta-guṇaḥ, (11) hariḥ. This verse has already been explained in the Lord's teachings to Sanātana Gosvāmī. Lord Caitanya did not mention the nine different explanations of Bhaṭṭācārya, but He did explain the verse by analyzing these eleven words. In this way, He expounded sixty-one different explanations of the verse. In summary He said that the Supreme Personality of Godhead is full of innumerable potencies; no one can estimate how many transcendental qualities He possesses. His qualities are always inconceivable, and all processes of self-realization inquire into the potencies, energies and qualities of the Supreme Personality of Godhead. However, the devotees of the Lord immediately accept the inconceivable position of the Lord. Lord Caitanya explained that even great liberated souls like the Kumāras and Śukadeva Gosvāmī were also attracted to the transcendental qualities of the Supreme Lord. Bhaṭṭācārya appreciated Lord Caitanya's explanation, and he concluded that Lord Caitanya was none other than Kṛṣṇa Himself. Bhaṭṭācārya then began to deprecate his own position, relating that he had at first considered Lord Caitanya to be an ordinary human being and therefore committed an offense. He then fell down at the lotus feet of Lord Caitanya, deprecating himself, and requested the Lord to show His causeless mercy upon him. Lord Caitanya appreciated the humility of this great scholar and therefore exhibited His own form, first with four hands, and then with six hands (ṣaḍbhuja). Sārvabhauma Bhaṭṭācārya then repeatedly fell down at the Lord's lotus feet and composed various prayers to Him. He was undoubtedly a great scholar, and after receiving the causeless mercy of the Lord, he was empowered to explain the Lord's activities in different ways. Indeed, he was able to express the method of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

It is said that Sārvabhauma Bhaṭṭācārya composed a hundred verses in appreciation of the Lord's activities, and that those verses were so great that they could not even be surpassed by Bṛhaspati, the greatest learned scholar in the heavenly planets. The Lord was very pleased to hear these hundred verses, and He embraced Bhaṭṭācārya. Bhaṭṭācārya became overwhelmed with ecstasy by the Lord's touch, and he practically fell unconscious. He cried, trembled, shivered and perspired, and sometimes he danced and sang and fell at the lotus feet of Lord Caitanya. Bhaṭṭācārya's brother-in-law, Gopīnātha Ācārya, and the devotees of the Lord were surprised to see the Bhaṭṭācārya transformed into a great devotee.

Gopīnātha Ācārya then began to thank the Lord: "It is by Your grace only that Bhaṭṭācārya has been transformed from his stonelike position into such a devotee." Lord Caitanya then replied to Gopīnātha Ācārya that it was due to a devotee's favor that a stonelike man could be transformed into a mild, flowerlike devotee. Actually Gopīnātha Ācārya had sincerely wished that his brother-in-law, Bhaṭṭācārya, would become a devotee of the Lord. He had sincerely desired that the Lord favor Bhaṭṭācārya, and he was glad to see that his desire was fulfilled by Lord Caitanya. In other words, a devotee of the Lord is more merciful than the Lord Himself. When a devotee desires to show his mercy to a person, the Lord acts, and by His grace one becomes a devotee.

Lord Caitanya pacified Bhaṭṭācārya and asked him to go home. Bhaṭṭācārya again began to praise the Lord and said, "You have descended Yourself to deliver all the fallen souls of this material world. Such an undertaking is not very difficult for You, but You have turned a stonehearted man like me into a devotee, and that is very wonderful indeed. Although I was very expert at logical arguments and grammatical explanations of the Vedas, I was as hard as a lump of iron. But Your influence and temperature were so great that You could melt away a piece of iron like me."

Lord Caitanya then returned to His place, and Bhaṭṭācārya sent Gopīnātha Ācārya to Him with various kinds of prasāda from Jagannātha temple. The next day the Lord went to the temple of Jagannātha early in the morning to attend maṅgala ārati. The priests in the temple brought Him a garland from the Deity and also offered Him various kinds of prasāda. The Lord was very much pleased to receive them, and He at once went to the house of Bhaṭṭācārya, taking the prasāda and the flowers to present to him. Although it was early in the morning, Bhaṭṭācārya understood that the Lord had come and was knocking on his door. He at once rose from his bed and began to say, "Kṛṣṇa! Kṛṣṇa!" This was heard by Lord Caitanya. When Bhaṭṭācārya opened the door, he saw the Lord standing there, and he was so pleased to see Him early in the morning that he tried to receive Him with all care. He offered Him a nice seat, and both of them sat there. Lord Caitanya then offered him the prasāda which He had received in the temple of Jagannātha, and Bhaṭṭācārya was very glad to receive this prasāda from the hands of Lord Caitanya Himself. Indeed, without taking his bath and without performing his daily duties or even washing his teeth, he began immediately to eat the prasāda. In this way, he was freed from all material contamination and attachment, and as he began to eat the prasāda, he cited a verse from Padma Purāṇa. In Padma Purāṇa it is stated that when prasāda is brought or received, it must be eaten immediately, even if it has become very dry or old, or even if it is brought from a distant place, or even if one has not completed executing his daily duties. Since it is enjoined in the śāstras that prasāda should immediately be taken, there is no restriction of time and space; the order of the Supreme Personality of Godhead must be followed. There are restrictions one must follow before accepting food from various people, but there are no restrictions on accepting prasāda from all kinds of people. prasāda is always transcendental and can be taken under any condition. Lord Caitanya was very pleased to see that Bhaṭṭācārya, who had always obeyed the rules and regulations strictly, accepted prasāda without following any rules and regulations. Being so pleased, Lord Caitanya embraced Bhaṭṭācārya, and they both began to dance in transcendental ecstasy. In that ecstasy, Lord Caitanya exclaimed: "My mission in Jagannātha Purī is now fulfilled! I have converted a person like Sārvabhauma Bhaṭṭācārya. I shall now be able to attain Vaikuṇṭha without fail."

The missionary goal of a devotee is to convert simply one person into a pure devotee. In this way his admission to the spiritual kingdom is guaranteed. The Lord was so pleased with Bhaṭṭācārya that He began to bless him repeatedly: "Dear Bhaṭṭācārya, now you are a completely pure devotee of Lord Kṛṣṇa, and Kṛṣṇa is now very much pleased with you. From today you are freed from the contamination of this material body and the entanglement of material energy. You are now fit to go back to Godhead, back home." The Lord then cited a verse from Śrīmad-Bhāgavatam (2.7.42)

yeṣāṁ sa eva bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham-iti dhīḥ śva-sṛgāla-bhakṣye

"Whoever takes complete shelter of the lotus feet of the Supreme Lord is favored by the Supreme Lord, who is known to be unlimited. Such a person also receives permission to cross the ocean of nescience. However, one who thinks this material body to be himself cannot receive the causeless mercy of the Supreme Personality of Godhead."

After this incident, Lord Caitanya returned to His place, and Bhaṭṭācārya became a pure and faultless devotee. Since he was formerly a great academic scholar, Bhaṭṭācārya could only have been converted by the causeless mercy of Caitanya Mahāprabhu.

From that day forward Bhaṭṭācārya never explained any Vedic literature without explaining devotional service. Gopīnātha Ācārya, his brother-in-law, was so pleased to see Bhaṭṭācārya's condition that he began to dance in ecstasy and vibrate the transcendental sound Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The next day, after visiting Jagannātha temple early in the morning, Bhaṭṭācārya went to visit Lord Caitanya, and he offered his respects by falling down before the Lord. He then began to explain his past undesirable behavior. When he asked the Lord to speak something of devotional service, the Lord began to explicitly explain the verses of Bṛhan-nāradīya Purāṇa, in which it is stated: harer nāma harer nāma [Cc. Ādi 17.21]. Upon hearing this explanation, Bhaṭṭācārya became more and more ecstatic. Seeing the condition of his brother-in-law, Gopīnātha Ācārya said, "My dear Bhaṭṭācārya, previously I had said that when one is favored by the Supreme Lord, he will understand the techniques of devotional service. Today I am seeing this fulfilled."

Bhaṭṭācārya offered him his due respect and replied, "My dear Gopīnātha Ācārya, it is through your mercy that I have received the mercy of the Supreme Lord." The mercy of the Supreme Personality of Godhead can be obtained by the mercy of a pure devotee. Lord Caitanya's mercy was bestowed upon Bhaṭṭācārya because of Gopīnātha Ācārya's endeavor. "You are a great devotee of the Lord," Bhaṭṭācārya continued, "and I was simply blinded by my academic education. Yes, I have obtained the mercy of the Lord through your agency only." Lord Caitanya Himself was greatly pleased to hear Bhaṭṭācārya say that a man can obtain the mercy of the Lord through the agency of a devotee. He appreciated his words and embraced Bhaṭṭācārya, confirming his statement.

The Lord then requested Bhaṭṭācārya to go to Jagannātha temple again, and Bhaṭṭācārya started out for the temple accompanied by Jagadānanda and Dāmodara, two principal associates of Lord Caitanya. After seeing Jagannātha temple, Bhaṭṭācārya returned home and brought with him much prasāda purchased from the temple. He sent all this prasāda to Lord Caitanya through his brāhmaṇa servant.

He also dispatched two verses written on palm tree leaves and requested Jagadānanda to render him a favor by delivering them. Thus Lord Caitanya was offered the prasāda and the verses on the palm leaves. However, before reaching the Lord, Mukunda Datta, who had also undertaken the delivery of the verses, had copied the verses in his book. When Lord Caitanya read the verses on the palm leaf, he tore them to pieces, for He never liked to be praised by anyone. The verses only survive because they had been copied by Mukunda Datta. These verses praised the Lord, the Supreme Original Personality of Godhead who had descended as Lord Caitanya to preach detachment, transcendental knowledge and devotional service to the people in general. Lord Caitanya was praised as the original Personality of Godhead and was compared with an ocean of mercy. "Let me surrender unto that Lord Caitanya Mahāprabhu," the verses stated. "The Lord, seeing that devotional service was absent, descended Himself in the form of Caitanya Mahāprabhu to preach devotional service. Let us all surrender unto His lotus feet and learn from Him what devotional service actually is." These verses are considered to be most important jewels by the devotees of the Lord in disciplic succession, and by virtue of these famous verses Sārvabhauma Bhaṭṭācārya has become known as the highest of devotees.

Thus Sārvabhauma Bhaṭṭācārya was converted into one of the most important devotees of the Lord, and he had no other interest than to serve the Lord. He thought of Lord Caitanya constantly, and meditation and chanting became the main purpose of his life.

One day Sārvabhauma Bhaṭṭācārya came before the Lord, offered his respects and began to read a verse from Śrīmad-Bhāgavatam (10.14.8). This verse dealt with Lord Brahmā's prayer to the Lord. The verse read:

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

"A person who devotes his mind, body and speech to the service of the Lord, even though in the midst of a miserable life fraught with past misdeeds, is assured of liberation." Bhaṭṭācārya changed the word mukti (liberation) to bhakti (devotional service).

"Why have you changed the original verse?" the Lord asked Bhaṭṭācārya. "The word is mukti, and you have changed it to bhakti." Bhaṭṭācārya then replied that mukti is not as valuable as bhakti and that mukti is actually a sort of punishment for the pure devotee. For this reason he changed the word mukti to bhakti. Bhaṭṭācārya then began to explain his realization of bhakti. "Anyone who does not accept the transcendental Personality of Godhead and His transcendental form cannot know the Absolute Truth," he said.

One who does not understand the transcendental nature of the body of Kṛṣṇa becomes Kṛṣṇa's enemy and defies or fights with Him. The enemies eventually merge into the Lord's Brahman effulgence. Such mukti or liberation into the Brahman effulgence is never desired by the Lord's devotees. There are five kinds of liberation: (1) attaining the planet where the Lord resides, (2) associating with the Lord, (3) attaining a transcendental body like the Lord's, (4) attaining opulence like the Lord, and (5) merging into the existence of the Lord. A devotee has no particular interest in any of these types of liberation. He is satisfied simply by being engaged in the transcendental loving service of the Lord. A devotee is especially adverse to merging into the existence of the Lord and losing his individual identity. Indeed, a devotee considers oneness with the Lord to be hellish. He will, however, accept one of the four other kinds of liberation in consideration for being engaged in the service of the Lord. Out of the two possibilities of merging in transcendence-namely becoming one with the impersonal Brahman effulgence and becoming one with the Personality of Godhead-the latter is more abominable to the devotee. The devotee has no aspiration other than engaging in the transcendental loving service of the Lord.

On hearing this, Lord Caitanya informed Bhaṭṭācārya that there is another purport to the word mukti. The word mukti-pade directly indicates the Personality of Godhead. The Personality of Godhead has innumerable liberated souls engaged in His transcendental loving service, and He is the ultimate resort of liberation. In any case, Kṛṣṇa is the ultimate shelter.

"Despite this reading," Sārvabhauma Bhaṭṭācārya replied, "I prefer bhakti to mukti. Although according to You there are two meanings to the word mukti, still, because this word is equivocal, I prefer bhakti to mukti because when one hears the word mukti, he immediately thinks of becoming one with the Supreme. I therefore even hate to utter the word mukti. However, I am very enthusiastic to speak of bhakti."

Lord Caitanya laughed very loudly at this and embraced Bhaṭṭācārya with great love.

Thus Bhaṭṭācārya, who had taken pleasure in explaining Māyāvādī philosophy, became such a staunch devotee that he even hated to utter the word mukti. This is only possible by the causeless mercy of the Lord Śrī Caitanya. The Lord is like a touchstone, for by His grace He can turn iron into gold. After his conversion, everyone marked a great change in Bhaṭṭācārya, and they concluded that this change was made possible only by the inconceivable power of Lord Caitanya. Thus they took it for granted that Lord Caitanya was none other than Lord Kṛṣṇa Himself.

21.32 Chapter Twenty-seven

Lord Caitanya and Rāmānanda Rāya

The author of Caitanya-caritāmṛta has described Lord Caitanya Mahāprabhu as the ocean of transcendental knowledge and Śrī Rāmānanda Rāya as the cloud which is produced from that ocean. Rāmānanda Rāya was a greatly advanced scholar in devotional service, and by the grace of Lord Caitanya he gathered all transcendental conclusions just as a cloud gathers water from the ocean. As clouds appear from the ocean, distribute water all over the world, and return to the ocean, so by the grace of Lord Caitanya, Rāmānanda Rāya attained his higher knowledge of devotional service and again, after retiring from service, resolved to see Lord Caitanya in Purī.

When Lord Caitanya visited the southern part of India, He first went to the great temple known as Jiyara-nṛsiṁha-kṣetra. This temple is situated in a place known as Siṁhācalam, five miles from the Viśākhāpattana railway station. The temple is situated on the top of a hill. There are many temples in that area, but Jiyara-nṛsiṁha-kṣetra temple is the largest of all. This temple is filled with beautiful sculpture, of interest to many students, and due to its popularity it is a very rich temple. An inscription in the temple states that the King of Vijayanagara formerly decorated this temple with gold and even smeared the body of the Deity with gold. To facilitate attendance, there are free apartments for visitors at the temple. The temple is managed by priests of the Rāmānujācārya sect.

When Lord Caitanya visited this temple, He praised the Deity and quoted a verse from Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (7.9.1):

ugro 'py anugra evāyaṁ
sva-bhaktānāṁ nṛkeśarī
keśarīva svapotānām
anyeṣām ugra-vikramaḥ

"Although Lord Nṛsiṁha is very severe to demons and nondevotees, He is very kind to His submissive devotees like Prahlāda." Lord Nṛsiṁha appeared as a half-man, half-lion incarnation of Kṛṣṇa when Prahlāda, a boy devotee of the Lord, was harassed by his demoniac father Hiraṇyakaśipu. Just as a lion is very ferocious to other animals but very kind and submissive to his cubs, so Lord Nṛsiṁha appeared ferocious to Hiraṇyakaśipu and very kind to His devotee Prahlāda.

After visiting the temple of Jiyara-nṛsiṁha, the Lord proceeded further south into India and ultimately reached the bank of the Godāvarī. While on the bank of this river, the Lord remembered the Yamunā River in Vṛndāvana, and He considered the trees on the bank to be the forest of Vṛndāvana. Thus He was in ecstasy there. After taking a bath on the banks of the Godāvarī, the Lord sat near the bank and began chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. While sitting and chanting, the Lord saw that the governor of the province, Śrī Rāmānanda Rāya, had reached the banks of the river accompanied by his associates, which included many brāhmaṇas. Previously the Lord had been asked by Sārvabhauma Bhaṭṭācārya to visit the great devotee Rāmānanda Rāya at Kabur. The Lord could understand that the man approaching the river bank was Rāmānanda Rāya, and He desired to see him immediately. However, because He was in the renounced order of life, He restrained Himself from going to see a political personage. Being a great devotee, Rāmānanda Rāya was attracted by the features of Lord Caitanya, who appeared as a sannyāsī, and he himself came to see the Lord. Upon reaching Caitanya Mahāprabhu, Rāmānanda Rāya prostrated himself and offered his obeisances and respects. Lord Caitanya received him by vibrating Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma Hare Hare.

When Rāmānanda Rāya presented his credentials, Lord Caitanya embraced him, and both of them were overwhelmed with ecstasy. The brāhmaṇas who accompanied Rāmānanda Rāya were surprised to see them embracing in transcendental ecstasy. The brāhmaṇas were all stalwart followers of the rituals, and they could not understand the meaning of such devotional symptoms. Indeed, they were rather surprised to see such a great sannyāsī touch a śūdra, and they were also surprised to see Rāmānanda Rāya, who was a great governor and practically king of that province, crying simply by touching a sannyāsī. Lord Caitanya understood the brāhmaṇas' thoughts, and, considering the unfavorable situation, He pacified Himself.

After this, Lord Caitanya and Rāmānanda Rāya sat down together. "Sārvabhauma Bhaṭṭācārya has spoken very highly of you," Lord Caitanya informed him. "So I have come to see you."

"Sārvabhauma Bhaṭṭācārya considers me to be one of his devotees," Rāmānanda Rāya replied. "Therefore he has kindly recommended that You see me."

Rāmānanda Rāya very much appreciated the Lord's touching a man of wealth. A king, governor or any politician is always absorbed in thoughts of political affairs and pounds-shilling-pence; therefore such persons are avoided by sannyāsīs. Lord Caitanya, however, knew Rāmānanda Rāya to be a great devotee, and therefore He did not hesitate to touch and embrace him. Rāmānanda Rāya was surprised by Lord Caitanya's behavior, and he cited a verse from Śrīmad-Bhāgavatam (10.8.4): "The great personalities and sages appear in the homes of worldly men just to show them mercy."

Lord Caitanya's special treatment of Rāmānanda Rāya indicated that although Rāmānanda Rāya was born in a nonbrahminical family, he was far, far advanced in spiritual knowledge and activity. Therefore he was more respectable than one who simply happens to be born in a brahminical family. Although Rāmānanda, out of his meek and gentle behavior, considered himself to be born in a lower śūdra family, Lord Caitanya nonetheless considered him to be situated in the highest transcendental stage of devotion. Devotees never advertise themselves as great, but the Lord is very anxious to advertise the glory of His devotees. After meeting for the first time that morning on the banks of the Godāvarī, Rāmānanda Rāya and Lord Caitanya separated with the understanding that Rāmānanda Rāya would come in the evening to see the Lord.

That evening, after the Lord had taken His bath and seated Himself, Rāmānanda Rāya came to see Him with a servant. He offered his respects and sat down before the Lord. Before Rāmānanda Rāya could even ask the Lord a question about the advancement of spiritual knowledge, the Lord Himself said, ”Please quote some verses from scripture about the ultimate goal of human life.”

Śrī Rāmānanda Rāya at once replied: ”A person who is sincere in his occupational duty will gradually develop a sense of God consciousness.” He also quoted a verse from Viṣṇu Purāṇa (3.8.9) which states that the Supreme Lord is worshiped by one's occupational duty and that there is no alternative for satisfying Him. The purport is that human life is meant for understanding one's relationship with the Supreme Lord, and by acting in that way any human being can dovetail himself in the service of the Lord by discharging his prescribed duties. For this purpose human society is divided into four classes: the intellectuals (brāhmaṇas), the administrators (kṣatriyas), the merchants (vaiśyas), and the laborers (śūdras). For each class there are prescribed rules and regulations as well as occupational functions. The prescribed duties and qualities of the four classes are described in Bhagavad-gītā (18.41-44). A society which is civilized and organized should follow the prescribed rules and regulations for the particular classes. At the same time, for spiritual advancement, the four stages of āśrama must also be followed: namely, student life (brahmacarya), householder (gṛhastha), retired (vānaprastha) and the renounced life (sannyāsa).

Rāmānanda Rāya stated that those who strictly follow the rules and regulations of these eight social divisions can actually satisfy the Supreme Lord, and one who does not follow them certainly spoils his human form of life and glides toward hell. One can peacefully execute the goal of human life simply by following the rules and regulations which apply to one's self. The character of a particular person develops by following the regulative principles in accordance with one's birth, association and education. The divisions of society are so designed that many people of different character can be regulated under them for the peaceful administration of society and for spiritual advancement as well. The social classes can be further characterized as follows: (1) He whose aim is to understand the Supreme Lord, the Personality of Godhead, and devote himself to the learning of the Vedas and similar literatures is called a brāhmaṇa. (2) He who has taken to displaying force and entering government administration is called a kṣatriya. (3) He who is engaged in agriculture, herding cows and carrying out a trade or business is called a vaiśya. (4) He who has no special knowledge but is satisfied by serving the other three classes is called a śūdra. If one faithfully discharges his prescribed duties, he is sure to advance toward perfection. Thus regulated life is the source of perfection for everyone. When regulated life culminates in devotional service to the Lord, one attains his perfection. Otherwise such regulations are simply a useless waste of time.

After hearing Rāmānanda Rāya expound upon the proper execution of a regulated life, Lord Caitanya said that such regulations are simply external. Indirectly He asked Rāmānanda to expound on something superior to such an external exhibition. Formal execution of rituals and religion is useless unless it culminates in the perfection of devotional service. Lord Viṣṇu is not satisfied simply by a ritualistic adherence to Vedic instructions; He is actually pleased when one attains the stage of devotional service.

According to the verse cited by Rāmānanda Rāya, one can rise to the point of devotional service by ritualistic performance. In Bhagavad-gītā, Śrī Kṛṣṇa, who appeared to deliver all classes of people, states that a human being can attain the highest perfectional stage of life by worshiping the Supreme Lord, from whom everything has emanated, through his occupational duty.

sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
svakarma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu
yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

”By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done. By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.” (Bg. 18.45-46) This perfectional process is followed by great devotees like Bodhāyana, Ṭaṅka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. All these great personalities have followed this particular path of perfection. The Vedic injunctions also aim in this direction. Rāmānanda Rāya wanted to present these facts before the Lord, but apparently discharge of ritualistic duties wasn't sufficient, for Lord Caitanya said that it was external. Lord Caitanya was pointing out that if a man has a material conception of life, he cannot attain the highest perfection even if he follows all the ritualistic regulations.

21.33 Chapter Twenty-eight

Relationship with the Supreme

Lord Caitanya rejected the statement cited by Rāmānanda Rāya from Viṣṇu Purāṇa because the Lord wished to reject a class of philosophers known as karma-mīmāṁsa. Karma-mīmāṁsa followers accept God to be subject to one's work. Their conclusion is that if one works nicely, God is bound to give good results. Thus one can understand from the statement of Viṣṇu Purāṇa that Viṣṇu, the Supreme Lord, has no independence but is bound to award a certain kind of result to the worker. Such a dependent goal becomes subjected to the worshiper, who accepts the Supreme Lord to be both impersonal and personal, as he may wish. Actually this philosophy stresses the impersonal feature of the Supreme Absolute Truth. Because Lord Caitanya did not like such impersonalism, He rejected it.

”Tell Me if you know something beyond this conception of the Supreme Absolute Truth,” Lord Caitanya finally said.

Rāmānanda Rāya understood the purpose of Lord Caitanya, and, stating that it is better to give up the results of fruitive activities, he quoted a verse from Bhagavad-gītā:

yat karoṣi yad aśnāsi

yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” (Bg. 9.27) There is also a similar passage in Śrīmad-Bhāgavatam (11.2.36) which states that one should submit everything-his fruitive activities, body, speech, mind, senses, intelligence, soul and modes of nature-to the Supreme Personality of Godhead, Nārāyaṇa.

Lord Caitanya, however, also rejected this second statement, saying, ”If you know of something higher, state it.”

Offering everything to the Supreme Personality of Godhead, as enjoined by Bhagavad-gītā and Śrīmad-Bhāgavatam, is better than impersonally making the Supreme Lord subject to our work, but it is still short of surrendering activities to the Supreme Lord. A worker's identification with material existence cannot be changed without proper guidance. Such fruitive activity will continue one's material existence. A worker is simply instructed here to offer the results of his work to the Supreme Lord, but there is no information given to enable one to get out of the material entanglement. Therefore Lord Caitanya rejected his proposal.

After having his suggestions rejected twice, Rāmānanda proposed that one should forsake his occupational activities altogether and by detachment rise to the transcendental plane. In other words, he recommended complete renunciation of worldly life, and to support this view he cited evidence from Śrīmad-Bhāgavatam (11.11.32) wherein the Lord says: ”In the scriptures I have described the ritualistic principles and the way one can become situated in devotional service. That is the highest perfection of religion.” Rāmānanda also quoted Lord Kṛṣṇa's injunction in Bhagavad-gītā:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” (Bg. 18.66)

Lord Caitanya also rejected this third proposal, for He wanted to demonstrate that renunciation in itself is not sufficient. There must be positive engagement. Without positive engagement, the highest perfectional stage cannot be attained. Generally there are two kinds of philosophers in the renounced order of life. The goal of one is nirvāṇa, and the goal of the other is the impersonal Brahman effulgence. Such philosophers cannot imagine that they can reach beyond nirvāṇa and the Brahman effulgence to the Vaikuṇṭha planets of the spiritual sky. Because in simple renunciation there is no conception of spiritual planets and spiritual activities, Lord Caitanya rejected this third proposal.

Rāmānanda Rāya then cited more evidence from Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments, nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54) Rāmānanda Rāya first suggested devotional service rendered with renunciation of fruitive activities, but here he suggests that devotional service with full knowledge and spiritual realization added is superior.

Lord Caitanya, however, rejected this proposal also because simply by renouncing material results in Brahman realization one does not realize the spiritual world and spiritual activities. Although there is no material contamination when one attains the stage of Brahman realization, that stage is not perfect because there is no positive engagement in spiritual activity. Because it is still on the mental plane, it is external. The pure living entity is not liberated unless he is completely engaged in spiritual activity. As long as one is absorbed in impersonal thoughts or in thoughts of the void, his entrance into an eternal blissful life of knowledge is not completed. When spiritual knowledge is not complete, one will be hindered in his attempt to cleanse the mind of all material variegatedness. Thus impersonalists are frustrated in their attempts to make the mind void by artificial meditation. It is very difficult to void the mind of all material conceptions. As stated in Bhagavad-gītā:

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

” For those whose minds are attracted to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.” (Bg. 12.5) The liberation which is obtained by such impersonal meditation is not complete; therefore Lord Caitanya rejected it.

After his fourth proposal was rejected, Rāmānanda Rāya said that devotional service rendered without any attempt at cultivation of knowledge or mental speculation is the highest stage of perfection. To support this view, he gave evidence from Śrīmad-Bhāgavatam (10.14.3) wherein Lord Brahmā tells the Supreme Personality of Godhead:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

”My dear Lord, one should give up monistic speculation and the cultivation of knowledge altogether. He should begin his spiritual life in devotional service by receiving information of the Lord's activities from a realized devotee of the Lord. If one cultivates his spiritual life by following these principles and keeping himself on the honest path in life, then although Your Lordship is never conquered, You become conquered by such a process."

When Rāmānanda Rāya presented this proposal, Lord Caitanya at once said, "Yes, this is right." In this age there is no possibility of acquiring spiritual knowledge by renunciation, by mixed devotional service, by fruitive activity in mixed devotional service, or by the culture of knowledge. Because most people are fallen and because there is no time to elevate them by a gradual process, the best course, according to Lord Caitanya, is to let them remain in whatever condition they are in but to engage them in hearing of the activities of the Supreme Lord as those activities are explained in Bhagavad-gītā and Śrīmad-Bhāgavatam. The transcendental messages of the scriptures should be received from the lips of realized souls. In this way a person may continue to live in whatever condition he is in and still make progress in spiritual advancement. Thus one can surely advance and fully realize the Supreme Personality of Godhead.

Although Lord Caitanya accepted these principles, He still requested Rāmānanda Rāya to further explain advanced devotional service. Thus Lord Caitanya gave Rāmānanda Rāya a chance to discuss gradual advancement from the principles of varṇāśrama-dharma (the four castes and four orders of spiritual life). Lord Caitanya rejected the varṇāśrama-dharma and the offering of fruitive activity because in the field of executing pure devotional service, there is very little use for such principles. Without self-realization, the artificial methods of devotional service cannot be accepted as pure devotional service. Self-realized pure devotional service is completely different from all other kinds of transcendental activity. The highest stage of transcendental activity is always free from all material desires, fruitive efforts and speculative attempts at knowledge. The highest stage concentrates on the simple, favorable execution of pure devotional service.

Rāmānanda Rāya could understand the motive of Lord Caitanya; therefore he stated that attainment of pure love of Godhead is the highest perfectional stage. There is a very nice verse in Padyāvalī which is said to be composed by Rāmānanda Rāya himself. The purport of the verse is: "As long as there is hunger in the belly and one feels like eating and drinking, one can become happy by taking anything eatable. Similarly, there may be much paraphernalia for worshiping the Supreme Lord, but when that is mixed with pure love of Godhead, it becomes an actual source of transcendental happiness." Rāmānanda Rāya also composed another verse which stated that even after millions and millions of births one cannot achieve a sense of devotional service, but if, somehow or other, one desires to attain devotional service, the association of a pure devotee will render it possible. Thus one should have a strong desire to engage in devotional service. In these two verses, Rāmānanda Rāya has described the regulative principles and developed love of Godhead. Lord Caitanya wanted to bring him to the stage of developed love of Godhead, and He wanted him to speak from that platform. Thus the discussion between Rāmānanda Rāya and Lord Caitanya proceeds on the basis of love of Godhead.

If love of Godhead is elevated to the personal platform, it is called prema-bhakti. In the beginning of prema-bhakti, a particular relationship between the Supreme Lord and the devotee is not established, but when prema-bhakti develops, a relationship with the Supreme Lord is manifested in different transcendental flavors. The first stage is that of servitude, wherein the Supreme Lord is accepted as the master and the devotee as the eternal servitor. When Lord Caitanya accepted this process, Rāmānanda Rāya described the relationship between the servitor and the master. As described in Śrīmad-Bhāgavatam (9.5.16), Durvāsā Muni, a great mystic yogī who considered himself very elevated, envied Mahārāja Ambarīṣa, who was known as the greatest devotee of the time. In an attempt to harass Mahārāja Ambarīṣa, Durvāsā Muni met with a great catastrophe and was defeated by the sudarśana-cakra of the Lord. Durvāsā Muni admitted his fault and said, "For pure devotees who are always engaged in the transcendental loving service of the Lord, nothing is considered impossible, for they are engaged in the service of the Supreme Lord, whose very name is sufficient for liberation."

In Stotra-ratna (46), Yāmunācārya writes: "My Lord, those who keep themselves independent of Your service are helpless. They work on their own account, and they receive no support from superior authority. Therefore I long for the time when I shall engage fully in Your transcendental loving service without any desire for material satisfaction and without being confined to the mental plane. Only when I engage in such unalloyed devotional service will I enjoy actual spiritual life."

Upon hearing this statement, the Lord requested Rāmānanda Rāya to go even further.

21.34 Chapter Twenty-nine

Pure Love for Kṛṣṇa

Encouraged by Lord Caitanya to proceed further, Rāmānanda Rāya said that the fraternal relationship with Lord Kṛṣṇa is on an even higher transcendental plane. In this way Rāmānanda Rāya points out that when the relationship with Kṛṣṇa increases in affection, the mood of fear and the consciousness of the superiority of the Supreme Lord diminish. At this point, the mood of faith increases, and this faith is called friendship. In the fraternal relationship, there is a sense of equality between Kṛṣṇa and His friends.

In this regard, Rāmānanda Rāya quoted a verse from Śrīmad-Bhāgavatam (10.12.11) in which Śukadeva Gosvāmī describes Lord Kṛṣṇa's lunch with His friends in the forest. Lord Kṛṣṇa and His friends went to the forest to play with the cows, and it is said that the boys who accompanied Kṛṣṇa enjoyed transcendental friendship with the Supreme Personality of Godhead. The Supreme Lord is considered to be the impersonal Brahman by great sages, the Supreme Personality of Godhead by the devotees, and an ordinary human being by common men.

Lord Caitanya appreciated this statement very much, yet He said, "You can go even further." Being so requested, Rāmānanda Rāya then stated that the paternal relationship with Kṛṣṇa is a still higher transcendental position. When the affection of the fraternal relationship increases, it develops into the paternal relationship that is found between father and son. Regarding this, Rāmānanda Rāya quoted a verse from Śrīmad-Bhāgavatam (10.8.46) wherein Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī about the magnitude of righteous activity performed by Yaśodā, the mother of Kṛṣṇa, enabling her to be called "mother" and her breasts be sucked by the Supreme Personality of Godhead. He also quoted another verse from Śrīmad-Bhāgavatam (10.9.20) in which it is stated that Yaśodā received such incomparable mercy from the Supreme Personality of Godhead that it cannot even be compared to the mercy received by Brahmā, the first created living being, or by Lord Śiva, or even by the goddess of fortune, Lakṣmī, who is always situated on the chest of Lord Viṣṇu.

Lord Caitanya then asked Rāmānanda Rāya to proceed further in order to come to the point of conjugal love. Understanding the mind of Lord Caitanya, Rāmānanda Rāya immediately answered that it was indeed conjugal love with Kṛṣṇa that constituted the highest relationship. In other words, intimate relationships with Kṛṣṇa develop from an ordinary conception of the Supreme Personality of Godhead, to the conception of master and servant, and, when this becomes confidential, it develops into a friendly relationship, and when this relationship further develops, it becomes paternal, and when this develops to the highest point of love and affection, it is known as conjugal love with the Supreme Lord. Rāmānanda Rāya quoted another verse from Śrīmad-Bhāgavatam (10.47.60) stating that the transcendental mode of ecstasy exhibited during the rāsa dance between the gopīs and Kṛṣṇa was never relished even by the goddess of fortune, who is always situated on the chest of the Lord in the spiritual kingdom. And what to speak of the experience of ordinary women?

Rāmānanda Rāya then explained the gradual process by which pure love for Kṛṣṇa is developed. He pointed out that the living entity is related to the Supreme Personality of Godhead in one of the relationships just suitable for him. Actually, relationships with the Supreme Lord begin with the master and servant relationship and further develop into friendship, paternal love and conjugal love. One who attains his particular relationship with the Supreme Personality of Godhead should be known to be in the best relationship for him, but when these transcendental relationships are studied, it can be seen that the neutral stage of realization (brahma-bhūta [SB 4.30.20]) is the first. When one accepts the Lord as master and himself as servant, the relationship develops, and it develops further when one becomes a friend of the Supreme Lord, and yet still further when one becomes a father. Thus the relationship advances from friendship to paternal love and finally to conjugal love, which is the supreme relationship with the Lord.

Self-realization in the relation as servitor is certainly transcendental, and when a sense of fraternity is added, the relationship develops. As affection increases, this relationship develops into paternity and conjugal love. Rāmānanda Rāya quoted a verse from Bhakti-rasāmṛta-sindhu (2.5.38) stating that spiritual affection for the Supreme Lord is transcendental in all cases, but the individual devotee has a specific aptitude for a particular relationship, and that relationship is more relishable for him than the others.

Such transcendental relationships with the Supreme Lord cannot be manufactured by the mental concoctions of pseudo-devotees. In Bhakti-rasāmṛta-sindhu (1.2.101) Rūpa Gosvāmī has stated that devotional service that makes no reference to Vedic scriptures or Vedic literatures and that does not follow the principles set forth therein can never be approved. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja has also remarked that professional spiritual masters, professional Bhāgavatam reciters, professional kīrtana performers and those engaged in self-concocted devotional service cannot be accepted. In India there are various professional communities known as Aula, Vāula, Kartābhajā, Neḍā Daraveśa, Snāi, Atibāḍi, Cūḍādhārī, and Gaurāṅganāgarī. A member of the Ventor Gosvāmī Society, or the caste called gosvāmī, cannot be accepted as a descendant of the six original Gosvāmīs. Nor can so-called devotees who manufacture songs about Lord Caitanya, nor those who are professional priests or paid reciters, be accepted. One who does not follow the principles of pañcarātra, or one who is an impersonalist or addicted to sex life, cannot be compared with those who have dedicated their lives to the service of Kṛṣṇa. A pure devotee who is always engaged in Kṛṣṇa consciousness can sacrifice everything for the service of the Lord. One who has dedicated his life to the service of Lord Caitanya, Kṛṣṇa and the spiritual master, or a person who is following the principles of householder life, as well as one following the principles of the renounced life in the order of Caitanya Mahāprabhu, is a devotee and cannot be compared to professional men.

When one is freed from all material contaminations, any one of the relationships with Kṛṣṇa is transcendentally relishable. Unfortunately, those who are inexperienced in the transcendental science cannot appreciate the different relationships with the Supreme Lord. They think that ali such relationships arise from māyā. Caitanya-caritāmṛta states that earth, water, fire, air and ether (the five gross elements) are developed from subtle forms to grosser forms. For example, sound is found in ether, but in air there is sound and touch. When fire is added, there is sound, touch and form as well. When water is added, there is sound, touch, form and taste, and when earth is added, there is sound, touch, form, taste and smell. Just as various characteristics develop in the progression from ether down to earth, so the five characteristics of devotion develop and are all found in the relationship of conjugal love. Thus the relationship with Kṛṣṇa in conjugal love is accepted as the highest perfectional stage of love of God.

As stated in Śrīmad-Bhāgavatam (10.82.44): ”Devotional service to the Supreme Personality of Godhead is the life of every living entity.” Indeed, the Lord informed the damsels of Vraja that their love for Him was the only cause of their achieving His association. It is said that Lord Kṛṣṇa, in relation with His devotees, accepts all kinds of devotional service according to the aptitude of the devotee. In this way, Kṛṣṇa reciprocates to a devotee’s needs. If one wants a relationship with Kṛṣṇa as master and servant, Kṛṣṇa plays the part of the perfect master. For one who wants Kṛṣṇa as a son in the parental relationship, Kṛṣṇa plays the part of a perfect son. Similarly, if a devotee wants to worship Kṛṣṇa in conjugal love, Kṛṣṇa plays the part of a husband or paramour perfectly. However, Kṛṣṇa Himself has admitted that His loving relationship with the damsels of Vraja in conjugal love is the highest perfectional stage. In Śrīmad-Bhāgavatam (10.32.22) Kṛṣṇa told the gopīs:

na pāraye ’haṁ niravadya-samyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

”Your relationship with Me is completely transcendental, and it is not possible for Me to offer anything in exchange for your love, even after many births. You have been able to give up all attachment for material enjoyment, and you have searched after Me. Since I am unable to repay your love, you have to be pleased with your own activities.”

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja has remarked that there is a class of common men who claim that anyone and everyone can worship the Supreme Lord according to his own invented mode of worship and still attain the Supreme Personality of Godhead. They claim that one can approach the Supreme Lord either through fruitive activities, speculative knowledge, meditation or austerity and that any one of the methods will succeed. They claim that one can accept many different paths and still reach the same place, and they maintain that the Supreme Absolute Truth may be worshiped either as the Goddess Kālī, or Goddess Durgā, or Lord Śiva, Gaṇeśa, Rāma, Hari, or Brahmā. In short, they maintain that it does not matter how the Absolute Truth is addressed, for ali names are one and the same. They give the example of a man with many names; if he is called by any of those names, he will answer.

Such views may be very pleasing to an ordinary person, but they are full of misconceptions. One who worships the demigods, motivated by material lust, cannot attain the Supreme Personality of Godhead. If one worships the demigods, the external energy of the Lord can award some results, but this is not to say that one can attain the Supreme Lord by such worship. Indeed, their worship is discouraged in Bhagavad-gītā:

antavat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

”Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.” (Bg. 7.23) Thus the Supreme Lord awards the benediction of His association only to those who worship Him, and not to those who worship the demigods. It is not a fact that everyone and anyone can reach the Supreme Personality of Godhead by worshiping material demigods. It is therefore surprising that a man can imagine that he will become perfect by worshiping the demigods. The results of devotional service rendered in full Kṛṣṇa consciousness cannot be compared to the results of demigod worship, fruitive activity or mental speculation. By the results of fruitive activities, one can either go to the heavenly planets or the hellish ones.

21.35 Chapter Thirty

The Transcendental Pastimes of Rādhā and Kṛṣṇa

The difference between executing ordinary religious activities and devotional service is very great. By executing religious rituals one can achieve economic development, sense gratification or liberation (merging into the existence of the Supreme), but the results of transcendental devotional service are completely different from such temporary benefits. Devotional service of the Lord is ever green, and it is increasingly transcendentally pleasing. Thus there is a gulf of difference between the results derived from devotional service and those derived from religious rituals. The great spiritual energy known as jaḍādhiṣṭhātrī, or mahāmāyā, the superintendent of the material world, and the material departmental directors, the demigods, as well as the products of the external energy of the Supreme Lord, are but perverted reflections of the opulence of the Supreme Lord. The demigods are actually order carriers of the Supreme Lord, and they help manage the material creation. In Brahma-saṁhitā it is stated that the workings of the supremely powerful superintendent, Durgā, are but shadowy indications of the workings of the Supreme Lord. The sun works just like the eye of the Supreme Lord, and Brahmā works just as the reflected light of the Supreme Lord. Thus all the demigods as well as the external energy herself, Durgādevī, and all the different departmental directors are but servants of the Supreme Lord in the material world.

In the spiritual world, there is another energy, the superior spiritual energy, or internal energy, which acts under the direction of yogamāyā. Yogamāyā is the internal potency of the Supreme Lord; she also works under the Lord’s direction, but she works in the spiritual world. When the living entity puts himself under the direction of yogamāyā instead of mahāmāyā, he gradually becomes a devotee of Kṛṣṇa. Yet those who are after material opulence and material happiness place themselves under the care of the material energy, mahāmāyā, or under the care of material demigods like Lord Śiva and others. In Śrīmad-Bhāgavatam it is found that when the gopīs of Vṛndāvana desired Kṛṣṇa as their husband, they prayed to the spiritual energy, yogamāyā, for the fulfillment of their desire. In the Sapta-śatī it is found that King Suratha and a merchant named Samādhi worshiped mahāmāyā for material opulence. Thus one should not mistakenly equalize yogamāyā an d mahāmāyā.

Because the Lord is on the absolute platform, there is no difference between the holy name of the Lord and the Supreme Lord Himself. There are different names for the Supreme Lord, and these names have different purposes and meanings. For instance, He is known as Paramātmā, the Supersoul, Brahman the Supreme Absolute, Sṛṣṭikartā the creator, Nārāyaṇa the transcendental Lord, Rukmiṇīramaṇa the husband of Rukmiṇī, Gopīnātha the enjoyer of the gopīs, and Kṛṣṇa. In this way the Lord has different names, and these names indicate different functions. The aspect of the Supreme Lord as the creator is different from the aspect of the Lord as Nārāyaṇa. Some of the names of the Lord as the creator are conceived by materialistic men. One cannot fully realize the essence of the Supreme Personality of Godhead by understanding the name of the creator because this material creation is a function of the external energy of the Supreme Lord. Thus the conception of God as the creator includes only the external feature. Similarly, when we call the Supreme Lord Brahman, we cannot have any understanding of the six opulences of the Supreme Lord. In Brahman realization, the six opulences are not realized in full; therefore Brahman realization is not complete understanding of the Supreme Lord. Neither is Paramātmā realization, realization of the Supersoul, full realization of the Supreme Personality of Godhead, for the all-pervading nature of the Supreme Lord is but a partial representation of His opulence.

Even the transcendental relationship experienced by a devotee of Nārāyaṇa in Vaikuṇṭha is incomplete in that it is not realization of a relationship with Kṛṣṇa in Goloka Vṛndāvana. The devotees of Kṛṣṇa do not relish devotional service to Nārāyaṇa because devotional service to Kṛṣṇa is so attractive that Kṛṣṇa’s devotees do not desire to worship any other form. Thus the gopīs of Vṛndāvana do not like to see Kṛṣṇa as the husband of Rukmiṇī, nor do they address Him as Rukmiṇīramaṇa. In Vṛndāvana Kṛṣṇa is addressed as Rādhākrṣṇa, or Kṛṣṇa, the property of Rādhārāṇī. Although the husband of Rukmiṇī and Rādhā’s Kṛṣṇa are on the same level in the ordinary sense, still, in the spiritual world, the names indicate different understandings of various aspects of Kṛṣṇa’s transcendental personality. If one equalizes Rukmiṇīramaṇa, Rādhāramaṇa, Nārāyaṇa or any other name of the Supreme Lord, he commits the fault of overlapping tastes, which is technically called rasābhāsa. Those who are expert devotees do not accept such amalgamations which are against the conclusions of pure devotional service.

Although Śrī Kṛṣṇa, the Supreme Personality of Godhead, embodies all superexcellence and beauty, when He is amongst the damsels of Vraja, He is known as Gopījanavallabha. The devotees cannot relish the beauty of the Supreme Lord more than the damsels of Vraja. In Śrīmad-Bhāgavatam (10.33.7) it is confirmed that although Kṛṣṇa, the son of Devakī, is the last word in superexcellence and beauty, when He is amongst the gopīs it appears that He is a sublime jewel set amongst divine golden craftsmanship. Although Lord Caitanya accepted this as the highest realization of the Supreme Lord as conjugal lover, He nonetheless requested Rāmānanda Rāya to proceed further.

Upon hearing this request, Rāmānanda Rāya remarked that this was the first time that he had been asked to go further than the gopīs in an attempt to understand Kṛṣṇa. There is certainly transcendental intimacy between the damsels of Vraja and Kṛṣṇa, Rāmānanda pointed out, but out of all the relationships, the relationship between Rādhārāṇī and Kṛṣṇa in conjugal love is the most perfect. No common man can understand the ecstasy of transcendental love between Rādhārāṇī and Kṛṣṇa, nor can he understand the transcendental flavor of the transcendental love between Kṛṣṇa and the gopīs. Yet if one tries to follow in the footsteps of the gopīs, he may become situated in the highest stage of transcendental love. Thus one who wants to be elevated to the transcendental stage of perfection should follow in the footsteps of the damsels of Vraja as an assistant maidservant of the gopīs.

Lord Caitanya exhibited the mode of Śrīmatī Rādhārāṇī when She was contacted from Dvārakā by Śrī Kṛṣṇa. Such transcendental love is not possible for any common man; therefore one should not imitate the highest perfectional stage exhibited by Caitanya Mahāprabhu. If, however, one desires to be in that association, he may follow in the footsteps of the gopīs. In the Padma Purāṇa it is stated that just as Rādhārāṇī is dear to Kṛṣṇa, similarly the kuṇḍa known as Rādhākuṇḍa is also very dear to Him. Rādhārāṇī is the only gopī who is dearer to Kṛṣṇa than all the other gopīs. In Śrīmad-Bhāgavatam (10.30.28) it is also stated that Rādhārāṇī and the gopīs render the highest perfectional loving service to the Lord and that the Lord is so pleased with them that He does not wish to leave the company of Śrīmatī Rādhārāṇī.

When Lord Caitanya heard Rāmānanda Rāya speak of the loving affairs between Kṛṣṇa and Rādhārāṇī, He said, "Please go further. Go on and on." The Lord also said that He was enjoying with great relish the descriptions of the loving affairs between Kṛṣṇa and the gopīs. "It is as if a river of nectar is flowing from your lips," He said. Rāmānanda Rāya continued to point out that when Kṛṣṇa danced amongst the gopīs He thought, "I am not giving any special attention to Rādhārāṇī." Because amongst the other gopīs Rādhārāṇī was not so much an object of special love, Kṛṣṇa stole Her away from the area of the rāsa dance and showed Her special favor. After explaining this to Lord Caitanya, Rāmānanda Rāya said, "Now let us relish the transcendental loving affairs between Kṛṣṇa and Rādhā. These have no comparison in this material world."

Rāmānanda Rāya thus continued his descriptions. During one performance of the rāsa dance, Rādhārāṇī suddenly left the area, as if She were angry that no special attention was being shown Her. Kṛṣṇa was desirous of seeing Rādhārāṇī in order to fulfill the purpose of the rāsa dance, but not seeing Rādhārāṇī there, He became very sorrowful and went to search Her out. In Gīta-govinda there is a verse which states that the enemy of Kaṁsa, Kṛṣṇa, also wanted to be entangled in love affairs with women and thus simply took Rādhārāṇī away and left the company of the other damsels of Vraja. Kṛṣṇa was very much afflicted by Rādhārāṇī's absence and, being thus mentally distressed, began to search Her out along the banks of the Yamunā. Failing to find Her, He entered the bushes of Vṛndāvana and began to lament. Rāmānanda Rāya pointed out that when one discusses the purport of these two special verses of Gīta-govinda (3.1-2), he can relish the highest nectar of Kṛṣṇa's and Rādhā's loving affairs. Although there were many gopīs to dance with Kṛṣṇa, Kṛṣṇa especially wanted to dance with Rādhārāṇī. In the rāsa dance Kṛṣṇa expanded Himself and placed Himself between every two gopīs, but He was especially present with Rādhārāṇī. However, Rādhārāṇī was not pleased with Kṛṣṇa's behavior. As described in Ujjvala-nīlamaṇi: "The path of loving affairs is just like the movement of a snake. Amongst young lovers, there are two kinds of mentality-causeless and causal." Thus when Rādhārāṇī left the area of the rāsa dance out of anger at not receiving special treatment, Kṛṣṇa became very sorrowful to see Her absent. The perfection of the rāsa dance was considered to be complete due to Rādhārāṇī's presence, and in Her absence Kṛṣṇa considered the dance to be disrupted. Therefore He left the arena to search Her out. When He could not find Rādhārāṇī after wandering in several places, He became very distressed. Thus it is understood that Kṛṣṇa could not enjoy His pleasure potency even in the midst of all the gopīs. But in the presence of Rādhārāṇī He was satisfied.

When this transcendental love between Rādhārāṇī and Kṛṣṇa was described by Rāmānanda Rāya, Lord Caitanya admitted, "I came to you to understand the transcendental loving affairs between Kṛṣṇa and Rādhā, and now I am very satisfied that you have described them so nicely. I can understand from your version that this is the highest loving state between Kṛṣṇa and Rādhā." Yet Lord Caitanya still requested Rāmānanda Rāya to explain something more: "What are the transcendental features of Kṛṣṇa and Rādhārāṇī, and what are the transcendental features of the reciprocation of Their feelings, and what is the love between Them? If you kindly describe all this to Me, I will be very much obliged. But for you, no one can describe such things."

"I do not know anything," Rāmānanda Rāya replied in all humility. "I am simply saying what You are causing me to say. I know that You are Kṛṣṇa Himself, yet You are relishing hearing about Kṛṣṇa from me. Therefore please excuse me for my faulty expression. I am just trying to express whatever You are causing me to express."

"I am a Māyāvādī sannyāsī," Lord Caitanya protested. "I have no knowledge of the transcendental features of devotional service. By the greatness of Sārvabhauma Bhaṭṭācārya My mind has become clear, and I am now trying to understand the nature of devotional service to Lord Kṛṣṇa. Bhaṭṭācārya recommended that I see you in order to understand Kṛṣṇa. Indeed, he said that Rāmānanda Rāya is the only person who knows something about love of Kṛṣṇa. Therefore I have come to you upon the recommendation of Sārvabhauma Bhaṭṭācārya. Please, then, do not hesitate to relate to Me all the confidential affairs between Rādhā and Kṛṣṇa."

In this way Lord Caitanya actually took the subordinate position before Rāmānanda Rāya. This has very great significance. If one is serious about understanding the transcendental nature of Kṛṣṇa, he should approach a person who is actually enriched with Kṛṣṇa consciousness. One should not be proud of his material birth, material opulence, material education and beauty and with these things try to conquer the mind of an advanced student of Kṛṣṇa consciousness. One who thus goes to a Kṛṣṇa conscious person, thinking that he would be favorably induced, is deluded about this science. One should approach a Kṛṣṇa conscious person with all humility and put relevant questions to him. If one goes to challenge him, such a highly elevated Kṛṣṇa conscious person would not be available for any service. A challenging puffed-up person cannot gain anything from a Kṛṣṇa conscious man; he would simply remain in material consciousness. Although Lord Caitanya was born in a high brāhmaṇa family and was situated in the highest perfectional stage of sannyāsa, He nonetheless showed by His behavior that even an elevated person would not hesitate to take lessons from Rāmānanda Rāya, although Rāmānanda appeared as a householder situated in a social status beneath that of a brāhmaṇa.

Thus Lord Caitanya clearly showed that a sincere student never cares whether his spiritual master is born in a high brāhmaṇa family or kṣatriya family, or whether he is a sannyāsī, brahmacārī or whatever. Whoever can teach one about the science of Kṛṣṇa is to be accepted as guru.

21.36 Chapter Thirty-one

The Supreme Perfection

Whatever position one may have, if he is fully conversant with the science of Kṛṣṇa, Kṛṣṇa consciousness, he can become a bona fide spiritual master, initiator or teacher of the science. In other words, one can become a bona fide spiritual master if he has sufficient knowledge of the science of Kṛṣṇa, Kṛṣṇa consciousness. The position does not depend on a particular position in society or on birth. This is the conclusion of Lord Caitanya Mahāprabhu, and it is in accordance with the Vedic injunctions. On the strength of this conclusion, Lord Caitanya, previously known as Viśvambhara, accepted a spiritual master, Īśvara Purī, who was a sannyāsī. Similarly, Lord Nityānanda Prabhu and Śrī Advaita Ācārya also accepted another sannyāsī as their spiritual master, Mādhavendra Purī. This Mādhavendra Purī is also known as Lakṣmīpati Tīrtha. Similarly, another great ācārya, Śrī Rasikānanda, accepted Śrī Śyāmānanda as his spiritual master, although he was not born of a brāhmaṇa family. So also Gaṅgānārāyaṇa Cakravartī accepted Narottama dāsa Ṭhākura as spiritual master. In ancient days there was even a hunter named Dharma, who became a spiritual master for many people. There are clear instructions in Mahābhārata and Śrīmad-Bhāgavatam (7.11.32) stating that a person-be he brāhmaṇa, kṣatriya, vaiśya or śūdra-should be accepted by his personal qualifications and not by birth.

One's position should be established by personal qualifications and not by birth. For example, if a man is born in a brāhmaṇa family but his personal qualifications are those of a śūdra, he should be accepted as a śūdra. Similarly, if a person is born in a śūdra family but has the qualifications of a brāhmaṇa, he should be accepted as a brāhmaṇa. All śāstric injunctions, as well as the versions of great sages and authorities, establish that a bona fide spiritual master is not necessarily a brāhmaṇa. The only qualification is that he be conversant with the science of Kṛṣṇa, Kṛṣṇa consciousness. That alone makes one perfectly eligible to become a spiritual master. This is the conclusion of Śrī Caitanya Mahāprabhu in His discussions with Rāmānanda Rāya.

In the Hari-bhakti-vilāsa it is stated that if one bona fide spiritual master is born in a brāhmaṇa family and another, who is also qualified, is born in a śūdra family, one should accept the one who is born in a brāhmaṇa family. This statement serves as a social compromise, but it has nothing to do with spiritual understanding. This injunction is only applicable for those who consider social status more important than spiritual status. It is not for people who are spiritually serious. A serious person would accept Caitanya Mahāprabhu's instruction that anyone-regardless of his position-conversant with Kṛṣṇa science must be accepted as the spiritual master. There are many injunctions in the Padma Purāṇa which state that a highly elevated spiritually advanced devotee of the Lord is always a first-class devotee and is therefore a spiritual master, but a highly elevated person born in a brāhmaṇa family cannot be a spiritual master unless he is a devotee of the Lord. A person born in a brāhmaṇa family may be conversant with all of the rituals of the Vedic scriptures but if he is not a pure devotee, he cannot be a spiritual master. In all śāstras the chief qualification of a bona fide spiritual master is that he be conversant in the science of Kṛṣṇa.

Lord Caitanya therefore requested Rāmānanda Rāya to go on teaching Him without hesitation, not considering Lord Caitanya's position as a sannyāsī. Thus Lord Caitanya urged him to continue speaking on the pastimes of Rādhā and Kṛṣṇa.

"Because You are asking me to speak of the pastimes of Rādhā and Kṛṣṇa," Rāmānanda Rāya humbly submitted, "I will obey Your order. I will speak in whatever way You like." Thus Rāmānanda Rāya humbly submitted himself as a puppet before Lord Caitanya, the puppet master. He only wanted to dance according to the will of Caitanya Mahāprabhu. He compared his tongue to a stringed instrument, saying, "You are the player of that instrument." Thus as Lord Caitanya would play, Rāmānanda Rāya would vibrate the sound.

He said that Lord Kṛṣṇa is the Supreme Personality of Godhead, the source of all incarnations and the cause of all causes. There are innumerable Vaikuṇṭha planets, innumerable incarnations, expansions of the Supreme Lord, and innumerable universes also, and of all these existences the Supreme Lord Kṛṣṇa is the only source. His transcendental body is composed of eternity, bliss and knowledge, and He is known as the son of Mahārāja Nanda and the inhabitant of Goloka Vṛndāvana. He is full with six opulences-all wealth, strength, fame, beauty, knowledge and renunciation. In Brahma-saṁhitā (5.1) it is confirmed that Kṛṣṇa is the Supreme Lord, the Lord of all lords, and His transcendental body is sac-cid-ānanda. No one is the source of Kṛṣṇa, but Kṛṣṇa is the source of everyone. He is the supreme cause of all causes and the resident of Vṛndāvana. He is also very attractive, just like Cupid. One can worship Him by kāma-gāyatrī mantra.

In Brahma-saṁhitā the transcendental land of Vṛndāvana is described as being always spiritual. That spiritual land is populated by goddesses of fortune, who are known as gopīs. These are all beloved of Kṛṣṇa, and Kṛṣṇa is the only lover of all those gopīs. The trees of that land are kalpa-vṛkṣa, wish fulfilling trees, and one can have anything he wants from them. The land is made of touchstone and the water of nectar. In that land all speech is song, and all walking is dancing, and one's constant companion is the flute. Everything is self-luminous, just like the sun in this material world. The human form of life is meant for understanding this transcendental land of Vṛndāvana, and one who is fortunate should cultivate knowledge of Vṛndāvana and its residents. In that supreme abode are surabhi cows that overflood the land with milk. Since not even a moment there is misused, there is no past, present or future. An expansion of this Vṛndāvana, which is the supreme abode of Kṛṣṇa, is also present on this earth, and superior devotees worship it as the supreme abode. However, no one can appreciate Vṛndāvana without being highly elevated in spiritual knowledge, Kṛṣṇa consciousness. According to ordinary experience, Vṛndāvana appears to be just like an ordinary village, but in the eyes of a highly elevated devotee, it is as good as the original Vṛndāvana. A great saintly ācārya has sung: "When will my mind be cleared of all contamination so I will be able to see Vṛndāvana as it is? And when will I be able to understand the literatures left by the Gosvāmīs so that I will be able to know of the transcendental pastimes of Rādhā and Kṛṣṇa?"

The loving affairs between Kṛṣṇa and the gopīs in Vṛndāvana are also transcendental. They appear as ordinary lusty affairs of this material world, but there is a gulf of difference. In the material world there may be the temporary awakening of lust, but it disappears after so-called satisfaction. In the spiritual world the love between the gopīs and Kṛṣṇa is constantly increasing. That is the difference between transcendental love and material lust. The lust, or so-called love, arising out of this body is as temporary as the body itself, but the love arising from the eternal soul in the spiritual world is on the spiritual platform, and that love is also eternal. Therefore Kṛṣṇa is addressed as the ever green Cupid.

Lord Kṛṣṇa is worshiped by the gāyatrī mantra, and the specific mantra by which He is worshiped is called kāma-gāyatrī. Vedic literatures explain that that sound vibration which can elevate one from mental concoction is called gāyatrī. The kāma-gāyatrī mantra is composed of 24 1/2 syllables thus:

klīṁ kāma-devāya vidmahe
puṣpa-bāṇāya dhīmahi
tanno 'naṅgaḥ pracodayāt

This kāma-gāyatrī is received from the spiritual master when the disciple is advanced in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, this kāma-gāyatrī mantra and saṁskāra, or reformation of a perfect brāhmaṇa, are offered by the spiritual master when he sees that his disciple is advanced in spiritual knowledge. Even then, the kāma-gāyatrī is not uttered under certain circumstances. In any case, the chanting of Hare Kṛṣṇa is sufficient to elevate one to the highest spiritual platform.

In Brahma-saṁhitā a nice description of the flute of Kṛṣṇa is given: "When Kṛṣṇa began to play on His flute, the sound vibration entered into the ear of Brahmā as the Vedic mantra oṁ" This oṁ is composed of three letters-A, U, and M-and it describes our relationship with the Supreme Lord, our activities by which we can achieve the highest perfection of love and the actual position of love on the spiritual platform. When the sound vibration of Kṛṣṇa's flute is expressed through the mouth of Brahmā, it becomes gāyatrī. Thus by being influenced by the sound vibration of Kṛṣṇa's flute, Brahmā, the supreme creature and first living entity of this material world, was initiated as a brāhmaṇa. That Brahmā was initiated as a brāhmaṇa by the flute of Kṛṣṇa is confirmed by Śrīla Jīva Gosvāmī. When Brahmā was enlightened by the gāyatrī mantra through Kṛṣṇa's flute, he attained all Vedic knowledge. Acknowledging the benediction offered to him by Kṛṣṇa, he became the original spiritual master of all living entities.

The word klīm added to the gāyatrī mantra is explained in Brahma-saṁhitā as the transcendental seed of love of Godhead, or the seed of the kāma-gāyatrī. The object is Kṛṣṇa, who is the ever green Cupid, and by utterance of klīm mantra Kṛṣṇa is worshiped. It is also stated in the Gopāla-tāpanī Upaniṣad that when Kṛṣṇa is spoken of as Cupid, one should not think of Him as the Cupid of this material world. As already explained, Vṛndāvana is the spiritual abode of Kṛṣṇa, and the word Cupid is also spiritual and transcendental. One should not take the material Cupid and Kṛṣṇa to be on the same level. The material Cupid represents the attraction of the external flesh and body, but the spiritual Cupid is the attraction by which the Supersoul attracts the individual soul. Actually lust and sex are there in spiritual life, but when the spirit soul is embodied in material elements, that spiritual urge is expressed through the material body and is therefore pervertedly reflected. When one actually becomes conversant in the science of Kṛṣṇa consciousness, he can understand that his material desire for sex is abominable, whereas spiritual sex is desirable.

Spiritual sex is of two kinds: one in accordance with the constitutional position of the self and the other in accordance with the object. When one understands the truth about this life but is not completely cleansed of material contamination, he is not factually situated in the transcendental abode, Vṛndāvana, although he may understand spiritual life. When, however, one becomes free from the sex urges of the material body, he can actually attain the supreme abode of Vṛndāvana. When one is so situated, he can utter the kāma-gāyatrī and kāma-bīja mantra.

Rāmānanda Rāya then explained that Kṛṣṇa is attractive both for men and women, for the movable and the immovable-indeed, for all living entities. For this reason He is called the transcendental Cupid. Rāmānanda Rāya then quoted a verse from Śrīmad-Bhāgavatam (10.32.2) stating that when the Lord appeared before the damsels of Vraja smiling and playing on His flute, He appeared just like Cupid.

There are different kinds of devotees who have different aptitudes and relationships with the Supreme Lord. Any one relationship with the Lord is as good as any other because the central point is Kṛṣṇa. As stated in Bhakti-rasāmṛta-sindhu: " Kṛṣṇa is the reservoir of all pleasures, and He is always attracting the gopīs by the spiritual luster of His body. He especially attracts Tārakā, Pāli, Śyāmā, and Lalitā. Kṛṣṇa is very dear to Rādhārāṇī, the foremost gopī." Like Kṛṣṇa, the gopīs are glorified by Kṛṣṇa's pastimes. There are different kinds of relationships with Kṛṣṇa, and anyone who is attracted to Kṛṣṇa by a particular relationship is glorified.

Kṛṣṇa is so beautiful, transcendental and attractive that He sometimes attracts even Himself. The following verse appears in Gīta-govinda (1.11):

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ pratyaṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

"My dear friend, just see how Kṛṣṇa is enjoying His transcendental pastimes in the spring by expanding the beauty of His personal body. His soft legs and hands, just like the most beautiful moon, are used on the bodies of the gopīs. When He embraces different parts of their bodies, He is so beautiful. Kṛṣṇa is so beautiful that He attracts even Nārāyaṇa, as well as the goddess of fortune who associates with Nārāyaṇa."

In Śrīmad-Bhāgavatam (10.89.58) the Bhūmā-puruṣa (Mahā-Viṣṇu) told Kṛṣṇa, "My dear Kṛṣṇa and Arjuna, I have taken the brāhmaṇa's sons just to see You." Arjuna attempted to save some youths who had died untimely at Dvārakā, and when he failed to save them, Kṛṣṇa took him to the Bhūmā-puruṣa, and when the Bhūmā-puruṣa brought forth those dead bodies as living entities, He said, "Both of you appear to preserve religious principles in the world and to annihilate the demons." In other words, the Bhūmā-puruṣa was also attracted by the beauty of Kṛṣṇa, and He concocted this pastime just as a pretext to see Kṛṣṇa. It is recorded in Śrīmad-Bhāgavatam (10.16.36) that after the serpent Kāliya was punished by Kṛṣṇa, one of Kāliya's wives told Kṛṣṇa, "Dear Lord, we cannot understand how this fallen serpent got the opportunity of being kicked by Your lotus feet when even the goddess of fortune underwent austerities for several years just to see You."

How Kṛṣṇa is attracted by His own beauty is described in Lalita-mādhava (8.34). Upon seeing His own picture, Kṛṣṇa lamented, ”How glorious this picture is! It is attracting Me just as it attracts Rādhārāṇī.”

After giving a summary of the beauty of Kṛṣṇa, Rāmānanda Rāya began to speak of the spiritual energy of Kṛṣṇa, which is headed by Śrīmatī Rādhārāṇī. Kṛṣṇa has immense energetic expansions. Three energies are predominant: the internal energy, external energy and marginal energy. This is confirmed in the Sixth Chapter of Viṣṇu Purāṇa where it is said that Viṣṇu has one energy, which is called spiritual energy, and it is manifested in three ways. When spiritual energy is overwhelmed by ignorance, it is called marginal energy. As far as spiritual energy itself is concerned, it is exhibited in three forms because Kṛṣṇa is a combination of eternity, bliss and knowledge. As far as His bliss is concerned, His spiritual energy is manifested as the pleasure giving potency. His eternity is manifested as energy, and His knowledge is manifested as spiritual perfection. As confirmed in Viṣṇu Purāṇa (1.12.69): ”The pleasure potency of Kṛṣṇa gives Kṛṣṇa transcendental pleasure and bliss.” Thus when Kṛṣṇa wants to enjoy pleasure, He exhibits His own spiritual potency known as hlādinī.

In His spiritual form, Kṛṣṇa enjoys His spiritual energy, and that is the sum and substance of the Rādhā-Kṛṣṇa pastimes. These pastimes can only be understood by elevated devotees. One should not try to understand the Rādhā-Kṛṣṇa potencies and pastimes from the mundane platform. Generally people misunderstand these as being material.

When the pleasure potency is further condensed, it is called mahābhāva. Śrīmatī Rādhārāṇī, the eternal consort of Kṛṣṇa, is the personification of that mahābhāva. In this regard, in Ujjvala-nīlamaṇi (4.3) Rūpa Gosvāmī states that there are two competitors in love with Kṛṣṇa, Rādhārāṇī and Candrāvalī. When they are compared, it appears that Rādhārāṇī is superior, for She possesses mahābhāva-svarūpa. Mahābhāva-svarūpa, the personification of mahābhāva, is applicable to Rādhārāṇī only. Mahābhāva is full of the pleasure potency, and it is an exhibition of the highest love for Kṛṣṇa. Rādhārāṇī is therefore known throughout the world as the most beloved of Kṛṣṇa, and Her name is always associated with Kṛṣṇa as Rādhā-Kṛṣṇa.

Brahma-saṁhitā (5.37) also confirms that Kṛṣṇa expands Himself by His pleasure potency in the spiritual world and that these potencies are all nondifferent from Kṛṣṇa. Although Kṛṣṇa is always enjoying the company of His pleasure potency expansions, He is all-pervading. Thus Brahmā offers his respectful obeisances to Govinda, the cause of all causes.

As Kṛṣṇa is the highest emblem of spiritual perfection, so Rādhārāṇī is the highest emblem of that spiritual pleasure potency by which Kṛṣṇa is satisfied. Since Kṛṣṇa is unlimited, in order to satisfy Him Rādhārāṇī is also unlimited. Kṛṣṇa is satisfied just by seeing Rādhārāṇī, but Rādhārāṇī expands Herself in such a way that Kṛṣṇa desires to enjoy Her more. Because Kṛṣṇa was unable to estimate the pleasure potency of Rādhārāṇī, He decided to accept the role of Rādhārāṇī, and that combination is Śrī Caitanya Mahāprabhu.

Rāmānanda Rāya then began to explain Rādhārāṇī as the supreme emblem of Kṛṣṇa’s pleasure potency. Rādhārāṇī expands Herself in different forms, known as Lalitā, Viśākhā and Her other confidential associates. In his book Ujjvala-nīlamaṇi, Rūpa Gosvāmī explains the characteristics of Śrīmatī Rādhārāṇī. He points out that the body of Rādhārāṇī is in itself an actual evolution of transcendental pleasure. That body is decorated with flowers and fragrant aromas and is complete with transcendental love for Kṛṣṇa. That is the personification of His pleasure potency. That transcendental body takes bath three times: first in the water of mercy, second in the water of youthful beauty, and third in the water of youthful luster. After taking bath three times in that way, Her body is covered with shining garments and decorated with Kṛṣṇa’s personal beauty, which is compared to cosmetics. Thus Her beauty constitutes the highest artistry. Her body is also decorated with the ornaments of spiritual ecstasy-trembling tears, petrification, perspiration, choking, cessation of all bodily functions due to transcendental pleasure, stumbling, high blood pressure and madness.

The decorative transcendental pleasure potency manifests nine symptoms. Five of these are manifested by the expansion of Her personal beauty, which is adorned with garlands of flowers. Her patient calmness is compared with a covering of cloths which have been cleansed by camphor. Her confidential agony for Kṛṣṇa is the knot in Her hair, and the mark of tilaka on Her forehead is Her fortune. Rādhārāṇī’s sense of hearing is eternally fixed on Kṛṣṇa’s name and fame. One’s lips become red from chewing betel nuts. Similarly, the borders of Rādhārāṇī’s eyes are blackened due to Her complete attachment to Kṛṣṇa. This darkness might be compared to ointment used by nature when nature jokes with Rādhā and Kṛṣṇa. Rādhārāṇī’s smile is just like the taste of camphor. The garland of separation moves on Her body when She lies down on the bed of pride within the room of aroma. Out of ecstatic affection for Kṛṣṇa, Her breast is covered by the blouse of anger. Reputed as the best of all Kṛṣṇa’s girl friends, She plays a stringed instrument. When Kṛṣṇa stands in His youthful posture, She puts Her hand on His shoulder. Although She possesses so many transcendental qualities, She is always engaged in the service of Kṛṣṇa.

Śrīmatī Rādhārāṇī is decorated with sūddīpta-sāttvika emotions, which sometimes include tribulation and sometimes pacification. All the transcendental ecstasies are manifested in the body of Śrīmatī Rādhārāṇī. Sūddīpta-sāttvika emotions are manifest when a lover is overwhelmed with certain feelings which he or she cannot check. Rādhārāṇī has another emotion called kilakiñcita, which is manifest in twenty different ways. These emotions are manifested partly due to body, mind and habit. As far as the bodily emotions are concerned, they are manifested in posture and movement. As far as the emotions of the mind are concerned, they are manifested as beauty, luster, complexion, flavor, talking, magnanimity and patience. As far as habitual emotions are concerned, they are manifested as pastimes, enjoyment, preparation and forgetfulness.

The tilaka of fortune is on the forehead of Śrīmatī Rādhārāṇī, and She also has a locket of prema-vaicittya. prema-vaicittya is manifest when a lover and beloved meet and fear separation.

Śrīmatī Rādhārāṇī is fifteen days younger than Kṛṣṇa. She always keeps Her hand on the shoulders of Her friends, and She always talks and thinks of pastimes with Kṛṣṇa. She always offers Kṛṣṇa a kind of intoxication by Her sweet talks, and She is always prepared to fulfill His desires. In other words, She supplies all the demands of Śrī Kṛṣṇa, and She possesses unique and uncommon qualities for Kṛṣṇa’s satisfaction.

In Govinda-līlāmṛta there is a verse which states: ”Who is the breeding ground for Kṛṣṇa’s affection? The answer is that it is only Śrīmatī Rādhikā. Who is Kṛṣṇa’s most lovable object? The answer is that it is only Śrīmatī Rādhikā and no one else.” Sheen in the hair, moisture in the eyes and firmness in the breasts are all qualities present in Śrīmatī Rādhikā. Only Śrīmatī Rādhikā is able to fulfill all the desires of Kṛṣṇa. No one else can do so.

Satyabhāmā is another competitor of Śrīmatī Rādhārāṇī, but she always desires to come to the standard of Śrīmatī Rādhārāṇī. Rādhārāṇī is so expert in all affairs that all the damsels of Vraja come to learn arts from Her. She is so extraordinarily beautiful that even the goddess of fortune and Pārvatī, the wife of Lord Śiva, desire elevation to Her standard of beauty. Arundhatī, who is known as the most chaste lady in the universe, desires to learn the standard of chastity from Śrīmatī Rādhārāṇī. Since even Lord Kṛṣṇa cannot estimate Rādhārāṇī's highly transcendental qualities, it is not possible for an ordinary man to estimate them.

After hearing Rāmānanda Rāya speak of the qualities of Rādhā Kṛṣṇa, Lord Caitanya desired to hear from him about the reciprocation of love between Them. Rāmānanda Rāya described Kṛṣṇa as dhīra-lalita, a word which describes a person who is very cunning and youthful, who is always expert in joking, who is without anxiety and who is always subservient to his girl friend. Kṛṣṇa is always engaged in love affairs with Rādhārāṇī, and He takes to the bushes of Vṛndāvana to enjoy His lusty activities with Her. Thus He successfully carries out His lusty instincts. In Bhakti-rasāmṛta-sindhu it is stated:. "By His impudent and daring talks about sex indulgence, Kṛṣṇa obliged Śrīmatī Rādhārāṇī to close Her eyes, and taking advantage of this, Kṛṣṇa painted many pictures on Her breasts. These pictures served as subject matter for Rādhārāṇī's friends to joke about. Thus Kṛṣṇa was always engaged in lusty activities, and thus He made His youthful life successful."

Upon hearing of these transcendental activities, Lord Caitanya said, "My dear Rāmānanda, what you have explained regarding the transcendental pastimes of Śrī Rādhā and Kṛṣṇa is perfectly correct, yet there is something more I would like to hear from you."

"It is very difficult for me to express anything beyond this," Rāmānanda Rāya replied. "I can only say that there is an emotional activity called prema-vilāsa-vivarta, which I may try to explain but I do not know whether You will be happy to hear it." In prema-vilāsa there are two kinds of emotional activities-separation and meeting. That transcendental separation is so acute that it is actually more ecstatic than meeting. Rāmānanda Rāya was expert in understanding these highly elevated dealings between Rādhā and Kṛṣṇa, and he composed a nice song which he narrated to the Lord. The purport of the song is that the lover and the beloved, before meeting, generate a kind of emotion by the exchange of their transcendental activities. That emotion is called rāga, or attraction. Śrīmatī Rādhārāṇī expressed Her willingness that "this attraction and affection between Us rise to the highest extent," but the cause of this attraction is Rādhārāṇī Herself. "Whatever the cause may be," Rādhārāṇī said, "that affection between You and Me has mixed Us in oneness. Now that it is the time of separation, I cannot see the history of the evolution of this love. There was no cause or mediator in Our love save Our meeting itself and the visionary exchange of feelings."

This exchange of feelings between Kṛṣṇa and Rādhārāṇī is very difficult to understand unless one is elevated to the platform of pure goodness. Such transcendental reciprocation is not even possible to understand from the platform of material goodness. One has to actually transcend material goodness in order to understand. This is because the exchange of feelings between Rādhā and Kṛṣṇa is not a subject matter of this material world. Even the greatest mental speculator cannot understand this, directly or indirectly. Material activities are manifested either for the gross body or the subtle mind, but this exchange of feelings between Rādhā and Kṛṣṇa is beyond such manifestations and beyond intellectual mental speculation. It can only be understood by purified senses freed from all the designations of the material world. Those who have purified senses can understand these transcendental features and exchanges, but those who are impersonalists and who have no knowledge of spiritual senses can only discriminate within the scope of the material senses and thus cannot understand spiritual exchanges or spiritual-sensual activities. Those who are elevated by virtue of experimental knowledge can only satisfy their blunt material senses either by gross bodily activities or by mental speculation. Everything generated from the body or the mind is always imperfect and perishable, but transcendental spiritual activities are always bright and wonderful. Pure love on the transcendental platform is the paragon of purity devoid of material affection and completely spiritual. Affection for matter is perishable, as indicated by the inebriety of sex in the material world, but there is no such inebriety in the spiritual world. Hindrances on the path of sense satisfaction cause material distress, but one cannot compare that with spiritual separation. In spiritual separation there is neither inebriety nor ineffectiveness, as one finds with material separation.

Lord Caitanya admitted that this is the highest position of transcendental loving reciprocation, and He told Rāmānanda Rāya, "By your grace only have I been able to understand such a high transcendental position. Such a position cannot be attained without the performance of transcendental activities. So will you kindly explain to Me how I can raise Myself to this platform?"

"It is similarly difficult for me to make You understand," Rāmānanda replied. "As far as I am concerned, I can only speak what You wish me to. No one can escape Your supreme will. Indeed, there is no one in the world who can surpass Your supreme will, and although I appear to be speaking, I am actually not the speaker. You are speaking. Therefore You are both the speaker and the audience. Thus let me speak only as You will me to speak about the performance required to attain this highest transcendental position."

Rāmānanda Rāya then began to relate the confidential and transcendental activities of Rādhā and Kṛṣṇa. These activities cannot be understood in the emotional relationship with the Supreme Lord as master and servant, friend and friend or parent and son. This confidential subject matter can be understood only in the association of the damsels of Vraja, for the confidential activities have arisen from the feelings and emotions of those damsels. Without the association of the damsels of Vraja, one cannot nourish or cherish such transcendental understanding. In other words, these confidential pastimes of Rādhā and Kṛṣṇa have expanded through the mercy of the damsels. Without their mercy, they cannot be understood. One has to follow in the footsteps of the damsels of Vraja in order to understand.

When one is actually situated in that understanding, he becomes eligible to enter into the confidential pastimes of Rādhā and Kṛṣṇa. There is no alternative to understand Their confidential pastimes. This is confirmed in Govinda-līlāmṛta (10.17): "Although manifest, happy, expanded and unlimited, the emotional exchanges between Rādhā and Kṛṣṇa can only be understood by the damsels of Vraja or by their followers." Just as no one can understand the expansion of the spiritual energy of the Supreme Lord without His causeless mercy, no one can understand the transcendental sex life between Rādhā and Kṛṣṇa without following in the footsteps of the damsels of Vraja. The personal associates of Rādhārāṇī are called sakhīs, and Her near assistants are called mañjarīs. It is very difficult to express their dealings with Kṛṣṇa because they have no desire to mix with Kṛṣṇa or to enjoy Him personally. Rather, they are always ready to help Rādhārāṇī associate with Kṛṣṇa. Their affection for Kṛṣṇa and Rādhārāṇī is so pure that they are simply satisfied when Rādhā and Kṛṣṇa are together. Indeed, their transcendental pleasure is in seeing Rādhā and Kṛṣṇa united. The actual form of Rādhārāṇī is just like a creeper embracing the tree of Kṛṣṇa, and the damsels of Vraja, the associates of Rādhārāṇī, are just like the leaves and flowers of that creeper. When a creeper embraces a tree, the leaves and flowers as well as the creeper automatically embrace it. Govinda-līlāmṛta (10.16) confirms that Rādhārāṇī is the expansion of the pleasure potency of Kṛṣṇa and is compared with a creeper, and Her associates, the damsels of Vraja, are compared to the flowers and leaves of that creeper. When Rādhārāṇī and Kṛṣṇa enjoy Themselves, the damsels of Vraja relish the pleasure more than Rādhārāṇī Herself.

Although the associates of Rādhārāṇī do not expect any personal attention from Kṛṣṇa, Rādhārāṇī is so pleased with them that She arranges individual meetings between Kṛṣṇa and the damsels of Vraja. Indeed, Rādhārāṇī tries to combine or unite Her associates with Kṛṣṇa by many transcendental maneuvers, and She takes more pleasure in these meetings than in Her own meetings with Him. When Kṛṣṇa sees that both Rādhārāṇī and Her associates are pleased by His association, He becomes more satisfied. Such association and loving reciprocation have nothing to do with material lust, although it resembles the material union between man and woman. It is only because that similarity is there that such reciprocation is sometimes called, in transcendental language, transcendental lust. As explained in Gautamīya-tantra (Bhakti-rasāmṛta-sindhu 1.2.285): ”Lust means attachment to one’s personal sense gratification. But as far as Rādhārāṇī and Her associates are concerned, they did not desire personal sense gratification. They only wanted to satisfy Kṛṣṇa.” This is further confirmed in the Śrīmad-Bhāgavatam (10.31.19) in one of the speeches of the gopīs:

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

”My dear friend Kṛṣṇa, You are now roaming in the forest with Your bare feet, which You sometimes keep on our breasts. When Your feet are on our breasts, we think that our breasts are too hard for Your soft feet. Now You are wandering in the forest and walking over stones, and we do not know how You are feeling. Since You are our life and soul, the displeasure You undergo in traveling over rough stones is giving us great distress.” Such feelings expressed by the damsels of Vraja constitute the highest Kṛṣṇa conscious emotions. Anyone who actually becomes captivated by Kṛṣṇa consciousness approaches this level of the gopīs. There are sixty-four categories of devotional service by performance of which one can rise to the gopīs’ stage of unconditional devotion. Affection for Kṛṣṇa on the level of the gopīs is called rāgānuga, spontaneous love. When one enters into a spontaneous loving affair with Kṛṣṇa, there is no need to follow the Vedic rules and regulations.

There are various kinds of personal devotees of Lord Kṛṣṇa in the transcendental abode. For example, there are servants of Kṛṣṇa like Raktaka and Patraka and friends of Kṛṣṇa just like Śrīdāmā and Sudāmā. There are also parents of Kṛṣṇa, just like Nanda and Yaśodā, who are also engaged in the service of Kṛṣṇa according to their respective transcendental emotions. One who desires to enter into the supreme abode of Kṛṣṇa can take shelter of one of such transcendental servitors. Then, through the execution of loving service, one can attain transcendental affection for Kṛṣṇa. In other words, the devotee in this material world who executes loving service in pursuance of the activities of those eternal associates with Kṛṣṇa also attains the same post when he is perfected.

The sages mentioned in the Upaniṣads and in śruti also desire the post of the gopīs, and they also follow in the footsteps of the gopīs in order to attain that highest goal of life. This is confirmed in Śrīmad-Bhāgavatam (10.87.23) when it is said that the sages practice prāṇāyāma (trance) by controlling the breathing process, mind and senses through the mystic yoga practice. Thus they try to merge into the Supreme Brahman. This same goal is attained by atheists who deny the existence of God. If such atheists are killed by an incarnation of the Supreme Personality of Godhead, they also merge into the Brahman existence of the Supreme Lord. However, when the damsels of Vṛndāvana worship Śrī Kṛṣṇa, it is as though they have been bitten by a snake, for Kṛṣṇa’s body is compared with the body of a snake. A snake’s body is never straight; it is always curling. Similarly, Kṛṣṇa often stands in a three curved posture, and He has bitten the gopīs with transcendental love. The gopīs are certainly better situated than all mystic yogīs and others who desire to merge into the Supreme Brahman. The sages of Daṇḍakāraṇya also follow in the footsteps of the damsels of Vraja in order to attain a similar position. One cannot attain that position simply by following the regulative principles. Rather, one must seriously follow the principles of the gopīs. This is confirmed in Śrīmad-Bhāgavatam (10.9.21) wherein it is stated that Lord Śrī Kṛṣṇa, the son of Śrīmatī Yaśodā, is not easily available to those following the principles of mental speculation but is easily available to all kinds of living beings who follow the path of devotional service.

There are many pseudo-devotees, claiming to belong to Lord Caitanya Mahāprabhu’s sect, who artificially dress themselves as the damsels of Vraja, and this is not approved by advanced spiritualists or advanced students of devotional service. Such people dress the outward material body because they foolishly confuse the body with the soul. They are mistaken when they think that the spiritual bodies of Kṛṣṇa, Rādhārāṇī and Their associates, the damsels of Vraja, are composed of material nature. One should know perfectly well that all such manifestations are expansions of eternal bliss and knowledge in the transcendental world. They have nothing to do with these material bodies; thus the bodies, dresses, decorations and activities of the damsels of Vṛndāvana are not of this material cosmic manifestation. The damsels of Vṛndāvana are not a subject for the attraction of those in the material world; they are transcendental attractions for the all-attractive Kṛṣṇa. Because the Lord is all-attractive, He is called Kṛṣṇa, but the damsels of Vṛndāvana are attractive even to Kṛṣṇa. Therefore they are not of this material world.

If one wrongly thinks that the material body is as perfect as the spiritual body and begins to imitate the damsels of Vṛndāvana, he becomes infested with the Māyāvādī impersonal philosophy. The impersonalists recommend a process of ahaṁ grahopāsanā by which one worships his own body as the Supreme. Thinking in this way, such pseudo-transcendentalists dress themselves as the damsels of Vraja. Such activities are not acceptable in devotional service. Even Śrīla Jīva Gosvāmī, the most authoritative ācārya in the Gauḍīya sampradāya, has condemned these imitators. The process of transcendental realization is to follow in the footsteps of the associates of the Supreme Lord; therefore if one thinks himself to be a direct associate of the Supreme Lord, he is condemned. According to authorized Vaiṣṇava principles, one should follow a particular devotee, and not think of himself as Kṛṣṇa’s associate.

In this way Rāmānanda Rāya explained that one should accept the mood of the damsels of Vraja. In Caitanya-caritāmṛta it is clearly said that one should accept the emotional activities and not imitate the dress of the associates of Kṛṣṇa. One should also always meditate upon the affairs between Rādhā and Kṛṣṇa in the transcendental world. One should think of Rādhā and Kṛṣṇa twenty-four hours a day and eternally engage in Their service. One need not externally change his dress. By following the mood of the associates and friends of Rādhārāṇī, one can ultimately achieve the perfectional stage and be transferred to Goloka Vṛndāvana, the transcendental abode of Kṛṣṇa.

The mood of the gopīs' emotional pursuit is called siddha-deha. This word indicates the pure spiritual body which is beyond the senses, mind and intelligence. Siddha-deha is the purified soul who is just suitable to serve the Supreme Lord. No one can serve the Supreme Lord as His associate without being situated in his pure spiritual identity. That identity is completely free from all material contamination. As stated in Bhagavad-gītā, a materially contaminated person transmigrates to another material body by material consciousness. At the time of death he thinks materially and is therefore transferred into another material body. Similarly, when one is situated in his pure spiritual identity and thinks of the spiritual loving service rendered to the Supreme Lord, he is transferred to the spiritual kingdom to enter into the association of Kṛṣṇa. In other words, by attaining one's spiritual identity and thinking of Kṛṣṇa's associates, one can become qualified to transfer to the spiritual kingdom. No one can contemplate or think of the activities of the spiritual kingdom without being situated in his pure, spiritual identity (siddha). Thus Rāmānanda Rāya said that without attaining siddha-deha, one can neither become an associate of the damsels nor render service directly to the Personality of Godhead, Kṛṣṇa, and His eternal consort Rādhārāṇī. In this regard, Rāmānanda quoted Śrīmad-Bhāgavatam (10.47.60):

nāyaṁ śriyo 'ṅga u nitāntarateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhujadaṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-vallavīnām

"Neither the goddess of fortune, Lakṣmī, nor even the damsels of the heavenly kingdom can attain the facilities of the damsels of Vrajabhūmi-and what to speak of others."

Lord Caitanya was very satisfied to hear these statements from Rāmānanda Rāya, and He embraced him. Then both of them began to cry in the ecstasy of transcendental realization. Thus the Lord and Rāmānanda Rāya discussed the transcendental pastimes of Rādhā and Kṛṣṇa throughout the night, and in the morning they separated. Rāmānanda left to go to his place, and the Lord went to take His bath.

At the time of separation, Rāmānanda fell at the feet of Lord Caitanya and prayed: "My dear Lord, You have come just to deliver me from this mire of nescience. Therefore I request that You remain here for at least ten days to purify my mind of this material contamination. There is no one else who can deliver such transcendental love of God."

"I have come to you to purify Myself by hearing from you the transcendental pastimes of Rādhā and Kṛṣṇa," the Lord replied. "I am so fortunate, for you are the only teacher of such transcendental pastimes. I can find no one else in the world who can realize the transcendental loving reciprocation between Rādhā and Kṛṣṇa. You are asking Me to stay here for ten days, but I feel like remaining with you for the rest of My life. Please come to Jagannātha Purī, My headquarters, and we will remain together for the rest of our lives. Thus I can pass My remaining days in understanding Kṛṣṇa and Rādhā by your association."

Śrīman Rāmānanda Rāya came again to see the Lord the next evening, and there were further discourses on this transcendental subject matter.

"What is the highest standard of education?" Lord Caitanya began His inquiry, and Rāmānanda Rāya immediately replied that the highest standard of education is knowledge of the science of Kṛṣṇa. The standard of material education is sense gratification, but the highest standard of spiritual education is knowledge of the science of Kṛṣṇa. In Śrīmad-Bhāgavatam (4.29.50) it is stated that that work which pleases the Supreme Personality of Godhead is the highest work, and that science or knowledge which places one in full Kṛṣṇa consciousness is the highest knowledge. Similarly, Prahlāda Mahārāja, while instructing his childhood friends at school, also stated that hearing of the Lord, chanting, remembering, worshiping, praying, serving, making friends with Kṛṣṇa, and offering everything to Him constituted the highest spiritual knowledge.

"And what is the greatest reputation one can have?" Lord Caitanya asked Rāmānanda Rāya, and Rāmānanda immediately replied that a person reputed to be Kṛṣṇa conscious should be considered the most famous man in the world.

21.37 Chapter Thirty-two

Conclusion

One who is famous as a Kṛṣṇa conscious man enjoys eternal fame. In the material world, everyone is striving for three things: he wants his name to be perpetuated, he wants his fame to be broadcast all over the world, and he wants some profit from his material activities. But no one knows that all this material name, fame and profit belong to the temporary material body and that as soon as the body is finished, all name, fame and profit are finished also. It is only due to ignorance that everyone is striving after the name, fame and profit that are connected with the body. It is deplorable to become famous on the basis of the body or to become known as a man of spiritually developed consciousness without knowing the supreme spirit, Viṣṇu. Real fame can only be had if one attains Kṛṣṇa consciousness.

According to Śrīmad-Bhāgavatam, there are twelve authorities, and they are all famous because they were all great devotees of the Lord. These authorities are Brahmā, Nārada, Lord Śiva, Manu, Kapila, Prahlāda, Janaka, Bhīṣma, Śukadeva Gosvāmī, Bali, Yamarāja and the Kumāras. These personalities are still remembered because they were all great stalwart devotees of the Lord. In the Garuḍa Purāṇa it is said to be more rare to be a famous devotee of the Supreme Lord in the age of Kali than to be a demigod such as Brahmā or Lord Śiva. Concerning talks between Nārada and Puṇḍarīka, Yudhiṣṭhira said, "He is most famous and can deliver all others who, after many, many births, comes to understand that he is the servant of Vāsudeva." Similarly, in Bhagavad-gītā (7.19) Kṛṣṇa tells Arjuna:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti

sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." In the Ādi Purāṇa it is said that liberation and transcendental life follow all the devotees of God. In the Bṛhan-nāradīya Purāṇa it is stated that even personalities like Brahmā and other demigods do not know the value of a devotee of the Supreme Personality of Godhead. The Garuḍa Purāṇa points out that out of many thousands of brāhmaṇas, one may be expert in performing sacrifices, and out of thousands of such expert brāhmaṇas, one brāhmaṇa may be expert in the knowledge of the Vedānta-sūtra, and out of many, many thousands of such Vedāntists, there may be one person who is famous as a devotee of Lord Viṣṇu. There are many devotees of Viṣṇu, and out of them, he who is unfiinching in his devotion is eligible to enter into the kingdom of God. In Śrīmad-Bhāgavatam (3.13.4) it is also stated that there are many students of the Vedas, but one who is always thinking of the Supreme Personality of Godhead within his heart is the best student of all. In the Nārāyaṇa-vyūha-stava prayers it is said that if even the great Brahmā is not a devotee of the Lord, he is most insignificant, whereas if a microbe is a devotee of the Lord, he is most famous.

Lord Caitanya next asked Rāmānanda Rāya, "What is the most valuable thing in the world?" Rāmānanda Rāya replied that he who has love for Rādhā-Kṛṣṇa possesses the most valuable jewel and the greatest riches. One who is addicted to material sense gratification or material wealth is not really considered to be wealthy. When one comes to the spiritual platform of Kṛṣṇa consciousness, he can understand that there are no riches more valuable than love of Rādhā-Kṛṣṇa. It is recorded in Śrīmad-Bhāgavatam that Mahārāja Dhruva sought out the Supreme Lord because he wanted to get some land, but when he finally saw Kṛṣṇa, he said, "I am so pleased, I don't want anything." In Bhagavad-gītā it is also stated that if one takes shelter of the Supreme Personality of Godhead or is elevated to the supreme state of love of Godhead, he has nothing more to aspire to. Although such devotees can attain whatever they desire from the Lord, they do not ask anything from Him.

When Lord Caitanya asked Rāmānanda Rāya what is considered to be the most painful existence, Rāmānanda Rāya replied that separation from a pure devotee constitutes the most painful existence. In other words, when there is no devotee of the Lord present, there is great suffering in society, and association with other people becomes painful. In Śrīmad-Bhāgavatam (3.30.7) it is stated that if one who is bereft of the association of a pure devotee tries to become happy through society, friendship and love devoid of Kṛṣṇa consciousness, he is to be considered in the most distressed condition. In the Fifth Canto of Bṛhad-bhāgavatāmṛta (5.44) it is stated that the association of a pure devotee is more desirable than life itself and that in separation from him one cannot even pass a second happily.

Lord Caitanya then asked Rāmānanda Rāya, "Out of many so-called liberated souls, who is actually liberated?" Rāmānanda replied that he who is actually completely saturated with the devotional love for Rādhā and Kṛṣṇa is to be considered to be the best of all liberated persons. It is stated in Śrīmad-Bhāgavatam (6.14.4) that a devotee of Nārāyaṇa is so rare that one can only find him out of millions and millions of people.

"And out of all songs, what song do you think is the best of all?" Caitanya Mahāprabhu asked. And Rāmānanda replied that any song which describes the pastimes of Rādhā and Kṛṣṇa is the best song. In conditional life, the soul is captivated by sex. All fictions-dramas and novels-and material songs describe love between men and women. Since people are so attracted to this kind of literature, Kṛṣṇa appeared in this material world and displayed His transcendental loving affairs with the gopīs. There is an immense literature dealing with the transactions between the gopīs and Kṛṣṇa, and anyone who takes shelter of this literature or of the stories about Rādhā and Kṛṣṇa can enjoy actual happiness. In Śrīmad-Bhāgavatam (10.33.36) it is said that the Lord displayed His pastimes in Vṛndāvana in order to reveal His actual life. Any intelligent person who tries to understand the pastimes of Rādhā and Kṛṣṇa is most fortunate. The songs that tell of those pastimes are the greatest songs in the world.

Lord Caitanya then inquired: "What is the most profitable thing in the world, the essence of all auspicious events?" Rāmānanda Rāya replied that there is nothing as profitable as the association of pure devotees.

"And what do you recommend a person to think of?" Lord Caitanya asked. Rāmānanda replied that one should always think of the pastimes of Kṛṣṇa. This is Kṛṣṇa consciousness. Kṛṣṇa has multiple activities, and they are described in many Vedic scriptures. One should always think of those pastimes; that is the best meditation and the highest ecstasy. In Śrīmad-Bhāgavatam (2.2.36) Śukadeva Gosvāmī confirms that one should always think of the Supreme Personality of Godhead-not only think of Him, but one should also hear and chant His name, fame and glories.

"And what is the best type of meditation?" Lord Caitanya inquired.

"He who always meditates on the lotus feet of Rādhā and Kṛṣṇa is the best meditator," Rāmānanda Rāya answered. This is also confirmed in Śrīmad-Bhāgavatam (1.2.14): "It is the Supreme Personality of Godhead alone who is the master of all devotees, whose name one should always chant and who should always be meditated upon and worshiped regularly."

"Where should a person live, giving up all other pleasures?" Lord Caitanya next inquired. Rāmānanda replied that one should give up all other pleasures and should live in Vṛndāvana where Lord Kṛṣṇa had so many pastimes. In Śrīmad-Bhāgavatam (10.47.61) Uddhava says that it is best to live in Vṛndāvana even if one has to live as a plant or creeper. It was in Vṛndāvana that the Supreme Lord lived and it was there that the gopīs worshiped the Supreme Lord, the ultimate goal of all Vedic knowledge.

"And what is the best subject to hear of?" Caitanya Mahāprabhu next asked.

"The pastimes of Rādhā and Kṛṣṇa," Rāmānanda replied. Actually when the pastimes of Rādhā and Kṛṣṇa are heard from the right source, one at once attains liberation. Unfortunately it sometimes happens that people do not hear of these pastimes from a person who is a realized soul. Thus people are sometimes misguided. It is stated in Śrīmad-Bhāgavatam (10.33.39) that one who hears of the pastimes of Kṛṣṇa with the gopīs will attain the highest platform of devotional service and will be freed from the material lust which overwhelms everyone's heart in the material world. In other words, by hearing the pastimes of Rādhā and Kṛṣṇa, one can get rid of all material lust. If one does not become freed from material lust in this way, then he should not indulge in hearing of the pastimes of Rādhā and Kṛṣṇa. Unless one hears from the right source, he will misinterpret the pastimes of Rādhā and Kṛṣṇa, considering them to be ordinary affairs between a man and woman. In this way one may be misguided.

"And who is the most worshipable Deity?" Caitanya Mahāprabhu next inquired. Rāmānanda Rāya immediately replied that the transcendental couple, Śrī Rādhā and Kṛṣṇa, is the ultimate object of worship. There are many worshipable objects-the impersonalists worship the brahmajyoti, for instance-but by worshiping objects other than Rādhā and Kṛṣṇa, one becomes bereft of life's symptoms and becomes just like a tree or other nonmoving entity. Those who worship the so-called void also attain such results. Those who are after material enjoyment (bhukti) worship the demigods and achieve their planets and thus enjoy material happiness. Lord Caitanya next inquired about those who are after material happiness and liberation from material bondage. "Where do they ultimately go?" He asked. Rāmānanda Rāya replied that ultimately some turn into trees and others attain the heavenly planets where they enjoy material happiness.

Rāmānanda Rāya went on to say that those who have no taste for Kṛṣṇa consciousness or spiritual life are just like crows who take pleasure in eating the bitter nimba fruit. It is the poetic cuckoo that eats the seeds of the mango. The unfortunate transcendentalists simply speculate on dry philosophy, whereas the transcendentalists who are in love with Rādhā and Kṛṣṇa enjoy fruit just like the cuckoo. Thus those who are devotees of Rādhā and Kṛṣṇa are most fortunate. The bitter nimba fruit is not at all eatable; it is simply full of dry speculation and is only fit for crowlike philosophers. Mango seeds, however, are very relishable, and those in the devotional service of Rādhā and Kṛṣṇa enjoy them.

Thus Rāmānanda Rāya and Caitanya Mahāprabhu talked for the entire night. Sometimes they danced, sometimes sang and sometimes cried. After passing the night in this way, at dawn Rāmānanda Rāya returned to his place. The next evening he returned to see Caitanya Mahāprabhu. After discussing Kṛṣṇa for some time, Rāmānanda Rāya fell at the feet of the Lord and said, "My dear Lord, You are so kind to me that You have told me about the science of Kṛṣṇa and Rādhārāṇī and Their loving affairs, the affairs of the rāsa dance and Their pastimes. I never thought that I should be able to speak on this subject matter. You have taught me as You formerly taught the Vedas to Brahmā."

This is the system of receiving instructions from the Supersoul. Externally He is not to be seen, but internally He speaks to the devotee. That is confirmed in Bhagavad-gītā-the Lord dictates from within one who is sincerely engaged in His service, and the Lord acts in such a way that such a person can ultimately attain the supreme goal of life. When Brahmā was born, there was no one to instruct him; therefore the Supreme Lord Himself instructed Brahmā in Vedic knowledge through Brahmā's heart. In Śrīmad-Bhāgavatam (2.4.22) Śukadeva Gosvāmī confirms that the gāyatrī mantra was first imparted within the heart of Brahmā by the Supreme. Śukadeva Gosvāmī prayed to the Lord to help him speak Śrīmad-Bhāgavatam before Mahārāja Parīkṣit.

The first verse of the First Canto of Śrīmad-Bhāgavatam describes the Supreme Absolute Truth as He who instructed Brahmā through the heart. Vyāsadeva, the author of Śrīmad-Bhāgavatam, states: " Let me offer my respectful obeisances to Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is the cause of the cosmic manifestation and its maintenance and dissolution as well." If we scrutinizingly try to understand the supreme truth, we can understand that He knows everything directly and indirectly. He is the only Supreme Personality, and it is He only who is fully independent. He alone instructed Brahmā as the Supersoul within. Even the greatest scholar becomes bewildered in trying to understand the supreme truth because the entire perceivable cosmic manifestation is situated within Him. Although this material manifestation is a by-product of fire, water, air and earth, it nonetheless appears to be factual. However, it is in Him only that the spiritual and material manifestations as well as the living entities rest. Therefore He is the supreme truth.

Rāmānanda Rāya continued speaking to Lord Caitanya: "First I saw You as a sannyāsī, and then I saw You as a cowherd boy. I see before You a golden doll, and due to its presence Your complexion has become golden. Yet I see that Your complexion is dark, like a cowherd boy's. Will You please explain why I am seeing You in this way? Please tell me without reservation."

"It is the nature of highly elevated devotees to see Kṛṣṇa in everything," Lord Caitanya replied. "Whenever they see anything, they do not see the form of that particular thing. They see Kṛṣṇa." This is confirmed in Śrīmad-Bhāgavatam (11.2.45):

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

"One who is highly elevated in devotional service sees the Supersoul, Kṛṣṇa, who is the Soul of all individual souls." A similar passage is found in the Tenth Canto (10.35.9) where it is stated that all creepers, plants and trees, laden with flowers and fruits, were bent in the ecstasy of love for Kṛṣṇa, for Kṛṣṇa was the Soul of their soul. After Kṛṣṇa left them, those trees and plants became thorny.

"You have the highest conception of the pastimes of Rādhā and Kṛṣṇa," Lord Caitanya continued. "Therefore you are seeing Rādhā-Kṛṣṇa everywhere."

Rāmānanda Rāya replied: "I request that You not try to hide Yourself. I understand that You have accepted the complexion and mode of thinking of Śrīmatī Rādhārāṇī and that You are trying to understand Yourself from the viewpoint of Rādhārāṇī. You have actually advented Yourself to take this point of view. Although You incarnate mainly to understand Your own self, You are at the same time distributing love of Kṛṣṇa to the world. Now You have personally come here to deliver me. Please don't try to deceive me, I beg You. It is not good for You."

Being very satisfied, Lord Caitanya smiled and showed Rāmānanda His real form as the combination of Śrī Rādhā and Kṛṣṇa. Thus Lord Caitanya was Śrī Kṛṣṇa Himself with the external features of Śrīmatī Rādhārāṇī. His transcendental ability to become two and then to become one again was revealed to Rāmānanda Rāya. Those who are fortunate enough to understand Lord Caitanya as well as the Vṛndāvana pastimes of Rādhā and Kṛṣṇa can be able, by the mercy of Śrī Rūpa Gosvāmī, to know about the real identity of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Upon seeing this unique feature of Lord Caitanya, Rāmānanda Rāya fainted and fell on the floor. Lord Caitanya then touched him, and he came to his senses. Rāmānanda Rāya was then surprised to see Lord Caitanya again in His mendicant dress. Lord Caitanya embraced and pacified him and informed him that he was the only one to have seen this form. "Because you have understood the purpose of My incarnation, you are privileged to have seen this particular feature of My personality," the Lord said. "My dear Rāmānanda, I am not a different person with a fair complexion known as Gaurapuruṣa. I am the selfsame Kṛṣṇa the son of Mahārāja

Nanda, and due to contact with the body of Śrīmatī Rādhārāṇī I have now assumed this form. Śrīmatī Rādhārāṇī does not touch anyone but Kṛṣṇa; therefore She has influenced Me with Her complexion, mind and words. In this way I am just trying to understand the transcendental flavor of Her relationship with Kṛṣṇa."

The fact is that both Kṛṣṇa and Lord Caitanya are the original Personality of Godhead. No one should try to eliminate Lord Caitanya from Śrī Kṛṣṇa. In His form of Śrī Kṛṣṇa, He is the supreme enjoyer, and in His form of Lord Caitanya, He is the supreme enjoyed. No one can be more superexcellently attractive than Śrī Kṛṣṇa, and but for Śrī Kṛṣṇa, no one can enjoy the supreme form of devotion, Śrīmatī Rādhārāṇī. But for Śrī Kṛṣṇa, all Viṣṇu forms are lacking this ability. This is explained in the description of Govinda in Caitanya-caritāmṛta. There it is said that Śrīmatī Rādhārāṇī is the only personality who can infuse Śrī Kṛṣṇa with transcendental pleasure. Thus Śrīmatī Rādhārāṇī is the chief damsel of Vraja in love with Govinda, the Supreme Personality of Godhead, Śrī Kṛṣṇa.

"Please rest assured that I have nothing to hide from you," Lord Caitanya told Rāmānanda. "Even if I do try to hide from you, you are such an advanced devotee that you can understand all My secrets. I request that you please keep this a secret and do not disclose it to anyone. If it were revealed, everyone would consider Me a madman. The facts which I have disclosed to you cannot be understood by materialistic people. When they hear of this, they will simply laugh at Me. You can understand this yourself and keep it to yourself. From a materialistic point of view, a devotee becomes mad in his ecstasy of love for Kṛṣṇa. Both you and I are just like madmen. So please don't disclose these facts to ordinary men. If you do, they will surely laugh at Me."

Lord Caitanya then passed ten nights with Rāmānanda Rāya, enjoyed his company and discussed the pastimes of Kṛṣṇa and Rādhā. The discussions between them were on the highest level of love for Kṛṣṇa. Some of these talks are described, but most of them could not be described. In Caitanya-caritāmṛta this has been compared to metallurgic examination. The metals compared are discussed in the following sequence: first copper, then bronze, then silver, gold and at last touchstone. The preliminary discussions between Lord Caitanya and Rāmānanda Rāya are considered to be like copper, and the higher discussions are considered to be like gold. The fifth dimension of their discussions, however, is considered to be like touchstone. If one is eager to attain the highest understanding, he must begin with an inquiry into the differences between copper and bronze, then silver and gold and so on.

The next day Lord Caitanya asked Rāmānanda Rāya to allow Him to return to Jagannātha Purī. "We can remain together the rest of our lives at Jagannātha Purī and pass our time in discussing Kṛṣṇa." Lord Caitanya then embraced Rāmānanda Rāya and sent him to his own place. In the morning the Lord started on His journey. He met Rāmānanda Rāya at a temple of Hanumān on the river bank. After visiting the temple of Hanumān, He left. As long as Caitanya Mahāprabhu remained at Karpūra, all kinds of people met Him, and by His grace everyone became a devotee of the Supreme Lord.

After Lord Caitanya's departure, Rāmānanda Rāya became overwhelmed due to his separation from the Lord, and he immediately decided to retire from service and meet the Lord again at Jagannātha Purī. The discussions between Rāmānanda Rāya and Lord Caitanya deal with the most concentrated form of devotional service. By hearing these discussions one can understand the pastimes of Śrī Rādhā and Kṛṣṇa as well as the confidential role played by Lord Caitanya. If one is actually fortunate enough to have faith in these discussions, he can enter into the transcendental association of Rādhā and Kṛṣṇa.

22 Teachings of Lord Kapila, the Son of Devahuti

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Founder-Ācārya of the International Society for Krishna Consciousness
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22.2 Foreword

Kapila Muni, a renowned sage of antiquity, is the author of the philosophical system known as Sāṅkhya, which forms an important part of India’s ancient philosophical heritage. Sāṅkhya is both a system of metaphysics, dealing with the elemental principles of the physical universe, and a system of spiritual knowledge, with its own methodology, culminating in full consciousness of the Supreme Absolute. Kapila, however, is not an ordinary philosopher or sage. According to Vedic tradition, the tradition of India’s ancient scriptural literature, He Himself is an avatāra (incarnation) of the Supreme Absolute Truth.

Kapila’s teachings are originally inscribed in the Śrīmad-Bhāgavatam, or Bhāgavata Purāṇa, one of the most important scriptural documents of Vedic theism. Within the Bhāgavatam, Kapila’s teachings comprise Chapters Twenty-five through Thirty-three of the Third Canto. This book, Teachings of Lord Kapila, the Son of Devahūti, is based on a unique series of lectures presented in Bombay, India, in the spring of this series, Śrīla Prabhupāda spoke from the Twenty-fifth Chapter, which contains the beginning of Lord Kapila’s teachings. Śrīla Prabhupāda is the author of a celebrated multivolume translation and commentary on the entire text of the Bhāgavatam, and at the time of the Kapila lectures he had already completed his written commentary on the section of the Bhāgavatam dealing with Kapiladeva’s teachings. In these special lectures, however, Śrīla Prabhupāda went into significantly greater detail in elucidating the verses and shed an even broader light upon these fascinating teachings.

The text begins with the words of Śaunaka, the foremost of the sages of Naimiṣāraṇya, the vastly learned sages to whom Śrīmad-Bhāgavatam was originally spoken some thousands of years ago. The sages have already heard about Lord Kapiladeva from Sūta Gosvāmī, an exalted spiritual master, and it is clear from Śaunaka’s words that they accept Kapila Muni as being an incarnation of the Lord Himself and as therefore being the highest authority on yoga and transcendental knowledge. In recounting the history of Lord Kapila, Sūta Gosvāmī, in accordance with Vedic principles for presenting spiritual knowledge, refers to discourse by great spiritual masters who have previously discussed this same subject. In this case, Sūta Gosvāmī refers to a discussion between Vidura and the great sage Maitreya, who was a friend of Vyāsadeva, the original compiler of the Vedic literature.

As Sūta Gosvāmī has already described, Lord Kapila appeared in this world as the son of Kardama Muni, a master of mystic yoga, and his wife, Devahūti. Both Kardama Muni and Devahūti were aware of the divinity of their son. Indeed, even before Kapila’s birth, Lord Brahmā himself, the chief created person in this universe, had appeared before Devahūti and revealed to her that her son was to be an incarnation of the Supreme Lord and that this incarnation would enlighten her with spiritual knowledge.

According to the Vedic social system, a man with a grown son may accept the order of sannyāsa, thus renouncing all connections with his family and worldly life, and entrust his wife to the care of his son. Kardama Muni, of course, knew that his son was an incarnation of the Supreme Lord, yet to honor this Vedic system and emphasize its importance, he too eventually accepted sannyāsa, entrusting his wife, Devahūti, to the care of his divine son, Kapiladeva. Therefore, as Sūta Gosvāmī begins to answer Śaunaka’s request to hear further about Lord Kapiladeva, the sages have already been informed of how Kardama Muni departed for the forest, leaving Kapiladeva behind with Devahūti.

After Kardama Muni’s departure, Devahūti, remembering the prophetic words of Lord Brahmā, approaches her divine son and humbly expresses her desire for spiritual enlightenment: ”My Lord, I have fallen into the abyss of ignorance. Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births…. Now be pleased, my Lord, to dispel my great delusion… You are the ax which can cut the tree of material existence. I therefore offer my obeisances to You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.” (Śrīmad-Bhāgavatam 3.25.7–11) Pleased by His mother’s pure desire for spiritual enlightenment, and feeling great compassion for her, Kapila begins to speak on the Sāṅkhya philosophy.

Now, what is Sāṅkhya? Insofar as Sāṅkhya deals with the elemental categories or principles of the physical universe, Sāṅkhya is what Western scholars generally refer to as ”metaphysics.” The term sāṅkhya literally means ”to count.” This name is used because Sāṅkhya philosophy enumerates principles of cosmic evolution by rational analysis. The etymological meaning of the word sāṅkhya is ”that which explains very lucidly by analysis of material elements.” Philosophically, this term is used because the Sāṅkhya system expounds analytical knowledge that enables one to distinguish between matter and spirit. This understanding culminates in bhakti, devotion for and service to the Supreme. It may be said, therefore, that Sāṅkhya and bhakti form two aspects of the same process, bhakti being the ultimate goal or ultimate aspect of Sāṅkhya.

It is interesting to note, at this point, that long after Lord Kapila's descent, an imitation Kapila appeared on the Indian subcontinent and propounded a nontheistic Sāṅkhya. That which is generally studied as Sāṅkhya in the contemporary academic context is actually this later, nontheistic, materialistic Sāṅkhya. The Sāṅkhya philosophy, propounded by the original Kapila, is practically unknown in the West. Teachings of Lord Kapila, the Son of Devahūti (along with Śrīla Prabhupāda's complete commentary on Kapila's Sāṅkhya in his edition of Śrīmad-Bhāgavatam) is probably the first major exposition in the English language on the original, theistic Sāṅkhya. It should therefore be of considerable interest to scholars in this field.

Because the basic principle and the ultimate goal of Lord Kapiladeva's Sāṅkhya philosophy is bhakti, this is the subject with which Lord Kapiladeva begins His instructions to Devahūti. Consequently, because this volume, Teachings of Lord Kapila, the Son of Devahūti, is Śrīla Prabhupāda's commentary on the beginning of Lord Kapila's teachings, it is chiefly concerned with the science of bhakti-yoga-the process of linking with God (yoga means ”linking”) through bhakti (devotion).

As the actual history begins, Devahūti approaches her son, Kapila, and with deep humility expresses her sincere desire for spiritual enlightenment. In response, Lord Kapila delineates ”the path of the transcendentalists, who are interested in self-realization.” Concisely summarizing the actual process of self-realization, Kapila defines consciousness in both the conditioned and liberated states. He describes the psychology of pure consciousness, delineates the symptoms and characteristics of a sādhu, holy person, and stresses the importance of sādhu-saṅga, association with those who are saintly. Kapiladeva then explains that liberation is merely a stage preliminary to the attainment of bhakti and that one who attains bhakti automatically achieves liberation. One who engages in bhakti, devotional yoga, automatically transcends material desires and ultimately crosses beyond birth and death.

According to later descriptions in Śrīmad-Bhāgavatam, Devahūti ultimately attains full enlightenment in transcendental knowledge by hearing and understanding the sublime philosophical teachings of her great son.

-The Publishers

22.3 Chapter One

The Purpose of Lord Kapila's Advent

TEXT 1

śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sākṣād
ātma-prajñaptaye nṛṇām

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

The word ātma-prajñaptaye indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the knowledge given in the Vedic literatures, which offer a program for good living and gradual elevation to the platform of sattva-guṇa, the mode of goodness. Once one is situated in sattva-guṇa, one's knowledge expands. On the platform of passion there is no knowledge, for passion is an impetus to enjoy material benefits. On the platform of ignorance there is neither knowledge nor enjoyment but simply animalistic living.

The Vedas are intended to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness, he is able to understand knowledge of the self, or transcendental knowledge. Such knowledge cannot be appreciated by any ordinary man; therefore a disciplic succession is required. This knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Śaunaka Muni also states here that Kapila, the incarnation of the Supreme Personality of Godhead, took birth or appeared simply to disseminate transcendental knowledge. To understand that one is not matter but spirit soul (ahaṁ brahmāsmi: ”I am by nature Brahman”) is not sufficient for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nṛṇām, ”for the human beings.” Human beings are meant to lead a regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life described in the scriptures or by the Vedic authorities. Only when one's life is regulated according to the Vedas can one understand transcendental knowledge.

For the propagation of this transcendental knowledge, Kapiladeva, the incarnation of the Supreme Personality of Godhead, gave instructions in Sāṅkhya philosophy to His mother, Devahūti. Later, another Kapiladeva appeared who expounded atheistic Sāṅkhya philosophy, which dealt with the twenty-four elements but gave no information about God. The original Kapila is called the Devahūti-putra Kapila, and the other is called the atheist Kapila. Concerning Kapiladeva, Śaunaka Ṛṣi says, kapilas tattva-saṅkhyātā. Kapila is the Supreme Person; therefore He can explain the Absolute Truth. Actually only Bhagavān can know the true position of the ultimate truth. No one else can know it. Bhagavān, Kṛṣṇa or His incarnation, occasionally visits the earth to give humanity information about the aim of life. Thus the Supreme Lord descended as Kapiladeva, tattva-saṅkhyātā. The word saṅkhyātā means ”expounder,” and tattva means ”the Absolute Truth.” The Absolute Truth is Bhagavān Śrī Kṛṣṇa Himself. We cannot understand the Absolute Truth or the Supreme Person by mental speculation, especially when we are under the influence of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa). Only those who are situated in sattva-guṇa (the mode of goodness) are fit to understand the Absolute Truth. According to Bhagavad-gītā (18.42), those possessing brahminical qualifications are situated in sattva-guṇa.

śamo damas tapaḥ śaucaṁ

kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva jam

”Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and righteousness-these are the qualities by which the brāhmaṇas work.”

According to the Vedic conception, there must be men in society who are factually brāhmaṇas, capable of expounding the real truth. If everyone becomes a śūdra, the Absolute Truth cannot be understood. It is said that at the present moment in Kali-yuga everyone is a śūdra (kalau śūdra-sambhavāḥ), and it is very difficult in this age to find qualified brāhmaṇas, for they are very rare. There is practically not a single qualified brāhmaṇa in this age.

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

”O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.” (Bhāg. 1.1.10) The people in this age are very short-lived and slow in understanding spiritual life. Actually human life is meant for understanding spiritual values, but because everyone in this age is a śūdra, no one is interested. People have forgotten life’s real purpose. The word manda means both slow and bad, and everyone in this age is either bad or slow or a combination of both. People are unfortunate and disturbed by so many things. According to Śrīmad-Bhāgavatam there will eventually be no rain and consequently a scarcity of food. The governments will also levy very heavy taxes. The characteristics of this age predicted by Śrīmad-Bhāgavatam are already being experienced to some degree. Since Kali-yuga is a very miserable age, Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, advises everyone simply to chant Hare Kṛṣṇa.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nasty eva gatir anyathā
[Adi 17.21]

”In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.” (Bṛhan-nāradīya Purāṇa) This process is not Caitanya Mahāprabhu’s invention, but is advised by the śāstras, the purāṇas. The process for this Kali-yuga is very simple. One need only chant the Hare Kṛṣṇa mahā-mantra. Since everyone in this age is an unintelligent, unfortunate and disturbed śūdra, how can anyone understand the Absolute Truth or the aim of life? As stated by the Lord Himself in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.”

Some hundreds and thousands of years ago Lord Kṛṣṇa appeared as Devahūti-putra Kapiladeva. His father’s name was Kardama Muni. After Kapiladeva grew up, His father, according to the Vedic system, retired, took sannyāsa and left home to cultivate spiritual life. It is not that one should rot in this material world throughout one’s whole life. pañcāśordhvaṁ vanaṁ vrajet. According to the Vedic injunctions, there are four āśramas and four varṇas, and these used to be followed very strictly. After his son grew up, Kardama Muni, being a strict follower of the Vedas, left home and put his wife in the charge of his grown son, Kapiladeva.

It is said of Kapiladeva: kapilas tattva-saṅkhyātā bhagavān. Lord Kapila is Bhagavān. Nowadays Bhagavān is taken very cheaply because the word is misused, but actually Bhagavān is not an ordinary man. Avajānanti māṁ mūḍhāḥ: because Bhagavān Śrī Kṛṣṇa appeared as a human being, fools and rascals (mūḍhas) consider Kṛṣṇa an ordinary human. As Kṛṣṇa Himself states in Bhagavad-gītā (7.13):

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ param avyayaṁ

”Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible.”

Yet there are mahātmās, great souls, who can understand Kṛṣṇa. Arjuna could understand that although Kṛṣṇa was playing the part of his friend, He was nonetheless the Supreme Personality of Godhead. Arjuna was in perfect knowledge, yet Kṛṣṇa instructed him for our benefit. Arjuna requested Kṛṣṇa’s instructions, which are set forth for all human society. After hearing Bhagavad-gītā, Arjuna addressed Kṛṣṇa as paraṁ brahma paraṁ dhāma [Bg. 10.12], ”the Supreme Brahman and supreme abode.”

Every person is actually Brahman, spirit soul. We are not actually the body. Awareness of ahaṁ brahmāsmi (”I am Brahman”) is actual self-realization. According to Vedic culture, one must understand that he is Brahman, not the body. We should not remain in ignorance like cats and dogs, thinking, ”I am this body, I am American, I am Indian, I am brāhmaṇa, I am kṣatriya, I am Hindu, I am Muslim,” and so on. These are all bodily designations. When one comes to spiritual understanding, he understands ahaṁ brahmāsmi, ”I am Brahman.” This is called Brahman realization. It is not that we become Brahman by some practice. Gold is gold, even if it is covered with some dirt, which can certainly be removed. Similarly, we are all Brahman, spirit soul, but somehow or other we have come in contact with these material elements (bhūmir āpo ’nalo vāyuḥ), and we have acquired bodily coverings. Consequently we think, ”I am this body.” This is ignorance, and unless one is enlightened by spiritual knowledge, he remains animalistic.

Understanding one’s spiritual identity is called dharma. The ultimate goal of dharma is enunciated by Śrī Kṛṣṇa Himself in Bhagavad-gītā (18.66). Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: ”Abandon all varieties of religion and just surrender unto Me.” On this earth we have created so many dharmas-Hindu dharma, Muslim dharma, Christian dharma. These are all manufactured dharmas, but real dharma is attained when we come to the conclusion that Śrī Kṛṣṇa is everything. Again, in the words of Śrī Kṛṣṇa in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

”After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”

The Kṛṣṇa consciousness movement is meant for the propagation of this message. We are not preaching a particular sectarian religious system but a real religion, dharma. Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] no one actually knows what dharma is, and no one can manufacture dharma. Dharma is the order of the Supreme Being. No one can manufacture state laws; they are given by the government. The simplest definition of dharma is that dharma is the order of the Supreme Being. Since the Supreme Being, God, is one, His order must be one. How, then, can there be different dharmas? It is not possible. Different dharmas are created due to ignorance, which causes people to think in terms of Hindu dharma, Muslim dharma, Christian dharma, this dharma or that dharma. No. Gold is gold. If a Christian possesses some gold, does it become Christian gold? Gold is gold whether possessed by a Hindu, a Muslim or a Christian. According to the order of the Supreme Personality of Godhead, dharma means surrendering unto that Supreme Being. This is bhāgavata-dharma, and everyone should be taught how to surrender unto God. God is one; there cannot be two Gods. When there is competition, there is no God. Presently there is a different God on every street, but Kṛṣṇa is not that kind of God. He is the Supreme God. As Kṛṣṇa Himself states in Bhagavad-gītā (7.7):

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

”O conqueror of wealth [Arjuna], there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.”

The purpose of this Kṛṣṇa consciousness movement is to inform everyone that no one is superior to Kṛṣṇa, God. Because many young Americans and Europeans are fortunate and know nothing of any hodgepodge god, they have taken this bona fide Kṛṣṇa consciousness movement seriously. Kṛṣṇas tu bhagavān svayam: Bhagavān, God, means Śrī Kṛṣṇa. We have simply presented this information, saying, ”Here is God. Śrī Kṛṣṇa.” Because they have taken this seriously, many young Americans and Europeans are advancing in Kṛṣṇa consciousness. Consequently many people are surprised to see how Americans and Europeans have become such great devotees and are dancing in ecstasy. How is it they are so advanced? They have taken the information seriously: kṛṣṇas tu bhagavān svayam. Whether one touches fire blindly or knowingly, fire will burn. It is not that because the fire is touched by a child, fire will not burn. These young Westerners have touched fire, and consequently it is acting as fire.

Ācāryopāsanam: this information (kṛṣṇas tu bhagavān svayam) is not concocted, but is accepted by the ācāryas in the disciplic succession. Although an impersonalist, Śaṅkarācārya has accepted Kṛṣṇa as the Supreme Personality of Godhead. So have Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu and His followers. They all accept Kṛṣṇa as the Supreme, just as Arjuna himself did. This is the simplest method. There is no need to speculate, ”What is God? Where is God?” Why foolishly go on searching? Here is God-Kṛṣṇa. We may think that Kṛṣṇa cannot be seen, but Kṛṣṇa can appear in the form of His energy. Of course, a stone is not God, but a stone is another one of God’s energies. Heat and light are not fire, but without fire there cannot be heat or light. In that sense, heat and light are nondifferent from fire. This material world is like the heat and light of the supreme fire.

ekadeśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

”Just as a fire is situated in one place, but spreads illumination all around, the Supreme Personality of Godhead, Parabrahman, spreads His energies throughout this universe.” (Viṣṇu Purāṇa 1.22.53)

The sun is situated in one place, and its light and heat expand throughout the entire solar system. As soon as we perceive light and heat, we can understand that the sun is there. Since light and heat can be perceived by everyone, Kṛṣṇa says in Bhagavad-gītā (7.8), prabhāsmi śaśi-sūryayoḥ: ”I am the light of the sun and the moon.” people are saying, ”Can you show me God?” while not realizing that they are seeing God daily at every moment. Because people are foolish in this age, they cannot understand that when we perceive the energy of the Lord, we can feel the presence of the Lord.

The young devotees in the Kṛṣṇa consciousness movement are presently worshiping Kṛṣṇa. What are the signs of a devotee? The actual sign of a devotee is that he is no longer interested in material enjoyment: bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). The disciples of this Kṛṣṇa consciousness movement do not go to cinemas, restaurants or clubs, and they do not smoke or drink. In European and American countries all these things are available and are very cheap, but these young people are not interested in them. They are simply interested in sitting on the floor and learning about Kṛṣṇa consciousness. Why is this? They have actually rejected the material world. When one comes to detest material enjoyment, one can understand that he has advanced spiritually. Spiritual life does not mean taking sannyāsa and then smoking or drinking tea. One must actually come to detest material life. One comes to lose interest in material activities and becomes interested only in the understanding of God, the Supreme Being, and His service. As enjoined in Śrīmad-Bhāgavatam (5.5.1):

nāyaṁ deho deha-bhājāṁ nṛloke

kaṣṭān kāmān arhate vid-bhujāṁ ye

”Of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for the dogs and hogs that eat stool.” The word vid-bhujām means ”stooleaters.” Hogs work hard day and night simply eating stool, and because stool contains chemicals, hydrophosphates, the hog gets strength, becomes very fat and enjoys sex. In any case, human life is meant not for imitating the life of a hog but for tapasya, austerity:

tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam

”Rather, my dear boys, one should engage in penance and austerity to attain the divine position of devotional service. By such activity, one’s heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.” (Bhāg. 5.5.1)

This is the meaning of Vedic civilization. The society of varṇāśrama-dharma-composed of brāhmaṇas, kṣatriyas, vaiśyas, śūdras, gṛhasthas, vānaprasthas, brahmacārīs and sannyāsīs-is meant to elevate people gradually to the perfect stage of understanding God. The whole aim of the different varṇas and āśramas is the worship of the Supreme Lord. One can attain this understanding through this social system, which admits of gradations. When one goes to school, he begins with the first grade, then progresses to the second, third and so forth. In this way one makes progress.

When human society accepts varṇāśrama-dharma, it can gradually come to the understanding of Brahman. By birth, everyone is a śūdra; therefore everyone has to be educated. The word dvija means ”twiceborn.” One is first born through the womb of a mother, and one’s next birth is given by the spiritual master and Vedic knowledge. Vedic knowledge is the mother, and the spiritual master is the father. When one is twice-born (dvija), he receives a sacred thread from the spiritual master and begins to learn about spiritual life. He is then allowed to read the Vedic literatures. In this way one becomes a son of Vedic literature. Nigama-kalpa-taror galitaṁ phalam: [SB 1.1.3] Śrīmad-Bhāgavatam is the essence of Vedic culture. It is a wish-fulfilling tree, and we can take whatever we want from it. Vedic knowledge is perfect, and if we want to come to know it, we must take shelter of a bona fide guru (tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]).

Unfortunately, in this age everything is mismanaged. people forget the aim of life, and at such a time the Supreme Lord Himself comes. The Supreme Lord descends out of compassion because He is more anxious to have us return home, back to Godhead, than we are to go. Because we are in ignorance, we do not know anything about the kingdom of God. We know nothing about how to get there or how to become happy. We have forgotten all this. Therefore Kṛṣṇa comes at intervals or sends His representative, the pure devotee. Sometimes He comes personally, and sometimes He sends His incarnation.

Kapiladeva is an incarnation of the Supreme Person, Kṛṣṇa. Therefore it is stated: kapilas tattva-saṅkhyātā bhagavān ātma-māyayā. The word māyā means not only ”illusion,” but also ”affection” and ”energy.” When Kṛṣṇa comes, all His energies also come. It is not that He is forced to come. We have to accept a certain type of body because we are forced to do so, but this is not the case with Śrī Kṛṣṇa. Presently I may have a human form, but in the future I cannot demand a human form. We receive bodies in the next life according to karma, not will. One cannot demand to be a high-court judge unless one has been educated for the job. First of all, one must become qualified. If one qualifies himself, one may become a devatā, a demigod like Indra or Candra, or one can become a dog or a cat. That depends on one’s karma, or activities (karmaṇā daiva-netreṇa). When Kṛṣṇa or His incarnation come, they do not depend on karma for their bodies. The Supreme Lord is above karma and is fully independent. It is therefore said, ātma-māyayā. The Supreme Lord comes by His own energy, not by the external energy or by force. When the governor visits the prison, he is not forced to do so. He is not to be considered a condemned person; rather, he goes by his own good will just to see how things are going on, However, it is understood that when an ordinary person is placed in jail, he is sent there by force because he has been proven a criminal. A criminal may think that he and the governor are one, just as rascals and fools think that Kṛṣṇa is one of them. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. A knowledgeable person knows that when Kṛṣṇa or His incarnation descends upon the material world, the Supreme Lord maintains His transcendental position. He is not an ordinary man, nor is He forced into the material world due to karma. The Supreme Lord comes by His own good will. paraṁ bhāvam ajānantaḥ. Rascals cannot understand what Kṛṣṇa is; therefore they think that Kṛṣṇa is a human being. As Kṛṣṇa Himself states in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

”Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

Understanding Kṛṣṇa is therefore not so easy. As stated by Kṛṣṇa, out of many thousands one person may become a siddha, a self-realized being. And out of many siddhas, one may be able to understand Kṛṣṇa. It is our great fortune that Śrī Caitanya Mahāprabhu, Kṛṣṇa Himself, has appeared and given us a very easy process by which we can understand Kṛṣṇa. What is that process? We need only hear about Kṛṣṇa. That’s all. We have therefore opened all these centers of Kṛṣṇa consciousness throughout the world.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām

”Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.” (Bhāg. 1.2.17)

If we hear about Kṛṣṇa, we become purified. Hearing about Kṛṣṇa means associating with Kṛṣṇa. In this way we may perfect our lives.

22.4 Chapter Two

The Transcendental Matter and Supreme Yogī

TEXT 2

na hy asya varṣmaṇaḥ puṁsāṁ
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ

Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than Me. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

In Bhagavad-gītā it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the Vedas also: eko bahūnāṁ yo vidadhāti kāmān. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both viṣṇu-tattva and jīva-tattva, are subordinate to the Supreme Personality of Godhead, Kṛṣṇa. The same concept is confirmed here. Na hy asya varṣmaṇaḥ puṁsāṁ: among living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogīs are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogī. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimṇaḥ, meaning the most worshipful of all yogīs. To hear from Kṛṣṇa is the real pleasure of the senses; therefore he is known as Govinda, for by His words, by His teachings, by His instruction-by everything connected with Him-He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Kṛṣṇa or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gītā can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gītā the more he wants to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Śrīmad-Bhāgavatam. The more we hear and chant the glories of the Lord, the more we become happy.

In the previous verse, the incarnation of the Supreme Personality of Godhead as Devahūti-putra Kapiladeva has been explained as bhagavān ātma-māyayā. The word bhaga means "opulence," and vān means "one who possesses." All the opulences of the creation are present in Bhagavān. As stated in the Vedas (Kaṭha Upaniṣad 2.2.13):

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān

Nitya, bhagavān, is the singular, and nityānāṁ are the plural jīvas, or living beings. Nityo nityānāṁ: we are many, but God is one. There is no limit to the jīvas; no one can count them. The word ananta means that they are without limit. All these jīvas, living entities, are being maintained by the Supreme One. We cannot conceive how many living entities are being maintained by the Supreme Lord. All the great elephants, all the small ants, all the 8,400,000 species of life are maintained by Bhagavān. Why do we worry that He will not maintain us? Those who are devotees of the Lord and have taken shelter at His lotus feet, leaving everything aside simply to render service unto Him, will certainly be cared for. In our Kṛṣṇa consciousness movement, we have over a hundred centers, and Kṛṣṇa is maintaining them all. None of our devotees are employed for independent incomes, yet they are all being maintained. In Bhagavad-gītā, Kṛṣṇa never says, "Do this or that, and I will then maintain you." Rather, He states that not only will He maintain us, but He will also protect us from the results of sin, from sinful karma (Bg. 18.66). All of this assurance is there.

Tasyaiva hetoḥ prayateta kovidaḥ. The word kovidaḥ means "intelligent." An intelligent person should try to attain shelter at the lotus feet of Kṛṣṇa. Human life is actually meant for getting in touch with the lotus feet of Kṛṣṇa. That should be our only business. The word upari indicates the higher planetary systems. There are seven higher planetary systems, and we are in the middle system, in Bhūrloka. Within this one universe, there are fourteen planetary systems, and the living entities are wandering in different bodily forms on different planets. According to karma, the living entity sometimes goes up and sometimes goes down. He wanders in this way, thinking how he can become materially happy and satisfy his senses. The śāstras say that we should not do this, that we should endeavor to understand Kṛṣṇa. We should not worry about eating and sleeping, for the needs of the body are already arranged. We do not have to work independently to maintain the body.

tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

Our actual endeavor should be to attain happiness; that is our real struggle for existence. According to the śāstras: tal labhyate duḥkhavat. The word duḥkhavat indicates that although we do not want misery, misery comes anyway. We don't have to endeavor separately for misery. No one says, "Let there be a fire in my house" or "Let my child die." No one aspires after these things, yet they happen. Everyone is thinking, "May my child live happily" or "May I get so much money." We do not ask or pray for catastrophes, yet they come without invitation. Similarly, whatever happiness is there for our enjoyment will also come without our asking for it. The conclusion is that we should not endeavor for so-called happiness or distress, but should try to attain that position whereby we can understand Kṛṣṇa and get shelter at His lotus feet. This should be the real human endeavor.

It was Caitanya Mahāprabhu who said to Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"The living entity is wandering up and down, from one planet to another, and he is very fortunate if by the mercy of the spiritual master and Kṛṣṇa Himself he can get the seed of devotional service to Kṛṣṇa." (Cc. Madhya 19.151) The Kṛṣṇa consciousness movement is an attempt to make people fortunate. In this age, everyone is unfortunate (manda-bhāgyāḥ), but now we are trying to reverse the situation.

Throughout the world there are problems everywhere. One country has one type of problem, and another country has another. There is strife within governments themselves, and even presidents are fraught with problems. Sometimes we may think we are very fortunate, just as President Nixon was thinking, "I am very fortunate. I have become the president of the United States." Then he soon realized that he was most unfortunate. Actually this is the situation for everyone. We should not think that the only apprehended culprit is President Nixon and that we are safe. There is a Bengali proverb: Dry cow dung is used for fuel, and it is said that when the dry cow dung is being burned, the soft cow dung is laughing, saying, "Oh, you are being burned, but I am safe." It does not know that when it dries out, it will be thrown into the fire too. We may laugh because President Nixon is in trouble, and we may think ourselves very safe because we have a big bank balance, but actually no one is safe. Eventually everyone will dry up and be thrown in the fire. That is a fact. We may survive for a few years, but we cannot avoid death. In fact, it is said, "As sure as death." And what is the result of death? One loses everything-all honor, money, position and material life itself. Kṛṣṇa states in Bhagavad-gītā (10.34), mṛtyuḥ sarva-haraś cāham: "I am all-devouring death." Kṛṣṇa comes as death and plunders everything-bank balance, skyscrapers, wife, children and whatever. One cannot say, "My dear death, please give me some time to adjust." There is no adjustment; one must immediately get out.

Foolish people are unaware of the miserable conditions of material life. Kṛṣṇa says in Bhagavad-gītā (13.9), janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam. Real knowledge means knowing that however great one may be, the four principles of material life are present: birth, old age, disease and death. These exist in the highest planetary system (Brahmaloka) and in the lowest (Pātālaloka).

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet down to the lowest planet. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Bhāg. 1.5.18)

When Dharmarāja asked Mahārāja Yudhiṣṭhira what the most wonderful thing in the world was, Mahārāja Yudhiṣṭhira replied: ahany ahani bhūtāni gacchantīha yamālayam. "Every moment people are dying, but those who are living are thinking, 'My friend has died, but I shall live forever.' " (Mahābhārata, Vana-parva 313.116) Soft cow dung thinks the same way. This is typical of conditioned beings.

Bhagavān, the Supreme Lord, is not in this position. It is therefore said: bhagavān ātma-māyayā. We come onto this planet to enjoy or suffer life for a few days-fifty or a hundred years-but Bhagavān, the Supreme Personality of Godhead, does not come for that purpose (na māṁ karmāṇi limpanti). It is further stated, na hy asya varṣmaṇaḥ: "No one is greater than Him." No one is greater than Bhagavān or equal to Him. Everyone is inferior. According to Caitanya-caritāmṛta (Ādi 5.142), ekale īśvara kṛṣṇa, āra saba bhṛtya. There is only one master-Kṛṣṇa. All others are subservient, beginning with Lord Brahmā, Viṣṇu, Maheśvara, Indra, Candra and all the demigods (there are thirty-three million demigods) and the middle and lower species. Everyone is bhṛtya, or servant. When Kṛṣṇa orders, "My dear Mr. So-and-So, now please give up your place and leave,', one must go. Therefore everyone is a servant. This is the position of Lord Brahmā and the ant as well. Yas tv indragopam athavendram aho sva-karma [Bs. 5.54]. From Lord Indra to indragopa, an insignificant insect, everyone is reaping the consequences of his karma. We are creating our own karma, our next body, in this life. In this life we enjoy or suffer the results of our past karma, and in the same way we are creating further karma for our next body. Actually we should work in such a way that we will not get another material body, How can this be done? We simply have to try to understand Kṛṣṇa. As Kṛṣṇa says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This sounds very simple, but actually understanding Kṛṣṇa is very difficult. If we become devotees of Kṛṣṇa, understanding Kṛṣṇa is easy. However, if we try to understand Him by jñāna, karma or yoga, we will be frustrated. There are many types of yogīs, but he who is devoted to Kṛṣṇa is the topmost yogī. Śrī Kṛṣṇa is far above all yogic processes. In India there are many yogīs who can display some magical feats. They can walk on water, make themselves very light or very heavy and so forth. But what is this compared to Kṛṣṇa's yogic mystic powers? By His potencies, great planets are floating in space. Who can manage to float even a small stone in the air? Sometimes a yogī may show a little mystic power by manufacturing some gold, and we are so foolish that we accept him as God. However, we forget that the real yogī, the Supreme Lord Himself, has created millions of gold mines and is floating them in space. Those who are Kṛṣṇa conscious are not befooled by yogīs who claim to be Bhagavān. A Kṛṣṇa conscious person wants only to serve the foremost yogī, Yogeśvara (varimṇaḥ sarva-yoginām). Because we are trying to become His devotees, we accept the Supreme Lord, Yogeśvara, as the Supreme Personality of Godhead. Kṛṣṇa Himself states in Bhagavad-gītā (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā

viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.”

This process is actually very simple. One must first of all realize that the first problem is the conquest of death. Presently we consider death compulsory, but actually it is not. One may be put into prison, but actually prison is not compulsory. It is due to one’s work that one becomes a criminal and is therefore put in jail. It is not compulsory for everyone to go to jail. As living entities, we have our proper place in Vaikuṇṭhaloka.

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati
avyakto ’kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

”There is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.” (Bg. 8.20–21)

Everything is present in Vaikuṇṭhaloka. There we can have an eternal, blissful life full of knowledge (sac-cid-ānanda). It is not compulsory for us to rot in this material world. The easiest way to go to the Vaikuṇṭhalokas is: janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. Simply try to understand Kṛṣṇa. Why does He come? What are His activities? Where does He come from? Why does He come in the form of a human being? We only have to try to understand this and study Kṛṣṇa as He explains Himself in Bhagavad-gītā. What is the difficulty? God personally explains Himself as He is, and if we accept Bhagavad-gītā as it is, we shall no longer have to transmigrate. Tyaktvā dehaṁ punar janma naiti [Bg. 4.9]. We shall no longer have to endure birth and death, for we can attain our spiritual bodies (sac-cid-ānanda-vigraha [Bs. 5.1]) and live happily in Kṛṣṇa’s family. Kṛṣṇa is providing for us here, and He will also provide for us there. So we should know that our happiness is in returning home, back to Godhead, where we can eat, drink and be merry in Kṛṣṇa’s company.

22.5 Chapter Three

How to Understand the Lord’s Activities

TEXT 3

yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

The word anukīrtaya is very significant. Anukīrtaya means ”to follow the description”-not to create a concocted mental description, but to follow. Śaunaka Ṛṣi requested Sūta Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva Gosvāmī, about the transcendental pastimes that the Lord manifested by His internal energy. Bhagavān, the Supreme Personality of Godhead, has no material body, but He can assume any kind of body by His supreme will. That is made possible by His internal energy.

We can understand the pastimes of the Lord by following one or some of the authorized devotional processes.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

”Hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him-these are the nine processes of devotional service.” (Bhāg. 7.5.23)

There are nine basic processes of devotional service-hearing and chanting about the Supreme Lord, remembering Him, serving His lotus feet, worshiping Him, offering prayers to the Lord, acting as His servant, becoming His friend, and surrendering everything to Him. The beginning is śravaṇaṁ kīrtanam, hearing and chanting. One must be very eager to hear and chant. As stated in Bhagavad-gītā (9.14):

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

”Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion.”

We have to speak or chant about the holy activities of the Supreme Personality of Godhead, but first we have to hear about them. This Śrīmad-Bhāgavatam was recited by Śukadeva Gosvāmī and heard by Parīkṣit Mahārāja, and we in turn have to hear about Kṛṣṇa and then chant about Him (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]). When we speak of Viṣṇu, we mean Kṛṣṇa. Kṛṣṇa is the origin of the viṣṇu-tattva-that is, Viṣṇu is an expansion of Kṛṣṇa. When we speak of Viṣṇu, we understand that the origin of Viṣṇu is Kṛṣṇa. As Śrī Kṛṣṇa says in Bhagavad-gītā (10.2), aham ādir hi devānām: ”I am the source of the demigods.”

The most important demigods (devas) are Brahmā, Śiva and Viṣṇu. In the beginning of the creation there is Lord Viṣṇu, and from Lord Viṣṇu, Brahmā is born. From Lord Brahmā, Lord Śiva is born, and these three gods take charge of the three modes of material nature. Viṣṇu takes charge of sattva-guṇa (the mode of goodness), Lord Brahmā takes charge of rajo-guṇa (the mode of passion), and Lord Śiva takes charge of tamo-guṇa (the mode of ignorance). However, before the creation there was no Brahmā or Śiva. There was only Kṛṣṇa. Kṛṣṇa therefore says, aham ādir hi devānām. He is the creator of all demigods and all other living entities. After the cosmic manifestation is created, the living entities are placed in it. Therefore in the Vedas it is stated that in the beginning there was neither Brahmā nor Śiva, but only Nārāyaṇa (eko nārāyaṇa āsīt). Nārāyaṇa is also another plenary expansion of Kṛṣṇa.

We have to learn from the scriptures that Kṛṣṇa is the origin of all. Kṛṣṇas tu bhagavān svayam: all the viṣṇu-tattvas and incarnations are but plenary expansions or expansions of the plenary expansions of Kṛṣṇa. There are millions and millions of incarnations. They are as plentiful as waves in the ocean. There are śaktyāveśa-avatāras, guṇa-avatāras and svayam-avatāras, and these are all described in Śrīmad-Bhāgavatam. All these avatāras, or incarnations, are svacchandātmā, free from care and anxiety. If we organize a business, we have many anxieties. The managing director or proprietor of the business particularly has many anxieties. Although he sits in his office without disturbance, he is not very happy because he is always thinking about how to do this or that, how to manage this affair or that. This is material nature, and therefore it is said that there is always anxiety in the material world. When Hiraṇyakaśipu, the father of prahlāda Mahārāja, asked his son, ”My dear boy, what is the best thing you have learned from your teachers?” Prahlāda Mahārāja immediately replied, tat sādhu manye ’sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt (Bhāg. 7.5.5). ”I have learned that materialists have accepted the asad guṇa.” Asat means ”that which is not.” We should not remain on this platform, but should go to the platform of sat (oṁ tat sat). This is the Vedic injunction. The material world is asad-vastu; it cannot possibly remain. In the material world, everything will ultimately be vanquished. Whatever exists in the material world exists only for some time. It is temporary. The Māyāvādī philosophers say, brahma satyaṁ jagan mithyā: ”The Supreme Truth is real, whereas the world is false”-but Vaiṣṇavas do not use the word mithyā (false), because God, the Supreme Brahman, is truth, and nothing false can emanate from the truth. If we prepare an earring from gold, the earring is also gold. We cannot say that the earring is false. Yato imāni bhūtāni jāyante: the Supreme Absolute Truth is He from whom everything is emanating. If everything is emanating from the Absolute Truth, nothing can actually be false. The Vaiṣṇava philosophers accept the world as temporary, but not false, as the Māyāvādī philosophers do.

The world (jagat) has emanated from the Supreme; therefore it is not mithyā, but it is temporary. That is also explained in Bhagavad-gītā (8.19): bhūtvā bhūtvā pralīyate. The material world comes into existence, remains for some time, and is then annihilated. It is not false, for it can be utilized to realize the Supreme Truth. This is Vaiṣṇava philosophy. The world is temporary, but we must use it for spiritual purposes. If something is used for the ultimate truth, the Absolute Truth, it becomes integral with the Absolute Truth. As stated by Śrīla Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255–256):

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

The word mumukṣubhiḥ refers to those who aspire for mukti, liberation. When one becomes disgusted with material engagement, one wants to destroy everything that has anything to do with the material world. However, the Vaiṣṇava says, prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. Everything has some relationship with the Supreme Person, the Absolute Truth. For instance, a microphone is made of metal, but what is metal? It is another form of earth. In Bhagavad-gītā (7.4) Śrī Kṛṣṇa says:

bhūmir āpo ’nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

”Earth, water, fire, air, ether, mind, intelligence and false ego-all together these comprise My separated material energies.” All of these are Kṛṣṇa’s energies, and if Kṛṣṇa is the source of them, how can they be untrue? They are not. A Vaiṣṇava will never say that metal has no connection with Kṛṣṇa. It is a product of one of His energies, just as this material world is a product of the sun. We cannot say that the sunshine is false and that the sun is true. If the sun is true, the sunshine is also true. Similarly, we do not say that the material universe is false. It may be temporary, but it is not false. Therefore the Gosvāmīs and Kṛṣṇa Himself tell us that since everything belongs to Kṛṣṇa, everything should be utilized for His purpose.

This creation emanates from Bhagavān, the Supreme Lord, who is without anxiety. Kṛṣṇa very pleasantly associates with His consort Śrīmatī Rādhārāṇī and enjoys playing His flute. If God is anxious, what kind of God is He? Even Lord Brahmā and other demigods are anxious. Lord Brahmā is engaged in meditation, Lord Siva dances to annihilate the universe, the goddess Kālī is engaged in killing with her sword, and so forth. The demigods have many activities, but Kṛṣṇa is always peaceful. The Kṛṣṇa who engages in killing demons is Vāsudeva Kṛṣṇa, not the original Kṛṣṇa. The original Kṛṣṇa does not go anywhere; He never takes a step away from Vṛndāvana. The other activities performed by Kṛṣṇa are performed in the Vāsudeva, Saṅkarṣaṇa, Aniruddha or

Pradyumna forms. Kṛṣṇa expands as Saṅkarṣaṇa, Nārāyaṇa, Viṣṇu, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. God can expand Himself in many, many forms.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca
(Brahma-saṁhitā 5.33)

He is the ādi-puruṣa, the original soul of all. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi: Lord Brahmā says that he is not ādi-puruṣa but that Govinda, Kṛṣṇa, is the ādi-puruṣa. This Kṛṣṇa has many expansions (advaitam acyutam anādim). He has no beginning, but He is the beginning of everything. He has expanded Himself in many forms. The viṣṇu-tattva consists of bhagavat-tattva-svāṁśa, the personal expansions. We are also Kṛṣṇa's forms, but we are vibhinnāṁśa, separated expansions. We are the expansions of the energies. According to Kṛṣṇa in Bhagavad-gītā (7.5):

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities who are struggling with material nature and are sustaining the universe."

Thus there are the jīva-prakṛti, the parā prakṛti expansions, who belong to Kṛṣṇa's superior energy. In any case, Kṛṣṇa is always svacchandātmā-without anxiety. Even if He is killing a demon, He experiences no anxiety. That is also confirmed in the Vedas:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has nothing to do, for everything is done automatically by His various potencies. No one is seen to be equal to, or greater than, Him." (Śvetāśvatara Upaniṣad 6.8)

Śrī Kṛṣṇa has nothing to do personally. It is His energy that acts. When an important man wants to get something done, he simply tells his secretary, who does everything. The important man is quite confident that because he has told his secretary, his desires will be carried out. The secretary is a person, energy (śakti). If an ordinary man within this world has many energies in the form of secretaries, then we can hardly imagine the energies possessed by Śrī Kṛṣṇa. Śrī Kṛṣṇa is jagad-īśvara, the controller of the entire universe, and thus He is managing the entire universe. Foolish people say that there is no brain behind the universe, but this is due to ignorance. By taking information from the śāstras, the scriptures, we can understand who that brain is. According to Śrī Kṛṣṇa in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." We see His energies working in this material world all the time. There is thunder and rain, and from rain comes the food we enjoy. This process is outlined in Bhagavad-gītā (3.14):

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

"All living beings subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties." The origin of everything is the Supreme Personality of Godhead. Through yajña, sacrifice, we have to satisfy the Supreme Person, and yajñas can be executed when human society is regulated according to the varṇāśrama-dharma, the system of four social orders (varṇas) and four spiritual orders (āśramas). There are four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). These varṇas and āśramas have their respective duties, and unless human society is divided according to these eight scientific divisions and everyone acts according to his position, there can be no peace in the world.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead." (Viṣṇu Purāṇa 3.8.9)

The ultimate goal of all activity is the satisfaction of the Supreme Lord, Viṣṇu. Na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). Foolish people do not know that their ultimate interest is the satisfaction of Viṣṇu. Therefore, when there are dharmasya glāniḥ, discrepancies in dharma, Kṛṣṇa or His incarnation personally comes. It is therefore said: yad yad vidhatte bhagavān. Although He comes, He has no anxiety. He comes by His internal potency, and He does not take help from anyone. He possesses a variety of energies, all of which work correctly and perfectly (parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca).

Impersonalists cannot understand how everything is being carried out perfectly because they cannot understand the Supreme Personality of Godhead: mohitaṁ nābhijānāti mām ebhyaḥ param avyayam. As stated by Kṛṣṇa in Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratyayā

mām eva ye prapadyante
māyām etāṁ taranti te
[Bg. 7.14]

”This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” Being covered by the three modes of material nature, one cannot understand the Supreme Personality of Godhead. However, the Supreme Lord reveals Himself to His devotees.

It is our business to understand Kṛṣṇa in truth; then our lives will be successful. It is not that we can succeed by understanding Kṛṣṇa superficially. It is therefore stated here: tāni me śraddadhānasya kīrtanyāny anukīrtaya. The word anukīrtaya, as we have initially pointed out, means that we should not manufacture anything. The word anu means ”to follow.” Therefore the bhagavat-tattva, or Bhagavān, can be understood only by the paramparā system, the system of disciplic succession.

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

”This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.” (Bg. 4.2)

Formerly the kings (rājās) were great saintly persons. They were not ordinary people engaged in drinking and dancing. They were all ṛṣis (sages), up to the time of Mahārāja Parīkṣit. They were trained in such a way that they were not ordinary men but were called naradeva. Naradeva refers to Bhagavān in the form of a human being. The king was worshiped because he was a rājarṣi, both a king and a sage. Śrī Kṛṣṇa says that if the king knows the purpose of life, he can rule well. If he does not, he thinks that eating, sleeping, sex and defense are all in all. In this case, his subjects live like animals. Today no one knows the object of human life; therefore although the foolish people of this age are trying to be happy, their hopes will never be fulfilled. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayāḥ [SB 7.5.31]. People are trying to be happy in this material world by accepting material objects, but their plans will never be fulfilled. Therefore in world history we see that there have been many leaders who have died working hard. They could not adjust things properly, despite all their hard efforts. There were Napoleon, Hitler, Gandhi, Nehru and many others, but they could not ultimately prevail. This is durāśayā. The ultimate goal of life is to understand Viṣṇu, yet people are going on blindly trying to satisfy their senses. If one blind man tries to lead another, what is the result? If both the leaders and followers are blind, they will all fall in a ditch, for they are all bound by their nature.

Śravaṇaṁ kīrtanam, hearing and chanting, are the beginning of bhakti, devotional service. Therefore it is said: tāni me śraddadhānasya kīrtanyāny anukīrtaya. The word anukīrtaya means to follow the paramparā system. First of all we must receive the information from authorities; then we can speak the truth. One first has to learn how to describe the Absolute Truth, Bhagavān-His actions, His mercy and His compassion upon all living beings. The Supreme Lord is more anxious to give us education and enlightenment than we are to receive them. He gives us His literature, His devotees and the paramparā system, but it is up to us to take advantage of these. The Kṛṣṇa consciousness movement is intended to give society the proper understanding of the Absolute Truth. We are not presenting a manufactured, bogus philosophy. Why should we unnecessarily waste our time concocting some philosophy? There is so much to be learned that has already been given by the supreme authority. All we have to do is take this Vedic literature, try to learn it and distribute it. That is Caitanya Mahāprabhu’s mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
(Cc. Ādi 9.41)

It is the duty of everyone, especially one born in the land of Bhāratavarṣa, India, to make his life successful by taking advantage of this Vedic literature. Unfortunately, we are simply trying to learn technology, and that is our misfortune. Real education means solving all life’s problems.

Transcendental education means learning how to gain relief from the entanglement of material life. This is made possible by learning about the Lord’s transcendental activities.

22.6 Chapter Four

Approaching a Bona Fide Guru

TEXT 4

sūta uvāca
dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāṁs tathā
prāhedaṁ viduraṁ prīta
ānvīkṣikyāṁ pracoditaḥ

Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva’s. Being encouraged and pleased by Vidura’s inquiry about transcendental knowledge, Maitreya spoke as follows.

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as bhagavān. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as bhagavān because he was spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

This is the Vedic process for receiving knowledge. One must approach the proper person, the guru, and submissively listen to him expound transcendental knowledge. As Śrī Kṛṣṇa advises in Bhagavad-gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā

”Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him.”

Transcendental knowledge is not very difficult, but the process must be known. Sometimes a dictating machine or a typewriter may not work, but if we go to a technician who knows the machine, he can immediately repair it. The process must be known. If one goes to a ditchdigger to repair a dictating machine, he cannot help. He may know how to dig ditches, but not repair a machine. Therefore the śāstras enjoin that if one wants transcendental knowledge, one must approach the proper person. The word tad-vijñāna refers to transcendental knowledge, not material knowledge. A medical practitioner may have material knowledge of the body, but he has no knowledge of the spirit soul within. He simply studies the mechanical arrangement of the body, which is a machine (yantra) made by nature. The body is actually stated in Bhagavad-gītā (18.61) to be a machine:

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe ’rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

”The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.”

For those who are attached to this bodily machine, the yoga system is recommended. One who is overly attached to the bodily conception is taught to concentrate the mind by some physical gymnastics. Thus in haṭha-yoga one undergoes various physical disciplines, but the real purpose is to understand Viṣṇu, the Supreme. The various yoga systems are given for the machine of the body, but the process of bhakti is transcendental to mechanical arrangements. It is therefore called tad-vijñāna, transcendental to material understanding. If one actually wants to understand spiritual life and spiritual knowledge, one has to approach a guru. The word guru means ”heavy,” heavy with knowledge. And what is that knowledge? Tad-vijñāna. That heaviness is brahma-niṣṭhā-attachment to Brahman and to Parabrahman, Bhagavān. That is the guru’s qualification. Brahmaṇy upaśamāśrayam. According to Muṇḍaka Upaniṣad (1.2.12), tad-vijñānārthaṁ sa gurum evābhigacchet: ”In order to understand that transcendental science, one must approach a bona fide spiritual master.” Similarly, as stated in Śrīmad-Bhāgavatam (11.3.21):

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam

”Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation.”

The Upaniṣads inform us that the guru is one who has received knowledge by hearing the Vedas. Śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. The Vedas are called śruti, and the bona fide guru is in the line of hearing from the disciplic succession. As stated in Bhagavad-gītā (4.2), evaṁ paramparā-prāptam. A bona fide guru does not impart some self-styled, concocted knowledge; his knowledge is standard and received from the paramparā system. He is also firmly fixed in the service of the Supreme Personality of Godhead (brahma-niṣṭham). These are his two qualifications: he must have heard the Vedic knowledge through the disciplic succession, and he must be established in service to the Supreme Lord. He does not have to be a very learned scholar, but he must have heard from the proper authority. God gives us the ears to hear, and simply by hearing we may become great preachers. We don’t need Ph.D.’s or academic examinations. One may even remain in his position; no changes are necessary.

For this purpose there is the varṇāśrama-dharma, composed of four varṇas and four āśramas. Unless society is divided into these eight categories, it is simply an animal civilization. There must be some systematized, regulated arrangement. For instance, there are different divisions for the body: the head, the arms, the belly and the legs. Without the four corresponding divisions, no society can be conducted very well. There will simply be chaos. The words sthāne sthitāḥ mean ”remaining in the varṇāśrama-dharma.” Even a śūdra can understand what is Brahman, and in that case he becomes a brāhmaṇa automatically. It is necessary that one hear attentively. That is all.

It is stated that Vidura heard from Maitreya Ṛṣi, and that Maitreya Ṛṣi was very pleased. Unless one satisfies his guru, one cannot receive proper knowledge. That is quite natural. If one receives his guru properly and seats him comfortably, and if the guru is pleased with one’s behavior, the guru can speak very frankly and freely, and this will be very beneficial to the student. By going to a spiritual master and asking for his instructions and then not following them, one simply wastes his time. Nor should one approach the spiritual master with a challenging spirit, but should go with the aim of rendering service. The word nipat means ”to fall down,” and pra means ”without reservation.” Transcendental knowledge is based on praṇipāta. Therefore Kṛṣṇa says: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. [Bg. 18.66] ”Just surrender unto Me.” Just as we surrender unto Kṛṣṇa, we have to surrender unto His representative, the spiritual master. The guru is Kṛṣṇa’s external representative, and the internal guru is Kṛṣṇa Himself situated in everyone’s heart. It is not that Kṛṣṇa is simply in Vaikuṇṭha or Goloka Vṛndāvana. He is everywhere; He is even within the atom. Goloka eva nivasaty akhilātma-bhūtaḥ (Brahma-saṁhitā 5.37). That is the definition of Paramātmā, the Supersoul. I am ātmā, a spiritual soul, and you are ātmā. We are all situated locally, you within your body and I within mine, but the Paramātmā is situated everywhere. That is the difference between ātmā and Paramātmā. Those who are mistaken say that there is no difference between them, but there is a difference. They are one in the sense that both are cognizant and both are living entities (nityo nityānāṁ cetanaś cetanānām), but they are different quantitatively. Kṛṣṇa states in Bhagavad-gītā (13.3):

kṣetrajñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata

”O scion of Bharata, you should understand that I am also the knower in all bodies.” Kṣetrajña is the proprietor of the kṣetra (the body). The individual soul is actually not the proprietor but the occupant. In a house, there is a tenant and a landlord. The tenant is the occupant, and the landlord is the proprietor. Similarly, the ātmā is simply the occupant of the body; the proprietor is Paramātmā.

When the landlord tells the tenant to leave the house, the tenant must do so. Similarly, when the Paramātmā says that we have to leave the body, we have to do so.

To receive this Vedic knowledge, we must approach the proper guru. The guru's qualification is given in every śāstra. In Śrīmad-Bhāgavatam (11.3.21) it is said:

tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam

One should not accept a guru unless one is inquisitive to know the ultimate goal of life. An ordinary man interested in bodily comforts does not need a guru. Unfortunately, at the present moment, the word guru refers to someone who can give bodily medicine. One approaches a Mahātmājī and says, "I am suffering from this disease. Please help me." And the Mahātmājī says, "Yes, I have a mantra that will heal you and give you success. Give me a little money and take it." This is not a real guru. One should approach a guru to learn about tattva, the Absolute Truth. One should not search out a guru to cure some material disease; rather, one requires a doctor. Similarly, people think that if a person can make him successful in business, that person is a guru. The śāstras do not confirm this either. A guru is one who knows the Vedas and the Vedic conclusion. The Vedic conclusion is the understanding of Kṛṣṇa. Vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, I am to be known." (Bg. 15.15)

It is not that we have to understand Kṛṣṇa fully. That is not possible. We have no capacity to understand the unlimited. Advaitam acyutam anādim ananta-rūpam (Brahma-saṁhitā 5.33). With our limited knowledge we cannot understand the unlimited; indeed, even Kṛṣṇa does not understand Himself. His attraction is unlimited, and to understand why He is so attractive, He became Lord Caitanya Mahāprabhu and took on the ecstatic emotions of Śrīmatī Rādhārāṇī (rādhā-bhāva-dyuti). If Kṛṣṇa cannot comprehend the limit of His own attraction and bliss, it is certainly not possible for us with our limited knowledge. If we can simply understand Kṛṣṇa in part, that is our perfection. Therefore Kṛṣṇa says: janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. If we misunderstand Kṛṣṇa and take Him to be a human being like us, we become mūḍhas, fools. Kṛṣṇa's body is not composed of material elements like ours, and if we think this way, we are mistaken. The material nature belongs to Kṛṣṇa, and He is its controller. We are under the control of material nature, and that is the difference.

One who has real knowledge knows that prakṛti, material nature, is working under Kṛṣṇa's direction. It is not possible to understand how all this is going on, but we can understand it in summary. Janmādy asya yato 'nvayād itarataś ca: [SB 1.1.1] everything emanates from the Supreme Absolute Truth, Kṛṣṇa. This much knowledge is sufficient. We can then increase this knowledge to understand just how material nature is working under Kṛṣṇa's direction. Modern scientists mistakenly think that material nature is working independently and that things evolve by some chemical process only. However, life does not merely come from life or some chemical evolution. As Kṛṣṇa states in Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate

"I am the source of all spiritual and material worlds. Everything emanates from Me." The same conclusion is also given in Vedānta-sūtra, wherein it is stated, janmādy asya yataḥ: [SB 1.1.1] "Brahman is He from whom everything emanates." "Everything" includes living entities and inert matter. Both matter and the living entities come from Kṛṣṇa. Indeed, the whole world is a combination of matter and spirit, prakṛti and the living entity.

Material energy is inferior, and spiritual energy is superior. Why? Superior energy (jīva-bhūta), the living entity, is controlling material nature. Actually he is not controlling, but is trying to utilize it. For instance, human beings are advanced living entities, and they have created modern civilization by utilizing dull, inert matter. This is our superiority. However, we are also prakṛti as well as parā prakṛti. In this way, we have to understand tattva jñāna.

Śrīmad-Bhāgavatam is a commentary on Vedānta-sūtra. Vedānta-sūtra explains that the Supreme is the source of everything, and the nature of that source is explained in Śrīmad-Bhāgavatam (1.1.1): janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ. That source is abhijña, cognizant. Matter is not cognizant; therefore the theory of modern science that life comes from matter is incorrect. The identity from whom everything emanates is abhijña, cognizant, which means He can understand. The Bhāgavatam (1.1.1) also states, tene brahma hṛdā ya ādi-kavaye: Kṛṣṇa instructed Lord Brahmā in Vedic knowledge. Unless the ultimate source is a living entity, how can He impart knowledge? Śrīmad-Bhāgavatam was compiled by Vyāsadeva, who also compiled the Vedānta-sūtra. Generally the Māyāvādīs emphasize the commentary made on the Vedānta-sūtra by Śaṅkarācārya, the Śārīraka-bhāṣya, but that is not the original commentary on Vedānta-sūtra. The original commentary is given by the author himself, Vyāsadeva, in the form of Śrīmad-Bhāgavatam. To understand the actual meaning of the Vedānta-sūtra, we must refer to the commentary made by the author himself. As stated by Śrī Kṛṣṇa Himself in Bhagavad-gītā (13.5):

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ

"The knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings-especially in the Vedānta-sūtra-and is presented with all reasoning as to cause and effect."

Transcendental knowledge is therefore very logical. According to the Vedic system, the ācārya must understand Vedānta-sūtra (also called Brahma-sūtra) before he can be accepted as an ācārya. Both the Māyāvāda-sampradāya and the Vaiṣṇava-sampradāya have explained the Vedānta-sūtra. Without understanding Vedānta-sūtra, one cannot understand Brahman. It is said that Vidura understood transcendental knowledge from Maitreya, and it is stated that Maitreya is a friend of Vyāsadeva's. This means that both Vidura and Maitreya know what Vyāsadeva knows. We have to approach a spiritual master who is in the disciplic succession from Vyāsadeva. Everyone may claim to be following Vyāsadeva, but one must actually follow him. Vyāsadeva accepted Kṛṣṇa as the Supreme Personality of Godhead, and Arjuna also accepted Kṛṣṇa as Parabrahman, the Supreme Person. One may say that because Arjuna was a friend of Kṛṣṇa's, he accepted Him in this way, but this is not the case. Arjuna gave evidence that Vyāsadeva also accepted Kṛṣṇa.

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

”Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.” (Bg. 10.12–13)

Vyāsadeva accepted Kṛṣṇa as paraṁ brahma, and Vyāsadeva began his commentary on Vedānta-sūtra with the words oṁ namo bhagavate vāsudevāya. If we are actually interested in understanding, we must approach a representative of Vyāsadeva like Maitreya. Maitreya is also addressed as bhagavān, although of course the Supreme Bhagavān is Kṛṣṇa Himself (kṛṣṇas tu bhagavān svayam). But the word bhagavān also refers to other powerful persons like Lord Brahmā, Lord Śiva, Vyāsadeva or Maitreya. The actual Bhagavān is Kṛṣṇa Himself, but these great personalities have attained as much knowledge of Kṛṣṇa as possible. It is not possible to have cent per cent knowledge of Kṛṣṇa. Not even Nārāyaṇa Himself is capable of that. Yet those who follow Kṛṣṇa’s instructions fully are sometimes called Bhagavān. There are many artificial Bhagavān’s, but a real Bhagavān is one who knows what Kṛṣṇa has taught. Vidura was very eager to receive transcendental knowledge, and because of this, Maitreya was very pleased with him. One can please the spiritual master simply by surrendering to him and rendering service, saying, ”Sir, I am your most obedient servant. Please accept me and give me instructions.” Although Arjuna was a very intimate friend of Kṛṣṇa’s, before receiving Śrīmad Bhagavad-gītā he surrendered himself, saying, śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam: ”Now I am Your disciple and a soul surrendered unto You. Please instruct me.” (Bg. 2.7)

This is the proper way to ask for knowledge. One does not approach the spiritual master with a challenging spirit. One should also be inquisitive to understand the spiritual science. It is not that one considers himself superior to the guru. One must first find a guru to whom one can surrender, and if this is not possible, one shouldn’t waste his time. By surrendering to the proper person, one can very quickly come to understand transcendental knowledge.

22.7 Chapter Five

Lord Kapila Takes Charge of His Mother, Devahūti

TEXT 5

maitreya uvāca
pitari prasthite ’raṇyaṁ
mātuḥ priya-cikīrṣayā
tasmin bindusare ’vātsīd
bhagavān kapilaḥ kila

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.

In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband. It is also the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

Being a great yogī, Kardama Muni was not very interested in family life. Nonetheless, he decided to marry, and Svāyambhuva Manu brought his daughter Devahūti to him to serve as a wife. Kardama Muni was a yogī living in a cottage, and Devahūti was a princess, a king’s daughter. Not being used to work, she became very skinny, and Kardama Muni took compassion upon her, thinking, ”This girl has come to me, but now she is not in a very comfortable position.” Therefore by his yogic powers, Kardama Muni created a large palace with many servants, gardens and other opulences. Not only that, but he also created a great spaceship as large as a small city. Modern airlines have prepared a 747, and although these are very big, Kardama Muni, by his yogic powers, was able to create a spaceship wherein there were lakes, palaces and gardens. This spaceship could also travel all over the universe. Modern scientists labor very hard to make a small spaceship to go to the moon, but Kardama Muni could create a great spaceship that could travel to all planets. This is possible by yogic powers.

There are different siddhis, or yogic perfections-aṇimā, laghimā, prāpti, and so on-and whatever yogīs choose to do, they can do. That is the real yoga system. It is not that one becomes a yogi simply by pressing his nose and performing some gymnastics. One must actually attain the yogic siddhis. By these siddhis, the yogī can become very small or very large, very heavy or very light. Whatever he wants, he can immediately produce in his hand, and he can travel wherever he desires. Kardama Muni was such a perfected siddhi-yogi. By his wife, Devahūti, he had nine daughters, who were distributed to the prajāpatis like Dakṣa Mahārāja and many others. The only son of Kardama Muni was Kapiladeva, an incarnation of Kṛṣṇa. This Kapiladeva was one of the mahājanas. The word mahājana means ”authority,” and according to the Vedic śāstras there are twelve authorities. These are Svayambhū, Nārada, Śambhu, Kumāra, Kapila, Manu, prahlāda, Janaka, Bhīṣma, Bali, Śukadeva Gosvāmī and Yamarāja. Svayambhū is Brahmā, and Śambhu is Lord Śiva. These authorities should be followed if we want to approach the Supreme Personality of Godhead and understand the purpose of religious life. Mahājano yena gataḥ sa panthāḥ. These mahājanas follow the principles set forth by the Supreme Personality of Godhead, Kṛṣṇa, in Bhagavad-gītā.

We cannot very easily understand the actual truth of religious systems, but if we follow these mahājanas, we can understand. Kapila Muni explained the glories of devotional service to His mother, Devahūti. If we follow Him, we may learn the truth of devotional service. According to the system of varṇāśrama-dharma, one who is over fifty years of age must leave home, go to the forest and completely devote his life to spiritual realization. This is the actual varṇāśrama-dharma system. It is not a Hindu system, for the word "Hindu" is a name given by the Muslims and does not occur in any Vedic literature. However, the varṇāśrama-dharma is mentioned. Civilized human beings should strictly follow the varṇāśrama institution. If one is born a brāhmaṇa, he is trained nicely as a brahmacārī, and then he becomes a gṛhastha, a householder. When he gives up his home, he is called a vānaprastha, and after that he may take sannyāsa. Being a yogī, Kardama Muni strictly followed these principles; therefore as soon as Kapiladeva was grown, Devahūti was placed in His charge. Kardama Muni then left home. As stated in this verse: pitari prasthite 'raṇyaṁ mātuḥ priya-cikīrṣayā.

According to the Manu-saṁhitā, a woman should never be given freedom. When she is not under the protection of her husband, she must be under the protection of her sons. Women cannot properly utilize freedom, and it is better for them to remain dependent. A woman cannot be happy if she is independent. That is a fact. In Western countries we have seen many women very unhappy simply for the sake of independence. That independence is not recommended by the Vedic civilization or by the varṇāśrama-dharma. Consequently Devahūti was given to her grown son, Kapiladeva, and Kapiladeva was fully aware that He had to take care of His mother. It is the duty of the father to protect his daughter until she attains puberty and is married to a suitable young man. The husband then takes care of the wife. Generally a man should marry at around twenty-five years of age, and a girl should marry no later than sixteen. If this is the case, when the man is fifty years old, his eldest son should be around twenty-five, old enough to take charge of the mother. According to this calculation, Kapiladeva was about twenty-five years old and was quite able to take charge of His mother, Devahūti. He knew that because His father left His mother in His charge, He should take care of her and always please her. Mātuḥ priya-cikīrṣayā. Kapiladeva was not irresponsible, but was always ready to please His mother. Kapiladeva was a brahmacārī, and His mother took lessons from Him. That is the prerogative of the male. As stated in Bhagavad-gītā (9.32):

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants] as well as śūdras [workers]-can approach the supreme destination." Women are considered on the same platform with śūdras, and although a woman may be married to a brāhmaṇa, she is not given the sacred thread. It is also said that the Mahābhārata was compiled by Vyāsadeva because the direct Vedic knowledge could not be understood by women, śūdras and dvija-bandhus, those who are born in brāhmaṇa families but are not qualified brāhmaṇas. Strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā (Bhāg. 1.4.25). Consequently Mahābhārata is called the fifth Veda. The four preceding Vedas are the Sāma, Yajur, Ṛg and Atharva. The essence of Vedic knowledge, Bhagavad-gītā, is given within the Mahābhārata. Women are inferior to men, and Vedic civilization is so perfect that men are given full charge of the women. It is therefore said: mātuḥ priya-cikīrṣayā. The son is always ready to see that the mother is not unhappy. Kapiladeva was anxious that His mother not feel the absence of His father, and He was ready to take the best care of her and give her knowledge. Because women are supposed to be less intelligent, they should be given knowledge, and they should also follow this knowledge. They should follow their father's instructions, their husband's instructions and the instructions of their grown, scholarly sons like Kapiladeva. In this way, their lives can be perfect. In all cases, women should always remain dependent.

Tasmin bindusare 'vātsīd bhagavān kapilaḥ kila. It is noteworthy that in this verse Kapiladeva is referred to as Bhagavān, which indicates that He possesses all wealth, fame, knowledge, beauty, strength and renunciation. These six opulences are fully represented in Kṛṣṇa; therefore Kṛṣṇa is accepted as the Supreme Personality of Godhead (kṛṣṇas tu bhagavān svayam), and others are accepted as His expansions, or incarnations (viṣṇu-tattva). In Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī has analyzed the characteristics of Bhagavān. The first Bhagavān is Śrī Kṛṣṇa Himself, but some of His opulences are also bestowed upon Lord Brahmā. Lord Brahmā is a jīva-tattva, a living being like us. If we become spiritually powerful, we can also have the post of Lord Brahmā. Superior to Lord Brahmā is Lord Śiva, and superior to Lord Śiva is Viṣṇu, or Lord Nārāyaṇa, and superior to all is Kṛṣṇa. That is the analysis of the Vedic śāstras and Brahma-saṁhitā. Even Śaṅkarācārya, the Māyāvādī impersonalist philosopher, accepts Kṛṣṇa as the Supreme Personality of Godhead (sa bhagavān svayaṁ kṛṣṇaḥ). All the ācāryas- Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu-also accept Kṛṣṇa as the Supreme Lord.

Kapiladeva is an incarnation of Kṛṣṇa, and He gave instructions to His mother, Devahūti. We must distinguish between the two Kapilas. One Kapila is this Bhagavān Kapila, and the other Kapila is the atheist Kapila. Bhagavān Kapila is also known as Devahūti-putra Kapila. Both Kapilas expounded Sāṅkhya philosophy, but the atheist Kapila expounded it without understanding, perception or realization of God. On the bank of the Bindu-sarovara Lake, Kapiladeva personally expounded Sāṅkhya philosophy to His mother, Devahūti, just as Kṛṣṇa personally expounded the knowledge of Bhagavad-gītā to His friend Arjuna. Like Arjuna, Devahūti was aware that she was before her spiritual master, as indicated in the following verse. Indeed, Lord Brahmā had informed her that her son was a powerful incarnation.

TEXT 6

tam āsīnam akarmāṇaṁ
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows.

The ultimate goal of the Absolute Truth is Kṛṣṇa consciousness, devotional service. The liberated stage is not final. If we simply understand that we are not the body, that we are spirit soul, our knowledge is insufficient. We must also act as Brahman; then our position will be fixed.

brahmā-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54) Bhakti is obtainable for a liberated person; it is not for the conditioned soul. How is this possible? In Bhagavad-gītā (14.26) Kṛṣṇa says:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

We must engage in the nine processes of devotional service, the first of which is hearing (śravaṇa). Then, under the direction of the spiritual master and the śāstras, one can immediately become a liberated person. One doesn't have to endeavor separately to become liberated if he immediately engages in devotional service. One must have a firm conviction that he is engaged in Kṛṣṇa's service and is free from all material contamination. This is imperative. The words tattva-mārga-darśanam are elucidated elsewhere in Śrīmad-Bhāgavatam: brahmeti paramātmeti bhagavān iti śabdyate. The Absolute Truth is understood differently according to the position of the student. Some understand the Absolute Truth as impersonal Brahman, some as localized paramātmā, and others as the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead, are not different. They are simply different aspects of the complete Godhead. Looking at a mountain from a distance, we may see a hazy cloud, and if we come nearer, we may see something green. If we actually climb the mountain, we will find many houses, trees and animals. Our vision is of the same mountain, but due to our different positions we see haze, greenery or variegatedness. In the final stage, there are varieties-trees, animals, men, houses, and so on. The Absolute Truth is not without variety. Just as there is material variety, there is spiritual variety. Because the Māyāvādī philosophers are seeing the Absolute Truth from a distance, they think that the Absolute Truth has no variety. They consider variety to be material, but this is a misunderstanding. The Absolute Truth is described as variegated in Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, fulfilling all desires, in abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

There are Vaikuṇṭha planets in the spiritual world, and there are devotees who are all liberated. These devotees are akṣara, which means they do not fall down into the material world. They remain in the spiritual world of the Vaikuṇṭhas. They are also persons like us, but they are eternal persons, complete with full knowledge and bliss. That is the difference between them and us. That is tattva jñāna. Unless we understand the variegatedness of the Absolute Truth, there is a chance that we will fall down. It is not sufficient simply to stick to the indefinite, impersonal feature of the Absolute Truth:

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

Because the impersonalists are not allowed to enter the Vaikuṇṭha planets, they simply remain in the Brahman effulgence. Thus they fall down again into material variety. We have seen many impersonalist sannyāsīs who first of all give up the world as false (brahma satyaṁ jagan mithyā). They consider themselves Brahman (ahaṁ brahmāsmi), consider the world false (jagat is mithyā), and, having nothing more to do with the material world, finally say, "I have become Nārāyaṇa." Then they come to the stage of daridra-nārāyaṇa (poor Nārāyaṇa). They become Nārāyaṇa, but for want of anything better to do, for want of variegatedness, they take up material humanitarian activities. Although they consider their wives mithyā (false), they return. "You have already left. Why do you come back again?" the wives ask. This means that these so-called sannyāsīs have nothing to do. They undergo serious penances and austerities to reach the platform of impersonal Brahman, but because there is no pleasure there, they again descend to enjoy material variety.

We may build a nice spaceship and send it off into space, and the astronauts may go up there and fly in the impersonal sky, but eventually they will become tired and pray to God, "Please let us return to land." We have read that the Russian astronauts were simply missing Moscow while they were traveling in space. This impersonal traveling is actually very agitating; similarly, impersonal realization of the Absolute Truth cannot be permanent because one wants variety. A falldown is inevitable. When one gentleman read my book Easy Journey to Other planets, he became very enthusiastic about going to other planets. "Oh, yes," I said, "we can go with this book." "Yes," the gentleman said, "then I shall come back." "Why return? You should remain there." "No, no," he said. "I don't want to remain. I just want to go and come back." This is the "enjoying" mentality. Without variety, we cannot enjoy. Variety is the mother of enjoyment, and Brahman realization or Paramātmā realization does not give us steady ānanda, bliss. We want ānanda. Ānandamayo 'bhyāsāt. The living entities are Brahman; Kṛṣṇa is Parabrahman. Kṛṣṇa is enjoying perpetual ānanda, and, being part and parcel of Kṛṣṇa, we also want ānanda. Ānanda cannot be impersonal or void; ānanda entails variety. No one is simply interested in drinking milk and eating sugar, but with milk and sugar we can make a variety of foods-perā, barfī, kṣīra, rabrī, dahī, and so on. There are hundreds of preparations. In any case, variety is required for enjoyment.

The last word of tattva jñāna is to understand Kṛṣṇa, who is full of variety. Kapiladeva is tattva-mārgāgra-darśanam. He is an incarnation of the Supreme Personality of Godhead, and He will explain to His mother what tattva is, how one can approach the tattva jñāna, and how one can actually enjoy tattva jñāna. This is not simply dry speculation. This Kṛṣṇa consciousness philosophy includes spiritual variety. People sometimes misunderstand this variety to be material, and they hanker for nirviśeṣa, nirākāra, void. However, our philosophy is not void; it is full of variety and transcendental bliss. This will later be specifically enunciated by Lord Kapiladeva.

22.8 Chapter Six

Devahūti Desires Transcendental Knowledge

TEXT 7

devahūtir uvāca
nirviṇṇā nitarāṁ bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndhaṁ tamaḥ prabho

Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance

Here, at the beginning of Devahūti's questionings, the word asad-indriya-tarṣaṇāt is significant. Asat means "impermanent," "temporary," indriya means "senses," and tarṣaṇāt refers to agitation. Thus asad-indriya-tarṣaṇāt means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different species of material bodily existence-sometimes in a human body, sometimes in an animal body-and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, we have then attained sad-indriya, or eternal sense activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

The Vedic literatures describe this material world as darkness. Actually it is dark, and therefore we require sunlight, moonlight and electricity. If it were not by nature dark, why would we require so many arrangements for artificial light? The Vedas enjoin that we should not remain in darkness: tamasi mā jyotir gama. We are instructed to go to the light, and that light is the spiritual world, which is directly lighted by the effulgence, or bodily rays, of Kṛṣṇa. As stated in Brahma-saṁhitā (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."

Animals have no ability to know that they are in darkness, but human beings can know. Like Devahūti, an intelligent person should become disgusted with the darkness of ignorance. Na hanyate hanyamāne śarīre. As stated in Bhagavad-gītā (2.20), there is neither birth nor death for the soul. The soul is not destroyed when the body is annihilated. The soul puts bodies on and takes them off like clothes. This simple knowledge is instructed in the beginning of Bhagavad-gītā, yet there are many big scholars and leaders who still cannot understand that the body is different from the person. This is because they do not study Bhagavad-gītā in the proper way. Consequently no one is fully aware or convinced that the real person is not the body. This is called darkness, and when one is disgusted with this darkness, human life begins.

One who has become disgusted with material existence needs the instructions of a guru. Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. Being the wife of a great yogī, Devahūti understood her constitutional position; therefore she is placing her problem before her son, Kapiladeva, an incarnation of God. Although Kapiladeva is her son, Devahūti does not hesitate to take instructions from Him. She does not say, "Oh, He is my son. What can He tell me? I am His mother, and I shall instruct Him." Instruction has to be taken from one who is in knowledge. It doesn't matter what his position is, whether he is a son, a boy, a śūdra, brāhmaṇa, sannyāsī or gṛhastha. One should simply learn from one who knows. That is Caitanya Mahāprabhu's instruction. Although Caitanya Mahāprabhu Himself was a brāhmaṇa and a sannyāsī, He took instructions from Rāmānanda Rāya, who was a śūdra and gṛhastha but nonetheless, very exalted spiritually. When Caitanya Mahāprabhu saw that Rāmānanda Rāya was hesitant to give instructions, the Lord said, "Why are you hesitating? Although you are a gṛhastha and are born in a śūdra family, I am prepared to take lessons from you."

kibā viprā, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
(Cc. Madhya 8.128)

This is Caitanya Mahāprabhu's teaching. Whoever is qualified in Kṛṣṇa consciousness can become a guru. His family or material identity does not matter. He simply must know the science. When we consult an engineer, a doctor or a lawyer, we do not ask whether he is a brāhmaṇa or a śūdra. If he is qualified, he can help with a particular subject. Similarly, if one knows the science of Kṛṣṇa, he can be a guru. Devahūti was taking lessons from her son because He knew the science of Kṛṣṇa. Even if gold is in a filthy place, we should take it. It is also stated in the Vedas that if a girl is highly qualified or beautiful, she can be accepted in marriage even though born in a lower family. Thus it is not birth that is important, but qualification. Caitanya Mahāprabhu wanted everyone in India to know the science of Kṛṣṇa and preach Kṛṣṇa consciousness. This is very simple. We need only repeat what Kṛṣṇa has said or what has been said about Kṛṣṇa in the Vedic literatures.

Human society cannot be happy without Kṛṣṇa consciousness. Kṛṣṇa is the supreme enjoyer, and we are His servants. The master is enjoying, and the servants are helping the master enjoy. We living entities are eternal servants of God, and our duty is to help our master enjoy. Śrīmatī Rādhārāṇī is the topmost servant of Kṛṣṇa, and Her business is always to keep Kṛṣṇa pleased. Kṛṣṇa is very fond of Rādhārāṇī because She renders the best service. Her sixty-four qualifications are mentioned in the Vedic literatures. Unfortunately, in the material world we are busy trying to enjoy our material senses. As stated in Bhagavad-gītā (3.42):

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

”The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he (the soul) is even higher than the intelligence.” The soul is on the spiritual platform. this way we become implicated in the laws of nature. As stated in the śāstras:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano ’yam
asann api kleśada āsa dehaḥ
[SB 5.5.4]

”When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.” (Bhāg. 5.5.4)

Living entities in this material world are very busy trying to gratify their senses. In the street we see many dogs assembled for sex. This may seem very crude, but human beings are engaged in the same business, perhaps in a more elaborate way. We should know that sense gratification is meant for animals, and that sense control is for human beings. By tapasya, penance, we can purify ourselves and regain our eternal life.

Actually our material senses are not our real senses. They are covered, just as the body is covered by clothes. Our real body is within the material body. Dehino ’smin yathā dehe [Bg. 2.13]. The spiritual body is within the material body. The material body is changing, going through childhood, youth, then old age, and then it vanishes. Although this is not our real body, we are engaged in sense gratification with it. However, for our own ultimate happiness, we should try to purify our senses. There is no question of destroying the senses or becoming desireless. Desire is a material activity, and becoming desireless is not possible. The senses must be purified in order for us to act through them transcendentally. Bhakti-yoga does not require us to destroy our senses, but to purify them. When the senses are purified, we can serve Kṛṣṇa:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]

”Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one’s senses are purified.” (Nārada-pañcarātra)

We can serve Hṛṣīkeśa, the master of the senses, through the senses. We are part and parcel of Kṛṣṇa, just as the hand is part and parcel of the body. Similarly, our senses are also part and parcel of the spiritual body of Kṛṣṇa. When we purify our senses, we can act in our original constitutional position and serve Kṛṣṇa. When we forget our position and try to satisfy ourselves, we become conditioned materially. When we forget that our duty is to serve Kṛṣṇa, we fall into the material world and become implicated in personal sense gratification. As long as we continue trying to satisfy our own senses, we have to accept another body. Kṛṣṇa is so kind that if we want to become tigers, He will give us a tiger body. If we want to become devotees, He will give us the body of a devotee. This life is a preparation for the next, and if we want to enjoy our transcendental senses, we have to purify ourselves to return home, back to Godhead. For this purpose, Devahūti is submitting to her son just as a disciple submits to his master.

TEXT 8

tasya tvaṁ tamaso ’ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdhaṁ me tvad-anugrahāt

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification.

It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word pāragam is very significant. pāragam refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in Bhagavad-gītā that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, he can be taken to the side of light.

The bona fide spiritual master is a true Vedāntist, for he actually knows Vedānta and the Vedas and understands the Supreme Personality of Godhead, Kṛṣṇa. The word veda means ”knowledge,” and anta means ”last phase.” There are different types of knowledge. We are interested in ordinary knowledge for economic benefit, but that is not actual knowledge. That is the art of livelihood. One may study to be an electrician and earn his livelihood by repairing electric lines. This kind of knowledge is called śilpa jñāna. Real knowledge, however, is Vedic knowledge, knowing oneself, what one is and what God is and understanding one’s relationship with God, and one’s duty.

One who is searching after knowledge is called jñānavān. Knowledge begins with the inquiry athāto brahma jijñāsā: ”what is Brahman?” Knowledge also begins by understanding the threefold miseries of the material world-ādhyātmika, ādhibhautika and ādhidaivika. We are suffering from miseries caused by other living entities and acts of nature as well as from miseries arising from the body and mind themselves. The soul is aloof from the body and mind, but he suffers due to material contamination. We have no control over these threefold miseries. They are controlled by Kṛṣṇa’s maidservant, goddess Durgā, who is material nature. She is not independent of Kṛṣṇa. However, she is so powerful that she can create and maintain. prakṛti, nature, can be very unkind. Mother Durgā is often portrayed as chastising demons by piercing them with a trident.

Those who are learned and intelligent look to the mercy of the Supreme Personality of Godhead for relief from the threefold miseries of material existence. Although this material world is nothing but darkness, people are very proud of their eyes. They are always saying, ”Can you show me God?” The answer to that is: ”Have you the eyes to see God?” Why is the emphasis placed on seeing? Certainly, God can be seen, as stated in Brahma-saṁhitā (5.38), premāñjana-cchurita-bhakti-vilocanena: ”Govinda [Kṛṣṇa] is always seen by the devotee whose eyes are anointed by the pulp of love.”

If we are devotees, lovers of God, the ointment of love will clear our eyes. In order to see God, we have to cleanse our eyes by wiping away the cataracts of material contamination. Although we may be eager to see God, we cannot see Him with these material eyes. Not only can we not see Him, but we cannot understand Him, although His name is there. Understanding God means first of all understanding His name. Therefore from the beginning we should chant the Hare Kṛṣṇa mahā-mantra. God is not different from His name. Kṛṣṇa’s name and Kṛṣṇa’s person are the same. ”Absolute” means that Kṛṣṇa’s name, form, place, dress, pastimes and everything are nondifferent from Him. Kṛṣṇa is present in His name, but because we have no love for Him, we cannot see Him.

Sanātana Gosvāmī was a great learned scholar, and he was called a paṇḍita, which indicates that he was a learned brāhmaṇa. When Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu, he said, ”The people in my neighborhood are calling me a paṇḍita, and I am very unhappy because of this.” Caitanya Mahāprabhu asked, ”Why are you dissatisfied?” Sanātana Gosvāmī replied, ”I am such a poor paṇḍita that I do not even know the goal of life. I do not even know what is beneficial for me. I am simply being carried away by sense gratification.” In this way, Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu. He did not approach Him to get some gold or some medicine. He went to find out his real self-interest. This is the real purpose for approaching a guru.

Devahūti approached Lord Kapiladeva in the same way. She said, ”My dear Kapila, You have come as my son, but You are my guru because You can inform me how I can cross the ocean of nescience, which is the material world.” Thus one who feels the need to cross the dark ocean of nescience, which is material existence, requires a guru. It is not the guru’s task to supply gold and medicine. Now it has become a fashion to keep a guru as if he were a dog or a cat. This is of no use. We must inquire about that portion of God’s creation which is beyond this darkness. The Upaniṣads and Bhagavad-gītā describe another world, beyond this material nature. According to Kṛṣṇa in Bhagavad-gītā (15.6):

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

”That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.”

It is not possible for us to go to that paravyoma by material means. It is impossible to penetrate the material universe unless one understands Kṛṣṇa. One can be enlightened by the mercy of God because Kṛṣṇa Himself comes to give us information. If He does not come personally, He sends His devotee, or He leaves behind Him Bhagavad-gītā. However, we are so foolish that we do not take advantage of them. We do not take advantage of His devotee, who hankers to give this knowledge, sacrificing everything. Therefore Śrī Caitanya Mahāprabhu said:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

”The fallen, conditioned living entity, trapped by the external energy, loiters in the material world, but if by good fortune he meets a bona fide representative of the Lord, and if he takes advantage of such a guru, he receives the seed of devotional service.” (Cc. Madhya 19.151)

The seed of devotional service is received by a most fortunate person. Those who are cultivating bhakti in the International Society for Krishna Consciousness are the most fortunate people in the world. By Kṛṣṇa’s mercy one can receive the bhakti-latā-bīja, the seed of devotional service. Unless one is free from the reactions of sin, one cannot understand bhakti or Bhagavān. Therefore we must act piously by giving up illicit sex, intoxication, meat-eating and gambling. If we lead a pious life, we can understand God. This Kṛṣṇa consciousness movement is engaged in training people to this end so that their lives will be successful.

TEXT 9

ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Kṛṣṇa. Here the word ādya means ”the origin of all living entities,” and puṁsām īśvaraḥ means ”the Lord (īśvara) of the living entities” (īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]). Kapila Muni is the direct expansion of Kṛṣṇa, who is the sun of spiritual knowledge. The sun dissipates the darkness of the universe, and when the light of the Supreme Personality of Godhead comes down, it at once similarly dissipates the darkness of māyā. We have our eyes, but without the light of the sun, our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

In this verse, Devahūti also addresses her son as Bhagavān. Bhagavān is the Supreme Person. If we could just use a little common sense we could understand that an organization requires a leader. Without a leader, we cannot organize anything. Foolish philosophers say that the universe automatically came into being by nature. They say that in the beginning there was a chunk, and this cosmic manifestation came out of that chunk of matter. But where did this chunk come from? The fact is that there must be a brain, a leader, behind anything organized. We have information of this leader from the Vedas: nityo nityānāṁ cetanaś cetanānām. The Supreme Lord is eternal, and we are also eternal. But the Supreme Lord is one, and we are many. The Supreme Lord is very great, and we are very small. He is all-pervading and infinite, and we are finite and infinitesimal. Even if we analyze the creation, we will find that not everyone is on the same level. One person is more intelligent or opulent than another. If we analyze things in this way, we will come to the demigods, and among them we will find that the most important demigod is Lord Brahmā. He is the original creature within this universe, yet he is not the most intelligent being. It is said that in the beginning, Brahmā received knowledge from the Supreme Personality of Godhead.

Recently newspapers are reporting that faith in a personal God is diminishing. This means that people are becoming more and more foolish. This is natural in Kali-yuga, for as the age of Kali progresses, bodily strength, memory and mercy diminish. We actually see that the present generation is not as strong as the previous. People also have short memories. We also understand that sometimes people are killed while other people pass by, not caring. Thus mercy is also diminishing. Because everything is diminishing, God consciousness is diminishing also; therefore it is natural to receive news that faith in a personal God is diminishing. In Bhagavad-gītā (7.15), one who does not accept a personal God is described as a mūḍha, a fool.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta jñānā
āsuraṁ bhāvam āśritāḥ

”Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.”

Actually, people today do not even know the meaning of God, so there is no question of surrender. There are also those who are scholarly and well educated, but their knowledge is taken away by māyā, illusion. Although they may superficially hold degrees, they have no real knowledge. They are also asuras, demons who simply defy God, saying, ”I am God, you are God. Why are you searching for God? There are many Gods loitering in the street. Take care of them.” Therefore it is not surprising that newspapers report that faith in a personal God is decreasing. Nonetheless, God is a person. Ya ādyo bhagavān. Lord Brahmā also worships Kṛṣṇa by saying, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **. He says, ”I worship that original person, Govinda.” Ādi-puruṣam, Kṛṣṇa, has no one preceding Him; therefore He is called original. It is said that Kṛṣṇa was born of Vasudeva, but this simply means that Kṛṣṇa accepted Vasudeva as His father. Śrī Kṛṣṇa deals with His devotees in different relationships, or rasas-śānta, dāsya, sakhya, vātsalya and mādhurya.

We all have some relationship with Kṛṣṇa, but presently that is covered. Therefore we have to revive it. Simple appreciation of the Supreme is called śānta-rasa. When one appreciates the Supreme fully, he wishes to render some service, and that is called dāsya. When one becomes more intimate, he becomes a friend of Kṛṣṇa’s, and that is called sakhya. When one is more advanced, he wants to render service to Kṛṣṇa as a father or a mother, and this is vātsalya. Being a father or a mother means serving the son. The Christian conception of God as the Supreme Father is not very perfect because if we conceive of God as a father, our position will be to take things from Him. Everyone wants to take something from the father. One is always saying, ”Father, give me this. Father, give me that.” However, accepting the Supreme Lord as one’s son means rendering service. Yaśodāmayī got Kṛṣṇa as her son, and she was always anxious that He not be in danger. Thus she was always protecting Him. Actually Kṛṣṇa protects the entire universe, but Yaśodā was giving protection to Kṛṣṇa. This is Vaiṣṇava philosophy. Yaśodā became mad when she saw Kṛṣṇa taken away by the Tṛṇāvarta demon. However, Kṛṣṇa became so heavy that the demon could not fly in the sky, and thus the demon fell to the earth and died. Yaśodā immediately said, ”God has saved my Kṛṣṇa!” She then began to thank some other God, some devatā. She did not know that Kṛṣṇa is the Supreme Personality of Godhead. If she had thought of Kṛṣṇa as the Supreme Personality of Godhead, the relationship between mother and son would have been destroyed. Therefore Kṛṣṇa was playing just like an ordinary child, and mother Yaśodā was treating Him as her son. Kṛṣṇa’s friends, the cowherd boys, did not consider Him the Supreme Lord either. The gopīs even used to chastise Kṛṣṇa. If a devotee can have such a relationship with Kṛṣṇa, why should he want to become one with God? It is better to be God’s father, God’s controller. This is bhakti-mārga, the path of devotional service. A devotee does not want to be equal to God or one with God. He simply wants to render service.

ln order to understand the Absolute Truth, we have to understand the meaning of Bhagavān. Devahūti was not an ordinary woman. She was the wife of Kardama Muni, a great yogī. She had obviously learned something from her husband, for had she not been very exalted, how could Bhagavān Kapiladeva have become her son? Everyone should know what is Bhagavān and take lessons from Bhagavān. Lord Kapila is Bhagavān, and He personally instructed His mother in Sāṅkhya philosophy. By this knowledge we can develop or awaken our dormant love for God. Then we can see God when our eyes are anointed with love for Him. Indeed, we can see God everywhere and at all times. We will see God and nothing but God. We will see God not only within our hearts. If we go to the ocean, we will see God. If one is a little thoughtful, he will see that the great ocean stays in its place. The ocean has received its orders not to go beyond such and such a limit. Any intelligent man can see God while walking down the beach. However, this requires a little intelligence. People who are asses, mūḍhas, duṣkṛtīs, cannot see God, but those who are intelligent can see God everywhere because God is omnipresent. He is within the universe and within our heart, and He is even within the atom. Why are we saying that we cannot see Him? God says, "Try to see Me in this way, but if you are too dull, then try to see Me another way."

What is the easy way? Kṛṣṇa says in Bhagavad-gītā, "I am the taste of water." Is there anyone who has not tasted water? He also says, "I am the light of the sun." Is there anyone who has not seen sunshine? Then why are people saying, "I have not seen God"? First of all we have to try to see God. It is as easy as ABCD. When we see God everywhere, we will see the personal God. Then we will understand.

Bhagavān puṁsām īśvaraḥ. Bhagavān is īśvara, the controller. We are not independent. No one can actually say, "I am independent." We are bound tightly by the modes of material nature, and yet we are thinking that we are independent. This is simply foolishness. Therefore it is said that all the people in the material world are blinded by the darkness of ignorance. When people are blind, out of their ignorance they say, "There is no God. I cannot see God." Then God comes as Kṛṣṇa or Kapiladeva and says, "Here I am. See My features. I am a person. I play the flute and enjoy Myself in Vṛndāvana. Why can't you see Me?" Thus God comes, explains Himself and leaves behind His instruction, Bhagavad-gītā. Still, people are so foolish that they claim not to understand God. If we try to see God through the instructions given to Devahūti by Lord Kapila, our lives will be successful.

TEXT 10

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mametīty
etasmin yojitas tvayā

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

Māyā is the false ego of identifying one's body with one's self and of claiming things possessed in relationship with the body. In Bhagavad-gītā, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me comes everyone's remembrance and forgetfulness." Devahūti has stated that false identification of the body with the self and attachment for bodily possessions are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by māyā. This capture leads to the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of māyā, and since māyā is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahūti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Kṛṣṇa says, therefore, in Bhagavad-gītā, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment that are considered pious are also sinful. For example, one sometimes gives money in charity to a needy person with a view to get back the money four times increased. Giving with the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahūti requested Lord Kapila to free her from that entanglement of false identification and false possession.

In asking this, Devahūti is accepting her son, Kapila, as her guru. He consequently tells her how to solve all material problems. Material life is nothing but sex attraction. puṁsaḥ striyā mithunī-bhāvam etam (Bhāg. 5.5.8). Material life means that men are after women and women are after men. We find this not only in human society but in bird, dog, cat and demigod society. As soon as people join to satisfy their sex desire, the attraction becomes greater and greater. An apartment is needed for privacy, and then one has to earn a livelihood and acquire some land. Without children, married life is frustrated, and of course the children have to be educated. Thus one becomes entangled in material life by creating so many situations, but at the time of death Kṛṣṇa comes and takes away everything-house, land, wife, children, friends, reputation and whatever. Then we have to begin another life. It is not that we simply die and finish everything. We are living eternally; the body is finished, but we have to accept another body out of the 8,400,000 forms. In this way, our life is going on, but we are thinking in terms of wife, children, and so forth. This is all illusion.

In any case, we will not be allowed to stay here, and although we are attached to all this, everything will be taken away at death. Whatever post we are occupying-be it president or Lord Brahmā-we are occupying temporarily. We may be here five years, ten years, one hundred years or five million years. Whatever, our position is limited. Our position in the material world is not eternal, but we are eternal. Why, then, should we be illusioned by the noneternal? By nature we are part and parcel of Kṛṣṇa, and Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1]. In order to transcend the darkness of material life and go to the world of light, we need to approach a guru. It is for this reason that Devahūti is approaching Lord Kapiladeva.

In the morning, when the sun arises, the darkness of night immediately goes away. Similarly, when God or His incarnation comes, the darkness of material life is dissipated. When Kṛṣṇa, the Supreme Personality of Godhead, came, Arjuna's illusion was dispelled. He was thinking, "Why should I fight with my relatives?" Actually the whole world is going on under this conception of "my" and "mine." There are fights between nations, societies, communities and families. People are thinking, "Why are you interfering with my business?" Then there is a fight. Because of illusion, we do not consider these situations temporary. On a train, people may argue and fight over a seat, but one who knows that he will only be on the train for two or three hours thinks, "Why should I fight? I shall only be here for a short while." One person thinks in this way, and the other person is ready to fight, thinking that his seat is permanent. No one will be allowed to stay within this material world; everyone will have to change his body and position, and as long as one remains here, he will have to fight and struggle for existence. This is the way of material life. We may temporarily make some compromises, but ultimately the material world is full of misery.

We are very much attached to this material world, but according to the Vedic system, renunciation is compulsory, for when one reaches the age of fifty, he renounces his family life. Nature gives warning, "You are now past fifty. That's all right. You have fought in this material world. Now stop this business." Children play on the beach and make houses out of sand, but after a while the father comes and says, "Now, my dear children, time is up. Stop this business and come home." This is the business of the guru-to teach his disciples detachment. The world is not our place; our place is Vaikuṇṭhaloka. Kṛṣṇa also comes to remind us of this. The dharma, or order, of the Supreme Person is to become His devotee and always think of Him. Kṛṣṇa says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru

"Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34)

In this way, Kṛṣṇa opens the door, but we unfortunately do not accept Him. Kṛṣṇa tells Arjuna, "Because you are My friend, I am revealing to you the most confidential dharma." What is that? "Simply surrender unto Me." This is the dharma taught by the Supreme Personality of Godhead, and Kṛṣṇa's incarnation and His devotee will teach the same dharma.

We are all after happiness, but we do not know how to enjoy happiness. We want to enjoy our senses, but it is not possible with these covered false senses. The senses must be opened, and that is the process of purification. We are thinking of ourselves according to so many false material identifications, but we should take Śrī Caitanya Mahāprabhu's advice: jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' [Cc. Madhya 20.108]. We must come to understand, "I am the eternal servant of Kṛṣṇa." After all, our senses are employed for the satisfaction of somebody-either for ourselves or for someone else. That is kāma, krodha, lobha and matsara-illusion. If we are not serving our own lusty desires (kāma), we are serving anger (krodha). If I am the master of anger, I can control my anger, and if I am the master of my desires, I can control my desires. In any case, I am a servant, and my service should be transferred to Kṛṣṇa. That is the perfection of life.

If we are situated in the transcendental position (bhakti), we can understand Kṛṣṇa, Kṛṣṇa cannot be understood by mental speculation; otherwise He would have said that He could be understood by jñāna, karma or yoga. However, He clearly says, bhaktyā mām abhijānāti: [Bg. 18.55] "Only by devotional service can I be understood." If we want to know Kṛṣṇa as He is, we have to accept the process of bhakti. It is this bhakti process that Kapiladeva will reveal to Devahūti.

TEXT 11

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayāhaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham

Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

Sāṅkhya philosophy, as is well known, deals with prakṛti and puruṣa. Puruṣa is the Supreme Personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and prakṛti is nature. In this material world, material nature is being exploited by the puruṣas, or the living entities. The intricacies in the material world of the relationship of the prakṛti and puruṣa, or the enjoyed and the enjoyer, give rise to saṁsāra, or material entanglement. Devahūti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of Bhagavad-gītā as an aśvattha tree whose root is upward and whose branches are downward. It is recommended there that one has to cut the root of this material existential tree with the ax of detachment. What is the attachment? The attachment involves prakṛti and puruṣa. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment, and he takes the position of the enjoyer, he is therefore called puruṣa.

Devahūti questioned Kapila Muni, for she knew that only He could cut her attachment to this material world. The living entities, in the guises of men and women, are trying to enjoy the material energy; therefore in one sense everyone is puruṣa because puruṣa means "enjoyer," and prakṛti means "enjoyed." In this material world both so-called men and women are imitating the real puruṣa; the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are prakṛti.

In Bhagavad-gītā, matter is analyzed as aparā, or inferior nature, whereas beyond this inferior nature there is another, superior nature-the living entities. Living entities are also prakṛti, or enjoyed, but under the spell of māyā, the living entities are falsely trying to take the position of enjoyers. That is the cause of saṁsāra-bandha, or conditional life. Devahūti wanted to get out of conditional life and place herself in full surrender. The Lord is śaraṇya, which means "the only worthy personality to whom one can fully surrender," because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as sad-dharma-vidāṁ variṣṭham. This indicates that of all transcendental occupations, the best is eternal loving service unto the Supreme Personality of Godhead. Dharma is sometimes translated as "religion," but that is not exactly the meaning. Dharma actually means ”that which one cannot give up,” ”that which is inseparable from oneself.” The warmth of fire is inseparable from fire; therefore warmth is called the dharma, or nature, of fire. Similarly, sad-dharma means ”eternal occupation.” That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's Sāṅkhya philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality among those who know the transcendental occupation of the living entity.

As pointed out before, Bhagavān, the Supreme Personality of Godhead, is everyone's real shelter (śaraṇaṁ śaraṇyam). Everyone is seeking shelter because we are all constitutionally servants. Originally we are servants of God; therefore it is our nature to take His shelter. Some seek an occupation or the service of a great man; others seek the service of the government or whatever. In any case, the ultimate shelter is Kṛṣṇa, the Supreme Personality of Godhead. Being Kṛṣṇa's incarnation, Kapiladeva is also a shelter. Kṛṣṇa has unlimited forms and unlimited incarnations. It is said in Śrīmad-Bhāgavatam that His incarnations are expanding continuously, like waves in the ocean. Indeed, we cannot even count them. In Brahma-saṁhitā it is said: Advaitam acyutam anādim ananta-rūpam [Bs 5.33]. In India there are many thousands of temples, and within these temples there are arcā-vigrahas, Deities. All these Kṛṣṇas are nondifferent; they are one. Kṛṣṇa resides in Vaikuṇṭha and also in the temple. The Kṛṣṇas are not different, although they are ananta, unlimited. Kṛṣṇa is also the witness within everyone's heart, and He is seeing all of our activities. We cannot hide anything from Him, and we receive the results of our karma because the witness is Kṛṣṇa Himself within the heart. How, then, can we avoid Him? Without Kṛṣṇa's permission, we cannot do anything. Why does Kṛṣṇa give us permission to do something wrong? He does so because we persist. Actually He does not tell us to do anything other than surrender unto Him. We want to do something, and Kṛṣṇa may sanction it, but we go ahead and do it at our own risk. Kṛṣṇa is not responsible. However, we should know that without the sanction of Kṛṣṇa, we cannot do anything. That is a fact. Actually we are constitutionally servants of Kṛṣṇa. Even though we may declare ourselves independent, we are not. Rather, we are servants falsely declaring that we are independent. Self-realization is understanding that we are dependent on the Supreme Personality of Godhead. As Caitanya Mahāprabhu says:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”My dear Lord Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience. Please pick Me up from this ocean of death and place Me as one of the atoms at Your lotus feet.” (Śikṣāṣṭaka 5) Because we are under illusion, Devahūti says: sva-bhṛtya-saṁsāra-taroḥ kuṭhāram. In Bhagavad-gītā (15.1–4), material existence is likened unto a banyan tree with its roots upward and its branches below. The roots of this banyan tree are very strong, but they can be cut with an ax (kuṭhāram). By taking shelter of Kṛṣṇa's lotus feet, we can cut the strong root of material existence. Because we have given up Kṛṣṇa's service, we have become servants of so many things. We are obliged to serve our parents, wife, children, country and so forth. We are indebted to many people and to the demigods who give heat and light. Although we are not paying the bill, we are taking advantage of the sunlight and the sun's heat. If we take advantage of electricity, we have to pay the bill, but we don't pay the sun bill. This means that we are actually indebted to the sun-god, Vivasvān. Similarly, the King of heaven, Indra, is supplying water in the form of rain. Rascals say that all this comes about by nature, but they do not know that nature is controlled. If we don't pay our debts by performing sacrifices, there will certainly be a scarcity. All of these things are coming from the Supreme Father, the Supreme Personality of Godhead, but we are thinking that they are coming from nature, and we are utilizing them without caring whether we pay the bill or not. It is all right to use our father's property, but at the present moment we are not acting as our Father's sons; we are māyā's sons. We do not care for our Father; however, nature is nonetheless working under His direction. If we do not care for Him, nature will reduce her supply, for nature will not allow demons to flourish. As stated in Bhagavad-gītā (16.19):

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

”Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.”

Demons are always subject to be punished, and great demons like Rāvaṇa and Hiraṇyakaśipu are personally punished by the Lord. Otherwise, ordinary demons are punished by the laws of material nature. Kṛṣṇa does not need to come to punish the petty demons, but when there are great demons like Rāvaṇa, Hiraṇyakaśipu and Kaṁsa, the Lord comes as Lord Rāmacandra, Lord Nṛsiṁhadeva or Śrī Kṛṣṇa to punish them. If we do not want to be punished, we have to follow the rules and regulations (sad-dharma). Dharma means ”the laws given by God.” Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. The laws are given by Bhagavān and are written in books like Manu-saṁhitā and other Vedic literatures. According to the law, we have to obey the government, and according to dharma, we have to obey Kṛṣṇa, God. We cannot manufacture our laws at home, and we cannot manufacture dharma. If one tries, he is simply cheating the public. Such false dharmas are kicked out of Śrīmad-Bhāgavatam (1.1.2): dharmaḥ projjhita. The real dharma is set forth by Śrī Kṛṣṇa when He says: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja (Bg. 18.66). All other dharmas are simply forms of cheating. We must accept the principles of Bhagavad-gītā, which constitute the ABC'S of dharma. Actually, we only have to accept the principle of surrender unto Kṛṣṇa, but this acceptance comes after many, many births. It is not very easy, for only after many births of struggle does one come to his real perfection and surrender unto Kṛṣṇa. At this time he understands perfectly that Vāsudeva, Kṛṣṇa, is everything. This is the greatest lesson of Bhagavad-gītā, Everything is Kṛṣṇa's energy, and whatever we see is but an exhibition of two types of energy. Everyone knows that the sun has two types of energy-heat and light. Similarly, Kṛṣṇa has an external energy and an internal energy, and He also has a marginal energy, which is a mixture of the other two. The external energy is this material world, the internal energy is the spiritual world, and the marginal energy is the living entity. The living entity is marginal because he can remain in the material world or the spiritual world. Bhagavad-gītā describes two types of living entities, kṣara and akṣara, those living in the material world and those in the spiritual world. Those who have fallen into the material world are attracted by the tree of saṁsāra, the banyan tree of material existence described in Bhagavad-gītā (Fifteenth Chapter).

It is essential that we disassociate ourselves from this tree by detachment. Cutting down this tree is very difficult, but it is possible with the weapon of detachment. There is a Bengali proverb that states: "I'll catch the fish, but I will not touch the water." That type of intelligence is required. In America we see many old men on the beach who have retired from their business to waste their time trying to catch fish. They are not very cautious, and they touch the water. However, we have to live in this material world in such a way that we do everything for Kṛṣṇa but do not touch the water of the material world. In this way, we will have no attachment to things of this material world. We may have many great temples, but we should not be attached to them. It is for Kṛṣṇa's sake that we construct temples, but we must understand that the temples are Kṛṣṇa's property. Our mission is to teach people that everything belongs to Kṛṣṇa. Only a thief will occupy something belonging to another and claim it to be his.

The Kṛṣṇa consciousness movement preaches that everything belongs to Kṛṣṇa and that everything should be utilized for Kṛṣṇa's benefit. He is the beneficiary of everything, and it is to our benefit that we come to this knowledge. Īśāvāsyam idaṁ sarvam. If one realizes that everything belongs to Kṛṣṇa, one becomes the greatest mahātmā. Being a mahātmā does not mean that one wears a big beard and a particular type of dress. No, this awareness must be there. Whatever we have should be offered to Kṛṣṇa. If we have first-class food, we should offer it to Him. If we have nothing, we can offer Him a leaf, a flower, a little water or fruit. This can he collected by anyone anywhere without having to pay money. As Śrī Kṛṣṇa states in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."

The point is that we should offer something to Kṛṣṇa with devotion. It is not that Kṛṣṇa is hungry and is asking for food. No, He is feeding everyone, supplying everyone with all the necessities: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). What, then, is He requesting? He is asking for bhakti, devotion, because He wants us to love Him. We are suffering in this material world, entangled in the tree of material existence, moving from one branch to another, and because of this we are suffering. Kṛṣṇa does not want us to suffer, jumping like monkeys from branch to branch. We must come to Him and surrender to Him. When we come to this knowledge, we become perfect in knowledge. When we take shelter at the lotus feet of Kṛṣṇa, we are no longer debtors to anyone. Na kiṅkaro nāyam ṛṇī (Bhāg. 11.5.41). Kṛṣṇa assures us, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I'll give you all relief." (Bg. 18.66) This is what we actually want. Therefore Devahūti herein takes shelter of Kapiladeva and tells Him, "You are the ax capable of making me detached." When our attachment to the material world is severed, we become free. Bhakti is the means by which we can develop this detachment. Vairāgya-vidyā-nija-bhakti-yoga [Cc. Madya 6.254]. Bhakti-yoga is the science of detachment. This verse was composed by Sārvabhauma Bhaṭṭācārya when he understood that Lord Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead. Sārvabhauma Bhaṭṭācārya was a great logician, and he composed a hundred verses to Caitanya Mahāprabhu, wherein he tells the Lord:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhari
kṛpāmbudhir yas tam ahaṁ prapadye

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (Cc. Madhya 6.254)

When a person advances in bhakti-yoga, he will automatically become detached from material attractions. There are many American and European boys and girls in this Kṛṣṇa consciousness movement who have been born in countries where they can enjoy a good deal of material affluence, but they consider this material happiness and affluence like garbage in the street. Because they are devotees of Vāsudeva, they are no longer attached to these material things. This is the result of bhakti-yoga, which enables one to be detached from material enjoyment. That detachment is the sign that one is advancing in bhakti-yoga. Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). That is the test of advancing in bhakti. If we are advanced, we are no longer attached to material enjoyment. It is not that we think ourselves great devotees and then go ahead and enjoy material things. As stated in Bhagavad-gītā (5.22):

ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ

"An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them." When one sees something superior, he immediately rejects that which is inferior. Actually we cannot bring all this about by our own endeavor; therefore we have to take shelter of Kṛṣṇa, and He will help. Since our only business is to take shelter of Kṛṣṇa, Devahūti says, "I am taking shelter of You so that You can cut my attachment to this material life. Why should You do this? Because I am Your eternal servant."

Bhaktivinoda Ṭhākura says, anādi karama-phale, paḍi 'bhavārṇava-jale, taribāre nā dekhi upāya. If we are thrown into the ocean, there is a great struggle, even if we may be very great swimmers. There is no peace in this material world, however expert we may be in dealing with it. There is nothing but struggle. We cannot live here peacefully. It is not possible. Even if we are nonviolent and hurt no one, there will be trouble. However, if somehow or other we manage to reach the shore, we will find peace. There is peace even if we are an inch out of the water. Tava pāda-paṅkaja-sthita-dhūlī sadṛśaṁ vicintaya (Śikṣāṣṭaka 5). If somehow or other we become one of the particles of dust at Kṛṣṇa's lotus feet, we will be liberated.

We may be a Hindu or a Muslim or a Christian for fifty or sixty years, or at the utmost one hundred, but again we have to take birth and be something else. We are thinking in terms of these religious designations, which are called asad-dharma, meaning that they may change at any moment. But what is our real dharma? Real dharma is sad-dharma, that which will not change, and this sad-dharma necessitates surrendering unto Kṛṣṇa. This dharma will continue eternally. There are many propounders of sad-dharma, but actually the Supreme Personality of Godhead is the best propounder because He knows the reality. It is therefore said of the Gosvāmīs: nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau. Śrī Caitanya Mahāprabhu's direct disciples, the Gosvāmīs, tried to establish sad-dharma, and we are trying to follow in their footsteps by establishing real dharma throughout the world with this Kṛṣṇa consciousness movement.

22.9 Chapter Seven

Lord Kapila Begins to Explain Self-realization

TEXT 12

maitreya uvāca
iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-vardhanam
dhiyābhinandyātmavatāṁ satāṁ gatir
babhāṣa īṣat-smita-śobhitānanaḥ

After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

Devahūti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain perfection. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. Only a foolish man does not care for the transcendental necessities of life and simply engages like an animal in eating, sleeping, defending and mating. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called apavarga-vardhanam. Those who are actually spiritually interested are called sat, or devotees. Satāṁ prasaṅgāt. Sat means "that which eternally exists," and asat means "that which is not eternal." Unless one is situated on the spiritual platform, he is not sat; he is asat. The asat stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the asat has accepted the material world as his shelter, and therefore he is full of anxiety. Asad-grāhān, the desire to enjoy matter, is the cause of the soul's being asat. Actually, the spirit soul is not asat. As soon as one is conscious of this fact and takes to Kṛṣṇa consciousness, he becomes sat. Satāṁ gatiḥ, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

Those who are sat are thus transcendentalists advanced in spiritual life, and when they hear questions from those who want to understand spiritual life, they become very happy. Transcendentalists are not interested in worldly talks. Indeed, worldly talks are very disgusting to them, and they avoid the company of those who talk about nonsensical worldly affairs. Śrī Caitanya Mahāprabhu advised His disciples: grāmya-kathā nā śunibe. The word grāmya refers to that pertaining to one's village, society or neighborhood. People are interested in talking about grāmya-kathā. Newspapers, for instance, are filled with grāmya-kathā. There is no spiritual understanding in them. In the United States there are many newspapers, and simply to publish the New York Times many trees have to be killed. Now there is a paper scarcity. Why are they uselessly killing trees just for grāmya-kathā? They are only interested in making a profit.

There is, however, another kind of kathā-kṛṣṇa-kathā. There are literatures which may be nicely presented from the literary point of view, but if there is no glorification of the Supreme Lord, they are useless.

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there." (Bhāg. 1.5.10)

Worldly literatures are like places where crows take pleasure. In the bird society, there are crows and swans, and crows are interested in places where filthy things are thrown. However, swans prefer nice clear water with lotus flowers, and it is in such places that they take their pleasure. Similarly, there are men who are like crows and men like swans. That is a natural division. According to an old English proverb, Birds of a feather flock together. Crows mix with crows, and swans mix with swans. Since devotees are like swans (haṁsas), a most advanced devotee is called paramahaṁsa. The paramahaṁsas are not interested in subjects fit for crows. A person who is interested in inquiring about transcendental subjects, kṛṣṇa-kathā, makes a paramahaṁsa very glad. Therefore Kapiladeva was very glad to hear that His mother was eager to receive information on how to be delivered from material bondage:

atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mametīty
etasmin yojitas tvayā

"Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations." (Bhāg. 3.25.10)

Caitanya Mahāprabhu advised His disciples never to eat palatable food, never to talk about village topics and never to read ordinary novels, poems and newspapers. One may ask, ”How is it that in the modern age these Europeans and Americans of the Kṛṣṇa consciousness movement do not take interest in newspapers?” Newspapers are very popular in the West. Each day the papers are published in three or four editions, and they are all selling. However, these American boys and girls who have come to Kṛṣṇa consciousness have stopped reading newspapers. They do not know what is happening from day to day, and it does not matter. All of this is a waste of time. It is better that they read literatures like Śrīmad-Bhāgavatam and Bhagavad-gītā. Why waste one’s valuable time?

Kapiladeva was very glad that His mother was interested only in spiritual advancement. This material world is called pavarga, and to nullify it is called apavarga. In this material world, people are laboring very hard simply to earn some money. This creates a hellish situation, and this is the way of material life. People have become so dull that they do not understand the meaning of liberation. They have become just like animals. If an animal is informed that there is such a thing as liberation, how will he understand it? lt is not possible. Similarly, at the present moment, human beings have become exactly like animals. They do not know the meaning of apavarga, liberation. Yet there was a time when people understood that human life was meant for apavarga. The questions are raised by Devahūti, and the answers are given by Kapiladeva. That is apavarga-vardhanam. As far as material maintenance is concerned, the śāstras never stress it. Rather, they say that one’s maintenance will come automatically. God gives food to animals, birds and aquatics. Why should He not give it to one who is interested in apavarga? Unfortunately people have no faith, and therefore good association is required.

People should not waste their time associating with crows; they should associate with swans. When garbage is thrown out, crows and dogs come to see what is there, but no sane man will go. Those who are interested in trying to get pleasure out of this material world are actually chewing the chewed. punaḥ punaś carvita-carvaṇānām (Bhāg. 7.5.30). If one picks up a piece of sugarcane which has already been chewed, he is a fool. We must know that the juice has already been taken out of that sugarcane. What will one get by chewing it? However, there are animals who are simply interested in chewing the chewed. Material life means chewing the chewed. A father educates his son to earn a livelihood, get married and settle down, but he himself already knows that by doing this he has not become satisfied. Why, then, is he engaging his son in this same business? A real father is one who does not allow his son to chew the chewed. pitā na sa syāj jananī na sā syāt… na mocayed yaḥ samupeta-mṛtyum: one should not become a father or a mother unless one is able to save his children from the impending clutches of death. (Bhāg. 5.5.18) That is the duty of the father and mother. How can this be done? A father and mother should educate their son in Kṛṣṇa consciousness. Then he can be saved. They should educate the son in such a way that there is no pavarga. If we do not go forward to liberation, we promote a civilization of cats and dogs. Eating, sleeping, mating, defending, fearing and dying are all experienced by cats and dogs, but human life is meant for another purpose. Of course we have to maintain the body; it is not that we should neglect it. But we should not unnecessarily engage in the maintenance of the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

”A human being who identifies this body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth as worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like a cow or an ass.” (Bhāg. 10.84.13)

From the Vedas we can receive education of all kinds. On a mango tree, there are ripened mangoes and green mangoes. The Śrīmad-Bhāgavatam is the ripened mango of the desire tree of Vedic knowledge: nigama-kalpa-taror galitaṁ phalam [SB 1.1.3]. If the mango is tasted by the parrot, it becomes doubly tasty. The word śuka means parrot, and Śukadeva Gosvāmī spoke Śrīmad-Bhāgavatam. It is therefore more relishable from his lips.

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ
[SB 1.1.3]

”O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” (Bhāg. 1.1.3) It is regrettable that in India, where these literatures are available, people are not interested. They are interested in Marxist literature but not Śrīmad-Bhāgavatam, and this is India’s misfortune.

When a student hears spiritual subjects attentively, the spiritual master becomes very happy. Kapiladeva was very happy to see His mother eager to understand spiritual subject matters. He therefore thanked His mother for her inquiry.

Generally people are interested in things that give immediate pleasure. We want to taste something tasty to the tongue, regardless of whether it is edible or not. Hogs very readily eat stool, and they do so without discrimination. They have no idea of tapasya, penance. When one engages in spiritual realization, one has to undergo tapasya. However, this has been made very easy by Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. All we have to do is spare a little time and chant Hare Kṛṣṇa, but we are not even ready for this much tapasya. Kṛṣṇa is more interested in leading us down the path of liberation than we are in going. He has given us a very simple method: harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]. We need only chant Hare Kṛṣṇa. To perfect this chanting of Hare Kṛṣṇa, there is no hard-and-fast rule. Simply by chanting, we will attain perfection. Being contaminated by Kali-yuga, however, we are unfortunate and therefore we have no attraction to the holy names of Kṛṣṇa. Thus when Kapiladeva or His representative sees someone a little interested, he becomes very glad and thanks him. When Kapiladeva saw His mother interested, He thanked her from within, not openly.

Kapiladeva was very glad, and He began to speak. Kapiladeva was an incarnation of God and was a young boy; therefore His face was very beautiful. When He answered this question, He became even more beautiful, and He smiled because He was pleased at His mother's question. Kṛṣṇa is also very beautiful, but when a devotee serves Him and comes to Him, He becomes even more beautiful. When a devotee with all his heart and soul serves Kṛṣṇa, dresses Him in nice garments and gives Him a flower, Kṛṣṇa smiles. If you can get Kṛṣṇa to smile upon you just once, your life's goal is fulfilled.

Thus smiling, Kapiladeva began to enlighten His mother.

TEXT 13

śrī-bhagavān uvāca
yoga ādhyātmikaḥ puṁsāṁ
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

The Personality of Godhead answered: That yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

In the material world, everyone is striving for some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk, we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The yoga system, as here stated by the Lord, is meant to end all material happiness and material distress. The best yoga, as taught in Bhagavad-gītā by Kṛṣṇa, is bhakti-yoga. It is also mentioned in the Gītā that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the yoga system is the science of the spirit. One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

The attempt in this material world to maximize happiness and minimize distress is called the struggle for existence. Generally yoga is practiced to acquire some material profit. There are eight kinds of yogic perfection (siddhis): aṇimā, laghimā, prāpti, īśitva, vaśitva, mahimā, prākāmya and kāmāvasāyitā. A real yogī can become smaller than the smallest, lighter than the lightest and bigger than the biggest. Whatever he wants he can produce immediately in his hand. He can even create a planet. These are some of the yoga-siddhis, but here it is stated that the supreme yoga system does not aim at material happiness or relief from distresses caused by material inconvenience. Everyone is trying to get out of material distress and gain some happiness. In any case, when something is material, there is only so-called happiness and so-called distress. For instance, there may be fireworks going on, and this may be happiness for someone but distress for us. Some people are thinking that these fireworks are very enjoyable, and we are thinking that they are very inconvenient. That is the material world. On one side there is happiness, and on the other side there is distress. Both happiness and distress are actually illusions. In summer, water is happiness, but in winter it is distress. The water is the same, but at one time it brings happiness and at another time it brings distress. When a son is born, he brings happiness, but when he dies, he brings distress. In either case, the son is the same.

This material world is the world of duality, and we cannot understand happiness without distress or distress without happiness. This is therefore called the relative world. Spiritual happiness is above these dualities, and that spiritual happiness is the perfection of yoga. Yoga ādhyātmikaḥ. Yoga is the happiness of the soul, and the individual soul can be happy when it is with the Supersoul, the Supreme Soul. Nityo nityānāṁ cetanaś cetanānām. There is the Supreme Soul, or the supreme living being, and there are many individual souls, individual beings. We are many, but the principal living being is one, Kṛṣṇa. He is the fire, and we are the sparks from that fire. The sparks are illuminated when they are with the original fire, but if the sparks no longer associate with the original fire, they are extinguished. Similarly, our real happiness is in enjoying with the Supreme Being. Happiness is being in His company. Kṛṣṇa is not alone, but is always with His friends, either the gopīs or the cowherd boys, or with His mother and father. We never find Kṛṣṇa alone. He may be with Rādhārāṇī or with His devotees. He is like a king or president. When one says that the king or president is coming, it is understood that he is not coming alone. He comes with His secretaries, ministers and many others.

The word yoga means "connection," and ātmā means "soul" and sometimes "mind" or "body." The material body has nothing to do with the Supreme Being because the Supreme Being is completely spiritual. He has no material covering. One who thinks that Kṛṣṇa, the Supreme Being, has a material covering is himself covered by māyā. Kṛṣṇa does not say that He comes as an ordinary living being. Rather, His advent is totally transcendental. Janma karma ca me divyam evaṁ yo vetti tattvataḥ [Bg. 4.9]. We therefore have to learn how Kṛṣṇa takes His birth, which is not ordinary. If it were ordinary, why should we observe the Janmāṣṭamī ceremony? His birth is divyam, divine. Everything about Kṛṣṇa is divine, and if we think that Kṛṣṇa is like us, we immediately become mūḍhas, fools. In the words of Bhagavad-gītā (9.11):

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Actually Kṛṣṇa is the original Supreme Being, the original spirit soul. We are simply minute parts and parcels of Kṛṣṇa. If we connect with Kṛṣṇa, we are illuminated just as Kṛṣṇa is illuminated. If we fall down from Kṛṣṇa, our spiritual power and illumination are extinguished. The word yoga means connecting or linking with that original source. Yoga is the Sanskrit word meaning "connection," and viyoga means "disconnection."

Kapiladeva is referred to as Bhagavān, the Supreme Personality of Godhead. Bhagavān makes no mistakes. Nārāyaṇaḥ paro 'vyaktāt: even Śaṅkarācārya says that "Bhagavān, Nārāyaṇa, does not belong to this material world." When we speak of Bhagavān, or when the śāstras refer to Bhagavān, we refer to Him who is above material understanding. As stated here, śrī-bhagavān uvāca. It does not say vyāsadeva uvāca or kapiladeva uvāca. Similarly, in Bhagavad-gītā, Vyāsadeva says, śrī-bhagavān uvāca. Bhagavān refers to Him who is above the defects of this material world. Bhagavān is not subject to the four deficiencies of the living entities. Being imperfect, living entities are illusioned and subject to commit mistakes. They also have the tendency to cheat others. When one who has no knowledge tries to become a teacher or preacher, he is actually cheating others. Since we ourselves do not possess perfect knowledge, we simply try to teach what Śrī Bhagavān says. We do not manufacture our own teachings. So-called scholars and learned men manufacture their own teachings and give their opinions. In the West especially, we find much philosophical speculation and mental gymnastics, but such philosophy can never be perfect. We have to take our ideas from Bhagavān; then they will be perfect. We read Bhagavad-gītā because it is perfect. There is no mistake in it; there is no illusion in it; there is no cheating in it. Nor is it delivered by one whose senses are imperfect. Kṛṣṇa says in Bhagavad-gītā (7.26):

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows."

God knows everything, but we do not know what is God. That is our position. Our position is not knowing. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati (Bg. 18.61). Īśvara, God, Kṛṣṇa, is situated in everyone's heart. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I have entered into everyone's heart." (Bg. 15.15) The Supreme Lord refers not only to the hearts of human beings but to those of animals and everything else.

aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Brahma-saṁhitā 5.35)

The Supreme Lord is within the atom as Paramātmā, and therefore He is also within the individual soul. Being within everything, He knows everything. Since He knows everything, we have to take lessons from Him. If we take what Bhagavān says as perfect knowledge, we receive perfect knowledge. For receiving this knowledge, there is a disciplic succession (paramparā), which is described in Bhagavad-gītā (4.2):

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This Kṛṣṇa consciousness philosophy is very easy because we do not manufacture ideas. We take the ideas and the words delivered by the Supreme Person, Kṛṣṇa, or His incarnation or representative. His representative does not say anything which Kṛṣṇa Himself does not say. It is very easy to be a representative, but one cannot be a representative of Kṛṣṇa if one tries to interpret Kṛṣṇa's words in a whimsical way.

There is no authority superior to Śrī Kṛṣṇa, and if we stick to this principle, we can become gurus. We don't need to change our position to become a guru. All we have to do is follow in the disciplic succession stemming from Śrī Kṛṣṇa. Caitanya Mahāprabhu has advised: āmāra ājñāya guru hañā tāra' ei deśa (Cc. Madhya 7.128). Caitanya Mahāprabhu instructed people to learn from Him and then go teach people within their own villages. One may think, "I am illiterate and have no education. I was not born in a very high family. How can I become a guru?" Caitanya Mahāprabhu says that it is not very difficult. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] "Simply speak whatever Kṛṣṇa speaks. Then you become a guru." Whoever speaks what Kṛṣṇa has not spoken is not a guru but a rascal. A guru only speaks what Kṛṣṇa has spoken. This is the śāstric injunction.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

"A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but a person born in a family of a lower class can become a spiritual master if he is a Vaiṣṇava." (Padma Purāṇa)

People are in darkness, and they have to be enlightened. We have finally come from the animal kingdom to the human form, and now this human form gives us the opportunity to get out of the cycle of birth and death. The mission of this Kṛṣṇa consciousness society is to awaken people to their original consciousness. Jīva jāga, jīva jāga, gauracānda bale. The word gauracānda refers to Caitanya Mahāprabhu, who tells the living entity, "Get up! Get up! How long will you continue to sleep?" Kota nidrā yāo māyā-piśācīra kole. The same is stated here. It is the prime business of human beings to connect again with the Supreme Soul. The purpose of yoga is to awaken to Kṛṣṇa consciousness and connect oneself again with Kṛṣṇa. That is ādhyātmika-yoga. Yoga does not mean showing some mystic magic. The supreme yogī is described by Śrī Kṛṣṇa Himself in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

There are many yogīs and many different types of yoga systems, and all of these are discussed in Bhagavad-gītā. There is haṭha-yoga, karma-yoga, jñāna-yoga and rāja-yoga; however, the real yoga system is meant for reviving our connection with Kṛṣṇa. Here it is said: yoga ādhyātmikaḥ puṁsām. Ādhyātmikaḥ: we are living entities, souls. It is not that we are disconnected from Kṛṣṇa, but we have simply forgotten Him. It is not possible to be disconnected, but it is possible to be covered. In the words of Kṛṣṇa in Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya
yogamāyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāyā]; and so the deluded world knows Me not, who am unborn and infallible."

There is yoga, and there is yogamāyā. Yogamāyā means forgetfulness. First of all we have to understand what is the soul. At the present moment, people are in such darkness that they do not even understand the soul. Therefore Bhagavad-gītā first of all teaches what the soul is:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
[Bg. 2.13]

"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." The word dehī means "the proprietor of the body." We are thinking, "I am this body," but actually this is not so. We are the proprietors of the body, and that is the real understanding of the self. We do not say, "I am this finger" or "I am this hand." Rather, we say, "This is my finger, this is my head, this is my leg, etc." Similarly, the same can be said about the entire body. "This is my body." This means that I am the proprietor of this body. The body has been given by māyā, the material energy.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

The living entity receives different types of bodies according to karma. One living entity may receive a cat body, another a dog body, and so forth. Why are there so many different bodies? Why not one kind of body? The answer to this is also given in Bhagavad-gītā (13.22):

kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni janmasu

"It is due to his association with the modes of material nature. Thus he meets with good and evil among various species."

Because the soul within the body associates with the three modes of material nature (goodness, passion and ignorance), he receives different types of bodies. One doesn't have to aspire for his next body; one need only rest assured that it will be a different body. On the other hand, Kṛṣṇa does not say what kind of body one will be awarded. That depends on qualification. If one associates with the mode of goodness, he is elevated to the higher planetary systems. If he associates with the mode of passion, he remains here. And if one associates with the mode of ignorance and darkness, he goes down to lower life forms-animals, trees and plants. This is the proclamation of Śrī Kṛṣṇa in Bhagavad-gītā (14.18):

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

There are 8,400,000 species of life, and all of these arise from one's association with the modes of nature (kāraṇaṁ guṇa-saṅgo 'sya). And, according to the body, one undergoes distress and happiness. One cannot expect a dog to enjoy the same happiness that a king or rich man enjoys. Whether one enjoys this or that happiness or suffers this or that distress, both distress and happiness are due to the material body. Yoga means transcending the distress or happiness of the material body. If we connect ourselves with Kṛṣṇa through the supreme yoga, we can get rid of material happiness and distress arising from the body. Reconnecting with Kṛṣṇa is called bhakti-yoga, and Kṛṣṇa comes to instruct us in this supreme yoga. In essence, He says, "Just revive your connection with Me, you rascal. Give up all these manufactured yogas and religions and just surrender unto Me. That is Kṛṣṇa's instruction, and Kṛṣṇa's representative, the incarnation or the guru, says the same thing. Although Kapiladeva is an incarnation of Kṛṣṇa, He acts as the representative of Kṛṣṇa, the guru. If we just accept the principle of surrender unto Kṛṣṇa, we will become actually transcendental to so-called material happiness. We should not be captivated by material happiness or aggrieved by material distress. These are causes for bondage. Material happiness is not actual happiness. It is actually distress. We try to be happy by obtaining money, but money is not very easily obtained, and we have to undergo a great deal of distress to get it. However, we accept this distress with the hope of getting some false happiness. If we purify our senses, on the other hand, we can come to the spiritual platform. Real happiness lies in engaging our senses to satisfy the senses of Kṛṣṇa. In this way our senses are spiritualized, and this is called ādhyātmika-yoga or bhakti-yoga. This is the yoga that Lord Kapiladeva is herein expounding.

22.10 Chapter Eight

Bhakti-yoga:

The Supreme Yoga System

TEXT 14

tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣīṇāṁ śrotu-kāmānāṁ
yogam sarvāṅga-naipuṇam

O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

The Lord does not manufacture a new system of yoga. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system that I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system, to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of yoga.

The supreme ancient system of yoga pertains to the soul. Presently, in America especially, haṭha-yoga is very popular. It appeals to fat ladies who go to the classes to reduce and keep their digestive systems regular. Many people are interested in this kind of gymnastic yoga, but real yoga is ādhyātmika. Ādhyātmika means to awaken the soul to his proper position. The soul is puruṣa, spirit, and his business is to reconnect his lost relationship with Kṛṣṇa.

Herein Kapiladeva says that He previously delivered this yoga system to the great ṛṣis, the great sages. This is the process of śravaṇa, hearing. One must be very eager to hear, for spiritual life begins with hearing.

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. 1.2.234]

It is thus stated in the śāstras that it is not possible to appreciate or understand Kṛṣṇa with our blunt material senses. Kṛṣṇa's name, form, qualities, pastimes, paraphernalia and abode are all part and parcel of Kṛṣṇa. However, understanding Kṛṣṇa begins with hearing and chanting His name. Then there is His form. Generally, for the neophyte, these items are essential-to hear His name and qualities and see and worship His form. That is Kṛṣṇa's personal instruction:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru

"Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34)

Bhagavān Śrī Kṛṣṇa is present in the temple Deity, and even if a child comes to offer his respects, he is counted as a devotee. A small child may not know anything, but simply by seeing the Deity, chanting and dancing, he is benefited. Temples are meant to give everyone a chance to advance in Kṛṣṇa consciousness one step at a time.

svalpam apy asya dharmasya
trāyate mahato bhayāt

"A little advancement on this path can protect one from the most dangerous type of fear." (Bg. 2.40) Even if we do a little on the path of bhakti, it goes to our account. For instance, if we deposit only two dollars in a savings bank, it is kept in our account, and it will increase with interest. Similarly, if one performs even a little devotional service, it is not lost. One may come and join this Kṛṣṇa consciousness movement, render some service and after a while fall down. However, whatever service has been rendered is to one's permanent credit. That will never be lost. When one begins again, he begins at the point where he has left off. This is the instruction of Bhagavad-gītā (6.41):

śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

The unsuccessful yogi is born into a family of righteous people or into a family of rich aristocracy." Thus if one fails to perfect his bhakti-yoga, he is given another chance in the next life. According to a Bengali poem:

śuci haya muci haya yadi kṛṣṇa tyaje
muci haya śuci haya yadi kṛṣṇa-bhaje

If one takes to Kṛṣṇa consciousness, even if he is born in a family of a cobbler (muci), he becomes greater than a brāhmaṇa (śuci). However, if one is born in a brāhmaṇa family and gives up Kṛṣṇa consciousness, he becomes a muci, a cobbler. Thus the door of devotion is open to everyone, whoever he may be. Kṛṣṇa Himself says that regardless of one's position, if one takes shelter of Him, one can approach the supreme destination.

māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatiṁ

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination." (Bg. 9.32) And Śukadeva Gosvāmī says:

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ

”Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” (Bhāg. 2.4.18) Kṛṣṇa consciousness is so complete that it is all-embracing. Everyone has an occupational duty as a brāhmaṇa, kṣatriya, vaiśya or śūdra, but one does not have to give up his occupational duty to take to Kṛṣṇa consciousness. And if one takes to Kṛṣṇa consciousness but does not succeed, what has he lost? Even if he falls down, there is no loss. On the other hand, if a man perfectly performs his own duties (sva-dharma) but is not Kṛṣṇa conscious, what does he gain? There is actually no gain. Kapiladeva explains that once one takes to the path of bhakti-yoga, one never actually falls down. Once begun, bhakti-yoga continues, even if one temporarily falls down. One is given another chance by taking birth in a good family, either in a wealthy family, a learned family or a brāhmaṇa family. If one executes his duties as a brāhmaṇa, Viṣṇu will be very pleased, and if one executes his duties perfectly as a kṣatriya or śūdra, Viṣṇu will also be very pleased. One does not have to change one’s position. In Bhagavad-gītā (18.46) Śrī Kṛṣṇa says that every man can become perfect by following his qualities of work:

yataḥ pravṛttir bhūtānāṁ
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ

”By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.” Thus if one executes his duties as a perfect kṣatriya, vaiśya, śūdra or whatever, Viṣṇu will be pleased. The purpose of work is to please Viṣṇu. Unfortunately, people have forgotten this. Varṇāśrama-dharma, the Vedic system of society, is therefore very important in that it is meant to give human beings a chance to perfect their lives by pleasing Kṛṣṇa. Unfortunately, the varṇāśrama-dharma has been lost in this age. Therefore Caitanya Mahāprabhu, just to give relief to the rotting, conditioned souls of this age of Kali-yuga, has given us the mahā-mantra.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy, the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way.” (Bṛhan-nāradīya Purāṇa) Although we may try to revive the perfect varṇāśrama system, it is not possible in this age. People are fallen, disturbed and unfortunate:

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

”O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.” (Bhāg. 1.1.10) In this age, there will be insufficient rainfall and food, and the government will plunder one’s income by heavy taxation. All of these characteristics of Kali-yuga are described in Śrīmad-Bhāgavatam. People will become so disgusted that they will suddenly leave their wife and children and go to the forest. How can the peaceful varṇāśrama-dharma be revived when people are so harassed in this age? It is virtually impossible. Therefore the system of bhakti-yoga, the chanting of the Hare Kṛṣṇa mahā-mantra, should be adopted. The whole aim of bhakti-yoga is to satisfy Viṣṇu. Yajñaiḥ saṅkīrtana-prāyaiḥ: Viṣṇu, Kṛṣṇa, came Himself as Caitanya Mahāprabhu to teach us the way of saṅkīrtana. Presently it has become fashionable to manufacture a new system of religion, but Kapiladeva, like Kṛṣṇa, does not manufacture anything new. This system is not new, but very old (purā). Kṛṣṇa also says the same in Bhagavad-gītā (4.2), evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ: ”This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way.” Thus Kṛṣṇa and Kapiladeva are not teaching anything new. They are simply repeating the same message because, in the course of time, the knowledge has been lost. Arjuna asks, ”Why are you telling me? Why not another?” Śrī Kṛṣṇa answers, bhakto ’si me sakhā ceti: ”Because you are My devotee as well as My friend.” (Bg. 4.3)

Thus without being a bhakta, a devotee of Kṛṣṇa’s, one cannot actually understand the science of bhakti-yoga. Understanding Bhagavad-gītā means understanding Kṛṣṇa. All this information is explained only in the bhakti-sampradāya, not in any other school. Therefore Kṛṣṇa says at the conclusion of Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: if one actually wants to understand Kṛṣṇa and one’s relationship with Him, one must take to this process of bhakti-yoga. Bhakti-yoga as explained by Lord Kapiladeva is sāṅkhya-yoga.

Lord Kapiladeva states here:

tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe

The word anaghe refers to one without sin. The word agha refers to past sins, and an means ”without.” Therefore one cannot understand Kṛṣṇa consciousness unless he is free from sin. Yeṣāṁ tv anta-gataṁ pāpam: one can stick to Kṛṣṇa consciousness only when one is completely free from all sinful reactions. One may say, ”That will take some time. I cannot get free from sinful reactions overnight.” However, Kṛṣṇa says, ”No, no. This can be done immediately. Simply surrender unto Me, and I will absolve you from all sin.” Thus by simply surrendering unto Kṛṣṇa, our spiritual life begins.

We have to understand that we receive different bodies due to our sinful actions. Now we are given a chance to execute our duty in the human form. Bahūnāṁ janmanām ante [Bg. 7.19]. We have received this body through the evolutionary processes, and this human form is a great opportunity. Narottama dāsa Ṭhākura sings: hari hari viphale janama goṅāinu: ”My dear Lord Kṛṣṇa, I have simply wasted my time.” Why?

manuṣya janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

”Because I have received the human form of life, which is meant for understanding Kṛṣṇa, yet I have simply wasted my time by not taking advantage of this opportunity. I have done everything but worship Rādhā-Kṛṣṇa. Therefore I have taken poison knowingly.” When one takes poison knowingly, he commits suicide, and not taking advantage of the human form is something like that. If we do not understand Kṛṣṇa in this life, we are knowingly taking poison. This material life is just like a blazing forest fire. Eating, sleeping, enjoying sex and defending are the main material activities. When we are engaged simply in these things, our hearts are always burning as if we had taken poison. How can we be cured?

golokera prema-dhana, hari-nāma-saṅkīrtana,
rati nā janmila kene tāya

”My dear Lord, You have given us the medicine of hari-nāma-saṅkīrtana, the chanting of Hare Kṛṣṇa. Unfortunately, I have no attraction for Your holy names.” It is also stated:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi

”Kṛṣṇa has now come as Śrī Caitanya Mahāprabhu, the son of mother Śacī. And Balarāma has come as Lord Nityānanda.” What is Their business? They are delivering all kinds of sinful men simply by chanting Hare Kṛṣṇa. And what is the evidence of this? The evidence is that Śrī Caitanya Mahāprabhu and Nityānanda Prabhu delivered the sinful Jagāi and Mādhāi. At the present moment everyone is like Jagāi and Mādhāi, for everyone is intoxicated and mad after sex. Now, by the grace of Caitanya Mahāprabhu, thousands of Jagāis and Mādhāis are being delivered. It is this active medicine, this Hare Kṛṣṇa mahā-mantra, that is doing it. It is the perfect yoga system. This process is not manufactured, and we have not concocted anything. Our business is simply to accept the words of Kṛṣṇa as they are. Śrī Kṛṣṇa Himself characterizes His devotee in this way:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

”Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.” (Bg. 9.14)

We do not need to be very learned. Our only requirement is that we receive the blessings of the Lord. The Lord’s blessings will enable us to become learned and follow His instructions. We only need to stick to this Kṛṣṇa consciousness movement on the basis of Bhagavad-gītā. When we are a little further advanced, we can read Śrīmad-Bhāgavatam. Caitanya Mahāprabhu Himself has opened the way with this saṅkīrtana movement. The entire world is in darkness without Kṛṣṇa consciousness, and in this age people are so dull that they do not even know the difference between mukti (liberation) and bandha (bondage). If a human being does not know this difference, he is no better than an animal.

Presently we are under the sway of the three guṇas, the modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. Out of these three guṇas, sattva-guṇa, the mode of goodness, is the best. A brāhmaṇa, characterized by the mode of goodness, is truthful and self-controlled. He controls his mind and senses, and he is very tolerant and simple. He has full knowledge, and he knows how to apply knowledge in life. He has full faith in the authority of the Vedas, a quality called āstikyam. Caitanya Mahāprabhu has explained the difference between nāstikyam and āstikyam. According to Vedic understanding, one who does not believe in the Vedas is called nāstika. Caitanya Mahāprabhu says: veda nā māniyā bauddha haya ta ’nāstika (Cc. Madhya 6.168). Lord Buddha defied Vedic authority, but His mission was to stop animal killing. In the Vedas there are recommendations for animal sacrifice, and therefore to prevent the killing of animals, Lord Buddha rejected the Vedas. Such sacrifice is not possible in this age because there is no brāhmaṇa qualified to carry it out. Those who are intelligent know that such a sacrifice cannot be successful in this age because no one knows the proper mantras capable of giving an old animal the body of a new animal. When an animal sacrifice is properly conducted, an old animal is sacrificed, and it emerges from the fire in a new body. This is not possible in this age, but what is possible is saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mahā-mantra. This is the yajña, or sacrifice, especially intended for this age. We need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By performing this yajña, the results will be ceto-darpaṇa-mārjanam [Cc. Antya 20.12]-the mirror of the mind will be cleansed. When the mirror of the mind is cleansed, one is automatically liberated.

Consciousness is the main principle, either for conditional life or for liberated life. We are therefore proposing Kṛṣṇa consciousness, which means liberation from the repetition of birth and death. Unfortunately, people are so dull in this age that they have no idea how birth and death can be stopped. They think that birth and death cannot be stopped; even famous scientists admit this. However, in Bhagavad-gītā Śrī Kṛṣṇa says that we should always keep in mind the four miserable conditions. These are birth, old age, disease and death. When we are able to put an end to these, we are liberated. This simply requires that we clear our consciousness by thinking of Kṛṣṇa. The purpose of this Kṛṣṇa consciousness movement is to keep our minds constantly on Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, and He is a person. When He was realized by Arjuna, He was addressed as puruṣam. God is puruṣa, male, not female. puruṣa means ”the enjoyer,” and prakṛti means ”the enjoyed.” Everything is enjoyed by the supreme puruṣa. It is also stated that we are actually prakṛti, not puruṣa. The human dress is simply māyā, illusion. We are thinking that we are puruṣa, the enjoyer, but actually we are the enjoyed. A man, thinking of enjoying himself, tries to imitate puruṣa, but actually he is prakṛti. As a consequence, he is cast into this material world. Because the living entity wants to enjoy the material world and is attached to the three guṇas, he receives different types of bodies. One who is in the mode of goodness receives the body of a learned brāhmaṇa. This is somewhat elevated, for he can gradually understand what is God. In the modes of passion and ignorance, no one can understand God. Also, from the material point of view, if one is situated in the mode of goodness, he can be elevated to higher planetary systems. Nonetheless, even if one goes to Brahmaloka, the highest planet in the material atmosphere, one is not actually perfectly situated. There is really no benefit because even on Brahmaloka the four miseries of material existence are found:

birth, old age, disease and death. Lord Brahmā also dies and takes birth. From Vedic literatures we understand that Lord Brahmā took birth from the lotus flower generated from the navel of Viṣṇu. Thus he had his birth, and when Lord Brahmā dies, the entire material cosmic manifestation will be finished. Just as Lord Brahmā undergoes birth, old age, disease and death, so also a small ant or insect undergoes the same process. The point is that the living entity has to be free from this bondage because he is by nature eternal. According to Bhagavad-gītā, the living entity never actually takes birth, and he never actually dies. Na jāyate mriyate vā kadācit: "For the soul there is never birth nor death." (Bg. 2.20)

It is the body that is destined to die, whether the body be that of Lord Brahmā or of a small ant. One should not think that one is liberated because one can live millions and millions of years. The life of Lord Brahmā covers millions of earth years, yet he is also subjected to birth and death. That is the way of conditional life. We should take advantage of the perfect knowledge given by Vedic literatures, by the great ṛṣis and Bhagavān Kapiladeva, as well as by Bhagavān Śrī Kṛṣṇa, in order to attain liberation from the cycle of birth and death.

Receiving Kṛṣṇa consciousness means receiving light. People are exhausted with the materialistic way of life, especially in the West. Now the Kṛṣṇa consciousness movement is giving new life to Western society. By nature, we living entities are liberated. There is actually no question of birth, death, old age and disease. Since we are part and parcel of Kṛṣṇa, the Supreme Lord, how can there be a question of these things? Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], and being part and parcel of Kṛṣṇa, we are also of the same nature. We are equal in quality, although not in quantity. Why, then, should we suffer the pangs of death? Therefore in the previous verse Kapiladeva instructed: yoga ādhyātmikaḥ puṁsāṁ mato niḥśreyasāya. The soul is entrapped in the body, and the process of perfect yoga is the process of saving the soul from bodily confinement and the four miseries that plague the body. How can this perfect yoga be attained? That is explained by Lord Kapila in the next verse: rataṁ vā puṁsi muktaye. If our consciousness is simply attached to Kṛṣṇa, we will be liberated.

The great souls are always chanting about Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They are also endeavoring with great determination in their devotional service. For instance, in the Kṛṣṇa consciousness temples the devotees rise early in the morning, at 4:00 A.M., and they immediately bathe. Then they go to maṅgala-ārati at 4:30, and after maṅgala-ārati they study the Vedic literatures. These are the processes by which we can awaken our dormant love for Kṛṣṇa. Because we are part and parcel of Kṛṣṇa-just as a son is part and parcel of his father-there is a natural love between us. However, somehow or other the son leaves home and forgets his father. The father, of course, never forgets his son. He thinks, "Oh, my son has left. If he would only come back!" Kṛṣṇa thinks in this way. We are all sons of Kṛṣṇa, and Kṛṣṇa is more anxious to get us back home, back to Godhead, than we are to go. Therefore Kṛṣṇa comes and says, "You rascal! Give up all this nonsensical material engagement. You have manufactured so many religions and dharmas. Just give them all up and simply surrender unto Me." Kṛṣṇa comes Himself and leaves behind His words. His words are also Himself because His words are absolute. Presently we do not see Kṛṣṇa, but if we actually advance, we will see Him. When we see the Deity in the temple, we think, "Oh, this is an idol. It is not Kṛṣṇa." If we think in this way, we have not seen Kṛṣṇa. Kṛṣṇa is also present in His words, in Bhagavad-gītā. That is kṛṣṇa-vāṇī, the message of Kṛṣṇa. The stage of awareness of Kṛṣṇa can be attained when one is advanced in Kṛṣṇa consciousness. Then one can understand that Kṛṣṇa is present in the Deity, in Bhagavad-gītā, in the taste of water, in the sunshine, in the moonshine and in all sound. Kṛṣṇa is present everywhere, but one has to acquire knowledge in order to know how to see Kṛṣṇa. That is mukti, liberation. That is Kṛṣṇa consciousness. That is also the process of bhakti-yoga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam… [SB 7.5.23]. Deity worship is arcanam, chanting is vandanam, and dāsyam is working for Kṛṣṇa and spreading this Kṛṣṇa consciousness movement.

Generally we experience that people are primarily interested in seeing Kṛṣṇa, but why is the emphasis on seeing? Let us hear about Him. We must come with a little faith, and as we hear, that faith will increase. One should come to the temple, listen to talks about Kṛṣṇa, and then, after some time, officially take initiation into the service of the Lord. That is called bhajana-kriyā. At that time one has to abandon illicit sex, intoxication, meat-eating and gambling. If one is still attached to all these habits, he should know that he is not making progress. When one is actually advanced in bhajana-kriyā, all these anarthas (unwanted things) will be finished. paraṁ dṛṣṭvā nivartate. When one appreciates something better, he rejects all kinds of nonsense. Once one gets a taste of Kṛṣṇa consciousness, he cannot remain without it. A drunkard cannot remain without a drink, but a devotee is drunk with Kṛṣṇa consciousness. The immunization against all material diseases is this Kṛṣṇa consciousness. To be immuned to the infection of the guṇas, we have to engage in bhakti-yoga. Once we attain the perfectional stage, we attain ecstatic love of Godhead. In that state we cannot remain without Kṛṣṇa for a moment. That is called bhāva, and that bhāva may increase to mahā-bhāva. This is not possible for ordinary human beings, but it was possible for the gopīs and Rādhārāṇī. Indeed, they could not live without Kṛṣṇa. This is the highest stage of liberation.

22.11 Chapter Nine

Purifying the Mind for Self-realization

TEXT 15

cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktaṁ bandhāya
rataṁ vā puṁsi muktaye

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

There is a distinction here between Kṛṣṇa consciousness and māyā consciousness. Guṇeṣu, or māyā consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one's conditional life. When the same cetaḥ, or consciousness, is transferred to the Supreme Personality of Godhead, Kṛṣṇa, or when one becomes Kṛṣṇa conscious, he is on the path of liberation.

TEXT 16

ahaṁ-mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of material happiness and distress.

Kāma and lobha are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, his mind and consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect yoga enables one to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the bhakti-yoga system. As explained in the Nārada-pañcarātra, one's mind and senses should be purified (tat-paratvena nirmalam). One's senses must be engaged in devotional service of the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Kṛṣṇa. The mind must be engaged. If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance that material desire and greed will enter.

Our mind is our friend, and our mind is our enemy. If it is cleansed, it is a friend, and if it is dirty, we contact material diseases. If we keep ourselves clean, pure, we will not be contaminated. According to Vedic civilization, one has to cleanse himself externally three times daily-once in the morning, again at noon, and again in the evening. Those who strictly follow the brahminical rules and regulations follow this process. Cleanliness is next to godliness. Conditional life means that the mind is covered with dirty things, and this is our disease. When we are in the lower modes of tamo-guṇa and rajo-guṇa, these dirty things are very prominent. One has to raise himself to the mode of sattva (goodness) by the process of saṅkīrtana and śravaṇa. One has to hear kṛṣṇa-kathā. Kṛṣṇa is within everyone's heart. The individual soul is part and parcel of Kṛṣṇa, and Kṛṣṇa wants the individual soul to turn to Him. Unfortunately the conditioned soul is attached to material enjoyment, and this is the cause of his bondage to birth, death, old age and disease. He is so foolish that he does not take into consideration that these miseries are repeated. He is like an ass that belongs to a washerman who loads him down with heavy clothes. For a few morsels of grass, the ass has to carry heavy loads all day, although not a single piece of clothing belongs to him. This is the way of the karmīs. They may become big multimillionaires, but they are just like asses, working hard day and night. Regardless of how much money they may have, their stomachs can only hold so much. And they require only six feet of space to sleep. Nonetheless, these big karmīs are thinking themselves very important. They think, "Without me, all the members of my nation will die. Let me work day and night to the point of death." People are thinking, "I belong to this family, this nation, this community. I have this duty or that duty," and so on. people do not know that these are all false designations.

Śrī Caitanya Mahāprabhu therefore enjoins, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] our actual position is that of eternal servants of Kṛṣṇa. We are mistakenly thinking that we are servants of a family or nation, but this is due to ignorance, tamo-guṇa. However, we can attain the platform of sattva-guṇa by following the instructions given in Bhagavad-gītā. Hearing kṛṣṇa-kathā, topics about Kṛṣṇa, clears all the dirty things from the mind. Also, if we chant and dance, these dirty things will be wiped away. The mind is the cause of bondage, and the mind is the cause of liberation. When it is dirty, it brings about bondage. In conditional life, we take birth, remain for some time, and enjoy or suffer. But really there is no question of enjoyment. There is only suffering. When we die, we have to give up the body and then take on another body. We immediately enter the womb of another mother, stay for nine months or so, and then come out. Then a new chapter of life begins. This is conditioned life, and it goes on again and again and again. ln this way we undergo the tribulations of birth, old age, disease and death. The dogs and cats cannot understand this process, but we can understand it in human life through the Vedic literatures. If we don't take advantage of these literatures, all our education is for nothing.

People actually waste their time talking politics, sociology, anthropology, and so on. They read many literatures that do not glorify the Supreme Lord Hari, and thus they waste their time. This Kṛṣṇa consciousness movement is giving everyone a chance to become pious. puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. It is not necessary to give money or bathe in the Ganges. There are many pious activities and many processes recommended in the śāstras for becoming pious. However, in Kali-yuga people have lost all their stamina. They are so sinful that there is no question of becoming pious through all these prescribed methods. The only means is hearing about Kṛṣṇa and chanting His names. Kṛṣṇa has given us ears to hear and a tongue to speak. We can hear from a realized soul and thus perfect our lives. In this way we are given a chance to purify ourselves. Unless we are purified, we cannot become devotees. Human life is meant for purification. Unfortunately in this age people are not interested in Kṛṣṇa, and they suffer through material existence one life after another after another. In one life they may be very opulent. Then they don't care about the next life. They think, "Let me eat, drink and be merry." This is going on all over the world, but the śāstras say that people are making mistakes in this way. Nūnaṁ pramattaḥ kurute vikarmaḥ (Bhāg. 5.5.4): people have become mad with sense gratification, and therefore they engage in all sorts of forbidden things. Karma means regulated work, and vikarma means just the opposite-unlawful, forbidden activities. The word akarma means that one is not affected by the results of work. As stated in Bhagavad-gītā (3.9):

yajñārthāt karmaṇo 'nyatra

loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."

When people are in the modes of passion and ignorance, they perform vikarma. They do not care for their future lives, and they are habituated to eating anything and everything, just like hogs. They do not care for the śastric injunctions, and they are totally irresponsible. They are just like street boys who have no education and do not care for anything. Such urchins do whatever they like, for their fathers and mothers do not care for them. Life in ignorance, tamo-guṇa, is such a careless life. People simply act unlawfully, not considering the results of their actions. They act for sense gratification, and actually they take pleasure in committing sins. In Calcutta I have seen people taking pleasure in cutting the throats of chickens and laughing when the chicken jumps and flaps about. Sometimes in Western countries students are taken to slaughterhouses just to see how the cows are butchered. In this age, people take pleasure in committing all kinds of sins. They have no brains to see that this body is temporary and full of suffering. They are completely in the mode of darkness, just like the animals they slaughter. There may be many animals in a pasture, and if one takes an animal aside and cuts its throat, the other animals will simply stand, look, and continue eating grass. They do not realize that the next time they may be slaughtered. The people in Kali-yuga are in the same situation, but the Kṛṣṇa consciousness movement is trying to give these rascals a little sense. We are saying, "Don't remain animals. Become human beings." In the words of Caitanya Mahāprabhu:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy (māyā) gives him all kinds of misery in his material existence. (Cc. Madhya 20.117) When one forgets his relationship with Kṛṣṇa, he acts in a very foolish way, and māyā gives him one misery after another. It is also stated:

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas." (Cc. Madhya 20.122)

The Vedic literatures-the Vedānta, Upaniṣads, Rāmāyaṇa, Mahābhārata and many others-should be utilized if we wish to become free from the contamination of tamo-guṇa and rajo-guṇa. The whole world is revolving due to kāma and lobha. Kāma means "lusty desire," and lobha means "greed." people cannot have enough sex or money, and because of this, their hearts are filled with contaminations, which have to be cleansed by hearing, repeating and chanting. Human life is meant to get rid of anarthas, unwanted things, but where is the university or college where this science of purification is taught? The only institution is this Kṛṣṇa consciousness society. Kṛṣṇa is within the heart, and the contaminations are also there, but Kṛṣṇa will help us cleanse them. Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā (Bhāg. 1.2.18). We must regularly hear Śrīmad-Bhāgavatam and chant Hare Kṛṣṇa; these are the two processes recommended by Caitanya Mahāprabhu. Haridāsa Ṭhākura was chanting three hundred thousand holy names a day, but we have fixed the number at sixteen rounds. Nonetheless, we are so unfortunate and fallen that we cannot even perform them. We should not waste our time reading and talking nonsense, but should engage in the study of Śrīmad-Bhāgavatam. Our time is very valuable, and we should not waste it. Cāṇakya Paṇḍita has said: āyuṣaḥ kṣaṇa eko 'pi na labhyaḥ svarṇa-koṭibhiḥ. We may live for a hundred years, but not one moment of these hundred years can be returned, not even if we are prepared to pay millions of dollars. We cannot add a moment, nor can we get a moment back. If time is money, we should just consider how much money we have lost. However, time is even more precious because it cannot be regained. Therefore not a single moment should be lost. Human life should be utilized only for chanting and reading Vedic literatures. The International Society for Krishna Consciousness is publishing many books so that people can utilize their time properly by reading them and make their lives successful. Not only should we read Śrīmad-Bhāgavatam, but we should also serve the person bhāgavata, one whose life is nothing but Śrīmad-Bhāgavatam. Nityaṁ bhāgavata-sevayā [SB 1.2.18]. By this process we can attain the stage of bhagavad-bhakti, but first we must get rid of all these anarthas, unwanted things. Presently we are wasting our time thinking, "This is my country. This is my nation. This is my body and my family," and so on. Nityaṁ bhāgavata-sevayā. We can vanquish all these false conceptions when we come to the platform of sattva-guṇa. Then we will not be disturbed by tamo-guṇa or rajo-guṇa, nor by kāma or lobha (lust and greed). This is the vasudeva platform. Oṁ namo bhagavate vāsudevāya.

Lord Kapiladeva, in the next verse, points out the results that follow the successful completion of this purificatory process.

TEXT 17

tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

In the state of pure consciousness, or Kṛṣṇa consciousness, one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in Bhagavad-gītā, the jīva, or the individual soul, is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Māyāvāda philosophy enunciates that the whole spirit exists, but a part of it, which is called the jīva, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the jīva, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist.

The jīva particle is estimated in the Vedic literature to be one ten-thousandth the size of the upper portion of a hair. He is therefore infinitesimal. The Supreme Spirit is infinite, but the living entity, or individual soul, is infinitesimal, although he is not different in quality from the Supreme Spirit.

Two words in this verse are to be particularly noted. One is nirantaram, which means ”nondifferent” or ”of the same quality.” The individual soul is also expressed here as aṇimānam. Aṇimānam means ”infinitesimal.” The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. Akhaṇḍitam means not exactly ”fragmented” but ”constitutionally always infinitesimal.” No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by his constitutional position, is qualitatively the same as the Supreme Spirit, but he is infinitesimal.

Self-realization means seeing one's proper identity as the infinitesimal jīva. At the present moment, we are seeing the body, but this is not our proper identity. We have no vision of the real person occupying the body. The first lesson we receive from Bhagavad-gītā (2.13) informs us that the body and the owner of the body are different. When we can understand that we are not the body, that is the beginning of self-realization, and that is called the brahma-bhūta stage. Ahaṁ brahmāsmi. I am not this material body, but spirit soul. And what are the characteristics of the jīva, the soul? First of all, he is aṇimānam, very minute, infinitesimal. We are also jyoti, effulgent, like God, but God is brahma-jyoti, all-pervading and infinite. According to the Māyāvāda theory, we are the same as that brahmajyoti. Māyāvādīs give the example of a pot and the sky. Outside the pot there is sky, and within the pot there is sky. The separation is only due to the wall of the pot. When the pot is broken, the inside and outside become one. However, this example does not properly apply to the soul, as it is described in Bhagavad-gītā (2.24):

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

”This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.” The Soul cannot be cut in pieces or segmented. This means that the soul is eternally, perpetually minute. We are the eternal parts and parcels of Śrī Kṛṣṇa. As Śrī Kṛṣṇa Himself states in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ

”The living entities in the conditioned world are My eternal, fragmental parts.” The word sanātana means ”eternal,” and the word aṁśa means ”particles.” God, Kṛṣṇa, is very great. No one is equal to Him or greater than Him. It is said that God is great, but we do not actually realize how great God is. He is so great that millions of universes are emanating from the pores of His body.

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.” (Brahma-saṁhitā 5.48)

Millions of universes emanate from the breathing of the Mahā-Viṣṇu. In the Tenth Chapter of Bhagavad-gītā, Kṛṣṇa gives Arjuna some indication of His infinite glory, and He concludes His descriptions with the following statement (Bg. 10.42):

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

”But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.”

This universe (jagat) is situated on the strength of one part of Kṛṣṇa's yogic powers. In this way we must understand the greatness of God and our own identity as minute particles. It is stated in the purāṇas that the individual soul is one ten-thousandth part of the tip of a hair. If we could somehow divide the tip of a hair into ten thousand parts, we might begin to understand how the soul is invisible. Self-realization means knowing our identity as small particles. The small particle of spirit soul is within every one of us, but it is not possible to see with material eyes. There is no instrument existing in the material universe by which one can actually see the soul. Because of our inability to perceive the soul, we say it is nirākāra, formless. We cannot even calculate its dimension (ākāra). Although we cannot calculate it, it is there nonetheless. The living entity has full form. There are small microbes and insects we can barely see, but they have an anatomy consisting of many working parts. Within a small insect there is also the spirit soul, and that spirit soul also exists within the elephant and other big animals.

When we actually realize our identity as Brahman, our life becomes successful. Presently we are identifying with the body, but as long as we do so, we are no better than cats and dogs, although we may have a considerable amount of scientific knowledge. Conditioned souls consider the body to be the self, and because of this the jīvas identify themselves as American, Indian, brāhmaṇa, kṣatriya, man, woman, elephant and so forth. Thinking in these bodily terms, people consider their wives and children to be theirs and the land of their birth to be worshipable. Thinking thus, people are willing to fight and die for their country. presently everyone is laboring under this delusion, but in order to understand our spiritual identity, we must find the proper guru.

Realizing our identity means realizing that we are Kṛṣṇa's eternal parts and parcels, that we are very minute, infinitesimal, and that we have a perpetual and eternal relationship with Kṛṣṇa, just as a part has its relationship to the whole. At no time can we be as great as Kṛṣṇa, although we are the same qualitatively. No one is equal to God, and no one is greater than Him. If someone claims to be God, he has to prove that no one is equal to him and that no one is greater. If he can do this, he is God. This is a very simple definition. Brahma-saṁhitā (5.1) also verifies this statement: īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. The word īśvara means "controller," and the word parama means "supreme." We small living entities are controllers to a degree. We can control, at times, our family members, wives, children and so forth. Or we can control our office, factory, country or whatever. There are small controllers and larger controllers. If we go to Brahmā, we see that he is controlling the entire universe, but he is not the supreme controller. It is stated in the śāstras that Brahmā, the greatest living being within this universe, is also meditating in order to learn how to control. Tene brahma hṛdā ya ādi-kavaye (Bhāg. 1.1.1).

First of all, Brahmā learned to control the universe; then he became qualified as Brahmā. Although he was born Brahmā, he still had to be educated. If he was the first living being in the universe, who educated him? Kṛṣṇa. Śrī Kṛṣṇa says in Bhagavad-gītā (10.2), aham ādir hi devānām: "I am the source of the demigods."

The original demigods are Brahmā, Viṣnu and Śiva. Lord Kṛṣṇa is Viṣṇu, but He is the instructor of Brahmā and Śiva. Therefore it is said that Lord Kṛṣṇa is the source of all the demigods.

We should not foolishly claim that we are as great as the Supreme God. We should understand that we are like sparks of the original fire. The spark is also fire, but if it falls from the original flame, it will go out. One should not think that because he is qualitatively one with God, he is God. the supreme controller. It is very fashionable nowadays to claim to have become Nārāyaṇa, God. The Māyāvādīs address one another as Nārāyaṇa, and thus everyone supposedly becomes Nārāyaṇa. In this way we are overcrowded with Nārāyaṇas here and there. But how can everyone become Nārāyaṇa? Nārāyaṇa is one, and the śāstras warn:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned." If one compares Nārāyaṇa to the demigods, he simply reveals his lack of intelligence. It is also fashionable to speak of daridra-nārāyaṇa, poor Nārāyaṇa, claiming that the poor man in the street is Nārāyaṇa. But what is this nonsense? Nārāyaṇa is the exalted Supreme Personality of Godhead. Even Śaṅkarācārya says: nārāyaṇaḥ paro 'vyaktāt. Nārāyaṇa is beyond this universe. Avyaktād aṇḍa-sambhavaḥ: the entire universe is a product of this avyakta. We should not compare Nārāyaṇa to anyone, what to speak of the poor man in the street (daridra). This is all foolishness. Nārāyaṇa is Lakṣmīpati, the husband and controller of the goddess of fortune. How, then, can He be daridra? This is all due to misunderstanding. Therefore the śāstras warn that if one thinks that the demigods are equal to Nārāyaṇa, one is a pāṣaṇḍī, an atheist. We should not think that because we have become liberated, we have attained the position of Nārāyaṇa. By severe austerity and penance one may elevate himself to the position of Brahman, but this is not the position of Parabrahman. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ (Bhāg. 10.2.32). Although one rises to the platform of Brahman, one again falls down to the material position if he neglects to worship the lotus feet of Kṛṣṇa. One may rise to the Brahma effulgence, but because there is no shelter there one will return to the material atmosphere. One may go to Brahmaloka, the highest planet in the material sky, but one's position there is temporary. However, in the paravyoma, the spiritual sky, there are many spiritual planets, called Vaikuṇṭhalokas. There are millions of these gigantic planets, and unless we take shelter of one of them, we will fall down again into the material atmosphere.

It is not sufficient to rise to the platform of Brahman. Brahman is sat (being), and a partial realization of the Absolute Truth. We are actually after ānanda. Sac-cid-ānanda: cit means "knowledge," and that is also partial. We must add ānanda (bliss) in order to have complete realization. If we simply fly in the sky, we can't have ānanda. We have to descend to an airport at some time or another. If we simply rise to the Brahman effulgence, we do not experience ānanda. Ānanda is experienced when we enter the spiritual planets, where Nārāyaṇa, Kṛṣṇa, is present. paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ (Bg. 8.20). We have to enter the eternal planets and associate with the Supreme Personality of Godhead in order to be happy. If we do not attain this position, we will return to the material world. And how can this position be attained? We simply have to try to understand Kṛṣṇa. Why does He come? What is His business? What is His form?

The purpose of this Kṛṣṇa consciousness movement is to teach people how to understand Kṛṣṇa. If one is fortunate in understanding Him, one's life is successful. As long as we have lusty desires and greed, we cannot come to this understanding. The bhakti-yoga process is the process of purification whereby we can become free from kāma and lobha, lust and greed, and the influence of the lower guṇas, tamo-guṇa and rajo-guṇa, ignorance and passion. As soon as we engage in devotional service, we immediately become freed from the influence of the guṇas. Because we are not expert in approaching the Supreme Lord, we have to follow the principles of bhakti-yoga enunciated by the ācāryas. When a boy goes to school, he has to follow the rules and regulations, but after a while he becomes accustomed to them and does not have to be taught. In other words, he learns automatically to come to school at a certain time, take his seat and study nicely. Similarly, in this Kṛṣṇa consciousness movement, we have certain rules and regulations. We must rise early in the morning for maṅgala-ārati, chant sixteen rounds of Hare Kṛṣṇa daily, and execute all the functions of bhakti-yoga. In this way, we become attached to rendering service to Kṛṣṇa, and we become practiced in this science. When we attain this stage, we immediately become self-realized.

22.12 Chapter Ten

Spiritual Attachment and Material Detachment

TEXT 18

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ

prakṛtiṁ ca hataujasam

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and vairāgya, renunciation. Without knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes one unattached to material, conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage in the devotional service of the Lord. In this verse, therefore, it is stated, jñāna-vairāgya-yuktena: when one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then, by pure devotional service, bhakti-yuktena, he can engage himself as a loving servant of the Lord. paripaśyati means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] when one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as mad-bhaktiṁ labhate parām [Bg. 18.54], the real beginning of devotional service. Similarly, it is confirmed in the Nārada-pañcarātra that when the senses are purified, they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

In the conditional state, we are influenced by material nature. We have already discussed how we are conditioned by the three modes of material nature-ignorance, passion and goodness. Goodness is superior to ignorance and passion because from the platform of goodness we can come to understand Kṛṣṇa and thereby transcend the modes altogether. In this age, people are generally influenced by the lower modes, the modes of ignorance and passion. In these modes, we are not able to serve Kṛṣṇa. It is our constitutional position to serve someone, but when we do not serve Kṛṣṇa, we serve māyā. In any case, we cannot become master. Who can say that he is a master, that he is not serving anyone? We may serve our family, society, country, business, automobile or whatever. If one cannot find anything to serve, he goes and buys a cat or dog and serves it. Why is this? It is because service is our nature. We are simply lacking the knowledge of where to direct the service. Service is meant to be rendered to Kṛṣṇa. In the material world we are serving our lusty desires, not Kṛṣṇa, and we are deriving no pleasure from this. We are also serving in an office or in some employment in order to get some money. In this case, we are serving money, not the person. Thus in the material world we serve the senses and money. In any case, service is there. We must serve.

Actually the only master is Kṛṣṇa. Ekale īśvara kṛṣṇa, āra saba bhṛtya (Cc. Ādi 5.142). All the demigods, human beings, animals, trees and everything else are servants. Self-realization is realizing that one is the eternal servant of Kṛṣṇa and that one's duty is to serve Him. Self-realization is not thinking ahaṁ brahmāsmi, "I have become Brahman, Bhagavān." How can we become Bhagavān? If we are Bhagavān, we are actually the supreme powerful one. If this is the case, why are we in a miserable condition? Why are we under the influence of māyā? Does Bhagavān come under the influence of māyā? No. Kṛṣṇa says specifically in Bhagavad-gītā that prakṛti, māyā, is working under His directions. Māyā is the maidservant of Kṛṣṇa, and if we are the servants of ma-ya-, how can we be Kṛṣṇa, Bhagavān? When we come to our spiritual senses, we can understand that we are erroneously engaged in māyā's service and that our duty is to engage in Kṛṣṇa's service. That is self-realization. As stated here: jñāna-vairāgya-yuktena. Real understanding is knowing oneself to be the servant of Kṛṣṇa, no one else. Because we are under illusion, we are serving kāma, lobha, moha, mātsarya-lust and greed-without benefit and without pleasure. Kāmādīnāṁ kati na katidhā pālitā durnideśā: "There is no limit to the unwanted orders of lusty desires." (Bhakti-rasāmṛta-sindhu 3.2.25) When we come to the understanding that our pleasure lies in serving Kṛṣṇa only, we have attained jñāna-vairāgya. Therefore in Śrīmad-Bhāgavatam (1.2.7) it is stated:

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." If one engages in the service of Vāsudeva, Kṛṣṇa, this knowledge comes, and one becomes a mahātmā. A mahātmā is one who realizes that Kṛṣṇa is everything. He does not defy Kṛṣṇa or try to become Kṛṣṇa. One who does so is not a mahātmā but a durātmā, a rascal. What is the position and knowledge of a mahātmā? Kṛṣṇa states:

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

A mahātmā cannot be manufactured. He is under the daivī prakṛti, the divine nature. There are two kinds of prakṛti-parā prakṛti and aparā prakṛti. Aparā prakṛti is the material world, and daivī prakṛti is the spiritual world. As soon as one understands that he is uselessly serving māyā in the material world in the form of society, friends, country and so forth, one reaches the stage called jñāna, knowledge. As soon as one attains this knowledge, he reaches the brahma-bhūta stage, Brahman realization, and he becomes prasannātmā, happy. One may ask, "Why should I serve Kṛṣṇa?" We have already explained that being a part means serving the whole. The whole is Kṛṣṇa, and the individuals are meant for Kṛṣṇa's satisfaction. Īśāvāsyam idaṁ sarvam.

There are many īśvaras, controllers, but the supreme īśvara is Kṛṣṇa. As soon as one attains this realization, he has attained perfect knowledge, and he renders service in bhakti-yoga. Foolish people say that bhakti is meant for ajñanīs, unintelligent people, but this is not the case. In Bhagavad-gītā Kṛṣṇa indicates that after many births, the jñānī, the man in knowledge, surrenders unto Him.

As long as we do not understand Kṛṣṇa, Vāsudeva, we should understand that we are still fools. We may advertise ourselves as very great jñānīs, learned personalities, but we are actually fools. That is the śāstric conclusion. If we are actually jñānīs, we should surrender unto Kṛṣṇa.

There are many dharmas, or activities. Some are pious and some impious, but Kṛṣṇa tells us to give up both. Arjuna was thinking that it was impious to fight with his relatives, but Kṛṣṇa was insisting that he fight. How could Arjuna act impiously? He could not, because Kṛṣṇa's service is transcendental to pious and impious activity. At midnight, when the gopīs heard the sound of Kṛṣṇa's flute, they ran to the forest to join Him. According to the śāstras, it is immoral for young girls to go see a young boy in a forest in the dead of night. But this was not an impious activity because the gopīs did this for Kṛṣṇa. Caitanya Mahāprabhu, who was so strict that no woman could even come near Him to offer respects, actually said: ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā. "What could be more wonderful than that worship conceived by the gopīs?" Although it actually appeared immoral for the gopīs to dance with Kṛṣṇa, Caitanya Mahāprabhu states that their relation with Kṛṣṇa is the highest

form of worship. This is actually transcendental knowledge. One becomes transcendental to all pious and impious activities when one serves Kṛṣṇa. After all, piety and impiety are within the material modes. Kṛṣṇa's service is transcendental to good and bad, pious and impious. Bhakti-yoga begins when jñāna and vairāgya are complete. Jñāna is knowledge, and vairāgya is detachment from matter and engagement of the mind in spirit. Both of these are automatically attained when we engage in devotional service to Kṛṣṇa.

TEXT 19

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yoginām brahma-siddhaye

Perfection in self-realization cannot be attained by any kind of yogī unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. Na yujyamānayā means "without being dovetailed." When there is devotional service, the question arises where to offer that service. Devotional service is to be offered to the Supreme Personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization, or Brahman realization. The word brahma-siddhaye means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are ahaṁ brahmāsmi. Brahma-siddhi means that one should know that he is not matter; he is pure soul. There are different kinds of yogīs, but every yogī is supposed to have attained self-realization, or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead, one cannot easily approach the path of brahma-siddhi.

In the beginning of the Second Chapter of Śrīmad-Bhāgavatam it is stated that when one engages in the devotional service of Vāsudeva, spiritual knowledge and renunciation of the material world are automatically manifest. Thus a devotee does not have to strive separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service, everything is revealed. It is stated here, śivaḥ panthā: this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization, or realization of the brahmajyoti effulgence, is not brahma-siddhi. Beyond that brahmajyoti there is the Supreme Personality of Godhead. In the Upaniṣads a devotee prays to the Lord to kindly put aside the effulgence, brahmajyoti, so that the devotee may see within the brahmajyoti the actual eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of bhakti. Bhakti necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. Brahma-siddhi through devotional service is realization of the Supreme Personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the perfect stage of brahma-siddhi, or Brahman realization. Nor is the realization of the Paramātmā feature of the Supreme Person perfect because Bhagavān, the Supreme Personality of Godhead, is akhilātmā-He is the Supersoul. One who realizes the Supreme Personality realizes the other features, namely the Paramātmā feature and the Brahman feature, and that total realization is brahma-siddhi.

As stated before, the word yoga means "to connect." Brahma-siddhaye means "self-realization," and ahaṁ brahmāsmi means "I am spirit soul." Actually, realizing oneself to be spirit is not sufficient. One has to progress further. One's fever may be cured, but one must also regain his strength and appetite in order to be totally cured. Then one can have a normal, healthy life, free of disease. Similarly, simply realizing that one is spirit soul is not sufficient. One has to engage in spiritual activity, and that spiritual activity is bhakti. Māyāvādī philosophers think that it is sufficient to stop all material activity, and the Buddhist philosophers advocate nirvāṇa, cessation of material life. Neither give more information. Actually we are suffering due to this material combination, and that is a fact. This body is composed of earth, water, fire, air, ether, mind, intelligence and ego. The Buddhists and Māyāvādīs advocate the annihilation of the components. They say, "Let the earth go to earth, let the water go to water, let the fire go to fire and become zero." If we dismantle the house of the material body and become zero, we attain nirvāṇa. Nirvāṇa means the cessation of pleasure and pain. The Māyāvādīs and Buddhists claim that if we fill an empty pitcher, the water will make some sound as long as the pitcher is not completely filled. When the pitcher is filled, there will no longer be any sound. Thus they claim that all the Vedic mantras and hymns stop when one is completely Brahman-realized. In other words, the Buddhists and Māyāvādīs claim that the material world is false, mithyā, and that we should somehow or other make it zero. However, simply realizing Brahman, realizing one's identity as spirit soul, is insufficient. We must realize that Bhagavān is everywhere:

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation.” (Brahma-saṁhitā 5.35)

Śrī Bhagavān is not alone. He is not only localized, but is everywhere. Although Kṛṣṇa has a particular place, He is everywhere. It is not that because Kṛṣṇa is in one place, He cannot be in others. Since we are conditioned, when we sit in our office we cannot be at home. Kṛṣṇa is not like this. Goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. Kṛṣṇa is always in Goloka Vṛndāvana, yet He is aṇḍāntara- stha-paramāṇu- cayāntara-stham. He is within every atom of this universe. This universe is existing due to the Garbhodakaśāyī Viṣṇu. There is not only one universe, but there are many millions, and they are all working very nicely because the Garbhodakaśāyī Viṣṇu is present. We should not think that all these planets are floating in space without any arrangement having been made. There is definitely an arrangement.

In order to be completely free of the material modes, one has to come not only to the platform of jñāna and vairāgya, but to bhakti also. When we mention bhakti, some people say, ”I render bhakti to my wife. I love her very much and take care of her. If I do not see her, I become mad.” Thus people have bhakti for their family, country, goddess Durgā, other demigods and so on. However, that kind of bhakti will not do. Therefore it is said, bhaktir bhagavati. Bhakti must be rendered unto the Supreme. It is not that one should render bhakti unto an imitation Bhagavān. If one says that he is Bhagavān, we should ask, ”Are you present in everyone’s heart? Can you tell me what I am thinking now?” If one is Bhagavān, he must be akhilātmā. If one is īśvara, he must be present in everyone’s heart. Kṛṣṇa is present in everyone’s heart (sarvasya cāhaṁ hṛdi sanniviṣṭaḥ). All this should be scrutinizingly studied. It is not that one should accept this rascal or that rascal as Bhagavān. Nor should one render bhakti to this demigod or that demigod, to one’s family, country, society, wife, cat, dog or whatever. All this is not really bhakti but imitation bhakti. It is actually lustful desire. If we can develop bhakti for Kṛṣṇa, Kṛṣṇa consciousness, our lives will be successful. Actually there is no alternative. As stated in this verse, sadṛśo ’sti śivaḥ panthā. Parabrahman is Kṛṣṇa, and brahma-siddhaye means understanding our relationship with Kṛṣṇa. It is all right for one to understand oneself as Brahman (ahaṁ brahmāsmi), but what is our relationship with the Parabrahman? There are always two: Brahman and Parabrahman, ātmā and Paramātmā, īśvara and Parameśvara, the individual living being and the supreme living being, nitya and nityānām, cetanaś and cetanānām. There are always two present, and two means a relationship. We should therefore understand our relationship with the Supreme, with Parabrahman. Understanding that relationship is brahma-siddhaye.

We are qualitatively one with Parabrahman, but Parabrahman is very great whereas we are very small. Parabrahman is one (kaivalya). There is no alternative and no duplicate. There is no one equal to Him or greater than Him. That is the meaning of kaivalya. Human life is meant for inquiring about Parabrahman and one’s relationship with Him. Unfortunately, people are not asking questions about Parabrahman. Everyone is asking about the news and the morning paper, and everyone is concerned with going to the market and purchasing so many goods for cheaper prices. All this is going on in human society and in cat and dog society also.

This world is full of darkness and ignorance, but Kṛṣṇa consciousness is transcendental to this material world. In Kṛṣṇa consciousness, there is no darkness but simply light. If we try to find things at night, it becomes very difficult; however, in the daytime, there is no difficulty. The śāstras enjoin that we leave this darkness and come to light. This light is given by the guru.

om ajñāna timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

”I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

It is the guru’s business to give light by knowledge. The guru has completely assimilated the Vedic essence of life. Śruti, knowledge, is received by hearing. It is not experimental. We cannot understand that which is beyond our sense perception by experiment. We cannot understand who our father is by experimental knowledge. One cannot say, ”Let me find out who my father is by experiment.” Our father was existing before we were existing, and it is not possible to understand by experimental knowledge that this or that man is my father. The real authority is the mother; therefore Vedic knowledge has been likened to the mother and the purāṇas to the sisters. We should understand from the Vedas what ultimate knowledge really is. The ultimate knowable objective is Kṛṣṇa, and simply by understanding Kṛṣṇa, we can understand everything. We do not have to understand things separately. Kṛṣṇa is within our hearts. He is not far away; rather, He is everywhere. If Kṛṣṇa sees that we are attached to Him, He becomes our friend. He is a friend to everyone, but He is especially a friend to His devotees. As Kṛṣṇa Himself says in Bhagavad-gītā (10.11):

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

”Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

Jñāna is there, it is simply covered with the curtain of ignorance. Light is there, and darkness is there, but when we are in darkness we cannot see things as they are. Kṛṣṇa says that as one devotes himself to rendering service, He Himself dispels the darkness of ignorance. If we actually want to become perfect in this life, we only need to engage in devotional service to the Supreme Personality of Godhead, Bhagavān. It is not that Bhagavān is difficult to find. Bhagavān is within the heart. Īśvaraḥ sarva bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati (Bg. 18.61). That is the real Bhagavān, within the hearts of all. That Bhagavān is always active. He instructed Brahmā, the lord of the universe, and Brahmā, having received Kṛṣṇa’s instructions, created the entire universe. Kṛṣṇa will also give instructions to us if we simply take to devotional service.

TEXT 20

prasaṅgam ajaraṁ pāśam
ātmanaḥ kavayo viduḥ

sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to self-realized devotees, opens the door of liberation.

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Kṛṣṇa or His devotee is called Kṛṣṇa consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Kṛṣṇa consciousness, we attain liberation. Despite the statement that one should give up attachment, desirelessness is not possible for a living entity. A living entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; rather, it must be utilized for the best purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme Personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the sādhus. And who is a sādhu? A sādhu is not just an ordinary man with a saffron robe or long beard. A sādhu is described in Bhagavad-gītā as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Kṛṣṇa, the Supreme Person, he is understood to be a sādhu. Sādhur eva sa mantavyaḥ [Bg. 9.30]. A sādhu is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman, or spiritual perfection, his attachment should be transferred to the sādhu, or devotee. Lord Caitanya also confirmed this. Lava-mātra sādhu-saṅge sarva-siddhi haya: [Cc. Madhya 22.54] simply by a moment's association with a sādhu, one can attain perfection.

Mahātmā is a synonym of sādhu. It is said that service to a mahātmā, or elevated devotee of the Lord, is dvāram āhur vimukteḥ, the royal road of liberation. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam (Bhāg. 5.5.2). Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist, or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened. The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a sādhu, the sādhu will teach one how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a sādhu. If we want to associate with a sādhu, we cannot expect him to give us instructions on how to improve our material condition, but he will instruct us how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a sādhu. Kapila Muni first of all instructs that the path of liberation begins with such association.

According to Śrī Caitanya Mahāprabhu:

'sādhu-saṅga', 'sādhu-saṅga'-sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (Cc. Madhya 22.54)

It is said that man is a social animal, and, according to our association, we can mold our character. Businessmen associate with one another to develop their business capabilities. There are many different types of association, and association brings about bondage to a particular thing. If one associates with materialistic people, one's bondage to sense gratification tightens. Woman is the symbol of sense gratification; therefore anything dealing with sense gratification is called yoṣit-saṅga. This material world is filled with yoṣit-saṅga because everyone is interested in sense gratification. As stated in Bhagavad-gītā (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." The word bhoga means "sense gratification." Bhogaiśvarya: Those who are overly attached to opulence and sense gratification cannot understand spiritual life, and they are very slow to take to it. At the present moment people are manda, very slow. They do not take this Kṛṣṇa consciousness movement very seriously because they have been taught by modern civilization simply to enjoy life for sense gratification. In the Western countries, especially, there are many implements for sense gratification. There are even machines for shaving, although formerly an ordinary razor would do. Now, thanks to the machine, one does not even have to move his hand. So this is considered progress. However, we learn from the śāstras that human life is not meant for sense enjoyment but for tapasya. That is Vedic civilization. First of all, one must be trained in the brahmacārī system and learn how to deny the senses. A brahmacārī should be trained in tapasya, not in enjoyment. Formerly, brahmacārīs would have to go from door to door to beg alms for the āśrama, and they were trained from the very beginning to address every woman as mother.

Presently, people are in such a miserable condition that they are saying, "Let us die. Let us die." However, Kṛṣṇa in Bhagavad-gītā says, "Why should you die?" People want to die in order to put an end to the threefold miseries of material nature, but who is making research on how to stop death? From Bhagavad-gītā we learn that death is not really natural for us. It is artificially imposed upon us, and we have to become deathless again. That is the perfection of human life, but no one cares about it. We have become so dull that we cannot avoid birth, old age, disease and death. We are actually experiencing them because we are not alert. For this reason, when Sanātana Gosvāmī approached Caitanya Mahāprabhu, he said, "My dear Lord, somehow or other You have dragged me to Your lotus feet. I am now asking You what my actual position is. Why am I forced to suffer the threefold miseries of material life?" No one is interested in inquiring about this matter. Mokṣa, liberation, means getting free from the threefold miseries of life as well as birth, old age, disease and death. Sometimes, when people are a little interested, they take to a path that is not even approved, or they invent something. But nothing need be invented. By this Kṛṣṇa consciousness process, everyone can be elevated. Everyone can be delivered, regardless of his situation or culture. We have spread this Kṛṣṇa consciousness movement throughout the world, and people are becoming happy because of it.

According to Bhagavad-gītā (9.32), anyone can take shelter of Kṛṣṇa. Kṛṣṇa never denies anyone, and similarly, Kṛṣṇa's devotee never denies anyone. That is this Kṛṣṇa consciousness movement. We tell everyone, "Yes, you are welcome. Take this education and spiritual life and become a devotee of Kṛṣṇa." Sometimes we are criticized because of this, but Kṛṣṇa specifically says in Bhagavad-gītā that even those who are lowborn can take shelter of Him and become elevated for liberation. What, then, to speak of pious people born in brahminical families? Unfortunately, in this age people born in rich or brahminical families often don't care for spiritual realization. They misuse their chance and exhaust the results of their pious activities. Society needs first-class sādhus in order to improve. If everyone is a śūdra and debauchee, how can society be peaceful? Therefore in order to organize society, Kṛṣṇa recommends the varṇāśrama-dharma. There must be ideal brāhmaṇas, kṣatriyas, vaiśyas and śūdras. However, no one cares about this now.

One may ask, "What is a sādhu?" A sādhu is one who serves Kṛṣṇa and engages in Kṛṣṇa consciousness without reservation. In Bhagavad-gītā (9.30), Śrī Kṛṣṇa says:

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated."

It is the sādhu's business to be very tolerant. When one becomes a devotee, many people become one's enemy, because in this age people are asuric, demoniac. Even one's father may turn into an enemy like Hiraṇyakaśipu, the father of Prahlāda Mahārāja. Prahlāda was only five years old and was chanting Hare Kṛṣṇa, but his father was prepared to kill him because he was a devotee. Hiraṇyakaśipu was saying, "Why are you chanting Hare Kṛṣṇa? Why are you speaking of a separate God? I am God." That is the meaning of asuric, demoniac. Rascals who claim to be God themselves are simply demons. Although Prahlāda's father was insisting that he was God, Prahlāda Mahārāja could not accept this. He simply accepted his father as an asura, and consequently there was a quarrel between them. When Hiraṇyakaśipu asked Prahlāda Mahārāja, "What is the best thing you have learned from your teachers?" Prahlāda replied, "O best of the asuras, as far as I can understand, because we have accepted this material body, we have to accept death. But this is not the object of human life. Human life is meant for mokṣa, liberation." Unfortunately, foolish people do not understand this. Kṛṣṇa says, mṛtyuḥ sarva-haraś cāham: "I am death, and I will take away everything you possess." (Bg. 10.34) Hiraṇyakaśipu was such a powerful demon that even the demigods were afraid of him, but Kṛṣṇa took everything away in a second. Hiraṇyakaśipu was looking for security, and he was thinking, "I will not die in this way, and I will not die in that way." But he did not think that he would be killed by the Lord in the form of Nṛsiṁha. However intelligent we may be, and however much we may try to cheat Kṛṣṇa, Kṛṣṇa is always more intelligent. When mother Yaśodā tried to bind Kṛṣṇa with a rope, she found that the rope was always two inches too short. Our intelligence is like that. We want to cheat God and surpass Him, but this is not possible. People think themselves very advanced in knowledge, but actually, due to their pride, their knowledge is taken away by māyā. Kṛṣṇa actually takes the knowledge away from atheistic, demoniac people like Hiraṇyakaśipu. Atheists do not know that Kṛṣṇa's intelligence is always at least two inches greater than anyone else's.

In material life, we simply struggle for existence. We want to exist, and we do not want to die. Nor do we want to undergo the pains of birth, catch diseases or grow old. There are so many miseries in material life that we do not want, but they are forced upon us. Unfortunately, we are not intelligent enough to make a solution to all these problems. We should be inquiring like Sanātana Gosvāmī about how to put an end to them all. Instead, we are working in such a way that we have to accept another material body. We are experiencing the difficulties arising from this material body, but we are not working in a way to become free. This Kṛṣṇa consciousness movement is giving information on how to become liberated.

Those who are mahātmās are always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Bhajana is the chanting of Hare Kṛṣṇa. If we serve a mahātmā like Haridāsa Ṭhākura, who was always engaged in chanting Hare Kṛṣṇa, our path of liberation is opened. However, if we associate with materialistic people, who are simply mad for sense gratification, we take the way of darkness. Tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam. The Vedas enjoin that we not remain in darkness but that we go to the light. We have accepted a body, but we will not be allowed to remain in that body permanently. We will have to give it up and accept another, and then another and another. What is this business? The material world is in such darkness, and people are taking on one body after another. The Kṛṣṇa consciousness movement is therefore here to give enlightenment and liberation, and it is offering not only the simplest process of chanting Hare Kṛṣṇa but also the most sublime philosophy.

22.13 Chapter Eleven

The Symptoms of a Sādhu

TEXT 21

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

A sādhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service; that is his mercy. He knows that without devotional service, human life is spoiled. A devotee travels all over the country, from door to door, preaching, ”Be Kṛṣṇa conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kṛṣṇa consciousness.” These are the preachings of a sādhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality toward all fallen souls. One of his qualifications, therefore, is kāruṇika, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sādhu has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They don't like it; that is their disease. The sādhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver fallen souls. A sadhu is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. The word sarva-dehinām refers to all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities as well. The devotee of the Lord is merciful to everyone-cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Śivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendentally. There are many instances where a dog got salvation by association with a sādhu, because a sādhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sādhu is not inimical toward anyone, the world is so ungrateful that even a sādhu has many enemies.

What is the difference between an enemy and a friend? lt is a difference in behavior. A sādhu behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a sādhu in relieving a conditioned soul. A sādhu is calm, and he quietly and peacefully follows the principles of scripture. A sādhu is also one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the śāstras instruct us to obey the orders of the Personality of Godhead. A sādhu, therefore, is a follower of the scriptural injunctions and a devotee of the Lord. All good characteristics are prominent in a devotee, and he develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no good qualifications or good characteristics according to the standard of transcendental realization.

There are 8,400,000 life forms according to the Padma Purāṇa, and the ātmā is the same in all of them. The sādhu can understand this, as Bhagavad-gītā (5.18) indicates:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].”

It is not that a brāhmaṇa is the same as a dog, but that the brāhmaṇa is a spirit soul, and the dog is also a spirit soul. We are conditioned according to our different bodies, which are given by superior forces. Yamarāja offers the living entity a body according to his karma. Karmaṇā daiva-netreṇa. We have already discussed the point that bodies are awarded according to one's qualifications. If we acquire the qualities of a brāhmaṇa and work as a brāhmaṇa, we become a brāhmaṇa. If we act as a dog and do the work of a dog, we become a dog. Nor should one think that simply because one is born as a brāhmaṇa, one is automatically a brāhmaṇa. There are characteristics mentioned in Bhagavad-gītā by which one can tell to which caste one belongs. Śrīdhara Svāmī has also noted that birth is not everything. One has to acquire the qualities. Whatever body we may have, our position is temporary. We cannot remain in any position indefinitely. We may think that at present we are Americans and are very happy, and that's all right. We may chalk out our plans for continued happiness, but nature will not allow us to stay indefinitely. As soon as nature calls, we die and give up our post. Then we have to take the post of a dog, a cat, a demigod, a human being or whatever. We are now given a most exalted life form, that of a human being, but if we do not act accordingly, we have to take a lower body. This is karmaṇā daiva-netreṇa.

We should therefore be very careful in this human form that our aim is to become devotees of Lord Kṛṣṇa. That is the path of liberation. Previously, great personalities in India used to go to the forest in order to meditate to stop the repetition of birth and death. That is the highest occupation for man, and actually every man is meant for that. Unless we conquer repeated birth and death, we simply waste our lives like animals-eating, sleeping, defending and mating. People in this age especially cannot distinguish between animal life and human life. They think the difference is that animals sleep in the street and human beings sleep in nice apartments. However, the śāstras do not define civilization in this way. Whether one sleeps in the street or in an apartment, the activity is the same. A dog may eat out of a garbage can, and a human being may eat on a golden plate, but this does not mean that they are engaged in different activities. In either case, both the dog and the man are taking food into their bodies. A dog may have sex in the street, and a human being may have sex in a very nice bed in a secluded place, but that does not change the activity. People are thinking that advancement of civilization means improving eating, sleeping, mating and defending, but actually these activities have nothing to do with civilization. They simply tighten our bondage to material life.

Human life is meant for yajña, sacrifice for the satisfaction of the Supreme Person. We may perfect our activities, but our success lies in satisfying Kṛṣṇa by our talents. Presently we may be attached to material activity, but we should transfer that attachment to a sādhu. Then our lives will be successful. Presently we are attached to money, women, nice houses, country, society, friends, family and so forth. This attachment is called arjanaṁ pāśu. The word pāśu means ”rope.” When we are bound with a rope, we are helpless, and now we are bound by the guṇas, or the three modes of material nature. The word guṇa also means ”rope.” We cannot free ourselves, for we are conditioned. We cannot move freely without the sanction of the supreme authority. It is generally said that not a blade of grass moves without God's sanction. Similarly, we cannot do anything without the supervision of a superior authority.

It is not that God has to take personal supervision of this. parāsya śaktir vividhaiva śrūyate… na tasya kāryaṁ karaṇaṁ ca vidyate: in the Śvetāśvatara Upaniṣad (6.8), it is thus stated that the Supreme Lord does not have to act personally. He has many agents to perform everything for Him. We are so controlled that we are not even free to blink our eyes. We may be moving our hands very freely, but at any moment they can be immediately paralyzed. Presently I am claiming, "This is my hand." But what is this? The hand could be paralyzed immediately. This is conditioned life, and how can we improve it? Our business is to become liberated from all this conditioning. How is this possible? Sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam (Bhāg. 3.25.20). We have to turn our attachment from material things to a sādhu. 'Sādhu-saṅga', 'sādhu-saṅga'-sarva-śāstre kaya: [Cc. Madhya 22.54] this is the advice of Śrī Caitanya Mahāprabhu. All śāstras advise us to associate with a sādhu. Even Cāṇakya Paṇḍita, the great politician, recommended: tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. One Vaiṣṇava householder asked Caitanya Mahāprabhu what the duty of a householder is, and Śrī Caitanya Mahāprabhu immediately replied, asat-saṅga-tyāga-ei vaiṣṇava-ācāra: "Don't associate with nondevotees, but search out a sādhu." (Cc. Madhya 22.87)

At the present moment it is very difficult to avoid the company of asādhus, those who are not sādhus. It is very difficult to find a sādhu for association. We have therefore started this Kṛṣṇa consciousness movement to create an association of sādhus so that people may take advantage and become liberated. There is no other purpose for this society.

Kṛṣṇa states in Bhagavad-gītā (6.47) that the first-class sādhu is one who is always thinking of Him. This process is not very difficult. We should always think of Kṛṣṇa, but how is this possible? We think of our business, our dog, our family, our lovable object and so many other things. We have to think of something; without thinking, we cannot remain. We simply have to divert our thoughts to Kṛṣṇa. It is the sādhu's business to teach this, and one can learn this in the association of a sādhu. Actually a sādhu will not teach anything else. Ādau śraddhā tataḥ sādhu-saṅgaḥ (Bhakti-rasāmṛta-sindhu 1.4.15). This is the way to make spiritual advancement. One has to associate with a sādhu. Often the sādhu's task is a thankless one, but he has to be tolerant. Despite all the trouble a sādhu may encounter, he is very merciful upon fallen conditioned souls. He sees that people are suffering due to a lack of Kṛṣṇa consciousness, and because he is always thinking of the welfare of others, he is suhṛt. Other people are always envious, but the sādhu is always thinking how to save others from the clutches of māyā. A sādhu is kind not only to human beings but to cats, dogs, trees, plants and insects; he will hesitate even to kill one mosquito. He does not simply think, "I shall just take care of my brother." He looks on all living beings as his brothers because Kṛṣṇa says that He is the father of all living entities.

Because a sādhu lives in this way, he does not create enemies. If there are enemies, they become enemies out of their own character, not out of any provocation on the part of a sādhu. A sādhu simply teaches, "My dear human being, my dear friend, just surrender to Kṛṣṇa." Enemies arise due to man's envious nature. Cāṇakya Paṇḍita says that there are two envious animals-serpents and men. Although you may be faultless, either may kill you. Of the two, Cāṇakya paṇḍita says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or by some herbs, but an envious man cannot be so subdued. In Kali-yuga, practically everyone is envious, but we have to tolerate this.

Envious people create many impediments to the Kṛṣṇa consciousness movement, but we have to tolerate them. There is no alternative. One must be peaceful and depend on Kṛṣṇa in all circumstances. These are the ornaments of a sādhu. We should find a sādhu and associate with him. Then our path of liberation will be open.

In the next verse, Lord Kapila further explains the activities of a sādhu.

TEXT 22

mayy ananyena bhāvena
bhaktiṁ kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

A person in the renounced order of life, a sannyāsī, is also called a sādhu because he renounces everything-his home, his comfort, his friends, his relatives and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyāsī is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktiṁ kurvanti ye dṛḍhām. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sādhu. A sādhu is one who has given up all responsibility to society, family and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has many responsibilities and obligations-to the public, demigods, great sages, general living beings, parents, forefathers and many others. When he gives up all these obligations for the service of the Supreme Lord, he is not punished for his renunciation. But if for sense gratification a person renounces these obligations, he is punished by the law of nature.

Kṛṣṇa and all the śāstras say that our only obligation is to the Supreme Personality of Godhead. If we take to His service, we are no longer obliged to anyone. We are free. How is this possible? By almighty God's power. A man may be condemned to death, but if a president or a king excuses him, he is saved. Kṛṣṇa's final instruction in Bhagavad-gītā is to surrender everything to Him. We can sacrifice our life, wealth and intelligence, and this is called yajña. Everyone has some intelligence, and everyone uses his intelligence in one way or another. Generally people use their intelligence in trying to gratify their senses, but even an ant can do this. We should try to gratify not our senses but Kṛṣṇa's senses. Then we become perfect.

We have to learn this purificatory process from a sādhu. Inasmuch as we try to gratify our senses, we become attached to the material world. We may render service to the sādhu or to Kṛṣṇa. The sādhu is the representative of Kṛṣṇa. He will never say, "Serve me," but will say, "Serve Kṛṣṇa." Therefore we have to approach Kṛṣṇa through the sādhu. This is confirmed by the Vaiṣṇava ācārya Narottama dāsa Ṭhākura: chādiyā vaiṣṇava-sevā nistāra pāyeche kebā. We cannot directly approach Kṛṣṇa; we have to go through the transparent via media, Kṛṣṇa's representative.

Those who are after material concessions go to different demigods. They take something from Śiva, Durgā, Kālī, Gaṇeśa, Sūrya and whomever. However, it was the goddess Pārvatī who asked Lord Śiva, "What is the best type of worship?" Lord Śiva advised, ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param (Padma Purāṇa). "My dear Pārvatī, of all kinds of worship, worship of Lord Viṣṇu is the best." Then he added: tasmāt parataraṁ devi tadīyānāṁ samarcanam. "And even better than the worship of Lord Viṣṇu is the worship of a Vaiṣṇava, a devotee."

Spiritual life begins with the association of a devotee, a sādhu. One cannot progress an inch without the mercy of a sādhu. Prahlāda Mahārāja has also indicated this:

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

"Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." (Bhāg. 7.5.32) Hiraṇyakaśipu asked Prahlāda Mahārāja, "My dear son Prahlāda, how have you become so advanced in Kṛṣṇa consciousness?" Although Hiraṇyakaśipu was a demon, he was nonetheless inquisitive. Prahlāda Mahārāja replied, "My dear father, O best of the asuras, one can receive Kṛṣṇa consciousness only from the instructions of a guru. One cannot attain it simply by speculating. Ordinary men do not know that their ultimate destination is to return to Viṣṇu." In the material world, people are always hoping for something. They hope against hope, yet their hopes will never be fulfilled. People are trying to become happy by adjusting the external energy, but they do not know that happiness cannot be achieved without approaching God. People are thinking, "I must first of all see to my own interest." That's all right, but what is that interest? That they do not know. People are thinking that by adjusting the material energy they will be happy, and everyone is trying this individually, collectively or nationally. In any case, it is not possible. People will ultimately be frustrated. Why attempt a process that will ultimately meet with frustration? It is therefore said: adānta-gobhir viśatāṁ tamisraṁ punaḥ punaś carvita-carvaṇānām (Bhāg. 7.5.30). People are being baffled in so many ways because they cannot control their senses. Their only possibility of rescue is Kṛṣṇa. Therefore in this verse it is said: mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām.

Prahlāda Mahārāja simply thought of Kṛṣṇa. Because of this, he had to undergo a great deal of trouble given by his father. Material nature will not give us freedom very easily. If we become strong enough to try to capture the lotus feet of Kṛṣṇa, māyā will try to keep us under her clutches. However, if one gives up everything for Kṛṣṇa's sake, māyā can have no effect. The most excellent example of this is the gopīs. They gave up everything-family, prestige and honor-just to follow Kṛṣṇa. That is the highest perfection, but that is not possible for ordinary living entities. We should, however, follow the Gosvāmīs in their determination to worship Kṛṣṇa.

Sanātana Gosvāmī was an important minister in the government of Hussain Shah, but he gave up everything to follow Śrī Caitanya Mahāprabhu. He adopted the life of a mendicant and lived under a different tree every night. One may ask, "After giving up material enjoyment, how can one live?" The Gosvāmīs lived by dipping into the ocean of the transcendental loving affairs between Kṛṣṇa and the gopīs. Since that was their asset, they could live very peacefully. We cannot simply give up everything. We will become mad if we try to give up everything without having staunch faith in Kṛṣṇa. Yet if we find Kṛṣṇa's association, we can easily give up our opulent positions-our family, business and everything. However, that requires sādhu-saṅga, association with a sādhu, a devotee. When we associate with a devotee, the day will eventually come when we can give up everything and become liberated persons, fit to return home, back to Godhead.

presently we are attached to material enjoyment, and Kṛṣṇa even gives us a chance to gratify our senses. He lets us enjoy ourselves to the fullest extent because we have come to this material world to enjoy sense gratification. However, this is called māyā, illusion. It is not really enjoyment, but simply struggle. When one realizes that he is simply struggling life after life, that there is actually no real enjoyment in the material world, one becomes a devotee of Kṛṣṇa. That realization requires knowledge, and that knowledge can be acquired by association with a sādhu, a devotee.

Freedom from this struggle with material existence is further explained by Lord Kapila in the next verse.

TEXT 23

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasaḥ

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

There are multifarious miseries in material existence-those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a sādhu is not disturbed by such miserable conditions because his mind is always filled with Kṛṣṇa consciousness, and thus he does not like to talk about anything but the activities of the Lord. Mahārāja Ambarīṣa did not speak of anything but the pastimes of the Lord. Vacāṁsi vaikuṇṭha-guṇānuvarṇane. He engaged his words only in glorification of the Supreme Personality of Godhead. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence. Thus they differ from other living entities, who are simply suffering.

There is no one in the world materially engaged who can boldly say, "I am not suffering." I challenge anyone to say this. Everyone in the material world is suffering in some way or another. If not, why are so many drugs being advertised? On the television they are always advertising tranquilizers and pain killers, and in America and in other Western countries they are so advanced that there are dozens of tablets for various pains. Therefore there must be some suffering. Actually, anyone who has a material body has to accept suffering. There are three types of suffering in the material world: ādhyātmika, ādhibhautika and ādhidaivika. Ādhyātmika refers to the body and mind. Today I have a headache or some pain in my back, or my mind is not very quiet. These are sufferings called ādhyātmika. There are other forms of suffering called ādhibhautika, which are sufferings imposed by other living entities. Apart from this, there are sufferings called adhidaivika, over which we have no control whatsoever. These are caused by the demigods or acts of nature, and include famine, pestilence, flood, excessive heat or excessive cold, earthquakes, fire and so on. Nonetheless, we are thinking that we are very happy within this material world, although in addition to these threefold miseries there is also birth, old age, disease and death. So where is our happiness? Because we are under the spell of māyā, we are thinking that our position is very secure. We are thinking, "Let us enjoy life," but what kind of enjoyment is this?

Obviously we have to tolerate suffering. One of the characteristics of a sādhu is tolerance. Everyone is tolerant to a degree, but a sādhu's tolerance and an ordinary man's tolerance are different. This is because a sādhu knows that he is not the body. According to a Bengali Vaiṣṇava song: deha-smṛti nāhi yāra saṁsāra-bandhana kāhāṅ tāra.

If we properly understand that we are not the body, although we may suffer, we will not feel the suffering as acutely. For instance, if one thinks, "This is my car," and is very attached to it, he suffers more when it is wrecked than a person who thinks, "It can be repaired, or I can leave it." It is a question of mental absorption. Because he is more like an animal, a materialist suffers more. The devotee, on the other hand, takes Kṛṣṇa's advice in Bhagavad-gītā (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of happiness and distress and their disappearance in due course are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

In summer we suffer, and in winter we suffer. In the summer, fire brings suffering, and in the winter the same fire is pleasing. Similarly, in the winter, water is suffering, but in the summer it is pleasing. The water and the fire are the same, but sometimes they are pleasing, sometimes they are not. This is due to the touch of the skin. We all have some "skin disease," which is the body, and therefore we are suffering. Because we have become such rascals, we are thinking, "I am this body." According to the Āyur-vedic system, the body is composed of three material elements: kapha-pitta-vāyu. The more we are in the bodily conception, the more we suffer.

Presently so many "ism's" are being developed according to the bodily conception-nationalism, communism, socialism, communalism and so on. In Calcutta during the 1947 Hindu-Muslim riots, there was more suffering because everyone was thinking, "I am a Hindu" or "I am a Muslim." But, if one is advanced in Kṛṣṇa consciousness, he will not fight according to such conceptions, A Kṛṣṇa conscious person knows that he is neither Hindu nor Muslim but the eternal servant of Kṛṣṇa. Because people are being educated to become more body conscious, their sufferings are increasing. If we reduce the bodily conception, suffering will also be reduced. Those who are Kṛṣṇa conscious, who are always thinking of Kṛṣṇa within their minds and within their hearts, are not suffering as much because they know that whatever they might suffer is due to Kṛṣṇa's desire. Therefore they welcome suffering. For instance, when Kṛṣṇa was leaving, Queen Kuntī said, "My dear Kṛṣṇa, when we were in a dangerous situation, You were always present as our friend and adviser. Now we are well situated with our kingdom, and now You are leaving for Dvārakā. This is not good. It is better that we again suffer so that we can always remember You." Thus the devotee sometimes welcomes suffering as an opportunity to remember Kṛṣṇa constantly. When a devotee suffers, he thinks, "This is due to my past misdeeds. Actually I should be suffering a great deal, but due to Kṛṣṇa's grace I am suffering just a little. After all, suffering and enjoyment are in the mind." In this way, a devotee is not greatly affected by suffering, and this is the difference between a devotee and a nondevotee.

Prahlāda Mahārāja, a five-year-old boy, had to undergo a great deal of suffering at the hands of his father, who was torturing him for being a devotee. The boy was trampled by elephants, thrown from a mountain, placed in burning oil and thrown into a snake pit, yet he was silent during this whole ordeal. Similarly, Haridāsa Ṭhākura, a Muhammadan by birth, was a very great devotee and was always chanting Hare Kṛṣṇa. That was his only fault. However, the Muslim Kazi called him forth and said, "You are a Muhammadan, born in a great Muhammadan family, yet you are chanting this Hindu Hare Kṛṣṇa mantra. What is this?" Haridāsa Ṭhākura mildly replied, "My dear sir, there are many Hindus who have become Muhammadans. Suppose I have become a Hindu? What is wrong with this?" The Kazi became very angry and ordered Haridāsa Ṭhākura to be whipped in twenty-two bazaars. This essentially meant that he was to be beaten to death, but because he was such a great devotee he did not actually feel the pain. Although a devotee may sometimes have to suffer, he tolerates the suffering. At the same time, he is very kind to conditioned souls and tries to elevate them to Kṛṣṇa consciousness. This is one of the primary features of a devotee's life. People are always putting a sādhu into difficulties, but he does not give up his job, which is to spread Kṛṣṇa consciousness so that others may become happy. It was Prahlāda Mahārāja who said: "My Lord, I am not suffering, for I know the art of being happy." How is this? "Simply by hearing about You and chanting about You I am happy." This is the business of a devotee-hearing and chanting about the Lord. This is śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. Now this śravaṇaṁ kīrtanam is taking place all over the world through the Kṛṣṇa consciousness movement.

Even in ordinary life it is possible for the mind to be absorbed in such a way that even a surgical operation may not disturb a man. Years ago, when Stalin had to undergo a surgical operation, he refused the use of chloroform. If this is possible even in an ordinary materialistic life, what to speak of spiritual life? One's mind should always be absorbed in Kṛṣṇa consciousness, in thinking of Kṛṣṇa. It is Kṛṣṇa's injunction, "Always think of Me." The European and American youths in the Kṛṣṇa consciousness movement have been accustomed to many bad habits since birth, but now they have given these up. Many people think that it is impossible to live without illicit sex, intoxication, meat-eating and gambling. One famous Marquess told one of my Godbrothers, "Please make me a brāhmaṇa." My Godbrother said, "Yes, it is not a very difficult thing. Simply give up these bad habits-intoxication, illicit sex, meat-eating and gambling. Then you can become a brāhmaṇa." The Marquess then said, "Impossible! This is our life." Actually we have seen that in Western countries older men cannot give up these habits, and because of this they are suffering, yet many young boys and girls have given them up, and there is no suffering. This is due to Kṛṣṇa consciousness.

This process is open to everyone. Everyone has heard of the Bhagavad-gītā. We can attain perfection simply by following the instructions given in this book. It is not necessary to abandon our responsibilities. Mahārāja Ambarīṣa was a great emperor administering to his kingdom, yet at the same time he spoke only of Kṛṣṇa. Caitanya Mahāprabhu requested that His devotees only talk about Kṛṣṇa. If we simply talk about Kṛṣṇa and hear about Him, the stage will come when we will no longer suffer. This is called ānandamayo 'bhyāsāt in the Vedānta-sūtra. The living entity and Kṛṣṇa are both ānandamaya, transcendentally blissful. On that platform, there is no possibility of material suffering. It is not a question of displaying some magical feats. The greatest magic is freedom from suffering, and this is the freedom of a devotee. When we feel pleasure from hearing about Kṛṣṇa and talking about Him, we should know that we are making progress on the path of perfection. At that time, material suffering will not be felt at all. This is the practical effect of rendering devotional service, which Lord Kapila is pointing out to His mother.

TEXT 24

ta ete sādhavaḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyaḥ
saṅga-doṣa-harā hi te

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

Kapila Muni herein advises His mother, Devahūti, that if she wants to be free from material attachment, she should increase her attachment for the sādhus, or devotees who are completely freed from all material attachment. In Bhagavad-gītā (15.5) it is stated, nirmāna-mohā jita-saṅga-doṣāḥ. This refers to one who is completely freed from the puffed up condition of material possessiveness. A person may be materially very rich or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, he has to be freed from material possessiveness because that is a false position.

The word moha used here means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor-or any such consciousness in connection with material existence-is false, because this body itself is temporary. A pure soul who is prepared to be freed from this material entanglement must first be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in Bhagavad-gītā the same principle is stated. It is advised, jita-saṅga-doṣāḥ: one should be freed from the contaminated association of the three modes. Here also, in the Śrīmad-Bhāgavatam, this is confirmed: a pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile and scientific associations in human society established to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone wishes to become free from this material contamination, he has to seek the association of devotees, wherein Kṛṣṇa consciousness is exclusively cultured.

Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence, even though he appears to be in the material world. How is it possible? A cat carries her kittens in her mouth, and when she kills a rat, she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sādhus, or devotees engaged in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Kṛṣṇa consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of those engaged in Kṛṣṇa consciousness. By such association one will be benefited by spiritual advancement. By their words and instructions, one will be able to cut off his attachment to material existence.

In this Kali-yuga, the present age, the dangerous modes of rajo-guṇa and tamo-guṇa, passion and ignorance, are especially prominent. Practically everyone in this age is contaminated by lusty desire, greed and ignorance. It is said in the śāstras that in this age of Kali, sattva-guṇa, the mode of goodness, is practically nonexistent.

The Fourteenth Chapter of Bhagavad-gītā nicely explains how one can free oneself of contamination by the material modes. Now Kapiladeva advises, "Mother, if you want to get rid of the contamination of material nature, you should associate with a sādhu." Attachment to the material modes brings about our bondage. If we want to be free from this bondage, we have to transfer our attachment to a sādhu.

Actually everyone is attached to something. No one can say that he is free from attachment. The Māyāvāda and Buddhist philosophies tell us to become detached, but this in itself is not possible. A child is attached to playing in so many ways, but gradually his attachments should be transferred to reading and going to school to acquire an education. It is a question not of stopping attachment but of transferring it. If one simply tries to put an end to attachment, he will become mad. Something must be given in the place of attachment. For instance, we tell our disciples to stop eating meat, but how is this meat-eating stopped? In the place of meat, we are supplying kacaurīs, rasagullā and many other palatable things. In this way, detachment is possible. First of all, nullify the inferior attachment, and then supply a better attachment. There is no question of forcing a living entity. This must be done gradually. A child may have some attachment, but by the system of replacing attachment, his attachment is overturned. Similarly, our consciousness has somehow or other become contaminated. Now it has to be purified. Then Kṛṣṇa consciousness will automatically arise and awaken.

Kṛṣṇa consciousness is our original consciousness, but somehow or other it has become covered by material attachment. The question is how to give up material attachment and become attached to Kṛṣṇa. The process is sādhu-saṅga, association with a sādhu. We have many attachments in this material world, but we cannot make these attachments void. We simply have to purify them. Some say that if the eye is diseased, it should be plucked out, but that is not treatment. Treatment is removing the disease. Somehow or other there is a cataract, and if the cataract is removed, one's eyesight will be revived. We have many desires, but we have to divert these desires to Kṛṣṇa's service. For instance, we may be very attached to making money; therefore Kṛṣṇa says, "Yes, go ahead and conduct your business. There is no harm. Simply give Me the results." As stated in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

”O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.”

This is the beginning of bhakti-yoga. If we conduct business and earn money, we should spend it for Kṛṣṇa. This is a form of bhakti. Another vivid example is Arjuna, who was a fighter. By fighting, he became a devotee. He did not become a devotee by chanting Hare Kṛṣṇa but by fighting in the Battle of Kurukṣetra. Kṛṣṇa advised him to fight, but because Arjuna was a Vaiṣṇava, in the beginning he was unwilling. A Vaiṣṇava does not like to kill anything, but if Kṛṣṇa orders him, he must fight. He does not fight out of his own will, because a Vaiṣṇava's natural instinct is not to do harm to anyone. However, when a Vaiṣṇava knows that Kṛṣṇa wants a particular thing done, he does not care for his own considerations. In any case, everyone has some particular type of duty, an occupation. If we perform our occupation in the worship of Kṛṣṇa, our life will be perfect. This is also the instruction given in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

”O best of the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”

Formerly, the varṇāśrama-dharma was prominent, and everyone had a particular duty according to his position in society. Now the occupational duties have expanded, but it doesn't matter whether one is an engineer, a doctor or whatever. Simply try to serve Kṛṣṇa by the results of work. That is bhakti. It is not the philosophy of this Kṛṣṇa consciousness movement to disengage people from their activities. One should engage in his occupation, but one should never forget Kṛṣṇa. Kṛṣṇa advises us to always become Kṛṣṇa conscious, and we should always think that we are acting for Kṛṣṇa. Of course, we should work by the order of Kṛṣṇa or His representative, not whimsically. If we perform some nonsensical action and think, ”I am doing this for Kṛṣṇa,” that will not be accepted. The work must be verified by Kṛṣṇa's acceptance or by the acceptance of Kṛṣṇa's representative. Arjuna did not fight without Kṛṣṇa's order; therefore we must receive our orders also. We may say, ”I cannot find Kṛṣṇa. How can I follow His order?” It is the role of the sādhu to impart Kṛṣṇa's orders. Since Kṛṣṇa's representative is the sādhu, Kapiladeva advises His mother to associate with sādhus.

We have described the symptoms of a sādhu, and we have stated that a sādhu should be accepted by his characteristics. It is not that we accept anyone who comes along and says, ”I am a sādhu.” The characteristics of a sādhu have to be present. Similarly, it is not that anyone is accepted who comes along and says, ”I am an incarnation of God.” There are characteristics of God given in the śāstras. Sādhu-saṅga, association with a sādhu, is very essential in Kṛṣṇa consciousness. People are suffering due to contamination by tamo-guṇa and rajo-guṇa. The sādhu teaches one how to remain purely in sattva-guṇa by truthfulness, cleanliness, mind control, sense control, simplicity, tolerance, and full faith and knowledge. These are some of the characteristics of sattva-guṇa.

Instead of thinking, ”Unless I have a drink, I will go mad,” one should think, ”Unless I associate with a sādhu, I will go mad.” When we can think in this way, we will become liberated. Caitanya Mahāprabhu has stated that He wants every village in the entire world to be a center for Kṛṣṇa consciousness so that people can take advantage of sādhus and in turn become sādhus. This is the mission of this Kṛṣṇa consciousness movement. We simply have to voluntarily undergo some penance in the beginning. It may be a little painful in the beginning to refrain from illicit sex, intoxication, meat-eating and gambling, but one has to be tolerant. To be cured of a disease, we may have to agree to undergo some surgical operation. Although the operation may be very painful, we have to tolerate it. This is called titikṣavaḥ. At the same time, we have to be kāruṇikāḥ-that is, we have to take compassion upon fallen souls by going from town to town to enlighten others in Kṛṣṇa consciousness. This is a sādhu's duty. Those who are preachers are superior to those who go to the Himalayas to meditate. It is good to go to the Himalayas to meditate for one's personal benefit, but those who undergo many difficulties in order to preach are superior. They are actually fighting for Kṛṣṇa's sake, and they are certainly more compassionate. Those sādhus who leave Vṛndāvana to go fight in the world, to spread Kṛṣṇa consciousness, are superior sādhus. This is the opinion of Kṛṣṇa in Bhagavad-gītā (18.68–69):

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ
na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

”For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.”

If we want to be quickly recognized by Kṛṣṇa, we should become preachers. This is also the message of Śrī Caitanya Mahāprabhu. It is not that one should remain in India; rather, one should travel all over the world to preach Kṛṣṇa consciousness. The sādhu is suhṛt; he is the well-wisher of everyone. This does not mean that he is a well-wisher for an Indian nationalist or whatever. No, he is a well-wisher even of cats and dogs. A devotee even wishes to benefit cats and dogs by giving them prasāda. Once, when devotees from Bengal were going to see Caitanya Mahāprabhu, a dog began to follow them, and the leader of the party, Śivānanda Sena, was giving prasāda to the dog. When they had to cross a river, the boatman would not take the dog, but Śivānanda Sena paid him more money and said, ”Please take this dog. He is a Vaiṣṇava, for he has joined our company. How can we leave him behind?” Caitanya Mahāprabhu Himself actually threw some of His food to the dog, and in this way the dog attained Vaikuṇṭha.

Not only is a sādhu everyone's well-wisher, but he is not an enemy of anyone. He is also śānta, peaceful. These are the preliminary characteristics of a sādhu. He is also attached to no one but Kṛṣṇa. Mayy ananyena bhāvena. These are the external and internal symptoms of a devotee. A devotee also respects the demigods because he knows their position in relation to Kṛṣṇa. In Brahma-saṁhitā (5.44), the goddess Durgā is worshiped as the external energy, or potency, of Kṛṣṇa.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”The external potency, māyā, who is of the nature of the shadow of the cit, spiritual, potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.”

The goddess Durgā is so powerful that she can create, maintain and annihilate. However, she cannot act independent of Kṛṣṇa. She is like a shadow of Kṛṣṇa. A sādhu knows that prakṛti, nature, is working under Kṛṣṇa's direction. Similarly, a policeman knows that he is not working independently but under government orders. This knowledge is required in order that the policeman, who has some power, will not think that he has become God. No, God is not so cheap. God has multienergies, and one of these energies is Durgā. It is not that she is all and all, for there are many millions of Durgās, just as there are many millions of Śivas and millions of universes. Although there are millions of demigods, God is one. It is not that there are a million Gods. Of course, God can expand in millions of forms, but that is different. A devotee offers respects to the demigods as the assistants of the Supreme Personality of Godhead, not as the supreme power. One who does not know God as He is considers the demigods to be supreme. Such people are less intelligent. A devotee offers respects to the demigods, but he knows that the Supreme Lord is Kṛṣṇa. Kṛṣṇas tu bhagavān svayam. Actually a sādhu, a Vaiṣṇava, offers respects to everyone, and he is ready to give up relatives and everything else for Kṛṣṇa's sake. A sādhu simply takes pleasure in hearing about Kṛṣṇa and talking about Him.

There are many pastimes enacted by Kṛṣṇa. He fights and kills demons, and He performs His pastimes with the gopīs. He plays as a cowherd boy in Vṛndāvana and as King of Dvārakā. There are many books about Kṛṣṇa, kṛṣṇa-kathā, and this Kṛṣṇa consciousness movement has already published many of them. Apart from Bhagavad-gītā, which is spoken by Kṛṣṇa, we can read these other books. In this way, one can learn the art of becoming a sādhu. Simply by hearing about Kṛṣṇa and speaking about Him, we will be immediately relieved from the suffering of this material condition.

As stated in this verse:

ta ete sādhavaḥ sādhvi
sarva-saṅga-vivarjitāḥ

These symptoms are visible when one no longer has material attachment. A sādhu does not think himself Hindu, Muslim, Christian, American, Indian or whatever. A sādhu simply thinks, ”I am the servant of Kṛṣṇa.” Śrī Caitanya Mahāprabhu has said, ”I am not a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī or whatever. I am simply the servant of the servant of the servant of Kṛṣṇa.” One need only learn this process in order to render the best service to humanity.

22.14 Chapter Twelve

Association with the Supreme Lord Through Hearing

TEXTS 25–26

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
bhaktyā pumāñ jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate ṛjubhir yoga-mārgaiḥ

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot advance. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without such association one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a person. Nondevotees cannot appreciate Kṛṣṇa consciousness by reading the Śrīmad-Bhāgavatam or any other Vedic literature wherein the activities of the Lord are described; they think that these activities are fictional, because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord-how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are enacted. There are full literatures describing these activities, especially Bhagavad-gītā, Brahma-saṁhitā and Śrīmad-Bhāgavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate these subjects, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they are no longer attracted to temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurement of this world or that world; he is interested in spiritual understanding. This is very easily attained by the easiest process, bhakti-yoga. Ṛjubhir yoga-mārgaiḥ. A very suitable word used here is ṛjubhiḥ, or "very easy." There are different processes of yoga-mārga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try this process of Kṛṣṇa consciousness and reach the highest perfection.

Sat means "existence," and asat means "that which does not exist," that which is temporary. The material world is asat; therefore the Vedas enjoin: asato mā sad gama: "Do not remain within this material world." Those who are interested in materialistic life are also called asat. When asked how a Vaiṣṇava behaves, Caitanya Mahāprabhu replied, asat-saṅga-tyāga-ei vaiṣṇava-ācāra: "A devotee first of all avoids the company of asat, those who are materially interested." (Cc. Madhya 22.87) We have established this Kṛṣṇa consciousness movement in order to avoid asat-saṅga, association with those who are interested in material things. Because we are associating with Kṛṣṇa, we do not wish to talk about anything but Kṛṣṇa. Everyone is interested in this business or that, and we are exclusively interested in our Kṛṣṇa consciousness business. Those who are asat are very much attached to sense gratification, and the culmination of sense gratification is sex.

In addition, Śrī Sanātana Gosvāmī in his Hari-bhakti-vilāsa recommends that one should not hear Bhagavad-gītā, the purāṇas, the Śrīmad-Bhāgavatam or any hari-kathā from anyone who is not a Vaiṣṇava in his actions. That means that we should not hear these Vedic literatures from the Māyāvādīs, who actually do not accept Kṛṣṇa as the Supreme Personality of Godhead. How can one not accept Kṛṣṇa as the Supreme Lord and yet dare to speak on Bhagavad-gītā? We will never derive any benefit from listening to the commentaries of such people. Bhagavad-gītā and Śrīmad-Bhāgavatam should be heard from the devotees. We can hear Bhagavad-gītā from Māyāvādīs for hundreds of years and yet never understand Kṛṣṇa. It is therefore forbidden for Vaiṣṇavas to hear talks given by Māyāvādīs.

Hari-kathā, talks about Śrī Hari, or Kṛṣṇa, are amṛta, nectar. If one hears them from the right source, he attains amṛta (so 'mṛtatvāya kalpate). Mṛta means "birth and death," and amṛta means "the cessation of birth and death." Spiritual life means putting an end to birth, old age, disease and death. Getting amṛta, nectar, means getting relief from birth and death, and that is the real aim of spiritual life. Lord Kṛṣṇa says in Bhagavad-gītā (7.16) that spiritual life begins when one is pious:

catur-vidhā bhajante māṁ
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

"O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

If we actually want to become pious and develop our devotional life, we have to associate unflinchingly with a sādhu. Then we can acquire some taste for Kṛṣṇa. When we discuss Kṛṣṇa with a sādhu, the discussion becomes very pleasing, and we develop some taste, which is called rasa, or mellow. Rasa is the enjoyment we derive from drinking something very nice when we are thirsty. Kṛṣṇa has instructed us to think of Him when drinking water. This is not very difficult. Kṛṣṇa also tells us to think of Him when we see sunlight in the morning. Why do we say, "Can you show me God?" God is showing us Himself. Why do we close our eyes to try to see Him? He says, "I am this, and I am that." It is not that suddenly we can expect to see God, but we can become qualified to see God through the association of a sādhu. Presently many people are interested in receiving degrees from big universities, but education without God consciousness is simply an expansion of māyā's influence. Because knowledge is taken away by illusion, the universities are simply presenting impediments on the path of God consciousness. The living entity is already illusioned when he comes into the material world, and so-called advanced education simply increases his illusion. Trying to become happy in this temporary, material life, the living entity has forgotten that he is the eternal servant of Kṛṣṇa. Even if one becomes happy in this temporary life, his happiness is an illusion because no one is allowed to stay and enjoy his happiness. These points have to be understood in the association of devotees. A devotee knows everything because he has seen the Supreme Absolute Truth, Kṛṣṇa.

What is the goal of vedānta-darśana? Veda means "knowledge," and anta means "ultimate." What is that ultimate knowledge? In Bhagavad-gītā (15.15) Śrī Kṛṣṇa says:

vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas."

If we listen to Kṛṣṇa and understand what and who He is, we can actually understand Vedānta. If we do not understand Kṛṣṇa but advertise ourselves as Vedāntists, we are just being illusioned. Without understanding Kṛṣṇa, one is actually a mūḍha, a fool.

People do not know it, but actually anyone in the material world is more or less a mūḍha. We are all mūḍhas, for unless we are mūḍhas, we do not come into the material world. From Brahmā down to the smallest ant, we are all mūḍhas of different degrees. In order to become really learned, we have to associate with devotees. Then we can actually relish kṛṣṇa-kathā. When discussed among devotees, kṛṣṇa-kathā is pleasing to the heart and ear. This requires a little training, and this training is given by the devotees. We should follow the devotees in their practical daily life, in their routine work and behavior. Cultivation means practice, and the great ācāryas have given a routine we can cultivate. For instance, The Nectar of Devotion by Śrīla Rūpa Gosvāmī deals with the cultivation of devotional service, and this book, which we have translated, has been very well received in European and American universities. Bhakti-rasāmṛta-sindhu, The Nectar of Devotion, is the actual science of bhakti. Bhakti is not sentiment; it is a great science, and we have to learn it scientifically. lt is not that we have to wait for another life to cultivate devotional service. We can read The Nectar of Devotion, live with devotees, rise early in the morning to attend maṅgala-ārati, study Vedic literature, take prasāda and preach Kṛṣṇa consciousness.

Māyā is very strong, and to begin devotional service is to declare war against māyā. Some of the devotees in this Kṛṣṇa consciousness movement may fall down, but whatever is done sincerely is to their permanent credit. This is confirmed in Bhagavad-gītā. If one renders a little devotional service, he does not fall down into the lower species but again attains a human form. There are 8,400,000 species, but the fallen devotee is guaranteed a human life. If one becomes Kṛṣṇa conscious, he is assured of a good birth in the next life. However, if one completes his Kṛṣṇa consciousness in this life, he will not take birth again but will go to Kṛṣṇa. This is what is actually wanted. Why take the chance of being born into a rich family or a brāhmaṇa family? Actually, such a birth is quite risky because there is really no guarantee. Generally, those who are rich don't care at all for Kṛṣṇa consciousness, and those who are born in brāhmaṇa families generally become puffed-up, thinking, "I am a brāhmaṇa. I am born in a very high family." Thinking this brings about their falldown. It is said that pride precedes a fall. A Vaiṣṇava is by nature very humble.

These are the chances one takes when one becomes a human being. Kṛṣṇa is personally advising us to take up the opportunities offered by the Kṛṣṇa consciousness movement. We should take them and not run the risk of committing spiritual suicide.

This is the process for understanding the Absolute Truth, the Supreme Person, the Supreme Being. In the Absolute, there are no contradictions. Kṛṣṇa's name, form, activities, paraphernalia and attributes are identical with Kṛṣṇa. This is the meaning of absolute. There is no difference between Kṛṣṇa's form and Kṛṣṇa. Kṛṣṇa's hands and Kṛṣṇa's legs are nondifferent. In the material world, there is a difference between our left hand and our right hand, between the nose and the ear, but these dualities do not exist in Kṛṣṇa. This is the meaning of absolute. As stated in Brahma-saṁhitā (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth and substantiality, and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane." The different parts of our bodies serve different purposes, but any limb of Kṛṣṇa's body can serve any purpose. Kṛṣṇa can eat through His eyes, or Kṛṣṇa can go somewhere simply by thinking. The Absolute is advaita. There is no duality in the Absolute. Everything is one.

Our material disease lies in wanting to satisfy our senses. We have stated before that advancement of civilization means advancement of sense gratification, but bhakti means just the opposite. As long as we are interested in sense gratification, there is no question of bhakti. We have to reduce our tendency for sense gratification and increase our devotional activities. We have also stated that material bondage means accepting one body and creating another. Kṛṣṇa, through nature, will give us full facility to enjoy our senses. Presently in the Western countries it has become fashionable to run around naked. Therefore nature will give these people an opportunity to stand naked like trees for many years. Why are we receiving different bodies? Because we have different tendencies for sense gratification. We actually have to come to detest sense gratification before our spiritual life begins. This is made possible through bhakti. Although Kṛṣṇa is beyond our vision, He has agreed to be seen by us through the arcā-vigraha, the Deity. We should not think that the Deity is made of stone. Even if it is stone, we should think that Kṛṣṇa has made Himself visible before us like a stone because we cannot see beyond stone. That is Kṛṣṇa's mercy. Because our eyes and other senses are imperfect, we cannot see Kṛṣṇa present everywhere in His original spiritual form. Because we are imperfect, we see the difference between things spiritual and material, but Kṛṣṇa, being absolute, knows no such distinctions. He can become spiritual or material, however He likes, and it does not make any difference to Him. Being almighty and omnipotent, Kṛṣṇa can change matter into spirit and spirit into matter. Therefore we should not think, as the atheists do, that we are worshiping idols. Even if it is an idol, it is still Kṛṣṇa. That is the absolute nature of Kṛṣṇa. Even if we think that the Deity is a stone, or a piece of metal or some wood, He is still Kṛṣṇa. The understanding of this requires bhakti on our part. If we are a little thoughtful and philosophical, and if we are at all inclined toward bhakti, we can understand that Kṛṣṇa is present in stone.

Actually, nothing is different from Kṛṣṇa because everything is Kṛṣṇa's energy. The Māyāvādī philosophers say that since everything is God, the personality of Kṛṣṇa is finished. But actually Kṛṣṇa is Kṛṣṇa, and at the same time He is everything. We can understand this by bhakti, but not by any other process. When a bhakta sees a tree, he sees Kṛṣṇa. As explained in Caitanya-caritāmṛta (Madhya 8.274):

sthāvara jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

The advanced devotee does not see living entities as moving and not moving. He sees Kṛṣṇa. This is also stated in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti

Because his eyes are always smeared with the ointment of devotion, the devotee always sees Kṛṣṇa and nothing else. He sees

Kṛṣṇa and Kṛṣṇa's energy everywhere. For instance, if you love your child, when you see your child's shoe, you immediately see your child. Or if you see your child's toy, you immediately see your child and hear his voice. Similarly, if we have actually developed love of Kṛṣṇa, nothing exists but Kṛṣṇa. When our love for Kṛṣṇa is actually developed, whatever we see, we will see Kṛṣṇa.

Unless one is advanced in kṛṣṇa-premā, love of Kṛṣṇa, he cannot see or understand. By the blunt material senses, we cannot even understand the name of Kṛṣṇa. People are always asking, "Why are these people chanting Hare Kṛṣṇa?" They cannot understand, although Kṛṣṇa realization begins with the name. The name of Kṛṣṇa and Kṛṣṇa are nondifferent, but we cannot realize this intellectually. We have to practice chanting Hare Kṛṣṇa to realize it. When we actually advance in devotional service and chant the Hare Kṛṣṇa mahā-mantra offenselessly, we will realize that Kṛṣṇa and His name are nondifferent. Thus kṛṣṇa-bhakti begins with the tongue, for we can utilize the tongue to chant, and to taste kṛṣṇa-prasāda. In this way we can become a Kṛṣṇa bhakta.

When we see the Deity of Kṛṣṇa in the temple, we should think that the Deity is Kṛṣṇa. In this way Kṛṣṇa has agreed to be seen by us and even dressed by us. However, if we think of Kṛṣṇa's virāṭ-rūpa, His universal form, what can we do? How can we dress the virāṭ-rūpa? His many heads cover the sky, and we cannot even conceive of Him. Kṛṣṇa can become bigger than the biggest and smaller than the smallest. Therefore this verse states: bhaktyā pumāñ jāta-virāga aindriyāt. The more we serve Kṛṣṇa, give Him things to eat and dress Him nicely, the less we become interested in our own bodies. In the material world everyone is very busy dressing himself very nicely in order to be sexually attractive, but if we try to dress Kṛṣṇa nicely, we will forget our own material dress. If we feed Kṛṣṇa nice food, we will forget to satisfy our own tongue by going to this or that restaurant.

Kṛṣṇa was teaching Bhagavad-gītā, and Arjuna was seeing Him face to face, but seeing Kṛṣṇa and reading Bhagavad-gītā are the same. Some people say that Arjuna was fortunate to have seen Kṛṣṇa face to face and take instructions from Him, but Kṛṣṇa can be seen immediately, provided one has the eyes to see. There is the example in Caitanya-caritāmṛta of a brāhmaṇa in South India who was reading Bhagavad-gītā, although he was illiterate. The people in the neighborhood knew that he was illiterate, and they made jokes, asking him, "Well, how is it you are reading Bhagavad-gītā?" One day Caitanya Mahāprabhu happened to be in a temple nearby, and He could understand that this man was a devotee. He therefore approached him and asked, "My dear brāhmaṇa, what are you reading?" The brāhmaṇa replied, "I am reading Bhagavad-gītā, or, rather, I am trying to read Bhagavad-gītā. I happen to be illiterate, but my guru-mahārāja has said that I must read the eighteen chapters of Bhagavad-gītā daily. I am simply trying to carry out his order, and therefore I am opening and closing the pages." Caitanya Mahāprabhu then said, "I see that you are crying sometimes. Why is this?" The brāhmaṇa replied, "Yes, I am crying because when I take up this book, I see a picture of Kṛṣṇa driving Arjuna's chariot. Śrī Kṛṣṇa is so kind that He has accepted the position of a servant to His devotee. Therefore when I see this picture, I weep." Lord Caitanya Mahāprabhu then immediately embraced the brāhmaṇa and said, "You have actually read Bhagavad-gītā."

It is not that a wealth of education is required. One does not even have to understand the language. The only ingredient needed is bhakti, love. If one becomes a pure bhakta, he will forget all material sense enjoyment. Being a bhakta doesn't simply mean wearing tilaka and robes. One is not a bhakta if he has a taste for material sense enjoyment. A true bhakta wants to satisfy not his senses but the senses of Kṛṣṇa. That is the spiritual world. In the spiritual world, Vṛndāvana, everyone-mother Yaśodā, Nanda Mahārāja, Śrīmatī Rādhārāṇī, the gopīs, the cowherd boys, Śrīdāmā, Sudāmā, the land, the water, the trees, the birds-all are trying to satisfy Kṛṣṇa. That is the real meaning of Vṛndāvana. When Kṛṣṇa left Vṛndāvana for Mathurā, everyone in Vṛndāvana fell dead out of separation from Him. Similarly, we can always live in Vṛndāvana, in Vaikuṇṭha, if we are mad after Kṛṣṇa. This is the teaching of Caitanya Mahāprabhu, and He illustrated this by His very life. When He was in Jagannātha Purī, He was always mad after Kṛṣṇa day and night. The last twelve years of His life were passed in madness. Sometimes He threw Himself into the ocean, and He wandered about like a madman. Of course, this is not possible for ordinary living entities. However, if we become bhaktas, we will find intelligence behind everything in the creation. If we take a flower and see its constitution, how it is made and how its colors are displayed and how it comes into existence, we can see Kṛṣṇa. We can see how Kṛṣṇa has created such a beautiful thing so intelligently. We should not consider like rascals that such a thing has come into being automatically. Fools cannot see, but those who are intelligent can see that the hand of the Supreme Lord is in everything within the creation. Īśāvāsyam idaṁ sarvam.

Actually, nothing comes about automatically. Everything comes about through the intelligence of Kṛṣṇa, through His fine and accurate powers. If we paint a picture of a flower, we have to arrange many facets, and still the picture will not be absolutely perfect. Yet the flower created by Kṛṣṇa has come out perfectly. What rascal can say that there is no brain behind it? Kṛṣṇa specifically says that we should not think that prakṛti, nature, is working automatically. He says, "Nature is working under My direction." One simply has to develop the eyes to see how these things are going on. This is possible if we engage the senses in the service of Kṛṣṇa. We first of all must engage the tongue in chanting Hare Kṛṣṇa and in eating bhagavat-prasāda. Nothing else is required. Therefore the Kṛṣṇa consciousness movement is distributing prasāda and engaging people in chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 27

asevayāyaṁ prakṛter guṇānāṁ
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
māṁ pratyag-ātmānam ihāvarundhe

Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

When one engages in the nine different processes of bhakti-yoga enunciated in authoritative scriptures, such as hearing (śravaṇam), chanting (kīrtanam), remembering, worshiping, praying and offering personal service-either in one of them or two or three or all of them-he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to become detached from material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is a completely spiritual activity. When one engages in the spiritual activities of devotional service, he does not engage in sense gratificatory activities. Kṛṣṇa conscious activities are performed not blindly but with the perfect understanding of knowledge and renunciation. This kind of yoga practice, in which the mind is always fixed upon the Supreme Personality of Godhead in devotion, results in liberation in this very life. The person who performs such acts gets in touch with the Supreme Personality of Godhead. Lord Caitanya, therefore, approved the process of hearing from realized devotees about the pastimes of the Lord. It does not matter to what mundane category the audience belongs. If one meekly and submissively hears about the activities of the Lord from a realized soul, he will be able to conquer the Supreme Personality of Godhead, who is unconquerable by any other process. Hearing and associating with devotees are the most important functions for self-realization.

In Goloka Vṛndāvana, the living entities are serving Kṛṣṇa as friends, cowherd boys, gopīs, lovers, fathers, mothers and so on. Even the trees, water, flowers, land, calves and cows serve Kṛṣṇa in Goloka Vṛndāvana. This is also our business, but somehow or other we do not like to serve Kṛṣṇa; therefore we have been put into the service of māyā, in the three modes of material nature. When a criminal does not like to obey the laws of the state, he is placed into prison and forced to abide by the laws. Our constitutional position is to render service to Kṛṣṇa as His part and parcel, and as soon as we refuse to render Him service, māyā is immediately there to capture us and say, "Serve me." It is not our nature to become master. Even if we become master, we will not be happy, because that is artificial. For instance, if the hand thinks, "Oh, now I have some nice sweets. Now I can eat," the hand will ultimately be frustrated. It is the duty and nature of the hand to place the food in the mouth. In this way the hand is nourished; otherwise everything is spoiled. Similarly, we are part and parcel of Kṛṣṇa, and our business is to satisfy Kṛṣṇa. From the Vedas we understand that Cod, who is one, has become many. We are the many parts and parcels of Kṛṣṇa. Svāṁśas are His personal expansions, and we are His differential expansions, vibhinnāṁśas. In any case, all expansions are meant to serve Kṛṣṇa. This is explained in the Caitanya-caritāmṛta (Ādi 5.142): ekale īśvara kṛṣṇa, āra saba bhṛtya. "Lord Kṛṣṇa alone is the supreme controller, and all others are His servants."

It is our natural propensity to enjoy ourselves with Kṛṣṇa. As stated before, Kṛṣṇa is ānanda-maya, and, being part and parcel of Kṛṣṇa, we are also ānanda-maya. Now we are seeking ānanda (bliss) in different atmospheres. Because we have a little independence, we have decided to go to the prison house of material nature and try to serve our senses instead of Kṛṣṇa. Now we have to learn how to forget to serve this material nature, and that process is bhakti-mārga, the path of devotional service. When we come to the understanding that we are actually no one's servant but Kṛṣṇa's, we attain self-realization. We must come to this understanding not by sentiment but by real knowledge. After many births and deaths, when one realizes that vāsudevaḥ sarvam iti [Bg. 7.19]-Vāsudeva is all-he surrenders unto Kṛṣṇa. This is real knowledge-jñāna and vairāgya, knowledge and detachment from material things.

Once one engages fully in Kṛṣṇa's service, he comes to the brahma-bhūta platform. Presently we are on the māyā-bhūta platform, identifying ourselves with māyā and working according to the modes of material nature. However, when one comes to the realization that he is spirit (ahaṁ brahmāsmi), he will immediately become happy.

Under the modes of material nature, we are being carried away by the waves of material nature, and we have no control over where we are going. Bhaktivinoda Ṭhākura has stated: māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi. We are like straws on the waves of the ocean, and we are fully under the control of the waves. Atheists shudder when they think that there is a next life, because their lives are sinful and they fear punishment in the next. There is a Bengali proverb about a person who thought, "I have committed so many sinful acts that Yamarāja will come and punish me. How can I avoid him?" Thinking about this some time, he decided, "Let me smear my body with stool. Then Yamarāja will not touch me." However, this is simply foolishness. We are under the control of māyā, material nature, and it is not possible to avoid it. We have become infected by the disease of material nature, and no artificial means will save us. There is no way out other than surrender to Kṛṣṇa. Kṛṣṇa says that He will save us, even though we are very sinful.

If we turn our attention to Kṛṣṇa's service, to bhakti-yoga, we can force ourselves to give up all anarthas, unwanted things. We should get up early in the morning and engage ourselves in the service of Kṛṣṇa; then gradually we will forget the service of māyā. Bhakti-yoga is so strong that if we engage in it, māyā's service will automatically be negated. This is called vairāgya.

Kṛṣṇa is the original puruṣa, the original spirit, the original person. Everything has come from Kṛṣṇa, and therefore He is Purāṇa, the oldest. No one is older than Kṛṣṇa, but He is always young. That is Bhagavān. He is ādi, the original source, the cause of all causes. Yet we never see Kṛṣṇa as an old man. He is always fresh and youthful. Although Kṛṣṇa was a great-grandfather at the Battle of Kurukṣetra, He did not appear any older than a young man of twenty. Kṛṣṇa is always a young boy, and those living entities in the spiritual universe also have spiritual bodies the same as Kṛṣṇa's. In the Sixth Canto of Śrīmad-Bhāgavatam we read that when the Vaikuṇṭha-dūtas came to take Ajāmila, they were four-handed and very beautiful. In the spiritual world, there are four-handed living entities, and they are all nitya-mukta, eternally liberated.

Unfortunately, we are now prisoners in this material world, and we presently have material bodies. These bodies are changing. Sometimes they are young and sometimes old. However, if we become Kṛṣṇa conscious, we will not get another material body after leaving this body. We will go home, back to Godhead, and attain our original, spiritual body, which is the same kind of beautiful body that Kṛṣṇa, Nārāyaṇa, has. We should take this opportunity to become devotees of Kṛṣṇa by following the processes of bhakti-yoga-śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. pāda-sevanaṁ arcanam. We can take one or all of the nine processes of devotional service and make our lives successful. Caitanya Mahāprabhu has prescribed the most important process-śravaṇam. We need only hear, and that will make our lives successful.

22.15 Chapter Thirteen

Perfect Knowledge Through Surrender

TEXT 28

devahūtir uvāca
kācit tvayy ucitā bhaktiḥ

kīdṛśī mama gocarā
yayā padaṁ te nirvāṇam
añjasānvāśnavā aham

On hearing this statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?

It is stated in Bhagavad-gītā that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord, he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master. Therefore in order to become free from the miseries of material nature, one should approach a bona fide spiritual master inquisitively and submissively. When Arjuna submitted to Kṛṣṇa, he said, ”My dear Kṛṣṇa, now I no longer care to talk to You as a friend because friendly talks will not benefit me now.” Generally we talk to a friend just to spend time, but when we approach a spiritual master, we should be submissive. Friends approach one another on an equal basis, but this is not the way to approach a spiritual master. Unless one is submissive, one cannot accept sublime instructions. Arjuna teaches us submission by giving up his friendly relationship with Kṛṣṇa, the Supreme Personality of Godhead. He says, ”I have now become Your disciple. Please instruct me.”

We can speculate for many births, for many years, and yet not be able to understand the ultimate goal of life. Therefore the śāstras all advise that we search out a guru. The word guru means ”heavy” or ”weighty.” One who has much knowledge is heavy with knowledge. One should consider the bona fide guru in this way, and one should not think, ”I know everything. Who can teach me?” No one can say such a thing, for everyone needs instruction.

According to the Vedic system, a child is sent to a guru-kula to learn spiritual knowledge from the very beginning. When a child goes to a guru-kula, he becomes a brahmacārī and works like a menial servant. He may be the son of a great brāhmaṇa or a great king; it doesn’t matter. When one goes to a guru-kula, he immediately becomes the menial servant of the guru. If the guru orders him to perform some lowly service, he is prepared to do it. This is the business of a brahmacārī. Even Kṛṣṇa went to a guru-kula to teach us. There was no need for Kṛṣṇa, the Supreme Personality of Godhead, to go to a guru-kula, but He did this simply to set an example. Caitanya Mahāprabhu also accepted a guru.

Prakāśānanda Sarasvatī was a very learned scholar, and he knew that Caitanya Mahāprabhu was also a great scholar, yet he criticized Caitanya Mahāprabhu for chanting and dancing, for Prakāśānanda Sarasvatī felt that a sannyāsī should devote his entire attention to the reading of Vedānta. He therefore considered Caitanya Mahāprabhu a sentimentalist, not a bona fide sannyāsī. Prakāśānanda Sarasvatī inquired, ”Why aren’t you reading Vedānta-sūtra? Why are you chanting and dancing?” Caitanya Mahāprabhu replied:

prabhu kahe-śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dekhi ’karila śāsana

”Actually, I am not very learned, and my guru has stated that I am fool number one. He said that because of this I cannot possibly read Vedānta-sūtra, for Vedānta-sūtra is not meant for an ordinary person. My guru therefore advised me to chant this Hare Kṛṣṇa mahā-mantra, and now I am doing this and getting the results.” (Cc. Ādi 7.71)

At the present moment in Kali-yuga, people are not well educated. They are simply engaged in earning money to fill the belly. Vedānta philosophy is not meant for an ordinary person, nor even for an ordinary learned person. It requires great knowledge of Sanskrit and philosophy. Of course Caitanya Mahāprabhu, being the Supreme Personality of Godhead, knew all things, but at that moment He had assumed the role of an ordinary person in order to instruct an illiterate, ignorant society. In this age people are not even interested in reading Vedānta-sūtra. People are so badly infected by the influence of māyā that they do not even care to understand that there is life after death or that there are 8,400,000 life forms. Sometimes if people hear that by acting in such a way they will become a tree, a dog, a cat, an insect or even a human being, they say that they do not even care to know this. Sometimes they say, ”Never mind if I become a dog. What’s wrong with that? I will simply forget everything.” Many university students in the Western countries speak this way. They have become so ignorant that they are described as manda. previously, in India, the brāhmaṇas were interested in understanding Brahman. Athāto brahma jijñāsā. However, at the present moment everyone is a śūdra, and no one is interested in understanding Brahman. People are simply interested in getting more money and going to the cinemas.

Human life is meant for understanding our situation, and we should take instructions from Bhagavad-gītā. Arjuna is personally teaching us by accepting Kṛṣṇa as his guru. He asks Kṛṣṇa to become his spiritual master and teach him. The lessons given by Śrī Kṛṣṇa are not simply meant for Arjuna but for everyone. Kṛṣṇa tells us in Bhagavad-gītā that we should search out a guru. The first guru is Śrī Kṛṣṇa Himself, and whoever represents Śrī Kṛṣṇa is also a guru. If I am a businessman, and someone goes to canvass for my business and take orders for me, he is my representative. If he simply says that he is my representative and yet takes some orders but uses the money for something else, he is not really my representative.

Kṛṣṇa’s representative does not say, ”I have become Kṛṣṇa.” Such a person is neither a representative nor a guru. He is simply a cheater. Kṛṣṇa’s representative is one who canvasses for Kṛṣṇa. Kṛṣṇa says, ”Give up everything and surrender unto Me.” Kṛṣṇa’s representative says, ”Give up everything and simply surrender unto Kṛṣṇa.” This is certainly not very difficult to understand. Anyone can become Kṛṣṇa’s representative. Nonetheless, for the past two hundred years, many yogīs and svāmīs have gone to foreign countries, but no one has spoken about Kṛṣṇa. They have simply presented a hodgepodge of Indian philosophy. No one has actually presented Vedic culture as it is.

We should read Bhagavad-gītā as it is and understand the philosophy as Arjuna understood it. Arjuna was a friend of Kṛṣṇa’s. He was sitting with Kṛṣṇa and speaking to Him as a friend speaks to a friend. In the Eleventh Chapter, after having seen the universal form, Arjuna tells Kṛṣṇa: ”I have in the past addressed You as ’O Kṛṣṇa,’ ’O Yādava,’ ’O my friend,’ without knowing Your glories. Please forgive whatever I may have done in madness or in love.”

Arjuna understood that although Kṛṣṇa was his friend, He was the Supreme Personality of Godhead and therefore the proper person to be his guru. He therefore told Kṛṣṇa at the beginning of Bhagavad-gītā (2.7), śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam:

”Now I am Your disciple and a soul surrendered unto You. Please instruct me.”

These are the instructions we get from Bhagavad-gītā, and whoever reads Bhagavad-gītā has to accept Kṛṣṇa as the guru. We have to render service to a guru and surrender ourselves. It is not that one should accept just any person as a guru. The guru must be the representative of Kṛṣṇa; then one can surrender oneself. Surrender means that one will accept whatever the guru says. It is not that one thinks, ”I do not care for my guru’s order. Still I am a disciple.” That is not actually accepting a guru. Of course, it has become a fashion to accept a guru in this way, but this will not help anyone. As soon as Kṛṣṇa became Arjuna’s guru, Kṛṣṇa immediately chastised him. Śrī Kṛṣṇa told him:

aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

”While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.” (Bg. 2.11)

In this way Kṛṣṇa essentially told Arjuna that he was fool number one for lamenting for those things for which one should not lament. Arjuna was lamenting for the body, thinking that it was horrible that his relatives would be killed in war. This was not the proper subject matter for him to be contemplating. The real subject matter for a wise man to contemplate is the salvation of the soul. Therefore Śrī Kṛṣṇa first explained the distinction between the body and the soul.

This Kṛṣṇa consciousness movement is also concerned with the soul, and therefore we have used the word ”consciousness” because consciousness belongs to the soul. Consciousness is the symptom of the soul’s presence. Because the soul is in the body, the body feels pleasure and pain. When the soul leaves the body, the body can be hacked to pieces, and yet it will not protest. This is because the consciousness is gone. We feel pleasure and pain because consciousness is present, and Kṛṣṇa advises us that it is this consciousness that is eternal, not the body. We have to purify our consciousness in order to understand that consciousness is eternal. If we can do this, our lives will be successful. At the time of death, our consciousness carries us into another body. There are the mind, the intelligence and the ego, which constitute the subtle body, and there is also the spirit soul, which is even more subtle. We know that we possess a mind, although we cannot see it. Nor can we see the intelligence, the ego or the soul. We can only see the gross material body, and when this gross material body ends, we say that everything is finished. In order to understand these things, we have to approach a guru, just as Arjuna approached Śrī Kṛṣṇa.

Śrī Kṛṣṇa told Arjuna in very gentlemanly language that he was not a learned man. In essence, He said, ”You are not a paṇḍita. Just try to understand that the real life is the life of the soul.” Vedic education means taking care of the soul. Presently the soul is encaged, embodied, entangled in material affairs. The soul is suffering, and it is to our benefit to rescue him from these material clutches. This is real education. To receive this education, one has to approach a proper guru. The guru is there-Kṛṣṇa. The guru is also there as Kapiladeva, the incarnation of Kṛṣṇa. Kṛṣṇa informs us that He is the owner of the body, and He has explained this in many different ways. He has stated that the soul can never be cut to pieces, burned by fire, moistened by water nor withered by the wind. Matter interacts with matter, but the soul does not belong to the material world. This means that the soul is above material action and reaction. In the material world even iron and stone can be melted, but the laws of material nature do not apply to the spirit soul.

To understand these subjects, we should be careful to approach Kṛṣṇa’s representative. We should not approach a bogus guru, who is like a blind man trying to lead other blind men. We must go to one who has open eyes, to one who has seen the Absolute Truth. The Absolute Truth is there, just as the sun is there for everyone to see. The sun does not hide, but a person can try to hide from the sun by closing his door. One must open the door in order to see the sun. Similarly, Kṛṣṇa is there, God is there, and we have to come to Kṛṣṇa and take the lessons of Bhagavad-gītā to learn who and what God is. Rascals will not do this, but will simply manufacture some philosophy or other. There is actually no difficulty because Kṛṣṇa’s instructions are there, and Kṛṣṇa Himself is there. Kṛṣṇa is so kind that He says, ”All right, if you cannot understand Me in this way, just see Me in water. Come on, if you do not understand Me in that way, just see Me in the sunshine.” Is this very difficult? There is nothing difficult about it, but we are very obstinate. Māyā is also very strong, and as soon as we try to accept Kṛṣṇa as the Supreme Lord, māyā will whisper in our ear, ”No, no. There are many gods. Why are you accepting Kṛṣṇa?” However, the śāstras say, kṛṣṇas tu bhagavān svayam… īśvaraḥ paramaḥ kṛṣṇaḥ [Bs. 5.1]. ”Kṛṣṇa is the Supreme Personality of Godhead.” We should take our lessons from the ācāryas and the śāstras. At least in India there are many great ācāryas-Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, and even Śaṅkarācārya and Guru Nanak. All of these have accepted Kṛṣṇa as the Supreme Personality of Godhead. Why, then, should we reject Him? Why should we accept a competitor? We should not simply engage in mental speculation but should accept Kṛṣṇa in full consciousness and be happy. This is made possible by the help of the guru; therefore Devahūti is further questioning her son, Kapiladeva.

TEXT 29

yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīdṛśaḥ kati cāṅgāni
yatas tattvāvabodhanam

The mystic yoga system, as you have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

There are different kinds of mystic yoga systems aiming for different phases of the Absolute Truth. The jñāna-yoga system aims at the impersonal Brahman effulgence, and the haṭha-yoga system aims at the localized personal aspect, the Paramātmā feature of the Absolute Truth, whereas bhakti-yoga, or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of self-realization. But here Devahūti especially refers to the bhakti-yoga system, which has already been primarily explained by the Lord. The different processes of the bhakti-yoga system are hearing, chanting, remembering, offering prayers, worshiping the Lord in the temple, accepting service to Him, carrying out His orders, making friends with Him and ultimately surrendering everything for His service.

The word nirvāṇātman is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as jñānīs are concerned, they are interested in jñāna-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. Therefore, jñāna-yoga does not actually end material existence. Similarly, regarding the haṭha-yoga system, which aims at the localized aspect of the Lord, Paramātmā, it has been experienced that many yogīs, such as Viśvāmitra, fall down. But bhakti-yogīs, once approaching the Supreme Personality of Godhead, never come back to this material world, as confirmed in the Bhagavad-gītā. Yad gatvā na nivartante: [Bg. 15.6] upon going, one never comes back. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] after giving up this body, he never comes back again to accept a material body. Nirvāṇa does not finish the existence of the soul. The soul is ever-existing. Therefore nirvāṇa means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is asked how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is elevated to the Vaikuṇṭha planets and is directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of meditation. Another word in this verse, bhagavad-bāṇaḥ, is very significant. Bāṇaḥ means "arrow." The bhakti-yoga system is just like an arrow aiming up to the Supreme Personality of Godhead. The bhakti-yoga system never urges one toward the impersonal Brahman effulgence or to the point of Paramātmā realization. This bāṇaḥ, or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramātmā.

We must understand the Supreme Person, tattvataḥ, in truth. Generally people are not interested in knowing about God or their relationship with Him. However, the entire Vedic instruction is for this purpose. First of all we have to know God, then we have to know our relationship with God. The next step is acting on the basis of that relationship. Kṛṣṇa states that out of many millions of people, one may be interested in knowing the purpose of life. Human life is meant for this end, and if one does not come to this understanding, he is no better than an animal. We not only have to understand God and our relationship with Him but also how to act in that relationship. In this way we can perfect our lives. When one is a siddha, one understands himself-that is, one understands, ahaṁ brahmāsmi: "I am not this body." This is Brahman realization, the brahma-bhūta platform. When one attains this stage, he becomes very happy. However, we must progress beyond this and come to the platform of bhakti-yoga. On that platform, there is variety and ānanda, bliss. As stated previously, we are seeking spiritual variety, and if we do not enter the spiritual world, we will again fall down into the material atmosphere.

The varieties of the spiritual world are mentioned in the Brahma-saṁhitā (5.29–30):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.

"I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals, with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids."

We should not consider Kṛṣṇa's form to be imagined by some artist. He is described in the Vedas as veṇuṁ kvaṇantam aravinda-dalāyatākṣam [Bs. 5.30]. He plays a flute, and His eyes are like the petals of a lotus flower. He wears a peacock feather, and His complexion is very beautiful, like a dark cloud. He is so beautiful that He attracts many hundreds of thousands of Cupids (kandarpa-koṭi-kamanīya-viśeṣa-śobham). These are descriptions of Govinda found in the śāstras.

In the material world we are simply chewing the chewed, throwing it away, picking it up and then chewing it again. Spiritual variety is not like this. Spiritual variety is ānandāmbudhi-vardhanam: it is constantly increasing. It is even greater than the ocean, because the ocean does not increase. The shores of the ocean are set; they have certain limits. However, the ocean of bliss is constantly increasing. The more we enter into that spiritual bliss, the more we become joyful.

The young people in the Hare Kṛṣṇa movement chant the Hare Kṛṣṇa mantra all the time. If this mantra were material, how long would they chant it? It is not possible to chant a material name for very long because the chanting would become hackneyed and very tiresome. No one could be satisfied simply by chanting Hare Kṛṣṇa unless Hare Kṛṣṇa itself were spiritual. We may chant, "Mr. John, Mr. John, Mr. John," but after an hour we will be fed up. However, the more we become spiritually advanced, the more bliss we will derive from chanting Hare Kṛṣṇa.

We can experience ānanda perfectly in the association of Kṛṣṇa. We can associate with Kṛṣṇa as a servant, a friend, a father, a mother or a conjugal lover. There are five basic rasas-śānta, dāsya, sakhya, vātsalya and mādhurya. In this material world, we experience the same rasas, or relationships. We are related to someone as a father, a son, a lover, a beloved, a master, a servant or whatever. These are perverted reflections of the relationship with Kṛṣṇa found in the spiritual world. Today in the material world I may be relishing my love for my son, but tomorrow my son may be my greatest enemy. There is no eternity in this kind of love. Or, if my son does not become my enemy, he may die. Today I may love some man or woman, but tomorrow we may break up. All of this is due to the defects of the material world. However, in the spiritual world these relationships never break up. They simply increase and increase, and this is called perfection.

Kṛṣṇa is very fond of tending surabhi cows, but the Māyāvādīs cannot understand this. They say, ”What is this Kṛṣṇa?” Even Lord Brahmā was bewildered. He said, ”How is it that this Kṛṣṇa, this boy of Vṛndāvana, is being worshiped? He is called the Supreme Personality of Godhead. How is that?” Lord Indra was also bewildered. Therefore if we do not wish to be bewildered we have to understand Kṛṣṇa in truth from Kṛṣṇa Himself or His bona fide representative.

The activities of Kṛṣṇa are not ordinary but divine. If we can understand this, we immediately become liberated. We need only understand the pastimes of Kṛṣṇa with the gopīs. These pastimes are not ordinary. In the material world, a young man wants to dance with many young girls, but Kṛṣṇa’s dancing with the gopīs is different. Because people cannot understand Kṛṣṇa, when they hear about Kṛṣṇa’s dancing with the gopīs, they take this as some kind of concession, and say, ”Now let us dance with young girls.” In this way they go to hell. Therefore we have to learn from the proper person about Kṛṣṇa’s activities. We should not immediately try to understand Kṛṣṇa’s dealings with the gopīs, for they are very confidential. These dealings are given in the Tenth Canto of Śrīmad-Bhāgavatam, and this indicates that we have to understand Kṛṣṇa as He is by first reading the preceding nine cantos. When we have understood these nine cantos, we can go on to the tenth. In this way we can understand that Kṛṣṇa’s activities are not ordinary but divine, and we can immediately become liberated.

We may either hear about Kṛṣṇa, chant His names, worship Him or offer prayers. In any case, we should work under the directions of our spiritual master or Śrī Kṛṣṇa Himself. For instance, Hanumān simply carried out Lord Rāmacandra’s orders. Hanumān apparently had no education, and he was not capable of teaching Vedānta, but he simply carried out the orders of Lord Rāmacandra and attained perfection. Arjuna, on the other hand, took Kṛṣṇa as his most intimate friend. Arjuna was not a Vedāntist but a fighter, a warrior. He had no time to study Vedānta because he had to deal with war and politics, but still he was the greatest devotee. People may say, ”Oh, Arjuna was not a Vedāntist, nor even a brāhmaṇa or a sannyāsī. How could Kṛṣṇa accept him as a devotee?” Nonetheless, in Bhagavad-gītā (4.3), Kṛṣṇa says that Arjuna is His very dear friend and devotee: bhakto ’si me sakhā ceti. If one becomes a devotee, there is no material impediment.

Actually bhakti should be automatic and spontaneous. There should be no motive in serving Kṛṣṇa, but even if there is a motive, service rendered unto Kṛṣṇa is good. Even if one approaches Kṛṣṇa with some ulterior motive, one is considered pious. For instance, Dhruva Mahārāja initially worshiped Kṛṣṇa with a motive, but after attaining perfection in devotional service, his ulterior motive vanished. When he actually saw Kṛṣṇa, he said, ”I do not want anything from You. I don’t want any benediction other than Your service.” After hearing about the many transcendental qualities of Kṛṣṇa, if we somehow or other become attracted to Kṛṣṇa consciousness, our lives will be successful. Tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet: ”Somehow or other we have to attach our minds to Kṛṣṇa consciousness.” (Bhāg. 7.1.32) Then Kṛṣṇa will help us and give us intelligence from within, as He indicates in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

”To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” This is actual buddhi-yoga. Bhakti-yoga means buddhi-yoga, because one who is highly intelligent decides to take to Kṛṣṇa consciousness. In this way, one can perfect his life by engaging in devotional service under the directions of the śāstras and the spiritual master. Devahūti understands this and is thus submitting to her son just as Arjuna submitted to Śrī Kṛṣṇa on the battlefield.

TEXT 30

tad etan me vijānīhi
yathāhaṁ manda-dhīr hare
sukhaṁ buddhyeya durbodhaṁ
yoṣā bhavad-anugrahāt

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent he may be, then by the divine grace of the spiritual master everything is revealed. Viśvanātha Cakravartī Ṭhākura therefore says, yasya prasādād, by the mercy of the spiritual master, the mercy of the Supreme Personality of Godhead, bhagavat-prasādaḥ, is revealed. Devahūti requested her great son to be merciful toward her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.

In this verse Devahūti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire bhakti process is a process of submission. That is also Caitanya Mahāprabhu’s teaching:

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. adi 17.31]

If one is interested in advancing in chanting Hare Kṛṣṇa, Caitanya Mahāprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Kṛṣṇa offenselessly. Although Devahūti was the mother of Kapiladeva, she presented herself as a humble woman. It was not that she considered herself superior because she was His mother.

We have to please the spiritual master by service, and the entire bhakti process depends on the attitude of service. The transcendental nature of Kṛṣṇa is not possible to understand with our blunt material senses. Kṛṣṇa's name, form, qualities and pastimes are all divya, divine. Our present material senses have to be purified by engagement in the Lord's service, and our first engagement begins with the tongue. It is with the tongue that we can chant the transcendental names of the Lord. This is not very difficult, and this path is open to everyone-even women, vaiśyas and śūdras. After describing all the faults of Kali-yuga, Śrīmad-Bhāgavatam (12.3.51) states:

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

"There is one special advantage about this age of Kali-yuga, and that is that people can attain liberation and return home, back to Godhead, simply by chanting the Hare Kṛṣṇa mahā-mantra." Śrī Caitanya Mahāprabhu said:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"Chant Hare Kṛṣṇa, chant Hare Kṛṣṇa. There is no other way, no other way at all in Kali-yuga.'

We should try to avoid the ten offenses in chanting the holy name, but anyone who chants Hare Kṛṣṇa sincerely is purified. Ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12] (Śikṣāṣṭaka 1). This is the easiest process by which the mirror of the mind can be cleansed. If Kṛṣṇa sees that someone is sincerely chanting Hare Kṛṣṇa, He will help. He is within everyone, and He can understand whether one is sincere or not. Kṛṣṇa helps a sincere devotee internally and externally. Internally He helps as paramātmā by giving intelligence from within. Dadāmi buddhi-yogaṁ tam. Externally He helps as His representative, the spiritual master. Therefore Caitanya Mahāprabhu says: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. "By the grace of Kṛṣṇa, one gets a bona fide guru, and by the grace of the guru, one gets Kṛṣṇa." (Cc. Madhya 19.151) Thus the śāstras have given us a very easy way to appreciate our transcendental life. That is the Kṛṣṇa consciousness movement.

Devahūti has submissively accepted her son as her guru. She wants to understand Kṛṣṇa perfectly, by the grace of Kapiladeva. It is very important to receive the causeless mercy of Kṛṣṇa and the spiritual master. By Kṛṣṇa's mercy, we receive a spiritual master, and by the spiritual master's mercy, we receive Kṛṣṇa.

Śrīla Viśvanātha Cakravartī Ṭhākura has greatly stressed the mercy of the guru, and it is an actual fact that if we satisfy the guru by our service, he will give us his blessings. This is a very great opportunity, for the guru is the confidential servant of Kṛṣṇa. The guru never claims that he is Kṛṣṇa, although he is worshiped as Kṛṣṇa: sākṣād dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ **.

All the śāstras describe the guru as being on an equal basis with Kṛṣṇa, for he is the representative of Kṛṣṇa. Therefore he is worshiped as Kṛṣṇa. Being the most confidential servant of Kṛṣṇa, the guru is very dear to Kṛṣṇa; therefore if he recommends someone to Kṛṣṇa, Kṛṣṇa accepts the person. The guru is the confidential servant of Kṛṣṇa because he canvasses from door to door, saying, "Please become Kṛṣṇa conscious and surrender unto Kṛṣṇa." Kṛṣṇa tells Arjuna that such a person is very dear to Him. The bona fide guru tells people to surrender not unto him but unto Kṛṣṇa. Thus one has to surrender unto Kṛṣṇa through the via media of the guru, not directly. This is the process. The guru does not accept respect from his disciple for his personal self but conveys this respect to Kṛṣṇa. If we cannot receive the mercy of the guru, Kṛṣṇa is very difficult to approach directly.

It is stated in Bhagavad-gītā that knowledge of Kṛṣṇa is received through the paramparā, the disciplic succession. Evaṁ paramparā-prāptam. The guru offers the same respects to his guru, and his guru offers respects to his, and so it goes all the way to Kṛṣṇa. Thus the mercy of Kṛṣṇa comes down through the paramparā system, and the respect offered to Kṛṣṇa is offered up through the paramparā system. One has to learn to approach the Supreme Personality of Godhead in this way. Thus if we want to approach God, we have to take shelter of the guru in the beginning. Devahūti is begging the mercy of Kapiladeva in order to understand the way to approach Kṛṣṇa. She approaches Him very humbly saying, "My dear Kapila, You are the Supreme Personality of Godhead, but I am a woman, and my intelligence is not very sharp. Nonetheless, I want to understand these sublime transcendental subjects from You. It is possible by Your mercy."

The process of approaching and understanding the Supreme Personality of Godhead was also discussed between Rāmānanda Rāya and Caitanya Mahāprabhu. First, Rāmānanda Rāya explained the process in terms of varṇāśrama-dharma. He said first of all that human life is meant for approaching Lord Viṣṇu through the rules and regulations governing varṇāśrama-dharma. Caitanya Mahāprabhu replied that it is very difficult in this age to execute the rules and regulations of varṇāśrama-dharma. It is very difficult to be a brāhmaṇa in this age, and it is practically impossible to revive the old varṇāśrama-dharma culture. Caitanya Mahāprabhu therefore said that this method is not very practical. Caitanya Mahāprabhu has been called by Śrīla Rūpa Gosvāmī "the most munificent avatāra" because He distributes love of Kṛṣṇa free of charge. First of all, we cannot even understand Kṛṣṇa; therefore there is no question of loving Him. If we do not understand someone, how can we love him? The love is very far away, but Caitanya Mahāprabhu is so kind that He distributes kṛṣṇa-premā, love of Kṛṣṇa, to whomever will take it. In His life, Caitanya Mahāprabhu cried for Kṛṣṇa and showed how one should be mad after Him.

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." (Śikṣāṣṭaka 7)

Without Kṛṣṇa, one should see everything as vacant. This is Rādhārāṇī's frame of mind, but this is not possible for an ordinary living being. It was possible for Caitanya Mahāprabhu and a few devotees, His immediate disciples like the six Gosvāmīs, who were following in His footsteps. They worshiped Kṛṣṇa in separation and sought Kṛṣṇa everywhere.

he rādhe vraja-devīke ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī jīva-gopālakau

"I offer my respectful obeisances to the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, 'Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?' These were their moods in executing Kṛṣṇa consciousness." (Ṣaḍ-gosvāmy-aṣṭaka 8)

The Gosvāmīs never said, "We have seen Kṛṣṇa." This is the recommended process-worship in separation. We should awaken our lost Kṛṣṇa consciousness in this way and become mad after Kṛṣṇa in our separation from Him. This is called kṛṣṇa-premā, and this love was distributed by Caitanya Mahāprabhu. We should not try to understand Kṛṣṇa by our small knowledge. Since we are imperfect, how can we speculate on Kṛṣṇa? There are many people like jñānīs and theosophists who try to understand the Absolute Truth by speculation, but this is not possible.

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years." (Bhāg. 10.14.29) Even if one speculates for many years, he cannot understand Kṛṣṇa. One has to receive the mercy of Kṛṣṇa through the spiritual master, and this is the path recommended by Śrī Caitanya Mahāprabhu. Sthāne-sthitāḥ śruti-gatāḥ tanu-vāṅ-manobhiḥ (Bhāg. 10.14.3). Another name for Kṛṣṇa is Ajita. No one can conquer Kṛṣṇa, but Kṛṣṇa can be conquered by His devotee. One should be submissive and say, "Kṛṣṇa, I am very poor. I have no means to understand You. Please be merciful upon me. Please allow me to understand You and surrender." This is wanted. Kṛṣṇa is very merciful, and when He sees that someone has surrendered, He will help from within.

22.16 Chapter Fourteen

Bhakti as Ultimate Liberation

TEXT 31

maitreya uvāca
viditvārthaṁ kapilo mātur itthaṁ
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyaṁ yat pravadanti sāṅkhyaṁ
provāca vai bhakti-vitāna-yogam

Śrī Maitreya said: After hearing His mother's statement, Kapila could understand her purpose, and He became compassionate toward her because of having been born from her body. He then described the Sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

The philosophy propounded by the atheist Kapila is an analysis of the material elements and is very much appreciated by Western philosophers. The sāṅkhya-yoga explained by Lord Kapiladeva, the son of Devahūti, is practically unknown in the West. The sāṅkhya-yoga propounded herein is actually bhakti. It is stated here that the proper way to receive this knowledge is by disciplic succession, not by philosophical speculation. Speculation is an improper way to understand the Absolute Truth. Generally Western philosophers try to understand the Absolute Truth by the ascending process of mental speculation. This is the process of inductive logic. The other process is the descending process, and this is the paramparā process. By this method, knowledge descends from a higher source.

In Bhagavad-gītā, many yoga systems are explained, but the bhakti-yoga system is considered highest of all. Ultimately, all yogas end in bhakti-yoga. The ultimate conclusion of jñāna-yoga and haṭha-yoga is bhakti-yoga. In the Sixth Chapter of Bhagavad-gītā, the haṭha-yoga system of meditation is explained, and Arjuna, who was highly elevated, said that he could not concentrate his mind in this way. If the haṭha-yoga system was so difficult five thousand years ago for a person so elevated that he was Kṛṣṇa's friend, how is it possible today? Arjuna frankly said that this system of yoga was impossible to execute because the mind is as difficult to control as the wind.

The haṭha-yoga system is basically meant for those who are overly attached to the body; otherwise, the preferred yoga is sāṅkhya-yoga or bhakti-yoga. When Arjuna told Śrī Kṛṣṇa that the haṭha-yoga system was too difficult to execute, the Lord pacified him by saying that the first-class yogī is one "who is always thinking of Me." (Bg. 6.47) Arjuna did not know anything but Kṛṣṇa, and Arjuna requested that Kṛṣṇa be present on his side in the battle. When Duryodhana approached Kṛṣṇa with Arjuna and requested Him to take sides, Kṛṣṇa said, "I have eighteen military divisions. These divisions will take one side, and I personally will take another. However, I will not fight in this battle." At first Arjuna thought it wise to take the eighteen divisions with their many thousands of elephants and horses, but then he considered that if he simply had Kṛṣṇa on his side, that would be sufficient. He would not need ordinary soldiers. Duryodhana, on the other hand, decided to take Kṛṣṇa's soldiers. Thus in order to pacify Arjuna, Kṛṣṇa told him not to worry, although he could not execute the aṣṭāṅga-yoga system.

"The first-class yogī is he who always thinks of Me." One should always remember that Kṛṣṇa is within his heart and think of Him. This is the proper system of meditation. If we always chant the Hare Kṛṣṇa mahā-mantra, we will always remember Kṛṣṇa, and immediately the form of Kṛṣṇa will be awakened within our hearts. The process of always thinking of Kṛṣṇa is the process of Kṛṣṇa consciousness. The first-class yogī is he who is always conscious of Kṛṣṇa. One can be conscious of Kṛṣṇa by hearing about Him submissively.

We have to accept Kṛṣṇa through the disciplic succession. There are four sampradāyas, disciplic successions. One comes from Lord Brahmā (the Brahma-sampradāya), and another comes from Lakṣmī, the goddess of fortune, (the Śrī-sampradāya). There are also the Kumāra-sampradāya and the Rudra-sampradāya. At the present moment, the Brahmā sampradāya is represented by the Madhva-sampradāya, and we belong to the Madhva-Gauḍīya-sampradāya. Our original sampradāya stems from Madhvācārya. In that sampradāya there was Mādhavendra Purī, and Mādhavendra Purī's disciple was Śrī Īśvara Purī. Śrī Īśvara Purī's disciple was Lord Caitanya Mahāprabhu. Thus we are coming in the disciplic succession from Śrī Caitanya Mahāprabhu, and therefore our sampradāya is called the Madhva-Gauḍīya-sampradāya. It is not that we have manufactured a sampradāya; rather, our sampradāya stems from Lord Brahmā. There is also the Rāmānuja-sampradāya, which comes from the Śrī-sampradāya, and there is the Viṣṇusvāmī-sampradāya, which comes from the Rudra-sampradāya. The Nimbāditya-sampradāya comes from the Kumāra-sampradāya. If we do not belong to any sampradāya, our conclusion is fruitless. It is not that one should think, "I am a big scholar, and I can interpret Bhagavad-gītā in my own way. All these sampradāyas are useless." We cannot manufacture our own comments. There are many commentaries made in this way, and they are all useless. They have no effect. We have to accept the philosophy as it was contemplated by Lord Brahmā, Nārada, Madhvācārya, Mādhavendra Purī and Īśvara Purī. These great ācāryas are beyond the imperfections of so-called scholars. Mundane scientists and philosophers use the words "perhaps" and "maybe" because they cannot arrive at a proper conclusion. They are simply speculating, and mental speculation cannot be perfect.

Bhakti-yoga is at the top of the stairs of all the yogas. The first step is karma-yoga, and then jñāna-yoga and dhyāna-yoga, but the ultimate is bhakti-yoga. Everyone is trying to reach the ultimate Absolute Truth, but the other yogas end in partial understanding. The understanding derived from bhakti-yoga is complete, and even if partially executed, it has potency. It is also recommended by the great mahājanas like Lord Brahmā, Lord Śiva and Kapiladeva. Since the path of perfection is very difficult to understand, the śāstras recommend that we follow the mahājanas, who are thus described in Śrīmad-Bhāgavatam (6.3.20):

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

Another name for Lord Brahmā is Svayambhū because he was born from a lotus flower emanating from the navel of Lord Viṣṇu. Since he was not born of a father and mother, he is therefore called Svayambhū. Nārada Muni is also a mahājana, and Śambhu is Lord Śiva. Kumāra refers to the four Kumāras-Sanaka, Sanandana, Sanātana and Sanat-kumāra. There are twelve authorities following the Sāṅkhya philosophy, or bhakti-yoga, and these include Lord Brahmā, Lord Śiva, Kapiladeva, Manu, Bhīṣmadeva, Janaka Mahārāja, Śukadeva Gosvāmī and prahlāda Mahārāja. If we simply accept one of these mahājanas, we will be successful in understanding the Absolute Truth, but if we try to understand the Absolute Truth by logic and argument, we will ultimately be frustrated. One philosopher may be a better logician than another, and one philosophical argument may counteract another, but this process goes on and on. It is simply a useless waste of time. Even if we approach Vedic scriptures, there are difficulties. There are so many scriptures-Yajur Veda, Ṛg Veda, Sāma Veda, Atharva Veda, the Upaniṣads, the purāṇas, Brahma-sūtra, Rāmāyaṇa, Mahābhārata and so forth. Different people read them and arrive at different conclusions. There are also the Bible and the Koran. According to so many different men, there are so many interpretations. One philosopher defeats another philosopher on the basis of scripture. It is even stated that one cannot become a ṛṣi, a philosopher, unless one propounds a different system of philosophy. Nāsāv ṛṣir yasya mataṁ na bhinnam. Thus the truth of spiritual life is very complicated and difficult to understand. The conclusion is that one should follow one of these twelve mahājanas in order to be successful. Kṛṣṇa is the original mahājana, and He instructed Lord Brahmā. Lord Brahmā is also a mahājana. Actually, Kṛṣṇa instructed everyone in Bhagavad-gītā, and thus everyone has learned from Kṛṣṇa.

In Śrīmad-Bhāgavatam (1.1.1) it is also stated: tene brahma hṛdā ya ādi-kavaye. Thus Kṛṣṇa gives His personal instructions just as Kapiladeva gave His personal instructions. There is no contradiction between Kṛṣṇa's philosophy in Bhagavad-gītā and Kapiladeva's philosophy. We need only receive the transcendental knowledge through the mahājanas, and the results will be beneficial. Kapiladeva explained this Sāṅkhya philosophy to His mother, and although He had a natural affection for His mother, we should not think that Devahūti was an ordinary woman. She was very submissive, and when Kapiladeva saw this, He became very compassionate. He saw that she was eager to know about the Absolute Truth, and He considered that, after all, He had received His body from her. Therefore He concluded that He should try to give her the ultimate conclusion of philosophical knowledge, which is this Sāṅkhya philosophy.

TEXT 32

śrī-bhagavān uvāca
devānāṁ guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that spirit of service is engaged in devotion to the Personality of Godhead, without any motive, that is far better than salvation.

The senses of the living entity are always engaged in some occupation, either in activities prescribed in the Vedic injunctions or in material activities. The natural inclination of the senses is to work for something, and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called sattva. Similarly, the leader of all the demigods who are engaged in the activities of this material world-in managing the sun, moon, etc.-is the Supreme Personality of Godhead.

It is stated in the Vedic literature that the demigods are different limbs of the universal body of the Supreme Personality of Godhead. Our senses are also controlled by different demigods; our senses are representations of various demigods, and the mind is the representation of the Supreme Personality of Godhead. The senses, led by the mind, act under the influence of the demigods. When the service is ultimately aimed at the Supreme Personality of Godhead, the senses are in their natural position. The Lord is called Hṛṣīkeśa, for He is actually the proprietor and ultimate master of the senses. The senses and the mind are naturally inclined to work, but when they are materially contaminated, they work for some material benefit or for the service of the demigods, although actually they are meant to serve the Supreme Personality of Godhead. The senses are called hṛṣīka, and the Supreme Personality of Godhead is called Hṛṣīkeśa. Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called bhakti.

Kapiladeva said that in devotional service the senses, without desire for material profit or other selfish motives, are engaged in the service of the Supreme Personality of Godhead. That spirit of service is far better than siddhi, salvation. Bhakti, the inclination to serve the Supreme Personality of Godhead, is in a transcendental position far superior to mukti, or liberation. Thus bhakti is the stage after liberation. Unless one is liberated, one cannot engage the senses in the service of the Lord. When the senses are engaged either in material activities of sense gratification or in the activities of the Vedic injunctions, there is some motive, but when the same senses are engaged in the service of the Lord without ulterior motive, that is called animittā and is the natural inclination of the mind. The conclusion is that when the mind, undeviated either by Vedic injunctions or by material activities, is fully engaged in Kṛṣṇa consciousness, or devotional service to the Supreme Personality of Godhead, one is situated far above mere liberation from material entanglement.

Bhakti, devotional service, is transcendental even to mukti, liberation. Generally people are concerned with dharma, artha, kāma and mokṣa. In the beginning, there is dharma (religion), then artha (economic development), kāma (sense gratification), then mokṣa (merging into the Supreme One). However, bhakti is above all these. Mukti is not very important for a bhakta. In the words of Bilvamaṅgala Ṭhākura: muktiḥ svayaṁ mukulitāñjali sevate 'smāt. "Mukti herself is standing with folded hands, waiting to serve the devotee." (Kṛṣṇa-karṇāmṛta 107) This is the experience of Bilvamaṅgala Ṭhākura, who was a very rich South Indian brāhmaṇa. Due to bad association, Bilvamaṅgala Ṭhākura became a very staunch prostitute hunter, and he spent all his money on a prostitute named Cintāmaṇi. One night, during a terrible rainstorm, Bilvamaṅgala went to see Cintāmaṇi, but the prostitute was thinking, "Surely tonight Bilvamaṅgala will not come. This is a terrible storm." Nonetheless, Bilvamaṅgala came, despite all difficulties. Somehow he managed to cross the raging river, and when he saw the gates of Cintāmaṇi's house closed, he somehow managed to jump over them. Despite all the dangers, he reached Cintāmaṇi's house, and the prostitute, being very astonished, said, "How is it you have come tonight? Oh, you are so attracted to this skin! If you just had this much attraction for Kṛṣṇa, it would certainly be to your benefit." Bilvamaṅgala then immediately left the prostitute's house and went to Vṛndāvana. The fact was that in his previous life he had executed devotional service up to bhāva-bhakti. Thus the prostitute Cintāmaṇi actually became his guru. While in Vṛndāvana, Bilvamaṅgala Ṭhākura wrote a book named Kṛṣṇa-karṇāmṛta, which has been recommended by Śrī Caitanya Mahāprabhu. In that book, Bilvamaṅgala Ṭhākura writes: "If we have devotion fixed on You, My Lord Bhagavān, then we can easily see Your divine form as kaiśora-mūrti, a young boy."

Another name for Kṛṣṇa is Kaiśora. The word kaiśora refers to the age before marriage-that is, it refers to a boy between the ages of eleven and sixteen. Śrī Kṛṣṇa is always kaiśora-mūrti. By devotional service, one can see the kaiśora-mūrti of Kṛṣṇa very easily.

When Bilvamaṅgala Ṭhākura was going to Vṛndāvana, he was still attracted to women. One night he stayed at the house of a very rich merchant, and the merchant's wife told her husband that Bilvamaṅgala Ṭhākura was attracted to her. She asked her husband what to do, and the merchant simply said, "Serve him." Finally Bilvamaṅgala Ṭhākura came to his senses, and he thought, "These eyes are my enemies." When the beautiful woman approached him, Bilvamaṅgala Ṭhākura said, "Mother, please give me the pins out of your hair. I am very mad after the beauty of women. So let me pluck out my eyes." In this way, he blinded himself. Although he could not see, in Vṛndāvana he was supplied milk by Kṛṣṇa Himself. Thus he personally realized Kṛṣṇa through bhakti and wrote of his personal experience. He wrote, "Mukti is not a very important thing. She is always at my service with folded hands, saying, 'My dear sir, what can I do for you?' " Thus a devotee is not very anxious for mukti because he is already liberated. If a man has a million dollars, why should he hanker after ten rupees?

Bhakti should be animittā, without motive. Actually Kṛṣṇa can fulfill all of our wishes without difficulty because He is almighty and full of all opulences. If we want material happiness from Kṛṣṇa, it is certainly not difficult for Him to grant it. He can also give us mukti, liberation, but it is foolishness to ask anything from Kṛṣṇa except bhakti. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that asking God for mukti or anything else other than bhakti is like going to a rich man and asking for ashes. There is another story, about an old woman who was carrying a bundle of dry wood through the forest. Somehow or other the bundle, which was very heavy, fell to the ground. The old woman became very disturbed, and thought, "Who will help put this bundle back on my head?" She then began to call on God, saying, "God help me." Suddenly God appeared and said, "What do you want?" She said, "please help me put this bundle back on my head." So this is our foolishness. When God comes to give us some benediction, we simply ask Him to load us down again with all these material bundles. We ask Him for more material things, for a happy family, for a large amount of money, for a new car or whatever.

Caitanya Mahāprabhu teaches us that we should only beg God for His service life after life. This is the actual meaning of the Hare Kṛṣṇa mahā-mantra. When we are chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma, Rāma, Hare Hare, we are actually addressing God and His energy, Harā. Harā is Kṛṣṇa's internal potency, Śrīmatī Rādhārāṇī or Lakṣmī. Jaya rādhe! This is daivī prakṛti, and the devotees take shelter of the daivī prakṛti, Śrīmatī Rādhārāṇī. Thus the Vaiṣṇavas worship Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa and Sītā-Rāma. In the beginning of the Hare Kṛṣṇa mahā-mantra we first address the internal energy of Kṛṣṇa, Hare. Thus we say, "O Rādhārāṇī! O Hare! O energy of the Lord!" When we address someone in this way, he usually says,

”Yes, what do you want?” The answer is, ”Please engage me in Your service.” This should be our prayer. We should not say, ”O energy of the Lord, O Kṛṣṇa, please give me money. Please give me a beautiful wife. Please give me many followers. Please give me some prestigious position. Please give me the presidency.” These are all material hankerings, which should be avoided. Lord Buddha advocated that we give up all material desires. It is not possible to become desireless, but it is possible to give up material desires. It is the nature of the living entity to desire; it is not possible to be desireless. If one is desireless, he is dead. Desirelessness means purifying one's desire, and desire is purified when we only desire the service of Kṛṣṇa.

Lord Caitanya Mahāprabhu teaches:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.” (Śikṣāṣṭaka 4) He requests Lord Kṛṣṇa's service birth after birth. It is not that He is seeking salvation; rather, He simply wants to serve Kṛṣṇa one life after another. The devotees are not anxious to merge into the existence of the Supreme. The Buddhist philosophy advocates nirvāṇa, the negation of all material desires. Buddha does not offer more than this. Śaṅkarācārya gives a little more, saying that we should become desireless in this material world and then enter into the Brahman effulgence. This is called brahma-nirvāṇa. According to the Vaiṣṇava philosophy, however, we should negate material desires and be situated on the Brahman platform, but in addition we should engage in the devotional service of the Lord. This is called bhakti. Māyāvādī philosophers cannot understand this, but Kṛṣṇa says that this devotional service is on the transcendental platform.

The Sāṅkhya philosophy of the atheist Kapila, which is a material philosophy, is simply the study of the twenty-four elements. However, the real Sāṅkhya philosophy, propounded by Kapiladeva, is transcendental to the twenty-four elements and material activity. Thus in this Sāṅkhya philosophy, which is actually bhakti-yoga, there is no desire for material benefits. On the material platform, a person works for his own personal sense gratification or for some expanded sense gratification. One may work for himself, family, wife, children, society, community, nation or humanity at large. This is simply expanded sense gratification. Whether one steals for himself, family, community or whatever, the fact remains that he is a thief. It is said that when Alexander the Great arrested a common thief, the thief told Alexander, ”What is the difference between us? I am a small plunderer, and you are a great plunderer.” Being very sensible, Alexander released him, saying, ”Yes, there is no difference.” Regardless whether the sense gratification is for oneself, one's family, one's nation or whatever, it is, after all, sense gratification. The quality changes only when we work for the sense gratification of Kṛṣṇa.

It is noteworthy that Bhagavad-gītā or Śrīmad-Bhāgavatam never states that kṛṣṇa uvāca (”Kṛṣṇa says”) or kapiladeva uvāca (”Kapiladeva says”). Rather, it states bhagavān uvāca (”the Supreme Personality of Godhead says”). This means that the version is perfect. If we receive knowledge from an ordinary man, there will be many defects. An ordinary person is subject to illusion, and he also has the tendency to cheat. Although an ordinary person may be a very advanced scholar, he does not possess perfect knowledge. Perfection is something totally different from what we find in the material world. Perfection means that there is no mistake, no illusion, no cheating, no imperfection. Therefore it is stated bhagavān uvāca, for Bhagavān is all-perfect. We should therefore take knowledge from Bhagavān or from one who speaks according to the version of Bhagavān.

The Kṛṣṇa consciousness movement is based on this principle. We are not presenting anything that we ourselves could manufacture. Whatever we manufacture is sure to be defective or deficient. What is the value of my philosophy? What is the value of my thought? Generally, people say, ”In my opinion,” thinking that ”my opinion” really means something. People do not think, ”I am simply a rascal.” People value their opinion, thinking it something very big. Everyone in this material world has imperfect senses; therefore whatever knowledge has been gathered through the senses is necessarily imperfect. As we have stressed over and over, we have to receive knowledge from the disciplic succession. Knowledge has to be received from Bhagavān, the perfect one. If we simply follow this system, we can become a guru for the whole world.

The devotee never thinks that he is a great bhakta. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, has stated, purīṣera kīṭa haite muñi se laghiṣṭha: ”I am lower than the worms in stool.” (Ādi 5.205) This is the Vaiṣṇava conception. A Vaiṣṇava is by nature very humble. He never says, ”I am the Supreme; I have become God.” Kṛṣṇa says, ”I am God. Worship Me.” The Vaiṣṇava says, ”Kṛṣṇa is God. Worship Kṛṣṇa.” It is not difficult to become a guru, provided that we repeat what Kṛṣṇa says. Whatever Kṛṣṇa states in Bhagavad-gītā is dharma. Dharma is one. It cannot be different. Dharma means abiding by the orders of God. However, if we do not know God or His orders, we can only set about manufacturing some rubbish and fighting among ourselves. This is not dharma but philosophical speculation. All of this speculation and manufactured dharma has been kicked out of Śrīmad-Bhāgavatam because it is all cheating. Bhāgavata-dharma is not cheating, for it is related to the Supreme Lord. Bhakti can be applied only to Bhagavān, and if there is no Bhagavān, there is no bhakti. If Bhagavān is zero, where is bhakti? Bhakti is the transaction between Bhagavān and the bhakta. Bhagavān is there, and the bhaktas are there, and the bhaktas address Bhagavān, feed Bhagavān, chant Bhagavān's names, invoke people to hear about Bhagavān, publish books about Bhagavān and worship Bhagavān, and in this way they are constantly absorbed in Bhagavān. This is the process of bhakti.

TEXT 33

jarayaty āśu yā kośaṁ
nigīrṇam analo yathā

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

Bhakti is in a far higher position than mukti because a person's endeavor for liberation from the material encagement is automatically realized in devotional service. If the digestive power is sufficient, then whatever we eat will be digested by the fire in the stomach. Similarly, a devotee doesn't have to try separately to attain liberation. That very service to the Supreme Personality of

Godhead is the process of liberation because to engage in the service of the Lord is to liberate oneself from material entanglement.

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better than mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging in the bhakti process, especially in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately develops control over the tongue by chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages in the service of the Lord. It is confirmed by Kapiladeva that bhakti, or devotional service, is garīyasi, more glorious than siddhi, liberation.

It is stated in this verse that bhakti dissolves the subtle body. The spirit soul has two coverings-subtle and gross. The gross body is composed of earth, water, fire, air and ether. The subtle body is composed of mind, intelligence and ego. Of the eight material elements, five are gross and three are subtle. We cannot see the subtle, and the soul is even more subtle. Anyone with eyes can see the body, but not everyone can perceive the soul, the actual person. When we understand that the soul, or the person, has left the body, we cry, "Oh, my friend has left." We can perceive that the body is there, but something is obviously missing. Thus one's friend is actually different from the body. At the present moment when we say, "This is my friend," we refer to the body, but that is simply the vision of an animal. Animals think, "This is my dog friend, and this is my mother dog." They cannot see beyond the gross body. Similarly, we cannot see the soul, and if we cannot see the minute soul, how can we hope to see God with these blunt eyes? We cannot actually see one another. How, then, can we hope to see God? It is stated: ataḥ śri-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ [BRS. 1.2.234]. "Material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes."

Our present senses are incapable of seeing God. Generally, at death we can understand that something has gone. We understand that what we were seeing was not actually our friend but a lump of matter. This is knowledge. However, one who understands before death that the body is simply a lump of matter is called a wise man. He sees the soul through the eyes of knowledge. Those who are on the gross platform, who are like animals, can see neither the soul nor Bhagavān. The karmīs, the gross fruitive workers, do not understand the distinction between the body and the soul. Out of many millions of karmīs, there may be one jñānī, one wise man who can understand. The jñānī knows that he is not the body, and out of many millions of jñānīs, one may be actually liberated. The Māyāvādīs think that because they are spirit soul, they are one with the Supreme. Being equal in quality does not mean that one is the Supreme Soul. Because the Māyāvādīs think that they have become one with Nārāyaṇa, they address one another as Nārāyaṇa. They say, "You are Nārāyaṇa, I am Nārāyaṇa, everyone is Nārāyaṇa." From this misconception, the idea of daridra-nārāyaṇa (poor Nārāyaṇa) arises. The devotees fully engaged in the service of the lotus feet of the Supreme Lord do not think in this way. They think, "If I am one with the Supreme, how is it I have fallen into this condition?" They know that a drop of seawater is one in quality with the vast ocean, but they also know that a drop of water is never equal to the ocean itself.

Sometimes the Māyāvādīs worship Lord Viṣṇu, but they do not actually believe in the form of Lord Viṣṇu. They consider His image to be some imaginary form to utilize as a means for self-realization. Māyāvādīs say that the Absolute Truth has no rūpa, no form, but it is stated: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. "Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body."

The word vigraha refers to the supreme form, but the Māyāvādīs do not understand this. There are also many so-called Vaiṣṇavas who worship Lord Viṣṇu with an aim of becoming one with the Supreme. They sometimes give the example of a drop of water merging into the great ocean itself. This is simply nonsense. The ocean is a combination of countless molecules of water, and it is impossible for one molecule to merge into the totality. The sunshine is a combination of countless trillions of small shining particles, and each particle has its individual identity as an atom. Because we do not have the eyes to see the small atomic divisions, we think that they are one, but actually they are not homogeneous. Similarly, although we are very small particles of the Supreme Personality of Godhead, we all have different identities. In Bhagavad-gītā (2.12) Śrī Kṛṣṇa says:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

Kṛṣṇa never says that He, Arjuna, and all the soldiers shall eventually become one. Rather, He says that everyone will retain his own individuality.

Those who have complete knowledge never think that in the future they will become one with the Supreme. They simply want to remain in their constitutional position as part and parcel of Kṛṣṇa. Although we are now covered by the material body, the material body can be easily dissolved by the process of bhakti-yoga. If we are strong in bhakti-yoga, we actually no longer have a material body but a spiritual one. We are free.

When we are baffled, we want to become the husband of goddess Lakṣmī. The husband of goddess Lakṣmī is Nārāyaṇa, God Himself. In this material world, we are hankering after Lakṣmī, the goddess of fortune, but we are frustrated in our attempts. We think, "Now let me become the husband of Lakṣmī." Actually, no one can enjoy Lakṣmī but Nārāyaṇa. Even exalted demigods like Lord Brahmā and Lord Śiva are inferior to Lord Nārāyaṇa, but we are so foolish that we are thinking of assuming Nārāyaṇa's position, or making Nārāyaṇa into daridra-nārāyaṇa, the poor man in the street. The śāstras never equalize Nārāyaṇa with anyone, not even Lord Brahmā or Lord Śiva, what to speak of foolish rascals.

One may ask why Nārāyaṇa has created us, why it is we are part and parcel of Nārāyaṇa. Eko bahu-syām. Why has Nārāyaṇa become many? He has created us for enjoyment. Ānandamayo 'bhyāsāt. He has created us in the same way a gentleman accepts a wife. If one takes on a wife, he will beget children. A man takes on the responsibility of maintaining a wife and children because he thinks that through them he will enjoy life. In the material world we see that during the evening a man tries to enjoy life with his wife, children and friends. Therefore he takes on so many responsibilities. This is supposed to be ānanda, bliss, but because it takes place in the material world, the ānanda is converted into something distasteful. However, we can enjoy this ānanda when we are with our Supreme Father, Kṛṣṇa. We are all children of the Supreme Father, and in Bhagavad-gītā (14.4) Kṛṣṇa claims all species of life as His children:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

The Supreme Father, Śrī Kṛṣṇa, has created us for His enjoyment, not to create distress. Although we are Kṛṣṇa's children, we have given up our Supreme Father because we wish to enjoy ourselves independently. Consequently we are suffering. If a rich man's son gives up his home to try to enjoy life independently, he simply suffers. It is to our benefit to return home, back to Godhead, to enjoy ourselves with our original father, Kṛṣṇa. This will give us happiness. Kṛṣṇa is full of all opulence. He possesses in totality wealth, strength, beauty, fame, knowledge and renunciation. He possesses everything in unlimited quantity. If we return to our original father, we can enjoy ourselves with Him unlimitedly. It is not that we can enjoy ourselves independent of Kṛṣṇa. Nor can we say that to enjoy ourselves we have to become one with Kṛṣṇa. In the material world, our father gives us our birth, and we are an entity separate from him. If we are suffering, do we say, ”My dear father, I am suffering. Will you please once again make me one with you?” Is this a very good proposal? A father says, ”I have begotten you separately to enjoy yourself. You remain separate, and I remain separate, and in this way we will enjoy. Now you are asking to become one with me. What is this nonsense?”

The Māyāvādīs want to become one with the Supreme because they are suffering in the material world. Kṛṣṇa has created us to enjoy ourselves in His company, but due to our desire for independent enjoyment, we are not doing that. Consequently we are suffering in this material world, and because we are suffering we are thinking of becoming one with our father. It is māyā's business to try to build up the living entity, to puff him up, and māyā's last snare is to make the living entity think that he can become one with God. Māyāvādīs think that becoming one with the Supreme is the highest perfection, but this is not perfection because our original constitutional position is to enjoy the company of Kṛṣṇa. Friends sit together in a room and enjoy one another's company. What enjoyment can one have by himself? Variety is the mother of enjoyment, and real enjoyment is being in Kṛṣṇa's company. Therefore devotees never desire to become one with the Supreme. It is Caitanya Mahāprabhu who says:

mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”My dear Lord, I do not want to put an end to the process of birth and death. I am not anxious for mukti. Let Me go ahead and take one birth after another. It doesn't matter. Simply let Me engage in Your service birth after birth.” (Śikṣāṣṭaka 4) This is real ānanda. Unless we are fully qualified devotees, we cannot enter into the Vaikuṇṭha planets. We have to live outside in the brahmajyoti. If we desire this, Kṛṣṇa will give us the opportunity. After all, Kṛṣṇa is everything. He is brahmajyoti and Paramātmā also. If we want to become one with the Supreme, we will be allowed to live outside the Vaikuṇṭha planets, in the brahmajyoti. However, that position is not eternal. As we have explained before, we cannot live eternally in the brahmajyoti because we want variety. Without variety, there is no enjoyment.

In all conditions, the pure devotee is liberated. He may engage in some occupation or business, but he is always thinking of how to serve Kṛṣṇa, and in this way he is automatically liberated. It is not that he thinks of becoming one with the Supreme and attaining liberation. Rather, his liberation lies in his personal relationship with the Supreme Lord Himself.

22.17 Chapter Fifteen

Meditation on the Lord's Transcendental Form

TEXT 34

naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

A pure devotee who is attached to the activities of devotional service and who always engages in the service of My lotus feet never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead, or to forsake one's individuality and merge into the Supreme Spirit. This is called ekātmatām. A devotee never accepts this kind of liberation. The other four liberations are: to be promoted to the same planet as God (Vaikuṇṭha), to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain His same bodily features. A pure devotee, as Kapila Muni will explain, does not aspire for any of the liberations. He especially despises the attempt to become one with the Supreme Personality of Godhead. Śrī Prabodhānanda Sarasvatī, a great devotee of Lord Caitanya, said, kaivalyaṁ narakāyate: ”The happiness of becoming one with the Supreme Lord, which is the aspiration of the Māyāvādīs, is considered hellish.” That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead but that ultimately there is no personality; they say that since the Absolute Truth is impersonal, one can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated, the worship stops. That is the theory put forward by Māyāvāda philosophy. Actually the impersonalists do not merge into the existence of the Supreme person but into His personal bodily luster, which is called brahmajyoti. Although that brahmajyoti is not different from His personal body, that sort of oneness (merging into the bodily luster of the Personality of Godhead) is not accepted by a pure devotee because the devotees engage in greater pleasure than merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest material obstacles.

Māyāvādīs accept the description of the pastimes of the Lord as myths, but actually they are not; they are historical facts. pure devotees accept the narrations of the pastimes of the Lord as Absolute Truth. The words mama pauruṣāṇi (My glorious activities) are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas Māyāvādīs cannot even think of these activities. According to them, the Absolute Truth is impersonal, but without personal existence, how can there be activity? Because impersonalists take the activities mentioned in the Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures as fictitious stories, they interpret them most mischievously. They have no idea of the Personality of Godhead. They unnecessarily poke their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Māyāvāda philosophy are very dangerous to the public, and therefore Lord Caitanya warned His disciples never to hear from any Māyāvādī about any scripture. Māyāvādīs will spoil the entire process, and the person hearing them will never be able to come to the path of devotional service to attain the highest perfection. He only may be able to do so after a very long time.

It is clearly stated by Kapila Muni that bhakti activities are transcendental to mukti. This is called pañcama-puruṣārtha. Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (mukti). But bhakti is transcendental to all these activities. The Śrīmad-Bhāgavatam, therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the Bhāgavatam. Ritualistic activities for economic development and sense gratification and, after frustration in sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the Bhāgavatam. The Bhāgavatam is especially meant for the pure devotees, who always engage in Kṛṣṇa consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vṛndāvana, Dvārakā and Mathurā as they are narrated in the Śrīmad-Bhāgavatam and other purāṇas. The Māyāvādī philosophers completely reject them as myths, but actually they are great and worshipable subjects and thus are relishable only for devotees. That is the difference between a Māyāvādī and a pure devotee as they view scripture.

Actually Vedic scripture is kṛṣṇa-kathā, topics about Kṛṣṇa, and kṛṣṇa-kathā is not a subject matter for a debate club. It is meant for the devotees. Nondevotees simply waste their time reading Bhagavad-gītā and Śrīmad-Bhāgavatam, and we have often mentioned that so-called scholars, politicians and philosophers simply give misleading commentaries when they try to interpret Bhagavad-gītā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that they are like people trying to lick at a bottle of honey that is sealed closed. If one does not know how to taste honey, one begins licking at the bottle, but for one to actually taste the honey, the bottle must be opened, and the key to its opening is the devotee. Therefore it is said:

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (Bhāg. 3.25.25)

God is eternal, and His instructions and followers are also eternal. In Bhagavad-gītā (4.1) Kṛṣṇa tells Arjuna that millions of years ago He spoke Bhagavad-gītā to the sun-god. Bhagavad-gītā was spoken to Arjuna five thousand years ago, and if we read it today we will still find that it is fresh. Bhagavad-gītā and Kṛṣṇa are never old. Although Kṛṣṇa is the most ancient one, the oldest of all, He always remains like a young boy in His teens. He never appears older than twenty. Kṛṣṇa's words are absolute, as well as His form, qualities and activities. They are always fresh and new. If they were not, how could the devotees glorify them day after day with greater enthusiasm? The more one glorifies Kṛṣṇa, the more enthusiastic one becomes in glorifying, glorifying, glorifying. This is the meaning of spiritual. In the material world, if we repeat something once, twice, thrice or four times, it finally becomes hackneyed and disgusting. However, this Hare Kṛṣṇa mahā-mantra can be chanted twenty-four hours daily, and one will still feel fresh and enthusiastic. It is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is bhagavat-premā. Those who have developed love of Godhead can hear it.

Arjuna was neither a Vedāntist nor a sannyāsī, nor was he particularly advanced in spiritual understanding. However, he heard Bhagavad-gītā because he was a bhakta. Atheistic scholars and politicians cannot understand the transcendental vibration. They can only lick at the honey bottle. Fools and rascals eat and drink everything without restriction, thinking that they are doing so in the name of religion. There are many so-called svāmīs and yogīs who tell their disciples that they can do anything and still advance spiritually, but this is not possible. One has to become a pure brāhmaṇa, control the mind and senses and discuss the Supreme Personality of Godhead among sādhus. This may sound very difficult, but one can become a sat, a saintly person, within a second. If one is eager, one can immediately surrender to Kṛṣṇa.

When one approaches Kṛṣṇa, one should say, "My dear Kṛṣṇa, I have forgotten You. Now I am fully surrendered unto You. You may kill me as You like or, if You like, You can give me protection." When Prahlāda was asked by the Supreme Lord what benediction he desired, Prahlāda Mahārāja replied, "My dear Lord, why should I ask for some benediction simply because I have suffered for You? You are supremely powerful, and whatever I get, I get from You. I was born into a family of demons and was inclined toward material enjoyment. I have seen my powerful father, who was feared even by the demigods, annihilated within a second. Why should I ask for anything? Please engage me in the service of Your servant. This is all I want. I do not want anything else." In this way a devotee never asks for anything material from the Supreme Personality of Godhead. The devotees are simply satisfied in glorifying the Lord. This is the way of bhakti-yoga.

Kṛṣṇa descends to please His devotees and destroy the demons. From the very beginning of Kṛṣṇa's birth, demons were present. Kaṁsa advised his constables, "As soon as Kṛṣṇa is born, tell me. I shall immediately kill Him." He was always thinking of Kṛṣṇa in this way, negatively. Similarly, we will find so many so-called religionists whose only purpose is to kill Kṛṣṇa. Somehow or other they try to take Kṛṣṇa out of Bhagavad-gītā. They will comment on Bhagavad-gītā, but in their commentaries there will never be mention of Kṛṣṇa. They will never say that Kṛṣṇa is the Supreme Personality of Godhead and that He should be worshiped. This means that they are asuras, demons, although they may present themselves as big scholars. Somehow or other they try to evade kṛṣṇa-bhakti, and their entire propaganda is aimed toward this.

TEXT 35

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

Māyāvādīs and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arcā incarnation. Arcā refers to the form we can worship in our present condition. Actually in our present state it is not possible to see God in His spiritual form because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arcā-vigraha. This arcā-vigraha, sometimes called the arcā incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter-clay, wood, metal, jewels, etc.

There are many śāstric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendental and spiritual, and the decorations on the body of the Lord are very much appreciated by the devotees. It is the duty of the spiritual master to teach his devotees how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures, rules and regulations followed in temples of Viṣṇu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form, because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them.

Clearly, those who have the eyes to see Kṛṣṇa will see Him. When Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted upon seeing the Deity. He said, "Oh, here is My Lord! Here is My Lord!" In order to see, one has to become santaḥ, and one becomes santaḥ by culture. When we develop love of Kṛṣṇa, we will immediately see Kṛṣṇa and faint, saying, "Oh, here is my Lord!" However, those with no faith, those who are always trying to deny Kṛṣṇa, will simply say, "Oh, this is an idol. This is simply a piece of stone."

We must be eager to see Kṛṣṇa and talk with Him. He is actually waiting to see whether we are interested in talking with Him. In Bhagavad-gītā (10.10) Śrī Kṛṣṇa says:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

If we want to talk to some important man, we must have some qualification. It is not that we can immediately talk to presidents or even to senators just because we want to talk to them. Somehow or other we must comply with certain rules and regulations. Kṛṣṇa is ready to talk to us, and for this purpose He has descended in the arcā-mūrti, the Deity, in order to be seen. We simply have to qualify ourselves to talk with Him. The nondevotees, Māyāvādīs, who are interested in denying Kṛṣṇa, say that God has no eyes, no legs, no hands, no ears and so on. This is indirectly saying that God is blind and deaf and that He cannot do this or that. In this way, they are indirectly insulting God. This is blasphemy. God does not want to hear such nonsense. Therefore it is said in this verse: sākaṁ vācaṁ spṛhaṇīyāṁ vadanti. By saying that Kṛṣṇa is blind, that He has no eyes, no hands, no nothing, we are indirectly saying that Kṛṣṇa does not exist. This is certainly not a favorable way to talk about Kṛṣṇa. If we want to talk about Kṛṣṇa, we must consult the Vedic literatures. Then we can understand how Kṛṣṇa should be worshiped.

In Brahma-saṁhitā (5.29) it is stated: "Śrī Kṛṣṇa is playing on His flute, and His eyes are as beautiful as the petals of a lotus flower. He wears a peacock feather in His hair, and His form is very beautiful." The Māyāvādīs say, "Just imagine some form of God." But God's form cannot be imagined. God's form is not imaginary but factual. This factual information we receive from the Vedas. When Kṛṣṇa was present on this earth, He exhibited His form and activities. All of these are divine, not material. Kṛṣṇa's body is sac-cid-ānanda-vigraha [Bs. 5.1]. It has nothing to do with anything material. He descends as a favor to His devotees, who are always anxious to see Him. His first business is to give pleasure to His devotees, and His second business is to kill the demons, who are always giving the devotees trouble. It is the nature of demons to give devotees trouble, just as in the West, Lord Jesus Christ was crucified because he was preaching God consciousness. Similarly, Hiraṇyakaśipu tried to kill his five-year-old boy Prahlāda Mahārāja because his son was talking about Kṛṣṇa. There were many demons who tried to kill Kṛṣṇa Himself, great demons like Pūtanā, Aghāsura, Bakāsura and Kaṁsa. Nonetheless, Kṛṣṇa destroys them all by His omnipotence.

Actually everyone in the material world is more or less an asura, an atheist. If one preaches, one has to learn to tolerate the asuras and speak in such a way that they can also become devotees. We should always speak of Kṛṣṇa in a pleasing way; then we will be benefited. Another name for Kṛṣṇa is Uttamaśloka, which indicates that He is worshiped by the best selected words. It is not that we should use any words we choose. There are many prayers in the Vedic scriptures and also in the Bible and Koran. Although the Christians and Muhammadans do not worship the Deity, they offer prayers to the Lord, and that is also bhakti. Arcanaṁ vandanam.

There are nine different processes for worshiping the Lord, and one may accept one or all of them. We should use very selected words and surrender unto Kṛṣṇa, but we should not say things which do not please Him. We should not claim that God is formless and that He has no eyes, no head or whatever. Actually it is stated in the Vedas that Kṛṣṇa has no hand but that He can accept our offering. This means that He has no material hand. If He actually has no hand, how can He extend His hand millions of miles to accept an offering? Goloka Vṛndāvana is many trillions and trillions of miles away, but Kṛṣṇa can accept whatever we offer. When the Vedas say that God has no hands, it is meant that He has no material hands. His hands are sac-cid-ānanda-vigraha [Bs. 5.1]. If we can understand Kṛṣṇa's activities, form, qualities and pastimes in this way, we become fit to return home, back to Godhead.

TEXT 36

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

There are three divisions of devotees-first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, they are absorbed in thought of Him and lose all other consciousness. By fixing oneself in Kṛṣṇa consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in Bhagavad-gītā. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one becomes equal to Brahman. In Bhagavad-gītā it is said, brahma-bhūyāya kalpate. This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. Because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed and captured by māyā. His forgetfulness of his real constitutional position is māyā. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. "Brahman" refers to a state of self-realization. Even the third-class devotee-who is not advanced in knowledge of the Absolute Truth but who offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity-becomes imperceptibly liberated. Śraddhayānvitāḥ: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Rādhā and Kṛṣṇa, Lakṣmī and Nārāyaṇa, and Rāma and Sītā, are very attractive to devotees, so much so that when they see the Deity decorated in the temple, they become fully absorbed in thinking of the Lord. That is liberation. In other words, it is confirmed herein that even a third-class devotee is in the transcendental position, above those who are striving for liberation by speculation or other methods. Even great impersonalists like Śukadeva Gosvāmī and the four Kumāras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of tulasī offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees.

Here the word vilāsa is very important. Vilāsa refers to the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of Śrīmad-Bhāgavatam, Bhagavad-gītā or some similar literature, which is regularly recited in the temple. In Vṛndāvana, in every temple, there is recitation of the śāstras. Even third-class devotees who have no literary knowledge or no time to read Śrīmad-Bhāgavatam or Bhagavad-gītā have the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord-His form, His activities and His transcendental nature. This state of Kṛṣṇa consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, (2) to associate with devotees and serve them as far as possible, (3) to hear Śrīmad-Bhāgavatam, (4) to see the decorated temple and the Deity and, if possible, (5) to live in a place like Vṛndāvana or Mathurā. These five items alone can help a devotee achieve the highest perfectional stage. This is confirmed in Bhagavad-gītā and in this verse of Śrīmad-Bhāgavatam. That third-class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

As far as meditation on the arcā-vigraha form of the Lord is concerned, we have to look at the Deity beginning with His lotus feet. It is not that we immediately look at His smiling face. We should first try to see the lotus feet of Kṛṣṇa, and when we are practiced in this way, we can look at His thighs, His waist and His chest. Then we can reach His smiling face. In this manner we should meditate on Kṛṣṇa's form, and thus we can associate with Kṛṣṇa by meditating on His smiling face, His flute, His hands, His dress, His consort Śrīmatī Rādhārāṇī and the other gopīs surrounding Him. Thus we should practice observing the Supreme Lord, and to this end He has appeared before us as the arcā-vigraha.

There are three kinds of devotee: kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The uttama-adhikārī is the most advanced; the madhyama-adhikārī is in the middle stage; and the kaniṣṭha-adhikārī is the neophyte. It is recommended that the neophyte meditate on the Deity daily. He should begin by meditating on the lotus feet, and then when he is practiced, he should turn his gaze toward Kṛṣṇa's smiling face. The neophyte should also read and hear Bhagavad-gītā and Śrīmad-Bhāgavatam. If we simply try to see and don't listen, the results will not be permanent. In some temples there are Deities but no discussion about Kṛṣṇa. People attend for some time, but after a while they lose interest. Thus there must be two activities. The Deities must be worshiped, and this is called pāñcarātrikī-vidhi. There must also be bhāgavata-vidhi, reading Śrīmad Bhagavad-gītā and Śrīmad-Bhāgavatam. pāñcarātrikī-vidhi and bhāgavata-vidhi go hand in hand. By participating in these two processes, the neophyte can gradually attain the intermediate stage.

The spiritual master is supposed to be in the most advanced stage, but for preaching purposes he descends to the intermediate stage. The uttama-adhikārī, the most advanced devotee, does not discriminate between devotees and nondevotees. He sees everyone but himself as a devotee. The truly advanced devotee sees that he is not a devotee but that everyone else is a devotee. The kaniṣṭha-adhikārī, the neophyte, simply concentrates on the Deity, and that is required in the beginning:

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī." (Bhāg. 11.2.47) According to the prescribed duties mentioned in the scriptures, one must care for the Deity, but when one is a little further advanced, he considers his functions with others. When one attains the madhyama-adhikārī stage, his vision is described thus:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

"The madhyama-adhikārī is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature." (Bhāg. 11.2.46)

The madhyama-adhikārī is not only interested in the Deity, but he can also discern between devotees and nondevotees. He can also understand that this man is innocent and that this man is not. The innocent do not know what is to be done, and they do not know anything about God. They are not actually offenders, but there are others who are offenders. The offenders become immediately envious as soon as they hear about God or His devotees.

The madhyama-adhikārī knows that Kṛṣṇa is God: kṛṣṇas tu bhagavān svayam. He wants to develop his love for Kṛṣṇa. He also wants to see that not a moment is wasted without engagement in Kṛṣṇa consciousness. He is always careful not to spoil life's valuable time. That is the first qualification of a madhyama-adhikārī. We have a very short period to live, and we never know when we are going to die. There is no certainty. Foolish people think that they will go on living forever, but that is simply foolishness. Life is transient; therefore the devotee wants to utilize every moment for the advancement of Kṛṣṇa consciousness.

The madhyama-adhikārī also has a special taste for chanting the Hare Kṛṣṇa mantra. He is also very anxious to live in places like Vṛndāvana, Dvārakā and Mathurā, places where Kṛṣṇa lived. Of course it is a fact that Kṛṣṇa, being God, has His residence everywhere. He even resides within every atom. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Nonetheless, He has special places of residence like Vṛndāvana, Dvārakā and Mathurā; therefore a devotee is anxious to live in those places.

Increasing one's love for God is a gradual process, and the first ingredient is faith. Without faith, there is no question of progress in Kṛṣṇa consciousness. That faith is created after reading Bhagavad-gītā carefully and actually understanding it as it is. Unless one reads Bhagavad-gītā, there is no question of faith in Kṛṣṇa. One must have faith in the words of Kṛṣṇa, particularly when Kṛṣṇa says, "Abandon all dharmas and surrender to Me. I will give you all protection." If we study Bhagavad-gītā as a literary treatise and then throw it away, that is not faith. Faith is explained by Kṛṣṇadāsa Kavirāja Gosvāmī thus:

'śraddhā'-śabde-viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā." (Cc. Madhya 22.62)

In Bhagavad-gītā Kṛṣṇa says that He is not only a person but the Supreme Personality of Godhead as well. He also says that there is no one superior to Him. If one believes these words, then one will have faith. Impersonalists read Bhagavad-gītā, but they do not accept Kṛṣṇa as a person. In the Twelfth Chapter of Bhagavad-gītā, Kṛṣṇa says that the impersonalist takes more trouble to come to Him. He will come later, but it will take some time. This is because impersonal understanding of the Supreme Absolute Truth is partial understanding. As Kṛṣṇa states:

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied." (Bg. 12.5)

We have often given the example of impersonal understanding being like the understanding of the sunshine. One may see the sunshine entering through a window into his room, but this does not mean that one knows everything about the sun. Impersonal understanding of the Absolute Truth is like that. The sunshine is impersonal (Brahman), the sun itself is localized (Paramātmā) and the sun-god residing within the sun is a person (Bhagavān). Just as one can understand the three aspects of the sun-the sunshine, the sun itself and the sun-god-one can also understand the three aspects of the Supreme Absolute Truth-Brahman, Paramātmā and Bhagavān.

Impersonalists maintain that the sun is simply a fiery globe and nothing else, but in Bhagavad-gītā Kṛṣṇa specifically states that He spoke Bhagavad-gītā to the sun-god Vivasvān. Of course we can hardly imagine how the sun-god can be a person. The sun is a great fiery globe, and we think that it is impossible for anyone to live there, but this thinking is simply shortsighted. It does not follow that no one can live in fire just because we cannot live there. We cannot live in water, yet there are aquatics living there. We live on this planet, which is basically composed of earth, and our bodies are basically composed of earth in order to live here. Bodies are made in such a way that they can live in their environment. Similarly, the sun-god has a body capable of living in fire.

Kṛṣṇa is sac-cid-ānanda-vigraha [Bs. 5.1], being, knowledge and bliss, with form. Impersonal understanding is understanding of the sat feature. Understanding Kṛṣṇa in full is understanding all of His features. The ānanda feature is realized in Bhagavān. Kṛṣṇa plays on His flute and is accompanied by His pleasure potency, hlādinī śakti, Śrīmatī Rādhārāṇī. Of Kṛṣṇa's many potencies, the hlādinī śakti is His pleasure-giving potency. That is ānanda. Although Kṛṣṇa is full in Himself, He expands Himself when He wants to enjoy. That expansion is His pleasure potency, Rādhārāṇī. The gopīs are the expansions of Rādhārāṇī, and the various forms of Kṛṣṇa are manifest just to taste the mellow of transcendental bliss. Ānanda-cinmaya-rasa. Thus Brahman realization is realization of the sat portion, Paramātmā realization is realization of the cit portion, and Bhagavān realization is the realization of the ānanda portion. In the Vedānta-sūtra it is said that the Absolute Truth is ānandamayo 'bhyāsāt. Kṛṣṇa's līlā is always full of transcendental bliss-especially in Vṛndāvana, His original residence. It is in Vṛndāvana that Kṛṣṇa plays with His cowherd boy friends and dances with the gopīs. It is also in Vṛndāvana that Kṛṣṇa steals mother Yaśodā's butter. All His activities there are filled with transcendental bliss.

We can begin to experience this bliss by following the prescribed methods of devotional service. When we see the Deity, we can gradually realize how Kṛṣṇa is smiling, playing on His flute and enjoying the company of Śrīmatī Rādhārāṇī. Then we also have to hear about Kṛṣṇa. These two processes will increase in such a way that we will automatically become great devotees. Anicchato me gatim aṇvīṁ prayuṅkte. This is actually a scientific method. It is not imagination. People think that this is idol worship and imagination, but this method is prescribed in all the śāstras for developing God consciousness. It is an actual science.

śrī-bhagavān uvāca
jñānaṁ parama-guhyaṁ me
yad vijñāna-samanvitam
sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

"The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully." (Bhāg. 2.9.31)

In Bhagavad-gītā Kṛṣṇa tells Arjuna that He has revealed this most confidential knowledge to him because Arjuna is His very dear friend. That confidential knowledge is, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Just surrender unto Me." (Bg. 18.66) Brahman realization is certainly confidential, and Paramātmā realization is still more confidential, but understanding Kṛṣṇa as He is, is the most confidential knowledge of all.

If one's mind and senses are completely absorbed in Kṛṣṇa consciousness, one is experiencing bhakti. Bhakti is not a sentiment but a practical science. One may engage in many activities, but in all cases, one's mind must be fully absorbed in Kṛṣṇa. Although a housewife is always busy working around the house, she always takes care that her hair is nicely combed. Regardless of her engagements, she never forgets to arrange her hair in an attractive way. Similarly, a devotee engages in many activities, but he never forgets Kṛṣṇa's transcendental form. This is the meaning of perfection.

22.18 Chapter Sixteen

The Pure Devotees' Spiritual Opulences

TEXT 37

atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te 'śnuvate tu loke

Thus because he is completely absorbed in meditation upon Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

The vibhūti, or opulences, offered by māyā are of many varieties. We experience different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like Candraloka, the sun or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahmā and is called Satyaloka, one will find immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in Bhagavad-gītā that Brahmā's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or māyā. Besides these, there are other opulences which the yogīs can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful material success simply by willing, but a real devotee does not do so. Lord Caitanya Mahāprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; he should only aspire to be absorbed in the devotional service of the Lord, even if he does not get liberation but has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Kṛṣṇa consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuṇṭha planets also. It is especially mentioned here, bhāgavatīṁ bhadrām. In the Vaikuṇṭha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life span.

According to Caitanya Mahāprabhu, Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu, Nārada Muni in the Nārada-pañcarātra and Bhagavān Śrī Kṛṣṇa in Bhagavad-gītā, a pure devotee never wants anything from the Lord. He does not even want liberation, to say nothing of material things. Generally, people want dharma, artha, kāma and mokṣa, in that order. First of all, people want to become religious (dharma) in order to attain material opulence (artha). People want material opulence in order to gratify their senses (kāma), and when they are frustrated in their attempt to gratify their senses, they want liberation (mokṣa). In this way, dharma, artha, kāma and mokṣa are going on. However, a devotee is not interested in any of these. In the Christian religion, people pray, "Give us this day our daily bread," but a pure bhakta does not even ask for his daily bread. A pure devotee is kept in the hand of Kṛṣṇa just like a very precious jewel. When you hold something precious in your hand, you are very careful, and similarly, Kṛṣṇa holds the devotee and takes care of him.

One can just imagine his position if a very rich man says, "Don't worry. I will take care of everything for you." Kṛṣṇa, the Supreme Lord, is the proprietor of all opulence. There is no one more opulent than Kṛṣṇa; therefore if Kṛṣṇa says that He will take care of His devotee, there is no question of poverty. Most people want material opulence, but they do not know that Kṛṣṇa is the proprietor of all opulence. That is their misfortune. Although the proprietor of all opulence says, "Just surrender unto Me, and I will take care of you," people do not do it. Instead, they say, "I will take care of my own business. I will maintain myself. I will take care of myself, my family, my friends and my country." Arjuna was very intelligent because he simply chose Kṛṣṇa, whereas Duryodhana took Kṛṣṇa's soldiers. It is not possible to conquer Kṛṣṇa, but the devotee can capture Kṛṣṇa with bhakti, love.

It is impossible for people to understand the great opulence of Śrī Kṛṣṇa. Therefore Caitanya Mahāprabhu tells us to abandon speculating about God. There is a story of a frog in a well being approached by a friend who says, "My dear frog, I have just seen a huge body of water." "What is that water?" the frog asks. "The Atlantic Ocean," the friend replies. "Oh, the Atlantic Ocean! Is it bigger than this well? Is it four feet? Ten feet?"

Our attempt to speculate about God is very much like this. If we want to understand God, we have to try to understand from God Himself. We may have a neighbor who is very wealthy, influential, wise, strong and beautiful, and we may speculate about his opulence, but if we make friends with him, we can understand his position by listening to him speak about himself. God cannot be subjected to our imagination. Our imagination is limited, and our senses are imperfect. The process of bhakti-mārga is the process of submission. There is no question of subjecting God to our imagination. We simply have to become very humble and submissive and pray to Kṛṣṇa sincerely, "Kṛṣṇa, it is not possible for me to know You. Kindly explain how it is I can know You, and then it will be possible." This is the way Arjuna approached Kṛṣṇa in the Eleventh Chapter of Bhagavad-gītā.

We can hardly understand or comprehend the innumerable universes. The word jagat refers to this universe, but there is more than one universe. Although we are seeing only one universe, there are millions of universes, and Kṛṣṇa is supporting all these millions of universes with a single fragment of Himself. This is also confirmed in many other Vedic literatures:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of His one exhalation. I adore the primeval Lord Govinda, of whose subjective personality Mahā-Viṣṇu is the portion of a portion." (Brahma-saṁhitā 5.48)

This is the information given in Brahma-saṁhitā, the prayers offered by Lord Brahmā. This Brahma-saṁhitā was accepted by Śrī Caitanya Mahāprabhu, who copied it when He toured South India. Formerly there were no presses to print these literatures, and these important Vedic writings were written by hand. These literatures were not very cheap, and only highly qualified brāhmaṇas were able to keep them. They were worshiped in the temple as the śāstra Deity. It is not that they were available everywhere. Now, of course, the printing press has changed all this, but nonetheless we should always understand that the granthas, the scriptures, should be worshiped as God because they are the sound incarnation of God. One should not consider Bhagavad-gītā or Śrīmad-Bhāgavatam to be ordinary books, and one should take care of them just as carefully as one takes care of the Deity.

At any rate, when Śrī Caitanya Mahāprabhu returned from South India with a copy of Brahma-saṁhitā, He gave it to His disciples and told them that it was a summary of the Vedānta and the Śrīmad-Bhāgavatam. We therefore accept Brahma-saṁhitā as authorized scripture, for it was authorized by the Supreme Person, Caitanya Mahāprabhu. Just as Śrī Kṛṣṇa explains in Bhagavad-gītā in so many ways that the entire material creation is resting on one of His portions, Brahma-saṁhitā explains the same subject. It is stated that from the skin pores of the Mahā-Viṣṇu, all the universes are emanating. In each universe there is a Brahmā, a supervisor, who is the supreme creature and manager. These managers live only as long as the Mahā-Viṣṇu exhales. When He exhales, all the universes are created, and when He inhales, they all return into His body. In this way so many universes and Brahmās are coming and going. The durations of these breaths, which constitute a life of a Brahmā, are described in Bhagavad-gītā as many trillions of earth years. One may say that this is all fictitious and imaginary, but unless one believes it, one has no right to touch Bhagavad-gītā.

Generally people are interested in going to the higher planetary systems in order to become more opulent. This is the process of karma-kāṇḍīya, and people perform yajñas and pious activities in order to be elevated to higher planets. The idea is that one will be able to enjoy himself more, have a longer life span, more opulence, more beautiful women, nice gardens and so on. Actually this is the case, but a devotee is not at all interested in these things because he accepts Kṛṣṇa. In Bhagavad-gītā (8.16) Śrī Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place."

Even if we are promoted to the highest planet, Brahmaloka, the planet where Lord Brahmā lives, our situation there is still not eternal. So why should a devotee be interested in such a place? A devotee is simply interested in the supreme eternal, Śrī Kṛṣṇa. The Supreme Lord is the supreme leader of the nityas, the eternal living entities. We are all nityas, eternal, and Kṛṣṇa guides and plays with us. In the spiritual world, Kṛṣṇa and His devotees are friends, and they play together as cowherd boys. They are not interested in Brahmaloka or Candraloka, for these planets will ultimately be annihilated. There are some living entities that live only a few seconds, or, at most, a night. By the morning, they are all dead. Any life in the material world is comparable to that. Brahmā may live millions of years, but he ultimately has to die. Whether we go to the highest planet or the lowest planet, whether we are in the body of a Brahmā or a cat, we ultimately have to die. Kṛṣṇa presents Himself to atheists as death. He appeared in this way before Hiraṇyakaśipu, who said, "I am God. All the demigods are afraid of me. I am very powerful." Kṛṣṇa comes before such atheists as death and takes everything away-all power, opulence, money-everything. The theists worship God while they are living, and their only business in this life is serving God. After death, they render the same service; thus there is no difference between Vaikuṇṭha and a temple, for a devotee. In either case, his business is the same. Why, then, should he aspire to go to Vaikuṇṭha?

In the Vaikuṇṭha planets one attains opulence like Kṛṣṇa or Nārāyaṇa. There are five kinds of mukti, liberation, and one is sārṣṭi. This kind of liberation brings one opulence equal to the Lord. In the Vaikuṇṭha planets, everyone is four-handed like Nārāyaṇa, and everyone is equally opulent. In Goloka Vṛndāvana, Kṛṣṇa and the cowherd boys are equally opulent. In Vṛndāvana, the cowherd boys do not know that Kṛṣṇa is God. They look on Kṛṣṇa as an equal. This is the opulence of their devotional position.

Nonetheless, the devotees do not aspire for all this opulence. Their only aspiration is to engage in the service of the Lord. In this way, they get everything. Nor are the devotees interested in attaining the mystic yoga siddhis. They do not need to be able to create a planet, for they can create Vaikuṇṭha by worshiping Kṛṣṇa in the temple. The temple is nirguṇa, transcendental to the guṇas. In the śāstras it is said that the forest is characterized by sattva-guṇa, goodness, and the city is characterized by rajo-guṇa, passion, because in the city there is a great deal of illicit sex, intoxication, gambling and meat-eating. Formerly, when people were aspiring for spiritual realization, they left the cities and went to the forests. That was the vānaprastha stage. The word vana means "forest." Before taking sannyāsa, a man would leave his family and go to the forest to begin practicing austerities. Vanaṁ gato yad dharim āśrayeta [SB 7.5.5].

Actually, superior to living in the forest is living in the temple because the temple is nirguṇa, above all the guṇas, even sattva-guṇa. The inhabitants of the temple are actually in Vaikuṇṭha.

Lord Kapiladeva next explains the nature of the special opulences of the devotees.

TEXT 38

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, relative, son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

It is stated in Bhagavad-gītā that one may elevate himself to the higher planetary systems, even up to Brahmaloka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets-the achievement of devotional service and the consequent opulence of Vaikuṇṭha, even on this planet-are never destroyed. In this verse Kapiladeva addresses His mother as śānta-rūpa, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuṇṭha atmosphere, which is called śānta-rūpa because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Kṛṣṇa consciousness, in the Vaikuṇṭha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuṇṭha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuṇṭha planets. Here our activities are controlled by different demigods; even if we move our hand and leg, the action is controlled by the demigods. But in the Vaikuṇṭha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of destruction, but when there is no time element-past, present or future-then everything is eternal. Therefore this verse uses the words naṅkṣyanti no, indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality of Godhead as a dearmost friend, relative, son, preceptor, well-wisher or Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, he generally directs his love to a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearmost object-as a friend, as a son, as a preceptor or as a well-wisher-and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-gītā is spoken directly by the Supreme Lord, and Arjuna accepted Kṛṣṇa as his guru, or spiritual master. Similarly, we should accept only Kṛṣṇa as the supreme spiritual master.

When we speak of Kṛṣṇa, we include His confidential devotees; Kṛṣṇa is not alone. Kṛṣṇa includes His name, His form, His qualities, His abode, His associates, etc. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Kṛṣṇa and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge we acquire may change because of the influence of time, but nevertheless the conclusions received from Bhagavad-gītā, directly from the speeches of the Supreme Lord Kṛṣṇa, can never change. There is no use interpreting Bhagavad-gītā; it is eternal.

Kṛṣṇa, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and protection to the devotee. If Kṛṣṇa is accepted as a son, He will never die. Here we may have a very loving son or child, but the father and mother, or those who are affectionate toward him, always hope, "May my son not die." But Kṛṣṇa actually never will die. Therefore those who accept Kṛṣṇa, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performs the śrāddha ceremony for the father. The relationship is never destroyed. People are accustomed to worship different forms of demigods, but in Bhagavad-gītā such a mentality is condemned; therefore one should be intelligent enough to worship only the Supreme Personality of Godhead in His different forms such as Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rādhā-Kṛṣṇa. Thus one will never be cheated. By worshiping the demigods, one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and his abode will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuṇṭha planet, where there is no time, destruction or annihilation. The conclusion is that time cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

Spiritual life is eternal; it cannot be destroyed. Whatever we have here in the material world is subject to destruction. In this material world we aspire for a nice house, good property, children, friends and riches, but ultimately all of these will be destroyed, including ourselves. Nothing here is permanent; therefore everything is called illusory. Actually we do not understand this; we take all this as permanent. The fact is, however, that only Kṛṣṇa is permanent. Kṛṣṇa's material energy is not permanent.

Māyāvādīs think that in the spiritual world there are no relationships. However, in the śāstras it is stated that in the spiritual world there is real life. Life in this material world is simply a shadow of that life. In the Fifteenth Chapter of Bhagavad-gītā this material world is likened to a banyan tree with its roots above and branches below. This means that it is like a shadow. When we stand beside a reservoir of water, we see the tree reflected upside down. We also have the experience of a mirage in the material world. We think that there is water, but actually there is none. Sometimes sailors at sea think they see land, but actually this is a mirage in the water. This material world is like that. In our lives we think we are enjoying some rasa, some relationship. Our children are calling us father, and we are enjoying our relationship with our wife, but all of these relationships are like shadows, although people have no information of this. The true enjoyment derived from these relationships can be attained in the spiritual world with Kṛṣṇa. Kṛṣṇa therefore comes in person to teach us that we can enjoy the same relationship with Him. We can enjoy Him as our master, our friend, our son, our father or our lover.

The Māyāvādī philosophers say that if Kṛṣṇa has become everything, there is no question of Kṛṣṇa as an entity or a person. This is a materialistic idea. If we tear up a piece of paper into small pieces and throw it away, the paper no longer has an existence. However, Kṛṣṇa is not like that.

advaitam acyutam anādim ananta-rūpam
ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person-absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth." (Brahma-saṁhitā 5.33) Kṛṣṇa has many millions of expansions, and He is also situated in everyone's heart. He is not only within human beings but within animals, trees, plants, aquatics and so forth. It is materialistic to think that Kṛṣṇa has no individual existence if He has entered into so many millions of hearts. Even though Kṛṣṇa has distributed Himself in many millions of parts, He is still present in the same strength. Kṛṣṇa is sarvaiśvarya-pūrṇa. He is never diminished.

There is an interesting story of a poor boy who was a student in school. During an annual Father's Day ceremony, the teacher requested the students to give some kind of a contribution. Formerly teachers would not earn a salary but would receive whatever the students would bring from their parents' homes or by begging. Generally the brāhmaṇas were teachers, and they could not charge anything. Thus some students brought the teacher rice, and some students brought other crops. This one student was so poor that he could think of nothing to bring; therefore he told his teacher that he would speak to his mother first. After school, the student told his mother, "My dear mother, all my class contribute?" The mother replied, "My dear son, we are so poor that we cannot give anything. However, Kṛṣṇa is the friend of the poor. If He gives you something, you can promise it to your teacher." "Oh, where is Kṛṣṇa?" the little boy asked. "Well, I understand that He is in the forest," the mother said. Therefore the little boy went to the forest and called for Kṛṣṇa. He then began to cry, and finally Kṛṣṇa came. When a devotee is very eager to see Kṛṣṇa, Kṛṣṇa is so kind that He comes. "So, what are you asking?" Kṛṣṇa said to the little boy. "You are the friend of the poor," the little boy said. "I am very poor, and what can I promise my teacher?" Kṛṣṇa then told him, "You can tell him that you will supply him some yogurt, some dahī." The little boy was very satisfied with this, and the next day he went to his teacher and said, "I will supply you as much yogurt as you need." The teacher felt that this was very nice, and he was pleased with the boy. On the day of the ceremony, the boy again went to the forest and called for Kṛṣṇa. Kṛṣṇa appeared and gave him a quart of yogurt. The little boy took this yogurt to his teacher and said, "This is my contribution, sir." The teacher looked at the quart and said, "What is this? Hundreds of people will be coming, and you have only given this much yogurt?" The teacher became so angry that he spilled the yogurt out of the container. When he bent down to pick it up, he saw that the container was again full. He dropped it again, and it was again full. He could then understand that it was spiritual.

This is the nature of Kṛṣṇa. One can take everything, and yet the same will remain. In the material world, one minus one equals zero, but in the spiritual world, one minus one equals one. That is called advaya jñāna. There is no duality in the spiritual world. One plus one equals one, and one minus one equals one. If we love Kṛṣṇa, that love will not be destroyed as love is in the material world. In the material world, a servant serves the master as long as the servant is pleased and as long as the master is pleased. The servant is pleased as long as the master pays, and the master is pleased as long as the servant renders good service. However, in the spiritual world, if the servant cannot serve under certain conditions, the master is still pleased. And if the master does not pay, the servant is also pleased. That is called oneness, absolute. A guru may have hundreds of disciples, hundreds of servants, but he doesn't have to pay them. They are serving out of spiritual love, and the guru is teaching without receiving a salary. This is a spiritual relationship. There are no cheaters and cheated in such a relationship. If we accept Kṛṣṇa as our son, friend or lover, we will never be cheated.

However, we have to give up the false, illusory servant, son, father or lover, for they will surely cheat us. We may love our son with our heart and soul, but that very son may some day be our enemy. We may love our wife very much, but some day that wife may be such an enemy that she will kill us for her own interests. There are many instances of this in history. Māyāvādī philosophers are afraid of having such relationships because they have bitter experience with these relationships in the material world. They therefore want to negate all relationships, and therefore they say no more son, daughter, lover, master or whatever. Being disgusted with these things, they try to make everything void. Yet if we have the same relationship with Kṛṣṇa, we will never be cheated or disappointed. Our enthusiasm will increase more and more. Therefore Kṛṣṇa encourages us to accept Him as our son, as our friend and as our master. Then we will be happy.

TEXTS 39–40

imaṁ lokaṁ tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceha
ye rāyaḥ paśavo gṛhāḥ
visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye

Thus the devotee who worships Me, the all-pervading Lord of the universe, with unflinching devotional service, gives up all aspirations for promotion to heavenly planets or happiness in this world with wealth, children, cows, home or anything in relationship with the body. I take him to the other side of birth and death.

Unflinching devotional service, as described in these two verses, means engaging oneself in full Kṛṣṇa consciousness, or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, one has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he strive for material wealth, children, houses or cows.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. The situation with a conditioned soul is different, however. If he is in the mode of goodness, he may be preparing for promotion to the higher planets; if he is in the mode of passion, he will remain here in a society where activity is very prominent, and if he is in the mode of ignorance, he may be degraded to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire material elevation. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one hundred percent pious. That is not possible. A devotee, therefore, is always conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings mitigated. As stated in Bhagavad-gītā, "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my only prayer is that I may not forget Your service." The devotee has such mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop my spiritual life."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, he must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or the education of his children. He is not neglectful-he is dutiful-but he does not spend too much time on the improvement of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (yathārham upayuñjataḥ). Such a pure devotee does not care what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Kṛṣṇa consciousness. It is stated in Bhagavad-gītā that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his karma, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikuṇṭhaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

In these verses, Kapiladeva is describing the devotee's acceptance of Kṛṣṇa, the Supreme Personality of Godhead, as the most dear to us. If we want to love Kṛṣṇa as a son, Kṛṣṇa is prepared to be our son. Arjuna accepted Kṛṣṇa as his friend, and Kṛṣṇa was his best friend. Everyone can accept Kṛṣṇa in so many ways. We can love Kṛṣṇa as Arjuna did, or as mother Yaśodā did. Similarly, Parīkṣit Mahārāja simply heard about Kṛṣṇa and developed love. The first-class yogī takes Kṛṣṇa as everything-priya, suta, sakhā, guru, everything. This is real bhakti. If we want a son, Kṛṣṇa is prepared to be our son. If we want a lover, He is prepared to be our lover. If we want a friend, He is prepared to be our friend. Whatever relationship we want in the material world, we can have with Kṛṣṇa. We all have some loving propensity, and Kṛṣṇa is prepared to fulfill this propensity. Kṛṣṇa is not a person like ourselves. We occupy one body, but Kṛṣṇa is the owner of all bodies. The body is a machine given by Kṛṣṇa. In the material world, a father may give his son a car. Similarly, Kṛṣṇa gives the living entities bodies, 8,400,000 different types of bodies. The living entity gets into the body just as a person gets into a car, and he goes this way and that. We can drive this machine called the body for so many years; then it becomes old, and we have to change it for another machine. This is the process of birth and death. We drive one car for a while, and the car is finally broken, or it is smashed. We may have an accident or not, but eventually the car has to go to the junk yard. Then we have to get another car.

Actually our position is that we never take birth and never die, but why have we been put into this position of accepting these machines? This is our real problem. What is the cause of this? We want to enjoy this material world with its wealth and possessions. As long as we are after material possessions, we cannot transcend the cycle of birth and death. However, we have to give up all this and take shelter of Kṛṣṇa, the Supreme Personality of Godhead, and worship Him. Nor can we worship Him whimsically, but as He desires. If Kṛṣṇa says, "I want a glass of water," we must bring Him water. We cannot say, "Milk is better than water. I think I will bring Him milk." This is not favorable service. Some so-called bhaktas say, "I can worship the Lord in my own way." This is simply imagination. The Māyāvādīs say that Brahman has no rūpa, no form, and they suggest that we imagine some form. This is not the case with Kṛṣṇa. Kṛṣṇa is present in His original form, and He is described in Vedic literatures. We have recounted these descriptions before. If we want to attain a body like Brahmā's, we can get it. If we want a body like a worm in stool, we can get it. Or, if we want a body like Kṛṣṇa's, we can get that also. That is our real body of sac-cid-ānanda. We can also get a body like a demigod's and go to the heavenly planets. Or we can remain here in the middle planetary system. Our destination is our own choice. We are given full freedom through our activities. By pious activities, we go to the heavenly planets, and by Kṛṣṇa conscious activities, we go to Vaikuṇṭhaloka.

We are part and parcel of Kṛṣṇa, but somehow or other we have forgotten this. In Caitanya-caritāmṛta (Madhya 20.117) it is said:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence." Because we have forgotten Kṛṣṇa, Kṛṣṇa has given us all these Vedas and purāṇas. Kṛṣṇa also comes into this material world in order to remind us of Himself. In this Kali-yuga, people are forgetting Kṛṣṇa more and more. They are not even interested in Him, but Kṛṣṇa is interested because we are His sons. A mad son may no longer be interested in his home, in his father or mother, yet the father never loses interest in his son. He is anxious because his boy has left home and is suffering. Similarly, Kṛṣṇa's son leaves the spiritual sky and takes up one material body after another and in this way travels from one planet to another in different species of life. Therefore Kṛṣṇa comes to rescue him.

22.19 Chapter Seventeen

Taking Shelter of Kṛṣṇa, the Supreme Controller

TEXT 41

nānyatra mad-bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvraṁ nivartate

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, hariṁ vinā naiva sṛtiṁ taranti. One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by Śrīmad-Bhāgavatam (10.2.32): ye 'nye 'ravindākṣa vimukta-māninaḥ. Lord Brahmā and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devakī: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but they are unintelligent." It is stated that their intelligence, whether high or low, is not even purified. With purified intelligence, a living entity cannot think otherwise than to surrender. Bhagavad-gītā, therefore, confirms that purified intelligence arises in a very wise man. Bahūnāṁ janmanām ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without surrendering, one cannot achieve liberation. The Bhāgavatam says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not intelligent because they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of Brahman realization, they think that they are in the effulgence of Brahman. But actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that he is Brahman. He must engage himself in the service of the Supreme Brahman; that is bhakti. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman, one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realizing that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The Bhāgavatam says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not pure, and therefore they fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, ”Without My mercy” (nānyatra mad-bhagavataḥ). The Lord is stated here to be Bhagavān, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called pradhāna because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in Bhagavad-gītā that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, he may go on in many, many lives and may many times attempt other processes for liberation.

Presently we are so dull and foolish that we do not know what is bhayam and tīvram. The word tīvram means ”very terrible,” and bhayam means ”very fearsome.” We are entangled by a very terrible fear, but we have become so dull due to the spell of māyā that we do not care. At the time of death there are many troubles, and we become very fearful. Sometimes, when a person is dying, he falls into a coma and lies unconscious. We do not know what kind of fearful test this person is undergoing. He may be dreaming so many things, or he may be crying. He cannot express what is going on. Those who are very sinful especially die in that way. After death, one has to enter into the womb of another mother. That is also a very fearful stage. One becomes packed in a bag, and this bag is filled with stool and urine, and one has to remain packed in this airtight bag for nine months.

This is a horrible situation, but we have forgotten all about it. Therefore Kṛṣṇa says in Bhagavad-gītā that our real trouble is janma-mṛtyu-birth and death. When the living entity is packed in the womb, unable to move, he prays to God, ”Please relieve me from this horrible condition. If You relieve me, I shall worship You.” Finally, after nine months, the living entity emerges from the womb, and then he also undergoes so many troubles trying to adjust to the atmosphere of a new planet. As an infant, he cries and cries, and he is totally dependent on his mother’s mercy. Sometimes a mother cannot understand what the child wants. Sometimes an ant may be biting the child, but the mother thinks that the child is hungry. There are bugs, worms, mosquitoes, stool, urine and so many things attacking the new body. These are the threefold miseries, yet we think that we have made such progress. We are being attacked moment after moment by one thing after another, yet people close their eyes to birth, old age, disease and death. The atheists want to forget these miseries, and therefore they like to think that there is no life after death. They are like ostriches, who stick their head in the ground when an enemy approaches.

Although the living entity in the womb promises to worship Kṛṣṇa, when he is delivered from the womb he does not fulfill his promise. As soon as he is born and grows up, he begins to acquire a good bank balance, a wife and children and then begins to think that his problems are solved and that he will live very happily. Actually his problems are not solved. He may have some temporary facilities, but the main problem is still there. Every minute, every second, people are dying and going to Yamarāja. Those who are living are thinking that they will not die. They see that their friends are dying, but somehow or other they think that they are eternal. Yudhiṣṭhira Mahārāja said that this was the most amazing thing in the world. No one thinks that he is going to die, although everyone else is dying.

The living entity thinks that he is very happy in whatever body he gets. He may get the body of a dog or the body of a cat, but he is happy in his body, and he does not want to lose it. This is called illusion. When an ant sees danger, he will run like anything. This is because he values his body and does not want to lose it. Once Lord Indra, the King of the heavenly planets, was cursed by Bṛhaspati to become a hog. He was going about on earth enjoying his hog body when finally Lord Brahmā came and told him, ”My dear Indra, you have suffered enough. Now come with me and return to your heavenly kingdom.” Indra in the form of a hog said, ”Where shall I go?” ”To the heavens,” Lord Brahmā replied. It was then that Indra said, ”No, I have my family and children. How can I go? I am very happy. Let me remain here.” In this way, everyone is thinking that he is very happy, although he is in a horrible and fearsome condition. However, one who is actually intelligent can understand that he is not actually happy, that he is suffering. It is said that ignorance is bliss, but this is the bliss of a hog. When one actually comes to the understanding that he is not actually happy in the material world, he can begin to relieve his suffering.

There is no possibility of being liberated from suffering without taking shelter at Kṛṣṇa’s lotus feet. People are thinking that they can relieve suffering through abortion, by killing the child within the womb. In this way they are committing one sin after another and becoming more and more entangled. Consequently the aborted living entity will have to enter into the womb of another mother in order to undergo the birth that he is destined to take. Then, when he enters the womb of another mother, he may again be killed, and for many years he may not be allowed to see the light of the sun. In this Kali-yuga, people are becoming so sinful that there is no possibility of rescue unless one takes to Kṛṣṇa consciousness. The entire human civilization is falling into the illusory fire of māyā. People fly into the fire just like moths. When there is a beautiful fire, moths come from a long distance, enter it and go pop, pop, pop. In this way one dies, takes birth and suffers and dies again.

Yet Kṛṣṇa and His devotees are so kind and compassionate that they are unhappy to see all the misery of this material world. Kṛṣṇa is the father of all living entities, and He is very unhappy to see His sons suffer. Kṛṣṇa therefore comes and canvasses: ”Why are you captivated by this false, so-called happiness? Give up all of this and surrender to Me. Come to Me, and I will relieve you. You will then live happily, eternally and blissfully. You will not have any want, nor will you be troubled by anything.” For this reason Kṛṣṇa comes. Actually He has no other business to carry out here because His agent prakṛti does everything. Nonetheless, out of compassion Kṛṣṇa comes in His original form or in an incarnation like Kapiladeva. Kṛṣṇa also sends His representative, who says, ”You rascal! Simply take shelter of Kṛṣṇa and be happy.”

Kṛṣṇa comes once in a day of Brahmā, and His incarnations also come, to educate foolish people who think that they are living happily on this earth. Kapiladeva comes to propound this Sāṅkhya philosophy, which is unalloyed devotion to the Lord. Herein Kapiladeva says that one is condemned to death unless he takes shelter of the Lord. There is no other way to be saved. We are all in a very fearful situation, but we do not understand this. Under the spell of māyā, we are thinking we are very happy, but this is not a fact. If we want relief from our dangerous situation, we have to surrender to the Supreme Personality of Godhead and revive our old connection with Him. What is that connection? We are all His eternal servants. We should not foolishly think that we can become one with God or equal to God. This is all the result of rascaldom. The beginning of knowledge is to understand that we are the eternal sons and servants of Kṛṣṇa. There is no difference between a son and a servant. The son serves the father, just as the servant serves the master. There is affection between master and servant and son and father. The father also serves the son in so many ways; therefore the relationship is reciprocal. Caitanya Mahāprabhu has defined our original svarūpa, our original identity, as that of eternal servant. People are artificially thinking, "I am independent. I am no one's servant. I have become God. I have become Bhagavān. I am this, or I am that."

In the material world, it is not very pleasant to be a servant of anyone. We think that being God's servant is like this because we are materially infected. We are thinking that being a servant of God is like being a servant of some man, but in the spiritual world the servant and the served are the same. For instance, the guru is the servant of Kṛṣṇa, but he is accepted as Kṛṣṇa.

sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa]." (Gurv-aṣṭaka 7) This is the verdict of all śāstras. The guru never says, "I am Kṛṣṇa, I am God, I am Bhagavān." Rather, the guru says, "I am the most humble servant of the servant of the servant of God." He does not even say that he is the direct servant. Rather, he is the servant one hundred times removed. Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsa. We should not try to become direct servants, for that is not possible. First of all we must become the servant of the servant. The guru is the servant of Kṛṣṇa, and if we become his servant, we become an actual bona fide servant. That is our real position. Therefore Caitanya Mahāprabhu prays:

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau

"O son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of birth and death." (Śikṣāṣṭaka 5) Caitanya Mahāprabhu addresses the Supreme Lord Kṛṣṇa as the son of Nanda Mahārāja. Kṛṣṇa is very pleased if one addresses Him as the son of Vasudeva, Yaśodā or Mahārāja Nanda. Kṛṣṇa likes to be named in relation to His pure devotees. Therefore He is called Yaśodā-nandana, Nanda-nandana, Vasudeva-nandana, Rādhikā-ramaṇa and so on. Thus Caitanya Mahāprabhu addresses Kṛṣṇa in this way. He says that although He is Kṛṣṇa's eternal servant, somehow He has fallen into the ocean of birth and death, accepting one body after another, dying and being born again, not only in this planet but throughout the whole universe, in many species of life. This is the situation with conditioned living entities, wandering from one life to another and from one planet to another for millions upon millions of years. We do not care about this because we say that we are brave and not afraid. We are very proud in this way, but this is a fool's pride. It is said, Fools rush in where angels fear to tread. In order to save ourselves from this fearful situation, we must take shelter of the Supreme Personality of Godhead. That is the verdict of all the śāstras, and Kṛṣṇa comes for this purpose and sends His devotees, who work day and night to propagate this Kṛṣṇa consciousness movement.

TEXT 42

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

The Supreme Personality of Godhead, Kṛṣṇa, says in Bhagavad-gītā that the natural laws are perfect because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra and the air is blowing under the arrangement of the demigod Vāyu. But above all these demigods is the Supreme Personality of Godhead, the chief living entity. Nityo nityānāṁ cetanaś cetanānām. The demigods are also ordinary living entities, but due to their faithfulness-their devotional service-they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuṇa and Vāyu, are called adhikāri-devatā. The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are described in Vedic literature. The sun-god, moon-god, fire-god and air-god are working under the direction of the Supreme Lord. It is confirmed in the Bhagavad-gītā (9. 10), mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead, Kapila, that under His direction the air is blowing, the fire is burning, the sun is giving heat, etc., are not sentimental. The impersonalist may say that the Bhāgavatam devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the Vedas it is said, bhīṣāsmād vātaḥ pavate/ bhīṣodeti sūryaḥ: "Out of fear of the Supreme Lord, the wind-god and the sun-god are acting." Bhīṣāsmād agniś candraś ca/ mṛtyur dhāvati pañcamaḥ: "Agni, Indra and Mṛtyu are also acting under His direction." These are the statements of the Vedas.

If the demigods are subject to fear, what of ordinary living entities? Material life is not very happy because we are always fearful of something. No one can say, "I am not afraid of anything." Everyone is afraid of something. There is not a bird, beast, human being or living entity alive that is not afraid of something. This is because we are absorbed in the bodily conception, thinking, "I am this body." Since everyone is thinking in this way, everyone fears bodily destruction. When there was an earthquake in Los Angeles, everyone ran out their houses screaming. Everyone was terrified, thinking, "Now death is coming!" This is material nature. There are many events in nature that cause fear. There are great cyclones and tornadoes. There is excessive heat and excessive rain. There is flood and famine and war. Yet people are thinking of being happy on this planet.

Modern scientists say that there are no demigods and that there is no God, that all events are being carried out by nature. It is true that nature is working, but nature, after all, is nothing but matter. Matter cannot work without being directed by a living being. We cannot say that matter works independently. In the ocean we always see that there are great waves moving. Water is dull matter, but the air is pushing these great waves and dashing them onto the earth. Scientists say that nature works in this way and that, but nature is not independent. We receive information from authoritative śāstras that nature is moving under the direction of the demigods. So we cannot say that these processes are automatically taking place. Scientists admit that nature is working in a wonderful way, but, after all, nature is not under their control. The scientists may accept or defy Kṛṣṇa, but they cannot defy the activities of nature. Everyone is subordinate to nature. Nature, however, is working under the direction of God; therefore everyone is subordinate to God.

The sun, oceans, land, space and everything else in material creation are but manifestations of Kṛṣṇa's external energy. Nothing is independent of Kṛṣṇa or His energy. In Brahma-saṁhitā (5.44) it is said that material nature is so powerful that it can create, maintain and destroy in itself: Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā. However, material nature is working just like a shadow. If we place our hand before a light, we can see its shadow move on a wall. Similarly, material nature is working due to the touch of spirit soul. It is not possible for an automobile to drive itself. A person, a spirit soul, must be within to push certain buttons. Due to the touch of the spirit soul, the machine is moving. The entire universe is similarly moving due to the touch of God. According to the śāstras, the wind is blowing, the water is moving, the sun is shining and the earth is revolving under the direction of the Supreme Personality of Godhead. If the directors of the different material elements do not work properly, they are punished by their master, Kṛṣṇa.

When Kṛṣṇa was present on this earth, He saw that Lord Indra, the lord of the heavens and of rain, was somewhat puffed up. Kṛṣṇa therefore advised His father Nanda Mahārāja not to bother worshiping Indra. He told His father, "There is no need to offer sacrifices to Indra. It is better to worship Govardhana Hill, which is the representative of God. The cows receive their grass and grains from Govardhana Hill; therefore it is better to worship it." At first, Nanda Mahārāja was not willing to do this, but out of affection for Kṛṣṇa, he finally agreed. When Indra saw that Nanda Mahārāja was worshiping Govardhana Hill, he became very angry and sent vicious clouds to inundate all of Vṛndāvana with a flood. Kṛṣṇa then showed Indra that his power was not even competent to deal with the little finger of His left hand. Therefore Kṛṣṇa lifted Govardhana Hill with the small finger of His left hand and used it as an umbrella to save all the people of Vṛndāvana from Indra's torrents. All of this is related in Śrīmad-Bhāgavatam.

Thus everyone is a servant. No one can actually claim to be master. If we simply take shelter of Kṛṣṇa, we do not have to offer sacrifices to various demigods. If we water the root of a tree, we do not have to water the branches, twigs, flowers or fruits. If we supply food to the stomach, we do not have to feed the eyes, hands and legs separately. Similarly, if we worship Kṛṣṇa, the source of everything, no other worship is necessary.

Large amounts of wealth are necessary to perform sacrifices. In former ages, tons of food were offered in a fire as a sacrifice, but this is not possible in this age. Therefore saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mahā-mantra, is recommended. Anyone can chant Hare Kṛṣṇa. There is no need for instruments, although Caitanya Mahāprabhu introduced the mṛdaṅga (drum) and karatālas (cymbals). Otherwise, clapping in itself is sufficient. Anyone can sit down with his family, clap hands and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This saṅkīrtana is very easy to perform. In the evening people go to restaurants and cinemas and waste time and money at clubs and dances. They are not aware of the fearful situation of birth, old age, disease and death. People are carried away by the waves of material nature, and they have submitted to its laws. We should not waste our time in this valuable human form but should begin to solve our problems.

Eventually everything on this earth will be annihilated. At present, three fourths of this earth is covered with water. In the beginning, the entire earth was covered with water, but gradually the water is drying up, and more land is emerging. Since the land has emerged, we have calculated that this is the Asian continent, this is North America, South America, Africa and so on. Eventually there will be no water but only land, and this means that there will ultimately be destruction. Since there will be no water, the heat will be scorching, and eventually the earth will be burned to ashes. Then again there will be rainfall, and everything will be mixed up again, and again there will be destruction. In this way things come into existence and are dissolved. Similarly, this body comes into existence, takes a nice form, and then is finally finished forever. We will then have to get another body. The body is like a bubble. It is present for one moment, then it bursts and is gone forever.

We simply take on one bubble after another, one body after another, and we think that we will become happy in this way because we are so foolish. Kṛṣṇa comes as a person like us, but we are such rascals that we think He is simply a man, and this is our misfortune. If we just surrender unto Kṛṣṇa, we will no longer be subjected to the karma of different bodies. Even if we attempt to render some devotional service to Him and fall down, we lose nothing and gain everything. A human life is guaranteed in our next birth. It is therefore to our benefit to accept Kṛṣṇa.

22.20 Chapter Eighteen

Devotional Service: The Final Perfection

TEXT 43

jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam

The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter at My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

One who wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogī. The words explicitly used here are yuktena bhakti-yogena. Those yogīs, or mystics, who engage in devotional service are first-class yogīs. They are described in Bhagavad-gītā as constantly thinking of the Lord, the Supreme Personality of Godhead, Kṛṣṇa. These yogīs are not without knowledge and renunciation. To become a bhakti-yogī means to automatically attain knowledge and renunciation. That is the consequent result of bhakti-yoga. In the Bhāgavatam, First Canto, Second Chapter, it is also confirmed that one who engages in devotional service of Vāsudeva, Kṛṣṇa, has complete transcendental knowledge and renunciation, and there is no further explanation for these attainments. Ahaitukī-without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him because of his devotion. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. One doesn't have to seek separately; the yogīs who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not engaged in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm-in either the impersonal brahmajyoti effulgence of the Lord or the Vaikuṇṭha planets within that Brahman effulgence-unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

Devotional service is most important because there is danger in every step in this material world. At any moment, our life can be finished. We may be walking along very nicely, but at some moment we may slip and break our neck; therefore this planet is called Martyaloka, the planet of death, the place where death is a certainty. Regardless of how strong or healthy one may be, one cannot avoid death. One may exercise on the beach daily, but one may die at any moment. There is no guarantee. Everyone wants health and security, but actually there is no security. There is simply a struggle for existence. People are struggling for security, but in reality this is all foolishness. People are always fearful because they have forgotten or rejected Kṛṣṇa. We have forgotten that we are Kṛṣṇa's eternal servants, His eternal parts and parcels, and that we have a most intimate relationship with Him. In the material world we are situated in asat, a nonpermanent situation. When a child has lost his father and mother, he is always in a fearful condition. He cries in the street, "Where is my father? Where is my mother?" If we no longer want to be in such a fearful condition, we have to take shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa is begging us to come to Him because we are all His sons. He says, "You are rotting here by repeatedly committing sins. You are changing from one body to another, and you are thinking that you are a human being, an American, this or that. The next moment you may become a dog or an insect." People are always thinking that they are secure, and this is called māyā, illusion.

Knowledge, jñāna, means understanding our relationship with Kṛṣṇa. A wise man asks, "What is my duty to Kṛṣṇa?" Once we understand our relationship with Kṛṣṇa and our duty to Him, we naturally become reluctant to engage in material activities. This is called vairāgya, detachment from material activities. Jñāna and vairāgya can be awakened by bhakti-yoga. Bhakti means surrender unto Kṛṣṇa. Without surrendering to Kṛṣṇa, we cannot understand our situation. Kṛṣṇa reserves the right of not being exposed to fools and rascals. He is simply meant for the devotees. We cannot understand Kṛṣṇa without becoming devotees.

Material life means sex. People work hard all day in order to have a little sex at night. In the material world everyone is suffering from the sharp arrow of Cupid. Madana, Cupid, shoots his arrow into men and women to make them mad after one another; however, when one actually sees Kṛṣṇa, he sees Madana-mohana, the charmer of Cupid. Then one is no longer pierced by Cupid's arrow. This means that one actually becomes fearless. One can then enter into bhakti-yoga and renounce this material world. According to the śāstras, there is śreyas and preyas. Śreyas is the ultimate goal. We should act in such a way that ultimately we will become happy. However, if we want immediate happiness and disregard the future, we want preyas. Preyas is for unintelligent people and children. A child enjoys playing all day; he does not want to be sent to school to be educated. Education is śreyas, the ultimate goal. No one is interested in this. The śāstras instruct us to aim for śreyas and not be captivated by preyas. The supreme śreyas is bhakti-yoga.

In the material world we are struggling for existence with the hope that someday in the future we will be happy. Yet we are bewildered. An animal in the desert sees a mirage, a shadow of water, and he runs after this shadow again and again. He runs further and further, and in this way, as he crosses the hot sands, he becomes more and more thirsty and he finally dies. Our struggle for existence is like this. We are thinking, "Let me go a little further. There will be water eventually. There will eventually be happiness." Yet there is no water in the desert. Those who are unintelligent, who are like animals, seek happiness in the desert of the material world. This false attachment has to be given up by the process of bhakti-yoga. This must be taken up very seriously, not artificially. Kṛṣṇa in all seriousness wants to see whether one has finished all his material desires. When Kṛṣṇa sees this, He is very pleased. We are actually busy with dharma, artha, kāma and mokṣa, but when we transcend these, bhakti begins.

If we study the history of the world, we see that it is simply a history of struggle. Mankind attempts to relieve its miserable condition, but it simply brings about another miserable condition. As we try to overcome one problem, another problem arises. Our determination to renounce our association with this material world is called mukti. Mukti means coming to the spiritual platform. Since we belong to the spiritual atmosphere, it is impossible for us to be happy in the material atmosphere. If a land animal is placed in water, he will simply struggle for existence, despite being an expert swimmer. We have come into this material world to gratify our senses, but our attempts will never be successful. If we actually want to attain a state beyond fear, we have to accept this bhakti-yoga process enunciated by Lord Kapiladeva.

TEXT 44

etāvān eva loke 'smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means to attain the final perfection of life.

Here the words mano mayy arpitam, which mean "the mind being fixed on Me," are significant. One should fix his mind on the lotus feet of Kṛṣṇa or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarīṣa Mahārāja is an example.

He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and tulasī offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears in hearing the great pastimes of the Lord. In this way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses are engaged. That is bhakti-yoga. Yoga means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child-how long can he be forced to sit down silently? It is not possible. Even Arjuna said, cañcalaṁ hi manaḥ kṛṣṇa: "The mind is always agitated." The best course is to fix the mind on the lotus feet of the Lord. Mano mayy arpitaṁ sthiram. If one seriously engages in Kṛṣṇa consciousness, that is the highest perfectional stage. All Kṛṣṇa conscious activities are on the highest perfectional level of human life.

This verse marks the conclusion of bhakti-yoga, as described by Lord Kapiladeva to His mother. Bhakti-yoga is the business of one advanced in jñāna-vairāgya, knowledge and renunciation. Sārvabhauma Bhaṭṭācārya has explained bhakti-yoga as vairāgya-vidyā-nija-bhakti-yoga [Cc. Madya 6.254]. Bhakti-yoga begins when we accept Kṛṣṇa's instructions:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

We have to renounce all material engagements and accept the lotus feet of Kṛṣṇa. We are making one plan after another to be happy in this material world, but this place is certified by the Supreme Personality of Godhead as duḥkhālayam aśāśvatam [Bg. 8.15], a place of misery. This material world is actually meant for misery, just as a prison house is meant for punishment. Once we attain our constitutional position of brahma-bhūta, we can enter the kingdom of God, the spiritual world. By karma-yoga we attempt to get out of the gross body, and by jñāna-yoga we attempt to get out of the subtle body, but by bhakti-yoga we can directly transcend both the subtle body (mind, intelligence and ego) and the gross material body. Then we can be situated on the spiritual platform in our original, spiritual body. As long as we are in the subtle and gross bodies, we are suffering under the three modes of material nature. Once we enter into the devotional service of the Lord, we are immediately situated on the platform of brahma-bhūta. Ahaṁ brahmāsmi ("I am Brahman") is simply theoretical knowledge, but when one actually renders devotional service, one is situated in practical knowledge. Then one is no longer on the material platform but on the Brahman platform.

Prahlāda Mahārāja rendered the best service to his father, Hiraṇyakaśipu, by having him killed by Lord Nṛsiṁhadeva. Superficially it appeared that Prahlāda Mahārāja did not help his father, but this was not the case. In the śāstras it is said that if a person, even though a demon, is killed by God, he is immediately liberated. prahlāda Mahārāja was thinking, "My father is so sinful and so much opposed to God consciousness that he might not be liberated." After Lord Nṛsiṁha killed Hiraṇyakaśipu, Prahlāda Mahārāja told the Lord, "My dear Lord, may I ask one thing from You? My father was a great atheist, and he committed many offenses at Your lotus feet. Now You have killed him. I request that he be excused and be given liberation." Actually Hiraṇyakaśipu was already liberated, yet his affectionate son was anxious to know whether he was liberated or not. It is confirmed by the Lord that not only does a Vaiṣṇava's father, but everyone for twenty-one generations before a Vaiṣṇava receives liberation. Thus by serving the Lord, one renders the best service to his family, because twenty-one generations are liberated if one becomes a pure Vaiṣṇava.

The yogī's real business is to focus his mind on Kṛṣṇa. That is the real yoga system. There are many gymnastics performed by yogīs, but all this is recommended for those who are overly concerned with the body. Rendering service to Kṛṣṇa twenty-four hours daily is called bhakti-yoga, and that is real samādhi. People are working hard day and night to enjoy some results. A person in bhakti-yoga works hard day and night but offers the results to Kṛṣṇa. There is a great difference between a bhakti-yogī and an ordinary karmī. Ordinary karmīs cannot understand that the bhaktas are on the transcendental platform.

As we have stated before, there are innumerable forms of God-Rāma, Nṛsiṁha, Varāha, Kṛṣṇa, Kapiladeva, Balarāma and so on. Sometimes foolish people ask, "You are worshiping Kṛṣṇa. Why don't you worship Rāma?" Actually there is no difference between Kṛṣṇa and Rāma, but everyone has his preference. For instance, Hanumān was particularly devoted to Lord Rāmacandra. The gopīs are exclusively devoted to Lord Kṛṣṇa. This does not make any real difference. The Lord appears in different forms, but in all cases He is the Lord. Once Kṛṣṇa left the gopīs and changed into His four-handed Viṣṇu form. The gopīs went out searching for Kṛṣṇa, and when they saw the four-handed Viṣṇu form, they did not offer much respect. They simply wanted to see Kṛṣṇa. Actually there is no difference between Kṛṣṇa and Viṣṇu, but every devotee has a particular inclination. In the Vaiṣṇava-sampradāya, some devotees worship Rādhā-Kṛṣṇa, and others worship Sītā-Rāma and Lakṣmī-Nārāyaṇa. Some also worship Rukmiṇī-Kṛṣṇa. All of these are the same, and all of the devotees are Vaiṣṇavas. Whether one chants Hare Kṛṣṇa or Hare Rāma, it is not very important. Worship of the demigods, however, is not recommended. In any case, bhakti-yoga begins with hearing-śravaṇaṁ kīrtanam. After one has heard from the right source and is convinced, one will automatically perform kīrtana. Kīrtana means glorification. Kīrtana is preaching, glorifying and speaking about the Lord. Parīkṣit Mahārāja attained perfection simply by listening to Śrīmad-Bhāgavatam. This is śravaṇaṁ kīrtanam. Parīkṣit Mahārāja was listening, and Śukadeva Gosvāmī was performing kīrtana by describing the glories of the Lord. Pṛthu Mahārāja simply worshiped the Lord, and Lakṣmīdevī massaged Viṣṇu's lotus feet. Arjuna made friends with the Lord, and Hanumān carried out the orders of Lord Rāmacandra. Bali Mahārāja offered everything he had to the Lord in the form of Vāmanadeva, and after he had offered all his possessions, he offered his body. There are many examples, but at the present moment, if we simply hear about Kṛṣṇa, that is sufficient. God has given us ears, and we need only go to a realized soul and hear about Kṛṣṇa from him. This is the process recommended for this age because people are very fallen and are uneducated.

Caitanya Mahāprabhu recommends that we search out a devotee regardless of our position. There is no need to change our position; it is better to remain where we are and simply hear about Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give everybody an opportunity to hear about Kṛṣṇa. Kṛṣṇa is within everyone's heart, and as soon as He sees that one is interested in Him, He helps. This is the beginning of bhakti.

Even if we do not understand this philosophy, we will be purified if we hear what Kṛṣṇa says. This is the whole process of hari-saṅkīrtana. One doesn't even have to understand what this Hare Kṛṣṇa is. One only has to hear to be purified. Unless one is purified, one cannot understand God. There are many contaminations within the heart, and the people in this age are engaged in many sinful activities-illicit sex, meat-eating, intoxication and gambling. The whole world is revolving about these things, yet despite this we have to spread this Kṛṣṇa consciousness movement. There may be many obstacles, but they can all be transcended by Kṛṣṇa's mercy. We only have to be determined in our devotion. The rest will follow. This is the essence of Lord Kapila's instructions to His mother.

23 Teachings of Queen Kunti

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23.2 Introduction

The tragic and heroic figure of Queen Kuntī emerges from an explosive era in the history of ancient India. As related in the Mahābhārata, India's grand epic poem of 110,000 couplets, Kuntī was the wife of King Pāṇḍu and the mother of five illustrious sons known as the Pāṇḍavas. As such, she was one of the central figures in a complex political drama that culminated fifty centuries ago in the Kurukṣetra War, a devastating war of ascendancy that changed the course of world events. The Mahābhārata describes the prelude to the holocaust as follows:

Pāṇḍu became king because his elder brother Dhṛtarāṣṭra had been born blind, a condition that excluded him from direct succession. Some time after Pāṇḍu ascended to the throne, Dhṛtarāṣṭra married Gāndhārī and fathered one hundred sons. This was the ruling family of the Kaurava dynasty, of whom the eldest was the ambitious and cruel Duryodhana.

Meanwhile, Pāṇḍu had taken two wives, Mādrī and Kuntī. Originally named Pṛthā, Kuntī was the daughter of Śūrasena, the chief of the glorious Yadu dynasty. The Mahābhārata relates that Kuntī "was gifted with beauty and character; she rejoiced in the law [dharma] and was great in her vows." She also possessed an unusual benediction. When she was a child, her father Śūrasena had given her in adoption to his childless cousin and close friend Kuntibhoja (hence the name "Kuntī"). In her stepfather's house, Kuntī's duty was to look after the welfare of guests. One day the powerful sage and mystic Durvāsā came there and was pleased by Kuntī's selfless service. Foreseeing that she would have difficulty conceiving sons, Durvāsā gave her the benediction that she could invoke any demigod and by him obtain progeny.

After Kuntī married Pāṇḍu, he was placed under a curse that prevented him from begetting children. So he renounced the throne and retired with his wives to the forest. There Kuntī's special benediction enabled her to conceive (at her husband's request) three glorious sons. First she invoked Dharma, the demigod of religion. After worshiping him and repeating an invocation Durvāsā had taught her, she united with Dharma and, in time, gave birth to a boy. As soon as the child was born, a voice with no visible source said, "This child will be called Yudhiṣṭhira, and he will be very virtuous. He will be splendid, determined, renounced, and famous throughout the three worlds."

Having been blessed with this virtuous son, Pāṇḍu then asked Kuntī for a son of great physical strength. Thus Kuntī invoked Vāyu, the demigod of the wind, who begot the mighty Bhīma. Upon Bhīma's birth the supernatural voice said, "This child will be the foremost of all strong men."

Thereafter Pāṇḍu consulted with great sages in the forest and then asked Kuntī to observe vows of austerity for one full year. At the end of this period Pāṇḍu said to Kuntī, "O beautiful one, Indra, the King of heaven, is pleased with you, so invoke him and conceive a son." Kuntī then invoked Indra, who came to her and begot Arjuna. As soon as the prince was born, the same celestial voice boomed through the sky: "O Kuntī, this child will be as strong as Kārtavīrya and Śibi [two powerful kings of Vedic times] and as invincible in battle as Indra himself. He will spread your fame everywhere and acquire many divine weapons." Subsequently, Pāṇḍu's junior wife Mādrī bore two sons named Nakula and Sahadeva. These five sons of Pāṇḍu (Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva) then came to be known as the Pāṇḍavas.

Now, since Pāṇḍu had retired from the throne and gone to the forest, Dhṛtarāṣṭra had temporarily assumed the throne until Pāṇḍu's eldest son Yudhiṣṭhira came of age. However, long before that time Pāṇḍu died as a result of the curse, and Mādrī gave up her life as well by ascending his funeral pyre. That left the five Pāṇḍavas in the care of Queen Kuntī.

After Pāṇḍu's death, the sages living in the forest brought the five young princes and Kuntī to the Kaurava court at Hastināpura (near present-day Delhi). In Hastināpura, the capital city of the kingdom, the five boys were raised in royal style under the guidance of Dhṛtarāṣṭra and the noble Vidura, Pāṇḍu's half brother.

But a smooth transfer of power was not to be. Although Dhṛtarāṣṭra had at first recognized the primogeniture of Yudhiṣṭhira, he later allowed himself to be used by his eldest son, the power-hungry Duryodhana, who wished to ascend the throne in place of Yudhiṣṭhira. Driven by uncontrollable jealousy, Duryodhana plotted against the Pāṇḍavas, and with the hesitant approval of the weak Dhṛtarāṣṭra, he inflicted many sufferings upon them. He made several attempts on their lives in Hastināpura, and then he brought them to a provincial palace and tried to assassinate them by having it set on fire. All the while, the five youthful Pāṇḍavas were accompanied by their courageous mother Kuntī, who suffered Duryodhana's atrocities in the company of her beloved sons.

Miraculously, however, Kuntī and the Pāṇḍavas repeatedly escaped death, for they were under the loving protection of Lord Kṛṣṇa, who had incarnated to perform His earthly pastimes. Ultimately Duryodhana, a clever politician, cheated the Pāṇḍavas out of their kingdom (and their freedom) in a gambling match. As a result of the match, the Pāṇḍavas, wife Draupadī was abused by the Kauravas, and the Pāṇḍavas themselves were forced to spend thirteen years in exile in the forest-to the great sorrow of Kuntī.

When the thirteen-year exile had ended, the Pāṇḍavas returned to Hastināpura to reclaim their kingdom. But Duryodhana bluntly refused to relinquish it. Then, after some unsuccessful attempts to quell the hostilities, Yudhiṣṭhira sent Kṛṣṇa Himself to secure the return of the Pāṇḍava kingdom by peaceful means. But even this effort failed-because of Duryodhana's obstinacy-and both sides prepared for battle. To place Yudhiṣṭhira on the throne-or to oppose him-great warriors from all corners of the earth assembled, setting the scene for what would prove to be a devastating world war.

Fierce fighting raged for eighteen days on the historic plain of Kurukṣetra (near Hastināpura), and in the end all but a handful of the many millions of warriors were dead. Only Lord Kṛṣṇa, the Pāṇḍavas, and a few others survived the massacre. The Kauravas (Duryodhana and his brothers) were devastated. In a desperate gesture of revenge, Aśvatthāmā, one of the surviving Kauravas, mercilessly murdered the five sons of Draupadī while they were sleeping. Queen Kuntī thus suffered a final blow-the loss of her grandchildren.

Arrested and dragged to the Pāṇḍavas' camp like a bound animal, Aśvatthāmā was let free only by the astounding compassion of Draupadī, the slaughtered boys' mother and Kuntī's daughter-in-law, who pleaded for his life. But the shameless Aśvatthāmā made one more attempt to kill the last heir of the Pāṇḍavas, their unborn grandson in the womb of Uttarā, by hurling the supreme brahmāstra weapon. When she saw the missile flying straight at her, Uttarā immediately ran to the shelter of Lord Kṛṣṇa, who was just about to depart for Dvārakā, His majestic capital city. Kṛṣṇa protected the Pāṇḍavas and their mother Kuntī from imminent death by stopping the weapon's uncontrollable heat and radiation with His own Sudarśana disc.

Having delivered the Pāṇḍavas from this last calamity, and seeing that all His plans were fulfilled, Lord Kṛṣṇa was again preparing to leave. For years Duryodhana had tormented Queen Kuntī's family, but Kṛṣṇa had protected them at every turn-and now He was going away. Kuntī was overwhelmed, and she prayed to Kṛṣṇa from the core of her heart.

Kuntī was Lord Kṛṣṇa's aunt (He had incarnated as the son of her brother Vasudeva), yet despite this conventional tie with the Lord, she fully understood His exalted and divine identity. She knew full well that He had descended from His abode in the spiritual world to rid the earth of demoniac military powers and reestablish righteousness. Just before the great war, Kṛṣṇa had revealed all this to her son Arjuna in words immortalized in the Bhagavad-gītā (4.7–8):

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I incarnate Myself. In order to deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

Kṛṣṇa had accomplished His purpose of "annihilating the miscreants" by orchestrating the destruction of the unholy Kauravas. Then He installed Yudhiṣṭhira on the throne to establish the Pāṇḍava reign, and He consoled the slain warriors' relatives. The scene of the Lord's imminent departure provides the setting for Queen Kuntī's exalted prayers.

As Kuntī approached the Lord's chariot and began to address Him, her immediate purpose was to persuade Him to remain in Hastināpura and protect the Pāṇḍava government from reprisals:

O my Lord… are You leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us? (Śrīmad-Bhāgavatam 1.8.37)

From this supplication we should not mistakenly conclude that Kuntī's prayers were self-serving. Although her sufferings were far greater than those any ordinary person could endure, she does not beg relief. On the contrary, she prays to suffer even more, for she reasons that her suffering will increase her devotion to the Lord and bring her ultimate liberation:

My dear Kṛṣṇa, Your Lordship has protected us from the poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest, and from the battle where great generals fought…. I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths. (Bhāg. 1.8.24–25)

Kuntī's words-the simple and illuminating outpourings of the soul of a great and saintly woman devotee-reveal both the deepest transcendental emotions of the heart and the most profound philosophical and theological penetrations of the intellect. Her words are words of glorification impelled by a divine love steeped in wisdom:

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. (Bhāg. 1.8.42)

Kuntī's spontaneous glorification of Lord Kṛṣṇa and her description of the spiritual path are immortalized in the Mahābhārata and the Bhāgavata Purāṇa (Śrīmad-Bhāgavatam), and they have been recited, chanted, and sung by sages and philosophers for thousands of years.

As they appear in the First Canto of the Bhāgavatam, Queen Kuntī's celebrated prayers consist of only twenty-six couplets (verses 18 through 43 of the Eighth Chapter), yet they are considered a philosophical, theological, and literary masterpiece. The present book (Teachings of Queen Kuntī) includes those inspired verses and illuminating commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness and the most renowned Vedic scholar and spiritual leader of our time. In addition to this commentary (originally written in 1962), Teachings of Queen Kuntī contains further explanations that Śrīla Prabhupāda gave more recently in an absorbing series of lectures. In those memorable talks, delivered in the spring of 1973 at ISKCON's Western world headquarters in Los Angeles, he analyzed the verses in significantly greater detail and shed even more light upon them.

This new Bhaktivedanta Book Trust publication, complete with eleven color prints of exquisite original oil paintings, will be a prized addition to the libraries of all those who seek a deeper understanding of life's mysteries. Written by a man of profound devotion and erudition, it will provide every reader with firm guidance along the universal path to genuine wisdom and spiritual enlightenment.

-The Publishers

23.3 Chapter One

The Original Person

kunty uvāca
namasye puruṣaṁ tvādyam
īśvaraṁ prakṛteḥ param
alakṣyaṁ sarva-bhūtānām
antar bahir avasthitam

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

-Śrīmad-Bhāgavatam 1.8.18

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa is the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original puruṣa beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the Vedas, therefore, He is described as the chief among all living entities (nityo nityānāṁ cetanaś cetanānām). Then again He is addressed as īśvara, or the controller. The living entities or the demigods like Candra and Sūrya are also to some extent īśvara, but none of them is the supreme īśvara, or the ultimate controller. Kṛṣṇa is the parameśvara, or the Supersoul. He is both within and without. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the Bhagavad-gītā (15.15) the Lord says, "I am situated in everyone's heart, and only due to Me one remembers, forgets, and is cognizant, etc. Through all the Vedas I am to be known because I am the compiler of the Vedas, and I am the teacher of the Vedānta." Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's brahmāstra. Kuntī herself was puzzled about whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the māyā energy of the Supreme Lord, and it controls the limited vision of the rebellious soul. It is explained as follows.

23.4 Chapter Two

Beyond the Senses

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
nato nāṭya-dharo yathā

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

-Śrīmad-Bhāgavatam 1.8.19

In the Bhagavad-gītā Lord Śrī Kṛṣṇa affirms that less intelligent persons mistake Him to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent persons are those who rebel against the authority of the Lord. Such persons are known as asuras. The asuras cannot recognize the Lord's authority. When the Lord Himself appears among us, as Rāma, Nṛsiṁha, Varāha, or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying on the lap of His mother. He killed the Pūtanā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continuously just to give protection to the residents of Vṛndāvana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the Purāṇas, Itihāsas (histories), and Upaniṣads. He has delivered wonderful instructions in the shape of the Bhagavad-gītā. He has shown marvelous capacities as a hero, as a householder, as a teacher, and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī, and all other authorities of the line. He Himself has declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy, which results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as adhokṣaja, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class, who are less intelligent. For the less intelligent there must be such things as temples, mosques, or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For the less intelligent, this beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as generally done in the temples, mosques, or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

23.5 Chapter Three

The Most Intelligent Woman

tathā paramahaṁsānāṁ
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

-Śrīmad-Bhāgavatam 1.8.20

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the Upaniṣads that the Supreme Truth, the Absolute Personality of Godhead, is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is knowable only by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, who is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not show special favor only to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the Lord's authority is more effective than showy insincere religious fervor.

Kuntīdevī prayed to the Lord very submissively, and this is the symptom of a Vaiṣṇava. The Lord, Kṛṣṇa, had come to Kuntīdevī to offer respect to her by taking the dust of her feet. Because Kṛṣṇa considered Kuntīdevī His aunt, He used to touch her feet. But although Kuntīdevī, a great devotee, was in such an exalted position, practically on the level of Yaśodāmayī, Kṛṣṇa's mother, she was so submissive that she prayed, "Kṛṣṇa, You are meant to be understood by the paramahaṁsas, the most advanced transcendentalists, but I am a woman, so how can I see You?"

According to the Vedic system, there are four social divisions (cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]). The highest members of the social order are the brāhmaṇas, those who are intelligent, and then come the kṣatriyas (military men and administrators), the vaiśyas (farmers and businessmen), and finally the śūdras (ordinary laborers). One's place in this system is determined by one's qualities and work (guṇa-karma). The Bhagavad-gītā mentions striyo vaiśyās tathā śūdrāḥ, and the Śrīmad-Bhāgavatam speaks of strī-śūdra-dvija-bandhūnām. According to these references women, śūdras, and dvija-bandhus are considered to belong to the same category. The word dvija-bandhu refers to one who is born in an exalted brāhmaṇa or kṣatriya family but who has no qualifications of his own. One's social standing, according to the Vedic system, is determined by one's qualifications. This is very practical. Suppose a man is born the son of a high-court judge. This does not mean that he himself is also a high court judge. Yet because one happens to take birth in a brāhmaṇa family, even if he has no qualifications and is rascal number one, he claims to be a brāhmaṇa, and although his qualifications are less than those of a śūdra, people accept him as a brāhmaṇa. This has caused the downfall of the Vedic civilization. The brāhmaṇas in India are sometimes very much against my movement because I train and accept brāhmaṇas from Europe and America. But we do not care about their arguments, nor will any other reasonable man. Śrī Caitanya Mahāprabhu said:

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

”In every town, city, and village of the world, the Kṛṣṇa consciousness movement will be preached.” How is it, then, that Europeans and Americans will not become brāhmaṇas? In fact, one who comes to Kṛṣṇa consciousness has already surpassed brāhmaṇism. As stated in Bhagavad-gītā (14.26):

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who takes to bhakti-yoga surpasses the modes of material nature and comes immediately to the transcendental platform [brahma-bhūta].” Not to speak of becoming a brāhmaṇa, the person who fully engages in bhakti-yoga attains the highest transcendental platform.

The stereotyped, crippled idea that only a person born in a brāhmaṇa family can become a brāhmaṇa has killed Vedic civilization, but now we are reviving the correct understanding that the attainment of perfection is meant for everyone. In Bhagavad-gītā (9.32) Lord Kṛṣṇa says:

māṁ hi pārtha vyapāśritya
ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te ’pi yānti parāṁ gatim

”O son of Pṛthā, those who take shelter in Me-though they be lowborn, women, vaiśyas, or śūdras-can approach the supreme destination.” Thus although women, śūdras, and vaiśyas are ordinarily considered to belong to a lower class, when one becomes a devotee he or she goes beyond such designations. Women, śūdras, and vaiśyas are ordinarily regarded as less intelligent, but if one takes to Kṛṣṇa consciousness one is the most intelligent, as stated in the Caitanya-caritāmṛta (kṛṣṇa yei bhaje sei baḍa catura). And Caitanya Mahāprabhu says:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[Cc. Madhya 19.151]

” Among all the living entities wandering throughout the universe, one who is very fortunate receives, by the mercy of the spiritual master and the mercy of Kṛṣṇa, the seed of devotional service.” The Kṛṣṇa consciousness movement does not consist of wretched, unfortunate men. No. It consists of the most fortunate. One who has taken to Kṛṣṇa consciousness is to be considered the most fortunate because he has found the way to act so that his life will be perfect. One who is Kṛṣṇa conscious and discharging his duties nicely is the most fortunate and the most perfect. This is humbly stated here by Kuntīdevī.

Although Kuntī had the body of a woman, she was a devotee. Therefore she was not like an ordinary unintelligent woman. Rather, she was the most intelligent, for she recognized Kṛṣṇa to be the Supreme Godhead: ”He has come to me to offer me respect, materially appearing to be my nephew, but He is the Supreme Personality of Godhead.” Therefore in a previous verse she said, alakṣyaṁ sarva-bhūtānām antar bahir avasthitam: ”You are not seen by ordinary men, although You are everywhere, inside and outside.” In another verse also she said, na lakṣyase mūḍha-dṛśā: ”Fools and rascals cannot see You.” This indicates that Kuntī saw Him. Unless she were able to see Kṛṣṇa as He is, how could she say, na lakṣyase mūḍha-dṛśā? She also said, prakṛteḥ param: ”You are transcendental to this material creation.”

Now here also, in this verse, Kuntī continues to express herself with humility. This humility is very good in devotional service. Therefore Śrī Kṛṣṇa Caitanya Mahāprabhu teaches us, tṛṇād api sunīcena taror api sahiṣṇunā: ”One should be more tolerant than the tree and humbler than the grass to make progress in spiritual life.” This is necessary because for one who is living in this material world there will be so many disturbances, just as if one were traveling on the ocean. One cannot expect a very peaceful situation on the ocean; even a big ship may also be unsteady, and at any moment there may be tumultuous waves. Similarly, in this material world we should always expect danger; one cannot expect a very peaceful life within this material world. The śāstra, the Vedic literature, says, padaṁ padaṁ yad vipadām (Bhāg. 10.14.58): at every step there is danger. But if one becomes a devotee, then one can escape (māyām etāṁ taranti te [Bg. 7.14]).

If one takes to Kṛṣṇa consciousness, in the beginning there will be many disturbances caused by Māyā, the material energy of illusion. Māyā will test us to see how firmly we are fixed in Kṛṣṇa consciousness. Because she is also an agent of Kṛṣṇa, she does not allow anyone the freedom to disturb Kṛṣṇa. Therefore she tests very rigidly to see whether we have taken to Kṛṣṇa consciousness to disturb Kṛṣṇa or are actually serious. That is Māyā’s business. So in the beginning there will be tests by Māyā, and we shall feel so many disturbances while making progress in Kṛṣṇa consciousness. But if we follow the rules and regulations and chant regularly as prescribed, then we shall remain steady. If we neglect these principles, Māyā will capture us immediately. Māyā is always ready. We are in the ocean, and at any moment we may be disturbed. Therefore one who is not disturbed at all is called paramahaṁsa.

Kuntīdevī therefore says, tathā paramahaṁsānām: ”You are meant to be understood by the paramahaṁsas.” The word parama means ”ultimate,” and haṁsa means ”swan.” So paramahaṁsa means ”the perfect swan.” If we give a swan milk mixed with water, the swan will take the milk and leave aside the water. Similarly, this material world is made of two natures-the inferior nature and the superior nature. The superior nature means spiritual life, and the inferior nature is material life. Thus a person who gives up the material part of this world and takes only the spiritual part is called paramahaṁsa.

One should know that the activities of the body are due to the soul within the body. That is the real fact. The body is only the outward covering. Similarly, one should know that Kṛṣṇa is the real center of all activities, and one who knows this is a paramahaṁsa. Thus bhakti-yoga is for the paramahaṁsa, one who knows that Kṛṣṇa is the central fact. Kṛṣṇa says in Bhagavad-gītā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: [Bg. 10.8] ”I am the source of everything; everything emanates from Me.” So one who knows, not only theoretically but practically, that Kṛṣṇa is the cause of all causes-one who is convinced of this-is a paramahaṁsa.

Kuntīdevī says, ”You are meant for the paramahaṁsas, not for the rascals and fools. You are meant for the paramahaṁsas and munis.” The word munīnām refers to those who are thoughtful or to mental speculators, and the word amalātmanām refers to one who has no dirty things in his heart. The heart of a materialistic person is full of dirty things. What are those dirty things? Lust and greed. All materialistic persons are lusty and greedy, and therefore their hearts are understood to be full of dirty things, but amalātmanām refers to those who are freed from these two contaminations.

Bhakti-yoga is meant for those whose hearts are cleansed, not for the lusty and greedy. Of course, those who are lusty and greedy may try to advance, and gradually they may do so, but once one is situated in bhakti-yoga there is no more lust or greed. Viraktir anyatra ca (Bhāg. 11.2.42). This is the test-when one is free from lusty desires and greed, then he is situated in bhakti-yoga and is actually a paramahaṁsa. Kuntīdevī humbly submits, ”You are meant for the paramahaṁsas and munis, those who are cleansed in heart and are engaged in bhakti-yoga. But what are we? We are simply women. We are in a lower class. How can we understand You?” Although she understands everything, she still takes the position of an ordinary woman and says, ”How can I understand You?” This is humility.

23.6 Chapter Four

Approaching Kṛṣṇa, the All-pervading Truth

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

-Śrīmad-Bhāgavatam 1.8.21

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation, or descent, of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king’s son from His very childhood, but in the incarnation of Kṛṣṇa, although He was the son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went to the lap of Yaśodāmayī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī’s brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord’s childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are the prototypes of His eternal affairs in the original Kṛṣṇaloka, described as the cintāmaṇi-dhāma in the Brahma-saṁhitā. Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls, who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the brāhmaṇas and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

In the beginning of her prayers, Kuntīdevī said, namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param: ”I offer my obeisances unto the person, puruṣa, who is prakṛteḥ param, beyond this material manifestation.” Thus in the beginning Kuntīdevī gave us the understanding that God is the supreme puruṣa, the Supreme Person. He is not impersonal. He is a person, but He is not a person of this material world or this material creation, and He does not have a material body. This is to be understood. The poor fund of knowledge held by the impersonalists cannot accommodate how the Supreme Absolute Truth can be a person, because whenever they think of a person they think of a person of this material world. That is their defect. Why should God be a person of this material world? Therefore in the beginning Kuntīdevī cleared away this misunderstanding by saying that the Lord is prakṛteḥ param, beyond this material creation. Yet He is a person, and now by the grace of Kuntī we can understand that this Supreme Person, although alakṣyam, invisible, has now visibly appeared as Kṛṣṇa.

Kuntīdevī says, kṛṣṇāya vāsudevāya. The word vāsudeva is sometimes understood to mean ”the all-pervading.” The impersonalists have this conception of Vāsudeva, and therefore Kuntīdevī points out, ”That Vasudeva, the all-pervading, is Kṛṣṇa.” Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati: [Bg. 18.61] Kṛṣṇa, the Supreme Lord, is present in everyone’s heart. Thus He is all-pervading.

Kṛṣṇa, the original person, exists in three features: as the Supreme Personality of Godhead, as the all-pervading Paramātmā (the Supersoul), and as the impersonal Brahman effulgence. Those who are interested in bhakti-yoga have no interest in the impersonal Brahman effulgence, which is for common men. If one were an inhabitant of the sun, what interest would he have in the sunshine? That would be most insignificant for him. Similarly, those who are advanced in spiritual life are not interested in the impersonal Brahman effulgence. Rather, they are interested in puruṣa, the Supreme Person, Vāsudeva. As stated in Bhagavad-gītā, this realization of the Supreme Person takes place after many, many births (bahūnāṁ janmanām ante [Bg. 7.19]). The jñānīs, the impersonalists, who are attached to the Brahman effulgence, try to understand the Absolute Truth by dint of their knowledge, but they do not know that their knowledge is imperfect and limited whereas Kṛṣṇa, the Absolute Truth, is unlimited. We cannot approach the unlimited by our limited knowledge. That is not possible.

By the grace of devotees like Kuntīdevī, we can understand that the all-pervading Absolute Truth, Vāsudeva, Paramātmā, is present as Kṛṣṇa (kṛṣṇāya vāsudevāya). This realization of Vāsudeva is not possible for impersonalists very easily. Kṛṣṇa says in Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The word mahātmā means "broadminded." One who cannot understand Kṛṣṇa is not broad-minded but cripple-minded. If one becomes broad-minded, then by the grace of Kṛṣṇa one can understand Kṛṣṇa.

The process of understanding Kṛṣṇa is sevonmukha-by rendering service. Sevonmukhe hi jihvādau. Realization of Vāsudeva is possible by rendering service, beginning with the tongue. The tongue has two functions-to vibrate and to taste. So if one repeatedly hears and vibrates the Hare Kṛṣṇa mantra and tastes prasāda, food offered to Kṛṣṇa, by this very simple method one will realize Vāsudeva, Kṛṣṇa. Kṛṣṇa will reveal Himself. It is not that by our endeavor alone we can understand Kṛṣṇa, but our endeavor in loving service will make us qualified, and then Kṛṣṇa will reveal Himself (svayam eva sphuraty adaḥ).

Kṛṣṇa is very much anxious to take us back home, back to Godhead, but we are stubborn and do not wish to go. Therefore He is always looking for the opportunity to take us back home. He is just like an affectionate father. When a son who is a rascal leaves his father and goes loitering in the street, with no food and no shelter, and suffers very much, the father is always anxious to bring the boy back home. Similarly, Kṛṣṇa is the supreme father, and all the living entities within this material world are exactly like misled children of a wealthy man who have left home to loiter in the street. Therefore the greatest benefit one can bestow upon one's fellow human being is to give him Kṛṣṇa consciousness. No kind of material profit will satisfy the living entity, but if he is given Kṛṣṇa consciousness he will actually be satisfied. A bewildered boy loitering in the street may be reminded, "My dear boy, why are you suffering so much? You are the son of a very rich man who has so much property. Why are you loitering in the street?" And if he comes to understand, "Yes, I am the son of this important man. Why shall I loiter in the street?" he may then return home. Therefore the best service is to inform those who have forgotten Kṛṣṇa, "You are part and parcel of Kṛṣṇa. You are the son of Kṛṣṇa, who is full in all opulence. Why are you rotting in this material world?" This is the greatest service. Māyā, illusion, is very strong, but it is the duty of every devotee of Kṛṣṇa to try to enlighten everyone to Kṛṣṇa consciousness. Kuntīdevī, for example, first said that although Kṛṣṇa, the Supreme Person, is within and without, to rascals and fools He is invisible. Therefore she points out, "Here is the Lord-Kṛṣṇa."

Kṛṣṇa is the all-pervading Supreme Personality of Godhead (kṛṣṇāya vāsudevāya), but He is very much pleased to become the son of Devakī (devakī-nandanāya). Devakī-nandana is also mentioned in the Atharva Veda. Kṛṣṇa comes as Devakī-nandana, and His father is Nanda-gopa, Nanda Mahārāja. Kṛṣṇa likes to be related with His devotees who act as father and mother. Although here in this material world we try to make our relationship with the Supreme by accepting Him as father, Kṛṣṇa wants to become the son. He takes pleasure in becoming the son of a devotee. Ordinary men want God as their father, but that is not very pleasing to Kṛṣṇa because the son always bothers the father: "Give me this, give me this, give me this."

Of course, Kṛṣṇa has immense potencies by which He can supply as much as everyone wants. Eko bahūnāṁ yo vidadhāti kāmān. He supplies food to the elephant, and He supplies food to the ant, so why not to the human being? But rascals do not know this. They work like asses day and night to find bread, and if they go to church, there also they pray, "Give me bread." They are concerned only with the bread problem.

Although the living entity is the son of the richest, most opulent person, he has created a bread problem. This is called ignorance. He thinks, "If I do not solve my bread problem, if I do not drive my trucks day and night, how can I live?" This is the nonsense of our modern civilization. Where is there a bread problem? Kṛṣṇa can supply unlimited amounts of bread. There are thousands of elephants in Africa, and Kṛṣṇa supplies food to them. So if He can supply food to the elephants, why not to the human beings? The Bhāgavatam therefore says, "Don't waste your time with this bread problem."

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ

We should not waste our time with solving economic problems. Economic development is nonsense. Of course, this proposal is very revolutionary, and people may even hate me for it. "What is Swāmījī saying?" they may ask. But actually it is a fact. This economic development is madness. Suppose one has a rich father and enough food. Suppose one knows, "My father is the richest man in the city." Then where is one's economic problem? Actually, that is our position. We have no economic problem. Everything is completely provided. We want water. Just see-there are oceans of water. Of course, we want pure water, and although the ocean has so much water, when water is scarce we shall have to take help from Kṛṣṇa, who will evaporate the water and turn it into clouds, and then when the rain falls down the water will be sweet. Otherwise we cannot drink it.

Everything is under control, and everything-water, light, heat, and so on-is complete.

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Īśopaniṣad, Invocation) Kṛṣṇa's stock is never exhausted. We must simply become obedient to Him, and the supply will be there. Therefore a Kṛṣṇa conscious person has no economic problem; everything is sufficiently supplied by Kṛṣṇa. In Los Angeles the neighbors of our temple are sometimes very envious. "You do not work," they say to our Kṛṣṇa conscious devotees. "You have no anxiety. You have four cars. You are eating so nicely. How is that?" Actually, they are right. Somehow or other we are getting everything we need, and we have no problems, for if one simply becomes a sincere servant of Kṛṣṇa, everything is provided. They are envious of us because we do not work but still we have so much. But why don't they come join us? That they will not do. "Come with us," we say. "Chant Hare Kṛṣṇa." "No, no, no. That I cannot do." "All right. Then work with your trucks." By zooming around in their cars and trucks, they have made their own lives dangerous, and they have created danger for others also. At any moment there may be an accident. But they say that this is civilization. Nonsense. This is not civilization. Civilization means calmness, prosperity, and śānti, peace. In peace and prosperity one should be Kṛṣṇa conscious always.

People work so hard, day and night, simply for a little food, not knowing that their food has already been provided. Avidyā karma-saṁjñānyā tṛtīyā śaktir iṣyate (Viṣṇu Purāṇa 6.7.61). This material world is full of ignorance (avidyā). Therefore our endeavor should be to become free from this ignorance. It is only for this reason that we should work-to come out of ignorance. We are thinking, "I am this material body. I have to work day and night, and then I shall get my food, and I shall live." This is ignorance. We have lived this life of ignorance in forms other than that of a human being. We have lived in bird life, in beast life, and so on, but now, in this life, we should be peaceful, calm, and quiet, and should simply inquire about the Absolute Truth (jīvasya tattva-jijñāsā, athāto brahma jijñāsā). That should be one's occupation.

We are simply sitting down and inquiring about Kṛṣṇa, and this is what one should do. This is life. Why should one work day and night like an ass? What kind of life is this? No. This is not life. Therefore the Bhāgavatam says to one who is intelligent (kovida), "Your life should be engaged for this purpose-for understanding the Absolute Truth." Then how will my economic problem be solved? The answer is that happiness one desires from economic development will come automatically in due course of time. Tal labhyate duḥkhavad anyataḥ (Bhāg. 1.5.18). We are looking for happiness. Are you looking for distress? "No, sir." Then why does distress come upon you? If you are not eager for calamities and distress, why do they come upon you? According to our karma, our life holds some portion of happiness and some portion of distress. Therefore, if distress comes without invitation, happiness will also come without invitation.

We are already destined to have a certain amount of happiness and a certain amount of distress, and we cannot change that. The change we should make, therefore, is to get free from this material condition of life. That should be our only business. According to our karma, we are sometimes taking birth in a higher planetary system as demigods and sometimes taking birth as cats and dogs or as germs in stool. Therefore Caitanya Mahāprabhu said:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." (Cc. Madhya 19.151) Only a fortunate living entity gets the opportunity to associate with Kṛṣṇa and Kṛṣṇa's devotee, and in this way he gets the seed of devotional service, the chanting of the Hare Kṛṣṇa mantra, and then his life becomes sublime.

Kuntīdevī, therefore, is pointing our attention toward Kṛṣṇa, the Supreme Person, who is alakṣya, invisible to all. Who is that invisible person? Here-Kṛṣṇa. "Oh, Kṛṣṇa," one may say. "There are so many Kṛṣṇas." Therefore Kuntīdevī says, "I am offering my prayers to Vāsudeva, the son of Vasudeva." "There are many Vāsudevas." "No. Nanda-gopa-kumārāya: I am praying to the foster son of Mahārāja Nanda." In this way, three times she points out, "Here is Kṛṣṇa."

Kṛṣṇa officially takes birth as the son of Devakī and Vasudeva, but in His childhood He enjoys the company of mother Yaśodā and Nanda Mahārāja. This is Kṛṣṇa's pastime. A nanda-līlāmaya-vigrahāya: Kṛṣṇa's pastimes are all jubilant. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12): He is by nature full of bliss. We shall never find Kṛṣṇa unhappy. Kṛṣṇa is always happy, and whoever associates with Him is also happy. Therefore He is known as Govinda. The word go means "senses." We are looking for sense gratification, and if we associate with Kṛṣṇa we shall enjoy our senses abundantly, just like the gopīs who are dancing with Kṛṣṇa. Thus there is no scarcity of sense gratification, but this sense gratification in association with Kṛṣṇa is not gross sense gratification; rather, it is the spiritual sense gratification enjoyed in the spiritual world. Ānanda-cin-maya-sad-ujjvala-vigrahasya. That ānanda, or pleasure, is not the third-class ānanda we enjoy with our bodily senses. Such bodily enjoyment is not ānanda but illusion. We are thinking, "I am enjoying," but that ānanda is not factual, because we cannot enjoy this material pleasure of the senses for long. Everyone has experience that this material pleasure comes to an end. Spiritual enjoyment, however, does not end; rather, it increases. That is the difference. Ānanda-cinmaya-sad-ujjvala-vigrahasya govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Brahma-saṁhitā 5.32). Therefore we have to associate with Govinda.

Here also it is said, govindāya namo namaḥ: "I offer my respectful obeisances to Govinda." The Kṛṣṇa consciousness movement is so sublime that it puts one directly in contact with Govinda. The worship of the Deity of Kṛṣṇa in the temple is also direct contact with Govinda. Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādau **. The vigraha, the Deity of Kṛṣṇa, appears by Kṛṣṇa's mercy. Because Kṛṣṇa is alakṣya, invisible, He becomes visible to give us the facility to see Him. It is not that Kṛṣṇa is stone, wood, or metal. Kṛṣṇa is always Kṛṣṇa, but because we cannot see anything beyond material elements like wood, stone, and metal, He appears in a form made of these elements. But He is neither wood, metal, nor stone. When we associate with the Deity, we associate with Kṛṣṇa personally. Because Kṛṣṇa is invisible, He very kindly takes a form that is visible to us. This is Kṛṣṇa's mercy. Do not think, "Oh, here is a stone Kṛṣṇa." Kṛṣṇa is everything, and therefore Kṛṣṇa is stone also, but He is not the kind of stone that cannot act. Even in the form of stone or metal, Kṛṣṇa can act as Kṛṣṇa, and one who worships the Deity will perceive that. Svayam eva sphuraty adaḥ. The Deity, although apparently stone, may speak with a devotee. There are many instances in which this has happened.

I am very pleased, therefore, when my disciples nicely dress the Deity, offer the Deity nice foodstuffs, and keep the temple very clean. Śrī-mandira-mārjanādau. Mārjana means "cleansing." Whether one dresses Kṛṣṇa or cleanses the temple, the spiritual benefit one receives is the same. Don't think, "I am only a cleanser, and he is a dresser." No, the person who is dressing the Deity and the person who is cleansing the temple are the same because Kṛṣṇa is absolute. Therefore, one should engage in Kṛṣṇa's service in any way, and one's life will be successful. This is the Kṛṣṇa consciousness movement.

By the grace of Kuntīdevī we can understand that Kṛṣṇa, Vāsudeva, is the Supreme Personality of Godhead. The word vāsudeva also indicates that the Lord is understood when one comes to the platform of pure goodness, which is also called vasudeva, or viśuddha-sattva. Sattvaṁ viśuddhaṁ vasudeva-śabditam (Bhāg. 4.3.23). To understand the Supreme Lord, we must first come to the platform of sattva, goodness, but goodness here in the material world is sometimes contaminated by the lower qualities ignorance and passion. By hearing about Kṛṣṇa, however, one comes to the platform of pure goodness. Sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. We should try to hear and chant about Kṛṣṇa always, twenty-four hours a day, and in this way the dirty things will be cleansed from our hearts. It is not that one should only attend a bhāgavata-saptāha, an official reading of Śrīmad-Bhāgavatam for seven days. That is another form of exploitation. In the Bhāgavatam it is said, naṣṭa-prāyesv abhadreṣu nityaṁ bhāgavata-sevayā [SB 1.2.18]. The word nityam means "daily" or "twenty-four hours a day." One should always read Śrīmad-Bhāgavatam and carry out the order of one's spiritual master. The word bhāgavata may refer either to the spiritual master or to the book Śrīmad-Bhāgavatam. So one should always serve the person bhāgavata or the book Bhāgavata. Bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī. Then one will be fixed immovably (naiṣṭhikī) in devotional service to the Supreme Personality of Godhead.

In this way, one should realize the benefits of the Kṛṣṇa consciousness movement by the prescribed spiritual process and try to distribute these benefits to other people. To awaken the dormant Kṛṣṇa consciousness of others is the greatest welfare activity in the world. We can actually see that devotees who were not Kṛṣṇa conscious four or five years ago have been awakened and are now Kṛṣṇa conscious. Similarly, others can be awakened also. There is no difficulty. The process is the same.

By following in the footsteps of devotees like Kuntī, we shall be able to understand Kṛṣṇa's identity. For example, we may ask a person's identity by asking, "What is your father's name?" So Śrīmad-Bhāgavatam presents God with His father's name, His mother's name, and even His address. We are not impersonalists with a vague idea of God. If one takes advantage of the Kṛṣṇa consciousness movement, one can understand God perfectly and completely.

23.7 Chapter Five

The Vision of Lotuses

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus, and whose feet are engraved with lotuses.

-Śrīmad-Bhāgavatam 1.8.22

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguishes His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Śrīmatī Kuntī claims herself unfit to see the Lord because of her being a woman. This is claimed because women, śūdras (the laborer class), and the dvija-bandhus, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the arcā-vigraha, who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, śūdras, and dvija-bandhus. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakaśāyī Viṣṇu, who grows a lotus stem from the lotuslike depression in the center of His transcendental abdomen, and thus Brahmā, the first living being in the universe, is born. Therefore, the Lord is known as the Paṅkajanābhi. The Paṅkajanābhi Lord accepts the arcā-vigraha (His transcendental form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewels, a form made of paint, a form drawn on sand, etc. All such forms of the Lord are always decorated with garlands of lotus flowers, and there should be a soothing atmosphere in the temple of worship to attract the burning attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, śūdras, and dvija-bandhus, provided they agree to visit the temple and worship the different forms made for them. Such temple visitors are not idolaters, as alleged by some men with a poor fund of knowledge. All the great ācāryas established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the śūdras and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest, and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Śrīmatī Kuntī, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntīdevī, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

If one sees a lotus flower, one can immediately remember Kṛṣṇa. For example, if one loves one's child and one sees any of the child's garments, or his shoes or a small ship or any of his playthings, one will immediately remember the child: "Oh, these are my child's shoes. These are my child's playthings. This is his garment." This is the nature of love. So if one actually loves God, Kṛṣṇa, one can remember Him always.

It is not difficult to remember Kṛṣṇa. Here Kuntīdevī describes Kṛṣṇa with reference to lotus flowers. Similarly, when Kṛṣṇa describes Himself in Bhagavad-gītā, He says, raso 'ham apsu kaunteya: "I am the taste of liquids." So one can remember Kṛṣṇa by tasting water. Even if one is drinking liquor, if he thinks, "The taste of this drink is Kṛṣṇa," he will one day turn out to be a great saintly person. So I can request even drunkards to become Kṛṣṇa conscious, what to speak of others, because Kṛṣṇa says, raso 'ham apsu kaunteya: "I am the taste of liquids." Generally in this context "liquid" is taken to mean water. But liquor is also liquid; it is only sugar and molasses or some other combination fermented and distilled. Of course, it is bad because it creates intoxication. Although in one sense nothing is bad, liquor is bad because it creates bad effects. In America there are many drunkards. There is no scarcity of them. But I may request even the drunkards, "When drinking wine, kindly remember that the taste of this drink is Kṛṣṇa. Just begin in this way, and one day you will become a saintly, Kṛṣṇa conscious person."

So Kṛṣṇa is available under any circumstances, if we want to catch Him. Kṛṣṇa says in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānām-
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." If one is actually very serious in searching for Kṛṣṇa, Kṛṣṇa is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (Brahma-saṁhitā 5.35). Kṛṣṇa is present within the universe, within our hearts, and even within the atom. So it is not difficult to find Him, but one must know the process by which to do so. This process is very simple, and by the order of Śrī Caitanya Mahāprabhu we are distributing this process to everyone, without charge. The process is to chant Hare Kṛṣṇa. As soon as one chants Hare Kṛṣṇa, one will immediately understand Kṛṣṇa.

Similarly, simply by hearing or chanting the verses of Śrīmad-Bhāgavatam, one can be purified. Whatever knowledge exists in the world is present in Śrīmad-Bhāgavatam. It includes literature, poetry, astronomy, philosophy, religion, and love of Godhead. Śrīmad-bhāgavataṁ pramāṇam amalam. If one simply reads Śrīmad-Bhāgavatam, he gains the topmost education, for if one studies Śrīmad-Bhāgavatam he will be well versed in every subject matter. Even if one does not understand a single word of the mantras of Śrīmad-Bhāgavatam, the vibrations themselves have such power that simply by chanting one will be purified. Sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ [SB 1.2.17]. The word puṇya means "pious," śravaṇa means "hearing," and kīrtana means "chanting." One who chants or hears the verses of Śrīmad-Bhāgavatam becomes pious automatically. To become pious one generally has to endeavor a great deal, but if one simply hears the verses of Śrīmad-Bhāgavatam or Bhagavad-gītā one becomes pious automatically. Therefore it is a rigid principle in every temple of our Kṛṣṇa consciousness movement that there must be a daily class for hearing and chanting. Our movement is meant for training spiritual leaders, but without hearing and chanting it is impossible to become a leader. Of course, in the material world it is possible, but not in the spiritual world.

mālī hañā sei bīja kare āropaṇa
śravaṇa-kīrtana jale karaye secana
(Cc. Madhya 19.152)

Hearing and chanting waters the seed of devotional service, which develops one's original consciousness.

So here, in these prayers, Kuntīdevī, a great devotee, is giving us an opportunity to become Kṛṣṇa conscious simply by concentrating our mind on paṅkaja, the lotus flower. Paṅka means "mud," and ja means "generate." Although the lotus flower is generated from mud, it is a most important flower, and Kṛṣṇa likes it very much. Kuntīdevī therefore describes all the parts of Kṛṣṇa's body with reference to lotus flowers, so that as soon as one sees a lotus flower one will immediately think of Kṛṣṇa: "Oh, Kṛṣṇa's navel is just like a lotus, and from Kṛṣṇa's navel grew the stem of the lotus upon which Brahmā, the creator of this universe, was born. This universe includes so many planets, seas, mountains, and cities with motorcars and other paraphernalia, but the entire universe began from that lotus."

Namaḥ paṅkaja-māline. From Kṛṣṇa comes the wonderful lotus flower that contains the seed of the entire universe. But He is not the source of only one such flower. Kṛṣṇa is not so poor that He simply produces one lotus flower and then is finished. No. Just as there may be a garland with many flowers, Kṛṣṇa is the source of innumerable universes, which may be compared to a big garland of lotuses. This is God. Yasyaika-niśvasita-kālam athāvalambya/ jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ (Brahma-saṁhitā 5.48). Kṛṣṇa is unlimited. We are very much concerned with this one planet, but Kṛṣṇa's creation contains an unlimited number of planets. We cannot count how many planets there are, any more than one can count how many hairs there are on one's head. This is the nature of Kṛṣṇa's creation. To give another example, on one tree there is an unlimited number of leaves. Similarly, there is an unlimited number of planets, and there are unlimited universes. Therefore, Kṛṣṇa is unlimited.

Kṛṣṇa's navel resembles a lotus, He is garlanded with lotuses, and His eyes are also compared to the petals of a lotus (ālola-candraka-lasad-vanamālya-vaṁśī [Bs. 5.31]. So if we simply think of only this one verse, which describes Kṛṣṇa's body with reference to the lotus, we can meditate our whole life on how beautiful Kṛṣṇa is, how wise Kṛṣṇa is, and how Kṛṣṇa manifests His creation. This is meditation-thinking of Kṛṣṇa. Dhyānāvasthita-tad-gatena manasā paśyanti 'yam-yoginaḥ [SB 12.13.1]. A yogī is one who always thinks of Kṛṣṇa.

Those who think of something impersonal are not yogīs. Their meditation simply involves undergoing more and more labor (kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]), and they cannot reach anything substantial. Therefore after meditation they say, "Come on, give me a cigarette. Come on, my throat is now dry. Give me a cigarette." That is not meditation. Meditation means thinking of Kṛṣṇa always (satataṁ cintayanto mām) and endeavoring to advance in Kṛṣṇa consciousness with a firm vow (yatantaś ca dṛḍha-vratāḥ).

We have to be purified. Paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān [Bg. 10.12]. Because Kṛṣṇa is pure, we cannot approach Kṛṣṇa impurely. But if we think of Kṛṣṇa always and meditate upon Kṛṣṇa, then we shall be purified. Puṇya-śravaṇa-kīrtanaḥ. That meditation can be possible by hearing and chanting, and then thinking of Kṛṣṇa will automatically come. That is the process of Kṛṣṇa consciousness. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]. The word smaraṇam means "remembering." If we chant and hear, then remembrance will automatically come, and then we shall engage in worshiping Kṛṣṇa's lotus feet (sevanam). Then we shall engage in the temple worship (arcanam) and offering prayers (vandanam). We shall engage ourselves as Kṛṣṇa's servants (dāsyam), we shall become Kṛṣṇa's friends (sakhyam), and we shall surrender everything to Kṛṣṇa (ātma-nivedanam). This is the process of Kṛṣṇa consciousness.

23.8 Chapter Six

The Master of the Senses

yathā hṛṣīkeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers.

-Śrīmad-Bhāgavatam 1.8.23

Devakī, the mother of Kṛṣṇa and sister of King Kaṁsa, was put into prison along with her husband, Vasudeva, because the envious King was afraid of being killed by Devakī's eighth son (Kṛṣṇa). The King killed all the sons of Devakī who were born before Kṛṣṇa, but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja, Lord Kṛṣṇa's foster father. Kuntīdevī, along with her children, was also saved from a series of dangers. But Kuntīdevī was shown far more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, whereas Kuntīdevī was a widow and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa bestows more favor upon a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

Devakī, the devotee who became the mother of Kṛṣṇa, was not an ordinary woman. After all, who can become the mother of the Supreme Personality of Godhead? Kṛṣṇa agrees to become the son only of the most advanced devotee. In their previous lives, Devakī and her husband underwent severe austerities, and when Kṛṣṇa therefore appeared before them, wanting to give them a benediction, they told Him that they wanted a son like God. But where can there be another person equal to God? That is not possible. God is asamaurdhva; that is, no one can be equal to or greater than Him. There cannot be any competition. One cannot say, "I am God, you are God, he is God, we are all God." No. One who says this is a dog, not God, for God is great, and He has no competitor. No one is equal to Him; everyone is lower. Ekale īśvara kṛṣṇa āra saba bhṛtya: the only master is Kṛṣṇa, God, and everyone else is His servant, including even great demigods like Brahmā, Viṣṇu, and Śiva, not to speak of others. Siva-viriñci-nutam. In the śāstra, the Vedic scriptures, it is said that Lord Kṛṣṇa is offered respect even by Lord Śiva and Lord Brahmā, the topmost demigods.

Above the human beings there are demigods. As we human beings are above the lower animals, above us there are demigods, the most important of whom are Lord Brahmā and Lord Śiva. Lord Brahmā is the creator of this universe, Lord Śiva is its destroyer, and Lord Viṣṇu, who is Kṛṣṇa Himself, is its maintainer. For the maintenance of this material world there are three guṇas, or modes of material nature-sattva-guṇa (the mode of goodness), rajo-guṇa (the mode of passion), and tamo-guṇa (the mode of ignorance). Lord Viṣṇu, Lord Brahmā, and Lord Śiva have each taken charge of one of these modes-Lord Viṣṇu of sattva-guṇa, Lord Brahmā of rajo-guṇa, and Lord Siva of tamo-guṇa. Yet these three controllers are not under the influence of the guṇas. Just as the superintendent of a jail is not a prisoner but the controlling officer, so Lord Śiva, Lord Viṣṇu, and Lord Brahmā control these three guṇas and are not under the control of the guṇas.

But above all others, the supreme controller is Kṛṣṇa, who is known as Hṛṣīkeśa. The word hṛṣīka means "senses." We are enjoying our senses, but ultimately the controller of the senses is Kṛṣṇa. Consider my hand, for example. I claim, "This is my hand. I can fight you with a good fist." I am very much proud. But I am not the controller; the controller is Kṛṣṇa, because if He withdraws my hand's power to act, the hand will be paralyzed. Although I claim, "It is my hand, and I shall use it," when it is paralyzed I cannot do anything. Therefore, I should understand that although I possess this hand by the grace of Kṛṣṇa, I am not its controller. This is Kṛṣṇa consciousness.

A sane man will think, "If this hand is ultimately controlled by Kṛṣṇa, then it is meant for Kṛṣṇa." This is a commonsense understanding. I claim, "This is my hand, this is my leg, this is my ear." Even a child will speak this way. If we ask a child, "What is this?" he will say, "It is my hand." But regardless of what we claim, actually it is not our hand; it is given to us. Because I wanted to use my hand in so many ways, Kṛṣṇa has given it to me: "All right, take this hand and use it." So it is a gift from Kṛṣṇa, and therefore a sane man always consciously thinks, "Whatever I have in my possession, beginning with this body and my senses, is actually not mine. I have been given all these possessions to use, and if everything ultimately belongs to Kṛṣṇa, why not use everything for Kṛṣṇa?" This is intelligence, and this is Kṛṣṇa consciousness.

Everyone is part and parcel of Kṛṣṇa (mamaivāṁśo jīva-loke jīva-bhūtaḥ), and therefore everyone's senses are also Kṛṣṇa's. When we use the senses for Kṛṣṇa's service, we attain the perfection of life. Therefore, hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] when by our senses (hṛṣīkeṇa) we serve Hṛṣīkeśa, the real master of the senses, that service is called bhakti. This is a very simple definition of bhakti. Hṛṣīkeśa-sevanam, not hṛṣīka-sevanam-service to the supreme master of the senses, not to the senses themselves. When we use our senses for sense gratification, we are in māyā, illusion, but when we use our senses for the gratification of the master of the senses, that service is called bhakti.

In this material world, everyone is generally using his senses for sense gratification. That is māyā, illusion, and that is the cause of one's bondage. But when one comes to Kṛṣṇa consciousness, when one becomes purified and understands that these senses are actually meant for satisfying Kṛṣṇa, then he is a liberated person (mukta-puruṣa).

ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

”A person who acts in the service of Kṛṣṇa with his body, mind, intelligence, and words is a liberated person, even within the material world.” One should come to understand, ”My senses are meant to serve the master of the senses, Hṛṣīkeśa.” The master of the senses is sitting within everyone’s heart. In the Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭo: ”I am seated in everyone’s heart.” Mattaḥ smṛtir jñānam apohanaṁ ca: ”And from Me come remembrance, knowledge, and forgetfulness.”

Kṛṣṇa is so merciful that if we want to use our senses in a certain way, He will give us the chance to do so. The senses are not ours; they are Kṛṣṇa’s, but Kṛṣṇa gives us the opportunity to use them according to our desires. For example, each of us has a tongue, and suppose we want to eat stool. We may say, ”Kṛṣṇa, I want to taste stool,” and Kṛṣṇa will say, ”Yes, take this body of a hog and eat stool.” The master is present-Kṛṣṇa. He will give us an appropriate body and remind us, ”My dear living entity, you wanted to eat stool. Now you have the proper body in which to do so.” Similarly, if one wants to become a demigod, Kṛṣṇa will give one a chance to do that also. There are 8,400,000 forms of life, and if one wants to engage one’s senses in a particular type of body, Kṛṣṇa will give one the chance: ”Come on. Here is the body you want. Take it.” But eventually one will become exasperated by using one’s senses. Ultimately one will become senseless. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]: ”Don’t act like this. Your senses are meant for serving Me. You are misusing your senses and are therefore being entrapped in different types of bodies. Therefore, to get relief from this tedious business of accepting one body and then giving it up to accept another and again another in continued material existence, just give up this process of sense gratification and surrender unto Me. Then you will be saved.” This is Kṛṣṇa consciousness.

At the present moment, our senses are contaminated. I am thinking, ”I am American, so my senses should be used for the service of my country, my society, my nation.” Or else I am thinking, ”I am Indian, and my senses are Indian senses, and therefore they should be used for India.” In ignorance, one does not know that the senses belong to Kṛṣṇa. Instead, one thinks that one has American senses, Indian senses, or African senses. This is called māyā, illusion. In material life, the senses are covered by designations such as ” American,” ”Indian,” and ” African,” but when our senses are no longer contaminated by all these designations (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]), bhakti begins.

To think ”I am an American. Why shall I take to Kṛṣṇa consciousness and worship a Hindu god?” is foolishness. If one thinks, ”I am Muhammadan,” ”I am Christian,” or ”I am Hindu,” one is in illusion. One must purify the senses so that one can understand, ”I am a spirit soul, and the supreme spirit soul is Kṛṣṇa. I am part and parcel of Kṛṣṇa, and therefore it is my duty to serve Kṛṣṇa.” When one thinks in this way, one immediately becomes free. At that time, one is no longer American, Indian, African, this, or that. At that time, one is Kṛṣṇa-ized, or Kṛṣṇa conscious. That is what is wanted. Therefore Kuntīdevī says, ”My dear Kṛṣṇa, Hṛṣīkeśa, You are the master of the senses.”

For sense gratification we have fallen into this material condition and are suffering in different varieties of life. Because this is the material world, even Kṛṣṇa’s mother was put into suffering. Devakī was so advanced that she became the mother of Kṛṣṇa, but still she was put into difficulties by her own brother, Kaṁsa. That is the nature of this material world. The living entities in this world are so jealous that if one’s personal interest is hampered, one will immediately be ready to give trouble to others, even to one’s nearest relatives.

The word khala means ”jealous.” This material world is a world of jealousy and envy. I am envious of you, and you are envious of me. The Kṛṣṇa consciousness movement, however, is meant for one who is no longer jealous or envious. By becoming free from jealousy and envy, one becomes a perfect person. Dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satām (Bhāg. 1.1.2). Those who are jealous and envious are within this material world, and those who are not are in the spiritual world. Therefore, we can test ourselves. If we are jealous or envious of our friends or other associates, we are in the material world, and if we are not jealous we are in the spiritual world. There need be no doubt of whether we are spiritually advanced or not. We can test ourselves. Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). When we eat, we can understand for ourselves whether our hunger is satisfied; we don’t have to take a certificate from others. Similarly, we can test for ourselves whether we are in the material world or the spiritual world. If we are jealous or envious, we are in the material world, and if we are not we are in the spiritual world.

If one is not jealous, one can serve Kṛṣṇa very well, because jealousy and envy begin with being jealous of Kṛṣṇa. For example, some philosophers think, ”Why should Kṛṣṇa be God? I am also God.” This is the beginning of material life-to be envious of Kṛṣṇa. ”Why should Kṛṣṇa be the enjoyer?” they think. ”I shall also be the enjoyer. Why should Kṛṣṇa enjoy the gopīs? I shall become Kṛṣṇa and make a society of gopīs and enjoy.” This is māyā. No one but Kṛṣṇa can be the enjoyer. Kṛṣṇa therefore says in Bhagavad-gītā, bhoktāraṁ yajña: ”I am the only enjoyer.” If we supply ingredients for Kṛṣṇa’s enjoyment, we attain the perfection of life. But if we want to imitate Kṛṣṇa, thinking, ”I shall become God and enjoy like Him,” then we are in māyā. Our natural position is to provide enjoyment for Kṛṣṇa. In the spiritual world, for example, Kṛṣṇa enjoys, and the gopīs, the transcendental cowherd girls, supply the ingredients for Kṛṣṇa’s enjoyment. This is bhakti.

Bhakti is a relationship between master and servant. The servant’s duty is to serve the master, and the master supplies whatever the servant needs.

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
(Kaṭha Upaniṣad 2.2.13)

The Vedic literature informs us that Kṛṣṇa can supply all the necessities for one’s life. There is no scarcity and no economic problem. We simply have to try to serve Kṛṣṇa, and then everything will be complete.

If Kṛṣṇa desires, there may be ample supplies. In America, for example, there is an ample supply of everything needed, although in other countries this is not so. For instance, when I went to Switzerland I saw that everything there is imported. The only thing supplied locally is snow. This is all under Kṛṣṇa’s control. If one becomes a devotee, one will be amply supplied with food, and if one does not become a devotee one will be covered with snow. Everything is under Kṛṣṇa’s control, so actually there is no scarcity. The only scarcity is a scarcity of Kṛṣṇa consciousness.

Of course, the world is full of dangers. But Kuntīdevī says, ”Because Devakī is Your devotee, You saved her from the distresses imposed upon her by her envious brother.” As soon as Devakī’s brother heard that his sister’s eighth son would kill him, he was immediately ready to kill Devakī. But Devakī's husband pacified him. It is the duty of a husband to protect his wife, and therefore Devakī's husband said, "My dear brother-in-law, why are you envious of your sister? After all, your sister will not kill you; it is her son who will kill you. That is the problem. So I shall deliver all the sons to you, and then you may do whatever you like with them. Why should you kill this innocent, newly married girl? She is your younger sister, and you should protect her, just as you would protect your daughter. Why should you kill her?" In this way he placated Kaṁsa, who believed Vasudeva's word that he would bring all the sons so that if Kaṁsa wanted he could kill them. Vasudeva thought, "Let me save the present situation. After all, if Kaṁsa later gets a nephew, he may forget this envy." But Kaṁsa never forgot. Instead, he kept Devakī and Vasudeva in prison for a long time (ati-ciram) and killed all their sons. Finally, Kṛṣṇa appeared and saved Vasudeva and Devakī.

Therefore, we must depend on Kṛṣṇa, like Devakī and Kuntī. After Kuntī became a widow, the envious Dhṛtarāṣṭra was always planning ways to kill her sons, the five Pāṇḍavas. "Because by chance I was born blind," he thought, "I could not inherit the throne of the kingdom, and instead it went to my younger brother. Now he is dead, so at least my sons should get the throne." This is the materialistic propensity. One thinks, "1 shall be happy. My sons will be happy. My community will be happy. My nation will be happy." This is extended selfishness. No one is thinking of Kṛṣṇa and how Kṛṣṇa will be happy. Rather, everyone is thinking in terms of his own happiness: "How shall I be happy? How will my children, my community, my society, and my nation be happy?" Everywhere we shall find this. Everyone is struggling for existence, not thinking of how Kṛṣṇa will be happy. Kṛṣṇa consciousness is very sublime. We should try to understand it from Śrīmad-Bhāgavatam and Bhagavad-gītā and try to engage our senses for the service of the master of the senses (hṛṣīkeṇa hṛṣīkeśa-sevanam [Cc. Madhya 19.170]). Then we shall actually be happy.

23.9 Chapter Seven

Dangerous Encounters

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest, and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

-Śrīmad-Bhāgavatam 1.8.24

The list of dangerous encounters is submitted herein. Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and his party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord. Once Bhīma was administered poison in a cake, once they were put into the house made of shellac and set afire, and once Draupadī was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadī by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhīma had to fight with the man-eater demon Hiḍimba Rākṣasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great Battle of Kurukṣetra, and Arjuna had to meet such great generals as Droṇa, Bhīṣma, and Karṇa, all powerful fighters. And at last, even when everything was done away with, there was the brahmāstra released by the son of Droṇācārya to kill the child within the womb of Uttarā, and so the Lord saved the only surviving descendant of the Kurus, Mahārāja Parīkṣit.

Here Kuntī remembers all the dangers through which she passed before the Pāṇḍavas regained their kingdom. In Bhagavad-gītā Lord Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "My dear Arjuna, you may declare to the world that My devotee is never vanquished." The Pāṇḍavas, the sons of Pāṇḍu, were great devotees of Lord Kṛṣṇa, but because people in the material world are interested in material things, the Pāṇḍavas were put into many dangers. Their materialistic uncle Dhṛtarāṣṭra was always planning to kill them and usurp the kingdom for his own sons. That was his policy from the very beginning.

Once Dhṛtarāṣṭra constructed a house of lac, which was so inflammable that when touched with a match it would immediately burst into fire. Then he told his nephews and his sister-in-law, Kuntī, "I've constructed a very nice house, and you should go live there for some time." But Dhṛtarāṣṭra's brother Vidura informed them of Dhṛtarāṣṭra's policy: "He wants you to go to that house so that you may burn to ashes." When Dhṛtarāṣṭra's son Duryodhana understood that Vidura had thus informed the Pāṇḍavas, he was very angry. Such is the nature of politics. Then, although the Pāṇḍavas knew, "Our uncle's plan is to send us into that house and set it afire," they agreed to go there. After all, Dhṛtarāṣṭra was their guardian, and they did not want to be disobedient to the order of a superior. But they dug a tunnel under that house, and when the house was set on fire they escaped.

Another time, when the Pāṇḍavas were at home, Dhṛtarāṣṭra gave them poison cakes, but they escaped from being poisoned. Then puruṣāda-darśanāt: they met a man-eating demon named Hiḍimba Rākṣasa, but Bhīma fought with him and killed him.

On another occasion, the Pāṇḍavas were cheated in a game of chess in the royal assembly of the Kurus. Dhṛtarāṣṭra, Bhīṣmadeva, Droṇācārya, and other elderly persons were present, and somehow or other Draupadī, the wife of the Pāṇḍavas, was placed as a bet. "Now if you lose," the Kurus told the Pāṇḍavas, "Draupadī will no longer be your wife." So when the Pāṇḍavas lost the game, Karṇa and Duḥśāsana immediately captured her. "Now you no longer belong to your husbands," they told her. "You are our property. We can deal with you as we like."

Previously, Karṇa had been insulted during Draupadī's svayaṁvara. In those days a very qualified princess would select her own husband in a ceremony called a svayaṁvara. In modern America, of course, any girl may select a husband as she likes, although for a common girl this is actually not very good. But even in those times an uncommon, highly qualified girl who knew how to select a good husband was given the chance to do so. Even this, however, was limited by very strict conditions. Draupadī's father, for example, placed a fish on the ceiling, and he stipulated that in order to qualify to marry his daughter, a prince had to shoot an arrow and pierce the eye of the fish, without directly seeing the fish but seeing only its reflection in a pot of water on the floor. When these conditions were declared, many princes came to compete, for responding to a challenge is a principle for a kṣatriya, a heroic leader.

In the assembly for Draupadī's svayaṁvara, Karṇa was present. Draupadī's real purpose was to accept Arjuna as her husband, but Karṇa was there, and she knew that if he competed, Arjuna would not be able to succeed. At that time it was not known that Karṇa was a kṣatriya. He was born the son of Kuntī before her marriage, but that was a secret. Karṇa had been maintained by a carpenter, and therefore he was known as a śūdra, a member of the lowest occupational division of society. Draupadī took advantage of this by saying, "In this assembly, only kṣatriyas may compete. I do not want any carpenter to come here and take part in the competition." In this way, Karṇa was excluded.

Karṇa regarded this as a great insult, and therefore when Draupadī was lost in the game, he was the first to come forward. He was Duryodhana's great friend, and he said, "Now we want to see the naked beauty of Draupadī." Present at that meeting were elderly persons like Dhṛtarāṣṭra, Bhīṣma, and Droṇācārya, but they did not protest. They did not say, "What is this? You are going to strip a lady naked in this assembly?" Because they did not protest, they are described as asat-sabhāyāḥ, an assembly of uncultured men. Only an uncultured man wants to see a woman naked, although nowadays that has become fashionable. According to the Vedic culture, a woman is not supposed to be naked before anyone except her husband. Therefore, because these men wanted to see Draupadī naked in that great assembly, they were all rascals. The word sat means "gentle," and asat means "rude." Therefore Kuntīdevī prays to Lord Kṛṣṇa, "You saved Draupadī in that assembly of rude men." When the Kurus were taking away Draupadī's sārī to see her naked, Kṛṣṇa supplied more and more cloth for the sārī, and therefore they could not come to the end of it. Finally, with heaps of cloth stacked in the room, they became tired and realized she would never be naked. They could understand, "It is impossible."

At first, Draupadī had tried to hold on to her sārī. But what could she do? After all, she was a woman, and the Kurus were trying to strip her naked. So she cried and prayed to Kṛṣṇa, "Save my honor," but she also tried to save herself by holding on to her sārī. Then she thought, "It is impossible to save my honor in this way," and she let go and simply raised her arms and prayed, "Kṛṣṇa, if You like You can save me." Thus the Lord responded to her prayers.

Therefore, it is not very good to try to save oneself. Rather, one should simply depend on Kṛṣṇa: "Kṛṣṇa, if You save me, that is all right. Otherwise, kill me. You may do as You like." As Bhaktivinoda Ṭhākura says:

mānasa, deha, geha-yo kichu mora
arpiluṅ tuya pade, nanda-kiśora

"My dear Lord, whatever I have in my possession I surrender unto You. And what do I have? I have this body and mind, I have a little home and my wife and children, but whatever I have, I surrender everything unto You." This is full surrender.

A devotee of Kṛṣṇa surrenders unto Kṛṣṇa without reservation, and therefore he is called akiñcana. The word kiñcana refers to something one reserves for oneself, and akiñcana means that one does not keep anything for oneself. Of course, although actually one should surrender in this way, in the material world one should not artificially imitate those who are fully surrendered. According to the example set by Rūpa Gosvāmī, whatever possessions one has, one should give fifty percent for Kṛṣṇa and twenty-five percent for one's relatives, who will also expect something, and one should keep twenty-five percent for personal emergencies. Before his retirement, Rūpa Gosvāmī divided his money in this way, although later, when his brother Sanātana Gosvāmī, another great devotee, was arrested, Rūpa Gosvāmī spent everything. This is full surrender. Similarly, Draupadī fully surrendered to Kṛṣṇa without trying to save herself, and then unlimited yards of cloth were supplied, and the Kurus could not see her naked.

But then, in the next game of chess, the bet was that if the Pāṇḍavas lost the game they would go to the forest for twelve years. Thereafter they were to remain incognito for one year, and if detected they would have to live in the forest again for another twelve years. This game also the Pāṇḍavas lost, so for twelve years they lived in the forest and for one year incognito. It was while they were living incognito that Arjuna won Uttarā.

These incidents are all recorded in the book known as the Mahābhārata. The word mahā means "great" or "greater," and bhārata refers to India. Thus the Mahābhārata is the history of greater India. Sometimes people regard these accounts as stories or mythology, but that is nonsense. The Mahābhārata and the Purāṇas are histories, although they are not chronological. If the history of such a vast period of time was recorded chronologically, how many pages would it have to be? Therefore, only the most important incidents are selected and described in the Mahābhārata.

Kuntī prays to Kṛṣṇa by describing how He saved the Pāṇḍavas on the Battlefield of Kurukṣetra. Mṛdhe mṛdhe 'neka-mahārathāstrataḥ. On the Battlefield of Kurukṣetra there were great, great fighters called mahārathas. Just as military men in modern days are given titles like lieutenant, captain, commander, and commander-in-chief, formerly there were titles like eka-ratha, ati-ratha, and mahā-ratha. The word ratha means "chariot." So if a warrior could fight against one chariot, he was called eka-ratha, and if he could fight against thousands of chariots he was called mahā-ratha. All the commanders on the Battlefield of Kurukṣetra were mahā-rathas. Many of them are mentioned in Bhagavad-gītā. Bhīṣma, Karṇa, and Droṇācārya were especially great commanders. They were such powerful fighters that although Arjuna was also a mahā-ratha, before them he was nothing. But by the grace of Kṛṣṇa he was able to kill Karṇa, Bhīṣma, Droṇācārya, and the others and come out victorious. While speaking with Śukadeva Gosvāmī, Mahārāja Parīkṣit also referred to this. "The Battlefield of Kurukṣetra," he said, "was just like an ocean, and the warriors were like many ferocious aquatic animals. But by the grace of Kṛṣṇa, my grandfather Arjuna crossed over this ocean very easily."

This is very significant. We may have many enemies who may be very powerful fighters, but if we remain under the protection of Kṛṣṇa, no one can do us any harm. Rakhe kṛṣṇa māre ke māre kṛṣṇa rakhe ke. "He whom Kṛṣṇa protects, no one can kill, but if Kṛṣṇa wants to kill someone, no one can give him protection." For example, suppose a very rich man is suffering from disease. He may have a first-class physician, medicine, and hospital available for him, but still he may die. This means that Kṛṣṇa desired, "This man must die." Therefore, the so-called protective methods we have devised will be useless if Kṛṣṇa does not desire us to live. The demon Rāvaṇa was very powerful, but when Kṛṣṇa in the form of Lord Rāmacandra desired to kill him, no one could protect him. Rāvaṇa was a great devotee of Lord Śiva and was praying to Lord Śiva, "Please come save me from this danger." But Lord Śiva did not come. Then Pārvatī, Lord Siva's wife, asked Lord Śiva, "What is this? He is such a great devotee and has served you so much, and now he is in danger and is asking your help. Why are you not going to help him?" Then Lord Śiva replied, "My dear Pārvatī, what shall I do? I cannot give him protection. It is not possible. Why shall I go?" Therefore, if God wants to kill someone, no one can give him protection, and if God wants to protect someone, no one can kill him. Rakhe kṛṣṇa māre ke māre kṛṣṇa rakhe ke.

Thus Kuntī is remembering how Kṛṣṇa saved her and her sons one time after another. This is smaraṇam, thinking of Kṛṣṇa. " Kṛṣṇa, You are so kind to us that You saved us from many great dangers. Without You there was no hope."

Then the last danger was drauṇy-astra, the weapon of Aśvatthāmā, the son of Droṇa. Aśvatthāmā performed a most abominable act by killing the five sons of the Pāṇḍavas. Of course, in the Battle of Kurukṣetra both sides belonged to the same family, and practically everyone was killed, but the five sons of the Pāṇḍavas survived. So Aśvatthāmā thought, "If I kill these five sons of the Pāṇḍavas and present their heads to Duryodhana, he will be very much pleased." Therefore, when the five sons were sleeping, he severed their heads, which he then presented to Duryodhana. At that time, Duryodhana was incapacitated. His spine was broken, and he could not move. Aśvatthāmā said, "I have brought the five heads of the Pāṇḍavas, my dear Duryodhana." At first, Duryodhana was very glad, but he knew how to test the heads to see whether they were in fact the heads of the Pāṇḍavas. When he pressed the heads, the heads collapsed, and Duryodhana said, "Oh, these are not the heads of the Pāṇḍavas. They must be the heads of their sons." When Aśvatthāmā admitted that this was so, Duryodhana fainted, and when he revived he said, "You have killed all our hopes. I had hoped that in our family at least these five sons would survive, but now you have killed them." Thus in lamentation he died.

Subsequently, Arjuna arrested Aśvatthāmā and was going to kill him. In fact, Kṛṣṇa ordered, "Kill him. He is not a brāhmaṇa; he is less than a śūdra." But then Draupadī said, "I am suffering because of the death of my sons, and this rascal is the son of our guru-maharaja, Droṇācārya, who has done so much for us. If Aśvatthāmā dies, then Droṇācārya's wife, our mother guru, will be very much unhappy. So release him and let him go away." Thus Arjuna freed Aśvatthāmā. But then Aśvatthāmā, having been insulted, retaliated by unleashing a brahmāstra. The brahmāstra is something like a nuclear weapon. It can go to the enemy, wherever he is, and kill him. Aśvatthāmā knew, "The last descendant of the Kuru family is Parīkṣit, the son of Abhimanyu. He is in the womb of Uttarā, so let me kill him also, and then the entire dynasty will be finished."

When that weapon was unleashed, Parīkṣit Mahārāja's mother, Uttarā, felt that she was going to have a miscarriage, and therefore she approached Kṛṣṇa, saying, "Please save me." Kṛṣṇa, by His mystic power, therefore entered the womb of Uttarā and saved the child. After the Battle of Kurukṣetra, Parīkṣit Mahārāja, who was still in the womb of his mother, was the last remaining descendant of the Pāṇḍavas, and in mature time, when he was born, only his grandfathers were still alive. Parīkṣit Mahārāja was the son of Abhimanyu, who was the son of Arjuna and Subhadrā, Kṛṣṇa's sister. When Abhimanyu was sixteen years old, he went to fight, and seven great commanders joined forces to kill him. Subhadrā had only one grandchild, Parīkṣit Mahārāja. As soon as he grew up, the entire estate of the Pāṇḍavas was entrusted to him, and all the Pāṇḍavas left home and went to the Himalayas. This history is described in the Mahābhārata. Many great misfortunes befell the Pāṇḍavas, but in all circumstances they simply depended on Kṛṣṇa, who always saved them. Queen Kuntī's response to these misfortunes is recorded in the next verse.

23.10 Chapter Eight

Let There Be Calamities

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanaṁ yat syād
apunar bhava-darśanam

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

-Śrīmad-Bhāgavatam 1.8.25

Generally, the distressed, the needy, the intelligent, and the inquisitive who have performed some pious activities worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person, if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us an opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can achieve liberation as easily as one leaps over the holes made by the hooves of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagavad-gītā as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities, without knowing that the nature of this place is to be full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty of the sane person, therefore, is to be undisturbed by worldly calamities, which are sure to happen in all circumstances. Suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization, because that is the mission of human life. The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path going back to Godhead.

In this very interesting verse, it is described that vipadaḥ-calamities or dangers-are very good if such dangers and calamities remind us of Kṛṣṇa.

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam

(Bhāg. 10.14.8)

How does a devotee receive dangers? There must be dangers because this material world is full of dangers. But foolish people who do not know this try to avoid the dangers. Thus they struggle for existence. Everyone is trying to become happy and avoid danger. This is our material business. Everyone is trying for ātyantikaṁ sukham, ultimate happiness. A working man thinks, "Let me work very hard now and put money in the bank, so that when I get old I shall enjoy life without working." This is the inner intention of everyone. No one wants to work; as soon as one gets some money, he wants to retire from work and become happy. But that is not possible. One cannot become happy in that way.

Here Kuntīdevī speaks of apunar bhava-darśanam. The prefix a means "not," and punar bhava means "repetition of birth and death." The real danger is the repetition of birth and death. That must be stopped.

The material world is full of dangers (padaṁ padaṁ yad vipadām). For example, if one is on the ocean one may have a very strong ship, but that ship can never be safe; because one is at sea, at any time there may be dangers. The Titanic was safe, but on its first voyage it sank, and many important men lost their lives. So danger there must be, because we are in a dangerous position. This material world itself is dangerous. Therefore, our business now should be to cross over this sea of danger as soon as possible. As long as we are at sea, we are in a dangerous position, however strong our ship may be. That's a fact. But we should not be disturbed by the sea waves; instead, we should just try to cross over the sea and get to the other side. That should be our business.

As long as we are in this material world, there must be calamities because this is the place of calamity. But even with calamities our business should be to develop our Kṛṣṇa consciousness, so that after giving up this body we may go back home, back to Kṛṣṇa.

On the Battlefield of Kurukṣetra, Arjuna said to Kṛṣṇa, "Whatever You are saying is all right. I am not this body. I am a soul, and this is also true of everyone else. So when the body is annihilated, the soul will continue to exist. But when I see that my son is dying or my grandfather is dying and that I am killing, how can I be solaced simply by knowing that they are not dying, but that only their bodies are changing? I am accustomed to thinking of them with affection in terms of the body, and so there must be grief and suffering."

Kṛṣṇa did not deny what Arjuna said. "Yes," He replied. "That's a fact. Because you are in the bodily concept of life, there must be suffering. So you must tolerate it, that's all. There is no other remedy." As mentioned in Bhagavad-gītā (2.14), Lord Kṛṣṇa told Arjuna:

mātrā-sparśas tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

In America it may sometimes be very chilly in the morning, and that may make taking one's morning bath a little difficult. But does that mean that those who are devotees will stop taking their prescribed morning bath? No. Even if it is chilly, they must take this regular bath. The duty must be done, even if there is a little suffering involved. That is called tapasya, or austerity. Tapasya means that we must proceed with our business of Kṛṣṇa consciousness despite all the dangers and calamities of this world. This is called tapasya, or voluntary acceptance of the difficulties of life.

Sometimes those who have undertaken strict vows of tapasya will ignite a ring of fire all around themselves, and in the scorching heat of the sun in the hot summer they will sit down in the midst of that fire and meditate. Similarly, in the chilly cold of winter they will immerse themselves in water up to the neck and meditate. Such vows are prescribed in strict systems of tapasya. But Lord Caitanya Mahāprabhu does not give us such a prescription. Instead, He gives us a very nice program: chant, dance, and take prasāda, food offered first to Lord Kṛṣṇa. But still we are unwilling. We are so fallen that we cannot accept even this tapasya. Although this kind of tapasya is very easy to perform and very pleasant (su-sukhaṁ kartum avyayam), still we are not agreeable. We may even prefer to rot in the street. Some people prefer to drink and have sex and live in the street. So what can be done?

The Kṛṣṇa consciousness movement is giving all facilities so that people may come here, chant, dance, live very peacefully, take kṛṣṇa-prasāda, and be happy, but people will not accept it. That is called misfortune. Caitanya Mahāprabhu, portraying the people of this age, therefore said, "I am so unfortunate that I have no attachment for chanting Hare Kṛṣṇa." Lord Caitanya prayed (Śikṣāṣṭaka 2):

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

Kṛṣṇa, the transcendental holy name of God, has all potencies, Lord Caitanya said. Kṛṣṇa has unlimited potencies, and similarly in the holy name of Kṛṣṇa there are unlimited potencies. Kṛṣṇa has thousands and thousands of names, of which the name Kṛṣṇa is the chief, and there are no hard and fast rules for chanting. It is not that one must chant at a certain time. No. At any time one may chant. Furthermore, Kṛṣṇa's name is identical with Kṛṣṇa Himself. Therefore the holy name of Kṛṣṇa is Kṛṣṇa.

We should not think that Kṛṣṇa is living in His abode, Goloka Vṛndāvana, and that His name is different from Him. In the material world, of course, in the material conception, a name is different from the fact it represents. But in the absolute world there are no such differences. The name is as potent as Kṛṣṇa is. We have a tongue, and if we use this tongue to chant Hare Kṛṣṇa, we shall immediately come directly in touch with Kṛṣṇa, because the name Kṛṣṇa and the person Kṛṣṇa are not different. We may think that Kṛṣṇa is far, far away, but in fact Kṛṣṇa is within us. He is far away, but at the same time He is the nearest. But even if we think that Kṛṣṇa is far, far away, His name is present. We can chant Hare Kṛṣṇa, and Kṛṣṇa will immediately become available. Kṛṣṇa is available in this easy way, for which there are no hard and fast rules. We can chant at any time and immediately get Kṛṣṇa. Just see the mercy of Kṛṣṇa!

Therefore Caitanya Mahāprabhu says, etādṛśī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ: "My dear Lord, You have given me such generous facilities by which to contact You, but I am so unfortunate that I have no attachment for these things. I have attachment for so many other things, but I have no attachment for chanting Hare Kṛṣṇa. This is my misfortune." Kṛṣṇa is so magnanimous that He is present before us by the transcendental vibration of His name, which has all the potencies of Kṛṣṇa Himself, and if we remain in contact with that name we shall get all the benefits of Kṛṣṇa's benedictions. But still we are not inclined to chant the Hare Kṛṣṇa mantra. This is our misfortune.

A devotee, however, is never disturbed by dangers, reverses, or calamities. Rather, he welcomes them. Because he is a surrendered soul, he knows that both dangers and festivals are but different demonstrations of Kṛṣṇa, who is absolute. In the śāstra, the Vedic literature, it is said that religion and irreligion, which are complete opposites, are merely the front portion and the back portion of God. But is there any difference between God's front and God's back? God is absolute, and therefore a devotee, either in opulence or in danger, is undisturbed, knowing that both of these are Kṛṣṇa.

When a devotee is in danger, he thinks, "Now Kṛṣṇa has appeared before me as danger." In His form of Nṛsiṁhadeva, the Lord was dangerous to the demon Hiraṇyakaśipu, but the same Nṛsiṁhadeva was the supreme friend to the devoted Prahlāda Mahārāja. God is never dangerous to the devotee, and the devotee is never afraid of dangers, because he is confident that the danger is but another feature of God. "Why should I be afraid?" the devotee thinks. "I am surrendered to Him."

Therefore Kuntīdevī says, vipadaḥ santu: "Let there be calamities." Vipadaḥ santu tāḥ śaśvat: "Let all those calamities happen again and again." Because she knows how to remember Kṛṣṇa at times of danger, she is welcoming danger. "My dear Lord," she says, "I welcome dangers, because when dangers come I can remember You." When Prahlāda Mahārāja's father was putting him into dangerous predicaments, Prahlāda was always thinking of Kṛṣṇa. So if we are put into a dangerous position and that danger gives us an impetus to remember Kṛṣṇa, that is welcome: "Oh, I am getting this opportunity to remember Kṛṣṇa." Why is this welcome? It is welcome because seeing Kṛṣṇa or remembering Kṛṣṇa means advancing in spiritual life so that we will not have to suffer any more of these dangers. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9). If one becomes advanced in Kṛṣṇa consciousness, the result will be that after giving up the body (tyaktvā deham) one will not have to take birth again in this material world (punar janma naiti). This is to be desired.

Suppose I am very comfortable at the present moment. My body may be comfortable, but there will be death, and then another birth. After giving up my present body, if I get the body of a cat or a dog, what is the meaning of my comfortable position? Death is sure, and after death one must surely accept another body. We may not know what kind of body we shall get, but we can know from the śāstra, the Vedic literature. The śāstra says that according to our particular mentality, we will get a particular kind of body. Although I may be in a comfortable position, if I keep myself in the mentality of a dog, I shall get my next life as a dog. Therefore, what is the value of this comfortable position? I may be in a comfortable position for twenty years, thirty years, fifty years, or at the utmost one hundred years. Yet if, when I give up this body, my mentality causes me to become a cat, a dog, or a mouse, what is the benefit of this comfortable position? But people do not consider this. They think, especially in the present age, "I am now in a comfortable position. I have enough money and a good estate. I have ample comforts and enough food. When this body is finished, I am not going to take birth again, so as long as I am living, let me enjoy life." This is the modern philosophy of hedonism, but it does not correspond to the facts.

Kuntī, however, is aware of birth and death, and she is anxious not to repeat this process. This is indicated by the words apunar bhava-darśanam. If one always sees Kṛṣṇa, one is in Kṛṣṇa consciousness, for Kṛṣṇa consciousness means always thinking of Kṛṣṇa. One's consciousness should be absorbed in Kṛṣṇa thought. Therefore the spiritual master gives different varieties of engagements to devotees in Kṛṣṇa consciousness. For example, under the direction of the spiritual master the devotees may sell books in Kṛṣṇa consciousness. But if the devotees think that the energy invested in selling books should be diverted into selling jewelry, that is not a very good idea. Then they would become nothing more than jewelers. We should be very much careful not to be diverted from Kṛṣṇa consciousness. Even if there is danger or suffering in Kṛṣṇa consciousness, we should tolerate it. We should even welcome such danger, and we should pray in appreciation to Kṛṣṇa.

How should we pray? Tat te 'nukampāṁ susamīkṣamāṇaḥ: "My dear Lord, it is Your great mercy that I have been put into this dangerous position." That is the viewpoint of a devotee. He doesn't regard danger as danger. Rather, he thinks, "It is Kṛṣṇa's mercy." What kind of mercy? Bhuñjāna evātma-kṛtaṁ vipākam: "Because of my past activities, I was meant to suffer very much. But You are mitigating that suffering and giving me only a little." In other words, by the grace of Kṛṣṇa a devotee may receive only token punishment.

In court an important man is sometimes found to be a culprit, and the judge may be able to fine him a hundred thousand dollars and know that the man can pay it. But he may tell the man, "You just give one cent." That is also punishment, but it is greatly minimized. Similarly, we have to suffer for our past deeds. That is a fact, and we cannot avoid it. But karmāṇi nirdahati kintu ca bhakti-bhājām (Brahma-saṁhitā 5.54): the sufferings of those who engage in devotional service in Kṛṣṇa consciousness are minimized. For example, one may have been destined to be killed, but instead of being killed with a knife, he may instead get some little cut on his finger. In this way, for those who engage in devotional service, the reactions of past activities are minimized. Lord Kṛṣṇa assures His devotees, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you protection from the reactions of sinful life." So even if a devotee has a history of very grievous criminal activities behind him, instead of being killed he may only get a little cut on his finger. Why then should a devotee fear danger?

We should simply depend on Kṛṣṇa consciousness, because if we live Kṛṣṇa consciously under all circumstances, we shall not return to this material world (apunar bhava-darśanam). If we repeatedly think of Kṛṣṇa, see Kṛṣṇa, read of Kṛṣṇa, work for Kṛṣṇa, and somehow or other remain in Kṛṣṇa consciousness, we benefit in such a way that we shall be saved from taking birth again in the material world. That is true benefit. But if we become a little comfortable because of other, materialistic engagements and we forget Kṛṣṇa and have to take birth again, then what is our benefit? We should be very careful about this. We should act in such a way that our Kṛṣṇa consciousness can under no circumstances be disturbed, even if there is heavy suffering. That is the instruction of Kuntīdevī.

Before winning the Battle of Kurukṣetra, all the Pāṇḍavas were put into many dangers, as already described in the previous verses. They were given poison, they were put into a house of lac that was later set afire, and sometimes they were even confronted with great man-eating demons. They lost their kingdom, they lost their wife, they lost their prestige, and they were exiled to the forest. But throughout all those dangers, Kṛṣṇa was there. When the Kauravas were trying to strip Draupadī naked, Kṛṣṇa was there supplying cloth to protect her honor. Kṛṣṇa was always there.

Therefore, when the Pāṇḍavas went to see their grandfather, Bhīṣmadeva, on his deathbed, Bhīṣmadeva began to cry. "These boys, my grandsons, are all very pious," he said. "Mahārāja Yudhiṣṭhira, the oldest of the brothers, is the most pious person. He is even called Dharmarāja, the king of religion. Bhīma and Arjuna are both devotees, and they are such powerful heroes that they can kill thousands of men. Their wife, Draupadī, is directly the goddess of fortune, and it has been enjoined that wherever she is, there will be no scarcity of food. Thus they all form a wonderful combination, and moreover, Lord Kṛṣṇa is always with them. But still they are suffering." Thus he began to cry, saying, "I do not know what is Kṛṣṇa's arrangement, because such pious devotees are also suffering."

Therefore, we should not think, "Because I have become a devotee, there will be no danger or suffering." Prahlāda Mahārāja suffered greatly, and so did other devotees like the Pāṇḍavas and Haridāsa Ṭhākura. But we should not be disturbed by such sufferings. We must have firm faith, firm conviction, knowing, "Kṛṣṇa is present, and He will give me protection." Don't try to take the benefit of any shelter other than Kṛṣṇa. Always take to Kṛṣṇa.

In Bhagavad-gītā Lord Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "My dear Arjuna, you may declare to the world that My devotee is never vanquished." Now, one may ask, why did Kṛṣṇa advise Arjuna to declare this? Why did He not declare it Himself? The answer is that if Kṛṣṇa Himself made this declaration, it might be suspect, because Kṛṣṇa sometimes violates His own promise. But the promise of a devotee will never be violated. This is Kṛṣṇa's concern. "Oh, My devotee has declared this. I must see that his word is kept." This is Kṛṣṇa's position because of His affection for His devotee. Therefore Lord Kṛṣṇa said, "You declare it. If I declare it, people may not believe it, but if you declare it they will believe you because you are a devotee." Even though Kṛṣṇa may break His own promise, He wants to see that the promises of His devotees are fulfilled.

Therefore, we must take to Kṛṣṇa consciousness and adhere to this consciousness under all circumstances, even in the most dangerous position. We must keep our faith in Kṛṣṇa's lotus feet, and then there will be no danger.

23.11 Chapter Nine

Decreasing the Fever of Illusion

janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education, and bodily beauty, cannot approach You with sincere feeling.

-Śrīmad-Bhāgavatam 1.8.26

Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education, and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Kṛṣṇa." It is said in the śāstras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely (1) high parentage, (2) good wealth, (3) high education, and (4) attractive beauty, are, so to speak, disqualifications for progress on the path of spiritual advancement. The material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

In one sense, of course, material opulences are God's grace. To take birth in a very aristocratic family or nation like America, to be very rich, to be advanced in knowledge and education, and to be endowed with beauty are gifts of pious activities. A rich man attracts the attention of others, whereas a poor man does not. An educated man attracts attention, but a fool attracts no attention at all. Materially, therefore, such opulences are very beneficial. But when a person is materially opulent in this way, he becomes intoxicated: "Oh, I am a rich man. I am an educated man. I have money."

One who drinks wine will become intoxicated and may think that he is flying in the sky or that he has gone to heaven. These are effects of intoxication. But an intoxicated person does not know that all these dreams are within the limits of time and will therefore come to an end. Because he is unaware that these dreams will not continue, he is said to be in illusion. Similarly, one is intoxicated by thinking, "I am very rich, I am very educated and beautiful, and I have taken birth in an aristocratic family in a great nation." That's all right, but how long will these advantages exist? Suppose one is an American and is also rich, beautiful, and advanced in knowledge. One may be proud of all this, but how long will this intoxication exist? As soon as the body is finished, it will all be finished, just like the intoxicated dreams of a person who has been drinking.

These dreams are on the mental platform, the egoistic platform, and the bodily platform. But I am not the body. The gross body and subtle body are different from my actual self. The gross body is made of earth, water, fire, air, and ether, and the subtle body is made of mind, intelligence, and false ego. But the living being is transcendental to these eight elements, which are described in the Bhagavad-gītā as the inferior energy of God.

Even if one is mentally very advanced, he does not know that he is under the influence of the inferior energy, just as an intoxicated person does not know what condition he is in. Opulence, therefore, places one in a position of intoxication. We are already intoxicated, and modern civilization aims at increasing our intoxication. In truth we should become free from this intoxication, but modern civilization aims at increasing it so that we may become more and more intoxicated and go to hell.

Kuntīdevī says that those who are intoxicated in this way cannot feelingly address the Lord. They cannot feelingly say, jaya rādhā-mādhava: "All glories to Rādhā and Kṛṣṇa!" They have lost their spiritual feeling. They cannot feelingly address the Lord, because they do not have knowledge. "Oh, God is for the poor man," they think. "The poor do not have sufficient food. Let them go to the church and pray, 'O God, give us our daily bread.' But I have enough bread. Why should I go to church?" This is their opinion.

Nowadays, therefore, because we are in a time of economic prosperity, no one is interested in going to the churches or temples. "What is this nonsense?" people think. "Why should I go to the church to ask for bread? We shall develop our economic condition, and then there will be a sufficient supply of bread." In Communist countries this mentality is especially prevalent. The Communists make propaganda in the villages by asking people to go to church and pray for bread. So the innocent people pray as usual, "O God, give us our daily bread." When the people come out of the church, the Communists ask, "Have you gotten bread?"

"No, sir," they reply.

"All right," the Communists say. "Ask us."

Then the people say, "O Communist friends, give us bread."

The Communist friends, of course, have brought a whole truckload of bread, and they say, "Take as much as you like. Now, who is better-the Communists or your God?"

Because the people are not very intelligent, they reply, "Oh, you are better." They don't have the intelligence to inquire, "You rascals, wherefrom have you brought this bread? Have you manufactured it in your factory? Can your factory manufacture grains?" Because they are śūdras (people who have very little intelligence), they don't ask these questions. A brāhmaṇa, however, one who is advanced in intelligence, will immediately inquire, "You rascals, wherefrom have you brought this bread? You cannot manufacture bread. You have simply taken the wheat given by God and transformed it, but this does not mean that it has become your property."

Simply transforming one thing into something else does not make the final product one's own property. For example, if I give a carpenter some wood, some tools, and a salary and he makes a very beautiful closet, to whom will the closet belong-to the carpenter or to me, the person who has supplied the ingredients? The carpenter cannot say, "Because I have transformed this wood into such a nice closet, it is mine." Similarly, we should say to atheistic men like the Communists, "Who is supplying the ingredients for your bread, you rascal? It is all coming from Kṛṣṇa. In Bhagavad-gītā Kṛṣṇa says, 'The elements of this material creation are all My property.' You have not created the sea, the land, the sky, the fire, or the air. These are not your creations. You may mix and transform these material things. You may take earth from the land and water from the sea, mix them and put them in a fire to make bricks, and then you may pile up all these bricks to make a skyscraper and claim that the skyscraper is yours. But where did you get the ingredients for the skyscraper, you rascal? You have stolen the property of God, and now you are claiming that it is your property. This is knowledge.

Unfortunately, those who are intoxicated cannot understand this. They think, "We have taken this land of America from the Red Indians, and now it is our property." They do not know that they are thieves. The Bhagavad-gītā clearly says that one who takes the property of God and claims it as his own is a thief (stena eva saḥ).

The devotees of Kṛṣṇa, therefore, have their own form of communism. According to Kṛṣṇa conscious communism, everything belongs to God. Just as the Russian and Chinese Communists think that everything belongs to the state, we think that everything belongs to God. This is merely an extension of the same philosophy, and to understand it one simply needs a little intelligence. Why should one think that his state belongs to only a small number of people? In fact this is all the property of God, and every living entity has a right to use this property because every living being is a child of God, who is the supreme father. In Bhagavad-gītā (14.4), Lord Kṛṣṇa says, sarva-yoniṣu kaunteya… ahaṁ bīja-pradaḥ pitā: "I am the seed-giving father of all living entities. In whatever forms they may live, all living entities are My sons."

We living entities are all sons of God, but we have forgotten this, and therefore we are fighting. In a happy family, all the sons know, "Father is supplying food to us all. We are brothers, so why should we fight?" Similarly, if we become God conscious, Kṛṣṇa conscious, the fighting in the world will come to an end. "I am American," "I am Indian," "I am Russian," "I am Chinese"-all these nonsensical designations will be finished. The Kṛṣṇa consciousness movement is so purifying that as soon as people become Kṛṣṇa conscious their political and national fighting will immediately be over, because they will come to their real consciousness and understand that everything belongs to God. The children in a family all have the right to accept privileges from the father. Similarly, if everyone is part and parcel of God, if everyone is a child of God, then everyone has the right to use the property of the father. That right does not belong only to the human beings; rather, according to Bhagavad-gītā, that right belongs to all living entities, regardless of whether they are in the bodies of human beings, animals, trees, birds, beasts, insects, or whatever. That is Kṛṣṇa consciousness.

In Kṛṣṇa consciousness we do not think, "My brother is good, and I am good, but all others are bad." This is the kind of narrow, crippled consciousness we reject. Rather, in Kṛṣṇa consciousness we look equally toward all living entities. As stated in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini

śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]."

One who is paṇḍita, one who is learned, sees all living entities to be on an equal level. Therefore, because a Vaiṣṇava, or devotee, is learned, he is compassionate (lokānāṁ hita-kāriṇau), and he can work in such a way as to actually benefit humanity. A Vaiṣṇava feels and actually sees that all living entities are part and parcel of God and that somehow or other they have fallen into contact with this material world and have assumed different types of bodies according to different karma.

Those who are learned (paṇḍitāḥ) do not discriminate. They do not say, "This is an animal, so it should be sent to the slaughterhouse so that a man may eat it." No. Why should the animals be slaughtered? A person who is actually Kṛṣṇa conscious is kind to everyone. Therefore one tenet of our philosophy is "No meat-eating." Of course, people may not accept this. They will say, "Oh, what is this nonsense? Meat is our food. Why should we not eat it?" Because they are intoxicated rascals (edhamāna-madaḥ), they will not hear the real facts. But just consider: if a poor man is lying helpless in the street, can I kill him? Will the state excuse me? I may say, "I have only killed a poor man. There was no need for him in society. Why should such a person live?" But will the state excuse me? Will the authorities say, "You have done very nice work"? No. The poor man is also a citizen of the state, and the state cannot allow him to be killed. Now, why not expand this philosophy? The trees, the birds, and the beasts are also sons of God. If one kills them, one is as guilty as one who kills a poor man on the street. In God's eyes, or even in the vision of a learned man, there is no discrimination between poor and rich, black and white. No. Every living entity is part and parcel of God. And because a Vaiṣṇava sees this, he is the only true benefactor of all living entities.

A Vaiṣṇava tries to elevate all living beings to a platform of Kṛṣṇa consciousness. A Vaiṣṇava does not see, "Here is an Indian, and there is an American." Someone once asked me, "Why have you come to America?" But why should I not come? I am a servant of God, and this is the kingdom of God, so why should I not come? To hinder the movements of a devotee is artificial, and one who does so commits a sinful act. Just as a policeman may enter a house without trespassing, a servant has the right to go anywhere, because everything belongs to God. We have to see things in this way, as they are. That is Kṛṣṇa consciousness.

Now, Kuntīdevī says that those who are increasing their own intoxication cannot become Kṛṣṇa conscious. A fully intoxicated person may talk nonsense, and he may be told, "My dear brother, you are talking nonsense. Just see. Here is your father, and here is your mother." But because he is intoxicated, he will not understand, nor will he even care to understand. Similarly, if a devotee tries to show a materially intoxicated rascal, "Here is God," the rascal will not be able to understand it. Therefore Kuntīdevī says, tvām akiñcana-gocaram, indicating that to be free from the intoxication caused by high birth, opulence, education, and beauty is a good qualification.

Nonetheless, when one becomes Kṛṣṇa conscious, these same material assets can be used for the service of Kṛṣṇa. For example, the Americans who have joined the Kṛṣṇa consciousness movement were materially intoxicated before they became devotees, but now that their intoxication is over, their material assets have become spiritual assets that may be helpful in furthering the service of Kṛṣṇa. For example, when these American devotees go to India, the Indian people are surprised to see that Americans have become so mad after God. Many Indians strive to imitate the materialistic life of the West, but when they see Americans dancing in Kṛṣṇa consciousness, then they realize that this is what is actually worthy of being followed.

Everything can be used in the service of Kṛṣṇa. If one remains intoxicated and does not use one's material assets for the service of Kṛṣṇa, they are not very valuable. But if one can use them for the service of Kṛṣṇa, they become extremely valuable. To give an example, zero has no value, but as soon as the digit one is placed before the zero, the zero immediately becomes ten. If there are two zeros, they become one hundred, and three zeros become one thousand. Similarly, we are intoxicated by material assets that are actually no better than zero, but as soon as we add Kṛṣṇa, these tens and hundreds and thousands and millions of zeros become extremely valuable. The Kṛṣṇa consciousness movement therefore offers a great opportunity to the people of the West. They have an overabundance of the zeros of materialistic life, and if they simply add Kṛṣṇa their life will become sublimely valuable.

23.12 Chapter Ten

The Property of the Impoverished

namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

-Śrīmad-Bhāgavatam 1.8.27

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, and Śrīla Raghunātha dāsa Gosvāmī and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvāmīs were ministers in the government service of Bengal, and Śrīla Raghunātha dāsa Gosvāmī was the son of a big Zamindar of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure-house in the lotus feet of the Lord. There is a nice story about Śrīla Sanātana Gosvāmī. He had a touchstone with him, and this stone was left in a pile of refuse. A needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked Sanātana Gosvāmī for the most valuable thing, and then he was given the holy name of the Lord. Akiñcana means "one who has nothing to give materially." A factual devotee, or mahātmā, does not give anything material to anyone, because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanātana Gosvāmī, which was thrown in the rubbish, was not the property of the Gosvāmī, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Śrīla Sanātana Gosvāmī, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called anartha, or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents, and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called akiñcanas because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection for the modes of material nature. In the Bhagavad-gītā the Lord says that all His acts, even His appearance and disappearance in and out of the material world, are transcendental, and one who knows this perfectly shall not take his birth again in this material world, but will go back to Godhead.

The material disease is due to hankering after and lording it over material nature. This hankering is due to an interaction of the three modes of nature, and neither the Lord nor the devotees have attachment for such false enjoyment. Therefore, the Lord and the devotees are called nivṛtta-guṇa-vṛtti. The perfect nivṛtta-guṇa-vṛtti is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees, and the devotees are the property of the Lord reciprocally, the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty or because of inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendentally attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called ātmārāma, self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the Lord. Such monists merge within the personal effulgence of the Lord called the brahmajyoti, but the devotees enter into the transcendental pastimes of the Lord, which are never to be misunderstood as material.

To be materially impoverished is the first qualification of a devotee. One who does not possess anything in this material world but simply possesses Kṛṣṇa is called akiñcana. The word akiñcana means "one who has lost all material possessions." As long as we have even the slightest tinge of an idea of becoming happy materially in some way or other, we shall have to accept a material body. Nature is so kind that according to the way we want to enjoy this material world, she will give us a suitable body, under the direction of the Lord. Because the Lord is situated in everyone's heart, He knows everything. Therefore, knowing that we still want something material, He will give us another material body: "Yes, take it." Kṛṣṇa wants us to have full experience through which to understand that by material gain we shall never be happy. This is Kṛṣṇa's desire.

Because we are part and parcel of Kṛṣṇa, who has full freedom, we too have full freedom, although the quantity of that freedom is quite minute. Although the quantity of salt in a drop of seawater is not comparable to the quantity of salt in the ocean, the chemical composition of both the drop and the ocean is the same. Similarly, whatever we have in a minute quantity is present in its fullness in Kṛṣṇa (janmādy asya yataḥ [SB 1.1.1]). For example, we have a propensity to steal, to take things that belong to others. Why? Because Kṛṣṇa has the same propensity. Unless the propensity to steal is present in the Absolute Truth, how can it be present in us? Kṛṣṇa is known as "the butter thief." But Kṛṣṇa's stealing and our stealing are different. Because we are materially contaminated, our stealing is abominable, whereas on the spiritual, absolute platform the same stealing is so nice that it is enjoyable. Mother Yaśodā therefore enjoys Kṛṣṇa's activities of stealing. This is the difference between material and spiritual.

Any activities that are spiritual are all-good, and any activities that are material are all-bad. This is the difference between spiritual and material. The so-called morality and goodness of this material world is all bad, but in the spiritual world even so-called immorality is good. This we must understand. For example, to dance with the wives of others at the dead of night is immoral, at least according to the Vedic civilization. Even today in India, a young woman will never be allowed to go to a young man at the dead of night to dance with him. But we shall find in Śrīmad-Bhāgavatam that as soon as all the gopīs, the young cowherd girls of Vṛndāvana, heard Kṛṣṇa's flute, they immediately came to dance with Him. Now, according to material conceptions this is immoral, but from the spiritual point of view this is in accord with the greatest morality. Caitanya Mahāprabhu therefore said, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā: "Oh, there is no better mode of worship than that which was conceived by the vraja-vadhūs, the damsels of Vṛndāvana." After Caitanya Mahāprabhu accepted the renounced order of life, He very strictly avoided association with women. Even in His family life, He never played any jokes with women. He was very humorous, but only with men, not with women. Once He spoke some joking words with His wife, Viṣṇupriyā. When Śacīmātā, Lord Caitanya's mother, was searching for something, He jokingly said, "Maybe your daughter-in-law has taken it." But in His whole life these are the only joking words we find in relation to women. He was very strict. After He accepted sannyāsa, the renounced order, no woman could even come near Him to offer obeisances; rather, they would offer obeisances from a distant place. Nonetheless, Caitanya Mahāprabhu said, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā: "There is no conception of worship better than that which was conceived by the damsels of Vṛndāvana." What was their conception? They wanted to love Kṛṣṇa, at any risk. And this is never immoral.

That which is in relationship to Kṛṣṇa can never be immoral. To give another example, Lord Kṛṣṇa in His incarnation as Nṛsiṁhadeva killed Hiraṇyakaśipu, the father of Prahlāda Mahārāja, while Prahlāda Mahārāja stood nearby without protesting. Now, is this moral? Who would like to see his own father being killed? Who would just stand there and not protest? No one would approve of such behavior and say that it is moral. Nonetheless, this actually happened. Not only that, but Prahlāda Mahārāja even made a garland to place upon the neck of the killer. "My dear Lord Killer," he said, "please take this garland. You have killed my father, and You are very good." This must be understood spiritually. If one's father is being attacked and one cannot protect him, one must protest and cry for help. But because Prahlāda Mahārāja's father was killed by Kṛṣṇa in the form of Lord Nṛsiṁhadeva, Prahlāda Mahārāja prepared a garland for the killer. After his father was killed, Prahlāda said to Nṛsiṁhadeva, "My dear Lord, now that my father has been killed, everyone is happy. Now please withdraw Your angry mood."

A sādhu, a saintly person, never approves of killing, not even the killing of an animal, but Prahlāda Mahārāja said, modeta sādhur api vṛścika-sarpa-hatyā: "Even a saintly person is pleased when a scorpion or a snake is killed." A scorpion or a snake is also a living entity, and a sādhu is never satisfied when he sees another living entity killed, but Prahlāda Mahārāja said, "Even a sādhu is pleased when a snake or a scorpion is killed. My father was just like a snake or a scorpion, and therefore now that he has been killed, everyone is happy." Hiraṇyakaśipu was a very dangerous demon who gave trouble to devotees, and when such a demon is killed even saintly persons are satisfied, although ordinarily they never want anyone killed. Therefore, although it may appear that Lord Kṛṣṇa or Prahlāda Mahārāja acted immorally, in fact they acted in accord with the highest morality.

Kṛṣṇa is akiñcana-vitta, the only solace for one who has lost everything material. In the Caitanya-caritāmṛta, Lord Kṛṣṇa says, "If someone wants Me but at the same time wants material prosperity, he is a fool." Kṛṣṇa is so kind that if one wants material prosperity but at the same time wants to become a devotee, Kṛṣṇa makes him a failure in material life. Therefore people are very much afraid of coming to Kṛṣṇa consciousness. "Oh," they think, "my material prosperity will be finished."

Generally, people go to a church or temple to pray to God for material prosperity: "O God, give us our daily bread." But although they are approaching God for material prosperity-"Give me this, give me that"-they are also considered pious because they approach God, unlike the atheists, who never approach Him. "Why shall I approach God?" the atheist says. "I shall create my own wealth, and by advancement of science I shall be happy." One who thinks "For my own prosperity I shall depend on my own strength and my own knowledge" is a duṣkṛtī, a most sinful person, but one who thinks "My prosperity depends on the mercy of God" is pious.

It is a fact that without the sanction of God, nothing can be achieved. Tāvat tanur idaṁ tanūpekṣitānām. We have discovered many methods by which to counteract distress, but when freedom from such distress is not sanctioned by God, these methods will fail. For example, a sick man may have very good medicine and a qualified physician, but if we ask the physician, "Can you guarantee the life of this patient?" the doctor will always say, "No, I cannot do so. I try my best. That's all." An intelligent doctor knows, "The ultimate sanction is in the hand of God. I am simply an instrument. If God does not want the patient to live, then all my medicines and all my scientific medical knowledge will fail."

The ultimate sanction, therefore, is Kṛṣṇa. Those who are foolish do not know this, and therefore they are called mūḍha, rascals. They do not know that although whatever they are doing may be very good, if it is not ultimately sanctioned by God, by Kṛṣṇa, it will all be a failure. On the other hand, a devotee knows, "With whatever intelligence I have I may try to become happy, but without Kṛṣṇa's sanction I shall never be happy." This is the distinction between a devotee and a nondevotee.

As mentioned before, Kṛṣṇa says, "One who tries to approach Me to become Kṛṣṇa conscious but at the same time wants to become materially happy is not very intelligent. He is wasting his time." Our main business is to become Kṛṣṇa conscious. That is the main business of human life. If we waste our time striving for material improvement and forget to chant Hare Kṛṣṇa, that will be a great loss. Therefore Kṛṣṇa says, āmi-vijña, ei mūrkhe 'viṣaya' kena diba (Cc. Madhya 22.39): "A rascal may ask some material prosperity from Me in exchange for discharging devotional service. But why shall I give him material prosperity? Rather, whatever he has I shall take away."

When our material assets are taken away, we become very morose. But that is the test. That was stated by Kṛṣṇa Himself to Yudhiṣṭhira Mahārāja. Yudhiṣṭhira Mahārāja inquired from Kṛṣṇa, "We are completely dependent on You, but still we are suffering materially so much. Our kingdom has been taken away, our wife has been insulted, and our enemies attempted to burn us in our house. How can this be so?" Kṛṣṇa replied, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ: "Yes, that is My first business. If I especially favor someone, then I take away all his sources of income and place him into great difficulty." In this way, Kṛṣṇa is very dangerous.

I have actual experience in this connection. I do not wish to narrate this whole story, but it is a fact that I received Kṛṣṇa's special favor in this way. When I was twenty-five years old, my Guru Mahārāja, my spiritual master, ordered me to go preach. But I thought, "First of all I shall become a rich man, and then I shall use my money to finance the preaching work." I had good opportunities to become a very rich businessman. An astrologer even told me that I should have become as rich as the wealthiest man in India. There were very good chances. I was the manager of a big chemical factory. I started my own factory, and the business was very successful. But eventually everything collapsed, and in this way I was forced into the position of carrying out the orders of my Guru Mahārāja. When all my material assets were taken away, then I approached Kṛṣṇa, saying, "You are the only shelter." Therefore Kṛṣṇa is akiñcana-vitta, the property of the materially impoverished. When one is bereft of all material opulences, then one turns to Kṛṣṇa. And now I am realizing that I have not lost but gained.

So to lose material opulences for Kṛṣṇa's sake is not a loss. Rather, it is the greatest gain. When one becomes akiñcana, having nothing to possess, Kṛṣṇa becomes one's only riches. Expressing this understanding, Narottama dāsa Ṭhākura says:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta
karuṇā karaha ei-bāra
narottama dāsa kaya, nā ṭheliha rāṅgā-pāya
tomā vine ke āche āmāra

"Kṛṣṇa, but for You I have nothing to claim. I have no possessions. You are my only possession, so please don't neglect me."

This position is very nice. When one does not depend on anything material but simply depends on Kṛṣṇa, one has attained the first-class position of Kṛṣṇa consciousness. Therefore Kṛṣṇa is addressed as akiñcana-vitta. ”When one becomes materially impoverished, You are the only wealth.” Namo ’kiñcana-vittāya nivṛtta-guṇa-vṛttaye. ”When one takes You as one’s only possession, one immediately becomes free from the activities of the material nature.” In other words, by accepting Kṛṣṇa in this way, one attains the transcendental position of the Absolute. Ātmārāmāya: ”At that time, one becomes happy with You. Kṛṣṇa, You are happy with Yourself, and one who surrenders to You becomes happy, as You are.” There is no difference between Kṛṣṇa’s body and Kṛṣṇa Himself. He is entirely self, entirely spirit. We, on the other hand, have a body that is different from ourselves. I am self, but I possess a material body. But when we actually become dependent on Kṛṣṇa, who is completely self-satisfied, we can also be self-satisfied with Kṛṣṇa.

Kaivalya-pataye namaḥ. The Māyāvādī philosophers, the monists, want to become one with the Supreme. The Supreme is self-satisfied, and they also want to be self-satisfied by becoming one with the Supreme. Our philosophy of Kṛṣṇa consciousness is the same, but instead of becoming one with Kṛṣṇa, we depend on Kṛṣṇa. That is actual oneness. If we simply agree to abide by the orders of Kṛṣṇa and have no disagreement with Him, we are situated in actual oneness.

The Māyāvādī philosophers think, ”Why shall I keep my individual, separate existence? I shall merge into the Supreme.” But that is not possible. From the very beginning, we are separated parts of Kṛṣṇa. Kṛṣṇa therefore says in Bhagavad-gītā, ”My dear Arjuna, you should know that you, I, and all the persons assembled on this battlefield were individuals in the past, we are individuals at present, and in the future we shall continue to remain individuals.”

Nityo nityānāṁ cetanaś cetanānām. Kṛṣṇa is the supreme nitya, the supreme living force, among the innumerable living forces. We living entities (jīva) are innumerable (ananta); there is no counting how many we are. Similarly, Kṛṣṇa is also a living entity, but He is the chief, the supreme living entity. That is the difference. One leader may have many followers. Similarly, Kṛṣṇa, the supreme living entity, is the supreme leader, and we are subordinate, dependent living entities.

That we are dependent is not very difficult to understand. If Kṛṣṇa does not supply us food, we shall starve, because independently we cannot produce anything. Eko bahūnāṁ yo vidadhāti kāmān: Kṛṣṇa is maintaining everything, and we are being maintained. Therefore Kṛṣṇa is the real predominator, and we should be willing to be predominated. That is our natural constitutional position. If we falsely want to become predominators in this material world, we are in illusion. We must give up this illusion and always try to be predominated by Kṛṣṇa. Then our life will be successful.

23.13 Chapter Eleven

The Touch of Superior Energy

manye tvāṁ kālam īśānam
anādi-nidhanaṁ vibhum
samaṁ carantaṁ sarvatra
bhūtānāṁ yan mithaḥ kaliḥ

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

-Śrīmad-Bhāgavatam 1.8.28

Kuntīdevī knew that Kṛṣṇa was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Kṛṣṇa is the primeval Lord who lives in everyone’s heart as the Supersoul, Paramātmā. Another name of the Paramātmā feature of the Lord is kāla, or eternal time. Eternal time is the witness of all our actions, good and bad, and thus resultant reactions are destined by Him. It is no use saying that we do not know why we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramātmā is our constant companion and therefore He knows everything-past, present, and future. And because the Paramātmā feature of Lord Kṛṣṇa destines all actions and reactions, He is the supreme controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal kāla. The kāla offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled for, so we may have happiness also without being asked, for they are all predestined by kāla. No one is therefore either an enemy or friend of the Lord. Everyone is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone here wants to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading and therefore He can see everyone’s activities. And because the Lord has no beginning or end, He is known also as the eternal time, kāla.

What is explained herein by the devoted Kuntī is exactly confirmed by the Lord Himself in Bhagavad-gītā (9.29). There the Lord says:

samo ’haṁ sarva-bhūteṣu
na me dveṣyo ’sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

”I envy no one, nor am I partial to anyone. I am equal to all. But one who renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.” God cannot be partial. Everyone is God’s son, so how can God favor one son above another? That is not possible. But human beings discriminate. We write, ”In God we trust,” but one who trusts in God must be equally kind and merciful toward all living entities. That is God consciousness.

Kṛṣṇa says, ”I have no enemies, nor have I friends.” Na me dveṣyo ’sti na priyaḥ. The word dveṣya means ”enemy.” We are envious of our enemies and friendly toward our friends, but because Kṛṣṇa is absolute, even when He appears to be inimical toward some demon He is actually a friend. When Kṛṣṇa kills a demon, the demon's demoniac activities are killed, and he immediately becomes a saint and merges into the supreme impersonal effulgence, the brahmajyoti.

The brahmajyoti is one of three features of the Absolute Truth.

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate
(Bhāg. 1.2.11)

The Absolute Truth is one, but is perceived in three features, known as Brahman, Paramātmā, and Bhagavān. The original, complete feature of the Absolute Truth is Bhagavān, the Supreme Personality of Godhead, and His plenary representation is Paramātmā, Kṣīrodakaśāyī Viṣṇu, who is situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd deśe 'rjuna tiṣṭhati [Bg. 18.61]). The third feature of the Absolute Truth is Brahman, the all-pervading impersonal effulgence of the Absolute.

The Absolute Truth is equal to everyone, but one will realize the Absolute according to the way one approaches Him (ye yathā māṁ prapadyante). According to one's capacity for understanding, the Absolute Truth is revealed either as the impersonal Brahman, as the localized Paramātmā, or ultimately as Bhagavān.

To explain this by an example, we may sometimes see hills from our room, although we may not see them distinctly. In Los Angeles there are many hills, but when we see the hills from a distant place they look like something cloudy. However, if we go further toward a hill, we shall find that there is something distinct-a hill. And if we go all the way to the hill itself, we shall find many people working there, many houses, streets, cars, and so many varied things. Similarly, when one wants to know the Absolute Truth by one's tiny brain and thinks, "I shall conduct research to find the Absolute Truth," one will have a vague, impersonal idea. Then if one goes further and becomes a meditator, one will find that God is situated within one's heart. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [SB 12.13.1]. Yogīs-real yogīs-see the form of Viṣṇu within the heart by meditation. The devotees, however, meet the Supreme Person face to face, just as we meet face to face and speak face to face. The Supreme Personality of Godhead orders, "Supply Me this," and the devotee directly serves the Lord by supplying what He wants. Thus there are different realizations of the Absolute Truth, and although He is equal to everyone it is up to us to understand Him according to our advancement. Therefore Kuntī says, samaṁ carantaṁ sarvatra: "In distributing Your mercy, You are equal to everyone."

The word carantam means "moving." The Lord moves everywhere-within and without-and we simply have to make our vision clear so that we may see Him. By devotional service, we can purify our senses so that we may perceive the presence of God. Those who are less intelligent simply try to find God within, but those who are advanced in intelligence can see the Lord both within and without.

The yogic system of meditation is actually meant for those who are less intelligent. One who practices meditation in yoga must control the senses (yoga indriya-saṁyamaḥ). Our senses are very restless, and by practicing the different āsanas, or sitting postures, one must control the mind and senses so that one can concentrate upon the form of Viṣṇu within the heart. This is the yoga system recommended for those who are too much absorbed in the bodily concept of life. However, because bhaktas, devotees, are more advanced, they do not need to undergo a separate process to control their senses; rather, by engaging in devotional service they are already controlling their senses.

For example, if one is engaged in worshiping the Deity, cleansing the temple, decorating the Deity, cooking for the Deity, and so on, one's senses are already engaged in the service of the Absolute Truth, so where is the chance of their being diverted? Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] bhakti, devotional service, simply means engaging our senses (hṛṣīka) in the service of the master of the senses (hṛṣīkeśa). Now our senses are engaged in sense gratification. I am thinking that because I am this body, I must satisfy my senses. In fact, however, this is a contaminated stage of life. When one comes to the understanding that he is not this body but a spiritual soul, part and parcel of God, he knows that his spiritual senses should be engaged in the service of the supreme spiritual being. Thus one attains liberation (mukti).

One attains liberation when one gives up the false idea that the body is the self and when one resumes his actual position of service to the Lord (muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ, Bhāg. 2.10.6). When we are conditioned, we give up our original constitutional position, which is described by Caitanya Mahāprabhu as being that of eternal service to Kṛṣṇa (jīvera svarūpa haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]). But as soon as we employ ourselves in the service of the Lord, we are liberated immediately. There is no need to pass through some preliminary process. This very act of engaging one's senses in the service of the Lord is evidence that one is liberated.

This liberation is open for everyone (samaṁ carantam). In Bhagavad-gītā Kṛṣṇa does not say to Arjuna, "Only you may come to Me and become liberated." No, the Lord is available for everyone. When He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]- "Give up all other duties and surrender unto Me"-He is speaking not only to Arjuna but to everyone. Arjuna was the original target, but in fact Bhagavad-gītā was spoken for everyone, for all human beings, and therefore one must take advantage of it.

Kṛṣṇa's impartiality is compared to that of the sun. The sun does not consider, "Here is a poor man, here is a low-class man, and here is a hog. I shall not distribute my sunshine to them." No, the sun is equal toward all, and one simply has to take advantage of it. The sunshine is available, but if we close our doors and want to keep ourselves in darkness, that is our decision. Similarly, Kṛṣṇa is everywhere, Kṛṣṇa is for everyone, and Kṛṣṇa is ready to accept us as soon as we surrender. Samaṁ carantam. There is no restriction. People may make a distinction between lower class and higher class, but Kṛṣṇa says, māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ (Bg. 9.32): "Even though one may supposedly be of a lower class, that doesn't matter. If he surrenders to Me he is also eligible to come back home, back to Godhead."

That same Kṛṣṇa is described by Kuntīdevī as eternal time. Everything takes place within time, but our time calculations of past, present, and future are relative. A small insect's measurement of past, present, and future is different from our past, present, and future, and similarly the past, present, and future of Brahmā, the chief creative living being within this universe, are different from ours. But Kṛṣṇa has no past, present, or future. Therefore He is eternal. We have a past, present, and future because we change from one body to another. The body we have now is dated. At a certain date I was born of my father and mother, and now this body will stay for some time. It will grow, it will produce some byproducts, then it will become old and dwindle and then vanish, and then I shall have to accept another body. When the past, present, and future of my present body are finished, I shall accept another body, and again my past, present, and future will begin. But Kṛṣṇa has no past, present, or future, because He does not change His body. That is the difference between ourselves and Kṛṣṇa.

The eternal position of Kṛṣṇa is revealed in Bhagavad-gītā. There Kṛṣṇa said to Arjuna, "In the past, millions of years ago, I spoke this philosophy of Bhagavad-gītā to the sun-god." Arjuna appeared not to believe this. Of course, Arjuna knew everything, but for our education he said to Kṛṣṇa, "Kṛṣṇa, we are contemporaries, and since we were born at practically the same time, how can I believe that You spoke this philosophy so long ago to the sun-god?" Then Kṛṣṇa replied, "My dear Arjuna, you were also present then, but you have forgotten, whereas I have not. That is the difference." Past, present, and future pertain to persons who forget, but for one who does not forget, who lives eternally, there is no past, present, or future.

Kuntī therefore addresses Kṛṣṇa as eternal (manye tvāṁ kālam). And because He is eternal, He is the full controller (īśānam). By Kṛṣṇa's extraordinary behavior, Kuntī could understand that Kṛṣṇa is eternal and that Kṛṣṇa is the supreme controller. He has no beginning and no end (anādi-nidhanam), and therefore He is vibhu, the Supreme, the greatest.

We are aṇu, the smallest, and Kṛṣṇa is vibhu, the greatest. We are part and parcel of Kṛṣṇa, and therefore Kṛṣṇa is both the smallest and the greatest, whereas we are only the smallest. Vibhu, the greatest, must be all-inclusive. If one has a large bag one can hold many things, whereas in a small bag one cannot. Because Kṛṣṇa is vibhu, the greatest, He includes everything, even past, present, and future time, and He is all-pervading, present everywhere.

Without Kṛṣṇa, matter cannot develop. Atheistic scientists say that life comes from matter, but that is nonsense. Matter is one energy of Kṛṣṇa, and spirit is another. The spirit is superior energy, and matter is inferior energy. The matter develops when the superior energy is present. For example, two or three hundred years ago the land of America was not developed, but because some superior living entities from Europe came here, America is now very much developed. Therefore the cause of development is the superior energy. In Africa, Australia, and many other places there is still vacant land that is undeveloped. Why is it undeveloped? Because the superior energy of advanced living entities has not touched it. As soon as the superior energy touches it, the same land will develop so many factories, houses, cities, roads, cars, and so on.

The point of this example is that matter cannot develop by itself. That is not possible. Superior energy must touch it, and then it will be active. To give another example, a machine is matter-it is inferior energy-and therefore unless an operator comes to touch the machine, it will not act. One may have a very costly car, but unless a driver comes, in millions of years it will never go anywhere.

Thus it is common sense to understand that matter cannot work independently; it cannot work unless the superior energy, the living entity, touches it. So how can we conclude that life develops from matter? Rascal scientists may say this, but they do not have sufficient knowledge.

All the universes have developed because of Kṛṣṇa's presence, as mentioned in the Brahma-saṁhitā (aṇḍāntara-stha-paramāṇu-cayāntara-stham). The scientists are now studying atoms, and they are finding that electrons, protons, and other particles act in so many ways. Why are these particles active? Because Kṛṣṇa is present there. This is real scientific understanding.

One should scientifically understand Kṛṣṇa. Kṛṣṇa has no past, present, and future. He is eternal time, with no beginning and no end, and He is equal to everyone. We simply have to prepare ourselves to see Kṛṣṇa and understand Kṛṣṇa. That is the purpose of Kṛṣṇa consciousness.

23.14 Chapter Twelve

Bewildering Pastimes

na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām

O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

-Śrīmad-Bhāgavatam 1.8.29

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception of the Personality of Godhead as a human being is misleading. His pastimes appear to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sunrays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sunrays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sunrays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange for values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons, or philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness, those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent-percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality in receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such an apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kurukṣetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications, because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and by ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

The Lord says in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtam
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

When God incarnates, He has two missions-to vanquish the demons and deliver the sādhus, the faithful devotees. The word sādhūnām, which means "saintly persons," refers to devotees. It has nothing to do with worldly honesty or dishonesty, morality or immorality; it has nothing to do with material activities. Sometimes we may think that the word sādhu refers to a person who is materially good or moral, but actually the word sādhu refers to one who is on the transcendental platform. A sādhu, therefore, is a devotee, because one who engages in devotional service is transcendental to material qualities (sa guṇān samatītyaitān [Bg. 14.26]).

Now, the Lord comes to deliver the devotees (paritrāṇāya sādhūnām), but it is clearly stated in Bhagavad-gītā (14.26) that a devotee transcends the material qualities (sa guṇān samatītyaitān). A devotee is in a transcendental position because he is no longer under the control of the three material modes of nature-goodness, passion, and ignorance. But if a sādhu is already delivered, being on the transcendental platform, then where is the necessity of delivering him? This question may arise. The Lord comes to deliver the devotee, but the devotee is already delivered. Therefore the word viḍambanam, meaning "bewildering," is used in this verse because this appears contradictory.

The answer to this contradiction is that a sādhu, a devotee, does not require deliverance, but because he is very much anxious to see the Supreme Lord face to face, Kṛṣṇa comes not to deliver him from the clutches of matter, from which he has already been delivered, but to satisfy his inner desire. Just as a devotee wants to satisfy the Lord in all respects, the Lord even more wants to satisfy the devotee. Such are the exchanges of loving affairs. Even in our ordinary dealings, if we love someone we want to satisfy him or her, and he or she also wants to reciprocate. So if the reciprocation of loving affairs exists in this material world, in what an elevated way must it exist in the spiritual world. There is a verse in which the Lord says, "The sādhu is My heart, and I am also the sādhu's heart." The sādhu is always thinking of Kṛṣṇa, and Kṛṣṇa is always thinking of the sādhu, His devotee.

The appearance and disappearance of the Lord within this material world are called cikīrṣitam, pastimes. It is Kṛṣṇa's pastime that He comes. Of course, when the Lord comes He has some work to perform-to protect the sādhu and kill those who are against the sādhu-but both of these activities are His pastimes.

The Lord is not envious. The killing of the demons is also a display of His affection. Sometimes we may punish our children by giving them a very strong slap because of love. Similarly, when Kṛṣṇa kills a demon this killing is not on the platform of material jealousy or envy, but on the platform of affection. Therefore it is mentioned in the śāstras, the Vedic literatures, that even the demons killed by the Lord attain immediate salvation. Pūtanā, for example, was a demoniac witch who wanted to kill Kṛṣṇa. When Kṛṣṇa was performing pastimes as a small child, she coated the nipple of her breast with poison and approached Kṛṣṇa's home to offer the milk of her breast. "When Kṛṣṇa sucks my nipple," she thought, "the child will immediately die." But that was not possible. Who can kill Kṛṣṇa? Instead she herself was killed, for Kṛṣṇa sucked the nipple and also sucked out her life altogether. But what was the result? Kṛṣṇa took the bright side. "This demoniac woman came to kill Me," He thought, "but somehow or other I have sucked her breast milk, so she is My mother." Thus Pūtanā attained the position of Kṛṣṇa's mother in the spiritual world. This is explained in the Śrīmad-Bhāgavatam, where Uddhava says to Vidura that Kṛṣṇa is so kind, God is so kind, that even the witch who wanted to kill Him with poison was accepted as His mother. "Since Kṛṣṇa is such a kind God," he said, "whom else shall I worship but Kṛṣṇa?"

Kuntīdevī says, na yasya kaścid dayitaḥ. The word dayita means "favor." Kṛṣṇa favors no one. Dveṣyaś ca: and no one is His enemy. We expect some benediction or profit from a friend and harmful activities from an enemy, but Kṛṣṇa is so perfect that no one can harm Him nor can anyone give Him anything. So who can be His friend or enemy? Na yasya kaścid dayito 'sti: He doesn't need anyone's favor. He is complete. I may be a very poor man, and therefore I may expect some favor from a friend, but that is because I am imperfect. Because I am not full, because I am deficient in so many ways, I am always needy, and therefore I want to create some friend, and similarly I hate an enemy. But since Kṛṣṇa is the Supreme, no one can harm Kṛṣṇa, nor can anyone give Kṛṣṇa anything.

Why then are we worshiping Kṛṣṇa in the temple by offering Kṛṣṇa so many comforts, dressing Him, decorating Him, and giving Him nice food? We should try to understand that Kṛṣṇa does not need our offerings of nice garments, flowers, or food, but if we give such offerings to Kṛṣṇa, we shall benefit. Thus it is Kṛṣṇa's favor that He accepts such offerings. If one decorates oneself, one's reflection in a mirror will also appear decorated. Similarly, since we are reflections of Kṛṣṇa, if we decorate Kṛṣṇa we also shall be decorated. In the Bible it is said that man was made in the image of God, and this means that we are reflections of God's image. It is not that we invent or imagine some form of God according to our own form. Those who adhere to the Māyāvāda philosophy of anthropomorphism say, "The Absolute Truth is impersonal, but because we are persons we imagine that the Absolute Truth is also a person." This is a mistake, and in fact just the opposite is true. We have two hands, two legs, and a head because God Himself has these same features. We have personal forms because we are reflections of God. Furthermore, we should philosophically understand that if the original person benefits, the reflection also benefits. So if we decorate Kṛṣṇa, we also shall be decorated. If we satisfy Kṛṣṇa, we shall become satisfied. If we offer nice food to Kṛṣṇa, we shall also eat the same food. Those who live outside the temples of Kṛṣṇa consciousness may never have imagined such palatable food as the food we are offering to Kṛṣṇa, but because it is being offered to Kṛṣṇa, we also have the opportunity to eat it. So we should try to satisfy Kṛṣṇa in all respects, and then we shall be satisfied in all respects.

Kṛṣṇa does not need our service, but He kindly accepts it. When Kṛṣṇa asks us to surrender unto Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]), this does not mean that Kṛṣṇa is lacking servants and that if we surrender He will profit. Kṛṣṇa can create millions of servants by His mere desire. So that is not the point. But if we surrender to Kṛṣṇa, we shall be saved, for Kṛṣṇa says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: ”I shall free you from all sinful reactions.” We are suffering here in this material world without any shelter. We even see many people loitering in the street, with no aim in life. When we go walking by the beach in the early morning, we see many young people sleeping or loitering there, aimless, confused, and not knowing what to do. But if we take shelter of Kṛṣṇa, then we shall know, ”Oh, now I have found shelter.” Then there will be no more confusion, no more hopelessness. I receive so many letters daily from people expressing how they have found hope in Kṛṣṇa consciousness. Therefore, it is not a fact that Kṛṣṇa descended here merely to collect some servants. Rather, He descended for our benefit.

Unfortunately, however, instead of becoming Kṛṣṇa’s servants, we are becoming servants of so many other things. We are servants of our senses and the sensual activities of lust, anger, greed, and illusion. Actually the whole world is serving in this way. But if we engage our senses in the service of Kṛṣṇa, we shall no longer be servants of the senses, but masters of the senses. When we have the strength to refuse to allow our senses to be engaged other than in the service of Kṛṣṇa, then we shall be saved.

Here Kuntīdevī says, ”Your appearance in this material world is misleading, bewildering.” We think, ”Kṛṣṇa has some mission, some purpose, and therefore He has appeared.” No, it is for His pastimes that He appears. For example, sometimes a governor goes to inspect a prison. He gets reports from the prison superintendent, so he has no business going there, but still he sometimes goes, thinking, ”Let me see how they are doing.” This may be called a pastime because he is going by his free will. It is not that he has become subject to the laws of the prison. But still a foolish prisoner may think, ”Oh, here the governor is also in prison. So we are equal. I am also governor.” Rascals think like that. ”Because Kṛṣṇa has descended as an avatāra,” they say, ”I am also an avatāra.” So here it is said, na veda kaścid bhagavaṁś cikīrṣitam: ”No one knows the purpose of Your appearance and disappearance.” Tavehamānasya nṛṇāṁ viḍambanam: the Lord’s pastimes are bewildering. No one can understand their real purpose.

The real purpose of the Lord’s pastimes is His free will. He thinks, ”Let Me go and see.” He doesn’t need to come to kill the demons. He has so many agents in the material nature that can kill them. For example, in a moment He can kill thousands of demons merely by a strong wind. Nor does He need to come to give protection to the devotees, for He can do everything simply by His will. But He descends to enjoy pleasure pastimes. ”Let Me go and see.”

Sometimes Kṛṣṇa even wants to enjoy the pleasure pastimes of fighting. The fighting spirit is also in Kṛṣṇa, otherwise wherefrom have we gotten it? Because we are part and parcel of Kṛṣṇa, all the qualities of Kṛṣṇa are present in minute quantity within us. We are samples of Kṛṣṇa. Wherefrom do we get the fighting spirit? It is present in Kṛṣṇa. Therefore, just as a king sometimes engages a wrestler to fight with him, Kṛṣṇa also engages living entities to engage in fighting. The wrestler is paid to fight with the king. He is not the king’s enemy; rather, he gives pleasure to the king by mock fighting. But when Kṛṣṇa wants to fight, who will fight with Him? Not anyone ordinary. If a king wants to practice mock fighting, he will engage some very qualified wrestler. Similarly, Kṛṣṇa does not fight with anyone ordinary, but rather with some of His great devotees. Because Kṛṣṇa wants to fight, some of His devotees come down to this material world to become His enemies and fight with Him. For example, the Lord descended to kill Hiraṇyakaśipu and Hiraṇyākṣa. Should we think that these were ordinary living entities? No, they were the great devotees Jaya and Vijaya, who came to this world because Kṛṣṇa wanted to fight. In the Vaikuṇṭha world, the spiritual world, there is no possibility of fighting, because everyone there engages in Kṛṣṇa’s service. With whom will He fight? Therefore He sends some devotee in the garb of an enemy and comes here to this material world to fight with him. At the same time, the Lord teaches us that becoming His enemy is not very profitable and that it is better to become His friend. Kuntīdevī therefore says, na veda kaścid bhagavaṁś cikīrṣitam: ”No one knows the purpose of Your appearance and disappearance.” Tavehamānasya nṛṇāṁ viḍambanam: ”You are in this world just like an ordinary human being, and this is bewildering.”

Because Kṛṣṇa sometimes appears like an ordinary man, people sometimes cannot believe or understand His activities. They wonder, ”How can God become an ordinary person like us?” But although Kṛṣṇa sometimes plays like an ordinary person, in fact He is not ordinary, and whenever necessary He displays the powers of God. When sixteen thousand girls were kidnapped by the demon Bhaumāsura, they prayed to Kṛṣṇa, and therefore Kṛṣṇa went to the demon’s palace, killed the demon, and delivered all the girls. But according to the strict Vedic system, if an unmarried girl leaves her home even for one night, no one will marry her. Therefore when Kṛṣṇa told the girls, ”Now you can safely return to your fathers’ homes,” they replied, ”Sir, if we return to the homes of our fathers, what will be our fate? No one will marry us, because this man kidnapped us.”

”Then what do you want?” Kṛṣṇa asked. The girls replied, ”We want You to become our husband.” And Kṛṣṇa is so kind that He immediately said yes and accepted them.

Now, when Kṛṣṇa brought the girls back home to His capital city, it is not that each of the sixteen thousand wives had to wait sixteen thousand nights to meet Kṛṣṇa. Rather, Kṛṣṇa expanded Himself into sixteen thousand forms, constructed sixteen thousand palaces, and lived in each palace with each wife.

Although this is described in Śrīmad-Bhāgavatam, rascals cannot understand this. Instead they criticize Kṛṣṇa. ”He was very lusty,” they say. ”He married sixteen thousand wives.” But even if He is lusty, He is unlimitedly lusty. God is unlimited. Why sixteen thousand? He could marry sixteen million and still not reach the limits of His perfection. That is Kṛṣṇa. We cannot accuse Kṛṣṇa of being lusty or sensuous. No. There are so many devotees of Kṛṣṇa, and Kṛṣṇa shows favor to all of them. Some ask Kṛṣṇa to become their husband, some ask Kṛṣṇa to become their friend, some ask Kṛṣṇa to become their son, and some ask Kṛṣṇa to become their playmate. In this way, there are millions and trillions of devotees all over the universe, and Kṛṣṇa has to satisfy them all. He does not need any help from these devotees, but because they want to serve Him in a particular way, the Lord reciprocates. These sixteen thousand devotees wanted Kṛṣṇa as their husband, and therefore Kṛṣṇa agreed.

Thus Kṛṣṇa may sometimes act like a common man, but as God He expanded Himself into sixteen thousand forms. Once the great sage Nārada went to visit Kṛṣṇa and His wives. "Kṛṣṇa has married sixteen thousand wives," he thought. "Let me see how He is dealing with them." Then he found Kṛṣṇa living differently in each of the sixteen thousand palaces. In one palace He was talking with His wife, in another He was playing with His children, in another He was arranging for the marriage of His sons and daughters, and in this way He was engaged in varied pastimes in all of the sixteen thousand palaces. Similarly, in His childhood Kṛṣṇa played just like an ordinary child, but when His mother, Yaśodā, wanted Him to open His mouth so that she could see whether He had eaten dirt, within His mouth He showed her all the universes. This is Kṛṣṇa. Although He plays just like an ordinary human being, when there is need He shows His nature as God. To give another example, Kṛṣṇa acted as the chariot driver of Arjuna, but when Arjuna wanted to see Kṛṣṇa's universal form, Kṛṣṇa immediately showed him a cosmic form with thousands and millions of heads, legs, arms, and weapons. This is Kṛṣṇa.

Kṛṣṇa is completely independent, and He has no friends or enemies, but He plays for the benefit of both His friends and enemies, and when He acts for the benefit of either, the result is the same. That is Kṛṣṇa's absolute nature.

23.15 Chapter Thirteen

The Vital Force of the Universe

janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ-nṝṣiṣu yādaḥsu
tad atyanta-viḍambanam

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend among animals, men, sages, and aquatics. Verily, this is bewildering.

-Śrīmad-Bhāgavatam 1.8.30

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet He appears in the form of a boar among the animals, in the form of a human being as Rāma, Kṛṣṇa, etc., in the form of a ṛṣi like Nārāyaṇa, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the śruti-mantra it is said that the Supreme Brahman has nothing to do. No one is equal to or greater than Him. He has manifold energies, and everything is performed by Him perfectly by automatic knowledge, strength, and activity. All these statements prove without any question that the Lord's activities, forms, and deeds are all inconceivable to our limited thinking power, and because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears among the animals, He is not an animal or a man or a ṛṣi or a fish. He is eternally the Supreme Lord, in all circumstances.

Kuntī addresses Kṛṣṇa as viśvātman, the vital force of the universe. In everyone's body there is a vital force. That vital force is the ātmā-the living being, the living entity, the soul. It is because of the presence of that vital force, the soul, that the whole body works. Similarly, there is a supreme vital force. That supreme vital force is Kṛṣṇa, the Supreme Personality of Godhead. Therefore, where is the question of His taking birth? In Bhagavad-gītā (4.9) the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

In this verse the word divyam especially indicates that the Lord's appearance and activities are spiritual. And elsewhere in the Bhagavad-gītā it is said, ajo 'pi sann avyayātmā. The word aja means "unborn," and avyayātmā means "not subject to destruction." This is the nature of Kṛṣṇa, whose transcendental nature is further described by Kuntīdevī in her prayers to the Lord.

In the beginning of her prayers, Kuntīdevī said to the Lord, "You are within, and You are without, but still You are invisible." Kṛṣṇa is within everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ [Bg. 18.61]). Indeed, He is within everything, even within the atom (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Kṛṣṇa is within and He is also without. Thus Kṛṣṇa showed Arjuna His external feature as the viśva-rūpa, the gigantic cosmic manifestation.

This external body of Kṛṣṇa is described in the Śrīmad-Bhāgavatam. There the hills and mountains are described as the bones of the Lord. Similarly, the great oceans have been described as different holes in the Lord's universal body, and the planet known as Brahmaloka has been described as the upper portion of His skull. Those who cannot see God have thus been advised to see Him in many ways in terms of the material cosmic manifestation, according to the instructions given in the Vedic literature.

There are those who can simply think of God as being great but do not know how great He is. When they think of greatness, they think of very high mountains, the sky, and other planets. Therefore the Lord has been described in terms of such material manifestations so that while thinking of these different manifestations one can think of the Lord. That is also Kṛṣṇa consciousness. If one thinks, "This mountain is the bone of Kṛṣṇa," or if one thinks of the vast Pacific Ocean as Kṛṣṇa's navel, one is in Kṛṣṇa consciousness. Similarly, one may think of the trees and plants as the hairs on Kṛṣṇa's body, one may think of Brahmaloka as the top of Kṛṣṇa's skull, and one may think of the Pātālaloka planetary system as the soles of Kṛṣṇa's feet. Thus one may think of Kṛṣṇa as greater than the greatest (mahato mahīyān).

Similarly, one may think of Kṛṣṇa as smaller than the smallest. That is also a kind of greatness. Kṛṣṇa can manufacture this gigantic cosmic manifestation, and He can also manufacture a small insect. In a book one may sometimes find a small running insect smaller than a period. This is Kṛṣṇa's craftsmanship. Aṇor aṇīyān mahato mahīyān (Kaṭha Upaniṣad 1.2.20): He can create something greater than the greatest and smaller than the smallest. Now human beings have manufactured the 747 airplane, which according to their conception is very big. But can they produce an airplane as small as a flying insect? That is not possible. Actual greatness, however, is not one-sided. One who is actually great can become greater than the greatest and smaller than the smallest.

But even the great things men can manufacture in the modern age are still not the greatest things man has created. We have information from the Śrīmad-Bhāgavatam that Kardama Muni, the father of the great sage Kapiladeva, manufactured a huge plane that resembled a great city. It included lakes, gardens, streets, and houses, and the whole city was able to fly all over the universe. In that plane, Kardama Muni traveled with his wife and showed her all the planets. He was a great yogī, and his wife, Devahūti, was the daughter of Svāyambhuva Manu, a great king. Kardama Muni had desired to marry, and Devahūti told her father, "My dear father, I want to marry that sage." Thus Svāyambhuva Manu brought his daughter to Kardama Muni and said, "Sir, here is my daughter. Please accept her as your wife." She was a king's daughter and was very opulent, but when she joined her austere husband, she had to serve so much that she became lean and thin. In fact, even with insufficient food she was working day and night. Thus Kardama Muni became compassionate. "This woman who has come to me is a king's daughter," he thought, "but under my protection she is not receiving any comfort. So I shall give her some comfort." Thus he asked his wife, "What will make you comfortable?" A woman's nature, of course, is that she wants a good house, good food, fine garments, good children, and a good husband. These are a woman's ambitions. Thus Kardama Muni proved to her that she had received the best husband. By yogic powers he created for her this great airplane and gave her a big house with maidservants and all opulences. Kardama Muni was merely a human being, but he could perform such wonderful things by yogic powers.

Kṛṣṇa, however, is Yogeśvara, the master of all yogic powers. If we get a little mystic power we become important, but Kṛṣṇa is the master of all mystic powers. In Bhagavad-gītā it is said that wherever there is Yogeśvara, Kṛṣṇa, the Supreme Personality of Godhead, the master of all mystic powers, and wherever there is Arjuna, who is also known as Pārtha or Dhanur-dhara, everything is present.

We should always remember that if we can keep ourselves always in company with Kṛṣṇa, we shall attain all perfection. And especially in this age, Kṛṣṇa has incarnated as the holy name (kali-kāle nāma-rūpe kṛṣṇa-avatāra, Cc. Ādi 17.22). Therefore Caitanya Mahāprabhu says:

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ

"My dear Lord, You are so kind that You are giving me Your association in the form of Your holy name, and this holy name can be chanted in any situation." There are no hard and fast rules for chanting Hare Kṛṣṇa. One can chant Hare Kṛṣṇa anywhere. Children, for example, also chant and dance. It is not at all difficult. While walking, our students take their beads with them and chant. Where is the loss? But the gain is very great, for by chanting we associate with Kṛṣṇa personally. Suppose we were to associate personally with the President. How proud we would feel. "Oh, I am with the President." So should we not feel very much proud if we were to associate with the supreme president, who is able to create many millions of presidents like those of this world? This chanting is our opportunity to do so. Therefore Caitanya Mahāprabhu says, etādṛśī tava kṛpā bhagavan mamāpi: "My dear Lord, You are so kind to me that You are always prepared to give me Your association." Durdaivam īdṛśam ihājani nānurāgaḥ: "But I am so unfortunate that I do not take advantage of this opportunity."

Our Kṛṣṇa consciousness movement is simply requesting people, "Chant Hare Kṛṣṇa." There was a cartoon in some newspaper that depicted an old lady and her husband sitting face to face. The lady is requesting her husband, "Chant, chant, chant." And the husband is answering, "Can't, can't, can't." So in this same way, we are requesting everyone, "Please chant, chant, chant." But they are replying, "Can't, can't, can't." This is their misfortune.

Still, it is our duty to make all such unfortunate creatures fortunate. That is our mission. Therefore we go into the street and chant. Although they say "Can't," we go on chanting. That is our duty. And if somehow or other we place some literature in someone's hand, he becomes fortunate. He would have squandered his hard-earned money in so many nasty, sinful ways, but if he purchases even one book, regardless of the price, his money is properly utilized. This is the beginning of his Kṛṣṇa consciousness. Because he gives some of his hard-earned money for the Kṛṣṇa consciousness movement, he gets some spiritual profit. He is not losing; rather, he is gaining some spiritual profit. Therefore our business is somehow or other to bring everyone to this Kṛṣṇa consciousness movement so that everyone may spiritually profit.

When Kṛṣṇa appeared on earth, not everyone knew that He was the Supreme Personality of Godhead. Although when there was need He proved Himself the Supreme Godhead, He generally appeared to be just like an ordinary human being. Therefore Śukadeva Gosvāmī, while describing how Kṛṣṇa played as one of the cowherd boys, points out Kṛṣṇa's identity. Who is this cowherd boy? Śukadeva Gosvāmī says, itthaṁ satāṁ brahma-sukhānubhūtyā. The impersonalists meditate upon the impersonal Brahman and thus feel some transcendental bliss, but Śukadeva Gosvāmī points out that the source of that transcendental bliss is here-Kṛṣṇa.

Kṛṣṇa is the source of everything (ahaṁ sarvasya prabhavaḥ), and therefore the transcendental bliss that the impersonalists try to experience by meditating on the impersonal Brahman in fact comes from Kṛṣṇa. Śukadeva Gosvāmī says, "Here is the person who is the source of brahma-sukha, the transcendental bliss that comes from realization of Brahman."

A devotee is always prepared to render service to the Lord (dāsyaṁ gatānāṁ para-daivatena), but for those who are under the spell of illusory energy, He is an ordinary boy (māyāśritānāṁ nara-dārakeṇa). Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: [Bg. 4.11] Kṛṣṇa deals with different living entities according to their conceptions. For those who regard Kṛṣṇa as an ordinary human being, Kṛṣṇa will deal like an ordinary human being, whereas devotees who accept Kṛṣṇa as the Supreme Personality of Godhead will enjoy the association of the Supreme Personality of Godhead. Of course, the object of the impersonalist is the brahmajyoti, the impersonal effulgence of the Supreme, but Kṛṣṇa is the source of that effulgence. Therefore Kṛṣṇa is everything (brahmeti paramātmeti bhagavān iti śabdyate).

Yet the cowherd boys are able to play with that same Kṛṣṇa, the exalted Personality of Godhead. How have they become so fortunate that they are able to play with Him?

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākam vijahruḥ kṛta-puṇya-puñjāḥ
(Bhāg. 10.12.11)

The cowherd boys playing with Kṛṣṇa are also not ordinary, for they have attained the highest perfection of being able to play with the Supreme Personality of Godhead. How did they achieve this position? Kṛta-puṇya-puñjāḥ: by many, many lives of pious activities. For many, many lives these boys underwent austerities and penances to achieve the highest perfection of life, and now they have the opportunity to play with Kṛṣṇa personally on an equal level. They do not know that Kṛṣṇa is the Supreme Personality of Godhead, for that is the nature of vṛndāvana-līlā, Kṛṣṇa's pastimes in the village of Vṛndāvana.

Not knowing Kṛṣṇa's identity, the cowherd boys simply love Kṛṣṇa, and their love is unending. This is true of everyone in Vṛndāvana. For example, Yaśodāmātā and Nanda Mahārāja, Kṛṣṇa's mother and father, love Kṛṣṇa with parental affection. Similarly Kṛṣṇa's friends love Kṛṣṇa, Kṛṣṇa's girl friends love Kṛṣṇa, the trees love Kṛṣṇa, the water loves Kṛṣṇa, the flowers, the cows, the calves-everyone loves Kṛṣṇa. That is the nature of Vṛndāvana. So if we simply learn how to love Kṛṣṇa, we can immediately transform this world into Vṛndāvana.

This is the only central point-how to love Kṛṣṇa (premā pum-artho mahān). People are generally pursuing dharma, artha, kāma, mokṣa-religiosity, economic development, sense gratification, and liberation. But Caitanya Mahāprabhu disregarded these four things. "These are not what is to be achieved in life," He said. The real goal of life is love of Kṛṣṇa.

Of course, human life does not actually begin until there is some conception of religion (dharma). But in the present age, Kali-yuga, dharma is practically nil-there is no religion or morality, and there are no pious activities-and therefore according to Vedic calculations the present human civilization does not even consist of human beings. Formerly people would care about morality and immorality, religion and irreligion, but with the progress of Kali-yuga this is all being vanquished, and people can do anything, without caring what it is. Śrīmad-Bhāgavatam says, and we can actually see, that in Kali-yuga about eighty percent of the people are sinful. Illicit sex life, intoxication, meat-eating, and gambling are the four pillars of sinful life, and therefore we request that one first break these four pillars, so that the roof of sinful life will collapse. Then by chanting Hare Kṛṣṇa one can remain established in a transcendental position. It is a very simple method. One cannot realize God if one's life is sinful. Therefore Kṛṣṇa says:

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated, and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28)

The word anta-gatam means "finished." One can engage in devotional service if one has finished with his sinful life. Who can finish with sinful life? Those who engage in pious activities. One must have activities, and if one engages in pious activities one's sinful activities will naturally vanish. On one side, one should voluntarily try to break the pillars of sinful life, and on another side one must engage himself in pious life.

If one has no pious engagement, it is not that one can become free from sinful activities simply by theoretical understanding. For example, the American government is spending millions of dollars to stop the use of LSD and other such intoxicants, but the government has failed. How is it that simply by passing laws or giving lectures one can make people give up these things? It is not possible. One must give people good engagements, and then they will automatically give up the bad ones. For example, we instruct our students, "No intoxication," and they immediately give it up, even though the government has failed to stop them. This is practical.

Paraṁ dṛṣṭvā nivartate. If someone isn't given good engagement, his bad engagements cannot be stopped. That is not possible. Therefore we have two sides-prohibition of sinful activities, and engagement in good activities. We don't simply say, "No illicit sex," "No intoxication," and so on. Mere negativity has no meaning; there must be something positive, because everyone wants engagement. That is because we are living entities, not dead stones. By meditation the impersonalist philosophers try to become dead stones: "Let me think of something void or impersonal." But how can one artificially make oneself void? The heart and mind are full of activities, so these artificial methods will not help human society.

Methods of so-called yoga and meditation are all rascaldom because they provide one no engagement. But in Kṛṣṇa consciousness there is adequate engagement for everyone. Everyone rises early in the morning to offer worship to the Deities. The devotees prepare nice food for Kṛṣṇa, they decorate the temple, make garlands, go out chanting, and sell books. They are fully engaged twenty-four hours a day, and therefore they are able to give up sinful life. If a child has in his hands something that he is eating but we give him something better, he will throw away the inferior thing and take the better thing. So in Kṛṣṇa consciousness we offer better engagement, better life, better philosophy, better consciousness-everything better. Therefore those who engage in devotional service can give up sinful activities and promote themselves to Kṛṣṇa consciousness.

Activities intended to promote all living entities to Kṛṣṇa consciousness are going on not only in human society but even in animal society also. Because all living entities here are part and parcel of Kṛṣṇa but are rotting in this material world, Kṛṣṇa has a plan, a big plan to deliver them. Sometimes He comes to this world personally, and sometimes He sends His very confidential devotees. Sometimes He leaves instructions like those of Bhagavad-gītā. Kṛṣṇa's incarnation appears everywhere, and He appears among animals, men, sages, and even aquatics (tiryaṅ-narādiṣu yādaḥsu). For example, Kṛṣṇa even appeared as a fish incarnation.

Thus Kṛṣṇa's birth, appearance, and disappearance are all bewildering (tad atyanta-viḍambanam). We conditioned living entities transmigrate from one body to another because we are forced to do so by the laws of nature, but Kṛṣṇa does not appear because He is forced. That is the difference. Those who are foolish rascals think, "I have taken my birth in this world, and Kṛṣṇa has taken birth here also. Therefore I am also God." They do not know that they will have to take birth again by the force of the laws of nature.

One may have been given the chance to have a very beautiful body in a country where one can live in opulence and receive a good education. But if one misuses all this, one will get another body according to one's mentality. For example, at the present moment, despite so many arrangements by the government for good schools and universities, the civilized countries of the world are producing hippies, young people who are so frustrated that they even worship hogs. But if one associates with the qualities of the hogs, one will actually become a hog in one's next birth. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]. Nature will give one a full opportunity: "All right, sir, become a hog." Such are nature's arrangements. Prakṛti, nature, has three modes, and if one associates with one type of mode, one will receive his next body accordingly.

Kṛṣṇa's appearance and disappearance are meant to put an end to the living entities' transmigration from one body to another, and therefore one should understand the greatness of the plan behind Kṛṣṇa's appearance and disappearance. It is not that Kṛṣṇa comes whimsically. He has a great plan, otherwise why should He come here? He is very much eager to take us back home, back to Godhead. That is Kṛṣṇa's business. Therefore He says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) All of us are children of Kṛṣṇa, God, and since we are unhappy because of taking material bodies for repeated birth, death, old age, and disease, He is more unhappy than we are. Our situation in the material body is not at all comfortable, but we are such foolish rascals that we do not care to do anything about this. We are busy trying to arrange for temporary comforts in this life, but we are neglecting the real discomforts of birth, death, old age, and disease. This is our ignorance and our foolishness, and therefore Kṛṣṇa comes to wake us up from this ignorance and take us back home, back to Godhead.

23.16 Chapter Fourteen

Lord Kṛṣṇa's Wonderful Activities

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

-Śrīmad-Bhāgavatam 1.8.31

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode, Goloka Vṛndāvana, are exchanged in that spirit. The friends of Kṛṣṇa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts the chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancees more palatably than the Vedic hymns. When Lord Kṛṣṇa was present in this material world to manifest His eternal pastimes of the transcendental realm Goloka Vṛndāvana as an attraction for the people in general, He displayed a unique picture of subordination before His foster mother, Yaśodā. The Lord, in His naturally childish playful activities, used to spoil the stocked butter of mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence. Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yaśodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntīdevī because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not. Therefore Yaśodā's position was more exalted than Kuntī's. Mother Yaśodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yaśodā had been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaśodā. This exchange of love between the mother and the son was performed in a natural way, and Kuntī, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly mother Yaśodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

This pastime presents another opulence of Kṛṣṇa-His opulence of beauty. Kṛṣṇa has six opulences: all wealth, all strength, all influence, all knowledge, all renunciation, and all beauty. The nature of Kṛṣṇa is that He is greater than the greatest and smaller than the smallest (aṇor aṇīyān mahato mahīyān). We offer obeisances to Kṛṣṇa with awe and veneration, but no one comes to Kṛṣṇa with a rope, saying, "Kṛṣṇa, You have committed an offense, and now I shall bind You." Yet that is the prerogative of the most perfect devotee, and Kṛṣṇa wants to be approached in that way.

Thinking of Kṛṣṇa's opulence, Kuntīdevī did not dare take the part of Yaśodā, for although Kuntīdevī was Kṛṣṇa's aunt, she did not have the privilege to approach Kṛṣṇa the way He was approached by Yaśodāmayī, who was such an advanced devotee that she had the right to chastise the Supreme Personality of Godhead. That was Yaśodāmayī's special prerogative. Kuntīdevī was simply thinking of how fortunate was Yaśodāmayī that she could threaten the Supreme Personality of Godhead, who is feared even by fear personified (bhīr api yad bibheti). Who is not afraid of Kṛṣṇa? No one. But Kṛṣṇa is afraid of Yaśodāmayī. This is the superexcellence of Kṛṣṇa.

To give another example of such opulence, Kṛṣṇa is known as Madana-mohana. Madana means Cupid. Cupid enchants everyone, but Kṛṣṇa is known as Madana-mohana because He is so beautiful that He enchants even Cupid. Nonetheless, Kṛṣṇa Himself is enchanted by Śrīmatī Rādhārāṇī, and therefore Śrīmatī Rādhārāṇī is known as Madana-mohana-mohinī, "the enchanter of the enchanter of Cupid." Kṛṣṇa is the enchanter of Cupid, and Rādhārāṇī is the enchanter of that enchanter.

These are very exalted spiritual understandings in Kṛṣṇa consciousness. They are not fictional, imaginary, or concocted. They are facts, and every devotee can have the privilege to understand and indeed take part in Kṛṣṇa's pastimes if he is actually advanced. We should not think that the privilege given to mother Yaśodā is not available to us. Everyone can have a similar privilege. If one loves Kṛṣṇa as one's child, then one will have such a privilege, because the mother has the most love for the child. Even in this material world, there is no comparison to a mother's love, for a mother loves her child without any expectation of return. Of course, although that is generally true, this material world is so polluted that a mother sometimes thinks, "My child will grow up and become a man, and when he earns money, I shall get it." Thus there is still some desire to get something in exchange. But while loving Kṛṣṇa there are no selfish feelings, for that love is unalloyed, free from all material gain (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]).

We should not love Kṛṣṇa for some material gain. It is not that we should say, "Kṛṣṇa, give us our daily bread, and then I shall love You. Kṛṣṇa, give me this or that, and then I shall love You." There should be no such mercantile exchanges, for Kṛṣṇa wants unalloyed love.

When Kṛṣṇa saw mother Yaśodā coming with a rope to bind Him, He immediately became very much afraid, thinking, "Oh, Mother is going to bind Me." He began to cry, and the tears washed the mascara from His eyes. Looking at His mother with great respect, He appealed to her with feeling, "Yes, Mother, I have offended you. Kindly excuse Me." Then He immediately bowed His head. Kuntīdevī appreciated this scene, for this was another of Kṛṣṇa's perfections. Although He is the Supreme Personality of Godhead, He puts Himself under the control of mother Yaśodā. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "My dear Arjuna, there is no one superior to Me." Yet that Supreme Personality of Godhead, to whom no one is superior, bows down to mother Yaśodā, accepting, "My dear Mother, yes, I am an offender."

When mother Yaśodā saw that Kṛṣṇa had become too much afraid of her, she also became disturbed. She did not actually want Kṛṣṇa to suffer by her punishment. That was not her purpose. But it is a system, still current in India, that when a child creates too much of a disturbance, his mother may bind him up in one place. That is a very common system, so mother Yaśodā adopted it.

This scene is very much appreciated by pure devotees, for it shows how much greatness there is in the Supreme Person, who plays exactly like a perfect child. When Kṛṣṇa plays like a child, He plays perfectly, when He plays as the husband of sixteen thousand wives He plays perfectly, when He plays as the lover of the gopīs He plays perfectly, and as the friend of the cowherd boys He also plays perfectly.

The cowherd boys all depend on Kṛṣṇa. Once they wanted to take fruit from a forest of palm trees, but there was a demon named Gardabhāsura who would not allow anyone to enter that forest. Therefore Kṛṣṇa's cowherd boyfriends said to Kṛṣṇa, "Kṛṣṇa, we want to taste that fruit, if You can arrange for it." Kṛṣṇa immediately said yes, and He and Balarāma went to the forest where that demon was living with other demons, who had all taken the shape of asses. When the ass demons came to kick Kṛṣṇa and Balarāma with their hind legs, Balarāma caught one of them and threw him into the top of a tree, and the demon died. Then Kṛṣṇa and Balarāma killed the other demons the same way. Thus Their cowherd friends were very much obliged to Them.

On another occasion, the cowherd boys were surrounded by fire. Not knowing anyone else but Kṛṣṇa, they immediately called for Him, and Kṛṣṇa was ready: "Yes." Thus Kṛṣṇa immediately swallowed the whole fire. There were many demons that attacked the boys, and every day the boys would return to their mothers and say, "Mother, Kṛṣṇa is so wonderful," and they would explain what had happened that day. And the mothers would say, "Yes, our Kṛṣṇa is wonderful." They did not know that Kṛṣṇa is God, the Supreme Person. They only knew that Kṛṣṇa is wonderful, that's all. And the more they perceived Kṛṣṇa's wonderful activities, the more their love increased. "Perhaps He may be a demigod," they thought. When Nanda Mahārāja, Kṛṣṇa's father, talked among his friends, the friends would talk about Kṛṣṇa and say, "Oh, Nanda Mahārāja, your child Kṛṣṇa is wonderful." And Nanda Mahārāja would respond, "Yes, I see that. Maybe He is some demigod." And even that was not certain-"maybe."

Thus the inhabitants of Vṛndāvana do not care who is God and who is not. They love Kṛṣṇa, that's all. Those who think of first analyzing Kṛṣṇa to determine whether He is God are not first-class devotees. The first-class devotees are those who have spontaneous love for Kṛṣṇa. How can we analyze Kṛṣṇa? He is unlimited, and therefore it is impossible. We have limited perception, and our senses have limited potency, so how can we study Kṛṣṇa? It is not possible at all. Kṛṣṇa reveals Himself to a certain extent, and that much is sufficient.

We should not be like the Māyāvādī philosophers, who try to find God by speculative deduction. "Neti neti," they say. "God is not this, and God is not that." But what God is they do not know. Materialistic scientists also try to find the ultimate cause, but their process is the same: "Not this, not that." As much as they advance, they will always find "Not this, not that." But what the ultimate cause is, they will never find. That is not possible.

What to speak of finding Kṛṣṇa, materialistic scientists cannot properly understand even material objects. They are trying to go to the moon, but actually they do not know what it is. If they understand what the moon is, why do they come back here? If they knew perfectly what the moon is, they would have resided there by now. They have been trying for the last twenty years to go there and stay, but they are simply seeing, ”Not this, not that. There are no living entities, and there is no possibility of our living here.” Thus they can report on what is not on the moon, but do they know what is there? No, they do not know. And this is only one planet or one star.

According to the Vedic literature, the moon is regarded as a star. The scientists say that the stars are all suns, but according to Bhagavad-gītā the stars are of the same nature as the moon. In Bhagavad-gītā (10.21) Lord Kṛṣṇa says, nakṣatrāṇām ahaṁ śaśī: ”Of stars I am the moon.” Thus the moon is just like the many stars. What is the nature of the moon? It is bright because it reflects light from the sun. Therefore although the scientists say that the stars are many suns, we do not agree. According to the Vedic calculation, there are innumerable suns, but in every universe there is only one.

What we see in this universe we are seeing imperfectly, and our knowledge is not perfect. We cannot count how many stars or planets there are. We cannot fully understand the material things existing all around us, and therefore how can we understand the Supreme Lord who created this universe? That is not possible. Therefore in the Brahma-saṁhitā (5.34) it is said:

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so ’py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Space is unlimited, and the Brahma-saṁhitā suggests: Suppose one travels by spacecraft for millions of years at the velocity of the wind or even the speed of mind. Everyone knows that the mind is so swift that in even one ten-thousandth of a second it can take us millions of miles. If we have seen something millions of miles away, the mind can go there immediately. But even if we can travel at that speed on a spacecraft manufactured by muni-puṅgavānām, the greatest scientists and most thoughtful men, will that be perfection? No. The Brahma-saṁhitā says, so ’py asti yat-prapada-sīmny avicintya-tattve: still this creation will remain inconceivable to our understanding. And Kṛṣṇa has created all these things, so how can we study Kṛṣṇa? If we cannot understand the things Kṛṣṇa has created, how can we understand Kṛṣṇa? It is not possible at all.

Therefore the mentality of Vṛndāvana is the perfect status of mind for devotees. The inhabitants of Vṛndāvana have no concern with understanding Kṛṣṇa. Rather, they want to love Kṛṣṇa unconditionally. It is not that they think, ”Kṛṣṇa is God, and therefore I love Him.” In Vṛndāvana Kṛṣṇa does not play as God; He plays there as an ordinary cowherd boy, and although at times He proves that He is the Supreme Personality of Godhead, the devotees there do not care to know it.

Kuntīdevī, however, was not an inhabitant of Vṛndāvana. She was an inhabitant of Hastināpura, which is outside Vṛndāvana. The devotees outside Vṛndāvana study how great the inhabitants of Vṛndāvana are, but the inhabitants of Vṛndāvana don’t care to know how great Kṛṣṇa is. That is the difference between them. So our concern should be simply to love Kṛṣṇa. The more we love Kṛṣṇa, the more we shall become perfect. It is not necessary to understand Kṛṣṇa and how He creates. Kṛṣṇa explains Himself in Bhagavad-gītā, and we should not try to understand much more. We should not bother very much to know Kṛṣṇa. That is not possible. We should simply increase our unalloyed love for Kṛṣṇa. That is the perfection of life.

23.17 Chapter Fifteen

Beyond Birth and Death

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya Hills.

-Śrīmad-Bhāgavatam 1.8.32

Because the Lord’s appearance in this material world is bewildering there are different opinions about the birth of the Unborn. In the Bhagavad-gītā the Lord says that He takes His birth in the material world, although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn, because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagavad-gītā. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhiṣṭhira. Lord Śrī Kṛṣṇa certainly wanted to establish the kingdom of the Pāṇḍavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves elect their representative to rule over them, and therefore they cannot blame anyone for their unhappiness. Mahārāja Nala was also celebrated as a great pious king, but he had no connection with Lord Kṛṣṇa. Therefore Mahārāja Yudhiṣṭhira is meant here to be glorified by Lord Kṛṣṇa, who had also glorified King Yadu by taking birth in his family. He is known as Yādava, Yaduvīra, Yadunandana, etc., although the Lord is always independent of such obligations. He is just like the sandalwood that grows in the Malaya Hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya Hills, the name sandalwood and the Malaya Hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one’s son, but is the father of everything that be.

In the Bhagavad-gītā (4.6) the Lord says:

ajo ’pi sann avyayātmā
bhūtānām īśvaro ’pi san

prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

”Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original, transcendental form.”

Kṛṣṇa is unborn, and we are also unborn, but the difference is that unlike the Lord we have been entangled in a material body. Therefore we cannot keep our position as unborn, but have to take birth and transmigrate from one body to another, with no guarantee of what kind of body we shall receive next. Even in this life, we are obliged to accept one body after another. A child gives up his childhood body and accepts the body of a boy, and the boy gives up his boyhood body to accept a youthful body, which he then gives up for an old body. Therefore it is natural to conclude that when one gives up one's old body, one will have to accept another body; again one will accept the body of a child.

This is a natural cycle of this material world. It is similar to changes of season. After spring comes summer, and after summer comes fall and then winter, and then spring again. Similarly, after day comes night, and after night comes day. And just as these cyclic changes take place one after another, we change from one body to another, and it is natural to conclude that after leaving the present body we shall receive another body (bhūtvā bhūtvā pralīyate).

This conclusion is very logical, it is supported by the śāstra, the Vedic literature, and it is also affirmed by the greatest authority, Kṛṣṇa Himself. Therefore why should we not accept it? If one does not accept this-if one thinks that there is no life after death-one is foolish.

There is life after death, and there is also the chance to free oneself from the cycle of repeated birth and death and attain a life of immortality. But because we have been accustomed to accepting one body after another since time immemorial, it is difficult for us to think of a life that is eternal. And the life of material existence is so troublesome that one may think that if there is an eternal life, that life must be troublesome also. For example, a diseased man who is taking very bitter medicine and who is lying down in bed, eating there and passing stool and urine there, unable to move, may find his life so intolerable that he thinks, ”Let me commit suicide.” Similarly, materialistic life is so miserable that in desperation one sometimes takes to a philosophy of voidism or impersonalism to try to negate his very existence and make everything zero. Actually, however, becoming zero is not possible, nor is it necessary. We are in trouble in our material condition, but when we get out of our material condition we can find real life, eternal life.

Because we are part and parcel of Kṛṣṇa, who is aja, beyond birth and death, we are also aja. How could we be otherwise? If my father is happy and I am the son of my father, why should I be unhappy? I can naturally conclude that I shall enjoy my father's property just as my father is enjoying it. Similarly, God, Kṛṣṇa, is all-powerful, all-beautiful, all-knowledgeable, and complete in everything, and although I may not be complete, I am part and parcel of God, and therefore I have all the qualities of God to a partial extent.

God does not die, so I also shall not die. That is my position. That is explained in Bhagavad-gītā (2.20): na jāyate mriyate vā kadācit. Describing the soul, Kṛṣṇa says that the soul is never born (na jāyate), and if one is not born how can he die? There is no question of death (mriyate vā). Death is for one who has taken birth, and if one has no birth he can also have no death.

Unfortunately, however, we do not know this. We are conducting scientific research, but we do not know that every living entity is a spiritual soul, with no birth and no death. This is our ignorance. The soul is eternal, everlasting, and primeval (nityaḥ śāśvato 'yaṁ purāṇo). The soul does not die with the annihilation of the body (na hanyate hanyamāne śarīre [Bg. 2.20]). But although the soul does not die, it accepts another body, and this is called bhava-roga, the material disease.

Since Kṛṣṇa is the supreme living entity (nityo nityānāṁ cetanaś cetanānām), we are exactly like Kṛṣṇa, the difference being that Kṛṣṇa is vibhu, unlimited, whereas we are aṇu, limited. Qualitatively, we are as good as Kṛṣṇa. Therefore whatever propensities Kṛṣṇa has, we have also. For example, Kṛṣṇa has the propensity to love someone of the opposite sex, and therefore we have this same propensity. The beginning of love is present in the eternal love between Rādhā and Kṛṣṇa. We are also seeking eternal love, but because we are conditioned by the material laws, our love is interrupted. But if we can transcend this interruption, we can take part in loving affairs similar to those of Kṛṣṇa and Rādhārāṇī. Our aim should therefore be to go back home, back to Kṛṣṇa, because since Kṛṣṇa is eternal, we shall there receive an eternal body.

Kuntī says, kecid āhur ajaṁ jātam: the supreme eternal, the supreme unborn, has now taken His birth. But although Kṛṣṇa takes birth, His birth is not like ours. That we should know. The Lord says in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

”One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

It is described in Śrīmad-Bhāgavatam that when Kṛṣṇa first appeared, He did not take birth from the womb of Devakī; rather, He first appeared in the majestic four-armed form of Viṣṇu, and then He became a small child on Devakī's lap. Therefore Kṛṣṇa's birth is transcendental, whereas our birth takes place by force, by the laws of nature. Kṛṣṇa is not under the laws of nature; the laws of nature work under Him (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Prakṛti, nature, works under the order of Kṛṣṇa, and we work under the order of nature. Kṛṣṇa is the master of nature, and we are servants of nature. Therefore Kuntīdevī says, kecid āhuḥ: ”Someone may say that the unborn has taken birth.” It may appear that He has taken birth just like us, but in fact He has not. Kuntīdevī distinctly says, kecid āhuḥ: ”some foolish persons may say that He has taken birth.” Kṛṣṇa Himself also says in Bhagavad-gītā (9.11), avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam: ”Because I have appeared just like a human being, those who are rascals think that I am also just like an ordinary human.” Paraṁ bhāvam ajānantaḥ: ”They do not know the mystery behind God's taking birth like a human being.”

Kṛṣṇa is everywhere. The Lord is situated in everyone's heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]). And since He is within us and is all-powerful, why should it be difficult for Him to appear before us? When the great devotee Dhruva Mahārāja was engaged in meditation on the four-handed form of Viṣṇu, all of a sudden his meditation broke, and he immediately saw before him the same form upon which he had been meditating. Was it very difficult for Kṛṣṇa to appear in this way? Of course not. Similarly it was not difficult for Him to appear before Devakī in the same four-handed form. Therefore Kṛṣṇa says, janma karma ca me divyam: [Bg. 4.9] "One must understand My transcendental birth and activities." Kuntīdevī has this understanding. She knows that although to some fools Kṛṣṇa appears to take birth, in fact He is unborn.

But why should Kṛṣṇa perform the pastime of taking birth? Kuntīdevī replies, puṇya-ślokasya kīrtaye: to glorify those who are very pious and very much advanced in spiritual understanding. Kṛṣṇa comes as the son of Devakī to glorify His devotee Devakī. Kṛṣṇa becomes the son of Yaśodā to glorify Yaśodā. Similarly, Kṛṣṇa appears in the dynasty of Mahārāja Yadu, His great devotee, just to glorify Mahārāja Yadu. Thus Kṛṣṇa is still known as Yādava, the descendant of Mahārāja Yadu. Kṛṣṇa has no obligation to take His birth in a particular family or country, but He takes birth to glorify a certain person or a certain family because of their devotion. Therefore His birth is called divyam, transcendental.

The Lord is not obliged to take birth, but we are obliged to do so. That is the distinction between our birth and the birth of Kṛṣṇa. If by our karma, or activities, we are fit to take birth in a good family in human society or demigod society, we shall do so, but if our activities are low like those of animals, we shall have to take birth in a family of animals. That is the force of karma. Karmaṇā daiva-netreṇa jantor dehopapattaye (Bhāg. 3.31.1). We develop a certain type of body according to our karma.

The human form of life is meant for understanding the Supreme, the Absolute Truth (athāto brahma jijñāsā). But if we do not endeavor for this, if we misuse this opportunity and simply remain like animals, we shall return to an animal form of life. Therefore the Kṛṣṇa consciousness movement is trying to save people from going down to animal life.

The appearance of Lord Kṛṣṇa is compared to the growth of sandalwood trees in the Malaya Hills (malayasyeva candanam). There are two Malayas-the Malaya Hills and the part of the world now known as Malaysia. The candana tree, or sandalwood tree, can grow anywhere-there is no rule that it has to grow in Malaysia or the Malaya Hills-but because this sandalwood grows in large quantities in those parts of the world, it is known as malaya-candana. In the Western countries there is scented water known as eau de cologne. It can be manufactured anywhere, but because it was originally manufactured in the city of Cologne, it is known as eau de cologne. Similarly, sandalwood can grow anywhere, but because it was originally very prominent in Malaysia and the Malaya Hills, it is known as Malayan sandalwood. Kuntī offered this prayer five thousand years ago, and this indicates that sandalwood was growing five thousand years ago in Malaysia. Malaysia is not a new name; it was known thousands and thousands of years ago to the followers of the Vedic culture. Nowadays, of course, Malaysia is growing rubber trees because there is a good demand for rubber, but formerly Malaysia grew sandalwood on a large scale because there was a great demand for sandalwood, especially in India.

Because India is a tropical country and sandalwood is very cooling people in India use sandalwood pulp as a cosmetic. Even now, during the very warm days of the summer season, those who can afford to do so apply sandalwood pulp to their bodies and feel cool all day. In India it was the system that after bathing and sanctifying the body by applying marks of tilaka, one would offer obeisances to the Deity, take some candana-prasāda from the room of the Deity, and apply it as a cosmetic to the body. This was called prasādhanam. But it is said that in Kali-yuga, the present age, snānam eva prasādhanam (Bhāg. 12.2.5): if one can even bathe nicely, that is prasādhana. In India even the poorest man will take an early morning bath every day, but when I came to America I saw that even taking one's daily bath may be a difficult thing and is often not the practice. In India we are accustomed to see people bathe thrice in a day, but in New York I have seen that one may have to go to a friend's house to bathe because one may not have facilities to do so at home. These are symptoms of Kali-yuga. Snānam eva prasādhanam. In the Kali-yuga it will be very difficult even to take a bath.

Another symptom of Kali-yuga is dākṣyaṁ kuṭumba-bharaṇam (Bhāg. 12.2.7): one will be famous for his pious activities simply if he can maintain his family. The word dākṣyam, meaning "famous for pious activities," comes from dakṣa, which means "expert." In Kali-yuga one will be considered expert if he can maintain a family consisting of himself, his wife, and one or two children. In India, of course, the traditional family is the joint family, consisting of a man and his wife, their parents and children, their in-laws, and so on. But in Kali-yuga it will be difficult to maintain a simple family of oneself, one's wife, and a few children. When I was living in New York, among the people coming to our classes was an old lady who had a grown son. I asked her, "Why doesn't your son get married?" She replied, "Yes, he can marry when he can maintain a family." I did not know that maintaining a family was such a difficult job here. But this is described in the Bhāgavatam: if one can maintain a family, he will be considered a very glorious man, and if a girl has a husband she will be considered very fortunate.

It is not our business to criticize, but the symptoms of Kali-yuga are very severe, and they will grow more severe. The duration of Kali-yuga is we find so many difficulties, and the more we grow into this Kali-yuga, the more the times will be difficult. The best course, therefore, is to complete our Kṛṣṇa consciousness and return home, back to Godhead. That will save us. Otherwise, if we come back again for another life in Kali-yuga, we shall find difficult days ahead, and we shall have to suffer more and more.

23.18 Chapter Sixteen

Returning to Our Natural Consciousness

apare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

-Śrīmad-Bhāgavatam 1.8.33

It is also said that Vasudeva and Devakī, in their previous birth as Sutapā and Pṛśni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the Bhagavad-gītā that the Lord appears for the welfare of all people in the world and to vanquish the asuras, or the materialistic atheists.

The Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." (Bg. 4.7) The words dharmasya glāniḥ mean "irregularities in religion." When there are irregularities, religion becomes polluted.

In human society there must be a proper balance between spirit and matter. We are actually spirit soul, but somehow or other we have been encaged within material bodies, and as long as we have these bodies we have to accept the bodily necessities of eating, sleeping, mating, and defending, although the soul itself does not need these things. The soul does not need to eat anything; whatever we eat is for the upkeep of the body. But a civilization that simply looks after these bodily necessities and does not care for the necessities of the soul is a foolish, unbalanced civilization. Suppose one merely washes one's coat but does not take care of one's body. Or suppose one has a bird in a cage but merely takes care of the cage, not the bird within it. This is foolishness. The bird is crying, "Ka, ka. Give me food, give me food." If one only takes care of the cage, how can the bird be happy?

So why are we unhappy? In the Western countries there is no scarcity of wealth, no scarcity of food, no scarcity of cars, and no scarcity of sex. Everything is available in full abundance. Then why is there still a section of people who are frustrated and confused, like the hippies? They are not satisfied. Why? Because there is no balance. We are taking care of the necessities of the body, but we have no information of the soul and its necessities. The soul is the real substance, and the body is only a covering. Therefore neglect of the soul is a form of dharmasya glāniḥ, pollution of duty.

The word dharma means "duty." Although the word dharma is often translated as "religion" and religion is generally defined as a kind of faith, dharma is not in fact a kind of faith. Dharma means one's actual constitutional duty. It is one's duty to know the needs of the soul, but unfortunately we have no information of the soul and are simply busy supplying the necessities for bodily comfort.

Bodily comfort, however, is not enough. Suppose a man is very comfortably situated. Does it mean he will not die? Of course not. We speak of a struggle for existence and survival of the fittest, but bodily comforts alone cannot enable anyone to exist or survive permanently. Therefore, taking care of the body only is called dharmasya glāniḥ, or pollution of one's duty.

One must know the necessities of the body and also the necessities of the soul. The real necessity in life is to supply the comforts of the soul, and the soul cannot be comforted by material adjustments. Because the soul is a different identity, the soul must be given spiritual food, and that spiritual food is Kṛṣṇa consciousness. When one is diseased, he must be given the proper diet and the proper medicine. Both are required. If he is simply given medicine but not a proper diet, the treatment will not be very successful. Therefore the Kṛṣṇa consciousness movement is meant to give both the proper medicine and the proper diet for the soul. The diet is kṛṣṇa-prasāda, food that has first been offered to Kṛṣṇa, and the medicine is the Hare Kṛṣṇa mantra.

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt
(Bhāg. 10.1.4)

Parīkṣit Mahārāja said to the great sage Śukadeva Gosvāmī, "The discourses on Śrīmad-Bhāgavatam that you are giving me are not ordinary. These Bhāgavata discourses are relishable for persons who are nivṛtta-tṛṣṇa, free from hankering." Everyone in this material world is hankering for enjoyment, but one who is free from this hankering can taste how relishable the Bhāgavatam is. The word bhāgavata refers to anything in relationship to Bhagavān, the Supreme Lord, and the Hare Kṛṣṇa mantra is also bhāgavata. Thus Parīkṣit Mahārāja said that the taste of the Bhāgavata can be relished by one who is free from hankering to satisfy material desires. And why should this Bhāgavata be tasted? Bhavauṣadhi: it is the medicine for our disease of birth and death.

At the present moment, we are in a diseased condition. Materialists do not know what is disease and what is health. They do not know anything, but still they are posing as great scientists and philosophers. They do not inquire, "I do not want to die. Why is death enforced upon me?" Nor do they have any solution to this problem. But still they call themselves scientists. What kind of scientists are they? Advancement in science should bring about knowledge by which misery can be minimized. Otherwise, what is the meaning of science? Scientists may promise that they can help us in the future, but we may ask them, "What are you giving us right now, sir?" A real scientist will not say, "Just go on suffering as you are suffering now, and in the future we shall find some chemicals to help you." No. Ātyantika-duḥkha-nivṛttiḥ. The word ātyantika means "ultimate," and duḥkha means "sufferings." The aim of human life should be to put an end to the ultimate sufferings, but people do not even know what these ultimate sufferings are. These sufferings are pointed out in Bhagavad-gītā as janma-mṛtyu-jarā-vyādhi: birth, death, old age, and disease. What have we done to nullify these sufferings? There is no remedy for them in the material world. The ultimate way to relinquish all kinds of suffering is stated in Bhagavad-gītā (8.15), where the Lord says:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

Thus the Lord says that one should approach Him and go back to Him, back home, back to Godhead. But unfortunately people have no knowledge of what God is, whether one can go back home to Him or not, and whether or not it is practical. Because they have no knowledge, they are simply like animals. They pray, ”O God, give us our daily bread.” But now suppose we ask them, ”What is God?” Can they explain? No. Then whom are they asking? Are they merely praying into the air? If I submit some petition, there must be some person to whom the petition is submitted. But they do not know who that person is or where the petition is to be submitted. They say that God is in the sky. But there are also so many birds in the sky. Are they God? People have imperfect knowledge or no knowledge at all. Nonetheless, they pose as scientists, philosophers, writers, and great thinkers, although their ideas are all rubbish.

The only truly worthwhile books are those like Śrīmad-Bhāgavatam and Bhagavad-gītā. In the Bhāgavatam (1.5.10–11) it is said:

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

”Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.”

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo ’ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

”On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest.”

Any literature that has no connection with God is just like a place where crows take enjoyment. Where do crows enjoy? In a filthy place. But white swans take pleasure in nice clear waters surrounded by gardens. So even among animals there are natural divisions. The crows will not go to the swans, and the swans will not go to the crows. Similarly, in human society there are men who are like crows and men who are like swans. The swanlike men will come to centers of Kṛṣṇa consciousness, where everything is clear, where there is good philosophy, good transcendental food, good education, good intelligence-everything good-whereas crowlike men will go to clubs, parties, naked dance shows, and so many other such things.

So the Kṛṣṇa consciousness movement is meant for swanlike men, not for men who are like crows. But we can convert the crows into swans. That is our philosophy. Those who were crows are now swimming like swans. That is the benefit of Kṛṣṇa consciousness.

The material world is the world where swans have become crows. In the material world the living entity is encaged in a material body, and he tries to gratify his senses in one body after another. But the reestablishment of dharma will gradually turn crows into swans. For example, a man may be illiterate and uncultured, but he can be converted into an educated, cultured man by training.

This training is possible in the human form of life. I cannot train a dog to become a devotee. That is difficult. Of course, that also can be done, although I may not be powerful enough to do it. When Lord Caitanya Mahāprabhu was traveling through the jungles of Jhārikhaṇḍa the tigers, the snakes, the deer, and all the other animals became devotees. This was possible for Caitanya Mahāprabhu because He is God Himself and can therefore do anything. But although we cannot do that, we can work in human society. Regardless of how fallen a man is, if he follows the instructions of Kṛṣṇa consciousness he can return to his original position. Of course, there are degrees of understanding, but one’s original position is that one is part and parcel of God. Understanding of this position is called Brahman realization, spiritual realization, and it is this realization that Kṛṣṇa Himself comes to this world to reestablish.

Lord Kṛṣṇa came to this world at the request of His devotees Vasudeva and Devakī (vasudevasya devakyāṁ yācito ’bhyagāt). Although in their former lives Vasudeva and Devakī were married, they did not have any children. They engaged themselves in severe austerities, and when Kṛṣṇa came before them and asked them what they wanted, they said, ”We want a son like You. That is our desire.” But how is it possible for there to be another God? Kṛṣṇa is God, and God is one; He cannot be two. So how could there be another God to become the son of Vasudeva and Devakī? Kṛṣṇa therefore said, ”It is not possible to find another God, so I Myself shall become your son.” So some people say that it is because Vasudeva and Devakī wanted Kṛṣṇa as their son that He appeared.

Although Kṛṣṇa actually comes to satisfy His devotees like Vasudeva and Devakī, when He comes He performs other activities also. Vadhāya ca sura-dviṣām. The word vadhāya means ”killing,” and sura-dviṣām refers to the demons, who are always envious of the devotees. Kṛṣṇa comes to kill these demons.

An example of a demon is Hiraṇyakaśipu. Because Prahlāda Mahārāja was a devotee, his father, Hiraṇyakaśipu, was so envious that he was prepared to kill his own son, although the little boy’s only fault was that he was chanting Hare Kṛṣṇa. This is the nature of demons. Jesus Christ also was killed by the sura-dviṣām, those who were envious of him. What was his fault? His only fault was that he was preaching about God. Yet he had so many enemies, who cruelly crucified him. Therefore Kṛṣṇa comes to kill such sura-dviṣām.

This killing of the envious, of course, can be done without the presence of Kṛṣṇa. By setting to work the natural forces of war, pestilence, famine, and so on, Kṛṣṇa can kill millions of people. He does not need to come here to kill these rascals, for they can be killed simply by His direction, or nature’s law. Sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā (Brahma-saṁhitā 5.44). Nature has so much power that it can create, maintain, and annihilate everything. Sṛṣṭi means ”creation,” sthiti means ”maintenance,” and pralaya means ”destruction.” Nature can create, maintain, and also destroy. This material cosmic manifestation is being maintained by the mercy of nature, by which we are getting sunlight, air, and rain by which to grow our food so that we can eat and grow nicely. But nature is so powerful that at any time it can destroy everything simply by one strong wind. Nature is working under the direction of Kṛṣṇa (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Therefore, if Kṛṣṇa wants demons killed, He can kill millions of them with merely one strong blast of nature's wind.

So to kill the demons Kṛṣṇa does not need to come. When He comes, He does so because He is requested by His devotees like Vasudeva and Devakī, as Kuntīdevī indicates by using the word yācitaḥ, meaning "being prayed for." Therefore the real cause of His coming is at the request of His devotees, but when He comes He simultaneously shows that He is prepared to kill anyone who is envious of His devotees. Of course, His killing and maintaining are the same because He is absolute. Those who are killed by Kṛṣṇa immediately attain salvation, which generally takes millions of years to get.

So people may say that Kṛṣṇa has come for this purpose or that purpose, but actually Kṛṣṇa comes for the benefit of His devotees. He always looks after the welfare of the devotees, and so from this instruction of Kuntī we should understand that we should always be concerned with how to become devotees. Then all good qualities will come upon us.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
(Bhāg. 5.18.12)

If one simply develops one's dormant, natural devotion for Kṛṣṇa, one will develop all good qualities.

Our devotion for Kṛṣṇa is natural. Just as a son has natural devotion to his father and mother, we have natural devotion to Kṛṣṇa. When there is danger, even materialistic scientists pray to God. Of course, when they are not in danger they defy God, and therefore danger is required in order to teach these rascals that there is God. Jīvera svarūpa haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]. Our natural position is to be dependent on God. Artificially we are trying to banish God, saying, "God is dead," "There is no God," or "I am God." But when we give up this rascaldom, Kṛṣṇa will give us all protection.

23.19 Chapter Seventeen

Lightening the Burden of the World

bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantyā bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

-Śrīmad-Bhāgavatam 1.8.34

Brahmā is directly the son of the Supreme Lord, the supreme father, and was not put into the womb of a mother. Therefore he is known as ātma-bhū. This Brahmā is in charge of further creations in the universe, secondarily reflected by the potency of the Omnipotent. Within the halo of the universe there is a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu, the Paramātmā feature of the Supreme Lord. Whenever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmājī for a solution, and if it is not to be solved even by Brahmājī, then Brahmājī consults with and prays to the Kṣīrodakaśāyī Viṣṇu for an incarnation and solution to the problems. Such a problem arose when Kaṁsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the asuras. Brahmājī, along with other demigods, prayed at the shore of the Kṣīrodaka Ocean, and they were advised of the descent of Kṛṣṇa as the son of Vasudeva and Devakī. So some people say that the Lord appeared because of the prayers of Brahmājī.

Kuntīdevī is describing the different statements of different persons about why Kṛṣṇa appears. Some say that He appeared at the request of Vasudeva and Devakī, and some say He appeared at the request of Brahmā. Bhārāvatāraṇāyānye bhuvo nāva ivodadhau: "Some say that He appeared just to reduce the burden of the world, which was overburdened like a boat at sea." When the world is overburdened, there must be war, pestilence, famine, epidemics, and so on. This is nature's law.

The earth floats in space among many millions of other planets, all of them bearing huge mountains and oceans. It floats because Kṛṣṇa enters into it, as stated in Bhagavad-gītā (gām āviśya), just as He enters the atom. The earth is certainly not weightless; rather, it is very heavy. But it floats because the Supreme Spirit is within it.

Everything is lightened by the presence of spirit. One's body will float in water as long as one is alive, but as soon as the spirit soul leaves, the body immediately sinks. As long as a child is alive we can take it along by one hand, but when the child is dead it is heavy. So now we are heavy, but when we are spiritually advanced we will be free from impediments. Now we cannot fly in the air, but the spirit soul is so light that when freed from the body it can go within a second to Vaikuṇṭhaloka, the spiritual world (tyaktvā dehaṁ punar janma naiti mām eti [Bg. 4.9]).

Why then does the world become overloaded? It becomes overloaded due to the presence of demons, those who are against devotional service. When mother earth feels this load to be too heavy, Kṛṣṇa comes just to unburden the earth. If a ship is overloaded, its position is very dangerous, for it may sink at any moment. Therefore when mother earth felt too uncomfortable because of being overloaded with demons (sīdantyā bhūri-bhāreṇa), she approached Brahmā, the chief living being within this universe. When there is a need, the chief personalities in the universe approach Brahmā, who approaches Viṣṇu to ask that He reduce whatever the burden is. Then Viṣṇu or Kṛṣṇa appears as an incarnation, as stated in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.”

When there is too much lawlessness and there are too many criminals, the state becomes overburdened and disturbed, and the state administrators are puzzled about what to do. Similarly, when the world is overrun by demons and atheists, they create a burden, and the demigods, the pious administrators of the universe, become perplexed. When the people of a state abide by the laws, administration is easy, but if people are criminals they overburden the state administrators. A similar situation sometimes upsets the balance of the cosmic affairs of this material world. Both the demons and the demigods always exist, but when the demoniac power increases, the world is overburdened. It is then that the demigods approach Lord Brahmā for assistance.

Lord Brahmā is one of the twelve authorities known as dvādaśa-mahājana (svayambhūr nāradaḥ śambhuḥ kaumāraḥ kapilo manuḥ/ prahlādo janako bhīṣmo balir vaiyāsakir vayam, Bhāg. 6.3.20). We have to follow the mahājanas, the great authorities, if we want to receive transcendental knowledge. The Vedic injunction is, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] if one wants to be in knowledge of everything, one must approach a guru, a bona fide authority, a spiritual master. The original guru is Kṛṣṇa. As Kṛṣṇa taught Arjuna, He also taught Brahmā, as stated in Śrīmad-Bhāgavatam (tene brahma hṛdā ya ādi-kavaye).

The Śrīmad-Bhāgavatam describes the original source of the creation, and this should be the actual subject matter of our research work. What is the original source of creation? Janmādy asya yataḥ: [SB 1.1.1] the original source of everything is the source of janma, sthiti, and pralaya-creation, maintenance, and dissolution. Our body has taken birth at a certain date, it lasts for some years-ten years, twenty years, fifty years, or whatever, according to the body-and then it will be finished. Where did this body come from, and when it is destroyed where will it go? There are scientific laws concerning the conservation of energy. What is the source of that energy? There is a source (yato vā imāni bhūtāni jāyante), and that source is identified in the Śrīmad-Bhāgavatam.

That source is not blind. Rascals think that everything has come from nothing. But how can something come out of nothing? There is no proof that such a thing happens, but fools claim that it does, and therefore they are blind. What is the nature of the original source from whom everything has come, in whom everything exists, and within whom everything will enter? The Bhāgavatam (1.1.1) says, janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ. The word abhijñaḥ indicates that the source of everything is completely conscious.

The word jña means ”knowledge,” and abhi means ”specific.” We have inadequate knowledge of where we have come from and where we shall go after death, and therefore we are not abhijña, supremely conscious. But the supreme source is abhijña. He is not a stone or a void. How could He be? The creation itself is evidence of the consciousness of the Supreme. Everyone can appreciate the cosmic manifestation and how nicely it is working. The sun and moon rise exactly on time, without deviating even one ten-thousandth of a second, and the seasons change in the same way, bringing with them fruits and flowers. In this way the entire cosmic manifestation is going on in a very orderly, systematic way. So unless there is some abhijña-some very clever intelligence who knows everything-how could all this have been created? Some people say that all this has come from nothing. What is this nonsense? Can such a creation come from nothing? Does this idea show very good reasoning? The Bhāgavatam says no.

The Bhāgavatam tells us that everything comes from the person who is abhijña, very intelligent and experienced, and that original intelligent person transmitted knowledge to ādi-kavi, the original created being, Lord Brahmā (tene brahma hṛdā ya ādi-kavaye). Brahmā, the original created being, has an original source, and he is in contact with that source. We understand that we get knowledge from another person with whom we are face to face. But when Brahmā was created he was alone. Therefore, how did he receive knowledge? That is explained in the Bhāgavatam: tene brahma hṛdā. The word hṛdā means ”through the heart.” The Supreme Person, Paramātmā, is within the heart of every living being, including Brahmā. Therefore although Brahmā was alone, he received knowledge dictated by the Supreme. The word brahma means ”Vedic knowledge.” Thus the Vedic knowledge was given first to Lord Brahmā.

The Vedic knowledge is given to everyone because Kṛṣṇa is within everyone’s heart (sarvasya cāhaṁ hṛdi sanniviṣṭaḥ), but one must be qualified to receive that knowledge. Kṛṣṇa helps us by giving us knowledge both from within as the Supersoul (caitya-guru) and from without as the spiritual master.

Brahmā receives knowledge from Kṛṣṇa and distributes that Vedic knowledge, and therefore he is an authority. There are four sampradāyas, or chains of disciplic succession, through which Vedic knowledge is distributed-one from Brahmā, one from Lakṣmī, one from Lord Śiva, and one from the four Kumāras. We have to approach an authoritative representative of Kṛṣṇa appearing in one of these sampradāyas, and then we can receive real knowledge. Thus the earth personified approached Brahmā, who prayed to the Supreme Personality of Godhead, ”The world is now overburdened with demons, and therefore I request You to appear.” Some say, therefore, that the Lord appeared at the request of Brahmā that He lighten the burden of the world.

When Kṛṣṇa appears, He protects the devotees and kills the demons. Therefore Kṛṣṇa in His Nārāyaṇa form has four hands. In two hands He holds a disc and club with which to kill the demons, and in the other two hands He holds the conchshell and lotus with which to bless and protect the devotees. The Lord says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati. Thus Kṛṣṇa bugles with His conchshell, ”My devotees will never be vanquished.” And with the lotus flower He extends His blessings. The lotus flower, which sometimes also appears in the hand of Lakṣmī, is a symbol of blessings.

Now some may say that Kṛṣṇa appeared for this purpose or that purpose, but the real conclusion is that Kṛṣṇa appears for His own pleasure, not because He is bound by any other cause. We take our birth because we are bound by our karma, but Kṛṣṇa, being fully independent, does not come because of someone else’s request or because of karma. Rather, He comes by His own free will (ātma-māyayā). We are compelled to take birth because of Kṛṣṇa’s external, material energy, but Kṛṣṇa is not controlled by the māyā, or energy, of anyone else, and therefore He does not take birth in such a condition. Māyā, the illusory energy, is under the control of Kṛṣṇa, so how could māyā control Him? One who thinks that Kṛṣṇa, like us, is controlled by māyā is described in Bhagavad-gītā as mūḍha, a fool (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]).

Kṛṣṇa is the original Nārāyaṇa, the original source of the entire cosmic manifestation. Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa, who as Garbhodakaśāyī Viṣṇu first entered the material universe. Without spiritual contact, matter cannot create. Those who are seeking the original cause of the material creation should know that the creation takes place when the spirit soul is present. Matter is activated by the spirit soul; it is not that the soul is created by matter.

According to the Buddhist theory, the living force-the living energy we all have-is created by material conditions. At the present moment, the entire world is influenced by this Buddhist theory. The actual fact, however, is that matter develops because of the presence of the living force. We can understand this very easily. After a child is born, he grows, and his body develops, but if the child is born dead-if the spirit soul is not present-the body will not develop. Therefore the spirit is the basis for the development of matter, and not vice versa. Why does a dead child not grow? Because the spirit is not present. A tree grows as long as there is life in it. If we sow the small seed of a banyan tree in good soil and favor it with water, it will grow because the spirit soul is present. But if we were to fry such a seed in fire and then sow it, it would fail to grow because the spirit soul would not be there.

Matter grows and develops because of the presence of the spirit soul, and this principle has been followed from the very beginning of the creation. At the beginning of creation the Supreme Spirit entered the universe, and the first living being, Brahmā, was born on a lotus flower grown from the transcendental abdomen of Viṣṇu. Accepting that the lotus on which Brahmā was born is matter, we should understand that it is also grown from spirit. Therefore spirit is the basis of creation.

Because the lotus flower on which Lord Brahmā is born is grown from the navel of Viṣṇu, Lord Viṣṇu is known as Padmanābha. Brahmā is known as ātma-bhū because he was begotten directly from the father, Nārāyaṇa, or Viṣṇu, without the contact of mother Lakṣmījī. Lakṣmījī was present near Nārāyaṇa, engaged in the service of the Lord, but still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā. That is the omnipotency of the Lord. When we want to beget a child, we need the help of a wife because we cannot beget a child alone. But Kṛṣṇa, Lord Viṣṇu, produced Lord Brahmā without the help of His wife, Lakṣmī, although she was present, because He is not dependent on anything. One who foolishly considers Nārāyaṇa to be like other living beings should take a lesson from this.

The Vedic literature forbids one to think that other living beings are on an equal level with Nārāyaṇa.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

Someone has invented the word daridra-nārāyaṇa, trying to show that Nārāyaṇa has become poor and that the beggar who comes to my door to beg is also Nārāyaṇa. This is not authorized in the Vedic literature. Nārāyaṇa is the master of Lakṣmī, the goddess of fortune, and only fools think that He somehow becomes poverty-stricken. Rascals say that Nārāyaṇa, Brahmā, Śiva, all the demigods, you, I, and everyone else are all on the same level. This is foolishness. Nārāyaṇa is asamaurdhva. This means that no one can be equal to or greater than Him. Therefore Kṛṣṇa Himself, the original Nārāyaṇa, says in Bhagavad-gītā, mattaḥ parataraṁ nānyat: [Bg. 7.7] "There is no one superior to Me." Nor is anyone equal to Him. The word asama means that no one is equal to Him, and anūrdhva means that no one is greater than Him. This is the position of the Lord.

Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by sexual intercourse and has no other means to beget a child than the one designed for him. But Nārāyaṇa is all-powerful, and therefore He can beget a child from His navel. Every part of His body has full potency, as explained in the Brahma-saṁhitā (5.32), aṅgāni yasya sakalendriya-vṛttimanti. For example, I can see with my eyes, but Kṛṣṇa can also eat with His eyes. Foolish rascals will say, "You are offering food to Kṛṣṇa, but what has He eaten? It is still here. He has not eaten anything." Such people do not know that Kṛṣṇa can eat just by seeing, for He can do anything with any part of His transcendental body. When a washerman refused to supply cloth to Kṛṣṇa in Mathurā, Lord Kṛṣṇa displayed His transcendental potency by cutting off the man's head with His hand. How was this possible? It was possible by the Lord's omnipotence.

The Lord is complete and independent to do anything and everything by His various potencies. This is explained in the beginning of Śrīmad-Bhāgavatam by the words abhijñaḥ svarāṭ. The word sva-rāṭ indicates that He is self-sufficient, not dependent on anyone. That is the qualification of God. Nowadays there are so many self-proclaimed incarnations of God, but as soon as they have some toothache they immediately say, "Ooooooh, doctor, help me. Save me." If you are God, save yourself. Why go to a doctor? Such people are rascals, and they make it very difficult to spread Kṛṣṇa consciousness. The whole world is now overburdened by such rascals and demons, and therefore the atom bomb is waiting for them by the will of the Supreme.

23.20 Chapter Eighteen

Liberation from Ignorance and Suffering

bhave 'smin kliśyamānānām
a vidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārhāṇi
kariṣyann iti kecana

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping, and so on, in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

-Śrīmad-Bhāgavatam 1.8.35

In the Śrīmad Bhagavad-gītā the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called avidyā, or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service, comprised of hearing, chanting, remembering, serving, worshiping, praying, cooperating, and surrendering unto Him. Adoption of all the abovementioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Śrī Caitanya Mahāprabhu.

In this very important verse the words bhave ’smin mean ”in this material world.” The word bhava also means ”grow,” and it refers to that which has taken birth. In the material world there are six kinds of changes. First there is birth, then growth, and then that which has been born and has grown stays for some time, produces some by-products, and then dwindles and finally vanishes. These six changes are called sad-vikāra. The body, for example, takes birth at a certain date, and then it grows and stays for some time. From the body come so many byproducts in the form of sons and daughters, and then the body becomes old and weak, and finally when it is very old it dies.

But when the body is finished, I am not finished. When the gross body comes to an end, I am still present within the subtle body of mind, intelligence, and false ego, and this subtle body carries me to another gross body. Although everyone has to accept a subtle body, the scientists and medical men cannot see it. I have a mind, and you have a mind, but I cannot see your mind, and you cannot see mine. I have intelligence, and you have intelligence, but you cannot see my intelligence, nor can I see yours, because they are very subtle. Similarly, the spirit soul is still more subtle, so what will the materialistic scientists see of it? They cannot see the mind, intelligence, or false ego, what to speak of the soul. Therefore they say, ”The body is everything, and there is nothing more.” Actually, however, that is not a fact.

The fact is that the spirit soul is very, very small. Bālāgra-śata-bhāgasya śatadhā kalpitasya ca (Śvetāśvatara Upaniṣad 5.9). The soul is one ten-thousandth the size of the tip of a hair. Suppose we were to take a hair and divide it into a hundred parts. Could we do it? No. That is not possible. But if we could do it and then divide it again into another one hundred parts, each part would be the size of the spirit soul.

Of course, this is not possible to understand by experimental knowledge, so how can it be learned? One must learn of this from an authority. Our knowledge is so imperfect that it cannot deal with such subtle affairs, and because rascals cannot deal with such things, they think that matter is the cause of life. Nonetheless, they have not been able to demonstrate that life comes from matter. Let them take chemicals in their laboratory and produce even a small insect with hands, legs, and eyes. Every night we see many of such small insects with legs and eyes with which they approach the light. From such small insects up to Brahmā there are 8,400,000 different forms of life, among which we are traveling from body to body, leaving one body and entering another, as stated by Kṛṣṇa in Bhagavad-gītā (tathā dehāntara-prāptiḥ). Therefore, either we must reject Kṛṣṇa’s word or reject all the so-called scientific theories that life comes from matter. But we are pledged to Kṛṣṇa consciousness, and therefore we cannot reject Kṛṣṇa’s word. We accept Kṛṣṇa when He says that we have to travel from one body to another.

Every living entity within this material world is under the influence of avidyā, ignorance. Avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate. God, Kṛṣṇa, has many millions of potencies (parāsya śaktir vividhaiva śrūyate), and they have been summarized into three categories-the external potency, the internal potency, and the marginal potency. The marginal potency and the internal potency are of the same spiritual quality, but the third potency, the external potency, is inferior.

viṣṇu-śaktir parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
(Viṣṇu Purāṇa 6.7.61)

In this material world, everyone is in ignorance (avidyā). Even Brahmā was ignorant until he was given knowledge by Kṛṣṇa. Therefore no one should be proud of his knowledge. Everyone in this material world is a rascal. A particular living entity desires, ”If I can get the opportunity to obtain the post of Brahmā, then I can create a big universe.” Thus he receives the body of Brahmā. And the small insect thinks, ”If I can create a small hole within this room, then I can live very peacefully and eat.” Thus Brahmā desires to create a universe, we desire to create a skyscraper, and an ant desires to create a hole in a room, but the quality of the work is the same. We are all fools, however, because we do not realize that because these things are material they will not last. Because of ignorance we think, ”This will be very nice. That will be very nice.” Kāma-karmabhiḥ. We create some desire (kāma), and then we work accordingly. This results in so many difficulties (kliśyanti). To become Brahmā is not a very easy thing. Brahmā is such a big post, and it is given to a very qualified living entity who is highly advanced in austerities and penance. But he is also a living entity like us. In America there are many citizens, and President Ford is also a citizen, but by dint of his ardent labor and diplomacy he captured the post. Still, he is an ordinary citizen. President Nixon, for example, has now been dragged down and is no longer President. This is because he was an ordinary citizen. Similarly, if we like, we may also become Brahmā. Therefore Bhaktivinoda Ṭhākura says:

kīṭa-janma hao yathā tuyā dāsa
bahirmukha brahma janme nāhi āśā

”Let me become an insect in a place where Your devotee is present, because if I fall down in the dust of the feet of a devotee my life will be successful.” Bhaktivinoda Ṭhākura says, bahirmukha brahma-janme nāhi āśā: ”I would not want to be a Brahmā and not be a devotee of Kṛṣṇa.”

Because we are in ignorance, māyā, at any time we may forget Kṛṣṇa. Therefore we must always engage in Kṛṣṇa consciousness so that we shall not forget Him. That is indicated by Kuntīdevī by the words śravaṇa-smaraṇārhāṇi. The word śravaṇa means

”hearing,” smaraṇa means ”remembering,” and arhaṇa means ”worshiping the Deity of Kṛṣṇa.” One should always engage oneself in hearing about, remembering, and worshiping Kṛṣṇa. All the centers of the Kṛṣṇa consciousness movement are opened only for this purpose-to facilitate chanting, dancing, and worshiping so that we shall not forget Kṛṣṇa. Sadā tad-bhāva-bhāvitaḥ: [Bg. 8.6] if we always think of Kṛṣṇa, there is a chance that we shall remember Kṛṣṇa at the end of life (ante nārāyaṇa-smṛtiḥ).

Everything takes practice. For example, if one wants to dance on the stage, one has to perform many rehearsals to practice how to dance. Then if one becomes an expert dancer, when one dances on stage one will receive acclaim: ”Ah, a very good dancer.” But one cannot say, ”I shall go immediately to the stage and become a good dancer.” That is not possible. One may say, ”No, no, no. I shall not attend the rehearsal. Just give me the stage, and I shall perform.” But the director will not allow this, for one cannot become a good dancer without practice. The real purpose of life is to remember Kṛṣṇa when one’s life comes to an end (ante nārāyaṇa-smṛtiḥ). If at the time of death one can remember Kṛṣṇa, one’s life is successful.

In this material world one must suffer from material miseries, but rascals do not care to understand this, for they are absorbed in ignorance. A smuggler may go on with his work, even though he knows that he will be arrested and punished. A thief may know that he will be arrested and punished for criminal acts, and he may even have been punished several times, but still he will commit the same crime again (punaḥ punaś carvita-carvaṇānām [SB 7.5.30]). Why? Ignorance. He is so much absorbed in ignorance that he does not think, ”I am repeatedly stealing and being repeatedly arrested and sent to jail to be punished. Why am I doing this? The result is not good.” A person who is too much sexually inclined may suffer many times from venereal disease and have to undergo treatment, but still he will go to a prostitute again. This is avaidha strī-saṅga, illegitimate sex. But even legitimate sex involves so many difficulties. After sex, a woman becomes pregnant and has to suffer for ten months, and at the time of delivery there is also sometimes very great danger. And the father, after the child is born, must take care of the child and work hard to provide for its education. Therefore the Vedic literature says, bahu-duḥkha-bhājaḥ: after sex, legitimate or illegitimate, there are so many troubles. Tṛpyanti neha kṛpaṇāḥ: but one who is an ignorant rascal will not be satisfied. Instead, he will do the same things again and again (punaḥ punaś carvita-carvaṇānām [SB 7.5.30]). This is called bhava-roga, the disease of material existence.

yan maithunādi-gṛhamedhi-sukham hi tuccham
kaṇḍūyanena karayor iva duḥkha-duḥkham
(Bhāg. 7.9.45)

In the Vedic civilization, therefore, small boys are trained to remain brahmacārī, celibate, and not involve themselves in the troubles of sex. But if one is unable to remain brahmacārī, he is allowed to marry. After being trained in the beginning as a brahmacārī, he will not stay for many years in family life, but will very soon become vānaprastha (retired) and then accept sannyāsa, the renounced order of life.

In this material world everyone is suffering-the birds, the beasts, the trees, the animals, the plants, and even Brahmā and Indra. Indra is also not safe; he is always in anxiety about competitors who may come.

tat sādhu manye ’sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
(Bhāg. 7.5.5)

Why is everyone in this material world always in anxiety? Avidyā-kāma-karmabhiḥ: because they are rascals. Therefore Kṛṣṇa stresses, ”You rascal, give up all your nonsense and surrender unto Me.” This is Kṛṣṇa’s very good mercy. He is the supreme father. Therefore He directly says, sarva-guhyatamam: ”This is the most confidential knowledge.” Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] ”You rascal, give up everything and simply surrender unto Me.”

Therefore Kuntī says, ”You have come to teach rascals like this and engage them in hearing, remembering, and worship.” This is bhakti. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] one should hear and chant about Viṣṇu, Kṛṣṇa. But as soon as devotees begin to hear and chant about Viṣṇu, some rascal svāmī will say, ”No, hearing or chanting any name will do. Why Viṣṇu? Why not Kālī?” In Bengal there is a group of people who have invented ”kālī-kīrtana,” chanting the name of the demigoddess Kālī. What is this nonsense? In the Vedic literature there is no such thing as ”kālī-kīrtana.” Kīrtana means śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-hearing and chanting about Viṣṇu, Kṛṣṇa. The Vedic literature recommends harer nāma [Adi 17.21], chanting of the holy name of Hari, Kṛṣṇa, and no one else.

This śravaṇaṁ kīrtanam, hearing and chanting, was described very nicely by Śukadeva Gosvāmī in the Second Canto of Śrīmad-Bhāgavatam (2.4.15). He said:

yat-kīrtanaṁ yad-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yat-śravaṇaṁ yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ

Before speaking Śrīmad-Bhāgavatam, Śukadeva Gosvāmī offered his obeisances to Kṛṣṇa with this verse. He said, ”I offer my obeisances unto Him, for simply hearing of Him is subhadra, auspicious.” The entire Bhāgavatam is glorification of Kṛṣṇa, and this is glorification by Śukadeva Gosvāmī. He says that one can be perfectly purified if one either glorifies Kṛṣṇa, meditates upon Him, or simply sits before the Deity of Kṛṣṇa and sees Him, thinking, ”How nicely dressed is Kṛṣṇa. How nicely dressed is Rādhārāṇī.” If one has no ability to chant or if one’s mind is so disturbed that one cannot fix it upon Kṛṣṇa, one is given this chance: ”Here is the Deity. Simply see Him.” If one is engaged in the service of the Deity, there is a good chance of always seeing Him, twenty-four hours a day. While cleansing the floor of the temple, while dressing the Deity, while bathing the Deity, or while offering Him food, one will always see Him. This is the process of devotional service, but people are such fallen rascals that they do not even go see the Deity. ”Oh,” they think, ”what is this Deity worship? It is idol worship.” They may worship the statue of Gandhi or someone else, but when asked to come see the worship of the Deity they will say, ”No, this is idol worship.”

I have seen that in Calcutta in Chaurangi Square there is a statue of Sir Asutosa Mukherji. Throughout the year the crows pass stool on his face, and the stool becomes caked on. So on one day a year the ordinary sweepers cleanse the statue with their brush in the morning, and in the evening some big men come and garland him with flowers. Then after that evening they go away, and again the next morning the crows come to pass stool on his face. So this kind of worship is accepted-sweeping the face of Sir Asutosa Mukherji with the municipal brush-but if we install the Deity of Kṛṣṇa and worship Him nicely, people will say that this is idol worship.

So people are embarrassed by being entangled in avidyā, ignorance, and the method by which to educate them and rescue them from the clutches of this ignorance is devotional service. As explained by Śukadeva Gosvāmī, one may chant the name of Kṛṣṇa or meditate upon Kṛṣṇa, or if one cannot meditate one may simply sit down and see Kṛṣṇa. Even a child can see, "Here is Kṛṣṇa. Here is Rādhārāṇī." Even a small child or even an animal can do this and benefit, or if one is more intelligent one may offer prayers, and if one is expert and has been trained by a spiritual master one may perform appropriate worship.

Christians and Muslims are also Vaiṣṇavas, devotees, because they offer prayers to the Lord. "O God," they say, "give us our daily bread." Those who offer this prayer may not know very much and may be at a lower stage, but this is a beginning, because they have approached God. Going to a church or mosque is also pious (catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna). Therefore those who begin in this way will one day become pure Vaiṣṇavas. But the atheistic propaganda that one should not go to a church, temple, or mosque is very dangerous to human society.

One may not be very advanced, but one should try at least to do something to understand God. A child is sent to school, and although he may simply learn ABCD, if he is interested he may one day become a very good scholar. Similarly, one day a pious man may become a pure devotee. Why should one give up religion altogether, become completely secular, and simply open a factory in which to manufacture nuts and bolts and work very hard and drink, and eat meat? What kind of civilization is this? It is because of this so-called civilization that people are suffering.

It is by ignorance that people think that by opening factories they will be happy. Why should they open factories? There is no need. There is so much land, and one can produce one's own food grains and eat sumptuously without any factory. Milk is also available without a factory. The factory cannot produce milk or grains. The present scarcity of food in the world is largely due to such factories. When everyone is working in the city to produce nuts and bolts, who will produce food grains? Simple living and high thinking is the solution to economic problems. Therefore the Kṛṣṇa consciousness movement in engaging devotees in producing their own food and living self-sufficiently so that rascals may see how one can live very peacefully, eat the food grains one has grown oneself, drink milk, and chant Hare Kṛṣṇa.

The process of Kṛṣṇa consciousness should be very vigorously propagated all over the world. Simply by seeing the Deity or simply by joining in chanting of the Hare Kṛṣṇa mantra, people will derive tremendous benefit. If one performs kīrtana, chanting, one will be able to think of Kṛṣṇa. One may think, "I danced for two hours and chanted Hare Kṛṣṇa. What is the meaning of this?" This is smaraṇa, thinking of Kṛṣṇa. One may even think, "I foolishly chanted 'Kṛṣṇa, Kṛṣṇa' for two hours." But that also is smaraṇa. Because the Kṛṣṇa consciousness movement is spreading, people are purchasing our books about Kṛṣṇa. Because they are curious they say, "What is this Kṛṣṇa? Let us see the book." Then they immediately see a picture of Rādhā and Kṛṣṇa, and if they open the book they will see more. In the book there are many prayers glorifying Kṛṣṇa. So some will hear about Kṛṣṇa, and others will read, and if they are fortunate enough they will become Kṛṣṇa conscious and engage in the worship of the Deity. These methods of devotional service-hearing, chanting, remembering Kṛṣṇa, and so on-are so perfect that as soon as one takes to them (either all of them, some of them, or even one of them) one becomes purified. Therefore Śukadeva Gosvāmī prays, "I offer my worship to the Supreme Personality of Godhead, for simply by remembering Him, simply by glorifying Him, or simply by seeing Him, so many benefits follow."

Śukadeva Gosvāmī is one of twelve important spiritual authorities, and these are the authorities we must follow (mahājano yena gataḥ sa panthāḥ). He affirms that by performing these methods of devotional service one will be cleansed of material contamination. When? Sadyaḥ: immediately, without waiting. This is the great benefit of the Kṛṣṇa consciousness movement.

23.21 Chapter Nineteen

Crossing Beyond Illusion's Currents

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ
smaranti nandanti tavehitaṁ janāḥ
ta eva paśyanty acireṇa tāvakaṁ
bhava-pravāhoparamaṁ padāmbujam

O Kṛṣṇa, those who continuously hear, chant, and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

-Śrīmad-Bhāgavatam 1.8.36

The Supreme Lord, Śrī Kṛṣṇa, cannot be seen by our present conditional vision. In order to see Him, one has to change his present vision by developing a different condition of life, full of spontaneous love of Godhead. When Śrī Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead. Materialists like Rāvaṇa, Hiraṇyakaśipu, Kaṁsa, Jarāsandha, and Śiśupāla were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The Bhagavad-gītā is one of the popular literatures which are generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord face to face. The reason is that the first item, śravaṇa, is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the Bhāgavatam the activities of the Lord begin from His dealings with the Pāṇḍavas. There are many other pastimes of the Lord in connection with His dealings with the asuras and others. And in the Tenth Canto the sublime dealings with His conjugal associates, the gopīs, as well as with His married wives at Dvārakā are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the gopīs. Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the Śrīmad-Bhāgavatam or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pāṇḍavas are less important than His dealings with the gopīs. We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is conducive to spiritual life. It is said that the Vedas and Purāṇas, etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

In the previous verses, Kuntīdevī has explained that those who have come to this material world are working very hard like asses and have such a hard burden that they cannot bear it. Because their lusty desires have created heavy work that puts them always in trouble, Kṛṣṇa comes to introduce the system by which one can get relief from this continuously troublesome life.

Religion consists of the laws of God. People who do not know this think that religion means faith. But although you may have faith in something and I may have faith in something, and although I may believe you and you may or may not believe me, that is not religion. There is even a supposedly religious mission that says, ”You can manufacture your own way.” Yata mata tata patha: ”Whatever you think is right, that is right.” This is their philosophy. But that is not science. Suppose I am a madman. Is whatever I think all right? How could this be? ”Two plus two equals four” is science. If I believe that two plus two equals five or three, does it become true? No. So there are laws of God, and when there is dharmasya glāniḥ, deviation from these laws, we suffer. Just as we might suffer by violating the laws of the state, as soon as we violate the laws of God we are subjected to so many tribulations.

Now, how are we to get free from these tribulations? Kṛṣṇa comes to free us from them by giving us bhakti-yoga. Kṛṣṇa recommends, ”Do this,” and if we do it we shall get relief. Prahlāda Mahārāja mentions that this bhakti-yoga consists of nine items:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye ’dhītam uttamam

”Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)-these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.” (Bhāg. 7.5.23–24)

”Hearing” means hearing about someone’s activities, form, qualities, entourage, and so on. If I want to hear about someone, he must have some activities. We hear about history, and what is history? It is but the record of the activities of different persons in different ages. As soon as there is a question of hearing, we must ask what subject matter we should hear about. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: we should hear about the activities of Lord Viṣṇu, or Lord Kṛṣṇa, not about the news in the newspaper. Brahma-jijñāsā: we should inquire and hear about Brahman, the Supreme. These are the statements of the Vedas. In our Kṛṣṇa consciousness movement, we also hear and chant, but what is the subject matter? The subject matter is Kṛṣṇa. We are not hearing about market reports and the price of this share or that share. No. We are hearing about Kṛṣṇa.

And when there is hearing, there must also be speaking or chanting. So we speak and chant about Kṛṣṇa (śravaṇaṁ kīrtanaṁ viṣṇoḥ). And as soon as one becomes expert in hearing and chanting, the next stage is smaraṇam, thinking or meditation. Whatever we speak or hear we shall later contemplate or meditate upon. First one must begin with śravaṇam, hearing, otherwise how can there be meditation? If one does not know the subject matter of meditation, where is the question of meditation? Therefore there must be hearing and chanting about Lord Viṣṇu (śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]).

Actual meditation in yoga aims at seeing the four-armed Viṣṇu mūrti, which is the form of the Lord within the heart. That is real meditation. Now rascals have manufactured other methods they call meditation, but these are not actually meditation. The senses are very restless, going this way and that way with the mind, but by the aṣṭāṅga-yoga system, which regulates one’s sitting posture, one’s breath, and so on, one can control the senses and concentrate the mind on the form of Viṣṇu. This concentration is called samādhi, and it is the real goal of yoga. Thus the aṣṭāṅga-yoga system aims at coming to the point of smaraṇam, or remembering the Supreme Lord.

The next process of devotional service is arcanam, worship of the Deity, the form of Kṛṣṇa in the temple.

śrī-vigrahārādhana-nityа-nānā-
śṛṅgāra-tan-mandira-mārjanādau **

It is not that one should worship Kṛṣṇa once a week or once a month. Rather, one should worship Kṛṣṇa twenty-four hours a day (nitya). The Deity should have a new dress every day or twice or four times a day-as many times as possible. This is called śṛṅgāra.

Kṛṣṇa is the most opulent enjoyer, and we should supply Him things by which He can enjoy. For instance, if someone gives me new clothing, I say, "Oh, this new clothing is very nice," and this is my enjoyment. Similarly, we should try to satisfy Kṛṣṇa every day with gorgeous clothing. The dress for the Deity should be first class, the food offered to Him must be first class, and the place where He is situated in the temple must be first class or even more than first class. Furthermore, the temple should always be as clean as glass. Everyone remarks that the temples of the Kṛṣṇa consciousness movement are very clean, and they must be very clean. The more one cleanses the temple, the more one's heart becomes cleansed. This is the process of devotional service. The more we dress Kṛṣṇa, the more satisfied we become. At the present moment we are accustomed to seeing and appreciating our own clothing. I think, "What costly clothing I have," and in this way I become satisfied. But when we dress Kṛṣṇa we shall feel spiritual satisfaction.

yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam **

It is the duty of the spiritual master to engage his disciples always in worshiping the Deity in this way, and it is to such a guru, or spiritual master, that we offer our obeisances.

By the word śṛṇvanti Kuntīdevī indicates that our first concern should be to hear about Kṛṣṇa. One must be eager to hear. Why do we pay a college fee and go to college? To hear. By sitting down and hearing from the learned professor, we get knowledge. Therefore a devotee always engages in hearing about Kṛṣṇa. For those who are cultivating Kṛṣṇa consciousness, the first business is hearing.

And if one has actually heard about Kṛṣṇa, one's next engagement in bhakti-yoga will be to chant (gāyanti). The preachers of the Kṛṣṇa consciousness movement go from town to town, village to village. Why? What is their purpose? To preach, to chant, so that people may get the opportunity to hear this philosophy and take it seriously (gṛṇanti). The word abhīkṣṇaśaḥ indicates that these engagements should go on continuously, twenty-four hours a day without stopping. Caitanya Mahāprabhu therefore recommends, kīrtanīyaḥ sadā hariḥ: [Cc. adi 17.31] one should engage in chanting twenty-four hours a day. That is the business of Kṛṣṇa conscious devotees.

One may perform all the methods of devotional service or may accept only one. Simply hearing is enough. Parīkṣit Mahārāja did not do anything else but sit down before Śukadeva Gosvāmī and hear for the last seven days of his life. If one simply hears, without doing anything else, if one simply sits down in the temple and whenever there is talk of Bhagavad-gītā one goes on hearing, that will be enough. Even if you do not understand, please hear. The vibration, the mantra, will help you. Grammatical or scholarly understanding is not very important. One may not know Sanskrit grammar, but bhakti is apratihatā, unimpedable. Nothing can check the progress of bhakti. Therefore one should simply adopt this process of hearing, as recommended by Caitanya Mahāprabhu.

After Caitanya Mahāprabhu accepted the renounced order of life, he was criticized by Sārvabhauma Bhaṭṭācārya, who had been a schoolfriend of Nīlāmbara Cakravartī, the father-in-law of Caitanya Mahāprabhu's father, Jagannātha Miśra. By this relationship, Sārvabhauma Bhaṭṭācārya was on the level of Caitanya Mahāprabhu's grandfather. Thus he said to Caitanya Mahāprabhu, "You are a boy only twenty-four years old, and now You have taken sannyāsa. Sannyāsa is very difficult to keep, because for a young man the world has so many attractions. So You should hear Vedānta-sūtra." Sārvabhauma Bhaṭṭācārya belonged to the Māyāvāda school, and this indicates that hearing is important even among the Māyāvādīs, who stress the importance of hearing Vedānta-sūtra. The Vaiṣṇavas, the devotees of Kṛṣṇa, also hear Vedānta-sūtra, but not from the Māyāvādīs, who falsely interpret it and spoil the process of hearing. The Vaiṣṇavas actually hear Vedānta-sūtra, because they do not interpret it. When Kṛṣṇa says, "I am the Supreme," the Vaiṣṇavas accept it, and that is the proper way of hearing. If one speculatively interprets the Vedānta-sūtra or Bhagavad-gītā, saying, "The word kṛṣṇa means this, and kurukṣetra means that," one is simply wasting one's time. One should hear this literature as it is.

Thus although Caitanya Mahāprabhu agreed to hear Vedānta from Sārvabhauma Bhaṭṭācārya, He simply went on hearing it for many days but did not ask any questions. Finally Sārvabhauma Bhaṭṭācārya said to Him, " My dear boy, You are hearing, but You do not ask any questions. Why is this? Is it that You can't understand? What is the reason You are silent?" Caitanya Mahāprabhu answered, "Yes, I understand. But I am silent because You are explaining the Vedānta-sūtra in a speculative way. Therefore I am simply listening to the verses of Vedānta-sūtra but not actually listening to you." Thus He indirectly said, "You are explaining the meaning foolishly." Later He said, "The verses of Vedanta-sutra are just like sunshine, but your explanations are like clouds that cover them."

No one needs a lamp to see the sun. Everyone can see it. But if the sun is covered by a cloud, it is very difficult to see. Similarly, the Vedānta-sūtra is like the sun, but the Māyāvāda interpretations cover the real meaning. The Māyāvādīs never accept the direct meaning. Even big political leaders who are influenced by the Māyāvāda philosophy cover the meaning of the Vedic literature by speculating, "Kurukṣetra means this, and dharma-kṣetra means that." Our policy, therefore, should be to hear the original, as it is. Then it will be effective. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] Viṣṇu should be heard as He is. Then one can meditate upon Viṣṇu and remember Him (smaranti). In this way one becomes jubilant (nandanti). The word nandana means "pleasing," and one comes in touch with the reservoir of pleasure in this way.

Therefore those who are cultivating Kṛṣṇa consciousness have to hear about Kṛṣṇa, speak about Kṛṣṇa, and deal only in relationship with Kṛṣṇa. "By this process," Kuntīdevī tells the Lord, "one will one day come to see You." And when one sees God, Kṛṣṇa, what is the effect? Bhava-pravāhoparamam. The word pravāha means "current." When there are very forceful currents in the river and some animal is thrown in, it will be washed away. Similarly, we are being washed away by the currents of material nature, which come one after another like big waves in the Pacific Ocean. Because we are under the grip of the three modes of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]), we are being washed away. Therefore Bhaktivinoda Ṭhākura says, māyāra vaśe yaccha bhese': "You are being washed away, carried away, by the currents of material nature." These are the currents of hunger and thirst, of birth, death, and old age, the currents of illusion. We are spirit souls, but because we have been put into the material ocean, the currents are carrying us away. However, if we engage twenty-four hours a day in hearing, chanting, and seriously serving Kṛṣṇa, the current will stop.

Where will the current stop? Kuntīdevī says to the Lord, padāmbujam: "It will stop at Your lotus feet." One has to learn how to see Kṛṣṇa's lotus feet and offer a little tulasī and sandalwood pulp at the lotus feet of the Lord, and then this current of material life will stop.

There may be currents in the ocean, but if one gets a good boat, one can cross over these currents very nicely. As mentioned in another verse of Śrīmad-Bhāgavatam (10.14.58), samāśritā ye pada-pallava-plavam. A lotus petal is something like a small boat, and therefore this verse says that if one takes shelter of the petal boat of the lotus feet of Kṛṣṇa, the great ocean of birth and death becomes as insignificant as the water contained in the hoofprint of a calf. In India during the rainy season the roads become muddy, and when the cows and calves walk they create holes in which water collects. But of course one can easily jump over a dozen of such puddles at any time. Similarly, although for others the world of birth and death is like a great ocean, for a devotee it is like such a puddle (bhavāmbudhir vatsa-padam), and he can jump over it very easily. In this way the devotee attains paraṁ padam, the supreme abode. Then what about this material world? Padaṁ padaṁ yad vipadām: this is a place not for devotees but for people who are suffering. Therefore Kuntīdevī suggests, "This Kṛṣṇa consciousness is the medicine for your suffering. Take it and be happy."

23.22 Chapter Twenty

Full Surrender

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁhasām

O my Lord, You have executed all duties Yourself. Are You leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

-Śrīmad-Bhāgavatam 1.8.37

The Pāṇḍavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt at becoming independent of the laws of nature. Beginning from Rāvaṇa, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pāṇḍavas were the ideal executors of this standard of civilization. Undoubtedly they were completely dependent on the good will of Lord Śrī Kṛṣṇa, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and by physical activities. Still they always looked for the mercy of the Lord because they knew that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called anātha, or without any guardian, whereas those who are completely dependent on the will of the Lord are called sanātha, or those having someone to protect them. Therefore we must try to be sanātha, so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external, material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagavad-gītā (7.19) therefore directs us that after many, many births one fortunate person becomes aware of the fact that Vāsudeva, Kṛṣṇa, is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a mahātmā. All the members of the Pāṇḍava family were mahātmās in household life. Mahārāja Yudhiṣṭhira was the head of these mahātmās, and Queen Kuntīdevī was the mother. The lessons of the Bhagavad-gītā and all the Purāṇas, specifically the Bhāgavata Purāṇa, are therefore inevitably connected with the history of the Pāṇḍava mahātmās. For them, separation from the Lord was just like the separation of a fish from water. Śrīmatī Kuntīdevī, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kurukṣetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pāṇḍavas. It is not only the Pāṇḍavas who were put into the condition of enmity; all of us are always in such a condition, and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence.

After the Battle of Kurukṣetra ended and the Pāṇḍavas were established in their kingdom, Kṛṣṇa, before going back home to Dvārakā, was taking leave of His aunt and bidding her farewell. It was at that time that Kuntī offered this prayer. Now she directly asks, "Is it a fact that after finishing Your duty You are going away and leaving us alone?" This is the devotee' s position. Kuntīdevī says, yeṣāṁ na cānyad bha vataḥ padāmbujāt: "We have no means of protection other than Your lotus feet." This is full surrender.

In the process of surrender (śaraṇāgati) there are six items. The first is that one should completely depend on Kṛṣṇa, and the next is that one should accept everything favorable for Kṛṣṇa's service (ānukūlyasya saṅkalpaḥ). Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā: a symptom of first-class bhakti, devotional service, is that one accepts everything favorable for that service. Another item of surrender is prātikūlyasya-vivarjanam, rejecting everything unfavorable to the procedures of Kṛṣṇa consciousness. Sometimes the spiritual master says, "Don't do this," forbidding something unfavorable, and he also recommends that which is favorable: "Do this. Chant Hare Kṛṣṇa." Full surrender, therefore, entails giving up unfavorable things and accepting that which is favorable (ānukūlyasya saṅkalpaḥ prātikūlyayasya-vivarjanam). Furthermore, one should believe with full faith, "Kṛṣṇa will give me protection," and one should count oneself as one of the servants of Kṛṣṇa. These are some of the items of śaraṇāgati, full surrender.

Now Kuntīdevī says, "My dear Kṛṣṇa, if You think that we are well established now that we have our kingdom back, and if You therefore want to leave us, that is not a very good proposal. We are not free yet. Because we have killed so many kings, all their friends and relatives are planning to come fight with us again. So don't think that we are free from all dangers. We are not. And we have no protection other than Your lotus feet. That is our position.” Thus she indirectly says to Kṛṣṇa, ”Do not leave us. Don’t think that we are now safe. Without Your protection, we are always unsafe.”

This should be the position of a devotee. We should know that we are actually in danger in this material world. Māyā, illusion, may catch us at any time, as soon as we are a little inattentive, thinking, ”Now I have done my duty. Let me take a little rest.” No, there is no rest. We must be always alert.

There is a verse in which Śrīla Rūpa Gosvāmī says, avyartha-kālatvam: [Cc.Madhya 23.18-19] a devotee should be very much careful to see whether his time is being spent unnecessarily. He should ask himself, ”Am I now engaged in māyā’s service or Kṛṣṇa’s service?” This is a symptom of an advanced devotee. Nāma-gāne sadā ruciḥ: such a devotee is never tired of chanting, singing, or dancing. The word sadā means ”always,” and ruci means ”taste.” A devotee always has a taste for chanting Hare Kṛṣṇa: ”Oh, very nice. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” This is taste. Of course, this taste takes time to awaken, but when Rūpa Gosvāmī was chanting he was thinking, ”I have only one tongue and two ears. What can I appreciate of chanting? If I could have millions of tongues and trillions of ears, then I could relish something by chanting and hearing.” Of course, we should not imitate him, but the devotees of the Kṛṣṇa consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. Nāma-gāne sadā ruciḥ: we have to increase our taste for singing and chanting Hare Kṛṣṇa.

Furthermore, we should also increase our inclination to live in a place where Kṛṣṇa lives (prītis tad-vasati-sthale). In the vision of higher devotees, Kṛṣṇa actually lives everywhere, but because we are in a lower condition, we should know that for us Kṛṣṇa lives in the temple. Because we do not see Kṛṣṇa everywhere, we should come to the temple to see Kṛṣṇa, who kindly appears there, by His mercy, in a manner in which we can see Him.

Kṛṣṇa has a completely spiritual body (sac-cid-ānanda-vigraha [Bs. 5.1]), but we do not have the eyes to see what that spiritual body is. We are accustomed to seeing material, gross things (jaḍa). We can see stone, metal, wood, and other elements, and because Kṛṣṇa is everything, to be visible to our imperfect eyes He appears in a form of these elements. It is not that Kṛṣṇa is stone or that we are worshiping stone. We are worshiping Kṛṣṇa, but because we cannot see anything except material elements like stone, Kṛṣṇa kindly appears in a form carved from stone. Therefore one should be very much inclined to live within the circle of a temple environment in which the form of Kṛṣṇa is worshiped.

Moreover, one should always think oneself dependent on Kṛṣṇa. This is Kṛṣṇa consciousness. One should always think, ”Without Kṛṣṇa my life is useless, and I am in danger.” Therefore, while offering her prayers to Kṛṣṇa, Kuntī says, ”Kṛṣṇa, You are thinking that now we are safe, but I don’t think we are safe. We are always in danger. If You think we are safe, who will give us protection? We have no protection other than Your lotus feet. We are encircled by so many enemies because the sons of those who have died in the fight are now preparing to fight with us.”

Now, although Kṛṣṇa had come to Kuntīdevī to take the dust of the feet of His superior, His aunt, Kuntīdevī addresses Him as Prabhu, the Lord, not as her beloved nephew. She knows, ”Although Kṛṣṇa is playing the part of my nephew, my brother’s son, He is still the supreme master.”

The symptoms of a really Kṛṣṇa conscious person are that he knows that Kṛṣṇa is the supreme master, he always thinks himself in danger without Kṛṣṇa, and by taking shelter of Kṛṣṇa’s lotus feet he always feels safe. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: ”You may declare to the world that My devotee is never vanquished.” (Bg. 9.31) If one becomes a pure devotee of Kṛṣṇa, there is no question of danger. Of course, Kṛṣṇa gives protection to everyone, for without His protection no one can live even for a single moment. But one should not think, ”If Kṛṣṇa is giving protection to everyone, what is the use of becoming a devotee?” A king gives protection to every one of his citizens, for that is his duty, but he especially protects his own circle of men. This is not unnatural. If one directly engages in the service of the President, when one is in some difficulty he is especially protected. Although the President gives protection to all the citizens, those who personally associate with him, giving him service, receive special consideration. That is not actually partiality. That is natural. When a gentleman loves all children but has special love for his own children, no one will say, ”Oh, why are you loving your own children more than others?” No, that is natural. Similarly, Kṛṣṇa says in Bhagavad-gītā, samo ’haṁ sarva-bhūteṣu: ”I am equal to everyone.” Kṛṣṇa, being God, loves everyone because everyone is part of Him. Nonetheless, He takes special care of His devotees. Therefore He says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: ”My devotee will never be vanquished.”

Kṛṣṇa always sees to the comforts of His devotees, and the devotees are always busy seeing that Kṛṣṇa is satisfied. The devotees dress Kṛṣṇa, supply Him food, and always engage in serving Him, and similarly Kṛṣṇa always sees to the happiness of His devotees. This is the intimate relationship between the devotee and Kṛṣṇa. Every living entity has a relationship with Kṛṣṇa, but when one becomes a devotee the relationship becomes intimate. Therefore Kuntīdevī says to Kṛṣṇa, ”How can You leave us? We are Your intimate friends. We are simply living by Your care, by Your mercy. Don’t think that we are safe and that You can therefore leave us. Our life is always under Your mercy, for we have no shelter other than Your lotus feet. Kindly don’t leave us.” This is Kuntī’s prayer. Similarly, Narottama dāsa Ṭhākura sings:

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta
karuṇā karaha ei-bāra

”Kṛṣṇa, Nanda-suta, You are present with Rādhārāṇī, the daughter of King Vṛṣabhānu. Now I fully surrender unto You. Please show me Your mercy.”

Without Kṛṣṇa consciousness one thinks, ”I shall protect myself, or my society, community, or state will give me protection. I have so many protectors. Why should I care for God? Why shall I go to Kṛṣṇa? Those rascals who have no protection can go to Kṛṣṇa.” But the fact is that unless Kṛṣṇa gives one protection one cannot be protected. This is stated in the Śrīmad-Bhāgavatam (7.9.19): bālasya neha śaraṇaṁ pitarau nṛsiṁha. When Prahlāda Mahārāja offered prayers to Kṛṣṇa as Nṛsiṁhadeva, he said, ”My dear Lord, one should not think that because a child has a father and mother he has full protection.” If Kṛṣṇa did not protect a child, the child could not be protected, even if he were to have thousands of fathers and mothers. Prahlāda also says, nārtasya cāgadam udanvati majjato nauḥ: ”It is not that a good physician or good medicine can protect one from disease.” Suppose a rich man is suffering from some disease and he hires a first-class physician and takes first-class medicine. Does it mean that his life is guaranteed? No. If Kṛṣṇa does not give him protection, despite good medical treatment and a good supply of medicine he will die. ”Similarly,” Prahlāda continues, ”one may have a good boat, but this does not guarantee that he will not drown in the ocean. If You do not protect him he may drown at any moment.” Nature offers so many difficulties, and although scientists may try to invent something to check these difficulties in the struggle for existence, unless Kṛṣṇa gives one protection one's inventions will be of no use.

Kuntīdevī knows this, and therefore although she is the mother of the great warriors Arjuna and Bhīma, she still thinks, ”Although my sons are great warriors, they are not sufficient to give us protection. Nothing can give us protection but Your lotus feet.” This verse illustrates the position of a surrendered soul seeking the protection of Kṛṣṇa. If we remain in this position, knowing that our only protector is Kṛṣṇa and that our only duty is to serve Kṛṣṇa, then our life is successful.

23.23 Chapter Twenty-one

What Is Our Actual Value?

ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly, if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

-Śrīmad-Bhāgavatam 1.8.38

Kuntīdevī is quite aware that the existence of the Pāṇḍavas is due to Śrī Kṛṣṇa only. The Pāṇḍavas are undoubtedly well established in name and fame and are guided by the great King Yudhiṣṭhira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Kṛṣṇa all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power, and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

As soon as an important man dies, his name and form become unimportant, even though he may have been a big scientist, politician, or philosopher. As long as we are alive our name, form, and activities are glorious, but as soon as the life is gone the body is but a lump of matter. When an important man is alive he may have so many guards, and no one can go before him or touch him, but when the same man is dead and lying on the floor, one may kick him in the face, and practically no one will care. After the disappearance of the soul, the body of the important man has no value. And what is that soul? It is the energy of Kṛṣṇa, and therefore it is part and parcel of Kṛṣṇa. So when the energy is withdrawn-that is, when Kṛṣṇa is not there-the body becomes unimportant.

Kṛṣṇa's energy and Kṛṣṇa Himself are not different (śakti-śaktimatayor abhedaḥ). The sun, for example, is energetic, and the sunshine is energy. As long as the sunshine is present the sun is present, and if the sun were not present the sun's energy would also not be there. The energy and the energetic must both exist. Although the Māyāvādī philosophers do not accept the energetic but only the impersonal energy, we must accept both the energy and the energetic.

While the energy works, the energetic remains aloof, just as the sunshine spreads everywhere while the sun itself remains apart. Similarly, there is energy working throughout the cosmic manifestation. The cosmic manifestation consists of earth, water, fire, air, ether, mind, intelligence, and false ego. These eight material elements are separated material energies (me bhinnā prakṛtir aṣṭadhā), and we can understand that behind these energies there must be an energetic source. For example, we are using electric power, but behind this power are the powerhouse and the engineer. Rascals do not understand this. They simply see the power of this cosmic manifestation, but they do not understand that behind this power is the powermaker, the source of power. Therefore Kṛṣṇa comes and says, ”I am the powermaker. I am behind this power.”

Kṛṣṇa Himself personally comes because we do not have the eyes to see Kṛṣṇa and cannot understand Him. When we contemplate the form of God, we think that because God created millions and millions of years ago, He must be a very old man. Therefore God personally comes before us so that we can see what He is. This is His kindness. The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.”

God comes to this world in person, He leaves behind His instructions like those of Bhagavad-gītā, and He leaves behind His devotees who can explain who God is, but still we are so stubborn that we do not accept God. This is foolishness. In Bhagavad-gītā those who do not accept God are called mūḍhāḥ-rascals and fools.

God exists, and God's energy also exists, so if we cannot see God we can at least see His energy. We may not see the electric powerhouse and the engineer within it generating power, but we use electricity in so many ways. Therefore we should inquire where this electricity comes from. This is intelligence, and if one inquires in this way he will eventually find the powerhouse itself. Similarly, if one studies further to find out who is running the powerhouse, one will find a human being. Although the electricity is impersonal and even the powerhouse is impersonal, the man behind everything is a person. Similarly, God is a person. This is a logical conclusion. How can He be impersonal? That which is impersonal has no intelligence. We have invented so many very wonderful machines, but the machines are not intelligent. The intelligence belongs to the operator. Therefore Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: [Bg. 9.10] ”You are seeing the energy displayed in the wonderful actions and reactions of this material cosmic manifestation, but don’t think that they are working independently. No, I am behind them.”

Kṛṣṇa further says:

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

”By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” (Bg. 9.4) That which is avyakta, unmanifested, also has mūrti, a form. The sky, for example, is avyakta, unmanifest, but it also has a form-the round form of the universe. If we go to the ocean, there also we shall find a form, like that of a big circle. Without form there is nothing; everything has form, even that which is supposedly impersonal.

Therefore the idea that everything is zero or impersonal is foolish. Behind the impersonal feature and the so-called voidness is the supreme form-Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The word īśvara means ”controller.” Nature is not controlling itself; the real controller is Kṛṣṇa. Icchānurūpam api yasya ca ceṣṭate sā. The Brahma-saṁhitā (5.44) says that Prakṛti, or Durgā-the deity of material nature-is working under the direction of Govinda, Kṛṣṇa. How is she working? Just like a shadow. Below our hand is its shadow, and as our hand moves, the shadow moves. Behind all manifestations there is motion. I have sometimes given the example of the shunting of the big cars in a railway line. The engine gives the motion and pushes one car, which then pushes another and another, and so on. Similarly, who set up the motion of the cosmic manifestation? That original motion-giver is Kṛṣṇa.

Now Kuntīdevī says, ”We Pāṇḍavas have become famous, and people say that we are very important. Why? Because You are our friend.” Kṛṣṇa was the friend of the Pāṇḍavas and specifically the friend of Arjuna, and therefore Arjuna was a great and valorous warrior. But Kuntīdevī knew, ”People say, ’Oh, the Pāṇḍavas are such great warriors and heroes,’ but what is the value of my sons, the Pāṇḍavas?” Similarly, the Yadu dynasty was famous because Kṛṣṇa took His birth in that family. But Kuntīdevī says, ke vayam: ”What are we? What is our value?” Ke vayaṁ nāma-rūpābhyām: ”We have our name and form, but without You it is all useless. It has no value.”

People do not understand this. They are very proud of having a nice body and a nice name. They think, ”I am American,” ”I am Indian,” ”I am German,” and so on. But what is all this? These are simply bogus names and bogus forms with no value.

If we subtract Kṛṣṇa, everything is zero. This is a fact, but people are such rascals that they do not understand this fact. But who can deny it? The American body or Indian body may have a good name, but if it has no consciousness, what is its value? No value. Therefore it is said:

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyaiva dehasya
maṇḍanaṁ loka-rañjanam

”For a person devoid of devotional service to Kṛṣṇa, his birth in a great family or nation, his knowledge of revealed scripture, his performance of austerities and penance, and his chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.” (Hari-bhakti-sudhodaya 3.11)

We all have consciousness, but what is this consciousness? It is Kṛṣṇa consciousness. We have forgotten Kṛṣṇa, and therefore we simply say ”consciousness,” but really ”consciousness” means Kṛṣṇa consciousness, because without Kṛṣṇa we cannot have consciousness. Without the sun, how can there be sunshine? Therefore we say ”sunshine,” and not just ”shine.” Similarly, ”consciousness” means Kṛṣṇa consciousness. This requires a little intelligence to understand, but devotees like Kuntī have this intelligence and understanding. Therefore Kuntī says, ”The Pāṇḍavas and Yadus are so important, but what is actually our value?

Because Kṛṣṇa is bidding farewell, Kuntī laments, ”You will go, and we shall not be able to see You. What then will be the value of our name and fame?” Bhavato ’darśanaṁ yarhi hṛṣīkāṇām iveśituḥ. She gives the example that without Kṛṣṇa they would be like the senses without life. In this material world we desire sense enjoyment, but without Kṛṣṇa or without Kṛṣṇa consciousness there is no possibility of sense enjoyment. We may have strong arms and legs, but when there is no consciousness-when there is no Kṛṣṇa consciousness-we cannot even utilize them. An intelligent person, therefore, knows that without Kṛṣṇa his senses have no value, and therefore he becomes a devotee. He rightly concludes that because there is an intimate relationship between the senses and Kṛṣṇa, as long as the senses are active it is one’s duty to use the senses in the service of Kṛṣṇa. This is bhakti.

To use an example I have given many times, suppose in an assembly one finds a hundred-dollar note that has fallen from someone’s pocket. If one takes that note and puts it in one’s own pocket, one is a thief because that note does not belong to him. This is called bhoga, false enjoyment. Then again, someone else may think, ”Oh, why shall I touch it? It belongs to someone else. Let it remain there. I have nothing to do with it.” This is called tyāga, renunciation. So although the hundred-dollar note is the same, one person is trying to enjoy it while another is trying to give it up. But both of them-the bhogī and the tyāgī-are fools.

The bhogīs are the karmīs, those who are working very hard to exploit the resources of the material nature, like the scientists, for example, who are doing research to further such exploitation. Their intention, actually, is to steal. On the other hand, the tyāgīs, those who are unable to steal, have a ”sour grapes” philosophy: ”Oh, these things are useless. There is no need of them.” Mostly, of course, people are bhogīs; that is, they are trying to use everything to enjoy sense gratification. But still there are those who are baffled in sense gratification and who therefore say, ”No, no, we don’t need these things.”

Continuing the example, however, when a hundred-dollar note is found, the person who acts most properly is the one who takes it and says, ”Someone has lost this note. Let me find its owner.” Upon returning that note, one renders real service. One who takes the note for himself and one who leaves the note where it is are both useless. Similarly, the bhogī and tyāgī are both useless. But the bhakta, the devotee, knows that everything belongs to Kṛṣṇa and should therefore be offered to Kṛṣṇa. This is real service.

Everything belongs to Kṛṣṇa. What is the body? It is a combination of material elements-earth, water, fire, air, and the subtle, psychological elements mind, intelligence, and false ego. Kṛṣṇa claims, "All these eight elements are My separated energy." Then how are the body and mind ours? Although I claim that the body is mine, I do not even know how it is working. A tenant in an apartment may pay rent and somehow or other occupy the apartment and enjoy its utilities, although he may not actually know how the heat and tap water are working. Similarly, although we do not know the details of how the body works, we are using this body, which actually belongs not to us but to Kṛṣṇa. This is the real fact. The body consists of the senses and the mind, and therefore the senses and mind also belong to Kṛṣṇa.

I am a spiritual soul, but I have been given the opportunity to utilize a certain type of material body. Because I wanted it, Kṛṣṇa is so kind that He has given it to me. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. If one wants the body of a king, Kṛṣṇa will give it; if one follows the prescribed method, one will get the body of a king. And if one wants the body of a hog so that one may eat stool, Kṛṣṇa will give one that kind of body also. But now, in the human form of life, one should understand, "Everything belongs to Kṛṣṇa, so why am I hankering to satisfy this body which is supposedly mine? Rather, now that I have this body, let me serve Kṛṣṇa." This is intelligence, and this is bhakti.

Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate: [Cc. Madhya 19.170] bhakti means to use hṛṣīka, the senses, in the service of Hṛṣīkeśa, Kṛṣṇa, the master of the senses (tvayā hṛṣīkeśena hṛdi sthitasya yathā karomi). Because I wanted some sense gratification, forgetting that everything actually belongs to Kṛṣṇa, I have been given this body, which is a facility for sense gratification. But the senses have no value without Kṛṣṇa, and therefore the natural conclusion is that the senses belong to Kṛṣṇa. Therefore, since I have these senses, why not use them for Kṛṣṇa's satisfaction? This is bhakti.

23.24 Chapter Twenty-two

Beauty in Kṛṣṇa's Presence

neyaṁ śobhiṣyate tatra
yathedānīṁ gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaḥ

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

-Śrīmad-Bhāgavatam 1.8.39

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, and instrument to drive an elephant, and also an umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastināpura was thus marked while Lord Śrī Kṛṣṇa was there with the Pāṇḍavas, and the kingdom of the Pāṇḍavas thus flourished by such auspicious signs. Kuntīdevī points out these distinguished features and is afraid of ill luck in the absence of the Lord.

In the Cāṇakya-śloka, the instructions of the great moralist Cāṇakya Paṇḍita, there is this very nice verse:

pṛthivī-bhūṣaṇaṁ rājā
nārīnāṁ bhūṣaṇaṁ patiḥ
śarvarī-bhūṣaṇaṁ candro
vidyā sarvasya bhūṣaṇam

Everything looks beautiful when one is intimately related with it. The sky, for example, becomes beautiful in relationship with the moon. The sky is always present, but on the full-moon night, when the moon and stars shine brilliantly, it looks very nice. Similarly, the state looks very well if there is a good government, with a good king or president. Then everyone is happy, and everything goes on well. Also, although girls are naturally beautiful, a girl looks especially beautiful when she has a husband. Vidyā sarvasya bhūṣaṇam: but if a person, however ugly, is a learned scholar, that is his beauty. Similarly, everything will look beautiful when Kṛṣṇa is present.

Therefore Kuntīdevī thinks, "As long as Kṛṣṇa is with us, everything in our kingdom and our capital, Hastināpura, is beautiful. But when Kṛṣṇa is absent our kingdom will not be beautiful." She says, "Kṛṣṇa, You are now walking in our kingdom, and the impressions of Your footprints are making everything beautiful. There is sufficient water and fruit, and everything looks beautiful, but when You leave us it will not look beautiful."

It is not that this applied only when Kṛṣṇa was present and Kuntī was speaking. Rather, the truth is always the same. Despite the advancement of our civilization, if we cannot bring Kṛṣṇa and Kṛṣṇa consciousness into the center of everything, our civilization will never become beautiful. Those who have joined the Kṛṣṇa consciousness movement were beautiful before they joined, but now that they have become Kṛṣṇa conscious they look especially beautiful. Therefore the newspapers often describe the devotees as "bright-faced. Their countrymen remark, How joyful and beautiful these boys and girls have become." At the present time in America, many of the younger generation are confused and hopeless, and therefore they appear morose and black-faced. Why? Because they are missing the point; they have no aim in life. But the devotees, the Kṛṣṇaites, look very beautiful because of the presence of Kṛṣṇa.

Therefore, what was a fact five thousand years ago, during the time of the Pāṇḍavas, is still a fact now. With Kṛṣṇa in the center, everything becomes beautiful, and Kṛṣṇa can become the center at any time. Kṛṣṇa is always present, and we simply have to invite Him, "My Lord, please come and be in the center." That's all. To give the same example I have given before, zero has no value, but if we bring the number one and place it by the side of zero, the zero becomes ten. So one need not stop whatever one is doing. We never say, "Stop everything material." One simply has to add Kṛṣṇa.

Of course, we have to give up anything which is against Kṛṣṇa consciousness. It is not that because we do not stop material duties, we should not stop meat-eating. We must stop it, for this is contrary to advancement in Kṛṣṇa consciousness. One cannot commit sinful activities and at the same time advance in Kṛṣṇa consciousness. But Kṛṣṇa says, aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: ”Surrender unto Me, and I shall rescue you by giving you liberation from all kinds of sinful reactions.”

Every one of us, life after life, is knowingly or unknowingly committing sinful activities. I may knowingly kill an animal, and that is certainly sinful, but even if I do it unknowingly, it is also sinful. While walking on the street we unknowingly kill so many ants, and in the course of our other ordinary dealings-while cooking, while taking water, while using a mortar and pestle to crush spices-we kill so many living beings. Unless we remain Kṛṣṇa conscious, we are liable to be punished for all these unknowingly committed sinful acts.

If a child unknowingly touches fire, does it mean that the fire will excuse the child and not burn? No. Nature’s law is so strict, so stringent, that there is no question of an excuse. Even in ordinary law, ignorance is no excuse. If we go to court and say, ”I did not know that this action was criminal,” this plea does not mean that we shall be excused. Similarly, ignorance is no excuse for transgressing nature’s laws. Therefore, if we actually want to be free from the reactions of sinful life, we must be Kṛṣṇa conscious, for then Kṛṣṇa will free us from all sinful reactions. It is therefore recommended, kīrtanīyaḥ sadā hariḥ [Cc. adi 17.31]-one should always chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so that Kṛṣṇa will save us.

We should always keep Kṛṣṇa within our minds, for Kṛṣṇa is like the sun. This is the motto of our Back to Godhead magazine:

kṛṣṇa–sūrya sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra
(Cc. Madhya 22.31)

Kṛṣṇa is just like the brilliant sun, and māyā, ignorance, is just like darkness. When the sun is present, there cannot be darkness. So if we keep ourselves in Kṛṣṇa consciousness always, we cannot be influenced by the darkness of ignorance; rather, we shall always walk very freely in the bright sunshine of Kṛṣṇa. Kuntīdevī therefore prays that Kṛṣṇa continue to be present with her and the Pāṇḍavas.

In fact, however, Kṛṣṇa was not leaving the Pāṇḍavas, just as He never left Vṛndāvana. In the śāstra, the Vedic literature, it is said, vṛndāvanaṁ parityajya no padam ekaṁ gacchati: Kṛṣṇa never goes even one step from Vṛndāvana. He is so much attached to Vṛndāvana. How is it, then, that we see that Kṛṣṇa left Vṛndāvana and went to Mathurā and then far away to Hastināpura and did not return for many years? Actually, Kṛṣṇa did not leave, for all the inhabitants of Vṛndāvana, after Kṛṣṇa left, were always thinking of Him and crying. The only engagement of mother Yaśodā, Nanda Mahārāja, Rādhārāṇī, and all the gopīs, cows, calves, and cowherd boys was to think of Kṛṣṇa and cry, and in this way they felt Kṛṣṇa to be present, because Kṛṣṇa’s presence can be felt more strongly in separation from Him. That is Caitanya Mahāprabhu’s teaching: to love Kṛṣṇa in separation. Śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me. Caitanya Mahāprabhu thought, ”Everything is vacant without Govinda, without Kṛṣṇa.” Everything was vacant, but Kṛṣṇa consciousness was there.

When we see everything as nothing, but have only Kṛṣṇa consciousness, we shall have attained the highest perfection. Therefore the gopīs are so exalted. Having attained this perfection, they could not forget Kṛṣṇa even for a single moment. When Kṛṣṇa went to the forest with His cows and calves, the minds of the gopīs at home were disturbed. ”Oh, Kṛṣṇa is walking barefoot,” they thought. ”There are so many stones and nails on the path, and they must be pricking Kṛṣṇa’s lotus feet, which are so soft that we think our breasts hard when Kṛṣṇa puts His lotus feet upon them.” Thus they would cry, absorbed in these thoughts. The gopīs were so anxious to see Kṛṣṇa back home in the evening that they would stand on the path, looking to see Kṛṣṇa returning with His calves and cows. This is Kṛṣṇa consciousness.

Kṛṣṇa cannot be absent from a devotee when the devotee is intensely absorbed in Kṛṣṇa thought. Here Kuntīdevī is very much anxious, thinking that Kṛṣṇa will be absent, but the actual effect of Kṛṣṇa’s physical absence is that He becomes more intensely present within the mind of the devotee. Therefore Caitanya Mahāprabhu, by the example of His actual life, taught vipralambha-sevā, service of Kṛṣṇa in separation. Tears would come from His eyes like torrents of rain, for He would feel everything to be vacant for want of Kṛṣṇa.

There are two stages of meeting Kṛṣṇa. Being personally present with Kṛṣṇa, personally meeting Him, personally talking with Him, and personally embracing Him is called sambhoga, but there is another way to be with Kṛṣṇa-in separation from Him-and this is called vipralambha. A devotee can benefit from Kṛṣṇa’s association in both ways.

Because we are now in the material world, we do not see Kṛṣṇa directly. Nonetheless, we can see Him indirectly. For example, if one sees the Pacific Ocean one can remember Kṛṣṇa immediately, if one is advanced in spiritual life. This is called meditation. One may think, ”The Pacific Ocean is such a vast mass of water, with many large waves, but although I am standing only a few yards from it, I am confident that I am safe, however powerful this ocean may be and however fearful its waves. I am sure that it will not go beyond its limits. How is this happening? By the order of Kṛṣṇa. Kṛṣṇa orders, ’My dear Pacific Ocean, you may be very big and powerful, but you cannot come beyond this line.’” In this way one can immediately remember Kṛṣṇa, or God, who is so powerful that even the Pacific Ocean abides by His order. In this way one can think of Kṛṣṇa, and that is Kṛṣṇa consciousness.

Similarly, when one sees the sunrise one can immediately remember Kṛṣṇa, for Kṛṣṇa says in Bhagavad-gītā (7.8), prabhāsmi śaśi-sūryayoḥ: ”I am the shining of the sun and the moon.” If one has learned how to see Kṛṣṇa, one can see Him in the sunshine. Our scientists have not created the sun, and although they may juggle words, it is beyond their ability to know what the sun actually is. But the Vedānta-sūtra (1.1.3) says, śāstra-yonitvāt: one can know everything through the śāstra, the Vedic literature. For example, if one studies the Vedic literature one can know what the sun is, for the sun is described in the Brahma-saṁhitā (5.52):

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This verse describes the sun as the eye of all the planets, and if one meditates upon this one can understand that this is a fact, for at night, before the sun rises, one cannot see. The sun is also described as the eye of the Lord. The sun is one of His eyes, and the moon is the other. In the Upaniṣads, therefore, it is said that only when Kṛṣṇa sees can we see. The sun is also described as aśeṣa-tejāḥ, unlimitedly hot. And what is its function? Yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun has its orbit. God has ordered the sun, "You just travel within this orbit, and not anywhere else." The scientists say that if the sun were to move a little to one side the whole universe would be ablaze, and if it moved to the other side the whole universe would freeze. But by the order of the Supreme it does not move even one ten-thousandth of an inch from where it should be. It always rises exactly at the correct time. Why? There must be some discipline, some obedience, some order. The Brahma-saṁhitā therefore says, yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣaṁ tam ahaṁ bhajāmi **: "I worship that original person, by whose order the sun moves in its orbit. It is He who gives direction even to the sun, the ocean, and the moon. Everything takes place under His order."

So where is the difficulty in understanding God? There is no difficulty. If one is actually sane, if one has a brain that is not made of stool, one can understand God at every step. The Lord says:

raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8) Why then do people say, "I have not seen God"? Why don't they see God as God directs them to see Him? Why do they manufacture their own way? One cannot see God by one's own way. That is not possible. If one tries to do so, one will always remain blind. At the present moment so-called philosophers and scientists are trying to see God in their own way, but that is not possible. One has to see God by God's way. Then one can see Him. If I want to see the President of the United States, can I see him in my own way? If not, then how can I expect to see God in my own way? Is it not rascaldom? I cannot see even an ordinary man in an important position in my own way; I have to make an appointment with his secretary and make the other appropriate arrangements. But although God is so much greater than ordinary men, rascals support the view that one can see God in one's own way. "As many ways as you invent," they say, "they are all bona fide." This is rascaldom. The world is full of rascals and fools, and therefore God consciousness, Kṛṣṇa consciousness, has become a vague idea. Otherwise, if one wants to see God, if one wants Him to be always present, as Kuntīdevī is requesting that He be, one can keep God always within one s heart.

We simply have to apply our mind and senses in Kṛṣṇa consciousness, as done by Mahārāja Ambarīṣa. Sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane (Bhāg. 9.4.18). First we must fix our minds on the lotus feet of Kṛṣṇa, for the mind is the center of all sensory activities. If the mind were absent, in spite of having eyes we could not see, and in spite of having ears we could not hear. Therefore the mind is considered the eleventh sense. There are ten senses-five working senses and five knowledge-acquiring senses, and the center of the senses is the mind. The Bhagavad-gītā (3.42) says:

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

In this verse Kṛṣṇa explains that although we consider the senses to be very prominent, beyond the senses is something superior-the mind-beyond the mind is the intelligence, and beyond the intelligence is the soul.

How can we appreciate the existence of the soul if we cannot understand even the psychological movements of the mind? Beyond the mind is the intelligence, and by speculation one can at the utmost approach the intellectual platform. But to understand the soul and God, one must go beyond the intellectual platform. It is possible to understand everything, but we must gain understanding through the right channel. Therefore the Vedic injunction is:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

If one is actually serious about understanding supernatural, transcendental subject matters, one must approach a bona fide spiritual master." (Muṇḍaka Upaniṣad 1.2.12)

23.25 Chapter Twenty-three

Natural Prosperity

ime jana-padāḥ svṛddhāḥ
supakvauṣadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals, and the oceans full of wealth. And this is all due to Your glancing over them.

-Śrīmad-Bhāgavatam 1.8.40

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables, and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. Minerals are produced in the hills, and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should we hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service. The indications by Kuntīdevī are just to the point. She desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

Kuntīdevī mentions that the grains are abundant, the trees full of fruits, the rivers flowing nicely, the hills full of minerals, and the oceans full of wealth, but she never mentions that industry and slaughterhouses are flourishing, for such things are nonsense that men have developed to create problems.

If we depend on God's creation, there will be no scarcity, but simply ānanda, bliss. God's creation provides sufficient grains and grass, and while we eat the grains and fruits, the animals like the cows will eat the grass. The bulls will help us produce grains, and they will take only a little, being satisfied with what we throw away. If we take fruit and throw away the skin, the animal will be satisfied with the skin. In this way, with Kṛṣṇa in the center, there can be full cooperation between the trees, animals, human beings, and all living entities. This is Vedic civilization, a civilization of Kṛṣṇa consciousness.

Kuntīdevī prays to the Lord, "This prosperity is due to Your glance." When we sit in the temple of Kṛṣṇa, Kṛṣṇa glances over us, and everything is nice. When sincere souls try to become Kṛṣṇa's devotees, Kṛṣṇa very kindly comes before them in His full opulence and glances upon them, and they become happy and beautiful.

Similarly, the whole material creation is due to Kṛṣṇa's glance (sa aikṣata). In the Vedas it is said that He glanced over matter, thus agitating it.

A woman in touch with a man becomes agitated and becomes pregnant and then gives birth to children. The whole creation follows a similar process. Simply by Kṛṣṇa's glance, matter becomes agitated and then becomes pregnant and gives birth to the living entities. It is simply by His glance that plants, trees, animals, and all other living beings come forth. How is this possible? None of us can say, "Simply by glancing over my wife, I can make her pregnant." But although this is impossible for us, it is not impossible for Kṛṣṇa. The Brahma-saṁhitā (5.32) says, aṅgāni yasya sakalendriya-vṛttimanti: every part of Kṛṣṇa's body has all the capabilities of the other parts. With our eyes we can only see, but Kṛṣṇa, merely by seeing, can make others pregnant. There is no need of sex, for simply by glancing, Kṛṣṇa can create pregnancy.

In Bhagavad-gītā (9.10) Lord Kṛṣṇa says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: "By My supervision, material nature gives birth to all moving and nonmoving beings." The word akṣa means "eyes," so akṣeṇa indicates that all living entities take birth because of the Lord's glance. There are two kinds of living entities-the moving beings, like insects, animals, and human beings, and the nonmoving beings, like trees and plants. In Sanskrit these two kinds of living entities are called sthāvara jaṅgama, and they both come forth from material nature.

Of course, what comes from material nature is not the life, but the body. The living entities accept particular types of bodies from material nature, just as a child takes its body from its mother. For ten months the child's body develops from the blood and nutrients of the mother's body, but the child is a living entity, not matter. It is the living entity that has taken shelter in the womb of the mother, who then supplies the ingredients for that living entity's body. This is nature's way. The mother may not know how from her body another body has been created, but when the body of the child is fit, the child takes birth.

It is not that the living entity takes birth. As stated in Bhagavad-gītā (2.20), na jāyate mriyate vā: the living entity neither takes birth nor dies. That which does not take birth does not die; death is meant for that which has been created, and that which is not created has no death. The Gītā says, na jāyate mriyate vā kadācit. The word kadācit means "at any time." At no time does the living entity actually take birth. Although we may see that a child is born, actually it is not born. Nityaḥ śāśvato 'yaṁ purāṇaḥ. The living entity is eternal (śāśvata), always existing, and very, very old (Purāṇa). Na hanyate hanyamāne śarīre: [Bg. 2.20] don't think that when the body is destroyed the living entity will be destroyed; no, the living entity will continue to exist.

A scientist friend was asking me, "What is the proof of eternity?" Kṛṣṇa says, na hanyate hanyamāne śarīre: [Bg. 2.20] The soul is not killed when the body is killed." This statement in itself is proof. This type of proof is called śruti, the proof established by that which is heard through the disciplic succession from the Supreme. One form of proof is proof by logic (nyāya-prasthāna). One can get knowledge by logic, arguments, and philosophical research. But another form of proof is śruti, proof established by hearing from authorities. A third form of proof is smṛti, proof established by statements derived from the śruti. The Bhagavad-gītā and the Purāṇas are smṛti, the Upaniṣads are śruti, and the Vedānta is nyāya. Of these three the śruti-prasthāna, or the evidence from the śruti, is especially important.

Pratyakṣa, the process of receiving knowledge through direct perception, has no value, because our senses are all imperfect. For example, every day we see the sun to be just like a small disc, perhaps twelve inches in diameter, but in fact it is a hundred times larger than the earth. So what is the value of our direct perception through our eyes? We have so many senses through which we can experience knowledge-the eyes, the ears, the nose, and so on-but because these senses are imperfect, whatever knowledge we get by exercising these senses is also imperfect. Because scientists try to understand things by exercising their imperfect senses, their conclusions are always imperfect. Svarūpa Dāmodara, a scientist among our disciples, inquired from a fellow scientist who says that life comes from matter, "If I give you the chemicals with which to produce life, will you be able to produce it?" The scientist replied, "That I do not know." This is imperfect knowledge. If you do not know, then your knowledge is imperfect. Why then have you become a teacher? That is cheating. Our contention is that to become perfect one must take lessons from the perfect.

Kṛṣṇa is perfect, so we take knowledge from Him. Kṛṣṇa says, na hanyate hanyamāne śarīre: [Bg. 2.20] "The soul does not die when the body dies." Therefore this understanding that the soul is eternal is perfect.

Kuntīdevī says, ime jana-padāḥ svṛddhāḥ supakvauṣadhi-vīrudhaḥ: "The grains are abundant, the trees full of fruits, the rivers flowing, the hills full of minerals, and the ocean full of wealth." What more should one want? The oyster produces pearls, and formerly people decorated their bodies with pearls, valuable stones, silk, gold, and silver. But where are those things now? Now, with the advancement of civilization, there are so many beautiful girls who have no ornaments of gold, pearls, or jewels, but only plastic bangles. So what is the use of industry and slaughterhouses?

By God's arrangement one can have enough food grains, enough milk, enough fruits and vegetables, and nice clear river water. But now I have seen, while traveling in Europe, that all the rivers there have become nasty. In Germany, in France, and also in Russia and America I have seen that the rivers are nasty. By nature's way the water in the ocean is kept clear like crystal, and the same water is transferred to the rivers, but without salt, so that one may take nice water from the river. This is nature's way, and nature's way means Kṛṣṇa's way. So what is the use of constructing huge waterworks to supply water?

Nature has already given us everything. If we want wealth we may collect pearls and become rich; there is no need to become rich by starting some huge factory to produce auto bodies. By such industrial enterprises we have simply created troubles. Otherwise, we need only depend on Kṛṣṇa and Kṛṣṇa's mercy, because by Kṛṣṇa's glance (tava vīkṣitaiḥ), everything is set right. So if we simply plead for Kṛṣṇa's glance, there will be no question of scarcity or need. Everything will be complete. The idea of the Kṛṣṇa consciousness movement, therefore, is to depend on nature's gifts and the grace of Kṛṣṇa.

People say that the population is increasing, and therefore they are checking this by artificial means. Why? The birds and bees are increasing their populations and have no contraceptives, but are they in need of food? Do we ever see birds or animals dying for want of food? Perhaps in the city, although not very often. But if we go to the jungle we shall see that all the elephants, lions, tigers, and other animals are very stout and strong. Who is supplying them food? Some of them are vegetarians, and some of them are nonvegetarians, but none of them are in want of food.

Of course, by nature's way the tiger, being a nonvegetarian, does not get food every day. After all, who will face a tiger to become its food? Who will say to the tiger, "Sir, I am a philanthropist and have come to you to give you food, so take my body"? No one. Therefore the tiger has difficulty finding food. And as soon as the tiger is out, there is an animal that follows it and makes a sound like "fayo, fayo," so that the other animals will know, "Now the tiger is out." So by nature's way the tiger has difficulty, but still Kṛṣṇa supplies it food. After about a week, the tiger will get the chance to catch an animal, and because it does not get fresh food daily, it will keep the carcass in some bush and eat a little at a time. Since the tiger is very powerful, people want to become like a lion or a tiger, but that is not a very good proposition, because if one actually becomes like a tiger one won't get food daily, but will have to search for food with great labor. If one becomes a vegetarian, however, one will get food every day. The food for a vegetarian is available everywhere.

Now in every city there are slaughterhouses, but does this mean that the slaughterhouses can supply enough so that one can live by eating only meat? No, there will not be an adequate supply. Even meat-eaters have to eat grains, fruits, and vegetables along with their slice of meat. Still, for that daily slice of meat they kill so many poor animals. How sinful this is. If people commit such sinful activities, how can they be happy? This killing should not be done, and therefore people are unhappy. But if one becomes Kṛṣṇa conscious and simply depends on Kṛṣṇa's glance (tava vīkṣitaiḥ), Kṛṣṇa will supply everything, and there will be no question of scarcity.

Sometimes there appears to be scarcity, and sometimes we find that grains and fruits are produced in such a huge quantity that people cannot finish eating them. So this is a question of Kṛṣṇa's glance. If Kṛṣṇa likes, He can produce a huge quantity of grains, fruits, and vegetables, but if Kṛṣṇa desires to restrict the supply, what good will meat do? You may eat me, or I may eat you, but that will not solve the problem.

For real peace and tranquillity and a sufficient supply of milk, water, and everything else we need, we simply have to depend on Kṛṣṇa. This is what Bhaktivinoda Ṭhākura teaches us when he says, mārabi rākhabi-yo icchā tohārā: "My dear Lord, I simply surrender unto You and depend on You. Now if You like You may kill me, or else You may give me protection." And Kṛṣṇa says in reply, "Yes. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] simply surrender exclusively unto Me." He does not say, "Yes, depend on Me, and also depend on your slaughterhouses and factories." No. He says, "Depend only on Me. Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: I will rescue you from the results of your sinful activities."

Because we have lived so many years without being Kṛṣṇa conscious, we have lived only a sinful life, but Kṛṣṇa assures us that as soon as one surrenders to Him He immediately squares all accounts and puts an end to all one's sinful activities so that one may begin a new life. When we initiate disciples we therefore tell them, "Now the account is squared. Now don't commit sinful activities any more."

One should not think that because the holy name of Kṛṣṇa can nullify sinful activities, one may commit a little sinful activity and chant Hare Kṛṣṇa to nullify it. That is the greatest offense (nāmno balād yasya hi pāpa-buddhiḥ). The members of some religious orders go to church and confess their sins, but then they again commit the same sinful activities. What then is the value of their confession? One may confess, "My Lord, out of my ignorance I committed this sin," but one should not plan, "I shall commit sinful activities and then go to church and confess them, and then the sins will be nullified, and I can begin a new chapter of sinful life." Similarly, one should not knowingly take advantage of the chanting of the Hare Kṛṣṇa mantra to nullify sinful activities so that one may then begin sinful acts again. We should be very careful. Before taking initiation, one promises to have no illicit sex, no intoxicants, no gambling, and no meat-eating, and this vow one should strictly follow. Then one will be clean. If one keeps oneself clean in this way and always engages in devotional service, his life will be a success, and there will be no scarcity of anything he wants.

23.26 Chapter Twenty-four

Cutting Off Ties of Affection

atha viśveśa viśvātman
viśva-mūrte svakeṣu me
sneha-pāśam imaṁ chindhi

dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

-Śrīmad-Bhāgavatam 1.8.41

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Śrīmatī Kuntīdevī was conscious of this fact, and therefore she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pāṇḍavas and the Vṛṣṇis. The Pāṇḍavas are her own sons, and the Vṛṣṇis are the members of her paternal family. Kṛṣṇa was equally related to both families. Both the families required the Lord's help because both were dependent devotees of the Lord. Śrīmatī Kuntīdevī wished Śrī Kṛṣṇa to remain with her sons, the Pāṇḍavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kuntī, and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvāmīs, who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a brāhmaṇa, a king, a public leader, or a devotee of the Lord. The Personality of Godhead, as an ideal king, showed this by example. Śrī Rāmacandra cut off the tie of affection for His beloved wife to manifest the qualities of an ideal king.

Such personalities as a brāhmaṇa, a devotee, a king, or a public leader must be very broad-minded in discharging their respective duties. Śrīmatī Kuntīdevī was conscious of this fact, and being weak she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. affinity toward a weak devotee, breaks the family affection by force of circumstances arranged by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears the path for his going back to Godhead.

Kuntī was the daughter of the Vṛṣṇi family and the wife and mother of the Pāṇḍava family. Generally a woman has affection for both her father's family and husband's family, and therefore Kuntī prays to Kṛṣṇa, "I am a woman, and women are generally attached to their families, so kindly cut off my attachment so that I may be thoroughly attached to You. Without You, both families are zero. I am falsely attached to these families, but my real purpose in life is to be attached to You." This is bhakti.

Bhakti involves becoming free from the attachments of this material world and becoming attached instead to Kṛṣṇa. One cannot become unattached, for one must be attached to something, but in order to become attached to Kṛṣṇa or enter into the devotional service of the Lord, one has to become detached from material affection.

People ordinarily go to Kṛṣṇa to maintain their attachment to this material world. "O God," they pray, "give us our daily bread." They have attachment to this material world, and to live in this material world they pray for supplies of material things so that they can maintain their status quo. This is called material attachment. Although in one sense, of course, it is good that people go to God to secure their material position, that is not actually desirable. Rather than worship God to increase one's opulence in the material world, one should become free from material attachment. For bhakti-yoga, therefore, we should be detached.

Our suffering is due to our attachment. Because we are materially attached, we desire so many material things, and therefore Kṛṣṇa gives us the opportunity to enjoy whatever material facilities we want. Of course, one must deserve these facilities. First deserve, then desire. Suppose I want to become king. I must have pious activities behind me so that I can become king.

Kṛṣṇa can give us whatever we want, even mukti, liberation, but bhakti is a special consideration because when He gives someone bhakti He becomes purchased by the bhakta and becomes a tool in the hands of the bhakta, even though He is the supreme powerful. Rādhārāṇī, the symbol of the topmost bhakti, is so powerful that She has purchased Kṛṣṇa. Therefore Vaiṣṇavas take shelter of the lotus feet of Rādhārāṇī, for if She recommends, "Oh, here is a nice devotee," Kṛṣṇa must accept him.

To become a devotee of the Lord, one must be completely cleansed of all material attachment. This qualification is called vairāgya. Upon becoming a student of Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya wrote one hundred verses praising Him. Two of those verses are mentioned in the Caitanya-caritāmṛta, and one of them is this statement:

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (Cc. Madhya 6.254) Sārvabhauma Bhaṭṭācārya thus offered his prayer to the Supreme Personality of Godhead, who had now assumed the form of Caitanya Mahāprabhu just to teach people how to develop knowledge, become detached, and become pure devotees of Kṛṣṇa.

Although when Caitanya Mahāprabhu was only twenty-four or twenty-five years old He had a lovable, beautiful wife and a devoted, affectionate mother, He gave up everything and took sannyāsa, the renounced order of life. When Caitanya Mahāprabhu was a gṛhastha, a householder, He was so much honored that merely by the direction of His finger He was able to enlist thousands of people to join Him in a civil disobedience movement. In Nadia, the city where He lived, His position was very respectable, and physically He was very beautiful. Yet He gave up His young, faithful, beautiful wife, His affectionate mother, His position, and everything else. This is called vairāgya, renunciation.

If someone who has nothing to possess says, "I have renounced everything," what is the meaning of his renunciation? But if one has something and then renounces it, his renunciation is meaningful. So Caitanya Mahāprabhu's renunciation is unique. No one else could give up such a happy home, such honor, and such affection from mother, wife, friends, and students. Even Advaita Prabhu, although the age of Caitanya Mahāprabhu's father, honored Caitanya Mahāprabhu. Yet still Śrī Caitanya Mahāprabhu gave up everything. Why? Just to teach us (āpani ācari, prabhu jīvere śikhāya). He personally taught the whole world how one must detach oneself and become a devotee of Kṛṣṇa. Therefore when Rūpa Gosvāmī resigned his post as a government minister and met Caitanya Mahāprabhu at Prayāga, he fell flat before Śrī Caitanya Mahāprabhu and offered obeisances with this prayer:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Madhya 19.53]

”You are most magnanimous,” he prayed, ”for You are distributing love of Kṛṣṇa.”

Love of Kṛṣṇa is not an easy thing to obtain, because by this love one can purchase Kṛṣṇa, but Caitanya Mahāprabhu distributed this love of Kṛṣṇa to anyone and everyone, even to the two drunkards Jagāi and Mādhāi. Narottama dāsa Ṭhākura has therefore sung:

dīna-hīna yata chila hari-nāme uddhārila,
tā’ra sākṣī jagāi-mādhāi

”Caitanya Mahāprabhu is so magnanimous that He delivered all kinds of sinful men simply by allowing them to chant the Hare Kṛṣṇa mantra. The evidence of this is Jagāi and Mādhāi.” At that time, of course, there were two Jagāis and Mādhāis, but at the present moment, by the grace of Caitanya Mahāprabhu and His process of teaching, so many Jagāis and Mādhāis are being delivered. If Caitanya Mahāprabhu is pleased, He can give kṛṣṇa-prema, love of Kṛṣṇa, to anyone, regardless of that person’s qualification. If a person is giving charity, he can select anyone to take it.

Without the mercy of Caitanya Mahāprabhu, understanding Kṛṣṇa is very, very difficult. Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye (Bg. 7.3): out of many millions of people, hardly one tries to make his life spiritually successful. People simply work like animals, not knowing how to make a success of human life. One’s human life is successful when one understands Kṛṣṇa; otherwise one remains an animal. Anyone who is not Kṛṣṇa conscious, who does not know who Kṛṣṇa is, is no better than an animal. But Caitanya Mahāprabhu gave this concession to the fallen souls of this age: ”Simply chant the Hare Kṛṣṇa mahā-mantra and you will be delivered.” This is Caitanya Mahāprabhu’s special concession (kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet, Bhāg. 12.3.51).

Now, Kuntī was not an ordinary devotee. She had become one of the relatives of Kṛṣṇa, and therefore Kṛṣṇa had come to offer her respects. But still she said, ”Kṛṣṇa, I have become attached to two families, my father’s family and my husband’s family. Kindly help me become detached from these families.” Thus she illustrated that one must become detached from society, friendship, and love, all of which will otherwise entangle us.

As long as I think, ”I belong to this family,” ”I belong to this nation,” ”I belong to this religion,” ”I belong to this color,” and so on, there is no possibility of becoming Kṛṣṇa conscious. As long as one thinks that one is American, Indian, or African, that one belongs to this family or that family, or that one is the father, mother, husband, or wife of this or that person, one is attached to material designations. I am spirit soul, and all these attachments belong to the body, but I am not this body. This is the essence of understanding. If I am not this body, then whose father or whose mother am I? The supreme father and mother is Kṛṣṇa. We are simply playing the parts of father, mother, sister, or brother, as if on stage. Māyā, the material nature, is causing us to dance, telling us, ”You are a member of this family and a member of this nation.” Thus we are dancing like monkeys.

In the Bhagavad-gītā (3.27) it is said:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

This verse indicates that because the living entity has associated with a certain quality of nature, nature is making him dance according to that quality, and thus one is thinking, ”I am this” or ”I am that.” This information provided in Bhagavad-gītā is the basic principle of understanding, and it will give one freedom.

The most essential education is that which enables one to become free from the bodily concept of life, but unfortunately scientists, philosophers, politicians, and other so-called leaders are misleading people so that they become more attached to the body. It is the human life that offers the opportunity to become Kṛṣṇa conscious, but these rascals are stopping that opportunity by alluring people to bodily designations, and therefore they are the greatest enemies of human civilization.

One attains a human body after evolving through 8,400,000 life-forms, from aquatics to plants, and then to trees, insects, birds, beasts, and so on. Now, people do not know what is the next step in evolution, but that is explained in Bhagavad-gītā (9.25). Yānti deva-vratā devān. As the next step in evolution, one may, if one desires, go to a higher planetary system. Although every night people see so many planets and stars, they do not know what these higher planetary systems are. But from the śāstra, the Vedic literature, we can understand that on these higher planetary systems, material comforts are available that are many, many times greater than those on this planet. On this planet we may live for at most one hundred years, but on the higher planetary systems one can live for a lifetime we cannot even calculate. For example, the lifetime of Brahmā, who lives on the highest planet, is stated in Bhagavad-gītā (8.17): sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. We cannot calculate even twelve hours of Brahmā with our mathematical figures, but even Brahmā has to die. Even though one may have a long duration of life, no one can live permanently in this material world. Nonetheless, if one prepares oneself one may go to the higher planetary systems, or similarly one may go to the Pitṛlokas. There one may meet one’s forefathers, if they have been eligible to go there. Similarly, if one desires, one may also remain here on earth. Or yānti mad-yājino ’pi mām: if one becomes a devotee of Kṛṣṇa, one can go to Him.

One may go to hell, one may go to heaven, or one may go back home, back to Godhead, as one likes. Therefore an intelligent person should think, ”If I have to prepare for my next life, why not prepare to go back home, back to Godhead?” One’s present body will be finished, and then one will have to accept another body. What kind of body one will accept is stated in Bhagavad-gītā (14.18). Ūrdhvaṁ gacchanti sattva-sthāḥ: those who are in the mode of goodness, avoiding the four principles of sinful life, will live their next life on a higher planetary system. Even if one does not become a pure devotee of the Lord, if one follows the regulative principles for avoiding sinful life one will remain in goodness and get this opportunity. Human life is meant for this purpose. But if we waste our life just living like cats and dogs, eating, sleeping, mating, and defending, then we shall lose this opportunity.

Rascals, however, do not know this. They do not believe that there is a next life. In Russia a professor, Professor Kotovsky, told me, "Swāmījī, after this body is finished, everything is finished." He is a big professor, yet still he said that. Such men may pose as scientists and philosophers, but actually they have no knowledge, and they simply mislead others. This is our greatest source of grief, and therefore I have requested the members of the Kṛṣṇa consciousness movement to challenge and defeat these rascals, who are misleading the entire human society. People should not think that the devotees of Kṛṣṇa are mere sentimentalists. On the contrary, the devotees are the greatest philosophers and the greatest scientists.

Kṛṣṇa has two engagements: paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām [Bg. 4.8]-giving protection to the sādhus, the devotees, and killing the demons. Kṛṣṇa gave protection to the Pāṇḍavas and Vṛṣṇis because they were devotees, and He also killed demons like Kaṁsa, Aghāsura, and Bakāsura. Of the two engagements, His killing of the demons was His major occupation. If we examine how much time He devoted to killing and how much time He devoted to protecting, we shall find that He devoted more time to killing. Similarly, those who are Kṛṣṇa conscious should also kill-not by weapons but by logic, by reasoning, and by education. If one is a demon, we can use logic and arguments to kill his demoniac propensities and turn him into a devotee, a saintly person. Especially in this present age, Kali-yuga, people are already poverty-stricken, and physical killing is too much for them. They should be killed by argument, reasoning, and scientific spiritual understanding.

Kuntī addresses Kṛṣṇa as viśveśa, the Lord of the universe (viśva means "universe," and īśa means "lord" or "controller"). The universal affairs are going on so nicely, with the sun rising just on time, the seasons changing, and the seasonal fruits and flowers making their appearance. Thus there is no mismanagement. But how are these things going on so nicely if there is no controller? If we see any establishment going on very well, we immediately understand that the manager, director, or controller of the institution is expert. Similarly, if we see the universal affairs going on nicely, we must know that behind them is a good controller. And who is that controller? That controller is Kṛṣṇa, as stated in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Therefore Kuntī addresses Him as viśveśa, the controller of the universe. People are interested only in pictures of Kṛṣṇa embracing Rādhārāṇī that depict the dealings of Rādhā and Kṛṣṇa to be like those of ordinary boys and girls. They don't understand Kṛṣṇa. Such obnoxious pictures should be avoided. Kṛṣṇa is the supreme controller. Let there be a picture showing how Kṛṣṇa is controlling the whole universe. That kind of picture is wanted, not these cheap pictures.

Unless the living force is present within the body, the body cannot move or work nicely, and similarly within the universe, the cosmic manifestation, Kṛṣṇa is present as the living force-Kṣīrodakaśāyī Viṣṇu, or Paramātmā. Therefore Kuntī addresses Kṛṣṇa as viśvātmā, the soul of the universe. Rascals do not know how this world is moving and how this universe is acting, and therefore they should learn from Śrīmad-Bhāgavatam.

Kuntīdevī also addresses Kṛṣṇa as viśva-mūrti, the personality of the form of the universe. When Arjuna wanted to see Kṛṣṇa's universal form, Kṛṣṇa immediately manifested it. This is another of Kṛṣṇa's opulences (vibhūti). The original form of the Lord, however, is Kṛṣṇa with two hands, playing on the flute. Because Arjuna was a devotee and wanted to see the universal form, Kṛṣṇa showed it to him, but that was not His actual form. A person may dress himself as a king, but his real, natural appearance is shown at home. Similarly, Kṛṣṇa's real form is seen at home in Vṛndāvana, and all other forms are expansions of His plenary portions. As stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam: [Bs 5.33] He can expand Himself in millions and millions of forms (ananta-rūpam), but He is one (advaita), and He is infallible (acyuta). His real form, however, is the dvi-bhuja muralī-dhara-the form with two hands holding a flute. Therefore Kuntīdevī says, "You have Your universal form, but the form in which You are standing before me is Your real form."

Kuntīdevī prays, "Please sever my tie of affection for my kinsmen." We are thinking, "This is my own, that is my own," but this is moha, illusion (janasya moho 'yam ahaṁ mameti [SB 5.5.8]). How does this illusion come into existence? It begins with the natural attraction between man and woman. A male seeks a female, and a female seeks a male. This is true not only in human society, but also in bird society, beast society, and so on. This is the beginning of material attachment. When a man finds a woman and they unite, this attachment becomes even more firmly established (tayor mitho hṛdaya-granthim āhuḥ). Now, after the attachment increases to some degree, the man and woman look for an apartment in which to live together, and then, of course, the man needs to earn money. When they are well settled, they must have children and also some friends to come and praise them: "Oh, you have such a nice apartment and such nice children." In this way one's attachment increases.

A student's education, therefore, should begin with brahmacarya, which means freedom from sexual attachment. If he can, he should try to avoid all this nonsense. If not, he can marry and then after some time enter vānaprastha, retired life. At that time one thinks, "Now that I have enjoyed this attachment so much, let me leave home." Then the man travels all over to various places of pilgrimage to become detached, and the wife goes with him as an assistant. After two or three months he again comes home to see that his children are doing nicely and then again goes away. This is the beginning of detachment. When the detachment is complete, the man tells his wife, "Now go live with your children, and I shall take sannyāsa, the renounced order of life." This is final detachment. The whole Vedic way of life is meant for detachment, and therefore Kuntī prays, "Kindly help detach me from this family attraction." This is Kuntīdevī's instruction.

23.27 Chapter Twenty-five

Unalloyed Devotion

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You, without being divided to anyone else.

-Śrīmad-Bhāgavatam 1.8.42

Perfection of pure devotional service is attained when all attention is diverted toward the transcendental loving service of the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, such as desire, anger, hankerings, and feelings of attraction, cannot be annihilated. Only the objective has to be changed. Desire cannot be negated, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., consists of different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the Bhagavad-gītā we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, Śrīmad Bhagavad-gītā, he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Kṛṣṇa was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted to the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure, unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Her affection for the Pāṇḍavas and the Vṛṣṇis is not out of the range of devotional service, because the service of the Lord and the service of the devotees are identical. Sometimes service to the devotee is more valuable than service to the Lord. But here the affection of Kuntīdevī for the Pāṇḍavas and the Vṛṣṇis was due to family relation. This tie of affection in terms of material relation is the relation of māyā, because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntīdevī wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means seeing the sun and everything else which was unseen in the darkness. That is the way of devotional service.

In the previous verse of Śrīmad-Bhāgavatam Queen Kuntī prayed that the Lord kindly cut off her attraction for her kinsmen, the Pāṇḍava and Vṛṣṇi families. However, giving up one's attraction for material things is not sufficient. The Māyāvādī philosophers say, brahma satyaṁ jagan mithyā: "This world is false, and Brahman [spirit] is truth." We admit this, but qualify it. As living entities, we want enjoyment. Enjoyment means variety. It is not possible to enjoy anything without variety. Why has God created so many colors and so many forms? In order to create enjoyment out of variety, for variety is the mother of enjoyment.

Māyāvādī philosophers, impersonalists, want to negate this variety, but what is the result? Because they do not engage in devotional service, they simply undertake the hard labor of austerities and penances without achieving any permanent result. This is explained by a prayer in Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O lotus-eyed Lord, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."

The human form of life is meant for reestablishing our relationship with God and acting according to that relationship. Even in ordinary dealings, one businessman who intends to do business with another must first establish some relationship with him, and then transactions can take place. Similarly, a husband and wife establish a relationship by marriage, and then they live together. In a similar way, human life is meant for reestablishing our relationship with God. The material world means forgetfulness of this relationship. There is no Kṛṣṇa consciousness in this material world, for as soon as there is Kṛṣṇa consciousness, as soon as there is action on the basis of Kṛṣṇa, it is no longer the material world but the spiritual world.

As a woman, Kuntīdevī had a relationship with two families. That was her attachment. Therefore she prayed to Kṛṣṇa to cut off these relationships and free her. But after becoming free, what should she do? That is the question. One may be employed in some business and, feeling inconvenience, resign. That resignation may be all right, but if by resigning one becomes unemployed and has no engagement, then what is the value of resigning?

Those who are frustrated and confused want to negate this material world. They know what they don't want, but they do not know what they do want. People are always saying, "I don t want this." But what do they want? That they do not know.

What one should actually want is explained by Kuntīdevī. She says, "Let my family relationships cease, but let my relationship with You be confirmed." In other words, she does not want to be attracted to anything but Kṛṣṇa. This is perfection, and this is actually wanted.

The word ananya-viṣayā means ananya-bhakti, undeviating devotional service. We must simply be attached to Kṛṣṇa twenty-four hours a day without deviation. In this way our renunciation can be perfect. If we think we can be attached to Kṛṣṇa and material things at the same time, we are mistaken. We cannot ignite a fire and at the same time pour water on it. If we do, the fire will not act.

The Māyāvādī sannyāsīs renounce this world (brahma satyaṁ jagan mithyā). It is very good to preach renunciation of the world, but side by side we must have attraction for something, otherwise our renunciation will not remain. We see many Māyāvādī sannyāsīs who say brahma satyaṁ jagan mithyā, but after they take sannyāsa they return to the material world to open hospitals and do philanthropic work. Why? If they have left this world, considering it mithyā, false, why do they return to take up politics, philanthropy, and sociology? Actually this is bound to happen, for we are living entities and are active. If out of frustration we try to become inactive, we shall fail in our attempt. We must engage in activities.

The supreme activity, the Brahman (spiritual) activity, is devotional service. Unfortunately the Māyāvādīs do not know this. They think that the spiritual world is void. However, the spiritual world is exactly like the material world in that it has varieties. In the spiritual world there are also houses, trees, roads, chariots-everything is there, but without the material inebrieties. As described in Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems, surrounded by millions of purpose trees, and always served with great reverence and affection by hundreds of thousands of goddesses of fortune, or gopīs."

In the spiritual world there are kalpa-vṛkṣa trees, which yield whatever type of fruit we desire. In the material world a mango tree cannot supply grapes, nor can a grapevine supply mangoes. In the spiritual world, however, if we take a mango from a tree and at the same time desire grapes, the tree will supply them. This is called a "desire tree." These are some of the actualities of the spiritual world.

In this material world we require sunlight and moonlight, but in the spiritual world there is no need of sunlight and moonlight because everything and everyone is effulgent. In kṛṣṇa-līlā, Kṛṣṇa stole butter, and the neighborhood friends of mother Yaśodā complained. Actually they were not complaining, but were just enjoying the bodily features and the fun of Kṛṣṇa. They told mother Yaśodā, "Your son comes to our house and steals butter. We try to conceal it in the dark so that He cannot see it, but somehow He still finds it out. You had better take away all His ornaments because we think that the light of His jewels helps Him find the butterpot." Mother Yaśodā replied, "Yes, I will take off all His ornaments." But the neighbors would reply, "No, no. It is useless. Somehow this boy has an effulgence that comes out of Himself. He can find the butter even without the ornaments." Thus the transcendental body is effulgent.

It is because of the effulgence of Kṛṣṇa's transcendental body that there is light. Whatever light we see is simply borrowed light from Kṛṣṇa's effulgence. As stated in the Brahma-saṁhitā (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"In the millions and millions of universes there are innumerable planets, and each of them is different from the others by its cosmic constitution. All of these planets are situated within the spiritual effulgence called the brahmajyoti. This brahmajyoti is the bodily effulgence of the Supreme Personality of Godhead, whom I worship."

The bodily effulgence of Kṛṣṇa generates millions of universes. In this solar system the sun produces many planets, and because of sunshine the planets are warm and the seasons change. Because of the sun there are trees, green foliage, fruits, and flowers. Similarly, whatever we see in creation is all due to Kṛṣṇa's bodily effulgence.

The Māyāvādīs simply see the effulgence, which is impersonal. They cannot see anything more. We may see an airplane rise in the sky, but after a while it passes out of our sight due to the dazzling sunshine. The airplane is there, but we cannot see it. Similarly, if we simply try to see the effulgent brahmajyoti, we are unable to see within it. One of the mantras in the Īśopaniṣad therefore petitions the Lord to wind up His effulgence so that He can be seen properly.

The Māyāvādī philosophers cannot see the personal activities of Kṛṣṇa nor the planet where Kṛṣṇa is personally active. The Bhāgavatam says, āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ: [SB 10.2.32] because they do not see the lotus feet of Kṛṣṇa, they have to return to this material world, despite all their serious penances and austerities. Thus renunciation in itself will not help us. We may artificially renounce, but again we shall become so-called enjoyers. Such renunciation and enjoyment is like a pendulum that goes this way and that. On one side we become false renunciants, and on the other we become false enjoyers. The remedy, however, is here. If we really want to become detached from this material world, we must increase our attachment for Kṛṣṇa consciousness. Renunciation alone will not help us. Therefore Kuntīdevī prays, tvayi me 'nanya-viṣayā. She prays that her attraction be constantly drawn unto Kṛṣṇa without being diverted to anything else. This is bhakti, pure devotional service, for as mentioned by Rūpa Gosvāmī, devotional service should be unalloyed (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11]).

In this material world there are jñānīs and karmīs. The karmīs are fools who unnecessarily work very hard, and the jñānīs are those who, when a little elevated, think, "Why work so hard? So many things are not required. Why accumulate so much money and food and so much false prestige?" The jñānī thinks in this way. The bhakta, however, is beyond the karmī and the jñānī. The karmī has many desires, and the jñānī tries to get rid of all desires, but desirelessness can be possible only when we desire to serve Kṛṣṇa. Otherwise it is not possible to get rid of desires. Jñāna-karmādy-anāvṛtam [Madhya 19.167]. As bhaktas, we should have no desires for jñāna and karma. We should be without attachment for material things, but we must have attachment for Kṛṣṇa. In this way our detachment will be fixed.

We must cultivate Kṛṣṇa consciousness favorably (ānukūlyena kṛṣṇānuśīlanam). This means thinking of how Kṛṣṇa will be satisfied. We must always think of Kṛṣṇa, just like the gopīs. The Kṛṣṇa consciousness of the gopīs was perfect because they had no desire other than to try to please Kṛṣṇa. That is perfection. Therefore Caitanya Mahāprabhu recommends, ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā: there is no better process by which to worship the Supreme Personality of Godhead than that method adopted by the gopīs.

The gopīs had no desire other than to satisfy Kṛṣṇa. All the gopīs tried to satisfy Him, including the elder gopīs, Yaśodā and her friends, and so also did the elderly gopas like Nanda Mahārāja and his friends. The boys and girls of Vṛndāvana who were of the same age as Kṛṣṇa also tried to satisfy Him. Everyone tried to satisfy Kṛṣṇa-even the cows, the flowers, the fruits, and the water of Vṛndāvana. This is because everything in Vṛndāvana is spiritual; nothing is material.

We should understand the difference between spiritual and material. That which is material has no living symptoms, and that which is spiritual has all living symptoms. Both the trees in the spiritual world and those in the material world are living entities, but in trees here the living symptoms are absent. A human being is a living entity, and the devotees in the spiritual world are also living entities, but in the human beings who are not Kṛṣṇa conscious the real symptoms of life are absent.

Actually there is no other consciousness but Kṛṣṇa consciousness. And that consciousness is spiritual. Thus even while in this material world, if we simply increase our Kṛṣṇa consciousness we shall live in the spiritual world. If we live in the temple, we live in the spiritual world because in the temple there is no business other than Kṛṣṇa consciousness. There are so many engagements carried out for Kṛṣṇa. Those who strictly follow the regulations of Kṛṣṇa consciousness actually live in the spiritual world, not the material world. We may think we are living in New York, Los Angeles, or elsewhere, but we are actually living in Vaikuṇṭha.

It is a question of consciousness. A bug may sit on the same seat with the spiritual master, but because the spiritual master has developed consciousness and the bug does not, they are different. They may be sitting in the same place, but the bug remains a bug, and the spiritual master remains the spiritual master. The position in space may remain the same, just as we remain in the material world or the spiritual world, but if our Kṛṣṇa consciousness is strong, we are not in the material world.

Thus renunciation by itself, the simple giving up of worldly things, is not sufficient. Renunciation may be a helpful process, but it will not help absolutely. When we increase our attachment for Kṛṣṇa, our renunciation will be perfect. As we increase attachment for Kṛṣṇa, attachment for this material world will automatically diminish. Attachment for Kṛṣṇa and the material world cannot go hand in hand. If a woman is attached to two men-her husband and her paramour-she cannot maintain her attachment for both. Her attachment will increase for her paramour. Although she may work at her husband's home very nicely, her mind will be attached to her paramour, and she will think, "When shall I meet him tonight?" In the same way, if we increase our attachment for Kṛṣṇa, detachment or renunciation of this material world will automatically come (bhaktiḥ pareśānubhavo viraktir anyatra ca, Bhāg. 11.2.42).

Thus Kuntīdevī prays to Kṛṣṇa that He may grant her His mercy by which she can become attached to Him. We cannot increase our attachment for Kṛṣṇa without Kṛṣṇa's mercy. We cannot become devotees without Kṛṣṇa's mercy; therefore we simply have to serve Kṛṣṇa, for by service Kṛṣṇa is satisfied.

Kṛṣṇa does not require anyone's service, for He is perfect in Himself. However, if we give Him service wholeheartedly and sincerely, then, by His mercy, we shall make advancement. Sevonmukhe hi jihvādau svayam eva sphurat adaḥ. God will reveal Himself to us. We cannot see God with our blunt eyes. How then can we see Him? Premāñjana-cchurita-bhakti-vilocanena/ santaḥ sadaiva hṛdayeṣu vilokayanti (Brahma-saṁhitā 5.38). We have to smear our eyes with the ointment of love; then Kṛṣṇa will reveal Himself. Kṛṣṇa will actually come in front of us.

When Dhruva Mahārāja was undergoing penance and meditating upon the form of Viṣṇu within his heart, the Viṣṇu form suddenly disappeared, and his meditation broke. Upon opening his eyes, Dhruva Mahārāja immediately saw Viṣṇu before him. Like Dhruva Mahārāja, we should always think of Kṛṣṇa, and when we attain perfection we shall see Kṛṣṇa before us. This is the process. We should not be too hasty. We should wait for the mature time. Of course, it is good to be eager to see Kṛṣṇa, but we should not become discouraged if we do not see Him immediately. If a woman gets married and wants a child immediately, she will be disappointed. It is not possible to have a child immediately. She must wait. Similarly, we cannot expect that just because we engage ourselves in Kṛṣṇa consciousness we can see Kṛṣṇa immediately. But we must have faith that we will see Him. We must have firm faith that because we are engaged in Kṛṣṇa consciousness we shall be able to see Kṛṣṇa face to face. We should not be disappointed. We should simply go on with our Kṛṣṇa conscious activities, and the time will come when we will see Kṛṣṇa, just as Kuntīdevī sees Him face to face. There is no doubt about this.

In the Bhagavad-gītā it is stated that even if one is sometimes found to be somewhat misbehaved, he is to be considered saintly if he engages steadily in the service of Kṛṣṇa. Sometimes American or European devotees may be criticized because they make mistakes and fall short of the system for worshiping the Deity as practiced in India, but still, according to Bhagavad-gītā, they must be considered saintly. We must fix our minds upon serving Kṛṣṇa sincerely and seriously, and then, even if there is some mistake, Kṛṣṇa will excuse it. Rūpa Gosvāmī says, tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet: we should first fix our minds upon Kṛṣṇa, and then the ability to follow the other rules and regulations will automatically follow. In the beginning we should try our best to fix our minds upon the lotus feet of Kṛṣṇa, and then everything else will automatically become correct.

Kuntīdevī addresses Kṛṣṇa as Madhupati. Kṛṣṇa has thousands of names, and the name Madhupati indicates that He killed the demon Madhu. Kṛṣṇa consciousness is likened to a river, but not an ordinary river. It is like the River Ganges, which is very pure and directly connected to Kṛṣṇa. Kuntīdevī prays that just as the River Ganges flows toward the sea, her attraction will flow incessantly toward Kṛṣṇa's lotus feet. This is called ananya-bhakti, unalloyed devotion. Thus Kuntīdevī prays that her attraction for Kṛṣṇa will flow without hindrance.

23.28 Chapter Twenty-six

Enchantment by Kṛṣṇa's Glories

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te

O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas, and the devotees, You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

-Śrīmad-Bhāgavatam 1.8.43

A summary of the Supreme Lord, Śrī Kṛṣṇa, is made herein by Śrīmatī Kuntīdevī. The almighty Lord has His eternal, transcendental abode, where He is engaged in keeping surabhi cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains, and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the brāhmaṇas, and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.

Kuntī addresses Lord Kṛṣṇa as kṛṣṇa-sakha because she knows that although Arjuna, who is also known as Kṛṣṇa, is her son and therefore subordinate to her, Lord Kṛṣṇa is more intimately related with Arjuna than with her. Kṛṣṇā is also a name of Draupadī, and so the word kṛṣṇa-sakha also indicates Lord Kṛṣṇa's relationship with Draupadī, whom He saved from being insulted when Duryodhana and Karṇa attempted to strip her naked. Kuntī also addresses Lord Kṛṣṇa as vṛṣṇi-ṛṣabha, the child of the dynasty of Vṛṣṇi. It was because Kṛṣṇa appeared in the Vṛṣṇi dynasty that this dynasty became famous, just as Malaysia and the Malaya Hills became famous because of the sandalwood that grows there.

Kuntīdevī also addresses Lord Kṛṣṇa as the destroyer of the political parties or royal dynasties that disturb the earth. In every monarchy, the king is honored very gorgeously. Why? Since he is a human being and the other citizens are also human beings, why is the king so honored? The answer is that the king, like the spiritual master, is meant to be the representative of God. In the Vedic literature it is said, ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit (Bhāg. 11.17.27): the spiritual master should not be regarded as an ordinary human being. Similarly, a king or president is also not treated like an ordinary human being.

In the Sanskrit language the king is also called naradeva, which means "God in human form." His duty is like that of Kṛṣṇa. As God is the supreme living being in the universe and is the maintainer of all other living beings, the king is the supreme citizen in the state and is responsible for the welfare of all others.

Just as we are all living beings, Kṛṣṇa, God, is also a living being. Kṛṣṇa is not impersonal. Because we are all individual persons but our knowledge and opulence are limited, the impersonalists cannot adjust to the idea that the Supreme, the original, unlimited cause of everything, can also be a person. Because we are limited and God is unlimited, the Māyāvādīs, or impersonalists, with their poor fund of knowledge, think that God must be impersonal. Making a material comparison, they say that just as the sky, which we think of as unlimited, is impersonal, if God is unlimited He must also be impersonal.

But that is not the Vedic instruction. The Vedas instruct that God is a person. Kṛṣṇa is a person, and we are also persons, but the difference is that He is to be worshiped whereas we are to be worshipers. The king or president is a person, and the citizens are also persons, but the difference is that the president or king is an exalted person who should be offered all respect.

Now, why should so many persons worship one person? Because that one person provides for the others. Eko bahūnāṁ yo vidadhāti kāmān. God is one, and we are many, but He is worshiped because He provides for everyone. It is God who provides food and all the other necessities of life. We need water, and God has nicely arranged for oceans of water, with salt mixed in to preserve it all nicely. Then, because we need drinking water, by God's arrangement the sunshine evaporates the water from the ocean, takes it high in the sky, and then distributes clear, distilled water. Just see how God is providing everything that everyone needs.

Even in ordinary life the state has a heating department, lighting department, plumbing department, and so on. Why? Because these are amenities we require. But these arrangements are subordinate; the first arrangement is that of God. It is God who originally supplies heat, light, and water. It is God who supplies the rainwater that fills our wells and reservoirs. Therefore the original supplier is God.

God is an intelligent person who knows that we need heat, light, water, and so on. Without water we cannot produce food. Even those who eat animals cannot do so without God's arrangement, for the animal also must be provided with grass before one can take it to the slaughterhouse. Thus it is God who is supplying food, but still we are creating rebellion against Him. The word dhruk means "rebellious." Those rascals who are going against the law of God are rebellious.

The king's duty is to act as the representative of Kṛṣṇa, or God. Otherwise what right does he have to take so much honor from the citizens? Monarchy was formerly present in every country, but because the kings rebelled against God and violated His laws, because they tried to usurp the power of God and did not act as His representatives, the monarchies of the world have nearly all disappeared. The kings thought that their kingdoms were their personal property. "I have so much property, such a big kingdom," they thought. "I am God. I am the lord of all I survey." But that is not actually the fact. That fact is that everything belongs to God (īśāvāsyam idaṁ sarvam). Therefore the representative of God must be very obedient to God, and then his position will be legitimate.

Greedy, self-interested kings are like false spiritual masters who proclaim that they themselves are God. Because such false masters are rebellious, they have no position. A spiritual master is supposed to act not as God but as the most confidential servant of God by spreading God consciousness, Kṛṣṇa consciousness. Viśvanātha Cakravartī Ṭhākura says, sākṣād-dharitvena samasta-śāstrair uktaḥ: *** all the śāstras, the Vedic literatures, state that the spiritual master is to be honored as the Supreme Personality of Godhead. Thus the idea that the spiritual master is as good as God is not bogus. It is stated in the śāstras, and therefore those who are advanced in spiritual life accept this spiritual injunction (uktas tathā bhāvyata eva sadbhiḥ *)**. Then is the spiritual master as good as God? Kintu prabhor yaḥ priya eva tasya: the spiritual master is not God, but is the confidential representative of God. The distinction is that between sevya-bhagavān (he who is worshiped) and sevaka-bhagavān (he who is the worshiper). The spiritual master is God, and Kṛṣṇa is God, but Kṛṣṇa is the worshipable God whereas the spiritual master is the worshiper God.

The Māyāvādīs cannot understand this. They think, "Because the spiritual master has to be accepted as God and because I have become a spiritual master, I have become God." This is rebellious. Those who are given a position by God but who want to usurp His power, which they actually cannot do, are rebellious fools and rascals who require punishment. Therefore Kuntīdevī says, a vani-dhrug-rājanya-vaṁśa-dahana: "You descend to kill all these rascals who rebelliously claim Your position." When various kings or landholders are subordinate to an emperor, they sometimes rebel and refuse to pay taxes. Similarly, there are rebellious persons who deny the supremacy of God and declare themselves God, and Kṛṣṇa's business is to kill them.

The word anapavarga indicates that Kṛṣṇa's prowess is without deterioration. This word is the opposite of the word pavarga, which refers to the path of material tribulation. According to Sanskrit linguistics, the word pa-varga also refers to the Sanskrit letters pa, pha, ba, bha, and ma. Thus when the word pavarga is used to refer to the path of material tribulation, its meaning is understood through words beginning with these five letters.

The letter pa is for pariśrama, which means "labor." In this material world, one must work very hard to maintain oneself. In Bhagavad-gītā (3.8) it is said, śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ: "one cannot even maintain one's own body without work." Kṛṣṇa never advised Arjuna, "I am your friend, and I shall do everything. You just sit down and smoke gañjā." Kṛṣṇa was doing everything, but still He told Arjuna, "You must fight." Nor did Arjuna say to Kṛṣṇa, "You are my great friend. Better for You to fight and let me sit down and smoke gañjā." No, that is not Kṛṣṇa consciousness. A God conscious person does not say, "God, You please do everything for me and let me smoke gañjā." Rather, a God conscious person must work for God. But even if one does not work for the sake of God, one must work, for without work one cannot even maintain one's body. This material world, therefore, is meant for pariśrama, hard labor.

Even a lion, although king of the beasts, must still look for its own prey in the jungle. It is said, na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ. A lion cannot think, "Since I am king of the forest, let me sleep, and all the animals will come into my mouth." That is not possible. "No, sir. Although you are a lion, you must go search for your food." Thus even the lion, although so powerful, must endeavor with great difficulty to find another animal to eat, and similarly everyone in this material world must work with great difficulty to continue his life.

Thus pa indicates pariśrama, labor, and pha is for phenila, which means "foam." While working very hard a horse foams at the mouth, and similarly human beings must also work hard in this way. Such hard labor, however, is vyartha, futile, and this is what is indicated by the letter ba. And bha indicates bhaya, fear. Despite working so hard, one is always somewhat fearful that things will not be done as he desires. The nature of the body is that it involves eating, sleeping, mating, and fearing (āhāra-nidrā-bhaya-maithunaṁ ca). Although one may eat very nicely, one must consider whether one is overeating, so that he will not fall sick. Thus even eating involves fear. A bird, while eating, looks this way and that way, fearful that some enemy may be coming. And for all living entities, everything finally ends in death, mṛtyu, and this is what is indicated by the letter ma.

Thus pavarga and its component letters pa, pha, ba, bha, and ma indicate hard labor (pariśrama), foam at the mouth (phenila), frustration (vyartha), fear (bhaya), and death (mṛtyu). This is called pavarga, the path of material tribulation. Apavarga, however, indicates just the opposite-the spiritual world, where there is no labor, no foam, no frustration, no fear, and no death. Thus Kṛṣṇa is known as anapavarga-vīrya, for He shows the path to the spiritual world.

Why should one suffer from these five kinds of tribulation? Because one has a material body. As soon as one accepts a material body-whether it is that of a president or a common man, a demigod or a human being, an insect or a Brahmā-one must go through these tribulations. This is called material existence. Kṛṣṇa comes, therefore, to show one the path to apavarga, freedom from these tribulations, and when Kṛṣṇa shows this path, we should accept it. Kṛṣṇa says very clearly, "Surrender unto Me. I shall give you apavarga." Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you protection." And Kṛṣṇa has the power with which to fulfill this guarantee.

Kuntīdevī addresses Kṛṣṇa as Govinda because He is the giver of pleasure both to the cows and to the senses. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi *. **Govinda, Kṛṣṇa, is the ādi-puruṣa, the original person. Aham ādir hi devānām (Bg. 10.2): He is the origin even of demigods like Brahmā, Viṣṇu, and Śiva. People should not think that Brahmā, Viṣṇu, and Śiva are the origin of everything. No. Kṛṣṇa says, aham ādir hi devānām: "I am the origin even of these demigods." Therefore we repeatedly emphasize that we worship no one but the original person (govindam ādi-puruṣaṁ tam ahaṁ bhajāmi *)**.

When Kuntī prays, go-dvija-surārti-harāvatāra, she indicates that Govinda, Kṛṣṇa, descends to this world especially to protect the cows, the brāhmaṇas, and the devotees. The demoniac in this world are the greatest enemies of the cows, for they maintain hundreds and thousands of slaughterhouses. Although the innocent cows give milk, the most important food, and although even after death the cows give their skin for shoes, people are such rascals that they kill the cows, but still they want to be happy in this world. How sinful they are.

Why is cow protection so much advocated? Because the cow is the most important animal. There is no injunction that one should not eat the flesh of tigers or other such animals. In the Vedic culture those who are meat-eaters are recommended to eat the flesh of goats, dogs, hogs, or other lower animals, but never the flesh of cows, the most important animals. While living, the cows give important service by giving milk, and even after death they give service by making available their skin, hooves, and horns, which may be used in many ways. Nonetheless, the present human society is so ungrateful that they needlessly kill these innocent cows. Therefore Kṛṣṇa comes to punish them.

Kṛṣṇa is worshiped with this prayer:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

"My Lord, You are the well-wisher of the cows and the brāhmaṇas, and You are the well-wisher of the entire human society and world." For perfect human society there must be protection of go-dvija-the cows and the brāhmaṇas. The word dvija refers to the brāhmaṇa, or one who knows Brahman (God). When the demoniac give too much trouble to the brāhmaṇas and the cows, Kṛṣṇa descends to reestablish religious principles. As the Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata

abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

”Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.” In the present age, Kali-yuga, people are very much sinful and are consequently suffering greatly. Therefore Kṛṣṇa has incarnated in the form of His name, as found in the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Queen Kuntī prayed to the Lord just to enunciate a fragment of His glories. The Lord, upon hearing her prayers, which were composed in choice words for His glorification, responded by smiling, and His smile was as enchanting as His mystic power. The conditioned souls, who are engaged in trying to lord it over the material world, are also enchanted by the Lord's mystic powers, but His devotees are enchanted in a different way by the glories of the Lord. Thus all the devotees worship the Lord by chosen words. No amount of chosen words are sufficient to enumerate the Lord's glory, yet He is satisfied by such prayers, just as a father is satisfied even by the broken linguistic attempts of a growing child. Thus the Lord smiled and accepted the prayers of Queen Kuntī.

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24.3 Preface

The Nectar of Devotion is a summary study of Bhakti-rasāmṛta-sindhu, which was written in Sanskrit by Śrīla Rūpa Gosvāmī Prabhupāda. He was the chief of the six Gosvāmīs who were the direct disciples of Lord Caitanya Mahāprabhu. When he first met Lord Caitanya, Śrīla Rūpa Gosvāmī Prabhupāda was engaged as a minister in the Mohammedan government of Bengal. He and his brother Sanātana were then named Sākara Mallik and Dabir Khās respectively, and they held responsible posts as ministers of Nawab Hussain Shah. At that time, five hundred years ago, the Hindu society was very rigid, and if a member of the brāhmaṇa caste accepted the service of a Mohammedan ruler he was at once rejected from brāhmaṇa society. That was the position of the two brothers, Dabir Khās and Sākara Mallik. They belonged to the highly situated sārasvata-brāhmaṇa community, but they were ostracized due to their acceptance of ministerial posts in the government of Hussain Shah. It is the grace of Lord Caitanya that He accepted these two exalted personalities as His disciples and raised them to the position of gosvāmīs, the highest position of brahminical culture. Similarly, Lord Caitanya accepted Haridāsa Thākur as His disciple although he happened to be born of a Mohammedan family, and Lord Caitanya later on made him the ācārya of the chanting of the holy name of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Lord Caitanya's principle is universal. Anyone who knows the science of Kṛṣṇa and is engaged in the service of the Lord is accepted as being in a higher position than a person born in the family of a brāhmaṇa. That is the original principle accepted by all Vedic literatures, especially by the Bhagavad-gītā and the Śrīmad-Bhāgavatam. The principle of Lord Caitanya's movement in educating and elevating everyone to the exalted post of a gosvāmī is taught in The Nectar of Devotion.

Lord Caitanya met the two brothers, Dabir Khās and Sākara Mallik, in a village known as Rāmakeli in the district of Maldah, and after that meeting the brothers decided to retire from government service and join Lord Caitanya. Sākara Mallik, who was later to become Rūpa Gosvāmī, retired from his post and collected all the money he had accumulated during his service. It is described in the Caitanya-caritāmṛta that his accumulated savings in gold coins equaled millions of dollars and filled a large boat. He divided the money in a very exemplary manner which should be followed by devotees in particular and by humanity in general. Fifty percent of his accumulated wealth was distributed to the Kṛṣṇa conscious persons, namely the brāhmaṇas and the Vaiṣṇavas; twenty-five percent was distributed to relatives; and twenty-five percent was kept against emergency expenditures and personal difficulties. Later on when Dabir Khās also proposed to retire, the Nawab was very much agitated and put him into jail. But Sākara Mallik, who was later to become Śrīla Sanātana Gosvāmī, took advantage of his brother's personal money, which had been deposited with a village banker, and escaped from the prison of Hussain Shah. In this way both brothers joined Lord Caitanya Mahāprabhu.

Rūpa Gosvāmī first met Lord Caitanya at Prayāg (Allahabad, India), and on the Daśāśvamedha bathing ghat of that holy city the Lord instructed him continually for ten days. The Lord particularly instructed Rūpa Gosvāmī on the science of Kṛṣṇa consciousness. These teachings of Lord Caitanya to Śrīla Rūpa Gosvāmī Prabhupāda are narrated in our book Teachings of Lord Caitanya.

Later, Śrīla Rūpa Gosvāmī Prabhupāda elaborated the teachings of the Lord with profound knowledge of revealed scriptures and authoritative references from various Vedic literatures. Śrīla Śrīnivāsa Ācārya describes in his prayers to the six Gosvāmīs that they were all highly learned scholars, not only in Sanskrit but also in foreign languages such as Persian and Arabian. They very scrutinizingly studied all the Vedic scriptures in order to establish the cult of Caitanya Mahāprabhu on the authorized principles of Vedic knowledge. The present Kṛṣṇa consciousness movement is also based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as rūpānugas, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda. It is only for our guidance that Śrīla Rūpa Gosvāmī prepared his book Bhakti-rasāmṛta-sindhu, which is now presented in the form of The Nectar of Devotion. Persons engaged in the Kṛṣṇa consciousness movement may take advantage of this great literature and be very solidly situated in Kṛṣṇa consciousness.

Bhakti means devotional service. Every service has some attractive feature which drives the servitor progressively on and on. Every one of us within this world is perpetually engaged in some sort of service, and the impetus for such service is the pleasure we derive from it. Driven by affection for his wife and children, a family man works day and night. A philanthropist works in the same way for love of the greater family, and a nationalist for the cause of his country and countrymen. That force which drives the philanthropist, the householder and the nationalist is called rasa, or a kind of mellow (relationship) whose taste is very sweet. Bhakti-rasa is a mellow different from the ordinary rasa enjoyed by mundane workers. Mundane workers labor very hard day and night in order to relish a certain kind of rasa which is understood as sense gratification. The relish or taste of the mundane rasa does not long endure, and therefore mundane workers are always apt to change their position of enjoyment. A businessman is not satisfied by working the whole week; therefore, wanting a change for the weekend, he goes to a place where he tries to forget his business activities. Then, after the weekend is spent in forgetfulness, he again changes his position and resumes his actual business activities. Material engagement means accepting a particular status for some time and then changing it. This position of changing back and forth is technically known as bhoga-tyāga, which means a position of alternating sense enjoyment and renunciation. A living entity cannot steadily remain either in sense enjoyment or in renunciation. Change is going on perpetually, and we cannot be happy in either state because of our eternal constitutional position. Sense gratification does not endure for long, and it is therefore called capala-sukha, or flickering happiness. For example, an ordinary family man who works very hard day and night and is successful in giving comforts to the members of his family thereby relishes a kind of mellow, but his whole advancement of material happiness immediately terminates along with his body as soon as his life is over. Death is therefore taken as the representative of God for the atheistic class of men. The devotee realizes the presence of God by devotional service, whereas the atheist realizes the presence of God in the shape of death. At death everything is finished, and one has to begin a new chapter of life in a new situation, perhaps higher or lower than the last one. In any field of activity, political, social, national or international, the result of our actions will be finished with the end of life. That is sure.

Bhakti-rasa, however, the mellow relished in the transcendental loving service of the Lord, does not finish with the end of life. It continues perpetually and is therefore called amṛta, that which does not die but exists eternally. This is confirmed in all Vedic literatures. The Bhagavad-gītā says that a little advancement in bhakti-rasa can save the devotee from the greatest danger, that of missing the opportunity for human life. The rasas derived from our feelings in social life, in family life, or in the greater family life of altruism, philanthropism, nationalism, socialism, communism, etc., do not guarantee that one's next life will be as a human being. We prepare our next life by our actual activities in the present life. A living entity is offered a particular type of body as a result of his action in the present body. These activities are taken into account by a superior authority known as daiva, or the authority of God. This daiva is explained in the Bhagavad-gītā as the prime cause of everything, and in the Śrīmad-Bhāgavatam it is stated that a man takes his next body by daiva-netreṇa, which means by the supervision of the authority of the Supreme. In an ordinary sense daiva is explained as destiny. Daiva supervision gives us a body selected from 8,400,000 forms; the choice does not depend on our selection, but is awarded to us according to our destiny. If our body at present is engaged in the activities of Kṛṣṇa consciousness, then it is guaranteed that we will have at least a human body in our next life. A human being engaged in Kṛṣṇa consciousness, even if unable to complete the course of bhakti-yoga, take birth in the higher division of human society so that he can automatically further his advancement in Kṛṣṇa consciousness. Therefore, all bona fide activities in Kṛṣṇa consciousness are amṛta, or permanent. This is the subject matter of The Nectar of Devotion.

This eternal engagement in bhakti-rasa can be understood by a serious student upon studying The Nectar of Devotion. Adoption of bhakti-rasa or Kṛṣṇa consciousness will immediately bring one to an auspicious life free from anxieties and will bless one with transcendental existence, thus minimizing the value of liberation. Bhakti-rasa itself is sufficient to produce a feeling of liberation because it attracts the attention of the Supreme Lord, Kṛṣṇa. Generally, neophyte devotees are anxious to see Kṛṣṇa or God, but God cannot be seen or known by our present materially blunt senses. The process of devotional service as it is recommended in The Nectar of Devotion will gradually elevate one from the material condition of life to the spiritual status, wherein the devotee becomes purified of all designations. The senses can then become uncontaminated, being constantly in touch with bhakti-rasa. When the purified senses are employed in the service of the Lord, one becomes situated in bhakti-rasa life, and any action performed for the satisfaction of Kṛṣṇa in this transcendental bhakti-rasa stage of life can be relished perpetually. When one is thus engaged in devotional service, all varieties of rasas or mellows turn into eternity. In the beginning one is trained according to the principles of regulation under the guidance of the ācārya or spiritual master, and gradually, when one is elevated, devotional service becomes automatic and spontaneous eagerness to serve Kṛṣṇa. There are twelve kinds of rasas, as will be explained in this book, and by renovating our relationship with Kṛṣṇa in five primary rasas we can live eternally in full knowledge and bliss.

The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Kṛṣṇa, and The Nectar of Devotion teaches us how to stimulate our original love for Kṛṣṇa and how to be situated in that position where we can enjoy our blissful life.

In the primary stage a child loves his parents, then his brothers and sisters, and as he daily grows up he begins to love his family, society, community, country, nation, or even the whole human society. But the loving propensity is not satisfied even by loving all human society; that loving propensity remains imperfectly fulfilled until we know who is the supreme beloved. Our love can be fully satisfied only when it is reposed in Kṛṣṇa. This theme is the sum and substance of The Nectar of Devotion, which teaches us how to love Kṛṣṇa in five different transcendental mellows.

Our loving propensity expands just as a vibration of light or air expands, but we do not know where it ends. The Nectar of Devotion teaches us the science of loving every one of the living entities perfectly by the easy method of loving Kṛṣṇa. We have failed to create peace and harmony in human society, even by such great attempts as the United Nations, because we do not know the right method. The method is very simple, but one has to understand it with a cool head. The Nectar of Devotion teaches all men how to perform the simple and natural method of loving Kṛṣṇa, the Supreme Personality of Godhead. If we learn how to love Kṛṣṇa, then it is very easy to immediately and simultaneously love every living being. It is like pouring water on the root of a tree or supplying food to one's stomach. The method of pouring water on the root of a tree or supplying foodstuffs to the stomach is universally scientific and practical, as every one of us has experienced. Everyone knows well that when we eat something, or in other words when we put foodstuffs in the stomach, the energy created by such action is immediately distributed throughout the whole body. Similarly, when we pour water on the root, the energy thus created is immediately distributed throughout the entirety of even the largest tree. It is not possible to water the tree part by part, nor is it possible to feed the different parts of the body separately. The Nectar of Devotion will teach us how to turn the one switch that will immediately brighten everything, everywhere. One who does not know this method is missing the point of life.

As far as material necessities are concerned, the human civilization at the present moment is very much advanced in living comfortably, but still we are not happy because we are missing the point. The material comforts of life alone are not sufficient to make us happy. The vivid example is America: the richest nation of the world, having all facilities for material comfort, is producing a class of men completely confused and frustrated in life. I am appealing herewith to such confused men to learn the art of devotional service as directed in The Nectar of Devotion, and I am sure that the fire of material existence burning within their hearts will be immediately extinguished. The root cause of our dissatisfaction is that our dormant loving propensity has not been fulfilled despite our great advancement in the materialistic way of life. The Nectar of Devotion will give us practical hints how we can live in this material world perfectly engaged in devotional service and thus fulfill all our desires in this life and the next. The Nectar of Devotion is not presented to condemn any way of materialistic life, but the attempt is to give information to religionists, philosophers and people in general how to love Kṛṣṇa. One may live without material discomfiture, but at the same time he should learn the art of loving Kṛṣṇa. At the present moment we are inventing so many ways to utilize our propensity to love, but factually we are missing the real point, Kṛṣṇa. We are watering all parts of the tree but missing the tree's root. We are trying to keep our body fit by all means, but we are neglecting to supply foodstuffs to the stomach. Missing Kṛṣṇa means missing one's self also. Real self-realization and realization of Kṛṣṇa go together simultaneously. For example, seeing oneself in the morning means seeing the sunrise also; without seeing the sunshine no one can see himself. Similarly, unless one has realized Kṛṣṇa there is no question of self-realization.

The Nectar of Devotion is specifically presented for persons who are now engaged in the Kṛṣṇa consciousness movement. I beg to offer my sincere thanks to all my friends and disciples who are helping me to push forward the Kṛṣṇa consciousness movement in the Western countries, and I beg to acknowledge, with thanks, the contribution made by my beloved disciple Śrīmad Jayānanda Brahmacārī. My thanks are due as well to the directors of ISKCON Press, who have taken so much care in publishing this great literature. Hare Kṛṣṇa.

A.C. Bhaktivedanta Swami
13 April 1970
ISKCON Headquarters
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Los Angeles, California

24.4 Introduction

Invoking auspiciousness: Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the reservoir of all rasas, or relationships, which are called neutrality (passive adoration), servitorship, friendship, parenthood, conjugal love, comedy, compassion, fear, chivalry, ghastliness, wonder and devastation. He is the supreme attractive form, and by His universal and transcendental attractive features He has captivated all the gopīs, headed by Tārakā, Pālikā, Śyāmā, Lalitā, and ultimately, Śrīmatī Rādhārāṇī. Let His Lordship's grace be on us so that there may not be any hindrance in the execution of this duty of writing The Nectar of Devotion, impelled by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda.

Let me offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī Prabhupāda and of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose inspiration I have been engaged in the matter of compiling this summary study of Bhakti-rasāmṛta-sindhu. This is the sublime science of devotional service as propounded by Śrī Caitanya Mahāprabhu, who appeared 500 years ago in West Bengal, India, to propagate the movement of Kṛṣṇa consciousness.

Śrīla Rūpa Gosvāmī begins his great book by offering his respectful obeisances unto Śrī Sanātana Gosvāmī, who is his elder brother and spiritual master, and he prays that Bhakti-rasāmṛta-sindhu may be very pleasing to him. He further prays that by residing in that ocean of nectar he may always feel transcendental pleasure in the service of Rādhā and Kṛṣṇa.

Let us offer our respectful obeisances to all the great devotees and ācāryas (holy teachers), who are compared with sharks in the great ocean of nectar and who do not care for the various rivers of liberation. Impersonalists are very fond of merging into the Supreme, like rivers that come down and merge into the ocean. The ocean can be compared with liberation, and the rivers with all the different paths of liberation. The impersonalists are dwelling in the river water, which eventually comes to mix with the ocean. They have no information, however, that within the ocean, as within the river, there are innumerable aquatic living entities. The sharks who dwell in the ocean do not care for the rivers which are gliding down into it. The devotees eternally live in the ocean of devotional service, and they do not care for the rivers. In other words, those who are pure devotees always remain in the ocean of transcendental loving service to the Lord and have no business with the other processes, which are compared to the rivers that only gradually come to the ocean.

Śrīla Rūpa Gosvāmī prays to his spiritual master, Śrīla Sanātana Gosvāmī, for the protection of Bhakti-rasāmṛta-sindhu-The Ocean of the Pure Nectar of Devotional Service-from the argumentative logicians who unnecessarily meddle in the science of service to the Lord. He compares their arguments and logic to volcanic eruptions in the midst of the ocean. In the midst of the ocean such volcanic eruptions can do very little harm, and similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service.

The author of Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work. That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī. We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous ācāryas, and simply by following in their footsteps we may be able to do something for the benefit of suffering humanity.

Bhakti-rasāmṛta-sindhu is divided into four parts, just as the ocean is sometimes divided into four parts, and there are different sections within each of these four divisions. Originally in Bhakti-rasāmṛta-sindhu, the ocean is divided like the watery ocean into east, west, north and south, while the sub-sections within these different divisions are called waves. As in the ocean there are always different waves, either on the eastern side, the western side, the northern side or the southern side, so similarly Bhakti-rasāmṛta-sindhu has different waves. In the first part there are four waves, the first being a general description of devotional service. The second concerns the regulative principles for executing devotional service, and the third wave devotional service in ecstasy. In the fourth is the ultimate goal, love of God. These will be explicitly described along with their different symptoms.

The authorized descriptions of bhakti, or devotional service, following in the footsteps of previous ācāryas, can be summarized in the following statement by Śrīla Rūpa Gosvāmī: "First-class devotional service is known by one's tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably." The purport is that one may also be in Kṛṣṇa consciousness unfavorably, but that cannot be counted as pure devotional service. Pure devotional service should be free from the desire for any material benefit or for sense gratification, as these desires are cultivated through fruitive activities and philosophical speculation. Generally, people are engaged in different activities to get some material profit, while most philosophers are engaged in proposing transcendental realization through volumes of word jugglery and speculation. Pure devotional service must always be free from such fruitive activities and philosophical speculations. One has to learn Kṛṣṇa consciousness or pure devotional service from the authorities by spontaneous loving service.

This devotional service is a sort of cultivation. It is not simply inaction for people who like to be inactive or devote their time to silent meditation. There are many different methods for people who want this, but cultivation of Kṛṣṇa consciousness is different. The particular word used by Śrīla Rūpa Gosvāmī in this connection is anuśīlana, or cultivation by following the predecessor teachers (ācāryas). As soon as we say "cultivation," we must refer to activity. Without activity, consciousness alone cannot help us. All activities may be divided into two classes: one class may be for achieving a certain goal, and the other may be for avoiding some unfavorable circumstance. In Sanskrit, these activities are called pravṛtti and nivṛtti-positive and negative action. There are many examples of negative action. For instance, a diseased person has to be cautious and take medicine in order to avoid some unfavorable illness.

Those who are cultivating spiritual life and executing devotional service are always engaged in activity. Such activity can be performed with the body or with the mind. Thinking, feeling and willing are all activities of the mind, and when we will to do something, the activity comes to be manifest by the gross bodily senses. Thus, in our mental activities we should always try to think of Kṛṣṇa and try to plan how to please Him, following in the footsteps of the great ācāryas and the personal spiritual master. There are activities of the body, activities of the different senses and activities of speech. A Kṛṣṇa conscious person engages his words in preaching the glories of the Lord. This is called kīrtana. And by his mind a Kṛṣṇa conscious person always thinks of the activities of the Lord-as He is speaking on the Battlefield of Kurukṣetra or engaging in His various pastimes in Vṛndāvana with His devotees. In this way one can always think of the activities and pastimes of the Lord. This is the mental culture of Kṛṣṇa consciousness.

Similarly, we can offer many services with our bodily activities. But all such activities must be in relationship with Kṛṣṇa. This relationship is established by connecting oneself with the bona fide spiritual master who is the direct representative of Kṛṣṇa in disciplic succession. Therefore, the execution of Kṛṣṇa conscious activities with the body should be directed by the spiritual master and then performed with faith. The connection with the spiritual master is called initiation. From the date of initiation by the spiritual master, the connection between Kṛṣṇa and a person cultivating Kṛṣṇa consciousness is established. Without initiation by a bona fide spiritual master, the actual connection with Kṛṣṇa consciousness is never performed.

This cultivation of Kṛṣṇa consciousness is not material. The Lord has generally three energies-namely, the external energy, the internal energy, and the marginal energy. The living entities are called marginal energy, and the material cosmic manifestation is the action of the external or material energy. Then there is the spiritual world, which is a manifestation of the internal energy. The living entities, who are called marginal energy, perform material activities when acting under the inferior external energy. And when they engage in activities under the internal spiritual energy, their activities are called Kṛṣṇa conscious. This means that those who are great souls or great devotees do not act under the spell of material energy, but act instead under the protection of the spiritual energy.

Any activities done in devotional service or in Kṛṣṇa consciousness are directly under the control of spiritual energy. In other words, energy is a sort of strength, and this strength can be spiritualized by the mercy of both the bona fide spiritual master and Kṛṣṇa.

In the Caitanya-caritāmṛta, by Kṛṣṇadāsa Kavirāja Gosvāmī, Lord Caitanya states that it is a fortunate person who comes in contact with a bona fide spiritual master by the grace of Kṛṣṇa. One who is serious about spiritual life is given by Kṛṣṇa the intelligence to come in contact with a bona fide spiritual master, and then by the grace of the spiritual master one becomes advanced in Kṛṣṇa consciousness. In this way the whole jurisdiction of Kṛṣṇa consciousness is directly under the spiritual energy-Kṛṣṇa and the spiritual master. This has nothing to do with the material world. When we speak of Kṛṣṇa we refer to the Supreme Personality of Godhead, along with His many expansions. He is expanded by His plenary parts and parcels, His differentiated parts and parcels and His different energies. Kṛṣṇa, in other words, means everything and includes everything. Generally, however, we should understand Kṛṣṇa to mean Kṛṣṇa and His personal expansions. Kṛṣṇa expands Himself as Baladeva, Saṅkarṣaṇa, Vāsudeva, Aniruddha, Pradyumna, Rāma, Nṛsiṁha and Varāha, as well as many other incarnations and innumerable Viṣṇu expansions. These are described in the Śrīmad-Bhāgavatam to be as numerous as the uncountable waves. So Kṛṣṇa includes all such expansions, as well as His pure devotees. In the Brahma-saṁhitā it is stated that Kṛṣṇa's expansions are all complete in eternity, blissfulness and cognizance.

Devotional service means to prosecute Kṛṣṇa conscious activities which are favorable to the transcendental pleasure of the Supreme Lord Kṛṣṇa, and any activities which are not favorable to the transcendental favor of the Lord cannot be accepted as devotional service. For example, great demons like Rāvaṇa, Kaṁsa and Hiraṇyakaśipu were always thinking of Kṛṣṇa, but they were thinking of Him as their enemy. This sort of thinking cannot be accepted as bhakti, or Kṛṣṇa consciousness.

The impersonalists sometimes misunderstand devotional service in such a way that they divide Kṛṣṇa from His paraphernalia and pastimes. For example, the Bhagavad-gītā is spoken on the battlefield of Kurukṣetra, and the impersonalists say that although Kṛṣṇa is of interest, the battlefield of Kurukṣetra isn't. The devotees, however, also know that the battlefield of Kurukṣetra by itself has nothing to do with their business, but in addition they know that "Kṛṣṇa" does not mean just Kṛṣṇa alone. He is always with His associates and paraphernalia. For instance, if someone says, "Give something to eat to the man with the weapons," the eating process is done by the man and not by the weapons. Similarly, in Kṛṣṇa consciousness, a devotee may be interested in the paraphernalia and locations-such as the battlefield of Kurukṣetra-which are associated with Kṛṣṇa, but he is not concerned with simply any battlefield. He is concerned with Kṛṣṇa-His speech, His instructions, etc. It is because Kṛṣṇa is there that the battlefield is so important.

This is the summary understanding of what Kṛṣṇa consciousness is. Without this understanding one is sure to misunderstand why the devotees are interested in the battlefield of Kurukṣetra. One who is interested in Kṛṣṇa becomes interested in His different pastimes and activities.

The definition of a pure devotee, as given by Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu, can be summarized thus: his service is favorable and is always in relation to Kṛṣṇa. In order to keep the purity of such Kṛṣṇa conscious activities, one must be freed from all material desires and philosophical speculation. Any desire except for the service of the Lord is called material desire. And philosophical speculation refers to the sort of speculation which ultimately arrives at a conclusion of voidism or impersonalism. This conclusion is useless for a Kṛṣṇa conscious person. Only rarely by philosophical speculation can one reach the conclusion of worshiping Vāsudeva, Kṛṣṇa. This is confirmed in the Bhagavad-gītā itself. The ultimate end of philosophical speculation, then, must be Kṛṣṇa, with the understanding that Kṛṣṇa is everything, the cause of all causes, and that one should therefore surrender unto Him. If this ultimate goal is reached, then philosophical advancement is favorable, but if the conclusion of philosophical speculation is voidism or impersonalism, that is not bhakti.

Karma or fruitive activities are sometimes understood to be ritualistic activities. There are many persons who are very much attracted by the ritualistic activities described in the Vedas. But if one becomes attracted simply to ritualistic activities without understanding Kṛṣṇa, his activities are unfavorable to Kṛṣṇa consciousness. Actually, Kṛṣṇa consciousness can be based simply on hearing, chanting, remembering, etc. Described in the Śrīmad-Bhāgavatam are nine different processes, besides which everything done is unfavorable to Kṛṣṇa consciousness. Thus, one should always be guarding against falldowns.

Śrīla Rūpa Gosvāmī has also mentioned in this definition of bhakti the word jñāna-karmādi. This karmādi (fruitive work) consists of activities which are unable to help one attain to pure devotional service. Many forms of so-called renunciation are also not favorable to Kṛṣṇa conscious devotional service.

Śrīla Rūpa Gosvāmī has also quoted a definition from the Nārada-pañcarātra, as follows: "One should be free from all material designations and must be cleansed of all material contamination by Kṛṣṇa consciousness. He should be restored to his pure identity, where he engages his senses in the service of the proprietor of the senses." So when our senses are engaged for the actual proprietor of the senses, that is called devotional service. In our conditional state, our senses are engaged in serving these bodily demands. When the same senses are engaged in executing the order of Kṛṣṇa, it is called bhakti.

As long as one identifies himself as belonging to a certain family, a certain society or a certain person, he is said to be covered with designations. When one is fully aware that he does not belong to any family, society or country, but is eternally related to Kṛṣṇa, he then realizes that his energy should be employed not in the interests of so-called family, society or country, but in the interests of Kṛṣṇa. This is purity of purpose and the platform of pure devotional service in Kṛṣṇa consciousness.

24.5 Chapter One

Characteristics of Pure Devotional Service

In the Śrīmad-Bhāgavatam, Third Canto, 29th Chapter, 10th verse, Śrīla Kapiladeva, while instructing His mother, has given the following characteristics of pure devotional service: "My dear mother, those who are My pure devotees, and who have no desire for material benefit or philosophical speculation, have their minds so much engaged in My service that they are never interested in asking Me for anything-except to be engaged in that service. They do not even beg to live in My abode with Me."

There are five kinds of liberation, namely to become one with the Lord, to live with the Supreme Lord on the same planet, to have the same features as the Lord, to enjoy the same opulences as the Lord, and to live as a companion of the Lord. A devotee, not to speak of rejecting material sense gratification, does not even want any of the five kinds of liberation. He is satisfied simply by discharging loving service to the Lord. That is the characteristic of pure devotion.

In the above statement by Kapiladeva from the Śrīmad-Bhāgavatam, the actual position of a pure devotee is described, and the primary characteristics of devotional service are also defined. Further characteristics of devotional service are described by Rūpa Gosvāmī with evidences from different scriptures. He states that there are six characteristics of pure devotional service, which are as follows:

1. Pure devotional service brings immediate relief from all kinds of material distress.

1. Pure devotional service is the beginning of all auspiciousness.

1. Pure devotional service automatically puts one in transcendental pleasure.

1. Pure devotional service is rarely achieved.

1. Those in pure devotional service deride even the conception of liberation.

1. Pure devotional service is the only means to attract Kṛṣṇa.

Kṛṣṇa is all-attractive, but pure devotional service attracts even Him. This means that pure devotional service is even transcendentally stronger than Kṛṣṇa Himself, because it is Kṛṣṇa's internal potency.

In the Bhagavad-gītā, the Lord says that one should surrender unto Him, giving up all other engagements. The Lord also gives His word there that He will protect surrendered souls from the reactions of all sinful activities. Śrīla Rūpa Gosvāmī says that the distresses from sinful activities are due both to the sins themselves and to sins committed in our past lives. Generally, one commits sinful activities due to ignorance. But ignorance is no excuse for evading the reaction-sinful activities. Sinful activities are of two kinds: those which are mature and those which are not mature. The sinful activities for which we are suffering at the present moment are called mature. The many sinful activities stored within us for which we have not yet suffered are considered immature. For example, a man may have committed criminal acts but not yet been arrested for them. Now, as soon as he is detected, arrest is awaiting him. Similarly, for some of our sinful activities we are awaiting distresses in the future, and for others, which are mature, we are suffering at the present moment.

In this way there is a chain of sinful activities and their concomitant distresses, and the conditioned soul is suffering life after life due to these sins. He is suffering in the present life the results of sinful activities from his past life, and he is meanwhile creating further sufferings for his future life. Mature sinful activities are exhibited if one is suffering from some chronic disease, if one is suffering from some legal implication, if one is born in a low and degraded family, or if one is uneducated or very ugly.

There are many results of past sinful activities for which we are suffering at the present moment, and we may be suffering in the future due to our present sinful activities. But all of these reactions to sinful deeds can immediately be stopped if we take to Kṛṣṇa consciousness. As evidence for this, Rūpa Gosvāmī quotes from the Śrīmad-Bhāgavatam, Eleventh Canto, 14th Chapter, 18th verse. This verse is in connection with Lord Kṛṣṇa's instruction to Uddhava, where He says, "My dear Uddhava, devotional service unto Me is just like a blazing fire which can burn into ashes unlimited fuel supplied to it." The purport is that as the blazing fire can burn any amount of fuel to ashes, so devotional service to the Lord in Kṛṣṇa consciousness can burn up all the fuel of sinful activities. For example, in the Gītā Arjuna thought that fighting was a sinful activity, but Kṛṣṇa engaged him on the battlefield under His order, and so the fighting became devotional service. Therefore, Arjuna was not subjected to any sinful reaction.

Śrīla Rūpa Gosvāmī quotes another verse from the Third Canto of Śrīmad-Bhāgavatam, 33rd Chapter, 6th verse, in which Devahūti addresses her son, Kapiladeva and says, "My dear Lord, there are nine different kinds of devotional service, beginning from hearing and chanting. Anyone who hears about Your pastimes, who chants about Your glories, who offers You obeisances, who thinks of You and, in this way, executes any of the nine kinds of devotional service-even if he is born in a family of dog-eaters [the lowest grade of mankind]-becomes immediately qualified to perform sacrifices." As such, for anyone who is actually engaged in devotional service in full Kṛṣṇa consciousness, how is it possible that he has not become purified? It is not possible. One who is engaged in Kṛṣṇa consciousness and devotional service has without doubt become freed from all contaminations of material sinful activities. Devotional service therefore has the power to actually nullify all kinds of reactions to sinful deeds. A devotee is nevertheless always alert not to commit any sinful activities; this is his specific qualification as a devotee. Thus the Śrīmad-Bhāgavatam states that by performing devotional service a person who was born even in a family of dog-eaters may become eligible to take part in the performance of the ritualistic ceremonies recommended in the Vedas. It is implicit in this statement that a person born into a family of dog-eaters is generally not fit for performing yajña, or sacrifice. The priestly caste in charge of performing these ritualistic ceremonies recommended in the Vedas is called the brāhmaṇa order. Unless one is a brāhmaṇa, he cannot perform these ceremonies.

A person is born in a brāhmaṇa family or in a family of dog-eaters due to his past activities. If a person is born in a family of dog-eaters it means that his past activities are all sinful. But if even such a person takes to the path of devotional service and begins to chant the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-he is at once fit to perform the ritualistic ceremonies. This means that his sinful reactions have immediately become neutralized.

It is stated in the Padma Purāṇa that there are four kinds of effects due to sinful activities, which are listed as follows: 1) the effect which is not yet fructified, 2) the effect which is lying as seed, 3) the effect which is already mature, and 4) the effect which is almost mature. It is also stated that all these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Viṣṇu, and become engaged in His devotional service in full Kṛṣṇa consciousness.

Those effects described as "almost mature" refer to the distress from which one is suffering at present, and the effects "lying as seed" means that in the core of the heart there is a certain stock of sinful desires which are like seeds. The Sanskrit word kūṭam means that they are almost ready to produce the seed, or the effect of the seed. An "immature effect" refers to the case where the seedling has not begun. From this statement of Padma Purāṇa it is understood that material contamination is very subtle. Its beginning, its fruition and results, and how one suffers such results in the form of distress, are part of a great chain. When one catches some disease, it is often very difficult to ascertain the cause of the disease, where it originated, and how it is maturing. The suffering of a disease, however, does not appear all of a sudden. It actually takes time. And, as in the medical field, for precaution's sake, the doctor injects a vaccination to prevent the growing of contamination, the practical injection to stop all the fructifications of the seeds of our sinful activities is simply engagement in Kṛṣṇa consciousness.

In this connection, Śukadeva Gosvāmī speaks in the Sixth Canto of Śrīmad-Bhāgavatam, 2nd Chapter, 17th verse, about the story of Ajāmila, who began life as a fine and dutiful brāhmaṇa, but in his young manhood became wholly corrupted by a prostitute. At the end of his wicked life, just by calling the name of "Nārāyaṇa [Kṛṣṇa]," he was saved despite so much sin. Śukadeva points out that austerity, charity and the performance of ritualistic ceremonies for counteracting sinful activities are recommended processes, but that by performing them one cannot remove the sinful desire-seed from the heart, as was the case with Ajāmila in his youth. This sinful desire-seed can be removed only by achieving Kṛṣṇa consciousness. And this can be accomplished very easily by chanting the mahā-mantra, or Hare Kṛṣṇa mantra, as recommended by Śrī Caitanya Mahāprabhu. In other words, unless one adopts the path of devotional service, he cannot be one hundred percent clean from all the reactions of sinful activities.

By performing Vedic ritualistic activities, by giving money in charity and by undergoing austerity, one can temporarily become free from the reactions of sinful activities, but at the next moment he must again become engaged in sinful activities. For example, a person suffering from venereal disease on account of excessive indulgence in sex life has to undergo some severe pain in medical treatment, and he is then cured for the time being. But because he has not been able to remove the sex desire from his heart, he must again indulge in the same thing and become a victim of the same disease. So medical treatment may give temporary relief from the distress of such venereal disease, but unless one is trained to understand that sex life is abominable, it is impossible to be saved from such repeated distress. Similarly, the ritualistic performances, charity and austerity, which are recommended in the Vedas may temporarily stop one from acting in sinful ways, but as long as the heart is not clear, one will have to repeat sinful activities again and again.

Another example is given in the Śrīmad-Bhāgavatam of the elephant who enters into a lake and takes a bath very seriously, cleansing his body thoroughly. Then as soon as he comes onto shore he again takes some dust from the earth and throws it over his body. Similarly, a person who is not trained in Kṛṣṇa consciousness cannot become completely free from the desire for sinful activities. Neither the yoga process, nor philosophical speculations, nor fruitive activities can save one from the seeds of sinful desires. Only by being engaged in devotional service can this be done.

There is another evidence in the Fourth Canto of Śrīmad-Bhāgavatam, 22nd Chapter, 37th verse, wherein Sanat-kumāra says, "My dear King, the false ego of a human being is so strong that it keeps him in material existence as if tied up by a strong rope. Only the devotees can cut off the knot of this strong rope very easily, by engaging themselves in Kṛṣṇa consciousness. Others, who are not in Kṛṣṇa consciousness but are trying to become great mystics or great ritual performers, cannot advance like the devotees. Therefore, it is the duty of everyone to engage himself in the activities of Kṛṣṇa consciousness in order to be freed from the tight knot of false ego and engagement in material activities."

This tight knot of false ego is due to ignorance. As long as one is ignorant about his identification, he is sure to act wrongly and thereby become entangled in material contamination. This ignorance of factual knowledge can also be dissipated by Kṛṣṇa consciousness, as is confirmed in the Padma Purāṇa as follows: "Pure devotional service in Kṛṣṇa consciousness is the highest enlightenment, and when such enlightenment is there, it is just like a blazing forest fire, killing all the inauspicious snakes of desire." The example is being given in this connection that when there is a forest fire the extensive blazing automatically kills all the snakes in the forest. There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked. Animals who have four legs can flee from the fire or can at least try to flee, but the snakes are immediately killed. Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed.

Śrīla Rūpa Gosvāmī has given a definition of auspiciousness. He says that actual auspiciousness means welfare activities for all the people of the world. At the present moment groups of people are engaged in welfare activities in terms of society, community or nation. There is even an attempt in the form of the United Nations for world-help activity. But due to the shortcomings of limited national activities, such a general mass welfare program for the whole world is not practically possible. The Kṛṣṇa consciousness movement, however, is so nice that it can render the highest benefit to the entire human race. Everyone can be attracted by this movement, and everyone can feel the result. Therefore, Rūpa Gosvāmī and other learned scholars agree that a broad propaganda program for the Kṛṣṇa consciousness movement of devotional service all over the world is the highest humanitarian welfare activity.

How the Kṛṣṇa consciousness movement can attract the attention of the whole world and how each and every man can feel pleasure in this Kṛṣṇa consciousness is stated in the Padma Purāṇa as follows: "A person who is engaged in devotional service in full Kṛṣṇa consciousness is to be understood to be doing the best service to the whole world and to be pleasing everyone in the world. In addition to human society, he is pleasing even the trees and animals, because they also become attracted by such a movement." A practical example of this was shown by Lord Caitanya when He was traveling through the forests of Jharikhanda in central India for spreading His saṅkīrtana movement. The tigers, the elephants, the deer and all the other wild animals joined Him and were participating, in their own ways, by dancing and chanting Hare Kṛṣṇa.

Furthermore, a person engaged in Kṛṣṇa consciousness, acting in devotional service, can develop all the good qualities that are generally found in the demigods. It is said by Śukadeva Gosvāmī in the Fifth Canto of Śrīmad-Bhāgavatam, 18th Chapter, 12thverse, "My dear King, persons who have unflinching faith in Kṛṣṇa and are without any duplicity can develop all the good qualities of the demigods. On account of a devotee's high grade of Kṛṣṇa consciousness, even the demigods like to live with him, and therefore it can be understood that the qualities of the demigods have developed within his body."

On the other hand, a person who is not in Kṛṣṇa consciousness has no good qualities. He may be highly educated from the academic point of view, but in the actual field of his activities he can be seen to be baser than the animals. Even though a person is highly educated academically, if he cannot go beyond the sphere of mental activities then he is sure to perform only material activities and thus remain impure. There are so many persons in the modern world who have been highly educated in the materialistic universities, but it is seen that they cannot take up the movement of Kṛṣṇa consciousness and develop the high qualities of the demigods.

For example, a Kṛṣṇa conscious boy, even if he is not very well educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating and intoxication; whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sex-mongers and gamblers. These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so. We experience that even a young boy in Kṛṣṇa consciousness is unattached to cinemas, nightclubs, naked dance shows, restaurants, liquor shops, etc. He becomes completely freed. He saves his valuable time from being extravagantly spent in the way of smoking, drinking, attending the theater and dancing.

One who is not in Kṛṣṇa consciousness usually cannot sit silently even for half an hour. The yoga system teaches that if you become silent you will realize that you are God. This system may be all right for materialistic persons, but how long will they be able to keep themselves silent? Artificially, they may sit down for so-called meditation, but immediately after their yogic performance they will engage themselves again in such activities as illicit sex life, gambling, meat-eating and many other nonsensical things. But a Kṛṣṇa conscious person gradually elevates himself without endeavoring for this so-called silent meditation. Simply because he is engaged in Kṛṣṇa consciousness he automatically gives up all this nonsense and develops a high character. One develops the highest character by becoming a pure devotee of Kṛṣṇa. The conclusion is that no one can truly have any good qualities if he is lacking Kṛṣṇa consciousness.

Śrīla Rūpa Gosvāmī has analyzed the different sources of happiness. He has divided happiness into three categories, which are: 1) happiness derived from material enjoyment, 2) happiness derived by identifying oneself with the Supreme Brahman and 3) happiness derived from Kṛṣṇa consciousness.

In the Tantra-śāstra Lord Śiva speaks to his wife, Satī, in this way: "My dear wife, a person who has surrendered himself at the lotus feet of Govinda and who has thus developed pure Kṛṣṇa consciousness can be very easily awarded all the perfections desired by the impersonalists; and beyond this, he can enjoy the happiness achieved by the pure devotees."

Happiness derived from pure devotional service is the highest because it is eternal. But the happiness derived from material perfection or understanding oneself to be Brahman is inferior because it is temporary. There is no preventing one's falling down from material happiness, and there is even every chance of falling down from the spiritual happiness derived out of identifying oneself with the impersonal Brahman.

It has been seen that great māyāvādī (impersonalist) sannyāsīs-very highly educated and almost realized souls-may sometimes take to political activities or to social welfare activities. The reason is that they actually do not derive any ultimate transcendental happiness in the impersonal understanding and therefore must come down to the material platform and take to such mundane affairs. There are many instances, especially in India, where these māyāvādī sannyāsīs descend to the material platform again. But a person who is fully in Kṛṣṇa consciousness will never return to any sort of material platform. However alluring and attracting they may be, he always knows that no material welfare activities can be compared with the spiritual activity of Kṛṣṇa consciousness.

The mystic perfections achieved by actually successful yogīs are eight in number. Aṇimā-siddhi refers to the power by which one can become so small that he can enter into a stone. Modern scientific improvements also enable us to enter into stone because they provide for excavating so many subways, penetrating the hills, etc. So, aṇimā-siddhi, the mystic perfection of trying to enter into stone, has also been achieved by material science. Similarly, all of the yoga-siddhis, or perfections, are material arts. For example, in one yoga-siddhi there is development of the power to become so light that one can float in the air or on water. That is also being performed by modern scientists. They are flying in the air, they are floating on the surface of the water, and they are traveling under the water.

After comparing all these mystic yoga-siddhis to materialistic perfections it is found that the materialistic scientists try for the same perfections. So actually there is no difference between mystic perfection and materialistic perfection. A German scholar once said that the so-called yoga perfections have already been achieved by the modern scientists, and so he was not concerned with them. He intelligently went to India to learn how he could understand his eternal relationship with the Supreme Lord by means of bhakti-yoga, devotional service.

Of course, in the categories of mystic perfection there are certain processes which the material scientists have not yet been able to develop. For instance, a mystic yogī can enter into the sun planet simply by using the rays of the sunshine. This perfection is called laghimā. Similarly, a yogī can touch the moon with his finger. Though the modern astronauts go to the moon with the help of spaceships, they undergo many difficulties, whereas a person with mystic perfection can extend his hand and touch the moon with his finger. This siddhi is called prāpti, or acquisition. With this prāpti-siddhi, the perfect mystic yogī can not only touch the moon planet, but he can extend his hand anywhere and take whatever he likes. He may be sitting thousands of miles away from a certain place, and if he likes he can take fruit from a garden there. This is prāpti-siddhi.

The modern scientists have manufactured nuclear weapons with which they can destroy an insignificant part of this planet, but by the yoga-siddhi known as īśitā one can create and destroy an entire planet simply at will. Another perfection is called vaśitā, and by this perfection one can bring anyone under his control. This is a kind of hypnotism which is almost irresistible. Sometimes it is found that a yogī who may have attained a little perfection in this vaśitā mystic power comes out among the people and speaks all sorts of nonsense, controls their minds, exploits them, takes their money and then goes away.

There is another mystic perfection, which is known as prākāmya (magic). By this prākāmya power one can achieve anything he likes. For example, one can make water enter into his eye and then again come out from within the eye. Simply by his will he can perform such wonderful activities.

The highest perfection of mystic power is called kāmāvasāyitā. This is also magic, but whereas the prākāmya power acts to create wonderful effects within the scope of nature, kāmāvasāyitā permits one to contradict nature-in other words, to do the impossible. Of course, one can derive great amounts of temporary happiness by achieving such yogic materialistic perfections.

Foolishly, people who are enamored of the glimmer of modern materialistic advancement are thinking that the Kṛṣṇa consciousness movement is for less intelligent men. "I am better off being busy with my material comforts-maintaining a nice apartment, family and sex life." These people do not know that at any moment they can be kicked out of their material situation. Due to ignorance, they do not know that real life is eternal. The temporary comforts of the body are not the goal of life, and it is due only to darkest ignorance that people become enamored of the glimmering advancement of material comforts.

Śrīla Bhaktivinode Thākur has therefore said that the advancement of material knowledge renders a person more foolish because it causes one to forget his real identification by its glimmer. This is doom for him, because this human form of life is meant for getting out of the material contamination. By the advancement of material knowledge, people are becoming more and more entangled in material existence. They have no hope of being liberated from this catastrophe.

In the Hari-bhakti-sudhodaya it is stated that Prahlāda Mahārāj, a great devotee of the Lord, prayed to Nṛsiṁhadeva (the half-lion half-man incarnation) as follows: "My dear Lord, I repeatedly pray unto Your lotus feet that I may simply be stronger in devotional service. I simply pray that my Kṛṣṇa consciousness may be more strong and steady, because happiness derived out of Kṛṣṇa consciousness and devotional service is so powerful that with it one can have all the other perfections of religiousness, economic development, sense gratification and even the attainment of liberation from material existence."

Actually, a pure devotee does not aspire after any of these perfections because the happiness derived from devotional service in Kṛṣṇa consciousness is so transcendental and so unlimited that no other happiness can be compared with it. It is said that even one drop of happiness in Kṛṣṇa consciousness stands beyond comparison with an ocean of happiness derived from any other activity. Thus, any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification and liberation.

There was a great devotee of Lord Caitanya known as Kholāvecā Śrīdhara, who was a very poor man. He was doing a small business selling cups made from the leaves of plantain trees, and his income was almost nothing. Still, he was spending fifty percent of his small income on the worship of the Ganges, and with the other fifty percent he was somehow living. Lord Caitanya once revealed Himself to this confidential devotee, Kholāvecā Śrīdhara, and offered him any opulence that he liked. But Śrīdhara informed the Lord that he did not want any material opulence. He was quite happy in his present position and wanted only to gain unflinching faith and devotion unto the lotus feet of Lord Caitanya. That is the position of pure devotees. If they can be engaged twenty-four hours each day in devotional service they do not want anything else, not even the happiness of liberation or of becoming one with the supreme.

In the Nārada-pañcarātra it is also said that any person who has developed even a small amount of devotional service doesn't care a fig for any kind of happiness derived from religiousness, economic development, sense gratification, or the five kinds of liberation. Any kind of happiness derived from religiousness, economic development, liberation or sense gratification cannot even dare to enter into the heart of a pure devotee. It is stated that as the personal attendants and maidservants of a queen follow the queen with all respect and obeisances, similarly the joys of religiousness, economic development, sense gratification and liberation follow the devotional service of the Lord. In other words, a pure devotee does not lack any kind of happiness derived from any source. He does not want anything but service to Kṛṣṇa, but even if he should have another desire, the Lord fulfills this without the devotee's asking.

In the preliminary phase of spiritual life there are different kinds of austerities, penances and similar processes for attaining self-realization. However, even if an executor of these processes is without any material desire, he still cannot achieve devotional service. And aspiring by oneself alone to achieve devotional service is also not very hopeful because Kṛṣṇa does not agree to award devotional service to merely anyone. Kṛṣṇa can easily offer a person material happiness or even liberation, but He does not agree very easily to award a person engagement in His devotional service. Devotional service can in fact be attained only through the mercy of a pure devotee. In the Caitanya-caritāmṛta Madhya 19.151 it is said, "By the mercy of the spiritual master who is a pure devotee and by the mercy of Kṛṣṇa one can achieve the platform of devotional service. There is no other way."

The rarity of devotional service is also confirmed in the Tantra-śāstra, where Lord Śiva says to Satī, "My dear Satī, if one is a very fine philosopher, analyzing the different processes of knowledge, he can achieve liberation from the material entanglement. By performance of the ritualistic sacrifices recommended in the Vedas one can be elevated to the platform of pious activities and thereby enjoy the material comforts of life to the fullest extent. But all such endeavors can hardly offer anyone devotional service to the Lord, not even if one tries for it by such processes for many, many thousands of births."

In the Śrīmad-Bhāgavatam it is also confirmed by Prahlāda Mahārāj that merely by personal efforts or by the instructions of higher authorities one cannot attain to the stage of devotional service. One must become blessed by the dust of the lotus feet of a pure devotee who is completely freed from the contamination of material desires.

In the Fifth Canto of Śrīmad-Bhāgavatam, 6th Chapter, 18th verse, Nārada also says to Yudhiṣṭhira, "My dear King, it is Lord Kṛṣṇa, known as Mukunda, who is the eternal protector of the Pāṇḍavas and the Yadus. He is also your spiritual master and instructor in every respect. He is the only worshipable God for you. He is very dear and affectionate, and He is the director of all your activities, both individual and familial. And what's more, He sometimes carries out your orders as if He were your messenger! My dear King, how very fortunate you are, because for others all these favors given to you by the Supreme Lord would not even be dreamt of." The purport to this verse is that the Lord easily offers liberation, but He rarely agrees to offer a soul devotional service because by devotional service the Lord Himself becomes purchased by the devotee.

Śrīla Rūpa Gosvāmī says that if brahmānanda, or the happiness of becoming one with the Supreme, is multiplied by one trillionfold, still it cannot be compared with an atomic fraction of the happiness derived from the ocean of devotional service.

In the Hari-bhakti-sudhodaya Prahlāda Mahārāj, while satisfying Lord Nṛsiṁhadeva by his prayers, says, "My dear Lord of the universe, I am feeling transcendental pleasure in Your presence and have become merged in the ocean of happiness. I now consider the happiness of brahmānanda to be no more than the water in the impression left by a cow's hoof in the earth, compared to this ocean of bliss." Similarly, it is confirmed in the Bhāvārtha-dīpikā, Śrīdhara Svāmī's commentary on the Śrīmad-Bhāgavatam, "My dear Lord, some of the fortunate persons who are swimming in the ocean of Your nectar of devotion, and who are relishing the nectar of the narration of Your pastimes, certainly know ecstasies which immediately minimize the value of the happiness derived from religiousness, economic development, sense gratification and liberation. Such a transcendental devotee regards any kind of happiness other than devotional service as no better than straw in the street."

Śrīla Rūpa Gosvāmī has stated that devotional service attracts even Kṛṣṇa. Kṛṣṇa attracts everyone, but devotional service attracts Kṛṣṇa. The symbol of devotional service in the highest degree is Rādhārāṇī. Kṛṣṇa is called Madana-mohana, which means that He is so attractive that He can defeat the attraction of thousands of Cupids. But Rādhārāṇī is still more attractive, for She can even attract Kṛṣṇa. Therefore devotees call Her Madana-mohana-mohanī-the attractor of the attractor of Cupid.

To perform devotional service means to follow in the footsteps of Rādhārāṇī, and devotees in Vṛndāvana put themselves under the care of Rādhārāṇī in order to achieve perfection in their devotional service. In other words, devotional service is not an activity of the material world; it is directly under the control of Rādhārāṇī. In Bhagavad-gītā it is confirmed that the mahātmās, or great souls, are under the protection of daivī prakṛti, the internal energy-Rādhārāṇī. So, being directly under the control of the internal potency of Kṛṣṇa, devotional service attracts even Kṛṣṇa Himself.

This fact is corroborated by Kṛṣṇa in the Eleventh Canto of Śrīmad-Bhāgavatam, 12th Chapter, 1st verse, where He says, "My dear Uddhava, you may know it from Me that the attraction I feel for devotional service rendered by My devotees is not to be attained even by the performance of mystic yoga, philosophical speculation, ritualistic sacrifices, the study of Vedānta, the practice of severe austerities or the giving of everything in charity. These are, of course, very nice activities, but they are not as attractive to Me as the transcendental loving service rendered by My devotees."

How Kṛṣṇa becomes attracted by the devotional service of His devotees is described by Nārada in the Śrīmad-Bhāgavatam, Seventh Canto, 10th Chapter, 37th verses. There Nārada addresses King Yudhiṣṭhira while the King is appreciating the glories of the character of Prahlāda Mahārāj. A devotee always appreciates the activities of other devotees. Yudhiṣṭhira Mahārāj was appreciating the qualities of Prahlāda, and that is one symptom of a pure devotee. A pure devotee never thinks himself as great; he always thinks that other devotees are greater than himself. The King was thinking, "Prahlāda Mahārāj is actually a devotee of the Lord, while I am nothing," and while thinking this he was addressed by Nārada as follows: "My dear King Yudhiṣṭhira, in this world you [the Pāṇḍava brothers] are the only fortunate people. The Supreme Personality of Godhead has appeared on this planet and is presenting Himself to you as an ordinary human being. He is always with you in all circumstances. He is living with you and covering Himself from the eyes of others. Others cannot understand that He is the Supreme Lord, but He is still living with you as your cousin, as your friend and even as your messenger. Therefore you must know that nobody in this world is more fortunate than you."

In the Bhagavad-gītā, when Kṛṣṇa appeared in His universal form, Arjuna prayed: "My dear Kṛṣṇa, I thought of You as my cousin-brother, and so I have shown disrespect to You in so many ways, calling You Kṛṣṇa, or friend. But You are so great that I could not understand." So that was the position of the Pāṇḍavas; although Kṛṣṇa is the Supreme Personality of Godhead, the greatest among all greats, still He remained with those royal brothers, being attracted by their devotion, by their friendship and by their love. That is the proof of how great this process of devotional service is. It can attract even the Supreme Personality of Godhead. God is great, but devotional service is greater than God because it attracts Him. People who are not in devotional service can never understand what great value there is in rendering service to the Lord.

24.6 Chapter Two

The First Stages of Devotion

The three categories of devotional service which Śrīla Rūpa Gosvāmī describes in Bhakti-rasāmṛta-sindhu are listed as devotional service in practice, devotional service in ecstasy and devotional service in pure love of Godhead. There are many sub-headings in each of these categories. Generally it is understood that in the category of devotional service in practice there are two different qualities; devotional service in ecstasy has four qualities, and devotional service in pure love of Godhead has six qualities. These qualities will be explained by Śrīla Rūpa Gosvāmī later on.

In this connection, Śrīla Rūpa Gosvāmī suggests that the person eligible for Kṛṣṇa consciousness, or devotional service can be classified by his particular taste. He says that devotional service is a continual process from one's previous life. No one can take to devotional service unless he has had some previous connection with it. For example, suppose in this life I practice devotional service to some extent. Even though it is not one hundred percent perfectly performed, still whatever I have done will not be lost. In my next life, from the very point where I stop in this life, I shall begin again. In this way there is always a continuity. But even if there is no continuity, if only by chance a person takes interest in a pure devotee's instruction, he can be accepted and can advance in devotional service. Anyway, for persons who have a natural taste for understanding books like the Bhagavad-gītā and Śrīmad-Bhāgavatam, devotional service is easier than for those who are simply accustomed to mental speculation and argumentative processes.

To support this statement there are many authoritative assertions by the learned scholars of bygone ages. According to their general opinion, a person may become governed by certain convictions derived by his own arguments and decisions. Then another person, who may be a greater logician, will nullify these conclusions and establish another thesis. In this way the path of argument will never be safe or conclusive. The Śrīmad-Bhāgavatam recommends, therefore, that one follow in the footsteps of the authorities.

Here is a general description of devotional service given by Śrī Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. Previously, it has been stated that devotional service can be divided into three categories-namely, devotional service in practice, devotional service in ecstasy, and devotional service in pure love of God. Now Śrī Rūpa Gosvāmī proposes to describe devotional service in practice.

Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Kṛṣṇa. Some of the senses are meant for acquiring knowledge, and some are meant for executing the conclusions of our thinking, feeling and willing. So practice means employing both the mind and the senses in practical devotional service. This practice is not for developing something artificial. For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice he walks very nicely. Similarly, devotional service to the Supreme Lord is the natural instinct of every living entity. Even uncivilized men like the aborigines offer their respectful obeisances to something wonderful exhibited by nature's law, and they appreciate that behind some wonderful exhibition or action there is something supreme. So this consciousness, though lying dormant in those who are materially contaminated, is found in every living entity. And, when purified, this is called Kṛṣṇa consciousness.

There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk. One who has no basic walking capacity cannot walk by practice. Similarly, Kṛṣṇa consciousness cannot be aroused simply by practice. Actually there is no such practice. When we wish to develop our innate capacity for devotional service there are certain processes which, by our accepting and executing them, will cause that dormant capacity to be invoked. Such practice is called sādhana-bhakti.

Every living entity under the spell of material energy is held to be in an abnormal condition of madness. In the Śrīmad-Bhāgavatam it is said, "Generally, the conditioned soul is mad because he is always engaged in activities which are the causes of bondage and suffering." Spirit soul in its original condition is joyful, blissful, eternal and full of knowledge. Only by his implication in material activities has he become miserable, temporary and full of ignorance. This is due to vikarma. Vikarma means actions which should not be done. Therefore, we must practice sādhana-bhakti-which means to offer maṅgala-ārātrika (Deity worship) in the morning, to refrain from certain material activities, to offer obeisances to the spiritual master and to follow many other rules and regulations which will be discussed here one after another. These practices will help one become cured of madness. As a man's mental disease is cured by the directions of a psychiatrist, so this sādhana-bhakti cures the conditioned soul of his madness under the spell of māyā, material illusion.

Nārada Muni mentions this sādhana-bhakti in the Śrīmad-Bhāgavatam, Seventh Canto, 1st Chapter, 30th verse. He says there to King Yudhiṣṭhira: "My dear King, one has to fix his mind on Kṛṣṇa by any means." That is called Kṛṣṇa consciousness. It is the duty of the ācārya, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of sādhana-bhakti.

Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhana-bhakti. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāj, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness.

Now this sādhana-bhakti, or practice of devotional service, can also be divided into two parts. The first part is called regulative principles: one has to follow these different regulative principles by the order of the spiritual master, or on the strength of authoritative scriptures, and there can be no question of refusal. That is called vaidhi, or regulated. One has to do it without any argument. Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa, and executes devotional service out of natural love. For example, a person engaged in devotional service may be ordered to rise early in the morning and offer ārātrika, which is a form of Deity worship. In the beginning, by the order of his spiritual master, one rises early in the morning and offers ārātrika, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely. Although it is within the category of practice, this offering of loving service is spontaneous. So the practice of devotional service, sādhana-bhakti, can be divided into two parts-namely, regulative and spontaneous.

Rūpa Gosvāmī defines the first part of devotional practice, or vaidhi-bhakti, as follows: "When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti."

These principles of vaidhi-bhakti are also described in the Śrīmad-Bhāgavatam, Second Canto, 1st Chapter, verse 35, where Śukadeva Gosvāmī instructs the dying Mahārāj Parīkṣit as to his course of action. Mahārāj Parīkṣit met Śukadeva Gosvāmī just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Śukadeva Gosvāmī, however, gave this direction to him as follows: "My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God." If one can chant and hear Hare Kṛṣṇa and always remember Lord Kṛṣṇa, then he is sure to become fearless of death, which may come at any moment.

In the statements of Śukadeva Gosvāmī it is said that the Supreme Personality of Godhead is Kṛṣṇa. Therefore Śukadeva recommends that one should always hear about Kṛṣṇa. He does not recommend that one hear and chant about the demigods. The māyāvādīs (impersonalists) say that you can chant any name, either that of Kṛṣṇa or those of the demigods, and the result will be the same. But actually this is not a fact. According to the authorized version of Śrīmad-Bhāgavatam, one has to hear and chant about Lord Viṣṇu (Kṛṣṇa) only.

So Śukadeva Gosvāmī has recommended to Parīkṣit Mahārāj that in order to be fearless of death one has to hear and chant and remember the Supreme Personality of Godhead, Kṛṣṇa, by all means. He also mentions that the Supreme Personality of Godhead is sarvātmā. Sarvātmā means "the supersoul of everyone." Kṛṣṇa is also mentioned as īśvara, the supreme controller who is situated in everyone's heart. Therefore, if some way or other we become attached to Kṛṣṇa, He will make us free from all danger. In the Bhagavad-gītā it is said that anyone who becomes a devotee of the Lord is never vanquished. Others, however, are always vanquished. Vanquished means that after getting this human form of life, a person does not come out of the entanglement of birth and death and thus misses his golden opportunity. Such a person does not know where he is being thrown by the laws of nature.

Suppose one does not develop Kṛṣṇa consciousness in this human form of life. He will be thrown into the cycle of birth and death involving 8,400,000 species of life, and his spiritual identity will remain lost. One does not know whether he is going to be a plant, or a beast, or a bird, or something like that, because there are so many species of life. The recommendation of Rūpa Gosvāmī for reviving our original Kṛṣṇa consciousness is that somehow or other we should apply our minds to Kṛṣṇa very seriously, and thus also become fearless of death. After death we do not know our destination, because we are completely under the control of the laws of nature. Only Kṛṣṇa, the Supreme Personality of Godhead, is controller over the laws of nature. Therefore, if we take shelter of Kṛṣṇa seriously, there will be no fear of being thrown back into the cycle of so many species of life. A sincere devotee will surely be transferred to the abode of Kṛṣṇa, as affirmed in the Bhagavad-gītā.

In the Padma Purāṇa also the same process is advised. There it is said that one should always remember Lord Viṣṇu. This is called dhyāna, or meditation-always remembering Kṛṣṇa. It is said that one has to meditate with his mind fixed upon Viṣṇu. Padma Purāṇa recommends that one always fix his mind on the form of Viṣṇu by meditation and not forget Him at any moment. And this state of consciousness is called samādhi, or trance.

We should always try to mold the activities of our lives in such a way that we will constantly remember Viṣṇu, or Kṛṣṇa. That is Kṛṣṇa consciousness. Whether one concentrates his mind on the four-handed form of Viṣṇu or on the form of two-handed Kṛṣṇa, it is the same. The Padma Purāṇa recommends: somehow or other, always think of Viṣṇu without forgetting Him under any circumstances. Actually, this is the most basic of all regulative principles. For, when there is an order from a superior about doing something, there is simultaneously a prohibition. When the order is that one should always remember Kṛṣṇa, the prohibition is that one should never forget Him. Within this simple order and prohibition all regulative principles are found complete.

This regulative principle is applicable to all varṇas and āśramas, the castes and occupations of life. There are four varṇas, namely, the brāhmaṇas (priests and intellectuals), the kṣatriyas (warriors and statesmen), the vaiśyas (businessmen and farmers) and the śūdras (laborers and servants). There are also four standard āśramas, namely brahmacarya (student life), gṛhastha (householder), vānaprastha (retired) and sannyāsa (renounced). The regulative principles are not only for the brahmacārīs (celibate students) to follow, but are applicable for all. It doesn't matter whether one is a beginner-a brahmacārī-or if one is very advanced-a sannyāsī. The principle of remembering the Supreme Personality of Godhead constantly and not forgetting Him at any moment is meant to be followed by everyone without fail.

If this injunction is followed, then all other rules and regulations will automatically fall into line. All other rules and regulations should be treated as assistants or servants to this one basic principle. The injunctions of rules and regulations and the resultant reactions are mentioned in the Eleventh Canto of Śrīmad-Bhāgavatam, 5th Chapter, 1st and 2nd verses. Camasa Muni, one of the nine sages who came to instruct King Nimi, addressed the King and said, "The four social orders, namely the brāhmaṇas, the kṣatriyas, the vaiśyas, and the śūdras, have come out of the different parts of the universal form of the Supreme Lord as follows: the brāhmaṇas have come out from the head, the kṣatriyas have come out from the arms, the vaiśyas have come out from the waist, and the śūdras have come out from the legs. Similarly, the sannyāsīs have come out from the head, the vānaprasthas from the arms, the gṛhasthas from the waist, and the brahmacārīs from the legs."

These different orders of society and grades of spiritual advancement are conceived in terms of qualification. It is confirmed in the Bhagavad-gītā that the four social orders and the four spiritual orders are created by the Lord Himself, in terms of different individual qualities. As the different parts of the body have different types of activities, so the social orders and spiritual orders also have different types of activities in terms of qualification and position. The target of these activities, however, is always the Supreme Personality of Godhead. As confirmed in the Bhagavad-gītā, "He is the supreme enjoyer." So whether one is a brāhmaṇa or a śūdra, he has to satisfy the Supreme Lord by his activities. This is also confirmed in the Śrīmad-Bhāgavatam by a verse which reads: "Everyone must be engaged in his particular duty, but the perfection of such work should be tested by how far the Lord is satisfied with such activities." The injunction herein is that one has to act according to his position, and by such activities one must either satisfy the Supreme Personality or else fall down from his position.

For example, a brāhmaṇa, who is born out of the head of the Lord has as his business to preach the transcendental Vedic sounds, or śabda-brahman. Because the brāhmaṇa is the head, he has to preach the transcendental sound, and he also has to eat on behalf of the Supreme Lord. According to Vedic injunctions, when a brāhmaṇa eats it is to be understood that the Personality of Godhead is eating through him. It is not, however, that the brāhmaṇa should simply eat on behalf of the Lord and not preach the message of the Bhagavad-gītā to the world. Actually, one who preaches the message of the Gītā is very dear to Kṛṣṇa, as is confirmed in the Gītā itself. Such a preacher is factually a brāhmaṇa and thus, by feeding him, one feeds the Supreme Lord directly.

Similarly, the kṣatriya has to protect people from the onslaughts of māyā. That is his duty. For example, as soon as Mahārāj Parīkṣit saw that a black man was attempting to kill a cow, he immediately took his sword, wanting to kill the black man, whose name was Kali. That is a kṣatriya's duty. Violence is required in order to give protection. In the Bhagavad-gītā Lord Kṛṣṇa directly gave His order to Arjuna to commit violence on the battlefield of Kurukṣetra, just to give protection to the people in general.

The vaiśyas are meant for producing agricultural products, trading them and distributing them. And the working class, or śūdras, are those who haven't the intelligence of the brāhmaṇas or the kṣatriyas or the vaiśyas, and therefore they are meant to help these higher classes by bodily labor. In this way, there is full cooperation and spiritual advancement amongst all the different orders of society. And when there is no such cooperation, the members of society will fall down. That is the present position in the kali-yuga, this age of quarrel. Nobody is doing his duty, and everyone is simply puffed-up by calling himself a brāhmaṇa (intellectual) or a kṣatriya (soldier or statesman). But actually, such people are without status. They are out of touch with the Supreme Personality of Godhead because they are not Kṛṣṇa conscious. Therefore the Kṛṣṇa consciousness movement is intended to set the whole of human society in proper condition so that everyone will be happy and take profit from developing Kṛṣṇa consciousness.

Lord Śrī Kṛṣṇa instructed Uddhava that by following the injunctions of the social and spiritual orders of human society one can satisfy the Supreme Personality of Godhead, and as a result of such satisfaction the whole society gets all the necessities of life amply and without difficulty. This is because, after all, the Supreme Personality of Godhead maintains all other living entities. If the whole society performs its respective duties and remains in Kṛṣṇa consciousness, there is no doubt that all of its members will live very peacefully and happily. Without wanting the necessities of life, the whole world will be turned into Vaikuṇṭha, a spiritual abode. Even without being transferred to the kingdom of God, by following the injunctions of the Śrīmad-Bhāgavatam and prosecuting the duties of Kṛṣṇa consciousness, all human society will be happy in all respects.

There is a similar statement by Śrī Kṛṣṇa Himself to Uddhava in the Eleventh Canto of Śrīmad-Bhāgavatam, 5th Chapter, 2nd verse. The Lord says there, "My dear Uddhava, all persons are engaged in activities, whether those indicated in the revealed scriptures or ordinary worldly activities. If by the result of either of such activities they worship Me in Kṛṣṇa consciousness, then automatically they become very happy within this world as well as in the next. Of this there is no doubt." We can conclude from this statement by Kṛṣṇa that activities in Kṛṣṇa consciousness will give everyone all perfection in their desires.

Thus the Kṛṣṇa consciousness movement is so nice that there is no need of even designating oneself brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha or sannyāsī. Let everyone be engaged in whatever occupation he now has. Simply let him worship Lord Kṛṣṇa by the result of his activities in Kṛṣṇa consciousness. That will adjust the whole situation and everyone will be happy and peaceful within this world. In the Nārada-pañcarātra the regulative principles of devotional service are described as follows: "Any activities sanctioned in the revealed scriptures and aiming at the satisfaction of the Supreme Personality of Godhead are accepted by saintly teachers as the regulative principles of devotional service. If somebody regularly executes such service unto the Supreme Personality of Godhead under the direction of a bona fide spiritual master, then gradually he rises to the platform of serving in pure love of God."

24.7 Chapter Three

Eligibility of the Candidate for Accepting Devotional Service

On account of his association with mahātmās, or great souls one hundred percent in the devotional service of the Lord, one may attain a little bit of attraction for Śrī Kṛṣṇa. But at the same time one may remain very much attached to fruitive activities and material sense enjoyment and not be prepared to undergo the different types of renunciation. Such a person, if he has unflinching attraction to Kṛṣṇa, becomes an eligible candidate for discharging devotional service.

This attraction for Kṛṣṇa consciousness in association with pure devotees is the sign of great fortune. It is confirmed by Lord Caitanya that only the fortunate persons, by the mercy of both a bona fide spiritual master and Kṛṣṇa, will get the seed of devotional service. In this connection, Lord Kṛṣṇa says in Śrīmad-Bhāgavatam, Eleventh Canto, 20th Chapter, verse 8: "My dear Uddhava, only by exceptional fortune does someone become attracted to Me (Kṛṣṇa). And even if one is not completely detached from fruitive activities, or is not completely attached to devotional service, such service is quickly effective."

Devotees can be divided into three classes. The first or uppermost class is described as follows: one is very expert in the study of relevant scriptures, and he is also expert in putting forward arguments in terms of those scriptures. He can very nicely present conclusions with perfect discretion and can consider the ways of devotional service in a decisive way. He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. This first-class devotee is one who has strictly followed the rules and regulations under the training of a bona fide spiritual master and has sincerely obeyed him in accord with revealed scriptures. Thus being fully trained to preach and become a spiritual master himself, he is considered first class. A first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reason and arguments. When we speak of arguments and reason, it means arguments and reason on the basis of revealed scripture. The first-class devotee is not interested in dry speculative methods meant for wasting time. In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee.

The second-class devotee has been defined by the following symptoms: he is not very expert in arguing on the strength of revealed scripture, but he has firm faith in the objective. The purport of this description is that the second-class devotee has firm faith in the procedure of devotional service unto Kṛṣṇa, but he may sometimes fail to offer arguments and decisions on the strength of revealed scripture to an opposing party. But at the same time he is still undaunted within himself as to his decision that Kṛṣṇa is the supreme object of worship.

The neophyte or third-class devotee is one whose faith is not strong and, at the same time, does not recognize the decision of the revealed scripture. The neophyte's faith can be changed by someone else with strong arguments or by an opposite decision. Unlike the second-class devotee, who also cannot put forward arguments and evidences from the scripture, but who still has all faith in the objective, the neophyte has no firm faith in the objective. Thus he is called the neophyte devotee.

Further classification of the neophyte devotee is made in the Bhagavad-gītā. It is stated there that four classes of men-namely those who are distressed, those who are in need of money, those who are inquisitive and those who are wise-begin devotional service and come to the Lord for relief in the matter of their respective self-satisfaction. They go into some place of worship and pray to God for mitigation of material distress, or for some economic development, or to satisfy their inquisitiveness. And a wise man who simply realizes the greatness of God is also counted among the neophytes. Such beginners can be elevated to the second-class or first-class platform if they associate with pure devotees.

An example of the neophyte class is Mahārāj Dhruva. He was in need of his father's kingdom and therefore engaged himself in devotional service to the Lord. Then in the end when he was completely purified he declined to accept any material benediction from the Lord. Similarly, Gajendra was distressed and prayed to Kṛṣṇa for protection, after which he became a pure devotee. Similarly, Sanaka, Sanātana, Sananda and Sanat-kumāra were all in the category of wise, saintly persons, and they were also attracted by devotional service. A similar thing happened to the assemblage in the Naimiṣāraṇya Forest, headed by the sage Śaunaka. They were inquisitive and were always asking Sūta Gosvāmī about Kṛṣṇa. Thus they achieved the association of a pure devotee and became pure devotees themselves. So that is the way of elevating oneself. In whatever condition one may be, if he is fortunate enough to associate with pure devotees, then very quickly he is elevated to the second-class or first-class platform.

These four types of devotees have been described in the Seventh Chapter of the Bhagavad-gītā, and they have all been accepted as pious. Without becoming pious no one can come to devotional service. It is explained in the Bhagavad-gītā that only one who has continually executed pious activities and whose sinful reactions in life have completely stopped can take to Kṛṣṇa consciousness. Others cannot. The neophyte devotees are classified into four groups-the distressed, those in need of money, the inquisitive and the wise-according to their gradations of pious activities. Without pious activities, if a man is in a distressed condition he becomes an agnostic, communist or something like that. Because he does not firmly believe in God, he thinks that he can adjust his distressed condition by totally disbelieving in Him.

Lord Kṛṣṇa, however, has explained in the Gītā that out of these four types of neophytes, the one who is wise is very dear to Him because a wise man, if he is attached to Kṛṣṇa, is not seeking an exchange of material benefits. A wise man who becomes attached to Kṛṣṇa does not want any return from Him, neither in the form of relieving distress, nor in gaining money. This means that from the very beginning his basic principle of attachment to Kṛṣṇa is, more or less, love. Furthermore, due to his wisdom and study of śāstras (scriptures), he can understand also that Kṛṣṇa is the Supreme Personality of Godhead.

It is confirmed in the Bhagavad-gītā that after many, many births, when one becomes actually wise, he surrenders unto Vāsudeva, knowing perfectly well that Kṛṣṇa (Vāsudeva) is the origin and cause of all causes. Therefore, he sticks to the lotus feet of Kṛṣṇa and gradually develops love for Him. Although such a wise man is very dear to Kṛṣṇa, the others are also accepted as very magnanimous because even though they are distressed or in need of money, they have come to Kṛṣṇa for satisfaction. Thus they are accepted as liberal, broad-minded mahātmās.

Without being elevated to the position of a jñānī, or wise man, no one can stick to the principle of worshiping the Supreme Personality of Godhead. Others who are less intelligent, or those whose intelligence has been taken away by the spell of māyā, are attached to different demigods, on account of the influence of the modes of nature. The wise man is he who has thoroughly understood that he is spirit soul and not simply a body. Because he realizes that he is spirit and that Kṛṣṇa is the supreme spirit, he knows that his intimate relationship should be with Kṛṣṇa, not with this body. The distressed and the man in want of money are in the material concept of life because distress and need of money are both in relationship with this body. One who is inquisitive may be a little above the distressed and the man in need of money, but still he is on the material platform. But a wise man who seeks Kṛṣṇa knows perfectly well that he is spirit soul, or Brahman, and that Kṛṣṇa is the supreme spirit soul, or Param-Brahman. He knows that the spirit soul, being subordinate and finite, should always dovetail himself with the infinite and supreme soul, Kṛṣṇa. That is the relationship of the wise man with Kṛṣṇa.

It can be concluded that a person who is freed from the bodily concept of life is an eligible candidate for pure devotional service. It is also confirmed in the Bhagavad-gītā that after Brahman realization, when one is freed from material anxieties and can see every living entity on an equal level, he is eligible to enter into devotional service.

As has been stated before, there are three kinds of happiness: material, spiritual and devotional. Devotional service and the happiness due to its execution are not possible so long as one is materially affected. If someone has desire for material enjoyment or for becoming one with the supreme, these are both considered material concepts. Because the impersonalists cannot appreciate the spiritual happiness of association and the exchange of loving affairs with the Supreme Personality of Godhead, their ultimate goal is to become one with the Lord. This concept is simply an extension of the material idea. In the material world, everyone is trying to be the topmost head man amongst all his fellow men or neighbors. Either communally, socially or nationally, everyone is competing to be greater than all others, in the material concept of life. This greatness can be extended to the unlimited, so that one actually wants to become one with the greatest of all, the Supreme Lord. This is also a material concept, although maybe a little more advanced.

However, the perfect spiritual concept of life is complete knowledge of one's constitutional position, and thus one knows enough to dovetail himself in the transcendental loving service to the Lord. One must know that he is finite and that the Lord is infinite. Thus it is not possible to actually become one with the Lord even if one aspires for this. It is simply not possible. Therefore, anyone who has any desire or aspiration for satisfying his senses by becoming more and more important, either in the material sense or in the spiritual sense, cannot actually relish the really sweet taste of devotional service. Śrīla Rūpa Gosvāmī has therefore compared possessing these bhukti (material) and mukti (liberation) desires with being influenced by the black art of a witch: in both cases one is in trouble. Bhukti means material enjoyment, and mukti means to become freed from material anxiety and to become one with the Lord. These desires are compared to being haunted by ghosts and witches, because while these aspirations for material enjoyment or spiritual oneness with the supreme remain, no one can relish the actual transcendental taste of devotional service.

A pure devotee never cares for liberation. Lord Caitanya Mahāprabhu prayed to Kṛṣṇa: "My dear son of Nanda, I do not want any material happiness in the shape of many followers, nor immense opulence in wealth, nor any beautiful wife, nor do I want cessation from material existence. I may take birth many times, one after another, but what I pray from You is that my devotion unto You may always remain unflinching."

The attention of a pure devotee is so much attracted to glorification of the pastimes, name, qualities, forms, etc., of the Lord that the devotee does not care for mukti. Śrī Bilvamaṅgala Thākur has said, "If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think liberation stands at my door with folded hands waiting to serve me." To pure devotees, therefore, liberation and spiritual emancipation are not very important things.

In this connection, in the Third Canto of Śrīmad-Bhāgavatam, Chapter 25, verse 23, Kapiladeva has advised His mother, Devahūti, as follows: "My dear Mother, My pure devotees are charmed by seeing My different forms, the beauty of My face, the structure of My body so enchanting. My laughing, My pastimes and My glance appear to them so beautiful that their minds are always absorbed in thoughts of Me, and their lives are dedicated fully unto Me. Although such people do not desire any kind of liberation or any kind of material happiness, still I give them a place amongst My associates in the supreme abode."

This evidence from Śrīmad-Bhāgavatam gives assurance to the pure devotee of being elevated to association with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī remarks in this connection that one who is actually attracted by the beauty of the lotus feet of Śrī Kṛṣṇa or His service, and whose heart, by such attraction, is always full with transcendental bliss, will naturally never aspire after the liberation which is so valuable to the impersonalists.

A similar passage is also there in the Third Canto, 15th Chapter of the same book, wherein Uddhava addresses Lord Kṛṣṇa and says, "My dear Lord, for persons who are engaged in Your transcendental loving service there is nothing worth obtaining from religiousness, economic development, sense gratification or liberation-although happiness from these different sources can be very easily had by them. In spite of such facilities, my dear Lord, I do not aspire to achieve any such results. My only prayer is that I may have unflinching faith and devotion unto Your lotus feet."

A similar passage appears in the Third Canto, 25th Chapter, 31st verse, wherein Kapiladeva instructs His mother and says, ”My dear Mother, devotees whose hearts are always filled in the service of My lotus feet, and who are prepared to do anything for My satisfaction, especially those who assemble together to understand My qualities, pastimes and form, and thus glorify Me congregationally and derive transcendental pleasure therefrom, such fortunate devotees never desire to become one with Me. And not to speak of becoming one with Me, if they are offered a post like Mine in My abode, or opulence like Mine, or even personal association with Me with similar bodily features, they refuse to accept because they are satisfied simply by being engaged in My devotional service.”

In the Śrīmad-Bhāgavatam, Fourth Canto, 9th Chapter, 10th verse, King Dhruva says, ”My dear Lord, the transcendental pleasure derived by meditation upon Your lotus feet, which is enjoyed by the pure devotees, cannot be approached by the transcendental pleasure derived by the impersonalists through self-realization. So how can the fruitive workers, who at most can aspire to promotion to the higher heavenly planets, understand You, and how can they be described as enjoying a happiness similar to the devotees’ happiness?”

24.8 Chapter Four

Devotional Service Surpasses All Liberation

How much a devotee is seriously attached to the devotional service of the Supreme Personality of Godhead can be understood from the statement of Mahārāj Pṛthu (Ādirāja) which is described in Śrīmad-Bhāgavatam, Fourth Canto, 20th Chapter, 21st verse. He prays to the Supreme Personality of Godhead thusly: ”My dear Lord, if after taking liberation I have no chance of hearing the glories of Your Lordship, glories chanted by pure devotees from the core of their hearts in praise of Your lotus feet, and if I have no chance for this honey of transcendental bliss, then I shall never ask for liberation or this so-called spiritual emancipation. I shall simply always pray unto Your Lordship that You may give me millions of tongues and millions of ears so that I can constantly chant and hear of Your transcendental glories.”

The impersonalists desire to merge into the existence of the Supreme, but without keeping their individuality they have no chance of hearing and chanting the glories of the Supreme Lord. Because they have no idea of the transcendental form of the Supreme Lord there is no chance of their chanting and hearing of His transcendental activities. In other words, unless one is already beyond liberation, one cannot relish the transcendental glories of the Lord, nor can one understand the transcendental form of the Lord.

A similar statement is found in the Śrīmad-Bhāgavatam, Fifth Canto, 14th Chapter, 43rd verse. Śukadeva Gosvāmī addresses Parīkṣit Mahārāj there and says, ”The great soul King Bharata was so much attached to the service of the lotus feet of Kṛṣṇa that he very easily gave up his lordship over the earthly planet and his affection for his children, society, friends, royal opulence and beautiful wife. He was so very lucky that the goddess of fortune was pleased to offer him all kinds of material concessions, but he never accepted any of these material opulences.” Śukadeva Gosvāmī eulogizes this behavior of King Bharata very highly. He says, ”Any person whose heart is attracted by the transcendental qualities of the Supreme Personality of Godhead, Madhusūdana, not to speak of material opulences, does not care even for that liberation which is aspired to by many great sages.”

In the Bhāgavatam, Sixth Canto, 11th Chapter, 23rd verse, there is a similar statement by Vṛtrāsura, who addresses the Lord as follows: ”My dear Lord, by leaving Your transcendental service I may be promoted to the planet called Dhruva-loka [the Pole Star], or I may gain lordship over all the planetary systems of the universe. But I do not aspire to this. Nor do I wish the mystic perfections of yoga practice, nor do I aspire to spiritual emancipation. All I wish for, my Lord, is Your association and transcendental service eternally.”

This statement is confirmed by Lord Śiva in the Śrīmad-Bhāgavatam, Sixth Canto, 17th Chapter, 52nd verse, wherein Lord Śiva addresses Satī thusly: ”My dear Satī, persons who are devoted to Nārāyaṇa [Kṛṣṇa] are not afraid of anything. If they are elevated to the higher planetary systems, or if they get liberation from material contamination, or if they are pushed down to the hellish condition of life-or, in fact, in any situation whatever-they are not afraid of anything. Simply because they have taken shelter of the lotus feet of Nārāyaṇa, for them any position in the material world is as good as another.”

There is a similar statement by Indra, the King of heaven, in Śrīmad-Bhāgavatam, Sixth Canto, 18th Chapter, 52nd verse. There Indra addresses his mother in this manner: ”My dear Mother [Aditi], persons who have given up all kinds of desire and are simply engaged in devotional service to the Lord know what is actually their self-interest. Such persons are actually serving their self-interests and are considered first-class experts in the matter of advancing to the perfectional stage of life.”

In the Seventh Canto of the Bhāgavatam, 6th Chapter, 23rd verse, Mahārāj Prahlāda says, ”My dear friends who are born into atheistic families, if you can please the Supreme Personality of Godhead, Kṛṣṇa, then there is nothing more rare in this world. In other words, if the Supreme Lord Kṛṣṇa is pleased with you, then any desire that you you may have within the core of your heart can be fulfilled without any doubt. As such, what is the use of elevating yourself by the results of fruitive activities, which are automatically achieved in all events by the modes of material nature? And what is the use for you of spiritual emancipation or liberation from material bondage? If you are always engaged in chanting the glories of the Supreme Lord and always relishing the nectar of the lotus feet of the Lord, then there is no necessity for any of these.” By this statement of Prahlāda Mahārāj it is clearly understood that one who takes pleasure in chanting and hearing the transcendental glories of the Lord has already surpassed all kinds of material benedictions, including the results of pious fruitive activities, sacrifices and even liberation from material bondage.

Similarly, in the same Seventh Canto, 8th Chapter, 39th verse, when the demigods are offering prayers to Lord Nṛsiṁha, Indra, the King of heaven, says, ”O Supreme One, these demons talk of our share of participation in the performances of ritualistic sacrifices, but simply by Your appearance as Lord Nṛsiṁhadeva You have saved us from terrible fears. Actually, our shares in the sacrificial performances are due to You only, because You are the supreme enjoyer of all sacrifices. You are the supersoul of every living entity, and therefore You are the actual owner of everything. Long were our hearts always filled with fear of this demon, Hiraṇyakaśipu. But You are so kind towards us that, by killing him, You have removed that fear from within our hearts and have given us the chance to place Your Lordship within our hearts again. For persons who are engaged in the transcendental loving service of Your Lordship, all the opulences which were taken away from us by the demons are counted as nothing. Devotees do not care even for liberation, not to speak of these material opulences. Actually, we are not enjoyers of the fruits of sacrifices. Our only duty is to always be engaged in Your service, for You are the enjoyer of everything."

The purport of this statement by Indra is that, beginning from Brahmā down to the insignificant ant, no living entities are meant for enjoying the material opulences. They are simply meant for offering everything to the supreme proprietor, the Personality of Godhead. By doing so, they automatically enjoy the benefit. The example can be cited again of the different parts of the body collecting foodstuffs and cooking them so that ultimately a meal may be offered to the stomach. After it has gone to the stomach, all the parts of the body equally enjoy the benefit of the meal. So, similarly, everyone's duty is to satisfy the Supreme Lord, and then automatically everyone will become satisfied.

A similar verse is found in the Eighth Canto, 3rd Chapter, of Śrīmad-Bhāgavatam, verse 20. Gajendra says there, "My dear Lord, I have no experience in the transcendental bliss derived from Your devotional service, so therefore I have asked from You some favor. But I know that persons who are pure devotees and have, by serving the lotus feet of great souls, become freed from all material desires, are always merged in the ocean of transcendental bliss and, as such, are always satisfied simply by glorifying Your auspicious characteristics. For them there is nothing else to aspire to or pray for."

In the Ninth Canto of the Bhāgavatam, 4th Chapter, 49th verse, the lord of Vaikuṇṭha replies to Durvāsā Muni thusly: "My pure devotees are always satisfied being engaged in devotional service, and therefore they do not aspire even after the five liberated stages, which are 1) to be one with Me,2) to achieve residence on My planet, 3) to have My opulences, (4) to possess bodily features similar to Mine and 5) to gain personal association with Me. So, when they are not interested even in these liberated positions, you can know how little they care for material opulences or material liberation."

There is a similar prayer by the nāgapatnī (wives of the Kāliya serpent), in the Tenth Canto of Śrīmad-Bhāgavatam, 16th Chapter, 33rd verse. The nāgapatnī say there, "Dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over all the planetary systems, the mystic perfections of yoga or even liberation from material existence. In other words, anyone who adores the dust of Your lotus feet does not care a fig for all other perfectional stages."

There is a similar statement in the Tenth Canto, 87th Chapter, 17th verse, when the Śrutis, the Vedas personified, prayed to the Lord as follows: "My dear Lord, it is very difficult to understand spiritual knowledge. Your appearance here just as You are, is to explain to us this most difficult subject of knowledge of the spirit. As such, Your devotees who have left their domestic comforts to associate with the liberated ācāryas [teachers] are now fully merged in the devotional service of Your Lordship, and thus they do not care for any so-called liberation."

In explaining this verse it should be noted that spiritual knowledge means understanding the self and the supersoul, or superself. The individual soul and the supersoul are qualitatively one, and therefore both of them are known as Brahman, or spirit. But knowledge of Brahman is very difficult to understand. There are so many philosophers engaged in the matter of understanding the soul, but they are unable to make any tangible advancement. It is confirmed in the Bhagavad-gītā that out of many millions of persons, only one may try to understand what is spiritual knowledge, and out of many such persons who are trying to understand, only one or a few may know what is the Supreme Personality of Godhead. So this verse says that spiritual knowledge is very difficult to achieve, and so in order to make it more easily attainable, the Supreme Lord Himself comes in His original form as Śrī Kṛṣṇa and gives His instruction directly to an associate like Arjuna, just so that the people in general may take advantage of this spiritual knowledge. This verse also explains that liberation means having completely given up all the material comforts of life. Those who are impersonalists are satisfied by simply being liberated from the material circumstances, but those who are devotees can automatically give up material life and also enjoy the transcendental bliss of hearing and chanting the wonderful activities of Lord Kṛṣṇa.

In the Eleventh Canto of Śrīmad-Bhāgavatam, 20th Chapter, 34th verse, Lord Kṛṣṇa says to Uddhava as follows: "My dear Uddhava, the devotees who have completely taken shelter of My service are so steadfast in devotional service that they have no other desire. Even if they are offered the four kinds of spiritual opulences,* they will refuse to accept them. So what to speak of their desiring anything within the material world!" Similarly, Lord Kṛṣṇa says in another passage of the Bhāgavatam, Eleventh Canto, 14th Chapter, 13th verse, "My dear Uddhava, a person whose consciousness is completely absorbed in My thought and activities does not aspire even to occupy the post of Brahmā, or the post of Indra, or the post of lordship over the planets, or the eight kinds of mystic perfections, or even liberation itself." In the Twelfth Canto of Śrīmad-Bhāgavatam, 10th Chapter, verse 6, Lord Śiva says to Devī, "My dear Devī, this great brāhmaṇa sage Mārkaṇḍeya has attained unflinching faith and devotion unto the Supreme Personality of Godhead, and as such he does not aspire after any benedictions, including liberation from the material world."

Similarly, there is a statement in Padma Purāṇa describing the ritualistic function during the month of Kārttika (October-November). During this month, in Vṛndāvana it is the regulative principle to pray daily to Lord Kṛṣṇa in His Dāmodara form. The Dāmodara form refers to Kṛṣṇa in His childhood when He was tied up with rope by His mother, Yaśodā. Dāma means ropes, and udara means the abdomen. So Mother Yaśodā, being very disturbed by naughty Kṛṣṇa, bound Him round the abdomen with a rope, and thus Kṛṣṇa is named Dāmodara. During the month of Kārttika, Dāmodara is prayed to as follows: "My dear Lord, You are the Lord of all, the giver of all benedictions." There are many demigods like Lord Brahmā and Lord Śiva who sometimes offer benedictions to their respective devotees. For example, Rāvaṇa was blest with many benedictions by Lord Śiva, and Hiraṇyakaśipu was blest by Lord Brahmā. But even Lord Śiva and Lord Brahmā depend upon the benedictions of Lord Kṛṣṇa, and therefore Kṛṣṇa is addressed as the Lord of all benefactors. As such, Lord Kṛṣṇa can offer His devotees anything they want, but still, the devotee's prayer continues, "I do not ask You for liberation or any material facility up to the point of liberation. What I want as Your favor is that I may always think of Your form as I see You now as Dāmodara. You are so beautiful and attractive that my mind does not want anything else besides this wonderful form." In this same prayer, there is another passage in which it is said, "My dear Lord Dāmodara, once when You were playing as a naughty boy in the house of Nanda Mahārāj, You broke the box containing yogurt, and because of that Mother Yaśodā considered You an offender and tied You with rope to the household grinding mortar. At that time You delivered two sons of Kubera, Nalakūvara and Maṇigrīva, who were staying there as two arjuna trees in the yard of Nanda Mahārāj. My only request is that by Your merciful pastimes You may similarly deliver me."

The story behind this verse is that the two sons of Kubera (the treasurer of the demigods) were puffed up on account of the opulence of their father, and so once on a heavenly planet they were enjoying themselves in a lake with some naked damsels of heaven. At that time the great saint Nārada Muni was passing on the road and was sorry to see the behavior of the sons of Kubera. Seeing Nārada passing by, the damsels of heaven covered their bodies with cloth, but the two sons, being drunkards, did not have this decency. Nārada became angry with their behavior and cursed them thusly: "You have no sense, so it is better if you become trees instead of the sons of Kubera." Upon hearing this, the boys came to their senses and begged Nārada to be pardoned for their offenses. Nārada then said, "Yes, you shall become trees, arjuna trees, and you will stand at the courtyard of Nanda Mahārāj. But Kṛṣṇa Himself will appear in time as the foster son of Nanda, and He will deliver you." In other words, the curse of Nārada was a benediction to the sons of Kubera because indirectly it was foretold that they would be able to receive the favor of Lord Kṛṣṇa. After that, Kubera's two sons stood as two big arjuna trees in the courtyard of Nanda Mahārāj until Lord Dāmodara, in order to fulfill the desire of Nārada, dragged the milling pestle to which He was tied and struck the two trees, violently causing them to fall down. From out of these fallen trees came Nalakūvara and Maṇigrīva, who had by then become great devotees of the Lord.

There is a passage in the Hayaśīrṣa Purāṇa which states, "My dear Lord, O Supreme Personality of Godhead, I do not want any resultant benediction from my religious life, nor do I want any economic development, nor do I want to enjoy sense gratification, nor liberation. I simply pray to be an eternal servant at Your lotus feet. Kindly oblige me and give me this benediction."

In the same Hayaśīrṣa Purāṇa, after Nṛsiṁhadeva wanted to give benedictions to Prahlāda Mahārāj, Prahlāda did not accept any material benediction and simply asked the favor of the Lord to remain His eternal devotee. In this connection, Prahlāda Mahārāj cited the example of Hanumān, the eternal servitor of Lord Rāmacandra, who also set an example by never asking any material favor from the Lord. He always remained engaged in His service. That is the ideal character of Hanumān, for which he is still worshiped by all devotees. Prahlāda Mahārāj also offered his respectful obeisances unto Hanumān. There is a well-known verse spoken by Hanumān in which he says, "My dear Lord, if You like You can give me salvation from this material existence, or the privilege of merging into Your existence, but I do not wish any of these things. I do not want anything which diminishes my relationship with You as master and servant, even after liberation."

In a similar passage in the Nārada-pañcarātra it is stated, "My dear Lord, I do not wish any perfectional stage by performing the ritualistic religious ceremonies or by economic development or by sense gratification or liberation. I simply pray that You grant me the favor of keeping me under Your lotus feet. I do not wish any kind of liberation such as sālokya, to reside on Your planet, or sārūpya, to have the same bodily features as You. I simply pray for Your favor that I may be always engaged in Your loving service."

Similarly, in the Sixth Canto, 14th Chapter, 4th verse, of Śrīmad-Bhāgavatam, Mahārāj Parīkṣit inquires from Śukadeva Gosvāmī, "My dear brāhmaṇa, I understand that the demon Vṛtrāsura was a great sinful person and that his mentality was completely absorbed in the modes of passion and ignorance. How did he develop to such a perfectional stage of devotional service to Nārāyaṇa? I have heard that even great persons who have undergone severe austerities and who are liberated with full knowledge must strive to become devotees of the Lord. It is understood that such persons are very rare and almost never to be seen, so I am astonished that Vṛtrāsura has become such a devotee!"

In the above verse, the most important thing to be noted is that there may be many liberated persons who have merged into the existence of the impersonal Brahman, but a devotee of the Supreme Personality of Godhead, Nārāyaṇa, is very, very rare. Even out of millions of liberated persons, only one is fortunate enough to become a devotee.

In the Śrīmad-Bhāgavatam, First Canto, 7th Chapter, Queen Kuntī is praying to Lord Kṛṣṇa at the time of His departure: "My dear Kṛṣṇa, You are so great that You are inconceivable even to great stalwart scholars and paramahaṁsas [fully liberated souls]. So if such great sages, who are transcendental to all the reactions of material existence, are unable to know You, then as far as we are concerned, belonging to the less intelligent woman class, how is it possible for us to know Your glories? How can we understand You?" In this verse, the particular thing to be noted is that the Personality of Godhead is not understood by great liberated persons, but only by devotees such as Queen Kuntī in her humbleness. Although she was a woman and considered less intelligent than a man, still she realized the glories of Kṛṣṇa. That is the purport of this verse.

Another passage which is very important is in the Śrīmad-Bhāgavatam, First Canto, 6th Chapter, 10th verse, and is called the "ātmārāma verse." In this ātmārāma verse it is stated that even those who are completely liberated from material contamination are attracted by the transcendental qualities of Lord Kṛṣṇa.* The purport of this verse is that a liberated soul has absolutely no desire at all for material enjoyment; he is wholly freed from all kinds of material desires, yet still he is irresistibly attracted by the desire to hear and understand the pastimes of the Lord. We may therefore conclude that the glories and pastimes of the Lord are not material. Otherwise, how could the liberated persons known as ātmārāmas be attracted by such pastimes? That is the important point in this verse.

From the above statement it is found that a devotee is not after any of the stages of liberation. There are five stages of liberation, already explained as being 1) to become one with the Lord, 2) to live on the same planet as the Lord, 3) to obtain the same bodily features as the Lord, 4) to have the same opulences as the Lord and 5) to have constant association with the Lord. Out of these five liberated stages the one which is known as sāyujya, or to merge into the existence of the Lord, is the last to be accepted by a devotee. The other four liberations, although not desired by devotees, still are not against the devotional ideals. Some of the liberated persons who have achieved these four stages of liberation may also develop affection for Kṛṣṇa and be promoted to the Goloka Vṛndāvana planet in the spiritual sky. In other words, those who are already promoted to the Vaikuṇṭha planets and who possess the four kinds of liberation may also sometimes develop affection for Kṛṣṇa and become promoted to Kṛṣṇa-loka.

So those who are in the four liberated states may still be going through different stages of existence. In the beginning they may want the opulences of Kṛṣṇa, but at the mature stage the dormant love for Kṛṣṇa exhibited in Vṛndāvana becomes prominent in their hearts. As such, the pure devotees never accept the liberation of sāyujya, to become one with the supreme, though sometimes they may accept as favorable the other four liberated states.

Out of many kinds of devotees of the Supreme Personality of Godhead, the one who is attracted to the original form of the Lord, Kṛṣṇa in Vṛndāvana, is considered to be the foremost, first-class devotee. Such a devotee is never attracted by the opulences of Vaikuṇṭha, nor even of Dvārakā, the royal city where Kṛṣṇa ruled. The conclusion of Śrī Rūpa Gosvāmī is that the devotees who are attracted by the pastimes of the Lord in Gokula, or Vṛndāvana, are the topmost devotees.

A devotee who is attached to a particular form of the Lord does not wish to change his devotion to other forms. For example, Hanumān, the devotee of Lord Rāmacandra, knew that there is no difference between Lord Rāmacandra and Lord Nārāyaṇa, and yet he still wanted to render service only unto Lord Rāmacandra. That is due to the specific attraction of a particular devotee. There are many, many forms of the Lord, but Kṛṣṇa is still the original form. Though all of the devotees of the different forms of the Lord are in the same category, still it is said that those who are devotees of Lord Kṛṣṇa are the topmost in the list of all devotees.

24.9 Chapter Five

Purity of Devotional Service

All of the previous instructions imparted by Śrīla Rūpa Gosvāmī in his broad statements can be summarized thus: as long as one is materially inclined or desirous of merging into the spiritual effulgence, one cannot enter into the realm of pure devotional service. Next, Rūpa Gosvāmī states that devotional service is transcendental to all material considerations and that it is not limited to any particular country, class, society or circumstance. As stated in Śrīmad-Bhāgavatam, devotional service is transcendental and has no cause. Devotional service is executed without any hope for gain, and it cannot be checked by any material circumstances. It is open for all, without any distinction, and it is the constitutional occupation of the living entities.

In the Middle Ages, after the disappearance of Lord Caitanya's great associate Lord Nityānanda, a class of priestly persons claimed to be the descendants of Nityānanda, calling themselves the gosvāmī caste. They further claimed that the practice and spreading of devotional service belonged only to their particular class, which was known as Nityānanda-vaṁśa. In this way, they exercised their artificial power for some time, until Śrīla Bhaktisiddhānta Sarasvatī Thākur, the powerful ācārya of the Gauḍīya Vaiṣṇava sampradāya, completely smashed their idea. There was a great hard struggle for some time, but it has turned out successfully, and it is now correctly and practically established that devotional service is not restricted to a particular class of men. Besides that, anyone who is engaged in devotional service is already on the status of being a high-class brāhmaṇa. So Śrīla Bhaktisiddhānta Sarasvatī Thākur's struggle for this movement has come out successful.

It is on the basis of his position that anyone can now become a Gauḍīya Vaiṣṇava, from any part of the world or any part of the universe. Anyone who is a pure Vaiṣṇava is situated transcendentally, and therefore the highest qualification in the material world, namely to be in the modes of goodness, is already achieved by such a person. Our Kṛṣṇa consciousness movement in the Western world is based on the above-mentioned proposition of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, our spiritual master. On his authority, we are claiming members from all sections of the Western countries. The so-called brāhmaṇas claim that one who is not born into a brāhmaṇa family cannot receive the sacred thread and cannot become a high-grade Vaiṣṇava. But we do not accept such a theory because it is not supported by Rūpa Gosvāmī nor by the strength of the various scriptures.

Śrīla Rūpa Gosvāmī specifically mentions herein that every man has the birthright to accept devotional service and to become Kṛṣṇa conscious. He has given many evidences from many scriptures, and he has especially quoted one passage from Padma Purāṇa, wherein the sage Vasiṣṭha tells King Dilīpa, "My dear King, everyone has the right to execute devotional service, just as he has the right to take early bath in the month of Māgh [December-January]." There is more evidence in the Padma Purāṇa, in the Kāśīkhaṇḍa portion, where it is said, "In the country known as Mayūradhvaja, the lower caste people who are considered less than śūdras are also initiated in the Vaiṣṇava cult of devotional service. And when they are properly dressed, with tilaka on their bodies and beads in their hands and on their necks, they appear to be coming from Vaikuṇṭha. In fact, they look so very beautiful that immediately they surpass the ordinary brāhmaṇas."

Thus a Vaiṣṇava automatically becomes a brāhmaṇa. This idea is also supported by Sanātana Gosvāmī in his book Hari-bhakti-vilāsa, which is the Vaiṣṇava guide. Therein he has clearly stated that any person who is properly initiated into the Vaiṣṇava cult certainly becomes a brāhmaṇa, as much as the metal known as kaṁsa (bell metal) is turned into gold by the mixture of mercury. A bona fide spiritual master, under the guidance of authorities, can turn anyone to the Vaiṣṇava cult so that naturally he may come to the topmost position of a brāhmaṇa.

Śrīla Rūpa Gosvāmī warns, however, that if a person is properly initiated by a bona fide spiritual master, he should not think that simply by the acceptance of such initiation his business is then finished. One still has to follow the rules and regulations very carefully. If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen. One must be very vigilant to remember that he is the part and parcel of the transcendental body of Kṛṣṇa, and that it is his duty as part and parcel to give service to the whole, or Kṛṣṇa. If we do not render service to Kṛṣṇa then again we fall down. In other words, simply becoming initiated does not elevate one to the position of a high-class brāhmaṇa. One also has to discharge the duties and follow the regulative principles very rigidly.

Śrī Rūpa Gosvāmī also says that if anyone is regularly discharging devotional service there will be no question of a falldown. But even if circumstantially there is some falldown, the Vaiṣṇava need have nothing to do with the prāyaścitta, the ritualistic ceremony for purification. If someone falls down from the principles of devotional service, he need not take to the prāyaścitta performances for reformation. He has simply to execute the rules and regulations for discharging devotional service, and this is sufficient for his reinstatement. This is the mystery of the Vaiṣṇava (devotional) cult.

Practically there are three processes for elevating one to the platform of spiritual consciousness. These processes are called karma, jñāna and bhakti. Ritualistic performances are in the field of karma. Speculative processes are in the field of jñāna. One who has taken to bhakti, the devotional service of the Lord, need have nothing to do with karma or jñāna. It has been already explained that pure devotional service is without any tinge of karma or jñāna. Bhakti should have no tinge of philosophical speculation or ritualistic performances.

In this connection Śrīla Rūpa Gosvāmī gives evidence from Śrīmad-Bhāgavatam, Eleventh Canto, in which it is said by Lord

Kṛṣṇa to Uddhava, ”The distinction between qualification and disqualification may be made in this way: persons who are already elevated in discharging devotional service will never again take shelter of the processes of fruitive activities or philosophical speculation. If one sticks to devotional service and is conducted by regulative principles given by the authorities and ācāryas, that is the best qualification.”

This statement is supported in the Śrīmad-Bhāgavatam, First Canto, 5th Chapter, 17th verse, wherein Śrī Nārada Muni advises Vyāsadeva thusly: ”Even if one does not execute his specific occupational duty, but immediately takes direct shelter of the lotus feet of Hari [Kṛṣṇa], there will be no fault on his part, and in all circumstances his position is secure. Even if, by some bad association, he falls down while executing devotional service, or if he doesn't finish the complete course of devotional service and dies untimely, still he is not at a loss. A person who is simply discharging his occupational duty in varṇa and āśrama, however, with no Kṛṣṇa consciousness, practically does not gain the true benefit of human life.” The purport is that all conditioned souls who are engaged very frantically in activities for sense gratification, without knowing that this process will never help them to get out of material contamination, are awarded only with repeated births and deaths.

In the Fifth Canto of Śrīmad-Bhāgavatam it is clearly stated by Ṛṣabhadeva to his sons, ”Persons engaged in fruitive activities are repeatedly accepting birth and death, and until they develop a loving feeling for Vāsudeva, there will be no question of getting out from these stringent laws of material nature.” As such, any person who is very seriously engaged in his occupational duties in the varṇas and āśramas, and who does not develop love for the Supreme Personality of Godhead, Vāsudeva, is to be understood as simply spoiling his human form of life.

This is confirmed also in the Eleventh Canto of Śrīmad-Bhāgavatam, 11th Chapter, 32nd verse, in which the Lord says to Uddhava, ”My dear Uddhava, any person who takes shelter of Me in complete surrender and follows My instructions, giving up all occupational duties, is to be considered the first-class man.” In this statement of the Supreme Personality of Godhead, it is understood that people who are generally attracted to philanthropic, ethical, moral, altruistic, political and social welfare activities may be considered nice men only in the calculation of the material world. From Śrīmad-Bhāgavatam and other authentic Vedic scriptures we learn further that if a person simply acts in Kṛṣṇa consciousness and discharges devotional service, he is considered to be far, far better situated than all of those persons engaged in philanthropic, ethical, moral, altruistic and social welfare activities.

The same thing is still more emphatically confirmed in the Śrīmad-Bhāgavatam, Eleventh Canto, 5th Chapter, 37th verse, in which Karabhājana Muni addresses Mahārāj Nimi as follows: ”My dear King, if someone gives up his occupational duties as they are prescribed for the different varṇas and āśramas, but takes complete shelter, surrendering himself unto the lotus feet of the Lord, such a person is no more a debtor, nor has he any obligation to perform the different kinds of activities we render to the great sages, ancestors, living entities and family and society members. Neither has he any need to bother executing the five kinds of yajñās [sacrifices] for becoming free from sinful contamination. Simply by discharging devotional service he is freed from all kinds of obligations.” The purport is that as soon as a man takes his birth, he is immediately indebted to so many sources. He is indebted to the great sages because he profits by reading their authoritative scriptures and books. For example, we take advantage of the books written by Vyāsadeva. Vyāsadeva has left for us all the Vedas. Before Vyāsadeva's writing, the Vedic literature was simply heard, and the disciples would learn the mantras quickly by hearing and not by reading. Later on, Vyāsadeva thought it wise to write down the Vedas, because in this age people are short-memoried and unable to remember all the instructions given by the spiritual master. Therefore, he left all the Vedic knowledge in book form, such as the Purāṇas, Vedānta, Mahābhārata and Śrīmad-Bhāgavatam.

There are many other sages, like Śaṅkarācārya, Gautama Muni and Nārada Muni, etc.,to whom we are indebted because we take advantage of their knowledge. Similarly, we are obliged to our forefathers because we take our birth in a particular family, where we take all advantages and inherit property. Therefore, we are indebted to the forefathers and have to offer them piṇḍa (prasādam) after they are dead. Similarly, to the people in general we are also indebted, as well as to our relatives, friends and even animals such as cows and dogs who render us so much service.

In this way, we are indebted to the demigods, to the forefathers, to the sages, to the animals and to society in general. It is our duty to repay them all by proper discharge of service. But by the one stroke of devotional service, if someone gives up all obligations and simply surrenders unto the Supreme Personality of Godhead, he is no longer a debtor, nor obliged to any other source of benefit.

In the Bhagavad-gītā also the Lord says: ”Give up all your occupations and just become surrendered unto Me. I give you assurance that I shall give you protection from all sinful reactions.” One may think that because he is surrendering unto the Supreme Personality of Godhead, he will not be able to perform all of his other obligations. But the Lord says repeatedly, ”Don't hesitate. Don't consider that because you are giving up all other engagements there will be some flaw in your life. Don't think like that. I will give you all protection.” That is the assurance of Lord Kṛṣṇa in the Bhagavad-gītā.

There is additional evidence in the Agastya-saṁhitā: ”As the regulative principles of scripture are not required by a liberated person, similarly a person who is engaged duly in the service of Lord Rāmacandra is also not required to discharge the ritualistic principles which are indicated in the Vedic supplementaries.” In other words, the devotees of Lord Rāmacandra, or Kṛṣṇa, are already liberated persons and are not required to follow all the regulative principles mentioned in the ritualistic portions of the Vedic literature.

Similarly, in the Eleventh Canto of Śrīmad-Bhāgavatam, 5th Chapter, Karabhājana Muni addresses King Nimi and says, ”My dear King, a person who has given up the worship of the demigods and has completely concentrated his energy in the devotional service of the Supreme Personality of Godhead has become very, very dear to the Lord. As such, if by chance or mistake he does something which is forbidden, there is no need for him to perform any purificatory ceremonies. Because the Lord is situated within his heart, He takes compassion for the devotee's accidental mistake and corrects him from within.” It is also confirmed in the Bhagavad-gītā in many places that the Supreme Personality of Godhead, Kṛṣṇa, takes a special interest in His devotees and declares emphatically that nothing can cause His devotees to fall down. He is always protecting them.

24.10 Chapter Six

How to Discharge Devotional Service

Śrīla Rūpa Gosvāmī states that his elder brother (Sanātana Gosvāmī) has compiled Hari-bhakti-vilāsa for the guidance of the Vaiṣṇavas and therein has mentioned many rules and regulations to be followed by the Vaiṣṇavas. Some of them are very important and prominent, and he will now mention these very important items for our benefit. The purport of this statement is that Śrīla Rūpa Gosvāmī proposes to mention only basic principles, not details. For example, a basic principle is that one has to accept a spiritual master. Exactly how one follows the instructions of his spiritual master is considered a detail. For example, if one is following the instruction of his spiritual master and that instruction is different from the instructions of another spiritual master, this is called detailed information. But the basic principle of acceptance of a spiritual master is good everywhere, although the details may be different. Śrīla Rūpa Gosvāmī does not wish to enter into details here, but wants to place before us only the principles.

He mentions the basic principles as follows: 1) accepting the shelter of the lotus feet of a bona fide spiritual master, 2) becoming initiated by the spiritual master and learning how to discharge devotional service from him, 3) obeying the orders of the spiritual master with faith and devotion, 4) following in the footsteps of great ācāryas (teachers) under the direction of the spiritual master, 5) inquiring from the spiritual master how to advance in Kṛṣṇa consciousness, 6) being prepared to give up anything material for the satisfaction of the Supreme Personality of Godhead, Śrī Kṛṣṇa (This means that when we are engaged in the devotional service of Kṛṣṇa, we must be prepared to give up something which we may not like to give up, and also we have to accept something which we may not like to accept.), 7) residing in a sacred place of pilgrimage like Dvārakā or Vṛndāvana, 8) dealing with the material world only as far as necessary, 9) observing the fasting day on Ekādaśī, and 10) worshiping sacred trees like the banyan tree.

These ten items are preliminary necessities for beginning the discharge of devotional service in regulative principles. In the beginning, if a neophyte devotee observes the above-mentioned ten principles, surely he will quickly make good advancement in Kṛṣṇa consciousness.

The next set of instructions is listed as follows: 1) One should rigidly give up the company of nondevotees. 2) One should not instruct a person who is not desirous of accepting devotional service. 3) One should not be very enthusiastic about constructing costly temples or monasteries. 4) One should not try to read too many books, nor should one develop the idea of earning his livelihood by lecturing on or by professionally reciting Śrīmad-Bhāgavatam or the Bhagavad-gītā. 5) One should not be neglectful in ordinary dealings. 6) One should not be under the spell of lamentation in loss or tribulation in gain. 7) One should not disrespect the demigods. 8) One should not give unnecessary trouble to any living entity. 9) One should carefully avoid the various offenses in chanting the holy name of the Lord, or in worshiping the Deity in the temple. 10) One should be very intolerant towards the blasphemy of the Supreme Personality of Godhead, Kṛṣṇa, or His devotees.

Without following the above-mentioned ten principles, one cannot properly elevate himself to the platform of sādhana-bhakti, or devotional service in practice. Altogether, Śrīla Rūpa Gosvāmī mentions twenty items, and all of them are very important. Out of the twenty, the first three-namely, accepting the shelter of a bona fide spiritual master, taking initiation from him and serving him with respect and reverence-are the most important.

The next important items are as follows: 1) One should decorate the body with tilaka, which is the sign of the Vaiṣṇavas. (The idea is that as soon as a person sees these marks on the body of the Vaiṣṇava, he will immediately remember Kṛṣṇa. Lord Caitanya said that a Vaiṣṇava is he whom, when seen, reminds one of Kṛṣṇa. Therefore, it is essential that a Vaiṣṇava mark his body with tilaka to remind others of Kṛṣṇa.) 2) In marking such tilaka, sometimes one may write Hare Kṛṣṇa on the body. 3) One should accept flowers and garlands that have been offered to the Deity and the spiritual master and put them on his body. 4) One should learn to dance before the Deity. 5) One should learn to bow down immediately upon seeing the Deity or the spiritual master. 6) As soon as one visits a temple of Lord Kṛṣṇa, one must stand up. 7) When the Deity is being borne for a stroll in the street, a devotee should immediately follow the procession. (In this connection it may be noted that in India, especially in Viṣṇu temples, the system is that apart from the big Deity who is permanently situated in the main area of the temple, there is another set of smaller Deities which are taken in procession in the evening. In some temples it is the custom to hold a big procession in the evening with a band playing and a nice big umbrella over the Deities, who sit on decorated thrones on the cart or palanquin, which is carried by devotees. The Deities come out onto the street and travel in the neighborhood while the people of the neighborhood come out to offer prasādam. The residents of the neighborhood all follow the procession so that it is a very nice scene. When the Deity is coming out, the servitors in the temple put forward the daily accounts before Them: so much was the collection, so much was the expenditure. The whole idea is that the Deity is considered to be the proprietor of the whole establishment, and all the priests and other people taking care of the temple are considered to be the servants of the Deity. This system is very, very old and is still followed. So, therefore, it is mentioned here that when the Deity is on stroll the people should follow behind.) 8) A devotee must visit a Viṣṇu temple at least once or twice every day, morning and evening. (In Vṛndāvana this system is followed very strictly. All the devotees in town go every morning and evening to visit different temples. Therefore during these times there are considerable crowds all over the city. There are about 5,000 temples in Vṛndāvana City. Of course it is not possible to visit all the temples, but there are at least one dozen very big and important temples which were started by the Gosvāmīs and which should be visited.) 9) One must circumambulate the temple building at least three times. (In every temple there is an arrangement to go around the temple at least three times. Some devotees go around more than three times: ten times, fifteen times-according to their vows. The Gosvāmīs used to circumambulate Govardhan Hill.) 10) One should circumambulate the whole Vṛndāvana area. 11) One must worship the Deity in the temple according to the regulative principles. (Offering ārātrika and prasādam, decorating the Deity, etc.-these things must be observed regularly.) 12) Rendering personal service to the Deities. 13) Singing. 14) Saṅkīrtana. 15) Chanting. 16) Offering prayers. 17) Reciting notable prayers. 18) Tasting mahā-prasādam (food from the very plate offered before the Deities). 19) Drinking caraṇāmṛtam (water from the bathing of the Deities which is offered to guests). 20) One must smell the incense and flowers offered to the Deity. 21) One must touch the lotus feet of the Deity. 22) One must see the Deity with great devotion. 23) One must offer ārātrika at different times. 24) One must hear about the Lord and His pastimes from Śrīmad-Bhāgavatam, the Bhagavad-gītā, and similar books. 25) One must pray to the Deity for His mercy. 26) One should remember the Deity. 27) One should meditate upon the Deity. 28) One should render some voluntary service. 29) One should think of the Lord as his friend. 30) One should offer everything to the Lord. 31) One should offer a favorite article (as food or a garment). 32) One should take all kinds of risks for Kṛṣṇa's benefit. 33) In every condition, be a surrendered soul. 34) Pour water on the tulasī tree. 35) Regularly hear Śrīmad-Bhāgavatam and similar literature. 36) Live in a sacred place like Mathurā, Vṛndāvana or Dvārakā. 37) Offer service to Vaiṣṇavas (devotees). 38) Arrange your devotional service according to your means. 39) In the month of Kārttika (October and November), make arrangements for special services. 40) During Janmāṣṭamī (the time of Kṛṣṇa's appearance in this world) observe a special service. 41) Do whatever is done with great care and devotion for the Deity. 42) Relish the pleasure of Bhāgavatam reading amongst devotees and not amongst outsiders. 43) Associate with devotees who are considered more advanced. 44) Live in the jurisdiction of Mathurā.

Now, the total regulative principles come to an aggregate of sixty-four items. As we have mentioned, the first are the primary ten regulative principles. Then come the secondary ten regulative principles, and added to these are forty-four other activities. So all together there are sixty-four items for discharging the regulative practice of devotional service. Out of these sixty-four items, five items-namely, offering water to the tulasī tree, hearing Śrīmad-Bhāgavatam, associating amongst the devotees, saṅkīrtana and living in Mathurā-are very important.

The sixty-four items of devotional service should include all of our activities of body, mind and speech. As stated in the beginning, the regulative principle of devotional service enjoins that all of our senses must be employed in the service of the Lord. Exactly how they can be thus employed is described in the above sixty-four items. Now, Śrīla Rūpa Gosvāmī will give evidences from different scriptures supporting the authenticity of many of these points.

24.11 Chapter Seven

Evidence Regarding Devotional Principles

In the Eleventh Canto of Śrīmad-Bhāgavatam, Prabuddha tells Mahārāj Nimi, "My dear King, please know for certain that in the material world there is no happiness. It is simply a mistake to think that there is happiness here, because this place is full of nothing but miserable conditions. Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. Everyone should try to find such a bona fide spiritual master in order to fulfill his mission of life, which is to transfer himself to the plane of spiritual bliss."

The purport is that one should not accept as a spiritual master someone who is Fool Number One, who has no direction according to the scriptural injunctions, whose character is doubtful, who does not follow the principles of devotional service, or who has not conquered the influence of the six sense gratifying agents. The six agents of sense gratification are the tongue, the genitals, the belly, anger, the mind and words. Anyone who has practiced controlling these six is permitted to make disciples all over the world. To accept such a spiritual master is the crucial point for advancement in spiritual life. One who is fortunate enough to come under the shelter of a bona fide spiritual master is sure to traverse the path of spiritual salvation without any doubt.

Sage Prabuddha continued to speak to the King as follows: "My dear King, a disciple has to accept the spiritual master not only as spiritual master, but also as the representative of the Supreme Personality of Godhead and the supersoul. In other words, the disciple should accept the spiritual master as God because he is the external manifestation of Kṛṣṇa." This is confirmed in every scripture, and a disciple should accept the spiritual master as such. One should learn Śrīmad-Bhāgavatam seriously and with all respect and veneration for the spiritual master. Hearing and speaking Śrīmad-Bhāgavatam is the religious process which elevates one to the platform of serving and loving the Supreme Personality of Godhead.

The attitude of the disciple should always be to satisfy the bona fide spiritual master. Then it will be very easy for him to understand spiritual knowledge. This is confirmed in the Vedas, and it will be further explained by Rūpa Gosvāmī that, for a person who has unflinching faith in God and the spiritual master, everything becomes revealed very easily.

Regarding accepting initiation from the spiritual master, in the Eleventh Canto of Śrīmad-Bhāgavatam, 17th Chapter, 22nd verse, it is stated by Lord Kṛṣṇa: "My dear Uddhava, the spiritual master must be accepted not only as My representative but as My very self. He must never be considered on the same level with an ordinary human being. One should never be envious of the spiritual master, as one may be envious of an ordinary man. The spiritual master should always be seen as the representative of the Supreme Personality of Godhead, and by serving the spiritual master, one is able to serve all the demigods."

In the Skanda Purāṇa it is advised that a devotee follow the past ācāryas and saintly persons because by such following one can achieve the desired results, with no chance of lamenting or being baffled in his progress.

In the scripture known as Brahma-yāmala it is stated as follows: "If someone wants to pose himself as a great devotee without following the authorities of the revealed scriptures, then his activities will never help him to make progress in devotional service. Instead, he will simply create disturbances for the sincere students of devotional service." Those who do not strictly follow the principles of revealed scriptures are generally called sahajiyā, those who have imagined everything to be cheap, and who have their own concocted ideas, and who do not follow the scriptural injunctions. Such persons are simply creating disturbances in the discharge of devotional service.

In this connection, an objection may be raised by those who are not in devotional service and who do not care for the revealed scriptures. An example of this is seen in Buddhist philosophy. Lord Buddha appeared in the family of a high-grade kṣatriya king, but his philosophy was not in accord with the Vedic conclusions and therefore was rejected. Under the patronage of a Hindu king, Mahārāj Aśoka, the Buddhist religion was spread all over India and the adjoining countries. However, after the appearance of the great stalwart teacher, Śaṅkarācārya, this Buddhism was driven out beyond the border of India.

The Buddhists or other religionists who do not care for revealed scriptures sometimes say that there are many devotees of Lord Buddha who show devotional service to Lord Buddha and who therefore should be considered devotees. In answer to this argument, Rūpa Gosvāmī says that the followers of Buddha cannot be accepted as devotees. Although Lord Buddha is accepted as an incarnation of Kṛṣṇa, the followers of such incarnations are not very advanced in their knowledge of the Vedas. To study the Vedas means to come to the conclusion of the supremacy of the Personality of Godhead. Therefore any religious principle which denies the supremacy of the Personality of Godhead is not accepted and is called atheism. Atheism means defying the authority of the Vedas and decrying the great ācāryas who teach Vedic scriptures for the benefit of the people in general.

Lord Buddha is accepted as an incarnation of Kṛṣṇa in the Śrīmad-Bhāgavatam, but in the same Śrīmad-Bhāgavatam it is stated that Lord Buddha appeared in order to bewilder the atheist class of men. Therefore his philosophy is meant for bewildering the atheists and should not be accepted. If someone asks, "Why should Kṛṣṇa propagate atheistic principles?" the answer is that it was the desire of the Supreme Personality of Godhead to end the violence which was then being committed in the name of the Vedas. The so-called religionists were falsely using the Vedas to justify such violent acts as meat-eating, and Lord Buddha came to lead the fallen people away from such a false interpretation of the Vedas. Also, for the atheist class, Lord Buddha preached atheism so that they would follow him and thus be tricked into devotional service to Lord Buddha, or Kṛṣṇa.

In the Nāradīya Purāṇa it is said, "If one is actually very serious about devotional service, then all of his purposes will be served without any delay."

In the Padma Purāṇa it is stated, "For one who has given up his material sense enjoyment and has accepted the principles of devotional service, the opulence of Viṣṇu-loka [the kingdom of God] is awaiting." In the Padma Purāṇa it is also said that for a person who has lived in Dvārakā for six months, for one month, or even for one fortnight, there is awaiting elevation to the Vaikuṇṭha-lokas and all the profits of sārūpya-mukti (the privilege of having the same four-handed bodily features as Nārāyaṇa).

In the Brahma Purāṇa it is said: "The transcendental significance of Puruṣottama-kṣetra, which is the 80-square-mile field of Lord Jagannātha, cannot be properly described. Even the demigods from higher planetary systems see the inhabitants of this Jagannātha Purī as having exactly the same features of body as are possessed by one in Vaikuṇṭha. That is, the demigods see the inhabitants of Jagannātha Purī as being four-handed."

When there was a meeting of great sages at Naimiṣāraṇya, Sūta Gosvāmī was reciting Śrīmad-Bhāgavatam, and the importance of the Ganges was stated as follows: "The waters of the Ganges are always carrying the flavor of tulasī offered at the lotus feet of Śrī Kṛṣṇa, and as such the waters of the Ganges are ever flowing, spreading the glories of Lord Kṛṣṇa. Wherever the waters of the Ganges are flowing, all will be sanctified, both externally and internally."

In the Nāradīya Purāṇa it is directed: "One should not accept more than necessary if he is serious about discharging devotional service." The purport is that one should not neglect following the principles of devotional service, nor should one accept the rulings of devotional service which are more than what he can easily perform. For example, it may be said that one should chant the Hare Kṛṣṇa mantra at least 100,000 times daily on his beads. But if this is not possible, then one must minimize his chanting according to his own capacity. Generally, we recommend our disciples to chant at least 16 rounds on their japa beads daily, and this should be completed. But if one is not even able to chant 16 rounds, then he must make it up the next day. He must be sure to keep his vow. If he does not strictly follow this out, then he is sure to be negligent. That is offensive in the service of the Lord. If we encourage offenses, we shall not be able to make progress in devotional service. It is better if one fixes up a regulative principle according to his own ability and then follows that vow without fail. That will make him advanced in spiritual life.

In the Brahma-vaivarta Purāṇa it is said that one who observes fasting on Ekādaśī day is freed from all kinds of reactions to sinful activities and advances in pious life. The basic principle is not just to fast, but to increase one's faith and love for Govinda, or Kṛṣṇa. The real reason for observing fasting on Ekādaśī is to minimize the demands of the body and to engage our time in the service of the Lord by chanting or performing similar service. The best thing to do on fasting days is to remember the pastimes of Govinda and to hear His holy name constantly.

In the Skanda Purāṇa it is directed that a devotee should offer water to the tulasī plant and āmalaka trees. He should offer respect to the cows and to the brāhmaṇas and should serve the Vaiṣṇavas by offering them respectful obeisances and meditating upon them. All of these processes will help the devotee to diminish the reactions to his past sinful activities.

Lord Caitanya was once asked by one of His householder devotees what the general behavior of a Vaiṣṇava should be. In this connection, Lord Caitanya replied that a Vaiṣṇava should always give up the company of nondevotees. Then He explained that there are two kinds of nondevotees: one class is against the supremacy of Kṛṣṇa, and another class is too materialistic. In other words, those who are after material enjoyment and those who are against the supremacy of the Lord are called avaiṣṇava, and their company should be strictly avoided.

In the Kātyāyana-saṁhitā it is stated that even if one is forced to live within a cage of iron or in the midst of a blazing fire, he should accept this position rather than live with nondevotees who are through and through against the supremacy of the Lord. Similarly, in Viṣṇu-rahasya, there is a statement to the effect that one should prefer to embrace a snake, a tiger or an alligator rather than associate with persons who are worshipers of various demigods and who are impelled by material desire.

In the scriptures it is instructed that one may worship a certain demigod if he is desirous of achieving some material gain. For example, one is advised to worship the sun god if he is desirous of getting rid of a diseased condition. For a beautiful wife, one can worship Umā, the wife of Lord Śiva, and for advanced education one may worship Sarasvatī. Similarly, there is a list in the Śrīmad-Bhāgavatam for worshipers of all demigods, according to different material desires. But all of these worshipers, although they appear to be very good devotees of the demigods, are still considered to be nondevotees. They cannot be accepted as devotees.

The māyāvādīs (impersonalists) say that one can worship any form of the Lord and that it doesn't matter because one reaches the same destination anyway. But it is clearly stated in the Bhagavad-gītā that those who are worshipers of the demigods will ultimately reach only the planets of those demigods, while those who are devotees of the Lord Himself will be promoted to the Lord's abode, the kingdom of God. So actually these persons who are worshipers of demigods have been condemned in the Gītā. It is described that due to their lusty desires they have lost their intelligence, and therefore they have taken to worshiping the different demigods. So in the Viṣṇu-rahasya these demigod worshipers are forcefully condemned by the statement that it is better to live with the most dangerous animals than to associate with these persons.

Another stricture is that a person may have many disciples, but he should not act in such a way that he will be obliged to any of them for some particular action or some favor. And one should also not be very enthusiastic about constructing new temples, nor should one be enthusiastic about reading various types of books, save and except the ones which lead to the advancement of devotional service. Practically, if one very carefully reads the Bhagavad-gītā, Śrīmad-Bhāgavatam, Teachings of Lord Caitanya and this Nectar of Devotion, that will give him sufficient knowledge to understand the science of Kṛṣṇa consciousness. One need not take the trouble of reading other books.

In the Seventh Canto of Śrīmad-Bhāgavatam, 13th Chapter, 7th verse, Nārada Muni, while discussing with Mahārāj Yudhiṣṭhira the various functions of the different orders in society, especially mentions rules for the sannyāsīs-those persons who have renounced this material world. One who has accepted the sannyāsa order of life is forbidden to accept as a disciple anyone who is not fit. A sannyāsī should first of all examine whether a prospective student is sincerely seeking Kṛṣṇa consciousness. If he is not, he should not be accepted. However, Lord Caitanya's causeless mercy is such that He advised all bona fide spiritual masters to speak about Kṛṣṇa consciousness everywhere. Therefore, in the line of Lord Caitanya, even the sannyāsīs can speak about Kṛṣṇa consciousness everywhere, and if someone is seriously inclined to become a disciple, the sannyāsī always accepts him.

The one point is that without increasing the number of disciples, there is no propagation of the cult of Kṛṣṇa consciousness. Therefore, sometimes even at a risk, a sannyāsī in the line of Caitanya Mahāprabhu may accept even a person who is not thoroughly fit to become a disciple. Later on, by the mercy of such a bona fide spiritual master, the disciple is gradually elevated. However, if one increases the number of disciples simply for some prestige or false honor, he will surely fall down in the matter of executing Kṛṣṇa consciousness.

Similarly, a bona fide spiritual master has no business reading many books simply to show his proficiency or to get popularity by lecturing in different places. One should avoid all these things. It is also stated that a sannyāsī should not be enthusiastic about constructing temples. We can see in the life of various ācāryas in the line of Śrī Caitanya Mahāprabhu that they are not very enthusiastic about constructing temples. However, if somebody comes forward to offer some service, the same reluctant ācāryas will encourage the building of costly temples by such servitors. For example, Rūpa Gosvāmī was offered a favor by Mahārāj Mansingh, the commander-in-chief of Emperor Akbar, and Rūpa Gosvāmī instructed him to construct a large temple for Govindajī, which cost vast amounts of money.

So a bona fide spiritual master should not personally take any responsibility for constructing temples, but if someone has money and wants to spend it in the service of Kṛṣṇa, an ācārya like Rūpa Gosvāmī may utilize the devotee's money to construct a nice costly temple for the service of the Lord. Unfortunately, it happens that someone who is not fit to become a spiritual master may approach wealthy persons to contribute for temple constructions. If such money is utilized by unqualified spiritual masters to live comfortably in costly temples without actually doing any preaching work, this is not acceptable. In other words, a spiritual master needn't be very enthusiastic for constructing temple buildings simply in the name of so-called spiritual advancement. Rather, his first and foremost activity should be to preach. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj recommended that a spiritual master print books. If one has money, instead of constructing costly temples, one should spend his money for the publication of authorized books in different languages for propagating the Kṛṣṇa consciousness movement.

There is a statement in the Padma Purāṇa: "Persons who are engaged in Kṛṣṇa consciousness should never be disturbed by some material gain or loss. Even if there is some material loss, one should not be perturbed, but should always think of Kṛṣṇa within himself." The purport is that every conditioned soul is always absorbed in thinking of materialistic activities; he has to make himself freed from such thoughts and transfer himself completely to Kṛṣṇa consciousness. As we have already explained, the basic principle of Kṛṣṇa consciousness is to always think of Kṛṣṇa. One should not be disturbed in material loss, but, rather, should concentrate his mind upon the lotus feet of the Lord.

A devotee should not be subjected to lamentation or illusion. There is the following statement in the Padma Purāṇa: "Within the heart of a person who is overpowered by lamentation or anger, there is no possibility of Kṛṣṇa being manifested."

One should not become neglectful to offer due respect to the demigods. One may not be a devotee of demigods, but that does not mean that he should be disrespectful to them. For example, a Vaiṣṇava is not a devotee of Lord Śiva or Lord Brahmā, but he is duty-bound to offer all respects to such highly-positioned demigods. According to Vaiṣṇava philosophy, one should offer respect even to an ant, so then what need is there to speak of such exalted persons as Lord Śiva and Lord Brahmā?

In the Padma Purāṇa it is said, "Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshipable. But this does not mean that one should not offer respect to the demigods."

This is the statement of Mahābhārata: "A person who does not disturb or cause painful action in the mind of any living entity, who treats everyone just like a loving father does his children, whose heart is so pure, certainly very soon becomes favored by the Supreme Personality of Godhead."

In so-called civilized society there is sometimes agitation against cruelty to animals, but at the same time regular slaughterhouses are always maintained. A Vaiṣṇava is not like that. A Vaiṣṇava can never support animal slaughter nor even give pain to any living entity.

24.12 Chapter Eight

Offenses to Be Avoided

In the supplementary Vedic literature, there is the following list of 32 offenses in the matter of serving the Lord: 1) One should not enter the temple of the Deity in a car or palanquin or with shoes on the feet. 2) One should not fail to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmāṣṭamī, Ratha-yātrā, etc. 3) One should not avoid bowing down before the Deity. 4) One should not enter the temple to worship the Lord without having washed his hands and feet after eating. 5) One should not enter the temple in a contaminated state. (According to Vedic scripture, if someone dies in the family the whole family becomes contaminated for some time, according to its status. For example, if the family is brāhmaṇa their contamination period is 12 days, for the kṣatriyas and vaiśyas it is 15 days, and for śūdras 30 days.) 6) One should not bow down on one hand. 7) One should not circumambulate in front of Śrī Kṛṣṇa. (The process of circumambulating the temple is that one should begin circumambulating from the Deity's right-hand side of the temple and come round. Such circumambulation should be performed outside the temple structure at least three times daily.) 8) One should not spread his legs before the Deity. 9) One should not sit before the Deity holding the ankles, elbows or knees with his hands. 10) One should not lie down before the Deity of Kṛṣṇa. 11) One should not accept prasādam before the Deity. 12) One should never speak a lie before the Deity. 13) One should not talk very loudly before the Deity. 14) One should not talk with others before the Deity. 15) One should not cry or howl before the Deity. 16) One should not quarrel or fight before the Deity. 17) One should not chastise anyone before the Deity. 18) One should not be charitable to beggars before the Deity. 19) One should not speak very harshly to others before the Deity. 20) One should not wear a fur blanket before the Deity. 21) One should not eulogize or praise anyone else before the Deity. 22) One should not speak any ill names before the Deity. 23) One should not pass air before the Deity. 24) One should not fail to worship the Deity according to his means. (In the Bhagavad-gītā it is stated that the Lord is satisfied if some devotee offers him even a leaf or a little water. This formula prescribed by the Lord is universally applicable, even for the poorest man. But that does not mean that one who has sufficient means to worship the Lord very nicely should also adopt this method and try to satisfy the Lord simply by offering water and a leaf. If he has sufficient means, he should offer nice decorations, nice flowers, nice foodstuffs and observe all ceremonies. It is not that one should try to satisfy the Supreme Lord with a little water and a leaf, and for himself spend all his money in sense gratification.) 25) One should not eat anything which is not offered first to Kṛṣṇa. 26) One should not fail to offer fresh fruit and grains to Kṛṣṇa, according to the season. 27) After cooking, no one should be offered any foodstuff unless it is first offered to the Deity. 28) One should not sit with his back towards the Deity. 29) One should not offer obeisances silently to the spiritual master; or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances. 30) One should not fail to offer some praise in the presence of the spiritual master. 31) One should not praise himself before the spiritual master. 32) One should not deride the demigods before the Deity.

This is a list of 32 offenses. Besides these, there are a number of offenses which are mentioned in the Varāha Purāṇa. They are as follows: 1) One should not touch the Deity in a dark room. 2) One should not fail to strictly follow the rules and regulations in worshiping the Deity. 3) One should not enter the temple of the Deity without first making some sound. 4) One should not offer any foodstuff to the Deity which has been seen by dogs or other lower animals. 5) One should not break the silence while worshiping. 6) One should not pass urine or evacuate while engaged in worshiping. 7) One should not offer incense without offering some flower. 8) Useless flowers without any fragrance should not be offered. 9) One should not fail to wash his teeth very carefully every day. 10) One should not enter the temple directly after sexual intercourse. 11) One should not touch a woman during her menstrual period. 12) One should not enter the temple after touching a dead body. 13) One should not enter the temple wearing garments of red or blue color, or which are unwashed. 14) One should not enter the temple after seeing a dead body. 15) One should not pass air within the temple. 16) One should not be angry within the temple. 17) One should not enter the temple after visiting a crematorium. 18) One should not belch before the Deity. So, until one has fully digested his food, he should not enter the temple. 19) One should not smoke marijuana or gañjā. 20) One should not take opium or similar intoxicants. 21) One should not enter the Deity room or touch the body of the Deity after having smeared oil over his body. 22) One should not show disrespect to a scripture teaching about the supremacy of the Lord. 23) One should not introduce any opposing scripture. 24) One should not chew betel before the Deity. 25) One should not offer a flower which was kept in an unclean pot. 26) One should not worship the Lord while sitting on the bare floor: one must have a sitting place or carpet. 27) One should not touch the Deity before he has completed taking bath. 28) One should not decorate his forehead with the three-lined tilaka. 29) One should not enter the temple without washing his hands and feet.

Other rules are that one should not offer foodstuff which is cooked by a non-Vaiṣṇava. One should not worship the Deity before a nondevotee. One should not engage himself in the worship of the Lord while seeing a nondevotee. One should begin the worship of the demigod Gaṇapati, who drives away all impediments in the execution of devotional service. In the Brahma-saṁhitā it is stated that Gaṇapati worships the lotus feet of Lord Nṛsiṁhadeva, and in that way has become auspicious for the devotees in clearing out all impediments. Therefore, all devotees should worship Gaṇapati. The Deities should not be bathed in water which has been touched by the nails or fingers. When a devotee is perspiring, he should not engage himself in worshiping the Deity. Similarly, there are many other prohibitions, such as one should not cross or step over the flowers offered to the Deities, nor should one take a vow in the name of God. These are all different kinds of offenses in the matter of executing devotional service, and one should be careful to avoid them.

In the Padma Purāṇa it is stated that even a person whose life is completely sinful will be completely protected by the Lord if he simply surrenders unto Him. So it is accepted that one who surrenders unto the Supreme Personality of Godhead becomes freed from all sinful reactions. And even when a person becomes an offender unto the Supreme Personality of Godhead Himself, he can still be delivered simply by taking shelter of the holy names of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the chanting of Hare Kṛṣṇa is beneficial for eradicating all sins; but if one becomes an offender to the holy names of the Lord, then he has no chance of being delivered.

The offenses against the chanting of the holy name are as follows: 1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. 2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore, if someone thinks that he can chant Kālī, Kālī! or Durgā, Durgā! and it is the same as Hare Kṛṣṇa, that is the greatest offense.) 3) To disobey the orders of the spiritual master. 4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version. 5) To consider the glories of chanting Hare Kṛṣṇa to be imagination. 6) To give some interpretation on the holy name of the Lord. 7) To commit sinful activities on the strength of the holy name of the Lord. (Because by chanting the holy name of the Lord one can be freed from all kinds of sinful reactions, it should not be taken that one may continue to act sinfully and after that chant Hare Kṛṣṇa to neutralize his sins. Such a dangerous mentality is very offensive and should be avoided.) 8) To consider the chanting of Hare Kṛṣṇa as one of the auspicious ritualistic activities which are offered in the Vedas as fruitive activities (karma-kāṇḍa). 9) To instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better not to instruct them in this matter.) 10) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaiṣṇava must guard against these offenses in order to quickly achieve the desired success.

24.13 Chapter Nine

Further Consideration of Devotional Principles

One should not tolerate blaspheming of the Lord or His devotees. In this connection, in the Tenth Canto, 70th Chapter, 25th verse, of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī tells Parīkṣit Mahārāj: "My dear King, if a person, after hearing blasphemous propaganda against the Lord and His devotees, does not go away from that place, he becomes bereft of the effect of all pious activities."

In one of Lord Caitanya's Śikṣāṣṭaka verses it is stated: "The devotee should be more tolerant than the tree and more submissive than the grass. He should offer all honor to others, but may not accept any honor for himself." In spite of Lord Caitanya's being so humble and meek as a devotee, when He was informed about injuries inflicted on the body of Śrī Nityānanda, He immediately ran to the spot and wanted to kill the offenders, Jagai and Madhai. This behavior of Lord Caitanya's is very significant. It shows that a Vaiṣṇava may be very tolerant and meek, foregoing everything for his personal honor, but when it is a question of the honor of Kṛṣṇa or His devotee, he will not tolerate any insult.

There are three ways of dealing with such insults. If someone is heard blaspheming by words, one should be so expert that he can defeat the opposing party by argument. If he is unable to defeat the opposing party, then the next step is that he should not just stand there meekly, but should give up his life. The third process is followed if he is unable to execute the above-mentioned two processes, and this is that one must leave the place and go away. If a devotee does not do any of the above-mentioned three processes, he falls down from his position of devotion.

In the Padma Purāṇa there is a statement describing how a Vaiṣṇava should decorate his body with tilaka and beads: "Persons who put tulasī beads on the neck, who mark twelve places of their body as Viṣṇu temples with Viṣṇu's symbolic representations [the four items held in the four hands of Lord Viṣṇu-conch, mace, disc and lotus], and who have Viṣṇu tilaka on their forehead, are to be understood as the devotees of Lord Viṣṇu in this world. Their presence makes the world purified, and anywhere they remain they make that place as good as Vaikuṇṭha."

A similar statement is in the Skanda Purāṇa, which says: "Persons who are decorated with tilaka or gopī-candana [a kind of clay resembling fuller's earth which is produced in certain quarters of Vṛndāvana], and who mark their bodies all over with the holy names of the Lord, and on whose neck and breast there are tulasī beads, are never approached by the Yama-dūtas." The Yama-dūtas are the constables of King Yama (the Lord of death), who punishes all sinful men. Vaiṣṇavas are never called for by such constables of Yamarāj. In the Śrīmad-Bhāgavatam, in the narration of Ajāmila's deliverance, it is said that Yamarāj gave clear instructions to his assistants not to approach the Vaiṣṇavas. Vaiṣṇavas are beyond the jurisdiction of Yamarāj's activities.

In the Padma Purāṇa it is also mentioned: "A person whose body is decorated with the pulp of sandalwood, with paintings of the holy name of the Lord, is delivered from all sinful reactions, and after his death he goes directly to Kṛṣṇa-loka to live in association with the Supreme Personality of Godhead."

The next instruction is that one should put on flower garlands which are offered to the Deity. In this connection, in the Eleventh Canto, 6th Chapter, 31st verse, of Śrīmad-Bhāgavatam, Uddhava says to Kṛṣṇa, "My dear Kṛṣṇa, I have taken things which You have used and enjoyed, such as garlands of flowers, saintly articles, garments and ornaments, and I eat only the remnants of Your foodstuff because I am Your menial servant. So, therefore, I am sure that I shall not be attacked by the spell of material energy." The purport of this verse is that for any person who simply follows these rules and regulations of decorating the body with the marks of tilaka of gopī-candana or sandalwood pulp, and who puts on the garlands which were offered to Kṛṣṇa, there is no question of being conquered by the spell of material energy. At the time of death, there is no question of such a person being called by the constables of Yamarāj. Even if one does not accept all the Vaiṣṇava principles, but still takes the remnants of foodstuff offered to Kṛṣṇa, or Kṛṣṇa-prasādam, he will gradually become qualified to rise to the platform of a Vaiṣṇava.

Similarly, in the Skanda Purāṇa Lord Brahmā tells Nārada, "My dear Nārada: anyone who puts on his neck the flower garland which was formerly used by Kṛṣṇa becomes relieved from all disease and reactions to sinful activities, and gradually he gets liberated from the contamination of matter."

In the Dvārakā-māhātmya the importance of dancing before the Deity is stated by Lord Kṛṣṇa as follows: "A person who is in a jubilant spirit, who feels profound devotional ecstasy while dancing before Me, and who manifests different features of bodily expression, can burn away all the accumulated sinful reactions he has stocked up for many, many thousands of years." In the same book there is a statement by Nārada wherein he asserts: "From the body of any person who claps and dances before the Deity, showing manifestations of ecstasy, all the birds of sinful activities fly away upward." Just as by clapping the hands one can cause many birds to fly away, similarly the birds of all sinful activities which are sitting on the body can be made to fly away simply by dancing and clapping before the Deity of Kṛṣṇa.

In the Nāradīya Purāṇa there is a statement about bowing down and offering respect to the Deity. It is said there: "A person who has performed a great ritualistic sacrifice and a person who has simply offered his respectful obeisances by bowing down before the Lord cannot be held as equals." The person who has executed many great sacrifices will attain the result of his pious activities, but when such results are finished, he has to take birth again on the earthly planet; whereas the person who has once offered respects, bowing down before the Deity, will not again come back to this world, because he will go directly to the abode of Kṛṣṇa.

In the Brahmāṇḍa Purāṇa it is said: "A person who sees the Lord's Ratha-yātrā car festival and then stands up to receive the Lord can purge all kinds of sinful results from his body." A similar statement is there in the Bhaviṣya Purāṇa, in which it is said: " A person who follows the Ratha-yātrā car when the Rathas [Deities] pass in front or from behind, even if born of a lowly family, will surely be elevated to the position of achieving equal opulence with Viṣṇu."

It is stated in the Purāṇas: "Persons who attempt to visit the holy places of pilgrimage, like Vṛndāvana, Mathurā or Dvārakā, are actually glorified. By such traveling activities, they can pass over the desert of material existence."

In the Hari-bhakti-sudhodaya, there is a statement about the benefit of visiting the temples of Lord Kṛṣṇa. As we have explained previously, in Vṛndāvana, Mathurā and Dvārakā the system is that all the devotees take advantage of visiting various temples situated in those holy places. It is stated in the Hari-bhakti-sudhodaya: "Persons who are impelled by pure devotional service in Kṛṣṇa consciousness and who therefore go to see the Deities of Viṣṇu in the temple will surely get relief from entering again into the prison house of a mother's womb." The conditioned soul forgets the trouble of living within the mother's womb during birth, but it is a very painful and terrible experience. In order to make an escape from this material condition, one is advised to visit a temple of Viṣṇu with devotional consciousness. Then one can very easily get out of the miserable condition of material birth.

It is said in the Hari-bhakti-sudhodaya: "A person who is circumambulating the Deity of Viṣṇu can counteract the circumambulation of repeated birth and death in this material world." The conditioned soul is circumambulating through repeated births and deaths on account of his material existence, and this can be counteracted simply by circumambulating the Deity in the temple.

The Cāturmāsya ceremony is observed during the four months of the rainy season in India, beginning from Śrāvaṇa (approximately July, August, September and October). During these four months, saintly persons who are accustomed to travel from one place to another to propagate Kṛṣṇa consciousness remain at one place, usually a holy place of pilgrimage. During these times, there are certain special rules and regulations which are strictly followed. It is stated in the Skanda Purāṇa that during this period, if someone circumambulates the temple of Viṣṇu at least four times, it is understood that he has traveled all over the universe. By such circumambulation, one is understood to have seen all the holy places where the Ganges water is flowing, and by following the regulative principles of Cāturmāsya one can very quickly be raised to the platform of devotional service.

Arcanā means to worship the Deity in the temple. By executing this process one confirms himself as not body but spirit soul. In the Tenth Canto, 81st Chapter, 16th verse, of the Śrīmad-Bhāgavatam, it is told how Sudāmā, an intimate friend of Kṛṣṇa, while going to the house of a brāhmaṇa murmured to himself, "Simply by worshiping Kṛṣṇa one can easily achieve all the results of heavenly opulence, liberation, supremacy over the planetary systems of the universe, all the opulences of this material world, and the mystic power of performing the yoga system.

The events leading to Sudāmā's murmuring this statement are as follows: Śrī Kṛṣṇa had ordered His friend Sudāmā to go to a brāhmaṇa's house and ask for some food. The brāhmaṇas were performing a great sacrifice, and Śrī Kṛṣṇa told Sudāmā to plead with them that He and Balarāma were feeling hungry and needed some food. When Sudāmā went there, the brāhmaṇas refused to offer anything, but the wives of the brāhmaṇas, upon hearing that Śrī Kṛṣṇa wanted some foodstuff, immediately took many palatable dishes and went to offer them to Śrī Kṛṣṇa. In the Viṣṇu-rahasya also, it is stated: "Any person within this world who is engaged in the worship of Viṣṇu can very easily achieve the ever-blissful kingdom of God, known as Vaikuṇṭha."

It is stated in the Viṣṇu-rahasya: "Any person who can arrange for service to the Lord in the same way that a king is given service by his attendants is surely elevated to the abode of Kṛṣṇa after death." Actually, in India, the temples are just like royal palaces. They are not ordinary buildings because the worship of Kṛṣṇa should be performed in just the way that a king is worshiped in his palace. So in Vṛndāvana there are many hundreds of temples wherein the Deity is worshiped exactly like a king. In the Nāradīya Purāṇa it is stated: "If person stays in the Lord's temple even for a few moments, he can surely achieve the transcendental kingdom of God."

The conclusion is that those who are rich men in society should construct beautiful temples and arrange for the worship of Viṣṇu, so that people may be attracted to visit such temples and thereby be offered the opportunity of dancing before the Lord or chanting the holy name of the Lord, or else of hearing the holy name of the Lord. In this way, everyone will be given the chance to elevate himself to the kingdom of God. In other words, even a common man, simply by visiting such a temple, will be able to attain the highest benedictions, not to mention the devotees who are constantly engaged in the service of the Lord in full Kṛṣṇa consciousness.

In this connection, there is a statement in the Fourth Canto of the Śrīmad-Bhāgavatam, wherein King Pṛthu says to his subjects: "My dear citizens, please note that the Supreme Personality of Godhead, Hari, is actually the deliverer of all fallen conditioned souls. No demigod can perform this act of delivering the conditioned souls, because the demigods themselves are conditioned. A conditioned soul cannot deliver another conditioned soul. Only Kṛṣṇa or His bona fide representative can deliver him. The Ganges water which is flowing down from the toe of Lord Viṣṇu falls upon the earthly planet and other planets and thereby delivers all the conditioned sinful living entities. So what need is there to speak of the deliverance of persons who are always engaged in the service of the Lord? There is no doubt about their liberation, even if they have stocks of sinful activities from many, many births." In other words, a person who is engaged in the worship of the Deities can minimize his stock of sinful reactions coming from many, many previous births. This process of worshiping the Deity has already been described, and one should try to follow these rules and regulations seriously.

In the Liṅga Purāṇa there is a statement about glorifying and singing about the Lord. It is said there: "A brāhmaṇa who is constantly engaged in singing the glories of the Lord is surely elevated to the same planet as the Supreme Personality of Godhead. Lord Kṛṣṇa appreciates this singing even more than the prayers offered by Lord Śiva."

When a person loudly chants the glories of the Lord's activities, qualities, form, etc., his chanting is called saṅkīrtana. Saṅkīrtana also refers to the congregational chanting of the holy name of the Lord.

In the Viṣṇu-dharma there is a statement glorifying this process of congregational chanting: "My dear King, this word 'Kṛṣṇa' is so auspicious that anyone who chants this holy name immediately gets rid of the resultant actions of sinful activities from many, many births." That is a fact. There is the following statement in Caitanya-caritāmṛta: "A person who chants the holy name of Kṛṣṇa once can counteract the resultant actions of more sinful activities than he is able to perform." A sinful man can perform many, many sinful activities, but he is unable to perform so many that they cannot be wiped out by one single uttering of "Kṛṣṇa."

In the Seventh Canto, 9th Chapter, 17th verse, of Śrīmad-Bhāgavatam, Mahārāj Prahlāda offers the following prayers to the Lord: "My dear Lord Nṛsiṁha, if I can be elevated to the position of Your servant, then it will be possible for me to hear about Your activities. You are the supreme friend, the supreme worshipable Deity. Your pastimes are transcendental, and simply by hearing of them one can counteract all his sinful activities. Therefore, I shall not care for all those sinful activities because simply by hearing about Your pastimes I shall get out of all the contamination of material attachment."

There are many songs about the Lord's activities. For example, there is the Brahma-saṁhitā, sung by Lord Brahmā, Nārada-pañcarātra, sung by Nārada Muni, and Śrīmad-Bhāgavatam, sung by Śukadeva Gosvāmī. If these songs are heard by any person, he can easily get out of the clutches of material contamination. There should be no difficulty in hearing these songs of God. They are coming down from many, many millions of years ago, and people are still taking advantage of them. So why, at this time, should one not take full advantage and thus become liberated?

Glorifying the Lord's Transcendental Activities

In the First Canto, 5th Chapter, 22nd verse, of the Śrīmad-Bhāgavatam, Nārada Muni tells his disciple Vyāsadeva, "My dear Vyāsa, you should know that persons who are engaged in executing austerities and penances, studying the Vedas, performing big sacrifices, chanting the hymns of the Vedas, speculating on transcendental knowledge and performing charitable functions have for all their auspicious activities simply to gain a place in the association of devotees and to chant the glories of the Lord." It is indicated here that chanting and glorifying the Lord is the ultimate activity of the living entity.

When a mantra or hymn is chanted softly and slowly, that is called japa. The same mantra, when chanted loudly, is called kīrtana. For example, the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) when uttered very softly only for one's own hearing is called japa. The same mantra, when chanted loudly for being heard by all others, is called kīrtana. The mahā-mantra can be used for japa and kīrtana also. When japa is practiced it is for the personal benefit of the chanter, but when kīrtana is performed it is for the benefit of all others who may hear.

In the Padma Purāṇa there is a statement: "For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

In the Skanda Purāṇa there is a statement about submission unto the lotus feet of the Lord. It is said there that those who are sober devotees can offer their submission to Kṛṣṇa in the following three ways: 1) samprārthanātmikā, very feelingly offering prayers; 2) dainyavodhikā, humbly submitting oneself; 3) lālasāmayī, desiring some perfectional stage. This desiring some perfectional stage in spiritual life is not sense gratification. When one realizes something of his constitutional relationship with the Supreme Personality of Godhead, he understands his original position and wants to be reinstated in this position, either as friend, servant, parent or conjugal lover of Kṛṣṇa. That is called lālasāmayī, or very eagerly desiring to go to one's natural position. This lālasāmayī stage of submission comes in the stage of perfect liberation, which is technically called svarūpa-siddhi, when the living entity understands, by perfect spiritual advancement and revelation, his original relationship with the Lord.

Submission in Feeling

In the Skanda Purāṇa there is a statement by devotees praying to the Lord: "My Lord, I know that young girls have natural affection for young boys, and that young boys have natural affection for young girls. I am praying at Your lotus feet that my mind may become attracted unto You in the same spontaneous way." The example is very appropriate. When a young boy or girl sees a member of the opposite sex there is a natural attraction, without the need for any introduction. Without any training there is a natural attraction due to the sex impulse. This is a material example, but the devotee is praying that he may develop a similar spontaneous attachment for the Supreme Lord, free from any desire for profit and without any other cause. This natural attraction for the Lord is the perfectional stage of self-realization.

In the same Skanda Purāṇa there is a statement about submission and humbleness. It is stated there: "My dear Lord, there is no sinful living entity who is more of a sinner than myself. Nor is there a greater offender than myself. I am so greatly sinful and offensive that when I come to confess my sinful activities before You, I am ashamed." This is a natural position for a devotee. As far as the conditioned soul is concerned, there is no wonder that he has some sinful activities in his past life, and this should be admitted and confessed before the Lord. As soon as this is done the Lord excuses the sincere devotee. But that does not mean that one should take advantage of the Lord's causeless mercy and expect to be excused over and over again, while he commits the same sinful activities. Such a mentality is only for shameless persons. Here it is clearly said, "When I come to confess my sinful activities I become ashamed." So if a person is not ashamed of his sinful activities and continues to commit the same sinful activities with the knowledge that the Lord will excuse him, that is a most nonsensical proposition. Such an idea is not accepted in any part of the Vedic literature. It is a fact that by chanting the holy name of the Lord one becomes washed clean of all sinful activities from his past life. But that does not mean that after being washed off, one should again begin sinful activities and expect to be washed again. These are nonsensical propositions and are not admitted in the devotional service. Someone may think: "For a whole week I may commit sinful activities, and for one day I will go to the temple or church and admit my sinful activities so that I can become washed off and again begin my sinning." This is most nonsensical and offensive and is not acceptable to the author of Bhakti-rasāmṛta-sindhu.

In the Nārada-pañcarātra there is a statement of submission accompanied by the desire for perfection. The devotee says, "My dear Lord, when shall that day come when You will ask me to fan Your body, and according to Your pleasure, You will say, 'You just fan Me in this way'?" The idea in this verse is that the devotee is desiring to personally fan the body of the Supreme Personality of Godhead. That means that he is desiring to become the personal associate of the Supreme Lord. Of course, any devotee in any capacity, either as servant, friend or conjugal lover, always has direct association with the Lord. But according to his different individual taste, a person desires for just one of these relationships. Here the devotee is desiring to become a servant of the Lord and desires to fan the Lord, as does His internal energy, Lakṣmī, the goddess of fortune. He also wishes that the Personality of Godhead will be pleased to give him directions as to how to fan. This submission with transcendental desire, or lālasāmayī vijñapti, is the highest perfectional stage of spiritual realization.

In the same Nārada-pañcarātra, there is another expression of submission, wherein the devotee says, "My dear Lord, O lotus-eyed one, when will that day come when on the bank of the Yamunā, I shall become just like a madman, and continue to chant Your holy name while incessant tears flow from my eyes?" This is another perfectional stage. Lord Caitanya also desired that "a moment will appear unto Me as twelve years of time, and the whole world will appear to Me as vacant on account of not seeing You, My dear

Lord.” One should feelingly pray and become eager to render his particular type of service to the Lord. This is the teaching of all great devotees, especially Lord Caitanya.

In other words, one should learn how to cry for the Lord. One should learn this small technique, and he should be very eager and actually cry to become engaged in some particular type of service. This is called laulyam, and such tears are the price for the highest perfection. If one develops this laulyam, or excessive eagerness for meeting and serving the Lord in a particular way, that is the price to enter into the kingdom of God. Otherwise, there is no material calculation for the value of the ticket by which one can enter the kingdom of God. The only price for such entrance is this laulyam lālasāmayī, or desire and great eagerness.

According to great learned scholars, the whole Bhagavad-gītā contains many authorized prayers, especially in the Eleventh Chapter, where Arjuna prays to the universal form of the Lord. Similarly, in the Gautamīya-tantra all the verses are called prayers. Again in the Śrīmad-Bhāgavatam, there are hundreds of prayers to the Lord. So a devotee should select some of these prayers for his recitation. In the Skanda Purāṇa the glories of these prayers are stated as follows: ”Devotees whose tongues are decorated always with prayers to Lord Kṛṣṇa are always given respect even by the great saintly persons and sages, and such devotees are actually worshipable by the demigods.”

Those who are less intelligent want to worship different demigods for some material gain rather than worship Kṛṣṇa. But here it is stated that a devotee who is always engaged in offering prayers to the Lord is worshipable even by the demigods themselves. The pure devotees have nothing to ask from any demigod, but rather the demigods are anxious to offer prayers to the pure devotees.

In the Nṛsiṁha Purāṇa it is stated: ”Any person who comes before the Deity of Lord Kṛṣṇa and begins to chant different prayers is immediately relieved from all the reactions of sinful activities and becomes eligible, without any doubt, to enter into the Vaikuṇṭha-loka.”

There is this specific statement in the Padma Purāṇa: ”A person who honors the prasādam and regularly eats it, not exactly in front of the Deity, along with caraṇāmṛtam [the water offered to the lotus feet of the Lord, which is mixed with seeds of the tulasī tree], immediately can achieve the results of pious activities which are obtained through ten thousand performances of sacrificial rites.”

Caraṇāmṛtam is obtained in the morning while the Lord is being washed before dressing. Scented with perfumes and flowers, the water comes gliding down through His lotus feet and is collected and mixed with yogurt. In this way this caraṇāmṛtam not only becomes very tastefully flavored, but it also has tremendous spiritual value. It is described in the Padma Purāṇa that even a person who has never been able to give in charity, who has never been able to perform a great sacrifice, who has never been able to study the Vedas, who has never been able to worship the Lord-or, in other words, even one who has never done any pious activities-if he simply drinks the caraṇāmṛtam which is kept in the temple, he will become eligible to enter into the kingdom of God . In the temple it is the custom that the caraṇāmṛtam be kept in a big pot. The devotees who come to visit and offer respects to the Deity very submissively take three drops of caraṇāmṛtam and feel themselves happy in transcendental bliss.

In the Hari-bhakti-sudhodaya there is a statement about the incense which is offered in the temple: ”When the devotees smell the good flavor of the incense which is offered to the Deity, they thus become cured of the poisonous effects of material contamination, as much as one becomes cured of a snakebite by smelling the prescribed medicinal herbs.” The explanation of this verse is that there is an herb found in the jungles which expert persons know how to use to revive the consciousness of one who is bitten by a snake. Simply by smelling that herb one becomes immediately relieved of the poisonous effects of the snakebite. The same example is applicable: when a person comes to visit the temple and smells the incense offered to the Deity, he is cured at that time from all his material contamination.

Any devotee coming into the temple should always offer something to the Deity-fruit, flowers, incense, etc. If one cannot offer anything in cash, something else must be offered. In India the system is that all the ladies and gentlemen who come in the morning to visit the temple bring so many things. Even one morsel of rice or one morsel of flour can be offered. It is a regulative principle that one should not go to see a saintly person or the Deity in the temple without any offering. The offering may be very humble, or it may be priceless. Even a flower, a little fruit, a little water-whatever is possible-must be offered. So when a devotee comes to offer something to the Deity in the morning, he is sure to smell the good flavor of the incense, and then at once he will become cleansed of the poisonous effect of material existence.

It is stated in the Tantra-śāstra: ”If the smell of the garland which was offered to the Deity in the temple enters into the nostril of a person, immediately his bondage to sinful activities becomes cleared. And even if one has no sinful activities, still, by smelling such remnants of flowers, one can advance from māyāvādī (impersonalist) to devotee.” There are several instances of this, a prime one being the advancement of the four Kumāras. They were impersonalist māyāvādīs, but after smelling the remnants of flowers and incense in the temple, they turned to become devotees. From the above verse it appears that the māyāvādīs or impersonalists are more or less contaminated. They are not pure.

It is confirmed in the Śrīmad-Bhāgavatam: ”One who has not washed off all reactions of sinful activities cannot be a pure devotee. A pure devotee has no more doubts about the supremacy of the Personality of Godhead, and thus he engages himself in Kṛṣṇa consciousness and devotional service.” A similar statement is in the Agastya-saṁhitā: just to purify the impurities of our nostrils, we should try to smell the remnants of flowers offered to Kṛṣṇa in the temple.

In the Viṣṇu-dharmottara there is a statement about touching the lotus feet of the Lord. It is said: ”Only a person who is initiated as a Vaiṣṇava and is executing devotional service in Kṛṣṇa consciousness has the right to touch the body of the Deity.” In India there was agitation during Gandhi’s political movement because the lowborn classes of men like street-sweepers and caṇḍālas are prohibited, according to the Vedic system, from entering the temple. Due to their unclean habits they are prohibited, but at the same time they are given other facilities so they may be elevated to the highest grade of devotional service by association with pure devotees. A man born in any family is not barred, but he must be cleansed. That cleansing process must be adopted. Gandhi wanted to make them clean simply by stamping them with a fictitious name, Hari-jana (children of God), and so there was a great tug of war between the temple owners and Gandhi’s followers.

But anyway, the present law is the law of all scripture-that if anyone is purified he can enter into the temple. Actually, that is the position. Only one who is properly initiated, who is properly following the rules and regulations, can enter and touch the Deity-not all. And one who touches the body of the Deity, following such regulative principles, is immediately delivered from the contamination of material sins, and all of his desires become fulfilled without delay.

In the Varāha Purāṇa, also, there is a statement praising the touching of the Deity of Śrī Kṛṣṇa in the temple. A devotee says there: "My dear Vasundharā, any person who goes to Vṛndāvana and sees the Deity of Govindadeva is free from the courthouse of Yamarāj and is allowed to enter into the highest planetary system, in which reside the demigods." This means that even an ordinary person who goes to Vṛndāvana out of inquisitiveness and by chance sees the temple, especially that of Govindadeva, even if he is not elevated to the spiritual kingdom, is still assured promotion to the higher planetary systems. This means that simply by visiting the Deity of Govinda in Vṛndāvana one becomes highly elevated in pious life.

In the Skanda Purāṇa there is the following description of the result of seeing ārātrika (worship) of the Deity: "If someone sees the face of the Lord while ārātrika is going on, he can be relieved of all sinful reactions coming from many, many thousands and millions of years past. He is even excused from the killing of a brāhmaṇa or similar prohibited activities.

As we have already explained, there are different ceremonies to be observed, such as the birthday of Kṛṣṇa, the birthday of Lord Rāmacandra, the birthday of some prominent Vaiṣṇavas, the ceremony of Jhulan-yātrā with the Lord sitting on a swing, Dola-yātrā (the Lord's activities in the month of March), and so on. In all festivals the Lord is seated on a car, and the car moves through different streets of the city so that people may take advantage of visiting the Lord. In the Bhaviṣya Purāṇa it is said: "In such a ceremony, if even a caṇḍāla [dog-eater], simply out of curiosity, sees the Lord on the cart, he becomes counted as one of the associates of Viṣṇu."

In the Garuḍa Purāṇa it is stated: "Any person who in gladness sees the worship of the Deity in the temple will obtain the results of kriyā-yoga which are described in the Pañcarātra scripture." Kriyā-yoga is a system of practice much like practical devotional service, but it is especially meant for the mystic yogīs. In other words, by this gradual process, the mystic yogīs are eventually elevated to the devotional service of the Lord.

24.14 Chapter Ten

Techniques of Hearing and Memorizing

The beginning of Kṛṣṇa consciousness and devotional service is hearing, in Sanskrit called śravaṇam. All people should be given the chance to come and join devotional parties so that they may hear. This hearing is very important for progressing in Kṛṣṇa consciousness. When one links his ears to give aural reception to the transcendental vibrations he can quickly become purified and cleansed in the heart. Lord Caitanya has affirmed that this hearing is very important. It cleanses the heart of the contaminated soul so that he becomes quickly qualified to enter into devotional service and to understand Kṛṣṇa consciousness.

In the Garuḍa Purāṇa the stress on hearing is expressed very nicely. It is said there: "The state of conditioned life in the material world is just like a man lying unconscious, having been bitten by a snake. This is because both such unconscious states can be ended by the sound of a mantra." When a man is snake-bitten he does not die immediately, but first becomes unconscious and remains in a comatose condition. Anyone who is in the material world is also sleeping, as he is ignorant of his actual self or his actual duty and his relationship with God. So materialistic life means that one is bitten by the snake of māyā, illusion, and thus, without any Kṛṣṇa consciousness, he is almost dead. Now the so-called dead man bitten by a snake can be brought back again to life by the chanting of some mantra. There are expert chanters of these mantras who can perform this feat. Similarly, one can be brought back into Kṛṣṇa consciousness from the deadly unconscious state of material life by hearing of the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In the Fourth Canto of Śrīmad-Bhāgavatam, 29th Chapter, 37th verse, the importance of hearing of the pastimes of the Lord is stated by Śukadeva Gosvāmī to Mahārāj Parīkṣit: "My dear King, one should stay at a place where the great ācāryas [holy teachers] speak about the transcendental activities of the Lord, and one should give aural reception to the nectarean river flowing from the moonlike faces of such great personalities. If someone eagerly continues to hear such transcendental sounds, then certainly he will become freed from all material hunger, thirst, fear and lamentation, as well as all illusions of material existence."

Śrī Caitanya Mahāprabhu also recommended this process of hearing as a means of self realization in the present age of Kali. In this age it is very difficult to follow thoroughly the regulative principles and studies of the Vedas which were formerly recommended. However, if one gives aural reception to the sound vibrated by great devotees and ācāryas, that alone will give him relief from all material contamination. Therefore it is the recommendation of Caitanya Mahāprabhu that one should simply hear from authorities who are actually devotees of the Lord. Hearing from professional men will not help. If we hear from those who are actually self realized, then the nectarean rivers, like those which are flowing on the moon planet, will flow into our ears. This is the metaphor used in the above verse.

As stated in the Bhagavad-gītā, "A materialistic person can give up his material hankerings only by becoming situated in Kṛṣṇa consciousness." Unless one finds a superior engagement, he will not be able to give up his inferior engagement. In the material world everyone is engaged in the illusory activities of the inferior energy, but when one is given the opportunity to relish the activities of the superior energy performed by Kṛṣṇa, then he forgets all his lesser pleasures. When Kṛṣṇa speaks on the battlefield of Kurukṣetra, to the materialistic person it appears that this is simply talk between two friends, but actually it is a river of nectar flowing down from the mouth of Śrī Kṛṣṇa. Arjuna gave aural reception to such vibrations, and thus he became freed from all the illusions of material problems.

In the Twelfth Canto of Śrīmad-Bhāgavatam, 3rd Chapter, 12th verse, it is stated: "A person who desires unalloyed devotional service to Lord Kṛṣṇa, who is praised by transcendental sound vibrations, should always hear about His glorification and transcendental qualities. This will surely kill all kinds of inauspiciousness in the heart."

Also in the Tenth Canto, 14th Chapter, 8th verse, it is said: "My dear Lord, any person who is constantly awaiting Your causeless mercy to be bestowed upon him, and who goes on suffering the resultant actions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible to become liberated, for it has become his rightful claim."

This statement of Śrīmad-Bhāgavatam should be the guide of all devotees. A devotee should not expect immediate relief from the reactions of his past misdeeds. No conditioned soul is free from such reactionary experiences, because material existence means continued suffering or enjoying of past activities. If one has finished his material activities then there is no more birth. This is possible only when one begins Kṛṣṇa conscious activities, because such activities do not produce reaction. Therefore, as soon as one becomes perfect in Kṛṣṇa conscious activities, he is not going to take birth again in this material world. A devotee who is not perfectly freed from the resultant actions should therefore continue to act in Kṛṣṇa consciousness seriously, even though there may be so many impediments. When such impediments arise he should simply think of Kṛṣṇa and expect His mercy. That is the only solace. If the devotee passes his days in that spirit, it is certain that he is going to be promoted to the abode of the Lord. By such activities, he earns his claim to enter into the kingdom of God. The exact word used in this verse is dāyabhāk. Dāyabhāk refers to a son's becoming the lawful inheritor of the property of the father. In a similar way, a pure devotee who is prepared to undergo all kinds of tribulations in executing Kṛṣṇa conscious duties becomes lawfully qualified to enter into the transcendental abode.

Some way or other, if someone establishes in his mind his continuous relationship with Kṛṣṇa, this relationship is called remembrance. About this remembrance there is a nice statement in the Viṣṇu Purāṇa, where it is said: "Simply by remembering the Supreme Personality of Godhead all living entities become eligible for all kinds of auspiciousness. Therefore let me always remember the Lord, who is unborn and eternal." In the Padma Purāṇa the same remembrance is explained as follows: "Let me offer my respectful obeisances unto the Supreme Lord Kṛṣṇa, because if someone remembers Him, either at the time of death or during his span of life, he becomes freed from all sinful reactions."

Meditation means to engage the mind in thinking of the form of the Lord, of the qualities of the Lord, of the activities of the Lord and of the service of the Lord. Meditation does not mean anything impersonal or void. According to Vedic literature, meditation is always on the form of Viṣṇu.

In the Nṛsiṁha Purāṇa there is a statement about meditation on the form of the Lord. It is said there: "Meditation focusing on the lotus feet of the Supreme Personality of Godhead has been accepted as transcendental and beyond the experience of material pain and pleasure. By such meditation even one who is grossly miscreant can be delivered from the sinful reactions of his life."

In the Viṣṇu-dharma there is a statement about meditation on the transcendental quality of the Lord. It is said, "Persons who are constantly engaged in Kṛṣṇa consciousness, and who remember the transcendental qualities of the Lord, become free from all reactions to sinful activities, and after being so cleansed they become fit to enter into the kingdom of God." In other words, no one can enter into the kingdom of God without being freed from all sinful reactions. Sinful reactions can be avoided simply by remembering the form, qualities, pastimes, etc., of the Lord.

In the Padma Purāṇa there is a statement about remembering the activities of the Lord: "A person who is always engaged in meditation on the sweet pastimes and wonderful activities of the Lord surely becomes freed from all material contamination."

Meditation on Executing Devotional Service

In some of the Purāṇas the evidence is given that if someone is simply meditating on devotional activities, he has achieved the desired result and has seen face to face the Supreme Personality of Godhead. In this connection, there is a story in the Brahma-vaivarta Purāṇa that in the city of Pratiṣṭhānapura in South India there was once a brāhmaṇa who was not very well-to-do, but who was nevertheless satisfied in himself, thinking that because of his past misdeeds, and by the desire of Kṛṣṇa, he did not get sufficient money and opulence. So he was not at all sorry for his poor material position, and he used to live very peacefully. He was very openhearted, and sometimes he went to hear some lectures delivered by great realized souls. At one such meeting, while he was very faithfully hearing about Vaiṣṇava activities, he was informed that these activities can be performed even by meditation. In other words, if a person is unable to actually perform Vaiṣṇava activities physically, he can meditate upon the Vaiṣṇava activities and thereby acquire all of the same results. Because the brāhmaṇa was not very well-to-do financially, he decided that he would simply meditate on grand, royal devotional activities, and he began this business thusly:

Sometimes he would take his bath in the River Godāvarī. After taking his bath he would sit in a secluded place on the bank of the river, and, by practicing the yoga exercises of prāṇāyāma, the usual breathing exercise, he would concentrate his mind. This breathing exercise is meant to mechanically make the mind fixed upon a particular subject. That is the result of the breathing exercise and also of the different sitting postures of yoga. Formerly, even quite ordinary persons used to know how to fix the mind upon the remembrance of the Lord, and so the brāhmaṇa was doing this. When he had fixed the form of the Lord in his mind, he began to imagine in his meditations that he was dressing the Lord very nicely in costly clothing, with ornaments, helmets and other paraphernalia. Then he offered his respectful obeisances by bowing down before the Lord. After finishing the dressing he began to imagine that he was cleaning the temple very nicely. After cleansing the temple, he imagined that he had many water jugs made of gold and silver, and he took all those jugs to the river and filled them with the holy water. Not only did he collect water from Godāvarī, but he collected from the Ganges, Yamunā, Narmadā and Kāverī. Generally a Vaiṣṇava, while worshiping the Lord, collects water from all these rivers by mantra chanting. This brāhmaṇa, instead of chanting some mantra, imagined that he was physically securing water from all these rivers in golden and silver water pots. Then he collected all kinds of worshipful paraphernalia-flowers, fruits, incense and sandalwood pulp. He collected everything to place before the Deity. All these waters, flowers and scented articles were then very nicely offered to the Deities to Their satisfaction. Then he offered ārātrika, and with the regulative principles he finished all these activities in the correct worshiping method.

He would daily execute similar performances as his routine work, and he continued to do so for many, many years. Then one day the brāhmaṇa imagined in his meditations that he had prepared some sweet rice with milk and sugar and offered the preparation to the Deity. However, he was not very satisfied with the offering because the sweet rice had been prepared recently and it was still very hot. (This preparation, sweet rice, should not be taken hot. The cooler the sweet rice, the better its taste.) So because the sweet rice was prepared by the brāhmaṇa very recently, he wanted to touch it so that he could know whether it was fit for eating by the Lord. As soon as he touched the sweet rice pot with his finger, he immediately was burnt by the heat of the pot. In this way, his meditation broke. Now, when he looked at his finger, he saw that it was burnt, and he was wondering in astonishment how this could have happened. Because he was simply meditating on touching the hot sweet rice, he never thought that his finger would actually become burnt.

While he was thinking like this, in Vaikuṇṭha Lord Nārāyaṇa, seated with the goddess of fortune, Lakṣmī, began to smile humorously. On seeing this smiling of the Lord, all the goddesses of fortune who were attending the Lord became very curious and asked Lord Nārāyaṇa why He was smiling. The Lord, however, did not reply to their inquisitiveness, but instead immediately sent for the brāhmaṇa. An airplane sent from Vaikuṇṭha immediately brought the brāhmaṇa into Lord Nārāyaṇa's presence. When the brāhmaṇa was thus present before the Lord and the goddesses of fortune, the Lord explained the whole story. The brāhmaṇa was then fortunate enough to get an eternal place in Vaikuṇṭha in the association of the Lord and His Lakṣmīs. This shows how the Lord is all-pervading, in spite of His being locally situated in His abode. Although the Lord was present in Vaikuṇṭha, He was present also in the heart of the brāhmaṇa when he was meditating on the worshiping process. Thus, we can understand that things offered by the devotees even in meditation are accepted by the Lord, and they help one achieve the desired result.

24.15 Chapter Eleven

Aspects of Transcendental Service

In the opinion of the karmīs (fruitive workers), offering the results of karma is called servitorship. But according to Vaiṣṇava ācāryas like Rūpa Gosvāmī, servitorship means to be constantly engaged in some kind of service to the Lord.

In the Skanda Purāṇa it is said that those who are attached to ritualistic activities, the four orders of social life and the four orders of spiritual life, are considered devotees. But when devotees are actually engaged in offering service to the Lord directly, these must be bhāgavatas, or pure devotees. Those who are engaged in fruitive activities, or prescribed duties according to the four orders of social and spiritual life, are not actually pure devotees. But still, because they are offering the result to the Lord, they are accepted as devotees. When one has no such desire, but acts spontaneously out of love of God, such a person must be accepted as a pure devotee. The conditioned souls who have come into contact with the material world are all more or less desirous of lording it over material nature. The system of varṇāśrama and the prescribed duties under this system are so designed that the conditioned soul may enjoy in the material world according to his desire for sense gratification and at the same time gradually become elevated to spiritual understanding. Under these prescribed duties of varṇa and āśrama there are many activities which belong to devotional service in Kṛṣṇa consciousness. Those devotees who are householders accept Vedic ritualistic performances as well as the prescribed duties of devotional service, because both are meant for satisfying Kṛṣṇa. When householder devotees perform some Vedic ritualistic duties, they do so to satisfy Kṛṣṇa. As we have previously discussed, any activity aiming at satisfying the Supreme Personality of Godhead is considered devotional service.

Śrīla Rūpa Gosvāmī describes one who is fit for becoming engaged in devotional service. He says that persons who are neophytes and who have developed a little love of Godhead are not interested in the activities of sense gratification, in proportion to their devotion. But if there is still some attraction for sense gratifying activities, then the result of such activities should be offered to Kṛṣṇa. This is also called engagement in the service of the Lord, with the Lord as the master and the worker as the servant.

In the Nāradīya Purāṇa there is a statement of how this servitorship is transcendental. It is said there that a person who is constantly engaged in devotional service by his body, mind and words, or even a person who is not practically engaged but is simply desiring to be so, is considered to be liberated.

Devotional service in friendship can be divided into two categories: the first is to act as the confidential servant of the Lord, and the other is to act as the well-wisher of the Lord. The devotee who has confidence in devotional service to the Lord systematically follows the rules and regulations, with the faith that he will achieve the platform of transcendental life. The second type of devotional friendship is to become a well-wisher of the Supreme Personality of Godhead. In the Bhagavad-gītā it is said that the Lord accepts a preacher as the most dear servant. Anyone who is preaching the confidential message of the Gītā to the people in general is so dear to Kṛṣṇa that no one can be equal with him in human society.

In the Mahābhārata, Draupadī says, "My dear Govinda, Your promise is that Your devotee can never be vanquished. I believe in that statement, and therefore in all kinds of tribulations I simply remember Your promise, and thus I live." The purport is that Draupadī and her five husbands, the Pāṇḍavas, were put into severe tribulations by their cousin-brother, Duryodhana, as well as by others. The tribulations were so severe that even Bhīṣmadeva, who was both a lifelong brahmacārī and a great warrior, would sometimes shed tears thinking of them. He was always surprised that, although the Pāṇḍavas were so righteous and Draupadī practically the goddess of fortune, and although Kṛṣṇa was their friend, still they had to undergo such severe tribulations. Though their tribulations were not ordinary, still Draupadī was not discouraged. She knew that because Kṛṣṇa was their friend, ultimately they would be saved.

A similar statement is there in the Eleventh Canto of Śrīmad-Bhāgavatam, 2nd Chapter, 5th verse, where Havi, the son of King Ṛṣabha, addresses Mahārāj Nimi: "My dear King, a person who never deviates even for a moment from engagement in service at the lotus feet of the Supreme Person (engagement which is sought after even by great demigods like Indra) with firm conviction that there is nothing more worshipable or desirable than this, is called the first-class devotee."

Śrī Rūpa Gosvāmī says that a neophyte devotee who has simply developed a slight love of Godhead is certainly a prospective candidate for devotional service. When he becomes firmly fixed in such devotional service, that assured status becomes a confidential part of his devotional service.

Sometimes it is found that a pure devotee lies down in the temple of the Lord in order to serve Him as a confidential friend. Such friendly behavior of a devotee may be accepted as rāgānugā, or spontaneous. Although, according to regulative principles, no one can lie down in the temple of the Supreme Personality of Godhead, this spontaneous love of Godhead can be grouped under devotional service in friendship.

Regarding complete self-surrender, there is a nice description in the Eleventh Canto of Śrīmad-Bhāgavatam, 29th Chapter, 32nd verse, where the Lord says: "A person who has completely surrendered unto Me and has completely given up all other activities is protected by Me personally, both in this life and in the next. In other words, I wish to help him become more and more advanced in spiritual life. Such a person is to be understood as having already achieved sārṣṭi [having equal opulences with the supreme]." It is also confirmed in the Bhagavad-gītā that as soon as a person surrenders unto the lotus feet of Kṛṣṇa, Kṛṣṇa takes charge of him and gives him a guarantee of protection from all sinful reactions. He also instructs from within, so that the devotee may very quickly make advancement towards spiritual perfection.

This self-surrender is called ātma-nivedana. According to different authorities, "self" is differently defined. "Self" is sometimes considered to refer to the spirit self, or soul, and "self" is sometimes considered to refer to the mind or to the body. Full self-surrender, therefore, means not only surrendering one's self as spirit soul, but also surrendering one's mind and body to the service of the Lord. Śrīla Bhaktivinode Thākur has sung a nice song in this connection. While offering himself as a fully surrendered soul, he said, "My mind, my household affairs, my body, whatever is in my possession, my dear Lord, I offer to You for Your service. Now You can do with them as You like. You are the supreme possessor of everything, so if You like You can kill me, or if You like You can give me protection. All authority belongs to You. I have nothing to claim as my own."

Śrī Yāmunācārya, in his prayers to the Lord, has expressed a similar idea in the following words: "My dear Lord, I may be living within some body as a human being or as a demigod, but whatever mode of life, I do not mind, because these bodies are simply by-products of the three modes of material nature, and I, who am in possession of these bodies, am surrendering myself unto You."

In the Hari-bhakti-viveka, there is a statement regarding how one can offer his body in self-surrender. There the devotee says, "My dear Lord, as a sold-out animal has no need to think about his maintenance and sustenance, so, because I have given up my body and soul unto You, I am no longer concerned with my maintenance and sustenance." In other words, one should not bother about his personal or family maintenance or sustenance. If one is actually surrendered in body and soul, he should always remember that his only concern is to be engaged in the service of the Lord.

Śrīla Rūpa Gosvāmī says that devotional service in friendship and devotional service in self-surrender are two difficult processes. Therefore such relationships with the Lord can very rarely be seen. Only for the advanced devotees are these two processes easily executed. The purport is that it is very rare to see surrender which is mixed with sincere ecstatic devotion. One must give himself completely to the will of the Lord.

In the Eleventh Canto of Śrīmad-Bhāgavatam, 40th verse, 11th Chapter, Lord Kṛṣṇa tells Uddhava: "My dear friend, if someone offers Me the best thing in his possession, or anything which is very pleasing to him, he will be eternally benefited."

In the Nārada-pañcarātra there is a statement of how one can act in all spheres of life for the satisfaction of the Lord. It is stated there that a person who is actually in devotional service must be engaged in all kinds of activities, those prescribed in the revealed scriptures and also those which are accepted for livelihood. In other words, a devotee should engage himself not only in the prescribed duties of devotional service which are mentioned in the revealed scriptures, but he should also perform the duties of his practical life in Kṛṣṇa consciousness. For example, a devotee who has a great establishment, or factory, may offer the fruits of such a material possession for the service of the Lord.

In the Hari-bhakti-vilāsa there is the following statement about self-surrender: "My dear Lord, a person who has surrendered himself unto You, and is in firm conviction that he is Yours, and actually acts in that way by his body, mind and words, can actually relish transcendental bliss."

In the Nṛsiṁha Purāṇa, Lord Nṛsiṁhadeva says: "Anyone who prays unto Me and takes shelter from Me becomes My ward, and I protect him always from all sorts of calamities."

In the Skanda Purāṇa there is a statement eulogizing the tulasī tree as follows: "Let me offer my respectful obeisances unto the tulasī tree, which can immediately vanquish volumes of sinful activities. Simply by seeing or touching this tree one can become relieved from all distresses and diseases. Simply by offering obeisances to and pouring water on the tulasī tree, one can become freed from the fear of being sent to the court of Yamarāj [the King of death, who punishes the sinful]. If someone sows a tulasī tree somewhere, certainly he becomes devoted to Lord Kṛṣṇa. And when the tulasī leaves are offered in devotion at the lotus feet of Kṛṣṇa, there is the full development of love of Godhead."

In India every Hindu, even those not belonging to the Vaiṣṇava group, take special care of the tulasī tree. Even in great cities where it is very difficult to keep a tulasī tree, people are to be found very carefully keeping this plant. They water it and offer obeisances to it, because worship of the tulasī tree is very important in devotional service.

In the Skanda Purāṇa there is another statement about tulasī, as follows: "Tulasī is auspicious in all respects. Simply by seeing, simply by touching, simply by remembering, simply by praying to, simply by bowing before, simply by hearing about or simply by sowing this tree, there is always auspiciousness. Anyone who comes in touch with the tulasī tree in the above-mentioned ways lives eternally in the Vaikuṇṭha world."

24.16 Chapter Twelve

Revealed Scriptures

According to Śrīla Rūpa Gosvāmī, any book which gives enlightenment in the matter of advancing devotional service is considered to be revealed scripture. Śrīla Madhvācārya has also defined revealed scriptures as referring to books such as the Rāmāyaṇa, Mahābhārata, Purāṇas, Upaniṣads, Vedānta-and any other literature which is written in pursuance of such revealed scriptures.

In the Skanda Purāṇa there is the statement, "A person who is constantly engaged in reading literature enunciating the cultivation of Vaiṣṇava devotional service is always glorious in human society, and certainly Lord Kṛṣṇa becomes pleased with him. A person who very carefully keeps such literature at home and offers respectful obeisances to it becomes freed from all sinful reactions and ultimately becomes worshipable by the demigods."

It is also said to Nārada Muni: "My dear Nārada, a person who writes Vaiṣṇava literature and keeps such literature at home has Lord Nārāyaṇa always residing in his house."

In Śrīmad-Bhāgavatam, Twelfth Canto, 12th Chapter, 12th verse, it is stated: "Śrīmad-Bhāgavatam is the essence of all Vedānta philosophy. Any person who has become attached in some way or other to the reading of Śrīmad-Bhāgavatam cannot have any taste for reading any other literature. In other words, a person who has relished the transcendental bliss of Śrīmad-Bhāgavatam cannot be satisfied with mundane writings."

In the Varāha Purāṇa there is a statement praising the residential quarters of Mathurā. Lord Varāha tells the men of earth: "Any person who becomes attracted to places other than Mathurā will certainly be captivated by the illusory energy." In the Brahmāṇḍa Purāṇa it is said that all the results of traveling on all the pilgrimages within the three worlds can be achieved simply by touching the holy land of Mathurā. In many śāstras (scriptures) it is said that simply by hearing, remembering, glorifying, desiring, seeing, or touching the land of Mathurā, one can achieve all desires.

In the Padma Purāṇa, there is a nice statement praising the service of the Vaiṣṇavas or devotees. In that scripture Lord Śiva tells Pārvatī, "My dear Pārvatī, there are different methods of worship, and out of all such methods the worship of the Supreme Person is considered to be the highest. But even higher than the worship of the Lord is the worship of the Lord's devotees."

A similar statement is in the Third Canto, 7th Chapter, 19th verse, of the Śrīmad-Bhāgavatam: "Let me become a sincere servant of the devotees, because by serving them one can achieve unalloyed devotional service unto the lotus feet of the Lord. The service of devotees diminishes all miserable material conditions and develops within one a deep devotional love for the Supreme Personality of Godhead."

In the Skanda Purāṇa there is a similar statement: "Persons whose bodies are marked with tilaka, symbolizing the conchshell, wheel, club and lotus-and who keep the leaves of tulasī on their heads, and whose bodies are always decorated with gopī-candana-even seen once, can help the seer be relieved from all sinful activities."

A similar statement is found in the First Canto, 19th Chapter, 30th verse, of the Śrīmad-Bhāgavatam: "There is no doubt about one's becoming freed from all reactions to sinful activities after visiting a devotee or touching his lotus feet or giving him a sitting place. Even by remembering the activities of such Vaiṣṇavas, one becomes purified, along with his whole family. And what, then, can be said of rendering direct service to him?"

In the Ādi Purāṇa there is the following statement by Lord Kṛṣṇa Himself, addressed to Arjuna: "My dear Pārtha, one who claims to be My devotee is not so. Only a person who claims to be the devotee of My devotee is actually My devotee." No one can approach the Supreme Personality of Godhead directly [Cc. Madhya 13.80]. One must approach Him through His pure devotees. Therefore, in the system of Vaiṣṇava activities, the first duty is to accept a devotee as spiritual master and then to render service unto him.

Śrī Rūpa Gosvāmī affirms that all the quotations given in the Bhakti-rasāmṛta-sindhu from different scriptures are accepted by the great ācāryas and devotees of the Lord.

In the Padma Purāṇa there is a statement that one should perform the ceremonies for the Lord according to one's financial position. Everyone should observe the different ceremonies and celebrations of the Lord by all means. One of the most important of these ceremonial functions is called Ūrja-vrata. Ūrja-vrata is observed in the month of Kārttika (October-November); especially in Vṛndāvana, there is a specific program for temple worship of the Lord in His Dāmodara form. Dāmodara refers to Kṛṣṇa's being bound with rope by His mother, Yaśodā. It is said that just as Lord Dāmodara is very dear to His devotees so the month known as Dāmodara or Kārttika is also very dear to them.

The execution of devotional service during Ūrja-vrata in the month of Kārttika is especially recommended to be performed at Mathurā. This system is still followed by many devotees. They go to Mathurā or Vṛndāvana and stay there during the month of Kārttika specifically to perform devotional services during this period.

In the Padma Purāṇa it is said: "The Lord may offer liberation or material happiness to a devotee, but after some devotional service has been executed, particularly in Mathurā during the month of Kārttika, the devotees want only to attain pure devotional service unto the Lord." The purport is that the Lord does not award devotional service to ordinary persons who are not serious about it. But even such unserious persons who execute devotional service according to the regulative principles during the month of Kārttika, and within the jurisdiction of Mathurā in India, are very easily awarded the Lord's personal service.

In the Bhaviṣya Purāṇa there is a statement about observing different ceremonies celebrating the Lord's appearance (birthday) and other transcendental activities. It is said, "My Lord Janārdana [Kṛṣṇa], please let us know the date when Your mother Devakī devī gave birth to You. If You kindly inform us about this, then we shall observe a great celebration on this date. O killer of Keśī, we are souls one hundred percent surrendered unto Your lotus feet, and we wish only to please You with our ceremonies."

This statement of the Bhaviṣya Purāṇa gives evidence that by observing different functions in relationship with the Lord one is sure to become pleasing to the Lord. It is said in the Ādi Purāṇa: "A person who is constantly engaged in chanting the holy name and who feels transcendental pleasure, being engaged in devotional service, is certainly awarded the facilities of devotional service, and is never given just mukti [liberation]."

Mukti means liberation from material contamination; when liberated, one does not have to take birth again in the material world. The impersonalists desire to merge into the spiritual existence, to end their individual existence, but according to Śrīmad-Bhāgavatam, mukti is only the beginning of one's becoming situated in his normal condition. The normal condition of every living entity is to be engaged in the devotional service of the Lord. From the statement of the Ādi Purāṇa it appears that a devotee is satisfied simply with being engaged in devotional service. He does not aspire for any liberation from material conditional life. In other words, anyone who is engaged in devotional service is not in the material condition of life, although he may appear so.

Śrīmad-Bhāgavatam is the desire-tree of Vedic wisdom. Veda itself means the aggregate of knowledge. And whatever knowledge is required for human society is perfectly presented in the Śrīmad-Bhāgavatam. There are different branches of knowledge in the Vedic writings, including sociology, politics, medicine and military art. All these and other branches of knowledge are perfectly described in the Vedas. So, as far as spiritual knowledge is concerned, that is also perfectly described there, and Śrīmad-Bhāgavatam is considered to be the ripened fruit of this desire-fulfilling tree of the Vedas. A tree is honored by the production of its fruit. For example, a mango tree is considered very valuable because it produces the king of all fruits, the mango. When the mango fruit becomes ripened it is the greatest gift of that tree, and Śrīmad-Bhāgavatam is similarly held to be the ripened fruit of the Vedic tree. And, as ripened fruit becomes more relishable when first touched by the beak of a parrot, or śuka, so Śrīmad-Bhāgavatam has become more relishable by being delivered through the transcendental mouth of Śukadeva Gosvāmī.

Śrīmad-Bhāgavatam should be received in disciplic succession without any breakage. When a ripened fruit comes from the upper part of the tree onto the ground by the process of being handed down from a higher branch to a lower branch by persons in the tree, the fruit does not break. Śrīmad-Bhāgavatam, when received in the paramparā system, or disciplic succession, will likewise remain unbroken. It is stated in the Bhagavad-gītā that the disciplic succession, or paramparā, is the way of receiving transcendental knowledge. Such knowledge must come down through the disciplic succession, through authorized persons who know the real purpose of the śāstra.

Śrī Caitanya Mahāprabhu recommended that one learn Śrīmad-Bhāgavatam from the mouth of the self realized person called bhāgavatam. Bhāgavata means "in relationship with the Personality of Godhead (Bhagavān)." So the devotee is sometimes called bhāgavatam, and the book which is in relationship with devotional service to the Supreme Personality of Godhead is also called Bhāgavatam. Śrī Caitanya Mahāprabhu recommended that in order to relish the real taste of Śrīmad-Bhāgavatam, one should take instruction from the person bhāgavatam. Śrīmad-Bhāgavatam is relishable even by a liberated person. It was admitted by Śukadeva Gosvāmī that although he was liberated from within the very womb of his mother, it was only after relishing Śrīmad-Bhāgavatam that he became a great devotee. Thus, one who is desirous of advancing in Kṛṣṇa consciousness should relish the purport of Śrīmad-Bhāgavatam through the discussions of authorized devotees.

In the Śrīmad-Bhāgavatam, Second Canto, 1st Chapter, 9th verse, Śukadeva Gosvāmī admits that although he was very much attracted by the impersonal Brahman, when he heard the transcendental pastimes of the Supreme Personality of Godhead from the mouth of his father, Vyāsadeva, he became more attracted to Śrīmad-Bhāgavatam. The idea is that Vyāsadeva was also a self realized soul, and his mature contribution of transcendental knowledge was delivered directly to Śukadeva Gosvāmī in the manner indicated.

The importance of discussing Śrīmad-Bhāgavatam in the society of pure devotees is explained by Śaunaka Muni during the meeting at Naimiṣāraṇya, in the presence of Sūta Gosvāmī. Sūta Gosvāmī confirmed that if someone is fortunate enough to associate with a pure devotee of the Lord even for a moment, that particular moment is so valuable that even those pious activities which can promote one to the heavenly planets or give liberation from material miseries cannot compare with it. In other words, those who are attached to Śrīmad-Bhāgavatam do not care for any kind of benefit derived from elevation to the higher planetary kingdoms, or for the liberation which is conceived of by the impersonalists. As such, the association of pure devotees is so transcendentally valuable that no kind of material happiness can compare with it.

In the Hari-bhakti-sudhodaya there is a conversation between Prahlāda Mahārāj and his father, Hiraṇyakaśipu, in which Hiraṇyakaśipu addresses Prahlāda in this way: "My dear son, association is very important. It acts just like a crystal- stone which will reflect anything which is put before it." Similarly, if we associate with the flowerlike devotees of the Lord, and if our hearts are crystal clear, then certainly the same action will be there. Another example given in this connection is that if a man is potent and if a woman is not diseased, then by their conjugation there will be conception. In the same way, if the recipient of spiritual knowledge and the deliverer of spiritual knowledge are sincere and bona fide, there will be good results.

24.17 Chapter Thirteen

The Mahā-mantra

The importance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is very strongly stressed in the Second Canto, 1st Chapter, 11th verse, of the Śrīmad-Bhāgavatam in the following way. Śukadeva Gosvāmī tells Mahārāj Parīkṣit: "My dear King, if one is spontaneously attached to the chanting of the Hare Kṛṣṇa mahā-mantra, it is to be understood that he has attained the highest perfectional stage." It is specifically mentioned that the karmīs who are aspiring after the fruitive results of their activities, the salvationists who are aspiring to become one with the Supreme Person, and the yogīs who are aspiring after mystic perfections can achieve the results of all perfectional stages simply by chanting the mahā-mantra. Śukadeva uses the word nirṇītam, which means "it is already decided." He was a liberated soul and therefore could not accept anything which was not conclusive. So Śukadeva Gosvāmī especially stresses that it is already concluded that one who has come to the stage of chanting the Hare Kṛṣṇa mantra with determination and steadiness must be considered to have already passed the trials of fruitive activities, mental speculation and mystic yoga.

The same thing is confirmed in the Ādi Purāṇa by Kṛṣṇa. While addressing Arjuna He says, "Anyone who is engaged in chanting My transcendental name must be considered to be always associating with Me. And I may tell you frankly that for such a devotee I become easily purchased."

In the Padma Purāṇa also it is stated: "The chanting of the Hare Kṛṣṇa mantra is present only on the lips of a person who has for many births worshiped Vāsudeva." It is further said in the Padma Purāṇa, "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is no material sound vibration, nor has it any material contamination." The holy name cannot, therefore, be chanted offenselessly by one who has failed to purify his senses. In other words, materialistic senses cannot properly chant the holy names of the Hare Kṛṣṇa mahā-mantra. But, by adopting this chanting process, one is given a chance to actually purify himself so that he may very soon chant offenselessly.

Caitanya Mahāprabhu has recommended that everyone chant the Hare Kṛṣṇa mantra just to cleanse the dust from the heart. If the dust of the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their heart and want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Kṛṣṇa mantra. One should, therefore, be encouraged to develop his service attitude toward the Lord, because this will help him to chant without any offense. And so, under the guidance of a spiritual master, the disciple is trained simultaneously to render service and at the same time to chant the Hare Kṛṣṇa mantra. As soon as one develops his spontaneous service attitude, he can immediately understand the transcendental nature of the holy names of the mahā-mantra.

In the Padma Purāṇa there is a statement about the importance of living at holy places like Mathurā or Dvārakā. It is stated there: "To travel to different places of pilgrimage means to attain emancipation from material bondage. This emancipation, however, is not the highest perfectional stage. After attaining this liberated stage, one has to become engaged in devotional service to the Lord. After attainment of the brahma-bhūta [SB 4.30.20] [liberation] stage one can further advance to engagement in devotional service. So this attainment of transcendental loving devotional service to the Lord is the goal of life, and it can be achieved very easily for one who lives in Mathurā-maṇḍala even for a few seconds."

It is further said: "Who is that person who will not agree to worship the land of Mathurā? Mathurā can deliver all the desires and ambitions of the fruitive workers and of the salvationists, who desire to become one with the supreme Brahman. Certainly Mathurā will deliver the desires of the devotees, who simply aspire to be engaged in the devotional service of the Lord." In the Vedic literature it is also stated: "How wonderful it is that simply by residing in Mathurā even for one day, one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead! This land of Mathurā must be more glorious than Vaikuṇṭha-dhāma, the kingdom of God!"

Rūpa Gosvāmī has stated that five kinds of devotional activities-namely, residing in Mathurā, worshiping the Deity of the Lord, reciting Śrīmad-Bhāgavatam, serving a devotee, and chanting the Hare Kṛṣṇa mantra-are so potent that a small attachment for any one of these five items can arouse devotional ecstasy even in a neophyte.

Regarding worship of the form of the Lord, or Deity, Rūpa Gosvāmī has written the following verse: "My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Kṛṣṇa, who is standing on the bank of Keśī-ghāṭa [a bathing place in Vṛndāvana]. He is known as Govinda, and His eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky."

The purport of this verse is that if someone becomes attached to the Śrī Mūrti, or Deity of Kṛṣṇa, by worshiping at home, then he will forget his relationships of so-called friendship, love and society. Thus it is the duty of every householder to install Deities of the Lord at home and to begin the process of worshiping along with all of his family members. This will save everyone from such unwanted activities as going to clubs, cinemas, dancing parties, smoking, drinking, etc. All such nonsense will be forgotten if one stresses the worship of the Deities at home.

Rūpa Gosvāmī further writes, "My dear foolish friend, I think that you have already heard some of the auspicious Śrīmad-Bhāgavatam, which decries seeking the results of fruitive activities, economic development and liberation. I think now it is certain that gradually the verses of the Tenth Canto of Śrīmad-Bhāgavatam, describing the pastimes of the Lord, will enter your ears and go into your heart."

In the beginning of the Śrīmad-Bhāgavatam it is said that unless one has the capacity to throw out, just like garbage, the fruitive results of ritualistic ceremonies, economic development and becoming one with the supreme (or salvation), one cannot understand Śrīmad-Bhāgavatam. The Bhāgavatam deals exclusively with devotional service. Only one who studies Śrīmad-Bhāgavatam in the spirit of renunciation can understand the pastimes of the Lord which are described in the Tenth Canto. In other words, one should not try to understand the topics of the Tenth Canto, such as the rāsa-līlā (love dance), unless he has spontaneous attraction for Śrīmad-Bhāgavatam. One must be situated in pure devotional service before he can relish Śrīmad-Bhāgavatam as it is.

In the above two verses of Rūpa Gosvāmī there are some metaphorical analogies, which indirectly condemn the association of materialistic society, friendship and love. People are generally attracted to society, friendship and love, and they make elaborate arrangements and strong endeavors to develop these material contaminations; but to see the Śrī Mūrtis of Rādhā and Kṛṣṇa is to forget such endeavors for material association. Rūpa Gosvāmī composed his verse in such a way that he was seemingly praising the material association of friendship, love, etc., and was condemning the audience of Śrī Mūrtis or Govinda. This metaphorical analogy is constructed in such a way that things which seem to be praised are condemned, and things which are to be condemned are praised. The actual import of the verse is that one must see the form of Govinda if one at all wants to forget the nonsense of material friendship, love and society.

Śrīla Rūpa Gosvāmī has similarly described the transcendental nature of relishing topics which concern Kṛṣṇa. A devotee once said, "It is very astonishing that since I have seen this Personality of Godhead who is washed by the tears of my eyes, there is shivering of my body, and He has made me a failure in executing my material duties. Since seeing Him I cannot remain silently at home. I wish to go out to Him always." The purport of this statement is that as soon as one is fortunate enough to contact a pure devotee, he must be anxious immediately to hear about Kṛṣṇa, to learn about Kṛṣṇa, or, in other words, to become fully Kṛṣṇa conscious.

Similarly, there is a statement about hearing and chanting the mahā-mantra: "It is said that saints have been able to hear the vibrating strings of the vīṇā in the hands of Nārada, who is always singing the glories of Lord Kṛṣṇa. Now this same sound vibration has entered my ears, and I am always feeling the presence of the Supreme Personality. Gradually I am becoming bereft of all attachment for material enjoyment."

Again, he has described Mathurā-maṇḍala: "I remember the Lord standing by the banks of the Yamunā River, so beautiful amidst the kadamba trees, where many birds are chirping in the gardens. And these impressions are always giving me transcendental realization of beauty and bliss." This feeling about Mathurā-maṇḍala and Vṛndāvana by Rūpa Gosvāmī can actually be felt even by nondevotees. The places in the eighty-four-square-mile district of Mathurā are so beautifully situated on the banks of the River Yamunā that anyone who goes there will never want to return to this material world. These statements by Rūpa Gosvāmī are factually realized descriptions of Mathurā and Vṛndāvana. All these qualities prove that Mathurā and Vṛndāvana are situated transcendentally. Otherwise, there would be no possibility of invoking our transcendental sentiments in these places. Such transcendental feelings are aroused immediately and without fail after one arrives in Mathurā or Vṛndāvana.

In these statements about devotional service, sometimes it may appear that the results have been overestimated; but actually there is no overestimation. Some devotees, as is evidenced from revealed scriptures, have had immediate results by such association, although this is not possible for all. For example, the Kumāras immediately became devotees simply by smelling the incense in the temple. Bilvamaṅgala Thākur simply heard about Kṛṣṇa and then immediately gave up his beautiful girl friend and started out for Mathurā and Vṛndāvana, where he became a perfect Vaiṣṇava. So these statements are not overestimations, nor are they stories. They are actual facts, but are true for certain devotees and do not necessarily apply to all. These descriptions, even if considered overestimations, must be taken as they are in order to divert our attention from the fleeting material beauty to the eternal beauty of Kṛṣṇa consciousness. And for a person who is already in contact with Kṛṣṇa consciousness, the described results are not unusual.

Some scholars argue that simply by following the principles of varṇa and āśrama one can gradually rise to the perfections reached by practicing devotional service, but this argument is not accepted by the great authorities. Lord Caitanya also condemned this idea while He was talking with Rāmānanda Rai about the gradual development of devotional service. He rejected the idea of the importance of varṇāśrama-dharma when it was put forward by Rāmānanda Rai. He said that this advancement of varṇa and āśrama is merely external. There is a higher principle. In the Bhagavad-gītā also the Lord says that one has to give up all other principles of elevation and take simply to the method of Kṛṣṇa consciousness. That will help him in achieving the highest perfection of life.

In the Eleventh Canto, 20th Chapter, 8th verse, of the Śrīmad-Bhāgavatam the Lord Himself says: "One should execute the prescribed duties of varṇa and āśrama as long as he has not developed spontaneous attachment for hearing about My pastimes and activities." In other words, the prescribed forms of varṇa and āśrama are ritualistic ceremonies of religion intended for economic development, sense gratification or for salvation. All of these things are recommended for persons who have not developed Kṛṣṇa consciousness; in fact, all such activities are recommended in the revealed scriptures only to bring one to the point of Kṛṣṇa consciousness. But one who has already developed spontaneous attachment for Kṛṣṇa does not require to execute the duties prescribed in the scriptures.

24.18 Chapter Fourteen

Devotional Qualifications

Some scholars recommend that knowledge and renunciation are important factors for elevating oneself to devotional service. But actually that is not a fact. Actually, the cultivation of knowledge or renunciation, which are favorable for achieving a footing in Kṛṣṇa consciousness, may be accepted in the beginning, but ultimately they may also come to be rejected, for devotional service is dependent on nothing other than the sentiment or desire for such service. It requires nothing more than sincerity.

It is the opinion of expert devotees that mental speculation and the artificial austerities of yoga practice may be favorable for becoming liberated from material contamination, but they will also make one's heart harder and harder. They will not help at all in the progress of devotional service. These processes are, therefore, not favorable for entering into the transcendental loving service of the Lord. Actually, Kṛṣṇa consciousness-devotional service itself-is the only way of advancing in devotional life. Devotional service is absolute; it is both the cause and the effect. The Supreme Personality of Godhead is the cause and effect of all that be, and to approach Him, the absolute, the process of devotional service-which is also absolute-has to be adopted.

This is confirmed in the Bhagavad-gītā by the Lord Himself: "One can understand Me only through devotional service." In beginning His teaching of the Gītā, the Lord said to Arjuna, "Because you are My devotee I shall teach these secrets to you." Vedic knowledge means ultimately to understand the Supreme Lord, and the process of entering into His kingdom is devotional service. That is accepted by all authentic scriptures. Mental speculators neglect the process of devotional service, and by simply trying to defeat others in philosophical research they fail to develop the ecstasy of devotion.

In the Eleventh Canto, 20th Chapter, 31st verse, of the Śrīmad-Bhāgavatam, Kṛṣṇa says, "My dear Uddhava, for persons who are seriously engaged in My service, the cultivation of philosophical speculation and artificial renunciation are not very favorable. When a person becomes My devotee he automatically attains the fruits of the renunciation of material enjoyment, and he gets sufficient knowledge to understand the absolute truth." That is the test of advancement in devotional service. A devotee cannot be in darkness because the Lord shows him special favor and enlightens him from within.

In the Eleventh Canto, 20th Chapter, 32nd and 33rd verses, of the Śrīmad-Bhāgavatam the Lord further instructs Uddhava: "My dear friend, the profits derived from fruitive activities, austerities, the culture of philosophical knowledge, renouncement, the practice of mystic yoga, charity and all similar auspicious activities are automatically achieved by My devotees-those who are simply attached to Me by loving service. These devotees have everything at their disposal, but they desire nothing outside of My devotional service. If ever a devotee should desire some material profit-to be promoted to the heavenly planets-or some spiritual profit-to go to the Vaikuṇṭhas-by My causeless mercy his desires are very easily fulfilled."

Actually, a person who is developing Kṛṣṇa consciousness and still has some attachment to material enjoyment will soon be freed from such a tendency by regularly discharging devotional service under the instruction of a bona fide spiritual master.

Śrīla Rūpa Gosvāmī, then, recommends that one should not be attached to material sense enjoyment, but accept everything enjoyable which is in relationship to Kṛṣṇa. For example, eating is necessary, and one wants some palatable dishes to satisfy his sense of taste. So in that case, for the satisfaction of Kṛṣṇa rather than for the satisfaction of the tongue, some palatable dishes may be prepared and offered to Kṛṣṇa. Then it is renunciation. Let the palatable dishes be prepared, but unless they are offered to Kṛṣṇa one should not accept them for eating. This vow of rejecting anything which is not offered to Kṛṣṇa is actually renunciation. And by such renunciation one is able to satisfy the demands of the senses.

The impersonalists who try to avoid everything material may undergo severe austerities, but they miss the opportunity of being engaged in the service of the Lord. Thus their renunciation is not sufficient for perfection. There are many instances where, following such artificial renunciation without any contact with devotional service, the impersonalist again fell down and became attracted to the material contamination. There are many supposed renouncers even at the present moment who officially become sannyāsīs or renouncers and outwardly claim that spiritual existence is truth and material existence untruth. In this way, artificially they make a show of renunciation of the material world. However, because they cannot reach the point of devotional service, they fail to achieve the goal and again come back to material activities, such as philanthropic work, political agitation, etc. There are many instances of so-called sannyāsīs who gave up the world as untruth, but again came to the material world because they were not seeking their real repose at the lotus feet of the Lord.

One should not give up anything which can be utilized in the service of the Lord. That is a secret of devotional service. Anything that can be utilized in advancing Kṛṣṇa consciousness and devotional service should be accepted. For instance, we are using many machines for the advancement of our present Kṛṣṇa consciousness movement, machines like typewriters, dictaphones, tape recorders, microphones and airplanes. Sometimes people ask us, "Why are you utilizing material products if you condemn the advancement of material civilization?" But actually we do not condemn. We simply ask people to do whatever they are doing in Kṛṣṇa consciousness. This is the same principle on which, in the Bhagavad-gītā, Kṛṣṇa advised Arjuna to utilize his fighting abilities in devotional service. Similarly, we are utilizing these machines for Kṛṣṇa's service. With such sentiment for Kṛṣṇa, or Kṛṣṇa consciousness, we can accept everything. If the typewriter can be utilized for advancing our Kṛṣṇa consciousness movement, we must accept it. Similarly, the dictaphone or any other machine must be used. Our vision is that Kṛṣṇa is everything. Kṛṣṇa is the cause and effect, and nothing belongs to us. Kṛṣṇa's things must be used in the service of Kṛṣṇa. That is our vision.

This does not mean, however, that we should give up the principles of discharging devotional service or neglect abiding by the rules and regulations prescribed therein. In the neophyte stage of devotion one must follow all the principles, regulated by the authority of the spiritual master. The acceptance and rejection of things should always be in pursuance of the devotional principles; not that one can independently manufacture some idea of what should be accepted or rejected. The spiritual master as the visible manifestation of Kṛṣṇa is necessary, therefore, to direct the devotee on behalf of the Supreme Personality of Godhead.

The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized, and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should, therefore, strictly adhere to the principles of disciplic succession.

A Kṛṣṇa conscious person, being naturally purified, has no need of developing any other purificatory process of thought or action. On account of his being highly elevated in Kṛṣṇa consciousness, he has already acquired all the good qualities and is following the rules and regulations prescribed for the mystic yogic process. Such rules are automatically practiced by the devotees. A concrete example is the quality of nonviolence, which is considered a good qualification. A devotee is naturally nonviolent and therefore doesn't have to practice nonviolence separately. Some people seek purification by joining a vegetarian movement, but a devotee is automatically a vegetarian. He doesn't need to practice separately in this matter or to join any society for vegetarians. He is automatically a vegetarian.

There are many other instances showing that a devotee needn't practice anything but Kṛṣṇa consciousness; all the good qualities of the demigods automatically develop within him. Those who are intentionally practicing to be vegetarians or to become nonviolent may have good qualifications by a material estimation, but these qualifications are not sufficient to make them devotees. A vegetarian is not necessarily a devotee, nor is a nonviolent person. But a devotee is automatically both vegetarian and nonviolent. We must conclude, therefore, that vegetarianism or nonviolence is not the cause of devotion.

In this connection, there is a story in the Skanda Purāṇa about a hunter who was converted into a great devotee under the instruction of Nārada Muni. When the hunter became a perfect devotee, he was not prepared to kill even an ant. Parvata Muni, a friend of Nārada's, saw the wonderful transformation of the hunter by devotional service, and remarked: "My dear hunter, your unwillingness to kill even an ant is not very astonishing. Any person who develops the devotional attitude has all the good qualities automatically manifested in his person. A devotee is never a cause of distress to anyone."

Śrī Rūpa Gosvāmī affirms herein that purification of consciousness, purification of bodily activities, austerities, peace of mind, etc., all become automatically manifest in the person who is engaged in devotional service.

Śrī Rūpa Gosvāmī affirms herein that there are nine different kinds of devotional service, which are listed as hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Him as a friend and sacrificing everything for Him. Each and every one of these processes is so powerful that if anyone follows even one single one of them, he can achieve the desired perfection without fail. For example, if one is attached simply to hearing about the Lord, and another is attached to chanting the glories of the name, both will achieve their desired goal in devotional service. In the Caitanya-caritāmṛta this has been explained. One may execute one, two, three or all the different processes of devotional service, and at the ultimate end he will achieve the desired goal of being established in devotional service.

There are concrete examples of how a devotee discharged one of these services and achieved perfection. King Parīkṣit achieved the desired goal of life simply by hearing Śrīmad-Bhāgavatam. Śukadeva Gosvāmī achieved the desired goal of life simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāj became successful in his devotional service by always remembering the Lord. Lakṣmī, the goddess of fortune, was successful by engaging herself in massaging the lotus feet of the Lord. King Pṛthu became successful by worshiping in the temple. Akrūra became successful by offering prayers. Hanumān became successful by rendering personal service to Lord Rāmacandra. Arjuna became successful by being a friend of Kṛṣṇa. And Bali Mahārāj became successful simply by offering all of his possessions to Kṛṣṇa.

There are also examples of devotees who discharged all the different items together. In the Ninth Canto, 4th Chapter, 15th, 16th and 17th verses, of the Śrīmad-Bhāgavatam, there is a statement about Mahārāj Ambarīṣa, who followed every one of the devotional processes. In these verses, Śukadeva Gosvāmī says, "King Ambarīṣa first of all concentrated his mind on the lotus feet of Lord Kṛṣṇa and then engaged his speech in describing the pastimes and activities of the Lord. He engaged his hands in washing the temple of the Lord. He engaged his ears in hearing of the transcendental glories of the Lord. He engaged his eyes in seeing the beautiful Deity in the temple. He engaged his body in associating with the pure devotees of the Lord. [When you associate with someone you have to sit down together, eat together, etc.-and in this way the touch of your body with their body is inevitable. Ambarīṣa Mahārāj made his association only with pure devotees and did not allow his body to be touched by anyone else.] He engaged his nostrils in smelling the flowers and tulasī offered to Kṛṣṇa, and he engaged his tongue in tasting Kṛṣṇa-prasādam [food prepared specifically for offering to the Lord, the remnants of which are taken by the devotees]. Mahārāj Ambarīṣa was able to offer very nice prasādam to Kṛṣṇa because he was a king and had no scarcity of finance. He used to offer Kṛṣṇa the most royal dishes and would then taste the remnants as Kṛṣṇa-prasādam. There was no scarcity in his royal style, because he had a very beautiful temple wherein the Deity of the Lord was decorated with costly paraphernalia and offered high grade food. So everything was available, and his engagement was always completely in Kṛṣṇa consciousness.”

The idea is that we should follow in the footsteps of great devotees. If we are unable to execute all the different items of devotional service, we must try to execute at least one of them, as exemplified by previous ācāryas. If we are engaged in the execution of all the items of devotional service, as was Mahārāj Ambarīṣa, then the perfection of devotional service is guaranteed from each one of these items. With the first complete engagement, one becomes automatically detached from material contamination, and liberation becomes the maidservant of the devotee. This idea is confirmed by Bilvamaṅgala Thākur: If one develops unalloyed devotion to the Lord, liberation will follow the devotee as his maidservant.

Śrīla Rūpa Gosvāmī says that the regulative principles of devotional service are sometimes described by authorities as the path of serving the Lord in opulence.

24.19 Chapter Fifteen

Spontaneous Devotional Service

The examples of spontaneous devotional service can be easily seen in Kṛṣṇa’s direct associates in Vṛndāvana. The spontaneous dealings of the residents of Vṛndāvana in relationship with Kṛṣṇa are called rāgānugā. These beings don’t have to learn anything about devotional service; they are already perfect in all regulative principles and have achieved the spontaneous loving service of the Supreme Personality of Godhead. For example, the cowherd boys who are playing with Kṛṣṇa do not have to learn by austerities or penances or yogic practice how to play with Him. They have passed all tests of regulative principles in their previous lives, and as a result they are now elevated to the position of direct association with Kṛṣṇa as His dear friends. Their spontaneous attitude is called rāgānugā-bhakti.

Śrī Rūpa Gosvāmī has defined rāgānugā-bhakti as spontaneous attraction for something while completely absorbed in thoughts of it, with an intense desire of love. Devotional service executed with such feelings of spontaneous love is called rāgānugā-bhakti. Devotional service under the heading of rāgānugā can be further divided into two categories: one category is called sensuous attraction, and the other is called relationship.

In this connection, there is a statement by Nārada Muni to Yudhiṣṭhira in the Seventh Canto, 1st Chapter, 29th verse, of the Śrīmad-Bhāgavatam. There Nārada says, ”My dear King, there are many devotees who first become attracted to the Personality of Godhead for purposes of sense gratification, from being envious of Him, out of fear of Him, or from desiring to associate affectionately with Him. Ultimately these attractions become freed from all material contamination, and gradually the worshiper develops spiritual love and achieves that ultimate goal of life which is desired by the pure devotee.”

The gopīs may be considered to be examples of spontaneous love in sensual attraction. The gopīs are young girls, and Kṛṣṇa is a young boy. Superficially it seems that the gopīs are attracted to Kṛṣṇa on grounds of sex. Similarly, King Kaṁsa was attracted to Kṛṣṇa because of fearfulness. Kaṁsa was always fearful of Kṛṣṇa because it had been foretold that his sister’s son, Kṛṣṇa, would kill him. Śiśupāla was also always envious of Kṛṣṇa. And the descendants of King Yadu, due to their family relationship with Kṛṣṇa, are always thinking of Him as one of their members. All of these different kinds of devotees have a spontaneous attraction for Kṛṣṇa, in different categories, and they achieve the same desired goal of life.

The attraction of the gopīs for Kṛṣṇa and the affection of the members of the Yadu dynasty are both accepted as spontaneous, or rāgānugā. The attraction of Kaṁsa to Kṛṣṇa in fearfulness and the attraction of Śiśupāla in enviousness are not accepted as devotional service, however, because their attitudes are not favorable. Devotional service should be executed only in a favorable frame of mind. Therefore, according to Śrīla Rūpa Gosvāmī, such attractions are not considered to be in devotional service. Again, he analyzes the affection of the Yadus. If it is on the platform of friendship, then it is spontaneous love, but if it is on the platform of regulative principles, then it is not. And only when affection comes to the platform of spontaneous love is it counted in the category of pure devotional service.

There may be some difficulty in understanding that both the gopīs and Kaṁsa achieved the same goal, so this point should be clearly understood, because the attitudes of Kaṁsa and Śiśupāla were different from that of the gopīs. Although in all these cases the focus is on the Supreme Personality of Godhead, and all of the devotees are elevated to the spiritual world, there is still a distinction between these two classes of souls. In the First Canto of Śrīmad-Bhāgavatam it is said that the absolute truth is one, and that He is manifested as impersonal Brahman, Paramātmā (supersoul), and Bhagavān (the Supreme Personality of Godhead). Here is a spiritual distinction. Although Brahman, Paramātmā and Bhagavān are the same and one absolute truth, still devotees like Kaṁsa or Śiśupāla could attain only to the Brahman effulgence. They could not have realization of Paramātmā or Bhagavān. That is the distinction.

An analogy can be given with the sun globe and the sunshine: to remain in the sunshine does not mean one has gone to the sun globe. The temperature of the sun globe is different from the temperature of the sunshine. One who has gone through the sunshine in jet planes or in space ships has not necessarily gone to the sun globe. Although the sunshine and the sun globe are actually one and the same, still there is a distinction, for one is the energy and one is the energetic source. The absolute truth and His bodily effulgence are in the same way simultaneously one and different. Kaṁsa and Śiśupāla attained to the absolute truth, but they were not allowed to enter into the Goloka Vṛndāvana abode. Impersonalists and the enemies of the Lord are, because of attraction to God, allowed to enter into His kingdom, but they are not allowed to enter into the Vaikuṇṭha planets or the Goloka Vṛndāvana planet of the Supreme Lord. To enter the kingdom and to enter the king’s palace are not the same thing.

Śrīla Rūpa Gosvāmī is trying here to describe the different achievements of the impersonalists and the personalists. Generally, those who are impersonalists and inimical to the Supreme Personality of Godhead get entrance only into the impersonal Brahman, when and if they reach spiritual perfection. The impersonalist philosophers are in one sense like the enemies of the Lord because the out-and-out enemies of the Lord and the impersonalists are both allowed to enter only into the impersonal effulgence of the brahma-jyoti. So it is to be understood that they are of similar classification. And actually the impersonalists are enemies of God because they cannot tolerate the unparalleled opulence of the Lord. They try always to place themselves on the same level with the Lord. That is due to their envious attitude. Śrī Caitanya Mahāprabhu has proclaimed the impersonalists to be offenders of the Lord.

The Lord is so kind, however, that even though they are His enemies, they are still allowed to enter into the spiritual kingdom and remain in the impersonal brahma-jyoti, the undifferentiated light of the absolute.

Sometimes an impersonalist may gradually elevate himself to the personal conception of the Lord. The Bhagavad-gītā confirms this: ”After many births and deaths, he who is actually in knowledge surrenders unto Me.” By such surrender, an impersonalist can be elevated to the Vaikuṇṭha-loka (spiritual planet) where, as a surrendered soul, he attains bodily features like the Lord.

In the Brahmāṇḍa Purāṇa it is stated: ”Those who have achieved liberation from material contamination, and those who are demons and are killed by the Supreme Personality of Godhead, become absorbed in the Brahman concept of life and reside in the spiritual sky of the brahma-jyoti.” That spiritual sky is far beyond the material sky, and it is confirmed also in the Bhagavad-gītā that beyond this material sky there is another, eternal sky. The enemies and the impersonalists may be allowed to enter into this Brahman effulgence, but the devotees of Kṛṣṇa are promoted all the way to the spiritual planets. Because the pure devotees have developed their spontaneous love for the Supreme Personality of Godhead, they are allowed to enter into the spiritual planets to enjoy spiritual bliss in association with the Supreme Personality of Godhead.

In the Tenth Canto, 87th Chapter, 19th verse, of Śrīmad-Bhāgavatam, the Vedas personified address the Lord in this way: ”My dear Lord, yogīs meditate upon Your localized features, and thus they achieve the spiritual perfection of being merged in the impersonal brahma-jyoti. Persons who treat You as an enemy achieve the same perfection without meditating. The gopīs, who are embraced by Your serpentine hands and who have such lusty attitudes, also achieve the same perfection. And, as far as we are concerned, being different demigods in charge of the different parts of Vedic knowledge, we are always following in the footsteps of the gopīs. Thus we hope to attain the same perfection.” By ”the same perfection” we must always remember the example of the sun and the sunshine. Those who are impersonalists can merge into the sunshinelike brahma-jyoti, whereas those who are in love with the Supreme Person enter into the supreme abode of the Lord, Goloka Vṛndāvana.

The ”lusty attitude” of the gopīs does not refer to any sort of sex indulgence. Śrīla Rūpa Gosvāmī explains that this ”lusty desire” refers to the devotee’s particular attitude of association with Kṛṣṇa. Every devotee in his perfectional stage has a spontaneous attraction to the Lord. This attraction is sometimes called the ”lusty desire” of the devotee. The lust is the devotee’s excessive desire to serve the Lord in a particular capacity. Such desire may seem to be a desire for enjoying the Lord, but actually the endeavor is to serve the Lord in that capacity. For example, a devotee may be desiring to associate with the Personality of Godhead as His cowherd friend. He will want to serve the Lord by assisting Him in controlling the cows in the pasturing ground. This may appear to be a desire to enjoy the company of the Lord, but actually it is spontaneous love, serving Him by assisting in managing the transcendental cows.

This extreme desire to serve the Lord is manifest in the transcendental land of Braja. And it is specifically manifested amongst the gopīs. The gopīs’ love for Kṛṣṇa is so elevated that for our understanding it is sometimes explained as being ”lusty desire.”

The author of Śrī Caitanya-caritāmṛta, Kavirāja Kṛṣṇadāsa, has explained the distinction between lusty desire and the service attitude in this statement: ”Lusty desire refers to the desire to gratify one’s personal senses, and transcendental desire refers to the desire for serving the senses of the Lord.” In the material world there is no such thing as a lover wanting to please the senses of his beloved. Actually, in the material world, everyone wants mainly to gratify his own personal senses. The gopīs, however, wanted nothing at all but to gratify the senses of the Lord, and there is no instance of this in the material world. Therefore the gopīs’ ecstatic love for Kṛṣṇa is sometimes described by scholars as being like the ”lusty desire” of the material world, but actually this should not be taken as a literal fact. It is simply a way of trying to understand the transcendental situation.

Great devotees up to the standard of Uddhava are very dear friends of the Lord, and they desire to follow in the footsteps of the gopīs. So the gopīs’ love for Kṛṣṇa is certainly not material lusty desire. Otherwise, how could Uddhava aspire to follow in their footsteps? Another instance is Lord Caitanya Himself. After accepting the sannyāsa order of life, He was very, very strict about avoiding association with women, but still He taught that there is no better method of worshiping Kṛṣṇa than that conceived by the gopīs. Thus the gopīs’ method of worshiping the Lord, as if impelled by lusty desire, was praised very highly even by Śrī Caitanya Mahāprabhu. This very fact means that although the attraction of the gopīs for Kṛṣṇa appears to be lusty, it is not in the least bit material. Unless one is fully situated in the transcendental position, it is very difficult to understand the relationship of the gopīs with Kṛṣṇa. But because it appears to be just like ordinary dealings of young boys and girls, it is sometimes misinterpreted to be like the ordinary sex of this material world. Unfortunately, persons who cannot understand the transcendental nature of the love affairs of the gopīs and Kṛṣṇa take it for granted that Kṛṣṇa’s love affairs with the gopīs are mundane transactions, and therefore they sometimes indulge in painting licentious pictures in some modernistic style.

On the other hand, the lusty desire of Kubjā is described by learned scholars as being ”almost lusty desire.” Kubjā was a hunchback woman who also wanted Kṛṣṇa with a great ecstatic love. But her desire for Kṛṣṇa was almost mundane, and so her love cannot be compared with the love of the gopīs. Her loving affection for Kṛṣṇa is called kāma-prāyā, or almost like the gopīs’ love for Kṛṣṇa.

24.20 Chapter Sixteen

Varieties of Love for Kṛṣṇa

In the attitude of the denizens of Vṛndāvana, such as Nanda Mahārāj and Mother Yaśodā, is to be found the ideal transcendental concept of being the father and mother of Kṛṣṇa, the original Personality of Godhead. Factually, no one can become the father or mother of Kṛṣṇa; but a devotee’s possession of such transcendental feelings is called love of Kṛṣṇa in parental relationship. The Vṛṣṇis (Kṛṣṇa’s relatives at Dvārakā) also felt like that. So spontaneous love of Kṛṣṇa in the parental relationship is found both amongst those denizens of Dvārakā who belonged to the dynasty of Vṛṣṇi, as well as amongst the inhabitants of Vṛndāvana.

Spontaneous love of Kṛṣṇa as exhibited by the Vṛṣṇis and the denizens of Vṛndāvana is eternally existing in them. In the stage of devotional service where regulative principles are followed, there is no necessity of discussing this love, for it must develop of itself at a more advanced stage.

Persons desiring to follow in the footsteps of such eternal devotees of the Lord as the Vṛṣṇis and Vṛndāvana denizens are called rāgānugā devotees, which means that they are trying to attain to the perfection of those devotees. These rāgānugā devotees do not follow the regulative principles of devotional service very strictly, but by spontaneous nature they become attracted to some of the eternal devotees such as Nanda or Yaśodā, and they try to follow in their footsteps spontaneously. There is a gradual development of the ambition to become like a particular devotee, and this activity is called rāgānugā.

We must always remember, however, that such eagerness to follow in the footsteps of the denizens of Braja (Vṛndāvana) is not possible unless one is freed from material contamination. In following the regulative principles of devotional service, there is a stage which is called anartha-nivṛtti, which means the disappearance of all material contamination. Sometimes it is found that someone is imitating such devotional love, but factually he is not freed from anarthas, or unwanted habits. It has been seen that a so-called devotee proclaims himself a follower of Nanda, Yaśodā or the gopīs, while at the same time his abominable attraction for mundane sex life is visible. Such a manifestation of divine love is mere imitation and has no value. When one is actually spontaneously attracted to the loving principles of the gopīs, there will be found no trace of any mundane contamination in his character.

Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vṛndāvana.

It is said by Śrī Rūpa Gosvāmī: ”When one is actually liberated from material contamination, he can always remember an eternal devotee in Vṛndāvana in order to love Kṛṣṇa in the same capacity. And developing such an aptitude, one will always live in Vṛndāvana, even within his mind.” The purport is that, if it is possible, one should go and physically be present at Brajabhūmi, Vṛndāvana, and be engaged always in the service of the Lord, following the devotees in Brajadhāma, the spiritual realm of Braja. If it is not possible, however, to be physically present at Vṛndāvana, one can meditate anywhere upon living in that situation. Wherever he may be, one must always think about life in Brajadhāma and about following in the footsteps of a particular devotee in the service of the Lord.

A devotee who is actually advanced in Kṛṣṇa consciousness, who is constantly engaged in devotional service, should not manifest himself even though he has attained perfection. The idea is that he should always continue to act as a neophyte devotee as long as his material body is there. Activities in devotional service under regulative principles must be followed even by the pure devotee. But when he realizes his actual position in relationship with the Lord, he can, along with the discharging of regulative service, think within himself of the Lord, under the guidance of a particular associate of the Lord, and develop his transcendental sentiments in following that associate.

In this connection, we should be careful about the so-called siddha-praṇai. The siddha-praṇai process is followed by a class of men who are not very authorized and who have manufactured their own way of devotional service. They imagine that they have become associates of the Lord simply by thinking of themselves like that. This external behavior is not at all according to the regulative principles. The so-called siddha-praṇai process is followed by the prakṛta-sahajiyā, a pseudo-sect of so-called Vaiṣṇavas. In the opinion of Rūpa Gosvāmī, such activities are simply disturbances to the standard way of devotional service.

Śrī Rūpa Gosvāmī says that learned ācāryas recommend that we follow the regulative principles even after the development of spontaneous love for Kṛṣṇa. According to the regulative principles, there are nine departmental activities, as described above, and one should specifically engage himself in the type of devotional service for which he has a natural aptitude. For example, one person may have a particular interest in hearing, another may have a particular interest in chanting, and another may have a particular interest in serving in the temple. So these, or any of the other six different types of devotional service (remembering, serving, praying, engaging in some particular service, being in a friendly relationship or offering everything in one’s possession) should be executed in full earnestness. In this way everyone should act according to his particular taste.

Devotional service following in the footsteps of the gopīs of Vṛndāvana or the queens at Dvārakā is called devotional service in conjugal love. This devotional service in conjugal love can be divided into two categories. One is indirect conjugal love, the other direct. In both of these categories one has to follow the particular gopī who is engaged in such service in Goloka Vṛndāvana. To be directly attached to the Supreme Personality of Godhead in conjugal love is technically called keli. This keli performance means to directly join with the Supreme Personality of Godhead. There are other devotees who do not wish direct contact with the Supreme Person, but who relish the conjugal love affairs of the Lord with the gopīs. Such devotees enjoy simply by hearing of the activities of the Lord with the gopīs.

This development of conjugal love can be possible only with those who are already engaged in following the regulative principles of devotional service, specifically in the worship of Rādhā and Kṛṣṇa in the temple. Such devotees gradually develop a spontaneous love for the Deity, and by hearing of the Lord’s exchange of loving affairs with the gopīs, they gradually become attracted to these pastimes. After this spontaneous attraction becomes highly developed, the devotee is placed in either of the above-mentioned categories.

This development of conjugal love for Kṛṣṇa is not manifested in women only. The material body has nothing to do with spiritual loving affairs. A woman may develop an attitude for becoming a friend of Kṛṣṇa, and, similarly, a man may develop the feature of becoming a gopī in Vṛndāvana. How a devotee in the form of a man can desire to become a gopī is stated in the Padma Purāṇa as follows: In days gone by there were many sages in Daṇḍakāraṇya. Daṇḍakāraṇya is the name of the forest where Lord Rāmacandra lived after being banished by His father for fourteen years. At that time there were many advanced sages who were captivated by the beauty of Lord Rāmacandra and who desired to become women in order to embrace the Lord. Later on these sages appeared in Goloka Vṛndāvana when Kṛṣṇa advented Himself there, and they were born as gopīs or girl friends of Kṛṣṇa. In this way they attained the perfection of spiritual life.

The story of the sages of Daṇḍakāraṇya can be explained as follows: When Lord Rāmacandra was residing in Daṇḍakāraṇya, the sages who were engaged in devotional service there became attracted by His beauty and immediately thought of the gopīs at Vṛndāvana, who enjoyed conjugal loving affection with Kṛṣṇa. In this instance it is clear that the sages of Daṇḍakāraṇya desired conjugal love in the manner of the gopīs, although they were well aware of the Supreme Lord as both Kṛṣṇa and Lord Rāmacandra.

They knew that Rāmacandra was an ideal king and could not accept more than one wife; but Lord Kṛṣṇa, being the full-fledged Personality of Godhead, could fulfill the desires of all of them in Vṛndāvana. These sages also concluded that the form of Lord Kṛṣṇa is more attractive than that of Lord Rāmacandra, and so they prayed to become gopīs in their future lives to be associated with Kṛṣṇa. Lord Rāmacandra remained silent, and His silence shows that He accepted the prayers of the sages. Thus they were blest by Lord Rāmacandra to have association with Lord Kṛṣṇa in their future lives. As a result of this benediction, they all took birth as women in the wombs of gopīs at Gokula, and, as they had desired in their previous lives, they enjoyed the company of Lord Kṛṣṇa, who was present at that time in Gokula Vṛndāvana. The perfection of their human form of life was thus achieved by their generating a transcendental sentiment to share conjugal love with Lord Kṛṣṇa.

Conjugal love is divided into two classifications-namely, conjugal love as husband and wife and conjugal love as lover and beloved. One who develops conjugal love for Kṛṣṇa as a wife is promoted to Dvārakā, where the devotee becomes the queen of the Lord. Those who develop conjugal love for Kṛṣṇa as a lover are promoted to Goloka Vṛndāvana, to associate with the gopīs and enjoy loving affairs with Kṛṣṇa there. We should note carefully, however, that this conjugal love for Kṛṣṇa, either as gopī or queen, is not limited only to women. Even men can develop such sentiments, as was evidenced by the sages of Daṇḍakāraṇya. If someone simply desires conjugal love but does not follow in the footsteps of the gopīs, he is promoted to association with the Lord at Dvārakā.

In the Mahā-kūrma Purāṇa it is stated: ”Great sages who were the sons of fire gods rigidly followed the regulative principles in their desire to have conjugal love for Kṛṣṇa. As such, in their next lives they were able to associate with the Lord, the origin of all creation, who is known as Vāsudeva, or Kṛṣṇa. Every one of them got Him as their husband.”

Devotees who are attracted to Kṛṣṇa as parents or as friends should follow in the footsteps of Nanda Mahārāj or Subala, respectively. Nanda Mahārāj is the foster father of Kṛṣṇa, and out of all of the friends of Kṛṣṇa, Subala is the most intimate in Brajabhūmi.

In the development of becoming either the father or friend of the Lord, there are two varieties. One method is that one may try to become the father of the Lord directly, and the other is that one may follow Nanda Mahārāj and cherish the ideal of being Kṛṣṇa's father. Out of these two, the attempt to directly become the father of Kṛṣṇa is not recommended. Such a development can become polluted with māyāvāda (impersonal) philosophy. The māyāvādīs or monists think that they themselves are Kṛṣṇa, and if one thinks that he himself has become Nanda Mahārāj, then his parental love will become contaminated with the māyāvāda philosophy. The māyāvāda philosophical way of thinking is offensive, and no offender can enter into the kingdom of God to associate with Kṛṣṇa.

In the Skanda Purāṇa there is a story of an old man residing in Hastināpur, capital of the kingdom of the Pāṇḍus, who desired Kṛṣṇa as his beloved son. This old man was instructed by Nārada to follow in the footsteps of Nanda Mahārāj, and thus success was achieved by him.

There is a statement in the Nārāyaṇa-vyūha-stava prayers that persons who are always engaged in thinking of the Lord as their husband, friend, father or well-wisher are always worshipable by everyone. This spontaneous love for Kṛṣṇa can only be developed by the special mercy of Kṛṣṇa or His pure devotee. This process of devotional service is sometimes called puṣṭi-mārga. Puṣṭi means nourishing, and mārga means path. Such development of sentiment nourishes devotional service to the highest standard. Thus it is called the path of nourishment, or puṣṭi-mārga. The Vallabha-sampradāya, which belongs to the Viṣṇu-svāmī sect of Vaiṣṇava religion, worships Kṛṣṇa in this puṣṭi-mārga. Generally devotees in Gujarat worship Bāla-Kṛṣṇa, under this heading of puṣṭi-mārga.

24.21 Chapter Seventeen

Ecstatic Love

By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. At that time one's heart becomes illuminated like the sun. The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine. Only at that time is the attachment to Kṛṣṇa perfect. Spontaneously, the devotee becomes eager to serve the Lord in his ecstatic love. At this stage the devotee is on the platform of uttama adhikārī, perfect devotion. Such a devotee has no agitation from material affections and is interested only in the service of Rādhā and Kṛṣṇa.

To clarify, in the previous chapters, the symptoms of devotional service were explained along with instructions as to how they can be executed with our present senses, gradually rising to the platform of ecstasy of spontaneous love. And the two kinds of devotional service-namely devotional service through regulative principles and through spontaneous love-were discussed. Within the stage of the regulative principles of devotional service there are two divisions-namely executive and effective. This effective portion of devotional service is called bhāva, or ecstasy. In this connection, there is a statement in the Tantras that ecstasy is the first symptom of pure love for the Personality of Godhead, and in that stage one is sometimes found shedding tears or shivering. Not always are these symptoms manifest, but occasionally. When King Ambarīṣa was put into difficulty by Durvāsā, he began to think of the lotus feet of the Lord, and thus there were some changes in his body, and tears were falling from his eyes. These symptoms are activities of ecstasy. They are visible in the shivering of the body and the shedding of tears. After the outward appearance of these ecstatic symptoms, they stay within the mind, and continuation of the ecstasy is called samādhi. This stage of appreciation becomes the cause of future exchanges of loving affairs with Kṛṣṇa.

Elevation to this stage of ecstasy can be possible in two ways. One way is constant association with pure devotees. The other way is by the special mercy of Kṛṣṇa, or by the mercy of a pure devotee of Kṛṣṇa. Elevation to the ecstatic stage of life is generally attained through association with pure devotees, while elevation to that stage by the special mercy of Kṛṣṇa or His devotee is very rare. The purport is that one should execute devotional service rigidly in the association of devotees so that there will be certainty in raising oneself to that ecstatic position. In special cases, of course, there is special favor from Kṛṣṇa, and although we should always expect that, we should not sit idly and simply wait for Kṛṣṇa's special mercy; the regular duties must be performed. It is just as when, sometimes, it is found that a person who never attended school or college may be recognized as a great scholar, or an honorary degree from great universities may be offered to him. But this does not mean that one should avoid school and expect to automatically receive an honorary degree from some university. Similarly, one should devoutly execute the regulative principles of devotional service and at the same time hope for Kṛṣṇa's favor or for His devotee's favor.

An example of rising to the stage of ecstatic love by executing the regulative principles of devotional service is given in the life story of Nārada, which is described to Vyāsadeva in the Śrīmad-Bhāgavatam. Nārada tells there of his previous life and how he developed to the stage of ecstatic love. He was engaged in the service of great devotees and used to hear their talks and songs. Because he had the opportunity to hear these pastimes and songs of Kṛṣṇa from the mouths of pure devotees, he became very attracted within his heart. Because he had become so eager to hear these topics, he gradually developed within himself an ecstatic love for Kṛṣṇa. This ecstatic love is prior to the pure love of Kṛṣṇa, because in the next verse Nārada confirms that by the gradual process of hearing from the great sages he developed love of Godhead. In that connection, Nārada continues to say in the First Canto, 5th Chapter, 28th verse, of the Bhāgavatam: "First I passed my days in the association of the great sages during the rainy autumn season. Every morning and evening I heard them while they were singing and chanting the Hare Kṛṣṇa mantra, and thus gradually my heart became purified. As soon as I heard them with great attention, the influence of the modes of material ignorance and passion disappeared, and I became firmly fixed in devotional service to the Lord."

These are practical examples of how one can develop to the stage of ecstatic love simply by the association of pure devotees. It is essential, therefore, that one constantly associate with pure devotees who are engaged morning and evening in chanting the Hare Kṛṣṇa mantra. In this way one will get the chance to purify his heart and develop this ecstatic pure love for Kṛṣṇa.

This statement is also confirmed in the Third Canto, 25th Chapter, 22nd verse, of the Śrīmad-Bhāgavatam, where Lord Kapila says, "My dear Mother, when a person is actually in association with pure devotees, the sublime potency of My devotional service can be experienced." In other words, when a pure devotee speaks, his words act upon the hearts of the audience. What is the secret of hearing and chanting? A professional speaker cannot impress transcendental ecstasy within the hearts of the listeners. However, when a realized soul who is engaged in the service of the Lord is speaking, he has the potency to inject spiritual life within the audience. One should, therefore, seek the association of such pure unalloyed devotees, and by such association and service a neophyte devotee will certainly develop attachment, love and devotion for the Supreme Personality of Godhead.

In the Padma Purāṇa there is the story of a neophyte devotee who, in order to raise himself to the ecstatic platform, danced all night to invoke the Lord's grace upon him.

Sometimes, however, it is found that without undergoing any devotional process, one all of a sudden develops devotion for Lord Kṛṣṇa. This sudden development of the devotional attitude in a person must be understood as a special mercy of Kṛṣṇa or of His devotee. This apparently accidental development of ecstatic feelings through the causeless mercy of Kṛṣṇa can be divided into three groups: simply by speaking, simply by glancing and simply by good wishes.

In the Nāradīya Purāṇa there is a statement about development of ecstatic love simply by speaking. Lord Kṛṣṇa said to Nārada, "O best of the brāhmaṇas, I wish that you may develop unalloyed devotional service to Me, which is full of transcendental bliss and all auspiciousness."

In the Skanda Purāṇa there is a statement about developing ecstatic love towards Kṛṣṇa simply by glancing. It is stated there: "When the inhabitants of Jaṅgala Province saw the Personality of Godhead, Kṛṣṇa, they were so stricken with feeling that they could not withdraw their glance from Him."

As far as heartfelt wishes are concerned, there is a statement in the Śuka-saṁhitā where Nārada tells Śrīla Vyāsadeva, "You have a son who is the greatest devotee of the Personality of Godhead, and I can observe that without any following of the regulative principles of devotional service, he is already enriched with many of the symptoms achieved by the execution of devotional service after many, many births."

As for ecstatic love of Kṛṣṇa, there is a statement in the Seventh Canto, 4th Chapter, 26th verse, of Śrīmad-Bhāgavatam in which Nārada addresses King Yudhiṣṭhira: "My dear King, it is very difficult to describe the character of Prahlāda. He developed a natural attraction for Kṛṣṇa, and whatever I can explain about his character will simply be an arrangement of words; his actual character is impossible to describe." This means Nārada himself admitted that the natural development of Prahlāda's ecstatic love was by the grace of Lord Kṛṣṇa.

This natural attraction for Kṛṣṇa on the part of Prahlāda was developed simply by the mercy of Nārada. When Prahlāda Mahārāj was within the womb of his mother, she was being sympathetically instructed by Nārada about the science of devotional service, and at the same time Nārada was wishing that the child within the womb could also take advantage of the instructions. Because Nārada, an authorized devotee and great associate of the Personality of Godhead, was desiring auspiciousness for Prahlāda Mahārāj, he developed all the characteristics of a high-grade devotee. This is called natural attraction. It is caused by the special grace of the Personality of Godhead or by the special grace of a great devotee like Nārada.

There is a statement in the Skanda Purāṇa wherein Parvata Muni tells Nārada, "My dear Nārada, of all saintly persons you are so great and glorious that simply by your good wishes a lowborn hunter also has become a great, elevated devotee of Lord Kṛṣṇa."

This ecstatic love for Kṛṣṇa can be divided into five divisions, which will be described by Śrī Rūpa Gosvāmī later on.

24.22 Chapter Eighteen

Character of One in Ecstatic Love

Rūpa Gosvāmī next describes the characteristics of a person who has actually developed his ecstatic love for Kṛṣṇa. The characteristics are as follows:

1. He is always anxious to utilize his time in the devotional service of the Lord. He does not like to be idle. He wants service always, twenty-four hours a day without deviation.

1. He is always reserved and perseverant.

1. He is always detached from all material attraction.
1. He does not long for any material respect in return for his activities.
1. He is always certain that Kṛṣṇa will bestow His mercy upon him.
1. He is always very eager to serve the Lord faithfully.
1. He is very much attached to the chanting of the holy names of the Lord.
1. He is always eager to describe the transcendental qualities of the Lord.
1. He is very pleased to live in a place where the Lord's pastimes are performed, e.g., Mathurā, Vṛndāvana, or Dvārakā.

An unalloyed devotee who has developed ecstatic love for Kṛṣṇa is always engaging his words in reciting prayers to the Lord. Within the mind he is always thinking of Kṛṣṇa, and with his body he is either offering obeisances by bowing down before the Deity or is engageing in some other service. During these ecstatic activities he sometimes sheds tears. In this way his whole life is engaged in the service of the Lord, with not a moment wasted on any other engagement.

When a person is undisturbed even in the presence of various causes of disturbance, he is called reserved and perseverant. An example of this perseverance and reservation is found in the behavior of King Parīkṣit, as described in the First Canto, 19th Chapter, 13th verse, of the Śrīmad-Bhāgavatam. The King says there to all the sages present before him at the time of his death, "My dear brāhmaṇas, you should always accept me as your surrendered servant. I have come to the bank of the Ganges just to devote my heart and soul unto the lotus feet of Lord Kṛṣṇa. So please bless me, that Mother Ganges may also be pleased with me. Let the curse of the brāhmaṇa's son fall upon me-I do not mind. I only request that at the last moment of my life all of you will kindly chant the holy name of Viṣṇu, so that I may realize His transcendental qualities."

This example of Mahārāj Parīkṣit's behavior, his remaining patient even at the last point of his life, his undisturbed condition of mind, is an example of reservation. This is one of the characteristics of a devotee who has developed ecstatic love for Kṛṣṇa.

The senses are always desiring sense enjoyment, but when a devotee develops transcendental love for Kṛṣṇa his senses are no longer attracted by material desires. This state of mind is called detachment. There is a nice example of this detachment in connection with the character of King Bharata. In the Fifth Canto, 14th Chapter, 43rd verse, of Śrīmad-Bhāgavatam it is stated: "Emperor Bharata was so attracted by the beauty of the lotus feet of Kṛṣṇa that even in his youthful life he gave up all kinds of attachments to family, children, friends, kingdom, etc., as though they were untouchable stools."

Emperor Bharata is a typical example of detachment. He had everything enjoyable in the material world, but he left it. This means that detachment does not mean artificially keeping oneself aloof and apart from the allurements of attachment. Even in the presence of such allurements, if one can remain unattracted by material attachments, that is called detachment. In the beginning, of course, a neophyte devotee must try to keep himself apart from all kinds of alluring attachments, but the real position of a mature devotee is that even in the presence of all allurements, he is not at all attracted. This is the actual criterion of detachment.

When a devotee, in spite of possessing all the qualities of pure realization, is not proud of his position, that is called pridelessness. In the Padma Purāṇa it is stated that King Bhagīratha was the emperor above all other kings, yet he developed such ecstatic love for Kṛṣṇa that he became a mendicant and went out begging even to the homes of his political enemies and untouchables. He was so humble that he respectfully bowed down before them.

There are many similar instances in the history of India. Even very recently, about 200 years ago or less, one big landlord known as Lalababu, a Calcutta landholder, became a Vaiṣṇava and lived in Vṛndāvana. He was also begging from door to door, even at the homes of his political enemies. Begging involves being ready to be insulted by persons at whose home one has come. That is natural. But one has to tolerate such insults for the sake of Kṛṣṇa. The devotee of Kṛṣṇa can accept any position in the service of Kṛṣṇa.

The strong conviction that one will certainly receive the favor of the Supreme Personality of Godhead is called in Sanskrit āśā-bandha. Āśā-bandha means to continue to think, "Because I'm trying my best to follow the routine principles of devotional service, I am sure that I will go back to Godhead, back to home."

In this connection, one prayer by Rūpa Gosvāmī is sufficient to exemplify this hopefulness. He says, "I have no love for Kṛṣṇa, nor for the causes of developing love of Kṛṣṇa-namely, hearing and chanting. And the process of bhakti-yoga, by which one is always thinking of Kṛṣṇa and fixing His lotus feet in the heart, is also lacking in me. As far as philosophical knowledge or pious works are concerned, I don't see any opportunity for me to execute such activities. But above all, I am not even born of a nice family. Therefore I must simply pray to You, Gopī-jana-vallabha [Kṛṣṇa, maintainer and beloved of the gopīs]. I simply wish and hope that some way or other I may be able to approach Your lotus feet, and this hope is giving me pain, because I think myself quite incompetent to approach that transcendental goal of life." The purport is that under this heading of āśā-bandha, one should continue to hope against hope that some way or other he will be able to approach the lotus feet of the Supreme Lord.

When one is sufficiently eager to achieve success in devotional service, that eagerness is called samutkaṇṭhā. This means complete eagerness. Actually this eagerness is the price for achieving success in Kṛṣṇa consciousness. Everything has some value, and one has to pay the value before obtaining or possessing it. It is stated in the Vedic literature that to purchase the most valuable thing, Kṛṣṇa consciousness, one has to develop intense eagerness for achieving success. This intense eagerness is very nicely expressed by Bilvamaṅgala Thākur in his book Kṛṣṇa-karṇāmṛta. He says, "I am eagerly waiting to see that boy of Vṛndāvana whose bodily beauty is captivating the whole universe, whose eyes are always bounded by black eyebrows and expanded like lotus petals, who is always eagerly glancing over His devotees and therefore moving slightly here and there. His eyes are always moist, His lips are colored like copper, and through those lips there comes a sound vibration which drives one madder than a mad elephant. I want so much to see Him at Vṛndāvana!"

In the same Karṇāmṛta there is another statement about the chanting of Rādhārāṇī. It is said by one of the associates of Rādhārāṇī: "O Lord Govinda, the girl who is the daughter of King Vṛṣabhānu is now shedding tears, and She is anxiously chanting Your holy name-Kṛṣṇa! Kṛṣṇa!"

This attachment for chanting the glories of the Lord is also stated in the Karṇāmṛta as follows: "What shall I do for Kṛṣṇa, who is pleasing beyond all pleasurable conceptions, and who is naughtier than all restless boys? The idea of Kṛṣṇa's beautiful activities is attracting my heart, and I do not know what I can do!"

In the book Padyāvalī by Rūpa Gosvāmī there is the following statement about Vṛndāvana: "In this place the son of Mahārāj Nanda used to live with His father, who was king of all cowherd men. In this place Lord Kṛṣṇa broke the cart in which the Śakaṭāsura demon was concealed. At this place Dāmodara, who can cut the knot of our material existence, was tied up by His mother Yaśodā."

A pure devotee of Lord Kṛṣṇa resides in the district of Mathurā or Vṛndāvana and visits all the places where Kṛṣṇa's pastimes were performed. At these sacred places Kṛṣṇa displayed His childhood activities with the cowherd boys and mother Yaśodā. The system of circumambulating all these places is still current among devotees of Lord Kṛṣṇa, and those coming to Mathurā and Vṛndāvana always feel transcendental pleasure. Actually, if someone goes to Vṛndāvana, he will immediately feel separation from Kṛṣṇa, who performed such nice activities when He was present there.

Such attraction for remembering Kṛṣṇa's activities is known as attachment for Kṛṣṇa. There are impersonalist philosophers and mystics, however, who by a show of devotional service want ultimately to merge into the existence of the Supreme Lord. They sometimes try to imitate a pure devotee's sentiment for visiting the holy places where Kṛṣṇa had His pastimes, but they simply have a view for salvation, and so their activities cannot be considered attachment.

It is said by Rūpa Gosvāmī that the attachment exhibited by pure devotees for Kṛṣṇa cannot possibly be perfected in the heart of fruitive workers (karmīs) or mental speculators because such attachment in pure Kṛṣṇa consciousness is very rare and not possible to achieve even for many liberated persons. As is stated in the Bhagavad-gītā, liberation from material contamination is the stage at which devotional service can be achieved. For a person who simply wants to have liberation and to merge into the impersonal brahma-jyoti, it is not possible to acquire attachment to Kṛṣṇa. This attachment is very confidentially kept by Kṛṣṇa and is only bestowed upon pure devotees. Even ordinary devotees cannot have such pure attachment for Kṛṣṇa. Therefore, how is it possible for success to be achieved by persons whose hearts are contaminated by the actions and reactions of fruitive activities and who are entangled by various types of mental speculation?

There are many so-called devotees who artificially think of Kṛṣṇa's pastimes, which are known as aṣṭa-kālīya-līlā. Sometimes one may artificially imitate these, pretending that Kṛṣṇa is talking with him in the form of a boy, or else one may pretend that Rādhārāṇī and Kṛṣṇa both have come to him and are talking with him. Such characteristics are sometimes exhibited by the impersonalist class of men, and they may captivate some innocent persons who have no knowledge in the science of devotional service. However, as soon as an experienced devotee sees all of these caricatures, he can immediately evaluate such rascaldom. If such a pretender is sometimes seen possessing imitative attachment to Kṛṣṇa, that will not be accepted as real attachment. It may be said, however, that such attachment is like giving a future hope to the pretender, so that he may eventually rise onto the actual platform of pure devotional service.

This imitative attachment can be divided into two headings-namely, shadow attachment and parā (transcendental) attachment. If someone, without undergoing the regulative principles of devotional service or without being guided by a bona fide spiritual master, shows such imitative attachment, it is called shadow attachment. Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering. And, if by the manifestation of such shadow attachment one feels the disappearance of all material pangs, then it is called parā attachment.

Such shadow attachment or parā attachment can develop by associating with a pure devotee or by visiting holy places like Vṛndāvana or Mathurā; or if an ordinary man develops such attachment for Kṛṣṇa and fortunately performs devotional activities in the association of pure devotees, he can also rise up to the platform of pure devotional service. The conclusion is that transcendental attachment is so powerful that if such attachment is seen manifested even in some common man, by the association of a pure devotee it can bring one to the perfectional stage. But such attachment for Kṛṣṇa cannot be invoked in a person without his being sufficiently blessed by the association of pure devotees.

As attachment can be invoked by the association of pure devotees, so attachment can also be extinguished by committing offenses at the lotus feet of pure devotees. To be more clear, by the association of pure devotees attachment for Kṛṣṇa can be aroused, but if one commits offenses at the lotus feet of a devotee, his shadow attachment or parā attachment can be extinguished. This extinguishing is like the waning moon, which gradually decreases and at last becomes darkness. One should therefore be very careful while associating with pure devotees to guard against committing an offense at their lotus feet.

Transcendental attachment, either shadow or parā, can be nullified by different degrees of offenses at the lotus feet of pure devotees. If the offense is very serious, then one's attachment becomes almost nil, and if the offense is not very serious, one's attachment can become second-class or third- class.

If someone becomes attached to the principles of salvation or to merging into the existence of the brahma-jyoti, his ecstasies gradually diminish into shadow and parā attachment or else transform into the principles of ahaṅgrahopāsanā. This ahaṅgrahopāsanā describes a living entity when he begins spiritual realization by identifying himself with the Supreme Lord. This state of self-realization is technically known as monism. The monist thinks himself one with the Supreme Lord. Thus, without differentiating between himself and the Supreme Lord, it is his view that by worshiping himself he is worshiping the supreme whole.

Sometimes it is found that a neophyte is taking part in chanting and dancing very enthusiastically, but within himself he is under the impression that he has become one with the supreme whole. This conception of monism is completely different from pure transcendental devotional service. If, however, it is seen that a person has developed a high standard of devotion without having undergone even the regulative principles, it is to be understood that his status of devotional service was achieved in a former life. For some reason or another it had been temporarily stopped, most probably by committing an offense at the lotus feet of a devotee. Now, with a good second chance, it has again begun to develop. The conclusion is that steady progress in devotional service can be attained only in the association of pure devotees.

If one can gradually advance his status in devotional service, it is to be understood that it is due to the causeless mercy of Kṛṣṇa Himself. If a person is completely detached from material enjoyment and has developed pure ecstatic devotion, even if he is sometimes accidentally found not to be living up to the standard of devotional service, one should not be envious of him. It is confirmed also in the Bhagavad-gītā that a devotee who has unflinching faith in and devotion to the Lord, even if he is sometimes found to be accidentally deviated from pure devotional characteristics, should still be counted amongst the pure. Unflinching faith in devotional service, in Lord Kṛṣṇa and in the spiritual master makes one highly elevated in the activities of devotional service.

In the Nṛsiṁha Purāṇa it is stated: "If a person has completely engaged his mind, body and activities in the service of the Supreme Godhead, and externally he is found to be engaged in some abominable activities, these abominable activities will surely be very quickly vanquished by the influence of his staunch devotional force." The example is given that on the full moon there are some spots which may appear to be pockmarks. Still, the illumination spread by the full moon cannot be checked. Similarly, a little fault in the midst of volumes of devotional service is not at all to be counted as fault. Attachment for Kṛṣṇa is transcendental bliss. Amidst unlimited volumes of transcendental bliss, a spot of some material defect cannot act in any way.

24.23 Chapter Nineteen

Devotional Service in Love of God

When one's desire to love Kṛṣṇa in his particular relationship becomes intensified, this is known as pure love of Godhead. In the beginning a devotee is engaged in the regulative principles of devotional service by the order of his spiritual master. When one thereby becomes completely purified of all material contamination, there develops an attachment and taste for devotional service. This taste and attachment, when gradually intensified in the course of time, becomes love. The word "love" can only be actually applied in relationship with the Personality of Godhead. In the material world, love is not applicable at all. What goes on under the name of love in the material world is nothing but lust. There is a gulf of difference between love and lust, like the difference between gold and iron. In the Nārada-pañcarātra it is clearly stated that when lust is completely transferred to the Supreme Godhead and the concept of kinship is completely reposed in Him, such is accepted as pure love of God by great authorities like Bhīṣma, Prahlāda, Uddhava and Nārada.

A great authority like Bhīṣma has explained that love of Godhead means completely giving up all so-called love for any other person. According to Bhīṣma, love means to repose one's affection completely upon one person, withdrawing all affinities for any other person. This pure love can be transferred to the Supreme Personality of Godhead under two conditions-out of ecstasy and out of the causeless mercy of the Supreme Personality of Godhead Himself.

Ecstatic love of Godhead can be potently invoked simply by following the rules and regulations of devotional service as they are prescribed in scriptures, under the direction of a bona fide spiritual master. In the Eleventh Canto, 2nd Chapter, 38th verse, of the Śrīmad-Bhāgavatam this ecstatic love, born of the execution of regulative devotional service, is explained: "A devotee, in the course of executing the regulative principles of devotional service, develops his natural Kṛṣṇa consciousness, and being thus softened at heart he chants and dances like a madman. While performing chanting of the holy name of the Lord, he sometimes cries, sometimes talks wildly, sometimes sings and sometimes-without caring for any outsider-dances like a madman."

In the Padma Purāṇa there is a statement about ecstatic love born of spontaneous affection. Candrakānti, a celebrated fair-faced girl, rigidly observed celibacy in order to obtain Kṛṣṇa as her husband. She always engaged herself in meditating on the transcendental form of the Lord and always chanted the glories of the Lord. She did not desire to accept anyone else as her husband. She had firmly decided that only Lord Kṛṣṇa would be her husband.

When a devotee is found to be always associated with the Lord in ecstatic love, it is to be understood that such a position is awarded by the Lord Himself out of His causeless extraordinary mercy. An example of such extraordinary mercy is given in the Eleventh Canto, 12th Chapter, 6th verse, of the Śrīmad-Bhāgavatam, wherein Lord Kṛṣṇa tells Uddhava: "The gopīs in Vṛndāvana did not study the Vedas to achieve Me. Nor had they ever been in holy places of pilgrimage. Nor did they devoutly execute any regulative principle. Nor did they undergo any kind of austerity. It is simply by My association that they have attained the highest perfection of devotional service."

From the example of Candrakānti as found in the Padma Purāṇa and from the example of the gopīs as found in the Śrīmad-Bhāgavatam, it appears that a devotee who always thinks of Kṛṣṇa and who always chants His glories in ecstatic love, regardless of his condition, will attain the highest perfection of unalloyed devotional love due to Lord Kṛṣṇa's extraordinary mercy. This is confirmed in the Śrīmad-Bhāgavatam: "If Hari, the Supreme Lord, worshiped, adored and loved by a person, it should be understood that the person has finished all kinds of austerities, penances and similar processes for self realization. On the other hand, if after undergoing all types of austerities, penances and mystic yoga practices, one does not develop such love for Hari, then all his performances are to be considered a useless waste of time. If someone always sees Kṛṣṇa inside and out, then it is to be understood that he has surpassed all austerities and penances for self-realization. And if, after executing all kinds of penances and austerities, one cannot always see Kṛṣṇa inside and out, then he has executed his performances uselessly."

Spontaneous attraction to Kṛṣṇa, which is said to be due to the extraordinary mercy of the Lord, can be placed under two headings: one is profound veneration for the greatness of the Lord, and the other may be one's automatically being attracted to Kṛṣṇa without any extraneous consideration. In the Nārada-pañcarātra it is said that if on account of profound veneration for the greatness of the Supreme Lord, one attains a great affection and steady love for Him, one is certainly assured of attaining the four kinds of Vaiṣṇava liberation-namely, achieving the same bodily features as the Lord, achieving the same opulence as the Lord, dwelling on the planet where the Lord is residing, and attaining eternal association with the Lord. The Vaiṣṇava liberation is completely different from the māyāvāda liberation, which is simply a matter of being merged into the effulgence of the Lord.

In the Nārada-pañcarātra pure unalloyed devotional service is explained as being without any motive for personal benefit. If a devotee is continuously in love with Lord Kṛṣṇa and his mind is always fixed upon Him, that devotional attitude will prove to be the only means of attracting the attention of the Lord. In other words, a Vaiṣṇava who is incessantly thinking of the form of Lord Kṛṣṇa is to be known as a pure Vaiṣṇava.

Generally, a devotee who has achieved the causeless mercy of the Lord on account of following the strict rules and regulations of devotional service becomes attracted by the supreme greatness of the Lord, by the transcendental beauty of the Lord and by the spontaneous execution of devotional service. To be more clear, by executing the regulative principles of devotional service one can fully appreciate the transcendental beauty of the Lord. In any case, such exalted positions are only possible by the extraordinary mercy of the Lord upon the devotee.

Although many different processes for developing love of Godhead have been explained so far, Śrīla Rūpa Gosvāmī now gives us a general description of how one can best achieve such a high position. The beginning of ecstatic love of Godhead is basically faith. There are many societies and associations of pure devotees, and if someone with just a little faith begins to associate with such societies, his advancement to pure devotional service is rapid. The influence of a pure devotee is such that if someone comes to associate with him with a little faith, he gets the chance of hearing about the Lord from authoritative scriptures like the Bhagavad-gītā and Śrīmad-Bhāgavatam. Thus, by the mercy of the Lord, who is situated in everyone's heart, one gradually develops his faith in the descriptions of such authoritative scriptures. This is the first stage of association with pure devotees. In the second stage, after one becomes a little advanced and mature, he automatically offers to follow the principles of devotional service under the guidance of the pure devotee and accepts him as the spiritual master. In the next stage, under the guidance of the spiritual master, the devotee executes regulative devotional service, and, as a result of such activities, he becomes freed from all unwanted occupations. When he is freed from unwanted occupations, his faith becomes steadily fixed, and he develops a transcendental taste for devotional service, then attachment, then ecstasies, and in the last stage there is pure love of Godhead. These are the different stages of the development of pure love.

Only the most fortunate persons can achieve such success in life. Those who are simply academic students of the Vedic scriptures cannot appreciate how such a development takes place. In the Nārāyaṇa Pañcarātra Lord Śiva therefore tells Pārvatī: "My dear supreme goddess, you can know from me that any person who has developed the ecstasy of love for the Supreme Personality of Godhead, and who is always merged in transcendental bliss on account of this love, cannot even perceive the material distress or happiness coming from the body or mind."

Affection and the dealings of love are different branches of the original tree of love preceding the many varieties of affectionate manifestations, which will not be discussed here. These different manifestations have been described by Sanātana Gosvāmī in his Bhāgavatāmṛta. Although the subject of such affections and dealings of love are very confidential, Sanātana Gosvāmī has described them very explicitly.

Śrī Rūpa Gosvāmī thus concludes the first division of the Bhakti-rasāmṛta-sindhu, offering up his treatise for the transcendental pleasure of Sanātana Gosvāmī, who has established the transcendental beauty, and of Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī and Raghunāthadās Gosvāmī. It appears from this statement that the great Śrīla Jīva Gosvāmī was not yet active when Bhakti-rasāmṛta-sindhu was written.

Thus ends the Bhaktivedanta summary study of the first division of Bhakti-rasāmṛta-sindhu, up to the descriptions of ecstatic love of Godhead, which are to follow next.

24.24 Chapter Twenty

Transcendental Mellow

In this second division of Bhakti-rasāmṛta-sindhu the author offers his respectful obeisances unto "Sanātana." This Sanātana can be interpreted as either Śrī Kṛṣṇa Himself or as Sanātana Gosvāmī, the elder brother and spiritual master of Rūpa Gosvāmī. In the case where Sanātana is accepted to mean Śrī Kṛṣṇa, the obeisances are offered to Kṛṣṇa because He is naturally so beautiful and because He is the killer of the demon Agha. If it is interpreted to mean Sanātana Gosvāmī, then it is because he is so greatly favored by Rūpa Gosvāmī, being always served by him, and because he is the annihilator of all kinds of sinful activities. In this division of Bhakti-rasāmṛta-sindhu the author wants to describe the general symptoms of the transcendental mellow (loving mood) of discharging devotional service.

In this division of Bhakti-rasāmṛta-sindhu there are five general topics: 1) vibhāva-special symptoms of ecstasy, 2) anubhāva-subsequent ecstasy, 3) sāttvika-bhāva-constitutional ecstasy, 4) vyabhicārī-bhāva-aggressive ecstasy and 5) sthāyi-bhāva-fervent ecstasy.

The word rasa, used in the Bhakti-rasāmṛta-sindhu, is understood by different persons differently because the exact English equivalent is very difficult to find. But as we have seen our spiritual master translate this word rasa into "mellow," we shall follow in his footsteps and also translate the word in that way.

The particular loving mood or attitude relished in the exchange of love with the Supreme Personality of Godhead is called rasa, or mellow. The different types of rasa, when combined together, help one to taste the mellow of devotional service in the highest degree of transcendental ecstasy. Such a position, although entirely transcendental to our experience, will be explained in this section as far as possible, following in the footsteps of Śrīla Rūpa Gosvāmī.

Without relishing some sort of mellow or loving mood in one's activities, no one can continue to perform such activities. Similarly, in the transcendental life of Kṛṣṇa consciousness and devotional service there must be some mellow or specific taste from the service. Generally this mellow is experienced by chanting, hearing, worshiping in the temple and being engaged in the service of the Lord. So when a person feels transcendental bliss; that is called "relishing the mellow." To be more clear, we may understand that the various feelings of happiness derived from discharging devotional service may be termed the "mellows" of devotional service.

This relishing of transcendental mellow in discharging devotional service cannot be experienced by all classes of men because this sweet loving mood is developed only from one's previous life's activities, or by the association of unalloyed devotees. As explained above, association with pure devotees is the beginning of faith in devotional service. Only by developing such faith in the association of a pure devotee, or by having in one's previous life executed devotional activities, can one actually relish the mellow of devotional service. In other words, this transcendental bliss is not to be enjoyed by any common man unless he is so extraordinarily fortunate as to be in association with devotees or to be continuing his previous birth's devotional activities.

The gradual process of development to the stage of devotional service is explained in the Śrīmad-Bhāgavatam, First Canto: "The beginning is to hear about Lord Kṛṣṇa in the association of devotees who have themselves cleansed their hearts by association. Hearing about the transcendental activities of the Lord will result in one's feeling transcendental bliss always." It is also explained in the Bhagavad-gītā that for one who has actually come to the spiritual platform, the first symptom visible will be that he is always joyful. This joyous life is attained by one's reaction to reading the Bhagavad-gītā or Śrīmad-Bhāgavatam, or else from associating with persons who are very interested in the spiritual life of Kṛṣṇa consciousness-specifically those who have made the determination to achieve the favor of Govinda by being engaged in transcendental loving service at His lotus feet. Being encouraged by such a feeling, one who is constantly engaged in discharging the regulative principles of devotional service in such a way as to please the Supreme Personality of Godhead develops two principles of compelling force, which come under the heading of vibhāva. Thus one enjoys transcendental bliss.

There are several origins or causes for this compulsive love of Kṛṣṇa, such as Kṛṣṇa Himself, the devotees of Kṛṣṇa, Kṛṣṇa's playing on the flute, etc. The effect is sometimes loving and sometimes stunted.

There are eight transcendental symptoms found in the body during ecstasy, and all of them are possible only by a mixture of the above-mentioned five ecstatic divisions. Without some mixture of these five ecstatic principles, one cannot relish transcendental bliss. The cause or basis for relishing transcendental mellow is exactly what we mean by vibhāva. This vibhāva is divided into two-namely, basic and impetuous. In the Agni Purāṇa the description of vibhāva is given as follows: "The basis from which ecstatic love is born is called vibhāva, which is divided into two-basic and impetuous." In other words, there are two kinds of ecstatic love. The object of basic ecstatic love is Kṛṣṇa and His devotee. Lord Kṛṣṇa is the object of basic ecstatic love, and His pure devotee, a reservoir of such love, is the object of impetuous ecstatic love. Impetuous ecstatic love, then, is that love which develops when one sees an object which reminds him of Kṛṣṇa.

Lord Kṛṣṇa, who is the possessor of inconceivable potencies and qualities of transcendental knowledge and bliss, is the basic cause of ecstatic love. Lord Kṛṣṇa also becomes the reservoir (impetus) of ecstatic love by His different incarnations and expansions. In the Śrīmad-Bhāgavatam there is a statement in connection with the brahma-vimohana-līlā, which demonstrates something of this impetuous feature of ecstatic love. When Brahmā was deluded by Kṛṣṇa, who expanded Himself into so many cowherd boys, calves and cows, Kṛṣṇa's elder brother, Śrī Baladeva (a direct expansion of Kṛṣṇa Himself), felt astonishment and said, "How wonderful it is that My ecstatic love for Kṛṣṇa is again being attracted to so many cowherd boys, calves and cows!" He was struck with wonder by thinking in this way. This is one of the examples in which Kṛṣṇa Himself becomes the object and reservoir of ecstatic love in the impetuous aspect.

24.25 Chapter Twenty-one

Qualities of Śrī Kṛṣṇa

Personal features can be divided into two: one feature is covered, and the other feature is manifested. When Kṛṣṇa is covered by different kinds of dress, His personal feature is covered. There is an example of His covered personal feature in the Śrīmad-Bhāgavatam in connection with His Dvārakā līlā (His residence in Dvārakā as its king). Sometimes Lord Kṛṣṇa began to play by dressing Himself like a woman. Seeing this form, Uddhava said, "How wonderful it is that this woman is attracting my ecstatic love exactly as Lord Kṛṣṇa does. I think she must be Kṛṣṇa covered by the dress of a woman!"

One devotee praised the bodily features of Kṛṣṇa when he saw the Lord in His manifested personal feature. He exclaimed, "How wonderful is the personal feature of Lord Kṛṣṇa! How His neck is just like a conchshell! His eyes are so beautiful, as though they themselves are encountering the beauty of a lotus flower. His body is just like the tāmala tree, very blackish. His head is protected with a canopy of hair. There are the marks of śrīvatsa on His chest, and He is holding His conchshell. By such beautiful bodily features, the enemy of the demon Madhu has appeared so pleasing that He can bestow upon me transcendental bliss simply by my seeing His transcendental qualities."

Śrīla Rūpa Gosvāmī, after consulting various scriptures, has enumerated the transcendental qualities of the Lord as follows: 1) beautiful features of the entire body; 2) marked with all auspicious characteristics; 3) extremely pleasing; 4) effulgent; 5) strong; 6) ever-youthful; 7) wonderful linguist; 8) truthful; 9) talks pleasingly; 10) can speak fluently in all lzanguages; 11) highly learned; 12) highly intelligent; 13) a genius; 14) artistic; 15) extremely clever; 16) expert; 17) grateful; 18) firmly determined; 19) an expert judge of time and circumstances; 20) sees and speaks on the authority of Vedas, or scriptures; 21) pure; 22) self-controlled; 23) steadfast; 24) forbearing; 25) forgiving; 26) grave; 27) self-satisfied; 28) possessing equilibrium; 29) magnanimous; 30) religious; 31) heroic; 32) compassionate; 33) respectful; 34) gentle; 35) liberal; 36) shy; 37) the protector of surrendered souls; 38) happy; 39) the well-wisher of devotees; 40) controlled by love; 41) all-auspicious; 42) most powerful; 43) all-famous; 44) popular; 45) partial to devotees; 46) very attractive to all women; 47) all-worshipable; 48) all-opulent; 49) all-honorable; 50) the supreme controller. The Supreme Personality of Godhead has all these fifty transcendental qualities in fullness as deep as the ocean. In other words, the extent of His qualities is inconceivable.

As parts and parcels of the Supreme Lord, the individual living entities can also possess all of these qualities in minute quantities, provided they become pure devotees of the Lord. In other words, all of the above transcendental qualities can be present in the devotees in minute quantity, whereas the qualities in fullness are always present in the Supreme Personality of Godhead.

Besides these, there are other transcendental qualities which are described by Lord Śiva to Pārvatī in the Padma Purāṇa, and in the First Canto of Śrīmad-Bhāgavatam, in connection with a conversation between the demigod of the earth and the King of religion, Yamarāj. It is said therein, ”Persons who are desirous of becoming great personalities must be decorated with the following qualities: truthfulness, cleanliness, mercy, perseverance, renunciation, peacefulness, simplicity, control of the senses, equilibrium of the mind, austerity, equality, forbearance, placidity, learning, knowledge, opulence, chivalry, influence, strength, memory, independence, tactfulness, luster, patience, ability to talk, gravity, steadiness, faithfulness, fame, respectfulness and lack of false egotism.” Persons who are desiring to become great souls cannot be without any of the above qualities, so we can know for certain that these qualities are found in Lord Kṛṣṇa, the supreme soul.

Besides all of the above-mentioned fifty qualities, Lord Kṛṣṇa possesses five more, which are sometimes partially manifested in the persons of Lord Brahmā or Lord Śiva. These transcendental qualities are as follows: 51) changeless; 52) all-cognizant; 53) ever fresh; 54) sac-cid-ānanda (possessing an eternal blissful body); 55) possessing all mystic perfection.

Kṛṣṇa also possesses five other qualities, which are manifest in the body of Nārāyaṇa, and they are listed as follows: 56) He has inconceivable potency. 57) Uncountable universes generate from His body. 58) He is the original source of all incarnations. 59) He is the giver of salvation to the enemies whom He kills. 60) He is the attractor of liberated souls. All these transcendental qualities are manifest wonderfully in the personal feature of Lord Kṛṣṇa.

Besides these sixty transcendental qualities, Kṛṣṇa has four more, which are not manifest even in the Nārāyaṇa form of Godhead, not to speak of the demigods or living entities. They are as follows: 61) He is the performer of wonderful varieties of pastimes (especially His childhood pastimes). 62) He can attract all living entities all over the universes by playing on His flute. 63) He is surrounded by devotees endowed with wonderful love of Godhead. 64) He has a wonderful excellence of beauty which cannot be rivalled anywhere in the creation.

Adding to the list these four exceptional qualities of Kṛṣṇa, it is to be understood that the aggregate number of qualities of Kṛṣṇa is sixty-four. Śrīla Rūpa Gosvāmī has attempted to give evidences from various scriptures about all sixty-four qualities present in the person of the Supreme Lord.

Any comparison of the different parts of the Lord’s body to different material objects cannot factually be a complete comparison. Ordinary persons, who cannot understand how exalted are the bodily features of the Lord, are simply given a chance to understand by a material comparison. It is said that Kṛṣṇa’s face is as beautiful as the moon, His thighs are powerful, just like the trunks of elephants, His arms are just like two pillars, His palms are expanded like lotus flowers, His chest is just like a doorway, His hips are dens, and the middle of His body is a terrace.

There are certain characteristics of different limbs which are considered to be very auspicious and are fully present in the body of the Lord. In this connection, one friend of Nanda Mahārāj, speaking about Lord Kṛṣṇa’s auspicious bodily symptoms, said, ”My dear King of the cowherds, I can find 32 auspicious symptoms on the body of your son! I am wondering how this boy could have taken His birth in a family of cowherd men.” Generally, when Lord Kṛṣṇa appears He does so in a family of kṣatriyas (kings), as did Lord Rāmacandra, and sometimes in a family of brāhmaṇas. But Kṛṣṇa accepted the role of son to Mahārāj Nanda, despite the fact that Nanda belonged to the vaiśya community. The business of the vaiśya community is trade, commerce and the protection of cows. Therefore his friend, who may have been born into a brāhmaṇa family, expressed his wonder at how such an exalted child could take birth in a family of vaiśyas. Anyway, he pointed out the auspicious signs on the body of Kṛṣṇa to the boy’s foster father.

He continued: ”This boy has a reddish luster in seven places-His eyes, the ends of His hands, the ends of His legs, His palate, His lips, His tongue and His nails. A reddish luster in these seven places is considered to be auspicious. Three parts of His body are very broad: His waist, forehead and chest. Three parts of His body are short: His neck, thighs and genitals. Three parts of His body are very deep: His voice, intelligence and navel. There is highness in five parts of His body: His nose, arms, ears, forehead and thighs. In five parts of His body there is fineness: His skin, the hairs on His head and on the other parts of His body, His teeth and His fingertips. The aggregate of all these bodily features is manifest only in the bodies of great personalities.”

The fate lines on the palm are also considered to be auspicious bodily symptoms. In this connection, one old gopī informed King Nanda, ”Your son possesses various wonderful fate lines on His palms. There are the signs of lotus flowers and wheels on His palms, and on His soles there are the signs of a flag, thunderbolt, fish, rod for controlling elephants, and a lotus flower. Please observe how auspicious these signs are!”

Beautiful bodily features which automatically attract the eyes are called rucira (pleasing). Kṛṣṇa possesses this attractive feature of rucira in His personal features. In the Third Canto, 2nd Chapter, 13th verse, of Śrīmad-Bhāgavatam, there is a statement about this. ”The Supreme Personality of Godhead, in His pleasing dress, appeared at the scene of the sacrificial arena when King Yudhiṣṭhira was performing the rāja-sūya sacrifice. All important personalities from different parts of the universe had been invited to the sacrificial arena, and all of them, upon beholding Kṛṣṇa there, considered that the Creator had ended all of His craftsmanship in the creation of this particular body of Kṛṣṇa.”

It is said that the transcendental body of Kṛṣṇa resembles the lotus flower in eight parts-namely, His face, His two eyes, His two hands, His navel and His two feet. The gopīs and inhabitants of Vṛndāvana used to see the luster of lotus flowers everywhere, and they could hardly withdraw their eyes from such a vision.

The effulgence pervading the universe is considered to be the rays of the Supreme Personality of Godhead. The supreme abode of Kṛṣṇa is always throwing off the effulgence known as brahma-jyoti, and that effulgence is emanating from His body.

The luster of the hosts of jewels fixed on the chest of the Lord can defeat even the luster of the sun, and still, when compared with the bodily luster of the Lord, that crest of jewels appears to be only as bright as one of the stars in the sky. Therefore the transcendental influence of Kṛṣṇa is so great that it can defeat anyone. When Kṛṣṇa was present in the sacrificial arena of His enemy King Kaṁsa, the wrestlers present, although appreciating the softness of the body of Śrī Kṛṣṇa, were nevertheless afraid and perturbed when they thought of engaging with Him in battle.

A person who has extraordinary bodily strength is called balīyān. When Kṛṣṇa killed Ariṣṭāsura, some of the gopīs said, ”My dear friends, just see how Kṛṣṇa has killed Ariṣṭāsura! Although be was stronger than a mountain, Kṛṣṇa plucked him up just like a piece of cotton and threw him away without any difficulty!” There is another passage wherein it is said: ”O my dear devotees of

Lord Kṛṣṇa, may the left hand of Lord Kṛṣṇa, which has lifted Govardhana Hill like a ball, save you from all dangers."

Kṛṣṇa is beautiful at His different ages-namely, His childhood, His boyhood and His youth. Out of these three, His youth is the reservoir of all pleasures and is the time when the highest varieties of devotional service are acceptable. At that age, Kṛṣṇa is full with all transcendental qualities and is engaged in His transcendental pastimes. Therefore, devotees have accepted the beginning of His youth as the most attractive feature in ecstatic love.

At this age Kṛṣṇa is described as follows: "The force of Kṛṣṇa's youth was combined with His beautiful smile, which defeated even the beauty of the full moon. He was always nicely dressed, in beauty surpassing even Cupid, and He was always attracting the minds of the gopīs, who were thereby always feeling pleasure."

Rūpa Gosvāmī says that a person who knows the languages of different countries, especially the Sanskrit language, which is spoken in the cities of the demigods-as well as other worldly languages, including those of the animals-is called a wonderful linguist. It appears from this statement that Kṛṣṇa can also speak and understand the languages of the animals. An old woman in Vṛndāvana, present at the time of Kṛṣṇa's pastimes, once stated in surprise: "How wonderful it is that Kṛṣṇa, who owns the hearts of all the young girls of Brajabhūmi, can nicely speak the language of Brajabhūmi with the gopīs, while in Sanskrit He speaks with the demigods, and in the language of the animals He can even speak with the cows and buffalo! Similarly, in the language of the Kashmere Province, and with the parrots and other birds, as well as in most common languages, Kṛṣṇa is so expressive!" She inquired from the gopīs as to how Kṛṣṇa had become so expert in speaking so many different types of languages.

A person whose word of honor is never broken is called truthful. Kṛṣṇa once promised Kuntī, the mother of the Pāṇḍavas, that He would bring her five sons back from the battlefield of Kurukṣetra. After the battle was finished, when all the Pāṇḍavas had come home, Kuntī praised Kṛṣṇa because His promise was so nicely fulfilled. She said, "Even the sunshine may one day become cool and the moonshine one day become hot, but still Your promise will not fail." Similarly, when Kṛṣṇa, along with Bhīma and Arjuna, went to challenge Jarāsandha, He plainly told Jarāsandha that He was the eternal Kṛṣṇa, present along with two of the Pāṇḍavas. The story is that both Kṛṣṇa and the Pāṇḍavas-in this case Bhīma and Arjuna-were kṣatriyas (warrior-kings). Jarāsandha was also a kṣatriya and was very charitable toward the brāhmaṇas. Thus Kṛṣṇa, who had planned to fight with Jarāsandha, went to him with Bhīma and Arjuna in the dress of brāhmaṇas. Jarāsandha, being very charitable toward the brāhmaṇas, asked them what they wanted, and they expressed their desire to fight with him. Then Kṛṣṇa, dressed as a brāhmaṇa, declared Himself to be the same Kṛṣṇa who was the King's eternal enemy.

A person who can speak sweetly even with his enemy just to pacify him is called a pleasing talker. Kṛṣṇa was such a pleasing talker that after defeating His enemy, Kāliya, in the water of Yamunā, He said: "My dear King of the snakes, although I have given you so much pain, please do not be dissatisfied with Me. It is My duty to protect these cows, which are worshiped even by the demigods. Only in order to save them from the danger of your presence have I been obliged to banish you from this place."

Kāliya was residing within the water of the Yamunā, and as a result the back portion of that river had become poisoned. Thus so many cows who had drunk the water had died. Therefore Kṛṣṇa, even though He was only four or five years old, dipped Himself into the water, punished Kāliya very severely and then asked him to leave the place and go elsewhere.

Kṛṣṇa said at that time that the cows are worshiped even by the demigods, and He practically demonstrated how to protect the cows. At least people who are in Kṛṣṇa consciousness should follow in His footsteps and give all protection to the cows. Cows are worshiped not only by the demigods. Kṛṣṇa Himself worshiped the cows on several occasions, especially on the days of Gopāṣṭamī and Govardhana Pūjā.

A person who can speak meaningful words and with all politeness and good qualities is called vāvadūka, or fluent. There is a nice statement in the Śrīmad-Bhāgavatam regarding Kṛṣṇa's speaking politely. When Kṛṣṇa politely bade His father, Nanda Mahārāj, to stop the ritualistic offering of sacrifice to the raingod, Indra, a wife of one village cowherd man became captivated. She later thus described the speaking of Kṛṣṇa to her friends: "Kṛṣṇa was speaking to His father so politely and gently that it was as if He were pouring nectar into the ears of all present there. After hearing such sweet words from Kṛṣṇa, who will not be attracted to Him?"

Kṛṣṇa's speech, which contains all good qualities in the universe, is described in the following statement by Uddhava: "The words of Kṛṣṇa are so attractive that they can immediately change the heart of even His opponent. His words can immediately solve all of the questions and problems of the world. Although He does not speak very long, each and every word from His mouth contains volumes of meaning. These speeches of Kṛṣṇa are very pleasing to my heart."

When a person is highly educated and acts strictly on moral principles, he is called highly learned. A person conversant in different departments of knowledge is called educated, and because he acts on moral principles, he is called morally stout. Together, these two factors constitute learning.

Kṛṣṇa's receiving education from Sāndīpani Muni is described by Śrī Nārada Muni as follows: "In the beginning, Lord Brahmā and others are as clouds of evaporated water from the great ocean of Kṛṣṇa. In other words, Brahmā first received the Vedic education from Kṛṣṇa, as the clouds receive water from the ocean. That Vedic education or instruction which was spoken by Brahmā to the world was then reposed upon the mountain of Sāndīpani Muni. Sāndīpani Muni's instructions to Kṛṣṇa are like a reservoir of water on the mountain, which flows as a river and goes again to mix with the source, the ocean of Kṛṣṇa." To be more clear, the idea is that Kṛṣṇa actually cannot be instructed by anyone, just as the ocean does not receive water from any source but itself. It only appears that the rivers are pouring water into the ocean. So it is clear that Brahmā received his education from Kṛṣṇa, and from Brahmā, via the disciplic succession, this Vedic instruction was distributed. Sāndīpani Muni is likened to the river which is flowing down again to that same original ocean of Kṛṣṇa.

The Siddhas, the inhabitants of Siddha-loka (where all are born with fully developed mystic powers), and the Cāraṇas, the inhabitants of a similar planet, pray to Kṛṣṇa as follows: "My Lord Govinda, the goddess of learning, who is decorated with fourteen kinds of educational ornaments, whose intelligence is all-pervading within the four departments of the Vedas, whose attention is always on the lawbooks given by great sages like Manu, and who is appareled in six kinds of expert knowledge-namely Vedic evidence, grammar, astrology, rhetoric, vocabulary, and logic, and whose constant friends are the supplements of the Vedas and Purāṇas, decorated with the final conclusion of all education- has now acquired an opportunity to sit with You as a class friend in school, and she is now engaged in Your service."

Kṛṣṇa, the Supreme Personality of Godhead, does not require any education, but He gives a chance to the goddess of learning to serve Him. Being self-sufficient, Kṛṣṇa does not require the service of any living entity, although He has many devotees. It is because Kṛṣṇa is so kind and merciful that He gives the opportunity to everyone to serve Him, as though He required the service of His devotees.

Regarding His moral principles, it is stated in the Śrīmad-Bhāgavatam that Kṛṣṇa is ruling over Vṛndāvana as death personified to the thieves, as pleasing bliss to the pious, as the most beautiful Cupid to the young girls and as the most munificent personality to the poor men. He is as refreshing as the full moon to His friends, and to His opponents He is the annihilating fire generated from Lord Śiva. Kṛṣṇa is therefore the most perfect moralist in His reciprocal dealings with different kinds of persons. When He is death personified to the thieves, it is not that He is without moral principles or that He is cruel; He is still kind, because to punish thieves with death is to exhibit the highest quality of moral principles. In the Bhagavad-gītā, also, Kṛṣṇa says that He deals with different kinds of persons according to their dealings with Him. Kṛṣṇa's dealings with devotees and with nondevotees, although different, are both equally good. Because Kṛṣṇa is all good, His dealings with everyone are always good.

A man is called intelligent if he has a sharp memory and fine discretion. As far as Kṛṣṇa's memory is concerned, it is said that when He was studying in the school of Sāndīpani Muni in Avantīpura, He showed such a sharp memory that by once taking instructions from the teacher He immediately became perfect in any subject. Actually, His going to the school of Sāndīpani Muni was to show the people of the world that however great or ingenious one may be, he must go to higher authorities for general education. However great one may be, he must accept a teacher or spiritual master.

Kṛṣṇa's fine discretion was exhibited when He was fighting with the untouchable king who attacked the city of Mathurā. According to Vedic rites, those who are untouchable are not to be touched by the kṣatriya kings, not even for killing. Therefore, when the untouchable king seized the city of Mathurā, Kṛṣṇa did not think it wise to kill him directly with His own hand. Still the king had to be killed, and therefore Kṛṣṇa decided with fine discretion that He should flee from the battlefield so that the untouchable king would chase Him. He could then lead the king to the mountain where Mucukunda was lying asleep. Mucukunda had received a benediction from Lord Śiva to the effect that when he awoke from his sleep, whomever he might see would at once be burnt to ashes. Therefore Kṛṣṇa thought it wise to lead the untouchable king to that cave so that the king's presence would awaken Mucukunda, and he would at once be burnt to ashes.

A person is called a genius when he can refute any kind of opposing element with newer and newer arguments. In this connection there is a statement in Padyāvalī which contains the following conversation between Kṛṣṇa and Rādhā: One morning, when Kṛṣṇa came to Rādhā, Rādhā asked Him, "My dear Keśava, where is Your vāsa at present?" The Sanskrit word vāsa has three meanings: one meaning is residence, one meaning is fragrance, and another meaning is dress.

Actually Rādhārāṇī inquired from Kṛṣṇa, "Where is Your dress?" But Kṛṣṇa took the meaning as residence, and He replied to Rādhārāṇī, "My dear captivated one, at the present moment My residence is in Your beautiful eyes."

To this Rādhārāṇī replied, "My dear cunning boy, I did not ask You about Your residence. I inquired about Your dress."

Kṛṣṇa then took the meaning of vāsa as fragrance and said, "My dear fortunate one, I have just assumed this fragrance in order to be associated with Your body."

Śrīmatī Rādhārāṇī again inquired from Kṛṣṇa, "Where did You pass Your night?" The exact Sanskrit word used in this connection was yāminyāmuṣitaḥ. Yāminyām means at night, and uṣitaḥ means pass. Kṛṣṇa, however, divided the word yāminyāmuṣitaḥ into two separate words, namely yāminyā and muṣitaḥ. By dividing this word into two, it came out to mean that He was kidnapped by Yāminī, or night. Kṛṣṇa therefore replied to Rādhārāṇī, "My dear Rādhārāṇī, is it possible that night can kidnap Me?" In this way He was answering all of the questions of Rādhārāṇī so cunningly that He gladdened this dearest of the gopīs.

One who can talk and dress himself very artistically is called vidagdha. This exemplary characteristic was visible in the personality of Śrī Kṛṣṇa. It is spoken of by Rādhārāṇī as follows: "My dear friend, just see how Kṛṣṇa has nicely composed songs and how He dances and speaks funny words and plays on His flute, wearing such nice garlands. He has dressed Himself in such an enchanting way, as though He has defeated all kinds of players at the chessboard. He lives wonderfully at the topmost height of artistic craftsmanship."

A person who can perform various types of work at once is called clever. In this connection one of the gopīs said: "My dear friends, just see the clever activities of Śrī Kṛṣṇa! He has composed nice songs about the cowherd boys and is pleasing the cows. By the movement of His eyes He is pleasing the gopīs, and at the same time, He is fighting with demons like Ariṣṭāsura and others. In this way, He is sitting with different living entities in different ways, and He is thoroughly enjoying the situation."

Any person who can quickly execute a very difficult task is called expert. About the expertise of Kṛṣṇa there is a statement in the Tenth Canto, 59th Chapter, 13th verse, of the Śrīmad-Bhāgavatam, wherein Śukadeva Gosvāmī tells Mahārāj Parīkṣit: "O best of the Kurus, Śrī Kṛṣṇa cut into pieces all the different weapons used by different fighters." Formerly, fighting was done by releasing different kinds of arrows. One party would release a certain arrow, and the other party had to defeat it by counteracting it with another arrow. For example, one party might release an arrow which would cause water to pour from the sky, and to counteract this, the opposing party would have to release an arrow which could immediately turn the water into clouds. So from this statement it appears that Kṛṣṇa was very expert in counteracting the enemy's arrows. Similarly, at the rāsa dance, each and every gopī requested that Kṛṣṇa individually become her partner, and Kṛṣṇa immediately expanded Himself into so many Kṛṣṇas in order to be coupled with each and every gopī. The result was that each gopī found Kṛṣṇa by her side.

Any person who is conscious of his friend's beneficent activities and never forgets his service is called grateful. In the Mahābhārata, Kṛṣṇa says: "When I was away from Draupadī, she cried with the words, 'Hey, Govinda!' This call for Me has put Me in her debt, and that indebtedness is gradually increasing in My heart!" This statement by Kṛṣṇa gives evidence of how one can please the Supreme Lord simply by addressing Him: "Hey, Kṛṣṇa! Hey, Govinda!"

The mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy, we can imagine how much the Supreme Lord is obliged. It is impossible for the Lord to ever forget such a devotee. It is clearly stated in this verse that anyone who addresses the Lord immediately attracts the attention of the Lord, who always remains obliged to him.

Another instance of Kṛṣṇa's feeling of obligation is stated in connection with His dealings with Jāmbavān. When the Lord was present as Lord Rāmacandra, Jāmbavān, the great king of the monkeys, rendered very faithful service to Him. When the Lord again appeared as Lord Kṛṣṇa, He married Jāmbavān's daughter and paid him all the respect that is usually given to superiors. Any honest person is obliged to his friend if some service has been rendered unto Him. Since Kṛṣṇa is the supreme honest personality, how can He forget an obligation to His servitor?

Any person who observes regulative principles and fulfills his promises by practical activity is called determined. As far as the Lord's determination is concerned, there is an example in His dealings in the Harivaṁśa. This is in connection with Lord Kṛṣṇa's fighting the King of heaven, Indra, who was forcibly deprived of the pārijāta flower. Pārijāta is a kind of lotus flower grown on the heavenly planets. Once, Satyabhāmā, one of Kṛṣṇa's queens, wanted that lotus flower, and Kṛṣṇa promised to deliver it; but Indra refused to part with his pārijāta flower. Therefore there was a great fight, with Kṛṣṇa and the Pāṇḍavas on one side and all of the demigods on the other. Ultimately, Kṛṣṇa defeated all of them and took the pārijāta flower, which He presented to His queen. So, in regard to that occurrence, Kṛṣṇa told Nārada Muni, "My dear great sage of the demigods, now you can declare to the devotees in general, and to the nondevotees in particular, that in this matter of taking the pārijāta flower, all the demigods-the Gandharvas, the Nāgas, the demon Rākṣasas, the Yakṣas, the Pannagas-tried to defeat Me, but none could make Me break My promise to My queen."

There is another promise by Kṛṣṇa in the Bhagavad-gītā to the effect that His devotee will never be vanquished. So a sincere devotee who is always engaged in the transcendental loving service of the Lord should know for certain that Kṛṣṇa will never break His promise. He will always protect His devotees in every circumstance.

Kṛṣṇa showed how He fulfills His promise by delivering the pārijāta flower to Satyabhāmā, by saving Draupadī from being insulted and by freeing Arjuna from the attacks of all enemies.

The promise of Kṛṣṇa that His devotees are never vanquished had also previously been admitted by Indra when he was defeated in the Govardhana-līlā. When Kṛṣṇa stopped the villagers of Braja (Vṛndāvana) from worshiping Indra, Indra became angry and therefore inundated Vṛndāvana with continuous rain. Kṛṣṇa, however, protected all of the citizens and animals of Vṛndāvana by lifting Govardhan Hill, which served as an umbrella. After the incident was over, Indra surrendered to Kṛṣṇa with many prayers, in which he admitted, "By Your lifting Govardhan Hill and protecting the citizens of Vṛndāvana, You have kept Your promise that Your devotees are never to be vanquished."

Kṛṣṇa was very expert in dealing with people according to circumstances, country, time and paraphernalia. How He could take advantage of a particular time, circumstance and person is expressed by Him while talking to Uddhava about His rāsa dance with the gopīs. He says: "The most opportune time is the full moon night in autumn, like tonight. The best place within the universe is Vṛndāvana, and the most beautiful girls are the gopīs. So, My dear friend Uddhava, I think I should now take advantage of all these circumstances and engage Myself in the rāsa dance."

A person who acts exactly according to the tenets of scripture is called śāstra-cakṣus. Śāstra-cakṣus means one who sees through the eyes of the authorized scriptures. Actually, any man of knowledge and experience should see everything through these books. For example, with our naked eye we perceive the sun globe simply as some glaring substance, but when we see through authorized books of science and other literature, we can understand how much greater the sun globe is than this earth and how powerful it is. So seeing things through the naked eye is not actually seeing. Seeing things through the authorized books or authorized teachers is the correct way to see. So, although Kṛṣṇa is the Supreme Personality of Godhead and can see all that is past, present and future, to teach the people in general He used to always refer to the scriptures. For example, in the Bhagavad-gītā, although Kṛṣṇa was speaking as the supreme authority, He still mentioned and quoted Vedānta-sūtra as authority. There is a statement in the Śrīmad-Bhāgavatam wherein a person jokingly says that Kṛṣṇa, the enemy of Kaṁsa, is known as the seer through the śāstras. In order to establish His authority, however, He is now engaged in seeing the gopīs, whereby the gopīs are becoming maddened.

There are two kinds of supreme purity. When one type is possessed, one is able to deliver a sinful person. When the other type is possessed, one does not do anything which is impure. A person who possesses either of these qualities is called supremely pure. Kṛṣṇa is both; He can deliver all sinful conditioned souls, and at the same time, He never does anything by which He can be contaminated.

In this connection, Vidura, while trying to detach his elder brother, Dhṛtarāṣṭra, from his familial attachments, said, "My dear brother, you just fix your mind on the lotus feet of Kṛṣṇa, who is worshiped with beautiful erudite verses by great sages and saintly persons. Kṛṣṇa is the supreme deliverer amongst all other deliverers. Undoubtedly there are great demigods like Lord Śiva and Lord Brahmā, but their positions as deliverers depend always upon the mercy of Kṛṣṇa." Therefore Vidura advised his elder brother Dhṛtarāṣṭra to concentrate his mind and worship only Kṛṣṇa. If one simply chants the holy name of Kṛṣṇa, this holy name will rise within one's heart like the powerful sun and will immediately dissipate all the darkness of ignorance. Vidura advised Dhṛtarāṣṭra to therefore think always of Kṛṣṇa so that the volumes of contaminations due to sinful activities would be washed off immediately. In the Bhagavad-gītā also Kṛṣṇa is addressed by Arjuna as paraṁ brahma paraṁ dhāma pavitram [Bg. 10.12]-the supreme pure. There are many other instances exhibiting Kṛṣṇa's supreme purity.

A person who can control his senses fully is called vaśī, or self-controlled. In this connection it is stated in the Śrīmad-Bhāgavatam: "All the 16,000 wives of Kṛṣṇa were so exquisitely beautiful that their smiling and shyness were able to captivate the minds of great demigods like Lord Śiva. But still they could not even agitate the mind of Kṛṣṇa, in spite of their attractive feminine behavior." Every one of the thousands of wives of Kṛṣṇa was thinking that Kṛṣṇa was captivated by her feminine beauty, but this was not the case. Kṛṣṇa is therefore the supreme controller of the senses, and this is admitted in the Bhagavad-gītā, where He is addressed as Hṛṣīkeśa-the master of the senses.

A person who continues to work until his desired goal is achieved is called steadfast.

There was a fight between Kṛṣṇa and King Syamantaka, and Kṛṣṇa was to take a valuable jewel from the King. The King tried to hide himself in the forest, but Kṛṣṇa would not become discouraged. Kṛṣṇa finally got the jewel by seeking out the King with great steadfastness.

A person who tolerates all kinds of troubles, even though such troubles appear to be unbearable, is called forbearing.

When Kṛṣṇa was residing at the place of His spiritual master, He did not mind taking all troubles in rendering service to His guru, although His body was very soft and delicate. It is the duty of the disciple to execute all services unto the spiritual master, despite all kinds of difficulties. The disciple living at the residence of the spiritual master has to go begging from door to door and bring everything back to the spiritual master. When prasādam is being served, the spiritual master is supposed to call each and every disciple to come eat. If by chance the spiritual master forgets to call a disciple to partake of the prasādam, it is enjoined in the scriptures that the student should fast on that day rather than accept food on his own initiative. There are many such strictures. Sometimes, also, Kṛṣṇa went to the forest to collect dry wood for fuel.

A person who can tolerate all kinds of offenses from the opposite party is known to be forgiving.

Lord Kṛṣṇa's forgiving quality is described in the Mahābhārata in connection with His forbidding the killing of Śiśupāla. King Śiśupāla was the monarch of the Cedi Kingdom, and although he happened to be a cousin of Kṛṣṇa's, he was always envious of Him. Whenever they would meet, Śiśupāla would try to insult Kṛṣṇa and call Him ill names as much as possible. In the arena of the rāja-sūya sacrifice of Mahārāj Yudhiṣṭhira, when Śiśupāla began to call Lord Kṛṣṇa ill names, Kṛṣṇa did not care and remained silent. Some of the people at the arena were prepared to kill Śiśupāla, but Kṛṣṇa restricted them. He was so forgiving. It is said that when there is a thundering sound in the clouds, the mighty lion immediately replies with his thundering roar. But the lion doesn't care when all the foolish jackals begin to make their less important sounds.

Śrī Yāmunācārya praises Kṛṣṇa's power of forgiveness with the following statement: "My dear Lord Rāmacandra, You are so merciful to have excused the crow's clawing on the nipples of Jānakī simply because of his bowing down before You." Once Indra, the King of heaven, assumed the form of a crow and attacked Sītā (Jānakī), Lord Rāmacandra's wife, by striking her on the breast. This was certainly an insult to the universal mother, Sītā, and Lord Rāmacandra was immediately prepared to kill the crow. But because later on the crow bowed down before the Lord, He excused his offense. Śrī Yāmunācārya further says in his prayer that the forgiving power of Lord Kṛṣṇa is even greater than that of Lord Rāmacandra, because Śiśupāla was always in the habit of insulting Kṛṣṇa-not only in one lifetime, but continually throughout three lives. Still, Kṛṣṇa was so kind that He gave Śiśupāla the salvation of merging into His existence. From this we can understand that the goal of the monist to merge into the effulgence of the supreme is not a very difficult problem. Persons like Śiśupāla who are consistently inimical to Kṛṣṇa can also get this liberation.

A person who does not express his mind to everyone, or whose mental activity and plan of action are very difficult to understand, is called grave. After Lord Śrī Kṛṣṇa had been offended by Brahmā, Brahmā prayed to Him to be excused. But in spite of his offering nice prayers to Kṛṣṇa, Brahmā could not understand whether Kṛṣṇa was satisfied or still dissatisfied. In other words, Kṛṣṇa was so grave that He did not take the prayers of Brahmā very seriously. Another instance of Kṛṣṇa's gravity is found in connection with His love affairs with Rādhārāṇī. Kṛṣṇa was always very silent about His love affairs with Rādhārāṇī, so much so that Baladeva, Kṛṣṇa's elder brother and constant companion, could not understand the transformations of Kṛṣṇa on account of His gravity.

A person who is fully satisfied in himself, without any hankering, and who is not agitated even in the presence of serious cause for distress, is called self-satisfied.

An example of Kṛṣṇa's self-satisfaction was exhibited when He, Arjuna and Bhīma went to challenge Jarāsandha, the formidable king of Magadha, and Kṛṣṇa gave all credit to Bhīma for the killing of Jarāsandha. From this we can understand that Kṛṣṇa never cares at all for fame, although no one can be more famous.

An example of His not being disturbed was shown when Śiśupāla began to call Him ill names. All the kings and brāhmaṇas assembled at the sacrificial arena of Mahārāj Yudhiṣṭhira became perturbed and immediately wanted to satisfy Kṛṣṇa by offering nice prayers. But all these kings and brāhmaṇas could not discover any disturbance in Kṛṣṇa's person.

A person who is unaffected by attachment and envy is said to possess equilibrium.

An example of Kṛṣṇa's equilibrium is given in the Tenth Canto, 16th Chapter, 29th verse, of Śrīmad-Bhāgavatam in connection with His chastising Kāliya, the hundred-headed serpent. While Kāliya was being severely punished, all of his wives appeared before the Lord and prayed as follows: "My dear Lord, You have descended to punish all kinds of demoniac living creatures. Our husband, this Kāliya, is a greatly sinful creature, and so Your punishment for him is quite appropriate. We know that Your punishment for Your enemies and Your dealings with Your sons are both the same. We know that it is in thinking of the future welfare of this condemned creature that You have chastised him."

In another prayer it is said, "My dear Lord Kṛṣṇa, best of all the Kuru dynasty, You are so impartial that if even Your enemy is qualified, You will reward him; and if one of Your sons is a culprit, You will chastise him. This is Your business, because You are the supreme author of universes. You have no partiality. If anyone finds any partiality in Your characteristics, he is surely mistaken."

Any person who is very charitably disposed is called magnanimous.

When Kṛṣṇa was reigning over Dvārakā, He was so magnanimous and charitably disposed that there was no limit to His charity. In fact, so great was His charity in Dvārakā that even the spiritual kingdom, with all of its opulence of cintāmaṇi (touchstone), desire trees and surabhi cows, was surpassed. In the spiritual kingdom of Lord Kṛṣṇa, named Goloka Vṛndāvana, there are surabhi cows which give unlimited quantities of milk. There are desire trees from which anyone can take all kinds of fruits, as much as he may desire. The land is made of touchstone, which when touched to iron will transform it into gold. In other words, although in the spiritual kingdom, the abode of Kṛṣṇa, everything is wonderfully opulent, still when Kṛṣṇa was in Dvārakā His charity exceeded the opulences of Goloka Vṛndāvana. Wherever Kṛṣṇa is present, the limitless opulence of Goloka Vṛndāvana is automatically present.

It is also stated that while Lord Kṛṣṇa was living in Dvārakā, He expanded Himself into 16,108 forms, and each and every expansion resided in a palace with a queen. Not only was Kṛṣṇa happily living with His queens in those palaces, but He was giving in charity from each palace an aggregate number of 13,054 cows completely decorated with nice clothing and ornaments. From each of Kṛṣṇa's 16,108 palaces, these cows were being given in charity by Kṛṣṇa every day. No one can estimate the value of such a large number of cows given in charity, but that was the system of Kṛṣṇa's daily affairs while He was reigning in Dvārakā.

A person who personally practices the tenets of religion as they are enjoined in the śāstras and who also teaches others the same principles is called religious. Simply professing a kind of faith is not a sign of religiousness. One must act according to religious principles, and by his personal example he should teach others. Such a person is to be understood as religious.

When Kṛṣṇa was present on this planet, there was no irreligion. In this connection, Nārada Muni once addressed Kṛṣṇa jokingly: ”My dear Lord of the cowherd boys, Your bulls [bulls are the representation of religion], while eating grass from the pasturing ground and moving on their four legs, have certainly eaten up all the grass of irreligion!” In other words, by the grace of Kṛṣṇa, religious principles were so well cared for that hardly any irreligious activities could be found.

It is said that because Kṛṣṇa was constantly performing various types of sacrifices and was inviting the demigods from the higher planetary systems, the demigods were almost always absent from their consorts. Therefore the wives of the demigods, regretting the absence of their husbands, began to pray for the appearance of Lord Buddha, the ninth incarnation of Kṛṣṇa in the age of Kali. In other words, instead of being pleased that Lord Kṛṣṇa had come, they began to pray for Lord Buddha, who is the ninth incarnation, because Lord Buddha stopped the ritualistic ceremonies and sacrifices recommended in the Vedas in order to discourage animal killing. The demigods' wives thought that if Lord Buddha appeared, all kinds of sacrifices would be stopped, and thus their husbands would not be invited to such ceremonies and thus would not be separated from them.

Sometimes it is inquired, ”Why don't the demigods from higher planetary systems come to this earth planet nowadays?” The plain answer is that since Lord Buddha appeared and began to deprecate the performance of sacrifice in order to stop animal killing on this planet, the process of offering sacrifices has been stopped, and the demigods do not care to come here anymore.

24.26 Chapter Twenty-two

Qualities of Kṛṣṇa Further Explained

A person who is very enthusiastic in military activities and expert in releasing different kinds of weapons is called heroic.

Regarding Kṛṣṇa's heroism in fighting, there is the following statement: ”My dear killer of the enemy, just as the elephant while taking bath in the lake destroys all the lotus stems within the water by swinging its trunk, so simply by moving Your arms, which are compared to the trunks of elephants, You have killed so many lotus-like enemies.”

Regarding Kṛṣṇa's expertise in releasing weapons, when Jarāsandha and thirteen divisions of soldiers, attacked Kṛṣṇa's army, they were unable to hurt even one soldier on the side of Kṛṣṇa. This was due to Kṛṣṇa's expert military training. This is unique in the history of military art.

A person who is unable to bear another's distress is called compassionate.

Kṛṣṇa's compassion for distressed persons was exhibited when He released all of the kings imprisoned by Magadhendra. While dying, Grandfather Bhīṣma prayed to Kṛṣṇa and described Him as the sun which eradicated darkness. The kings who were imprisoned by Magadhendra were put into dark cells, and when Kṛṣṇa appeared there, the darkness immediately disappeared, just as if the sun had risen. In other words, although Magadhendra was able to imprison so many kings, upon the appearance of Kṛṣṇa they were all released. Kṛṣṇa did this out of His sincere compassion for them.

Kṛṣṇa's compassion was also exhibited when Grandfather Bhīṣma was lying on the bed of arrows which had been shot through his body. While lying in this position, Bhīṣma was very anxious to see Kṛṣṇa, and thus Kṛṣṇa appeared there. Upon seeing the pitiable condition of Bhīṣma, Kṛṣṇa began speaking with tears in His eyes. Not only was He shedding tears, but He also forgot Himself in His compassion. Therefore, instead of offering obeisances to Kṛṣṇa directly, devotees offer obeisances to His compassionate nature. Actually, because Kṛṣṇa is the Supreme Personality of Godhead, it is very difficult to approach Him. But the devotees, taking advantage of His compassionate nature, which is represented by Rādhārāṇī, always pray to Rādhārāṇī for Kṛṣṇa's compassion.

A person who shows adequate respect to a spiritual master, a brāhmaṇa and an old person is to be understood as being respectful.

When superior persons assembled before Kṛṣṇa, Kṛṣṇa first of all offered respect to His spiritual master, then to His father and then to His elder brother, Balarāma. In this way Lord Kṛṣṇa, the lotus-eyed, was completely happy and pure at heart in all of His dealings.

Any person who neither becomes impudent nor exhibits a puffed-up nature is called gentle.

The example of Kṛṣṇa's gentle behavior was manifested when He was coming to the arena of the rāja-sūya sacrifice arranged by Mahārāj Yudhiṣṭhira, Kṛṣṇa's older cousin. Mahārāj Yudhiṣṭhira knew that Kṛṣṇa was the Supreme Personality of Godhead, and he was attempting to get down from his chariot to receive Kṛṣṇa. But before Yudhiṣṭhira could get down, Lord Kṛṣṇa got down from His own chariot and immediately fell at the feet of the King. Even though Kṛṣṇa is the Supreme Personality of Godhead, He never forgets to show social etiquette in His dealings.

Any person who is by his natural behavior very mild is called liberal.

A statement by Uddhava after the Syamantaka jewel plundering confirms that Kṛṣṇa is so kind and favorable that if a servitor is accused even of great offenses, Kṛṣṇa does not take this into consideration. He simply considers the service that is rendered by His devotee.

A person who sometimes exhibits humility and bashfulness is called shy.

As described in the Lalita-mādhava, Kṛṣṇa's shyness was manifested when He lifted Govardhan Hill by the little finger of His left hand. All of the gopīs were observing Kṛṣṇa's wonderful achievement, and Kṛṣṇa was also smiling at seeing the gopīs. When Kṛṣṇa's glance went over the breasts of the gopīs, His hand began to shake, and upon seeing His hand shake, all of the cowherd men underneath the hill became a little disturbed. Then there was a tumultuous roaring sound, and they all began to pray to Kṛṣṇa for safety. At this time Lord Balarāma was smiling, thinking that these cowherd men had been frightened by the shaking of Govardhan Hill. But, seeing Balarāma smile, Kṛṣṇa thought that Balarāma had understood His mind in observing the breasts of the gopīs, and He immediately became bashful.

Kṛṣṇa is the protector of all surrendered souls.

Some enemy of Kṛṣṇa's was enlivened with the thought that he needn't fear Kṛṣṇa because if he simply surrendered unto Him, Kṛṣṇa would give him all protection. Kṛṣṇa is sometimes compared with the moon, which does not hesitate to distribute its soothing rays, even on the houses of the caṇḍālas and untouchables.

Any person who is always joyful and untouched by any distress is called happy.

As far as Kṛṣṇa's enjoyment is concerned, it is stated that the ornaments which decorated the bodies of Kṛṣṇa and His queens were beyond the dreams of Kubera, the treasurer of the heavenly kingdom. The constant dancing before the doors of Kṛṣṇa's palaces was not to be imagined even by the demigods in the heavenly kingdom. In the heavenly kingdom, Indra always sees the dancing of the society girls. But even Indra could not imagine how beautiful were the dances being performed at the gates of Kṛṣṇa's palaces. Gaurī means white woman, and Lord Śiva's wife is called Gaurī. The beautiful women residing within the palaces of Kṛṣṇa were so much whiter than Gaurī that they were compared to the moonshine, and they were constantly visible to Kṛṣṇa. Therefore, no one can be enjoying more than Kṛṣṇa. The conception of enjoyment is beautiful women, ornaments and riches. And all of these things were fabulously present in the palaces of Kṛṣṇa, defeating even the imagination of Kubera, Lord Indra or Lord Śiva.

Not even a slight distress can touch Kṛṣṇa. Once some of the gopīs went to the place where the brāhmaṇas were performing sacrifices and said, "Dear wives of the brāhmaṇas, you must know that not even a slight smell of distress can touch Kṛṣṇa. He knows no loss, He knows no defamation, He has no fear, He has no anxiety, and He does not know calamity. He is simply encircled by the dancers of Braja and is enjoying their company in the rāsa dance."

It is said of Kṛṣṇa's devotees that if they offer even a little water or a tulasī leaf in devotion to Lord Viṣṇu, Lord Viṣṇu is so kind that He will sell Himself to them.

Kṛṣṇa's favoritism towards His devotees was exhibited in His fight with Bhīṣma. When Grandfather Bhīṣma was lying at the point of death on the bed of arrows, Kṛṣṇa was present before him, and Bhīṣma was remembering how Kṛṣṇa had been kind to him on the battlefield. Kṛṣṇa had promised that in the Battle of Kurukṣetra He would not even touch a weapon to help either side; He would remain neutral. Although Kṛṣṇa was Arjuna's charioteer, He had promised that He would not help Arjuna by using any weapons. But one day Bhīṣma, in order to nullify Kṛṣṇa's promise, exhibited his fighting spirit so magnificently against Arjuna that Kṛṣṇa was obliged to get down from His chariot. Taking up a broken chariot wheel, He ran toward Grandfather Bhīṣma as a lion runs toward an elephant to kill it. Grandfather Bhīṣma remembered this scene, and He later praised Kṛṣṇa for His glorious favoritism towards His devotee, Arjuna, even at the risk of breaking His own promise.

Kṛṣṇa becomes obliged to the loving spirit of the devotee and not exactly to the service rendered. No one can serve Kṛṣṇa completely. He is so complete and self-sufficient that He has no need of any service from the devotee. It is the devotee's attitude of love and affection for Kṛṣṇa that makes Him obliged. A very nice example of this obligatory behavior was manifested when Sudāmā Vipra went to Kṛṣṇa's palace. Sudāmā Vipra had been a class friend of Kṛṣṇa's, and due to his poverty he was induced by his wife to see Kṛṣṇa to request some aid. When Sudāmā Vipra reached Kṛṣṇa's palace, Kṛṣṇa received him very well, and both He and His wife washed the feet of Sudāmā Vipra, showing respect to the brāhmaṇa. Remembering His loving affairs with Sudāmā in their childhood, Kṛṣṇa began to shed tears while receiving him.

Another instance of Kṛṣṇa's obligation to His devotee is described in the Tenth Canto, 9th Chapter, 14th verse, of Śrīmad-Bhāgavatam, where Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, when Mother Yaśodā was perspiring, tired of trying to bind Kṛṣṇa up with rope, Kṛṣṇa agreed to allow her to bind Him." Kṛṣṇa, as a child, was disturbing His mother by His naughty activities, and she wanted to bind Him up. Mother Yaśodā brought some rope from the house and tried to tie up the child, but she could not tie a knot due to the shortness of the rope. She tied together many ropes, but when she finished still the rope was too short. After a while she felt very tired and began to perspire. At that time Kṛṣṇa agreed to be bound up by His mother. In other words, no one can bind Kṛṣṇa by any means other than love. He is bound only by obligation to His devotees, because of their ecstatic love for Him.

A person who is always engaged in auspicious welfare activities for everyone is known as all-auspicious.

After the disappearance of Lord Kṛṣṇa from this planet, Uddhava began to remember the activities of the Lord and said, "Kṛṣṇa satisfied all great sages by His wonderful pastimes. He demolished all of the demoniac activities of the cruel royal order, protected all pious men, and killed all cruel fighters on the battlefield. Therefore He is all-auspicious for all men."

A person who can always put his enemy into calamities is called powerful.

When Kṛṣṇa was present on this planet, just as the powerful sun drives all darkness to take shelter in caves, He drove away all of His enemies, who fled like owls to take shelter beyond His sight.

A person who becomes well-known due to his spotless character is called famous.

It is stated that the diffusion of Kṛṣṇa's fame is like the moonshine which turns darkness into light. In other words, if Kṛṣṇa consciousness is preached all over the world, the darkness of ignorance and the anxiety of material existence will turn into the whiteness of purity, peacefulness and prosperity.

When the great sage Nārada was chanting the glories of the Lord, the bluish line on the neck of Lord Śiva disappeared. Upon seeing this, Gaurī, the wife of Lord Śiva, suspected Lord Śiva of being someone else disguised as her husband, and out of fear she immediately left his company. Upon hearing the chanting of Kṛṣṇa's name, Lord Balarāma saw that His dress had become white, although He was generally accustomed to a bluish dress. And the cowherd girls saw all of the water of the Yamunā River turn into milk, so they began to churn it into butter. In other words, by the spreading of Kṛṣṇa consciousness, or the glories of Kṛṣṇa, everything became white and pure.

Any person who is very dear to people in general is called a popular man.

As for Kṛṣṇa's popularity, there is a statement in the First Canto, 11th Chapter, 8th verse, of Śrīmad-Bhāgavatam that deals with His returning home from the capital of Hastināpur. While He had been absent from Dvārakā at the Battle of Kurukṣetra, all the citizens of Dvārakā had become morose. Then, when He returned, the citizens joyfully received Him and said, "Dear Lord, while You were absent from the city, we passed our days in the darkness of night. As in the darkness of night every moment appears to be a long duration of time, so while You were gone every moment appeared to us like millions of years. Your separation is completely unbearable to us." This statement shows how popular Kṛṣṇa was all over the country.

A similar incident occurred when Kṛṣṇa entered the arena of sacrifice, arranged by King Kaṁsa for His death. As soon as He entered the place, all the sages began to cry, "Jai! Jai! Jai!" (which means "Victory!"). Kṛṣṇa was a boy at that time, and all the sages offered their respectful blessings to Him. The demigods who were present also began to offer beautiful prayers to Kṛṣṇa. And the ladies and girls present expressed their joy from all corners of the arena. In other words, there was no one in that particular place with whom Kṛṣṇa was not very popular.

Although Kṛṣṇa is the Supreme Personality of Godhead and is therefore not partial to anyone, it is stated in the Bhagavad-gītā that He has special attraction for a devotee who worships His name in love and affection. When Kṛṣṇa was on this planet, one devotee expressed his feeling in this way: "My dear Lord, if You had not appeared on this planet, then the asuras [demons] and atheists would have surely created havoc against the activities of the devotees. I cannot imagine the magnitude of such devastation prevented by Your presence." From the very beginning of His appearance, Kṛṣṇa was the greatest enemy of all demoniac persons, although Kṛṣṇa's enmity toward the demons is actually comparable to His friendship with the devotees. This is because any demon who is killed by Kṛṣṇa receives immediate salvation.

Any person who has special qualifications becomes immediately very attractive to women.

A devotee made the following statement about the queens of Dvārakā: "How shall I describe the glories of the queens of Dvārakā who were personally engaged in the service of the Lord? The Lord is so great that simply by chanting His name all the great sages like Nārada can enjoy transcendental bliss. So what can be said about those queens who were at every moment seeing the Lord and serving Him personally?" Kṛṣṇa had 16,108 wives in Dvārakā, and each and every one of them was attracted to Kṛṣṇa just as iron is attracted by a magnet. There is a statement by a devotee: "My dear Lord, You are just like a magnet, and all the damsels of Braja are just like iron: in whichever direction You are moving they are following You as iron is attracted by magnetic force."

A person who is respected and worshiped by all kinds of human beings and demigods is called sarvārādhya, or all-worshipable.

Kṛṣṇa is worshiped not only by all living entities, including the great demigods like Lord Śiva and Lord Brahmā, but also by Viṣṇu expansions (forms of Godhead) such as Baladeva and Śeṣa. Baladeva is a direct expansion of Kṛṣṇa, but He still accepts Kṛṣṇa as worshipable. When Kṛṣṇa appeared in the arena of the rāja-sūya sacrifice organized by Mahārāj Yudhiṣṭhira, to all present, including great sages and demigods, Kṛṣṇa became the cynosure, the center of attraction, and everyone offered Him their respects.

Kṛṣṇa is full in all opulences-namely, strength, wealth, fame, beauty, knowledge, and renunciation. When Kṛṣṇa was present in Dvārakā, His family, which is known as the Yadu dynasty, consisted of 560 million members. And all of these family members were very obedient and faithful to Kṛṣṇa. There were more than 900,000 big palatial buildings there to house all the people, and everyone in them respected Kṛṣṇa as the most worshipable. Devotees were astonished to see the opulence of Kṛṣṇa.

This was verified by Bilvamaṅgala Thākur when in Kṛṣṇa-karṇāmṛta he addressed Kṛṣṇa thus: "My dear Lord, what can I say about the opulence of Your Vṛndāvana? Simply the ornaments on the legs of the damsels of Vṛndāvana are more than cintāmaṇi, and their dresses are as good as the heavenly pārijāta flowers. And the cows exactly resemble the surabhi cows in the transcendental abode. Therefore Your opulence is just like an ocean that no one can measure."

A person who is chief among all important persons is called all honorable.

When Kṛṣṇa was living at Dvārakā, demigods like Lord Śiva, Lord Brahmā, Indra the King of heaven and many others used to come to visit Him. The doorkeeper, who had to manage the entrance of all these demigods, one very busy day said, "My dear Lord Brahmā and Lord Śiva, please sit down on this bench and wait. My dear Indra, please desist from reading your prayers. This is creating a disturbance. Please wait silently. My dear Varuṇa, please go away. And my dear demigods, do not waste your time uselessly. Kṛṣṇa is very busy; He cannot see you!"

There are two kinds of controllers, or lords: one who is independent is called controller, and one whose orders cannot be neglected by anyone is called controller.

Regarding Kṛṣṇa's complete independence and lordship, Śrīmad-Bhāgavatam says that although Kāliya was a great offender, Kṛṣṇa still favored him by marking his head with His lotus feet, whereas Lord Brahmā, although having prayed to Kṛṣṇa with so many wonderful verses, still could not attract Him.

This contradictory treatment by Kṛṣṇa is just befitting His position, because in all the Vedic literature He is described as the complete independent. In the beginning of the Śrīmad-Bhāgavatam the Lord is described as svarāṭ, which means completely independent. That is the position of the supreme absolute truth. The absolute truth is not only sentient, but He is also completely independent.

As for Kṛṣṇa's orders not being neglected by anyone, in Śrīmad-Bhāgavatam, Third Canto, 2nd Chapter, 21st verse, Uddhava tells Vidura: "Lord Kṛṣṇa is the master of the three modes of material nature. He is the enjoyer of all opulences, and therefore there is no one equal to or greater than Him." All the great kings and emperors used to come before Him, offer their gifts and pay obeisances with their helmets at the feet of the Lord. One devotee said, "My dear Kṛṣṇa, when You order Brahmā-'Now you may create the universe,'-and when You order Lord Śiva-'Now you dissolve this material manifestation,'- You are in this way creating and dissolving the material creation Yourself. Simply by Your orders and by Your partial representation of Viṣṇu, You are maintaining the universes. In this way, O Kṛṣṇa, O enemy of Kaṁsa, there are so many Brahmās and Śivas who are simply carrying out Your orders."

Kṛṣṇa does not change His constitutional position, not even when He appears in this material world. Ordinary living entities have their constitutional spiritual positions covered. They appear in different bodies, and under the different bodily concepts of life they act. But Kṛṣṇa does not change His body. He appears in His own body and is therefore not affected by the modes of material nature. In the First Canto, 11th Chapter, 24th verse, of Śrīmad-Bhāgavatam it is stated that the special prerogative of the supreme controller is that He is not at all affected by the modes of nature. The practical example of this is that devotees who are under the protection of the Lord are also not affected by material nature. To overcome the influence of material nature is very difficult, but the devotees or the saintly persons who are under the protection of the Lord are not affected. So what need is there to speak of the Lord Himself? To be more clear, although the Lord sometimes appears in this material world, He has nothing to do with the modes of material nature, and He acts with full independence in His transcendental position. This is the special quality of the Lord.

Any person who can understand the feelings of all persons and incidents in all places at all times is called all-cognizant.

A nice example of the all-cognizant quality of the Lord is described in Śrīmad-Bhāgavatam, First Canto, 15th Chapter, 11th verse, in connection with Durvāsā Muni's visit to the house of the Pāṇḍavas in the forest. Following a calculated plan, Duryodhana sent Durvāsā Muni and his ten thousand disciples to be guests of the Pāṇḍavas in the forest. Duryodhana arranged for Durvāsā and his men to reach the place of the Pāṇḍavas just when the Pāṇḍavas' lunchtime was ended, so that the Pāṇḍavas would be caught without sufficient means to feed such a large number of guests. Knowing Duryodhana's plan, Kṛṣṇa came to the Pāṇḍavas and asked their wife Draupadī if there were any remnants of food which she could offer to Him. Draupadī offered Him a container in which there was only a little fragment of some vegetable preparation, and Kṛṣṇa at once ate it. At that moment all of the sages accompanying Durvāsā were taking bath in the river, and when Kṛṣṇa felt satisfaction from eating Draupadī's offering, they also felt satisfaction, and their hunger was gone. Because Durvāsā and his men were unable to eat anything more, they went away without coming into the house of the Pāṇḍavas. In this way the Pāṇḍavas were saved from the wrath of Durvāsā. Duryodhana had sent them because he knew that the Pāṇḍavas would not be able to receive such a large number, and thus Durvāsā would become angry, and the Pāṇḍavas would be cursed. But Kṛṣṇa saved them from this calamity by His trick and by His all-cognizant quality.

Kṛṣṇa is always remembered, and His name is always chanted by millions of devotees, but the devotees never become saturated. Instead of becoming disinterested in thinking of Kṛṣṇa and in chanting His holy name, the devotees get newer and newer impetus to continue the process. Therefore Kṛṣṇa is ever-fresh. Not only Kṛṣṇa Himself, but also Kṛṣṇa's knowledge is ever-fresh. The Bhagavad-gītā, which was imparted 5,000 years ago, is still being read repeatedly by many, many men, and still new light is always being found in it. Therefore, Kṛṣṇa and His name, fame, qualities-and everything in relationship with Him-is ever-fresh.

All the queens at Dvārakā were goddesses of fortune. It is said in the Śrīmad-Bhāgavatam, First Canto, 11th Chapter, 29th verse, that the goddesses of fortune are very fickle and restless, so no one can consistently captivate them. Thus one's luck will always change sometime. Yet the goddesses of fortune could not leave Kṛṣṇa for even a moment when they were residing with Him at Dvārakā. This means that Kṛṣṇa's attraction is ever-fresh. Even the goddesses of fortune cannot leave His company.

Regarding Kṛṣṇa's attractive features being ever-fresh, there is a statement by Rādhārāṇī in the Lalita-mādhava, in which Kṛṣṇa is compared to the greatest sculptor because He is expert in chiseling at the chastity of women. In other words, although chaste women may follow the rules and regulations of Vedic principles to become ever-faithful to their husbands, Kṛṣṇa is able to break their stone-like chastity with the chisel of His beauty. Most of the girl friends of Kṛṣṇa were married, but because Kṛṣṇa was their friend before their marriages, they could not forget His attractive features, which were always fascinating to them, even after their marriages.

This means that Kṛṣṇa's transcendental body is eternal, full of knowledge and bliss. Sat means ever-existing for all time and in all places; in other words, all-pervading in time and space. Cit means full of knowledge. Kṛṣṇa has nothing to learn from anyone. He is independently full of all knowledge. Ānanda means the reservoir of all pleasure. The impersonalists are seeking to merge into the Brahman effulgence of eternity and knowledge, but the major portion of the absolute pleasure which is in Kṛṣṇa is avoided by them. One can enjoy the transcendental blissfulness of merging into the Brahman effulgence after being freed from the contamination of material illusion, false identification, attachment, detachment and material absorption. These are the preliminary qualifications of a person who can realize Brahman. It is stated in the Bhagavad-gītā that one has to become full of joyfulness; this is not exactly joyfulness, but a sense of freedom from all anxieties. Freedom from all anxieties may be the first principle of joyfulness, but it is not actual joyfulness. Those who realize the self, or become brahma-bhūta, are only preparing themselves for the platform of joyfulness. That joyfulness can be actually achieved only when one comes into contact with Kṛṣṇa. Kṛṣṇa consciousness is so complete that it includes the transcendental pleasure derived from impersonal or Brahman realization. Even the impersonalist will become attracted to the personal form of Kṛṣṇa, known as Śyāmasundara.

It is confirmed by the statement of Brahma-saṁhitā that the Brahman effulgence is the bodily ray of Kṛṣṇa; the Brahman effulgence is simply an exhibition of the energy of Kṛṣṇa. Kṛṣṇa is the source of the Brahman effulgence, as He Himself confirms in the Bhagavad-gītā. From this we can conclude that the impersonal feature of the absolute truth is not the ultimate end; Kṛṣṇa is the ultimate end of the absolute truth.

The Vaiṣṇava schools therefore never try to merge into the Brahman effulgence in their pursuit of spiritual perfection. They accept Kṛṣṇa as the ultimate goal of self-realization. Therefore Kṛṣṇa is called parambrahman (the Supreme Brahman) or parameśvara (the supreme controller). Śrī Yāmunācārya has prayed as follows: "My dear Lord, I know that the gigantic universe and gigantic space and time within the universe are covered by the ten layers of the material elements, each layer ten times larger than the previous one. The three material modes of nature, the Garbhodakaśāyī Viṣṇu, the Kṣīrodakaśāyī Viṣṇu, and the Mahā-Viṣṇu, and beyond them the spiritual sky and its spiritual planets, known as Vaikuṇṭhas, and the Brahman effulgence in that spiritual sky-all of these taken together are nothing but a small exhibition of Your potency."

There are many standards of perfection. The highest material perfections, obtained by perfect yogīs, are listed as eight: to become the smallest of the small, to become the greatest of the great, etc. All of these material perfections, as well as all spiritual perfections, can be found fully in Kṛṣṇa's personality.

Kṛṣṇa is present everywhere, not only within the universe, not only within the hearts of all living entities, but also within every atom. In the prayers of Queen Kuntī we find mention of this inconceivable potency of Kṛṣṇa. While Kṛṣṇa was talking with Kuntī, He simultaneously entered the womb of Uttarā, who was in danger due to the atomic weapon of Aśvatthāmā. Kṛṣṇa can illusion even Lord Brahmā and Lord Śiva, and He can protect all surrendered devotees from the reaction of sinful activities. These are some of the examples of His inconceivable potencies.

Śrīla Rūpa Gosvāmī therefore offers his obeisances unto Kṛṣṇa by saying, "Kṛṣṇa, who is present as a human being, has as His mere shadow the whole material nature. He has expanded Himself into so many cows, calves and cowherd boys, and He has again manifested Himself in all of them as the four-handed Nārāyaṇa. He has taught millions of Brahmās self-realization, and thus He is worshipable not only by the heads of all universes, but by everyone else also. Therefore let me always accept Him as the Supreme Personality of Godhead."

When Indra was defeated by Kṛṣṇa in the matter of taking the pārijāta plant from heaven, Nārada met Indra and criticized him: "O Indra, great King of heaven, Kṛṣṇa has already defeated Lord Brahmā and Lord Śiva. So what can be said of an insignificant demigod like you?” Nārada Muni, of course, was criticizing Indra jokingly, and Indra enjoyed it. In Nārada’s statement it is confirmed that Kṛṣṇa was able to illusion even Lord Brahmā and Lord Śiva, as well as Indra. So there is no question of Kṛṣṇa’s power to do the same to lesser living entities.

A description of Kṛṣṇa’s power in minimizing the sufferings of sinful reactions is given in Brahma-saṁhitā as follows: ”Beginning from the great King of heaven down to the ant, everyone is undergoing the reactions of past deeds. But a devotee of Kṛṣṇa is relieved from such reactions by the grace of Kṛṣṇa.” This was clearly proved when Kṛṣṇa went to the place of Yamarāja, the Lord of death, to reclaim the dead sons of His teacher. Kṛṣṇa’s teacher had requested Kṛṣṇa to bring back his dead sons, and to do so Kṛṣṇa went to the place of Yamarāja to claim those souls, who had been brought there by Yamarāja and were being kept under his control. Kṛṣṇa immediately ordered Yamarāja, ”Be benefited by My order and return those souls unto Me!” The purport of this incident is that even a person who is under the regulative principles of the laws of nature, and is therefore punishable by Yamarāja under these laws, can be granted complete immunity by the grace of Kṛṣṇa.

Kṛṣṇa’s inconceivable potencies have been described by Śukadeva Gosvāmī as follows: ”Kṛṣṇa is bewildering my intelligence because, although He is unborn, He has appeared as the son of Nanda Mahārāj. He is all-pervading, but still He is held on the lap of Yaśodā. In spite of His being all-pervasive, He has become limited by the love of Yaśodā. Although He has innumerable forms, still He is moving as one Kṛṣṇa before His father and mother, Nanda and Yaśodā.” In the Brahma-saṁhitā also it is said that although Kṛṣṇa is eternally living in Goloka Vṛndāvana, His transcendental abode, He is still present everywhere, even within the atoms.

In the Tenth Canto, 14th Chapter, 11th verse, of the Śrīmad-Bhāgavatam, Lord Brahmā says, ”My dear Lord, false ego, intelligence, mind, sky, air, fire, water and earth are the material ingredients of this universe, which can be compared to a gigantic pot. In that gigantic pot my body is of insignificant measurement, and even though one of the many universes is created by me, innumerable universes are coming and going from the pores of Your body, just as atomic particles are seen flickering in the sunlight. I think I am very, very insignificant before You, and I am therefore begging Your pardon. Please be merciful toward me.”

If one takes account of only one universe, he will find so many combinations of wonderful things within, because there are innumerable planets, innumerable residences and places of demigods. The length and breadth of the universe is 400 million miles by 400 million miles, and it is infested with many unfathomable regions known as pātālas, or downward planetary systems. Although Kṛṣṇa is the origin of all this, He can always be seen in Vṛndāvana, exhibiting His inconceivable potencies. So who can adequately worship such an all-powerful Lord, possessed of such inconceivable energy?

Jayadeva Gosvāmī, in his Gīta-govinda, has sung as follows: ”The Lord has saved the Vedas in His form as a fish, and He has borne the whole universe on His back in the form of a tortoise. He has picked up this earthly planet from the water in the form of a boar. He has killed Hiraṇyakaśipu in the form of Nṛsiṁha. He has cheated Mahārāj Bali in the form of Vāmana. He has annihilated all the dynasties of the kṣatriyas in the form of Paraśurāma. He has killed all the demons in the form of Lord Rāma. He has accepted the great plow in the form of Balarāma. He has annihilated all the atheistic persons in the form of Kalki. And He has saved all the poor animals in the form of Lord Buddha.”* These are some of the descriptions of the incarnations emanating from Kṛṣṇa, and from the Śrīmad-Bhāgavatam it is understood that innumerable incarnations are always coming out from the body of Kṛṣṇa, just like waves in the ocean. No one can even count how many waves there are, and similarly no one can count how many incarnations are coming from the Lord’s body.

Another name for salvation is apavarga. Apavarga is the opposite of pavarga, or the various miserable conditions of material existence. The word Pavarga consists of the combinations of five letters: pa, pha, ba, bha and ma. These letters are the first letters of the words for five different conditions as described below. The first letter, pa, comes from the word parābhava, which means ”defeat.” In this material struggle for existence, we are simply meeting defeat. Actually, we have to conquer birth, death, disease and old age, and because there is no possibility of overcoming all these miserable conditions, due to the illusion of māyā we are simply meeting with parābhava, or defeat. The next letter, pha, is taken from the word phenila. Phenila is the foam which is found on the mouth when one is very tired (as is commonly observed with horses). The letter ba comes from the word bandha, or bondage. Bha is taken from the word bhīti, or fearfulness. Ma is taken from the word mṛti, or death. So the word pavarga signifies our struggle for existence and our meeting with defeat, exhaustion, bondage, fearfulness and, at last, death. Apavarga means that which can nullify all of these material conditions. Kṛṣṇa is said to be the giver of apavarga, the path of liberation.

For the impersonalists and the enemies of Kṛṣṇa, liberation means merging into the supreme. The demons and the impersonalists do not care for Kṛṣṇa, but Kṛṣṇa is so kind that He gives this liberation even to His enemies and to the impersonalists. There is the following statement in this connection: ”O Murāri [Kṛṣṇa]! How wonderful it is that although the demons, who were always envious of the demigods, have failed to penetrate Your military phalanx, they have penetrated the region of mitra, the sun globe.” The word mitra is used metaphorically. Mitra means the sun globe, and mitra also means friend. The demons who opposed Kṛṣṇa as enemies wanted to penetrate His military phalanx; but instead of doing this, they died in battle, and the result was that they penetrated the planet of Mitra, or the sun planet. In other words, they entered into the Brahman effulgence. The example of the sun planet is given here because the sun is ever-illuminating, like the spiritual sky, where there are innumerable illuminating Vaikuṇṭha planets. The enemies of Kṛṣṇa were killed, and instead of penetrating Kṛṣṇa’s phalanx, they entered into the friendly atmosphere of the spiritual effulgence. That is the mercy of Kṛṣṇa, and therefore He is known as the deliverer of His enemies also.

There are many examples of how Kṛṣṇa attracted even great liberated souls like Śukadeva Gosvāmī and the Kumāras. In this connection the following statement was given by the Kumāras: ”How wonderful it is that although we are completely liberated, free from desire and situated at the stage of paramahaṁsa, we are still aspiring to taste the pastimes of Rādhā and Kṛṣṇa.”

In the Bṛhad-Vāmana Purāṇa, the Lord says, ”Although I have many fascinating pastimes, whenever I think of the rāsa-līlā, which I perform with the gopīs, I become eager to have it again.”

One devotee has said, ”I know about Nārāyaṇa, the husband of the goddess of fortune, and I also know about many other incarnations of the Lord. Certainly all the pastimes of such incarnations are exciting to my mind, but still, the pastimes of the rāsa-līlā performed by Lord Kṛṣṇa Himself are wonderfully increasing my transcendental pleasure.”

In the Tenth Canto, 31st Chapter, 15th verse, of Śrīmad-Bhāgavatam, the gopīs lament: ”My dear Kṛṣṇa, during the daytime when You go out into the forest of Vṛndāvana with Your cows, we consider one moment to be twelve years, and it is very difficult for us to pass the time. And again when You come back at the end of the day, by seeing Your beautiful face we are so much attracted that we are unable to stop looking upon You constantly. At these times, when there is occasional blinking of our eyelids, we condemn the creator, Lord Brahmā, as a dunce, because he does not know how to make perfect eyes!" In other words, the gopīs were disturbed by the blinking of their eyes because for the moment that their eyes were closed they could not see Kṛṣṇa. This means that the gopīs' love for Kṛṣṇa was so great and ecstatic that they were disturbed by even His momentary absence. And when they saw Kṛṣṇa, they were also disturbed. This is a paradox.

One gopī, expressing herself to Kṛṣṇa, says: "When we meet You at night, we consider the duration of night to be very small. And why speak of only this night? Even if we had a night of Brahmā we would consider it a very short time!" We get an idea of Brahmā's day from the following statement of the Bhagavad-gītā (8.17): "By human calculation, a thousand yuga cycles taken together is Brahmā's one day. And such also is the duration of his night." The gopīs said that even if they could have that duration of night, it would still not be sufficient for their meeting with Kṛṣṇa.

In the Tenth Canto, 35th Chapter, 8th verse, of the Śrīmad-Bhāgavatam, the gopīs tell Mother Yaśodā, "When your son plays on His flute, Lord Śiva, Lord Brahmā and Indra-although they are supposed to be the greatest learned scholars and personalities-all become bewildered. Although they are all very great personalities, by hearing the sound of Kṛṣṇa's flute they humbly bow down and become grave from studying the sound vibrated."

In his book Vidagdha-mādhava, Śrī Rūpa Gosvāmī thus describes the vibration of Kṛṣṇa's flute: "The sound vibration created by the flute of Kṛṣṇa wonderfully stopped Lord Śiva from playing his ḍiṇḍima drum, and the same flute has caused great sages like the four Kumāras to become disturbed in their meditation. It has caused Lord Brahmā, who was sitting on the lotus flower for the creative function, to become astonished. And Anantadeva, who was calmly holding all the planets on His hood, was moving in this way and that due to the transcendental vibration from Kṛṣṇa's flute, which penetrated through the covering of this universe and reached to the spiritual sky."

When we speak of Kṛṣṇa, Kṛṣṇa is not alone. Kṛṣṇa means His name, His qualities, His fame, His friends, His paraphernalia, His entourage-all of these are included. When we speak of a king, it is to be understood that he is surrounded by ministers, secretaries, military commanders and many other people. Similarly, Kṛṣṇa is not impersonal. In His Vṛndāvana līlā especially, He is surrounded by the gopīs, the cowherd boys, His father, His mother and all the inhabitants of Vṛndāvana.

In the Third Canto 2nd Chapter, 12th verse, of Śrīmad-Bhāgavatam, Uddhava tells Vidura, "My dear sir, Kṛṣṇa's form was most wonderful when He appeared on this planet and exhibited the potency of His internal energy. His wonderfully attractive form was present during His pastimes on this planet, and by His internal potency He exhibited His opulences, which are striking to everyone. His personal beauty was so great that there was no necessity for His wearing ornaments on His body. In fact, instead of the ornaments' beautifying Kṛṣṇa, Kṛṣṇa's beauty enhanced the ornaments."

Regarding the attractiveness of Kṛṣṇa's bodily beauty and the sound vibration of His flute, in the Tenth Canto, 29th Chapter, 37th verse, of Śrīmad-Bhāgavatam, the gopīs address Kṛṣṇa as follows: "Although our attitude towards You resembles loving affairs with a paramour, we cannot but wonder at how no woman can maintain her chastity upon hearing the vibration from Your flute. And not only women, but even stronghearted men are subject to falling down from their position at the sound of Your flute. In fact, we have seen that in Vṛndāvana even the cows, the deer, the birds, the trees-everyone-has been enchanted by the sweet vibration of Your flute and the fascinating beauty of Your person."

In Rūpa Gosvāmī's Lalita-mādhava, it is said: "One day Kṛṣṇa happened to see the shadow of His beautiful form reflected on the jeweled foreground. Upon seeing this bodily reflection, He expressed His feelings: 'How wonderful it is that I have never seen such a beautiful form! Although it is My own form, still, like Rādhārāṇī, I am trying to embrace this form and enjoy celestial bliss.'" This statement shows how Kṛṣṇa and His shadow reflection are one and the same. There is no difference between Kṛṣṇa and His shadow reflection, nor between Kṛṣṇa and His picture. That is the transcendental position of Kṛṣṇa.

The above statements describe some of the wonderful reservoirs of pleasure within Kṛṣṇa, as well as the transcendental qualities of His personality. The transcendental qualities of Kṛṣṇa are compared to the ocean: no one can estimate the length and breadth of the ocean. But as one can understand the ocean's contents simply by testing one drop of it, so these statements will give us some understanding of Kṛṣṇa's transcendental position and qualities.

In the Tenth Canto, 14th Chapter, 7th verse, of Śrīmad-Bhāgavatam, Lord Brahmā says, "My dear Lord, the inconceivable qualities, beauties and activities which You have revealed by Your presence on this planet cannot be calculated by any material measurement. If one even tries to imagine that, 'Kṛṣṇa may be like this,' that is also impossible. The day may come when the material scientist, after many, many births or after many, many years, will be able to estimate the atomic constitution of the whole world, or he may be able to count the atomic fragments that permeate the sky, or he may even give an estimate of all the atoms within the universe, but still he will never be able to count the transcendental qualities in Your reservoir of transcendental bliss."

24.27 Chapter Twenty-three

Kṛṣṇa's Personality

Śrīla Rūpa Gosvāmī states that although Lord Kṛṣṇa is the reservoir of unlimited pleasure and the greatest leader of all, He is still dependent upon His devotees in three ways. According to the emotional status of the devotee, the Supreme Personality of Godhead is appreciated in three ways: as the most perfect, as very perfect and as perfect. When He exhibits Himself in fullness, He is appreciated by great learned scholars as most perfect. When He exhibits Himself in lesser degrees, He is called very perfect. And when He exhibits still less, He is called perfect. This means that Kṛṣṇa is appreciated for three degrees of perfection. These three degrees of perfection are especially exhibited as follows: when He is in Goloka Vṛndāvana His transcendental qualities are exhibited as most perfect, when He is in Dvārakā He exhibits His qualities as very perfect, and when He is in Mathurā He exhibits His qualities as perfect.

Kṛṣṇa’s personality is analyzed as dhīrodātta, dhīra-lalita, dhīra-praśānta and dhīroddhata. If one asks how a personality can be beheld in four quite opposing ways, the answer is that the Lord is the reservoir of all transcendental qualities and activities. Therefore, His different aspects can be analyzed according to the exhibition of His limitless variety of pastimes, and as such there is no contradiction.

A dhīrodātta is a person who is naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous and bodily attractive.

In this connection, the following statement given by Indra, the King of heaven, is very significant: ”My dear Lord, I admit that I have committed great offenses unto You, but I cannot express my feelings of regret, being bewildered at seeing Your extraordinary chivalrous spirit, Your endeavor to protect Your devotees, Your determination, Your steadiness in lifting the great Hill of Govardhana, Your beautiful bodily features and Your astonishing characteristic of being pleased simply by accepting the prayers of Your devotees and offenders.”

The above statement by the King of heaven is an exact corroboration of Kṛṣṇa’s being dhīrodātta. Many learned scholars have agreed to also accept Lord Rāmacandra as dhīrodātta, but all of Lord Rāmacandra’s qualities are also included in the character of Lord Kṛṣṇa.

A person is called dhīra-lalita if he is naturally very funny, always in full youthfulness, expert in joking, and free from all anxieties. Such a dhīra-lalita personality is generally found to be domesticated and very submissive to his lover. This dhīra-lalita trait in the personality of Kṛṣṇa is described in Śrīmad-Bhāgavatam where Yajñapatnī, the wife of one of the brāhmaṇas who were performing sacrifices in Vṛndāvana tells her friends: ”One day Śrīmatī Rādhārāṇī, accompanied by Her associates, was taking rest in Her garden, and at that time Lord Śrī Kṛṣṇa arrived in that assembly. After sitting down, He began to narrate very impudently about His previous night’s pastimes with Rādhārāṇī. While He was speaking in that way, Rādhārāṇī became very embarrassed. She was feeling ashamed and was absorbed in thought, and Kṛṣṇa took the opportunity to mark Her breasts with different kinds of tilaka. Kṛṣṇa proved Himself to be very expert in that art.” In this way Kṛṣṇa, as dhīra-lalita, was enjoying His youthful proclivities in the company of the gopīs.

Generally, those who are expert in writing drama choose to call Cupid the ideal dhīra-lalita, but we can more perfectly find in the personality of Kṛṣṇa all the characteristics of dhīra-lalita.

A person who is very peaceful, forbearing, considerate and obliging is called dhīra-praśānta. This dhīra-praśānta trait of Kṛṣṇa was exhibited in His dealings with the Pāṇḍavas. On account of the Pāṇḍavas’ faithful devotion to the Lord, He agreed to become their charioteer, their advisor, their friend, their messenger and sometimes their bodyguard. Such is an example of the result of devotional service towards Viṣṇu. When Kṛṣṇa was speaking to Mahārāj Yudhiṣṭhira about religious principles, He demonstrated Himself to be a great learned scholar, but because He accepted the position of younger cousin to Yudhiṣṭhira, He was speaking in a very gentle tone which enhanced His beautiful bodily features. The movements of His eyes and the mode of His speech proved that He was very, very expert in giving moral instruction. Sometimes, Mahārāj Yudhiṣṭhira is also accepted by learned scholars as dhīra-praśānta.

A person who is very envious, proud, easily angered, restless and complacent is called dhīroddhata by learned scholars. Such qualities were visible in the character of Lord Kṛṣṇa because, when He was writing a letter to Kālayavana, Kṛṣṇa addressed him as a sinful frog. In His letter Kṛṣṇa advised Kālayavana that he should immediately go and find some dark well for his residence, because there was a black snake named Kṛṣṇa who was very eager to devour all such sinful frogs. Kṛṣṇa reminded Kālayavana that He could turn all the universes to ashes simply by looking at them.

The above statement by Kṛṣṇa seems apparently to be of an envious nature, but according to different pastimes, places and times this quality is accepted as a great characteristic. Kṛṣṇa’s dhīroddhata qualities have been accepted as great because Kṛṣṇa uses them only to protect His devotees. In other words, even undesirable traits may also be used in the exchange of devotional service.

Sometimes Bhīma, the second brother of the Pāṇḍavas, is also described as dhīroddhata.

Once, while fighting with a demon who was appearing as a deer, Kṛṣṇa challenged him in this way: ”I have come before you as a great elephant named Kṛṣṇa. You must leave the battlefield, accepting defeat, or else there is death awaiting you.” This challenging spirit of Kṛṣṇa’s is not contradictory to His sublime character because, as the Supreme Being, everything is possible in His character.

There is a nice statement in the Kūrma Purāṇa about these contradictory traits of the Supreme Personality of Godhead. It is stated there that the Supreme Person is neither very fat nor very thin; He is always transcendental to material qualities, and yet His bodily luster is blackish. His eyes are reddish, He is all-powerful, and He is equipped with all different kinds of opulences. Contradictory traits in Kṛṣṇa’s person are not at all surprising: one should not consider the characteristics of Kṛṣṇa, the Supreme Personality of Godhead, to be actually contradictory. One should try to understand the traits of Kṛṣṇa from authorities and try to understand how these characteristics are employed by the supreme will of the Lord.

In the Mahā-varāha Purāṇa it is confirmed that the transcendental bodies of the Supreme Personality of Godhead and His expansions are all existing eternally. Such bodies are never material and are completely spiritual and full of knowledge. They are reservoirs of all transcendental qualities. In the Vaiṣṇava Tantra there is a statement that the Personality of Godhead and His expanded bodies are always free from the eighteen kinds of material contaminations,* [*The eighteen kinds of material contaminations mentioned above are described in the Viṣṇu-yāmala Tantra as follows: illusion, fatigue, committing errors, roughness, material lust, restlessness, pride, envy, violence, disgrace, exhaustion, untruth, anger, hankering, dependence, desire to lord over the universe, seeing duality, and cheating.] because such bodies are always full of knowledge, bliss and eternity.

Regarding all of the above-mentioned statements, it is understood that the Mahā-Viṣṇu is the source of all incarnations in the material world. But because of His greater extraordinary opulence, we can understand that the son of Nanda Mahārāj is the source of the Mahā-Viṣṇu also. This is confirmed in the Brahma-saṁhitā, wherein it is stated: ”Let me offer my respectful obeisances unto Govinda, whose partial representation is the Mahā-Viṣṇu.” The gigantic form of the Mahā-Viṣṇu is the source of generation for innumerable universes. Innumerable universes are coming out of His exhaling breath, and the same universes are going back in with His inhaling breath. This Mahā-Viṣṇu is also a plenary portion of a portion of Kṛṣṇa.

24.28 Chapter Twenty-four

Further Traits of Śrī Kṛṣṇa

After describing the different opulences of Kṛṣṇa, Śrīla Rūpa Gosvāmī tries to further describe the transcendental beauties and qualities of the Lord as: decorated, enjoying, pleasing, dependable, steady and predominating. He is also described as a meticulous dresser and a magnanimous personality. These are generally considered to be the qualities of great personalities.

It is said that a person is great if he is decorated with the qualities of being very merciful toward the unfortunate, very powerful, superior, chivalrous, enthusiastic, expert and truthful. These decorations were manifested in the character of Kṛṣṇa during His Govardhana-līlā. At that time the whole tract of land in Vṛndāvana was being disturbed by the rains sent by Indra, as described elsewhere above. At first Kṛṣṇa thought, "Let Me retaliate against this vengeance of Indra by destroying his heavenly kingdom," but later on, when He thought of the insignificance of the King of heaven, Kṛṣṇa changed His mind and felt merciful toward Indra. No one is able to tolerate the wrath of Kṛṣṇa, so instead of retaliating against Indra, He simply showed His compassion for His friends in Vṛndāvana by lifting the whole of Govardhan Hill to protect them.

When a person is seen to be always happy and is accustomed to speak smilingly, he is considered to be in the mode of enjoyment. This trait was found in Kṛṣṇa when He appeared at the sacrificial arena of King Kaṁsa. It is described that the lotus-eyed Kṛṣṇa entered amongst the wrestlers without being impolite to them, glanced over them with determination, and seemed to them just like an elephant attacking some plants. Even while speaking to them, Kṛṣṇa was still smiling, and in this way He stood valiantly upon the wrestling dais.

When one's characteristics are very sweet and desirable, his personality is called pleasing. An example of Kṛṣṇa's pleasing nature is thus described in the Śrīmad-Bhāgavatam: "One day while Kṛṣṇa was awaiting the arrival of Śrīmatī Rādhārāṇī by the bank of the Yamunā, He began to make a garland of kadamba flowers. In the meantime, Śrīmatī Rādhārāṇī appeared there, and at that time Murāri [Kṛṣṇa], the enemy of Mura, glanced over Rādhārāṇī very sweetly."

Any person who is reliable in all circumstances is called dependable. In this connection Rūpa Gosvāmī says that even the demons were relying upon the dependability of Kṛṣṇa because they were confident that Kṛṣṇa would never attack them without due cause. Therefore, with faith and confidence, they used to live with their doors wide open. And the demigods, although afraid of the demons, were confident of the protection of Kṛṣṇa. Therefore, even in the midst of danger they were engaged in sportive activities. Persons who had never undergone the reformatory ritualistic ceremonies of the Vedas were confident that Kṛṣṇa would accept only faith and devotion, and so they were engaged in Kṛṣṇa consciousness and were freed from all anxieties. In other words, all kinds of men, from the demigods down to the uncultured, can rely on the causeless mercy of the Supreme Lord.

A person who is not disturbed even in a situation of reverses is called steady. This steadiness was observed in Kṛṣṇa in connection with His killing the demon known as Bāṇa. The Bāṇa demon had many hands, and Kṛṣṇa was cutting off these hands one after another. This Bāṇa was a great devotee of Lord Śiva and the goddess Durgā. Thus, when Bāṇa was being killed, Lord Śiva and Durgā became very furious at Kṛṣṇa. But Kṛṣṇa did not care for them.

A person who can affect the mind of everyone is called predominating. As far as Kṛṣṇa's predomination is concerned, in the Tenth Canto, 43rd Chapter, 14th verse, of Śrīmad-Bhāgavatam, Kṛṣṇa is described thus by Śukadeva Gosvāmī to King Parīkṣit: "My dear King, Kṛṣṇa is a thunderbolt to the wrestlers; to the common man He is the most beautiful human being; to the young girls He is just like Cupid; to the cowherd men and women He is the most intimate relative; to the impious kings He is the supreme ruler; to His parents, Nanda and Yaśodā, He is just a baby; to Kaṁsa, the King of Bhoja, He is death personified; to the dull and stupid He is just like a stone; to the yogīs He is the Sspreme absolute truth; and to the Vṛṣṇis He is the Supreme Personality of Godhead. In such a predominating position Kṛṣṇa appeared in that arena along with His older brother Balarāma." When Kṛṣṇa, the reservoir of all mellows, was present in the arena of Kaṁsa, He appeared differently to the different persons who were related to Him in different mellows. It is stated in the Bhagavad-gītā that He appears to every person according to one's relationship with Him.

Sometimes learned scholars describe "predominating" to mean a person intolerant of being neglected. This peculiarity in Kṛṣṇa was visible when Kaṁsa was insulting Mahārāj Nanda and Vasudeva asking Kṛṣṇa's assistance in killing Kaṁsa. Kṛṣṇa was glancing over Kaṁsa with longing eyes, just like a prostitute, and He was just preparing to jump at the King.

A person who is very fond of dressing himself is called lalita, or a meticulous dresser. This characteristic was found in Kṛṣṇa in two ways: sometimes He used to decorate Śrīmatī Rādhārāṇī with various marks, and sometimes, when He was preparing to kill demons like Ariṣṭāsura, He would take care to arrange His belt very nicely.nicely.

Persons who can give themselves to anyone are called magnanimous. No one could be more magnanimous than Kṛṣṇa because He is always prepared to give Himself completely to His devotee. Even to one who is not a devotee, Kṛṣṇa in His form of Lord Caitanya is prepared to give Himself and to grant deliverance.

Although Kṛṣṇa is independent of everyone, out of His causeless mercy He is dependent upon Garga Ṛṣi for religious instruction; for learning the military art He is dependent upon Sātyaki; and for good counsel He is dependent upon His friend, Uddhava.

24.29 Chapter Twenty-five

Devotees of Kṛṣṇa

A person who is always absorbed in Kṛṣṇa consciousness is called a devotee of Kṛṣṇa. Śrīla Rūpa Gosvāmī says that all the transcendental qualities discussed above are also found in the devotees of Kṛṣṇa. The devotees of Kṛṣṇa can be classified into two groups: those who are cultivating devotional service in order to enter into the transcendental kingdom, and those who are already in the perfectional stage of devotional service.

A person who has attained the stage of attraction for Kṛṣṇa and who is not freed from the material impasse, but who has qualified himself to enter into the kingdom of God, is called sādhaka. Sādhaka means one who is cultivating devotion in Kṛṣṇa consciousness. The description of such a devotee is found in the Eleventh Canto, 2nd Chapter, 45th verse, of Śrīmad-Bhāgavatam. It is said there that a person who has unflinching faith in and love for the Personality of Godhead, who is in friendship with devotees of Kṛṣṇa, and who is very merciful to the ignorant, raising them to the standard of devotional service, and who is uninterested in nondevotees, is considered to be situated in the position of cultivating devotional service.

When one is found shedding tears by hearing of the pastimes of the Lord, it is to be understood that the blazing fire of material existence will be extinguished by such watering. When there is shivering of the body and the hairs of the body stand up, it is to be understood that the devotee is nearing perfection. An example of a sādhaka cultivating devotional service is Bilvamaṅgala Thākur.

When a person is never tired of executing devotional service and is always engaged in Kṛṣṇa conscious activities, constantly relishing the transcendental mellows in relationship with Kṛṣṇa, the devotee is called perfect. This perfectional stage can be achieved in two ways: one may achieve this stage of perfection by gradual progress in devotional service, or one may become perfect by the causeless mercy of Kṛṣṇa, even though he has not executed all the details of devotional service. There is the following nice statement in the Third Canto, 15th Chapter, 25th verse, of Śrīmad-Bhāgavatam describing a devotee who achieves perfection by regularly executing devotional service: A person who is freed from the false egotism of material existence, or an advanced mystic, is eligible to enter into the kingdom of God known as Vaikuṇṭha. Such a mystic becomes so joyful by constant execution of the regulative principles of devotional service that he thereby achieves the special favor of the Supreme Lord. Yamarāja, the mighty superintendent of death, is afraid to go near such a devotee; so we can imagine the potency of advanced devotional service, especially when devotees sit together and engage in talking of the pastimes of the Supreme Personality of Godhead. Those devotees express their feelings in such a way that they automatically melt with ecstasy, and many transcendental symptoms become manifested in their bodies. Anyone desiring advancement in devotional service must follow in the footsteps of such devotees.

Prahlāda Mahārāj said that no one can attain the perfectional stage of devotional service without bowing down before exalted devotees. Learned sages like Mārkaṇḍeya Ṛṣi attained perfection in devotional service simply by executing such regulative principles of service.

A person's achieving perfection in devotional service simply by the causeless mercy of the Lord is explained in the Śrīmad-Bhāgavatam in connection with the brāhmaṇas and their wives who were engaged in performing yajña, or sacrifice. When the wives of the brāhmaṇas were favored by Lord Kṛṣṇa and immediately attained the ecstasy of love of Godhead, their husbands began to say, "How wonderful it is that although these women have undertaken no reformatory performances such as accepting the sacred thread, have not resided in the monasteries of the spiritual master, have not observed the strict principles of celibacy, have not undergone any austerities, nor philosophized upon the observance of all ritualistic ceremonies-they still have attained the favor of Kṛṣṇa, which is aspired after even by great mystics! How wonderful it is that these women have attained such perfection, while we, although brāhmaṇas who have performed all the reformatory activities, cannot attain to this advanced stage!"

There is a similar statement by Nārada, addressed to Śukadeva Gosvāmī: "My dear Śukadeva Gosvāmī, you never took the trouble to reside under the care of a spiritual master, and yet you have attained such a great status of transcendental knowledge. You never took the trouble to undergo severe austerities, and still, how wonderful it is that you have been situated in the most perfect stage of love of Godhead."

Śukadeva Gosvāmī and the wives of the brāhmaṇas performing yajña are vivid examples of devotees who achieved the perfectional stage of devotional service by the grace of the Supreme Personality of Godhead.

Persons who have achieved eternal, blissful life exactly on the level of Śrī Kṛṣṇa, and who are able to attract Lord Kṛṣṇa by their transcendental loving service, are called eternally perfect. The technical name is nitya-siddha. There are two classes of living entities-namely, nitya-siddha and nitya-baddha. The distinction is that the nitya-siddhas are eternally Kṛṣṇa conscious without any forgetfulness, whereas the nitya-baddhas, or eternally conditioned souls, are forgetful of their relationship with Kṛṣṇa.

The position of the nitya-siddhas is explained in the Padma Purāṇa in connection with the narration of the Supreme Personality of Godhead and Satyabhāmādevī. The Lord tells Satyabhāmā: "My dear Satyabhāmādevī, I have descended to this earthly planet by the request of Lord Brahmā and other demigods. Those who are born into this family of Yadu are all My eternal associates. My dear wife, you should not consider that My associates are ever separated from Me; they are My personal expansions, and as such, you must know that they are almost as powerful as I am. Because of their transcendental qualities, they are very, very dear to Me, as I am very, very dear to them." Anyone who becomes exhilarated by hearing of the pastimes of Lord Kṛṣṇa when He was present on this earth with His associates is to be understood as nitya-siddha, eternally perfect.

In the Tenth Canto, 14th Chapter, 30th verse, of Śrīmad-Bhāgavatam there is this statement: "How wonderful are the fortunate residents of Vṛndāvana, such as Nanda and the other cowherd men. The Supreme Personality of Godhead, the supreme Brahman, has actually become their intimate friend!"

A similar statement is there in the Tenth Canto, 26th Chapter, 10th verse, of Śrīmad-Bhāgavatam. When Lord Kṛṣṇa lifted Govardhan Hill, the cowherd men, under the protection of Lord Kṛṣṇa, became struck with wonder and went to Nanda Mahārāj and inquired from him, "My dear Nanda Mahārāj, how is it that we are so intensely attached to Kṛṣṇa and Kṛṣṇa is also so affectionately attached to us? Does it mean that He is the supersoul of everyone?"

All of the residents of Vṛndāvana and Dvārakā-namely the cowherd men and the members of the Yadu family-are eternally perfect devotees of the Lord. As the Lord descends by His causeless mercy upon this planet, so, in order to help in the pastimes of the Lord, these devotees also come here. They are not ordinary living entities or conditioned souls; they are ever-liberated persons, associates of the Personality of Godhead. And, just as Lord Kṛṣṇa behaves like an ordinary man when He descends to this planet, so the members of the Yadu dynasty and the residents of Vṛndāvana execute activities just like ordinary men. But they are not ordinary men; they are as liberated as Lord Kṛṣṇa Himself.

In the Padma Purāṇa, Uttara-khaṇḍa section, it is stated, "Just as Lord Rāmacandra descends along with Lakṣmaṇa and Bharata, an expansion of Saṅkarṣaṇa,* (*A detailed description of the ways in which the various expansions and incarnations of Godhead are developed is to be found in the author's Teaching's of Lord Chaitanya (New York: 1968) in Chapters VI, VII and XIII.) so the members of the Yadu dynasty and the cowherd men of Vṛndāvana also descend with Lord Kṛṣṇa in order to join in the transcendental pastimes of the Lord. When the Supreme Lord returns to His eternal abode, His associates return with Him to their respective places. As such, these ever-liberated Vaiṣṇavas are not bound by the material laws of birth and death."

As stated in the Bhagavad-gītā by the Lord Himself, His birth, deeds and activities are all transcendental. Similarly, the birth, deeds and activities of the associates of the Lord are also transcendental. And, as it is an offense to consider oneself to be Kṛṣṇa, so it is offensive to consider oneself to be Yaśodā, Nanda or any other associate of the Lord. We should always remember that they are transcendental; they are never conditioned souls.

It is described that Kṛṣṇa, the enemy of Kaṁsa, has sixty-four transcendental qualities, and all of the ever-liberated souls who accompany the Lord have the first fifty-five of the qualities, without any doubt. Such devotees are related to the Supreme Personality of Godhead in any of five transcendental mellows-namely, neutrality, servitorship, friendship, parenthood and conjugal love. These relationships with the Lord are eternal, and therefore nitya-siddha devotees do not have to strive to attain the perfectional stage by executing regulative devotional principles. They are eternally qualified to serve Kṛṣṇa.

24.30 Chapter Twenty-six

Stimulation for Ecstatic Love

Some things which give impetus or stimulation to ecstatic love of Kṛṣṇa are His transcendental qualities, His uncommon activities, His smiling features, His apparel, His garlands, His flute, His buffalo horn, His leg bells, His conchshell, His footprints, His places of pastimes (such as Vṛndāvana), His favorite plant (tulasī), His devotee and the periodical occasions for remembering Him. One such occasion for remembrance is Ekādaśī, which comes twice a month on the eleventh day of the moon, both waning and waxing. On that day all the devotees remain fasting throughout the night and continuously chant the glories of the Lord.

As far as Kṛṣṇa's transcendental qualities are concerned, they can be divided into three groups: qualities pertaining to His transcendental body, qualities pertaining to His transcendental speech, and qualities pertaining to His transcendental mind.

Kṛṣṇa's age, His transcendental bodily features, His beauty, and His mildness are qualities pertaining to His body. There is no difference between Kṛṣṇa and His body, and therefore the transcendental features pertaining to His body are the same as Kṛṣṇa Himself. But because these qualities stimulate the devotee's ecstatic love, they have been analyzed as separate causes of that love. To be attracted by the qualities of Kṛṣṇa means to be attracted by Kṛṣṇa Himself, because there is no real distinction between Kṛṣṇa and His qualities. Kṛṣṇa's name is also Kṛṣṇa. Kṛṣṇa's fame is also Kṛṣṇa. Kṛṣṇa's entourage is also Kṛṣṇa. Kṛṣṇa and everything related with Kṛṣṇa which gives stimulation to love of Kṛṣṇa are all Kṛṣṇa, but for our understanding these items can be considered separately.

Kṛṣṇa is the reservoir of all transcendental pleasure. Therefore, the impetuses to love of Kṛṣṇa, although seemingly different, are not actually distinct from Kṛṣṇa Himself. In the technical Sanskrit terms, such qualities as Kṛṣṇa's name, fame, etc., are accepted both as reservoirs of and stimulation for love of Kṛṣṇa.

Kṛṣṇa's age is considered in three periods: from His appearance day to the end of His sixth year is called kaumāra; from the beginning of the sixth year up to the tenth year is called paugaṇḍa; and from the tenth to the sixteenth year is called kaiśora; after the beginning of the sixteenth year, Kṛṣṇa is called a yauvana or a youth, and this continues with no change.

As far as Kṛṣṇa's transcendental pastimes are concerned, they are mostly executed during the kaumāra, paugaṇḍa and kaiśora periods. His affectionate pastimes with His parents are executed during His kaumāra age. His friendship with the cowherd boys is exhibited during the paugaṇḍa period. And His friendship with the gopīs is exhibited during the age of kaiśora. Kṛṣṇa's pastimes at Vṛndāvana are finished by the end of His fifteenth year, and then He is transferred to Mathurā and Dvārakā, where all other pastimes are performed.

Śrīla Rūpa Gosvāmī gives us a vivid description of Kṛṣṇa as the reservoir of all pleasures in his Bhakti-rasāmṛta-sindhu. Here are some parts of that description.

Kṛṣṇa's kaiśora age can be divided into three parts. In the beginning of His kaiśora age-that is, at the beginning of His eleventh year, the luster of His body becomes so bright that it becomes an impetus for ecstatic love. Similarly, there are reddish borders around His eyes, and a growth of soft hairs on His body. In describing this early stage of His kaiśora age, Kundalatā, one of the residents of Vṛndāvana, said to her friend, "My dear friend, I have just seen an extraordinary beauty appearing in the person of Kṛṣṇa. His blackish bodily hue appears just like the indranīla jewel. There are reddish signs on His eyes, and small soft hairs are coming out on His body. The appearance of these symptoms has made Him extraordinarily beautiful."

In this connection, in the Tenth Canto, 21st Chapter, 5th verse, of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, I shall try to describe how the minds of the gopīs became absorbed in thought of Kṛṣṇa. The gopīs would meditate on Kṛṣṇa's dressing Himself just like a dancing actor and entering the forest of Vṛndāvana, marking the ground with His footprints. They meditated on Kṛṣṇa's having a helmet with a peacock feather and wearing earrings on His ears and yellow-gold colored garments covered with jewels and pearls. They also meditated on Kṛṣṇa's blowing His flute and on all the cowherd boys' singing of the glories of the Lord." That is the description of the meditation which the gopīs used to perform.

Sometimes the gopīs would think about His soft nails, His moving eyebrows and His teeth, which were catechu colored from chewing pan. One description was given by a gopī to her friend: "My dear friend, just see how the enemy of Agha has assumed such wonderful features! His brows are just like the brows of Cupid, and they are moving just as though they were dancing. The tips of His nails are so soft-it is as if they were dried bamboo leaves. His teeth are reddish, and so it appears that He has assumed a feature of anger. Under the circumstances, where is the chance for a young girl not to be attracted by such beautiful features and not to be afraid of becoming a victim to such beauty?"

Kṛṣṇa's attractive features are also described by Vṛndā, the gopī after whom Vṛndāvana was named. She told Kṛṣṇa: "My dear Mādhava, Your newly-invented smile has so captivated the hearts of the gopīs that they are simply unable to express themselves! As such, they have become bewildered and will not talk with others. All of these gopīs have become so affected that it is as if they had offered three sprinkles of water upon their lives. In other words, they have given up all hope for their living condition." According to the Indian system, when a person is dead there is a sprinkling of water on the body. Thus, the statement of Vṛndā shows that the gopīs were so enchanted by the beauty of Kṛṣṇa that because they could not express their minds, they had decided to commit suicide.

When Kṛṣṇa arrived at the age of thirteen to fourteen years, His two arms and chest assumed an unspeakable beauty, and His whole form became simply enchanting. When Kṛṣṇa attained thirteen years of age, His two arms were challenging the trunks of elephants, His rising chest was trying to come to peace talks with doors of jewels, and His two arms were minimizing the value of the bolts found on doors. Who can describe the wonderful beauty of these features of Kṛṣṇa? The special beauty of Kṛṣṇa's body was His mild smiling, His restless eyes and His world enchanting songs. These are the special features of this age.

There is a statement in this connection that Kṛṣṇa, on arriving at this age, manifested such beautiful bodily features that His restless eyes became the playthings of Cupid, and His mild smile resembled the newly-grown lotus flower. The enchanting vibration of His songs became a great impediment to the young girls, who were supposed to remain chaste and faithful to their husbands.

At this age Kṛṣṇa enjoyed the rāsa-līlā, exhibiting His power of joking with the cowherd girls and enjoying their company in the bushes of the gardens by the bank of the Yamunā.

In this connection there is the following statement: "Throughout the whole tract of land known as Vṛndāvana there were the footprints of Kṛṣṇa and the gopīs, and in some places peacock feathers were strewn about. In some places there were nice beddings in the bushes of the Vṛndāvana gardens, and in some places there were piles of dust due to the group-dancing of Govinda and the gopīs." These are some of the features which are due to the different pastimes invented by Śrī Kṛṣṇa in the place known as Vṛndāvana.

There is the following statement by one gopī, describing Kṛṣṇa's attractive feature during this age: "My dear friend, just see how all of a sudden in the sky of Kṛṣṇa there is a powerful rising sun and how this rising sun is minimizing the rays of our chastity moon. Our attraction for Kṛṣṇa is so intense that it is drying up the lotus flower of our discrimination, and we are losing our senses in deciding whether we shall continue as chaste women or be victimized by the beauty of Kṛṣṇa. My dear friend, I think that we have lost all hope of life!"

In the kaiśora age, beginning from the eleventh year and continuing up to the end of the fifteenth year, Kṛṣṇa's arms, legs and thighs became marked with three divisional lines. At that time Kṛṣṇa's chest challenged a hill of marakata jewels. His arms challenged the pillars of the indranīla jewel, the three lines of His waist challenged the waves of the River Yamunā, and His thighs challenged beautiful bananas. One gopī said, "With all these exquisite features of His body, Kṛṣṇa is too extraordinarily beautiful, and therefore I am always thinking of Him to protect me because He is the killer of all demons."

The idea expressed in this statement is that the gopīs were comparing their attraction for Kṛṣṇa to an attack by demons; and to counteract their attraction for the beauty of Kṛṣṇa, they were also turning to Kṛṣṇa hopefully, because He is the killer of all kinds of demons. In other words they were perplexed, because on one hand they were attracted by the beauty of Kṛṣṇa, and on the other they needed Kṛṣṇa to drive away the demon of such attraction.

This kaiśora age can be translated as adolescence. At the end of this period all the gopīs said, "Kṛṣṇa is the killer of the attraction of Cupid, and as such He disturbs the patience of all newly-married girls. Kṛṣṇa's bodily features have become so exquisite-it is as if they are all manifesting an artistic sense of the highest sort. His dancing eyes have dimmed the brilliance of the most expert dancer, and so there is no longer any comparison to the beauty of Kṛṣṇa." Learned scholars therefore describe the features of His body at this time as nava-yauvana, newly-invented youthfulness. At this stage of Kṛṣṇa's bodily features, the conjugal love affairs with the gopīs and similar pastimes become very prominent.

There are six features of conjugal love affairs, called peacemaking, picking a quarrel, going to meet one's lover, sitting together, separation and support. Lord Kṛṣṇa expanded an empire of these six features, of which He was the ruling prince. Somewhere He was picking quarrels with the young girls, somewhere He was scratching them with the nails of parrots, somewhere He was busy going to visit the gopīs, and somewhere He was negotiating through cowherd friends to take shelter of the gopīs.

Some of the gopīs addressed Him thusly: "My dear Kṛṣṇa, because of Your adolescent age, You have just become the spiritual master of these young girls, and You are teaching them to whisper among themselves. You are teaching them to offer solemn prayers, as well as training them to cheat their husbands and to join You in the gardens at night, without caring for the instructions of their superiors. You are enthusing them by the vibration of Your enchanting flute; and, as their teacher, You are teaching them all the intricacies of loving affairs."

It is said that even when Kṛṣṇa was a boy of five He manifested such youthful energies, but learned scholars do not explain them because of the absence of suitable age. Kṛṣṇa was beautiful because every part of His body was perfectly arranged without any defect. Such perfect bodily features of Kṛṣṇa are described as follows: "My dear enemy of Kaṁsa, Your broad eyes, Your rising chest, Your two pillar-like arms and the thin middle portion of Your body are always enchanting to every lotus-eyed beautiful girl." The ornaments on the body of Kṛṣṇa were not actually enhancing His beauty, but just the reverse-the ornaments were beautified by Kṛṣṇa.

A person is called mild when he cannot even bear the touch of the most soft thing. It is described that every part of Kṛṣṇa's body was so soft that even at the touch of newly-grown leaves, the color of the touched part of His skin would change. At this kaiśora age, Kṛṣṇa's endeavors were always bent toward arranging the rāsa dance, as well as toward killing the demons in the forest of Vṛndāvana. While Kṛṣṇa was engaged in enjoyment with the boys and girls within the forest of Vṛndāvana, Kaṁsa used to send his associates to kill Him, and Kṛṣṇa would show His prowess by killing them.

Generally, there are four kinds of garments on the body of Kṛṣṇa: His shirt, turban, belt and wearing garments. In Vṛndāvana, He used to put on reddish garments, with a golden shirt on His body and an orange colored turban on His head. The different kinds of belts, combined with His enchanting smile, used to always increase the transcendental bliss of His associates. This dress of Kṛṣṇa is described as gorgeous. As a baby elephant is sometimes dressed in colorful clothing, so Kṛṣṇa's gorgeousness was manifested by decoration with such colorful clothing on the different parts of His body.

Ākalpa refers to the texture of Kṛṣṇa's hair, His nicely dressed body anointed with sandalwood pulp and decorated with flower garlands, His tilaka and His chewing pan. Kṛṣṇa was decorated constantly in this ākalpa process. Kṛṣṇa's hair was sometimes decorated with flowers placed on the middle of His head, or else reaching down to His back. In this way Kṛṣṇa dressed His hair differently at different times. As for the ointment on His body, the pulp of sandalwood generally appeared to be white, and when it was mixed with saffron dye it appeared to be yellow.

Kṛṣṇa used to put a vaijayantī garland around His neck. This vaijayantī garland is made of at least five differently colored flowers. The length of such a garland was always touching Kṛṣṇa's knees or feet. Besides this garland of flowers, there were other kinds of flower garlands too-sometimes decorating His head, sometimes hanging around His neck and chest. Artistic painting with sandalwood pulp and colored sandalwood were also to be found on the body of Kṛṣṇa.

One gopī addressed her friend and began to praise the bodily features of Kṛṣṇa. She praised His blackish complexion, the reddish color of chewing pan enhancing His beauty hundreds of times, the curling hair on His head, the kuṅkum red spots on His body and the tilaka on His forehead.

His helmet, His earrings, His necklace, His four garments, the bangles on His head, the rings on His fingers, His ankle bells and His flute-these are the different features of Kṛṣṇa's ornaments. Kṛṣṇa, the enemy of Agha, always looked beautiful with His incomparable helmet, His earrings made of diamonds, His necklace of pearls, His bangles, embroidered garments and the beautiful rings on His fingers.

Kṛṣṇa is sometimes called vanamālī. Vana means forest, and mālī means gardener, so vanamālī refers to one who extensively uses flowers and garlands on different parts of His body. Kṛṣṇa was dressed like this not only in Vṛndāvana but also on the battlefield of Kurukṣetra. Seeing such colorful dress and the garlands of different flowers, some great sages prayed, "Lord Kṛṣṇa was going to the battlefield of Kurukṣetra not to fight, but to grace all of the devotees with His presence."

As far as His flute is concerned, it is said that the vibration of this wonderful instrument was able to break the meditation of the greatest sages, and Kṛṣṇa was thus challenging Cupid by advertising His transcendental glories all over the world.

There are three kinds of flutes used by Kṛṣṇa. One is called veṇu, one is called muralī, and the third is called vaṁśī. Veṇu is very small, not more than six inches long, with six holes for whistling. Muralī is about eighteen inches long with a hole at the end and four holes on the body of the flute. This kind of flute produces a very enchanting sound. The vaṁśī flute is about fifteen inches long, with nine holes on its body. Kṛṣṇa used to play on these three flutes occasionally when they were needed. Kṛṣṇa has a longer vaṁśī, which is called mahānanda, or sanmohinī. When it is still longer it is called ākarṣiṇī. When it is even longer it is called ānandinī. The ānandinī flute is very pleasing to the cowherd boys and is technically named vaṁsulī. These flutes were sometimes bedecked with jewels. Sometimes they were made of marble and sometimes of hollow bamboo. When the flute is made of jewels it is called sanmohinī. When made of gold, it is called ākarṣiṇī.

Kṛṣṇa used a buffalo horn as a bugling instrument. This instrument was always highly polished and circled with gold bands, and on the middle there was a hole. Regarding these instruments, there is a metaphorical statement about a gopī named Tārāvalī. It is said that Tārāvalī was bitten by the most venomous snake of Kṛṣṇa's flute. Then, in order to neutralize the poisonous effect, she drank the milk produced by the buffalo horn in the hand of Kṛṣṇa. But instead of decreasing the poisonous effect, it increased it a thousand times. The gopī was thus put into the most miserable poisoned condition.

A certain gopī once stated to her friend, "My dear friend, when I heard the sound of the leg bells of Śrī Kṛṣṇa, I immediately started to go out of the house to see Him. But most regrettably, my superiors were present just before me at that time, and I could not go out."

Kṛṣṇa's conchshell is known as Pāñcajanya. This Pāñcajanya conch is also mentioned in the Bhagavad-gītā. Kṛṣṇa sounded it before the Battle of Kurukṣetra. It is said that when Lord Kṛṣṇa blows on His transcendental conchshell, the wives of the demons become subject to abortions, and the wives of the demigods become blest with all auspiciousness. In this way, the sound of Kṛṣṇa's conchshell used to vibrate and circulate all over the world.

It is stated in the Śrīmad-Bhāgavatam that when Akrūra, who drove Kṛṣṇa from Vṛndāvana to Mathurā, saw the footprints of Kṛṣṇa on the land of Vṛndāvana, his ecstatic love for Kṛṣṇa increased so much that the hairs on his body stood up. His eyes became overflooded with tears, and in such ecstasy he jumped out of the chariot and fell down on the ground and began to chant, "How wonderful this is! How wonderful this is!"

Similar feelings were expressed by the gopīs when they were going to the bank of the Yamunā and saw Kṛṣṇa's footprints in the dust. When Kṛṣṇa walked on the ground of Vṛndāvana, the marks of His sole (flag, thunderbolt, fish, a rod for controlling elephants and lotus flower) would be imprinted upon the dust of the land. The gopīs became overwhelmed simply at seeing those marks on the ground.

One devotee has exclaimed, "Oh, I have not as yet visited the wonderful places where the pastimes of the Lord were performed. But simply by hearing the name of Mathurā I have become overwhelmed with joy!"

Lord Kṛṣṇa is very fond of tulasī leaves and buds. Because tulasī buds are usually offered up to the lotus feet of Kṛṣṇa, a devotee once prayed to the tulasī buds to give him some information about the lotus feet of the Lord. The devotee expected that the tulasī buds would know something about the glories of Lord Śrī Kṛṣṇa's lotus feet.

One may sometimes become overwhelmed with joy by seeing a devotee of the Lord. When Dhruva Mahārāj saw two associates of Nārāyaṇa approaching him, he immediately stood up out of sincere respect and devotion and remained before them with folded hands; but because of his ecstatic love he could hardly offer them a proper reception.

There is a statement by a gopī who addressed Subala, a friend of Kṛṣṇa: "My dear Subala, I know that Kṛṣṇa is your friend and that you always enjoy smiling and joking with Him. The other day I saw you both standing together, and you were keeping your hand upon Kṛṣṇa's shoulder, and both of you were joyfully smiling. When I saw the two of you standing like that in the distance, my eyes at once became overflooded with tears."

There are many statements about the festive days in connection with Kṛṣṇa's different activities. One of these festive days is Janmāṣṭamī, the day of Kṛṣṇa's birth. This Janmāṣṭamī Day is the most opulent festival day for the devotees, and it is still observed with great pomp in every Hindu house in India. Sometimes even the devotees of other religious groups take advantage of this auspicious day and enjoy the performance of the ceremony of Janmāṣṭamī. Ecstatic love for Kṛṣṇa is also aroused on the days of Ekādaśī, which are other festive days in connection with Kṛṣṇa.

24.31 Chapter Twenty-seven

Symptoms of Ecstatic Love

The bodily symptoms which are manifested by a devotee in expressing ecstatic love for Kṛṣṇa are called anubhāva. Practical examples of anubhāva are as follows: dancing, rolling on the ground, singing very loudly, stretching the body, crying loudly, yawning, breathing very heavily, neglecting the presence of others, drooling, laughing like a madman, wheeling the head and belching. When there is an extraordinary excess of ecstatic love, with all of these bodily symptoms manifested, one feels relieved transcendentally.

These symptoms are divided into two parts: one is called śīta, and the other is called kṣepaṇa. When there is yawning, it is called śīta, and when there is dancing it is called kṣepaṇa.

While watching the rāsa dance performed by Lord Kṛṣṇa and the gopīs, Lord Śiva beheld the beautiful face of Kṛṣṇa and immediately began to dance and beat upon his small ḍiṇḍima drum. While Lord Śiva was dancing in ecstasy, his eldest son, Ganeśa, joined him.

In the Third Canto, 1st Chapter, 31st verse, of Śrīmad-Bhāgavatam, Vidura inquires from Uddhava, "My dear friend, is Akrūra in an auspicious condition? He is not only a learned scholar and sinless, but he is also a devotee of Lord Kṛṣṇa. He has such ecstatic love for Kṛṣṇa that I have seen him rolling upon Kṛṣṇa's footprints in the dust as if bereft of all senses." Similarly, one gopī gave a message to Kṛṣṇa that Rādhārāṇī, because of Her separation from Him and because of Her enchantment with the flavor of His flower garlands, was rolling on the ground, thereby bruising Her soft body.

One gopī informed Kṛṣṇa that when Śrīmatī Rādhārāṇī was singing about His glories, She enchanted all of Her friends in such a way that they became stonelike and dull. At the same time, the nearby stones began to melt away in ecstatic love.

When there was stretching of the body of Nārada Muni from chanting the Hare Kṛṣṇa mantra, he chanted so loudly that it was apprehended that Lord Nṛsiṁha had appeared. Thus all the demons began to flee in different directions. It is also said that sometimes when Nārada, the carrier of the vīṇā, remembers his Lord Kṛṣṇa in great ecstasy, he begins to stretch his body so vigorously that his sacred thread gives way.

A gopī once said to Kṛṣṇa: "My dear son of Nanda Mahārāj, by the sound of Your flute Śrīmatī Rādhārāṇī has become full of lamentation and fear, and thus, with a faltering voice, She is crying like a kurobi bird.

It is described that by hearing the vibration of Kṛṣṇa's flute Lord Śiva becomes very puzzled and begins to cry so loudly into space that the demons become vanquished and the devotees become overwhelmed with joy.

It is said that when the full moon rises, the lotus petals become expanded. Similarly, when Kṛṣṇa used to appear before Rādhārāṇī, Her face, which is compared with the lotus flower, would expand by Her yawning.

As far as breathing heavily is concerned, it is stated: "Lalitā [one of the gopīs] is just like a cātakī bird, which only takes water falling directly from the rain cloud and not from any other source." In this statement Kṛṣṇa is compared to the dark cloud, and Lalitā is compared to the cātakī bird seeking only Kṛṣṇa's company. The metaphor continues to say, "As a heavy wind sometimes disperses a mighty cloud, so the heavy breath from Lalitā's nostrils caused her to miss Kṛṣṇa, who had disappeared by the time she recovered herself."

As far as neglecting the presence of others is concerned, the wives of the brāhmaṇas who were performing sacrifices at Vṛndāvana left home as soon as they heard that Kṛṣṇa was nearby. They left their homes without caring for their learned husbands. The husbands began to discuss this amongst themselves: "How wonderful is the attraction for Kṛṣṇa, that it has made these women leave us without any care!" This is the influence of Kṛṣṇa. Anyone who becomes attracted to Kṛṣṇa can be relieved from the bondage of birth and death, which can be compared to the locked-up homes that were neglected by the wives of the brāhmaṇas.

In the Padyāvalī there is a statement by some devotees: "We shall not care for any outsiders. If they should deride us, we shall still not care for them. We shall simply enjoy the transcendental mellow of chanting Hare Kṛṣṇa, and thus we shall roll on the ground and dance ecstatically. In this way we shall eternally enjoy transcendental bliss."

As an example of the running down of saliva from the mouth, it is stated that sometimes when Nārada Muni was chanting the Hare Kṛṣṇa mantra, he remained stunned for a while, and saliva oozed from his mouth.

When a devotee laughs very loudly like a madman, it is done out of an extraordinary agitation of ecstatic love within the heart. Such mad laughing is an expression of the condition of the heart, which is technically called aṭṭa-hāsa. When a devotee becomes affected with this mental condition, his love is expressed through the lips. The laughing sounds, coming one after another, are compared to flowers falling from the creeper of devotion which grows within the heart of the devotee. In the Caitanya-caritāmṛta devotional service to the Lord is also compared to a creeper which rises up to the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

One gopī told her friend: "It appears that Lord Kṛṣṇa, the enemy of the demon Agha, has released from His mouth a whirlwind which is acting on your head and is gradually proceeding to do the same to the other lotus-eyed gopīs."

Sometimes belching also becomes a symptom of ecstatic love for Kṛṣṇa. There is evidence of this in Paurṇamāsī's address to one crying associate of Rādhārāṇī: "My dear daughter, don't be worried because Śrīmatī Rādhārāṇī is belching. I am about to offer a remedial measure for this symptom. Do not cry so loudly. This belching is not due to indigestion; it is a sign of ecstatic love for Kṛṣṇa. I shall arrange to cure this belching symptom immediately. Don't be worried." This statement of Paurṇamāsī is evidence that ecstatic love for Kṛṣṇa is sometimes manifested through belching.

Sometimes trembling of the whole body and hemorrhaging from some part of the body are also manifested in response to ecstatic love for Kṛṣṇa, but such symptoms are very rare, and therefore Śrīla Rūpa Gosvāmī does not discuss any further on this point.

24.32 Chapter Twenty-eight

Other Ecstatic Symptoms

Existential Ecstatic Love for Kṛṣṇa

When a devotee is always intensely affected by love for Kṛṣṇa in a direct relationship with Him-or even a little apart from Him-his status is called existential ecstatic love. The symptoms originating from such existential ecstatic love are divided into three headings-namely, moist, burnt and dried-up.

Moist existential ecstatic love aroused in connection with Kṛṣṇa is divided into two: direct and indirect. Rādhārāṇī was weaving a garland of kunda flowers, and, upon hearing the vibration of Kṛṣṇa's flute, She immediately stopped Her work. This is an example of direct moistened existential ecstatic love. Indirect moistened existential ecstatic love is described in the following statement: Kṛṣṇa, who is also called Puruṣottama, is to the eyes of Mother Yaśodā just like the cloud is to the eyes of the cātakī bird. When Kṛṣṇa had been brought to Mathurā, Mother Yaśodā, being very anxious and angry, began to rebuke the King of Mathurā.

Burnt existential ecstatic love is divided into three, and one example is as follows: One day, Mother Yaśodā was dreaming that the gigantic demon, Pūtanā, was lying on the courtyard of her house, and she immediately became anxious to seek out Kṛṣṇa.

When there are manifestations of ecstatic symptoms in the body of a nondevotee, these are called dried-up symptoms of ecstatic love. The nondevotees are actually materialistic, but in contact with some pure devotee, they sometimes may manifest some symptoms of ecstasy. Devotional scholars call these dried-up symptoms.

There are eight symptoms of existential ecstatic love: becoming stunned, perspiring, standing of the hairs on the body, faltering of the voice, trembling of the body, changing bodily colors, shedding tears, and devastation.

The scientific explanation of these eight symptoms is given by Rūpa Gosvāmī as follows. When the vital force of life is in contact with the earth, it is called stunning. When the same force comes into contact with water, there is the shedding of tears. When the same force comes into contact with fire, there is perspiration. When the force comes into contact with the sky, there is complete devastation. And when that force comes into contact with the air, there is trembling, failing of the voice and standing of the hairs on the body.

These symptoms are sometimes manifested internally and sometimes externally. The pure devotee always feels such symptomatic expressions within himself, but being afraid of outsiders he does not generally manifest them externally.

The symptom of becoming stunned is caused by ecstatic tribulation, fearfulness, astonishment, lamentation and anger. This symptom is exhibited by a stoppage of talking, a stoppage of movement, a feeling of voidness and an extreme feeling of separation.

When Uddhava was describing Kṛṣṇa's pastimes to Vidura, he said, "One day the gopīs became stunned when Kṛṣṇa, in the dress of a gardening maid, entered the greenhouse and enlivened them with joking and laughter. Then when Kṛṣṇa left the greenhouse, the gopīs were seeing Kṛṣṇa so ecstatically that it was as though both their minds and eyes were following Him." These symptoms signify that although the gopīs' business was not finished, they had become stunned with ecstatic love.

Another example of being stunned took place when Kṛṣṇa was surrounded by various wrestlers in the sacrificial arena of Kaṁsa. His mother, Devakī, then became stunned, and her eyes dried up when she saw Kṛṣṇa amongst the wrestlers.

There is also an example of the astonishment of Lord Brahmā. It is explained in the Tenth Canto, 13th Chapter, 51st verse of Śrīmad-Bhāgavatam that when Brahmā understood that this cowherd boy was the Supreme Personality of Godhead Himself, he became stunned. All of his sensual activities became stopped upon seeing all the cowherd boys again, along with Kṛṣṇa. Lord Brahmā was so stunned that he appeared to be a golden statue with four heads. Also, when the residents of Braja found that Kṛṣṇa had lifted Govardhan Hill with His left hand, they became stunned.

Astonishment caused by lamentation is exemplified when Kṛṣṇa was entering into the belly of the Bakāsura demon and all the demigods from higher planets became stunned with lamentation. A similar example of becoming stunned was visible in Arjuna when he saw that Aśvatthāmā was attempting to release his brahmāstra at Kṛṣṇa.

An example of perspiring because of jubilation is described in Śrīmad-Bhāgavatam. One gopī addressed Rādhārāṇī thusly: "My dear Rādhārāṇī, You are rebuking the sunshine unnecessarily, but I can understand that You are perspiring only because of Your becoming too lusty at seeing Kṛṣṇa."

Perspiration caused by fearfulness was exhibited by Raktak, one of the servants of Kṛṣṇa. One day Kṛṣṇa dressed Himself just like Abhimanyu, the husband of Rādhārāṇī. Abhimanyu did not like Rādhārāṇī's association with Kṛṣṇa, and therefore when Raktak saw Kṛṣṇa in the dress of Abhimanyu and thus mistook His identity, he began to strongly rebuke Him. As soon as Raktak finally understood that it was Kṛṣṇa in the dress of Abhimanyu, he began perspiring. This perspiration was caused by fearfulness.

Perspiration due to anger was exhibited by Garuḍa, the eagle who is the carrier of Viṣṇu. Once the heavenly king, Indra, was sending torrents of rain over Vṛndāvana. Garuḍa was observing the incident from above the clouds, and because of his anger, he began perspiring.

The standing up of hair on the body was manifested when Mother Yaśodā found within Kṛṣṇa's mouth all of the universal planetary systems. She had asked Kṛṣṇa to open His mouth wide just to see whether He had eaten dirt. But when Kṛṣṇa opened His mouth, she saw not only the entire earth, but also many other planets within His mouth. This caused a standing up of the hair on her body.

The standing up of hair on the body resulting from jubilation is described in the Tenth Canto, 30th Chapter, 9th verse of Śrīmad-Bhāgavatam in connection with the gopīs engaged in the rāsa dance. During this rāsa dance Kṛṣṇa disappeared all of a sudden with Rādhārāṇī, and the gopīs began to search Him out. At that time they addressed the earth and began to say, "My dear earthly planet, how many austerities and penances you must have undergone to have the lotus feet of Kṛṣṇa always touching your surface. I think that you must be very jubilant because the trees and plants, which are just like hairs on your body, are standing up so gloriously. May we ask when did you first get these symptoms? Are you enjoying this jubilation since you were touched by the incarnation Vāmana or since you were delivered by the incarnation Varāha?"

Kṛṣṇa would sometimes perform mock fighting along with the cowherd boys. When Kṛṣṇa blew His horn in this mock fighting, Śrīdāmā, who was on the opposing side, felt his bodily hairs stand up. Similarly, when Arjuna saw Kṛṣṇa in His gigantic universal form, there was a standing of the hairs on his body.

When Kṛṣṇa was going to Mathurā on the chariot driven by Akrūra, Yaśodā and all the gopīs came to try to forbid Him to pass and to block His way. At that time Rādhārāṇī was so perturbed that in a faltering voice, She requested Mother Yaśodā to please stop

Akrūra.

Faltering of the voice resulting from wonder was exhibited by Brahmā. It is said in Śrīmad-Bhāgavatam, Tenth Canto, 13th Chapter, 59th verse that, after bowing down before Lord Kṛṣṇa, when Brahmā began to rise he prayed to the Lord in a faltering voice.

In the Tenth Canto, 29th Chapter, 27th verse, another example of faltering of the voice was exhibited by the gopīs when they came to Kṛṣṇa, desiring to dance with Him. Kṛṣṇa asked them to go back to their husbands and homes. The gopīs apparently became very angry and began to talk to Kṛṣṇa with faltering voices.

In the Tenth Canto, 39th Chapter, 48th verse, of Śrīmad-Bhāgavatam a faltering voice due to jubilation was exhibited by Akrūra when he was shown all of the Vaikuṇṭha planets resting within the River Yamunā. When Akrūra understood that Kṛṣṇa was the Supreme Personality of Godhead, he bowed his head to Kṛṣṇa's lotus feet and with folded hands began to pray in a faltering voice. There are also examples of faltering of the voice caused by fearfulness.

One of Kṛṣṇa's friends praised Him thusly: "My dear friend, Your flute was given to Your servant, Patrī, and when I asked him to return it he began speaking in a faltering voice, and his complexion became yellow."

When Kṛṣṇa was trying to capture the demon Śaṅkha, Rādhārāṇī began trembling out of fearfulness. Similar trembling of the body was exhibited in Sahadeva, the younger brother of Nakula. When Śiśupāla was vehemently blaspheming the Lord, Sahadeva began to tremble out of anger.

Trembling of the body was also exhibited by Rādhārāṇī out of tribulation. Rādhārāṇī trembled as She told one of the gopīs: "Don't joke with this disappointing boy! Please ask Him not to approach Me, because He is always the cause of all grief for us."

Sometimes, due to great aggrievement caused by the dealings of Kṛṣṇa, the body changes color. The gopīs therefore addressed the Lord thusly: "My dear Kṛṣṇa, due to separation from You, all of the denizens of Vṛndāvana have changed their color. And because of this change of color even the great sage Nārada was thinking of Vṛndāvana as a white island in the ocean of milk."

When Kṛṣṇa and Balarāma were present in the arena of Kaṁsa, Kaṁsa's body changed color. Similarly, Indra's face changed color when he saw that Kṛṣṇa was protecting all the denizens of Braja by lifting Govardhan Hill. If the color change takes place due to excessive jubilation, the hue turns red. Because such a change of color is so rare, Śrīla Rūpa Gosvāmī does not further discuss this point.

Out of jubilation, anger or separation there may be the pouring down of tears from the eyes. When such tears are very cold they are due to jubilation, and when they are due to anger the tears become hot. In all cases there is a severe movement of the eyes, and the eyes generally become reddish. There is also an itching sensation which causes the sufferer to rub his eyes.

When the lotus-eyed Rukmiṇī, the first queen of Kṛṣṇa in Dvārakā, was shedding tears out of ecstatic jubilation, she did not like the tears. There is a passage in the Hari-vaṁśa wherein Satyabhāmā begins to shed tears because of her great affection for Kṛṣṇa.

An example of shedding tears because of anger was exhibited by Bhīma when he saw that Śiśupāla was insulting Kṛṣṇa in the rāja-sūya arena of sacrifice. Bhīma wanted to kill Śiśupāla immediately, but because Kṛṣṇa did not order him to do so, he became morose with anger. It is described that there were hot tears covering his eyes, as a thin cloud sometimes covers the evening moon. In the evening, when the moon is slightly covered by a thin cloud, it looks very nice, and when Bhīma was shedding tears on account of his anger, he also looked very nice.

In the Tenth Canto of Śrīmad-Bhāgavatam, Chapter 68, verse 23, there is a nice example of Rukmiṇī's shedding tears of lamentation. When Kṛṣṇa and Rukmiṇī were talking, Rukmiṇī became frightened of separation from Kṛṣṇa, and therefore she began scratching the earth with her red, lotus-like nails. Because she was shedding tears, the black ointment from her eyes was dripping, along with the tears, onto her breasts, which were covered with kuṅkum powder. Rukmiṇī was so aggrieved that her voice was choked up.

When a person is confused by simultaneous happiness and tribulation and does not know what to do, this state of confusion is called pralaya, or devastation. In this condition of pralaya one sometimes falls down on the ground, and all the symptoms of ecstatic love become manifest. When the gopīs were searching after Kṛṣṇa and all of a sudden He came out from the bushes and creepers, all of them became stunned and almost senseless. In this state the gopīs appeared very beautiful. This is an example of pralaya, or devastation in happiness.

There are also instances of pralaya in distress. One such example is described in the Tenth Canto, 39th Chapter, 14th verse of Śrīmad-Bhāgavatam, where Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, when the gopīs were missing Kṛṣṇa, they were so much absorbed in meditation upon Him that all of their senses stopped functioning, and they lost all bodily sense. It was as though they had become liberated from all material conditions."

Out of the many ecstatic symptoms of the body, the symptom of being stunned is especially significant. According to the degree of being stunned, the vital force within the body becomes agitated, and due to such a state, the other ecstatic loving symptoms sometimes become altered. These transcendental ecstatic symptoms gradually develop, and in the course of such development, they are sometimes called smoky, sometimes called blazing, and sometimes called shining. These three degrees are experienced for many, many years and extend to different parts of the body. Unlike the shedding of tears and faltering of the voice, the condition of being stunned is spread all over the body. The shedding of tears and faltering of the voice are simply localized symptoms.

The shedding of tears, however, sometimes makes the eyes become swollen and whitish, and sometimes the lenses of the eyes become differently focused. Faltering of the voice may sometimes cause choking in the throat and extreme anxiety. As the different symptoms of these ecstatic manifestations are localized, they are accompanied by different local reactions; e.g., when the throat is choked up because of a faltering voice, there may be a sound like "ghra." Such sounds choke up the voice, and with extreme mental anxiety they may manifest in different ways. All these symptoms are listed under the dried-up existential condition known as smoky, and they are exhibited in different ways.

Sometimes, while participating in ceremonies celebrating Kṛṣṇa's pastimes, or in the society of devotees, there is dancing ecstasy. Such sentiments are called blazing.

None of the above symptoms can be manifested without the basic principle of strong attachment for Kṛṣṇa. In the smoky condition of such ecstatic expressions, the symptoms could otherwise be hidden. This type of symptom was experienced by Priest Gargamuni, who was performing some ritualistic ceremony in the house of Nanda Mahārāj. When he heard about Kṛṣṇa's killing of the Aghāsura demon, there were some tears visible in his eyes, his throat was trembling, and perspiration covered his whole body. In this way Priest Gargamuni's beautiful face assumed a nice condition.

When several such ecstatic symptoms are visible, the condition is called blazing. For example, some of Kṛṣṇa's friends told Him, "My dear friend, as soon as I heard the sound of Your flute from within the forest, my hands became almost motionless and my eyes became full of tears. So much so, in fact, that I could not recognize Your peacock feather. My thighs became almost completely stunned so that I could not move even an inch. Therefore, my dear friend, I must acknowledge the wonderful vibration of Your transcendental flute."

Similarly, one gopī said to another, "My dear friend, when I heard the sound of Kṛṣṇa's flute, I tried to hide myself from the reaction of the vibrations. But still I could not check the trembling of my body, and therefore all of my friends in the house could detect my attachment for Kṛṣṇa without any doubt."

When the ecstatic symptoms cannot be checked, and they simultaneously appear in four or five different categories, this stage of ecstatic love is called shining. The example is cited, in this connection, that when the sage Nārada saw Lord Kṛṣṇa standing before him, his body became so stunned that he stopped playing on his vīṇā. Because of his faltering voice he could not offer any prayers to Kṛṣṇa, and his eyes became filled with tears. Thus, Nārada's ability to see Kṛṣṇa was also obstructed.

When similar symptoms were manifest in the body of Śrīmatī Rādhārāṇī, some of Her friends criticized Her: "Dear friend, You are blaming the flavor of the flowers for the tears in Your eyes. You are rebuking the air for the standing of the hairs on Your body. And You are cursing Your walking in the forest for Your thighs being stunned. But Your faltering voice reveals the cause to be different: it is just Your attachment for Kṛṣṇa!"

Śrīla Rūpa Gosvāmī remarks that when various symptoms become manifest very prominently, the devotee's condition may be called the brightest. For example, a friend of Kṛṣṇa addressed Him as follows: "My dear Pītāmbara, because of separation from You all the residents of Goloka Vṛndāvana are perspiring. They are lamenting with different words, and their eyes have become moistened with tears. Actually, all of them are in great confusion."

There is a supreme symptom of ecstatic love which is called mahābhāva. This mahābhāva expression was possible only in Rādhārāṇī, but later on when Śrī Kṛṣṇa Caitanya appeared to feel the mode of love of Rādhārāṇī, He also expressed all of the symptoms of mahābhāva. Śrī Rūpa Gosvāmī says in this connection that when the symptoms of ecstatic love become the most bright, that stage is accepted as mahābhāva.

Śrīla Rūpa Gosvāmī further analyzes the ecstatic loving expression into four divisions which are called sāttvābhāsā.

Sometimes impersonalists who are not actually in devotional service may also exhibit such symptoms of ecstatic love, but this is not accepted as actual ecstasy. It is a reflection only. For example, sometimes in Vārāṇasī, a holy city for impersonalist scholars, there may be seen a sannyāsī crying from hearing the glories of the Lord. Impersonalists also sometimes chant the Hare Kṛṣṇa mantra and dance, but their aim is not to serve the Lord. It is to become one with the Lord and merge into His existence. Rūpa Gosvāmī therefore says that even if the reactions to chanting are manifested in the impersonalist's body, they should not be considered to be symptoms of actual attachment, but reflections only, just like the sun reflected in a dark room through some polished glass. The chanting of Hare Kṛṣṇa, however, is so nice and transcendental that it will eventually melt even the hearts of persons who are impersonalists. Rūpa Gosvāmī says that the impersonalists' symptoms are simply reflections of ecstatic love, not the real thing.

Sometimes it is found that when staunch logicians, without any trace of devotional service and without actually understanding the transcendental glories of the Lord, sit down to hear the glories of the Lord, they appear to be melting and shedding tears. In this connection there is a statement by a devotee who is addressing the Lord thusly: "My dear Mukunda, I cannot properly express the glories of Your pastimes. Even when the nondevotees hear of Your glorious pastimes they become affected and shed tears and start to tremble." Such nondevotees are not actually melted; they are hard-hearted. But the influence of the glories of the Lord is so great that even the nondevotees sometimes shed tears.

Sometimes it is found that a nondevotee who has practically no taste for Kṛṣṇa and who follows no rules or regulations can, by practice, make a show of devotional symptoms, even crying in an assembly of devotees. This shedding of tears is not actually an ecstatic loving expression, however. It is done simply by practice. Although there is no need to describe these reflections of ecstatic love, Rūpa Gosvāmī gives some instances where there is no actual devotional service and such expressions are manifested.

24.33 Chapter Twenty-nine

Expressions of Love for Kṛṣṇa

There are some bodily symptoms which express overwhelming ecstatic love. They are counted at thirty-one as follows: disappointment, lamentation, humility, guilt, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, confusion, death, laziness, inertness, bashfulness, concealment, remembrance, argumentativeness, anxiety, thoughtfulness, endurance, happiness, eagerness, haughtiness, envy, impudence, dizziness and alertness.

When one is forced to act in a way which is forbidden, or to refrain from acting in a way which is proper, he becomes regretful and thinks himself dishonored. At that time there is a sense of disappointment. In this kind of disappointment one becomes full of anxiety, sheds tears, changes bodily color, feels humility and breathes heavily.

When Kṛṣṇa, in punishing the Kāliya serpent, appeared to have drowned Himself in the poisonous water of the Yamunā, Nanda Mahārāj addressed Yaśodā-devī thusly: "My dear wife, Kṛṣṇa has gone deep into the water, and so there is no longer any need to maintain our bodies, which are so full of sinful activities! Let us also enter into the poisonous water of the Yamunā and compensate for the sinful activities of our lives!" This is an instance of severe shock, where the devotee becomes greatly disappointed.

When Kṛṣṇa left Vṛndāvana, Subala, His intimate friend, decided to leave also. While leaving, Subala was contemplating that without Kṛṣṇa there was no longer any pleasure to be found in Vṛndāvana. The analogy is given that, as the bees go away from a flower that has no honey, so Subala left Vṛndāvana when he found there was no longer any relishable transcendental pleasure there.

In Dāna-keli-kaumudī Śrīmatī Rādhārāṇī addresses one of Her friends in this manner: "My dear friend, if I cannot hear of the glorious activities of Kṛṣṇa, it is better for Me to become deaf. And because I am now unable to see Him, it would be good for Me to be a blind woman." This is another instance of disappointment due to separation from Kṛṣṇa.

There is a statement in the Hari-vaṁśa wherein Satyabhāmā, one of the queens of Kṛṣṇa in Dvārakā, tells her husband: "My dear Kṛṣṇa, since I heard Nārada glorifying Rukmiṇī before You, I can understand that there is no need of any talking about myself!" This is an instance of disappointment caused by envy. Rukmiṇī and Satyabhāmā were co-wives, and because Kṛṣṇa was husband of both, there naturally was some feminine envy between them. So when Satyabhāmā heard the glories of Rukmiṇī, she was envious of her and thus became disappointed.

In the Tenth Canto, 51st Chapter, 29th verse of Śrīmad-Bhāgavatam there is this statement: "My dear Kṛṣṇa, I cannot say that it is only other people who are implicated in material existence, because I too am much entangled with the bodily concept of life. I am always too anxious about my family, home, wife, wealth, land and kingdom. And because I have been so maddened by this material atmosphere, I am thinking now that my life has been simply spoiled." This statement is an instance of disappointment caused by lamentation.

According to Bharata Muni, this disappointment is inauspicious. But there are other learned scholars who have accepted such disappointment as being in the mood of neutrality and as being a preservative fpr ecstatic love.

When one is unsuccessful in achieving his desired goal of life, when one finds no fulfillment in his present occupation, when one finds himself in reversed conditions and when one feels guilt-at such a time one is said to be in a state of lamentation.

In this condition of lamentation one becomes questioning, thoughtful, tearful, regretful and heavy-breathed. His bodily color changes, and his mouth becomes dry.

One aged devotee of Kṛṣṇa addressed Him in this way: "My dear Kṛṣṇa, O killer of the demon Agha, my body is now invalid due to old age. I cannot speak very fluently, my voice is faltering, my mind is not strong, and I am often attacked by forgetfulness. But, my dear Lord, You are just like the moonlight, and my only real regret is that for want of any taste for Your pleasant shining I did not advance myself in Kṛṣṇa consciousness." This statement is an instance of lamentation due to one's being unable to achieve his desired goal.

One devotee said, "This night I was dreaming of collecting various flowers from the garden, and I was thinking of making a garland to offer to Kṛṣṇa. But I am so unfortunate that all of a sudden my dream was over, and I could not achieve my desired goal!" This statement is an instance of lamentation resulting from nonfulfillment of one's duties.

When Nanda Mahārāj saw his foster son, Kṛṣṇa, embarrassed in the sacrificial arena of Kaṁsa, he said, "How unfortunate I am that I did not keep my son bolted within a room. Unfortunately, I have brought Him to Mathurā, and now I see that He's embarrassed by this giant elephant named Kuvalaya. It is as though the moon of Kṛṣṇa is eclipsed by the shadow of the earth." This is an instance of lamentation caused by reversed conditions.

In the Tenth Canto, 14th Chapter, 9th verse of Śrīmad-Bhāgavatam there is a statement by Brahmā: "My dear Lord, just see my impudence! You are the unlimited, the original Personality of Godhead, the supersoul-and You rule over the most perfect illusory energies! And just see my impudence! I wanted to supersede You by my own personal power, and I was very puffed up with this tiny power of mine. Just as a simple spark from a fire cannot do any harm to the fire, so my bewildering potency was completely unsuccessful in thwarting Your superior illusory power. Therefore I find myself to be most insignificant and think of myself as a most useless person." This statement by Brahmā is an instance of lamentation caused by committing an offense.

A sense of weakness caused by distress, fear or offensiveness is called humility. In such a humble condition one becomes talkative, small in heart, dirty in mind, full of anxiety and inactive.

In the Tenth Canto, 51st Chapter, 39th verse of Śrīmad-Bhāgavatam there is the following statement by King Mucukunda: "My dear Lord, because of my bad deeds in the past I am everlastingly aggrieved. I am always suffering from my desires, but still my senses are never satisfied with material enjoyments. Somehow or other I am, by Your grace, now in a peaceful condition because I have taken shelter of Your lotus feet, which are always free from all lamentation, fear and death. O supreme protector, O supreme soul! O supreme controller! Kindly give me Your protection. I am so much embarrassed." This statement by Mucukunda is an instance of humility resulting from a severely miserable condition of material existence.

When Uttarā was attacked by the brahmāstra of Aśvatthāmā, she became afraid of losing her child, Mahārāj Parīkṣit, who was still within the womb. She immediately surrendered to Kṛṣṇa and said, "My dear Lord, kindly save my child! I do not mind if I myself must be killed by the brahmāstra of Aśvatthāmā." This is an instance of humility caused by fear.

In the Tenth Canto, 14th Chapter, 10th verse of Śrīmad-Bhāgavatam, Lord Brahmā says, "O infallible one! I am born in the modes of passion, and therefore I have been falsely proud of being the creator of this material world. My false pride was just like dense darkness, and in this darkness I had become blind. In my blindness I was considering myself a competitor to You, the Supreme Personality of Godhead. But, my dear Lord, even though I am accepted as the creator of this universe, I am eternally Your servant. Therefore, kindly always be compassionate toward me and excuse me in that way." This statement by Brahmā is another instance of humility resulting from committing an offense.

Sometimes there is humility due to shyness. For example, when Kṛṣṇa stole all of the garments from the gopīs while they were bathing in the river, all of them begged Kṛṣṇa not to commit this injustice upon them. The gopīs addressed Him thus: "My dear Kṛṣṇa, we know that You are the son of Nanda Mahārāj and that You are the most beloved of all Vṛndāvana. And You are very much loved by us also! But why are You giving us this trouble? Kindly return our garments. Just see how we are trembling from the severe cold!" This humility was due to their shyness from being naked before Kṛṣṇa.

When a person blames himself for committing an inappropriate action, his feeling is called guilt.

One day Śrīmatī Rādhārāṇī was churning curd for Kṛṣṇa. At that time the jeweled bangles on Her hands were circling around, and She was also chanting the holy name of Kṛṣṇa. All of a sudden She thought, "I am chanting the holy name of Kṛṣṇa, and My superiors-My mother-in-law and My sister-in-law-may hear Me!" By this thought Rādhārāṇī became overanxious. This is an instance of feeling guilty because of devotion to Kṛṣṇa.

One day the beautiful-eyed Śrīmatī Rādhārāṇī entered into the forest to collect some flowers to prepare a garland for Kṛṣṇa. While collecting the flowers, She became afraid that someone might see Her, and She felt some fatigue and weakness. This is an instance of guilty feelings caused by labor for Kṛṣṇa.

There is a statement in Rasa-sudhākara that after passing the night with Kṛṣṇa, Rādhārāṇī became so weak that She was unable to get up from bed. When Kṛṣṇa took Her hand to help Her, Rādhārāṇī felt guilty about having passed the night with Him.

One feels fatigue after walking a long distance, after dancing and after sex activity. In this kind of fatigue there is dizziness, perspiration, inactivity of the limbs, yawning and very heavy breathing.

One day Yaśodā was chasing Kṛṣṇa in the yard after He had offended her. After a while Yaśodā became very fatigued, and therefore she was perspiring, and her bunched hair became loosened. This is an instance of becoming fatigued because of working too much.

Sometimes all of the cowherd friends of Kṛṣṇa, along with Balarāma, danced together in some ceremony. At these times the garlands on Their necks would move, and They would begin to perspire. Their whole bodies became wet from Their ecstatic dancing. This is an instance of fatigue caused by dancing.

In Śrīmad-Bhāgavatam, Tenth Canto, 33rd Chapter, 20th verse it is said that after enjoying love affairs with Kṛṣṇa by dancing, embracing and kissing, the gopīs would sometimes become very tired, and Kṛṣṇa, out of His causeless mercy and compassion, would smear their faces with His lotus hands. This is an example of fatigue caused by laboring in the rāsa dance.

When one becomes arrogant with false prestige due to drinking intoxicants or being too lustful, the voice becomes faulty, the eyes become swollen, and there are symptoms of redness on the body. There is a statement in the Lalita-mādhava that Lord Baladeva, intoxicated from drinking excessive quantities of honey, once began to address the ants: "O you kings of the ants! Why are you hiding yourselves in these holes?" At the same time He also addressed the King of heaven, "O King Indra! You plaything of Śacī! Why are you laughing? I am now prepared to smash the whole universe, and I know that Kṛṣṇa will not be angry with Me."* Then He addressed Kṛṣṇa: "My dear Kṛṣṇa, tell Me immediately why the whole world is trembling, and why the moon has become elongated! And O you members of the Yadu dynasty, why are you laughing at Me? Please give Me back My liquors made of honey from the kadamba flower!" Śrīla Rūpa Gosvāmī prays that Lord Balarāma will be pleased with all of us while He is thus talking just like an intoxicated person.

In this state of intoxication, Balarāma felt tired and lay down for rest. Generally, those who are exalted personalities lie down when they feel intoxicated, whereas those who are mediocre laugh and sing during intoxication, and those who are lowly use vulgar language and sometimes cry. Such intoxication is manifested according to different ages and mentalities. Śrīla Rūpa Gosvāmī does not describe further in this direction because there is no necessity for such a discussion.

There is another description of the symptoms of intoxication in the person of Śrī Rādhārāṇī after She saw Kṛṣṇa: sometimes She was walking hither and thither, sometimes She was laughing, sometimes She was covering Her face, sometimes She was talking without any meaning, and sometimes She was praying to Her associate gopīs. Seeing these symptoms in Rādhārāṇī, the gopīs began to talk among themselves: "Just see how Rādhārāṇī has become intoxicated simply by seeing Kṛṣṇa before Her!" This is an instance of ecstatic love in intoxication.

Expressions of ecstatic love in pride may be the result of excessive wealth, exquisite beauty, a first-class residence, or the attainment of one's ideal goal. One is also considered to be proud when he does not care about the neglect of others.

Bilvamaṅgala Thākur said, "My dear Kṛṣṇa, You are leaving me, forcibly getting out of my clutches. But I shall be impressed by Your strength only when You can go forcibly from the core of my heart." This is an instance of feeling pride in ecstatic love for Kṛṣṇa.

Once during the rāsa dance, when Rādhārāṇī left the arena, and Kṛṣṇa went to seek Her out, one of the dear friends of Rādhārāṇī addressed Kṛṣṇa thusly: "My dear Kṛṣṇa, You have been very much obliging in serving the form of our Śrī Rādhārāṇī, and now You have left all the other gopīs to search for Her. Please allow me to inquire how You want Her to treat You." This is an instance of feeling pride on account of exquisite beauty.

Sometimes Rādhārāṇī felt pride within Herself and said, "Although the cowherd boys prepare nice flower garlands for Kṛṣṇa, when I present My garland to Him, He becomes struck with wonder and immediately accepts it and puts it on His heart."

Similarly, in the Tenth Canto, 2nd Chapter, 27th verse of Śrīmad-Bhāgavatam, Lord Brahmā says: "My dear Madhusūdana, persons who are pure devotees of Your Lordship actually feel Your ecstatic friendship, and as such they are never vanquished by enemies. They know they are always protected by You, and so they can matter-of-factly pass over the heads of their enemies without any care." In other words, one who has taken complete shelter under the lotus feet of the Lord is always proud of being able to conquer all enemies.

One weaver at Mathurā addressed Kṛṣṇa in this way: "My dear King of Vṛndāvana, I have become so proud of Your causeless mercy upon me that I do not even count upon the mercy of the Lord of Vaikuṇṭha, which is sought after by many great sages in deep meditation." In other words, although the yogīs and great sages sit in meditation upon Lord Viṣṇu, who is residing in Vaikuṇṭha, a devotee of Kṛṣṇa is so proud that he does not consider such meditation to be very valuable. This feeling of pride is due to one's having achieved the highest goal of life-Kṛṣṇa.

After Lord Brahmā had stolen all of the calves, cows and cowherd boys from Kṛṣṇa, he was trying to go away. But all of a sudden he became doubtful about his stealing affairs and began to watch on all sides with his eight eyes. Lord Brahmā has four heads, and therefore he has eight eyes. This is an instance of ecstatic love in doubtfulness, caused by stealing.

Similarly, just to please Kṛṣṇa, Akrūra stole the Syamantaka-maṇi, a stone which can produce unlimited quantities of gold, but later on he repented his stealing. This is another instance of ecstatic love for Kṛṣṇa in doubt caused by stealing.

The King of heaven, Indra, was advised to surrender himself at the lotus feet of Kṛṣṇa when he was causing torrents of rain to fall on the land of Braja. At that time Indra's face became very darkened out of doubtfulness.

When a person becomes disturbed in his heart by seeing lightning in the sky, by seeing a ferocious animal, or by hearing a tumultuous sound, his state of mind is called apprehensive. In such a state of apprehension, one tries to take shelter of something which provides safety. There may be standing of the hairs on the body, trembling of the body and sometimes the committing of mistakes. And sometimes the body may become stunned.

In the Padyāvalī there is the following statement: "My dear friend, Kṛṣṇa's residence in the demonic circle at Mathurā, under the supremacy of the King of demons, Kaṁsa, is causing me much worry." This is one instance of apprehending some danger to Kṛṣṇa in ecstatic love for Him.

When Vṛṣāsura appeared in Vṛndāvana as a bull, all of the gopīs became greatly affected with fear. Being perturbed in that way, they began to embrace the tāmala trees. This is an instance of fearfulness caused by a ferocious animal and of the search for shelter while remembering Kṛṣṇa in ecstatic love. Upon hearing the jackals crying in the forest of Vṛndāvana, Mother Yaśodā sometimes became very careful about keeping Kṛṣṇa under her vigilance, fearing that Kṛṣṇa might be attacked by them. This is an instance of ecstatic love for Kṛṣṇa in fearfulness caused by a tumultuous sound. This kind of fearfulness is a little different from being actually afraid. When one is afraid of something, he can still think of past and future. But when there is this kind of ecstatic apprehension, there is no scope for such thinking.

Emotion is caused by something very dear, by something very detestable, by fire, strong wind, strong rainfall, by some natural disturbance, the sight of a big elephant, or the sight of an enemy. When there is emotion caused by seeing something very dear, one can speak very swiftly and use kind words. When there is emotion caused by seeing something detestable, one cries very loudly. When there is emotion caused by seeing fire, one tries to fly away. There may also be trembling of the body, closing of the eyes and tears in the eyes. When one becomes emotional on account of a strong wind, one tries to run very swiftly and rubs his eyes. When one is emotional because of rainfall, one takes an umbrella, and there is tension in his body. When there is emotion due to a sudden disturbance, one's face becomes discolored, one becomes struck with wonder, and there is trembling of the body. If there is emotion from seeing an elephant, one may jump, show various signs of fearfulness, and sometimes one may keep looking behind him. When there is emotion due to the presence of an enemy, one looks for a fatal weapon and tries to escape.

When Kṛṣṇa returned from the forest of Vṛndāvana, Mother Yaśodā was so emotional from seeing her son that milk began to flow from her breasts. This is an instance of emotion caused by seeing a dear object.

In the Tenth Canto, 23rd Chapter, 13th verse of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī informs King Parīkṣit: "My dear King, the wives of the brāhmaṇas were usually very much attached to the glorification of Kṛṣṇa, and they were always anxious to get an opportunity to see Him. Because of this, when they heard that Kṛṣṇa was nearby, they became very anxious to see Him and immediately left their homes." This is an instance of emotional activity caused by the presence of someone who is very dear.

When Pūtanā, the demoniac witch, was struck down and killed by Kṛṣṇa, Mother Yaśodā was struck with wonder and began to cry emotionally, "Oh, what is this? What is this?" When she saw that her dear baby Kṛṣṇa was playing on the chest of the dead demonic woman, Mother Yaśodā, at a loss what to do, began to walk this way and that. This is an instance of being emotional on account of seeing something ghastly.

When Kṛṣṇa uprooted the two arjuna trees and Yaśodā heard the sound of the trees crashing down, she became overcome with emotion and simply stared upwards, being too bewildered to know what else to do. This is an instance of being emotional from hearing a tumultuous sound.

When there was a forest fire in Vṛndāvana, all the cowherd men assembled together and desperately appealed to Kṛṣṇa for protection. This is an instance of emotion caused by fire.

The whirlwind demon known as Tṛṇāvarta once carried Kṛṣṇa off from the ground and blew Him around, along with some very big trees. At that time, Mother Yaśodā could not see her son, and she was so disturbed that she began to walk this way and that. This is an instance of emotion caused by severe wind.

In the Tenth Canto, 25th Chapter, 11th verse of Śrīmad-Bhāgavatam, there is a description of Indra's causing severe torrents of rain at Vṛndāvana. All the cows and cowherd boys became so afflicted by the wind and cold that they all gathered together to take shelter under the lotus feet of Kṛṣṇa. This is an instance of emotion caused by severe rainfall.

There were severe torrents of hail when Kṛṣṇa was staying in the forest of Vṛndāvana, and the elderly persons bade Him: "Kṛṣṇa, don't You move now! Even persons who are stronger and older than You cannot move, and You are just a little boy. So please stay still!" This is an instance of emotion caused by heavy hailing.

When Kṛṣṇa was chastising Kāliya in the poisonous water of the Yamunā, Mother Yaśodā began to speak emotionally: "Oh, see how the earth appears to be trembling! There appears to be an earth tremor, and in the sky tears are flying here and there! My dear son has entered into the poisonous water of the Yamunā. What shall I do now?" This is an instance of emotion resulting from a natural disturbance.

In the arena of Kaṁsa, when Kṛṣṇa was attacked by big elephants, all of the ladies present began to address Him in this way: "My dear boy-please leave this place immediately! Please leave this place immediately! Don't You see the big elephants coming to attack You? Your innocent gazing upon them is causing us too much perturbation!" Kṛṣṇa then told Mother Yaśodā, "My dear Mother, don't be perturbed by the appearance of the elephants and the horses that are so forcibly coming and raising dust, causing blindness to these lotus-eyed women. Let even the Keśī demon come before Me; My arms will still be adequate for victory. So please don't be perturbed."

In the Lalita-mādhava, a friend tells Mother Yaśodā, "How wonderful it is that when the Śaṅkhacūḍa demon-vast and strong as a great hill-attacked your Cupid-like beautiful son, there was no one present in Vṛndāvana to help. And yet the demon was killed by your little son. It appears to be due to the result of severe penances and austerities in your past lives that your son was saved in this way."

In the same Lalita-mādhava there is an account of Kṛṣṇa's kidnapping Rukmiṇī at her royal marriage ceremony. At that time all of the princes present began to converse amongst themselves, saying, "We have our elephants, horses, chariots, bows, arrows and swords, so why should we be afraid of Kṛṣṇa? Let us attack Him! He is nothing but a lusty cowherd boy! He cannot take away the Princess in this way! Let us all attack Him!" This is an instance of emotion caused by the presence of enemies.

Śrīla Rūpa Gosvāmī is trying to prove by the above examples that in relationship with Kṛṣṇa there is no question of impersonalism. All personal activities are there in relationship with Kṛṣṇa.

Śrīla Bilvamaṅgala Thākur prays in his book as follows: "Let Śrīmatī Rādhārāṇī purify the whole world, because She has surrendered Herself completely unto Kṛṣṇa. Out of Her ecstatic love for Him, She sometimes acted just like an addled person and attempted to churn curd, although there was no curd in the pot. And seeing this, Kṛṣṇa became so enchanted by Rādhārāṇī that He began to milk a bull instead of a cow." These are some of the instances of insanity or madness in connection with the love affairs of Rādhā and Kṛṣṇa. In the Śrīmad-Bhāgavatam it is said that when Kṛṣṇa entered the poisonous waters of the Yamunā, Śrīmatī Yaśodā Devī went insane. Instead of searching for curative herbs, she began to speak to the trees as if they were snake chanters. With folded hands she began to bow down to the trees, asking them, "What is the medicinal herb which can check Kṛṣṇa's dying from this poisonous water?" This is an instance of insanity caused by some great danger.

How a devotee can be in a state of insanity because of ecstatic love is described in the Tenth Canto, 30th Chapter, 4th verse of Śrīmad-Bhāgavatam, where the gopīs were searching for Kṛṣṇa in the forests of Vṛndāvana. The gopīs were loudly singing the glories of Kṛṣṇa and wandering from one forest to another in search of Him. They knew that Kṛṣṇa is not localized, but all-pervading. He is in the sky, He is in the water, He is in the air, and He is the supersoul in everyone's heart. Thus the gopīs began to inquire from all kinds of trees and plants about the Supreme Personality of Godhead. This is an instance of ecstatic madness on the part of devotees.

Similarly, there are symptoms of diseases caused by ecstatic love. This condition is credited by learned scholars as mahābhāva. This highly elevated condition is also called divyonmāda, or transcendental madness.

When Kṛṣṇa was absent from Vṛndāvana and was staying in Mathurā, Śrīmatī Rādhārāṇī sent news to Him that His mother, the Queen of Braja, was feeling such separation from Him that there was foam coming from her mouth, like the foam on the shore of the ocean. And sometimes she was raising her arms like the waves of the ocean, and because of her intense feelings of separation, she was rolling on the ground and creating a tumultuous roaring sound. And sometimes she was remaining completely silent, like a calm sea. These symptoms of separation from Kṛṣṇa are called apasmāra, or forgetfulness. One completely forgets his position when he manifests these symptoms in ecstatic love.

Another message was once sent to Kṛṣṇa informing Him that after He had killed Kaṁsa, one of Kaṁsa's demon friends had gone insane. This demon was foaming at the mouth, waving his arms and rolling on the ground. This demonic demonstration is in relationship with Kṛṣṇa in a ghastly humor. This mellow or flavor is one of the indirect relationships with Kṛṣṇa. The first five kinds of relationships are called direct, and the other seven are called indirect. Some way or other, the demon must have had some relationship with Kṛṣṇa, because these symptoms developed when he heard that Kṛṣṇa had already killed Kaṁsa. Śrīla Rūpa Gosvāmī remarks that there is also transcendental excellence in this kind of symptom.

When Kṛṣṇa was absent from Vṛndāvana and was staying at Mathurā, some of His friends informed Him, "Dear Kṛṣṇa, because of their separation from You, the inhabitants of Braja are so afflicted that they appear to be diseased. Their bodies are feverish, and they cannot move properly. They are simply lying down on the ground and breathing heavily."

In the Tenth Canto, 12th Chapter, 41st verse of Śrīmad-Bhāgavatam, Mahārāj Parīkṣit asked about Lord Ananta, and upon hearing this question, Śukadeva Gosvāmī began to show symptoms of collapsing. Yet he checked himself and answered King Parīkṣit's question in a mild voice. This collapsing condition is described as a feverish state resulting from ecstatic pleasure.

There is another statement in the Śrīmad-Bhāgavatam telling of the damsels of Braja meeting Kṛṣṇa at the sacred place of Kurukṣetra, many years after their childhood pastimes. When they met in that sacred place, all the gopīs became stunned by the occurrence of a solar eclipse. Their breathing, blinking of the eyes and all similar activities stopped, and they stood before Kṛṣṇa just like statues. This is another instance of a diseased condition resulting from exuberant transcendental pleasure.

24.34 Chapter Thirty

Further Features of Ecstatic Love for Kṛṣṇa

There is the following statement in the Haṁsadūta: "One day when Śrīmatī Rādhārāṇī was feeling much affliction because of Her separation from Kṛṣṇa, She went to the bank of the Yamunā with some of Her friends. There Rādhārāṇī saw a cottage wherein She and Kṛṣṇa had experienced many loving pleasures, and by remembering those incidents She immediately became overcome with dizziness. This dizziness was very prominently visible." This is an instance of confusion caused by separation.

Similarly, there is a statement describing confusion caused by fearfulness. These symptoms were exhibited by Arjuna when he saw Kṛṣṇa's universal form on the battlefield of Kurukṣetra. His confusion was so strong that his bow and arrows fell from his hand, and he could not perceive anything clearly.

Once the Bakāsura demon assumed the shape of a very big duck and opened his mouth in order to swallow Kṛṣṇa and all the cowherd boys. When Kṛṣṇa was entering into the demon's mouth, Balarāma and the other cowherd boys almost fainted and appeared as though they had no life. Even if they are illusioned by some ghastly scene or by any accidental occurrence, devotees never forget Kṛṣṇa. Even in the greatest danger they can remember Kṛṣṇa. This is the benefit of Kṛṣṇa consciousness: even at the time of death, when all the functions of the body become dislocated, the devotee can remember Kṛṣṇa in his innermost consciousness, and this saves him from falling down into material existence. In this way Kṛṣṇa consciousness immediately takes one from the material platform to the spiritual world.

In this connection there is a statement about persons who died at Mathurā: "These persons had a slight breathing exhilaration, their eyes were wide open, the colors of their bodies were changed, and they began to utter the holy name of Kṛṣṇa. In this condition they gave up their material bodies." These symptoms are prior manifestations of death.

When, because of self-satisfaction or dislike of excessive labor, a person does not perform his duty in spite of having the energy, he is called lazy. This laziness also is manifested in ecstatic love of Kṛṣṇa. For example, when some brāhmaṇas were requested by Nanda Mahārāj to circumambulate Govardhan Hill, they told him that they were more interested in offering benedictions than in circumambulating Govardhan Hill. This is an instance of laziness caused by self-satisfaction.

Once when Kṛṣṇa, along with His cowherd boyfriends, was having a mock battle, Subala showed the symptoms of fatigue. Kṛṣṇa immediately told His other friends, "Subala is feeling too fatigued from mock-fighting with Me. So please do not disturb him any more by inviting him to fight." This is an instance of laziness caused by dislike of excessive labor.

In the Tenth Canto, 21st Chapter, 13th verse of Śrīmad-Bhāgavatam there is an appreciation by the gopīs of the inertia of the cows in Vṛndāvana. The gopīs saw that the cows were hearing the sweet songs vibrated by Kṛṣṇa's flute and were appearing to be drinking the nectar of these transcendental sounds. The calves were stunned, and they forgot to drink the milk from the milk bags. Their eyes seemed to be embracing Kṛṣṇa, and there were tears in their eyes. This is an instance of inertia resulting from hearing the transcendental vibrations of Kṛṣṇa's flute.

When Lakṣmaṇa became disturbed upon hearing words against Kṛṣṇa, she remained inert and did not move her eyelids. This is another example of inertia caused by hearing.

In the Tenth Canto, 71st Chapter, 35th verse of the Śrīmad-Bhāgavatam, there is an account of King Yudhiṣṭhira's bewilderment after his bringing Kṛṣṇa into his home with the greatest respect. King Yudhiṣṭhira was very much bewildered because of his transcendental pleasure at having Kṛṣṇa present in his house. In fact, while receiving Kṛṣṇa, King Yudhiṣṭhira forgot himself. This is an instance of inertia resulting from the ecstasy of seeing Kṛṣṇa.

There is another instance in the Tenth Canto, 39th Chapter, 34th verse of Śrīmad-Bhāgavatam. When Kṛṣṇa was going to Mathurā, all of the gopīs were standing behind Kṛṣṇa, and upon seeing the chariot leaving, they stood there stunned and did not move. They remained like that until the flag of the chariot and the dust thrown up by its wheels became invisible.

Kṛṣṇa was once addressed by His friend thus: "My dear Mukunda [Kṛṣṇa], due to their being separated from You, the cowherd boys are standing just like neglected Deities in the house of a professional brāhmaṇa." There is a class of professional brāhmaṇas who take to Deity worship as a means of earning their livelihood. Brāhmaṇas in this class are not very interested in the Deity; they are interested mainly in the money they can earn as holy men. So the Deities worshiped by such professional brāhmaṇas are not properly decorated, Their dress is not changed, and Their bodies are not cleaned. They look dirty and are not very attractive. Actually, Deity worship should be done very carefully: the dress should be changed daily, and as far as possible there should be ornaments. Everything should be so clean that the Deity is attractive to all visitors. Here the example is given of the Deities in the house of a professional brāhmaṇa because such Deities are not at all attractive. The friends of Kṛṣṇa, in the absence of Kṛṣṇa, were appearing like such neglected Deities.

When Rādhārāṇī was first introduced to Kṛṣṇa, She felt very bashful. One of Her friends addressed Her in this way: "My dear friend, You have already sold Yourself and all Your beauty to Govinda. Now You should not be bashful. Please look upon Him cheerfully. One who has sold an elephant to another person should not make a miserly quarrel about selling the trident which controls the elephant." This kind of bashfulness is due to a new introduction in ecstatic love with Kṛṣṇa.

The heavenly King, Indra, upon being defeated in his fight with Kṛṣṇa for possession of the pārijāta flower, became very bashful because of his defeat. He was standing before Kṛṣṇa, bowing down his head, when Kṛṣṇa said, "All right, Indra, you can take this pārijāta flower. Otherwise, you will not be able to show your face before your wife, Śacīdevī." Indra's bashfulness was due to defeat. In another instance, Kṛṣṇa began to praise Uddhava for his various high qualifications. Upon being praised by Kṛṣṇa, Uddhava also bowed down his head bashfully.

In Hari-vaṁśa, Satyabhāmā, feeling slighted by Rukmiṇī's high position, said, "My dear Kṛṣṇa, the Raivataka Mountain is always full of spring flowers, but when I have become persona non grata to You, what is the use of my observing them?" This is an instance of bashfulness resulting from being defeated.

There is a symptom of ecstatic love known as concealment, or trying to hide one's real mental condition by externally showing another attitude. In this state of mind one tries to hide his mind by looking away in different directions, by unnecessarily trying for something which is impossible, or by using words which cover one's real thoughts. According to ācāryas expert in the study of psychological activities, these attempts at hiding one's real affections are another part of ecstatic feeling for Kṛṣṇa.

In the Tenth Canto, 32nd Chapter, 14th verse of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī states, "My dear King, the gopīs were always beautiful and decorated with confidential smiles and alluring garments. In their movements, intended to give impetus to lusty feelings, they would sometimes press Kṛṣṇa's hand on their laps, and sometimes they would keep His lotus feet on their breasts. After doing this, they would talk with Kṛṣṇa as if they were very angry with Him."

There is another instance of this concealment in ecstatic love. When Kṛṣṇa, the supreme joker, planted the pārijāta tree in the courtyard of Satyabhāmā, Rukmiṇī, the daughter of King Vidarbha, became very angry, but due to her natural gentle behavior, she did not express anything. No one could understand Rukmiṇī's real mental condition. This is an instance of competitive concealment.

There is another instance in the First Canto, 11th Chapter, 28th verse of Śrīmad-Bhāgavatam. After entering Dvārakā, Kṛṣṇa was received in different ways by different members of His family. Upon seeing their husband from a distance, the queens of Dvārakā immediately embraced Him within their minds and slowly glanced over Him. As Kṛṣṇa came nearer, they pushed their sons forward to embrace Him. Others were trying, out of shyness, not to shed tears, but they still could not keep the tears from gliding down. This is an instance of concealment caused by shyness.

On another occasion, when Śrīmatī Rādhārāṇī thought that Kṛṣṇa was involved with another woman, She addressed Her friend in this manner: "My dear friend, as soon as I think of Kṛṣṇa the cowherd boy attached to some other woman, I become stricken with fearfulness and the hairs on My body stand up. I must be very careful that Kṛṣṇa will not see Me at such times." This is an instance of concealment caused by shyness and diplomatic behavior.

It has been stated: "Although Śrīmatī Rādhārāṇī developed a deep loving affection for Kṛṣṇa, She hid Her attitude in the core of Her heart so that others could not detect Her actual condition." This is an instance of concealment caused by gentleness.

Once when Kṛṣṇa and His cowherd friends were enjoying friendly conversation, Kṛṣṇa began to address His associates in casual language. At that time Kṛṣṇa's servant, Patrī, was also enjoying the conversation. But then, remembering his position of servitude, Patrī bowed down before his master, and with great respect and control, he stifled his smiling. This subdued smiling is an instance of concealment caused by a respectful attitude.

There are many symptoms of ecstatic love caused by remembering Kṛṣṇa. For example, one friend of Kṛṣṇa informed Him, "My dear Mukunda, just after observing a bluish cloud in the sky, the lotus-eyed Rādhārāṇī immediately began to remember You. And simply by observing this cloud She became lusty for Your association." This is an instance of remembering Kṛṣṇa in ecstatic love because of seeing something resembling Him. Kṛṣṇa's bodily complexion is very similar to the bluish hue of a cloud, so simply by observing a bluish cloud, Śrīmatī Rādhārāṇī remembered Him.

One devotee said that even when he was not very attentive he would sometimes, seemingly out of madness, remember the lotus feet of Kṛṣṇa within his heart. This is an instance of remembrance resulting from constant practice. In other words, devotees who are constantly thinking of the lotus feet of Kṛṣṇa, even if they are momentarily inattentive, will see the figure of Lord Kṛṣṇa appearing within their hearts.

Madhumaṅgala was an intimate friend of Kṛṣṇa coming from the brāhmaṇa community. Kṛṣṇa's friends were mostly cowherd boys belonging to the vaiśya community, but there were others who belonged to the brāhmaṇa community. Actually, in Vṛndāvana the vaiśya community and the brāhmaṇa community are considered prominent. This Madhumaṅgala one day addressed Kṛṣṇa in this fashion: "My dear friend, I can see that You are not aware of the peacock feathers that are falling on the ground, and at the same time You are unmindful of the flower garlands which are offered to You. I think I can guess the reason for Your absent-mindedness when I see Your two eyes flying over to the eyes of Śrīmatī Rādhārāṇī, just like black drones flying to lotus flowers." This is an instance of an argumentative suggestion in ecstatic love.

Once while Kṛṣṇa was out walking, one of the associates of Rādhārāṇī told Her: "My dear friend, do You think that this walking personality is a tāmala tree? If He is a tāmala tree, then how is it possible for Him to walk and be so beautiful? Then, this personality might be a cloud. But if He's a cloud, then where is the beautiful moon within? Under the circumstances, I think it may be granted that this person is the same enchanting Personality of Godhead by whose flute vibration the three worlds are captivated. He must be the same Mukunda who is standing before Govardhan Hill." This is another instance of an argumentative presentation of ecstatic love.

In the Tenth Canto, 29th Chapter, 26th verse of Śrīmad-Bhāgavatam, when Kṛṣṇa asked all the gopīs to go back to their homes, they did not like it. Because of their grief at this, they were sighing heavily, and their beautiful faces appeared to be drying up. In this condition they remained, without making a sound. They began to draw lines on the ground with their toes, and with their tears they washed the black ointment from their eyes onto their breasts, which were covered with red kuṅkuma powder. This is an instance of anxiety in ecstatic love.

One of the friends of Kṛṣṇa once informed Him, "My dear killer of the demon Mura, Your kind and gentle mother is very anxious because You have not returned home, and with great difficulty she has passed the evening constantly sitting on the corridor platform of Your home. It is certainly astonishing how You could forget Your mother while You are off somewhere engaged in Your playful activities!" This is another instance of deep anxiety in ecstatic love.

When Mother Yaśodā was very anxiously waiting for Kṛṣṇa to return from Mathurā, Mahārāj Nanda gave her this solace: "My dear Yaśodā, please don't be worried. Please dry your beautiful lotus-like face. There is no need for you to breathe so hotly. I will go immediately with Akrūra to the palace of Kaṁsa and get your son back for you." Here is an instance of anxiety in ecstatic love caused by Kṛṣṇa's awkward position.

In the Vaiśākha-māhātmya section of the Padma Purāṇa a devotee states that though in some of the eighteen Purāṇas the process of glorifying Lord Viṣṇu is not mentioned, and the glorifying of some demigod is offered, such glorification must be continued for millions of years. For when one studies the Purāṇas very scrutinizingly, he can see that, ultimately, Lord Viṣṇu is the Supreme Personality of Godhead. This is an instance of ecstatic love developed out of thoughtfulness.

In the Tenth Canto, 68th Chapter, 30th verse of Śrīmad-Bhāgavatam, there is an account of Rukmiṇīdevī's writing a letter to Kṛṣṇa requesting Him to kidnap her before her marriage to another person. At that time the specific attachment of Rukmiṇī for Kṛṣṇa was expressed by Rukmiṇī as follows: "My dear Lord Kṛṣṇa, Your transcendental glories are chanted by great sages who are free from material contamination, and in exchange for such glorification You are so kind that You freely distribute Yourself to such devotees. As one can elevate oneself simply by Your grace, so also by Your direction alone one may be lost to all benedictions under the influence of eternal time. Therefore I have selected Your Lordship as my husband, brushing aside personalities like Brahmā and Indra-not to mention others." Rukmiṇī enhanced her love for Kṛṣṇa simply by thinking of Him. This is an instance of thoughtfulness in ecstatic love.

When a person is fully satisfied due to attaining knowledge, transcending all distress, or achieving his desired goal of life in transcendental devotional service to God-at that time his state of endurance or steady mind is called dhṛti. At this stage one is not perturbed by any amount of loss, nor does anything appear to be unachieved by him.

According to the opinion of Bhartṛhari, the learned scholar, when a person is elevated to this state of endurance, he thinks as follows: "I do not wish to be a highly posted government servant. I shall be satisfied even if I have to eat food collected by begging. I shall prefer to remain naked, without proper dress of garments. I shall prefer to lie down on the ground without any mattress. And despite all these disadvantages, I shall refuse to serve anyone, not even the government." In other words, when one is in ecstatic love with the Personality of Godhead, he can endure any kind of disadvantages calculated under the material concept of life.

Nanda Mahārāj, the father of Kṛṣṇa, used to think: "In my pasturing ground the goddess of fortune is personally present, and I possess more than ten hundred thousand cows which loiter here and there. And above all, I have a son like Kṛṣṇa, who is such a powerful, wonderful worker. Therefore, even though I am a householder, I am feeling so satisfied!" This is an instance of mental endurance resulting from the absence of all distress.

In another instance a devotee says, "I am always swimming in the nectarean ocean of the pastimes of the Personality of Godhead, and as such I have no more attraction for religious rituals, economic development, sense gratification, or even the ultimate salvation of merging into the existence of Brahman.” This is an instance of the mind’s endurance due to achieving the best thing in the world. The best thing in the world is absorption in Kṛṣṇa consciousness.

It is described in the Viṣṇu Purāṇa that when Akrūra came to take Kṛṣṇa and Balarāma to Mathurā, just by seeing Their faces he became so cheerful that all over his body there were symptoms of ecstatic love. This state is called happiness.

It is stated in the Tenth Canto, 33rd Chapter, 12th verse of Śrīmad-Bhāgavatam: ”Upon seeing that Kṛṣṇa’s arm was placed on her shoulder, one of the gopīs engaged in the rāsa dance became so ecstatically happy that she kissed Kṛṣṇa on His cheek.” This is an instance of feeling happiness because of achieving a desired goal.

In the Tenth Canto, 71st Chapter, 29th verse of Śrīmad-Bhāgavatam, it is said: ”When Kṛṣṇa first came from His kingdom, Dvārakā, to Indraprastha, the young females of the city became so eager to see Him that even at night, when they were lying down with their husbands, they could not restrain their eagerness. Even though they were not properly dressed and although their hair was loose and there were many household duties to perform, they still gave up everything and immediately went into the street to see Kṛṣṇa.” This is an instance of eagerness of ecstatic love.

In his book Stavāvalī, Śrī Rūpa Gosvāmī has prayed for the mercy of Rādhārāṇī, who was so captivated by the flute vibrations of Kṛṣṇa that She immediately asked information of His whereabouts from residents in the Vṛndāvana forest. Upon first seeing Kṛṣṇa, She was filled with such ecstatic love and pleasure that She began to scratch Her ears. The damsels of Braja and Rādhārāṇī were very expert in talking cunningly, so as soon as they saw Kṛṣṇa they began their talkings; and Kṛṣṇa, pretending to go for some flowers for them, immediately left that place and entered into a mountain cave. This is another instance of eager loving exchanges on the parts of both the gopīs and Kṛṣṇa.

When Kṛṣṇa was fighting with the Kāliya snake by dancing on his heads, Kāliya bit Kṛṣṇa on the leg. At that time Garuḍa became infuriated and began to murmur: ”Kṛṣṇa is so powerful that simply by His thundering voice the wives of Kāliya have had miscarriages. Because my Lord has been insulted by this snake, I wish to immediately devour him, but I cannot do so in the presence of my Lord, because He may become angry with me.” This is an instance of eagerness to act in ecstatic love as a result of dishonor to Kṛṣṇa.

When Śiśupāla objected to the worship of Kṛṣṇa in the rāja-sūya arena at a sacrifice organized by Mahārāj Yudhiṣṭhira, Nakula, the younger brother of Arjuna, said, ”A person who cannot tolerate the worship of Kṛṣṇa is my enemy and is possessed of a demonic nature. Therefore I wish to strike my left foot upon his broad head, just to punish him more strongly than the wand of Yamarāja!” Then Nakula began to lament like this: ”Oh, all auspiciousness to Lord Kṛṣṇa! I am so surprised to see that the condemned descendants of the Kuru dynasty, who so unlawfully occupied the throne of the Kuru kingdom, are at the same time criticizing Kṛṣṇa with diplomatic devices. Oh, this is intolerable!” This is another instance of eagerness caused by dishonor to Kṛṣṇa.

In the Vidagdha-mādhava, Kuṭilā, a sister-in-law of Rādhārāṇī, began to criticize Kṛṣṇa in this way: ”Kṛṣṇa, You are standing here, and Rādhārāṇī, who has just been married to my brother, is also standing here. Now I know both of You very well, so why should I not be very anxious to protect my sister-in-law from Your dancing eyes?” This is an instance of dishonorable words used to indirectly criticize Kṛṣṇa.

Similarly, some of the gopīs once began to address Kṛṣṇa with these dishonorable words: ”My dear Kṛṣṇa, You are a first-class thief. So please leave this place immediately. We know You love Candrāvalī more than us, but there is no use in praising her in our presence! Kindly do not contaminate the name of Rādhārāṇī in this place!” This is another instance of dishonorable words cast upon Kṛṣṇa in ecstatic love.

There is another statement in the Tenth Canto, 31st Chapter, 16th verse of Śrīmad-Bhāgavatam. When all the gopīs came out of their homes to meet Kṛṣṇa in the Vṛndāvana forest, Kṛṣṇa refused to accept them and asked them to go home, giving them some moral instruction. At that time the gopīs began to speak as follows: ”My dear Kṛṣṇa, there is extreme distress in being out of Your presence, and there is extreme happiness simply in seeing You. Therefore we have all left our husbands, relatives, brothers and friends and have simply come to You, being captivated by the sound of Your transcendental flute. O infallible one, You had better know what is the reason for our coming here. In plain words, we are here simply because we have been captivated by the sweet sound of Your flute. We are all beautiful girls, and You are so foolish that You are rejecting our association. We do not know anyone, other than Yourself, who would miss this opportunity to associate with young girls in the dead of night!” This is another instance of indirect insults used against Kṛṣṇa in ecstatic love.

In the Padyāvalī, one of the friends of Rādhārāṇī once addressed Her thusly: ”My dear friend, please do not be too puffed up because Kṛṣṇa has decorated Your forehead with His own hand. It may be that Kṛṣṇa is yet attracted by some other beautiful girl. I see that the decoration on Your forehead is very nicely made, and so it appears that Kṛṣṇa was not too disturbed in painting it. Otherwise, He could not have painted such exact lines!” This is an instance of indirect dishonor caused by Rādhā’s good fortune.

In the Tenth Canto, 30th Chapter, 26th verse of Śrīmad-Bhāgavatam there is the following statement: ”When the gopīs were searching for Kṛṣṇa and Rādhā after the rāsa dance, they thus began to speak amongst themselves: ’We have seen the footprints of Kṛṣṇa and Rādhā on the ground of Vṛndāvana, and they are giving us great pain, because Kṛṣṇa is everything to us. But that girl is so cunning that She has taken Him away alone and is enjoying His kissing without sharing Him with us!’ ” This is another instance of casting dishonoable words against Kṛṣṇa and Rādhā, pouting over the good fortune of Śrīmatī Rādhārāṇī.

Sometimes when the cowherd boys used to play in the forests of Vṛndāvana, Kṛṣṇa would play on one side, and Balarāma would play on another. There would be competition and mock fighting between the two parties, and when Kṛṣṇa’s party was defeated by Balarāma, the boys would say, ”If Balarāma’s party remains victorious, then who in the world can be weaker than ourselves?” This is an instance of envy in ecstatic love.

In the Tenth Canto, 52nd Chapter, 33rd verse of the Śrīmad-Bhāgavatam, Rukmiṇī addresses a letter to Kṛṣṇa as follows: ”My dear unconquerable Kṛṣṇa, my marriage day is fixed for tomorrow. I request that You come to the city of Vidarbha without advertising Yourself. Then have Your soldiers and commanders suddenly surround and defeat all the strength of the King of Magadha and by thus adopting the methods of the demons, please kidnap and marry me.”

According to the Vedic system there are eight kinds of marriages, out of which one is called rākṣasa-vivāha. Rākṣasa-vivāha refers to kidnapping a girl and marrying her by force and is considered to be a demonic method. When Rukmiṇī was going to be married to Śiśupāla by the choice of her elder brother, she wrote the above letter to Kṛṣṇa requesting Him to kidnap her. This is an instance of impudence in ecstatic love for Kṛṣṇa.

One of the gopīs said, "May Kṛṣṇa's sweet flute be washed away by the waves of the Yamunā, and let it fall into the ocean! The sweet sound of that flute is so impudent that it makes us lose all composure before our superiors."

Every evening at sunset Kṛṣṇa used to return from the pasturing ground where He herded cows. Sometimes when Mother Yaśodā could not hear the sweet vibration of His flute she would become very anxious, and because of this she would feel dizzy. Thus, dizziness caused by anxiety in ecstatic love for Kṛṣṇa is also possible.

When Yaśodā had tied Kṛṣṇa up one time, she began to think, "Kṛṣṇa's body is so soft and delicate, how could I have tied Him with rope?" Thinking this, her brain became puzzled, and she felt dizziness.

The gopīs were advised by their superiors to bolt the doors at night, but they were so carefree that they did not carry out this order very rigidly. Sometimes, by thinking of Kṛṣṇa, they became so confident of being out of all danger that they would lie down at night in the courtyards of their houses. This is an instance of dizziness in ecstatic love due to natural affection for Kṛṣṇa.

It may be questioned why devotees of Kṛṣṇa should be attacked by dizziness, which is usually considered a sign of the modes of ignorance. To answer this question, Śrī Jīva Gosvāmī has said that the devotees of Lord Kṛṣṇa are always transcendental to all the modes of material nature; when they feel dizziness or go to sleep, they are not considered to be sleeping under the modes of nature, but are accepted as being in a trance of devotional service. There is an authoritative statement in the Garuḍa Purāṇa about mystic yogīs who are under the direct shelter of the Supreme Personality of Godhead: "In all three stages of their consciousness-namely, wakefulness, dreaming and deep sleep-the devotees are absorbed in the thought of the Supreme Personality of Godhead. Therefore, in their complete absorption in the thought of Kṛṣṇa, they do not sleep."

A devotee once stated, "I have already conquered the modes of ignorance, and I am now on the platform of transcendental knowledge. Therefore I shall be engaged only in searching after the Supreme Personality of Godhead." This is an instance of alertness in ecstatic love. Transcendental alertness is possible when the illusory condition is completely overcome. At that stage, when in contact with any reaction of material elements, such as sound, smell, touch or taste, the devotee realizes the transcendental presence of the Supreme Personality of Godhead. In this condition the ecstatic symptoms (i.e. standing of the hair on the body, rolling of the eyeballs and getting up from sleep) are persistently visible.

When Śrīmatī Rādhārāṇī first saw Kṛṣṇa, She suddenly became conscious of all transcendental happiness, and the functions of Her different limbs were stunned. When Lalitā, Her constant companion, whispered into Her ear the holy name of Kṛṣṇa, Rādhārāṇī immediately opened Her eyes wide. This is an instance of alertness caused by hearing the sound of Kṛṣṇa's name.

One day, in a joking mood, Kṛṣṇa informed Rādhārāṇī, "My dear Rādhārāṇī, I am going to give up Your company." Upon saying this, He immediately disappeared, and because of this Rādhārāṇī became so afflicted that the hue of Her body changed, and She immediately fell down upon the ground of Vṛndāvana. She had practically stopped breathing, but when She smelled the flavor of the flowers on the ground, She awoke in ecstasy and got up. This is an instance of transcendental alertness caused by smelling.

When Kṛṣṇa was touching the body of one gopī, the gopī began to address her companion thus: "My dear friend, whose hand is this touching my body? I had become very afraid after seeing the darkened forest on the bank of the Yamunā, but suddenly the touch of this hand has saved me from hysterical fits." This is an instance of alertness caused by touching.

One of the gopīs informed Kṛṣṇa, "My dear Kṛṣṇa, when You disappeared from the arena of the rāsa dance, our most dear friend, Rādhārāṇī, immediately fell on the ground and lost consciousness. But after this, when I offered Her some of Your chewed betel nut remnants, She immediately returned to consciousness with jubilant symptoms in Her body." This is an instance of alertness caused by tasting.

One night Śrīmatī Rādhārāṇī was talking in a dream. "My dear Kṛṣṇa," She said. "Please do not play any more jokes on Me! Please stop! And please don't touch My garments either. Otherwise I shall inform the elderly persons, and I shall disclose all of Your naughty behavior." While She was talking like this in a dream, She suddenly awoke and saw some of Her superiors standing before Her. Thus Rādhārāṇī became ashamed and bowed Her head. This is an instance of alertness after awakening from sleep.

There is another instance of this. A messenger from Kṛṣṇa came to Śrīmatī Rādhārāṇī while She was sleeping, and Rādhārāṇī immediately awakened. Similarly, when Kṛṣṇa began to blow on His flute in the night, all of the gopīs, the beautiful daughters of the cowherd men, immediately got up from their sleep. There is a very beautiful comparison made in this connection: "The lotus flower is sometimes surrounded by white swans, and sometimes it is surrounded by black wasps who are collecting its honey. When there is a thundering in the sky, the swans go away, but the black wasps stay to enjoy the lotus flowers." The gopīs' sleeping condition is compared to the white swans, and the sound of Kṛṣṇa's flute is compared to a black wasp. When Kṛṣṇa's flute sounded, the white swans, which represent the sleeping condition of the gopīs, were immediately vanquished, and the black wasp sound of the flute began to enjoy the lotus flower of the gopīs' beauty.

24.35 Chapter Thirty-one

Additional Symptoms

All the above-mentioned thirty-one symptoms of ecstatic love are called vyabhicārī, or disturbing. All these symptoms refer to apparently disturbed conditions, but even in such disturbed conditions there is acute ecstatic love for Kṛṣṇa. These symptoms, however, can be divided into three groups: first class, second class and third. There are many disturbing symptoms in ecstatic love, such as envy, anxiety, pride, jealousy, conclusion, cowardliness, forgiveness, impatience, hankering, regret, doubtfulness and impudence. These are included in the thirty-one conditions of ecstatic love. Śrīla Rūpa Gosvāmī has very nicely analyzed the different kinds of disturbing symptoms, and although it is very difficult to find the exact English equivalents for many Sanskrit words used here, his analysis will now be presented.

When one becomes malicious upon seeing another's advancement of life, his state of mind is generally called envy. When one becomes frightened at seeing a lightning bolt in the sky, that fearfulness brings on anxiety. Therefore, fearfulness and anxiety may be taken as one. When someone wants to hide his real mentality, it is called avahittha, or concealment. When a person wants to exhibit superiority, it is called pride. Both of these can be classified under pretension. In a pretentious attitude both avahittha and pride are to be found. When one cannot tolerate an offense committed by another, it is called amarṣa, and when one cannot tolerate the opulence of another it is called jealousy. Jealousy and amarṣa are both caused by intolerance. When one is able to establish the correct import of a word, it can be called conclusiveness. And before such a conclusive determination of import, there must be thoughtful consideration. Therefore, the act of consideration is present during the establishment of a conclusion. When one presents himself as ignorant, it is called humility, and when there is absence of enthusiasm it is called cowardice. Therefore, in humility, there is cowardice also. When the mind is steadfast it is called enduring, and when one can tolerate others' offenses, that is also called endurance. Therefore, forgiveness and endurance can be synonymous. When one is anxiousness for time to pass, that is called impatience, and when one sees something wonderful one is said to be struck with wonder. Impatience may be caused by being struck with wonder, and so impatience and being struck with wonder can be synonymous. When anxiety is in its dormant stage it is called hankering. Therefore, anxiety and hankering can also be synonymous. When one becomes regretful for some offense, his feeling is called bashfulness. In this way, bashfulness and regret can be synonymous. Doubtfulness is one of the aspects of argument. After exhibiting impudence one becomes restless. Therefore restlessness and impudence can be synonymous.

When all such symptoms are included in ecstatic love, they are called añcārī, or continuously existing ecstatic symptoms. All of these symptoms are transcendental, and they are exhibited in different ways, acting and interacting under different conditions. They are like the reciprocation of love between the lover and beloved.

When a person is envious or defamed, there may be a change in the color of the body. This may be classified as vibhāva, or sub-ecstasy. Sometimes illusion, collapse and strong anxiety are also considered to be vibhāva. When there are many such symptoms, they can simply be grouped together under ecstatic love.

Śrīla Rūpa Gosvāmī says that fright, sleep, fatigue, laziness and the madness of intoxication are sometimes grouped under continuous symptoms of ecstatic love, and they are due to a strong attraction.

False argument, determination, steadiness, remembrance, joyfulness, ignorance, humility and unconsciousness are also different symptoms of ecstatic love. Dependence is also grouped under ecstatic love, and this can be divided into superior dependence and inferior dependence. The direct differentiations between superior and inferior dependence are ascertained by Rūpa Gosvāmī and will be presented in due course.

One devotee exclaimed, "Oh, I cannot see the district of Mathurā! Even though by simply hearing the name of Mathurā the hairs of my body are standing up, I cannot see the place. So of what use are my eyes?" This statement reveals a strong anxiety to see the district of Mathurā resulting from a strong attachment to Kṛṣṇa. There is another instance of this strong attachment for Kṛṣṇa expressed by Bhīma when he began to murmur, "My arms are just like thunderbolts, but despite these arms I could not smash Śiśupāla while he was blaspheming Kṛṣṇa. Therefore, of what use are these strong arms?" In this instance Bhīma became angry, and, being influenced by such anger, his hopelessness became a cause for strong attachment to Kṛṣṇa. This instance can be described as strong attachment for Kṛṣṇa in anger.

When Arjuna witnessed the universal form of Kṛṣṇa, whose dazzling teeth were practically devouring the very existence of the universe, Arjuna's mouth became dried up. At that time Arjuna forgot himself and could not understand that he was Arjuna, Kṛṣṇa's friend, although he was always dependent upon Kṛṣṇa's mercy. This incident is an example of inferior dependence.

Sometimes ghastly activities also support strong ecstatic love for Kṛṣṇa. This state of mind is called ecstatic fearfulness under illusion. In the Tenth Canto, 23rd Chapter, 32nd verse of Śrīmad-Bhāgavatam there is the following statement by the brāhmaṇas who were performing sacrifices: "We have all been born into three advantageous conditions: we are in high brāhmaṇa families, we have ceremoniously received the sacred thread, and we are also properly initiated by a spiritual master. But, alas, in spite of all these advantages, we are condemned. Even our observance of brahmacarya [celibacy] is condemned." The brāhmaṇas thus began to condemn their own activities. They realized that in spite of being so elevated by birth, education and culture, they still were under the spell of the illusory energy. They also admitted that even great yogīs who are not devotees of the Lord are covered by the influence of material energy. This kind of hopelessness felt by the brāhmaṇas who were performing ritualistic ceremonies shows practically no attachment for Kṛṣṇa. There is another hopelessness, however, which shows attachment for Kṛṣṇa. When the bull demon attacked the damsels of Braja, they began to cry out, "My dear Kṛṣṇa-please save us! We are now gone!" This is hopelessness with attachment for Kṛṣṇa.

When the Keśī demon was assassinated by Kṛṣṇa, Kaṁsa became hopeless. He said, "Keśīdaitya was as dear to me as my own life, but he has been killed by some cowherd boy who is crude, uneducated and ignorant of fighting. Even though I have defeated the King of heaven without difficulty, still I do not know the value of life." Because this hopelessness has a slight touch of attraction for Kṛṣṇa, it is considered to be a reflection of ecstatic love in hopelessness.

Kaṁsa once rebuked Akrūra by saying, "You are such a fool that you are accepting the Supreme Personality of Godhead to be a cowherd boy, simply because He has defeated some harmless water snake! The boy may have lifted one pebble called Govardhan Hill, but what is more surprising than that is your statement that this boy is the Personality of Godhead!" This is an instance of a maliciously opposing element, caused by hopelessness in ecstatic love for Kṛṣṇa.

One devotee tried to console a kadamba tree when the tree was lamenting because Kṛṣṇa had not touched even its shadow. The devotee said, "My dear kadamba tree, do not be worried. Just after defeating the Kāliya snake in the Yamunā River, Kṛṣṇa will come and satisfy your desire." This is an instance of inappropriate hopelessness in ecstatic love for Kṛṣṇa.

Garuḍa, the eagle, the carrier of Viṣṇu, once said, "Who can be more pure than I? Where is there a second bird like me, so able and competent? Kṛṣṇa may not like me; He may not wish to join my party, but still He has to take advantage of my wings!" This is an instance of hopelessness in the neutral mood of ecstatic love.

The symptoms of ecstatic love are sometimes grouped under four headings-namely, generation, conjunction, aggregation and satisfaction.

Kṛṣṇa once told Rādhārāṇī, ”My dear friend, when You tried to meet Me alone in the morning, Your friend Mekhalā remained hungry with envy. Just look at her!” When Kṛṣṇa was joking with Rādhārāṇī in this way, Rādhārāṇī moved Her beautiful eyebrows crossly. Rūpa Gosvāmī prays that everyone may become blessed by this movement of Śrīmatī Rādhārāṇī's eyebrows. This is an instance of the generation of malice in ecstatic love of Kṛṣṇa.

One night, after the Pūtanā demon had been killed, baby Kṛṣṇa could be seen playing upon her breast. Upon seeing this, Yaśodā became stunned for some time. This is an example of a conjunction of various symptoms of ecstatic love. The conjunction can be auspicious or inauspicious. That the Pūtanā demon had been killed was auspicious, but that Kṛṣṇa was playing on her breast in the dead of night, with no one to help Him in case of trouble, was inauspicious. Yaśodā was caught between auspiciousness and inauspiciousness.

After Kṛṣṇa had just learned to walk, He was going in and out of the house very frequently. Yaśodā became surprised and said, ”This child is too restless and cannot be controlled! He is incessantly going about the neighborhood of Gokula [Vṛndāvana], and then He is coming back inside the house. I see that the child is very fearless, but in spite of His fearlessness, I am becoming more and more afraid of His falling into some danger.” This again is an instance of the conjunction of two opposing elements: the child was very fearless, but at the same time Yaśodā was becoming fearful of some danger. Here danger is the cause, and Yaśodā's feelings are in conjunction of two opposing symptoms. In other words, Yaśodā was feeling both happiness and doubt, or growing fear.

When Devakī, the mother of Kṛṣṇa, saw her son very jubilant in the presence of the wrestlers in Kaṁsa's arena, two kinds of tears were simultaneously gliding down her cheeks: sometimes her tears were warm, and sometimes they were cold. This is an instance of a conjunction of jubilation and lamentation due to different causes of ecstatic love.

Once when Śrīmatī Rādhārāṇī was standing on the bank of the Yamunā River in the forest of Vṛndāvana, She was attacked by Kṛṣṇa, who was stronger than She. Although She externally expressed a disturbed mood from this incident, within Herself She was smiling and feeling great satisfaction. Externally She moved Her eyebrows and made a show of rejecting Kṛṣṇa. In this mood Rādhārāṇī looked very beautiful, and Śrīla Rūpa Gosvāmī glorified Her beauty. This is an instance of exhibiting varying feelings in ecstatic love, although the cause is one only-Kṛṣṇa.

Sometimes there were great festivals in the house of Nanda Mahārāj, and all of the inhabitants of Vṛndāvana would assemble for these festivals. During one such festival, Śrīmatī Rādhārāṇī was seen wearing a golden necklace given Her by Kṛṣṇa. This was immediately detected by Mother Yaśodā as well as by Rādhārāṇī's mother, because the necklace was too long for Rādhārāṇī's neck. At the same time Rādhārāṇī could see Kṛṣṇa nearby, as well as Her own husband, Abhimanyu. So all of these things combined to make Rādhārāṇī feel very much ashamed, and with Her face shrivelled She began to look very beautiful. In this case there was a combination of bashfulness, anger, jubilation and lamentation. This is an instance of an aggregate of symptoms of ecstatic love.

Kaṁsa once said, ”What harm can this boy do to me? He has no power.” The next moment Kaṁsa was informed that all of his friends had been killed by the boy. Then Kaṁsa began to think in perplexity, ”Shall I go immediately and surrender unto Him? But how can a great warrior do this?” The next moment he thought, ”Why should I be afraid of Him? There are still so many wrestlers standing to support me.” But the next moment he began to consider: ”The boy is certainly not common, because He has lifted Govardhan Hill with His left hand. So what can I do in this connection? Let me go to Vṛndāvana and inflict pains on all the residents there. But still I cannot even go out, because my heart is trembling from fear of this boy!” This condition of Kaṁsa's mind reveals an instance of pride, lamentation, humility, determination, remembrance, doubtfulness, anger and fear. Actually eight different symptoms comprised the mental condition of Kaṁsa. This is another instance of an aggregate of symptoms in hopeless ecstatic love.

One householder devotee once said, ”My Lord, I am so wretched that these two eyes are never desiring to see the glorious city of Mathurā. Therefore, my eyes are actually condemned. I am nicely educated, but my education has simply been used in government service. I have not considered formidable time, stronger than anything else, which creates and annihilates everything. To whom shall I leave all of my wealth and fortune? I am becoming older and older. What shall I do? Shall I execute devotional service from here at home? This I cannot do, because my mind is being attracted by the transcendental land of Vṛndāvana.”

This is an instance of hopelessness, pride, doubtfulness, patience, lamentation, determination and eagerness-an aggregation of seven different symptoms in ecstatic love for Kṛṣṇa.

There is a proverb in Sanskrit which says, ”Disappointment gives rise to the greatest satisfaction.” In other words, when one's sentiment or ambition becomes too great and is not fulfilled until after seemingly hopeless tribulation, that is taken as the greatest satisfaction. Once the cowherd boys in Vṛndāvana were vainly searching after Kṛṣṇa for a long time, and for that reason their faces became blackened, and their complexions appeared faded. Just then they could hear on the hill a faint vibration from Kṛṣṇa's flute. Immediately all of them became very much gladdened. This is an instance of satisfaction in the midst of disappointment.

Śrīla Rūpa Gosvāmī says that although he has no expert knowledge about the sounds and meanings and mellows of the symptoms of ecstatic love, he has tried to give some examples of different varieties of love of Kṛṣṇa. He further states that the thirty-one disturbing symptoms of ecstatic love, plus nine other symptoms, all taken together equal forty primary symptoms of ecstatic love. These symptoms create transformations of bodily activities as well as movements of the senses. All of them can be accepted as different feelings of the heart. Sometimes some of the feelings are quite natural. Sometimes some of the feelings are just temporary appearances. Those symptoms which are very natural always remain, both within and without the devotee.

As one can detect the color of dye a cloth was soaked in by looking at the cloth, so, simply by understanding the different signs of these symptomatic features, one can understand the actual position. In other words, attachment for Kṛṣṇa is one, nevertheless, because there exist different kinds of devotees, such attachment is manifested in many varieties. As clothing tinged red appears red, so the temporary appearance of a certain type of feeling can be detected or observed by the specific ecstatic symptom. In fact, all the different humors and mellows of the devotees possess various specific feelings within the mind. And, according to these differences, the symptoms of ecstatic love appear in different forms and degrees. If one's heart is highly elevated, grave and magnanimous, or if one's heart is rough and crude, different symptoms of ecstatic love will appear, influenced by the condition of the heart. Actually, people cannot generally understand such different qualities of mentality, but when one's heart is very soft or gentle, these symptoms become very easily visible, and one can understand very clearly. The heart of one who is highly elevated and grave is compared with gold. If one's heart is very soft and gentle, his heart is compared with a cotton swab. When there is an ecstatic sensation within the mind, the golden heart or grave heart is not agitated, but the soft heart immediately becomes agitated.

To offer another example, a grave, magnanimous heart is compared to a great city, and a soft heart to an insignificant cottage. There may be many lights, or even great elephants in the big city, but no one will take particular notice of them. But when such lights or elephants are seen near a small cottage, everyone can distinctly point them out.

Hardness of the heart is compared to a lightning bolt, with gold and with shellac. The lightning bolt is very strong and never becomes soft. Similarly, the hearts of those who are engaged in severe austerities and penances do not become very easily softened. The golden heart becomes melted at high temperature, as in ecstatic love. And the shellac heart is very easily melted in slight temperature.

Softness of the heart is compared with honey, with butter and with nectar. And the condition of the mind is compared with sunshine. As honey and butter become melted even in slight sunshine, so softhearted persons become easily melted. Nectar, however, is by its nature always liquid. And the hearts of those who are in pure ecstatic love with Kṛṣṇa are by nature always liquified, just like nectar.

A pure devotee of Kṛṣṇa is always specifically qualified with nectarean qualifications and sometimes with the qualifications of butter and honey. On the whole, all the different conditions of the heart mentioned above can be melted under certain circumstances, just as a hard diamond sometimes is melted by a combination of certain chemicals. In the Dāna-keli-kaumudī it is stated, "When love develops in the heart of a devotee, he cannot check the transformation of his sentiments. It is just like at the rising of the moon, when the ebb tide of the ocean cannot be checked: immediately there must be movement of high waves." Although in its natural state, the ocean is always very grave and unfathomable, when the moon rises, nothing can check the ocean's agitation. Similarly, those who are pure devotees cannot on any account check the movements of their feelings within.

24.36 Chapter Thirty-two

Symptoms of Continuous Ecstasy

The continuous ecstasy of love can remain like a powerful king, subduing all temporary manifestations of love as well as any opposing elements of anger. It can be exhibited directly or indirectly, and thus ecstatic love can be described as direct or indirect. These symptoms of ecstatic love are possible only when one is fully situated in a transcendental position. Direct ecstatic love can be divided into two groups-namely, selfish and selfless.

When noncontradictory symptoms of ecstatic love are distinctly manifest, any contradictory symptoms create a sense of abomination. Contradictory ecstatic love is called selfish. That ecstatic love which can adjust all contradictory or noncontradictory symptoms is called direct selfless love. These selfless symptoms can again be divided into five groups: neutrality, servitude, fraternity, parenthood and conjugal love. Such ecstatic love assumes a particular mode in contact with different objects of love.

Neutrality can be further subdivided into general, transparent and peaceful. An attraction for Kṛṣṇa by the people in general or by children cannot take any specific or satisfactory position. It can be manifest sometimes in trembling of the body and changing of the color of the eyes (to red, white, etc.), although there is no symptom of any particular affection.

One old man was told by a young man: "Just see how this child-only three years old-is so jubilant! Simply by seeing Kṛṣṇa he is running so swiftly, making a tumultuous sound. Just see!" This is an instance of neutral ecstatic love in the heart of a child, without any specific subdivision. Due to the different types of attraction for Kṛṣṇa, there are different varieties of devotees. Their symptoms are manifested transparently, just like jewels.

It is said that a great devotee brāhmaṇa would sometimes address the Supreme Personality of Godhead as master, and sometimes he would joke with the Lord, using different kinds of familiar words; sometimes he would protect the Lord with a filial affection, and sometimes he would cry out to the Lord, addressing the Lord as his beloved; and sometimes he would meditate on the Lord as the supersoul. This means that the brāhmaṇa expressed his ecstatic loving symptoms in different ways at different times. But in each instance, because of ecstatic love, the brāhmaṇa merged himself in the ocean of happiness and became situated in pure love. Thus he was a transparent medium, like a jewel that shows reality in varying colors according to its own nature.

When the great sage Nārada was glorifying the pastimes of the Lord with his vīṇā, the four Kumāras, headed by Sanaka, although merged in the impersonal conception of Brahman, were trembling all over. Another devotee once exclaimed, "Although I can achieve liberation simply by serving the devotees, my mind is still very much anxious to see the Supreme Personality of Godhead, whose bodily complexion is just like a dark cloud." When a devotee is so anxious to contact the Supreme Personality of Godhead, that can also be accepted as a symptom of neutral love.

Generally, a devotee of Lord Kṛṣṇa may be placed into one of three groups. One group consists of those who are completely dependent on the merciful affection of the Supreme Personality of Godhead; another group consists of devotees who are dealing with Kṛṣṇa on friendly terms; and the third group consists of those who are dealing with Kṛṣṇa as His superior, with parental affection. These three classes of devotees gradually develop different relationships of transcendental mellow with the Personality of Godhead. When the attraction for Kṛṣṇa is based on only one particular humor, that is called kevala, or pure state. One in this pure state of devotional service gradually develops the desire to follow in the footsteps of an eternal associate of Kṛṣṇa, e.g., to follow in the footsteps of Rasāla, the personal attendant of Kṛṣṇa in Goloka Vṛndāvana, or to follow Kṛṣṇa's friends, like Śrīdāmā and Sudāmā, or to follow Nanda and Yaśodā, devotees in parenthood. Ecstatic love for Kṛṣṇa is never manifested directly with Kṛṣṇa Himself. The devotee has to follow in the footsteps of the eternal associates of Kṛṣṇa in Goloka Vṛndāvana.

When transcendental humors in relationship with Kṛṣṇa become mixed (e.g., when the relationships with Kṛṣṇa in friendship, servitorship and parental love become mixed together), the result is called mixed humor or flavor. Such mixed transcendental flavors are manifested by such devotees as Uddhava, Bhīma and Mukharā, the personal attendant of Mother Yaśodā. Although devotional humors are sometimes found in mixtures, a particular humor is always found to be a prominent and constant factor. That prominent humor is to be accepted as the devotee's main relationship with Kṛṣṇa. For example, Uddhava is in relationship with Kṛṣṇa as a friend, but in Uddhava's character a trace of servitude to Kṛṣṇa is also visible. Such friendship is called friendship in reverence. The friendship typified by Śrīdāmā and Sudāmā, however, is the standard of friendship without any tinge of reverence.

The devotees who always think of Kṛṣṇa as a superior are in subordinate ecstatic love. To such a devotee the concept of inferiority to the Lord is very prominent, and he rarely takes interest in any other kind of transcendental loving humor with the Lord.

In the Mukunda-mālā-stotra compiled by King Kulaśekhara, one of the prayers says, "My dear Lord, You are the deliverer of living entities from the hellish condition of materialistic life, but that does not matter to me. Whether I am elevated to the heavenly platform or remain on this earthly planet or am dispatched to some hellish planet, that does not matter at all to me. My only prayer is that at the time of my death I may simply remember Your two beautiful feet, which are just like lotus flowers fructifying during the autumn season."

As far as friendship is concerned, those high-grade devotees who are almost like Kṛṣṇa are considered to be great authorities in the modes of friendly relations with the Supreme Personality of Godhead. On that friendly platform there are different kinds of laughing and joking conversations. An example of such a friendly relationship with Kṛṣṇa is described in the Śrīmad-Bhāgavatam when Kṛṣṇa was once thinking, "Today, while I was engaged in tending the cows in the pasturing ground of Vṛndāvana, I went to collect some flowers in a beautiful garden. At that time My friends, the cowherd boys, were unhappy even to tolerate a two-minute separation from Me. And, when they found Me, there was competition between us as to who would touch the other first with the flowers we had in hand."

One friend criticized Kṛṣṇa thus: "My dear Dāmodara, although You have been defeated by Śrīdāmā and have become sufficiently minimized in strength, by a false expression of strength You have somehow covered Your shameful condition of defeat."

When Mother Yaśodā heard that Kṛṣṇa's cows were being forcibly moved by the strong servants of Kaṁsa and that the tender cowherd boys were trying to protect their cows, she began to think, "How can I protect these poor boys from the invasion of Kaṁsa's servants?" This is an instance of a superior attitude in a devotee.

As soon as Mother Yaśodā found her son Kṛṣṇa returning from the pasturing ground, she immediately began to pat Him, touching her fingers to the cheeks of the Lord.

24.37 Chapter Thirty-three

Conjugal Affection

Above even the humor of love between Kṛṣṇa and His parents is the relationship of conjugal love. This is exhibited between the Lord and the young gopīs in different ways-glancing, moving the eyebrows, speaking very sweet words, and exchanging smiles.

There is a statement in Govinda-vilāsa to this effect: "Śrīmatī Rādhārāṇī was looking for Kṛṣṇa very anxiously and almost disappointedly." When there is such indirect expression of conjugal love, there is smiling, astonishment, enthusiasm, lamentation, anger, dread and sometimes ghastliness. These seven exchanges of conjugal love form another state of ecstatic love.

In a direct relationship of conjugal love, there is laughter, astonishment, chivalry, lamentation, anger and dread, but there is no ghastliness. These expressions are considered to be the great reservoirs of pleasure. When these seven kinds of ecstatic loving exchanges are manifested, they attain the status of steadiness by which the taste of conjugal love expands.

After He had stolen some curd from the pots of two gopīs, Kṛṣṇa told one of His gopī friends: "My dear beautiful friend, I can take oath that I have not stolen even a drop of curd from your pot! But still, your friend, Rādhārāṇī, is very shamelessly smelling the flavor of My mouth. Kindly forbid Her from this devious policy of putting Her face near Mine." When Kṛṣṇa was speaking like this, the friends of Rādhārāṇī could not check their laughter. This is an instance of ecstasy in conjugal love.

Once Brahmā was watching all the cows and the cowherd boys dressed in yellow garments and decorated with valuable jewels. The boys were expanding their four arms and were being worshiped by many hundreds of other Brahmās. All the cowherd boys began to express their joyfulness for being with Kṛṣṇa, the supreme Brahman. At that time, Brahmā showed his astonishment by exclaiming, "What am I seeing here?" This is an instance of astonishment in ecstatic love.

On the bank of the Yamunā once there was the crackling sound of dry leaves, giggling from the cowherd boys, and thundering from the sky. Śrīdāmā was tightening his belt to fight with Kṛṣṇa, the conqueror of the demon Agha. This is an instance of chivalry in ecstatic love.

In the Tenth Canto, 7th Chapter, 22nd verse of Śrīmad-Bhāgavatam there is a description of Kṛṣṇa's being taken away by the whirlwind demon Tṛṇāvarta. As Kṛṣṇa was being thus carried up into the sky, all the gopīs began to cry aloud. They approached Mother Yaśodā, stating that they could not find the son of Nanda. He had been taken away by a whirlwind. This is an instance of lamentation in ecstatic love.

When Kṛṣṇa was fighting with Kāliya, Mother Yaśodā exclaimed, "Kṛṣṇa is now entrapped within the hoods of the Kāliya snake, and yet I am not tattered to pieces! So I must admit how wonderful is the preserving power of this material body!" This is another instance of lamentation in ecstatic love.

When Kuṭilā, the sister of Abhimanyu, saw Kṛṣṇa wearing a necklace, she could understand that the jeweled ornament had been given to Him by Rādhārāṇī. She therefore became absorbed in anger and began to move her eyebrows, expressing her anger in ecstatic love.

There is a statement by Yāmunācārya to this effect: "Since I have begun to enjoy these transcendental exchanges of love, which are always newer and newer, whenever I remember the pleasure of past sex life, my lips curl and I wish to spit on the idea." This is an instance of ecstatic love in ghastliness.

One old devotee said, "My dear Lord, when we are away from You we become so anxious to see You again, and there is great misery in our lives. But then, when we do see You, there immediately comes the fear of separation. Under the circumstances, both when we see You and when we do not see You, we are subjected to different kinds of tribulation." This is an instance of a contradictory mixture of ecstatic love for Kṛṣṇa. Such ecstatic love is palatable, and expert critics have compared such ecstatic love with a mixture of curd, sugar candy and a little black pepper. The combined taste is very palatable.

24.38 Chapter Thirty-four

The Nectar of Devotion

The particular type of ecstatic loving sentiment that develops within the heart of a particular devotee is considered to be vibhāva. And the resultant manifestations such as moving of the eyebrows, fear, astonishment and smiling, which have been explained hereinbefore, are called anubhāva. The different causes for developing anubhāva and vibhāva are called steady ecstasy, or sañcāri-bhāva.

Whenever there is a recitation of poetry or a dramatic play on the different pastimes of Kṛṣṇa, the audience develops different kinds of transcendental loving service for the Lord. They enjoy different types of vibhāva, anubhāva and sañcāri-bhāva.

No one, while remaining on the material platform, should discuss these different descriptions of bhāva and anubhāva by quoting different statements of transcendental literatures. Such manifestations are displays of the transcendental pleasure potency of the Lord. One should simply try to understand that on the spiritual platform, there are many varieties of reciprocal love. Such loving exchanges should never be considered to be material. In the Mahābhārata Udyama-parva it is warned that things which are inconceivable should not be subjected to arguments. Actually, the transactions of the spiritual world are inconceivable to us in our present state of life. Great liberated souls like Rūpa Gosvāmī and others have tried to give us some hints of transcendental activities in the spiritual world, but on the whole these transactions will remain inconceivable to us at the present moment. Understanding the exchanges of transcendental loving service with Kṛṣṇa is possible only when one is actually in touch with the pleasure potency of the Supreme Lord.

In this connection Śrī Rūpa Gosvāmī gives an example of the clouds in the sky: the clouds in the sky arise from the ocean, and when the clouds become water again and fall to the ground, they glide back to the ocean. Similarly, the pleasure potency of Kṛṣṇa is compared with the ocean. The pure devotee is the pleasure-possessing cloud, and when he is filled with transcendental loving service, then he can bestow his mercy as a downpour of rain-and the pleasure potency returns to the ocean of Kṛṣṇa.

Transcendental pleasure derived from devotional service can be divided into two groups: direct devotional service and indirect devotional service. Direct devotional service is divided into five transcendental humors or flavors, and indirect devotional service is divided into seven transcendental humors. Direct devotional services are as follows: neutrality, servitude, fraternity, paternity and conjugal love. Indirect devotional service is divided into laughter, compassion, anger, chivalry, dread, astonishment and ghastliness. Devotional service can therefore be divided into twelve types, each of which has a different color. The colors are white, multicolored, orange, red, light green, gray, yellow, off-whitish, smoky, pink, black and cloudy. The twelve different kinds of transcendental humors are controlled by different incarnations of God, such as Kapila, Mādhava, Upendra, Nṛsiṁha, Nandanandana, Balarāma, Kūrma, Kalki, Rāghava, Bhārgava, Varāha and Matsya.

Sustenance, manifestation, expansion, reflection and lamentation are the five visible symptoms in exchanges of ecstatic love. The test of devotional service can therefore be made in terms of these five symptoms. In the devotional service of neutrality there is sustenance; there is expansion in chivalrous devotional service; there is reflection in compassionate devotional service; in angry devotional service there is lamentation, and so on.

An apparently pitiable condition in devotional service may appear to be distressing to the inexperienced student, but the feelings of the devotee in this pitiable condition are considered to be ecstatic by expert devotees. For example, the subject matter of the Rāmāyaṇa is sometimes considered to be pitiable and distressing to the heart, but actually that is not the fact. The Rāmāyaṇa narrates how Lord Rāma was sent to the forest by His father just when He was going to be enthroned. After Lord Rāma's departure, Mahārāj Daśaratha, His father, died. In the forest His wife, Sītādevī, was kidnapped by Rāvaṇa, and there was a great war. When Sītādevī was finally delivered from the clutches of Rāvaṇa, Rāvaṇa's whole family and kingdom, and Rāvaṇa himself, were vanquished. When Sītādevī came home she was tried by fire, and after some days she was again banished to the forest. All of these subjects in the Rāmāyaṇa seem very pitiable, and they may appear to be very distressing to the reciter, but actually this is not so. Otherwise, why would Hanumān, the great devotee of Lord Rāmacandra, read daily about the activities of Lord Rāmacandra, as described in the Rāmāyaṇa itself? The fact is that in any of the above-mentioned twelve transcendental humors of devotional service, everything is transcendentally pleasing.

Śrīla Rūpa Gosvāmī mourns in this connection for persons who are in the fire of false renunciation, the dry speculative habit, and who neglect devotional service. Persons who are attached to the ritualistic ceremonies recommended in the Vedas and to the impersonal Brahman cannot relish the transcendental pleasure of devotional service. Śrī Rūpa Gosvāmī advises, therefore, that devotees who have already tasted the nectar of devotion should be very careful to protect devotional service from such dry speculators, formal ritualistic elevationists and impersonal salvationists. Devotees should protect their valuable jewel of spiritual love from the clutches of thieves and burglars. In other words, a pure devotee should not describe devotional service and its different analytical aspects to dry speculators and false renouncers.

Those who are not devotees can never achieve the benefits of devotional service. For them the subject of devotional service is always very difficult to understand. Only persons who have dedicated their lives unto the lotus feet of the Supreme Personality of Godhead can relish the real nectar of devotion.

When one transcends the status of ecstatic love and thus becomes situated on the highest platform of pure goodness, one is understood to have cleansed the heart of all material contamination. In that pure stage of life, one can taste this nectar, and this tasting capacity is technically called rasa, or transcendental mood.

Thus ends the Bhaktivedanta summary study of the second division of Bhakti-rasāmṛta-sindhu, in the matter of general devotional service.

24.39 Chapter Thirty-five

Neutral Love of God

Srila Rupa Goswami offers his respectful prayers to the eternal Supreme Personality of Godhead, who is always so beautiful and for whom the pure devotees are always engaged in loving transcendental service. This third division of Bhakti-rasāmṛta-sindhu describes the five primary kinds of devotional service-namely, neutrality, servitude, fraternity, parenthood and conjugal love. These five items will be very elaborately explained here, and thus they have been figuratively described as the five waves on the western side of this ocean of nectar of devotion.

When one is actually able to maintain the transcendental position, his stage is called neutrality in devotional service. Some great sages have attained this neutral position by practicing austerity, penance and meditation to control the senses. Such sages are generally called mystic yogīs, and in most cases they are inclined to appreciate the spiritual pleasure of the impersonal feature of the absolute truth. They are practically unaware of the transcendental pleasure derived from personal contact with the Supreme Godhead.

Actually the transcendental pleasure derived in association with the Supreme Person is far greater than the pleasure derived from impersonal Brahman realization, because of the direct meeting with the eternal form of the Lord. Impersonalists do not directly derive the transcendental pleasure of association with the Lord by hearing of His pastimes. As such, the impersonalists cannot derive any relishable transcendental pleasure from the topics of the Bhagavad-gītā, in which the Lord is personally talking with Arjuna. The basic principle of their impersonal attitude does not allow them the transcendental pleasure which is relished by a devotee whose basic principle of understanding is the Supreme Person. The impersonalistic commentary on the Bhagavad-gītā is therefore disastrous because, without understanding the transcendental pleasure of the Gītā, the impersonalist wants to interpret it in his own way. If an impersonalist can, however, come in contact with a pure devotee, his transcendental position can be changed for greater elevation. Great sages are therefore recommended to worship the form of the Lord in order to achieve that highest transcendental pleasure.

Without worshiping the arcā-vigraha, the form or Deity of the Lord, one cannot understand such literature as the Bhagavad-gītā and Śrīmad-Bhāgavatam. For those great sages situated in the position of transcendental neutrality, the beginning should be to take shelter of Lord Viṣṇu, the four-handed eternal form of the Supreme Personality of Godhead. The mystic yogīs are therefore advised to meditate on the form of Lord Viṣṇu, as recommended by Kapila Muni in the sāṅkhya yoga system. Unfortunately, many mystic yogīs try to meditate on something void, and as stated in the Gītā, the result is that they simply undergo trouble and do not achieve any tangible result.

When some great saintly persons who had undergone penances and austerities saw the four-handed transcendental form of Viṣṇu, they began to remark as follows: "This four-handed form of the Lord, manifested in a bluish color, is the reservoir of all pleasure and the center of our living force. Actually, when we see this eternal form of Viṣṇu, we, along with many other paramahaṁsas, become immediately captivated by the beauty of the Lord." This appreciation of Lord Viṣṇu by saintly persons is an instance of situation in śānta-rasa, or the neutral stage of devotional service. In the beginning, those who are aspiring for salvation try to get out of the material entanglement by performing painful austerities and penances, and ultimately they come to the impersonal status of spiritual realization. At this brahma-bhūta [SB 4.30.20] stage of liberation from the material entanglement, the symptoms, as explained in the Bhagavad-gītā, are that one becomes joyous beyond any hankering or lamentation and gains a universal vision. When the devotee is situated in the śānta-rasa, or neutral stage of devotional service, he appreciates the Viṣṇu form of the Lord.

Actually, all Vedic culture is aiming at understanding Lord Viṣṇu. In the Ṛg Veda one mantra says that any advanced saintly person is always aspiring to be fixed in meditation upon the lotus feet of Viṣṇu.

In the Śrīmad-Bhāgavatam it is said that the foolish do not know that Viṣṇu is the ultimate goal of life. According to the conclusion of all authoritative Vedic scriptures, when a person comes to the stage of appreciating Viṣṇu, he is at the beginning of devotional service. If one cultivates devotional service further and further, under proper guidance, other features of devotional service will gradually become manifest. At this stage of śānta-rasa, one can see Lord Viṣṇu, the Supreme Personality of Godhead, the deliverer of even the demons. The Lord is appreciated by such would-be devotees as the eternal transcendental form, the chief of all self-realized souls, the supersoul, the supreme Brahman, completely pacified, completely controlled and pure, merciful to the devotees and untouched by any material condition. This appreciation of Lord Viṣṇu in awe and veneration by the saintly is to be understood as the sign that they are situated in the śānta-rasa, or neutral stage of devotional service.

This stage of śānta-rasa can be attained by the impersonalists only when they are in association with pure devotees. Otherwise it is not possible. After Brahman realization, when a liberated soul comes in contact with a pure devotee of Lord Kṛṣṇa and submissively accepts the teachings of Lord Kṛṣṇa without misinterpretation, he becomes situated in this neutral stage of devotional service. The best example of saintly persons situated in the śānta-rasa are Sanaka, Sanātana, Sananda, and Sanat-kumāra, the Kumāra brothers. These four saintly persons (known as Catuḥsana) were sons of Lord Brahmā. After their birth, when they were ordered by their father to become householders and increase human society, they refused the order. They said that they had already decided not to become entangled with family life; they would rather live as saintly brahmacārīs for their own perfection. So these great saints have been living for millions of years now, but still they appear to be just like boys of four or five years. Their complexions are very fair, there is an effulgence in their bodies, and they always travel naked. These four saintly persons almost always remain together.

In one of the prayers of the Kumāra brothers, the declaration is made: "O Lord Mukunda [Kṛṣṇa, the giver of liberation], only so long as one does not happen to see Your eternal form of bliss and knowledge, appearing just like a newly-grown tāmala tree, with a bluish hue-only for so long can the impersonal feature of the absolute truth, known as Brahman, be very pleasing to a saintly person."

The qualifications of a saintly person are described in the Bhakti-rasāmṛta-sindhu as follows: A saintly person is one who understands fully that simply by discharging devotional service he can become confident of liberation. He is always situated in the regulative principles of devotional life and at the same time aspires to be liberated from material entanglement.

A saintly person thinks like this: "When shall I be able to live alone in the caves of the mountains? When shall I be dressed simply with undergarments? When shall I be satisfied by eating simply a little fruit and vegetables? When will it be possible for me to think always of the lotus feet of Mukunda, who is the source of the Brahman effulgence? When, in such a spiritual condition of life, shall I fully understand my days and nights to be insignificant moments in eternal time?"

The devotees and self-realized persons who are engaged in preaching the glories of the Lord always maintain an ecstatic love for the Lord within their hearts. Thus they are benefited by the rays of the ecstatic moon, and they are called saintly persons.

The impulse of a saintly person is to be engaged in the study of the Vedas, especially the Upaniṣadic portions, to always live in a place where there is no disturbance from the common people, to always think of the eternal form of Kṛṣṇa, to be ready to consider and understand the absolute truth, to always be prominent in exhibiting knowledge, to see the Supreme Lord in His universal form (viśva-rūpa), to associate always with learned devotees and to discuss the conclusion of the Vedas with similarly elevated persons. All of these qualifications of a saintly person serve to raise him to the status of śānta-rasa.

In the Bhakti-rasāmṛta-sindhu it is stated that all those who attended the pious meeting held by Lord Brahmā for the study of Vedic literature like the Upaniṣads became overwhelmed with ecstatic love for Kṛṣṇa, the chief of the Yadu dynasty. Actually, the result of studying the Upaniṣads is to understand the Supreme Personality of Godhead. Negation of material existence is only one of the subjects of the Upaniṣads. The next subject concerns becoming situated in the impersonal realization. And then, after penetrating through the impersonal Brahman, when one comes to the platform of associating with the Supreme Personality of Godhead, one reaches the ultimate goal in studying the Upaniṣads.

Those who are situated on the platform of śānta-rasa get their impetus for advancement in devotional service by smelling the tulasī offered at the lotus feet of the Lord, by hearing the sound of His conchshell, by seeing a sanctified place in some mountain or hill, by observing a forest like the ones in Vṛndāvana, by going to a place of pilgrimage, by visiting the course of the Ganges River, by being victorious over the dictations of bodily demands (i.e., eating, sleeping, mating and defending), by understanding the devastation of eternal time, and by constantly associating with devotees engaged in Kṛṣṇa consciousness. All these different items are favorable in elevating saintly persons situated in śānta-rasa to the advanced stage of devotional service.

In the Third Canto, 15th Chapter, 43rd verse of Śrīmad-Bhāgavatam, there is a statement by the four saintly persons known as Catuḥsana, headed by Sanaka-kumāra. They went to visit the Lord of Vaikuṇṭha-loka in the spiritual sky, and when they bowed down before the Lord, the aroma of the tulasī, mixed with saffron, entered their nostrils and immediately attracted their minds. Although these four saintly persons were always absorbed in the thought of impersonal Brahman, from association with the Lord and from smelling the tulasī leaves, the hairs on their bodies immediately stood up. This shows that even a person who is situated in Brahman realization, if he is put into association with devotees in pure devotional service, will immediately become attracted to the personal feature of the Lord.

There are certain symptoms of great sages who are situated in śānta-rasa devotional service, and these symptoms are exhibited as follows: they concentrate their eyesight on the tip of the nose, and they behave just like an avadhūta. Avadhūta means a highly elevated mystic who does not care for any social, religious or Vedic conventions. Another symptom is that such persons are very careful to step forward when giving speeches. When they speak, they join together the forefinger and thumb. (This is called the jñāna-mudrā position.) They are not against the atheists, nor are they particularly inclined to the devotees. Such persons give stress to liberation and detachment from the materialistic way of life. They are always neutral and have no affection for nor misidentification with anything material. They are always grave, but fully absorbed in thoughts of the Supreme Personality of Godhead. These uncommon features develop in devotees who are situated in śānta-rasa.

Regarding concentration of the eyesight on the tip of the nose, there is a statement in the Bhakti-rasāmṛta-sindhu by a devotee who observed this being performed by a yogī. He remarked, "This great sage is concentrating his eyesight on the tip of his nose, and from this it appears that he has already realized the eternal form of the Lord within himself."

Sometimes a devotee in śānta-rasa yawns, stretches his limbs, instructs on devotional service, offers respectful obeisances unto the form of the Lord, offers nice prayers to the Lord and has a desire to give direct service with his body. These are some of the common symptoms of the devotee who is situated in neutrality. One devotee, after observing the yawning of another devotee, addressed him thus: "My dear mystic, I think that within your heart there is some ecstatic devotional love which is causing you to yawn." It is sometimes found that a devotee in the śānta-rasa falls down on the ground, his hairs stand up on his body, and he trembles all over. In this way, different symptoms of ecstatic trance are exhibited automatically by such devotees.

In the Bhakti-rasāmṛta-sindhu it is said that when Lord Kṛṣṇa was blowing His conchshell known as Pāñcajanya, many great sages who were living in the caves of the mountains immediately reacted, being awakened from their trance of meditation. They immediately saw that the hairs of their bodies were standing. Sometimes devotees in śānta-rasa become stunned, peaceful, jubilant, deliberate, reflective, anxious, dexterous and argumentative. These symptoms indicate continuous ecstasy, or established emotion.

Once a great realized sage was lamenting that the Supreme Lord Kṛṣṇa was living in Dvārakā but that he was unable to take advantage of seeing Him. After thinking this, the sage immediately became stunned. He was thinking that he was simply wasting his time. In other words, the sage lamented because the Supreme Personality of Godhead was personally present, and he still could not take advantage of this because of his meditation.

When a mystic is transcendental to all kinds of mental concoctions and is situated in Brahman, his state is called trance beyond the influence of the material conception of life. In that stage, when one hears about the transcendental pastimes of the Lord, there may be shivering in the body.

When a Brahman-realized devotee who has come to the stage of steady trance comes into contact with the eternal form of Kṛṣṇa, his transcendental pleasure increases millions of times. One great sage once inquired from another, "My dear friend, do you think that after I perfect the eightfold yoga performance I shall be able to see the eternal form of the Supreme Personality of Godhead?" This enquiry from the sage is an instance of inquisitiveness in a devotee situated in the neutral stage of devotional service.

When Lord Kṛṣṇa, along with His elder brother Balarāma and sister Subhadrā, came to Kurukṣetra in a chariot on the occasion of a solar eclipse, many mystic yogīs also came. When these mystic yogīs saw Lord Kṛṣṇa and Balarāma, they exclaimed that now that they had seen the excellent bodily effulgence of the Lord, they had almost forgotten the pleasure derived from impersonal Brahman realization. In this connection one of the mystics approached Kṛṣṇa and said, "My dear Lord, You are always full with transcendental bliss, excelling all other spiritual positions. And so, simply by seeing You from a distant place, I have come to the conclusion that there is no need of my being situated in the transcendental bliss of impersonal Brahman."

When a great mystic was once awakened from his meditative trance by hearing the vibration of Kṛṣṇa's Pāñcajanya conchshell, the mystic became overpowered. So much so, in fact, that he began to bash his head on the ground, and with eyes full of tears of ecstatic love, he violated all the rules and regulations of his yoga performances. Thus he at once neglected the process of Brahman realization.

Bilvamaṅgala Thākur, in his book Kṛṣṇa-karṇāmṛta, says, "Let the impersonalists be engaged in the process of transcendental realization by worshiping the impersonal Brahman. Although I was also initiated into that path of Brahman realization, I have now become misled by a naughty boy-one who is very cunning, who is very much attached to the gopīs and who has made me His maidservant. So I have now forgotten the process of Brahman realization."

Bilvamaṅgala Thākur was first spiritually initiated for impersonal realization of the absolute truth, but later on, by his association with Kṛṣṇa in Vṛndāvana, he became an experienced devotee. The same thing happened to Śukadeva Gosvāmī, who also reformed himself by the grace of the Lord and took to the path of devotional service, giving up the way of impersonal realization.

Śukadeva Gosvāmī and Bilvamaṅgala Thākur's giving up of the impersonal conception of the absolute truth and taking to devotional service are the best examples of devotees being situated in the neutral state. According to some authorities, this condition cannot be accepted as one of the transcendental humors, or rasas, but Śrīla Rūpa Gosvāmī says that even if one does not accept it as a transcendental humor, one must still accept it as the beginning position of devotional service. However, if one is not further raised to the platform of actual service to the Lord, he is not considered to be on the platform of transcendental mellow. In this connection, in the Eleventh Canto of Śrīmad-Bhāgavatam, Lord Kṛṣṇa personally instructs Uddhava like this: "The state of being established in My personal form is called śānta-rasa, and without being situated in this position, no one can advance to actual pure devotional service." In other words, no one can be situated in the personal feature of the Supreme Personality of Godhead without being situated at least in śānta-rasa.

24.40 Chapter Thirty-six

Transcendental Affection (Servitude)

The transcendental mellow of affection has been accepted by authorities like Śrīdhara Svāmī as a perfectional stage of devotion. It is just above the humor of neutrality and is a requisite for the development of the serving humor. In literature such as Nāma-kaumudī this state of existence is accepted as continual affection for or attraction to Kṛṣṇa. Authorities like Śukadeva consider this stage of affection to be in the neutral stage, but in any case this affection is relished by the devotees in different transcendental tastes, and therefore the general name for this state is affection, or pure affection for Kṛṣṇa.

Devotees engaged in servitude are attached to Kṛṣṇa in the affection of reverence. Some of the inhabitants of Gokula (Vṛndāvana as exhibited on earth) are attached to Kṛṣṇa on this platform of affection in reverence. The inhabitants of Vṛndāvana used to say, "Kṛṣṇa is always manifest before us with a complexion like a blackish cloud. He holds His wonderful flute in His lotus hands. He is dressed in yellow silks and bedecked with a peacock feather on His head. When Kṛṣṇa walks near Govardhan Hill with these personal features, all the inhabitants of the heavenly planets, as well as the inhabitants of this earth, feel transcendental bliss and consider themselves the eternal servants of the Lord." Sometimes the devotee becomes filled with the same awe and reverence by seeing a picture of Viṣṇu, who is dressed like Kṛṣṇa and who has a similar complexion. The only difference is that Viṣṇu has four hands, in which He holds the conchshell, the disc, the club and the lotus flower. Lord Viṣṇu is always decorated with many valuable jewels, such as the candrakānta stone and the sūryakānta stone.

In the Lalita-mādhava by Rūpa Gosvāmī there is the following statement by Dāruka, one of the servants of Kṛṣṇa: "Certainly Lord Viṣṇu is very beautiful with His necklace of kaustubha jewels, His four hands holding conchshell, disc, club and lotus flower, and His dazzlingly beautiful jewelry. He is also very beautiful in His eternal position, riding upon the shoulder of Garuḍa. But now the same Lord Viṣṇu is present as the enemy of Kaṁsa, and by His personal feature I am completely forgetting the opulence of Vaikuṇṭha."

Another devotee once said, "This Supreme Personality of Godhead from whose bodily pores come millions of universes, permanently rising, who is the ocean of mercy, who is the owner of inconceivable energies, who is always equipped with all perfections, who is the origin of all incarnations, who is the attraction for all liberated persons-this very Supreme Personality of Godhead is the supreme controller, and the supremely worshipable, all-cognizant, fully determined, fully opulent, the emblem of forgiveness, the protector of surrendered souls, munificent, true to His promise, expert, all-auspicious, powerful, religious, a strict follower of the scripture, the friend of the devotees, magnanimous, influential, grateful, reputable, respectable, full of all strength and submissive to pure love. Surely He is the only shelter of devotees who are attracted to Him by the affection of servitorship."

The devotees of the Lord in servitude are divided into four classes: appointed servants (such as Lord Brahmā and Lord Śiva, who are appointed to control over the material modes of passion and ignorance), devotees in servitude who are protected by the Lord, devotees who are always associates, and devotees who are simply following in the footsteps of the Lord.

In a conversation between Jāmbavatī, one of Kṛṣṇa's wives, and Kālindī, her friend, Jāmbavatī enquired, "Who is this personality circumambulating our Kṛṣṇa?"

Kālindī replied, "He is Ambikeya, the superintendent of all universal affairs."

Then Jāmbavatī enquired, "Who is this personality who is trembling at the sight of Kṛṣṇa?"

Kālindī replied, "He is Lord Śiva."

Then Jāmbavatī enquired, "Who is the person offering prayers?"

Kālindī replied, "He is Lord Brahmā."

Jāmbavatī then asked, "Who is that person who has fallen on the ground and is offering respect to Kṛṣṇa?"

Kālindī replied, "He is Indra, the King of heaven."

Jāmbavatī next inquired, "Who is this person who has come with the demigods and is laughing with them?"

Kālindī replied, "He is my elder brother, Yamarāja, the superintendent of death."

This conversation offers a description of all the demigods, including Yamarāja, who are engaged in services appointed by the Lord. They are called adhikṛta-devatā, or demigods appointed to particular types of departmental service.

One resident of Vṛndāvana once told Lord Kṛṣṇa, "My dear Kṛṣṇa, O pleasure of Vṛndāvana! Being afraid of this material existence, we have taken shelter of You, for You can completely protect us! We are well aware of Your greatness. As such, we have given up our desire for liberation and have taken complete shelter under Your lotus feet. Since we have heard about Your ever-increasing transcendental love, we have voluntarily engaged ourselves in Your transcendental service." This statement is by a devotee who is under the protection and shelter of Lord Kṛṣṇa.

Upon being chastised by Kṛṣṇa's constant kicking on his head, Kāliya, the black snake of the Yamunā, came to his senses and admitted, "My dear Lord, I have been so offensive unto You, but still You are so kind that You have marked my head with the impression of Your lotus feet." This is also an instance of one's taking shelter under the lotus feet of Kṛṣṇa.

In the Aparādha-bhañjana a pure devotee expresses his feelings: "My dear Lord, I am ashamed to admit before You that I have carried out the orders of my masters named lust, anger, avarice, illusion and envy. Sometimes I have carried out their orders in a way most abominable. Yet in spite of my serving them so faithfully, they are neither satisfied nor are they kind enough to give me relief from their service. They are not even ashamed of taking service from me in that way. My dear Lord, O head of the Yadu dynasty, now I have come to my senses, and I am taking shelter of Your lotus feet. Please engage me in Your service." This is another instance of surrendering and taking shelter of the lotus feet of Kṛṣṇa.

There are many instances in the various Vedic writings of persons who were aspiring after liberation by speculative knowledge but gave up this process in order to take complete shelter under the lotus feet of Kṛṣṇa. Examples of such persons are the brāhmaṇas headed by Śaunaka in the forest of Naimiṣāraṇya. Learned scholars accept them as devotees having complete wisdom. There is a statement in the Hari-bhakti-sudhodaya in which these great brāhmaṇas and sages, headed by Śaunaka Ṛṣi, told Sūta Gosvāmī: "My dear great soul, just see how wonderful it is! Although as human beings we are contaminated with so many taints of material existence, simply by our conversing with you about the Supreme Personality of Godhead we are now gradually decrying our desire for liberation."

In Padyāvalī a devotee says, "Persons who are attached to speculative knowledge for self realization, who have decided that the supreme truth is beyond meditation and who have thus become situated in the mode of goodness-let them peacefully execute their engagement. As for us, we are simply attached to the Supreme Personality of Godhead, who is by nature so pleasing, who possesses a complexion like a blackish cloud, who is dressed in yellow garments and who has beautiful lotus-like eyes. We wish only to meditate upon Him."

Those who are from the very beginning of their self realization attached to devotional service are called sevāniṣṭha. Sevāniṣṭha means simply attached to devotional service. The best examples of such devotees are Lord Śiva, King Indra, King Bahulāśva, King Ikṣvāku, Śrutadeva and Puṇḍarīka. One devotee says: "My dear Lord, Your transcendental qualities attract even the liberated souls and carry them to the assembly of devotees where Your glories are constantly chanted. Even great sages who are accustomed to living in solitary places are also attracted by the songs of Your glory. And, observing all Your transcendental qualities, I have also become attracted and have decided to dedicate my life to Your loving service."

In the city of Dvārakā the following devotees are known as Kṛṣṇa's close associates: Uddhava, Dāruka, Sātyaki, Śrutadeva, Śatrājit, Nanda, Upananda and Bhadra. All of these personalities remain with the Lord as His secretaries, but still they are sometimes engaged in His personal service. Among the Kuru dynasty, Bhīṣma, Mahārāj Parīkṣit and Vidura are also known as close associates of Lord Kṛṣṇa. It is said, "All the associates of Lord Kṛṣṇa have lustrous bodily features, and their eyes are just like lotus flowers. They have sufficient power to defeat the strength of the demigods, and the specific feature of their persons is that they are always decorated with valuable ornaments."

When Kṛṣṇa was in the capital Indraprastha, someone addressed Him thus: "My dear Lord, Your personal associates, headed by Uddhava, are always awaiting Your order by standing at the entrance gate of Dvārakā. They are mostly looking on with tears in their eyes, and in the enthusiasm of their service they are not afraid even of the devastating fire generated by Lord Śiva. They are souls simply surrendered unto Your lotus feet."

Out of the many close associates of Lord Kṛṣṇa, Uddhava is considered the best. The following is a description of him: "His body is blackish like the color of the Yamunā River, and it is similarly as cool. He is always decorated with flower garlands first used by Lord Kṛṣṇa, and he is dressed with yellow silk clothing. His two arms are just like the bolts of a door, his eyes are just like lotus flowers, and he is the most important devotee among all the associates. Let us therefore offer our respectful obeisances unto Uddhava's lotus feet."

Uddhava has described the transcendental qualities of Śrī Kṛṣṇa as follows: "Lord Śrī Kṛṣṇa, who is our master and worshipable Deity, who is the controller of Lord Śiva and Lord Brahmā, the controller of the whole universe as well, accepts the controlling orders of Ugrasena, His grandfather. He is the proprietor of millions of universes, but still He begged a little land from the ocean. And although He is just like an ocean of wisdom, still He sometimes consults me. He is so great and magnanimous, yet He is engaged in His different activities just like an ordinary person."

Those who are constantly engaged in the personal service of the Lord are called anugas, or followers. Examples of such followers are Sucandra, Maṇḍana, Stamba and Sutamba. They are all inhabitants of the city of Dvārakā, and they are dressed and ornamented like the other associates. The specific services entrusted to the anugas are varied. Maṇḍana always bears the umbrella over the head of Lord Kṛṣṇa. Sucandra is engaged in fanning with the white cāmara bunch of hair, and Sutamba is engaged in supplying betel nuts. All of them are great devotees, and they are always busy in the transcendental loving service of the Lord.

As there are anugas in Dvārakā, so there are many anugas in Vṛndāvana also. The names of the anugas in Vṛndāvana are as follows: Raktaka, Patraka, Patrī, Madhukaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, Marandaka, Ānanda, Candrahāsa, Payoda, Bakula, Rasada, and Śārada.

Descriptions of the bodily features of the anugas in Vṛndāvana are given in the following statement: ”Let us offer our respectful obeisances unto the constant associates of the son of Mahārāj Nanda. They always stay in Vṛndāvana, and their bodies are decorated with garlands of pearls and with bangles and bracelets of gold. Their colors are like black bees and the golden moon, and they are dressed just to suit their particular special bodily features. Their specific duties can be understood from a statement by Mother Yaśodā, who said, ’Bakula, please cleanse the yellowish dress of Kṛṣṇa. Vārida, you just flavor the bathing water with aguru scent. And Rasāla, you just prepare the betel nuts. You can all see that Kṛṣṇa is approaching. There is dust overhead, and the cows can be seen very distinctly.’”

Amongst all the anugas, Raktaka is considered to be the chief. The description of his bodily features is as follows: ”He wears yellow clothing, and his bodily color is just like newly- grown grass. He is very expert in singing and is always engaged in the service of the son of Mahārāj Nanda. Let us all become the followers of Raktaka in offering transcendental loving service to Kṛṣṇa!” An example of the attachment felt by Raktaka toward Lord Kṛṣṇa can be understood from his statement to Rasada: ”Just hear me! Please place me so that I may always be engaged in the service of Lord Kṛṣṇa, who has now become famous as the lifter of the Govardhan Hill.”

The devotees of Kṛṣṇa engaged in His personal service are always very cautious because they know that becoming personal servitors of Lord Kṛṣṇa is not an ordinary thing. A person who offers respect even to the ants engaged in the service of the Lord becomes eternally happy, so what is there to say of one who offers Kṛṣṇa direct service? Raktaka once said within himself, ”Not only is Kṛṣṇa my worshipable and servable Lord, but also the girl friends of Kṛṣṇa, the gopīs, are equally worshipable and servable by me. And not only the gopīs, but anyone who is engaged in the service for the Lord is also worshipable and servable by me. I know that I must be very careful not to become overly proud that I am one of the servitors and devotees of the Lord.” From this statement one can understand that the pure devotees, those who are actually engaged in the service of the Lord, are always very cautious and are never overly proud of their service.

This mentality of the direct servitor of Kṛṣṇa is called dhurya. According to expert analytical studies of the direct associates of the Lord, Śrīla Rūpa Gosvāmī has divided these into three classes-namely, dhurya, dhīra and vīra. Raktaka is classified among the dhurya, or those who are always attached to serve the most beloved gopīs.

One dhīra associate of Kṛṣṇa is the son of Satyabhāmā’s nurse. Satyabhāmā is one of the queens of Lord Kṛṣṇa in Dvārakā, and when she was married to Kṛṣṇa, the son of her nurse was allowed to go with her because they had lived together from childhood as brother and sister. So this gentleman, the son of Satyabhāmā’s nurse, used to live with Kṛṣṇa as His brother-in-law, and sometimes as brother-in-law he used to play jokes with Kṛṣṇa. He once addressed Kṛṣṇa in this way: ”My dear Kṛṣṇa, I never tried to gain the favor of the goddess of fortune, who is married to You, but still I am so fortunate that I am considered one of the members of Your house, the brother of Satyabhāmā.”

This same person once expressed his pride, declaring, ”Lord Baladeva may be a great enemy of Pralambāsura, but I have nothing to worry about from Him. And as far as Pradyumna is concerned, I have nothing to take from him, because he is simply a boy. Therefore I do not expect anything from anyone else. I simply expect the favorable glance of Kṛṣṇa upon me, and so I am not even afraid of Satyabhāmā, who is so dear to Kṛṣṇa.”

In the Fourth Canto of Śrīmad-Bhāgavatam, 20th Chapter, 25th verse, King Pṛthu addresses the Lord, saying, ”My dear Lord, it may happen that the goddess of fortune becomes dissatisfied with my work, or I may even have some misunderstanding with her, but I will not mind this, because I have full confidence in You. You are always causelessly merciful to Your servants, and You consider even their menial service to be very much advanced. So I have confidence that You will accept my humble service, although it is not worthy of being recognized. My dear Lord, You are self-sufficient. You can do anything You like without the help of anyone else. So even if the goddess of fortune is not satisfied with me, I know You will always accept my service anyway.”

Devotees attached to the transcendental loving service of the Lord may be described either as surrendered souls, as souls advanced in devotional knowledge, or as souls completely engaged in the transcendental loving service. Such devotees are called, respectively, neophyte, perfect and eternally perfect.

24.41 Chapter Thirty-seven

Impetuses for Kṛṣṇa’s Service

The causeless mercy of Kṛṣṇa, the dust of His lotus feet, His prasādam and association with His devotees are some impetuses toward a devotee’s engagement in transcendental loving service to the Lord.

Kṛṣṇa exhibited His causeless mercy when He was present at the departure of Grandfather Bhīṣma. During the Battle of Kurukṣetra, Bhīṣmadeva, the grandfather of Arjuna, was lying on a bed of arrows before departing from this mortal world. When Lord Kṛṣṇa, Mahārāj Yudhiṣṭhira and the other Pāṇḍavas approached Bhīṣmadeva, he was very grateful to Lord Kṛṣṇa, and he addressed the brāhmaṇa military commander Kṛpācārya thus: ”My dear Kṛpācārya, just see the wonderful causeless mercy of Lord Kṛṣṇa! I am most unfortunate. I have no qualifications. I was opposing Kṛṣṇa’s most intimate friend, Arjuna-I even tried to kill him! I have so many disqualifications, and yet the Lord is still so kind that He has come to see me at the last point of my life. He is worshipable by all great sages, but still He is so merciful that He has come to see an abominable person like me.”

Sometimes the vibration of Lord Kṛṣṇa’s flute, His bugling, His smiling, His footmarks on the ground, the transcendental fragrance of His body and the appearance of a new cloud in the sky also become impetuses for ecstatic love of Him.

In the Vidagdha-mādhava there is the following statement: ”When Kṛṣṇa was playing on His flute, Baladeva very anxiously declared, ’Just see how, after hearing the transcendental sound of Kṛṣṇa’s flute, Indra the King of heaven is crying in his heavenly kingdom! And from his teardrops falling on the ground, Vṛndāvana appears to have become a celestial residence for the demigods.’ ”

Ecstatic love for Kṛṣṇa, which is known as anubhāva, is symptomized by the following signs: one becomes engaged exclusively in the service of the Lord, being attentive to carry out the orders of the Lord faithfully; one becomes undisturbed and non-envious in full transcendental loving service to the Lord; and one makes friendship with the devotees of the Lord who are situated in faithful service to Him. All of these symptoms are called anubhāva, ecstatic love.

The first symptom of anubhāva, or engagement in a particular type of service, is exemplified by Dāruka, a servant of Kṛṣṇa who used to fan Kṛṣṇa with a cāmara, a bunch of hair. When he was engaged in such service, he was filled with ecstatic love, and the symptoms of ecstatic love became manifest in his body. But Dāruka was so serious about his service that he checked all of these manifestations of ecstatic love and considered them hindrances to his engagement. He did not care very much for these manifestations, although they automatically developed.

In Śrīmad-Bhāgavatam, Tenth Canto, 86th Chapter, 27th verse, there is a statement of how Śrutadeva, a brāhmaṇa from the country called Mithilā in northern India, would become so overpowered with joy as soon as he saw Kṛṣṇa that immediately after bowing to the Lord's lotus feet, he would stand up and began to dance, raising his two arms above his head.

One of the devotees of Lord Kṛṣṇa once addressed Him in this manner: "My dear Lord, although You are not a professional dancer, by Your dancing You have so astonished us that we can understand that You are personally the master of all dancing. Certainly You must have learned this dancing art directly from the goddess of love." When a devotee dances in ecstatic love, there are manifestations of symptoms which are called sāttvika. Sāttvika means that they are from the transcendental platform. They are not symptoms of material emotions; they come from the soul proper.

In Śrīmad-Bhāgavatam, Tenth Canto, 85th Chapter, 30th verse, Śukadeva Gosvāmī tells Mahārāj Parīkṣit that after surrendering everything unto the lotus feet of Vāmanadeva, Bali Mahārāj immediately caught hold of the lotus feet of the Lord and pressed them to his heart. Being overwhelmed with joy, he manifested all the symptoms of ecstatic love, with tears in his eyes and a faltering voice.

In such expressions of ecstatic love there are many other subsidiary symptoms, such as jubilation, withering, silence, disappointment, moroseness, reverence, thoughtfulness, remembrance, doubtfulness, confidence, eagerness, indifference, restlessness, impudence, shyness, inertness, illusion, madness, ghastliness, contemplation, dreaming, disease and signs of death. When a devotee meets Kṛṣṇa, there are symptoms of jubilation, pride and perseverance, and when he is feeling great separation from Kṛṣṇa, the symptoms of ghastliness, disease and the signs of death become prominent.

It is stated in the First Canto of Śrīmad-Bhāgavatam, 11th Chapter, 4th verse, that when Lord Kṛṣṇa returned from the battlefield of Kurukṣetra to His home at Dvārakā, all the residents of Dvārakā began to talk with Him, as a child talks lovingly to his father after the father's return from foreign countries. This is an example of jubilation.

When Bahulāśva, the King of Mithilā, saw Kṛṣṇa at his palace, he decided to offer his respects by bowing down before Him at least a hundred times, but he was so overcome by feelings of love that, after bowing down only once, he forgot his position and could not rise up again.

In the Skanda Purāṇa a devotee tells Lord Kṛṣṇa: "My dear Lord, as the sun evaporates all the water on the ground by its scorching heat, so my mental state has dried away the luster of my face and body, due to separation from You." This is an example of withering in ecstatic love.

An expression of disappointment was made by Indra, the King of heaven. When he saw the sungod, Indra told him, "My dear sungod, your sunshine is very glorious because it reaches unto the lotus feet of Lord Kṛṣṇa, the master of the Yadu dynasty. I have thousands of eyes, but they have proved to be useless because not even for a moment are they able to see the lotus feet of the Lord."

Reverential devotion for the Lord gradually increases and transforms itself into ecstatic love, then affection and then attachment. In the Tenth Canto of Śrīmad-Bhāgavatam, 38th Chapter, 5th verse, Akrūra says: "Because I am going to see Lord Kṛṣṇa today, all symptoms of inauspiciousness have already been killed. My life is now successful because I shall be able to offer my respects unto the lotus feet of the Supreme Personality of Godhead!"

Another devotee in ecstatic reverential affection once said, "When will that glorious day in my life come when it will be possible for me to go to the bank of the Yamunā and see Lord Śrī Kṛṣṇa playing there as a cowherd boy?"

When there is no diminishing of this ecstatic love and when it is freed from all kinds of doubt, that stage is called steady love for Kṛṣṇa. In this stage all expressions of unhappiness by the devotee are called anubhāva, or ecstatic loving symptoms.

The symptom of ecstatic affection with reverence felt by Bali Mahārāj was expressed as follows: "My dear Lord, You have simultaneously punished me and showed me Your causeless mercy. My conclusion is that when I have taken shelter of Your lotus feet I shall never be disturbed in any condition of life. Whether You give me the opportunity to enjoy all the yogic perfections, or You put me into the most abominable condition of hellish life, I shall never be disturbed."

Kṛṣṇa Himself, after seeing Bali Mahārāj, told Uddhava, "My dear friend, how can I express the glorious characteristics of Bali Mahārāj, the son of Virocana? Although the King of the suras [demigods] was cursed by this son of Virocana, and although I cheated him in My incarnation as Vāmana, taking away his dominions throughout the universe, and although I still criticized him for not fulfilling his promise, I have just now seen him in his kingdom, and he feelingly expressed his love for Me."*

When such a feeling of love becomes intensified, it is called affection. In that affectional stage no one can bear separation from Kṛṣṇa even for a moment.

One devotee told Dāruka, the servant of Kṛṣṇa: "My dear Dāruka, when you become like wood because of your separation from Kṛṣṇa, it is not so wonderful. Whenever any devotee sees Kṛṣṇa, his eyes become filled with water, and in separation any devotee like you would become stunned, standing just like a wooden doll. That is not a very wonderful thing."

There is a statement about Uddhava's symptoms of love. When he saw Lord Kṛṣṇa his eyes filled with tears and created a river which flowed down toward the sea of Kṛṣṇa to offer tribute, as a wife offers tribute to her husband. When his body erupted with goose-pimples, he appeared like the kadamba flower, and when he began to offer prayers, he appeared completely distinct from all other devotees.

When affection is symptomized by direct happiness and distress, that is called attraction. In such an attracted state of ecstatic love, one can face all kinds of disadvantages calmly. Even at the risk of death such a devotee is never bereft of the transcendental loving service of the Lord. A glorious example of this ecstatic love was exhibited by King Parīkṣit when he was at the point of death.

Although he was bereft of his entire kingdom, which spread over all the world, and although he was accepting not even a drop of water in the seven days remaining to him, because he was engaged in hearing the transcendental pastimes of the Lord from Śukadeva Gosvāmī, he was not in the least distressed. On the contrary, he was feeling direct transcendental ecstatic joy in association with Śukadeva Gosvāmī.

One devotee has confidently expressed this opinion: "If a drop of Lord Kṛṣṇa's mercy can be bestowed upon me, then I shall feel completely carefree, even in the midst of a fire or an ocean. But if I become bereft of His causeless mercy, then even if I became the King of Dvārakā, I would be simply an object for pinpricks."

Devotees such as Mahārāj Parīkṣit and Uddhava are all situated in ecstatic attraction on the basis of affection, and in that state of affection a feeling of friendship becomes manifest. When Uddhava was freed from all material contamination, he saw the Lord, and his throat became choked up, and he could not speak. By the movements of his eyebrows alone he was embracing the Lord. Such ecstatic love has been divided by great scholars into two groups-addition and subtraction. If a devotee is not directly associated with the Lord, it is called subtraction. In this state of love, one is constantly fixed with his mind at the lotus feet of the Lord. A devotee in this state becomes very eager to learn of the transcendental qualities of the Lord. The most important business of such a devotee is attaining the association of the Lord.

In the Nṛsiṁha Purāṇa there is a statement about King Ikṣvāku which illustrates this state of ecstatic love. Because of his great affection for Kṛṣṇa, King Ikṣvāku became greatly attached to the black cloud, the black deer, the deer's black eyes and to the lotus flower, which is always compared to the eyes of the Lord. In the Tenth Canto, 38th Chapter, 9th verse of the Bhāgavatam, Akrūra thinks, "Since the Lord has now appeared to diminish the great burden of the world and is now visible to everyone's eyes in His personal transcendental body, when we see Him before us, is that not the ultimate perfection of our eyes?" In other words, Akrūra realized that the perfection of the eyes is fulfilled when one is able to see Lord Kṛṣṇa. Therefore, when Lord Kṛṣṇa was visible on the earth by direct appearance, everyone who saw Him surely attained perfection of sight.

In the Kṛṣṇa-karṇāmṛta written by Bilvamaṅgala Thākur there is this expression of eagerness in ecstatic love: "How miserable it is, my dear Kṛṣṇa, O friend of the hopeless! O merciful Lord, how can I pass these thankless days without seeing You?" A similar sentiment was expressed by Uddhava when he wrote a letter to Kṛṣṇa and said, "My dear Supreme King of Braja, You are the vision of nectar for the eyes, and without seeing Your lotus feet and the effulgence of Your body, my mind is always morose. I cannot perceive any peace under any circumstance. Besides that, I am feeling every moment's separation to be like the duration of many, many long years."

In the Kṛṣṇa-karṇāmṛta it is also said, "My dear Lord, You are the ocean of mercy. With my arms placed upon my head, I am bowing down before You with all humility and sincerity. I am praying unto You, my Lord. Would You be pleased just to sprinkle a little of the water of Your glance upon me? That will be a great satisfaction."

A devotee of Lord Kṛṣṇa said, "When even Śaśiśekhara [Lord Śiva] is unable to see You, what chance is there for me, who am lower than an ordinary worm? I have only committed misdeeds. I know that I am not at all fit to offer my prayers to You, but because You are known as Dīnabandhu, the friend of the fallen, I humbly pray that You will kindly purify me by the beams of Your transcendental glance. If I become thoroughly bathed by Your merciful glance, then I may be saved. Therefore, my Lord, I am requesting You to please bestow upon me Your merciful glance."

24.42 Chapter Thirty-eight

Indifference and Separation

The great devotee Uddhava once wrote a letter to Kṛṣṇa: "My dear Kṛṣṇa, I have just finished the study of all kinds of philosophical books and Vedic verses about the goal of life, and so now I have a little reputation for my studies. But still, in spite of my reputation, my knowledge is condemned, because although enjoying the effulgence of Vedic knowledge, I could not appreciate the effulgence emanating from the nails of Your toes. Therefore, the sooner my pride and Vedic knowledge are finished, the better it will be!" This is an example of indifference.

Another devotee very anxiously expressed himself thusly: "My mind is very flickering, so I cannot concentrate it upon Your lotus feet. And seeing this inefficiency in myself I become ashamed, and the whole night I am unable to sleep because I am exasperated by my great inability."

In the Kṛṣṇa-karṇāmṛta Bilvamaṅgala Thākur has explained his restlessness as follows: "My dear Lord, Your naughtiness in boyhood is the most wonderful thing in the three worlds. And You Yourself know what this naughtiness is. As such, You can very easily understand my flickering mind. This is known to You and myself. Therefore, I am simply yearning to know how I can fix my mind on Your lotus feet."

Another devotee expressed his impudence by saying: "My dear Lord, without considering my lowly position, I must confess to You that my eyes are just like black wasps, desiring to hover at Your lotus feet."

In the Seventh Canto of Śrīmad-Bhāgavatam, 4th Chapter, 27th verse, the great sage Nārada informs Mahārāj Yudhiṣṭhira about Prahlāda Mahārāj, who was a devotee from the very beginning of his life. The proof of Prahlāda's natural devotion is that even when he was a small child he did not play with his playmates, but was always eager to preach the glories of the Lord. Instead of joining in their sportive acrobatic feats, he remained as an inactive child because he was always in trance, meditating on Kṛṣṇa. As such, there was no possibility of his being touched by the external world.

The following statement is about a brāhmaṇa devotee: "This brāhmaṇa is very expert in all kinds of activities, but I do not know why he is looking up without moving his eyes. It appears that his body is fixed motionless just like a doll's. In this condition, I can guess that he has been captivated by the transcendental beauty of that expert flute-player, Śrī Kṛṣṇa, and, being attached to Him, he is simply staring at the black cloud, remembering the bodily hue of Śrī Kṛṣṇa." This is an example of how a devotee can become inert due to ecstatic love.

In the Śrīmad-Bhāgavatam, Seventh Canto, 4th Chapter, 30th verse, Prahlāda Mahārāj says that even in his childhood, when he was loudly speaking the glories of the Lord, he used to dance just like a shameless madman. And sometimes, being fully absorbed in thought on the pastimes of the Lord, he used to imitate such pastimes. This is an instance of a devotee's being almost like a madman. Similarly, it is said that the great sage Nārada was so ecstatically in love with Kṛṣṇa that he would sometimes dance naked, and sometimes his whole body would become stunned. Sometimes he would laugh very loudly, sometimes he would cry very loudly, sometimes he would remain silent, and sometimes he would appear to be suffering from some disease, although he had no disease. This is another instance of becoming like a madman in the ecstasy of devotion.

In the Hari-bhakti-sudhodaya it is stated that when Prahlāda Mahārāj was thinking himself unfit to approach the Supreme Personality of Godhead, he immersed himself in great distress, in an ocean of unhappiness. As such, he used to shed tears and lie down on the floor as though unconscious.

The students of a great devotee once talked amongst themselves in this way: "My dear Godbrothers, our spiritual master, after seeing the lotus feet of the Lord, has thrown himself into the fire of lamentation, and because of this fire the water of his life has almost dried away. Let us now pour the nectar of the holy name through his ears, and by our doing so the swan of his life may again show signs of life."

When Lord Kṛṣṇa went to the city of Śoṇitapura to fight with Bali's son Bāṇa and to cut off all his hands, Uddhava, being separated from Kṛṣṇa and thinking of His fight, was almost completely stunned into unconsciousness.

When a devotee is fully in love with the Supreme Personality of Godhead, there may be the following symptoms due to his feelings of separation from the Lord: feverish condition of the body, withering of the body, lack of sleep, nonattachment, inertness, appearing diseased, madness, unconsciousness and sometimes death.

As far as the feverish condition of the body is concerned, Uddhava once told Nārada, "My dear great sage, the lotus flower that is a friend of the sun may be a cause of distress for us; and the fire in the ocean may cause us some burning sensation; and Indīvara, the friend of a demon, may distress us in various ways-we do not mind. But the most regrettable factor is that all of them remind us of Kṛṣṇa, and this is giving us too much distress!" This is an instance of the feverish condition which is due to being separated from Kṛṣṇa.

Some of the devotees who went to see Kṛṣṇa at Dvārakā and were detained at the door said: "My dear Kṛṣṇa, O friend of the Pāṇḍus, as the swan loves to dive into the water amongst the lily flowers and would die if taken from the water, so we only wish to be with You. Our limbs are being shrunken and faded because You have been taken away from us."

The King of Bahulā, although very comfortably situated in his palace, began to think the nights very long and distressing because of his separation from Kṛṣṇa.

King Yudhiṣṭhira once said, "Kṛṣṇa, the chariot driver of Arjuna, is the only relative of mine within the three worlds. Therefore, my mind is becoming maddened day and night with separation from His lotus feet, and I do not know how to situate myself or where I shall go to attain any steadiness of mind." This is another example of lack of sleep.

Some of the cowherd friends of Kṛṣṇa said, "My dear Kṛṣṇa, O enemy of the Mura demon, just think of Your personal servant Raktaka. Simply because he saw a peacock feather he is now closing his eyes and is no longer attentive to pasturing the cows. Rather, he has left them in a faraway pasture and has not even bothered to use his stick to control them." This is an instance of mental imbalance due to separation from Kṛṣṇa.

When Lord Kṛṣṇa went to the capital of King Yudhiṣṭhira, Uddhava was so afflicted by the fire of separation from Śrī Kṛṣṇa that the perspiration from his enflamed body and the tears from his eyes poured from him, and in this way he became completely stunned.

When Śrī Kṛṣṇa left the city of Dvārakā to seek out the Syamantaka jewel, He was late returning home. Uddhava became so afflicted that the symptoms of disease became manifest on his body. Actually, due to his excessive ecstatic love for Kṛṣṇa, Uddhava became known in Dvārakā as crazy. To his great fortune, on that day Uddhava's reputation as a crazy fellow was firmly established. Uddhava's craziness was practically proved when he went to Raivataka Hill to minutely observe the congested black clouds. In his disturbed condition, he began to pray to these clouds, and he expressed his jubilation by bowing down before them.

Uddhava informed Kṛṣṇa, "My dear leader of the Yadu dynasty, Your servants in Vṛndāvana cannot sleep at night thinking of You, so now they are all lying down on the bank of the Yamunā almost paralyzed. And it appears that they are almost dead because their breathing is very slow." This is an instance of becoming unconscious due to separation from Kṛṣṇa.

Kṛṣṇa was once informed, "You are the life and soul of all the inhabitants of Vṛndāvana. So because You have left Vṛndāvana, all of the servitors of Your lotus feet there are suffering. It is as if the lakes filled with lotus flowers have dried up from the scorching heat of separation from You." In the example given here, the inhabitants of Vṛndāvana are compared to lakes filled with lotus flowers, and because of the scorching heat of separation from Kṛṣṇa, the lakes-along with the lotus flowers of their lives-are being burned up. And the swans in the lakes, who are compared to the vitality of the inhabitants of Vṛndāvana, are no longer desiring to live in that lake. In other words, because of the scorching heat, the swans are leaving the lakes. This metaphor is used to describe the condition of the devotees separated from Kṛṣṇa.

24.43 Chapter Thirty-nine

Ways of Meeting Kṛṣṇa

When Kṛṣṇa and His devotees meet, the meeting is technically called yoga, or linking up with the Lord. Such meetings between Kṛṣṇa and His devotees can be divided into three classes-namely, perfection, satisfaction, and steadiness. When the devotee meets with Kṛṣṇa in great eagerness, that state of meeting is called perfection.

In the Kṛṣṇa-karṇāmṛta, Bilvamaṅgala Thākur describes how Kṛṣṇa meets His devotee-with peacock feather on His head, with marakata jewels on His chest, and with His ever enchanting smile, His restless eyes and His very delicate body.

In the Tenth Canto of Śrīmad-Bhāgavatam, 38th Chapter, 31st verse, Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, as soon as Akrūra the chariot driver saw Lord Kṛṣṇa and His elder brother Balarāma in Vṛndāvana, he immediately got down from the chariot and, being greatly afflicted by affection for the transcendental Lord, fell down upon His lotus feet to offer respectful obeisances." These are some of the instances of perfectional meetings with Kṛṣṇa.

When a devotee meets Kṛṣṇa after long separation, it is called satisfaction. In the First Canto of Śrīmad-Bhāgavatam, 11th Chapter, 9th verse, it is stated that when Lord Kṛṣṇa returned to His capital, Dvārakā, the inhabitants began to say, "My dear Lord, if You remain in foreign countries for so long, we shall certainly be bereft of seeing Your smiling face! Upon observing Your face, we, Your eternal servitors, become greatly satisfied. All the anxieties of our existence are immediately mitigated. If we cannot see You because You are long absent from Dvārakā, then it will be impossible for us to live anymore." This is an instance of satisfaction in meeting Kṛṣṇa after long separation.

Kṛṣṇa's personal servant, Dāruka, seeing Kṛṣṇa at the door of Dvārakā, forgot to offer Him respects with folded hands.

When a devotee is ultimately situated in association with Kṛṣṇa, his position is called steadiness in devotional service. This steady position in devotional service is explained in the book known as Haṁsadūta. It is described there how Akrūra, who was considered by the gopīs to be terror personified, would talk with Kṛṣṇa about the activities of the Kuru dynasty. A similar steady position was held by Uddhava, the disciple of Bṛhaspati. He would always massage the lotus feet of Kṛṣṇa while kneeling down on the ground before Him.

When a devotee is engaged in the service of the Lord, it is called the attainment of yoga. The English equivalent to the word "yoga" is "linking up." So actual linking up with Kṛṣṇa, the Supreme Personality of Godhead, begins when the devotee renders service unto Him. Devotees situated in the transcendental rasa of servitorship render their particular service whenever there is an opportunity. Sometimes they sit down in front of Kṛṣṇa to receive orders. Some persons are reluctant to accept this level of devotional service as actual bhakti-yoga, and in some of the Purāṇas also this servitorship in devotional service to Kṛṣṇa is not accepted as the actual bhakti-yoga system. But in the Śrīmad-Bhāgavatam it has been clearly indicated that the servitor relationship with Kṛṣṇa is the actual beginning of yoga realization.

In the Eleventh Canto of Śrīmad-Bhāgavatam, 3rd Chapter, 33rd verse, it is stated that when devotees are engaged in the discharge of bhakti-yoga, sometimes they cry from thinking of Kṛṣṇa, sometimes they laugh, sometimes they become jubilant, and sometimes they talk in very uncommon ways. Sometimes they dance, sometimes they sing, sometimes they are actually engaged in the service of the Lord, and sometimes they sit down silently as if absorbed in trance.

Similarly, in the Seventh Canto of Śrīmad-Bhāgavatam, Chapter 28, Prahlāda Mahārāj says to his friends: "My dear friends, as soon as pure devotees of Lord Kṛṣṇa hear of the transcendental pastimes of the Lord, who is the eternal reservoir of pastimes, or hear about His transcendental qualities they become overpowered with jubilation. Ecstatic symptoms are manifested in their bodies. They shed tears, talk falteringly, glorify the Lord in a loud voice and chant and dance in ecstasy. These ecstasies are always there, but sometimes they overcome all limits, and the symptoms become manifest to all."

In the process of surrender unto the Supreme Personality of Godhead there are six items: to accept everything which is favorable for devotional service, to reject everything which is unfavorable for devotional service, to believe that Kṛṣṇa will always give protection, to identify oneself with Kṛṣṇa's devotees, to always feel inability without the help of Kṛṣṇa, and to always think oneself inferior to Kṛṣṇa, even though one may have full capacity to perform something on his own. When one is substantially convinced that he is always protected by Kṛṣṇa in all circumstances, that feeling is called reverential devotion. Reverential devotion is executed in relation with the Supreme Personality of Godhead and with His other protected devotees.

When Kṛṣṇa was residing in Dvārakā, some of the elderly members of the Yadu family would occasionally put some important matter before Him. At such a time, Kṛṣṇa would carefully give attention to those matters. And if there were some humorous topics mentioned, Kṛṣṇa would immediately respond with a smiling face. Sometimes when Kṛṣṇa was executing His duties in the assembly known as Sudharmā, He would ask the elderly members for good advice. By such activities He is manifest as the supreme spiritual master, the supreme executive head, the superior intelligence, the supreme power, protector and maintainer.

24.44 Chapter Forty

Reverential Devotion of Sons and Other Subordinates

True reverential devotion is exhibited by persons who think themselves subordinate to Kṛṣṇa and by persons who think themselves sons of Kṛṣṇa. The best examples of this subordination are Sāraṇa, Gada and Subhadrā. They were all members of the Yadu dynasty, and they always used to think themselves protected by Kṛṣṇa. Similarly, Kṛṣṇa's sons, such as Pradyumna, Cārudeṣṇa, and Sāmba, felt the same way. Kṛṣṇa had many sons in Dvārakā. He begot ten sons by each of His 16,108 queens, and all of these sons, headed by Pradyumna, Cārudeṣṇa and Sāmba, used to think themselves always protected by Kṛṣṇa. When Kṛṣṇa's sons dined with Him, they would sometimes open their mouths for Kṛṣṇa to feed them. Sometimes when Kṛṣṇa would pat one of His sons, the son would sit on Kṛṣṇa's lap, and while Kṛṣṇa was blessing the son's head by smelling it, the others would shed tears, thinking how many pious activities he must have performed in his previous life. Out of Kṛṣṇa's many sons, Pradyumna, a son of Kṛṣṇa's chief queen, Rukmiṇī, is considered the leader. Pradyumna's bodily features resemble Kṛṣṇa's exactly. Pure devotees of Kṛṣṇa glorify Pradyumna because he is so fortunate: like father like son.

There is a description in the Hari-vaṁśa of Pradyumna's activities when he kidnapped Prabhāvatī. Pradyumna addressed Prabhāvatī at that time and said: "My dear Prabhāvatī, just look at the head of our family, Śrī Kṛṣṇa: He is Viṣṇu Himself, the supreme driver of Garuḍa, and He is our supreme master. Because we have become so proud and confident of His protecting us, we sometimes do not even care about fighting with Tripurāri [Lord Śiva]."

There are two kinds of devotees engaged in devotional service with awe and veneration, and the servitors in the abode of Dvārakā always worship Kṛṣṇa as the most respectable and revered Personality of Godhead. They are captivated by Kṛṣṇa because of His super-excellent opulences. The members who always thought themselves protected by Kṛṣṇa could readily convert their conviction into practical demonstration, because it was sometimes found that the sons of Kṛṣṇa acted very unlawfully in various places. Nonetheless they were given full protection by Kṛṣṇa and Balarāma.

Even Balarāma, the elder brother of Kṛṣṇa, sometimes unknowingly offered respect to Him. Once when Kṛṣṇa came before Lord Balarāma, Kṛṣṇa was anxious to offer His respects to His elder brother, but at that time Balarāma's club was lowered down upon Kṛṣṇa's lotus feet. In other words, the club in Balarāma's hand offered its own respects to Kṛṣṇa. These feelings of subordination, as explained above, are sometimes manifested as anubhāva.

When demigods from the heavenly planets came to Śrī Kṛṣṇa, all of Kṛṣṇa's sons followed them, and Lord Brahmā sprinkled water from his kamaṇḍalu upon them. When the demigods came before Kṛṣṇa, instead of sitting on golden chairs, the sons sat down on the floor, which was covered with deerskin.

Sometimes the behavior of Kṛṣṇa's sons appears similar to the behavior of His personal servants. For example, the sons used to offer their obeisances, they were silent, submissive and gentle, and they were always ready to carry out Kṛṣṇa's orders, even at the risk of life. When present before Kṛṣṇa, they bowed down on the ground. They were very silent and steady, and they used to restrain coughing and laughing before the Lord. Also, they never discussed Kṛṣṇa's pastimes in conjugal love. In other words, devotees who are engaged in reverential devotional service should not discuss the conjugal love affairs of Kṛṣṇa. No one should claim his eternal relationship with Kṛṣṇa unless he is liberated. In the conditioned state of life, the devotees have to execute the prescribed duties as recommended in the codes of devotional service. When one is mature in devotional service and is a realized soul, he can know his own eternal relationship with Kṛṣṇa. One should not artificially try to establish some relationship. In the premature stage it is sometimes found that a lusty, conditioned person will artificially try to establish some relationship with Kṛṣṇa in conjugal love. The result of this is that one becomes prakṛta-sahajiyā, or one who takes everything very cheaply. Although such persons may be very anxious to establish a relationship with Kṛṣṇa in conjugal love, their conditioned life in the material world is still most abominable. A person who has actually established his relationship with Kṛṣṇa can no longer act on the material plane, and his personal character cannot be criticized.

When Cupid came on one occasion to visit Lord Kṛṣṇa, some devotee addressed him thus: "My dear Cupid, because you have been so fortunate as to have placed your eyesight on the lotus feet of Kṛṣṇa, the drops of perspiration on your body have become frozen, and they resemble kaṇṭaki fruits [a kind of small fruit found in thorny bushes]." These are signs of ecstasy and veneration unto the Supreme Personality of Godhead. When the princes of the Yadu dynasty heard the vibration of Kṛṣṇa's Pāñcajanya conchshell, the hairs on their bodies immediately stood up in ecstatic jubilation. It seemed at that time that all the hairs on the bodies of the princes were dancing in ecstasy.

In addition to jubilation, there are sometimes symptoms of disappointment. Pradyumna once addressed Sāmba with these words: "My dear Sāmba, you are such a glorified personality! I have seen that once when you were playing on the ground, your body became covered with dust; yet, our father, Lord Kṛṣṇa, still took you up on His lap. But I am so unfortunate that I could never get such love from our father!" This statement is an example of disappointment in love.

To regard Kṛṣṇa as one's superior is called reverential feeling, and when, in addition to this, a devotee feels that Kṛṣṇa is his protector, his transcendental love for Kṛṣṇa is increased, and his combined feelings are called reverential devotion. When this steady reverential devotion increases further, it is called love of Godhead in reverential devotion. Attraction and affection are two prominent symptoms of this stage. In this reverential devotional attitude, Pradyumna never talked to his father in a loud voice. In fact, he never so much as unlocked the lips of his mouth, nor did he ever show his face filled with tears. He would always glance only at the lotus feet of his father.

There is another example of steady and fixed love for Kṛṣṇa in the instance of Arjuna's informing Him of the death of Arjuna's son, Abhimanyu, who was also the nephew of Kṛṣṇa. Abhimanyu was the son of Subhadrā, Kṛṣṇa's younger sister. He was killed at the Battle of Kurukṣetra by the combined efforts of all the commanders in King Duryodhana's army-namely, Karṇa, Aśvatthāmā, Jayadratha, Bhīṣma, Kṛpācārya and Droṇācārya. In order to assure Kṛṣṇa that there was no change of love on Subhadrā's part, Arjuna informed Him: "Although Abhimanyu was killed almost in Your presence, Subhadrā's love for You is not agitated at all, nor has it even slightly changed its original color."

The affection that Kṛṣṇa has for His devotees was expressed by Himself when He asked Pradyumna not to feel so bashful before Him. He addressed Pradyumna thus: "My dear boy, just give up your inferiority complex, and do not hang your neck. Just talk with Me in a clear voice, and do not shed tears. You can look straight at Me, and you can place your hands on My body without any hesitation. There is no need of exhibiting so much reverence before your father."

Pradyumna's attachment for Kṛṣṇa was always exhibited by his action. Whenever he was ordered by his father to execute something, he would immediately execute the order, taking the task as nectarean even though it may have been poison. Similarly, whenever he would find something to be disapproved of by his father, he would immediately reject it as poison, even though it may have been nectarean.

Pradyumna's attachment in anxiety for Kṛṣṇa was expressed when he said to his wife Rati: "The enemy, Śambara, is already killed. Now I am very anxious to see my father, who is my spiritual master and who always carries the conchshell known as Pāñcajanya." Pradyumna felt great separation from Kṛṣṇa when He was absent from Dvārakā at the battlefield of Kurukṣetra. He said, "Since my father has left Dvārakā, I do not take much pleasure in practicing fighting, nor am I interested in any kind of sporting pastimes. And what need is there to speak of these things? I do not even wish to stay at Dvārakā in the absence of my father."

When Pradyumna came back home after killing the Śambarāsura, and as soon as he saw his father, Kṛṣṇa, before him, he became so overjoyed that he himself could not understand his joy on that occasion. This is an instance of success in separation. A similar satisfaction was observed when Kṛṣṇa returned from the battlefield of Kurukṣetra to His home at Dvārakā. All of His sons were so overjoyed that, out of ecstasy, they repeatedly made many mistakes. These mistakes were a sign of complete satisfaction.

Every day Pradyumna looked over Kṛṣṇa's lotus feet with tears in his eyes. These signs of reverential devotion on the part of Pradyumna can be described in the same way they have been described in the case of other devotees.

24.45 Chapter Forty-one

Fraternal Devotion

When a devotee is permanently situated in devotional service, and by different symptoms of ecstasy he has developed and matured a fraternal mellow or flavor in relationship with the Personality of Godhead, his feeling is called fraternal love of Godhead.

The impetus for such fraternal love of God is God Himself. When one is liberated and discovers his eternal relationship with the Supreme Lord, the Lord Himself becomes the impetus for increasing fraternal love. The eternal associates of the Lord in Vṛndāvana have described this as follows: "The Lord, Hari, whose bodily hue is like the indranīla jewel, whose smiling is as beautiful as the kunda flower, whose silk dress is as yellow as golden autumn foliage, whose chest is beautified with garlands of flowers and who is always playing upon His flute-this enemy of the Agha demon is always attracting our hearts by wandering about Vṛndāvana."

There are similar statements of fraternal love expressed outside the jurisdiction of Vṛndāvana. When the sons of Pāṇḍu, headed by Mahārāj Yudhiṣṭhira, saw Kṛṣṇa in His fourhanded form on the battlefield of Kurukṣetra, holding His conchshell, disc, club and lotus flower, they completely forgot themselves and became merged in the ocean of nectarean happiness. This shows how the sons of Pāṇḍu-King Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva-were all caught up in fraternal love for Kṛṣṇa.

Sometimes the different names, forms, paraphernalia and transcendental qualities provoke fraternal love: For instance, Kṛṣṇa's nice dress, the all-auspicious symptoms on His body, His strongly-built body, His knowledge of different languages, His learned teachings in the Bhagavad-gītā, His uncommon genius in all fields of endeavor, His exhibition of expert knowledge, His mercy, His chivalry, His behavior as a conjugal lover, His intelligence, His forgiveness, His attraction for all kinds of men, His opulence and His happiness-all provoke fraternal love.

The impetus to fraternal love upon seeing the associates of Kṛṣṇa in Vṛndāvana is also very natural, for their personal bodily features, their qualities and dress are all equal to Kṛṣṇa's. These associates are always happy in their service to Kṛṣṇa, and they are generally known as vayasyas, or friends of the same age. The vayasyas are fully confident of protection by Kṛṣṇa. Devotees sometimes pray: "Let us offer our respectful obeisances unto the vayasyas of Kṛṣṇa, who are firmly convinced of Kṛṣṇa's friendship and protection and whose devotion to Kṛṣṇa is ever-fixed. They are fearless, and on a level equal with Kṛṣṇa they discharge their transcendental loving devotional service." Such eternal vayasyas are also found beyond the jurisdiction of Vṛndāvana, in places such as Dvārakā and Hastināpura. Except for Vṛndāvana, all the places of Kṛṣṇa's pastimes are called puras (towns). Mathurā and Hastināpura, the capital of the Kurus, are both puras. Personalities like Arjuna, Bhīma, Draupadī and Śrīdāmā Brāhmaṇa are counted among Kṛṣṇa's fraternal devotees in the puras.

How the sons of Pāṇḍu, the Pāṇḍavas, enjoy Kṛṣṇa's association is described as follows: "When Śrī Kṛṣṇa arrived in Indraprastha, the capital of the Kurus, Mahārāj Yudhiṣṭhira immediately came out to smell the flavor of Kṛṣṇa's head." It is the Vedic custom that superiors smell the heads of their subordinates when the subordinates offer respect to the superior by touching his feet. Similarly, Arjuna and Bhīma embraced Kṛṣṇa with great jubilation, and the two younger brothers, namely Nakula and Sahadeva, touched the lotus feet of Kṛṣṇa with tears in their eyes and offered their respects. In this way all the five Pāṇḍava brothers enjoyed the fraternal friendship of Kṛṣṇa in transcendental mellow. Of the five Pāṇḍavas, Arjuna is the most intimately connected with Kṛṣṇa. He has a nice bow in his hand which is called Gāṇḍīva. His thighs are compared with the trunks of elephants, and his eyes are always reddish. When Kṛṣṇa and Arjuna are together on a chariot, they become celestial beauties, pleasing to the eyes of everyone. It is said that once Arjuna was lying in his bed with his head upon Kṛṣṇa's lap and was talking and joking with Kṛṣṇa in great relaxation and was enjoying Kṛṣṇa's company with smiling and great satisfaction.

As far as the vayasyas (friends) in Vṛndāvana are concerned, they become greatly distressed when they cannot see Kṛṣṇa even for a moment.

There is the following prayer by a devotee for the vayasyas in Vṛndāvana: "All glories to Kṛṣṇa's vayasyas, who are just like Kṛṣṇa in their age, qualities, pastimes, dress and beauty. They are accustomed to playing on their flutes made of palm leaves, and they all have buffalo-horn bugles ornamented like Kṛṣṇa's with jewels such as indranīla and with gold and coral. They are always jubilant like Kṛṣṇa. May these glorious companions of Kṛṣṇa always protect us!"

The vayasyas in Vṛndāvana are in such intimate friendship with Kṛṣṇa that sometimes they think themselves as good as Kṛṣṇa. Here is an instance of such friendly feeling: When Kṛṣṇa was holding up Govardhan Hill with His left hand, the vayasyas said, "My dear friend, You have been standing for the last seven days and nights without any rest. This is very troublesome for us because we see that You have undertaken a severely laborious task. We think, therefore, that You need not continue to stand in that way holding the hill. You can just transfer it onto Sudāmā's hand. We are very much aggrieved to see You in this position. If you think that Sudāmā is not able to support Govardhan Hill, then at least You should change hands. Instead of supporting it with Your left hand, please transfer it to Your right hand, so that we can give Your left hand a massage." This is an instance of intimacy, showing how much the vayasyas considered themselves to be equal to Kṛṣṇa.

In the Śrīmad-Bhāgavatam, Tenth Canto, 12th Chapter, 10th verse, Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, Kṛṣṇa is the Supreme Personality of Godhead to the learned transcendentalist, He is the supreme happiness for the impersonalist, He is the supreme worshipable Deity for the devotee, and He is just like an ordinary boy to one who is under the spell of māyā. And just imagine-these cowherd boys are now playing with the Supreme Person as though they are on an equal level! By this anyone can understand that these boys must have accumulated heaps of the results of pious activities to enable them to associate with the Supreme Personality of Godhead in such intimate friendship."

There is a description of Kṛṣṇa's feeling for His vayasyas in Vṛndāvana. He once said to Balarāma, "My dear brother, when My companions were being devoured by the Aghāsura, hot tears poured down from My eyes. And as they were washing My cheeks, My dear elder brother, for at least one moment I completely lost Myself."

Within Gokula, Kṛṣṇa's vayasyas are generally divided into four groups: 1) well-wishers, 2) friends, 3) confidential friends and 4) intimate friends. Kṛṣṇa's well-wisher friends are a little bit older than Kṛṣṇa, and they have some parental affection for Him. Because of their being older than Kṛṣṇa they always try to protect Him from any harm. As such, they sometimes bear weapons so that they can chastise any mischievous persons who want to do harm to Kṛṣṇa. Counted among the well-wisher friends are Subhadra, Maṇḍalībhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Vīrabhadra, Mahāguṇa, Vijaya and Balabhadra. They are older than Kṛṣṇa and are always thinking of His welfare.

One of the elderly friends said, "My dear Maṇḍalībhadra, why are you wielding a shining sword as though you were running toward Ariṣṭāsura to kill him? My dear Baladeva, why are You unnecessarily bearing that heavy plow? My dear Vijaya, don't be unnecessarily agitated. My dear Bhadravardhana, there is no need to make these threatening motions. If you will all look more closely you will see that it is only a thunder cloud upon Govardhana Hill; it is not the Ariṣṭāsura in the shape of a bull, as you have imagined." These older, well-wishing friends of Kṛṣṇa had imagined a large cloud to be the Ariṣṭāsura, appearing in the shape of a huge bull. In the midst of their excitement one of them ascertained that it was actually only a cloud on Govardhan Hill. He therefore informed the others not to take the trouble of worrying about Kṛṣṇa, because there was no present danger from Ariṣṭāsura.

Amongst the well-wisher friends, Maṇḍalībhadra and Balabhadra are the chiefs. Maṇḍalībhadra is described as follows: his complexion is yellowish, and his dress is very attractive. He always carries a stick of various colors. He wears a peacock feather on his head and always looks very beautiful. Maṇḍalībhadra's attitude is revealed in this statement: "My dear friends, our beloved Kṛṣṇa is now very tired from working with the cows in the pasturing grounds and from traveling all over the forests. I can see that He is very fatigued. Let me massage His head silently while He is taking rest in His house. And you, Subala-you just massage His thighs."

One devotee described the personal beauty of Baladeva as follows: "Let me take shelter of the lotus feet of Balarāma, whose beauty is enhanced by the earrings touching His cheeks. His face is decorated with tilaka made from kastūrī (musk), and His broad chest is decorated with a garland of guñja (small conchshells). His complexion is as white as an autumn cloud, He wears garments of blue color, and His voice is very grave. His arms are very long, touching His thighs, and He has shown His great strength by killing the Pralamba demon. Let me take shelter of this chivalrous Balarāma."

Baladeva's affection for Kṛṣṇa is illustrated in this statement to Subala: "My dear friend, please inform Kṛṣṇa not to go to Kāliya's lake today. Today is His birthday, and so I wish to go along with Mother Yaśodā to bathe Him. Tell Him He should not leave the house today." This shows how Balarāma, Kṛṣṇa's elder brother, took care of Kṛṣṇa with parental love, within the scope of fraternal affection.

Friends who were younger than Kṛṣṇa, who were always attached to Him and who gave Him all kinds of service, are called ordinary friends, or, simply, friends. Such ordinary friends are called sakhās, and the names of some sakhās are Viśāla, Vṛṣabha, Ojasvi, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha and Karandhama. All of these sakhā friends of Kṛṣṇa sought only to serve Him. Sometimes some of them would rise early in the morning and immediately go to Kṛṣṇa's place and wait at the door to see Kṛṣṇa and to accompany Him to the pasturing grounds. In the meantime, Kṛṣṇa would be dressed by Mother Yaśodā, and when she would see a boy standing at the door, she would call him: "Well, Viśāla, why are you standing there? Come here!" So with the permission of Mother Yaśodā, he would immediately enter the house. And while Mother Yaśodā was dressing Kṛṣṇa, he would try to help put on Kṛṣṇa's ankle bells, and Kṛṣṇa would jokingly strike him with His flute. Then Mother Yaśodā would call, "Kṛṣṇa, what is this? Why are You teasing Your friend?" And Kṛṣṇa would laugh, and the friend would also laugh. These are some of the activities of Kṛṣṇa's sakhās. Sometimes the sakhās would take care of the cows who were going hither and thither. They would tell Kṛṣṇa, "Your cows were going off here and there," and Kṛṣṇa would thank them.

Sometimes when Kṛṣṇa and His sakhās went to the pasturing ground, Kaṁsa would send a demon to kill Kṛṣṇa. Therefore, almost every day there was a fight with some different kind of demon. After fighting with a demon, Kṛṣṇa would feel fatigued, the hairs on His head would be scattered, and the sakhās would immediately come and try to relieve Him in different ways. Some friends would say, "My dear Viśāla, please take this fan of lotus leaves and fan Kṛṣṇa so that He may feel some comfort. Varūthapa, you just brush the scattered hairs on Kṛṣṇa's head which have fallen upon His face. Vṛṣabha, don't talk unnecessarily! Immediately massage Kṛṣṇa's body. His arms have become tired from fighting and wrestling with that demon. Oh, just see how our friend Kṛṣṇa has become tired!" These are some examples of the treatment given to Kṛṣṇa by the sakhās.

One of the sakhās, known as Devaprastha, is described as follows: he is very strong, a ready scholar, and is very expert in playing ball. He wears a white dress, and he ties his hair into a bunch with a rope. Whenever there is a fight between Kṛṣṇa and the demons, Devaprastha is the first to help, and he fights just like an elephant.

One of the gopīs once said to her friend, "My dear beautiful friend, when Kṛṣṇa, the son of Mahārāj Nanda, was taking rest within the cave of a hill, He was keeping His head on the arms of Śrīdāmā, and He was putting His left hand on Dāmā's chest. Taking this opportunity, Devaprastha, out of his strong affection for Kṛṣṇa, immediately began to massage His legs." Such are the activities of Kṛṣṇa's friends out on the pasturing grounds.

The more confidential friends are called priya-sakhās and are almost Kṛṣṇa's age. Because of their very confidential friendship, their behavior is only on the basis of pure friendship. Other friends' behavior is on the ground of paternal love or servitude, but the basic principle of the confidential friends is simply friendship on an equal level. Some confidential friends are as follows: Śrīdāmā, Sudāmā, Dāmā, Vasudāmā, Kiṅkiṇi, Stokakṛṣṇa, Aṁśu, Bhadrasena, Vilāsina, Puṇḍarīka, Viṭaṅka and Kalaviṅka. By their various activities in different pastimes, all of these friends used to give transcendental pleasure to Kṛṣṇa.

The behavior of these confidential friends is described by a friend of Rādhārāṇī, who told Rādhārāṇī: "My dear graceful Rādhārāṇī, Your intimate friend, Kṛṣṇa, is also served by His intimate boyfriends. Some of them cut jokes with Him in mild voices and please Him very much by this." For example, Kṛṣṇa had one brāhmaṇa friend whose name was Madhumaṅgala. This boy would joke by playing the part of a greedy brāhmaṇa. Whenever the friends ate, he would eat more than all others, especially lāḍḍus, of which he was very fond. Then after eating more lāḍḍus than anyone else, Madhumaṅgala would still not be satisfied, and he would say to Kṛṣṇa, "If You give me one more lāḍḍu, then I shall be pleased to give You my blessings so that Your friend Rādhārāṇī will be very much pleased with You." The brāhmaṇas are supposed to give blessings to the vaiśyas (farming and merchant caste), and Kṛṣṇa presented Himself as the son of Mahārāj Nanda, a vaiśya; so the brāhmaṇa boy was right in giving blessings to Kṛṣṇa. Thus Kṛṣṇa was very pleased by His friend's blessings, and He would supply him with more and more lāḍḍus.

Sometimes a confidential friend would come before Kṛṣṇa and embrace Him with great affection and love. Another friend would then come up from the rear and cover Kṛṣṇa's eyes with his hands. Kṛṣṇa would always feel very happy by such dealings with His confidential friends.

Out of all these confidential friends, Śrīdāmā is considered to be the chief. Śrīdāmā used to put on a yellow-colored dress. He would carry a buffalo horn, and his turban was of reddish, copper color. His bodily complexion was blackish, and around his neck there was a nice garland. He would always challenge Kṛṣṇa in joking friendship. Let us pray to Śrīdāmā to bestow his mercy upon us!

Sometimes Śrīdāmā used to address Kṛṣṇa: "Oh, You are so cruel that You left us alone on the bank of the Yamunā, and we were all mad from not seeing You there! Now it is our great fortune that we are able to see You here. If You want to pacify us, You must embrace each one of us with Your arms. But believe me, my dear friend, a moment's absence from You creates great havoc, not only for us but for the cows also. Everything becomes disarranged, and we become mad after You."

There are other friends who are still more confidential. They are called priya-narmā, or intimate friends. Counted among the priya-narmā friends are Subala, Arjuna, Gandharva, Vasanta and Ujjvala. There was talk among the friends of Rādhārāṇī, the gopīs, about these most intimate friends. One gopī addressed Rādhārāṇī thus:ly "My dear Kṛśāṅgī [delicate one], just see how Subala is whispering Your message into Kṛṣṇa's ear, how he is delivering the confidential letter of Śyāmā-dāsī silently into Kṛṣṇa's hand, how he is delivering the betel nuts prepared by Pālikā into Kṛṣṇa's mouth, and how he is decorating Kṛṣṇa with the garland prepared by Tārakā. Did you know, my dear friend, that all these most intimate friends of Kṛṣṇa are always engaged in His service in this way?" Out of the many intimate priya-narmās, Subala and Ujjvala are considered to be the most prominent.

Subala's body is described as follows. His complexion is just like molten gold. He is very, very dear to Kṛṣṇa. He always has a garland around his neck, and he wears yellow clothing. His eyes are just like lotus flower petals, and he is so intelligent that by his talking and his moral instructions, all the other friends take the highest pleasure. Let us all offer our respectful obeisances unto Kṛṣṇa's friend Subala!

The degree of intimacy shared by Kṛṣṇa and Subala can be understood by the fact that the talks between them were so confidential that no one else could understand what they were saying.

The description of Ujjvala, another intimate friend, is given as follows. Ujjvala always wears some garment of orange color, and the movements of his eyes are always very restless. He likes to decorate himself with all kinds of flowers, his bodily hue is almost like Kṛṣṇa's, and on his neck there is always a necklace of pearls. He is always very dear to Kṛṣṇa. Let us all worship Ujjvala, the most intimate friend of Kṛṣṇa!

About the confidential service of Ujjvala, this statement is to be found, addressed by Rādhārāṇī to one of Her friends: "My dear friend, it is impossible for Me to keep My prestige! I wanted to avoid talking to Kṛṣṇa anymore-but just see! There again is His friend, Ujjvala, coming to Me with his canvassing work. His entreaties are so powerful that it is very difficult for a gopī to resist her love for Kṛṣṇa, even though she may be very bashful, devoted to her family duties and most faithful to her husband."

The following is a statement by Ujjvala, showing his jubilant nature: "My dear Kṛṣṇa, O killer of Aghāsura, You have extended Your loving affairs so much that You can be compared to the great ocean, which is without limitations. At the same time, the young girls of the world who are all searching after the perfect lover have become just like rivers running into this ocean. Under the circumstances, all these rivers of young girls may try to divert their courses to some other place, but at the end they must come unto You."

Amongst the groups of different friends of Kṛṣṇa, some are well-known from various scriptures, and some are well-known by popular tradition. There are three divisions amongst Kṛṣṇa's friends: some are eternally in friendship with Kṛṣṇa, some are elevated demigods, and some are perfected devotees. In all of these groups there are some who by nature are fixed in Kṛṣṇa's service and are always engaged in giving counsel; some of them are very fond of joking and naturally cause Kṛṣṇa to smile by their words; some of them are by nature very simple, and by their simplicity they please Lord Kṛṣṇa; some of them create wonderful situations by their activities, apparently against Kṛṣṇa; some of them are very talkative, always arguing with Kṛṣṇa and creating a debating atmosphere; and some of them are very gentle and give pleasure to Kṛṣṇa by their sweet words. All of these friends are very intimate with Kṛṣṇa, and they show expertise in their different activities, their aim always being to please Kṛṣṇa.

24.46 Chapter Forty-two

Fraternal Loving Affairs

Kṛṣṇa's age, His beauty, His bugle, His flute, His conchshell and His pleasing attitude all provoke love in friendship for Him. His exceptional joking abilities, exhibited sometimes by His pretending to be a royal prince, or even the Supreme Personality of Godhead, also give impetus to devotees developing love for Kṛṣṇa in friendship.

Learned scholars have divided Kṛṣṇa's age into three periods: the age up to five years is called kaumāra, the age from the sixth to the tenth year is called paugaṇḍa, and the age from the eleventh to fifteenth year is called kaiśora. While Kṛṣṇa is spending His days as a cowherd boy, He is in the kaumāra and paugaṇḍa ages. In the kaiśora age, when Kṛṣṇa appeared at Gokula, He acted as a cowherd boy, and then, when He was sixteen, He went to Mathurā to kill Kaṁsa.

The kaumāra age is just suitable for reciprocating the love of a child with Mother Yaśodā. In the Tenth Canto, 13th Chapter, 9th verse of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, although Lord Kṛṣṇa is the supreme enjoyer and the beneficiary of all kinds of sacrificial ceremonies, He still used to eat with His cowherd boyfriends. This is because at that time He accepted the pastimes of an ordinary boy, keeping His flute under His arm and His bugle on the right side in His belt, along with His cane. In His left hand He would hold a lump of rice paste with yogurt, and in His fingers would be pīlu, the king of fruits. When He would thus sit amongst His friends, it would appear that He was the whorl of a lotus flower and that the friends surrounding Him were petals. As they thus enjoyed joking amongst themselves, the denizens of heaven would become struck with wonder and would only stare at the scene."

Kṛṣṇa's paugaṇḍa age can be further divided into three periods-namely, the beginning, middle and end. In the beginning of the paugaṇḍa age there is a very nice reddish luster on His lips, His abdomen is very thin, and on His neck are circles like those on a conchshell. Sometimes, some outside visitors would return to Vṛndāvana to see Kṛṣṇa and, upon seeing Him again, would exclaim, "My dear Mukunda, Your beauty is gradually increasing, just like the leaf on a banyan tree! My dear lotus-eyed one, Your neck is gradually manifesting circles like the conchshell. And in the shining moonlight Your teeth and cheeks are competing with the padmarāga jewels in their beautiful arrangement. I am sure that Your beautiful bodily development is now giving much pleasure to Your friends."

At this age Kṛṣṇa was garlanded with various kinds of flowers. He used to put on a silk dress, colored with various kinds of dye. Such beautiful decorations are considered cosmetics for Kṛṣṇa. Kṛṣṇa would wear this dress when He used to go into the forest to tend the cows. Sometimes He would wrestle there with His different friends, and sometimes they would dance all together in the forest. These are some of the specific activities of the paugaṇḍa age.

The cowherd friends of Kṛṣṇa were so happy in His company that they expressed their transcendental feelings within themselves thus: "My dear Kṛṣṇa, You are always busy tending the cows which are scattered all over beautiful Vṛndāvana. You have a beautiful garland, a small conchshell, a peacock feather on Your turban, yellow-colored silk cloth, decorations of karṇikāra flowers on Your ears and a mallīkā flower garland on Your chest. Appearing so beautiful, when You pretend, just like an actor, to be fighting with us, You give us unlimited transcendental bliss."

When Kṛṣṇa is more grown-up, in the middle age of paugaṇḍa, His nails become finely sharp, and His chubby cheeks become lustrous and round. On the two sides of His waist above His belt there are three distinct lines of folded skin, called tribali.

The cowherd boy friends of Kṛṣṇa felt very proud of their association with Him. At that time the tip of His nose defeated the beauty of sesame flowers, the luster of His cheeks defeated the glow of pearls, and the two sides of His body were exquisitely beautiful. In this age Kṛṣṇa wore a silk dress that glittered like lightning, His head was decorated with a silk turban covered with gold lace, and in His hand He carried a stick about fifty-six inches long.* Seeing this exquisitely beautiful dress of Kṛṣṇa, one devotee addressed his friend in this manner: "My dear friend, just look at Kṛṣṇa! See how He is carrying in His hand a stick which is bound up and down with golden rings, how His turban with golden lace is showing such a beautiful luster, and how His dress is giving his friends the highest transcendental pleasure!"

At the end of Kṛṣṇa's paugaṇḍa age, Kṛṣṇa's hair sometimes hangs down to His hips, and sometimes it becomes scattered. In this age His two shoulders become higher and broader, and His face is always decorated with marks of tilaka. When His beautiful hair scatters over His shoulders, it appears to be a goddess of fortune embracing Him, and this embracing is highly relished by His friends. Subala once addressed Him in this way: "My dear Keśava, Your round turban, the lotus flower in Your hand, the vertical marks of tilaka on Your forehead, Your kuṅkum-flavored musk and all of Your beautiful bodily features are defeating me today, although I am usually stronger than You or any of our friends. Since this is so, I do not know how these features of Your body can fail to defeat the pride of all the young girls of Vṛndāvana. When I am so defeated by this beauty, what chance is there for those who are naturally very simple and flexible?"

At this age Kṛṣṇa took pleasure in whispering into the ears of His friends, and the subject of His talks was the beauty of the gopīs, who were just tarrying before them. Subala once addressed Kṛṣṇa thus: "My dear Kṛṣṇa, You are very cunning. You can understand the thoughts of others; therefore I am whispering within Your ear that all these five gopīs, who are most beautiful, have been attracted by Your dress. And I believe that Cupid has entrusted them with the responsibility of conquering You." In other words, the beauty of the gopīs was capable of conquering Kṛṣṇa, although Kṛṣṇa is the conqueror of all universes.

The symptoms of the kaiśora age are already described, and it is at this age that devotees generally most appreciate Kṛṣṇa. Kṛṣṇa with Rādhārāṇī is worshiped as Kiśora-kiśorī. Kṛṣṇa does not increase His age that although He is the oldest personality and has innumerable different forms, His original form is always youthful. In the pictures of Kṛṣṇa on the battlefield of Kurukṣetra we can see that He is youthful, although at that time He was old enough to have sons, grandsons and great grandsons. The cowherd boy friends of Kṛṣṇa once said, "My dear Kṛṣṇa, You need not decorate Your body with so many ornaments. Your transcendental features are themselves so beautiful that You do not require any ornamentation." At this age, whenever Kṛṣṇa begins to vibrate His flute early in the morning, all of His friends immediately get up from bed just to join Him in going to the pasturing grounds. One of the friends once said, "My dear cowherd friends, the sound of Kṛṣṇa's flute from above Govardhan Hill is telling us that we need not go to search Him out on the bank of the Yamunā."

Pārvatī, the wife of Lord Śiva, told her husband: "My dear Pañcamukha [five-faced], just look at the Pāṇḍavas! After hearing the sound of Kṛṣṇa's conchshell known as Pāñcajanya, they have regained their strength and are just like lions."

At this age, Kṛṣṇa once dressed Himself up exactly like Rādhārāṇī, just to create fun among His friends. He put on golden earrings; and because He was blackish, He smeared the pulp of kuṅkum all over His body in order to become as fair as She. By seeing this dress, Kṛṣṇa's friend Subala became very astonished.

Kṛṣṇa sometimes played with His intimate friends by engaging in fighting or wrestling with their arms, sometimes by playing ball, sometimes by playing chess, sometimes by carrying one another on the shoulders, and sometimes by exhibiting their expertness at whirling logs. And the cowherd friends used to please Kṛṣṇa by sitting together with Him on coaches or on swings, by lying together on their beds, by joking together and by swimming in the pool. All these activities are called anubhāva. Whenever all the friends would assemble in the company of Kṛṣṇa, they would immediately engage in all these functions, especially in dancing together. Regarding their wrestling, one friend once asked Kṛṣṇa, "My dear friend, O killer of the Agha demon, You are very proudly wandering among Your friends trying to exhibit Your arms as very strong. Is it that You are envious of me? I know that You cannot defeat me in wrestling, and I also know that You were sitting idly for a long time because You were hopeless of defeating me."

All the friends were very daring and would risk any difficulty, because they were confident that Kṛṣṇa would help them to be victorious in all adventures. They used to sit together and advise one another what to do, sometimes inducing one another to be engaged in welfare work. Sometimes they would offer betel nuts to one another, decorate one another's faces with tilaka or smear pulp of candana on one another's bodies. Sometimes, for the sake of amusement, they used to decorate their faces in strange ways.

Another business of the friends was that each of them wanted to defeat Kṛṣṇa. Sometimes they used to snatch His clothing or snatch away the flowers from His hands. Sometimes one would try to induce another to decorate his body for him, and failing this, they were always ready to fight, challenging one another to combat in wrestling. These were some of the general activities of Kṛṣṇa and His friends.

Another important pastime of the friends of Kṛṣṇa was that they served as messengers to and from the gopīs; they introduced the gopīs to Kṛṣṇa and canvassed for Kṛṣṇa. When the gopīs were in disagreement with Kṛṣṇa, these friends would support Kṛṣṇa's side in His presence-but when Kṛṣṇa was not present, they would support the side of the gopīs. In this way, sometimes supporting one side, sometimes the other, they would talk very privately, with much whispering in the ears, although none of the business was very serious.

The servants of Kṛṣṇa were sometimes engaged in collecting flowers, decorating His body with valuable ornaments and trinkets, dancing before Him, singing, helping Him herd the cows, massaging His body, preparing flower garlands and sometimes fanning His body. These were some of the primary duties of the servants of Kṛṣṇa. The friends and servants of Kṛṣṇa were combined together in serving Him, and all of their activities are known as anubhāva.

When Kṛṣṇa came out from the Yamunā after chastising the Kāliyanāga, Śrīdāmā wanted to embrace Him first, but he could not raise his arms because of his great feeling of respect.

When Kṛṣṇa used to play on His flute, the vibration appeared just like the roaring of clouds in the sky during the constellation of Svāti. According to Vedic astronomical calculation, if there is rain during the constellation of the Svāti star, any rain falling on the sea will produce pearls, and rain falling on a serpent will produce jewels. Similarly, when Kṛṣṇa's flute roared like a thundercloud under the Svāti constellation, the resulting perspiration on Śrīdāmā's body appeared to be just like pearls.

When Kṛṣṇa and Subala were embracing one another, Śrīmatī Rādhārāṇī became a little envious, and hiding Her hot temperament She said, "My dear Subala, you are very fortunate, because even in the presence of superiors you and Kṛṣṇa have no hesitation in putting your arms on each other's shoulders. I think it must be admitted that in your previous lives you have succeeded in many kinds of austerities." The idea is that although Rādhārāṇī was accustomed to put Her arms on Kṛṣṇa's shoulders, it was not possible for Her to do such a thing in the presence of Her superiors, whereas Subala could do so freely. Rādhārāṇī therefore praised his good fortune.

When Kṛṣṇa entered the lake of Kāliya, His intimate friends became so perturbed that their bodily colors faded, and they all produced horrible gurgling sounds. At that time all of them fell down on the ground as if they were unconscious. Similarly, when there was a forest fire all of Kṛṣṇa's friends neglected their own protection and surrounded Kṛṣṇa on all sides to protect Him from the flames. This behavior of the friends toward Kṛṣṇa is described by thoughtful poets as vyabhicārī. In vyabhicārī ecstatic love for Kṛṣṇa there is sometimes madness, dexterity, fear, laziness, jubilation, pride, dizziness, meditation, disease, forgetfulness and humbleness. These are some of the common symptoms in the stage of vyabhicārī ecstatic love for Kṛṣṇa.

When there are dealings between Kṛṣṇa and His friends which are completely devoid of any feelings of respect, and they all treat one another on an equal level, such ecstatic love in friendship is called sthāyī. When one is situated in this confidential friendly relationship with Kṛṣṇa, one shows symptoms of love such as attraction, affection, affinity and attachment. An example of sthāyī was exhibited when Arjuna told Akrūra: "My dear son of Gāndinī, please ask Kṛṣṇa when I shall be able to embrace Him in my arms."

When there is full knowledge of Kṛṣṇa's superiority and yet in dealings with Him on friendly terms respectfulness is completely absent, that stage is called affection. There is one brilliant example of this affection. When the demigods, headed by Lord Śiva, were offering respectful prayers to Kṛṣṇa, describing the glorious opulences of the Lord, Arjuna stood before Him with his hand on His shoulders and brushed the dust from His peacock feather.

When the Pāṇḍavas were banished by Duryodhana and forced to live incognito in the forest, no one could trace out where they were staying. At that time, the great sage Nārada met Lord Kṛṣṇa and said, "My dear Mukunda, although You are the Supreme Personality of Godhead, the all-powerful person, by making friendship with You the Pāṇḍavas have become bereft of their legitimate right to the kingdom of the world-and, moreover, they are now living in the forest incognito. Sometimes they must work as ordinary laborers in someone else's house. These symptoms appear to be very inauspicious materially, but the beauty is that the Pāṇḍavas have not lost their faith and love for You, in spite of all these tribulations. In fact, they are always thinking of You and chanting Your name in ecstatic friendship."

Another example of acute affection for Kṛṣṇa is given in the Tenth Canto, 15th Chapter, 15th verse of Śrīmad-Bhāgavatam. In the pasturing ground Kṛṣṇa felt a little tired and wanted to take rest, so He laid down on the ground. At that time, many cowherd boys assembled there and with great affection began to sing suitable songs so that Kṛṣṇa would rest very nicely.

There is a nice example of the friendship between Kṛṣṇa and Arjuna on the battlefield of Kurukṣetra. When the fighting was going on, Aśvatthāmā, the son of Droṇācārya, unceremoniously attacked Kṛṣṇa, although according to the prevailing rules of chivalry one's chariot driver should never be attacked by the enemy. But Aśvatthāmā behaved heinously in so many ways that he did not hesitate to attack Kṛṣṇa's body, although Kṛṣṇa was acting only as charioteer for Arjuna. When Arjuna saw that Aśvatthāmā was releasing various kinds of arrows to hurt Kṛṣṇa, he immediately stood in front of Kṛṣṇa to intercept all of them. At that time, although Arjuna was being harmed by those arrows, he felt an ecstatic love for Kṛṣṇa, and the arrows appeared to him like showers of flowers.

There is another instance of ecstatic love for Kṛṣṇa in friendship: Once when a cowherd boy named Vṛṣabha was collecting flowers from the forest to prepare a garland to be offered to Kṛṣṇa, the sun reached its zenith, and although the sunshine was scorching hot, Vṛṣabha felt it as the moonshine. That is the way of rendering transcendental loving service to the Lord: When devotees are put into great difficulties-even like the Pāṇḍavas, as described above-they feel all their miserable conditions as great facilities for serving the Lord.

Another instance of Arjuna's friendship with Kṛṣṇa is described by Nārada, who reminded Kṛṣṇa, "When Arjuna was learning the art of shooting arrows, he could not see You for so many days. But when You arrived there, he stopped all His activities and immediately embraced You." This means that even though Arjuna was engaged in learning about the military art, he had not forgotten

Kṛṣṇa for a moment, and as soon as there was an opportunity to see Kṛṣṇa, he immediately embraced Him.

One servant of Kṛṣṇa named Patrī once addressed Him like this: "My dear Lord, You protected the cowherd boys from the hunger of the Aghāsura demon, and You protected them from the poisonous effects of the Kāliya snake. And You also saved them from the fierce forest fire. But I am suffering from Your separation, which is more severe than the hunger of Aghāsura, the poison of Lake Kāliya, and the burning of the forest fire. So why should You not protect me from the pangs of separation?" Another friend once told Kṛṣṇa: "My dear enemy of Kaṁsa, since You have left us, the heat of separation has become extraordinary. And this heat is felt more severely when we understand that in Bhāṇḍīravana You are being refreshed by the waves of the cooling river known as Bhānūtanayā [Rādhārāṇī]." The purport is that when Kṛṣṇa was engaged with Rādhārāṇī, the cowherd boys headed by Subala were feeling great separation, and that was unbearable for them.

Another friend addressed Kṛṣṇa thus: "My dear Kṛṣṇa, O killer of Aghāsura, when You left Vṛndāvana to kill King Kaṁsa in Mathurā, all the cowherd boys became bereft of their four bhūtas [the elements of earth, water, fire and space]. And the fifth bhūta, the air, was flowing very rapidly within their nostrils." When Kṛṣṇa went to Mathurā to kill King Kaṁsa, all the cowherd boys became so afflicted by the separation that they almost died. When a person is dead it is said that he has given up the five elements, known as bhūtas, as the body again mixes with the five elements from which it was prepared. In this case, although the four elements of earth, water, fire and ether were already gone, the remaining element, air, was still very prominent and was blowing through their nostrils furiously. In other words, after Kṛṣṇa left Vṛndāvana, they were always anxious about what would happen in His fight with King Kaṁsa.

Another friend once informed Kṛṣṇa, "When one of Your friends was feeling much separation from You, there were tears covering his lotus eyes, and so the black drones of sleep became discouraged from entering his eyes and left that place." When there is a lotus flower, the black drones fly into it to collect honey. The eyes of Kṛṣṇa's friend are compared to the lotus flower, and because they were full of tears the black drones of sleep could not collect honey from his lotus eyes and therefore left the place. In other words, because he was too much afflicted, his eyes were full of tears, and he could not sleep. This is an example of staying up at night because of separation from Kṛṣṇa.

An example of helplessness is described in the following statement: "Due to Kṛṣṇa's departure from Vṛndāvana to Mathurā, Kṛṣṇa's dearest cowherd boys felt as mentally light as possible. They were like fragments of cotton, lighter than the air, and were all floating in the air without any shelter." In other words, the minds of the cowherd boys became almost vacant on account of Kṛṣṇa's separation, and they are compared with fragments of cotton floating in the air without any shelter. An example of impatience was also shown by the cowherd boys when Kṛṣṇa went to Mathurā. Out of the sorrow of separation, all these boys forgot to take care of their cowherding and tried to forget all the melodious songs they used to sing in the pasturing ground. At last they had no desire to live anymore, being separated from Kṛṣṇa.

An example of stillness was described by a friend of Kṛṣṇa, who informed Him in Mathurā that all the cowherd boys had become just like leafless trees on the tops of hills. They appeared almost naked, skinny and frail, and did not carry any fruits or flowers. He informed Kṛṣṇa that all the cowherd boys residing in Vṛndāvana were as still as the trees at the tops of hills. Sometimes they felt diseased from their separation from Kṛṣṇa, and being so greatly disappointed, they were aimlessly wandering on the banks of the Yamunā.

There is also an example of madness caused by separation from Kṛṣṇa. When Kṛṣṇa was absent from Vṛndāvana, all the cowherd boys became bewildered, and having given up all kinds of activities, they appeared to be mad and forgot all their regular business. They were sometimes lying down on the ground, sometimes rolling in the dust, sometimes laughing and sometimes running very swiftly. All of these symptoms gave them the appearance of madmen. One friend of Kṛṣṇa's criticized Him by saying, "My dear Lord, You have become the King of Mathurā after killing Kaṁsa, and that is very good news for us. But at Vṛndāvana all the residents have become blind from their continuous crying over Your absence. They are full only of anxieties and are not cheered at all by Your becoming the King of Mathurā."

Sometimes there were also signs of death caused by separation from Kṛṣṇa. Once Kṛṣṇa was told: "My dear enemy of Kaṁsa, because of their separation from You, the cowherd boys are suffering too much, and they are now lying down in the valleys, breathing only slightly. In order to sympathize with the boys' regrettable condition, even the forest friends, the deer, are shedding tears."

In the Mathurā-khaṇḍa chapter of the Skanda Purāṇa, there is a description of Kṛṣṇa and Balarāma, surrounded by all the cowherd boys, always engaged in taking care of the cows and calves. When Kṛṣṇa was met by Arjuna at a potter's shop in the city of Drupadanagara, because of the similarity of their bodily features they made intimate friendship. This is an instance of friendship caused by the attraction of similar bodies.

In the Tenth Canto of Śrīmad-Bhāgavatam, 71st Chapter, 25th verse, it is stated that when Kṛṣṇa arrived in the city of Indraprastha, Bhīma was so overwhelmed with joy that, with tears in his eyes and a smiling face, he immediately embraced his maternal cousin. Following him were his young brothers Nakula and Sahadeva, along with Arjuna, and they all became so overwhelmed at seeing Kṛṣṇa that with full satisfaction they embraced the Lord, who is known as Acyuta (the infallible). There is a similar statement about the cowherd boys of Vṛndāvana. When Kṛṣṇa was on the battlefield of Kurukṣetra, all the cowherd boys came to see Him, wearing jeweled earrings in their ears. Becoming so greatly overjoyed, they extended their arms and embraced Kṛṣṇa as their old friend. These are instances of full satisfaction in friendship with Kṛṣṇa.

In the Tenth Canto, 12th Chapter, 11th verse of Śrīmad-Bhāgavatam it is stated that even after undergoing severe penances and austerities and performing the yogic principles, the great mystic yogīs can hardly become eligible to achieve the dust of the lotus feet of Kṛṣṇa, but the same Personality of Godhead, Kṛṣṇa, is easily available to the vision of the residents of Vṛndāvana. This means there is no comparison to these devotees' great fortune. The friendly relationship of the cowherd boys with Kṛṣṇa is a particular type of spiritual ecstasy almost similar to the ecstasy of conjugal love. It is very difficult to explain this ecstasy of loving affairs between the cowherd boys and Kṛṣṇa. Great expert devotees like Rūpa Gosvāmī and others express their astonishment at the inconceivable feelings which are in Kṛṣṇa and His cowherd boy friends.

This particular type of ecstatic love shared between Kṛṣṇa and His confidential friends further develops into parental love, and on from there it may develop into conjugal love, the most exalted humor or mellow of ecstatic love between Lord Kṛṣṇa and His devotees.

24.47 Chapter Forty-three

Parenthood

When ecstatic love develops into the relationship of parenthood and becomes steadily established, the relationship is called vātsalya-rasa. The exhibition of this vātsalya-rasa standard of devotional service can be found in the dealings of Kṛṣṇa with His devotees who represent themselves as superior personalities like father, mother, teacher, etc.

Learned scholars have described the impetuses of parental love for Kṛṣṇa, existing in the elderly personalities who are in relation with Him, as follows: "The Supreme Personality of Godhead, whose bodily complexion is just like a bluish, new-grown lotus flower, whose body is very delicate and whose lotus eyes are surrounded by scattered hair as black as bees, was walking on the streets of Vṛndāvana when Mother Yaśodā, the beloved wife of Nanda Mahārāj, saw Him. Immediately the milk began to flow from her breasts, soaking her body." Some specific provocations for parental love of Kṛṣṇa are listed as His blackish bodily hue, which is very attractive and pleasing to see, His all-auspicious bodily features, His mildness, His sweet words, His simplicity, His shyness, His humility, His constant readiness to offer respect to the elderly, and His charity. All of these qualities are considered ecstatic provocations for parental love.

In the Śrīmad-Bhāgavatam, Tenth Canto, 8th Chapter, 35th verse, it is stated by Śukadeva Gosvāmī that Mother Yaśodā accepted Lord Kṛṣṇa as her son, although He is accepted in the Vedas as the King of heaven, in the Upaniṣads as the impersonal Brahman and in philosophy as the supreme male. By the yogīs he is accepted as the supersoul and by the devotees as the Supreme Personality of Godhead. Once Mother Yaśodā addressed one of her friends in this way: "Nanda Mahārāj, the leader of the cowherdsmen, worshiped Lord Viṣṇu along with me, and as a result of this worshiping Kṛṣṇa has been saved from the clutches of Pūtanā and other demons. The twin arjuna trees were, of course, broken due to a strong wind, and although Kṛṣṇa appeared to have lifted Govardhan Hill along with Balarāma, I think that Nanda Mahārāj actually held the mountain. Otherwise how could it have been possible for a little boy to lift such a great hill?" This is another example of ecstasy in parental love. This kind of parental love is generated in a devotee out of his conviction, in love, that he himself is superior to Kṛṣṇa and that without being taken care of by such devotee Kṛṣṇa could not possibly live. One devotee therefore prayed to the parents of Lord Kṛṣṇa as follows: "Let me take shelter of the elderly parental devotees of Lord Kṛṣṇa. They are always anxious to serve Kṛṣṇa and to maintain Him, and they are always so kind to Him. Let us offer our respectful obeisances unto them for being so kind to the Supreme Personality of Godhead, who is the parent of the whole universe!"

There is a similar prayer by a brāhmaṇa who says, "Let others worship the Vedas and the Upaniṣads, and let others worship the Mahābhārata if they are afraid of material existence and want to become liberated from that condition. But as far as I am concerned, I wish only to worship Mahārāj Nanda, because the supreme absolute Personality of Godhead, Kṛṣṇa, is crawling in his courtyard as his own child."

Following is a list of respectful personalities who enjoy parental affection toward Kṛṣṇa: 1) Mother Yaśodā, the Queen of Braja, 2) Mahārāj Nanda, the King of Braja, 3) Mother Rohiṇī, the mother of Balarāma, 4) all the elderly gopīs whose sons were taken away by Lord Brahmā, 5) Devakī, the wife of Vasudeva, 6) the other fifteen wives of Vasudeva, 7) Kuntī, the mother of Arjuna, 8) Vasudeva, the real father of Kṛṣṇa, and 9) Sāndīpani Muni, Kṛṣṇa's teacher. All these are considered respectable elderly personalities with parental love for Kṛṣṇa. This list is in order of superior importance, and thus we can see that Mother Yaśodā and Mahārāj Nanda are considered to be the supermost of all elderly personalities.

In Śrīmad-Bhāgavatam, Tenth Canto, 9th Chapter, 2nd verse, Śukadeva Gosvāmī gives Mahārāj Parīkṣit a description of the form and beauty of Mother Yaśodā. He says, "My dear King, the wide hips of Mother Yaśodā were surrounded by silk and linen clothes, and her breasts were flowing with milk because of her affection. When she was churning butter and tightly holding the rope, the bangles on her hands and the earrings on her ears were moving, and from the nice decoration in her hair the flowers were slackening and falling down. Due to her excessive labor, there were drops of perspiration on her face."

There is another description of Mother Yaśodā in a devotee's prayer: "Let me be given protection by Mother Yaśodā, whose curly hairs are bound with thread, whose hair is very brightly beautified by the vermilion placed in the part and whose bodily frame derides all her ornaments. Her eyes are always engaged in seeing the face of Kṛṣṇa, and thus they are always filled with tears. She has a complexion like the bluish lotus flower, which is enhanced in beauty by her dressing herself with many colorful garments. Let her merciful glance fall on all of us so that we may be protected from the clutches of māyā and smoothly progress in our devotional service!"

There is the following description of Mother Yaśodā's affection for Kṛṣṇa: After rising early in the morning, Mother Yaśodā first of all offered her breast milk to Kṛṣṇa, and then she began to chant various mantras for His protection. Then she would decorate His forehead very nicely and bind His arms with protective talismans. By all of these activities, it is definitely understood that she is the emblem of all maternal affection for Kṛṣṇa.

The description of Nanda Mahārāj's bodily features is as follows. The hairs on his head are generally black, but some of them are gray. His garments are of greenish color, like the new-grown leaves of a banyan tree. His belly is fatty, his complexion is exactly like the full moon, and he has a beautiful moustache. When Kṛṣṇa was a baby, one day He was walking in the courtyard, capturing the finger of His father, and because He could not walk steadily He appeared to be almost falling down. While Nanda Mahārāj was giving protection to His transcendental son in this way, all of a sudden there were drops of tears in his eyes, and he became overwhelmed with joy. Let us all offer our respectful obeisances unto the lotus feet of King Nanda!

Childhood age, childish dress, movements by the child, sweet words spoken by the child, nice smiling and various forms of childish play are considered provocations for increasing the parental love for Kṛṣṇa. The childhood ages of Kṛṣṇa are divided into three periods: the beginning of kaumāra age, the middle of kaumāra age and the end of kaumāra age. During the beginning and middle of the kaumāra age, Kṛṣṇa's thighs are fatty, and the inner part of His eyes are whitish. There are signs of teeth coming out, and He is very mild and gentle. He is described as follows: "When Kṛṣṇa had only three or four teeth coming out of His gums, His thighs were fatty, His body was very, very short, and He began to enhance the parental love of Nanda Mahārāj and Mother Yaśodā with the activities of His childish body. He was sometimes stepping with His legs again and again, sometimes crying, sometimes smiling, sometimes sucking His thumb and sometimes lying down flat. These are some of the different activities of the child Kṛṣṇa. When Kṛṣṇa was lying down flat, sometimes sucking the toes of His feet, sometimes throwing His legs upwards, sometimes crying and sometimes smiling, Mother Yaśodā, seeing her son in such pastimes, did not show any sign of restricting Him, but rather began to watch her child with eagerness, enjoying these childhood pastimes." In the beginning of Kṛṣṇa's kaumāra age, there were the nails of tigers set in a golden necklace about His neck. There was protective tilaka on His forehead, black mascara around His eyes and silk thread around His waist. These are the descriptions of Kṛṣṇa's dress at the beginning of the kaumāra age.

When Nanda Mahārāj saw the beauty of child Kṛṣṇa with tiger nails on His chest, a complexion like the new-grown tāmala tree, beautifully decorated tilaka made with cow's urine, arm decorations of nice silk thread and silk clothes tied around His waist-when Nanda Mahārāj saw his child like this, he never became satiated by the child's beauty.

In the middle kaumāra age, the upper portion of Kṛṣṇa's hair falls around His eyes. Sometimes He is covered with cloth around the lower part of His body, and sometimes He is completely naked. Sometimes He tries to walk, taking step by step, and sometimes He talks very sweetly, in broken language. These were some of the symptoms of His middle kaumāra age. He is thus described when Mother Yaśodā once saw Him in His middle kaumāra age: His scattered hairs were touching His eyebrows, and His eyes were restless, but He could not express His feelings with proper words; still, when He was talking, it was so nice and sweet to hear. When Mother Yaśodā looked at His little ears and saw Him naked, trying to run very quickly with His little legs, she was merged into the ocean of nectar. Kṛṣṇa's ornaments at this age are a pearl hanging from the septum of His nose, butter on His lotus-like palms, and some small bells hanging from His waist. It is stated that when Mother Yaśodā saw that the child was moving, ringing the bells on His waist, smiling at her with a pearl between His nostrils and with butter on His hands, she became wonderfully pleased to see her little child in that fashion.

While Kṛṣṇa was in the middle of His kaumāra age, His waist became thinner, His chest became broader, and His head was decorated with His curly hairs, resembling the falling of the wings of a crow. These wonderful features of Kṛṣṇa's body never failed to astonish Mother Yaśodā. At the end of His kaumāra age, Kṛṣṇa carried a small stick in His hand, His clothing was a little longer, and He had a knot around His waist, resembling the hood of a snake. In that dress He used to take care of the calves near the house, and sometimes He played with cowherd boys of about the same age. He had a slender flute and a buffalo horn bugle, and sometimes He played on a flute made from the leaves of trees. These are some of the symptoms of the end of Kṛṣṇa's kaumāra age.

When Kṛṣṇa was a little grown up and was taking care of the small calves, He would often go near the forest. And when He was a little bit late returning home, Nanda Mahārāj would immediately get up on the candraśālikā (a small shed built on the roof for getting a bird's-eye view all around), and he would watch for Him. Worrying about the late arrival of his little son, Nanda Mahārāj would remain on the candraśālikā until he could indicate to his wife that Kṛṣṇa, surrounded by His little cowherd friends, was coming back with the calves. Nanda Mahārāj would point out the peacock feather on his child's head and would inform his beloved wife how the child was pleasing his eyes.

Mother Yaśodā then addressed Nanda Mahārāj, "See my dear son, whose eyes are white, who has a turban on His head, a wrapper on His body and leg bells which tinkle very sweetly on His feet. He is coming near, along with His surabhi calves, and just see how He is wandering upon the sacred land of Vṛndāvana!"

Similarly, Mahārāj Nanda addressed his wife, "My dear Yaśodā, just look at your offspring, Kṛṣṇa! See His blackish bodily luster, His eyes tinged with red color, His broad chest and His nice golden neck lace! How wonderful He looks, and how He is increasing my transcendental bliss more and more!"

When Kṛṣṇa, the beloved son of Nanda Mahārāj, steps into His kaiśora age, although He becomes more beautiful, His parents still consider Him as being in the paugaṇḍa age-even though He is between the ages of ten and fifteen. When Kṛṣṇa is in His paugaṇḍa age, some of His servants also accept Him as being in the kaiśora age. When Kṛṣṇa performs His childish pastimes, His general practice is to break the milk and yogurt pots, throw the yogurt in the courtyard and steal the cream from the milk. Sometimes He breaks the churning rod, and sometimes He throws butter on the fire. In this way, He increases the transcendental pleasure of His Mother Yaśodā.

In this connection Mother Yaśodā once told Mukharā, her maidservant,"Just look at Kṛṣṇa looking stealthily toward all sides and slowly stepping forward from the bushes. It appears that He is coming just to steal the butter. Don't expose yourself or He may understand that we are looking towards Him. I want to enjoy the sight of His eyebrows moving in this cunning way, and I want to see His fearful eyes and beautiful face."

In enjoying Kṛṣṇa's attitude of stealing butter very stealthily, Mother Yaśodā experienced the ecstasy of maternal love by smelling His head, sometimes patting His body with her hand, sometimes offering blessings, sometimes ordering Him, sometimes gazing at Him, sometimes maintaining Him and sometimes giving Him good instructions not to become a thief. Such activities are in maternal ecstatic love. An important point to be observed in this connection is that the childish propensity of stealing is there even in the Supreme Personality of Godhead, and therefore this propensity is not artificial. However, in the spiritual relationship there is no inebriety to this stealing propensity, as there is in the material world.

In the Śrīmad-Bhāgavatam, Tenth Canto, 13th Chapter, verse 39, Śukadeva Gosvāmī tells King Parīkṣit: "My dear King, as soon as the elderly gopīs saw their sons coming, there was an inexpressible sign of parental love, and all of them became absorbed in affection. At first they were planning to chastise their sons for stealing butter, but as soon as the sons came before their eyes, they lost all of their angry attitudes and became overwhelmed with affection. They began to embrace their sons and smell their heads. While doing this, they became almost mad after their children." In their childhood pastimes, all these cowherd boys joined with Kṛṣṇa in stealing butter. But rather than become angry, Mother Yaśodā became wet from the milk flowing out of her breasts. Out of her affection for Kṛṣṇa, she began to smell His head repeatedly.

The general activities of all the mothers of the cowherd boys were to kiss them, to embrace them, to call them by their names and sometimes to mildly chastise them for their stealing habits. These manifestations of parental love are called sāttvika ecstasy, wherein manifestations of eight kinds of ecstatic symptoms are visible in full. In the Śrīmad-Bhāgavatam, Tenth Canto, 13th Chapter, 19th verse, Śukadeva Gosvāmī tells King Parīkṣit: "All the mothers of the cowherd boys were illusioned by the covering influence of the yoga-māyā potency of the Personality of Godhead, and as soon as they heard the flute- playing of their boys, they immediately stood up and mentally embraced their sons, who had been created by the direct internal potency of Kṛṣṇa. Accepting them as their born sons, they lifted them into their arms and began to embrace them, resting the children's bodies upon their own. The emotions created by this incident were sweeter than nectar turned into a palatable intoxicant, and the milk flowing out of their breasts was immediately drunk up by the children."

In the Lalita-mādhava, compiled by Rūpa Gosvāmī, Kṛṣṇa is addressed as follows: "My dear Kṛṣṇa, when You are engaged in herding the animals, the dust caused by the hooves of the calves and cows covers Your nice face and artistic tilaka, and You appear very dusty. But when You return home, the milk flowing out of the breasts of Your mother washes Your face of its dust covering, and it appears that You are purified by this milk. It is just like when the Deity is washed during the performance of the abhiṣeka ceremony." It is the custom in the temples of Deities that if there have been some impure activities, the Deity has to be washed with milk. Kṛṣṇa is the Supreme Personality of Godhead, and He was washed by the milk from the breast of Mother Yaśodā, which purified Him from the dust covering.

Sometimes there are examples of Mother Yaśodā's becoming stunned in ecstasy. This was exhibited when she saw her son lifting Govardhan Hill. When Kṛṣṇa was standing, raising the hill, Mother Yaśodā hesitated to embrace Him and became stunned. The dangerous position that Kṛṣṇa had accepted by lifting the hill brought tears to her eyes. And with her eyes filled with tears she could not see Kṛṣṇa anymore, and because her throat was choked up by anxiety she could not even instruct Kṛṣṇa as to what He should do in that position. This is a symptom of becoming stunned in ecstatic love.

Mother Yaśodā sometimes enjoyed transcendental ecstasy in happiness when her child was saved from a dangerous situation, such as being attacked by Pūtanā or some other demon. In Śrīmad-Bhāgavatam, Tenth Canto, 17th Chapter, 15th verse Śukadeva Gosvāmī says that Mother Yaśodā felt very, very fortunate when she got back her lost child. She immediately placed Him on her lap and began to embrace Him again and again. While she was thus embracing her son repeatedly, torrents of tears fell from her eyes, and she was unable to express her transcendental joy. It is stated in the Vidagdha-mādhava of Śrīla Rūpa Gosvāmī: "My dear Kṛṣṇa, the touch of Your mother is so pleasing and cooling that it surpasses the cooling capacity of the pulp of sandalwood and of bright moonshine mixed with the pulp of uśīra root." (Uśīra is a kind of root which when soaked with water has a very, very cooling effect. It is especially used in the scorching heat of the sun.)

The parental love of Mother Yaśodā for Kṛṣṇa steadily increases, and her love and ecstasy are sometimes described as intense affection and sometimes as overwhelming attachment. An example of attachment for Kṛṣṇa with overwhelming affection is given in the Śrīmad-Bhāgavatam, Tenth Canto, 6th Chapter, 27th verse, where Śukadeva Gosvāmī addresses Mahārāj Parīkṣit in this way: "My dear King, when magnanimous Nanda Mahārāj returned from a tour, he began to smell the head of his son, and he was merged in the ecstasy of parental love." A similar statement is there in connection with Mother Yaśodā when she was too anxious to hear the sound of Kṛṣṇa's flute, expecting Him back from the pasturing ground. Because she thought that it was getting very late, her anxiety to hear the sound of Kṛṣṇa's flute became doubled, and milk began to flow from her breast. In that condition she was sometimes going within the house, sometimes coming out of the house. She was constantly looking to see if Govinda was coming back along the road. When many very great sages were offering prayers to Lord Kṛṣṇa, glorifying His activities, the Queen of Gokula, Mother Yaśodā, entered the battlefield of Kurukṣetra, wetting the lower part of her sari with the milk flowing from her breast. This entrance of Mother Yaśodā at Kurukṣetra was not during the Battle of Kurukṣetra. At other times Kṛṣṇa went to Kurukṣetra from His paternal home (Dvārakā) during the solar eclipse, and at these times the residents of Vṛndāvana also went to see Him there.

When Kṛṣṇa arrived at Kurukṣetra in pilgrimage, all the people assembled there began to say that Kṛṣṇa the son of Devakī had arrived. At that time Devakī, just like an affectionate mother, began to pat Kṛṣṇa's face. And again when people cried that Kṛṣṇa, the son of Vasudeva, had come, both King Nanda and Mother Yaśodā became overwhelmed with affection and expressed their great pleasure.

When Mother Yaśodā, the Queen of Gokula, was going to see her son Kṛṣṇa at Kurukṣetra, one of her friends began to address her thus: "My dear Queen, the milk flowing out of your breast-mountain has already whitened the River Ganges, and the tears from your eyes, mixed with black mascara, have already blackened the color of the Yamunā. And as you are standing just between the two rivers, I think that there is no need for your anxiety to see your son's face. Your parental affection has already been exhibited to Him by these two rivers!"

The same friend of Mother Yaśodā addressed Kṛṣṇa as follows: "My dear Mukunda, if Mother Yaśodā, the Queen of Gokula, is forced to stand on fire, but is allowed to see Your lotus face, then this fire will appear to her as the Himalayan Mountains: full of ice. In the same way, if she is allowed to stay in the ocean of nectar but is not allowed to see the lotus face of Your Grace, then even this ocean of nectar will appear to her as an ocean of arsenic poison." Let the anxiety of Mother Yaśodā of Braja, always expecting to see the lotus face of Kṛṣṇa, be glorified all over the universe!

A similar statement was given by Kuntīdevī to Akrūra: "My dear brother Akrūra, my nephew Mukunda is long absent from us. Will you kindly tell Him that His Aunt Kuntī is sitting amongst the enemy and would like to know when she will be able to see His lotus face again?"

In the Śrīmad-Bhāgavatam, Tenth Canto, 46th Chapter, 2nd verse, there is this statement: "When Uddhava was present at Vṛndāvana and was narrating the activities of Kṛṣṇa in Dvārakā, Mother Yaśodā, while hearing this narration, began to pour milk from her breasts and shed tears from her eyes." Another incident demonstrating Yaśodā's extreme love for Kṛṣṇa occurred when Kṛṣṇa went to Mathurā, the kingdom of Kaṁsa. In separation from Kṛṣṇa, Mother Yaśodā was looking at Kṛṣṇa's makeup utensils, and she fell down on the ground almost unconscious, with a great sound. When she was rolling over on the ground, there were many scratches on her body, and in that piteous condition she began to cry, "O my dear son! My dear son!" And she slapped her breasts with her two hands. This activity of Mother Yaśodā is explained by expert devotees as ecstatic love in separation. Sometimes there are many other symptoms, such as great anxiety, lamentation, frustration, being stunned, humility, restlessness, madness and illusion.

As far as Mother Yaśodā's anxieties are concerned, when Kṛṣṇa was out of the house in the pasturing ground, a devotee once told her, "Yaśodā, I think your movements have been slackened, and I see that you are full of anxieties. Your two eyes appear to be without any movement, and I feel in your breathing a kind of warmth which is bringing your breast milk to the boiling point. All these conditions prove that out of separation from your son you have a severe headache." These are some of the symptoms of Mother Yaśodā's anxiety for Kṛṣṇa.

When Akrūra was present in Vṛndāvana and was narrating the activities of Kṛṣṇa in Dvārakā, Mother Yaśodā was informed that Kṛṣṇa had married so many queens and was very busy there in His householder affairs. Hearing this, Mother Yaśodā lamented how unfortunate she was that she could not get her son married just after passing His kaiśora age, and thus she could not receive both her son and daughter-in-law at her home. She exclaimed, "My dear Akrūra, you are simply throwing thunderbolts on my head!" These are signs of lamentation on the part of Mother Yaśodā in separation from Kṛṣṇa.

Similarly, Mother Yaśodā felt frustration when she thought, "Although I have millions of cows, the milk of these cows could not satisfy Kṛṣṇa. Therefore let a curse be on this milk! And I also am condemned because although I am so opulent in material prosperity, I am now unable to smell the head of my child and feed Him with my breast milk as I used to do when He was here in Vṛndāvana." This is a sign of frustration on the part of Mother Yaśodā in separation from Kṛṣṇa.

One friend of Kṛṣṇa's addressed Him thus: "My dear lotus-eyed one, when You were living in Gokula You were always bearing a stick in Your hand. That stick is now lying idle in the house of Mother Yaśodā, and whenever she sees it she becomes motionless just like the stick." This is the sign of becoming stunned in separation from Kṛṣṇa. In separation from Kṛṣṇa Mother Yaśodā became so humble that she prayed to the creator of the universe, Lord Brahmā, with tears in her eyes: "My dear creator, won't you kindly bring my dear son Kṛṣṇa back to me so that I can see Him at least for a moment?" Sometimes in restlessness like a madwoman Mother Yaśodā used to accuse Nanda Mahārāj, "What are you doing in the palace? You shameless man! Why do people call you the King of Braja? It is very astonishing that while being separated from your dear son Kṛṣṇa, you are still living within Vṛndāvana as a hard-hearted father!"

Someone informed Kṛṣṇa about the madness of Mother Yaśodā in the following words: "In madness Mother Yaśodā has addressed the kadamba trees and inquired from them, 'Where is my son?' Similarly, she has addressed the birds and the drones and inquired from them as to whether Kṛṣṇa has passed before them, and she has inquired if they can say anything about You. In this way, Mother Yaśodā in illusion was asking everybody about You, and she has been wandering all over Vṛndāvana." This is madness in separation from Kṛṣṇa.

When Nanda Mahārāj was accused by Mother Yaśodā of being "hard-hearted," he replied, "My dear Yaśodā, why are you becoming so agitated? Kindly look more carefully. Just see, your son Kṛṣṇa is standing before you! Don't become a madwoman like this. Please keep my home peaceful." And Kṛṣṇa was informed by some friend that His father Nanda was also in illusion in this way, in separation from Him.

When all the wives of Vasudeva were present in the arena of Kaṁsa, they saw the most pleasing bodily features of Kṛṣṇa, and immediately, out of parental affection, milk began to flow from their breasts, and the lower parts of their saris became wet. This symptom of ecstatic love is an example of the result of fulfillment of desire.

In the First Canto of Śrīmad-Bhāgavatam, 11th Chapter, 25th verse, it is stated, "When Kṛṣṇa entered Dvārakā after finishing the Battle of Kurukṣetra, He first of all saw His mother and all His different stepmothers and offered His respectful obeisances unto their feet. The mothers immediately took Kṛṣṇa upon their laps, and because of their parental affection, there was milk flowing out of their breasts. So their breast milk, mixed with the water of tears, became the first offering to Kṛṣṇa." This is one of the examples of being satisfied after a great separation.

There is a similar statement in the Lalita-mādhava: "How wonderful it is that Yaśodā, the wife of King Nanda, out of her parental affection for Kṛṣṇa, mixed her tears and the milk from her breasts and thus bathed her dear son Kṛṣṇa." In Vidagdha-mādhava, a devotee addresses Lord Kṛṣṇa as follows: "My dear Mukunda, just after seeing Your face full with the flavor of the lotus flower, and being attracted by the moonlight of Your face, Mother Yaśodā became so overjoyed in her affection that immediately from the nipples of her waterpot-like breasts, milk began to flow." She was thus constantly engaged in supplying milk to Kṛṣṇa after wetting the covering cloth over the jug.

These are some of the signs of parental love for Kṛṣṇa by His mother, father and elderly persons. Symptoms of ecstatic love in parental affection are expressed when Kṛṣṇa is accepted as the son. These constant transcendental emotions for Kṛṣṇa are called steady ecstasy in parental love.

Śrīla Rūpa Gosvāmī states herein that according to some learned scholars, the three kinds of transcendental mellow so far described-namely, servitude, fraternity and parental affection-are sometimes mixed up. For example, the fraternal feelings of Balarāma are mixed with servitude and parental affection. Similarly, King Yudhiṣṭhira's attraction for Kṛṣṇa is also mixed with parental affection and servitude. Similarly, the transcendental mellow of Ugrasena, Kṛṣṇa's grandfather, is mixed with servitude and parental affection. The affection of all the elderly gopīs in Vṛndāvana is a mixture of parental love, servitude and fraternity. The affection of the sons of Mādrī, Nakula and Sahadeva, as well as the affection of sage Nārada, is a mixture of friendship and servitude. The affection of Lord Śiva, Garuḍa and Uddhava is a mixture of servitude and fraternity.

24.48 Chapter Forty-four

Devotional Service in Conjugal Love

A pure devotee's attraction to Kṛṣṇa in conjugal love is called devotional service in conjugal love. Although such conjugal feelings are not at all material, there is some similarity between this spiritual love and material activities. Therefore, persons who are interested only in material activities are unable to understand this spiritual conjugal love, and these devotional reciprocations appear very mysterious to them. Rūpa Gosvāmī therefore describes conjugal love very briefly.

The impetuses of conjugal love are Kṛṣṇa and His very dear consorts, such as Rādhārāṇī and Her immediate associates. Lord Kṛṣṇa has no rival: no one is equal to Him, and no one is greater than Him. His beauty is also without any rival, and because He excels all others in the pastimes of conjugal love, He is the original object of all conjugal love.

In the Gīta-govinda by Jayadeva Gosvāmī one gopī tells her friend: "Kṛṣṇa is the reservoir of all pleasure within this universe. His body is as soft as the lotus flower. And His free behavior with the gopīs, which appears exactly like a young boy's attraction to a young girl, is a subject matter of transcendental conjugal love." A pure devotee follows in the footsteps of the gopīs and worships the gopīs as follows: "Let me offer my respectful obeisances to all the young cowherd girls, whose bodily features are so attractive. Simply by their beautiful attractive features they are worshiping the Supreme Personality of Godhead, Kṛṣṇa." Out of all the young gopīs, Śrīmatī Rādhārāṇī is the most prominent.

The beauty of Śrīmatī Rādhārāṇī is described as follows: "Her eyes defeat the attractive features of the eyes of the cakorī bird. When one sees the face of Rādhārāṇī, he immediately hates the beauty of the moon. Her bodily complexion defeats the beauty of gold. Thus, let us all look upon the transcendental beauty of Śrīmatī Rādhārāṇī." Kṛṣṇa's attraction for Rādhārāṇī is described by Kṛṣṇa Himself thus: "When I create some joking phrases in order to enjoy the beauty of Rādhārāṇī, Rādhārāṇī hears these joking words with great attention; but by Her bodily features and counter words She neglects Me. And I even possess unlimited pleasure by Her neglect of Me, for She becomes so beautiful that She increases My pleasure one hundred times." A similar statement can be found in Gīta-govinda, wherein it is said that when the enemy of Kaṁsa, Śrī Kṛṣṇa, embraces Śrīmatī Rādhārāṇī, He immediately becomes entangled in a loving condition and gives up the company of all other gopīs.

In the Padyāvalī of Rūpa Gosvāmī it is stated that when the gopīs hear the sound of Kṛṣṇa's flute, they immediately forget all rebukes offered by the elderly members of their families, their defamation and the harsh behavior of their husbands. Their only thought is to go out in search of Kṛṣṇa. When the gopīs meet Kṛṣṇa, the display of their exchanging glances as well as their joking and laughing behavior is called anubhāva, or sub-ecstasy in conjugal love.

In the Lalita-mādhava, Rūpa Gosvāmī explains that the movements of Kṛṣṇa's eyebrows are just like the Yamunā, and the smiling of Rādhārāṇī is just like the moonshine. When the Yamunā and the moonshine come in contact on the bank of the river, the water tastes just like nectar, and drinking it gives great satisfaction. It is as cooling as piles of snow. Similarly, in the Padyāvalī, one constant companion of Rādhārāṇī says, "My dear moon-faced Rādhārāṇī, Your whole body appears to be very content, yet there are signs of tears in Your eyes. Your speech is faltering, and Your chest is also heaving. By all these signs I can understand that You must have heard the blowing of Kṛṣṇa's flute, and, as a result of this, Your heart is now melting."

In the same Padyāvalī there is the following description, which is taken as a sign of frustration in conjugal love. Śrīmatī Rādhārāṇī said, "Dear Mr. Cupid, please do not excite Me by throwing your arrows at My body. Dear Mr. Air, please do not arouse Me with the fragrance of flowers. I am now bereft of Kṛṣṇa's loving attitude, so under the circumstances, what is the use of My sustaining this useless body? There is no need for such a body by any living entity." This is a sign of frustration in ecstatic love for Kṛṣṇa.

Similarly, in Dāna-keli-kaumudī, Śrīmatī Rādhārāṇī, pointing to Kṛṣṇa, says, "This clever boy of the forest has the beauty of a bluish lotus flower, and He can attract all the young girls of the universe. Now after giving Me a taste of His transcendental body, He has enthused Me, and it is more than I can tolerate. I am now feeling like a female elephant who has been enthused by a male elephant!" This is an instance of jubilation in ecstatic love with Kṛṣṇa.

Steady ecstasy of conjugal love is the original cause of bodily enjoyment. In the Padyāvalī this original cause of union is described when Rādhārāṇī tells one of Her constant companions: "My dear friend, who is this boy whose eyelids, dancing constantly, have increased the beauty of His face and attracted My desire for conjugal love? His ears are decorated with the buds of aśoka flowers, and He has dressed Himself in yellow robes. By the sound of His flute, this boy has already made Me impatient."

The conjugal love of Rādhā-Kṛṣṇa is never disturbed by any personal consideration. The undisturbed nature of the conjugal love between Rādhā and Kṛṣṇa is described thus: "Just a little distance away from Kṛṣṇa was Mother Yaśodā, and Kṛṣṇa was surrounded by all of His friends. In front of His eyes there was Candrāvalī, and, at the same time, on a chunk of stone in front of the entrance to Braja, there was standing the demon known as Vṛṣāsura. But even in such circumstances, when Kṛṣṇa saw Rādhārāṇī standing just behind a bush of many creepers, immediately His beautiful eyebrows moved just like lightning towards Her."

Another instance is described as follows: "On one side of the courtyard the dead body of Śaṅkhāsura was lying, surrounded by many jackals. On another side were many learned brāhmaṇas who were all self-controlled. They were offering nice prayers, which were as soothing as the cool breeze in summer. In front of Kṛṣṇa, Lord Baladeva was standing, causing a cooling effect. But even amidst all these different circumstances of soothing and disturbing effects, the lotus flower of ecstatic conjugal love that Kṛṣṇa felt for Rādhārāṇī could not wither." This love of Kṛṣṇa for Rādhārāṇī is often compared to a blooming lotus: the only difference is that Kṛṣṇa's love remains ever-increasingly beautiful.

Conjugal love is divided into two portions: vipralambha, or conjugal love in separation, and sambhoga, or conjugal love in direct contact. Vipralambha, separation, has three sub-divisions known as 1) pūrvarāga, or preliminary attraction, 2) māna, or seeming anger, and 3) pravāsa, or separation by distance.

When the lover and the beloved have a distinct feeling of not meeting each other, that stage is called pūrva-rāga, or preliminary attraction. In Padyāvalī Rādhārāṇī told Her companion, "My dear friend, I was just going to the bank of the Yamunā, and all of a sudden a very nice boy whose complexion is like a dark blue cloud became visible in front of My eyes. He glanced over Me in a way that I cannot describe. But since this has occurred, I am sorry that I can no longer engage My mind in the duties of My household affairs." This is an instance of preliminary attraction for Kṛṣṇa. In Śrīmad-Bhāgavatam, Tenth Canto, 53rd Chapter, verse 2, Kṛṣṇa told the messenger brāhmaṇa who came from Rukmiṇī: "My dear brāhmaṇa, just like Rukmiṇī I cannot sleep at night, and My mind is always fixed on her. I know that her brother Rukmī is against Me, and due to his persuasion, My marriage with her has been cancelled." This is another instance of preliminary attraction.

As far as māna, or anger, is concerned, there is the following incident described in Gīta-govinda: "When Śrīmatī Rādhārāṇī saw

Kṛṣṇa enjoying Himself in the company of several other gopīs, She became a little jealous because Her special prestige was being dimmed. Therefore, She immediately left the scene and took shelter in a nice flower bush where the black drones were humming. Then, hiding Herself behind the creepers, She began to express Her sorrow to one of Her consorts." This is an instance of a seeming disagreement.

An example of pravāsa, or being out of contact because of living in a distant place, is given in the Padyāvalī as follows: "Since the auspicious day when Kṛṣṇa left for Mathurā, Śrīmatī Rādhārāṇī has been pressing Her head on one of Her hands and constantly shedding tears. Her face is always wet now, and therefore there is no chance of Her sleeping even for a moment." When the face becomes wet, the sleeping tendency is immediately removed. So when Rādhārāṇī was always weeping for Kṛṣṇa because of His separation, there was no chance of Her getting any sleep for Herself. In the prahlāda-saṁhitā Uddhava says, "The Supreme Personality of Godhead, Govinda, panic-stricken due to being pierced by the arrows of Cupid, is always thinking of you [the gopīs], and He is not even accepting His regular lunch. Nor is He getting any proper rest."

When the lover and beloved come together and enjoy one another by direct contact, this stage is called sambhoga. There is a statement in Padyāvalī as follows: "Kṛṣṇa embraced Śrīmatī Rādhārāṇī in such an expert manner that He appeared to be celebrating the dancing ceremony of the peacocks."

Śrī Rūpa Gosvāmī thus ends the fifth wave of his Ocean of the Nectar of Devotion. He offers his respectful obeisances to the Supreme Personality of Godhead who appeared as Gopāla, the eternal form of the Lord.

Thus ends the Bhaktivedanta summary study of the third division of Bhakti-rasāmṛta-sindhu in the matter of the five primary relationships with Kṛṣṇa.

24.49 Chapter Forty-five

Laughing Ecstasy

In the fourth division of Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī has described seven kinds of indirect ecstasies of devotional service-known as laughing, astonishment, chivalry, compassion, anger, dread and ghastliness. In this portion, Śrīla Rūpa Gosvāmī further describes these ecstasies of devotional feelings, some being compatible and others incompatible with one another. When one kind of ecstatic devotional service overlaps with another in a conflicting way, this state of affairs is called rasābhāsa, or a perverted presentation of mellows.

Expert learned scholars say that laughing is generally found among youngsters or in the combination of old persons and young children. This ecstatic loving laughing is sometimes also found in persons who are very grave by nature. Once an old mendicant approached the door of Mother Yaśodā's house, and Kṛṣṇa told Yaśodā, "My dear Mother, I don't wish to go near this skinny villain. If I go there, he might put Me within his begging bag and take Me away from You!" In this way, the wonderful child, Kṛṣṇa, began to look at His mother, while the mendicant, who was standing in the door, tried to hide his smiling face, although he could not do so. He immediately expressed his smiling. In this instance, Kṛṣṇa Himself is the object of laughing affairs.

Once one of Kṛṣṇa's friends informed Him, "My dear Kṛṣṇa, if You will open Your mouth, then I shall give You one nice sugar candy mixed with yogurt." Kṛṣṇa immediately opened His mouth, but instead of giving Him sugar candy with yogurt, the friend dropped a flower in His mouth. After tasting this flower, Kṛṣṇa turned His mouth in a disfigured way, and upon seeing this all His friends standing there began to laugh very loudly.

Once a palmist came to the house of Nanda Mahārāj, and Nanda Mahārāj asked him, "My dear sage, will you kindly check the hand of my child, Kṛṣṇa? Tell me how many years He will live and whether He will become the master of thousands of cows." Upon hearing this, the palmist began to smile, and Nanda Mahārāj asked him, "My dear sir, why are you laughing, and why are you covering your face?"

In such a laughing ecstasy of love, Kṛṣṇa or matters pertaining to Kṛṣṇa are the cause of the laughter. In such laughing devotional service, there are symptoms of jubilation, laziness, concealed feelings and similar other seemingly disturbing elements.

According to Śrīla Rūpa Gosvāmī's calculation, laughter in ecstatic love can be broken down into six divisions. These divisions, according to different degrees of smiling, are called in the Sanskrit language smita, hasita, vihasita, avahasita, apahasita, and atihasita. These six classes of smiling can be classified as major and minor. The major division includes smita, hasita and vihasita smiling, and the minor division includes avahasita, apahasita and atihasita smiling.

When one is smiling but his teeth are not visible, one can distinctly mark a definite change in the eyes and in the cheeks. This is called smita smiling. Once when Kṛṣṇa was stealing yogurt, Jaratī, the headmistress of the house, could detect His activities, and she was therefore coming very hurriedly to catch Him. At that time, Kṛṣṇa became very much afraid of Jaratī and went to His elder brother, Baladeva. He said, "My dear brother, I have stolen yogurt! Just see-Jaratī is coming hurriedly to catch Me!" When Kṛṣṇa was thus seeking the shelter of Baladeva because He was being chased by Jaratī, all the great sages in the heavenly planets began to smile. This smiling is called smita smiling.

Smiling in which the teeth are slightly visible is called hasita smiling. One day Abhimanyu, the so-called husband of Rādhārāṇī, was returning home, and at that time he could not see that Kṛṣṇa was there in his house. Kṛṣṇa immediately changed His dress to look exactly like Abhimanyu and approached Abhimanyu's mother, Jaṭilā, addressing her thus: "My dear mother, I am your real son Abhimanyu, but just see-Kṛṣṇa, dressed up like me, is coming before you!" Jaṭilā, the mother of Abhimanyu, immediately believed that Kṛṣṇa was her own son and thus became very angry at her real son who was coming home. She began to drive away her real son, who was crying, "Mother! Mother! What are you doing?" Seeing this incident, all the girl friends of Rādhārāṇī, who were present there, began to smile, and a portion of their teeth was visible. This is an instance of hasita smiling.

When the teeth are distinctly visible in a smile, that is called vihasita. One day when Kṛṣṇa was engaged in stealing butter and yogurt in the house of Jaṭilā, He assured His friends, "My dear friends, I know that this old lady is now sleeping very profoundly because she is breathing very deeply. Let us silently steal butter and yogurt without making any disturbance." But the old lady, Jaṭilā, was not sleeping; so she could not contain her smiling, and her teeth immediately became distinctly visible. This is an instance of vihasita smiling.

In a state of smiling, when the nose becomes puffed and the eyes squint, the smiling is called avahasita. Once, early in the morning when Kṛṣṇa returned home after performing His rāsa dance, Mother Yaśodā looked upon Kṛṣṇa's face and addressed Him thus: "My dear son, why do Your eyes look like they have been smeared with some oxides? Have You dressed Yourself with the blue garments of Baladeva?" When Mother Yaśodā was addressing Kṛṣṇa in that way, a girl friend who was nearby began to smile with a puffed nose and squinting eyes. This is an instance of avahasita smiling. The gopī knew that Kṛṣṇa had been enjoying the rāsa dance and that Mother Yaśodā could not detect her son's activities or understand how He had become covered with the gopīs' makeup. Her smiling was in the avahasita feature.

When tears from the eyes are added to the smiling and the shoulders are shaking, the smile is called apahasita. When child Kṛṣṇa was dancing in response to the singing of the old maidservant Jaratī, Nārada was astonished. The Supreme Personality of Godhead, who controls all the movements of great demigods like Brahmā and others, was now dancing to the indications of an old maidservant. Seeing this fun, Nārada also began to dance, and his shoulders trembled, and his eyes moved. Due to his smiling, his teeth also became visible, and on account of the glaring effulgence from his teeth, the clouds in the skies turned silver.

When a smiling person claps his hands and leaps in the air, the smiling expression changes into atihasita, or overwhelming laughter. An example of atihasita was manifested in the following incident: Kṛṣṇa once addressed Jaratī thus: "My dear good woman, the skin of your face is now slackened, and so your face exactly resembles a monkey's. As such, the King of the monkeys, Balīmukha, has selected you as his worthy wife." While Kṛṣṇa was teasing Jaratī in this way, she replied that she was certainly aware of the fact that the King of the monkeys was trying to marry her, but she had already taken shelter of Kṛṣṇa, the killer of many powerful demons, and therefore she had already decided to marry Kṛṣṇa instead of the King of the monkeys. On hearing this sarcastic reply by the talkative Jaratī, all the cowherd girls present there began to laugh very loudly and clap their hands. This laughter, accompanied by the clapping of hands, is called atihasita.

Sometimes there are indirect sarcastic remarks which also create atihasita circumstances. An example of one such remark was made by one of the cowherd girls to Kuṭilā, the daughter of Jaṭilā and sister of Abhimanyu, the so-called husband of Rādhārāṇī. Indirectly Kuṭilā was insulted by the following statement: "My dear Kuṭilā, daughter of Jaṭilā, your breasts are as long as string beans-simply dry and long. Your nose is so gorgeous that it is defying the beauty of the noses of frogs. And your eyes are more beautiful than the eyes of dogs. Your lips are defying the flaming cinders of fire, and your abdomen is as beautiful as a big drum. Therefore, my dear beautiful Kuṭilā, you are the most beautiful of all the cowherd girls of Vṛndāvana, and because of your extraordinary beauty, I think you must be beyond the attraction of the sweet blowing of Kṛṣṇa's flute!"

24.50 Chapter Forty-six

Astonishment and Chivalry

The ecstasy of astonishment in devotional service is perceived in two ways: directly, by the experience of one's own eyes, and indirectly, by hearing from others.

When Nārada came to see the activities of the Lord at Dvārakā and he saw that Kṛṣṇa was present within every palace in the same body and was engaged in different activities, he was struck with wonder. This is one of the examples of astonishment in devotional service by direct perception. One of the friends of Mother Yaśodā says, "Yaśodā, just see the fun! On the one hand, there is your child who is always captivated by sucking the milk from your breast, and on the other hand there is the great Govardhan Hill which can obstruct the passing of the clouds. But still, just see how wonderful it is that this great Govardhan Hill is resting on the finger of your child's left hand, just as though it were a toy. Is this not very mysterious?" This statement is another example of astonishment in devotional service by direct perception.

An instance of astonishment in devotional service by indirect perception occurred when Mahārāj Parīkṣit heard from Śukadeva Gosvāmī about Kṛṣṇa's killing Narakāsura, who had been fighting Kṛṣṇa with eleven divisions of akṣauhiṇī soldiers. Each division of akṣauhiṇī soldiers contained several thousand elephants, several thousand horses and chariots, and several hundreds of thousands of infantry soldiers. Narakāsura possessed eleven such divisions, and all of them were throwing arrows toward Kṛṣṇa, but Kṛṣṇa killed them all, simply by throwing three arrows from His side. When Mahārāj Parīkṣit heard of this wonderful victory, he immediately rubbed the tears from his eyes and became overwhelmed with joy. This instance is an example of astonishment in devotional service by indirect perception through aural reception.

There is another example of indirect astonishment. Trying to test Kṛṣṇa to see if He were truly the Supreme Personality of Godhead, Lord Brahmā stole all the cowherd boys and cows from Him. But after a few seconds, he saw that Kṛṣṇa was still present with all the cows, calves and cowherd boys, exactly in the same way as before. When Lord Brahmā described this incident to his associates on the Satya-loka planet, they all became astonished. Brahmā told them that after taking away all the boys, he saw Kṛṣṇa again playing with the same boys in the same fashion. Their bodily complexion was blackish, almost like Kṛṣṇa's, and they all had four arms. The same calves and cows were still present there, in the same original fashion. Even while describing this incident, Brahmā became almost overwhelmed. "And the most astonishing thing," he added, "was that many other Brahmās from many different universes had also come there to worship Kṛṣṇa and His associates."

Similarly, when there was a forest fire in the Bhāṇḍīravana, Kṛṣṇa instructed His friends to close their eyes tightly, and they all did this. Then when Kṛṣṇa had extinguished the fire, the cowherd boys opened their eyes and saw that they had been relieved from the danger and that their cows and calves were all safe. They began to perceive the wonder of the situation simply by guessing how Kṛṣṇa had saved them. This is another instance of indirect perception causing astonishment in devotional service.

The activities of a person, even if they are not very extraordinary, create an impression of wonder in the heart and mind of the person's friends. But even very wonderful activities performed by a person who is not one's friend will not create any impression. It is because of love that one's wonderful activities create an impression in the mind.

When on account of love and devotional service for the Lord there is special valorous enthusiasm, the resultant activities are called chivalrous. These chivalrous activities can be manifested in the acts of mock-fighting, giving in charity, showing mercy and executing religious principles. By performing chivalrous activities in fighting, one is called yuddha-vīra. By charitable activities one is called dāna-vīra. By showing extraordinary mercy one is called dayā-vīra. And when one is munificent in executing religious rites, he is called dharma-vīra. In all such different chivalrous activities, Kṛṣṇa is the object.

When a friend wants to satisfy Kṛṣṇa by performing some chivalrous activities, the friend becomes the challenger, and Kṛṣṇa Himself becomes the opponent; or else Kṛṣṇa may give audience to the fighting, and by His desire another friend becomes the opponent. A friend once challenged Kṛṣṇa thus: "My dear Mādhava, You are very restless because You think that no one can defeat You. But if You do not flee from here, then I shall show You how I can defeat You. And my friends will be very satisfied to see this!"

Kṛṣṇa and Śrīdāmā were very intimate friends, yet Śrīdāmā, out of anger with Kṛṣṇa, challenged Him. When both of them began to fight, all the friends on the bank of the Yamunā enjoyed the wonderful fighting of the two friends. They prepared some arrows for mock-fighting, and Kṛṣṇa began to throw his arrows at Śrīdāmā. Śrīdāmā began to block these arrows by whirling his pole, and by Śrīdāmā's chivalrous activities, Kṛṣṇa became very satisfied. Such mock-fighting generally takes place amongst chivalrous persons and creates wonderful excitement for all viewers.

There is a statement in the Hari-vaṁśa that sometimes Arjuna and Kṛṣṇa fought in the presence of Kuntī, and Arjuna would be defeated by Kṛṣṇa.

In such chivalrous fighting between friends, there is sometimes bragging, self-complacence, pride, power, taking to weapons, challenging and standing as opponent. All of these symptoms become impetuses to chivalrous devotional service.

One friend challenged Kṛṣṇa thus: "My dear friend Dāmodara, You are an expert only in eating. You have defeated Subala only because he is weak and You adopted cheating means. Don't advertise Yourself to be a great fighter by such action. You have advertised Yourself as a serpent, and I am the peacock who will now defeat You." The peacock is the ablest enemy of the serpent.

In such fighting between friends, when the self-advertisement becomes personal, learned scholars say it is sub-ecstasy. When there is a roaring challenge, certain kinds of movement for fighting, enthusiasm, no weapons and assurance given to frightened witnesses-all these chivalrous activities are called sub-ecstasy.

One friend addressed Kṛṣṇa in this manner: "My dear Madhusūdana, You know my strength, yet You are encouraging Bhadrasena, and not me, to challenge mighty Baladeva. By this action You are simply insulting me because my arms are as strong as the bolts of the gate!"

A devotee once said, "My dear Lord Kṛṣṇa, may Your challenger, Śrīdāmā, become glorious for his chivalrous activities, such as vibrating like a thunder cloud and roaring like a lion. May all glories go to Śrīdāmā's chivalrous activities!" Chivalrous activities in the matter of fighting, charity, mercy and execution of religious rituals are called constitutional; whereas expression of pride, emotions, endurance, kindness, determination, jubilation, enthusiasm, jealousy and remembrance are called unconstitutional. When Stokakṛṣṇa, one of the many friends of Kṛṣṇa, was fighting with Him, his father chastised him for fighting with Kṛṣṇa, who was the life and soul of all residents of Vṛndāvana. Upon hearing these chastisements, Stokakṛṣṇa stopped his fighting. But Kṛṣṇa continued to challenge him, and thus, in order to meet the challenge, Stokakṛṣṇa took his pole and began to display his dexterity by whirling it.

Once Śrīdāmā challenged Bhadrasena and said to him, "My dear friend, you needn't be afraid of me yet. I shall first of all defeat our brother Balarāma, then I shall beat Kṛṣṇa, and then I shall come to you." Bhadrasena therefore left the party of Balarāma and joined Kṛṣṇa, and he agitated his friends as much as the Mandara Hill had agitated the whole ocean. By his roaring sounds he deafened all his friends, and he enthused Kṛṣṇa with his chivalrous activities.

Once Kṛṣṇa challenged all His friends and said, "My dear friends, just see-I am jumping with great chivalrous prowess. Please do not flee away." Upon hearing these challenging words, a friend named Varūthapa counter-challenged the Lord and struggled against Him.

One of the friends once remarked, "Sudāmā is trying his best to see Dāmodara defeated, and I think that if our powerful Subala joins him, they will be a very beautiful combination, like a valuable jewel bedecked with gold."

In these chivalrous activities, only Kṛṣṇa's friends can be the opponents. Kṛṣṇa's enemies can never actually be His opponents. Therefore, this challenging by Kṛṣṇa's friends is called devotional service in chivalrous activities.

Dāna-vīra, or chivalry in giving charity, may be divided into two parts: munificence and renunciation. A person who can sacrifice everything for the satisfaction of Kṛṣṇa is called munificent. When a person desires to make a sacrifice because of his seeing Kṛṣṇa, Kṛṣṇa is called the impetus of the munificent activity. When Kṛṣṇa appeared as the son of Nanda Mahārāj, in clear consciousness Nanda Mahārāj desired all auspiciousness for his son and thus began to give in charity valuable cows to all the brāhmaṇas. The brāhmaṇas were so satisfied by this charitable action that they were obliged to say that the charity of Nanda Mahārāj had excelled the charity of such past kings as Mahārāj Pṛthu and Nṛga.

When a person knows the glories of the Lord completely and is prepared to sacrifice everything for the Lord, he is called sampradānaka, or one who gives everything in charity for the sake of Kṛṣṇa.

When Mahārāj Yudhiṣṭhira went with Kṛṣṇa in the arena of the rāja-sūya sacrifice, in his imagination he began to anoint the body of Kṛṣṇa with pulp of sandalwood, he decorated Him with a garland hanging down to His knees, he began to give Him garments all embroidered with gold, he gave Him ornaments all bedecked with valuable jewels, and he gave Him many fully decorated elephants, chariots and horses. He further wished to give Kṛṣṇa in charity his kingdom, his family and his personal self also. After so desiring, when there was nothing to actually give in charity, Mahārāj Yudhiṣṭhira became very perturbed and anxious.

Similarly, Mahārāj Bali once told his priest, Śukrācārya: "My dear sage, you are fully expert in knowledge of the Vedas, and as such you worship the Supreme Personality of Godhead, Viṣṇu, by Vedic rituals. As far as this brāhmaṇa dwarf [the incarnation Vāmanadeva] is concerned, if He is Lord Viṣṇu, a simple brāhmaṇa, or even my enemy, I have decided to give to Him in charity all the land He has asked for." Mahārāj Bali was so fortunate that the Lord extended before Him His hand, which was reddish from touching the breast of the goddess of fortune, who is always smeared with red kuṅkum powder. In other words, although the Personality of

Godhead is so great that the goddess of fortune is always under His command for enjoyment, He still extended His hands to take charity from Mahārāj Bali.

A person who wants to give everything in charity to Kṛṣṇa but does not want anything in return is considered the real renouncer. Thus, a devotee will refuse to accept any kind of liberation, even if it is offered by the Lord. Real love of Kṛṣṇa becomes manifested when Kṛṣṇa becomes the recipient of charity and the devotee becomes the giver.

In the Hari-bhakti-sudhadaya there is another example, forwarded by Mahārāj Dhruva. He says there, "My dear Lord, I have practiced austerities and penances because I was desiring to receive something from You, but in exchange You have allowed me to see You, who are never visible even to the great sages and saintly persons. I had been searching out some pieces of broken glass, but instead I have found the most valuable jewel. I am therefore fully satisfied, my Lord. I do not wish to ask anything more from Your Lordship."

A similar statement is to be found in the Third Canto of Śrīmad-Bhāgavatam, 15th Chapter, 48th verse. The four sages headed by Sanaka Muni addressed the Lord as follows: "Dear Supreme Personality of Godhead, Your reputation is very attractive and free from all material contamination. Therefore You are worthy of being glorified and are actually the reservoir of all pilgrimages. Auspicious persons who are fortunate enough to be engaged in glorifying Your attributes and who actually know what Your transcendental position is, do not even care to accept liberation offered by You. Because they are so transcendentally enriched, they do not care to accept even the post of Indra, the heavenly King. They know that the post of the King of heaven is also fearful, whereas for those who are engaged in glorifying Your transcendental qualities there is only joyfulness and freedom from all danger. As such, why should persons with this knowledge be attracted by a post in the heavenly kingdom?"

One devotee has described his feelings about the charity exhibited by King Mayūradhvaja: "I am faltering even to speak about the activities of Mahārāj Mayūradhvaja, to whom I offer my respectful obeisances." Mayūradhvaja was very intelligent, and he could understand why Kṛṣṇa came to him once, in the garb of a brāhmaṇa. Kṛṣṇa demanded from him half of his body, to be sawed off by his wife and son, and King Mayūradhvaja agreed to this proposal. On account of his intense feeling of devotional service, King Mayūradhvaja was always thinking of Kṛṣṇa, and when he understood that Kṛṣṇa had come in the garb of a brāhmaṇa, he did not hesitate to part with half of his body. This sacrifice of Mahārāj Mayūradhvaja for Kṛṣṇa's sake is unique in the world, and we should offer our all-respectful obeisances to him. He had full knowledge of the Supreme Personality of Godhead in the garb of a brāhmaṇa, and he is known as the perfect dāna-vīra, or renouncer.

Any person who is always ready to satisfy Kṛṣṇa and who is always dexterous in executing devotional service is called dharma-vīra, or chivalrous in executing religious rituals. Only advanced devotees performing religious ritualistic performances can come to this stage of dharma-vīra. Dharma-vīras are produced after going through the authoritative scriptures, following moral principles, being faithful and tolerant and controlling the senses. Persons who execute religious rituals for the satisfaction of Kṛṣṇa are steady in devotional service, whereas persons who execute religious rituals without intending to please Kṛṣṇa are only called pious.

The best example of a dharma-vīra is Mahārāj Yudhiṣṭhira. A devotee once told Kṛṣṇa: "My dear Kṛṣṇa, O killer of all demons, Mahārāj Yudhiṣṭhira, the eldest son of Mahārāj Pāṇḍu, has performed all kinds of sacrifices just to please You. He has always invited the heavenly King, Indra, to take part in the yajñas [sacrifices]. Because King Indra was thus absent so often from Śacīdevī, she had to pass much of her time pining over Indra's absence, with her cheeks upon her hands."

The performance of different yajñas for the demigods is considered to be worship of the limbs of the Supreme Lord. The demigods are considered to be different parts of the universal body of the Lord, and therefore the ultimate purpose in worshiping them is to please the Lord by partially worshiping His different limbs. Mahārāj Yudhiṣṭhira had no such material desire; he executed all sacrifices under the direction of Kṛṣṇa, and not to take any personal advantage from them. He only desired to please Kṛṣṇa and was therefore called the best of the devotees. He was always merged in the ocean of loving service.

24.51 Chapter Forty-seven

Compassion and Anger

When the ecstasy of devotional service produces some kind of lamentation in connection with Kṛṣṇa, it is called devotional service in compassion. The impetus of this devotional service is Kṛṣṇa's transcendental quality, form and activities. In this ecstasy of devotional service there are sometimes symptoms like regret, heavy breathing, crying, falling on the ground and beating upon one's chest. Sometimes symptoms like laziness, frustration, defamation, humility, anxiety, moroseness, eagerness, restlessness, madness, death, forgetfulness, disease and illusion are also visible. When in the heart of a devotee there is expectation of some mishap to Kṛṣṇa it is called devotional service in bereavement. Such bereavement is another symptom of this devotional service in compassion.

In Śrīmad-Bhāgavatam, Tenth Canto, 16th Chapter, 13th verse, there is the following description. When Kṛṣṇa was chastising the Kāliyanāga in the Yamunā, the big snake wrapped his coils all over Kṛṣṇa's body, and upon seeing Kṛṣṇa in this situation, all His dear cowherd friends became greatly disturbed. Out of bereavement, distress and fearfulness, they became bewildered and began to fall on the ground. Because the cowherd boys were under the illusion that Kṛṣṇa could be in some mishap, their symptoms are not at all astonishing; they had dedicated their friendship, their possessions, their desires and their very selves to Kṛṣṇa.

When Kṛṣṇa entered the Yamunā River, which had become very poisonous from the presence of Kāliya, Mother Yaśodā feared all kinds of mishaps, and she was breathing hotly. Tears from her eyes were soaking her clothes, and she was almost collapsing.

Similarly, when the Śaṅkhāsura demon was attacking Kṛṣṇa's queens one after another, Lord Baladeva became more and more bluish.

In the Haṁsadūta, the following incident is described: The gopīs requested Haṁsadūta to search after the marks of Kṛṣṇa's lotus feet and to accept them as Lord Brahmā had accepted them on his helmet after he had stolen all Kṛṣṇa's cowherd boys. Regretting his challenge to Kṛṣṇa, Lord Brahmā had bowed down before the Lord, and his helmet became marked with the footprints of Kṛṣṇa. The gopīs reminded Haṁsadūta that sometimes even the great sage Nārada becomes very ecstatic by seeing these footprints, and sometimes great liberated sages also aspire to see them. ”You should therefore seek very enthusiastically to find the footprints of Kṛṣṇa,” they urged. This is another instance of devotional service in compassion.

There is an instance when Sahadeva, the younger brother of Nakula, became greatly gladdened at seeing the effulgent glowing of Kṛṣṇa’s footprints. He began to cry and call out, ”Mother Mādrī! Where are you now? Father Pāṇḍu! Where are you now? I am very sorry that you are not here to see these footprints of Kṛṣṇa!” This is another instance of devotional service in compassion.

In such devotional service in compassion there are sometimes smiling symptoms, but never is there any stress or lamentation. The basic principle of this compassion is always ecstatic love. The apprehension of some mishap to Kṛṣṇa or to His beloved queens, as exhibited by Baladeva and Yudhiṣṭhira, has been explained above. This apprehension is not exactly due to their ignorance of the inconceivable potencies of Kṛṣṇa but to their intense love for Him. This kind of apprehension of some mishap to Kṛṣṇa first of all becomes manifested as an object of lamentation, but gradually it develops into such compassionate loving ecstasy that it turns to another channel and gives transcendental pleasure.

In ecstatic loving service to Kṛṣṇa in anger, Kṛṣṇa is always the object. In Vidagdha-mādhava, Second Canto, 53rd verse, Lalitāgopī expressed her anger, which was caused by Kṛṣṇa, when she addressed Śrīmatī Rādhārāṇī thus: ”My dear friend, my inner desires have been polluted. Therefore I shall go to the place of Yamarāja. But I am sorry to see that Kṛṣṇa has still not given up His smiling over cheating You. I do not know how You could repose all Your loving propensities upon this lusty young boy from the neighborhood of the cowherds.”

After seeing Kṛṣṇa, Jaratī sometimes said, ”O You thief of young girls’ properties! I can distinctly see the covering garment of my daughter-in-law on Your person.” Then she cried very loudly, addressing all the residents of Vṛndāvana to inform them that this son of King Nanda was setting fire to the household life of her daughter-in-law.

Similar ecstatic love for Kṛṣṇa in anger was expressed by Rohiṇī-devī when she heard the roaring sound of the two falling arjuna trees to which Kṛṣṇa had been tied. The whole neighborhood proceeded immediately towards the place where the accident took place, and Rohiṇīdevī took the opportunity to rebuke Mother Yaśodā as follows: ”You may be very expert in giving lessons to your son by binding Him with rope, but don’t you look to see if your son is in a dangerous spot? The trees are falling on the ground, and He is simply loitering there!” This expression of Rohiṇī-devī’s anger toward Yaśodā is an example of ecstatic love in anger caused by Kṛṣṇa.

Once, while Kṛṣṇa was in the pasturing ground with His cowherd boys, His friends requested Him to go to the Tālavana Forest, where Gardabhāsura, a disturbing demon in the shape of an ass, resided. The friends of Kṛṣṇa wanted to eat the fruit from the forest trees, but they could not go because of fear of the demon. Thus they requested Kṛṣṇa to go there and kill Gardabhāsura. After Kṛṣṇa did this, they all returned home, and their report of the day’s activity perturbed Mother Yaśodā because Kṛṣṇa had been sent alone into such danger in the Tālavana Forest. Thus she looked upon the boys with anger.

There is another instance of anger on the part of a friend of Rādhārāṇī’s. When Rādhārāṇī was dissatisfied with the behavior of Kṛṣṇa and had stopped talking with Him, Kṛṣṇa was very sorry for Rādhārāṇī’s great dissatisfaction, and in order to beg forgiveness, He fell down at Her lotus feet. But even after this, Rādhārāṇī was not satisfied, and She did not talk with Kṛṣṇa. At that time, one of Her friends chastised Her in the following words: ”My dear friend, You are allowing Yourself to be churned by the rod of dissatisfaction, so what can I say unto You? The only advice I can give You is that You had better leave this scene immediately, because Your misbehavior is giving me too much pain. I cannot bear to see Your behavior, because even though Kṛṣṇa’s peacock feather has touched Your feet, You still appear to be red-faced.”

The above attitudes of dissatisfaction and anger in devotional service are called īrṣyu.

When Uddhava was leaving Vṛndāvana, some of the elderly gopīs rebuked him as follows: ”O son of Gāndinī, your cruelty is defaming the dynasty of King Yadu. You are taking Kṛṣṇa away, keeping us in such pitiable condition without Him. Now, even before you have left, the life air of all the gopīs has practically disappeared.”

When Kṛṣṇa was insulted by Śiśupāla in the assembly of the rāja-sūya yajña convened by Mahārāj Yudhiṣṭhira, there was a great turmoil amongst the Pāṇḍavas and Kurus, involving grandfather Bhīṣma. At that time Nakula said with great anger, ”Kṛṣṇa is the Supreme Personality of Godhead, and the nails of His toes are beautified by the light emanating from the jeweled helmets of the authorities of the Vedas. If He is derided by anyone, I declare herewith as a Pāṇḍava that I will kick his helmet with my left foot, and I will strike him with my arrows, which are as good as Yamadaṇḍa, the sceptor of Yamarāja!” This is an instance of ecstatic love for Kṛṣṇa in anger.

In such a transcendental angry mood sometimes sarcastic remarks, unfavorable glances and insulting words are exhibited. Sometimes there are other symptoms, like rubbing the two hands, clacking the teeth, clamping the lips, moving the eyebrows, scratching the arms, lowering the head, breathing rapidly, uttering strong words, nodding the head, exhibiting yellowishness at the corner of the eyes, and exhibiting trembling lips. Sometimes the eyes turn red, and sometimes they fade. And there is sometimes chastisement and silence. All these symptoms of anger can be divided into two parts: constitutional and unconstitutional, or permanent and temporary symptoms. Sometimes great emotion, bewilderment, pride, frustration, illusion, impotence, jealousy, dexterity, negligence and signs of hard labor are also manifest as unconstitutional symptoms.

In all these humors of ecstatic love, the feeling of anger is accepted as the steady factor.

When Jarāsandha angrily attacked the city of Mathurā, he looked at Kṛṣṇa with sarcastic glances. At that time Baladeva took up His plow weapon and gazed upon Jarāsandha with colored eyes.

There is a statement in the Vidagdha-mādhava wherein Śrīmatī Rādhārāṇī, in an angry mood, addressed Her mother, Paurṇamāsī, after she had accused Rādhārāṇī of going to Kṛṣṇa. ”My dear mother,” Rādhā declared, ”what can I say to you? Kṛṣṇa is so cruel that He often attacks Me on the street, and if I want to cry out very loudly, this boy with a peacock feather on His head immediately covers My face so that I cannot cry. And if I want to go away from the scene because I am afraid of Him, He will immediately spread His arms to block My path. If I piteously fall down at His feet, then this enemy of the Madhu demon, in an angry mood, bites My face! Mother, just try to understand My situation, and don’t be unnecessarily angry with Me. Instead, please tell Me how I can save Myself from these terrible attacks of Kṛṣṇa!”

Sometimes amongst contemporary personalities there are signs of ecstasy in anger because of love for Kṛṣṇa. An example of such anger was exhibited in the quarrel between Jaṭilā and Mukharā. Jaṭilā was the mother-in-law of Rādhārāṇī, and Mukharā was Her great-grandmother. Both of them were talking about Kṛṣṇa's unnecessary harassment of Rādhārāṇī when She was walking on the street. Jaṭilā said, "You cruel-faced Mukharā! By hearing your words my heart feels like it is burning in a fire!" And Mukharā replied, "You sinful Jaṭilā, by hearing your words, there is aching in my head! You cannot give any evidence that Kṛṣṇa has attacked Rādhārāṇī, the daughter of my granddaughter Kīrtidā."

Once, when Rādhārāṇī was taking off the necklace given to Her by Kṛṣṇa, Jaṭilā, her mother-in-law, told a friend: "My dear friend, just see the beautiful necklace that Kṛṣṇa has presented to Rādhārāṇī. She is now holding it, but still She wants to tell us that She has no connection with Kṛṣṇa. This girl's activities have disgraced our whole family!"

Natural jealousy of Kṛṣṇa by persons like Śiśupāla cannot be accepted as ecstatic love in anger with Kṛṣṇa.

24.52 Chapter Forty-eight

Dread and Ghastliness

In ecstatic love for Kṛṣṇa in dread, there are two causes of fear: either Kṛṣṇa Himself or some dreadful situation for Kṛṣṇa. When a devotee feels himself to be an offender at Kṛṣṇa's lotus feet, at that time Kṛṣṇa Himself becomes the objective of dreadful ecstatic love. And when out of ecstatic love friends and well-wishers of Kṛṣṇa apprehend some danger for Him, that situation becomes the object of their dread.

When Ṛkṣarāj was in front of Kṛṣṇa fighting and suddenly realized that Kṛṣṇa is the Supreme Personality of Godhead, Kṛṣṇa addressed him thus: "My dear Ṛkṣarāj, why is your face so dry? Please do not feel threatened by Me. There is no need for your heart to tremble like this. Please calm yourself down. I have no anger toward you. You can, however, become as angry as you like with Me-to expand your service in fighting with Me and to increase My sporting attitude." In this dreadful situation in ecstatic love for Kṛṣṇa, Kṛṣṇa Himself is the object of dread.

There is another instance of a dreadful situation with Kṛṣṇa as the object as follows: After being sufficiently chastised by child Kṛṣṇa in the Yamunā River, the Kāliya snake began to address the Lord, "O killer of the Mura demon, I have acquired many mystic powers by my austerity and penances, but before You I am nothing, I am most insignificant. Therefore, please be kind upon a poor soul like me, and don't be angry with me. I did not know Your actual position, and out of ignorance I have committed such horrible offenses. Please save me. I am a most unfortunate, foolish creature. Please be merciful to me." This is another instance of the ecstasy of dread in devotional service.

When the Keśī demon was causing disturbance in Vṛndāvana by assuming a large horse's body that was so big that he could jump over the trees, Mother Yaśodā told her husband, Nanda Mahārāj, "Our child is very restless, so we had better keep Him locked up within the house. I have been very worried about the recent disturbances of the Keśī demon, who has been assuming the form of a giant horse." When it was learned that the demon was entering Gokula in an angry mood, Mother Yaśodā became so anxious to protect her child that her face dried up and there were tears in her eyes. These are some of the signs of the ecstasy of dread in devotional service, caused by seeing and hearing something that is dangerous to Kṛṣṇa.

After the Pūtanā witch had been killed, some friends of Mother Yaśodā inquired from her about the incident. Mother Yaśodā at once requested her friends, "Please stop! Please stop! Don't bring up the incident of Pūtanā. I become distressed just by remembering this incident. The Pūtanā witch came to devour my son, and she deceived me into letting her take the child on her lap. After that, she died and made a tumultuous sound with her gigantic body."

In the ecstasy of devotional service in dread, the unconstitutional symptoms are drying up of the mouth, exuberance, glancing towards the backside, concealing oneself, bewilderment, searching after the endangered lovable object and crying very loudly. Some other unconstitutional symptoms are illusion, forgetfulness, and expectation of danger. In all such circumstances the ecstatic dread is the steady or constant factor. Such dreadfulness is caused either by offenses committed or by dreadful circumstances. Offenses can be committed in varieties of ways, and the dread is felt by the person who has committed the offense. When dread is caused by a fearful object, this fearful object is generally a person who is fearsome in his features, nature and influence. An example of an object which caused ecstatic dread is the Pūtanā witch. Dread may be caused by mischievous demonic characters, such as King Kaṁsa, and it can be caused by great powerful demigods, such as Indra or Śaṅkara.

Demons like Kaṁsa feared Kṛṣṇa, but their feelings cannot be described as ecstatic dread in devotional service.

It is understood from authoritative sources that an attachment for Kṛṣṇa because of feelings of disgust sometimes presents a ghastly ecstasy in devotional service. The person experiencing such ecstatic love for Kṛṣṇa is almost always in the neutral stage of devotional service, or śānta-rasa. A description of ecstatic love caused by ghastliness is found in the following statement: "This person was formerly interested solely in the matter of lust and sense gratification, and he had perfected the greatest skill in exploiting women to fulfill his lusty desires. But now how wonderful it is that this same man is chanting the names of Kṛṣṇa with tears in his eyes, and as soon as he sees the face of a woman, he immediately becomes disgusted. From the indication of his face, I would think that now he hates sex life."

In this mellow of devotional service in ghastliness, the sub-ecstatic symptoms are spitting upon the consideration of one's past life, contorting the face, covering the nose and washing the hands. There is also trembling of the body, forcible twisting of the body and perspiration. Other symptoms which may be present are shame, exhaustion, madness, illusion, frustration, humility, self-pity, restlessness, eagerness and stunning of the body.

When a devotee, lamenting for his past abominable activities, shows special symptoms on his body, his feeling is called ecstasy in devotional service in ghastliness. This is caused by the awakening of his Kṛṣṇa consciousness.

In this connection there is the following statement: "How can a person take pleasure in the enjoyment of sex life in this body, which is a bag of skin and bones, filled with blood, covered by skin and flesh and which produces mucus and evil smells?" This perception is possible only for one who is awakened to Kṛṣṇa consciousness and who has become fully cognizant of the abominable nature of this material body.

A fortunate child in the womb of his mother prayed to Kṛṣṇa as follows: ”O enemy of Kaṁsa, I am suffering so much because of this material body. Now I am trapped within a mess of blood, urine and liquid stool, within the womb of my mother. Because I am living in such a condition, I am suffering great pangs. Therefore, O divine ocean of mercy, please be kind to me. I have no capacity to be engaged in Your loving devotional service, but please save me!” There is a similar statement by a person fallen in the hellish condition of life. He addressed the Supreme Lord thus: ”My dear Lord, Yamarāja has placed me in a situation which is full of filthy and obnoxious smells. There are so many insects and worms, surrounded by the stools left by different kinds of diseased persons. And after visualizing this horrible scene, my eyes have become sore, and I am becoming nearly blind. I therefore pray, O my Lord, O deliverer from the hellish conditions of life. I have fallen into this hell, but I shall try to remember Your holy name always, and in this way I shall try to keep my body and soul together.” This is another instance of ecstatic love for Kṛṣṇa in an abominable situation.

It is to be understood that any person who is constantly engaged in chanting the holy names of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, has attained a transcendental affection for Kṛṣṇa, and as such, in any condition of life, he remains satisfied simply by remembering the Lord’s name in full affection and ecstatic love.

In conclusion, it may be stated that ecstatic love for Kṛṣṇa in ghastliness appears during the development of dormant neutrality into developed affection.

24.53 Chapter Forty-nine

Mixing of Rasas

As already described, there are twelve different kinds of rasas, or ecstatic relationships which are shared with Kṛṣṇa. Five of these rasas are direct, and they are listed as neutrality, servitude, fraternal love, parental love, and conjugal love. Seven of the rasas are indirect, and they are listed as humor, astonishment, chivalry, compassion, anger, dread and ghastliness. The five direct rasas are eternally manifested in the Vaikuṇṭha world, the spiritual kingdom, whereas the seven indirect rasas are eternally manifesting and unmanifesting in Gokula Vṛndāvana, where Kṛṣṇa displays His transcendental pastimes in the material world.

Very often, in addition to one’s regular rasa, there is found the presence of some other rasa, and the mixture of these loving humors is sometimes compatible, or palatable, and sometimes incompatible, or unpalatable. The following is a scientific analysis of the compatibility and incompatibility of the mixtures of these various rasas, or loving moods.

When in the rasa of neutral love (śānta-rasa) there are found traces of ghastliness or astonishment, the result is compatible. When with this neutral love there are manifestations of conjugal love, chivalry, anger or dread, the result is incompatible.

When in the ecstasy of a serving humor there are manifestations of dread, neutral love, or chivalry (such as dharma-vīra and dāna-vīra), the result is compatible. The ecstasy of devotional service in chivalry (yuddha-vīra) and anger are directly produced by Kṛṣṇa Himself.

With the ecstasy of fraternal love, a mixture of conjugal love, laughter or chivalry is highly compatible. With the same fraternal love, a mixture of dread or parental love is most incompatible.

Although there are gulfs of differences between them, with the ecstasy of parental affection, a mixture of laughter, compassion or dread is compatible.

With the ecstasy of parental love, a mixture of conjugal love, chivalry or anger is incompatible.

With the ecstasy of devotion in conjugal love, a mixture of laughter or fraternity is compatible.

According to certain expert opinions, in the ecstasy of conjugal love, the feelings of chivalry known as yuddha-vīra and dharma-vīra are the only compatible additions. According to this view, except for these two humors, all other manifestations are taken as incompatible with conjugal love.

With the ecstasy of devotional laughter, a mixture of dread, conjugal love or parental love is compatible, whereas a mixture of compassion or ghastliness is incompatible.

With the ecstasy of devotion in astonishment, a mixture of chivalry or neutral love is compatible; whereas a mixture of anger or dread is always incompatible.

With the ecstasy of devotional chivalry, a mixture of astonishment, laughter or servitude is compatible, while a mixture of dread or conjugal love is incompatible. According to some expert opinions, the ecstasy of neutral love is always compatible with devotional service in chivalry.

With the ecstasy of compassion in devotional service a mixture of anger or parental love is compatible; while a mixture of laughter, conjugal love or astonishment is always incompatible.

With the ecstasy of anger in devotional service a mixture of compassion or chivalry is compatible, whereas a mixture of laughter, conjugal union or dread is completely incompatible.

With the ecstasy of dread in devotional service, a mixture of ghastliness or compassion is compatible.

With the ecstasy of chivalry in devotional service, a mixture of conjugal union, laughter or anger is always incompatible.

In the ecstasy of ghastliness in devotional service, feelings of neutral love, laughter or servitude are compatible, whereas feelings of conjugal union and fraternity are incompatible.

The above analysis is a sample of the study of rasābhāsa, or incompatible mixing of rasas. This transcendental science of rasābhāsa can thoroughly explain the humors in ecstatic love which are compatible and incompatible with one another. When Lord Caitanya Mahāprabhu was residing in Jagannātha Purī, many poets and devotees used to come to Him and offer their different kinds of poetry, but the regulation was that Lord Caitanya’s secretary, Svarūpa Dāmodara, first examined all of these writings scrutinizingly, and then if he would find that there were no incompatibilities in the rasas, or transcendental mellows, he would then allow the poet to approach Lord Caitanya and recite his poetry.

The topic of incompatibility is a very important one, and those who are pure devotees always expect to find perfect compatibility in descriptions of the different relationships with the Personality of Godhead. The study of compatibility and incompatibility sometimes becomes very involved, and a hint of why this is so is given as follows: When a friend meets another friend, the mellow produced out of that meeting is generally taken as very palatable. But actually with such meetings between two friends, there are so many feelings involved that it is difficult to ascertain when these feelings are actually becoming compatible and when they are becoming incompatible.

Expert literary scholars have analyzed the rasas which are compatible with one another by contrasting the various rasas in a particular mixture under the names ”whole” and ”part”. According to this method, the prominent feeling is called the ”whole”, and the subordinate feeling is called the ”part.”

The following statement elucidates the subject of part and whole: ”All living entities are just like sparks from the supreme fire, and as such, I do not know if I, a tiny spark, shall be able to engage myself in the transcendental loving service of this supreme fire, Lord Kṛṣṇa.” In this statement, the feelings of neutral love are taken as the whole, whereas the desire to serve the Lord is taken as the part. Actually, in the Brahman effulgence there is no chance for reciprocation of loving ecstasy between the Lord and the devotee.

There is another quotation, from a devotee who laments as follows: ”Alas, I am still trying to relish different pleasurable states from this body, which is simply some skin covering mucus, semina and blood. In this state of consciousness I am so condemned that I cannot relish the transcendental ecstasy of remembering the Supreme Personality of Godhead.” In this statement there are two ecstatic loving humors, namely neutrality and ghastliness. Neutrality is taken here as the whole, whereas the ecstasy of ghastliness is the part.

There is a similar statement by a devotee as follows: ”I shall now begin my service of fanning the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is seated on a golden throne. He is the supreme Parambrahma in His eternal transcendental form of a cloudy blackish complexion. Now I shall give up my affection for my material body, which is nothing but a bunch of flesh and blood.” Herein also there is a combination of servitude and ghastliness, where the ecstasy of servitude is taken as the whole, and the ecstasy of ghastliness is taken as the part.

There is another statement as follows: ”When shall I be freed from the mode of ignorance? And being thus purified, when shall I attain the stage of serving Kṛṣṇa eternally? Only then shall I be able to worship Him, always observing His lotus eyes and beautiful face.” In this statement the whole is the ecstasy of neutrality, and the part is servitorship.

There is another statement as follows: ”Please look at this devotee of the Lord who is dancing just from remembering the lotus feet of Kṛṣṇa. Simply by observing his dance you will lose all interest in even the most beautiful women!” In this statement the whole is in neutrality, and the part is in ghastliness.

One devotee boldly said, ”My dear Lord, now I am turning my face from any thought of association with young girls. As far as Brahman realization is concerned, I have lost all interest because I am completely absorbed in thinking about You. And being absorbed so blissfully, I have lost all other desires, even the desire for mystic powers. Now my mind is only attracted to worshiping Your lotus feet.” In this statement, the whole is the ecstasy of neutrality, and the part is chivalry.

In another statement, Subala is addressed thus: ”My dear Subala, the damsels of Vṛndāvana who had the opportunity of enjoying Kṛṣṇa’s kissing must be the foremost of all the fortunate women in the world.” In this example, the ecstasy of fraternal devotional service is the whole, and the ecstasy of conjugal love is the part.

The following statement was made by Kṛṣṇa to the gopīs: ”My dear enchanted, don’t gaze at Me with longing eyes like this. Be satisfied and return to your homes in Vṛndāvana. There is no necessity of your presence here.” While Kṛṣṇa was joking in this way with the damsels of Braja, who with great hope had come to enjoy the rāsa dance with Him, Subala was also on the scene, and he began to look at Kṛṣṇa with wide and laughing eyes. Subala’s feeling contained a mixture of fraternity and laughter in devotional service. Fraternity is considered here as the whole, and the laughter is considered as the part.

The following example contains a mixture of ecstatic fraternity and laughter, taken respectively as the whole and part. When Kṛṣṇa saw that Subala, in the dress of Rādhārāṇī, was silently hiding under the shade of a beautiful aśoka tree on the bank of the Yamunā, He immediately arose from His seat in surprise. Upon seeing Kṛṣṇa, Subala tried to hide his laughter by covering his cheeks.

There is also an example of a mixture of parental love and compassion in devotional service. When Mother Yaśodā was thinking that her son was walking in the forest without any umbrella or shoes, she became greatly perturbed to think of how much difficulty Kṛṣṇa must have been feeling. In this example the whole is the parental love, and the part is compassion.

There is the following example of a mixture of parental love and laughter. A friend of Mother Yaśodā told her, ”My dear Yaśodā, your son has very cunningly stolen a lump of butter from my home. And to make me blame my own son for His mischief, He has smeared some of the butter on my son’s face while he was sleeping!” Upon hearing this, Mother Yaśodā shook her curved eyebrows. She could only look at her friend with a smiling face. May Mother Yaśodā bless everyone with this smiling attitude. In this example the whole is the parental love, and the part is the laughter.

There is an example of a mixture of several humors with devotional service as follows. When Kṛṣṇa was holding up Govardhan Hill with His left hand, His hairs became scattered all over His shoulders, and He appeared to be perspiring. When Mother Yaśodā saw this scene, she began to tremble. Then, as she stared at the scene with broadened eyes, she saw Kṛṣṇa begin to exhibit varieties of facial caricatures. Mother Yaśodā then became very happy and began to smile. Then again, when she thought that Kṛṣṇa was holding up the hill for such an extremely long time, her clothes became soaked with perspiration. May Mother Yaśodā Brajeśvarī protect the whole universe by her infinite mercy! In this example, the whole is parental love, and the part is dread, wonder, laughter, compassion, etc.

There is an example of a mixture of conjugal love and fraternal affection when Śrīmatī Rādhārāṇī said, ”My dear friends, just see how Kṛṣṇa is resting His hand on the shoulder of Subala, who is dressed up just like a young girl! I think He must be sending some message to Me through Subala.” The purport is that the superiors of Rādhārāṇī do not like Kṛṣṇa or His cowherd friends to associate with Her; therefore these friends sometimes clothe themselves in female dress so they can give Rādhārāṇī a message from

Kṛṣṇa. In this example the whole is conjugal love and the part is fraternity.

The following is an example of a mixture of conjugal love and laughter in devotional service. Kṛṣṇa, in the dress of a young girl, told Rādhārāṇī, "Oh, You hard-hearted girl! Don't You know that I am Your sister? Why are You unable to recognize Me? Be merciful upon Me and please capture My shoulders and embrace Me with love!" While Kṛṣṇa was dressed up exactly like Rādhārāṇī, He was speaking these nice words, and Śrīmatī Rādhārāṇī could understand His purpose. But because She was in front of many of Her superiors, She simply smiled and did not say anything. In this instance, the ecstasy of conjugal love is taken as the whole, and the ecstasy of laughter is taken as the part.

The following illustrates a mixture of several feelings. When one of the consort friends of Candrāvalī saw that Kṛṣṇa was preparing to fight with the Vṛṣāsura demon, she began to think: "How wonderful Kṛṣṇa is! His mind is captivated by the eyebrows of Candrāvalī in a smiling spirit, His snakelike arms are on the shoulder of His friend, and at the same time He is roaring like a lion to encourage Vṛṣāsura to fight with Him!" This is an example of conjugal love, fraternity, and chivalry. The conjugal love is taken here as the whole, and the fraternity and chivalry are taken as the parts.

When Kubjā caught hold of Kṛṣṇa's yellow garment because she was feeling almost lusty with sex urge, Kṛṣṇa simply bowed down His head with His cheeks glowing in front of the many people who were standing there and laughing. This is an example of a mixture of ecstatic conjugal love and laughter. The laughter is taken as the whole, and the conjugal love is taken as the part.

Viśāla, a cowherd boy who was attempting to fight with Bhadrasena, was addressed by another cowherd boy as follows:"Why are you attempting to show your chivalrous spirit before me? Before this, you even attempted to fight with Śrīdāmā, but you must know that Śrīdāmā does not even care to fight with hundreds of Balarāmas. So why are you acting so enthusiastically when you actually have no importance at all?" This is an example of a mixture of devotional fraternity and chivalry. The chivalry is taken as the whole, and the fraternity is taken as the part.

Śiśupāla was habituated to calling Kṛṣṇa ill names, and by his insults he irritated the sons of Pāṇḍu more than he irritated Kṛṣṇa. The Pāṇḍavas therefore equipped themselves with all kinds of weapons to kill Śiśupāla. Their feelings were a mixture of ecstatic anger and fraternity, the anger being taken as the whole, and fraternity as the part.

Once Kṛṣṇa was watching Śrīdāmā very expertly using his stick to fight with Balarāma, who was an expert club-fighter and who had even killed the Pralambāsura demon with His club. When Kṛṣṇa saw Balarāma finally defeated by Śrīdāmā, who was using only a small stick, Kṛṣṇa became filled with pleasure and began to look upon Śrīdāmā with great wonder. In this instance there is a mixture of astonishment, fraternity and chivalry in devotional service. The fraternity and chivalry are considered as the parts, and the astonishment is considered as the whole.

Expert analysts of these various kinds of mellows instruct us that when different mellows overlap one another, the mellow which is the whole, or the prominent humor, is called the permanent ecstasy. It is confirmed in the Viṣṇu-dharmottara that when there are many mellows of devotional ecstasy mixed together, the prominent one, or the whole, is called the steady ecstasy of devotional service. Although the subordinate mellow may be manifested for a certain time, at length it will become merged into the prominent whole. Thus it is called an unconstitutional ecstasy of devotional service.

There is a good analogy in this connection, showing the relationship between the part and the whole. Lord Vāmanadeva is actually the Supreme Personality of Godhead, but He appeared to have been "born" as one of the brothers of Indra. Although Vāmanadeva is sometimes taken as a less-important demigod, He is actually the maintainer of Indra, the King of the demigods. Thus, although sometimes Vāmanadeva is considered to be a subordinate demigod, His actual position is that of the supreme whole, the source of the entire demigod system. In the same way, a rasa which is actually prominent may sometimes appear to be manifested in a subordinate way, although its actual position is as the main or prominent loving feeling of a devotee.

When an unconstitutional ecstasy of devotional service is manifested prominently at a certain time, it is still accepted as the part. If it is not very prominently manifested, it appears only slightly and quickly merges back into the whole. At such times of slight appearance, no consideration is given to it; as when one is eating some palatable dishes, if one also eats a small blade of grass he will not taste it, nor will he care to distinguish what its taste is like.

24.54 Chapter Fifty

Further Analysis of Mixed Rasas

As already described, if certain kinds of mellows become mixed and there is a joining of opposite mellows, then the situation is called incompatible. When one is eating sweet rice and something salty or sour is mixed in, the mixture is not very tasteful, and it is called incompatible.

An exemplary instance of incompatibility is the following statement by an impersonalist who was lamenting aloud, "I have been attached simply to the impersonal Brahman feature, and I have passed my days uselessly in practicing trance. I have not given any proper attention to Śrī Kṛṣṇa, who is the source of the impersonal Brahman and who is the reservoir of all transcendental pleasures." In this statement there are traces of neutrality and conjugal love, and the resulting humor is incompatible.

Sometimes it is found in places like Vṛndāvana that a person with a slight devotional attitude of neutral love for Kṛṣṇa may immediately and artificially try to attain to the platform of conjugal love. But because of the incompatibility of neutrality and conjugal love, the person is found to fall from the standard of devotional service.

Incompatibility was expressed by a great devotee on the platform of neutrality when he sarcastically prayed, "I am very anxious to see Kṛṣṇa, the Supreme Personality of Godhead, who is many millions of times more affectionate than the pitṛs (forefathers) in the Pitṛ-loka, and who is always worshiped by the great demigods and sages. I am a little surprised, however, that although Kṛṣṇa is the husband of the goddess of fortune, His body is often marked with the nail pricks of ordinary society girls!" Here is an example of incompatibility due to a mixture of neutrality and high conjugal love.

There is the following statement by a gopī: "My dear Kṛṣṇa, the first thing You should do is just embrace me with Your strong arms. Then, my dear friend, I shall first smell Your head, and then I shall enjoy with You." This is an example of incompatibility in which conjugal love is the whole and servitorship is the part.

One devotee said, "My dear Kṛṣṇa, how can I address You as my son when You are addressed by the great Vedāntists as the absolute truth and by the Vaiṣṇavas who follow the principles of Nārada-pañcarātra as the Supreme Personality of Godhead? You are the same Supreme Person, so how shall my tongue be so extraordinarily bold as to address You as an ordinary son?" In this statement there is a mixture of neutrality and parental love, and the result is incompatible.

Another devotee said, "My dear friend, my youthful beauty is as temporary as lightning in the sky, and therefore, my possessing attractive bodily features is unimportant. I have never met Kṛṣṇa, so I request you to please arrange for my meeting Him immediately." In this statement there is the incompatibility of a neutral mellow mixed with conjugal love.

A lusty woman in Kailāsa once told Kṛṣṇa: "My dear Kṛṣṇa, may You have a long life!" Then, after saying this, she embraced Kṛṣṇa. This is an example of incompatibility resulting from a mixture of parental love and conjugal love.

The purpose of the above analysis is to show that in the mixture of various mellows, or reciprocations of ecstatic love between Kṛṣṇa and the devotees, if the result is not pure, there will be incompatibility. According to the opinion of stalwart devotees like Rūpa Gosvāmī, as soon as there are contradictory feelings, the result is incompatible.

Once an ordinary female devotee addressed Kṛṣṇa, "My dear boy, I know that my body is just a composition of flesh and blood and can never be enjoyable to You. But still, I have been so attracted by Your beauty that I wish that You accept me as Your conjugal lover." In this statement there is incompatibility caused by a mixture of ghastliness and conjugal love in devotional service.

Śrīla Rūpa Gosvāmī warns devotees to not commit such incompatibilities in their writings or in their dealings. The presence of such contradictory feelings is called rasābhāsa. When there is rasābhāsa in any book of Kṛṣṇa consciousness, no learned scholar or devotee will accept it.

In the Vidagdha-mādhava, second act, verse 29, Paurṇamāsī tells Nāndīmukhī: "Just see how wonderful it is! Great sages meditate upon Kṛṣṇa after being relieved from all material transactions, and with great difficulty they try to situate Kṛṣṇa in their hearts. And opposed to this, this young girl is trying to withdraw her mind from Kṛṣṇa so she can apply it in the material activities of sense gratification. What a regrettable thing it is that this girl is trying to drive away from her heart the same Kṛṣṇa who is sought after by great sages through severe austerities and perseverance!" Although in this statement there are contradictory mellows of ecstatic devotion, the result is not incompatible because conjugal love is so elevated that it is defeating all other varieties of mellows. Śrīla Jīva Gosvāmī comments in this connection that such a loving state of mind is not possible for all. It is only possible in the case of the gopīs of Vṛndāvana. There are many other instances of contradictory mellows where there is no perverted experience of rasābhāsa.

Once some minor demigod of the heavenly planets remarked: "Kṛṣṇa, whose joking words were once the source of so much laughter for the residents of Braja, has now been attacked by the serpent king, Kāliya, and He has become the object of everyone's overwhelming lamentation!" In this instance there is a mixture of laughter and compassion, but there is no incompatibility because by both of these rasas the loving affection for Kṛṣṇa is increased.

Śrīmatī Rādhārāṇī was once told that although She had stopped all activities, She was still the supreme source of inspiration for all kinds of devotional service. The statement says, "My dear Rādhārāṇī, in separation from Kṛṣṇa You are now as still as the most beautiful tree, whose gracefulness is not blocked by any covering of leaves. Your tranquil mood makes You appear to be completely merged in Brahman realization!" In this example there is a mixture of conjugal love and neutral love, but the conjugal love has surpassed everything. Actually, Brahman realization is only a stunted existence. There is the following statement by Kṛṣṇa Himself: "Śrīmatī Rādhārāṇī has become peace personified for Me. Because of Her I now go without sleep. I stare constantly without blinking My eyes, and I am always in a meditative mood. Because of Her I have even made My home in the cave of a mountain!" This is an example of conjugal love mixed with neutral love, but there is no incompatibility.

The following is a conversation consisting of questions put before Rambhā, a celebrated beautiful woman, and her corresponding answers. Rambhā was asked, "My dear Rambhā, who are you?" She answered, "I am peace personified." Question: "Then why are you in the sky?" Answer: "I am in the sky to experience the supreme absolute truth." Question: "Then why are you staring?" Answer: "Just to look into the supreme beauty of the absolute truth." Question: "Then why do you appear to be disturbed in mind?" Answer: "Because Cupid is acting." In the above example also there is no perverted representation of mellows because on the whole the ecstasy of conjugal love has exceeded the neutral position of devotional service.

In the Tenth Canto of Śrīmad-Bhāgavatam, 60th Chapter, 44th verse, Rukmiṇīdevī said, "My dear husband, a woman who has no taste for the transcendental pleasure available from Your personal contact must be inclined to accept as her husband somebody who is externally a combination of mustaches, beard, body hairs, fingernails and some head hair. And within him there are muscles, bones, blood, intestinal worms, stools, mucus, bile, and similar things. Actually, such a husband is only a dead body, but due to not being attracted to Your transcendental form, a woman will have to accept this combination of stools and urine for her husband." This statement, which lists the ingredients of a material body, is not a perverted mellow in transcendental realization because it shows correct discrimination between matter and spirit.

In the Vidagdha-mādhava, second act, 42nd verse, Kṛṣṇa tells His friend, "My dear friend, what a wonderful thing it is that since I have seen the beautiful lotus eyes of Śrīmatī Rādhārāṇī, I have developed a tendency to spit on the moon and the lotus flower!" This is an example of conjugal love mixed with ghastliness, but there is no incompatibility.

The following is a statement which describes different mellows of devotional service: "Although Kṛṣṇa was invincible to any enemy, the cowherd boys of Vṛndāvana became almost blackish with astonishment upon seeing His wonderful royal garments and His fighting feats on the battlefield of Kurukṣetra." In this statement, although there is a mixture of chivalrous activities and astonishment in devotional service, there is no perverted reflection of mellows.

One resident of Mathurā requested her father to bolt the doors and then go with her to the school of Sāndīpani Muni to find Kṛṣṇa. She complained that Kṛṣṇa had completely stolen her mind. In this incident there is a mixture of conjugal love and parental love, but there is no incompatibility.

A brahmānandī (impersonalist) expressed his desire as follows: "When shall I be able to see that supreme absolute Personality of Godhead who is eternal bliss and knowledge, and whose chest has become smeared with red kuṅkum powder by touching the breast of Rukmiṇī?" Here there is a mixture of conjugal love and neutrality. Although this is a contradiction of mellows, there is no incompatibility because even a brahmānandī will become attracted to Kṛṣṇa.

Nanda Mahārāj told his wife, "My dear Yaśodā, although your son, Kṛṣṇa, is as delicate and soft as the mallīkā flower, He has gone to kill the Keśī demon, who is as strong as the mountain. Therefore I have become a little disturbed. But never mind, all auspiciousness to my son! I shall raise this hand which is as strong as a pillar, and I shall kill the Keśī demon, just to give freedom from all anxieties to the inhabitants of Brajamaṇḍala!" In this statement there are two kinds of mellows: chivalry and dread. Both of them, however, improve the position of parental love, and therefore there is no incompatibility.

In the Lalita-mādhava of Śrīla Rūpa Gosvāmī it is stated, "After Kṛṣṇa's arrival in Kaṁsa's arena, Kaṁsa's priest looked at Kṛṣṇa with a detestful expression. The entire arena was filled with dread on the part of Kaṁsa and his priest and restless expressions of pleasure on the cheeks of Kṛṣṇa's friends. Frustration was felt by His envious rivals. The great sages meditated. Hot tears were in the eyes of Devakī and other motherly ladies, and hairs stood on the bodies of the expert warriors. There was astonishment in the hearts of demigods such as Indra. The servants danced, and the restless eyes of all the young girls glanced about." In this statement there is a description of a combination of different mellows, but there is no incompatibility.

A similar statement, which is free from incompatibility, is in the Lalita-mādhava wherein the author blesses all the readers of the book in the following manner: "Although the Supreme Personality of Godhead is able to lift a mountain with a finger of His left hand, He is always humble and meek. He is always very kind to His loving devotees. He has frustrated Indra's attempt at vengeance by refusing him the sacrifice of Indra-yajña. He is the cause of all pleasure to all young girls. May He be ever compassionate upon you all!"

24.55 Chapter Fifty-one

Perverted Expression of Mellows

Rasābhāsa, or incompatible mixtures of mellows, may be classified as uparasa (false expression) anurasa (imitation) and aparasa (perverted or misrepresented mellows).

There is the following statement by an impersonalist who had just seen Kṛṣṇa: "When a person has passed completely from all contamination of material existence, he relishes a transcendental bliss of being established in trance. But as soon as I saw You, the original Personality of Godhead, I experienced the same bliss." This perverted reflection of mellows is called śānta-uparasa, or a perverted reflection of mixed impersonalism and personalism.

There is another statement as follows: "Wherever I am glancing I simply see Your personality. Therefore I know You are the uncontaminated Brahman effulgence, the supreme cause of all causes. I think there is nothing but You in this cosmic manifestation." This is another example of uparasa, or a perverted reflection of impersonalism and personalism.

When Madhumaṅgala, an intimate friend of Kṛṣṇa, was dancing before Kṛṣṇa in a joking manner, no one was paying attention to him, and he jokingly said, "My dear Lord, please be merciful upon me. I am praying for Your mercy." This is an example of uparasa in fraternal affection and neutrality.

Kaṁsa once addressed his sister Devakī as follows: "My dear sister, having seen your dear son Kṛṣṇa, I think that He is so strong that He can kill even wrestlers strong as the mountains. So I will have no more anxieties about Him, even if He is engaged in a terrible fight." This is an instance of uparasa in a perverted reflection of parental love.

In the Lalita-mādhava, Śrīla Rūpa Gosvāmī says, "The wives of the yajñic brāhmaṇas were all young girls, and they were attracted to Kṛṣṇa in the same way as the gopīs of Vṛndāvana. Out of their attraction they distributed food to Kṛṣṇa." Here the two devotional mellows are conjugal love and parental love, and the result is called upa-rasa in conjugal love.

One of the friends of Śrīmatī Rādhārāṇī told Her, "My dear friend Gāndharvikā [Rādhārāṇī], You were the most chaste girl in our village, but now You have divided Yourself and are partially chaste and partially unchaste. It is all due to Cupid's influence upon You after You saw Kṛṣṇa and heard the sound of His flute." This is another example of uparasa caused by divided interests in conjugal love.

According to some expert learned scholars, the feelings between lover and beloved create perverted reflections of mellows in many ways.

"The gopīs have become purified by Kṛṣṇa's glance, and as such, Cupid's influence is distinctly visible on their bodies." Although in the material sense the glancing of a boy at a girl is a kind of pollution, when Kṛṣṇa threw His transcendental glance at the gopīs, they became purified. In other words, because Kṛṣṇa is the absolute truth, any action by Him is transcendentally pure.

After Kṛṣṇa chastised the Kāliyanāga in the Yamunā River by dancing on his heads, the Kāliyanāga's wives addressed Kṛṣṇa, "My dear cowherd boy, we are all only young wives of the Kāliyanāga, so why do You agitate our minds by sounding Your flute?" Kāliya's wives were flattering Kṛṣṇa so that He would spare their husband. Therefore this is an example of uparasa, or imitation.

One devotee said, "My dear Govinda, here is a nice flowery bush in Kailāsa. I am a young girl, and You are a young poetic boy. After this, what more can I say? You just consider." This is an example of uparasa, caused by impudency in conjugal love.

When Nārada Muni was passing through Vṛndāvana, he came to the Bhāṇḍīravana Forest and saw in one of the trees the famous parrot couple that always accompanies Lord Kṛṣṇa. The couple was imitating some discussion they heard upon the Vedānta philosophy, and thus were seemingly arguing upon various philosophical points. Upon seeing this, Nārada Muni was struck with wonder, and he began to stare without moving his eyelids. This is an example of anurasa, or imitation.

When Kṛṣṇa was fleeing from the battlefield, from a distant place Jarāsandha was watching Him with restless eyes and was feeling very proud. Being thus puffed up with his conquest, he was repeatedly laughing. This is an example of aparasa.

Everything in connection with Kṛṣṇa is called ecstatic devotional love, although it may be exhibited in different ways: sometimes in right order and sometimes as a perverted reflection. According to the opinion of all expert devotees, anything that will arouse ecstatic love for Kṛṣṇa is to be taken as an impetus for transcendental mellow.

Thus ends the Bhaktivedanta summary study of Śrī Bhakti-rasāmṛta-sindhu by Śrīla Rūpa Gosvāmī.

Concluding Words

Śrīla Rūpa Gosvāmī concludes by saying that Bhakti-rasāmṛta-sindhu is very difficult for ordinary men to understand, yet he hopes that Lord Kṛṣṇa, the eternal Supreme Personality of Godhead, will be pleased with his presentation of this book.

By rough calculation it is estimated that Śrīla Rūpa Gosvāmī finished Śrī Bhakti-rasāmṛta-sindhu in Gokula Vṛndāvana in the year 1552. While physically present, Śrīla Rūpa Gosvāmī was living in different parts of Vṛndāvana, and his headquarters were in the temple of Rādhā-Dāmodara in the present city of Vṛndāvana. The place of Rūpa Gosvāmī's bhajana, execution of devotional service, is commemorated still. There are two different tomb-like structures in the Rādhā-Dāmodara temple; one structure is called his place of bhajana, and in the other his body is entombed. Behind this very tomb I have my place of bhajana, but since 1965 I have been away. The place, however, is being taken care of by my disciples. By Kṛṣṇa's will, I am now residing at the Los Angeles temple of the International Society for Krishna Consciousness. This purport is finished today, the 30th of June, 1969.

25 The Nectar of Instruction

25.1 Table of Contents

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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25.2 Preface

The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī. The Gauḍīya Vaiṣṇavas, or Bengali Vaiṣṇavas, are mostly followers of Śrī Caitanya Mahāprabhu, of whom the six Gosvāmīs of Vṛndāvana are direct disciples. Therefore Śrīla Narottama dāsa Ṭhākura has sung:

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

"When I am eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental loving affairs of Rādhā and Kṛṣṇa." Śrī Caitanya Mahāprabhu appeared in order to bestow upon human society the benediction of the science of Kṛṣṇa. The most exalted of all the activities of Lord Kṛṣṇa are His pastimes of conjugal love with the gopīs. Śrī Caitanya Mahāprabhu appeared in the mood of Śrīmatī Rādhārāṇī, the best of the gopīs. Therefore, to understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six Gosvāmīs-Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

Śrī Rūpa Gosvāmī was the leader of all the Gosvāmīs, and to guide our activities he gave us this Upadeśāmṛta (The Nectar of Instruction) to follow. As Śrī Caitanya Mahāprabhu left behind Him the eight verses known as Śikṣāṣṭaka, Rūpa Gosvāmī gave us Upadeśāmṛta so that we may become pure Vaiṣṇavas.

In all spiritual affairs, one's first duty is to control his mind and senses. Unless one controls his mind and senses, one cannot make any advancement in spiritual life. Everyone within this material world is engrossed in the modes of passion and ignorance. One must promote himself to the platform of goodness, sattva-guṇa, by following the instructions of Rūpa Gosvāmī, and then everything concerning how to make further progress will be revealed.

Advancement in Kṛṣṇa consciousness depends on the attitude of the follower. A follower of the Kṛṣṇa consciousness movement should become a perfect gosvāmī. Vaiṣṇavas are generally known as gosvāmīs. In Vṛndāvana, this is the title by which the director of each temple is known. One who wants to become a perfect devotee of Kṛṣṇa must become a gosvāmī. Go means "the senses," and svāmī means "the master." Unless one controls his senses and mind, one cannot become a gosvāmī. To achieve the highest success in life by becoming a gosvāmī and then a pure devotee of the Lord, one must follow the instructions known as Upadeśāmṛta, which have been given by Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī has given many other books, such as Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava and Lalita-mādhava, but Upadeśāmṛta constitutes the first instructions for neophyte devotees. One should follow these instructions very strictly. Then it will be easier to make one's life successful. Hare Kṛṣṇa.

A. C. Bhaktivedanta Swami
Viśvarūpa-mahotsava
Kṛṣṇa-Balarāma Mandira
Ramaṇa-reti
Vṛndāvana, India

25.3 TEXT ONE

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

SYNONYMS

vācaḥ-of speech; vegam-urge; manasaḥ-of the mind; krodha-of anger; vegam-urge; jihvā-of the tongue; vegam-urge; udara-upastha-of the belly and genitals; vegam-urge; etān-these; vegān-urges; yaḥ-whoever; viṣaheta-can tolerate; dhīraḥ-sober; sarvām-all; api-certainly; imām-this; pṛthivīm-world; saḥ-that personality; śiṣyāt-can make disciples.

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

In Śrīmad-Bhāgavatam (6.1.9–10) Parīkṣit Mahārāja placed a number of intelligent questions before Śukadeva Gosvāmī. One of these questions was: "Why do people undergo atonement if they cannot control their senses?" For instance, a thief may know perfectly well that he may be arrested for his stealing, and he may actually even see a thief arrested by the police, yet he continues to steal. Experience is gathered by hearing and seeing. One who is less intelligent gathers experience by seeing, and one who is more intelligent gathers experience by hearing. When an intelligent person hears from the lawbooks and śāstras, or scriptures, that stealing is not good and hears that a thief is punished when arrested, he refrains from theft. A less intelligent person may first have to be arrested and punished for stealing to learn to stop stealing. However, a rascal, a foolish man, may have the experience of both hearing and seeing and may even be punished, but still he continues to steal. Even if such a person atones and is punished by the government, he will again commit theft as soon as he comes out of jail. If punishment in jail is considered atonement, what is the benefit of such atonement? Thus Parīkṣit Mahārāja inquired:

dṛṣṭa-śrutābhyāṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham
[SB 6.1.9]

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ
manye kuñjara-śaucavat
[SB 6.1.10]

He compared atonement to an elephant's bathing. The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses. Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called nāmno balād yasya hi pāpa-buddhiḥ, committing sinful activities on the strength of chanting the Hare Kṛṣṇa mahā-mantra. Similarly, certain Christians go to church to confess their sins, thinking that confessing their sins before a priest and performing some penance will relieve them from the results of their weekly sins. As soon as Saturday is over and Sunday comes, they again begin their sinful activities, expecting to be forgiven the next Saturday. This kind of prāyaścitta, or atonement, is condemned by Parīkṣit Mahārāja, the most intelligent king of his time. Śukadeva Gosvāmī, equally intelligent, as befitting the spiritual master of Mahārāja Parīkṣit, answered the King and confirmed that his statement concerning atonement was correct. A sinful activity cannot be counteracted by a pious activity. Thus real prāyaścitta, atonement, is the awakening of our dormant Kṛṣṇa consciousness.

Real atonement involves coming to real knowledge, and for this there is a standard process. When one follows a regulated hygienic process, he does not fall sick. A human being is meant to be trained according to certain principles to revive his original knowledge. Such a methodical life is described as tapasya. One can be gradually elevated to the standard of real knowledge, or Kṛṣṇa consciousness, by practicing austerity and celibacy (brahmacarya), by controlling the mind, by controlling the senses, by giving up one's possessions in charity, by being avowedly truthful, by keeping clean and by practicing yoga-āsanas. However, if one is fortunate enough to get the association of a pure devotee, he can easily surpass all the practices for controlling the mind by the mystic yoga process simply by following the regulative principles of Kṛṣṇa consciousness-refraining from illicit sex, meat-eating, intoxication and gambling-and by engaging in the service of the Supreme Lord under the direction of the bona fide spiritual master. This easy process is being recommended by Śrīla Rūpa Gosvāmī.

First one must control his speaking power. Every one of us has the power of speech; as soon as we get an opportunity we begin to speak. If we do not speak about Kṛṣṇa consciousness, we speak about all sorts of nonsense. A toad in a field speaks by croaking, and similarly everyone who has a tongue wants to speak, even if all he has to say is nonsense. The croaking of the toad, however, simply invites the snake: "Please come here and eat me." Nevertheless, although it is inviting death, the toad goes on croaking. The talking of materialistic men and impersonalist Māyāvādī philosophers may be compared to the croaking of frogs. They are always speaking nonsense and thus inviting death to catch them. Controlling speech, however, does not mean self-imposed silence (the external process of mauna), as Māyāvādī philosophers think. Silence may appear helpful for some time, but ultimately it proves a failure. The meaning of controlled speech conveyed by Śrīla Rūpa Gosvāmī advocates the positive process of kṛṣṇa-kathā, engaging the speaking process in glorifying the Supreme Lord Śrī Kṛṣṇa. The tongue can thus glorify the name, form, qualities and pastimes of the Lord. The preacher of kṛṣṇa-kathā is always beyond the clutches of death. This is the significance of controlling the urge to speak.

The restlessness or fickleness of the mind (mano-vega) is controlled when one can fix his mind on the lotus feet of Kṛṣṇa. The Caitanya-caritāmṛta (Madhya 22.31) says:

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

Kṛṣṇa is just like the sun, and māyā is just like darkness. If the sun is present, there is no question of darkness. Similarly, if Kṛṣṇa is present in the mind, there is no possibility of the mind's being agitated by māyā's influence. The yogic process of negating all material thoughts will not help. To try to create a vacuum in the mind is artificial. The vacuum will not remain. However, if one always thinks of Kṛṣṇa and how to serve Kṛṣṇa best, one's mind will naturally be controlled.

Similarly, anger can be controlled. We cannot stop anger altogether, but if we simply become angry with those who blaspheme the Lord or the devotees of the Lord, we control our anger in Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu became angry with the miscreant brothers Jagāi and Mādhāi, who blasphemed and struck Nityānanda Prabhu. In His Śikṣāṣṭaka Lord Caitanya wrote, tṛṇād api sunīcena taror api sahiṣṇunā: ”One should be humbler than the grass and more tolerant than the tree.” One may then ask why the Lord exhibited His anger. The point is that one should be ready to tolerate all insults to one's own self, but when Kṛṣṇa or His pure devotee is blasphemed, a genuine devotee becomes angry and acts like fire against the offenders. Krodha, anger, cannot be stopped, but it can be applied rightly. It was in anger that Hanumān set fire to Laṅkā, but he is worshiped as the greatest devotee of Lord Rāmacandra. This means that he utilized his anger in the right way. Arjuna serves as another example. He was not willing to fight, but Kṛṣṇa incited his anger: ”You must fight!” To fight without anger is not possible. Anger is controlled, however, when utilized in the service of the Lord.

As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. Generally we should not allow the tongue to eat according to its choice, but should control the tongue by supplying prasāda. The devotee's attitude is that he will eat only when Kṛṣṇa gives him prasāda. That is the way to control the urge of the tongue. One should take prasāda at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly. If we stick to the principle of taking only prasāda, the urges of the belly and tongue can be controlled.

In a similar manner, the urges of the genitals, the sex impulse, can be controlled when not used unnecessarily. The genitals should be used to beget a Kṛṣṇa conscious child, otherwise they should not be used. The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children. As soon as the children are a little grown up, they are sent to our Gurukula school, where they are trained to become fully Kṛṣṇa conscious devotees. Many such Kṛṣṇa conscious children are required, and one who is capable of bringing forth Kṛṣṇa conscious offspring is allowed to utilize his genitals.

When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.

In his Anuvṛtti explanation of Upadeśāmṛta, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that our material identification creates three kinds of urges-the urge to speak, the urge or demands of the mind and the demands of the body. When a living entity falls victim to these three types of urges, his life becomes inauspicious. One who practices resisting these demands or urges is called tapasvī, or one who practices austerities. By such tapasya one can overcome victimization by the material energy, the external potency of the Supreme Personality of Godhead.

When we refer to the urge to speak, we refer to useless talking, such as that of the impersonal Māyāvādī philosophers, or of persons engaged in fruitive activities (technically called karma-kāṇḍa), or of materialistic people who simply want to enjoy life without restriction. All such talks or literatures are practical exhibitions of the urge to speak. Many people are talking nonsensically and writing volumes of useless books, and all this is the result of the urge to speak. To counteract this tendency, we have to divert our talking to the subject of Kṛṣṇa. This is explained in Śrīmad-Bhāgavatam (1.5.10–11):

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

”Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.”

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ
[SB 1.5.11]

”On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

The conclusion is that only when we talk about devotional service to the Supreme Personality of Godhead can we refrain from useless nonsensical talk. We should always endeavor to use our speaking power solely for the purpose of realizing Kṛṣṇa consciousness.

As for the agitations of the bickering mind, they are divided into two divisions. The first is called avirodha-prīti, or unrestricted attachment, and the other is called virodha-yukta-krodha, anger arising from frustration. Adherence to the philosophy of the Māyāvādīs, belief in the fruitive results of the karma-vādīs, and belief in plans based on materialistic desires are called avirodha-prīti. Jñānīs, karmīs and materialistic planmakers generally attract the attention of conditioned souls, but when the materialists cannot fulfill their plans and when their devices are frustrated, they become angry. Frustration of material desires produces anger.

Similarly, the demands of the body can be divided into three categories-the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of prasāda, the urges of the belly and the genitals can automatically be controlled. In this connection Śrīla Bhaktivinoda Ṭhākura says:

śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāka caitanya-nitāi

"O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice prasāda to help us conquer the tongue; therefore let us take this prasāda to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda." There are six kinds of rasas (tastes), and if one is agitated by any one of them, he becomes controlled by the urges of the tongue. Some persons are attracted to the eating of meat, fish, crabs, eggs and other things produced by semina and blood and eaten in the form of dead bodies. Others are attracted by eating vegetables, creepers, spinach or milk products, but all for the satisfaction of the tongue's demands. Such eating for sense gratification-including the use of extra quantities of spices like chili and tamarind-is to be given up by Kṛṣṇa conscious persons. The use of pan, haritakī, betel nuts, various spices used in pan-making, tobacco, LSD, marijuana, opium, liquor, coffee and tea is indulged in to fulfill illicit demands. If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from māyā's victimization. Vegetables, grains, fruits, milk products and water are proper foods to offer to the Lord, as Lord Kṛṣṇa Himself prescribes. However, if one accepts prasāda only because of its palatable taste and thus eats too much, he also falls prey to trying to satisfy the demands of the tongue. Śrī Caitanya Mahāprabhu taught us to avoid very palatable dishes even while eating prasāda. If we offer palatable dishes to the Deity with the intention of eating such nice food, we are involved in trying to satisfy the demands of the tongue. If we accept the invitation of a rich man with the idea of receiving palatable food, we are also trying to satisfy the demands of the tongue. In Caitanya-caritāmṛta (Antya 6.227) it is stated:

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

"That person who runs here and there seeking to gratify his palate and who is always attached to the desires of his stomach and genitals is unable to attain Kṛṣṇa."

As stated before, the tongue, belly and genitals are all situated in a straight line, and they fall in the same category. Lord Caitanya has said, bhāla nā khāibe āra bhāla nā paribe: "Do not dress luxuriously and do not eat delicious foodstuffs." (Cc. Antya 6.236)

Those who suffer from diseases of the stomach must be unable to control the urges of the belly, at least according to this analysis. When we desire to eat more than necessary we automatically create many inconveniences in life. However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.

As far as the urges of the genitals are concerned, there are two-proper and improper, or legal and illicit sex. When a man is properly mature, he can marry according to the rules and regulations of the śāstras and use his genitals for begetting nice children. That is legal and religious. Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint. When one indulges in illicit sex life, as defined by the śāstras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of māyā. These instructions apply not only to householders but also to tyāgīs, or those who are in the renounced order of life. In his book Prema-vivarta, Chapter Seven, Śrī Jagadānanda Paṇḍita says:

vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne
svapane o nā kara bhāi strī-sambhāṣaṇa
gṛhe strī chāḍiyā bhāi āsiyācha vana
yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane
bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe

"My dear brother, you are in the renounced order of life and should not listen to talk about ordinary worldly things, nor should you talk about worldly things when you meet with others. Do not think of women even in dreams. You have accepted the renounced order of life with a vow that forbids you to associate with women. If you wish to associate with Caitanya Mahāprabhu, you must always remember the incident of Choṭa Haridāsa and how he was rejected by the Lord. Do not eat luxurious dishes or dress in fine garments, but always remain humble and serve Their Lordships Śrī Śrī Rādhā-Kṛṣṇa in your heart of hearts."

The conclusion is that one who can control these six items-speech, mind, anger, tongue, belly and genitals-is to be called a svāmī or gosvāmī. Svāmī means master, and gosvāmī means master of the go, or senses. When one accepts the renounced order of life, he automatically assumes the title of svāmī. This does not mean that he is the master of his family, community or society; he must be master of his senses. Unless one is master of his senses, he should not be called gosvāmī, but go-dāsa, servant of the senses. Following in the footsteps of the six Gosvāmīs of Vṛndāvana, all svāmīs and gosvāmīs should fully engage in the transcendental loving service of the Lord. As opposed to this, the go-dāsas engage in the service of the senses or in the service of the material world. They have no other engagement. Prahlāda Mahārāja has further described the go-dāsa as adānta-go, which refers to one whose senses are not controlled. An adānta-go cannot become a servant of Kṛṣṇa. In Śrīmad-Bhāgavatam (7.5.30), Prahlāda Mahārāja has said:

matir na kṛṣṇe parataḥ svato vā
mitho ’bhipadyeta gṛha-vratānām
adānta-gobhir viśatāṁ tamisraṁ
punaḥ punaś carvita-carvaṇānām

”For those who have decided to continue their existence in this material world for the gratification of their senses, there is no chance of becoming Kṛṣṇa conscious, not by personal endeavor, by instruction from others or by joint conferences. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called ’chewing the chewed.’ ”

25.4 TEXT TWO

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

SYNONYMS

ati-āhāraḥ-overeating or too much collecting; prayāsaḥ-overendeavouring; ca-and; prajalpaḥ-idle talk; niyama-rules and regulations; āgrahaḥ-too much attachment to (or agrahaḥ-too much neglect of); jana-saṅgaḥ-association with worldly-minded persons; ca-and; laulyam-ardent longing or greed; ca-and; ṣaḍbhiḥ-by these six; bhaktiḥ-devotional service; vinaśyati-is destroyed.

One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

Human life is meant for plain living and high thinking. Since all conditioned living beings are under the control of the Lord’s third energy, this material world is designed so that one is obliged to work. The Supreme Personality of Godhead has three primary energies, or potencies. The first is called antaraṅga-śakti, or the internal potency. The second is called taṭastha-śakti, or the marginal potency. The third is called bahiraṅga-śakti, or the external potency. The living entities constitute the marginal potency, and they are situated between the internal and external Potencies. Being subordinate as eternal servants of the Supreme Personality of Godhead, the jīvātmās, or atomic living entities, must remain under the control of either the internal or external potency. When they are under the control of the internal potency, they display their natural, constitutional activity-namely, constant engagement in the devotional service of the Lord. This is stated in Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

The word mahātmā refers to those who are broadminded, not cripple-minded. Cripple-minded persons, always engaged in satisfying their senses, sometimes expand their activities in order to do good for others through some ”ism” like nationalism, humanitarianism or altruism. They may reject personal sense gratification for the sense gratification of others, like the members of their family, community or society-either national or international. Actually all this is extended sense gratification, from personal to communal to social. This may all be very good from the material point of view, but such activities have no spiritual value. The basis of such activity is sense gratification, either personal or extended. Only when a person gratifies the senses of the Supreme Lord can he be called a mahātmā, or broadminded person.

In the above-quoted verse from Bhagavad-gītā, the words daivīṁ prakṛtim refer to the control of the internal potency, or pleasure potency, of the Supreme Personality of Godhead. This pleasure potency is manifested as Śrīmatī Rādhārāṇī, or Her expansion Lakṣmī, the goddess of fortune. When the individual jīva souls are under the control of the internal energy, their only engagement is the satisfaction of Kṛṣṇa, or Viṣṇu. This is the position of a mahātmā. If one is not a mahātmā, he is a durātmā, or a cripple-minded person. Such mentally crippled durātmās are put under the control of the Lord’s external potency, mahāmāyā.

Indeed, all living entities within this material world are under the control of mahāmāyā, whose business is to subject them to the influence of threefold miseries: adhidaivika-kleśa (sufferings caused by the demigods, such as droughts, earthquakes and storms), adhibhautika-kleśa (sufferings caused by other living entities like insects or enemies), and adhyātmika-kleśa (sufferings caused by one’s own body and mind, such as mental and physical infirmities). Daiva-bhūtātma-hetavaḥ: the conditioned souls, subjected to these three miseries by the control of the external energy, suffer various difficulties.

The main problem confronting the conditioned souls is the repetition of birth, old age, disease and death. In the material world one has to work for the maintenance of the body and soul, but how can one perform such work in a way that is favorable for the execution of Kṛṣṇa consciousness?

Everyone requires possessions such as food grains, clothing, money and other things necessary for the maintenance of the body, but one should not collect more than necessary for his actual basic needs. If this natural principle is followed, there will be no difficulty in maintaining the body.

According to nature’s arrangement, living entities lower on the evolutionary scale do not eat or collect more than necessary. Consequently in the animal kingdom there is generally no economic problem or scarcity of necessities. If a bag of rice is placed in a public place, birds will come to eat a few grains and go away. A human being, however, will take away the whole bag. He will eat all his stomach can hold and then try to keep the rest in storage. According to scriptures, this collecting of more than necessary (atyāhāra) is prohibited. Now the entire world is suffering because of it.

Collecting and eating more than necessary also causes prayāsa, or unnecessary endeavor. By God's arrangement, anyone in any part of the world can live very peacefully if he has some land and a milk cow. There is no need for man to move from one place to another to earn a livelihood, for one can produce food grains locally and get milk from cows. That can solve all economic problems. Fortunately, man has been given higher intelligence for the cultivation of Kṛṣṇa consciousness, or the understanding of God, one's relationship with Him, and the ultimate goal of life, love of God. Unfortunately, so-called civilized man, not caring for God realization, utilizes his intelligence to get more than necessary and simply eat to satisfy the tongue. By God's arrangement there is sufficient scope for the production of milk and grains for human beings all over the world, but instead of using his higher intelligence to cultivate God consciousness, so-called intelligent men misuse their intelligence to produce many unnecessary and unwanted things. Thus factories, slaughterhouses, brothels and liquor shops are opened. If people are advised not to collect too many goods, eat too much or work unnecessarily to possess artificial amenities, they think they are being advised to return to a primitive way of life. Generally people do not like to accept plain living and high thinking. That is their unfortunate position.

Human life is meant for God realization, and the human being is given higher intelligence for this purpose. Those who believe that this higher intelligence is meant to attain a higher state should follow the instructions of the Vedic literatures. By taking such instructions from higher authorities, one can actually become situated in perfect knowledge and give real meaning to life.

In Śrīmad-Bhāgavatam (1.2.9) Śrī Sūta Gosvāmī describes the proper human dharma in this way:

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

"All occupational engagements [dharma] are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service [dharma] should never use material gain to cultivate sense gratification."

The first step in human civilization consists of occupational engagements performed according to the scriptural injunctions. The higher intelligence of a human being should be trained to understand basic dharma. In human society there are various religious conceptions characterized as Hindu, Christian, Hebrew, Mohammedan, Buddhist and so on, for without religion, human society is no better than animal society.

As stated above (dharmasya hy āpavargyasya nārtho 'rthāyopakalpate), religion is meant for attaining emancipation, not for getting bread. Sometimes human society manufactures a system of so-called religion aimed at material advancement, but that is far from the purpose of true dharma. Religion entails understanding the laws of God because the proper execution of these laws ultimately leads one out of material entanglement. That is the true purpose of religion. Unfortunately people accept religion for material prosperity because of atyāhāra, or an excessive desire for such prosperity. True religion, however, instructs people to be satisfied with the bare necessities of life while cultivating Kṛṣṇa consciousness. Even though we require economic development, true religion allows it only for supplying the bare necessities of material existence. Jīvasya tattva jijñāsā: the real purpose of life is to inquire about the Absolute Truth. If our endeavor (prayāsa) is not to inquire about the Absolute Truth, we will simply increase our endeavor to satisfy our artificial needs. A spiritual aspirant should avoid mundane endeavor.

Another impediment is prajalpa, unnecessary talking. When we mix with a few friends, we immediately begin unnecessary talking, sounding just like croaking toads. If we must talk, we should talk about the Kṛṣṇa consciousness movement. Those outside of the Kṛṣṇa consciousness movement are interested in reading heaps of newspapers, magazines and novels, solving crossword puzzles and doing many other nonsensical things. In this fashion people simply waste their valuable time and energy. In the Western countries old men, retired from active life, play cards, fish, watch television and debate about useless socio-political schemes. All these and other frivolous activities are included in the prajalpa category. Intelligent persons interested in Kṛṣṇa consciousness should never take part in such activities.

Jana-saṅga refers to associating with persons not interested in Kṛṣṇa consciousness. One should strictly avoid such association. Śrīla Narottama dāsa Ṭhākura has therefore advised us to live only in the association of Kṛṣṇa conscious devotees (bhakta-sane vāsa). One should always engage in the service of the Lord in the association of the Lord's devotees. Association with those engaged in a similar line of business is very conducive to advancement in that business. Consequently materialistic persons form various associations and clubs to enhance their endeavors. For example, in the business world we find such institutions as the stock exchange and chamber of commerce. Similarly, we have established the International Society for Krishna Consciousness to give people an opportunity to associate with those who have not forgotten Kṛṣṇa. This spiritual association offered by our ISKCON movement is increasing day by day. Many people from different parts of the world are joining this Society to awaken their dormant Kṛṣṇa consciousness.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anuvṛtti commentary that too much endeavor to acquire knowledge on the part of mental speculators or dry philosophers falls within the category of atyāhāra (collecting more than needed). According to Śrīmad-Bhāgavatam, the endeavor of philosophical speculators to write volumes of books on dry philosophy devoid of Kṛṣṇa consciousness is entirely futile. The work of karmīs who write volumes of books on economic development also falls within the category of atyāhāra. Similarly, those who have no desire for Kṛṣṇa consciousness and who are simply interested in possessing more and more material things-either in the shape of scientific knowledge or monetary gain-are all included under the control of atyāhāra.

Karmīs labor to accumulate more and more money for future generations only because they do not know their future position. Interested only in getting more and more money for their sons and grandsons, such foolish persons do not even know what their position is going to be in the next life. There are many incidents that illustrate this point. Once a great karmī accumulated a vast fortune for his sons and grandsons, but later, according to his karma, he took his birth in a cobbler's house located near the building which in his previous life he had constructed for his children. It so happened that when this very cobbler came to his former house, his former sons and grandsons beat him with shoes. Unless the karmīs and jñānīs become interested in Kṛṣṇa consciousness, they will simply continue to waste their life in fruitless activities.

Accepting some of the scriptural rules and regulations for immediate benefit, as utilitarians advocate, is called niyama-āgraha, and neglecting the rules and regulations of the śāstras, which are meant for spiritual development, is called niyama-agraha. The word āgraha means "eagerness to accept," and agraha means "failure to accept." By the addition of either of these two words to the word niyama ("rules and regulations"), the word niyamāgraha is formed. Thus niyamāgraha has a twofold meaning that is understood according to the particular combination of words. Those interested in Kṛṣṇa consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Kṛṣṇa consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication.

One should also avoid association with Māyāvādīs, who simply blaspheme Vaiṣṇavas (devotees). Bhukti-kāmīs, who are interested in material happiness, mukti-kāmīs, who desire liberation by merging in the existence of the formless Absolute (Brahman), and siddhi-kāmīs, who desire the perfection of mystic yoga practice, are classified as atyāhārīs. To associate with such persons is not at all desirable.

Desires to expand the mind by perfecting mystic yoga, merging in the existence of Brahman, or attaining whimsical material prosperity are all included within the category of greed (laulya). All attempts to acquire such material benefits or so-called spiritual advancement are impediments on the path of Kṛṣṇa consciousness.

Modern warfare waged between capitalists and communists is due to their avoiding the advice of Śrīla Rūpa Gosvāmī regarding atyāhāra. Modern capitalists accumulate more wealth than necessary, and the communists, envious of their prosperity, want to nationalize all wealth and property. Unfortunately the communists do not know how to solve the problem of wealth and its distribution. Consequently when the wealth of the capitalists falls into the hands of the communists, no solution results. Opposed to these two philosophies, the Kṛṣṇa conscious ideology states that all wealth belongs to Kṛṣṇa. Thus unless all wealth comes under the administration of Kṛṣṇa, there can be no solution to the economic problem of mankind. Nothing can be solved by placing wealth in the hands of the communists or the capitalists. If a hundred-dollar bill is lying on the street, someone may pick it up and put it in his pocket. Such a man is not honest. Another man may see the money and decide to let it remain there, thinking that he should not touch another's property. Although this second man does not steal the money for his own purposes, he is unaware of its proper use. The third man who sees the hundred-dollar bill may pick it up, find the man who lost it and deliver it to him. This man does not steal the money to spend for himself, nor does he neglect it and let it lie in the street. By taking it and delivering it to the man who has lost it, this man is both honest and wise.

Simply transferring wealth from capitalists to communists cannot solve the problem of modern politics, for it has been demonstrated that when a communist gets money, he uses it for his own sense gratification. The wealth of the world actually belongs to Kṛṣṇa, and every living entity, man and animal, has the birthright to use God's property for his maintenance. When one takes more than his maintenance requires-be he a capitalist or a communist-he is a thief, and as such he is liable to be punished by the laws of nature.

The wealth of the world should be used for the welfare of all living entities, for that is the plan of Mother Nature. Everyone has the right to live by utilizing the wealth of the Lord. When people learn the art of scientifically utilizing the Lord's property, they will no longer encroach upon one another's rights. Then an ideal society can be formed. The basic principle for such a spiritual society is stated in the first mantra of Śrī Īśopaniṣad:

īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and should not accept other things, knowing well to whom they belong."

Kṛṣṇa conscious devotees know very well that this material world is designed by the complete arrangement of the Lord to fulfill all the necessities of life for all living beings, without their having to encroach upon the life or rights of one another. This complete arrangement affords the proper quota of wealth for everyone according to his real needs, and thus everyone may live peacefully according to the principle of plain living and high thinking. Unfortunately, materialists who have neither faith in the plan of God nor any aspiration for higher spiritual development misuse their God-given intelligence only to augment their material possessions. They devise many systems-such as capitalism and materialistic communism-to advance their material position. They are not interested in the laws of God or in a higher goal. Always anxious to fulfill their unlimited desires for sense gratification, they are conspicuous by their ability to exploit their fellow living beings.

When human society gives up these elementary faults enumerated by Śrīla Rūpa Gosvāmī (atyāhāra, etc.), all enmity will cease between men and animals, capitalists and communists, and so forth. In addition, all problems of economic or political maladjustment and instability will be solved. This pure consciousness is awakened by the proper spiritual education and practice offered scientifically by the Kṛṣṇa consciousness movement.

This Kṛṣṇa consciousness movement offers a spiritual community that can bring about a peaceful condition in the world. Every intelligent man should purify his consciousness and rid himself of the above-mentioned six hindrances to devotional service by taking wholehearted shelter of this Kṛṣṇa consciousness movement.

25.5 TEXT THREE

utsāhān niścayād dhairyāt

tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

SYNONYMS

utsāhāt-by enthusiasm; niścayāt-by confidence; dhairyāt-by patience; tat-tat-karma-various activities favorable for devotional service; pravartanāt-by performing; saṅga-tyāgāt-by giving up the association of nondevotees; sataḥ-of the great previous ācāryas; vṛtteḥ-by following in the footsteps; ṣaḍbhiḥ-by these six; bhaktiḥ-devotional service; prasidhyati-advances or becomes successful.

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam [SB 7.5.23]-hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service.

Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity. Śrīla Rūpa Gosvāmī, in his Bhakti-rasāmṛta-sindhu (1.1.11), has defined devotional service as follows:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
[Madhya 19.167]

"Uttamā bhakti, or unalloyed devotion unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, involves the rendering of devotional service in a way that is favorable to the Lord. This devotional service should be free from any extraneous motive and devoid of fruitive karma, impersonal jñāna and all other selfish desires."

Bhakti is a sort of cultivation. As soon as we say "cultivation," we must refer to activity. Cultivation of spirituality does not mean sitting down idly for meditation, as some pseudo-yogīs teach. Such idle meditation may be good for those who have no information of devotional service, and for this reason it is sometimes recommended as a way to check distracting materialistic activities. Meditation means stopping all nonsensical activities, at least for the time being. Devotional service, however, not only puts an end to all nonsensical mundane activities, but also engages one in meaningful devotional activities. Śrī Prahlāda Mahārāja recommends:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
[SB 7.5.23]

The nine processes of devotional service are as follows:

1. hearing the name and glories of the Supreme Personality of Godhead
2. chanting His glories
3. remembering the Lord
4. serving the Lord's feet
5. worshiping the Deity
6. offering obeisances unto the Lord
7. acting as the Lord's servant
8. making friends with the Lord
9. surrendering oneself fully to the Lord

Śravaṇam, or hearing, is the first step in acquiring transcendental knowledge. One should not give aural reception to unauthorized persons, but should approach the proper person, as recommended in Bhagavad-gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

It is further recommended in the Muṇḍaka Upaniṣad, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] "To understand that transcendental science, one must approach a bona fide spiritual master." Thus this method of submissively receiving transcendental confidential knowledge is not merely based on mental speculation. In this regard, Śrī Caitanya Mahāprabhu told Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

"In the course of traversing the universal creation of Brahmā, some fortunate soul may receive the seed of bhakti-latā, the creeper of devotional service. This is all by the grace of guru and Kṛṣṇa." (Caitanya-caritāmṛta, Madhya 19.151) The material world is a place of confinement for the living entities who are by nature ānandamaya, pleasure-seeking. They actually want to be free from the confinement of this world of conditional happiness, but not knowing the process of liberation, they are bound to transmigrate from one species of life to another and from one planet to another. In this way the living entities are wandering throughout the material universe. When by good fortune one comes in contact with a pure devotee and hears from him patiently, one begins to follow the path of devotional service. Such an opportunity is offered to a person who is sincere. The International Society for Krishna Consciousness is giving such a chance to humanity at large. If by fortune one takes advantage of this opportunity to engage in devotional service, the path of liberation immediately opens.

One should accept this opportunity to return home, back to Godhead, very enthusiastically. Without enthusiasm, one cannot be successful. Even in the material world one has to be very enthusiastic in his particular field of activity in order to become successful. A student, businessman, artist or anyone else who wants success in his line must be enthusiastic. Similarly, one has to be very enthusiastic in devotional service. Enthusiasm means action, but action for whom? The answer is that one should always act for Kṛṣṇa-kṛṣṇārthākhila-ceṣṭā (Bhakti-rasāmṛta-sindhu).

In all phases of life one has to perform devotional activities under the direction of the spiritual master in order to attain perfection in bhakti-yoga. It is not that one has to confine or narrow one's activities. Kṛṣṇa is all-pervading. Therefore nothing is independent of Kṛṣṇa, as Kṛṣṇa Himself states in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā-
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Under the direction of the bona fide spiritual master, one has to make everything favorable for Kṛṣṇa's service. For example, at present we are using a dictaphone. The materialist who invented this machine intended it for businessmen or writers of mundane subject matters. He certainly never thought of using the dictaphone in God's service, but we are using this dictaphone to write Kṛṣṇa conscious literature. Of course, the manufacture of the dictaphone is wholly within the energy of Kṛṣṇa. All the parts of the instrument, including the electronic functions, are made from different combinations and interactions of the five basic types of material energy-namely, bhūmi, jala, agni, vāyu and ākāśa. The inventor used his brain to make this complicated machine, and his brain, as well as the ingredients, were supplied by Kṛṣṇa. According to the statement of Kṛṣṇa, mat-sthāni sarva-bhūtāni: "Everything is depending on My energy." Thus the devotee can understand that since nothing is independent of Kṛṣṇa's energy, everything should be dovetailed in His service.

Endeavor executed with intelligence in Kṛṣṇa consciousness is called utsāha, or enthusiasm. The devotees find the correct means by which everything can be utilized in the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate). The execution of devotional service is not a matter of idle meditation but practical action in the foreground of spiritual life.

These activities must be executed with patience. One should not be impatient in Kṛṣṇa consciousness. Indeed, this Kṛṣṇa consciousness movement was started single-handedly, and in the beginning there was no response, but because we continued to execute our devotional activities with patience, people gradually began to understand the importance of this movement, and now they are eagerly participating. One should not be impatient in discharging devotional service, but should take instructions from the spiritual master and execute them with patience, depending on the mercy of guru and Kṛṣṇa. The successful execution of Kṛṣṇa conscious activities requires both patience and confidence. A newly married girl naturally expects offspring from her husband, but she cannot expect to have them immediately after marriage. Of course, as soon as she is married she can attempt to get a child, but she must surrender to her husband, confident that her child will develop and be born in due time. Similarly, in devotional service surrender means that one has to become confident. The devotee thinks, avaśya rakṣibe kṛṣṇa: "Kṛṣṇa will surely protect me and give me help for the successful execution of devotional service." This is called confidence.

As already explained, one should not be idle but should be very enthusiastic about executing the regulative principles-tat-tat-karma-pravartana. Neglect of the regulative principles will destroy devotional service. In this Kṛṣṇa consciousness movement there are four basic regulative principles, forbidding illicit sex, meat-eating, gambling and intoxication. A devotee must be very enthusiastic about following these principles. If he becomes slack in following any of them, his progress will certainly be checked. Śrīla Rūpa Gosvāmī therefore recommends, tat-tat-karma-pravartanāt: "One must strictly follow the regulative principles of vaidhī bhakti." In addition to these four prohibitions (yama), there are positive regulative principles (niyama), such as the daily chanting of sixteen rounds on japa-mālā beads. These regulative activities must be faithfully performed with enthusiasm. This is called tat-tat-karma-pravartana, or varied engagement in devotional service.

Furthermore, in order to be successful in devotional service one must give up the association of undesirable people. This includes karmīs, jñānīs, yogīs and other nondevotees. Once Śrī Caitanya Mahāprabhu was asked by one of His householder devotees about the general principles of Vaiṣṇavism, as well as the general routine activities of the Vaiṣṇava, and Śrī Caitanya Mahāprabhu immediately replied, asat-saṅga-tyāga,-ei vaiṣṇava-ācāra: "Characteristically, a Vaiṣṇava is one who gives up the association of worldly people, or nondevotees." Śrīla Narottama dāsa Ṭhākura has therefore recommended, tāṅdera caraṇa sevi bhakta-sane vāsa: one has to live in the company of pure devotees and execute the regulative principles laid down by the previous ācāryas, the six Gosvāmīs (namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Jīva Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrī Raghunātha Bhaṭṭa Gosvāmī). If one lives in the association of devotees, there is little chance of associating with nondevotees. The International Society for Krishna Consciousness is opening many centers just to invite people to live in the company of devotees and practice the regulative principles of spiritual life.

Devotional service means transcendental activities. On the transcendental platform there is no contamination by the three modes of material nature. This is called viśuddha-sat-tva, the platform of pure goodness, or goodness free from contamination by the qualities of passion and ignorance. In this Kṛṣṇa consciousness movement we require everyone to rise early in the morning, by four A.M.,and attend maṅgala-ārati, or morning worship, then read Śrīmad-Bhāgavatam, perform kīrtana, and so forth. Thus we hold continuous activities in devotional service twenty-four hours daily. This is called sato vṛtti, or following in the footsteps of the previous ācāryas who expertly filled every moment of time with Kṛṣṇa conscious activities.

If one strictly follows the advice given in this verse by Śrīla Rūpa Gosvāmī-namely, being enthusiastic, being confident, being patient, giving up the association of unwanted persons, following the regulative principles and remaining in the association of devotees-one is sure to advance in devotional service. In this regard Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that the cultivation of knowledge by philosophical speculation, the collection of mundane opulence by the advancement of fruitive activities, and the desire for yoga-siddhis, material perfections, are all contrary to the principles of devotional service. One has to become thoroughly callous to such nonpermanent activities and turn his intention instead to the regulative principles of devotional service. According to Bhagavad-gītā (2.69):

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

”What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.”

Engagement in the devotional service of the Lord is the life and soul of the living entity. It is the desired goal and supreme perfection of human life. One has to become confident about this, and one also has to be confident that all activities other than devotional service-such as mental speculation, fruitive work or mystic endeavor-will never yield any enduring benefit. Complete confidence in the path of devotional service will enable one to attain his desired goal, but attempting to follow other paths will only succeed in making one restless. In the Seventh Canto of the Śrīmad-Bhāgavatam it is stated: ”One must be calmly convinced that those who have given up devotional service to engage in severe austerities for other purposes are not purified in their minds, despite their advanced austerities, because they have no information of the transcendental loving service of the Lord.”

It is further stated in the Seventh Canto: ”Although mental speculators and fruitive actors may perform great austerities and penances, they still fall down because they do not have information about the lotus feet of the Lord.” The devotees of the Lord, however, never fall down. In Bhagavad-gītā (9.31), the Supreme Personality of Godhead assures Arjuna, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: ”O son of Kuntī, declare it boldly that My devotee never perishes.”

Again in Bhagavad-gītā (2.40) Kṛṣṇa says:

nehābhikrama-nāśo ’sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

”In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.”

Devotional service is so pure and perfect that once having begun, one is forcibly dragged to ultimate success. Sometimes a person will give up his ordinary material engagements and out of sentiment take shelter of the lotus feet of the Supreme Lord and thus begin the preliminary execution of devotional service. Even if such an immature devotee falls down, there is no loss on his part. On the other hand, what is the gain of one who executes the prescribed duties according to his varṇa and āśrama but does not take to devotional service? Although a fallen devotee may take his next birth in a low family, his devotional service will nonetheless resume from where it left off. Devotional service is ahaituky apratihatā; it is not the effect of any mundane cause, nor can it be terminated by any mundane cause or permanently curtailed by any material interruption. Therefore a devotee should be confident about his engagement and should not be very interested in the activities of the karmīs, jñānīs and yogīs.

There are certainly many good qualities among fruitive actors, philosophical speculators and mystic yogīs, but all good qualities automatically develop in the character of a devotee. No extraneous endeavor is needed. As confirmed by Śrīmad-Bhāgavatam (5.18.12), all the good qualities of the demigods manifest progressively in one who has developed pure devotional service. Because a devotee is not interested in any material activity, he does not become materially contaminated. He is immediately situated on the platform of transcendental life. However, one who engages in mundane activity-be he a so-called jñānī, yogī, karmī, philanthropist, nationalist, or whatever-cannot attain the higher stage of mahātmā. He remains a durātmā, or cripple-minded person. According to Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

”O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

Since all the devotees of the Lord are under the protection of His supreme potency, they should not deviate from the path of devotional service and take to the path of the karmī, jñānī or yogī. This is called utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt, enthusiastically executing the regulative activities of devotional service with patience and confidence. In this way one can advance in devotional service without hindrance.

25.6 TEXT FOUR

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

SYNONYMS

dadāti-gives charity; pratigṛhṇāti-accepts in return; guhyam-confidential topics; ākhyāti-explains; pṛcchati-enquires; bhuṅkte-eats; bhojayate-feeds; ca-also; eva-certainly; ṣaṭ-vidham-six kinds; prīti-of love; lakṣaṇam-symptoms.

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees. There are six kinds of activities: (1) giving charity to the devotees, (2) accepting from the devotees whatever they may offer in return, (3) opening one's mind to the devotees, (4) inquiring from them about the confidential service of the Lord, (5) honoring prasāda, or spiritual food, given by the devotees, and (6) feeding the devotees with prasāda. An experienced devotee explains, and an inexperienced devotee learns from him. This is guhyam ākhyāti pṛcchati. When a devotee distributes prasāda, remnants of food offered to the Supreme Personality of Godhead, in order to maintain our spirit of devotional service we must accept this prasāda as the Lord's grace received through the pure devotees. We should also invite pure devotees to our home, offer them prasāda and be prepared to please them in all respects. This is called bhuṅkte bhojayate caiva.

Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary. For instance, when one businessman wishes to contact another businessman he arranges a feast in a hotel, and over the feast openly expresses what he wishes to do. He then inquires from his business friend how he should act, and sometimes presents are exchanged. Thus whenever there is a dealing of prīti, or love in intimate dealings, these six activities are executed. In the previous verse, Śrīla Rūpa Gosvāmī advised that one should renounce worldly association and keep company with the devotees (saṅga-tyāgāt sato vṛtteḥ). The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees. This Society was started single-handedly, but because people are coming forward and dealing with the give-and-take policy, the Society is now expanding all over the world. We are glad that people are donating very liberally to the development of the Society's activities, and people are also eagerly accepting whatever humble contribution we are giving them in the shape of books and magazines dealing strictly with the subject matter of Kṛṣṇa consciousness. We sometimes hold Hare Kṛṣṇa festivals and invite life members and friends to participate in the feasting by accepting prasāda. Although most of our members come from the higher rungs of society, they nonetheless come and take whatever little prasāda we are able to offer them. Sometimes the members and supporters inquire very confidentially about the methods of performing devotional service, and we try to explain this. In this way our Society is successfully spreading all over the world, and the intelligentsia of all countries is gradually appreciating our Kṛṣṇa conscious activities. The life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members; therefore people must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can fully revive his dormant Kṛṣṇa consciousness. In Bhagavad-gītā (2.62) it is stated, saṅgāt sañjāyate kāmaḥ: one's desires and ambitions develop according to the company one keeps. It is often said that a man is known by his company, and if an ordinary man associates with devotees, he will certainly develop his dormant Kṛṣṇa consciousness. The understanding of Kṛṣṇa consciousness is innate in every living entity, and it is already developed to some extent when the living entity takes a human body. It is said in Caitanya-caritāmṛta (Madhya 22.107):

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens." Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting-śravaṇaṁ kīrtanam-one's heart is directly purified, and one's original Kṛṣṇa consciousness is immediately awakened. Kṛṣṇa consciousness is not artificially imposed upon the heart, it is already there. When one chants the holy name of the Supreme Personality of Godhead, the heart is cleansed of all mundane contamination. In the first stanza of His Śrī Śikṣāṣṭaka, Lord Śrī Caitanya Mahāprabhu says:

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

"All glories to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Not only is the chanter of the mahā-mantra purified, but the heart of anyone who happens to hear the transcendental vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is also cleansed. Even the souls embodied in lower animals, insects, trees and other species of life also become purified and prepared to become fully Kṛṣṇa conscious simply by hearing the transcendental vibration. This was explained by Ṭhākura Haridāsa when Caitanya Mahāprabhu inquired from him how living entities lower than human beings can be delivered from material bondage. Haridāsa Ṭhākura said that the chanting of the holy names is so powerful that even if one chants in the remotest parts of the jungle, the trees and animals will advance in Kṛṣṇa consciousness simply by hearing the vibration. This was actually proved by Śrī Caitanya Mahāprabhu Himself when He passed through the forest of Jhārikhaṇḍa. At that time the tigers, snakes, deer and all other animals abandoned their natural animosity and began chanting and dancing in saṅkīrtana. Of course, we cannot imitate the activities of Śrī Caitanya Mahāprabhu, but we should follow in His footsteps. We are not powerful enough to enchant the lower animals such as tigers, snakes, cats and dogs or entice them to dance, but by chanting the holy names of the Lord we can actually convert many people throughout the world to Kṛṣṇa consciousness. Contributing or distributing the holy name of the Lord is a sublime example of contributing or giving charity (the dadāti principle). By the same token, one must also follow the pratigṛhṇāti principle and be willing and ready to receive the transcendental gift. One should inquire about the Kṛṣṇa consciousness movement and open his mind in order to understand the situation of this material world. Thus the guhyam ākhyāti pṛcchati principles can be served.

The members of the International Society for Krishna Consciousness invite the Society's members and supporters to dine with them when they hold love feasts in all their branches every Sunday. Many interested people come to honor prasāda, and whenever possible they invite members of the Society to their homes and feed them sumptuously with prasāda. In this way both the members of the Society and the general public are benefited. People should give up the company of so-called yogīs, jñānīs, karmīs and philanthropists because their association can benefit no one. If one really wants to attain the goal of human life, he should associate with devotees of the Kṛṣṇa consciousness movement because it is the only movement that teaches one how to develop love of God. Religion is the special function of human society, and it constitutes the distinction between human society and animal society. Animal society has no church, mosque or religious system. In all parts of the world, however downtrodden human society may be, there is some system of religion. Even tribal aborigines in the jungles also have a system of religion. When a religious system develops and turns into love of God, it is successful. As stated in the First Canto of Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

If the members of human society actually want Peace of mind, tranquillity and friendly relations between men and nations, they must follow the Kṛṣṇa conscious system of religion, by which they can develop their dormant love for Kṛṣṇa, the Supreme Personality of Godhead. As soon as people do so, their minds will immediately be filled with peace and tranquillity.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns all devotees engaged in broadcasting the Kṛṣṇa consciousness movement not to speak to the impersonalist Māyāvādīs who are always determined to oppose such theistic movements. The world is full of Māyāvādīs and atheists, and the political parties of the world take advantage of Māyāvāda and other atheistic philosophies to promote materialism. Sometimes they even back a strong party to oppose the Kṛṣṇa consciousness movement. The Māyāvādīs and other atheists do not want the Kṛṣṇa consciousness movement to develop because it educates people in God consciousness. Such is the policy of the atheists. There is no benefit in feeding a snake milk and bananas because the snake will never be satisfied. On the contrary, by taking milk and bananas the snake simply becomes more poisonous (kevalaṁ viṣa-vardhanam). If a snake is given milk to drink, its poison simply increases. For a similar reason, we should not disclose our minds to the serpent Māyāvādīs and karmīs. Such disclosures will never help. It is best to avoid association with them completely and never ask them about anything confidential because they cannot give good advice. Nor should we extend invitations to Māyāvādīs and atheists nor accept their invitations, for by such intimate intermingling we may become affected by their atheistic mentality (saṅgāt sañjāyate kāmaḥ). It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Māyāvādīs and atheists. Śrī Caitanya Mahāprabhu has also warned, viṣayīra anna khāile duṣṭa haya mana: "By eating food prepared by worldly people, one s mind becomes wicked. Unless one is very advanced, he is unable to utilize everyone's contribution to further the Kṛṣṇa consciousness movement; therefore on principle one should not accept charity from the Māyāvādīs or atheists. Indeed, Śrī Caitanya Mahāprabhu has forbidden devotees to associate even with ordinary men who are too addicted to material sense gratification.

The conclusion is that we should always keep company with devotees, observe the regulative devotional principles, follow in the footsteps of the ācāryas and in full obedience carry out the orders of the spiritual master. In this way we shall be able to develop our devotional service and dormant Kṛṣṇa consciousness. The devotee who is neither a neophyte nor a mahā-bhāgavata (a greatly advanced devotee) but is within the middle status of devotional service is expected to love the Supreme Personality of Godhead, make friends with the devotees, show favor to the ignorant and reject the jealous and demoniac. In this verse there is brief mention of the process of making loving transactions with the Supreme Personality of Godhead and making friends with the devotees. According to the dadāti principle, an advanced devotee is supposed to spend at least fifty percent of his income on the service of the Lord and His devotees. Śrīla Rūpa Gosvāmī has set such an example in his life. When he decided to retire, he distributed fifty percent of his life's earnings to Kṛṣṇa's service and twenty-five percent to his relatives and kept twenty-five percent for personal emergencies. This example should be followed by all devotees. Whatever one's income, fifty percent should be spent on behalf of Kṛṣṇa and His devotees, and this will fulfill the demands of dadāti.

In the next verse, Śrīla Rūpa Gosvāmī informs us what kind of Vaiṣṇava should be selected as a friend and how Vaiṣṇavas should be served.

25.7 TEXT FIVE

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

SYNONYMS

kṛṣṇa-the holy name of Lord Kṛṣṇa; iti-thus; yasya-of whom; giri-in the words or speech; tam-him; manasā-by the mind; ādriyeta-one must honour; dīkṣā-initiation; asti-there is; cet-if; praṇatibhiḥ-by obeisances; ca-also; bhajantam-engaged in devotional service; īśam-unto the Supreme Personality of Godhead; śuśrūṣayā-by practical service; bhajana-vijñam-one who is advanced in devotional service; ananyam-without deviation; anya-nindā-ādi-of blasphemy of others, etc;; śūnya-completely devoid; hṛdam-whose heart; īpsita-desirable; saṅga-association; labdhyā-by gaining.

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that Pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status. In this verse he tells us how to deal with three types of devotees-the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The kaniṣṭha-adhikārī is a neophyte who has received the hari-nāma initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kaniṣṭha-vaiṣṇava. A madhyama-adhikārī has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord. The madhyama-adhikārī should be considered to be situated midway in devotional service. The uttama-adhikārī, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikārī is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association and service of such a mahā-bhāgavata, or perfect Vaiṣṇava, are most desirable.

One should not remain a kaniṣṭha-adhikārī, one who is situated on the lowest platform of devotional service and is interested only in worshiping the Deity in the temple. Such a devotee is described in the Eleventh Canto of Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

”A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikāri.”

One therefore has to raise himself from the position of kaniṣṭha-adhikārī to the platform of madhyama-adhikārī. The madhyama-adhikārī is described in Śrīmad-Bhāgavatam (11.2.46) in this way:

īśvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

”The madhyama-adhikārī is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord’s devotees, is merciful to the ignorant and avoids those who are envious by nature.”

This is the way to cultivate devotional service properly; therefore in this verse Śrīla Rūpa Gosvāmī has advised us how to treat various devotees. We can see from practical experience that there are different types of Vaiṣṇavas. The prākṛta-sahajiyās generally chant the Hare Kṛṣṇa mahā-mantra, yet they are attached to women, money and intoxication. Although such persons may chant the holy name of the Lord, they are not yet properly purified. Such people should be respected within one’s mind, but their association should be avoided. Those who are innocent but simply carried away by bad association should be shown favor if they are eager to receive proper instructions from pure devotees, but those neophyte devotees who are actually initiated by the bona fide spiritual master and are seriously engaged in carrying out the orders of the spiritual master should be offered respectful obeisances.

In this Kṛṣṇa consciousness movement a chance is given to everyone without discrimination of caste, creed or color. Everyone is invited to join this movement, sit with us, take prasāda and hear about Kṛṣṇa. When we see that someone is actually interested in Kṛṣṇa consciousness and wants to be initiated, we accept him as a disciple for the chanting of the holy name of the Lord. When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an uttama-adhikārī, a highly advanced devotee, and his association should always be sought.

The process by which a devotee becomes attached to Kṛṣṇa is described in Caitanya-caritāmṛta (Antya 4.192):

dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama

”At the time of initiation, when a devotee fully surrenders to the service of the Lord, Kṛṣṇa accepts him to be as good as He Himself.”

Dīkṣā, or spiritual initiation, is explained in the Bhakti-sandarbha (868) by Śrīla Jīva Gosvāmī:

divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

”By dīkṣā one gradually becomes disinterested in material enjoyment and gradually becomes interested in spiritual life.”

We have seen many practical examples of this, especially in Europe and America. Many students who come to us from rich and respectable families quickly lose all interest in material enjoyment and become very eager to enter into spiritual life. Although they come from very wealthy families, many of them accept living conditions that are not very comfortable. Indeed, for Kṛṣṇa’s sake they are prepared to accept any living condition as long as they can live in the temple and associate with the Vaiṣṇavas. When one becomes so disinterested in material enjoyment, he becomes fit for initiation by the spiritual master. For the advancement of spiritual life Śrīmad-Bhāgavatam (6.1.13) prescribes: tapasā brahmacaryeṇa śamena ca damena ca. When a person is serious about accepting dīkṣā, he must be prepared to practice austerity, celibacy and control of the mind and body. If one is so prepared and is desirous of receiving spiritual enlightenment (divyaṁ jñānam), he is fit for being initiated. Divyaṁ jñānam is technically called tad-vijñāna, or knowledge about the Supreme. Tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] when one is interested in the transcendental subject matter of the Absolute Truth, he should be initiated. Such a person should approach a spiritual master in order to take dīkṣā.

Śrīmad-Bhāgavatam (11.3.21) also prescribes: tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam. ”When one is actually interested in the transcendental science of the Absolute Truth, he should approach a spiritual master.”

One should not accept a spiritual master without following his instructions. Nor should one accept a spiritual master just to make a fashionable show of spiritual life. One must be jijñāsu, very much inquisitive to learn from the bona fide spiritual master. The inquiries one makes should strictly pertain to transcendental science (jijñāsuḥ śreya uttamam). The word uttamam refers to that which is above material knowledge. Tama means ”the darkness of this material world,” and ut means ”transcendental.” Generally people are very interested in inquiring about mundane subject matters, but when one has lost such interest and is simply interested in transcendental subject matters, he is quite fit for being initiated. When one is actually initiated by the bona fide spiritual master and when he seriously engages in the service of the Lord, he should be accepted as a madhyama-adhikārī.

The chanting of the holy names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa mahā-mantra offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself. One who has reached such an understanding should be very much respected by neophyte devotees. One should know for certain that without chanting the holy name of the Lord offenselessly, one cannot be a proper candidate for advancement in Kṛṣṇa consciousness. In Śrī Caitanya-caritāmṛta (Madhya 22.69) it is said:

yāhāra komala śraddhā, se ’kaniṣṭha’ jana
krame krame teṅho bhakta ha-ibe ’uttama’

”One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.” Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of harināma, he is elevated step by step to the highest platform, uttama-adhikārī. The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads. Therefore the minimum number of rounds is prescribed. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that unless one chants at least sixty-four rounds of japa (one hundred thousand names), he is considered fallen (patita). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as patita-pāvana, the deliverer of the fallen.

When Śrīla Satyarāja Khān, a great devotee of Śrī Caitanya Mahāprabhu, asked the Lord how a Vaiṣṇava could be recognized, the Lord replied:

prabhu kahe,–”yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,–śreṣṭha sabākāra”

”If one hears a person say even once the word ’Kṛṣṇa,’ that person should be accepted as the best man out of the common group.” (Cc. Madhya 15.106) Lord Caitanya Mahāprabhu continued:

”ataeva yāṅra mukhe eka kṛṣṇa-nāma
sei ta ’vaiṣṇava, kariha tāṅhāra sammāna”

”One who is interested in chanting the holy name of Kṛṣṇa or who by practice likes to chant Kṛṣṇa’s names should be accepted as a Vaiṣṇava and offered respects as such, at least within one’s mind.” (Cc. Madhya 15.111) One of our friends, a famous English musician, has become attracted to chanting the holy names of Kṛṣṇa, and even in his records he has several times mentioned the holy name of Kṛṣṇa. At his home he offers respect to pictures of Kṛṣṇa and also to the preachers of Kṛṣṇa consciousness. In all regards, he has a very high estimation for Kṛṣṇa’s name and Kṛṣṇa’s activities; therefore we offer respects to him without reservation, for we are actually seeing that this gentleman is advancing gradually in Kṛṣṇa consciousness. Such a person should always be shown respect. The conclusion is that anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the holy name should always be respected by Vaiṣṇavas. On the other hand, we have witnessed that some of our contemporaries who are supposed to be great preachers have gradually fallen into the material conception of life because they have failed to chant the holy name of the Lord.

While giving instructions to Sanātana Gosvāmī, Lord Caitanya Mahāprabhu divided devotional service into three categories.

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
’madhyama-adhikārī’ sei mahā-bhāgyavān

”A person whose conclusive knowledge of the śāstras is not very strong but who has developed firm faith in chanting the Hare Kṛṣṇa mahā-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikārī. Such a person is very fortunate.” (Cc. Madhya 22.67) A madhyama-adhikārī is a śraddhāvān, a staunchly faithful person, and he is actually a candidate for further advancement in devotional service. Therefore in the Caitanya-caritāmṛta (Madhya 22.64) it is said:

śraddhāvān jana haya bhakti-adhikārī
’uttama’, ’madhyama’, ’kaniṣṭha’–śraddhā-anusārī

”One becomes qualified as a devotee on the elementary platform, the intermediate platform and the highest platform of devotional service according to the development of his śraddhā [faith].” Again in Caitanya-caritāmṛta (Madhya 22.62) it is said:

’śraddhā’-śabde–viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

” ’By rendering transcendental service to Kṛṣṇa, one automatically performs all subsidiary activities.’ This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.” Śraddhā, faith in Kṛṣṇa, is the beginning of Kṛṣṇa consciousness. Faith means strong faith. The words of Bhagavad-gītā are authoritative instructions for faithful men, and whatever Kṛṣṇa says in Bhagavad-gītā is to be accepted as it is, without interpretation. This was the way Arjuna accepted Bhagavad-gītā. After hearing Bhagavad-gītā, Arjuna told Kṛṣṇa: sarvam etad ṛtaṁ manye yan māṁ vadasi keśava. ”O Kṛṣṇa, I totally accept as truth all that You have told me.” (Bg. 10.14)

This is the correct way of understanding Bhagavad-gītā, and this is called śraddhā. It is not that one accepts a portion of Bhagavad-gītā according to his own whimsical interpretations and then rejects another portion. This is not śraddhā. Śraddhā means accepting the instructions of Bhagavad-gītā in their totality, especially the last instruction: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. ”Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66) When one becomes completely faithful in regard to this instruction, one’s strong faith becomes the basis for advancing in spiritual life.

When one fully engages in chanting the Hare Kṛṣṇa mahā-mantra, he gradually realizes his own spiritual identity. Unless one faithfully chants the Hare Kṛṣṇa mantra, Kṛṣṇa does not reveal Himself: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. (Bhakti-rasāmṛta-sindhu 1.2.234) We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (sevonmukhe hi jihvādau), which means that we should always chant the holy names of the Lord and accept kṛṣṇa-prasāda. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa’s service. Always thinking of Kṛṣṇa, devising means by which to spread the holy name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world. Such a person is to be recognized as an uttama-adhikārī, and his association should be immediately accepted according to the six processes (dadāti pratigṛhṇāti, etc.). Indeed, the advanced uttama-adhikārī Vaiṣṇava devotee should be accepted as a spiritual master. Everything one possesses should be offered to him, for it is enjoined that one should deliver whatever he has to the spiritual master. The brahmacārī in particular is supposed to beg alms from others and offer them to the spiritual master. However, one should not imitate the behavior of an advanced devotee or mahā-bhāgavata without being self-realized, for by such imitation one will eventually become degraded.

In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Śrīla Bhaktivinoda Ṭhākura has given some practical hints to the effect that an uttama-adhikārī Vaiṣṇava can be recognized by his ability to convert many fallen souls to Vaiṣṇavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master.

25.8 TEXT SIX

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

SYNONYMS

dṛṣṭaiḥ-seen by ordinary vision; svabhāva-janitaiḥ-born of one’s own nature; vapuṣaḥ-of the body; ca-and; doṣaiḥ-by the faults; na-not; prākṛtatvam-the state of being material; iha-in this world; bhakta janasya-of a pure devotee; paśyet-one should see; gaṅgā-ambhasām-of the Ganges waters; na-not; khalu-certainly; budbuda-phena-paṅkaiḥ-by bubbles, foam and mud; brahma-dravatvam-the transcendental nature; apagacchati-is spoiled; nīra-dharmaiḥ-the characteristics of water.

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

Śuddha-bhakti, the activity of the soul proper-in other words, engagement in the transcendental loving service of the Lord-is performed in a liberated condition. In Bhagavad-gītā (14.26) it is stated:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.”

Avyabhicāriṇī bhakti means unalloyed devotion. A person engaged in devotional service must be free from material motives. In this Kṛṣṇa consciousness movement, one’s consciousness must be changed. If consciousness is aimed toward material enjoyment, it is material consciousness, and if it is aimed toward serving Kṛṣṇa, it is Kṛṣṇa consciousness. A surrendered soul serves Kṛṣṇa without material considerations (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11]). Jñāna-karmādy-anāvṛtam: unalloyed devotional service, which is transcendental to the activities of the body and mind, such as jñāna (mental speculation) and karma (fruitive work), is called pure bhakti-yoga. Bhakti-yoga is the proper activity of the soul, and when one actually engages in unalloyed, uncontaminated devotional service, he is already liberated (sa guṇān samatītyaitān [Bg. 14.26]). Kṛṣṇa’s devotee is not subjected to material condition, even though his bodily features may appear materially conditioned. One should therefore not see a pure devotee from a materialistic point of view. Unless one is actually a devotee, he cannot see another devotee perfectly. As explained in the previous verse, there are three types of devotees-kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The kaniṣṭha-adhikārī cannot distinguish between a devotee and nondevotee. He is simply concerned with worshiping the Deity in the temple. A madhyama-adhikārī, however, can distinguish between the devotee and nondevotee, as well as between the devotee and the Lord. Thus he treats the Supreme Personality of Godhead, the devotee and the nondevotee in different ways.

No one should criticize the bodily defects of a pure devotee. If there are such defects, they should be overlooked. What should be taken into account is the spiritual master's main business, which is devotional service, pure service to the Supreme Lord. As stated in Bhagavad-gītā (9.30):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

Even if a devotee sometimes seems to engage in abominable activities, he should be considered a sādhu, a saintly person, because his actual identity is that of one engaged in the loving service of the Lord. In other words, he is not to be considered an ordinary human being.

Even though a pure devotee may not be born in a brāhmaṇa or gosvāmī family, if he is engaged in the service of the Lord he should not be neglected. In actuality there cannot be a family of gosvāmīs based on material considerations, caste or heredity. The gosvāmī title is actually the monopoly of the pure devotees; thus we speak of the six Gosvāmīs, headed by Rūpa Gosvāmī and Sanātana Gosvāmī. Rūpa Gosvāmī and Sanātana Gosvāmī had practically become Mohammedans and had therefore changed their names to Dabira Khāsa and Sākara Mallika, but Śrī Caitanya Mahāprabhu Himself made them gosvāmīs. Therefore the gosvāmī title is not hereditary. The word gosvāmī refers to one who can control his senses, who is master of the senses. A devotee is not controlled by the senses, but is the controller of the senses. Consequently he should be called svāmī or gosvāmī, even though he may not be born in a gosvāmī family.

According to this formula, the gosvāmīs who are descendants of Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are certainly devotees, but devotees coming from other families should not be discriminated against; indeed, whether the devotees come from a family of previous ācāryas or from an ordinary family, they should be treated equally. One should not think, "Oh, here is an American gosvāmī," and discriminate against him. Nor should one think, "Here is a nityānanda-vaṁśa-gosvāmī." There is an undercurrent of protest against our awarding the title gosvāmī to the American Vaiṣṇavas of the Kṛṣṇa consciousness movement. Sometimes people flatly tell the American devotees that their sannyāsa or title of gosvāmī is not bona fide. However, according to the statements of Śrīla Rūpa Gosvāmī in this verse, an American gosvāmī and a gosvāmī in a family of ācāryas are nondifferent.

On the other hand, a devotee who has attained the title of gosvāmī but is not born of a brāhmaṇa father or of a gosvāmī in the family of Nityānanda or Advaita Prabhu should not be artificially puffed up by thinking that he has become a gosvāmī. He should always remember that as soon as he becomes materially puffed up, he immediately falls down. This Kṛṣṇa consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the paramahaṁsas who are completely free from all jealousy (paramaṁ nirmatsarāṇām). One should not be jealous, whether he is born in a family of gosvāmīs or has the title of gosvāmī awarded to him. As soon as anyone becomes envious, he falls from the platform of paramahaṁsa.

If we consider the bodily defects of a Vaiṣṇava, we should understand that we are committing an offense at the lotus feet of the Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is very serious. Indeed, Śrī Caitanya Mahāprabhu has described this offense as hātī-mātā, the mad elephant offense. A mad elephant can create a disaster, especially when it enters into a nicely trimmed garden. One should therefore be very careful not to commit any offense against a Vaiṣṇava. Every devotee should be ready to take instructions from a superior Vaiṣṇava, and a superior Vaiṣṇava must be ready to help an inferior Vaiṣṇava in all respects. One is superior or inferior according to his spiritual development in Kṛṣṇa consciousness. One is forbidden to observe the activities of a pure Vaiṣṇava from a material point of view. For the neophyte especially, considering a pure devotee from a material point of view is very injurious. One should therefore avoid observing a pure devotee externally, but should try to see the internal features and understand how he is engaged in the transcendental loving service of the Lord. In this way one can avoid seeing the pure devotee from a material point of view, and thus one can gradually become a purified devotee himself.

Those who think that Kṛṣṇa consciousness is limited to a certain section of people, a certain section of devotees or a certain tract of land are generally prone to see the external features of the devotee. Such neophytes, unable to appreciate the exalted service of the advanced devotee, try to bring the mahā-bhāgavata to their platform. We experience such difficulty in propagating this Kṛṣṇa consciousness all over the world. Unfortunately we are surrounded by neophyte Godbrothers who do not appreciate the extraordinary activities of spreading Kṛṣṇa consciousness all over the world. They simply try to bring us to their platform, and they try to criticize us in every respect. We very much regret their naive activities and poor fund of knowledge. An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being, for it is stated that unless one is empowered by Kṛṣṇa, one cannot spread the Kṛṣṇa consciousness movement all over the world.

When one thus criticizes a pure devotee, he commits an offense (vaiṣṇava-aparādha) that is very obstructive and dangerous for those who desire to advance in Kṛṣṇa consciousness. A person cannot derive any spiritual benefit when he offends the lotus feet of a Vaiṣṇava. Everyone should therefore be very careful not to be jealous of an empowered Vaiṣṇava, or a śuddha-vaiṣṇava. It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him. One can distinguish between a neophyte Vaiṣṇava and an advanced Vaiṣṇava by their activities. The advanced Vaiṣṇava is always situated as the spiritual master, and the neophyte is always considered his disciple. The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples. This is the sum and substance of Śrīla Rūpa Gosvāmī's advice in the sixth verse.

25.9 TEXT SEVEN

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu

kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī
SYNONYMS

syāt-is; kṛṣṇa-of Lord Kṛṣṇa; nāma-the holy name; carita-ādi-character, pastimes and so forth; sitā-sugar candy; api-although; avidyā-of ignorance; pitta-by the bile; upatapta-afflicted; rasanasya-of the tongue; na-not; rocikā-palatable; nu-oh, how wonderful it is; kintu-but; ādarāt-carefully; anudinam-every day, or twenty-four hours daily; khalu-naturally; sā-that (sugar candy of the holy name); eva-certainly; juṣṭā-taken or chanted; svādvī-relishable; kramāt-gradually; bhavati-becomes; tat-gada-of that disease; mūla-of the root; hantrī-the destroyer.

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

The holy name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss. Naturally they are very sweet, like sugar candy, which appeals to everyone. Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions. Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy. Rather, a person with jaundice considers something sweet to taste very bitter. Avidyā (ignorance) similarly perverts the ability to relish the transcendentally palatable name, quality, form and pastimes of Kṛṣṇa. Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the holy name and hearing Kṛṣṇa's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia. Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

When a man in the material world takes more interest in the materialistic way of life than in Kṛṣṇa consciousness, he is considered to be in a diseased condition. The normal condition is to remain an eternal servant of the Lord (jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]). This healthy condition is lost when the living entity forgets Kṛṣṇa due to being attracted by the external features of Kṛṣṇa's māyā energy. This world of māyā is called durāśraya, which means "false or bad shelter." One who puts his faith in durāśraya becomes a candidate for hoping against hope. In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes. People try to rectify one mistake by making another mistake. This is the way of the struggle for existence in the material world. If one in this condition is advised to take to Kṛṣṇa consciousness and be happy, he does not accept such instructions.

This Kṛṣṇa consciousness movement is being spread all over the world just to remedy this gross ignorance. People in general are misled by blind leaders. The leaders of human society-the politicians, philosophers and scientists-are blind because they are not Kṛṣṇa conscious. According to Bhagavad-gītā, because they are bereft of all factual knowledge due to their atheistic way of life, they are actually sinful rascals and are the lowest among men.

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta jñānā-
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Such people never surrender to Kṛṣṇa, and they oppose the endeavor of those who wish to take Kṛṣṇa's shelter. When such atheists become leaders of society, the entire atmosphere is surcharged with nescience. In such a condition, people do not become very enthusiastic to receive this Kṛṣṇa consciousness movement, just as a diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is the only remedy for setting the world aright. Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention. One begins his treatment by chanting the Hare Kṛṣṇa mahā-mantra because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions (ceto-darpaṇa-mārjanam [Cc Antya 20.12]). Avidyā, a misconception about one's spiritual identity, provides the foundation for ahaṅkāra, or false ego within the heart.

The real disease is in the heart. If the mind is cleansed, however, if consciousness is cleansed, a person cannot be harmed by the material disease. To cleanse the mind and heart from all misconceptions, one should take to this chanting of the Hare Kṛṣṇa mahā-mantra. This is both easy and beneficial. By chanting the holy name of the Lord, one is immediately freed from the blazing fire of material existence.

There are three stages in chanting the holy name of the Lord-the offensive stage, the stage of lessening offenses, and the pure stage. When a neophyte takes to the chanting of the Hare Kṛṣṇa mantra, he generally commits many offenses. There are ten basic offenses, and if the devotee avoids these, he can glimpse the next stage, which is situated between offensive chanting and pure chanting. When one attains the pure stage, he is immediately liberated. This is called bhava-mahā-dāvāgni-nirvāpanam. As soon as one is liberated from the blazing fire of material existence, he can relish the taste of transcendental life.

The conclusion is that in order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa mantra. The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa mantra. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society. We are sending saṅkīrtana parties all over the world, and they are experiencing that even in the remotest part of the world, where there is no knowledge of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra attracts thousands of men to our camp. In some areas, people begin to imitate the devotees by shaving their heads and chanting the Hare Kṛṣṇa mahā-mantra, only a few days after hearing the mantra. This may be imitative, but imitation of a good thing is desired. Some imitators gradually become interested in being initiated by the spiritual master and offer themselves for initiation.

If one is sincere, he is initiated, and this stage is called bhajana-kriyā. One then actually engages in the service of the Lord by regularly chanting the Hare Kṛṣṇa mahā-mantra, sixteen rounds daily, and refraining from illicit sex, intoxicants, meat-eating and gambling. By bhajana-kriyā one attains freedom from the contamination of materialistic life. He no longer goes to a restaurant or hotel to taste so-called palatable dishes made with meat and onions, nor does he care to smoke or drink tea or coffee. He not only refrains from illicit sex, but avoids sex life entirely. Nor is he interested in wasting his time in speculating or gambling. In this way it is to be understood that one is becoming cleansed of unwanted things (anartha-nivṛtti). The word anartha refers to unwanted things. Anarthas are vanquished when one becomes attached to the Kṛṣṇa consciousness movement.

When a person is relieved from unwanted things, he becomes fixed in executing his Kṛṣṇa activities. Indeed, he becomes attached to such activities and experiences ecstasy in executing devotional service. This is called bhāva, the preliminary awakening of dormant love of Godhead. Thus the conditioned soul becomes free from material existence and loses interest in the bodily conception of life, including material opulence, material knowledge and material attraction of all variety. At such a time one can understand who the Supreme Personality of Godhead is and what His maya is.

Although māyā may be present, it cannot disturb a devotee once he attains the bhāva stage. This is because the devotee can see the real position of māyā. Māyā means forgetfulness of Kṛṣṇa, and forgetfulness of Kṛṣṇa and Kṛṣṇa consciousness stand side by side like light and shadow. If one remains in shadow, he cannot enjoy the facilities offered by light, and if one remains in light, he cannot be disturbed by the darkness of shadow. By taking to Kṛṣṇa consciousness, one gradually becomes liberated and remains in light. Indeed, he does not even touch the darkness. As confirmed in Caitanya-caritāmṛta (Madhya 22.31):

kṛṣṇa–sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

”Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion, the influence of the external energy, will immediately vanish.”

25.10 TEXT EIGHT

tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāram

SYNONYMS

tat-of Lord Kṛṣṇa; nāma-the holy name; rūpa-form; carita-ādi-character, pastimes and so on; su-kīrtana-in discussing or chanting nicely; anusmṛtyoḥ-and in remembering; krameṇa-gradually; rasanā-the tongue; manasī-and one's mind; niyojya-engaging; tiṣṭhan-residing; vraje-in Vraja; tat-to Lord Kṛṣṇa; anurāgi-attached; jana-persons; anugāmī-following; kālam-time; nayet-should utilize; akhilam-full; iti-thus; upadeśa-of advice or instruction; sāram-the essence.

The essence of all advice is that one should utilize one's full time-twenty-four hours a day-in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend. The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business. The mind contains hundreds and thousands of impressions, not only of this life but also of many, many lives of the past. These impressions sometimes come in contact with one another and produce contradictory pictures. In this way the mind's function can become dangerous for a conditioned soul. Students of psychology are aware of the mind's various psychological changes. In Bhagavad-gītā (8.6) it is said:

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

”Whatever state of being one remembers when he quits his body, that state he will attain without fail.”

At the time of death, the mind and intelligence of a living entity create the subtle form of a certain type of body for the next life. If the mind suddenly thinks of something not very congenial, one has to take a corresponding birth in the next life. On the other hand, if one can think of Kṛṣṇa at the time of death, he can be transferred to the spiritual world, Goloka Vṛndāvana. This process of transmigration is very subtle; therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that they will be unable to remember anything other than Kṛṣṇa. Similarly, the tongue should be trained to speak only of Kṛṣṇa and to taste only kṛṣṇa-prasāda. Śrīla Rūpa Gosvāmī further advises, tiṣṭhan vraje: one should live in Vṛndāvana or any part of Vrajabhūmi. Vrajabhūmi, or the land of Vṛndāvana, is supposed to be eighty-four krośas in area. One krośa equals two square miles. When one makes Vṛndāvana his residence, he should take shelter of an advanced devotee there. In this way one should always think of Kṛṣṇa and His pastimes. This is further elucidated by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.2.294):

kṛṣṇaṁ smaran janaṁ cāsya
preṣṭhaṁ nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā

”A devotee should always reside in the transcendental realm of Vraja and always engage in kṛṣṇaṁ smaran janaṁ cāsya preṣṭham, the remembrance of Śrī Kṛṣṇa and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead.”

Again Śrīla Rūpa Gosvāmī states in Bhakti-rasāmṛta-sindhu (1.2.295):

sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

”In the transcendental realm of Vraja [Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of sādhana [spiritual practices executed while in the stage of bondage] and in the stage of sādhya [God realization], when one is a siddha-puruṣa, or a spiritually perfect soul.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: ”One who has not yet developed interest in Kṛṣṇa consciousness should give up all material motives and train his mind by following the progressive regulative principles, namely chanting and remembering Kṛṣṇa and His name, form, quality, pastimes and so forth. In this way, after developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering Kṛṣṇa's name, fame, pastimes and qualities under the direction and protection of an expert devotee. This is the sum and substance of all instruction regarding the cultivation of devotional service.

”In the neophyte stage one should always engage in hearing kṛṣṇa-kathā. This is called śravaṇa-daśā, the stage of hearing. By constantly hearing the transcendental holy name of Kṛṣṇa and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called varaṇa-daśā. When one attains this stage, he becomes attached to the hearing of kṛṣṇa-kathā. When one is able to chant in ecstasy, he attains the stage of smaraṇāvasthā, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive kṛṣṇa-smaraṇa. At first, remembrance of Kṛṣṇa may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. When meditation expands and becomes constant, it is called anusmṛti. By uninterrupted and unceasing anusmṛti one enters the stage of samādhi, or spiritual trance. After smaraṇa-daśā or samādhi has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Kṛṣṇa. That is called sampatti-daśā, the perfection of life.

”Caitanya-caritāmṛta advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture. In this way a neophyte can gradually develop attachment for Kṛṣṇa's name, fame, form, qualities and so forth. When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles. This stage is called rāga-bhakti, or devotional service in spontaneous love. At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called rāgānuga-bhakti. Rāgānuga-bhakti, or spontaneous devotional service, can be executed in the śānta-rasa when one aspires to be like Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa's neck. In the dāsya-rasa one follows in the footsteps of servants like Citraka, Patraka or Raktaka. In the friendly sakhya-rasa one can become a friend like Baladeva, Śrīdāmā or Sudāmā. In the vātsalya-rasa, characterized by parental affection, one can become like Nanda Mahārāja and Yaśodā, and in the mādhurya-rasa, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (mañjarīs) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service.”

25.11 TEXT NINE

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

SYNONYMS

vaikuṇṭhāt-than Vaikuṇṭha, the spiritual world; janitaḥ-because of birth; varā-better; madhu-purī-the transcendental city known as Mathurā; tatra api-superior to that; rāsa-utsavāt-because of the performance of the rāsa-līlā; vṛndā-araṇyam-the forest of Vṛndāvana; udāra-pāṇi-of Lord Kṛṣṇa; ramaṇāt-because of various kinds of loving pastimes; tatra api-superior to that; govardhanaḥ-Govardhana Hill; rādhā-kuṇḍam-a place called Rādhā-kuṇḍa; iha api-superior to this; gokula-pateḥ-of Kṛṣṇa, the master of Gokula; prema-amṛta-with the nectar of divine love; āplāvanāt-because of being overflooded; kuryāt-would do; asya-of this (Rādhā-kuṇḍa); virājataḥ-situated; giri-taṭe-at the foot of Govardhana Hill; sevām-service; vivekī-who is intelligent; na-not; kaḥ-who.

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-Purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent Person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

The spiritual world is three fourths of the total creation of the Supreme Personality of Godhead, and it is the most exalted region. The spiritual world is naturally superior to the material world; however, Mathurā and the adjoining areas, although appearing in the material world, are considered superior to the spiritual world because the Supreme Personality of Godhead Himself appeared at Mathurā. The interior forests of Vṛndāvana are considered superior to Mathurā because of the presence of the twelve forests (dvādaśa-vana), such as Tālavana, Madhuvana and Bahulāvana, which are famous for the various pastimes of the Lord. Thus the interior Vṛndāvana forest is considered superior to Mathurā, but superior to these forests is the divine Govardhana Hill because Kṛṣṇa lifted Govardhana Hill like an umbrella, raising it with His lotuslike beautiful hand to protect His associates, the denizens of Vraja, from the torrential rains sent by the angry Indra, King of the demigods. It is also at Govardhana Hill that Kṛṣṇa tends the cows with

His cowherd friends, and there also He had His rendezvous with His most beloved Śrī Rādhā and engaged in loving pastimes with Her. Rādhā-kuṇḍa, at the foot of Govardhana, is superior to all because it is there that love of Kṛṣṇa overflows. Advanced devotees prefer to reside at Rādhā-kuṇḍa because this place is the site of many memories of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (rati-vilāsa).

In Caitanya-caritāmṛta (Madhya-līlā) it is stated that when Śrī Caitanya Mahāprabhu first visited the area of Vrajabhūmi, He could not at first find the location of Rādhā-kuṇḍa. This means that Śrī Caitanya Mahāprabhu was actually searching for the exact location of Rādhā-kuṇḍa. Finally He found the holy spot, and there was a small pond there. He took His bath in that small pond and told His devotees that the actual Rādhā-kuṇḍa was situated there. Later the pond was excavated by Lord Caitanya's devotees, headed first by the six Gosvāmīs, such as Rūpa and Raghunātha dāsa. Presently there is a large lake known as Rādhā-kuṇḍa there. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Śrī Caitanya Mahāprabhu's desire to find it. Who, then, would give up Rādhā-kuṇḍa and try to reside elsewhere? No person with transcendental intelligence would do so. The importance of Rādhā-kuṇḍa, however, cannot be realized by other Vaiṣṇava sampradāyas, nor can persons uninterested in the devotional service of Lord Caitanya Mahāprabhu understand the spiritual importance and divine nature of Rādhā-kuṇḍa. Thus Rādhā-kuṇḍa is mainly worshiped by the Gauḍīya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu.

25.12 TEXT TEN

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

SYNONYMS

karmibhyaḥ-than all fruitive workers; paritaḥ-in all respects; hareḥ-by the Supreme Personality of Godhead; priyatayā-because of being favored; vyaktim yayuḥ-it is said in the śāstra; jñāninaḥ-those advanced in knowledge; tebhyaḥ-superior to them; jñāna-vimukta-liberated by knowledge; bhakti-paramāḥ-those engaged in devotional service; prema-eka-niṣṭhāḥ-those who have attained pure love of God; tataḥ-superior to them; tebhyaḥ-better than them; tāḥ-they; paśu-pāla-paṅkaja-dṛśaḥ-the gopīs who are always dependent on Kṛṣṇa, the cowherd boy; tābhyaḥ-above all of them; api-certainly; sā-She; rādhikā-Śrīmatī Rādhikā; preṣṭhā-very dear; tadvat-similarly; iyam-this; tadīya-sarasī-Her lake, Śrī Rādhā-kuṇḍa; tām-Rādhā-kuṇḍa; na-not; āśrayet-would take shelter of; kaḥ-who; kṛtī-most fortunate.

In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛtabhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭakālīya-līlā, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.

At the present moment almost everyone is engaged in some kind of fruitive activity. Those who are desirous of gaining material profits by working are called karmīs, or fruitive workers. All living entities within this material world have come under the spell of māyā. This is described in the Viṣṇu Purāṇa (6.7.61):

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

Sages have divided the energies of the Supreme Personality of Godhead into three categories-namely, the spiritual energy, marginal energy and material energy. The material energy is considered to be the third-class energy (tṛtīyā śaktiḥ). Those living beings within the jurisdiction of the material energy sometimes engage themselves like dogs and hogs in working very hard simply for sense gratification. However, in this life, or, after executing pious activities, in the next life, some karmīs become strongly attracted to performing various kinds of sacrifices mentioned in the Vedas. Thus on the strength of their pious merit, they are elevated to heavenly planets. Actually those who perform sacrifices strictly according to Vedic injunctions are elevated to the moon and planets above the moon. As mentioned in Bhagavad-gītā (9.21), kṣīṇe puṇye martya-lokaṁ viśanti: after exhausting the results of their so-called pious activities, they again return to the earth, which is called martya-loka, the place of death. Although such persons may be elevated to the heavenly planets by their pious activities and although they may enjoy life there for many thousands of years, they nonetheless must return to this planet when the results of their pious activities are exhausted.

This is the position of all karmīs, including those who act piously and those who act impiously. On this planet we find many businessmen, politicians and others who are simply interested in material happiness. They attempt to earn money by all means, not considering whether such means are pious or impious. Such people are called karmīs, or gross materialists. Among the karmīs are some vikarmīs, people who act without the guidance of Vedic knowledge. Those who act on the basis of Vedic knowledge perform sacrifices for the satisfaction of Lord Viṣṇu and to receive benedictions from Him. In this way they are elevated to higher planetary systems. Such karmīs are superior to the vikarmīs, for they are faithful to the directions of the Vedas and are certainly dear to Kṛṣṇa. In Bhagavad-gītā (4.11), Kṛṣṇa says: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. "In whatever way one surrenders unto Me, I reward him accordingly." Kṛṣṇa is so kind that He fulfilled the desires of the karmīs and jñānīs, not to speak of the bhaktas.

Although the karmīs are sometimes elevated to higher planetary systems, as long as they remain attached to fruitive activities they must accept new material bodies after death. If one acts piously, he can attain a new body among the demigods in the higher planetary systems, or he may attain some other position in which he can enjoy a higher standard of material happiness. On the other hand, those who are engaged in impious activities are degraded and take birth as animals, trees and plants. Thus those fruitive actors who do not care for the Vedic directions (vikarmīs) are not appreciated by learned saintly persons. As stated in Śrīmad-Bhāgavatam (5.5.4):

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āpṛṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"Materialists who work hard like dogs and hogs simply for sense gratification are actually mad. They simply perform all kinds of abominable activities simply for sense gratification. Materialistic activities are not at all worthy of an intelligent man, for as a result of such activities, one gets a material body, which is full of misery." The purpose of human life is to get out of the threefold miserable conditions, which are concomitant with material existence. Unfortunately, fruitive workers are mad to earn money and acquire temporary material comforts by all means; therefore they risk being degraded to lower species of life. Materialists foolishly make many plans to become happy in this material world. They do not stop to consider that they will live only for a certain number of years, out of which they must spend the major portion acquiring money for sense gratification. Ultimately such activities end in death. Materialists do not consider that after giving up the body they may become embodied as lower animals, plants or trees. Thus all their activities simply defeat the purpose of life. Not only are they born ignorant, but they act on the platform of ignorance, thinking that they are getting material benefits in the shape of skyscraper buildings, big cars, honorable positions and so on. The materialists do not know that in the next life they will be degraded and that all their activities simply serve as parābhava, their defeat. This is the verdict of Śrīmad-Bhāgavatam (5.5.5): parābhavas tāvad abodha jātaḥ.

One should therefore be eager to understand the science of the soul (ātma-tattva). Unless one comes to the platform of ātma-tattva, by which one understands that the soul and not the body is oneself, one remains on the platform of ignorance. Out of thousands and even millions of ignorant people who are wasting their time simply gratifying their senses, one may come to the platform of knowledge and understand higher values of life. Such a person is called a jñānī. The jñānī knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another. As indicated in Śrīmad-Bhāgavatam by the term śarīra-bandha (bound to bodily existence), as long as one maintains any conception of sense enjoyment, his mind will be absorbed in karma, fruitive activity, and this will oblige him to transmigrate from one body to another.

Thus a jñānī is considered superior to a karmī because he at least refrains from the blind activities of sense enjoyment. This is the verdict of the Supreme Personality of Godhead. However, although a jñānī may be liberated from the ignorance of the karmīs, unless he comes to the platform of devotional service he is still considered to be in ignorance (avidyā). Although one may be accepted as a jñānī, or one advanced in knowledge, his knowledge is considered impure because he has no information of devotional service and thus neglects the direct worship of the lotus feet of the Supreme Personality of Godhead.

When a jñānī takes to devotional service, he rapidly becomes superior to an ordinary jñānī. Such an advanced person is described as jñāna-vimukta-bhakti-parama. How a jñānī takes to devotional service is mentioned in Bhagavad-gītā (7.19), wherein Kṛṣṇa says:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Actually a person is wise when he surrenders unto the lotus feet of Kṛṣṇa, but such a mahātmā, great soul, is very rare.

After taking to devotional service under the regulative principles, a person may come to the platform of spontaneous love of Godhead, following in the footsteps of great devotees like Nārada and Sanaka and Sanātana. The Supreme Personality of Godhead then recognizes him to be superior. The devotees who have developed love of Godhead are certainly in an exalted position.

Of all these devotees, the gopīs are recognized as superior because they do not know anything other than satisfying Kṛṣṇa. Nor do the gopīs expect any return from Kṛṣṇa. Indeed, sometimes Kṛṣṇa puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kṛṣṇa. When Kṛṣṇa left Vṛndāvana for Mathurā, the gopīs became most dejected and spent the rest of their lives simply crying in separation from Kṛṣṇa. This means that in one sense they were never actually separated from Kṛṣṇa. There is no difference between thinking of Kṛṣṇa and associating with Him. Rather, vipralambha-sevā, thinking of Kṛṣṇa in separation, as Śrī Caitanya Mahāprabhu did, is far better than serving Kṛṣṇa directly. Thus of all the devotees who have developed unalloyed devotional love for Kṛṣṇa, the gopīs are most exalted, and out of all these exalted gopīs, Śrīmatī Rādhārāṇī is the highest. No one can excel the devotional service of Śrīmatī Rādhārāṇī. Indeed, even Kṛṣṇa cannot understand the attitude of Śrīmatī Rādhārāṇī; therefore He took Her position and appeared as Śrī Caitanya Mahāprabhu, just to understand Her transcendental feelings.

In this way Śrīla Rūpa Gosvāmī gradually concludes that Śrīmatī Rādhārāṇī is the most exalted devotee of Kṛṣṇa and that Her kuṇḍa (lake), Śrī Rādhā-kuṇḍa, is the most exalted place. This is verified in a quotation from Laghu-bhāgavatāmṛta (Uttara-khaṇḍa 45), as quoted in Caitanya-caritāmṛta:

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

"Just as Śrīmatī Rādhārāṇī is dear to the Supreme Lord Kṛṣṇa [Viṣṇu], so Her bathing place [Rādhā-kuṇḍa] is equally dear to Kṛṣṇa. Among all the gopīs, She alone stands supreme as the Lord's most beloved."

Therefore everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Rādhā-kuṇḍa and execute devotional service there throughout one's life. This is the conclusion of Rūpa Gosvāmī in the tenth verse of Upadeśāmṛta.

25.13 TEXT ELEVEN

kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

SYNONYMS

kṛṣṇasya-of Lord Śrī Kṛṣṇa; uccaiḥ-very highly; praṇaya-vasatiḥ-object of love; preyasībhyaḥ-out of the many lovable gopīs; api-certainly; rādhā-Śrīmatī Rādhārāṇī; kuṇḍam-lake; ca-also; asyāḥ-of Her; munibhiḥ-by great sages; abhitaḥ-in all respects; tādṛk eva-similarly; vyadhāyi-is described; yat-which; preṣṭhaiḥ-by the most advanced devotees; api-even; alam-enough; asulabham-difficult to obtain; kim-what; punaḥ-again; bhakti-bhājām-for persons engaged in devotional service; tat-that; prema-love of Godhead; idam-this; sakṛt-once; api-even; saraḥ-lake; snātuḥ-of one who has bathed; āviṣkaroti-arouses.

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

Why is Rādhā-kuṇḍa so exalted? The lake is so exalted because it belongs to Śrīmatī Rādhārāṇī, who is the most beloved object of Śrī Kṛṣṇa. Among all the gopīs, She is the most beloved. Similarly, Her lake, Śrī Rādhā-kuṇḍa, is also described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself. Indeed, Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects. Rādhā-kuṇḍa is very rarely attained, even by great personalities fully engaged in devotional service, not to speak of ordinary devotees who are only engaged in the practice of vaidhī bhakti.

It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes a bath in Rādhā-kuṇḍa. Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible. This is a most important item in the execution of devotional service. Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (sakhīs) and confidential serving maids (mañjarīs) of Śrīmatī Rādhārāṇī. Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (siddha-deha) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā

and under their direction engage constantly in Her service. This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that even great sages and great devotees like Nārada and Sanaka do not get an opportunity to come to Rādhā-kuṇḍa to take their baths. What, then, to speak of ordinary devotees? If, by great fortune, one gets an opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did. It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord. One should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs. If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa. The conclusion is that to live on the banks of the Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. It is a difficult position to attain, even for great sages and devotees like Nārada. Thus there is no limit to the glory of Śrī Rādhā-kuṇḍa. By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.

26 The Path of Perfection

26.1 Table of Contents

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A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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26.2 Introduction

When we see a book with a title like The Path of Perfection, we may react with a bit of common skepticism: ”Oh, another book claiming to give all the answers. One more do-it-yourself enlightenment scheme.” And certainly it seems that such skepticism is justified nowadays. Our natural desire for ultimate meaning, happiness, enlightenment, liberation, and salvation has become the most exploited commodity of the twentieth century, creating what one contemporary theologian termed a disastrous ”seduction of the spirit.” This seduction is, indeed, the most tragic kind of exploitation. And the unfortunate consequence of this exploitation is a kind of deadening cynicism that discourages our search for self-fulfillment and a means to attain it.

The contemporary, thoughtful reader, weary of the many speculative, simplistic books cluttering the bookstore shelves, offering instant formulas for psychological or spiritual salvation, will find The Path of Perfection a welcome relief. Herein one will find a clear, intriguing explanation of the philosophy and practice of mankind’s oldest system of spiritual development-yoga.

Now, the word yoga may conjure up an image of some skinny fakir contorted like a human pretzel, or perhaps a room full of corpulent matrons in black leotards struggling to stand on their heads in hope of improving their health, losing weight, or increasing their sexual powers. This is not what we mean by yoga. Here we are referring to an ancient philosophy and meditational system that has been practiced by millions throughout the ages. What has, in modern times, been reduced to a commercially exploited technique of bodily agility and pseudomeditation was once a comprehensive and easily applied form of self-realization.

The path of perfection consists of a historic series of talks-elaborations on a previously published commentary-by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (1896–1977) on India’s greatest spiritual classic, the Bhagavad-gītā. In these absorbing talks, Śrīla Prabhupāda explores deeply the philosophy of yoga as explained in the Sixth and Eighth Chapters of the Gītā, showing clearly how these timeless teachings apply to twentieth century mankind. Śrīla Prabhupāda’s talks probe questions concerning the nature of consciousness, techniques of meditation, karma, death, reincarnation, and even spiritual ecstasy.

The Bhagavad-gītā, described by one contemporary psychologist as”a remarkable psychotherapeutic session,” appears to us in the form of an extraordinary dialogue between Lord Kṛṣṇa, the Supreme Personality of Godhead, and His warrior disciple Arjuna. Perplexed and confused about his identity and purpose, Arjuna turns to Kṛṣṇa, who reveals ”the path of perfection” to His able student. The essence of Lord Kṛṣṇa’s teachings is that one must become a yogī, that is, one whose life is centered on the practice of yoga. And what is yoga? The Sanskrit word yoga literally means ”union,” and refers to the union, in love, between the individual consciousness and the Supreme Consciousness, the self and the Superself, the soul and God. Yoga is, indeed, ”the path of perfection,” because it aims toward this most exalted human attainment.

In the Bhagavad-gītā, we discover four basic varieties of yoga described. Karma-yoga refers to the process whereby one performs his work for God, without the selfish desire for personal gain. Jñāna-yoga is the process of elevation to spiritual consciousness through the cultivation of philosophical knowledge. The aṣṭāṅga-yoga system, of which the modern ”haṭha-yoga” is a watered-down version, is a mechanical, meditative practice meant to control the mind and senses and focus one’s concentration on the Supreme. These three yoga systems culminate in bhakti-yoga, the yoga of selfless, ecstatic, devotional love of God, Kṛṣṇa. Lord Kṛṣṇa Himself states in the last verse of Chapter Six, ”Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.”

In The Path of Perfection, Śrīla Prabhupāda offers a brilliant summary of the methods of bhakti-yoga, revealing the universal applicability of this simple but all-inclusive form of yoga. He shows how even those who are entangled in the complexity and chaos of modern materialistic life can begin an uncomplicated practice which purifies the mind and puts one in touch with the Supreme Consciousness.

<4.25 nm=”” no=””>This, perhaps, was Śrīla Prabhupāda’s greatest contribution to our age. Śrīla Prabhupāda was an acknowledged master scholar of India’s ancient spiritual culture and of its linguistic foundation, the Sanskrit language. But he was not merely a textual scholar or a philosopher or theologian engaged in the manufacture of interesting philosophical or theological notions. He was a true spiritual genius who succeeded in bringing to life the essence of India’s universal spiritual wisdom in a form which is easy for twentieth century man to understand and practice. This was the unique genius which inspired the late prime minister of India, Sri Lal Bahadur Shastri, to declare openly that the writings of Śrīla Prabhupāda ”are a significant contribution to the salvation of mankind.” The transforming quality of Śrīla Prabhupāda’s writings was also appreciated by sociologist Elwin H. Powell, who commented on Śrīla Prabhupāda’s best-selling edition of the Bhagavad-gītā: ”This transcendental mysticism from the East is now taking root in the ’countercultures’ of the West and providing for many a way out of the wilderness of a disintegrating civilization…. If truth is what works, there must be a kind of truth in the Bhagavad-gītā As It Is, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people.”

-The Publishers

26.3 Chapter One

Yoga as Action

In the Sixth and Eighth Chapters of Bhagavad-gītā, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, explains that the eightfold yoga system is a means to control the mind and senses. This method, however, is very difficult for people to perform, especially in this age of Kali, an age characterized by ignorance and chaos.

Although this eightfold yoga system is particularly recommended in the Sixth Chapter of Bhagavad-gītā, the Lord emphasizes that the process of karma-yoga, action in Kṛṣṇa consciousness, is superior. In this world, everyone acts to maintain his family, and everyone is working with a view to some self-interest, or personal sense gratification, be it concentrated or extended. But to act perfectly is to act in Kṛṣṇa consciousness, and this means acting detached from the fruits of labor.

It is our duty to act in Kṛṣṇa consciousness because we are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the entire body, not for the individual parts. The goal is the satisfaction of the complete whole. Similarly, the living entity should act for the satisfaction of the supreme whole, the Supreme Personality of Godhead, and not for his own personal satisfaction. One who can do this is the perfect sannyāsī and the perfect yogī. In the first verse of the Sixth Chapter of Bhagavad-gītā, the chapter dealing with sāṅkhya-yoga, Bhagavān Śrī Kṛṣṇa states,

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

”One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.”

Sometimes sannyāsīs (renunciates) incorrectly think that they have become liberated from all material engagements and therefore no longer have to perform agni-hotra yajñas, or fire sacrifices. This is a mistake. Certain yajñas (sacrifices) have to be performed by everyone for purification. Since sannyāsīs are not traditionally required to perform yajñas, they sometimes think that they can attain liberation by ceasing to perform the ritualistic yajñas, but actually, unless one comes to the platform of Kṛṣṇa consciousness, there is no question of liberation. Those sannyāsīs who cease to perform yajñas are in fact acting out of self-interest, because their goal is to become one with the impersonal Brahman. That is the ultimate goal of the impersonalists (Māyāvādīs), who have one major goal or demand: to become one with the supreme impersonal Being. The devotees have no such demands. They are simply satisfied in serving Kṛṣṇa for the satisfaction of Kṛṣṇa. They do not want anything in return. That is the characteristic of pure devotion.

It was Lord Caitanya Mahāprabhu who expressed this devotional attitude so succinctly:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want is only the causeless mercy of Your devotional service in my life, birth after birth.” (Śikṣāṣṭaka 4) In essence, this is the bhakti-yoga system. There are many examples of the pure devotional attitude. Once Lord Nṛsiṁhadeva told Prahlāda Mahārāja, ”My dear boy, you have suffered so much for Me. Whatever you want, ask for it.” Being a pure devotee, Prahlāda Mahārāja refused to ask for anything. He said, ”My dear Master, I am not carrying out mercantile business with You. I will not accept any remuneration for my service.” This is the pure devotional attitude.

Yogīs and jñānīs are demanding to become one with the Supreme because they have such bitter experience suffering the material pangs. They want to become one with the Lord because they are suffering in separation. A pure devotee, however, does not experience this. Although separate from the Lord, he fully enjoys the service of the Lord in separation. The desire to become one with the impersonal Brahman, or to merge with God, is certainly greater than any material desire, but this is not without self-interest. Similarly, the mystic yogī who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. Such yogīs are desirous of material power, and that is their conception of the perfection of yoga. Actually, this is not the perfection of yoga, but a materialistic process.

If one practices the regulative principles of yoga, he can attain eight kinds of perfection. He can become lighter than a cotton swab. He can become heavier than a great stone. He can immediately get whatever he likes. Sometimes he can even create a planet. Although rare, such powerful yogīs actually exist. Viśvāmitra Yogī wanted to beget a man from a palm tree. He was thinking, ”Why should a man have to live so many months within the womb of his mother? Why can’t he be produced just like a fruit?” Thinking like this, Viśvāmitra Yogī produced men like coconuts. Sometimes yogīs are so powerful, they can perform such acts, but these are all material powers. Ultimately such yogīs are vanquished, because they cannot retain these material powers indefinitely. Bhakti-yogīs are not interested in such powers.

The bhakti-yogī, acting in Kṛṣṇa consciousness, works for the satisfaction of the whole without self-interest. A Kṛṣṇa conscious person does not desire self-satisfaction. Rather, his criterion of success is the satisfaction of Kṛṣṇa; therefore he is considered the perfect sannyāsī and the perfect yogi.

A pure devotee does not even want salvation. The salvationists want to be saved from rebirth, and the voidists also want to put an end to all material life. Caitanya Mahāprabhu, however, requested only devotional service to Lord Kṛṣṇa, birth after birth; in other words, Caitanya Mahāprabhu was prepared to endure material miseries in one body after another. What, then, was Caitanya Mahāprabhu’s desire? He wanted to engage in God’s service, and nothing more, for that is the real perfection of yoga.

Whether in the spiritual sky or the material sky, the individual spirit soul is constitutionally the same. It is said that he is one ten-thousandth part of the tip of a hair. This means that our position is that of a small particle. But spirit can expand. Just as we develop a material body in the material world, we develop a spiritual body in the spiritual world. In the material world, expansion takes place in contact with matter. In the spiritual world, this expansion is spiritual.

Actually, the first lesson of Bhagavad-gītā is, ”I am spirit soul. I am different from this body.” I am a living force, but this material body is not a living force. It is dull matter, and it is activated only because spiritual force is present. In the spiritual world, everything is living force; there is no dead matter. There, the body is totally spiritual. One may compare the spirit soul with oil and the body with water. When oil is in water, there is a distinction, and that distinction always remains. In the spiritual sky, there is no question of oil being placed in water. There everything is spirit.

The impersonalists do not want to develop a body. They simply want to remain spiritual particles, and that is their idea of happiness. But we bhakti-yogīs (Vaiṣṇavas) want to serve Kṛṣṇa, and therefore we require hands, legs, and all the other bodily parts. Indeed, we are given these bodies in order to serve Kṛṣṇa. Just as we develop a material body in our mother’s womb, we can similarly develop a spiritual body in the spiritual world.

The spiritual body is developed through the practice of Kṛṣṇa consciousness. This material body is spiritualized by this bhakti-yoga process. If you place an iron within fire, the iron becomes so hot that it also becomes fiery. When the iron is red hot, it acquires all the qualities of fire. If you touch something with that iron, that iron will act as fire. Similarly, although this body is material, it can become spiritualized through Kṛṣṇa consciousness and act as spirit. Although copper is just a metal, as soon as it comes in contact with electricity, it becomes electrified, and if you touch it, you will receive an electric shock.

As soon as your body is spiritualized, material activity ceases. Material activity means acting for sense gratification. As you become spiritualized, material demands dwindle until they become nil. How is this possible? In order for an iron to act as fire, it must remain constantly in contact with fire. In order for the material body to become spiritualized, one must remain constantly in Kṛṣṇa consciousness. When this material body is fully engaged in spiritual activities, it becomes spiritual.

According to the Vedic system, the body of a high personality, a sannyāsī, is not burned but buried, because a sannyāsī's body is considered spiritual, having ceased to engage in material activities. If everyone in this world engages fully in Kṛṣṇa consciousness and ceases to work for sense gratification, this entire world will immediately become spiritual. Therefore it is necessary to learn how to work for the satisfaction of Kṛṣṇa. This requires a little time to understand. If something is used for Kṛṣṇa's satisfaction, it is spiritual. Since we are using microphones, typewriters, etc., in order to talk and write about Kṛṣṇa, they become spiritualized. What is the difference between prasāda and ordinary food? Some people may say, "What is this prasāda? We are eating the same food. Why do you call it prasāda?" It is prasāda because it has been offered for Kṛṣṇa's satisfaction and has thus become spiritualized.

In a higher sense, there is no matter at all. Everything is spiritual. Because Kṛṣṇa is spiritual and matter is one of the energies of Kṛṣṇa, matter is also spiritual. Kṛṣṇa is totally spiritual, and spirit comes from spirit. However, because the living entities are misusing this energy-that is, using it for something other than Kṛṣṇa's purposes-it becomes materialized, and so we call it matter. The purpose of this Kṛṣṇa consciousness movement is to respiritualize this energy. It is our purpose to respiritualize the whole world, socially and politically. Of course, this may not be possible, but it is our ideal. At least if we individually take up this respiritualization process, our lives become perfect.

In Bhagavad-gītā (9.22) Kṛṣṇa says that He provides for His devotees by giving them what they lack and preserving what they have. People are very fond of saying that God helps those who help themselves, but they do not understand that helping yourself means putting yourself under Kṛṣṇa's protection. If one thinks, "Oh, I can help myself. I can protect myself," one is thinking foolishly. As long as my finger is attached to my body, it is useful, and I may spend thousands of dollars to preserve it. But if this finger is cut off, it is useless and is thrown away. Similarly, we are part and parcel of Kṛṣṇa, and helping ourselves means putting ourselves in our proper position as His parts and parcels. Otherwise we are only fit to be cast away. The finger can help itself only when situated properly on the hand and working on behalf of the entire body. If the finger thinks, "I will separate myself from this body and simply help myself," that finger will be cast away and will die. As soon as we think, "I shall live independently of Kṛṣṇa," that is our spiritual death, and as soon as we engage in Kṛṣṇa's service, as His part and parcel, that is our spiritual life. Therefore, helping oneself means knowing one's actual position and working accordingly. It is not possible to help oneself without knowing one's position.

Service means activity, for when we serve someone, we are acting. When we serve Kṛṣṇa, we are preaching Kṛṣṇa consciousness, or cooking, or cleansing the temple, or distributing books about Kṛṣṇa, or writing about Him, or shopping for foodstuff to offer Him. There are so many ways to serve. Helping Kṛṣṇa means acting for Him, not sitting down in one place and artificially meditating. Kṛṣṇa consciousness means activity. Whatever assets we have should be utilized for Kṛṣṇa. That is the process of bhakti-yoga. Kṛṣṇa has given us a mind, and we must utilize this mind to think of Kṛṣṇa. We have been given these hands, and we must use them to wash the temple or cook for Kṛṣṇa. We have been given these legs, and we should use them to go to the temple of Kṛṣṇa. We have been given a nose, and we should use it to smell the flowers that have been offered to Kṛṣṇa. Through the process of bhakti-yoga, we engage all these senses in the service of Kṛṣṇa, and in this way the senses are spiritualized.

In Bhagavad-gītā, Arjuna was refusing to act, and Kṛṣṇa was inspiring him to engage in activity. The entire Bhagavad-gītā is an inspiration to work, to engage in Kṛṣṇa consciousness, to act on Kṛṣṇa's behalf. Kṛṣṇa never tells Arjuna, "My dear friend Arjuna, don't concern yourself with this war. Just sit down and meditate upon Me." This is not the message of Bhagavad-gītā. We are not to refrain from all activity, but only from those activities that impede our consciousness of Kṛṣṇa. Meditation means stopping all nonsensical activity. Those who are advanced in Kṛṣṇa consciousness are constantly working for Kṛṣṇa.

A mother tells only her bad child to sit down and do nothing. If a child can do nothing but disturb his mother, the mother says, "My dear child, just sit down here and keep quiet." But if the child can work nicely, the mother says, "My dear child, will you please help me do this? Will you go over there and do that?" Sitting still in one place is just for those who do not know how to work sensibly. As long as the child sits in one place, he does not raise havoc. Sitting still means negating nonsense; it is not positive activity. In negation, there is no life. Positive activities constitute life, and positive activity is the message of Bhagavad-gītā. Spiritual life is not "Don't do this." Spiritual life is "Do this!" In order to act properly, there are certain things that one must know not to do; therefore certain activities are forbidden. The whole Bhagavad-gītā, however, is "do." Kṛṣṇa says, "Fight for Me." At the beginning of Bhagavad-gītā, when Arjuna told Kṛṣṇa, "I will not fight," Śrī Kṛṣṇa said,

kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya juṣṭam asvargyaṁ
akīrti-karam arjuna

"My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They lead not to higher planets, but to infamy." (Bg. 2.2) Kṛṣṇa directly tells Arjuna that he is speaking like a non-Āryan-that is, like one who does not know the spiritual values of life. So Kṛṣṇa consciousness does not mean sitting down idly.

Kṛṣṇa Himself does not sit down idly. All His pastimes are filled with activity. When we go to the spiritual world, we will see that Kṛṣṇa is always engaged in dancing, eating, and enjoying. He does not sit down to meditate. Is there any account of the gopīs meditating? Did Caitanya Mahāprabhu sit down to meditate? No, He was always dancing and chanting Hare Kṛṣṇa. The spirit soul is naturally active. How can we sit down silently and do nothing? It is not possible. Therefore, after Śrī Kṛṣṇa outlined the sāṅkhya-yoga system in the Sixth Chapter of Bhagavad-gītā, Arjuna frankly said,

yo 'yaṁ yogas tvayā proktaḥ

sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ sthirām

”O Madhusūdana [Kṛṣṇa], the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.” (Bg. 6.33) Although Arjuna was highly elevated and was Kṛṣṇa’s intimate friend, he immediately refused to take up this sāṅkhya-yoga system. In essence, he said, ”It is not possible for me.” How could it have been possible? Arjuna was a warrior, a householder, and he wanted a kingdom. What time did he have for meditation? He flatly refused to practice this type of meditational yoga, saying that the mind is as difficult to control as the wind (Bg. 6.34). That is a fact. It is not possible to control the mind artificially; therefore we must engage the mind in Kṛṣṇa consciousness. Then it is controlled. If Arjuna found this process more difficult than controlling the wind, then what of us? After all, Arjuna was not an ordinary man. He was personally talking with the Supreme Lord, Śrī Kṛṣṇa, and he proclaimed the mind to be like a great wind. How can we control the wind? We can control the mind only by fixing it on Kṛṣṇa’s lotus feet. That is the perfection of meditation.

No one really wants to sit down and meditate. Why should we? We’re meant for positive activity, for recreation, for pleasure. In Kṛṣṇa consciousness, our recreation is dancing and chanting, and when we get tired, we take prasāda. Is dancing difficult? Is chanting difficult? We don’t charge anything to dance in the temple. If you go to a ballroom, you have to pay to enter, but we do not charge. It is natural to enjoy music and dancing and palatable foods. These are our recreations, and this is our method of meditation. So this yoga system is not at all laborious. It is simply recreation, susukham. It is stated in the Ninth Chapter of Bhagavad-gītā (9.2) that this yoga is susukham-very happy. ”It is everlasting, and it is joyfully performed.” It is natural, automatic, and spontaneous. It is our real life in the spiritual world.

In Vaikuṇṭha, the spiritual world, there is no anxiety. Vaikuṇṭha means ”freedom from anxiety,” and in Vaikuṇṭha the liberated souls are always dancing, chanting, and taking prasāda. There are no factories, hard work, or technical institutions. There is no need for these artificial things. In Vedānta-sūtra it is stated, ānandamayo ’bhyāsāt: God is ānandamaya, full of bliss and pleasure. Since we are part and parcel of God, we also possess these same qualities. So the goal of our yoga process is to join with the supreme ānandamaya, Śrī Kṛṣṇa, to join His dance party. Then we will be actually happy.

On this earth we are trying to be happy artificially and are therefore frustrated. Once we are situated in Kṛṣṇa consciousness, we will revive our original position and become simply joyful. Since our actual nature is ānandamaya, blissful, we are always searching for happiness. In the cities we are inundated with advertisements. Restaurants, bars, nightclubs, and dance halls are always announcing, ”Come on, here is ānanda. Here is pleasure.” That is because everyone is searching for ānanda, pleasure. Our society for Kṛṣṇa consciousness is also announcing, ”Here is ānanda,” but our standard of pleasure is very different. In any case, the goal-pleasure-is the same.

Most people are hunting for pleasure on the gross material platform. The more advanced search for pleasure in speculation, philosophy, poetry, or art. The bhakti-yogī, however, searches for pleasure on the transcendental platform, and that is his only business. Why are people working so hard all day? They are thinking, ”Tonight I shall enjoy. Tonight I will associate with this girl or with my wife.” Thus people are going to so much trouble to acquire a little pleasure. Pleasure is the ultimate goal, but unfortunately, under illusion, people do not know where real pleasure is to be found. Real pleasure exists eternally in the transcendental form of Kṛṣṇa.

Perhaps you have seen pictures of Kṛṣṇa, and if so, you have noticed that Kṛṣṇa is always jolly. If you join His society, you will also become jolly. Have you ever seen pictures of Kṛṣṇa working with a machine? Have you ever seen pictures of Kṛṣṇa smoking? No, He is by nature full of pleasure, and if you unfold yourself in that way, you will also find pleasure. Pleasure cannot be found artificially.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (sakhīs), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.” (Brahma-saṁhitā 5.37)

The word rasa means ”taste,” or ”mellow.” We enjoy sweets or candy because of their taste. Everyone is trying to enjoy some taste, and we want to enjoy sex because there is some taste there. That is called ādi taste. Material tastes are different because they are tasted and quickly finished. Material tastes last only a few minutes. You may take a piece of candy, taste it, and say, ”Oh, that is very nice,” but you have to taste another in order to continue the enjoyment. Material taste is not unlimited, but real taste is without end. Spiritual taste cannot be forgotten; it goes on increasing. Ānandāmbudhi-vardhanam. Caitanya Mahāprabhu says, ”This taste is always increasing.” Spiritual taste is like the ocean in the sense that it is very great. The Pacific Ocean is always tossing, but it is not increasing. By God’s order, the ocean does not extend beyond its limit, and if it extends, there is havoc. Lord Caitanya Mahāprabhu says that there is another ocean, an ocean of transcendental bliss, an ocean that is always increasing. Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ/ sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. By chanting Hare Kṛṣṇa, our pleasure potency increases more and more.

One who has realized Śrī Kṛṣṇa is always living in Vṛndāvana, Vaikuṇṭha. Although a devotee may seem to be living in some place far from Vṛndāvana, he is always living in Vṛndāvana, because he knows that Kṛṣṇa is present everywhere, even within the atom. The Supreme Lord is bigger than the biggest and smaller than the smallest. Once we are fully realized and established in Kṛṣṇa consciousness, we never lose sight of Kṛṣṇa, and our bliss is always increasing. This is the true yoga system, bhakti-yoga, as expounded by Lord Śrī Kṛṣṇa Himself in Bhagavad-gītā.

26.4 Chapter Two

Mastering the Mind and Senses

yaṁ sannyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana

"What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogī unless he renounces the desire for sense gratification." (Bg. 6.2)

This is the real purpose of the practice of yoga. The word yoga means "to join." Although we are naturally part and parcel of the Supreme, in our conditioned state we are now separated. Because of our separation, we are reluctant to understand God and to speak of our relationship with Him and are even inclined to think of such discussion as a waste of time. In a church or in a Kṛṣṇa consciousness temple, we speak of God, but people in general are not very interested. They think it is a waste of time, a kind of recreation in the name of spiritual advancement, and they believe that this time could be better used to earn money or enjoy themselves in a nightclub or restaurant.

Therefore, it is due to sense enjoyment that we are not attracted to God, and therefore it is said that those who are addicted to sense enjoyment cannot become yogīs-that is, they are not eligible to participate in the yoga system. One cannot advance in any yoga system if he partakes in sense gratification and then sits down to try to meditate. This is just a colossal hoax. Such contradictory activity has no meaning. First of all, yoga means controlling the senses-yama-niyama. There are eight stages of yoga-yama, niyama, āsana, dhyāna, dhāraṇā, prāṇāyāma, pratyāhāra, and samādhi.

In this Sixth Chapter, in which the Lord speaks of the sāṅkhya-yoga system, He states from the very beginning that one cannot become a yogī unless one renounces the desire for sense gratification. Therefore, if one indulges his senses, he cannot be accepted as a yogī. Yoga demands strict celibacy. In the yoga system, there is no sex life. If one indulges in sex, he cannot be a yogī. Many so-called yogīs come from India to America and say, "Yes, you can do whatever you like. You can have as much sex as you like. Just meditate. I will give you some mantra, and you will give me some money." This is all nonsense. According to the authoritative statements of Śrī Kṛṣṇa, one cannot become a yogī unless he renounces the desire for sense gratification. This is explicitly stated as the first condition for yoga practice.

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

"For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means." (Bg. 6.3) According to this verse, there are those who are attempting to reach the perfectional stage and those who have already attained that stage. As long as one is not situated on the perfectional platform, he must engage in so many works. In the West, there are many yoga societies attempting to practice the āsana system, and therefore they practice sitting in different postures. That may help, but it is only a process by which one can attain the real platform. The real yoga system, in its perfectional stage, is far different from these bodily gymnastics.

It is important to understand, however, that from the beginning, a Kṛṣṇa conscious person is situated on the platform of meditation because he is always thinking of Kṛṣṇa. Being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-san nyāsī
yogārūḍhas tadocyate

"A person is said to have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities." (Bg. 6.4)

This is actually the perfectional stage of yoga, and one who has attained this stage is said to have attained to yoga. This is to say that he has connected, joined, or linked himself with the supreme whole. If a part is disconnected from a machine, it serves no function, but as soon as it is properly attached to the machine, it works properly and carries out its different functions. That is the meaning of yoga-joining with the supreme whole, serving in conjunction with the total machine. Presently we are disconnected, and our material fruitive activities are simply a waste of time. One who engages in such activity is described in Bhagavad-gītā as a mūḍha-that is, a rascal. Although one may earn thousands of dollars daily and be an important businessman, he is described in Bhagavad-gītā as a mūḍha, rascal, because he is just wasting his time in eating, sleeping, defending, and mating.

People do not stop to consider that they are actually working very hard for nothing. One who earns millions of dollars cannot really eat much more than a man who makes ten dollars. A man who earns millions of dollars cannot mate with millions of women. That is not within his power. His mating power is the same as one who earns ten dollars, just as his power of eating is the same. This is to say that our power of enjoyment is limited. One should therefore think, "My enjoyment is the same as that of the man who is earning ten dollars daily. So why am I working so hard to earn millions of dollars? Why am I wasting my energy? I should engage my time and energy in understanding God. That is the purpose of life." If one has no economic problems, he has sufficient time to understand Kṛṣṇa consciousness. If he wastes this precious time, he is called a mūḍha, a rascal or an ass.

According to the preceding verse, a person is said to have attained yoga when he has renounced all material desires. Once we are situated perfectly in yoga, we are satisfied. We no longer experience material desires. We no longer act for sense gratification or engage in fruitive activity. When we speak of "fruitive activity," we refer to activities carried out for the purpose of sense gratification. That is, we are earning money in order to gratify our senses. If one is virtuous, he engages in pious activities-he donates money to charities, opens hospitals, schools, etc. Although these are certainly virtuous activities, they are ultimately meant for sense gratification. How is this? If I donate to an educational institution, for instance, I will receive good educational facilities and will become highly educated in my next life. Being thus educated, I will attain a good position and will acquire a good amount of money. Then how will I utilize this money? For sense gratification. Thus these virtuous and fruitive activities form a kind of cycle.

We often hear the expression "a better standard of life," but what does this mean? It is said that the standard of life in America is superior to that in India, but in both countries there is eating, sleeping, defending, and mating. Of course, in America the quality of food may be better, but the eating process is there. A superior standard of life does not mean superior spiritual realization. It just means better eating, sleeping, mating, and defending. This is called fruitive activity, and it is based on sense gratification.

Yoga has nothing to do with sense gratification or fruitive activity. Yoga means connecting with the Supreme. Dhruva Mahārāja underwent severe austerities in order to see God, and when he finally saw God, he said, svāmin kṛtārtho 'smi varaṁ na yāce.: "My dear Lord, I am now fully satisfied. I am not asking for anything more. I do not want any further benediction from You." Why didn't Dhruva Mahārāja ask for benedictions? What is a "benediction"? Generally, benediction means receiving a great kingdom, a beautiful wife, palatable food, and so forth, but when one is actually connected with God, he does not want such "benedictions." He is fully satisfied. Svāmin kṛtārtho 'smi varaṁ na yāce.

Actually, Dhruva Mahārāja initially searched for God in order to attain his father's kingdom. Dhruva Mahārāja's mother was rejected by his father, and his stepmother resented his sitting on his father's lap. Indeed, she forbade him to sit on his father's lap because Dhruva Mahārāja was not born in her womb. Although only five years old, Dhruva Mahārāja was a kṣatriya, and he took this as a great insult. Going to his own mother, he said, "Mother, my stepmother has insulted me by forbidding me to sit on my father's lap." Dhruva Mahārāja then started to cry, and his mother said, "My dear boy, what can I do? Your father loves your stepmother more than he loves me. I can do nothing." Dhruva Mahārāja then said, "But I want my father's kingdom. Tell me how I can get it." "My dear boy," his mother said, "if Kṛṣṇa, God, blesses you, you can get it." "Where is God?" Dhruva Mahārāja asked. "Oh, it is said that God is in the forest," his mother said. "Great sages go to the forest to search for God."

Hearing this, Dhruva Mahārāja went directly to the forest and began to perform severe penances. Finally he saw God, and when he saw Him, he no longer desired his father's kingdom. Instead, he said, "My dear Lord, I was searching for some pebbles, but instead I have found valuable jewels. I no longer care for my father's kingdom. Now I am fully satisfied." When one is actually connected with God, he is totally satisfied. His satisfaction is infinitely greater than so-called enjoyment in this material world. That is the satisfaction resulting from God realization, and that is the perfection of yoga.

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. It is impossible to cease all activity. As stated before, it is our nature as living entities to act. It is said, "An idle mind is the devil's workshop." If we have no Kṛṣṇa conscious engagement, we will engage in sense gratification or fruitive activity. If a child is not trained or educated, he becomes spoiled. If one does not practice the yoga system, if he does not attempt to control his senses by the yoga process, he will engage his senses in their own gratification. When one is gratifying his senses, there is no question of practicing yoga.

Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has not realized Kṛṣṇa must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

One may compare the yoga system to a stepladder. One yogī may be situated on the fifth step, another yogī may be on the fiftieth step and yet another on the five-hundredth step. The purpose, of course, is to reach the top. Although the entire ladder may be called the yoga system, one who is on the fifth step is not equal to one who is higher up. In Bhagavad-gītā, Śrī Kṛṣṇa delineates a number of yoga systems-karma-yoga, jñāna-yoga, dhyāna-yoga, and bhakti-yoga. All of these systems are connected with God, Kṛṣṇa, just as the entire ladder is connected to the topmost floor. This is not to say that everyone practicing the yoga system is situated on the topmost floor; only he who is in full Kṛṣṇa consciousness is so situated. Others are situated on different steps of the yogic ladder.

uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ

"A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well." (Bg. 6.5) The word ātmā denotes body, mind, and soul-depending on different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, ātmā refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience.

In the aṣṭāṅga-yoga system, these eightfold yogas-dhyāna, dhāraṇā, etc.-are meant to control the mind. Śrī Kṛṣṇa explicitly states that a man must utilize his mind to elevate himself. Unless one can control the mind, there is no question of elevation. The body is like a chariot, and the mind is the driver. If you tell your driver, "Please take me to the Kṛṣṇa temple," the driver will take you there, but if you tell him, "Please take me to that liquor house," you will go there. It is the driver's business to take you wherever you like. If you can control the driver, he will take you where you should go, but if not, he will ultimately take you wherever he likes. If you have no control over your driver, your driver is your enemy, but if he acts according to your orders, he is your friend.

The yoga system is meant to control the mind in such a way that the mind will act as your friend. Sometimes the mind acts as a friend and sometimes as an enemy. Because we are part and parcel of the Supreme, who has infinite independence, we have minute, or finite, independence. It is the mind that is controlling that independence, and therefore he may either take us to the Kṛṣṇa temple or to some nightclub.

It is the purpose of this Kṛṣṇa consciousness movement to fix the mind on Kṛṣṇa. When the mind is so fixed, he cannot do anything but act as our friend. He has no scope to act any other way. As soon as Kṛṣṇa is seated in the mind, there is light, just as when the sun is in the sky, darkness is vanquished. Kṛṣṇa is just like the sun, and when He is present, there is no scope for darkness.

If we keep Kṛṣṇa on our mind, the darkness of māyā will never be able to enter. Keeping the mind fixed on Kṛṣṇa is the perfection of yoga. If the mind is strongly fixed on the Supreme, it will not allow any nonsense to enter, and there will be no falldown. If the mind is strong, the driver is strong, and we may go wherever we may desire. The entire yoga system is meant to make the mind strong, to make it incapable of deviating from the Supreme.

Sa vai manaḥ kṛṣṇa-padāravindayoḥ. One should fix his mind on Kṛṣṇa, just as Ambarīṣa Mahārāja did when he had a fight with a great aṣṭāṅga-yogī named Durvāsā Muni. Since Ambarīṣa Mahārāja was a householder, he was a pounds-shillings man. This means that he had to take into account pounds, shillings, and sixpence, or dollars and cents. Apart from being a householder, Mahārāja Ambarīṣa was also a great king and devotee. Durvāsā Muni was a great yogī who happened to be very envious of Mahārāja Ambarīṣa. Durvāsā Muni was thinking, "I am a great yogī, and I can travel in space. This man is an ordinary king, and he does not possess such yogic powers. Still, people pay him more honor. Why is this? I will teach him a good lesson." Durvāsā Muni then proceeded to pick a quarrel with Mahārāja Ambarīṣa, but because the king was always thinking of Kṛṣṇa, he managed to defeat this great yogī. Durvāsā Muni was consequently directed by Nārāyaṇa to take shelter at the feet of Mahārāja Ambarīṣa. Durvāsā Muni was such a perfect yogī that within a year he could travel throughout the material universe and also penetrate the spiritual universe. Indeed, he went directly to the abode of God, Vaikuṇṭha, and saw the Personality of Godhead Himself. Yet Durvāsā Muni was so weak that he had to return to earth and fall at the feet of Mahārāja Ambarīṣa. Mahārāja Ambarīṣa was an ordinary king, but his one great qualification was that he was always thinking of Kṛṣṇa. Thus his mind was always controlled, and he was situated at the highest perfectional level of yoga. We also can very easily control the mind by keeping it fixed on the lotus feet of Kṛṣṇa within. Simply by thinking of Kṛṣṇa, we become victorious conquerors, topmost yogīs.

Yoga indriya-saṁyamaḥ. The yoga system is meant to control the senses, and since the mind is above the senses, if we can control the mind, our senses are automatically controlled. The tongue may want to eat something improper, but if the mind is strong, it can say, "No. You cannot eat this. You can only eat kṛṣṇa-prasāda." In this way the tongue, as well as all the other senses, can be controlled by the mind. Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ [Bg. 3.42]. The material body consists of the senses, and consequently the body's activities are sensual activities. However, above the senses is the mind, and above the mind is the intelligence, and above the intelligence is the spirit soul. If one is on the spiritual platform, his intelligence, mind, and senses are all spiritualized. The purpose of this Kṛṣṇa consciousness process is to actualize the spiritualization of senses, mind, and intelligence. The spirit soul is superior to all, but because he is sleeping, he has given power of attorney to the fickle mind. However, when the soul is awakened, he is once again master, and the servile mind cannot act improperly. Once we are awakened in Kṛṣṇa consciousness, the intelligence, mind, and senses cannot act nonsensically. They must act in accordance with the dictations of the spirit soul. That is spiritualization and purification. Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170] . We must serve the master of the senses with the senses. The Supreme Lord is called Hṛṣīkeśa, which means that He is the original controller of the senses, just as a king is the original controller of all the activities of a state, and the citizens are secondary controllers.

Bhakti means acting spiritually in accordance with the desires of Hṛṣīkeśa. How can we act? Since we must act with our senses, we must spiritualize our senses in order to act properly. As stated before, sitting in silent meditation means stopping undesirable activity, but acting in Kṛṣṇa consciousness is transcendental. The cessation of nonsensical action is not in itself perfection. We must act perfectly. Unless we train our senses to act in accordance with Hṛṣīkeśa, the master of the senses, our senses will again engage in undesirable activities, and we will fall down. Therefore we must engage the senses in action for Kṛṣṇa and in this way remain firmly fixed in Kṛṣṇa consciousness.

In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego, which desires to lord it over material nature. Therefore the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness. The word hi in verse 5, Chapter Six (Bhagavad-gītā), is used to emphasize this point-namely, that one must do this. It is also said,

mana eva manuṣyāṇāṁ
kāraṇaṁ bandha-mokṣayoḥ
bandhāya viṣayāsaṅgo
muktyai nirviṣayaṁ manaḥ

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (Viṣṇu Purāṇa 6.7.28) The mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation. When the mind is thus engaged in Kṛṣṇa consciousness, there is no chance of its being engaged in māyā consciousness. In Kṛṣṇa consciousness, we remain in the sunlight, and there is no chance of our being obscured by darkness.

Because we have freedom, or liberty, we can stay within a dark room or go out into the broad daylight. That is our choice. Darkness can be eradicated by light, but light cannot be covered by darkness. If we are in a dark room and someone brings in a lamp, the darkness is vanquished. But we cannot take darkness into the sunlight. It is not possible. The darkness will simply fade away. Kṛṣṇa sūrya-sama māyā haya andhakāra. Kṛṣṇa is like sunlight, and māyā is like darkness. So how can darkness exist in sunlight? If we always keep ourselves in the sunlight, darkness will fail to act upon us. This is the whole philosophy of Kṛṣṇa consciousness: always engage in Kṛṣṇa conscious activities, and māyā will be dissipated, just as darkness is dissipated when there is light. This is stated in Śrīmad-Bhāgavatam (1.7.4):

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam

"When the sage Vyāsadeva, under the instruction of his spiritual master, Nārada, fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, Vyāsadeva saw the Absolute Personality of Godhead, along with His external energy, which was under full control."

The word manasi refers to the mind. When one is enlightened in bhakti-yoga, the mind becomes completely freed from all contamination (samyak praṇihite 'male). When Vyāsa saw the Supreme Personality of Godhead, he saw māyā in the background (māyāṁ ca tad-apāśrayam). Whenever there is light, there is also the possibility of darkness being present. That is, darkness is the other side of light, or darkness is under the shelter of light, just as if I hold my hand up to the light, the top part of my hand will be in light, and the bottom part will be shaded. In other words, one side is light and the other darkness. When Vyāsadeva saw Kṛṣṇa, the Supreme Lord, he also saw māyā, darkness, under His shelter.

And what is this māyā? This is explained in the next verse of Śrīmad-Bhāgavatam (1.7.5):

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate

"Due to the external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries." Thus the illusory energy has temporarily covered the conditioned souls. And who are these conditioned souls? Although finite, the conditioned spirit souls are as full of light as Kṛṣṇa. The problem is that the conditioned soul identifies himself with this material world. This is called illusion, false identification with matter. Although the individual spirit soul is transcendental, he engages in improper activities under the dictation of māyā, and this brings about his conditioning or false identification. This is very elaborately explained in the Seventh Chapter, First Canto, of Śrīmad-Bhāgavatam.

In conclusion, our actual position is that of spiritual sparks, full of light. Now we are temporarily covered by this illusory energy, māyā, which is dictating to us. Acting under the influence of māyā, we are becoming more and more entangled in the material energy. The yoga system is meant to disentangle us, and the perfection of yoga is Kṛṣṇa consciousness. Thus Kṛṣṇa consciousness is the most effective means by which we can disentangle ourselves from the influence of the material energy.

26.5 Chapter Three

Learning How to See God

bandhur ātmātmanas tasya
yenātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatru-vat

"For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy." (Bg. 6.6)

The purpose of the yoga system is to make the mind into a friend instead of an enemy. In material contact, the mind is in a kind of drunken condition. As stated in Caitanya-caritāmṛta (Madhya 20.117),

kṛṣṇa bhuli' sei jīva-anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

"Forgetting Kṛṣṇa, the living entity has been attracted by the Lord's external feature from time immemorial. Therefore the illusory energy (māyā) gives him all kinds of misery in his material existence." The living entity is constitutionally spirit soul, part and parcel of the Supreme Lord. As soon as the mind is contaminated, the living entity, because he has a little independence, rebels. In this state, the mind dictates, "Why should I serve Kṛṣṇa? I am God." Thus one labors under a false impression, and his life is spoiled. We try to conquer many things-even empires-but if we fail to conquer the mind, we are failures even if we manage to conquer an empire. Even though emperors, we will have within us our greatest enemy-our own mind.

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ

"For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same." (Bg. 6.7)

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramātmā. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one is to be considered as having already reached the destination. One has to abide by superior dictation. When the mind is fixed on the superior nature, he has no alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. When the mind is controlled, one automatically follows the dictation of the Paramātmā, or Supersoul. Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence-distress and happiness, cold and heat, etc. This state is called samādhi, or absorption in the Supreme.

jñāna-vijñāna-tṛptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

”A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything-whether it be pebbles, stones, or gold-as the same.” (Bg. 6.8)

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. 1.2.234]

”No one can understand the transcendental nature of the name, form, quality, and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality, and pastimes of the Lord revealed to him.” (Padma Purāṇa)

There are men in the modes of goodness, passion, and ignorance, and to reclaim all these conditioned souls, there are eighteen Purāṇas. Six Purāṇas are meant for those in the mode of goodness, six for those in the mode of passion, and six for those in the mode of ignorance. The Padma Purāṇa is written for those in the mode of goodness. Because there are many different types of men, there are many different Vedic rituals. In the Vedic literatures there are descriptions of rituals and ceremonies in which a goat may be sacrificed in the presence of the goddess Kālī. This is described in the Mārkaṇḍeya Purāṇa, but this Purāṇa is meant for the instruction of those in the mode of ignorance.

It is very difficult for one to give up his attachments all at once. If one is addicted to meat-eating and is suddenly told that he must not eat meat, he cannot do so. If one is attached to drinking liquor and is suddenly told that liquor is no good, he cannot accept this advice. Therefore, in the Purāṇas we find certain instructions that say in essence, ”All right, if you want to eat meat, just worship the goddess Kālī and sacrifice a goat for her. Only then can you eat meat. You cannot eat meat just by purchasing it from the butcher shop. No, there must be sacrifice or restriction.” In order to sacrifice a goat to the goddess Kālī, one must make arrangements for a certain date and utilize certain paraphernalia. That type of pūjā, or worship, is allowed on the night of the dark moon, which means once a month. There are also certain mantras to be chanted when the goat is sacrificed. The goat is told, ”Your life is being sacrificed before the goddess Kālī; you will therefore be immediately promoted to the human form.” Generally, in order to attain the human form, a living entity has to pass through many species of life on the evolutionary scale, but if a goat is sacrificed to the goddess Kālī, he is immediately promoted to the human form. The mantra also says, ”You have the right to kill this man who is sacrificing you.” The word māṁsa indicates that in his next birth, the goat will eat the flesh of the man who is presently sacrificing him. This in itself should bring the goat-eater to his senses. He should consider, ”Why am I eating this flesh? Why am I doing this? I’ll have to repay with my own flesh in another life.” The whole idea is to discourage one from eating meat.

Thus, because there are different types of men, there are eighteen Purāṇas to guide them. The Vedic literatures are meant to redeem all men, not just a few. It is not that those who are meat-eaters or drunkards are rejected. A doctor accepts all patients, and he prescribes different medicines according to the disease. It is not that he gives the same medicine for all diseases or that he treats just one disease. No, he offers a specific type of medicine to whomever comes, and the patient receives gradual treatment. However, the sattvic Purāṇas like the Padma Purāṇa are meant for those in the mode of goodness, for those who immediately are capable of worshiping the Supreme Personality of Godhead.

In Brahma-saṁhitā it is stated, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1] : ”The supreme controller is Kṛṣṇa, who has an eternal, blissful, spiritual body.” This is the Vedic pronouncement, and we thus accept Śrī Kṛṣṇa as the Supreme Lord. Those who are in the modes of passion and ignorance attempt to imagine the form of God, and when they are confused, they say, ”Oh, there is no personal God. God is impersonal, or void.” This is just the result of frustration. Actually, God has His form. And why not? According to the Vedānta-sūtra, janmādy asya yataḥ: [SB 1.1.1] ”The Supreme Absolute Truth is He from whom everything emanates.” It is easy to see that we have different types of bodies, different types of forms. We must consider where these forms are coming from. Where have these forms originated? We have to use a little common sense. If God is not a person, how can His sons be persons? If your father is just a void, if he is not a person, how can you be a person? If your father has no form, how can you have form? This is not very difficult; it is just a common sense question. Unfortunately, because people are frustrated, they try to imagine some form, or they conclude that because this material form is temporary and troublesome, God must be formless. Indeed, because all forms in this material world must perish, God, of necessity, must be formless.

Brahma-saṁhitā specifically states that this conception is a mistake. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1] . God has form, but His form is sac-cid-ānanda-vigraha. Sat means ”eternal,” cit means ”knowledge,” and ānanda means ”pleasure.” God has form, but His form is eternal and is full of knowledge and pleasure. We cannot compare His form to our form. Our form is neither eternal, full of pleasure, nor full of knowledge; therefore God’s form is different.

As soon as we speak of form, we think that form must be like ours, and we therefore conclude that the eternal, all-knowing, and all-blissful God must be without form. This is not knowledge but the result of imperfect speculation. According to Padma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: [BRS. 1.2.234] ”One cannot understand the form, name, quality, or paraphernalia of God with one’s material senses.” Since our senses are imperfect, we cannot speculate on Him who is supremely perfect. That is not possible.

Then how is it possible to understand Him? Sevonmukhe hi jihvādau. By training and purifying our senses, we may come to understand and see God. Presently we are attempting to understand God with impure, imperfect senses. It is like someone with cataracts trying to see. Just because one has cataracts, he should not conclude that there is nothing to be seen. Similarly, we cannot presently conceive of God’s form, but once our cataracts are removed, we can see. According to Brahma-saṁhitā, premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti: [Bs. 5.38] ”The devotees whose eyes are anointed with the ointment of love of God can see God within their hearts twenty-four hours a day.” Purification of the senses is what is required; then we can understand the name, form, qualities, and pastimes of God. Then we’ll be able to see God everywhere and in everything.

These matters are discussed thoroughly in the Vedic literatures. For instance, it is said that although God has no hands or legs, He can accept whatever we offer (apāṇi-pādo javano gṛhītā). It is also stated that although God has neither eyes nor ears, He can see and hear everything. These are apparent contradictions, but they are meant to teach us an important lesson. When we speak of seeing, we think of material vision. Due to our material conception, we think that the eyes of God must be like ours. Therefore, in order to remove these material conceptions, the Vedic literatures say that God has no hands, legs, eyes, ears, etc. God has eyes, but His vision is infinite. He can see in darkness, and He can see everywhere at once; therefore He has different eyes. Similarly, God has ears and can hear. He may be in His kingdom, millions and millions of miles away, but He can hear us whispering, because He is sitting within. We cannot avoid God's seeing, hearing, or touching.

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it." (Bg. 9.26) If God does not have senses, how can He accept and eat the offerings that are presented to Him? According to ritual, we are offering Kṛṣṇa food daily, and we can see that the taste of this food is immediately changed. This is a practical example. God eats, but because He is full, He does not eat like us. If I offer you a plate of food, you will eat it, and it will be finished. God is not hungry, but He eats, and at the same time, He leaves the food as it is, and thus it is transformed into prasāda, His mercy. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. God is full, yet He accepts all the food that we offer. Still, the food remains as it is. He can eat with His eyes. As stated in Brahma-saṁhitā, aṅgāni yasya sakalendriya-vṛttimanti: "Every sense of the Lord's body has all the potencies of the other senses." Although we can see with our eyes, we cannot eat with our eyes. The senses of God, however, being infinite, are different. Simply by looking at the food that is offered to Him, He eats it.

This may not be understood at the present moment; therefore the Padma Purāṇa states that when one becomes spiritually saturated by rendering transcendental service to the Lord, the transcendental name, form, qualities, and pastimes of the Lord are revealed. We cannot understand God by our own endeavor, but out of mercy God reveals Himself to us. If it is night, and you want to see the sun, you will have to wait for the sun to appear in the morning. You cannot go outside with a big torch and say, "Come on, I will show you the sunlight." In the morning, when the sun rises of its own will, we can see it. Because our senses are imperfect, we cannot see God by our own endeavor. We have to purify our senses and wait for the time when God will be pleased to reveal Himself to us. That is the process. We cannot challenge God. We cannot say, "O my dear God, my dear Kṛṣṇa. Please come. I want to see You." No, God is not our order supplier. He is not our servant. When He is pleased, we will see Him; therefore this Kṛṣṇa consciousness is a process by which we can please God so that He will reveal Himself to us.

Because people cannot see God, they readily accept anyone who says, "I am God." Because people have no conception of God, they are eager to accept any rascal who comes along and proclaims himself to be God. People are fond of saying, "I am searching after the truth," but in order to search for the truth, we must know what the truth is. Otherwise, how can we search it out? If we want to purchase gold, we must at least theoretically know what gold is, otherwise we will be cheated. Consequently, having no conception of the truth or of God, people are being cheated by so many rascals who say, "I am God." In a society of rascals, one rascal accepts another rascal as God, and this is all the result of rascaldom. But all this has nothing to do with God. One has to qualify himself to see and understand God, and that process of qualification is called Kṛṣṇa consciousness. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ: by engaging ourselves in God's service, we become qualified to see God. Otherwise it is not possible. We may be great scientists or scholars, but our mundane scholarship will not help us see God.

This Bhagavad-gītā is the science of Kṛṣṇa consciousness, and in order to understand Kṛṣṇa, we must be fortunate enough to associate with a person who is in pure Kṛṣṇa consciousness. We cannot understand Bhagavad-gītā simply by acquiring an M.A., Ph.D., or whatever. Bhagavad-gītā is a transcendental science, and it requires different senses in order to be understood. Our senses must be purified by the rendering of service, not by the acquiring of academic degrees. There are many Ph. D.'s, many scholars, who cannot understand Kṛṣṇa. Therefore Kṛṣṇa appears in the material world. Although He is unborn (ajo 'pi sann avyayātmā), He comes to reveal Himself to us.

Thus Kṛṣṇa is realized by the grace of Kṛṣṇa or by the grace of a Kṛṣṇa conscious person who has realized Kṛṣṇa by the grace of Kṛṣṇa. We cannot understand Him through academic knowledge. We can only understand Kṛṣṇa by acquiring the grace of Kṛṣṇa. Once we acquire His grace, we can see Him, talk with Him-do whatever we desire. It is not that Kṛṣṇa is a void. He is a person, the Supreme Person, and we can have a relationship with Him. That is the Vedic injunction. Nityo nityānāṁ cetanaś cetanānām: "We are all eternal persons, and God is the supreme eternal person." We are all eternal, and God is the supreme eternal. Presently, because we are encaged within these bodies, we are experiencing birth and death, but actually we are beyond birth and death. We are eternal spirit souls, but according to our work and desires, we are transmigrating from one body to another. It is explained in the Second Chapter of Bhagavad-gītā (2.20),

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain."

Just as God is eternal, we are also eternal, and when we establish our eternal relationship with the supreme, complete eternal, we realize our eternality. Nityo nityānāṁ cetanaś cetanānām. God is the supreme living entity among all living entities, the supreme eternal among all eternals. By Kṛṣṇa consciousness, by purification of the senses, this knowledge will be realized, and we will come to see God.

A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service.

By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled, because he is surrendered to Kṛṣṇa. He is transcendental because he has nothing to do with mundane scholarship. For him, mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

Even if one is illiterate, he can realize God simply by engaging himself in submissive, transcendental loving service. God is not subjected to any material condition. He is supreme spirit, and the process of realizing Him is also beyond material considerations. Therefore, one may be a very learned scholar and still not be able to understand God. One should not think that because he is very poor he cannot realize God; nor should one think that he can realize God just because he is very rich. God may be understood by an uneducated person and misunderstood by one with great education. The understanding of God, like God Himself, is unconditional (apratihata).

In Śrīmad-Bhāgavatam (1.2.6) it is stated,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." Cultivation of love of God: that is the definition of first-class religion. Just as there are three guṇas, or three qualities, in the material world, there are various religions, each situated in one of the three modes. We are not, however, concerned with analyzing these religious conceptions. For us, the purpose of religion is to understand God and to learn how to love God. That is the real purpose of any first-class religious system. If a religion does not teach love of God, it is useless. One may follow his religious principles very carefully, but if one does not possess love of God, his religion is null and void. According to Śrīmad-Bhāgavatam (1.2.6) real religion must be ahaitukī and apratihatā: without selfish motivation and without impediment. By practicing such a religion, we will become happy in all respects.

Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. Another name for God is adhokṣaja, which means "one who cannot be seen by materialistic attempts." That is to say that God conquers all our attempts to see Him materially. The word akṣaja refers to experimental knowledge, and adhaḥ means "unreachable." So God cannot be reached through experimental knowledge. We have to learn to contact Him in a different way: through submissive hearing and the rendering of transcendental loving service.

True religion teaches causeless love of God. It does not say, "I love God because He supplies me nice objects for my sense gratification." That is not love. God is great, God is our eternal father, and it is our duty to love Him. There is no question of barter or exchange. We should not think, "Oh, God gives me my daily bread; therefore I love God." God gives daily bread even to the cats and dogs. Since He is the father of everyone, He is supplying everyone food. So loving God for daily bread is not love. Love is without reason. Even if God does not supply us our daily bread, we should love Him. That is true love. As Caitanya Mahāprabhu said, āśliṣya vā pāda-ratāṁ pinaṣṭu māṁ adarśanān marma-hatāṁ karotu vā: "I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally." That is the sentiment of one who is established in pure love of God. When we attain that stage of love of God, we will find that everything is full of pleasure; God is full of pleasure, and we also are full of pleasure.

suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate

"A person is said to be still further advanced when he regards all-the honest well-wisher, friends and enemies, the envious, the pious, the sinner, and those who are indifferent and impartial-with an equal mind." (Bg. 6.9) This is a sign of real spiritual advancement. In this material world we are considering people friends and enemies on the bodily platform-that is, on the basis of sense gratification. If one gratifies our senses, he is our friend, and if he doesn't, he is our enemy. However, once we have realized God, or the Absolute Truth, there are no such material considerations.

In this material world, all conditioned souls are under illusion. A doctor treats all patients, and although a patient may be delirious and insult the doctor, the doctor does not refuse to treat him. He still administers the medicine that is required. As Lord Jesus Christ said, we should hate the sin, not the sinner. That is a very nice statement, because the sinner is under illusion. He is mad. If we hate him, how can we deliver him? Therefore, those who are advanced devotees, who are really servants of God, do not hate anyone. When Lord Jesus Christ was being crucified, he said, "My God, forgive them. They know not what they do." This is the proper attitude of an advanced devotee. He understands that the conditioned souls cannot be hated, because they have become mad due to their materialistic way of thinking. In this Kṛṣṇa consciousness movement, there is no question of hating anyone. Everyone is welcomed to come and chant Hare Kṛṣṇa, take kṛṣṇa-prasāda, listen to the philosophy of Bhagavad-gītā, and try to rectify material, conditioned life. This is the essential program of Kṛṣṇa consciousness. Therefore, Lord Caitanya Mahāprabhu said,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128)

yogi yuñjīta satatam
ātmānaṁ rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ

”A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.” (Bg. 6.10)

In this chapter, in which the Lord is teaching the principles of the yoga system, He here points out that a transcendentalist should always try to concentrate his mind on the Supreme Self. ”The Supreme Self’ refers to Kṛṣṇa, the Supreme Lord. As explained before (nityo nityānāṁ cetanaś cetanānām), God is the supreme eternal, the supreme living entity, the Supreme Self. The purpose of the entire yoga system is to concentrate the mind on this Supreme Self. We are not the Supreme Self. That should be understood. The Supreme Self is God. This is dvaita-vāda-duality. Duality means that God is different from me. He is supreme, and I am subordinate. He is great, and I am small. He is infinite, and I am infinitesimal. This is the relationship between ourselves and God as we should understand it. Because we are infinitesimal, we should concentrate our mind on the infinite Supreme Self. In order to do this, we should live alone, and ”living alone” means that we should not live with those who are not Kṛṣṇa conscious. Ideally, this means that one should live in a secluded place, like a forest or a jungle, but in this age such a secluded place is very difficult to find. Therefore ”secluded place” refers to that place where God consciousness is taught.

The transcendentalist should also carefully control his mind, and this means fixing the mind on the Supreme Self, or Kṛṣṇa. As explained before, Kṛṣṇa is just like the sun, and if the mind is fixed on Him, there is no question of darkness. If Kṛṣṇa is always on our minds, māyā, or illusion, can never enter. This is the process of concentration.

The transcendentalist should also be free from desires and feelings of possessiveness. People are materially diseased because they desire things and want to possess them. We desire that which we do not have, and we lament for that which we have lost. Brahma-bhūtaḥ prasannātmā [Bg. 18.54]. One who is actually God conscious does not desire material possessions. He has only one desire-to serve Kṛṣṇa. It is not possible to give up desire, but it is possible to purify our desires. It is the nature of the living entity to have some desire, but in the conditioned state, one’s desire is contaminated. Conditioned, one thinks, ”I desire to satisfy my senses by material possession.” Purified desire is desire for Kṛṣṇa, and if we desire Kṛṣṇa, desires for material possessions will automatically vanish.

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nāti-nīcaṁ
cailājina-kuśottaram
tatraikāgraṁ manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

”To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart, and fixing the mind on one point.” (Bg. 6.11–12) In these verses it is emphasized how and where one should sit. In the United States and other Western countries, there are many so-called yoga societies, but they do not practice yoga according to these prescriptions. ”A sacred place” refers to a place of pilgrimage. In India, the yogīs, the transcendentalists, or devotees, all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa, and Hardwar and in solitude practice yoga where the sacred rivers like the Yamunā and the Ganges flow. So how is this possible in this age? How many people are prepared to find such a sacred place? In order to earn one’s livelihood, one has to live in a congested city. There is no question of finding a sacred place, but for the practice of yoga, that is the first prerequisite.

Therefore in this bhakti-yoga system, the temple is considered the sacred place. The temple is nirguṇa-transcendental. According to the Vedas, a city is in the mode of passion, and a forest is in the mode of goodness. The temple, however, is transcendental. If you live in a city or town, you live in a place where passion is predominant, and if you want to escape this, you may go to a forest, a place of goodness. God’s temple, however, is above passion and goodness; therefore the temple of Kṛṣṇa is the only secluded place for this age. In this age, it is not possible to retreat to a forest; nor is it useful to make a show of practicing yoga in so-called yoga societies and at the same time engage in nonsense.

Therefore, in the Bṛhan-nāradīya Purāṇa it is said that in Kali-yuga, when people are generally short-lived slow in spiritual realization, and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy names of the Lord.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

This is the solution, the grand gift of Caitanya Mahāprabhu. In this age, other yoga practices are not feasible, but this practice is so simple and universal that even a child can take to it.

26.6 Chapter Four

Moderation in Yoga

In this Sixth Chapter of Bhagavad-gītā, the system of sāṅkhya-yoga, which is the meditational aṣṭāṅga-yoga system, is emphasized. Jñāna-yoga emphasizes the philosophical process of analysis by which we determine what is Brahman and what is not Brahman. This process is known as the neti neti process, or ”not this, not that.” In the beginning of the Vedānta-sūtra it is stated, janmādy asya yataḥ: [SB 1.1.1] ”The Supreme Brahman, the Absolute Truth, is He from whom everything emanates.” This is a hint, and from this we must try to understand the nature of the Supreme Brahman, from whom everything is emanating. The nature of that Absolute Truth is explained in detail in Śrīmad-Bhāgavatam.

In the first verse of Śrīmad-Bhāgavatam it is stated,

oṁ namo bhagavate vāsudevāya
janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

”O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode. which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”

Thus from the very beginning of Śrīmad-Bhāgavatam the Absolute Truth is proclaimed to be cognizant. He is not dead or void. And what is the nature of His cognizance? Anvayād itarataś cārtheṣu: ”He is directly and indirectly cognizant of all manifestations.” To a limited degree, each and every living entity is cognizant, but we are not completely cognizant. I may claim, ”This is my head,” but if someone asks me, ”Do you know how many hairs are on your head?” I will not be able to reply. Of course, this kind of knowledge is not transcendental, but in Śrīmad-Bhāgavatam it is stated that the Supreme Absolute Truth knows everything, directly and indirectly. I may know that I am eating, but I do not know the intricacies of the eating process-how my body is exactly assimilating food, how the blood is passing through my veins, etc. I am cognizant that my body is functioning, but I do not know how these processes are working perfectly and all at once. This is because my knowledge is limited.

By definition, God is He who knows everything. He knows what is going on in every corner of His creation; therefore, from the very beginning, Śrīmad-Bhāgavatam explains that the Supreme Truth from whom everything is emanating is supremely cognizant (abhijñaḥ). One may ask, ”If the Absolute Truth is so powerful, wise, and cognizant, He must have attained this knowledge from some similar being.” This is not the case. If He attains His knowledge from someone else, He is not God. Svarāṭ. He is independent, and His knowledge is automatically there.

Śrīmad-Bhāgavatam is the supreme combination of both the jñāna- and bhakti-yoga systems, because it analyzes in detail the nature of that Supreme Being from whom everything is emanating. By the jñāna-yoga system, one attempts to understand the nature of the Absolute Truth in a philosophical way. In the bhakti-yoga system, the target is the same. The methodology, however, is somewhat different. Whereas the jñānī attempts to concentrate his mind philosophically on the Supreme, the bhakta simply engages himself in the service of the Supreme Lord, and the Lord reveals Himself. The jñāna method is called the ascending process, and the bhakti method is called the descending process. If we are in the darkness of night, we may attempt to attain the sunlight by ascending in a powerful rocket. According to the descending process, however, we simply await the sunrise, and then we understand immediately.

Through the ascending process, we attempt to reach the Supreme through our own endeavor, through the process of induction. By induction, we may attempt to find out whether man is mortal by studying thousands of men, trying to see whether they are mortal or immortal. This, of course, will take a great deal of time. If, however, I accept from superior authority the fact that all men are mortal, my knowledge is complete and immediate. Thus it is stated in Śrīmad-Bhāgavatam (10.14.29), ”My dear Lord, a person who has received a little favor from You can understand You very quickly. But those who are trying to understand You by the ascending process may go on speculating for millions of years and still never understand You.”

By mental speculation, one is more likely to simply reach a point of frustration and confusion and conclude, ”Oh, God is zero.” But if God is zero, how are so many figures emanating from Him? As the Vedānta says (janmādy asya yataḥ [SB 1.1.1]), ”Everything is generating from the Supreme.” Therefore the Supreme cannot be zero. We have to study how so many forms, so many infinite living entities, are being generated from the Supreme. This is also explained in the Vedānta-sūtra, which is the study of ultimate knowledge. The word veda means ”knowledge,” and anta means ”ultimate.” Ultimate knowledge is knowledge of the Supreme Lord.

So how is it possible to understand the form of Kṛṣṇa? If it is stated that God does not have eyes, limbs, and senses like ours, how are we to understand His transcendental senses, His transcendental form? This is not possible by mental speculation. We simply have to serve Him, and then He will reveal Himself to us. As Kṛṣṇa Himself states in the Tenth Chapter of Bhagavad-gītā (10.11),

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

”Out of compassion for them, l, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” Kṛṣṇa is within us, and when we are sincerely searching for Him by the devotional process, He will reveal Himself.

Again, as stated in the Eighteenth Chapter of Bhagavad-gītā (18.55),

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” Thus God has to be understood by this process of bhakti-yoga, which is the process of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]-hearing and chanting about Viṣṇu. This is the beginning of the bhakti-yoga process. If we but hear sincerely and submissively, we will understand. Kṛṣṇa will reveal Himself. Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam. There are nine different processes in the bhakti-yoga system. By vandanam, we offer prayers, and that is also bhakti. Śravaṇam is hearing about Kṛṣṇa fro m Bhagavad-gītā, Śrīmad-Bhāgavatam, and other śāstras. Kīrtanam is chanting about His glories, chanting the Hare Kṛṣṇa mantra. This is the beginning of the bhakti-yoga process. Śravaṇam kīrtanaṁ viṣṇoḥ [SB 7.5.23]. Everything is Viṣṇu, and meditation is on Viṣṇu. It is not possible to have bhakti without Viṣṇu. Kṛṣṇa is the original form of Viṣṇu (kṛṣṇas tu bhagavān svayam: ”Kṛṣṇa is the original form of the Supreme Personality of Godhead”). If we but follow this bhakti-yoga process, we should be able to understand the Supreme, and all doubts should be removed.

The aṣṭāṅga-yoga process is outlined very specifically in the Sixth Chapter of Bhagavad-gītā (6.13–14):

samaṁ kāya-śiro-grīvam-
dhārayann acalaṁ sthiraḥ
samprekṣya nāsikāgraṁ svaṁ
diśaś cānavalokayan
praśāntātmā vigata-bhīr
brahmacāri-vrate sthitaḥ
manaḥ saṁyamya mac-citto
yukta āsīta mat-paraḥ

”One should hold one's body, neck, and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.” Yoga does not mean going to some class, paying some money, engaging in gymnastics, and then returning home to drink, smoke, and engage in sex. Such yoga is practiced by societies of the cheaters and the cheated. The authoritative yoga system is here outlined by the supreme authority, Śrī Kṛṣṇa Himself. Is there a better yogi than Kṛṣṇa, the Supreme Personality of Godhead? First of all, one has to go alone to a holy place and sit in a straight line, holding one's body, neck, and head erect, and stare steadily at the tip of the nose. Why is this? This is a method to help concentrate one's mind. That's all. The real purpose of yoga, however, is to keep oneself always aware that Lord Kṛṣṇa is within.

One of the dangers of sitting in meditation and staring at the tip of one's nose is that one will fall asleep. I have seen many so-called meditators sitting like this and snoring. As soon as one closes his eyes, it is natural to feel sleepy; therefore it is recommended that the eyes are half closed. Thus it is said that one should look at the tip of his nose. With one's sight thus concentrated, the mind should be subdued and unagitated. In India, the yogī often goes to a jungle to practice such meditation in solitude. But in a jungle, the yogī may think, ”Maybe some tiger or snake is coming. What is that noise?” In this way, his mind may be agitated; therefore it is especially stated that the yogī must be ”devoid of fear.” A deerskin is especially recommended as a yoga-āsana, because it contains a chemical property that repels snakes; thus the yogī will not be disturbed by serpents. Whatever the case-serpents, tigers, or lions-one can be truly fearless only when he is established in Kṛṣṇa consciousness. Due to perverted memory, the conditioned soul is naturally fearful. Fear is due to forgetting one's eternal relationship with Kṛṣṇa. According to Śrīmad-Bhāgavatam (11.2.37): bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ. Kṛṣṇa consciousness provides the only true basis for fearlessness; therefore perfect practice of yoga is not possible for one who is not Kṛṣṇa conscious.

The yogī must also be ”completely free from sex life.” If one indulges in sex, he cannot concentrate; therefore brahmacarya, complete celibacy, is recommended to make the mind steady. By practicing celibacy, one cultivates determination. One modern example of such determination is that of Mahatma Gandhi, who was determined to resist the powerful British empire by means of nonviolence. At this time, India was dependent on the British, and the people had no weapons. The Britishers, being more powerful, easily cut down whatever violent revolutions the people attempted. Therefore Gandhi resorted to nonviolence, noncooperation. ”I shall not fight with the Britishers,” he declared, ”and even if they react with violence, I shall remain nonviolent. In this way the world will sympathize with us.” Such a policy required a great amount of determination, and Gandhi's determination was very strong because he was a brahmacārī. Although he had children and a wife, he renounced sex at the age of thirty-six. It was this sexual renunciation that enabled him to be so determined that he was able to lead his country and drive the British from India.

Thus, refraining from sex enables one to be very determined and powerful. It is not necessary to do anything else. This is a secret people are not aware of. If you want to do something with determination, you have to refrain from sex. Regardless of the process-be it haṭha-yoga, bhakti-yoga, jñāna-yoga, or whatever-sex indulgence is not allowed. Sex is allowed only for householders who want to beget good children and raise them in Kṛṣṇa consciousness. Sex is not meant for sense enjoyment, although enjoyment is there by nature. Unless there is some enjoyment, why should one assume the responsibility of begetting children? That is the secret of nature's gift, but we should not take advantage of it. These are the secrets of life. By taking advantage and indulging in sex life, we are simply wasting our time. If one tells you that you can indulge in sex as much as you like and at the same time become a yogī, he is cheating you. If some so-called guru tells you to give him money in exchange for some mantra and that you can go on and engage in all kinds of nonsense, he is just cheating you. Because we want something sublime and yet want it cheaply, we put ourselves in a position to be cheated. This means that we actually want to be cheated. If we want something valuable, we must pay for it. We cannot expect to walk into a jewelry store and demand the most valuable jewel for a mere ten cents. No, we must pay a great deal. Similarly, if we want perfection in yoga, we have to pay by abstaining from sex. Perfection in yoga is not something childish, and Bhagavad-gītā instructs us that if we try to make yoga into something childish, we will be cheated. There are many cheaters awaiting us, waiting to take our money, giving us nothing, and then leaving. But according to Śrī Kṛṣṇa's authoritative statement in Bhagavad-gītā, one must be ”completely free from sex life.” Being free from sex, one should ”meditate upon Me within the heart and make Me the ultimate goal of life.” This is real meditation.

Kṛṣṇa does not recommend meditation on the void. He specifically states, ”meditate upon Me.” The viṣṇu-mūrti is situated in one’s heart, and meditation upon Him is the object of yoga. This is the sāṅkhya-yoga system, as first practiced by Lord Kapiladeva, an incarnation of God. By sitting straight, staring steadily at the tip of one’s nose, subduing one’s mind, and abstaining from sex, one may be able to concentrate the mind on the viṣṇu-mūrti situated within the heart. When we refer to the Viṣṇu form, or viṣṇu-mūrti, we refer to Śrī Kṛṣṇa.

In this Kṛṣṇa consciousness movement we are meditating directly on Śrī Kṛṣṇa. This is a process of practical meditation. The members of this movement are concentrating their minds on Kṛṣṇa, regardless of their particular occupation. One may be working in the garden and digging in the earth, but he is thinking, ”I am cultivating beautiful roses to offer to Kṛṣṇa.” One may be cooking in the kitchen, but he is always thinking, ”I am preparing palatable food to be offered to Kṛṣṇa.” Similarly, chanting and dancing in the temple are forms of meditating on Kṛṣṇa. Thus the boys and girls in this Society for Kṛṣṇa consciousness are perfect yogīs because they are meditating on Kṛṣṇa twenty-four hours a day. We are teaching the perfect yoga system, not according to our personal whims but according to the authority of Bhagavad-gītā. Nothing is concocted or manufactured. The verses of Bhagavad-gītā are there for all to see. The activities of the bhakti-yogīs in this movement are so molded that the practitioners cannot help but think of Kṛṣṇa at all times. ”Meditate upon Me within the heart, and make Me the ultimate goal of life,” Śrī Kṛṣṇa says. This is the perfect yoga system, and one who practices it prepares himself to be transferred to Kṛṣṇaloka.

yuñjann evaṁ sadātmānaṁ
yogī niyata-mānasa h
śāntiṁ nirvāṇa-paramāṁ
mat-saṁsthām adhigacchati

”Thus practicing control of the body, mind, and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.” (Bg. 6.15)

It is stated in Sanskrit in this verse, śāntiṁ nirvāṇa-paramām; that is, one attains peace through nirvāṇa-paramām, or the cessation of material activities. Nirvāṇa does not refer to void, but to putting an end to materialistic activities. Unless one puts an end to them, there is no question of peace. When Hiraṇyakaśipu asked his five-year-old son Prahlāda Mahārāja, ”My dear boy, what is the best thing you have thus far learned?” Prahlāda immediately replied, tat sādhu manye ’sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt [SB 7.5.5]: ”My dear father, O greatest of the demons, materialistic people are always full of anxiety because they have accepted as real that which is nonpermanent.” The word asad-grahāt is important because it indicates that materialists are always hankering to capture or possess something that is nonpermanent. History affords us many examples. Mr. Kennedy was a very rich man who wanted to become President, and he spent a great deal of money to attain that elevated position. Yet although he had a nice wife, children, and the presidency, everything was finished within a second. In the material world, people are always trying to capture something that is nonpermanent. Unfortunately, people do not come to their senses and realize, ”I am permanent. I am spirit soul. Why am I hankering after something that is nonpermanent?”

We are always busy acquiring comforts for this body without considering that today, tomorrow, or in a hundred years this body will be finished. As far as the real ”I” is concerned, ”I am spirit soul. I have no birth. I have no death. What, then, is my proper function?” When we act on the material platform, we are engaged in bodily functions; therefore Prahlāda Mahārāja says that people are anxious because all their activities are targeted to capturing and possessing something nonpermanent. All living entities-men, beasts, birds, or whatever-are always full of anxiety, and this is the material disease. If we are always full of anxiety, how can we attain peace? People may live in a very nice house, but out front they place signs saying, ”Beware of Dog,” or ”No Trespassers.” This means that although they are living comfortably, they are anxious that someone will come and molest them. Sitting in an office and earning a very good salary, a man is always thinking, ”Oh, I hope I don’t lose this position.” The American nation is very rich, but because of this, it has to maintain a great defense force. So who is free from anxiety? The conclusion is that if we want peace without anxiety, we have to come to Kṛṣṇa consciousness. There is no alternative.

In order to attain peace, we must meditate on Kṛṣṇa, and by meditating on Kṛṣṇa, we can control the body. The first part of the body to control is the tongue, and the next part is the genital. When these are controlled, everything is controlled. The tongue is controlled by chanting and eating kṛṣṇa-prasāda. As soon as the tongue is controlled, the stomach is controlled, and next the genitals are controlled. Actually, controlling the body and mind is a very simple process. When the mind is fixed on Kṛṣṇa and has no other engagement, it is automatically controlled. Activities should always be centered on working for Kṛṣṇa-gardening, typing, cooking, cleaning, whatever. By engaging the body, mind, and activities in the service of Kṛṣṇa, one attains the supreme nirvāṇa, which abides in Kṛṣṇa. Everything is in Kṛṣṇa; therefore we cannot find peace outside Kṛṣṇa conscious activities.

The ultimate goal of yoga is thus clearly explained. Yoga is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. As long as we require some material facilities, we will get them. But these facilities will not solve the problems of life. I have traveled throughout the world, and it is my opinion that American boys and girls have the best material facilities, but does this mean that they have attained peace? Can anyone say, ”Yes, I am completely peaceful”? If this is so, why are American youngsters so frustrated and confused?

As long as we practice yoga in order to attain some material facility, there will be no question of peace. Yoga should only be practiced in order to understand Kṛṣṇa. Yoga is meant for the reestablishment of our lost relationship with Kṛṣṇa. Generally, one joins a yoga society in order to improve his health, to reduce fat. People in rich nations eat more, become fat, and then pay exorbitant prices to so-called yoga instructors in order to reduce. People try to reduce by all these artificial gymnastics; they do not understand that if they just eat vegetables or fruits and grains, they will never get fat. People get fat because they eat voraciously, because they eat meat. People who eat voraciously suffer from diabetes, overweight, heart attacks, etc., and those who eat insufficiently suffer from tuberculosis. Therefore moderation is required, and moderation in eating means that we eat only what is needed to keep body and soul together. If we eat more than we need or less, we will become diseased. All this is explained in the following verses:

nāty-aśnatas tu yogo ’sti
na caikāntam anaśnataḥ

na cāti-svapna-śīlasya
jāgrato naiva cārjuna

”There is no possibility of one’s becoming a yogī, O Arjuna, if one eats too much, or eats too little, sleeps too much, or does not sleep enough.” (Bg. 6.16)

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

”He who is temperate in his habits of eating, sleeping, working, and recreation can mitigate all material pains by practicing the yoga system.” (Bg. 6.17) It is not that we are to starve ourselves. The body must be kept fit for any practice; therefore eating is required, and according to our program, we eat only kṛṣṇa-prasāda. If you can comfortably eat ten pounds of food a day, then eat it, but if you try to eat ten pounds out of greed or avarice, you will suffer.

So in the practice of Kṛṣṇa consciousness, all these activities are present, but they are spiritualized. The cessation of material existence does not mean entering into ”the void,” which is only a myth. There is no void anywhere within the creation of the Lord. I am not void but spirit soul. If I were void, how would my bodily development take place? Where is this ”void”? If we sow a seed in the ground, it grows into a plant or large tree. The father injects a seed into the womb of the mother, the body grows like a tree. Where is there void? In the Fourteenth Chapter of Bhagavad-gītā (14.4), Śrī Kṛṣṇa states,

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

”It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” The seed is originally given by Kṛṣṇa, placed in the womb of material nature, and thus many living entities are generated. How can one argue against this process? If the seed of existence is void, how has this body developed?

Nirvāṇa actually means not accepting another material body. It’s not that we attempt to make this body void. Nirvāṇa means making the miserable, material, conditional body void-that is, converting the material body into a spiritual body. This means entering into the kingdom of God, which is described in the Fifteenth Chapter of Bhagavad-gītā (15.6):

na tad bhāsayate sūryo
sa śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

”That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.”

So there is no void anywhere within the Lord’s creation. All the planets in the spiritual sky are self-illumined, like the sun. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are all paraṁ dhāma, or superior abodes. As stated, sunlight, moonlight, or electricity are not required in the param-dhāma. We cannot find such an abode within this universe. We may travel as far as possible within our spaceships, but we will not find any place where there is no sunlight. The sunlight is so extensive that it pervades the universe. Therefore, that abode in which there is no sunlight, moonlight, or electricity is beyond this material sky. Beyond this material nature is a spiritual nature. Actually, we know nothing of this material nature; we do not even know how it was originally formed. So how can we know anything about the spiritual nature beyond? We have to learn from Kṛṣṇa, who lives there; otherwise we remain in ignorance.

In this Bhagavad-gītā, information of the spiritual sky is given. How can we know anything about that which we cannot reach? Our senses are so imperfect, how can we attain knowledge? We just have to hear and accept. How will we ever know who our father is unless we accept the word of our mother? Our mother says, ”Here is your father,” and we have to accept this. We cannot determine our father by making inquiries here and there or by attempting to experiment. This knowledge is beyond our means. Similarly, if we want to learn about the spiritual sky, God’s kingdom, we have to hear from the authority, mother Vedas. The Vedas are called veda-mātā, or mother Vedas, because the knowledge imparted therein is like that knowledge received from the mother. We have to believe in order to acquire knowledge. There is no possibility of acquiring this transcendental knowledge by experimenting with our imperfect senses.

A consummate yogī, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein (śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati) by the Lord Himself, can attain real peace and ultimately reach the supreme abode of the Lord. This abode is known as Kṛṣṇaloka, or Goloka Vṛndāvana. In the Brahma-saṁhitā it is clearly stated (goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]) that the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well, by dint of His superior spiritual energies. No one can reach the spiritual sky or enter into the eternal abode of the Lord (Vaikuṇṭha, Goloka Vṛndāvana) without properly understanding Kṛṣṇa and His plenary expansion Viṣṇu. And according to Brahma-saṁhitā, it is necessary to learn from our authorized mother, veda-mātā. Brahma-saṁhitā states that the Supreme Lord is living not only in His abode, Goloka Vṛndāvana, but everywhere: goloka eva nivasaty akhilātma-bhūtaḥ [Bs. 5.37]. He is like the sun, which is millions of miles away and yet is still present within this room.

In conclusion, the person who works in Kṛṣṇa consciousness is the perfect yogī, because his mind is always absorbed in Kṛṣṇa’s activities. Sa vai manaḥ kṛṣṇa-padāravindayoḥ. In the Vedas we also learn, tam eva viditvāti mṛtyum eti: ”One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa.” Thus perfection of yoga is the attainment of freedom from material existence and not some magical jugglery or gymnastic feat to befool innocent people.

In this system of yoga, moderation is required; therefore it is stated that we should not eat too much or too little, sleep too much or too little, or work too much or too little. All these activities are there because we have to execute the yoga system with this material body. In other words, we have to make the best use of a bad bargain. The material body is a bad bargain in the sense that it is the source of all miseries. The spirit soul does not experience misery, and the normal condition of the living entity is his healthy, spiritual life. Misery and disease occur due to material contamination, disease, infection. So in a sense, material existence is a diseased condition of the soul. And what is that disease? The answer is not a great mystery. The disease is this body. This body is actually not meant for me. It may be "my" body, but it is a symptom of my diseased condition. In any case, I should identify with this body no more than I should identify with my clothes. In this world, we are all differently dressed. We are dressed as red men, brown men, white men, black men, yellow men, etc., or as Indians, Americans, Hindus, Muslims, Christians, etc. All these designations are not symptomatic of our actual position but of our diseased condition. The yoga system is meant to cure this disease by connecting us again with the Supreme.

We are meant to be connected with the Supreme just as our hand is meant to be connected to our body. We are part and parcel of the Supreme, just as the hand is part and parcel of the body. When the hand is severed from the body, it is valueless, but when it is joined to the body, it is invaluable. Similarly, in this material condition, we are disconnected from God. Actually, the word disconnected is not precise, because the connection is always there. God is always supplying all our necessities. Since nothing can exist without Kṛṣṇa, we cannot be disconnected from Him. Rather, it is better to say that we have forgotten that we are connected to Kṛṣṇa. Because of this forgetfulness, we have entered the criminal department of the universe. The government still takes care of its criminals, but they are legally disconnected from the civilian state. Our disconnection is a result of our engaging in so many nonsensical activities instead of utilizing our senses in the performance of our Kṛṣṇa conscious duties.

Instead of thinking, "I am the eternal servant of God, or Kṛṣṇa," we are thinking, "I am the servant of my society, my country, my husband, my wife, my dog, or whatever." This is called forgetfulness. How has this come about? All these misconceptions have arisen due to this body. Because I was born in America, I am thinking that I am an American. Each society teaches its citizens to think in this way. Because I am thinking that I am an American, the American government can tell me, "Come and fight. Give your life for your country." This is all due to the bodily conception; therefore an intelligent person should know that he is suffering miseries due to his body and that he should not act in such a way that he will continue to be imprisoned within a material body birth after birth. According to Padma Purāṇa, there are 8,400,000 species of life, and all are but different forms of contamination-whether one has an American body, an Indian body, a dog's body, a hog's body, or whatever. Therefore the first instruction in yoga is, "I am not this body."

Attaining liberation from the contamination of the material body is the first teaching of Bhagavad-gītā. In the Second Chapter, after Arjuna told Śrī Kṛṣṇa, "I shall not fight," the Lord said, "While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." (Bg. 2.11) In other words, Arjuna was thinking on the bodily platform. He wanted to leave the battlefield because he did not want to fight with his relatives. All his conceptions were within the bodily atmosphere; therefore after Arjuna accepted Śrī Kṛṣṇa as his spiritual master, the Lord immediately chastised him, just as a master chastises his disciple in order to teach him. Essentially, Śrī Kṛṣṇa told Arjuna, "You are talking very wisely, as if you know so many things, but actually you are speaking nonsense, because you are speaking from the bodily position." Similarly, people throughout the world are posing themselves as highly advanced in education, science, philosophy, politics, etc., but their position is on the bodily platform.

A vulture may rise very high in the sky-seven or eight miles-and it is wonderful to see him fly in this way. He also has powerful eyes, for he can spot a carcass from a great distance. Yet what is the object of all these great qualifications? A dead body, a rotting carcass. His perfection is just to discover a dead piece of meat and eat it. That's all. Similarly, we may have a very high education, but what is our objective? Sense enjoyment, the enjoyment of this material body. We may rise very high with our spaceships, but what is the purpose? Sense gratification, that's all. This means that all the striving and all this high education are merely on the animal platform.

Therefore we should first of all know that our miserable material condition is due to this body. At the same time, we should know that this body is not permanent. Although I identify with my body, family, society, country, and so many other things, how long will these objects exist? They are not permanent. Asat is a word meaning that they will cease to exist. Asann api kleśada āsa dehaḥ: [SB 5.5.4] "The body is simply troublesome and impermanent."

Many people come to us saying, "Swāmījī, my position is so troublesome," but as soon as we suggest the medicine, they will not accept it. This means that people want to manufacture their own medicine. Why do we go to a physician if we want to treat ourselves? People want to accept only what they think is palatable.

Although we are suggesting that this body is useless and is a form of contamination, we are not recommending that it be abused. We may use a car to carry us to work, but this does not mean that we should not take care of the car. We should take care of the car for it to carry us to and fro, but we should not become so attached to it that we are polishing it every day. We must utilize this material body in order to execute Kṛṣṇa consciousness, and to this end we should keep it fit and healthy, but we should not become too attached to it. That is called yukta-vairāgya. The body should not be neglected. We should bathe regularly, eat regularly, sleep regularly in order to keep mind and body healthy. Some people say that the body should be renounced and that we should take some drugs and abandon ourselves to intoxication, but this is not a yoga process. Kṛṣṇa has given us nice food-fruits, grains, vegetables, and milk-and we can prepare hundreds and thousands of nice preparations and offer them to the Lord. Our process is to eat kṛṣṇa-prasāda and to satisfy the tongue in that way. But we should not be greedy and eat dozens of samosās, sweetballs, and rasagullās. No. We should eat and sleep just enough to keep the body fit, and no more. It is stated,

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working, and recreation can mitigate all material pains by practicing the yoga system." (Bg. 6.17)

Although we should minimize our eating and sleeping, we should not attempt this too rapidly, at the risk of becoming sick. Because people are accustomed to eating voraciously, there are prescriptions for fasting. We can reduce our sleeping and eating, but we should remain in good health for spiritual purposes. We should not attempt to reduce eating and sleeping too rapidly or artificially; when we advance we will naturally not feel pain due to the reduction of these natural bodily processes. In this respect, Raghunātha dāsa Gosvāmī offers a good example. Although a very rich man's son, Raghunātha dāsa left his home to join Lord Caitanya Mahāprabhu. Because he was the only son, Raghunātha dāsa was very beloved by his father. Understanding that his son had gone to Jagannātha Purī to join Lord Caitanya, the father sent four servants with money to attend him. At first, Raghunātha accepted the money, thinking, "Oh, since my father has sent all this money, I will accept it and invite all the sannyāsīs to feast."

After some time, however, the feasts came to an end. Lord Caitanya Mahāprabhu then inquired from His secretary, Svarūpa Dāmodara, "Nowadays I don't receive any invitations from Raghunātha. What has happened?"

"That is because Raghunātha has stopped accepting his father's money."

"Oh, that's very nice," Caitanya Mahāprabhu said.

"Raghunātha was thinking, 'Although I have renounced everything, I am still enjoying my father's money. This is hypocritical.' Therefore he has told the servants to go home and has refused the money."

"So how is he living?" Caitanya Mahāprabhu inquired.

"Oh, he's standing on the steps of the Jagannātha temple, and when the priests pass him on their way home, they offer him some prasāda. In this way, he is satisfied."

"This is very nice," Caitanya Mahāprabhu commented.

Regularly going to the Jagannātha temple, Lord Caitanya Mahāprabhu would see Raghunātha standing on the steps. After a few days, however, He no longer saw him there. Therefore the Lord commented to His secretary, "I no longer see Raghunātha standing on the temple steps."

"He has given that up," Svarūpa Dāmodara explained. "He was thinking, 'Oh, I am standing here just like a prostitute, waiting for someone to come and give me food. No. I don't like this at all.' "

"That is very nice," Caitanya Mahāprabhu said, "but how is he eating?"

"Every day he is collecting some rejected rice from the kitchen and is eating that."

To encourage Raghunātha, Caitanya Mahāprabhu one day visited him. "Raghunātha," the Lord said, "I hear that you are eating very palatable food. Why are you not inviting Me?"

Raghunātha did not reply, but the Lord quickly found the place where he kept the rice, and the Lord immediately took some and began to eat it.

"Dear Lord," Raghunātha implored, "please do not eat this. It is not fit for You."

"Oh, no? Why do you say it's not fit for Me? It's Lord Jagannātha's prasāda!"

Lord Caitanya Mahāprabhu enacted this pastime just to discourage Raghunātha from thinking, "I am eating this miserable, rejected rice." Through the Lord's encouragement, Raghunātha dāsa Gosvāmī reduced his daily quantity of food until he was finally eating only one pat of butter every other day. And every day he was also bowing down hundreds of times and constantly chanting the holy names. Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau.

Although this is an excellent example of minimizing all material necessities, we should not try to imitate it. It is not possible for an ordinary man to imitate Raghunātha dāsa Gosvāmī, who was one of the six Gosvāmīs, a highly elevated associate of Lord Caitanya Mahāprabhu Himself. Each one of the six Gosvāmīs displayed a unique example of how one can advance in Kṛṣṇa consciousness, but it is not our duty to imitate them. We should just try to follow, as far as possible, in their footsteps. If we immediately try to become like Raghunātha dāsa Gosvāmī by imitating him, we are sure to fail, and whatever progress we have made will be defeated. Therefore the Lord says (Bg. 6.16) that there is no possibility of one's becoming a yogī if one eats too much or too little.

The same moderation applies to sleep. Presently I may be sleeping ten hours a day, but if I can keep myself fit by sleeping five hours, why sleep ten? As far as the body is concerned, there are four demands-eating, sleeping, mating, and defending. The problem with modern civilization is that it is trying to increase these demands, but they should be decreased instead. Eat what we need, and sleep when we need, and our health will be excellent. There is no question of artificial imitation.

And what is the result obtained by one who is temperate in his habits?

yadā viniyataṁ cittam
ātmany evāvatiṣṭhate
nispṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā

"When the yogī, by practice of yoga, disciplines his mental activities and becomes situated in Transcendence-devoid of all material desires-he is said to have attained yoga." (Bg. 6.18)

The perfection of yoga means keeping the mind in a state of equilibrium. Materially speaking, this is impossible. After reading a mundane novel once, you will not want to read it again, but you can read Bhagavad-gītā four times a day and still not tire of it. You may chant someone's name a half an hour, or sing a mundane song three or four times, but before long this becomes tiresome. Hare Kṛṣṇa, however, can be chanted day and night, and one will never tire of it. Therefore it is only through transcendental vibration that the mind can be kept in a state of equilibrium. When one's mental activities are thus stabilized, one is said to have attained yoga.

The perfectional stage of yoga was exhibited by King Ambarīṣa, who utilized all his senses in the service of the Lord. As stated in Śrīmad-Bhāgavatam (9.4.18–20),

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau

tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanaṁ tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

"King Ambarīṣa first of all engaged his mind on the lotus feet of Lord Kṛṣṇa; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flowers offered to the Lord, his tongue in tasting the tulasī leaf offered at the temple of the Lord, his head in offering obeisances unto the Lord, and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This, then, is the perfection of yoga devoid of all material desire. If all our desires are for Kṛṣṇa, there is no scope for material desire. All material desire is automatically finished. We don't have to try to concentrate artificially. All perfection is there in Kṛṣṇa consciousness because it is on the spiritual platform. Being on the spiritual platform, this supreme yoga is eternal, blissful, and full of knowledge. Therefore there are no misgivings or material impediments.

26.7 Chapter Five

Determination and Steadiness in Yoga

yathā dīpo nivāta-stho
neṅgate sopamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanaḥ

"As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self." (Bg. 6.19)

If the mind is absorbed in Kṛṣṇa consciousness, it will remain as steady as the flame of a candle that is in a room where there is no wind. Therefore it is said that a truly Kṛṣṇa conscious person always absorbed in transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp or candle in a windless place. Just as the flame is not agitated, the mind is not agitated, and that steadiness is the perfection of yoga.

The state of one thus steadily situated in meditation on the transcendent Self, or the Supreme Lord, is described by Śrī Kṛṣṇa in the following verses of Bhagavad-gītā (6.20–23):

yatroparamate cittaṁ
niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ
paśyann ātmani tuṣyati
sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
taṁ vidyād duḥkha-saṁyoga-
viyogaṁ yoga-saṁjñitam

"The stage of perfection is called trance, or samādhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the Self by the pure mind and to relish and rejoice in the Self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact."

Samādhi does not mean making oneself void or merging into the void. That is impossible. Kleśo 'dhikataras teṣām avyaktāsakta-cetasām [Bg. 12.5]. Some yogīs say that one has to put an end to all activities and make himself motionless, but how is this possible? By nature, the living entity is a moving, acting spirit. "Motionless" means putting an end to material motion and being fixed in Kṛṣṇa consciousness. In such a state, one is no longer disturbed by material propensities. As one becomes materially motionless, one's motions in Kṛṣṇa consciousness increase. As one becomes active in Kṛṣṇa consciousness, one becomes automatically motionless in respect to material activities.

I have often used the example of a restless child. Since it is impossible to make such a child motionless, it is necessary to give him some playthings or some pictures to look at. In this way, he will be engaged, or motionless in the sense that he will not be committing some mischief. But if one really wants to make him motionless, one must give him some engagement in Kṛṣṇa consciousness. Then there will be no scope for mischievous activities, due to realization in Kṛṣṇa consciousness. To be engaged in Kṛṣṇa consciousness, one should first realize, "I am Kṛṣṇa's. I am not this matter. I am not of this nation or of this society. I do not belong to this rascal or that rascal. I am simply Kṛṣṇa's." This is motionless; this is full knowledge, realizing our actual position as part and parcel of Kṛṣṇa. As stated in the Fifteenth Chapter (Bg. 15.7), mamaivāṁśo jīva-loke: "The living entities in this conditioned world are My eternal, fragmental parts." As soon as we understand this, we immediately cease our material activities, and this is what is meant by being motionless. In this state, one sees the Self by the pure mind and relishes and rejoices in the Self. "Pure mind" means understanding, "I belong to Kṛṣṇa." At the present moment, the mind is contaminated because we are thinking, "I belong to this; I belong to that." The mind is pure when it understands, "I belong to Kṛṣṇa."

Rejoicing in the Self means rejoicing with Kṛṣṇa. Kṛṣṇa is the Supersoul, or the Superself. I am the individual soul, or the individual self. The Superself and the self enjoy together. Enjoyment cannot be alone; there must be two. What experience do we have of solitary enjoyment? Solitary enjoyment is not possible. Enjoyment means two: Kṛṣṇa, who is the Supersoul, and the individual soul.

If one is convinced that "I am part and parcel of Kṛṣṇa," one is not disturbed even in the midst of the greatest difficulties, because one knows that Kṛṣṇa will give protection. That is surrender. To attain this position, one must try his best, use his intelligence, and believe in Kṛṣṇa. Bālasya neha śaraṇaṁ pitarau nṛsiṁha (Bhāg. 7.9.19). If Kṛṣṇa does not protect us, nothing can save us. If Kṛṣṇa neglects us, there is no remedy, and whatever measures we take to try to protect ourselves will be ultimately defeated. There may be many expert physicians treating a diseased man, but that is no guarantee that he will live. If Kṛṣṇa so wills, a person will die despite the best physicians and medicines. On the other hand, if Kṛṣṇa is protecting us, we will survive even without medical treatment. When one is fully surrendered to Kṛṣṇa, he becomes happy, knowing that regardless of the situation, Kṛṣṇa will protect him. He is just like a child who is fully surrendered to his parents, confident that they are there to protect him. As stated by Yāmunācārya in his Stotra-ratna (43), kadāham aikāntika-nitya-kiṅkaraḥ praharṣayiṣyāmi sanātha jīvitam: "O Lord, when shall I engage as Your permanent, eternal servant and always feel joyful to have such a perfect master?" If we know that there is someone very powerful who is our patron and savior, aren't we happy? But if we try to act on our own and at our own risk, how can we be happy? Happiness means being in Kṛṣṇa consciousness and being convinced that "Kṛṣṇa will give me protection," and being true to Kṛṣṇa. It is not possible to be happy otherwise.

Of course, Kṛṣṇa is giving all living entities protection, even in their rebellious condition (eko bahūnāṁ yo vidadhāti kāmān). Without Kṛṣṇa's protection, we cannot live for a second. When we admit and recognize Kṛṣṇa's kindness, we become happy. Kṛṣṇa is protecting us at every moment, but we do not realize this, because we have taken life at our own risk. Kṛṣṇa gives us a certain amount of freedom, saying, "All right, do whatever you like. As far as possible, I will give you protection." However, when the living entity is fully surrendered to Kṛṣṇa, Kṛṣṇa takes total charge and gives special protection. If a child grows up and doesn't care for his father and acts freely, what can his father do? He can only say, "Do whatever you like." But when a son puts himself fully under his father's protection, he receives more care. As Kṛṣṇa states in the Ninth Chapter of Bhagavad-gītā (9.29),

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

How can Kṛṣṇa be envious of anyone? Everyone is Kṛṣṇa's son. Similarly, how can Kṛṣṇa be an enemy toward anyone? Since all living entities are Kṛṣṇa's sons, He is everyone's friend. Unfortunately, we are not taking advantage of His friendship, and that is our disease. Once we recognize Kṛṣṇa as our eternal father and friend, we can understand that He is always protecting us, and in this way we can be happy.

sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ
viniyamya samantataḥ

"One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind." (Bg. 6.24)

As stated before, this determination can be attained only by one who does not indulge in sex. Celibacy makes one's determination strong; therefore, from the very beginning Kṛṣṇa states that the yogī does not engage in sex. If one indulges in sex, one's determination will be flickering. Therefore sex life should be controlled according to the rules and regulations governing the gṛhastha-āśrama, or sex should be given up altogether. Actually, it should be given up altogether, but if this is not possible, it should be controlled. Then determination will come because, after all, determination is a bodily affair. Determination means continuing to practice Kṛṣṇa consciousness with patience and perseverance. If one does not immediately attain the desired results, one should not think, "Oh, what is this Kṛṣṇa consciousness? I will give it up." No, we must have determination and faith in Kṛṣṇa's words.

In this regard, there is a mundane example. When a young girl gets married, she immediately hankers for a child. She thinks, "Now I am married. I must have a child immediately." But how is this possible? The girl must have patience, become a faithful wife, serve her husband, and let her love grow. Eventually, because she is married, it is certain that she will have a child. Similarly, when we are in Kṛṣṇa consciousness, our perfection is guaranteed, but we must have patience and determination. We should think, "I must execute my duties and should not be impatient." Impatience is due to loss of determination, and loss of determination is due to excessive sex.

The yogī should be determined and should patiently prosecute Kṛṣṇa consciousness without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding bhakti-yoga, Rūpa Gosvāmī says,

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

”The process of bhakti-yoga can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness.” (Upadeśāmṛta 3)

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and when at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it, he became compassionate toward his small sister bird, and so he came to see her. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened by this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.

Similarly, the practice of yoga, especially bhakti-yoga in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves,

śanaiḥ śanair uparamed
buddhyā dhṛti-gṛhītayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet

”Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else.” (Bg. 6.25)

We are the self, and Kṛṣṇa is also the Self. When there is sunlight, we can see the sun and ourselves also. However, when there is dense darkness, we sometimes cannot even see our own body. Although the body is there, the darkness is so dense that I cannot see myself. But when the sunshine is present, I can see myself as well as the sun. Similarly, seeing the self means first of all seeing the Supreme Self, Kṛṣṇa. In the Kaṭha Upaniṣad it is stated, nityo nityānāṁ cetanaś cetanānām: ”The Supreme Self is the chief eternal of all eternals, and He is the chief living being of all living beings.” Kṛṣṇa consciousness means fixing the mind on Kṛṣṇa, and when the mind is thus fixed, it is fixed on the complete whole. If the stomach is cared for and supplied nutritious food, all the bodily limbs are nourished, and we are in good health. Similarly, if we water the root of a tree, all the branches, leaves, flowers, and twigs are automatically taken care of. By rendering service to Kṛṣṇa, we automatically render the best service to all others.

As stated before, a Kṛṣṇa conscious person does not sit down idly. He knows that Kṛṣṇa consciousness is such an important philosophy that it should be distributed. Therefore the members of this Kṛṣṇa consciousness society are not just sitting in the temple but are going out on saṅkīrtana parties, preaching and distributing this supreme philosophy. That is the mission of Śrī Kṛṣṇa Caitanya Mahāprabhu and His disciples. Other yogīs may be satisfied with their own elevation and sit in secluded places, practicing yoga. For them, yoga is nothing more than their personal concern. A devotee, however, is not satisfied just in elevating his personal self.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

”I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord, who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.” A devotee displays great compassion toward conditioned souls. The word kṛpā means ”mercy,” and sindhu means ”ocean.” A devotee is an ocean of mercy, and he naturally wants to distribute this mercy. Lord Jesus Christ, for instance, was God conscious, Kṛṣṇa conscious, but he was not satisfied in keeping this knowledge within himself. Had he continued to live alone in God consciousness, he would not have met crucifixion. But no. Being a devotee and naturally compassionate, he also wanted to take care of others by making them God conscious. Although he was forbidden to preach God consciousness, he continued to do so at the risk of his own life. This is the nature of a devotee.

It is therefore stated in Bhagavad-gītā (18.68–69) that the devotee who preaches is most dear to the Lord.

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

”For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.”

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

”There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” Therefore the devotees go out to preach, and going forth, they sometimes meet opposing elements. Sometimes they are defeated, sometimes disappointed, sometimes able to convince, sometimes unable. It is not that every devotee is well equipped to preach. Just as there are different types of people, there are three classes of devotees. In the third class are those who have no faith. If they are engaged in devotional service officially, for some ulterior purpose, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven’t complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well situated, they give up this process and take to their old ways again. It is only by faith that one can advance in Kṛṣṇa consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that kṛṣṇa-bhakti, or service to Kṛṣṇa, is the best course and so in good faith have taken it up. Thus they are superior to the third class, who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class or first class, he does not fall down. One in the first class will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has no knowledge of Kṛṣṇa through the scriptures like the Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward karma-yoga and jñāna-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jñāna-yoga is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Faith in Kṛṣṇa is also divided into three stages and described in Śrīmad-Bhāgavatam. First-class attachment, second-class attachment, and third-class attachment are also explained in Śrīmad-Bhāgavatam, in the Eleventh Canto.

However one is situated, one should have the determination to go out and preach Kṛṣṇa consciousness. That endeavor should at least be there, and one who so attempts to preach renders the best service to the Lord. Despite opposition, one should attempt to elevate people to the highest standard of self-realization. One who has actually seen the truth, who is in the trance of self-realization, cannot just sit idly. He must come out. Rāmānujācārya, for instance, declared the Hare Kṛṣṇa mantra publicly. He did not distribute it secretly for some fee. Recently, an Indian yogī came to America to give some ”private mantra.” But if a mantra has any power, why should it be private? If a mantra is powerful, why should it not be publicly declared so that everyone can take advantage of it? We are saying that this Hare Kṛṣṇa mahā-mantra can save everyone, and we are therefore distributing it publicly, free of charge. But in this age, people are so foolish that they are not prepared to accept it. Rather, they hanker after some secret mantra and therefore pay some ”yogī” thirty-five dollars or whatever for some ”private mantra.” This is because people want to be cheated. But the devotees are preaching without charge, declaring in the streets, parks, and everywhere, ”Here! Here is the Hare Kṛṣṇa mahā-mantra. Come on, take it!” But under the spell of māyā, illusion, people are thinking, ”Oh, this is not good.” But if you charge something and bluff and cheat people, they will follow you.

In this regard, there is a Hindi verse stating that Kali-yuga is such an abominable age that if one speaks the truth, people will come and beat him. But if one cheats, bluffs, and lies, people will be bewildered, will like it, and will accept it. If I say, ”I am God,” people will say, ”Oh, here is Swāmījī. Here is God.” In this age, people don’t have sufficient brain power to inquire, ”How have you become God? What are the symptoms of God? Do you have all these symptoms?” Because people do not make such inquiries, they are cheated. Therefore it is necessary to be fixed in consciousness of the Self. Unless one knows and understands the real self and the Superself, one will be cheated. Real yoga means understanding this process of self-realization.

yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet

”From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.” (Bg. 6.26) This is the real yogic process. If you are trying to concentrate your mind on Kṛṣṇa, and the mind is diverted-wandering to some cinema or wherever-you should withdraw the mind, thinking, ”Not there, please. Here.” This is yoga: not allowing the mind to wander from Kṛṣṇa.

Very intense training is required to keep the mind fixed on Kṛṣṇa while sitting in one place. That is very hard work indeed. If one is not so practiced and tries to imitate this process, he will surely be confused. Instead, we always have to engage ourselves in Kṛṣṇa consciousness, dovetailing everything we do to Kṛṣṇa. Our usual activities should be so molded that they are rendered for Kṛṣṇa’s sake. In this way the mind will remain fixed on Kṛṣṇa. As stated before, we should not try to sit down and stare at the tip of our nose. At the present moment, attempts to engage in that type of yoga are artificial. Rather, the recommended method is chanting loudly and hearing Hare Kṛṣṇa. Then, even if the mind is diverted, it will be forced to concentrate on the sound vibration ”Kṛṣṇa.” It isn’t necessary to withdraw the mind from everything; it will automatically be withdrawn, because it will be concentrated on the sound vibration. If we hear an automobile pass, our attention is automatically diverted. Similarly, if we constantly chant Hare Kṛṣṇa, our mind will automatically be fixed on Kṛṣṇa, although we are accustomed to think of so many other things.

The nature of the mind is flickering and unsteady. But a self-realized yogī has to control the mind; the mind should not control him. At the present moment, the mind is controlling us (go-dāsa). The mind is telling us, ”Please, why not look at that beautiful girl?” and so we look. It says, ”Why not drink that nice liquor?” and we say, ”Yes.” It says, ”Why not smoke this cigarette?” ”Yes,” we say. ”Why not go to this restaurant for such palatable food? Why not do this? Why not do that?” In this way, the mind is dictating, and we are following. Material life means being controlled by the senses, or the mind, which is the center of all the senses. Being controlled by the mind means being controlled by the senses, because the senses are the mind’s assistants. The master mind dictates, ”Go see that,” and the eyes, following the directions of the mind, look at the sense object. The mind tells us to go to a certain place, and the legs, under the mind’s directions, carry us there. Thus, being under the direction of the mind means coming under the control of the senses. If we can control the mind, we will not be under the control of the senses. One who is under the control of the senses is known as go-dāsa. The word go means ”senses,” and dāsa means ”servant.” One who is master of the senses is called gosvāmī, because svāmī means ”master.” Therefore, one who has the title gosvāmī is one who has mastered the senses. As long as one is servant of the senses, he cannot be called a gosvāmī or svāmī. Unless one masters the senses, his acceptance of the title svāmī or gosvāmī is just a form of cheating. It was Rūpa Gosvāmī who thus defined the meaning of the word gosvāmī. Originally, Sanātana Gosvāmī and Rūpa Gosvāmī were not gosvāmīs but were government ministers. It was only when they became disciples of Lord

Caitanya Mahāprabhu that they became gosvāmīs. So gosvāmī is not a hereditary title but a qualification. One becomes so qualified under the directions of a bona fide spiritual master. Only when one has attained perfection in sense control can he be called a gosvāmī and become a spiritual master in his turn. Unless one can master the senses, he will simply be a bogus spiritual master.

This is explained by Rūpa Gosvāmī in his Upadeśāmṛta (1):

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

”A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world.” In this verse Rūpa Gosvāmī mentions six ”pushings” (vegam). This pushing is a kind of impetus. For instance, when nature calls, we have to go to the toilet, and we cannot check this urge. So this urge is called vegam, a kind of pushing. According to Rūpa Gosvāmī, there are six vegams. Vāco vegam is the urge to talk unnecessarily. That is a kind of pushing of the tongue. Then there is krodha-vegam, the urge to become angry. When we are pushed to anger, we cannot check ourselves, and sometimes men become so angry that they commit murder. Similarly, the mind is pushing, dictating, ”You must go there at once,” and we immediately go where we are told. The word jihvā-vegam refers to the tongue's being urged to taste palatable foods. Udara-vegam refers to the urges of the belly. Although the belly is full, it still wants more food, and that is a kind of pushing of the belly. And when we yield to the pushings of the tongue and the belly, the urges of the genitals become very strong, and sex is required. If one does not control his mind or his tongue, how can he control his genitals? In this way, there are so many pushings, so much so that the body is a kind of pushing machine. Rūpa Gosvāmī therefore tells us that one can become a spiritual master only when he can control all these urges.

Etān vegān yo viṣaheta dhīraḥ sarvām apīmāṁ pṛthivīṁ sa śiṣyāt: ”One who can control the pushings and remain steady can make disciples all over the world.” The word dhīra means ”steady, sober.” Only one who is a dhīra is qualified to make disciples. This all depends on one's training. Indeed, yoga means training the mind and the senses to be fixed on the Self. This is not possible by meditating only fifteen minutes a day and then going out and doing whatever the senses dictate. How can the problems of life be solved so cheaply? If we want something precious, we have to pay for it. By the grace of Lord Caitanya, this payment has been made very easy-just chant Hare Kṛṣṇa. By our chanting, this system of control, this yoga system, becomes perfected. Ihā haite sarva siddhi haibe tomāra. Thus Lord Caitanya has blessed us. Simply by chanting Hare Kṛṣṇa, we will achieve the perfection of self-realization. In this age of Kali-yuga, when people are so fallen, other processes will not be successful. This is the only process, and it is easy, sublime, effective, and practical. By it, one can realize oneself.

According to Kṛṣṇa in the Ninth Chapter of Bhagavad-gītā (9.2), this process is the most sublime.

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam

”This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.”

After eating, a man can understand that his hunger has been satisfied; similarly, by following the principles of Kṛṣṇa consciousness, one can understand that he has advanced in self-realization.

26.8 Chapter Six

Perception of the Supersoul

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam

”The yogī whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.” (Bg. 6.27)

yuñjann evaṁ sadātmānaṁ
yogī vigata-kalmaṣaḥ
sukhena brahma-saṁsparśam
atyantaṁ sukham aśnute

”Steady in the Self, being freed from all material contamination, the yogī achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness.” (Bg. 6.28)

So here is the perfection: ”The yogī whose mind is fixed on Me.” Since Kṛṣṇa is speaking, the ”Me” refers to Kṛṣṇa. If I am speaking and saying, ”Give me a glass of water,” I do not intend that the water be supplied to someone else. We must therefore clearly understand that, since Bhagavad-gītā is being spoken by Śrī Kṛṣṇa, when He says ”unto Me,” He means unto Kṛṣṇa. Unfortunately, there are many commentators who deviate from these clear instructions. I do not know why; their motives are no doubt nefarious.

sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ

”A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.” (Bg. 6.29) Sarva-bhūta-stham ātmānam: ”A true yogī observes Me in all beings.” How is this possible? Some people say that all beings are Kṛṣṇa and that therefore there is no point in worshiping Kṛṣṇa separately. Consequently, such people take to humanitarian activities, claiming that such work is better. They say, ”Why should Kṛṣṇa be worshiped? Kṛṣṇa says that one should see Kṛṣṇa in every being. Therefore let us serve daridra-nārāyaṇa, the man in the street.” Such misinterpreters do not know the proper techniques, which have to be learned under a bona fide spiritual master.

A true yogī, as explained before, is the devotee of Kṛṣṇa, and the most advanced devotee goes forth to preach Kṛṣṇa consciousness. Why? Because he sees Kṛṣṇa in all beings. How is this? Because he sees that all beings are part and parcel of Kṛṣṇa. He also understands that since these beings have forgotten Kṛṣṇa, it is his duty to awaken them to Kṛṣṇa consciousness. Sometimes missionaries go forth to educate primitive, uneducated people just because they see that they are human beings and so deserve to be educated in order to understand the value of life. This is due to the missionary’s sympathy. The devotee is similarly motivated. He understands that everyone should know himself to be part and parcel of Kṛṣṇa. The devotee understands that people are suffering due to their forgetfulness of Kṛṣṇa.

Thus the devotee sees Kṛṣṇa in everything. He is not under the illusion that everything has become Kṛṣṇa. Rather, he sees every living being as the son of God. If I say that this boy is the son of Mr. Johnson, do I mean that this boy is Mr. Johnson himself? I may see Mr. Johnson in this boy because this boy is his son, but the distinction remains. If I see every living being as the son of Kṛṣṇa, I see Kṛṣṇa in every being. This should not be difficult to understand. It is neither an association nor a vision but a fact.

When a devotee sees a cat or a dog, he sees Kṛṣṇa in him. He knows that a cat, for instance, is a living being, and that due to his past deeds he has received the body of a cat. This is due to his forgetfulness. The devotee helps the cat by giving it some kṛṣṇa-prasāda so that someday the cat will come to Kṛṣṇa consciousness. This is seeing Kṛṣṇa in the cat. The devotee does not think, ”Oh, here is Kṛṣṇa. Let me embrace this cat and serve this cat as God.” Such thinking is nonsensical. If one sees a tiger, he does not say, ”Oh, here is Kṛṣṇa. Come one, please eat me.” The devotee does not embrace all beings as Kṛṣṇa but rather sympathizes with every living being because he sees all beings as part and parcel of Kṛṣṇa. In this way, ”the true yogī observes Me in all beings.” This is real vision.

Whatever is done in Kṛṣṇa consciousness, knowingly or unknowingly, will have its effect. Children who bow down or try to vibrate Kṛṣṇa’s names or clap during kīrtana are actually accumulating so much in their bank account of Kṛṣṇa consciousness. Fire will act, whether one is a child or an adult. If a child touches fire, the fire will burn. The fire does not say, ”Oh, I will not burn him. He is a child and does not know.” No, the fire will always act as fire. Similarly, Kṛṣṇa is the supreme spirit, and if a child partakes in Kṛṣṇa consciousness, he will be affected. Kṛṣṇa will act, whether the child knows or does not know. Every living being should be given a chance to partake of Kṛṣṇa consciousness because Kṛṣṇa is there and will act. Therefore everyone is being invited to come and take prasāda, because this prasāda will someday take effect.

We should be careful not to make the mistake of thinking that everyone is Kṛṣṇa; rather, we should see Kṛṣṇa in everyone. Kṛṣṇa is all-pervading. Why is He to be seen only in human beings? As stated in Brahma-saṁhitā, He is also present within the atom: aṇḍāntara-stha-paramāṇu-cayāntara-stham. [Bs 5.35] The word paramāṇu means ”atom,” and we should understand that Kṛṣṇa is present within every atom. ”A true yogī observes Me in all beings and also sees every being in Me.” How does the yogī see every being ”in Me”? This is possible because the true yogī knows that everything that we see is Kṛṣṇa. We are sitting on this floor or on this carpet, but in actuality we are sitting on Kṛṣṇa. We should know this to be a fact. How is this carpet Kṛṣṇa? It is Kṛṣṇa because it is made of Kṛṣṇa’s energy. The Supreme Lord has various energies, of which there are three primary divisions-material energy, spiritual energy, and marginal energy. Parāsya śaktir vividhaiva śrūyate. We living entities are marginal energy, the material world is material energy, and the spiritual world is spiritual energy. We are marginal energy in the sense that we can be either spiritually or materially situated. There is no third alternative; either we become materialistic or spiritualistic.

As long as we are in the material world, we are seated on the material energy, and therefore we are situated in Kṛṣṇa, because Kṛṣṇa’s energy is not separate from Kṛṣṇa. A flame contains both heat and illumination, two energies. Neither the heat nor the illumination are separate from the flame; therefore in one sense heat is fire, and illumination is fire, but they can be distinguished. Similarly, this material energy is also Kṛṣṇa, and although we are thinking that we are sitting on this floor, we are actually sitting on Kṛṣṇa. Therefore it is stated, ”The self-realized man sees Me everywhere.” Seeing Kṛṣṇa everywhere means seeing every living being as well as everything else in relationship to Kṛṣṇa. In the Seventh Chapter of Bhagavad-gītā (7.8), Lord Kṛṣṇa tells Arjuna how He can be seen in various manifestations.

raso ’ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

”O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man.”

Water is drunk by all living entities, and is needed by birds, beasts, and man. It is not only used for drinking, but for washing and for cultivating plants as well. A soldier on the battlefield can understand how important water is. When fighting, soldiers become thirsty, and if they have no water, they die. Once a person has learned the philosophy of Bhagavad-gītā, whenever he drinks water, he sees Kṛṣṇa. And when does a day pass when we do not drink water? This is the way of Kṛṣṇa consciousness. ”I am the light of the sun and the moon.” So whether in the day or the night, we see either sunshine or moonshine. How, then, can we forget Kṛṣṇa? This, then, is the way of perfect yoga. We have to see Kṛṣṇa everywhere and at all times.

yo māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

”For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.” (Bg. 6.30) This is sadā tad-bhāva-bhāvitaḥ: [Bg. 8.6] always remembering Kṛṣṇa. If we practice living in this way, we never lose Kṛṣṇa and are never lost to Kṛṣṇa, and at the time of death we are therefore sure to go to Kṛṣṇa. If we are not lost to Kṛṣṇa, where can we go but to Kṛṣṇa? In the Ninth Chapter, Kṛṣṇa tells Arjuna, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati (Bg. 9.31): ”O son of Kuntī, declare it boldly that My devotee never perishes.”

Simply don't lose sight of Kṛṣṇa. That is the perfection of life. We can forget everything else, but we should never forget Kṛṣṇa. If we can remember Kṛṣṇa, we are the richest of men, even though people may see us as very poor. Although Rūpa Gosvāmī and Sanātana Gosvāmī were learned scholars and very opulent ministers, they adopted the poor life of mendicants. In his Śrī Sad-gosvāmy-aṣṭaka (verse 4), Śrīnivāsa Ācārya thus describes the six Gosvāmīs:

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

”I offer my respectful obeisances unto the six Gosvāmīs-Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī-who cast off all aristocratic association as insignificant. To deliver poor, conditioned souls, they accepted loincloths and became mendicants, but they were always merged in the ecstatic ocean of the gopīs' love for Kṛṣṇa, and they were always bathing repeatedly in the waves of that ocean.”

The words kaupīna-kanthāśritau indicate that the Gosvāmīs were simply wearing underwear and a loincloth and nothing else. In other words, they accepted the poorest way of life as mendicants. Generally, if one is habituated to living according to a high standard, he cannot immediately lower his standard. If a rich man accepts such a poor condition, he cannot live, but the Gosvāmīs lived very happily. How was this possible? Gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur/ vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. They were actually rich because they were constantly dipping themselves in the ocean of the loving affairs of the gopīs. If one simply thinks of the gopīs' love for Kṛṣṇa, one is not lost. There are many ways not to lose sight of Kṛṣṇa. If we do not lose sight of Kṛṣṇa, then we will not be lost.

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything-this is the basic principle of Kṛṣṇa consciousness. How does the devotee know that everything is the manifestation of Kṛṣṇa's energy? First of all, a Kṛṣṇa conscious person is a philosopher. If he sees a tree, he thinks, ”What is this tree?” He then sees that the tree has a material body-just as he has a material body-and that the tree is also a living entity, but due to the tree's past misdeeds, he has obtained such an abominable body that he cannot even move. The tree's body is material, material energy, and the devotee automatically questions, ”Whose energy? Kṛṣṇa's energy. Therefore the tree is connected to Kṛṣṇa. Being a living entity, the tree is part and parcel of Kṛṣṇa.” In this way, the Kṛṣṇa conscious person does not see the tree, but sees Kṛṣṇa present. That is Kṛṣṇa consciousness: you don't see the tree. You see Kṛṣṇa. That is the perfection of yoga, and that is also samādhi.

Kṛṣṇa consciousness is the development of love of Kṛṣṇa-a position transcendental even to material liberation. Why does the Kṛṣṇa conscious person take such an account of the tree? Because he has love for Kṛṣṇa. If you love your child and your child is away, you think of him when you see his shoes. You think, ”Oh, this is my dear child's shoe.” It is not that you love the shoe, but the child. The shoe, however, evokes that love. Similarly, as soon as we see Kṛṣṇa's energy manifested in a living entity, we love that entity because we love Kṛṣṇa. Therefore, if we love Kṛṣṇa, universal love is accounted for. Otherwise ”universal love” is nonsensical, because it is not possible to love everybody without loving Kṛṣṇa. If we love Kṛṣṇa, universal love is automatically there. Without being Kṛṣṇa conscious, a person may say, ”Here is my American brother, and here is my Indian brother. Now let us eat this cow.” Such a person may look on other humans as brothers, but he looks on the cow as food. Is this universal love? A Kṛṣṇa conscious person, however, thinks, ”Oh, here is a cow. Here is a dog. They are part and parcel of Kṛṣṇa, but somehow or other they have acquired different bodies. This does not mean that they are not my brothers. How can I kill and eat my brothers?” That is true universal love-rooted in love for Kṛṣṇa. Without such Kṛṣṇa consciousness, there is no question of love at all.

Kṛṣṇa consciousness is the stage beyond self-realization in which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the Brahma-saṁhitā (5.38),

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

”I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.” One who has developed such a love for Kṛṣṇa sees Śyāmasundara, Kartāmeśāna, always within his heart. At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogī who sees the Lord as Paramātmā within the heart, the same applies. Such a yogī turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

This is the real process by which we can see God. God is not our order supplier. We cannot demand, ”Come and show Yourself.” No, we first have to qualify ourselves. Then we can see God at every moment and everywhere.

sarva-bhūta-sthitaṁ yo māṁ
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate

”The yogī who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.” (Bg. 6.31)

A yogī who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu-with four hands, holding conchshell, wheel, club, and lotus flower. This manifestation of Viṣṇu, which is the yogī's object of concentration, is Kṛṣṇa's plenary portion. As stated in Brahma-saṁhitā (5.48),

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion." The words govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ** ("I worship Govinda, the primeval Lord") are most important. The word ādi means "original," and puruṣam means "the Lord as the original male, the original enjoyer." And who is this Govinda whose plenary portion is the Mahā-Viṣṇu? And what is the function of the Mahā-Viṣṇu?

In every universe there is a primary, original living entity known as Brahmā. The life of Brahmā is the life of the universe, and this life exists during only one breathing period (exhalation and inhalation) of the Mahā-Viṣṇu. The Mahā-Viṣṇu lies on the Causal Ocean, and when He exhales, millions of universes issue from His body as bubbles and then develop. When the Mahā-Viṣṇu inhales, these millions of universes return within Him, and this is called the process of annihilation. That, in essence, is the position of these material universes: they come out from the body of the Mahā-Viṣṇu and then again return. In the Ninth Chapter of Bhagavad-gītā (9.7) it is also indicated that these material universes are manifest at a certain period and are then annihilated.

sarva-bhūtāni kaunteya
prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham

"O son of Kuntī, at the end of the millennium, every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create." The creation, maintenance, and annihilation of this material cosmic manifestation are completely dependent on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahmā. Brahmā lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahmā dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. That is, the Mahā-Viṣṇu inhales. Then again, when there is need to manifest the cosmic world, it is done by His will: "Although I am one, I shall become many." This is the Vedic aphorism. He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

Since the entire creation and annihilation of the material universes depend on the exhaling and inhaling of the Mahā-Viṣṇu, we can hardly imagine the magnitude of that Mahā-Viṣṇu. And yet it is said here that this Mahā-Viṣṇu is but a plenary portion of the plenary portion of Kṛṣṇa, who is the original Govinda. The Mahā-Viṣṇu enters into each universe as Garbhodakaśāyī Viṣṇu, and Garbhodakaśāyī Viṣṇu further expands as Kṣīrodakaśāyī Viṣṇu, and it is this Viṣṇu form that enters into the heart of every living entity. In this way, Viṣṇu is manifest throughout the creation. Thus the yogīs concentrate their minds on the Kṣīrodakaśāyī Viṣṇu form within the heart. As stated in the last chapter of Bhagavad-gītā (18.61),

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

Thus, according to the yogic process, the yogī finds out where the Kṣīrodakaśāyī Viṣṇu is seated within the heart, and when he finds this form there, he concentrates on Him. The yogī should know that this Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. For example, there is only one sun in the sky, but this sun may be reflected in millions of buckets of water. Or, one may ask millions and trillions of people, "Where is the sun?" And each will say, "Over my head." The sun is one, but it is reflected countless times. According to the Vedas, the living entities are innumerable; there is no possibility of counting them. Just as the sun can be reflected in countless buckets of water, Viṣṇu, the Supreme Personality of Godhead, can live in each and everyone's heart. It is this form that is Kṛṣṇa's plenary portion, and it is this form on which the yogī concentrates.

One who is engaged in Kṛṣṇa consciousness is already a perfect yogī. In fact, there is no difference between a Kṛṣṇa conscious devotee always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul. There is no difference between a yogī in samādhi (in a trance meditating on the Viṣṇu form) and a Kṛṣṇa conscious person engaged in different activities. The devotee-even though engaged in various activities while in material existence-remains always situated in Kṛṣṇa. This is confirmed in the Bhakti-rasāmṛta-sindhu of Śrīla Rūpa Gosvāmī: nikhilāsv apy avasthāsu/ jīvan-muktaḥ sa ucyate. A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. This is also confirmed in the Fourteenth Chapter of Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

Thus the devotee engaged in unalloyed devotional service has already transcended the material modes of nature. Being situated on the Brahman platform means being liberated. There are three platforms: the bodily, or sensual; the mental; and the spiritual. The spiritual platform is called the Brahman platform, and liberation means being situated on that platform. Being conditioned souls, we are presently situated on the bodily, or sensual, platform. Those who are a little advanced-speculators, philosophers-are situated on the mental platform. Above this is the platform of liberation, of Brahman realization.

That the devotee, always acting in Kṛṣṇa consciousness, is automatically situated on the liberated platform of Brahman is also confirmed in the Nārada-pañcarātra.:

dik-kālādy-anavacchinne
kṛṣṇe ceto vidhāya ca
tan-mayo bhavati kṣipraṁ
jīvo brahmaṇi yojayet

”By concentrating one’s attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him.”

Kṛṣṇa consciousness is the highest stage of trance in yoga practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone’s heart makes the yogī faultless. The Vedas confirm this inconceivable potency of the Lord as follows:

eko ’pi san bahudhā yo ’vabhāti
aiśvaryād rūpaṁ ekaṁ ca sūrya vad bahudheyate

”Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere. As the sun, He appears in many places at once.”

ātmaupamyena sarvatra
samaṁ paśyati yo ’rjuna
sukhaṁ vā yadi vā duḥkhaṁ
sa yogī paramo mataḥ

”He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!” (Bg. 6.32) This is true universal vision. It is not that God is sitting in my heart and not in the heart of a dog, cat, or cow. Sarva-bhūtānām means that He is sitting in the hearts of all living entities, in the human heart and in the ant’s heart. The only difference is that cats and dogs cannot realize this. A human being, if he tries to follow the sāṅkhya-yoga or bhakti-yoga system, is able to understand, and this is the prerogative of human life. If we miss this opportunity, we suffer a great loss, for we have undergone the evolutionary process and have passed through more than eight million species of life in order to get this human form. We should therefore be conscious of this and careful not to miss this opportunity. We have a good body, the human form, and intelligence and civilization. We should not live like animals and struggle hard for existence but should utilize our time thinking peacefully and understanding our relationship with the Supreme Lord. This is the instruction of Bhagavad-gītā: Don’t lose this opportunity; utilize it properly.

26.9 Chapter Seven

Yoga for the Modern Age

arjuna uvāca
yo ’yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ sthirām

”Arjuna said: O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.” (Bg. 6.33)

This is the crucial test of the eightfold aṣṭāṅga-yoga system expounded herein by Lord Śrī Kṛṣṇa. It has already been explained that one must sit in a certain way and concentrate the mind on the form of Viṣṇu seated within the heart. According to the aṣṭāṅga-yoga system, first of all one has to control the senses, follow all the rules and regulations, practice the sitting posture and the breathing process, concentrate the mind on the form of Viṣṇu within the heart, and then become absorbed in that form. There are eight processes in this aṣṭāṅga-yoga system, but herein Arjuna says quite frankly that this aṣṭāṅga-yoga system is very difficult. Indeed, he says that it ”appears impractical and unendurable to me.”

Actually, the aṣṭāṅga-yoga system is not impractical, for were it impractical, Lord Kṛṣṇa would not have taken so much trouble to describe it. It is not impractical, but it appears impractical. What may be impractical for one man may be practical for another. Arjuna is representative of the common man in the sense that he is not a mendicant or a sannyāsī or a scholar. He is on the battlefield fighting for his kingdom, and in this sense he is an ordinary man engaged in a worldly activity. He is concerned with earning a livelihood, supporting his family, and so on. Arjuna has many problems, just as the common man, and generally this system of aṣṭāṅga-yoga is impractical for the ordinary common man. That is the point being made. It is practical for one who has already completely renounced everything and can sit in a secluded, sacred place on the side of a hill or in a cave. But who can do this in this age? Although Arjuna was a great warrior, a member of the royal family, and a very advanced person, he proclaims this yoga system impractical. And what are we in comparison to Arjuna? If we attempt this system, failure is certain.

Therefore this system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words śucau deśe and ending with yogī paramaḥ is here rejected by Arjuna out of a feeling of inability. As stated before, it is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this age of Kali. The present age is characterized by a bitter struggle for a life of short duration. As Kali-yuga progresses, our life span gets shorter and shorter. Our forefathers lived for a hundred years or more, but now people are dying at the age of sixty or seventy. Gradually the life span will decrease even further. Memory, mercy, and other good qualities will also decrease in this age.

In Kali-yuga, people are not serious about self-realization even by simple, practical means, and what to speak of this difficult yoga system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways. He was not prepared to become a pseudo yogī and practice some gymnastic feats. He was not a pretender but a soldier and a family man. Therefore he frankly admitted that for him this system of yoga would be a waste of time. Arjuna belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, when Arjuna was living, the life span was very long. At that time, people used to live up to one thousand years. In the present age of Kali-yuga, the life span is limited to a hundred years; in Dvāpara-yuga, the life span was a thousand years; in Tretā-yuga, the life span was ten thousand years; and in Satya-yuga, the life span was one hundred thousand years. Thus as the yugas degenerate, the life span decreases. Even though Arjuna was living at a time when one would live and practice meditation for a thousand years, he still considered this system impossible.

Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore, this system must be considered generally impossible in this age of Kali. Of course, it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, what of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely ignorant of the desired goal.

Since this aṣṭāṅga-yoga system is considered impossible, the bhakti-yoga system is recommended for everyone. Without training or education, one can automatically participate in bhakti-yoga. Even a small child can clap at kīrtana. Therefore Lord Caitanya Mahāprabhu has proclaimed bhakti-yoga the only system practical for this age.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” Chanting is very simple, and one will feel the results immediately. Pratyakṣāvagamaṁ dharmyam. If we attempt to practice other yoga systems, we will remain in darkness; we will not know whether or not we are making progress. In bhakti-yoga, one can understand, ”Yes, now I am making progress.” This is the only yoga system by which one can quickly attain self-realization and liberation in this life. One doesn’t have to wait for another lifetime.

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

”For the mind is restless, turbulent, obstinate, and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.” (Bg. 6.34) By chanting Hare Kṛṣṇa, one captures the mind immediately. Just by saying the name Kṛṣṇa and hearing it, the mind is automatically fixed on Kṛṣṇa. This means that the yoga system is immediately attained. The entire yoga system aims at concentration on the form of Viṣṇu, and Kṛṣṇa is the original personality from whom all these Viṣṇu forms are expanded. Kṛṣṇa is like the original candle from which all other candles are lit. If one candle is lit, one can light any number of candles, and there is no doubt that each candle is as powerful as the original candle. Nonetheless, one has to recognize the original candle as the original. Similarly, from Kṛṣṇa millions of Viṣṇu forms expand, and each Viṣṇu form is as good as Kṛṣṇa, but Kṛṣṇa remains the original. Thus one who concentrates his mind on Lord Śrī Kṛṣṇa, the original Supreme Personality of Godhead, immediately attains the perfection of yoga.

śrī-bhagavān uvāca
asaṁśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsena tu kaunteya
vairāgyeṇa ca gṛhyate

”The Blessed Lord said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.” (Bg. 6.35) Kṛṣṇa does not say that it is not difficult. Rather, He admits that it is difficult, but possible by means of constant practice. Constant practice means engaging ourselves in some activities that remind us of Kṛṣṇa. In this Society for Kṛṣṇa consciousness we therefore have many activities-kīrtana, temple activities, prasāda, publications, and so on. Everyone is engaged in some activity with Kṛṣṇa at the center. Therefore whether one is typing for Kṛṣṇa, cooking for Kṛṣṇa, chanting for Kṛṣṇa, or distributing literature for Kṛṣṇa, he is in the yoga system, and he is also in Kṛṣṇa. We engage in activities just as in material life, but these activities are molded in such a way that they are directly connected with Kṛṣṇa. Thus through every activity, Kṛṣṇa consciousness is possible, and perfection in yoga follows automatically.

asaṁyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo ’vāptum upāyataḥ

”For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.” (Bg. 6.36) The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly, yoga practice without mental control is a waste of time. I may sit down to meditate and focus my mind on Kṛṣṇa, and that is very commendable, but there are many yoga societies that teach their students to concentrate on the void or on some color. That is, they do not recommend concentration on the form of Viṣṇu. Trying to concentrate the mind on the impersonal or the void is very difficult and troublesome. It is stated by Śrī Kṛṣṇa in the Twelfth Chapter of Bhagavad-gītā (12.5),

kleśo ’dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

”For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”

In the temple, the devotee tries to concentrate on the form of Kṛṣṇa. Concentrating on nothingness, on void, is very difficult, and naturally the mind is very flickering. Therefore instead of concentrating on the void, the mind searches out something else. The mind must be engaged in thinking of something, and if it is not thinking of Kṛṣṇa, it must be thinking of māyā. Therefore, pseudomeditation on the impersonal void is simply a waste of time. Such a show of yoga practice may be materially lucrative, but useless as far as spiritual realization is concerned. I may open a class in yogic meditation and charge people money for sitting down and pressing their nose this way and that, but if my students do not attain the real goal of yoga practice, they have wasted their time and money, and I have cheated them.

Therefore one has to concentrate his mind steadily and constantly on the form of Viṣṇu, and that is called samādhi. In Kṛṣṇa consciousness, the mind is controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Kṛṣṇa conscious.

26.10 Chapter Eight

Failure and Success in Yoga

Suppose I give up my business, my ordinary occupation, and begin to practice yoga, real yoga, as explained herein by Lord Śrī Kṛṣṇa. Suppose I practice, and somehow or other I fail; I cannot properly complete the process. What, then, is the result? This is Arjuna’s very next question.

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

”Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?” (Bg. 6.37)

The path of self-realization, of mysticism, is described in the Bhagavad-gītā. The basic principle of self-realization is knowing that ”I am not this material body but am different from it, and my happiness is in eternal life, bliss, and knowledge.” Before arriving at the point of self-realization, one must take it for granted that he is not this body. That lesson is taught in the very beginning of Bhagavad-gītā: the living entity is not this material body but something different, and his happiness is in eternal life.

Clearly, this life is not eternal. The perfection of yoga means attaining a blissful, eternal life full of knowledge. All yoga systems should be executed with that goal in mind. It is not that one attends yoga classes to reduce fat or to keep the body fit for sense gratification. This is not the goal of yoga, but people are taught this way because they want to be cheated. Actually, if you undergo any exercise program, your body will be kept fit. There are many systems of bodily exercise-weight lifting and other sports-and they help keep the body fit, reduce fat, and help the digestive system. Therefore there is no need to practice yoga for these purposes. The real purpose for practicing yoga is to realize that I am not this body. I want eternal happiness, complete knowledge, and eternal life-that is the ultimate end of the true yoga system.

The goal of yoga is transcendental, beyond both body and mind. Self-realization is sought by three methods: (1) the path of knowledge (jñāna); (2) the path of the eightfold system; or (3) the path of bhakti-yoga. In each of these processes, one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance.

Of these three methods, the path of bhakti-yoga is especially suitable for this age, because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge (jñāna) and the practice of the eightfold yoga system are generally very difficult for this age. Therefore, despite constant endeavor, one may fail for many reasons. First of all, one may not be actually following the process, the rules and regulations. To pursue the transcendental path is more or less to declare war on the illusory energy. When we accept any process of self-realization, we are actually declaring war against māyā, illusion, and māyā is certain to place many difficulties before us. Therefore, there is a chance of failure, but one has to become very steady. Whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called yogāc calita-mānasaḥ: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

As stated in Bhagavad-gītā (6.37), quoted above, yogāt means ”from the practice of yoga,” calita means ”diversion,” and mānasaḥ means ”mind.” So there is every chance for the mind to be diverted from yoga practice. We all have some experience of trying to concentrate by reading a book, and our mind is so disturbed that it does not allow us to concentrate on the book.

Actually, Arjuna is asking a very important question, for one is subject to failure in all types of yoga-be it the eightfold yoga system, the jñāna-yoga system of speculative philosophy, or the bhakti-yoga system of devotional service. Failure is possible on any of these paths, and the results of failure are clearly explained by Śrī Kṛṣṇa Himself in the following dialogue with Arjuna (Bg. 6.38–44). Arjuna, continuing his inquiry, asks,

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apratiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

”O mighty-armed Kṛṣṇa, does not such a man, being deviated from the path of Transcendence, perish like a riven cloud, with no position in any sphere?”

etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāsya
chettā na hy upapadyate

”This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.”

śrī-bhaga vān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

”The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.”

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo ’bhijāyate
[Bg. 6.41]

”The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.”

atha vā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataraṁ
loke janma yad īdṛśam
[Bg. 6.42]

”Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.”

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana
[Bg. 6.43]

”On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.”

pūrvābhyāsena tenaiva
hriyate hy avaśo ’pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate

”By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles-even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.”

Purification of consciousness is the purpose of this Kṛṣṇa consciousness movement. Presently we are preparing this divine consciousness, for our consciousness goes with us at the time of death. Consciousness is carried from the body just as the aroma of a flower is carried by the air. When we die, this material body composed of five elements-earth, water, air, fire, and ether-decomposes, and the gross materials return to the elements. Or, as the Christian Bible says, ”Dust thou art, and unto dust thou shalt return.” In some societies the body is burned, in others it is buried, and in others it is thrown to animals. In India, the Hindus burn the body, and thus the body is transformed into ashes. Ash is simply another form of earth. Christians bury the body, and after some time in the grave, the body eventually turns to dust, which again, like ash, is another form of earth. There are other societies-like the Parsee community in India-that neither burn nor bury the body but throw it to the vultures, and the vultures immediately come to eat the body, and then the body is eventually transformed into stool. So in any case, this beautiful body, which we are soaping and caring for so nicely, will eventually turn into either stool, ashes, or dust.

At death, the finer elements (mind, intelligence, and ego), which, combined, are called consciousness, carry the small particle of spirit soul to another body to suffer or enjoy, according to one's work. Our consciousness is molded by our work. If we associate with stool, our consciousness, which is like the air, will carry the aroma of stool, and thus at the time of death will transport us to an undesirable body. Or, if the consciousness passes over roses, it carries the aroma of roses, and thus we are transported to a body wherein we can enjoy the results of our previous work. If we train ourselves to work in Kṛṣṇa consciousness, our consciousness will carry us to Kṛṣṇa. Different types of body are developed according to consciousness; therefore, if we train our consciousness according to the yogic principles, we will attain a body wherein we can practice yoga. We will get good parents and a chance to practice the yoga system, and automatically we will be able to revive the Kṛṣṇa consciousness practiced in our previous body. Therefore it is stated in this last verse, "By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles-even without seeking them." Therefore, our present duty is to cultivate divine consciousness. If we want divine life, spiritual elevation, and eternal, blissful life, full of knowledge-in other words, if we want to go back home, back to Godhead-we have to train ourselves in divine consciousness, or Kṛṣṇa consciousness.

This can be easily done through association (saṅgāt sañjāyate kāmaḥ). Through divine association, our consciousness is made divine, and through demoniac association, our consciousness is made demoniac. Therefore, our consciousness must be trained to be divine through the proper association of those in Kṛṣṇa consciousness. That is the duty of one in this human form, a form that gives us a chance to make our next life completely divine. To attain this end, we should try to contact those who are developing divine consciousness.

prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parāṁ gatim

"But when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal." (Bg. 6.45) As indicated in this verse, making progress is a question of practice. When a child is born, he neither knows how to smoke nor how to drink, but through association he becomes a drunkard or a smoker. Association is the most important factor. Saṅgāt sañjāyate kāmaḥ. For instance, there are many business associations, and by becoming a member of certain associations, one's business flourishes. In any endeavor, association is very important. For the development of divine consciousness, we have established the International Society for Krishna Consciousness, in which the methods of attaining divine consciousness are taught. In this society we invite everyone to come and chant Hare Kṛṣṇa. This process is not difficult, and even children can participate. No previous qualifications are necessary; one doesn't need a master's degree or doctorate. Our invitation to everyone is to join this association and become Kṛṣṇa conscious.

The Supreme Lord, God, is pure, and His kingdom is also pure. If one wants to enter His kingdom, he must also be pure. This is very natural; if we want to enter a particular society, we must meet certain qualifications. If we want to return home, back to Godhead, there is a qualification we must meet-we must not be materially contaminated. And what is this contamination? Unrestricted sense gratification. If we can free ourselves from the material contamination of sense gratification, we can become eligible to enter the kingdom of God. That process of freeing ourselves, of washing ourselves of this contamination, is called the yoga system. As stated before, yoga does not mean sitting down for fifteen minutes, meditating, and then continuing with sense gratification. To be cured of a certain disease, we must follow the prescriptions of a physician. In this Sixth Chapter of Bhagavad-gītā, the process of yoga is recommended, and we have to follow the prescribed methods in order to be freed from material contamination. If we succeed in doing so, we can link up, or connect, with the Supreme.

Kṛṣṇa consciousness is a method for connecting directly with the Supreme. This is the special gift of Lord Caitanya Mahāprabhu. Not only is this method direct and immediate, but it is also practical. Although many people entering this Society have no qualifications, they have become highly advanced in Kṛṣṇa consciousness simply by coming in contact with the Society. In this age, life is very short, and a yoga process that takes a long time will not help the general populace. In Kali-yuga, people are all so unfortunate, and association is very bad. Therefore, this process of directly contacting the Supreme is recommended-hari-nāma. Kṛṣṇa is present in the form of His transcendental name, and we can contact Him immediately by hearing His name. Simply by hearing the name Kṛṣṇa we immediately become freed from material contamination.

As stated in the Seventh Chapter of Bhagavad-gītā (7.28),

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated, and who are freed from the duality of delusion, engage themselves in My service with determination." It is herein stressed that one must be completely fixed in Kṛṣṇa consciousness, devoid of duality, and must execute only pious activities. Because the mind is flickering, dualities will always come. One is always wondering, "Shall I become Kṛṣṇa conscious, or should I engage in another consciousness?" These problems are always there, but if one is advanced by virtue of pious activities executed in a previous life, his consciousness will be steadily fixed, and he will resolve, "I will be Kṛṣṇa conscious."

Whether we acted piously in this life or a previous life really doesn't matter. This chanting of Hare Kṛṣṇa is so potent that through it we will immediately be purified. We should have the determination, however, not to become implicated in further impious activities. Therefore, for those who want to be initiated in this Society for Kṛṣṇa consciousness, there are four principles: no illicit sex, no intoxication, no meat-eating, and no gambling. We don't say, "No sex." But we do say, "No illicit sex." If you want sex, get married and have Kṛṣṇa conscious children. "No intoxication" means not even taking tea or coffee-to say nothing of other intoxicants. And there is no gambling and no meat-eating (including fish and eggs). Simply by following these four basic rules and regulations, one becomes immediately uncontaminated. No further endeavor is necessary. As soon as one joins this Kṛṣṇa consciousness movement and follows these rules and regulations, material contamination is immediately removed, but one must be careful not to be contaminated again. Therefore these rules and regulations should be followed carefully.

Material contamination begins with these four bad habits, and if we manage to check them, there is no question of contamination. Therefore, as soon as we take to Kṛṣṇa consciousness, we become free. However, we should not think that because Kṛṣṇa consciousness makes us free, we can again indulge in these four bad habits and get free by chanting. That is cheating, and that will not be allowed. Once we are freed, we should not allow ourselves to become contaminated again. One should not think, "I shall drink or have illicit sex and then chant and make myself free." According to some religious processes, it is said that one can commit all kinds of sin and then go to church, confess to a priest, and be freed of all sin. Therefore people are sinning and confessing and sinning and confessing over and over again. But this is not the process of Kṛṣṇa consciousness. If you are freed, that's all right, but don't do it again. After all, what is the purpose of confession? If you confess, "I have committed these sinful activities," why should you commit them again? If a thief confesses that he has been pickpocketing, he is freed of his sin by virtue of his confession, but does this mean that he should go out again and pick pockets? This requires a little intelligence. One should not think that because by confessing one becomes freed, he should continue to commit sinful activities, confess again, and again become freed. That is not the purpose of confession.

We should therefore understand that if we indulge in unrestricted sinful activities, we become contaminated. We should be careful to have sex only according to the rules and regulations, to eat only food that has been prescribed and properly offered, to defend as Kṛṣṇa advised Arjuna-for the right cause. In this way we can avoid contamination and purify our life. If we can continue to live a pure life until the time of death, we will surely be transferred to the kingdom of God. When one is fully in Kṛṣṇa consciousness, he does not return to this material world when he gives up his body. This is stated in the Fourth Chapter (Bg. 4.9).

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The unsuccessful yogī returns to a good family or to a righteous, rich, or aristocratic family, but if one is situated in perfect Kṛṣṇa consciousness, he does not return again. He attains Goloka Vṛndāvana in the eternal spiritual sky. We should be determined not to come back to this material world again, because even if we attain a good birth in a rich or aristocratic family, we can degrade ourselves again by improperly utilizing our good chance. Why take this risk? It is better to complete the process of Kṛṣṇa consciousness in this life. It is very simple and not at all difficult. We only have to keep thinking of Kṛṣṇa; then we will be assured that our next birth will be in the spiritual sky, in Goloka Vṛndāvana, in the kingdom of God.

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna

"A yogī is greater than the ascetic, greater than the empiricist, and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī." (Bg. 6.46) There are different gradations of life within this material world, but if one lives according to the yogic principle, especially the principles of bhakti-yoga, one is living the most perfect life possible. Therefore Kṛṣṇa is telling Arjuna, "My dear friend Arjuna, in all circumstances be a yogī and remain a yogi."

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Here it is clearly stated that there are many types of yogīs-aṣṭāṅga-yogīs, haṭha-yogīs, jñāna-yogīs, karma-yogīs, and bhakti-yogīs-and that of all the yogīs, "he who always abides in Me" is said to be the greatest of all. "In Me" means in Kṛṣṇa; that is, the greatest yogī is always in Kṛṣṇa consciousness. Such a yogī "abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga, and is the highest of all." This is the prime instruction of this Sixth Chapter on sāṅkhya-yoga: if one wants to attain the highest platform of yoga, one must remain in Kṛṣṇa consciousness.

In Sanskrit, the word bhajate, with its root bhaj (bhaj-dhātu) means "to render service." But who renders service to Kṛṣṇa unless he is a devotee of Kṛṣṇa? In this Society of Kṛṣṇa consciousness, devotees are rendering service without payment, out of love for Kṛṣṇa. They can render service elsewhere and get paid hundreds of dollars a month, but this service rendered here is loving service (bhaj), based on love of Godhead. Devotees render service in many ways-gardening, typing, cooking, cleaning, etc. All activities are connected with Kṛṣṇa, and therefore Kṛṣṇa consciousness is prevailing twenty-four hours a day. That is the highest type of yoga. That is "worshiping Me in transcendental loving service." As stated before, the perfection of yoga is keeping one's consciousness in contact with Viṣṇu, or Kṛṣṇa, the Supreme Lord. We are not simply boasting that even a child can be the highest yogī simply by participating in Kṛṣṇa consciousness; no, this is the verdict of authorized scripture-Bhagavad-gītā. These words are not our creation but are specifically stated by Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead Himself.

Actually, worship and service are somewhat different. Worship implies some motive. I worship a friend or an important man because if I can please that person, I may derive some profit. Those who worship the demigods worship for some ulterior purpose, and that is condemned in the Seventh Chapter of Bhagavad-gītā (7.20):

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Those who are bewildered by lust worship the demigods with a motive; therefore, when we speak of worship, some motive is implied. Service, however, is different, for in service there is no motive. Service is rendered out of love, just as a mother renders service to her child out of love only. Everyone can neglect that child, but the mother cannot, because love is present. Bhaj-dhātu is similar in that there is no question of motive, but service is rendered out of pure love. That is the perfection of Kṛṣṇa consciousness.

This is also the recommendation of Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." Yato bhaktir adhokṣaje. The word bhakti comes from the same root as bhaj. The test of a first-class religion is whether or not we are developing our love for God. If we practice religion with some ulterior motive, hoping to fulfill our material necessities, our religion is not first class but third class. It must be understood that first-class religion is that by which we can develop our love of Godhead. Ahaituky apratihatā. This perfect religion should be executed without ulterior motive or impediment. That is the yoga system recommended in Śrīmad-Bhāgavatam and in this Sixth Chapter of Bhagavad-gītā. That is the system of Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not rendered with some motive in mind. The devotees are not serving Kṛṣṇa in order that He supply them this or that. For a devotee there is no scarcity. One should not think that by becoming Kṛṣṇa conscious, one becomes poor. No. If Kṛṣṇa is there, everything is there, because Kṛṣṇa is everything. But this does not mean that we should try to conduct business with Kṛṣṇa, demanding, "Kṛṣṇa give me this. Give me that." Kṛṣṇa knows better than we do, and He knows our motives. A child does not make demands of his parents, saying, "Dear father, give me this. Give me that." Since the father knows his child's necessities, there is no need for the child to ask. Similarly, it is not a very good idea to ask God to give us this or that. Why should we ask? If God is all-knowing and all-powerful, He knows our wants, our necessities, and can supply them. This is confirmed in the Vedas. Eko bahūnāṁ yo vidadhāti kāmān: "The single one almighty God is supplying all necessities to millions and trillions of living entities." Therefore, we should not demand anything of God, because our demands are already met. The supplies are already there. We should simply try to love God. Even cats and dogs are receiving their necessities without going to church and petitioning God. If a cat or dog receives its necessities without making demands, why should the devotee not receive what he needs? Therefore we should not demand anything from God but should simply try to love Him. Then everything will be fulfilled, and we will have attained the highest platform of yoga.

We can actually see how the various parts of the body serve the body. If I have an itch, the fingers immediately scratch. If I want to see something, the eyes immediately look. If I want to go somewhere, the legs immediately take me. As I receive service from the different parts of my body, God receives service from all parts of His creation. God is not meant to serve. If the limbs of the body serve the entire body, the parts of the body automatically receive energy. Similarly, if we serve Kṛṣṇa, we automatically receive all necessities, all energy.

Śrīmad-Bhāgavatam confirms that we are all parts and parcels of the Supreme. If a part of the body cannot regularly render service, it gives pain to the body, and if a person does not render service to the Supreme Lord, he is simply giving pain and trouble to the Supreme Lord. Therefore such a person has to suffer, just as a criminal has to suffer when he does not abide by the laws of the state. Such a criminal may think, "I'm a very good man," but because he is violating the laws of the state, he is giving the government trouble, and consequently the government puts him in prison. When living entities give the Supreme Lord trouble, the Lord comes, collects them together, and puts them in this material world. In essence, He says, "You live here. You are all disturbing the creation; therefore you are criminals and have to live in this material world." Sthānād bhraṣṭāḥ patanty adhaḥ: "One falls down from his constitutional position." If a finger is diseased, it has to be amputated lest it pollute the entire body. Having rebelled against the principles of God consciousness, we are cut off from our original position. We have fallen. In order to regain our original position, we must resume rendering service unto the Supreme Lord. That is the perfect cure. Otherwise we will continue to suffer pain, and God will suffer pain because of us. If I am a father, and my son is not good, I suffer, and my son suffers also. Similarly, we are all sons of God, and when we cause God pain, we are also pained. The best course is to revive our original Kṛṣṇa consciousness and engage in the Lord's service. That is our natural life, and that is possible in the spiritual sky, Goloka Vṛndāvana.

The word avajānanti actually means "to neglect." This means thinking, "What is God? I am God. Why should I serve God?" This is just like a criminal thinking, "What is this government? I can manage my own affairs. I don't care for the government." This is called avajānanti. We may speak in this way, but the police department is there to punish us. Similarly, material nature is here to punish us with the threefold miseries. These miseries are meant for those rascals who avajānanti, who don't care for God or who take the meaning of God cheaply, saying, "I am God. You are God."

Thus the general progress of yoga is gradual. First one practices karma-yoga, which refers to ordinary, fruitive activity. Ordinary activities include sinful activities, but karma-yoga excludes such activities. Karma-yoga refers only to good, pious activities, or those actions which are prescribed. After performing karma-yoga, one comes to the platform of jñāna-yoga, knowledge. From the platform of knowledge, one attains to this aṣṭāṅga-yoga, the eightfold yoga system-dhyāna, dhāraṇā, prāṇāyāma, āsana, etc.-and from aṣṭāṅga-yoga, as one concentrates on Viṣṇu, one comes to the point of bhakti-yoga. Bhakti-yoga is the perfectional stage, and if one practices Kṛṣṇa consciousness, one attains this stage from the very beginning. That is the direct route.

If one practices jñāna-yoga and thinks that he has attained the ultimate, he is mistaken. He has to make further progress. If we are on a staircase and have to reach the top floor, which is the hundredth floor, we are mistaken if we think we have arrived when we are on the thirtieth floor. As stated before, the whole yoga system may be likened to a staircase, connecting or linking us to God. In order to attain the ultimate, the Supreme Personality of Godhead, we must go to the highest platform, and that is bhakti-yoga.

But why walk up all these steps if we have a chance to take an elevator? By means of an elevator, we can reach the top in a matter of seconds. Bhakti-yoga is this elevator, the direct process by which we can reach the top in a matter of seconds. We can go step by step, following all the other yoga systems, or we can go directly. Since in this age of Kali-yuga people have short life spans and are always disturbed and anxious, Lord Caitanya Mahāprabhu, by His causeless mercy, has given us the elevator by which we can come immediately to the platform of bhakti-yoga. That direct means is the chanting of Hare Kṛṣṇa, and that is the special gift of Lord Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī offers respects to Lord Caitanya Mahāprabhu, namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Madhya 19.53] ”Oh, You are the most munificent incarnation because You are directly giving love of Kṛṣṇa. To attain pure love of Kṛṣṇa, one has to pass through so many stages of yoga, but You are giving this love directly. Therefore You are the most munificent.”

As stated in the Eighteenth Chapter of Bhagavad-gītā (18.55),

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

”one can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” In the other yoga systems, there must be a mixture of bhakti, but bhakti-yoga is unadulterated devotion. It is service without a motive. Generally people pray with some motive in mind, but we should pray only for further engagement in devotional service. Lord Caitanya Mahāprabhu has taught us that when we pray we should not pray for anything material. In the beginning, we cited Lord Caitanya Mahāprabhu’s perfect prayer.:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

”O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.” (Śikṣāṣṭaka 4) In this verse, Caitanya Mahāprabhu addresses the Supreme Lord as Jagadīśa. Jagat means ”universe,” and īśa means ”controller.” The Supreme Lord is the controller of the universe, and this can be understood by anyone; therefore Caitanya Mahāprabhu addresses the Supreme Lord as Jagadīśa instead of Kṛṣṇa or Rāma. In the material world we find many controllers, so it is logical that there is a controller of the entire universe. Caitanya Mahāprabhu does not pray for wealth, followers, or beautiful women, because these are material requests. Usually, people want to be very great leaders within this material world. Someone tries to become a very rich man like Ford or Rockefeller, or someone else tries to become president or some great leader that many thousands of people will follow. These are all material demands: ”Give me money. Give me followers. Give me a nice wife.” Lord Caitanya Mahāprabhu refuses to make such materialistic requests. He frankly says, ”I don’t want any of these things.” He even says, mama janmani janmanīśvare. That is, He’s not even asking for liberation. Just as the materialists have their demands, the yogīs demand liberation. But Caitanya Mahāprabhu does not want anything of this nature. Then why is He a devotee? Why is He worshiping Kṛṣṇa? ”I simply want to engage in Your service birth after birth.” He does not even pray for an end to birth, old age, disease, and death. There are no demands whatsoever, for this is the highest platform, the stage of bhakti-yoga.

Chanting Hare Kṛṣṇa is also asking the Lord, ”Please engage me in Your service.” This is the mantra taught by Caitanya Mahāprabhu Himself. Hare refers to the energy of the Lord, and Kṛṣṇa and Rāma are names for the Lord Himself. When we chant Hare Kṛṣṇa, we are asking Kṛṣṇa to please engage us in His service. This is because our entire material disease is due to our having forgotten to serve God. In illusion, we are thinking, ”I am God. What is the other God that I have to serve? I myself am God.” Ultimately, that is the only disease, the last snare of illusion. First of all, a person tries to be prime minister, president, Rockefeller, Ford, this and that, and when one fails or attains such a post and is still unhappy, he wants to become God. That is like becoming an even higher president. When I understand that the presidency does not afford me eternal bliss and knowledge, I demand the highest presidency. I demand to become God. In any case, the demand is there, and this demand is our disease. In illusion, we are demanding to be the highest, but the process of bhakti-yoga is just the opposite. We want to become servants, servants of the servants of the Lord. There is no question of demanding to become the Lord; we just want to serve. That’s all.

Our original nature is rooted in service, and wanting to serve is the crucial test for the devotee. We may not realize it, but in this material world we are also serving. If we want to become president, we have to make so many promises to the voters. In other words, the president has to say, ”I’ll give the people my service.” Unless he promises to serve his country, there is no question of his becoming president. So even if one is the most exalted leader, his position is to render service. This is very difficult for people to understand. Despite becoming the highest executive in the land, one has to give service to the people. If that service is not given, one is likely to be usurped, fired, or killed. In the material world, service is very dangerous. If there is a little discrepancy in one’s service, one is immediately fired. When the people did not like the service that President Nixon was rendering, they forced him to resign. Some people disagreed with President Kennedy, and he was killed. Similarly, in India, Gandhi was also killed because some people did not like the way he was rendering service. This is always the position in the material world; therefore one should be intelligent enough to decide to cease rendering service for material motives. We must render service to the Supreme Lord, and that rendering of service is our perfection.

We have formed this International Society for Krishna Consciousness in order to teach people what they have forgotten. In this material world, we have forgotten the service of Rādhā-Kṛṣṇa; therefore we have become servants of māyā, the senses. Therefore, in this Society we are saying, "You are serving your senses. Now just turn your service to Rādhā and Kṛṣṇa, and you will be happy. You have to render service-either to māyā [illusion], the senses, or to Śrī Śrī Rādhā-Kṛṣṇa."

In this world, everyone is serving the senses, but people are not satisfied. No one can be satisfied, because the senses are always demanding more gratification, and this means that we are constantly having to serve the senses. In any case, our position as servant remains the same. It is a question of whether we want to be happy in our service. It is the verdict of Bhagavad-gītā and the other Vedic scriptures that we will never be happy trying to serve our senses, for they are only sources of misery. Therefore Lord Caitanya Mahāprabhu prays to be situated in Kṛṣṇa's service. He also prays,

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

"O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet." (Śikṣāṣṭaka 5) This is another way of asking Kṛṣṇa to engage us in His service.

Loving devotional service can only be rendered to the personal form of Kṛṣṇa, Śyāmasundara. The impersonalists emphasize the virāṭ-rūpa, the universal form exhibited in the Eleventh Chapter of Bhagavad-gītā, but it is stated therein (11.21) that the demigods are very much afraid of this form, and Arjuna says,

adṛṣṭa-pūrvaṁ hṛṣito 'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagan-nivāsa

"After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead [Kṛṣṇa, or Śyāmasundara], O Lord of lords, O abode of the universe." (Bg. 11.45) There is no question of loving the virāṭ-rūpa. If Kṛṣṇa comes before you in the virāṭ-rūpa form, you will be so filled with fear that you will forget your love. So don't be eager like the impersonalists to see the virāṭ-rūpa form; just render loving service to Śyāmasundara, Kṛṣṇa.

We have more or less seen Kṛṣṇa as the viśva-rūpa during wartime in Calcutta in 1942. There was a siren, and we ran into a shelter, and the bombing began. In this way, we were seeing that viśva-rūpa, and I was thinking, "Of course, this is also just another form of Kṛṣṇa. But this is not a very lovable form." A devotee wants to love Kṛṣṇa in His original form, and this viśva-rūpa is not His original form. Being omnipotent, Kṛṣṇa can appear in any form, but His lovable form is that of Kṛṣṇa, Śyāmasundara. Although a man may be a police officer, when he is at home he is a beloved father to his son. But if he comes home firing his revolver, the son will be so frightened that he will forget that he is his beloved father. Naturally, the child loves his father when he's at home like a father, and similarly we love Kṛṣṇa as He is in His eternal abode, in the form of Śyāmasundara.

The viśva-rūpa was shown to Arjuna to warn those rascals who claim, "I am God." Arjuna asked to see the viśva-rūpa so that in the future we may have some criterion by which to test rascals who claim to be God. In other words, if someone says, "I am God," we can simply reply, "If you are God, please show me your viśva-rūpa." And we can rest assured that such rascals cannot display this form.

Of course, Arjuna was offering all respects to the viśva-rūpa form. That is a natural quality of a devotee. A devotee even respects Durgā, Māyā, because Māyā is Kṛṣṇa's energy. If we respect Kṛṣṇa, we respect everyone, even an ant. Therefore Brahmā prays,

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The external potency, Māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving, and destroying agency of this mundane world. I worship the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (Brahma-saṁhitā 5.44) Thus when we pray to Kṛṣṇa, we pray to Durgā immediately, because Durgā is His energy. And when we pray to Durgā, we are actually praying to Kṛṣṇa, because she is working under the direction of Kṛṣṇa. When the devotee sees the activities of Māyā, he sees Kṛṣṇa immediately, thinking, "Oh, Māyā is acting so nicely under the direction of Kṛṣṇa." When one offers respect to a policeman, he is actually offering respect to the government. Durgā, the material energy, is so powerful that she can create, annihilate, and maintain, but in all cases she is acting under Kṛṣṇa's directions.

Through bhakti, pure devotion to Kṛṣṇa, we can leave the association of Māyā and be promoted to the eternal association of Kṛṣṇa. Some of the gopas, Kṛṣṇa's friends, are eternal associates, and others are promoted to that eternal position. If only the eternal associates of Kṛṣṇa can play with Him and others cannot, then what is the meaning of becoming Kṛṣṇa conscious? We can also become eternal associates of Kṛṣṇa through pious deeds executed in many, many lives. Actually, in the Vṛndāvana manifest in this material world, the associates of Kṛṣṇa are mainly conditioned living entities who have been promoted to the perfect stage of Kṛṣṇa consciousness. Thus promoted, they are first of all allowed to see Kṛṣṇa on the planet where Kṛṣṇa's pastimes are being enacted. After this, they are promoted to the transcendental Goloka Vṛndāvana in the spiritual sky. Therefore it is stated in the Bhāgavata (10.12.11), kṛta-puṇya-puñjāḥ.

Bhakti-yoga means connecting ourselves with Kṛṣṇa, God, and becoming His eternal associates. Bhakti-yoga cannot be applied to any other objective; therefore in Buddhism, for instance, there is no bhakti-yoga, because they do not recognize the Supreme Lord existing as the supreme objective. Christians, however, practice bhakti-yoga when they worship Jesus Christ, because they are accepting him as the son of God and are therefore accepting God. Unless one accepts God, there is no question of bhakti-yoga. Christianity, therefore, is also a form of Vaiṣṇavism, because God is recognized. Nonetheless, there are different stages of God realization. Mainly, Christianity says, "God is great," and that is a very good assertion, but the actual greatness of God can be understood from Bhagavad-gītā and Śrīmad-Bhāgavatam. Accepting the greatness of God is the beginning of bhakti. Bhakti-yoga also exists among the Muhammadans, because God is the target in the Muslim religion. However, where there is no recognition of a personal God-in other words, where there is only impersonalism-there is no question of bhakti-yoga. Bhakti-yoga must include three items: the servitor, the served, and service. One must be present to accept service, and one must be present to render service. The via media is the process of service itself, bhakti-yoga. Now, if there is no one to accept that service, how is bhakti-yoga possible? Therefore, if a philosophy or religion does not accept God as the Supreme Person, there is no possibility of bhakti-yoga being applied.

In the bhakti-yoga process, the role of the spiritual master is most important and essential. Although the spiritual master will always come back until his devotees have achieved God realization, one should not try to take advantage of this. We should not trouble our spiritual master but should complete the bhakti-yoga process in this life. The disciple should be serious in his service to the spiritual master, and if the devotee is intelligent, he should think, "Why should I act in such a way that my spiritual master has to take the trouble to reclaim me again? Let me realize Kṛṣṇa in this life." That is the proper way of thinking. We should not think, "Oh, I am sure that my spiritual master will come and save me. Therefore I will do as I please." If we have any affection for our spiritual master, we should complete the process in this life, so that he does not have to return to reclaim us.

In this regard, there is the example of Bilvamaṅgala Ṭhākura, who, in his previous life, was elevated almost to prema-bhakti, the highest platform of devotional service. However, since there is always a chance for a falldown, somehow or other he fell down. In his next life, he was born in a very rich brāhmaṇa family, in accordance with the principle enunciated in the Sixth Chapter of Bhagavad-gītā (6.41): śucīnāṁ śrīmatāṁ gehe. Unfortunately, as is often the case with rich boys, he became a prostitute hunter. Yet it is said that his spiritual master instructed him through his prostitute, saying, "Oh, you are so attached to this mere flesh and bones. If you were this much attached to Kṛṣṇa, how much good you might achieve!" Immediately Bilvamaṅgala Ṭhākura resumed his devotional service.

Although the spiritual master assumes responsibility for his disciple, we should not take advantage of this. Rather, we should try to please the spiritual master (yasya prasādād bhagavat-prasādaḥ **). We should not put our spiritual master in such a position that he has to reclaim us from a house of prostitution. But even if he has to do so, he will do it, because he assumes this responsibility when he accepts his disciple.

The bhakti-yoga process should be completed in this life, because in this life we have all the instruments necessary to become fully Kṛṣṇa conscious. We have mṛdaṅgas and cymbals and tongues with which to chant Hare Kṛṣṇa. Even if we don't have mṛdaṅgas and cymbals, we have a tongue. No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore we have all the instruments we need with us-a tongue and ears. We have only to chant Hare Kṛṣṇa and use our ears to hear this vibration, and all perfection will be there. We don't have to become highly educated scientists or philosophers. We have only to chant and hear.

Thus we have everything complete. Pūrṇam adaḥ pūrṇam idam [Īśopaniṣad, Invocation]: everything created by God is complete. This aggregate earth, for instance, is complete. There is sufficient water in the oceans, and the sun acts to evaporate this water, turn it into clouds, and drop rain on the land to produce plants. And from the mountains, pure rivers are flowing to supply water throughout the year. If we want to evaporate a few hundred gallons of water, we have to make many arrangements, but the creation is so complete that millions of tons of water are being drawn from the ocean, turned into clouds, and then sprayed all over the land and reserved on the peaks of mountains so that water will be present for the production of grains and vegetables. Thus the creation is complete because it comes from the complete, and similarly our bodies are also complete for spiritual realization. The complete machine is already with us. We have only to utilize it to vibrate the transcendental sound (śabda) of Hare Kṛṣṇa, and we will attain complete liberation from all material pangs.

26.11 Chapter Nine

Destination After Death

sarva-dvārāṇi saṁyamya
mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

"The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga." (Bg. 8.12)

One translation of the word yoga is "plus"-that is, just the opposite of minus. At the present moment, due to our materially contaminated consciousness, we are minus God. When we add God to our lives, when we connect with Him, life is perfected. This process has to be finished at the time of death; therefore as long as we are alive, we have to practice approaching that point of perfection so that at the time of death, when we give up this material body, we can realize the Supreme.

prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣam upaiti divyam

"One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead." (Bg. 8.10) The words prayāṇa-kāle mean "at the time of death." Life is kind of a preparation for the final examination, which is death. If we pass that examination, we are transferred to the spiritual world. According to a very common Bengali proverb, "Whatever you do for perfection will be tested at the time of your death."

This process by which the yogī closes the doors of the senses is technically called pratyāhāra, meaning "just the opposite." Presently, our senses are engaged in seeing worldly beauty. "Just the opposite" means retracting the senses from that beauty and seeing the beauty inside. Hearing is concentrated on the oṁkāra sound that is within. Similarly, all the other senses are withdrawn from external activity. The mind is then concentrated on the viṣṇu-mūrti within the heart (manaḥ hṛdi nirudhya). The word nirudhya means "confining" the mind within the heart. When the yogī has thus withdrawn his senses and concentrated his mind, he transfers the life air to the top of the head and decides where he should go. There are innumerable planets, and beyond these planets is the spiritual world. The yogīs obtain information of these planets from the Vedic literatures, just as, before coming to the United States, I obtained information about this country from books. Since all the higher planets in the spiritual world are described in the Vedic literatures, the yogī knows everything and can transfer himself to any planet he likes. He does not need a material spaceship.

Scientists have been trying for many years to reach other planets with spaceships, but this is not the process. Maybe by this means one or two men can reach a planet, but that is not the general process. It is not possible for everyone. Generally, if one wants to transfer himself to a higher planet, he practices this jñāna-yoga system. Not the bhakti-yoga system. The system of bhakti-yoga is not used for attaining any material planet.

The devotees of Kṛṣṇa are not interested in any planet within this material universe, because they know that on all planets the four basic miseries exist-birth, old age, disease, and death. In the higher planets, one's life span may be much greater than on this earth, but death is ultimately there. Therefore those who are in Kṛṣṇa consciousness are not interested in material life but spiritual life, which means relief from these fourfold miseries. Those who are intelligent do not try to elevate themselves to any planet within this material world. To attain a higher planet, one has to prepare a particular type of body to enable one to live on that planet. We cannot attain these planets by artificial, materialistic means, because a suitable body is necessary to live there. We can stay within water only a short while, but fish are living there their entire lives. But the fish does not have a body suitable for living on the land. Similarly, to enter a higher planet, one has to prepare a suitable body.

In the higher planets, six of our months are equal to one of their days, and the inhabitants of these planets live ten thousand years. This is all described in the Vedic literatures. Although the life span on these planets is very long, there is ultimately death. After ten thousand years, twenty thousand years, or millions of years-it doesn't matter-death is ultimately there.

In the very beginning of Bhagavad-gītā, however, we learn that we are not subject to death.

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain." (Bg. 2.20) Kṛṣṇa thus instructs us that we are spirit soul and eternal; therefore why should we subject ourselves to birth and death? One who utilizes his intelligence can understand this. One who is situated in Kṛṣṇa consciousness is not interested in promotion to any planet where death exists; rather, being promoted to the spiritual sky, he receives a body just like God's. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1] . God's body is sac-cid-ānanda-eternal, full of knowledge, and full of pleasure. Therefore Kṛṣṇa is called the reservoir of all pleasure. If, upon leaving this body, we transfer ourselves to the spiritual world-to Kṛṣṇa's planet or any other spiritual planet-we attain a similar body full of sac-cid-ānanda.

The spirit soul is a very minute particle within the body. It cannot be seen like the external body, but it is sustaining the external body. The object of the ṣaṭ-cakra system is to locate the soul at the topmost part of the head. From there, one who is perfect in dhyāna-yoga can transfer himself to a higher planet at will. That is the perfection of this type of yoga. The dhyāna-yogī is somewhat like a traveler who thinks, "Oh, let me see what the moon is like, then I will transfer myself to higher planets." He goes from here to there in the universe, just as on earth travelers go from New York to California or Canada. But a Kṛṣṇa conscious person is not interested in such interplanetary travel within the material universe. His goal is service to Kṛṣṇa and transferral to the spiritual sky.

oṁ ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

"After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." (Bg. 8.13) Oṁ, or oṁkāra, is the concise form, or impersonal form, of the transcendental vibration. The dhyāna-yogī should vibrate oṁ while remembering Kṛṣṇa, or Viṣṇu, the Supreme Personality of Godhead. The impersonal sound of Kṛṣṇa is oṁ, but the sound Hare Kṛṣṇa contains oṁ. Whatever the case, the entire yoga system aims at concentration on Viṣṇu. Impersonalists may imagine a form of Viṣṇu, but the personalists do not imagine; they actually see the form of the Supreme Lord. Whether one imagines or factually sees, one has to concentrate his mind on the Viṣṇu form. Here the word mām means "unto the Supreme Lord, Viṣṇu." If one can remember Viṣṇu upon quitting this body, he can enter into the spiritual kingdom.

One who is intelligent naturally thinks, "I am permanent and eternal. Why should I be interested in things that are not permanent?" Actually, no one wants an existence that is temporary. If we are living in an apartment and the landlord asks us to vacate, we have to do so, whether we want to leave or not. However, if we move to a better apartment, we are not sorry. It is our nature, however, to want to remain wherever we live. That is because we are permanent and want a permanent residence. Our inclination is to remain. Therefore we don't want to die. We don't want the miseries of birth, old age, disease, and death. These are external miseries inflicted by material nature, and they attack us like some fever. In order to extricate ourselves, we have to take certain precautions. To get rid of these miseries, it is necessary to get rid of the material body, because these miseries are inherent in material existence.

Thus by vibrating oṁ and leaving the material body thinking of the Supreme Lord, the yogī is transferred to the spiritual world. Those who are not personalists, however, cannot enter into the spiritual planet of Lord Śrī Kṛṣṇa. They remain outside, in the brahmajyoti effulgence. Just as the sunshine is not different from the sun globe, the brahmajyoti effulgence of the Supreme Lord is not different from the Supreme Lord. The impersonalists are placed in that brahmajyoti as minute particles. We are all spiritual sparks, and the brahmajyoti is full of these spiritual sparks. In this way, the impersonalists merge into the spiritual existence; however, individuality is retained, because the spirit soul is constitutionally an individual. Because the impersonalists don't want a personal form, they are placed and held in the impersonal brahmajyoti. There they exist just as atoms exist within the sunshine. The individual spiritual spark remains within the brahmajyoti as if homogeneous.

As living entities, we all want enjoyment. We do not simply want existence. We are constitutionally sac-cid-ānanda-eternal (sat), full of knowledge (cit), and full of bliss (ānanda). Those who enter the impersonal brahmajyoti cannot remain there eternally with the knowledge that "Now I am merged. I am now one with Brahman." Although there is eternality and knowledge, bliss (ānanda) is lacking. Who can remain alone in a room year after year reading some book and trying to enjoy himself? We cannot remain alone forever. Eventually we will leave that room and look for some association. It is our nature to want some recreation with others. The impersonalists, dissatisfied with the loneliness of their position in the impersonal effulgence of the Lord, therefore return again to this material world. This is stated in Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād a viśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

"O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

The impersonalists are like astronauts in search of a planet. If they cannot rest in some planet, they have to return to earth. It is herein stated in Śrīmad-Bhāgavatam (anādṛta-yuṣmad-aṅghrayaḥ) that the impersonalist must return to the material world because he has neglected to serve the Supreme Lord with love and devotion. As long as we are on this earth, we should practice to love and serve Kṛṣṇa, the Supreme Lord; then we can enter His spiritual planet. If we are not trained up in this way, we can enter the brahmajyoti as an impersonalist, but there is every risk that we will again fall down into material existence. Out of loneliness, we will search out some association and therefore return to the material world. What we actually want is the eternal association of the Supreme Lord. This is our constitutional position of eternality, knowledge, and pleasure. If we are alone, if we do not associate with the Supreme Lord, that pleasure is lacking. For want of pleasure, we feel uncomfortable. For want of pleasure, we will accept any kind of association, any kind of pleasure. Therefore, out of a kind of desperation, we will say, "All right, then let me have material pleasure again." That is the risk the impersonalists take.

In the material world, the highest pleasure is found in sex. That is but a perverted reflection of the pleasure experienced with Kṛṣṇa in the spiritual world. Unless there is sex present in the spiritual world, it cannot be reflected here. However, we should understand that here the reflection is perverted. Actual life is there in Kṛṣṇa. Kṛṣṇa is full of pleasure, and if we train ourselves to serve Him in Kṛṣṇa consciousness, it will be possible at the time of death to transfer ourselves to the spiritual world and enter into Kṛṣṇaloka, Kṛṣṇa's planet, and enjoy ourselves in the association of Kṛṣṇa, the reservoir of all pleasure.

Kṛṣṇa's planet is described in Brahma-saṁhitā (5.29) in this way:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the surabhi cows that fulfill all desires, who is surrounded by millions of purpose (wish-fulfilling) trees and abodes built with spiritual gems, and who is always served with great reverence and affection by hundreds and thousands of goddesses of fortune." In this way Kṛṣṇaloka is described. There the houses are made of touchstone (cintāmaṇi). If a small particle of touchstone touches an iron rod, that rod will immediately turn to gold. Of course, in this material world we have no experience with such a thing as touchstone, but according to Brahma-saṁhitā all the abodes in Kṛṣṇaloka are composed of touchstone. Similarly, the trees there are called desire trees (kalpa-vṛkṣa) because one can get whatever he desires from them. Here we can get only mangoes from a mango tree, but in Kṛṣṇaloka we can get whatever we desire from any tree because the trees are kalpa-vṛkṣa. This is just a partial description of Kṛṣṇaloka, Kṛṣṇa's eternal abode in the spiritual sky.

The conclusion, therefore, is not to try to elevate ourselves to any material planet, because the same miserable conditions of birth, old age, disease, and death exist in all of them. Scientists are very proud of "scientific" advancement, but they have not been able to check old age, disease, and death. They can manufacture something to accelerate death, but nothing that can stop death. That is not within their power.

Those who are intelligent are interested in putting an end to birth, old age, disease, and death and entering into a spiritual life full of eternality, bliss, and knowledge. The bhakti-yogī knows that such a life is possible through practice of Kṛṣṇa consciousness and remembrance of Kṛṣṇa at the time of death.

ananya-cetāḥ satatam
yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

"For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service." (Bg. 8.14) In this verse, the word nitya-yukta means "continuously in trance." Such a person who is continuously thinking of Kṛṣṇa and always engaged in Kṛṣṇa consciousness is the highest yogī. His attention is not diverted to jñāna-yoga, dhyāna-yoga, or any other system. For him, there is only one system-Kṛṣṇa. Ananya-cetāḥ means "without deviation." A Kṛṣṇa conscious devotee is not disturbed by anything, because his mind is always concentrated on Kṛṣṇa. The word satatam means that he is thinking of Kṛṣṇa at all places and at all times. When Kṛṣṇa descended onto this earth, He appeared in Vṛndāvana. Although I am presently living in America, my residence is in Vṛndāvana because I am always thinking of Kṛṣṇa. Although I may be in a New York apartment, my consciousness is there, and this is as good as being there.

Kṛṣṇa consciousness means always living with Kṛṣṇa in His spiritual planet. Because we are conscious of Kṛṣṇa, we are already living with Him. We simply have to wait to give up this material body to go there. For one who remembers Kṛṣṇa without deviation, He is easy to obtain. Tasyāhaṁ sulabhaḥ pārtha.: "I become very cheap for them." For one who takes to Kṛṣṇa consciousness, the most valuable thing becomes very easy to obtain. Because one is engaged in bhakti-yoga, Kṛṣṇa becomes easily available. Why should we try so hard to attain Kṛṣṇa, when Kṛṣṇa Himself says, "I am easy to obtain"? We have only to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare twenty-four hours daily. There is no fast rule and regulation. We can chant in the street or on the subway, in our home or in our office. There is neither expenditure nor tax.

Actually Kṛṣṇa, being omnipotent, is unconquerable, but it is said that He is not only obtained but conquered through pure devotional service. As stated before, it is generally very difficult to realize the Supreme Personality of Godhead; therefore one of His names is Ajita, meaning, "He whom no one can conquer." In Śrīmad-Bhāgavatam (10.14.3), Lord Brahmā prays to Ajita,

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

"O my dear Lord Ajita, those devotees who have thrown away the impersonal conceptions of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes, and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication, and animal slaughter. Surrendering themselves fully with body, words, and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."

In this verse, the words jñāne prayāsam refer to theosophists and philosophers who are trying year after year and life after life to understand God, or the Absolute Truth. Their attempts are like those of the frog in a well trying to comprehend the vastness of the Atlantic and Pacific oceans. Even our attempts to measure outer space are futile, to say nothing of the attempt to measure God. Such attempts are doomed to failure; therefore Śrīmad-Bhāgavatam recommends that we abandon all attempts to measure the Supreme. It is completely useless to try to understand God by our limited knowledge, and an intelligent man understands this. We should become submissive and try to understand that our position is that of a very insignificant segment in this creation. The words namanta eva indicate that we are just to become submissive in order to understand the Supreme from a reliable source. And what is that source? San-mukharitām: from the lips of realized souls. Arjuna is understanding God directly from the lips of Kṛṣṇa, and we have to understand God through the lips of Arjuna or his bona fide representative. We can understand the transcendental nature of God only from a reliable source. That source may be Indian, European, American, Japanese, Hindu, Muslim, or whatever. The circumstances are not important. We just have to try to understand by hearing and then try to put the process to practice in our daily lives. By becoming submissive, hearing from the right source, and trying to apply the teachings in our daily lives, we can become conquerors of the Supreme. For one who does this, Lord Kṛṣṇa becomes easily available. Ordinarily, God realization is very difficult, but it is very easy for one who submissively hears (śruti-gatām).

There are two processes by which we can acquire knowledge: one is the ascending process (āroha-panthā), and the other is the descending process (avaroha-panthā). By the ascending process, one attempts to understand God by his own efforts-by philosophizing, meditating, or speculating. According to the descending process, one acquires knowledge simply by hearing from an authority, from the bona fide spiritual master and the scriptures. As far as the ascending process is concerned, it is stated in Brahma-saṁhitā (5.34),

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny a vicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, only the tips of the toes of whose lotus feet are approached by the yogīs and jñānīs, who travel for billions of years at the speed of the wind or mind." We can all understand how great the speed of mind is. Although sitting in New York City, I can immediately think of India, which is thousands and thousands of miles away. It is herein stated that even if one travels at this speed for billions of years, Kṛṣṇa will still remain inconceivable. The word muni-puṅgavānām refers to a great thinker, not an ordinary man. Even if such a great thinker travels for millions of years at the speed of mind, he will still find the Supreme Person unknowable. Yet for one who takes undeviatingly to this path of Kṛṣṇa consciousness, Kṛṣṇa is easy to obtain. Why is this? Nitya-yuktasya yoginaḥ: "Because such a person is constantly engaged in My devotional service, and I cannot forget him." So this is the process. We have only to become submissive to attract the attention of God. My Guru Mahārāja used to say, "Don't try to see God, but work in such a way that God will see you. God will take care of you. You don't have to try to see Him."

This should be our attitude. We should not think, "I want to see God. O God, please come and stand before me. Be like my servant." But since God is no one's servant, we have to oblige Him by our love and service. We all know how difficult it is to see the king or president of a country. It is practically impossible for an ordinary man to get an interview with such an important person, to say nothing of having this important person come and stand before him. Yet people are demanding that the Supreme Personality of Godhead come and stand before them. It is our nature to hanker after Kṛṣṇa, because He is the most attractive, most beautiful, most opulent, most powerful, most learned, and most famous person in the universe. Everyone hankers after these qualities, and Kṛṣṇa is the reservoir of all these qualities, and He possesses them in full. Kṛṣṇa is the reservoir of everything (raso vai saḥ); therefore when we hanker after beauty or power or knowledge or fame, we should just turn our attention to Kṛṣṇa. Then we will automatically get whatever our hearts desire.

26.12 Chapter Ten

The Path of Perfection

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

”After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” (Bg. 8.15)

This material world is certified by its very creator, the Supreme Lord, as duḥkhālayam, which means ”the place of miseries.” Since this is the case, how can we possibly make it comfortable by so-called scientific advancement? Duḥkha means ”misery” or ”suffering,” and real suffering is birth, old age, disease, and death. We have set these problems aside because we cannot solve them; therefore scientists concentrate on atomic bombs and spaceships. Why can't they solve these important problems that are always causing us to suffer? Obviously, they haven't the power to do so.

But in this verse, Śrī Kṛṣṇa gives the solution: mām upetya punar janma [Bg. 8.15]. That is, ”If one attains My platform, he does not come back again to this place of misery.” Unfortunately, in the mode of ignorance, people cannot understand that they are in a miserable situation. Animals cannot understand their miserable situations because they haven't the reason. Man possesses reason whereby he can understand this, but in this age people are using their reasoning power in order to gratify their animal propensities. Reason should be used in getting liberated from this miserable condition. However, if we engage in Kṛṣṇa consciousness twenty-four hours a day without deviation, we will go to Kṛṣṇa and not be reborn in this miserable world. Mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ: those great souls who have attained the highest perfection, Kṛṣṇa consciousness, are forever freed from misery. In this verse, the word mahātmā refers to a Kṛṣṇa conscious man eligible to enter the abode of Kṛṣṇa. The word mahātmā does not refer to a political leader like Mahatma Gandhi but to a great soul, a pure devotee of Kṛṣṇa.

When Kṛṣṇa says that the mahātmā enters His abode, He is referring to His transcendental kingdom, Goloka Vṛndāvana. The Vṛndāvana from which I have come is called Bhauma Vṛndāvana, which means it is the same Vṛndāvana descended on this earth. Just as Kṛṣṇa descended on this earth through His own internal potency, similarly His dhāma, His abode, also descends. In other words, when Kṛṣṇa descends on this earth, He manifests Himself in that particular land, Vṛndāvana, and therefore that land is also sacred. Apart from this, Kṛṣṇa has His own abode in the spiritual sky, and this is called Goloka Vṛndāvana.

The mahātmā prepares in this life to enter that transcendental abode. The human form of life can utilize nature to its best interest. Animals cannot. These facilities should be utilized in striving to become a mahātmā and putting an end to birth in this material world, which is characterized by threefold miseries. The threefold miseries are those that pertain to the mind or the body, natural disturbances, and miseries caused by other living entities. Whatever our position in this material world, there is always some kind of misery being inflicted upon us. Śrī Kṛṣṇa frankly says that it is not possible to avoid misery in this material world, because this world is meant for misery. Unless miseries are present, we cannot come to Kṛṣṇa consciousness. Misery serves as an impetus to help elevate us to Kṛṣṇa consciousness. An intelligent person understands that although he does not want misery, miseries are being inflicted upon him by force. No one wants misery, but a person should be intelligent enough to question, ”Why are these miseries being forced upon me?” Unfortunately, in modern civilization, people try to set miseries aside, thinking, ”Oh, why suffer? Let me cover my miseries with some intoxication.” However, the miseries of life cannot be solved by artificial intoxication. As soon as the intoxication is over, one returns to the same point. The miseries of material existence can be solved only by Kṛṣṇa consciousness. If we always remain in Kṛṣṇa consciousness, we'll be transferred to Kṛṣṇa's planet upon leaving this material body. That is called the highest perfection.

People may inquire, ”Well, you say that entering Kṛṣṇa's planet constitutes the highest perfection, but we are interested in going to the moon. Is this not a kind of perfection?” Well, the desire to enter the higher planets is always there in the human mind. In fact, another name for the living entity is sarva-gata, which means that he wants to travel everywhere. That is the nature of the living entity. Americans who have money often go to India, Europe, or some other country, because they do not like to stagnate in one place. That is our nature, and therefore we are interested in going to the moon or wherever. But according to Kṛṣṇa, even if we attain the higher planets, we are still subject to the material miseries.

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

”From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.” (Bg. 8.16)

The universe is divided into fourteen planetary systems (caturdaśa-bhuvana)-seven lower and seven higher. The earth is situated in the middle. In this verse, Śrī Kṛṣṇa says, ābrahma-bhuvanāl lokāḥ: even if one enters the highest planet, Brahmaloka, there is still birth and death. The words punar āvartinaḥ mean ”returning again,” or ”repetition of birth and death.” We are changing bodies just as we change clothes, leaving one body and entering another. All planets are filled with living entities. We shouldn't think that only the earth is inhabited. There are living entities on the higher planets and lower planets as well. From our experience, we can see that no place on earth is vacant of living entities. If we dig into the earth, we find some worms, and if we go into the water we find many aquatics. The air is filled with birds, and if we analyze outer space, we will find many living entities. It is illogical to conclude that there are no living entities on the other planets. To the contrary, they are full of living entities.

In any case, Kṛṣṇa says that from the highest planet to the lowest planet, there is repetition of birth and death. Yet again, as in the former verse, He says, mām upetya: ”If you reach My planet, you don't have to return to this miserable material world.” To stress this point, Śrī Kṛṣṇa repeats that upon reaching Goloka Vṛndāvana, His eternal abode, one is liberated from the cycle of birth and death and attains eternal life. It is the duty of human life to understand these problems and attain a blissful, eternal life that is full of knowledge. Unfortunately, people in this age have forgotten the aim of life. Why? Durāśayā ye bahir-artha-māninaḥ (Bhāg. 7.5.31). People have been trapped by the material glitter-by skyscrapers, big factories, and political activities. People do not stop to consider that however big the skyscraper may be, they will not be allowed to live there indefinitely. We should not spoil our energy, therefore, in building great cities but should employ our energy to elevate ourselves to Kṛṣṇa consciousness. Kṛṣṇa consciousness is not a religious formula or some spiritual recreation but is the most important factor in our lives.

People are interested in attaining higher planets because there one's enjoyment is a thousand times greater and the duration of life much longer.

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ
(Bg. 8.17)

The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahmā, and one day of Brahmā consists of a thousand cycles of four yugas, or ages: Satya, Tretā, Dvāpara, and Kali. The cycle of Satya is characterized by virtue, wisdom, and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. In the Tretā-yuga vice is introduced, and this yuga lasts 1,296,000 years. In the Dvāpara-yuga there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 564,000 years. And finally, in Kali-yuga (the yuga we have now been experiencing over the past 5,000 years), there is an abundance of strife, ignorance, irreligion, and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years. In Kali-yuga vice increases to such a point that at the termination of the yuga, the Supreme Lord Himself appears as the Kalki-avatāra, vanquishes the demons, saves His devotees, and commences another Satya-yuga. Then the process is set rolling again. These four yugas rotating a thousand times comprise one day of Brahmā, the creator god, and the same number comprise one night. Brahmā lives one hundred of such "years" and then dies. These "hundred years" by earth calculations total 31 I trillion and 40 million earth years. By these calculations, the life of Brahmā seems fantastic and interminable, but from the viewpoint of eternity, it is as brief as a lightning flash. In the Causal Ocean there are innumerable Brahmās rising and disappearing like bubbles in the Atlantic. Brahmā and his creation are all part of the material universe, and therefore they are in constant flux.

In the material universe, not even Brahmā is free from the process of birth, old age, disease, and death. Brahmā, however, is directly engaged in the service of the Supreme Lord in the management of this universe; therefore he at once attains liberation. Elevated sannyāsīs are promoted to Brahmā's particular planet, Brahmaloka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahmā and all inhabitants of Brahmaloka are subject to death, according to the law of material nature. So even if we live millions and trillions of years, we have to die. Death cannot be avoided. Throughout the entire universe the process of creation and annihilation is taking place, as described in the next verse:

avyaktād vyaktayaḥ sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-saṁjñake

"When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated." (Bg. 8.18)

Unless we go to the spiritual sky, there is no escaping this process of birth and death, creation and annihilation. When Brahmā's days are finished, all these planetary systems are covered by water, and when Brahmā rises again, creation takes place. The word ahar means "in the daytime," which is twelve hours of Brahmā's life. During this time this material manifestation-all these planets-are seen, but when night comes they are all merged in water. That is, they are annihilated. The word rātry-āgame means "at the fall of night." During this time, all these planets are invisible because they are inundated with water. This flux is the nature of the material world.

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

"Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are helplessly dissolved." (Bg. 8.19) Although we do not want devastation, devastation is inevitable. At night, everything is flooded, and when day appears, gradually the waters disappear. For instance, on this one planet, the surface is three-fourths covered with water. Gradually, land is emerging, and the day will come when there will no longer be water but simply land. That is nature's process.

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and nonmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

We cannot calculate the length and breadth of this universe. There are millions and millions of universes like this within this material world, and above this material world is the spiritual sky, where the planets are all eternal. Life on those planets is also eternal. This material manifestation comprises only one fourth of the entire creation. Ekāṁśena sthito jagat. Ekāṁśena means "one fourth." Three fourths of the creation is beyond this material sky, which is covered like a ball. This covering extends millions and millions of miles, and only after penetrating that covering can one enter the spiritual sky. That is open sky, eternal sky. In this verse it is stated, paras tasmāt tu bhāvo 'nyaḥ: [Bg. 8.20] "Yet there is another nature." The word bhāva means another "nature." We have experience only with this material nature, but from Bhagavad-gītā we understand that there is a spiritual nature that is transcendental and eternal. We actually belong to that spiritual nature, because we are spirit, but presently we are covered by this material body, and therefore we are a combination of the material and spiritual. Just as we can understand that we are a combination of both natures, we should understand also that there is a spiritual world beyond this material universe. Spiritual nature is called superior, and material nature is called inferior, because without spirit, matter cannot move.

This cannot be understood by experimental knowledge. We may look at millions and millions of stars through telescopes, but we cannot approach what we are seeing. Similarly, our senses are so insufficient that we cannot approach an understanding of the spiritual nature. Being incapable, we should not try to understand God and His kingdom by experimental knowledge. Rather, we have to understand by hearing Bhagavad-gītā. There is no other way. If we want to know who our father is, we simply have to believe our mother. We have no other way of knowing except by her. Similarly, in order to understand who God is and what His nature is, we have to accept the information given in Bhagavad-gītā. There is no question of experimenting. Once we become advanced in Kṛṣṇa consciousness, we will realize God and His nature. We can come to understand, ”Yes, there is God and a spiritual kingdom, and I have to go there. Indeed, I must prepare myself to go there.”

The word vyakta means ”manifest.” This material universe that we are seeing (or partially seeing) before us is manifest. At least at night we can see that stars are twinkling and that there are innumerable planets. But beyond this vyakta is another nature, called avyakta, which is unmanifest. That is the spiritual nature, which is sanātana, eternal. This material nature has a beginning and an end, but that spiritual nature has neither beginning nor end. This material sky is within the covering of the mahat-tattva, matter. This matter is like a cloud. When there is a storm, it appears that the entire sky is covered with clouds, but actually only an insignificant part of the sky is covered. Because we are very minute, if just a few hundred miles are covered, it appears that the entire sky is covered. As soon as a wind comes and blows the clouds away, we can see the sky once again. Like the clouds, this mahat-tattva covering has a beginning and an end. Similarly, the material body, being a part of material nature, has a beginning and an end. The body is born, grows, stays for some time, leaves some by-products, dwindles, and then vanishes. Whatever material manifestation we see undergoes these six basic transformations. Whatever exists within material nature will ultimately be vanquished. But herein Kṛṣṇa is telling us that beyond this vanishing, cloudlike material nature, there is a superior nature, which is sanātana, eternal. Yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati. When this material manifestation is annihilated, that spiritual sky remains. This is called avyakto ’vyaktāt.

In the Second Canto of Śrīmad-Bhāgavatam, we find a description of the spiritual sky and the people who live there. Its nature and features are also discussed. From this Second Canto we understand that there are spiritual airplanes in the spiritual sky, and that the living entities there-who are all liberated-travel like lightning on those planes throughout the spiritual sky. This material world is simply an imitation; whatever we see here is simply a shadow of what exists there. The material world is like a cinema, wherein we see but an imitation or a shadow of the real thing that is existing. This material world is only a shadow. As stated in Śrīmad-Bhāgavatam (1.1.1), yatra tri-sargo ’mṛṣā: ”This illusory material world is a combination of matter.” In store windows we often see mannequins, but no sane man thinks that these mannequins are real. He can see that they are imitations. Similarly, whatever we see here may be beautiful, just as a mannequin may be beautiful, but it is simply an imitation of the real beauty found in the spiritual world. As Śrīdhara Svāmī says, yat satyatayā mithya-sargo ’pi satyavat pratiyate: the spiritual world is real, and this unreal material manifestation only appears to be real. We must understand that reality will never be vanquished and that in essence reality means eternality. Therefore material pleasure, which is temporary, is not actual; real pleasure exists in Kṛṣṇa. Consequently, those who are after the reality don’t participate in this shadow pleasure.

Thus when everything in the material world is annihilated, that spiritual nature remains eternally, and it is the purpose of human life to reach that spiritual sky. Unfortunately, people are not aware of the reality of the spiritual sky. According to Śrīmad-Bhāgavatam (7.5.31), na te viduḥ svārtha-gatiṁ hi viṣṇum: people do not know their self-interest. They do not know that human life is meant for understanding spiritual reality and preparing oneself to be transferred to that reality. No one can remain here in this material world. All Vedic literatures instruct us in this way. Tamasi mā jyotir gama: ”Don’t remain in this darkness. Go to the light.” According to the Fifteenth Chapter of Bhagavad-gītā (15.6),

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

”That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.” This material world is dark by nature, and we are artificially illuminating it with electric lights, fire, and so on. In any case, its nature is dark, but the spiritual nature is full of light. When the sun is present, there is no darkness; similarly, every planet in the spiritual sky is self-luminous. Therefore there is no darkness, nor is there need of sun, moon, or electricity. The word sūryo means ”sun,” śaśāṅko means ”moon,” and pāvakaḥ means ”fire” or ”electricity.” So these are not required in the spiritual sky for illumination. And again, Kṛṣṇa herein says, yad gatvā na nivartante tad dhāma paramaṁ mama: ”That is My supreme abode, and one who reaches it never returns to this material world.” This is stated throughout Bhagavad-gītā. Again, in this Eighth Chapter (Bg. 8.21),

avyakto ’kṣara ity uktas
tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

”That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.” Again, the word avyakta, meaning ”unmanifest,” is used. The word akṣara means ”that which is never annihilated,” or ”that which is infallible.” This means that since the supreme abode is eternal, it is not subject to the six transformations mentioned previously.

Because we are presently covered by a dress of material senses, we cannot see the spiritual world, and the spiritual nature is inconceivable for us. Yet we can feel that there is something spiritual present. Even a man completely ignorant of the spiritual nature can somehow feel its presence. One need only analyze his body silently: ”What am I? Am I this finger? Am I this body? Am I this hair? No, I am not this, and I am not that. I am something other than this body. I am something beyond this body. What is that? That is the spiritual.” In this way, we can feel or sense the presence of spirituality within this matter. We can sense the absence of spirit when a body is dead. If we witness someone dying, we can sense that something is leaving the body. Although we do not have the eyes to see it, that something is spirit. Its presence in the body is explained in the very beginning of Bhagavad-gītā (2.17):

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāsya
na kaścit kartum arhati

”Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.”

Spiritual existence is eternal, whereas the body is not. It is said that the spiritual atmosphere is avyakta, unmanifest. How, then, can it be manifest for us? Making the unmanifest manifest is this very process of Kṛṣṇa consciousness. According to Padma Purāṇa,

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[BRS. 1.2.234]

”No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” In this verse, the word indriyaiḥ means ”the senses.” We have five senses for gathering knowledge (eyes, ears, nose, tongue, and skin), and five senses for working (voice, hands, legs, genitals, and anus). These ten senses are under the control of the mind. It is stated in this verse that with these dull material senses, we cannot understand Kṛṣṇa’s name, form, and so forth. Why is this? Kṛṣṇa is completely spiritual, and He is also absolute. Therefore His name, form, qualities, and paraphernalia are also spiritual. Due to material conditioning, or material bondage, we cannot presently understand what is spiritual, but this ignorance can be removed by chanting Hare Kṛṣṇa. If a man is sleeping, he can be awakened by sound vibration. You can call him, ”Come on, it’s time to get up!” Although the person is unconscious, hearing is so prominent that even a sleeping man can be awakened by sound vibration. Similarly, overpowered by this material conditioning, our spiritual consciousness is presently sleeping, but it can be revived by this transcendental vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As stated before, Hare refers to the energy of the Lord, and Kṛṣṇa and Rāma refer to the Lord Himself. Therefore, when we chant Hare Kṛṣṇa, we are praying, ”O Lord, O energy of the Lord, please accept me.” We have no other prayer than ”Please accept me.” Lord Caitanya Mahāprabhu taught us that we should simply cry and pray that the Lord accept us. As Caitanya Mahāprabhu Himself prayed,

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

”O Kṛṣṇa, son of Nanda, somehow or other I have fallen into this ocean of nescience and ignorance. Please pick me up and place me as one of the atoms at Your lotus feet.” If a man has fallen into the ocean, his only hope for survival is that someone comes to pick him up. He only has to be lifted one inch above the water in order to feel immediate relief. Similarly, as soon as we take to Kṛṣṇa consciousness, we are lifted up, and we feel immediate relief.

We cannot doubt that the transcendental is there. Bhagavad-gītā is being spoken by the Supreme Personality of Godhead Himself; therefore we should not doubt His word. The only problem is feeling and understanding what He is telling us. That understanding must be developed gradually, and that knowledge will be revealed by the chanting of Hare Kṛṣṇa. By this simple process, we can come to understand the spiritual kingdom, the self, the material world, God, the nature of our conditioning, liberation from material bondage, and everything else. This is called ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleaning the dusty mirror of the impure mind.

Whatever the case, we must have faith in the word of Kṛṣṇa. When we purchase a ticket on Pan American or Air India, we have faith that that company will take us to our destination. Faith is created because the company is authorized. Our faith should not be blind; therefore we should accept that which is recognized. Bhagavad-gītā has been recognized as authorized scripture in India for thousands of years, and even outside India there are many scholars, religionists, and philosophers who have accepted Bhagavad-gītā as authoritative. It is said that even such a great scientist as Albert Einstein was reading Bhagavad-gītā regularly. So we should not doubt Bhagavad-gītā’s authenticity.

Therefore when Lord Kṛṣṇa says that there is a supreme abode and that we can go there, we should have faith that such an abode exists. Many philosophers think that the spiritual abode is impersonal or void. Impersonalists like the Śaṅkarites and Buddhists generally speak of the void or emptiness, but Bhagavad-gītā does not disappoint us in this way. The philosophy of voidism has simply created atheism, because it is the nature of the living entity to want enjoyment. As soon as he thinks that his future is void, he will try to enjoy the variegatedness of this material life. Thus impersonalism leads to armchair philosophical discussions and attachment to material enjoyment. We may enjoy speculating, but no real spiritual benefit can be derived from such speculation.

Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). Once we have developed the devotional spirit, we will become immediately detached from all kinds of material enjoyment. As soon as a hungry man eats, he feels immediate satisfaction and says, ”No, I don’t want any more. I am satisfied.” This satisfaction is a characteristic of the Kṛṣṇa conscious man.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

”One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

As soon as one is spiritually realized, he feels full satisfaction and no longer hankers after flickering material enjoyment. As stated in the Second Chapter of Bhagavad-gītā (2.59),

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso ’py asya
paraṁ dṛṣṭvā nivartate

”The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.” A doctor may tell a diseased man, ”Don’t eat this. Don’t eat that. Don’t have sex. Don’t. Don’t.” In this way, a diseased man is forced to accept so many ”don’ts,” but inside he is thinking, ”Oh, if I can just get these things, I’ll be happy.” The desires remain inside. However, when one is established in Kṛṣṇa consciousness, he is so strong inside that he doesn’t experience the desire. Although he’s not impotent, he doesn’t want sex. He can marry thrice, but still be detached. Paraṁ dṛṣṭvā nivartate. When something superior is acquired, one naturally gives up all inferior things. That which is superior is the Supreme Personality of Godhead, and atheism and impersonalism cannot give us this. He is attained only by unalloyed devotion.

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idaṁ tatam

”The Supreme Personality of Godhead, who is greater than all, is attained by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.” (Bg. 8.22) The words puruṣaḥ sa paraḥ indicate the supreme person who is greater than all others. This is not a void speaking, but a person who has all the characteristics of personality in full. Just as we are talking face to face, when we reach the supreme abode we can talk to God face to face. We can play with Him, eat with Him, and everything else. This state is not acquired by mental speculation but by transcendental loving service (bhaktyā labhyaḥ). The words tv ananyayā indicate that this bhakti must be without adulteration. It must be unalloyed.

Although the Supreme Personality is a person and is present in His abode in the spiritual sky, He is so widespread that everything is within Him. He is both inside and outside. Although God is everywhere, He still has His kingdom, His abode. The sun may pervade the universe with its sunshine, yet the sun itself is a separate entity.

In His supreme abode, the Supreme Lord has no rival. Wherever we may be, we find a predominating personality. In the United States, the predominating personality is the President. However, when the next election comes, the President will have so many rivals, but in the spiritual sky the Supreme Lord has no rival. Those who want to become rivals are placed in this material world, under the conditions of material nature. In the spiritual sky there is no rivalry, and all the inhabitants therein are liberated souls. From Śrīmad-Bhāgavatam we receive information that their bodily features resemble gods. In some of the spiritual planets, God manifests a two-armed form, and in others He manifests a four-armed form. The living entities of those planets have corresponding features, and one cannot distinguish who is God and who is not. This is called sārūpya-mukti liberation, wherein one has the same features as the Lord. There are five kinds of liberation: sāyujya, sārūpya, sālokya, sārṣṭi, and sāmīpya. Sāyujya-mukti means merging into God’s impersonal effulgence, the brahmajyoti. We have discussed this, and have concluded that the attempt to merge and lose individuality is not desirable and is very risky. Sārūpya-mukti means attaining a body exactly like God’s. Sālokya-mukti means living on the same planet with God. Sārṣṭi-mukti means having the opulence of God. For instance, God is very powerful, and we can become powerful like Him. That is called sārṣṭi. Sāmīpya-mukti means always remaining with God as one of His associates. For instance, Arjuna is always with Kṛṣṇa as His friend, and this is called sāmīpya-mukti. We can attain any one of these five types of liberation, but out of these five, sāyujya-mukti, merging into the brahmajyoti, is rejected by Vaiṣṇava philosophy. According to the Vaiṣṇava philosophy, we worship God as He is and retain our separate identity eternally in order to serve Him. According to the Māyāvāda philosophy, impersonalism, one tries to lose his individual identity and merge into the existence of the Supreme. That, however, is a suicidal policy and is not recommended by Kṛṣṇa in Bhagavad-gītā.

This has also been rejected by Lord Caitanya Mahāprabhu, who advocated worship in separation. As stated before, the pure devotee does not even want liberation; he simply asks to remain Kṛṣṇa’s devotee birth after birth. This is Lord Caitanya Mahāprabhu’s prayer, and the words ”birth after birth” indicate that there is no liberation. This means that the devotee doesn’t care whether he is liberated or not. He simply wants to engage in Kṛṣṇa consciousness, to serve the Supreme Lord. Always wanting to engage in God’s transcendental loving service is the symptom of pure devotion. Of course, wherever a devotee is, he remains in the spiritual kingdom, even though in the material body. On his part, he does not demand any of the five types of liberation, nor anything for his personal superiority or comfort. But in order to associate with God in the spiritual planets, one must become His pure devotee.

For those who are not pure devotees, Lord Kṛṣṇa explains at what times one should leave the body in order to attain liberation.

yatra kāle tv anāvṛttim
āvṛttiṁ caiva yoginaḥ
prayātā yānti taṁ kālaṁ
vakṣyāmi bharatarṣabha

”O best of the Bhāratas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.” (Bg. 8.23) In India, unlike in the West, it is common for astrologers to make minute calculations of the astronomical situation at the moment of one’s birth. Indeed, a person’s horoscope is read not only when he is born but also when he dies, in order to determine what his situation will be in the next life. All this can be determined by astrological calculation. In this verse, Lord

Kṛṣṇa is accepting those astrological principles, confirming that if one leaves his body at a particular time, he may attain liberation. If one dies at one moment, he may be liberated, or if he dies at another moment, he may have to return to the material world. It is all a question of "chance," but that chance someway or other is what one has. For the devotee, however, there is no question of chance. Whatever the astrological situation, the devotee in Kṛṣṇa consciousness is guaranteed liberation. For others, there are chances that if they leave their body at a particular moment, they may attain liberation and enter the spiritual kingdom, or they may be reborn.

agnir jyotir ahaḥ śuklaḥ
ṣaṇ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ

"Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north." (Bg. 8.24) As we all know, the sun's movements are different: six months it is north of the equator, and six months it is south. The sun is also moving, according to Vedic calculations, and from Śrīmad-Bhāgavatam we are informed that the sun is situated at the center of the universe. Just as all the planets are moving, the sun is also moving at a speed calculated to be sixteen thousand miles per second. If a person dies when the sun is in the northern hemisphere, he can attain liberation. That is not only the verdict of Bhagavad-gītā, but also of other scriptures.

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

"The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back." (Bg. 8.25) No one can say when he is going to die, and in that sense the moment of one's death is accidental. However, for a devotee in Kṛṣṇa consciousness, there is no question of "accidents."

śukla-kṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayāvartate punaḥ

"According to the Vedas, there are two ways of passing from this world-one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns." (Bg. 8.26) The same description of departure and return is quoted by Ācārya Baladeva Vidyābhūṣaṇa from the Chāndogya Upaniṣad. In such a way, those who are fruitive laborers and philosophical speculators from time immemorial are constantly going and coming. Actually they do not attain ultimate salvation, for they do not surrender to Kṛṣṇa.

naite sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna

"The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion." (Bg. 8.27) Herein the Lord confirms that there is no "chance" for one who practices bhakti-yoga. His destination is certain. Whether he dies when the sun is in the northern or southern hemisphere is of no importance. As we have already stated, if one thinks of Kṛṣṇa at the time of death, he will at once be transferred to Kṛṣṇa's abode. Therefore Kṛṣṇa tells Arjuna to always remain in Kṛṣṇa consciousness. This is possible through the chanting of Hare Kṛṣṇa. Since Kṛṣṇa and His spiritual kingdom are nondifferent, being absolute, Kṛṣṇa and His sound vibration are the same. Simply by vibrating Kṛṣṇa's name, we can enjoy Kṛṣṇa's association. If we are walking down the street chanting Hare Kṛṣṇa, Kṛṣṇa is also going with us. If we walk down the street and look up at the sky, we may see that the sun or the moon is accompanying us. I can recall about fifty years ago, when I was a householder, my second son, who was about four years old at the time, was walking with me down the street, and he suddenly asked me, "Father, why is the moon going with us?"

If a material object like the moon has the power to accompany us, we can surely understand that the Supreme Lord, who is all-powerful, can always remain with us. Being omnipotent, He can always keep us company, provided that we are also qualified to keep His company. Pure devotees are always merged in the thought of Kṛṣṇa and are always remembering that Kṛṣṇa is with them. Lord Caitanya Mahāprabhu has confirmed the absolute nature of Kṛṣṇa in His Śikṣāṣṭaka (verse 2):

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard-and-fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

We may take the effort to spend a great deal of money and attempt to build or establish a temple for Kṛṣṇa, but if we do so we must observe many rules and regulations and see properly to the temple's management. But herein it is confirmed that simply by chanting, any man can have the benefit of keeping company with Kṛṣṇa. Just as Arjuna is deriving benefit by being in the same chariot with Lord Śrī Kṛṣṇa, we can also benefit by associating with Kṛṣṇa through the chanting of His holy names-Hare Kṛṣṇa, Hare

Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This mahā-mantra is not my personal concoction but is authorized by Lord Caitanya Mahāprabhu, who is considered to be not only an authority but the incarnation of Lord Śrī Kṛṣṇa Himself. It was Lord Caitanya Mahāprabhu who said, "O Lord, You are so kind to the people of this material world that You expand Yourself in Your holy name so that they can associate with You."

Although the mahā-mantra is in the Sanskrit language and many people do not know its meaning, it is still so attractive that people participate when it is chanted publicly. When chanting the mahā-mantra, we are completely safe, even in this most dangerous position. We should always be aware that in this material world, we are always in a dangerous position. Śrīmad-Bhāgavatam confirms: padaṁ padaṁ yad vipadāṁ na teṣām. In this world, there is danger at every step. The devotees of the Lord, however, are not meant to remain in this miserable, dangerous place. Therefore we should take care to advance in Kṛṣṇa consciousness while in this human form. Then our happiness is assured.

27 The Perfection of Yoga

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His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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27.2 Chapter One

Yoga as Rejected by Arjuna

There have been many yoga systems popularized in the Western world, especially in this century, but none of them have actually taught the perfection of yoga. In the Bhagavad-gītā, Śrī Kṛṣṇa, the Supreme Personality of Godhead, teaches Arjuna directly the perfection of yoga. If we actually want to participate in the perfection of the yoga system, in Bhagavad-gītā we will find the authoritative statements of the Supreme Person.

It is certainly remarkable that the perfection of yoga was taught in the middle of a battlefield. It was taught to Arjuna, the warrior, just before Arjuna was to engage in a fratricidal battle. Out of sentiment, Arjuna was thinking, "Why should I fight against my own kinsmen?" That reluctance to fight was due to Arjuna's illusion, and just to eradicate that illusion, Śrī Kṛṣṇa spoke the Bhagavad-gītā to him. One can just imagine how little time must have elapsed while Bhagavad-gītā was being spoken. All the warriors on both sides were poised to fight, so there was very little time indeed-at the utmost, one hour. Within this one hour, the whole Bhagavad-gītā was discussed, and Śrī Kṛṣṇa set forth the perfection of all yoga systems to His friend Arjuna. At the end of this great discourse, Arjuna set aside his misgivings and fought.

However, within the discourse, when Arjuna heard the explanation of the meditational system of yoga-how to sit down, how to keep the body straight, how to keep the eyes half-closed and how to gaze at the tip of the nose without diverting one's attention, all this being conducted in a secluded place, alone-he replied,

yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ sthirām

"O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady." (Bg. 6.33) This is important. We must always remember that we are in a material circumstance wherein at every moment our mind is subject to agitation. Actually we are not in a very comfortable situation. We are always thinking that by changing our situation we will overcome our mental agitation, and we are always thinking that when we reach a certain point, all mental agitations will disappear. But it is the nature of the material world that we cannot be free from anxiety. Our dilemma is that we are always trying to make a solution to our problems, but this universe is so designed that these solutions never come.

Not being a cheater, being very frank and open, Arjuna tells Kṛṣṇa that the system of yoga which He has described is not possible for him to execute. In speaking to Kṛṣṇa, it is significant that Arjuna addresses Him as Madhusūdana, indicating that the Lord is the killer of the demon Madhu. It is notable that God's names are innumerable, for He is often named according to His activities. Indeed, God has innumerable names because He has innumerable activities. We are only parts of God, and we cannot even remember how many activities we have engaged in from our childhood to the present. The eternal God is unlimited, and since His activities are also unlimited, He has unlimited names, of which Kṛṣṇa is the chief. Then why is Arjuna addressing Him as Madhusūdana when, being Kṛṣṇa's friend, he could address Him directly as Kṛṣṇa? The answer is that Arjuna considers his mind to be like a great demon, such as the demon Madhu. If it were possible for Kṛṣṇa to kill the demon called the mind, then Arjuna would be able to attain the perfection of yoga. "My mind is much stronger than this demon Madhu," Arjuna is saying. "Please, if You could kill him, then it would be possible for me to execute this yoga system." Even the mind of a great man like Arjuna is always agitated. As Arjuna himself says,

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

"for the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind." (Bg. 6.34)

It is indeed a fact that the mind is always telling us to go here, go there, do this, do that-it is always telling us which way to turn. Thus the sum and substance of the yoga system is to control the agitated mind. In the meditational yoga system the mind is controlled by focusing on the Supersoul-that is the whole purpose of yoga. But Arjuna says that controlling this mind is more difficult than stopping the wind from blowing. One can imagine a man stretching out his arms trying to stop a hurricane. Are we to assume that Arjuna is simply not sufficiently qualified to control his mind? The actual fact is that we cannot begin to understand the immense qualifications of Arjuna. After all, he was a personal friend of the Supreme Personality of Godhead. This is a highly elevated position and is one that cannot be at all attained by one without great qualifications. In addition to this, Arjuna was renowned as a great warrior and administrator. He was such an intelligent man that he could understand Bhagavad-gītā within one hour, whereas at the present moment great scholars cannot even understand it in the course of a lifetime. Yet Arjuna was thinking that controlling the mind was simply not possible for him. Are we then to assume that what was impossible for Arjuna in a more advanced age is possible for us in this degenerate age? We should not for one moment think that we are in Arjuna's category. We are a thousand times inferior.

Moreover, there is no record of Arjuna's having executed the yoga system at any time. Yet Arjuna was praised by Kṛṣṇa as the only man worthy of understanding Bhagavad-gītā. What was Arjuna's great qualification? Śrī Kṛṣṇa says, "You are My devotee. You are My very dear friend." Despite this qualification, Arjuna refused to execute the meditational yoga system described by Śrī Kṛṣṇa. What then are we to conclude? Are we to despair the mind's ever being controlled? No, it can be controlled, and the process is this Kṛṣṇa consciousness. The mind must be fixed always in Kṛṣṇa. Insofar as the mind is absorbed in Kṛṣṇa, it has attained the perfection of yoga.

Now when we turn to the Śrīmad-Bhāgavatam, in the Twelfth Canto we find Śukadeva Gosvāmī telling Mahārāja Parīkṣit that in the golden age, the Satya-yuga, people were living for one hundred thousand years, and at that time, when advanced living entities lived for such lengths of time, it was possible to execute this meditational system of yoga. But what was achieved in the Satya-yuga by this meditational process, and in the following yuga, the Tretā-yuga, by the offering of great sacrifices, and in the next yuga, the Dvāpara-yuga, by temple worship, would be achieved at the present time, in this Kali-yuga, by simply chanting the names of God, hari-kīrtana, Hare Kṛṣṇa. So from authoritative sources we learn that this chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the embodiment of the perfection of yoga for this age.

Today we have great difficulties living fifty or sixty years. A man may live at the utmost eighty or a hundred years. In addition, these brief years are always fraught with anxiety, with difficulties due to circumstances of war, pestilence, famine and so many other disturbances. We're also not very intelligent, and, at the same time, we're unfortunate. These are the characteristics of man living in Kali-yuga, a degraded age. So properly speaking, we can never attain success in this meditational yoga system described by Kṛṣṇa. At the utmost we can only gratify our personal whims by some pseudoadaptation of this system. Thus people are paying money to attend some classes in gymnastic exercises and deep-breathing, and they're happy if they think they can lengthen their lifetimes by a few years or enjoy better sex life. But we must understand that this is not the actual yoga system. In this age that meditational system cannot be properly executed. Instead, all of the perfections of that system can be realized through bhakti-yoga, the sublime process of Kṛṣṇa consciousness, specifically mantra-yoga, the glorification of Śrī Kṛṣṇa through the chanting of Hare Kṛṣṇa. That is recommended in Vedic scriptures and is introduced by great authorities like Caitanya Mahāprabhu. Indeed, the Bhagavad-gītā proclaims that the mahātmās, the great souls, are always chanting the glories of the Lord. If one wants to be a mahātmā in terms of the Vedic literature, in terms of Bhagavad-gītā and in terms of the great authorities, then one has to adopt this process of Kṛṣṇa consciousness and of chanting Hare Kṛṣṇa. But if we're content at making a show of meditation by sitting very straight in lotus position and going into a trance like some sort of performer, then that is a different thing. But we should understand that such show-bottle performances have nothing to do with the actual perfection of yoga. The material disease cannot be cured by artificial medicine. We have to take the real cure straight from Kṛṣṇa.

27.3 Chapter Two

Yoga as Work in Devotion

We have heard the names of so many different yogas and yogīs, but in Bhagavad-gītā Kṛṣṇa says that the actual yogī is he who has surrendered himself "fully unto Me." Kṛṣṇa proclaims that there is no difference between renunciation (sannyāsa) and yoga.

yaṁ sannyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana

"What is called renunciation is the same as yoga, or linking oneself with the Supreme; for no one can become a yogī unless he renounces the desire for sense gratification." (Bg. 6.2)

In Bhagavad-gītā there are three basic types of yoga delineated-karma-yoga, jñāna-yoga and bhakti-yoga. The systems of yoga may be likened to a staircase. Someone may be on the first step, someone may be halfway up, or someone may be on the top step. When one is elevated to certain levels, he is known as a karma-yogī, jñāna-yogī, etc. In all cases, the service to the Supreme Lord is the same. It is a difference in elevation only. Thus Śrī Kṛṣṇa tells Arjuna that he must understand that renunciation (sannyāsa) and yoga are the same, because without being freed from desire and sense gratification one can become neither a yogī nor a sannyāsī.

There are some yogīs who perform yoga for a profit, but that is not real yoga. Everything must be engaged in the service of the Lord. Whatever we do as an ordinary worker or as a sannyāsī or as a yogī or as a philosopher must be done in Kṛṣṇa consciousness. When we are absorbed in the thought of serving Kṛṣṇa and when we act in that consciousness, we can become real sannyāsīs and real yogīs. for those who are taking the first step up the staircase of the yoga system, there is work. One should not think that simply because he is beginning yoga he should stop working. In Bhagavad-gītā Kṛṣṇa asks Arjuna to become a yogī, but He never tells him to cease from fighting. Quite the contrary. Of course, one may ask how a person may be a yogī and at the same time a warrior. Our conception of yoga practice is that of sitting very straight, with legs crossed and eyes half-closed, staring at the tip of our nose and concentrating in this way in a lonely place. So how is it that Kṛṣṇa is asking Arjuna to become a yogī and at the same time participate in a ghastly civil war? That is the mystery of Bhagavad-gītā: one can remain a fighting man and at the same time be the highest yogī, the highest sannyāsī. How is this possible? In Kṛṣṇa consciousness. One simply has to fight for Kṛṣṇa, work for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and dedicate all activities to Kṛṣṇa. In this way one becomes the highest yogī and the highest sannyāsī. That is the secret.

In the Sixth Chapter of Bhagavad-gītā, Śrī Kṛṣṇa instructs Arjuna how to perform meditational yoga, but Arjuna rejects this as too difficult. How then is Arjuna considered to be a great yogī? Although Kṛṣṇa saw that Arjuna was rejecting the meditational system, He proclaimed Arjuna to be the highest yogī because "You are always thinking of Me." Thinking of Kṛṣṇa is the essence of all yoga systems-of the haṭha, karma, jñāna, bhakti or any other system of yoga, sacrifice or charity. All the recommended activities for spiritual realization end in Kṛṣṇa consciousness, in thinking always of Kṛṣṇa. The actual perfection of human life lies in being always Kṛṣṇa conscious and always being aware of Kṛṣṇa while performing all types of activities.

In the preliminary stage one is advised to always work for Kṛṣṇa. One must be always searching out some duty or some engagement, for it is a bad policy to remain idle even for a second. When one actually becomes advanced through such engagements, then he may not work physically, but he is always engaged within by constantly thinking of Kṛṣṇa. In the preliminary stage, however, one is always advised to engage one's senses in the service of Kṛṣṇa. There are a variety of activities one can perform in serving Kṛṣṇa. The International Society for Krishna Consciousness is intended to help direct aspirant devotees in these activities. for those working in Kṛṣṇa consciousness, there are simply not enough hours in the day to serve Kṛṣṇa. There are always activities, engagements both day and night, which the student of Kṛṣṇa consciousness performs joyfully. That is the stage of real happiness-constant engagement for Kṛṣṇa and spreading Kṛṣṇa consciousness around the world. In the material world one may become very tired if he works all the time, but if one works in Kṛṣṇa consciousness, he can chant Hare Kṛṣṇa and engage in devotional service twenty-four hours a day and never get tired. But if we vibrate some mundane vibration, then we soon become exhausted. There is no question of becoming tired on the spiritual platform. The spiritual platform is absolute. In the material world everyone is working for sense gratification. The profits of one's labor in the material world are used to gratify one's senses. But a real yogī does not desire such fruits. He has no desire other than Kṛṣṇa, and Kṛṣṇa is already there.

27.4 Chapter Three

Yoga as Meditation on Kṛṣṇa

In India there are sacred places where yogīs go to meditate in solitude, as prescribed in Bhagavad-gītā. Traditionally, yoga cannot be executed in a public place, but insofar as kīrtana-mantra-yoga, or the yoga of chanting the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-is concerned, the more people present, the better. When Lord Caitanya Mahāprabhu was performing kīrtana in India some five hundred years ago, He organized in each group sixteen people to lead the chanting, and thousands of people chanted with them. This participation in kīrtana, in the public chanting of the names and glories of God, is very possible and is actually easy in this age; but as far as the meditational process of yoga is concerned, that is very difficult. It is specifically stated in Bhagavad-gītā that to perform meditational yoga one should go to a secluded and holy place. In other words, it is necessary to leave home. In this age of overpopulation it is not always possible to find a secluded place, but this is not necessary in bhakti-yoga.

In the bhakti-yoga system there are nine different processes: hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Kṛṣṇa as a friend and sacrificing for Him. Out of these, śravaṇaṁ kīrtanam, hearing and chanting, are considered the most important. At a public kīrtana one person can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, while a group listens, and at the end of the mantra, the group can respond, and in this way there is a reciprocation of hearing and chanting. This can easily be performed in one's own home, with a small group of friends or with many people in a large public place. One may attempt to practice meditational yoga in a large city or in a society, but one must understand that this is one's own concoction and is not the method recommended in Bhagavad-gītā.

The whole process of the yoga system is to purify oneself. And what is this purification? Purification ensues upon the realization of one's actual identity. Purification is realizing that "I am pure spirit-I am not this matter." Due to material contact, we are identifying ourselves with matter, and we are thinking, "I am this body." But in order to perform real yoga one must realize his constitutional position as being distinct from matter. The purpose of seeking out a secluded place and executing the meditational process is to come to this understanding. It is not possible to come to this understanding if one executes the process improperly. In any case, this is the consideration of Lord Caitanya Mahāprabhu:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

”In this age of quarrel and disagreement [Kali-yuga], there is no other way of spiritual realization but this chanting of the names. There is no other way, there is no other way, there is no other way.”

It is generally thought, at least in the Western world, that the yoga system involves meditating on the void. But the Vedic literatures do not recommend meditating on any void. Rather, the Vedas maintain that yoga means meditation on Viṣṇu, and this is also maintained in Bhagavad-gītā. In many yoga societies we find that people sit cross-legged and very straight, then close their eyes to meditate, and so fifty percent of them go to sleep, because when we close our eyes and have no subject matter for contemplation, we simply go to sleep. Of course, this is not recommended by Śrī Kṛṣṇa in Bhagavad-gītā. One must sit very straight, and the eyes be only half-closed, gazing at the tip of one’s nose. If one does not follow the instructions, the result will be sleep and nothing more. Sometimes, of course, meditation goes on when one is sleeping, but this is not the recommended process for the execution of yoga. Thus, to keep oneself awake Kṛṣṇa advises that one always keep the tip of the nose visible. In addition, one must be always undisturbed. If the mind is agitated or if there is a great deal of activity going on, one will not be able to concentrate. In meditational yoga one must also be devoid of fear. There is no question of fear when one enters spiritual life. And one must also be brahmacārī, completely free from sex life. Nor can there be any demands on one meditating in this way. When there are no demands, and one executes this system properly, then he can control his mind. After one has met all the requirements for meditation, he must transfer his whole thought to Kṛṣṇa, or Viṣṇu. It is not that one is to transfer his thought to vacancy. Thus Kṛṣṇa says that one absorbed in the meditational yoga system is ”always thinking of Me.”

The yogī obviously has to go through a great deal of difficulty to purify the ātmā (mind, body and soul), but it is a fact that this can be done most effectively in this age simply by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Why is this? Because this transcendental sound vibration is nondifferent from Kṛṣṇa. When we chant His name with devotion, then Kṛṣṇa is with us, and when Kṛṣṇa is with us, then what is the possibility of remaining impure? Consequently, one absorbed in Kṛṣṇa consciousness, in chanting the names of Kṛṣṇa and serving Him always, receives the benefit of the highest form of yoga. The advantage is that he doesn’t have to take all the trouble of the meditational process. That is the beauty of Kṛṣṇa consciousness.

In yoga it is necessary to control all of the senses, and when all the senses are controlled, the mind must be engaged in thinking of Viṣṇu. One becomes peaceful after thus conquering material life.

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ

”for one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity.” (Bg. 6.7) This material world has been likened to a great forest fire. As in the forest, fire may automatically take place, so in this material world, although we may try to live peacefully, there is always a great conflagration. It is not possible to live in peace anywhere in the material world. But for one who is transcendentally situated-either by the meditational yoga system or by the empirical philosophical method or by bhakti-yoga-peace is possible. All forms of yoga are meant for transcendental life, but the method of chanting is especially effective in this age. Kīrtana may go on for hours, and one may not feel tired, but it is difficult to sit in lotus position perfectly still for more than a few minutes. Yet regardless of the process, once the fire of material life is extinguished, one does not simply experience what is called impersonal void. Rather, as Kṛṣṇa tells Arjuna, one enters into the supreme abode.

yuñjann evaṁ sadātmānaṁ
yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ
mat-saṁsthām adhigacchati

”By meditating in this manner, always controlling the body, mind and activities, the mystic transcendentalist attains to the kingdom of God through cessation of material existence.” (Bg. 6.15) Kṛṣṇa’s abode is not void. It is like an establishment, and in an establishment there is a variety of engagements. The successful yogī actually attains to the kingdom of God, where there is spiritual variegatedness. The yoga processes are simply ways to elevate oneself to enter into that abode. Actually we belong to that abode, but being forgetful, we are put in this material world. Just as a madman becomes crazy and is put into a lunatic asylum, so we, losing sight of our spiritual identity, become crazy and are put into this material world. Thus the material world is a sort of lunatic asylum, and we can easily notice that nothing is done very sanely here. Our real business is to get out and enter into the kingdom of God. In Bhagavad-gītā Kṛṣṇa gives information of this kingdom and also gives instructions about His position and our position-of what He is and what we are. All the information necessary is set forth in Bhagavad-gītā, and a sane man will take advantage of this knowledge.

27.5 Chapter Four

Yoga as Body and Mind Control

Throughout Bhagavad-gītā, Kṛṣṇa was encouraging Arjuna to fight, for he was a warrior, and fighting was his duty. Although Kṛṣṇa delineates the meditational yoga system in the Sixth Chapter, He does not stress it or encourage Arjuna to pursue it as his path. Kṛṣṇa admits that this meditational process is very difficult:

śrī-bhaga vān uvāca
asaṁśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsena tu kaunteya
vairāgyeṇa ca gṛhyate

”The Blessed Lord said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.” (Bg. 6.35) Here Kṛṣṇa emphasizes practice and renunciation as ways to control the mind. But what is that renunciation? Today it is hardly possible for us to renounce anything, for we are so habituated to such a variety of material sense pleasures. Despite leading a life of uncontrolled sense indulgence, we attend yoga classes and expect to attain success.

There are so many rules and regulations involved in the proper execution of yoga, and most of us can hardly give up a simple habit like smoking. In His discourse on the meditational yoga system, Kṛṣṇa proclaims that yoga cannot be properly performed by one who eats too much or eats too little. One who starves himself cannot properly perform yoga. Nor can the person who eats more than required. The eating process should be moderate, just enough to keep body and soul together; it should not be for the enjoyment of the tongue. When palatable dishes come before us, we are accustomed to take not just one of the preparations but two, three and four-and upwards. Our tongue is never satisfied. But it is not unusual in India to see a yogī take only a small spoonful of rice a day and nothing more. Nor can one execute the meditational yoga system if one sleeps too much or does not sleep sufficiently. Kṛṣṇa does not say that there is such a thing as dreamless sleep. As soon as we go to sleep, we will have a dream, although we may not remember it. In the Gītā Kṛṣṇa cautions that one who dreams too much while sleeping cannot properly execute yoga. One should not sleep more than six hours daily. Nor can one infected by insomnia, who cannot sleep at night, successfully execute yoga, for the body must be kept fit. Thus Kṛṣṇa outlines so many requirements for disciplining the body. All these requirements, however, can essentially be broken down into four basic rules: no illicit sexual connection, no intoxication, no meat-eating and no gambling. These are the four minimum regulations for the execution of any yoga system. And in this age who can refrain from these activities? We have to test ourselves accordingly to ascertain our success in yoga execution.

yogī yuñjīta satatam
ātmānaṁ rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ

” A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.” (Bg. 6.10) from this verse we can understand that it is the duty of the yogī to always remain alone. Meditational yoga cannot be performed in an assembly, at least not according to Bhagavad-gītā. In the meditational system it is not possible to concentrate the mind upon the Supersoul except in a secluded place. In India, there are still many yogīs who assemble at the Kumba Melā. Generally they are in seclusion, but on rare occasions they come to attend special functions. In India there are still thousands of yogīs and sages, and every twelve years or so they meet in particular holy places-Allahabad, etc.-just as in America they have businessmen’s conventions. The yogī, in addition to living in a secluded place, should also be free from desires and should not think that he is performing yoga to achieve some material powers. Nor should he accept gifts or favors from people. If he is properly executing this meditational yoga, he stays alone in the jungles, forests or mountains and avoids society altogether. At all times he must be convinced for whom he has become a yogī. He does not consider himself alone because at all times the Paramātmā-Supersoul-is with him. from this we can see that in modern civilization it is indeed very difficult to execute this meditational form of yoga properly. Contemporary civilization in this age of Kali has actually made it impossible for us to be alone, to be desireless and to be possessionless.

The method of executing meditational yoga is further explained in considerable detail by Kṛṣṇa to Arjuna. Śrī Kṛṣṇa says,

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nāti-nīcaṁ
cailājina-kuśottaram
tatraikāgraṁ manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

”To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.” (Bg. 6.11–12) Generally yogīs sit on tigerskin or deerskin because reptiles will not crawl on such skins to disturb their meditations. It seems that in God’s creation there is a use for everything. Every grass and herb has its use and serves some function, although we may not know what it is. So in Bhagavad-gītā Kṛṣṇa has made some provision whereby the yogī doesn’t have to worry about snakes. Having acquired a good sitting place in a secluded environment, the yogī begins to purify the ātmā-body, mind and soul. The yogī should not think, ”Now I will try to achieve some wonderful powers.” Sometimes yogīs do attain certain siddhis, or powers, but these are not the purpose of yoga, and real yogīs do not exhibit them. The real yogī thinks, ”I am now contaminated by this material atmosphere, so now I must purify myself.”

We can quickly see that controlling the mind and body is not such an easy thing and that we cannot control them as easily as we can go to the store and purchase something. But Kṛṣṇa indicates that these rules can be easily followed when we are in Kṛṣṇa consciousness.

Of course everyone is motivated by sex life, but sex life is not actually discouraged. We have this material body, and as long as we have it, sex desire will be there. Similarly, as long as we have the body, we must eat to maintain it, and we must sleep in order to give it rest. We cannot expect to negate these activities, but the Vedic literatures do give us guidelines for regulation in eating, sleeping, mating, etc. If we at all expect success in the yoga system, we cannot allow our unbridled senses to take us down the paths of sense objects; therefore guidelines are set up. Lord Śrī Kṛṣṇa is advising that the mind can be controlled through regulation. If we do not regulate our activities, our mind will be more and more agitated. It is not that activities are to be stopped, but regulated by the mind always in Kṛṣṇa consciousness. Being always engaged in some activity connected with Kṛṣṇa is actual samādhi. It is not that when one is in samādhi he doesn’t eat, work, sleep or enjoy himself in any way. Rather, samādhi can be defined as executing regulated activities while absorbed in the thought of Kṛṣṇa.

asaṁyatātmanā yogo
duṣprāpa iti me matiḥ

vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ

"for one whose mind is unbridled," Kṛṣṇa further says, "self-realization is difficult work." (Bg. 6.36) Anyone knows that an unbridled horse is dangerous to ride. He can go in any direction at any speed, and his rider is likely to come to some harm. Insofar as the mind is unbridled, Kṛṣṇa agrees with Arjuna that the yoga system is very difficult work indeed. "But," Kṛṣṇa adds, "he whose mind is controlled and strives by right means is assured of success. That is My judgment." (Bg. 6.36) What is meant by "strives by right means"? One has to try to follow the four basic regulative principles as mentioned and execute his activities absorbed in Kṛṣṇa consciousness.

If one wants to engage in yoga at home, then he has to make certain that his other engagements are moderate. He cannot spend long hours of the day working hard to simply earn a livelihood. One should work very moderately, eat very moderately, gratify the senses very moderately and keep his life as free from anxiety as possible. In this way practice of yoga may be successful.

What is the sign by which we can tell that one has attained perfection in yoga? Kṛṣṇa indicates that one is situated in yoga when his consciousness is completely under his control.

yadā viniyataṁ cittam
ātmany evāvatiṣṭhate
nispṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā

"When the yogī, by practice of yoga, disciplines his mental activities and becomes situated in Transcendence-devoid of all material desires-he is said to have attained yoga." (Bg. 6.18) One who has attained yoga is not dependent on the dictations of his mind; rather, the mind comes under his control. Nor is the mind put out or extinguished, for it is the business of the yogī to think of Kṛṣṇa, or Viṣṇu, always. The yogī cannot allow his mind to go out. This may sound very difficult, but it is possible in Kṛṣṇa consciousness. When one is always engaged in Kṛṣṇa consciousness, in the service of Kṛṣṇa, then how is it possible for the mind to wander away from Kṛṣṇa? In the service of Kṛṣṇa, the mind is automatically controlled.

Nor should the yogī have any desire for material sense gratification. If one is in Kṛṣṇa consciousness, he has no desire other than Kṛṣṇa. It is not possible to become desireless. The desire for sense gratification must be overcome by the process of purification, but desire for Kṛṣṇa should be cultivated. It is simply that we have to transfer the desire. There is no question of killing desire, for desire is the constant companion of the living entity. Kṛṣṇa consciousness is the process by which one purifies his desires; instead of desiring so many things for sense gratification, one simply desires things for the service of Kṛṣṇa. for example, we may desire palatable food, but instead of preparing foodstuffs for ourselves, we can prepare them for Kṛṣṇa and offer them to Him. It is not that the action is different, but there is a transfer of consciousness from thinking of acting for my senses to thinking of acting for Kṛṣṇa. We may prepare nice milk products, vegetables, grains, fruits and other vegetarian dishes for Kṛṣṇa and then offer them to Him, praying, "This material body is a lump of ignorance and the senses are a network of paths leading to death. Of all the senses the tongue is the most voracious and difficult to control. It is very difficult to conquer the tongue in this world; therefore Śrī Kṛṣṇa has given us this nice prasāda, spiritual food, to conquer the tongue. So let us take this prasāda to our full satisfaction and glorify Their Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Nityānanda Prabhu." In this way our karma is sacrificed, for from the very beginning we are thinking that the food is being offered to Kṛṣṇa. We should have no personal desires for the food. Kṛṣṇa is so merciful, however, that he gives us the food to eat. In this way our desire is fulfilled. When one has molded his life in such a way-dovetailing his desires to Kṛṣṇa's-then it is to be understood that he has attained perfection in yoga. Simply breathing deeply and doing some exercises is not yoga as far as Bhagavad-gītā is concerned. A whole purification of consciousness is required.

In the execution of yoga, it is very important that the mind is not agitated.

yathā dīpo nivāta-stho
neṅgate sopamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanaḥ

"As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self." (Bg. 6.19) When a candle is in a windless place, its flame remains straight and does not waver. The mind, like the flame, is susceptible to so many material desires that with the slightest agitation it will move. A little movement of the mind can change the whole consciousness. Therefore in India one seriously practicing yoga traditionally remained brahmacārī, or celibate. There are two kinds of brahmacārī: one is completely celibate and the other is gṛhastha-brahmacārī, that is to say he has a wife, he does not associate with any other woman, and his relations with his own wife are strictly regulated. In this way, either by complete celibacy or restricted sex life, one's mind is kept from being agitated. Yet when one takes a vow to remain a complete celibate, his mind may still be agitated by sexual desire; therefore in India those practicing the traditional yoga under strict vows of celibacy are not allowed to sit alone even with a mother, sister or daughter. The mind is so fickle that the slightest suggestion can create havoc.

The yogī should have his mind trained in such a way that as soon as his mind wanders from meditation on Viṣṇu, he drags it back again. This requires a great deal of practice. One must come to know that his real happiness is in experiencing the pleasure of his transcendental senses, not the material senses. Senses are not to be sacrificed, and desires are not to be sacrificed, but there are both desires and sense satisfaction in the spiritual sphere. Real happiness is transcendental to material, sensual experience. If one is not convinced of this, he will surely be agitated and will fall down. One should therefore know that the happiness he is trying to derive from material senses is not really happiness.

Those who are actually yogīs truly enjoy, but how do they enjoy? Ramante yogino 'nante-their enjoyment is unlimited, that unlimited enjoyment is real happiness, and such happiness is spiritual, not material. This is the real meaning of Rāma, as in the chant Hare Rāma. Rāma means enjoyment through spiritual life. Spiritual life is all pleasure, and Kṛṣṇa is all pleasure. We do not have to sacrifice pleasure, but we do have to enjoy it properly. A diseased man cannot enjoy life; his enjoyment of life is a false enjoyment. But when he is cured and is healthy, then he is able to enjoy. Similarly, as long as we are in the material conception of life, we are not actually enjoying ourselves but are simply becoming more and more entangled in material nature. If a sick man is not supposed to eat, his eating unrestrictedly actually kills him. Similarly, the more we increase material enjoyment, the more we become entangled in this world, and the more difficult it becomes to get free from the material entrapment. All of the systems of yoga are meant to disentangle the conditioned soul from this entrapment, to transfer him from the false enjoyment of material things to the actual enjoyment of Kṛṣṇa consciousness. Śrī Kṛṣṇa says,

yatroparamate cittaṁ
niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ
paśyann ātmani tuṣyati
sukham ātyantikaṁ yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ
sthitaś calati tattvataḥ
yaṁ labdhvā cāparaṁ lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate
taṁ vidyād duḥkha-saṁyoga-
viyogaṁ yoga-saṁjñitam

”In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.” (Bg. 6.20–23) One form of yoga may be difficult and another may be easy, but in all cases one must purify his existence to the conception of Kṛṣṇa conscious enjoyment. Then one will be happy.

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate
uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ

”A person is said to have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities. A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.” (Bg. 6.4–5) We have to raise ourselves to the spiritual standard by ourselves. In this sense I am my own friend and I am my own enemy. The opportunity is ours. There is a very nice verse by Cāṇakya Paṇḍita: ”No one is anyone's friend, no one is anyone's enemy. It is only by behavior that one can understand who is his friend and who is his enemy.” No one is born our enemy, and no one is born our friend. These roles are determined by mutual behavior. As we have dealings with others in ordinary affairs, in the same way the individual has dealings with himself. I may act as my own friend or as an enemy. As a friend, I can understand my position as spirit soul and, seeing that somehow or other I have come into contact with material nature, try to get free from material entanglement by acting in such a way as to disentangle myself. In this case I am my friend. But if even after getting this opportunity I do not take it, then I should be considered my own worst enemy.

bandhur ātmātmanas tasya
yenātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatru-vat

”For he who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.” (Bg. 6.6) How is it possible for one to become his own friend? This is explained here. Ātmā means ”mind,” ”body” and ”soul.” When we speak of ātmā, insofar as we are in the bodily conception, we refer to the body. However, when we transcend the bodily conception and rise to the mental platform, ātmā refers to the mind. But actually when we are situated on the truly spiritual platform, then ātmā refers to the soul. In actuality we are pure spirit. In this way, according to one's spiritual development, the meaning of the word ātmā differs. As far as the Nirukti Vedic dictionary is concerned, ātmā refers to body, mind and soul. However, in this verse of Bhagavad-gītā, ātmā refers to mind.

If, through yoga, the mind can be trained, then the mind is our friend. But if the mind is left untrained, then there is no possibility of leading a successful life. for one who has no idea of spiritual life, the mind is the enemy. If one thinks that he is simply the body, his mind will not be working for his benefit; it will simply be acting to serve the gross body and to further condition the living entity and entrap him in material nature. If, however, one understands one's position as spirit soul apart from the body, the mind can be a liberating factor. In itself, the mind has nothing to do; it is simply waiting to be trained, and it is best trained through association. Desire is the function of the mind, and one desires according to his association; so if the mind is to act as friend, there must be good association.

The best association is a sādhu, that is, a Kṛṣṇa conscious person or one who is striving for spiritual realization. There are those who are striving for temporary things (asat). Matter and the body are temporary, and if one only engages himself for bodily pleasure, he is conditioned by temporary things. But if he engages himself in self-realization, then he is engaged in something permanent (sat). Obviously if one is intelligent he will associate with those who are trying to elevate themselves to the platform of self-realization through one of the various forms of yoga. The result will be that those who are sādhu, or realized, will be able to sever his attachment to material association. This is the great advantage of good association. for instance, Kṛṣṇa speaks Bhagavad-gītā to Arjuna just to cut off his attachment to this material affection. Because Arjuna is attracted to things that are impeding the execution of his own duty, Kṛṣṇa severs these things. To cut something, a sharp instrument is required; and to cut the mind from its attachments, sharp words are often required. The sādhu or teacher shows no mercy in using sharp words to sever the student's mind from material attractions. By speaking the truth uncompromisingly, he is able to sever the bondage. for example, at the very beginning of Bhagavad-gītā Kṛṣṇa speaks sharply to Arjuna by telling him that although he speaks like a learned man, he is actually fool number one. If we actually want detachment from this material world, we should be prepared to accept such cutting words from the spiritual master. Compromise and flattery have no effect where strong words are required.

In Bhagavad-gītā the material conception of life is condemned in so many places. One who thinks the country in which he is born is worshipable, or one who goes to holy places and yet ignores the sādhus there, is likened unto an ass. As an enemy is always thinking of doing harm, so the untrained mind will drag one deeper and deeper into material entanglement. Conditioned souls struggle very hard with the mind and with the other senses. Since the mind directs the other senses, it is of utmost importance to make the mind the friend.

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ

"For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same." (Bg. 6.7) By training the mind, one actually attains tranquillity, for the mind is always dragging us over nonpermanent things, just as an unbridled horse will pull a chariot on a perilous course. Although we are permanent and eternal, somehow or other we have become attracted to nonpermanent things. But the mind can be easily trained if it is simply fixed on Kṛṣṇa. Just as a fort is safe when it is defended by a great general, if Kṛṣṇa is placed in the fort of the mind, there will be no possibility of the enemy's entering. Material education, wealth and power will not help one to control the mind. A great devotee prays, ' 'When will I be able to think of You constantly? My mind is always dragging me about, but as soon as I am able to fix my mind on the lotus feet of Kṛṣṇa, it becomes clear." When the mind is clear, it is possible to meditate on the Supersoul. The Paramātmā, or Supersoul, is always seated within the heart along with the individual soul. The yoga system involves concentrating the mind and focusing it on the Paramātmā, or Supersoul, seated within the heart. The previously quoted verse from Bhagavad-gītā indicates that one who has conquered the mind and has overcome all attachment to nonpermanent things can be absorbed in thought of the Paramātmā. One so absorbed becomes free from all duality and false designations.

27.6 Chapter Five

Yoga as Freedom from Duality and Designation

This material world is a world of duality-at one moment we are subjected to the heat of the summer season and at the next moment the cold of winter. Or at one moment we're happy and at the next moment distressed. At one moment honored, at the next dishonored. In the material world of duality, it is impossible to understand one thing without understanding its opposite. It is not possible to understand what honor is unless I understand dishonor. Similarly, I cannot understand what misery is if I have never tasted happiness. Nor can I understand what happiness is unless I have tasted misery. One has to transcend such dualities, but as long as this body is here these dualities will be here also. Insofar as one strives to get out of bodily conceptions-not out of the body but out of bodily conceptions-one has to learn to tolerate such dualities. In the Second Chapter of Bhagavad-gītā Kṛṣṇa informs Arjuna that the duality of distress and happiness is due to the body alone. It's like a skin disease, or skin itch. Just because there is itching, one should not be mad after it to scratch it. We should not go mad or give up our duty just because mosquitoes bite us. There are so many dualities one has to tolerate, but if the mind is fixed in Kṛṣṇa consciousness, all these dualities will seem insignificant.

How is it one can tolerate such dualities?

jñāna-vijñāna-tṛptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

"A person is said to be established in self-realization and is called a yogī (or mystic) when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything-whether it be pebbles, stones or gold-as the same." (Bg. 6.8) Jñāna means theoretical knowledge, and vijñāna refers to practical knowledge. for instance, a science student has to study theoretical scientific conceptions as well as applied science. Theoretical knowledge alone will not help. One has to be able to also apply this knowledge. Similarly, in yoga one should have not only theoretical knowledge but practical knowledge. Simply understanding "I am not this body" and at the same time acting in a nonsensical way will not help. There are so many societies where the members seriously discuss Vedānta philosophy while smoking and drinking and enjoying a sensual life. It will not help if one only has knowledge theoretically. This knowledge must be demonstrated. One who truly understands "I am not this body" will actually reduce his bodily necessities to a minimum. When one increases the demands of the body while thinking "I am not this body," then of what use is that knowledge? A person can only be satisfied when there is jñāna and vijñāna side by aide.

When a person is situated on the practical level of spiritual realization, it should be understood he is actually situated in yoga. It is not that one should continue to attend yoga classes and yet remain the same throughout his life; there must be practical realization. And what is the sign of that practical realization? The mind will be calm and quiet and no longer agitated by the attraction of the material world. Thus self-controlled, one is not attracted by the material glitter, and he sees everything-pebbles, stones or gold-as the same. In the material civilization, so much paraphernalia is produced just to satisfy the senses. These things are produced under the banner of material advancement. He who is situated in yoga sees such paraphernalia as just so much rubbish in the street. Moreover,

suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate

”A person is said to be still further advanced when he regards all-the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial-with an equal mind.” (Bg. 6.9) There are different kinds of friends. There is suhṛt, who is by nature a well-wisher and is always desiring one’s welfare. Mitra refers to an ordinary friend, and udāsīna is one who is neutral. In this material world someone may be my well-wisher, friend or neither friend nor enemy but neutral. Someone else may serve as a mediator between me and my enemies, and in this verse he is called madhya-stha One may also see someone as pious and another as sinful according to his own calculations. But when he is situated in transcendence, all of these-friends, enemies or whatever-cease to exist. When one becomes actually learned, he does not see any enemy or any friend because in actuality ”no one is my enemy, no one is my friend, no one is my father, no one is my mother, etc.” We are all simply living entities playing on a stage in the dress of father, mother, children, friend, enemy, sinner and saint, etc. It is like a great drama with so many characters playing their parts. However, on the stage a person may be an enemy or whatever, but off the stage all the actors are friends. Similarly, with these bodies we are playing on the stage of material nature, and we attach so many designations to one another. I may be thinking, ”This is my son,” but in actuality I cannot beget any son. It is not possible. At the utmost I can only beget a body. It is not within any man’s power to beget a living entity. Merely by sexual intercourse a living entity cannot be begotten. The living entity must be placed in the emulsification of secretions. This is the verdict of Śrīmad-Bhāgavatam. Thus all the multifarious relationships between bodies are just so much stage play. One who is actually realized and has actually attained yoga no longer sees these bodily distinctions.

27.7 Chapter Six

The Fate of the Unsuccessful Yogī

It is not that Bhagavad-gītā rejects the meditational yoga process; it recognizes it as a bona fide method, but it further indicates that it is not possible in this age. Thus the subject in the Sixth Chapter of Bhagavad-gītā is quickly dropped by Śrī Kṛṣṇa and Arjuna. Arjuna next asks,

ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

”What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?” (Bg. 6.37) In other words, he is asking what becomes of the unsuccessful yogī, or the person who attempts to perform yoga but somehow desists and does not succeed. It is something like a student who does not get his degree because he drops out of school. Elsewhere in the Gītā, Śrī Kṛṣṇa points out to Arjuna that out of many men, few strive for perfection, and out of those who strive for perfection, only a few succeed. So Arjuna is inquiring after the vast number of failures. Even if a man has faith and strives for perfection in the yoga system, Arjuna points out that he may not attain this perfection due to ”worldly-mindedness.”

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apratiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

”O mighty-armed Kṛṣṇa,” Arjuna continues, ”does not such a man, being deviated from the path of Transcendence, perish like a riven cloud, with no position in any sphere?” (Bg. 6.38) When a cloud is torn apart by the wind, it does not mend back together again.

etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāsya
chettā na hy upapadyate

”This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.” (Bg. 6.39) Arjuna is asking this question about the fate of the unsuccessful yogī so that in the future people would not be discouraged. By a yogī, Arjuna is referring to the haṭha-yogī, jñāna-yogī and bhakti-yogī; it is not that meditation is the only form of yoga. The meditator, the philosopher and the devotee are all to be considered yogīs. Arjuna is questioning for all those who are attempting to become successful transcendentalists. And how does Śrī Kṛṣṇa answer him?

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

Here, as in many other places throughout the Gītā, Śrī Kṛṣṇa is referred to as Bhagavān. This is another of the Lord's innumerable names. Bhagavān indicates that Kṛṣṇa is the proprietor of six opulences: He possesses all beauty, all wealth, all power, all fame, all knowledge and all renunciation. Living entities partake of these opulences in finite degrees. One may be famous in a family, in a town, in a country or on one planet, but no one is famous throughout the creation, as is Śrī Kṛṣṇa. The leaders of the world may be famous for a few years only, but Lord Śrī Kṛṣṇa appeared five thousand years ago and is still being worshiped. So one who possesses all six of these opulences in completeness is considered to be God. In Bhagavad-gītā Kṛṣṇa speaks to Arjuna as the Supreme Personality of Godhead, and as such it is to be understood that He has complete knowledge. Bhagavad-gītā was imparted to the sun-god and to Arjuna by Kṛṣṇa, but nowhere is it mentioned that Bhagavad-gītā was imparted to Kṛṣṇa. Why? Complete knowledge means that He knows everything that is to be known. This is an attribute of God alone. Being that Kṛṣṇa knows everything, Arjuna is putting this question to Him about the fate of the unsuccessful yogī. There is no possibility for Arjuna to research the truth. He simply has to receive the truth from the complete source, and this is the system of disciplic succession. Kṛṣṇa is complete, and the knowledge that comes from Kṛṣṇa is also complete. If Arjuna receives this complete knowledge and we receive it from Arjuna as it was spoken to him, then we also receive complete knowledge. And what is this knowledge? "The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil." (Bg. 6.40) Here Kṛṣṇa indicates that the very striving for yoga perfection is a most auspicious attempt. When one attempts something so auspicious, he is never degraded.

Actually Arjuna is asking a very appropriate and intelligent question. It is not unusual for one to fall down from the platform of devotional service. Sometimes a neophyte devotee does not keep the rules and regulations. Sometimes he yields to intoxication or is trapped by some feminine attractions. These are impediments on the path of yoga perfection. But Śrī Kṛṣṇa gives an encouraging answer, for He tells Arjuna that even if one sincerely cultivates only one-percent worth of spiritual knowledge, he will never fall down into the material whirlpool. That is due to the sincerity of his effort. It should always be understood that we are weak and that the material energy is very strong. To adopt spiritual life is more or less to declare war against the material energy. The material energy is trying to entrap the conditioned soul as much as possible, and when the conditioned soul tries to get out of her clutches by spiritual advancement of knowledge, material nature becomes more stringent and vigorous in her efforts to test how much the aspiring spiritualist is sincere. The material energy, or māyā, will then offer more allurements.

In this regard, there is the story of Viśvāmitra Muni, a great king, a kṣatriya, who renounced his kingdom and took to the yoga process in order to become more spiritually advanced. At that time the meditational yoga process was possible to execute. Viśvāmitra Muni meditated so intently that Indra, the King of heaven, noticed him and thought, ' 'This man is trying to occupy my post." The heavenly planets are also material, and there is competition-no businessman wants another businessman to exceed him. fearing that Viśvāmitra Muni would actually depose him, Indra sent one heavenly society girl, named Menakā, to allure him sexually. Menakā was naturally very beautiful, and she was intent on disrupting the muni's meditations. Indeed, he became aware of her feminine presence upon hearing the sound of her bangles, and he immediately looked up from his meditation, saw her, and became captivated by her beauty. As a result, the beautiful girl Śakuntalā was born by their conjugation. When Śakuntalā was born, Viśvāmitra lamented: "Oh, I was just trying to cultivate spiritual knowledge, and again I have been entrapped." He was about to flee when Menakā brought his beautiful daughter before him and chastised him. Despite her pleading, Viśvāmitra resolved to leave anyway.

Thus there is every chance of failure on the yogic path; even a great sage like Viśvāmitra Muni can fall down due to material allurement. Although the muni fell for the time being, he again resolved to go on with the yoga process, and this should be our resolve. Kṛṣṇa informs us that such failures should not be cause for despair. There is the famous proverb that "failure is the pillar of success." In the spiritual life especially, failure is not discouraging. Kṛṣṇa very clearly states that even if there is failure, there is no loss either in this world or in the next. One who takes to this auspicious line of spiritual culture is never completely vanquished.

Now what actually happens to the unsuccessful spiritualist? Śrī Kṛṣṇa specifically explains,

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate
[Bg. 6.41]
athavā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataraṁ
loke janma yad īdṛśam
[Bg. 6.42]

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy. Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world." (Bg. 6.41–42) There are many planets in the universe, and on the higher planets there are greater comforts, the duration of life is longer, and the inhabitants are more religious and godly. Since it is said that six months on earth is equal to one day on the higher planets, the unsuccessful yogī stays on these higher planets for many, many years. Vedic literatures describe their lifetimes as lasting ten thousand years. So even if one is a failure, he is promoted to these higher planets. But one cannot remain there perpetually. When the fruits or the results of one's pious activities expire, he has to return to earth. Yet even upon returning to this planet, the unsuccessful yogī meets with fortunate circumstances, for he takes his birth in either a very rich family or a pious one.

Generally, according to the law of karma, if one enacts pious deeds, he is rewarded in the next life by birth into a very aristocratic family or into a very wealthy family, or he becomes a great scholar, or he is born very beautiful. In any case, those who sincerely begin spiritual life are guaranteed human birth in the next life-not only human birth, but birth into either a very pious or a very wealthy family. Thus one with such a good birth should understand that his fortune is due to his previous pious activities and to

God's grace. These facilities are given by the Lord, who is always willing to give us the means to attain Him. Kṛṣṇa simply wants to see that we are sincere. In the Śrīmad-Bhāgavatam it is stated that every particular person has his own duty in life, regardless of his position and regardless of his society. If, however, he gives up his prescribed duty and somehow-either out of sentiment or association or craziness or whatever-takes shelter of Kṛṣṇa, and if, due to his immaturity, he falls from the devotional path, still there is no loss for him. On the other hand, if a person executes his duties perfectly but does not approach God, then what does he earn? His life is indeed without benefit. But a person who has approached Kṛṣṇa is better situated, even though he may fall down from the yogic platform.

Kṛṣṇa further indicates that of all good families to be born into-families of successful merchants or philosophers or meditators-the best is the family of yogīs. One who takes birth in a very rich family may be misled. It is normal for a man who is given great riches to try to enjoy those riches; thus rich men's sons often become drunkards or prostitute hunters. Similarly, one who takes birth in a pious family or in a brahminical family often becomes very puffed up and proud, thinking, "I am a brāhmaṇa; I am a pious man." There is chance of degradation in both rich and pious families, but one who takes birth in a family of yogīs or of devotees has a much better chance of cultivating again that spiritual life from which he has fallen. Kṛṣṇa tells Arjuna,

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

"On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru." (Bg. 6.43)

Being born in a family of those who execute yoga or devotional service, one remembers his spiritual activities executed in his previous life. Anyone who takes to Kṛṣṇa consciousness seriously is not an ordinary person; he must have taken to the same process in his previous life. Why is this?

pūrvābhyāsena tenaiva
hriyate hy avaśo 'pi saḥ

"By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles-even without seeking them." (Bg. 6.44) In the material world, we have experience that we do not carry our assets from one life to another. I may have millions of dollars in the bank, but as soon as my body is finished, my bank balance is also. At death, the bank balance does not go with me; it remains in the bank to be enjoyed by somebody else. This is not the case with spiritual culture. Even if one enacts a very small amount on the spiritual platform, he takes that with him to his next life, and he picks up again from that point.

When one picks up this knowledge that was interrupted, he should know that he should now finish the balance and complete the yogic process. One should not take the chance of finishing up the process in another birth but should resolve to finish it in this life. We should be determined in this way: "Somehow or other in my last life, I did not finish my spiritual cultivation. Now Kṛṣṇa has given me another opportunity, so let me finish it up in this life." Thus after leaving this body one will not again take birth in this material world, where birth, old age, disease and death are omnipresent, but will return to Kṛṣṇa. One who takes shelter under the lotus feet of Kṛṣṇa sees this material world simply as a place of danger. for one who takes to spiritual culture, this material world is actually unfit. Śrīla Bhaktisiddhānta Sarasvatī used to say, "This place is not fit for a gentleman." Once one has approached Kṛṣṇa and has attempted to make spiritual progress, Kṛṣṇa, who is situated within the heart, begins to give directions. In the Gītā, Śrī Kṛṣṇa says that for one who wants to remember Him, He gives remembrance, and for one who wants to forget Him, He allows him to forget.

27.8 Chapter Seven

Yoga as Reestablishing Relations with Kṛṣṇa

We have heard many times of the yoga system. The yoga system is approved by Bhagavad-gītā, but the yoga system in Bhagavad-gītā is especially meant for purification. The aim is threefold: to control the senses, to purify activities and to link oneself to Kṛṣṇa in a reciprocal relationship.

The Absolute Truth is realized in three stages: impersonal Brahman, localized Paramātmā (Supersoul) and ultimately Bhagavān, the Supreme Personality of Godhead. In the final analysis, the Supreme Absolute Truth is a person. Simultaneously He is the all-pervading Supersoul within the hearts of all living entities and within the core of all atoms, and He is the brahmajyoti, or the effulgence of spiritual light, as well. Bhagavān Śrī Kṛṣṇa is full of all opulence as the Supreme Personality of Godhead, but at the same time He is full of all renunciation. In the material world we find that one who has much opulence is not very much inclined to give it up, but Kṛṣṇa is not like this. He can renounce everything and remain complete in Himself.

When we read or study Bhagavad-gītā under a bona fide spiritual master we should not think that the spiritual master is presenting his own opinions. It is not he who is speaking. He is just an instrument. The real speaker is the Supreme Personality of Godhead, who is both within and without. At the beginning of His discourse on the yoga system in the Sixth Chapter of Bhagavad-gītā, Śrī Kṛṣṇa says,

anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic; not he who lights no fire and performs no work." (Bg. 6.1) Everyone is working and expecting some result. One may ask, What is the purpose of working if no result is expected? A remuneration or salary is always demanded by the worker. But here

Kṛṣṇa indicates that one can work out of a sense of duty alone, not expecting the results of his activities. If one works in this way, then he is actually a sannyāsī; he is in the renounced order of life.

According to Vedic culture, there are four stages of life: brahmacārī, gṛhastha, vānaprastha and sannyāsa. Brahmacārī is student life devoted to training in spiritual understanding. Gṛhastha life is married householder life. Then upon reaching the approximate age of fifty, one may take the vānaprastha order-that is, he leaves his home and children and travels with his wife to holy places of pilgrimage. finally he gives up both wife and children and remains alone to cultivate Kṛṣṇa consciousness, and that stage is called sannyāsa, or the renounced order of life. Yet Kṛṣṇa indicates that for a sannyāsī, renunciation is not all. In addition, there must be some duty. What then is the duty for a sannyāsī, for one who has renounced family life and no longer has material obligations? His duty is a most responsible one; it is to work for Kṛṣṇa. Moreover, this is the real duty for everyone in all stages of life.

In everyone's life there are two duties: one is to serve the illusion, and the other is to serve the reality. When one serves the reality, he is a real sannyāsī. And when one serves the illusion, he is deluded by māyā. One has to understand, however, that he is in all circumstances forced to serve. Either he serves the illusion or the reality. The constitutional position of the living entity is to be a servant, not a master. One may think that he is the master, but he is actually a servant. When one has a family he may think that he is the master of his wife, or his children, or his home, business and so on, but that is all false. One is actually the servant of his wife, of his children and of his business. The president may be considered the master of the country, but actually he is the servant of the country. Our position is always as servant-either as servant of the illusion or as servant of God. If, however, we remain the servant of the illusion, then our life is wasted. Of course everyone is thinking that he is not a servant, that he is working only for himself. Although the fruits of his labor are transient and illusory, they force him to become a servant of illusion, or a servant of his own senses. But when one awakens to his transcendental senses and actually becomes situated in knowledge, he then becomes a servant of the reality. When one comes to the platform of knowledge, he understands that in all circumstances he is a servant. Since it is not possible for him to be master, he is much better situated serving the reality instead of the illusion. When one becomes aware of this, he attains the platform of real knowledge. By sannyāsa, the renounced order of life, we refer to one who has come to this platform. Sannyāsa is a question of realization, not social status.

It is the duty of everyone to become Kṛṣṇa conscious and to serve the cause of Kṛṣṇa. When one actually realizes this he becomes a mahātmā, or a great soul. In Bhagavad-gītā Kṛṣṇa says that after many births, when one comes to the platform of real knowledge, he "surrenders unto Me." Why is this? Vāsudevaḥ sarvam iti [Bg. 7.19]. The wise man realizes that "Vāsudeva [Kṛṣṇa] is everything." However, Kṛṣṇa says that such a great soul is rarely found. Why is this? If an intelligent person comes to understand that the ultimate goal of life is to surrender unto Kṛṣṇa, why should he hesitate? Why not surrender immediately? What is the point in waiting for so many births? When one comes to that point of surrender, he becomes a real sannyāsī. Kṛṣṇa never forces anyone to surrender unto Him. Surrender is a result of love, transcendental love. Where there is force and where there is no freedom, there can be no love. When a mother loves a child, she is not forced to do so, nor does she do so out of expectation of some salary or remuneration.

Similarly, we can love the Supreme Lord in so many ways-we can love Him as master, as friend, as child or as husband. There are five basic rasas, or relationships, in which we are eternally related to God. When we are actually in the liberated stage of knowledge, we can understand that our relationship with the Lord is in a particular rasa. That platform is called svarūpa-siddhi, or real self-realization. Everyone has an eternal relationship with the Lord, either as master and servant, friend and friend, parent and child, husband and wife, or lover and beloved. These relationships are eternally present. The whole process of spiritual realization and the actual perfection of yoga is to revive our consciousness of this relationship. At present our relationship with the Supreme Lord is pervertedly reflected in this material world. In the material world, the relationship between master and servant is based on money or force or exploitation. There is no question of service out of love. The relationship between master and servant, pervertedly reflected, continues only for so long as the master can pay the servant. As soon as the payment stops, the relationship also stops. Similarly, in the material world there may be a relationship between friends, but as soon as there is a slight disagreement, the friendship breaks, and the friend becomes an enemy. When there is a difference of opinion between son and parents, the son leaves home, and the relationship is severed. The same with husband and wife; a slight difference of opinion, and there is divorce.

No relationship in this material world is actual or eternal. We must always remember that these ephemeral relationships are simply perverted reflections of that eternal relationship we have with the Supreme Personality of Godhead. We have experience that the reflection of an object in a glass is not real. It may appear real, but when we go to touch it we find that there is only glass. We must come to understand that these relationships as friend, parent, child, master, servant, husband, wife or lover are simply reflections of that relationship we have with God. When we come to this platform of understanding, then we are perfect in knowledge. When that knowledge comes, we begin to understand that we are servants of Kṛṣṇa and that we have an eternal love relationship with Him.

In this love relationship there is no question of remuneration, but of course remuneration is there, and it is much greater than whatever we earn here through the rendering of service. There is no limit to Śrī Kṛṣṇa's remuneration. In this connection there is the story of Bali Mahārāja, a very powerful king who conquered a number of planets. The denizens of the heavenly planets appealed to the Supreme Lord to save them, for they had been conquered by the demoniac king, Bali Mahārāja. Upon hearing their pleas, Śrī Kṛṣṇa took the shape of a dwarf brāhmaṇa boy and approached Bali Mahārāja, saying, "My dear king, I would like something from you. You are a great monarch and are renowned for giving in charity to the brāhmaṇas, so would you give Me something?"

Bali Mahārāja said, "I will give You what You want."

"I simply want whatever land I can cover in three steps," the boy said.

"Oh, is that all?" the king replied. "And what will You do with such a small piece of land?"

"Though it may be small, it will suffice Me," the boy smiled.

Bali Mahārāja agreed, and the boy-dwarf took two steps and covered the entire universe. He then asked Bali Mahārāja where He was going to take His third step, and Bali Mahārāja, understanding that the Supreme Lord was showing him His favor, replied, ' 'My dear Lord, I have now lost everything. I have no other property, but I do have my head. Would You so kindly step there?"

Lord Śrī Kṛṣṇa was then very much pleased with Bali Mahārāja, and He asked, "What would you like from Me?"

"I never expected anything from You," Bali Mahārāja said. "But I understand that You wanted something from me, and now I have offered You everything."

"Yes," the Lord said, "but from My side I have something for you. I shall remain always as an order-carrier servant in your court." In this way the Lord became Bali Mahārāja's doorman, and that was his return. If we offer something to the Lord, it is returned millions of times. But we should not expect this. The Lord is always eager to return the service of His servant. Whoever thinks that the service of the Lord is actually his duty is perfect in knowledge and has attained the perfection of yoga.

27.9 Chapter Eight

The Perfection of Yoga

It is a fact, therefore, that in the progress of the living entity toward the perfection of yoga, birth in a family of yogīs or devotees is a great boon, for such a birth gives one special impetus.

prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parāṁ gatim

"But when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal." (Bg. 6.45) When one is finally freed from all contaminations, he attains the supreme perfection of the yoga system-Kṛṣṇa consciousness. Absorption in Kṛṣṇa is the perfect stage, as Kṛṣṇa Himself confirms:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Thus after many lifetimes of executing pious activities, when one becomes freed from all contaminations arising from illusory dualities, he engages in the transcendental service of the Lord. Śrī Kṛṣṇa concludes His discourse on this subject in this way:

yoginām api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

It therefore follows that the culmination of all yogas lies in bhakti-yoga, the rendering of devotional service unto Kṛṣṇa. Actually, all of the yogas delineated in Bhagavad-gītā end on this note, for Kṛṣṇa is the ultimate destination of all the yoga systems. from the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga, without fruitive results, is the beginning of this path. When karma-yoga increases in knowledge and renunciation, the stage is called jñāna-yoga, or the yoga of knowledge. When jñāna-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called aṣṭāṅga-yoga. And, when one surpasses aṣṭāṅga-yoga and comes to worship the Supreme Personality of Godhead, Kṛṣṇa, that is called bhakti-yoga, the culmination. factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand the other processes. The yogī who is progressive is therefore on the true path to eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name-karma-yogī, jñāna-yogī, dhyāna-yogī, rāja-yogī, haṭha-yogī, etc.-but if one is fortunate enough to come to the point of bhakti-yoga, Kṛṣṇa consciousness, it is to be understood that he has surpassed all the other yoga systems.

Kṛṣṇa consciousness is the last link in the yogic chain, the link that binds us to the Supreme Person, Lord Śrī Kṛṣṇa. Without this final link, the chain is practically useless. Those who are truly interested in the perfection of the yoga process should immediately take to Kṛṣṇa consciousness by chanting Hare Kṛṣṇa, understanding Bhagavad-gītā, and rendering service to Kṛṣṇa through this society for Kṛṣṇa consciousness and thereby surpass all other systems and attain the ultimate goal of all yoga- love of Kṛṣṇa.

28 The Science of Self Realization

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28.2 Foreword

From the very start, I knew that His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda was the most extraordinary person I had ever met. The first meeting occurred in the summer of 1966, in New York City. A friend had invited me to hear a lecture by "an old Indian svāmī" on lower Manhattan's Bowery. Overwhelmed with curiosity about a svāmī lecturing on skid row, I went there and felt my way up a pitch-black staircase. A bell-like, rhythmic sound got louder and clearer as I climbed higher. Finally I reached the fourth floor and opened the door, and there he was.

About fifty feet away from where I stood, at the other end of a long, dark room, he sat on a small dais, his face and saffron robes radiant under a small light. He was elderly, perhaps sixty or so, I thought, and he sat cross-legged in an erect, stately posture. His head was shaven, and his powerful face and reddish horn-rimmed glasses gave him the look of a monk who had spent most of his life absorbed in study. His eyes were closed, and he softly chanted a simple Sanskrit prayer while playing a hand drum. The small audience joined in at intervals, in call-and-response fashion. A few played hand cymbals, which accounted for the bell-like sounds I'd heard. Fascinated, I sat down quietly at the back, tried to participate in the chanting, and waited.

After a few moments the svāmī began lecturing in English, apparently from a huge Sanskrit volume that lay open before him. Occasionally he would quote from the book, but more often from memory. The sound of the language was beautiful, and he followed each passage with meticulously detailed explanations.

He sounded like a scholar, his vocabulary intricately laced with philosophical terms and phrases. Elegant hand gestures and animated facial expressions added considerable impact to his delivery. The subject matter was the most weighty I had ever encountered: "I am not this body. I am not an Indian.... You are not Americans.... We are all spirit souls...."

After the lecture someone gave me a pamphlet printed in India. A photo showed the svāmī handing three of his books to Indian prime minister Lal Bahadur Shastri. The caption quoted Mr. Shastri as saying that all Indian government libraries should order the books. "His Divine Grace A. C. Bhaktivedanta swami Prabhupāda is doing great work," the prime minister said in another small tract, "and his books are significant contributions to the salvation of mankind." I purchased copies of the books, which I learned the svāmī had brought over from India. After reading the jacket flaps, the small pamphlet, and various other literature, I began to realize that I had just met one of India's most respected spiritual leaders.

But I could not understand why a gentleman of such distinction was residing and lecturing in the Bowery, of all places. He was certainly well educated and, by all appearances, born of an aristocratic Indian family. Why was he living in such poverty? What in the world had brought him here? one afternoon several days later, I stopped in to visit him and find out.

To my surprise, Śrīla Prabhupāda (as I later came to call him) was not too busy to talk with me. In fact, it seemed that he was prepared to talk all day. He was warm and friendly and explained that he had accepted the renounced order of life in India in 1959, and that he was not allowed to carry or earn money for his personal needs. He had completed his studies at the University of Calcutta many years ago and had raised a family, and then he had left his eldest sons in charge of family and business affairs, as the age-old vedic culture prescribes. After accepting the renounced order, he had arranged a free passage on an Indian freighter (Scindia Steamship Company's Jaladuta) through mutual friends. In September 1965, he had sailed from Bombay to Boston, armed with only seven dollars' worth of rupees, a trunk of books, and a few clothes. His spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, had entrusted him with delivering India's vedic teachings to the English-speaking world. And this was why, at age sixty-nine, he had come to America. He told me he wanted to teach Americans about Indian music, cooking, languages, and various other arts. I was mildly amazed.

I saw that Śrīla Prabhupāda slept on a small mattress and that his clothes hung on lines at the back of the room, where they were drying in the summer afternoon heat. He washed them himself and cooked his own food on an ingenious utensil he had fashioned with his own hands in India. In this four-layer apparatus he cooked four preparations at once. Stacked all around him and his ancient-looking portable typewriter in another section of the room were seemingly endless manuscripts. He spent almost all of his waking hours-about twenty in twenty-four, I learned-typing the sequels to the three volumes I had purchased. It was a projected sixty-volume set called the Śrīmad-Bhāgavatam, and virtually it was the encyclopedia of spiritual life. I wished him luck with the publishing, and he invited me back for Sanskrit classes on Saturdays and for his evening lectures on Monday, Wednesday, and Friday. I accepted, thanked him, and left, marveling at his incredible determination.

A few weeks later-it was July 1966-I had the privilege of helping Śrīla Prabhupāda relocate in a somewhat more respectable neighborhood, on Second Avenue. Some friends and I pitched in and rented a ground-floor storefront and a second-floor apartment, to the rear of a little courtyard, in the same building. The lectures and chanting continued, and within two weeks a rapidly growing congregation was providing for the storefront (by this time a temple) and the apartment. By now Śrīla Prabhupāda was instructing his followers to print and distribute leaflets, and the owner of a record company had invited him to record an LP of the Hare Kṛṣṇa chant. He did, and it was a huge success. In his new location he was teaching chanting, vedic philosophy, music, japa meditation, fine art, and cooking. At first he cooked-he always taught by example. The results were the most wonderful vegetarian meals I had ever experienced. (Śrīla Prabhupāda would even serve everything out himself!) The meals usually consisted of a rice preparation, a vegetable dish, capātīs (tortilla-like whole-wheat patties), and dāl (a zestfully spiced mung bean or split pea soup). The spicing, the cooking medium-ghee, or clarified butter-and the close attention paid to the cooking temperature and other details all combined to produce taste treats totally unknown to me. Others' opinions of the food, called prasādam ("the Lord's mercy"), agreed emphatically with mine. A Peace Corps worker who was also a Chinese-language scholar was learning from Śrīla Prabhupāda how to paint in the classical Indian style. I was startled at the high quality of his first canvases.

In philosophical debate and logic Śrīla Prabhupāda was undefeatable and indefatigable. He would interrupt his translating work for discussions that would last up to eight hours. Sometimes seven or eight people jammed into the small, immaculately clean room where he worked, ate, and slept on a two-inch-thick foam cushion. Śrīla Prabhupāda constantly emphasized and exemplified what he called "plain living and high thinking." He stressed that spiritual life was a science provable through reason and logic, not a matter of mere sentiment or blind faith. He began a monthly magazine, and in the autumn of 1966 The New York Times published a favorable picture story about him and his followers. Shortly thereafter, television crews came out and did a feature news story.

Śrīla Prabhupāda was an exciting person to know. Whether it was out of my desire for the personal benefits of yoga and chanting or just out of raw fascination, I knew I wanted to follow his progress every step of the way. His plans for expansion were daring and unpredictable-except for the fact that they always seemed to succeed gloriously. He was seventyish and a stranger to America, and he had arrived with practically nothing, yet now, within a few months, he had single-handedly started a movement! It was mind-boggling.

One August morning at the Second Avenue storefront temple, Śrīla Prabhupāda told us, "Today is Lord Kṛṣṇa's appearance day." We would observe a twenty-four-hour fast and stay inside the temple. That evening some visitors from India happened along. One of them-practically in tears-described his unbounded rapture at finding this little piece of authentic India on the other side of the world. Never in his wildest dreams could he have imagined such a thing. He offered Śrīla Prabhupāda eloquent praise and deep thanks, left a donation, and bowed at his feet. Everyone was deeply moved. Later, Śrīla Prabhupāda conversed with the gentleman in Hindi, and since what he was saying was unintelligible to me, I was able to observe how his every expression and gesture communicated to the very core of the human soul.

Later that year, while in San Francisco, I sent Śrīla Prabhupāda his first airline ticket, and he flew out from New York. A sizable group of us greeted him at the terminal by chanting the Hare Kṛṣṇa mantra. Then we drove him to the eastern edge of Golden Gate Park, to a newly rented apartment and storefront temple-an arrangement very similar to that in New York. We had established a pattern. Śrīla Prabhupāda was ecstatic.

A few weeks later the first mṛdaṅga (a long clay drum with a playing head on each end) arrived in San Francisco from India. When I went up to Śrīla Prabhupāda's apartment and informed him, his eyes opened wide, and in an excited voice he told me to go down quickly and open the crate. I took the elevator, got out on the ground floor, and was walking toward the front door when Śrīla Prabhupāda appeared. So eager was he to see the mṛdaṅga that he had taken the stairway and had beaten the elevator. He asked us to open the crate, he tore off a piece of the saffron cloth he was wearing, and, leaving only the playing heads exposed, he wrapped the drum with the cloth. Then he said, ”This must never come off,” and he began giving detailed instructions on how to play and care for the instrument.

Also in San Francisco, in 1967, Śrīla Prabhupāda inaugurated Ratha-yātrā, the Festival of the Chariots, one of several festivals that, thanks to him, people all over the world now observe. Ratha-yātrā has taken place in India’s Jagannātha Purī each year for two thousand years, and by 1975 the festival had become so popular with San Franciscans that the mayor issued a formal proclamation-”Ratha-yātrā Day in San Francisco.”

By late 1966 Śrīla Prabhupāda had begun accepting disciples. He was quick to point out to everyone that they should think of him not as God but as God’s servant, and he criticized self-styled gurus who let their disciples worship them as God. ”These ’gods’ are very cheap,” he used to say. one day, after someone had asked, ”Are you God?” Śrīla Prabhupāda replied, ”No, I am not God-I am a servant of God.” Then he reflected a moment and went on. ”Actually, I am not a servant of God. I am trying to be a servant of God. A servant of God is no ordinary thing.”

In the mid-seventies Śrīla Prabhupāda’s translating and publishing intensified dramatically. Scholars all over the world showered favorable reviews on his books, and practically all the universities and colleges in America accepted them as standard texts. Altogether he produced some eighty books, which his disciples have translated into twenty-five languages and distributed to the tune of fifty-five million copies. He established one hundred eight temples worldwide, and he has some ten thousand initiated disciples and a congregational following in the millions. Śrīla Prabhupāda was writing and translating up to the last days of his eighty-one-year stay on earth.

Śrīla Prabhupāda was not just another oriental scholar, guru, mystic, yoga teacher, or meditation instructor. He was the embodiment of a whole culture, and he implanted that culture in the West. To me and many others he was first and foremost someone who truly cared, who completely sacrificed his own comfort to work for the good of others. He had no private life, but lived only for others. He taught spiritual science, philosophy, common sense, the arts, languages, the vedic way of life-hygiene, nutrition, medicine, etiquette, family living, farming, social organization, schooling, economics-and many more things to many people. To me he was a master, a father, and my dearmost friend.

I am deeply indebted to Śrīla Prabhupāda, and it is a debt I shall never be able to repay. But I can at least show some gratitude by joining with his other followers in fulfilling his innermost desire-publishing and distributing his books.

”I shall never die,” Śrīla Prabhupāda once said. ”I shall live forever in my books.” He passed away from this world on November 14, 1977, but surely he will live forever.

Michael Grant
(Mukunda dāsa)

28.3 Introduction

”Who is Śrīla Prabhupāda?” people often ask, and it is always a hard question to answer. For Śrīla Prabhupāda always eclipsed conventional designations. At various times people have called him a scholar, a philosopher, a cultural ambassador, a prolific author, a religious leader, a spiritual teacher, a social critic, and a holy man. In truth, he was all these things and more. Certainly no one could ever have confused him with the modern entrepreneurial ”gurus” who come to the West with slickly packaged, watered-down versions of Eastern spirituality (to satisfy our urge for instant well-being and exploit our well-documented spiritual naivete.) Śrīla Prabhupāda was, rather, a true holy man (sādhu) of deep intellectual and spiritual sensitivity-he had deep concern and compassion for a society which, to such a large degree, lacks real spiritual dimension.

For the enlightenment of human society, Śrīla Prabhupāda produced some eighty volumes of translations and summary studies of India’s great spiritual classics, and his work has seen print both in English and in many foreign languages. Also, in 1944 Śrīla Prabhupāda single-handedly launched a magazine called Back to Godhead, which today has a monthly circulation of more than half a million copies in English alone. Nearly all the interviews, lectures, essays, and letters chosen for The Science of Self Realization first appeared in Back to Godhead.

In these pages Śrīla Prabhupāda presents the same message that the great sage Vyāsadeva recorded thousands of years ago, the message of ancient India’s vedic literatures. As we shall see, he quotes freely and often from the Bhagavad-gītā, the Śrīmad-Bhāgavatam, and other classic vedic texts. He transmits in modern English the same timeless knowledge that other great self-realized teachers have spoken for millennia-knowledge that opens up the secrets of the self within us, nature and the universe, and the Supreme Self within and without. Śrīla Prabhupāda speaks with startling clarity and a kind of convincing, simple eloquence and proves just how relevant the science of self-realization is to our modern world and our own lives.

Among the thirty-six selections chosen for this special book, we hear Śrīla Prabhupāda’s moving poem upon his arrival in America, his exchange with a noted cardiologist on ”soul research,” his revelations to London Broadcasting Company on reincarnation, his telling remarks to the London Times on real and false gurus, his dialogue with a German Benedictine monk on Kṛṣṇa and Christ, his insights on superconsciousness and the law of karma, his conversation with a leading Russian scholar on spiritual communism, and his intimate talk with his disciples on the sham of modern science.

Read the selections in order, if you like, or start with the ones that first catch your interest. (The glossary at the back will explain unfamiliar words and names.) The Science of Self-Realization will challenge you and bring you inspiration and enlightenment.

-The Publishers

28.4 Chapter One

Learning the Science of the Self

Discovering the Self

Who are you?… Are you your body? Or your mind? Or are you something higher? Do you know who you are, or do you merely think you know? And does it really matter? Our materialistic society, with its unenlightened leadership, has made it virtually taboo to inquire into our real, higher self. Instead we use our valuable time maintaining, decorating, and pampering the body for its own sake. Might there be an alternative?

This very important Kṛṣṇa consciousness movement is meant to save human society from spiritual death. At present human society is being misled by leaders who are blind, for they do not know the aim and objective of human life, which is self-realization and the reestablishment of our lost relationship with the Supreme Personality of Godhead. That is the missing point. The Kṛṣṇa consciousness movement is trying to enlighten human society in this important matter.

According to Vedic civilization, the perfection of life is to realize one's relationship with Kṛṣṇa, or God. In the Bhagavad-gītā, which is accepted by all authorities in transcendental science as the basis of all Vedic knowledge, we understand that not only human beings but all living entities are parts and parcels of God. The parts are meant for serving the whole, just as the legs, hands, fingers, and ears are meant for serving the total body. We living entities, being parts and parcels of God, are duty-bound to serve Him.

Actually our position is that we are always rendering service to someone, either to our family, country, or society. If we have no one to serve, sometimes we keep a pet cat or dog and render service to it. All these factors prove that we are constitutionally meant to render service, yet in spite of serving to the best of our ability, we are not satisfied. Nor is the person to whom we are rendering that service satisfied. On the material platform, everyone is frustrated. The reason for this is that the service being rendered is not properly directed. For example, if we want to render service to a tree, we must water the root. If we pour water on the leaves, branches, and twigs, there is little benefit. If the Supreme Personality of Godhead is served, all other parts and parcels will be automatically satisfied. Consequently all welfare activities as well as service to society, family, and nation are realized by serving the Supreme Personality of Godhead.

It is the duty of every human being to understand his constitutional position with God and to act accordingly. If this is possible, then our lives become successful. Sometimes, however, we feel challenging and say, "There is no God," or "I am God," or even, "I don't care for God." But in actuality this challenging spirit will not save us. God is there, and we can see Him at every moment. If we refuse to see God in our life, then He will be present before us as cruel death. If we do not choose to see Him in one feature, we will see Him in another. There are different features of the Supreme Personality of Godhead because He is the original root of the entire cosmic manifestation. In one sense, it is not possible for us to escape Him.

This Kṛṣṇa consciousness movement is not blind religious fanaticism, nor is it a revolt by some recent upstart; rather, it is an authorized, scientific approach to the matter of our eternal necessity in relation with the Absolute Personality of Godhead, the Supreme Enjoyer. Kṛṣṇa consciousness simply deals with our eternal relationship with Him and the process of discharging our relative duties to Him. Thus, Kṛṣṇa consciousness enables us to achieve the highest perfection of life attainable in the present human form of existence.

We must always remember that this particular form of human life is attained after an evolution of many millions of years in the cycle of transmigration of the spirit soul. In this particular form of life, the economic question is more easily solved than in the lower, animal forms. There are swine, dogs, camels, asses, and so on, whose economic necessities are just as important as ours, but the economic questions of these animals and others are solved under primitive conditions, whereas the human being is given all the facilities for leading a comfortable life by the laws of nature.

Why is a man given a better chance to live than swine or other animals? Why is a highly posted government officer given better facilities for a comfortable life than an ordinary clerk? The answer is very simple: the important officer has to discharge duties of a more responsible nature than those of an ordinary clerk. Similarly, the human being has to discharge higher duties than the animals, who are always busy with filling their hungry stomachs. But by the laws of nature, the modern animalistic standard of civilization has only increased the problems of filling the stomach. When we approach some of these polished animals for spiritual life, they say that they only want to work for the satisfaction of their stomachs and that there is no necessity of inquiring about the Godhead. Yet despite their eagerness to work hard, there is always the question of unemployment and so many other impediments incurred by the laws of nature. Despite this, they still denounce the necessity of acknowledging the Godhead.

We are given this human form of life not just to work hard like the swine or dog, but to attain the highest perfection of life. If we do not want that perfection, then we will have to work very hard, for we will be forced to by the laws of nature. In the closing days of Kali-yuga (this present age) men will have to work hard like asses for only a scrap of bread. This process has already begun, and every year the necessity for harder work for lesser wages will increase. Yet human beings are not meant to work hard like animals, and if a man fails to discharge his duties as a human being, he is forced to transmigrate to the lower species of life by the laws of nature. The Bhagavad-gītā very vividly describes how a spirit soul, by the laws of nature, takes his birth and gets a suitable body and sense organs for enjoying matter in the material world.

In the Bhagavad-gītā it is also stated that those who attempt but do not complete the path of approaching God-in other words, those who have failed to achieve complete success in Kṛṣṇa consciousness-are given the chance to appear in the families of the spiritually advanced or in financially well-to-do mercantile families. If the unsuccessful spiritual aspirants are offered such chances of noble parentage, what of those who have actually attained the required success? Therefore an attempt to go back to Godhead, even if half finished, guarantees a good birth in the next life. Both the spiritual and the financially well-to-do families are beneficial for spiritual progress because in both families one can get a good chance to make further progress from the point where he stopped in his previous birth. In spiritual realization the atmosphere generated by a good family is favorable for the cultivation of spiritual knowledge. The Bhagavad-gītā reminds such fortunate well-born persons that their good fortune is due to their past devotional activities. Unfortunately, the children of these families do not consult the Bhagavad-gītā, being misguided by māyā (illusion).

Birth in a well-to-do family solves the problem of having to find sufficient food from the beginning of life, and later a comparatively easier and more comfortable way of life can be led. Being so situated, one has a good chance to make progress in spiritual realization, but as ill luck would have it, due to the influence of the present iron age (which is full of machines and mechanical people) the sons of the wealthy are misguided for sense enjoyment, and they forget the good chance they have for spiritual enlightenment. Therefore nature, by her laws, is setting fires in these golden homes. It was the golden city of Laṅkā, under the regime of the demoniac Rāvaṇa, that was burned to ashes. That is the law of nature.

The Bhagavad-gītā is the preliminary study of the transcendental science of Kṛṣṇa consciousness, and it is the duty of all responsible heads of state to chalk out their economic and other programs by referring to the Bhagavad-gītā. We are not meant to solve economic questions of life by balancing on a tottering platform; rather, we are meant to solve the ultimate problems of life which arise due to the laws of nature. Civilization is static unless there is spiritual movement. The soul moves the body, and the living body moves the world. We are concerned about the body, but we have no knowledge of the spirit that is moving that body. Without the spirit, the body is motionless, or dead.

The human body is an excellent vehicle by which we can reach eternal life. It is a rare and very important boat for crossing over the ocean of nescience which is material existence. On this boat there is the service of an expert boatman, the spiritual master. By divine grace, the boat plies the water in a favorable wind. With all these auspicious factors, who would not take the opportunity to cross over the ocean of nescience? If one neglects this good chance, it should be known that he is simply committing suicide.

There is certainly a great deal of comfort in the first-class coach of a train, but if the train does not move toward its destination, what is the benefit of an air-conditioned compartment? Contemporary civilization is much too concerned with making the material body comfortable. No one has information of the real destination of life, which is to go back to Godhead. We must not just remain seated in a comfortable compartment; we should see whether or not our vehicle is moving toward its real destination. There is no ultimate benefit in making the material body comfortable at the expense of forgetting the prime necessity of life, which is to regain our lost spiritual identity. The boat of human life is constructed in such a way that it must move toward a spiritual destination. Unfortunately this body is anchored to mundane consciousness by five strong chains, which are: (1) attachment to the material body due to ignorance of spiritual facts, (2) attachment to kinsmen due to bodily relations, (3) attachment to the land of birth and to material possessions such as house, furniture, estates, property, business papers, etc., (4) attachment to material science, which always remains mysterious for want of spiritual light, and (5) attachment to religious forms and holy rituals without knowing the Personality of Godhead or His devotees, who make them holy. These attachments, which anchor the boat of the human body, are explained in detail in the Fifteenth Chapter of the Bhagavad-gītā. There they are compared to a deeply rooted banyan tree which is ever increasing its hold on the earth. It is very difficult to uproot such a strong banyan tree, but the Lord recommends the following process: "The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial." (Bg. 15.3–4)

Neither the scientists nor speculative philosophers have yet arrived at any conclusion concerning the cosmic situation. All they have done is posit different theories about it. Some of them say that the material world is real, others say that it is a dream, and yet others say that it is ever existing. In this way different views are held by mundane scholars, but the fact is that no mundane scientist or speculative philosopher has ever discovered the beginning of the cosmos or its limitations. No one can say when it began or how it floats in space. They theoretically propose some laws, like the law of gravitation, but actually they cannot put this law to practical use. For want of actual knowledge of the truth, everyone is anxious to promote his own theory to gain certain fame, but the actual fact is that this material world is full of miseries and that no one can overcome them simply by promoting some theories about the subject. The Personality of Godhead, who is fully cognizant of everything in His creation, informs us that it is in our best interest that we desire to get out of this miserable existence. We must detach ourselves from everything material. To make the best use of a bad bargain, our material existence must be one-hundred-percent spiritualized. Iron is not fire, but it can be turned into fire by constant association with fire. Similarly, detachment from material activities can be effected by spiritual activities, not by material inertia. Material inertia is the negative side of material action, but spiritual activity is not only the negation of material action but the activation of our real life. We must be anxious to search out eternal life, or spiritual existence in Brahman, the Absolute. The eternal kingdom of Brahman is described in the Bhagavad-gītā as that eternal country from which no one returns. That is the kingdom of God.

The beginning of our present material life cannot be traced, nor is it necessary for us to know how we became conditioned in material existence. We have to be satisfied with the understanding that somehow or other this material life has been going on since time immemorial and now our duty is to surrender unto the Supreme Lord, who is the original cause of all causes. The preliminary qualification for going back to Godhead is given in the Bhagavad-gītā (15.5): "One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is free from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person attains that eternal kingdom."

One who is convinced of his spiritual identity and is freed from the material conception of existence, who is free from illusion and is transcendental to the modes of material nature, who constantly engages in understanding spiritual knowledge and who has completely severed himself from sense enjoyment can go back to Godhead. Such a person is called amūḍha, as distinguished from mūḍha, or the foolish and ignorant, for he is freed from the duality of happiness and distress.

And what is the nature of the kingdom of God? It is described in the Bhagavad-gītā (15.6) as follows: "That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."

Although every place in the creation is within the kingdom of God because the Lord is the supreme proprietor of all planets, there is still the Lord's personal abode, which is completely different from the universe in which we are now living. And this abode is called paramam, or the supreme abode. Even on this earth there are countries where the standard of living is high and countries where the standard of living is low. Besides this earth, there are innumerable other planets distributed all over the universe, and some are considered superior places and some inferior places. In any case, all planets within the jurisdiction of the external energy, material nature, require the rays of a sun or the light of fire for their existence, because the material universe is a region of darkness. Beyond this region, however, is a spiritual realm, which is described as functioning under the superior nature of God. That realm is described in the Upaniṣads thus: "There is no need of sun, moon, or stars, nor is that abode illumined by electricity or any form of fire. All these material universes are illumined by a reflection of that spiritual light, and because that superior nature is always self-luminous, we can experience a glow of light even in the densest darkness of night." In the Hari-vaṁśa the spiritual nature is explained by the Supreme Lord Himself as follows: "The glaring effulgence of the impersonal Brahman [the impersonal Absolute] illuminates all existences, both material and spiritual. But, O Bhārata, you must understand that this Brahman illumination is the effulgence of My body." In the Brahma-saṁhitā this conclusion is also confirmed. We should not think that we can attain that abode by any material means such as spaceships, but we should know for certain that one who can attain that spiritual abode of Kṛṣṇa can enjoy eternal, spiritual bliss without interruption. As fallible living entities, we have two phases of existence. One is called material existence, which is full of the miseries of birth, death, old age, and disease, and the other is called spiritual existence, in which there is an incessant spiritual life of eternity, bliss, and knowledge. In material existence we are ruled by the material conception of the body and the mind, but in spiritual existence we can always relish the happy, transcendental contact of the Personality of Godhead. In spiritual existence, the Lord is never lost to us.

The Kṛṣṇa consciousness movement is trying to bring that spiritual existence to humanity at large. In our present material consciousness, we are attached to the sensual material conception of life, but this conception can be removed at once by devotional service to Kṛṣṇa, or Kṛṣṇa consciousness. If we adopt the principles of devotional service, we can become transcendental to the material conceptions of life and be liberated from the modes of goodness, passion, and ignorance, even in the midst of various material engagements. Everyone who is engaged in material affairs can derive the highest benefit from the pages of Back to Godhead and the other literatures of this Kṛṣṇa consciousness movement. These literatures help all people sever the roots of the indefatigable banyan tree of material existence. These literatures are authorized to train us to renounce everything related to the material conception of life and to relish spiritual nectar in every object. This stage is obtainable only by devotional service and nothing else. By rendering such service, one can at once get liberation (mukti) even during this present life. Most spiritual endeavors are tinged with the colors of materialism, but pure devotional service is transcendental to all material pollution. Those who desire to go back to Godhead need only adopt the principles of this Kṛṣṇa consciousness movement and simply aim their consciousness at the lotus feet of the Supreme Lord, the Personality of Godhead, Kṛṣṇa.

What Is Kṛṣṇa Consciousness?

The following interview with freelance reporter Sandy Nixon took place in July 1975, in Śrīla Prabhupāda's quarters at the Kṛṣṇa center in Philadelphia. This discussion serves as a superb introduction to Kṛṣṇa consciousness and covers such basic topics as the Hare Kṛṣṇa mantra, the relationship between the spiritual master and God, the difference between genuine and fake gurus, the role of women in Kṛṣṇa consciousness, the Indian caste system, and the relationship between Christ consciousness and Kṛṣṇa consciousness.

Ms. Nixon: My first question is very basic. What is Kṛṣṇa consciousness?

Śrīla Prabhupāda: Kṛṣṇa means God. We are all intimately connected with Him because He is our original father. But we have forgotten this connection. When we become interested in knowing, "What is my connection with God? What is the aim of life?" then we are called Kṛṣṇa conscious.

Ms. Nixon: How does Kṛṣṇa consciousness develop in the practitioner?

Śrīla Prabhupāda: Kṛṣṇa consciousness is already there in the core of everyone's heart. But because of our materially conditioned life, we have forgotten it. The process of chanting the Hare Kṛṣṇa mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-revives the Kṛṣṇa consciousness we already have. For example, a few months ago these American and European boys and girls did not know about Kṛṣṇa, but just yesterday we saw how they were chanting Hare Kṛṣṇa and dancing in ecstasy throughout the whole Ratha-yātrā procession [an annual festival sponsored by the Kṛṣṇa consciousness movement in cities around the world]. Do you think that was artificial? No. Artificially, nobody can chant and dance for hours together. They have actually awakened their Kṛṣṇa consciousness by following a bona fide process. This is explained in the Caitanya-caritāmṛta (Madhya 22. 107)

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

Kṛṣṇa consciousness is dormant in everyone's heart, and when one comes in contact with devotees, it is awakened. Kṛṣṇa consciousness is not artificial. Just as a young boy awakens his natural attraction for a young girl in her association, similarly, if one hears about Kṛṣṇa in the association of devotees, he awakens his dormant Kṛṣṇa consciousness.

Ms. Nixon: What is the difference between Kṛṣṇa consciousness and Christ consciousness?

Śrīla Prabhupāda: Christ consciousness is also Kṛṣṇa consciousness, but because at present people do not follow the rules and regulations of Christianity-the commandments of Jesus Christ-they do not come to the standard of God consciousness.

Ms. Nixon: What is unique about Kṛṣṇa consciousness among all religions?

Śrīla Prabhupāda: Primarily, religion means to know God and to love Him. That is religion. Nowadays, because of a lack of training, nobody knows God, what to speak of loving Him. People are satisfied simply going to church and praying, "O God, give us our daily bread." In the Śrīmad-Bhāgavatam this is called a cheating religion, because the aim is not to know and love God but to gain some personal profit. In other words, if I profess to follow some religion but I do not know who God is or how to love Him, I am practicing a cheating religion. As far as the Christian religion is concerned, ample opportunity is given to understand God, but no one is taking it. For example, the Bible contains the commandment "Thou shall not kill," but Christians have built the world's best slaughterhouses. How can they become God conscious if they disobey the commandments of Lord Jesus Christ? And this is going on not just in the Christian religion, but in every religion. The title "Hindu," "Muslim," or "Christian" is simply a rubber stamp. None of them knows who God is and how to love Him.

Ms. Nixon: How can one tell a bona fide spiritual master from a fake?

Śrīla Prabhupāda: Whoever teaches how to know God and how to love Him-he is a spiritual master. Sometimes bogus rascals mislead people. "1 am God," they claim, and people who do not know what God is believe them. You must be a serious student to understand who God is and how to love Him. Otherwise, you will simply waste your time. So the difference between others and us is that we are the only movement that can actually teach one how to know God and how to love Him. We are presenting the science of how one can know Kṛṣṇa, the Supreme Personality of Godhead, by practicing the teachings of the Bhagavad-gītā and the Śrīmad-Bhāgavatam. They teach us that our only business is to love God. Our business is not to ask God for our necessities. God gives necessities to everyone-even to one who has no religion. For example, cats and dogs have no religion, yet Kṛṣṇa supplies them with the necessities of life. So why should we bother Kṛṣṇa for our daily bread? He is already supplying it. Real religion means to learn how to love Him. The Śrīmad-Bhāgavatam (1.2.6) says,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

First-class religion teaches one how to love God without any motive. If I serve God for some profit, that is business-not love. Real love of God is ahaituky apratihatā: it cannot be checked by any material cause. It is unconditional. If one actually wants to love God, there is no impediment. One can love Him whether one is poor or rich, young or old, black or white.

Ms. Nixon: Do all paths lead to the same end?

Śrīla Prabhupāda: No. There are four classes of men-the karmīs, the jñānīs, the yogīs, and the bhaktas-and each achieves a different goal. The karmīs work for some material profit. For example, in the city, many people work hard day and night, and their purpose is to get some money. Thus, they are fruitive workers, or karmīs. A jñānī is a person who thinks, "Why am I working so hard? The birds, bees, elephants, and other creatures have no profession, yet they are also eating. So why should I unnecessarily work so hard? Rather, let me try to solve the problems of life-birth, death, old age, and disease." Jñānīs try to become immortal. They think that if they merge into God's existence, then they will become immune to birth, death, old age, and disease. And yogīs try to acquire some mystic power to exhibit a wonderful show. For instance, a yogī can become very small: if you put him into a locked room, he can come out through any little space. By showing this kind of magic, the yogī is immediately accepted as a very wonderful man. Of course, modern yogīs simply show some gymnastics-they have no real power. But a real yogī has some power, which is not spiritual but material. So the yogī wants mystic power, the jñānī wants salvation from the miseries of life, and the karmī wants material profit. But the bhakta-the devotee-doesn't want anything for himself. He simply wants to serve God out of love, just as a mother serves her child. There is no question of profit in a mother's service to her child. Out of pure affection and love, she cares for him.

When you come to this stage of loving God, that is perfection. Neither the karmī, the jñānī, nor the yogī can know God-only the bhakta. As Kṛṣṇa says in the Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: "Only through the process of bhakti can one understand God." Kṛṣṇa never says one can understand Him by other processes. No. Only through bhakti. If you are interested in knowing God and loving Him, then you must accept the devotional process. No other process will help you.

Ms. Nixon: What transformation does one undergo on the path…

Śrīla Prabhupāda: No transformation-your original consciousness is Kṛṣṇa consciousness. Now your consciousness is covered with so much rubbish. You have to cleanse it, and then-Kṛṣṇa consciousness. Our consciousness is like water. Water is by nature clear and transparent, but sometimes it becomes muddy. If you filter all the mud out of the water, it again comes to its original clear, transparent state.

Ms. Nixon: Can one function better in society by becoming Kṛṣṇa conscious?

Śrīla Prabhupāda: Yes, you can see that my disciples are not drunkards or meat-eaters, and from a physiological point of view they are very clean-they'll never be attacked by serious diseases. Actually, giving up meat-eating is not a question of Kṛṣṇa consciousness but of civilized human life. God has given human society so many things to eat-nice fruits, vegetables, grain, and first-class milk. From milk one can prepare hundreds of nutritious foods, but no one knows the art. Instead, people maintain big slaughterhouses and eat meat. They are not even civilized. When man is uncivilized, he kills poor animals and eats them.

Civilized men know the art of preparing nutritious foods from milk. For instance, on our New Vṛndāvana farm in West Virginia, we make hundreds of first-class preparations from milk. Whenever visitors come, they are astonished that from milk such nice foods can be prepared. The blood of the cow is very nutritious, but civilized men utilize it in the form of milk. Milk is nothing but cow's blood transformed. You can make milk into so many things-yogurt, curd, ghee (clarified butter), and so on-and by combining these milk products with grains, fruits, and vegetables, you can make hundreds of preparations. This is civilized life-not directly killing an animal and eating its flesh. The innocent cow is simply eating grass given by God and supplying milk, which you can live on. Do you think cutting the cow's throat and eating its flesh is civilized?

Ms. Nixon: No, I agree with you one hundred percent…. One thing I'm very curious about: can the Vedas be taken symbolically as well as literally?

Śrīla Prabhupāda: No. They must be taken as they are, not symbolically. That is why we are presenting the Bhagavad-gītā As It Is.

Ms. Nixon: Are you attempting to revive the ancient Indian caste system in the West? The Gītā mentions the caste system…

Śrīla Prabhupāda: Where does the Bhagavad-gītā mention the caste system? Kṛṣṇa says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ: "I created four divisions of men according to their quality and work." (Bg. 4.13) For instance, you can understand that there are engineers as well as medical practitioners in society. Do you say they belong to different castes-that one is in the engineer caste and the other is in the medical caste? No. If a man has qualified himself in medical school, you accept him as a doctor; and if another man has a degree in engineering, you accept him as an engineer. Similarly, the Bhagavad-gītā defines four classes of men in society: a class of highly intelligent men, a class of administrators, a class of productive men, and ordinary workers. These divisions are natural. For example, one class of men is very intelligent. But to actually meet the qualifications of first-class men as described in the Bhagavad-gītā, they need to be trained, just as an intelligent boy requires training in a college to become a qualified doctor. So in the Kṛṣṇa consciousness movement we are training the intelligent men how to control their minds, how to control their senses, how to become truthful, how to become clean internally and externally, how to become wise, how to apply their knowledge in practical life, and how to become God conscious. All these boys [gestures toward seated disciples] have first-class intelligence, and now we are training them to use it properly.

We are not introducing the caste system, in which any rascal born in a brāhmaṇa family is automatically a brāhmaṇa. He may have the habits of a fifth-class man, but he is accepted as first class because of his birth in a brāhmaṇa family. We don't accept that. We recognize a man as first class who is trained as a brāhmaṇa. It doesn't matter whether he is Indian, European, or American; lowborn or highborn-it doesn't matter. Any intelligent man can be trained to adopt first-class habits. We want to stop the nonsensical idea that we are imposing the Indian caste system on our disciples. We are simply picking out men with first-class intelligence and training them how to become first class in every respect.

Ms. Nixon: How do you feel about women's liberation?

Śrīla Prabhupāda: So-called equal rights for women means that the men cheat the women. Suppose a woman and a man meet, they become lovers, they have sex, the woman becomes pregnant, and the man goes away. The woman has to take charge of the child and beg alms from the government, or else she kills the child by having an abortion. This is the woman's independence. In India, although a woman may be poverty-stricken, she stays under the care of her husband, and he takes responsibility for her. When she becomes pregnant, she is not forced to kill the child or maintain him by begging. So, which is real independence-to remain under the care of the husband or to be enjoyed by everyone?

Ms. Nixon: How about in spiritual life-can women also succeed in Kṛṣṇa consciousness?

Śrīla Prabhupāda: We make no distinction on the basis of sex. We give Kṛṣṇa consciousness to both men and women equally. We welcome women, men, the poor, the rich-everyone. Kṛṣṇa says in the Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe ga vi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater."

Ms. Nixon: Could you explain the meaning of the Hare Kṛṣṇa mantra?

Śrīla Prabhupāda: It is very simple. Hare means, "O energy of the Lord," and Kṛṣṇa means, "O Lord Kṛṣṇa." Just as there are males and females in the material world, similarly, God is the original male (puruṣa), and His energy (prakṛti) is the original female. So, when we chant Hare Kṛṣṇa, we are saying, "O Lord Kṛṣṇa, O energy of Kṛṣṇa, kindly engage me in Your service."

Ms. Nixon: Could you please tell me a little bit about your life and how you knew that you were the spiritual master of the Kṛṣṇa consciousness movement?

Śrīla Prabhupāda: My life is simple. I was a householder with a wife and children-now I have grandsons-when my spiritual master ordered me to go to the Western countries and preach the cult of Kṛṣṇa consciousness. So I left everything on the order of my spiritual master, and now I am trying to execute his order and the orders of Kṛṣṇa.

Ms. Nixon: How old were you when he told you to go to the West?

Śrīla Prabhupāda: At our first meeting, he ordered me to preach Kṛṣṇa consciousness in the West. I was then twenty-five years old, a married man with two children. I tried my best to carry out his orders and started managing Back to Godhead magazine in 1944, when I was still in household life. I started writing books in 1959 after retiring from family life, and in 1965 I came to the United States.

Ms. Nixon: You have said that you are not God, and yet it appears to me, as an outsider, that your devotees treat you as if you were God.

Śrīla Prabhupāda: Yes, that is their duty. Because the spiritual master is executing God's order, he should be respected as much as God, just as a government officer should be respected as much as the government because he executes the government's order. Even if an ordinary policeman comes, you have to respect him because he is a government man. But that does not mean he is the government. Sākṣād-dharitvena samasta-śāstrair/ uktas tathā bhāvyata eva sadbhiḥ: ** "The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities."

Ms. Nixon: I also wonder about the many beautiful material things that the devotees bring you. For instance, you left the airport in a beautiful, fancy car. I wonder about this because…

Śrīla Prabhupāda: That teaches the disciples how to regard the spiritual master as good as God. If you respect the government representative as much as you respect the government, then you must treat him opulently. If you respect the spiritual master as much as God, then you must offer him the same facilities you would offer to God. God travels in a golden car. If the disciples offer the spiritual master an ordinary motorcar, it would not be sufficient, because the spiritual master has to be treated like God. If God comes to your home, will you bring him an ordinary motorcar-or will you arrange for a golden car?

Ms. Nixon: One of the most difficult aspects of Kṛṣṇa consciousness for an outsider to accept is the Deity in the temple-how it represents Kṛṣṇa. Could you talk a little bit about that?

Śrīla Prabhupāda: Yes. At the present moment, because you have not been trained to see Kṛṣṇa, He kindly appears before you so you can see Him. You can see wood and stone, but you cannot see what is spiritual. Suppose your father is in the hospital, and he dies. You are crying by his bedside, "Now my father is gone!" But why do you say he is gone? What is that thing which is gone?

Ms. Nixon: Well, his spirit is gone.

Śrīla Prabhupāda: And have you seen that spirit?

Ms. Nixon: No.

Śrīla Prabhupāda: So you cannot see spirit, and God is the Supreme Spirit. Actually, He is everything-spirit and matter-but you cannot see Him in His spiritual identity. Therefore, to show kindness toward you, He appears out of His unbounded mercy in the form of a wooden or stone Deity so that you can see Him.

Ms. Nixon: Thank you very much.

Śrīla Prabhupāda: Hare Kṛṣṇa!

A Definition of God

Modern man's concepts of God are many and varied. Children tend to imagine an old man with a white beard. Many adults regard God as an invisible force or a mental concept or as all humanity, the universe, or even oneself. In this lecture, Śrīla Prabhupāda describes in detail the Kṛṣṇa consciousness concept-a surprisingly intimate view of God.

Ladies and gentlemen, I thank you very much for kindly participating in this Kṛṣṇa consciousness movement. When this society was registered in 1966 in New York, a friend suggested that it be named the Society for God Consciousness. He thought that the name Kṛṣṇa was sectarian. The dictionary also says that Kṛṣṇa is a Hindu god's name. But in actuality, if any name can be attributed to God, it is "Kṛṣṇa."

Actually God has no particular name. By saying He has no name, we mean that no one knows how many names He has. Since God is unlimited, His names also must be unlimited. Therefore we cannot settle on one name. For instance, Kṛṣṇa is sometimes called Yaśodā-nandana, the son of mother Yaśodā; or Devakī-nandana, the son of Devakī; or Vasudeva-nandana, the son of Vasudeva; or Nanda-nandana, the son of Nanda. Sometimes He is called Pārtha-sārathi, indicating that He acted as the charioteer of Arjuna, who is sometimes called Pārtha, the son of Pṛthā.

God has many dealings with His many devotees, and according to those dealings, He is called certain names. Since He has innumerable devotees and innumerable relations with them, He also has innumerable names. We cannot hit on any one name. But the name Kṛṣṇa means "all-attractive." God attracts everyone; that is the definition of God. We have seen many pictures of Kṛṣṇa, and we see that He attracts the cows, calves, birds, beasts, trees, plants, and even the water in Vṛndāvana. He is attractive to the cowherd boys, to the gopīs, to Nanda Mahārāja, to the Pāṇḍavas, and to all human society. Therefore if any particular name can be given to God, that name is "Kṛṣṇa."

Parāśara Muni, a great sage and the father of Vyāsadeva, who compiled all the Vedic literatures, gave the following definition of God:

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
saṇṇāṁ bhaga itiṅgana
(Viṣṇu Purāṇa 6.5.47)

Bhagavān, the Supreme Personality of Godhead, is thus defined by Parāśara Muni as one who is full in six opulences-who has full strength, fame, wealth, knowledge, beauty, and renunciation.

Bhagavān, the Supreme Personality of Godhead, is the proprietor of all riches. There are many rich men in the world, but no one can claim that he possesses all the wealth. Nor can anyone claim that no one is richer than he. We understand from the Śrīmad-Bhāgavatam, however, that when Kṛṣṇa was present on this earth He had 16,108 wives, and each wife lived in a palace made of marble and bedecked with jewels. The rooms were filled with furniture made of ivory and gold, and there was great opulence everywhere. These descriptions are all given vividly in the Śrīmad-Bhāgavatam. In the history of human society we cannot find anyone who had sixteen thousand wives or sixteen thousand palaces. Nor did Kṛṣṇa go to one wife one day and another wife another day. No, He was personally present in every palace at the same time. This means that He expanded Himself in 16,108 forms. This is impossible for an ordinary man, but it is not very difficult for God. If God is unlimited, He can expand Himself in unlimited forms, otherwise there is no meaning to the word unlimited. God is omnipotent; He can maintain not only sixteen thousand wives but sixteen million and still encounter no difficulty, otherwise there is no meaning to the word omnipotent.

These are all attractive features. We experience in this material world that if a man is very rich, he is attractive. In America, for instance, Rockefeller and Ford are very attractive because of their riches. They are attractive even though they do not possess all the wealth of the world. How much more attractive, then, is God, who is the possessor of all riches.

Similarly, Kṛṣṇa has unlimited strength. His strength was present from the moment of His birth. When Kṛṣṇa was only three months old, the Pūtanā demon attempted to kill Him, but instead she was killed by Kṛṣṇa. That is God. God is God from the beginning. He does not become God by some meditation or mystic power. Kṛṣṇa is not that type of God. Kṛṣṇa was God from the very beginning of His appearance.

Kṛṣṇa also has unlimited fame. Of course, we are devotees of Kṛṣṇa and know of Him and glorify Him, but apart from us, many millions in the world are aware of the fame of the Bhagavad-gītā. In all countries all over the world the Bhagavad-gītā is read by philosophers, psychologists, and religionists. We are also finding very good sales with our Bhagavad-gītā As It Is. This is because the commodity is pure gold. There are many editions of the Bhagavad-gītā, but they are not pure. Ours is selling more because we are presenting the Bhagavad-gītā as it is. The fame of the Bhagavad-gītā is Kṛṣṇa's fame.

Beauty, another opulence, is possessed unlimitedly by Kṛṣṇa. Kṛṣṇa Himself is very beautiful, as are all His associates. Those who were pious in a previous life receive an opportunity in this material world to take birth in good families and good nations. The American people are very rich and beautiful, and these opulences are a result of pious activities. All over the world people are attracted to the Americans because they are advanced in scientific knowledge, riches, beauty, and so on. This planet is an insignificant planet within the universe, yet within this planet, one country-America-has so many attractive features. We can just imagine, then, how many attractive features must be possessed by God, who is the creator of the entire cosmic manifestation. How beautiful He must be-He who has created all beauty.

A person is attractive not only because of his beauty, but also because of his knowledge. A scientist or philosopher may be attractive because of his knowledge, but what knowledge is more sublime than that given by Kṛṣṇa in the Bhagavad-gītā? There is no comparison in the world to such knowledge. At the same time, Kṛṣṇa possesses full renunciation (vairāgya). So many things are working under Kṛṣṇa's direction in this material world, but actually Kṛṣṇa is not present here. A big factory may continue to work, although the owner may not be present. Similarly, Kṛṣṇa's potencies are working under the direction of His assistants, the demigods. Thus Kṛṣṇa Himself is aloof from the material world. This is all described in the revealed scriptures.

God, therefore, has many names according to His activities, but because He possesses so many opulences, and because with these opulences He attracts everyone, He is called Kṛṣṇa. The Vedic literature asserts that God has many names, but "Kṛṣṇa" is the principal name.

The purpose of this Kṛṣṇa consciousness movement is to propagate God's name, God's glories, God's activities, God's beauty, and God's love. There are many things within this material world, and all of them are within Kṛṣṇa. The most prominent feature of this material world is sex, and that also is present in Kṛṣṇa. We are worshiping Rādhā and Kṛṣṇa, and attraction exists between them, but material attraction and spiritual attraction are not the same. In Kṛṣṇa, sex is real, but here in the material world it is unreal. Everything we deal with here is present in the spiritual world, but here it has no real value. It is only a reflection. In store windows we see many mannequins, but no one cares about them, because everyone knows they are false. A mannequin may be very beautiful, but still it is false. When people see a beautiful woman, however, they are attracted because they think she is real. In actuality, the so-called living are also dead, because this body is simply a lump of matter; as soon as the soul leaves the body, no one would care to see the so-called beautiful body of the woman. The real factor, the real attracting force, is the spiritual soul.

In the material world everything is made of dead matter; therefore it is simply an imitation. The reality of things exists in the spiritual world. Those who have read the Bhagavad-gītā can understand what the spiritual world is like, for there it is described:

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bhagavad-gītā 8.20)

Scientists are attempting to calculate the length and breadth of this material world, but they cannot begin. It will take them thousands of years simply to travel to the nearest star. And what to speak of the spiritual world? Since we cannot know the material world, how can we know what is beyond it? The point is that we must know from authoritative sources.

The most authoritative source is Kṛṣṇa, for He is the reservoir of all knowledge. No one is wiser or more knowledgeable than Kṛṣṇa. Kṛṣṇa informs us that beyond this material world is a spiritual sky, which is filled with innumerable planets. That sky is far, far greater than material space, which constitutes only one fourth of the entire creation. Similarly, the living entities within the material world are but a small portion of the living entities throughout the creation. This material world is compared to a prison, and just as prisoners represent only a small percentage of the total population, so the living entities within the material world constitute but a fragmental portion of all living entities.

Those who have revolted against God-who are criminal-are placed in this material world. Sometimes criminals say that they don't care for the government, but nonetheless they are arrested and punished. Similarly, living entities who declare their defiance of God are placed in the material world.

Originally the living entities are all part and parcel of God and are related to Him just as sons are related to their father. Christians also consider God the supreme father. Christians go to church and pray, "Our Father, who art in heaven.', The conception of God as father is also in the Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"It should be understood that all the species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

There are 8,400,000 species of life-including aquatics, plants, birds, beasts, insects, and human beings. Of the human species, most are uncivilized, and out of the few civilized species only a small number of human beings take to religious life. Out of many so-called religionists, most identify themselves by designations, claiming, "I am Hindu," "I am Muslim," "I am Christian," and so on. Some engage in philanthropic work, some give to the poor, and open schools and hospitals. This altruistic process is called karma-kāṇḍa. Out of millions of these karma-kāṇḍīs, there may be one jñānī ("one who knows"). Out of millions of jñānīs, one may be liberated, and out of billions of liberated souls, one may be able to understand Kṛṣṇa. This, then, is the position of Kṛṣṇa. As Kṛṣṇa Himself says in the Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

Understanding Kṛṣṇa, then, is very difficult. But although the understanding of God is a difficult subject, God explains Himself in the Bhagavad-gītā. He says, "I am like this, and I am like this. The material nature is like this, and the spiritual nature is like that. The living entities are like this, and the Supreme Soul is like that." Thus everything is completely described in the Bhagavad-gītā. Although understanding God is very difficult, it is not difficult when God Himself gives us His own knowledge. Actually that is the only process by which we can understand God. To understand God by our own speculation is not possible, for God is unlimited and we are limited. Our knowledge and perception are both very limited, so how can we understand the unlimited? If we simply accept the version of the unlimited, we can come to understand Him. That understanding is our perfection.

Speculative knowledge of God will lead us nowhere. If a boy wants to know who his father is, the simple process is to ask his mother. The mother will then say, ”This is your father.” This is the way of perfect knowledge. Of course, one may speculate about one’s father, wondering if this is the man or if that is the man, and one may wander over the whole city, asking, ”Are you my father? Are you my father?” The knowledge derived from such a process, however, will always remain imperfect. One will never find his father in this way. The simple process is to take the knowledge from an authority-in this case, the mother. She simply says, ”My dear boy, here is your father.” In this way our knowledge is perfect. Transcendental knowledge is similar. I was just previously speaking of a spiritual world. This spiritual world is not subject to our speculation. God says, ”There is a spiritual world, and that is My headquarters.” In this way we receive knowledge from Kṛṣṇa, the best authority. We may not be perfect, but our knowledge is perfect because it is received from the perfect source.

The Kṛṣṇa consciousness movement is meant to give perfect knowledge to human society. By such knowledge one can understand who he is, who God is, what the material world is, why we have come here, why we must undergo so much tribulation and misery, and why we have to die. Of course, no one wants to die, but death will come. No one wants to become an old man, but still old age comes. No one wants to suffer from disease, but surely enough, disease comes. These are the real problems of human life, and they are yet to be solved. Civilization attempts to improve eating, sleeping, mating, and defense, but these are not the real problems. A man sleeps, and a dog sleeps. A man is not more advanced simply because he has a nice apartment. In both cases, the business is the same-sleeping. Man has discovered atomic weapons for defense, but the dog also has teeth and claws and can also defend himself. In both cases, defense is there. Man cannot say that because he has the atomic bomb he can conquer the entire world or the entire universe. That is not possible. Man may possess an elaborate method for defense, or a gorgeous method for eating, sleeping, or mating, but that does not make him advanced. We may call his advancement polished animalism, and that is all.

Real advancement means knowing God. If we are lacking knowledge of God, we are not actually advanced. Many rascals deny the existence of God because if there is no God they can continue their sinful activities. It may be very nice for them to think that there is no God, but God will not die simply because we deny Him. God is there, and His administration is there. By His orders the sun is rising, the moon is rising, the water flows, and the ocean abides by the tide. Thus everything functions under His order. Since everything is going on very nicely, how can one realistically think that God is dead? If there is mismanagement, we may say that there is no government, but if there is good management, how can we say that there is no government? Just because people do not know God, they say that God is dead, that there is no God, or that God has no form. But we are firmly convinced that there is God and that Kṛṣṇa is God. Therefore we are worshiping Him. That is the process of Kṛṣṇa consciousness. Try to understand it. Thank you very much.

Reincarnation and Beyond

In August of 1976, Śrīla Prabhupāda spent a few weeks at Bhaktivedanta Manor, fifteen miles north of London. During that time Mike Robinson of London Broadcasting Company interviewed him in his quarters. In their conversation, which was broadcast shortly afterward, Śrīla Prabhupāda revealed that Kṛṣṇa consciousness is ”not some ritualistic ceremony of ’I believe, you believe,’ ” but a profound philosophical system in which the science of reincarnation is explained clearly and concisely.

Mike Robinson: Can you tell me what you believe-what the philosophy of the Hare Kṛṣṇa movement is?

Śrīla Prabhupāda: Yes. Kṛṣṇa consciousness is not a question of belief; it is a science. The first step is to know the difference between a living body and a dead body. What is the difference? The difference is that when someone dies, the spirit soul, or the living force, leaves the body. And therefore the body is called ”dead.” So, there are two things: one, this body; and the other, the living force within the body. We speak of the living force within the body. That is the difference between the science of Kṛṣṇa consciousness, which is spiritual, and ordinary material science. As such, in the beginning it is very, very difficult for an ordinary man to appreciate our movement. One must first understand that he is a soul, or something other than his body.

Mike Robinson: And when will we understand that?

Śrīla Prabhupāda: You can understand at any moment, but it requires a little intelligence. For example, as a child grows, he becomes a boy, the boy becomes a young man, the young man becomes an adult, and the adult becomes an old man. Throughout all this time, although his body is changing from a child to an old man, he still feels himself to be the same person, with the same identity. Just see: the body is changing, but the occupier of the body, the soul, is remaining the same. So we should logically conclude that when our present body dies, we get another body. This is called transmigration of the soul.

Mike Robinson: So when people die it is just the physical body that dies?

Śrīla Prabhupāda: Yes. That is explained very elaborately in the Bhagavad-gītā (2.20): na jāyate mriyate vā kadācin… na hanyate hanyamāne śarīre.

Mike Robinson: Do you often quote references?

Śrīla Prabhupāda: Yes, we quote many references. Kṛṣṇa consciousness is a serious education, not an ordinary religion. [To a devotee:] Find that verse in the Bhagavad-gītā.

Disciple:

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato ’yaṁ purāṇo
na hanyate hanyamāne śarīre
[Bg. 2.20]

”For the soul, there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain.”

Mike Robinson: Thank you very much for reading that. So can you explain to me just a bit more? If the soul is undying, does everybody’s soul go to be with God when they die?

Śrīla Prabhupāda: Not necessarily. If one is qualified-if he qualifies himself in this life to go back home, back to Godhead-then he can go. If he does not qualify himself, then he gets another material body. And there are 8,400,000 different bodily forms. According to his desires and karma, the laws of nature give him a suitable body. It is just like when a man contracts some disease and then develops that disease. Is that difficult to understand?

Mike Robinson: It's very difficult to understand all of it.

Śrīla Prabhupāda: Suppose somebody has contracted smallpox. So, after seven days he develops the symptoms. What is that period called?

Mike Robinson: Incubation?

Śrīla Prabhupāda: Incubation. So you cannot avoid it. If you have contracted some disease it will develop, by nature's law. Similarly, during this life you associate with various modes of material nature, and that association will decide what kind of body you are going to get in the next life. That is strictly under the laws of nature. Everyone is controlled by the laws of nature-they're completely dependent-but out of ignorance people think that they are free. They're not free; they're imagining that they're free, but they are completely under the laws of nature. So, your next birth will be decided according to your activities-sinful or pious, as the case may be.

Mike Robinson: Your Grace, could you go back over that just for a minute? You said that nobody is free. Are you saying that if we live a good life, we in some way determine a good future for ourselves?

Śrīla Prabhupāda: Yes.

Mike Robinson: So we are free to choose what we believe to be important? Religion is important, because if we believe in God and lead a good life…

Śrīla Prabhupāda: It is not a question of belief. Do not bring in this question of belief. It is law. For instance, there is a government. You may believe or not believe, but if you break the law, you'll be punished by the government. Similarly, whether you believe or don't believe, there is a God. If you don't believe in God and you independently do whatever you like, then you'll be punished by the laws of nature.

Mike Robinson: I see. Does it matter what religion you believe? Would it matter if one was a devotee of Kṛṣṇa?

Śrīla Prabhupāda: It is not a question of religion. It is a question of science. You are a spiritual being, but because you are materially conditioned, you are under the laws of material nature. So you may believe in the Christian religion, and I may believe in the Hindu religion, but that does not mean that you are going to become an old man and I am not. We're talking of the science of growing old. This is natural law. It is not that because you are Christian you are becoming old or because I am Hindu I am not becoming old. Everyone is becoming old. So, similarly, all the laws of nature are applicable to everyone. Whether you believe this religion or that religion, it doesn't matter.

Mike Robinson: So, you're saying that there's only one God controlling all of us?

Śrīla Prabhupāda: There's one God, and one nature's law, and we are all under that nature's law. We are controlled by the Supreme. So if we think that we are free or that we can do anything we like, that is our foolishness.

Mike Robinson: I see. Can you explain to me what difference it makes, being a member of the Hare Kṛṣṇa movement?

Śrīla Prabhupāda: The Hare Kṛṣṇa movement is meant for those who are serious about understanding this science. There's no question of our being some sectarian group. No. Anyone can join. Students in college can be admitted. You may be a Christian, you may be a Hindu, you may be a Muhammadan-it doesn't matter. The Kṛṣṇa consciousness movement admits anyone who wants to understand the science of God.

Mike Robinson: And what difference would it make to someone-being taught how to be a Hare Kṛṣṇa person?

Śrīla Prabhupāda: His real education would begin. The first thing is to understand that you are a spirit soul. And because you are a spirit soul, you are changing your body. This is the ABC of spiritual understanding. So, when your body is finished, annihilated, you are not finished. You get another body, just as you may change your coat and shirt. If you come to see me tomorrow wearing a different shirt and a different coat, does that mean you are a different person? No. Similarly, each time you die you change bodies, but you, the spirit soul within the body, remain the same. This point has to be understood; then one can make further progress in the science of Kṛṣṇa consciousness.

Mike Robinson: I am beginning to understand, but what I'm finding difficult is how this ties in with the large numbers of your people we see handing out Hare Kṛṣṇa literature on Oxford Street.

Śrīla Prabhupāda: This literature is meant to convince people about the need for spiritual life.

Mike Robinson: And you're really not concerned whether or not they join the Hare Kṛṣṇa movement?

Śrīla Prabhupāda: It doesn't matter. Our mission is to educate them. People are in ignorance; they are living in a fool's paradise, thinking that when their body is finished, everything is finished. That is foolishness.

Mike Robinson: And you are basically just concerned to tell them that there is a spiritual dimension to life?

Śrīla Prabhupāda: Our first concern is to tell you that you are not this body, that the body is your covering (your shirt and coat) and that within the body you are living.

Mike Robinson: Yes, I think I've got that now. If we could go on from there-you said that how you lived made a difference in your life after death, that there are natural laws that determine your next life. How does the process of transmigration work?

Śrīla Prabhupāda: The process is very subtle. The spirit soul is invisible to our material eyes. It is atomic in size. After the destruction of the gross body, which is made up of the senses, blood, bone, fat, and so forth, the subtle body of mind, intelligence, and ego goes on working. So at the time of death this subtle body carries the small spirit soul to another gross body. The process is just like air carrying a fragrance. Nobody can see where this rose fragrance is coming from, but we know that it is being carried by the air. You cannot see how, but it is being done. Similarly, the process of transmigration of the soul is very subtle. According to the condition of the mind at the time of death, the minute spirit soul enters into the womb of a particular mother through the semen of a father, and then the soul develops a particular type of body given by the mother. It may be a human being, it may be a cat, a dog, or anything.

Mike Robinson: Are you saying that we were something else before this life?

Śrīla Prabhupāda: Yes.

Mike Robinson: And we keep corning back as something else the next time?

Śrīla Prabhupāda: Yes, because you are eternal. According to your work, you are simply changing bodies. Therefore, you should want to know how to stop this business, how you can remain in your original, spiritual body. That is Kṛṣṇa consciousness.

Mike Robinson: I see. So if I become Kṛṣṇa conscious, I wouldn't risk coming back as a dog?

Śrīla Prabhupāda: No. [To a devotee:] Find this verse: janma karma ca me divyam… [Bg. 4.9].

Disciple:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Śrīla Prabhupāda: God is saying, "Anyone who understands Me is free from birth and death." But one cannot understand God by materialistic speculation. That is not possible. One must first come to the spiritual platform. Then he gets the intelligence required to understand God. And when he understands God, he does not get any more material bodies. He goes back home, back to Godhead. He lives eternally; no more change of body.

Mike Robinson: I see. Now, you've read twice from your scriptures. Where do these scriptures come from? Can you briefly explain that?

Śrīla Prabhupāda: Our scriptures are coming from Vedic literature, which has existed from the beginning of creation. Whenever there is some new material creation-like this microphone, for instance-there is also some literature explaining how to deal with it. Isn't that so?

Mike Robinson: Yes, that's right, there is.

Śrīla Prabhupāda: And that literature comes along with the creation of the microphone.

Mike Robinson: That's right, yes.

Śrīla Prabhupāda: So, similarly, the Vedic literature comes along with the cosmic creation, to explain how to deal with it.

Mike Robinson: I see. So, these scriptures have been in existence since the beginning of creation. Now, if we could move on to something I believe you feel very strongly about. What is the main difference between Kṛṣṇa consciousness and the other Eastern disciplines being taught in the West?

Śrīla Prabhupāda: The difference is that we are following the original literature, and they are manufacturing their own literature. That is the difference. When there is some question on spiritual matters, you must consult the original literature, not some literature issued by a bogus man.

Mike Robinson: What about the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa…

Śrīla Prabhupāda: Chanting Hare Kṛṣṇa is the easiest process by which to become purified, especially in this age, when people are so dull that they cannot very easily understand spiritual knowledge. If one chants Hare Kṛṣṇa, then his intelligence becomes purified, and he can understand spiritual things.

Mike Robinson: Can you tell me how you are guided in what you do?

Śrīla Prabhupāda: We take guidance from the Vedic literature.

Mike Robinson: From the scriptures you quoted?

Śrīla Prabhupāda: Yes, it's all in the literatures. We're explaining them in English. But we're not manufacturing anything. If we were to manufacture knowledge, then everything would be spoiled. The Vedic literature is something like the literature that explains how to set up this microphone. It says, "Do it like this: some of the screws should be on this side, around the metal." You cannot make any change; then everything would be spoiled. Similarly, because we are not manufacturing anything, one simply has to read one of our books, and he receives real spiritual knowledge.

Mike Robinson: How can the philosophy of Kṛṣṇa consciousness affect the way people live?

Śrīla Prabhupāda: It can relieve people's suffering. People are suffering because they are misunderstanding themselves to be the body. If you think that you are your coat and shirt, and you very carefully wash the coat and shirt but you forget to eat, will you be happy?

Mike Robinson: No, I wouldn't.

Śrīla Prabhupāda: Similarly, everyone is simply washing the "coat and shirt" of the body, but forgetting about the soul within the body. They have no information about what is within the "coat and shirt" of the body. Ask anybody what he is, and he will say, "Yes, I am an Englishman," or "I am an Indian." And if we say, "I can see you have an English or an Indian body, but what are you?"-that he cannot say.

Mike Robinson: I see.

Śrīla Prabhupāda: The whole modern civilization is operating on the misunderstanding that the body is the self (dehātma-buddhi). This is the mentality of the cats and dogs. Suppose I try to enter England, and you stop me at the border: "I am an Englishman," you say, "but you are Indian. Why have you come here?" And the dog barks, "Rau, rau, why are you coming?" So what is the difference in mentality? The dog is thinking he's a dog and I'm a stranger, and you are thinking you are an Englishman and I am an Indian. There's no difference in mentality. So if you keep people in the darkness of a dog's mentality and declare that you are advancing in civilization, you are most misguided.

Mike Robinson: Now, moving on to another point, I gather the Hare Kṛṣṇa movement has some concern for areas of the world where there is suffering.

Śrīla Prabhupāda: Yes, we have the only concern. Others are simply avoiding the main problems: birth, old age, disease, and death. Others have no solutions to these problems; they are simply talking all kinds of nonsense. People are being misguided. They are being kept in darkness. Let us start to give them some light.

Mike Robinson: Yes, but apart from giving spiritual enlightenment, are you also concerned for people's physical well-being?

Śrīla Prabhupāda: Physical well-being automatically follows spiritual well-being.

Mike Robinson: And how does that work?

Śrīla Prabhupāda: Suppose you have a car. So, naturally, you take care of the car as well as yourself. But you don't identify yourself as the car. You don't say, "I am this car." That is nonsense. But this is what people are doing. They are taking too much care of the bodily "car," thinking that the car is the self. They forget that they are different from the car, that they are a spirit soul and have a different business. Just as no one can drink petrol and be satisfied, no one can be satisfied with bodily activities. One must find out the proper food for the soul. If a man thinks, "I am a car, and I must drink this petrol," he is considered insane. Similarly, one who thinks that he is this body, and who tries to become happy with bodily pleasures, is also insane.

Mike Robinson: There's a quote here that I'd like you to comment on. I was given this literature by your people before I came, and one of the things you say here is that "Religion without a rational basis is just sentiment." Can you explain that?

Śrīla Prabhupāda: Most religious people say, "We believe…" But what is the value of this belief? You may believe something which is not actually correct. For instance, some of the Christian people say, "We believe that animals have no soul." That is not correct. They believe animals have no soul because they want to eat the animals, but actually animals do have a soul.

Mike Robinson: How do you know that the animal has a soul?

Śrīla Prabhupāda: You can know, also. Here is the scientific proof: the animal eats, you eat; the animal sleeps, you sleep; the animal has sex, you have sex; the animal also defends, you also defend. Then what is the difference between you and the animal? How can you say that you have a soul but the animal doesn't?

Mike Robinson: I can see that completely. But the Christian scriptures say…

Śrīla Prabhupāda: Don't bring in any scriptures; this is a commonsense topic. Try to understand. The animal is eating, you are eating; the animal is sleeping, you are sleeping; the animal is defending, you are defending; the animal is having sex, you are having sex; the animals have children, you have children; they have a living place, you have a living place. If the animal's body is cut, there is blood; if your body is cut, there is blood. So, all these similarities are there. Now, why do you deny this one similarity, the presence of the soul? This is not logical. You have studied logic? In logic there is something called analogy. Analogy means drawing a conclusion by finding many points of similarity. If there are so many points of similarity between human beings and animals, why deny one similarity? That is not logic. That is not science.

Mike Robinson: But if you take that argument and use it the other way…

Śrīla Prabhupāda: There is no other way. If you are not arguing on the basis of logic, then you are not rational.

Mike Robinson: Yes, OK, but let's start from another hypothesis. Suppose we assume that a human being has no soul…

Śrīla Prabhupāda: Then you must explain the difference between a living body and a dead body. I have already explained this at the beginning. As soon as the living force, the soul, is gone from the body, even the most beautiful body has no value. No one cares for it; it's thrown away. But now, if I touch your hair, there will be a fight. That is the distinction between a living body and a dead body. In a living body the soul is there, and in a dead body the soul is not there. As soon as the soul leaves the body, the body has no value. It is useless. This is very simple to understand, but even the biggest so-called scientists and philosophers are too dullheaded to understand it. Modern society is in a very abominable condition. There is no man with a real brain.

Mike Robinson: Are you referring to all the scientists who fail to understand the spiritual dimension in life?

Śrīla Prabhupāda: Yes. Real science means full knowledge of everything, material and spiritual.

Mike Robinson: But you were a chemist in secular life, were you not?

Śrīla Prabhupāda: Yes, I was a chemist in my earlier life. But it doesn't require any great intelligence to become a chemist. Any commonsense man can do it.

Mike Robinson: But presumably you think that material science is also important, even if today's scientists are dullheaded.

Śrīla Prabhupāda: Material science is important just so far. It is not all-important.

Mike Robinson: I see. Can I come back to a question I had from before? When we were differing a few minutes ago you were saying, "Don't bring the scriptures in; just use common sense." But what part do the scriptures play in your religion? How important are they?

Śrīla Prabhupāda: Our religion is a science. When we say that a child grows into a boy, it is science. It is not religion. Every child grows into a boy. What is the question of religion? Every man dies. What is the question of religion? And when a man dies, the body becomes useless. What is the question of religion? It is science. Whether you're Christian or Hindu or Muslim, when you die your body becomes useless. This is science. When your relative dies, you cannot say, "We are Christian; we believe he has not died." No, he has died. Whether you are Christian or Hindu or Muslim, he has died. So when we speak, we speak on this basis: that the body is important only as long as the soul is in the body. When the soul is not there, it is useless. This science is applicable to everyone, and we are trying to educate people on this basis.

Mike Robinson: But if I understand you correctly, you seem to be educating people on a purely scientific basis. Where does religion come into it at all?

Śrīla Prabhupāda: Religion also means science. People have wrongly taken religion to mean faith-"I believe." [To a devotee:] Look up the word religion in the dictionary.

Disciple: Under religion the dictionary says, "recognition of superhuman control or power, and especially of a personal God entitled to obedience, and effecting such recognition with the proper mental attitude."

Śrīla Prabhupāda: Yes. Religion means learning how to obey the supreme controller. So, you may be Christian and I may be Hindu; it doesn't matter. We must both accept that there is a supreme controller. Everyone has to accept that; that is real religion. Not this "We believe animals have no soul." That is not religion. That is most unscientific. Religion means scientific understanding of the supreme controller: to understand the supreme controller and obey Him-that's all. In the state, the good citizen is he who understands the government and obeys the laws of the government, and the bad citizen is the one who doesn't care for the government. So, if you become a bad citizen by ignoring God's government, then you are irreligious. And if you are a good citizen, then you are religious.

Mike Robinson: I see. Can you tell me what you believe to be the meaning of life? Why do we exist in the first place?

Śrīla Prabhupāda: The meaning of life is to enjoy. But now you are on a false platform of life, and therefore you are suffering instead of enjoying. Everywhere we see the struggle for existence. Everyone is struggling, but what is their enjoyment in the end? They are simply suffering and dying. Therefore, although life means enjoyment, at the present moment your life is not enjoyment. But if you come to the real, spiritual platform of life, then you'll enjoy.

Mike Robinson: Can you explain to me, finally, some of the stages you go through in spiritual life? What are the spiritual stages a new devotee of Kṛṣṇa goes through?

Śrīla Prabhupāda: The first stage is that you are inquisitive. ”So,” you say, ”what is this Kṛṣṇa consciousness movement? Let me study it.” This is called śraddhā, or faith. This is the beginning. Then, if you are serious, you mix with those who are cultivating this knowledge. You try to understand how they are feeling. Then you'll feel, ”Why not become one of them?” And when you become one of them, then all your misgivings soon go away. You become more faithful, and then you get a real taste for Kṛṣṇa consciousness. Why aren't these boys going to see the cinema? Why don't they eat meat or go to the nightclub? Because their taste has changed. They hate all these things now. In this way, you make progress. First faith, then association with devotees, then removal of all misgivings, then firm faith, then taste, then God realization, and then love of God, the perfection. That is first-class religion. Not some ritualistic ceremony of ”I believe, you believe.” That is not religion. That is cheating. Real religion means to develop your love for God. That is the perfection of religion.

Mike Robinson: Thank you very much for talking with me. It's been a pleasure talking to you.

Śrīla Prabhupāda: Hare Kṛṣṇa.

Truth and Beauty

Śrīla Prabhupāda first published this essay in India, in the old tabloid version of his then-fortnightly magazine Back to Godhead (November 20, 1958). It contains the unforgettable story of ”liquid beauty,” in which Śrīla Prabhupāda dramatically exposes the underlying principle of human sexuality. This illuminating exposition on the nature of truth and beauty is timeless and startlingly relevant for those in search of the ”inner self.”

There may sometimes be arguments about whether ”truth” and ”beauty” are compatible terms. One would willingly agree to express the truth, one might say, but since truth is not always beautiful-indeed, it is frequently rather startling and unpleasant-how is one to express truth and beauty at the same time?

In reply, we may inform all concerned that ”truth” and ”beauty” are compatible terms. Indeed, we may emphatically assert that the actual truth, which is absolute, is always beautiful. The truth is so beautiful that it attracts everyone, including the truth itself. Truth is so beautiful that many sages, saints, and devotees have left everything for the sake of truth. Mahatma Gandhi, an idol of the modern world, dedicated his life to experimenting with truth, and all his activities were aimed toward truth only.

Why only Mahatma Gandhi? Every one of us has the urge to search for truth alone, for the truth is not only beautiful but also all-powerful, all-resourceful, all-famous, all-renounced, and all-knowledgeable.

Unfortunately, people have no information of the actual truth. Indeed, 99.9 percent of men in all walks of life are pursuing untruth only, in the name of truth. We are actually attracted by the beauty of truth, but since time immemorial we have been habituated to love of untruth appearing like truth. Therefore, to the mundaner ”truth” and ”beauty” are incompatible terms. The mundane truth and beauty may be explained as follows.

Once a man who was very powerful and strongly built but whose character was very doubtful fell in love with a beautiful girl. The girl was not only beautiful in appearance but also saintly in character, and as such she did not like the man's advances. The man, however, was insistent because of his lustful desires, and therefore the girl requested him to wait only seven days, and she set a time after that when he could meet her. The man agreed, and with high expectations he began waiting for the appointed time.

The saintly girl, however, in order to manifest the real beauty of absolute truth, adopted a method very instructive. She took very strong doses of laxatives and purgatives, and for seven days she continually passed loose stool and vomited all that she ate. Moreover, she stored all the loose stool and vomit in suitable pots. As a result of the purgatives, the so-called beautiful girl became lean and thin like a skeleton, her complexion turned blackish, and her beautiful eyes sank into the sockets of her skull. Thus at the appointed hour she waited anxiously to receive the eager man.

The man appeared on the scene well dressed and well behaved and asked the ugly girl he found waiting there about the beautiful girl he was to meet. The man could not recognize the girl he saw as the same beautiful girl for whom he was asking; indeed, although she repeatedly asserted her identity, because of her pitiable condition he was unable to recognize her.

At last the girl told the powerful man that she had separated the ingredients of her beauty and stored them in pots. She also told him that he could enjoy those juices of beauty. When the mundane poetic man asked to see these juices of beauty, he was directed to the store of loose stool and liquid vomit, which were emanating an unbearably bad smell. Thus the whole story of the beauty-liquid was disclosed to him. Finally, by the grace of the saintly girl, this man of low character was able to distinguish between the shadow and the substance, and thus he came to his senses.

This man's position was similar to the position of every one of us who is attracted by false, material beauty. The girl mentioned above had a beautifully developed material body in accordance with the desires of her mind, but in fact she was apart from that temporary material body and mind. She was in fact a spiritual spark, and so also was the lover who was attracted by her false skin.

Mundane intellectuals and aesthetics, however, are deluded by the outward beauty and attraction of the relative truth and are unaware of the spiritual spark, which is both truth and beauty at the same time. The spiritual spark is so beautiful that when it leaves the so-called beautiful body, which in fact is full of stool and vomit, no one wants to touch that body, even if it is decorated with a costly costume.

We are all pursuing a false, relative truth, which is incompatible with real beauty. The actual truth, however, is permanently beautiful, retaining the same standard of beauty for innumerable years. That spiritual spark is indestructible. The beauty of the outer skin can be destroyed in only a few hours merely by a dose of a strong purgative, but the beauty of truth is indestructible and always the same. Unfortunately, mundane artists and intellectuals are ignorant of this beautiful spark of spirit. They are also ignorant of the whole fire which is the source of these spiritual sparks, and they are ignorant of the relationships between the sparks and the fire, which take the form of transcendental pastimes. When those pastimes are displayed here by the grace of the Almighty, foolish people who cannot see beyond their senses confuse those pastimes of truth and beauty with the manifestations of loose stool and vomit described above. Thus in despair they ask how truth and beauty can be accommodated at the same time.

Mundaners do not know that the whole spiritual entity is the beautiful person who attracts everything. They are unaware that He is the prime substance, the prime source and fountainhead of everything that be. The infinitesimal spiritual sparks, being parts and parcels of that whole spirit, are qualitatively the same in beauty and eternity. The only difference is that the whole is eternally the whole and the parts are eternally the parts. Both of them, however, are the ultimate truth, ultimate beauty, ultimate knowledge, ultimate energy, ultimate renunciation, and ultimate opulence.

Although written by the greatest mundane poet or intellectual, any literature which does not describe the ultimate truth and beauty is but a store of loose stool and vomit of the relative truth. Real literature is that which describes the ultimate truth and beauty of the Absolute.

The Art of Dying

Although the media are generally obsessed with violence and death, our perception of death and dying is superficial. Śrīla Prabhupāda observes, ”As long as a man is in the full vigor of life, he forgets the naked truth of death, which he has to meet.” How can we effectively deal with our own death? In this essay (which first appeared in the old tabloid Back to Godhead, April 20, 1960) Śrīla Prabhupāda explains how the ancient teachings of Śrīmad-Bhāgavatam provide a practical answer.

A small child walking with his father goes on inquiring constantly. He asks his father so many odd things, and the father has to satisfy him with proper answers. When I was a young father in my householder life, I was overflooded with hundreds of questions from my second son, who was my constant companion. One day it so happened that a bridegroom’s party was passing our tramcar, and the four-year-old boy, as usual, inquired what the big procession was. He was given all possible answers to his thousand and one questions regarding the marriage party, and finally he asked whether his own father was married! This question gave rise to loud laughter from all the elderly gentlemen present, although the boy was perplexed as to why we were laughing. Anyway, the boy was somehow satisfied by his married father.

The lesson from this incident is that since a human being is a rational animal, he is born to make inquiries. The greater the number of questions, the greater the advancement of knowledge and science. The whole of material civilization is based on this originally large volume of questions put by young men to their elders. When elderly persons give the proper answers to the questions of the youngsters, civilization makes progress, one step after another. The most intelligent man, however, inquires about what happens after death. The less intelligent make lesser inquiries, but the questions of those who are more intelligent go higher and still higher.

Among the most intelligent of men was Mahārāja Parīkṣit, the great king of the entire world, who was accidentally cursed by a brāhmaṇa to meet death from the bite of a serpent within seven days. The brāhmaṇa who cursed him was only a boy, yet he was very powerful, and because he did not know the importance of the great king, the boy foolishly cursed him to meet death within seven days. This was later lamented by the boy’s father, whom the king had offended. When the king was informed of the unfortunate curse, he at once left his palatial home and went to the bank of the Ganges, which was near his capital, to prepare for his impending death. Because he was a great king, almost all the great sages and learned scholars assembled at the place where the king was fasting prior to leaving his mortal body. At last, Śukadeva Gosvāmī, the youngest contemporary saint, also arrived there, and he was unanimously accepted to preside at that meeting, although his great father was also present. The king respectfully offered Śukadeva Gosvāmī the principal seat of esteem and asked him relevant questions regarding his passing from the mortal world, which was to take place on the seventh day thenceforward. The great king, as a worthy descendant of the Pāṇḍavas, who were all great devotees, placed the following relevant inquiries before the great sage Śukadeva. ”My dear sir, you are the greatest of the great transcendentalists, and therefore I submissively beg to ask you about my duties at this moment. I am just on the verge of my death. Therefore, what should I do at this critical hour? Please tell me, my lord-what should I hear, what should I worship, or whom should I remember now? A great sage like you does not stay at the home of a householder more than necessary, and therefore it is my good fortune that you have kindly come here at the time of my death. Please, therefore, give me your directions at this critical hour.”

The great sage, having thus been pleasingly requested by the king, answered his questions authoritatively, for the sage was a great transcendental scholar and was also well equipped with godly qualities, since he was the worthy son of Bādarāyaṇa, or Vyāsadeva, the original compiler of the Vedic literature.

Śukadeva Gosvāmī said, ”My dear king, your inquiry is very much relevant, and it is also beneficial for all people of all times. Such inquiries, which are the highest of all, are relevant because they are confirmed by the teachings of the vedānta-darśana, the conclusion of the Vedic knowledge, and are ātmavit-sammataḥ; in other words, liberated souls, who have full knowledge of their spiritual identity, put forward such relevant inquiries in order to elucidate further information about the Transcendence.”

The Śrīmad-Bhāgavatam is the natural commentary upon the great Vedānta (or Śārīraka) sūtras, which were compiled by Śrīla Vyāsadeva. The Vedānta-sūtras are the topmost Vedic literature, and they contain the nucleus of basic inquiries about the transcendental subject of spiritual knowledge. Yet although Śrīla Vyāsadeva compiled this great treatise, his mind was not satisfied. Then he happened to meet Śrī Nārada, his spiritual master, who advised him to describe the identity of the Personality of Godhead. Upon receiving this advice, Vyāsadeva meditated on the principle of bhakti-yoga, which showed him distinctly what is the Absolute and what is the relativity, or māyā. Having achieved perfect realization of these facts, he compiled the great narration of the Śrīmad-Bhāgavatam, or beautiful Bhāgavatam, which begins with actual historical facts concerning the life of Mahārāja Parīkṣit.

The Vedānta-sūtra begins with the key inquiry about the Transcendence, athāto brahma jijñāsā: ”One should now inquire about Brahman, or the Transcendence.”

As long as a man is in the full vigor of life, he forgets the naked truth of death, which he has to meet. Thus a foolish man makes no relevant inquiry about the real problems of life. Everyone thinks that he will never die, although he sees evidence of death before his eyes at every second. Here is the distinction between animalism and humanity. An animal like a goat has no sense of its impending death. Although its brother goat is being slaughtered, the goat, being allured by the green grass offered to it, will stand peacefully waiting to be slaughtered next. On the other hand, if a human being sees his fellow man being killed by an enemy, he either fights to save his brother or leaves, if possible, to save his own life. That is the difference between a man and a goat.

An intelligent man knows that death is born along with his own birth. He knows that he is dying at every second and that the final touch will be given as soon as his term of life is finished. He therefore prepares himself for the next life or for liberation from the disease of repeated birth and death.

A foolish man, however, does not know that this human form of life is obtained after a series of births and deaths imposed in the past by the laws of nature. He does not know that a living entity is an eternal being, who has no birth and death. Birth, death, old age, and disease are external impositions on a living entity and are due to his contact with material nature and to his forgetfulness of his eternal, godly nature and qualitative oneness with the Absolute Whole.

Human life provides the opportunity to know this eternal fact, or truth. Thus the very beginning of the Vedānta-sūtra advises that because we have this valuable form of human life, it is our duty-now-to inquire, What is Brahman, the Absolute Truth?

A man who is not intelligent enough does not inquire about this transcendental life; instead, he inquires about many irrelevant matters which do not concern his eternal existence. From the very beginning of his life, he inquires from his mother, father, teachers, professors, books, and so many other sources, but he does not have the right type of information about his real life.

As mentioned before, Parīkṣit Mahārāja was given a warning notice that he would meet death within seven days, and he at once left his palace to prepare himself for the next stage. The king had at least seven days at his disposal in which to prepare for death, but as far as we are concerned, although at least we know that our death is sure, we have no information of the date fixed for the occurrence. I do not know whether I am going to meet death at the next moment. Even such a great man as Mahatma Gandhi could not calculate that he was going to meet with death in the next five minutes, nor could his great associates guess his impending death. Nonetheless, all such gentlemen present themselves as great leaders of the people.

It is ignorance of death and life that distinguishes an animal from a man. A man, in the real sense of the term, inquires about himself and what he is. Wherefrom has he come into this life, and where is he going after death? Why is he put under the troubles of threefold miseries although he does not want them? Beginning from one's childhood, one goes on inquiring about so many things in his life, but he never inquires about the real essence of life. This is animalism. There is no difference between a man and an animal as far as the four principles of animal life are concerned, for every living being exists by eating, sleeping, fearing, and mating. But only the human life is meant for relevant inquiries into the facts about eternal life and the Transcendence. Human life is therefore meant for research into eternal life, and the Vedānta-sūtra advises one to conduct this research now or never. If one fails to inquire now into these relevant matters about life, one is sure to go back again to the animal kingdom by the laws of nature. Therefore, even if a foolish man appears advanced in material science-that is, in eating, sleeping, fearing, mating, and so on-he cannot get free from the cruel hands of death by the law of nature. The law of nature works under three modes-goodness, passion, and ignorance. Those who live under conditions of goodness are promoted to the higher, spiritual status of life, and those who live under conditions of passion remain stationed in the same place in the material world where they are now, but those who live under conditions of ignorance are sure to be degraded to the lower species.

The modern setup of human civilization is a risky one because it offers no education about relevant inquiries into the essential principles of life. Like animals, people do not know that they are going to be slaughtered by the laws of nature. They are satisfied with a bunch of green grass, or a so-called jolly life, like the waiting goat in a slaughterhouse. Considering such a condition of human life, we are just trying to make a humble attempt to save the human being by the message of Back to Godhead. This method is not fictitious. If there is at all to be an era of reality, this message of Back to Godhead is the beginning of that era.

According to Śrī Śukadeva Gosvāmī, the real fact is that a gṛhamedhī, or a person who has tied himself, like the goat meant for slaughter, in the business of family, society, community, nation, or humanity at large in regard to the problems and necessities of animal life-namely eating, sleeping, fearing, and mating-and who has no knowledge of the Transcendence is no better than an animal. He may have inquired about physical, political, economic, cultural, educational, or similar other matters of temporary, material concern, but if he has not inquired about the principles of transcendental life, he should be regarded as a blind man driven ahead by uncontrolled senses and about to fall into a ditch. That is the description of the gṛhamedhī.

The opposite of the gṛha-medhī, however, is the gṛha-stha. The gṛhastha āśrama, or the shelter of spiritual family life, is as good as the life of a sannyāsī, a member of the renounced order. Regardless of whether one is a householder or a renunciate, the important point is that of relevant inquiries. A sannyāsī is bogus if not interested in relevant inquiries, and a gṛhastha, or householder, is bona fide if he is inclined to put forward such inquiries. The gṛhamedhī, however, is simply interested in the animal necessities of life. By the laws of nature, the gṛhamedhī's life is full of calamities, whereas the life of the gṛhastha is full of happiness. But in the modern human civilization, the gṛhamedhīs are posing as the gṛhasthas. We should therefore know who is what. A gṛhamedhī's life is full of vices, because he does not know how to live a family life. He does not know that beyond his control is a power who supervises and controls his activities, and he has no conception of his future life. The gṛhamedhī is blind to his future and has no aptitude for making relevant inquiries. His only qualification is that he is bound by the shackles of attachment to the false things he has contacted in his temporary existence.

At night such gṛhamedhīs waste their valuable time by sleeping or by satisfying their different varieties of sexual urges by visiting cinema shows and attending clubs and gambling houses, where women and liquor are indulged in lavishly. And during the day, they waste their valuable life in accumulating money or, if they have sufficient money to spend, by adjusting the comforts of their family members. Their standard of living and their personal needs increase with their increase in monetary income. Thus there is no limit to their expenses, and they are never satiated. Consequently there is unlimited competition in the field of economic development, and therefore there is no peace in any society of the human world.

Everyone is perplexed by the same questions about earning and spending, but ultimately one must depend on the mercy of mother nature. When there is a scarcity in production or there are disturbances caused by providence, the poor planmaking politician blames it on cruel nature but carefully avoids studying how and by whom the laws of nature are controlled. The Bhagavad-gītā, however, explains that the laws of nature are controlled by the Absolute Personality of Godhead. God alone is the controller of nature and the natural laws. Ambitious materialists sometimes examine a fragment of the law of nature, but they never care to know the maker of these laws. Most of them do not believe in the existence of an absolute person or God who controls the laws of nature. Rather, they simply concern themselves with the principles by which different elements interact, but they make no reference to the ultimate direction which makes such interactions possible. They have no relevant questions or answers in this regard. The second of the Vedānta-sūtras, however, answers the essential question about Brahman by asserting that the Supreme Brahman, the Supreme Transcendence, is He from whom everything is generated. Ultimately, He is the Supreme Person.

Not only is the foolish gṛhamedhī ignorant of the temporary nature of the particular type of body he has obtained, but he is also blind to the actual nature of what is happening before him in the daily affairs of his life. He may see his father die, his mother die, or a relative or neighbor die, yet he does not make the relevant inquiries about whether or not the other existing members of his family will die. Sometimes he thinks and knows that all the members of his family will die today or tomorrow and that he also will die. He may know that the whole family show-or, for that matter, the whole show of community, society, nation, and all such things-is but a temporary bubble in the air, having no permanent value. Yet he is mad after such temporary arrangements and does not concern himself with any relevant inquiries. He has no knowledge as to where he has to go after his death. He works very hard for the temporary arrangements of his family, society, or nation, but he never makes any future arrangement either for himself or for others who will pass away from this present phase of life.

In a public vehicle like a railway carriage, we meet and sit down together with some unknown friends and become members of the same vehicle for a short time, but in due course we separate, never to meet again. Similarly, in a long sojourn of life, we get a temporary sitting accommodation in a so-called family, country, or society, but when the time is up, we are unwillingly separated from one another, never to meet again. There are so many questions relevant to our temporary arrangements in life and our friends in these temporary arrangements, but a man who is a gṛhamedhī never inquires about things of a permanent nature. We are all busy making permanent plans in various degrees of leadership, without knowing the permanent nature of things as they are. Śrīpāda Śaṅkarācārya, who especially strove to remove this ignorance in society and who advocated the cult of spiritual knowledge in regard to the all-pervading impersonal Brahman, said in despair, ”Children are engaged in playing, young boys are engaged in so-called love affairs with young girls, and the old are seriously thoughtful about adjusting a baffled life of struggle. But, alas, no one is prepared to inquire relevantly into the science of Brahman, the Absolute Truth.”

Śrī Śukadeva Gosvāmī, who was asked for direction by Mahārāja Parīkṣit, responded to the king’s relevant inquiries by advising him as follows:

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

”O descendant of Bhārata, it is the duty of mortal men to inquire about, hear about, glorify, and meditate upon the Personality of Godhead, who is the most attractive person because of His fullness in opulence. He is called Hari because He alone can undo the conditional existence of a living being. If we at all want to be freed from conditional existence, we must make relevant inquiries about the Absolute Truth so that He may be pleased to bestow upon us perfect freedom in life.” (Śrīmad-Bhāgavatam 2.1.5)

Śrī Śukadeva Gosvāmī has particularly used four words in regard to the Absolute Personality of Godhead. These words distinguish the Absolute Person, or Parabrahman, from other persons, who are qualitatively one with Him. The Absolute Personality of Godhead is addressed as sarvātmā, or all-pervading, because no one is aloof from Him, although not everyone has this realization. The Personality of Godhead, by His plenary representation, resides in everyone’s heart as Paramātmā, the Supersoul, along with each individual soul. Therefore every individual soul has an intimate relationship with Him. Forgetfulness of this eternally existing intimate relationship with Him is the cause of conditional life since time immemorial. But because He is Bhagavān, or the supreme personality, He can at once reciprocate the responsive call of a devotee. Moreover, because He is the perfect person, His beauty, opulence, fame, strength, knowledge, and renunciation are all unlimited sources of transcendental bliss for the individual soul. The individual soul becomes attracted by all these different opulences when they are imperfectly represented by other conditioned souls, but the individual soul is not satisfied by such imperfect representations, and therefore he perpetually seeks the perfect one. The Personality of Godhead’s beauty has no comparison, nor do His knowledge and renunciation. But above all, He is īśvara, or the supreme controller. We are at present being controlled by the police action of this great king. This police control is imposed upon us because of our disobedience of law. But because the Lord is Hari, He is able to cause the disappearance of our conditional life by giving us full freedom in spiritual existence. It is therefore the duty of every man to make relevant inquiries about Him and thus go back to Godhead.

Soul Research

In 1972, a distinguished panel met in Windsor, Ontario, and discussed ”problems associated with attempts to define the exact moment of death.” Panel members included world-famous heart surgeon Dr. Wilfred G. Bigelow, Mr. Justice Edson L. Haines of the Ontario Supreme Court, and J. Francis Leddy, president of the University of Windsor. Dr. Bigelow upheld the existence of the soul and urged systematic research to determine what the soul is and where it comes from. Dr. Bigelow’s and other panelists’ comments were later published in the Montreal Gazette. When the article came to the attention of Śrīla Prabhupāda, he wrote a letter to Dr. Bigelow offering substantial Vedic knowledge of the science of the soul and suggested a practical method for scientifically understanding it. The Gazette article and Śrīla Prabhupāda’s response follow.

Gazette Headline:

Heart surgeon Wants to Know What a Soul Is

WINDSOR-A world-famous Canadian heart surgeon says he believes the body has a soul which departs at death and theologians ought to try to find out more about it.

Dr. Wilfred G. Bigelow, head of the cardiovascular surgery unit at Toronto General Hospital, said that ”as a person who believes there is a soul,” he thought the time had come ”to take the mystery out of this and find out what it is.”

Bigelow was a member of a panel which appeared before the Essex County Medical-Legal Society to discuss problems associated with attempts to define the exact moment of death.

The question has become vital in the age of transplants of hearts and other organs in cases when the donors are inevitably dying.

The Canadian Medical Association has produced a widely accepted definition of death as the moment when the patient is in coma, responds to no stimulus of any kind, and brain waves recorded on a machine are flat.

The other members of the panel were Mr. Justice Edson L. Haines of the Ontario Supreme Court and J. Francis Leddy, president of the University of Windsor.

Bigelow, elaborating on points he had raised during the discussion, said in an interview later that his thirty-two years as a surgeon had left him no doubts that there is a soul.

”There are certain cases where you happen to be present at the moment when people pass from a living state to death, and some mysterious changes take place.

”One of the most noticeable is the sudden lack of life or luster to the eyes. They become opaque and literally lifeless.

”It’s difficult to document what you observe. In fact, I don’t think it can be documented very well.”

Bigelow, who became world renowned for his pioneering work in the ”deep freeze” surgical technique known as hypothermia and for his heart valve surgery, said ”soul research” should be undertaken by theology and allied disciplines within the university.

During this discussion Leddy said that ”if there is a soul, you are not going to see it. You are not going to find it.”

”If there is a principle of vitality or life, what is it?” The problem was that ”the soul doesn’t exist anywhere specifically, geographically. It’s everywhere and yet it’s nowhere in the body.”

It would ”be nice to start experimenting, but I don’t know how you are going to get on any of these things,” Leddy said. He said the discussion reminded him of the Soviet cosmonaut who returned from space to report there was no God, because he didn’t see Him up there.

Maybe so, said Bigelow, but in modern medicine when something was encountered that could not be explained, ”the watchword is discover the answer, take it into the laboratory, take it somewhere where you can discover the truth.”

The central question, said Bigelow, was ”where is the soul and where does it come from?”

Śrīla Prabhupāda Gives the Vedic Evidence

My dear Dr. Bigelow:

Please accept my greetings. Recently I have read an article in the Gazette by Rae Corelli entitled ”Heart Surgeon Wants to Know What a Soul Is,” and it was very interesting. Your comments show great insight, and so I thought to write you on this matter. Perhaps you may know that I am the founder-ācārya of the International Society for Krishna Consciousness. I have several temples in Canada-Montreal, Toronto, Vancouver, and Hamilton. This Kṛṣṇa consciousness movement is specifically meant to teach every soul his original, spiritual position.

Undoubtedly the soul is present in the heart of the living entity, and it is the source of all the energies for maintaining the body. The energy of the soul is spread all over the body, and this is known as consciousness. Since this consciousness spreads the energy of the soul all over the body, one can feel pains and pleasures in any part of the body. The soul is individual, and he is transmigrating from one body to another, just as a person transmigrates from babyhood to childhood, from childhood to boyhood, from boyhood to youth, and then to advanced old age. Then the change called death takes place when we change to a new body, just as we change our old dress to a new dress. This is called transmigration of the soul.

When a soul wants to enjoy this material world, forgetting his real home in the spiritual world, he takes this life of hard struggle for existence. This unnatural life of repeated birth, death, disease, and old age can be stopped when his consciousness is dovetailed with the supreme consciousness of God. That is the basic principle of our Kṛṣṇa movement.

As far as heart transplant is concerned, there is no question of success unless the soul is there in the heart. So the presence of the soul has to be accepted. In sexual intercourse, if there is no soul, there is no conception, no pregnancy. Contraception deteriorates the womb so that it no longer is a good place for the soul. That is against the order of God. By the order of God, a soul is sent to a particular womb, but by this contraceptive he is denied that womb and has to be placed in another. That is disobedience to the Supreme. For example, take a man who is supposed to live in a particular apartment. If the situation there is so disturbed that he cannot enter the apartment, then he is put at a great disadvantage. That is illegal interference and is punishable.

The undertaking of ”soul research” would certainly mark the advancement of science. But advancement of science will not be able to find the soul. The soul’s presence can simply be accepted on circumstantial understanding. You will find in the Vedic literature that the dimension of the soul is one ten-thousandth the size of a point. The material scientist cannot measure the length and breadth of a point. Therefore it is not possible for the material scientist to capture the soul. You can simply accept the soul’s existence by taking it from authority. What the greatest scientists are finding, we’ve explained long ago.

As soon as one understands the existence of the soul, he can immediately understand the existence of God. The difference between God and the soul is that God is a very great soul, and the living entity is a very small soul; but qualitatively they are equal. Therefore God is all-pervading, and the living entity is localized. But the nature and quality are the same.

The central question, you say, is ”Where is the soul, and where does it come from?” That is not difficult to understand. We have already discussed that the soul is residing in the heart of the living entity and that it takes shelter in another body after death. Originally the soul comes from God. Just as a spark comes from fire, and when the spark falls down it appears to be extinguished, the spark of soul originally comes from the spiritual world to the material world. In the material world he falls down into three different conditions, which are called the modes of nature. When a spark of fire falls on dry grass, the fiery quality continues; when the spark falls on the ground, it cannot display its fiery manifestation unless the ground is favorably situated; and when the spark falls on water, it becomes extinguished. As such, we find three kinds of living conditions. One living entity is completely forgetful of his spiritual nature; another is almost forgetful but still has an instinct of spiritual nature; and another is completely in search of spiritual perfection. There is a bona fide method for the attainment of spiritual perfection by the spiritual spark of soul, and if he is properly guided then he is very easily sent back home, back to Godhead, wherefrom he originally fell.

It will be a great contribution to human society if this authorized information from the Vedic literature is presented to the modern world on the basis of modern scientific understanding. The fact is already there. It simply has to be presented for modern understanding.

Yours sincerely,

A. C. Bhaktivedanta Swami

28.5 Chapter Two

Choosing a Spiritual Master

What Is a Guru?

On hearing the word guru, we tend to envision a caricaturelike image: a bizarre-looking old fellow with a long, stringy beard and flowing robes, meditating on distant, esoteric truths. Or we think of a cosmic con man cashing in on young seekers' spiritual gullibility. But what really is a guru? What does he know that we don't? How does he enlighten us? In a talk given in England in 1973, Śrīla Prabhupāda provides some enlightening answers.

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

"I was born in the darkest ignorance, and my guru, my spiritual master, opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

The word ajñāna means "ignorance" or "darkness." If all the lights in this room immediately went out, we would not be able to tell where we or others are sitting. Everything would become confused. Similarly, we are all in darkness in this material world, which is a world of tamas. Tamas or timira means "darkness." This material world is dark, and therefore it needs sunlight or moonlight for illumination. However, there is another world, a spiritual world, that is beyond this darkness. That world is described by Śrī Kṛṣṇa in the Bhagavad-gītā (15.6):

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."

The guru's business is to bring his disciples from darkness to light. At present everyone is suffering due to ignorance, just as one contracts a disease out of ignorance. If one does not know hygienic principles, he will not know what will contaminate him. Therefore due to ignorance there is infection, and we suffer from disease. A criminal may say, "I did not know the law," but he will not be excused if he commits a crime. Ignorance is no excuse. Similarly, a child, not knowing that fire will burn, will touch the fire. The fire does not think, "This is a child, and he does not know I will burn." No, there is no excuse. Just as there are state laws, there are also stringent laws of nature, and these laws will act despite our ignorance of them. If we do something wrong out of ignorance, we must suffer. This is the law. Whether the law is a state law or a law of nature, we risk suffering if we break it.

The guru's business is to see that no human being suffers in this material world. No one can claim that he is not suffering. That is not possible. In this material world, there are three kinds of suffering: adhyātmika, adhibhautika, and adhidaivika. These are miseries arising from the material body and mind, from other living entities, and from the forces of nature. We may suffer mental anguish, or we may suffer from other living entities-from ants or mosquitoes or flies-or we may suffer due to some superior power. There may be no rain, or there may be flood. There may be excessive heat or excessive cold. So many types of suffering are imposed by nature. Thus there are three types of miseries within the material world, and everyone is suffering from one, two, or three of them. No one can say that he is completely free from suffering.

We may then ask why the living entity is suffering. The answer is: out of ignorance. He does not think, "I am committing mistakes and am leading a sinful life; that is why I am suffering." Therefore the guru's first business is to rescue his disciple from this ignorance. We send our children to school to save them from suffering. If our children do not receive an education, we fear that they will suffer in the future. The guru sees that suffering is due to ignorance, which is compared to darkness. How can one in darkness be saved? By light. The guru takes the torchlight of knowledge and presents it before the living entity enveloped in darkness. That knowledge relieves him from the sufferings of the darkness of ignorance.

One may ask whether the guru is absolutely necessary. The Vedas inform us that he is:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12]

The Vedas enjoin us to seek out a guru; actually, they say to seek out the guru, not just a guru. The guru is one because he comes in disciplic succession. What Vyāsadeva and Kṛṣṇa taught five thousand years ago is also being taught now. There is no difference between the two instructions. Although hundreds and thousands of ācāryas have come and gone, the message is one. The real guru cannot be two, for the real guru does not speak differently from his predecessors. Some spiritual teachers say, "In my opinion you should do this," but this is not a guru. Such so-called gurus are simply rascals. The genuine guru has only one opinion, and that is the opinion expressed by Kṛṣṇa, Vyāsadeva, Nārada, Arjuna, Śrī Caitanya Mahāprabhu, and the Gosvāmīs. Five thousand years ago Lord Śrī Kṛṣṇa spoke the Bhagavad-gītā, and Vyāsadeva recorded it. Śrīla Vyāsadeva did not say, "This is my opinion." Rather, he wrote, śrī-bhagavān uvāca, that is, "The Supreme Personality of Godhead says." Whatever Vyāsadeva wrote was originally spoken by the Supreme Personality of Godhead. Śrīla Vyāsadeva did not give his own opinion.

Consequently, Śrīla Vyāsadeva is a guru. He does not misinterpret the words of Kṛṣṇa, but transmits them exactly as they were spoken. If we send a telegram, the person who delivers the telegram does not have to correct it, edit it, or add to it. He simply presents it. That is the guru's business. The guru may be this person or that, but the message is the same; therefore it is said that guru is one.

In the disciplic succession we simply find repetition of the same subject. In the Bhagavad-gītā (9.34) Śrī Kṛṣṇa says:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, become My devotee, offer obeisances, and worship Me. Being completely absorbed in Me, surely you will come to Me." These very instructions were reiterated by all the ācāryas, such as Rāmānujācārya, Madhvācārya, and Caitanya Mahāprabhu. The six Gosvāmīs also transmitted the same message, and we are simply following in their footsteps. There is no difference. We do not interpret the words of Kṛṣṇa by saying, "In my opinion, the Battlefield of Kurukṣetra represents the human body." Such interpretations are set forth by rascals. In the world there are many rascal gurus who give their own opinion, but we can challenge any rascal. A rascal guru may say, "I am God," or, "We are all God." That is all right, but we should find out from the dictionary what the meaning of God is. Generally, a dictionary will tell us that the word God indicates the Supreme Being. Thus we may ask such a guru, "Are you the Supreme Being?" If he cannot understand this, then we should give the meaning of supreme. Any dictionary will inform us that supreme means "the greatest authority." We may then ask, "Are you the greatest authority?" Such a rascal guru, even though proclaiming himself to be God, cannot answer such a question. God is the Supreme Being and the highest authority. No one is equal to Him or greater than Him. Yet there are many guru-gods, many rascals who claim to be the Supreme. Such rascals cannot help us escape the darkness of material existence. They cannot illumine our darkness with the torchlight of spiritual knowledge.

The bona fide guru will simply present what the supreme guru, God, says in bona fide scripture. A guru cannot change the message of the disciplic succession.

We must understand that we cannot carry out research to find the Absolute Truth. Caitanya Mahāprabhu Himself said, "My Guru Mahārāja, My spiritual master, considered Me a great fool." He who remains a great fool before his guru is a guru himself. However, if one says, "I am so advanced that I can speak better than my guru," he is simply a rascal. In the Bhagavad-gītā (4.2) Śrī Kṛṣṇa says:

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost."

Taking on a guru is not simply a fashion. One who is serious about understanding spiritual life requires a guru. A guru is a question of necessity, for one must be very serious to understand spiritual life, God, proper action, and one's relationship with God. When we are very serious about understanding these subjects, we need a guru. We shouldn't go to a guru simply because a guru may be fashionable at the moment. Surrender must be there, for without surrender we cannot learn anything. If we go to a guru simply to challenge him, we will learn nothing. We must accept the guru just as Arjuna accepted his guru, Śrī Kṛṣṇa Himself:

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

"Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and a soul surrendered unto You. Please instruct me." (Bhagavad-gītā 2.7)

This is the process for accepting a guru. The guru is Kṛṣṇa's representative, the former ācāryas' representative. Kṛṣṇa says that all ācāryas are His representatives; therefore the guru should be offered the same respect one would offer to God. As Viśvanātha Cakravartī Ṭhākura says in his prayers to the spiritual master, yasya prasādād bhagavat-prasādaḥ: ** " By the mercy of the spiritual master, one receives the benediction of Kṛṣṇa." Thus, if we surrender to the bona fide guru, we surrender to God. God accepts our surrender to the guru.

In the Bhagavad-gītā (18.66) Kṛṣṇa instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Someone may argue, "Where is Kṛṣṇa? I shall surrender to Him." But no, the process is that we first surrender to Kṛṣṇa's representative; then we surrender to Kṛṣṇa. Therefore it is said, sākṣād-dharitvena samasta-śāstraiḥ: the guru is as good as God. When we offer respects to the guru, we are offering respects to God. Because we are trying to be God conscious, it is required that we learn how to offer respects to God through God's representative. In all the śāstras the guru is described to be as good as God, but the guru never says, "I am God." The disciple's duty is to offer respect to the guru just as he offers respect to God, but the guru never thinks, "My disciples are offering me the same respect they offer to God; therefore I have become God.” As soon as he thinks like this, he becomes a dog instead of God. Therefore Viśvanātha Cakravartī says, kintu prabhor yaḥ priya eva tasya. Because he is the most confidential servitor of God, the guru is offered the same respect that we offer God. God is always God, guru is always guru. As a matter of etiquette, God is the worshipable God, and guru is the worshiper God (sevaka-bhagavān). Therefore the guru is addressed as prabhupāda. The word prabhu means ”lord,” and pāda means ”position.” Thus prabhupāda means ”he who has taken the position of the Lord.” This is the same as sākṣād-dharitvena samasta-śāstraiḥ.

Only if we are very serious about understanding the science of God is a guru required. We should not try to keep a guru as a matter of fashion. One who has accepted a guru speaks intelligently. He never speaks nonsense. That is the sign of having accepted a bona fide guru. We should certainly offer all respect to the spiritual master, but we should also remember how to carry out his orders. In the Bhagavad-gītā (4.34) Śrī Kṛṣṇa Himself tells us the method of seeking out and approaching the guru:

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

”Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” The first process is that of surrender. We have to find an exalted person and willingly surrender before him. The śāstras enjoin that before we take a guru we study him carefully to find out whether we can surrender to him. We should not accept a guru suddenly, out of fanaticism. That is very dangerous. The guru should also study the person who wants to become a disciple to see if he is fit. That is the way a relationship is established between the guru and disciple. Everything is provided, but we must take up the process seriously. Then we can be trained to become a bona fide disciple. First we must find a bona fide guru, establish our relationship with him, and act accordingly. Then our life will be successful, for the guru can enlighten the sincere disciple who is in darkness.

Everyone is born a rascal and a fool. If we are born learned, why do we need to go to school? If we do not cultivate knowledge, we are no better than animals. An animal may say that there is no need of books and that he has become a guru, but how can anyone obtain knowledge without the study of authoritative books on science and philosophy? Rascal gurus try to avoid these things. We must understand that we are all born rascals and fools and that we have to be enlightened. We have to receive knowledge to make our lives perfect. If we do not perfect our lives, we are defeated. What is this defeat? The struggle for existence. We are trying to obtain a better life, to attain a superior position, and for this we are struggling very hard. But we do not know what a superior position actually is.

Whatever position we have in this material world must be given up. We may have a good position or a bad position; in any case, we cannot remain here. We may earn millions of dollars and think, ”Now I am in a good position,” but a little dysentery or cholera will finish our position. If the bank fails, our position is gone. So actually there is no good position in this material world. It is a farce. Those who try to attain a better position in the material world are ultimately defeated, because there is no better position. The Bhagavad-gītā (14.26) says what the better position is:

māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

”One who engages in the spiritual activities of unalloyed devotional service at once transcends the modes of material nature and is elevated to the spiritual platform.”

Is there any science that gives us the knowledge by which we may become immortal? Yes, we may become immortal, but not in the material sense. We cannot receive this knowledge in so-called universities. However, there is knowledge contained in the Vedic scriptures by which we may become immortal. That immortality is our better position. No more birth, no more death, no more old age, no more disease. Thus the guru takes on a very great responsibility. He must guide his disciple and enable him to become an eligible candidate for the perfect position-immortality. The guru must be competent to lead his disciple back home, back to Godhead.

Saints and Swindlers

Every day the number of people interested in practicing yoga and meditation increases by the thousands. Unfortunately, a person looking for a suitable guide is likely to encounter a bewildering array of magicians, self-styled gurus, and self-proclaimed gods. In an interview with the London Times, Śrīla Prabhupāda explains how a sincere seeker can tell the difference between a counterfeit and genuine spiritual guide.

Reporter: What frankly worries me is that since the arrival in Britain some time ago of an Indian yogī, who was the first ”guru” that most people had ever heard of, a lot of ”gurus” have suddenly appeared out of nowhere. Sometimes I get the feeling that not all of them are as genuine as they ought to be. Would it be right to warn people who are thinking of taking up spiritual life that they should make sure that they have a genuine guru to teach them?

Śrīla Prabhupāda: Yes. Of course, to search out a guru is very nice, but if you want a cheap guru, or if you want to be cheated, then you will find many cheating gurus. But if you are sincere, you will find a sincere guru. Because people want everything very cheaply, they are cheated. We ask our students to refrain from illicit sex, meat-eating, gambling, and intoxication. People think that this is all very difficult-a botheration. But if someone else says, ”You may do whatever nonsense you like, simply take my mantra,” then people will like him. The point is that people want to be cheated, and therefore cheaters come. No one wants to undergo any austerity. Human life is meant for austerity, but no one is prepared to undergo austerity. Consequently, cheaters come and say, ”No austerity. Whatever you like, you do. Simply pay me, and I’ll give you some mantra, and you’ll become God in six months.” All this is going on. If you want to be cheated like this, the cheaters will come.

Reporter: What about the person who seriously wants to find spiritual life but who happens to finish up with the wrong guru?

Śrīla Prabhupāda: If you simply want an ordinary education, you have to devote so much time, labor, and understanding to it. Similarly, if you are going to take to spiritual life, you must become serious. How is it that simply by some wonderful mantras, someone can become God in six months? Why do people want something like that? This means that they want to be cheated.

Reporter: How can a person tell he has a genuine guru?

Śrīla Prabhupāda: Can any of my students answer this question?

Disciple: Once I remember John Lennon asked you, "How will I know who is the genuine guru?" And you answered, "Just find out the one who is most addicted to Kṛṣṇa. He is genuine."

Śrīla Prabhupāda: Yes. The genuine guru is God's representative, and he speaks about God and nothing else. The genuine guru is he who has no interest in materialistic life. He is after God, and God only. That is one of the tests of a genuine guru: brahma-niṣṭham. He is absorbed in the Absolute Truth. In the Muṇḍaka Upaniṣad it is stated, śrotriyaṁ brahma-niṣṭham: [MU 1.2.12] "The genuine guru is well versed in the scriptures and Vedic knowledge, and he is completely dependent on Brahman." He should know what Brahman [spirit] is and how to become situated in Brahman. These signs are given in the Vedic literature. As I said before, the real guru is God's representative. He represents the Supreme Lord, just as a viceroy represents a king. The real guru will not manufacture anything. Everything he says is in accordance with the scriptures and the previous ācāryas. He will not give you a mantra and tell you that you will become God in six months. This is not a guru's business. A guru's business is to canvass everyone to become a devotee of God. That is the sum and substance of a real guru's business. Indeed, he has no other business. He tells whomever he sees, "Please become God conscious." If he canvasses somehow or other on behalf of God and tries to get everyone to become a devotee of God, he is a genuine guru.

Reporter: What about a Christian priest?

Śrīla Prabhupāda: Christian, Muhammadan, Hindu-it doesn't matter. If he is simply speaking on behalf of God, he is a guru. Lord Jesus Christ, for instance. He canvassed people, saying, "Just try to love God." Anyone-it doesn't matter who-be he Hindu, Muslim, or Christian, is a guru if he convinces people to love God. That is the test. The guru never says, "I am God," or "I will make you God." The real guru says, "I am a servant of God, and I will make you a servant of God also." It doesn't matter how the guru is dressed. As Caitanya Mahāprabhu said, "Whoever can impart knowledge about Kṛṣṇa is a spiritual master." A genuine spiritual master simply tries to get people to become devotees of Kṛṣṇa, or God. He has no other business.

Reporter: But the bad gurus…

Śrīla Prabhupāda: And what is a "bad" guru?

Reporter: A bad guru just wants some money or some fame.

Śrīla Prabhupāda: Well, if he is bad, how can he become a guru? [Laughter.] How can iron become gold? Actually, a guru cannot be bad, for if someone is bad, he cannot be a guru. You cannot say "bad guru." That is a contradiction. What you have to do is simply try to understand what a genuine guru is. The definition of a genuine guru is that he is simply talking about God-that's all. If he's talking about some other nonsense, then he is not a guru. A guru cannot be bad. There is no question of a bad guru, any more than a red guru or a white guru. Guru means "genuine guru." All we have to know is that the genuine guru is simply talking about God and trying to get people to become God's devotees. If he does this, he is genuine.

Reporter: If I wanted to be initiated into your society, what would I have to do?

Śrīla Prabhupāda: First of all, you'd have to give up illicit sex life.

Reporter: Does that include all sex life? What is illicit sex life?

Śrīla Prabhupāda: Illicit sex is sex outside of marriage. Animals have sex with no restrictions, but in human society there are restrictions. In every country and in every religion, there is some system of restricting sex life. You would also have to give up all intoxicants, including tea, cigarettes, alcohol, marijuana-anything that intoxicates.

Reporter: Anything else?

Śrīla Prabhupāda: You'd also have to give up eating meat, eggs, and fish. And you'd have to give up gambling as well. Unless you gave up these four sinful activities, you could not be initiated.

Reporter: How many followers do you have throughout the world?

Śrīla Prabhupāda: For anything genuine, the followers may be very few. For something rubbish, the followers may be many. Still, we have about five thousand initiated disciples.

Reporter: Is the Kṛṣṇa consciousness movement growing all the time?

Śrīla Prabhupāda: Yes, it is growing-but slowly. This is because we have so many restrictions. People do not like restrictions.

Reporter: Where is your following the greatest?

Śrīla Prabhupāda: In the United States, Europe, South America, and Australia. And, of course, in India there are millions who practice Kṛṣṇa consciousness.

Reporter: Could you tell me what the goal of your movement is?

Śrīla Prabhupāda: The purpose of this Kṛṣṇa consciousness movement is to awaken man's original consciousness. At the present moment our consciousness is designated. Someone is thinking, "I am an Englishman," and another is thinking, "I am an American." Actually, we do not belong to any of these designations. We are all part and parcel of God; that is our real identity. If everyone simply comes to that consciousness, all the problems of the world will be solved. Then we shall come to know that we are one-the same quality of spirit soul. The same quality of spirit soul is within everyone, although it may be in a different dress. This is the explanation given in the Bhagavad-gītā.

Kṛṣṇa consciousness is actually a purificatory process (sarvopādhi-vinirmuktam [Cc. Madhya 19.170]). Its purpose is to make people free from all designations (tat-paratvena nirmalam). When our consciousness becomes purified of all designations, the activities we carry out with our purified senses make us perfect. Eventually, we reach the ideal perfection of human life. Kṛṣṇa consciousness is also a very simple process. It is not necessary to become a great philosopher, scientist, or whatever. We need only chant the holy name of the Lord, understanding that His personality, His name, and His qualities are all absolute.

Kṛṣṇa consciousness is a great science. Unfortunately, in the universities there is no department for this science. Therefore we invite all serious men who are interested in the welfare of human society to understand this great movement and, if possible, take part in it and cooperate with us. The problems of the world will be solved. This is also the verdict of the Bhagavad-gītā, the most important and authoritative book of spiritual knowledge. Many of you have heard of the Bhagavad-gītā. Our movement is based on it. Our movement is approved by all great ācāryas in India. Rāmānujācārya, Madhvācārya, Lord Caitanya, and so many others. You are all representatives of newspapers, so I ask you to try to understand this movement as far as possible for the good of all human society.

Reporter: Do you think your movement is the only way to know God?

Śrīla Prabhupāda: Yes.

Reporter: How are you assured of that?

Śrīla Prabhupāda: From the authorities and from God, Kṛṣṇa. Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
[Bg. 18.66]

”Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

Reporter: Does ”surrender” mean that someone would have to leave his family?

Śrīla Prabhupāda: No.

Reporter: But suppose I were to become an initiate. Wouldn’t I have to come and live in the temple?

Śrīla Prabhupāda: Not necessarily.

Reporter: I can stay at home?

Śrīla Prabhupāda: Oh, yes.

Reporter: What about work? Would I have to give up my job?

Śrīla Prabhupāda: No, you’d simply have to give up your bad habits and chant the Hare Kṛṣṇa mantra on these beads-that’s all.

Reporter: Would I have to give any financial support?

Śrīla Prabhupāda: No, that is your voluntary wish. If you give, that’s all right. And if you don’t, we don’t mind. We do not depend on anyone’s financial contribution. We depend on Kṛṣṇa.

Reporter: I wouldn’t have to give any money at all?

Śrīla Prabhupāda: No.

Reporter: Is this one of the main things that distinguishes the genuine guru from the fake guru?

Śrīla Prabhupāda: Yes, a genuine guru is not a businessman. He is a representative of God. Whatever God says, the guru repeats. He does not speak otherwise.

Reporter: But would you expect to find a real guru, say, traveling in a Rolls Royce and staying in a penthouse suite in a classy hotel?

Śrīla Prabhupāda: Sometimes people provide us with a room in a first-class hotel, but we generally stay in our own temples. We have some one hundred temples around the world, so we don’t require to go to any hotels.

Reporter: I wasn’t trying to make any accusations. I was merely trying to illustrate that I think your warning is a valid one. There are so many people interested in finding a spiritual life, and at the same time there are a lot of people interested in cashing in on the ”guru business.”

Śrīla Prabhupāda: Are you under the impression that spiritual life means voluntarily accepting poverty?

Reporter: Well, I don’t know.

Śrīla Prabhupāda: A poverty-stricken man may be materialistic, and a wealthy man may be very spiritual. Spiritual life does not depend on either poverty or wealth. Spiritual life is transcendental. Consider Arjuna, for instance. Arjuna was a member of a royal family, yet he was a pure devotee of God. And in the Bhagavad-gītā (4.2) Śrī Kṛṣṇa says, evaṁ paramparā-prāptaṁ imaṁ rājarṣayo viduḥ: ”This supreme science was received through the chain of disciplic succession, and the saintly kings understood it in that way.” In the past, all kings who were saintly understood spiritual science. Therefore, spiritual life does not depend on one’s material condition. Whatever a person’s material condition may be-he may be a king or a pauper-he can still understand spiritual life. Generally people do not know what spiritual life is, and therefore, they unnecessarily criticize us. If I asked you what spiritual life is, how would you answer?

Reporter: Well, I’m not sure.

Śrīla Prabhupāda: Although you do not know what spiritual life is, you still say, ”It is this,” or ”It is that.” But first you should know what spiritual life is. Spiritual life begins when you understand that you are not your body. This is the real beginning of spiritual life. By seeing the difference between your self and your body, you come to understand that you are a spirit soul (ahaṁ brahmāsmi).

Reporter: Do you think this knowledge should be a part of everyone’s education?

Śrīla Prabhupāda: Yes. People should first be taught what they are. Are they their bodies, or something else? That is the beginning of education. Now everyone is educated to think he is his body. Because someone accidentally gets an American body, he thinks, ”I am an American.” This is just like thinking, ”I am a red shirt,” just because you are wearing a red shirt. You are not a red shirt; you are a human being. Similarly, this body is like a shirt or coat over the real person-the spirit soul. If we recognize ourselves simply by our bodily ”shirt” or ”coat,” then we have no spiritual education.

Reporter: Do you think that such education should be given in schools?

Śrīla Prabhupāda: Yes-in schools, colleges, and universities. There is an immense literature on this subject-an immense fund of knowledge. What is actually required is that the leaders of society come forward to understand this movement.

Reporter: Have you ever had people come to you who had previously been involved with a fake guru?

Śrīla Prabhupāda: Yes, there are many.

Reporter: Were their spiritual lives in any way spoiled by the fake gurus?

Śrīla Prabhupāda: No, they were genuinely seeking something spiritual, and that was their qualification. God is within everyone's heart, and as soon as someone genuinely seeks Him, He helps that person find a genuine guru.

Reporter: Have the real gurus like yourself ever tried to put a stop to the false gurus-that is, put pressure on them to put them out of business, so to speak?

Śrīla Prabhupāda: No, that is not my purpose. I started my movement simply by chanting Hare Kṛṣṇa. I chanted in New York in a place called Tompkins Square Park, and soon people began to come to me. In this way, the Kṛṣṇa consciousness movement gradually developed. Many accepted, and many did not accept. Those who are fortunate have accepted.

Reporter: Don't you feel that people are suspicious because of their experience with fake gurus? If you went to a quack dentist and he broke your tooth, you might be suspicious about going to another dentist.

Śrīla Prabhupāda: Yes. Naturally, if you are cheated, you become suspicious. But this does not mean that if you are cheated once, you will always be cheated. You should find someone genuine. But to come to Kṛṣṇa consciousness, you must be either very fortunate or well aware of this science. From the Bhagavad-gītā we understand that the genuine seekers are very few: manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye [Bg. 7.3]. Out of many millions of people, there may be only one who is interested in spiritual life. Generally, people are interested in eating, sleeping, mating, and defending. So how can we expect to find many followers? It is not difficult to notice that people have lost their spiritual interest. And almost all those who are actually interested are being cheated by so-called spiritualists. You cannot judge a movement simply by the number of its followers. If one man is genuine, then the movement is successful. It is not a question of quantity, but quality.

Reporter: I wondered how many people you think might have been taken in by fake gurus.

Śrīla Prabhupāda: Practically everyone. [Laughter.] There is no question of counting. Everyone.

Reporter: This would mean thousands of people, wouldn't it?

Śrīla Prabhupāda: Millions. Millions have been cheated, because they want to be cheated. God is omniscient. He can understand your desires. He is within your heart, and if you want to be cheated, God sends you a cheater.

Reporter: ls it possible for everyone to attain the perfectional stage you spoke of previously?

Śrīla Prabhupāda: Within a second. Anyone can attain perfection within a second-providing he is willing. The difficulty is that no one is willing. In the Bhagavad-gītā (18.66) Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Simply surrender unto Me." But who is going to surrender to God? Everyone says, "Oh, why should I surrender to God? I will be independent." If you simply surrender, it is a second's business. That's all. But no one is willing, and that is the difficulty.

Reporter: When you say that lots of people want to be cheated, do you mean that lots of people want to carry on with their worldly pleasures and at the same time, by chanting a mantra or by holding a flower, achieve spiritual life as well? Is this what you mean by wanting to be cheated?

Śrīla Prabhupāda: Yes, this is like a patient thinking, "I shall continue with my disease, and at the same time I shall become healthy." It is contradictory. The first requirement is that one become educated in spiritual life. Spiritual life is not something one can understand by a few minutes' talk. There are many philosophy and theology books, but people are not interested in them. That is the difficulty. For instance, the Śrīmad-Bhāgavatam is a very long work, and if you try to read this book, it may take many days just to understand one line of it. The Bhāgavatam describes God, the Absolute Truth, but people are not interested. And if, by chance, someone becomes a little interested in spiritual life, he wants something immediate and cheap. Therefore, he is cheated. Actually, human life is meant for austerity and penance. That is the way of Vedic civilization. In Vedic times they would train boys as brahmacārīs; no sex life was allowed at all up to the age of twenty-five. Where is that education now? A brahmacārī is a student who lives a life of complete celibacy and obeys the commands of his guru at the gurukula [school of the spiritual master]. Now schools and colleges are teaching sex from the very beginning, and twelve- or thirteen-year-old boys and girls are having sex. How can they have a spiritual life? Spiritual life means voluntarily accepting some austerities for the sake of God realization. That is why we insist on no illicit sex, meat-eating, gambling, or intoxication for our initiated students. Without these restrictions, any "yoga meditation" or so-called spiritual discipline cannot be genuine. It is simply a business deal between the cheaters and the cheated.

Reporter: Thank you very much.

Śrīla Prabhupāda: Hare Kṛṣṇa.

The Absolute Necessity of a Spiritual Master

In February 1936, in Bombay, India, the members of a reputed religious society, the Gauḍīya Maṭha, were astonished by the powerful and eloquent words of a young member who spoke in honor of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. Three decades later, the young speaker would become the world-renowned founder and spiritual master of the Kṛṣṇa consciousness movement. Śrīla Prabhupāda's presentation is a memorable statement on the importance of the guru in spiritual life.

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam **

"In the revealed scriptures it is declared that the spiritual master should be worshiped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."

Gentlemen, on behalf of the members of the Bombay branch of the Gauḍīya Maṭha, let me welcome you all because you have so kindly joined us tonight in our congregational offerings of homage to the lotus feet of the world teacher, Ācāryadeva, who is the founder of this Gauḍīya Mission and is the president-ācārya of Śrī Śrī Viśva-vaiṣṇava Rāja-sabhā-I mean my eternal divine master, Paramahaṁsa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

Sixty-two years ago, on this auspicious day, the Ācāryadeva made his appearance by the call of Ṭhākura Bhaktivinoda at Śrī-kṣetra Jagannātha-dhāma at Purī.

Gentlemen, the offering of such an homage as has been arranged this evening to the Ācāryadeva is not a sectarian concern, for when we speak of the fundamental principle of gurudeva, or ācāryadeva, we speak of something that is of universal application. There does not arise any question of discriminating my guru from yours or anyone else's. There is only one guru, who appears in an infinity of forms to teach you, me, and all others.

The guru, or ācāryadeva, as we learn from the bona fide scriptures, delivers the message of the absolute world, the transcendental abode of the Absolute Personality, where everything nondifferentially serves the Absolute Truth. We have heard so many times: mahājano yena gataḥ sa panthāḥ ("Traverse the trail which your previous ācārya has passed"), but we have hardly tried to understand the real purport of this śloka. If we scrutinizingly study this proposition, we understand that the mahājana is one, and the royal road to the transcendental world is also one. In the Muṇḍaka Upaniṣad (1.2.12) it is said:

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one must approach the guru. Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the guru also cannot be two. The Ācāryadeva for whom we have assembled tonight to offer our humble homage is not the guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the Jagad-guru, or the guru of all of us; the only difference is that some obey him wholeheartedly, while others do not obey him directly.

In the Śrīmad-Bhāgavatam (11.17.27) it is said:

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-devamayo guruḥ

"One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all demigods." That is, the ācārya has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He does not descend here to meddle with the affairs of temporary necessities, but to deliver the fallen, conditioned souls-the souls, or entities, who have come here to the material world with a motive of enjoyment by the mind and the five organs of sense perception. He appears before us to reveal the light of the Vedas and to bestow upon us the blessings of full-fledged freedom, after which we should hanker at every step of our life's journey.

The transcendental knowledge of the Vedas was first uttered by God to Brahmā, the creator of this particular universe. From Brahmā the knowledge descended to Nārada, from Nārada to Vyāsadeva, from Vyāsadeva to Madhva, and in this process of disciplic succession the transcendental knowledge was transmitted by one disciple to another till it reached Lord Gaurāṅga, Śrī Kṛṣṇa Caitanya, who posed as the disciple and successor of Śrī Īśvara Purī. The present Ācāryadeva is the tenth disciplic representative from Śrī Rūpa Gosvāmī, the original representative of Lord Caitanya who preached this transcendental tradition in its fullness. The knowledge that we receive from our Gurudeva is not different from that imparted by God Himself and the succession of the ācāryas in the preceptorial line of Brahmā. We adore this auspicious day as Śrī Vyāsa-pūjā-tithi, because the Ācārya is the living representative of Vyāsadeva, the divine compiler of the Vedas, the Purāṇas, the Bhagavad-gītā, the Mahābhārata, and the Śrīmad-Bhāgavatam.

One who interprets the divine sound, or śabda-brahma, by his imperfect sense perception cannot be a real spiritual guru, because, in the absence of proper disciplinary training under the bona fide ācārya, the interpreter is sure to differ from Vyāsadeva (as the Māyāvādīs do). Śrīla Vyāsadeva is the prime authority of Vedic revelation, and therefore such an irrelevant interpreter cannot be accepted as the guru, or ācārya, howsoever equipped he may be with all the acquirements of material knowledge. As it is said in the Padma Purāṇa:

sampradāya-vihīnā ye
mantrās te niṣphalā matāḥ

"Unless you are initiated by a bona fide spiritual master in the disciplic succession, the mantra that you might have received is without any effect."

On the other hand, one who has received the transcendental knowledge by aural reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real ācārya, must needs be enlightened with the revealed knowledge of the Vedas. But this knowledge is permanently sealed to the cognitive approach of the empiricists. As it is said in the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

"Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Gentlemen, our knowledge is so poor, our senses are so imperfect, and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Śrī Vyāsadeva or his bona fide representative. Every moment we are being deceived by the knowledge of our direct perception. It is all the creation or concoction of the mind, which is always deceiving, changing, and flickering. We cannot know anything of the transcendental region by our limited, perverted method of observation and experiment. But all of us can lend our eager ears for the aural reception of the transcendental sound transmitted from that region to this through the unadulterated medium of Śrī Gurudeva or Śrī Vyāsadeva. Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Śrī Vyāsadeva for the elimination of all our differences bred by our unsubmissive attitude. It is accordingly said in Śrī Gītā (4.34):

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"Just approach the wise and bona fide spiritual master. Surrender unto him first and try to understand him by inquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth."

To receive the transcendental knowledge we must completely surrender ourselves to the real ācārya in a spirit of ardent inquiry and service. Actual performance of service to the Absolute under the guidance of the ācārya is the only vehicle by which we can assimilate the transcendental knowledge. Today's meeting for offering our humble services and homage to the feet of the Ācāryadeva will enable us to be favored with the capacity for assimilating the transcendental knowledge so kindly transmitted by him to all persons, without distinction.

Gentlemen, we are all more or less proud of our past Indian civilization, but we actually do not know the real nature of that civilization. We cannot be proud of our past material civilization, which is now a thousand times greater than in days gone by. It is said that we are passing through the age of darkness, the Kali-yuga. What is this darkness? The darkness cannot be due to backwardness in material knowledge, because we now have more of it than formerly. If not we ourselves, our neighbors, at any rate, have plenty of it. Therefore, we must conclude that the darkness of the present age is not due to a lack of material advancement, but that we have lost the clue to our spiritual advancement, which is the prime necessity of human life and the criterion of the highest type of human civilization. Throwing of bombs from airplanes is no advancement of civilization from the primitive, uncivilized practice of dropping big stones on the heads of enemies from the tops of hills. Improvement of the art of killing our neighbors by means of machine guns and poisonous gases is certainly no advancement from primitive barbarism, which prided itself on its art of killing by bows and arrows. Nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilization is very different from all these states, and therefore in the Kaṭha Upaniṣad (1.3.14) there is the emphatic call:

uttiṣṭhata jāgrata
prāpya varān nibodhata
kṣurasya dhārā niśitā duratyayā
durgaṁ pathas tat kavayo vadanti

"Please wake up and try to understand the boon that you now have in this human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge. That is the opinion of learned transcendental scholars."

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent, and indestructible servants of the Absolute. But because we have, against our better judgment, chosen to completely identify ourselves with this present material existence, our sufferings have multiplied according to the inexorable law of birth and death, with its consequent diseases and anxieties. These sufferings cannot be really mitigated by any provision of material happiness, because matter and spirit are completely different elements. It is just as if you took an aquatic animal out of water and put it on the land, supplying all manner of happiness possible on land. The deadly sufferings of the animal are not capable of being relieved at all until it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we may meddle with the affairs of mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the message of the Gītā, this is the message of the Vedas and the Purāṇas, and this is the message of all the real ācāryas, including our present Ācāryadeva, in the line of Lord Caitanya.

Gentlemen, although it is imperfectly that we have been enabled by his grace to understand the sublime messages of our Ācāryadeva, Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, we must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The Ācārya's Message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction, and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.

From the Gītā we learn that even after the destruction of the body, the ātmā, or the soul, is not destroyed; he is always the same, always new and fresh. Fire cannot burn him, water cannot dissolve him, the air cannot dry him up, and the sword cannot kill him. He is everlasting and eternal, and this is also confirmed in the Śrīmad-Bhāgavatam (10.84.13):

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

"Anyone who accepts this bodily bag of three elements [bile, mucus, and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge-he is no better than an ass or a cow."

Unfortunately, in these days we have all been turned foolish by neglecting our real comfort and identifying the material cage with ourselves. We have concentrated all our energies for the meaningless upkeep of the material cage for its own sake, completely neglecting the captive soul within. The cage is meant for the undoing of the bird; the bird is not meant for the welfare of the cage. Let us, therefore, deeply ponder this. All our activities are now turned toward the upkeep of the cage, and the most we do is try to give some food to the mind by art and literature. But we do not know that this mind is also material in a more subtle form. This is stated in the Gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, fire, water, air, sky, intelligence, mind, and ego are all My separated energies."

We have scarcely tried to give any food to the soul, which is distinct from the body and mind; therefore we are all committing suicide in the proper sense of the term. The message of the Ācāryadeva is to give us a warning to halt such wrong activities. Let us therefore bow down at his lotus feet for the unalloyed mercy and kindness he has bestowed upon us.

Gentlemen, do not for a moment think that my Gurudeva wants to put a complete brake on the modern civilization-an impossible feat. But let us learn from him the art of making the best use of a bad bargain, and let us understand the importance of this human life, which is fit for the highest development of true consciousness. The best use of this rare human life should not be neglected. As it is said in the Śrīmad-Bhāgavatam (11.9.29):

labdhvā sudurlabham idaṁ bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

"This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefits. Therefore a sober and intelligent man should immediately try to fulfill his mission and attain the highest profit in life before another death occurs. He should avoid sense gratification, which is available in all circumstances."

Let us not misuse this human life in the vain pursuit of material enjoyment, or, in other words, for the sake of only eating, sleeping, fearing, and sensuous activities. The Ācāryadeva's message is conveyed by the words of Śrī Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255–256):

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"One is said to be situated in the fully renounced order of life if he lives in accordance with Kṛṣṇa consciousness. He should be without attachment for sense gratification and should accept only what is necessary for the upkeep of the body. On the other hand, one who renounces things that could be used in the service of Kṛṣṇa, under the pretext that such things are material, does not practice complete renunciation.

The purport of these ślokas can only be realized by fully developing the rational portion of our life, not the animal portion. Sitting at the feet of the Ācāryadeva, let us try to understand from this transcendental source of knowledge what we are, what is this universe, what is God, and what is our relationship with Him. The message of Lord Caitanya is the message for the living entities and the message of the living world. Lord Caitanya did not bother Himself for the upliftment of this dead world, which is suitably named Martyaloka, the world where everything is destined to die. He appeared before us four hundred fifty years ago to tell us something of the transcendental universe, where everything is permanent and everything is for the service of the Absolute. But recently Lord Caitanya has been misrepresented by some unscrupulous persons, and the highest philosophy of the Lord has been misinterpreted to be the cult of the lowest type of society. We are glad to announce tonight that our Ācāryadeva, with his usual kindness, saved us from this horrible type of degradation, and therefore we bow down at his lotus feet with all humility.

Gentlemen, it has been a mania of the cultured (or uncultured) society of the present day to accredit the Personality of Godhead with merely impersonal features and to stultify Him by claiming that He has no senses, no form, no activity, no head, no legs, and no enjoyment. This has also been the pleasure of the modern scholars due to their sheer lack of proper guidance and true introspection in the spiritual realm. All these empiricists think alike: all the enjoyable things should be monopolized by the human society, or by a particular class only, and the impersonal God should be a mere order-supplier for their whimsical feats. We are happy that we have been relieved of this horrible type of malady by the mercy of His Divine Grace Paramahaṁsa Parivrājakācārya Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. He is our eye-opener, our eternal father, our eternal preceptor, and our eternal guide. Let us therefore bow down at his lotus feet on this auspicious day.

Gentlemen, although we are like ignorant children in the knowledge of the Transcendence, still His Divine Grace, my Gurudeva, has kindled a small fire within us to dissipate the invincible darkness of empirical knowledge. We are now so much on the safe side that no amount of philosophical argument by the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus feet of His Divine Grace. Furthermore, we are prepared to challenge the most erudite scholars of the Māyāvāda school and prove that the Personality of Godhead and His transcendental sports in Goloka alone constitute the sublime information of the Vedas. There are explicit indications of this in the Chāndogya Upaniṣad (8.13.1):

śyāmāc chavalaṁ prapadye
śavalāc chyāmaṁ prapadye

”For receiving the mercy of Kṛṣṇa, I surrender unto His energy (Rādhā), and for receiving the mercy of His energy, I surrender unto Kṛṣṇa.” Also in the Ṛg Veda (1.22.20):

tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayaḥ divīva cakṣur ātatam
viṣṇor yat paramaṁ padam

”The lotus feet of Lord Viṣṇu are the supreme objective of all the demigods. These lotus feet of the Lord are as enlightening as the sun in the sky.”

The plain truth so vividly explained in the Gītā, which is the central lesson of the Vedas, is not understood or even suspected by the most powerful scholars of the empiric schools. Herein lies the secret of Śrī Vyāsa-pūjā. When we meditate on the transcendental pastimes of the Absolute Godhead, we are proud to feel that we are His eternal servitors, and we become jubilant and dance with joy. All glory to my divine master, for it is he who has out of his unceasing flow of mercy stirred up within us such a movement of eternal existence. Let us bow down at his lotus feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal truth of the sublime teaching of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first śloka of the Brahma-saṁhitā:

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Bs. 5.1]

”Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”

Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

28.6 Chapter Three

Discovering the Roots

The Immortal Nectar of the Bhagavad-gītā

Through the centuries, India’s greatest philosophers and spiritualists have praised the Bhagavad-gītā as the distilled essence of the eternal Vedic wisdom. In his Meditations on the Bhagavad-gītā, versified here, the renowned sixth-century philosopher Śaṅkara glorifies the Gītā and its divine author, Śrī Kṛṣṇa. Although universally celebrated as an impersonalist, here Śaṅkara reveals his devotion to the original personal form of God, Lord Śrī Kṛṣṇa. And Śrīla Prabhupāda elucidates.

-1-
O Bhagavad-gītā,
Through Thy eighteen chapters
Thou showerest upon man
The immortal nectar
Of the wisdom of the Absolute.
O blessed Gītā,
By Thee, Lord Kṛṣṇa Himself
Enlightened Arjuna.
Afterward, the ancient sage Vyāsa
Included Thee in the Mahābhārata.
O loving mother,
Destroyer of man’s rebirth
Into the darkness of this mortal world,
Upon Thee I meditate.
-2-
Salutations to thee, O Vyāsa.
Thou art of mighty intellect,
And thine eyes
Are large as the petals
Of the full-blown lotus.
It was thou
Who brightened this lamp of wisdom,
Filling it with the oil
Of the Mahābhārata.
Purport

Śrīpāda Śaṅkarācārya was an impersonalist from the materialistic point of view. But he never denied the spiritual form known as sac-cid-ānanda-vigraha [Bs. 5.1], or the eternal, all-blissful form of knowledge that existed before the material creation. When he spoke of Supreme Brahman as impersonal, he meant that the Lord's sac-cid-ānanda form was not to be confused with a material conception of personality. In the very beginning of his commentary on the Gītā, he maintains that Nārāyaṇa, the Supreme Lord, is transcendental to the material creation. The Lord existed before the creation as the transcendental personality, and He has nothing to do with material personality. Lord Kṛṣṇa is the same Supreme Personality, and He has no connection with a material body. He descends in His spiritual, eternal form, but foolish people mistake His body to be like ours. Śaṅkara's preaching of impersonalism is especially meant for teaching foolish persons who consider Kṛṣṇa to be an ordinary man composed of matter.

No one would care to read the Gītā if it had been spoken by a material man, and certainly Vyāsadeva would not have bothered to incorporate it into the history of the Mahābhārata. According to the above verses, Mahābhārata is the history of the ancient world, and Vyāsadeva is the writer of this great epic. The Bhagavad-gītā is identical with Kṛṣṇa; and because Kṛṣṇa is the Absolute Supreme Personality of Godhead, there is no difference between Kṛṣṇa and His words. Therefore the Bhagavad-gītā is as worshipable as Lord Kṛṣṇa Himself, both being absolute. One who hears the Bhagavad-gītā "as is" actually hears the words directly from the lotus lips of the Lord. But unfortunate persons say that the Gītā is too antiquated for the modern man, who wants to find out God by speculation or meditation.

-3-

I salute Thee, O Kṛṣṇa,
O Thou who art the refuge
Of ocean-born Lakṣmī
And all who take refuge
At Thy lotus feet.
Thou art indeed
The wish-fulfilling tree
For Thy devotee.
Thy one hand holds a staff
For driving cows,
And Thy other hand is raised-
The thumb touching the tip
Of Thy forefinger,
Indicating divine knowledge.
Salutations to Thee, O Supreme Lord,
For Thou art the milker
Of the ambrosia of the Gītā.

Purport

Śrīpāda Śaṅkarācārya explicitly says, "You fools, just worship Govinda and that Bhagavad-gītā spoken by Nārāyaṇa Himself," yet foolish people still conduct their research work to find out Nārāyaṇa; consequently they are wretched, and they waste their time for nothing. Nārāyaṇa is never wretched nor daridra; rather, He is worshiped by the goddess of fortune, Lakṣmī, as well as by all living entities. Śaṅkara declared himself to be "Brahman," but he admits Nārāyaṇa, or Kṛṣṇa, to be the Supreme Personality who is beyond the material creation. He offers his respects to Kṛṣṇa as the Supreme Brahman, or Parabrahman, because He (Kṛṣṇa) is worshipable by everyone. Only the fools and enemies of Kṛṣṇa, who cannot understand what the Bhagavad-gītā is (though they make commentaries on it), say, "It is not the personal Kṛṣṇa to whom we have to surrender ourselves utterly, but the unborn, beginningless Eternal who speaks through Kṛṣṇa." Fools rush in where angels fear to tread. Whereas Śaṅkara, the greatest of the impersonalists, offers his due respects to Kṛṣṇa and His book the Bhagavad-gītā, the foolish say that "we need not surrender to the personal Kṛṣṇa." Such unenlightened people do not know that Kṛṣṇa is absolute and that there is no difference between His inside and outside. The difference of inside and outside is experienced in the dual, material world. In the absolute world there is no such difference, because in the absolute everything is spiritual (sac-cid-ānanda), and Nārāyaṇa, or Kṛṣṇa, belongs to the absolute world. In the absolute world there is only the factual personality, and there is no distinction between body and soul.

-4-

The Upaniṣads
Are as a herd of cows,
Lord Kṛṣṇa, son of a cowherd,
Is their milker,
Arjuna is the calf,
The supreme nectar of the Gītā
Is the milk,
And the wise man
Of purified intellect
Is the drinker.

Purport

Unless one understands spiritual variegatedness, one cannot understand the transcendental pastimes of the Lord. In the Brahma-saṁhitā it is said that Kṛṣṇa's name, form, quality, pastimes, entourage, and paraphernalia are all ānanda-cinmaya-rasa-in short, everything of His transcendental association is of the same composition of spiritual bliss, knowledge, and eternity. There is no end to His name, form, etc., unlike in the material world, where all things have their end. As stated in the Bhagavad-gītā, only fools deride

Him; whereas it is Śaṅkara, the greatest impersonalist, who worships Him, His cows, and His pastimes as the son of Vasudeva and pleasure of Devakī.

-5-

Thou son of Vasudeva,
Destroyer of the demons Kaṁsa and Cāṇūra,
Thou supreme bliss of Mother Devakī,
O Thou, guru of the universe,
Teacher of the worlds,
Thee, O Kṛṣṇa, I salute.

Purport

Śaṅkara describes Him as the son of Vasudeva and Devakī. Does he mean thereby that he is worshiping an ordinary, material man? He worships Kṛṣṇa because he knows that Kṛṣṇa's birth and activities are all supernatural. As stated in the Bhagavad-gītā (4.9), Kṛṣṇa's birth and activities are mysterious and transcendental, and therefore only the devotees of Kṛṣṇa can know them perfectly. Śaṅkara was not such a fool that he would accept Kṛṣṇa as an ordinary man and at the same time offer Him all devotional obeisances, knowing Him as the son of Devakī and Vasudeva. According to the Bhagavad-gītā, only by knowing the transcendental birth and activities of Kṛṣṇa can one attain liberation by acquiring a spiritual form like Kṛṣṇa's. There are five different kinds of liberation. One who merges into the spiritual auras of Kṛṣṇa, known as the impersonal Brahman effulgence, does not fully develop his spiritual body. But one who fully develops his spiritual existence becomes an associate of Nārāyaṇa or Kṛṣṇa in different spiritual abodes. One who enters into the abode of Nārāyaṇa develops a spiritual form exactly like Nārāyaṇa's (four-handed), and one who enters into the highest spiritual abode of Kṛṣṇa, known as Goloka Vṛndāvana, develops a spiritual form of two hands like Kṛṣṇa's. Śaṅkara, as an incarnation of Lord Śiva, knows all these spiritual existences, but he did not disclose them to his then Buddhist followers because it was impossible for them to know about the spiritual world. Lord Buddha preached that void is the ultimate goal, so how could his followers understand spiritual variegatedness? Therefore Śaṅkara said, brahma satyaṁ jagan mithyā, or, material variegatedness is false but spiritual variegatedness is fact. In the Padma Purāṇa Lord Śiva has admitted that he had to preach the philosophy of māyā, or illusion, in the Kali-yuga as another edition of the "void" philosophy of Buddha. He had to do this by the order of the Lord for specific reasons. He disclosed his real mind, however, by recommending that people worship Kṛṣṇa, for no one can be saved simply by mental speculations composed of word jugglery and grammatical maneuvers. Śaṅkara further instructs:

bhaja govindaṁ bhaja govindaṁ
bhaja govindam mūḍha-mate
samprāpte sannihite kāle
na hi na hi rakṣati ḍukṛñ-karaṇe

"You intellectual fools, just worship Govinda, just worship Govinda, just worship Govinda. Your grammatical knowledge and word jugglery will not save you at the time of death."

-6-

Of that terrifying river
Of the battlefield of Kurukṣetra
Over which the Pāṇḍavas victoriously crossed,
Bhīṣma and Droṇa were as the high banks,
Jayadratha as the river's water,
The King of Gāndhāra the blue water-lily,
Śalya the shark, Kṛpa the current,
Karṇa the mighty waves,
Aśvatthāmā and Vikarṇa the dread alligators,
And Duryodhana the very whirlpool-
But Thou, O Kṛṣṇa, wast the ferryman!

-7-

May the spotless lotus of the Mahābhārata
That grows on the waters
Of the words of Vyāsa
And of which the Bhagavad-gītā
Is the irresistibly sweet fragrance
And its tales of heroes
The full-blown petals
Fully opened by the talk of Lord Hari,
Who destroys the sins
Of Kali-yuga,
And on which daily light
The nectar-seeking souls,
As so many bees
Swarming joyously-
May this lotus of the Mahābhārata
Bestow on us the highest good.

-8-

Salutations to Lord Kṛṣṇa

The embodiment of supreme bliss,
By whose grace and compassion
The dumb become eloquent
And the lame scale mountains-
Him I salute!

Purport

Foolish followers of foolish speculators cannot understand the meaning of offering salutations to Lord Kṛṣṇa, the embodiment of bliss. Śaṅkara himself offered his salutations to Lord Kṛṣṇa so that some of his intelligent followers might understand the real fact by the example set by their great master, Śaṅkara, the incarnation of Lord Śiva. But there are many obstinate followers of Śaṅkara who refuse to offer their salutations to Lord Kṛṣṇa and instead mislead innocent persons by injecting materialism into the Bhagavad-gītā and confusing innocent readers by their commentaries, and consequently the readers never have the opportunity to become blessed by offering salutations to Lord Kṛṣṇa, the cause of all causes. The greatest disservice to humanity is to keep mankind in darkness about the science of Kṛṣṇa, or Kṛṣṇa consciousness, by distorting the sense of the Gītā.

-9-

Salutations to that supreme shining one
Whom the creator Brahmā, Varuṇa,
Indra, Rudra, Marut, and all divine beings
Praise with hymns,
Whose glories are sung
By the verses of the Vedas,
Of whom the singers of Sāma sing
And of whose glories the Upaniṣads
Proclaim in full choir,
Whom the yogīs see
With their minds absorbed
In perfect meditation,
And of whom all the hosts
Of gods and demons
Know not the limitations.
To Him, the Supreme God, Kṛṣṇa, be all salutations-
Him we salute! Him we salute! Him we salute!

Purport

By recitation of the ninth verse of his meditation, quoted from the Śrīmad-Bhāgavatam, Śaṅkara has indicated that Lord Kṛṣṇa is worshipable by one and all, including himself. He gives hints to materialists, impersonalists, mental speculators, "void" philosophers, and all other candidates subjected to the punishment of material miseries-just offer salutations to Lord Kṛṣṇa, who is worshiped by Brahmā, Śiva, Varuṇa, Indra, and all other demigods. He has not mentioned, however, the name of Viṣṇu, because Viṣṇu is identical with Kṛṣṇa. The Vedas and the Upaniṣads are meant for understanding the process by which one can surrender unto Kṛṣṇa. The yogīs try to see Him (Kṛṣṇa) within themselves by meditation. In other words, it is for all the demigods and demons who do not know where the ultimate end is that Śaṅkara teaches, and he especially instructs the demons and the fools to offer salutations to Kṛṣṇa and His words, the Bhagavad-gītā, by following in his footsteps. Only by such acts will the demons be benefited, not by misleading their innocent followers by so-called mental speculations or show-bottle meditations. Śaṅkara directly offers salutations to Kṛṣṇa, as if to show the fools, who are searching after light, that here ls light like the sun. But the fallen demons are like owls that will not open their eyes on account of their fear of the sunlight itself. These owls will never open their eyes to see the sublime light of Kṛṣṇa and His words the Bhagavad-gītā. They will, however, comment on the Gītā with their closed owl-eyes to mislead their unfortunate readers and followers. Śaṅkara, however, discloses the light to his less intelligent followers and shows that the Bhagavad-gītā and Kṛṣṇa are the only source of light. This is all to teach the sincere seekers of truth to offer salutation to Lord Kṛṣṇa and thus surrender unto Him without misgivings. That is the highest perfection of life, and that is the highest teaching of Śaṅkara, the great learned scholar whose teachings drove the voidist philosophy of Buddha out of India, the land of knowledge. Oṁ tat sat.

The Scriptural Basis of Kṛṣṇa Consciousness

On January 11, 1970, an article in the Los Angeles Times reported that faculty members at the University of California at Berkeley, including Dr. J. F. Staal, professor of philosophy and South Asian languages, had turned down a request to grant credit for an experimental course in Kṛṣṇa consciousness to have been taught by Hans Kary, president of the Hare Kṛṣṇa movement's Berkeley center. In rejecting the proposed course, Dr. Staal suggested that the devotees "spend too much time chanting to develop a philosophy." When the article came to the attention of Śrīla Prabhupāda, the founder and spiritual master of the Hare Kṛṣṇa movement, he initiated an unusual correspondence with the renowned professor.

Excerpt from the Los Angeles Times Article

"Dr. J. F. Staal, Professor of Philosophy and Near Eastern [sic] Languages at UC Berkeley and an instructor in Indian philosophy, believes that the Kṛṣṇa sect is an authentic Indian religion and that its adherents are sincere. He attributes the Society's rapid increase in members to the tendency of today's younger generation to reject organized churchgoing while at the same time searching for fulfillment of a belief in mysticism.

"He points out, however, that persons who turn away from Christianity, Muhammadanism, and Judaism have usually lost faith with the personal god of those religions and are looking for a mystical religion without absolutes.

” ’These people in the Kṛṣṇa movement have turned to Hinduism, but, curiously, it is a cult that is highly personalistic,’ Staal said. ’They accept a personal god, Kṛṣṇa, and Christianity has that. I feel that they have transferred some of their Christian background to a Hindu sect.’

”He also feels that they spend too much time chanting to develop a philosophy. On these grounds he and others on the faculty turned down the request to grant credit for an experimental course in Kṛṣṇa consciousness that will be taught during the winter quarter by Hans Kary, president of the sect’s Berkeley temple.”

Śrīla Prabhupāda’s Letter to the Los Angeles Times

January 14, 1970

Editor

Los Angeles Times

Dear Sir:With reference to your article in the Los Angeles Times dated Sunday, January 11, 1970, under the heading ”Kṛṣṇa Chant,” I beg to point out that the Hindu religion is perfectly based on the personal conception of God, or Viṣṇu. The impersonal conception of God is a side issue, or one of the three features of God. The Absolute Truth is ultimately the Supreme Personality of Godhead, the Paramātmā conception is the localized aspect of His omnipresence, and the impersonal conception is the aspect of His greatness and eternity. But all these combined together make the Complete Whole.

Dr. J. F. Staal’s statement that the Kṛṣṇa cult is a combination of Christian and Hindu religion, as if something manufactured by concoction, is not correct. If Christian, Muhammadan, or Buddhist religions are personal, that is quite welcome. But the Kṛṣṇa religion has been personal from a time long, long ago when Christian, Muhammadan, and Buddhist religions had not yet come into existence. According to the Vedic conception, religion is basically made by the personal God as His laws. Religion cannot be manufactured by man or anyone except God superior to man. Religion is the law of God only.

Unfortunately, all the svāmīs who came before me in this country stressed the impersonal aspect of God, without sufficient knowledge of God’s personal aspect. In the Bhagavad-gītā, therefore, it is said that only less intelligent persons consider that God is originally impersonal but assumes a form when He incarnates. The Kṛṣṇa philosophy, however, based on the authority of the Vedas, is that originally the Absolute Truth is the Supreme Personality of Godhead. His plenary expansion is present in everyone’s heart in His localized aspect, and the impersonal Brahman effulgence is the transcendental light and heat distributed everywhere.

In the Bhagavad-gītā it is clearly said that the aim of the Vedic way of searching out the Absolute Truth is to find the personal God. One who is satisfied only with the other aspects of the Absolute Truth, namely the Paramātmā feature or the Brahman feature, is to be considered possessed of a poor fund of knowledge. Recently we have published our Śrī Īśopaniṣad, a Vedic literature, and in this small booklet we have thoroughly discussed this point.

As far as the Hindu religion is concerned, there are millions of Kṛṣṇa temples in India, and there is not a single Hindu who does not worship Kṛṣṇa. Therefore, this Kṛṣṇa consciousness movement is not a concocted idea. We invite all scholars, philosophers, religionists, and members of the general public to understand this movement by critical study. And if one does so seriously, one will understand the sublime position of this great movement.

The chanting process is also authorized. Professor Staal’s feeling of disgust in the matter of constant chanting of the holy name of Kṛṣṇa is a definite proof of his lack of knowledge in this authorized movement of Kṛṣṇa consciousness. Instead of turning down the request to give Kary’s course credit, he and all other learned professors of the University of California at Berkeley should patiently hear about the truth of this authorized movement so much needed at present in godless society. [Credit for the course was later established.] This is the only movement which can save the confused younger generation. I shall invite all responsible guardians of this country to understand this transcendental movement and then give us all honest facilities to spread it for everyone’s benefit.

A. C. Bhaktivedanta Swami

Spiritual Master of the Hare Kṛṣṇa Movement

The Exchange Between Śrīla Prabhupāda and Dr. Staal

January 23, 1970

Swami A. C. Bhaktivedanta

Dear Swamiji:

Thank you very much for sending me a copy of your letter to the Los Angeles Times, now also published in the Daily Californian. I think you will agree with me that apart from publicity, little is gained by discussing religious or philosophic issues through interviews and letters in the press; but allow me to make two brief observations.

First, I know that devotion to Kṛṣṇa is old (though definitely not as old as the Vedas) and has never been influenced by Christianity, Islam, or Judaism (I never referred to Buddhism in this connection). The differences between the personal and impersonal are relatively vague, but adopting this distinction for simplicity, I expressed surprise at seeing people who have grown up in a Western culture which stresses the personal take to an Indian cult which does the same. I am less surprised when people who are dissatisfied with Western monotheism take to an Indian philosophy which stresses an impersonal absolute.

Second, I never expressed nor felt disgust at the chanting of the name of Kṛṣṇa. I am not only not irritated at it (like some people), but I rather like it. But it is an indisputable fact that the Bhagavad-gītā (not to mention the Vedas) does not require such constant chanting. The Gītā deals with quite different subjects, which I treat at some length in my courses on the philosophies of India.

Thanking you,

Yours sincerely,

J. F. Staal

Professor of Philosophy and of South Asian Languages

January 30, 1970

J. F. Staal

Professor of Philosophy and of South Asian Languages

University of California

Berkeley, California

My dear Professor Staal:

I thank you very much for your kind letter dated January 23, 1970. In the last paragraph of your letter you have mentioned that you are not irritated at the chanting of the Hare Kṛṣṇa mantra (like some people), but rather like it. This has given me much satisfaction, and I am sending herewith a copy of our magazine, Back to Godhead, issue number 28, in which you will find how the students [at a program at Ohio State University] liked this chanting of the Hare Kṛṣṇa mantra, although all of them were neophytes to this cult of chanting. Actually this chanting is very pleasing to the heart and is the best means of infusing spiritual consciousness, or Kṛṣṇa consciousness, into the hearts of people in general.

This is the easiest process of spiritual realization and is recommended in the Vedas. In the Bṛhan-nāradīya Purāṇa it is clearly stated that it is only chanting of the holy name of Hari [Kṛṣṇa] that can save people from the problems of materialistic existence, and there is no other alternative, no other alternative, no other alternative in this age of Kali.

Western culture is monotheistic, but Westerners are being misled by impersonal Indian speculation. The young people of the West are frustrated because they are not diligently taught about monotheism. They are not satisfied with this process of teaching and understanding. The Kṛṣṇa consciousness movement is a boon to them, because they are being really trained to understand Western monotheism under the authoritative Vedic system. We do not simply theoretically discuss; rather, we learn by the prescribed method of Vedic regulations.

But I am surprised to see that in the last paragraph of your letter you say, ”It is an indisputable fact that the Bhagavad-gītā (not to mention the Vedas) does not require such constant chanting.” I think that you have missed the following verse in the Bhagavad-gītā, apart from many other similar verses:

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate
(Bg. 9.14)

The engagement of the great souls, freed from delusion and perfect in their realization of God, is described here: satataṁ kīrtayanto māṁ-they are always (satataṁ) chanting (kīrtayantaḥ) My glories and-nitya-yuktā upāsate-always worshiping Me (Kṛṣṇa).

So I do not know how you can say ”indisputable.” And, if you want references from the Vedas, I can give you many. In the Vedas, the chief transcendental vibration oṁkāra is also Kṛṣṇa. Praṇava oṁkāra is the divine substance of the Vedas. Following the Vedas means chanting the Vedic mantras, and no Vedic mantra is complete without oṁkāra. In the Māṇḍūkya Upaniṣad, oṁkāra is stated to be the most auspicious sound representation of the Supreme Lord. This is also confirmed again in the Atharva Veda. Oṁkara is the sound representation of the Supreme Lord and is therefore the principal word in the Vedas. In this connection, the Supreme Lord, Kṛṣṇa, says, praṇavaḥ sarva-vedeṣu: ”I am the syllable oṁ in all the Vedic mantras.” (Bg. 7.8)

Furthermore, in Bhagavad-gītā, Chapter Fifteen, verse 15, Kṛṣṇa says, ”I am seated in everyone’s heart. By all the Vedas, I am to be known; I am the compiler of Vedānta, and I know Veda as it is.” The Supreme Lord, seated in everyone’s heart, is described in both the Muṇḍaka and Śvetāśvatara Upaniṣads: dvā suparṇā sayujā sakhāyā… The Supreme Lord and the individual soul are sitting in the body like two friendly birds in a tree. One bird is eating the fruits of the tree, or reactions of material activities, and the other bird, the Supersoul, is witnessing.

The goal of Vedantic study, therefore, is to know the Supreme Lord, Kṛṣṇa. This point is stressed in the Bhagavad-gītā, Chapter Eight, verse 13, where it is stated that by the mystic yoga process, ultimately vibrating the sacred syllable oṁ, one attains to His supreme spiritual planet. In the Vedānta-sūtras, which you have certainly read, the Fourth Chapter, adhikaraṇa 4, sūtra 22, states positively, anāvṛttiḥ śabdāt: ”By sound vibration one becomes liberated.” By devotional service, by understanding well the Supreme Personality of Godhead, one can go to His abode and never come back again to this material condition. How is it possible? The answer is, simply by chanting His name constantly.

This is accepted by the exemplary disciple, Arjuna, who has perfectly learned the conclusion of spiritual science from the yogeśvara, the master of mystic knowledge, Kṛṣṇa. Recognizing Kṛṣṇa to be the Supreme Brahman, Arjuna addresses Him, sthāne hṛṣīkeśa…: ”The world becomes joyful hearing Your name, and thus do all become attached to You.” (Bg. 11.36) The process of chanting is herein authorized as the direct means of contacting the Supreme Absolute Truth, the Personality of Godhead. Simply by chanting the holy name Kṛṣṇa, the soul is attracted by the Supreme Person, Kṛṣṇa, to go home, back to Godhead.

In the Nārada-pañcarātra it is stated that all the Vedic rituals, mantras, and understanding are compressed into the eight words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Similarly, in the Kali-santaraṇa Upaniṣad it is stated that these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, are especially meant for counteracting the degrading and contaminating influence of this materialistic age of Kali.

All these points are elaborately presented in my book Teachings of Lord Caitanya.

The process of chanting is, therefore, not only the sublime method for practical perfection of life but the authorized Vedic principle inaugurated by the greatest Vedic scholar and devotee, Lord Caitanya (whom we consider an incarnation of Kṛṣṇa). We are simply following in His authorized footsteps.

The scope of the Kṛṣṇa consciousness movement is universal. The process for regaining one’s original spiritual status of eternal life, full with bliss and knowledge, is not abstract, dry theorizing. Spiritual life is not described in the Vedas as theoretical, dry, or impersonal. The Vedas aim at the inculcation of pure love of God only, and this harmonious conclusion is practically realized by the Kṛṣṇa consciousness movement, or by chanting the Hare Kṛṣṇa mantra.

As the goal of spiritual realization is only one, love of God, so the Vedas stand as a single comprehensive whole in the matter of transcendental understanding. Only the incomplete views of various parties apart from the bona fide Vedic lines of teaching give a rapturous appearance to the Bhagavad-gītā. The reconciliative factor adjusting all apparently diverse propositions of the Vedas is the essence of the Veda, or Kṛṣṇa consciousness (love of God).

Thanking you once again,

Yours sincerely,

A. C. Bhaktivedanta Swami

February 8, 1970

Swami A. C. Bhaktivedanta

Dear Swamiji:

Thank you very much for your kindness in sending me your long and interesting letter of January 30, together with the last issue of Back to Godhead. So far I have had a few discussions with members of your society here, but they were not entirely satisfactory from my point of view. But now I have your much more authoritative letter, whereby the discussion moves to a higher level.

And yet, I am afraid, you have not convinced me that all the scriptures you quote prescribe only chanting of the name of Kṛṣṇa. Let me refer only to the most important ones.

In the Bhagavad-gītā (9.14), kīrtayantaḥ need not mean chanting of the name of Kṛṣṇa. It may mean glorifying, chanting, reciting, talking, and refer to songs, hymns, descriptions, or conversations. The commentators take it that way. Śaṅkara in his commentary merely repeats the word, but Anandagiri in his vyākhyā classes kīrtana as vedānta-śravaṇaṁ praṇava-japaś ca, "listening to the Vedānta and muttering oṁ" (that the Vedic oṁ is Kṛṣṇa is said in the Bhagavad-gītā, where Kṛṣṇa is also identified with many other things, and which is smṛti, but not in the Vedas, which are śruti). Another commentator, Hanumān, in his Paiśāca-bhāṣya, says that kīrtayantaḥ merely means bhāṣamānaḥ-"talking [about]."

More important, I think, than the precise meaning of this word, is that the entire verse does not require that everyone always engage in kīrtana, but merely states that some great souls do so. This is obvious from the next verse, which states that anye, "others," engage in jñāna: yajñena… yajanto mām, "worshiping me… with the worship of knowledge." The Bhagavad-gītā is broad-minded and tolerant of a variety of religious approaches, although it also stresses one aspect above all others (i.e., sarva-phala-tyāga).

Finally, in the last sūtra of the Vedānta-sūtra, anāvṛttiḥ śabdāt…, śabda refers to the scripture or to the revelation of the Vedas, as is clear from the context and from the commentators. Śaṅkara quotes a number of texts (ending with ity ādi-śabdebhyaḥ, "according to these śabdas") to support this, i.e., to support the statement that "according to the scripture there is no return." He also refers to śabda in this sūtra by saying mantrārtha-vādādi…, "mantras, descriptions, etc." Vācaspati Miśra in the Bhāmati supports this and clarifies it further by adding that a contrary view is śruti-smṛti-virodhaḥ, "in conflict with the smṛti and the śruti."

Thanking you once again for your kind attention.

Yours very sincerely,

J. F. Staal

February 15, 1970

J. F. Staal

Professor of Philosophy and of South Asian Languages

My dear Dr. Staal:

I am very glad to receive your letter dated Sunday, February 8, 1970. I am very much pleased also to note the contents.

Regarding convincing you that all scriptures prescribe chanting of the name of Kṛṣṇa, I can simply present the authority of Lord Caitanya. Lord Caitanya recommended, kīrtanīyaḥ sadā hariḥ ["Hari, Kṛṣṇa, is constantly to be praised" (Śikṣāṣṭaka 3) [Cc. adi 17.31]]. Similarly, Madhvācārya quotes, vede rāmāyaṇe caiva hariḥ sarvatra gīyate ["Hari is sung about everywhere in the Vedas and Rāmāyaṇa"]. Similarly, in the Bhagavad-gītā (15.15) the Lord says, vedaiś ca sarvair aham eva vedyaḥ ["By all the Vedas, I am to be known"].

In this way we find all the scriptures aiming at the Supreme Person. In the Ṛg Veda (1.22.20) the mantra is oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ ["The demigods are always looking to that supreme abode of Viṣṇu"]. The whole Vedic process, therefore, is to understand Lord Viṣṇu, and any scripture is directly or indirectly chanting the glories of the Supreme Lord, Viṣṇu.

Regarding the Bhagavad-gītā, verse 9.14, kīrtayantaḥ certainly means glorifying, chanting, reciting, and talking, as you have said; but glorifying, chanting, or reciting about whom? It is certainly Kṛṣṇa. The word used in this connection is mām ["Me"]. Therefore, we do not disagree when a person glorifies Kṛṣṇa, as Śukadeva did in the Śrīmad-Bhāgavatam. This is also kīrtana. The highest among all Vedic literatures is the proper place for such glorification of the Supreme Lord, Kṛṣṇa, and this is to be well understood from the verse:

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ
[SB 1.1.3]

"O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (Śrīmad-Bhāgavatam 1.1.3)

It is said that Mahārāja Parīkṣit attained salvation simply by hearing, and similarly Śukadeva Gosvāmī attained salvation simply by chanting. In our devotional service there are nine different methods for achieving the same goal, love of Godhead, and the first process is hearing. This hearing process is called śruti. The next process is chanting. The chanting process is smṛti. We accept both śruti and smṛti simultaneously. We consider śruti the mother and smṛti the sister, because a child hears from the mother and then again learns from the sister by description.

Śruti and smṛti are two parallel lines. Śrīla Rūpa Gosvāmī therefore says:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS 1.2.101]

That is, without references to śruti, smṛti, Purāṇas, and Pañcarātras, unadulterated devotional service is never achieved. Therefore, anyone who shows a devotional ecstasy without reference to the śāstras [Vedic scriptures] simply creates disturbances. On the other hand, if we simply stick to the śrutīs, then we become veda-vāda-ratāḥ,* who are not very much appreciated in the Bhagavad-gītā.

Therefore Bhagavad-gītā, although smṛti, is the essence of all Vedic scripture, sarvopaniṣado gāvaḥ.* It is just like a cow which is delivering the milk, or the essence of all the Vedas and Upaniṣads, and all the ācāryas, including Śaṅkarācārya, accept the Bhagavad-gītā as such. Therefore you cannot deny the authority of the Bhagavad-gītā because it is smṛti; that view is śruti-smṛti-virodhaḥ, "in conflict with the smṛti and the śruti," as you have correctly said.

Regarding Ānandagiri's quotation that kīrtana means vedānta-śravaṇaṁ praṇava japaś ca ["listening to the Vedānta and muttering oṁ"], the knower of Vedānta is Kṛṣṇa, and He is the compiler of Vedānta. He is veda-vit and vedānta-kṛt. So where is there a greater opportunity for vedānta-śravaṇa than to hear it from Kṛṣṇa?

Regarding the next verse, in which it is mentioned that jñāna-yajñena… yajanto mām, the object of worship is Kṛṣṇa, as indicated by mām ["Me"]. The process is described in the Īśopaniṣad, mantra 11:

vidyāṁ cāvidyāṁ ca yas
tad vedobhayaṁ saha
avidyayā mṛtyuṁ tīrtvā
vidyayāmṛtam aśnute

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality."

The culture of vidyā, or transcendental knowledge, is essential for the human being, otherwise the culture of avidyā, or nescience, binds him to conditional existence on the material platform. Materialistic existence means the pursuit or culture of sense gratification, and this kind of knowledge of sense gratification (avidyā) means advancement of repeated birth and death. Those who are absorbed in such knowledge cannot learn any lesson from the laws of nature, and they do the same things over repeatedly, being enamored of the beauty of illusory things. Vidyā, or factual knowledge, on the other hand, means to know thoroughly the process of nescient activities while at the same time culturing transcendental science and thereby undeviatingly following the path of liberation.

Liberation is the enjoyment of the full blessings of immortality. This immortality is enjoyed in the eternal kingdom of God (sambhūty-amṛtam aśnute), the region of the Supreme Personality of Godhead, and is the result obtained by worshiping the Supreme Lord, the cause of all causes, sambhavāt. So in this way real knowledge, vidyā, means to worship the Supreme Personality of Godhead, Kṛṣṇa; that is jñāna-yajñena, the worship of knowledge.

This jñāna-yajñena… yajanto mām is the perfection of knowledge, as stated in the Bhagavad-gītā (7.19):

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me [Kṛṣṇa], knowing Me to be the cause of all causes, and all that is. Such a great soul is very rare."

If one has not yet come to this conclusion of knowledge and simply indulges in dry speculation without Kṛṣṇa, then his hard speculative labor is something like beating empty husks of grain. The unhulled rice and the empty husks of rice look very much the same. One who knows how to get the grain out of the unhulled rice is wise, but one who beats on the empty husk, thinking to get some result, is simply wasting his labor uselessly. Similarly, if one studies the Vedas without finding the goal of the Vedas, Kṛṣṇa, he simply wastes his valuable time.

So to cultivate knowledge for worshiping Kṛṣṇa culminates after many, many births and deaths when one actually becomes wise. When one becomes wise in this way, he surrenders to Kṛṣṇa, recognizing Him at last to be the cause of all causes and all that is. That sort of great soul is very rare. So those who have surrendered to Kṛṣṇa life and soul are rare sudurlabha mahātmās. They are not ordinary mahātmās.

By the grace of Lord Caitanya that highest perfectional status of life is being distributed very freely. The effect is also very encouraging; otherwise, how are boys and girls without any background of Vedic culture quickly occupying the posts of rare mahātmās simply by vibrating this transcendental sound, Hare Kṛṣṇa? And simply on the basis of this chanting, the majority of them (those who are very sincere) are steady in devotional service and are not falling down to the four principles of material sinful life, namely (1) meat-eating, (2) illicit sexual connection, (3) taking of intoxicants, including coffee, tea, and tobacco, and (4) gambling. And that is the last sūtra of the Vedānta-sūtra, i.e., anāvṛttiḥ śabdāt ["By sound vibration one becomes liberated"].

One has to learn by the result (phalena paricīyate). Our students are ordered to act like this, and they are not falling down. That they are remaining on the platform of pure spiritual life without hankering to culture the above principles of avidyā, or sense gratification, is the test of their proper understanding of the Vedas. They do not come back to the material platform, because they are relishing the nectarean fruit of love of God.

Sarva-phala-tyāga ["renunciation of all the fruits of one's work"] is explained in the Bhagavad-gītā by the Lord Himself in the words sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]: "Give up everything and simply surrender unto Me [Kṛṣṇa]." The Hare Kṛṣṇa mantra means "O Supreme Energy of Kṛṣṇa and O Lord Kṛṣṇa, please engage me in Your eternal service." So we have given up everything and are simply engaged in the service of the Lord. What Kṛṣṇa orders us to do is our only engagement. We have given up all resultant actions of karma, jñāna, and yoga; and that is the stage of pure devotional service, bhaktir uttamā.

Yours sincerely,
A. C. Bhaktivedanta Swami

February 25, 1970

Swami A. C. Bhaktivedanta

Founder-Ācārya

International Society for Krishna Consciousness

Dear Swamiji:

Thank you very much for your very interesting letter of February 15, 1970, with enclosure.

I am afraid that whenever you quote a passage purporting to show that only the chanting of the name Kṛṣṇa is required, I can quote another one which requires something else, adding, yadi śloko 'pi pramāṇam, ayam api ślokaḥ pramāṇaṁ bhavitum arhati: "If mere verses are authoritative, this verse also ought to be regarded as authoritative." And there may be no end to this in the foreseeable future, as Patañjali also says, mahān hi śabdasya prayoga-viṣayaḥ: "For vast is the domain for the use of words."

Yours very sincerely,

J. F. Staal

3764 Watseka Avenue

Los Angeles, California 90034

April 24, 1970

Dear Dr. Staal:

I beg to thank you very much for your kind letter dated February 25, 1970. I am sorry that I could not reply to your letter earlier because I was a little busy in the matter of purchasing a new church estate at the above address. We have secured a very nice place for a separate temple, lecture room, my quarters, and the devotees' residential quarters, all together in a nice place with all the modern amenities.

I beg to request you to visit this place at your convenience, and if you kindly let me know a day before, my students will be very glad to receive you properly.

Regarding our correspondence, actually this quotation and counter-quotation cannot solve the problem. In a court both the learned lawyers quote from law books, but that is not the solution to the case. The determination of the case is the judgment of the presiding judge. So argument cannot bring us to a conclusion.

The scriptural quotations are sometimes contradictory, and every philosopher has a different opinion, because without putting forward a different thesis, no one can become a famous philosopher. It is therefore difficult to arrive at the right conclusion. The conclusion is, as above mentioned, to accept the judgment of authority. We follow the authority of Lord Caitanya Mahāprabhu, who is nondifferent from Kṛṣṇa, and His version according to Vedic scripture is that in this age this chanting is the only solution for all problems of life. And that is actually being shown by practical experience.

Recently there was a big procession of our students in Berkeley on the Advent Day of Lord Caitanya, and the public has remarked as follows: "This crowd of men is not like others, who assemble to break windows and create havoc." This is also confirmed by the police in the following words: "Members of the Kṛṣṇa consciousness movement cooperated fully with the police, and their efforts to maintain peaceful order throughout the parade were so successful that only minimal police involvement was required."

Similarly, in Detroit there was a big peace march, and our men were appreciated as "angels" in the crowd. So this Kṛṣṇa consciousness movement is actually needed at the present moment as the panacea for all kinds of problems in human society.

Other quotations will not act very appreciably at this time. In a drugstore there may be many medicines, and all may be genuine, but what is required is that an experienced physician prescribe medicine for a particular patient. We cannot say in this case, "This is also medicine, and this is also medicine." No. The medicine which is effective for a particular person is the medicine for him-phalena paricīyate.

Yours very sincerely,

A. C. Bhaktivedanta Swami

Final Note by Śrīla Prabhupāda

In a court of justice two lawyers put forward their respective relevant arguments taken from the authorized law books to decide a point, but it is up to the judge to decide the case in favor of one of the litigants. When the opposing lawyers put forward their arguments, both of them are legal and bona fide, but the judgment is given as to which argument is applicable to the particular case.

Lord Caitanya gives His judgment on the authority of śāstras that the chanting of the holy names of the Lord is the only means to elevate one to the transcendental platform, and actually we can see it is effective. Each and every one of our students who has seriously taken to this process may be examined individually, and any impartial judge will find it easy to see that they have advanced in their transcendental realization further than any philosophers, religionists, yogīs, karmīs, etc.

We have to accept everything favorable to the circumstances. Rejection of other methods in a particular circumstance does not mean that the rejected ones are not bona fide. But for the time being, taking into consideration the age, time, and object, methods are sometimes rejected even though bona fide. We have to test everything by its practical result. By such a test, in this age the constant chanting of the Hare Kṛṣṇa mahā-mantra undoubtedly proves very effective.

A. C. Bhaktivedanta Swami

Kṛṣṇa Consciousness:

Hindu Cult or Divine Culture?

There is a misconception that the Kṛṣṇa consciousness movement represents the Hindu religion. In fact, however, Kṛṣṇa consciousness is in no way a faith or religion that seeks to defeat other faiths or religions. Rather, it is an essential cultural movement for the entire human society and does not consider any particular sectarian faith. This cultural movement is especially meant to educate people in how they can love God.

Sometimes Indians both inside and outside of India think that we are preaching the Hindu religion, but actually we are not. One will not find the word Hindu in the Bhagavad-gītā. Indeed, there is no such word as Hindu in the entire Vedic literature. This word has been introduced by the Muslims from provinces next to India, such as Afghanistan, Baluchistan, and Persia. There is a river called Sindhu bordering the north western provinces of India, and since the Muslims there could not pronounce Sindhu properly, they instead called the river Hindu, and the inhabitants of this tract of land they called Hindus. In India, according to the Vedic language, the Europeans are called mlecchas or yavanas. Similarly, Hindu is a name given by the Muslims.

India's actual culture is described in the Bhagavad-gītā, where it is stated that according to the different qualities or modes of nature there are different types of men, who are generally classified into four social orders and four spiritual orders. This system of social and spiritual division is known as varṇāśrama-dharma. The four varṇas, or social orders, are brāhmaṇa, kṣatriya, vaiśya. and śūdra. The four āśramas, or spiritual orders, are brahmacarya, gṛhastha, vānaprastha, and sannyāsa. The varṇāśrama system is described in the Vedic scriptures known as the Purāṇas. The goal of this institution of Vedic culture is to educate every man for advancement in knowledge of Kṛṣṇa, or God. That is the entire Vedic program.

When Lord Caitanya talked with the great devotee Rāmānanda Rāya, the Lord asked him, "What is the basic principle of human life?" Rāmānanda Rāya answered that human civilization begins when varṇāśrama-dharma is accepted. Before coming to the standard of varṇāśrama-dharma there is no question of human civilization. Therefore, the Kṛṣṇa consciousness movement is trying to establish this right system of human civilization, which is known as Kṛṣṇa consciousness, or daiva-varṇāśrama-divine culture.

In India, the varṇāśrama system has now been taken in a perverted way, and thus a man born in the family of a brāhmaṇa (the highest social order) claims that he should be accepted as a brāhmaṇa. But this claim is not accepted by the śāstra (scripture). One's forefather may have been a brāhmaṇa according to gotra, or the family hereditary order, but real varṇāśrama-dharma is based on the factual quality one has attained, regardless of birth or heredity. Therefore, we are not preaching the present-day system of the Hindus, especially those who are under the influence of Śaṅkarācārya, for Śaṅkarācārya taught that the Absolute Truth is impersonal, and thus he indirectly denied the existence of God.

Śaṅkarācārya's mission was special; he appeared to reestablish the Vedic influence after the influence of Buddhism. Because Buddhism was patronized by Emperor Aśoka, twenty-six hundred years ago the Buddhist religion practically pervaded all of India. According to the Vedic literature, Buddha was an incarnation of Kṛṣṇa who had a special power and who appeared for a special purpose. His system of thought, or faith, was accepted widely, but Buddha rejected the authority of the Vedas. While Buddhism was spreading, the Vedic culture was stopped both in India and in other places. Therefore, since Śaṅkarācārya's only aim was to drive away Buddha's system of philosophy, he introduced a system called Māyāvāda.

Strictly speaking, Māyāvāda philosophy is atheism, for it is a process in which one imagines that there is God. This Māyāvāda system of philosophy has been existing since time immemorial. The present Indian system of religion or culture is based on the Māyāvāda philosophy of Śaṅkarācārya, which is a compromise with Buddhist philosophy. According to Māyāvāda philosophy there actually is no God, or if God exists, He is impersonal and all-pervading and can therefore be imagined in any form. This conclusion is not in accord with the Vedic literature. That literature names many demigods, who are worshiped for different purposes, but in every case the Supreme Lord, the Personality of Godhead, Viṣṇu, is accepted as the supreme controller. That is real Vedic culture.

The philosophy of Kṛṣṇa consciousness does not deny the existence of God and the demigods, but Māyāvāda philosophy denies both; it maintains that neither the demigods nor God exists. For the Māyāvādīs, ultimately all is zero. They say that one may imagine any authority-whether Viṣṇu, Durgā, Lord Śiva, or the sun-god-because these are the demigods generally worshiped in society. But the Māyāvāda philosophy does not in fact accept the existence of any of them. The Māyāvādīs say that because one cannot concentrate one's mind on the impersonal Brahman, one may imagine any of these forms. This is a new system, called pañcopāsanā. It was introduced by Śaṅkarācārya, but the Bhagavad-gītā does not teach any such doctrines, and therefore they are not authoritative.

The Bhagavad-gītā accepts the existence of the demigods. The demigods are described in the Vedas, and one cannot deny their existence, but they are not to be understood or worshiped according to the way of Śaṅkarācārya. The worship of demigods is rejected in the Bhagavad-gītā. The Gītā (7.20) clearly states:

kāmais tais tair hṛta jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Furthermore, in the Bhagavad-gītā (2.44), Lord Kṛṣṇa states:

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service does not take place." Those who are pursuing the various demigods have been described as hṛta jñānāḥ, which means "those who have lost their sense." That is also further explained in the Bhagavad-gītā (7.23):

antavat tu phalaṁ teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees reach My supreme abode." The rewards given by the demigods are temporary, because any material facility must act in connection with the temporary body. Whatever material facilities one gets, whether by modern scientific methods or by deriving benedictions from the demigods, will be finished with the body. But spiritual advancement will never be finished.

People should not think that we are preaching a sectarian religion. No. We are simply preaching how to love God. There are many theories about the existence of God. The atheist, for example, will never believe in God. Atheists like Professor Jacques

Monod, who won the Nobel prize, declare that everything is chance (a theory already put forward long ago by atheistic philosophers of India such as Cārvāka). Then other philosophies, such as the karma-mīmāṁsā philosophy, accept that if one goes on doing his work nicely and honestly, automatically the result will come, without need for one to refer to God. For evidence, the proponents of such theories cite the argument that if one is diseased with an infection and takes medicine to counteract it, the disease will be neutralized. But our argument in this connection is that even if one gives a man the best medicine, he still may die. The results are not always predictable. Therefore, there is a higher authority, daiva-netreṇa, a supreme director. Otherwise, how is it that the son of a rich and pious man becomes a hippie in the street or that a man who works very hard and becomes rich is told by his doctor, "Now you may not eat any food, but only barley water"?

The karma-mīmāṁsā theory holds that the world is going on without the supreme direction of God. Such philosophies say that everything takes place by lust (kāma-haitukam). By lust a man becomes attracted to a woman, and by chance there is sex, and the woman becomes pregnant. There is actually no plan to make the woman pregnant, but by a natural sequence when a man and a woman unite, a result is produced. The atheistic theory, which is described in the Sixteenth Chapter of the Bhagavad-gītā as asuric, or demoniac, is that actually everything is going on in this way, because of chance and resulting from natural attraction. This demoniac theory supports the idea that if one wants to avoid children, he may use a contraceptive method.

Actually, however, there is a great plan for everything-the Vedic plan. The Vedic literature gives directions regarding how men and women should unite, how they should beget children, and what the purpose of sex life is. Kṛṣṇa says in the Bhagavad-gītā that sex life sanctioned by the Vedic order, or sex life under the direction of the Vedic rules and regulations, is bona fide and is acceptable to Him. But chance sex life is not acceptable. If by chance one is sexually attracted and there are children, they are called varṇa-saṅkara, unwanted population. That is the way of the lower animals; it is not acceptable for humans. For humans, there is a plan. We cannot accept the theory that there is no plan for human life or that everything is born of chance and material necessity.

Śaṅkarācārya's theory that there is no God and that one can go on with his work and imagine God in any form just to keep peace and tranquillity in society is also more or less based on this idea of chance and necessity. Our way, however, which is completely different, is based on authority. It is this divine varṇāśrama-dharma that Kṛṣṇa recommends, not the caste system as it is understood today. This modern caste system is now condemned in India also, and it should be condemned, for the classification of different types of men according to birth is not the Vedic or divine caste system.

There are many classes of men in society-some men are engineers, some are medical practitioners, some are chemists, tradesmen, businessmen, and so on. These varieties of classes are not to be determined by birth, however, but by quality. No such thing as the caste-by-birth system is sanctioned by the Vedic literature, nor do we accept it. We have nothing to do with the caste system, which is also at present being rejected by the public in India. Rather, we give everyone the chance to become a brāhmaṇa and thus attain the highest status of life.

Because at the present moment there is a scarcity of brāhmaṇas, spiritual guides, and kṣatriyas, administrative men, and because the entire world is being ruled by śūdras, or men of the manual laborer class, there are many discrepancies in society. It is to mitigate all these discrepancies that we have taken to this Kṛṣṇa consciousness movement. If the brāhmaṇa class is actually reestablished, the other orders of social well-being will automatically follow, just as when the brain is perfectly in order, the other parts of the body, such as the arms, the belly, and the legs, all act very nicely.

The ultimate goal of this movement is to educate people in how to love God. Caitanya Mahāprabhu approves the conclusion that the highest perfection of human life is to learn how to love God. The Kṛṣṇa consciousness movement has nothing to do with the Hindu religion or any system of religion. No Christian gentleman will be interested in changing his faith from Christian to Hindu. Similarly, no Hindu gentleman of culture will be ready to change to the Christian faith. Such changing is for men who have no particular social status. But everyone will be interested in understanding the philosophy and science of God and taking it seriously. One should clearly understand that the Kṛṣṇa consciousness movement is not preaching the so-called Hindu religion. We are giving a spiritual culture that can solve all the problems of life, and therefore it is being accepted all over the world.

28.7 Chapter Four

Understanding Kṛṣṇa and Christ

Kṛṣṇa, Christos, Christ

In 1974, near ISKCON's center in Frankfurt am Main, West Germany, Śrīla Prabhupāda and several of his disciples took a morning walk with father Emmanuel Jungclaussen, a Benedictine monk from Niederalteich Monastery. Noticing that Śrīla Prabhupāda was carrying meditation beads similar to the rosary, Father Emmanuel explained that he also chanted a constant prayer: "Lord Jesus Christ, be merciful unto us." The following conversation ensued.

Śrīla Prabhupāda: What is the meaning of the word Christ?

Father Emmanuel: Christ comes from the Greek word Christos, meaning "the anointed one."

Śrīla Prabhupāda: Christos is the Greek version of the word Kṛṣṇa.

Father Emmanuel: This is very interesting.

Śrīla Prabhupāda: When an Indian person calls on Kṛṣṇa, he often says, "Kṛṣṭa." Kṛṣṭa is a Sanskrit word meaning "attraction." So when we address God as "Christ," "Kṛṣṭa," or "Kṛṣṇa," we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, "Our Father, who an in heaven, sanctified be Thy name," that name of God was "Kṛṣṭa" or "Kṛṣṇa." Do you agree?

Father Emmanuel: I think Jesus, as the son of God, has revealed to us the actual name of God: Christ. We can call God "Father," but if we want to address Him by His actual name, we have to say "Christ."

Śrīla Prabhupāda: Yes. "Christ" is another way of saying Kṛṣṭa, and "Kṛṣṭa" is another way of pronouncing Kṛṣṇa, the name of God. Jesus said that one should glorify the name of God, but yesterday I heard one theologian say that God has no name-that we can call Him only "Father." A son may call his father "Father," but the father also has a specific name. Similarly, "God" is the general name of the Supreme Personality of Godhead, whose specific name is Kṛṣṇa. Therefore whether you call God "Christ," "Kṛṣṭa," or "Kṛṣṇa," ultimately you are addressing the same Supreme Personality of Godhead.

Father Emmanuel: Yes, if we speak of God's actual name, then we must say, "Christos." In our religion, we have the Trinity: the Father, Son, and the Holy Spirit. We believe we can know the name of God only by revelation from the Son of God. Jesus Christ revealed the name of the father, and therefore we take the name Christ as the revealed name of God.

Śrīla Prabhupāda: Actually, it doesn't matter-Kṛṣṇa or Christ-the name is the same. The main point is to follow the injunctions of the Vedic scriptures that recommend chanting the name of God in this age. The easiest way is to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Rāma and Kṛṣṇa are names of God, and Hare is the energy of God. So when we chant the mahā-mantra, we address God together with His energy. This energy is of two kinds, the spiritual and the material. At present we are in the clutches of the material energy. Therefore we pray to Kṛṣṇa that He may kindly deliver us from the service of the material energy and accept us into the service of the spiritual energy. That is our whole philosophy. Hare Kṛṣṇa means, "O energy of God, O God [Kṛṣṇa], please engage me in Your service." It is our nature to render service. Somehow or other we have come to the service of material things, but when this service is transformed into the service of the spiritual energy, then our life is perfect. To practice bhakti-yoga [loving service to God] means to become free from designations like "Hindu," "Muslim," "Christian," this or that, and simply to serve God. We have created Christian, Hindu, and Muhammadan religions, but when we come to a religion without designations, in which we don't think we are Hindus or Christians or Muhammadans, then we can speak of pure religion, or bhakti.

Father Emmanuel: Mukti?

Śrīla Prabhupāda: No, bhakti. When we speak of bhaktī, mukti [liberation from material miseries] is included. Without bhakti there is no mukti, but if we act on the platform of bhakti, then mukti is included. We learn this from the Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

Father Emmanuel: Is Brahman Kṛṣṇa?

Śrīla Prabhupāda: Kṛṣṇa is Parabrahman. Brahman is realized in three aspects: as impersonal Brahman, as localized Paramātmā, and as personal Brahman. Kṛṣṇa is personal, and He is the Supreme Brahman, for God is ultimately a person. In the Śrīmad-Bhāgavatam (1.2.11), this is confirmed:

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā, or Bhagavān." The feature of the Supreme Personality is the ultimate realization of God. He has all six opulences in full: He is the strongest, the richest, the most beautiful, the most famous, the wisest, and the most renounced.

Father Emmanuel: Yes, I agree.

Śrīla Prabhupāda: Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him. Therefore to chant God's holy name means to associate directly with Him. When one associates with God, one acquires godly qualities, and when one is completely purified, one becomes an associate of the Supreme Lord.

Father Emmanuel: But our understanding of the name of God is limited.

Śrīla Prabhupāda: Yes, we are limited, but God is unlimited. And because He is unlimited, or absolute, He has unlimited names, each of which is God. We can understand His names as much as our spiritual understanding is developed.

Father Emmanuel: May I ask a question? We Christians also preach love of God, and we try to realize love of God and render service to Him with all our heart and all our soul. Now, what is the difference between your movement and ours? Why do you send your disciples to the Western countries to preach love of God when the gospel of Jesus Christ is propounding the same message?

Śrīla Prabhupāda: The problem is that the Christians do not follow the commandments of God. Do you agree?

Father Emmanuel: Yes, to a large extent you're right.

Śrīla Prabhupāda: Then what is the meaning of the Christians' love for God? If you do not follow the orders of God, then where is your love? Therefore we have come to teach what it means to love God: if you love Him, you cannot be disobedient to His orders. And if you're disobedient, your love is not true.

All over the world, people love not God but their dogs. The Kṛṣṇa consciousness movement is therefore necessary to teach people how to revive their forgotten love for God. Not only the Christians, but also the Hindus, the Muhammadans, and all others are guilty. They have rubber-stamped themselves "Christian," "Hindu," or "Muhammadan," but they do not obey God. That is the problem. Visitor: Can you say in what way the Christians are disobedient?

Śrīla Prabhupāda: Yes. The first point is that they violate the commandment "Thou shalt not kill" by maintaining slaughterhouses. Do you agree that this commandment is being violated?

Father Emmanuel: Personally, I agree.

Śrīla Prabhupāda: Good. So if the Christians want to love God, they must stop killing animals.

Father Emmanuel: But isn't the most important point-

Śrīla Prabhupāda: If you miss one point, there is a mistake in your calculation. Regardless of what you add or subtract after that, the mistake is already in the calculation, and everything that follows will also be faulty. We cannot simply accept that part of the scripture we like, and reject what we don't like, and still expect to get the result. For example, a hen lays eggs with its back part and eats with its beak. A farmer may consider, "The front part of the hen is very expensive because I have to feed it. Better to cut it off." But if the head is missing there will be no eggs anymore, because the body is dead. Similarly, if we reject the difficult part of the scriptures and obey the part we like, such an interpretation will not help us. We have to accept all the injunctions of the scripture as they are given, not only those that suit us. If you do not follow the first order, "Thou shalt not kill," then where is the question of love of God?

Visitor: Christians take this commandment to be applicable to human beings, not to animals.

Śrīla Prabhupāda: That would mean that Christ was not intelligent enough to use the right word: murder. There is killing, and there is murder. Murder refers to human beings. Do you think Jesus was not intelligent enough to use the right word-murder-instead of the word killing? Killing means any kind of killing, and especially animal killing. If Jesus had meant simply the killing of humans, he would have used the word murder.

Father Emmanuel: But in the Old Testament the commandment "Thou shalt not kill" does refer to murder. And when Jesus said, "Thou shalt not kill," he extended this commandment to mean that a human being should not only refrain from killing another human being, but should also treat him with love. He never spoke about man's relationship with other living entities, but only about his relationship with other human beings. When he said, "Thou shalt not kill," he also meant in the mental and emotional sense-that you should not insult anyone or hurt him, treat him badly, and so on.

Śrīla Prabhupāda: We are not concerned with this or that testament but only with the words used in the commandments. If you want to interpret these words, that is something else. We understand the direct meaning. "Thou shalt not kill" means, "The Christians should not kill." You may put forth interpretations in order to continue the present way of action, but we understand very clearly that there is no need for interpretation. Interpretation is necessary if things are not clear. But here the meaning is clear. "Thou shalt not kill" is a clear instruction. Why should we interpret it?

Father Emmanuel: Isn't the eating of plants also killing?

Śrīla Prabhupāda: The Vaiṣṇava philosophy teaches that we should not even kill plants unnecessarily. In the Bhagavad-gītā (9.26) Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If someone offers Me with love and devotion a leaf, a flower, a fruit, or a little water, I will accept it." We offer Kṛṣṇa only the kind of food He demands, and then we eat the remnants. If offering vegetarian food to Kṛṣṇa were sinful, then it would be Kṛṣṇa's sin, not ours. But God is apāpa-viddha-sinful reactions are not applicable to Him. He is like the sun, which is so powerful that it can purify even urine-something impossible for us to do. Kṛṣṇa is also like a king, who may order a murderer to be hanged but who himself is beyond punishment because he is very powerful. Eating food first offered to the Lord is also something like a soldier's killing during wartime. In a war, when the commander orders a man to attack, the obedient soldier who kills the enemy will get a medal. But if the same soldier kills someone on his own, he will be punished. Similarly, when we eat only prasāda [the remnants of food offered to Kṛṣṇa], we do not commit any sin. This is confirmed in the Bhagavad-gītā (3.13):

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt

"The devotees of the Lord are released from all kinds of sins because they eat food that is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin."

Father Emmanuel: Kṛṣṇa cannot give permission to eat animals?

Śrīla Prabhupāda: Yes-in the animal kingdom. But the civilized human being, the religious human being, is not meant to kill and eat animals. If you stop killing animals and chant the holy name Christ, everything will be perfect. I have not come to teach you, but only to request you to please chant the name of God. The Bible also demands this of you. So let's kindly cooperate and chant, and if you have a prejudice against chanting the name Kṛṣṇa, then chant "Christos" or "Kṛṣṭa"-there is no difference. Śrī Caitanya said: nāmnām akāri bahudhā nija-sarva-śaktiḥ. "God has millions and millions of names, and because there is no difference between God's name and Himself, each one of these names has the same potency as God." Therefore, even if you accept designations like "Hindu," "Christian," or "Muhammadan," if you simply chant the name of God found in your own scriptures, you will attain the spiritual platform. Human life is meant for self-realization-to learn how to love God. That is the actual beauty of man. Whether you discharge this duty as a Hindu, a Christian, or a Muhammadan, it doesn't matter-but discharge it!

Father Emmanuel: I agree.

Śrīla Prabhupāda [pointing to a string of 108 meditation beads]: We always have these beads, just as you have your rosary. You are chanting, but why don't the other Christians also chant? Why should they miss this opportunity as human beings? Cats and dogs cannot chant, but we can, because we have a human tongue. If we chant the holy names of God, we cannot lose anything; on the contrary, we gain greatly. My disciples practice chanting Hare Kṛṣṇa constantly. They could also go to the cinema or do so many other things, but they have given everything up. They eat neither fish nor meat nor eggs, they don't take intoxicants, they don't drink, they don't smoke, they don't partake in gambling, they don't speculate, and they don't maintain illicit sexual connections. But they do chant the holy name of God. If you would like to cooperate with us, then go to the churches and chant, "Christ," "Kṛṣṭa," or "Kṛṣṇa." What could be the objection?

Father Emmanuel: There is none. For my part, I would be glad to join you.

Śrīla Prabhupāda: No, we are speaking with you as a representative of the Christian church. Instead of keeping the churches closed, why not give them to us? We would chant the holy name of God there twenty-four hours a day. In many places we have bought churches that were practically closed because no one was going there. In London I saw hundreds of churches that were closed or used for mundane purposes. We bought one such church in Los Angeles. It was sold because no one came there, but if you visit this same church today, you will see thousands of people. Any intelligent person can understand what God is in five minutes; it doesn’t require five hours.

Father Emmanuel: I understand.

Śrīla Prabhupāda: But the people do not. Their disease is that they don’t want to understand.

Visitor: I think understanding God is not a question of intelligence, but a question of humility.

Śrīla Prabhupāda: Humility means intelligence. The humble and meek own the kingdom of God. This is stated in the Bible, is it not? But the philosophy of the rascals is that everyone is God, and today this idea has become popular. Therefore no one is humble and meek. If everyone thinks that he is God, why should he be humble and meek? Therefore I teach my disciples how to become humble and meek. They always offer their respectful obeisances in the temple and to the spiritual master, and in this way they make advancement. The qualities of humbleness and meekness lead very quickly to spiritual realization. In the Vedic scriptures it is said, ”To those who have firm faith in God and the spiritual master, who is His representative, the meaning of the Vedic scriptures is revealed.”

Father Emmanuel: But shouldn’t this humility be offered to everyone else, also?

Śrīla Prabhupāda: Yes, but there are two kinds of respect: special and ordinary. Śrī Kṛṣṇa Caitanya taught that we shouldn’t expect honor for ourselves, but should always respect everyone else, even if he is disrespectful to us. But special respect should be given to God and His pure devotee.

Father Emmanuel: Yes, I agree.

Śrīla Prabhupāda: I think the Christian priests should cooperate with the Kṛṣṇa consciousness movement. They should chant the name Christ or Christos and should stop condoning the slaughter of animals. This program follows the teachings of the Bible; it is not my philosophy. Please act accordingly and you will see how the world situation will change.

Father Emmanuel: I thank you very much.

Śrīla Prabhupāda: Hare Kṛṣṇa.

Jesus Christ Was a Guru

The spiritual leader of the Hare Kṛṣṇa movement here recognizes Lord Jesus Christ as ”the son of God, the representative of God… our guru… our spiritual master,” yet he has some sharp words for those who currently claim to be Christ’s followers…

The Śrīmad-Bhāgavatam states that any bona fide preacher of God consciousness must have the qualities of titikṣā (tolerance) and karuṇā (compassion). In the character of Lord Jesus Christ we find both these qualities. He was so tolerant that even while he was being crucified, he didn’t condemn anyone. And he was so compassionate that he prayed to God to forgive the very persons who were trying to kill him. (Of course, they could not actually kill him. But they were thinking that he could be killed, so they were committing a great offense.) As Christ was being crucified he prayed, ”Father, forgive them. They know not what they are doing.”

A preacher of God consciousness is a friend to all living beings. Lord Jesus Christ exemplified this by teaching, ”Thou shalt not kill.” But the Christians like to misinterpret this instruction. They think the animals have no soul, and therefore they think they can freely kill billions of innocent animals in the slaughterhouses. So although there are many persons who profess to be Christians, it would be very difficult to find one who strictly follows the instructions of Lord Jesus Christ.

A Vaiṣṇava is unhappy to see the suffering of others. Therefore, Lord Jesus Christ agreed to be crucified-to free others from their suffering. But his followers are so unfaithful that they have decided, ”Let Christ suffer for us, and we’ll go on committing sin.” They love Christ so much that they think, ”My dear Christ, we are very weak. We cannot give up our sinful activities. So you please suffer for us.”

Jesus Christ taught, ”Thou shalt not kill.” But his followers have now decided, ”Let us kill anyway,” and they open big, modern, scientific slaughterhouses. ”If there is any sin, Christ will suffer for us.” This is a most abominable conclusion.

Christ can take the sufferings for the previous sins of his devotees. But first they have to be sane: ”Why should I put Jesus Christ into suffering for my sins? Let me stop my sinful activities.”

Suppose a man-the favorite son of his father-commits a murder. And suppose he thinks, ”If there is any punishment coming, my father can suffer for me.” Will the law allow it? When the murderer is arrested and says, ”No, no. You can release me and arrest my father; I am his pet son,” will the police officials comply with that fool’s request? He committed the murder, but he thinks his father should suffer the punishment! Is that a sane proposal? ”No. You have committed the murder; you must be hanged.” Similarly, when you commit sinful activities, you must suffer-not Jesus Christ. This is God’s law.

Jesus Christ was such a great personality-the son of God, the representative of God. He had no fault. Still, he was crucified. He wanted to deliver God consciousness, but in return they crucified him-they were so thankless. They could not appreciate his preaching. But we appreciate him and give him all honor as the representative of God.

Of course, the message that Christ preached was just according to his particular time, place, and country, and just suited for a particular group of people. But certainly he is the representative of God. Therefore we adore Lord Jesus Christ and offer our obeisances to him.

Once, in Melbourne, a group of Christian ministers came to visit me. They asked, ”What is your idea of Jesus Christ?” I told them, ”He is our guru. He is preaching God consciousness, so he is our spiritual master.” The ministers very much appreciated that.

Actually, anyone who is preaching God’s glories must be accepted as a guru. Jesus Christ is one such great personality. We should not think of him as an ordinary human being. The scriptures say that anyone who considers the spiritual master to be an ordinary man has a hellish mentality. If Jesus Christ were an ordinary man, then he could not have delivered God consciousness.

”Thou Shalt Not Kill” or ”Thou Shalt Not Murder”?

At a monastic retreat near Paris, in July of 1973, Śrīla Prabhupāda talked with Cardinal Jean Danielou: ”… the Bible does not simply say, ’Do not kill the human being.’ It says broadly, ’Thou shalt not kill.’… why do you interpret this to suit your own convenience?”

Śrīla Prabhupāda: Jesus Christ said, ”Thou shalt not kill.” So why is it that the Christian people are engaged in animal killing?

Cardinal Danielou: Certainly in Christianity it is forbidden to kill, but we believe that there is a difference between the life of a human being and the life of the beasts. The life of a human being is sacred because man is made in the image of God; therefore, to kill a human being is forbidden.

Śrīla Prabhupāda: But the Bible does not simply say, ”Do not kill the human being.” It says broadly, ”Thou shalt not kill.”

Cardinal Danielou: We believe that only human life is sacred.

Śrīla Prabhupāda: That is your interpretation. The commandment is ”Thou shalt not kill.”

Cardinal Danielou: It is necessary for man to kill animals in order to have food to eat.

Śrīla Prabhupāda: No. Man can eat grains, vegetables, fruits, and milk.

Cardinal Danielou: No flesh?

Śrīla Prabhupāda: No. Human beings are meant to eat vegetarian food. The tiger does not come to eat your fruits. His prescribed food is animal flesh. But man’s food is vegetables, fruits, grains, and milk products. So how can you say that animal killing is not a sin?

Cardinal Danielou: We believe it is a question of motivation. If the killing of an animal is for giving food to the hungry, then it is justified.

Śrīla Prabhupāda: But consider the cow: we drink her milk; therefore, she is our mother. Do you agree?

Cardinal Danielou: Yes, surely.

Śrīla Prabhupāda: So if the cow is your mother, how can you support killing her? You take the milk from her, and when she’s old and cannot give you milk, you cut her throat. Is that a very humane proposal? In India those who are meat-eaters are advised to kill some lower animals like goats, pigs, or even buffalo. But cow killing is the greatest sin. In preaching Kṛṣṇa consciousness we ask people not to eat any kind of meat, and my disciples strictly follow this principle. But if, under certain circumstances, others are obliged to eat meat, then they should eat the flesh of some lower animal. Don’t kill cows. It is the greatest sin. And as long as a man is sinful, he cannot understand God. The human being’s main business is to understand God and to love Him. But if you remain sinful, you will never be able to understand God-what to speak of loving Him.

Cardinal Danielou: I think that perhaps this is not an essential point. The important thing is to love God. The practical commandments can vary from one religion to the next.

Śrīla Prabhupāda: So, in the Bible God’s practical commandment is that you cannot kill; therefore killing cows is a sin for you.

Cardinal Danielou: God says to the Indians that killing is not good, and he says to the Jews that…

Śrīla Prabhupāda: No, no. Jesus Christ taught, ”Thou shalt not kill.” Why do you interpret this to suit your own convenience?

Cardinal Danielou: But Jesus allowed the sacrifice of the Paschal Lamb.

Śrīla Prabhupāda: But he never maintained a slaughterhouse.

Cardinal Danielou: [Laughs.] No, but he did eat meat.

Śrīla Prabhupāda: When there is no other food, someone may eat meat in order to keep from starving. That is another thing. But it is most sinful to regularly maintain slaughterhouses just to satisfy your tongue. Actually, you will not even have a human society until this cruel practice of maintaining slaughterhouses is stopped. And although animal killing may sometimes be necessary for survival, at least the mother animal, the cow, should not be killed. That is simply human decency. In the Kṛṣṇa consciousness movement our practice is that we don’t allow the killing of any animals. Kṛṣṇa says, patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati: ”Vegetables, fruits, milk, and grains should be offered to Me in devotion.” (Bhagavad-gītā 9.26) We take only the remnants of Kṛṣṇa’s food (prasādam). The trees offer us many varieties of fruits, but the trees are not killed. Of course, one living entity is food for another living entity, but that does not mean you can kill your mother for food. Cows are innocent; they give us milk. You take their milk-and then kill them in the slaughterhouse. This is sinful.

Student: Śrīla Prabhupāda, Christianity’s sanction of meat-eating is based on the view that lower species of life do not have a soul like the human being’s.

Śrīla Prabhupāda: That is foolishness. First of all, we have to understand the evidence of the soul’s presence within the body. Then we can see whether the human being has a soul and the cow does not. What are the different characteristics of the cow and the man? If we find a difference in characteristics, then we can say that in the animal there is no soul. But if we see that the animal and the human being have the same characteristics, then how can you say that the animal has no soul? The general symptoms are that the animal eats, you eat; the animal sleeps, you sleep; the animal mates, you mate; the animal defends, and you defend. Where is the difference?

Cardinal Danielou: We admit that in the animal there may be the same type of biological existence as in men, but there is no soul. We believe that the soul is a human soul.

Śrīla Prabhupāda: Our Bhagavad-gītā says sarva-yoniṣu, ”In all species of life the soul exists.” The body is like a suit of clothes. You have black clothes; I am dressed in saffron clothes. But within the dress you are a human being, and I am also a human being. Similarly, the bodies of the different species are just like different types of dress. There are soul, a part and parcel of God. Suppose a man has two sons, not equally meritorious. One may be a Supreme Court judge and the other may be a common laborer, but the father claims both as his sons. He does not make the distinction that the son who is a judge is very important and the worker-son is not important. And if the judge-son says, ”My dear father, your other son is useless; let me cut him up and eat him,” will the father allow this?

Cardinal Danielou: Certainly not, but the idea that all life is part of the life of God is difficult for us to admit. There is a great difference between human life and animal life.

Śrīla Prabhupāda: That difference is due to the development of consciousness. In the human body there is developed consciousness. Even a tree has a soul, but a tree’s consciousness is not very developed. If you cut a tree it does not resist. Actually, it does resist, but only to a very small degree. There is a scientist named Jagadish Chandra Bose who has made a machine which shows that trees and plants are able to feel pain when they are cut. And we can see directly that when someone comes to kill an animal, it resists, it cries, it makes a horrible sound. So it is a matter of the development of consciousness. But the soul is there within all living beings.

Cardinal Danielou: But metaphysically, the life of man is sacred. Human beings think on a higher platform than the animals do.

Śrīla Prabhupāda: What is that higher platform? The animal eats to maintain his body, and you also eat in order to maintain your body. The cow eats grass in the field, and the human being eats meat from a huge slaughterhouse full of modern machines. But just because you have big machines and a ghastly scene, while the animal simply eats grass, this does not mean that you are so advanced that only within your body is there a soul and that there is not a soul within the body of the animal. That is illogical. We can see that the basic characteristics are the same in the animal and the human being.

Cardinal Danielou: But only in human beings do we find a metaphysical search for the meaning of life.

Śrīla Prabhupāda: Yes. So metaphysically search out why you believe that there is no soul within the animal-that is metaphysics. If you are thinking metaphysically, that's all right. But if you are thinking like an animal, then what is the use of your metaphysical study? Metaphysical means "above the physical" or, in other words, "spiritual." In the Bhagavad-gītā Kṛṣṇa says, sarva-yoniṣu kaunteya: [Bg. 14.4] "In every living being there is a spirit soul." That is metaphysical understanding. Now either you accept Kṛṣṇa's teachings as metaphysical, or you'll have to take a third-class fool's opinion as metaphysical. Which do you accept?

Cardinal Danielou: But why does God create some animals who eat other animals? There is a fault in the creation, it seems.

Śrīla Prabhupāda: It is not a fault. God is very kind. If you want to eat animals, then He'll give you full facility. God will give you the body of a tiger in your next life so that you can eat flesh very freely. "Why are you maintaining slaughterhouses? I'll give you fangs and claws. Now eat." So the meat-eaters are awaiting such punishment. The animal-eaters become tigers, wolves, cats, and dogs in their next life-to get more facility.

28.8 Chapter Five

Practicing Yoga in the Modern Age

Superconsciousness

The goals of modern-day Western yoga enthusiasts are dwarfed by the achievements of India's ancient yogīs, who, according to historical accounts, could become smaller than atoms and lighter than air and who could travel, unaided, anywhere in the universe. Yet even these superachievements, says Śrīla Prabhupāda, are "only a step forward." How the true pinnacle of human consciousness, superconsciousness, is obtainable-here and now-is disclosed by Śrīla Prabhupāda in the following talk given in 1967.

Kṛṣṇa consciousness is the highest yoga performance by trained devotional yogīs. The yoga system, as is stated in the standard yoga practice formula given by Lord Kṛṣṇa in the Bhagavad-gītā, and as recommended in the Patañjali yoga discipline, is different from the nowadays practiced haṭha-yoga as is generally understood in the Western countries.

Real yoga practice means to control the senses and, after such control is established, to concentrate the mind on the Nārāyaṇa form of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Lord Kṛṣṇa is the original Absolute Personality, the Godhead, and all the other Viṣṇu forms-with four hands, decorated with conch, lotus, club, and wheel-are plenary expansions of Kṛṣṇa.

In the Bhagavad-gītā it is recommended that we should meditate upon the form of the Lord. For practicing concentration of the mind, one has to sit down in a secluded place sanctified by a sacred atmosphere, and the yogī should observe the rules and regulations of brahmacarya-to live a life of strict self-restraint and celibacy. No one can practice yoga in a congested city, living a life of extravagance, including unrestricted sex indulgence and adultery of the tongue.

We have already stated that yoga practice means controlling the senses, and the beginning of controlling the senses is to control the tongue. You cannot allow the tongue to take all kinds of forbidden food and drink, and at the same time improve in the practice of yoga. It is a very regrettable fact that many stray, unauthorized so-called yogīs now come to the West and exploit the leaning of the people toward yoga. Such unauthorized yogīs even dare to say publicly that one can indulge in drinking and at the same time practice meditation.

Five thousand years ago, in the Bhagavad-gītā dialogue, Lord Kṛṣṇa recommended the yoga practice to His disciple Arjuna, but Arjuna flatly expressed his inability to follow the stringent rules and regulations of yoga. One should be practical in every field of activity. One should not waste his valuable time simply in practicing some gymnastic feats in the name of yoga. Real yoga is to search out the four-handed Supersoul within one's heart and to see Him perpetually in meditation. Such continued meditation is called samādhi. If, however, one wants to meditate upon something void or impersonal, it will require a very long time to achieve anything by yoga practice. We cannot concentrate our mind on something void or impersonal. Real yoga practice is to fix the mind on the person of the four-handed Nārāyaṇa who dwells in everyone's heart.

Sometimes it is said that by meditation one will understand that God is seated within one's heart always, even when one does not know it. God is seated within the heart of everyone. Not only is He seated in the heart of the human being, but He is also within the hearts of the cats and dogs. The Bhagavad-gītā certifies this with the declaration that Īśvara, the supreme controller of the world, is seated in the heart of everyone. He is present not only in everyone's heart, but also within the atoms. No place is vacant; no place is without the presence of the Lord.

The feature of the Lord by which He is present everywhere is called the Paramātmā. Ātmā means the individual soul, and Paramātmā means the individual Supersoul. Both ātmā and Paramātmā are individual persons. The difference between them, however, is that the ātmā, or soul, is present only in one particular place, whereas the Paramātmā is present everywhere.

In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a specific individual entity, is present over the head of every individual person. In the Bhagavad-gītā this is very nicely explained. Therefore, even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantity of expansion. The Lord, or Supersoul, can expand Himself into millions of different forms, while the individual soul cannot do so.

The Supersoul, being seated in everyone's heart, can witness everyone's activities, past, present, and future. In the Upaniṣads the Supersoul is said to be sitting with the individual soul as a friend and witness. As a friend He is always anxious to get the individual soul back home, back to Godhead. As a witness, He is the endower of all benedictions that result from the individual's actions. The Supersoul gives the individual soul all facility for achieving whatever he may desire. But He instructs His friend, so that he may ultimately give up all other engagements and simply surrender unto God for perpetual bliss and eternal life, full of knowledge. This is the last instruction of the Bhagavad-gītā, the most authorized and widely read book on all forms of yoga.

The last word of the Bhagavad-gītā, as stated above, is the last word in the matter of perfecting the yoga system. It is further stated in the Bhagavad-gītā that a person who is always absorbed in Kṛṣṇa consciousness is the topmost yogī. What is this Kṛṣṇa consciousness?

Just as the individual soul is present by his consciousness throughout the whole body, so the Supersoul, or Paramātmā, is present throughout the whole creation by His superconsciousness. This superconsciousness cannot be imitated by the individual soul, who has limited awareness: I can understand what is going on within my limited body, but I cannot feel what is going on in another's body. I am present all over my body by my consciousness, but I am not present in any other's body by my consciousness. However, the Supersoul, or Paramātmā, being present within everyone, situated everywhere, is conscious of every existence. The theory that the soul and the Supersoul are one is not acceptable, because the individual soul's consciousness cannot act in superconsciousness. This superconsciousness can only be achieved by dovetailing individual consciousness with the superconsciousness; and this dovetailing process is called surrender, or Kṛṣṇa consciousness.

From the teachings of the Bhagavad-gītā we learn very clearly that Arjuna in the beginning did not want to fight with his relatives, but after understanding the Bhagavad-gītā, when he dovetailed his consciousness with the superconsciousness of Kṛṣṇa, his consciousness was Kṛṣṇa consciousness. A person in full Kṛṣṇa consciousness acts by the dictation of Kṛṣṇa, and so Arjuna agreed to fight the Battle of Kurukṣetra.

In the beginning of Kṛṣṇa consciousness this dictation of the Lord is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts with submissive faith and love for Kṛṣṇa, under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. At this stage Kṛṣṇa dictates from within. From without, the devotee is helped by the spiritual master, the bona fide representative of Kṛṣṇa, and from within the Lord helps the devotee as caitya-guru, being seated within the heart of everyone.

Simply to understand that God is seated in everyone's heart is not perfection. One has to be acquainted with God from within and without and thus act in Kṛṣṇa consciousness. This is the highest perfectional stage for the human form of life, and the topmost stage in all yoga systems.

For a perfect yogī there are eight kinds of superachievements:

1. One can become smaller than an atom.
1. One can become bigger than a mountain.
1. One can become lighter than the air.
1. One can become heavier than any metal.
1. One can achieve any material effect he likes (create a planet, for example).
1. One can control others like the Lord can.
1. One can freely travel anywhere within (or beyond) the universe.
1. One can choose his own time and place of death, and take rebirth wherever he may desire.

But when one rises to the perfectional stage of receiving dictation from the Lord, one is above the stage of the material achievements above mentioned.

The breathing exercise of the yoga system that is generally practiced is just the beginning of the system. Meditation on the Supersoul is just a step forward. Achievement of wonderful material success is also only a step forward. But to attain direct contact with the Supersoul and to take dictation from Him is the highest perfectional stage.

The breathing exercises and meditational practices of yoga are very difficult in this age. They were difficult even five thousand years ago, or else Arjuna would not have rejected the proposal of Kṛṣṇa. This age of Kali is called a fallen age. At the present moment, people in general are short-living and very slow in understanding self-realization, or spiritual life. They are mostly unfortunate, and as such, if someone is a little bit interested in self-realization, he is misguided by so many frauds. The only actual way to realization of the perfect stage of yoga is to follow the principles of the Bhagavad-gītā as they were practiced by Lord Caitanya Mahāprabhu. This is the simplest and highest perfection of yoga practice.

Lord Caitanya practically demonstrated Kṛṣṇa consciousness yoga simply by chanting the holy names of Kṛṣṇa, as they are mentioned in the Vedānta, the Śrīmad-Bhāgavatam, and many important Purāṇas. The largest number of Indians follow this yoga practice, and in the United States and other countries also it is gradually growing in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process can be successful in this age.

The meditational process in right earnest was possible in the Golden Age, Satya-yuga, because the people at that time lived for a hundred thousand years on the average.

In the present age, however, if you want success in practical yoga, take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and feel for yourself how you are making progress. One should know for himself how much he is progressing in yoga practice.

In the Bhagavad-gītā this practice of Kṛṣṇa consciousness is described as rāja-vidyā, the king of all erudition; rāja-guhyam, the most confidential system of spiritual realization; pavitram, the purest of all that is pure; susukham, very happily performed; and avyayam, inexhaustible.

Those who have taken to this most sublime bhakti-yoga system, this practice of devotional service in transcendental love of Kṛṣṇa, can testify to how they are nicely enjoying its happy and easy execution. Yoga means controlling the senses, and bhakti-yoga means purifying the senses. When the senses are purified, they are also, automatically, controlled. You cannot stop the activities of the senses by artificial means, but if you purify the senses, not only are they kept back from rubbish engagement, but also they become positively engaged in transcendental service to the Lord.

Kṛṣṇa consciousness is not manufactured by us through mental speculation. It is prescribed in the Bhagavad-gītā, which says that when we think in Kṛṣṇa, chant in Kṛṣṇa, live in Kṛṣṇa, eat in Kṛṣṇa, talk in Kṛṣṇa, hope in Kṛṣṇa, and sustain in Kṛṣṇa, we return to Kṛṣṇa, without any doubt. And this is the substance of Kṛṣṇa consciousness.

The Appearance of Lord Caitanya

Only five hundred years ago Lord Caitanya Mahāprabhu, a great saint and mystic, prophesied that the Hare Kṛṣṇa mantra would resound throughout every town and village in the world. At a time when Western man was directing his exploratory spirit toward studying the physical universe and circumnavigating the globe, in India Śrī Caitanya was inaugurating and masterminding a revolution directed inward. His movement swept the subcontinent, gained millions of followers, and profoundly influenced the future of religious and philosophical thinking, both in India and the West. In the following talk, presented in November 1969 at London's Conway Hall, Śrīla Prabhupāda describes the divine appearance of Śrī Caitanya.

Śrī Caitanya Mahāprabhu, the golden avatāra, appeared in India nearly five hundred years ago. It is the custom in India that when a child is born, an astrologer is called for. When Lord Kṛṣṇa, the Supreme Personality of Godhead, appeared five thousand years ago, Gargamuni was called by His father, and he said, "This child formerly incarnated in three complexions, such as red and golden, and now He has appeared in blackish color." Kṛṣṇa's color is described in the scriptures as blackish, just like the color of a cloud. Lord Caitanya is understood to be Kṛṣṇa appearing in golden complexion.

There is much evidence in Vedic literature that Caitanya Mahāprabhu is an incarnation of Kṛṣṇa, and this is confirmed by scholars and devotees. In the Śrīmad-Bhāgavatam it is confirmed that the incarnation of Kṛṣṇa, or God, in this present age, Kali-yuga, will always engage in describing Kṛṣṇa. He is Kṛṣṇa, but as a devotee of Kṛṣṇa He describes Himself. And in this age His bodily complexion will not be blackish. This means that it may be white, it may be red, or it may be yellow, because these four colors-white, red, yellow, and black-are the colors assumed by the incarnations for the different ages. Therefore, since the red, white, and blackish colors were already taken by former incarnations, the remaining color, golden, is assumed by Caitanya Mahāprabhu. His complexion is not blackish, but He is Kṛṣṇa.

Another feature of this avatāra is that He is always accompanied by His associates. In the picture of Caitanya Mahāprabhu one will find that He is always followed by many devotees chanting. Whenever God incarnates He has two missions, as stated in the Bhagavad-gītā. There Kṛṣṇa says, "Whenever I appear, My mission is to deliver the pious devotees and to annihilate the demons." When Kṛṣṇa appeared, He had to kill many demons. If we see a picture of Viṣṇu we will notice that He has a conchshell, lotus flower, club, and disc. These last two items are meant for killing demons. Within this world there are two classes of men-the demons and the devotees. The devotees are called demigods; they are almost like God because they have godly qualities. Those who are devotees are called godly persons, and those who are nondevotees, atheists, are called demons. So Kṛṣṇa, or God, comes with two missions: to give protection to the devotees and to destroy the demons. In this age Caitanya Mahāprabhu's mission is also like that: to deliver the devotees and to annihilate the nondevotees, the demons. But in this age He has a different weapon. That weapon is not a club or disc or lethal weapon-His weapon is the saṅkīrtana movement. He killed the demoniac mentality of the people by introducing the saṅkīrtana movement. That is the specific significance of Lord Caitanya. In this age people are already killing themselves. They have discovered atomic weapons with which to kill themselves, so there is no need for God to kill them. But He appeared to kill their demonic mentality. That is possible by this Kṛṣṇa consciousness movement.

Therefore, in the Śrīmad-Bhāgavatam it is said that this is the incarnation of God in this age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates-Nityānanda, Advaita, Gadādhara, and Śrīvāsa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Kṛṣṇa mantra, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Śrī Caitanya Mahāprabhu at home and chants Hare Kṛṣṇa, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Kṛṣṇa mantra and worship God. Therefore it is a great opportunity. For example, in business or political life one sometimes finds a great opportunity. Those who are intelligent politicians take a good opportunity and make a success of it the first time it comes. Similarly, in this age, those who have sufficient intelligence take to this saṅkīrtana movement, and they advance very quickly.

Lord Caitanya is called "the golden avatāra." Avatāra means "descending, coming down." Just as one may come down from the fifth story or the one-hundredth story of a building, an avatāra comes down from the spiritual planets in the spiritual sky. The sky we see with our naked eyes or with a telescope is only the material sky. But beyond this there is another sky, which is not possible to see with our eyes or instruments. That information is in the Bhagavad-gītā; it is not imagination. Kṛṣṇa says that beyond the material sky is another sky, the spiritual sky.

We have to take Kṛṣṇa's word as it is. For example, we teach small children that beyond England there are other places, called Germany, India, etc., and the child has to learn about these places from the version of the teacher because they are beyond his sphere. Similarly, beyond this material sky there is another sky. One cannot experiment to find it, any more than a small child can experiment to find Germany or India. That is not possible. If we want to get knowledge, then we have to accept authority. Similarly, if we want to know what is beyond the material world then we have to accept the Vedic authority, otherwise there is no possibility of knowing.

It is beyond material knowledge. One cannot go to the far planets in this universe, what to speak of going beyond this universe. The estimation is that in order to go to the highest planet of this universe with modern machinery one would have to travel for forty thousand light-years. So we cannot even travel within this material sky. Our lifetime and means are so limited that we cannot have proper knowledge of even this material world.

In the Bhagavad-gītā, when Arjuna asked Kṛṣṇa, "Will you kindly explain the extent to which Your energies are working?" the Supreme Lord gave him so many instances, and at the end He finally said, "My dear Arjuna, what shall I explain about My energies? It is not actually possible for you to understand. But you can just imagine the expansion of My energies: this material world, which consists of millions of universes, is a display of only one fourth of My creation." We cannot estimate the position of even one universe, and there are millions of universes. Then beyond that is the spiritual sky, and there are millions of spiritual planets. All this information is available from the Vedic literature. If one accepts Vedic literature, then he can get this knowledge. If one doesn't accept it, there is no other means. That is our choice. Therefore, according to Vedic civilization, whenever an ācārya speaks he immediately gives references from the Vedic literature. Then others will accept it: "Yes, it is correct." In a law court the lawyer gives references from past judgments of the court, and if his case is tight, the judge accepts. Similarly, if one can give evidence from the Vedas, then it is understood that his position is factual.

The avatāra for this age, Lord Caitanya, is described in Vedic literature. We cannot accept anyone as an avatāra unless he has the symptoms described in the scriptures. We do not whimsically accept Lord Caitanya as an avatāra on the basis of votes. Nowadays it has become a fashion that any man can come and say that he is God or an incarnation of God, and some fools and rascals will accept it: "Oh, he is God." We do not accept an avatāra like that. We take evidence from the Vedas. An avatāra must conform to descriptions in the Vedas. Then we accept him; otherwise no. For each avatāra there is a description in the Vedas: He will appear at such and such a place, in such and such a form, and He will act like this. That is the nature of Vedic evidence.

In the Śrīmad-Bhāgavatam there is a list of the avatāras, and there is mention of Lord Buddha's name. This Śrīmad-Bhāgavatam was written five thousand years ago, and it mentions different names for future times. It says that in the future the Lord would appear as Lord Buddha, his mother's name would be Añjanā, and he would appear in Gayā. So Buddha appeared twenty-six hundred years ago, and the Śrīmad-Bhāgavatam, which was written five thousand years ago, mentioned that in the future he would appear. Similarly, there is mention of Lord Caitanya, and similarly the last avatāra of this Kali-yuga is also mentioned in the Bhāgavatam. It is mentioned that the last incarnation in this age is Kalki. He will appear as the son of a brāhmaṇa whose name is Viṣṇu-yaśā, in a place called Śambhala. There is a place in India with that name, so perhaps it is there that the Lord will appear.

So an avatāra must conform to the descriptions in the Upaniṣads, Śrīmad-Bhāgavatam, Mahābhārata, and other Vedic literatures. And on the authority of Vedic literature and the commentary of great, stalwart gosvāmīs like Jīva Gosvāmī, who was the greatest scholar and philosopher in the world, we can accept Lord Caitanya as an incarnation of Kṛṣṇa.

Why did Lord Caitanya appear? In the Bhagavad-gītā Lord Kṛṣṇa says, "Give up all other engagements and simply engage in My service. I will give you protection from all results of sinful actions." In this material world, in conditional life, we are simply creating sinful reactions. That's all. And because of sinful reactions, we have received this body. If our sinful reactions stopped we would not have to take a material body; we should get a spiritual body.

What is a spiritual body? A spiritual body is a body which is free from death, birth, disease, and old age. It is an eternal body, full of knowledge and bliss. Different bodies are created by different desires. As long as we have desires for different kinds of enjoyment, we have to accept different kinds of material bodies. Kṛṣṇa, God, is so kind that He awards whatever we want. If we want a tiger's body, with tigerlike strength and teeth with which to capture animals and suck fresh blood, then Kṛṣṇa will give us the opportunity. And if we want the body of a saintly person, a devotee engaged only in the service of the Lord, then He will give us that body. This is stated in the Bhagavad-gītā.

If a person engaged in yoga, the process of self-realization, somehow or other fails to complete the process, he is given another chance; he is given birth in a family of a pure brāhmaṇa or a rich man. If one is fortunate enough to take birth in such a family, he gets all facilities to understand the importance of self-realization. From the very beginning of life our Kṛṣṇa conscious children are getting the opportunity to learn how to chant and dance, so when they are grown up they will not change, but instead will automatically make progress. They are very fortunate. Regardless of whether he is born in America or Europe, a child will advance if his father and mother are devotees. He gets this opportunity. If a child takes birth in a family of devotees, this means that in his last life he had already taken to the yoga process, but somehow or other he could not finish it. Therefore the child is given another opportunity to make progress under the care of a good father and mother so that he will again advance. In this way, as soon as one completes his development of God consciousness, then he no longer has to take birth in this material world, but returns to the spiritual world.

Kṛṣṇa says in the Bhagavad-gītā: "My dear Arjuna, if one understands My appearance, disappearance, and activities, simply because of this understanding he is given the opportunity to take birth in the spiritual world after giving up this body." One has to give up this body-today, tomorrow, or maybe the day after that. One has to. But a person who has understood Kṛṣṇa will not have to take another material body. He goes directly to the spiritual world and takes birth in one of the spiritual planets. So Kṛṣṇa says that as soon as one gets this body-it doesn't matter if it is from India or the moon or the sun or Brahmaloka or anywhere within this material world-one should know that it is due to his sinful activities. There are degrees of sinful activities, so according to the degree of sinfulness, one takes a material body. Therefore our real problem is not how to eat, sleep, mate, and defend-our real problem is how to get a body that is not material but spiritual. That is the ultimate solution to all problems. So Kṛṣṇa guarantees that if one surrenders unto Him, if one becomes fully Kṛṣṇa conscious, then He will give one protection from all reactions to sinful life.

This assurance was given by Kṛṣṇa in the Bhagavad-gītā, but there were many fools who could not understand Kṛṣṇa. In the Bhagavad-gītā they are described as mūḍhas. Mūḍha means "rascal," and Kṛṣṇa says in the Gītā, "They do not know what I actually am." So many people misunderstood Kṛṣṇa. Although Kṛṣṇa gave us this message of the Bhagavad-gītā so that we could understand Him, many people missed the opportunity. Therefore Kṛṣṇa, out of His compassion, came again, as a devotee, and showed us how to surrender unto Kṛṣṇa. Kṛṣṇa Himself came to teach us how to surrender. His last instruction in the Bhagavad-gītā is to surrender, but people-mūḍhas, rascals-said, "Why should I surrender?" Therefore, although Caitanya Mahāprabhu is Kṛṣṇa Himself, this time

He teaches us practically how to execute the mission of the Bhagavad-gītā. That's all. Caitanya Mahāprabhu is teaching nothing extraordinary, nothing beyond the process of surrendering to the Supreme Personality of Godhead, which was already taught in the Bhagavad-gītā. There is no other teaching, but the same teaching is presented in different ways so that different kinds of people may take it and take the opportunity to approach God.

Caitanya Mahāprabhu gives us the opportunity to reach God directly. When Rūpa Gosvāmī, the principal disciple of Lord Caitanya, first saw Caitanya Mahāprabhu, he was a minister in the government of Bengal but wanted to join Caitanya Mahāprabhu's movement. So he gave up his position as a minister, and after joining, when he surrendered, he offered a nice prayer to Lord Caitanya. This prayer says:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
[Madhya 19.53]

"My dear Lord, You are the most munificent of all the incarnations." Why? Kṛṣṇa-prema-pradāya te: "You are directly giving love of God. You have no other purpose. Your process is so nice that one can immediately learn to love God. Therefore You are the most munificent of all incarnations. And it is not possible for any personality other than Kṛṣṇa Himself to deliver this benediction; therefore I say that You are Kṛṣṇa." Kṛṣṇāya kṛṣṇa-caitanya-nāmne: "You are Kṛṣṇa, but You have assumed the name Kṛṣṇa Caitanya. I surrender unto You."

So this is the process. Caitanya Mahāprabhu is Kṛṣṇa Himself, and He is teaching how to develop love of God by a very simple method. He says simply to chant Hare Kṛṣṇa.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age, simply go on chanting the Hare Kṛṣṇa mantra. There is no other alternative." People are embarrassed by so many methods of realization. They cannot take to the actual ritualistic processes of meditation or yoga; it is not possible. Therefore Lord Caitanya says that if one takes up this process of chanting, then immediately he can reach the platform of realization.

The chanting process offered by Lord Caitanya for achieving love of God is called saṅkīrtana. Saṅkīrtana is a Sanskrit word. Sam means samyak-"complete." And kīrtana means "glorifying" or "describing." So complete description means complete glorification of the Supreme, or the Supreme Complete Whole. It is not that one can describe anything or glorify anything and that will be kīrtana. From the grammatical point of view that may be kīrtana, but according to the Vedic system, kīrtana means describing the supreme authority, the Absolute Truth, the Supreme Personality of Godhead. That is called kīrtana.

This devotional service begins with the method of śravaṇa. Śravaṇa means "hearing," and kīrtana means "describing." One should describe, and another should hear. Or the same man himself can both describe and hear. He does not need anyone else's help. When we chant Hare Kṛṣṇa, we chant and hear. This is complete. This is a complete method. But what is that chanting and hearing? One must chant and hear about Viṣṇu, Kṛṣṇa. Not of anything else. Śravaṇaṁ kīrtanaṁ viṣṇoḥ: [SB 7.5.23] one can understand Viṣṇu, the all-pervading Absolute Truth, the Supreme Personality of Godhead, by the method of hearing.

We have to hear; if one simply hears, that is the beginning. One does not need any education or development of material knowledge. Just like a child: as soon as he hears, immediately he can respond and dance. So by nature God has given us these nice instruments-ears-so that we can hear. But we must hear from the right source. That is stated in the Śrīmad-Bhāgavatam. One must hear from those who are devoted to the Supreme Personality of Godhead. They are called satām. If one hears from the right source, from a realized soul, then it will act. And these words of God, or Kṛṣṇa, are very relishable. If one is intelligent enough, he will listen to what is spoken by the realized soul. Then very soon he will be released from material entanglements.

This human life is meant for advancing on the path of liberation. That is called apavarga, freedom from entanglement. We are all entangled. Our acceptance of this material body means that we are already entangled. But we should not progress in the process of entanglement. That process is called karma. As long as the mind is absorbed in karma, we will have to accept a material body. At the time of death, our mind may be thinking, "Oh, I could not complete this work. Oh, I am dying! I have to do this. I have to do that." This means that Kṛṣṇa will give us another chance to do it, and so we will have to accept another body. He will give us the chance: "All right. You could not do it. Now do it. Take this body." Therefore the Śrīmad-Bhāgavatam says, "These rascals have become madly intoxicated; because of intoxication they are doing something they should not have done." What are they doing? Mahārāja Dhṛtarāṣṭra is a very good example. Mahārāja Dhṛtarāṣṭra was cunningly planning to kill the Pāṇḍavas in order to favor his own sons, so Kṛṣṇa sent His uncle, Akrūra, to advise him not to do that. Dhṛtarāṣṭra understood Akrūra's instructions, but he said, "My dear Akrūra, what you are saying is quite right, but it does not stand in my heart, so I cannot change my policy. I have to follow this policy and let whatever happens take place."

So when men want to satisfy their senses, they become mad, and in this madness they'll do anything and everything. For example, there have been many instances in material life where someone has become mad after something and has committed a criminal act such as murder. The person could not check himself. Similarly, we are accustomed to sense gratification. We are mad, and therefore our minds are fully absorbed in karma. This is very unfortunate, because our body, although temporary, is the reservoir of all misfortunes and miseries; it is always giving us trouble. These matters are to be studied. We should not be mad. Human life is not meant for that. The defect of the present civilization is that people are mad after sense gratification. That is all. They do not know the real value of life, and therefore they are neglecting the most valuable form of life, this human form.

When this body is finished there is no guarantee what kind of body one will take next. Suppose in my next life I by chance get the body of a tree. For thousands of years I will have to stand up. But people are not very serious. They even say, "What is that? Even if I have to stand up, I shall forget.” The lower species of life are situated in forgetfulness. If a tree were not forgetful it would be impossible for it to live. Suppose we were told, ”You stand up for three days here!” Because we are not forgetful, we would become mad. So, by nature’s law, all these lower species of life are forgetful. Their consciousness is not developed. A tree has life, but even if someone cuts it, because its consciousness is not developed, it does not respond. So we should be very careful to utilize this human form of life properly. The Kṛṣṇa consciousness movement is meant for achieving perfection in life. It is not a bluff or exploitation, but unfortunately people are accustomed to being bluffed. There is a verse by an Indian poet: ”If one speaks nice things, people will quarrel with him: ’Oh, what nonsense you are speaking.’ But if he bluffs them and cheats them, they will be very glad.” So if a bluffer says, ”Just do this, give me my fee, and within six months you will become God,” then they will agree: ”Yes, take this fee, and I shall become God within six months.” No. These cheating processes will not solve our problem. If one actually wants to solve the problems of life in this age, then he has to take to this process of kīrtana. That is the recommended process.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

In this age, Kali-yuga, one cannot execute any process of self-realization or perfection of life other than kīrtana. Kīrtana is essential in this age.

In all Vedic literatures it is confirmed that one must meditate on the Supreme Absolute Truth, Viṣṇu, not on anything else. But there are different processes of meditation recommended for different ages. The process of mystic yogic meditation was possible in Satya-yuga, when men lived for many thousands of years. Now people will not believe this, but in a previous age there were people who lived for one hundred thousand years. That age was called Satya-yuga, and the meditation of mystic yoga was possible at that time. In that age the great yogī Vālmīki Muni meditated for sixty thousand years. So that is a long-term process, which is not possible to execute in this age. If one wishes to conduct a farce, that is another matter. But if one actually wants to practice such meditation, it takes an extremely long time to perfect. In the next age, Tretā-yuga, the process of realization was to perform the various ritualistic sacrifices recommended in the Vedas. In the next age, Dvāpara-yuga, the process was temple worship. In this present age the same result can be achieved by the process of hari-kīrtana, glorification of Hari, Kṛṣṇa, the Supreme Personality of Godhead.

No other kīrtana is recommended. This hari-kīrtana was started five hundred years ago in Bengal by Lord Caitanya. In Bengal there is competition between the Vaiṣṇavas and the śāktas. The śāktas have introduced a certain type of kīrtana called kālī-kīrtana. But in the Vedic scriptures there is no recommendation of kālī-kīrtana. Kīrtana means hari-kīrtana. One cannot say, ”Oh, you are Vaiṣṇava. You can perform hari-kīrtana. I shall perform śiva-kīrtana or devī-kīrtana or gaṇeśa-kīrtana.” No. The Vedic scriptures do not authorize any kīrtana other than hari-kīrtana. Kīrtana means hari-kīrtana, the glorification of Kṛṣṇa.

So this process of hari-kīrtana is very simple: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Actually there are only three words: Hare, Kṛṣṇa, and Rāma. But they are very nicely arranged for chanting so that everyone can take the mantra and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Since we have started this movement in the Western countries, Europeans, Americans, Africans, Egyptians, and Japanese are all chanting. There is no difficulty. They are chanting very gladly, and they are getting the results. What is the difficulty? We are distributing this chanting free of charge, and it is very simple. Simply by chanting, one can have self-realization, God realization, and when there is God realization, then nature realization is included also. For example, if one learns one, two, three, four, five, six, seven, eight, nine, and zero, then he has studied the entirety of mathematics, because mathematics means simply changing the places of these ten figures. That’s all. Similarly, if one simply studies Kṛṣṇa, then all his knowledge is perfect. And Kṛṣṇa is easily understood simply by chanting this mantra, Hare Kṛṣṇa. So why not take this opportunity?

Take this opportunity that is being offered to human society. It is very ancient and scientific. It is not that it is a concoction that will last for only three or four years. No. In the Bhagavad-gītā Kṛṣṇa Himself says, ”This philosophy is inexhaustible and indestructible. It is never lost or destroyed.” It may be covered for the time being, but it is never destroyed. Therefore it is called avyayam. Vyaya means ”exhaustion.” For example, one may have a hundred dollars, and if they are spent one after another, the next day it will come to zero. That is vyaya, exhaustible. But Kṛṣṇa consciousness is not like that. If you cultivate this knowledge of Kṛṣṇa consciousness, then it will increase. That is certified by Lord Caitanya Mahāprabhu. Ānandāmbudhi-vardhanam. Ānanda means ”pleasure,” ”transcendental bliss,” and ambudhi means ”ocean.” In the material world we see that the ocean does not increase. But if one cultivates Kṛṣṇa consciousness, then his transcendental bliss will simply increase. Ānandāmbudhi-vardhanam. And I shall always remind everyone that the process is very simple. Anyone can chant, anywhere, without taxation or loss, but the gain is very great.

Śrī Caitanya Mahāprabhu has explained this kīrtana movement in His Śikṣāṣṭaka. Śikṣā means ”instruction,” and aṣṭaka means ”eight.” He has given us eight verses to help us understand this Kṛṣṇa consciousness movement, and I shall explain the first of these instructions. The Lord says, ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] one should cleanse the heart. I have explained this several times, but it does not become monotonous. It is just like the chanting of Hare Kṛṣṇa; it does not become tiresome. Our students can chant the Hare Kṛṣṇa mantra twenty-four hours a day, and they will never get tired. They will continue to dance and chant. And anyone can try it; because it is not material, one will never get tired of chanting Hare Kṛṣṇa. In the material world, if one chants anything, any favorite name, for three, four, or ten times, he will get tired of it. That is a fact. But because Hare Kṛṣṇa is not material, if one chants this mantra, he will never get tired. The more one chants, the more his heart will be cleansed of material dirt and the more the problems of his life within this material world will be solved.

What is the problem of our lives? That we do not know. Modern education never gives enlightenment about the real problem of life. That is indicated in the Bhagavad-gītā. Those who are educated and are advancing in knowledge should know what is the problem of life. This problem is stated in the Bhagavad-gītā: one should always see the inconveniences of birth, death, old age, and disease. Unfortunately no one pays attention to these problems. When a man is diseased he thinks, ”All right. Let me go to the doctor. He will give me some medicine, and I will be cured.” But he does not consider the problem very seriously. ”I did not want this disease. Why is there disease? Is it not possible to become free from disease?” He never thinks that way. This is because his intelligence is very low-grade, just like that of an animal. An animal suffers, but it has no sense. If an animal is brought to a slaughterhouse and sees that the animal before him is being slaughtered, he will still stand there contentedly eating the grass. This is animal life. He does not know that next time it will be his turn and he will be slaughtered. I have seen it. In a Kālī temple I have seen that a goat was standing there ready to be sacrificed and another goat was very happily eating the grass.

Similarly, Mahārāja Yudhiṣṭhira was asked by Yamarāja, ”What is the most wonderful thing in this world? Can you explain?” So Mahārāja Yudhiṣṭhira answered, ”Yes. The most wonderful thing is that at every moment one can see that his friends, his fathers, and his relatives have died, but he is thinking, ’I shall live forever.’” He never thinks that he will die, just as an animal never thinks that at the next moment he may be slaughtered. He is satisfied with the grass, that’s all. He is satisfied with the sense gratification. He does not know that he is also going to die.

My father has died, my mother has died, he has died, she has died. So I will also have to die. Then what is after death? I do not know. This is the problem. People do not take this problem seriously, but the Bhagavad-gītā indicates that that is real education. Real education is to inquire why, although we do not want to die, death comes. That is real inquiry. We do not want to become old men. Why does old age come upon us? We have many problems, but this is the sum and substance of all of them.

In order to solve this problem, Lord Caitanya Mahāprabhu prescribes the chanting of Hare Kṛṣṇa. As soon as our heart is cleansed by chanting this Hare Kṛṣṇa mantra, the blazing fire of our problematic material existence is extinguished. How is it extinguished? When we cleanse our heart we will realize that we do not belong to this material world. Because people are identifying with this material world, they are thinking, ”I am an Indian, I am an Englishman, I am this, I am that.” But if one chants the Hare Kṛṣṇa mantra, he will realize that he is not this material body. ”I do not belong to this material body or this material world. I am a spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with the material world.” This is called liberation, knowledge. If I don’t have anything to do with this material world, then I am liberated. And that knowledge is called brahma-bhūta.

A person with this realization has no duty to perform. Because we are now identifying our existence with this material world, we have so many duties. The Śrīmad-Bhāgavatam says that as long as there is no self-realization, we have so many duties and debts. We are indebted to the demigods. The demigods are not merely fictitious. They are real. There are demigods controlling the sun, the moon, and the air. Just as there are directors of government departments, so for the heating department there is the sun-god, for the air department there is Varuṇa, and similarly there are other departmental demigods. In the Vedas they are described as controlling deities, so we cannot neglect them. Also, there are great sages and philosophers who have given us knowledge, and we are indebted to them. So as soon as we take birth we are indebted to so many living entities, but it is impossible to liquidate all these debts. Therefore the Vedic literature recommends that one take shelter of the lotus feet of Kṛṣṇa. And Kṛṣṇa says, ”If one takes shelter of Me, then he doesn’t have to take shelter of anyone else.”

Therefore those who are Kṛṣṇa conscious devotees have taken shelter of Kṛṣṇa, and the beginning is hearing and chanting. Śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23]. So our fervent, humble request to everyone is to please accept this chanting. This movement of Kṛṣṇa consciousness was introduced by Lord Caitanya five hundred years ago in Bengal, and now all over India and especially in Bengal there are millions of followers of Caitanya Mahāprabhu. Now this movement is starting in the Western countries, so just be very serious in understanding it. We do not criticize any other religion. Don’t take it in that way. We have no business criticizing any other process of religion. Kṛṣṇa consciousness is giving people the most sublime religion-love of God. That’s all. We are teaching to love God. Everyone is already loving, but that love is misplaced. We love this boy or this girl or this country or that society or even the cats and dogs, but we are not satisfied. So we must place our love in God. If one places one’s love in God, he will be happy.

Don’t think that this Kṛṣṇa consciousness movement is a new type of religion. Where is the religion which does not recognize God? One may call God ”Allah” or ”Kṛṣṇa” or something else, but where is that religion which does not recognize God? We are teaching that one should simply try to love God. We are attracted by so many things, but if our love is reposed in God, then we will be happy. We don’t have to learn to love anything else; everything else is automatically included. Just try to love God. Don’t try to love just trees or plants or insects. This will never satisfy. Learn to love God. That is Caitanya Mahāprabhu’s mission; that is our mission.

Chanting the Hare Kṛṣṇa Mantra

Although ”Hare Kṛṣṇa” has become a household word, practically nobody knows what it means. Is it merely a repetitious incantation designed to hypnotize its practitioners? Is it a form of escapism? Or is it a genuine meditation that can actually summon higher awareness? In this short essay, recorded on his first LP in late 1966, Śrīla Prabhupāda illuminates the inner meaning of the Hare Kṛṣṇa mantra.

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called māyā, or illusion. Māyā means ”that which is not.” And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, he is said to be in illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original, pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original, natural energy of the living entity. When we hear this transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age. By practical experience also, one can perceive that by chanting this mahā-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification, as if we were in the lower, animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes-within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind, and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa mantra is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness-namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this mahā-mantra. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification. In a more advanced stage, of course, one is not expected to commit offenses on the grounds of spiritual understanding.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: (1) being stopped as though dumb, (2) perspiration, (3) standing up of hairs on the body, (4) dislocation of voice, (5) trembling, (6) fading of the body, (7) crying in ecstasy, and (8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly. When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved. As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.

The word Harā is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rāma are forms of addressing the Lord Himself. Both Kṛṣṇa and Rāma mean ”the supreme pleasure,” and Harā is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called māyā, is also one of the multienergies of the Lord. And we, the living entities, are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, Harā, it is established in its happy, normal condition.

These three words, namely Hare, Kṛṣṇa, and Rāma, are the transcendental seeds of the mahā-mantra. The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother’s presence. Mother Harā helps the devotee achieve the Lord Father’s grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the chanting of the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Kṛṣṇa Consciousness-the Yoga for the Modern Age

Nowadays, we find yoga being taught in numerous courses and touted in mass-market books as a means to achieve health, lose weight, develop mental powers over others, achieve success in making money, or increase sexual potency. But real yoga is something entirely different. Here, Śrīla Prabhupāda lets us in on some ancient secrets about the real thing.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
[Cc. Antya 20.12]

All glories to the saṅkīrtana movement. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam. Lord Caitanya Mahāprabhu, when He was only a sixteen-year-old boy, introduced this saṅkīrtana movement five hundred years ago in Navadvīpa, India. It was not that He manufactured some religious system, just as nowadays so many religious systems are being manufactured. Actually, religion cannot be manufactured. Dharmaṁ tu sākṣād bhagavat-praṇītam [SB 6.3.19]. Religion means the codes of God, the laws of God, that’s all. Certainly we cannot live without obeying the state laws, and similarly we cannot live without obeying the laws of God. And in the Bhagavad-gītā (4.7) the Lord says that whenever there are discrepancies in the prosecution of religious activities (yadā yadā hi dharmasya glānir bhavati bhārata) and there is a predominance of irreligious activities (abhyutthānam adharmasya), at that time I (Kṛṣṇa) appear (tadātmānaṁ sṛjāmy aham). And in the material world we can see the same principle demonstrated, for whenever there is disobedience of state laws, there is the advent of some particular state officer or policeman to ”set things right.”

Lord Caitanya Mahāprabhu is worshiped by the Gosvāmīs. There were six Gosvāmīs: Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī. There are three meanings of go. Go means ”land,” go means ”cow,”and go means ”senses.” And svāmī means ”master.” So gosvāmī means that they were masters of the senses. When one becomes master of the senses, or gosvāmī, he can make progress in spiritual life. That is the real meaning of svāmī. Svāmī means that one is not servant of the senses, but master of them.

One of these six Gosvāmīs, Rūpa Gosvāmī, was the head, and he compiled a nice verse in honor of Lord Caitanya Mahāprabhu. He says:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ
(Caitanya-caritāmṛta, Ādi 1.4)

Kalau means this age, this age of Kali, the Iron Age, which is very much contaminated, an age of quarrel and disagreement. Rūpa Gosvāmī says that in this age of Kali, when everything is disagreement and quarrel, ”You have descended to offer the highest love of God.” Samarpayitum unnatojjvala-rasām: and not only the topmost, but a very brilliant rasa, or transcendental humor. Puraṭa-sundara-dyuti: Your complexion is just like gold, like the luster of gold. ”You are so kind that I bless everyone [the Gosvāmīs can bless because they are masters of the senses] that this form of the Lord, Lord Caitanya Mahāprabhu, may always remain dancing in everyone’s heart.”

When Rūpa Gosvāmī first met Lord Caitanya Mahāprabhu at Prayāga, Lord Caitanya was chanting and dancing in the street, ”Hare Kṛṣṇa, Hare Kṛṣṇa.” At that time also Rūpa Gosvāmī offered one prayer. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te: [Madhya 19.53] ”Oh, You are the most munificent of all incarnations because You are distributing love of Godhead.” Kṛṣṇa-prema-pradāya te/ kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ: ”You are Kṛṣṇa Himself, because if You were not Kṛṣṇa You could not distribute kṛṣṇa-premā, or love of God, for love of Kṛṣṇa is not so easily acquired. But You are distributing this love freely to everyone.”

In this way the saṅkīrtana movement was inaugurated in Bengal, India, in Navadvīpa. In this sense, the Bengalis are very fortunate that in their country this movement was inaugurated by Lord Caitanya, who predicted:

pṛthivīte ache yata nagarādi grāma
sarvatra pracāra haibe mora nāma

”In all the villages and towns all over the world, everywhere, this saṅkīrtana movement will be preached.” That is His prediction.

So by the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our saṅkīrtana movement was first introduced in New York in 1966. At that time I came and began to chant this Hare Kṛṣṇa mantra in Tompkins Square. I was chanting there for three hours with a small mṛdaṅga (drum), and these American boys assembled and gradually joined, and so it is increasing. First of all it was started in a New York storefront, 26 Second Avenue, then we started our branches in San Francisco, Montreal, Boston, Los Angeles, Buffalo, Columbus. We now [1970] have twenty-four branches, including one in London and one in Hamburg. In London they are all American boys and girls, and they are preaching. They are not sannyāsīs, nor are they Vedāntists, nor Hindus, nor Indians, but they have taken this movement very seriously. Even in the London Times there was an article headlined, ”Kṛṣṇa Chant Startles London.” So we have many in the movement now. All my disciples, at least in this country, are Americans and Europeans. They are chanting, dancing, and distributing a magazine, Back to Godhead. Now we have published many books-the Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is, Teachings of Lord Caitanya, and Īśopaniṣad. It is not that this movement is simply a sentimental movement. Don’t think that these boys are dancing out of some religious sentiment or fanaticism. No. We have the highest philosophical and theosophical background.

As an illustration, let us consider Caitanya Mahāprabhu. While He was preaching, He went to Benares, the seat of Māyāvādī sannyāsīs. The followers of Śaṅkarācārya are mostly seen in Benares. When Caitanya Mahāprabhu was there, He was chanting and dancing. Some of the people very much appreciated this, and so He quickly became famous. One prominent sannyāsī, Prakāśānanda Sarasvatī, leader of many thousands of Māyāvādī sannyāsīs, was informed: ”Oh, from Bengal one young sannyāsī has come. He is so nicely chanting and dancing.” Prakāśānanda Sarasvatī was a great Vedāntist, and he did not like the idea. He said, ”Oh, he is a pseudo sannyāsī. He is chanting and dancing, and this is not the business of a sannyāsī. A sannyāsī should always engage himself in the study of philosophy and the Vedānta.”

Then one of the devotees who did not like the remarks of Prakāśānanda Sarasvatī came back and informed Lord Caitanya that He was being criticized. So the devotee arranged a meeting of all the sannyāsīs, and there was a philosophical discussion on the Vedānta between Prakāśānanda Sarasvatī and Lord Caitanya Mahāprabhu. These accounts and philosophical discussions are given in our Teachings of Lord Caitanya. It is remarkable that Prakāśānanda himself with all his disciples became Vaiṣṇavas.

Similarly, Caitanya Mahāprabhu had a great discussion with Sārvabhauma Bhaṭṭācārya, the greatest logician of that time, who was also Māyāvādī, impersonalist, and he was also converted. So Caitanya Mahāprabhu’s movement is not mere sentimentalism. There is a very rich background if one wants to understand this saṅkīrtana movement through philosophy and logic. There is ample opportunity, for this movement is based on science and on the authority of the Vedas. But it is all simplified. That is the beauty of this movement. Whether one is a great scholar or philosopher or a child, he can take part without any difficulty. Other systems of self-realization, the jñāna process or yoga process, are also recognized, but it is not possible to practice them in this age. That is the verdict of the Vedas:

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt
(Śrīmad-Bhāgavatam 12.3.52)

In the Satya-yuga, the Golden Age, it was possible to execute the meditation process. For instance, Vālmīki Muni meditated for sixty thousand years to get perfection. But where is our old age? Besides that, for the meditation process, as described in the Bhagavad-gītā, one has to select a secluded place, he has to execute it alone, he has to sit down in a rigid posture, he has to lead a life of complete celibacy, and so on. There are many rules and regulations. Thus aṣṭāṅga-yoga meditation is not possible. If one is satisfied by imitating, that is a different thing, but if one wants perfection, then he has to execute all the eight stages of aṣṭāṅga-yoga. If this is not possible, then it is a waste of time.

What is the ultimate goal of the yoga process or meditation? Contact with the Supreme, the Supersoul, the Supreme Lord, is the aim and object of all yoga processes. Similarly, philosophical research, the jñāna process, also aims at understanding the Supreme Brahman. These are recognized processes, undoubtedly, but according to authoritative description, they are not practical in this Iron Age of Kali. Therefore one has to take to this process of hari-kīrtana. Anyone can practice without prequalification. One doesn’t have to study philosophy or Vedānta. This was the purport of Lord Caitanya’s meeting with Prakāśānanda Sarasvatī.

When the Vedānta philosophy was thoroughly discussed between Lord Caitanya and Prakāśānanda Sarasvatī, Prakāśānanda

Sarasvatī first of all asked Caitanya Mahāprabhu, "I understand that You were a very good scholar in Your early life. [Lord Caitanya was actually a very great scholar. His name was Nimāi Paṇḍita, and at the age of sixteen He defeated a great scholar from Kashmir, Keśava Kāśmīrī.] And I understand that You are a great Sanskrit scholar, and that especially in logic You are a very learned scholar. You were also born in a brāhmaṇa family, and now You are a sannyāsī. How is it that You are chanting and dancing and not reading the Vedānta?" This was the first question asked by Prakāśānanda Sarasvatī, and Lord Caitanya replied, "Yes, the reason is that when I was initiated by My spiritual master, he said that I am fool number one. 'You don't discuss the Vedānta,' he told Me. 'You will simply spoil Your time. Just take to this chanting of Hare Kṛṣṇa, and You will be successful.' " That was his reply. Of course, Caitanya Mahāprabhu was not a fool, and certainly the Vedānta is not for fools. One needs sufficient education, and one must attain a certain status before he can understand the Vedānta. In each and every word there are volumes of meanings, and there are many commentaries by Śaṅkarācārya and Rāmānujācārya, huge volumes in Sanskrit. But how can we understand Vedānta? It is not possible. It may be possible for one person or two persons to understand, but for the mass of people it is not possible. Nor is it possible to practice yoga. Therefore, if one takes to Caitanya Mahāprabhu's method, chanting Hare Kṛṣṇa, the first installment of gain will be ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] all the dirty things will be cleansed from the heart simply by chanting. Chant. There is no expenditure and there is no loss. If one simply chants for one week, he will see how much he will progress in spiritual knowledge.

We are attracting many students simply by chanting, and they are understanding the entire philosophy and becoming purified. This Society's movement started only four years ago, in 1966, and we have so many branches already. The American boys and girls are taking it very seriously, and they are happy. Ask any one of them. Ceto-darpaṇa-mārjanam. They are cleansing the dirty things from the heart, simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The next point is bhava-mahā-dāvāgni-nirvāpaṇam: as soon as the heart is cleansed of all dirty things, then all the problems of material existence are immediately solved. This world has been compared to dāvāgni, which means a blazing fire in the forest. In this material existence no one wants unhappiness, but it comes by force. That is the law of material nature. No one wants fire, but wherever we go in a city the fire brigade is always active. There is always fire. Similarly, there are many things that no one wants. No one wants death-there is death. No one wants disease-there is disease. No one wants old age-there is old age. They are there, against our will, against our desire.

Thus we should consider the state of this material existence. This human form of life is meant for understanding, not for wasting valuable life like animals by eating, sleeping, mating, and defending. That is not advancement of civilization. The Bhāgavatam says that this body is not meant for working hard simply for sense gratification.

nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
(Bhāg. 5.5.1)

To work very hard and satisfy oneself by sense gratification is the business of hogs, not human beings. The human being should learn tapasya. Especially in India, so many great sages, so many great kings, and so many brahmacārīs and sannyāsīs have passed their lives in great tapasya in order not to go further to sleep. Lord Buddha was a prince who gave up everything and engaged himself in tapasya. This is life. When King Bhārata, under whose name India was named Bhārata-varṣa, was twenty-four years old, he gave up his kingdom, his young wife, and young children and went away for tapasya. When Lord Caitanya Mahāprabhu was only twenty-four, He gave up His young wife, mother, everything. There are many, many examples. India is the land of tapasya, but we are forgetting that. Now we are making it the land of technology. It is surprising that India is now no longer propagating this tapasya, for India is the land of dharma: dharma-kṣetre kuru-kṣetre [Bg. 1.1].

But it is not only in India; everywhere in this age of iron everything is degraded, degraded in this sense: prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ (Bhāg. 1.1.10). In this age of Kali the duration of life is diminished, and men are not moved to understand self-realization, and if they are, they are invariably misled by so many deceitful leaders. The age is very corrupt. Therefore Caitanya Mahāprabhu's process of chanting Hare Kṛṣṇa is the best and the simplest method.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

"In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. There is no other way, there is no other way, there is no other way." This verse appears in the Bṛhan-nāradīya Purāṇa. Harer nāma harer nāma harer nāmaiva kevalam. Simply chant Hare Kṛṣṇa. There is no other alternative. Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. In this age, Kali, there is no other alternative for self-realization. So we have to accept it.

There is another similar verse in the Śrīmad-Bhāgavatam. In the Twelfth Canto, Third Chapter, Parīkṣit Mahārāja was informed by Śukadeva Gosvāmī of the faults of this age, and now all the symptoms of the age of Kali are apparent. In the conclusive portion, however, Śukadeva Gosvāmī said, kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ: "My dear king, this age, Kali, is full of faulty things, but there is one good opportunity." What is that? Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: "Simply by chanting this Hare Kṛṣṇa mantra one can become liberated and go back to Godhead."

This is practical and authorized, and one can also test himself to see how he is advancing simply by chanting. This Kṛṣṇa consciousness movement is not something new, something that we have introduced or manufactured. It is authorized on the Vedic principles, authorized by ācāryas like Caitanya Mahāprabhu and others. And the method is very simple; there is no loss. We are not charging anything, we are not asking for fees and giving the people some secret mantra and promising them that within six months they will become God. No. This is open for everyone-children, women, girls, boys, old people-everyone can chant and see the results.

To further this end we not only are establishing New Vṛndāvana, our farm project in West Virginia, but are establishing other spiritual communities, such as New Navadvīpa and New Jagannātha Purī. We have already started New Jagannātha Purī in San Francisco, and the Ratha-yātrā festival is going on. This year there will be a great ceremony of Ratha-yātrā in London also. There will be three cars, for Jagannātha, Subhadrā, and Balarāma, and they will be taken to the River Thames. And America has imported New England and New York, so why not New Vṛndāvana? We should especially establish this New Vṛndāvana, because Lord Caitanya recommended, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: " Kṛṣṇa, the son of Nanda Mahārāja, in the Vṛndāvana-dhāma of Vrajabhūmi, is the supreme worshipable Deity, and His place Vṛndāvana is also worshipable." The Western boys and girls are taking to Kṛṣṇa consciousness, and they should have a place like Vṛndāvana. Swami Kīrtanānanda, who went to Vṛndāvana with me two years ago, knows what Vṛndāvana is like, so I have instructed him to construct at least seven temples. In Vṛndāvana, there are five thousand temples of Rādhā-Kṛṣṇa, but the most important temples are seven, established by the Gosvāmīs. Our program is to live in New Vṛndāvana, depend on agriculture and cows as an economic solution, and peacefully execute Kṛṣṇa consciousness, chant Hare Kṛṣṇa-that is the Vṛndāvana scheme. Yuktāhāra-vihārasya… yogo bhavati duḥkha-hā (Bhagavad-gītā 6.17). This human form of life isn't meant for increasing artificial needs. We should be satisfied just to maintain the body and soul together, and the rest of the time we should enhance our Kṛṣṇa consciousness, so that after leaving this body we won't have to take another material body, but will be able to go back home, back to Godhead. That should be the motto of human life.

Material life means eating, sleeping, mating, and defending, and spiritual life means something more than this. This is also the difference between animal life and human life. In animal life, the common formula is eating, sleeping, mating, and defending. A dog eats, a man also eats. A man sleeps, and a dog also sleeps. A man has sex life, and the dog also has sex life. The dog defends in his own way, and man also defends in his own way, maybe by atomic bombs. These four principles are common to human beings and animals, and advancement of these four principles is not human civilization but animal civilization. Human civilization means athāto brahma jijñāsā. In the Vedānta-sūtra the first aphorism is athāto brahma jijñāsā: "Now is the time for inquiry about Brahman." That is human life. As long as one is not spiritually inquisitive, jijñāsuḥ śreya uttamam, he is an animal, because he lives according to these four principles, that's all. He must be inquisitive to know what he is and why he is put into these miseries of birth, death, old age, and disease. Is there any remedy? These matters should be questioned. That is human life; that is spiritual life.

Spiritual life means human life, and material life means animal life. That's all. We have to make the adjustments that are recommended in the Bhagavad-gītā. Yuktāhāra-vihārasya. For instance, because I am going to be a spiritual man does not mean that I shall give up eating. Rather, my eating should be adjusted. The Bhagavad-gītā describes what class of food is first class, in goodness, and what class of food is in passion, and third class, in ignorance. We have to raise ourselves to the sattvic (goodness) platform of human civilization, then revive our transcendental consciousness, or Kṛṣṇa consciousness. Everything is there in the śāstras. Unfortunately, we do not consult them.

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate
(Bhāg. 1.2.20)

Unless one is liberated from the clutches of these three modes of material nature, he cannot understand God. Prasanna-manasaḥ. One must be a Brahman-realized soul. Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati (Bg. 18.54). These injunctions are there, so one should take advantage of these śāstras and preach. That is the responsibility of intelligent men. The mass of people know that God is great, but they do not know how great God actually is. That we will find in the Vedic literature. That is our duty in this iron age. That is hari-kīrtana, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: glorification of the Supreme.

Meditation and the Self Within

Can meditation solve our everyday problems? Is there life after death? Can drugs help us achieve self-realization? During a visit to South Africa in 1976, Śrīla Prabhupāda answered these and other questions for interviewer Bill Faill of the Durban Natal Mercury.

Śrīla Prabhupāda: Kṛṣṇa is a name for God that means "all-attractive." Unless one is all-attractive he cannot be God. So Kṛṣṇa consciousness means God consciousness. All of us are small particles of God, equal in quality with Him. Our position as living entities is like that of a small particle of gold in relation to a large quantity of gold.

Mr. Faill: Are we something like sparks in a fire?

Śrīla Prabhupāda: Yes. Both the fire and the spark are fire, but one is big, and the other is very small. Unlike the relationship between the spark and the fire, however, our relationship with God is eternal, although at the present moment we have forgotten that relationship due to contact with the material energy. We are facing so many problems only because of this forgetfulness. If we can revive our original God consciousness, then we shall become happy. This is the sum and substance of Kṛṣṇa consciousness. It is the best process by which to revive our original God consciousness. There are different processes of self-realization, but in the present age of Kali, people are very fallen, and they require the simple process of Kṛṣṇa consciousness. Now they are thinking that so-called material advancement is the solution to their problems, but this is not a fact. The real solution is to get out of the material condition entirely by becoming Kṛṣṇa conscious. Because God is eternal, we are also eternal, but in the material condition we are thinking, "I am this body," and therefore we must repeatedly change from body to body. This is due to ignorance. Actually we are not our bodies but spiritual sparks, parts and parcels of God.

Mr. Faill: Then the body is just like a vehicle for the soul?

Śrīla Prabhupāda: Yes. It is just like a motorcar. Just as you go from one place to another in a car, so due to mental concoction in the material condition of life, we are going from one position to another, trying to become happy. But nothing will make us happy unless we come to our real position, which is that we are all parts and parcels of God and that our real business is to associate with God and help all living entities by cooperating with Him. Civilized human life is attained only after a long evolution through 8,400,00 species of life. So if we don't take advantage of this civilized human life to understand who God is, who we are, and what our relationship is, but instead simply waste our life like cats and dogs, going here and there looking for sense gratification, then we will have missed a great opportunity. The Kṛṣṇa consciousness movement is meant to teach people how to take full advantage of the human form of life by trying to understand God and our relationship with Him.

Mr. Faill: If we don't make the most of this life, do we get a second chance, in another life?

Śrīla Prabhupāda: Yes. According to your desires at the time of death, you get another body. That body is not guaranteed to be a human body, however. As I've already explained, there are 8,400,000 different forms of life. You can enter any of them, according to your mental condition at death. What we think of at the time of death depends on how we act during our life. As long as we are in material consciousness, our actions are under the control of the material nature, which is being conducted in three modes: goodness, passion, and ignorance. These modes are like the three basic colors-yellow, red, and blue. Just as one can mix red, yellow, and blue to produce millions of colors, the modes of nature are being mixed to produce many varieties of life. To stop the repetition of birth and death in different forms of life, we must transcend the covering of material nature and come to the platform of pure consciousness. But if we do not learn the transcendental science of Kṛṣṇa consciousness, then at death we must transfer to another body, either better or worse than our present one. If we cultivate the mode of goodness, then we are promoted to the higher planetary system, where there is a better standard of life. If we cultivate the mode of passion, then we will remain at the present stage. But if out of ignorance we commit sinful activities and violate nature's laws, then we will be degraded to animal or plant life. Then again we must evolve to the human form, a process that may take millions of years. Therefore a human being must be responsible. He must take advantage of the rare opportunity of human life by understanding his relationship with God and acting accordingly. Then he can get out of the cycle of birth and death in different forms of life and go back home, back to Godhead.

Mr. Faill: Do you think transcendental meditation is helping people?

Śrīla Prabhupāda: They do not know what real meditation is. Their meditation is simply a farce-another cheating process by the so-called svāmīs and yogīs. You're asking me if meditation is helping people, but do you know what meditation is?

Mr. Faill: A stilling of the mind-trying to sit in the center without swinging either way.

Śrīla Prabhupāda: And what is the center?

Mr. Faill: I don't know.

Śrīla Prabhupāda: So everyone is talking very much about meditation, but no one knows what meditation actually is. These bluffers use the word "meditation," but they do not know the proper subject for meditation. They're simply talking bogus propaganda.

Mr. Faill: Isn't meditation valuable just to get people thinking right?

Śrīla Prabhupāda: No. Real meditation means to achieve a state in which the mind is saturated with God consciousness. But if you do not know what God is, how can you meditate? Besides, in this age people's minds are so agitated that they cannot concentrate. I have seen this so-called meditation; they are simply sleeping and snoring. Unfortunately, in the name of God consciousness or "self-realization," many bluffers are presenting nonstandard methods of meditation without referring to the authorized books of Vedic knowledge. They are simply practicing another type of exploitation.

Mr. Faill: What about some of the other teachers, like Ouspensky and Gurdjieff? In the past they brought to the West a message similar to yours.

Śrīla Prabhupāda: We would have to study the particulars of their teachings to know whether they meet the Vedic standard. God consciousness is a science, just like medical science or any other science. It cannot be different because it is spoken by different men. Two plus two equals four everywhere, never five, or three. That is science.

Mr. Faill: Do you feel that others may have possibly taught the genuine method of God consciousness?

Śrīla Prabhupāda: Unless I study their teachings in detail, it would be very difficult to say. There are so many bluffers.

Mr. Faill: Just doing it for money.

Śrīla Prabhupāda: That's all. They have no standard method. Therefore we are presenting the Bhagavad-gītā as it is, without any personal interpretation. This is standard.

Mr. Faill: Yes, if you begin dressing things up, you inevitably change them.

Śrīla Prabhupāda: Kṛṣṇa consciousness is not a new process. It is very, very old-and standard. It cannot be changed. As soon as you try to change it, then the potency is lost. This potency is just like electricity. If you want to generate electricity, you must follow the standard regulations, arranging all the negative and positive poles properly. You cannot construct the generator whimsically and still produce electricity. Similarly, there is a standard method of understanding Kṛṣṇa conscious philosophy from proper authorities. If we follow their instructions, then the process will act. Unfortunately, one of the dangerous diseases of modern man is that everyone wants to do things according to his own whims. No one wants to follow the standard way. Therefore everyone is failing, both spiritually and materially.

Mr. Faill: Is the Kṛṣṇa consciousness movement growing?

Śrīla Prabhupāda: Oh, yes, very much. You may be surprised to know that we are selling books in the tens of thousands. We have about fifty books, and many librarians and college professors are very appreciative of them, because until their publication there was no such literature in existence. It is a new contribution to the world.

Mr. Faill: Kṛṣṇa consciousness seems to involve shaving the head and wearing saffron robes. How can an ordinary man caught up in family life practice Kṛṣṇa consciousness?

Śrīla Prabhupāda: The saffron robes and the shaven head are not essential, although they create a good mental situation, just as when a military man is dressed properly he gets energy-he feels like a military man. Does that mean that unless he is in uniform he cannot fight? No. In the same way, God consciousness cannot be checked-it can be revived in any circumstances-but certain conditions are helpful. Therefore we prescribe that you live in a certain way, dress in a certain way, eat in a certain way, and so on. These things are helpful for practicing Kṛṣṇa consciousness, but they are not essential.

Mr. Faill: Then one can be a student of Kṛṣṇa consciousness while going about normal daily life?

Śrīla Prabhupāda: Yes.

Mr. Faill: How about drugs? Can they help in the process of God realization?

Śrīla Prabhupāda: If drugs could help God realization, then drugs would be more powerful than God. How can we accept that? Drugs are chemical substances, which are material. How can something material help one realize God, who is all-spiritual? It is impossible. What one experiences from taking drugs is simply a kind of intoxication or hallucination; it is not God realization.

Mr. Faill: Do you think the great mystics down through the ages have actually seen the spiritual spark you mentioned earlier?

Śrīla Prabhupāda: What do you mean by "mystic"?

Mr. Faill: It's just a name given to people who have had an experience of another level of reality.

Śrīla Prabhupāda: We don't use the word mystic. Our reality is God realization, which occurs when we come to the spiritual platform. As long as we have a bodily concept of life, our understanding is sense gratification, because the body is made of senses. When we progress from the bodily platform and we see the mind as the center of sense activity, we take the mind as the final stage of realization. That is the mental platform. From the mental platform we may come to the intellectual platform, and from the intellectual platform we can rise to the transcendental platform. Finally we can rise above even the transcendental platform and come to the mature, spiritual platform. These are the stages of God realization. However, in this age, because people are so fallen, the śāstras [scriptures] give the special recommendation that people come directly to the spiritual platform by chanting the holy names of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If we cultivate this practice on the spiritual platform, then immediately we can realize our spiritual identity. Then the process of God realization becomes successful very quickly.

Mr. Faill: Today a lot of people are saying that we must look inward for the truth rather than outward into the world of the senses.

Śrīla Prabhupāda: Looking inward means knowing that you are a spirit soul. Unless you understand that you are not the body but a soul, there is no question of looking inward.

First we have to study, "Am I this body, or am I something within this body?" Unfortunately, this subject is not taught in any school, college, or university. Everyone is thinking, "I am this body." For example, in this country people everywhere are thinking, "I am South African, they are Indian, they are Greek," and so on. Actually, everyone in the whole world is in the bodily conception of life. Kṛṣṇa consciousness starts when one is above this bodily conception.

Mr. Faill: So the recognition of the spiritual spark comes first?

Śrīla Prabhupāda: Yes. Recognizing the existence of the spirit soul within the body is the first step. Unless one understands this simple fact, there is no question of spiritual advancement.

Mr. Faill: Is it a question of just understanding it intellectually?

Śrīla Prabhupāda: in the beginning, yes. There are two departments of knowledge: theoretical and practical. First one must learn spiritual science theoretically; then, by working on that spiritual platform, one comes to the point of practical realization.

Unfortunately, today almost everyone is in the darkness of the bodily conception of life. Therefore this movement is very important, because it can lift civilized men out of that darkness. As long as they are in the bodily conception of life, they are no better than animals. "I am a dog," "I am a cat," "I am a cow." Animals think like this. As soon as someone passes, a dog will bark, thinking, "I am a dog. I have been appointed here as watchdog." Similarly, if I adopt the dog's mentality and challenge foreigners-"Why have you come to this country? Why have you come to my jurisdiction?"-then what is the difference between the dog and me?

Mr. Faill: There is none. To change the subject a little, is it necessary to follow certain eating habits to practice spiritual life?

Śrīla Prabhupāda: Yes, the whole process is meant to purify us, and eating is part of that purification. I think you have a saying, "You are what you eat," and that's a fact. Our bodily constitution and mental atmosphere are determined according to how and what we eat. Therefore the śāstras recommend that to become Kṛṣṇa conscious, you should eat remnants of food left by Kṛṣṇa. If a tuberculosis patient eats something and you eat the remnants, you will be infected with tuberculosis. Similarly, if you eat kṛṣṇa-prasādam, then you will be infected with Kṛṣṇa consciousness. Thus our process is that we don't eat anything immediately. First we offer the food to Kṛṣṇa, then we eat it. This helps us advance in Kṛṣṇa consciousness.

Mr. Faill: You are all vegetarians?

Śrīla Prabhupāda: Yes, because Kṛṣṇa is a vegetarian. Kṛṣṇa can eat anything because He is God, but in the Bhagavad-gītā (9.26) He says, "If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it." He never says, "Give Me meat and wine."

Mr. Faill: How about the tobacco question?

Śrīla Prabhupāda: Tobacco is also an intoxicant. We are already intoxicated by being in the bodily conception of life, and if we increase the intoxication, then we are lost.

Mr. Faill: You mean things like meat, alcohol, and tobacco just reinforce bodily consciousness?

Śrīla Prabhupāda: Yes. Suppose you have a disease and you want to be cured. You have to follow the instructions of a physician. if he says, "Don't eat this; eat only this," you have to follow his prescription. Similarly, we also have a prescription for being cured of the bodily conception of life: chanting Hare Kṛṣṇa, hearing about Kṛṣṇa's activities, and eating kṛṣṇa-prasādam. This treatment is the process of Kṛṣṇa consciousness.

28.9 Chapter Six

Finding Spiritual Solutions to Material Problems

Crime: Why and What to Do?

Every year the world spends more money on crime prevention and control. Yet despite these efforts crime rates are soaring, and notably in American public schools, crime has reached almost uncontrollable levels. In this July 1975 discussion with Lieutenant David Mozee, media relations officer for the Chicago Police Department, Śrīla Prabhupāda proposed an amazingly simple yet practical solution to the seemingly insurmountable problem of crime.

Lieutenant Mozee: I understand you have some ideas that could help us in our efforts to prevent crime. I'd be very interested to hear them.

Śrīla Prabhupāda: The difference between a pious man and a criminal is that one is pure in heart and the other is dirty. This dirt is like a disease in the form of uncontrollable lust and greed in the heart of the criminal. Today people in general are in this diseased condition, and thus crime is very widespread. When the people become purified of these dirty things, crime will disappear. The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called saṅkīrtana and is the basis of our Kṛṣṇa consciousness movement. So, if you want to stop crime, then you must gather as many people as possible for mass saṅkīrtana. This congregational chanting of the holy name of God will dissipate all the dirty things in everyone's heart. Then there will be no more crime.

Lieutenant Mozee: Do you have any feelings about crime here in the United States as opposed to the crime in your own country of India?

Śrīla Prabhupāda: What is your definition of crime?

Lieutenant Mozee: Any trampling on the rights of one person by another person.

Śrīla Prabhupāda: Yes. Our definition is the same. In the Upaniṣads it is said, īśāvāsyam idaṁ sarvam: " Everything belongs to God." So, everyone has the right to utilize whatever is allotted to him by God, but one may not encroach upon others' property. if one does so, he becomes a criminal. Actually the first crime is that you Americans are thinking this land of America is yours. Although two hundred years ago it was not yours, you have come from other parts of the world and claimed it as your land. Actually it is God's land, and therefore it belongs to everyone, since everyone is a child of God. But the vast majority of people have no conception of God. Practically speaking, everyone is godless. Therefore they should be educated to love God. In America, your government has a slogan: "in God we trust." Is that correct?

Lieutenant Mozee: Yes.

Śrīla Prabhupāda: But where is the education about God? To trust is very good, but simple trust will not endure unless it is backed up with scientific knowledge of God. One may know that he has a father, but unless he knows who his father is, his knowledge is imperfect. And that education in the science of God is lacking.

Lieutenant Mozee: Do you feel that it's lacking only here in the United States?

Śrīla Prabhupāda: No. Everywhere. The age we live in is called Kali-yuga, the age of forgetting God. It is an age of misunderstanding and quarrel, and the people's hearts are filled with dirty things. But God is so powerful that if we chant His holy name we become purified, just as my disciples have become purified of their bad habits. Our movement is based on this principle of chanting the holy name of God. We give everyone the opportunity, without any distinction. They can come to our temple, chant the Hare Kṛṣṇa mantra, take a little prasādam as refreshment, and gradually become purified. So if the governmental authorities give us some facilities, then we can hold mass saṅkīrtana. Then, without a doubt, the whole society will change.

Lieutenant Mozee: If I understand you correctly, sir, you are saying that we should emphasize a return to religious principles.

Śrīla Prabhupāda: Certainly. Without religious principles what is the difference between a dog and a man? Man can understand religion, but a dog cannot. That is the difference. So if human society remains on the level of dogs and cats, how can you expect a peaceful society? If you bring a dozen dogs and put them together in a room, will it be possible to keep them peaceful? Similarly, if human society is filled with men whose mentality is on the level of dogs, how can you expect peace?

Lieutenant Mozee: If some of my questions sound disrespectful, it is only because I do not completely understand your religious beliefs. I mean no disrespect whatsoever.

Śrīla Prabhupāda: No, it is not a question of my religious beliefs. I am simply pointing out the distinction between human life and animal life. Animals cannot possibly learn anything about God, but human beings can. However, if human beings are not given the facility to learn about God, then they remain on the level of cats and dogs. You cannot have peace in a society of cats and dogs. Therefore, it is the duty of the governmental authorities to see that people are taught how to become God conscious. Otherwise, there will be trouble, because without God consciousness there is no difference between a dog and a man: the dog eats, we eat; the dog sleeps, we sleep; a dog has sex, we have sex; a dog tries to defend itself, and we also try to defend ourselves. These are the common factors. The only difference is that a dog cannot be instructed about his relationship with God, but a man can.

Lieutenant Mozee: Wouldn't peace be a precursor to a return to religion? Must we not first have peace?

Śrīla Prabhupāda: No, no, that is the difficulty. At the present moment, no one actually knows the meaning of religion. Religion means to abide by the laws of God, just as good citizenship means to abide by the laws of the government. Because no one has any understanding of God, no one knows the laws of God or the meaning of religion. This is the present status of people in today's society. They are forgetting religion, taking it to be a kind of faith. Faith may be blind faith. Faith is not the real description of religion. Religion means the laws given by God, and anyone who follows those laws is religious, whether a Christian, a Hindu, or a Muslim.

Lieutenant Mozee: With all due respect, isn't it true that in India, where religious customs have been followed for centuries upon centuries, we are seeing not a return to but a drawing away from spiritual life?

Śrīla Prabhupāda: Yes, but it is due only to bad leadership. Otherwise, the vast majority of the Indian people are fully conscious of God, and they try to follow the laws of God. Here in the West, even big college professors do not believe in God or in life after death. But in India, even the poorest man believes in God and in a next life. He knows that if he commits sins he will suffer and if he acts piously he will enjoy. To this day, if there is a disagreement between two villagers, they will go to the temple to settle it, because everyone knows that the opposite parties will hesitate to speak lies before the Deities. So in most respects, India is still eighty-percent religious. That is the special privilege of taking birth in India, and the special responsibility also. Śrī Caitanya Mahāprabhu has said,

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Caitanya-caritāmṛta, Ādi 9.41)

Anyone who has taken birth in India should make his life perfect by becoming Kṛṣṇa conscious. Then he should distribute Kṛṣṇa consciousness all over the world.

Lieutenant Mozee: Sir, there is a Christian parable that says it is easier for a camel to go through the eye of a needle than for a rich man to come before the throne of God. Do you think the wealth of the United States and other Western countries is a block to spiritual faith?

Śrīla Prabhupāda: Yes. Too much wealth is a block. Kṛṣṇa states in the Bhagavad-gītā (2.44):

bhogaiśvarya-prasaktānāṁ
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

If one is materially very opulent, he forgets God. Therefore too much material wealth is a disqualification for understanding God. Although there is no absolute law that only the poor man can understand God, generally if one is extraordinarily rich, his only ambition is to acquire money, and it is difficult for him to understand spiritual teachings.

Lieutenant Mozee: In America, those who belong to the Christian faith also believe these things. I don't see any vast differences between the spiritual beliefs of one religious group and another.

Śrīla Prabhupāda: Yes, the essence of all religion is the same. Our proposal is that whatever religious system one follows, he should try to understand God and love Him. If you are a Christian, we do not say, "That is no good; you must become like us." Our proposition is that whether you are a Christian, Muslim, or Hindu, simply try to understand God and love Him.

Lieutenant Mozee: If I could return to my original purpose for coming, might I ask what advice you could give to assist us in reducing crime? I recognize that the first and foremost way would be a return to God, as you say-there's no doubt about that-but is there something that we could immediately do to diminish this spreading criminal mentality?

Śrīla Prabhupāda: Yes. As I've already outlined in the beginning of our talk, you should give us the facility to chant the holy name of God and distribute prasāda. Then there will be a tremendous change in the population. I came alone from India, and now I have many followers. What did I do? I asked them to sit down and chant the Hare Kṛṣṇa mantra, and afterward I distributed a little prasādam. If this is done on a mass scale, the entire society will become very pleasing. This is a fact.

Lieutenant Mozee: Would you want to start the program in an area of affluence or an area of poverty?

Śrīla Prabhupāda: We do not draw such distinctions. Any place easily available to all kinds of men would be very suitable to hold saṅkīrtana. There is no restriction that only the poor men need the benefit but the rich do not. Everyone needs to be purified. Do you think criminality exists only in the poorer section of society?

Lieutenant Mozee: No. But I meant to ask whether there would be more of a beneficial influence-more of a strengthening of the community-if the program were held in a poorer area rather than an affluent area.

Śrīla Prabhupāda: Our treatment is for the spiritually diseased person. When a person is afflicted with a disease, there are no distinctions between a poor man and a rich man. They are both admitted to the same hospital. Just as the hospital should be in a place where both the poor man and the rich man can easily come, the location of the saṅkīrtana facility should be easily accessible to all. Since everyone is materially infected, everyone should be able to take advantage.

The difficulty is that the rich man thinks he's perfectly healthy, although he's the most diseased of all. But as a policeman, you well know that there's criminality among rich men and poor men alike. So our chanting process is for everyone, because it cleanses the heart, regardless of the man's opulence or poverty. The only way to permanently change the criminal habit is to change the heart of the criminal. As you well know, many thieves are arrested numerous times and put into jail. Although they know that if they commit theft they will go to jail, still they are forced to steal, because of their unclean hearts. Therefore without cleansing the heart of the criminal, you cannot stop crime simply by more stringent law enforcement. The thief and the murderer already know the law, yet they still commit violent crimes, due to their unclean hearts. So our process is to cleanse the heart. Then all the troubles of this material world will be solved.

Lieutenant Mozee: That's a very difficult task, sir.

Śrīla Prabhupāda: It is not difficult. Simply invite everyone: "Come, chant Hare Kṛṣṇa, dance, and take sumptuous prasādam." What is the difficulty? We are doing this at our centers, and people are coming. But because we have very little money, we can hold saṅkīrtana only on a small scale. We invite everyone, and gradually people are coming to our centers and becoming devotees. If the government would give us a large facility, however, we could expand unlimitedly. And the problem is big; otherwise why are there national news articles asking what to do? No civil state wants this criminality. That's a fact. But the leaders do not know how to stop it. If they listen to us, however, we can give them the answer. Why crime? Because people are godless. And what to do? Chant Hare Kṛṣṇa and take prasādam. If you like, you can adopt this process of saṅkīrtana. Otherwise, we will continue conducting it on a small scale. We are just like a poor medical man with a small private practice who could open a big hospital if he were given the facility. The government is the executor. If they take our advice and adopt the process of saṅkīrtana, then the problem of crime will be solved.

Lieutenant Mozee: There are many Christian organizations in the United States that give the holy communion. Why doesn't this work? Why is this not cleansing the heart?

Śrīla Prabhupāda: To speak frankly, I find it difficult to find even one real Christian. The so-called Christians do not abide by the Bible's order. One of the ten commandments in the Bible is, "Thou shalt not kill." But where is that Christian who does not kill by eating the flesh of the cow? The process of chanting the Lord's holy name and distributing prasādam will be effective if carried out by persons who are actually practicing religion. My disciples are trained to strictly follow religious principles, and therefore their chanting of the holy name of God is different from others'. Theirs is not simply a rubber-stamped position. They have realized the purifying power of the holy name through practice.

Lieutenant Mozee: Sir, isn't the difficulty that although a small circle of priests and devotees may follow the religious principles, those on the fringe deviate and cause trouble? For example, assume that the Hare Kṛṣṇa movement grows to gigantic proportions, as Christianity has. Wouldn't you then have a problem with people on the fringe of the movement who professed to be followers but were actually not?

Śrīla Prabhupāda: That possibility is always there, but all I am saying is that if you are not a true Christian, then your preaching will not be effective. And because we are strictly following religious principles, our preaching will be effective in spreading God consciousness and alleviating the problem of crime.

Lieutenant Mozee: Sir, let me thank you for your time. I will deliver this tape recording to my superiors. Hopefully, it will be effective, as you are effective.

Śrīla Prabhupāda: Thank you very much.

Human Society or Animal Society?

In an interview with India's Bhavan's Journal in August 1976, Śrīla Prabhupāda asked, "How can there be happiness or peace in animal society? They want to keep people like animals, and they are making a United Nations…. simply a dog's race. The dog is running on four legs, and you are running on four wheels-that's all. And you think that the four-wheel race is advancement of civilization!"

Interviewer: The first question is this: Is the influence of religion on the wane? And if so, does this factor account for the increase in corruption and the widespread deterioration of moral values?

Śrīla Prabhupāda: Yes, religion is on the wane. This is predicted in the Śrīmad-Bhāgavatam (12.2.1):

tataś cānudinaṁ dharmaḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ

"In the Kali-yuga [the present age of quarrel and hypocrisy] the following things will diminish: religion, truthfulness, cleanliness, mercy, duration of life, bodily strength, and memory."

These are human assets, which make the human being distinct from the animal. But these things will decline. There will be no mercy, there will be no truthfulness, memory will be short, and the duration of life will be cut short. Similarly, religion will vanish. That means that gradually we will come to the platform of animals.

Interviewer: Religion will vanish? We'll become animals?

Śrīla Prabhupāda: Especially when there is no religion, it is simply animal life. Any common man can distinguish that the dog does not understand what religion is. The dog is also a living being, but he is not interested in understanding the Bhagavad-gītā or the Śrīmad-Bhāgavatam. He is not interested. That is the distinction between man and dog: the animal is not interested.

So when the human beings become uninterested in religious things, then they are animals. And how can there be happiness or peace in animal society? They want to keep people like animals, and they are making a United Nations. How is it possible? United animals, society for united animals? These things are going on.

Interviewer: Do you see any hopeful signs?

Śrīla Prabhupāda: At least they have detected that religion is declining. That is good. "Declining" means they are going to be animals. In logic it is said that man is a rational animal. When the rationality is missing, then he is simply an animal, not a human being. In human society either you become Christian, Muhammadan, Hindu, or Buddhist; it doesn't matter. There must be some system of religion. Human society without religion is animal society. This is a plain fact. Why are people so unhappy now? Because there is no religion. They are neglecting religion.

One gentleman has written me that Tolstoy once said, "Unless dynamite is put underneath the church, there cannot be any peace." Even now the Russian government is very strictly against God consciousness, because they think that religion has spoiled the whole social atmosphere.

Interviewer: It seems there could be some truth in that.

Śrīla Prabhupāda: The religious system might have been misused, but that does not mean that religion should be avoided. Real religion should be taken. It does not mean that because religion has not been properly executed by the so-called priests, religion should be rejected. If my eye is giving me some trouble on account of a cataract, it does not mean that the eye should be plucked out. The cataract should be removed. That is Kṛṣṇa consciousness.

Interviewer: I think history shows that many people have misused religion. Isn't that a fact?

Śrīla Prabhupāda: These people have no conception of God, and they are preaching religion. What is religion? Dharmaṁ tu sākṣād bhagavat-praṇītam: [SB 6.3.19] "The path of religion is directly enunciated by the Supreme Lord." They have no conception of God-they do not know what God is-and they are professing some religion. How long can it go on artificially? It will deteriorate.

That has become the present condition. They have no idea of God, so how will they know what is the order of God? Religion means the order of God. For example, law means the order of the state. If there is no state, then where is the order? We have a clear conception of God-Kṛṣṇa. He is giving His order, and we accept it. It is clear religion. If there is no God, no conception of God, no order of God, then where is religion? If there is no government, then where is the law?

Interviewer: Well, there wouldn't be any law. It would be an outlaw society.

Śrīla Prabhupāda: Outlaw-everyone is an outlaw, manufacturing his own concocted system of religion. That is going on.

Just ask-in any religious system, what is their conception of God? Can anyone tell clearly? No one can tell. But we shall immediately say,

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is adept in playing on His flute, whose blooming eyes are like lotus petals, whose head is bedecked with a peacock's feather, whose figure of beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids." (Brahma-saṁhitā 5.30) Immediately, we can give a description of God.

If there is no idea of God, then what kind of religion is that?

Interviewer: I don't know.

Śrīla Prabhupāda: It is bogus. People have no conception of God, and therefore they have no understanding of religion. That is the decline, and because religion is declining, the human beings are becoming more and more like animals.

"Animal" means that one has no memory. A dog comes when there are some eatables; I say "Hut!" and he goes away. But again he comes-he has no memory. So when our memory of God is reducing, that means that our human qualities are reducing. In the Kali-yuga these human qualities will be reduced. That means that people are becoming like cats and dogs.

Interviewer: Here's the second question: "The traditional charge against Vedic culture is that it is fatalistic, that it makes people slaves to the belief in predestination, and that it therefore inhibits progress. How far is this charge true?"

Śrīla Prabhupāda: What is that progress? Is a dog's jumping progress? Is that progress? A dog is running here and there on four legs, and you are running here and there on the four wheels of the automobile. Is that progress? That is not the Vedic system. According to the Vedic system, the human being has a certain amount of energy, and since the human being has better consciousness than the animals, the energy of the human beings is more valuable than the energy of the animals.

Interviewer: Probably no one would dispute that the human being has more freedom or, I suppose, responsibility than the animals.

Śrīla Prabhupāda: So human energy should be utilized for spiritual advancement, not that the energy should be employed to compete with the dog. The saintly person is not busy like the dog. Today people think that "dog-ness" is life, but actual life is spiritual progress. Therefore, the Vedic literature says,

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkha vad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in the course of time, just as in the course of time we obtain miseries, even though we do not desire them." (Śrīmad-Bhāgavatam 1.5.18)

Interviewer: Could you explain that a little further?

Śrīla Prabhupāda: The human being should exert his energy for that thing which he did not get in many, many lives. In many, many lives the soul has been in the forms of dogs, or demigods, or cats, birds, beasts, and many others. There are 8,400,000 different types of bodies. So this transmigration of the soul is going on. The business in every case is sense gratification.

Interviewer: Which means?

Śrīla Prabhupāda: For example, the dog is busy for sense gratification: where is food, where is shelter, where is a female, where is defense? The man is also doing the same business, in different ways. This business is going on, life after life. Even a small insect is trying for the same thing. Birds, beasts, fish-everywhere the same struggle is going on. Where is food, where is sex, where is shelter, and how to defend? The Vedic literature says that these things we have done for many, many lives, and that if we don't get out of this struggle for existence, we will have to do them again for many, many lives.

Interviewer: I'm beginning to see.

Śrīla Prabhupāda: Yes, so these things should be stopped. Therefore, Prahlāda Mahārāja makes this statement:

sukham aindriyakaṁ daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (Bhāg. 7.6.3)

A dog has a body, and I have a body. So, my sex pleasure and the dog's sex pleasure-there is no difference. The pleasure derived out of sex is the same. A dog is not afraid of having sex pleasure on the street before everyone, and we hide it. That's all. People are thinking that to have sex pleasure in a nice apartment is advanced. However, that is not advanced. And they are making a dog's race for this so-called advancement. People do not know that according to whatever kind of body one has acquired, the pleasure is already stored up.

Interviewer: What do you mean, "the pleasure is already stored up"?

Śrīla Prabhupāda: That is called destiny. A pig has got a certain type of body, and his eatable is the stool. You cannot change it. The pig will not like to eat halava a dessert made of sweetened, buttery toasted grains]. It is not possible. Because he has a particular type of body, he must eat like that. Can any scientist improve the standard of living of the pig?

Interviewer: I doubt it.

Śrīla Prabhupāda: Therefore, Prahlāda Mahārāja says that it is already stored up. The pleasure is basically the same, but a little different according to the body. The uncivilized man in the jungle is having the same thing.

Now people are thinking that civilization means constructing skyscraper buildings. But Vedic civilization says, No, that is not advancement. The real advancement of human life is self-realization, how much you have realized your self. Not that you have constructed skyscraper buildings.

Interviewer: But wouldn't what you're saying make sense to most people?

Śrīla Prabhupāda: Sometimes people misunderstand. In a high court, a judge is sitting soberly, apparently doing nothing, and he is getting a high salary. Someone else is thinking, "I am working so hard in the same court, rubber-stamping-and not getting one tenth the salary of the judge." He is thinking, "I am so busy, working so hard, and I am not getting as good a salary as the man who is just sitting on the bench." The situation is like that: the Vedic civilization is meant for self-realization, not for a dog's race.

Interviewer: Still, isn't it usually considered honorable to work hard, to struggle, and eventually "get ahead" in life?

Śrīla Prabhupāda: The karmīs, fruitive workers, have been described in the Bhagavad-gītā as mūḍhas, asses. Why are they compared to the asses? Because the ass works very hard with loads on his back, and in return his master gives him only a little morsel of grass. He stands at the door of the washerman and eats grass while again the washerman loads his back. He doesn't have the sense to think, "If I go out of the cottage of the washerman, I can get grass anywhere. Why am I carrying so much?"

Interviewer: That brings to mind some people I know.

Śrīla Prabhupāda: The fruitive worker is like that. He is very busy in the office, and if you want to see him he will say, "I am very busy." So what is the result of your being so busy? He takes two pieces of toast and one cup of tea. And for this purpose you are so busy? He does not know why he is busy. In the account books he will find that the balance was one million dollars and now it has become two million. He is satisfied with that, but he will take only two pieces of toast and one cup of tea, and still he will work very hard. That is what is meant by karmī. Asses-they work like asses, without any aim in life.

But Vedic civilization is different. The accusation is not correct-people in Vedic civilization are not at all lazy. They are busy for a higher subject matter. Prahlāda Mahārāja stresses that this busy-ness is so important that it should begin from one's very childhood. Kaumāra ācaret prājñaḥ: one should not lose a second's time. That is Vedic civilization. The asses see, "These men are not working like I am"-like dogs and asses-and they consider that we are escaping. Yes, escaping your fruitless endeavor. The Vedic civilization is meant for self-realization.

Interviewer: Could you give us more of an idea what the Vedic civilization is like?

Śrīla Prabhupāda: The Vedic civilization begins from the varṇāśrama system. In the varṇāśrama system there is this arrangement: brāhmaṇas [intellectuals, advisors], kṣatriyas [administrators], vaiśyas [merchants, farmers], śūdras [workers], brahmacārīs [celibate students], gṛhasthas [householders], vānaprasthas [retired married people], and sannyāsīs [renounced monks].

The ultimate goal is that Kṛṣṇa, the Supreme Lord, should be worshiped. So if you worship Kṛṣṇa, then you fulfill all your occupational duties, either as a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, anything. Take to it immediately-take to Kṛṣṇa consciousness. This is so important.

Interviewer: If people really knew about a life-style that was more natural, more fulfilling, what would be the problem? They actually would, as you say, take to it.

Śrīla Prabhupāda: But they do not know, and therefore there is no religion, simply a dog's race. The dog is running on four legs, and you are running on four wheels-that's all. And you think that the four-wheel race is the advancement of civilization.

Therefore, modern civilization is practically said to do nothing. Whatever is obtainable by destiny you will get, wherever you are. Rather, take to Kṛṣṇa consciousness. The example is given by Prahlāda Mahārāja that you do not want anything distasteful and yet it comes upon you. Similarly, even if you do not want happiness which you are destined, it will come upon you. You should not waste your energy for material happiness. You cannot get more material happiness than you are destined.

Interviewer: How can you be so sure of that?

Śrīla Prabhupāda: How shall I believe it? Because you get some distressful condition, although you do not want it. For instance, President Kennedy died by the hand of his own countryman. Who wanted it, and why did it come? He was a great man, he was protected by so many, and still he was destined to be killed. Who can protect you?

So if the distressful condition comes upon me by destiny, then the opposite position-happiness-will also come. Why shall I waste my time for this rectification? Let me use my energy for Kṛṣṇa consciousness. That is intelligent. You cannot check your destiny. Everyone will experience a certain amount of happiness and a certain amount of distress. No one is enjoying uninterrupted happiness. That is not possible.

Just as you cannot check your distress, so you cannot check your happiness. It will come automatically. So don't waste your time for these things. Rather, you should utilize your time for advancing in Kṛṣṇa consciousness.

Interviewer: Would a Kṛṣṇa conscious person not try for progress?

Śrīla Prabhupāda: The thing is that if you try for progress vainly, then what is the use of that? If it is a fact that you cannot change your destiny, then what is the use of trying? We will be satisfied with the amount of happiness and distress we are destined.

Vedic civilization is meant for realization of God. That is the point. You'll still find in India that during important festivals many millions of people are coming to take bath in the Ganges, because they are interested in how to become liberated. They are not lazy. They are going thousands of miles, two thousand miles away to take bath in the Ganges. They are not lazy, but they are not busy in the dog's race. Rather, they are busy right from their childhood trying to become self-realized. Kaumāra ācaret prājño dharmān bhāgavatān iha [SB 7.6.1]. They are so busy that they want to begin the business from their very childhood. So it is the wrong conception to think that they are lazy.

Interviewer: Then the question may be raised that if destiny cannot be checked, then why not let every newborn child simply run around like an animal, and whatever is destined to happen to him will happen?

Śrīla Prabhupāda: No, the advantage is that you can train him spiritually. Therefore it is said, tasyaiva hetoḥ prayateta kovidaḥ: you should engage your energy for self-realization. Ahaituky apratihatā: devotional service, Kṛṣṇa consciousness, cannot be checked. Just as material destiny cannot be checked, your advancement in spiritual life cannot be checked if you endeavor for it.

Actually, Kṛṣṇa will change destiny-but only for His devotee. He says, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi: "I shall give you all protection from all reactions of sinful activities." (Bhagavad-gītā 18.66)

For instance, if one is condemned by the law court to be hanged, no one can check it. Even the same judge who has given this verdict cannot check it. But if the defendant begs for the mercy of the king, who is above all the laws, then the king can check it.

Therefore, our business is to surrender to Kṛṣṇa. If we artificially want to be more happy by economic development, that is not possible. So many men are working so hard, but does it mean that everyone will become a Henry Ford or a Rockefeller? Everyone is trying his best. Mr. Ford's destiny was to become a rich man, but does it mean that every other man who has worked as hard as Ford will become a rich man like Ford? No. This is practical. You cannot change your destiny simply by working hard like an ass or a dog. But you can utilize that energy for improving your Kṛṣṇa consciousness.

Interviewer: Exactly what is Kṛṣṇa consciousness? Could you tell us more?

Śrīla Prabhupāda: Love of God-that is Kṛṣṇa consciousness. If you have not learned to love God, then what is the meaning of your religion? When you are actually on the platform of love of God, you understand your relationship with God-"I am part and parcel of God." Then you extend your love to the animal, also. If you actually love God, then your love for the insect is also there. You understand, "This insect has a different body, but he is also part and parcel of my father; therefore, he is my brother." Then you cannot maintain a slaughterhouse. If you maintain a slaughterhouse and disobey the order of Christ, "Thou shalt not kill," and you proclaim yourself Christian or Hindu, that is not religion. Then it is simply a waste of time-because you do not understand God; you have no love for God, and you are labeling yourself under some sect, but there is no real religion. That is going on all over the world.

Interviewer: How can we cure the situation?

Śrīla Prabhupāda: Kṛṣṇa is the Supreme Personality of Godhead. If you do not accept that Kṛṣṇa is the supreme entity, then try to understand. That is education: there is someone supreme; Kṛṣṇa is not Indian; He is God. The sun rises first in India, but that does not mean that the sun is Indian; similarly, although Kṛṣṇa appeared in India, now He has come to the Western countries, through this Kṛṣṇa consciousness movement.

Altruism: Temporary and Eternal

In 1972, the South Indian state of Andhra Pradesh was stricken by a severe drought that affected millions. Hoping that the International Society for Krishna Consciousness would provide assistance, T. L. Katidia, Secretary of the Andhra Pradesh Relief Fund Committee, wrote to Śrīla Prabhupāda. Śrīla Prabhupāda responded with this surprising and edifying letter.

Revered Swamiji,

The residents of the twin cities are happy to have this opportunity to meet you and your esteemed followers. You may be aware that due to inadequate rainfall during the last two years and its complete failure this year, more than half of our state [Andhra Pradesh, a state in southern India] is in the grip of a serious drought. With a view to supplement governmental efforts to combat this evil, a Central Voluntary Organization of citizens drawn from various walks of life has been set up. The members of this organization surveyed the areas affected by drought. The situation is pathetic. There are villages where drinking water is not available for miles. Due to scarcity of fodder, the cattle owners are parting with their cattle for a nominal price. Many of the stray cattle are dying away due to unavailability of fodder and water. The food problem is also very serious. Due to high prices of food grains on the open market, purchase of grains at market prices is beyond the reach of poor villagers, with the result that at least five to six million people are hardly having one meal a day. There are many who are on the verge of starvation. The entire situation is most pathetic and heartrending.

We therefore appeal to your revered self to consider how your Society could best come to the rescue of these millions of souls who are in unimaginable distress. The Committee would like to suggest that members of your Society appeal to the bhaktas [devotees] attending your discourses to contribute their mite to the Andhra Pradesh Relief Fund.

The Committee is prepared to send some of its representatives along with members of your Society wherever you wish to distribute prasāda to the hungry millions in the state.

As mānava-sevā is mādhava-sevā ["Service to man is service to God"], the Committee is confident that even a little effort by your gracious Society will go a long way in mitigating the sufferings of hundreds and thousands of people.

Yours ever in the service of the Lord,
T. L. Katidia, Secretary
Andhra Pradesh Relief fund Committee
Hyderabad, India

My dear Mr. Katidia,

Please accept my greetings. With reference to your letter and your personal interview, I beg to inform you that without pleasing the Supreme Personality of Godhead, no one can become happy. Unfortunately people do not know who God is and how to make Him happy. Our Kṛṣṇa consciousness movement is therefore meant to present the Supreme Personality of Godhead directly to the people. As stated in the Śrīmad-Bhāgavatam, Seventh Canto, Sixth Chapter: tuṣṭe ca tatra kim alabhyam ananta ādye/ kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ.

The idea stated in this verse is that by pleasing the Supreme Personality of Godhead, we please everyone, and there is no question of scarcity. Because people do not know this secret of success, they are making their own independent plans to be happy. However, it is not possible to achieve happiness in this way. On your letterhead I find many important men in this country who are interested in relieving the sufferings of the people, but they should know for certain that without pleasing the Supreme Personality of Godhead all their attempts will be futile. A diseased man cannot live simply on the strength of the help of an expert physician and medicine. If this were so, then no rich man would ever die. One must be favored by Kṛṣṇa, the Supreme Personality of Godhead.

Therefore if you want to perform relief work simply by collecting funds, I think that it will not be successful. You have to please the supreme authority, and that is the way to success. For example, due to the performance of saṅkīrtana here, the rain has begun to fall after a drought of two years. The last time we performed a Hare Kṛṣṇa Festival in Delhi, there was imminent danger of Pakistan's declaring war, and when a newspaper man approached me for my opinion, I said there must be fighting because the other party was aggressive. However, because of our saṅkīrtana movement, India emerged victorious. Similarly, when we held a festival in Calcutta, the Naxalite [Communist] movement stopped. These are facts. Through the saṅkīrtana movement we can not only get all facilities for living, but also at the end can go back home, back to Godhead. Those who are of a demoniac nature cannot understand this, but it is a fact.

I therefore request you, as leading members of society, to join this movement. There is no loss on anyone's part for chanting the Hare Kṛṣṇa mantra, but the gain is great. According to Bhagavad-gītā (3.21), what is accepted by leading men is also accepted by common men:

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute

lokas tad anuvartate

”Whatever action a great man performs, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.”

The saṅkīrtana movement of Kṛṣṇa consciousness is very important. Therefore, through you I wish to appeal to all the leading men of India to accept this movement very seriously and give us all facility to spread this movement throughout the world. Then there will be a very happy condition, not only in India but all over the world.

Hoping this will meet you in good health,

Your ever well-wisher,

A. C. Bhaktivedanta Swami

Declaring Our Dependence on God

For many, the American bicentennial was a great occasion for celebration. In March 1976, in Māyāpur, India, the editors of Back to Godhead conducted a special interview with Śrīla Prabhupāda, who took a hard look at American slogans such as ”All men are created equal,” ”In God we trust,” and ”One nation under God.”

Back to Godhead: Thomas Jefferson put the basic philosophy of the American Revolution into the Declaration of Independence. The important men of the day who signed this document agreed that there are certain very obvious or self-evident truths, the first of which is that all men are created equal. By this they meant that all men are equal before the law and have an equal opportunity to be protected by the law.

Śrīla Prabhupāda: Yes, in that sense men are, as you say, created equal.

BTG: Another point in the Declaration of Independence is that all men are endowed by God with certain natural rights that cannot be taken away from them. These are the rights of life, liberty, and…

Śrīla Prabhupāda: But animals also have the right to life. Why don’t animals also have the right to live? The rabbits, for instance, are living in their own way in the forest. Why does the government allow hunters to go and shoot them?

BTG: They were simply talking about human beings.

Śrīla Prabhupāda: Then they have no real philosophy. The narrow idea that my family or my brother is good, and that I can kill all others, is criminal. Suppose that for my family’s sake I kill your father. Is that philosophy? Real philosophy is suhṛdaṁ sarva-bhūtānām: friendliness to all living entities. Certainly this applies to human beings, but even if you unnecessarily kill one animal, I shall immediately protest, ”What nonsense are you doing?”

BTG: The founders of America said that another natural right is the right to liberty, or freedom-freedom in the sense that the government doesn’t have the right to tell you what kind of job you have to do.

Śrīla Prabhupāda: If the government is not perfect, it should not be allowed to tell people what to do. But if the government is perfect, then it can.

BTG: The third natural right they mentioned was that every human being has the right to pursue happiness.

Śrīla Prabhupāda: Yes. But your standard of happiness may be different from my standard. You may like to eat meat; I hate it. How can your standard of happiness be equal to mine?

BTG: So should everyone be free to try to achieve whatever standard of happiness he wants?

Śrīla Prabhupāda: No, the standard of happiness should be prescribed according to the qualities of the person. You must divide the whole society into four groups: those with brāhmaṇa qualities, those with kṣatriya qualities, those with vaiśya qualities, and those with śūdra qualities.* Everyone should have good facility to work according to his natural qualities.

You cannot engage a bull in the business of a horse, nor can you engage a horse in the business of a bull. Today practically everyone is getting a college education. But what is taught at these colleges? Mostly technical knowledge, which is śūdra education. Real higher education means learning Vedic wisdom. This is meant for the brāhmaṇas. Alone, śūdra education leads to a chaotic condition. Everyone should be tested to find out which education he is suited for. Some śūdras may be given technical education, but most śūdras should work on the farms. Because everyone is coming to the cities to get an education, thinking, ”We can get more money,” the agriculture is being neglected. Now there is scarcity because no one is engaged in producing nice foodstuffs. All these anomalies have been caused by bad government. It is the duty of the government to see that everyone is engaged according to his natural qualities. Then people will be happy.

BTG: So if the government artificially puts all men into one class, then there can’t be happiness.

Śrīla Prabhupāda: No, that is unnatural and will cause chaos.

BTG: America’s founding fathers didn’t like classes, because they’d had such bad experience with them. Before the revolution, Americans had been ruled by monarchs, but the monarchs would always become tyrannical and unjust.

Śrīla Prabhupāda: Because they weren’t trained to be saintly monarchs. In Vedic civilization, boys were trained from the very beginning of life as first-class brahmacārīs [celibate students]. They went to the gurukula, the school of the spiritual master, and learned self-control, cleanliness, truthfulness, and many other saintly qualities. The best of them were later fit to rule the country.

The American Revolution has no special significance. The point is that when people become unhappy, they revolt. That was done in America, that was done in France, and that was done in Russia.

BTG: The American revolutionaries said that if a government fails to rule the people properly, then the people have the right to dissolve that government.

Śrīla Prabhupāda: Yes. Just as in Nixon’s case: they pulled him down. But if they replace Nixon with another Nixon, then what is the value? They must know how to replace Nixon with a saintly leader. Because people do not have that training and that culture, they will go on electing one Nixon after another and never become happy. People can be happy. The formula for happiness is there in the Bhagavad-gītā. The first thing they must know is that the land belongs to God. Why do Americans claim that the land belongs to them? When the first settlers went to America, they said, ”This land belongs to God; therefore we have a right to live here.” So why are they now not allowing others to settle on the land? What is their philosophy? There are so many overpopulated countries. The American government should let those people go to America and should give them facility to cultivate the land and produce grains. Why are they not doing that? They have taken others' property by force, and by force they are checking others from going there. What is the philosophy behind this?

BTG: There is no philosophy.

Śrīla Prabhupāda: Roguism is their philosophy. They take the property by force, and then they make a law that no one can take another's property by force. So they are thieves. They cannot restrict God's property from being occupied by God's sons. America and the other countries in the United Nations should agree that wherever there is enough land, it may be utilized by the human society for producing food. The government can say, "All right, you are overpopulated. Your people can come here. We will give them land, and they can produce food." We would see a wonderful result. But will they do that? No. Then what is their philosophy? Roguism. "I will take the land by force, and then I won't allow others to come here."

BTG: One American motto is "One nation under God."

Śrīla Prabhupāda: Yes, that is Kṛṣṇa consciousness. There should be one nation under God, and one world government under God as well. Everything belongs to God, and we are all His sons. That philosophy is wanted.

BTG: But in America people are very much afraid of a central government because they think that whenever there's a strong government there will always be tyranny.

Śrīla Prabhupāda: If the leaders are properly trained, there cannot be tyranny.

BTG: But one of the premises of the American system of government is that if a leader has too much power, he will inevitably become corrupt.

Śrīla Prabhupāda: You have to train him in such a way that he cannot become corrupt!

BTG: What is that training process?

Śrīla Prabhupāda: That training is the varṇāśrama-dharma. Divide the society according to quality and train people in the principle that everything belongs to God and should be used in the service of God. Then there really can be "one nation under God."

BTG: But if society is divided into different groups, won't there be envy?

Śrīla Prabhupāda: No, no. Just as in my body there are different parts that work together, so the society can have different parts working for the same goal. My hand is different from my leg. But when I tell the hand, "Bring a glass of water," the leg will help. The leg is required, and the hand is required.

BTG: But in the Western world we have a working class and a capitalist class, and there is always warfare going on between the two.

Śrīla Prabhupāda: Yes. The capitalist class is required, and the working class is also required.

BTG: But they are fighting.

Śrīla Prabhupāda: Because they are not trained up; they have no common cause. The hand and the leg work differently, but the common cause is to maintain the body. So if you find out the common cause for both the capitalists and the workers, then there will be no fighting. But if you do not know the common cause, then there will always be fighting.

BTG: Revolution?

Śrīla Prabhupāda: Yes.

BTG: Then the most important thing is to find the common cause that people can unite on?

Śrīla Prabhupāda: Yes, just like in our Kṛṣṇa conscious society you come to consult me about every activity, because I can give you the common cause. Otherwise, there will be fighting. The government should be very expert to know the aim of life-the common cause-and they should train the people to work for the common cause. Then they will be happy and peaceful. But if people simply elect rascals like Nixon, they will never find a common cause. Any rascal can secure votes by some arrangement, and then he becomes the head of the government. The candidates are bribing, they are cheating, they are making propaganda to win votes. Somehow or other they get votes and capture the prime post. This system is bad.

BTG: So if we don't choose our leaders by popular election, how will society be governed?

Śrīla Prabhupāda: You require brāhmaṇas, kṣatriyas, vaiśyas, and śūdras. Just as when you want to construct a building, you require engineers. You don't want sweepers. Isn't that so? What will the sweeper do? No, there must be engineers. So if you follow the division of varṇāśrama, only kṣatriyas are allowed to govern. And for the legislative assembly-the senators-only qualified brāhmaṇas. Now the butcher is in the legislative assembly. What does he know about making laws? He is a butcher, but by winning votes he becomes a senator. At the present moment, by the principle of vox populi, a butcher goes to the legislature. So everything depends on training. In our Kṛṣṇa conscious society, we're actually doing that, but in the case of politics, they forget it. There cannot be just one class. That is foolishness, because we have to engage different classes of men in different activities. If we do not know the art, then we will fail, because unless there is a division of work, there will be havoc. We have discussed all the responsibilities of the king in the Śrīmad-Bhāgavatam. The different classes in society should cooperate exactly as the different parts of the body do. Although each part is meant for a different purpose, they all work for one cause: to maintain the body properly.

BTG: What is the actual duty of the government?

Śrīla Prabhupāda: To understand what God wants and to see that society works toward that aim. Then people will be happy. But if the people work in the wrong direction, how can they be happy? The government's duty is to see that they are working in the right direction. The right direction is to know God and to act according to His instructions. But if the leaders themselves do not believe in the supremacy of God, and if they do not know what God wants to do, or what He wants us to do, then how can there be good government? The leaders are misled, and they are misleading others. That is the chaotic condition in the world today.

BTG: In the United States there has traditionally been the separation of church and state.

Śrīla Prabhupāda: I am not talking about the church. Church or no church-that is not the point. The main thing is that the leaders have to accept that there is a supreme controller. How can they deny it? Everything in nature is going on under the Supreme Lord's control. The leaders cannot control nature, so why don't they accept a supreme controller? That is the defect in society. In every respect, the leaders are feeling that there must be a supreme controller, and yet they are still denying Him.

BTG: But suppose the government is atheistic…

Śrīla Prabhupāda: Then there cannot be good government. The Americans say they trust in God. But without the science of God, that trust is simply fictitious. First take the science of God very seriously, then put your trust in Him. They do not know what God is, but we do. We actually trust in God.

They're manufacturing their own way of governing. And that is their defect. They will never be successful. They are imperfect, and if they go on manufacturing their own ways and means, they will remain imperfect. There will always be revolutions-one after another. There will be no peace.

BTG: Who determines the regulative principles of religion that people should follow?

Śrīla Prabhupāda: God. God is perfect. He does that. According to the Vedic version, God is the leader of all living entities (nityo nityānāṁ cetanaś cetanānām). We are different from Him because He is all-perfect and we are not. We are very small. We have the qualities of God, but in very small quantity. Therefore we have only a little knowledge-that's airplane, but you cannot manufacture a mosquito. God has created the mosquito's body, which is also an "airplane." And that is the difference between God and us: we have knowledge, but it is not as perfect as God's. So the leaders of the government have to consult God; then they will rule perfectly.

BTG: Has God also devised the most perfect government?

Śrīla Prabhupāda: Oh, yes. The kṣatriyas ruled the government in Vedic times. When there was a war, the king was the first to fight. Just like your George Washington: he fought when there was a war. But what kind of president is ruling now? When there is a war, he sits very securely and telephones orders. He's not fit to be president. When there is war, the president should be the first to come forward and lead the battle.

BTG: But if man is small and imperfect, how can he execute God's perfect orders for a perfect government?

Śrīla Prabhupāda: Although you may be imperfect, because you are carrying out my order, you're becoming perfect. You have accepted me as your leader, and I accept God as my leader. In this way society can be governed perfectly.

BTG: So good government means first of all to accept the Supreme Being as the real ruler of the government?

Śrīla Prabhupāda: You cannot directly accept the Supreme Being. You must accept the servants of the Supreme Being-the brāhmaṇas or Vaiṣṇavas [devotees of the Lord]-as your guides. The government men are kṣatriyas-the second class. The kṣatriyas should take advice from the brāhmaṇas or Vaiṣṇavas and make laws accordingly. The vaiśyas should carry out the kṣatriyas' orders in practice. And the śūdras should work under these three orders. Then society will be perfect.

The Peace Formula

Amid the antiwar protests of late 1966, Śrīla Prabhupāda put out a mimeographed leaflet (among the very first of his publications in America) from his small storefront temple on New York's Second Avenue. Śrīla Prabhupāda's followers and sympathizers handed this leaflet out by the thousands on the streets of New York, and later in San Francisco, Montreal, and other cities. His "Peace Formula" was an entirely new approach to the antiwar question, and for thousands of Americans, it provided the perfect solution.

The great mistake of modern civilization is to encroach upon others' property as though it were one's own and to thereby create an unnecessary disturbance of the laws of nature. These laws are very strong. No living entity can violate them. Only one who is Kṛṣṇa conscious can easily overcome the stringency of the laws of nature and thus become happy and peaceful in the world.

As a state is protected by the department of law and order, so the state of Universe, of which this earth is only an insignificant fragment, is protected by the laws of nature. This material nature is one of the different potencies of God, who is the ultimate proprietor of everything that be. This earth is, therefore, the property of God, but we, the living entities, especially the so-called civilized human beings, are claiming God's property as our own, under both an individual and collective false conception. If you want peace, you have to remove this false conception from your mind and from the world. This false claim of proprietorship by the human race on earth is partly or wholly the cause of all disturbances of peace on earth.

Foolish and so-called civilized men are claiming proprietary rights on the property of God because they have now become godless. You cannot be happy and peaceful in a godless society. In the Bhagavad-gītā Lord Kṛṣṇa says that He is the factual enjoyer of all activities of the living entities, that He is the Supreme Lord of all universes, and that He is the well-wishing friend of all beings. When the people of the world know this as the formula for peace, it is then and there that peace will prevail.

Therefore, if you want peace at all, you will have to change your consciousness into Kṛṣṇa consciousness, both individually and collectively, by the simple process of chanting the holy name of God. This is a standard and recognized process for achieving peace in the world. We therefore recommend that everyone become Kṛṣṇa conscious by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

This is practical, simple, and sublime. Four hundred and eighty years ago this formula was introduced in India by Lord Śrī Caitanya, and now it is available in your country. Take to this simple process of chanting as above mentioned, realize your factual position by reading the Bhagavad-gītā As It Is, and reestablish your lost relationship with Kṛṣṇa, God. Peace and prosperity will be the immediate worldwide result.

Spiritual Communism

In 1971, during his historic visit to the Soviet Union, Śrīla Prabhupāda was introduced to Professor Grigoriy Kotovsky, head of the India Department at the U.S.S.R. Academy of Sciences and chairman of the Indian studies department at the University of Moscow. As they sat informally in Dr. Kotovsky's office, the spiritual leader and the communist scholar vigorously discussed topics of mutual concern, and Śrīla Prabhupāda proposed a radical reformation within modern communism.

Śrīla Prabhupāda: The other day I was reading the paper, Moscow News. There was a Communist congress, and the President declared, "We are ready to take others' experience to improve." So I think the Vedic concept of socialism or communism will much improve the idea of communism. For example, in a socialistic state the idea is that no one should starve; everyone must have his food. Similarly, in the Vedic concept of gṛhastha [householder] life it is recommended that a householder see that even a lizard or a snake living in his house should not starve. Even these lower creatures should be given food, and certainly all humans should. It is recommended that the gṛhastha, before taking his lunch, stand on the road and declare, "If anyone is still hungry, please come! Food is ready!" If there is no response, then the proprietor of the household takes his lunch. Modern society takes the people as a whole as the proprietor of a certain state, but the Vedic conception is īśāvāsyam idaṁ sarvam-everything is owned by īśa, the supreme controller. Tena tyaktena bhuñjīthāḥ-you may enjoy what is allotted to you by Him. Mā gṛdhaḥ kasya svid dhanam: but do not encroach upon others' property. This is the Īśopaniṣad-Veda. The same idea is explained in the different Purāṇas. There are many good concepts in the Vedic literature about communism. So I thought that these ideas should be distributed to your most thoughtful men. Therefore I was anxious to speak.

Prof. Kotovsky: It is interesting that here in our country there is now great interest in the history of old, old thought. From this point of view, our Institute translated into Russian and published many literary monuments of great Indian culture. You will be interested to discover that we published some of the Purāṇas and parts of the Rāmāyaṇa. There are volumes in Russian of Mahābhārata and also a second edition of Mahābhārata, translated in full. We have also published the full translation of Manu-smṛti with Sanskrit commentaries. Interest in these publications was so great that they sold out in a week. They are now completely out of stock. It was impossible to get them in the book market after a month. There is great interest among reading people here in Moscow and the U.S.S.R. toward ancient Vedic culture, and from this point of view we published many such books.

Śrīla Prabhupāda: Among these Purāṇas, the Śrīmad-Bhāgavatam is called the Mahā-Purāṇa.

Prof. Kotovsky: Mahā-Purāṇa.

Śrīla Prabhupāda: Yes. We have translated the full text-first we present the original Sanskrit text, its transliteration, the English equivalent for each word, then the translation, and then a purport, or explanation of the verse. In this way, there are eighteen thousand verses in Śrīmad-Bhāgavatam. We are translating everything literally. You can see. Each and every verse is being done like that for the whole Bhāgavata Purāṇa. The opinion of the ācāryas, the great saintly sages who are the preachers of the Bhāgavata philosophy, is nigama-kalpa-taror galitaṁ phalam: this is the ripened fruit of the Vedic desire tree (Śrīmad-Bhāgavatam 1.1.3). It is accepted by all the Indian scholars, and Lord Caitanya especially preached this Bhāgavatam. So we have the complete Bhāgavatam in its English translation. If you want to see it, I can show you.

Prof. Kotovsky: It seems to me that in the Moscow and Leningrad libraries we have nearly all the major texts of ancient Indian culture, beginning from the Vedas, the original texts in Sanskrit. For instance, in the Leningrad branch of our Institute there are six or eight editions of Manu-smṛti. This Institute was founded in Imperial Russia in Leningrad, so in Leningrad we now have a branch of our Institute dealing mainly with the history of Asiatic culture. You will find here an account of what is being translated and what studies are being done on the history of Indian religion and also the state of Indian religion, Hinduism, in Hindu India today.

Śrīla Prabhupāda: Hinduism is a very complex topic.

Prof. Kotovsky: Oh, yes. [They laugh.] Really, to my understanding, it is not a religion, from the European point of view; it is a way of life-religion, philosophy, a way of life, whatever you want.

Śrīla Prabhupāda: This word Hindu is not a Sanskrit word. It was given by the Muhammadans. You know that there is a river, Indus, which in Sanskrit is called Sindhu. The Muhammadans pronounce s as h. Instead of Sindhu, they made it Hindu. So Hindu is a term that is not found in the Sanskrit dictionary, but it has come into use. But the real cultural institution is called varṇāśrama. There are four varṇas (social divisions)-brāhmaṇa, kṣatriya, vaiśya, and śūdra-and four āśramas (spiritual divisions)-brahmacarya, gṛhastha, vānaprastha, and sannyāsa. According to the Vedic concept of life, unless people take to this system or institution of four varṇas and four āśramas, actually they do not become civilized human beings. One has to take this process of four divisions of social orders and four divisions of spiritual orders; that is called varṇāśrama. India's culture is based on this age-old Vedic system.

Prof. Kotovsky: Varṇāśrama.

Śrīla Prabhupāda: Varṇāśrama. And in the Bhagavad-gītā-perhaps you have read the Bhagavad-gītā?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: There, in the Bhagavad-gītā (4.13), is the statement cātur-varṇyaṁ mayā sṛṣṭam: this system was created by Viṣṇu [God]. So since varṇāśrama is a creation of the Supreme, it cannot be changed. It is prevalent everywhere. It is like the sun. The sun is a creation of the Supreme. The sunshine is there in America, in Russia, and in India-everywhere. Similarly, this varṇāśrama system is prevalent everywhere in some form or another. Take, for example, the brāhmaṇas, the most intelligent class of men. They are the brains of the society. The kṣatriyas are the administrative class; then the vaiśyas are the productive class, and the śūdras are the worker class. These four classes of men are prevalent everywhere under different names. Because it is created by the original creator, so it is prevalent everywhere, varṇāśrama-dharma.

Prof. Kotovsky: It is interesting that in the opinion of some European and old Russian scholars, this varṇāśrama system is a later creation, and if you would read the old texts of Vedic literature, you would find a much more simple and agrarian society. It is the opinion of these scholars that the varṇāśrama system was introduced in Indian society in the late age of the Vedic era but not from the beginning. And if you would analyze the old texts, you would find that in the old classical India it was not so prevalent.

Śrīla Prabhupāda: As far as we are concerned, it is mentioned in the Bhagavad-gītā. Cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. The Bhagavad-gītā was spoken five thousand years ago, and in the Bhagavad-gītā it is said, "This system of the Bhagavad-gītā was spoken by Me to the sun-god." So if you take an estimation of that period, it comes to forty million years ago. Can the European scholars trace back history five thousand years? Can they go back forty million years? We have evidence that this varṇāśrama system has been current at least five thousand years. The varṇāśrama system is also mentioned in the Viṣṇu Purāṇa (3.8.9). Varṇāśramācāravatā puruṣeṇa paraḥ pumān. That is stated in the Viṣṇu Purāṇa. Varṇāśrama-dharma is not a phenomenon of a historical period calculated in the modern age. It is natural. In the Śrīmad-Bhāgavatam the comparison is given that just as in the body there are four divisions-the brain division, the arms division, the belly division, and the leg division-so by nature's way these four divisions are existing in the social body. There exist a class of men who are considered the brain, a class of men who are considered the arms of the state, a class of men who are called the productive class, and so on. There is no need of tracing history; it is naturally existing from the day of creation.

Prof. Kotovsky: You have said that in any society there are four divisions, but they are not so easy to distinguish. For instance, one can group together different social classes and professional groups into four divisions in any society; there is no difficulty. The only difficulty is, for instance, in the socialistic society-in our country and other socialist societies-how you can distinguish the productive group from the workers.

Śrīla Prabhupāda: For example, we belong to the intellectual class of men. This is a division.

Prof. Kotovsky: Intelligent class, brāhmaṇas. And you can also put together all the intelligentsia in that department.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: And then the administrative class.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: But who are the vaiśyas and śūdras? That is the difficulty. Because all others are workers-factory workers, collective farm workers, and so on. So from this point of view there is a great distinction, in my opinion, between socialist society and all societies preceding socialism, because in modern Western society you can group all social and professional classes in these particular class divisions-brāhmaṇas, kṣatriyas, vaiśyas, and śūdras: intellectuals, productive class, owners of the productive system (factory owners, for instance), and menial workers. But here you have no vaiśyas because you have administrative staffs in factories, and you can call them kṣatriyas, and then there are the śūdras, the workers themselves, but no intermediate class.

Śrīla Prabhupāda: That is stated. Kalau śūdra-sambhavaḥ. In this age practically all men are śūdras. But if there are simply śūdras, the social order will be disturbed. In spite of your state of śūdras, the brāhmaṇa is found here, and that is necessary. If you do not divide the social order in such a way, there will be chaos. That is the scientific estimation of the Vedas. You may belong to the śūdra class, but to maintain social order you have to train some of the śūdras to become brāhmaṇas. Society cannot depend on śūdras. Nor can you depend on the brāhmaṇas. To fulfill the necessities of your body, there must be a brain, arms, a stomach, and legs. The legs, the brain, and the arms are all required for cooperation to fulfill the mission of the whole body. So in any society you can see that unless there are these four divisions, there will be chaos. It will not work properly. It will be māyā, and there will be disturbances. The brain must be there, but at the present moment there is a scarcity of brains. I am not talking of your state or my state; I am taking the world as a whole. Formerly the Indian administration was a monarchy. For example, Mahārāja Parīkṣit was a kṣatriya king. Just before his death, he renounced his royal order. He came to the forest to hear about self-realization. If you want to maintain the peace and prosperity of the whole world society, you must create a very intelligent class of men, a class of men expert in administration, a class of men expert in production, and a class of men to work. That is required; you cannot avoid it. That is the Vedic conception, mukha-bāhūru-pāda jāḥ (Śrīmad-Bhāgavatam 11.17.13). Mukha means "the face," bāhu means "the arms," ūru means "the waist," and pāda, "the legs." Whether you take this state or that state, unless there is a smooth, systematic establishment of these four orders of life, the state or society will not run very smoothly.

Prof. Kotovsky: Generally it seems to me that this whole varṇāśrama system to some extent created a natural division of labor in the ancient society. But now division of labor among people in any society is much more complicated and sophisticated. So it is very confusing to group them into four classes.

Śrīla Prabhupāda: Confusion has come to exist because in India, at a later day, the son of a brāhmaṇa, without having the brahminical qualifications, claimed to be a brāhmaṇa; and others, out of superstition or a traditional way, accepted him as a brāhmaṇa. Therefore the Indian social order was disrupted. But in our Kṛṣṇa consciousness movement we are training brāhmaṇas everywhere, because the world needs the brain of a brāhmaṇa. Although Mahārāja Parīkṣit was a monarch, he had a body of brāhmaṇas and learned sages to consult, an advisory body. It is not that the monarchs were independent. In history it is found that if some of the monarchs were not in order, they were dethroned by the brahminical advisory council. Although the brāhmaṇas did not take part in politics, they would advise the monarch how to execute the royal function. This is not too far in the past. How long ago was Aśoka?

Prof. Kotovsky: That would be equal to what we call, in our terminology, ancient and medieval India.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: In old and feudal India-you are right-it was very open, and the major part of the high administrative staff in the legislative department were brāhmaṇas. Even in the Mogul era there were brāhmaṇas to advise the Muslim emperors and administrators.

Śrīla Prabhupāda: That is a fact-the brāhmaṇas were accepted. They formed the advisory committee of the king. For example, Candragupta, the Hindu king, was in the age of Alexander the Great. Just before Candragupta, Alexander the Great went from Greece into India and conquered a portion. When Candragupta became emperor, he had Cāṇakya as his prime minister. Perhaps you have heard this name Cāṇakya?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: Yes, he was a great brāhmaṇa politician, and it is by his name that the quarter of New Delhi where all the foreign embassies are grouped together is called Cāṇakya Purī. Cāṇakya Paṇḍita was a great politician and brāhmaṇa. He was vastly learned. His moral instructions are still valuable. In India, schoolchildren are taught Cāṇakya Paṇḍita's instructions. Although he was the prime minister, Cāṇakya Paṇḍita maintained his brāhmaṇa spirit; he did not accept any salary. If a brāhmaṇa accepts a salary, it is understood that he has become a dog. That is stated in the Śrīmad-Bhāgavatam. He can advise, but he cannot accept employment. So Cāṇakya Paṇḍita was living in a cottage, but he was actually the prime minister. This brahminical culture and the brahminical brain is the standard of Vedic civilization. The Manu-smṛti is an example of the standard of brahminical culture. You cannot trace out from history when the Manu-smṛti was written, but it is considered so perfect that it is the Hindu law. There is no need for the legislature to pass a new law daily to adjust social order. The law given by Manu is so perfect that it can be applicable for all time. It is stated in Sanskrit to be tri-kālādau, which means "good for the past, present, and future."

Prof. Kotovsky: I am sorry to interrupt you, but to my knowledge all of Indian society in the second half of the eighteenth century was, by order of the British administration, under a law divergent from Hindu law. There was a lot of change. The actual Hindu law that was used by the Hindus was quite different from the original Manu-smṛti.

Śrīla Prabhupāda: They have now made changes. Even our late Pandit Jawaharlal Nehru introduced his own Hindu code. He introduced the right of divorce in marriage, but this was not in the Manu-saṁhitā. There are so many things they have changed, but before this modern age the whole human society was governed by the Manu-smṛti. Strictly speaking, modern Hindus are not strictly following the Hindu scriptures.

But our point is not to try to bring back the old type of Hindu society. That is impossible. Our idea is to take the best ideas from the original idea. For example, in the Śrīmad-Bhāgavatam there is a description of the communist idea. It is described to Mahārāja Yudhiṣṭhira. If there is something good, a good experience, why shouldn't you adopt it? That is our point of view. Besides that, modern civilization is missing one all-important point-the aim of human life. Scientifically, the aim of human life is self-realization, ātma-tattva. It is said that unless the members of human society come to the point of self-realization, they are defeated in whatever they do. Actually it is happening in modern society, despite all economic advancement and other advancement: instead of keeping peace and tranquillity, they are fighting-individually, socially, politically, and nationally. If we think about it in a cool-headed way, we can see that in spite of much improvement in many branches of knowledge, we are keeping the same mentality that is visible in the lower animal society. Our conclusion, according to the Śrīmad-Bhāgavatam, is that this human body is not meant for working hard for sense gratification. But people do not know anything beyond that. They do not know about the next life. There is no scientific department of knowledge to study what happens after this body is finished. That is a great department of knowledge.

In the Bhagavad-gītā (2.13) it is said, dehino 'smin yathā-dehe. Deha means "this body." Dehinaḥ means "the one who owns this body." Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā. The dehī, the owner of the body, is within, and the body is changing from one form to another. The child has a certain type of body that changes to another type when he is older. But the owner of the body still exists throughout. Similarly, when this body is completely changed, we accept another body. People do not understand this. We are accepting different bodies, even in this life, from babyhood to childhood to boyhood to youth. That is a fact-everyone knows it. I was a child, but that childhood body is no more. I have a different body now. What is the difficulty in understanding that when this body will be no more, then I will have to accept another body? It is a great science.

Prof. Kotovsky: As you know, there are two quite opposite approaches to this problem. The approach is slightly different according to different religions, but at the same time, any religion recognizes and searches for the change-of-place experience, or transmigration of spirit. In Christian religion, in Judaism, in…

Śrīla Prabhupāda: I am not talking religions with you. I am talking science and philosophy. One religion may accept one way; that is not our concern. We are concerned with the point that if the owner of the body is permanent in spite of different changes of body, there should be no difficulty in understanding that when this body changes entirely, the owner of the body will have another body.

Prof. Kotovsky: Another approach is that there is no separation. There are no two phenomena-the body and the owner of the body are the same.

Śrīla Prabhupāda [emphatically]: No.

Prof. Kotovsky: When the body dies, the owner also dies.

Śrīla Prabhupāda: No, no. But why is there no department of knowledge in the university to study this fact scientifically? That is my proposition-they are lacking. It may be as you say or it may be as I say, but there must be a department of knowledge to study this. Recently a cardiologist in Toronto, a doctor, has accepted that there is a soul. I had some correspondence with him, and he strongly believes that there is a soul. So there is another point of view, but our process is to accept knowledge from authority. We have Kṛṣṇa's statement on this subject, and He is authoritative. Kṛṣṇa is accepted as the authority by all the ācāryas. The Bhagavad-gītā is accepted by scholarly and philosophical circles all over the world. Kṛṣṇa says:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"Just as the soul gives up the childhood body and comes to the boyhood body and then to youth, the soul also gives up this body and accepts another body." (Bg. 2.13) This statement is given by Kṛṣṇa, the greatest authority according to our tradition of knowledge. We accept such a statement without argument. That is the way of Vedic understanding.

Prof. Kotovsky: The difficulty is that our approach is that we do not believe in anything without argument. We can believe only things based on argument.

Śrīla Prabhupāda: Yes, that is allowed. That is stated in the Bhagavad-gītā (4.34). Tad viddhi praṇipātena paripraśnena sevayā. Paripraśna, argument, is allowed-but not in the challenging spirit, but rather with the spirit to understand. Argument is not denied. But as far as Vedic statements are concerned, they are infallible, and the scholars of the Vedas accept them in that way. For example, cow dung is the stool of an animal. Now, the Vedic statement is that as soon as you touch the stool of any animal-even if you touch your own stool-you are impure and have to purify yourself by taking a bath. According to the Hindu system, after evacuating one has to take a bath.

Prof. Kotovsky: That is quite understandable hygienic knowledge.

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: Yes, that is right.

Śrīla Prabhupāda: But in another place it is stated that cow dung, although the stool of an animal, is pure. Even if you apply it to an impure place, that place becomes purified. This is superficially contradictory. In one place it is said that the stool of an animal is impure and as soon as you touch it you have to be purified, and in another place it says that cow dung is pure. According to our knowledge, it is contradictory-but still it is accepted by those who are followers of the Vedas. And the fact is that if you analyze cow dung, you will find that it contains all antiseptic properties.

Prof. Kotovsky: This I don't know.

Śrīla Prabhupāda: Yes, one professor in a medical college analyzed it, and he found it full of antiseptic properties. So Vedic statements, even if found contradictory, if analyzed scrutinizingly will prove correct. There may be an exception. But it is accepted, and when scientifically analyzed and examined, it is found to be correct.

Prof. Kotovsky: Yes, if you analyze from the scientific point of view, that is right.

Śrīla Prabhupāda: There are other instances-for example, the conchshell. The conchshell is the bone of an animal, and according to Vedic instruction if you touch the bone of an animal you become impure and have to take a bath. But this conchshell is kept in the Deity room, because it is accepted as pure by the Vedas. My point is that we accept Vedic laws without argument. That is the principle followed by scholars. If you can substantiate your statements by quotations from the Vedas, then they are accepted. You are not required to substantiate them in other ways. There are different kinds of pramāṇas, or evidences. Proof by Vedic quotation is called śruti-pramāṇa. As in the legal court if you can give statements from the law book your statement is accepted, so all statements you give, if supported by śruti-pramāṇas, are accepted by scholars. I think you know the Vedas are known as śrutis.

Prof. Kotovsky: Yes.

Śrīla Prabhupāda:

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate
[BRS 1.2.101]

Any system we accept must be supported by evidences of śruti, smṛti, the Purāṇas, and Pañcarātra. That which is not proved by these pramāṇas is a disturbance.

Prof. Kotovsky: Could I just say one thing? What is in the Vedas could also have been proved in a scientific way. Today, suppose there is a scientific laboratory. What is said by that lab is true. That it is true you accept, without going into the propriety of it. Suppose you have a scientific workshop or institution; if this workshop or scientific institution says, ”This is not good,” the general body will take it for granted: ”Yes. The scientific body has said so, so it is understood.”

Śrīla Prabhupāda: Similarly, Vedic authoritative statements are accepted by the ācāryas [great teachers]. India is governed by the ācāryas-Rāmānujācārya, Madhvācārya, Śaṅkarācārya. They accept the Vedas, and their followers accept them. The benefit is that I do not waste my time to research whether cow dung is pure or impure; rather, because it is stated in the Vedas to be pure, I accept it. I save my time by accepting the śruti-pramāṇa. In that way there are different statements in the Vedas for sociology and politics or anything, for veda means ”knowledge.”

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham
(Bg. 15.15)

<1>Prof. Kotovsky: May I put one question to you? Have you many branches of your society in the world?

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: Where is your main center, and where are the branches of the Kṛṣṇa consciousness society?

Śrīla Prabhupāda: Of course, I have over sixty-five branches. accepted the principles. Just like these boys. [Śrīla Prabhupāda points to his two secretaries.]

Prof. Kotovsky: But does that mean that these students abstain from normal Western, European universities? For instance, can a normal student from one of the various universities who is attending lectures in the normal way also be initiated and admitted to your community?

Śrīla Prabhupāda: If you want to live in our community and be initiated, we welcome you. If not, come try to understand our philosophy, read our books-there are so many books, magazines, questions, and answers. Try to understand the philosophy. It is not that all of a sudden a student comes and becomes our disciple. He first of all comes, associates, and tries to understand. We do not canvass. He voluntarily says that he wants to be a disciple.

Prof. Kotovsky: What happens if, for instance, one is not a student but a young worker or the young son of a farmer? Would he renounce his whole life and join your community in a given center? How would he maintain himself in his day-to-day life, in material life?

Śrīla Prabhupāda: As I told you, this propaganda is meant for creating brāhmaṇas all over the world, because the brāhmaṇa element is lacking. One who seriously comes to us has to become a brāhmaṇa, so he should adopt the occupation of a brāhmaṇa and give up the occupation of a kṣatriya or śūdra. But if one wants to keep his profession and also at the same time understand our movement, that is allowed. We have many professors following our movement. There is Howard Wheeler, a professor at Ohio State University. He is my disciple. He is continuing with his professorship, but almost all the money he is getting he is spending for this Kṛṣṇa consciousness. Gṛhasthas, those who are in householder life outside, are expected to contribute fifty percent of their income for our society, keep twenty-five percent for family, and keep twenty-five percent for personal emergencies. But Lord Caitanya Mahāprabhu teaches that it does not matter whether one is a gṛhastha (householder), or in the renounced order, or a brāhmaṇa, or a śūdra. Lord Caitanya says, ”Anyone who understands the science of Kṛṣṇa becomes My spiritual master.” The actual words in Bengali are kibā vipra, kibā nyāsī, śūdra kene naya. Do you understand a little Bengali?

Prof. Kotovsky: A little.

Śrīla Prabhupāda: Yes, as a vibration. Yei kṛṣṇa-tattva-vettā, sei ’guru’ haya. ”Anyone who understands the science of Kṛṣṇa can become a spiritual master.” (Caitanya-caritāmṛta, Madhya 8.128)

Prof. Kotovsky: But by creating brāhmaṇas from different social classes of society, you deny the old prescription of the Hindu scriptures.

Śrīla Prabhupāda: No, I establish it.

Prof. Kotovsky: According to all scriptures-the Purāṇas, etc.-every member of one of these four classes of varṇas has to be born within it.

Śrīla Prabhupāda: No, no, no, no.

Prof. Kotovsky: That is the foundation of all the varṇas…

Śrīla Prabhupāda: No, no. I am sorry.

Prof. Kotovsky: The foundation of all the varṇas…

Śrīla Prabhupāda: You have spoken incorrectly. With great respect I beg to submit that you are not speaking correctly. In the Bhagavad-gītā (4.13) it is stated, cātur-varṇyaṁ maya-sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. "These four orders of brāhmaṇas, kṣatriyas, vaiśyas, and śūdras were created by Me according to quality and work." There is no mention of birth.

Prof. Kotovsky: I agree with you that this is the addition of later brāhmaṇas who tried to perpetuate these qualities.

Śrīla Prabhupāda: That has killed the Indian culture. Otherwise there would have been no necessity of the division of part of India into Pakistan. Not only that, but from the historical point of view this whole planet was Bhārata-varṣa, and it was controlled by one flag up to the time of Mahārāja Parīkṣit. Then it gradually separated. This is history. Lately they have separated Pakistan. So Bhārata-varṣa is now crippled into a small piece of land. Otherwise, according to Vedic scripture, this whole planet is called Bhārata-varṣa. Formerly it was named Ilāvṛta-varṣa. But since Emperor Bhārata ruled this planet, it is called Bhārata-varṣa. So this culture, Kṛṣṇa consciousness, was always existent. Consider any religion-Christian, Muhammadan, Jewish. They are at most two to three thousand years old. But you cannot trace out the beginning of this Vedic scripture. It is therefore called sanātana, eternal. This culture is for this whole human society. It is not a religious faith. Religious faith you can change, but real dharma you cannot change. Try to understand Kṛṣṇa. In the Bhagavad-gītā (18.66) He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Give up all other forms of religion and just surrender to Me." That is real knowledge-to surrender to the Supreme. You or I-anyone-is surrendered to someone. That is a fact. Our life is by surrender, is it not? Do you disagree with this point?

Prof. Kotovsky: To some extent you surrender.

Śrīla Prabhupāda: Yes, to the full extent.

Prof. Kotovsky: You have to surrender to the society, for instance. To the whole people.

Śrīla Prabhupāda: Yes, to the whole people, or to the state or to the king or the government or whatever you say. This surrender must be there.

Prof. Kotovsky: The only difficulty is that we cannot half surrender to a government or a king. The principal difference is of surrender to a king, to a person, or to the society.

Śrīla Prabhupāda: No, that is only a change of color. But the principle of surrender is there. Whether you surrender to monarchy, democracy, aristocracy, or dictatorship, you have to surrender; that is a fact. Without surrender there is no life. It is not possible. So we are educating people to surrender to the Supreme, wherefrom you get all protection, just as Kṛṣṇa says (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]). No one can say, "No, I am not surrendered to anyone." Not a single person. The difference is where he surrenders. The ultimate surrendering object is Kṛṣṇa. Therefore in the Bhagavad-gītā (7.19) Kṛṣṇa says, bahūnāṁ janmanām ante jñānavān māṁ prapadyate: "After surrendering to so many things birth after birth, when one is factually wise he surrenders unto Me." Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ: "Such a mahātmā is very rare."

Prof. Kotovsky: But at the same time it seems to me that surrender is to be accompanied by revolt. The history of mankind has proved that mankind has developed only by revolt against some kind of surrender. In the medieval age there was the French Revolution. It was revolt against surrender. But this revolution itself was surrender to the rank and file of the people. You are agreed?

Śrīla Prabhupāda: Yes.

Prof. Kotovsky: So it is not enough to come to a full stop. Surrender is to be accompanied with revolt against some and surrender to other people.

Śrīla Prabhupāda: But the surrender will be fully stopped when it is surrender to Kṛṣṇa.

Prof. Kotovsky: Ah, ah.

Śrīla Prabhupāda: That is full stop-no more surrender. Any other surrender you have to change by revolution. But when you come to Kṛṣṇa, then it is sufficient. You are satisfied. I'll give you an example: a child is crying, and people move him from one lap to another. Oh, he does not stop. But as soon as the baby comes to the lap of his mother…

Prof. Kotovsky: It stops.

Śrīla Prabhupāda: Yes, full satisfaction. So this surrender, these changes, will go on in different categories. But the sum total of all this surrender is surrender to māyā. Therefore, in the Bhagavad-gītā it is said that this surrender, neglecting Kṛṣṇa, is all māyā. Either you surrender to this or to that, but final surrender is surrender to Kṛṣṇa; then you will be happy. The process of surrender is there, but surrender to Kṛṣṇa keeps one quite satisfied, transcendentally.

Prof. Kotovsky: Haven't you come across hostile attitudes to your teachings from orthodox Hindus or brāhmaṇas in India?

Śrīla Prabhupāda: We have subdued them.

Prof. Kotovsky: Ah.

Śrīla Prabhupāda: Any orthodox Hindu may come and challenge, but we have our weapons-the Vedic literatures. So no one has come. Even Christian priests in America love me. They say, "These boys are American, Christian, Jewish, and now they are so much after God. But we could not deliver them." They are admitting it. Their fathers and their parents come to me, offer their obeisances, and say, "Swamiji, it is our great fortune that you have come here to teach God consciousness." So on the contrary, I have been well received. In India also, since you inquired of India, all other sects are admitting that before me many kinds of svāmīs went to the Western countries, but they could not convert even a single person to Kṛṣṇa consciousness. They are admitting that. As far as I am concerned, I don't take any credit, but I am confident that because I am presenting the Vedic knowledge as it is, without adulteration, it is being effective. That is my confidence. If you have the right medicine and you administer it to a patient, you must be sure that he will be cured.

Prof. Kotovsky: How many out of your one thousand disciples do you have in India itself? How many of your community do you have in India?

Śrīla Prabhupāda: In India?

Prof. Kotovsky: Yes.

Śrīla Prabhupāda: In India there are many Kṛṣṇa conscious persons-hundreds, thousands, millions. In India there is no question. There is not a single Hindu who is not Kṛṣṇa conscious.

Prof. Kotovsky: Yes, I understand.

Śrīla Prabhupāda: Vaiṣṇavas. This is called the Vaiṣṇava cult. You have been in India, so as it is commonly known, there are many millions of Vaiṣṇavas. For example, this gentleman [an Indian gentleman present] is the commander of Air India airlines. He is not my disciple, but he is a Vaiṣṇava, Kṛṣṇa conscious. Similarly, in India there are millions of Kṛṣṇa conscious persons. There are even Muhammadans who are Kṛṣṇa conscious. At Gorakhpur University there is a Muhammadan professor who is a great devotee of Lord Kṛṣṇa. So this is natural. It is said in the Caitanya-caritāmṛta that Kṛṣṇa consciousness is everywhere, in everyone's heart. It simply has to be awakened by this process. That is all. It is there in your heart also. It is not that it is foreign to you. In everyone's heart there is Kṛṣṇa consciousness. By this process we have to awaken it. It is just like the way the sun rises. It is not that all of a sudden the sun comes from nowhere. It is there, but it rises in the morning. Similarly, this Kṛṣṇa consciousness is everywhere, but some way or another it is now covered. By this process it is reawakened and aroused by association.

Prof. Kotovsky: You came yesterday to Moscow. Have you seen something here in Moscow?

Śrīla Prabhupāda: No, I am not very much interested in sight-seeing.

Prof. Kotovsky: But in any case, just to stay in an old-style hotel is not interesting-not many people to see. And you are leaving the day after tomorrow?

Śrīla Prabhupāda: That is my program.

Prof. Kotovsky: You are leaving for the United States or for Europe?

Śrīla Prabhupāda: Yes, for Europe. Paris. And we have two very big ceremonies in London and San Francisco. They are making arrangements for the Ratha-yātrā Car Festival. This car festival is observed in Jagannātha Purī. You have been to Jagannātha Purī?

Prof. Kotovsky: Yes, the car festival has been held from immemorial times. A very old tradition. Huge cars.

Śrīla Prabhupāda: Yes, and it has now been introduced in the Western countries in London and San Francisco, and gradually maybe we will introduce it in other countries also.

Prof. Kotovsky: In London there is a large Indian community.

Śrīla Prabhupāda: No, no. This is organized by the Englishmen and Americans. The Indian communities in London and San Francisco are trying to become-you know the word? Sahib?

Prof. Kotovsky: [Laughs.] Westernized. [They both laugh.] A very great social anthropologist at the university has written something very interesting. He says there are two processes-the process of Westernization among brāhmaṇas, mainly the upper class, and the process called Sanskritization, which is the process of adopting brāhmaṇa rituals, etc., by so-called lower classes, even untouchables. It is a very interesting process in India just now. But India's position, unfortunately, is problematic.

Śrīla Prabhupāda: The difficulty is that India is nowhere. They are trying to imitate Western life, but from a materialistic or technical point of view, they are one hundred years back.

Prof. Kotovsky: Yes, that is right. But what to do for India?

Śrīla Prabhupāda: There is one thing I am experiencing. If India's spiritual asset is distributed, that will increase India's honor. Because everywhere I go, people still adore Indian culture. If this treasure-house of India's spiritual knowledge is properly distributed, at least people outside of India will understand that they are getting something from India.

Prof. Kotovsky: Of course, you're right. The Indian cultural heritage is to be made known everywhere. But at the same time, in what way would this benefit the Indian masses themselves? They are sitting in India, and they have nothing to gain from the spreading of the Indian cultural heritage all over the world. Indian villages have to have fertilizers, tractors, etc.

Śrīla Prabhupāda: Yes, we do not object to that.

Prof. Kotovsky: Yes, I don't think you can object, but at the same time, something has to be done in India. One may call it Westernization, but this introduction to an industrial technological revolution is needed in all fields of Indian life-agriculture, industry, etc.

Śrīla Prabhupāda: Arjuna, before understanding the Bhagavad-gītā, was a fighter, and after understanding the Bhagavad-gītā he remained a fighter. So we don't want to change the position. For example, you are a respectable professor, a teacher. We don't say that you must change your position. We have come to convince you about our philosophy. That is all. Arjuna was refusing to fight. "Kṛṣṇa, I don't want to kill my relatives. I do not want this kingdom." But he was taught the Bhagavad-gītā, and at the end when Kṛṣṇa inquired, "What is your decision now?" he said, kariṣye vacanaṁ tava-"Yes, I shall act as You say." [Bg. 18.73]. That means that his consciousness changed. He was a fighter, and he remained a fighter, but he changed his consciousness. We want that. We don't want to disturb the present condition of society. We are not against technology. No, but we try to make one understand this Kṛṣṇa consciousness. That is our program.

Prof. Kotovsky: Of course, at the same time the final goal of any consciousness is to change the society-to make it a better society.

Śrīla Prabhupāda: That is automatic.

Prof. Kotovsky: I am not really so happy that the ultimate goal is not to disturb society, because in modern society there are many things to be changed through consciousness.

Śrīla Prabhupāda: That preliminary change is to follow rules and regulations of austerity. For example, don't take intoxicants.

Prof. Kotovsky: No indulging in intoxicants-simplicity, etc.

Śrīla Prabhupāda: So if one takes to this process…

Prof. Kotovsky: Then the others will come automatically.

Śrīla Prabhupāda: One's whole life will change, because these four things-illicit sex life, intoxicants, meat-eating and gambling-are very great impediments to social improvement.

Prof. Kotovsky: That will automatically make life simpler, because a person who does not indulge in illicit sex, intoxicants, and such other things has to lead a comparatively simple life.

Śrīla Prabhupāda: The other day I was speaking in Bombay with a respectable gentleman. I was telling him that Kṛṣṇa says:

māṁ hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parāṁ gatim

"Even those who are lowborn [pāpa-yonayaḥ]-strī, vaiśyas, and śūdras-are also included by accepting Me. By accepting My shelter they are also elevated to the transcendental position." (Bg. 9.32) Now why have the higher classes of Hindu society neglected this injunction of the Bhagavad-gītā? Suppose one is pāpa-yonayaḥ, lowborn. Kṛṣṇa says that he can be "elevated to the transcendental position if he accepts Me." Why wasn't this message propagated by the higher class of people so that the so-called lowborn could be elevated? Why did they reject them? The result was that instead of accepting the Muhammadans, the Indians rejected them, and now they are partitioned off. They have become eternal enemies of India. So for the first time we are trying to elevate persons to the higher position of Kṛṣṇa consciousness, even if one is lowborn. Because the soul is pure. In the Vedas it is said that the soul is untouched by any material contamination; it is simply temporarily covered. This covering should be removed. Then one becomes pure. That is the mission of human life-to uncover ourselves from this material environment, come to spiritual understanding, and surrender to Kṛṣṇa. Then life is perfect.

The Tiny World of Modern Science

In April 1973, during a long morning walk at Venice Beach, in Los Angeles, Śrīla Prabhupāda turned to the subject of modern science and scientists. With philosophical rigor, profound common sense, and disarming frankness, he exposed the narrow-mindedness and illogic behind the scientists' commonly accepted theories about the origin of life. The students on hand included Dr. Thoudam Singh, an organic chemist, who captured the dialogue on tape.

Śrīla Prabhupāda: The whole world of science and technology is running on the false idea that life is born from matter. We cannot allow this nonsensical theory to go unchallenged. Life does not come from matter. Matter is generated from life. This is not theory; it is fact. Science is based on an incorrect theory; therefore all its calculations and conclusions are wrong, and people are suffering because of this. When all these mistaken modern scientific theories are corrected, people will become happy. So we must challenge the scientists and defeat them. Otherwise they will mislead the entire society.

Matter changes in six phases: birth, growth, maintenance, production of by-products, dwindling, and death. But the life within matter, the spirit soul, is eternal; it goes through no such changes. Life appears to be developing and decaying, but actually it is simply passing through each of these six phases until the material body can no longer be maintained. Then the old body dies, and the soul enters a new body. When our clothing is old and worn, we change it. Similarly, one day our bodies become old and useless, and we pass on to a new body.

As Kṛṣṇa says in the Bhagavad-gītā (2.13), dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā/ tathā dehāntara-prāptiḥ: "As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death." And a little later (2.18): antavanta ime dehā nityasyoktāḥ śarīriṇaḥ. This means that only the material body of the indestructible and eternal entity is subject to destruction. This material body is perishable, but the life within the body is nitya, eternal.

According to the Vedas, the measurement of the soul within the body is one ten-thousandth part of the tip of a hair. This is very small; in fact, it is atomic. Yet because of that atomic spiritual energy, my body is working. Is it so difficult to understand? Suppose a man thinks himself very stout and strong. Why is he stout and strong? Only because within his body is a small spiritual spark. But as soon as the spiritual spark is gone, his body dies, and his strength and vigor become void. If scientists say that matter is the cause and origin of life, then let them bring just one dead man back to life by injecting him with chemicals. But this they cannot do.

Dr. Singh: Since scientists cannot see the spirit soul, they say its existence is very doubtful.

Śrīla Prabhupāda: How can they see it? It is too small to see. Where is such seeing power?

Dr. Singh: Still, they want to sense it by some means.

Śrīla Prabhupāda: If you inject just one grain of deadly poison into someone, he immediately dies. No one can see the poison or how it acts. But the poison is acting nevertheless. In the same way, the Vedas say that because the minute particle called the soul is within the body, the whole body is working nicely. If I pinch myself, I immediately feel it, because I am conscious all over my skin. But as soon as the soul is absent, which is the case when my body dies, you can take this same skin and cut it and chop it, and no one will protest. Why is this simple thing so hard to understand? ls this not detecting spirit?

Dr. Singh: That is the soul. But what about God?

Śrīla Prabhupāda: First of all let us understand the soul. The soul is a small God. If you understand the sample, then you can understand the whole.

Now here is matter. [Śrīla Prabhupāda points at a dead tree with his cane.] Formerly leaves and twigs were growing from this tree. Why are they not growing now? Can the scientists answer this question?

Karāndhara dāsa: They would say the chemical composition has changed.

Śrīla Prabhupāda: All right, then if they are so advanced in knowledge of chemistry, they must supply the proper chemicals to make branches and leaves grow again.

Brahmānanda Swami: Knowledge means that one must be able to demonstrate his theory. They should be able to show in their laboratories that life is caused by a combination of chemicals.

Śrīla Prabhupāda: Yes, the scientific method means first observation, then hypothesis, and then demonstration. But these scientists cannot demonstrate their hypothesis. They simply observe and then speak nonsense.

Scientists say that the chemicals are the cause of life. But all the chemicals that were there when the tree was living are still present. And life energy is also there. There are thousands of microbes in the tree, and they are all living entities. No one can claim that life energy is lacking in the body of this tree.

Dr. Singh: But what about the life energy of the tree itself?

Śrīla Prabhupāda: Yes, that is the difference. The living force is individual, and the particular individual living entity which was the tree has left. This must be the case, since all the chemicals that are necessary to support life are still there yet the tree is dead.

Here is another example: suppose I am living in an apartment, and then I leave it. I am gone, but many other living entities remain there-ants, spiders, and so forth. It is not true that simply because I have left the apartment, it can no longer accommodate life. Other living entities are still living there. It is simply that I-an individual living being-have left. The chemicals in the tree are like the apartment; they are simply the environment for the individual living force-the soul-to act through. Thus the scientists will never be able to produce life in the chemical laboratory.

The so-called scientists say that life begins from chemicals. But the real question is, "Where have the chemicals come from?" The chemicals come from life, and this means that life has mystic power. For example, an orange tree contains many oranges, and each orange contains chemicals-citric acid and others. So where have these chemicals come from? Obviously they have come from the life within the tree. The scientists are missing the origin of the chemicals. They have started their investigation from the chemicals, but they cannot identify the origin of the chemicals. Chemicals come from the supreme life-God. Just as the living body of a man produces many chemicals, the supreme life (the Supreme Lord) is producing all the chemicals found in the atmosphere, in the water, in humans, in animals, and in the earth. And that is called mystic power. Unless the mystic power of the Supreme Lord is accepted, there is no solution to the problem of the origin of life.

Dr. Singh: The scientists will reply that they cannot believe in mystic power.

Śrīla Prabhupāda: But they must explain the origin of the chemicals. Anyone can see that an ordinary tree is producing many chemicals; they cannot deny it. But how does it produce them? Since they cannot answer this, they must accept that the living force has mystic power. I cannot explain how my fingernail is growing out of my finger; it is beyond the power of my brain. In other words, it is growing by inconceivable potency, or acintya-śakti. So if acintya-śakti exists in an ordinary being, imagine how much acintya-śakti God possesses.

The difference between God and me is that although I have the same potencies as God, I can produce only a small quantity of chemicals, whereas He can produce enormous quantities. I can produce a little water in the form of perspiration, but God can produce the seas. Analysis of one drop of seawater gives you the qualitative analysis of the sea, without any mistake. Similarly, the ordinary living being is part and parcel of God, so by analyzing the living beings we can begin to understand God. In God there is great mystic potency. God's mystic potency is working swiftly, exactly like an electric machine. Machines operate by certain energy, and they are so nicely made that all the work is done simply by pushing a button. Similarly, God said, "Let there be creation," and there was creation. Considered in this way, the workings of nature are not very difficult to understand. God has such wonderful potencies that the creation, on His order alone, immediately takes place.

Brahmānanda Swami: Scientists don't accept God or acintya-śakti.

Śrīla Prabhupāda: That is their rascaldom. God exists, and His acintya-śakti also exists.

Karāndhara dāsa: Scientists say that life was created biochemically.

Śrīla Prabhupāda: And I say to them: "Why don't you create life? Your biology and chemistry are very advanced, so why don't you create life?"

Karāndhara dāsa: They say they will create life in the future.

Śrīla Prabhupāda: When in the future? If the scientists know the creative process, why can't they create life now? If life has a biochemical origin, and if biologists and chemists are so advanced, then why can't they create life in their laboratories? When this crucial point is raised, they say, "We shall do it in the future." Why in the future? That is nonsense. Trust no future, however pleasant. What is the meaning of their advancement? They are talking nonsense.

Karāndhara dāsa: They say that they are right on the verge of creating life.

Śrīla Prabhupāda: But that is also the future, in a different way. They must accept that they still do not know the truth about the origin of life. Since they are expecting to be able to create life in the future, presently their knowledge must be imperfect. Their proposal is something like giving someone a postdated check. Suppose I owe you ten thousand dollars and I say, "Yes, I will pay you the entire sum with this postdated check. Is that all right?" If you are intelligent, you will can see something tangible." Similarly, the scientists cannot produce even a single blade of grass by biochemistry, yet still they claim that life is produced from matter. What is this nonsense? Is no one questioning this? We can prove that life began from life. Here is the proof: when a father begets a child, the father is living, and the child is living. But where is the scientist's proof that life comes from matter? We can prove that life begins from life, and we can also prove that the original life is Kṛṣṇa. But what evidence exists that a child is ever born out of a dead stone? The scientists cannot prove that life comes from matter. They are leaving that aside for the future.

Karāndhara dāsa: The basis of what the scientists call "scientific integrity" is that they talk only about what they can experience through their senses.

Śrīla Prabhupāda: Then they are suffering from what we call "Doctor Frog's philosophy." There was once a frog who had lived all his life in a well. One day a friend visited him and informed him of the existence of the Atlantic Ocean.

"Oh, what is this Atlantic Ocean?" asked the frog in the well.

"It is a vast body of water," his friend replied.

"How vast? ls it double the size of this well?"

"Oh, no, much larger," his friend replied.

"How much larger? Ten times the size?"

In this way the frog went on calculating. But what was the possibility of his ever understanding the depths and fur reaches of the great ocean? Our faculties, experience, and powers of speculation are always limited. The frog was always thinking in terms relative to his well. He had no power to think otherwise. Similarly, the scientists are estimating the Absolute Truth, the cause of all causes, with their imperfect senses and minds, and thus they are bound to be bewildered. The essential fault of the so-called scientists is that they have adopted the inductive process to arrive at their conclusions. For example, if a scientist wants to determine whether or not man is mortal by the inductive process, he must study every man to try to discover if some or one of them may be immortal. The scientist says, "I cannot accept the proposition that all men are mortal. There may be some men who are immortal. I have not yet seen every man. Therefore how can I accept that man is mortal?" This is called the inductive process. And the deductive process means that your father, your teacher, or your guru says that man is mortal, and you accept it.

Dr. Singh: So there is an ascending process of gaining knowledge and a descending process?

Śrīla Prabhupāda: Yes. The ascending process will never be successful, because it relies on information gathered through the senses, and the senses are imperfect. So we accept the descending process.

God cannot be known by the inductive process. Therefore He is called adhokṣaja, which means "unknowable by direct perception." The scientists say there is no God, because they are trying to understand by direct perception. But He is adhokṣaja; therefore the scientists are ignorant of God because they are missing the method of knowing Him. In order to understand transcendental science, one must approach a bona fide spiritual master, hear from him submissively, and render service to him. Lord Kṛṣṇa explains this in the Bhagavad-gītā (4.34): tad viddhi praṇipātena paripraśnena sevayā.

Dr. Singh: There is a scientific journal called Nature. It contains articles concerning natural products like plants and animals, but it does not mention God-only nature.

Śrīla Prabhupāda: We may correctly observe that plants are being produced by nature, but we must ask, "What has produced nature?" To ask this question is intelligence.

Dr. Singh: The scientists don't think about that.

Śrīla Prabhupāda: So they are fools. As soon as we speak of nature, the next question should be, "Whose nature?" For instance, I speak of my nature, and you speak of your nature. Therefore, as soon as nature is mentioned, the next inquiry should be, "Whose nature?"

Nature means energy, and as soon as you speak of energy, you must accept that there is a source of that energy. For example, the source of electric energy is the electric powerhouse. Electricity is not produced automatically. We must install a powerhouse and a generator. Similarly, in the Vedas it is said that material nature is working under Kṛṣṇa's direction.

Dr. Singh: So do you mean to say that science has started from an intermediate point-not from the original point?

Śrīla Prabhupāda: Yes, that is it exactly. They are ignorant of the origin. The scientists start from one point-but where does that point come from? That they do not know, in spite of vast research. One has to accept that the original source is God, who is full of all mystic powers and from whom everything emanates. He Himself says in the Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate, "I am the source of all spiritual and material worlds. Everything emanates from Me." Our conclusions are not based on blind faith; they are most scientific. Matter comes from life. In life-in the origin-there are unlimited material resources; that is the great mystery of creation.

Modern scientific research is just like Sāṅkhya philosophy, which analyzes material elements. Sāṅkhya means "to count." We are also Sāṅkhya philosophers to some extent, because we count and analyze the material elements; this is land, this is water, this is air, this is sunshine, this is fire. Furthermore, I can count my mind, my intelligence, and my ego. Beyond my ego, however, I cannot count. But Kṛṣṇa says that there is existence beyond the ego, and that existence is the living force-the spirit soul. This is what the scientists do not know. They think that life is merely a combination of material elements, but Kṛṣṇa denies this in the Bhagavad-gītā (7.5). Apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām: "Besides this inferior nature there is a superior energy of Mine." The inferior energy is the material elements, and the superior energy is the living entity.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence, and false ego-all together these eight comprise My separated material energies." (Bg. 7.4) Kṛṣṇa explains here in the Bhagavad-gītā that vāyu (gas) comes from Him, and that finer than the gases is kham (ether). Finer than ether is the mind, finer than the mind is intelligence, and finer than the intelligence is the soul. But the scientists do not know this. They can perceive only gross things. They mention vāyu, but where does the vāyu come from? Where does the gas come from?

Dr. Singh: That they cannot answer.

Śrīla Prabhupāda: But we can answer. We have the knowledge that gas comes from kham, or ether, and ether comes from mind, mind comes from intelligence, and intelligence comes from Kṛṣṇa's superior energy, the spirit soul.

Dr. Singh: Are both inferior and superior energies studied in Sāṅkhya philosophy?

Śrīla Prabhupāda: No. Sāṅkhya philosophers do not know of superior energy. They simply analyze the material elements, just as the scientists do. Neither the scientists nor the Sāṅkhya philosophers know anything of the spirit soul. They are simply analyzing Kṛṣṇa's material energy.

Dr. Singh: They are analyzing the creative material elements?

Śrīla Prabhupāda: Material elements are not creative! The soul is creative. No one can create life with only matter, and matter cannot create itself. You, a living entity, can mix hydrogen and oxygen to create water. But matter itself has no creative energy. If you place a bottle of hydrogen near a bottle of oxygen, will they automatically combine, without your help?

Dr. Singh: No. They must be mixed.

Śrīla Prabhupāda: Yes, the superior energy-the living entity-is required. Oxygen and hydrogen are inferior energy, but when the superior energy mixes them, then they can become water.

Inferior energy has no power unless superior energy is involved. This sea [indicating the Pacific Ocean] is calm and quiet. But when superior force-air-pushes it, high waves are created. The sea has no power without the superior force. Similarly, there is another force superior to the air, and another, and another, until we arrive at Kṛṣṇa, the most superior force. This is real research. Suppose a railroad train is just starting to move. The engine pushes one car, which pushes another, and so on, until the entire train is moving. And the whole motion originates with the engineer, a living entity. Similarly, in the cosmic creation, Kṛṣṇa gives the first push, and then, by means of many successive pushes, the entire cosmic manifestation comes into being. This is explained in the Bhagavad-gītā

(9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "This material nature is working under My direction, O son of Kuntī, and is producing all moving and unmoving beings." And a little later:

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

"All species of life are made possible by birth in material nature, and I am the seed-giving father." (Bg. 14.4) For example, if we sow a banyan seed, a huge tree eventually grows up and produces millions of new seeds. Each of these seeds, in turn, produces another tree with millions of new seeds, and so on. So Kṛṣṇa is the original seed-giving father.

Unfortunately, the scientists only observe the immediate cause; they do not perceive the remote cause. There are two causes-the immediate cause and the remote cause. Kṛṣṇa is described in the Vedas as sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. If you understand the cause of all causes, then you understand everything. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati: "If you know the original cause, the later, subordinate causes are automatically known." Although the scientists are searching after the original cause, when the Vedas, which contain perfect knowledge, give the original cause, they won't accept. They keep to their partial, imperfect knowledge.

Dr. Singh: Scientists are worried about energy sources, and now they are working to utilize solar energy for cooking, lighting, and various other purposes. They are hoping that when they exhaust all other energy sources, they will be able to use solar energy.

Śrīla Prabhupāda: This is not a very new theory. Everyone knows that because the roots of trees store the sun's energy, it is possible to get fire from a tree. These scientists are tiny creatures, but they are very proud. We don't give them credit, because they are simply stating what everyone knows. As soon as you cut a tree, you cannot get fire from it. It has to be dried in the sun. When the energy is gathered from the sun, the tree can be utilized for fire. Actually everything is being maintained by the sun's energy, but the scientists don't know where the sun's energy comes from. In the Bhagavad-gītā (15.12) Kṛṣṇa says:

yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

"The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me."

Again, Kṛṣṇa says, jyotiṣāṁ ravir aṁśumān: "Of lights I am the radiant sun." (Bg. 10.21) Also, in the Eleventh Chapter of the Bhagavad-gītā Arjuna tells Kṛṣṇa, śaśi-sūrya-netram: "The sun and moon are among Your great, unlimited eyes." This knowledge is contained in the Bhagavad-gītā, but scientists cannot attain this knowledge by their speculation. Can they?

Dr. Singh: It is not possible.

Śrīla Prabhupāda: And what is their knowledge? The scriptures say that even if you counted all the grains of sand on earth, you still would not be able to understand God. All this material counting does not mean that you have the capacity to understand the unlimited. But it is even beyond their capacity to count all the material things. Why are the scientists so proud of their energy and capacities? They do not even know of the material things, and what to speak of the spiritual. As far as scientists and other living entities are concerned, their knowledge is limited. But this is not so for Kṛṣṇa. If we receive knowledge from Kṛṣṇa, that knowledge is perfect. In the scriptures we receive information that there are nine hundred thousand species of life existing within the ocean. The information given in the scriptures is exact, because it comes from Kṛṣṇa, and as Kṛṣṇa Himself says: "As the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come." (Bg. 7.26)

Dr. Singh: We have to take knowledge from the supreme knower.

Śrīla Prabhupāda: for perfect knowledge we have to approach a superior person, a guru. One may try to learn a subject by reading books at home, but he can learn much better by going to college and approaching a professor. In the same way, we have to approach a guru. Of course, if we encounter a false guru, our knowledge is false. But if our guru is perfect, our knowledge is perfect. We accept Kṛṣṇa as our guru. If He is perfect in knowledge, our knowledge is also perfect. As far as we're concerned, we do not have to be perfect in ourselves, but if we receive knowledge from the perfect, our knowledge is perfect. We cannot say that we understand that there are nine hundred thousand species of life in the ocean because we have studied the entire ocean. Rather, we say that we take this information from scriptures, and therefore it is perfect. This is the Vedic process.

Scientists may carry out much research work, but however great a scientist may be, his senses are imperfect. Therefore he cannot have perfect knowledge. What is the value of our eyes? We cannot see without sunlight, nor can we see small things without a microscope. Our eyes are imperfect, and the instruments our eyes have discovered are also imperfect. How, then, is it possible to get perfect knowledge? Because the living entity is limited, his knowledge is limited. A child may know that two plus two equals four, but when he speaks of higher mathematics, we do not take him seriously. The senses through which a scientist acquires knowledge are limited and imperfect; therefore his knowledge is limited and imperfect. In his ignorance he may claim to know everything, but that is simply nonsense.

A blind man may lead another blind man, but what does it avail them when they both fall into a ditch? The laws of nature bind us hand and foot, yet we think we are free to speculate. This is illusion. Although conditioned by so many of nature's laws, the rascals think they are free. Yet if there is a cloud, they cannot see the sun. What power have we to see? Only when nature's laws give us some facility are we able to see. Indeed, we can only experiment under certain conditions, and if the conditions are not favorable, our experiments fail. Why then are we so proud of experimental knowledge?

Why experiment? Things are already there. The sun's energy is there, given by God for us to use. What else is there to know? So many apples fall from trees. What further need is there to explain the law of gravity? Actually the scientists are lacking in common sense. They are simply concerned with "scientific" explanations. They say the law of gravity works only under certain conditions, but who has made these conditions? When Kṛṣṇa appeared as Lord Rāmacandra, He threw stones on the water, and the stones floated. The law of gravity did not work in that case. Therefore the law of gravity works only under the direction of the Supreme Lord. The law in itself is not final. A king may give a law, but he can change that law immediately. The ultimate law-giver is Kṛṣṇa, and a law will only work by His will. Scientists try to explain God's will in so many ways, but because they are conditioned by māyā, illusion, they can only talk like a person haunted by ghosts. Tell me, what is the scientific explanation that accounts for all the varieties of trees?

Karāndhara dāsa: They say that nature mutates and makes these varieties.

Śrīla Prabhupāda: Then it must be nature's will. And what is that will? Does the land have any will?

Karāndhara dāsa: Well, they are very vague on that point.

Śrīla Prabhupāda: That means that they do not have perfect knowledge. They do not know that behind nature is the will of Kṛṣṇa.

Dr. Singh: They explain that the chemical composition of these different plants is different.

Śrīla Prabhupāda: That's all right, but who made these chemical compositions? As soon as you say "chemical composition," you immediately require a God.

Karāndhara dāsa: They say there is no need for a God, because if you mix two chemicals together…

Śrīla Prabhupāda: God or not, there must be some will. There must be some consciousness. Two chemicals mix and produce such and such. Who mixes them? Consciousness is there. Well, that consciousness is Kṛṣṇa. There is consciousness everywhere, and as soon as you accept that consciousness, you must accept consciousness as a person. Therefore, we speak of Kṛṣṇa consciousness. In the Bhagavad-gītā it is stated that consciousness is all-pervading. You may have consciousness, and I may have consciousness, but there is another consciousness, which is all-pervading. My consciousness is limited to my body, and your consciousness is limited to yours, but there is another consciousness, which is within you, me, and everyone. That is Kṛṣṇa consciousness.

Actually everything in the world is relative. That is a scientific fact. Our bodies, lives, intelligence, and everything else are all relative. To us an ant may seem to have a very short life, but for the ant his life is about a hundred years in duration. That hundred years is relative to the body. Similarly, Brahmā, who lives fantastically long from our point of view, only lives a hundred years from his point of view. This is relativity.

Karāndhara dāsa: Then the relativity is based upon our individual situation.

Śrīla Prabhupāda: Yes. Therefore it is said that what is food for one is poison for another. People are thinking that because they cannot survive on the moon, no other living entities can. Everyone thinks of things in a relative way, in his own terms. This is the meaning of "frog philosophy." The frog is always thinking of things in relation to his well. He has no power to conceive of the Atlantic Ocean, because his well is his only experience. God is great, but we are thinking of God's greatness in our own terms, in terms of relative greatness. Some insects are born at night; they grow at night, have their children at night, and die at night. They never see the sun; therefore they conclude that there is no such thing as day. If you asked the insect about the morning, he would say, "There cannot be any morning." Similarly, when people hear of Brahmā's long duration of life from the scriptures, they do not believe it. They say, "How can anyone live for such a long time?" In the Bhagavad-gītā (8.17) Kṛṣṇa states:

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night."

Thus Brahmā, by these calculations, lives for so many millions and trillions of years. We cannot believe this, although evidence is given in the scriptures. In other words, we conclude that Kṛṣṇa talks nonsensically, while we speak as authorities. Even great scholars say that these scriptural statements are all mental speculations. Although these men are nothing but rascals, they pass for reputable scholars. They place themselves above God's position by attempting to refute or deny the statements of God in the revealed scriptures. In this way so many fools in the guise of scholars, scientists, and philosophers are misguiding the whole world.

Dr. Singh: Of course, so much is being written about Darwin's theory. In any library there are hundreds of books on his theories.

Śrīla Prabhupāda: Do they accept or reject them?

Dr. Singh: Generally they accept him, but there are some who are very critical.

Śrīla Prabhupāda: Darwin speaks about the evolution of the species of life, but he has no real information about spiritual evolution. Be knows nothing about the progress of the spirit soul from lower forms of life to higher forms. He claims that man has evolved from monkeys, but we can see that the monkey is not extinct. If the monkey is the immediate forefather of man, why is the monkey still existing?

Dr. Singh: Darwin says that the species are not created independently but are descended from one another.

Śrīla Prabhupāda: If there is no question of independence, how can he abruptly begin with a certain species? He must explain how the original species came into existence.

Karāndhara dāsa: Scientists claim that the earth was created by biological chemistry, and they refuse to teach that God created the earth, because they think everyone will consider them fools.

Śrīla Prabhupāda: If their biology and chemistry are so advanced, why don't they create something? They claim they may be able to create life in the future, but why in the future? Life is already created. Is science based on the future? We should trust no future, however pleasant we may think it will be. Everyone is thinking the future will be very pleasant, but what assurance do we have of this? They have to accept that they do not know what the truth actually is. They cannot even produce a spear of grass through their biological or chemical experiments. Nonetheless they are claiming that the creation is produced by some chemical or biological method. Why does no one question all this nonsense?

Dr. Singh: In the ultimate analysis, when they consider the origin of life, they say that everything started from matter. In other words, living matter comes from nonliving matter.

Śrīla Prabhupāda: From where is this living matter coming now? Did it come from nonliving matter in the past and not at the present? How is the ant coming? Is it materializing from dirt? Even an ant does not come from inert matter. What proof do they have of such a theory? Darwin claims that in the distant past no really intelligent man existed, that man simply evolved from the apes. If there was no intelligent brain in the past, how is it that these Vedic scriptures were written thousands and thousands of years ago? How do they explain a sage like Vyāsadeva?

Dr. Singh: They have no explanation. They simply say these are unknown forest sages.

Śrīla Prabhupāda: Vyāsadeva may be unknown to them, but nonetheless he was there. How is it he got such a brain? He may be unknown to you or to me, but nonetheless his brain-work is there, his philosophy is there, his language, linguistics, poetic arrangements, and verbal strength. You may not know the person, but you can understand the brain.

Dr. Singh: Weren't all the varieties of animals existing from the beginning?

Śrīla Prabhupāda: Yes. Simultaneous creation is verified by the Bhagavad-gītā. All the varieties of animals and men as well as demigods were existing from the beginning. A living entity wants a certain type of body, and Kṛṣṇa gives it to him. Because he desires things in a certain way, he associates with certain qualities of nature in matter. According to his association, he receives a particular type of body. The psychological forces, the mind, thinking, feeling, and willing determine the particular type of situation and body the living entity receives. The evolutionary process is there, but it is not an evolution of species. It is not that one species of life develops from another, for, as Kṛṣṇa states:

avyaktād vyaktayaḥ sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-saṁjñake

”When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated.” (Bg. 8.18)

The evolution is the spiritual evolution of the individual living entity through the various species of life. If one enters into the body of a fish, he has to undergo the evolutionary process step by step. If one is on the top of the stairs and somehow falls down, he again has to go up the evolutionary staircase step by step. Of course, the scientists are busy making so much research that they cannot understand this. If you tell them they are going to be trees in their next life, they think you are speaking nonsense. After all, what can we learn by research? When the cause of all causes is known, then everything knowable becomes known, and nothing remains unknown. As the Vedas state: yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati. If we know the Absolute Truth, all other truths become known, but if we don't know the Absolute Truth, we are in ignorance. One may not be an official scientist or philosopher, but he may challenge anyone and talk boldly if he only knows one thing-Kṛṣṇa.

This contemporary civilization is so proud of its independence, but actually it is so much dependent on oil. If the oil supply is stopped, then what will these rascal scientists do? They cannot do anything. Let them try to manufacture oil in their test tubes, enough oil to run their civilization on. At present there is a scarcity of water in India. What can the scientists do about this? They may know the chemical composition of water, but they cannot produce it when there is a great scarcity. They require the help of clouds, and all that is God's manipulation. Actually they cannot do anything. They have gone to the moon, but for all their labor they have simply taken away some dust and rocks. The rascal government exacts taxes and spends money unnecessarily. This is their intelligence. It is a state of asses, that's all. The politicians have no sympathy or compassion. They do not consider that the hard-earned money is coming from the public and that they are spending it by shooting big rockets off to other planets. All they do is promise to bring back more dust. First they may get a handful of dust, then they promise to bring back tons of dust. What is the meaning of all this?

Karāndhara dāsa: They believe that there may be life on Mars.

Śrīla Prabhupāda: They may believe or not believe-what is the gain? What we do know is that life is here. They know this, yet they are engaged in fighting and in killing life. Here is life. Here is a human being. Life is here undoubtedly. But they are busy trying to destroy it with their big bombs. This is their scientific advancement.

Dr. Singh: They are very curious to know what is going on, on other planets.

Śrīla Prabhupāda: That means that for their childish curiosity they are spending so much money. They can spend so much to satisfy their curiosity, but when so many poverty-stricken countries ask them for help, they say there is no money. They are very proud to go to the moon, but why don't they take information how to go to Kṛṣṇa's Goloka Vṛndāvana? If they go there, all their curiosity will be satisfied. They will learn that beyond this inferior energy there is indeed a superior, spiritual energy. This material energy cannot work independently. The spiritual energy has to join it. Material elements are not created of themselves. It is the soul that is creative. We may try to make something with matter, but matter does not create itself. Hydrogen and oxygen will come in contact only when moved by the superior energy. Only fools can expect the entire cosmic manifestation, which is only matter, to come into being automatically. We may have a nice car, but if there is no driver, what is its use? Unless a man knows how to work a machine, unless a man pushes a button, the machine does not work. Similarly, without the superior energy, the material energy cannot act. Behind this wonderful cosmic manifestation is the direction of a superior energy. All this information is given in the scriptures, but still people will not believe it.

Actually everything is God's property, but people are claiming this property to be theirs or their country's. Now they are talking about the problem of overpopulation, but the fact is that God has supplied enough. Actually there is enough land and enough food if it is properly used. People are artificially creating problems, and the scientists are helping them by giving them so many destructive devices. They simply encourage the rascals and rogues who are trying to use up God's property. If you help a murderer or a thief, you also become a criminal. Is that not so? There is so much trouble in the world because the scientists are helping all the thieves and rogues. Thus they are all criminals. Stena eva saḥ. One who does not recognize the proprietorship of the Supreme Lord is a thief.

Our mission is to bring these rascals to their senses. Now one must find out the means to do this. The rascals are suffering, but because they are sons of God they should not suffer. They do not know that there is God or that there is happiness. They know nothing of bliss or of eternal life. They are carrying on so much research and living for fifty, sixty, or seventy years. After that they do not know what is going to happen. They have no knowledge that life is eternal. Actually their position is like that of an animal. An animal does not know what is after death, nor does he actually contemplate death. He does not know why he is here, nor does he know the value of life. Under the influence of māyā, the animal simply goes on eating, sleeping, defending, mating, and dying. That's all. People are endeavoring so hard, but for what purpose? They say that they are struggling so hard to make provisions for the next generation, but what are the provisions for? They cannot reply to that. This Kṛṣṇa consciousness movement is meant to give real purpose to life by establishing Kṛṣṇa, God, as the center of everything. It is therefore to the scientist's benefit to understand this important movement.

28.10 Chapter Seven

Exploring the Spiritual Frontier

Śrīla Prabhupāda Arrives in America

Several years after Śrīla Prabhupāda first arrived in America, a disciple discovered the diary he had kept during his passage from India on the steamship Jaladuta. Inside was a poem, handwritten in Bengali, that Śrīla Prabhupāda had written on board the ship just after it had arrived in Boston harbor. The poem beautifully captures Śrīla Prabhupāda's first impressions of Western civilization and reveals his heartfelt determination to change the consciousness of America.

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

But I know Your causeless mercy can make everything possible, because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

All living entities have become under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

The words of the Śrīmad-Bhāgavatam are Your incarnation, and if a sober person repeatedly receives them with submissive aural reception, then he will be able to understand Your message.

It is said in the Śrīmad-Bhāgavatam (1.2.17–21): "Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact. At the time loving service is established in the heart, the modes of passion [rajas] and ignorance [tamas], and lust and desire [kāma] disappear from the heart. Then the devotee is established in goodness and he becomes happy. Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association [mukti] and comes to know scientifically of the Personality of Godhead. Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions [karma] is terminated when one sees the self as master."

He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engladdened and thus become liberated from all unhappy conditions of life.

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance. O Lord, make me dance as You like.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

Signed-the most unfortunate, insignificant beggar
A. C. Bhaktivedanta Swami,
on board the ship Jaladuta, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965

Build Your Nation on the Spiritual Platform

Asked to speak at the University of Nairobi in September 1972, Śrīla Prabhupāda addressed an overflow crowd of students and government officials at the campus’s Taifla (Independence) Hall. In his lecture he advised citizens of the developing nation of Kenya, ”… please develop spiritually, for spiritual development is sound development. Don’t imitate the Americans and Europeans, who are living like cats and dogs. The atomic bomb is already there, and as soon as the next war breaks out, all their skyscrapers and everything else will be finished….”

Ladies and gentlemen, thank you very much for kindly coming here to participate in this meeting for spreading Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is trying to bring human society to the point where everyone’s life can become successful. The subject today is the real meaning of human life. We are trying to instruct the entire world about this meaning.

Human life is attained after many, many millions of years species of life according to the Padma Purāṇa. Life began with the aquatics, for we can understand from Vedic literature that at the beginning of creation the entire planet was merged in water. This material world is composed of five gross elements-earth, water, fire, air, and ether. Besides these there are three subtle elements-mind, intelligence, and ego. Behind these curtains is the spirit soul, which is covered by these eight elements. This information is given in the Bhagavad-gītā.

Human beings are not the only living entities to have a spirit soul. We are all spirit souls-beasts, birds, reptiles, insects, trees, plants, aquatics, and so on. The spirit soul is simply covered by different dresses, just as some of you are dressed in white clothes, some in green, some in red, etc. But we are not concerned with the dress; we are concerned with you as spirit soul. Thus it is said in the Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe ga vi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

”The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater.”

The sage does not make any distinction on the basis of color, intelligence, or species. He sees every living entity as a small particle of spirit soul. It is stated:

keśāgra-śata-bhāgasya
śatāṁśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo ’yaṁ
saṅkhyātīto hi cit-kaṇaḥ
[Cc. Madya 19.140]

”There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of a hair.” Because we have no instrument to measure the dimensions of the spirit soul, the small particle of spirit soul is measured in this way. In other words, the soul is so small that it is smaller than an atom. That small particle is within you, within me, within the elephant, within gigantic animals, in all men, in the ant, in the tree, everywhere. However, scientific knowledge cannot estimate the dimensions of the soul, nor can a doctor locate the soul within the body. Consequently material scientists conclude that there is no soul, but that is not a fact. There is a soul. The presence of the soul makes a difference between a living body and a dead body. As soon as the soul departs from the body, the body dies. It has no value. However great a scientist or a philosopher one may be, he must admit that as soon as the soul departs from the body, the body dies. It then has no value and has to be thrown away. We should try to understand this; the soul is valuable, not the body. The fact that the soul is transmigrating is explained in the Bhagavad-gītā (2.22):

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro ’parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

”As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.”

When a suit becomes old, we give it up and accept another suit; similarly the soul is changing dresses according to desire. Because the soul is part and parcel of God, it has godly qualities. God is the supreme will, the supreme power, the supreme independent one, and we, being part and parcel of Him, have all these qualities in minute quantity. We have willing, thinking, feeling, and desiring. In the Vedas it is stated that God is the supreme living force among all living forces (cetanaś cetanānām). He is also supplying the necessities of all living entities.

We living entities are innumerable; there is no limit to our number. God, however, is one. He is also living, as we are but we are minute particles of that living force. For example, a particle of gold is the same in quality as a gold mine. If we chemically analyze the ingredients in a small drop of water, we will find all of the ingredients that are to be found in the vast ocean. In a similar way, we are one with God, being His part and parcel. This godly particle, the soul, or the living force, is transmigrating from aquatics to trees and plants and then from trees and plants to insect life, then to reptile life, then to the bodies of birds and beasts. Darwin’s theory of evolution is but a partial explanation of the transmigration of the soul. Darwin has simply taken information from Vedic literature, but he has no conception of the soul. The difference is that the soul is transmigrating from aquatic life to plants and trees, then to insect life, then to bird life, then animal life, then human life, and within human life he moves from uncivilized life to civilized life, etc. The civilized life of a human being represents the culmination of evolution. Here is a junction: from this point we can again slide down into the cyclic process of evolution, or we can elevate ourselves to a godly life. The choice is up to us. This is indicated in the Bhagavad-gītā.

This human form of life actually means developed consciousness; therefore we should not waste our lives like cats, dogs, and hogs. That is the injunction. Although this body is perishable like a dog’s or cat’s body, it is different in that one can attain the highest perfection in this life. We are part and parcel of God, but somehow or other we have fallen into this material existence; now we have to evolve in such a way that we can go back home, back to Godhead. That is the highest perfection.

There is actually another world, a spiritual world. As stated in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo ’nyo
’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

”Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.”

In this material nature, everything is created, it stays for some time, produces some by-products, dwindles, and finally vanishes. Our bodies are created at a certain moment by sexual intercourse. The semen of the father emulsifies and takes a pea form, and the living entity, or soul, takes shelter in that form, and because it takes shelter, it develops hands, legs, eyes, etc. This development is complete in the seventh month, and in the ninth month the human being comes out of the womb. It is because the soul is present that the child develops. If the soul is not present, there is no development, and the child is born dead. We can take this dead body and preserve it in chemicals, but it will not develop. Development means change of body. All of us have had baby bodies, but those bodies are no longer existing. The body of a baby develops into the body of a child, and that body develops into the body of a boy, and that body develops into a youth’s body, which eventually turns into an old man’s body. Finally the body completely vanishes. The whole cosmic manifestation, the gigantic form of this material world, is also working according to this same process. It is created at a certain point, it develops, it is maintained, and at a certain stage it is dissolved. That is the nature of the material world. It is manifest at a certain interval, and again it vanishes (bhūtvā bhūtvā pralīyate).

The word bhāva means ”nature.” There is another nature, which never dissolves, which is eternal. As jīvas, spirit souls, we are also eternal. This is verified in the Bhagavad-gītā (2.20):

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato ’yaṁ purāṇo
na hanyate hanyamāne śarīre

”For the soul there is neither birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain.”

Just as God has no birth or death, we spirit souls can have neither birth nor death, but because we think, ”1 am this body,” we consider that we are born and that we die. Such thinking is called māyā, or illusion, and as soon as we get out of this illusion of identifying the soul with the body, we attain the stage called brahma-bhūta. When one realizes aham-brahmāsmi, ”I am not this body; I am spirit soul, part and parcel of the Supreme Brahman,” he attains what is called Brahman realization. As soon as Brahman realization is attained, one becomes happy.

Is this not a fact? If you understand clearly that you have no birth and death, that you are eternal, will you not become happy? Yes, certainly. Thus when one is Brahman realized, spiritually realized, he has no more to do with hankering or lamentation. The whole world is simply hankering and lamenting. You African people are now hankering to be like Europeans and Americans, but the Europeans have lost their empire, and now they are lamenting. So in this way one party is hankering and another is lamenting. Similarly, this material life is simply a combination of hankering and lamenting. We are hankering for those things which we do not possess, and we are lamenting for those things which we have lost. That is our material business. If we realize, however, that we are part and parcel of the Supreme Personality of Godhead (Parabrahman) and that we are Brahman, then we will transcend this hankering and lamenting.

The so-called universal brotherhood or unity that the United Nations is trying to achieve is possible only when you come to the spiritual platform, or Brahman realization. Brahman realization is the aim of human life. One should not work like cats, dogs, and hogs. The hog is always very busy day and night trying to find stool, and when he finds it, he eats it and becomes sexually agitated and has sex without discrimination. A hog will have sex with its mother or sister or anyone else, and this is a hog’s life. However, the scriptures indicate that the human form of life is not meant for working hard for sense gratification like cats, dogs, and hogs. It is meant for realizing, ”I do not belong to this material world. I am spirit soul and am eternal, but somehow or other I have fallen into this conditional life of birth, old age, disease, and death.” This human form of life is meant for making a solution to these four material miseries-birth, old age, disease, and death. That is the aim of human life. Just try to understand that human life is not meant for working very hard like hogs and then having some sense gratification and then all of a sudden dying.

People who do not believe in the soul are in a most unfortunate condition. They do not know where they came from nor where they are going. Knowledge of the soul is the most important knowledge, but it is not discussed in any university. But what is the constitution of this body? What is the distinction between a dead body and a living body? Why is the body living? What is the condition of the body, and what is its value? No one is presently studying these questions, but by this Kṛṣṇa consciousness movement we are trying to educate people so that they can understand that they are not these bodies but are spirit souls. The business of human life is different from the business of cats and dogs. That is our message.

As far as the soul is concerned, the evolutionary process is going on, and we are struggling for existence, struggling to come to the point of eternal life. That eternal life is possible. If you try your best in this human form of life, in your next life you can get a spiritual body. Your spiritual body is already within you, and it will develop as soon as you become free from the contamination of this material existence. That is the aim of human life. People do not know what actual self-interest is; it is to realize oneself, to realize, ”I am part and parcel of God, and I have to return to the kingdom of God to join with God.”

Just as we have a social life here, God has a social life in the spiritual kingdom. You can join Him there. It is not that after this body is finished you become void. No. That is a wrong conception. In the Bhagavad-gītā (2.12), Kṛṣṇa told Arjuna on the Battlefield of Kurukṣetra:

na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

”Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”

The process for attaining eternal life is very easy, and yet at the same time very difficult. It is difficult because people in the beginning do not believe in the existence of transmigration of the soul. However, if we simply take knowledge from the authorities, the process becomes very simple. Our process of Kṛṣṇa consciousness is to take knowledge from Kṛṣṇa, the most perfect being, and not from an ordinary being conditioned by the laws of material nature. Knowledge taken from a conditioned being is sure to be defective.

What are the defects of the conditioned soul? He is sure to commit mistakes, sure to be illusioned, sure to cheat others, and sure to have imperfect senses. We cannot attain knowledge perfectly, because we want to cheat others and our senses are imperfect. Although our senses are imperfect, we are very proud of our eyes, and we want to see everything. Therefore someone says, ”Can you show me God?” Actually the answer is yes. Why can’t you see God at every moment? Kṛṣṇa says, raso ’ham apsu kaunteya: ”I am the taste of water.” Everyone drinks water, and the taste is there-so if we think of this taste as God, we begin the process of God realization. Kṛṣṇa also says, prabhāsmi śaśi-sūryayoḥ: ”I am the sunshine, and I am the moonshine.” We all see the sunshine and moonshine every day, and if we think of how it is that the sun and moon are emanating light, we will ultimately reach God. There are so many similar instances. If you want to be God conscious and realize God yourself, it is not very difficult. You have simply to follow the prescribed methods. As stated in the Bhagavad-gītā (18.55), tato mām-tattvato jñātvā. We must simply try to understand God in truth and try to understand His appearance, disappearance, and functions. When we understand Him in truth, we immediately enter the kingdom of God. After quitting this body, the person who understands God, or Kṛṣṇa, does not come back again to accept another material body. Kṛṣṇa says, mām eti: ”He comes to Me.” That is our aim.

Therefore we should not waste our time living like cats and dogs. We should live comfortably, but at the same time we should be Kṛṣṇa conscious, or God conscious. That will help us become happy. Without understanding God and without becoming God conscious, there is no possibility of peace and happiness. The way of peace and happiness is outlined in the Bhagavad-gītā.

If you really want to understand God, He is very easy to understand. God is the proprietor of everything. Īśāvāsyam idaṁ sarvam. Unfortunately we are thinking, ”I am the proprietor.” In your country, for instance, the British have sometimes claimed to be proprietors, and now you are claiming to be the proprietors-so who knows what will happen in the future? Actually no one knows who the real proprietor is. The land is there, and it is the property of God, but we are simply thinking, ”I am the proprietor. I own this, and I own that.” Actually, America existed before the Europeans came, but now the Americans are thinking, ”We are the proprietors.” Similarly, before them the Red Indians were thinking, ”We are the proprietors.” The fact is that no man is an actual proprietor; the proprietor is God.

īśāvāsyam idaṁ sarvaṁ
yat kiṁ ca jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

”Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.” (Īśopaniṣad, Mantra 1)

This realization is wanting. Kṛṣṇa claims proprietorship over all forms-including American forms, African forms, cat forms, dog forms, tree forms, etc.-for in actuality He is the proprietor and the supreme father. If we simply realize this, we attain God realization. Actually, if we realize God as prescribed in the authorized books and Vedic literatures, we will find that there will no longer be quarrels between this party and that party. Everything will be peaceful.

Everyone has the right to use God’s property, just as a son has the right to live at the cost of his father. It is stated in the scriptures that even a small animal in the home must be given some food. That is spiritual communism. No one should remain hungry, not even a serpent. We are always afraid of serpents, but if we find a serpent to be living in our house, it is our duty to see that the serpent is also fed. This is the conception of God consciousness, or Kṛṣṇa consciousness: samaḥ sarveṣu bhūteṣu. One who is transcendentally situated is equally disposed to every living entity. Thus the Bhagavad-gītā points out that when one sees everyone equally, as part and parcel of the Supreme Lord, one actually begins his devotional life. This Kṛṣṇa consciousness movement is trying in an authoritative way to make everyone understand what he is and what the aim of life is. This process of purification of the heart is very easily accomplished. One simply has to chant this mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It can actually be seen that in this movement there are boys and girls from different countries and different religions, but no one is concerned with any particular section, country, or religious body. We are simply concerned about knowing ourselves and our relationship with God.

God is the supreme proprietor, and we are all His sons, or servitors. Therefore let us engage ourselves in the service of the Lord, as recommended in the Bhagavad-gītā. As soon as we understand that God is the proprietor of everything, then all the troubles of the world will immediately be solved. This may take some time. It is not expected that everyone will understand this high philosophy, but if the intelligent people in every country try to understand it, that will be sufficient. In the Bhagavad-gītā (3.21) it is stated:

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

”Whatever action a great man performs, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.”

We therefore invite the most intelligent men in the world to understand this Kṛṣṇa conscious philosophy and try to distribute it all over the world. We have now come to these African countries, and I invite all intelligent Africans to come and understand this philosophy and distribute it. You are trying to develop yourselves, so please develop spiritually, for spiritual development is sound development. Don't imitate the Americans and Europeans, who are living like cats and dogs. Such civilizations built on the consciousness of sense gratification cannot stand. The atomic bomb is already there, and as soon as the next war breaks out, all their skyscrapers and everything else will be finished. Try to understand this from the real viewpoint of human life, the spiritual viewpoint. This is what this Kṛṣṇa consciousness movement is about. We therefore request you to try to understand this philosophy. Thank you very much.

Saintly Compassion

Every religion has its own saints, but all saints share one transcendent spiritual quality: compassion. Śrīla Prabhupāda explains….

Today I shall speak to you about the glorification of the holy name of God. This was discussed between Mahārāja Parīkṣit and Śukadeva Gosvāmī in connection with a brāhmaṇa who was very fallen and addicted to all kinds of sinful activities but was saved simply by chanting the holy name. This is found in the Sixth Canto of the Śrīmad-Bhāgavatam.

The universal planetary systems are very nicely explained in the fifth Canto of the Śrīmad-Bhāgavatam. Within the universe there are some planets which are hellish. Actually, not only the Bhāgavatam but all religious scriptures contain descriptions of hell and heaven. In the Śrīmad-Bhāgavatam you can find out where those hellish planets are and how distant they are from this planet, just as you can obtain information from modern astronomy. Astronomers have calculated how far the moon is from here and what the distance is between this planet and the sun; similarly, the Bhāgavatam contains descriptions of the hellish planets.

We have experience of different atmospheric conditions even on this planet. In the Western countries near the North Pole, the climate is different than in India, which is near the equator. Just as there are differences in atmosphere and living conditions on this planet, similarly there are many planets which have different atmospheres and conditions of life.

After hearing a description of the hellish planets from Śukadeva Gosvāmī, Parīkṣit Mahārāja said,

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

"Sir, I have heard from you about the hellish planets. Men who are very sinful are sent to those planets." (Śrīmad-Bhāgavatam 6.1.6) Parīkṣit Mahārāja is a Vaiṣṇava [devotee], and a Vaiṣṇava always feels compassion for others' distress. He is very afflicted by the miseries of others. When Lord Jesus Christ presented himself, for instance, he was greatly afflicted by the miserable conditions of the people. Regardless of which country or sect they belong to, all Vaiṣṇavas, or devotees-any people who are God conscious, or Kṛṣṇa conscious-are thus compassionate. Therefore to blaspheme a Vaiṣṇava, a preacher of God's glories, is a great offense.

Kṛṣṇa, God, is never tolerant of offenses committed at the lotus feet of a Vaiṣṇava. Kṛpāmbudhi: a Vaiṣṇava is an ocean of mercy. Vāñchā-kalpa-taru: everyone has desires, but a Vaiṣṇava can fulfill all desires. Kalpa-taru means "desire tree." There is a tree in the spiritual world which is called a desire tree. In this material world, you get a particular type of fruit from a particular type of tree, but in Kṛṣṇaloka as well as in all the Vaikuṇṭha planets, all the trees are spiritual and will fulfill all your desires. That is described in the Brahma-saṁhitā: cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa [Bs. 5.29].

A Vaiṣṇava is addressed as mahā-bhāga, which means "fortunate." One who becomes a Vaiṣṇava and is God conscious is understood to be greatly fortunate.

Caitanya Mahāprabhu has explained that the living entities are rotating in different species of life, in different planetary systems all over the universe. A living entity can go anywhere-to hell or heaven-as he likes and as he prepares himself. There are many heavenly planets, many hellish species of life. The living entity is rotating, wandering through these species and creating bodies according to his mentality in the present life. As you sow, so shall you reap.

Caitanya Mahāprabhu says that out of all these numberless living entities who are traveling in the material world, one is fortunate, not everyone. If everyone were fortunate, they would all have taken to Kṛṣṇa consciousness. It is being distributed freely everywhere. But why are people not taking it? Because they are unfortunate. Therefore Caitanya Mahāprabhu says that only those who are fortunate take to this Kṛṣṇa consciousness, and they get hopeful life, pleasant life, blissful life, a life of knowledge.

It is the duty of a Vaiṣṇava to go door to door to make the unfortunate people fortunate. A Vaiṣṇava thinks, "How can these people be delivered from their hellish life?" That was Parīkṣit Mahārāja's inquiry. "Sir," he said, "you have described that on account of one's sinful activities one is put into a hellish condition of life or in a hellish planetary system. Now, what are the countermethods by which such persons can be saved?" This is the question. When a Vaiṣṇava comes, when God Himself comes, or when God's son or His very confidential devotees come, their only mission is to save the sinful men who are suffering. They have knowledge of how to do this.

When Prahlāda Mahārāja met Nṛsiṁhadeva, he said:

naivodvije para duratyaya vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

"My dear Lord," Prahlāda says, "I am not very anxious for my own deliverance." (Bhāg. 7.9.43) Māyāvādī philosophers are very careful that their personal salvation is not interrupted. They think, "If I go to preach in association with others, I may fall down, and my realization will be finished." Therefore they do not come. Only the Vaiṣṇavas come, at the risk of falldown-but they do not fall down. They may even go to hell to deliver the conditioned souls. This is Prahlāda Mahārāja's mission. He says, naivodvije: "I am not very anxious about living in this material world."

Prahlāda Mahārāja says further, "I have no anxiety for myself, because somehow or other I have been trained to be always Kṛṣṇa conscious." Because he is Kṛṣṇa conscious, he is confident that in his next life he is going to Kṛṣṇa. It is stated in the Bhagavad-gītā that if one executes the Kṛṣṇa conscious regulative principles carefully, it is certain that he will reach the supreme destination in his next life.

Prahlāda Mahārāja continues: ”There is only one source of anxiety for me.” Just see-although he had no anxiety for himself, he still had anxiety. He says, śoce tato vimukha-cetasaḥ: ”I am anxious for those persons who are not Kṛṣṇa conscious. That is my anxiety. for myself I have no anxiety, but I am thinking of those who are not Kṛṣṇa conscious.” Why aren’t they Kṛṣṇa conscious? Māyā-sukhāya bharam udvahato vimūḍhān [SB 7.9.43]. These rascals have created a humbug civilization for temporary happiness.

Māyā-sukhāya. Actually this is a fact. We have a humbug civilization. So many cars are being manufactured every year, and for that purpose so many roads have to be excavated and prepared. This creates problem after problem. Therefore it is māyā-sukhāya, illusory happiness, and yet we are trying to be happy in this way. We are trying to manufacture some way to be happy, but this only creates other problems.

In your country you have the greatest number of cars, but that does not solve any problems. You have manufactured cars to help solve the problems of life, but I have experienced that this also creates more problems. When my disciple Dayānanda wanted to take me to a doctor in Los Angeles, I had to take the trouble to travel thirty miles before I could even consult the doctor. Once you create cars, then you must travel thirty or forty miles to meet your friends.

You can fly from New York to Boston in one hour, but it takes even longer than that just to get to the airport. This situation is called māyā-sukhāya. Māyā means ”false,” ”illusory.” We are trying to create some very comfortable situation, but we have created another uncomfortable situation. This is the way of the material world; if we are not satisfied by the natural comforts offered by God and nature and we want to create artificial comforts, then we have to create some discomfort also. Most people do not know that. They think that they are creating a very comfortable situation, but actually they are traveling fifty miles to go to the office to earn a livelihood and fifty miles to come back. Because of such conditions, Prahlāda Mahārāja says that these vimūḍhāns-these materialistic persons, these rascals-have created an unnecessary burden on themselves simply for temporary happiness. Vimūḍhān, māyā-sukhāya bharam udvahato. Therefore, in Vedic civilization it is recommended that one free himself from material life, take sannyāsa, the renounced order of life, and prosecute spiritual life with absolutely no anxiety.

If one can execute Kṛṣṇa consciousness in family life, that is very good. Bhaktivinoda Ṭhākura was a family man, a magistrate. and still he executed devotional service so nicely. Dhruva Mahārāja and Prahlāda Mahārāja were gṛhasthas, householders, but they trained themselves in such a way that even as householders they were faced with no interruption in their service. Therefore, Prahlāda Mahārāja says, ”I have learned the art of always remaining in Kṛṣṇa consciousness.” What is that art? Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ. Simply glorifying the victorious activities and pastimes of the Lord. Vīrya means ”very heroic.”

Kṛṣṇa’s activities are heroic. You can read about them in Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa’s name, His fame, His activities, His associates, and all other things related to Him are heroic. Prahlāda Mahārāja says in this connection, ”I am certain that wherever I go, I can glorify Your heroic activities and be safe. There is no question of my falling down. But I am simply anxious for these persons who have created a type of civilization in which they are always busy working hard. I am thinking of them.”

Prahlāda says further:

prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇaṁ bhramato ’nupaśye

”My dear Lord, there are many saintly persons and sages who are very interested in their own liberation.” (Bhāg. 7.9.44) Munayaḥ means ”saintly persons” or ”philosophers.” Prāyeṇa deva munayaḥ sva-vimukti-kāmāḥ: they are very interested in their own liberation. They try to live in solitary places like the Himalaya Mountains. They do not talk to anyone, and they are always afraid of mixing with ordinary people in the city and becoming disturbed or maybe even falling down. They think, ”Better let me save myself.”

Prahlāda Mahārāja regrets that these great saintly persons do not come to the city, where people have manufactured a civilization of very hard work all day and night. Such saints are not very compassionate. He says, ”I am anxious for these fallen people who are unnecessarily working so hard simply for sense gratification.”

Even if there were some point in working that hard, such people do not know what it is. All they know is sex. Either they go to a naked dance or to a naked club or to this or that. Prahlāda Mahārāja says, naitān vihāya kṛpaṇān vimumukṣa ekaḥ: ”My Lord, I do not need salvation alone. Unless I take all these fools with me, I shall not go.” He refuses to go to the kingdom of God without taking all these fallen souls with him. This is a Vaiṣṇava. Nānyaṁ tvad asya śaraṇaṁ bhramato ’nupaśye: ”I simply want to teach them how to surrender unto You. That’s all. That is my goal.”

The Vaiṣṇava knows that as soon as one surrenders, one’s path is clear. Naivodvije para duratyaya-vaitaraṇyās tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ: ’ ’Somehow or other, let them bow down before Kṛṣṇa.” This is a simple method. All you have to do is bow down before Kṛṣṇa with faith and say, ”My Lord Kṛṣṇa, I was forgetful of You for so long, for so many lives. Now I have come to consciousness; please accept me.” That’s all. If one simply learns this technique and sincerely surrenders himself to the Lord, his path is immediately open. These are the philosophical thoughts of a Vaiṣṇava. A Vaiṣṇava is always thinking about how the fallen conditioned souls can be delivered. He is always involved in making plans in that way, just like the Gosvāmīs. What was the business of the six Gosvāmīs of Vṛndāvana, Lord Caitanya’s direct disciples? That is stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kārinau tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

”The six Gosvāmīs, namely, Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, are very expert in scrutinizingly studying the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. They are always absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa." (Ṣaḍ-gosvāmy-aṣṭaka 2)

With similar Vaiṣṇava compassion, Parīkṣit Mahārāja says to Śukadeva Gosvāmī: "You have described the different types of hellish conditions of life. Now, tell me how those who are suffering can be delivered. Kindly explain this to me.

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

Nara means human beings, those who are fallen. Narakān naraḥ/ nānogra-yātanān neyāt tan me: "How can they be delivered from their fierce miseries and horrible pains?" That is a Vaiṣṇava heart. Mahārāja Parīkṣit says, "Somehow or other they have fallen down to this hellish life. But that does not mean that they should remain in that condition. There must be some means by which they can be delivered, so kindly explain that."

Śukadeva Gosvāmī replied:

na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

"Yes, I've already described the different types of hellish conditions and very severe painful life, but one has to counteract it." (Bhāg. 6.1.7)

How can this be done? Sinful activities are committed in various ways. We can commit sinful activity or thus make a plan, thinking, "I shall kill that man." Either way, it is sinful. When the mind is thinking, feeling, and willing, then there is action.

The other day I was reading in a book that if someone's dog barks at you when you are passing on the road, then that is an offense on the part of the dog-owner, according to law. No one should have to be scared by dogs barking, so one should take care of his dog. I read this. It is a law in your country. The dog is simply barking, but it is sinful. The dog is not responsible, because it is an animal, but because the owner of the animal has made the dog his best friend, he is responsible by law. If an outside dog enters your house, it may not be killed, but the owners of the dog may be prosecuted.

Just as the barking of the dog is unlawful, so when you speak something offensive to others, that is also sinful. That is just like barking. Therefore sinful activities are committed in so many ways. Whether we think of sinful activities, or we speak something sinful, or we actually commit a sinful activity, they are all considered sinful activities. Dhruvaṁ sa vai pretya narakān upaiti. One has to suffer punishment for such sinful activities.

People do not believe in a next life, because they want to avoid this botheration. But we cannot avoid it. We must act according to the law, or we will be punished. Similarly, I cannot avoid God's law. That is not possible. I can cheat others, commit theft, and hide myself, thereby saving myself from the punishment of the state law, but I cannot save myself from the superior law, the law of nature. It is very difficult. There are so many witnesses. The daylight is witness, the moonlight is witness, and Kṛṣṇa is the supreme witness. You cannot say, "I am committing this sin, but no one can see me."

Kṛṣṇa is the supreme witness sitting within your heart. He notes down what you are thinking and what you are doing. He also gives facility. If you want to do something to satisfy your senses, Kṛṣṇa gives the facility for that action. That is stated in the Bhagavad-gītā. Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am sitting in everyone's heart." Mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] "From Me come remembrance, knowledge, and forgetfulness."

In this way Kṛṣṇa gives us a chance. If you want Kṛṣṇa, then He will give you a chance to have Him, and if you don't want Kṛṣṇa, then He will give you a chance to forget Him. If you want to enjoy life forgetting Kṛṣṇa, forgetting God, then Kṛṣṇa will give you all facility so that you can forget, and if you want to enjoy life with Kṛṣṇa consciousness, then Kṛṣṇa will give you the chance to make progress in Kṛṣṇa consciousness. That is up to you.

If you think that you can be happy without Kṛṣṇa consciousness, Kṛṣṇa does not object to that. Yathecchasi tathā kuru. After advising Arjuna, He simply said, "Now I have explained everything to you. Whatever you desire you can do." Arjuna replied immediately, kariṣye vacanaṁ tava: [Bg. 18.73] "Now I shall execute Your order." That is Kṛṣṇa consciousness.

God does not interfere with your little independence. If you want to act according to the order of God, then God will help you. Even if you fall down sometimes, if you become sincere-"From this time on I shall remain Kṛṣṇa conscious and execute His orders"-then Kṛṣṇa will help you. In all respects, even if you fall down, He will excuse you and give you more intelligence. This intelligence will say, "Don't do this. Now go on with your duty." But if you want to forget Kṛṣṇa, if you want to become happy without Kṛṣṇa, He will give you so many chances that you will forget Kṛṣṇa life after life.

Parīkṣit Mahārāja says here, "It is not that if I say there is no God then there will be no God or I will not be responsible for what I do." That is the atheistic theory. Atheists do not want God, because they are always sinful-if they thought that there were God, then they would be forced to shudder at the thought of punishment. Therefore they deny the existence of God. That is their process. They think that if they do not accept God then there is no punishment and they can do whatever they like.

When rabbits are being attacked by bigger animals, they close their eyes and think, "I am not going to be killed." But they are killed anyway. Similarly, we may deny the existence of God and the law of God, but still God and His law are there. In the high court you may say, "I don't care for the law of the government," but you will be forced to accept the government law. If you deny the state law, then you will be put into prison and be caused to suffer. Similarly, you may foolishly decry the existence of God-"There is no God" or "I am God"-but nevertheless you are responsible for all your actions, both good and bad.

There are two kinds of activities-good and bad. If you act nicely and perform pious activities, then you get good fortune, and if you act sinfully, then you have to suffer. Therefore Śukadeva Gosvāmī says:

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā

doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidāna-vit
(Bhāg. 6.1.8)

There are different kinds of atonement. If you commit some sin and counteract it by something else, that is atonement. There are examples of this in the Christian Bible. Śukadeva Gosvāmī says, ”You should know that you are responsible, and according to the gravity of sinful life, you should accept some type of atonement as described in the śāstras, the scriptures.”

Actually, just as when one is diseased he must go to a doctor and pay doctor bills as a form of atonement, according to the Vedic way of life there is a class of brāhmaṇas to whom one should go for the prescribed atonement according to the sins one commits.

Śukadeva Gosvāmī says that one has to execute the prescribed atonement according to the gravity of one's sinful life. He continues the example: doṣasya dṛṣṭvā guru-lāghavaṁ yathā bhiṣak cikitseta rujāṁ nidāna-vit [SB 6.1.8]. When you consult a physician, he prescribes an inexpensive medicine or a costly medicine, according to the gravity of the disease. If you simply have a headache, he may prescribe an aspirin, but if you have something very severe, he immediately prescribes a surgical operation that will cost a thousand dollars. Similarly, sinful life is a diseased condition, so one must follow the prescribed cure to become healthy.

Acceptance of the chain of birth and death is a diseased condition of the soul. The soul has no birth and death and no disease, because it is spirit. Kṛṣṇa says in the Bhagavad-gītā (2.20): na jāyate, the soul has no birth, and mriyate, it has no death. Nityaḥ śāśvato 'yaṁ purāṇo/ na hanyate hanyamāne śarīre. The soul is eternal and everlasting. It is not lost with the dissolution of this body. Na hanyate hanyamāne śarīre [Bg. 2.20]. Na hanyate means that it is not killed or destroyed, even after the destruction of this body.

The missing point of modern civilization is that there is no educational system to instruct people on what happens after death. Thus we have the most defective education, because without this knowledge of what happens after death, one dies like an animal. The animal does not know that he is going to have another body; he has no such knowledge.

Human life is not meant for becoming an animal. One should not simply be interested in eating, sleeping, sex life, and defense. You may have a very nice arrangement for eating, or many nice buildings for sleeping, or a very good arrangement for sex life, or a very good defense force to protect you, but that does not mean that you are a human being. That type of civilization is animal life. Animals are also interested in eating, sleeping, and sex life, and according to their own methods they defend also. Where, then, is the distinction between human life and animal life if you simply engage in these four principles of bodily nature?

The distinction is made when a human being is inquisitive-”Why have I been put into this miserable condition? ls there any remedy for it? ls there any perpetual, eternal life? I do not want to die. I want to live very happily and peacefully. Is there a chance of this? What is that method? What is that science?” When these inquiries are there and steps are taken to answer these questions, that is human civilization; otherwise it is doggish civilization, animal civilization.

Animals are satisfied if they can eat, sleep, have some sex life, and have some defense. Actually there is no defense, because no one can protect himself from the hands of cruel death. Hiraṇyakaśipu, for instance, wanted to live forever, and so he underwent severe austerities. So-called scientists are now saying that we shall stop death by scientific methods. This is also another crazy utterance. That is not possible. You may make great advancement in scientific knowledge, but there is no scientific solution to these four problems-birth, death, old age, and disease.

One who is intelligent will be eager to solve these four prime problems. No one wants to die. But there is no remedy. I have to die. Everyone is very anxious to stop the increase of population by employing so many contraceptive methods, but still, birth is going on. So there is no stoppage or birth. You may invent up-to-date medicines by your scientific methods, but you cannot stop disease. It is not possible just to take a tablet to put an end to disease.

In the Bhagavad-gītā it is said, janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam: one might think that he has solved all the problems of his life, but where is the solution to these four problems of birth, death, old age, and disease? That solution is Kṛṣṇa consciousness.

Kṛṣṇa also says in the same book,

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna
(Bg. 4.9)

Every one of us is giving up our body at every moment. The last phase of giving up this body is called death. But Kṛṣṇa says, ”If anyone understands My appearance and disappearance and My activities-not superficially, but in truth-after giving up this body he never again accepts a material body.”

What happens to such a person? Mām eti-he returns to Kṛṣṇa. If you are to go to Kṛṣṇa, then you have to prepare your spiritual body. That is Kṛṣṇa consciousness. If you keep yourself in Kṛṣṇa consciousness, then gradually you prepare your next body, a spiritual body, which will carry you immediately to Kṛṣṇaloka, the abode of Kṛṣṇa, and you will become happy. You will live there perpetually and blissfully.

Protecting Oneself from Illusion

In 1973 Śrīla Prabhupāda received an unusual letter from a woman in California who had encountered two of his young disciples. She complained that they had ”a very negative outlook toward the people they meet.” Moved by her genuine concern, Śrīla Prabhupāda took time out from his busy schedule to write her this thoughtful letter.

Your Grace:

Please accept this letter with Love… K-Mart; San Fernando. We have talked with two of your boys at different times. Both had a very negative outlook toward the people they meet.

Do not believe this is in any way as it should be.

These boys happen to represent God. This comes from within. Their outlook must have mercy. We realize this; therefore handpick these little pieces of heaven to place in the middle of these people. Or else it will defeat your purpose.

Love Is. Let it be as it is; with Love or not at all.

My prayers be with you… and I beg yours with me.

Yours in God, Blessed Be,

Lynne Ludwig

My dear Lynne Ludwig,

Please accept my blessings. I beg to acknowledge receipt of your letter from California, and I have noted the contents carefully, although due to extensively traveling and preaching in a tour in India I have not had the opportunity to reply to you at length until now. Your complaint is that you have met two of my young disciples in California and they appeared to you to have "a very negative outlook toward the people they meet." Of course, I do not know the case and what the circumstances are, but kindly forgive my beloved disciples for any unkindness or indiscretion on their part. After all, to give up one's life completely for serving the Lord is not an easy thing, and māyā, or the illusory, material energy, tries especially hard to again entrap those who have left her service to become devotees. Therefore, in order to withstand the attack of māyā and remain strong under all conditions of temptation, young or inexperienced devotees in the neophyte stage of devotional service will sometimes adopt an attitude against those things or persons which may possibly be harmful or threatening to their tender devotional creepers. They may even overindulge in such feelings just to protect themselves, and thus they will appear to some nondevotees, who are perhaps themselves still very much enamored by the material energy of māyā, to be negative or pessimistic.

But the actual fact is that this material world is a miserable, negative place, full of danger at every step; it is duḥkhālayam aśāśvatam [Bg. 8.15], a temporary abode of death, birth, disease, and old age, a home of suffering and pain only. To come to the platform of understanding these things as they are is not very common, and therefore persons who attain to it are described as "great souls."

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
[Bg. 8.15]

This means that those who have understood that the material worlds are places of misery and temporality (duḥkhālayam aśāśvatam [Bg. 8.15]) never return here again, and because they are mahātmānaḥ, the great souls, Kṛṣṇa keeps them with Him because they have qualified themselves to escape this nasty place by becoming His pure devotees. This verse is spoken by Kṛṣṇa, or God Himself, in the Bhagavad-gītā (8.15). Who can be a more final authority? The point is that to make advancement in spiritual life, one must view everything material with a pessimistic eye unless it is utilized to serve and please Kṛṣṇa. We are not very much hopeful for any lasting pleasure or satisfaction for our deepest cravings within this realm of gross matter.

You refer to the word "love" several times in your letter, but the actual fact is that there is no love in this material world. That is false propaganda. What they call love here is lust only, or desire for personal sense gratification:

kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

Kṛṣṇa tells Arjuna, His disciple, that "It is lust only… which is the all-devouring, sinful enemy of this world." (Bg. 3.37) In the Vedic language there is no word for materialistic "love," as we call it in the present day. The word kāma describes lust or material desire, not love, but the word that we find in the Vedas for actual love is premā, meaning one's love of God only. Outside of loving God there is no possibility of loving. Rather, there is lusty desire only. Within this atmosphere of matter, the entire range of human activities-and not only every activity of human beings but all living entities-is based upon, given impetus and thus polluted by sex desire, the attraction between male and female. For that sex life, the whole universe is spinning around-and suffering! That is the harsh truth. So-called love here means that "you gratify my senses, I'll gratify your senses," and as soon as that gratification stops, immediately there is divorce, separation, quarrel, and hatred. So many things are going on under this false conception of love. Actual love means love of God, Kṛṣṇa.

Everyone wants to repose his loving tendency in some object which is in his opinion worthy. But the question is one of ignorance only, because people have a poor fund of knowledge about where to find that supreme lovable object who is actually worthy to accept and reciprocate their love. People simply do not know. There is no proper information. As soon as you have some attachment for anything material, it will kick you upon the face, deteriorate, and disappoint you. It's bound to dissatisfy and frustrate you. That's a fact. But these young boys in your country, and all over the world, are accepting, "Yes, that is a fact," and they are getting the right information from Kṛṣṇa:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually wise surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Again Kṛṣṇa uses that word mahātmā, great soul. Therefore our devotees that you have met are not ordinary boys and girls. No. They are to be considered actually wise, great souls because they have experienced in many births the miserable disease of material life and have become disgusted. Therefore they are seeking higher knowledge-they are seeking something better-and when they find Kṛṣṇa and surrender unto Him, they become mahātmās, who are actually situated in knowledge. This material world is just like a prison house; it is a punishing place meant to bring us to that point of becoming disgusted, surrendering at last to Kṛṣṇa, and going back to our original nature of eternal life in bliss and complete knowledge. Therefore it is to the credit of these devotees that they have done what is sudurlabhaḥ, very rare among all men in human society.

By surrendering to Kṛṣṇa one will find the final object in which to invest his love: God. Love of God is present in everyone, just like fire in an unlit match, but it is covered over. But if one somehow or other develops his dormant love of God, and Kṛṣṇa becomes his supreme adorable object, supreme friend, supreme master, or supreme lover, than he shall never again become disappointed or unhappy. Rather, because his loving propensity is rightfully placed:

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca
(Bg. 10.9)

I he devotee whose life is surrendered to Kṛṣṇa is always enjoying "great satisfaction and bliss," and he is constantly enlightened, always positive, not negative, as you say. The advanced devotee is the friend of everyone. The yoga-yukto viśuddhātmā, purified soul engaged in loving devotional service to Kṛṣṇa, is sarva-bhūtātma-bhūtātmā, dear to everyone, and everyone is dear to him. In another place Kṛṣṇa claims that yo mad-bhaktaḥ sa me priyaḥ, His devotee, who is very dear to Him, adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca, is not envious but is a kind friend to all living entities. The devotee is supposed to be, furthermore, equal to everyone (paṇḍitāḥ sama-darśinaḥ [Bg. 5.18]). He never discriminates, saying, "This one is good, this one is bad." No.

These are descriptions of the more advanced stages of Kṛṣṇa consciousness that devotees get by development of mature knowledge. At present many of our students are young boys. They are learning gradually, and the process is so effective, certain, and authorized that if they stick to it they will come to the right point, as you say, of loving. But that love is not material, so it should not be judged on the false, sentimental platform of ordinary, mundane dealings. That is our point. Therefore to say they are not loving may be true from the materialists' point of view. They have given up affection for family, friends, wife, country, race, and so on, which is all based upon the bodily concept of life, or flickering sense gratification. They have become a little detached from māyā's love, or lust, and they want Kṛṣṇa's love, or endless, fully rewarding love, but they have not yet developed to that point, that's all. We cannot expect that all of a sudden your countrymen, who are addicted to so many bad habits, will give up eating flesh, taking intoxicants, having illicit sex life, and so many other nasty things, and overnight become great, self-realized souls. That is not possible. That is utopian. But just being initiated as Kṛṣṇa's devotee puts one in the topmost category of human society. Sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt: [Bg. 4.18] "He is intelligent in human society. He is in the transcendental position, although engaged in all sorts of activities." And although such a devotee may not yet have advanced to the highest level of spiritual understanding, still he is to be considered the most exalted personality, regardless of any temporary frailties.

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if a devotee commits the most abominable actions, he is to be considered saintly because he is properly situated." (Bg. 9.30) As you will say, "To err is human." Therefore in the neophyte stage we may always expect some discrepancies. Kindly see the thing in this light and forgive their small mistakes. The big thing is that they have given everything, even their lives, to Kṛṣṇa-and that is never a mistake.

Your ever well-wisher,
A. C. Bhaktivedanta Swami

An Awareness of What Is Best and Most Beautiful

During May 1974, the noted Irish poet Desmond James Bernard O 'Grady visited Śrīla Prabhupāda at his quarters in Rome, and the two had a lengthy and lively discussion. Among other things, the spiritual leader and the poet discussed personal identity and individual duty, putting an end to war, modern education and its problems, life beyond time, and the essential nature of love.

Mr. O'Grady: Your edition of the Bhagavad-gītā is very nice.

Śrīla Prabhupāda: It is the fifth edition in two years.

Mr. O'Grady: In which country has the Hare Kṛṣṇa movement been the most successful?

Śrīla Prabhupāda: Everywhere. In Africa, America, Canada, Japan, China. But actually it has been most successful in America. Many Americans have taken to Kṛṣṇa consciousness.

Mr. O'Grady: What about here in Rome? Have you had problems with the police?

Śrīla Prabhupāda: We have problems everywhere. Police sometimes harass us, but usually they become tired and eventually don't do anything. [Laughter.]

Mr. O'Grady: The system give up? That's marvelous. I feel very tired of the system myself. Something is wrong with the present state of affairs. Maybe you can give me some advice on how to beat the system.

Śrīla Prabhupāda: You Irish people! You are never tired of fighting.

Mr. O'Grady: No. [Laughter.] It's inside us.

Śrīla Prabhupāda: Actually, the fighting has been going on constantly.

Mr. O'Grady: Well, what do you suggest we do about it? I mean, is it morally correct for me to be sitting here…

Śrīla Prabhupāda: As long as we remain illusioned by the bodily conception of life, thinking we are these bodies, one man thinking "I am Irish," another thinking "I am Italian," "… American," "… Indian," and so on-as long as this goes on, the fighting will go on. You cannot stop fighting between dogs and cats. Why do they fight? The dog simply thinks, "I am a big dog." And the cat thinks, "I am a big cat." In the same way, if we think, "I am an Irishman" or "I am an Englishman," then we are no better than the cats and dogs. As long as people remain in a bodily conception of life, there will be fighting.

Mr. O'Grady: What was Mahatma Gandhi fighting in the House of Commons?

Śrīla Prabhupāda: That was another dog-ism. There is no difference. A dog thinks, "I am a dog," because he has the body of a dog. If I am thinking that I am Indian because this body was born on Indian soil, then how am I different from the dog? The bodily conception of life is simply animalism. When we understand that we are not these bodies but are spirit souls, there will be peace. There cannot be any peace otherwise. Sa eva go-kharaḥ [SB 10.84.13]. The Vedic literatures state that a person in the bodily concept of life is exactly like a cow or an ass. People have to transcend this inferior conception of the self. How is that done?

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in the spiritual activities of unalloyed devotional service at once transcends the modes of material nature and is elevated to the spiritual platform." (Bhagavad-gītā 14.25)

In our society, there are many Mexicans, Canadians, Indians, Jews, and Muslims, but they no longer consider themselves Muslims, Christians, Jews, or whatever. They are all servants of Kṛṣṇa. That is Brahman realization.

Mr. O'Grady: That's giving it a name also.

Śrīla Prabhupāda: Yes, a name must be there. But although, for example, your name is different from that of another Irishman, you nonetheless all feel that you are Irish. One's name may be different, but that doesn't matter. The quality should be one. That is required. When we acquire Kṛṣṇa's quality, then, despite different names, there will be peace. That is called so 'ham. The names of different people in a nation may be different, but all the people feel the same nationality. Varieties may exist, but if the quality is the same, that is oneness, brahma-bhūta.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

This world is miserable for the materially infected person, but for the devotee, the entire world is as good as Vaikuṇṭha. For the impersonalist, achieving the Brahman stage, becoming one with the Absolute, is the last word.

Mr. O'Grady: Is the Absolute external or internal?

Śrīla Prabhupāda: There is no external or internal. The Absolute is without duality.

Mr. O'Grady: OK, but on an individual level…

Śrīla Prabhupāda: We are not absolute. When we are situated on the absolute platform, we are absolute. However, now we are in the relative world. The Absolute Truth is here also, but our senses are not sufficiently elevated to understand that Absolute Truth. As long as we are under the control of time, there is no question of becoming absolute.

Mr. O'Grady: So "absolute" means life beyond time?

Śrīla Prabhupāda: That is stated in the Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

That is absolute-going back home, back to Godhead. As long as one is in the material world and identifies with this body, he transmigrates from one body to another. That is not absolute. This is clearly stated here. When one goes back to the spiritual world, he attains the absolute position.

Mr. O'Grady: All right, but this is my question: Is it sufficient for us to sit here-you sitting there and we as friends sitting with you engaging in the gentle art of conversation, while across the ocean…

Śrīla Prabhupāda: The point you have missed is that although you are sitting in one place and I am sitting in a different place, this difference does not affect our actual existence. We are both human beings. The conceptions of "Irishman," " Englishman," "Protestant," "Catholic," and so on are but different dresses. One has to become free from these designations. When one is thus free, he becomes purified.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]
(Bhakti-rasāmṛta-sindhu 1.1.12)

When you have purified your senses and engaged those purified senses in the service of the master of the senses, Kṛṣṇa, you have perfected your life. That is nonduality, and that is absolute.

Mr. O'Grady: But the system insists that you think yourself American or Indian or African or whatever.

Śrīla Prabhupāda: Yes. Materialistic society means duality.

Mr. O'Grady: But that is unavoidable. How can you avoid material existence?

Śrīla Prabhupāda: That is possible in Kṛṣṇa consciousness. The lotus lives in the water but never touches the water.

Mr. O'Grady: I don't think you can explain situations in one area with metaphors from another. How can you argue political problems in terms of vague spiritual concepts? Their nature is completely different.

Śrīla Prabhupāda: Sometimes a variety of examples helps us to understand or appreciate the problem better. In the vase there is a variety of flowers, and that variety helps us better appreciate the idea of flowers. From any point of view, Kṛṣṇa can resolve all problems. Why just the problems of Irishmen or Englishmen? All problems. That is called unity in diversity. Our students come from different backgrounds, but because they are all in Kṛṣṇa consciousness, they are unified.

Mr. O'Grady: Very good. Yes, I accept that. I would like to know, though, that when you say "Kṛṣṇa consciousness," is there any difference between that and Christ consciousness?

Śrīla Prabhupāda: No, there is no difference. Christ came to preach the message of God. If you actually become Christ conscious, you become Kṛṣṇa conscious.

Mr. O'Grady: And does becoming Kṛṣṇa conscious or God conscious mean becoming self-conscious? That is, conscious of who we really are?

Śrīla Prabhupāda: Yes, God consciousness includes self-consciousness, but self-consciousness is not necessarily God consciousness.

Mr. O'Grady: But it may be?

Śrīla Prabhupāda: No.

Mr. O'Grady: One may achieve consciousness of the God that is within.

Śrīla Prabhupāda: That means he is God conscious. You are now in the sunlight, and consciousness of the sun includes your ability to see yourself. In the darkness you cannot see yourself. At night you can't even see your own hands or legs, but if you come before the sun, you see the sun and yourself also. Without sunlight, without God consciousness, self-consciousness is incomplete. However, God consciousness makes self-consciousness very clear.

Mr. O'Grady: We meet a lot of young people in our teaching profession, and we don't try to teach them any kind of didactic salvation. We do try to direct them toward an awareness of what is best and what is most beautiful and what is most spiritually nourishing in the world about them-that is, insofar as the system allows us. Very frequently the students are not neutral enough to be in a spiritual condition; they are more in an emotional one. What we are faced with often is the basic question of "Who am I?" or, "What is it all about?"

Śrīla Prabhupāda: Yes.

Mr. O'Grady: Or they ask, "Why am I here?"

Śrīla Prabhupāda: Yes, very good.

Mr. O'Grady: We are asked, "Why should I be here? Who are you, teacher, and what gives you the right to tell us what to think or what to be or what not to be? Why should I read Shakespeare? Why should I listen to Mozart? I prefer Bob Dylan." These kind of questions seem to emanate from a very disillusioned state of mind, and insecurity, and uncertainty, and a lack of credibility in the total structure of things as they are. Frequently we have to answer these questions in a cataclysmic sort of way. Rather than presenting direct answers, we must answer indirectly, taking account of the conditioning that prompted students to ask these questions in the first place. Do you think that we should try to reach them more directly?

Śrīla Prabhupāda: You are talking about the problem of…

Mr. O'Grady: Modern education.

Śrīla Prabhupāda: Yes. So many questions are there, but they are not answered by modern education. "Why have I come here? What is the purpose?" These questions should be answered perfectly. Therefore the Vedas enjoin: tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. To find answers to all these questions, one must approach a bona fide spiritual master.

Mr. O'Grady: What if you have none? What if we are told that Mr. Nixon is the bona fide spiritual master? What do we do?

Śrīla Prabhupāda: No, no. [Laughter.] There is a standard for bona fide spiritual masters. You have only heard one line of the verse. Who is the spiritual master? That is the next line: śrotriyaṁ brahma-niṣṭham [MU 1.2.12]. The word śrotriyam refers to one who has heard from another bona fide source. A spiritual master is he who has taken the message from another qualified spiritual master. This is just like a medical man who has taken the knowledge of medical science from another medical man. Similarly, the bona fide spiritual master must come in a line of successive spiritual masters. The original spiritual master is God.

Mr. O'Grady: Yes. Granted.

Śrīla Prabhupāda: One who has heard from God explains the same message to his disciples. If the disciple doesn't change the message, he is a bona fide spiritual master. That is our process. We take lessons by hearing from Kṛṣṇa, God, and from Him understand who is perfect. Or we hear from His representative, who does not contradict Kṛṣṇa and who has realized His message. It is not that we speak one thing and do all nonsense. One who does so is not a spiritual master.

Mr. O'Grady: Now there's my poor old father, living west of Ireland. A simple old man, seventy-eight years now, your generation. He has gotten to the point at his age where he says, "They tell me, the priests, they tell me ultimately that it's God who knows. But I want to know who told God." Then he comes to me and says, "You went to school, and you read books. Tell me, who told God?" So I have no answer. That is the difference between seventy-eight and thirty-nine years.

Śrīla Prabhupāda: No, it is not a difference of age. The difference is knowledge. In the Brahma-sūtra the question is raised: Who is God? First of all there is this question.

Mr. O'Grady: Who taught God?

Śrīla Prabhupāda: No. First of all there is the question who is God. Then we shall ask who taught God. The Vedānta-sūtra says, athāto brahma jijñāsā: now we should inquire who is God. Unless you know who God is, how can you raise the question of who instructed God? If you don't know God, the question does not arise who instructed God. Is this not so?

Mr. O'Grady: Yes.

Śrīla Prabhupāda: Who God is, is explained in the Brahma-sūtra. Janmādy asya yataḥ: [SB 1.1.1] God is He from whom everything emanates. That is God-the Supreme Being from whom everything emanates. Now, what is the nature of that Supreme Being? Is He a dead stone or a living entity? That is also explained. Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ (Śrīmad-Bhāgavatam 1.1.1): the Supreme Being is fully cognizant of everything, directly and indirectly. Unless He is fully cognizant of everything, He cannot be God. Then the question that you raised comes, Who taught God? And that is also answered. Svarāṭ: He is fully independent. He does not need to take lessons from anyone. That is God. If one needs to take lessons from others, he is not God. Kṛṣṇa spoke the Bhagavad-gītā, and He did not have to learn it from anyone. I had to learn it from my spiritual master, but Kṛṣṇa did not have to learn it from anyone. One who does not need to take lessons from others is God.

Mr. O'Grady: Where does human love come in?

Śrīla Prabhupāda: Everything is coming from God. Being part and parcel of God, we manifest partial love because the original love is there in Him. Nothing can exist if it is not in God; therefore love is there in God.

Mr. O'Grady: And manifestations of love are manifestations of God?

Śrīla Prabhupāda: Unless the loving propensity is there in God, how can we manifest it? A son born of a particular father has the symptoms of the father. Because the loving propensity is in God, we have that same propensity.

Mr. O'Grady: Maybe love is generated in you by the need.

Śrīla Prabhupāda: No, there is no question of "maybe." We are defining God in absolute terms. Janmādy asya yataḥ: [SB 1.1.1] God is He from whom everything has emanated. The fighting propensity is also there in God, but His fighting and His loving are absolute. In the material world we experience that fighting is just the opposite of loving, but in God the fighting propensity and the loving propensity are one and the same. That is the meaning of "absolute." We learn from the Vedic scriptures that when the so-called enemies of God are killed by God, they attain liberation.

Mr. O'Grady: Is it possible to arrive at this understanding of God alone?

Śrīla Prabhupāda: No. Therefore we have cited this verse: tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. The word abhigacchet means "must." It is not possible alone. In Sanskrit grammar this is called the vidhiliṅ form of a verb, and this form is used when there is no choice. The word abhigacchet means that one must approach a guru. That is the Vedic version. Therefore in the Bhagavad-gītā you will find that Arjuna was talking to Kṛṣṇa, but when he saw that things were not being resolved, he surrendered himself to Kṛṣṇa and accepted Him as his guru.

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

"Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me." (Bg. 2.7) So here we can see that Arjuna is confused about his duty.

Mr. O'Grady: Is this duty to the self, to others, or to the state?

Śrīla Prabhupāda: A soldier's duty is to fight with the enemy. Arjuna was a soldier, and Kṛṣṇa advised him, "The opposite party is your enemy, and you are a soldier. Why are you trying to be nonviolent? This is not good." Then Arjuna said, "Actually, I am confused. In this confusion I cannot make the right decision. I therefore accept You as my spiritual master. Please give me the proper lesson." In a chaotic condition, in a confused state of life, one should approach another, who is in full knowledge of the matter. You go to a lawyer to solve legal problems, and you go to a physician to solve medical problems. Everyone in the material world is confused about spiritual identity. It is therefore our duty to approach a bona fide spiritual master, who can give us real knowledge.

Mr. O'Grady: I am very confused.

Śrīla Prabhupāda: So you must approach a spiritual master.

Mr. O'Grady: And he makes a decision on how to help me stop this confusion?

Śrīla Prabhupāda: Yes, the spiritual master is one who solves all confusion. If the spiritual master cannot save his disciple from confusion, he is not a spiritual master. That is the test.

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam **

This whole confused world is just like a blazing forest fire. In a forest fire all the animals are confused. They do not know where to go to save their lives. In the blazing fire of the material world, everyone is confused. How can that blazing forest fire be extinguished? It is not possible to utilize your man-made fire brigade, nor is it possible to simply pour buckets of water. The solution comes when rain from the clouds falls on the forest fire. Only then can the fire be extinguished. That ability is not in your hands, but is in the mercy of God. So, human society is in a confused state, and it cannot find a solution. The spiritual master is one who has received the mercy of God, and he can deliver the solution to the confused man. One who has received the mercy of God can become a spiritual master and deliver that mercy to others.

Mr. O'Grady: The problem is to find this spiritual master.

Śrīla Prabhupāda: That is not the problem. The problem is whether you are sincere. You have problems, but God is within your heart. Īśvaraḥ sarva-bhūtānām [Bg. 18.61]. God is not far away. If you are sincere, God sends you a spiritual master. Therefore God is also called caitya-guru, the spiritual master within the heart. God helps from within and from without. Everything is thus described in the Bhagavad-gītā. This material body is like a machine, but within the heart is the soul, and with the soul is the Supersoul, Kṛṣṇa, who gives directions. The Lord says, "You wanted to do this; now here is the chance. Go and do it." If you are sincere, you say, "Now, God, I want You." Then He will give you directions. "Yes, now you come and get Me like this." This is His kindness. However, if we want something else, that is all right. We can have it. God is very kind. When I want something, He is in my heart directing me and telling me how to have it. So why should He not give directions on how to have a spiritual master? First of all we must again be eager to revive our God consciousness. Then God will give us a spiritual master.

Mr. O'Grady: Thank you very much.

Śrīla Prabhupāda: Thank you very much. My request to you is this. You are a poet. Just describe God. You are expert in describing, and therefore I ask you to kindly describe God in your occupation. Then your life will be successful. And if one hears you, his life will also be successful. That is the injunction:

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam
(Śrīmad-Bhāgavatam 1.5.22)

There are many leaders in society who are poets, scientists, religionists, philosophers, politicians, and so on. Those who are so expert are given this injunction: Your duty is to perfect your occupation by describing the glories of the Supreme Being.

Mr. O'Grady: My experience is that, for some extraordinary reason, one is chosen to do a particular thing.

Śrīla Prabhupāda: That reason is given here. Avicyutaḥ. The infallible choice is this: "Let them describe the glories of the Lord."

Mr. O'Grady: But you were saying that the spiritual master is chosen. The spiritual master, the poet, the priest, is chosen by God. This person is chosen to write poems or paint pictures or make music.

Śrīla Prabhupāda: So when you compose music, compose music about God. That is your perfection.

Mr. O'Grady: When one works for God in his line, then his line becomes his perfection?

Śrīla Prabhupāda: Yes.

Mr. O'Grady: Thank you very much.

28.11 Chapter Eight

Attaining Perfection

Knowing the Purpose of Life

Every thoughtful human being asks the fundamental question, "What is the purpose of life?" Unfortunately, our difficulty in finding ultimate meaning is compounded by the fact that thousands of conflicting philosophies, religions, and ideologies and their proponents compete for our loyalty. Here Śrīla Prabhupāda provides some simple and enlightening guidance.

Today's subject matter is our relationship with God. That is self-realization. The saṅkīrtana movement is the easiest process for self-realization because it cleanses the heart. Our misunderstanding of our identity is due to the dust covering the mirror of the mind. In a mirror that is covered with dust one cannot see himself. But if it is very clear, then one can see himself. So meditation is a process for cleansing the heart. Meditation means to try to understand one's relationship with the Supreme.

With everything with which we come in contact there is a relationship. Because I am now sitting on this cushion, the relationship is that I shall sit and the cushion will hold me. You have relationships. You are Englishmen or Indians, so there is a relationship with your society, with your family, with your friends. So what is our relationship with God?

If you ask everyone, very few people will be able to explain their relationship with God. They say, "What is God? God is dead. I don't believe in God, not to speak of a relationship." Because these dirty things are covering their hearts, they cannot see. We have a relationship with everything-why do we not try to understand our relationship with God? Is that very intelligent? No. That is ignorance. All the creatures in this material world are covered by the three modes of material nature. Therefore they cannot see God. They cannot understand God, nor do they try to understand Him. But God is there. In England in the morning there is mist, so you cannot see the sun behind the fog. But does this mean that there is no sun? You cannot see it because your eyes are covered. But if you send a telegram to another part of the world, they will say, "Yes, the sun is here. We can see it. It is very dazzling, full of light." So when you deny the existence of God or you cannot ascertain your relationship with God, that means that you are lacking in knowledge. It is not that there is no God. We are lacking. The sun is not covered. The sun cannot be covered. The fog or the cloud or the mist does not have the power to cover the sun. How big the sun is! It is so many times bigger than this earth. And the clouds can cover at most ten or twenty or a hundred miles. So how can the clouds cover the sun? No. The clouds cannot cover the sun. They cover your eyes. When an enemy comes and a rabbit cannot defend himself, the rabbit closes his eyes and thinks, "My enemy is now gone." Similarly, we are covered by the external energy of God and are thinking, "God is dead."

The Lord has three kinds of energies. In the Viṣṇu Purāṇa there are descriptions of the energy of the Supreme Lord. And in the Vedas also, in the Upaniṣads, there are descriptions of the energies of the Supreme Lord. Parāsya śaktir vividhaiva śrūyate (Śvetāśvatara Upaniṣad 6.8). Sakti means "energy." The Lord has multienergies. The Vedas say, "God has nothing to do." We have to work because we have no other means to exist-we have to eat, we wish to enjoy this, that-but why should God work? God does not have to work. Then how can we say that God created this universe? Is that not work? No. Then how did it happen? His multifarious energies are so strong that they are acting naturally and are full of knowledge. We can see how a flower blooms and grows and systematically displays multicolors: one side a little spot, another side a little spot, white on one side, more white on the other side. The butterfly also exhibits such artistic symmetry. So this is all being painted, but in such a perfect way and so swiftly that we cannot see how. We cannot understand how it is being done, but it is being done by the energy of the Lord.

It is due to a lack of knowledge that people say that God is dead, that there is no God, and that we have no relationship with God. These thoughts have been compared to the thoughts of a man haunted by a ghost. Just as a haunted man speaks all nonsense, when we become covered by the illusory energy of God we say that God is dead. But this is not a fact. Therefore, we need this chanting process to cleanse our heart. Take to this simple process of chanting the Hare Kṛṣṇa mantra. In that way, in your family life, in your club, in your home, on the road-everywhere-chant Hare Kṛṣṇa, and this darkness covering your heart, covering your real position, will be removed. Then you'll understand your real constitutional position.

Lord Caitanya Mahāprabhu recommended: ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Mārjanam means "cleanse," and darpaṇam means "mirror." The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because there is material contact, our real identity is covered. Therefore ceto-darpaṇa-mārjanam: one has to cleanse his heart. There are different processes to cleanse the heart-the jñāna process, the yoga process, the meditation process, pious activities. Karma also cleanses the heart. If one acts very piously, his heart will gradually be cleansed. But although these processes are recommended for cleansing the heart, in this age they are all difficult. To follow the path of philosophical knowledge one must become a very learned scholar, one must read so many books, one must go to learned professors and scholars and speculate. One must search out a person who has seen the light. So these are all philosophical processes. Meditation is also a recommended process. One should question, ”What am I?” Just consider: Am I this body? No. Am I this finger? No, this is my finger. If you contemplate your leg, you will see, ”Oh, this is my leg.” Similarly, you will find everything to be ”mine.” And where is that ”I”? Everything is mine, but where is that ”I”? When one is searching for that ”I,” that is meditation. Real meditation means concentrating all the senses in that way. But that meditation process is very difficult. One must control the senses. The senses are dragging one outward, and one has to bring them inward for introspection. Therefore there are eight processes in the yoga system. The first is controlling the senses by regulative principles. Then sitting postures-that will help to concentrate the mind. If one sits leaning over, that will not help; if one sits up straight, that will help. Then controlling the breathing, then meditation, then samādhi. But today these are very, very difficult processes. No one can immediately perform them. The so-called yoga processes are fragmental-only the sitting postures and a few breathing exercises are practiced. But that cannot bring one to the perfectional stage. The actual yoga process, although a recommended Vedic process, is very difficult in this age. Similarly one can try to get knowledge by the speculative philosophical process: ’ ’This is Brahman, this is not Brahman, so what is Brahman? What is spirit soul?” Such empiric philosophical discussion is also recommended, but it is useless in this age.

Therefore Caitanya Mahāprabhu-not only Caitanya Mahāprabhu but also the Vedic literature-says:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Adi 17.21]

Kalau means ”in this age.” Nāsty eva, nāsty eva, nāsty eva-three times nāsty eva. Eva means ”certainly,” and nāsti means ”not.” ”Certainly not, certainly not, certainly not.” What is that ”certainly not”? One cannot realize oneself by karma. That is the first ”certainly not.” One cannot realize oneself by jñāna. That is the second ”certainly not.” One cannot realize oneself by yoga. Certainly not. Kalau. Kalau means ”in this age.” Kalau nāsty eva nāsty eva nāsty eva gatir anyathā. In this age one certainly cannot achieve success by any of these three methods. Then what is the recommended process? Harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]. Simply chant the Hare Kṛṣṇa mantra. Kevalam means ”only.” Simply chant Hare Kṛṣṇa. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

In this material world no one wants misery, but it comes. Unexpectedly, like a forest fire that starts without anyone’s striking a match, it comes. No one wants a war, but war is fought. No one wants famine, but famine comes. No one wants pestilence, but it comes. No one wants fighting, but there is fighting. No one wants misunderstanding, but there is. Why? This is like a blazing fire in the forest. And it cannot be extinguished by fire engines. This blazing fire of problems cannot be extinguished by our so-called advancement of knowledge. No. That is not possible, Just as one cannot extinguish a forest fire by sending a fire engine or by bringing some water, the problems of our life cannot be solved by material processes.

There are many examples. Prahlāda Mahārāja says, ”My dear Lord, the father and mother are not actually the protectors of the children.” The father and mother take care of their children; that is their duty. But they are not the ultimate protectors. When nature’s law calls the child, the father and mother cannot protect him. Therefore although generally it is considered a fact that the father and mother are the protectors of the child, actually it is not a fact. If someone is sailing the ocean and he thinks he has a very nice seat, will that protect him? No. Still he may drown. A nice airplane is flying in the sky, everyone is safe, but all of a sudden it crashes. Nothing material can protect us. Suppose someone is diseased. He may engage a good physician who gives good medicine, but that will not guarantee that he will live. Then what is the ultimate guarantee? Prahlāda Mahārāja says, ”My dear Lord, if You neglect someone, nothing can protect him.”

This is our practical experience. We can invent so many methods to solve the problems presented by the laws of material nature, but they are not sufficient. They will never solve all the problems, nor will they give actual relief. This is the fact. Therefore Kṛṣṇa says in the Bhagavad-gītā, ”Māyā, this external energy, is very, very strong. No one can surpass it. It is almost impossible.” Then how can one get free from this material nature? Kṛṣṇa says, ”Simply by surrendering unto Me one can get relief from the onslaught of material nature.” That is a fact. So we have to cleanse the heart to learn what is our relationship with God.

In the Kaṭha Upaniṣad it is stated, nityo nityānāṁ cetanaś cetanānām. The Supreme Absolute Personality of Godhead, or the Absolute Truth, is eternal. God is eternal, and we are also eternal. But the Vedas indicate that He is the supreme living creature. He is not dead. If He is not living, how is this world working? In the Bhagavad-gītā Kṛṣṇa says, ”Under My supervision things are going on.” In the Bible also it is said, ”God created.” That is a fact. Not that at one time there was a chunk and then this happened and then that. No. The Vedas tell us the actual facts, but we have to open our eyes to see. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. That is the process of cleansing our hearts. When we cleanse our hearts, then we will be able to understand what Kṛṣṇa and the Vedas say. We need to be purified. If a man is suffering from jaundice and you give him a piece of sugar candy, he will say that it is very bitter. But is sugar candy bitter? No, it is very sweet. And the medicine for jaundice is that sugar. Modern science prescribes this, and it is prescribed in the Vedic literature also. So if we take a great quantity of this sugar candy, then we will be relieved from jaundice. And when there is relief, then one says, ”Oh, this is very sweet.” So the modern jaundice of a godless civilization can be cured by this chanting of Hare Kṛṣṇa. In the beginning it may appear bitter, but when one advances, then he will see how pleasing it is.

As soon as one understands his identity, his relationship with God, then immediately he becomes happy. We are so full of miseries because we have identified ourselves with the material world. Therefore we are unhappy. Anxieties and fearfulness are due to our misidentifying with the material world. The other day I was explaining that one who identifies with this bag of bones and skin is like an animal. So by chanting Hare Kṛṣṇa this misunderstanding will be cleansed. Cleansing of the heart means that one will understand that he does not belong to this material world. Ahaṁ brahmāsmi: I am spirit soul. As long as one identifies oneself with England, with India, or with America, this is ignorance. Today you are an Englishman because you were born in England, but in your next life you may not take your birth in England; it may be in China or Russia or some other country. Or you may not get this human form of body. Today you are a nationalist, you are a very great follower of your country, but tomorrow if you stay in your country you may be a cow being taken to the slaughterhouse.

So we have to thoroughly know our identity. Caitanya Mahāprabhu says that the actual identity of every living creature is that he is the eternal servant of God. If one thinks like that-"I am no one else's servant; my business is to serve God"-then he is liberated. His heart is immediately cleansed, and he is liberated. And after one has reached that, then all one's cares and anxieties in this world are over because one knows, "I am a servant of God. God will give me protection. Why should I worry about anything?" It is just like a child. A child knows that his mother and father will take care of him. He is free. If he should go to touch fire, his mother will take care of him: "Oh, my dear child, don't touch." The mother is always looking after him. So why don't you put your trust in God? Actually, you are under the protection of God.

People go to church and say, "God, give us our daily bread." Actually, if He did not give it to us, we would not be able to live. That is a fact. The Vedas also say that the one Supreme Personality supplies all the necessities of every other living creature. God is supplying food for everyone. We human beings have our economic problem, but what economic problem is there in societies other than human society? The bird society has no economic problem. The species of life, and out of that, human society is very, very small. So they have created problems-what to eat, where to sleep, how to mate, how to defend. These are a problem to us, but the majority of creatures-the aquatics, the fish, the plants, the insects, the birds, the beasts, and the many millions upon millions of other living creatures-do not have such a problem. They are also living creatures. Don't think that they are different from us. It is not true that we human beings are the only living creatures and that all others are dead. No. And who is providing their food and shelter? It is God. The plants and animals are not going to the office. They are not going to the university to get technological education to earn money. So how are they eating? God is supplying. The elephant eats hundreds of pounds of food. Who is supplying? Are you making arrangements for the elephant? There are millions of elephants. Who is supplying?

So the process of acknowledging that God is supplying is better than thinking, "God is dead. Why should we go to church and pray to God for bread?" In the Bhagavad-gītā it is said, "Four kinds of people come to Kṛṣṇa: the distressed, those who are in need of money, the wise, and the inquisitive." One who is inquisitive, one who is wise, one who is distressed, and one who is in need of money-these four classes of men approach God. "My dear God, I am very hungry. Give me my daily bread." That's nice. Those who approach God in this way are recommended as sukṛtinaḥ. Sukṛtī means "pious." They are pious. Although they are asking for money, for food, they are considered pious because they are approaching God. And others are just the opposite. They are duṣkṛtinaḥ, impious. Kṛtī means "very meritorious," but the word duṣkṛtī indicates that their energy is being misused to create havoc. Just like the man who invented atomic weapons. He has a brain, but it has been misused. He has created something that is dreadful. Create something that will insure that man will no longer have to die. What is the use of creating something so that millions of people will immediately die? They will die today or tomorrow or after a hundred years. So what have the scientists done? Create something so that man will not die immediately, so that there will be no more disease, so that there will be no more old age. Then you will have done something. But the duṣkṛtinas never go to God. They never try to understand God. Therefore their energy is misdirected.

The gross materialists who ignore their relationship with God are described in the Bhagavad-gītā as mūḍhas. Mūḍha means "ass," "donkey." Those who are working very, very hard to earn money are compared to the donkey. They will eat the same four capātīs [whole-wheat bread-patties] daily, but they are unnecessarily working to earn thousands of dollars. And others are described as narādhama. Narādhama means "the lowest of mankind." The human form of life is meant for God realization. It is the right of man to try to realize God. One who understands Brahman, God, is a brāhmaṇa, not others. So that is the duty of this human form of life. In every human society there is some system that is called "religion" and by which one may try to understand God. It doesn't matter whether it is the Christian religion, the Muhammadan religion, or the Hindu religion. It doesn't matter. The system is to understand God and our relationship with Him. That's all. This is the duty of the human beings, and if this duty is ignored in human society, then it is animal society. Animals have no power to understand what is God and their relationship with God. Their only interests are eating, sleeping, mating, and defending. If we are only concerned with these things, then what are we? We are animals. Therefore the Bhagavad-gītā says that those who ignore this opportunity are the "lowest of mankind." They got births and yet did not utilize it for God realization but simply for the animal propensities. Therefore they are narādhama, the lowest of mankind. And there are other persons who are very proud of their knowledge. But what is that knowledge? "There is no God. I am God." Their actual knowledge has been taken away by māyā. If they are God, then how have they become dog? There are so many arguments against them, but they simply defy God. Atheism. Because they have taken to the process of atheism, their actual knowledge is stolen away. Actual knowledge means to know what is God and our relationship with God. If one does not know this, then it is to be understood that his knowledge has been taken away by māyā.

So in this way, if we try to understand our relationship with God, there are ways and means. There are books, and there is knowledge, so why not take advantage of them? Everyone should take advantage of this knowledge. Try to understand that in the Bhagavad-gītā and other Vedic literatures, everywhere, it is said that God is great and that although we are qualitatively one with God, we are minute. The ocean and the minute particle of water have the same quality, but the quantity of salt in the drop of water and the quantity of salt in the ocean are different. They are qualitatively one but quantitatively different. Similarly, God is all-powerful, and we have some power. God creates everything, and we can create a small machine to fly, just like the small machines with which children play. But God can create millions of planets flying in the air. That is the qualification of God. You cannot create any planets. Even if you can create a planet, what is the benefit of that? There are millions of planets created by God. But you also have the creative power. God has power, and you have power. But His is so great that yours cannot compare to it. If you say, "I am God," that is foolishness. You can claim that you are God, but what acts have you performed so extraordinary that you can claim that you are God? This is ignorance. The knowledge of one who thinks himself God has been taken away by the spell of māyā. So our relationship is that God is great and we are minute. In the Bhagavad-gītā Kṛṣṇa clearly says, "All living entities are My parts and parcels. Qualitatively they are one with Me, but quantitatively they are different." So we are simultaneously one with and different from God. That is our relationship. We are one because we have the same qualities as God. But if we study ourselves minutely, we will find that although we have some great qualities, God has them all in greater quantities.

We cannot have anything that is not in God. That is not possible. Therefore in the Vedānta-sūtra it is said that everything that we have is also found in God. It is emanating from God. So our relationship is that because we are small, because we are minute, we are the eternal servitors of God. In this material world also, in ordinary behavior, we see that a man goes to serve another man because the other man is greater than he and can pay him a nice salary. So naturally the conclusion is that if we are small, our duty is to serve God. We have no other business. We are all different parts and parcels of the original entity.

A screw that is connected with a machine is valuable because it is working with the whole machine. And if the screw is taken away from the machine, or if it is faulty, it is worthless. My finger is worth millions of dollars as long as it is attached to this body and is serving the body. And if it is cut off from this body, then what is it worth? Nothing. Similarly, our relationship is that we are very small particles of God; therefore our duty is to dovetail our energies with Him and cooperate with Him. That is our relationship. Otherwise we are worthless. We are cut off. When the finger becomes useless the doctor says, ”Oh, amputate this finger. Otherwise the body will be poisoned.” Similarly, when we become godless we are cut off from our relationship with God and suffer in this material world. If we try to join again with the Supreme Lord, then our relationship is revived.

The Highest Love

”LOVE.” Singers croon about it, poets exult in it, novelists weave complex tales about it. Movies and television are saturated with it. But is it real? In this lucid essay, Śrīla Prabhupāda argues that the love we experience in this material world is based upon an illusion and is, like everything else here, temporary. Yet there is a ”higher love”-one that is never imagined by mundane romanticists.

If one protects the tender creeper of devotional service nicely, then gradually it will produce the fruit of unalloyed love for God. Unalloyed love for God means love that is not tinged by desire for material benefit, for mere philosophical understanding, nor for fruitive results. Unalloyed love is to know, ”God is great, I am His part and parcel, and therefore He is my supreme lovable object.” This consciousness is the highest perfection of human life and the ultimate aim of all methods of self-realization. If one reaches this point-God is my only beloved, Kṛṣṇa is the only lovable object-then one’s life is perfect. And when one tastes that transcendental relationship with Kṛṣṇa, then one feels real happiness. The devotional creeper will then be so strongly protected that just by catching hold of it, one will be able to reach the supreme destination. If one climbs steadily up a tree, one eventually comes to the very top. Similarly, if one can achieve love of Godhead by catching that devotional creeper, there is no doubt that one will reach the transcendental abode of Kṛṣṇa and will associate with Him personally, just as we are associating here, face to face.

God is not fictional or imaginary. He is as real as we are. (Actually, we are under illusion; we are living as if this body were our factual self, although this body is not at all reality, but only a temporary manifestation.) We dare to presume that there is no God or that He has no form. This mental speculation is due to a poor fund of knowledge. Lord Kṛṣṇa and His abode exist, and one can go there, reach Him, and associate with Him. That is a fact. Spiritual life means to be in association with the Supreme Lord and to exist in bliss and knowledge eternally. Such eternal association means to play with Kṛṣṇa, to dance with and love Kṛṣṇa. Or Kṛṣṇa can become your child-whatever you like.

There are five primary relationships with Kṛṣṇa: as a passive devotee, as a servant, as a friend, as a parent, and as a lover. The cows in Kṛṣṇa’s abode are also liberated souls. They are called surabhi cows. There are many popular pictures showing how Kṛṣṇa loves the cows, how He embraces and kisses them. That passive relationship with Kṛṣṇa is called śānta. Their perfect happiness is achieved when Kṛṣṇa comes and simply touches them.

Other devotees are inclined to actually give service. They think, ”Kṛṣṇa wants to sit down. I will arrange a place for Him. Kṛṣṇa wants to eat. I will get Him some nice food.” And they actually make these arrangements. Other devotees play with Kṛṣṇa as friends on equal terms. They do not know that Kṛṣṇa is God; to them, Kṛṣṇa is their lovable friend, and they cannot forget Him for a moment. All day and all night, they think of Kṛṣṇa. At night, when they are sleeping they think, ”Oh, in the morning I shall go and play with Kṛṣṇa.” And in the morning they go to Kṛṣṇa’s house and stand by while Kṛṣṇa is decorated by His mother before going out to play with His friends in the fields. There is no other activity in Kṛṣṇaloka (Kṛṣṇa’s abode). There is no industry, no rushing to the office, or any such nonsense. There is sufficient milk and butter, and everyone eats plentifully. Kṛṣṇa is very fond of His friends, and sometimes He enjoys stealing butter for them. One can actually live this way, and that is the perfection of existence. We should hanker for that perfectional stage of life. Kṛṣṇa consciousness is the process to attain it.

But as long as one has even a slight attachment for this material world, one has to remain here. Kṛṣṇa is very strict. He does not allow anyone to enter into His association who has any tinge of the material conception of life. Bhakti must be free from material contamination. Do not think, ”I am a very learned scholar. I shall find out what is the Absolute Truth by mental speculation.” That is nonsense; one can go on and on speculating and will never find the source of all sources. It is said in the Brahma-saṁhitā, ”One can go on speculating about the Absolute Truth for millions and millions of years, and still it will not be revealed.” One can rot in this material world as he is and can go on speculating, but that is not the right process. Here is the process-bhakti-yoga.

Lord Caitanya says that to render devotional service to Kṛṣṇa is the highest perfectional stage of life, and compared to this, other things for which people are hankering in this material world are like bubbles in the ocean. Generally, people are after rewards, and therefore they become religious. They say, ”I am a Hindu,” ”I am a Christian,” ”I am a Jew,” ”I am Muhammadan,” ”I am this, I am that, and therefore I cannot change my religion. I cannot accept Kṛṣṇa.” This is called religiosity, dharma. With such a materialistic, sectarian idea of religion, they will rot in this material world, stuck to rituals and faith. They are under the impression that if they follow their religious principles, they will get material prosperity. Of course, if one sticks to any kind of religious faith, he will get facilities for material life.

Why do people want this material prosperity? For sense gratification. They are thinking, ”I shall have a very nice wife. I shall have very good children. I shall have a very good post. I shall become president. I shall become prime minister.” This is sense gratification. And when one is frustrated and has seen that to be rich or to attain the presidency cannot give him happiness, after squeezing out all the taste of sex life, when he is completely frustrated, then perhaps he takes to LSD and tries to become one with the void. But this nonsense cannot give happiness. Here is happiness: one must approach Kṛṣṇa. Otherwise, it will end in LSD confusion and roaming in impersonal void concepts. People are frustrated. They must be frustrated if they do not have genuine spiritual life, because a person is spiritual by nature.

How can anyone be happy without Kṛṣṇa? Suppose one is thrown into the ocean. How can he be happy there? That is not for us. One may be a very good swimmer, but how long will he be able to swim? He eventually becomes tired and drowns. Similarly, we are spiritual by nature. How can we be happy in this material world? It is not possible. But men are trying to remain here, making so many temporary adjustments for survival. This patchwork is not happiness. If one really wants happiness, here is the process: one must attain love of Godhead. Unless one can love Kṛṣṇa, unless one finishes with love for cats, dogs, country, nation, and society and instead concentrates his love on Kṛṣṇa, there is no question of happiness. Rūpa Gosvāmī has given a very nice example in this regard: there are many drugs that saturate one with ideas or hallucinations. But Rūpa Gosvāmī says that unless one tastes that final drug of love of Godhead, kṛṣṇa-premā, he will have to be captivated by meditation, impersonal monism, and so many other distractions.

Caitanya Mahāprabhu describes that to attain unalloyed love of Kṛṣṇa one has to execute devotional service, or Kṛṣṇa consciousness. One has to engage oneself exclusively in serving Kṛṣṇa. The highest perfectional stage of unalloyed devotion is to be free from all material desires, all mental speculation, and all fruitive activities. The basic principle of unalloyed devotion is that one cannot maintain any desire other than to become fully Kṛṣṇa conscious. Even if one knows that all other forms of God are also Kṛṣṇa, one should not worship any other form, but should concentrate on the Kṛṣṇa form. Kṛṣṇa has many forms, but one only has to worship Kṛṣṇa in His form with the flute, as in the Rādhā-Kṛṣṇa Deity. Simply concentrate on that form, and all mental speculation and fruitive activities will fall away. One has to cultivate Kṛṣṇa consciousness favorably, and that means to execute service by which Kṛṣṇa becomes satisfied. Kṛṣṇa consciousness is not attained by manufacturing one's own way. I may think that I am doing something in Kṛṣṇa consciousness, but who has sanctioned it? For instance, in the Bhagavad-gītā, Arjuna hesitated to fight, for certain moral reasons, but he was viewing the situation from the platform of fruitive activities, on which one has to enjoy or suffer the results. He was considering that if he killed his family members, he would then be subjected to many reactions. This conclusion, however, was not sanctioned by Kṛṣṇa. The law of action and reaction in the material world is called karma, but devotional service transcends karma.

Unalloyed love must be free of all tinges of fruitive activities (karma) and all tinges of mental speculation and material desire. That unalloyed devotional service should be favorably fixed on Kṛṣṇa. "Favorably" means in accordance with what He desires. Kṛṣṇa desired that the Battle of Kurukṣetra take place; it was all arranged by Him. Arjuna was told, "You are thinking in your own way, but even if you do not fight, rest assured that because it has been arranged by Me, none of these warriors who are assembled here are going back to their homes. They will be killed here. It has already been arranged." God's desire is such that one cannot change it. Kṛṣṇa has two qualities: He can protect, and He can also kill. If He wants to kill someone, there is no power in the world that can protect him, and if He protects someone, there is no power in the world that can kill him. Kṛṣṇa's desire is supreme. Therefore, we have to dovetail our desires with Kṛṣṇa's. Whatever Kṛṣṇa desires, no one can make null and void because He is the Supreme Lord. Therefore, our duty is to dovetail our acts with Kṛṣṇa's desire, not to manufacture an action and then declare: "I am doing this action in Kṛṣṇa consciousness." We have to be very careful to ascertain whether Kṛṣṇa actually wants it. Such authorized knowledge is instructed by the representative of Kṛṣṇa. In our prayers of praise to the spiritual master we are singing daily, "If the spiritual master is satisfied, then God will be satisfied. And if one dissatisfies his spiritual master, then there is no way for him to please God."

Therefore, as far as possible, one has to execute the order of one's spiritual master. That will enable one to progress. That is the essence of the favorable execution of Kṛṣṇa consciousness. In my old age, I have come to America, and I am trying to teach Kṛṣṇa consciousness, because my spiritual master gave me an order that I must do it. It is my duty. I do not know whether I shall be a success or failure. It doesn't matter; my duty is completed if I can present before you whatever I have heard from my spiritual master. This is called the favorable execution of Kṛṣṇa consciousness. Those who are actually serious should take the order of Kṛṣṇa through the representative of Kṛṣṇa as their entire life and soul. One who sticks to this principle is sure to progress. Caitanya Mahāprabhu spoke in that way, and my spiritual master used to say, "The spiritual master is the transparent via medium." For example, I can see the letters of this book very nicely through these transparent eyeglasses, without which I cannot see because my eyes are defective. Similarly, our senses are all defective. We cannot see God with these eyes, we cannot hear Hare Kṛṣṇa with these ears, we cannot do anything without the via medium of the spiritual master. Just as a defective eye cannot see without the via medium of spectacles, so one cannot approach the Supreme Lord without the transparent via medium of the spiritual master. "Transparent" means that the via medium must be free of contamination. If it is transparent, one can see through it.

In unalloyed love of Godhead we have to engage our senses-sarvendriya, all the senses. This means that sex is also to be engaged in Kṛṣṇa consciousness. The conception of God as a father or mother does not allow the engagement of one's sex in the service of the Lord because there is no sexual relationship with the father and mother. But in the conception of God as a lover, there is sexual engagement also. Therefore, Caitanya Mahāprabhu gave the most perfect information of our engagement with the Supreme Lord. In other religious conceptions of life, God is at the utmost taken as the father or mother. Many worshipers in India take goddess Kālī to be the representation of God. Of course, that is not sanctioned, but the belief is there, and also in the Christian religion the conception of God is as a father. But Caitanya Mahāprabhu informs us that one can even have sexual engagement with the Lord. This information is Caitanya Mahāprabhu's unique contribution. In this material world, sexual engagement is considered to be the highest engagement, the greatest pleasure, although it exists only in a perverted form. No one, however, has conceived that there can be sexual engagement in the spiritual world. There is not a single instance of such theology anywhere in the entire world. This information is given for the first time by Caitanya Mahāprabhu: one can have the Supreme Personality of Godhead as one's husband, as one's lover. This is possible in the worship of Rādhā and Kṛṣṇa, but no one, especially the impersonalists, can understand Rādhā-Kṛṣṇa. The impersonalists have no idea; they cannot even conceive that God has form. But Caitanya Mahāprabhu says that not only does God have form, but He has sex life also. This is the highest contribution of Caitanya Mahāprabhu.

One can serve the Supreme Lord in various relationships, but in the material world those relationships exist only as perverted reflections. What is our engagement in relationship to this material world? What are our ideas of society, friendship, and love? They are all based on the material conception of life. In our society, someone is engaged as a father or mother to a son, and others are engaged as husband and wife, lover and beloved. There are other rasas (relationships) also, such as to be engaged with another as an enemy. There are twelve different relationships, out of which five are predominant. The other seven are indirect relationships, such as, for example, to be someone's enemy. There is usually a relationship between enemies, even between a murderer and the one he murders. As far as our relationship with Kṛṣṇa is concerned, however, even if one establishes a relationship as His enemy, then his life is successful. Therefore, when one engages his senses with Kṛṣṇa, a relationship can be established in one of twelve different varieties, of which five varieties are direct and seven are indirect.

When Kṛṣṇa appeared in the arena of Kaṁsa, there were many big wrestlers prepared to kill Him. In fact, He was invited there to be killed. His enemy Kaṁsa thought, "Soon the boys will come. We have tried for sixteen years to kill them, but that boy Kṛṣṇa could not be killed. But now I have invited Him as a guest, and when He arrives He will fight with these wrestlers, and they will kill Him." The demoniac or atheistic people are always thinking of Kṛṣṇa, or God, in terms of killing Him. Therefore they present their theories that God is dead. They think that if God becomes dead, then they will be free to act however they please. But as far as their actual activities are concerned, God may be dead or alive, but God's agent, the material energy, is so strong that no one can freely do any wrong. As soon as anyone does something wrong, there is immediate punishment. It does not require the presence of God. God may be dead or alive, but the material energy is sufficient to punish anyone who violates the material laws, even to the slightest degree. God has set these conditions, but foolish people do not understand.

Lord Caitanya, however, speaks of favorably engaging all the senses in the service of Kṛṣṇa in pure devotional life. One should favorably engage one's senses and should do whatever Kṛṣṇa wants. Yet even if one engages one's senses against the will of Kṛṣṇa but still thinks of Kṛṣṇa, that is also advantageous. The demon Pūtanā, for example, thought of killing Kṛṣṇa. Just as the occupation of godly persons is to serve God, so the demons and atheists are always prepared to kill God. Pūtanā thought, "I shall kill Kṛṣṇa. He is only a child." This is another mistake of the demoniac. They think Kṛṣṇa, or God, to be an ordinary child or man. So in this way Pūtanā was thinking: "Let me smear my breast with poison, and when the child goes to suck my milk, He will die." As we study this, we see that she approached Kṛṣṇa as His enemy, and yet He accepted her as a friend because He is so merciful. He did not take the demoniac portion of her mentality, but He accepted her. Every living entity is conditioned, but Kṛṣṇa is not. A doctor or psychiatrist treats madmen, but he does not become mad. Sometimes a patient may become angry with him or call him ill names, but the doctor is sober and simply treats him. Similarly, if someone regards Kṛṣṇa as his enemy, Kṛṣṇa does not become his enemy.

Pūtanā came to poison Kṛṣṇa, but He took it otherwise. He thought, "I have sucked her breast milk. Therefore she has become My mother." Kṛṣṇa treated her as His mother, and therefore she became liberated to the same position as Kṛṣṇa's real mother, Yaśodā. The conclusion is that the highest perfection is to establish a favorable relationship with Kṛṣṇa, but even if one engages himself unfavorably, Kṛṣṇa is so merciful that He at least gives one salvation. All the enemies killed by Kṛṣṇa were immediately liberated.

Two classes of men may merge into the impersonal brahmajyoti: those who are intentionally aspiring to merge into the impersonal brahmajyoti may enter, and those who are enemies of Kṛṣṇa and are killed by Him may also do so. Therefore, the devotee concludes, Why should I accept a condition that is offered even to God's enemies?

Caitanya Mahāprabhu recommends pure devotional service. There should be no desire to fulfill one's own material desires, there should be no attempt to understand Kṛṣṇa by experimental philosophy, and there should be no fruitive activities to derive material benefits from Kṛṣṇa. The only desire should be to serve Him favorably, as He desires. If Kṛṣṇa wants something, then we should do it. Suppose I were to ask a disciple, "My dear student, please give me a glass of water." It is then his duty to give me a glass of water. If he thinks, "Prabhupāda wants a glass of water, but why not give him something better? Why not a glass of hot milk?" that is not service. In his consideration, hot milk is very palatable and is better than water, yet because I have asked for water, he has to give me water, not milk. That is favorable service. One has to understand what Kṛṣṇa wants. When there is that intimate relationship, then one can serve Kṛṣṇa most favorably. And as long as there is not that intimate relationship, one must take information of what Kṛṣṇa wants through the transparent medium of the spiritual master.

A Vaiṣṇava never thinks that he has a direct relationship with Kṛṣṇa. Lord Caitanya says, "I am the servant of the servant of the servant of the servant-a hundred times the servant of the servant-of Kṛṣṇa." We have to agree to be. come the servant of the servant of the servant. This is the process of disciplic succession, and if one wants real, transcendental love of God, then he has to adopt this process. Because people do not accept this process, they do not develop real love of God. They speak of God, but actually they do not love God; because there is no cultivation of pure devotional service, they love dog.

We may say, "love of God," but unless we adopt this principle, then we will have to love dog, not God. That is the mistake. Caitanya Mahāprabhu says that if one really wants love of God, then one has to follow the process of pure devotional service. It is not that Caitanya Mahāprabhu is speaking out of His own mental concoction; His statements are confirmed in Vedic scriptures such as the Nārada-pañcarātra and the Śrīmad-Bhāgavatam. These two books, and the Bhagavad-gītā, are very authentic scriptures meant for devotees. Caitanya Mahāprabhu quotes from a verse in the Nārada-pañcarātra: hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate [Cc. Madhya 19.170]. This is the definition of pure devotional service. Hṛṣīkeṇa hṛṣīkeśa-sevanam. Hṛṣīkeṇa means "by one's senses." We have to engage our senses; it is not that we engage only our minds. If someone says, "I am always thinking of Kṛṣṇa," that is not pure devotional service. Meditation is thinking, but no one thinks of Kṛṣṇa; they think of void or something impersonal. If someone is thinking of Kṛṣṇa or Nārāyaṇa or Viṣṇu, as prescribed in the Vedic scriptures, that is real yoga; yoga meditation means to focus one's mind upon the Supersoul. The Supersoul is the representation of Kṛṣṇa in the form of four-handed Nārāyaṇa. Even Patañjali, an authority on the yoga system, prescribes meditation on Viṣṇu. But just as people are manufacturing bogus religious processes, the so-called yogīs of today have manufactured their own way of thinking of something void.

But the Nārada-pañcarātra says, hṛṣīkeṇa hṛṣīkeśa-sevanam: [Cc. Madhya 19.170] one must engage not only one's mind but one's senses. Engage the senses in the service of the master of the senses. These three Sanskrit words are very significant. Hṛṣīkeśa means "the Lord of the senses." So bhakti-yoga means to serve with the senses the Lord of the senses. The Lord of the senses is Kṛṣṇa. We should always remember that we have our senses because we wanted to enjoy this material world, and therefore the Lord has given us a particular set of senses for our enjoyment. The hog has a particular type of body and senses because he wanted to enjoy eating stool. Similarly, a man has a particular type of body and senses because he wanted to enjoy something else. We have a particular set of conditioned senses with which to enjoy this material world, and this is what we have to purify. Our senses are original, but now they are covered by material desires. We have to cure ourselves and become free from such desires. When one's senses are no longer inclined toward material sense gratification, one's status is called pure devotion.

From this verse of the Nārada-pañcarātra, we can understand that the spirit soul has original senses. However small a body it may have entered, the spirit soul is not impersonal; it has senses. Perhaps one may find a bug on one's book. It is so small, smaller than a pinpoint, but still it moves; it has all the senses. The small bacteria also move, and they have their senses. Originally, all living entities have senses. It is not that the senses have developed under certain material conditions. The atheistic theory is that under material conditions we have developed senses, that in the spiritual condition there are no senses, and that we are impersonal. By logic and reason, however, that cannot be so. A minute particle of spiritual force, even if it is smaller in size than an atom, has its senses. These senses, being covered by material elements, manifest themselves in a perverted way. We have to purify the senses, and when the senses are purified, we can engage them for the pleasure of the master of the senses. Kṛṣṇa is the master and proprietor of the senses. Therefore, because we are part and parcel of the Supreme Lord, our senses are borrowed from Him; they are on rental. The best thing is to use the senses for His sense satisfaction, and not for our own. This is the process of pure Kṛṣṇa consciousness.

From the Śrīmad-Bhāgavatam, Lord Caitanya gives an example of pure devotion: it is said in the Bhāgavatam that Kṛṣṇa is situated in everyone's heart. Therefore, just as rivers flow and their natural tendency is to reach the sea, so as soon as one hears the glories of the Lord, his soul is at once attracted toward the Supreme Lord. This is the beginning of pure devotional service. As soon as there is the chanting vibration, Hare Kṛṣṇa, immediately Kṛṣṇa's paraphernalia, Kṛṣṇa's name, Kṛṣṇa's fame, Kṛṣṇa's abode, Kṛṣṇa's associates-everything-all of a sudden become manifested within because He is present. This is the beginning of one's Kṛṣṇa consciousness. To remember by reference to a context means that as soon as one hears a code word, one at once remembers all the information behind that code. Similarly, when our minds are attracted to Kṛṣṇa and everything about Kṛṣṇa simply by hearing a little glorification of His qualities, that is the beginning of pure Kṛṣṇa consciousness. Then there is no more gati, or movement of the mind.

It was just that way with the gopīs: as soon as they heard the sound of Kṛṣṇa's flute, they gave up everything. Some of them were lying down, some were working in their family affairs, some were taking care of their children, but as soon as they heard Kṛṣṇa's flute, they forgot everything and rushed to Him. Their husbands, their brothers, and their fathers said, "Why are you going and leaving your duty?" But they did not care-they simply left. There is no impediment and no stumbling block in that merge of the mind with Kṛṣṇa. This is the beginning of pure devotion.

Puruṣottama means Kṛṣṇa. The word puruṣa means "enjoyer." The conditioned living entities are false enjoyers, imitation enjoyers. Here in this material world, all living entities are acting as puruṣas. The more exact meaning of puruṣa is "male." The male is considered to be the enjoyer, and the female is considered to be the enjoyed. In the material world, whether one has a male or a female body, everyone has the propensity to enjoy, and therefore everyone is called puruṣa. But actually the only puruṣa is the Supreme Lord. We living entities are His energy, and He is the supreme enjoyer. We are not puruṣa. Energies are employed for enjoyment, and we are energies, instruments of the Supreme Person. Therefore Puruṣottama is the supreme transcendental person, Kṛṣṇa. When our pure devotion for the Supreme Personality of Godhead is employed and there are no impediments or stumbling blocks, that is the symptom of pure Kṛṣṇa consciousness.

There is no ambition or motive in pure Kṛṣṇa consciousness. Every other transcendental function or mode of worship is backed by a motive: someone wants salvation, someone wants material prosperity, someone wants to go to a higher planet, someone wants to go to Kṛṣṇaloka. These ambitions should not be there. A pure devotee has no such ambitions. A pure devotee does not even desire to go to the supreme abode of Kṛṣṇa. Of course, he goes, but he has no desire. He simply wants to engage himself fully in Kṛṣṇa's service.

There are different kinds of salvation. There is sālokya liberation, to live on the same planet as the Supreme Lord. The residents of the Vaikuṇṭha planets live on the same planet as the Supreme Personality of Godhead. Sārṣṭi liberation means to have almost the same opulence as Nārāyaṇa. The liberated individual soul can appear just like Nārāyaṇa, with four hands, the four emblems, almost the same bodily features, the same opulence, the same ornaments, the same buildings, everything. Sārūpya means to have the same form or features. Sāmīpya means never to be far away but always to be associated with the Supreme Lord. For example, just as we are sitting together, so one can associate with the Lord. This is called sāmīpya-mukti, the liberation of being nearer. Pure devotees, however, do not accept these various forms of liberation. They only want to be engaged in Kṛṣṇa's service. They are not concerned with any kind of liberation. Those who are actually Kṛṣṇa conscious achieve the association of the Supreme Lord, but they do not desire it; their only ambition is to be engaged in the transcendental loving service of the Lord. The highest perfection of devotional service, or Kṛṣṇa consciousness, is exhibited when a devotee refuses to accept any benediction or profit from the Supreme Lord. Prahlāda Mahārāja was offered whatever he liked, he had only to ask for it, but he said, "My Lord, I am Your eternal servant. It is my duty to serve You, so how can I accept any benefit from it? Then I would not be Your servant; I would be a merchant." He replied in that way, and that is the sign of a pure person. Kṛṣṇa is so kind that He fulfills all the desires of a devotee, even if he wants material benedictions. If at the bottom of the devotee's heart there is some desire, He also fulfills that. He is so kind. But the sublime position of bhakti-yoga, or devotional service, is that a pure devotee refuses to accept the various kinds of liberation, even if offered by the Supreme Lord.

If one has material desires or motives within himself, and for fulfillment of such desires he engages himself in devotional service, the result will be that he will never get pure love of God. If one is thinking, "I am engaged in Kṛṣṇa consciousness, in Kṛṣṇa's devotional service, because I want such and such an opulence," that desire may be fulfilled, but he will never get such unalloyed love of Kṛṣṇa as the gopīs had. If one has a motive, even though he discharges his devotional duty, he still will not be able to reach the stage of pure love of Godhead. In a verse from the Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī says, "As long as one desires some material benefit [bhukti], or even if he wants salvation [mukti], then he must take those ghostly representations." As long as that māyā exists within one's heart, how can one enjoy the spiritual bliss derived from pure love of Godhead? In other words, if one has material desires, or even a desire for salvation, he cannot attain pure love of Godhead. Pure devotion is devoid of all desires-it is simply to render loving service for its own sake.

There is a nice example in the life of Rūpa Gosvāmī. Rūpa Gosvāmī and his brother Sanātana Gosvāmī were living separately in Vṛndāvana and going on with their bhajana, devotional service. Rūpa was living in the forest, and there was no facility for cooking nice food or begging from the village for a capātī to eat. Rūpa Gosvāmī was the younger brother, and he thought, "If I could get some foodstuffs, then I could prepare nice dishes and offer them to Kṛṣṇa and invite my elder brother." He had that desire. The next moment, a nice girl about twelve years old came and delivered an abundance of foodstuffs-milk, flour, ghee, etc. That is the Vedic system; sometimes householders present foodstuffs to mendicants and sages in the renounced order of life. Rūpa Gosvāmī was very glad that Kṛṣṇa had sent so many things and that he could now prepare a feast. He prepared a feast and then invited his elder brother.

When Sanātana Gosvāmī came, he was astonished. "How have you secured such things? You have prepared such a nice feast in this forest. How is it possible?"

So Rūpa Gosvāmī explained, "In the morning I desired for it, and by chance Kṛṣṇa sent me all these things. A nice girl came, and she offered it to me." He was describing the girl: "A very nice girl."

Then Sanātana said, "This nice girl is Rādhārāṇī. You have taken service from Rādhārāṇī, the Lord's eternal consort. It is a great blunder." That is their philosophy. They would not accept service from the Lord. They simply wanted to render service. But Kṛṣṇa is so clever that He also wants to serve His devotee. He looks for an opportunity to serve His devotee. This is spiritual competition. A pure devotee does not want anything from Kṛṣṇa; he simply wants to serve Him. And Kṛṣṇa also looks for the opportunity to serve His devotee. Kṛṣṇa is always as anxious to please His devotee as the devotee is to please Him.

This is the transcendental world. On the absolute plane, there is no exploitation. Everyone wants to serve; no one wants to take service. In the transcendental world, everyone wants to give service. You want to give service to me, and I want to give service to you. This is such a nice attitude. This material world means that I want to pickpocket you, and you want to pickpocket me. That's all. This is the material world. We should try to understand it. In the material world, everyone wants to exploit his friend, his father, his mother, everyone. But in the transcendental world, everyone wants to serve. Everyone has Kṛṣṇa as the central point of serving, and all the devotees, either as friends or servants or parents or lovers of Kṛṣṇa, all want to serve Him. And at the same time, Kṛṣṇa also wants to serve them. This is a transcendental relationship; the main function is service, although there is no necessity of service, for everyone is full. There is no hunger, there is no necessity of eating, but still everyone offers nice things to eat. This is the transcendental world. Unless we attain the stage of simply serving Kṛṣṇa or His devotee, we cannot relish the transcendental pleasure of service. If we have any motive, then that sense will never be awakened. Without a motive, without desire for personal sense gratification, service should be rendered to the Supreme Lord and His devotees.

The Perfection of Self-realization

In this concluding chapter, Śrīla Prabhupāda discusses the ultimate goal of the science of self-realization-full realization of the Supreme Self, Kṛṣṇa. The development of self-realization begins with the understanding that the self is not material-not a physical body-but pure spiritual energy. Next, one realizes that the pure, spiritual self is eternally a part of the Supreme Self, Kṛṣṇa. Finally one learns how to live fully in that eternal, blissful, transcendental relationship. One who has attained this state has attained life's supreme perfection.

When Kṛṣṇa was on this earth, all the residents of Vṛndāvana loved Him. Indeed, they knew nothing but Kṛṣṇa. They did not know whether Kṛṣṇa is God or not God, nor were they disturbed by such thoughts as, "I shall love Kṛṣṇa if He is God." Their attitude was one of pure love, and they thought, "He may or may not be God-it doesn't matter. We love Kṛṣṇa, that's all." This then is the platform of real, unalloyed love. When one thinks, "If Kṛṣṇa is God, I shall love Him," it should be known that this is not the platform of pure love but of conditional love. While on earth, Kṛṣṇa exhibited extraordinary powers, and the vraja-vāsīs, the residents of Vṛndāvana, often thought, "Oh, Kṛṣṇa is such a wonderful child. Maybe He is some demigod." They thought in this way because people were generally under the impression that the demigods were all-powerful. Within the material world the demigods are powerful, but people are not aware that Kṛṣṇa is above all of them. The highest of the demigods, Brahmā, gave his opinion of this matter in the verse īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: "Kṛṣṇa is the supreme controller, and His body is full of knowledge, bliss, and eternality." Little did the residents of Vṛndāvana know of Kṛṣṇa's power as the ultimate controller and master of all the demigods. What is noteworthy is that their love for Him was not subject to such considerations.

As the residents of Vṛndāvana loved Kṛṣṇa unconditionally, similarly Kṛṣṇa loved them unconditionally. Vraja-jana-vallabha, giri-vara-dhārī. When the inhabitants of Vṛndāvana stopped performing sacrifices to Lord Indra, the chief demigod of the heavens, they placed themselves in a very dangerous position. Indra became very angry and sent powerful clouds that rained over Vṛndāvana incessantly for seven days. The whole area began to flood, and the inhabitants became very disturbed. Although He was only seven years old, Kṛṣṇa saved the inhabitants of Vṛndāvana by lifting Govardhana Hill and holding it up as an umbrella to shield the village. Lord Kṛṣṇa thus taught the demigod Indra that his disturbances could be stopped simply by His little finger. Seeing this, Lord Indra bowed down before Kṛṣṇa.

Thus Kṛṣṇa also became known as Gopījana-vallabha, which indicates that His only business is to protect the gopī-jana. This Kṛṣṇa consciousness movement aims at teaching people how to become gopī-janas, or pure lovers of Kṛṣṇa. When we reach that stage of pure love of God, the Lord will save us from any danger, even if it means His lifting a hill or a mountain. Kṛṣṇa did not have to practice some yoga system in order to lift Govardhana Hill. As God, He is all-powerful, even as a child. He played like a child and dealt with others like a child, but when there was need, He manifested Himself as God Almighty. That is the nature of Kṛṣṇa, or God: He does not have to practice meditation or follow some system of yoga in order to become God. He is not a manufactured type of God, but is God eternally.

Although He is God, He enjoys loving relationships with His devotees, and in order to satisfy His devotees, He often takes roles that appear to be subsidiary. Kṛṣṇa often likes being the child of a devotee, and thus He became the beloved child of Yaśodā, Yaśodā-nandana. Because He is God and everyone worships Him, no one chastises Him. However, Kṛṣṇa enjoys being chastised by His devotee father and mother, and because Kṛṣṇa takes pleasure in being chastised, the devotees also take up the role, saying, "All right, I shall become Your father and chastise You." Similarly, when Kṛṣṇa wants to fight, one of His devotees becomes the demon

Hiraṇyakaśipu and fights with Him. In this way, all Kṛṣṇa's activities are carried out in connection with His devotees. If we aspire to become such associates of Kṛṣṇa, we must develop Kṛṣṇa consciousness, awareness of Kṛṣṇa.

Yaśodā-nandana vraja-jana-rañjana. Kṛṣṇa's only business is satisfying the vraja-janas, and their only business is satisfying Kṛṣṇa. This is the reciprocation of love. Yamunā-tīra-vana-cārī: Kṛṣṇa, the Supreme Personality of Godhead, wanders on the banks of the Yamunā to please the gopīs, the cowherd boys, the birds, the bees, and the cows and calves. These are not ordinary birds, bees, cows, calves, or men; they have all reached the summit of self-realization and thus, after many, many lives, have attained a position whereby they can play with Kṛṣṇa. This Kṛṣṇa consciousness movement can enable everyone to go to Kṛṣṇaloka and become Kṛṣṇa's associate as a friend, servant, father, or mother. Kṛṣṇa is agreeable to take any of these positions in relation to His devotee. How He does so is all described in our book Teachings of Lord Caitanya. To realize our relationship with Kṛṣṇa, we have but to follow in the footsteps of Lord Caitanya and His chief associates, the six Gosvāmīs-Śrī Rūpa, Sanātana, Śrī Jīva, Gopāla, Raghunātha dāsa, and Raghunātha Bhaṭṭa. These Gosvāmīs were always engaged in chanting Hare Kṛṣṇa and dancing in ecstasy. They taught that when one is merged in kṛṣṇa-kīrtana, or the chanting of the holy names of Kṛṣṇa, he merges into the ocean of love of Kṛṣṇa. As soon as the sound of Kṛṣṇa's name is vibrated, one can immediately merge into the ocean of love. That is the sign of pure devotion. Thus at kīrtanas the six Gosvāmīs would merge immediately into the ocean of love of Godhead.

The six Gosvāmīs were dear not only to the other devotees of Lord Caitanya Mahāprabhu but to the nondevotees as well. A pure devotee's position is that he has no enemy because he is not envious. A pure devotee is always open to everyone, and he does not discriminate that this person can be allowed to chant Hare Kṛṣṇa and that person should not be allowed. On the material platform, which is a platform of dualism, there are differences between high and low, man and woman, and this or that, but on the spiritual platform there are no such distinctions. The pure devotee, seeing everything with an equal mind, is therefore nonenvious. Because he is nonenvious, he is worshipable. Indeed, it may even be said that a person is worshipable simply if he is nonenvious, for it is only possible to be nonenvious on the spiritual platform. This is also the verdict of the Bhagavad-gītā (5.18–19):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ
ihaiva tair jitaḥ sargo
yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma
tasmād brahmaṇi te sthitāḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater. Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman."

Such a position can be obtained by one who has acquired the mercy of Lord Caitanya. Upon obtaining His mercy, a person can deliver suffering humanity from material contamination. Because the six Gosvāmīs were such devotees, we offer our respectful obeisances unto them with the mantra: vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. The six Gosvāmīs were expert in scrutinizingly studying all the scriptures with the aim to establish real religion in the world. They left many books to guide us, the most famous of which is Śrī Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (The Nectar of Devotion), which gives the neophyte devotee initial direction. The Gosvāmīs always worked very hard, day and night, and their business was simply writing books, chanting, and dancing. Indeed, they were practically released from the bodily necessities of eating, sleeping, mating, and defending themselves out of fear. There was no question of mating at all, nor was there any question of fearing or defending, for they were totally absorbed in Kṛṣṇa. At most they used to sleep one and a half hours daily, and they ate practically nothing. Whenever they felt hungry, they would simply go to a householder's home and beg one or two pieces of bread.

The mission of such saintly persons is but to make suffering humanity happy by elevating everyone to spiritual consciousness. In the material world, everyone is trying to exploit one another-one nation is trying to exploit another nation, one society is trying to exploit another, one businessman is trying to exploit another, etc. This is called the struggle for existence, and out of it the people who are struggling have invented a law called "Might is right," but we can actually see that even the most powerful must struggle, just as in the current world situation. There is a great struggle going on between Russia, America, and China. Because of such struggle, everyone is suffering. Indeed, the very struggle for existence means suffering. The pure devotees of Kṛṣṇa, however, are interested not in exploiting others but in helping people become happy, and therefore they are worshiped on all planets. Cāṇakya Paṇḍita even said that a rich man and a learned man cannot be compared, for a rich man may be honored in his own country or on his own planet, but a learned man, a devotee of God, is honored wherever he goes.

Nor for a devotee is there a distinction between heaven and hell, because Kṛṣṇa is with him in both places. Where there is Kṛṣṇa, there is no question of hell; every place is Vaikuṇṭha. Haridāsa Ṭhākura, for instance, did not enter the Jagannātha temple at Purī, for he was born in a Muhammadan family, and the Hindus opposed the Muhammadans' entering the temple. Haridāsa Ṭhākura did not let this disturb him, however. He thought, "Oh, why should I go and disturb them? I shall chant here." Consequently Lord Caitanya, who is Lord Jagannātha Himself, came daily to see Haridāsa. This is the power of a pure devotee: he doesn't have to go to Jagannātha; Jagannātha comes to him. Lord Caitanya Mahāprabhu used to go see Haridāsa Ṭhākura daily when the Lord was going to bathe in the sea. The Lord would enter Haridāsa's cottage and ask, "Haridāsa, what are you doing?" and Haridāsa would reply, "Please come in, my Lord." This then is the actual position of a devotee. Therefore Kṛṣṇa says that worship of His devotee is even more valuable than worship of Himself. The devotee is actually able to deliver Kṛṣṇa, for he knows the science of Kṛṣṇa consciousness, the science of hearing Kṛṣṇa's words, eating kṛṣṇa-prasādam, and enjoying Kṛṣṇa. The impersonalists and voidists may preach dry philosophical treatises on ahaṁ brahmāsmi- "I am spirit"-but ultimately who will be attracted? What is the difference between someone who thinks, "I am a stone," and someone who thinks, "I am void"? Why should we become stone, wood, or void? Our actual position should be in reciprocating loving affairs with Kṛṣṇa.

The spark of love for Kṛṣṇa is struck by the spiritual master, the pure devotee. As for myself, my spiritual master, His Divine Grace Oṁ Viṣṇupāda Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, ordered me to take up the responsibility of spreading Kṛṣṇa consciousness in the Western world. His Divine Grace had a great desire to preach Lord Caitanya's message in the West, and my success is both his grace and pleasure. When I first met my spiritual master, I was a very young man in India, a nationalist, engaged in a very responsible office. But although I did not want to go, one of my friends, who is still living in Calcutta, forcibly took me to His Divine Grace. I was reluctant to see him because in our home our father used to receive many sannyāsīs and I was not very satisfied with their dealings. I thought that Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja might be a similar man, and if he were, what business would I have in seeing him? But my friend took me forcibly. "Why not see him?" he asked. I finally relented and went with him, and I profited.

On my first visit, His Divine Grace said that it was necessary for educated boys like me to go to foreign countries and preach the gospel of Caitanya Mahāprabhu. I replied that India was a foreign-dominated nation and that no one would hear our messages. Actually, at the time foreigners considered Indians very insignificant because in the face of so many independent nations India was still dependent, being dominated by Britain. At the time there was one Bengali poet who actually lamented that even uncivilized nations were independent, whereas India was dependent on the British. His Divine Grace convinced me that dependence and independence are simply temporary conditions, and he pointed out that because we are concerned with the eternal benefit of humanity, we should take up this challenge of Caitanya Mahāprabhu. This meeting with His Divine Grace, my Guru Mahārāja, took place in 1922, half a century ago.

I was officially initiated in 1933, just three years before the passing of Guru Mahārāja from this mortal world. At the last moment, just a fortnight before his passing away, he wrote me a letter repeating his instructions. He specifically said that I should try to preach this gospel among English-speaking people. After receiving this letter, I sometimes dreamed that Guru Mahārāja was calling me and that I was leaving home and following him. I was dreaming in this way and thinking, "I have to give up my home. My Guru Mahārāja wants me to give up my home and take sannyāsa." At the same time I thought, "This is horrible. How can I leave my home? My wife? My children?" This is called māyā. Actually I did not want to give up my home life, but Guru Mahārāja made me give it up. Following his orders, I left my home, including a few children, but now Guru Mahārāja has given me many nice children all over the world. Thus by serving Kṛṣṇa no one becomes a loser, and this is an example from my own practical experience.

When I left India alone in 1965, I feared that I would have a great deal of trouble. The Indian government would not allow me to take any money out of the country, so I came with only a few books and forty rupees. I arrived in New York City in such a condition, but it was all by the grace of Guru Mahārāja and Kṛṣṇa. Everything happens by the combined mercy of Kṛṣṇa and the spiritual master. In the Caitanya-caritāmṛta it is stated that the mercy of Kṛṣṇa and guru are combined. This is the secret of the success of this Kṛṣṇa consciousness movement. Kṛṣṇa is always within us, and consequently He knows everything about our purposes, and He gives us the opportunity to work as we decide. If we decide to enjoy this material world, Kṛṣṇa gives us the intelligence to become a very shrewd businessman or a popular politician or a cunning man so that we can earn money and enjoy ourselves. According to the standards of material life, many people are becoming great. They begin as very poor men and soon, by good fortune, become millionaires. We Should not think, however, that they are attaining such success by their own puny endeavors. Without intelligence, no one can improve, and that intelligence is given by Kṛṣṇa. In the Bhagavad-gītā Kṛṣṇa states that He is seated in everyone's heart as the Supersoul and that by His will a man can remember, and by His will a man can forget. Kṛṣṇa supplies forgetfulness and remembrance according to the living entity's desire. If we want to forget Kṛṣṇa and enjoy the material world, He will give us the necessary intelligence so that we can forget Him for good.

Many people are thinking, "I can enjoy this material world very nicely. Everyone is having such a good time. There is no reason I can't enjoy myself as much as they." This idea is illusion because there is no real enjoyment in the material world. We may rise to a very high position like President Kennedy. We may be very good-looking, very famous, very intelligent, and well educated, very wealthy and very powerful, and we may have a very beautiful wife and children and hold the highest position in the country-but at any moment we are subject to be shot down. This is the nature of the material world: we have to face danger at every step. There is no question of having pleasure without impediments. Even when the pleasures are earned, they are earned after a great deal of struggle and sacrifice, and whatever pleasure may be acquired is temporary, for in the material world there is no pleasure that can give us constant and unending enjoyment. Only Kṛṣṇa can give us that.

Therefore Kṛṣṇa instructs in the Bhagavad-gītā that it is the welfare of every living entity to give up this nonsensical material activity and just surrender unto Him. Unfortunately, in this age people are so attracted by the glitter of material nature, to illusion, or māyā, that they are not very interested. Kṛṣṇa even declares that if one surrenders unto Him, He will give all protection from all sinful reactions, but still people are so attached that they cannot do it. People always fear that by surrendering to Kṛṣṇa they will lose something, just as I feared losing my family by going to the Western world and preaching. But Kṛṣṇa is so kind that if He takes anything away, He will reward us a thousandfold.

The spiritual master is also kind in that he begs from door to door, country to country, town to town: "My dear ladies and gentlemen, my dear boys and girls, please take to Kṛṣṇa consciousness." In this way he renders very confidential service to Kṛṣṇa. Kṛṣṇa is the Supreme Lord who gives the orders, and the spiritual master executes those orders; therefore the spiritual master is very dear to Kṛṣṇa. Whether Kṛṣṇa sends him to heaven or to hell makes no difference to him. For the spiritual master, a pure devotee, heaven and hell are both the same if there is no Kṛṣṇa consciousness. In hell people are suffering in so many ways, and in heaven they are enjoying their senses in so many ways, but a devotee of the Lord can live any place where there is Kṛṣṇa consciousness, and since he brings this consciousness with him, he is always self-satisfied. If he is sent to hell, he will be satisfied simply chanting Hare Kṛṣṇa. In fact, he does not believe in hell but in Kṛṣṇa. Similarly, if he were put in heaven, where there are so many opportunities for sense gratification, he would also remain aloof, for his senses are satisfied by Kṛṣṇa Himself. Thus for the service of the Lord a devotee is prepared to go anywhere, and for this reason he is very dear to Kṛṣṇa.

Renounced impersonalist philosophers say that this world is false and that the impersonal Brahman is truth. But if they are asked to go out into society where material sense gratification predominates, they will refuse for fear of being affected by those conditions.

For a Kṛṣṇa conscious person, however, there is no such difficulty. Because he is controlled and has taken shelter of Kṛṣṇa, he is not afraid of going anywhere.

Consequently, when devotees meet in a place where there is no Kṛṣṇa consciousness, there is no harm, for they take the opportunity to chant Hare Kṛṣṇa and infuse the place with Kṛṣṇa consciousness. This opportunity should always be taken. It is not that one should close himself up in a room and chant alone. The great sage Nārada is a spaceman who travels all over the universe. Although he can dwell in the most elevated planets, he sometimes goes to hell and preaches there. That is the beauty of a servant of God-he is always acting out of love for Kṛṣṇa and His parts and parcels.

The underlying principle of devotional service is unalloyed love for Kṛṣṇa. Regardless of the position of a particular devotee-as friend, servant, parent, or lover of Kṛṣṇa-his service is unconditional, for Kṛṣṇa consciousness is not dependent on any material condition. It is transcendental and has nothing to do with the modes of material nature. A devotee is not afraid to go anywhere, and because of this he sees all material conditions as equal. In the world we may say that this is a good place to be and that is a bad place, but, as pointed out before, the devotee is not subject to these mental concoctions. For him the basic principle of material existence is bad, for material existence means forgetfulness of Kṛṣṇa.

In the neutral stage of devotion one may give more importance to the impersonal effulgence of the Lord and to the Supersoul within the heart, but Kṛṣṇa consciousness actually develops when one thinks, "Kṛṣṇa is my very intimate master of intimate relationships." In the beginning, of course, impersonal realization and realization of the Supersoul are part of Kṛṣṇa consciousness. The partial realization of God in His impersonal aspect or in His aspect as Supersoul enables one to develop veneration for the Lord, but when one has an intimate relationship with Kṛṣṇa as a friend, master, son, or lover, then the veneration disappears.

This platform of personal relationship is certainly higher than the impersonal platform or the platform of Supersoul, or Paramātmā, realization. In the neutral conception, one simply realizes that he and the Absolute Truth are one in quality, or he realizes that he is part and parcel of the Supreme. That is certainly knowledge, for when one develops a personal relationship with Kṛṣṇa as servant, he begins to appreciate the full opulence of the Supreme Lord. One who realizes that God is full in six opulences actually begins rendering service. As soon as one becomes aware of the greatness of Kṛṣṇa and understands Kṛṣṇa's superiority, his service begins. The awareness of God's greatness in. creases when transcendental service is rendered. A person who serves the Lord in order to satisfy the senses of the Lord becomes satisfied, because Kṛṣṇa is the Supersoul and the individual living entity is His part and parcel. If He is satisfied, then the living entity is satisfied. If the stomach is satisfied, then all the parts of the body are satisfied, for they receive nourishment through the stomach. When one of my Godbrothers began to fan my Guru Mahārāja on a very hot day, Guru Mahārāja asked, ' 'Why are you fanning me all of a sudden?" The boy replied, ' 'Because if you are satisfied, we are all satisfied." This is the formula-we should not try to satisfy our senses separately, but should try to satisfy Kṛṣṇa's senses. Then naturally we will become satisfied.

A Kṛṣṇa conscious person is always trying to give satisfaction to Kṛṣṇa, and this is the beginning of Kṛṣṇa consciousness. Because in the impersonal conception there is no form of God, there is no opportunity to satisfy His senses. However, one who sees Kṛṣṇa as master can render service. In the Bhagavad-gītā Kṛṣṇa is referred to as Hṛṣīkeśa, master of the senses. When it is understood that the Absolute Truth is the master of the senses, that our senses are products of His senses, and that they should therefore be utilized for the satisfaction of His senses, Kṛṣṇa consciousness, which is dormant within everyone, begins to awaken. Once Caitanya Mahāprabhu asked, "What is the difference between the neutral position in relation to Kṛṣṇa and the relationship of master and servant?" In both cases one can understand that Kṛṣṇa is great, but in the neutral position there is no inclination for service. Therefore the master-servant relationship between Kṛṣṇa and the living entity is more elevated. Then when one attains friendship with Kṛṣṇa, another transcendental quality is added. There is the conception that God is great and that service must be rendered unto Him, but there is also an extra feeling: "Kṛṣṇa is my friend. Therefore I must treat Him in such a way that He will be happy." With a friend we are not simply content with rendering service but in making him actually happy and satisfied. There is also equality in such a relationship, for Kṛṣṇa and the devotee relate on equal terms. Thus devotees in this position actually forget Kṛṣṇa's superiority. When Kṛṣṇa's boyfriends used to ride on Kṛṣṇa's shoulders playing games, they did not think that they were greater than Him. There is no question of sense gratification or self-glorification, for the relationship is based on pure love. The devotee's only desire is to give pleasure to Kṛṣṇa, and Kṛṣṇa also takes His friends on His shoulders to derive pleasure from them. Sometimes a person simply accepts the fact that his friend will slap his face-but there is no question of inferiority in such an action. When friendship and mutual pleasure are the basis of the relationship, there is no question of insult or inferiority.

The whole basis of Kṛṣṇa consciousness and a relationship with Kṛṣṇa is the pleasure potency of Kṛṣṇa Himself. Śrīmatī Rādhārāṇī, the damsels of Vraja, and Kṛṣṇa's cowherd boyfriends are all expansions of Kṛṣṇa's pleasure potency. We all have a tendency toward pleasure, because the source from which we emanate is fully potent in pleasure. Impersonalists cannot think in these terms, for they deny the pleasure potency; therefore the impersonalist philosophy is incomplete and inferior. Those who are in Kṛṣṇa consciousness recognize the pleasure potency in Kṛṣṇa and in all His paraphernalia-His friends, servants, father, mother, and consort. All relationships with Kṛṣṇa that aim at satisfying Kṛṣṇa's senses are manifestations of Kṛṣṇa's pleasure potency.

As far as the individual soul is concerned, it is originally a part and parcel of this pleasure potency, of the reservoir of pleasure Himself. However, due to contact with material nature, the soul has forgotten its actual position and has become trapped in the evolutionary process of transmigration from one body to another. Thus one struggles hard for existence. Now we must extricate ourselves from the sufferings of the struggle, from the countless transmigrations that force us to suffer the miseries of birth, old age, disease, and death, and come to the point of our eternal life in Kṛṣṇa consciousness. That eternal life is possible. If one tries his best in this human form of life, in his next life he will get a spiritual body. The spiritual body is already within the gross material body, but it will develop only as soon as one becomes free from the contamination of this material existence. That is the aim of human life and the actual self-interest of all people. Self-interest is actually realizing, "I am part and parcel of God. I have to return to the kingdom of God and join with Him." Just as we have a social life here, God has a social life in the spiritual kingdom, and we can join Him there. It is not that after finishing this body we become void. In the Bhagavad-gītā (2.12) Kṛṣṇa told Arjuna, "Never was there a time when I did not exist, nor you, nor all these kings, nor in the future shall any of us cease to be." Our existence is therefore eternal, and the changes of birth and death are simply the changes of the temporary material bodies.

The actual process for achieving eternal life is not at all difficult. This process of Kṛṣṇa consciousness is based on knowledge received from Kṛṣṇa, the most perfect being. Knowledge received from others is defective because the conditioned soul is certain to commit mistakes, certain to be illusioned, certain to cheat, and certain to have imperfect senses. The knowledge received from Kṛṣṇa, however, actually enables us to see Kṛṣṇa. Someone may challenge, ”Can you show me God?” and our answer is, ”Yes. God can be seen at every moment.” Kṛṣṇa says, raso ’ham apsu kaunteya: ”I am the taste of water.” We drink water every day, and the taste of water is there, so if we think of this taste as Kṛṣṇa, we will have begun realizing God every day. In the Bhagavad-gītā Kṛṣṇa further says, prabhāsmi śaśi-sūryayoḥ: ”I am the light of the sun and the moon.” Every day we receive sunlight, and in the evening there is moonshine, so if we think of the source of these emanations, we will ultimately become God conscious. There are so many similar instances given in the Bhagavad-gītā, for Kṛṣṇa is the beginning, middle, and end of all manifestations. If we want to become God conscious and realize our own essence, it is not very difficult. We only have to understand God in truth-how He appears, how He disappears, and what His functions are-then we can become eligible to enter into the kingdom of God. After quitting this material body, a person who understands God, Kṛṣṇa, does not return again to earth to accept another material body. Where does he go? Kṛṣṇa says, mām eti: ”He comes to Me.” That should be the aim of any intelligent human being.

29 Transcendental Teachings of Prahlada Maharaja

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His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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What follows is based on a series of talks Śrīla Prabhupāda gave in 1968 on the Śrīmad-Bhāgavatam, Canto 7, Chapter 6.

29.2 1: The Dearmost Person

Today I shall speak to you of the history of a boy devotee named Prahlāda Mahārāja. He was born in a family that was stubbornly atheistic. There are two kinds of men in this world: the demons and the demigods. What is the difference between them? The main difference is that the demigods, or godly persons, are devoted to the Supreme Lord, whereas the demons are atheistic. They do not believe in God because they are materialists. These two classes of men always exist in this world. At the present moment, due to the Age of Kali (Age of Quarrel), the number of demons has increased, but the classification has existed since the beginning of creation. The incident I am narrating to you occurred very, very long ago, a few million years after the time of creation.

Prahlāda Mahārāja was the son of the most atheistic person and the most materially powerful as well. Because the society was materialistic, this boy had no opportunity to glorify the Supreme Lord. The characteristic of a great soul is that he is very eager to broadcast glorification of the Supreme Lord. Lord Jesus Christ, for example, was very eager to broadcast the glorification of God, but demoniac people misunderstood him and crucified him.

When Prahlāda Mahārāja was a five-year-old boy, he was sent to school. As soon as there was a recreation period, when the teacher was away, he would say to his friends, ”My dear friends, come on. We shall speak about Kṛṣṇa consciousness.” This scene is related in the Śrīmad-Bhāgavatam, Seventh Canto, Sixth Chapter. The devotee Prahlāda says, ”My dear friends, this is the time, in this young age, to prosecute Kṛṣṇa consciousness.”

His little friends reply, ”Oh, we shall now play. Why take up Kṛṣṇa consciousness?”

In answer to this, Prahlāda Mahārāja says, ”If you are intelligent, then you must begin bhāgavata-dharma from childhood.”

The Śrīmad-Bhāgavatam offers bhāgavata-dharma, or the process leading to scientific knowledge about God. Bhāgavata means ”the Supreme Personality of Godhead,” and dharma means ”regulative principles.” This human form of life is very rare. It is a great opportunity. Therefore Prahlāda says, ”My dear friends, you are born as civilized human beings, so although your human body is temporary, it is the greatest opportunity.” No one knows the length of his life. It is calculated that in this age the human body may live up to a hundred years. But as the Age of Kali advances, duration of life, memory, mercy, religiousness, and all other such assets decrease. So no one has any assurance of long life in this age.

Still, although the human form is temporary, you can achieve the highest perfection of life while in this human form. What is that perfection? To understand the all-pervading Supreme Lord. For other life forms this is not possible. By the gradual evolutionary process we come to this human form, so it is a rare opportunity. By nature’s law, a human body is ultimately given to you so that you can promote yourself in spiritual life and go back home, back to Godhead.

The ultimate goal of life is Viṣṇu, or Kṛṣṇa, the Supreme Personality of Godhead. In a later verse Prahlāda Mahārāja will say, ”People in this material world who are enamored with the material energy do not know what the goal of human life is. Why? Because they have been enchanted by the Lord’s glaring external energy. They have forgotten that life is an opportunity to understand the ultimate goal of perfection, Viṣṇu.” Why should we be very anxious to know Viṣṇu, or God? Prahlāda Mahārāja gives a reason: ”Viṣṇu is the dearmost person. That we have forgotten.” We all seek some dear friend-everyone searches in this way. A man searches for dear friendship with a woman, and a woman searches for dear friendship with a man. Or else a man searches out a man, and a woman searches out a woman. Everyone searches after some dear friend, some sweet friend. Why? We want the cooperation of a dear friend who will help us. This is part of the struggle for existence, and this is natural. But we do not know that our dearest friend is Viṣṇu, the Supreme Personality of Godhead.

Those who have read the Bhagavad-gītā will find this nice verse in the Fifth Chapter: "If you want peace, then you must understand perfectly that everything in this world and other worlds is the property of Kṛṣṇa, that He is the enjoyer of everything, and that He is the supreme friend of everyone." Why perform austerity? Why perform religious rituals? Why give in charity? All these activities are meant for pleasing the Supreme Lord, and nothing more. And when the Supreme Lord is pleased, you will get the result. Whether you want to gain higher material happiness or spiritual happiness, whether

you want to live a better life on this planet or on other planets-whatever you want you will get if you please the Supreme Lord. Therefore He is the most sincere friend. Whatever you want from Him, you can get. But the intelligent man does not want anything that is materially contaminated.

In the Bhagavad-gītā Kṛṣṇa says that by pious activities one can elevate oneself to the highest material planet, known as Brahmaloka, where the duration of life is millions and millions of years. You cannot figure the duration of life there; your arithmetic will be ineffective. The statement in the Bhagavad-gītā is that the life of Brahmā is so long that 4,320,000,000 of our years are only twelve hours to him. Kṛṣṇa says, "Whatever position you want, beginning from the ant right up to Brahmā, you can have. But the repetition of birth and death will be there. However, if by practicing Kṛṣṇa consciousness you come to Me, then you don't have to come back to this miserable material condition."

Prahlāda Mahārāja says the same thing: We should search for our dearmost friend, Kṛṣṇa, the Supreme Lord. Why is He our dearmost friend? By nature He is dear. Now, what do you consider the dearmost thing? Have you analyzed? You yourself are the dearmost thing. I am sitting here, but if there is a fire alarm I shall at once take care of myself: "How can I save myself?" We forget our friends and even our relatives: "Let me first of all save myself." Self-preservation is the first law of nature.

In the grossest sense, the word ātmā-"self"-refers to the body. In the subtler sphere the mind or intelligence is the ātmā, and in the real sense ātmā means the soul. In the gross stage we are very fond of protecting and satisfying the body, and in a subtler stage we are very fond of satisfying the mind and intelligence. But above the mental and intellectual planes, where the atmosphere is spiritualized, we can understand, "I am not this mind, intellect, or body. Ahaṁ brahmāsmi-I am spirit, part and parcel of the Supreme Lord." That is the platform of real understanding.

Prahlāda Mahārāja says that of all living entities, Viṣṇu is the supreme well-wisher. Therefore we are all searching for Him. When a child cries, what does he long for? His mother. But he has no language to express this. By nature he has his body, born of his mother's body, so there is an intimate relationship with the mother's body. The child won't like any other woman. The child cries, but when the woman who is the child's mother comes and picks him up, at once he is pacified. He has no language to express all this, but his relationship with his mother is a law of nature. Similarly, by nature we try to protect the body. This is self-preservation. It is a natural law of the living entity, just as eating is a natural law and sleeping is a natural law. Why do I protect the body? Because within the body is the soul.

What is this soul? The soul is a part of the Supreme Lord. As we want to protect the hand or the finger because it is a part of the whole body, similarly we try to save ourselves because this is the defending process of the Supreme. The Supreme does not need defense, but this is a manifestation of our love toward Him, which is now perverted. The finger and the hand are meant to act in the interests of the whole body; as soon as I want the hand to come here, it comes, and as soon as I want the finger to play on the drum, it plays. This is the natural position. Similarly, we are searching for God, to dovetail our energy in the service of the Supreme, but under the spell of the illusory energy we do not know it. That is our mistake. Now, in human life, we have an opportunity to understand our actual position. Only because you are human beings have you all come here to learn about Kṛṣṇa consciousness, about the real goal of your life. I cannot invite cats and dogs to sit down here. That is the difference between human beings and cats and dogs. A human being can understand the necessity of pursuing the real goal of life. But if he loses the opportunity, it is a great catastrophe.

Prahlāda Mahārāja says, "God is the dearmost personality of all. We have to search for God." Then what about the material necessities of life? Prahlāda Mahārāja replies, "You are after sense gratification, but sense gratification is automatically achieved by contact with this body." Because a hog has a certain type of body, his sense gratification comes from eating stool, the very thing that is most obnoxious to you. At once, after evacuating, you leave to get free from the bad smell-but the hog is waiting. As soon as you evacuate, he will at once enjoy. So there are different types of sense gratification according to different types of body. Everyone who has a material body receives sense gratification. Don't think that the hogs eating stool are unhappy. No, they are getting fat in that way. They are very happy.

Another example is the camel. The camel is very fond of thorny twigs. Why? Because when he eats thorny twigs, the twigs cut his tongue, blood oozes out, and he tastes his own blood. Then he thinks, "I am enjoying." This is sense gratification. Sex life is also like that. We taste our own blood, and we think we are enjoying. This is our foolishness.

The living entity in this material world is a spiritual being, but because he has a tendency to enjoy, to exploit the material energy, he has contacted a body. There are 8,400,000 species of living entities, each with a different body, and according to the body, they have particular senses with which they enjoy a particular type of pleasure. Suppose you are given thorny twigs to eat: "Ladies and gentlemen, here is very nice food. It is certified by the camels. It is very good." Would you like to take it? "No! What nonsense are you offering me?" Because you have a different body from the camel, you have no taste for thorny twigs. But if you offer them to a camel, he will think it is a very nice meal.

Now, if the hogs and camels can enjoy sense gratification without great struggle, why not we human beings? We can-but that is not our ultimate achievement. The facilities to enjoy sense gratification are offered by nature, whether one be a hog, a camel, or a human being. So why should you labor for facilities that you are destined to receive anyway, by nature's law? In every form of life the bodily demands are satisfied by the arrangement of nature. This gratification is arranged, just as there is an arrangement for distress. Do you like fever? No. Why does it come? I do not know. But it does come, does it not? Yes. Did you try for it? No.

So how does it come? By nature. That is the only answer. And if your misery comes by nature, your happiness will also come by nature. Don't bother about it. That is the instruction of Prahlāda Mahārāja. If you receive the miseries of life without effort, you will similarly achieve happiness without effort.

Then what is the real purpose of the human form of life? Cultivating Kṛṣṇa consciousness. Other things will be obtained by nature's law, which is ultimately God's law. Even if I don't try, I will be supplied with whatever I am to achieve because of my past work and my particular type of body. Your real concern, therefore, should be to seek out the higher goal of human life.

29.3 2: "We Are Spoiling Our Lives"

Therefore, instead of being very anxious to stimulate our senses to increase material happiness, we should try to attain spiritual happiness by practicing Kṛṣṇa consciousness. As Prahlāda Mahārāja says, "Although your life in this human body is temporary, it is very valuable. So instead of trying to increase your material sense enjoyment, your duty is to dovetail your activities in some way in Kṛṣṇa consciousness."

Our higher intelligence comes with his human body. Because we have higher consciousness, we should try for the higher enjoyment in life, which is spiritual enjoyment. And how can that spiritual enjoyment be achieved? One should absorb himself in serving the Supreme Lord, who gives the pleasure of liberation. We should turn our attention to achieving the lotus feet of Kṛṣṇa, who can give us liberation from this material world.

But can't we enjoy in this life and engage ourselves in Kṛṣṇa's service in our next life? Prahlāda Mahārāja answers, "We are now in material entanglement. Now I have this body, but I will quit this body after a few years and then have to accept another body. Once you take up one body and enjoy as your body's senses dictate, you prepare another body by such sense enjoyment, and you get another body as you want it." There is no guarantee that you will get a human body. That will depend on your work. If you work like a demigod, you will get a demigod's body. And if you work like a dog, you will get a dog's body. At the time of death, your destiny is not in your hands-it is in the hands of nature. It is not our duty to speculate on what material body we are going to get next. At the present moment let us simply understand that this human body is a great opportunity to develop our spiritual consciousness, our Kṛṣṇa consciousness. Therefore we should at once engage ourselves in Kṛṣṇa's service. Then we will make progress.

How long should we do it? As long as this body keeps working. We do not know when it will stop functioning. The great saint Parīkṣit Mahārāja got seven days notice: "Your body will fall in a week." But we do not know when our body will fall. Whenever we are on the road, there may suddenly be some accident. We should always be prepared. Death is always there. We should not optimistically think, "Everyone is dying, but I shall live." Why will you live if everyone is dying? Your grandfather has died, your great-grandfather has died, other relatives of yours have died-why should you live? You will also die. And your children will also die. Therefore, before death comes, as long as we have this human intelligence, let us engage in Kṛṣṇa consciousness. This is the prescription of Prahlāda Mahārāja.

We do not know when this body will stop, so let us immediately engage in Kṛṣṇa consciousness and act accordingly. "But if I immediately engage myself in Kṛṣṇa consciousness, what about my means of livelihood?" That is arranged for. I am very happy to inform you of the confidence of a student in one of our branches. There was a disagreement. Another student said, "You are not looking after how to maintain the establishment," and he replied, "Oh, Kṛṣṇa will supply." This is a very nice conviction; I was glad to hear it. If cats and dogs and hogs can get food, will Kṛṣṇa not arrange for our food also, if we are Kṛṣṇa conscious and fully devote our service to Him? Is Kṛṣṇa ungrateful? No.

In the Bhagavad-gītā the Lord says, "My dear Arjuna, I am equal to everyone. No one is the object of My envy, and no one is My special friend, but I give special attention to one who engages in Kṛṣṇa consciousness." A small child is completely dependent on the mercy of his parents, so the parents give special attention to that child. Although the parents are equally good to all the children, for the small children who are always crying "Mother!" they have greater concern. "Yes, my dear child? Yes?" This is natural.

If you are completely dependent on Kṛṣṇa, who is supplying food to the dogs, birds, beasts-to 8,400,000 species of life-why should He not supply food to you? This conviction is a symptom of surrender. But we should not think, "Because Kṛṣṇa is supplying my food, I shall now sleep." No, you have to work, but without fear. You should engage yourself wholeheartedly in Kṛṣṇa consciousness, confident of Kṛṣṇa's maintenance and protection.

Now, let us calculate our duration of life. In this age it is said that we can live at most one hundred years. Formerly, in the Satya-yuga, the age of goodness, human beings would live up to 100,000 years. In the next age, Tretā-yuga, they used to live for 10,000 years, and in the next age, called Dvāpara-yuga, they used to live for 1,000 years. Now, in this age, called Kali-yuga, the estimate is 100 years. But gradually, as the Kali-yuga progresses, our duration of life will decrease still further. This is the so-called progress of our modern civilization. We are very proud that we are happy and are improving our civilization. The result, however, is that although we try to enjoy material life, the duration of our life is shortened.

Now, accepting that a person lives for one hundred years, if he has no information of spiritual life, half of that is wasted at night in sleeping and sex life. That's all. He has no other interest. And in the daytime, what is his concern? "Where is money? Where is money? I must maintain this body." And when he has money: "Now let me spend for my wife and children." So where is his spiritual realization? At night he spends his time in sleep and sex indulgence, and by day he spends time working very hard to earn money. Is that his mission in life? How horrible such a life is!

The average person is illusioned in childhood, playing frivolous games. Up to twenty years, easily, you can go on like that. Then when you become old, for another twenty years you cannot do anything. When a man becomes old, his senses cannot function. You have seen many old men; they have nothing to do but rest. Just now we have received a letter from one of our students reporting that his grandmother is paralyzed and has been suffering for the last three and a half years. So, in old age, everything is finished as soon as you are eighty years old. Therefore, from the beginning to twenty years of age, everything is spoiled; and even if you live for a hundred years, another twenty in the last stage of life is also spoiled. So forty years of your life are spoiled in that way. And in the middle age there is a very strong sex appetite, so another twenty years can be lost. Twenty years, twenty years, and twenty years-sixty years gone. This is the analysis of life by Prahlāda Mahārāja. We are spoiling our life instead of using it to advance in Kṛṣṇa consciousness.

29.4 3: Family Illusion

Prahlāda Mahārāja told his friends, ”You have to begin Kṛṣṇa consciousness immediately.” All the boys were born of atheistic, materialistic families, but fortunately they had the association of Prahlāda, who was a great devotee of the Lord from his birth. Whenever he found an opportunity, when the teacher was out of the classroom, he used to say, ”My dear friends, let's chant Hare Kṛṣṇa; this is the time to begin Kṛṣṇa consciousness.”

Now, as we have stated, some boy might have said, ”But we are just boys. Let us play. We are not going to die immediately. Let us have some enjoyment, and later we shall begin Kṛṣṇa consciousness.” People do not know that Kṛṣṇa consciousness is the highest enjoyment. They think that the boys and girls who have joined this Kṛṣṇa consciousness movement are foolish. ”By Prabhupāda's influence they have joined Kṛṣṇa consciousness and left everything enjoyable.” But actually this is not so. They are all intelligent, educated boys and girls, coming from very respectable families; they are not fools. In our Society they are actually enjoying life; otherwise they would not have sacrificed their valuable time for this movement.

Actually there is joyful life in Kṛṣṇa consciousness, but people do not know of it. They say, ”What use is this Kṛṣṇa consciousness?” When one grows up entangled in the sense gratification process, it is very difficult to get out of it. Therefore, according to Vedic regulations, in student life, beginning from five years of age, boys are taught about spiritual life. That is called brahmacarya. A brahmacārī dedicates his life to attaining supreme consciousness-Kṛṣṇa consciousness or Brahman consciousness.

Brahmacarya has many rules and regulations. For example, however rich one's father may be, the brahmacārī surrenders himself to be trained under the guidance of a spiritual master and works in the ashram of the spiritual master just like a menial servant. How is this possible? We are getting actual experience that very nice boys coming from very respectable families do not hesitate to do any kind of work here. They are washing dishes, cleansing floors-everything. One student's mother was astonished at her boy when he visited home. Before, he would not even go to the store, and now he is engaged twenty-four hours a day. Unless one feels pleasure, how is it possible that he can engage himself in such a process as Kṛṣṇa consciousness? This is due only to the chanting of Hare Kṛṣṇa. This is our single asset-the Hare Kṛṣṇa mantra. One can be very jolly simply by Kṛṣṇa consciousness. Actually, it is a joyful life. But unless one is trained, one cannot live it.

Prahlāda Mahārāja says that everyone is attached to family affection. If one is attached to family affairs, he cannot control his senses. Naturally, everyone wants to love someone. Society, friendship, and love are needed. They are demands of the spirit soul, but they are being pervertedly reflected. I have seen that many ladies and gentlemen in your country have no family life, but they have placed their love in cats and dogs. Because they want to love someone but do not see anyone suitable, they place their valuable love in cats and dogs. Our concern is to transfer this love-which has to be placed somewhere-to Kṛṣṇa. This is Kṛṣṇa consciousness. If you transfer your love to Kṛṣṇa, that is perfection. But now, because people are being frustrated and cheated, they do not know where to place their love, and at last they place their love in cats and dogs.

Everyone is entangled by material love. It is very difficult to develop spiritual life when one is advanced in material love, because this bondage of love is very strong. Therefore Prahlāda proposes that one should learn Kṛṣṇa consciousness from childhood. When a child is five or six years old-as soon as his consciousness is developed-he should be sent to school to be trained, and Prahlāda Mahārāja says that his education should be Kṛṣṇa conscious from the very beginning. The period from five to fifteen years is a very valuable time; you can train any child in Kṛṣṇa consciousness, and he will become perfect.

If a child is not trained in Kṛṣṇa consciousness and instead becomes advanced in materialism, it is difficult for him to develop spiritual life. What is materialism? Materialism means that all of us in this material world, although we are spirit souls, somehow or other want to enjoy this material world. The spirit of enjoyment is present in its pure form in the spiritual world, in relation to Kṛṣṇa, but we have come here to partake of contaminated enjoyment, just as a man on the Bowery thinks he can enjoy by drinking some liquor. The basic principle of material enjoyment is sex. Therefore, you will find sex not only in human society but in cat society, dog society, bird society-everywhere. During the daytime, a pigeon has sex at least twenty times. This is his enjoyment.

The Śrīmad-Bhāgavatam confirms that material enjoyment is based upon nothing more than the sexual combination of man and woman. In the beginning a boy thinks, ”Oh, that girl is nice,” and the girl says, ”That boy is nice.” When they meet, that material contamination becomes more prominent. And when they actually enjoy sex, they become more attached, completely attached. How? As soon as a boy and girl are married, they want an apartment. Then they have children. And when they have children, they want social recognition-society, friendship, and love. In this way their material attachment goes on increasing. And all of this requires money. A man who is too materialistic will cheat anyone, kill anyone, beg, borrow, or steal-anything to bring money. He knows that his buildings, his family, his wife and children cannot continue to exist perpetually. They are just like bubbles in the ocean: they have come into existence, and after a little while they will be gone. But he is too much attached. He will sacrifice his spiritual advancement for the pursuit of money to maintain them. His perverted consciousness-”I am this body. I belong to this material world. I belong to this country. I belong to this community. I belong to this religion. I belong to this family.”-becomes greater and greater.

Where is his Kṛṣṇa consciousness? He becomes so entangled that money becomes more valuable to him than his own life. In other words, he can risk his life for money. The householder, the laborer, the merchant, the thief, the dacoit, the rogue-everyone is after money. This is illusion. One loses himself in the midst of this entanglement.

Prahlāda Mahārāja says that in this state, when you are too much implicated in materialism, you cannot cultivate Kṛṣṇa consciousness. Therefore one should practice Kṛṣṇa consciousness from early childhood. Of course, Lord Caitanya Mahāprabhu is so kind that He says, ”Better late than never. Even though you missed the opportunity to begin Kṛṣṇa consciousness from childhood, begin now, in whatever position you are.” That is Caitanya Mahāprabhu's teaching. He never said, ”Because you did not begin Kṛṣṇa consciousness from your childhood, you cannot make progress.” No. He is very kind. He has given us this nice process of chanting

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Whether you are young or old-no matter what you are-just begin. You do not know when your life will be finished. If you chant sincerely, even for a moment, it will have great effect. It will save you from the greatest danger-becoming an animal in your next life.

Although only five years old, Prahlāda Mahārāja speaks just like a very experienced and educated man because he received knowledge from his spiritual master, Nārada Muni. That is disclosed in the next chapter of the Śrīmad-Bhāgavatam [7.7]. Wisdom does not depend on age, but on knowledge received from a superior source. One cannot become a wise man simply by advancement of age. No. That is not possible. Knowledge has to be received from a superior source; then one can become wise. It doesn't matter whether one is a five-year-old boy or a fifty-year-old man. As it is said, "By wisdom one becomes an old man, even without advanced age."

So although Prahlāda was only five years old, by advancement in knowledge he was imparting perfect instructions to his classmates. Some may find these instructions unpalatable. Suppose a man is already married and Prahlāda says, "Take to Kṛṣṇa consciousness." He will think, "Oh, how can I leave my wife? We talk so nicely together, sit together and enjoy. How can I leave?" Family attraction is very strong.

I am an old man-seventy-two years old. I have been away from my family during the last fourteen years. Yet sometimes I also think of my wife and children. This is quite natural. But that does not mean I have to go back. This is knowledge. When the mind wanders to thoughts of sense gratification, one should at once understand, "This is illusion."

According to the Vedic system, one has to forcibly give up family life at the age of fifty. One must go. There is no alternative. The first twenty-five years are for student life. From age five to age twenty-five, one should be educated very nicely in Kṛṣṇa consciousness. The basic principle of one's education should be Kṛṣṇa consciousness, nothing else. Then life will be pleasing and successful, both in this world and in the next. A Kṛṣṇa conscious education means one is trained to give up material consciousness altogether. That is perfect Kṛṣṇa consciousness.

But if the student is unable to capture the essence of Kṛṣṇa consciousness, then he is allowed to marry a good wife and live a peaceful householder life. And because he has been trained in the basic principles of Kṛṣṇa consciousness, he will not entangle himself in the material world. One who lives simply-plain living and high thinking-can make progress in Kṛṣṇa consciousness even within family life.

So family life is not condemned. But if a man forgets his spiritual identity and simply becomes entangled in material affairs, then he is lost. His life's mission is lost. If one thinks, "I cannot protect myself from the attack of sex desire," then let him be married. That is prescribed. But don't have illicit sex. If you want a girl, if you want a boy, get married and live in Kṛṣṇa consciousness.

A person who is trained in Kṛṣṇa consciousness from childhood naturally becomes disinclined toward the material way of life, and at the age of fifty he gives it up. How does he start giving it up? The husband and wife leave home and travel together on pilgrimage. If from twenty-five to fifty one remains in family life, one should have some grown-up children. So at age fifty the husband entrusts the family affairs to some of his sons who are family men, and he and his wife go on pilgrimage to the holy places in order to forget family attachments. When the gentleman is completely matured in detachment, he asks his wife to go home to their children, and he remains alone. That is the Vedic system. We have to give ourselves a chance to progress in spiritual life, step by step. Otherwise, if we remain attached to material consciousness throughout all our days, we will not perfect our Kṛṣṇa consciousness, and we shall miss the opportunity of this human form of life.

So-called happy family life means that we have a very loving wife and loving children. Thus we enjoy life. But we do not know that this enjoyment is false, that it is resting on a false platform. At once, in the twinkling of an eye, we may have to give up this enjoyment. Death is not under our control. From the Bhagavad-gītā we learn that if one dies while too much attached to one's wife, the result will be that in his next life he will have the body of a woman. And if the wife is very attached to her husband, she will get a man's body in her next life. Similarly, if you are not a family man but are attached to a cat or dog, then your next life will be as a cat or dog. These are the laws of karma, or material nature.

The whole point is that one should begin Kṛṣṇa consciousness immediately. Suppose one thinks, "After finishing my sporting life, when I am old and there is nothing else to do, then I shall go to the Kṛṣṇa consciousness Society and hear something." Certainly at that time one can take up spiritual life, but what is the assurance that one will live to an old age? One may die at any time; so postponing one's spiritual life is very risky. Therefore one should take the opportunity now to advance in Kṛṣṇa consciousness. That is the purpose of this Society: to give everyone a chance to begin Kṛṣṇa consciousness at any stage of life. And by the process of chanting

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,

advancement is very quick. There is an immediate result.

We request all the ladies and gentlemen who are very kindly attending our lectures or reading our literature to chant Hare Kṛṣṇa during your leisure hours at home, and to read our books. That is our request. We are sure that you will find this process very pleasing and very effective.

29.5 4: "I Love Kṛṣṇa More Than Anything!"

Now Prahlāda Mahārāja makes a further statement about the complications of material life. He compares the attached householder to the silkworm. The silkworm wraps itself in a cocoon made of its own saliva, until he is in a prison from which he cannot escape. In the same way, a materialistic householder's entanglement becomes so tight that he cannot come out of the cocoon of family attraction. Even though there are so many miseries in materialistic family life, he cannot break free. Why? He thinks that sex life and eating palatable dishes are most important. Therefore, in spite of so many miserable conditions, he cannot give them up.

In this way, when a person is too much entangled in family life, he cannot think of his real benefit-to escape from material life. Although he is always disturbed by the threefold miseries of materialistic life, still, because of strong family affection, he cannot come out. He does not know that he is wasting his limited duration of life simply for family affection. He is spoiling the life that was meant for realizing his eternal self, for realizing his real spiritual life.

”Therefore,” Prahlāda says to his demoniac friends, ”please give up the company of those who are simply after material enjoyment. Just associate with persons who have taken to Kṛṣṇa consciousness.” That is his advice. He says to his friends that this Kṛṣṇa consciousness is easy to attain. Why? Kṛṣṇa consciousness is actually very dear to us, but we have forgotten it. Therefore anyone who takes to Kṛṣṇa consciousness becomes more and more affected by it and forgets his material consciousness.

If you are in a foreign country, you might forget your home and your family members and friends who are very dear to you. But if you are all of a sudden reminded of your home and friends, you will at once become very preoccupied: ”How shall I meet them?” In San Francisco one of our friends told me that long ago he left his young children and went to another country. Recently a letter came from his grown-up son, and at once the father remembered his affection for him and sent some money. That affection automatically came, even though he had forgotten his child for so many years. Similarly, our affection for Kṛṣṇa is so intimate that as soon as there is some touch of Kṛṣṇa consciousness, we at once revive our relationship with Him.

Everyone has some particular relationship with Kṛṣṇa, the Supreme Lord, which he has forgotten. But as we become Kṛṣṇa conscious, gradually our old consciousness of our relationship with Kṛṣṇa is revived. And when our consciousness is actually in the clear stage, we can understand our particular relationship with Kṛṣṇa. One may have a relationship with Kṛṣṇa as a son or servant, as a friend, as a parent, or as a beloved wife or lover. All these relationships are pervertedly reflected in life in the material world. But as soon as we come to the platform of Kṛṣṇa consciousness, our old relationship with Kṛṣṇa is revived.

We love-every one of us. First I love my body because my self is within this body. So actually I love my self better than the body. But that self has an intimate relationship with Kṛṣṇa because the self is part and parcel of Kṛṣṇa. Therefore I love Kṛṣṇa more than anything. And because Kṛṣṇa is all-pervading, I love everything.

Unfortunately, we have forgotten that Kṛṣṇa, God, is all-pervading. This memory has to be revived. As soon as we revive our Kṛṣṇa consciousness, we can see everything in relationship with Kṛṣṇa, and then everything becomes lovable. Now I love you or you love me, but that love is on the platform of this ephemeral body. But when love of Kṛṣṇa is developed, I will love not only you but every living entity because the outward designation, the body, will be forgotten. When a person becomes fully Kṛṣṇa conscious, he does not think, ”Here is a man, here is an animal, here is a cat, here is a dog, here is a worm.” He sees everyone as part and parcel of Kṛṣṇa. This is very nicely explained in the Bhagavad-gītā: ”One who is actually learned in Kṛṣṇa consciousness becomes a lover of everyone in the universe.” Unless one is situated on the Kṛṣṇa conscious platform, there is no question of universal brotherhood.

If we actually want to implement the idea of universal brotherhood, then we will have to come to the platform of Kṛṣṇa consciousness, not material consciousness. As long as we are in material consciousness, our lovable objects will be limited. But when we are actually in Kṛṣṇa consciousness, our lovable objects will be universal. That is stated by Prahlāda Mahārāja: ”Beginning from the nonmoving plants and trees and extending up to the highest living creature, Brahmā, the Supreme Personality of Godhead is present everywhere by His expansion as the Paramātmā, the feature of the Lord in everyone’s heart. As soon as we become Kṛṣṇa conscious, that extension of the Supreme Personality of Godhead, Paramātmā, induces us to love every object in relation with Kṛṣṇa.”

29.6 5: Realizing that God Is Everywhere

Mahārāja Prahlāda informed his classmates about the all-pervasiveness of the Supreme Lord. But although the Supreme Lord is all-pervasive by means of His expansions and His energies, that does not mean He has lost His personality. That is significant. Although He is all-pervading, still He is a person. According to our material perception, if something is all-pervading, then it has no personality, no localized aspect. But God is not like that. For example, the sunshine is all-pervading, but the sun also has a localized aspect, the sun planet, and you can see it. Not only is there a sun planet, but within the sun planet is a sun-god, whose name is Vivasvān. We get this information from Vedic literature. There is no way to understand what is taking place on other planets except to hear from authorized sources. In the modern civilization we accept scientists as authorities in these matters. We hear a scientist say, ”We have seen the moon; it is such and such,” and we believe it. We have not gone with the scientist to see the moon, but we believe him.

Belief is the basic principle of understanding. You may believe the scientists, or you may believe the Vedas. It is up to you which source you believe. The difference is that the information from the Vedas is infallible, while that received from the scientists is fallible. Why is the scientists’ information fallible? Because an ordinary man conditioned by material nature has four defects. What are they? The first is that a conditioned human being has imperfect senses. We view the sun as a small disc. Why? It is far, far greater than this earth, but we see it as just a disc. Everyone knows that our seeing power, our hearing power, and so on are limited. And because his senses are imperfect, the conditioned soul is sure to commit mistakes, however great a scientist he may be. Not very long ago in this country, there was a disaster when the scientists tried to send a rocket up but it at once burned to ashes. So there was a mistake. The conditioned soul must make mistakes, because that is the nature of conditioned life. The mistake may be very great or very slight-that doesn’t matter-but a human being conditioned by material nature is sure to commit mistakes.

Further, the conditioned soul must become illusioned. This happens when he continually mistakes one thing for something else. For example, we accept the body as the self. Since I am not this body, my acceptance of the body as my self is an illusion. The whole world is going on under the illusion that ”I am this body.” Therefore there is no peace. I am thinking that I am Indian, you are thinking that you are American, and a Chinese man is thinking that he is Chinese. What is this ”Chinese,” ”American,” and ”Indian”? It is an illusion based on the body. That’s all.

The propensity to cheat is the fourth defect of conditioned life. I may be a fool, but I will boast that I am very learned. Everyone who is illusioned and commits mistakes is a fool, but still such fools pose themselves as being sources of infallible knowledge. So all conditioned souls have imperfect senses, they are subject to commit mistakes and become illusioned, and they are influenced by the propensity to cheat.

How can one expect real knowledge from such conditioned souls? There is no possibility of receiving actual knowledge from them. Whether a person is a scientist, a philosopher, or whatever, because he is conditioned he cannot give complete information, no matter how educated he may be. That is a fact.

One may now ask, How can we get complete information? The process is to receive knowledge via the disciplic succession of spiritual masters and disciples beginning with Kṛṣṇa. In the Bhagavad-gītā Lord Kṛṣṇa says to Arjuna, ”This knowledge of Bhagavad-gītā was first spoken by Me to the sun-god, and the sun-god spoke it to his son, Manu. In turn, Manu spoke this knowledge to his son Ikṣvāku, and then Ikṣvāku spoke the same to his son. In this way the knowledge has come down. But unfortunately that disciplic succession is now broken. Therefore, O Arjuna, I am now imparting the same knowledge to you because you are My very dear friend and good devotee.” This is the process of receiving perfect knowledge-to accept the transcendental vibration coming down from higher sources. The entire stock of Vedic knowledge is a transcendental vibration to help us understand the Supreme Lord.

So, Prahlāda Mahārāja says that the Supreme Personality of Godhead is identical with the all-pervading Supreme Soul, the Paramātmā. The same information appears in the Brahma-saṁhitā-that the Supreme Lord, although situated in His own transcendental abode, is all-pervading. Still, although He is present everywhere, we cannot see Him with our imperfect senses.

Prahlāda Mahārāja then says, ”Although He is not seen, He can still be perceived. One who is intelligent can perceive the presence of the Supreme Lord everywhere.” How is this possible? During the daytime, even someone in a room can know that the sun is up. Because it is light in his room, he can understand that the sun is shining in the sky. Similarly, those who have received perfect knowledge in disciplic succession know that everything is an expansion of the energy of the Supreme Lord. Therefore they see the Lord everywhere.

What can we perceive with our material senses? We can see what is visible to the material eye-earth, water, fire. But we cannot see air, although we can perceive it by touch. We can understand that there is sky by sound, and we can understand that we have a mind because we are thinking, feeling, and willing. Similarly, we can understand that we have an intelligence which guides the mind. If we go still further, we can understand, ”I am consciousness.” And one who is further advanced can understand that the source of consciousness is the soul and, above all, the Supersoul.

The visible things around us are expansions of the inferior energy of the Supreme Lord, but the Lord also has a superior energy-consciousness. We have to understand consciousness from higher authorities, but we can also directly perceive it. For example, we can perceive that there is consciousness spread all over the body. If I pinch any part of my body, I will feel pain; that means there is consciousness throughout my body. In the Bhagavad-gītā Kṛṣṇa says we should try to understand that consciousness is spread all over the body and that it is eternal. Similarly, consciousness is spread all over this universe. But that is not our consciousness. That is God’s consciousness. So God, the Supreme Soul, is all-pervading by His consciousness. One who understands this has begun his Kṛṣṇa consciousness.

Our process is to dovetail our consciousness with Kṛṣṇa consciousness-that will make us perfect. It is not that we merge into that consciousness. In one sense we ”merge,” but still we keep our individuality. That is the difference between impersonalist philosophy and Kṛṣṇa conscious philosophy. The impersonalist philosopher says that perfection means to merge into the Supreme and lose our individuality. We say that in the perfectional stage we merge into the Supreme but keep our individuality. How is that? An airplane starts from the airport and climbs up and up, and when it goes very high we cannot see it: we can simply see sky. But the airplane is not lost-it is still there. Another example is that of a green bird entering into a big green tree. We cannot distinguish the bird from the tree, but they both continue to exist. Similarly, the supreme consciousness is Kṛṣṇa, and when we dovetail our individual consciousness with the Supreme, we become perfect-but keep our individuality. An outsider may think that there is no distinction between God and His pure devotee, but it is due only to a poor fund of knowledge. Every individual person, every individual being, maintains his individuality eternally, even when dovetailed with the Supreme.

Prahlāda Mahārāja says that we cannot see consciousness-either supreme consciousness or individual consciousness-but that it is there. How can we understand that it is there? We can understand the supreme consciousness and our individual consciousness simply by perception of blissfulness. Because we have consciousness, we can feel ānanda, or pleasure. Without consciousness, there is no feeling of pleasure. Because of consciousness we can enjoy life by applying our senses in whatever way we like. But as soon as consciousness is gone from the body, we cannot enjoy our senses.

Our consciousness exists because we are part and parcel of the supreme consciousness. For example, a spark is only a tiny particle of the fire, yet the spark is also fire. A drop of the Atlantic Ocean possesses the same quality as all the ocean water-it is also salty. Similarly, because the pleasure potency exists in the Supreme Lord, we can also enjoy pleasure. The Lord is parameśvara, the supreme controller; therefore we are also īśvaras, or controllers. For example, I have some controlling power to take a drink of water when I cough. According to our capacity, everyone of us has some controlling power. But we are not the supreme controller. The supreme controller is God, Kṛṣṇa.

Because Kṛṣṇa is the supreme controller, He can control all the universal affairs by His different potencies. I also feel that I am controlling my bodily affairs to some extent, but because I am not the supreme controller, if there is something wrong in this body, I have to go to a physician. Similarly, I have no control over other bodies. I speak of this hand as ”my hand” because I can work with this hand and move it according to my desire. But I am not the controller of your hand. If I desire to move your hand, that is not in my power; that is in your power. You can move your hand if you like. So I am not the controller of your body, and you are not the controller of my body, but the Supreme Soul is the controller of your body and my body and every body.

In the Bhagavad-gītā, the Lord says that you, the soul, are present in your body and that your body is the field of your activities. So whatever you are doing is limited by the field of your body. An animal bound up in a certain tract of land can move there but cannot go beyond what that space allows. Similarly, your activity and my activity are bound up within the limits of our bodies. My body is my field of activities, and your body is your field of activities. But Kṛṣṇa says, ”I am present in every field.”

Thus Kṛṣṇa, as the Supersoul, or Paramātmā, knows what is going on in my body, in your body, and in millions and billions of other bodies. Therefore He is the supreme controller. We have our limited energy, but His energy is unlimited. By His controlling power, by His supreme will, this material creation is moving. That is also confirmed in the Bhagavad-gītā, where Kṛṣṇa states, ”Under My superintendence the whole material nature is working. All wonderful things that you see in this material world are due to My supervision, My supreme control.”

29.7 6: Kṛṣṇa Consciousness: The Perfection of Mercy

Prahlāda Mahārāja now gives his conclusion: ”My dear friends, because the Supreme Lord is present everywhere and because we are part and parcel of the Supreme Lord, our duty is to be merciful to all living entities.” When a person is in a lower position, we have a duty to help him. For example, because a small child is helpless, he is dependent on the mercy of the parent: ”Mother, I want this.” ”Yes, my dear child.” We should be compassionate to all living entities and should show them mercy.

How can we show our mercy to everyone? There are millions and millions of poor people, so how can we show them all mercy? Are we able to supply clothing and food to all the needy persons of the world? That is not possible. How, then, can we be merciful to every living entity? By giving them Kṛṣṇa consciousness. That is how Prahlāda Mahārāja is showing his class friends real mercy. They were all fools, devoid of Kṛṣṇa consciousness, and therefore he was showing them how to become Kṛṣṇa conscious. This is the highest mercy. If you want to show any mercy at all to the living entities, then enlighten them in Kṛṣṇa consciousness, as Prahlāda Mahārāja did. Otherwise, it is materially beyond your power to show mercy.

”My dear friends,” Prahlāda says, ”give up this demoniac life. Give up this nonsense.” The belief that there is no God is the demoniac feature that Prahlāda Mahārāja requests his friends to give up. Because they were born in the families of demons and were being instructed by demoniac teachers, Prahlāda’s friends were thinking, ”Who is God? There is no God.” We find in the Bhagavad-gītā that people of this mentality are called miscreants, for they always try to make mischief. They may be very well educated lawyers, for example, but their plan is to cheat. We have practical experience. These lawyers are highly educated with so many qualifications and are nicely dressed, but their mentality is more base than that of a dog. ”This man has some money, so let us conspire to cheat him.” They are simply miscreants.

What are they cheating for? Simply for sense gratification, just like an ass who does not know the purpose of life. He is kept by the washerman, who loads his back as much as possible. In this way the ass works the whole day with this burden simply for a few morsels of grass. Similarly, materialistic people work very hard simply for a little insignificant sense gratification. Therefore they are compared to asses. They are always planning something mischievous. They are the lowest of mankind because they do not believe in God. Why? Their knowledge has been plundered by the influence of the material energy. Because they deny the existence of God, illusion impels them: ”Yes, there is no God. Work hard and commit sins so that you may go to hell.”

Prahlāda Mahārāja requests his demoniac friends to give up this idea that there is no God. If we give up this nonsensical idea, then the Supreme Lord, who is beyond our perception, will be pleased and show His mercy to us.

30 Rosetta stone (use this texts to find out English writing, to decipher alphabet, etc).

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30.1 Truth and Beauty (English)

There may sometimes be arguments about whether “truth” and “beauty” are compatible terms. One would willingly agree to express the truth, one might say, but since truth is not always beautiful—indeed, it is frequently rather startling and unpleasant—how is one to express truth and beauty at the same time?

In reply, we may inform all concerned that “truth” and “beauty” are compatible terms. Indeed, we may emphatically assert that the actual truth, which is absolute, is always beautiful. The truth is so beautiful that it attracts everyone, including the truth itself. Truth is so beautiful that many sages, saints, and devotees have left everything for the sake of truth. Mahatma Gandhi, an idol of the modern world, dedicated his life to experimenting with truth, and all his activities were aimed toward truth only.

Why only Mahatma Gandhi? Every one of us has the urge to search for truth alone, for the truth is not only beautiful but also all-powerful, all-resourceful, all-famous, all-renounced, and all-knowledgeable.

Unfortunately, people have no information of the actual truth. Indeed, 99.9 percent of men in all walks of life are pursuing untruth only, in the name of truth. We are actually attracted by the beauty of truth, but since time immemorial we have been habituated to love of untruth appearing like truth. Therefore, to the mundaner, “truth” and “beauty” are incompatible terms. The mundane truth and beauty may be explained as follows.

Once a man who was very powerful and strongly built but whose character was very doubtful fell in love with a beautiful girl. The girl was not only beautiful in appearance but also saintly in character, and as such she did not like the man’s advances. The man, however, was insistent because of his lustful desires, and therefore the girl requested him to wait only seven days, and she set a time after that when he could meet her. The man agreed, and with high expectations he began waiting for the appointed time.

The saintly girl, however, in order to manifest the real beauty of absolute truth, adopted a method very instructive. She took very strong doses of laxatives and purgatives, and for seven days she continually passed loose stool and vomited all that she ate. Moreover, she stored all the loose stool and vomit in suitable pots. As a result of the purgatives, the so-called beautiful girl became lean and thin like a skeleton, her complexion turned blackish, and her beautiful eyes sank into the sockets of her skull. Thus, at the appointed hour, she waited anxiously to receive the eager man.

The man appeared on the scene well-dressed and well-behaved and asked the ugly girl he found waiting there about the beautiful girl he was to meet. The man could not recognize the girl he saw as the same beautiful girl for whom he was asking; indeed, although she repeatedly asserted her identity, because of her pitiable condition he was unable to recognize her.

At last, the girl told the powerful man that she had separated the ingredients of her beauty and stored them in pots. She also told him that he could enjoy those juices of beauty. When the mundane poetic man asked to see these juices of beauty, he was directed to the store of loose stool and liquid vomit, which were emanating an unbearably bad smell. Thus the whole story of the beauty-liquid was disclosed to him. Finally, by the grace of the saintly girl, this man of low character was able to distinguish between the shadow and the substance, and thus he came to his senses.

This man's position was similar to the position of every one of us who is attracted by false, material beauty. The girl mentioned above had a beautifully developed material body in accordance with the desires of her mind, but in fact she was apart from that temporary material body and mind. She was in fact a spiritual spark, and so also was the lover who was attracted by her false skin.

Mundane intellectuals and aesthetics, however, are deluded by the outward beauty and attraction of the relative truth and are unaware of the spiritual spark, which is both truth and beauty at the same time. The spiritual spark is so beautiful that when it leaves the so-called beautiful body, which in fact is full of stool and vomit, no one wants to touch that body, even if it is decorated with a costly costume.

We are all pursuing a false, relative truth, which is incompatible with real beauty. The actual truth, however, is permanently beautiful, retaining the same standard of beauty for innumerable years. That spiritual spark is indestructible. The beauty of the outer skin can be destroyed in only a few hours merely by a dose of a strong purgative, but the beauty of truth is indestructible and always the same. Unfortunately, mundane artists and intellectuals are ignorant of this beautiful spark of spirit. They are also ignorant of the whole fire which is the source of these spiritual sparks, and they are ignorant of the relationships between the sparks and the fire, which take the form of transcendental pastimes. When those pastimes are displayed here by the grace of the Almighty, foolish people who cannot see beyond their senses confuse those pastimes of truth and beauty with the manifestations of loose stool and vomit described above. Thus in despair they ask how truth and beauty can be accommodated at the same time.

Mundaners do not know that the whole spiritual entity is the beautiful person who attracts everything. They are unaware that He is the prime substance, the prime source and fountainhead of everything that be. The infinitesimal spiritual sparks, being parts and parcels of that whole spirit, are qualitatively the same in beauty and eternity. The only difference is that the whole is eternally the whole and the parts are eternally the parts. Both of them, however, are the ultimate truth, ultimate beauty, ultimate knowledge, ultimate energy, ultimate renunciation, and ultimate opulence.

Although written by the greatest mundane poet or intellectual, any literature which does not describe the ultimate truth and beauty is but a store of loose stool and vomit of the relative truth. Real literature is that which describes the ultimate truth and beauty of the Absolute.

30.2 Ἀλήθεια καὶ Κάλλος (ancient Greek)

Ἐνίοτε γὰρ ἔσονται λόγοι περὶ τοῦ εἶναι τὰς λέξεις “ἀλήθεια” καὶ “κάλλος” συμβατάς. Ἐθέλοι τις ἀληθῶς ἐκφράσασθαι τὴν ἀλήθειαν, ἔχων ἀμφιβολίαν εἰ ἡ ἀλήθεια οὐκ ἔστι κάλλιστος, ὡς κακῶς, ἢ μάλιστα ἔκπληξιν καὶ ἐνοχλητικήν. Πῶς ἐκφράσομεν ἄρα ἅμα ἀλήθειαν καὶ κάλλος;

Ἐν ἀνταπόκριση, ἀσφαλῶς λέγομεν ὅτι “ἀλήθεια” καὶ “κάλλος” ἐπιΐσονται ἄλληλοι. Ἐν δὲ Ὁμολογείν, ὃν τρόπον ὑπὲρ τῆς ἀληθείας ἀληθῶς ἐστιν ἡ ἀλήθεια, ὅτι ὑπερτατή καὶ ἀληθινή κάλλιστος γὰρ ἐστίν. Ἡ ἀλήθεια τοσοῦτον καλός ἐστιν, ὥστε πάντας ἕλκυση, καὶ ἔχει ἑαυτὴν ἔφεσιν. Ἴσως γὰρ πολλοὶ σοφοὶ, ἅγιοι, καὶ προσκυνηταὶ πᾶσαν ὑψηλὴν ἀφιᾷ πρὸς τὴν ἀλήθειαν. Ὁ Μαχάτμα Γκάντι, ἡγέτης τῆς ἡμετέρας ἐποχής, τὴν ζωήν ἑαυτοῦ ὀφλαῖς ὑπὲρ τῆς ἀληθείας ἔθετο, καὶ ἅπαντα τὰ ἔργα αὐτοῦ προσέτι πρὸς τὴν ἀλήθειαν ἦσαν.

Τί δὲ ἔτι λέγεις τῷ Μαχάτμα Γκάντι; Πάντες ἡμᾶς ἔχομεν τὴν ὁρμὴν ἀναζητεῖν τὴν ἀλήθειαν, ἐπεὶ ἡ ἀλήθεια οὐ μόνον καλός ἐστιν ἀλλὰ καὶ παντοδύναμος, παντοειδής, ἐπῳδός, ἀπαρνησάμενος, καὶ παντογνώστης.

Δυστυχῶς, οἱ ἄνθρωποι οὐκ ἔχουσι γνώμην περὶ τῆς ἀληθινῆς ἀλήθειας. Ἔνταῦθα μὲν γὰρ ἐννέα τῶν γινωσκομένων ἀπαντῶν ἐπιθυμούντων ψευδέα, ἀντὶ περὶ τῆς ἀληθείας. Ἀληθῶς, ἡ δὲ ὁρμὴ πηγάζει ἡ ἐνσωμάτωσις τῆς ἅπτης ἀληθείας, ἔχει τὸν μὴ ἐγκόσμιον μεῖνον τῇ ὕατα τῶν θνητῶν.

Μηκέτι ἀνθρώπους γιγνώσκομεν φῖ—οὐκ οἷον ἐκφέρουσαι ὄρνιθες ἢ ὁ κρυπτός κατὰ τὰς εὐθύνσεις.

Ὥστε, ἐγκαταλειφθέντες ἄνθρωποι, εἴσω τῷ ἀλήθειαν καὶ καλόν ἀπολείψωμεν ὕψιστον ἁρμονικῇ τεἀλείψον.

Ὅτε γὰρ λανθάνομεν ὃ ὑπὸ ἐνδύσου κυκλώσεως ἀσφαλῶς. Ἡ τε ἀλήθεια ἐκείνη ῥεῖ καὶ κεῖσε ἐγγυησόμενοι ἀδίδακτοι.

Ὁ δὲ ἄνθρωπος εὐθὺς ὁρῶν προδρᾷ πρὶν ἐσθὴ κἀξορίζωσαν ἐπὶ τὸ μέσον τοῦ πονερού ἔχουσίας γνώμης. ἄσπασμα πλᾶκας καὶ μελαγχολίας.

Ἡ γὰρ ἐλευθερία λυπή, ἀλλ’ οἷον εὐκλινεῖ τῷ πῦρ ἰσχύει. Οὔτέ γὰρ δι’ οἴκοιον γὴ ἐνεγκόμενος εἰς τὴν αἰδοῦ αἰώτιος δεντάχηται ἐπὶ τὸ εἴσοδος.

Αἰεὶ δὲ φέρουσι τὸ πῦρ τοῦ ἐν θέαι τις ειρείς ἢ εἴτε φωνεῖ εἰρήνη ταῦτα τῶν, ἢ τετελεσμένα φθορὰς οὐ ωφελεί.

Ἀλλ’ ἡ ἐλευθερία ἀεί εἰσίν, καὶ θέλουν οἱ κακὶ γλυκῦκον τέλειος, τὴν ὄψιν τοῦ τῶν ἐναντίων μοναρχίαν ἡ τοῦ κάλλους ἡ ἄσημος καὶ γάμος εἰς φαντασίαν, κἀγρήσατος ἡ δὲ ἀληθῶς.

Ὅθεν κινδυνεῖ παντοιοτρόπως ἡ εἰρήνη.

30.3 Αλήθεια και Ομορφιά (modern Greek)

Μπορεί περιστασιακά να υπάρχουν αντιπαραθέσεις σχετικά με το αν οι όροι «αλήθεια» και «ομορφιά» είναι συμβατοί. Κάποιος μπορεί να συμφωνήσει πρόθυμα να εκφράσει την αλήθεια, μπορεί να πει, αλλά καθώς η αλήθεια δεν είναι πάντα όμορφη —κι αντ' αυτού συχνά είναι αρκετά σοκαριστική και δυσάρεστη— πώς μπορεί κανείς να εκφράσει την αλήθεια και την ομορφιά ταυτόχρονα;

Σε απάντηση, μπορούμε να ενημερώσουμε όλους τους ενδιαφερόμενους ότι οι όροι «αλήθεια» και «ομορφιά» είναι συμβατοί. Στην πραγματικότητα, μπορούμε να διακηρύξουμε κατηγορηματικά ότι η πραγματική αλήθεια, που είναι απόλυτη, είναι πάντα όμορφη. Η αλήθεια είναι τόσο όμορφη που ελκύει όλους, περιλαμβανομένης και της ίδιας της αλήθειας. Η αλήθεια είναι τόσο όμορφη ώστε πολλοί σοφοί, άγιοι και πιστοί έχουν εγκαταλείψει τα πάντα για χάρη της. Ο Μαχάτμα Γκάντι, ένα είδωλο του σύγχρονου κόσμου, αφιέρωσε τη ζωή του στη δοκιμή της αλήθειας, και όλες οι δραστηριότητές του ήταν προσανατολισμένες προς την αλήθεια.

Γιατί μόνο ο Μαχάτμα Γκάντι; Κάθε ένας από εμάς έχει την επιθυμία να αναζητήσει μόνο την αλήθεια, διότι η αλήθεια είναι όχι μόνο όμορφη αλλά και πανίσχυρη, παντοδύναμη, διάσημη, αποκομμένη και παντογνώστης.

Δυστυχώς, οι άνθρωποι δεν έχουν πληροφορίες για την πραγματική αλήθεια. Στην πραγματικότητα, το 99,9% των ανθρώπων σε όλες τις πτυχές της ζωής επιδιώκει μόνο τη μη αλήθεια, στο όνομα της αλήθειας. Είμαστε πραγματικά ελκυσμένοι από την ομορφιά της αλήθειας, αλλά από την εποχή των προγόνων μας έχουμε συνηθίσει να αγαπάμε τη μη αλήθεια που φαίνεται σαν αλήθεια. Ως εκ τούτου, για τον κοσμικό άνθρωπο, οι «αλήθεια» και «ομορφιά» είναι ασυμβίβαστοι όροι.

Η κοσμική αλήθεια και ομορφιά μπορεί να εξηγηθεί ως εξής.

Μια φορά, ένας άνδρας που ήταν πολύ ισχυρός και αυστηρά κτισμένος, αλλά του οποίου ο χαρακτήρας ήταν αρκετά αμφίβολος, ερωτεύτηκε μια όμορφη κοπέλα. Η κοπέλα δεν ήταν μόνο όμορφη στην εμφάνιση αλλά και αγία στον χαρακτήρα, κι έτσι δεν επέτρεψε τις προχωρημένες επιθέσεις του άνδρα. Ωστόσο, ο άνδρας ήταν επίμονος λόγω των επιθυμιών του, και έτσι η κοπέλα τον παρακάλεσε να περιμένει μόνο επτά ημέρες, και ορίσε μια ώρα μετά από αυτό που θα μπορούσε να τον συναντήσει. Ο άνδρας συμφώνησε, και με υψηλές προσδοκίες άρχισε να περιμένει την καθορισμένη ώρα.

Η αγία κοπέλα, ωστόσο, προκειμένου να εκφράσει την πραγματική ομορφιά της απόλυτης αλήθειας, υιοθέτησε μια μέθοδο πολύ διδακτική. Πήρε πολύ ισχυρές δόσεις καθαρτικών και κλύσμα και για επτά ημέρες περνούσε συνεχώς υγρές και κοπριάδες. Επιπλέον, αποθήκευσε όλη την κοπριά και τον εμετό σε κατάλληλες ποτίστρες. Ως αποτέλεσμα των καθαρτικών, η λεγόμενη όμορφη κοπέλα έγινε αδύνατη και λεπτή σαν ένα σκελετό, το χρώμα της έγινε μαυρισμένο και τα όμορφα μάτια της βυθίστηκαν στις υποδοχές του κρανίου της. Έτσι, στην καθορισμένη ώρα, περίμενε με ανυπομονησία να υποδεχτεί τον περιφρονημένο άντρα.

Ο άντρας εμφανίστηκε, καλά ντυμένος και ευγενικός και ρώτησε την άσχημη κοπέλα που βρήκε να περιμένει γι' αυτήν την όμορφη κοπέλα που έπρεπε να συναντήσει. Ο άντρας δεν μπορούσε να αναγνωρίσει την κοπέλα που έβλεπε ως την όμορφη κοπέλα για την οποία ρωτούσε· στην πραγματικότητα, αν και αυτή επαναλάμβανε την ταυτότητά της, εξαιτίας της άθλιας κατάστασής της, δεν μπόρεσε να την αναγνωρίσει.

Τελικά, η κοπέλα είπε στον ισχυρό άνδρα ότι είχε διαχωρίσει τα συστατικά της ομορφιάς της και τα είχε αποθηκεύσει σε ποτίστρες. Του είπε επίσης ότι θα μπορούσε να απολαύσει αυτούς τους χυμούς της ομορφιάς. Όταν ο κοσμικός ποιητής άντρας ζήτησε να δει αυτούς τους χυμούς της ομορφιάς, καθοδηγήθηκε στην αποθήκη της κοπριάς και του υγρού εμετού, οι οποίοι εξέπεμπαν μια απαίσια μυρωδιά. Έτσι, όλη η ιστορία του υγρού ομορφιάς αποκαλύφθηκε σ' αυτόν. Τελικά, με τη χάρη της αγίας κοπέλας, ο άντρας αυτού του χαμηλού χαρακτήρα μπόρεσε να διακρίνει ανάμεσα στη σκιά και στην ουσία και έτσι ήρθε σε λογική.

Η θέση αυτού του άντρα ήταν παρόμοια με τη θέση καθενός από εμάς που ελκύεται από την ψευδή, υλική ομορφιά. Η κοπέλα που αναφέρθηκε παραπάνω είχε ένα όμορφα αναπτυγμένο υλικό σώμα σύμφωνα με τις επιθυμίες του νου της, αλλά στην πραγματικότητα ήταν ξεχωριστή από αυτό το προσωρινό υλικό σώμα και νου. Ήταν στην πραγματικότητα μια πνευματική σπίθα, και επίσης ήταν ο αγαπημένος που προσηλώθηκε στο ψευδές δέρμα της.

Οι κοσμικοί διανοούμενοι και οι αισθηταί, ωστόσο, είναι παραπλανημένοι από την εξωτερική ομορφιά και τη γοητεία της σχετικής αλήθειας και αγνοούν την πνευματική σπίθα, η οποία είναι ταυτόχρονα και αλήθεια και ομορφιά. Η πνευματική σπίθα είναι τόσο όμορφη που όταν αφήνει το λεγόμενο όμορφο σώμα, το οποίο στην πραγματικότητα είναι γεμάτο κοπριά και εμετό, κανείς δεν θέλει να αγγίξει αυτό το σώμα, ακόμα κι αν είναι διακοσμημένο με ακριβό κοστούμι.

Όλοι μας επιδιώκουμε μια ψευδή, σχετική αλήθεια, η οποία είναι ασυμβίβαστη με την πραγματική ομορφιά. Ωστόσο, η πραγματική αλήθεια είναι μόνιμα όμορφη, διατηρώντας την ίδια ευχάριστη όψη για αμέτρητους χρόνους. Αυτή η πνευματική σπίθα είναι αδιάλυτη. Η ομορφιά της εξωτερικής επιδερμίδας μπορεί να καταστραφεί σε μόλις λίγες ώρες, απλώς με μια δόση ισχυρού καθαρτικού, αλλά η ομορφιά της αλήθειας είναι αδιάλυτη και πάντα η ίδια. Δυστυχώς, οι κοσμικοί καλλιτέχνες και διανοούμενοι είναι άγνοες αυτής της όμορφης σπίθας του πνεύματος. Είναι επίσης άγνωστες της όλης φωτιάς, που είναι η πηγή αυτών των πνευματικών σπινθήρων, και είναι άγνωστες των σχέσεων ανάμεσα στους σπινθήρες και τη φωτιά, που παίρνουν τη μορφή υπερβατικών παραστάσεων. Όταν αυτές οι παραστάσεις παριστάνονται εδώ από τη χάρη του Παντοδύναμου, οι ανόητοι που δεν μπορούν να δουν πέρα από τις αισθήσεις τους συγχέουν αυτές τις παραστάσεις της αλήθειας και της ομορφιάς με τις εκδηλώσεις της κοπριάς και του εμετού που περιγράφηκαν παραπάνω. Έτσι, σε απόγνωση, ρωτούν πώς μπορεί να χωρέσει η αλήθεια και η ομορφιά ταυτόχρονα.

Οι κοσμικοί δεν γνωρίζουν ότι το όλο πνευματικό ον είναι ο πανέμορφος άνθρωπος που ελκύει τα πάντα. Αγνοούν ότι Αυτός είναι η κύρια ουσία, η κύρια πηγή και η πηγή όλων όσων υπάρχουν. Οι αμυδρές πνευματικές σπίθες, όπως μέρη και τμήματα αυτού του ολικού πνεύματος, είναι ποιοτικά οι ίδιες στην ομορφιά και στην αιωνιότητα. Η μόνη διαφορά είναι ότι το όλο είναι αιώνια το όλο και τα μέρη είναι αιώνια τα μέρη. Και οι δύο όμως είναι η απόλυτη αλήθεια, η απόλυτη ομορφιά, η απόλυτη γνώση, η απόλυτη ενέργεια, η απόλυτη αποσχίωση και η απόλυτη πλούτος.

Ακόμη και αν γραφεί από τον μεγαλύτερο κοσμικό ποιητή ή διανοούμενο, οποιαδήποτε λογοτεχνία που δεν περιγράφει την απόλυτη αλήθεια και ομορφιά είναι απλώς μια αποθήκη κοπριάς και εμετού της σχετικής αλήθειας. Η πραγματική λογοτεχνία είναι αυτή που περιγράφει την απόλυτη αλήθεια και την ομορφιά του Απολύτου.

30.4 Veritas et Pulchritudo (Latin)

Interdum inter “veritatem” et “pulchritudinem” disputationes fiunt. Libenter quis affirmet veritatem exprimendam esse, sed cum veritas non semper pulchra est—immo, saepe attonita et ingrata—quomodo igitur veritatem et pulchritudinem simul exprimere possimus?

Ad hoc respondendum, omnes concertantes certiores facere possumus “veritatem” et “pulchritudinem” esse terminos compatibiles. Immo, firmiter asserere possumus veritatem ipsam, quae absoluta est, semper esse pulchram. Veritas est tam pulchra ut omnes attrahat, ipsa veritate inclusa. Veritas est tam pulchra ut multi sapientes, sancti, et devoti omnia reliquerint pro veritate. Mahatma Gandhi, idolum moderni saeculi, vitam suam veritati experimentando dedicavit, et omnia eius acta ad veritatem solum tendebant.

Infeliciter, homines veritatem ipsam ignorare. Revera, 99.9 centesimae hominum in omnibus vitae ordines untruthas tantum in nomine veritatis persequuntur. Revera, pulchritudini veritatis attrahimur, sed ex aevitate amando untruthas, quae veritas videbantur, adhaeremus. Itaque, ad mundanum, “veritas” et “pulchritudo” sunt termini incompatibiles. Veritas mundana et pulchritudo taliter explicari possunt.

Olim vir potentissimus et validus, sed cuius character dubius erat, in pulchram puellam amorem induxit. Puella non solum pulchra in aspectu, sed etiam sancta in moribus erat, et ideo non amabat eius avances. Vir tamen impellente libido confirmatus, puella autem rogavit eum ut septem dies exspectaret et tempus postea ad se convenire statuit. Vir consensit, et spe maximi exspectans, coepit tempus statutum exspectare.

Sed puella sancta, ut veritatem absolutam manifestaret, methodum praeclarum adhibuit. Dosis validas laxativorum et purgativorum sumens, per septem dies continenter stercora liquida et vomitum omne quod comederat effundebat. Praeterea, omnia stercora liquida et vomitum in dolia apta conlocavit. Propter purgativas, puella pulchra, macilenta et tenui facta est ut skeleton, eius facies in nigricans mutata est, et pulchrae oculi in ossa subcrania eius sunk vero sunt. Ita ad horam statutam anxie exspectabat virum avidum.

Vir in scaenam venit bene vestitus et bene se gerens, et quaesivit de puella pulchra cuius eum convenire oportebat. Vir non potuit puellam quam videbat reconoscere ut eamdem pulchram puellam pro qua quaesivit; re vera, quamvis illa sua identitatem assereret, propter miseros status non potuit eam agnoscere.

Denique puella virum potentem admonuit se partes pulchritudinis suae separavisse et in dolia servavisse. Narravit quoque eum illa pulchritudinis succos fruenda esse. Cum vir poeticus interius illas pulchritudinis succos videre cupit, ad dolia stercorum liquidorum et vomitum ducitur, quae intolerabilem odorem emittere coeperunt. Sic tota pulchritudinis historia ei patefacta est. Tandem, per gratiam puellae sanctae, hic vir indole infima in mentem venit discernere inter umbram et substantiam.

Hic vir status similis est status cuiusque nostrum qui ad falsam, materialem pulchritudinem attrahitur. Puella supra memorata corpus materialiter pulchre elaboratum habebat secundum desideria mentis suae, sed re quidem, aparta erat ab illo temporario corpore materiali et mente. Nos omnes scintillae spirituales sumus, et ita quoque amator qui ad eam falsa cum verebat.

Mundani autem intellectuales et aesthetici, decepti externa pulchritudine et attractione veritatis relativae, nesciunt scintillam spiritualem, quae et veritas et pulchritudo simul est. Scintilla spiritualis tam pulchra est ut cum relinquit corpore pulchro, quod repleta est stercore et vomitu, nemo vult illud contingere, etsi costume pretioso ornamenta sit.

Omnes nos fallaciam, relativam veritatem sequimur, quae cum vera pulchritudine incompatibilis est. Veritas autem actualis est semper pulchra, eamdem pulchritudinem retinens pro innumerabilibus annis. Illa scintilla spiritualis indestructibilis est. Pulchritudo exterioris cutis solo in paucis horis destructa potest, sed pulchritudo veritatis indestructibilis et semper eadem est. Infeliciter, mundani artisti et intellectuales ignorant hanc pulchram scintillam spiritus. Ignorant etiam totum ignem, qui fontes spiritualium scintillarum est, et ignorant relationes inter scintillas et ignem, quae in forma transcendentium luctuum existunt.

Cum ea lucta hic ab gratia Omnipotentis ostenduntur, stulti homines qui ultra sensus suos videre non possunt, illa lucta veritatis et pulchritudinis cum manifestationibus stercorum liquidorum et vomitum confundant. Et sic in desperatione quaerunt quomodo es, partes et partes totius, qualitatively sunt eadem in pulchritudine et aeternitate. Tantum differentia est quod totum est aeternum totum, partes vero manent partes in aeternum. Ambo tamen sunt veritas ultima, pulchritudo ultima, scientia ultima, energia ultima, renuntiatio ultima, et opulentia ultima.

Quantumvis a maximis poetis mundanis scriptum, quaecumque litteraria quae veritatem et pulchritudinem ultimam non describunt sunt sed potius squalentis doliis stercoris liquidorum et vomitu relative veritatis. Vera littera est illa quae ultimam veritatem et pulchritudinem Absoluti describit.